



Srila Bhakti Rakshaka Sridhara-Deva Goswami Maharaja



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From Srila B.K. Giri

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1973

73.03.00.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

&

His Divine Grace Śrīla A.C. Bhaktivedānta Swāmī Mahārāja

73.03.00. B

The following is part of Śrīla Śrīdhara Mahārāja's lecture at ISKCON'S Śrī Chandrodaya Mandir.

Śrīla Śrīdhara Mahārāja: ...the mission of Śrī Kṛṣṇa and His beloved. We heard, there are elevationists, there are renunciationists, but we are servitors. *Gehaṁ juṣāṁ api manasy udiyāt sadā naḥ.*

[*āhuś ca te nalina-nābha padāravindaṁ, yogeśvarair hr̥di vicintyam agādha-bodhaiḥ saṁsāra-kūpa-patitottaraṇāvalambāṁ, gehaṁ juṣāṁ api manasy udiyāt sadā naḥ*]

[“The *gopīs* spoke thus: ‘Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.’”] [*Śrīmad-Bhāgavatam*, 10.82.49] & [*Caitanya-caritāmṛta, Madhya-līlā*, 13.136]

True to heaven and heart, to celebrate them. True to the keenest point of heaven and heart, cloister in the heart, the knowledge of these – but heart has been made the cloister. The *gopī-bhajana* is to make the heart the cloister. Not that the cloister has a separate place. The heart will be cloister and only Kṛṣṇa conception of Godhead can make possible the heart to be the cloister. The wholesale will be converted, every nook and corner. Nothing should be left out. No faculty should be left out for any other purpose but to devote in all respects to the Supreme Entity, to be faithful to the extreme. Nothing should be left. This is only possible in Śrī Kṛṣṇa conception of Godhead, *akhila-rasāmṛta-murtiḥ*. All sorts of ecstasy, happiness, anything of the type can be possible in its divine form when we find Śrī Kṛṣṇa as the Supreme Lord and nowhere else.

One western gentleman told that there are many conceptions of religion in different parts of the world, but we do not find any conception of religion where twenty four hours can be devoted in the service of the Supreme Lord. Not only Sunday, not only thrice in the day, not only five times in the day, but every hour and second should be devoted in the service of the Supreme Entity and then nothing will be left behind. This sort of service is only possible in *kīrtanīyaḥ sadā hariḥ* [Śikṣāṣṭaka, 3] and in the service, in the *aṣṭa-kālīya-līlā* of Śrī Kṛṣṇacandra Himself in the *mādhurya-rasa*. Śrī Caitanyadeva came down to this world to preach that, to give that nectarine life to our need, one and all. *Nrmatrasy-adhikarita* – take the Name of the Lord and you will find yourself in His harem one day, one time. It's the easiest, not money is necessary, not physical energy in great quantity is necessary, no other helping things, only try to take the Name sincerely.

In a right channel it should be acquired otherwise there will be some tampering energy. Trade in the name of religion is also going on here and there, and we should save ourselves from those difficulties and by following a bona fide path we can get our achievement. So, in the day of the advent of Śrī Kṛṣṇa Caitanya, Śrī Kṛṣṇa consciousness means Śrī Kṛṣṇa Caitanya, consciousness is *caitanya*, and Kṛṣṇa consciousness, Kṛṣṇa Caitanya, Kṛṣṇa who came here to arouse in us the pure consciousness of Kṛṣṇa, means serving Kṛṣṇa in all aspects, all respects. And this laudable attempt is being done in great quantity by our Swāmī Mahārāja. So we are very happy getting the chance of attending this function. Swāmī

Mahārāja kī jaya!

.....

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura's deep and affectionate heart, conceived that why not Śrī Caitanyadeva's *prema-dharma* is capturing the world. It is so self evident. It is the only constructive religion to the farthest extreme. And why not this is appreciated, this cannot but be appreciated. He has not only told that east, west, far west, all the world will come under the banner of Śrī Caitanyadeva. But also, he very strongly told that in the future no other religion will exist than the religion

of Śrī Caitanyadeva, *Nāma saṅkīrtana*. This also he has stated, foretold. And for Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura], his higher heart was trying utmost to spread this idea of Bhaktivinoda Ṭhākura, every nook and corner of the world. Why not men, they should accept such a natural and so healthy religion and so simple religion.

It cannot be denied that we are so many particles, we are conditioned beings. Why not we seek some absolute centre for our health? *Śaraṇāgati*. This is self evident. *Dainyam, ātma-nivedanam*, when there is *dainya*, when there is real sincere feeling of ones self, the next thing cannot but come to take shelter under some greater power. And that relation must be of love and affection, love. And the beauty and love is controlling the central truth, central thing, not power. Power cannot control, cannot be the control in the extreme senses, but love should be, in a sincere heart this must be reflected.

So, that affectionate and deep thinking heart of Bhaktivinoda Ṭhākura and Prabhupāda, and their desire. Their desire means Mahāprabhu's desire and Kṛṣṇa's desire. And that has come embodied in Swāmī Mahārāja. And so many efficient men have joined, both ladies and gentlemen, have joined his mission to work out to a sure success, this we pray and we feel.

.....

Śrīla Prabhupāda: And his mother's age was about seventy years. He was the youngest son of his family, but still, for the deliverance of the fallen souls of the world he took *sannyāsa*. So the *sannyāsa* order is accepted according to the predecessors. In Vaiṣṇava *sampradāya* there are *tridaṇḍī sannyāsa*. The *māyāvādī Śāṅkara sampradāya* they are *ekadaṇḍī*. Our Vaiṣṇava *sampradāya tridaṇḍī sannyāsa* is mentioned in the *Bhāgavatam*. Many great preachers and authorities they took *sannyāsa, tridaṇḍa sannyāsa*. *Tridaṇḍa* means *kāya, mano* and *vākya*, body, mind, and words. In this rod there are four rods. Three *kāya-mano-vākya*, and one; the person. So, Śrī Caitanya Mahāprabhu's desire was that Indians should take up the responsibility for preaching the cult of Kṛṣṇa consciousness all over the world. As I was explaining last night.

*bhārata-bhūmite haila manuṣya-janma yāra / janma sārthaka kari' kara
para-upakāra*

[“One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.”] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 9.41]

The Indians, they're meant for giving something to the world, but unfortunately they have become beggars, simply asking something from you. We have got such a great culture, Vedic culture; that we can give tremendous benefit to the whole world, but we have given up. There are so many *jagat gurus*, but for us they have not seen even what is *jagat*, but still, they're passing on as *jagat guru*, but their limited action is within the well, creatures, *upa manduka*. *Upa manduka* does not know what is Atlantic Ocean; frog. A frog living within the well, if he's informed, “There is Atlantic Ocean sir which is called *jagat*.” This is not *jagat*. You have become *jagat guru* within the well. You become *jagat guru*, go to the Atlantic Ocean, or Pacific Ocean. Preach the Vedic culture. Then you claim to become *jagat guru*. Otherwise don't falsely claim within the limit of your well, *upa manduka*.

So, we are to select persons who can preach the Vedic culture all over the world, and this Kṛṣṇa consciousness movement means properly training. Now this boy, Mahansa Swāmī, he's known from today as Mahansa Swāmī. He was *brahmacārī*. He's coming from Parsee community of Bombay. Similarly, we are selecting from all communities and training them how to become preachers of the Vedic culture. We require hundreds and thousands of preachers. Although we have got centres all over the world, but that is not sufficient. Caitanya Mahāprabhu wanted in every village and every town all over the world.

prthivīte āche yata nagarādi-grama / sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”] [*Caitanya-Bhāgavat*]

He wanted a *pṛthivīte* on the surface of the globe, as many towns and cities and villages are there, everywhere this Kṛṣṇa consciousness movement must be spread. So we have got a tremendous task. And the responsibility is more or less on the Indians, as I’ve already explained, *bhārata-bhūmite haila manuṣya-janma*. Those who are actually human beings born in this holy land of Bhārata-varṣa, they should learn this Vedic culture thoroughly and preach all over the world so that they may be benefited. *Para-upakara*, for want of this Vedic culture the whole world is in darkness. *Tamo mukun angre nisevane*. *Tamo* means this darkness. So, instead of competing with them, and other things, how one can drink wine, and one can eat fish and flesh, we are making competition in that way. There’s no question of competing in this life. Just give them knowledge so that they may be saved. This human form of life is not meant for becoming animals. So, my request again that those who are actually proud of becoming an Indian, they should come, join, and preach this cult all over the world. Thank you very much.

.....

Śrīla Prabhupāda: ...speaking about knowledge, perfect knowledge. Knowledge received from common man or any person within this material world, infected with four kinds of defect, cannot be perfect. The so-called scientists, philosophers, mental speculation, or dramatists, or writers, as we experience, their talking all are nonsense. This is our challenge, because the basic principle of their knowledge is ignorance, *ajñāna*. Big, big scientists, they simply theorise and they try to support their theories with the words, ‘it maybe,’ ‘perhaps.’ That is not perfection. As soon as you say, ‘it maybe’ that means you have no perfect knowledge. As soon as you say, ‘perhaps’ that means you have no perfect knowledge. So all these scientists and philosophers they use these words, ‘it maybe,’ ‘perhaps.’

Therefore we have to receive knowledge from a perfect person. The perfect person means 'who is not illusioned, who does not commit mistakes.' All of us we commit mistakes, but a perfect person does not commit mistakes. This is the difference between perfect and imperfect. We are illusioned to accept something in place of something else. Just like the example is given by some philosophers to accept the rope by mistake as a snake. This is called illusion. So, these are water in the desert. This is due to our imperfection. So, a person who is liberated, or not under the control of the material nature, he's not illusioned neither he commits mistakes.

Another defect is our senses are imperfect. We use our senses under certain conditions. Just like we have our eyes but we can see only when there is sunlight or electric light. Otherwise, our eyes are useless. Therefore we haven't got perfect eyes. But one who has got perfect eyes he can see past, present, and future. Imperfect our senses. And we conditioned souls, although we admit that we have imperfect senses, we commit mistakes, we are illusioned, we take the place of teachers. That is cheating. That is cheating. If you know that you are imperfect, why should you take the place of a teacher? That is cheating. *Bhrama, pramāda, karaṇāpāṭava, vipralipsā.*

So these defects are completely absent, conspicuous by absence. *Nirasta-kuhakaṁ*, in the *Śrīmad- Bhāgavatam* [1.1.1] it is said about the Absolute Truth as *nirasta-kuhakaṁ*, *kuha* means illusion, imperfection. So, with Absolute Truth there is no such imperfect knowledge. *Nirasta-kuhakaṁ, dhāmnā svena sadā nirasta-kuhakaṁ*. *Sadā* means that once he was defective, now he has become *nirasta-kuhakaṁ*, no, not like that. The Absolute Truth is always *sadā nirasta-kuhakaṁ, dhāmnā svena, satyaṁ param dhīmahi*.

That Absolute Truth, the Supreme Personality of Godhead is speaking, “*Jñānam te' ham sa-vijñānam*, with practical experience, or by experimental knowledge, *jñānam*. *Jñānam te' ham sa-vijñānam*, *idaṁ vakṣyāmy aśeṣataḥ*, incomplete. *Yaj jñātvā*, if we try to understand this knowledge what I am speaking to you Arjuna. *Yaj jñātvā neha bhūyo*, in this material world, *bhūyo* again, ‘*nyaj, jñātavyam avaśiṣyate*, you’ll have anything more to know.”

[“Now I shall fully describe to you, with the taste of the flavour of My divine sweetness, this knowledge of My grand majestic splendour and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path.”]

[*Bhagavad-gītā*, 7.2]

This is *Vedānta*, *Veda* means knowledge, *ānta* means end. So if you receive knowledge from the Supreme Perfect Personality of Godhead, Kṛṣṇa, then that is the end of knowledge. *Vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham*.

[*sarvasya cāhaṁ hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanaṁ ca vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham*]

[“I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul’s remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - *Vedavyāsa*, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*.”]

[*Bhagavad-gītā*, 15.15]

yasmin vijñāte sarvam evam vijñātam bhavati

[yasmin prāpte sarvam idam prāptam bhavati]

["By knowing Him, everything is known - by getting Him, everything is gained."] [*Upaniṣads*]

This is Vedic injunction. If you simply try to understand what Kṛṣṇa is speaking, to understand Kṛṣṇa is very difficult, that is not possible. We are so small that it is not possible to analyse Kṛṣṇa and understand Him. But if you simply try to assimilate what Kṛṣṇa says then you'll become perfect person. *Yaj jñātvā neha bhūyo 'nyaj, jñātavyam avaśiṣyate*. Then Kṛṣṇa says,

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye yatatām api siddhānāṁ, kaścin māṁ vetti tattvataḥ

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

Actually, we are born fools and rascals. We're coming, evolution from the animal life. The Darwin theory says that we're coming from monkeys. So far we have heard, that either monkeys, or cows, or lion. Human form of body is promoted, one who is coming through *tama-guṇa*, he comes from

monkey, as Mr. Darwin. So, those who are coming in *sattva-guṇa*, they come from the cow. And those who were in *raja-guṇa* they come from the lion. Whatever it may be it is a fact that through evolutionary process the last birth must have been animal life. *Pasaba kincala pani*, thirty *lākhs* of species, forms of animal forms, then we get this human form of life. So actually when you're born uncivilised, we have no knowledge, the same thing, *āhāra*, *nidrā*, *bhayam*. Why am I born, as the animals are interested, eating, sleeping, sex life, and defence? These are the animal propensities or necessities of life. But when, as we become gradually civilised, we take our birth in India especially. It is not so easy. Therefore Caitanya Mahāprabhu says,

bhārata-bhūmite haila manuṣya-janma yāra [janma sārthaka kari' kara para-upakāra]

[“One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.”] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 9.41]

It is very rare. Don't spoil your life imitating animals. It is a very valuable life to be one form of life in Bhārata-varṣa. We are practically seeing although India is so fallen, but still, when we speak of Kṛṣṇa consciousness, hundreds and thousands of people come to hear. I've experienced in Bombay, Calcutta, and other places. By nature they're inclined to become Kṛṣṇa conscious. Unfortunately outward influence are curbing down this natural instinct of Bhārata-varṣa. It's very, very degradable. We're naturally God conscious, Kṛṣṇa conscious, but by artificial means we are being cut down. Therefore Kṛṣṇa says, *manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye*. Kṛṣṇa consciousness means making progress for perfection of life, *siddhi*, *siddhaye* means *mukta*, theoretically *mukta*. They're called *siddha*. There is Siddhaloka, there is a planet which is called Siddhaloka. All the inhabitants of that planet they are all mystic *yogīs*. They can fly

from one planet to another without any instrument. Siddhaloka.

So every human being, especially the civilised man, can become *siddha*. *Siddha* means to understand his constitutional position; that is *siddha*. Because the animal does not know what is his constitutional position. He thinks that he is the body. But actually he's not the body, he's spirit soul. The human form of life, this consciousness, this ignorance can be removed and he can understand that *ahaṁ-brahmāsmi*, 'I'm not this body, I'm spirit soul.' And when he comes to the point of understanding that he's not body, he's soul; then he's called *brahma-bhūta*. Before that, so long he's in bodily concept of life, he's *jīva-bhūta*. These are the differences. When you are in bodily concept of life you are called *jīva-bhūta*. *Mamaivāṁśo, jīva-bhūta*.

The spirit soul is always part and parcel of God. That's a fact....*brahma*, *para-brahma*, we are also *brahma*. It is a fact; so realising *ahaṁ-brahmāsmi* that is perfect. So nobody's trying to understand. Especially in Bhārata-varṣa this culture was very strong. Although there are different parties, different Ācāryas, but their only purpose is self realisation. Either you follow Śaṅkarācārya, or Rāmānujācārya, Madhvācārya, many Ācāryas, we may differ in our final conclusion whether the ultimate truth is personal or impersonal. That is not very important thing. But all of them are trying for the realisation of the self, *siddhi*. The *yogīs*, the *jñānīs*, the *bhaktas*, even the *karmīs*, they are also trying to become *siddha*. But the difference between the *bhaktas*...

End of 73.03.00.B

73.06.27.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī

Mahārāja

&

His Divine Grace Śrīla A.C. Bhaktivedānta Swāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...three in America.

Śrīla Prabhupāda: Three in America, another three in Europe.

Śrīla Śrīdhara Mahārāja: Three in Europe; six.

Śrīla Prabhupāda: One in India.

Śrīla Śrīdhara Mahārāja: India, one?

Śrīla Prabhupāda: Yes.

Śrīla Śrīdhara Mahārāja: India one, seven.

Śrīla Prabhupāda: Africa one.

Śrīla Śrīdhara Mahārāja: One.

Śrīla Prabhupāda: Eight. And one Australia, New Zealand. And one Canada...South America.

Śrīla Śrīdhara Mahārāja: South America [?]

Śrīla Prabhupāda: Argentina. And Japan, which includes now Western United States, Ha, ha, ha, including Hawaii and Japan. Russia there is big [?] I've got a student there. And they're very much strict about religious things. When I went to Moscow...

Śrīla Śrīdhara Mahārāja: A reaction will come.

Śrīla Prabhupāda: The reaction has already come. They do not...

Śrīla Śrīdhara Mahārāja: Sure to come; action reaction.

Śrīla Prabhupāda: So they found one of my *Bhagavad-gītā* in the Immigration so immediately called police. Then he examined and he allowed, "All right, it is all right." But they're not a very happy country, as advertised.

Śrīla Śrīdhara Mahārāja: What is happiness? God is happiness.

Śrīla Prabhupāda: But materially they're poor.

Śrīla Śrīdhara Mahārāja: *Janma-mṛtyu-jarā-vyādhī-duḥkha-doṣānudarśanam* [*Bhagavad-gītā*, 8.9]. So, they're poor in intelligence, it is *sattvic* intelligence, *janma-mṛtyu-jarā-vyādhī-duḥkha-doṣānudarśanam*, so devoid of higher kind of intelligence. Scientific fineness, that is also in the jurisdiction of matter. And more subtle and subtler knowledge is possible.

Śrīla Prabhupāda: Now we are presenting through two of my scientific students, Doctors of Chemistry – the source of matter is spirit. This is our theory. Generally they believe that life comes from matter.

Śrīla Śrīdhara Mahārāja: Life comes from matter.

Śrīla Prabhupāda: But we are presenting, “No. Matter comes from matter.”

Śrīla Śrīdhara Mahārāja: Apparently. But this is more appropriate. This is *Vedānta*.

Śrīla Prabhupāda: Apparently. Yes. *Janmādy asya yato* [*Śrīmad-Bhāgavatam*, 1.1.1]

Śrīla Śrīdhara Mahārāja: I say that just as eczema in the healthy body, this material world is an eczema in the healthy body.

Śrīla Prabhupāda: Yes. Material atmosphere means diseased condition.

Śrīla Śrīdhara Mahārāja: Diseased condition, very negligent diseased condition, forming very negligent part of the whole. This material world where creation and dissolution is compulsory, that is a negligent portion of the real universe.

Śrīla Prabhupāda: *Ekāmśa*.

Śrīla Śrīdhara Mahārāja: Otherwise if a major portion of a body is bad, then that cannot stand. So the major portion of the universe must be healthy, wholesome one, and the negligent part is a diseased portion. That is the world where the misery lives.

Śrīla Prabhupāda: One fourth part.

Śrīla Śrīdhara Mahārāja: The possession of Satan. That is under possession of Satan. Satan means

vikṛta jñāna, that is misunderstanding.

Śrīla Prabhupāda: Perverted.

Śrīla Śrīdhara Mahārāja: Misunderstanding is perverted understanding is Satan. Understanding is there, but it is perverted.

Śrīla Prabhupāda: *De ātma buddhi.* [Bhagavad-gītā, 18.37]

Śrīla Śrīdhara Mahārāja: *De ātma buddhi.* Rather, the enjoying principle.

Śrīla Prabhupāda: Sense gratification.

Śrīla Śrīdhara Mahārāja: The enjoying mood; that is the basis of this. And the mood of renunciation, that is a buffer state, that is nothing. And the real life is a life of self dedication and service. And service not of any part, or service not for any part which is like me. But for the whole, for the Divinity; as Kṛṣṇa says in *Gītā*:

*athavā bahunaitena, kiṁ jñātena tavārjjuna viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat*

[“But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings.”]

[Bhagavad-gītā, 10.42]

Who lies, Whose bed is Infinite. Śeṣa-Nāga, Ananta, Infinite gathered together, and though He seems to have a figure, but that sort of figure which can contain many number of Infinite of our conception. Kṛṣṇa is a figure talking with Arjuna, a limited figure, but Viśvarūpa emerged from

Him, how? A big Viśvarūpa emerged from a limited figure; so such limited figure He has got.

Vṛndāvana has been described as only thirty two miles, but Paravyoma which is to be understood as Vaikuṇṭha means infinite, many of the Paravyomas are accommodated there within that thirty two miles area, square mile area, or something like that. We must be conversant with that sort of understanding.

Any number of length of rope coming but always only two fingers less. Then another big rope added and again that two fingers less. This is all categorical principle we are to be acquainted with, then we shall go to read *Bhāgavatam* or...

Śrīla Prabhupāda: [?]

Śrīla Śrīdhara Mahārāja: [?] How is it possible? *ag vigetar ananta svarup* [?] In one figure He accommodates numberless figures, *ag vigetar ananta svarup* [?]

But all these appear to be real and it will be shown to them who have got real *śraddhā*. *Śraddhāmayo 'yaṁ loka*, the world of faith, and that is substantial, not imaginary. What we say to be concrete, that will be reduced to ashes and imaginary, it will evaporate. Both the material scientists as well as the *ṛṣis*, that this will evaporate one day, the Sun, Moon, everything, this will evaporate. But that subtle thing stands forever, *śraddhāmayo 'yaṁ loka*. The experience of the region of faith stands forever. And the world of experience is evaporating every second, being transformed, and dying every moment, every second dying. What is told to us to be the reality; that means dying every second, that sort of reality is given to us by the great apostles of the present universe, big scientists and big leaders of the knowledge world.

In India there is a saying, that once a big mountain, he or she, expressed

that she will produce a child_____ She has got pain, just before producing child. Then the people thought, “Oh. What a big child must come. When the big mountain, she feels labour pain, then a big child must come.” At last it was seen that a mouse was produced. So the big giants of the present world, so-called leaders of the scholastic world, they’re producing like a mouse. That is a dying substance, in this form or that form.

Śrīla Prabhupāda: *Punaḥ punaś carvita-carvaṇānām* [Chewing that which has already been chewed]. [*Śrīmad-Bhāgavatam*, 7.5.30]

Śrīla Śrīdhara Mahārāja: This is sure deception, a deception to the challenge to the real thinkers. They should abhorrently throw it out at once. This is in the boundary of *janma-mṛtyu-jarā-vyādhī* [*Bhagavad-gītā*, 13.9], throw it off.

Śrīla Prabhupāda: So I try to impress upon them this fact, that this Kṛṣṇa consciousness Movement is a challenge for this deception. They’re simply deceiving.

Śrīla Śrīdhara Mahārāja: All sorts of deception.

Śrīla Prabhupāda: Yes.

Śrīla Śrīdhara Mahārāja: Even *Vaikuṇṭha*, *paravyoma bhedi bhedi* [*C-c, Madhya-līlā*, 19.153-4 ?]

Even if the selfish sort of calculation comes between the servitor and the

object of service, then also it throws us down. In Kṛṣṇa consciousness, that sort of calculation is also absent. Where there is love there cannot be any calculation. It is autonomous, *anurāga*, can't but do. No sort of calculation of any benefit. The calculation disturbs autonomy.

Śrīla Prabhupāda: [?] About our temple contemplation, it will be almost a skyscraper building, with four divisions [?] So how will it be depicted [?]

Śrīla Śrīdhara Mahārāja: It has already been described by Sanātana Goswāmī in *Bṛhat-Bhāgavatāmṛta*, after crossing Brahmaloka.

Śrīla Prabhupāda: There is Maheśa *dhāma*, in between.

Śrīla Śrīdhara Mahārāja: As devotee, Śiva as devotee.

Śrīla Prabhupāda: Yes. Everyone is there. Śiva's devotional prayer is there, in fourth canto, about the four sons. What are their names?

Śrīla Śrīdhara Mahārāja: Devī *dhāma* up to Virajā, *nirviśeṣa*, the last conception, or the highest conception of Devī *dhāma* is a bodily conception of Virajā, *prakṛti* ends there.

Śrīla Prabhupāda: Kāraṇārṇava.

Śrīla Śrīdhara Mahārāja: Kāraṇārṇava; then begins Brahmaloka, the

halo of the spiritual world.

Śrīla Prabhupāda: Effulgence. Yes.

Śrīla Śrīdhara Mahārāja: Spiritual world. And that is also somewhat *nirviśeṣa*. And then after crossing there, Śiva is on the other higher side, as well as he's on the lower side – that is differentiation on two sides is Śiva. This side also master of Devī, and this side also he's searching after something, and when the differentiative world ends in Brahmaloḥa, there also the Śiva as devotee, and this side Śiva is a *yogī*, he's searching after. And there, he's going to meet Nārāyaṇa to pay his respect.

Śrīla Prabhupāda: Both sides he's a devotee.

Śrīla Śrīdhara Mahārāja: Yes. This side he's not such a devotee but that is a pure devotee on the other side, Vaiḥuṇṭha.

Śrīla Prabhupāda: Sadāśiva.

Śrīla Śrīdhara Mahārāja: Sadāśiva, Mahā-Viṣṇu, on the other side, he's a devotee. *Vaiṣṇavānāṁ yathā śambhuḥ* [*Śrīmad-Bhāgavatam*, 12.13.16] [also in the purport of *Śrī Brahma-saṁhitā*'s verse 45]

Śrīla Prabhupāda: Mahā-Viṣṇu and Sadāśiva the same.

Śrīla Śrīdhara Mahārāja: Same.

Śrīla Prabhupāda: Advaita Ācārya.

Śrīla Śrīdhara Mahārāja: Advaita Ācārya, on the other side, and this side sometimes revolting. The other day I told a gentleman that Śiva is rather the leader of the opposition party. Ha, ha.

Śrīla Prabhupāda: Ha, ha. Yes [?]

Śrīla Śrīdhara Mahārāja: In many a place, many demons are encouraged by him we find.

Śrīla Prabhupāda: But when Pracetāsas they met Śiva...

Śrīla Śrīdhara Mahārāja: That is that Śiva, devotee Śiva. Markandeya also in *Bhāgavatam*, Markandeya worships Śiva but that is the devotee Śiva. It is clearly mentioned in *Bhāgavatam* Markandeya is worshipping Śiva but that Śiva is the pure devotee.

Śrīla Prabhupāda: Pracetāsas and Śiva met in this material world or in the spiritual world? They met in the material world.

Śrīla Śrīdhara Mahārāja: I can't remember that particularly. But Śiva this side also Śiva and *nirviśeṣa*, on the lower side of the *nirviśeṣa* is also

Śiva, and the higher side of the *nirviśeṣa* is also Śiva. Then Nārāyaṇa.

Śrīla Prabhupāda: Here he's Bhūtanātha, leader of the atheistic classes.

Śrīla Śrīdhara Mahārāja: Atheistic class. And his paraphernalia is Nandi, Varengi, *bhūta*, *preta*. And his eldest son is Vinayaka (?) the leader of the misguided Binayaka? Gaṇeśa, and not proper *nayaka*, *vikṛta nayaka*.
Vinayaka nikapa mordhava su prabhu [?]

That are protected by Kṛṣṇa and they throw their...

Śrīla Prabhupāda: But in *Brahma-saṁhitā* [verse 50] Gaṇeśa is described *vighnānasya*.

Śrīla Śrīdhara Mahārāja: *Vighnānasya* but with the help of Nṛsiṁhadeva on his *kumbha*.

Śrīla Prabhupāda: Oh, ha, ha, ha, Oh yes, I see, on his head. *Yat-pāda-pallava-yugaṁ vinidhāya*.

Śrīla Śrīdhara Mahārāja: Only with the help of His lotus feet he's able to – otherwise he's *vinayaka*.

Śrīla Prabhupāda: Ha, ha, ha, ha. Gaṇeśa.

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Prabhupāda: Misleader.

Śrīla Śrīdhara Mahārāja: Misleader. Misguider, Gaṇeśa, his eldest son, and he gives his support, Śiva. Just as C.R. Das he encouraged Subash Bosh and other members of Party, but he himself worked a little common person.

Śrīla Prabhupāda: Yes. So, Satsvarūpa Mahārāja, how do you like this place?

Satsvarūpa Mahārāja: Very transcendental.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Where is Srūtakṛti?

Śrīla Prabhupāda: Here is Srūtakṛti.

Śrīla Śrīdhara Mahārāja: His health, you are to arrange what will be...

Śrīla Prabhupāda: Srūtakṛti wants to serve you, provided you go with us to U.S.A. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha.

Śrīla Prabhupāda: He says, “If Mahārāja goes with us then I shall take care of him.”

Śrīla Śrīdhara Mahārāja: In another life, ha, ha, it may be possible.

Śrīla Prabhupāda: Ha, ha, ha, ha.

[Śrīla Śrīdhara Mahārāja and Śrīla Prabhupāda now speak Bengali (?),

Śrīla Śrīdhara Mahārāja:

and laugh a lot, for just over six and a half minutes.]

...

*ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam chandāṁsi
yasya parṇāni, yas taṁ veda sa veda-vit*

[“The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*.”] [*Bhagavad-gītā*, 15.1]

Śrīla Prabhupāda: Fifteenth Chapter.

Śrīla Śrīdhara Mahārāja: The cause of this world is connected with the upper world, *yas taṁ veda sa veda-vit*.

[More Bengali (?) for about three minutes]

Independent of matter, in clear introspection, the spirit can see spirit, can feel spirit; but matter cannot feel matter. The matter presupposes spirit. Whatever you will ascribe to a fossil, it presupposes consciousness. This is his colour, this is *tyāga*, this is this, this is this, that means...

Śrīla Prabhupāda: Consciousness studying fossil.

Śrīla Śrīdhara Mahārāja: Consciousness in a degraded state sees fossil.

Śrīla Prabhupāda: Yes.

Śrīla Śrīdhara Mahārāja: Consciousness in *śraddhā*, *tarottama* is there, *śraddhā*; himself, then superior soul...

Śrīla Prabhupāda: And the super-most.

Śrīla Śrīdhara Mahārāja: ...and in the ultimate reality, Kṛṣṇa, all-love, all-good, all-beauty; that realm. Individual consciousness can live in, and move in, in the land of beautiful, in the land of divine love. Anyone having any conception of beauty and love, which is the prime cause of the universe, he cannot like anything in this world than that. *Raso 'py asya, paraṁ dṛṣṭvā nivartate.*

[*viṣayā vinivartante, nirāhārasya dehinaḥ rasa-varjaṁ raso 'py asya, paraṁ dṛṣṭvā nivartate*]

[“Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth.”] [*Bhagavad-gītā*, 2.59]

All his charm has vanished as soon as that type of *rasa*, that *rasa* of that quality has got a little awakening in his heart. Everything;

yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-, sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ sapadi gr̥ha-kuṭumbaṁ dīnam utsrjya dīnā, bahava iha vihaṅgā bhikṣu-caryāṁ caranti

[“The transcendental *līlā* of Śrī Kṛṣṇa is great nectar for the ears. Those who relish just a single drop of that nectar even once have their attachment to material duality totally ruined. Many such persons have immediately given up their futile homes and families and have come to

Vṛndāvana like a free bird out of a cage. Becoming totally detached from their material life, those devotees have taken up the path of renunciation and have accepted alms just to maintain their lives on this plane. In this way they continue to search for Him, the all fulfilment of life.”] [*Śrīmad-Bhāgavatam*, 10.47.18]

[Bhakti Nandan Svāmī's, *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 26-7]

Yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ. A drop of nectar of Your pastimes, *līlā*, when it has entered any ear, then all things drawn into ashes to him. *Yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ, sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ*. He's independent of *dvandva dharma*, that is *rāga-dveṣa* or this conjugal life, both. A permanent partner in conjugal life, that seems to be redundant to him, without Kṛṣṇa. So *dvandva dharma* as well as – *dvandva dharma* means *rāga* and *dveṣa*, all vanished, *dvandva-dharmāvinaṣṭāḥ. Sapadi gr̥ha-kuṭumbaṁ*. And what is the after effect? Very soon he leaves everything, *dīnam utsrjya dīnā*, he himself poses himself to be a very poor one and leaves his present paraphernalia, and they also, without him, think themselves very poorer. In this way, *bahava iha vihaṅgā bhikṣu-caryāṁ caranti*, just as a bird from this tree to that tree moving, he also in quest of Kṛṣṇa from here to there, there to here, in this way, with Kṛṣṇa at heart. And sometimes they come in a particular stage to organise for the *jīva* to help them to go to that realm.

Śrīla Prabhupāda: So, what is your advice, shall I fly like young or retire? Ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. *Ānukūlyasya saṅkalpaḥ*

yukta-vairāgya [?]

Śrīla Prabhupāda: (Speaks Bengali (?) for about twenty seconds)

Śrīla Śrīdhara Mahārāja: As much as you can accommodate yourself for them you may do. (Śrīla Prabhupāda and Śrīla Śrīdhara Mahārāja speak Bengali (?) for about two minutes,

with the occasional English sentence)

Śrīla Prabhupāda: One intelligent boy, you have heard his name, George Harrison, he's one of the - or the greatest - musicians at the present moment of the world. I think so. Yes?

Devotee: Yes.

Śrīla Prabhupāda: George Harrison, so he's becoming, he's very intelligent, so he's becoming interested. And recently he has given us a house in London which is fifty five *lākhs*, which is worth two hundred thousand pounds. Two hundred thousand pounds ordinarily it is forty *lākhs*, and in the market value because the pound is selling in India thirty twenty eight – at least twenty five, in that way...

(Bengali spoken for just over five minutes) We are solely depending on our books.

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Prabhupāda: [?]

[?]

Bhaktivedanta Book Fund Account. Five thousand dollars he takes advance, deposit, and take my orders. So I gave him order - books worth fifty two thousand dollars, advancing five thousand. And they gradually supplied to India, and from U.S.A we gradually, little by little we paid, so that became the asset of books. And I advised them that you go and present these books to respectable gentlemen to become a member, and they'll become. And actually that plan became successful. Now the same members, they've not only paid eleven hundred, now some of them they're paying eleven thousand. Recently one gentleman belonging to the Bila(?) family, they came to our Calcutta centre – in how many motor cars they came?

Devotee: Seventeen.

Śrīla Prabhupāda: Seventeen motor cars, the whole family, and after seeing the Deity they presented a cheque for eleven thousand rupees. So by Kṛṣṇa's grace money is coming. There is no scarcity, and they're spending here in Māyāpur. So with that five thousand dollars, whatever our asset is in Indian now, that is from five thousand.

Śrīla Śrīdhara Mahārāja: So you have proved also that capital is on the other world, capital is also...

End of 73.06.27.A

1979

79.00.00.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja

Śrīla Śrīdhara Mahārāja: [?] I shall sell my head there only wherever I shall find that the river of nectar is coming down to me from the upper side. And I must be conscious of my own wealth, otherwise mere formal, I have not got taste, I have not got anything, I am a blind man. My decision has got no value. When one is conscious of his own gain, that this is the highest thing, and this is coming from this way to me, I must sell myself there, to the feet, or whatever.

kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

[“Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.127]

Śrīla Śrīdhara Mahārāja: Mahāprabhu says to Rāmānanda Rāya, “Wherever the *tattva*, wherever the nectar divine, ecstasy, I shall offer Me to be a slave there.” That is my direct concern. Wherever and whatever form it may be, it does not matter much. It has got some value, but that we should not trust them, the inner thing will be given immense value, than the external cover. Cover has also got value.

Devotee: Then there's a chance for a type of *sahajiyā* to come in where they'll say reject the form on their whim.

Śrīla Śrīdhara Mahārāja: And the spirit gone away then cannot but be *sahajiyā*. The body connection gets the upper hand and becomes *sahajiyā*. When conscious, when awake to the wealth he's getting he cannot be *sahajiyā*.

Devotee: He has a taste, a *ruci*.

Śrīla Śrīdhara Mahārāja: "Here is, my Guru's advice I find there, in this man. Anyhow it has come here." He'll be able to trace, "How, I do not know, but I see my Guru's characteristic, my dealings, my behaviour, is in him. He's my Guru." When I shall be able to recognise the thing in its intrinsic value, independent value, then wherever I shall find it, here is... There was one Aurobindo Ghosh, do you know him?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He was a leader of the Anarchist Party, and there was a case in the High Court. So one Mr. Norton, he was the criminal side big Barrister, Norton. Aurobindo had absconded and how to find him? Wherever Norton searched through any newspaper or any writings, the Aurobindo's type of writing, "Here is Mr. Ghosh." Ha, ha, ha. He said, "Here is Mr. Ghosh." In the *Amṛta Bazaar Patrikā* by Bipin Pal, Aurobindo wrote an article, and Bipin Pal was introduced into the High Court.

"Your Paper, this article is written by whom? You must know. You are the editor."

“Yes, I know.”

“Do you know this man, Aurobindo Ghosh?”

“Yes, I know him. I consider him to be one of the greatest men in the world.” “Do you know him?”

“Yes, I know him.”

“And you know also, as editor of the paper, is this article written by whom?” “Yes, I know.”

“Has this man written this article?” “I won’t say.”

“You won’t say?” “No, I won’t say.”

“Do you know what the punishment is?” “Yes, six months imprisonment.”

“You are ready for that?” “Yes, I’m ready for that.”

Then Norton said, “Here is Mr. Ghosh.” In his writing he saw that Aurobindo is there. Aurobindo’s English was very good English we are told.

Just as, “Here is my Gurudeva.” Our Gurudeva also, Prabhupāda; sometimes in one of his - sometimes in some of his disciples, “Here is Bhaktivinoda Ṭhākura. I could not recognise him.” There was one Bhāgavat Janadana, when he departed – “I could not find him in this particular article. Bhaktivinoda Ṭhākura came here, but I could not recognise ” Always seeing like that.

Sarvata krsne mukti pari baraman se lekhi ke pai jan akhi arijan [?]

We are caught out by different attractive things in the world, but them of divine look, divine atmosphere, they're always seeing signs of divinity anywhere and everywhere. Very eager to see, to hear, "This Goswāmī came, this Goswāmī came. I could not understand. I could not recognise." By their thoughts, by their tendency, divine tendency, attitude, they're to read what is here. "My Guru's temperament is here." And in *Caritāmṛta* you must have found:

*kintu tomāra prema dekhi' mane anumāni / mādhavendra-purīra
'sambandha' dhara - jāni*

[“Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Mādhavendra Purī. This is my understanding.”]
[*Caitanya-caritāmṛta, Madhya-līlā, 17.172*]

Mahāprabhu detected the Sanoḍiyā *brāhmaṇa*, seeing his movements, He at once told, “You must have some connection with Mādhavendra Purī. Without his connection we can never find such dealings here. It must come from Mādhavendra Purī.”

In this way we are to find out things. The first thing is that we must know it ourselves, what is the thing, then how to do, what way to deal. We shall be able to arrange ourselves selflessly. When we'll be selfless, and moreover, when we'll be dedicated to Guru Pāda Padma, then that will give us insinuation what to do; that will teach us what steps we are to take now in this critical position.

Devotee: Śikṣā Guru is not a cheap thing which can be taken or left, it has...

Śrīla Śrīdhara Mahārāja: Guru *tattva*, so, it is said there, *ācāryam mām vijānīyān*.

ācāryam mām vijānīyān, nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.46]

Not to be differentiated One thing coming, *ācāryam mām vijānīyān*, so the oneness of continuity, that should not be ignored. Guru can be him, and Guru can be another body also. I can see the same Guru. Rather, higher education in a different body he may come to give me higher aspiration, higher inspiration. It is also possible. Whether the breath is more important, or the nose is more important. Breath must be more important than the nose. So, material substance - that should be given always the higher valuation, than the form.

Devotee: [?]

Devotee: [?]

Śrīla Govinda Mahārāja: Come now and then.

...

Devotee: ānanda Swāmī and myself, we're staying in Calcutta alone. Then he wrote us a letter, that, "If you have any questions, then you can see Śrīdhara Swāmī and he will be able to advise you. He is my dear-most...

Śrīla Śrīdhara Mahārāja: He had much faith in me. When he was in business in Calcutta, I hired the next house, with the laboratory underground and first floor, four rooms, we, Govinda Mahārāja, we all stayed. Every day he used to come to me, and three, four, five hours, discussion, discussion, discussion. And there that *Back to Godhead* was published and also the translation of *Bhagavad-gītā* was made from there, that [7] Sitakanta Banerjee Lane. Number six or number seven [?]

(Śrīla Śrīdhara Mahārāja and Devotees speak together in Bengali [?] for about 1.40 minutes, with the occasional English words; ie, Sitakanta Banerjee Lane, *Back to Godhead*, laboratory, seven or eight years, article "To Err is Human", Vyāsa as the great dictator of the spiritual world.)

Śrīla Śrīdhara Mahārāja: Not human; it is divine, divine, divine, not human deed. Hare Kṛṣṇa.

...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: ...may live or may not live, but I gave that

suggestion _____

_____ first heard the divine sound from his Gurudeva; first connection, the first connection of divinity, from Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] to your Prabhupāda. Assam, that was the place. Of course, we also had initiation and Hari *Nāma*, and then *dīkṣā*, then *sannyāsa*, all in that house; many, Bon Mahārāja and many, there.

(More Bengali for nearly six minutes)

...

Śrīla Śrīdhara Mahārāja: In one same tune, perhaps, as your Prabhupāda. My thought almost tuned in the same plane. That is, crossing the domain of knowledge, that is *jñāna*, the plane, making advance.

*anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-
śīlanaṁ bhaktir uttamā*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11]

[*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

Bhakti, the road of *bhakti*, the path of *bhakti*, is independent. It does not depend either on *karma*, *yoga* or *jñāna*. Independently it can take seed from *sukṛti*, and then *śraddhā*, *sādhū-saṅga*, in this way it marches up to the Goloka, *prema loka*. But when it's passing by the side of *karma*, near *varṇāśrama*, *karma*, and then *jñāna kāṇḍa*, *Vedānta*, to cross *karma kāṇḍa*, this is transient, mortal, it is easy to make anybody understand, that *bhakti* is better than *karma kāṇḍa*. It is all transient, all mortal. But *jñāna kāṇḍa*, this stands as the greatest enemy to *bhakti*, to *māyāvādā*; and when it is passing, surpassing rather, *jñāna kāṇḍa* and going towards *prema bhakti*, on the way, *Vedānta*, that *jñāna vairāgya*; it is going, passing the *jñāna kāṇḍa* and it is progressing towards the *prema loka*. Then the *Bhāgavata* comes. *Hari-bhakti-vilāsa*, *varṇāśrama* and *bhakti*, the differentiated *śuddha bhakti* school from *varṇāśrama*, *Hari-bhakti-vilāsa smṛti* is there. And *Śrīmad-Bhāgavata* is there when it is dealing with *jñāna* and *yoga*. That is pure spiritualism, pure knowledge and passing away that and going towards *prema loka*, the love domain, the divine love; that is the highest.

(More Bengali for about twenty five seconds)

Because the divine will stands behind, so it is true. And divine will withdrawn, it has no value; so all the scientific structure crushed down. Only the sweet will of the Lord, backing before everything, what is what. And that is withdrawn, it will be otherwise. [?] He's willing, so it is like this. The sun will be dark if His will is drawn away.

[?]

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā / mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ

["In an unmanifest manner, I pervade this entire universe, and everything

conceivable is situated within Me - and yet, I am not situated within that total entity.”] [*Bhagavad-gītā*, 9.4]

...

na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram [bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanah]

[“And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them.”] [*Bhagavad-gītā*, 9.5]

[?] The law of nature will change immediately. His law, because it is backed by His divine sweet will; if His sweet will is drawn away, it is nothing.

Devotee: The *vaijñānīs* they don't accept, therefore they're rascals.

Śrīla Śrīdhara Mahārāja: [?] unreasonable [?]

Devotee: Very reasonable.

Śrīla Śrīdhara Mahārāja: That is possible, and if it is possible, then this is all lost; all the big *vaijñānī*

structure lost. The sweet will of the main principle, the Absolute...

Devotee: This Māyāpur temple is for that purpose. Just a few days ago Harikeśa Mahārāja came for two days. Because it was a short visit he couldn't come here. So we were discussing building a big temple; how we went to the Devī dhāma, Maheśvar dhāma, Vaikuṇṭha dhāma, Goloka dhāma.

Śrīla Śrīdhara Mahārāja: I asked him to go through *Bṛhat-Bhāgavatāmṛta* by Sanātana Goswāmī. There he will get the clear idea. The Devī dhāma, Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, and Satyaloka: and what incidences are occurring in which place. Then how to differentiate from Virajā, Brahmaloaka, then Śivaloka, then Vaikuṇṭhaloka, then Ayodhyā, then Dvārakā, then Mathurā, then Vṛndāvana. Gradation, *tarottama*, is nicely described there by Sanātana Goswāmī; the *sambandha* Ācārya, the Ācārya of the Gauḍīya School to say what is what. What is what we can understand from Sanātana Goswāmī. And how to attain our end, from Rūpa Goswāmī; and what is the highest attainment, that is Raghunātha Dāsa Goswāmī; these three Ācāryas. And Jīva Goswāmī is protecting all those higher and such thoughts against the current *vicāra* of the *Veda*, *Vedānta* [?]

Devotee: *Sambhanda, abhidheya, prayojana.*

Śrīla Śrīdhara Mahārāja: *Sambhanda, abhidheya, prayojana. Abhidheya* Ācārya Rūpa Goswāmī, *prayojana* Ācārya Raghunātha Dāsa Goswāmī, and the *sambandha* Ācārya, what is what, Sanātana Goswāmī. Where are we? Who is God to me? What is the world? And what are their different stages? All these are described by Sanātana Goswāmī in *Bṛhat-Bhāgavatāmṛta*. I got my conception from there. And of course that was also tested and verified by Bhaktivinoda Ṭhākura's books, Prabhupāda personally _____

(More Bengali for about fifty seconds)

Śrīla Śrīdhara Mahārāja: *Hari-jana* means the servants of Hari. They're now mad in their transaction with the worldly affairs, *viṣaya*, material. They apparently seem to be dealing with material properties, *viṣaya range, mattala. Pūjāla rāgapaṭha gaurava bāṅge*. The underlying idea is this; they really want to worship the *rāgapaṭha*, the way of love, path of love, *rāgapaṭha* our affection, love, attraction, that is their real hit, not this ordinary material handling. *Pūjāla rāgapaṭha gaurava bāṅge*. So generally, after Śrī Caitanyadeva, the *rāgapaṭha* in the hands of imitationists has become very down, gone down a level. So the big persons, they rather hate them. So with the help of what is big, according to the mass conception, we're to take that sort of help and to show that *rāgapaṭha* is higher and higher. We are not indolent. We are active men. Still, we want to do for God. Not that The worthless people, they will only go to the way of devotion, no. The highly qualified, they should devote everything for the service of the Supreme Lord. That is so great, so big, so, *pūjāla rāgapaṭha gaurava bāṅge / mattala hari-jana viṣaya range*. [?] All the majesty should be devoted, should be utilised, to Him only, that love is supreme, that is the supreme most. That Vṛndāvana, that Kṛṣṇa's, that flower garden, that is higher than the golden garland, golden ornament, this golden crown, hillock, all these things, they're lower. And *aiśvarya puṣpa* and Govardhan, that is *gunja phal mayo pucha* that is of more higher valuation, and these are lower in Vaikuṇṭha, the diamond, the gold, all these valuable things, *aiśvarya* that is more valuable.

Svarūpa Dāmodara is in Hira Pañcamī day, in *Caitanya-caritāmṛta*, Śrīvāsa Paṇḍita and Svarūpa Dāmodara, the discourse, there it is mentioned. "Śrīvāsa Paṇḍita, you forget you are up to Vaikuṇṭha so you are very fond of Lakṣmī Devī's *aiśvarya*, but we are *vrajavāsīs*. We give more value to this flower, the leaves, and the all these things. That is more valuable to us these plain and simple things, more than... Who has got much *aiśvarya*, they do not care for gold and diamonds, rather they're vexed with all these things. But our, and *kiśora* and that is always pleasing like things.

Devotee: I just had one question, because I know it must be time for your bath or something now, or your *prasādam*.

(More Bengali for about 3.15 minutes)

Devotee: Prabhupāda said, “You’re my disciples. You’re all very good boys. You’re my disciples. Very good.” [?] What did he say exactly?

Devotee: [?]

Devotee: “You’re my disciples.” So then what happened is that he never gave them *mālā*, he never gave them new name, and they went back to their village. Then they go back and then they gave themselves *mālā*, gave themselves name.

Śrīla Śrīdhara Mahārāja: Then he has accepted them, gave admission; now *śikṣā* Guru is necessary. When he has accepted them direct, face to face, then they’re direct disciples. Now *śikṣā* Guru is necessary, to guide them in details. Acceptance is more valued.

Devotee: Yes. That’s what I thought, that those who personally went there, Prabhupāda said that, “You are my *śiṣyas*.” That that acceptance means that directly they’re his disciples. But those who did not go there, those others who were in the village...

(More Bengali for about 1.50 minutes)

Śrīla Śrīdhara Mahārāja: *Mantra* is formal encouched in expression. What is embodied there, that is to be opened. And that *tattva jñāna*, that

is not an easy thing, that is not a non important factor. Real *dīkṣā* is there, *tattva jñāna* [?]

Devotee: *Biphal*?

Śrīla Śrīdhara Mahārāja: *Biphal mantra*. He does not know what is contained there. He's transferring something, an expression, but the one whose giving, he himself is not aware of what is embodied there.

Devotee: He doesn't know.

Śrīla Śrīdhara Mahārāja: He doesn't know.

Devotee: That clears up the point. But once a person accepts someone as *śikṣā* Guru, or when he approaches someone for training, that shouldn't be a whimsical thing.

Śrīla Śrīdhara Mahārāja: *Śikṣā* Guru, *dīkṣā* Guru, when seen or placed in one place; that of course is higher.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, when we're accepted by him, "You are my disciple," then they will also have to accept *śikṣā* Guru, but *śikṣā* Guru should not get so much honour as *dīkṣā* Guru. But when *dīkṣā* Guru

and *śikṣā* Guru is combined in the next generation, there of course the fullest confidence and honour should be given to the *dīkṣā* Guru. Do you follow?

Devotee: Hmm. What's the position of *mantra* Guru?

Śrīla Śrīdhara Mahārāja: *Mantra* Guru, of course he's consciously giving, he's good, *mantra* Guru. Ha, ha, *śikṣā* Guru, more stress is given to *śikṣā* Guru in our *samprādaya*, our *Guru paramparā*. The *taṭasthā-vicāra*, the relative and absolute; two lines of consideration, one is relative and another is absolute; when some contrast will come the absolute will be superior. You see: *yei rasa, sei sarvottama*. *Vātsalya rasa*, *śanta rasa*, *dāsyā rasa*, *sākhya rasa*, *mādhurya rasa*; the parents, they will think, "I have the superior position." And the *sākha*, friend, he will think, "I am the most intimate with Kṛṣṇa." In their respective positions, they will think that they're the most intimate. But if a comparison is drawn, independent of their position, then the *mādhurya rasa* will come highest.

[*kintu yāñra*] *yei rasa, sei sarvottama / taṭa-stha hañā vicārile*, [*āche tara-tama*]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.83]

From the absolute consideration the *mādhurya rasa* surpasses all, the *vātsalya rasa*, *sākhya rasa*, they're all down. Though the *vātsalya rasa* and *sākhya rasa* they may think that great intimacy they have got, more than the *mādhurya rasa*; a relative position under the absolute. But our

Guru *paramparā* is that of absolute consideration. Many bodily representations eliminated from the Guru *paramparā*. And the current of *śikṣā*, the higher, pure *śikṣā*, that current is coming down. Wherever, from this summit to that summit, from that summit, in this way the river coming down. Do you follow?

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya rūpānuga janera jīvana viśvambhara priyaṅkara śrī-swarūpa dāmodara, [śrī-goswāmī rūpa-sanātana]

[“Mahāprabhu Śrī Caitanya is non different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya).”]

[*Songs Of The Vaiṣṇava Ācāryas*, p 90-3]

[This is the sixth of nine verses describing the Brahma-Mādhva-Gauḍīya *sampradāya* as compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.]
Not actual line of initiation...

End of 79.00.00.A

79.00.01.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī

Mahārāja

Śrīla Śrīdhara Mahārāja: ...*sambandha*, what is the conception of Kṛṣṇa, and how other gods are connected with Him, how the world's position, the Brahmaloḥa, Virajā, all these, how their adjustment. The proper adjustment, *sambandha jñāna*, the knowledge of proper adjustment of the universe, divine and mundane, *sambandha jñāna*. And Sanātana Goswāmī is told to be the... he has come to give us that sort, he's authority of that department. So in *Bṛhad-Bhāgavatāmṛta* he has given instructions what is Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, and Satyaloka, this Brahmaloḥa, what is the position of the *brahmāṇḁa*. And what is Virajā, what is Brahmaloḥa, what is Vaikuṇṭha, what is Śivaloka, then what is Goloka, what is Ayodhyā, Dvārakā.

All these according to *rasa*, you see *rasa* is the main thing, the main structure, desirable structure is

rasa. That is the juice, the juice which attracts us all. And none, even from the atheist of the lowest order and the devotee of the highest order - none can deny that I don't want happiness. So *rasa* is the standard. Just as gold is the standard in the monetary departments of different countries, so *rasa* is the main thing by which we should judge. What country is wealthy, what country is not wealthy, poor, by gold you can judge in the international affairs. So, in the diverse type of expression, through *rasa* we can measure and we can degree and dismiss what is right, what is wrong, what is better, what is bad, what is good. So according to the *rasa*, the quality and quantity, the lower and higher order should be judged.

So, *vaikuṇṭhāj janito varā madhu-purī*, why *madhu-purī* is higher than Vaikuṇṭha? Only for *vātsalya rasa*. It is not in Nārāyaṇa, it is not found in Vaikuṇṭha, the *vātsalya rasa*. And it is found in Ayodhyā and also Mathurā so it is higher. That *rasa*, that *vātsalya rasa* is wanted here in Vaikuṇṭha and the original side, higher side. And it is found here, it is a

perverted reflection. By method of deceiving the *vātsalya rasa* is here but it is the reflection. And in the original world where is *vātsalya rasa*? It is not found in *Vaikuṇṭha* though there must be some other *loka* where *vātsalya rasa* is to be found. And that will be the higher. In this way *Mathurā* has been founded. Then the *mādhurya-rasa* is here and that is not to be traced properly in *Vaikuṇṭha*. Where can it be had? So we shall have to go to *Vṛndāvana*. In this way he has given us the gradual development of the *loka* according to *rasa*.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt kuryād asya virājato giri-taṭe sevām vivekī na kaḥ

[“The holy place known as *Mathurā* is spiritually superior to *Vaikuṇṭha*, the transcendental world, because the Lord appeared there. Superior to *Mathurā-purī* is the transcendental forest of *Vṛndāvana* because of *Kṛṣṇa's rāsa-līlā* pastimes. And superior to the forest of *Vṛndāvana* is *Govardhana Hill*, for it was raised by the divine hand of *Śrī Kṛṣṇa* and was the site of His various loving pastimes. And, above all, the super-excellent *Śrī Rādhā-kuṇḍa* stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of *Gokula*, *Śrī Kṛṣṇa*. Where, then, is that intelligent person who is unwilling to serve this divine *Rādhā-kuṇḍa*, which is situated at the foot of *Govardhana Hill*?”] [*Upadeśāmṛta*, 9]

In this side also:

karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas tebhya jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī

[“There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places.”]

[*Upadeśāmṛta*, 10]

So here also in this world, *brahmāṇḍa*, this is a world of exploitation. And when the exploitation is going less it is higher, in the Satyaloka the least exploitation. And then Virajā no exploitation, but it is the verge of this *brahmāṇḍa*. And then Brahmaloka it is the last position, rather, the cover of Vaikuṇṭha, it is spiritual, light. The *prakṛti* is watery, *prakṛti* is watery, accommodating. As when we push water it goes away, so *prakṛti* is like that. And *puruṣa*, *cetana*, that is like light, so that is Brahmaloka. That is the last, the lowest conception of the *cinmaya*, or the glow of service. Here the exploitation and there fully exploited. The outer current and that is inner current, current leading towards centre. And this is out carrying current, taking away from Kṛṣṇa. And that is taking towards Kṛṣṇa. That is service, leading towards centre. And that's Vaikuṇṭha. Just in the lowest position there's Śivaloka, then Vaikuṇṭha, then Ayodhyā, then Dvārakā, then Mathurā, then Vṛndāvana, then Govardhana, then Rādhākuṇḍa. In this way it has been described according to *tattva*, ontological

conception, the hierarchy has been depicted there in *Bṛhat-Bhāgavatāmṛta*.

I had a mind that I shall build a temple here of that type, but a huge expense. So when I heard that he will have the biggest temple in the world there I gave suggestion to your Divine Master, “You do.”

“Yes. When I, such site will come, they will have a conception of what is what, what is good. That Kṛṣṇa is the highest and He has come down in *prapañca* to give *darśana* to the people.”

This Bhu Vṛndāvana, Vṛndāvana in the highest order, and that Vṛndāvana he has taken here. Navadvīpa also, there's two quarters. Vṛndāvana Goloka and Navadvīpa. And here Mahāprabhu and Kṛṣṇa has come down in the surface to take us up. What we see in the temple here, in the ground floor, that is really a thing of the highest order. And that has been, in a spiral case it will be seen. What is the sign of Goloka, what is the sign of Bhuvah, Mahā, Jana, Tapa, or Satyaloka, Brahmaloka, Virajā, Brahmaloka, then Śivaloka, Vaikunṭha, Goloka, it is really they go up and see. They will have a conception of the whole practical structure of the Gauḍīya Vaiṣṇava who will have a *darśana* of this temple. Gauḍīya Vaiṣṇava means this. There, this is their comparative vision of the ontological quarter. The whole philosophy will be depicted there in the temple. So this is the philosophy of the Gauḍīyas.

Devotee: Topmost.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You two may go to Māyāpur, driving in the car?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I asked Govinda Mahārāja to take me out of the and forcibly he took it to the boat.

Bhāvānanda Mahārāja: We forced our way over.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhāvānanda Mahārāja: You have to be very forceful, especially in preaching now, because everyone has gone so crazy due to Kali-yuga. When you travel all over the world you have to be so forceful and...

Śrīla Śrīdhara Mahārāja: Direct approach and forceful approach, direct.

Bhāvānanda Mahārāja: Yes. I find that is the best.

Śrīla Śrīdhara Mahārāja: You got also direct and you distribute also direct. Ha, ha.

Bhāvānanda Mahārāja: Ha, ha. Yes. When I was in Australia in January then many of the Maheśa Yogī, I have converted many of his disciples. Now when I go back I want to do more, in Sidney. Anyway, the main, what won them over was that they had never been told what is the responsibility of the disciple and what is the responsibility of the Guru. They had no idea, of that relationship, because they have no concept of personal relationship between the Guru and the disciple. He's *māyāvādī*.

Śrīla Śrīdhara Mahārāja: Yes, all *māyāvādī*.

Bhāvānanda Mahārāja: So Mahārāja, if you would give us permission, we may take your leave now.

Śrīla Śrīdhara Mahārāja: Take some *prasādam*.

Bhāvānanda Mahārāja: Yes. And then we'll go back to Māyāpur. And thank you very, very much. When I come here though I haven't been here since this visit with Guru Mahārāja in nineteen seventy seven but I feel enlivened now in my preaching. Now I feel inspired. I have lots of ammunition to preach, after hearing your ambrosial words.

Śrīla Śrīdhara Mahārāja: The more you will engage yourself busily to the business of propaganda the more you will get the supply from upper house.

Bhāvānanda Mahārāja: Ha, ha. And I feel that you are the representative of that upper house.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhāvānanda Mahārāja: So thank you very much.

Śrīla Śrīdhara Mahārāja: Caru Swāmī.

Bhāvānanda Mahārāja: Yes. I promise you we'll take care of that as soon as we get over this little technical difficulty, we'll...

Śrīla Śrīdhara Mahārāja: Generally, I begin work in the day of *ratha-yātrā*, during rainy season.

Bhāvānanda Mahārāja: You begin then?

Śrīla Śrīdhara Mahārāja: *Ratha-yātrā*.

Bhakti Caru Swāmī: There's preference to start the work on *Ratha-yātrā*.

Bhāvānanda Mahārāja: All right. So by then, whatever we have we'll...

Bhakti Caru Swāmī: Mahārāja, Bhāvānanda Mahārāja [?]

Bhāvānanda Mahārāja: Hare Kṛṣṇa.

This is another miracle Mahārāja, this is another miracle. That such an elevated pure devotee as yourself would deign to embrace a *mleccha* like me. Hare Kṛṣṇa.

End of 79.00.01.A

79.00.01.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja (Approximately 2.25 minutes of Bengali, with *śloka*s; then *bhajans* until 4.35 minutes into the recording)

Śrīla Śrīdhara Mahārāja: According to the degree of eagerness, the valuation will be adjusted.

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhya nāhi tata pāpa kare

[“No sinner can commit as much sin as one Name of Kṛṣṇa can destroy.”]

nāmno 'sya yāvatī śaktiḥ pāpa-nirharāṇe hareḥ / tāvat karttum na śaknoti pātakam pātakī janaḥ

[*Kūrma Purāṇa*]

The sinner cannot commit so much sin, what even one word, the Divine Word, the Divine Name can...

Devotee: Simply, we should have that much confidence; one should have that much confidence.

Śrīla Śrīdhara Mahārāja: Yes, *śraddhā*.

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare

Bhaktivinoda Ṭhākura says: “Leave aside everything else, but only concentrate in *śraddhā*.”

Devotee: *Gītā* says, *yo yac chraddhaḥ sa eva saḥ*.

[sattvānurūpā sarvasya, śraddhā bhavati bhārata

śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

[“O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith.”] [*Bhagavad-gītā*, 17.3]

Śrīla Śrīdhara Mahārāja: *Yo yac chraddhaḥ sa eva saḥ.*

Devotee: Only *śraddhā* is the criterion by which one should be judged.

Śrīla Śrīdhara Mahārāja: That is the criterion.

Devotee: By which he should be judged.

Śrīla Śrīdhara Mahārāja: Yes, be judged, *śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ.*

Devotee: And *Bhāgavatam* also says that even if one is a *caṇḍāla* and he's Kṛṣṇa conscious, whereas a

brāhmaṇa devoid of Kṛṣṇa *bhakti*, the *caṇḍāla* is on a higher level.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: He can be a Guru.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: But not the *brāhmaṇa* who's devoid of Kṛṣṇa *bhakti*.

Śrīla Śrīdhara Mahārāja: Yes.

kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

[“Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.127]

Devotee: Kṛṣṇadās Kavirāja, in *Caitanya-caritāmṛta*.

Śrīla Śrīdhara Mahārāja: Mahāprabhu Himself says to Rāmānanda, *kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.*

Devotee: And the *Bhāgavatam* has gone a step further, here is said *caṇḍāla* even.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: There is the body. There is the body.

Śrīla Śrīdhara Mahārāja: in *Gītā* ye ‘*pi syuḥ pāpa-yonayaḥ*. [*mām hi pārtha vyapāśritya, ye ‘pi syuḥ pāpa-yonayaḥ*

striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim]

[“O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me.”] [*Bhagavad-gītā*, 9.32]

Devotee: *Ye 'pi syuḥ pāpa-yonayaḥ, striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim.* In this way it has been described, but not that he will be a Guru like that. There is no description like that, I think; but in *Bhāgavatam*, as Caru Mahārāja has said just now.

Śrīla Śrīdhara Mahārāja:

aho bata śva-paco 'to garīyān, yaj-jihvāgre vartate nāma tubhyam tepus tapas te juhuvuḥ sasnur āryā, brahmānūcur nāma grṇanti ye te

[“O Lord! How glorious are they whose tongues always chant Your Holy Name! Even if born in a family of dog eaters, such persons are worshipping. Those who chant the Holy Name of Your Lordship must have performed all kinds of austerities and sacrifices. They must have all the good qualities of the Āryans, or civilised men. They must have bathed in all the holy places, studied the *Vedas*, and fulfilled everything required of those who are qualified to chant the *Vedas* and perform *yajña*.”]

[*Śrīmad-Bhāgavatam*, 3.33.7]

yena janma sataih purvam vasudevah sanarcitah, tan-mukhe hari-namani sada tisthanti bharata

[O descendant of Bharata! One who has previously worshipped Lord Vasudeva in hundreds of lifetimes can now chant the Holy Name eternally.] [*Hari-bhakti-vilasa*] & [*Gaudiya Kanthahara*, 17.21]

Aho bata śva-paco 'to garīyān, even he may be a *caṇḍāla*, he may eat the flesh, the meat of a dog, *śva-paco*. *Śva-paco 'to garīyān, yaj-jihvāgre vartate nāma tubhyam*. If it is possible that no Name is in his tongue, *tepus tapas te*, apparently we do not find any penance in him. No, no. In previous births he has already finished that course, *tepus tapas te*. *Juhuvuḥ*, he's not eligible to perform any *yajña*. No, no. In his previous birth he has finished the course of *yajña*. Then, *juhuvuḥ sasnur*, we do not find that he's visiting any *tīrtha*, holy place, and taking bath in the holy water, holy river. No, no. Already he has finished all those...

Devotee: That course; already passed.

Śrīla Śrīdhara Mahārāja: ...in previous births. *Sasnur āryā*, the Vedic customs, practices, is not found in him. He has already, the *āryā*, the Vedic *sadācāra*, in his previous births he observed all these Vedic practices. *Brahmānūcur*, he's not eligible to pronounce the *Veda*, the *smṛti*, but that was also finished in previous...

Devotee: He's beyond that now.

Śrīla Śrīdhara Mahārāja: *Brahmānūcur nāma*, then only the faith in the Name of the Lord can come; all automatically done. *Tan-mukhe hari-namani sada tisthanti bharata*.

Devotee: Even the *Bhāgavatam* says, *pada panka para* [?]

One who has got the dust of the lotus feet of the Lord, you see he's also not bound by these Vedic schedules; he's been freed by that also. Though he doesn't go to the wrong deeds, but so says the *Bhāgavatam*, he's not bound by those things, even as regards the Lord, conveniencey arises.

Śrīla Śrīdhara Mahārāja: Yes. In Ajāmila also it is mentioned.

Devotee: Pardon.

Śrīla Śrīdhara Mahārāja: Ajāmila in conclusion also it is mentioned.

sakṛn manaḥ kṛṣṇa-padāravindayor, niveśitaṁ tad-guṇa-rāgi yair iha

na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān, svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ

[“Although not having fully realised Kṛṣṇa, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities, and pastimes are completely freed of all sinful reactions, for they have thus accepted the true method of atonement. Even in dreams, such surrendered souls do not see Yāmarāja or his order carries, who are equipped with ropes to bind the sinful.”] [*Śrīmad-Bhāgavatam*, 6.1.19]

*prāyaścittāni cīrṇāni, nārāyaṇa-parāṇmukham na niṣpunanti rājendra,
surā-kumbham ivāpagāḥ*

[“My dear King, as a pot containing liquor cannot be purified even if washed in the waters of many rivers, non devotees cannot be purified by processes of atonement even if they perform them very well.”]

[*Śrīmad-Bhāgavatam*, 6.1.18]

All other practices cannot really purify, but the remembrance of Kṛṣṇa, however slight it may be, it will relieve us from all past dealings, and make us...

Hari mukta pare upasya mana pan cesta hari nama samsaya [?]

And Sanātana Goswāmī also says:

*jayati jayati nāmānanda rūpam murarer, viramita nija dharma dhyāna
pujyadhi yatna katham api sakṛdāttam muktidaṁ prānināṁ yat,
paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me*

[Sanātana Goswāmī says: “Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rūpaṁ murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa.”]

[*Bṛhat-Bhāgavatāmṛta*, 1.1.9]

Devotee: And Caitanya Mahāprabhu put the whole percentage on the Name; Caitanya Mahāprabhu. The whole percentage put on the *Nāma*, Caitanya Mahāprabhu, based wholly and solely on *Nāma*, *Nāma saṅkīrtana*.

Śrīla Śrīdhara Mahārāja: Yes. Sanātana Goswāmī says, “*jayati jayati nāmānanda rūpam murarer*, let the ecstasy in the service of the Holy Name have all glory. All glory to the Divine Name of the Lord. Why? *Viramita nija dharma dhyāna pujiyadhi yatna*, if one can get a little taste of that sort of divine bliss, then his charm for all these religious activities vanishes. What are they? *Viramita nija dharma*, his respective duties what he has got in his present position, *dharma*, this *varṇāśrama dharma*, *karma-kāṇḍa*, *niskarm varṇāśrama dharma phala*. *Dharma dhyāna*, it covers the *yogīs* and the *jñānīs*. It is not necessary when the grace of the Name has arisen in one's heart. Then he does not feel any charm for meditation, or this *sāṅkhya jñāna*. That is, the bliss of renunciation of the material aspiration, *dhyāna pujiyadhi*. Then *pūjā*, *arcana*, that is covering the Rāmānuja *sampradāya*, they're fond; and the Nimbarka also, they're very fond of *paricarjya* and *arcana*, *pūjā*. When one gets the grace of the Holy Name, he becomes indifferent in other services, even including *pūjā* and *arcana*.

Devotee: He's overwhelmed in the transcendental bliss you see. He doesn't get the time even to turn his head in this way or that way.

Śrīla Śrīdhara Mahārāja: Yes. So Mahāprabhu says:

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam [Śreyas-

*kairava-candrikā-vitarāṇaṁ vidyā-vadhū-jīvanam ānandāmbudhi-
vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ sarvātma-snapanam
paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam]*

[“The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 1]

The *karma-kāṇḍa* and *jñāna-kāṇḍa* finishes. *Ceto-darpaṇa* means *vaidic karma-kāṇḍa niskarma* The first result of *Nāma bhajan* is *ceto-darpaṇa-mārjanaṁ* _____

The second stride covering the *jñāna-kāṇḍa*, *bhava-mahā-dāvāgni-nirvāpaṇam*.

Devotee: *Mukti* also considered...

Śrīla Śrīdhara Mahārāja: *Mukti* is attained by the...

...

Devotees: [?]

...

Śrīla Śrīdhara Mahārāja: When the inner-most self has sprung up from the clutches of *māyā* of twofold, exploitation and renunciation, and it is settled there, *vidyā-vadhū*, for *jīvanam*, it supplies the very life, vitality, in that life. Still it is necessary, *śreyaḥ-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam, ānandāmbudhi-varḍhanam*. Now, *prava mukti*, very meagre his position; a speck, sees himself to be like an atom in an ocean of joy, *ānandāmbudhi*, and that is increasing, everybody progressing.

Devotee: *Prati-padam*.

Śrīla Śrīdhara Mahārāja: *Prati-padam pūrṇāmṛtāsvādanam*. And every step, *nava-yauvana*, every step. When he's taking the Name it seems to him newer and newer and it never becomes stale. Always new, *kaiśor* Always progressing nature.

Devotee: Because the Lord is non different from His Name, so in a way, the Ajit, the Lord is before him. He's *niyamitra*, no one else.

Śrīla Śrīdhara Mahārāja: Yes, ever increasing.

Devotee: Ever increasing, evergreen.

Śrīla Śrīdhara Mahārāja: Evergreen, ever new.

Devotee: Ever new, no-one except Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: *Prati-padaṁ pūrṇāmṛtāsvādanaṁ, sarvātma-snapanaṁ.* Two-fold meanings; *sarvātma*, who attends all our deeds purified, and *sarvātma*, every point in the system of the *sādhaka* is purified.

Devotee: Every single atom; every single atom.

Śrīla Śrīdhara Mahārāja: Every step, every stage, every strata, in every point in the conception of our body conception seems to be purified, *sarvātma-snapanaṁ.*

Atma dehi jito jive sarvo paramatmane [?]

Ātmā has got many-fold meanings. In all its meanings it is purified. It seems that my body's being purified, my mind is being purified, my reason – judgement is being purified, my ego is being purified, my whole existence is being purified.

Devotee: Ajit, the Name Mahāprabhu has given everything.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Mahāprabhu has given everything. Nothing more can be wanted.

Śrīla Śrīdhara Mahārāja: Yes, everything, nothing more one can conceive. And a very simple way take the Name.

*kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ kīrttanād eva kṛṣṇasya
mukta-saṅgaḥ param vrajet*

[Śukadeva Goswāmī tells Parīkṣit Mahārāja: “O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord.”] [Śrīmad-Bhāgavatam, 12.3.51]

*kalim sabhājayanty āryā, guṇa jñāḥ sāra-bhāginaḥ yatra
saṅkīrtanenaiva, sarva-svārtho 'bhilabhyate*

[“Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of *saṅkīrtana*.”] [Śrīmad-Bhāgavatam, 5.36]

*kṛtādiṣu prajā rājan, kalāv icchanti sambhavam kalau khalu bhaviṣyanti,
nārāyaṇa-parāyaṇāḥ kvacit kvacin mahā-rāja, draviḍeṣu ca bhūriśaḥ*

[“My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India.”] [Śrīmad-Bhāgavatam, 5.38]

Kṛtādiṣu, even in golden ages also, intelligent people they hanker after a birth in Kali because the Kali has got a special grant from the Lord. That anyhow if one can take the Name of the Lord then he attains the highest position. *Kṛtādiṣu prajā rājan, kalāv icchanti sambhavam, kalau khalu*

bhaviṣyanti, nārāyaṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: When Swāmī Mahārāja came here the last time he told that, “Jayapataka is requesting me that I shall stay here and he will construct a building for myself, and have thought that there will be two compartments. In one portion I shall stay and in another portion you will stay.” He told.

Bhāvānanda Mahārāja: Hmm. I remember.

Śrīla Śrīdhara Mahārāja: I shall have to go sometimes around the world for preaching purpose and you will remain there. You don’t like much to go hither thither, you will stay there. [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. And that small room...

Bhāvānanda Mahārāja: He stayed there.

Śrīla Śrīdhara Mahārāja: But two hours also in the noon, the group is rest there, and coming back he told, “That’s a very beautiful, good room.” Then it came in my mind, he has gone through the world and so many big buildings he has seen, and this what he says it is a very, very peculiar.

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: Bhāvānanda Mahārāja [?]

Śrīla Śrīdhara Mahārāja: It is roughly finished, the Nat Mandir.

Bhāvānanda Mahārāja: I explained, we're having some technical problem, but that will be cleared up shortly. Then on Monday someone can come and pick up a cheque.

Śrīla Śrīdhara Mahārāja: What do you think to be the estimation?

Bhāvānanda Mahārāja: To finish?

Śrīla Śrīdhara Mahārāja: Yes, to finish.

Bhāvānanda Mahārāja: I think fifty thousand rupees.

Śrīla Śrīdhara Mahārāja: Fifty thousand.

Bhāvānanda Mahārāja: I think will finish it.

Śrīla Śrīdhara Mahārāja: And this is very high, market is very high.

Bhāvānanda Mahārāja: High. With marble stone because the mosaic is not good.

Śrīla Śrīdhara Mahārāja: And because it is now connected, the finishing is connected with your divine master. And it is all around, this is spread.

Śrīla Govinda Mahārāja: Bhāvānanda Mahārāja [?]

Śrīla Śrīdhara Mahārāja: As you like.

Bhāvānanda Mahārāja: As we like, we like to give it all, but we're not able due to do these technical difficulties. Kali yuga is...

Śrīla Śrīdhara Mahārāja: Big life size portrait also of Swāmī Mahārāja you want to...

Bhāvānanda Mahārāja: Yes. We'll have that done I think in America, and brought over.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāvānanda Mahārāja: By our Art Department in Los Angeles.

Śrīla Śrīdhara Mahārāja: And I'll be grateful also if you can supply with Bhaktivinoda Ṭhākura and Guru Mahārāja also.

Bhāvānanda Mahārāja: Oh yes; three.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja, Prabhupāda, and Bhaktivinoda Ṭhākura. Hare Kṛṣṇa.

Bhāvānanda Mahārāja: In one month finally we will begin on Guru Mahārāja's *puṣpa samādhī* construction, next month construction will begin. It is a very grand affair, this *samādhī*, in Māyāpur; two hundred feet high.

Śrīla Śrīdhara Mahārāja: And length and breadth?

Bhāvānanda Mahārāja: I'm not so sure, but it's very big. The *mūrti* of Guru Mahārāja will be on a *simhāsana* that is eighty feet high, eighty feet tall.

Śrīla Śrīdhara Mahārāja: Eighty feet high?

Bhāvānanda Mahārāja: Yes, the *simhāsana* for the *mūrti*.

Śrīla Śrīdhara Mahārāja: How high will be the door, how high will be the main gate, entering?

Bhāvānanda Mahārāja: The main gate is seventy five feet high.

Śrīla Śrīdhara Mahārāja: Seventy five.

Bhāvānanda Mahārāja: High.

Śrīla Śrīdhara Mahārāja: The . of the *siṃhāsana* may not be higher than the gate.

Bhāvānanda Mahārāja: It may? May not? We can make that adjust...

Bhakti Caru Swāmī: He said it may be higher. That is because the entrance into the temple goes down and up.

Bhāvānanda Mahārāja: Goes down and up, yes. And also in Vṛndāvana, you know I have been put in charge of our Vṛndāvana centre also.

Śrīla Śrīdhara Mahārāja: Yes, I heard.

Bhāvānanda Mahārāja: I like it there, very nice; Vṛndāvana.

Bhakti Caru Swāmī: And ever since Bhāvānanda Mahārāja took charge of Vṛndāvana, the condition of the Vṛndāvana temple also has improved to a very great extent.

Śrīla Śrīdhara Mahārāja: Very good. Both Navadvīpa and Vṛndāvana, in charge of both Navadvīpa and Vṛndāvana?

Bhāvānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Two-fold Vṛndāvana...

End of 79.00.01.B

79.03.00.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...Twenty six, about the month of August, perhaps, I saw him first, at Calcutta. And then, twenty seven, during Gaura Pūrṇimā I came to Māyāpur...

[This recording is too faint, for this transcriber, to be able to transcribe every word accurately]

End of 79.03.00.A

79.03.00.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Devotee: ...again and again, read again and again so that I don't forget, and become very conscious about these instructions.

Śrīla Śrīdhara Mahārāja: But sincerity is necessary. Only we try to make our best to be the proper medium. Our duty is to make us converted into a proper medium, for these words. Sometimes we may not know what is the meaning of the word, but the meaning will pass through me to another person who's being so fortunate. What is passing through me, I may not know.

Mahāprabhu says to Sanātana Goswāmī that, "I am speaking like a mad man. I feel that so many things are passing through Me to you, to meet you. You are a favourite of Kṛṣṇa. Passing through Me, many valuable waves are passing through Me to you, Sanātana. I feel Kṛṣṇa is extending His grace to you through Me. I am like a mad man

_____ [?] *Vyāso vetti na vetti vā*. Sometimes we are medium, we are medium _____ [?]

[*aham vedmi śuko vetti, vyāso vetti na vetti vā bhaktyā bhāgavatam grāhyam na buddhyā na ca tīkayā*]

[Lord Śiva says: “I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*.”] [*Caitanya-caritāmṛta, Madhya-līlā, 24.313*]

Only we shall try our best to... [01:55]

End of 79.03.00.B

79.03.01.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: *Ahaṅkāra-yutānām hi, madhye pavvata-rāśayaḥ.*

[*ahaṅkāra-nivṛttānām, keśavo nahi dūragaḥ / ahaṅkāra-yutānām hi, madhye pavvata-rāśayaḥ*] [“The Supreme Lord Keśava remains in the company of persons who are free from a mundane conception of life; but there appears to be a great mountain range between the self-asserting

egotists and the Lord.”] [*Brahma-vaivarta-Purāṇa*] [*Śrī Prapanna-jīvanāmṛtam*, 2.5]

Conception of separatism, *Ete hatagiya javatiya asa midara mor* [?]

Vastu tusakila te jiv yeha noi [?] Bhaktivinoda Ṭhākura.

[Śrīla Śrīdhara Mahārāja and a few devotees speak Bengali (?) for about 5:10 minutes]

...

Devotee: The disciples that you already initiated, is it possible for them...hand them over to somebody else?

Śrīla Śrīdhara Mahārāja: To hand them over to another Ācārya?

Devotee: Yes, is it possible?

Śrīla Śrīdhara Mahārāja: I shall say it afterwards.

Devotee: Oh. According to...

Śrīla Śrīdhara Mahārāja: I reserve, the decision I reserve. Afterwards I shall give my opinion...

...

Śrīla Śrīdhara Mahārāja: ...there, the discussion going on. Let them come to an adjustment within themselves. It will be very good and well. If any thing's to be said, I shall say it after. Ke?

Devotee: [?]

[More Bengali (?) for about thirty five seconds]

Devotee: Separate from Kṛṣṇa we wanted to enjoy. That is why we came down in this material world. The cause of the fall-down of *jīvātmā* is because he wanted to enjoy separately from Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: [?] Once I put a question to our Guru Mahārāja. “Guru Mahārāja, that about the conclusion of Vraja *līlā*, Sanātana Goswāmī and Rūpa Goswāmī differ. Then what is the explanation for this?”

He summarily told, “If everything could be harmonised within our decision then what is the necessity of saying that it is *adhokṣaja*?” That was the answer.

A far as possible, we have a jurisdiction of the sight, a jurisdiction of the ear. If sound is more intensified we can't hear, and very less we can't hear; within a degree we can know. We can hear, we can see, within a particular degree of light. Is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Just as our senses work within a limited space, so our brain, thinking, and our soul also, within a particular limit it is free to work. Above that, transcending that, it can't contain, can't concede itself. So we shall try to be satisfied within our limitation. And so, Mahāprabhu has emphasised in this term, *acintya bhedābheda*, *acintya*. The stress laid on the word *acintya bhedābheda*. You won't venture, you finite beings, you won't venture to captivate the whole thing within your first. Then you'll lose your status. Your natural, *jñāna-sunya*, maximum, what has been given to you, utilise your best for that.

athavā bahunaitena, kiṁ jñātena tavārjjuna viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat

[“But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings.”]

[*Bhagavad-gītā*, 10.42]

“Whatever you can conceive, it is in My One negligent portion.”

You try to get your maximum which is allotted for your lot. And so, *jñāna-sunya-bhakti*, if you like to give more stress to knowing everything, then what portion of *ānanda*, the player is attached to you, you'll lose that, so *jñāna-sunya-bhakti*. That is the highest realisation for everyone, everyone; only with the exception of Kṛṣṇa and Rādhārāṇī.

Devotee: Mahārāja, when you say *jñāna-sunya*, is that speculating knowledge?

Devotee: No.

Śrīla Śrīdhara Mahārāja: *Jñāna-sunya-bhakti*.

Devotee: *Jñāna-sunya-bhakti* means not. [?] Any rationality, in thought, because of Kṛṣṇa's love; if you're loving Kṛṣṇa, he does not want to know why he loves Kṛṣṇa, he loves Him.

Śrīla Śrīdhara Mahārāja: Whatever you get by the spontaneous activity of the environment, you work within that [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: In a constitution, you have been attached to a duty, and you will try to satisfy your obligation. You fully apply yourself with that jurisdiction; the maximum attention you should give to your duty you're attached to. Submission.

Devotees: [?]

Śrīla Śrīdhara Mahārāja:

*jānanta eva jānantu, kiṁ bahūktyā na me prabho manaso vapuṣo vāco,
vaibhavaṁ tava go-caraḥ*

["There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words."]

[*Śrīmad-Bhāgavatam*, 10.14.38]

Brahmā says, "Those that think that they know much, let them foolishly think like that. But it is my conclusion that I do not know a little bit of it. I do not understand Your ways even a little bit. This is my findings."
Brahmā, the Ādi Guru, he says like that.

Infinite character from all respects, from all respects it is infinite, and only through grace I and I must be satisfied with that, to utilise that. What is given to me, I shall try to adjust myself within that limitation. My perfection is only there.

(More Bengali for about 2:20 minutes)

Devotee: There is one question Mahārāja, this is one of the *acintya* questions. In one of Prabhupāda's books, Śrīla Prabhupāda explained that the spiritual master's body, it is beyond the three modes of material nature.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: It is not affected by the birth, death, old age and disease. And in another place Prabhupāda mentions the mortal body of the spiritual master. And Lord Caitanya Mahāprabhu also when He danced with the body of Haridās Ṭhākura, He also said that He eternal exists in the body of Haridās Ṭhākura.

Śrīla Śrīdhara Mahārāja: Yes. So 'the mortal body of Gurudeva', it is not a happy word.

Devotee: It is not?

Śrīla Śrīdhara Mahārāja: Not happy; happy expression. His body is *sat-cit-ānanda*, it is eternal. We should, we are to consider like that, because sometimes it is mentioned only to make intelligible in our court, according to our court. But really we should think that it is all spiritual, nothing mortal. And to consider it as mortal, that is an offence to the spiritual substance. Because we are not acquainted with the ways and nature of the spiritual substance, it is due to our defective mind and senses that in terms of these worldly substances we ascribe or describe him.

Devotee: We reflect our imperfections.

Śrīla Śrīdhara Mahārāja: Yes, we cannot but do, so sometimes we say,

but we are in the process of training to get that conception, that it is all eternal, not mortal. We are going to be a member of the eternal domain. Already we are a member of the mortal domain. We are accustomed to think everything in terms of mortality. But we must have a transit from here and we should enter into the spiritual world. And the nature of the existence of appearance of that world is immortal and of constant nature. Constant nature, not changing; it may change but that is also a spiritual change. But not vanishing, not a victim of any time and age there, because it is eternal.

Devotee: The point is that within our conception of time we cannot understand eternity.

Śrīla Śrīdhara Mahārāja: Yes. So we must have a training within ourselves to have a conception of the truth.

Devotee: We try to bring eternity to within our limited understanding.

Śrīla Śrīdhara Mahārāja: Yes. As much as possible we shall try, being surrounded by the mortal changing element, we shall try to have a conception of the eternal non changeable substance. So we should always think, the Guru, the Vaiṣṇava, the Śrī Mūrti, they're all of eternal nature. And they have come down here to make us acquainted with the nature of eternity, though we are in the mortal area, the area of changing, every second.

Devotee: Prabhupāda used to say that anybody who thinks that the Guru is mortal, even the Guru's body is mortal, then he's completely wrong.

Śrīla Śrīdhara Mahārāja: Yes, wrong.

Devotee: Because he's in contact with Kṛṣṇa constantly, so his body is also spiritualised and it is transcendental. But, due to certain laws of nature he leaves his body. That's why he's put to *samādhi*. The principle or the *siddhānta* of *samādhi* is that because...

Śrīla Śrīdhara Mahārāja: You see, we made one Ācārya, Uṭaradi [?] Maṭh in Madras, Uṭaradi [?] Maṭh in Urupi [?]. A big Ācārya, Satyadan Tīrtha. Bon Mahārāja, myself, and Hayagrīva Prabhu, that is Mādhava Mahārāja. Then discussion going on, and in the discussion he told that in Śrī Mūrti, the Śālagrāma, God is within. We told that Śālagrāma Himself is God.

Deho dehi vibhagayam nisyare bhidyate karchit [?]

The body and one possessing the body, this sort of distinction is not in God. The possessor of body and the body possessed, this sort of distinction is not with God. But he told “No. The Śālagrāma, if I strike with a club, then it will be smashed.” That Ācārya told. We all put our palms to the ears. This should not be heard. This sort of statement should not enter into your ear. And all were perplexed. There were many Bakhils [?] and Barristers and others, big disciples of that gentleman, that Ācārya, they were all perplexed. “What do these *sannyāsīs* say? Our Guru Mahārāja has given a statement and they're closing their ears.” Then (Hiranya Madyācārya?) he has spoken like that.

Devotee: That is not true Mahārāja.

Śrīla Śrīdhara Mahārāja: Then I put one question to him. When Kṛṣṇa departed, the Jara struck an arrow and blood oozes. But is that blood material blood?

“No, no.”

Then why? We are seeing with these eyes that blood oozing, material blood, material body. Is that material?

“No, no: never.” It is also like that.

Sita raksati maya hara ravana [?]

One disciple of Rāmānuja *sampradāya*, when Mahāprabhu was wandering in the South, he told that, “I don’t like to keep my life any longer.”

“Why?”

“That *rākṣasa*, that demon Rāvaṇa, he took away Mother Janaki, Sītā, and I am to hear in the ear that thing. I won’t like to keep my life.”

Then Mahāprabhu told, “No. Don’t be afraid of that. What to speak of taking Sītā by the demon, even the demon cannot see Her.”

aprākṛta vastu nahe prākṛta-gocara [*veda-purāṇete ei kahe nirantara*]

[“All the *Vedas* and *Purāṇas* continually warn against considering divine or non material substance to fall within the category of material nature.”]

[*Caitanya-caritamṛta*, *Madhya-līlā*, 9.194]

This is all spiritually. Mortal eye cannot see the spiritual substance; only the *māyā*. That *māyā*, that illusory image has been taken away by Rāvaṇa, the demon. The spiritual lady cannot be touched by the matter. So it is like that. Our eyes are deceived, by spiritual colour, and by spiritual sound, spiritual touch. But only by the inconceivable power of Kṛṣṇa, that spiritual and material can come in any connection.

[More Bengali (?) for about forty five seconds]

Devotee: Mahārāja, *avibhāva* of the spiritual master, what does that mean; the day he actually took this physical frame of this material world, or what?

Śrīla Śrīdhara Mahārāja: *Avibhāva*, no, *avibhāva* means generally it is for our purpose serving, *avibhāva* appearance that he came in the experience of our senses. That is the time of *avibhāva*. Otherwise he was [?]

[More Bengali (?) for about 2:05 minutes]

Śrīla Śrīdhara Mahārāja: Come within the jurisdiction of our senses.

Devotee: That means, when he, *achar*, when a date is chosen, one

particular date is chosen; or?

Śrīla Śrīdhara Mahārāja: Yes? Senses, that is not of any individual, but as general. He may appear but I may not see him that day, so I saw another day, after ten years or after fifty years I may see. But that is not the day of appearance, appearance in the surface, where I am living. In this way it should be...

Devotee: So more or less, when he first took *dīkṣā*, then, can that be considered as...

Śrīla Śrīdhara Mahārāja: The day of appearance, no. That is not a day of appearance, my connection with him [?]

Devotee: So who decides that now?

Śrīla Śrīdhara Mahārāja: Who will take *dīkṣā*?

Devotee: No. Who will decide that appearance day?

Śrīla Śrīdhara Mahārāja: Appearance day, it may come from him, or any other Vaiṣṇava.

Devotee: Ah, I see. And one more thing Mahārāja; the disciple, when he's doing *Jaya Guru praṇāma*, he may use before the name of his Guru,

Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad, he can do it, it is possible for the disciple to...

Śrīla Śrīdhara Mahārāja: The disciple, formally, when he's mentioning the name of Guru he'll do in that way, but not usually or not always. Sometimes in a ceremonial occasion he will say like that.

Devotee: And every day after the *āratī* when the Guru...

Śrīla Śrīdhara Mahārāja: You see, even you take the name of Mahāprabhu or Kṛṣṇa, not *Om Viṣṇu-Pāda*, all these things, not always.

Devotee: No, no.

Śrīla Śrīdhara Mahārāja: And when Yaśodā is accosting Kṛṣṇa, not *Om Viṣṇu-Pāda*. *Pṛiti* is the highest standard. These are all formalities.

Devotee: Yes, I know. I was, my question was this because I wanted to know whether it was actually authorised, such a title to give to Guru?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: The second question Mahārāja...

Śrīla Śrīdhara Mahārāja: *Śāstra* means always for them who are eligible for that. *Śāstra* does not work on everyone. When one has realised his proper position, *śāstra* withdraws from him. His spontaneous nature guides him in *rāgānugā*.

Vaidhi bhakta vikarestu ragavi bhavana vidhu [?]

So long as the innate, automatic tendency to serve the Lord is not aroused, the *śāstra*, the rules and regulations should be applied to a person up to that time. And when the internal, spontaneous flow of love has already been disclosed in flow, then no *śāstric* rules can have any application on him. Do you follow?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: *Vaidhi bhakta vikarestu*, in *Bhakti-rasāmṛta-sindu*, Rūpa Goswāmī writes.

[?]

Every activity, every action, has some purpose. The lowest stage is *bhaya*, fear. In the beasts, animals, they work out of fear. Then, men also, in the lowest stage they work out of fear, *bhaya*. Then, *asa*, prospect, next higher, the principle of pushing us to our activity is prospect. Next higher is sense of duty. And the highest motive is *rāga* Sense of duty,

then spontaneous love. *Bhaya*, *asa*, *kartiboditi*, and *rāga*, these are the four fold principles which helps us to go on in our activities; according to four stages. The lowest stage is we work out of fear, then better is prospect, then next higher is sense of duty, and the highest is love. These are the four principles that are behind all our activities, according to stages.

Devotee: Mahārāja, one more question. The title of *Viṣṇu-Pāda*, can it be had by anyone? I mean any Guru, anybody whose initiating, may he be entitled to the title of *Viṣṇu-Pāda*?

Śrīla Śrīdhara Mahārāja: Where we can see the connection of Infinite, that is the particular position of Infinite, of Viṣṇu, then we can take it as *Viṣṇu-Pāda*. Especially Guru, *śikṣā* Guru is also there. If I find the same thing as we find in my Guru is there, the presence of Guru is there. Guru is Bhagavān, he's God Himself, or His highest potency, as Rādhikā, or in another, Subala or Yaśodā, the highest representation of the servitors. That is to be located. If I can trace that thing in any place, I can consider the *śikṣā* Guru one and the same, at the same place. I give that sort of respect and respect will go to one place; God and His highest servitors. Predominating and Predominated Moiety. Kṛṣṇa is the predominating half, and the other predominated half is Rādhārāṇī, predominated. Infinite has two aspects; potency and enjoyer, predominating enjoyer, and predominated half is *śakti*, *svarūpa śakti* potency. One is enjoying and another is being enjoyed, and one half is enjoying; the power, positive and negative. *Mahābhāva*, *rasa-rāja*. Hare Kṛṣṇa.

[The last 3:50 minutes are in Bengali (?)] End of 79.03.01.A

79.03.01.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

(Bengali spoken for about 17:15 minutes)

Devotee: It is not clear, what is the *sannyāsa* position within our Society now?

Devotee: You want to know from Mahārāja? Mahārāja, his question is, “What is the position of a *sannyāsī* in the Gauḍīya *sampradāya*?”

Śrīla Śrīdhara Mahārāja: The general *sannyāsī* is to be called a *sannyāsī* who has dedicated his thought, word, and deed, in the service of the Lord. He should be considered as a *sannyāsī* in the Gauḍīya system, or mission. But that is not all. There also should be a gradation amongst *sannyāsīs*. That is according to the degree, the intensity of self dedication to the Lord. But the general position is that in general who has dedicated his thought, word, and deed, *kāya-mano-vākya*, only for the service of the Lord, he can be considered a *sannyāsī*, in our society. He won't go back...

Devotee: Sorry, can you repeat what question you asked.

Devotee: [?]

Devotee: Yes, Mahārāja is saying, he's telling Mahārāja that probably you want to know what is the position here of the *sannyāsīs*, in ISKCON.

Devotee: Mahārāja, his question is, "What is the position of *sannyāsīs* in ISKCON? What should be their duty now that Śrīla Prabhupāda is not present, he's *aprakat*. So in that case; but specially this situation as you know...

Śrīla Śrīdhara Mahārāja: We shall expect that who are supposed to represent Prabhupāda's will, future will for propaganda, that body we should obey. This is a general thing. It is expected that the body who represents the future will of Prabhupāda, and nominated by him, generally, we should abide by their decisions, in a general sense.

Devotee: What should be the procedure to take Mahārāja?

Devotee: That is the procedure.

Śrīla Śrīdhara Mahārāja: Redactive method, descending method. Advice is descending from the domain of the Lord to this world. We shall try to remember this, and we shall try to submit us to that decision, setting aside our individual internal suggestions, generally. There maybe, rarely, special cases.

Devotee: You see, his problem is, Mahārāja, that now his position is that he's in South America, and he himself has a South American body; so he was preaching very nicely in South America for Śrīla Prabhupāda. So many young boys became very attached to him.

Śrīla Śrīdhara Mahārāja: You see now Swāmī Mahārāja has departed and many intricate questions will arise, in different forms. And before this Svarūpa Dāmodara and that Yaśodānandan, and Pradyumna, and a few persons came to me. Already advised their against the Ācārya Board, they're not satisfied with their dealings. And I asked them, both parties, if represented come to me then I shall try to help you in the adjustment. But differences that are arising here and there.

Devotee: They have already taken your decision.

Śrīla Śrīdhara Mahārāja: And if they can solve within them, it is well and good. Amongst themselves, if they can solve the problems that are arising now, if you can solve it within yourself, it is well and good. Because...

Devotee: How it is possible Mahārāja? It is not possible because everybody has vested interest. Only a Vaiṣṇava, and a senior Vaiṣṇava...

Śrīla Śrīdhara Mahārāja: If it is necessary to solve the problem, any help from my side, I shall try my best from my experience about the association and my meagre *śāstric* knowledge I shall try to help you. This good will I can express. What more can I do?

Devotee: I wanted you to give me advice in this manner, specifically in this manner. When Śrīla Prabhupāda departed, this Ācārya-ship was not clear to many of us. So...

Śrīla Śrīdhara Mahārāja: I told that he nominated eleven Ācāryas. And when they came to me I suggested that this Ācārya Board may be expanded according to the necessity of time and space, demand of time and space it may be expanded. And a system should be followed so that the non Ācārya God- brothers, they may have some fair chance to live respectfully in this Mission. We're having a bitter experience, and through this bitter experience we're learning something. And with that we may try to help you, if necessary.

Devotee: I am having, myself, I am having a bitter experience with the present situation. So...

Śrīla Śrīdhara Mahārāja: That Pradyumna, perhaps with twenty points he came to me; in a written note, that these are the objections against the Ācāryas, the practices and behaviour of the Ācāryas. These are, about twenty objections we have got. And perhaps that is being circulated amongst the non Ācārya stalwarts in the Mission.

Devotee: I didn't see that Mahārāja.

Śrīla Śrīdhara Mahārāja: How to control.

Devotee: Mahārāja, he has...

Śrīla Śrīdhara Mahārāja: What will be the position of the Ācāryas and the Governing Body, and those stalwarts that are outside the Governing Body? The newcomers. Of course, it is a very difficult task to adjust, very difficult. But with the sympathetic attitude of the Ācāryas, and with the *śāstric* toleration of the non Ācāryas, it can meet together. *Śāstric* toleration, that is formal necessary toleration, and the sympathetic attitude of the Ācāryas. Both of these two things are required to go on together.

Devotee: In my own case Mahārāja...

Śrīla Śrīdhara Mahārāja: And the newcomers must be helped. The missionary activities should not be stopped, never should be stopped, then this is necessary, the newcomers should be helped, un grudgingly.

Devotee: In the case of myself Mahārāja, I'm a *sannyāsī* by Śrīla Prabhupāda, and I'm preaching. So I'm preaching in a specific place, and I am, by the Lord's grace, some people are coming and they are giving some faith, that by following my instructions, they will advance in Kṛṣṇa consciousness. So if these people don't want to follow anybody else, how

are they to be initiated within Kṛṣṇa consciousness society?

Śrīla Śrīdhara Mahārāja: I can't follow.

Devotee: Through his preaching, the Lord is sending many souls who are taking to the path of Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: And these new souls who are coming to this path, they have placed their trust and faith on him.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: That he will take them to a higher platform of realisation. So now, he...

Śrīla Śrīdhara Mahārāja: Yes, direct. And he does not see any superior soul to whom he can take them, and recommend.

Devotee: Right. Previously he could take them to Śrīla Prabhupāda and place them at his lotus feet. But now, who can he go... and even if he goes, the souls, they do not accept them.

Śrīla Śrīdhara Mahārāja: I have seen so many who are non Ācārya, but the Ācārya people they're not coming to me, so if we are to live together then some adjustment should be made. How to go on? Otherwise the dissension, that is very easy, but that is not desirable so much. If united we stand, that will be better. Otherwise dissension must come, separation must come, but that is not so very desirable, especially so soon, so quick.

Devotee: One point is this Mahārāja, then for example, I see within...

Śrīla Śrīdhara Mahārāja: So I like to meet both the camps, both the camps.

Devotee: Yes, we have suggested, Bhakti Caru Mahārāja and myself have suggested, and I actually spoke to Svarūpa Dāmodara who is a GBC, who also has given agenda for the meeting, GBC meeting agenda. I should have brought it and could have shown it to you.

Śrīla Śrīdhara Mahārāja: But in the meeting...

Devotee: So in the agenda he has mentioned...

Śrīla Śrīdhara Mahārāja: Ācārya party, not majority.

Devotee: No.

Śrīla Śrīdhara Mahārāja: Non Ācārya is majority.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So, you may not be afraid too much.

Devotee: No. So he has placed in the agenda, he has mentioned in the agenda that, “I propose that all of us go and consult and take the good advice of Śrīdhara Mahārāja.” He has mentioned in his agenda for this meeting that, “We should all go because there’s nobody else to guide, and Śrīla Prabhupāda specifically mentions Śrīdhara Mahārāja’s pure good name, that we should go to him for spiritual advice. For anything we should come to him. So let us go.” He has suggested in that meeting so now I don’t know how they will see it.

Śrīla Śrīdhara Mahārāja: What will be the fate of that resolution?

(More Bengali for about 50 seconds)

Devotee: How many disciple do you have now? Three zero. [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: He said, “Before you took your disciples, before you gave *dīkṣā*, did you feel some sort of inspiration from inside, the *caitya* Guru, of Prabhupāda, telling you to give them initiation?”

Śrīla Śrīdhara Mahārāja: Within, any inspiration?

Devotee: Yes, it’s much like you’re a *sannyāsī*, you’re preaching, people are coming...

Devotee: No, not like that. Sometimes Prabhupāda, through the medium of...

Śrīla Śrīdhara Mahārāja: Some spiritual conscience has directed you.

Devotee: Were you convinced that actually Prabhupāda wanted that from you? Or did you have a dream?

Śrīla Śrīdhara Mahārāja: Nothing of the like, only simple spiritual conscience.

Devotee: I mean, you are confident that what you have done is the correct thing.

Devotee: I still feel it was proper for me to do.

Devotee: But spiritually, he conscience was clear, and that his action was in the right...

Śrīla Śrīdhara Mahārāja: Accepted by Prabhupāda.

Devotee: I want to remain within ISKCON, but in the way they want to put me now, I cannot remain.

Devotee: That is another question.

Devotee: That is, like he spoke about bitter sentiments.

Devotee: No. He said that, I told him that you have taken disciples. First, he asked me whether you had taken disciples or not. So I said yes, you have initiated...

Śrīla Śrīdhara Mahārāja: What is the name of that Punjabi *sannyāsī*?

Devotee: Bhakti Caitanya Swāmī.

Śrīla Śrīdhara Mahārāja: Bhakti Caitanya. And his name?

Devotee: Paramānanda.

Śrīla Śrīdhara Mahārāja: Paramānanda. Only these two have begun already?

Devotee: No, there's one more, Virahaprakāśa Swāmī.

Śrīla Śrīdhara Mahārāja: Where is he?

Devotee: He's also in South America.

Śrīla Śrīdhara Mahārāja: South America. These three only, has become independently we're seeing now?

Devotee: Yes. They've initiated independently.

Devotee: [?]

Devotee: They're trying to put him down, they're trying to remove him, from ISKCON, but Paramānanda Swāmī, he wants to stay within ISKCON and do his preaching, but they want him to either give up his position or leave.

Devotee: And I have already taken the responsibilities so I don't see how it can be given it up. I see it so cheaply.

Devotee: And he's saying, "Since I have already taken up the responsibility of a Guru, it's not possible for me to just give it up."

Śrīla Śrīdhara Mahārāja: Very subtle and difficult questions to be solved. Hare Kṛṣṇa.

Devotee: That can be done by yourself, that people can come to you, they have faith, trust in you and you initiate them. Then after you give them to somebody else?

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Take something, *prasādam*...

Devotees: [?]

...

Śrīla Śrīdhara Mahārāja: ...and decision, how it comes.

Devotee: We should wait and see.

Śrīla Śrīdhara Mahārāja: Wait and see, and also, put your feeling, your position put to the committee, “That this is my position. How do you decide about me?” The central body is there. You put your questions.

Devotee: I’m almost sure of their decision.

Śrīla Śrīdhara Mahārāja: But still try, to make the best of a bad bargain.

Devotee: Mahārāja, I want to bring one contradiction within this existing Committee Body. Guru Mahārāja formed the GBC Body of twenty five members. They’re life-time GBC members. Nobody has the authority or the capacity to remove them from this position, other than Guru Mahārāja himself. And he also made this Governing Body Commission, the sole and supreme authority on all decisions within the ISKCON Society. But the present situation is that the eleven Ācāryas, who are also within this GBC Body, they have formed, although not officially, but in exercising their power, a body within the body, and is more or less controlling all the decisions of the Society. For example, specially on the question of increasing the circle of initiating Gurus, Ācāryas. Actually, this decision should be made by the GBC Body, all twenty five, and not just the eleven.

Śrīla Śrīdhara Mahārāja: But have the Ācārya Board accepted the principle that they will expand?

Devotee: No. They don’t want to expand.

Devotee: It is simply, I will tell you; Bhakti Caru Mahārāja was called by Satsvarūpa Mahārāja, Hṛdayānanda Goswāmī, Bhāvānanda Goswāmī, and two or three, Tamal Kṛṣṇa Goswāmī was also present there. And they asked his opinion as to who should be the initiating Guru of Manipur State. Although the Manipur State is under Svarūpa Dāmodara, he's the GBC of Manipur, but since he's not an initiating Guru, they require an initiating Guru residing in that area.

So Bhakti Caru Mahārāja told them the truth, what he felt. He said, "If you are actually interested in the *pracār*, the preaching of Kṛṣṇa consciousness and the Hari *Nāma*, then the best person would be to make Svarūpa Dāmodara himself the initiating Guru because the Manipuris, they are a little proud of being Vaiṣṇavas, and original Vaiṣṇavas. And they also have great respect for Svarūpa Dāmodara since he has been to the West and he has a good name, and they will accept him very easily. So considering these practical points, the best thing would be to make him the initiating Guru." This was his suggestion.

Of course, no decision has been taken as yet, but they were not very happy with this suggestion. They were, of course only one person, this Hṛdayānanda Goswāmī who was there, he said, "Yes, if Prabhupāda was here probably he would have said that Svarūpa Dāmodara should become that." He was the only person who actually accepted this proposition.

Śrīla Śrīdhara Mahārāja: Hṛdayānanda?

Devotee: Hṛdayānanda Goswāmī.

Śrīla Śrīdhara Mahārāja: His jurisdiction is where?

Devotee: South America.

Śrīla Śrīdhara Mahārāja: He's a recognised Ācārya?

Devotee: Yes. He's one of the eleven.

Śrīla Śrīdhara Mahārāja: One of the eleven. Any precedent of the Ācārya Board, no?

Devotee: No. The point is that they have no official committee of Ācāryas.

Śrīla Śrīdhara Mahārāja: But any precedent of the Governing Body?

Devotee: The President and the Director, so to say, they have Chairman, Vice Chairman, and Secretary. The Chairman is Satsvarūpa Mahārāja, till yesterday.

Śrīla Śrīdhara Mahārāja: For one year; three posts for one year only, and this year Satsvarūpa.

Devotee: No, last year was Satsvarūpa, and this year Hṛdayānanda is the Chairman.

Śrīla Śrīdhara Mahārāja: And his term will...

Devotees: One year, will terminate, will extend to the next Gaura Pūrṇimā festival.

Śrīla Śrīdhara Mahārāja: Then new such come?

Devotee: Yes. Now the new set has taken office, already, as from today.

Śrīla Śrīdhara Mahārāja: From today, this Hṛdayānanda has been, is in the Chair? And the Secretary?

Devotee: I don't know who he is.

Śrīla Śrīdhara Mahārāja: Vice Chairman and Secretary, three posts together. But from the Chair this proposal has come for expansion. Let me wait and see what is their combined decision, then if I will have anything to say, then I shall say at that time. And they may come to me with some questions then I shall say my opinion is this. What do you think?

Devotee: I think that is very good Mahārāja.

Śrīla Śrīdhara Mahārāja: After hearing their decision, then if any suggestion comes to me, I shall say to them. Is it not?

Devotee: Yes. After the meeting, I think many devotees, many of the GBCs, I don't know about the Ācāryas, although Svarūpa Dāmodara has proposed in his agenda that he's submitted for them, his meeting, within the agenda he has strongly suggested that they should come and...

Śrīla Śrīdhara Mahārāja: Take some advice.

Devotee: Take some advice from you.

End of 79.03.01.B

1980

80.00.00.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...surrounded in Goloka and Vaikuṇṭha.

*yat kinca tina guna pi kota mokama [?] gosthi samasthe hita sadvanam
mayam [?] mukunda dvaitam lila nikulam phalam [?]*

Whatever, Raghunātha Dāsa Goswāmī says, *yat kinca tina guna pi kota*

mokama, whatever is found in Vraja, it may be a straw, *guna*, a shrub, *guna pi kota*, an insect or worm. *Gosthi samasthe hita*, everything there, *mukunda dvaitam*, they're friends of Kṛṣṇa, they're favourite of Kṛṣṇa, beloved of Kṛṣṇa. Why? They're helping in many ways promoting the performance of *līlā* of the Divine Couple.

[?]

Hare Kṛṣṇa. Anyhow, when we shall be, we shall find ourselves in Goloka, in Navadvīpa *Dhāma*, properly set, then we shall see that everything is performing *bhajana*, in different *rasa*, *śānta*, *dāsyā*, *sākhya*, *vātsalya*, and surround by all the servitors of different types of Kṛṣṇa. They're doing and helping, "do this and this in this way." It is possible, and then we shall enter Goloka. *Svarūpa siddhi* and *vastu siddhi*, two types, first *svārūpa siddhi*, we shall find ourselves in our *bhajan* that we are surrounded by all types of members. And *vastu siddhi*, we'll be reckoned amongst one of them, permanently established there. In *svārūpa siddhi* stage we can also deviate, but when we can, by the grace of the Lord, have the position of *vastu siddhi*, then we are inseparable part, and we cannot be removed from that place, that position. That is permanently settled there, *vastu siddhi*.

Bhāvānanda Mahārāja: That is a very long way away.

Śrīla Śrīdhara Mahārāja: There are five stages of *bhajan*. First *śravaṇa*, to listen, to receive news about the process, then *varaṇa*, to accept that, the second stage, to accept that. Then *sādhana*, by the stage of acceptance we can be initiated by Gurudeva. And then under his guidance *bhajan* continues. Then this is *sādhana*, third. And fourth is *āpana*, we feel that this is my own thing, this *bhajan* is the innermost wealth of my thing, *āpana*. And then *prapanna*, then we like to distribute it to others. The fifth stage, the last stage. We feel that it should be also given to others, *prapanna*; five stages. Hare Kṛṣṇa.

Bhāvānanda Mahārāja: Hare Kṛṣṇa. My difficulty is that that one particular personality, my Guru Mahārāja, that one particular personality, individual personality, that since he has departed, that I know that philosophically there's no question of separation, but since he has departed, I have no enthusiasm, so much. Everything I'm doing out of duty. Before, when Prabhupāda was here, then if we were building a, constructing a building, or painting a room, or arranging a festival, and he was always there to accept that service, in his form. Now he's gone, I know that philosophically that there's no separation, but still that individual personality of my Guru Mahārāja, since his departure, not as though, what is the word...

Śrīla Śrīdhara Mahārāja: That is a laudable thing, that there may not be any parallel to my Guru Mahārāja, my Divine Master. Another, without him, everything is tasteless to me. That is of course a good quality, everything is tasteless.

Not only that, Raghunātha dāsa Goswāmī says, after the departure of Rūpa Goswāmī and Sanātana, that, "So many things are coming to devour me. Without my Guru's presence, the other things that should help me for the *bhajana*, they're rather coming to devour. Such is the so intimate relation we had really with Guru Mahārāja. Without him, Kṛṣṇa is also nothing." Dās Goswāmī says. "Oh Śrī Rādhikā, if You'll not be propitiated with me, I do not want to have Kṛṣṇa. I want Kṛṣṇa with You. You will serve Kṛṣṇa and I will help You according to Your order. But without You I don't want Kṛṣṇa. This is a dreadful thing; Kṛṣṇa is a dreadful thing to me if I do not find Yourself and myself under Kṛṣṇa."

That is Guru's position. Without Guru we don't want Kṛṣṇa. That is really the substance of *cid-vilāsa*, *svarūpa-śakti*. Myself and Kṛṣṇa, that is half *māyāvādā*. So Mira and others, they're chanting many praise, many songs they've composed in praise of Kṛṣṇa, but not for Rādhikā or any other *āśraya vigraha*. So that is cancelled by Bhaktivinoda's School, that is all fictitious. Fictitious attempt to worship Kṛṣṇa, because if you want to go to Kṛṣṇa, we must meet first the devotees, the hierarchy of His servitors, then we can approach to Him, not direct approach is possible. He's surrounded by so many

different classes of servitors. So if I have a real approach then I first meet His servitors, then only through them I can go to Him. But the direct approach to Kṛṣṇa, it is a fictitious thing. The *svarūpa-śakti* is surrounding Him, in different *rūpa*, in different forms, different groups. So a real devotee, genuine devotee, he'll want Guru between Kṛṣṇa and himself, Guru in different ranks also. One maybe searching ultimately Rādhārāṇī, so in different, *sākhya rasa* also Sudama, Sridhama, there; in *śānta rasa* also, in *vātsalya rasa*, Nanda, Yaśodā, they're direct first hand servitors surrounding Him. And we, second, then third position, we may try to have the services of Kṛṣṇa; and never direct.

The conception of Guru is rather a form of transformation. Sometimes he may show in a particular position, sometimes higher, sometimes then again higher. "I am here for you, waiting, come." In this way a relative term, Guru, a relative position he has got. In different forms he may appear, "Oh. I come here. I am searching. Don't you recognise me? I went to you to recruit first in this particular shape, now you may find me in this shape, this form, my boy. That was the robe, the dress, form in particular.

Hare Kṛṣṇa. Gaura Haribol.

Devotee: What is the original form of Gurudeva?

Śrīla Śrīdhara Mahārāja: All relative.

(More Bengali for about 1:50 minutes)

Matsya, Kūrma, Varāha gradation of Daśavatāras, according to the development of the Earth, God comes in contact in different forms to draw us towards Him, attract us towards Him.

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam

[karma-mokṣāya karmāṇi, vidhatte hy agadāṁ yathā]

[“The *Vedas* often imply something deeper and different from what appears to be the superficial interpretation of its words. Thus the *Vedas* sometimes indirectly arrive at the Truth. As a child is tempted with something sweet to make it swallow bitter medicine, the *Vedas* sometimes glorify the path of *karma*, when the real goal of the *Vedas* is to promote liberation from *karma*.”] [*Śrīmad-Bhāgavatam*, 11.3.44]

*loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña, -surā-grahair āsu nivṛttir iṣṭā*

[“Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one’s lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities.”]

[*Śrīmad-Bhāgavatam*, 11.5.11]

Guru comes down in different stages to take the disciple from there up to

the highest positioned good.

So, the Lord says:

*ācāryaṁ mām vijānīyān, [nāvamanyeta karhicit na martya-
buddhyāsūyeta, sarva-deva-mayo guruḥ]*

[Kṛṣṇa told Uddhava: “Know the Ācārya as Myself. I am the Ācārya . Never envy the Ācārya ; never blaspheme him or consider him to be an ordinary man. Because the Ācārya channels the infinite, he is greater than the sum total of all the finite. Thus, he is more important than all the demigods.”]

[*Śrīmad-Bhāgavatam*, 11.17.27]

“It is Myself or My direct function, there is to take up My *jīva*, My *jīva* friends, towards My higher domain. This is broadly, take it as My directions, *ācāryaṁ mām vijānīyān*.”

Gurudeva tattma, gurudeva devatta isvara atma [?]

Gurudevatma means he’s Īśvara, he’s to be worshipped; and *ātmā*, he’s the most beloved, beloved master.

Our Guru Mahārāja said once in Rādhā-kuṇḍa, “We are direct servitors of Rādhārāṇī. Rādhārāṇī wants Kṛṣṇa, so we want Kṛṣṇa. Otherwise, the *jīva*, that serving unit, that springs from the ray, or halo, lustre of the body of Rādhārāṇī, they move around Rādhārāṇī and they know Rādhārāṇī as their shelter, centre, and help Rādhārāṇī in the different types of services. Rādhārāṇī’s concerned with Kṛṣṇa, but their concern is with Her, Rādhā

dāśya, and that has been admitted to be the highest attainment of the Gauḍīya Vaiṣṇava. Because from there we can have our highest prospect satisfied.”

And so also, similar is the case in *vātsalya rasa* where some have got their origin as if from the lustre of the body of Yaśodā, some have got their birth from the lustre of the body of Nanda, some of Baladeva, some Subala *sakhā*. In this way they’re moving around that sort of physical servitors. And through them also they imbibe the *rasa* of Kṛṣṇa, *akhila-rasāmṛta*, for service, at that time. Hare Kṛṣṇa.

Bhāvānanda Mahārāja: I’ve just returned from America.

Śrīla Śrīdhara Mahārāja: Yes, I heard.

Bhāvānanda Mahārāja: Two weeks back.

Śrīla Śrīdhara Mahārāja: I heard that you went to there, and you came to Vṛndāvana, and then here. You went to Australia?

Bhāvānanda Mahārāja: No. I’m going to Australia five days from now.

Śrīla Śrīdhara Mahārāja: From Australia, from there to America? Is it not?

Bhāvānanda Mahārāja: No. This time I just went to America, and I’m leaving for Australia next week.

Śrīla Śrīdhara Mahārāja: Oh.

Bhāvānanda Mahārāja: Five days from now; for one month.

Śrīla Śrīdhara Mahārāja: Yes, engage yourself busily in your campaign as directed by your Guru Mahārāja. Dive deep.

Bhāvānanda Mahārāja: And we just went to Ṛṣikeśa. All *māyāvādīs*. No Vaiṣṇavas anywhere. Very pretty place Ṛṣikeśa, nicely looking, but no Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: What to speak of Ṛṣikeśa, when our Guru Mahārāja told that he wants to visit Vṛndāvana, after the departure of Bhaktivinoda Ṭhākura, Gurudeva went to Vṛndāvana. And coming back, he told, with a slap on his forehead: “I went to Vṛndāvana but I could not find a Vaiṣṇava_____” What to speak of Ṛṣikeśa. This type of Vaiṣṇavism, our Guru Mahārāja took that. He also tried to see, there was some famous *sahajiyā* Vaiṣṇava in Vṛndāvana.

Once, I had a chance of living, called on my way from Bombay to Calcutta, I had to make halt in Vṛndāvana for a few days. Then I went to that Vaiṣṇava who was supposed to be the *siddha mahātmā* of the then Vṛndāvana, Rāmakrishnadās Bābājī. He was, for few days, I went to the affair, and I tried to find that what is in our Guru Mahārāja and what is in him, the supposed *siddha bābājī* of the Vaiṣṇava School, at present *sahajiyā*, and our Guru Mahārāja who told that no Vaiṣṇavas are to be found here. What is the... Sometimes I gave my attention to Guru Mahārāja, sometimes to that gentleman. His outer qualification, he was a

brāhmaṇa. He came when he was fifteen only. He was a well-read man, and his character was also pure Rāmakrishna Bābājī. Then I'm sometimes trying to see him and sometimes I see Guru Mahārāja. Then I came to the conclusion that this gentleman is trying his utmost to reach to the place of *bhajana*, *āroha-panthā*, ascending method. And when I cast my glance towards Guru Mahārāja, then it came to my mind several times that he has come down from the Divine Quarter to give something to the people, that he's coming from another; Goloka, to this world, to give things to the people. And he's trying his earnest to go up, ascending method. That was my contention at the time.

So, he told that, Guru Mahārāja told that: “I don’t find any real Vaiṣṇava, Vaiṣṇava proper in Vṛndāvana.” What to speak of Ṛṣikeśa. Hare Kṛṣṇa.

And that flow, has been distributed by our beloved Swāmī Mahārāja to us. What unthinkable thing has been done by him. And I find solution in that booklet, when on his journey, when he just put his feet on the side of America, what was his mood at the time? He’s all Kṛṣṇa, all Kṛṣṇa. He himself reduced him to be almost nothing, a speck. “I am nothing. You, Kṛṣṇa, do everything. You have taken me to make me dance here. Insect I am as to a doll. Whatever You like You may do. You have taken me here just as to make a doll dance. I have come to You. I am worthless, I am nobody, I am nothing.” In this, so Kṛṣṇa came and took the fame, and He works on his behalf. Kṛṣṇa worked on the behalf of Swāmī Mahārāja. So his activity otherwise the Vaiṣṇava: *koṭiśv api mahā-mune*.

[Kṛṣṇadāsa Kavirāja Goswāmī and Narottama Dāsa Ṭhākura were seeing: “The whole world is absolved from sin, but I am neglected, I am left as the only exception. I am so low and ill fated that I am rejected from that most benevolent infinite *īlā*. I alone am rejected. I could not utilise this great fortunate wave.”] [*Guardian of Devotion Magazine*, SCSM, Calcutta, 1986]

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate satra-yāji-
sahasrebhyaḥ sarvva-vedānta-pāraḥ sarvva-vedānta-vit-koṭi yā
viṣṇubhakto viśiṣyate vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*

[“Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows

Vedānta is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.”] [*Hari-bhakti-vilāsa*, 10.117] & [*Bhakti-sandarbha*, 117]

Ei mata brahmāṇḍa [?]

Such rarest of the rare. All work distributed so responsibly. It is His work. Miracle, miracle of miracles.

[?]

pr̥thivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”] [*Caitanya-Bhāgavat*]

_____ [?]

Bhāvānanda Mahārāja: It’s a fight though.

Śrīla Śrīdhara Mahārāja:...proved, his life proved that what is written in *śāstram* that is not mere fiction.

Pr̥thivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma.
Fiction to us, but people, what is written in *śāstra*, it is all true. Everything

is possible. The highest things have been distributed so lavishly.

And there are so many; our Guru Mahārāja once told, I'd just joined the Mission, and he's planning for an exhibition in Kurukṣetra. That after long separation Kṛṣṇa has come from Dvārakā to Kurukṣetra on the occasion of the solar eclipse. And from Vṛndāvana also the party has gone there on that same occasion. And they met there. *Āhuś ca te nalina-nābha padāravindam*; this *śloka*.

[*āhuś ca te nalina-nābha padāravindam, yogeśvarair hr̥di vicintyam agādha-bodhaiḥ saṁsāra-kūpa-patitottaraṇāvalambam, geham juṣām api manasy udiyāt sadā naḥ*]

["The *gopīs* spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'"] [*Śrīmad-Bhāgavatam*, 10.82.49] & [*Caitanya-caritāmṛta, Madhya-līlā*, 13.136]

When after meeting Kṛṣṇa, the *gopīs* told, "About fifty thousand such *śuddha bhaktas* are coming soon," that was fifty thousand. We don't find any *śuddha bhaktas* here, but very soon fifty thousand *śuddha bhaktas* are coming [?]

Then at that time, I could not have a proper conception. I thought, 'the *śuddha bhaktas* are coming from where?' Then gradually I came to realise that through the disciplic order the *śuddha bhaktas* are...

End of 80.00.00.A

80.00.00.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...fifty thousand, some from somewhere else. But I gradually I had to realise that *śuddha bhaktas* are coming in his generation of disciplic order. *Śuddha bhaktas* are coming, fifty thousand. Hare Kṛṣṇa. Your joining the mission that is a miracle going on, we do not know anything. Who is Kṛṣṇa, who is *Bhāgavata*, what is *Gītā*? We know nothing but direct participation. Hare Kṛṣṇa. Hare Kṛṣṇa. So there are so many stories, such stories in the propaganda of Swāmī Mahārāja, and gradually the world will have all these things, in their store.

Bhāvānanda Mahārāja: The first time I met Guru Mahārāja, in Los Angeles, he came to the temple and he gave his Sunday afternoon lecture. And after the lecture he was leading *kīrtana* and he got down from the *vyāsāsana* and he started dancing around the temple room. And we all automatically got into a line behind him and everyone was dancing as he was leading. And there were some people sitting in chairs and when Guru Mahārāja went by they fell off their chairs. He was dancing so powerfully that when he went by, they were old people, they fell off their chairs and were paying their obeisances. They didn't even know what it was to pay obeisances, because in America no one ever pays obeisances. This is considered, to bow down your head is considered the most humiliating position to be in. That's the culture; never bow down your head on the floor, ever. So we had no experience of paying our obeisances.

Śrīla Śrīdhara Mahārāja: What is the question?

Devotee: [?]

Bhāvānanda Mahārāja: So proud.

[Bengali (?) conversations from this point] End of 80.00.00.B

80.00.01.A_807_ [This talk is in Bengali]

80.00.01.B_807_ [This talk is in Bengali]

80.07.11.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Haṁsadūta Mahārāja: ...Chinese language. And this boy's father is a doctor who was educated in Germany, before the communist regime. So he speaks German, English, and Chinese.

Śrīla Śrīdhara Mahārāja: To conquer China means the most difficult battle.

Haṁsadūta Mahārāja: That will be difficult; China.

Śrīla Śrīdhara Mahārāja: Oh.

Haṁsadūta Mahārāja: China will be difficult. But everywhere, Lord Caitanya has put His men. Lord Caitanya has put His men all over the world. So when the Hare Kṛṣṇa Movement comes there, then they will come out.

Devotee: fall down.

Devotee: In Russia.

Śrīla Śrīdhara Mahārāja: Why you should only accept [?] The whole world has been inundated with the grace of the Lord, and why do you remain...

Haṁsadūta Mahārāja: Ha, ha. Yes, right.

Devotee: This is for a recording.

Haṁsadūta Mahārāja: Yes, I know...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Haṁsadūta Mahārāja: Prabhupāda said, “The Chinese will be the last to come, but the most faithful.” That was what he said.

Śrīla Śrīdhara Mahārāja: Yes, very tenacious.

Haṁsadūta Mahārāja: Yes. He said that. Once they accept they never let it go.

Śrīla Śrīdhara Mahārāja: Once they accept they retain.

Haṁsadūta Mahārāja: Right. They never let it go. The Germans are also like that, once they accept it.

Devotee: Americans? [group laughter]

Haṁsadūta Mahārāja: Americans are very whimsical, they accept, reject, accept, reject, because they’re not disciplined.

Devotee: Chinese accepting?

Haṁsadūta Mahārāja: Yes. We have a number of Chinese devotees, and they're very hard working.

Devotee: That is a communist country.

Haṁsadūta Mahārāja: Communist, yes.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: They have got tenacity.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Once I asked myself, why Mahāprabhu selected to pass His last days in Orissa? Then at that time also I got response from my heart. The Oriya people, the [?] people are very tenacious. Tenacity they have got. Once they're made to accept, they won't leave it easily. This was my understanding.

Haṁsadūta Mahārāja: So Prabhupāda said about the Chinese, they're like that. If they accept it then they stick.

Śrīla Śrīdhara Mahārāja: Yes.

Haṁsadūta Mahārāja: And of course, they make up one third of the world's population, so that means out of three men one is a Chinaman. Out of every three men one is a Chinaman.

Śrīla Śrīdhara Mahārāja: They received Buddhism...

Haṁsadūta Mahārāja: Yea.

Śrīla Śrīdhara Mahārāja: ...from India, and now they're leaving Buddhism, that is dead Buddhism.

Haṁsadūta Mahārāja: Yea.

Śrīla Śrīdhara Mahārāja: A carcass. As this life is established Not *ahiṁsā*, means this material *ahiṁsā*; *ahiṁsā* in the material plane. But real *ahiṁsā* in *prema*, and *prema* is always relative to Kṛṣṇa, in its fullest meaning, *prema*. Nārāyaṇa *prema*, or Śiva *prema*, it is not...

Haṁsadūta Mahārāja: Perfect.

Śrīla Śrīdhara Mahārāja: ...not suitable. But Kṛṣṇa *prema*, *prema* is always related to the conception of Godhead as Kṛṣṇa. So *prema* is the very life of *ahimsā*. Without *prema*, *ahimsā* is a carcass. Without *prema* real, *ahimsā* cannot be, cannot stand; *prema*. *Prema* with Kṛṣṇa, Vṛndāvana, *ahimsā* - that is dynamic *ahimsā*. *Ahimsā* is on the negative side, *ahimsā*. But if one is devoid of *prema*, love, then *ahimsā* is only negative. Not to harm anybody, that does not mean that he's graced in the positive side. And the negative side is *ahimsā*, and the positive side is *prema*. And *prema* means always related to Kṛṣṇa and His disciples and His *dhāma*. It is their monopoly. Of course Mahāprabhu is included, Navadvīpa is included, because that is Kṛṣṇa in different posing, that is more high, because distributing. It is extending the extension. *Prema* extending, *audārya*; *mādhurya*, *audārya*, *prema* is extending herself.

Haṁsadūta Mahārāja: What about Jagannātha Purī? Is it also *audārya*?

Śrīla Śrīdhara Mahārāja: This is *audārya*, midway to Dvārakā and Navadvīpa. And Purī is Dvārakā, the temple; and the Guṇḍicā is Vṛndāvana. And Mahāprabhu mixing both Navadvīpa represented.

Haṁsadūta Mahārāja: Why did Lord Caitanya travel so extensively through South India, and not North India?

Śrīla Śrīdhara Mahārāja: That was because that was the field of the Ācāryas. Before *sattvica* Ācārya, that is theistic Ācārya, they had their followers mainly in the South. Viṣṇuswāmī, the oldest of them, *śuddhādvaita-vāda*, in that line Śrīdhara Swāmī has come. And the Vallabha people in Gujarat, Vallabhis they also are followers of *śuddhādvaita-vāda*. Ādi Viṣṇuswāmī. One, the second, is Rāmānuja, *viśiṣṭādvaita-vāda*, *śuddhādvaita-vāda* is Madhvācārya. And one, the fourth, is Nimbarka.

Haṁsadūta Mahārāja: Viṣṇuswāmī.

Śrīla Śrīdhara Mahārāja: These four separate Ācāryas they're At least these three.

Haṁsadūta Mahārāja: Viṣṇuswāmī also.

Śrīla Śrīdhara Mahārāja: Viṣṇuswāmī, Rāmānuja, Madhvācārya...

Haṁsadūta Mahārāja: And Nimbarka.

Śrīla Śrīdhara Mahārāja: And Nimbarka located in the South India.

Haṁsadūta Mahārāja: He was also born in the South.

Śrīla Śrīdhara Mahārāja: Mainly the place of Ācāryas.

Haṁsadūta Mahārāja: I see.

something like that, where that is

Śrīla Śrīdhara Mahārāja: So, He visited them and tried to preach His *acintya bhedābheda vāda* amongst them.

Haṁsadūta Mahārāja: I see.

Śrīla Śrīdhara Mahārāja: Mainly.

Haṁsadūta Mahārāja: Rejuvenate.

Śrīla Śrīdhara Mahārāja: Rejuvenate. And also He gave new life to them.

Devotee: [?] make them understand the theory of *acintya bhedābheda vāda* [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. They were more religious minded, these southern people.

Haṁsadūta Mahārāja: Yes, that's a fact, more inclined.

Śrīla Śrīdhara Mahārāja: And the northern people are business like.

Hare Kṛṣṇa.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Came from, descended from the transcendental world...

Haṁsadūta Mahārāja: I think he came to deliver me. He comes from a big family of ten children; ten?

Devotee: Eleven.

Haṁsadūta Mahārāja: Eleven children in his family. In America this is very unusual.

Śrīla Śrīdhara Mahārāja: How many sisters?

Devotee: Seven.

Śrīla Śrīdhara Mahārāja: Seven sisters, and only four brothers. And you are?

Devotee: Youngest.

Śrīla Śrīdhara Mahārāja: Youngest.

Devotee: Very good.

Harṁsadūta Mahārāja: I found my experience has been...

Śrīla Śrīdhara Mahārāja: For you, the parents will also have a good chance. Their energy has been utilised for you, and Kṛṣṇa will pay in His own coin. Kṛṣṇa's coin is *prema* – *prema* is the coin of Kṛṣṇa. He pays in terms of *prema*, divine love, love divine. Hare Kṛṣṇa.

Janma sakala tare baiye tare samjal, kṛṣṇa sara sanjal bhakti sara akbhar [?]

Bhaktivinoda Ṭhākura sings, “One's life is fulfilled if he can fortunately see, even once, the divine *rūpa* of Kṛṣṇa.” [?]

If once he can find Him in his heart, then all the *vichar* means, all his charm for anything else will at once disappear forever. No charm he will find in any other place, if once he comes in touch with that degree of holiness, divinity. Then all turned into ashes, trash, everything will seem to be trash if he once gets the touch of the divine. [?]

The opposite movement, the heart is functioning in the opposite direction, anomaly. Hither thither, it is all

vichar. Just as the movement of a patient in fit, that is *vichar*. So, at present the movements of the, the gesticulations of the *baddha jīva*, the

fallen soul, it is all *vichar*, not normal function, not normal movement. It is all movement as if in a delirium. We are in delirious condition. When we awake in Kṛṣṇa conception, then only we come into our normal life. But in this life, all the practices, all the thoughts, are nothing, with no value more than delirium, delirious movement. This is, so we are to know how Kṛṣṇa is quite natural. In our natural position we cannot but be His servants, His servitors, His paraphernalia, cannot but be, *svarūpe sabāra haya, golokete sthiti*:

gāyatrī muralīṣṭa-kīrtana-dhanaṁ rādhāpadaṁ dhīmahi.

[Kṛṣṇa's flute does not make any other tune except the glorification of Śrīmatī Rādhārāṇī.]

The meaning of the *gāyatrī*, as evolved to me, that I am one with the flute of Kṛṣṇa. *Gānat trāyate*, by singing, the purpose within me, one feels that he's seeing, he's hearing, hearing the flute of Kṛṣṇa, and that divine sound makes proper adjustment, takes us to our respective duty. The call of that sweet flute only gives us a proper adjustment. So *mukti*, *svarūpena vyavaṣṭhiḥ*, *mukti*, *gāyatrī* also gives delivery from the bondage and sends us towards the *svarūpa*. So *mūralī* and *gāyatrī* one and the same thing, and the *kīrtana* of Mahāprabhu, that is also aiming at the same thing. *Gāyatrī*, *mūralī* leads to *kīrtana*, and Rādhā-pādam. All drawing us near the divine feet of Śrī Rādhikā, where from we can have our real, natural, and hearty engagement, loving engagement we can have by the [?]

Devotee: Gesture, posture, gesture.

Śrīla Śrīdhara Mahārāja: By the slight indication, the eye indication of

Śrī Rādhikā, Rādhārāṇī, suppressed indication. Hare Kṛṣṇa. *Svarūpe sabāra haya, golokete sthiti*. Our goal, real goal is there, destination is there, Rādhā-pādam. Gaura Haribol. Gaura Haribol [?]

Devotee: Mahārāja has given a new interpretation on *Gāyatrī*.

Śrīla Śrīdhara Mahārāja: *Prapanna-jīvanāmṛtam* [?]

Devotee: And that will be given to you.

Śrīla Śrīdhara Mahārāja: In Sanskrit poems it is translated, *Gāyatrī*, the real meaning of *Gāyatrī* has been translated into Sanskrit poems; the meaning leading towards the service of the Divine Holy Feet of Rādhā. That is our goal. *Rūpānuga* Vaiṣṇava, the call of the *rūpānugas* aiming in that direction. Gaura Haribol. Do you know Bengali script?

Haṁsadūta Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Can't read Bengali?

Haṁsadūta Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Tamal Kṛṣṇa?

Haṁsadūta Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Jayapataka?

Haṁsadūta Mahārāja: Yes, he can.

Śrīla Śrīdhara Mahārāja: Acyutānanda could.

Haṁsadūta Mahārāja: Yes, he can. A few of our devotees can, but mostly they cannot.

Śrīla Śrīdhara Mahārāja: Yes, the Bengali script, and the Nagari script, Hindi or Nagari Sanskrit script?

Haṁsadūta Mahārāja: A little bit, I used to know but then I lost, I've forgotten.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Haṁsadūta Mahārāja: We're moving so much, we're travelling so much, at least I am, travelling so much that it's very difficult.

Śrīla Śrīdhara Mahārāja: No time.

Haṁsadūta Mahārāja: No time. Our next generation, the children, they'll learn all this. Our life is finished.

Śrīla Śrīdhara Mahārāja: No.

Haṁsadūta Mahārāja: Oh yes.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja has brought Bengali, what is in Bengali script into English.

Haṁsadūta Mahārāja: Right. He never encouraged us very much. He said, "Everything I've put in English. Don't waste time. Just read English. There's no time," he said, "No time." And it's a fact, there's so many disturbances for us that there's hardly any time.

Śrīla Śrīdhara Mahārāja: He was managing, tolerating, so many worries also, every night he used to translate.

Devotee: *Prapanna-jīvanāmṛta* [?]

Śrīla Śrīdhara Mahārāja: [?]

Haṁsadūta Mahārāja: Why don't you read it.

Devotee: [?]

*artho 'yaṁ brahma sūtrānām, bhāratārtha-vinirṇayaḥ gāyatrī bhāṣya
rūpo 'sau, vedārthaḥ paribrimhitaḥ*

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*."] [*Garuḍa Purāṇa*]

[?]

Śrīla Śrīdhara Mahārāja: _____

dhanam rādhāpadam dhīmahe. Here we find the *Gāyatrī* in Sanskrit.

[?] *Gāyatrī muralīṣṭa-kīrtana-*

Haṁsadūta Mahārāja: This book is all your poetry?

Devotees: Yes. Mahārāja has collected some...

Śrīla Śrīdhara Mahārāja: Collections from different scriptures.

Devotee: *Śaraṇāgati*.

Haṁsadūta Mahārāja: They're all Swāmī Mahārāja, or others also?

Devotee: Yes.

Haṁsadūta Mahārāja: All your own poetry, you own work?

Śrīla Śrīdhara Mahārāja: Yes.

Haṁsadūta Mahārāja: Or some others also?

Śrīla Śrīdhara Mahārāja: Completely Sanskrit work, collection from various scriptures, and something composed by me to give harmony, all Sanskrit. And the name of the book, this is *The Nectar in the Life of a Śaraṇāgata Bhakta Devotee, a Surrendered Devotee*. A surrendered devotee will find nectar of life here. And because, the collection is from different śāstra, from the life of the different devotees, various big devotees; what are their natures. And that will seem to be very sweet.

Haṁsadūta Mahārāja: Inspiring.

Śrīla Śrīdhara Mahārāja: Inspiring and sweet, so it will inspire, it will be [?]

Haṁsadūta Mahārāja: So how to get it in English? Maybe Nimāi will have to make it in English. Ha, ha. You'll have to translate.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes, God willing. Ha, ha.

Haṁsadūta Mahārāja: God is willing but we have to make Nimāi willing. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha. It will be very helpful to the devotees.

Haṁsadūta Mahārāja: So Nimāi, you make this in English.

Śrīla Śrīdhara Mahārāja: The Paramānanda Prabhu, Prabhupāda's, who joined our Guru Mahārāja in the age of thirteen, Paramānanda Prabhu. He was very favourite to our Guru Mahārāja. He used to read this every day, this book, very encouraging to the life of a devotee. So many things quoted from the different lives of the devotees.

Haṁsadūta Mahārāja: So this book was written a long time ago?

Devotee: Yes, a long time ago [?]

Śrīla Śrīdhara Mahārāja: You can keep one with you.

Haṁsadūta Mahārāja: So translate it into English. We have to have it in English, we have to have it in English and Nimāi has to do the work.

Devotee: [?]

Haṁsadūta Mahārāja: Crazy man.

Devotee:

*śrīmac-caitanyapāḍau cara-kamalayugau netra-bhṛṅgau madhu dyau
gauḍe tau pāyayantau vraja-vipina-gatau vyājayuktau samutkau*

Haṁsadūta Mahārāja: Very sweet sounding. It sounds very sweet.

Śrīla Śrīdhara Mahārāja:

*śrīmac-caitanyapāḍau cara-kamalayugau netra-bhṛṅgau madhu dyau
gauḍe tau pāyayantau vraja-vipina-gatau vyājayuktau samutkau [bhātau
sabhrāṭṛkasya svajana-gaṇa-pater yasya saubhāgya-bhūmnaḥ sa śrī-
rūpaḥ kadā māṁ nija-pada-rajasā bhūṣitaṁ saṁvidhatte]*

[Śrīla Rūpa Goswāmī is the mine of the most precious treasure, the leader of the associates of Lord Caitanya (the Divine Succession being known as the *Rūpānuga-sampradāya*, ‘the followers of Śrī Rūpa’). In the company of his brothers, he was resplendent in (the province of) Gauḍa, causing the fervent twin bumblebees in the form of the lotus eyes of Śrī Caitanyadeva to drink nectar, as the Lord’s lotus feet moved on the pretext of visiting Vṛndāvana. When will that Śrīmad Rūpa Prabhu grace me with the dust of his holy feet?] [*Śrīmad Rūpa-pada-rajah Prārthanā Daśakam*, 1, by Śrīla Śrīdhara Mahārāja]

Devotee: According to the *Ṣaḍ-gosvāmī-aṣṭakam*, *vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*, according to that.

Haṁsadūta Mahārāja: I see. Anyway, once Śrīla Prabhupāda told us, he said, “Before you go back to Godhead, you have to be born in India.” Ha, ha, ha. So Harikeśa objected. Ha, ha, ha. He said, “No, you have to.” He kept insisting. So next time we shall learn all these things.

Śrīla Śrīdhara Mahārāja: When my master has got you here, you are already in Vṛndāvana.

Haṁsadūta Mahārāja: No, he didn’t say Vṛndāvana, he said India. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Wherever you are, there is India, there is Vṛndāvana.

yata vaiṣṇavagana sei sthāna vṛndāvana

[Narottama Dāsa Ṭhākura's *Prema-Bhakti-Candrikā*]

[Advaita Prabhu tells Śrī Caitanya Mahāprabhu: “Wherever You are, there is Vṛndāvana.”] [Narottama Dāsa Ṭhākura says wherever we find a true devotee of Kṛṣṇa, there is Vṛndāvana.]

Haṁsadūta Mahārāja: We said that but he said, “No. You have to be born in India.”

Śrīla Śrīdhara Mahārāja: Your Gurudeva, and Narottama Goswāmī has said so, he has taught us so. Wherever you are, there is Vṛndāvana, there is Kṛṣṇa. And where is Kṛṣṇa there is Vṛndāvana.

Haṁsadūta Mahārāja: But he also said, “I’m not different from ISKCON.”

Śrīla Śrīdhara Mahārāja: Otherwise, why, how, you can create New Vṛndāvana in America?

Haṁsadūta Mahārāja: Yes, we have to expand Vṛndāvana all over America. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: When you can create Vṛndāvana...

Devotee: Vṛndāvana can appear everywhere, where there are devotees.

Śrīla Śrīdhara Mahārāja: *Kavi ham helava sri vṛndāvana* [?]

Haṁsadūta Mahārāja: Anyhow, we don't mind.

Śrīla Śrīdhara Mahārāja: When one has realised to a particular level, he can see Vṛndāvana.

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana' yāhāṇ nadī dekhe tāhāṇ mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndi'

[“When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana’. When He passed over the hills, He took it for granted that they were Govardhana.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 17.55] Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: He's able to find, [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Haṁsadūta Mahārāja: Nimāi and Bhakti Caru Mahārāja, they have to translate your book, then we can have it in English.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Mahārāja is learning English. He will translate all these things in English.

Haṁsadūta Mahārāja: Yea, yea.

Devotee: He's trying to.

Haṁsadūta Mahārāja: Yea. Why not? He's intelligent. He speaks good English.

Devotee: Yes.

Haṁsadūta Mahārāja: I think this bridge is going to make your Maṭh more important, this bridge, this road will become very important road, and people will come here.

Śrīla Śrīdhara Mahārāja: Yes. Calcutta connection will be easier.

Haṁsadūta Mahārāja: Yes. Then maybe the Americans will build the bridge from Svarūpa Ganj to Māyāpur. Prabhupāda said that we should do it, we should build a bridge, then people will come.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Haṁsadūta Mahārāja: The same thing, lame man and blind man.

Śrīla Śrīdhara Mahārāja: It is already in Gaura *dhāma*, and *dhāma* is expressing itself through evolution. None can create, none can thrust anything foreign here, but the internal beauty is evolved. It is *nitya*, it is eternally existing, and expressing, evolving.

Haṁsadūta Mahārāja: Sometimes, foreign devotees come to the *dhāma* and they're disappointed because they see so many nasty things, they're disappointed.

Devotee: Māyā Devī has...

Haṁsadūta Mahārāja: Covered.

Śrīla Śrīdhara Mahārāja: Jagāi Mādhāi...

Maha adhikari dui jagai madhai patita pavana name sakhi du bhai [?]

So, what seems to be nasty, that also helps to promote the position of the high, the divine.

Haṁsadūta Mahārāja: Yes, the other day you explained that.

Śrīla Śrīdhara Mahārāja: Just as *māyā* is necessary to show the superiority of the Kṛṣṇa *dhāma*, *Vaikuṇṭha dhāma*, *māyā* is necessary; thesis, antithesis, synthesis.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Antithesis, in *Bhāgavatam* in the first śloka,

*[janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāṭ tene
brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ tejo-vāri-mṛdāṁ yathā
vinimayo yatra tri-sargo 'mṛṣā*

dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi]

[“O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto

the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”] [*Śrīmad-Bhāgavatam*, 1.1.1]

Janmādy asya yato 'nvayād itarataś, positive, and *itarata* means negative, indirect way. Indirect - that is also within the harmony. That cannot be eliminated. That must be there. That has got its allotted service to help the positive. So we should have to reckon that also, that indirect. The direct is attracting us, and indirect is giving a push, attracting and pushing from the back. Indirect means pushing from the back and direct means attraction.

Haṁsadūta Mahārāja: Yes.

Devotee: Mahārāja, one question to be put to your lotus feet. Without the help of the negative side, the positive side cannot be attractive?

Śrīla Śrīdhara Mahārāja: Yes, cannot be attractive, and cannot be understood even.

Devotee: If that is perfect, if that is self-sufficient, positive side, then why

that should be dependent on negative side?

Śrīla Śrīdhara Mahārāja: It is enhanced.

Devotee: Enhanced.

Śrīla Śrīdhara Mahārāja: Enhanced.

Devotee: But is it not that the negative side, positive side...

Śrīla Śrīdhara Mahārāja: [?] background [?] That is a necessary part.

Devotee: Necessary part. There also the negative side and positive side in Vṛndāvana *līlā*, *vipralambha*, *viraha*, even in separation. That is the highest most thing. This is not questionable here, but in *mahā- māyā*...

Śrīla Śrīdhara Mahārāja: In every position, to understand the positive we require the help of the negative. In every position of our understanding, the line of demarcation of my understood thing, my experience, there must be a boundary line. That is the other thing, the indirect. Indirect means background, so whatever I shall understand there must be something in the background, the line of demarcation of my understanding.

Devotee: Once, Bhaktivinoda Ṭhākura said that, “If Kṛṣṇa wishes, He can

make *mahā māyā* vanish.”

Śrīla Śrīdhara Mahārāja: [?] It is a challenge from the side of the *svarūpa śakti* to keep it down.

Devotee: Then, which side will it go?

Śrīla Śrīdhara Mahārāja: It means that it proves the superiority of the *svarūpa śakti* infinitely over

māyā śakti; and not that if *māyā śakti* was absent, then the...

Devotee: Yes, over *māyā śakti*. It doesn't matter to that, *svarūpa śakti*.

Śrīla Śrīdhara Mahārāja: ...the question cannot arise.

Devotee: That is self-sufficient.

Śrīla Śrīdhara Mahārāja: *Sarvaṁ khalu idaṁ brahma* [Everything that exists has emanated from Brahman, the Supreme Absolute Truth].
[*Chāndogya Upaniṣad*, 3.14.1] *Neho na nastik akiñcana. Sarvaṁ*

is there, *Nāma* is also there, otherwise no such question may come. Toward every stage the direct and indirect.

Devotee: Everything is to be utilised for the service of the Absolute Good, negative side also.

Śrīla Śrīdhara Mahārāja: Everywhere it is represented. Rādhārāṇī's service, and Chandravālī on the other hand.

Haṁsadūta Mahārāja: I see, yea. Just like in the material world, we say, "There cannot be sweet success without great opposition."

Śrīla Śrīdhara Mahārāja: Yes, of course.

Haṁsadūta Mahārāja: We cannot taste the sweetness of victory without opposition.

Śrīla Śrīdhara Mahārāja: Yes, everywhere the opposition.

Haṁsadūta Mahārāja: So the same thing holds true, so what you're saying is the same thing holds true for Kṛṣṇa consciousness. For our endeavour to become Kṛṣṇa conscious there must also be opposition.

Śrīla Śrīdhara Mahārāja: Yes. There must be so many demons in Vṛndāvana itself, the Pūtanā, Aḡa, Baka.

Devotee: [?]

Devotee:

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam rakṣiṣyatīti viśvāso,
goptrtve varaṇaṁ tathā. [ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]*

[“The six divisions of surrender are to accept those things favourable for devotional service, to reject unfavourable things, the conviction that Kṛṣṇa will give protection, to accept the Lord as one’s guardian or master, full self-surrender, and humility.”] [*Caitanya-caritamṛta, Madhya-līlā*, 22.100]

[From *Vaiṣṇava Tantra*]

And it is in *madhyama adhikāra* or *uttama adhikāra*? Whether it is applicable in *madhyama adhikāra*

or *uttama adhikāra* also?

Śrīla Śrīdhara Mahārāja: [?] There is some second conception other than Kṛṣṇa *bhajan*. He’s conscious of the possibility of anti devotion.

Devotee: Then he’s always to make some distinction between each and others.

Śrīla Śrīdhara Mahārāja: The distinctive faculty is present there.

Devotee: Even in the stage of *mahā-bhāgavata*? You see, you listen, even in the stage of *mahā-bhāgavata*

there is some distinction. Like the other day, this type of discussion going on...

Śrīla Śrīdhara Mahārāja: Distinctive, always distinctive, differentiative. Where there is differentiation and specification, the elimination. Progress means elimination. Progress means something to keep it back, and that is undesirable.

Haṁsadūta Mahārāja: Yes, means elimination, right, something front, something back.

Śrīla Śrīdhara Mahārāja: Something front, something back. Progress means to leave something, and that is less desirable, less sweet. So automatically it proves progress means...

Devotee: Acceptance and elimination.

Śrīla Śrīdhara Mahārāja: Elimination and acceptance.

Haṁsadūta Mahārāja: Positive and negative.

Śrīla Śrīdhara Mahārāja: Positive and negative, always. Hare Kṛṣṇa.

Haṁsadūta Mahārāja: Yes, this is very enlightening; very applicable to our positions, condition.

Śrīla Śrīdhara Mahārāja: And there is unifying Kṛṣṇa *līlā*. Suppose I'm taking sweet, then it is monotonous, I want some salt. Then I'm eliminating sweetness and eager to taste salty things. Sometimes I like to taste some acid, eliminating the salt. By the Divine Will of the Lord it revolves in a circle, it may in the highest stage. The progress means it moves in a circle. It may be like that. *Viraha* is very bitter, and *milana* is very sweet. And sometimes *milana* is also bitter as if in *mana līlā*, wants to eliminate another. Ha, ha, reaction...

Devotee: But ultimately everything is sweetest.

Śrīla Śrīdhara Mahārāja: ...as if it is bitter, "I can't tolerate Your *darśana*. You be off or I shall go to live separately." Reaction may come.

Devotee: *Viraha* is sweetest, this *viraha vipralambha*. What is saddest that is sweetest.

Śrīla Śrīdhara Mahārāja: "Our sweetest songs are those that tell of

saddest things.” There is a verse in English. Whose is it?

Haṁsadūta Mahārāja: I don’t know.

Śrīla Śrīdhara Mahārāja: You don’t know?

Haṁsadūta Mahārāja: I’ve never heard this one before.

Śrīla Śrīdhara Mahārāja: “Our sweetest songs are those that tell of saddest things.”

[“Our sincerest laughter with some pain is fraught; Our sweetest songs are those that tell of saddest thought.”]

[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

Haṁsadūta Mahārāja: That’s a nice line.

Śrīla Śrīdhara Mahārāja: *Viraha, vipralambha*, we’re shedding tears but we cannot leave the book away, though we’re shedding tears. So much pain but still very sweet. The sweetest things are those that tell of saddest things, *viraha*.

Haṁsadūta Mahārāja: Somewhere it was said, the greatest enjoyment is disappointment.

Śrīla Śrīdhara Mahārāja: Failures makes one great.

Haṁsadūta Mahārāja: What was that?

Devotee: Failure is the pillar of success.

Śrīla Śrīdhara Mahārāja: Sometimes, failure is the pillar to success, and failure makes one great.

Devotee: Sometimes, exceptional case that is.

Śrīla Śrīdhara Mahārāja: He tried his best but the people could not understand him so his campaign failed. Ha, ha, ha.

Devotee: Hare Kṛṣṇa. But if one is completely disappointed then it is very harmful for his life.

Śrīla Śrīdhara Mahārāja: That is disappointment or gain; gain or loss comes at the same level.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: So perfect that the separation and the gain, both full, both perfect, *viraha*, *milana* – both enjoyment. In *viraha* He does not desert us. In separation also He does not leave us. He's such, so great. And where is He, there must be some sort of enjoyment, satisfaction, cannot but be.

Haṁsadūta Mahārāja: Just different taste.

Śrīla Śrīdhara Mahārāja: And particularly for the fallen soul, the attitude of separation, the *sādhana*, the *bhajan*, the cultivation in separation, that is more healthy, more healthy. *Vipralambha* is more healthy to the fallen soul than *sambhoga*. There may be chance of keeping of the material pleasure. Hare Kṛṣṇa. Gaura Haribol. So you are going to *ratha-yātrā*, Calcutta?

Haṁsadūta Mahārāja: Yes. Fourteenth morning.

Śrīla Śrīdhara Mahārāja: Fourteenth morning, on Monday.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Today is Friday, and Saturday, Sunday...

Haṁsadūta Mahārāja: Sunday morning.

Śrīla Śrīdhara Mahārāja: Sunday morning you'll start from Navadvīpa?

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Or last evening?

Haṁsadūta Mahārāja: No, no, morning, Sunday morning.

Śrīla Śrīdhara Mahārāja: Sunday morning?

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So one day before?

Haṁsadūta Mahārāja: No, same day.

Śrīla Śrīdhara Mahārāja: Monday morning?

Haṁsadūta Mahārāja: No. Today is the twelfth, so tomorrow is the thirteenth, Saturday. Sunday is the fourteenth, so the fourteenth morning, Sunday, we'll start, and that afternoon, twelve o'clock, one o'clock, it will begin.

Śrīla Śrīdhara Mahārāja: Sunday?

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Sunday or Monday *ratha-yātrā*?

Devotee: Sunday.

Haṁsadūta Mahārāja: Sunday. Must be Sunday.

Śrīla Śrīdhara Mahārāja: Sunday.

Haṁsadūta Mahārāja: I think so; unless my watch is wrong.

Devotee: Ha, ha. Otherwise his watch will be wrong.

Śrīla Śrīdhara Mahārāja: Monday means the day after tomorrow.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Today is Friday.

Haṁsadūta Mahārāja: Saturday, Sunday. Then I think Monday I'll come back.

Śrīla Śrīdhara Mahārāja: Here it is mentioned in Monday.

Haṁsadūta Mahārāja: Well then I'll have to check again but I think its Sunday.

Śrīla Śrīdhara Mahārāja: *Viśuddha siddhānta* [?]

Haṁsadūta Mahārāja: So what is today, the twelfth or not? Is today the twelfth? Today is Friday.

Devotee: Not the twelfth but the eleventh.

Haṁsadūta Mahārāja: Then my watch is...

Devotee: Yes, so it is wrong.

Haṁsadūta Mahārāja: Wrong watch.

Śrīla Śrīdhara Mahārāja: How to take advantage of the Sunday holiday, they have arranged to make special arrangement on Sunday.

Haṁsadūta Mahārāja: I was thinking it was Sunday.

Devotee: it's called *adhivas*, in our language.

Haṁsadūta Mahārāja: What is Tuesday called?

Śrīla Śrīdhara Mahārāja: [?]

Devotee: What types of fruits are liked by you Mahārāja? You give a list.

Haṁsadūta Mahārāja: Fruit?

Devotee: Yes.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Apple, or plantain?

Haṁsadūta Mahārāja: Mango.

Devotee: Mango. Cucumber?

Haṁsadūta Mahārāja: No. Yes I like it but...

Devotee: Banana?

Haṁsadūta Mahārāja: What, is it for now?

Devotee: Yes. He's going to purchase.

Haṁsadūta Mahārāja: Just a little pineapple and mango, that's all.

Devotee: Do you like *miṣṭi dahi*?

Haṁsadūta Mahārāja: Oh yes, I like.

Devotee: *Rasagullā, sandeśa?*

Haṁsadūta Mahārāja: No.

End of 80.07.11.A

80.07.11.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Haṁsadūta Mahārāja: ...so now there's a lot of political pressure coming from China and Russia. But India is aligning itself with Russia.

Śrīla Śrīdhara Mahārāja: Yes. And China is backed by America.

Haṁsadūta Mahārāja: And China is backed by America, right. So, I noticed one thing that since the disappearance of Kṛṣṇa, the seat of

world power has moved gradually west, from India, to Egypt, to Greece, to Rome, to Europe, then to America, and now it is moving to China. At least it appears that way. And the Chinese are now very, and Napoleon said about the Chinese so long ago, he said, 'There lies a sleeping tiger. Better let him lie, because when he wakes he will move the world.' Even Napoleon said so long ago.

Śrīla Śrīdhara Mahārāja: What did he say; Napoleon?

Haṁsadūta Mahārāja: When he was asked about China he said, 'There lies a sleeping tiger. Better let him lie, because when he wakes he will move the world.'

Śrīla Śrīdhara Mahārāja: China?

Haṁsadūta Mahārāja: Yea.

Śrīla Śrīdhara Mahārāja: Because of its characteristics or population?

Haṁsadūta Mahārāja: Hmm.

Śrīla Śrīdhara Mahārāja: Population as well as nature; sleeping?

Haṁsadūta Mahārāja: Hmm.

Śrīla Śrīdhara Mahārāja: Sleeping by taking opium.

Haṁsadūta Mahārāja: Opium. But they have stopped that now. The communists have stopped this drug taking, this opium.

Śrīla Śrīdhara Mahārāja: Japan has aroused them.

Haṁsadūta Mahārāja: Yea. Japan and Russia, Russia on one side, Japan on the other side.

Śrīla Śrīdhara Mahārāja: Japan attacked China and oppressed like anything, very cruel. Hare Kṛṣṇa. Hare Kṛṣṇa.

Haṁsadūta Mahārāja: One year, Śrīla Prabhupāda said that he thought that the next great war will be fought in India.

Śrīla Śrīdhara Mahārāja: The next great war?

Haṁsadūta Mahārāja: The next great war will be fought in India.

Śrīla Śrīdhara Mahārāja: India?

Haṁsadūta Mahārāja: Will begin in India, between India Pakistan. Americans will back up Pakistan, Russians will back up Indians. Because they don't want to fight in their own country, they want to fight on some other place, so they think...

Śrīla Śrīdhara Mahārāja: India is also clever, but now the tendency that near about Iran...

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Or that Vietnam or so...

Haṁsadūta Mahārāja: Right. Yea.

Śrīla Śrīdhara Mahārāja: Indira Gandhi she's clever enough, to keep it at a safe distance. But the higher dispensation is in evidence. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Haṁsadūta Mahārāja: Hare Kṛṣṇa. Mahārāja, you want to take your rest now, bath, everything?

Śrīla Śrīdhara Mahārāja: What is it?

Haṁsadūta Mahārāja: Fifteen minutes after ten. Ten fifteen.

Śrīla Śrīdhara Mahārāja: After ten? Another fifteen minutes I can stay, easily. Hare Kṛṣṇa.

Haṁsadūta Mahārāja: Rādhā Govinda wants to ask you something. He wants to give you something.

Rādhā Govinda: We were thinking to make a new pair of glasses for you.

Haṁsadūta Mahārāja: Spectacles. He wants to make you some new spectacles.

Śrīla Śrīdhara Mahārāja: New spectacles.

Haṁsadūta Mahārāja: Yea. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: That I can see?

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Is it possible?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Such improved glass is to be found now?

Devotee: Yes. And nice frame also that stays up.

Śrīla Śrīdhara Mahārāja: I do not want any nice frame, but if improved glass can give, can help in my sight, then that is very welcome to me. There are microscopic glass or telescopic glass, so many glasses now invented.

Devotees: We'll have to get his eyes checked, if you want to improve the glass. We'll have to bring a person here then.

Śrīla Śrīdhara Mahārāja: I asked Dāmodara or someone if any improved quality glass maybe secured anywhere. I told it is in Germany, there's some sort of microscopic glass or telescopic glass. A little sight can be enhanced. And there was one microscopic glass here but they're no longer useful.

[?] Previously that helped me a little, a great deal, now no longer. This glass helped me for a long time. Now it is not useful; very little.

Devotee: We can get another one. Would you like another one?

Śrīla Śrīdhara Mahārāja: But what is its power I don't know. What power may help me? I can't read. Big let me have the glass. Very little. This is quite vague and with the help of the glass I can have some slight connection Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. I heard in Germany they've evolved a glass, only a slight vision can be utilised in any way to read and to see.

Haṁsadūta Mahārāja: We have to bring someone to check your eyes.

Śrīla Śrīdhara Mahārāja: Ha, ha. If Kṛṣṇa's willing, then it may come, for His service. Eighty five years old. I may not expect any more any longer, to live an easy life as I did previously. What do you say?

Haṁsadūta Mahārāja: You don't look so old.

Śrīla Śrīdhara Mahārāja: What is his age? Your age?

Devotee: Twenty.

Śrīla Śrīdhara Mahārāja: Twenty. So young, and come to the, very fortunate to the divine feet of Kṛṣṇa, Guru, Kṛṣṇa, Mahāprabhu, in this age, quite young. And his age?

Devotee: Twenty six.

Śrīla Śrīdhara Mahārāja: Twenty six. Mahāprabhu took *sannyāsa* at twenty four. At eighteen He defeated the Digvijayī Paṇḍit; before eighteen. One Mr. Pitt was Prime Minister of England [1783] when he was eighteen [twenty four] [William] Pitt [the Younger], he was Prime Minister of England once, only at the age of eighteen [twenty four]. And Napoleon was general, at how old?

Haṁsadūta Mahārāja: He was very young; twenty eight, something like that.

Śrīla Śrīdhara Mahārāja: That also very young.

Haṁsadūta Mahārāja: Very young. But he didn't live very long. Such men like Napoleon, they're also empowered? Must be. Prabhupāda once said that, 'Hitler was a *śaktyāveśa avatāra*.' I said, 'How is that?' He said, '*śaktyāveśa avatāra* doesn't always mean he does a good thing. He may do something destructive. But no one can do anything great unless he has that power, so he must be.'

Śrīla Śrīdhara Mahārāja: *srimad ujita medava tatta dev ava gatcha tam muhuti amsa* [?]

Wherever you see the intense collection of energy, the will, the divine will backing; otherwise it is not possible.

Haṁsadūta Mahārāja: Even if it is, apparently, bad or evil? That must be energy of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Through *māyā*.

Haṁsadūta Mahārāja: Through *māyā*; indirect, *śakti*. *Māyā śakti*.

Śrīla Śrīdhara Mahārāja: *Māyā śakti*. In Russia, Russia sending his force through China, the opposite; it is necessary for Russia, that America, through China, is sending his force, for Russia. But China is opposite to America but utilising it.

Churchill told, when he took the help of Russia; Russia was a communist country at that time, so when, in the fight against Hitler he had to join with Russia. Then some people told, “You are going to make alliance with the communists?”

“But in the present position, even if it is necessary, I shall have to make alliance with the Satan, with the hell; what to speak of Russia. In such a position at present we are. If necessary we shall have to make alliance with the hell.”

So that also may be utilised sometimes.

China and America’s ideal; different ideals. But only for the presence of Russia, America had to make alliance with China, to cope with Russia. And Russia also trying its best to make alliance, to keep India nearby, at any cost. Big population these two countries, China and India; first China and next India, the second largest population in India, and resources also many.

Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nītāi. Who is

there in your Laṅkā Maṭh?

Haṁsadūta Mahārāja: Laṅkā Maṭh we have some German devotee, his name is Cakravartī.

Śrīla Śrīdhara Mahārāja: Cakravartī? Bengali?

Haṁsadūta Mahārāja: No, no. He's a German. He's householder with his wife and child. And we have one Tamil boy from Śrī Laṅkā. He has a B.A. in Chemistry. And one American household couple, then some local devotees. So Śrī Laṅkā...

Śrīla Śrīdhara Mahārāja: [?]

End of 80.07.11.B

80.08.18

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Conversation of Śrīla Śrīdhara Mahārāja with ISKCON GBC Representatives.

Dhīra Kṛṣṇa Mahārāja: Recently one of the eleven initiating spiritual

masters in ISKCON, Rāmeśvara Swāmī, he has made some changes in the temples in his zone, based upon certain understandings that he has reached by reading Śrīla Prabhupāda's books, on the subject matter of Guru. So he has prepared a fifty page report substantiating the moves which he has done.

Śrīla Śrīdhara Mahārāja: (Bengali) regarding Dhīra Kṛṣṇa Mahārāja's English intonation.

Bhakti Cāru Swāmī: Mahārāja is saying that he cannot understand everything, so if I say, it will be easier.

Śrīla Śrīdhara Mahārāja: (Bengali) re Rāmeśvara Swāmī.

Bhakti Cāru Swāmī: Rāmeśvara Mahārāja, he made some changes in the temple regarding the worship of Guru. That is in the temples there were *vyāsāsanas* for the Gurus and now he removed his *vyāsāsana* from the temple. And this is due to some realisation he got from reading Śrīla Prabhupāda's books, how a Guru should accept worship and how a Guru should behave. (Bengali)

Śrīla Śrīdhara Mahārāja: There are *āsanas* in the temples?

Bhakti Cāru Swāmī: Yes, there are *āsanas* in the altar where the Guru *paramparā* is there. But in the temple there are *vyāsāsanas* for the Gurus.

Śrīla Śrīdhara Mahārāja: Does it mean that there are *āsanas* for Gurus and *param* Gurus, everyone?

Bhakti Cāru Swāmī: Previously there was only Śrīla Prabhupāda's *vyāsāsana*. Now, besides Prabhupāda's *āsana* there are at least two *āsanas*, one for the zonal Guru and the other one for the visiting Guru.

Śrīla Śrīdhara Mahārāja: For the resident Guru and the other one is for the visiting Guru. That means that there are three *āsanas*.

Bhakti Cāru Swāmī: In Los Angeles there were eleven other *āsanas* for the eleven Ācāryas so that when all the eleven Gurus come they can sit there. But Rāmeśvara Mahārāja felt that this practice is minimizing Prabhupāda's position. That's why he removed his own *āsana* and other *āsanas* as well. Now only Śrīla Prabhupāda's *āsana* is there. And previously the Guru *pūjā* used to take place simultaneously, that is Śrīla Prabhupāda's Guru *pūjā* and the present Guru's *pūjā* used to take place together. But Rāmeśvara Mahārāja has stopped his Guru *pūjā* and only Prabhupāda's Guru *pūjā* is taking place in the temple.

Śrīla Śrīdhara Mahārāja: Then what about the Guru *pūjā* of your Prabhupāda's Gurudeva, our Prabhupāda, and Bhaktivinoda Ṭhākura?

Bhakti Cāru Swāmī: That Guru *pūjā* is taking place through Śrīla Prabhupāda's Guru *pūjā*. Their *āsanas*

and pictures are there in the altar.

Śrīla Śrīdhara Mahārāja: So this Guru *pūjā* is taking place separately.

Bhakti Cāru Swāmī: I think in Gauḍīya Maṭh this practice was not prevalent.

Śrīla Śrīdhara Mahārāja: No, we used to have just pictures in the altar. So this is one question?

Bhakti Cāru Swāmī: No, the question is coming.

Śrīla Śrīdhara Mahārāja: (Pointing to Dhīra Kṛṣṇa Mahārāja) Whose disciple is he?

Bhakti Cāru Swāmī: He is Śrīla Prabhupāda's disciple. (Then there is a question by Dhīra Kṛṣṇa Mahārāja which has been translated by Bhakti Cāru Swāmī.)

Dhīra Kṛṣṇa Mahārāja: So you explained what he did. I'll just get to the basic questions first, and the details.

Śrīla Śrīdhara Mahārāja: (Bengali with Bhakti Cāru Swāmī)

Dhīra Kṛṣṇa Mahārāja: These changes, the details of the changes we can discuss later. This has brought a question about the whole position of the spiritual master. Different questions have arisen.

Bhakti Cāru Swāmī: (Bengali)

Dhīra Kṛṣṇa Mahārāja: Now, when we read...

(Bengali)

Śrīla Śrīdhara Mahārāja: In whose zone does Dhīra Kṛṣṇa Mahārāja stay?

Bhakti Cāru Swāmī: He works under Rāmeśvara Mahārāja in his zone in Los Angeles. (Then Rāmeśvara Mahārāja's zone was described.)

Śrīla Śrīdhara Mahārāja: Is he in his zone all the time or was that Haṁsadūta Mahārāja's zone beforehand?

Bhakti Cāru Swāmī: No, he is working with Rāmeśvara Mahārāja all along. And Rāmeśvara Mahārāja is also looking after Haṁsadūta Mahārāja's zone.

Śrīla Śrīdhara Mahārāja: Is Rāmeśvara Mahārāja initiating there also?

Bhakti Cāru Swāmī: No, I don't think he is initiating there.

Śrīla Śrīdhara Mahārāja: Has Haṁsadūta Mahārāja been removed from that temporary or permanently?

Bhakti Cāru Swāmī: Mahārāja asks if the removal of Haṁsadūta Mahārāja is temporary or permanently?

Dhīra Kṛṣṇa Mahārāja: Of the zone? It's permanent.

Bhakti Cāru Swāmī: Permanent.

Śrīla Śrīdhara Mahārāja: Permanent. Tamal Kṛṣṇa was permanently removed?

Dhīra Kṛṣṇa Mahārāja: From America.

Bhakti Cāru Swāmī: Permanently removed.

Śrīla Śrīdhara Mahārāja: Permanently removed.

Dhīra Kṛṣṇa Mahārāja: So when we read Prabhupāda's books...

Śrīla Śrīdhara Mahārāja: (Bengali) regarding vote being unanimous, majority or what?

Dhīra Kṛṣṇa Mahārāja: Finally it was unanimous, there were some previous votes but finally it was unanimous.

Śrīla Śrīdhara Mahārāja: Unanimous verdict or majority?

Bhakti Cāru Swāmī: Finally it was unanimous.

Śrīla Śrīdhara Mahārāja: (Bengali)

Dhīra Kṛṣṇa Mahārāja: But it's been, officially they say until Māyāpur, and they will discuss further.

Bhakti Cāru Swāmī: That's what I was...

Dhīra Kṛṣṇa Mahārāja: But I'm telling what was unofficial.

Śrīla Śrīdhara Mahārāja: (Bengali) serious step death blow (Bengali)

This has been a very serious mistake. It can be considered to be a death blow. The position that was established by Swāmī Mahārāja on the

strength of majority, to dismiss it just in one or two years, this has been a very bold step. This has been an interference into the *śrauta-panthā*. I think that such bold step should not have been taken, to challenge the decision of the spiritual master and give a verdict against his will. Do you follow?

Dhīra Kṛṣṇa Mahārāja: I think I got the gist. He said it was a very bold step that they took.

Śrīla Śrīdhara Mahārāja: It has been, to remove the nominated Ācāryas of Swāmī Mahārāja so soon; it has become very deliberate and is almost suicidal, almost suicidal step. It has challenged the very nomination of Swāmī Mahārāja.

Dhīra Kṛṣṇa Mahārāja: That's one of the questions. In Prabhupāda's books he never says that one is Guru by appointment but he says one is Guru by qualification.

Śrīla Śrīdhara Mahārāja: By?

Dhīra Kṛṣṇa Mahārāja: Qualification, not by appointment.

Śrīla Śrīdhara Mahārāja: Qualification and considering the qualification he gave recognition to the

Ācāryas, is it not? Independent of qualification, whimsically he appointed did he? Did he do so?

Bhakti Cāru Swāmī: Actually, one of the questions is that whether Prabhupāda really appointed them as Guru. Because so far we didn't find enough proof to confirm that.

Śrīla Śrīdhara Mahārāja: What is the basis of the Ācāryas?

Bhakti Cāru Swāmī: That is Prabhupāda said that they can be *ṛtviks*.

Śrīla Śrīdhara Mahārāja: They can be?

Bhakti Cāru Swāmī: *Ṛtvik*.

Śrīla Śrīdhara Mahārāja: *Ṛtvik*.

Bhakti Cāru Swāmī: Yes, on behalf of Prabhupāda they can initiate.

Śrīla Śrīdhara Mahārāja: During his lifetime. During his lifetime these eleven were appointed as his assistant. They could also initiate during his lifetime?

Bhakti Cāru Swāmī: No, not during his lifetime. During his lifetime they can initiate on behalf of Prabhupāda. But after Prabhupāda left, who will initiate Prabhupāda did not clearly mention. This doubt is coming up now.

Śrīla Śrīdhara Mahārāja: At least that is to be surmised that persons that were allowed during his stay occupied the position of *ṛtvik* or mediator they should have some recognition thereby and previous, they must get the nomination of the Ācāryas *ṛtvik*, but there must be grave reason to remove. It is, of course, removable but not so easily, so easily. Once this has been accepted by the GBC that they have got nomination from Gurudeva in any way or other, they should not be removed so easily, not be removed. There must be grave causes to deal, then they can sit to deal against them and it has been mentioned in the scripture that with the advice of a higher with the help of a higher Vaiṣṇava, with the advice of a higher realised soul, the position of Guru should be challenged. And that is the most deplorable thing in the world, in the life of any man, to change the Guru or to see that his Guru is changed or dismissed or dishonoured. Of course, it is not, can never be permanent, only in the case of Vaiṣṇava *aparādha*, that is the most detrimental thing on this path, without that, any small defects that can be seen in our eyes or felt by our ordinary conception that is not sufficient cause to remove one from the position of Ācārya who has already been selected by Guru Mahārāja. To disbelieve the Guru Mahārāja is going up to such a degree, not an easy matter to play with. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Cāru Swāmī: Now that it has been done...

Śrīla Śrīdhara Mahārāja: Now that may be compensated, it is temporary and then to reinstate, to remove the foolishness of the body. Of course, if there is sufficient cause, sufficient cause, including a sort of dishonour to Guru and Vaiṣṇava, not ordinary differences in the policy of propaganda or preaching. The policy and the process of preaching may vary, that does not matter much, but offence against a Guru and Vaiṣṇava that should be considered as the serious point to remove one Ācārya. Or gross negligence about moral life, something like that, very heavy loss of moral life, that is also not sufficient. That may be a strong cause, but the offence to the Guru *paramparā*, descent line of the divinity, that is

generally considered to be the cause of the removal of the Ācārya. Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: There are some devotees, they feel that Śrīla Prabhupāda, he is being offended. That, in their estimation the greatest Vaiṣṇava is being offended.

Śrīla Śrīdhara Mahārāja: (Bengali)

Bhakti Cāru Swāmī: (Bengali)

Dhīra Kṛṣṇa Mahārāja: By the, for example the *vyāsāsanas*, we are talking in general, of having *vyāsāsanas* right next to Prabhupāda.

Śrīla Śrīdhara Mahārāja: According to my consideration as I hear, that the grandeur of the Ācāryas, of the *pūjā* of the present Ācāryas, that is undesirable and too much. It's too much and undesirable and that will create some difficulty. It should be modified. The way in which the Ācārya *pūjā* has been established that should be modified to suit the circumstances and adjustment with the God-brothers. A protocol, a spiritual protocol should be evolved which may not be very harmful to the body, to the association, organisation, ISKCON. Because it is a very difficult thing in tackling the fine point of sentiment divine, so very carefully the adjustment in the spiritual protocol should be observed. Not only adjustment with the sentiment of the God-brothers of the Ācāryas, but also the disciples of the Ācāryas amongst themselves, this difficulty will continue. So a very sober and well thought out conception should be evolved by the help of the scripture and the statements of the Vaiṣṇava and their experience considering all these things. Adjustment may help the mission to grow. Adjustment may not be detrimental to the missionary

activity. It is a very difficult thing.

Dhīra Kṛṣṇa Mahārāja: In the *śāstras*, we see examples when there is an assembly of great devotees that one of them is elevated to the *vyāsāsana*. We haven't seen any examples of where there are two *vyāsāsanas*. We see Śukadeva Goswāmī is occupying the *vyāsāsana*, or Sūta Goswāmī, and all the other sages who are great exalted Vaiṣṇavas, they are sitting below. So Rāmeśvara Mahārāja wanted to know if there is some example where there can be these two *vyāsāsanas* like that?

Bhakti Cāru Swāmī: (Bengali)

Śrīla Śrīdhara Mahārāja: General honour should be given to the nominated Ācāryas, then ordinary disciples. Then suppose the birthday ceremony of a particular Ācārya, if others come there then that Ācārya whose birth ceremony is being celebrated, he should be given preference. (Bengali) There is a saying, "On the day of one's marriage, *bara āsana*, that he gets the highest position. His father, his uncle, they also take ordinary seats," but...

Dhīra Kṛṣṇa Mahārāja: But can the seat be taken in the presence of Śrīla Prabhupāda, who is sitting in every one of our temples on the *vyāsāsana*, or should it be done separately?

Śrīla Śrīdhara Mahārāja: Then that Ācārya, he first, all of them first worship his Guru and others, together, and then he will show some respect to the God-brothers, Ācāryas and others. Then he will take the seat of his own for the necessity, to serve the necessity of the day, special, it is a special ceremony, special occasion. And the Ācāryas, the GBC members, the principal persons, they will also show some honour to

that gentleman, to the Ācārya, with some garland or something like that. Then they will take their seat. Then the disciples will begin Ācārya *pūjā*. And after Ācārya *pūjā*, they will also show some respect to all others, God-brothers of the Gurudeva. In this way, some sort of distribution of honours, in this way. It is also mentioned in the scripture that when many Vaiṣṇavas are in one place and the Gurudeva is also there, a disciple will bow down, show honour to his Guru in one case, including all *sapaṛśada*, *sapaṛśada* Guru. In this way he will show the respect, the Guru with his *parśada*, with his friends *paricaraka sahitam* [?]. It is mentioned not, it is difficult that the hierarchy, first the Gurudeva, then who, then who, then who. To avoid all these difficulties they will say with all, Gurudeva with all his friends and servants.

Bhakti Cāru Swāmī: So this worship should not be done every day?

Śrīla Śrīdhara Mahārāja: Every day as I hear that every day the Ācāryas come and the disciples come to worship them, this is, this seems to be too much.

Dhīra Kṛṣṇa Mahārāja: But what about the principle that a disciple must worship his Guru daily?

Śrīla Śrīdhara Mahārāja: Show some respect, of course, does not mean that whenever you meet, show some respect, but *pūjā* in a gorgeous way whenever an Ācārya will come, that gorgeous *pūjā* that will create havoc and disembarkment in the Mission, so much grandeur.

Bhakti Cāru Swāmī: What do you think of the *āsanas* they have in the temple?

Dhīra Kṛṣṇa Mahārāja: *Vyāsāsana*s. Prabhupāda is sitting on the *vyāsāsana* in the *Mūrti* form in every ISKCON temple, either *Mūrti* or picture, and now the standard is...

Śrīla Śrīdhara Mahārāja: The fixed Ācārya Prabhupāda's *āsana* will be everywhere, and the Ācārya of the zone he will also have a permanent seat there and all other attending Ācāryas occasionally they may have one respectable *āsana*. There, they will take their seat.

Bhakti Cāru Swāmī: But I see that in your temple you don't have an *āsana* for yourself.

Śrīla Śrīdhara Mahārāja: Myself? No, it is, as we saw that Bhaktivinoda Ṭhākura is doing, Prabhupāda, Gaura Kīśora dāś Bābājī, it is going on like that.

Bhakti Cāru Swāmī: Yeah, that is *āsana* on the altar, but what we have in our temple is something *āsana*.

Śrīla Śrīdhara Mahārāja: A permanent *āsana*. I suppose Swāmī Mahārāja introduced such thing perhaps.

Bhakti Cāru Swāmī: Yeah, but a, but is it, say for Prabhupāda we can have an *āsana*, fixed *āsana*, in the temple, but for everyone to have an *āsana*, all to have? Is it good? Lots of people are criticising us for that. Like even in Los Angeles, some Muslims are criticising us, they, the other

day they asked Dhīra Kṛṣṇa that...

Dhīra Kṛṣṇa Mahārāja: Sometimes there are eleven *vyāsāsanas* in the temple.

Śrīla Śrīdhara Mahārāja: And the next generation, there will be hundreds (laughing), and then the *āsanas* will go on from the mountain to the sea. (laughing)

Dhīra Kṛṣṇa Mahārāja: Bhagavān Mahārāja and Rāmeśvara Mahārāja, they said after, when they die that they can take it out, fifty or sixty years from now.

Śrīla Śrīdhara Mahārāja: Ah, Oh.

Dhīra Kṛṣṇa Mahārāja: Some devotees feel that there should be, Prabhupāda's *vyāsāsana* is there, he is sitting there in his *Mūrti*, and when the Gurus come before him they are as disciple, they are in the mood of a disciple. So Ramesvara Mahārāja...

Śrīla Śrīdhara Mahārāja: We may be given two things to consider. One thing is that he was Jagat Guru. Jagat Guru, he has some special inspiration, *śaktyāveśa* Avatāra as I like to tell about him. He was *śaktyāveśa* Avatāra, the abode of some special potency of the Lord. Otherwise with whose work would not have been possible, by any ordinary Ācārya, *śaktyāveśa*. So a special consideration for him, it is good. And now another thing in the opposite, *Mat guru si jagat guru* [?], a newcomer, he should be given such understanding that my Guru is not

less in capacity of divinity.

ācāryaṁ mām vijānīyān, nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta*, Ādi-līlā, 1.46]

Śāstra has got no mean *mantra* for a small Guru and a big *mantra* for a big Guru. Do you see?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Guru should be looked at by the disciple with maximum reverence. And to draw the maximum reverence or *śraddhā*, faith, from the disciple, it is not a very easy thing. The maximum faith must be drawn from the disciple so the Guru should not be shown of dwarfed position. *Mat guru si jagat guru. Ācāryaṁ mām vijānīyān*. The *mantram* also same, *śāstric* process of honour given also same, so two things should be considered and an intermediate process should be evolved.

Dhīra Kṛṣṇa Mahārāja: Yes, now in Prabhupāda's books he describes Guru, a bona fide spiritual master, as being on the topmost platform of devotional service, *uttama-adhikārī*.

Bhakti Cāru Swāmī: (Explains in Bengali)

Dhīra Kṛṣṇa Mahārāja: *Uttama-adhikārī*, one hundred percent engaged in devotional service, fully Kṛṣṇa conscious, fully conversant in the science of Kṛṣṇa. So he gives so many references in that way. In one place in his sixty volumes of books we find a reference where he says that, “A neophyte Vaiṣṇava or a Vaiṣṇava situated on the intermediate level (*madhyama-adhikārī*) may accept disciples, but it should be understood that those disciples must be on his level and that they cannot advance very well toward the ultimate goal of life under his insufficient guidance.”

Śrīla Śrīdhara Mahārāja: (Bengali)

Bhakti Cāru Swāmī: (Bengali translation of *Nectar of Instruction* purport) “One should not become a spiritual master unless he has attained the platform of *uttama-adhikārī*, etc. Therefore a disciple should be careful to accept an *uttama-adhikārī* as a spiritual master.”

Dhīra Kṛṣṇa Mahārāja: And in a letter...

Śrīla Śrīdhara Mahārāja: (Bengali) “At one point he is saying that a *madhyama-adhikārī* can become a Guru.” So this is relative. But in the absolute position, so in the absolute consideration what is he saying? But did he ever mention that if there is some fault in the Guru then some action should be taken? Did he say what should be done?

Bhakti Cāru Swāmī: Is there any mention of a, Prabhupāda, if a *madhyama-adhikārī* Guru initiates and if there is some fault in him then what should be done?

Śrīla Śrīdhara Mahārāja: He should be abandoned and new acceptance?

Dhīra Kṛṣṇa Mahārāja: This is one of our questions. We have another reference where Prabhupāda says, he says about a person, “He is not a liberated person and therefore he cannot initiate any person to Kṛṣṇa consciousness. It requires special spiritual benediction from higher authorities.”

Bhakti Cāru Swāmī: (Bengali then English)

Śrīla Śrīdhara Mahārāja: *Kaniṣṭha-adhikārī* is unfit to conduct the work of Guru. It is final. Only from the *madhyama-adhikārī*, or middle stage, intermediate stage, that is only fit to for discharging the duty of the Ācārya.

When *uttama-adhikārī* comes to take the position of the Ācārya, he has also to come down to the position of *madhyama*, *uttama-adhikārī*. Inspired by the order by the Lord, *uttama-adhikārī* comes down to the position of *madhyama-adhikārī* and then he makes disciples. Because in the *uttama-adhikārī* proper, there is feeling, universal angle of vision that everything is adjusted with the Supreme Absolute. He does not see that a part is revolting. The revolting portion is not seen in his eyes. That everything is perfectly adjusted, this is *uttama-adhikārī*.

And the *madhyama-adhikārī* sees that this is proper adjustment and this is maladjustment, and from the maladjustment they should be taken to proper adjustment. This is *madhyama-adhikārī*. So Guru is always

madhyama-adhikārī. Whether he comes down from *uttama-adhikārī* or is a bona fide *madhyama-adhikārī*. But it is the duty of the *madhyama-adhikārī* because he sees two things: divinity and non divinity. This is *madhyama-adhikārī*. So the work of Guru is the work of the *madhyama-adhikārī*. Now the *madhyama-adhikārī* also may be of different stages.

We have been told the three classes of Guru. One, from *madhyama-adhikārī*, he is looking at the *uttama-adhikārī* and trying to take from down to up, helping men go from down to up, but he is in, suppose, in the higher stage of mundane plane, but he is fully experiencing the divine plane and he is taking so many from this plane to the higher plane which he can see clearly. And there is another class, one leg is here, another leg is there, both planes occupied, and taking men from here to there. And there is another class, higher class, highest class, he is there one leg and he has given one leg here and taking men from there to there. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Uttama-adhikārī*, from there he puts one leg in this plane and takes men from here to that plane. And the middle class, from here, he is here, but one leg he has put there and taking to that plane.

Dhīra Kṛṣṇa Mahārāja: And what was the other?

Śrīla Śrīdhara Mahārāja: And the lowest class, both the legs here, but he is clearly seeing the highest plane and taking with him the whole to that place. Three kinds of Gurus, roughly, three classes of Guru we may

conceive.

Dhīra Kṛṣṇa Mahārāja: Generally speaking though, Prabhupāda says the spiritual master comes from the group of the eternal associates of the Lord, but anyone who follows the principles...

Bhakti Cāru Swāmī: Prabhupāda *bolchen*, “The statements of Bhaktivinoda Ṭhākura are as good as scriptures because he is liberated person. Generally the spiritual master comes from the group of such eternal associates of the Lord. But anyone who follows the principles of such ever liberated persons is as good as one in the above mentioned group. The Gurus from natures study...

Śrīla Śrīdhara Mahārāja: And follows cent percent.

Bhakti Cāru Swāmī: “A person who is liberated Ācārya and Guru cannot commit any mistake. But there are persons who are less qualified or not liberated but still can act as Guru and Ācārya by strictly following the disciplic succession.” So the main thing is, with the disciplic succession, as long as he is linked to the disciplic succession...

Śrīla Śrīdhara Mahārāja: Link of faith. If that is unchallengeable and permanent then it is a bona fide. The faith, the link is in faith, *śraddhā*, and unflinching *śraddhā*, that is the qualification. The link, the faith, firm faith in his Guru: that is the qualification of becoming a Guru.

Dhīra Kṛṣṇa Mahārāja: But if one deviates doesn't that mean that he doesn't have faith?

Bhakti Cāru Swāmī: If somebody deviates from the strict disciplic succession that means...

Dhīra Kṛṣṇa Mahārāja: His Guru and the predecessor Ācāryas...

Śrīla Śrīdhara Mahārāja: Yes, deviation in the particular case can be overlooked to some degree, some degree, but he may again recoup. It may be possible. That this is deviation in whose sight? That will be the first thing, whether it is deviation or not? Any change in the policy, may not be deviation.

Dhīra Kṛṣṇa Mahārāja: Let me give you an example. One of the requirements to be an initiated disciple is to chant sixteen rounds of *mahā-mantra* daily.

Bhakti Cāru Swāmī: (Bengali) repeats Dhīra Kṛṣṇa Mahārāja's question that it's a deviation.

Dhīra Kṛṣṇa Mahārāja: Prabhupāda said that this was the most important instruction of the spiritual master.

Śrīla Śrīdhara Mahārāja: (Bengali translated): Mahārāja is telling that say for instance Caitanya Mahāprabhu, He said that at least one should chant sixty four rounds, right? But if somebody due to his other activities, engagements and other service cannot chant that many rounds that can be tolerated. Like so, it has to be understood.

Śrīla Śrīdhara Mahārāja: If he is busily engaged in other services, we should not hurry, we should not hurry.

Bhakti Cāru Swāmī: But Mahārāja, Prabhupāda gave us sixteen rounds as a minimum. Like he said that we must, everybody in this line... (Bengali)

Śrīla Śrīdhara Mahārāja: Mahārāja insists on knowing whether it's the only deviation? Is there any further deviation than that? This deviation is not sufficient criteria to be considered a deviation. Mahāprabhu has advised all of us to chant at least sixty four rounds. Even better than a *lākh* is three *lākh* Names, but that is not possible because of overwhelming practical devotional service; it's not possible. So the question that I am asking is why has he reduced the number of rounds? Is it because of negligence or apathy? Maybe he has turned his attention more towards other practical services. But the consideration of the other service is with what depth of sincerity and intensity that is being executed. That must be measured. We simply cannot judge by saying that he has deviated. All these have to be taken into consideration. Mahāprabhu said that, "Until and unless a devotee chants a minimum of sixty four rounds I shall not accept any *prasādam* from his hands."

Bhakti Cāru Swāmī: Śrīla Prabhupāda being a devoted servant and servitor of Lord Caitanya is more merciful than Lord Caitanya Himself and so he recommends only sixteen rounds.

Śrīla Śrīdhara Mahārāja: But at the same time, He said that it is better to chant one *lākh* Names. But generally it is seen that it is not possible for missionaries to complete that many number of rounds. (Actually, Śrīdhara Mahārāja said that it is three *lākh* Names which is better according to

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura but for missionaries it might not always be possible.) At least four rounds minimum should be chanted so that we see that the *mālā* does not get starved.

Bhakti Cāru Swāmī: But if this is a case of negligence?

Śrīla Śrīdhara Mahārāja: Negligence? If it is a clear example of negligence not due to other engagement of service then we may wait for some time to see the next future stage. May be slothful for some time and again he may have redoubled energy to do the thing. It may be possible.

Dhīra Kṛṣṇa Mahārāja: But Bali Mahārāja did not wait when he was dealing with Śukrācārya. He immediately rejected him.

Bhakti Cāru Swāmī: (Translates to Śrīla Śrīdhara Mahārāja)

Śrīla Śrīdhara Mahārāja: Because the chance is going off forever. He must do or die. Do or refuse.

Bhakti Cāru Swāmī: So in our society also, Mahārāja, there has been some very drastic changes in the mood of some of the Gurus. We can say like for instance these three, the actual meaning of Guru *tattva*, that Guru *tattva* being Kṛṣṇa and whoever is representing Kṛṣṇa, he should be given that respect. Instead of taking it in that way they were thinking that now we have become Guru, we have become perfect. And so whatever we do is perfect. So this mood actually led them to a very great degradation in spiritual life.

Dhīra Kṛṣṇa Mahārāja: Prabhupāda says in the *Upadeśāmṛta*, in his explanations, that if you imitate the behaviour of an *uttama-adhikārī* you become degraded.

Bhakti Cāru Swāmī: Repeats, then - Actually, this Guru was telling everybody, even his God-brothers that everybody will have to accept him as the absolute authority because now he is the Guru. Now this...

Śrīla Śrīdhara Mahārāja: We have to also see disciple or God-brothers?

Bhakti Cāru Swāmī: Even *sannyāsa* God-brothers, everyone. He was even telling that they cannot worship Śrīla Prabhupāda, that, he was telling that they have to worship Śrīla Prabhupāda through him. In other words, they have to worship him instead of Prabhupāda.

Śrīla Śrīdhara Mahārāja: Why? Did your Prabhupāda, did Swāmī Mahārāja declare, give declaration that this devotee was the principal Ācārya?

Bhakti Cāru Swāmī: No, never.

Śrīla Śrīdhara Mahārāja: Then why...

Bhakti Cāru Swāmī: This is the thing, like instead of realising...

Śrīla Śrīdhara Mahārāja: I was told that this devotee demanded that he possessed some special favour of his Gurudeva.

Bhakti Cāru Swāmī: And that special favour led to think...

Śrīla Śrīdhara Mahārāja: So much so as to become the Guru of the Ācāryas?

Bhakti Cāru Swāmī: Yes, that is the way he was feeling.

Śrīla Śrīdhara Mahārāja: Really?

Bhakti Cāru Swāmī: He was telling that he is the way, like Jesus Christ. That he was telling, that I mean, his basic mood of preaching was that now that he has become the Guru he is on the absolute platform.

Śrīla Śrīdhara Mahārāja: Not only he, on the other side also become the Guru, they also become the same position like him, what he will say?

Dhīra Kṛṣṇa Mahārāja: They gave an example that they are all like mangos, but he is the fully ripened mango.

Bhakti Cāru Swāmī: Prabhupāda sometimes used to give the example that anybody who is on the path of this perfected path of disciplic succession, one who is following this bona fide Guru *paramparā*, he is on the perfected path. He might not be perfect right now but sooner or later he will become perfect. Like mango, mango may be green now but in due course of time the mango will become ripe. The same mango, now it is green but tomorrow it will become ripe; so in the same way he was telling that.

Dhīra Kṛṣṇa Mahārāja: I don't want to speak about him, personally.

Śrīla Śrīdhara Mahārāja: That I have, I have reached the stage of a ripe mango in its full position and they are all green mango; that is the claim of (name)?

Dhīra Kṛṣṇa Mahārāja: Previously.

Śrīla Śrīdhara Mahārāja: Something like that. But what are the signs by which he claimed that he's ripe? What signs did he show? That you are such and such, you are unripe green and I am such and such, so I am ripe mango. What is that thing? What that is? The question of faith, *śraddhā*? The symptom of ripe mango and the symptom of green mango, did he say anything about that?

Of course, Swāmī Mahārāja once here he told me when (name) was asked to deliver lecture, he asked me to give attention to his lecture very minutely, “He is amongst all, he has got the knowledge of the Gauḍīya

siddhānta, more. So please hear attentively what he says.”

He asked me and I gave attention. When he took seat, Swāmī Mahārāja asked me, “How did you hear?”

I told him, “I shall say later on.”

Another man, he also spoke, “Later on I shall say.”

And I heard that what you are saying is all right, only one mistake. That is a history mistake. He mentioned that Tapana Miśra in Benares, he was, no, Candraśekhara in Benares, he took him for Candraśekhara the maternal uncle of Mahāprabhu. Navadvīpa, he mistook, he mentioned Candraśekhara the maternal uncle of Mahāprabhu. This Candraśekhara and that Candraśekhara are separate. This mistake he committed, (name), otherwise what he told, that was quite right. I saw.

But Swāmī Mahārāja told, “Amongst others, he is the most proficient in the Gauḍīya Vaiṣṇava

siddhānta.” He told me, I was there.

Bhakti Cāru Swāmī: Which year was that?

Śrīla Śrīdhara Mahārāja: I can't remember.

Dhīra Kṛṣṇa Mahārāja: 1974, 73?

Bhakti Cāru Swāmī: That must have been early seventies.

Śrīla Śrīdhara Mahārāja: That place, the buildings have been

constructed and I was invited there, and perhaps Bhāvānanda has already come. Bhāvānanda took me in the motorcar, and Acyutānanda accompanied that time. Some special consideration for (name) I saw in him, so much I can say in his favour. But that does not mean that he will be the Guru of all the Ācāryas. So much is not possible. In that case (name) would have been the single Ācārya of the whole, that is, that was not the, his conception at least. Not only, he was not declared president of the Ācārya Board, (name) was not even declared the President of the Ācārya Board. Why, he should not claim like that. But he may guide, he may try to draw attention towards his understanding, and some criterion. If I am to give opinion then I must have some materials that (name) says this and the others all told this. Then if I say (name) is right then I can something in favour of (name) or any one I shall have to see their particular example. They differ and who is the right man? I may try to see that. Otherwise, I can't say so.

Bhakti Cāru Swāmī: Now, Mahārāja, there is a doubt in many devotees that a, whether Prabhupāda really appointed them as Ācāryas. Because, should I read this?

These are the final instructions of Śrīla Prabhupāda. In this he said, when asked, “Who would succeed him as the leader of the Kṛṣṇa consciousness movement?”

Śrīla Prabhupāda replied, “All my disciples will take the legacy. If you want, you can also take it. Sacrifice everything. I may soon pass away but they are hundreds and this movement will increase. It is not that I'll give an order, 'Here is the next leader.' Anyone who follows the previous leadership is a leader. I don't make any distinction between Indian and European. All my disciples are leaders as much as they follow purely. If you want to follow you can also lead.”

Śrīla Śrīdhara Mahārāja: History will stand witness to it. (Bengali) In other words, in the material form, the history will prove. (laughing) From the material standpoint they will see *itihas saki*, who is right, who is wrong.

Bhakti Cāru Swāmī: (Bengali) You want to show that other thing also, Prabhupāda's discussion with Satsvarūpa Mahārāja? This is also...

Śrīla Śrīdhara Mahārāja: (Bengali) I would like you to refer to Bhaktivinoda Ṭhākura's *Hari-Nāma- cintāmaṇi*. In that book the *tattva* on Guru, Ācārya, has been dealt with very extensively. In *Caitanya-caritāmṛta* we find Caitanya Mahāprabhu asking questions to Rāmānanda Rāya and Rāmānanda Rāya answering. But here in this book we find Caitanya Mahāprabhu asks Haridāsa Ṭhākura about the efficacy and the transcendental position of the Holy Name of the Lord. He has dealt with the question of Ācārya very scrutinisingly in this particular book.

So the point of accepting a Guru under what conditions, once you have accepted a Guru there is no question of rejecting. This point has been discussed very subtly. And also the point where a disciple accepts a Guru and under very peculiar conditions is forced to ultimately reject him has also been discussed in this book.

It is actually a misfortune for that disciple to have to reject his Guru once he has accepted him. One must be very careful and judge everything according to *śāstra* before he accepts a Guru. Precaution should be taken before one actually accepts a Guru. After considering who the actual Guru is, then one places his head at his lotus feet, and once he has placed it at his lotus feet it is very difficult to take it away again. All the symptoms of a bona fide Guru should be scrutinisingly judged before accepting as a Guru.

Here in India before the marriage, before the negotiations, everybody can

judge the qualities of the bride and groom. But once the marriage has been completed then it is a point of no return.

Bhakti Cāru Swāmī: Mahārāja is telling that Bhaktivinoda Ṭhākura in a book called the *Hari-Nāma-cintāmaṇi* has explained everything about Ācārya...

Śrīla Śrīdhara Mahārāja: *Nirbhajan* and regular relationship, you'll find it there very elaborately in *Hari-Nāma-cintāmaṇi*.

Bhakti Cāru Swāmī: When you get married, before getting married those people will look at the bride and groom and select and make negotiations. At that time all kinds of testing can go on, but once you are married then it is done.

Śrīla Śrīdhara Mahārāja: In that spirit, none should be easily accepted and dismissed. That should never be in the spiritual life. It is a great disturbance. So before we go to take initiation we should try our utmost and we shall invoke divine mercy to guide me. In all ways I shall try to see that I am not giving my head to any place and every place.

Dhīra Kṛṣṇa Mahārāja: But a newcomer, due to inexperience and lack of knowledge, may be erroneous in his choice.

Śrīla Śrīdhara Mahārāja: Ignorance is no excuse.

Bhakti Cāru Swāmī: Sometimes devotees are forced to take initiation also. Like Dhīra Kṛṣṇa Mahārāja was telling me just this morning that...

Śrīla Śrīdhara Mahārāja: Then that must have reaction. It will pay its own coin.

Bhakti Cāru Swāmī: So this is a discussion. Satsvarūpa Mahārāja is asking some questions to Śrīla Prabhupāda on behalf of the GBC and Tamal Kṛṣṇa Mahārāja is also there. So I'll just read from here.

Satsvarūpa Mahārāja is asking, “Then our next question concerns initiations in the future particularly at that time when you are no longer with us. We want to know how first and second initiation would be conducted.”

Śrīla Prabhupāda: “Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating Ācārya.”

Tamal Kṛṣṇa Swāmī: “Is that called *ṛtvik* Ācārya?”

Śrīla Prabhupāda: “*Ṛtvik*, yes.”

Satsvarūpa Mahārāja: “What is the relationship of that person who gives

the initiation and the...”

Śrīla Prabhupāda: “He's Guru. He's Guru.”

Satsvarūpa Mahārāja: “But he does it on your behalf.”

Śrīla Prabhupāda: “That is formality, because in my presence one should not become Guru. So on my behalf, on my order, *āmāra ājñāya guru hañā*, he is actually Guru, but by my order.”

[yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

Satsvarūpa Mahārāja: “So they may also be considered your disciples?”

Śrīla Prabhupāda: “Yes, their disciples, but consider who...”

Tamal Kṛṣṇa Swāmī: “No, he is asking that these *ṛtvik* Ācāryas, they are officiating, giving *dīkṣā*. The people who they give *dīkṣā* to, whose disciples are they?”

Śrīla Prabhupāda: “They are his disciple.”

Tamal Kṛṣṇa Mahārāja: “They are his disciple.”

Śrīla Prabhupāda: “Who is initiating, his grand disciple.”

Satsvarūpa Mahārāja: “Then we have a question concerning...”

Śrīla Prabhupāda: “When I order you become Guru, he becomes regular Guru, that's all? He becomes disciple of my disciple, just see.”

Dhīra Kṛṣṇa Mahārāja: So it appears in this conversation that Prabhupāda is saying that they are Gurus even in his presence and the people they initiated are their disciples and are his grand disciples. Is that possible?

(Bengali)

This point has to be gone over once more. This question about grand disciple has to be clarified. The *ṛtvik* Ācāryas, when they initiate, their

disciples become grand disciples of Śrīla Prabhupāda. This is a question to clarify what Bhakti Cāru Mahārāja was reading. And if the first initiation is done by the *ṛtvik* Ācāryas and they come to Śrīla Prabhupāda for the second initiation then whose actual disciples are they? This is Śrīla Śrīdhara Mahārāja's question. Here Śrīla Śrīdhara Mahārāja wants to clarify the point whether Śrīla Prabhupāda is not available for the second initiation. And if the second initiation is also performed by the *ṛtvik* Ācāryas then whose disciples do they become? Do these points manifest themselves in this particular conversation? They certainly are Śrīla Prabhupāda's grand disciples, but the question is what has Śrīla Prabhupāda done in his lifetime? Has Śrīla Prabhupāda allowed in his presence others to initiate the Hari *Nāma*, the Hari *Nāma dīkṣā*?

Bhakti Cāru Swāmī: (Bengali) Yes, during Śrīla Prabhupāda's presence some of the *ṛtvik* Ācāryas actually initiated Hari *Nāma*. Here it sounds like Prabhupāda is saying that actually they are Prabhupāda's disciples. Who is initiating? Who is actually initiating? Prabhupāda is initiating. So his grand disciple because Prabhupāda is giving the order *āmāra ājñāya guru hañā*.

Dhīra Kṛṣṇa Mahārāja: He says, "When I order, 'You become Guru,' he is regular Guru."

Śrīla Śrīdhara Mahārāja: (Bengali) re grand disciples. When he is *prakat*, he's here in appearance, then he's delegated someone to give Hari *Nāma*. And he took Hari *Nāma* from his delegate, his delegated power, man. Then he comes to him, he comes to see Swāmī Mahārāja, whether he will take initiation from Swāmī Mahārāja or he will go back to take initiation from the delegated person? Any such thing occurred during Swāmī Mahārāja...

Bhakti Cāru Swāmī: No.

Śrīla Śrīdhara Mahārāja: No such event.

Bhakti Cāru Swāmī: (explaining to Dhīra Kṛṣṇa Mahārāja) So Prabhupāda was there but he could not initiate so somebody as Prabhupāda's representative is initiating. Now when they, say later on if they have to take second initiation, will they take it from Prabhupāda or will they take it from the *ṛtvik*?

Dhīra Kṛṣṇa Mahārāja: In the other conversation, Prabhupāda first he gives them the right to do first initiation and then he says, "Let me think about second," and then he says, "Yes for second also."

Śrīla Śrīdhara Mahārāja: (Bengali) Did the *ṛtvik* Ācāryas during Prabhupāda's time actually initiate or give Hari *Nāma*? And did Prabhupāda interfere in that particular context with second *dīkṣā*?

Bhakti Cāru Swāmī: (explaining to Dhīra Kṛṣṇa Mahārāja) Do you know, Dhīra Kṛṣṇa Mahārāja, once a *ṛtvik* gives Hari *Nāma* initiation then did Śrīla Prabhupāda ever interfere? Like for the second initiation.

Dhīra Kṛṣṇa Mahārāja: No. In this conversation he gives them the right to give second initiation also.

Śrīla Śrīdhara Mahārāja: Second initiation, whom? Prabhupāda?

Dhīra Kṛṣṇa Mahārāja: The *ṛtviks*.

Bhakti Cāru Swāmī: Prabhupāda first gave them the order that, “You give the first initiation.”

Dhīra Kṛṣṇa Mahārāja: At the same time, he thought a little bit and he said, “Both.”

Bhakti Cāru Swāmī: Then after awhile, after a short time (two minutes), he said, “You can give second initiation also.”

Śrīla Śrīdhara Mahārāja: He ordered, but he did not interfere, he did not give initiation himself. But we heard, we heard, we saw that some of the disciples of Prabhupāda [Bhaktisiddhānta] they went away for some time almost leaving Prabhupāda, and there they got some disciples and again joined the Mission. And those disciples were taken to Prabhupāda and Prabhupāda gave them initiation.

Bhakti Cāru Swāmī: That did not happen in our society because Śrīla Prabhupāda appointed the *ṛtvik*.

Śrīla Śrīdhara Mahārāja: *Ṛtvik*, and that is final order then. When he has once appointed any *ṛtvik* and the *ṛtvik* has given initiation during his lifetime, initiation to any person, and when that person has again come to your Prabhupāda, hmm, and he ordered the same person who gave Hari *Nāma*, that give second initiation, and he did not take them personally,

this is the case? Then the position of the *ṛtvik*, it gets as good as an Ācārya?

Dhīra Kṛṣṇa Mahārāja: Right. That is what he is saying. Right, that they were Guru then.

Bhakti Cāru Swāmī: He is saying that the position of the *ṛtviks* is as good as the Ācārya's.

Dhīra Kṛṣṇa Mahārāja: Right; and the people they initiated were their disciples, and Śrīla Prabhupāda's grand disciples.

Śrīla Śrīdhara Mahārāja: Not only he gave order but in his presence he wanted them to do that function?

Dhīra Kṛṣṇa Mahārāja: Yes, this is another point. Knowing that he was doing that, making them regular Gurus, he did not say, "You need *vyāsāsana*, you need this kind of worship." He didn't make any special arrangements. Everything went on; there wasn't any special fanfare at that time.

Bhakti Cāru Swāmī: Now he is questioning that although Śrīla Prabhupāda appointed them as Ācāryas, Śrīla Prabhupāda did not say that now you need, now that you have become Ācārya, you need *vyāsāsana*, you need the Guru, this, all this fanfare for the Guru, Śrīla Prabhupāda did not say anything of that sort.

Śrīla Śrīdhara Mahārāja: The *vyāsāsana* question, that is on the question of protocol that should be changed and adjusted according to the policy. For the time being it should be adjusted amongst them, anyhow. Guru, it is very difficult. It is easy for those who have already to adjusted things within their minds. But the newcomers should be given the highest attraction, the chance of attraction physically. I am not clear?

Bhakti Cāru Swāmī: Yes, it is clear. The neophyte, the newcomers you know, they should be...

Śrīla Śrīdhara Mahārāja: Adjust things mentally.

Bhakti Cāru Swāmī: That their Guru is...

Śrīla Śrīdhara Mahārāja: To draw their maximum faith. His Guru should be given the fullest advantage. Otherwise he will think that my Guru is of lower quality.

Dhīra Kṛṣṇa Mahārāja: What happens when the God-brothers do not have faith in their Guru-God- brothers as a bona fide spiritual master?

Śrīla Śrīdhara Mahārāja: That respect should come voluntarily from the Ācāryas. The Ācārya *sabhā*, they must prepare rules and regulations to guide themselves so that the newcomers may not be disturbed. They...

Dhīra Kṛṣṇa Mahārāja: See, even some newcomers have recognised what they feel are deviations in the instructions of these Gurus.

Bhakti Cāru Swāmī: So he is saying that even the newcomers, they notice some deviation in their Guru.

Śrīla Śrīdhara Mahārāja: Of their Guru, in respect of the behaviour of the other Ācāryas.

Dhīra Kṛṣṇa Mahārāja: Or in their own Guru, disciples they see what they feel are philosophical discrepancies with Śrīla Prabhupāda and the predecessor Ācāryas.

Bhakti Cāru Swāmī: Even the disciples, they notice some discrepancies in the philosophy of Śrīla Prabhupāda and...

Dhīra Kṛṣṇa Mahārāja: And in the *Ādi-līlā* of *Caitanya-caritāmṛta* when there is discussion of Advaita Ācārya and his sons, when they had a difference of opinion with Advaita Ācārya they became *asara*, or useless, and Śrīla Prabhupāda says that is the beginning of schism. You can mention Advaita Ācārya?

Bhakti Cāru Swāmī: (explains) Śrīla Prabhupāda says that this is the beginning of a schism, this is the beginning of a separation. That when there is difference of opinion, that when they are not following...

Śrīla Śrīdhara Mahārāja: One thing, sons and disciples are not of equal status. The son of Viṣṇu- Vallabha Narakāśura became *āśura*, son of Viṣṇu. So what should be the main point of consideration? The cultural descents and the physical descents, if we call it such...

Bhakti Cāru Swāmī: But how about the disciples, those who are deviating from their spiritual master's instructions?

Dhīra Kṛṣṇa Mahārāja: What is their; Śrīla Prabhupāda says they have no standing in Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: That is a very...

Dhīra Kṛṣṇa Mahārāja: He says that if you have an opinion different than the opinion of your Guru then you are not Guru, you are rascal.

Śrīla Śrīdhara Mahārāja: It is a very risky thing; two or three Vaiṣṇavas together living and disciples of every person should give the maximum respect to his own Guru. But if he sees that Guru one, he seems to be higher, and his Guru is lower, his regard will decrease. But it is a very perplexing and a very difficult thing. The criterion will be of such nature. Suppose one Guru is more educated, another Guru is less educated. But the disciple who appreciates education much, he'll see my Guru is not educated, his Guru is educated; so he disregards his own Guru.

But education and the physical beauty and the other things should not be taken into consideration. The question of faith, faith and service, only that point should be considered. *Śraddhā*, *bhakti*, *prema*, that thing is to be considered and if in that case, if *śraddhā* is real, then by education, or by figure, or by delivering lecture, or any other acts - that should not be considered at all: the question of faith, in regard. And even if a *śikṣā* Guru is allowed, *dīkṣā* Guru should not be dismissed very easily. But one may take *śikṣā* Guru and he may have respect for *śikṣā* Guru, but *dīkṣā* Guru should not be dismissed if he is in faith, normal faith in the Guru *paramparā*, in Kṛṣṇa, in Gaurāṅga, in Gurudeva. The faith should be considered first thing, *śraddhā*, and not other garments like education, like good physical body, like

delivering lectures, like social temperamental, these things are immaterial. The main thing is *śraddhā*.

Haridāsa Ṭhākura was not much educated; Rūpa, Sanātana, highly educated. So a disciple of Haridāsa Ṭhākura, they will run to Rūpa, Sanātana?

They may take, demand education, but the Guru may not be removed. This sort of adjustment should be done. The Guru without education, or without external grandeur, but if he has got strong faith, perhaps greater than that educated man, and he will, he will be doomed disciple?

Dhīra Kṛṣṇa Mahārāja: That is when that faith is there. But we were saying before, if there is deviation, how can you say there is faith? Deviation comes as a result of lack of faith.

Śrīla Śrīdhara Mahārāja: Deviation is a very difficult word, deviation in what standpoint? And who is to judge deviation?

Bhakti Cāru Swāmī: If it becomes obvious...

Śrīla Śrīdhara Mahārāja: Just as we say that this order, that sixteen times counting, that may not be the highest criterion for discharging a Guru.

Bhakti Cāru Swāmī: Not that, but Mahārāja, if it is seen, that a Guru or whoever he is...

Śrīla Śrīdhara Mahārāja: Because that varies, the first thing is whether he is deviated in *śraddhā*, *śraddhā* in his Guru, in Mahāprabhu, and in Kṛṣṇa. And what are the signs to show, to prove that his *śraddhā* has been, has dwindled? We have to prove that his *śraddhā* has been dwindled. Higher proof is necessary, not only formal habit or this or that.

Bhakti Cāru Swāmī: If it is seen that he is more attached to matter than the spiritual endeavour, if he is directly manifesting his attachment to matter more than spirit, then what? I mean this is a direct sign of deviation.

Śrīla Śrīdhara Mahārāja: Then the disciples may wait for some time to study very closely and very steadily. And if he finds that it is real attachment, real attachment and deviation, and he is losing his attraction on the other side, of course then he may be aloof for some time, wait, and then, not that he will do anything abruptly, and when he will be quite confident, he will pray to the Lord, “Please save me from such a disaster.” And then he will perhaps get light and he will do according to his own divine consciousness, spiritual conscience or conscience. Not very hurriedly or rapidly, will he do anything, but patiently he will see and study and when he is quite confident that his Guru was, that he has deviated, his *śraddhā* dwindled, and he's more attached to the worldly life than to the spiritual, then of course he will be indifferent for some time and pray to the Lord fervently, “Save me from such disastrous teacher and show me the right way.” And he must be sincere to his own conscience and do accordingly. Not very hurriedly and roughly, very patiently, and he will consult with the Vaiṣṇava whom he can regard, and with their help, he will try to get from these clutches and to enter into some other place. But it should not be a very hurried thing, unconsidered thing. In *Hari-Nāma-cintāmaṇi* you will find like that.

Bhakti Cāru Swāmī: Now the question comes, now that Rāmeśvara Mahārāja has removed his

vyāsāsana from the temple, what should he do?

Śrīla Śrīdhara Mahārāja: Who, Rāmeśvara Mahārāja? I appreciate this to a certain extent that it has become too much so to; as a reaction to that extreme gorgeousness he has taken this path. But Guru's special position, *āsana*, that should be there. Not so very splendidly but somewhat respectfully.

Dhīra Kṛṣṇa Mahārāja: He has one; he has a respectable seat.

Śrīla Śrīdhara Mahārāja: Some respectful position must be given to Guru, some respectful...

Dhīra Kṛṣṇa Mahārāja: Yes, he is taking that.

Śrīla Śrīdhara Mahārāja: But not too much gorgeous. Too much of everything is to break...

Dhīra Kṛṣṇa Mahārāja: But how are the disciples to view the discrimination? They see here is Śrīla Prabhupāda in a very gorgeous setting and here is their Guru in a very...

Śrīla Śrīdhara Mahārāja: You see, my mother is most affectionate to me, not my grandmother. This is nature.

So one should show maximum respect to his own Guru and a little less to his grand Guru, *param* Guru. More respect to own Guru than *param* Guru. My Guru we see form in that link. I shall see my Guru link. The link will be in this way. My Guru is sure to hold his Guru's feet fast. If I hold him, his feet fast, then I am safe. That is the underlying meaning. It is my duty to hold fast the feet of my Guru that I may not fall down and it is; I fully know that my Gurudeva has held the feet of his Guru fast, so the chain is unbroken. It is not my lookout to see how my Gurudeva is dealing with him. I am confident that my Guru is holding fast. The chain comes in this way. All my power should be engaged to see, to hold my Guru's feet fast, but if that is vulnerable and that particular chain is vulnerable, breaks down, then I shall fall. So in that case, if it is clear that the chain which I have held is vulnerable then of course I shall have to think and to hold any other chain so that I cannot be disconnected from the link coming from upward to this world.

Dhīra Kṛṣṇa Mahārāja: Now in our Kṛṣṇa consciousness movement all of the members are reading the books of Śrīla Prabhupāda. So we personally did not read the books of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, only maybe the *Brahma-saṁhitā*. But in our movement, everyone, even the disciples of these Gurus, they are reading Śrīla Prabhupāda's books. So is he in the position of their *śikṣā* Guru?

Śrīla Śrīdhara Mahārāja: You have to hold your Prabhupāda very fastly and there is no question there.

Dhīra Kṛṣṇa Mahārāja: What about the new disciples?

Śrīla Śrīdhara Mahārāja: But of the new disciples, if they see, they will also hold the feet of their Guru, that will be the first consideration. But this, if that unhappy circumstance appears to become fact by his great misfortune, it is of course none to be blamed. He has come to a wrong Guru. That is also his fate or *karma*, his *sukṛti*. He is responsible for that, to come to a false Guru - his, not any other, not anyone else. So anyhow, if by the grace of the Vaiṣṇava he comes to find that he has done wrong in selection of his Guru then he will deviate, he will be indifferent for some time and consult with other Vaiṣṇavas, and then he will think of changing his Guru. If his clear spiritual conscience urges him, he must accept his inner voice.

Dhīra Kṛṣṇa Mahārāja: What if someone says, "I want to wait for an *uttama-adhikārī* Guru?"

Bhakti Cāru Swāmī: (Explains in Bengali)

Dhīra Kṛṣṇa Mahārāja: They read in Śrīla Prabhupāda's books what the position of the spiritual master is and they feel that these men do not meet that standard.

Śrīla Śrīdhara Mahārāja: Of course, if he feels in his heart, that he should wait for an *uttama-adhikārī* Guru, wait for some time in his selection, but selection is agreed and final. So it does not, when it will take some time, it may not be discouraged, but if he, when he will select, he must select it well. So time he may take if his conscience asks, says, his inner voice asks him to wait, they may wait for some time and see, finish all his inquiries, then he will surrender to a particular personage as his Guru. The *śāstra* will guide. *Sādhū* and *śāstra*, *śāstra*, by *śāstra* select a Guru, and a Vaiṣṇava helps us understand the meaning of the *śāstra*. Both inter helping; *śāstra* and the *sādhū* help one another. *Śāstra* helps to understand who is *sādhū* and *sādhū* helps what is the meaning of the *śāstra*, both interdependent and inter helper.

Dhīra Kṛṣṇa Mahārāja: Now, Rāmeśvara Swāmī is saying that, "I am somewhere between a neophyte and intermediate level devotee." So one point that Rāmeśvara Swāmī is making in this paper, he is saying that, "I am like the *madhyama-adhikārī* Guru but I'm giving my disciples the *uttama-adhikārī* Guru of Śrīla Prabhupāda as *śikṣā* Guru by reading his books and hearing his lectures. So they have the *uttama* connection."

Śrīla Śrīdhara Mahārāja: Oh, He says that, "I recommend my disciples to go to other Ācārya?"

Bhakti Cāru Swāmī: Śrīla Prabhupāda. "I am a second class Guru,

madhyama-adhikārī Guru, but I am taking my disciples, I am giving my disciples the *uttama-adhikārī* Guru; that is Śrīla Prabhupāda, through Prabhupāda's books and Prabhupāda's instructions." So he is trying to link his disciples with Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: (pause) If I am to answer this question, I shall have to say that this is a fair and sincere statement, but a little faulty and weak. He should take risk. Not only he will confirm his faith in his Gurudeva and ask his disciples to carry out his words, but he must dedicate himself totally, taking the risk, what is necessary. Only not to show the *śāstric* meaning and other things, and he should also sacrifice himself, even he will have to give his feet for worship, and it will go to Śrīla Prabhupāda. This sort of risk must be taken.

The *gopīs* they told Nārada...

Kṛṣṇa once in Dvārakā, He told that, "I have got a severe headache, Nārada, and the medicine is the feet dust of the devotee, give feet dust."

"No, no, no. You are God the Absolute. I shall offer feet dust? Please forgive me, excuse me."

Then Nārada went to the princesses, Rukmiṇī and others. "Kṛṣṇa is suffering severely from headache and the feet dust of His devotee will cure it. He has sent me; please give something that will..."

"No, no, no. What do you say, Nārada? Do you want to send us to the hell? That I shall offer feet dust to Kṛṣṇa who is God Himself, the Absolute, feet dust? Never, never. You are a devotee; you give your feet dust."

And Nārada was - then he went to Kṛṣṇa.

"Oh, very severe pain, Nārada, have you got the feet dust?" "No, none is prepared to give feet dust."

“Oh, I am feeling very severe pain. Just go and fetch something from Vraja. You go there.”

Then Nārada at once went by *yoga* process, went to Vṛndāvana. “How is Kṛṣṇa, Nārada, you are coming? How Kṛṣṇa is living?”

“Oh, He is at present under severe pain from headache and He wants some feet dust of the devotee, that will be all the medicine to cure Him.”

“Oh, is that so? Then take feet dust; give your feet dust; take my feet dust.”

Nārada was astonished, astounded. “What is this? Do you know what the result is of giving feet dust to Kṛṣṇa?”

“Yes. We are fully conscious what that is, eternal hell, we are prepared for that.”

So this sort of risk should be taken if one is going to take the position of an Ācārya. He must risk. No risk, no gain.

Bhakti Cāru Swāmī: But Mahārāja, at the same time, isn't the Guru going to accept...

Śrīla Śrīdhara Mahārāja: False imitation will also kill. It is risking, and the imitation of risking will not save. The real thing within must be there, at the same time.

Bhakti Cāru Swāmī: Mahārāja, isn't this the understanding, that the spiritual master is accepting disciples, but he is offering the disciples to his spiritual master?

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Cāru Swāmī: That is the mood of Rāmeśvara Mahārāja also. He is accepting disciples but he is feeling unqualified...

Śrīla Śrīdhara Mahārāja: At the same time, at the command of his Guru, he will be prepared to give facility to his disciples as he gave. At the same time he must...

Bhakti Cāru Swāmī: I am not qualified, but my spiritual master is qualified so let me offer these disciples to his lotus feet.

Śrīla Śrīdhara Mahārāja: But still, I am taking this risk. Why? By his order I am taking this risk. And mentally he should be sincere to that path that his spiritual master is all, he is nothing. But by the command of his Guru, he will sacrifice his whole self, mind, body, everything. *Karmana, manasa, vaca*, not only the mind but the words as well as the body.

Dhīra Kṛṣṇa Mahārāja: So when Mahāprabhu says, *āmāra ājñāya guru hañā* [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128] become spiritual master, doesn't that mean qualify as spiritual master?

Bhakti Cāru Swāmī: Mahāprabhu is instructing that *āmāra ājñāya guru hañā*. Doesn't that *āmāra ājñāya guru hañā* mean that you first become qualified to be a Guru? That is, *vāco vegaṁ manasaḥ krodha-vegaṁ*, etc.?

[*vāco vegam manasaḥ krodha-vegam, jihvā-vegam udaropastha-vegam etān vegān yo viṣaheta dhīraḥ, sarvām apīmāṁ pṛthivīm sa śiṣyāt*]

[“A sober person who can tolerate the urge to speak, the mind's demands, the action of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.”]

[*Upadeśāmṛta*, 1]

Śrīla Śrīdhara Mahārāja: At first you qualify yourself to be a Guru and then you deliver the conditioned living entities. So it proves that *āmāra ājñāya*, he must have faith in His command, sufficient faith, that will be the first qualification, the faith, the *śraddhā*. Then he will take the risk and do the necessary. Otherwise he will dismiss - Oh, he says and that vanishes in the air and what shall I do?

Bhakti Cāru Swāmī: But Mahārāja, isn't this very important in this respect, that he has to have the link with his spiritual master, that very strong link?

Śrīla Śrīdhara Mahārāja: He may convert from grandeur to plainness. Plain, plain method he may accept, but that method should be accepted as it is necessary to draw maximum attention of the disciple. That is necessary. Then that method may not be - most gorgeous but plain, but roughly what is necessary for the purpose. That should be allowed, *karmana, vaca*. Not only word but also in mind and also in body. Another important thing to consider in this respect is that ISKCON, Prabhupāda is the Founder-Ācārya of ISKCON.

Bhakti Cāru Swāmī: Of course. ISKCON is Prabhupāda’s creation.

Śrīla Śrīdhara Mahārāja: Yes, so it is very clear, just as Rūpānuga, Narrotama *parivat*, and we are rather inclined to say that we are Bhaktivinoda *paribat*, and you will all say we are Swāmī Mahārāja *parivat*. As the stalwart, just as in the *vaṁśa*, the *gotra*, and the – the *gotra* is coming from the origin, *gotra* means stalwarts among the descending line – so in the line of Mahāprabhu there are principal Ācāryas, just as in our Guru *paramparā*. Śrī Svarūpa Dāmodara, Rūpa, Raghunātha, Jīva, then Kavirāja, in this way Raghunātha, Kavirāja, there, Jīva, Kavirāja, Narrotama, the selected few coming down. So Swāmī Prabhupāda is one of the stalwarts in the *paramparā*, the spiritual generation.

Bhakti Cāru Swāmī: The disciplic succession.

Śrīla Śrīdhara Mahārāja: One of the stalwarts is he who spread throughout the length and the breadth of this earth.

pr̥thivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”] [*Caitanya-Bhāgavata*]

That we are that *paribat*, we are connected with that *paribat*. Special respect for him: that may be there.

Dhīra Kṛṣṇa Mahārāja: Rāmeśvara Mahārāja feels that he should not be honoured by his disciples with titles that are equal to those of these stalwart Ācāryas.

Śrīla Śrīdhara Mahārāja: It will be to deceive the disciple. He must have such boldness to attract their faith and transfer it to his Gurudeva.

Once in Kathak, in the sea from Gauḍīya, the *vyāsa-pūjā*, that is the birth ceremony of our Guru Mahārāja, was celebrated in Kathak Maṭh. Prabhupāda was given a throne to take his seat, and so many others, big citizens were invited, including the father of Netaji Subhas Candra Bose. Janaki Bose was a leading pleader at Kathak at that time and many other elites were invited, and they were taking a seat in the ordinary floor. Of course there some carpet, etc.

Then Prabhupāda in his address told that, “I am being given so much honour, garments, then worshipping, sandals, flowers, so many things, and many things are being read in my face. A beast in the zoo, he would also be ashamed to take such worship amongst so many gentlemen; so many elites are here and I am taking the worship. An animal is also ashamed to accept such honour amongst so many things, and I am not such . . . bashfulness? I am not ashamed to take such honour amongst so many gentlemen? But why am I accepting such honour, such respect? To show that my Guru is deserving this honour. And only on his behalf I am accepting so much honour to me, only to send it to my Guru. This honour is for my Guru. I am nothing without my Guru. I am being worshipped because I have got his words, his advices. I have accepted them so I am being honoured, otherwise not. So on his behalf I am accepting and it is public and though it is a very shameful thing, still, at heart though I am aching, but I am accepting on my behalf to show that my Guru’s position is such.”

Dhīra Kṛṣṇa Mahārāja: He is accepting, but for example he won't allow his disciples to call him Prabhupāda because he is reserving that name

for his spiritual master.

Śrīla Śrīdhara Mahārāja: (laughs) You see...

Dhīra Kṛṣṇa Mahārāja: So how to make some adjustment?

Śrīla Śrīdhara Mahārāja: Our Prabhupāda passed away then of course the question of successor came out. And some accepted some Ācārya, some another Ācārya, some new Ācārya, in this way. Now came the question whether or not that *Om Viṣṇupāda Prabhupāda*, that should be accepted, that should be given, that title to the present Ācārya or not. That was a burning question at the time.

I told, looking at the scripture, that *Om Viṣṇupāda Prabhupāda* that should be given. It is written in the *śāstra* that a disciple should pronounce the name of his Guru with all these titles, *Om Viṣṇupāda*.

But vehement opposition came from the other persons who were not Gurus.

But I continued that it is in the *śāstra* that a disciple must give all his respect to his Guru, it is written. Then though protesting in the beginning, when those very persons came to take the position of an Ācārya, they used it freely, only with little difference, that Prabhupāda, and this Ācāryapāda, then Guru Mahārāja.

And this thing, because Prabhupāda gave some respect to Bhaktivinoda Ṭhākura, Bhaktivinoda was a title given by his Guru Vipina Goswāmī to Kedarnath Bhaktivinoda, a title. Prabhupāda told then, Bhaktivinoda Ṭhākura, and if any person used that title given by his Guru, Prabhupāda could not tolerate, “That person he's Bhaktivinoda?” He could not tolerate.

So we also did not like that Prabhupāda's title should be given to any

other disciple Guru Ācārya. So Ācāryadeva, Ācārya Mahārāja, Guru Mahārāja, in this way we used.

But when Swāmī Mahārāja took the title of Prabhupāda – once Bon Mahārāja took the title Prabhupāda but vehement opposition, he left it for the time being. I don't know how he is being dealt with now. But about Swāmī Mahārāja, when this question of Prabhupāda came it did not disturb me because from Gopāl Goswāmī, Prabhupāda the Jati Goswāmī, their disciple is using the word Prabhupāda like father. Prabhu-pāda. Prabhu means Vaiṣṇava and Prabhu-pāda, it is less than Viṣṇu-pāda. Guru should be, Guru's name should be used as Viṣṇupāda. That is higher, but Prabhupāda is less, a *bhakta*.

But there came some opposition, “Why Swāmī Mahārāja is using the word Prabhupāda, he is allowing his disciples to use the word Prabhupāda?”

But it did not disturb me at all. Because it is, it should be. A disciple will call his Gurudeva as Prabhupāda as this is sanctioned by the *śāstra*. It is not much. So Prabhupāda may use the disciple's names, but sometimes it is, *ki bole?* (Bengali) Ācāryapada, Ācāryadeva, Guru Mahārāja, something like that is to be told because it may not give pain to the other disciples. But this is not a much important factor.

Dhīra Kṛṣṇa Mahārāja: It's been given a lot of importance in our ISKCON; names.

Śrīla Śrīdhara Mahārāja: One day Mahārāja told, “In the *śāstra*, big Guru and the small Guru, the *mantra* is always the same in the scripture. This *mantra* is for big Guru, this *mantra* is for small Guru (laughing). It is not classified in this way in the scripture.”

So this should be tolerated and adjusted amongst themselves: that it may not disturb the feelings of other God-brothers if we adjust in that way.

Without Prabhupāda you say Ācāryapada, it is well and good. It doesn't matter. Hare Kṛṣṇa.

I am getting tired, so next sitting, your Gurudeva, Prabhupāda, Swāmī Mahārāja.

My Guru Mahārāja wanted me to go west for preaching but I modestly, humbly refused, that I don't consider myself a fit person to preach in the West because you see I can't follow your intonation. So (laughing) I must listen clearly, then I shall tell. So in this way I told that if you order I must go, but I don't think that I am fit to preach in the West. Anyhow, it was stopped and Goswāmī Mahārāja was sent to the West.

And your Prabhupāda also told me, “I have taken so many and now it will be your duty to help them.” That is also some sort of responsibility. And the last time he told, “They want to build a special building for my living quarters in Māyāpur and I shall ask them to do two compartments, two flats, side by side, one for me and another for you.”

Of course, I shall try to help you, not always but occasionally, that I admitted. Sometimes I shall go and stay there with you.

Bhakti Cāru Swāmī: Mahārāja, why don't you tell us when you were first going to Māyāpur when Prabhupāda came with the disciples from America and you were going to Māyāpur, how you were feeling at that time.

Śrīla Śrīdhara Mahārāja: Māyāpur?

Bhakti Cāru Swāmī: Yes, when first Prabhupāda invited you to come to

Māyāpur when he came. I remember once you were telling us that, you were telling everybody, “I could not go to...” that your spiritual master Śrīla Prabhupāda wanted you to go to America and the West but you could not go to the West, but now Swāmī Mahārāja has brought the West to your door step. (Laughing)

Devotee: Mohammed could not go to the mountain...

Śrīla Śrīdhara Mahārāja: (Laughing) The mountain came to Mohammed. Of course, now and then I remember that thing and I say.

And here also Swāmī Mahārāja said, “I have taken them to you, near you, and it will be your duty to cleanse them.” In this way of course, he told. “Raw things I have brought, taken to you, and it will be your duty to cleanse them to make them ready.” Hare Kṛṣṇa.

I consider him to be śaktyāveśa Avatāra, and it is confirmed here, his spiritual, his journey in the ship through the Atlantic and how he landed there and his, the beginning of his, the nature beginning the movement, how he, how much, what was the intense degree of dedication to Kṛṣṇa, dependent, and how much he made himself empty, quite empty to come down, Kṛṣṇa to help him, that is to be felt in, and it is corroborated that Kṛṣṇa worked on his behalf. He was completely dedicated himself to the purpose, and divine force, power, came down to help him. Otherwise it is impossible. It is not a thing of the ordinary level that anyone will do. The highest thing has been taken down to the lowest position so extensively. It cannot but be the divine power embodied and in a great intensity and magnitude. Hare Kṛṣṇa.

Bhakti Cāru Swāmī: (Bengali) The main reason why we came is because there are many devotees, those who are impatiently waiting to hear what you have to say. Now, if you just show us the way. Now this has come to this point and unless some rectification is made, must be done, then they all will get together to do something about this.

Śrīla Śrīdhara Mahārāja: (Bengali) If I have to say something formally from outside, then I have to say that among you who enjoy the greatest confidence of all the devotees, through such a man you call for a meeting in America or wherever the field is the most important. And in that meeting, the ones, those who are willing to boldly face the situation, participate, the GBCs, those who you feel are dissatisfied inwardly, call them and call a few Ācāryas like Rāmeśvara Mahārāja who are sympathetic. And then in the meeting you record the feeling of different devotees and then with the strength of that resolution you call for their explanation.

“That what you are doing in the name of Prabhupāda, you are not absolutely infallible. Due to your activities the mass of the disciples of Prabhupāda has become very bewildered. They are becoming very disappointed and they can see that a great loss is going to be incurred by the ISKCON society. The ISKCON society is in danger.”

So now you all reconsider yourselves and appeal to them to readjust themselves and thus this disaster can be saved.

“So many devotees are leaving the movement. So many devotees have become half-dead, and so many devotees have already died. And so many are lamenting and we cannot just sit idly without trying to rectify the situation. We ourselves do not want any position. But what is going on is intolerable. It is that the major portion is going to die. So we want some action to rectify this situation. We want some remedy for this.”

This must be thought out and accepted. So with this idea, you form a committee, make a resolution, and then selectively invite to come. In this way you call for a meeting, pass a resolution and there call for them and ask them, “To readjust their position and reconsider. Otherwise we shall be in painful necessity to make progress independently.”

You can say this in this line. If you are, so many good men, good followers of Swāmī Mahārāja are exhaustibly frustrated then you may do one thing. You may call a mass meeting of the followers and the well-wishers of your Prabhupāda. And there you may discuss the present

hopeless situation of the society that, “It is gradually dwindling and dwindling, and it is intolerable to us. We are well-wishers of this mission and it is intolerable, we cannot tolerate any more. So what is the path before us to redress the wrong?”

So invite a general meeting and you also invite some of the GBC members and if possible Ācāryas like Rāmeśvara. And so, and you amongst yourself, consult amongst yourself what to do.

And then give an ultimatum to the Ācārya Board. “Our resolution at the mass meeting of the followers of Prabhupāda is this: that you should readjust your position, or otherwise we shall be under painful necessity to take the line independently, for the welfare of the whole mission. We cannot be a sightseer, that so many are going astray, and so many dying, and so many are going to be killed and these things. It is intolerable - high time. And you must come to...”

In this way you can, if you feel that the mass will be with you, at least a substantial portion will be with you, and those that are gone astray, that Pradyumna and the others, you may also invite them, the dissatisfied. Before mass meeting, you can have a selected meeting also, first, and then after consultation you go on to prepare yourself for a mass meeting.

Dhīra Kṛṣṇa Mahārāja [?]: Yes, first selected few meeting.

Dhīra Kṛṣṇa Mahārāja [?]: Definitely, at our Māyāpur meeting next year, there will, some, a meeting also of the temple presidents who are also dissatisfied and...

Śrīla Śrīdhara Mahārāja: There are many, this first, the stalwarts meet first. And then a mass meeting you arrange. And after the stalwarts meeting, meeting of the handful, leading persons among you, you may give some ultimatum to the Ācārya Board.

“That this is going to happen, and it will be, the publicity will be great and it will be to your discredit. So try to come to our terms, consult, consultation and readjustment. But if you have argument then we will be forced to prepare for a mass meeting of our God-brothers and to do the needful.”

This process you may take. Before that your group, committee resolution, should be intimated to them and last appeal to their good sense.

“The mass revolted against you. We feel we are also sincere workers, we want to sacrifice our life, and our, we think our life is valuable. So seeing that you are going ostensibly, we see that you are leading astray. We cannot remain impartial viewer, or only a visitor. We have got interest in the Mission; you should know this, and not less than you.”

In this way you can do. What do you say?

Bhakti Cāru Swāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Selected meeting and then approach them with a resolution and next mass meeting. If you are prepared for real fighting you can do like that.

Bhakti Cāru Swāmī: I think that it is going to be like this.

Śrīla Śrīdhara Mahārāja: Personal contact. Those that are going independent, hopeless, disappointed, going off, away from the association, you may meet them personally one by one. “Let us come together.” In this way a stalwart meeting will be first and then the resolution will be given, notice given to them, and then mass meeting.

And there it should be mentioned that, “We cannot be sightseer. We have got life interest in the Mission. We come to save. And if we say that in the name of saving, you are all killers, we cannot tolerate that. We have also got fire, the spark from our Guru Mahārāja.”

End of 80.08.18

80.08.18. A_80.08.19.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...the *gopīs*, they told, “Nārada, Kṛṣṇa once, in Dvārakā, He told that, “I have got a severe headache Nārada, and the medicine is the feet dust of the devotee. Give feet dust.”

“No, no, no. You are God, the Absolute. I shall offer feet dust? Please forgive me, excuse me.” Then Nārada went to the Queens, Rukmiṇī and others. “Kṛṣṇa is suffering severely from headache, and the feet

dust of His devotee will cure it. He has sent me, please give some feet dust from you.”

“No, no, no. What do you say Nārada? Do you want to send us to the hell? That I shall offer feet dust to Kṛṣṇa Who is God Himself, the Absolute - feet dust; never, never. You are a devotee; you give your feet dust.”

Then Nārada was nonplussed. Then he went to Kṛṣṇa. “Oh, very severe pain Nārada, have you got feet dust?” “No, none is prepared to give feet dust.”

“Oh, is it so? But I am feeling severe pain. Just go to fetch something from Vraja. You go there.” Then Nārada at once went to – by *yoga* process – went to Vṛndāvana.

And, “Oh, How’s Kṛṣṇa, Nārada? You are coming, how’s Kṛṣṇa living?”

“Oh, at present He’s under severe pain from headache, and He wants some feet dust of a devotee. That will be the only medicine to cure Him.”

“Oh, is it so? Oh, take feet dust here. Give your feet dust. Take my feet dust. Oh.”

Nārada was astonished, astounded. “What is this? Do you know what the result is of giving feet dust to Kṛṣṇa?”

“Yes. We’re fully conscious.” “What is that?”

“Eternal hell; we are prepared for that.”

So this sort of risk should be taken if one is going to take the position of an Ācārya. He must risk. No risk no gain.

Bhakti Caru Swāmī: But Mahārāja, at the same time, isn’t the Guru going to...

Śrīla Śrīdhara Mahārāja: False imitation will also kill. It is mere risking, and the imitation of risking is not – will not save. The real thing within must be there at the same time.

Bhakti Caru Swāmī: Mahārāja, isn't this the understanding that the Spiritual Master is accepting disciples, but he's offering those disciples to his Spiritual Master.

Śrīla Śrīdhara Mahārāja: Yes, yes.

Bhakti Caru Swāmī: That is the mood of Rāmeśvara Mahārāja also.

Śrīla Śrīdhara Mahārāja: Yes, of course.

Bhakti Caru Swāmī: He's accepting disciples but he's feeling unqualified...

Śrīla Śrīdhara Mahārāja: At the same time, at the command of his Guru he will be prepared to give facility to his disciples, as he gave, at the same time. He must...

Bhakti Caru Swāmī: But I'm not qualified, but my Spiritual Master is qualified, so let me offer these disciples to his lotus feet.

Śrīla Śrīdhara Mahārāja: Yes. But still, I am taking this risk, why? By his order.

Bhakti Caru Swāmī: Order, I see.

Śrīla Śrīdhara Mahārāja: I'm taking this risk. And mentally he should be sincere to that fact, that his Spiritual Master is all – he's nothing. But by the command of his Guru he will sacrifice wholesale, mind, body, everything, *kāya-manosa-vākya*, not only the mind, but the words as well as the body.

Bhakti Sudhīra Goswāmī: So when Mahāprabhu says, *āmāra ājñāya guru hañā*:

[*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei thāñi pābe mora saṅga*]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

“Become Spiritual Master.” Doesn't that mean also, “Qualify as Spiritual Master?”

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: Mahāprabhu is instructing that, *āmāra ājñāya guru hañā*, doesn't that *āmāra ājñāya guru hañā* mean that you first become qualified to be a Guru? That is *vāco vegam manasaḥ krodha-vegam*.

[*vāco vegam manasaḥ krodha-vegam, jihvā-vegam udaroprastha-vegam
[etān vegān yo viśaheta dhīraḥ, sarvām apīmāṁ pṛthivīm sa śiṣyāt]*

[“A sober person who can control the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.”]

[*Upadeśāmṛta*, 1]

Śrīla Śrīdhara Mahārāja: Of course.

Bhakti Caru Swāmī: At first you qualify yourself to become Guru and then you deliver to the conditioned living entities.

Śrīla Śrīdhara Mahārāja: So, it proves that *āmāra ājñāya*, he must have faith in his command, sufficient faith, and that will be the first qualification, the faith, the *śraddhā*. Then he will take the risk and do the necessary.

Bhakti Caru Swāmī: So it is clear that...

Śrīla Śrīdhara Mahārāja: Otherwise he'll dismiss, he says and that

vanishes in the air, and what I shall do?

Bhakti Caru Swāmī: But Mahārāja, isn't this very important in this respect that he has to have the link with his Spiritual Master...

Śrīla Śrīdhara Mahārāja: From grandeur, he may convert from grandeur to plainness, plain method he may accept. But that method should be accepted as it is necessary to draw maximum attention of the disciple. That is necessary. Then that may not be very much gorgeous, but plain. But roughly, what is necessary for the purpose, that should be allowed, as *kāya-mano-vākya*; not only in word, but also in mind, and also in body.

Bhakti Caru Swāmī: And another important thing to consider in this respect is that the ISCKON, Prabhupāda is the Founder Ācārya of ISKCON.

Śrīla Śrīdhara Mahārāja: Of course.

Bhakti Caru Swāmī: ISKCON is Prabhupāda's creation.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: Right, so it's very important that we'll put Prabhupāda in the centre.

Śrīla Śrīdhara Mahārāja: So you may create, just as *rūpānuga*, *narottama parivad*, we are inclined to say we are Bhaktivinoda *parivad*, you will all say we are Swāmī Mahārāja *parivad*. In the stalwart, just as in the *vaṁśa*, the *gotra* and *prabhodha* – the *gotra* is coming from the origin, *gotra*. *Prabho* means stalwarts among the descending line, *prabhodha*. So, in the line of Mahāprabhu there are principal Ācāryas, just as in our Guru *paramparā*, Śrī Svarūpa Dāmodara, Raghunātha, Jīva, then Kavirāja, in this way Raghunātha, Jīva, Kavirāja, Narottama, the selected few coming down. So Swāmī *parivad*, one of the stalwarts in the *paramparā*, the Guru *paramparā*, the spiritual generation. One of the stalwarts is he who spread throughout the length and breadth of this earth. *Pr̥thivīte āche yata nagarādi-grama*. We are that *parivad*, we are connected with that *parivad*.

Bhakti Caru Swāmī: That is also one way the devotees are...

Śrīla Śrīdhara Mahārāja: And special respect for him; that may be done.

Bhakti Sudhīra Goswāmī: Yes, so Rāmeśvara Mahārāja feels that he should not be honoured by his disciples with titles that are equal to those of these stalwart Ācāryas.

Śrīla Śrīdhara Mahārāja: No. It will be to deceive the disciple. He must have such boldness to attract their faith and transfer it to his Gurudeva.

Once, in Cuttack, you may see from *Gauḍīya*, the *Vyāsa-pūjā*, that is the birth ceremony of our Guru Mahārāja was celebrated in Cattack Maṭh. Prabhupāda was given a throne to take his seat, and so many others, big

citizens are invited including father of Netarji Subash Bosh, Janaki Bosh, was a leading pleader at Cuttack at that time. And many other elites were invited and they're taking seat on the ordinary floor. Of course there was some carpet etc.

Then Prabhupāda in his address told that, "I am being given so much honour, garlands, then worshipping, sandals, flowers, so many things. And many things are being read in my praise. A beast in the dew garden he will also be ashamed to take such worship amongst so many gentlemen. So many lives are here and I am taking the worship. An animal is also ashamed to accept such honour amongst so many things. And I am not having such bashfulness. I'm not ashamed to take so much honour amongst so many gentlemen. But why am I accepting such honour, such respect? To show that my Guru is deserving this honour, and I am only on his behalf I am accepting so much honour to me, only to send it to my Guru. This honour is only for my Guru. I am nothing without my Guru. I am being worshipped because I have got his words, his advices. I have accepted them so I am being honoured, otherwise not."

Bhakti Sudhīra Goswāmī: Yes, but then...

Śrīla Śrīdhara Mahārāja: "So on his behalf I am accepting and it is publicly... And though it is a very shameful thing, still, though at heart I am aching, but I am accepting on my behalf to show that my Guru's position is such."

Bhakti Sudhīra Goswāmī: He's accepting, but for example, he won't allow his disciples to call him Prabhupāda, because he's reserving that name for his Spiritual Master.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. You see...

Bhakti Sudhīra Goswāmī: So how to make some adjustment?

Śrīla Śrīdhara Mahārāja: When our Prabhupāda passed away, then of course the question of successor came out, and some accepted some Ācārya, some another Ācārya, some no Ācārya, in this way. And now came the question whether that *Oṃ Viṣṇu-Pāda Prabhupāda*, that should be accepted, that should be given as title to the present Ācārya or not. That was a burning question at the time.

I told, looking at the scripture, *Oṃ Viṣṇu-Pāda Prabhupāda*; that should be given. It is written in the *śāstra* that the disciple should pronounce the name of his Guru with all these titles, *Oṃ Viṣṇu-Pāda*. But vehement opposition came from the other persons, who are not Gurus. But I continued that it is in the *śāstra* that the disciple must give his all respect to his Guru; it is written. Then gradually, though protesting in the beginning, when those very persons came to take the position of an Ācārya, they used it freely; only with little difference, that Prabhupāda, and this Ācāryapada, then Guru Mahārāja, and these things.

Because Prabhupāda gave some respect to Bhaktivinoda Ṭhākura, Bhaktivinoda was a title given by his Guru, Vipin Goswāmī, to Kedarnath Bhaktivinoda, a title. But Prabhupāda told of him as Bhaktivinoda Ṭhākura, and if any person used that title given by his Guru, Prabhupāda could not tolerate. “That person, he’s a Bhaktivinoda?” He could not tolerate.

So, we also did not like that Prabhupāda title should be given to any other disciple Guru, Ācārya. So Ācāryadeva, Ācārya Mahārāja, Guru Mahārāja, in this way we used.

But when Swāmī Mahārāja took the title of Prabhupāda, once Bon Mahārāja took the title of Prabhupāda, but with vehement opposition he left it, for the time being. I don’t know how he’s being dealt now. But about Swāmī Mahārāja when this question of Prabhupāda came, it didn’t disturb me, because the Pran Gopāl Goswāmī Prabhu, the Jati Goswāmī, their disciple is using the word Prabhupāda. “My father, *prabhu*

pāda,” Vaiṣṇava means *prabhu*, and Prabhupāda, it is less than *Viṣṇu-Pāda*. Guru’s name should be used as *Viṣṇu-Pāda*, that is higher, but Prabhupāda is less, a *bhakta*, Prabhupāda.

But there came a voice of opposition that, “Why Swāmī Mahārāja is using the word Prabhupāda, and he’s allowing his disciples to use the word Prabhupāda?”

But it did not disturb me anything, because it should be. The disciple will say of his Gurudeva as Prabhupāda, and this is sanctioned by the *śāstra*. It is not much. So Prabhupāda, the disciples may use, but sometimes it is [?] Ācāryapāda, Ācāryadeva, Guru Mahārāja, something like that to be told, because it may not give pain to the other disciples.

Bhakti Sudhīra Goswāmī: Because he wanted to make a book...

Śrīla Śrīdhara Mahārāja: But this is a non important factor, of not much importance.

Bhakti Sudhīra Goswāmī: It’s been given a lot of importance in our ISKCON; names, Viṣṇupāda,

Ācāryapāda...

Śrīla Śrīdhara Mahārāja: So, one day Parvat Mahārāja told, “In the *śāstra*, big Guru and small Guru. The *mantra* is always the same in the scripture. This *mantra* is for big Guru, and this *mantra* is for small Guru.” It is not classified in this way in the scripture. So this should be tolerated and adjusted among themselves.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: One may not disturb the feelings of other God-brothers if he adjusts in that way. Without Prabhupāda, you say Ācāryapāda, it is well and good, it doesn't matter. Hare Kṛṣṇa.

I'm getting tired so next sitting.

...

Your Gurudeva Prabhupāda Swāmī Mahārāja.

My Guru Mahārāja wanted me to go to the West for preaching, but I modestly, humbly refused, that, "I don't consider myself a fit person to preach in the West." Because you see that I can't follow your intonation. So I must listen clearly, then I shall tell. So in this way I told that, "If you order I must go, but I don't think that I'm fit to preach in the West." Anyhow, it was stopped and Goswāmī Mahārāja was sent to the West.

And your Prabhupāda also told me, "I have taken so many. Now it will be your duty to help them. That is also some sort of responsibility I give you."

And in the last time he told, "They want to build a special building for my living..."

Bhakti Caru Swāmī: Living quarters in Māyāpur.

Śrīla Śrīdhara Mahārāja: “Living quarters in Māyāpur, and shall ask them to do two compartments, two flats...

Devotee: Side by side.

Śrīla Śrīdhara Mahārāja: “Side by side, one for me and another for you.”

“Of course, I shall try to help you, not always, but occasionally.” That I admitted. “Sometimes I shall go and stay there with you.”

Bhakti Caru Swāmī: Mahārāja, why don’t you tell us when you were first going to Māyāpur, when Prabhupāda came with the disciples from America, and you are going to Māyāpur, how you were feeling at that time?

Śrīla Śrīdhara Mahārāja: Māyāpur?

Bhakti Caru Swāmī: Yes. When first, Prabhupāda invited you to come to Māyāpur when he came.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: I remember once you were telling us that you are telling everybody now I could not go to, your Spiritual Master Śrīla Prabhupāda wanted you to go to America, and the West, but you could not go to the West, but now Swāmī Mahārāja has brought the West to your doorstep.

Devotee: Mohamed could not go to the mountain.

Śrīla Śrīdhara Mahārāja: But the mountain came to Mohamed. Of course, now and then I remember that thing and I say. And here also, Swāmī Mahārāja said, “I have taken them to you, near you, and it will be your duty to cleanse them.” In this way, of course, he told. “Raw things I have brought to you and it will be your duty to cleanse them, to make them ready.”

Bhakti Caru Swāmī: Shiny.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I considered him to be *śaktyāveśa avatāra*. As confirmed in his spiritual journey in the ship...

Bhakti Sudhīra Goswāmī: Jaladhuta.

Śrīla Śrīdhara Mahārāja: ...through the Atlantic, and how he landed there, and the nature of his beginning the movement. How much, what was the interest, dedication to Kṛṣṇa, dependence, and how much he made himself quite empty, for Kṛṣṇa to come down to help him. That is to be felt in him, and it is corroborated that Kṛṣṇa worked on his behalf. He was completely dedicated for the purpose and the divine force, power, came down to help him. Otherwise it is impossible. It is not a thing of the ordinary level that anyone will do. The highest thing has been taken down to the lowest position, so extensively it cannot but be the divine power

embodied in a great intensity and magnitude. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Jai.

...

Śrīla Śrīdhara Mahārāja: Māyāpur Candradoya Maṭh Kī Jai.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Visvavyadi [?] Kṛṣṇa Consciousness Movement, Kī Jai.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

...

Bhakti Sudhīra Goswāmī: So the first question is in the Fourth Canto of *Śrīmad-Bhāgavatam*, in the allegorical story of Purañjana, when the wife loses her husband, Śrīla Prabhupāda compares this to the disappearance of the Spiritual Master. And she says that the world has become overrun with rogues and thieves in the absence of her husband. So Prabhupāda says that after the disappearance of the Ācārya, that irreligious principles, unauthorised irreligious principles are introduced and there's so much disorder and chaos. And it's the duty of the perfect

disciples of the Spiritual Master to then recognise in those conditions and establish his mission.

Bhakti Caru Swāmī: [Explains for two minutes in Bengali (?) what Bhakti Sudhīra Goswāmī just said]

Śrīla Śrīdhara Mahārāja: And the common sense also about the history proves like that. Viśvanātha Cakravartīpāda, somewhere in *Bhāgavat-bhāṣya*, also mentioned, and in this country in the *varṇāśrama* system also it is mentioned that when Mahā Guru, that anyone's father or mother disappears, then with that crisis accompanies many disadvantages with them. And it is also common sense, when the extreme misfortune is to lose the company of Gurudeva. And that misfortune never comes alone. It brings in its retinue many small incidents that are detrimental to our progress. And progress means, presupposes progress, and progress, hindrances for a man of real character, hindrances are like some examination. Its purpose is to promote us. So the sincere student, real student, he will pass the examination. Others will fall prey to the failure. So misfortune comes to enhance the beauty of the bona fide and to eliminate the ostentatious attempt. So it is a fact that due to the disappearance of Gurudeva many undesirable things will come, will happen. And *sudhi* [?], a period of *sudhi*, the purification, that will actually take place. And those that are sincere they will be victorious. Such movement is almost sure to come, to befall on the followers.

Bhakti Caru Swāmī: Mahārāja [?] After the departure of the Ācārya, if Kṛṣṇa wants He can actually avoid, stop this process of misfortune. But in order to give us the lesson...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa willing, everything may happen, but this is the general tenor.

Bhakti Caru Swāmī: [?] Just to show that this was a great sage and pure devotee and that he has left us, Kṛṣṇa imposes this misfortune so that we can understand.

Śrīla Śrīdhara Mahārāja: Ultimately, *na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchatī*.

[*pārtha naiveha nāmutra, vināśas tasya vidyate / na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchatī*] [“O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next.

He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [*Bhagavad-gītā*, 6.40]

That period of purification helps the sincere, the bona fide; in misery also they come from a misery period with flying colours. And in a general sense some disaster comes, accompanies the disappearance of Gurudeva, or the leader, or something like, it is an ordinary fact it will be. But Kṛṣṇa can do anything and everything by His special, greater power, can do anything. But the general current of events runs in this process.

Bhakti Caru Swāmī: Sarvabhavana Prabhu, he’s trying to say that in order to increase the mood of *vipralambha*, Kṛṣṇa makes the arrangement right after the disappearance of the Spiritual Master.

Śrīla Śrīdhara Mahārāja: Yes, that may be, there may be that purification, particular purification. Failures are also teachers, not only teaching in the direct method, but indirect method also teaching can work.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] What to speak of Gurudeva, even a favourite disciple disappears, that also is a shock to the Gurudeva himself, a shock, a loss. But still, we are to adjust with that. It is Kṛṣṇa's will, and His will is always good. In this way we are to adjust. You see, the guardian is trying to teach the boy to walk, and sometimes he's taking the hand he's helping him to walk, and sometimes he removes his help. "You walk..."

Bhakti Caru Swāmī: Alone.

Śrīla Śrīdhara Mahārāja: ...alone." Something like that. That is also necessary, to teach self-help.

Bhakti Caru Swāmī: Mahārāja, and you also said once that, giving the example of Bhaktisiddhānta Saraswatī Ṭhākura, that even an Ācārya tries to find his Ācārya, his Guru, amongst his disciples.

Śrīla Śrīdhara Mahārāja: Yes. He did so.

Devotee: You gave the example of one particular...

Śrīla Śrīdhara Mahārāja: Bhāgavat Janānanda. “Bhaktivinoda Ṭhākura came. I couldn’t understand, could not catch.” Bhaktivinoda Ṭhākura came in his car, searching for his Guru *darśana*. *Mahā- bhāgavata* Guru is always generally in the company of his guardian Guru. Amongst disciples also he’s eager to see that these are all *vaibhāva*, extensions of my Gurudeva.

Our Prabhupāda used to say that, “The whole thing, I should have done, it is my duty to perform, to look after everything. But I can’t do so, so my Gurudeva has sent all these persons to help me. The whole thing is my responsibility, to do the whole service, I must do, but I’m unfit, I can’t, I’m not able. So my Gurudeva has sent all these faces only to help me in my work.” This is the vision, conception. “So they’re sent by my Gurudeva to help me in my work. I’m unfit.” That sort of conception also is there with Gurudeva, that I’m unable, I’m unfit so they have come to help me. They’re sent by my Lord to help me in discharging my duty. That is also possible. Not only possible but in the highest vision it is like that. And Guru lives in Vaikuṇṭham, not much conscious of the mundane world. At that time this atmosphere seems to him like this. “That I’m doing some service of Kṛṣṇa. I’m not fit, well fitted. So Kṛṣṇa has sent all to help me. They’re my Guru.” Śiṣya sees Guru in śiṣya, Guru *vaibhāva* in śiṣya, in disciple.

Mahāprabhu says, *sanātana mukhe kṛṣṇa murake sikhaila* [?] “Kṛṣṇa taught Me through Sanātana.”

Another place in Purī, *devaha, bhakti tumi se kaya te more* [?]
Mahāprabhu says to Sanātana.

[About fifty five seconds of Bengali [?] spoken] He Himself says like this.

So that does not harm their absolute position.

Bhakti Caru Swāmī: It increases the sweetness of the absolute position. And to know that the personality of God is so easily accessible to mortals like ourselves.

Śrīla Śrīdhara Mahārāja: *Jñāna-sunya-bhakti, śuddha bhakti, śuddha bhakti*, according to our Prabhupāda, the real significance of devotion is to be traced in an event where the Lord is defeated near the devotee. That is the special characteristic of *prema bhakti*. Bhagavān Himself, He admits that, “I’m defeated by My devotee.” The most beautiful thing, and that is beauty, this extraordinary beauty shows the greatness of *prema bhakti*. The *prema* is such wonderful thing that the Lord Himself comes within the fist of the devotee. Ha, ha. *Parajai, ikchata parajai bhagavan* [?]

Bhakti Sudhīra Goswāmī: So yesterday you said that loss of faith in the *paramparā*...

Śrīla Śrīdhara Mahārāja: One thing I should say. Once I asked Prabhupāda, “Sanātana Goswāmī, he, in his *Bṛhat-Bhāgavatāmṛta*, he concludes Vraja *līlā* in a particular way, closed from Mathurā, not took it to Dvārakā. And Rūpa Goswāmī took Kṛṣṇa to Dvārakā, and the *gopīs* also in different forms. What is the cause of this difference? Both Sanātana and Rūpa in very particular cases one is closing in Mathurā and another taking it out from Mathurā Maṇḍala to Dvārakā.”

Prabhupāda’s answer was, “The *adhokṣaja*, it cannot be ascertained to the extreme degree, nothing.

Otherwise why it has been told as *adhokṣaja*?”

Jñāne prayāsam udapāsyā, that everything I shall bring within my fist, this attempt is foolish and detrimental to the real knowledge.

[jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: “Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [*Śrīmad-Bhāgavatam*, 10.14.3]

We should always be conscious of the fact that He's the Absolute.

yato vācho nivarttante, aprāpya manasā saha / [ānandaṁ brahmaṇo vidvān, na vibheti kutaścanetī] [“As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he

sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts.

Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine.”] [*Taittirīya Upaniṣad*, 11.9.1, p 522]

Jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām. All these things, it is immeasurable. That characteristic we must not forget, that everything, that I, being in the position of a subject, I shall make everything about the God as my object, myself remaining the subject, it is impossible and foolish. And it takes me far away from the real conception of the transcendental substance.

Bhakti Caru Swāmī: That is *māyā*.

Śrīla Śrīdhara Mahārāja: That is *māyā*.

Bhakti Caru Swāmī: *Niyamitta māyā*.

Śrīla Śrīdhara Mahārāja: To eliminate everything, to measure everything, and the attempt to control everything – that I shall be master of everything, this is *māyā*, to make too much of one's own subjective selfish ego. *Namanta eva*, our attitude will be that of always submission to the Infinite. As much as He will kindly make me know, that much is sufficient. *Eka-bindu jagat dubāya* [*Caitanya-caritāmṛta*, *Antya-līlā*, 15.19] With this sincere and genuine hankering we shall always be awaiting to understand anything about the transcendental world. Whenever we shall lose this temperament we are cast outside. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So, yesterday he said that loss of faith in the *paramparā* is sufficient grounds for removal.

Śrīla Śrīdhara Mahārāja: Honest enquiry is allowed, *paripraśna*.

tad viddhi pranipātena, paripraśnena sevayā / [upadekṣyanti te jñānam, jñāninas tattva darśinaḥ] ["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with

prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

And the *paripraśnena* will come, will be the outcome of surrender. I am hopeless. I can't ascertain. It is a dire necessity for me, but I can't help myself. With this hankering, and no remedy otherwise, so I shall try most humbly to start enquiry, most modestly, humbly, I shall try to know what is this, what is this...

Bhakti Caru Swāmī: So the mood must be that, I don't know anything, so I must approach a senior Vaiṣṇava...

Śrīla Śrīdhara Mahārāja: I shall finish knowing about the matter – that sort of attitude will not allow us to enter into the real domain. *Paripraśna*, and another thing, most important thing, and that is also necessary for the service. Service is the only important thing, absolute. What will be necessary to render proper service, that sort of *paripraśna*, enquiry. Enquiry not to satisfy curiosity even, but it is dire necessity for service, for discharging my duty; so that *paripraśna*, and not out of curiosity or philosophical master-ship or anything of the kind. It is only necessary for the satisfaction of the Lord. Reality is by Itself and for Itself. It must be for Itself, for Himself, for His interest this *praśna* is necessary. Not for my astrained [?] purpose. The *praśna* should be, the enquiry should be made only to satisfy Kṛṣṇa, and the devotee of Kṛṣṇa, for His cause. Not for my cause, if it is independent of His satisfaction. Do you follow? *Paripraśna*. Then He will come. The solution is He. *Samanjasa teja taja kanji* [?]

The proper solution is He, Himself.

Bhakti Caru Swāmī: Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa, His *siddhānta*, is He. So He will come, and He does not allow Himself to render service to anybody. Only for Himself, He's for Himself only; then He's reality, then He's Kṛṣṇa. He's for Himself. And anything for Himself, that will have entrance and position in His consideration. Do you follow?

End of 80.08.18. A_80.08.19.A

80.08.19.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja was telling that yesterday...

Śrīla Śrīdhara Mahārāja: Yesterday?

Bhakti Caru Swāmī: [?]

[?]

Śrīla Śrīdhara Mahārāja: he's disconnected.

Dhīra Kṛṣṇa Mahārāja: I wanted to say the whole question. Well, that's the introduction to the question.

Bhakti Caru Swāmī: Yes. Right.

Dhīra Kṛṣṇa Mahārāja: So there are devotees who feel that there's a loss of faith in the *paramparā*. Śrīla Prabhupāda, and as an example, they do not accept Śrīdhara Mahārāja, whose considered to be a representative of the *paramparā* also. We see that there's a lack of knowledge and detachment...

[Śrīla Śrīdhara Mahārāja and devotees speak in Bengali (?) for nearly 7:30 minutes]

Śrīla Śrīdhara Mahārāja: Now the substance of the whole teaching will come to this; that who, the other day my Guru Mahārāja recommended, only two or three years after, his attempt is wholesale failure. So I must search my own heart sufficiently before going to discuss and examine their practices. There may not be any fault, any ulterior motive in me; otherwise I will be the greatest culprit. I must be sincere. I must search myself exhaustively whether my conscience is clear, impartial, and motiveless, no ulterior motive when I'm going to judge a man, whether he's fit or unfit, whom the other day my Guru Mahārāja recommended to be fit approximately. The whole burden will fall to my head. So the searching must be a bona fide one, and sincere. The risk is there. Because there is some authority coming down from above, and I'm going to challenge. So am I in that position; getting some divine, transcendental backing, divine push, do I feel within me? So the ideal is all right, but the application should be very careful because in the back, the

recommendation of my Gurudeva is there. And the wholesale – one or two may be easily eliminated, may be, but the whole thing has been rotten within two or three years. A very brave vision. So one must be sure of his own platform where he stands, whether it is a real one. It is a very bold action. If it is real it is very laudable, and it is extremely necessary for the welfare of the world. It is a necessity. It is the importance, there's no question about that. The purification, it is also a duty on me, the purification of the teachings of my Lord, no adulteration should enter there. To see that, it is also my duty, as I am one of the meanest servants of my Lord, the responsibility is also on me, that like a dog, I must bark that the danger is ahead. It is my duty, inherent duty. But still, I must be doubly sure, triply sure, that whom I'm going to eliminate, is he really to be eliminated? A very risky campaign; you see?

Dhīra Kṛṣṇa Mahārāja: In the Fourth Canto of *Śrīmad-Bhāgavatam*, in the sacrifice of Dakṣa, Satī recognised that her father was expert materially speaking, very successful in sacrifice, but because he insulted Śiva, *vaiṣṇavānāṁ yathā śambhuḥ* [*Śrīmad-Bhāgavatam*, 12.13.16], the greatest devotee...

Śrīla Śrīdhara Mahārāja: So, my advice was wait and see. They will dig their own grave, if it such. Swāmī Mahārāja came with a great motive, with great force, and it cannot be conceived that within two or three years the whole thing will be smashed. So wait and see. They will dig their own grave. And we'll also be disgusted with their misbehaviour. Then it will be easy, and it will be sure, to cleanse the attempt, to cleanse the alien stable.

Dhīra Kṛṣṇa Mahārāja: Now, sometimes Prabhupāda would give the comparison of Guru, *mara*, *vidya*. So if someone feels that my Spiritual Master is being killed by these actions, how can he wait and see, or participate and just pass the knife to those who are cutting the throat of his Spiritual Master?

Śrīla Śrīdhara Mahārāja: If one is so clear in his conception that his Guru is going to be killed, of course he cannot tolerate. He may take the risk. If his clear conscience dictates to him that his Guru is at risk, then of course he cannot stop.

Dhīra Kṛṣṇa Mahārāja: Or the Mission of his Guru.

Śrīla Śrīdhara Mahārāja: To so much extent, so much intensity, he feels urge within of his conscience that, “You don’t allow these things to go on in the name of your Gurudeva, your Divine Master.” Then he cannot stop him.

Bhakti Caru Swāmī: The present situation Mahārāja, is that it has become more of a cult, it has become...

Śrīla Śrīdhara Mahārāja: In *niti*, *no gamisye gato gachet siddhe kadye saman phalam* [?]

Of course, this is ordinary consideration. When a dangerous campaign has come before you, to take the lead, that is also dangerous, but remain behind. This is ordinary *niti*. And for the brave, and in the case of genius, it won’t apply, he must keep the lead. The whole risk he will take on his shoulder, and he’ll go forward.

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: *No gamisye gato gachet siddhe kadye saman phalam* [?]

[?]

Devotee: What is the meaning of the second one?

Śrīla Śrīdhara Mahārāja: If there be any danger then the front man will be in danger and you'll be saved, so always try to remain in the back. Ha, ha.

Bhakti Caru Swāmī: In the background, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: That is of course ordinary policy. Ha, ha, ha.

[Devotees speak Bengali (?) for just over one minute]

Śrīla Śrīdhara Mahārāja: Deviation may be of two classes; one formal and another internal, external internal. About external modification we shall have to tolerate. My father dies, in the case of a king, when the king dies, the elder brother he takes his seat in the same throne. And it is difficult to see, to tolerate, by the younger brother, and the mother, and other But still, the old must depart. This is *sanātana dharma*, an eternal course of nature, the old will retire and the new will be replaced. This is formal current. And we must be very careful – of course it will wound our head, our heart, that this throne was occupied by my Gurudeva, and now one of my brothers he's installed there, he's taken his seat there.

Audacity, revolt, but the *śāstra*, the general regulation, will ask me to take patience – that this is that the old must make room for the new. Because the new generation, the newcomers are there, waiting, for the same atmosphere as you expected and you got, you wanted, about your Guru. The next generation, with the spirit of toleration, you'll have to adjust internally. And the external circumstance will be given facility to the newcomers.

Devotee: But Mahārāja, in the case of when the king leaves, and the son is below a certain age, and the Prime Minister, he's put to look after the kingdom as a protector till the eldest son, or the only son of the king, grows old enough to take charge.

[Devotees speak with Śrīla Śrīdhara Mahārāja in Bengali (?) for 01:10 minutes]

Devotee: I must understand what I am lacking they're not lacking anything. But we're seeing that they're lacking in spiritual realisation.

Dhīra Kṛṣṇa Mahārāja: And his name is Bhakti Rakṣaka, so he's supposed to protect.

Bhakti Caru Swāmī: That he can if they come. But if they don't come to him what can be done?

[More Bengali (?) for two minutes]

Śrīla Śrīdhara Mahārāja: If they were loyal to their King then everyone fills a gap.

[More Bengali (?) for fifteen seconds]

Bhakti Caru Swāmī: Vaiṣṇava behaviour, it's so nice, it's so beautiful, that everybody's attracted by the Vaiṣṇava behaviour. But if there's a lack of Vaiṣṇava behaviour, then automatically others will become disappointed. And mostly that is what is happening. Like, instead of Vaiṣṇava behaviour, like the behaviour is...

Śrīla Śrīdhara Mahārāja: If it is so you all feel then can't help then what to do?

Devotee: Mahārāja, then another point, Prabhupāda said that we should come to you for consultation and advice. Even if we do not have anything to consult, any advice to take, still, seeing your position as a very senior Vaiṣṇava...

Śrīla Śrīdhara Mahārāja: The other party's not here...

Devotee: No, I'm not talking about the other party Mahārāja...

Śrīla Śrīdhara Mahārāja: ...so I'm trying my utmost to plead for them, with some supposition I'm mostly trying to plead their case.

Devotee: On that point also Mahārāja...

Dhīra Kṛṣṇa Mahārāja: You're very generous.

Śrīla Śrīdhara Mahārāja: They may think that Guru Mahārāja had some practical experience in that country, but I had nothing of the line. I am here. I have no practical experience about the manners and customs of those countries. So I may not help them properly. Only with the theological part, and the *śāstric* part I may help them.

Dhīra Kṛṣṇa Mahārāja: But with *śāstra cakṣuḥs*, with the eyes of *śāstra*, you can know even how to act there.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, yes.

Devotee: But my point, Mahārāja, if I may humbly...

Śrīla Śrīdhara Mahārāja: *Vedi pasyanti pandita* [?]

Dhīra Kṛṣṇa Mahārāja: ...when Prabhupāda was on the Jaladhuta, this ship, on his journey to America, he wrote two poems, and in one of the poems...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa delegated some special power in him, giving him the capacity to deal with.

Dhīra Kṛṣṇa Mahārāja: One of the poems is called *Mārkine Bhāgavatadharma*. And in that poem, he's on the boat, he's never been to America, but he gives a perfect description of American people in terms of *Bhāgavata* philosophy, *rajas*, *tamas*, he says the population is overwhelmed by passion and ignorance – quoting the first canto of *Śrīmad-Bhāgavatam*. So once he was speaking this in Los Angeles he started laughing and said, “How could I know what was the condition of the people of your country? I'd never been there.” But he gave a perfect description on the basis of *Śrīmad-Bhāgavatam*. So I can understand that Śrīdhara Mahārāja can understand perfectly the situation on the basis of *sādhū*, *śāstra*, and Guru.

Devotee: Another thing Mahārāja, the same point I want to make in a different way is that, even if we don't have any advice to take as concerning the running of the society, but just as Caitanya Mahāprabhu said as one of the *aṅgas* of devotional life is to have *sādhū-saṅga*, and recognising you to be *sādhū-saṅga*, and we all know that Prabhupāda himself, whenever he came here, he himself would come down to see yourself, or he would request you to come there. So that very fact should also inspire every disciple of Śrīla Prabhupāda to come and at least have *darśana* at your lotus feet. But they never do that.

Dhīra Kṛṣṇa Mahārāja: Once in Los Angeles, Prabhupāda was speaking about translation. And he said, “Many can translate,” he said, “But only I can comment; and Śrīdhara Mahārāja.” So some devotees are asking if he would finish the translation, the commentaries, on the *Śrīmad-Bhāgavatam*, the remaining two and a half cantos.

[More Bengali (?) for about 01:25 minutes]

Śrīla Śrīdhara Mahārāja: We are in the same level he felt, so he might have told like that. Hare Kṛṣṇa. [More Bengali for about fifteen seconds]

Śrīla Śrīdhara Mahārāja: His sympathy towards me; his sympathetic remark, and his kind treatment with me, that is moving me. Such a great man disappeared so soon, for the disastrous fate of the whole world. His campaign finished. Kṛṣṇa has taken him up. We are nothing to the man on the street. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Caitanya. My Guru Mahārāja also remarked in my favour sometimes; that poem about Bhaktivinoda Ṭhākura, that first Sanskrit poem that was read by Prabhupāda and accepted very happily.

Devotee: You wrote that poem?

Śrīla Śrīdhara Mahārāja: Yes. And he remarked to Goswāmī Mahārāja that, “At least one man is left behind who’ll be able to represent my decision, my conception.” [?]

Devotee: Jai, Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja Kī Jai.

Śrīla Śrīdhara Mahārāja: [?] *rūpānuga vicāra* [?] conclude, step by step *rūpānuga vicāra* [?] *rūpānuga vicāra*, step by step, step by step, *Rāmānanda-Saṁvāda*, “*Eho bahya, age kaha ara. Eho bahya, age kaha ara.*”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.59]. In this process the *tatparya*, the meaning will be carried to *rūpānuga* conception of the loving service to Kṛṣṇa. That is the criterion of Gauḍīya Vaiṣṇava Guru.

Whatever will come to him, he will adjust them in such a way that it will gradually lead to the acme and there is *rūpānuga* Vaiṣṇavism, *rāga-mārga* Kṛṣṇa *bhajana*. All taking towards that; this sort of direction he will read from everything, in all the advices and scriptural representation, he'll draw the meaning and will take it to the feet of *śrī rūpānuga* Vaiṣṇava. The conclusion: *Vedaiś ca sarvair aham eva vedyo* [*Bhagavad-gītā*, 15.15], and that *aham* is Vrajendra Nandan, Kṛṣṇa, Vṛndāvana. *Vedaiś ca sarvair aham eva vedyo*.

Śrutibhir vimṛgyām [*Śrīmad-Bhāgavatam*, 10.47.61], All the *śruti* scripture, revealed scripture, leading towards Kṛṣṇa. This sort of capacity is the real capacity of an Ācārya, to draw from everything. The gist is the *tatparya*, the meaning, leading towards Kṛṣṇa *paryja*, *rāga bhajan*, the loving service of Kṛṣṇa as depicted by Śrī Rūpa, according to the inspiration of Mahāprabhu, the *rāga bhakti* Ācārya, the post was given to Śrī Rūpa, so *rūpānuga bhajan*.

So Prabhupāda, just before his departure, twenty four hours before his departure, he called for me and asked me to sing that song, *śrī-rūpa-mañjarī-pada sei mora sampada*, and I did, I hesitatingly did. My nature is always hesitating, pushing back. Then Kuñja Bābu [later Bhakti Vilās Tīrtha Mahārāja] asked – I am not – as soon as he suggested, I was not a good singer, so I stopped. Then Kuñja Bābu asked Purī Mahārāja, of Kalna, “You sing.” He began. Then Prabhupāda was a little disturbed, “I’m not, I don’t like to hear the sweet tone of the song.” Then they stopped and I had to begin *śrī-rūpa-mañjarī-pada sei mora sampada*. He wanted me to sing that song. That this is the fulfilment of life of every one of us, *rūpānuga*, the conclusion is here, *Bhāgavat* conclusion. The teachings of *Bhāgavat* conclusion is to take everyone to the conception of the loving service to Kṛṣṇa, as depicted by Śrī Rūpa in his scriptures under the direction of Śrīman Mahāprabhu Who has come to distribute Himself. Kṛṣṇa has come to distribute Himself in the garb of Mahāprabhu, and His direction is this.

Dhīra Kṛṣṇa Mahārāja: *Gurūpānuga virudhapa siddhānta dvanta hlādinī*
[?] So he would not tolerate *apa-siddhānta*.

Śrīla Śrīdhara Mahārāja: All should be eliminated. Every other alternative things will be eliminated and the way must go to the feet of *rūpānuga*.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja [?]

— [?]

Śrīla Śrīdhara Mahārāja: Of course [?] Two things, one

positive another negative; negative *atat*, which is not truth, to eliminate that, and what is truth, we are to culture, cultivate that. These two aspects of the life are the activities of everyone's life. Two things, elimination of the undesirable, and the acceptance of the desirable, every second, every point of life; every second we are to do that. Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: I have more questions. After that one question was answered.

Devotee: [?]

Dhīra Kṛṣṇa Mahārāja: Well, how it's seen in relation to that question. But one point was from yesterday. The lowest level description he gave of a *madhyama adhikārī* was one who has both feet in this world, but who has, he said that he is fully experiencing the divine place. And he said that he can clearly see the divine. So we don't see anyone who practically fits even this lowest description of the *madhyama adhikārī* Guru. So I just want to confirm this.

Bhakti Caru Swāmī: Mahārāja [?] always experiencing [?]

Dhīra Kṛṣṇa Mahārāja: Fully experiencing, the divine place.

Śrīla Śrīdhara Mahārāja: He's going, it is in his view, he's also going and taking the whole retinue with him.

Dhīra Kṛṣṇa Mahārāja: At most we have some general view.

Bhakti Caru Swāmī: Yes. [?]

Devotee: If none of them fit even this lowest category of Guru, then what is to be done by others who are part of the Society?

Śrīla Śrīdhara Mahārāja: The question will come, that this sort of vision

is coming from what section? That is to be examined – the foundation on which you stand, that soil is to be examined. By particular cases, if you like my advice about the decision, then particular cases should be given to me.

Devotee: Particular persons?

Dhīra Kṛṣṇa Mahārāja Yeah.

Devotee: And their personalities.

Śrīla Śrīdhara Mahārāja: The example of personal defects, that this is the objectionable practice in this gentleman. Is it...

Devotee: Bona fide or not.

Śrīla Śrīdhara Mahārāja: Bona fide; any spiritual colour or mundane colour? So this action, we think it to be mundane, but may have any spiritual colour. In a particular case you may put before me and I shall try to understand.

Dhīra Kṛṣṇa Mahārāja: I'm saying that I don't want to embarrass him with any unpalatable details.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja [?]

Śrīla Śrīdhara Mahārāja: *Kanak, kāmīnī, pratiṣṭhā*. Generally, those undesirable activities will come under these three groups. *Pratiṣṭhā* is fine, but wants to take the whole credit within his clutches. Just as you say about Tamal Kṛṣṇa. Tamal Kṛṣṇa says, “I am the person who has received the maximum grace of Guru Mahārāja, and confidence.” That is *pratiṣṭhā*, may come in the category of *pratiṣṭhā*. Another is *kanak*, which means money, men and money, the power. He’s got unquenchable thirst to acquire money and men and power; master of power. Another is *kāmīnī*; that he’s falling prey to the women charm and mixing beyond the limit. These three classes of complaint may come. And the highest is *pratiṣṭhā*, and there also it may include that he’s even excluding Guru Mahārāja, and he’s trying to take his position, that he’s greater than him.

Dhīra Kṛṣṇa Mahārāja: Like, he once said to one of Prabhupāda’s disciples, he inferred that Prabhupāda said that, “You must serve a person, not a concept.” So he was inferring that Prabhupāda was reduced to a concept, and he was the living embodiment of this Guru *tattva*.

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: Tamal Kṛṣṇa Mahārāja [?] You cannot serve a concept. Prabhupāda is not a person, Prabhupāda is only a concept. He reduced Prabhupāda into a concept. And he said, “I’m the person, so you must serve me. You must go through me.”

End of 80.08.19.B

80.08.19.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: This is not objectionable to the extreme, but partially objectionable, because suppose there are five sons of a father. And the elder son says to the youngest, “You don’t know the ways how to satisfy the father. You must, what I shall say you do that to please my departed father. These things were very favourite so offer these things.” This sort of advice may be given. If it is in such colour then of course it is innocent. “That I have got more experience about Prabhupāda’s nature, so if you want to really do favourite work of Prabhupāda, you use my experience and that will help you a great deal. Don’t try to connect direct – connection, relation with him, you’ll be deceived. You’ll not be able to come to his concrete self. It will be only vague.” This sort of...

Bhakti Caru Swāmī: Mahārāja, we heard about the characteristics of a *paramahansa*, that he extracts the nectar, separates the milk from water and he takes the milk. But now we can see in you the manifestation of that quality. Like from, you’re always taking the nectar.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Bright side [?] We must be safe – to make our position safe, we shall try our best not to commit any mistake. So we

shall try to see the bright side of the other party; that this may be like that.
You see...

[02.50 – 05.33: Bengali (?) *śloka*s, and a few English words]

“My Lord, the friend of the other party may say as much as like this something, now please hear that I am cutting everything.”

[05.45 – 06.18 : Bengali (?)]

Astray from the path of truth well guarded.

[Śrīla Śrīdhara Mahārāja and Devotees speak more Bengali: 06.23 – 07.04]

Śrīla Śrīdhara Mahārāja: Seniority is not the only criterion.

Devotee: [?]

Dhīra Kṛṣṇa Mahārāja: So there’s just a few questions left.

Devotee: So you don’t want to mention any more as a...

Dhīra Kṛṣṇa Mahārāja: I think when he describes the three kinds of deviations, those general descriptions; we can understand how to apply them, it's very clear, without going into the details of each individual.

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: *Kanak, kāmīnī, pratiṣṭhā*, mainly. He's satisfied that from these three standpoints they're proving unfit, from these three considerations. That is his opinion?

Devotee: [?] From these three perspectives we can understand, we can analyse. Like if we have to find out some characteristics of somebody, deviation of somebody, then if their deviation fits into one of these three or all of these three, then we know that he's unfit.

Śrīla Śrīdhara Mahārāja: Of course; unfit.

Dhīra Kṛṣṇa Mahārāja: So...

Śrīla Śrīdhara Mahārāja: And in the case of *pratiṣṭhā*, even in everything, the undercurrent idea should not be ignorant. Ostentatiously

he may attract *pratiṣṭhā* and wealth etc, he may, but his inner idea is to utilise them in the service of Gurudeva. We must not ignore that undercurrent...

Dhīra Kṛṣṇa Mahārāja: His Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: ...consciousness also.

Bhakti Caru Swāmī: And we have noticed also Mahārāja...

Śrīla Śrīdhara Mahārāja: *Pūjāla rāgapāṭha gaurava bāṅge [mattala hari-jana viṣaya range]*

[“The path of divine love is worshipping to us and should be held overhead as our highest aspiration.”] [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

The very backbone of our Prabhupāda, *vaiṣṇavī pratiṣṭhā, tāte kara niṣṭhā* [from *Vaiṣṇava ke?*] All the glory must come to the feet of my Gurudeva. All, everything, wind up everything and connect it with the holy feet of Gurudeva.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Dhīra Kṛṣṇa Mahārāja: I've got one last question. If you are the Spiritual Master, senior to them, how can they take the superior position in terms of titles or worship, than you?

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja [?] You, you are a Spiritual Master, senior to them. How can they take a superior position or title or worship, than you? [?]

Dhīra Kṛṣṇa Mahārāja: There seems to be a transgression of etiquette.

Śrīla Śrīdhara Mahārāja: Their contention may be that, “What I do, my direct connection is with my Gurudeva. And his direct superior is Swāmī Mahārāja, so on behalf of Swāmī Mahārāja, whatever little they're doing, they're taking everything to the feet of Swāmī Mahārāja.” That may be their plea.

Bhakti Caru Swāmī: What if they do not give it to Prabhupāda?

Śrīla Śrīdhara Mahārāja: And Swāmī Mahārāja is not a mundane figure. He has got his spiritual embodiment and that must be given preference; that conception.

Dhīra Kṛṣṇa Mahārāja: The next question, what he said in his previous conversation with them that was discussed being partially opaque and partially transparent. So if you're opaque, what is going to Prabhupāda and what is coming through him to the disciples? Can you understand? If

you're opaque, what goes through to Prabhupāda, and also what is coming through you to them? Right?

Bhakti Caru Swāmī: Right [?]

Dhīra Kṛṣṇa Mahārāja: In his previous conversation with the GBC.

Bhakti Caru Swāmī: [?]

Dhīra Kṛṣṇa Mahārāja: Partially opaque and partially transparent. So then the question arises, “What is going through the partially opaque and partially transparent to Prabhupāda? And what is coming through the partially opaque and partially transparent to the disciples?”

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: not a mundane figure but he has got a spiritual body.

Bhakti Caru Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: And that should be considered, whether he's nearer to them or nearer to me?

Bhakti Caru Swāmī: Yes. I remember once you told us – you once told me, that the devotee, whatever he gets, he passes it up to his Spiritual Master.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: That is a sign of a devotee. Nothing is mine, but everything belongs to my Spiritual Master. So if we can transfer it to our Spiritual Master it's the sign of our advancement. But the demoniac people are the ones, whatever is offered to the Spiritual Master, they take it for themselves.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: That is demoniac.

Śrīla Śrīdhara Mahārāja: Yes.

Devotees: Right. So how to figure out what is... how to judge...what are the symptoms of such a person who instead of giving it to his Spiritual Master, is holding it for himself? What are the symptoms?

Dhīra Kṛṣṇa Mahārāja: That's those three things that he just said.

Śrīla Śrīdhara Mahārāja: That is a very subtle thing, very subtle thing.

One should come to his level to cut him closely. Even a small matter also we can find whether he's for himself or for his Gurudeva. But we should have to come to that particular level to understand the real interest of my Gurudeva; whether the real interest is being misused.

[More Bengali (?) 14.46 – 15.58]

What is the nature of that thing? What he likes to – he's taking something from them and in return he must give something to them. What is that thing? And whose return he's accepting their affection, their attraction, their sympathy, and whatever he's giving to them in return, what is the nature of that thing?

That subtle thing we are to study. If his own Gurudeva, secretly, the secret transaction, whether Guru Kṛṣṇa or his gross self? Who's the party there who's absorbing things? His gross self or he's a mediator to Guru, Kṛṣṇa, Mahāprabhu?

Bhakti Caru Swāmī: Now that they're failing to show proper respect to you, what we must understand from that?

Śrīla Śrīdhara Mahārāja: [More Bengali, 17.15 – 17.25]

Devotees: That is a mundane conception. Why did Prabhupāda himself come to meet you, or requested you to come over to Māyāpur, and sent his car? Why did [?]

Śrīla Śrīdhara Mahārāja: Of course.

[Śrīla Śrīdhara Mahārāja and Devotees, speak more Bengali, 17.40 – 27.28]

Śrīla Śrīdhara Mahārāja: That was a fact, and that must have been recorded also. I don't know.

Bhakti Caru Swāmī: [?] Dhīra Kṛṣṇa Mahārāja [?]

Dhīra Kṛṣṇa Mahārāja: One question is that in the fourth canto of *Śrīmad-Bhāgavatam*, in the story of Dhruva Mahārāja, it's mentioned that Suniti was his *varṇa-pradarśaka* Guru and *śikṣā* Guru. And by dint of devotional service of Dhruva Mahārāja, he took her, she was unable to go back to Godhead, and Prabhupāda mentions there that we can understand that by powerful execution of devotional service of a disciple he can even take his *dīkṣā* or *śikṣā* Guru back to Godhead. So, the question is, these disciples because they're reading Śrīla Prabhupāda's book, and it appears they have the opportunity to become more advanced than even their *śikṣā* and *dīkṣā* Gurus. Can you understand? And they can take them.

Bhakti Caru Swāmī: [More Bengali spoken, 28.53 – 30.22]

Śrīla Śrīdhara Mahārāja: With an absolute consideration it's possible. Because the previous accumulation of the character of *sukṛti* may be very

high quality, and the *vartma-pradarśaka* Guru like Suniti, she may be of the third class Guru – two legs here and vision on Vaikuṇṭha. And the first suggestion may come from the third class Guru and the fundamental previous *sukṛti* is so qualified that with this little suggestion he may go higher than this *vartma-pradarśaka*. And then of course he may attract him towards the high plane. This depends on the previous quality and quantity of the *sukṛti*. Little starting – little opening – gives the force and he may go up higher than the suggestive Guru on the side. It may be possible, rarely. Rarely, it may be possible.

But this *aloka dhana* [?] there are four kinds of *bhāgavat kṛpa*. The *bhakti* comes acquired and mercy, two sides. From mercy, main thing mercy comes down and acquired *bhakti* – two classes. Acquired *bhakti* by *sukṛti*, and mercy when it comes down from the Lord's side, that is unknown and unknowable nature, *ahaitukī*. So when acquired *sukṛti* that mercy *sukṛti* comes down, then the Guru may be crossed over, the third class Guru may be crossed over.

Dhīra Kṛṣṇa Mahārāja: Another question is that in Śrīla Prabhupāda's...

Śrīla Śrīdhara Mahārāja: Just as in the case of Bilvamaṅgala. You know the name of Bilvamaṅgala?

Dhīra Kṛṣṇa Mahārāja: Cintāmaṇi.

Śrīla Śrīdhara Mahārāja: *Cintāmaṇi jayati somagirirgurume, śikṣāgurusca bhagavān sikhi-pichcha- moulīh* [Śrī Kṛṣṇa-Karṇāmṛtam, 1] Stage by stage, *sukṛti*, first suggestion came from the prostitute. He told that Kṛṣṇa's direction through the prostitute. Anyhow, she was the *nimita*, the outer show, so *Cintāmaṇi jayati*. Then Somagiri *māyāvādī* Guru, he first gave initiation, Śyāmānanda Sṛngha. "Everything is false. Brahma is true." Then spontaneous by chance coincidence grace from Kṛṣṇa came down and took him to that domain. Gradual development we can trace there, even from the meanest position. It is possible sometimes.

Dhīra Kṛṣṇa Mahārāja: In Śrīla Prabhupāda's last will he established the GBC as the supreme managing authority of ISKCON. So, but with the establishment of eleven spiritual masters, it has become in the GBC that actually eleven people are making the decisions and not the full Governing Body. So the non Ācārya section of the GBC is very discouraged and unable to fully execute their voice as GBC members.

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: [?]

 [?]

Dhīra Kṛṣṇa Mahārāja: So the non Ācārya section of the GBC are either simply agreeing with the

Ācāryas, or they, in anticipation of becoming Ācārya themselves, they

agree with the Ācāryas.

Bhakti Caru Swāmī: [?]

Dhīra Kṛṣṇa Mahārāja: So Rāmeśvara Mahārāja's suggestion is to extend the...

[Devotee and Śrīla Śrīdhara Mahārāja: More Bengali (?) spoken, 36.37 - 38.47]

Dhīra Kṛṣṇa Mahārāja: Could he please speak in English. This is important question.

Śrīla Śrīdhara Mahārāja: My suggestion was when after the demise, the disappearance of Swāmī Mahārāja, most of his main disciples came to meet me; my suggestion was that during this Gaura Pūrṇimā ceremony, generally you'll have to convene a general meeting and there you particularly follow this idea. That the Ācārya Board and the GBC, that should be a living, dynamic thing. It will be able to extend itself, and also to narrow down, in elimination and addition you will be able to do it if necessary. Just as now there's Tamal Kṛṣṇa's case, and others. Both elimination and addition, keep it open and make it a living one. But...

Dhīra Kṛṣṇa Mahārāja: They're more inclined towards elimination but not addition.

Śrīla Śrīdhara Mahārāja: But not addition. But anyhow, they went away, did not oppose me here, but after going away from me I heard they expressed that, “No. This eleven we must not go against, outside the eleven.” That was their considered opinion, and I heard that. But my suggestion was that this body must be a living one. It should eliminate and it should add.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Because you are now in such a position that you’ll be able to confer, or to delegate your power to your disciple, then why not to the God-brother? With you the succession won’t end – your disciple you must appoint to do the work of an Ācārya. So then why do you not delegate your power to a good, fit God-brother to do the work of Ācārya? That was my contention. But they did not accept this idea. “No. We won’t go beyond the eleven.” That was their decision. And so they go on rather avoiding me. That was the cause of their avoidance and indifference towards me. I think like so. Sometimes they come with particular cases, but not for general advice.

Dhīra Kṛṣṇa Mahārāja: So, if someone is above the advice of the God-brother of his Spiritual Master, it says in Prabhupāda’s books, “You’re supposed to regard a non envious God-brother as being equal to your Spiritual Master.” So if someone thinks that he’s above or beyond his advice then he’s taking a superior position to his own Spiritual Master.

Bhakti Caru Swāmī: [?]

_____ [?]

So what should be done about that?

Dhīra Kṛṣṇa Mahārāja: What can be said?

Śrīla Śrīdhara Mahārāja: I am told...

Bhakti Caru Swāmī: [?]

Dhīra Kṛṣṇa Mahārāja: But therefore one can understand why people question their position. [Bhakti Caru Swāmī and Śrīla Śrīdhara Mahārāja: More Bengali (?) spoken, 43.40 – 45.13]

Bhakti Caru Swāmī: The one who thinks that he has superseded his Spiritual Master, he's nothing but a prostitute.

Śrīla Śrīdhara Mahārāja: [?]

End of 80.08.19.C

80.08.19.D

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: [Ten minutes of mostly Bengali (?) spoken]

_____ intolerable for us to look that the whole thing, major portion is going to die. We cannot tolerate this situation, so Some remedy must be thought out and must be accepted, so

_____ Most orthodox to stick to their power
Come and readjust your position, reconsider, otherwise we shall be under painful necessity to make progress independently [?]

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: If you are so many good men, good followers of Swāmī Mahārāja, are exhaustively frustrated, then you may do one thing. You may call a meeting, a mass meeting of the followers and well-wishers of your Prabhupāda. And there you you may discuss the present hopeless situation of the society; that it is gradually dwindling and dwindling, and it is intolerable to us. We are well-wishers of this mission and it is intolerable. We cannot tolerate it any more so what is the path before us to redress the wrong? So invite a general meeting and you also invite some of the GBC members and even if possible Ācāryas like Rāmeśvara and so, and you amongst yourself, you consult among yourselves what to do. And then give an ultimatum to the Ācārya Board, that our resolution in the mass meeting of the followers of Prabhupāda is this, that you should readjust your position. Otherwise we shall be under painful necessity to take the line independently for the welfare of the whole mission. We cannot be a sightseer that so many are going astray, and so many dying, and so many are going to be killed, and these things. It is intolerable; high time, and you must come to the ready, along with us. In this way you can go. If you feel that the mass will be with you, or at least substantial portion will be with you. And those that are gone astray, that Pradyumna and others, you may also invite them, the dissatisfied. And before mass meeting you can have a selected meeting also, first, and then after consultation you go on to prepare yourself for a mass meeting.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: First, selected few meeting.

Dhīra Kṛṣṇa Mahārāja: Definitely at our Māyāpur meeting next year there will be some meeting also of the temple presidents who are also dissatisfied.

Śrīla Śrīdhara Mahārāja: So there are many. The stalwarts meet first and then a mass meeting you arrange, and after the stalwart meeting, meeting of the handful of leading persons amongst you, you may give some ultimatum to the Ācārya Board that, 'This is going to happen and the publicity will be great and it will be to your discredit. So try to come to our terms, consultation, and readjustment. But if you are adamant then we'll be forced to prepare for a mass meeting of our God-brothers and to do the needful.' This process you may take. But before that your group committee resolution should be intimated to them and last appeal to their good sense. 'The mass mind revolted against you, we feel. We are also sincere workers. We want to sacrifice our life and think our life is valuable. So, seeing that you are going ostentatiously we see that you are leading astray we cannot remain impartial viewers, only a visitor. We have got interest in the mission; you should know this, and not less than you.' In this way you can do. What do you say?

Devotees: Yes Mahārāja. Yes.

Śrīla Śrīdhara Mahārāja: A selected meeting and then to approach them with a resolution and next a mass meeting, if you're prepared for real

fighting, then everything you may do like that.

Bhakti Caru Swāmī: I think it is going to be like this now...

Śrīla Śrīdhara Mahārāja: Personal contact, those that are going indifferent, hopeless, disappointed, going off, away from the association; you may meet them personally one by one. 'Why? Let us come together.' In this way, the stalwarts meeting will be first and then the resolution will be given, notice given to them - and then mass meeting. And there it should be mentioned that, 'We cannot be sightseers. We have got life interest in the mission. We've come to be saved and we say in the name of saving you are all killers. We cannot tolerate that. We have got also the fire, the spark from our Guru Mahārāja.'

Bhakti Caru Swāmī: I think first, Rāmeśvara Mahārāja will try, after this, after he hears this tape, he will try to get the other Gurus to get together and come to you for advice.

Śrīla Śrīdhara Mahārāja: Yes. I'm open to all. But generally I want that both parties will come and I shall try to help that it may not be broken asunder, torn asunder. That is that such a great thing has been done by Swāmī Mahārāja. I love it very much. That a worldwide movement, organisation, that will be broken into factions, I can't tolerate this. So I like that both parties will come and I shall try to find out a middle solution. But the party in power they may not care to come.

Bhakti Caru Swāmī: That's the problem Mahārāja.

Śrīla Śrīdhara Mahārāja: But I am, from long time I'm feeling whenever I have come to disconnection a portion is going dissatisfied, dissatisfaction is growing within the party, I am uncertain and unhappy. But the party in power does not care to come to me. Both the parties come I want that some sort of compromise, or course, helpful compromise, not a formal compromise, helpful compromise may be effected and the united front will be kept up intact. That is desirable, for me at least. I have no time, a long time to live. I am sufficiently old but I don't like to see that Swāmī Mahārāja's great work is disturbed in such a way, so laudable a thing.

pr̥thivīte āche yata nagarādi-grama / sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [*Caitanya-Bhāgavat*]

This great maxim undertaken by Swāmī Mahārāja and effectively successful, and that is going to be ruined by internal feud; intolerable. So if both the parties come I shall try my best before I die that it may, I want to see a united front and healthy thing, healthy institution. That is my heart's desire.

Bhakti Caru Swāmī: That's what most of the God-brothers also feel. They feel that whatever Śrīla Śrīdhara Mahārāja says we'll accept that decision.

Śrīla Śrīdhara Mahārāja: Yes. From the core of my heart I desire such, that it may not be broken, it may remain a united front and do the victory over the other religious principles. There are so many enemies in the

name of religion there flourishing. And such a great future will be smashed; it is intolerable.

And specially Prabhupāda [Bhaktisiddhānta Saraswatī Thākura] asked me to go to the west, I could not go, but Prabhupāda has come, the west to me. So I must have got some holy duty to discharge about that, I feel.

So anyhow it may not be broken into pieces. United we stand divided we fall; but if hopeless, then no other alternative. For the sake of the truth we must always side with the truth and not with the falsehood. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] I can feel, I saw that in him. And Swāmī Mahārāja he took the responsibility of that great unfinished work and did wonderfully successful work. And we feel proud for him. We feel pride for his activity. And how can we tolerate in our lifetime within two or three years after his departure it will be broken into pieces. It is intolerable. Hare Kṛṣṇa.

Devotee: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: But if for the sake of quality, for the sake of truth, we are to face such situations, can't be helped. Truth is everything.

Satyam param dhimahi [Śrīmad-Bhāgavatam, 1.1.1] Gaura Haribol. Nitāi Caitanya. [?]

End of 80.08.19.D

80.08.20.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

(Bhakti Caru Swāmī reads a transcript)

Śrīla Śrīdhara Mahārāja: ‘There are *āsanas* in the temple.’

Bhakti Caru Swāmī: Yes. There are *āsanas* on the altar where the Guru *paramparā* is there, but in the temple there are *āsanas* for the Gurus.

Śrīla Śrīdhara Mahārāja: Does it mean that there are *āsanas* for Gurus and *param* Gurus everyone?

Bhakti Caru Swāmī: Previously there was only Śrīla Prabhupāda’s *āsana*. Now besides Prabhupāda’s *āsana* there are at least two *āsanas*, one for the zonal Guru and the other one for the visiting Guru.

Śrīla Śrīdhara Mahārāja: For the resident Guru and the other one is for

the visiting Guru, that means there are three *āsanas*?

Bhakti Caru Swāmī: There were in Los Angeles, there were eleven other *āsanas* for the eleven Ācāryas so that when all the eleven Gurus come they can sit there. But Rāmeśvara Mahārāja felt that this practice is minimising Prabhupāda's position. That's why he removed his own *āsana* and other *āsanas* as well. Now only Śrīla Prabhupāda's *āsana* is there. And previously the Guru *pūjā* used to take place simultaneously, that is, Śrīla Prabhupāda's Guru *pūjā* and the present Guru's *pūjā* used to take place together. But Śrīla Rāmeśvara Mahārāja has stopped his Guru *pūjā* and only Prabhupāda's Guru *pūjā* is taking place in the temple.

Śrīla Śrīdhara Mahārāja: Then what about the Guru *pūjā* of your Prabhupāda's Gurudeva, our Prabhupāda, and Bhaktivinoda Ṭhākura?

Bhakti Caru Swāmī: That Guru *pūjā* is taking place through Śrīla Prabhupāda's Guru *pūjā*. Their *āsanas*

and pictures are there in the altar.

Śrīla Śrīdhara Mahārāja: So this Guru *pūjā* is taking place separately.

Bhakti Caru Swāmī: I think in Gaudiya Maṭh this practice was not prevalent.

Śrīla Śrīdhara Mahārāja: No. We used to have just pictures in the altar. So this is one question?

Bhakti Caru Swāmī: No, the question is coming.

Śrīla Śrīdhara Mahārāja: Pointing out to Dhīra Kṛṣṇa Mahārāja, ‘Whose disciple is he?’

Bhakti Caru Swāmī: He is Śrīla Prabhupāda’s disciple.

Then there’s a question by Dhīra Kṛṣṇa Mahārāja which has been translated by Bhakti Caru Swāmī.

Śrīla Śrīdhara Mahārāja asks, ‘In whose zone does Dhīra Kṛṣṇa Mahārāja stay?’

Bhakti Caru Swāmī: ‘He works under Rāmeśvara Mahārāja, in his zone, in Los Angeles.’ Then Rāmeśvara Mahārāja’s zone was described.

Śrīla Śrīdhara Mahārāja asks, ‘Is he in his zone all the time or was that Haṁsadūta Mahārāja’s zone beforehand?’

Bhakti Caru Swāmī: ‘No. He is working with Rāmeśvara Mahārāja all along. And Rāmeśvara Mahārāja is also looking after Haṁsadūta Mahārāja’s zone.’

Śrīla Śrīdhara Mahārāja: Is Rāmeśvara Mahārāja initiating there also?

Bhakti Caru Swāmī: No. I don't think he's initiating there.

Śrīla Śrīdhara Mahārāja: Has Hamsadūta Mahārāja been removed from there temporary or permanently?

Bhakti Caru Swāmī: Yes. I think it is temporary.

Dhīra Kṛṣṇa Mahārāja: No. It is permanent.

Śrīla Śrīdhara Mahārāja: Tamal Kṛṣṇa has also been permanently removed?

Bhakti Caru Swāmī: Yes. He's also permanently removed.

Śrīla Śrīdhara Mahārāja: Was this decided unanimously?

Dhīra Kṛṣṇa Mahārāja: Yes. Finally it was unanimously decided.

Śrīla Śrīdhara Mahārāja: This has been a very serious step. It can be considered to be a death blow. The position that was established by Swāmī Mahārāja on the strength of majority, to dismiss it just in one or two years, this has been a very bold step. This has been an interference into the *śrauta-panthā*. I think that such bold steps should not have been

taken; to challenge the decision of the Spiritual Master and give a verdict against his will. Do you follow?

...

Śrīla Śrīdhara Mahārāja: 'At one point he is saying that a *madhyama adhikārī* can become a Guru.' So this is relative. But in the absolute position, so in the absolute consideration what is he saying? But did he ever mention that if there is some fault in the Guru then some action should be taken? Did he say what should be done?

Bhakti Caru Swāmī repeats Dhīra Kṛṣṇa's question, that it's a deviation.

Śrīla Śrīdhara Mahārāja insists whether it's the only deviation or is there any further deviation than that? This deviation is not sufficient criterion to be considered a deviation. Mahāprabhu has advised all of us to chant at least sixty four rounds. Even better than a *lākh* is three *lākh* Names. But that is not possible because of overwhelming practical devotional service it's not even possible. So the question at hand is why has he reduced the number of rounds? Is it because of negligence or apathy? Maybe he has turned his attention more towards other practical services. But the consideration of the other service is with what depth, sincerity and intensity, that is being executed? That must be measured. We simply cannot judge by saying that he has deviated. All these have to be taken into consideration.

Mahāprabhu said that until and unless a devotee chants a minimum of sixty four rounds, I shall not accept any *prasādam* from his hands.

Bhakti Caru Mahārāja says that Śrīla Prabhupāda, being a devoted servant and servitor of Lord Caitanya, is more merciful than Lord Caitanya Himself, and so he recommends only sixteen rounds.

At the same time he said that it is better to chant one *lākh* names, but generally it is seen that it is not possible for missionaries to complete that many number of rounds. Actually, Śrīla Śrīdhara Mahārāja said that it's three *lākh* names which is better, according to Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, but for missionaries it might not always be possible. At least four rounds minimum should be chanted, so that we see that the *mālā* does not get starved. History will stand witness to it. I would like you to refer to Bhaktivinoda Ṭhākura's *Hari-Nāma-cintāmaṇi*. In that book, the *tattva* on Guru, Ācārya, has been dealt with very extensively. In *Caitanya-caritāmṛta* we find Caitanya Mahāprabhu asking questions to Rāmānanda Rāya and Rāmānanda Rāya answering, but here in this book we find Haridās Ṭhākura asking Caitanya Mahāprabhu the questions, and Caitanya Mahāprabhu answering the questions.

Excuse me, mistake.

In this particular book Caitanya Mahāprabhu asks Haridās Ṭhākura about the efficacy and the transcendental position of the Holy Name of the Lord. He has dealt with the question of Ācārya very scrutinisingly in this particular book.

So the point of accepting a Guru, under what conditions, once you have accepted a Guru there's no question of rejecting. This point has been discussed very subtly. And also the point where a disciple accepts a Guru and under very peculiar conditions is forced to ultimately reject him has also been discussed in this book. It is actually a misfortune for that disciple to have to reject his Guru once he has accepted him. One must be very careful and judge everything according to *śāstra* before he accepts a Guru. Precaution should be taken before one actually accepts Guru. After considering it, who the actual Guru is, then one places his head, symbolically speaking, at his lotus feet. And once he has placed it in his lotus feet it is very difficult to take it away again.

All the symptoms of a bona fide Guru should be scrutinisingly judged before accepting him as a Guru. Here in India, before the marriage, before the negotiations, everybody can judge the qualities of the bride. But once the marriage has already been completed then it is a point of no return.

...

This point has to be gone over once more.

This question about a grand disciple has to be clarified. The *ṛtvik* Ācāryas when they initiate, their disciples become grand disciples of Śrīla Prabhupāda?

This is a question to clarify what Bhakti Caru Mahārāja is reading. And if the first initiation is done by the *ṛtvik* Ācārya and they come to Śrīla Prabhupāda for the second initiation, then whose actual disciples are they? This is Śrīla Śrīdhara Mahārāja's question. Here, Śrīla Śrīdhara Mahārāja wants to clarify the point whether when Śrīla Prabhupāda is not available for the second initiation, and the second initiation is also performed by the *ṛtvik* Ācāryas, then whose disciple do they become? Do these points manifest themselves in this particular conversation? They certainly are Śrīla Prabhupāda's grand disciple but the question is, 'what has Śrīla Prabhupāda done in his lifetime? Has Śrīla Prabhupāda allowed in his presence others to initiate the Hari *Nāma dīkṣā*?

Bhakti Caru Mahārāja says, 'Yes. During Śrīla Prabhupāda's presence some of the *ṛtvik* Ācāryas actually initiated Hari *Nāma*.'

Śrīla Śrīdhara Mahārāja: Did the *ṛtvik* Ācāryas during Prabhupāda's time actually initiate or give Hari

Nāma? And did Prabhupāda interfere in that particular context with second *dīkṣā*?

The sons of Advaita on one side, the three of them became Vaiṣṇavas, and the other three became

smārtas.

...

Mahāprabhu says to Sanātana, *Babu har bhakti tumi sekhaya chomare* (?)

Mahāprabhu said, 'Sanātana, you have taught Me how to practice devotional service.' When Śrī Caitanya Mahāprabhu was going to Vṛndāvana, thousands and thousands of people were following Him. So Sanātana Goswāmī told Śrī Caitanya Mahāprabhu, 'You're going to Vṛndāvana, You won't get the real pleasure of going to Vṛndāvana with so many people around You.' So hearing this, Śrī Caitanya Mahāprabhu wondered, 'Yes, what Sanātana told Me that is correct. All these hundreds and thousands of people will create a chaos in Vṛndāvana. They'll start breaking and smashing everything in Vṛndāvana, so I won't get any pleasure in going to Vṛndāvana.' Considering this He decided to go to Purī instead of Vṛndāvana and He announced that He will go to Jagannātha Purī instead of going to Vṛndāvana. Due to this instruction of Sanātana He cancelled such a big campaign of going to Vṛndāvana and instead He went to Jagannātha Purī. And then from there, just with one companion with Him, He went to Vṛndāvana.

Ichakritu para jai (?) ...means accepting the defeat by Himself.

Bhakti Caru Swāmī: 'Dhīra Kṛṣṇa Mahārāja was asking that yesterday you told that if somebody is not respectful towards the Guru *paramparā*, if somebody fails to show proper respect to the Guru *paramparā*, then he can be removed from his position of an Ācārya.

Śrīla Śrīdhara Mahārāja: Yes. Then he's disconnected. I was telling that in the disciplic succession, or the *śrauta paramparā*, there is links, like

links after links like in a chain. If one becomes offensive to that chain of links, if one becomes disconnected from that link, then that is the primary symptom and he has to be removed. But if there's a little rust in the link then one should wait and see. Then it will have to be considered. That can again become clean. So these worldly considerations – like someone may be a little angry, someone may be a little too greedy, somebody may be a little too arrogant – all these characteristics in the external behaviour, these things can be tolerated and watched for a while.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja was telling that many devotees are waiting. For three years they have been watching and they're clearly noticing that many of the Gurus are failing to show proper respect to Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: By devotees you mean the God-brothers, yes?

Bhakti Caru Swāmī: Yes. They're directly expressing their disregard for Prabhupāda in many cases. Like Prabhupāda gave an instruction that if we have any difficulty then we should come to you. But they're deliberately neglecting that instruction of Śrīla Prabhupāda. And they're directly showing disregard to that instruction of Śrīla Prabhupāda. Isn't this a clear indication that they are becoming disrespectful to the disciplic succession, the *śrauta paramparā*, and thus they're disconnecting themselves from the line of disciplic succession? In the purport of one of the *ślokas* of *Īśopaniṣad*, Śrīla Prabhupāda is saying...

This part of the purport was translated and spoken to Śrīla Śrīdhara Mahārāja. While Bhakti Caru Swāmī was reading that purport, Śrīla Śrīdhara Mahārāja quoted a *śloka*, which means that these kinds of people become attracted by the glamour of the material nature. When Bhakti Caru Swāmī finished translating the purport of Śrīla Prabhupāda from *Īśopaniṣad*, Śrīla Śrīdhara Mahārāja commented, 'They're traitors,

and that's why they'll be punished very severely.' Śrīla Śrīdhara Mahārāja quoted a *śloka* that says, 'Never go in the front because if it is successful then you share the result equally with everybody else, but if it is a failure then you're the one to bear the brunt.'

...

Sarvabhavana Prabhu raises a question, that if by any chance some activity taken up by the society somehow or other goes against the instructions and against the *paramparā* of the Guru, then...

Śrīla Śrīdhara Mahārāja: If we go against the instructions of our spiritual master and simply make the present ISKCON set up into cult worship, when instead of distributing the *sanātana dharma* through the books, they simply take up a method of earning money, any method for earning money. They are simply, individually trying to beat their own drums and be the centre of everything.

If you kindly allow me Mahārāja, then I can individually point out the different ways they are doing this.

A slight interruption from outside follows; not included within the tape, in the conversation.

The question by Sarvabhavana was repeated to Śrīla Śrīdhara Mahārāja in Bengali for better understanding, and additional part will be translated right now.

And now Mahārāja, in our case, when Śrīla Prabhupāda left the planet then he just left certain leaders in command although they were not ready for it. And those leaders themselves often agree to this fact.

But laughing, Śrīla Śrīdhara Mahārāja says, ‘But anyhow before leaving the planet Prabhupāda did make some arrangements in the form of a GBC Body.’

Sarvabhavana says that, ‘But at the same time Śrīla Prabhupāda had more or less pointed out a prime minister to whom we could go to in moments of difficulties, and that prime minister, so to speak, was you Śrīla Śrīdhara Swāmī.’

Śrīla Śrīdhara Mahārāja humbly says, ‘Not for protection but rather for taking suggestions when required. He will give suggestions impartially so that the best can be achieved for the society.’

Sarvabhavana adds, ‘Mahārāja, until and unless we realise that we need suggestions, how can we approach somebody for suggestions? They’re thinking that they’re not lacking in anything.’

Sarvabhavana adds, ‘And Mahārāja, one of the most important instructions that we received from Śrīla Prabhupāda was to distribute these books. But at the present moment in America not a single book practically is being distributed. But instead they’re distributing thousands of records and these records are not songs of spiritual songs, but simply songs so that they can earn some money to maintain the temples. Not only are the books not being distributed even the printing has come to practically a standstill. Prabhupāda has done so many things, so many buildings and things he has established. If we could see that our present

leaders were even trying simply to maintain what Śrīla Prabhupāda had done, then also we could understand.'

Śrīla Śrīdhara Mahārāja says, 'That now they're trying to collect more men through an easy method by giving them an opportunity to gratify their senses.'

Sarvabhavana says, 'But Mahārāja, those men who are coming, they're coming for a few days only and then leaving again. And even the disciples of Śrīla Prabhupāda are also leaving.'

Śrīla Śrīdhara Mahārāja: 'How many of Śrīla Prabhupāda's disciples are leaving the movement and they're staying in their own houses and following the principles of *bhakti*? They're not wanting to stay with the present leaders.'

Bhakti Caru Mahārāja then adds, 'Mahārāja, just a few minutes back you were giving the example of the king... in relation to trying to bring out the point of jealousy. When the king dies then the eldest son sits on the throne and his brothers and other relatives are then envious of his position, that the son is sitting in the same throne as the father did. This envious attitude might be seen in five or ten, but that everybody is envious of his position is not possible. And in the beginning more or less all of Prabhupāda's disciples were very tolerant towards them.'

Śrīla Śrīdhara Mahārāja then says, 'That yes, this envious attitude could affect practically everybody around, but then, once the new king comes

and slowly through his activities proves his worth, then this problem can be slowly solved. And the new king can with renewed vigour attract the minds of his relatives.'

Bhakti Caru Mahārāja simply translates what Dhīra Kṛṣṇa Mahārāja said in English.

Śrīla Śrīdhara Mahārāja says, 'Yes, it is possible that he might have said it.'

...who would often have discussions with each other and so he realised that we were on the same platform.

Bhakti Caru Mahārāja asks Śrīla Śrīdhara Mahārāja if he was feeling a little tired.

Śrīla Śrīdhara Mahārāja, much affected, as the conversation says, that the memories of Śrīla Prabhupāda is affecting him very much, and actually tears were rolling down his eyes.

Śrīla Śrīdhara Mahārāja says that his Guru Mahārāja commented, 'That at least one person will be left behind to distribute the instructions of Śrīla Bhaktivinoda Ṭhākura. And then when he was preparing to leave the planet, my Guru Mahārāja called me and gave last instructions stating that everything should lead up to and come and corroborate with the conclusion of Śrīla Rūpa Goswāmī. Everything would finally meet and explain the efficacy of Śrīla Rūpa Goswāmī's *siddhānta*. That all the different *siddhāntas* would be taken step by step and ultimately find its beautiful conclusion in *rūpānuga bhakti*. All the conclusions of *Śrīmad-Bhāgavatam* will lead up step by step to the *rūpānuga vicāra*. As it is

found in the conversations with Śrī Rāmānanda Rāya where Śrī Caitanya Mahāprabhu says, '*Eho bahya age kaha ara*, [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.59] that you should go ahead, further, and state what is the actual conclusion of *bhakti*.'

Bhakti Caru Mahārāja says that, 'Dhīra Kṛṣṇa Mahārāja says that Śrīla Bhaktisiddhānta Saraswatī Ṭhākura would not tolerate any conclusions which are against the instructions and ideas of Rūpa Goswāmī. He would not tolerate them at all, that all the *apa-siddhāntas* should be done away with. And in that case is it also not our duty to act in that same capacity, or act under the same instructions not to tolerate the *apa-siddhāntas*?'

Bhakti Caru Mahārāja translates Dhīra Kṛṣṇa Mahārāja's question into Bengali for Śrīla Śrīdhara Mahārāja. And then further adds that from the descriptions of the lower, of the third class Guru, none of the eleven, present eleven Ācāryas, fit even into that category. So what are we then supposed to do with this present situation? Not only are both their feet firmly planted in this material world, but also their vision is very much in this material world.'

Sarvabhavana repeats the question in Bengali to Śrīla Śrīdhara Mahārāja.

And in reply, **Śrīla Śrīdhara Mahārāja** says that, 'Yes. I'm simply trying to see the brighter side of it so that we may not commit any mistakes against the other party. We must always see the brighter side.' **Śrīla Śrīdhara Mahārāja** says, 'Let me say this in Bengali.'

When Śrīla Prabhupāda disappeared, left this planet, then Vasudeva was

made the Ācārya, and then many senior disciples, like Nimi Mahārāja, objected. He said that when a branch is directly connected with the trunk and he's then asked to connect himself with another branch, is that possible? This was the argument he forwarded.

Then I started pleading the case of Vasudeva Prabhu because he was like my elder brother. I said, according to Śrīla Rūpa Goswāmī the service to a devotee is the greatest and it is at the same time service to the Supreme Lord. Although the *bhakta* is only a part, but yet, by serving the *bhakta* even Lord Kṛṣṇa is receiving the service, is being served. By trying to serve the Lord directly the Lord may not be served, but by serving the Lord's devotee, definitely both the devotee as well as the Lord is served thereby. The *śrī rūpānuga vicāra*, according to Śrīla Rūpa Goswāmī is that once you serve the *sādhū*, Guru, Vaiṣṇava, then the Lord is also being served.

So that is how I approached this particular situation, that if an elder God-brother is being served and through him our Guru is being served, then we are being successful in our devotional life. And when the senior God-brother is a favourite of the Lord, is dear to the Lord, then I'm serving the Guru through him and ultimately the Lord Himself. This is the conclusion. My own speculation might say so many things, but this is the actual conclusion of the *śāstras*.

So when I am approaching such a subject I should be very careful so as not to commit any mistake. I should always see the brighter side to avoid any mistake. We must eliminate all the undesirable elements and try to see the brighter side of everything, judging it very exhaustively in order not to make any mistake. And then, even if we fail in that endeavour, then of course there's nothing left for us to do, and there's no recourse to that. Do you understand? We must see all the possibilities from their point of view. We must choose all the possible arguments they might face.

Once, the great learned advocate, Prash Bihari Ghosh, came to the court quite drunk and started pleading the case of his opponent, and the lawyer or pleader of the other side was looking on quite amazed at this thing. He was thinking that this advocate is stating all the facts and points of my

client. And then the junior advocate to Prash Bihari Ghosh suddenly reminded him that, ‘Sir, what are you doing? You are stating all the arguments for your opponent.’ The advocate exclaimed, ‘Is it so?’ And then he started telling the Judge that, ‘Your Honour, these are the different points and arguments my opponent may raise. So now I am placing forward my arguments, the points I want to bring to you.’ And when he started speaking about the points he originally wanted to say for his own client, then the other lawyer was quite dumbfounded and had practically nothing to say.

So all the arguments that the other party might want to give, we shall discuss that in detail and bring out the salient points so that we might not make any mistakes. We must be aware that we are not influenced by any prejudices, just like they’re being influenced by prejudices. We should be careful not to commit the same mistake. We must be well guarded so that we’re not led astray from the path of truth.’

Sarvabhavana questions that, ‘Mahārāja, the advice Tamal Kṛṣṇa gives to his God-sister Jadurani Devī Dāsi – she joined much earlier to Tamal Kṛṣṇa and had Śrīla Prabhupāda’s association from earlier times and longer.’

Śrīla Śrīdhara Mahārāja says, ‘Not everything can be judged according to the time span. Just like Bhakti Caru Swāmī, he came much later and became a very beloved of Śrīla Prabhupāda. Not everything can be judged according to the time factor.’

Bhakti Caru Mahārāja says, ‘And now, Dhīra Kṛṣṇa Mahārāja would like to put a question to you.’

Śrīla Śrīdhara Mahārāja says that, ‘The controller or the master of *pratiṣṭhā* is Gurudeva, and the master of *kanak* is Śrī Nārāyaṇa Dev Himself.’

Bhakti Caru Mahārāja says, ‘Mahārāja, Dhīra Kṛṣṇa Mahārāja is asking a question to you personally.’ **Bhakti Caru Mahārāja** asks, ‘Mahārāja, you are Ācārya and a very, very venerable senior Vaiṣṇava. Then how can these eleven present Ācāryas take titles and worship which is even on a higher platform than you? We are seeing that within a very short time they’ve started taking big, big titles and big, grand worship within a few days.’

Bhakti Caru Mahārāja asks, ‘Mahārāja, previously we had spoken to the GBCs and had given that example about being partially opaque and partially transparent.’

Śrīla Śrīdhara Mahārāja gives the example that, ‘When the tax collector of the king is collecting tax and is misappropriating the funds, then the ordinary worker, or the persons who are paying the tax, how can they find out what he’s doing with his funds? In order for them to find out, they also have to come to that level, to come to that position, and get insight, get into his activities, then only can it be established that he is misappropriating funds.’

What excuse are they trying to put forward? What sort of attractive features are they trying to bewilder us with; the present Ācāryas; what are the arguments they’re placing forward? That we have to find out.

Śrīla Śrīdhara Mahārāja says that, ‘Maybe you’ll consider that I’m not a fit person to give proper advice. My advice may not be actually according to proper consideration. This question is very difficult for me to answer.’

Śrīla Śrīdhara Mahārāja further says that, ‘The other day Jayapataka Mahārāja came to me with the case concerning Jayatīrtha Mahārāja. ‘Please let me say what I want to say and clarify this point and then we can discuss further.’ Jayapataka Mahārāja came the other day to find out whether all the crying, and singing, and laughing, of Jayatīrtha Mahārāja, whether they were genuine feelings or not, whether they’re genuine symptoms of ecstasy or not. So I said no. First, I gave the scriptural injunction and then I said that Caitanya Mahāprabhu has explained that it is very difficult to (obtain? dishprapla?) ‘That I am crying is merely to get name and fame.’ This is so on a high platform. Lastly I pointed out that when your spiritual master did not point out, or manifest these symptoms in public, then why is he trying to go above your Guru? At this, Jayapataka was satisfied and he said, ‘Yes. It’s all right. I have come, I have got what I came for.’ This brought out the ultimate point and he did not require any ultimate points further.

Your Śrīla Prabhupāda had earlier approached me to train up some boys, but first he sent them to Bon Mahārāja; disciples like Acyutānanda and Rāmānuja and some others. But Bon Mahārāja he took one away from your Guru Mahārāja and made him into his own disciple. And then he wrote to me, in the name of Govinda Mahārāja, asking me to look after them boys and that letter I still have. So Acyutānanda and Rāmānuja came first and he wanted me to train them up...

End of 80.08.20.A

80.08.20.B

Devotees Reading Bengali Translation transcript (part 2)

[Śrīla Śrīdhara Mahārāja] He always had great trust in me that I will not make a disciple out of his disciple. For this reason he would come to me and also he knew me from earlier years. Pishima had taken Hari *Nāma dīkṣā* from Bhaktisiddhānta Śrīla Prabhupāda and she had come to me for the second initiation. At that time I decided not to give any *dīkṣā* because I thought myself unfit, but yet on the other side there was Bhaktisiddhānta Śrīla Prabhupāda's order to give *dīkṣā pracāra* so I was wavering between these two points. On one side my Guru's orders and on the other side I thought myself unfit and not to give *dīkṣā*. But more or less the point that I did not want to give was more dominant. I went to Śrīpad Nityānanda Prabhu's place and there I felt an urge to give *dīkṣā*. And then reading Śrīla Jīva Goswāmī I came across a point where it's said that I should give what I have. If I don't give what I have then I'm a cheat, short; all these points. And Bhaktisiddhānta Śrīla Prabhupāda was always in favour of *kīrtana* and *pracāra*, all these points. So when Pishima came I had to turn her away. Many people had come, very many nice people had come, but I had to turn them away, all of them. And they all wanted me to become Ācārya.

Mādhava Mahārāja and Keśava Mahārāja would not have become Ācāryas if I had taken up this post of being Ācārya. They all wanted me to become the Ācārya and if I had become Ācārya then they would not have become. Especially Mādhava Mahārāja and Keśava Mahārāja and many others, even Yajava Mahārāja, they started initiating because I did not want to initiate.

So your Śrīla Prabhupāda had great faith in me that I would not try to lure away one of his disciples. I do not, did not want to become a big person. That is not in my nature. I do not want to move around with many people. I'm just satisfied with whatever I have. I'm only concerned about my high thinking. That is my life, my spiritual thinking is my life; the conclusions of the scriptures, the advices of the *mahājanas*, to relish them and practice them and to discuss them in a small confidential circle. That is the main goal of my life. That's why he used to trust me. That's why he used to send his disciples to me. Because he knew that I will teach them the truth

and I will not take them away, unlike many others. That's why he used to come to me. He used to like me and he used to enjoy discussing with me. There are many points in *Bhagavad-gītā*, very subtle points, like I was telling the other day that *śloka*:

teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

Here, this *upayānti te* is *upa*, is *parakīya*. Once I discussed this point with him and he agreed and he said that at this point there cannot be anything else but the *parakīya rasa* of Braja. He agreed with me and supported me although this was my conception. These four are the four main *ślokas* of *Bhagavad-gītā*. [10.8 – 10.9 – 10.10 – 10.11] *ahaṁ sarvasya prabhavo*.

In my book called *Prapanna-jīvanāmṛtam* which I wrote about thirty years back I explained this as *Rādhā-dāsyā*, the servitor-ship to *Rādhārāṇī*. Here there is a hint of the servitor-ship to *Rādhārāṇī*.

ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate iti matvā bhajante mām, budhā bhāva-samanvitāḥ

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of

Vaikunṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever.”] [*Bhagavad-gītā*, 10.8]

Kṛṣṇa is telling that everything has been introduced by Him. Even the service to Him also has been introduced by Himself, ‘Has been introduced by My potency which is non different from Me.’ With that conception if we want to serve Kṛṣṇa, if we try to serve Kṛṣṇa, then that service is through the submission to the spiritual master, following the spiritual master, following Rādhārāṇī. In *Bhagavad-gītā* in remote connection this link is there. I wrote that.

I was extremely enchanted with the meanings of the scriptures, with the teachings of the scriptures. That's how I used to pass my time, discussing about these intricate instructions inwardly. And along with that I used to do some preaching on the side; and that also in that kind of circle. When I used to stay next to his house in Sita Kanta Banerjee Lane he used to come to me quite often and for a long time we used to discuss about these subjects. There used to be an exchange of understanding. That's why he used to know me quite well. In Allahabad also along with Tapasi Mahārāja I went to his house, gave lectures, and brought him to our Maṭh. Before that he met Śrīla Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] once. One of his friends took him to Śrīla Prabhupāda at Ulṭā Dāngā and just by seeing Śrīla Prabhupāda he realised that at last the responsibility of spreading the teachings of Śrī Caitanya Mahāprabhu has fallen on the shoulder of such a person who will do something about it, who will spread it all over. Now this responsibility has fallen on a real qualified person. This was his realisation. And then in Allahabad I was the media to attract him to this path. Then in Sita Kanta Lane, Bombay, and many other places I was with him.

When Bon Mahārāja came back from England and we met in Bombay and he had many questions and I started giving the answers to them.

Then he commented that, ‘Today, Europe has been defeated by Asia.’ He saw that after preaching in Europe quite extensively, the doubts, the questions that he had in his mind, I answered them and dispelled his doubts. That’s why he commented like that.

I always had a close connection with him and there were confidential exchanges; that’s why he used to trust me so much. He had his confidence in me in both ways; he used to trust me in my behaviour and he used to trust me about my spiritual realisations. That’s why he used to feel happy to come to me.

Sarvabhavana Prabhu asks Śrīla Śrīdhara Mahārāja, ‘Mahārāja, the other day you were telling me that when Śrīla Prabhupāda was inaugurating the Māyāpur temple then you went there along with your disciple Govinda Mahārāja and you made Govinda Mahārāja give a lecture.’

Śrīla Śrīdhara Mahārāja, Yes, and I also gave a lecture, and in that lecture Govinda Mahārāja said, ‘He, Śrīla Prabhupāda, considers me like his own son, and he considers my spiritual master Śrīdhara Mahārāja, as his śikṣā Guru.’ In that assembly Kṛṣṇadāsa Bābājī Mahārāja also was present. Govinda Mahārāja quoted the śloka,

kam prati kathayitum īśe, samprati ko vā pratītim āyātu go-pati-tanayā-kuñje, gopa-vadhūṭi-vitaṁ brahma

[“To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?”]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.98*]

‘Who will believe this at this present time? Through him, Śrīla Prabhupāda has done something that is beyond belief. He has done something unbelievable.’ Saying this he said that, ‘He loves me like his own son and he considers my spiritual master as his śikṣā Guru.’ And he, Śrīla Prabhupāda, is so humble that in reply to this he said, ‘Whatever Govinda Mahārāja has said is correct. I consider him like my son, and I consider his spiritual master Śrīla Śrīdhara Mahārāja, as my śikṣā Guru.’ And then he glorified me by saying Om Viṣṇu-Pāda etc and giving, *Jaya dhani*. He was so humble. And I became a little ashamed due to this.

Bhakti Caru Swāmī asks Śrīla Śrīdhara Mahārāja that, ‘Dhīra Kṛṣṇa Mahārāja wants to ask two more questions.

Dhīra Kṛṣṇa Mahārāja asks the question and then Bhakti Caru Swāmī translates it into Bengali; the question about Dhruva Mahārāja and his mother Suniti.

Then Dhīra Kṛṣṇa Mahārāja asks another question which Bhakti Caru Swāmī translates it into Bengali. This question is about the GBCs. The question at last mentions that the GBCs, there’s a proposal that the GBCs also should be included as initiating Gurus.

Then **Śrīla Śrīdhara Mahārāja** questions, ‘That only the GBCs, not outside the GBCs?’

Bhakti Caru Swāmī says, ‘No.’

Śrīla Śrīdhara Mahārāja asks, pointing to Dhīra Kṛṣṇa Swāmī, ‘He’s in charge of which zone?’

Bhakti Caru Swāmī says, ‘He’s in charge of Los Angeles temple.’

Śrīla Śrīdhara Mahārāja says, ‘I guess Haṁsadūta Mahārāja also has that sort of idea?’

Bhakti Caru Swāmī says, ‘Well maybe right now he’s thinking that way, but previously they all were thinking alike. That is, none of them really wanted to increase the number of the Gurus. They were thinking that these eleven are all-in-all and they did not want to include anybody else.’

Śrīla Śrīdhara Mahārāja, ‘I told them right at the beginning when they came to discuss with me about this after Swāmī Mahārāja departed. Then I suggested that this should be made into a dynamic practice so that every year during Gaura Pūrṇimā some new Gurus can be included. Then the other party, the God- brothers, non initiating God-brothers, will have their confidence on the initiating God-brothers and give their support to them. Otherwise if they maintain some rigid practice then the relationship will be cracked. This was my suggestion but they did not care about that. On the other hand emphatically they said that no, only these eleven that Śrīla Prabhupāda has selected will remain. Outside these eleven they will not include anybody else. I pointed out that if you include some more initiating Gurus that will be favourable. As it is when you all are going to leave then you have to appoint your disciples as initiating Gurus. You have to empower your disciples. So why can’t you do that to your brothers? Can there be no qualified person? So better you keep it opened. This practice will be very dynamic. If needed you eliminate some people also from their position of Guru, and include also somebody when he’s qualified.’

Bhakti Caru Swāmī requests Śrīla Śrīdhara Mahārāja to speak this in English so that everybody can hear it in his voice and Śrīla Śrīdhara Mahārāja speaks it in English.

Then Dhīra Kṛṣṇa Swāmī asks a question and Bhakti Caru Swāmī translates it into Bengali.

Śrīla Śrīdhara Mahārāja laughs and says, ‘So now they don’t want to listen to the uncle Gurus. That way they can give formal respect but actually the nephew can supersede the uncle also.’

Bhakti Caru Swāmī says, ‘Yes, they may but they do not.’

Śrīla Śrīdhara Mahārāja, ‘Actually they have gone or not, that criterion is different in absolute consideration. Relatively they will offer their respects but the nephew can also supersede the uncle, but still he will give him his due respect.’

Bhakti Caru Swāmī points out that Caitanya Mahāprabhu told Vallabhācārya that the one who does not recognise the superiority of the spiritual master, he is like a prostitute. The one who thinks that who has superseded his spiritual master, he is to be considered as a prostitute.

Śrīla Śrīdhara Mahārāja, ‘Noticing the realisation of Vallabhācārya, Śrī Caitanya Mahāprabhu said that, but in the line of Caitanya Mahāprabhu, Śrī Jīva Goswāmī he has mildly differed from Śrīdhara Swāmī, like, *tejo-*

vāri-mṛdāṁ yathā vinimayo [Śrīmad-Bhāgavatam, 1.1.1], this *vinimayo* Śrīdhara Swāmī has translated as implementation, but Jīva Goswāmī did not agree with him. He said that *vinimay* never means implementation or imposition; *vinimay* means transformation. So Jīva Goswāmī differed with him in this respect. But Vallabhācārya, to establish some faulty conclusions, in spite of being the disciple of Śrīdhara Swāmī, has attacked him. That was his audacity. There was no substance in it. That's why Mahāprabhu has rejected him.'

Bhakti Caru Swāmī, 'At least there was some scriptural understanding, but here there is no scriptural understanding.'

Śrīla Śrīdhara Mahārāja, 'I heard from different people that Swāmī Mahārāja has told his disciples that in Bengal, most of the disciples of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, have deviated from his teachings. So know you have to go and reinstate that pure teaching of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. Giving such inspiration he sent them here. Now if that is true, of course I myself have not heard it from him, I simply heard it from others, and in a way I think it is quite possible also, just to encourage them so that they might not have gone this far from that. What they might think that what our spiritual master, the great preaching work that he has done, what he received from the lotus feet of his spiritual master, that is novel and a wonderful substantial potency. And with that he has come here to recapture. And the ones who are in possession of that they're almost dying. So you all must go and give it there. Like when the *brāhmaṇas* fell down in Bengal at one time, then Adisur (?) brought the *brāhmaṇas* from Kanoge (?) and then he re-established the *varṇāśrama* system here, like that. He also has done something like that.

I heard from Kṛṣṇadāsa Bābājī Mahārāja that before leaving this planet, Swāmī Mahārāja requested him to beg forgiveness on his behalf from his God-brothers, that at times he might have offended his God-brothers while preaching. This he said – I heard it from Kṛṣṇadāsa Bābājī Mahārāja. He said that although he had due respects towards his God-

brothers, but still while preaching he might have offended them a little bit; so he should be forgiven.

Like I heard once Akiñcana Mahārāja ask him, ‘What your other God-brothers are doing?’ So he replied, ‘Well, they just eat and sleep and ring the bells.’ Hearing this, they became very offended and then they came to me. But my observation is neutral so I said, ‘The drum that he’s playing, if he accepts you as a player of the bell in that band, then you should consider this to be a great honour.’ I told this. My views are different. I saw that he’s playing a huge drum, a battle drum, so if you get a chance to play the *kashi*, or cymbals, along with that, that is a great honour to you. This I’m speaking from the absolute consideration.’

Bhakti Caru Swāmī pointed out, ‘Mahārāja, if Prabhupāda gave this instruction then he must have given this instruction to all his disciples. Now why, instead of all his disciples, only eleven of them are so hung-up about this? It is not so much of Prabhupāda’s instructions; it’s a matter of their personal, selfish motives. To guard their selfish motives they have closed their doors and windows very tightly so that no attack can come from outside.’

Śrīla Śrīdhara Mahārāja, ‘That’s a kind of a policy true, but that cannot be rejected altogether. The way, there was a practice in India before that, ‘Do not go beyond the seas because due to the social exchange you might get degraded.’ Due to the exchange, instead of benefit, you might become degraded. So make a boundary so that you do not become degraded, the way the Chinese made the wall around their country so that the national culture cannot be degraded or destroyed by any external invasion or influence. It may be something like this.’

Bhakti Caru Swāmī, ‘But Mahārāja, the main consideration is that many of Prabhupāda’s disciples are leaving the movement. They’re quite unable to tolerate all this nonsense any more.’

Śrīla Śrīdhara Mahārāja, ‘Yes, the ones, those who won’t be able to check themselves they’ll come forward, and the ones who are wavering, those who can tolerate a little more, they can wait and examine what actually is Kṛṣṇa’s desire for a little longer. The primary consideration is Kṛṣṇa’s will.’

Bhakti Caru Swāmī, ‘But we are seeing that in order to accelerate Kṛṣṇa’s pastimes Nārada Muni is acting in certain ways as if he’s acting against Kṛṣṇa’s desire.’

Śrīla Śrīdhara Mahārāja laughs and says, ‘Yes, the way he caused Kāṁsa to kill the first six sons of Devakī. Yes, the inward feeling should be like that. So if this is degradation then even if he cannot come forward then at least inwardly he would feel that, yes, if there’s degradation then let it happen quickly. Let the reaction come quickly. Otherwise it will cause a great damage to many people. Yes, the ones who won’t be able to control themselves they will dive into it. Without considering the good, bad, honour and infamy, without considering the future, they will dive into it for reformation. That is also quite possible.’

Bhakti Caru Swāmī, ‘Śrīla Prabhupāda is giving an example that if somebody has a boil then instead of blowing that boil it is better to press it and get the poison out. Instead of blowing the boil for temporary relief, the one who is a real well-wisher, he will press the boil and get the puss out. That might cause some pain, momentary pain initially, but in the long run this will be beneficial.’

Śrīla Śrīdhara Mahārāja laughs and says, ‘The ones who believe in

homoeopathic treatment they will say that instead of making such demoniac attempt give him some medicine and that will cure him.'

Bhakti Caru Swāmī, 'But Mahārāja, it has been seen that homoeopathic medicine does not work with everybody.'

Śrīla Śrīdhara Mahārāja laughing, 'But Hanumān will not agree with that.'

Śrīla Śrīdhara Mahārāja continues. Like once when a drowning man was floating across the Ganges and on the bank a *yogī* was meditating. And one other man saw this drowning man floating by so he dived into the river and rescued the man and brought him onto the bank. And then he told the *yogī* that this man was drowning and you're chanting while sitting on the bank of the river. Then the *yogī* replied, yes, I saw that you are coming, I knew beforehand that you are coming to rescue him so I did not make any attempt myself.'

So there are different kinds of people. The ones who cannot resist themselves they'll dive into it. The ones who are a little sober they'll think that the remedy for this Kṛṣṇa is sending.'

Bhakti Caru Swāmī, 'Mahārāja, I asked you this question because in America there's quite a few devotees, those who are impatiently waiting to hear what you think about all this, what you say about this.'

Śrīla Śrīdhara Mahārāja, 'Yes I know that there are quite a few people, those who are the well-wishers of the movement, they're waiting and seeing, but this is breaking their heart, this damage to the society. From here, from a distance, I'm saying wait and see. But for them this is becoming *yugas* (twelve years or more). The ones, those who are the real lovers of the institution, for them this is becoming intolerable. This is

going beyond their limit of tolerance.'

Bhakti Caru Swāmī, 'The main reason why we came was because there are many devotees, those who are impatiently waiting to hear what you have to say. Now if you just show us the way that now this has come to this point and unless some rectification is made, must be done, then they all will get together to do something about this.'

Śrīla Śrīdhara Mahārāja, 'If I have to say something formally from outside then I have to say that among you who enjoy the greatest confidence of all the devotees, through such a man you call for a meeting in America or wherever the field is the most important. And in that meeting the ones who are willing to boldly face this situation, participate, the GBCs, those you feel who are dissatisfied inwardly, call them and call a few Ācāryas like Rāmeśvara who are sympathetic. And then in the meeting you record the feelings of different devotees. And then with the strength of that resolution you call for their explanation,

'That what you are doing in the name of Prabhupāda, you're all not absolutely infallible. Due to your activities the mass of the disciples of Prabhupāda has become very bewildered, they're becoming very disappointed. And they can see that a great loss is going to be incurred by the ISKCON Society, the ISKCON Society is in danger. So now you all reconsider yourselves and appeal to them to readjust themselves and thus this disaster can be saved. So many devotees are leaving the movement, so many devotees have become half dead, and so many devotees have already died, and so many are lamenting. And we cannot just sit idly without trying to rectify the situation. We ourselves do not want any position, but what's going on is intolerable. It shows that the major portion is going to die. So we want some action to rectify this situation. We want some remedy for this. This must be thought out and accepted.'

So with this idea you form a committee, make a resolution, and then

selectively invite some. In this way you call for a meeting, pass a resolution, and then call for them and ask them to readjust their position and reconsider. Otherwise we shall be in painful necessity to make progress independently. You can say this in this line.'

Then Śrīla Śrīdhara Mahārāja himself translates this in English.

End of 80.08.20.B

80.10.00. A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...I consider Tamal Kṛṣṇa Mahārāja more sober, and senior man, and in his consideration I could trace and could see of your experience your departed master, I want to hear what is his around the present situation.

Tamal Kṛṣṇa Mahārāja: My feeling is that Hamsadūta Mahārāja is a very sincere devotee. He loves Śrīla Prabhupāda, he loves Kṛṣṇa and Lord Caitanya, he loves his disciples, and he loves his God- brothers. And in preaching work there is bound to be sometimes some imperfection. In preaching there will be some – not everything is perfect. In this material world nothing can be done perfectly. So sometimes there is mistake; in him, in myself, in everyone, but the motive is very good. And I personally

feel that in a similar situation a few years ago there was one God-brother of ours named Siddha Svarūpa Ānanda Mahārāja who also could not get along with his God-brothers. But Prabhupāda always took his side; our Prabhupāda always tried to protect this devotee, and to have all of us – Prabhupāda’s disciples, allow this devotee to continue to function and serve in the best way he could.

Haṁsadūta Mahārāja is many, many, many times a more sincere disciple of Prabhupādas than this Siddha Svarūpa Ānanda was. And Prabhupāda dealt with great compassion and mercy upon this Siddha Svarūpa. And I feel that in this case Śrīla Prabhupāda would deal with great compassion and mercy and protection and understanding for Śrīla Haṁsadūta, because I know that Śrīla Haṁsadūta is teaching his disciples to chant Hare Kṛṣṇa *mahā-mantra*, he is teaching them to attend *maṅgala-āratī*, he is teaching them *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* philosophy, he is teaching them the standard process of *bhakti-yoga*. And that is actually what is ISKCON. ISKCON means to teach Kṛṣṇa consciousness. The institutions, the buildings, the rules, they’re all to facilitate the teaching of Kṛṣṇa consciousness. So we must see, is Kṛṣṇa consciousness being taught? If there is some other thing being taught then it is serious, but if Kṛṣṇa consciousness is being taught, even there may be some other slight impurity also, never mind the impurity. One time I asked our Śrīla Prabhupāda, that [?]

Śrīla Śrīdhara Mahārāja: To certain extent, then I shall ask him to say.

Tamal Kṛṣṇa Mahārāja: One time I asked our Guru Mahārāja, that your God-brother Tīrtha Mahārāja, there is many disagreements with him and other God-brothers, so perhaps he is displeasing Bhaktisiddhānta Saraswatī Prabhupāda. And my Guru Mahārāja said, ‘Oh no.’ He said, ‘Oh no.’ He said, ‘He has very much pleased our Guru Mahārāja. Our Guru Mahārāja is accepting his service just as Kṛṣṇa accepted the service also of Pūtanā. Pūtanā came – there may have been something impure, but she was Kṛṣṇa’s, she came in the gesture of offering service, and Kṛṣṇa accepted the best thing of what Pūtanā came with.’

So then some devotee may not have been perfect in his offering to Śrīla Bhaktisiddhānta. Śrīla Bhaktisiddhānta was such a great Ācārya that he would only see the good in what the person was bringing forth.

So I see so much good in Śrīla Haṁsadūta and I am seeing that and I am not seeing the other things because to me that is more important. That will endure. That is what Kṛṣṇa is seeing. And I think that is what Prabhupāda would see now. I do not see all these other smaller things. They will all, they are unimportant from the eternal consideration. From the eternal consideration these small deviations are not very important; insignificant. So that is my opinion.

Devotee: [Explains in Bengali (?) what Tamal Kṛṣṇa Mahārāja has just said.]

Śrīla Śrīdhara Mahārāja: Now this new gentleman.

Devotee: Gopāl Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gopāl Kṛṣṇa.

Devotee: He's a Governing Body Commissioner for Bombay, Delhi, and Canada, and Western India, and Gujarat.

Śrīla Śrīdhara Mahārāja: What is your idea of the present situation of ISKCON? And how...

Devotee [Gopāl Kṛṣṇa?]: I think basically you have heard what Haṁsadūta Mahārāja has said. The real problem is, the real question for the GBC Body now is whether we should accept what Haṁsadūta Mahārāja is like and let the preaching go on, or whether we have to become very strict in enforcing discipline. So this is a real thing. Haṁsadūta Mahārāja has always been like he is, so we have to decide whether we're ready to accept him and still accommodate him, or whether we want to enforce a very strict discipline on him.

Śrīla Śrīdhara Mahārāja: Now you have come to pass a particular judgement about the present situation.

Devotee: We have to resolve the present problem.

Bhāvānanda Mahārāja: Mahārāja, it's not that we can pass a judgement because we are not the GBC Body. But from the outcome of our talks here today, then we all have to fly to America and meet with the entire GBC and convince them of our mood.

Śrīla Śrīdhara Mahārāja: Who is he?

Devotees: Bhagavān Mahārāja.

Śrīla Śrīdhara Mahārāja: And there?

Devotee: Prabhupāda Kṛpa Mahārāja.

Tamal Kṛṣṇa Mahārāja: Formally Hari Sauri Prabhu.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: What is your opinion about the present situation? What do you feel at your heart?

Prabhupāda Kṛpa Mahārāja: I think the main difficulty we have to resolve is what level of authority the GBC can wield on individuals. Our Śrīla Prabhupāda made a society, and because we're all individuals we have our different characteristics, and Prabhupāda accepted all of those, but at the same time kept us within some guidelines for keeping a united preaching front in order to make the preaching effective worldwide as well as in a local way. So we seem to be finding difficulty in getting a balance; how to allow an individual to do his preaching in the way that he knows how, and at the same time to keep a unified front for the preaching work on a worldwide level. So some devotees feel sometimes that that may be disturbed by some activity that Haṁsadūta Mahārāja performed in this last previous year. So therefore the attempt was made to discipline Śrīla Haṁsadūta in a certain way to check those tendencies. But at the same time now, we see practical results that he has become very much disturbed by that. So now we're looking to try to see how we can proceed in the future so that we can accommodate everybody but still keep what's considered a level of respectability or a proper control on the preaching activities; for the Ācāryas and for the GBC.

Devotee: [13:35 - 16:05 Bengali?]

Śrīla Śrīdhara Mahārāja: [?]

Bhagavān Mahārāja: You have heard everything. Now what's your recommendation?

Śrīla Śrīdhara Mahārāja: And what is your recommendation as the chairman to save the situation? Let me know that. How we can accommodate, adjust in the present circumstances to do the maximum good for the ISKCON and Prabhupāda? What should be your recommendation?

Bhagavān Mahārāja: My feeling is that everyone has come here rendering voluntary service, but because we are such an international organisation, whatever one person does that affects so many people. So therefore, out of respect for everyone, even the Ācāryas sometimes they have to limit themselves, even though philosophically speaking the Ācārya cannot be limited. But because we have a special organisation based on worldwide preaching, we also have to respect certain limiting situations. In this way, Śrīla Prabhupāda tried to give everyone such a feel that they more or less would not interfere with everyone else. He tried to solve the problem by giving everyone a big enough field so they would not interfere with everyone. One of the problems in America, Mahārāja, is that there are ten GBC, so many GBC are there that sometimes you cannot move without bumping into another GBC. And this has led to very much... we can say, like politics, but in one sense it's inevitable in such a small space everyone has so many different ways of preaching. Prabhupāda knew this and therefore he wanted to spread everyone out in such a way they could do what they want without disturbing. Now originally, Prabhupāda wanted Haṁsadūta Swāmī to be in Śrī Laṅkā; that was one of his final – he didn't mean that he should

always just stay there. He wanted him to specifically develop Śrī Laṅkā. But he told him also that he could all over and do some preaching activity. However, after Śrīla Pabhapada's disappearance, the GBC put Hamsadūta in America, and when he got into America, due to his particular personality he started doing some activities which created some controversy. And Prabhupāda also said that certain devotees have tendency to create some controversy where they go. So to try to solve that he wanted to give them some field. Anyway, this is what happened, and er... obviously controversy was created, there was the incident with the guns, and that made worldwide news. And of course we don't take so much publicity serious some times, but the fact is that everyone's preaching work all over the world was affected by such a thing. And the GBC felt that this was some irresponsible activity. But the point where we stand now, he has disciples in America so it is not so practical just to tell him to leave America. What I would suggest therefore, would be that he be given some spot, if he's going to stay in America, some spot where he's not, at least in another state with the same GBC.

Devotee: Explain how America is divided into different states.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Who is he?

Bhagavān Mahārāja: Rāmeśvara Swāmī. And they at the present moment have very great fight.

Śrīla Śrīdhara Mahārāja: And the zone was allotted by Swāmī Mahārāja to whom; both of them?

Bhagavān Mahārāja: Well, Rāmeśvara Swāmī has been there for about ten years...

Devotee: Even during Prabhupāda's lifetime.

Bhagavān Mahārāja: ...and the upper part of that zone has been under changing management for several years, by different GBC.

Devotee: [?]

Bhagavān Mahārāja: My feeling, Mahārāja, is that we could at least reach some compromise, at least if he was not in the same state. He has two other states, Washington and Oregon.

Devotee: [?]

Bhagavān Mahārāja: The thing is, if there's going to be two GBC in one state it is very difficult. So at least they must be harmonious. Right now it is too difficult to make some harmony.

Śrīla Śrīdhara Mahārāja: Mahārāja's suggestion? [?]

[?] What is Tamal Kṛṣṇa

Tamal Kṛṣṇa Mahārāja: The proposal by Bhagavān Mahārāja is not bad, except there is one difficulty. That in this state which he is mentioning there is an important *āśrama* which is the centre of Haṁsadūta Mahārāja's activities. Therefore if he, if Haṁsadūta Mahārāja is not allowed to organise, to work in that state, then he loses that very important *āśrama*.

Bhagavān Mahārāja: But another one can be acquired.

Tamal Kṛṣṇa Mahārāja: Perhaps.

Bhagavān Mahārāja: That was their plan. Their plan was to get another farm in Washington.

Śrīla Śrīdhara Mahārāja: Let him say, then you will...

Tamal Kṛṣṇa Mahārāja: But I personally think that our leaders must come to a different platform of working together. We must learn to accommodate many different methods of preaching. Jayatīrtha Mahārāja was speaking with me on the telephone three or four days ago, and he said that if ISKCON is to survive it must be a confederation; a confederation of devotees who all agree on the basic principles of Kṛṣṇa consciousness. Although I agree that the United States is one country and what is done in one place does indeed affect another place, still, I feel that all of the members involved are intelligent persons and if we can

deal with each other, if we can extend our trust and love to the next person, that will bring out gradually the best in each person. I feel that we must deal on the platform of Vaiṣṇavas, not just on the platform of managers, or parliamentarians. So I feel that in this case, I have seen Haṁsadūta Mahārāja, I have been with him; his heart is very, very pained and hurt. And I feel that Prabhupāda would bestow his mercy and kindness and compassion in some way on him. Exactly how, that Prabhupāda would be able to know how to do, but he would not chastise him any more; that no more chastisement, no more reprimand. Prabhupāda would deal in such a way that his heart would be pacified. So I cannot participate in chastising in that type of mood any more because that is hurting him too much. And a Vaiṣṇava cannot see another person hurt; it gives him pain.

Śrīla Śrīdhara Mahārāja: What is the purpose of his saying that about...

Devotee: [?]

[?]

Śrīla Śrīdhara Mahārāja: What is your suggestion of how to come to a practical solution? What do you suggest?

Tamal Kṛṣṇa Mahārāja [?]: The situation is very complex, because we're dealing with the disciples of Haṁsadūta Swāmī, with Haṁsadūta Swāmī himself, we're dealing with the God-brothers, and the society, and we're dealing with the disciples of other spiritual masters. The situation has been brought to a level of personal conflict. At the same time the difficulties are mainly on principles, of behaviour, principles of management. Nothing is black and white. Nothing is completely bad or completely good. The basic thing which I see is that Prabhupāda has

appointed a Governing Body Commission and told us that no one of us is the absolute Ācārya. That means each one of us should have the humility that Prabhupāda did not think that we are perfect, nor are we independent. Although this will be admitted but in actual practice the tendency is not to listen to our God-brothers, or listen to the Governing Body, and then when we make mistakes we get in trouble and a correction is tried to be made, then we resent that and we revolt to that sometimes.

Devotee: [?]

End of 80.10.00. A

80.10.00. B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Hamsadūta Mahārāja [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Bhāvānanda Mahārāja: Mahārāja, I feel that our GBC decisions that we took last April were much too severe though we didn't understand at that time that the reaction is very, very much chaotic. The result of our decisions reached last April in dealing with Tamal Kṛṣṇa Goswāmī, Haṁsadūta Mahārāja, and Jayatīrtha Mahārāja, has created chaos. And I feel that we should be broad-minded enough to realise that and correct it by returning Haṁsadūta Mahārāja's zone to him, and by allowing him to preach within Kṛṣṇa consciousness and as a member of ISKCON. And I think the whole thing will be settled right there. Because factually, Mahārāja, Haṁsadūta Mahārāja will not accept anything less.

Śrīla Śrīdhara Mahārāja: So acute problem now is about the particular zone being half and half – is it?

Devotee: That is part of the problem.

Śrīla Śrīdhara Mahārāja: Part of the problem.

Devotee: Part of the compromise.

Śrīla Śrīdhara Mahārāja: Particular province; that is one part. And the broad thing is this, that the committee is there, GBC, and the committee has got its rules and understanding, but the nature or behaviour of the committee should be according to the ideals preached by your

respectable Prabhupāda. As far as I find as well as my experience of, about the mission, in the practical field some leniency is necessary. Hard and fast rules, very strictly, cannot be applied. So we shall be a little lenient in our dealings. You see justice and sense of equity, or something like that. What is it? Justice and...

Devotee: Mercy.

Śrīla Śrīdhara Mahārāja: Not mercy. In British law, justice we were told, and that should be added by goodness and equity, or something like that. Both combined the practical things should be dealt with. Not only law, law and good sense and equity, both combined can go on. Some particular cases some leniency, and some particular cases strictness. On the whole you should follow the line of your great Ācārya; somewhere slackness, somewhere strict. [?] Strictness is also necessary and leniency is also necessary, and how that should be dealt, seeing the sincerity of the heart. Of course strictness in the case of insincerity, and in the case of sincerity the leniency should be expressed. In this way we shall try to manage. There should be some differences because from the beginning, in the we find that when Uddhava says that, “What is the reason that so many variegated opinions in the field of religion, are they equally true alternately or there is some room of comparison?” Kṛṣṇa told that to Uddhava, in “In the beginning this was one and it was given by Me to Brahmā. And then from Brahmā, his ten disciples they heard it and according to their own temperament they accepted it in a modified way, and when in their turn they went to deliver, the differences arose.” In this way, *prakṛti-vaicitryāt* and *pāramparyeṇa*.

By succession and by variegatedness of the listener from the same source; in these two ways mixed today there is so many variegated opinions, but the source is one. So it is necessary from time to time that the Lord Himself, or some original Ācārya from that place, asked to readjust everything again. It is the very nature of the soil that it will create some modification. And the *upadeśām*, that is the advice, the *śruti*, *śāstra*, they are there to harmonise, to purify. And the nature is going

differently. So some compromise between the two, and where there is sincerity the law should be lenient, and where there is insincerity law will be a little more strict. In this way we should go. That is my general opinion and my experience also about the missionary life for a long time. So come to practical, that is the general, but come to a practical point. When we find that there is a particular province, half of that, that is the place of dissension.

And another I want to know – you say that this gentleman is not abiding by the laws of GBC. But what is the practical example? I want to know one, one or two.

Devotee: Haṁsadūta does not follow the principles of the GBC.

Śrīla Śrīdhara Mahārāja: On what point you decide that this is not according to law, or the order of the GBC, and the particular instance, one or two, I like to hear from you. Anyone may say.

Devotee: I have in four categories. One is illegal activities which risk the good name of our society, one is offences against Vaiṣṇavas, offences against the Guru, and loosening our regulative principles.

Śrīla Śrīdhara Mahārāja: Yes. Offences against Guru, Vaiṣṇava and?

Devotee: Regulative principle loosening [?]

Śrīla Śrīdhara Mahārāja: To break the law, to challenge the law, of the GBC.

Devotees: The spiritual regulative principles.

Śrīla Śrīdhara Mahārāja: Oh, spiritual.

Devotee: So, there was...

Śrīla Śrīdhara Mahārāja: Any complaint of private character that we shall, that I should hear in a very private way?

Devotee: Well his disciples are here.

Devotee: They can go for a few minutes.

Śrīla Śrīdhara Mahārāja: Who is here?

Devotee: His disciples are here.

Śrīla Śrīdhara Mahārāja: [?]

Devotee: So you have to go now. [?]

Śrīla Śrīdhara Mahārāja: I read from *Bible* when Christ was going with the cross on his shoulder, on two sides, men standing to see, and Judas was amongst them. And Christ going with his look down, suddenly, where Judas was, he saw him. And he's going, without caring about the mob, but when Judas was in the line, suddenly, he looked to him. And the look was such that Judas fled away from the place, mad. What was in the look? I tried to assert it and I ascertained that Christ looked at him with such depth of pity that, 'Judas, I'm using you for my luxury, glorious life, example of life, and I am giving you

_____ blame on your forehead for time to come, eternal time. I am taking the advantage and I am smearing you with blackness. And I am, at your cost, I am exploiting, I am taking the fame of goodness.'

[*mahā-kṛpā-pātra prabhura*] *jagāi, mādhai* / '*patita-pāvana*' *nāmera sākṣī dui bhāi*

["Jagāi and Mādhai, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."] [*Caitanya-caritāmṛta, Ādi-līlā*, 10.120]

As Jagāi Mādhai was the witness of the greatness, magnanimous example of Mahāprabhu, they stood black, there, to enhance the greatness of Nityānanda Prabhu. So Christ looked at him like, 'I'm exploiting you to the greatest extent. Please forgive me.' Something like that. So, his sympathy. Anyhow it is_____ [?] Serious, though so grave ostentatiously but it is such in its component. Anyhow, how we can do away with the difference and we can go and meet with as a single man? How it is possible? Bhāvānanda Gi Mahārāja. Jaya Pataka Mahārāja, do you think that what he wrote in his diary that is a serious thing?

Devotee: I think the disciples should still...

Śrīla Śrīdhara Mahārāja: Receive the training in such temperament such apprehension.

Devotee: Mahārāja, I think his disciples should wait to come until we're finished.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. In Vaikuṇṭha, in the march from matter to infinite, that characteristic should be maintained. Phenomenal activities should not discourage us; then we are no longer a member of Vaikuṇṭha, that is, no longer a factor of the infinite. Our object of search is He; so many infinities are under His feet.

*athavā bahunaitena, kiṁ jñātena tavārjjuna / viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat*

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."]

[*Bhagavad-gītā*, 10.42]

"Whatever you can conceive is only in My one part."

Just as zero plus zero, zero minus zero, zero into zero, all zero. So also infinite; infinite plus infinite is infinite, infinite minus infinite that is infinite, infinite into infinite is infinite. So infinite is at His disposal, He's above so-called infinite. So Śeṣasajar, Infinite is a plane where He uses infinite as His bed, Śeṣasajar.

Devotee: The problem is that in dealing with inexperienced people if the Ācārya does not control his anger, then that will also affect the inexperienced. Just like Tamal Kṛṣṇa Mahārāja and Jaya Pataka they were saying that this incident in South India; actually they were very afraid that someone would get hurt. Because the telegram came, in telegram form, this person should be killed. So Tamal Kṛṣṇa was expressing very great anx...

Śrīla Śrīdhara Mahārāja: Then, suppose, if you take it seriously then what process we can proceed on

_____ [?] will you take this same policy in a body that we are to remove him, eliminate him from the world?

Devotees: No.

Śrīla Śrīdhara Mahārāja: Then you are to take this policy, you will leave him, exclude him. But he will go on externally. Outside you he'll grow. Would that be a happy and prosperous thing to the institution?

Devotees: No.

Śrīla Śrīdhara Mahārāja: Then what should be the better arrangement according to you?

Devotee: The original idea was that for the active managerial area, if he had, if there was no other...

Śrīla Śrīdhara Mahārāja: No, you see, this is out, when this sort of statement is out and it is condemned from the central body as well as ordinary public, so this will also be propagated amongst his disciples and others, so it will devour itself, it will kill itself. This idea will commit suicide because it came out but no footing it had on the outside.

Devotee: Which idea?

Śrīla Śrīdhara Mahārāja: It will be gone. This false plan, it will be out, and when it is out it will lose its gravity [?] insanity. But this is not a grave statement, under policy or something like plan and policy. It is a light thing, a light weight in a peculiar heart. It will have such place amongst you all. But if you do the, take the step, a serious step against it, then it will live outside. That won't be good, I think. And when he himself says that this is a temporary human error of no importance; then let that way may spread, that will may spread amongst you all and necessarily amongst the disciples.

Bhāvānanda Mahārāja: Mahārāja, last night when we were all discussing, Bhagavān Mahārāja, as the chairman of the GBC, and feeling that he has a sense of the mood of the GBC, his suggestion was that if Tamal Kṛṣṇa Goswāmī, and if Haṁsadūta Swāmī, appeared before the

GBC Body and said to them, 'My dear Prabhus, I have been offensive, I have made mistakes, and you have dealt with me in such a way that I've realised those mistakes. But now I'm asking you to please be kind to me, be merciful to me, and allow me to take up my duties as before.' He said he felt if they did that, that the GBC as a body would very much be appreciative of that and would immediately institute them in their previous positions.

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [22:28 - 24:00 Bengali ?]

Śrīla Śrīdhara Mahārāja: Tamal Kṛṣṇa Goswāmī_what misdeed he committed.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [24:28 - 27:38 - Bengali]

Devotee: I could not understand because he was speaking in Bengali.

Śrīla Śrīdhara Mahārāja: What I understand from Jaya Pataka Mahārāja's statement is that you impressed your disciples that you are the principal man under the GBC and if they take you in that spirit they will be benefited more.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Jaya Pataka Mahārāja: I can repeat in English what I said.

Śrīla Śrīdhara Mahārāja: Yes.

Jaya Pataka Mahārāja: I said that there was, he had many senior God-brothers with him, and these senior God-brothers have a certain way of preaching and distributing books which was influenced by other senior leaders in the movement. And Tamal Kṛṣṇa Goswāmī wanted that in his zone everyone should adopt his particular mood of preaching. And there was some difference of opinion in this preaching mood. So to bring these God-brothers under his control, he was preaching very strongly on the fact that he was Prabhupāda's representative and Guru. And he became over enthusiastic in that line, over-zealous. And there was a tremendous pressure put upon them to accept him as, almost as their Guru. And after some time they...

Śrīla Śrīdhara Mahārāja: And the reaction came and he was...

Jaya Pataka Mahārāja: He was asked if he could go some other place for the time being.

Śrīla Śrīdhara Mahārāja: And he lost popularity.

Jaya Pataka Mahārāja: Yea, there was a revolution.

Śrīla Śrīdhara Mahārāja: And he lost popularity thereby. Do you think like that? That your process of preaching, in reaction came your mispopularity, unpopularity there.

Tamal Kṛṣṇa Goswāmī: Yes. I think that he has presented it very fairly. What Jaya Pataka has just said is a fair, it is a correct appraisal of the situation.

Śrīla Śrīdhara Mahārāja: It is correct?

Tamal Kṛṣṇa Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Then you have nothing to do about such complaint of Jaya Pataka Mahārāja and GBC.

Tamal Kṛṣṇa Goswāmī: No. I simply want to correct, I have tried within the last six months, or five months, since this incident to appreciate more how my God-brothers are being inspired directly by their Guru Śrīla

Prabhupāda, and how they must also fulfil the guidance which Prabhupāda has given to them and is continuing to give them...

End of 80.10.00.B

80.10.22.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...and in *Bhagavad-gītā*,

dvau bhūta-sargau loke 'smin, daiva āsura eva ca / [daivo vistaraśaḥ prokta, āsuraṁ pārtha me śṛṇu] ["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have

already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."] [*Bhagavad-gītā*, 16.6]

tān ahaṁ dviṣataḥ krūrān, saṁsāreṣu narādhamān / kṣipāmy ajasram aśubhān, āsurīṣv eva yoniṣu

["Because those demons are envious, cruel, evil, and decadent, I continually cast them asunder to revolve in the cycle of birth and death, in the wombs of despicable, demoniac species."]

[*Bhagavad-gītā*, 16.19]

Rabi [Rabindranath] Tagore I heard, he made a strong remark. “Oh. One who does not recognise Him he will throw himself into eternal hell.” Too much audacity; in this way that gentleman – gentleman or, what is the, that nasty man? Gentle and what is the...

Devotees: Rogue; Gentleman and barbarian.

Śrīla Śrīdhara Mahārāja: That man he has remarked upon Kṛṣṇa. Anyone who is not submissive to Him he will throw himself to eternal hell. Too much audacity, ha, ha, that fellow. He thinks that, “I’ve got some power.” He’s master of some potency and power, by concoction, by illusion. Hare Kṛṣṇa. *Brahmavādīs* - these kind - somewhat like so-called Śiva, Rudra, *nirviśeṣa*.

Devotee: Mahārāja, what’s the difference between Sadāśiva and Mahā Viṣṇu?

Śrīla Śrīdhara Mahārāja: Sadāśiva, Mahā Viṣṇu; They’re of same rank it has been told. Sadāśiva means the Śiva on the Vaikuṇṭha side, crossing the Brahma, that side of Śiva. Śiva means Brahma when *vilāsa*, Brahma added, *vilāsa* in its primary, primitive state, it is Śiva. Above Brahma, Brahma is *taṭasthā*, marginal plane, and above margin towards Vaikuṇṭha, Sadāśiva. And below the margin this side the *māyic*, *māyādhi pati*, that is Rudra [?]

Haṁsadūta Mahārāja: Now when it’s said that Lord Śiva is the...

Śrīla Śrīdhara Mahārāja: And in the middle the *nirviśeṣa*, *nirviśeṣa* when going to *cid-vilāsa*, the land of dedication, that side that Brahma contacts with Vaikuṇṭha as Sadāśiva. And this side of the *māyā* the *saviśeṣa*, that is...

Devotee: Personal.

Śrīla Śrīdhara Mahārāja: Personally from *nirviśeṣa* on the negative side, that is Rudra.

Haṁsadūta Mahārāja: When we say Śiva is the greatest devotee, we see him in pictures chanting *japa*.

Śrīla Śrīdhara Mahārāja: The master of Gauri.

Haṁsadūta Mahārāja: ...where is he...

Devotee: Haṁsadūta Mahārāja is asking, 'When we say that, *vaiṣṇavānāṁ yathā śambhuḥ* [Śrīmad-Bhāgavatam, 12.13.16], that Śiva is a great devotee of Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: A relative word, *vaiṣṇavānāṁ yathā śambhuḥ*, to attract the demonic spirit we say that Śiva is a great Vaisnava; give the respect, a relative term.

Haṁsadūta Mahārāja: Is that Śiva whose doing this work aware of his great devotion to Kṛṣṇa?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Haṁsadūta Mahārāja: Is it one and the same person in different moods?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Functional difference.

Haṁsadūta Mahārāja: Functional difference but same person?

Śrīla Śrīdhara Mahārāja: Functional difference makes them different. [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: . Rudra this side. The origin is Mahā Viṣṇu, origin Sadāśiva, then the *māyic* side so many Rudra, according to

different functions in the relativity of *māyā*.

Haṁsadūta Mahārāja: Same person?

Devotee: Same person. In the *māyic* side is eleven Rudras but on this spiritual side there's Mahā Viṣṇu.

Śrīla Śrīdhara Mahārāja: Suppose a judge has been delegated with the power of a district magistrate. The judge side when he sits in the court he's on civil side, and when magistrate the criminal. Something like that.

Haṁsadūta Mahārāja: And when he's at home something else. So different aspects, same person.

Śrīla Śrīdhara Mahārāja: Same person. Similarly a king in the court, king in the harem.

Haṁsadūta Mahārāja: Now another question. Lord Śiva is there in every universe. Lord Śiva, he's acting in every universe throughout the creation.

Śrīla Śrīdhara Mahārāja: That maybe. Śiva is generally one in the whole of the universe.

Haṁsadūta Mahārāja: But there are other universes.

Śrīla Śrīdhara Mahārāja: Their function according to Rudra.

Haṁsadūta Mahārāja: But there are other universes outside of our universe.

Śrīla Śrīdhara Mahārāja: Brahmā is for *brahmāṇḍa*, each *brahmāṇḍa*, and Śiva is for each...

Haṁsadūta Mahārāja: One *brahmāṇḍa*.

Śrīla Śrīdhara Mahārāja: Brahmā is for one *brahmāṇḍa*.

Haṁsadūta Mahārāja: And Śiva for one...

Śrīla Śrīdhara Mahārāja: And Śiva for one universe.

Devotee: *Brahmāṇḍa* and universe is the same?

Śrīla Śrīdhara Mahārāja: No.

Devotee: No? What's the difference?

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

[?]

Devotee: He's saying that when you look at it from the material, from this perspective, it appears the Lord Brahmā, Śiva, and Mahā Viṣṇu, they all are coming out of material nature. But actually it is not. Because since we are looking from the difference of our perspective it appears to be like that. Like the way we look at the sun as a part of this planet although actually... And before that he said that Lord Śiva as Mahā Viṣṇu coming as Sadāśiva is one. But in different universes, or rather different *brahmāṇḍas*, he is...

Haṁsadūta Mahārāja: *Brahmāṇḍa* means universe.

Devotee: This fourteen planetary system.

Haṁsadūta Mahārāja: That's a *brahmāṇḍa*.

Devotee: Yea but Mahārāja is using the expression 'universe' the entire material nature.

Haṁsadūta Mahārāja: I see.

Devotee: The material nature has eight coverings...

Haṁsadūta Mahārāja: Yea, Yea.

Devotee: So in each universe there are different Rudra manifestations and those are coming from Brahmā. But Sadāśiva who is coming from Mahā Viṣṇu, he's one, in Vaikuṇṭha.

Haṁsadūta Mahārāja: Does that mean then he's expanding himself and therefore they're the same or that they're individual entities?

Śrīla Śrīdhara Mahārāja: Not only here but in Vaikuṇṭha also there are many Vaikuṇṭhas.

[?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] How can it be accommodated in our intellect? [?] And Paravyoma, there all infinite. But the unique of Vṛndāvana is such – it seems to be limited but it is the parent of so many Vaikuṇṭhas, so many infinities. Many infinities are accommodated in a part of Vṛndāvana. So what is Vṛndāvana, *cid-vilāsa*, *kṛṣṇe vilāsa bhumi* is such characteristic, *acintya*, gradually going towards *acintya*. Just as *acintya* is approaching to human, Kṛṣṇa is approaching to the finite, infinite is approaching to the finite. Then, to finite He's coming as finite, but really He's infinite. So, *aprākṛta* Vṛndāvana seems to be finite towards us, we finite beings, but that finite accommodates many infinities within it; such finite, *aprākṛta*. Infinite approaching to finite, He comes in a posing. So in Vṛndāvana the highest infinite is coming towards finite like a finite. In this way, all infinite, but the posing is finite. That is *aprākṛta bhumi*.

Devotee: He's telling that Vṛndāvana, the area of sixteen *krosa*...

Haṁsadūta Mahārāja: Appears to be finite.

Śrīla Śrīdhara Mahārāja: The highest stage of the approach of the

infinite towards finite – Vṛndāvana,
aprākṛta.

Devotee: From infinite it is extending towards finite, and just an expansion of Vṛndāvana is Vaikuṇṭha.

Śrīla Śrīdhara Mahārāja: The extreme stage of the infinite approaching towards finite – Vṛndāvana.

Devotee: Actually Mahārāja, sometimes it is said that one fourth of the entire nature...

Śrīla Śrīdhara Mahārāja: Approximately.

Devotee: ...is material sky and the three fourths is spiritual sky.

Śrīla Śrīdhara Mahārāja: That is some approximate...

Devotee: So how again it can be measured? Because material is illusory and spiritual is real, so how can we compare, I mean keep illusory and real side by side and try to measure it out?

Śrīla Śrīdhara Mahārāja: Amongst the loyal subjects...

Devotee: Of material nature.

Śrīla Śrīdhara Mahārāja: ...mainly one fourth is abnormal. It's like that.

Devotee: Oh, I see. Can we look at it this way Mahārāja, that everything is actually the spiritual sky? Since everything is coming from Kṛṣṇa, so everything is of a spiritual nature.

Śrīla Śrīdhara Mahārāja: But in deepest vision everything is Kṛṣṇas. Apparently the prison house may be seen cut off from the ordinary peaceful life, but...

Devotee: Yes. Right, right, also in the king's kingdom...

Śrīla Śrīdhara Mahārāja: ...but that is also part of the... for the necessity of the peaceful life those prison houses are necessary. So it is all coming under the same jurisdiction; broader view. Something like that.

Devotee: But then again we can see, as you were pointing out the other day, that actually the projection is from the heart, projection is from inside, like everything's coming from inside; like the material nature although it appears to be external, but actually it is internal.

Śrīla Śrīdhara Mahārāja: Yes. Like a hallucination.

Devotee: Like a hallucination, right. So then again...

Śrīla Śrīdhara Mahārāja: So the connection is not outside but inside.

Devotee: Inside, right.

Śrīla Śrīdhara Mahārāja: *Sarvate kṛṣṇe murti kalijal mor se leki* [?] Eclipsed vision and liberated vision, *parama mukta*, the degree of liberation, Nārāyaṇa, *paravyoma darśana*, and more deeper vision, everything Kṛṣṇa, Vṛndāvana; in this way. Revelation, extreme revelation, everything is Vṛndāvana.

Jar jar nitya parita kṛṣṇa svulay tadarani katha devi kṛṣṇa mayi prapta radhika para devata [?]

Kṛṣṇamayī kṛṣṇa ya untadi bahiray jar jar nitya parita kṛṣṇa svulay [?]

As if Her eyes are creating Kṛṣṇa. Ha, ha. So much degree engrossed in Kṛṣṇa. Wherever the eye is free, Kṛṣṇa So vision, the eye creates the *rūpa*, in Her case it is such that as if Kṛṣṇa is being born wherever the glance is; something like that. She has got so much control over Kṛṣṇa, Kṛṣṇa is bound to come on Her eye, of course in particular *līlā*. And in *viraha*, She's also seeing Kṛṣṇa in different ways, in different... all mixed with Kṛṣṇa but no Kṛṣṇa, all the paraphernalia but without Kṛṣṇa. *Prema vaicitra*, Kṛṣṇa is just in Her front, She is missing Kṛṣṇa, "Where is Kṛṣṇa?"

...

Śrīla Śrīdhara Mahārāja: ...*taṭasthā*, *apara* and *para-śakti*, in *apara-śakti* also He's all-pervading and *para-śakti* He's also all-pervading; everywhere He's all-pervading. In the *Yogamāyā* also He's pervading.

*yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu / praviṣṭāny apraviṣṭāni,
tathā teṣu na teṣv aham*

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

Something within and outside - everywhere, pervading.

Devotee: I was trying to look at it this way that *ātmā* can be in the conscious state or can be in a covered state also, in the material platform...

Śrīla Śrīdhara Mahārāja: Covered means misunderstanding, *māyā* covered.

Devotee: *Māyā* covered.

Śrīla Śrīdhara Mahārāja: *Māyā* covered. And Yogamāyā is also a sort of covering.

Devotee: Right.

Śrīla Śrīdhara Mahārāja: Otherwise covering means compartmental; compartmentalism is created in the Yogamāyā also. *Śanta*, *dāsya*, *sākhya*, different groups and then again different individuals in a particular group, sections of sections. In this way that is all, this Yogamāyā is making division amongst them. Amongst soldiers also, all soldiers and particular soldier groups, different groups according to efficiency - in this way sub division, but all with fighting spirit. So Kṛṣṇa sevā, everything is there, the different groups, and named *vaicitra*, the variegatedness there to satisfy Kṛṣṇa in different ways, infinite ways.

Haṁsadūta Mahārāja: this atom a small material unit. But we know that everything comes from Kṛṣṇa originally, therefore everything is ultimately living force in different stages of consciousness. So is that atom a covered living force? And within the covered living force is Paramātmā. Is that true?

Devotee: Mahārāja, Haṁsadūta Mahārāja is asking that, 'We know everything comes from Kṛṣṇa, and so everything is actually conscious, but things get covered over by material coverings and when the coverings are too much then they become almost unconscious, the *jīvātmā* becomes almost unconscious. Like the smallest material unit, atom, is it that...

Śrīla Śrīdhara Mahārāja: Material matter; that is the want of Kṛṣṇa consciousness to the extreme. It might be direct or indirect. To

understand Kṛṣṇa some non Kṛṣṇa is necessary for us, to understand Kṛṣṇa. He's Kṛṣṇa, he's not Kṛṣṇa. Otherwise what is Kṛṣṇa? What is *jīvā*? What is the world? The paraphernalia is there. To understand Kṛṣṇa means many things. Kṛṣṇa differentiated from Baladeva. Kṛṣṇa differentiated from Rādhārāṇī. Kṛṣṇa differentiated from Nanda Yaśodā. Kṛṣṇa differentiated from Vṛndāvana. From His disciples. Though Kṛṣṇa and Kṛṣṇa *śakti* both combined creates all these things. And it is eternal but if we are to say creation, then it is created, eternally it is present there in that way. And what is...

Then there is *māyā*; *para śakti*, *apara śakti*, and *svarūpa śakti*. *Svarūpa śakti* is very nearer materials to Kṛṣṇa, and *māyā śakti* is the furthest *śakti* to – just as background is necessary for a picture, so *māyā śakti* is necessary as the ultimate background where the *jīvā* is also accommodated and the Vaikuṇṭha, everything is accommodated. Just as darkness is necessary to understand light, different shades of light, that Yogamāyā, *svarūpa śakti*, and be darkness when light is absent to us; that is like *māyā*. One helps to understand they're all rather created to help the Kṛṣṇa *līlā*. Understanding of Kṛṣṇa depends on the existence of the non Kṛṣṇa to a certain extent. Non Kṛṣṇa, that is *māyā*. Kṛṣṇa consciousness depends to a certain extent on non Kṛṣṇa background, that He's Kṛṣṇa, he's not Kṛṣṇa. How to understand that? So non Kṛṣṇa is *māyā*. Kṛṣṇa means our master. We are our master. They are - he is his master, we are master of this thing, that thing; all these things are necessary. Ultimately everything is Kṛṣṇa and Kṛṣṇa *śakti*, *śakti* classified into three, *para*, *apara*, and *taṭasthā*. And then variegated conceptions of various circumstances, time, space, all these things are necessary to make the *līlā*, the activities, and the *rasa*, all tasty, making all possible so many things are necessary for *līlā*. Am I clear?

Devotee: Yes. But I have slight little doubt Mahārāja. Like we have seen that the trees also have life. We have seen that even the mountains have a life.

Śrīla Śrīdhara Mahārāja: Trees here and trees in Vṛndāvana are not one and the same.

Devotee: No. Your talking about *jīvātmā*, the *taṭasthā śakti* coming in the *māyā śakti* is developing some form, some body, is developing some material body. And now we know that even the hills and mountains they're also living beings, *jīvātmā*, but they've developed the body of a mountain. The rocks are also a kind of body, living entity, they've developed a body. But they are *jīvātmās* in a very, very unconscious state. Now when you go to the minutest matter, the atoms...

Haṁsadūta Mahārāja: The smallest unit of matter is an atom, right.

Devotee: Yea.

Śrīla Śrīdhara Mahārāja: If you analyse the nature of atom then you'll find electron...

Devotee: Yea, right.

Śrīla Śrīdhara Mahārāja: ...and then everywhere you will find consciousness.

Devotee: Yea, that's true.

Śrīla Śrīdhara Mahārāja: Some consciousness, then you may come to such realisation when that is also broken, that is broken to pieces and again within that so ultimately we'll find all consciousness.

Haṁsadūta Mahārāja: So the conclusion is that everything is originally living force. The conclusion is that everything, whether it's classified as the *māyā śakti* is living force.

Śrīla Śrīdhara Mahārāja: Yes. Everything ultimately is *śakti*, *māyā* is Kṛṣṇa *śakti*.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ultimately you'll see all Kṛṣṇa...

Haṁsadūta Mahārāja: So that means in...

Śrīla Śrīdhara Mahārāja: A different colour or different distance or something like that.

Haṁsadūta Mahārāja: Therefore in the evolution of eternity, the spiritual evolution, will ultimately bring even the atom to its original Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa and Kṛṣṇa śakti.

Haṁsadūta Mahārāja: Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Predominating and Predominated Moiety, two halves, *śakti śakti matur abhīram*. One is enjoying part, another to be enjoyed. Enjoying, enjoying, *ānanda*, and *cit*, *anugati*, subjective and objective, two aspects, and one thing converted into both. In the highest conception, absolute conception, They're one, then mainly two halves, enjoyer and the enjoyed. Enjoyed that is *prakṛti*, enjoyer that is *puruṣa*, and enjoyed that is *prakṛti*, two halves, and again sub-division – infinite, you will find everywhere. The absolute enjoyer is Kṛṣṇa and the absolute object to be enjoyed is Śrī Rādhikā.

Devotee: And in the material platform then we find that ultimately it is *maha-tattva* and *pradhana*.

Śrīla Śrīdhara Mahārāja: *Maha-tattva* and *pradhana*.

Devotee: *Mahat* and *pradhana*. The covered *jīvātmā* is *mahat-pradhana*.

Śrīla Śrīdhara Mahārāja: *Maha-tattva* is the outcome of *puruṣa prakṛti*, first stage.

Devotee: Yes. Outcome of *puruṣa*.

Śrīla Śrīdhara Mahārāja: When both combined, first stage, you may find there *mahat-tattva* in general, then again bifurcation and differentiation.

Devotee: So how is *mahat-tattva* bifurcating?

Śrīla Śrīdhara Mahārāja: *Mahat-tattva* then *ahaṅkāra*, individual atomic conceptions grow from that general *mahat-tattva*; in this way.

Devotee: But I remember Mahārāja, once you told me that the *pradhana* is a covered *jīvātmā*. When the

jīvātmā comes into the material nature, a covered condition of that *jīvātmā* is *pradhana*.

Śrīla Śrīdhara Mahārāja: *Pradhana*. matter.

Devotee: Covered consciousness or covered *ātmā*?

End of 80.10.22.A

80.10.22.B

Covered consciousness,

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: *Mahat* also the combined.

Bhakti Caru Swāmī: Combined *puruṣa* and *prakṛti*.

Śrīla Śrīdhara Mahārāja: *Prakṛti* and *puruṣa*, this *māyā* the illusion more active. *Pradhāna* is something inert. First, consciousness paralysed, something like, and then suppose when hypnotising, his previous movements stopped, then he's directed to another world to see, to speak something. So first paralysis, the consciousness paralysed as *pradhāna*, then he becomes *mahat-tattva*, he expresses himself through certain ways in the opposite direction, *mahat-tattva* in the worldly sense. Moving, movement is there. And *pradhāna* is ordinary, the mass, the mass supply of this world.

upadhan maya nitya karan pradhana upa alankara [?]

Bhakti Caru Swāmī: *Bhagavad-gītā*, *tāsām brahma mahad yonir, aham bīja-pradaḥ pitā*.

[*sarva-yoniṣu kaunteya, mūrtayaḥ sambhavanti yāḥ tāsām brahma mahad yonir, aham bīja-pradaḥ pitā*]

["O Kaunteya, Brahman personified as mother nature is the progenitress of all the various bodies born within all species of life, headed by demigods and humans - and I (as the causal consciousness) am the seed-giving father."] [*Bhagavad-gītā*, 14.4]

Śrīla Śrīdhara Mahārāja: *Tāsām brahma mahad yonir, mahat tattva, ahaṅkāra. Tal-liṅgaṁ bhagavān śambhur* [*Brahma-saṁhitā*, 8] *Brahma mahad yonir*. That the original conception of *prakṛti*. *Prakṛti* is also conscious, personal. *Māyā* is also conscious, has got her personality. Brahman, there is Virajā, this Brahmaloka and Virajā. The Virajā side is *prakṛti*. Brahman means *br̥hat*, the *prakṛti* as a whole, and the icon [?] that is a ray sent by – ray means *bīja*, ray sent by *tal-liṅgaṁ bhagavān śambhur*, ray is the *liṅga* of Mahā Viṣṇu, and that enters into Virajā, and and there, gradually they're mixing and becoming *mahat-tattva* as a whole and then so many particles of *mahat-tattva*, so many *brahmāṇḍas*, in this way bifurcating and expressing themselves into many, many, many.

Devotee: Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: *Brahma mahad yonir*, that is actually just lower to *jīva* soul, that is Virajā. The *br̥hat tama yonir*, the first place where creation begins is the *br̥hat*, the *jara prakṛti*, begins, _____
_ material creation begins, the first stage. And the ray is coming the suggestion coming from above to the *prakṛti* as a whole, *apara śakti*. *Apara śakti* is Brahman; Brahman means *br̥hat yonir* the most original and absolute position of the *apara śakti*. And the suggestion from the transcendental world comes to to move her, and this way the agitation and then the creation begins. *Apa eva sasaja* [?] In *Manu-saṁhitā* we find; the first opponent Virajā, water, and there the *bīja*, where the seed was thrown, and then gradually these things went on. Hare Kṛṣṇa. Hare Kṛṣṇa. Different wordings have been expressed, used, in different places, but the purport should be hit, and harmonised.

Haṁsadūta Mahārāja: Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Haṁsadūta Mahārāja: I have a question. Sometimes, not sometimes, I think often, and all the time, that yourself, Bhakti Caru Mahārāja, myself, Śrīla Prabhupāda, and all this company of devotees, that it appears to me that they must have been associated before, and that they will be associated in the future, and this will go on.

Śrīla Śrīdhara Mahārāja: Yes. That is not impossible Just as after leaving the bed one comes first, goes to the bathroom and then washing the face and mouth take something, or goes to the book – a daily routine today, and tomorrow similar, not same exactly but similar.

Haṁsadūta Mahārāja: Similar.

Śrīla Śrīdhara Mahārāja: So in different *kalpa* of Brahmā, things very akin they pose, they run in that way. So this combination, this peculiar combination might have happened again in some other *kalpa*. So there is any difference between any *līlā* of Bhagavān – Śrī Varāha Deva came in white colour – Varāha Deva came in black colour, it is mentioned in different *Purāṇas*. Jīva Goswāmī Prabhu has harmonised, that in different *kalpas*, in some *kalpas* Varāha Deva came many times in many *yugas*, so in a particular in white colour, in another in black colour, this is *kalpa-veda*. Similar, daily routines may be similar but not exactly the same, so...

Haṁsadūta Mahārāja: But on going.

Śrīla Śrīdhara Mahārāja: ...so something maybe as it is.

Haṁsadūta Mahārāja: My point is, but the relationships are on going. They may be different from day to day...

Śrīla Śrīdhara Mahārāja: It might have taken place previously and again in future such combinations, such talk may be again repeated. It is not impossible, with little difference.

Bhakti Caru Swāmī: That reminds me Mahārāja. You wrote about Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda, that *praṇamāmi ca caraṇāntika-paricāraka-sahitam* [from *Śrī-Dayita-dāsa-praṇati-pañcakam*], that the spiritual master is always with his associates so the associates are always going to be with the spiritual master, all the time.

Śrīla Śrīdhara Mahārāja: Yes. All right. In his previous early days, his father, mother, brother, again when *sannyāsī* so many disciples, in variegated ways we are all surrounded by our associates, anywhere we are we are surrounded by our associates. Brahmā is also surrounded by associates – even the Brahmā.

Bhakti Caru Swāmī: Sometimes I think that there are, the way Kṛṣṇa is the *karṇikā*, the whorl of the lotus, and the petals that are around Him, the same way the spiritual master also is the whorl of the lotus and the

disciples are the petals around that lotus, around that *karṇikā*, around the spiritual master.

Śrīla Śrīdhara Mahārāja: In different ways, in many ways, we're all surrounded. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Haṁsadūta Mahārāja once told me before that the relationship with the spiritual master is as such that whenever you come in contact with him; he may be in a different form but whenever you come in contact with him you feel from his heart that here is the person whom is my spiritual master. And he was explaining like how he felt the same way when he came in contact with Śrīla Prabhupāda. So this is not the form but the mood, the feeling of the heart, that here is my spiritual master. He may be in a different form...

Śrīla Śrīdhara Mahārāja: Yes. Then there will also be some gradation. One can easily recognise that he's my master. Some may be new recruit at that time, and some previously engaged so rank between them.

Haṁsadūta Mahārāja: Yes. Sometimes, some devotee, and it has been said that one should not think that he was formally associated with his spiritual master because that means he did not perfect and therefore he's obliging his spiritual master to come again and take trouble to preach in the material world. But I don't feel that way. I feel that, I mean, I feel that way simultaneously but at the same time I must have been there.

Śrīla Śrīdhara Mahārāja: Back to God and back to home. In the first sight you have, "I have found my master..."

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...and my home, uneasy here. All may not have such experience according to their gradation...

Haṁsadūta Mahārāja: Just like suppose we have a good friend and he comes in a disguise. Immediately we recognise him because we know the essence of his being, his gait, his...

Śrīla Śrīdhara Mahārāja: ...with the element in him and the element in my heart.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They're similar. Birds of the same feather flock together. I have found my friend, my master.

Haṁsadūta Mahārāja: Yes. So that was my... so that's... So this is all right because this was my feeling - not on reason or intellect or something external, but essential.

Śrīla Śrīdhara Mahārāja: Essential, heart to heart.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Heart to heart relation, not by intellectualism, by reason, or so.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: But that is *anurāga*, *raga* connection, the link of love and not satisfaction of the intellect or reason.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: That is something else.

Haṁsadūta Mahārāja: That same thing when being in your presence for the first, I'm feeling the same thing; that this is not that you're convincing me by intellect but...

Śrīla Śrīdhara Mahārāja: Friendly relations, with heart.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Response of the heart; that is silent thing, does

not speak.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That does not deliver lecture.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: But automatic, spontaneous feeling. That is higher.

Haṁsadūta Mahārāja: Tamal Kṛṣṇa, when we were in Hong Kong before coming here, when I was speaking with Tamal Kṛṣṇa, all the things you spoke yesterday. So Tamal Kṛṣṇa said, 'But suppose you go to Śrīdhara Swāmī and he completely disagrees with you.' I said Śrīdhara Swāmī will not disagree. He will say exactly what I said. And whatever he says, even if he disagrees I will do whatever he says.

Because my conviction is that he is cent-per-cent just like Śrīla Prabhupāda. Therefore I'm not even thinking that he may disagree. So this feeling is there.

Bhakti Caru Swāmī: Yes, another thing he mentioned is that, he said that Śrīdhara Mahārāja will not disagree because it is not that we are not speaking on the details but we're speaking with the principle. We're not concerned about the details but we're concerned about the principle and since the principle is the same so the details will also be the same. Ultimately the details will also will...

Śrīla Śrīdhara Mahārāja: ...will each deduce.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I shall take something [?]

Devotees: Yes Mahārāja. Ok. Hare Kṛṣṇa.

...

Haṁsadūta Mahārāja: I mean I see a tremendous amount of our problems are due to this.

Śrīla Śrīdhara Mahārāja: The administration should come between Ācārya and public. Their relation will be between the Ācārya and public. But the Ācārya, they will have duty from the *śāstra*, disciple maintaining. *Śravaṇam* maintaining the disciple, that may be entrusted with the Ācārya board, but the general administration, money matters, book publishing, all these, and the administration body. There should be cooperation. New Ācārya, he may write books, but who will go to publish that? This may come in the board and the board may sanction, “Yes, the publication of this book will be useful,” and it will go before the administrative body and they will publish.

Haṁsadūta Mahārāja: Prabhupāda used to say, “I am Marx and you are Lenin. I am writing the play and you are dancing on the stage.” He put it like that, “That I am giving the ideas.” Marx gave the idea, but Lenin went and executed it.

Śrīla Śrīdhara Mahārāja: Translated.

Haṁsadūta Mahārāja: He executed it. So I find that a tremendous amount of the problems that we’re experiencing in our movement...

Śrīla Śrīdhara Mahārāja: The Marx example is bad.

Haṁsadūta Mahārāja: But that’s Prabhupāda’s example, because Marx gave the idea.

Śrīla Śrīdhara Mahārāja: Hegel and Marx were contemporary, but Marx did not find any student in his class, but Hegel when he delivered lecture

we are told that even from outside on the streets also the students stood and heard, they eagerly heard Hegel. Afterwards the time of Marx came, that realist. But in the time of Marx, Marx did not find any number of students bona fide. But Hegel, his contemporary, all the students became attracted by hearing Hegel, perfectionism, ideal realism. I am a devotee of Hegel. Ha, ha.

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: His 'Die to live.' And 'Reality is by Itself and for Itself.' Very impressive and effective, by lecturing, delivering lectures in the college assemblies, that 'Reality is by Itself and for Itself.' This helps a great deal, 'For Itself.'

ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca / [na tu mām abhijānanti, tattvenātaś cyavanti te] ["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

It helps to understand that, that He is only for Himself. For none, not subservient to any other existence, substance, for then he would be the ultimate. And He's His own cause, Svayaṁbhu, so He's *līlā-moy*, whatever He's doing it is for Him, to satisfy Him, not any other thing. So For Itself, the Vaiṣṇava *dharma*, For Itself, *ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca*.

Kṛṣṇa santosa siddya [?]

Tamari santosa janmai [?]

Artheṣu abhijñāḥ svarāt [Śrīmad-Bhāgavatam, 1.1.1.] [?] Absolute, the character of the Absolute must be such, the Absolute. Finite plus infinite is absolute, according to Hegel. Conditioned, unconditioned, both combined is Absolute. *Māyā* and Kṛṣṇa combined is Absolute, *advaya-jñāna*. The *māyā* is also included in *advaya-jñāna*, '*nvayād itarataś*', the *Bhāgavatam* [1.1.1] direct, indirect, both.

Devotee: *Itarata* means?

Śrīla Śrīdhara Mahārāja: *Itarata* means *nvayād* , positive, *itarata* negativity.

On both sides, direct, indirect. Positive negative has combined Absolute, *advaya-jñāna*.

Devotee: *Acintya-bhedābheda*?

Śrīla Śrīdhara Mahārāja: And Mahāprabhu says, 'Even *māyā* may disappear, it may not harm Kṛṣṇa.' It is such. Here Hegel and Aurovinda have been transcended by Mahāprabhu.

māyā kṛpā haili [?] The whole thing, if *māyā* disappears with all His paraphernalia, it does not affect Kṛṣṇa. Suppose all the prison houses are abolished, but the police station may not be affected; something like that. *Māyā* is prison house. *bhuvanāni durgā kara patra māyā* [?] [*Brahma-saṁhitā*, 44?] That is the conception. So, by administering punishment, *jīva* is purified. That is the position of *māyā*, *māyā* rendering indirect service to purify through a sort of punishment. As soon as the purification is finished punishment disappears and he's taken to Kṛṣṇa, and punishment's finished [?] Kṛṣṇa.

Gaura Haribol. Merely marks [?] are reactionary. We are going to seek happiness, to search after happiness in a wrong way, clearly a mischief monger, seeker [?]

Leading the people astray away from God conception, in other words, whatever is being done is done by the supreme play. So aggravation of the disease may cure the disease, rapidly. That process comes to help him. The opposition party is also helping the main party in a particular way. They're included also in the government. The leader of the opposition party he gives some challenge Kṛṣṇa. And Mahādeva, as far as I think, he's a leader of the opposition party, Mahādeva, Śiva.

mayi nanta maheśvaram mayanti prkr̥tim vidvan mayi nanta mahesvaram
[?]

The master of this *māyā* as a whole, is Mahādeva. Sometimes he sides with the demons, the demonic spirit. The Guru of the demons is sometimes Mahādeva, and sometimes submissive to Nārāyaṇa, and sometimes revolting. The *māyic* world means, 'I am a separate entity, I can live without Kṛṣṇa. I can live without Kṛṣṇa independently.' In two ways, based on renunciation and based on exploitation, two phases of *māyic* world, illusory life. And Śiva being the master of the whole *māyic* area, he sometimes revolts and sometimes submits to Kṛṣṇa. That is his twofold function, Mahādeva, and a separate *ahaṅkāra*, that 'I'm not within Kṛṣṇa, within His submission area, but I can live independent of Kṛṣṇa. And this belongs to me, that belongs to another.' This idea has come from, springs from Śiva, Mahādeva. 'I'm master of another world.' And all other parts, the revolted world, springs up from Mahādeva, mentally. 'That I am master.' Not Īśāvāsyam. Everywhere, everything is in the possession of Kṛṣṇa, and everywhere there is Kṛṣṇa. He's all in all. We are His servant. The first deviation came in the conception of Śiva, who said, 'No. We are masters also of something, whatever it may be. Not only we are servant, we can be master.' Then we're master, then we came into the world of concoction, imagination, misunderstanding, misconception that we are master. 'I possess this body. I possess this

house. I possess this, that.' All, 'I am a possessor, I am enjoyer.' This conception in its first stage we find in Śaṅkara, and then from him so many Śiva, all *mukta jīva Śiva*. *Pāśa-baddho bhaved jīvaḥ pāśa-muktaḥ sadāśivaḥ*.

Jīvas are compared with so many Śiva. But Śiva is twofold, one in the relativity of this *māyā* and the master of the *māyic* world, and the other, the causal world, the *bhakta* Śiva, Mahā Viṣṇu, Sadāśiva. He's more conscious of the superior world and considers himself to be a servant, not a master of this *māyic* world. A twofold function of the Śiva the *mukta jīva* is Śiva, but indifferent and also has connection with this, his view of the *dhuta*. Generally the demons are devotees of Śiva, not Nārāyaṇa. *Daiva āsura eva ca, dvau bhūta-sargau loke 'smin, daiva āsura eva ca*.

[*dvau bhūta-sargau loke 'smin, daiva āsura eva ca / daivo vistaraśaḥ prokta, āsuram pārtha me śṛṇu*] ["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."] [*Bhagavad-gītā*, 16.6]

The *diti* and the demon, and the *deva*, they're submissive to Viṣṇu, Nārāyaṇa. And *āsuras* are generally sympathetic to Mahādeva and sometimes Brahmā, and always against Śiva [Viṣṇu?] Very rarely _____ for some curse he had to come. And then Prahlād, Bali, several exceptions, mainly *āsuras* are worshippers of Śiva and Brahmā, and they're antagonistic with Viṣṇu. *Dvau bhūta-sargau loke 'smin, daiva āsura eva ca*.

visnu bhakta sidudeva asura [?]

[*dvau bhuta-sargau loke'sminn daiva asura eva ca / visnu-bhaktah smрто daiva asuras-tada-viparyayah*] ["There are two classes of men in this created world, the demoniac and the godly. The devotees of Lord Viṣṇu are the godly. Those who are just the opposite are called demons."] [*Padma Purāṇa*] [*Gauḍīya Kaṇṭhahāra*, 14.1]

Viṣṇu *bhakta*, they may be less qualified morally in comparison with many of the *daitya*, demons, but they are submissive to Viṣṇu , that is *deva*. Sometimes they're seen, Indra and other gods, seen to be corrupted, seen to be less moral, but they are submissive to Viṣṇu.

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Śrīla Śrīdhara Mahārāja: ...to suffer from death, or life in death, death and life, only when we come in Kṛṣṇa consciousness we are living a proper life. Other lives, or life after life in death, or death proper. We should consider that is *vidhipor* [?] to be in *vidhipor* [?] that is a disfigured state; that is death. And to be in our own intrinsic function, that is life. And that only in Kṛṣṇa conception we have that normal life.

Samuveda pradityum [?] Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Necessarily exceptional case Kṛṣṇadāsa Bābājī.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That may be exceptional cases. The general case is, tenor is that, but exceptional cases. Just as in the case of Kṛṣṇadāsa Bābājī. He feels that his tendency is towards *sākhya-rasa*. He, when he sings the song of *sākhya-rasa*, he feels much pleasure there. As much as I can understand, “That my most heart touching feeling from within comes to mix with the *sākhya-rasa*.” But still he’s going on with that. A special digression in the path may be. Rare case, but generally the way, the Guru *paramparā*, the *mantram*, it is all meant, couched in such a way as to facilitate our progress in the *mādhurya-rasa*. The Guru *paramparā*, all the Gurus, they’re of *mādhurya-rasa*, and the *rūpānuga sampradāya* that means *mādhurya-rasa*. Even, I have not seen, but I can’t remember where, but I am told that in the commentary of *Bhāgavatam* anywhere Sanātana Goswāmī himself, he is expressing his desire to be *rūpānuga*. Outwardly Sanātana Goswāmī is Guru of Rūpa Goswāmī, but that very Sanātana who is outwardly Guru of Rūpa, he expressed his desire to become *rūpānuga*. It is mentioned somewhere in his commentary.

Devotee: In his own commentary?

Śrīla Śrīdhara Mahārāja: Own commentary. It may be in *Bhāgavatam*, or somewhere. I have not found that myself, or I can’t remember, but I heard that he expressed that *rūpānuga*, “I wish to be in this way.” It is mentioned. Rūpa Goswāmī was first disciple of Mahāprabhu.

Devotee: Yes, and then Sanātana.

Śrīla Śrīdhara Mahārāja: And then Sanātana, so Rūpa Sanātana. And Rūpa Goswāmī was given the charge of *rāga-bhakti*, and Sanātana especially of *viddhi-bhakti*. And with the help of Gopāla Bhaṭṭa; they

took the name of Gopāla Bhaṭṭa, both of them in different places, because for his social status. And also some touch and connection with Rāmānuja Vaiṣṇava *sampradāya*, in *Hari-bhakti-vilāsa* and other places. And because he was a *brāhmaṇa* so for some social requirement they took the advantage of the name of Gopāla Bhaṭṭa. And even Jīva Goswāmī he also says that, “What I give to you in a systematic form, I found these in note papers of Gopāla Bhaṭṭa. Collected hither and thither, scattered. These points that I found scattered and unadjusted in Gopāla Bhaṭṭa’s notebook, I have collected them.”

[?]

“And I am collecting them in a systematic form and I am representing it to you; taking his name.” Because the *brāhmaṇas* may not accept that it’s coming from those that are intimately connected with the *yavanas* etc, maybe, for that, he has got Gopāla Bhaṭṭa’s connection. And another, that he came from a bona fide Vaiṣṇava School, Rāmānuja, established his *tol*. But the original distribution is from them only, and we understand that predominance. Rūpa Sanātana. A combination of Rūpa for the *rāga-mārga*, and Sanātana in the *viddhi-mārga*; they’re masters.

Bhakti Caru Swāmī: Once you told that in our *sampradāya* that usually not only in the

mādhurya-rasa but they’re strictly the followers of Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: That not even the other groups also.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: Strictly from Rādhārāṇī's group in *mādhurya*.

Śrīla Śrīdhara Mahārāja: Yes, Rādhārāṇī, not only *mādhurya-rasa*, but in *mādhurya-rasa*

different camps among that may be divided into three. One is Rādhārāṇī's party, main, and the opposite main party, that of Chandravālī, and then another few small parties in the middle. But we want Her...

Bhakti Caru Swāmī: Exclusively.

Śrīla Śrīdhara Mahārāja: Exclusively, Rādhārāṇī's party and especially the extreme followers of Rādhārāṇī, that is Lalitā's group. And again, in the Lalitā's group Rūpa Mañjarī and that is the principal leader amongst the youngsters.

Devotee: Young maids.

Śrīla Śrīdhara Mahārāja: Young girls. And their facility is; one gentleman asked me, "Why not, why Rūpa and not Rādhārāṇī or Lalitā?" Then I told; our extreme possibility of gain, the highest centre of our gain, is only to be achieved from that point, because Rūpa Mañjarī's position is unique and in one sense it is the highest position. Why? Rādhārāṇī and Kṛṣṇa, when They're engaged in intimate *līlā*, the grown up *sakhīs* they have some difference

_____ [?]

Devotees: Some shame; some restriction; reluctance.

Śrīla Śrīdhara Mahārāja: No, not reluctance, some sort of...

Devotee: Reserved, reservations, they don't like to go there.

Śrīla Śrīdhara Mahārāja: Some sort of shyness may be there, but for the young girls not so much shyness. So when They're intimately engaged then these small girls they can approach, but when they're grown up they feel shy to approach. They're in that position so thereby they can have the chance, the young girls, they can have the chance, in one sense the best facility and privilege they enjoy. So that should be the highest centre of the beginners, at least, not only but for, that should be desirable by all, that even in the most confidential stage of the union, only they can approach. So this is the highest centre, should be considered to be the highest centre of our achievement, ideal. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. I have thought like that, in that way, *rūpānuga*.

Devotee: This is how you explained to him?

Śrīla Śrīdhara Mahārāja: In my self enquiry that, 'Why it should be like that?' Then I have come to this conclusion that this is the unique position which is not possible in any other place in the *mādhurya-rasa*, in Rādhārāṇī's camp, and when They're very closely connected, Both of Them, only these get admission, their admission is possible and not others. So this should be the highest point of our aspiration, the *rūpānuga*

sampradāya. And when Rūpa she sends her youngest *sakhīs* they can go easily for that purpose, in this way.

Gaura Haribol. High talks but we're not fit for that; high talks. Anyhow, one day we may go to that level. That is our aspiration, highest aspiration, the point of our highest realisation, highest aim, to be there, to be pointed out, to be pinned down there. Our fortune may be tied with that aim, anyhow.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura-Nityānanda.

Nitāi bine bhāi rādhā kṛṣṇa pāite nāi [*Manaḥ-śikṣā*, 1] Everything on the foundation on the grace of Nityānanda and Gaurāṅga, otherwise if the plank is taken out, taken away from our feet, then we shall go down, not knowing where.

Devotee: So our prayer is, *Śrīdhara Mahārāja bine bhāi, nitāi pāite nāi*.

Śrīla Śrīdhara Mahārāja: The Guru and Gaurāṅga. Then if that main support, that energy that is holding us above, if that goes away from our foot we shall go we know not where. So,

Nitāi bine bhāi rādhā kṛṣṇa pāite nāi, that is the finest structure but the foundation is Nityānanda and then Śrī Gaurāṅga. When we get Gaurāṅga, the whole thing is within our clutches, it's so, both combined, both principles, both authorities combined, and sanctioned from there we may not care for anyone. But Nityānanda Prabhu at the bottom; we must always be thankful to Him. The energy, Baladeva, Nityānanda, the energy, awe in energy, master in Them, and Their grace that will be beautiful. But the plane, the foundation, is also not less important. We must have our gratitude to the foundation first, then the structure is possible. Otherwise everything will fall down, break down. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. This is as we have got conception from our Guru *paramparā*, Gurudeva, followers of

Mahāprabhu Gaurāṅga.

Yadi gaura nā hoita, tabe ki hoita, kemone dharitām de [Vasudeva Datta / Ghosh] We have come in touch with such higher conception of our own prospect that if, now we shudder that if Gaurāṅga did not come with all these things of so sweet nature then our life would have been useless. How we could live at all? Now we can have such conception. Otherwise we would have been in darkness, no feeling of any necessity, no conception of our prospect, or our own self, all in darkness that is; that piece of, a sort of *māyāvādā*, and all the atheists.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

We are talking mostly of *mādhurya-rasa* to you. I don't know whether it is the consequence inevitable that Prabhupāda during just before twenty four hours of his *nitya-līlā* he wanted to hear *Śrī Rūpa-Mañjarī* from me, then, is this the cause? That generally I come to place this sort of talk mostly on the head. My tendency is to draw towards this *rasa*. I don't know whether it is the effect of his last wish to hear from me *rūpa-mañjarī-pada*. Hare Kṛṣṇa. Gaura Hari.

The day when I was given *dīkṣā* initiation by Prabhupāda, Vasudeva Prabhu he asked me, "What sort of Hari *kathā* you heard from Prabhupāda today, in the day of your beginning this life."

I told that Prabhupāda told all these things. "You are very fortunate," he told, he remarked.

Prabhupāda talked about Rādhārāṇī matters and I reproduced it to Vasudeva Prabhu. He asked me, "What type of Hari *kathā* Prabhupāda told to you?"

I reproduced, "Prabhupāda told in this way." "You are fortunate enough."

And my name was Rāmendracandra. Prabhupāda kept it, a little

modified, Rāmendrasundara. I asked what is the meaning of Rāmendra I should think, Rāmendrasundara?

“Generally Rāma is Dāsarāthi Rāma” he told “Rāma, Rādhā, Her Master that is Kṛṣṇa.” He told, “Rāma Rādhā.”

That is still ringing in my ear. And when we were sent to discover the Rāmānanda and Mahāprabhu’s Milansthali at Godāvarī, he transformed my name again into Rāmānanda Dāsa. And I feel that I have got most sentimental liking for that place; charm, Godāvarī. And that talk, I find there everything in that discourse, that divine discourse between Rāmānanda and Mahāprabhu, everything, that covers everything of Gaudiya Vaiṣṇava’s Theology. Then, you are to go? What do you think?

Devotees: [Laughter.] We’ll leave this train.

Śrīla Śrīdhara Mahārāja: Leave this train, ha, ha, ha. You go ... after.

...

Devotee: _____

_____ [?]

Prabhupāda _____ with some exceptions

Śrīla Śrīdhara Mahārāja: They want admission. Their fortune is drawn unconsciously towards that direction. Gradually they will find their self cleansed and grow towards that more clear and clear. They will emerge

from inside and take the way towards that. Mahāprabhu mainly came for that. The combination of Rādhā Kṛṣṇa, Their general campaign will be to draw Their common servitors. That will be Their interest. And *anusangit* [?]

Devotee: Circumstantially?

Śrīla Śrīdhara Mahārāja: Circumstantially?

Devotee: Or supplementary?

Śrīla Śrīdhara Mahārāja: Auxiliary aim will be to draw other camps around. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] “You can will, but to be effected, that is My jurisdiction.”

[karmaṇy evādhikāras te,] mā phaleṣu kadācana mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

[“I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire

to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.”] [*Bhagavad-gītā*, 2.47]

This is the type of abnegation to the highest. The highest conception of renunciation is here. The *māyāvādī*'s conception of renunciation, that is not perfect, that is static. But dynamic self abnegation, renunciation when it takes its dynamic character, dedication comes up, comes in. And renunciation makes progress through dedication and it becomes a perfect order when it comes to Rādhārāṇī's camp. *Mahābhāva, rasa-rāja mahābhāva*. “I shall, I want to devour the whole.” “But how much you can devour I challenge you to see. I am giving wholesale, in its quality, highest, and your appetite must be quenched.” In this way the challenge, *rasa-rāja mahābhāva dui eka rūpa* [*Caitanya-caritāmṛta, Madhya-līlā*, 8.282], consuming and dedicating. And when in its highest degree, both the parties, the negative and positive, when They're separated how tension is created there. In *līlā*, in Yogamāyā, who are to serve Them Both, as if unconsciously that forcibly separates Them then what sort of heat is produced there, the *viraha*; fire, sweet fire that is inconceivable, the fire that is sweet, *viraha*. “Our sweetest songs are those that tell of saddest things.”

[“Our sincerest laughter with some pain is fraught; Our sweetest songs are those that tell of saddest thought.”]

(The English Romantic poet, Percy Bysshe Shelley, 1792-1822)

“Our sweetest songs are those that tell of saddest things.” So saddest things also tasteful, how, and that is in its original, causal position, what is that. The sun's ray is so hot here we may feel, but in the sun's original position what degree of heat is there, inconceivable for us. So, order to be placed in Rūpa Mañjarī, that is coming down and that is the most suitable position of our emancipation, our liberated *svarūpa*. There we can get most benefit, we can draw our most desirable things from such distance in such position. All comprehensive, *mādhurya-rasa* is all

comprehensive containing in it all the different types of *rasa*, the most comprehensive, accommodating; adjusting and in quality and quantity. That has been told by Mahāprabhu and our Guru *paramparā*. We want to connect our fate, our fortune there. The tuft of hair should be tied to the toe of the foot of our Guru Mahārāja; may drag on. We are to walk on our head, not by foot, because that is a place where the head we should touch, in *śṛṅgāsana*, in the *pūjā*, what is venerable, we connect our head there. The subjective, super-subjective, super-super-subjective, only with head we can tread over, and not by our foot. Something like that.

Devotees: Heads first, leading head wards.

Śrīla Śrīdhara Mahārāja: Yes. Only by giving our heads, our respects, we can make progress, only giving our head we can enter, we can make progress in that land, that wonderful land.

vaikuṇṭhara pṛthivy ādi sakala cinmaya / māyika bhūtera tathi janma nāhi haya

[“The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there.”] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.53]

The wholesale, the soil is made up of stuff higher than we are. And we venture to enter. And who can get, give us that permission? Only His agents, only through His agents; without their help we are only a mass of clay. Only the grace coming and the lump of clay may be taken there as a living thing, who are so much dependent on Guru Vaiṣṇava. Our existence will be at stake, what to speak of progress.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, [?]

...

Devotee: Balaji, He's actually Kṛṣṇa, because He's Balaji, Balagopāl...

Śrīla Śrīdhara Mahārāja: Yes. But four-handed, ha, ha.

Devotee: Actually His original form was two-handed but due to Rāmānuja's request He manifested two more hands.

Śrīla Śrīdhara Mahārāja: Tried to push two more handed and take Him in Vaikuṇṭha. But He says that, "I am Balaji, and you can't find in Vaikuṇṭha any young things, they're all..."

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: *Sarva-dharmān parityajya [Bhagavad-gītā, 18.66]. Ājñajaiva guṇān doṣān, mayādiṣṭān api svakān, dharmmān*

saṁtyajya [Śrīmad-Bhāgavatam, 11.11.32], to break the law, that should be the main characteristic of a *rūpānuga* Vaiṣṇava. Another thing, important, what I conceived to be, that this *parakīya* principle. I have thought it out in a particular way, that all our previous obligations, *pati*, *pati* means the husband, he is supposed to have the whole control over the wife, lord ship, and to disobey him, rather to take out our gratitude from him and to go and to seek comfort or pleasure from other sides, that is to get out from our obligation to all commanding force beyond Kṛṣṇa. That is, all our past activity, they have right to exact their demand from us, our *karma*, *jñāna*, wandering in the world we have incurred so many obligations in so many places. And when that is considered in one side who wants to master on us to exact our loan, our debt, so they're one to get out, to take out their debt from us; and that should be placed as *pati*. They have got their demand to realise

from us. So, disobedient to him, to go to Kṛṣṇa's side, to take our free will to that, that is like *parakīya bhajan*. Their total demand on us by the environment, that is one side, and they take free will towards God, to Kṛṣṇa, without any obligation.

Pati vancana [?] Money lender When we have borrowed money, so when obliged to him, so to deal with him, to de-throw him, to overthrow him, to disobey him; it is not publicly possible to get out of the obligation. So from the innermost of our heart we must take it clear for our own innermost free will to take it to Kṛṣṇa. Because by our previous life we have acquired so many anti Kṛṣṇa tendencies that have captured, that has made us captive; anyhow to take the free will out of that unconsciously of them and to dedicate it to Kṛṣṇa. From our present position, if we can do so, it is only possible. Wherever we are, and however in debt we are burdened, with free will we can take out of that obligatory circle and put it to Kṛṣṇa's side, for the inner, our sympathy, our prejudice, our selection, our prayer for that. I'm in the midst of unfavourable environment. The *pati*, the mother-in-law, and the sister-in-law, and the society, even the scripture – all against, all against, I'm deceiving them to take my free will, stealthily and with the help of a particular group I can approach Kṛṣṇa. Always, always.

Devotee: It's so wonderful.

Śrīla Śrīdhara Mahārāja: I think that all the prejudices they represent that, mainly, *arjapatam*, *dhuta*, *sajanam*, the society and the scriptures, mainly, and they include almost everything. They're all on one side, and I must take my free will deceiving them, stealthily. My heart should be dedicated to Kṛṣṇa, my Lord, with Your own agent, take me out. Take me out, and to be bold enough, a little courageously to disobey the past obligations and to approach with our inner most prayer and interest to dedicate as *naividyān*, to the feet of the Braja party, Kṛṣṇa and His own.

Devotee: Mahārāja, now, for a woman it is easy to develop this mood?

Śrīla Śrīdhara Mahārāja: No. It is rather the opposite.

Devotees: (Laugh)

Devotee: I was thinking that as long...

Śrīla Śrīdhara Mahārāja: The mental path is perverted, so it is very difficult, it will be difficult for them because that same perverted thing will come to occupy the position of the genuine; a more dangerous position. Apparently it may seem that it will be easy, of course to some extent, because Mahāprabhu's *strī śūdra*, those that had no privilege in the ordinary, they have been given more, attached more grace for them. But never the less we should be cautious that this womanly nature of this mundane world, that should not be, that should not have no comparison, that may be mistaken for the womanhood of that plane.

Devotee: Mahārāja, what I actually meant is as long as we have the false pride that we are the males, then we cannot develop this mood.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So we have to give up that tendency, that feeling, that we are the *puruṣa*.

Śrīla Śrīdhara Mahārāja: That means that we are not enjoyer, but we are to be enjoyed. That is negative conception. We are to be handled and we are not to handle, this posing, our passive preference, not active; and active in the sense that to convert all this into active but towards Kṛṣṇa's side - their grace. *Viracaya mayi daṇḍam dīnabandho dayām vā* [Rūpa Goswāmī's *cātaka* bird example]. That is open, no claim, as if, but underground the claim is being established there through non claimant attitude claim is being established. As much as non claimant attitude we can develop, automatically our claim is established there so much. The degree of non claimant attitude; that really establishes claim there in that wonderful land, dedication means such. Gaura Haribol. Gaura Haribol. Gaura Haribol.

There we thrive, and here we die. Die to live. Ha, ha, ha. The Hegelian theory, that's a very good thing, Hegel's side. "For Itself, Reality is For Itself," and "Die to live." These two things have impressed me very much, a very general remark, for Kṛṣṇa. All consumer - for Him, everything for Him, a general thing. And Die to Live. If you want to live, you will have to die. Learn to die if you want to live. And to dissolve your ego; to die means to dissolve your ego, and then the covers, one by one; that will be thrown out and the inner jewel that will come with its pristine glory today, finest availability, it will be arranged.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, what about the people like Hegel; is it that they have *sukṛti* from their previous birth?

Śrīla Śrīdhara Mahārāja: Yes, might have been, because he could conceive that the ultimate cause, the nature of it is such. It is ontological but it may take shape of a living thing. *Satyam śivam sundaram*, it will take this connection, the *sundaram*. And what is *sundaram*? One day that will come with its full glory. This is *sundara*, nothing else. To become

sundara becomes beautiful, this must be so. Some hazy expression has come there, hither and there. All His own domain and He is free and autocrat. He can throw a drop of nectar hither thither in many places.

When Acyutānanda went with us to my birthplace, then some educated people there said, “We are so near yet we do not understand Mahāprabhu. How is it that from far away you have come to appreciate? How can you understand it clearly and can see?”

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja] [“Wandering throughout the material universe, the very fortunate living entity who receives

the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.151]

That was his answer. The *brahmāṇḍa*, we are within creation, the limit of His creation, and it is said wherever anyone gets such fortune he may come. A few miles of distance, what is that? Even I am repeating, adding, and different casts in the creation. A tree may have *sukṛti* when flowers are dedicated by a devotee to Kṛṣṇa the tree is getting, acquiring *sukṛti* . The milk is given to Kṛṣṇa by a devotees and the cow is getting *sukṛti* . And the dog, he’s watching the temple area, working, and it may get some *sukṛti* . *Sukṛti* may be distributed in this way to any and every direction. So many *sak* is dedicated to Kṛṣṇa, the vegetables getting *sukṛti* thereby. In connection with the devotee so many things are acquiring *sukṛti* . The door is open there, but only through the...

*naiṣāṁ matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-
arthaḥ mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛñīta
yāvat*

[Prahlaḍa Mahārāja states: “Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.”] [*Śrīmad- Bhāgavatam*, 7.5.32]

The medium of His devotee, that is indispensable, we must have that connection with His devotee. To go to Him the indispensable necessity is His medium, the devotee, the door to enter; it is indispensable.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Yata gatim yatim gatum sahate [?]

“So I can’t tolerate any blame against My devotees because their very business, their very tendency, their very existence is to give Me out to the all, and if you blame him you are committing suicide. You are going to kill your own Guru, the source of your own fortune. So Vaiṣṇava *nindā*, Vaiṣṇava *aparādha*, I can’t tolerate. Especially I want to serve them but I can’t. They won’t allow Me to serve them. I want, My inner tendency is to give something. They’re giving something, the whole thing. I want to give something in return but I am not eligible for that. But if anyone comes to do that I give Myself wholly to him.”

[*ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ*] *mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ*

[“Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees.”] [*Ādi Purāṇa*]

That is the theory underlying, that, “I want, I’m always intending to give something to them but they won’t accept. And through love I can’t do anything. I can’t go against them. But if anyhow I find somebody is doing

My work, serving him, I cannot but be inclined towards them with much intensity. *Mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ.*”

Gaura Haribol. No pardoned souls in the servants, serventing Braja. *Na pāraye 'haṁ niravadya-saṁyujāṁ.* “I declare that I fail. I fail to give you something in return. So I am in debt to you all. The quality of service that you are rendering to Me, it is not in My store to be found that I can give in return, so I remain indebted to you all. Your quality of service is so noble, magnanimous, and great, and of such purest degree, I have nothing in store to give something in response. So I’m indebted to you.”

*na pāraye 'haṁ niravadya-saṁyujāṁ, sva-sādhukṛtyaṁ vibudhāyuṣāpi
vaḥ yā mābhajan durjaya-geha-śṛṅkhalāḥ, saṁvṛścyā tad vaḥ pratiyātu
sādhunā*

[“O *gopīs*, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshipped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.”] [*Śrīmad-Bhāgavatam*, 10.32.22]

End of 81.01.11.B

81.02.22.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: exhausted [?]

Bhakti Caru Swāmī: Mahārāja is telling that he won't be able to speak much, as it is today he won't be able to speak or give a lecture.

Śrīla Śrīdhara Mahārāja: I feel exhausted. Yesterday I used Disprin, so exhausted, used Disprin tablet, and then also felt giddiness after noon. Anyhow, now a little better but very

weak I feel. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: The first thing was that I wanted you to, you quote this verse, and this is the mood of your trying to approach Śrīla Śrīdhara Mahārāja.

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: [?] “I want you, I have come here to get you as my assistant in my propaganda, preaching life, your help,” but it is suppressed. And externally He's approaching through the channel of the affection which Sārvabhauma naturally had for Him. Sārvabhauma saw Him like a child because Sārvabhauma's father and Jagannātha Mīśra of same time and same rank, and Sārvabhauma's father, and Nilambar Cakravartī, the maternal grandfather,

_____ they were classmates.

Sārvabhauma told that, “That in that relationship I look at him with much affection and I want his welfare.” He told to Gopīnātha, “But you, some people, a particular section are making much of him and in that way you are going to spoil his future. But he’s a gentle, good, and promising child. I shall look after him, just if he can keep up his *sannyāsa*, though it is taken in a very younger age, I shall have to look after his welfare.”

In this way Sārvabhauma; and Mahāprabhu also entered in through that channel to conquer his heart. And patiently gave hearing, silent hearing to Sārvabhauma’s explanation according to Śaṅkara School, without any opposition.

But when he was asked by Sārvabhauma, “What is this? He’s a very bright student and he does not say anything, only silently with much patience he is giving listening, hearing. This is somewhat wonderful, strange.” So when he asked, “Whether you understand or not what I say?”

Then Mahāprabhu came out, “Yes. I understand the original *sūtra*, but your explanation I can’t follow. This seems rather to be, to cover the real meaning of the *sūtra*.”

Then Sārvabhauma was astounded, “What does he say? What I have explained is all wrong, bogus? Then can you explain yourself the *sūtra*?”

“Yes, if you command I can do so.” “Do it.”

Then He began to explain and Sārvabhauma was astounded. “What is this?”

Then anyhow, when the first stage was minimised then Sārvabhauma told, “I have made some explanation about *ātmārāma śloka* of *Śrīmad-Bhāgavatam* [1.7.10]. Do you like to hear that?” To maintain his lost prestige Sārvabhauma told like that.

“Yes. You go on. I shall hear.”

Then Sārvabhauma explained in nine different ways, nine meanings Sārvabhauma gave to *ātmārāma śloka*, and thought, “What I have done I have regained my prestige.” With this sort of posing; then, still for some

courtesy sake asked, “Can you explain in any more line?”

“Then if you order I can try.” Then Mahāprabhu there explained in eighteen different meanings that *ātmārāma śloka*. And this perplexed Sārvabhauma.

“Gopīnātha told that he is not a human being, and what I now hear it is not possible for any human being to do in this way, *śloka* background,” and perplexed.

Then Mahāprabhu showed him His Godly nature, position.

Śaṅkha cakra gadā padma [?] And then *Sita kunjā* [?] [*pradyumna* — *cakra-śaṅkha-gadā-padma-dhara* / *aniruddha* —

cakra-gadā-śaṅkha-padma-kara] [??]

[“Pradyumna holds the disc, conch, club and lotus. Aniruddha holds the disc, club, conch and lotus.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.225] [??]

_____ [?]

[?]

Then Sārvabhauma was converted. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Caru Swāmī: [?]

[?]

I offer my respectful obeisances to the auspicious lotus feet of Tridaṇḍī Jati Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja. In the stormy night that has fallen after the disappearance of the transcendental sun of his divine grace A.C. Bhaktivedānta Swāmī Prabhupāda, he has risen like the new moon to calm the waves of dissension and give guidance.

Śrīla Śrīdhara Mahārāja: Sanskrit ke?

Bhakti Caru Swāmī & Śrīla Śrīdhara Mahārāja: 12:34 - *Bhaktivedānta namake* 15:12

Bhakti Caru Swāmī: Mahārāja is telling that it's very nice and it's correct also, but whether it will be beneficial or whether it will be good for the movement, for the society...

Bhakti Sudhīra Goswāmī: But that's not the idea. I just wanted...

Śrīla Śrīdhara Mahārāja: The publicity may disturb the mentality of some, a portion.

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: But part of the ISKCON may be so. But still, to give it publicity may not be very judicious.

Bhakti Sudhīra Goswāmī: Yes. I understand that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So back to the So today is the appearance day of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, and, you can mention how, maybe you can, I think this will be the best thing, if you can just translate this... Prabhupāda once...

Bhakti Caru Swāmī: Prabhupāda [?] Even among our God-brothers we have misunderstanding, but none of us is astray from the service of Kṛṣṇa. Guru Mahārāja ordered us...

Śrīla Śrīdhara Mahārāja: I can't follow. The sound is there.

Bhakti Caru Swāmī: Prabhupāda bolchen. Even amongst our God-brothers we have misunderstanding, but none of us is astray from the service of Kṛṣṇa. My Guru Mahārāja ordered us to execute his Mission combined. Unfortunately we are now separated but none of us have stopped preaching Kṛṣṇa consciousness. Even if there was

misunderstanding amongst the God-brothers of my Guru Mahārāja, none of them deviated from the transcendental loving service of Kṛṣṇa. The idea is that provocation and misunderstanding may remain between one man and another, but our staunch faith in Kṛṣṇa consciousness may not allow any material disruption. Please therefore try to be sympathetic with any person even if they differ. The only qualification we have to scrutinise is if one is acting in Kṛṣṇa consciousness as far as one is able to do it.

Śrīla Śrīdhara Mahārāja: Good.

Bhakti Sudhīra Goswāmī: So, and then Śrīla Prabhupāda said that among Vaiṣṇavas there may be some difference of opinion due to everyone's personal identity [?]

Bhakti Caru Swāmī: Among Vaiṣṇavas there may be some difference of opinion due to everyone's personal identity, but despite all personal differences the cult of Kṛṣṇa consciousness must go on.

Śrīla Śrīdhara Mahārāja: That's very good. But there may be gradation. All may not preach from the same rank, same plane. Some from a little superior, some from a little inferior plane, but they're working to spread Kṛṣṇa consciousness, so it is justified. But all are not of equal level. It should be conceived in this way. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So then read this, and just read up to here. He wrote this in ex purporting the Advaita Ācārya in *Ādi-līlā*, Advaita Ācārya and his sons.

Bhakti Caru Swāmī: There are many disciples of Bhaktisiddhānta Saraswatī Ṭhākura, but to judge who is actually his disciple, to divide the useful from the useless, one must measure the activities of such disciples in executing the will of the spiritual master.

[21:10 - 22:33, Bhakti Caru Swāmī and Śrīla Śrīdhara Mahārāja speak in Bengali]

Bhakti Caru Swāmī: Śrīla Bhaktisiddhānta Saraswatī Ṭhākura wanted to print as many books as possible and distribute them all over the world.

Śrīla Śrīdhara Mahārāja: Yes. It's good.

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: Mahārāja is telling that, “Yes, that's true. And the sign of a disciple is in how much he's been able to grasp the teachings of his spiritual master and act upon those given instructions.

Śrīla Śrīdhara Mahārāja: To understand and to practice.

Bhakti Sudhīra Goswāmī: Yes. So now the point is that, so first Śrīla Prabhupāda is saying there are differences of opinion, but he's distilled as an essential instruction the publishing and distribution of books.

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: *Bṛhat-mṛdaṅga*, no objection.

Bhakti Sudhīra Goswāmī: So now in our society the God-brothers, initiating or non initiating, they may have some different ideas about how to execute Prabhupāda's orders.

Bhakti Caru Swāmī: [24:52 - 25:33, Bengali ?]

Śrīla Śrīdhara Mahārāja: [25:33 - 25:45, Bengali ?]

Caitanya-caritāmṛta praṇāma mantra_saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca.

_____ [?]

*vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
[śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitāṁ taṁ sa-jīvaṁ
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ*

śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

["I offer my respectful obeisances unto the lotus feet of my spiritual master and to all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the *gopīs*, headed by Lalitā and Viśākhā."] [*Maṅgalācaraṇa*]

[26:15 -26:42, Bengali ?] *vaiṣṇavāṁś ca, śrī-rūpaṁ sāgrajātaṁ saha-gaṇa.*

[26:45 - 26:54, Bengali ?] *sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ.*

_____ *lalitā-śrī-viśākhā.* [27:05 - 27:42, Bengali ?] That is the goal, the destination. [27:45 - 30:52, Bengali ?]

Came through the books, that is of permanent character, it is in black and white, in *śāstra*, the *kaladini* [?] that personal attempt that is local and temporary, but the preaching through *śāstra*, *śāstra* means through books, writing method, the preaching is more permanent and definite. *satam badi madika* [?]

In our speaking we may be a little slack, but when writing something we must be more accurate. The accurate representation and permanent representation of a thing, that is found in the writing things of the scriptures. So to extend, try to extend the scope of the scripture. That is laudable service no doubt.

Bhakti Sudhīra Goswāmī: I should continue? So in the *Bhakti-rasāmṛta-sindu*...

Śrīla Śrīdhara Mahārāja: In the first stage when there was no script it came from mouth to ear, *śruti*, in the first stage. From heart to heart, *tene brahma hṛdā ya ādi-kavaye* [*Śrīmad-Bhāgavatam*, 1.1.1], the first vibration came from heart to heart. Then from Brahmā's mouth to the ear of the disciples, then came the writing, to make it permanent, and to spread through the agent also. The book one can carry, who may not be a Vaiṣṇava, may not know anything, but he may carry the advice from one country to another country, it may be extended for preaching purposes, it is more suitable and helpful. Hare Kṛṣṇa. But still, that will be one thing; it is according to the Supreme Will, the division of labour, the choice of the Supreme. He may choose some for *śāstric* purpose and some for oral purpose. So the superiority may not be decided in this respect, in this matter. The one who is dealing with the *śāstra*, he must be superior to the man who is not preaching through *śāstra*. According to His will He wanted one to do in a particular way and wanted some other to do in a particular way. This sort of thinking we must have. Do you follow?

Bhakti Sudhīra Goswāmī: Yes. Is that like...

Śrīla Śrīdhara Mahārāja: His choice, the choice of the Absolute.

Bhakti Sudhīra Goswāmī: Like Haridāsa Ṭhākura? He's chanting...

Śrīla Śrīdhara Mahārāja: Haridāsa Ṭhākura did not write any book, but his oral preaching, that is also not of less value.

Bhakti Sudhīra Goswāmī: So, in the *Bhakti-rasāmṛta-sindu*...

Śrīla Śrīdhara Mahārāja: Nityānanda Prabhu, He did not write much, but oral, but His attempt may not be depreciated, the advent of Nityānanda Prabhu, the direct preacher of Mahāprabhu. *bhaja gaurāṅga, kaha gaurāṅga* [Worship Gaurāṅga, speak of Gaurāṅga], the first rank by oral attempt, and the next, Rūpa Sanātana, through scripture, next stage. Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So, in the *Bhakti-rasāmṛta-sindu*, Rūpa Goswāmī mentions this general principle of accepting Ācārya, but he doesn't choose to mention the details because they may vary...

Śrīla Śrīdhara Mahārāja: Who?

Bhakti Sudhīra Goswāmī: ...from one Ācārya to another.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Caru Swāmī: Rūpa Goswāmī, *Bhakti-rasāmṛta-sindu* [?] Repeat that.

Bhakti Sudhīra Goswāmī: That he says that one should accept the Ācārya, and Prabhupāda mentions that he doesn't go into the details because there may be differences between one Ācārya and the other so he doesn't choose to mention the details but the general principle that one must accept an Ācārya.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: Vital points Details non important

_____ practised *sambandha* a little difference there may be, but in the main points they will be one and the same, common. What is the *śloka* of Rūpa Goswāmī in *Bhakti-rasāmṛta-sindhu*? What is that *śloka*?

Bhakti Sudhīra Goswāmī: I don't know the Sanskrit.

Śrīla Śrīdhara Mahārāja: Because already there's so many groups, *śanta*, *dāsyā*, *vātsalya*, *mādhurya*, and there also any mistake? You say, Caru Swāmī. *Vātsalya rasa* and *mādhurya rasa*, they're antagonistic, so they're all pure, and genuine, and natural, and they have got real necessity and position. So even antagonistic preaching has got its room there, ha, ha.

Bhakti Sudhīra Goswāmī: Ha, ha, ha. Yes, but in one place Prabhupāda

mentions...

Śrīla Śrīdhara Mahārāja: And there are so many branches, in *vātsalya rasa* also different kinds of branches, not only stale or one thing; in *mādhurya rasa* so many branches and variegatedness, all serving towards, to Kṛṣṇa, but variegatedness. Just as in the cooked food, the pungent, the salt, the combination of different types.

Devotee: [?]

Bhakti Sudhīra Goswāmī: So Prabhupāda mentions that a disciple, he must execute the order of the spiritual master but not offend other Vaiṣṇavas.

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: As much as possible. Sometimes he may also, just as the elder brother may punish the younger. But the good sense must be there, sincerity. He wants the good of the junior and he may chastise the younger brother. “Don’t do in that way. Do it in this way.” That sort of position, there should be room for that sort of...

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: Yes, if well-meaning, then no harm if he punishes some younger, junior. *Na hi kalyāṇa-kṛt kaścid durgatim tāta*

gacchati [*Bhagavad-gītā*, 6.40] That is rather a form of affection; punishment is also a form of affection. In *vātsalya rasa* it is used usually, even Kṛṣṇa is not exempted. Ha, ha, ha.

Devotees: Ha, ha, ha.

Bhakti Sudhīra Goswāmī: But sometimes in our society we have the younger brothers who want to chastise the older brothers. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: [?]

Bhakti Sudhīra Goswāmī: So, then, see, knowing that there is variety and there will be difference in preaching we have to accept that. But in our society, in the practical sense of how to remain unified with the difference, that has become a problem. To allow for difference and at the same time remain unified.

Bhakti Caru Swāmī: [?] In spite of these differences, how to remain united?

Śrīla Śrīdhara Mahārāja: *Tṛṇād api...*

Bhakti Sudhīra Goswāmī: English.

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: The spirit of toleration; that should be spread amongst us. If we want to work in a group, in *saṅkīrtana*, then this sort of qualification is...

Bhakti Caru Swāmī: Essential.

Śrīla Śrīdhara Mahārāja: Essential and inevitable.

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtanīyaḥ sadā hariḥ] [“One who is humbler than a blade of grass, more forbearing than a tree, who gives due

honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

This sort of characteristic should be maintained and given more attention if we want to work in a group. The toleration and humility, humility and toleration, otherwise combined we cannot take up any work, big work, and *amāninā mānadena*, these four qualifications are necessary if we want to go on with *saṅkīrtana*. *Bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*, Jīva Goswāmī’s explanation of *saṅkīrtana*. What is *saṅkīrtana*? *Bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*; that if you want to go on in that process then these qualifications should be encouraged within the organisation. The spirit of toleration, humility, and the tendency to give honour to others and not to seek honour for himself; especially *pratiṣṭhā*, the hitch is there in *pratiṣṭhā*, in fame, and to maintain one’s own position. By attempting to maintain our own position we cannot give position. These sort of things should be educated among

the organisation. By seeking position we may not attain position. Sometimes by not seeking but by giving position to others we can get position. So *amāninā mānadena*; the hitch, the main hitch is there, and with toleration and also humility, first humility, then toleration, then giving position to others, and not want for himself. Then we can go together and that has been given more stress...

End of 81.02.22.A

81.02.22.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: *mānasa tohār, parama jatane tāhi labho adhikār*. If you really want to go on with *saṅkīrtana* then these four qualifications are indispensably necessary for you.

- 1) *śrī-kṛṣṇa-kīrtane jadi mānasa tohār, parama jatane tāhi labho adhikār*
- 2) *ṭṛṇādhika hīna, dīna, akiñcana chār, āpane mānobi sadā chārī' ahañkār*
- 3) *br̥ka-sama khamā-guṇa korobi sādhan, pratihimsā tyaji' anye korobi pālan*
- 4) *jīban-nirbāhe āne udbega nā dibe, para-upakāre nija-sukha pāsaribe*
- 5) *hoile-o sarba-guṇe guṇī mahāśoy, pratiṣṭhāśā chārī koro amānī hṛdoy*
- 6) *kṛṣṇa-adhiṣṭhān sarba-jībe jāni' sadā, korobi sammān sabe ādare sarbadā*

- 7) *dainya, doyā, anye māna, pratiṣṭhā-barjan, cāri guṇe guṇī hoi',
koroha kīrtan*
- 8) *bhaktivinoda kadi', bale prabhu-pāy, heno adhikār kabe dibe
he āmāy*

[Bhaktivinoda Ṭhākura's *Śikṣāṣṭakam*, 3]

[1) If your mind is always absorbed with great care in chanting the glories of Śrī Kṛṣṇa, then, in that process of Kṛṣṇa *kīrtana* you will gain mastery over the mind.

- 1) You should give up all false pride and always consider yourself as worthless, destitute, lower and more humble than a blade of grass.
- 2) You should practice forgiveness like that of a tree, and giving up violence toward other living beings, you should protect and maintain them.
- 3) In the course of your life, you should never give anxiety to others, but rather do good to them and forget about your own happiness.
- 4) When one has thus become a great and pious soul, because of possessing all good qualities, one should abandon all desires for fame and honour and make one's heart humble.
- 5) Always knowing that Lord Kṛṣṇa resides within all living creatures, one should, with great respect, show honour to all living beings at all times.
- 6) Humility, mercifulness, respect toward others, and the renunciation of desires for fame and honour - one becomes virtuous by possessing these four qualities. In such a state you should sing the glories of the Supreme Lord.
- 7) Weeping, Bhaktivinoda submits his prayer at the lotus feet of the Lord: "O Lord, when will You give me possessions of such qualities as these?"

This attitude should be; we should preach and create such favourable atmosphere so we can go on with *saṅkīrtana*, that is *bahubhir militvā* [*yat kīrtanam tad eva saṅkīrtanam*], the many combined in one campaign we can move.

Hare Kṛṣṇa Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. So the next question is that according to Jīva Goswāmī...

Bhakti Caru Swāmī: Mahārāja, Prabhupāda bolchen, according to Śrīla Jīva Goswāmī, a preacher has to accept many disciples to expand the cult of Śrī Caitanya Mahāprabhu. This is risky. [?]

Śrīla Śrīdhara Mahārāja: I want to know the original, *śloka*.

Bhakti Caru Swāmī: [?]

Dhīra Kṛṣṇa Mahārāja: It's from the *Madhya-līlā*, Chapter twenty-two.

Bhakti Caru Swāmī: According to Śrīla Jīva Goswāmī, a preacher has to accept many disciples to expand the cult of Śrī Caitanya Mahāprabhu.

Dhīra Kṛṣṇa Mahārāja: It's in the purport.

Bhakti Caru Swāmī: Prabhupāda *Madhya-līlā* [?]

Śrīla Śrīdhara Mahārāja: Mahāprabhu [?]

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 7.128-9]

[03:17 - 04:25, Bengali?]

Sincerity, the dealing must be sincere. As much as I know I must help the others with

that knowledge The posterity and _____

previous Ācāryas, they have left their knowledge for us. I have studied. I have got that advantage; facility. But in my turn I am not extending that to others. The flow is obstructed by me. I have no right to do so. I must also transmit what I got from the predecessors; to the posterity I must extend that. That is a natural, good feeling, requires this, that what I have got from the ancestors; previous, I must let, allow to pass through me that knowledge to the posterity. This is quite natural. And if I create obstacle

in me I shall commit offence. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Create what; a struggle?

Śrīla Śrīdhara Mahārāja: The knowledge, the flow of knowledge...

Dhīra Kṛṣṇa Mahārāja: Obstruction in me? Yes, then that's offence.

Śrīla Śrīdhara Mahārāja: The knowledge from previous to me to the posterity [?]

Bhakti Caru Swāmī: Predecessors?

Śrīla Śrīdhara Mahārāja: Ah, predecessors. What flow is coming from the predecessors and it must pass through me to the posterity. That is natural, the flow of knowledge. But if I create an obstacle in me then it will be an offence. So, especially the spiritual flow, we must not stop when we get from the Ācārya I must transmit to the disciple. That is quite natural. But the difficulty is that we seek our own position. Difficulty is the self seeking mood, self seeking.

We must be medium; there's no harm. But self seeking temperament, that is to be blamed and that is harmful.

Bhakti Caru Swāmī: That should be avoided.

Śrīla Śrīdhara Mahārāja: Avoided. Otherwise, we all may be Guru. Only if I allow my Guru's flow to pass through me, no harm; he's bona fide, he's fitted to be Guru. Only he's passing his Guru's thing through him, it is Guru's property passing through me. As long as I am connected with my Guru, these things I must allow to pass through me. No harm. But when the self centred, ego centred abolished and self centred nature, then the Guru becomes opaque and that Guru is a nuisance to the world. He's no longer a Guru, who is not a disciple. Who is not conscious of his own Guru, he cannot work on behalf of Guru. His Guru only can do the work of Guru. He must consider him the agent, the medium, then there's no difficulty, no wrong. Otherwise, when he forgets his own Guru, and he gives something which is not come, not received from Guru, then he'll create disturbance.

[yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa,] āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

That disciple means to do the service. Everything means that should be taken up with the spirit of service, otherwise then everything is bad. Even beating is service. Hanumān and so many others they created havoc in the world, but they did service. Arjuna, when he fought, he did service, *nimitta-mātraṁ bhava savya-sācin*.

[tasmāt tvam uttiṣṭha yaśo labhasva, jitvā śatrūn bhuñkṣva rājyaṁ samṛddham mayaivaite nihatāḥ pūrvam eva, nimitta-mātraṁ bhava savya-sācin]

[“Therefore take your stand for battle, take the glory, conquer all the enemies, and enjoy a flourishing kingdom. Actually, all these warriors have long before been killed by Me. O Savyasācin, you simply take all the credit.”] [*Bhagavad-gītā*, 11.33]

Be *nimitta*, agent; be conscious of your agency, that you’re agent of a particular person, of your own Guru. Then you go on with the work of Guru; you are quite fit, not any selfish motive; *pratiṣṭhāta*, “I want fame, I want women, I want money.” Exploitation, the exploitation, the nature of exploitation as well as the nature of renunciation should be eliminated and everything should be done with the spirit of service. Then we are all well, all healthy. The spirit of exploitation and renunciation; both should be avoided, and the spirit of service, and even crossing the *śāstric* rule, the heart’s purity, that is above. And *śāstras* are meant for general persons, but there may be higher souls that are above the consideration of the *śāstra*. *Śāstra* is generally meant for the mass. Of course, there are different rulings for different stages, but still, on the whole, *śāstra* means, ‘Whose come to control.’ The purpose is to control. That is not used for the free who are above control, who are naturally posted in that good nature. *Śāstra* is not for them. *Śāstra* is for the general mass, to control them, to train them. And who are above training, cent per cent in the service of Kṛṣṇa, *śāstra* is not necessary there.

Bhakti Caru Swāmī: *Viddhi nahi ya* [?]

Śrīla Śrīdhara Mahārāja: *Viddhi nahi ya - Sarvakam balite viddhi nahi ya* [?] Above rules of conduct; they can create *śāstra*, their very practises are *śāstra*.

[*dharmasya tattvaṁ nihitaṁ guhāyām*] *mahā-jano yena gataḥ sa panthāḥ*

[Yudhiṣṭhira Mahārāja said: “The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate.”] [*Mahābhārata*, *Vana-parva*]

Dhīra Kṛṣṇa Mahārāja: So previously he had mentioned that if this Ācārya-ship were to be extended, the spiritual characteristic should be maintained.

Śrīla Śrīdhara Mahārāja: The Ācārya’s qualification must be there, if it is extended. A non Ācārya cannot do the work of an Ācārya. Ācārya has got special qualification. What is that? The first consideration is that the Ācārya must be submissive to his own Ācārya, he must be faithful to his own Ācārya. That will be the first qualification. He’s the servant, and it will depend on the percentage of the submission; how much he is subservient to his own Ācārya. The degree, it will depend upon the degree. There’s the difficulty.

Bhakti Caru Swāmī: Mahārāja [?]

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So the question is that now, this year, the GBC they may extend the Ācārya-ship. So how will this come that they will

recognise a Vaiṣṇava, or that he is under certain standards, and he's making submission to the previous Ācārya? And how will that individual know that he is ready to give *dīkṣā*?

Bhakti Caru Swāmī: Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: *śāstra* and *sādhū*; it should be considered from mainly two standpoints, one is *śāstra*, and another is present, reliable, living *sādhū*s. And also, considering the line of Swāmī Mahārāja as he has expressed his will during his preaching time; and consideration and attention should be given to that; his preaching, his nature, his aspirations. This sort of consideration, and *śāstra*, as well as living *sādhū*s, *śāstra* is there and living *sādhū*s, who are they? Who can be relied, who is not very diplomatic. Diplomacy may be very subservient but diplomacy may not have the primary position. Such *sādhū*'s consideration, and also amongst the present Ācāryas and committee their opinion should be given more value who can be relied to have the success of the movement of the whole institution, broad minded, wide viewed. Whose heart is only to extend the genuine activities of the ISKCON with selfless heart, who wants the extension of the genuine flow of the ISKCON, his opinion should be led more importance. With these considerations the Ācārya should be...

Bhakti Caru Swāmī: Nominated.

Śrīla Śrīdhara Mahārāja: ...selected, nominated. The nomination will come from the body, not from the mass, perhaps. But the body should look to the mass mind also, those that are within ISKCON, they should consider their feeling in this function. Sincerity, *śāstric* knowledge, and adherence to Guru, and earnestness to take this divine *upadeśa*, the council to the mass; all these qualifications should be given more importance, in an Ācārya. His inner hankering to give to the people, and his submission to his Guru, and *śāstra*, and also a friendly temperament with the members of the ISKCON; these considerations should be given importance. And commanding temperament, and who is able to capture the educated minds, as well as the masses, all these qualifications should be reckoned.

Dhīra Kṛṣṇa Mahārāja: Now, in the Third Canto of *Śrīmad-Bhāgavatam* [3.4.26, purport], in relation to Uddhava, Vidura, and Maitreya, Śrīla Prabhupāda says, “We should be careful not to transgress the law of *maryādā-vyatikrama*.” [impertinently surpassing a greater personality]

Śrīla Śrīdhara Mahārāja: Hmm?

Bhakti Caru Swāmī: *Śrīmad-Bhāgavatam* [20:50 - 21:26, Bengali?]

Śrīla Śrīdhara Mahārāja: That will be a good conduct, or courtesy, to take his permission, consent; that will be a good thing. But a general look is given in *Gītā*, *Bhāgavatam*, *Upaniṣad*; that is *samit paniḥ śrotriyaṁ brahma niṣṭham*.

[*tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham*] [“One who wants scientific knowledge about the

Supreme Truth must approach a bona

fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source.”] [*Muṇḍaka Upaniṣad*, 1.2.12]

Well versed in the knowledge of scriptures, and who has unconditioned adherence towards a spiritual entity, that should be the real sign of an Ācārya; śāstra and the purpose of the śāstra; adherence to both of them, sādhu and śāstra, and sādhu śāstra rupaistra tattva. In *Gītā* also, *jñāninas tattva darśinaḥ*.

[*tad viddhi praṇipātena, paripraśnena sevayā upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*]

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [*Bhagavad-gītā*, 4.34]

Some sort of knowledge, who is established in the divinity, and who can express the characteristic of the divinity to others, that is *jñānina*, who have got direct perception about divinity and who can also give vent to that perception to the public. That should be the – who knows and who can make others to know; the real characteristic of divinity. That should be the real sign of Ācārya. And other things; who can mix with the people, with the educated society, who knows different languages of the people, who can write, these are also superficial qualifications. The main qualification is, who is in divinity, and who can spread divinity outside. That will be the intrinsic characteristic of Ācārya. And the external qualification will be...

...

Bhakti Caru Swāmī: Mahārāja [?]

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: Mahārāja is saying that it's not actually *uttama-adhikārī*. Guru's position is *madhyama-adhikārī* [?]

Śrīla Śrīdhara Mahārāja: He has come down in *madhyama-adhikārī*, because *uttama-adhikārī* does not see anything but in connection of Kṛṣṇa. And *madhyama-adhikārī* sees both Kṛṣṇa and non Kṛṣṇa. So Guru must see non Kṛṣṇa and then he will transform non Kṛṣṇa into Kṛṣṇa consciousness. So *madhyama-adhikārī*, this is the work of *madhyama-adhikārī*, whose conscious of both Kṛṣṇa and *māyā*, and he's clever to take from *māyā*, snatch from *māyā*'s clutches and send them to Kṛṣṇa's domain. That is *madhyama-adhikārī*. But it is unquestionable that he may not be tempted to be again caught under the snare of *māyā*. That should be guaranteed.

Dhīra Kṛṣṇa Mahārāja: How is that guaranteed?

Śrīla Śrīdhara Mahārāja: By his movements we are to see, movements, practices, we are to guess...

Bhakti Caru Swāmī: The same thing with a *sannyāsī* also? How he acts,

like that has to be...

Śrīla Śrīdhara Mahārāja: What is their plan? The members of the Governing Body should be given that facility or outside Governing Body also Ācārya may be appointed?

Dhīra Kṛṣṇa Mahārāja: It may be outside also.

Śrīla Śrīdhara Mahārāja: Outside.

Dhīra Kṛṣṇa Mahārāja: These are proposals they're discussing.

Śrīla Śrīdhara Mahārāja: They who are considered qualified should be given recognition, independent of the Governing Body and outside Governing Body. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ...that is in *Bhāgavatam*, and the Paramātmā, yes, wherever there is *jīva*, his guardian aspect, the Lord, the Bhagavān is also present there without interfering with his freedom. He's watching, He's in the company of *jīvātmā*. His neighbour's shunned him, abandoned him, but indifferent, indifferently watching; *jīva*, that is Paramātmā's attitude. Paramātmā is always *jīvātmā*, but He does not interfere with his activity.

Devotee: How is it determined?

Śrīla Śrīdhara Mahārāja: How?

Devotee: Yes. What, how is it determined what form a conditioned soul first receives when he contacts *māyā*, when he enters material existence, who's to say...

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: He says, "When the *jīva* first comes into *mahat-tattva*, what will determine the *rūpa*, his form? The form the *jīva* receives..."

Śrīla Śrīdhara Mahārāja: Form? What form the *jīva* takes...

Devotee: What material species of life?

Śrīla Śrīdhara Mahārāja: Material? When *jīva* is within Brahma conception he has got no individual consciousness; only like some national consciousness, something, hazy. But when there is a push from the side of Mahā Viṣṇu, or Sadāśiva, then from *prakṛti*, *mahat-tattva*. Just in the first stage of life it is *bruna* [?] In the womb, the non-differentiated body of the child, non-differentiated body, no body conception; no eye, no head, no hand, no leg, in the womb the first conception of the child, first stage of the child, what is known as embryo; so *mahat-tattva* is a big embryo and from there the child's nose, eye, brain, hair, everything gradually springing up.

Dhīra Kṛṣṇa Mahārāja: *Mahat-tattva's* a big embryo or big womb?

Śrīla Śrīdhara Mahārāja: No. *Prakṛti* is the womb and the first stage of the embryo is *mahat-tattva*. And then from *mahat-tattva* bifurcation begins gradually and so many *jīva* conceptions are coming out. A general ego, *mahat-tattva*, and individual ego is emanating from *mahat-tattva*, in many numbers, in huge numbers. The common conception of all the *jīvas* of all the egos of the *jīvas* is *mahat-tattva*. But individual ego is emanating from *mahat-tattva*. Between the *prakṛti* and... *prakṛti* is like a watery substance, and *teja*, that is consciousness, is mingling, coming in *prakṛti*, in the water, the rays coming into water and there is a commotion and then something is coming, and that is *mahat-tattva*. And then *mahat-tattva* again comes to divide itself in innumerable units, and that is so many *ahaṅkāra* of *jīva*. Then,

Se citra prakṛtermahān ahaṅkara pancatran mahatrāni. The fivefold gist of the creation, and then that fivefold common basic acquaintances and that is again divided, each divided into three, *sattya*, *raja*, and *tama*. These five into three, it becomes fifteen bifurcated material conceptions. In *tama-guṇa*, lastly the earth, water, fire, air, and ether, this is the grossest outcome, product from *prakṛti*. And the eye, ear, this is the middle, and then the sun, the sound, in this way there's three divisions from *panca tanmatra*. From *ahaṅkāra* the five branches, and every branch has three, then so many, Twenty-four categories we find ultimately. This is *sāṅkhya* philosophy which explains the nature.

Devotee: Does the living entity begin in - all living entities in the - when they come into the *mahat-tattva*, do they all begin from the same species of life, or different species of life?

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: When the *jīvas* first come to *mahat-tattva* connection, is it the same...

Śrīla Śrīdhara Mahārāja: Hazy common individual conception, and from *mahat-tattva*

then...

Dhīra Kṛṣṇa Mahārāja: Specified.

Śrīla Śrīdhara Mahārāja: Specific individuality springs up.

Dhīra Kṛṣṇa Mahārāja: So then it may be different species, not the same species? He wants to know is it the same species or different?

Devotee: He becomes a Brahmā, he becomes an ant, he becomes a hog, he becomes a bird?

Śrīla Śrīdhara Mahārāja: No. That is the basis first, and there we can have, all possibilities in germinal form there.

Dhīra Kṛṣṇa Mahārāja: All possibilities in a germinal form there.

Śrīla Śrīdhara Mahārāja: In germinal form, in non-differentiated form one cannot detect.

Devotee: That's coming from...

Śrīla Śrīdhara Mahārāja: The possibility of the product which we see, it was there, but in such a meagre conception it cannot be detected. Because, even again, when *mahā-pralaya*, the withdrawal of the creation, complete withdrawal of the creation, and it enters into the stage of *prakṛti* or something like watery substance, the whole thing in a very nutshell is preserved there.

I am told that Japan, they're manufacturing a library, and in a small library they can keep many books.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Many, many books. And the script is such that without microscope it cannot be read.

Dhīra Kṛṣṇa Mahārāja: It's called microfilm.

Śrīla Śrīdhara Mahārāja: Microfilm.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And in a small place a big book is represented.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Or something like that. There everything is but undetectable way, in *prakṛti* it is there. But the Supreme Lord He can detect anything and everything everywhere and His dedicated agent. But

to ordinary understanding it is beyond any knowledge, any experience. It is in such a germinal form.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: We can say, “The possibility,” something like that. It is very meagre; cannot be detected. Again when bifurcated, it is generally becoming bigger, bigger, and branching, just as a tree is in a seed. A big tree is preserved in a seed. Every day we see, in our everyday experience we see that non-differentiated and differentiated is springing up.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: It is there, in the tree, in the seed, the tree is there, the possibility of the tree, of course the environment is helping, taking the help of the environment, the seed is producing a big tree. Something like that. It is beyond our knowledge. But so much enquiry about the unessential, non essential, it is a bar to devotion. So Brahmā says:

*jñāne prayāsam udapāśya namanta eva, jīvanti san-mukharitām
bhavadīya-vārtām*

*[sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi
tais tri-lokyām]*

[“Oh Lord, Oh Unconquerable One, those devotees who, completely

giving up all attempts on the path of *jñāna* of attaining the non differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [*Śrīmad- Bhāgavatam*, 10.14.3]

So *Bhāgavata* discourages this sort of scrutinising knowledge. There's no end. If you take up this path of knowing the *jñāna mārga*, it won't help you to take you to the real place. Faith, faith will help you. It may help you partly, to consolidate your faith, in the beginning of *madhyama-adhikārī*. But you, your real help will come from the plane of faith. Brahmā himself says, *jānanta eva jānantu* [*Śrīmad-Bhāgavatam*, 10.14.38]. “Those that are very proud of their intellect they may know many things, let them boast, those fools. But it is my conclusion, Oh Lord. I do not know anything. You are infinite. Your ways, Your every movement is infinite. So it is rather insanity to go to enquire after Your ways and nature. Submit, submit, submission, and to have Your Grace, to pray for Your Grace, that is the right way to come to our desired end.”

Jñāne prayāsam udapāśya namanta eva, and *jānanta eva jānantu*; let them be proud of their knowledge of analysing this thing that thing, no end; there is one particle of sand, if you study for lives together, no end. So don't go that side. That is wild goose chasing. Come direct through the favourite disciple of the Lord, and begin service as much as permission you are given, take up that, and gradually go towards *ānanda-mārga*. *Sat-cit-ānanda*, *cit* direct to *ānanda*, don't waste your energy in *cit* and *sat*, *sat-cit-ānandam*. You are all desirous of getting *ānanda*, fulfilment, ecstasy, so try to start your journey direct towards *ānanda*, eliminating *sat* and *cit*. But in the way, to certain extent *sat* and *cit* their help should be taken in; only take that much and avoid the rest. No ambition should be fulfilled in their company. But what is your intrinsic demand of you nature, that is for *ānanda*, *rasam*, *sukham*, happiness, so begin your journey direct towards the *ānandam*, Kṛṣṇa. And that is possible through devotion, dedication, through faith. *Śraddhā* means faith, optimistic faith...

End of 81.02.22.B

81.02.25.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja:

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau samarpayitum unnatojjvala-
rasām sva-bhakti-śriyam hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

[“May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”] [*Caitanya-caritāmṛta*, Ādi-līlā, 1.4]

*jayatām suratau paṅgor mama manda-mater gatī mat-sarvasva-
padāmbhøjau rādhā-madana-mohanau*

[Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.] [*Sambandhādhideva Praṇāma*]

*dīvyad-vṛndāraṇya-kalpa-drumādhah, śrīmad-ratnāgāra-simhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi*

[In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī
Rādhā-Govinda, served by Their most confidential associates, sit upon
an effulgent throne. I offer my humble obeisances unto Them.]
[*Abhidheyādhideva Praṇāma*]

*Adharana tinamdante rdhay janati puna puna srimad rupa padam bhoja
dumi syama [?]*

, stāpithaṁ yena bhūtale

svayaṁ rūpaḥ kadā mahyaṁ, dadāti sva-pandāntikaṁ

[Narottama dāsa Ṭhākura said: “O when will Śrīla Rūpa Goswāmī, who
has firmly established in this world, the pure devotional teachings and
principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished
desires, ever bless me with eternal shelter of his lotus feet?”] [*Prema-
bhakti-candrika*]

*mukam karoti vācālaṁ panghum langhāyate girīm yat kṛpā tam ahaṁ
vande śrī gurun dīna-tāranam*

[“I offer my respectful obeisances unto Mādhava, Who is the
Personification of transcendental bliss. By His mercy, a blind man can
see the stars in the sky, a lame man can cross mountains, and a dumb
man can speak eloquent words of poetry.”] [Śrīdhara Svāmī’s *Bhavārtha
Dipikā, maṅgala stotram*, 1]

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

[Bengali ?] _____ 25.12 minutes]

Tamal Kṛṣṇa Goswāmī: So I'm offering my respectful obeisances unto the lotus feet of my spiritual master, Oṃ Viṣṇu-Pāda Paramahansa Parivrājakācārya Śrī Śrī Aṣṭottara-śata Śrīmad

A.C. Bhaktivedānta Swāmī Prabhupāda. And I am also offering my respectful obeisances unto His Divine Grace Śrīla Śrīdhara Swāmī Mahārāja, who I accept just like my spiritual master. Because as it is stated in the *Śrī Caitanya-caritāmṛta*, that the brother of ones Guru should also be worshipped just like ones own Guru.

Bhakti Caru Swāmī: [25:55 - 26:30, Bengali?]

Tamal Kṛṣṇa Goswāmī: And I'm offering my respectful obeisances unto Śrīla Bhaktisiddhānta Saraswatī Prabhupāda whose appearance day we are celebrating today; because as my grandfather, it is said that the grandfather is even more kindly disposed upon his grandson than the father is upon his own son.

Bhakti Caru Swāmī: [26:55 - 27:43]

Tamal Kṛṣṇa Goswāmī: Although I have never personally associated with Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, I can appreciate his

glorious qualities because of the glorious sons that he has produced.

Bhakti Caru Swāmī: [28:04 - 28:18]

Tamal Kṛṣṇa Goswāmī: It is said that a tree can be judged by the fruit that it produces. So the fruit of this tree of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura is the most sweet fruit of all.

Bhakti Caru Swāmī: [28:34 - 28:55]

Tamal Kṛṣṇa Goswāmī: Because actually this is the tree of Śrī Caitanya Mahāprabhu.

Bhakti Caru Swāmī: [29:00 - 29:04]

Tamal Kṛṣṇa Goswāmī: Śrī Caitanya Mahāprabhu came as a gardener to distribute the fruits of this wonderful tree.

Bhakti Caru Swāmī: [29:14 - 29:28]

Tamal Kṛṣṇa Goswāmī: He was feeling great anxiety; how to distribute this fruit of love of God.

Bhakti Caru Swāmī: [29:35 - 29:45]

Tamal Kṛṣṇa Goswāmī: The whole world is very much thirsty, but they do not know how to relieve their thirst.

Bhakti Caru Swāmī: [29:52 - 30:00]

Tamal Kṛṣṇa Goswāmī: Like a man in the desert they are seeing only mirages in the form of family, friendship, and society, and they are thinking that these little drops in the desert will quench their thirst.

Bhakti Caru Swāmī: [30:15 - 30:35]

Tamal Kṛṣṇa Goswāmī: But as explained in the *Bhāgavat*, these family members and friends are all fallible soldiers who shall one day perish.

Bhakti Caru Swāmī: [30:45 - 31:00]

Tamal Kṛṣṇa Goswāmī: Our life in this material world is like a great war with *māyā*.

Bhakti Caru Swāmī: [31:08 - 31:14]

Tamal Kṛṣṇa Goswāmī: On account of our attraction for these temporary manifestations of

māyā, we are lingering here in this material world birth after birth.

Bhakti Caru Swāmī: [31:25 - 31:34]

Tamal Kṛṣṇa Goswāmī: And we are suffering hardly from the pangs of birth, death, disease, and old age.

Bhakti Caru Swāmī:[31:40 - 31:52]

Tamal Kṛṣṇa Goswāmī: So in such suffering condition, we are grasping for some happiness to relieve the suffering.

Bhakti Caru Swāmī: [32:02 - 32:13]

Tamal Kṛṣṇa Goswāmī: But *māyā* only presents false hopes and does not actually give us any real relief.

Bhakti Caru Swāmī: [32:20 - 32:27]

Tamal Kṛṣṇa Goswāmī: In this dark world of material existence there is actually some relief, and that light is presented in the form of *Śrīmad-Bhāgavatam*.

Bhakti Caru Swāmī: [32:38 - 32:50]

Tamal Kṛṣṇa Goswāmī: And in the form of the association of the Lord's pure devotees.

Bhakti Caru Swāmī: [32:54 - 32:58]

Tamal Kṛṣṇa Goswāmī:

*naṣṭa-prāyeṣu abhadreṣu, nityaṁ bhāgavata-sevayā bhagavatya
uttama-śloke, bhaktir bhavati naiṣṭhikī*

[“By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.”] [*Śrīmad-Bhāgavatam*, 1.2.18]

Only by service to the *Bhāgavata* can we hope to get some relief from the suffering of material existence.

Bhakti Caru Swāmī: [33:16 - 33:44]

Tamal Kṛṣṇa Goswāmī: These great personalities who have come on behalf of Kṛṣṇa are offering us the ripened fruit of love for Kṛṣṇa, love of God.

Bhakti Caru Swāmī: [33:56 - 34:23]

Tamal Kṛṣṇa Goswāmī:

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

[“Pure devotional service is free from all impurities, beginning with *karma* and *jñāna*. In other words, it is devoid of all attempts to attain fulfilment through power and knowledge. *Śuddha bhakti* is the favourable cultivation of service to Kṛṣṇa. In *śuddha bhakti*, pure devotional service, a devotee constantly serves Kṛṣṇa as Kṛṣṇa desires.] [*Bhakti-rasāmṛta-sindu*, 1.1.11] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

This *bhakti* is free from any thought of fruitive reactions and mental speculations and the desire for mystic perfections through *yoga*.

Bhakti Caru Swāmī: [34:45 - 35:10]

Tamal Kṛṣṇa Goswāmī: These results of *jñāna*, *karma*, and *yoga*, are all

to be enjoyed here in this material world, and therefore they are temporary and end in suffering.

Bhakti Caru Swāmī: [35:23 - 35:40]

Tamal Kṛṣṇa Goswāmī: But *bhāgavat bhakti* is enacted on the transcendental platform.

Bhakti Caru Swāmī: [35:45 - 35:50]

Tamal Kṛṣṇa Goswāmī: It is the activity of the spirit soul.

Bhakti Caru Swāmī: [35:56 - 36:00]

Tamal Kṛṣṇa Goswāmī: And as such it can never be checked, *ahaituky apratihatā, yayātmā suprasīdati*.

[*sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje ahaituky apratihatā, yayātmā suprasīdati*]

[“The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.”] [*Śrīmad-Bhāgavatam*, 1.2.6]

Bhakti Caru Swāmī: [36:08 - 36:26]

Tamal Kṛṣṇa Goswāmī: It is expressed when one renders service without any thought of return.

Bhakti Caru Swāmī: [36:33 - 36:42]

Tamal Kṛṣṇa Goswāmī: The mood of the spiritual world is where everyone is rendering service.

Bhakti Caru Swāmī: [36:52 - 37:05]

Tamal Kṛṣṇa Goswāmī: And that service itself is the full repayment, the pleasure of that service is the full repayment for the service rendered.

Bhakti Caru Swāmī: [37:15 - 37:21]

Tamal Kṛṣṇa Goswāmī: Just as Kṛṣṇa gave this message to the *gopīs* after leaving Vṛndāvana, that, “My dear *gopīs*, there’s no way that I can repay the service that you have rendered. So you must be satisfied with the service itself.”

Bhakti Caru Swāmī: [37:40 - 37:58]

Tamal Kṛṣṇa Goswāmī: But we are very fearful of coming on this platform because we think that when we become the servant of someone else then we shall lose something, we shall be taken advantage of.

Bhakti Caru Swāmī: [38:11 - 38:29]

Tamal Kṛṣṇa Goswāmī: But Śrī Caitanya Mahāprabhu and His representatives in this disciplic succession are coming to show us the example of how becoming the servant of the servant of the servant of the servant, actually we shall achieve all happiness and success in life.

Bhakti Caru Swāmī: [38:48 - 39:10]

Tamal Kṛṣṇa Goswāmī: This is not a temporary message meant for a particular class of people. Mahāprabhu's message is meant for the whole world's society.

Bhakti Caru Swāmī: [39:21 - 39:31]

Tamal Kṛṣṇa Goswāmī: Some people may think that this message is a particular property of a certain class of men.

Bhakti Caru Swāmī: [39:39 - 39:46]

Tamal Kṛṣṇa Goswāmī: But Śrīla Bhaktisiddhānta Saraswatī Ṭhākura has shown that one cannot designate who is a Vaiṣṇava or who is a *brāhmaṇa* merely by birth.

Bhakti Caru Swāmī: [39:59 - 40:11]

Tamal Kṛṣṇa Goswāmī: And is this not actually the same which Śrī Caitanya Mahāprabhu and His associates demonstrated?

Bhakti Caru Swāmī: [40:19 - 40:24]

Tamal Kṛṣṇa Goswāmī: Just as Haridās Ṭhākura was born in a family of Mohammedans but yet he was raised to the highest position of Nāmācārya.

Bhakti Caru Swāmī: [40:34 - 40:50]

Tamal Kṛṣṇa Goswāmī:

kibā vipra, kibā nyāsī, sūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.127]

It does not matter what ones background may be, but if he knows the subject matter of Kṛṣṇa, he becomes qualified as Guru.

Bhakti Caru Swāmī: [41:05 - 41:31]

Tamal Kṛṣṇa Goswāmī: This is the day and age when all people want to become equal, but the problem is they do not know the real message of equality, the real method of equality.

Bhakti Caru Swāmī: [41:44 - 42:05]

Tamal Kṛṣṇa Goswāmī: In the name of communism or nationalism or so many other isms they are trying to raise up those who are lower to the position of higher.

Bhakti Caru Swāmī: [42:17 - 42:28]

Tamal Kṛṣṇa Goswāmī: But their attempts are all failures because they do not know what is high and what is low.

Bhakti Caru Swāmī: [42:35 - 42:41]

Tamal Kṛṣṇa Goswāmī: The highest platform of existence is when the soul is unfettered by the encumberment of this material body.

Bhakti Caru Swāmī: [42:53 - 43:00]

Tamal Kṛṣṇa Goswāmī: Only that movement which aims at liberating the soul from its material covering is actually meant to elevate all souls to an equal position.

Bhakti Caru Swāmī: [43:12 - 43:26]

Tamal Kṛṣṇa Goswāmī: Therefore Caitanya Mahāprabhu and His representatives come with a most important message...

[Three or four voices are heard together here for about thirty seconds]

Tamal Kṛṣṇa Goswāmī:

harer nāma harer nāma, harer nāmaiva kevalam kalau nāsty eva nāsty eva, nāsty eva gatir anyathā

["In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari."] [*Caitanya-caritāmṛta, Ādi-līlā*, 17.21, from *Bṛhan-Nāradya Purāṇa*]

Only by this Holy Name, of chanting the Holy Name of Kṛṣṇa, can we actually free ourselves from the suffering of this world, and help others to do the same.

Bhakti Caru Swāmī: [44:34 - 45:02]

Tamal Kṛṣṇa Goswāmī: We were most fallen, most impoverished, with no value at all to our possession, but now I feel that on account of receiving this Holy Name, that we have become the most wealthy persons in the world.

Bhakti Caru Swāmī: [45:21 - 45:44]

Tamal Kṛṣṇa Goswāmī: Our only prayer is to keep the Holy Name of Kṛṣṇa wrapped around our neck and the dust of the Lord's devotees upon our head.

Bhakti Caru Swāmī: [45:54 - 46:15]

Tamal Kṛṣṇa Goswāmī: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Giri Mahārāja [?]

Bhakti Caru Swāmī: Śrīla Śrīdhara Mahārāja is asking you to speak something.

Giri Mahārāja:

*om ajñāna-timirāndhasya jñānāñjana-śalākayā cakṣur unmilitam yena,
tasmai śrī-gurave namaḥ*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

So, there is a statement in the Vedic literature that one cannot estimate the glories of the Guru.

Bhakti Caru Swāmī: [47:02 - 47:15]

Giri Mahārāja: The original Guru is Śrī Kṛṣṇa.

Bhakti Caru Swāmī: Ādi Guru...

End of 81.02.25.B

81.02.26.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Tamal Kṛṣṇa Mahārāja: ...of your pure heart.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Defeated. Hare Kṛṣṇa. Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Govinda Mahārāja Nitāi. Yesterday I received one postal parcel from Haṁsadūta Mahārāja, who sent a big oil painting or something like that, or photo. Myself, another two, and Haṁsadūta Mahārāja himself, big photo, by airmail, from California or something like that.

Tamal Kṛṣṇa Mahārāja: Jai. This is a picture of yourself with Haṁsadūta Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Mahārāja: Taken here. Very big size.

Śrīla Śrīdhara Mahārāja: Big size.

Tamal Kṛṣṇa Mahārāja: What you will do with it? You'll have to frame; are you going to frame it? Very good picture.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Tamal Kṛṣṇa Mahārāja: Haṁsadūta Mahārāja has great love for you. He keeps your picture on his altar.

Śrīla Śrīdhara Mahārāja: Don't know. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

Tamal Kṛṣṇa Mahārāja: We had some questions to ask you.

Śrīla Śrīdhara Mahārāja: Yes?

Giri Mahārāja [?]: If, so, the first question is that, what happens to the spiritual master after he leaves this world?

Śrīla Śrīdhara Mahārāja: This is like theosophical question. I think he has given the hint in his own autobiography or something like that, when he was going to America on the journey he expressed his feelings to play with Kṛṣṇa in *sākhya rasa*. [?] When he was passing through the Atlantic he gave vent to his feelings. That may be the salient points in his Vraja *līlā*. He'd spoken like that; in Vṛndāvana, *sākhya rasa*.

Bhakti Sudhīra Goswāmī: He once said in *Bhāgavat*, in his *Śrīmad-Bhāgavatam*

commentary in the fourth canto, he said, he mentioned something called *vipralambha sākhyā*.

Śrīla Śrīdhara Mahārāja: *Vipralambha sākhyā*, of course when he's here, awake in this surface; that is *vipralambha*. And when he departed from this consciousness of worldly preaching propaganda then he's already there. It is clearly expressed in his sayings there in the Atlantic. Have you got a copy of that? Nimāi. [?] It is my understanding about his present position he has expressed there himself his eternal position and the acme of his aspiration has been expressed there.

Bhakti Sudhīra Goswāmī: It's mentioned that the associates of Nityānanda Prabhu in *Gaura līlā* are in *sākhyā rasa*.

Śrīla Śrīdhara Mahārāja: Yes. In Vṛndāvana also, Balarāma and Kṛṣṇa, and Nitāi Gaur, and his saying is like that. It is almost clear that he comes from that group. And now he's again there. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: You once said that in the later days of Śrīla Bhaktisiddhānta, he had asked for one cottage in Govardhana. And some *pāṇḍā* had seen Guru Mahārāja Śrīla Bhaktisiddhānta...

Śrīla Śrīdhara Mahārāja: Cottage; yes.

Bhakti Sudhīra Goswāmī: ...saying, “Balarāma, I have come.”

Śrīla Śrīdhara Mahārāja: Yes. Balarāma *amargiyaha* [?] And Balarāma with, after that dream he wrote a letter, “I saw Guru Mahārāja in a dream in such a clear way. How is his health now?” And by the time he expired, departed; Guru Mahārāja. And also during his last days he used to tell, *Jani kati varsana dehi govardhana tam* [?]

“O Govardhana, give me shelter adjacent to you.” And also he told, I heard in Rādhā-kunḍa, “That our superior Gurus, they will live in Rādhā-kunḍa, the highest position. And we are not of such high position, but we shall have to go to Rādhā-kunḍa only to serve our Gurus, and then we shall come back to Govardhana nearby and there we shall stay, giving honour to the highest position of our Guru. Always this difference should be maintained between the disciple and the master. The master holds the highest position in the highest place of *līlā* he will be there, performing the highest form of service. But we, a little lower, we shall be far away we shall, near but away we shall stay and we shall come and serve them, and again go back. So Govardhana is our position.” Our Guru Mahārāja told. “From Govardhana we shall go to Rādhā-kunḍa and we serve our Guru Mahārājas, and then we shall come back and stay in Govardhana.

pūjāla rāgapaṭha gaurava bāṅge [mattala hari-jana viṣaya range]

[“The path of divine love is worshippingable to us
and should be held overhead as our highest aspiration.”]

Always giving respect to the higher position of the Guru and the Rādhā Govinda, I am a little lower, he’s big. This should be the position.

Bhakti Sudhīra Goswāmī: Our Guru Mahārāja also he asked in his last days to go to Govardhana on *parikramā*, Swāmī Mahārāja asked.

Śrīla Śrīdhara Mahārāja: Yes. That's good, Govardhana *parikramā*.

Śrīla Govinda Mahārāja: [?]

[refrain] *kṛṣṇa taba puṇya habe bhāi*

e-puṇya koribe jabe rādhārāṇī khusī habe dhruva ati boli tomā tāi

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja:

1) *tumi mor cira sāthi bhuliyā māyār lāthi khāiyāchi janma-janmāntare*

āji punaḥ e sujoga jadi hoy jogājoga tabe pāri tuhe milibāre

2) *tomāra milane bhāi ābār se sukha pāi gocārane ghuri dīn bhor
kata bane chuṭāchuṭi bane khāi luṭāpuṭi sei dīn kabe habe mor*

3) *āji se subidhāne tomāra smaraṇa bhelo boro āśā ḍākilām tāi*

āmi tomāra nitya-dāsa tāi kori eta āśa tumi binā anya gati nāi

[refrain: I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Kṛṣṇa only when Śrīmatī Rādhārāṇī becomes pleased with you.]

[7: O Lord Kṛṣṇa, You are my eternal companion. Forgetting You, I have suffered the kicks of *māyā* birth after birth. If today the chance to meet You occurs again, then I will surely be able to rejoin You.]

[8: O dear friend, in Your company I will experience great joy once again. In the early morning I will wander about the cowherd pastures and fields. Running and frolicking in the many forests of Vraja, I will roll on the ground in spiritual ecstasy. Oh, when will that day be mine?]

[9: Today that remembrance of You came to me in a very nice way. Because I have great longing I called to You. I am Your eternal servant and therefore I desire Your association so much. O Lord Kṛṣṇa, except for You there is no other means of success.]

[From *Prayer to the Lotus Feet of Kṛṣṇa* written by Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda on board the ship Jaladuta, Sept. 13, 1965] [ISKCON's *Songs of the Vaiṣṇava Ācāryas*, pages 26-28]

Śrīla Śrīdhara Mahārāja: He expressed his own position in the eternal *līlā* there. I conjecture like that. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: And that Sahajal [?] came to his help. He was so earnest in his prayer to Kṛṣṇa so that he may discharge the duty that has been given by his Guru Mahārāja to him that Kṛṣṇa had to come down to help him, His friend, for this propaganda. So śaktyāveśa avatāra I take him, I cannot but take him to be so. [?]

Bhakti Sudhīra Goswāmī: *Tava kathāmṛtaṁ.*

Śrīla Śrīdhara Mahārāja:

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham

śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

[“O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers.”] [*Śrīmad- Bhāgavatam*, 10.31.9]

This is what is necessary and this is universal. Everyone can be only satisfied to the highest degree in his heart by *tava kathāmṛtaṁ*. *Raso vai saḥ* [Kṛṣṇa is the reservoir of all pleasure], and *akhila-rasāmṛta-murtiḥ* [Kṛṣṇa is ecstasy Himself]. His very nature is so sweet. *Mādhuryam eva nu mano-nayanāmṛtaṁ nu.*

[*māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu, mādhyam eva nu mano-nayanāmṛtaṁ nu venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya*]

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba*

flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind?

Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [*Kṛṣṇa-Karṇāmṛtam*, 68]

madhuraṁ madhuraṁ vapur asya vibhor, madhuraṁ madhuraṁ vadanam madhuraṁ madhu gandhi mṛdu smitam etad aho, madhuraṁ madhuraṁ madhuraṁ madhuraṁ

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."] [*Kṛṣṇa-Karṇāmṛtam*, 92]

Bilvamaṅgala's *Karṇāmṛta*, sweet, sweet, sweet, sweetness personified. *Madhura, māraḥ svayaṁ*. "My first sight I thought Kṛṣṇa was the Lord Cupid, *māraḥ svayaṁ*, the Master, the Cupid Who can capture everything." *Madhura-dyuti-maṇḍalaṁ nu*, "No, no, this is not like lust personified which is to be experienced here only, but *dyuti*. This is *cinmaya*, consciousness, *cinmaya*, spiritual substance. This

sweetness is spiritual in characteristic I see, I feel, *dyuti-maṇḍalam*. *Mādhuryam eva*, “It is the very gist of all sweetness.” *Mādhuryam eva nu mano-nayanāmṛtaṁ*, “What is this? My eyesight is being nectarised. Experiencing nectar pouring on my eyes, eyeballs.” *Venī-mṛjo nu mama jīvita-vallabho*, “Oh, He has already conquered my heart. I’m captured, I’m captivated by the sweetness personified.” *Venī-mṛjo nu*, “Oh, not only captured my heart but the relation is eternal, a permanent relation. He’s *venī-mṛjo nu*, I am converted into lady love, and He’s adoring me. He is rubbing softly my *venī*, that is my hair, tuft, or something like that. So I’m kept permanently friendly in divine love, *mādhurya rasa*. I’m already admitted into the divine harem, as if.” This is Bilvamaṅgala Ṭhākura’s statement.

So *tava kathāmṛtaṁ tapta-jīvanam*. Whatever type it may be; of sorrows or affliction, *tapta*, *loka tapta*, painful, different layers of painfulness; that will be removed by *tava kathāmṛtaṁ tapta-jīvanam*. It will give life to us, hope, that we can... We are not created only to suffer in this mortal world, but the life which can, so rough, can send this painful life of mortality. *Tapta-jīvanam*, that sort of life vitality we have got in our own intrinsic form. *Kavibhir īḍitaṁ kalmaṣāpaham*, the speculationists they say that Kṛṣṇa consciousness only does away with *kalmaṣāpaham*, the sinfulness. But that is only their external acquaintance of Kṛṣṇa consciousness. A sin is nothing in consideration to His purifying capacity. *Kavibhir īḍitaṁ kalmaṣāpaham, śravaṇa-maṅgalaṁ śrīmad-ātataṁ, śravaṇa-maṅgalaṁ*. As soon as we come in contact, even in the form of sound only through our ear, our real *śreyaḥ-kairava-candrikā- vitaranam* [Śikṣāṣṭakam, 1], our real welfare begins to awake. *Śravaṇa-maṅgalaṁ śrīmad- ātataṁ*, with all the resources, *śravaṇa-maṅgalaṁ śrīmad- ātataṁ*, resources of all welfare, it is surcharged full of them, infinitely, *śrīmad-ātataṁ*. *Bhuvi grṇanti ye bhūridā janāḥ*, and those that can deal with these things, they who can distribute these things to the world, they are really the givers, they’re the benevolent, they’re the kind-hearted; none else. *Bhuvi grṇanti ye bhūridā janāḥ*, they give enough who gives Kṛṣṇa to us. Others are hopeless and disappointed. Only this sort of transaction should be continued in the world to save the souls from the suffering from the disease of mortal connection. This is like nectar, the nectar divine, *Bhāgavat kathā*. So go on with this transaction, always

giving and if you give you will have supply from the higher position. If you are sincere to give it, you will have no want in your capital. The capital will be supplied as much as you can give, rather. You will have connection with the infinite source; go on.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa / [āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga / punarapi ei thāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 7.128-9]

“Whomever you find you only talk with them about Kṛṣṇa only.” Mahāprabhu says, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*, no other engagement. “Whoever you find, any soul, try to save him from this desert of mortality.” *'kṛṣṇa'-upadeśa / āmāra ājñāya guru hañā tāra ei deśa*, “I command you. Don’t be afraid. Take the position of Guru, the giver, and give it to all, everyone. *Āmāra ājñāya guru hañā tāra ei deśa, Kabhu nā vādhibe tomāra viṣaya-taraṅga*, “And I say that the influence of *māyā* won’t be able to capture you as a reaction. I say.” *Kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei thāñi pābe mora saṅga*, “And you’ll find in this transaction Myself in you, backing, *ei thāñi pābe mora*, if you obey My command for distribution to one and all then here you will find Me, that I am there backing you, in this work, *punarapi ei thāñi pābe mora saṅga*.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Rāma Hare Rāma. Gaura Haribol. Gaura Haribol. So your great master has engaged you; called you all like so many dedicated soldiers.

“Do relief work in this world of mortality and death, relief work, relief work.”

Devotee: Gaura Haribol.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Giri Mahārāja [?]: Now, it is said that if some disciples do not go back to Godhead in this life, then the spiritual master will come again and again, until they're all delivered.

Śrīla Śrīdhara Mahārāja: Yes, he may come again and again...

Bhakti Sudhīra Goswāmī: The same...

Śrīla Śrīdhara Mahārāja: But with a little different form, but ultimately he is Kṛṣṇa śakti, as Guru, he will come. You will see him the same in different a colour maybe. When, you see, a teacher imparting primary education, he's in a particular shape. When the child's grown up, when he's in higher education, that same teacher who's imparting, the student will see him in another figure. Not that in the figure of the primary teacher, not encouched with that sort of teaching mentality, but a different mentality in different play he's imparting higher education. A little change you will find; in this way.

Bhakti Sudhīra Goswāmī: But the same teacher?

Śrīla Śrīdhara Mahārāja: The same, because God's Will is backing there; everywhere.

ācāryam mām vijānīyān, nāvamanyeta [karhicit

/ na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

[Kṛṣṇa told Uddhava: “Know the Ācārya as Myself. I am the Ācārya. Never envy the Ācārya; never blaspheme him or consider him to be an ordinary man. Because the Ācārya channels the infinite, he is greater than the sum total of all the finite. Thus, he is more important than all the demigods.”] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.46]

From different; just as the government from different magistrates continue the government, a little modification, but the higher government is one, and anyhow that same thing is coming from different persons. Something like that. The policy is one and the same.

Giri Mahārāja [?]: Now once, Śrīla Prabhupāda Bhaktivedānta Swāmī, told a story that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, he told his disciples that the spiritual master of Bilvamaṅgala Ṭhākura, who wrote *Kṛṣṇa-Karṇāmṛtam*, that his spiritual master came again in the form of Cintāmaṇi, to give him, to remind him of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Cintāmaṇi, then Somagiri, and then Kṛṣṇa Himself, He came and delivered from Somagiri, a *māyāvādī* guru. First

Cintāmaṇi; through Cintāmaṇi, not Cintāmaṇi, but through Cintāmaṇi the guru advised him, excited him; and through Somagiri a little digression; and then Kṛṣṇa Himself.

Bhakti Sudhīra Goswāmī: Cintāmaṇi was *vartma-pradarśaka*?

Śrīla Śrīdhara Mahārāja: Cintāmaṇi *vartma-pradarśaka*? That was *nimitta-mātraṁ bhava savyasācin* [*Bhagavad-gītā*, 11.33]; only an agent. Through her, Guru Kṛṣṇa, He tackled Bilvamaṅgala. Cintāmaṇi - in form she was Cintāmaṇi, an ordinary prostitute, but through her Guru approached Bilvamaṅgala; and then Somagiri – through Somagiri Guru approached, and then when He delivered from the clutches of Somagiri, from *māyāvādā* towards *śuddha bhakti*, then in that case He Himself appeared before him. *Sikṣa-gurus ca bhagavan sikhi-pischa-maulih* – so, *cintamanir jayati somagirir gurur me, sikṣa-gurus ca*.

[*cintamanir jayati somagirir gurur me, sikṣa-gurus ca bhagavan sikhi-pischa-maulih yat-pada-kalpataru-pallava-sekharesu, lila-svayamvara-rasam labhate jayasrih*]

[All glories to Cintāmaṇi and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayasri (Rādhārāṇī) enjoys the transcendental mellow of an eternal consort.] [Bilvamaṅgala Ṭhākura's *Kṛṣṇa- Karṇāmṛtam*, 1]

There they're also victorious, *bhagavan sikhi-pischa-maulih*, they're all *vaibhava*, that is spiritual extensions of that Divine Master; in that way.

Giri Mahārāja [?]: Now, in the previous life, the same Bilvamaṅgala he had a spiritual master.

Śrīla Śrīdhara Mahārāja: Yes.

Giri Mahārāja [?]: Now did that spiritual master, that individual...

Śrīla Śrīdhara Mahārāja: You see, one thing we should not miss; that is that Kṛṣṇa Himself can give Him, not anyone else. Kṛṣṇa, Kṛṣṇa *śakti*, so the first starting must come from Him, He's within. In different forms He's coming. But without Him none can give Him. The devotees can give Him but they're also fully – devotees are fully taken in His potency. So Kṛṣṇa can give Himself. *Kṛṣṇa śakti denaham tyaga prabaktam* [?] Only the very potency of Kṛṣṇa, the very will of Kṛṣṇa, can give Kṛṣṇa to others. So that internal, fine thread, we must not miss, overlook. He is there. When the real transaction is there then He must be there at the bottom. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi.

Giri Mahārāja [?]: So, in this story that Swāmī Mahārāja told us, he said that Śrīla Bhaktisiddhānta had concluded by saying to his disciples, “You should all finish your business in this life. Do not make me come again to this world.” Or he said, “Do not make me become a prostitute. As Bilvamaṅgala's Guru had to come as a prostitute, so you should all go back to Godhead. Don't make me have to become a prostitute to bring you back again.”

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. A temporary remark; but still, if the

Guru comes to the level of prostitute to recruit his previous connected disciples, he's not in the position of a real prostitute; he's *aprākṛta*, only that is a form merely.

Giri Mahārāja [?]: Yes.

Śrīla Śrīdhara Mahārāja: But he's ha, ha, this is only to encourage our *bhajan*, this is a remark only to encourage our *bhajan* in this life. That does not mean that when he comes in the shape of a prostitute he's in the level of a prostitute. He's *aprākṛta* always.

Tamal Kṛṣṇa Mahārāja: Now, as you have explained, that your conclusion is that from hearing our Guru Mahārāja's poem on the Atlantic, that he is in *sākhya rasa*. He has gone back to Kṛṣṇa as a cowherd boy.

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Mahārāja: Now, if one of his disciples does not complete, if we do not complete our Kṛṣṇa consciousness in this lifetime, and if we have to come back again...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Tamal Kṛṣṇa Mahārāja: ...in the next life, will our Guru Mahārāja leave again Kṛṣṇa's abode? Or does Kṛṣṇa act through someone else to

finish the job?

Śrīla Śrīdhara Mahārāja: Ha, ha. You see, suppose some report has gone to him that some of his disciples are still there neglected, and to take them up it is necessary, some news is going, some wave sent to him. Then he will ask his friend, Kṛṣṇa, “That this sort of news is coming to me. They want me to go there again to take them up. What to do?” Kṛṣṇa’s pleasure, He may say, “Oh. You may ask that friend to do this work.” “No, no. They want me.” “Then what to do? You go again.”

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: It is also possible by the will of Kṛṣṇa that in one form he’s there in the service of Kṛṣṇa, and that often that is the fact, and in another *mūrti*, another, as if in a body, his double, he went to do the work. It is not impossible. If it is possible for a *yogī* to extend his body in different places, for *bhāgavat-bhakta*, for a devotee it is nothing. It’s possible that he’s there and he’s here, it is also possible. Hare Kṛṣṇa.

And it also allowed we see Narottama Ṭhākura said, “When will Lokanātha Goswāmī take me by the hand and guide me toward Rūpa Goswāmī, Rūpa Mañjarī?” For further developed education or service. *Lokanatha mora hastay* [?]

It is also possible. His Guru Lokanātha is taking him, Narottama, to Rūpa Goswāmī. “Do the remainder, train him.” Give it to him and to Kṛṣṇa and Rādhārāṇī. It is also possible. And when it is done the disciple will see that they’re all one and the same. No jealousy, “That my Guru of this figure and Guru of that figure, they are different.” It may not be so much complaint in the heart of the disciple. They’re all one and the same. “He gives him to him, yes.” If I have got faith in my Guru he consults me to there for my best benefit. He will go and see one and the same. The same interest, common interest, he will feel in his heart that, “The affection I got from that figure of my Guru, they’re also of the same, not

less. My Guru is present here.”

Iśva tattva bheda mani haya aparadha [?] It is written about Mahāprabhu in *Caitanya-caritāmṛta* about Vyenkatta Bhatta, in the South when Mahāprabhu was travelling at that time. Laxshi gopi [?]

One and the same, what one is doing here another is doing there, that is the same *śakti*. So there is also oneness and also difference, but still in *svarūpa śakti* that cohesion, that harmony is always present there. The flow is not treacherous, not jealous; but if there is jealousy then that is of another type to enhance the satisfaction of Kṛṣṇa. That sort of system, and not like jealousy and other differences in this plane.

Tamal Kṛṣṇa Mahārāja: Not envy.

Śrīla Śrīdhara Mahārāja: Not envy. Chandravālī, Rādhārāṇī, different group, but because They promote the satisfaction of Kṛṣṇa to the highest it is planned only for that. That is a separate thing, the competition of love, of dedication competition, not of exploitation, *pratiṣṭhā*. Exploitation is bad and dedication is good; as much dedication that will help others to encourage in the dedication. *Gapara guru sri guli neti dekhatai* [?]

Our Guru Mahārāja used to give this example. When the cowshed is burning, the cow is afraid of the red colour of the fire, then if the same cow she sees the red cloud in the sky, she will be afraid, that cow. “Oh. The burning of the hut we stay in, the cowshed.” So, we may afraid of the fire here but not of the reddish cloud there, though it reddish, the colour of the fire, but not to be afraid by that colour of the cloud. That is of another type.

So *Māyāvādīs* are always afraid of some labour. Labour means

dissipation of energy. So *cid-vilāsa* they cannot accept. The movement, the dynamic character of the transcendental world they cannot tolerate. “Oh. Whenever there will be dynamic characteristic there must be some dissipation of energy and reaction.” They’re afraid of this. The dynamic always means, energising means a reaction of labour, dissipation of energy. But in the eternal world the dynamic characteristic can never have any reaction does not bring any depression in its retinue, in the eternal world in the dynamic character. Hare Kṛṣṇa.

Giri Mahārāja: Now, when the spiritual master comes from the spiritual world to reclaim certain fallen souls, is it possible that if he feels his job is very big, that he will bring some other associates from the spiritual sky to assist him in subordinate positions?

Śrīla Śrīdhara Mahārāja: Please again repeat it. What do you say?

Tamal Kṛṣṇa Mahārāja: Sometimes it is said that the spiritual master has eternal associates...

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Mahārāja: ...who come with him. Just as Kṛṣṇa comes with His entourage, so sometimes it is said that the Guru also has some eternal associates.

Śrīla Śrīdhara Mahārāja: Maybe. Maybe. Not always. Then, what’s the trouble? He may come with his associates. It is not impossible. Hmm?

Giri Mahārāja: No trouble.

Śrīla Śrīdhara Mahārāja: Sometimes he may come with associates also, who are to help them from there. There also he lives in a group and sometimes it may be possible that in a group also he may come.

Bhakti Sudhīra Goswāmī: In *Antya-līlā* of *Caitanya-caritāmṛta*, Mahāprabhu says to His associates, “That repeatedly you’ll take your birth, again and again, you will be born throughout the universe to spread the *saṅkīrtana* movement.” And He said, “If you chant Hare Kṛṣṇa then you will never forget Me, or be overwhelmed by anything material.”

Śrīla Śrīdhara Mahārāja: Last portion; what does He say?

Bhakti Sudhīra Goswāmī: He says that His associates they will repeatedly take their birth...

Śrīla Śrīdhara Mahārāja: Associates?

Tamal Kṛṣṇa Mahārāja: He’s saying that in *Antya-līlā* it is stated by Mahāprabhu...

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Mahārāja: ...that, to His associates, “That you will come again and again to spread this *saṅkīrtana* movement.”

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Mahārāja: So what is your question?

Bhakti Sudhīra Goswāmī: So my question is that sometimes isn't the spiritual master's position that he's remaining within this universe to preach the *saṅkīrtana* movement. He may, you were saying, he may go back to Kṛṣṇa, he may also remain.

Tamal Kṛṣṇa Mahārāja: He may take birth again you're saying?

Śrīla Śrīdhara Mahārāja: He may come again. One may be ordered to come again and again. That is not impossible.

Tamal Kṛṣṇa Mahārāja: Kṛṣṇa's will.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Whether Gurus here or there he has got some connection with Kṛṣṇa always.

End of 81.02.26.A

81.02.26.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Tamal Kṛṣṇa Swāmī: Sometimes it is said, that the spiritual master, when we speak of the spiritual master, we say our eternal Lord and master. Sometimes we address the Guru as our eternal Lord and master. So eternal means without beginning and without end. Now just like in my own case, I am a very conditioned person and yet now on account of my Guru Mahārāja's order I am accepting disciples. But I cannot say that eternally I was a liberated soul. I feel myself to be very conditioned. How are they to understand that this person is my eternal Guru if at one point he is seen to have been engaged in very ordinary activities?

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] That is your point?

Tamal Kṛṣṇa Swāmī: Well I don't know what his translation was, my point is, I'll repeat it again. That taking myself as an example, Tamal Kṛṣṇa, I was a very ordinary person, very sinful, but by the grace of my Guru Mahārāja I have come to Kṛṣṇa consciousness a little bit.

And by his order I am giving *dīkṣā* to others. Now it is said that the Guru is eternally the Guru of some disciple, so how is it that I could be eternally someone's Guru, when I was only twenty years ago a sinful person? I can see our Prabhupāda is always in a liberated condition, so exalted, but I am very ordinary. No problem for me, but what about my disciples?

Śrīla Śrīdhara Mahārāja: You see, whether you know this story or not. When Kṛṣṇa in Dvārakā once told that He's attacked with a severe headache and only the feet dust of the devotees can cure it: to Nārada.

Nārada went to so many devotees in Dvārakā , none came up to give feet dust. "Oh! It is impossible! It is impossible. We can't do, we can't go to hell."

So frustrated Nārada came to Kṛṣṇa, "Oh! I am very severely suffering now , severe pain. Have you got any feet dust?"

"No sir. None are prepared to give feet dust."

"Then what I can do?" Nārada was benumbed. "You may try in Vṛndāvana."

At once Nārada intimated to the *gopīs*. *Gopīs* came with feet dust. "Is it He's suffering? He needs feet dust? Oh! I don't know who is a devotee. Take feet dust. Give your feet dust. Here take all these things and go."

Nārada was astounded, "What is the matter? No devotees came to offer feet dust and these people they are doing. Do you know what is the

consequence, the consequence of this?” “Yes, it may be eternal hell. And we don’t care for that. If a slight relief is there that is our [only concern].”

So *āmāra ājñāya guru hañā tāra ei deśa* [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128] Mahāprabhu says, “I am fallible, but I am confident that what my Gurudeva has given to me, it is an uncommon and vital, nectarine thing ; and he has asked me to give it to others. It does not matter. I shall take the risk. He has ordered me. I am his servant. He will look after me. That you will take risk.”

With this spirit he will approach. “I may go to hell, I may die, but I must carry out the order of my commander.” With this spirit he’s to approach, and there will be no danger. If this consciousness is maintained. But if he deviates from that connection and goes for self-seeking, this mundane purpose, then he’ll be doomed, otherwise no destruction can touch him. This internal spirit should be maintained and that is the qualification, real qualification. “Yes, I am ready to die to carry out the order of my Gurudeva. I feel that this is the nectar and I must distribute to others to save them.”

That Rāmānuja’s case. There was another, Ālvār, Purna-prajna kanti or some gentleman [Gosthipurna?] the *mantram* of , the highest type of *mantram* of the Rāmānuja *sampradāya*. Rāmānuja wanted that *mantram* from him.

He told, “If you don’t disclose it to anyone then I shall give you.”

“Yes.” With this pledge Rāmānuja went to him and he gave the *mantram*.

This was already announced and so many people standing outside.

“Rāmānuja has accepted this condition and went to his Guru and Guru gave the *mantram*.” No sooner Rāmānuja came out the mob was waiting there, impatiently. “What kind of *mantram*? What is this *mantram* of the highest order that will deliver us all?”

“Yes, this is the *mantram*.” He gave it out and his Guru called him. “What do you say? What did you do?”

“I did sir.”

“Don’t you know what is the result?”

“Yes I know, eternal hell. But your *mantram* it cannot but be fruitful. So let them be saved. I shall go myself to hell.”

With this sort of risk then Guru will bless you. You cannot be doomed in anything. So this sort of risk should be taken by the disciple and only on the force, on the basis of that spiritual feeling and he can never be doomed. The eye is there. His God is there. The Guru is there. Then he cannot but be saved. They cannot leave them in danger and relish that that person to carry out our order he’s going to hell. Can they tolerate? Are they living or are they dead, our guardians? Gaura Haribol! Kṛṣṇa. Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Also I read in the *Bhāgavata* of Prabhupāda explaining that in *śravaṇaṁ kīrtanaṁ viṣṇoḥ*, this *nava bhakti*, that the first seven processes, that is *vidhi-mārga*, and *sakhyam*, *ātma-nivedanam*, that is *rāga-mārga*.

Śrīla Śrīdhara Mahārāja: Hmm? What is the...

Śrīla Govinda Mahārāja: *Śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam arcanam vandanaṁ dāsyam, sakhyam ātma-nivedanam.*

Śrīla Śrīdhara Mahārāja: *Sakhyam ātma-nivedanam.* They are

interconnected. Without *ātma-nivedanam* no devotion is possible. Then in the highest sense the *ātma-nivedanam* in *mādhurya-rasa* only, not even in *sākhya*. But on the whole *ātma-nivedanam* must be there, without that no *bhakti* is possible. Devotion is impossible without *ātma-nivedanam*. But there is degree. And the highest degree in *mādhurya-rasa*, everything. All sorts of *bhakti* in the highest degree it is to be found in *mādhurya-rasa*. In *vātsalya-rasa* a little less, in *sākhya-rasa* a little less, in this way it is distributed. *Pūrṇa rasa* is *mādhurya-rasa*. *Taṭa-stha hañā vicārile, yei rasa, sei sarvottama*.

[*kintu yāñra yei rasa, sei sarvottama / taṭa-stha hañā vicārile, āche tara-tama*]

[“It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.83]

In his own department they think that they are holding the highest position. But in the absolute consideration if the comparison is drawn, then we see that *śanta* superior, *dāsyā* then superior, *sākhya* then superior, *vātsalya*, and the supreme most *mādhurya*; and *svakīya* and *parakīya*. Then there is *Rādhārāṇī*, gradually. The very origin is *Rādhārāṇī*. And She is distributing in gradation, all Her extensions, extended self. Serving, She is serving Kṛṣṇa in fullest *rasa*. And whether antagonistic *Chandravālī* and others, all other *rasa* also springing direct or indirect from Her. *Vātsalya-rasa* is antagonistic to *mādhurya-rasa* to a certain extent. But still it is the outcome. Of course for the understanding to make it clear, the source of other *rasa* is said to be Baladeva. These spring from Baladeva: *vātsalya*, *sākhya*, *dāsyā*; they are springing from Baladeva. And the *mādhurya-rasa* *Rādhārāṇī*. First divided in this way. Then Baladeva is in another form as *Anaṅga Mañjarī*, she is in the camp of *Rādhārāṇī*; to attain the taste of the highest quality of *rasa* in

mādhurya parakīya. He is intermingled. Gradually we have to try and understand.

Bhakti Sudhīra Goswāmī: One question I had was in the *Śrīmad Bhāgavatam*, first canto, Nārada, he says that, “When I chant the glories of Kṛṣṇa He appears on the mirror of my heart, as if called for.”

Śrīla Śrīdhara Mahārāja: Hmm, as?

Bhakti Sudhīra Goswāmī: “As if I called for Him. When I chant His glories then He’s appearing in my heart as if I called for Him.” So Prabhupāda explains in the purport that this is like spiritual television. That Kṛṣṇa is appearing in his description. So that is tantamount, that is like seeing Kṛṣṇa face to face. But associating with Kṛṣṇa personally and directly, that is still different. So when we are chanting Hare Kṛṣṇa, we’re hearing about Kṛṣṇa’s form in *Śrīmad Bhāgavatam*, some conception of Kṛṣṇa is coming to the devotee. So on the subject of seeing Kṛṣṇa it appears that this subject is very, very broad, beginning with following, seeing Kṛṣṇa in the order of the Guru, and then seeing Kṛṣṇa in the descriptions in *Śrīmad Bhāgavatam*, and then later seeing Kṛṣṇa also.

Śrīla Śrīdhara Mahārāja: You’ll have to repeat this, Tamal Kṛṣṇa Prabhu.

Tamal Kṛṣṇa Swāmī: It’s more than a question, he is explaining...

Śrīla Śrīdhara Mahārāja: Nārada says that when I chant His name I see Him. Then?

Tamal Kṛṣṇa Swāmī: See Him. And he says in the beginning, in the neophyte stage when we have *kīrtana* and when we hear *Bhāgavat*, we are also beginning to sense Kṛṣṇa and in a completely...when one goes back to the spiritual world, one is with Kṛṣṇa and he's also seeing Kṛṣṇa. So there are different degrees of...

Śrīla Śrīdhara Mahārāja: Of degrees, different plane, of different types, degrees, different degree, depth, intensity. And according to capacity a partial visit, partial sight may also be in *līlā*. Some may see ordinary Kṛṣṇa of Kurukṣetra battle, some may see the Dvārakā Kṛṣṇa, some may see the Mathurā Kṛṣṇa, then Vraja Kṛṣṇa, and they're also different.

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrttimān [gopānāṁ svajano 'satāṁ kṣitibhujāṁ śāstā svapitro śīśuḥ mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yogināṁ vṛṣṇīnāṁ paradevateti vidito raṅgaṁ gataḥ sāgrajāḥ]

[“O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherds men; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena.”]

[*Śrīmad-Bhāgavatam*, 10.43.17]

When Kṛṣṇa is entering the meeting of Kāṁsa, different persons are getting different views about Him. The same Kṛṣṇa entering but different classes they are looking at Him, by seeing Him in different ways but they

are one and the same Kṛṣṇa. It is also possible. According to their *adhikāra* they are seeing differently. Some seeing foe, some friend, some son, some politician, some kingly. In this way differently. The *yogīs*, they saw the Absolute in this way. There are persons of different categories and according to their own position, they are seeing Him differently. It is also possible. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: Hare Kṛṣṇa. Our Guru Mahārāja was kind upon us, so you are kind upon us. I find no difference at all in how you are blessing us.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. When we were very near, when living together, and we were discussing things, almost from the same platform we were talking with one another. And Govinda Mahārāja was also the witness there, for long time. He had very intimate connection and affection from him.

Tamal Kṛṣṇa Swāmī: When I used to come every year to Māyāpur, my whole purpose in coming was fulfilled when I would be in his association. So similarly, now I am feeling that as I have come here, that my purpose is being fulfilled, whenever I am in your association.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa! Hare Kṛṣṇa! Hare Kṛṣṇa!

Tamal Kṛṣṇa Swāmī: If one goes to a holy place and doesn't take advantage of the association... [of the saintly persons dwelling there, he is to be considered no better than a cow or ass.] [*Śrīmad-*

Bhāgavatam.10:84:13]

Śrīla Śrīdhara Mahārāja: This shows the elevation of your heart.

Śrīla Govinda Mahārāja: Swāmī Mahārāja [?]

Śrīla Śrīdhara Mahārāja: ...and had much hope in you. He asked me when so many delivered lectures, he asked me, specially, “How do you note Tamal Kṛṣṇa about the *siddhānta*, what he delivered, spoke in his lecture?” Especially asked me for you. I conjecture that he had much hope in you. About *siddhānta*, he had confidence, superior confidence in you, about *siddhānta*, understanding. Hare Kṛṣṇa.

And also I was satisfied in that meeting with your beginning, *vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ*, you began with this. I was very much satisfied, the comprehensive. He has taken up first this *śloka* where everything is there. From the beginning, *śikṣā* Guru, *dīkṣā* Guru, then Mahāprabhu, then Rādhā-Govinda, all, *śāstra* Guru Rūpa Goswāmī, all are present here and he had the knack to come to this *śloka* in the beginning.

[?] This *śloka* is the most comprehensive.

*vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvaṁ
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ*

śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

["I offer my respectful obeisances unto the lotus feet of my spiritual master and to all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the *gopīs*, headed by Lalitā and Viśākhā."]

You began with this *śloka* and that satisfied me very much. The whole thing has been accepted here to help. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

And he told there, "I'd like to...I think of sending Tamal Kṛṣṇa to China, the most difficult task; to confirm on him.

_____ means desperate. Who does not care for any adverse circumstances, he can go forward, without caring for any type of adverse circumstances. Gaura Haribol. Gaura Haribol. Gaura Haribol. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi.

Gaura Hari.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

He [Mahāprabhu] told to Rūpa Gosvāmī, and Rūpa Gosvāmī after meeting and teaching he wanted to accompany Mahāprabhu Himself to Nilācala, Purī.

Mahāprabhu told, "No, what I say to you, do this. Go to Vṛndāvana on My behalf to work there." [*Caitanya-caritāmṛta, Madhya-līlā*, 19:240-41] So

sada sange āsiyācha tumi, “You are always with Me.”

Only physical company is not real association, but *anugatya*, wherever this body or mental body may be, but if I am faithful serving mood to any person, I am there with him, in *cetan*. In the world of consciousness only our subjugation, our faithful adherence to one soul, that is to be with him. Do you follow? Am I clear?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: I am at his beck and call, this attitude gives us nearness of a soul, and not this body or any other things. Only submissiveness, only adherence, only faithful submission to any person, that brings us near to him. So *sada sange āsiyācha tumi* He told Rūpa Goswāmī, “You are always with Me. You are always with Me. But now, just you go to Vṛndāvana. And again you may come to Me in Purī, but now go. You are always with Me. That I am in recollection of you and you are also in recollection of Me, so there we always meet. And I am in you, you are in Me.”

That is in faith, in *śraddhā*, in our inner conception of prospect. Oneness is there, nearness is there. And the world is of that type. That world, the infinite, in the world of the infinite, only this sort of consciousness, that is nearness or distance there. Not this physical thing. And physically, two bodies, the bug that sometimes lives in the hair the bug in the bed and some insect, one in the hair, what is that?

Devotees: Lice.

Śrīla Śrīdhara Mahārāja: Lice, they are also very near physically. But in consideration of soul, how far they are. So nearness of soul only by adherence and faith. In the infinite, our nearness is that type. Just as from far off through phone we can connect. America and India, through phone connecting, nearness. So nearness may be understood in different

ways. Just as the sun is near to the earth, in the case of influence, then the next is moon, or in the case of influence of moon to the earth. In this way they are near or far. So the distance may be measured in different ways. So in the spiritual world the nearness and the distance is measured like that. And physically by another medium. In this way. Near and far.

Hare Kṛṣṇa. Gaura Haribol. Govinda Mahārāja, [?]

...

Tamal Kṛṣṇa Swāmī: [Our Guru Mahārāja compared his] job to being like a cow. He said that just like a cow is led anywhere and everywhere but their business is to give milk. So I think that we are all like little babies and we require so much milk. So kindly do not mind if our thirst is very great. We are sorry if we tire you, but we are very thirsty, because we are growing children, very young children. So we require to be nourished very much.

Śrīla Śrīdhara Mahārāja: Yes of course, and that is the sign of life. When the baby wants to take food, the vitality, the life is there. And when baby lying and not showing any sign of taking food. “Oh!” Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: Hare Kṛṣṇa. Jai.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

...

Svarūpa Dāmodara Goswāmī [?]: ...biological signs. That also implies life comes from life.

_____ biology will have some kind of scientific implications in the mind of the students in colleges and universities.

Śrīla Śrīdhara Mahārāja: [?]

Svarūpa Dāmodara Goswāmī [?]: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Svarūpa Dāmodara Goswāmī: So Dhīra Kṛṣṇa Mahārāja is here, and Guru Mahārāja is here Vṛndāvana. And we have some students from San Francisco, he's a scientist. And also we have, he's one of our members of Bhaktivedānta Institute, science students. And a few others, they would like to have your *darśana* Mahārāja.

Śrīla Śrīdhara Mahārāja: All right. All welcome.

Svarūpa Dāmodara Goswāmī: So, we were discussing about the theory of biology. So I was wondering whether you could kindly give us some hints about, we want to make a very strong philosophical and scientific presentation of the idea that the original source is a Supreme Person. In other words, the original source has supreme consciousness and supreme intelligence, and everything is coming from Him, and everything is derivative out of that supreme consciousness.

Śrīla Śrīdhara Mahārāja: And that is absolute good and that is autocrat. Law emanating from Him, and He's above law. Hmm? Then it will come to Kṛṣṇa consciousness, autocracy, but absolute beauty. Beauty and love almost of same category, and autocracy there should be there. Law when

plurality begins, and when *advaya* in its highest position, there is autocracy. Law emanating from Him. *Eko ham baho syama*. When there is many, necessity of law. Even when unity through love, it is no law is necessary there. In other words, that law is not like the law of this world. That is another law, another law. There is also competition, but law loses its sting, because dedication, the competition of dedication, so law is useless. Sacrifice, not aggrandisement, self aggrandisement, so law is useless there. Hmm? The competition of sacrifice, competition of dedication, dedication.

When Gandhi began his movement here, his *ahimsā* movement, British Government was in a very awkward position, because the implication of the law where the force will be applied then law will come. But the passive resistance, no question of force. "I am not opposing the road. I am lying down. You go over me. I'm not giving any opposition. So no application of force, so law does not come, inaction."

So, where there is competition of sacrifice and dedication, law in its own sense can have no application. Beauty is autocrat, is all capturing. Love is also autocrat, all capturing. Eh?

Svarūpa Dāmodara Goswāmī: One of the points that I've been thinking regarding this book is that, somehow this living entity is forced to be within this material body.

Śrīla Śrīdhara Mahārāja: Hmm? Some?

Svarūpa Dāmodara Goswāmī: Somehow the *jīva*, the living entity...

Śrīla Śrīdhara Mahārāja: Yes.

Svarūpa Dāmodara Goswāmī: The *jīvātmā*...

Śrīla Śrīdhara Mahārāja: Yes.

Svarūpa Dāmodara Goswāmī: ...is forced to stay within this temporary physical body.

Śrīla Śrīdhara Mahārāja: He's not forced. The first starting point is that of free will. We are to accept that. And we are to find out that. Otherwise God will be responsible for his misery.

na kartṛtvaṁ na karmāṇi, lokasya srjati prabhuḥ na karma-phala-saṁyogaṁ svabhāvas tu pravartate

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

"I am not responsible for the suffering of the *jīva*. I am aloof. I am left with freedom. And freedom is their intrinsic qualification. Whatever is conscious, that is free. It depends on the magnitude. *Anu caitanya*, freedom is also *anu*. So vulnerability. And by exercise of their imperfect

freedom they come to the world, and not anything forces. And then when he comes in cooperation with *māyā* then the force of *māyā* comes in application first. First starting is free will, then the *māyā* grasps, takes him.”

When I give some writing, anyhow, he got something in writing from

Hyderabad, and then the police work when they wanted to go away then this Chodary was sent to take police action only some writing because the British told that Indian chiefs they’re free, they should accept either India or Pakistan. But they are free to choose, to take their choice. But representative of Nirjan [?] came to Delhi and a sort of writing, a special consideration you will get about other chiefs. Then anyhow entangled and then the police action went on.

So, first consent of *jīva* with free will and then the *māyā* is there. In this way this world transaction begins, and not interference of the Supreme there. The *anu caitanya*, the defective consciousness and the small free will. There are many. Some coming this side, some coming that side, from the marginal plane.

Svarūpa Dāmodara Goswāmī: So at what point the *jīvātmā* begins to recognise he’s using a free will in a negative sense?

Śrīla Śrīdhara Mahārāja: Yes. The possibility as there is in the *taṭasthā*, in the germ, possibility of the positive participation, so possibility of the negative participation, endowed with the two functions in germinal form when he’s in the marginal position, plane. Possibility of negative and positive. Then by free choice, one side one possibility is taken, is given recognition, and it got a start and the journey began. And then by

handling of the *sādhus*, of the divine agents, that can be modified when wandering in the world. Then the positive is tackled and when positive aspect awakens then that gives the chance to go out towards the divine realm.

Svarūpa Dāmodara Goswāmī: That also is dependent on the free will, to...

Śrīla Śrīdhara Mahārāja: Yes. First, free will is there. Consciousness means free will, endowed with free will. Any atom of consciousness, all atoms of consciousness means they're all endowed with free will. Without free will consciousness may not be conceived, and then it is matter, material existence. Conscious spirit means endowed with free will.

Svarūpa Dāmodara Goswāmī: So then it is like to, conclude that when we like to be free from this bondage of this material existence, I must exercise my free will in the right direction, but how?

Śrīla Śrīdhara Mahārāja: But generally when he's here, independent of his free will, the agent, the divine agents help them beyond his consciousness, *sukṛti*. First stage *ajñāta sukṛti*, unknowing acquisition of the favour of the Lord through the *sādhus*.

Just as when the patient is unconscious the doctor is helping by injection perhaps or something like that. Then he comes to consciousness, then the cooperation begins, and the treatment goes on. But when he's unconscious, at that point also treatment is possible.

So when he's engrossed with material consciousness the divine agents they come and utilise his energy in any way for the Lord, and the *ajñāta sukṛti*, beyond his consciousness. Then *jñāta sukṛti*, then *śraddhā*, he comes on the surface, and then cooperation. When *śraddhā*, *sukṛti* when

develops into a stage of *śraddhā*, faith, then the cooperation of the *sādhus* and development of the spiritual life proper. Before that underground works and that is *sukṛti*, and that is done by the *sādhus*, the divine agents. Unconscious he is, the patient is unconscious, the doctor is helping, something like that. Hare Kṛṣṇa.

Svarūpa Dāmodara Goswāmī: Thank you very much Mahārāja.

Śrīla Śrīdhara Mahārāja: So you have engagement, important engagement there, you are to go. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Bhakti Sudhīra Goswāmī: So wherever there is Paramātmā there is *jīvātmā*.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīra Goswāmī: So, in *Brahma-saṁhitā* [35] it says, *aṇḍāntara-stha paramāṇucayāntara-sthaṁ*, so in every molecule, or every atom, there's Paramātmā.

Śrīla Śrīdhara Mahārāja: Both *jīvātmā* and Paramātmā, hmm?

Bhakti Sudhīra Goswāmī: So in that condition *jīvātmā* is unconscious.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīra Goswāmī: Isn't it.

Śrīla Śrīdhara Mahārāja: Yes. Unconscious or mal- conscious.

Bhakti Sudhīra Goswāmī: Mal conscious.

Śrīla Śrīdhara Mahārāja: Yes, maybe. Inattentive towards Paramātmā, engrossed in the exploiting, buried in the exploiting tendency. *Jīvātmā* unconscious of Paramātmā, but Paramātmā is conscious of *jīvātmā*. When *jīvātmā* is going on his own way Paramātmā is watching and willing good for *jīvātmā* but He's not interfering with his activities in a direct way. In *Gītā* you will find:

upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ paramātmēti cāpy ukto, dehe 'smin puruṣaḥ paraḥ

[“Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul's intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul.”]
[*Bhagavad-gītā*, 13:23]

In *Gītā* we get the so many signs of Paramātmā near *jīvātmā* in the body. *Upadraṣṭā*, He's overlooking, He's looking stealthily what *jīvātmā* is doing. *Jīvātmā* is unconscious but He's consciously seeing, noting what

jīvātmā is doing, *upadraṣṭā*. *Anumantā*, anyhow He can oppose, Paramātmā can oppose the actions of *jīvātmā* but He does not, He's indifferent there, indifferent, only looker on. *Upadraṣṭānumantā ca*, what he's doing, He's with His negative attitude He's approving. He's not interfering, *upadraṣṭā*. *Anumantā ca*, *bhartā*, and He's also tolerating him and not withdrawing all help to *jīvātmā*, supplying facilities for the work, *bhartā*. *Bhoktā*, and also a sort of sorrow we may find in Paramātmā for *jīvātmā*, that he's going astray, as if a shadow for the misery of *jīvātmā* is on Paramātmā. He's not satisfied, *bhoktā*. *Maheśvaraḥ*, but if He likes He can interfere and He can stop but He does not. This attitude of God, in respect of *jīvā*, is known as Paramātmā.

Devotee: This attitude of God?

Śrīla Śrīdhara Mahārāja: This function of the Supreme Entity in relation to *jīvā* is known as Paramātmā. He's always with him with friendly attitude but does not interfere with his freedom. That is the attitude of Paramātmā. That function is known as Paramātmā.

Bhakti Sudhīra Goswāmī: In one place, in Prabhupāda's *Bhagavad-gītā* he describes, he quotes some verse from the *Vedas* saying that the Paramātmā...

End of 81.02.26.B

81.02.28.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Sweet and magnanimous. That is the characteristic of Navadvīpa, sweet magnanimity, or magnanimous sweetness. Hare Kṛṣṇa. Hare Kṛṣṇa. Like the other day you'll take some *prasādam*?

Tamal Kṛṣṇa Swāmī: Yes. But first we want to be with you.

Śrīla Śrīdhara Mahārāja: I'm not doing very well, but still I must try to attend you. It is my duty to do so as much as I can; I think imperative duty. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: Sometimes, just like Purnacandra, he got Hari *Nāma dīkṣā* from our Prabhupāda, and I think he never; sometimes there are others like him, and then when Prabhupāda disappeared they took their *Gāyatrī mantra* initiation from one of Prabhupāda's disciples. So sometimes they want to know how they should regard their *Gāyatrī mantra* Guru, and they ask the question, "My relationship with my Hari *Nāma* Guru is eternal. Is my relation with my *Gāyatrī mantra* Guru also eternal?"

Śrīla Śrīdhara Mahārāja: Yes, the first importance to *Nāma* Guru, and the second to the initiation. But the *dīkṣā* Guru must have respect, then all other disciples of Prabhupāda. First honour to Prabhupāda, *Nāma* Guru, Guru of Guru, and the second honour to the *dīkṣā* Guru; and the rest accommodating, according to their status, should be accommodated.

Jīva Goswāmī has written that the Name is the principal thing. In the *mantram* also, so many other words, but the Name is the most important. Suppose the Name is taken away and another name is put there, then the whole thing is rotten. In this way he has judged, has given his decision. The Name is all-in-all. In a *Gāyatrī mantram* the Name is there, Kṛṣṇa *Nāma* is there, and so many other words couched, but if Kṛṣṇa is taken away and Śiva is put there, the whole thing will come to Śiva. So the Name is the all important factor, so *Nāma* Guru; even *Gāyatrī mantra* may not be necessary.

*jayati jayati nāmānanda rūpam murarer [viramita nija dharma dhyāna
pujyadhi yatna katham api sakṛdāttam muktidaṁ prānināṁ yat
paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me]*

[Sanātana Goswāmī says: “Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rūpaṁ murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa.”] [*Bṛhat-Bhāgavatāmṛta*, 1.1.9]

[?]

*na ca sat kriya, na dikṣe na ca purāścarya manadilate mantrayam
rasana spri hanato śrī kṛṣṇa nāmātmaka*

[“One need not undergo all the purificatory processes, or follow the six ritualistic ceremonies mentioned in the *Vedas* for pious life; one need not even take initiation into the *Gāyatrī mantra*. If one simply chants the Holy Name of Kṛṣṇa without offence, everything will be successful.”] [Jīva Goswāmī]

Anyhow, the Name is the most important, even the *Gāyatrī mantra* may not be necessary, but *Gāyatrī mantra* we accept only to help the *Nāma bhajan*, otherwise it may not be necessary at all. It has been judged in such way. Only the Name can do everything for a person, the full thing. But to help the *Nāma bhajan*, to do away with the *aparādha* and *ābhāsa*, the *Gāyatrī mantra* comes to help us, only this much.

I showed once, in the bigger circle, the Name goes from the lowest to the highest, and the *Gāyatrī mantra* circle is in the middle. From the lowest the *Gāyatrī mantra* cannot go but the Name can go from the lowest portion. And the *Gāyatrī mantra* only goes and finishes up to salvation, emancipation, and then the Name goes with no *Gāyatrī mantra*. This is the *Gāyatrī mantra* and the Names connection. The Name goes from the lowest position where *caṇḍālas*, *yavanas*, everyone can receive the Name, but not all are eligible for the *Gāyatrī mantra*. After the *Nāma* is in a little developed stage then the *Gāyatrī mantra* can be conferred, and the *Gāyatrī mantra*'s jurisdiction will be finished when emancipation is attained.

kṛṣṇa-mantra haite habe saṁsāra mocana / kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

[“Simply by chanting the Holy Name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa *mantra* one will be able to see the lotus feet of the Lord.”] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 7.73] [Within the Purport: “In the *Anubhāṣya*, Śrīla Bhaktisiddhanta Saraswatī Goswāmī says that the actual effect that will be visible as soon as one achieves transcendental knowledge is that he will immediately become free from the clutches of *māyā* and fully engage in the service of the Lord.”]

In *Caitanya-caritāmṛta* it is found, *kṛṣṇa-mantra haite habe saṁsāra mocana*, to help our emancipation the *Gāyatrī mantra* is necessary, and then *mantram* is finished, its function gone after giving us emancipation.

But the Name will continue all along, from the lowest to the highest, the Name is, only Name no mention of any application – I want this, that, only the Name automatic, spontaneous. That will encourage every good will in us, Name, *uddīpana*, but the *Gāyatrī mantra*'s function is limited. So the Name is all important. *Nāma* Guru will have the first honour, and next the *Gāyatrī mantra* Guru, then other Vaiṣṇavas.

Tamal Kṛṣṇa Swāmī: How should the devotee who has taken second initiation, should he regard his *Gāyatrī mantra* Guru as a God-brother or as a Guru?

Śrīla Śrīdhara Mahārāja: Ha, ha. *Acintya bhedābheda*. Generally Guru, according to his present stage, but if he transcends, he goes to his previous history, then he will see something like God-brother. But generally in his present stage he will see as Guru, and in the background God-brother; the direct connection Guru and in background is God-brother. And that may be the general estimation.

Tamal Kṛṣṇa Swāmī: And sometimes they ask, “Will my relationship,” just as you said, “The Hari *Nāma* continues after the liberated condition.” “So does the *Gāyatrī mantra* Guru continue any activity with the devotee beyond the point of liberation?” In other words, is the relationship with the *Gāyatrī mantra* Guru also to be considered eternal or only the Hari *Nāma* relationship?

Śrīla Śrīdhara Mahārāja: I can't follow. Nimāi?

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Tamal Kṛṣṇa Swāmī: Because they may give less importance in consideration.

Śrīla Śrīdhara Mahārāja: Then there, the Name will be in the background, and the other functions of services will come in the front. When you will enter that domain they will give some function there in the service of Kṛṣṇa, and that will be very conspicuous, prominent, and Name will be in the background there, in that position. When you go to a particular group in a particular *rasa*, *sākhya rasa* you say, then he will come under a specific duty, under Subala, or Baladeva, or anyone, and he will be given duties to be discharged. That will have the first importance, and the Name will be in the background. It will help to energise, and there the Guru will be this *Nāma* Guru, and Guru will be in all Gurus, but still there is hierarchy. At the immediate, it is a family life, the Guru's Guru is there, but he'll be under his own boss, and he has got his boss; in this way. But he will receive direction from his immediate higher position; in this way the hierarchy is there and he'll be transformed into that sort of function. The Gurus, their all Gurus, their hierarchy, even I am under some as a servitor, and my immediate duty will be to attend to his orders; in this way. It will be transformed there. Am I clear?

Tamal Kṛṣṇa Swāmī: Oh yes, loud and clear. Another question is that when the *jīva* falls down into this material world from the spiritual world, does he first, sometimes we have heard that his first birth is as Brahmā, and then he takes different types of birth. Then other times we have heard other things. In what type of birth does the soul first take its birth when it falls from the spiritual world?

Śrīla Śrīdhara Mahārāja: That is a broad question.

Tamal Kṛṣṇa Swāmī: Gaura Haribol.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. You will see it will be of two classes. Generally, *jīva* does not fall down from Vaikuṇṭha, or Goloka. Generally the *jīva*, the source of the fallen *jīva* is *brahma-loka*, the *taṭasthā-loka*.

Bhakti Sudhīra Goswāmī: *Brahmajyoti*.

Śrīla Śrīdhara Mahārāja: The product of *taṭasthā-śakti*; that can fill up this *brahmāṇḍa jīva*. From there, from *śivatta* it may come to *brahmatta*, Brahṁā, gradually it may come down, general question. And in higher visions that is also seen that Goloka servitors and Vaikuṇṭha servitors, they're also seen to be within the jurisdiction of *brahmāṇḍa*, but that is only a play, *līlā*. When they come from that plane, that is to be considered as *līlā*. For some time the *vipralambha*, for separation, it is necessary for them, anyhow they come and they go. This is one class. And another class, that ordinary class, comes from that *taṭasthā-loka*, *brahma-loka*, not from Vaikuṇṭha, not from that area. And there, under *māyā*, the first position will be like that of Brahṁā, and then of course according to *karma* they will be mingled and the *karma* will decide their up and down life.

Tamal Kṛṣṇa Swāmī: First will be like the position of Brahṁā?

Śrīla Śrīdhara Mahārāja: Deviation, first deviation...

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ
paraṁ hi mām*

*avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ
kalātyaye*

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [*Śrīmad- Bhāgavatam*, 4.24.29]

In *Bhāgavatam*, Mahādeva says, Śiva, Mahādeva says, *svadharmma-niṣṭhaḥ śata- janmabhiḥ pumān, viriñcatām eti*. If one discharges his duty of *varṇāśrama dharma* perfectly for one hundred lives, then he attains the post of a Brahmā. *Svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti*, he comes to the position of Brahmā. *Tataḥ paraṁ hi mām*, then progressing next he comes to my position. What is that? *Mām avyākṛtaṁ*, not very differentiated character, Mahādeva. Brahmā is this side and that side. In the *māyic* side some differentiated character; that is Rudra, and the other side of the *brahma-loka* differentiated character, that is *bhakta* Śiva, Mahā Viṣṇu. Hare Kṛṣṇa. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: We want to clarify some details on your description which you have just given. When you say *brahma-loka*, what exactly is that *brahma-loka*?

Śrīla Śrīdhara Mahārāja: *Brahma-loka* and *Brahmā*, these two things are separate. *Brahmā* is already a person in the connection with *māyā*. And *Brahma*, the non-differentiated marginal plane, where you cannot differentiate, but that is the source of many, many; *jīva* soul is a particle, and this plane consists of many particles, and we cannot differentiate them, they're in one and the same plane of non-differentiated character.

Tamal Kṛṣṇa Swāmī: *Brahmajyoti*?

Śrīla Śrīdhara Mahārāja: *Brahmajyoti*, *jyoti*, and *jyoti* [?] *jīva* soul means an atom in the *jyoti* and pencil of ray. So the *jyoti*, the *brahma-loka* is a product of so many atoms, of *jyoti* atomic. Many atoms of *jyoti* makes the seat of *brahma-loka*. So generally from *brahma-loka*, and that is a living thing, a growing thing, and from there the supply of the *jīva* soul, *yayedam dhāryate jagat*, in *Bhagavad-gītā*, [7.5]. *Apareyam*, *para* and *apara śakti*, the world is made of, and *para śakti* that is *brahma-loka*; *jīva* soul. And *yayedam dhāryate jagat*, and these two mixed, they're just as the gas and the iron machine continuing, the railway engine, and other things, either electricity or gas, and the body of iron and steel, working. So *jīva* soul, that is the conscious atom that is within, and the *apara śakti* that is out, and the machine is working, with the help of these two, *yayedam dhāryate jagat* The *para śakti* is *jīva*, that is *taṭasthā*, and *antaraṅga śakti* is not mentioned here. That is included in Bhagavān Himself.

Tamal Kṛṣṇa Swāmī: So generally the *jīvas* who are here in this world have come from that *brahma-loka*?

Śrīla Śrīdhara Mahārāja: *Brahma-loka*.

Tamal Kṛṣṇa Swāmī: They have no experience as yet of Goloka or Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: Because, *yad gatvā na nivartante, tad dhāma paramaṁ mama*. [*na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ*

yad gatvā na nivartante, tad dhāma paramaṁ mama]

[“My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode.”] [*Bhagavad-gītā*, 15.6]

If *jīva* catches the current, that in-carrying current, then he's not to come back. But they also come back, as in *Brahma-vaivarta-Purāṇa*, etc, the Rādhārāṇī, the Subala, they're playing and they're cursing each other and they had to come here in the *martya-loka*. This is all play, this is *līlā*. They sometimes come here but they're not overpowered by *māyā*. They're senior, but they have come in a form of play here. That is another thing, and this is another thing. Even, it is mentioned in *Bhāgavatam*, Jīva Goswāmī has discussed and decided that in the womb of the mother, in the seven months in the womb, the child can see the Lord. And his one hundred previous births come to his memory at that time, and he promises that in this present birth I won't mix with *māyā* but I shall try to go to You with devotion etc. But, *Janama haila puli maya jali nahai gana lobha* [?]

As soon as he gets out of the womb he forgets everything. There Jīva Goswāmī says that it is not the case with all the *jīva* souls that they must see Bhagavān in the seven months in the womb. Once one can have *darśana* of Bhagavān, he never comes down in this world.

Tamal Kṛṣṇa Swāmī: So they all see or they don't see?

Bhakti Sudhīra Goswāmī: No. Not all of them.

Tamal Kṛṣṇa Swāmī: It is a rare thing. It is very rare to see Bhagavān within the womb of the mother?

Śrīla Śrīdhara Mahārāja: Only particular *jīvas* have got such experience and those that have got such experience they never come down; they will have to go up. Because if that is true that he has got a real *darśana* then *māyā* cannot clutch him, catch him. That is given by Jīva Goswāmī. How is it possible that once you have got *darśana* of Bhagavān; how can you come down? But *janama haila puli maya jali nahai gana lobha* [?] In some cases when the *darśana* is very vague and meagre it may take place. But generally...

Bhakti Sudhīra Goswāmī: He'll come out, he'll take birth.

Tamal Kṛṣṇa Swāmī: In which case?

Bhakti Sudhīra Goswāmī: When it's vague and meagre.

Śrīla Śrīdhara Mahārāja: In that case it may again be covered, and then getting any least chance of help then he'll go up.

Bhakti Sudhīra Goswāmī: But if they go up and they were in the womb of mother, what of...

Śrīla Śrīdhara Mahārāja: I'm talking of the soul; not the body. The body is there. Gradually they will go up and then when emancipated then only they can live without a body.

Bhakti Sudhīra Goswāmī: So they will take birth, but in divine consciousness?

Śrīla Śrīdhara Mahārāja: Yes. Divine consciousness will have superior position, and they won't interfere with the *māyic* world, like Jaḍa Bharata and others. They'll be here but they'll not mix much with the *māyic* affairs. They'll go up gradually with the help of the *sādhū* and *śāstra*, and their internal connections, revealed advice, they'll go up.

Tamal Kṛṣṇa Swāmī: When the *jīva*, when the body dies, not the *jīva*, when someone dies, they are taken to the court of Yāmarāja.

Śrīla Śrīdhara Mahārāja: Yes, not all; there are exceptions.

Tamal Kṛṣṇa Swāmī: And what are those exceptions?

Śrīla Śrīdhara Mahārāja: Exceptions are those that have the chance of entering into *ananya bhakti*, *śuddha bhakti*. There the jurisdiction changes.

Tamal Kṛṣṇa Swāmī: Supposing a devotee who has executed some devotional service but not...

Śrīla Śrīdhara Mahārāja: One who has come in connection with a Guru of *śuddha bhakti*, he won't be produced to Yāmarāja. His jurisdiction already changed. Whatever should be dealt with about him; that will come from Vaikuṇṭha, and not from the judge of this mundane world, Yāmarāja.

Tamal Kṛṣṇa Swāmī: And if someone is under the jurisdiction of Yāmarāja, how long does it take until the *jīva* takes its next birth in the womb?

Śrīla Śrīdhara Mahārāja: That is variegated in different cases. Different cases differently. Generally we may take that within twenty four hours the *ātmā*, the soul, is taken to Yāmarāja. Then with some sort of bail he's released, and then after one year's time his case is taken up. And then he's judged and amount of sin and amount of good action is judged and he's asked, "What will you take first, the *nāraka* or *sargara*? Do you like to enjoy the fruits of your good action first?" Of course, if the amount is great, of any good action or bad action, then he takes up in his own hand, he will go to suffer the results of the bad actions first, and then good actions.

Devotee: In time and space theory [?]

Śrīla Śrīdhara Mahārāja: Time and space theory? A general case, what I say, but there are particular cases which are urgently adjusted in a court; the urgent case may be dealt urgently. Some may take a birth immediately after his death and he enters into a womb. There are also particular cases are many. That Vasudeva says, we find in *Bhāgavatam*, that when Devakī is married and Vasudeva is taking away Devakī to his own house; Kāṁsa is taking the rein of the horses who are conducting the chariot, and on the way there was a sudden sound came from the sky.

“That Kāṁsa, you are relishing so much this occasional joy, taking with such tearfulness your sister to her husband’s house. But her eighth child will kill you.” Twice or thrice, when this sound came from the sky, then Kāṁsa was enraged and he took his sister by the hair and was about to cut her throat, then Vasudeva came to protect her.

“What is this? You are a hero. Are you afraid of your death? You are not a coward.” In this way he began discussion. “Then you have no cause of fear from her, but her child. But I assure you that these children will be given to your hand, you may do away with them, but leave her. She is not going to kill you.”

Anyhow, at that time, Vasudeva comes to talk about some philosophical line and says that, “Before one is dead, his next life begins. Before one is dead, his next life begins. How? When he’s going to die his previous actions in subtle form, all come in a rush to gather and everyone demands, “The next birth I want.” According to the intensity for their priority they come to propose that, “The next chance I must get.” So before the actual death it is determined. And the idea catches him there, “I have got possession.” Suppose anger or jealousy or some greed, so many propensities are within. And who gets the first chance, he takes possession of the *ātmā*, and then he dies and he takes him. The idea, he’s taking possession of the idea, he goes to some society, his own society, and from there it comes to the physical plane. Suppose there is much anger, his possession, the buffalo mentality takes possession. Very ferocious, the tiger mentality takes possession, and takes him up in the tiger society, and then he comes with a tiger body.

In this way, in the case of Bharata, he went to help the deer, but he left everything in his youthful life, left everything in his kingdom and adopted a life of a *sādhū*, but when he was dying he thought, “If I die, this small deer will also die by, without getting food.” Only when he was thinking about that, his soul passed, and he had to become a deer. In that society he had to go. That thinking took him there, and with a deer’s body he came out.

Tamal Kṛṣṇa Swāmī: What is that one year bail period? You used the; I don’t know the Bengali word...

Śrīla Śrīdhara Mahārāja: Because in the *karma-kāṇḍa* we find under one year in suspension, and during that time the *ṛṣis* in the *Vedas*, *karma-kāṇḍa*, they say, “Try to make some help. He leaves the property and the successor of the holder of the property, he makes some arrangement to help the departed soul, with *piṇḍa dāna*, one year, *goloka piṇḍa*. After one year is completed he’s under suspense and help may be arranged for him and then they talk and the final decision. He’s taken in that way. Generally in the *karma-kāṇḍa ṛṣi* we find that process. But this is a general case, surmised, they do. But there are particular instances according to the gravity of the situation, and the judge does many things.

Bhakti Sudhīra Goswāmī: When do the hellish sufferings that are described in the

Bhāgavat, in the fifth canto, when does that, what period does that take place?

Śrīla Śrīdhara Mahārāja: When the sufferings also of different types according to the heinousness of the evil deed, they’re classified and sufferings without a physical body. Just as in a dream, we may have a good dream, we may also have a bad dream. In dreams also we may

suffer, and in dreams also we may feel pleasure. So without this body, our subtle body, when he feels eternal and intense pain, that is *nāraka*. Not physical body but in mental body.

Tamal Kṛṣṇa Swāmī: Subtle body.

Śrīla Śrīdhara Mahārāja: Mental body with continuous and intense suffering of different type, the different hell, without body.

Tamal Kṛṣṇa Swāmī: How long?

Śrīla Śrīdhara Mahārāja: According to the intensity and magnitude of the action, the judge, the Yāmarāja, the controller, the administrator, he dispenses and he's forced to suffer like that. And in a pleasing dream, as we feel, there is a government; you see, in the mental world also there is a government, just as here there is a government in the physical world, so the body which we find within us in a dream, such a strong body. There is a plane with so many astral bodies and there is a government, and the administration is there, and they're dealt with in that way. That is generally known as *Pitṛ-loka*, or *Preta-loka*, *Preta-loka*, for departed souls.

Giri Mahārāja [?]: Now, sometimes after a person dies, the family members will invite us to do *kīrtan*, chanting Hare Kṛṣṇa. Now, will that help the departed soul?

Śrīla Śrīdhara Mahārāja: Of course, that will help him. In his connection the benefit he may get in that way we perform some and that vibration

will go to help him, higher help than in ordinary *śrāddha*, *bhāgavat-prasādam* if we confer. But *kīrtan* – good wishes also can help the departed souls.

Giri Mahārāja: Now, when the soul falls from the *brahma-loka* and takes birth in the material world, now is that soul's eternal *rasa* with Kṛṣṇa in the spiritual world...

Śrīla Śrīdhara Mahārāja: That soul's?

Giri Mahārāja: Is that soul's particular relationship with Kṛṣṇa in Goloka, is that already fixed when that soul falls down?

Śrīla Śrīdhara Mahārāja: You see, that is, everything has got some probability or prospect within him. So if it is the dissection, analysis, then the prospect; just as *svarūpa*, after emancipation one may go to Vaikuṇṭha, and no further. And one may go to Goloka, and there also different *rasa*. Some going to *vātsalya rasa*, some going *sākhya*, or *mādhurya*, some into *śanta rasa*; that is internal position, *svarūpa*, according to that they're classified after emancipation. So also here in the *māyic* world also according to that intrinsic probability they may come down, and where, what, in this way, that way. So first from Brahmā rank he may come down, and he may go down to any extent, and the differentiation will also be there. But still he's got some innate, permanent thing of prospect in him. That will come to decide. Follow?

Giri Mahārāja: Yes. Now, suppose a soul...

Śrīla Śrīdhara Mahārāja: What was your question?

Giri Mahārāja: You answered it. Now, suppose the soul has the desire to become the mother of Kṛṣṇa in the spiritual world...

Swami B.R. Sridhara Maharaja: In rank, motherly rank, not exactly mother. Mother is Yaśodā, fixed, but in that rank.

Tamal Kṛṣṇa Swāmī: Can you elaborate about that rank? In other words, Yaśodā is Kṛṣṇa's mother, so what do the others who are in...

Śrīla Śrīdhara Mahārāja: They are helping in that camp in different ways, helping her in *vātsalya rasa*.

Devotee: [?]

Giri Mahārāja: Now, just as when Kṛṣṇa comes here, there's so many different households and families in Vṛndāvana. Now, in Goloka are there also many households with parents and children?

Śrīla Śrīdhara Mahārāja: Of course. The whole thing comes here. And also, it is still maintained there, and also as reflection, or rather not reflection, but substantially one and the same, *vaibhava*.

Tamal Kṛṣṇa Swāmī: Expansion.

Śrīla Śrīdhara Mahārāja: Extension comes here.

Giri Mahārāja: Now, when Kṛṣṇa was here, after Brahmā stole the cowherd boys and calves, He expanded into a duplicate set. For one year, some of those elderly, they had the chance of having directly Kṛṣṇa as their son. So does that sometimes happen in Goloka?

Śrīla Śrīdhara Mahārāja: That is *kāya-vyūha*. One can extend one's self in different places at the same time. If even a *yogī*, he's here and he can show himself in some other places also, the same, the double. So in the case of Kṛṣṇa it is not impossible that He may extend Himself in many places in many forms and variegated nature. It is also mentioned in the *Caitanya-caritāmṛta*, that in Dvārakā He had sixteen thousand wives; or something like that, and He presented Himself everywhere. And Nārada is astonished to see that. And it is mentioned there, *kāya-vyūha haile nāradera vismaya nā haya*.

[*saubhary-ādi-prāya sei kāya-vyūha naya / kāya-vyūha haile nāradera vismaya nā haya*] ["The *prābhava-prakāśa* expansions of Lord Kṛṣṇa are not like the expansions of the

sage Saubhari. Had they been so, Nārada would not have been astonished to see them."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.169]

The *kāya-vyūha* of *yogī*, the extension of a *yogī*, *siddha yogī*, is of a limited character. For example, if he's standing here, his facsimile in another place he will also stand. If he lies down it will also lie. But in the case of Kṛṣṇa, every form can do independently. So in different ways, in different manner, different types, He can extend His *līlā* in any way.

After all, we must think that we are limited, and we are trying to talk of the infinite, unlimited, so with this much modesty we must try to approach the

thing. *Adhokṣaja*. Everything may not come within my clutches, but as much as possible, we can guess, we can have a peep, into the approximate characteristic of the Infinite.

Tamal Kṛṣṇa Swāmī: Now, when Kṛṣṇa came here...

End of 81.02.28.A

81.02.28.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Tamal Kṛṣṇa Swāmī: ...like this.

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Swāmī: And Mother Yaśodā she could experience baby Kṛṣṇa, young Kṛṣṇa, all different ages.

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Swāmī: So in Goloka, does she also experience these

different ages of Kṛṣṇa, or does Kṛṣṇa remain fixed in one age? And if so then...

Śrīla Śrīdhara Mahārāja: Yes. So, sometimes it has been mentioned that Gokula Kṛṣṇa, that is the original, and it is most peculiar. And Goloka is an extension of Gokula. It is very peculiar. In *prapañca* of *prākṛta*, this is very similar; *prākṛta* – transcendental, and *aprākṛta*. *Aprākṛta* – the very term has been used to this effect, that very similar to *prākṛta*, very near to *prākṛta*. So to make us, to give us warning – it is not *prākṛta* it is *aprākṛta*. There is every possibility of taking as *prākṛta* this ordinary fallible, mortal thing, so similar. So for the similarity the warning is given – *aprākṛta* not *prākṛta*, but very near to *prākṛta*. So there also the wave from child, to the grown-up, this wave is always moving in a circular way.

In *Bṛhat-Bhāgavatāmṛta* you'll find in Sanātana Goswāmī's writing. He says that Kṛṣṇa *līlā* suppose begins from the birth of Kṛṣṇa in Vṛndāvana. Then He grows up, then the play with the cow boys, then so many things, then Akrura comes to take up there to Mathurā. And after *prabāsa*, then Nanda and Yaśodā there in a very mournful stage they're passing their days. The Kṛṣṇa in Mathurā, they are suffering from separation. In this way some... Then suddenly the will changed, by Yogamāyā. Then the atmosphere came, "Oh. Nanda Yaśodā is there, from a long time they're suffering, they have got no child." This stage previous to the birth of Kṛṣṇa, that suddenly comes again within the will. Then again, Kṛṣṇa and there no child of Yaśodā, then gradually some hope and some offering to the Deities etc, that they may have a child. Then gradually Kṛṣṇa came and Kṛṣṇa goes. Then again Kṛṣṇa goes to Mathurā. All these *rasas*, the *prabāsa*, then suddenly change came, just as in a circular way, winter, summer, rainy season, and this autumn, in this way the *līlā* is moving, *bujhite nā pāre līlā kemane 'nitya' haya*.

[*'nitya-līlā' kṛṣṇera sarva-śāstre kaya, bujhite nā pāre līlā kemane 'nitya' haya*] ["Descriptions of Kṛṣṇa's eternal pastimes are in all revealed scriptures. But one cannot

understand how they are continuing eternally."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.385]

In this way; and also, Kavirāja Goswāmī has given us to think in another way. The sun is rising here, *balya līlā*, and it is continuing. Everywhere the sun is rising in one place. Here rising, then next second a little far off it is rising. And setting, rising, and noon, is always to be found in any portion of the world. Is it not?

Tamal Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: So also, Kṛṣṇa *līlā* from this *brahmāṇḍa*, it is extended like the sun, the *balya līlā* passed here, and in another *brahmāṇḍa* it is continued, like the sun. *Bujhite nā pāre līlā kemane 'nitya' haya. Jyotiścakra-pramāṇe.*

[*drṣṭānta diyā kahi tabe loka yadi jāne / kṛṣṇa-līlā — nitya, jyotiścakra-pramāṇe*]

[“Let me give an example by which people may understand Lord Kṛṣṇa’s eternal pastimes. An example can be found in the zodiac.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.386]

In *Caitanya-caritāmṛta* we have found, *jyotiścakra-pramāṇe*, it is continued. The morning is everywhere, the noon is everywhere. It is revolving, and in different *brahmāṇḍas*. Now Kṛṣṇa is taking birth, next moment in another *brahmāṇḍa*, next moment another *brahmāṇḍa*. It is always continuing.

Tamal Kṛṣṇa Swāmī: And in Goloka?

Śrīla Śrīdhara Mahārāja: In Goloka also that; it is also dynamic, and must move in a circular way, it is *nitya*. Generally we have got this idea. To be *nitya-līlā*; and not only that, we are to also have a conception of this, that here you can think of the *balya-līlā* of Kṛṣṇa, he can think of the *kaiśora-līlā* of Kṛṣṇa, he can think that Akrura is taking Him away to Mathurā. Here we can simultaneously think we have a touch. So all *līlā* is crossing space and time, and every point of *līlā* is *nitya* and continues. We can think of that and that is something; even *sādhus*, they can't think it. Kṛṣṇa is there is of such

characteristic. Everything there I say. And also it is not to be eliminated that there is a continuance; the *balya*, the *pauganḍa*, the *kaiśora*, the *acintya bhedābheda* of Mahāprabhu. *Paśya me yogam aiśvaram*.

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ. na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram

[bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanah]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9.4-5]

"I am everywhere. Everything is in Me. I am nowhere. Nothing is in Me. I'm not a mad man. Try to have an estimation of My Self, Arjuna. What

am I?” Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Such a bold statement has ever come into the world of philosophy? Ha, ha, ha. “I am everywhere and nowhere. Everything in Me, nothing in Me. Try to ascertain what I am. This sort of straight, simple and most perplexing, and impossible and possible together; I am that.” Hare Kṛṣṇa. Gaura Haribol. So,

*jñāne prayāsam udapāśya namanta eva, jīvanti san-mukharitām
bhavadīya-vārtām*

[*sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi
tais tri-lokyām*]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: “Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [*Śrīmad-Bhāgavatam*, 10.14.3]

Give up your attempt of measuring Him, but through faith try to approach. You are finite, so about infinite, how much faith may you have? A very little, so don't think that you will be deceived, your faith will deceive you. How is the length and breadth of your faith? You are a tiny person. In the infinite anything is possible. So don't be afraid of your blind faith when you come to search for Kṛṣṇa - Infinite. Only faith can take you there and no knowledge. It is clearly stated in *Bhāgavatam*; never approach with the weapon, with the instrument of knowledge. That will deceive you. But faith, *adhokṣaja*, He can come down, and if you doubt, He may not care to come down to you. Open; spread wide your heart to receive Him, and whatever sort of wonders He may come to show you, prepare yourself to

be so much, so broad, and wait. What are the waves of the Infinite? What sort of waves come to touch you from the Infinite, the centre of Infinite, of love, beauty, etc? Wait and see. Be clear and open and unbiased. Don't go to measure with your tiny examples of this finite world of nasty nature. Hare Kṛṣṇa. *Tatra laulyam api mūlyam ekalaṁ.*

[*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*]

[“Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]

Your hankering only can help you to have touch of that magnanimous divine thing. If you go challenging, He'll not care to come. What is the loss to Him? You are deceived. Hare Kṛṣṇa. Hare Kṛṣṇa. Go with your heart willing, but go forward. *Jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavādīya-vārtām, sthāne sthitāḥ śruti-gatām.* Brahmā says, *jānanta eva jānantu.*

[*jānanta eva jānantu, kiṁ bahūktyā na me prabho manaso vapoṣo vāco, vaibhavaṁ tava go-caraḥ*]

[“There are people who say, “I know everything about Kṛṣṇa.” Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.”] [*Śrīmad-Bhāgavatam, 10.14.38*]

“Those that say that they know something, let them enjoy self deception thereby. But I am reserving, that *manaso vapoṣo vāco, vaibhavaṁ tava go-caraḥ*. I could not enter into the very negligent, slight point of Your acquaintance. This is my finding.” Brahmā says like that. “These puffed up fools, they may talk about anything. They can know this, they can know that, everything can be known. Those fools, let them dance with their foolish tendencies. But I am sure that no weapon, no instrument, can have any, catch any slight touch of Him. He’s always new, always of new characteristic. He’s infinite. But finite and Infinite are of opposite characteristics, so how is it possible to let you loose within the infinite?”

I told in Karachi to one President of the Ārya Samāj, when I went there to preach, the Ārya Samāj thought, “We have got a prey. The Vaiṣṇavas are idolaters.” They came to attack, and he told me, “If finite can know Infinite, then He’s not Infinite.” He told like that. And it also came to my mind immediately, “If Infinite cannot make Himself known to finite, then He’s not Infinite.” Just the opposite; then I gave him a handshake, and said *namas te* and departed. So that is our only solace, that Infinite can make Himself known to finite, and finite cannot know Infinite, so that sort of characteristic of Infinite, His grace, we always foster. That should be our, the money which is necessary for a journey, what is that?

Bhakti Sudhīr Goswāmī: Fare.

Śrīla Śrīdhara Mahārāja: Fare. That should be our fare, our attitude. We have not come to deal with a limited thing. My aspiration is not so base and mean. I have come in the relativity of the Infinite. So my behaviour must be according to that, *bhakti*.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtanīyaḥ sadā hariḥ] [“One who is humbler than a blade of grass, more forbearing than a tree, who gives due

honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

The negative tendency should be increased to attract the positive, *chaida* [?] “I cannot but want You. I can’t stay without the least of Your connection.” And thus we are to invite Him. “I am poor, I am mean, I am so and so. There is no meaner fellow than myself.” That is the way. Hare Kṛṣṇa.

Our Prabhupada used to give one example. In some fair it is seen that a stand with some bamboo or some post is there and it is smeared with oil, and this ripe plantain fruit...

Bhakti Sudhīr Goswāmī: Banana.

Śrīla Śrīdhara Mahārāja: ...with that banana, so very slippery. And a post is there, and there is a man at the side and he says, “If anyone can climb up, he’ll be given such reward.” And everyone wherever he catches it he comes down; cannot go up. So it is like that, we cannot go up, we can’t go up, *āroha-panthā*, slippery, slippery, slippery; we can come down but we cannot go up. Ha, ha. Hare Kṛṣṇa. Gaura Haribol.

So, we are brave enough to deal such things, with such audacity? Ha, ha, ha. But still, the position is there. It is by His grace, the line of His grace. He wants to distribute Himself in a line, so *śrauta-panthā* Guru *param pūjā*. It is exclusively, the necessity is there, the *śrauta-panthā*, Guru *paramparā*. The knowledge and the *bhajan*, everything comes down from Infinite to finite and never from finite to Infinite through *āroha-panthā*. That should be the backbone of our movement always. So whatever we shall go to do, we shall look up to Gurudeva. “If you do it may be done. I am nothing. I am nowhere sir.”

Once, I found in the Rāmānuja character, that he had a sitting with a *māyāvādī paṇḍita* for fourteen days, and he came away frustrated, he could not defeat him. And he came to Varadaraja, “What am I? I can’t defeat in discussion, for so many days I’m trying to argue. I’m nothing, nowhere, I should not go up with my head erect as an Ācārya of the *samprādaya*.” He prayed to Varadaraja temple. And the next day, no sooner had he gone and begun a slight talk, that gentleman expressed his defeat, he clearly saw, “Yes, what you have said I have understood. I am wrong. What you say is right.” By His will, that man was defeated.

So devotees are always expectant, upward; by Guru’s will. I have got nothing. He may do through me. If I go to assert myself, I’ll not only be defeated, but I shall also be lost. But when I shall go to show a proud attitude also in the name of my Guru, sincerely, then it will be *bhajan*. It will help me and others also. As much as I have the tendency of taking power from up, my attempt of the Ācārya will always be to bring things from up, from his Guru and *sādhū* – “By your grace.” Always dependant, he can never say I am in possession of the potency, power; no.

*jagāi mādḥāi haite muñi se pāpiṣṭha, purīṣera kīṭa haite muñi se laghiṣṭha
mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa
haya*

[I am more sinful than Jagāi and Mādḥāi and even lower than the worms in stool. Anyone who hears my name loses the results of his pious activities.] [*Caitanya-caritāmṛta*, Ādi-līlā, 5.205-6]

This is negativity, the conception of the ego of the negativity is so intense that, “I am such. But Nityānanda Prabhu is great, He’s Patita-Pāvana. So I have got.”

ye yatha patita haya, tava dayā tata tāya, tāte āmi supātra dayāra

“I can claim, because I am the most fallen. I think I realise that I am the most fallen. I have got the greatest claim for Your grace, mercy.”
[*Gītamālā*, *Yāmuna-bhāvāvali*, Bhaktivinoda Ṭhākura]

That should be the attitude of a real devotee. As mean as one can conceive one’s conception of himself, so great he is in the eyes of the devotees, *dainya*. Hare Kṛṣṇa, hankering, *laulyam*, hankering, that is their wealth. The wealth of the devotee is there. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Rāma. Rāma Rāma, Gaura Haribol. I am proud of the power of my Gurudeva and never of myself. That should be the attitude. Hare Kṛṣṇa. Nitāi Caitanya. Nitāi Caitanya. Anything else? Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: No. These were our questions today.

Śrīla Śrīdhara Mahārāja: Today? All right; any side questions?

Tamal Kṛṣṇa Swāmī: The babies are full of milk now. We are well fed. We have been fully fed today.

Śrīla Śrīdhara Mahārāja: All right. Gaura Haribol. Gaura Haribol. Gaura Haribol. No end. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: In Goloka, the cows are called *surabhi*, they give unlimited milk at any time. So we think you are like a *surabhi* cow.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. If you think it may be for some time according to your requirement. If the requirement is stopped then perhaps I may be a dead thing; the river will dry. Ha, ha. The dry bed in the river, no water passing; the source is there, water. It is His will, His will.

Mahāprabhu says to Sanātana Goswāmī, “Sanatana, Kṛṣṇa is very gracious to you. He is sending so many things for you, through Me. I don’t understand them, but for you, so many things passing through Me I feel.” This is in *Caitanya-caritāmṛta*, Mahāprabhu says to Sanātana, “The grace of Kṛṣṇa is flowing through Me to you I feel. I do not know all these things. It’s not Mine.”

It is also mentioned, *vyāso vetti na vetti vā*.

[aham vedmi śuko vetti, vyāso vetti na vetti vā bhaktyā bhāgavatam grāhyam na buddhyā na ca ṭikayā]

[Lord Śiva says: “I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*.”] [*Caitanya-caritāmṛta, Madhya-līlā, 24.313*]

The Vyāsa who has written *Bhāgavatam*, he may or may not know. It is coming for the others through him. It is also possible sometimes; sometimes, not always. Hare Kṛṣṇa. Gaura Haribol. Kṛṣṇa is so independent, *jayuktaho*, all glories to His independence. We are His servants. What responsibility is with us? His things; we are instruments.

He may do in His own way. He's willing and things are going on in such a way, and He's willing otherwise and things go on in another way. Everything is a part of His *līlā*; the Absolute is *līlā-moya*, *līlā*, continuous and irresistible flow of *ānandam*. Only our narrow ego deceives us, the feel of egoism deceives us partake in that universal wave, the flow.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Caitanya. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Tamal Kṛṣṇa Swāmī: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: So we will visit you again soon.

Śrīla Śrīdhara Mahārāja: Yes. Nimāi *prasādam* [?] Hari *kathā* flow, Hari *kathā*, Mahāprabhu *kathā*, Prabhupāda *kathā*, Swāmī Mahārāja – your Prabhupāda, our Prabhupāda, perhaps we're all under their eye. Their very satisfied to see their things are going on in this way. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Caitanya.

Tamal Kṛṣṇa Swāmī: Jaya Om Viṣṇupāda Paramahaṁsa-
Parivrājakācārya Aṣṭottara-Śata-Śrī Śrīmad Bhakti Rakṣak Śrīdhar Dev-
Goswāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: The other day Tamal Kṛṣṇa Prabhu, today...

Tamal Kṛṣṇa Swāmī: Giridhari Swāmī.

Śrīla Śrīdhara Mahārāja: Giridhari Swāmī. Gaura Haribol. Gaura
Haribol.

Giridhari Swāmī: Now we are tied together, this cord and garland has
tied us together.

Śrīla Śrīdhara Mahārāja: Ha, ha. It was already tied but only now seen.

Tamal Kṛṣṇa Swāmī: We have vision. We are the blind men.

Śrīla Śrīdhara Mahārāja: Never. Then how can you see the utility, or
tastefulness of these things. Nitāi Caitanya.

Bhakti Sudhīr Goswāmī: Mahārāja. They had one other question, which
was that, you described that the *mantra* Guru – if you have one Hari
Nāma Guru and then his disappearance comes, and you take *mantra*

from another, you are to regard the *mantra* Guru as *vaibhāva*, extension. So, one question also, is the *sannyāsa* Guru *vaibhāva*?

Śrīla Śrīdhara Mahārāja: Yes. The Guru is one and the same, but there is gradation, importance. And especially when the *Nāma* Guru is Guru of *sannyāsa* Guru, and *Nāma* Guru is the Guru of *mantra* Guru – but the principal is *Nāma* Guru, and then *mantra* Guru, *Gāyatrī* Guru, and then *sannyāsa* Guru. *Sannyāsa* Guru is not given so much importance as we find – of course in particular cases everything will be different, but general. Mahāprabhu took *sannyāsa* from a *māyāvādī* Guru. That was necessary only for a preaching purpose. For preaching convenience, *sannyāsa* Guru was accepted by Him, and red cloth. But that was not very formally important. Of course for Mahāprabhu nothing is of importance because He's superior to everything, but still His practice left us things for learning. So *Nāma* Guru is of first importance, then *mantra* Guru, then *sannyāsa* Guru. But we shall try to see in the same line, in the same respective way they are, respectful way.

Bhakti Sudhīr Goswāmī: Our Guru Mahārāja was telling that Śrīla Bhaktisiddhānta Saraswatī Ṭhākura was appearing to him, again and again in a dream, telling him to take *sannyāsa*.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīr Goswāmī: So when he was describing this to his disciples, he said that Keśava Mahārāja came to give him *sannyāsa*, but he was seeing it that his Guru Mahārāja is come to give the *sannyāsa*, through his God-brother.

Śrīla Śrīdhara Mahārāja: Yes. It is really so, through his inspiration,

otherwise he did not come to take *sannyāsa* at all. “The direction of Guru Mahārāja in subtle form; that made me to accept *sannyāsa*, and it is he that gave *sannyāsa* in the subtle sense, that I took *sannyāsa* from Guru.” Our Gurudeva took *sannyāsa* keeping the photo of his Guru in front of him.

Bhakti Sudhīr Goswāmī: Gaura Kīśora.

Śrīla Śrīdhara Mahārāja: Gaura Kīśora. But he was *bābājī*, and he took *sannyāsa* for preaching purposes. Fit person to see, in the position of Guru, was not available; he was not satisfied so he had to do like that. Rāmānujācārya also did so; he himself keeping the photo of his – in the place of his Guru he took *sannyāsa* himself, because he could not find such a person to whom he can surrender.

Bhakti Sudhīr Goswāmī: Now, there’s one case – there’s a man who’s a very popular sportsman in the West, and he knew our Prabhupāda for many years. He never took Hari *Nāma dīkṣā*, but for, say, seven years he is accepting Prabhupāda like his Guru. So now, after Prabhupāda’s...

Śrīla Śrīdhara Mahārāja: He’s an American?

Bhakti Sudhīr Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Who is he?

Bhakti Sudhīr Goswāmī: His name is Peter Burwash, he's a tennis player – but devotee. So he accepted Prabhupāda for so many years like a Guru, but he did not get the Hari *Nāma dīkṣā*.

Śrīla Śrīdhara Mahārāja: Hari *Nāma dīkṣā*, or garment, nothing of the kind?

Bhakti Sudhīr Goswāmī: Nothing.

Śrīla Śrīdhara Mahārāja: But mentally he has accepted him as Guru?

Bhakti Sudhīr Goswāmī: Yes. He has Mūrti of Prabhupāda ...

Śrīla Śrīdhara Mahārāja: Worshipping in his own way.

Bhakti Sudhīr Goswāmī: Worshipping in his own way, but our way, the same way.

Śrīla Śrīdhara Mahārāja: Same way? But without *mantram*, only giving flower to...

Bhakti Sudhīr Goswāmī: Doing everything, but no formal *dīkṣā*.

Śrīla Śrīdhara Mahārāja: But *mantram*, where did he get *mantram*?

Bhakti Sudhīr Goswāmī: He chants Hari *Nāma*, sixteen rounds.

Śrīla Śrīdhara Mahārāja: But he did not get it from any person, personal instrument?

Bhakti Sudhīr Goswāmī: So now that Prabhupāda has left, it is very difficult for him to accept one of Prabhupāda's disciple Ācāryas as Guru. So what is his... We think of him as a disciple of Prabhupāda.

Śrīla Śrīdhara Mahārāja: Materially, not formally. But what is the difficulty in him that made him not accept Hari *Nāma* or *dikṣa*, anything of the kind from Prabhupāda? What opposed him?

Bhakti Sudhīr Goswāmī: That I don't know.

Śrīla Śrīdhara Mahārāja: What sort of mentality came in opposition? Any environment was unfavourable for him?

Bhakti Sudhīr Goswāmī: Yes. That's one part of it.

Śrīla Śrīdhara Mahārāja: And when Prabhupāda departed then perhaps he was very, his earnestness was increased, and he felt that what mistake he has committed? Is it?

Bhakti Sudhīr Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: After the departure of your Prabhupāda, one lady ran from England to here. She told that her father was for a long time in the Police Department of

India, and she stayed with her father in Allahabad for a long time. And after retirement they went home, and she heard that Swāmī Mahārāja is doing this and that, miraculously he's capturing many to Kṛṣṇa consciousness. And she had a dream that Swāmī Mahārāja has come and she went to see him, but she could not see him, there in London. Then she was told that he has gone to India. Then she came to India, and coming here, she heard that he had departed. And with a frustrated heart she came to search him, she came here also. And her ways and her picture was that of very much indifference, *vairāgya*, almost like a widow. "I am frustrated. I am so unfortunate. I got a dream. I wanted to see him there but heard that he had left London. I came to India and when I reached here I heard he has gone away. How disappointed and unfortunate lady I am." With much eagerness; then she went to Māyāpur, and what is her fate I don't know. But I saw too much earnestness in her, she's disappointed, the signs of disappointment were very intense.

And this gentleman, now he's mourning, that what have I done? Such is the case. But that does not matter. In future that will be compensated. What we wish sincerely we have it. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Sudhīr Goswāmī: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: So infinite alternatives – alternatives are also of infinite character. Ha, ha. Kṛṣṇa can manage all these opposites, can harmonise all the opposites.

Virudhya samanāṁ tasmīn na cit tvam [?] In *Vedānta-sūtra*, *virudhya samānyam*, opposites can be harmonised by Him, He's such, *tasmīn na cit tvam*, it is not wonderful that He can harmonise both the opposite parties. All forms of opposition is harmonised there. He's such. So what question will you take about Him? Ha, ha, ha.

Bhakti Sudhīr Goswāmī: Ha, ha.

Śrīla Śrīdhara Mahārāja: *Virudhya samānyam tasmīn na cit tvam* [?] It is not much...

Devotee: Where is that verse from?

Śrīla Śrīdhara Mahārāja: *Vedānta-sūtra*. *Virudhya samānyam tasmīn na cit tvam*, *virudhya samānyam*, that to harmonise the opposites, is not any wonder in Him, *cit tvam* means wonder, *tasmīn* means in Him, *virudhya samānyam*, *na cit tvam*, it is nothing. Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Sudhīr Goswāmī: Vasudeva Prabhu says that in Fiji, one lady she had two Gurus who turned out to be bogus Gurus. So now she's chanting Hare Kṛṣṇa *mantra* on the *malika*, but she's telling that she has accepted Śiva as her Guru. So he wants to know how to deal with this. What is her position?

Śrīla Śrīdhara Mahārāja: He wants to know?

Bhakti Sudhīr Goswāmī: Vasudeva wants to know.

Śrīla Śrīdhara Mahārāja: What is his position?

Vasudeva [?]: She won't accept any of our Gurus. She's had bad experience with the Gurus.

Śrīla Śrīdhara Mahārāja: But that is not a laudable position. That is in some imaginary, good imagination; not a practical position. Imaginary plane, *satya-guṇa*, not connection of *nirguṇa*, but *satya-guṇa*.

Bhakti Sudhīr Goswāmī: There is also one verse that Prabhupāda quoted, *sampradāya vihinā ye mantrās te niṣiphalā matāḥ*.

[*sampradāya vihinā ye mantrās te niṣiphalā matāḥ, ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ, catvāras te kalau bhāvyā hy utkale puruṣottamāt*]

[“If someone receives a *mantra* from a Guru who doesn't come in a bona fide *sampradāya* that *mantra* will have no potency and will be fruitless. Hence in the age of Kali there will arise four founders of *sampradāyas*, namely Śrī, Brahmā, Rudra and Sanaka. These four Vaiṣṇavas are the sanctifiers of the earth. Their four respective *sampradāyas* will arise from the Supreme Personality of Godhead in Utkal (Orissa).”] [*Padma Purāṇa*]

So even if you're chanting, if that *sampradāya* connection isn't there, it's minimised?

Śrīla Śrīdhara Mahārāja: In a bona fide way if I approach then I must have the chance of such connection.

Bhakti Sudhīr Goswāmī: You were telling us yesterday that you may be chanting but if you do not have that connection, it's just on your tongue, or in your ear, it's not...

Śrīla Śrīdhara Mahārāja: Yes. That is that it may be something like imitation, generally, general case.

Bhakti Sudhīr Goswāmī: Hare Kṛṣṇa. There's one other request from Rāmeśvara Swāmī. He is in charge of the artists who paint the illustrations for all of Prabhupāda's books. And he would like to bring them here to speak with you. Because the artists, they used to ask Prabhupāda some of the details so that the paintings are correct. So is that all right?

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: If they say to me clearly then I can help according to my capacity.

Bhakti Sudhīr Goswāmī: Especially this book *Brahma-saṁhitā*, they will be painting for that.

Śrīla Śrīdhara Mahārāja: Oh. I told previously, that I do not know that *Brahma-saṁhitā* was translated by Prabhupāda, but I forgot. It was published in Madras and I was present there. I forgot the whole thing due to loss of memory. And I have got a copy also here.

Devotees: [Laughter. Jaya]

Śrīla Śrīdhara Mahārāja: And I was present also at that time when *Brahma-saṁhitā* was translated and published Hare Kṛṣṇa. I forgot. Hare Kṛṣṇa. Gaura Haribol. You like to go now, go away, yes?

Bhakti Sudhīr Goswāmī: I wouldn't say that I like to go, but we're going. Ha, ha.

Śrīla Śrīdhara Mahārāja: Only considering my health?

Bhakti Sudhīr Goswāmī: Yes.

Devotee: We don't want to tire you.

Śrīla Śrīdhara Mahārāja: Yes, do again, tomorrow...

Bhakti Sudhīr Goswāmī: Yes. We're coming again.

Devotees: Hare Kṛṣṇa. Gaura Haribol.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Bhakti Sudhīr Goswāmī: Tridaṇḍī Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Bhaktisiddhānta Saraswatī Prabhu kī jaya!

Śrīpāda Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda Ki Jaya. Gaura Haribol.

End of 81.02.28.B

81.02.28.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I want to hear something from our Dayādhara Prabhu, and what he says. You are already acquainted but he's not acquainted. I can't see; only through ear I can see. Hare Kṛṣṇa. Hare Kṛṣṇa. The sun on the face, that is disturbing.

Bhakti Caru Swāmī: Well, if you want we can move forward.

Śrīla Śrīdhara Mahārāja: Yes, come this side. But still the sun is there. Let Caru Swāmī Mahārāja come this side. It is disturbing my eyesight also, the sun. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

Dayādhara Gaurāṅga: I was feeling fortunate to come only by your mercy, because it seemed so difficult to get here. It seemed like so many impediments were being put in my way. But on the way here I was trying to look at the impediments from a higher perspective.

And I was looking through the *Gītā* in the fourth chapter, and I think it's the thirty-third verse,

*śreyān dravyamayād yajñāj, jñāna-yajñāḥ parantapa sarvaṁ
karmākhilam pārtha, jñāne parisamāpyate*

[“O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, *brahmāgnāv apare (gītā, 4.25)*, is far superior to the sacrifice of various articles, indicated by *brahmārpaṇam brahma haviḥ (gītā, 4.24)*, because all action ultimately culminates in knowledge.”] [*Bhagavad-gītā*, 4.33]

And I was just wondering – Prabhupāda gives in the purport some indication, but I was still feeling that there was something I wasn't understanding; and of course that's the verse just before, “One should try to approach the spiritual master.” And I was wondering about the significance of that. Why is it that Kṛṣṇa's making that statement before He gives the statement – why that *śloka* rather than any other?

Śrīla Śrīdhara Mahārāja: Caru Swāmī. What does he say? You are to say again to me.

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: *Śreyān dravyamayād yajñāj, jñāna-yajñāḥ parantapa / sarvaṁ karmākhilam pārtha, jñāne parisamāpyate*. Then?

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: The *jñāna* or guidance; to get the standpoint that is the most important thing. The standpoint from anywhere and everywhere that may misguide, mislead us. So we must be very much particular to have the direction and the direction is given here.

*tad viddhi praṇipātena, paripraśnena sevayā upadekṣyanti te jñānaṁ,
jñāninas tattva darśinaḥ*

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [*Bhagavad-gītā*, 4.34]

The general guidance He has given. Where should we try to get the standpoint, the measure through which we are to understand? From a real sound, a bona fide source, we must get the standard. The standard to measure truth, or untruth, or anything, the most important thing is the standard. And that must come from a real plane, not a vitiated plane, ordinary plane, vulnerable plane. *Tad viddhi praṇipātena, paripraśnena sevayā / upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*. It must come from such a plane where these two qualifications must be – and that is *jñānī* and *tattva-darśī*. A conception of the thing and also the practical benefit, both these two qualifications must be there where from I shall get this standard to measure what is right and what is wrong. And my attitude should also be of such type, *praṇipāt*, *paripraśna*, *sevā*.

Praṇipāt means to surrender to such knowledge. Such type of knowledge is not an ordinary class of knowledge which as a subject we can make it object. But it is a super-subjective thing. So *praṇipāt*, I must surrender,

that I want something which is superior to me. I want Him, not an objective thing which I can make the object as a subject, so *praṇipāt*. And also *praṇipāt* means that I have finished the experience of the world outside. I have no other charm for anything in the plane where I have travelled already. *Praṇipāt*, exclusively I am offering to Your altar, and I want to have Your grace. In this mood we approach the higher knowledge.

Praṇipāt, paripraśna – honest enquiry is always allowed, sincere enquiry. Not with the tendency of discussion in the sign of *tarka*, argument, not with argument, but all the force should be concentrated to understand in a positive line. Without giving away the spirit of doubt, suspicion, and all attentively we shall try to understand because it is coming from higher where I am not ever known.

Praṇipāt, paripraśna and *sevā*, and this is the most important thing. That I am going to have the knowledge, not because that I can get the help of that plane and I shall utilise that experience for the persons living here. That plane won't come to serve this lower plane. But I must give a pledge to serve that plane. With this attitude I approach that plane and that sort of knowledge. I shall serve Him, that higher knowledge, I shall serve Him. And I won't try to make it serve myself or my lower plane. That idea I won't allow to enter me, in that domain. The knowledge won't come – He won't come to serve this lower plane. It is rather, I shall have the fullest tendency, that if I get that knowledge, I must serve, I must offer myself to be utilised by Him; and not that I shall try to utilise it in satisfying my lower purpose.

Praṇipātena, paripraśnena, sevayā, with the *sevā-vrati*, that I shall dedicate myself to Him; not that He will dedicate Himself to satisfy my lower animal purpose. So with this attitude I shall seek the plane of real knowledge and to have standard from there, to understand what is what, to have a proper estimation of the environment where we are.

Praṇipātena, paripraśnena, sevayā. This is the, the Vedic culture is always only being imparted in this process, and never by intellectual approach.

Our Prabhupāda used to give some analogy. The honey is in a bottle and the cork is there. And the bee has taken a seat on the glass, and it is

trying to lick the bottle and foolish people may say that it is eating the honey.

So the intellect cannot approach *ātmā*, spirit. It may think that I have got that, but it is not possible. The barrier is there, like a glass barrier. So intellectual achievement is not real achievement of the higher knowledge, or higher plane. Only through faith, through sincerity, through our dedication, we can approach to be a member of that higher plane if they admit us to enter, if they give the visa. Then I can enter that plane of higher living, of divine living.

So *praṇipāt*, *paripraśna* and *sevā*, these three qualifications the candidate must have before he can approach the truth which is on the higher plane, on the real plane. The plane of truth should be approached with this sort of attitude; humility, sincerity and dedication – we shall approach. It is always, in *Gītā* it is so, in *Bhāgavatam* also a parallel passage; *śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam*.

[tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam

śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam]

[“Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.”] [*Śrīmad-Bhāgavatam*, 11.3.21]

Gurum evābhigacchet, samit:

[tad vijñānārthaṁ sa gurum evābhigacchet / samit paniḥ śrotriyaṁ

brahma niṣṭham] [“One who wants scientific knowledge about the Supreme Truth must approach a bona

fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source.] [*Muṇḍaka Upaniṣad*, 1.2.12]

In *Veda*, in *Upaniṣad* also, *sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham. Gurum evābhigacchet, gurum eva*, he’ll approach the spiritual master, *evābhigacchet* means *samit*, not hesitatingly or haphazardly, he’ll go with a clear heart, earnest hankering.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] With full heart he’s approaching. Not, as in our Prabhupāda’s language, ‘Not cutting any return ticket.’ He used to say always, “You have come here cutting a return ticket.” We’re not for that; come for all. So *evābhigacchet, sa gurum evābhigacchet*, I have seen and have got full experience of this mortal world. I have nothing to aspire after here. With this clear consciousness you go; the only way to live. This is all mortal. None can live here. To live, that is an innate tendency everywhere. No means to live here, no possibility, so only to live, only to save myself, my life, I’m running to the real shelter with this earnestness, *evābhigacchet, samit paniḥ*. The necessary materials the disciple will take, and also he won’t go to trouble the Guru, but with his own necessities, with his own bed and baggage and everything he will go with his own necessities. And not to show some kindness to the spiritual master, ‘that I have come to you to give you some fame and name etc.’

Evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham - What will be his position? *Śrotriya*, he will be well versed in the *śruti-śāstra*, not ordinary, but revealed truth. Revelation in many shades have been spread in the world from the upper realm. So he must have some knowledge, some spacious, graphic knowledge, extensive knowledge about the revealed

truth, revelation. *Śrotriyaṁ brahma niṣṭham*, and who is already practising the real life in relativity with Brahma, not with the mundane world. The Brahma means the plane which can accommodate everything, the fundamental, the *homa* [?], the basis of everything, Brahma, which accommodates everything within Him. *Brahma-niṣṭham*, and he's always living in relativity with that; not with any mortal or mundane reference is he living his life. He's always living in that plane. He's doing anything and everything always keeping him in connection with that plane, his whole life, whatever he does, only with that consciousness he'll do. *Brahma-niṣṭham*, in the *Upaniṣad*, and *Śrīmad-Bhāgavatam*.

tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam

śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam

[?]

Whenever he comes to such conclusions, all around there is mortal thing. Everything will vanish. All are shows of deception, so *māyā* means misconception. In the midst of misconception we are living. Whatever conception we have got about the environment are all misconceived ideas and thoughts, not proper conceptions or anything else. From the absolute sense all relative. And the provincial selfishness has been imposed on the environment, and we are living under that, within that.

So, *tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam*, then he will feel the necessity of approaching the Guru, the guide, the preceptor. *Jijñāsuḥ śreyaḥ uttamam*, with the purpose of enquiry what is, *jijñāsuḥ śreyaḥ uttamam*, what is best in the world, *śreyaḥ uttamam*, *mangal* Good, the highest good, what is the highest good for me? With this enquiry, inquisitiveness, he will approach the guide, the spiritual master. *Jijñāsuḥ śreyaḥ uttamam*, highest good, *śreyaḥ uttamam*.

Śabde pare ca niṣṇātaṁ, to whom he will approach? *Śabde pare*, *śruti-śāstre*, *śabda-śāstre*, *śruti-śāstre*, that is he's well versed in revealed

truth, *pare ca*, and not only on the precepts of the revealed scriptures, but also he has come in contact with the *drsya-vastu*, the *pare ca*, *śabde pare ca*, who is conversant with the very object of the scripture, of the precepts. Who's conversant with the practical experience, who's established in that consciousness, in that plane. Such a man one should approach for his own relief and to understand what is the highest benefit in the world, and how that is. So this is necessary, this is there, it is real, it is not imaginary, at the same time it is difficult and it must be sought in a real process. Otherwise we shall go in the wrong way and we shall say, "Oh, there is nothing." Ha, ha. That may not be. If you go in a real process then you must come to have an experience of the divinity. Hare Kṛṣṇa.

Bhakti Caru Swāmī: will you ask something about your Vedic paradigms?

Śrīla Śrīdhara Mahārāja: Then he's a Doctor of Science?

Bhakti Caru Swāmī: He's a Doctor of Neurophysiology. [Dr. Daniel Murphey, Dayādhara Gaurāṅga]

Śrīla Śrīdhara Mahārāja: Neurophysiology means? Physiology means vitality?

Bhakti Caru Swāmī: Vitality.

Śrīla Śrīdhara Mahārāja: And Neuro?

Bhakti Caru Swāmī: About the brain and mind.

Śrīla Śrīdhara Mahārāja: Brain and mind?

Bhakti Caru Swāmī: Yes.

Dayādhara Gaurāṅga: It's like biology, the study of the body, yes, but the brain specifically, the function of the brain.

Śrīla Śrīdhara Mahārāja: But the subtle aspect of the matter?

Dayādhara Gaurāṅga: The subtle aspect but of course in the mundane field they think that the subtle aspect is coming from the gross. So the subtle aspect...

Śrīla Śrīdhara Mahārāja: Of course, mundane. But just a Swāmī Mahārāja asked Svarūpa Dāmodara, “Just set up, or set down, not fossil fatherism, but soul or God fatherism, fossil fatherism, the fossil is the father of everything. It is moving upward, not, it is coming down. In *Bhagavad-gītā* you must have found,

*ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam chandāṁsi
yasya parṇāni, yas taṁ veda sa veda-vit*

[“The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*.”] [*Bhagavad-gītā*, 15.1]

Who knows the real purport of the *Veda*? Who can understand *Veda* in such a way, has got such sort of estimation about *Veda*, he has got some conception of the Vedic knowledge, who says that it's coming from up to down and not from down to up. Matter does not produce soul; it is rather that soul contains in its one negligent portion the conception of matter. Like an eczema is like a disease, the material world exists like an eczema in a wholesome body. This is *Vaidantic* literature. It is a miracle that a stone has produced soul. This is also very wonderful. But they think it is rather easier and more reasonable that soul has produced the conception of stone. In the soul there are many conceptions and one conception is that of stone, that of this, that of that, it is all in the plane of soul, consciousness. It is easy, it is natural. But that stone can produce soul, consciousness, intelligence, all these things, it is rather very difficult and ludicrous and inconceivable, unreasonable. The [George] Berkeley's theory, that the world is in the mind, and not that the mind is in the world, but that the world is in the mind; something like that.

*ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam chandāṁsi
yasya parṇāni, yas taṁ veda sa veda-vit*

Only deviation from the truth brings us into this mundane world, deviation from the truth cent per cent. How and where that deviation begins, that is to be thought. But deviation from the truth has taken us into this false area. And another thing I wanted to say to Mr. Svarūpa Dāmodara Prabhu, is that science only goes on increasing the circumference of the mortal world, the world of exploitation. And according to [Isaac] Newton, for every action there is equal and opposite reaction. We must be

conscious of the fact. Then all acquisition that is nothing. Like boomerang it will come to zero again. So scientific progress is no progress, it is a progress in the wrong line. It is something like only borrowing money, but it is not money at all. It is only making a loan from the nature, and that will be exacted from us to the *paise*. So it is no gain, no profit; the exploitation to increase the circumference of the exploiting world. Everything is an object and we have vested power from the nature, taking loan, and the loan must be cleared, rest assured. No progress, wrong progress. But the first principle of any living body is to live, to save himself. That is the first principle. That should be the starting point. As in *Upaniṣad* we find:

asato mā sad gamayo tāmaso mā / jyoti gamayo mṛtyor mā amṛta gamayo

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad*, 1st Adhyaya, 3rd Brāhmaṇa, 23rd mantra]

This should be the primary tendency of our quest. What are these three phases? *Asato mā sad gamayo*, I am transient, I am mortal. Make me eternal. And *tāmaso*, I am ignorant, in nescience. Take me to science, knowledge, from ignorance to knowledge. *Jyoti gamayo*, from darkness to light. And *mṛtyor mā amṛta gamayo*, that is *ānandam*, enjoyment. From sorrow, misery, guide me to sweet life there. These should be the real principles of life, and any research must be begun here only, in these three phases; to save one's own self and to save the world, and to remove the darkness and to get the light, and to remove the misery and to get the nectar, the sweet, sweet life, these three, *sat-cit-ānanda*, *satyam-śivam-sundaram*. That should be the matter of our search, line of our search; all other false scents, we are wild goose chasing. This scientific research means slaughter, suicidal, this is suicidal, this atomic research is going to prove very soon that science devours himself, itself,

it sucks its own blood. This sort of civilisation sucks its own blood and it will live by feeding on the flesh of his own self or own friends or himself. Material scientific knowledge means this, but this is no knowledge. The vital acquaintance of pure, real knowledge must absolve yourself and others, remove darkness bring light, and remove misery and bring eternal peace. That should be the line of our attempt. Any attempt must be approved by these three principles of life. What do you think?

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: Am I wrong?

Dayādhara Gaurāṅga: No. You're right, you're absolute, but...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. This is Guru's property.

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: Your Swāmī Mahārāja went to say all this to the West. Our Guru Mahārāja came here to spread this sort of knowledge. And we came hankering, hungry; we felt ourselves and came for such things, for our drink. And still I am engaged in that sort of quest; that this is real life. That should be real life to one and all who are in this mundane world. There cannot be any other quest or engagement, nothing of the kind, always. And through *Nāma*, through divine sound, it is easy to begin the spiritual quest, through sound. The most subtle thing met here; the sound. It is very, very easy and very cheap; sound, Name, sound, that is very cheap. Then others, *dabhya yajña*, etc, so many

things to be gathered; but sound one can feel and any without any expense one can go on researching through the sound. But that sound must be that of divine character; it must show. Just as homeopathic globule, the outer figure cannot show what medicine is there. So sound, the Name Kṛṣṇa, the one who's delivering, He's will is there within. So Kṛṣṇa from the mouth of a *sādhū*, and Kṛṣṇa from the mouth of an ordinary person is not one and the same. Like homeopathic potency. What's the idea behind the sound? From where its origin is, in *Vaikuṇṭha*, in *Goloka*, in what *rasa* the origin of the sound is? That will assert. Gradually the sound will take you there, to that plane, so sound, *vaikuṇṭha-nāma-grahaṇam*.

[*sāṅketyaṁ pārihāsyāṁ vā, stobhaṁ helanam eva vā vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ*]

[“One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *pārihāsyā*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*; when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures.”] [*Śrīmad-Bhāgavatam*, 6.2.14]

The Name, the sound, must be *Vaikuṇṭha*, come from the Infinite world, and not of any mundane origin. That is to be discerned and detected. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotees: Jaya. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha. To certain extent I'm able to give some idea.

Dayādhara Gaurāṅga: There's a text in the fourth chapter of *Bhagavad-gītā* also. I'm not sure of the Sanskrit, but it's, "Those performers who know the meaning of sacrifice..." Do you recall that?

Śrīla Śrīdhara Mahārāja: Know the meaning of *yajña*? Sacrifice means *yajña*. *yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ*

[*tad-artham karma kaunteya, mukta-saṅgaḥ samācara*]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

Only work, or sacrifice, that is to be reckoned; other works gone; mere energising faults.

And:

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca

[*na tu mām abhijānanti, tattvenātaś cyavanti te*]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad- gītā*, 9.24]

The guardian says, "It must direct towards Me to My satisfaction, otherwise it's not *yajña*." Sacrifice means the sacrifice must be for the Absolute Centre, and not for any provincial purpose or any sectarianism or anything else; it must go to the Absolute. That is real *yajña*. Other *yajnas*, so many, *devata upāsanā*, that will go and come down, come down.

So *devata upāsanā* and the *māyā upāsanā*, that is *nirguṇa*, and this is all *saguṇa*; this is under the influence of *māyā*, good and bad here. And *nirguṇa* means that of absolute characteristic, whose value is everywhere. Just as like gold – not dollar, not money, not yen, not rouble – but gold is the common standard. So according to *rasa* the standard must be absolute for which no provincial ideas or sectarianism or anything like that. "So that will be the *devata upāsanā* and not that of Myself." And:

antavat tu phalaṁ teṣāṁ, tad bhavaty alpa-medhasām

[*devān deva-yajo yānti, mad-bhaktā yānti mām apī*]

["But the fruit obtained by those provincially interested worshippers of the

various demigods is temporary. They reach their respective gods, but My devotees obtain Me.”] [*Bhagavad-gītā*, 7.23]

Those little-brained persons, their attempt will be futile that goes up and comes down.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna mām upetya tu kaunteya, punar janma na vidyate

[“O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.”] [*Bhagavad-gītā*, 8.16]

ahaṁ hi sarva-yajñānām, bhoktā ca prabhuḥ eva ca

[*na tu mām abhijānanti, tattvenātaś cyavanti te*]

[“-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.”] [*Bhagavad-gītā*, 9.24]

[na mām karmāṇi limpanti, na me karma-phale spṛhā] iti mām yo 'bhijānāti, karmabhir na sa badhyate

[“I am never implicated by the law of *karma* which I have created to fulfil the destinies of the living beings, nor do I ever aspire for the results of action. (Since I am the Supreme Lord replete with all six opulences in full,

the paltry fruits of worldly actions are totally insignificant to Me.) One who appreciates this conception of My singular independence from the actions of the beings of this world, and who can thus understand My unchangeable existence - such a person is never bound by any action. By practising pure devotional service, he surely comes to Me.”]
[*Bhagavad-gītā*, 4.14]

*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram suhṛdaṁ sarva-
bhūtānāṁ, jñātvā māṁ śāntim ṛcchati*

[“I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity.”]
[*Bhagavad-gītā*, 5.29]

“Only I am the enjoyer of everything. And I am friendly to all. When you can realise that; that I am all-in-all but a friend to all at the same time, so all the misgivings will disappear in you.”

My guardian, who is the Absolute Power, is my guardian. My interest is represented in Him. I may not know of my real interest, but He knows it better, so I do not have to be afraid because the management is with Him. Absolute Good is Autocrat. That is the best arrangement. In the Absolute Good, the Autocracy, the freedom must be there, concentrated, then everyone will be benefited because the centre of all absolute power is all absolute good. So no misgivings, no room for apprehension, and then his heart will be full of peace only. *Yajña*.

śreyān dravyamayād yajñāj, jñāna-yajñāḥ parantapa

[sarvaṁ karmākhilam pārtha, jñāne parisamāpyate]

[“O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, *brahmāgnāv apare* (*Gītā*, 4.25), is far superior to the sacrifice of various articles, indicated by *brahmārpaṇam brahma haviḥ* (*Gītā*, 4.24), because all action ultimately culminates in knowledge.”] [*Bhagavad-gītā*, 4.33]

All *yajña*, all sacrifice; *yoga* also:

apāne juhvati prāṇam, prāṇe 'pānam tathāpare [prāṇāpāna-gatī ruddhvā, prāṇāyāma-parāyaṇāḥ apare niyatāhārāḥ, prāṇān prāṇeṣu juhvati]

[“Others practice breath-control. Stopping the right nostril and inhaling through the left, they bring the ascending air into union with the descending; closing the left nostril and exhaling through the right, they similarly offer the descending air into the ascending; and lastly, stopping both nostrils, they check both ascending and descending airs. Yet other aspirants of sense-control offer all the senses into the life-air by reducing their food intake.”] [*Bhagavad-gītā*, 4.29]

Sacrifice that is promoting welfare, dedication; by dedication we live, we grow, and by exploitation we die, we go down. And by renunciation we come to become a zero, stand still like in deep slumber - renunciation. So both exploitation and renunciation must be given up, and dedication to

the centre and to all in the connection with the centre. Everything is friendly to us. I shall not exploit anything and at the same time I must not dismiss anything. Everything is friendly to me. I am to see that.

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati tasyāhaṁ na
praṇaśyāmi, sa ca me na praṇaśyati*

[“For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me.”] [*Bhagavad-gītā*, 6.30]

“I’m everywhere. Only finding that connection, with that angle of vision, try to find that everything is in Me, so you are out of danger.” Otherwise, what is non-God; that will take you down; the sense of non-God will take you otherwise. And if you can see the connection of God everywhere then you are saved. None will be your enemy, no foe. You are in the midst of friends. He’s everywhere and everything. *Yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati tasyāhaṁ na praṇaśyāmi*, not lost. And *sa ca me na praṇaśyati*, he’s not lost in My sight and I am also not lost in his sight.”

In *Bhāgavatam* also:

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam [ātmanaḥ

bhūtāni bhagavatya ātmany, eṣa bhāgavatottamaḥ]

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam*, 11.2.45]

“One who can see always My connection, and accordingly his connection with that thing; My connection and following that, his connection, calculating ‘who is he to Me, and accordingly My such connection what will be his connection. In this way he’s adjusted. He can adjust with everything. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ, bhūtāni bhagavaty ātmany*, and everything in Me and accordingly in him, how it is adjusted. Then he’s saved completely, perfectly.”

Otherwise we cannot avoid the Yāmarāja, the punishing judge is there, he won’t allow us to take French leave. Hare Kṛṣṇa. Gaura Haribol. So we may meet several times. In the meantime if you arrange to put some questions to ask then I shall try to clear out...

Dayādhara Gaurāṅga: I was wondering...

Śrīla Śrīdhara Mahārāja: One question?

Bhakti Caru Swāmī: No, he was wondering.

Dayādhara Gaurāṅga: Yes. It seems that this *yajña* in one sense it

bestows on the performer the benefit regardless. But in another sense the *Bhagavad-gītā* is saying that only those performers of sacrifice who know the meaning of sacrifice... Can you phrase it better?

Bhakti Caru Swāmī: Yes. Anything that is offered to Kṛṣṇa is *yajña*.

Śrīla Śrīdhara Mahārāja: But it is also the custom in the *Vedas* to perform *yajña* and before different types of gods, demigods. But the *yajña* that's performed towards Kṛṣṇa, that is the right type, real type of *yajña*.

Bhakti Caru Swāmī: And that is a *yajña* with knowledge.

Śrīla Śrīdhara Mahārāja: That is truth, but may not be an intellectual scholar, but intuitively if one performs *yajña* towards Kṛṣṇa, guided by his previously acquired tendency of devotion, he'll bring the right thing.

Bhakti Caru Swāmī: It is not a scholarly knowledge, but it's knowing the truth.

Dayādhara Gaurāṅga: to know the meaning.

Bhakti Caru Swāmī: Mahārāja is saying that *yajñas* can be performed even for demigods...

Dayādhara Gaurāṅga: But in that *yajña* one doesn't know the purport.

Bhakti Caru Swāmī: Right, one doesn't know the purport. But only when it's done for Kṛṣṇa then that *yajñas* performed in truth.

Śrīla Śrīdhara Mahārāja: And the conception of Kṛṣṇa should also be proper. The Māyāvādīs and others, they also recognise Kṛṣṇa, but Kṛṣṇa in *māyā*, but *nirguṇa* Kṛṣṇa, that we must have in view, and it is the question of faith which is acquired by previous *sukṛti*.

Bhakti Caru Swāmī: Mahārāja, I just remembered one discussion I had with Dayādhara Prabhu a long time back when we were in America. One day we were discussing about the material nature, like earth, water, fire, air, ether, and then mind, intelligence, and false ego. Now, by means of material science we can somehow perceive these gross material elements, like earth, water, fire, air, ether, *bhūmir āpo 'nalo vāyuḥ kham* [*Bhagavad-gītā*, 7.4] and then we can even understand the existence of mind and intelligence. But how to establish the concept of false ego by means of modern science?

End of 81.02.28.C

81.02.28.D

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: That analogy may not be very clear. The false ego means the ego who's receiving and transmitting false information perhaps. Gathering false knowledge, receiving and transmitting what is falsehood. Then that sort of *yantra*, a false machine; receiving false news and transmitting false news. That machine; is it false or is it real? So it is like that, gathering false news and also transmitting false news; what is not wholesome, what is opposite to our real interest. We want to live – a little while ago I told, our innate tendency to live, but it is engaged in false information. What hampers me, it is not correcting that, and not transmitting that. It is deceiving my inner nature, inner necessity, it is working against my inner interest. So this is false. The computer is false; recording false things and transmitting false news. So it is like a computer, the ego. Because it is dealing with falsehood, so it is a false ego.

Dayādhara Gaurāṅga: Duality.

Bhakti Caru Swāmī: *Dwaita*, duality. That false information is a duality of the material nature.

Śrīla Śrīdhara Mahārāja: Duality, that is not very comprehensive. Ha, ha. Duality also may be real duality. Bhagavān and His potency, that is also duality. But this is all false, so not duality it will be acquainted with. It is unreal, one or two or many, the wholesale is false, forgery.

Dayādhara Gaurāṅga: Then what is the process...

Śrīla Śrīdhara Mahārāja: ...to get out of falsehood, false knowledge.

Dayādhara Gaurāṅga: ...the process is for one to approach a bona fide spiritual master.

Bhakti Caru Swāmī: The process is to approach a bona fide spiritual master.

Śrīla Śrīdhara Mahārāja: That is, the *sukṛti* will guide us, faith that comes developed from *sukṛti*. The first stage *ajñāta-sukṛti*, then *jñāta-sukṛti*, then *śraddhā*. In *śraddhā* we are on the surface, then we can be found with tendency to search after truth from a true agent. And below that, under the foundation, underground, both *ajñāta-sukṛti* and *jñāta-sukṛti*, that is to be taken up some other day. Some other time I shall take up that thing.

...

Dayādhara Gaurāṅga: ...one point and another point, but that he never comes to the conclusion.

Śrīla Śrīdhara Mahārāja: *Tarkā-pratiṣṭhānāt [Brahma-sūtra, 2.1.11]* Only argument cannot reach any conclusion. So *śraddhā* can give us, and no discussion can give birth to any fulfilment in conclusion, no conclusion. *Śraddhā* only can surely take us to a particular plane, and nothing else. The very conclusion, it is so high, only *śraddhā* can reach. Just as only ether can reach the sun, moon, and other stars, and not air and other mediums. So to approach the infinite world only *śraddhā* comes to our relief and nothing else. No knowledge of experience of this world, however bold, it is like there around the globe, the intellect or knowledge, something like that. The atmosphere around the earth, that is limitation, with limited knowledge, because that is drawn from the experience of the earth. It cannot pierce through the domain. But only ether connects everything. So *śraddhā*, faith can connect from the farthest quarter to

take us up. That is also in the case of infinite that is also a deeper faith, deeper faith, faith also of different types.

...

Dhīra Kṛṣṇa Mahārāja: Mahārāja, I wanted to ask you one question about śaktyāveśa Avatāra. Is it that the individual *jīva* who's acting in the position of a śaktyāveśa Avatāra, he descends, or that the śakti, this āveśa, empowerment, that that is descending?

Śrīla Śrīdhara Mahārāja: I can't follow.

Dhīra Kṛṣṇa Mahārāja: I'm saying that a *jīva*, he gets the śaktyāveśa, empowerment...

Śrīla Śrīdhara Mahārāja: A qualified *jīva*, not ordinary *jīva*, but a qualified *jīva*; of course as it is required for the purpose, such qualification. Then the particular potency of the Lord, He enters or inspires him. Just as, *tene brahma hṛdā ya ādi-kavaye*:

*[janmādy asya yato 'nvayād itararaś cārtheṣv abhijñāḥ svarāṭ tene
brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ tejo-vāri-mṛdām yathā
vinimayo yatra tri-sargo 'mṛṣā*

dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahī]

[“O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon

Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”] [*Śrīmad-Bhāgavatam*, 1.1.1]

A current, a flow, comes to him, a flow of supply comes to him and inspires him and makes him dance in a particular way.

Acyutānanda told once, sometimes when he began the work there, then he was compelled to stay with Dāmodara Mahārāja for some time. Dāmodara Mahārāja kept him in a room and went to collect some funds, and one day he had to fast, nothing in the room even to cook. So then he came here. “The Dāmodara Mahārāja has gone. The two or three days of rice etc he gave to me, he’s not returning, and nothing, I’m fasting.” After one day’s fasting he came to me. Then I consoled him, he was very much troubled. “No, no, Kṛṣṇa is dancing.” He answered, “Kṛṣṇa is dancing; in His own way He’s dancing, and so many *jīvas* they’re cast this side, that side, He does not care for us. In this way. He’s dancing in His own way and we are pushed this side that side, by the pressure of the pushing of His *līlā*. It does not matter.”

Devotee: Mahārāja...

...

Śrīla Śrīdhara Mahārāja: ...Fossil fatherism, and *Vedānta* means subjective evolution.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Objective evolution is the Darwin theory. The stone evolving the consciousness. Matter evolves consciousness. That is objective. What is object, that is existing first, and then by its development, the life coming, the consciousness coming, the intelligence coming from the stone. That is objective. But object is a relative term. Without subject object cannot stand. Subject is the primary substance and then whatever is to be felt, that is only an idea in the subjective ocean. So subject is first. Consciousness is first. And then it develops in the lower line. *Guṇa-pravṛddhā viśaya-pravālāḥ* [*Bhagavad-gītā*, 15.2] *Prakṛtermahān ahaṅkara pancatran mahatrāṇi*. The object, the gross coming from the subtle, not that subtle coming from the gross.

mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram / [*hetunānena kaunteya, jagad viparivartate*] ["O Kaunteya, My deluding potency, under My direction gives birth to this universe of moving and stationary beings. And for this reason, that is, since only a created object is subject to destruction, the universe is created again and again."] [*Bhagavad-gītā*, 9.10]

A particular potency, when that is interfered with, or handled by Kṛṣṇa in a particular form as Mahā Viṣṇu, then *prakṛti* begins to move and to produce something. The first product is *mahat tattva* from *prakṛti*, and that is a general individual ego. And then gradually so many plural individual egos are being created, emanating from the general ego. In this way it is coming. From ego comes the experience of this world. Some goes in *tama guṇa* to *rūpa*, and *raja guṇa* eye, and *sattva guṇa* sun, light. In this way; ether, ear, and sound, in this way *raja*, *tama guṇa*,

this is being bifurcated and so many complex things. But from subtle gross is coming; that is *vaidantic*. And from gross subtle is being produced; that is something like Darwin's theory. But at the present, *vaijñānī*, they're fond of Darwin's theory; the gross producing subtle, and ultimately stone can produce consciousness. But it is difficult to make them understand that intelligence is more valuable. Intelligence can produce. It is easy for intelligence, consciousness to produce stone; but it is difficult for the stone to produce consciousness, that is more valuable, and the stone is less valuable. So more valuable things can produce less valuable things, but that less valuable things can produce more valuable things; it is difficult to explain. Something like that.

So *vaidantic vicāra*, that consciousness producing everything, consciousness is eternal, and this is not eternal. This is a temporary production. And stone cannot produce consciousness. Consciousness is the eternal subject, pure consciousness, *ātmā*, *sanātana*, *nitya*; that is consciousness. That is not a product but productive, that can produce everything, consciousness. Ether can produce the air, fire, earth; but the stone, earth, cannot produce ether. Something like that.

The *sukṣma*, the subtle, that is more efficient than the gross, *stula*, the gross. This is of secondary importance. The principal importance that is soul, *ātmā*, consciousness; that is of primary importance. That is the real party, party is consciousness. The gross cannot be a party. The starting point must begin from the party, the interested thing. The soul is endowed with interest, but stone has got no interest, no plan, no purpose, no project; nothing of the kind. Plan and purpose is pervading everywhere and that is the important thing. And according to that the original characteristic of the Absolute should be, the original substance should be calculated. And things of limited attributes and capacity, that cannot be the ultimate cause. Things of unlimited quality and capacity, that should be taken as the cause of the whole. That is reasonable, more reasonable.

Svarūpa Dāmodara Goswāmī: Science is beginning to realise that, slowly.

Śrīla Śrīdhara Mahārāja: Slowly. Science meets philosophy – there are some who think that science is gradually trying to meet philosophy. But in philosophy also there are different kinds of thinkers. There's also Mill, Hume, Locke, etc, and Kant and Hegel, and Berkeley, ideologists. Hare Kṛṣṇa. Hare Kṛṣṇa.

Svarūpa Dāmodara Goswāmī: There was a big international science conference in Toronto, in January [3-8]. So I went to participate. There were five thousand scientist from all over the world; so all the scientists were discussing about moral and ethical issues in today's science and engineering studies. So there was very much like a religious tone that the whole scientists were discussing, because they find that this material education, it doesn't lead to something of higher significance.

Śrīla Śrīdhara Mahārāja: The tendency of exploitation cannot help us. That is only borrowing from nature. Science is only borrowing from nature. But there is reaction, the Newton is there, to every action there is equal and extorting power from the nature. And that is you are borrowing and you will have to pay that. So the whole civilisation is like a civilisation of loan, and when we are to repay the loan we'll be bankrupt. And also, this is wild goose chasing, it is unnecessary. The real necessity – you are to begin with this.

*asato mā sad gamayo tāmaso mā, jyoti gamayo mṛtyor mā amṛta
gamayo*

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd *mantra*]

The beginning will be how to save myself and to save others. We are all threatened with mortality. Every second we are attacked by death, every second we are dying; so many atoms in our body dying. So we are always under the threatening by death. So first principal, first starting must be the point how to save myself and at the same time how to save others. That should be the first problem, the starting point. Not, “How can I increase the circumference of my exploitation and I can lord it over my environment?” That is the wrong starting. The starting should be to save oneself in the fight with the environment. How can I save myself? *Asato mā sad gamayo*, “I am threatened by *asat*, mortality, death. Please guide me towards eternal existence.” And the second, *tāmaso mā, jyoti gamayo*, “I am ignorant. From ignorance guide me towards light.” And *mṛtyor mā amṛta gamayo*, “I am threatened with misery, guide me towards bliss.” These three should be the guiding principal of every life, and it should be normal. And by extending the space of exploitation, that is the wrong way. You will be exploited, surely. Nature won’t forgive you. It is all blank cheque. Whatever the scientist are giving to us we are to pay back with interest. That is the very basis of Indian philosophy. And you are to start in that way.

Svarūpa Dāmodara Goswāmī: So this mentality of exploitation...

Śrīla Śrīdhara Mahārāja: To analyse what is the mind, understanding the reason faculty, what really is our need, and we must work up to that to the point, not anomaly, to the point. Our energy should be invested rightly, not wrongly. And what for, what is the immediate need? That is self saving – the first principal of life will be to save ones own self, *asato ma sad gamayo*, and the next, to save others. And then not only saving, but from ignorance to light, *tamaso ma, jyoti gamayo*, light from ignorance – nescience to science, I want to go. But what is science? Science means not just to extend the jurisdiction of exploitation, knowing

fully well that there'll be reaction. That is *jñāna papi*. If knowingly one commits an offence, then he's charged with more punishment. So what is it that they're doing? They're suicidal. And it is also clearly proved they're threatening each other with atom bombs, as the highest product of the scientists.

Svarūpa Dāmodara Goswāmī: That's the perfect job of exploitation.

Śrīla Śrīdhara Mahārāja: Exploitation - and renunciation is not the remedy. That is the next question. Then the question of renunciation, the way of renunciation will be our remedy? The first answer may come like that. The Buddhist and the Śāṅkarites, they say, "Yes, renunciation is the remedy. Leave everything." But the Vaiṣṇavas come with a third proposal. "No. It is temporary. If you back the land of exploitation, but one cannot exist without engagement. Only complete renunciation, withdrawal means to resolve to zero, that is not desirable." So the Vaiṣṇavas they say that there is a land of dedication, and that is the normal. Every unit is dedicating. The land is constructed by the unit of dedication and that is our inner *ātmā*. Not mind, not this mundane intelligence, but transcending all these things our real – that is the soul – has got some relationship with the upper and subtler realm, the land of dedication, which begins from Vaikuṇṭha and ends in Goloka. Vaikuṇṭha is the calculative dedication, and bound by constitution and law, and looking at some interest of dedication and calculation. But in Goloka, in that layer it is spontaneous, it is desperate and careless of its own self, so intense, and that is the highest. And by the work and dedication of all, that makes it a very heavenly area. All dedicating, none exhorting so that is the happiness at its highest degree is to be found there, everyone enjoying. All the idle men they meet together then that will be like hell. And all the working men meet together there will be immense opulence. So everyone is dedicating to the highest point. So opulence, or bliss is flowing everywhere. No want. So that dedication is divinity life, and all

Kṛṣṇa consciousness, that is beauty not power, but beauty and love that reigns there. The king is that of beauty and love, not forcing, not labour by force but labour of love and beauty. *Satyam, śivam, sundaram* – beauty is controlling, love is controlling, not power. That is Goloka. This is Gauḍīya Vaiṣṇavism, Mahāprabhu, and your Prabhupāda he carried the banner of such creed. Hare Kṛṣṇa. Gaura Haribol.

Devotees: Hare Kṛṣṇa.

Dayādhara Gaurāṅga: That is why desperation is the quality in Gokula, versus calculation, the quality in Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: Vaikuṇṭha is calculating and Gokula is not calculating, it is spontaneous and irresistible. There the dedication is spontaneous and irresistible; cannot be hindered or opposed, such a natural flow, in its intense form. And concerning that Kṛṣṇa as being in the centre – Rādhārāṇī, Yaśodā, in different *rasa*, there are so many leaders.

_____ Then what were you talking?

Dhīra Kṛṣṇa Mahārāja: Well, so you said about *śaktyāveśa* Avatāra, how Kṛṣṇa's empowering him, this *jīva*. So you mentioned about dancing like a puppet.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa's dancing, and waves are passing this way that way, and so many things. Dancing means His *līlā*. From the centre the waves emanating, and influencing dancing, others in that *līlā*. And that is especially in Goloka, and here it is very hard and those fortunate they may feel the wave of that dancing. They're mostly *māyā*

dancing, Mahādeva

dancing, Śiva's dancing is something like an epic, where the Cāṇakya and

Candragupta's characters have been given to us. The Śiva is dancing, he wants to dance, but he can't. If he throws his hands upwards then so many planets and stars are being displaced. If he pushes his heat a little towards the earth then the earth is shivering. So the poor Śiva could not dance with his full heart. The Cāṇakya was such a great politician that he didn't find any opponent, so he had much sorrow in his heart. "I don't find a fighter for a proper duel." That was the hint in the beginning of Śiva's dancing, and everything is being topsy-turvy. Hare Kṛṣṇa.

So śaktyāveśa Avatāra, śakti āveśa, the potency of a particular agent may be transmitted in another. So Baladeva śaktyāveśa – sometimes Mahāprabhu showed in His *līlā* in Nadia – *mordanu mordanu* [?] Caitanyadeva, Nimāi Paṇḍita at that time, He says, "Give some wine, give some wine." Baladeva was fond of wine. So the devotees thought, "Why Nimāi Paṇḍita says 'give Me wine, give Me wine? I want wine.'" Then they gradually came to understand that Baladeva is within Him with His potency and it is Baladeva's nature that is displaying *mordanu* [?]. So sometimes some divine potency comes down and tries to keep the *jīva* under his control. And making him an instrument he does in his way, as śaktyāveśa. And when he leaves he's there as an ordinary man. That is śaktyāveśa.

Paraśurāma, he's a case of śaktyāveśa, but after he met Rāmacandra the śakti was drawn away by Rāmacandra, Dāsarāthi Rāma. And then after that, Paraśurāma was no longer śaktyāveśa Avatāra, and he was defeated by his own disciple (Viśva, Bhīṣma) [?], Paraśurāma. But before that Paraśurāma was undefeatable, when śaktyāveśa, the higher potency

was there.

So *śaktyāveśa*, *śakti* and *āveśa*, if *śakti* is withdrawn, *śakti* may come, potency may come and potency may go; and the potency coming in his heart occupies him, and through him he works in his own way, in that body. That is *śaktyāveśa* Avatāra. Avatāra means Avatāram, from the higher sphere He's coming down, Avatāram, coming from up to down, that is Avatāra - who are coming from up to down, Avatāram Avatāra. Then the higher power came down in the lower position and He did His works and then He retired and the previous man is there. Sometimes with the passing of the instrument the power disappears, and sometimes living, just as in the case of Paraśurāma, the living person he retired. It may be.

Dhīra Kṛṣṇa Mahārāja: So, in the Atlantic, our Guru Mahārāja he wrote two poems. In the one poem [*Prayer to the Lotus Feet of Kṛṣṇa*] you discussed the other day about relationship with Kṛṣṇa. But in the other poem [*Mārkine Bhāgavata-dharma*] he said this *śakti nāhi*, that, "I don't have this *śakti* or this potency." And he was praying to Kṛṣṇa, "That by Your potency You can make my words suitable."

Śrīla Śrīdhara Mahārāja: He felt that his Gurudeva had given some responsibility to discharge some duty. And he found within him that that task is a very great one, and he could not think himself fit to discharge the duty, that great task. So fervently he prayed to Kṛṣṇa, "Come to my relief, my dear friend, come to my relief. My Gurudeva has given his acquaintance also, and he has given a burden on me to do this. But I am helpless, I can't do. I crave Your mercy, Your kindness, so that I may keep the order of my Gurudeva." This fervent prayer drew Kṛṣṇa, "Yes. I'm at your back. Don't be afraid." Kṛṣṇa, maybe Baladeva – Baladeva in this sense is the leader of the *sākhya* group, one thing, and Baladeva is Nityānanda. And Nityānanda has got special favour on the clan. The *suvarṇa vāṇī* - Nityānanda was very fond of them. Almost all of them accepted Nityānanda Prabhu. And Nityānanda's grace does not know any law or rule.

*preme matta nityānanda kṛpā-avatāra, uttama adhama kichu nā kare
vicāra*

*[ye āge paḍaye tāre karaye nistāra, ataeva nistārīlā mo-hena durācāra]
[ataeva mo adhame korilena para]*

[Kṛṣṇadāsa Kavirāja Goswāmī says: “Lord Nityānanda, who is always intoxicated by divine love, is the great saviour of destitute *jīvas* and the magnanimous incarnation of divine mercy. His benevolent nature does not discriminate between high and low, or qualified and unqualified. He simply delivers, from material existence, anyone who comes before Him and falls at His lotus feet surrendering themselves to Him with all sincerity. Therefore He also mercifully delivered me who am so fallen and disqualified.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.208-9]

No consideration for qualification. Nityānanda’s nature is such. Baladeva and Nityānanda have infinite power, masters of infinite resources. He does no care for any law, or whether he’s needy or not needy, He may not care for that. He’s master of infinite store and He’s pushing to this that without caring much whether he’s a fit or unfit beggar. That is the general nature of Nityānanda. If there’s a slight demand then there’ll be no question.

This is my conception. That his earnestness, his helplessness, for the duty, the magnitude of duty was so much, and at the same time his selflessness and earnest prayer, “That I must do, discharge the duty. What hint I got from my Guru Mahārāja to do the duty, I cannot but do it, but I am unfit.” These two things made the higher power move and from there power came, and that power worked within him. And such a tremendous work was possible in his old age and in a short time, heroes work. The magnitude of work is unfathomable because it is not an

ordinary thing, not primary things of the religious conception, but of the highest, according to us. The highest thing is so extensively spread, it is almost impossible, and that has been possible by him.

pr̥thivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Caitanya Mahāprabhu said, “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”] [*Caitanya- Bhāgavat*]

Bhaktivinoda Ṭhākura’s divine vision could see, “Through reason, through spiritual reason, that what Mahāprabhu gave, it is very easy and very reasonable and very taking. Why would the intelligentsia bar itself by not accepting such easy and available and such higher things? It is impossible for the intelligentsia to deny this what Mahāprabhu has given. In the world of religion, this *prema dharma*, this cannot but be unique and it must be widely accepted, cannot but be, it is intrinsic nature. And it is meant for Kali-yuga.” This was the foresight of Bhaktivinoda Ṭhākura.

And Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] took up that thread, to work, and Swāmī Mahārāja, just as you told that Buddhadeva preached Buddhism and Asoka made it widely preached, felt. So Prabhupāda began and Swāmī Mahārāja very extensively and wonderfully he has extended that thing door to door in the world. And through literature also he has spread it like anything. And the people they will come to see, “What is this?” Gradually. Hare Kṛṣṇa.

Svarūpa Dāmodara Goswāmī: Mahārāja, I want to introduce devotees. This is Atreya Ṛṣi, he’s from Iran, and he’s the GBC for...

Śrīla Śrīdhara Mahārāja: That Arabic *Gītā* gentleman? Atreya Ṛṣi. I have got a copy of *Gītā* in Arabic script. Is it made by him?

Atreya Ṛṣi: No. I have done the Farsi.

Śrīla Śrīdhara Mahārāja: Oh. That may be Farsi. I don't know. But the script is Farsi script?

Atreya Ṛṣi: Yes. It's an Arabic script. *Upaniṣad*...

Śrīla Śrīdhara Mahārāja: I got the copy of *Bhagavad-gītā*.

Atreya Ṛṣi: That is Arabic and that is done by Harikeśa Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh, that is Harikeśa Mahārāja. And you did in Farsi language, *Upaniṣad*. And now...

Svarūpa Dāmodara Goswāmī: Prabhupāda inspired him to preach Kṛṣṇa consciousness specifically in Moslem countries. And also he's a, we are co-directors for this Bhaktivedanta Institute, so we're beginning to work together in San Francisco. So some students and members have come from San Francisco just to have your *darśana*. There are ten of us, and some Vaiṣṇavas from Manipur. So I think we'll be leaving. And I think Bhakti Caru is coming tomorrow. We'll come again with Bhakti Caru. I think we have some duties for other things.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. Hare Kṛṣṇa.

End of 81.02.28.D

81.03.01.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja [?] The living entities, those who come to this material platform, generally they're from the *brahmajyoti*.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: Then at the same time we heard that every living entity actually has a relationship with Kṛṣṇa in one of the five *rasas*, one of the five mellows.

Śrīla Śrīdhara Mahārāja: Yes. That is the plurality, by analysing *svarūpa*. Just as from *taṭasthā-loka* it is possible to come down here, so also the possibility is there to enter into that domain. The innate identity is within. Yesterday I dealt with this, perhaps with Tamal Kṛṣṇa Prabhu's group. This was dealt with yesterday, that generally from *brahma-loka*. In *brahma-loka* that is non-differentiated unit of consciousness, and with the possibility of bright and dark. Dark possibility takes him this side, and bright possibility... when analysed then it is found that their *svarūpa* is suitable for such and such service in the Vaikuṇṭha or Goloka. So they have got their fixed *svarūpa*, some in Vaikuṇṭha, some in Goloka. In Goloka also there are five *rasas*. So it is within. If one can see into that deep nature, then it may be detected that in *svarūpa* in germinal form there is that, though the origin is in *brahma-loka*. This is the general case. Then there is special capacity of Kṛṣṇa of transformation; very rarely. From one group can be led to another group. From *sākhya rasa* Śyāmānanda Prabhu was transformed into *mādhurya rasa*. Ostentatiously it was seen; very rare.

Bhakti Caru Swāmī: But once you told me Mahārāja that Bhaktivinoda Ṭhākura said that Śyāmānanda Prabhu's actual *rasa* was *mādhurya*.

Śrīla Śrīdhara Mahārāja: *Mādhurya*; it was not detected perfectly by his previous Guru. Of course he has written like that, but also Bhaktivinoda Ṭhākura has written in perhaps *Tattva-sūtra*, that Kṛṣṇa can do anything.

Bhakti Caru Swāmī: Yes. His inconceivable potency.

Śrīla Śrīdhara Mahārāja: So even the experts fail to detect the *svarūpa*, but it was there. And still, Kṛṣṇa's will is supreme. He can even do away with the existence of the *jīva*, though it is *nitya*. It has also been told like that. But it is not very palatable to us. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: [?]

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja is asking, "What's the difference between the *svarūpa-siddhi* and *vastu-siddhi*?"

Śrīla Śrīdhara Mahārāja: *Svarūpa-siddhi* is the completion of internal realisation, and

vastu-siddhi is both internal and external – *vastu-siddhi*.

Bhakti Caru Swāmī: In *svarūpa-siddhi* one doesn't have anything to do on the material platform? I'm sorry. In *svarūpa-siddhi* he still has some link to the material platform?

Śrīla Śrīdhara Mahārāja: He may exist on the material platform, but his complete cent per cent engagement will be otherwise. In *vastu-siddhi* he's taken away from here and posted there.

Dhīra Kṛṣṇa Mahārāja: So in the *svarūpa-siddhi*, because of the material connection, are material urges or desires entering the consciousness?

Śrīla Śrīdhara Mahārāja: You see, it may be in the background, the material conception of the world in the background, in *svarūpa-siddhi*. In *vastu-siddhi* there's no consciousness of materialism. Even the material consciousness, that part is also converted into spiritualism – no vision of materialism, even in the background.

Dhīra Kṛṣṇa Mahārāja: So Kṛṣṇa says,

*mām ca yo 'vyabhicāreṇa, bhakti-yogena sevate sa guṇān samatītyaitān,
[brahma-bhūyāya kalpate]*

[“One who renders service exclusively unto Me (in My form of Śyāmasundara, Rāma, Nārāyaṇa, etc.) by the path of pure devotion (unadulterated by all spurious attempts based on exploitation or renunciation), and who does not fall down in any circumstances, absolutely transcends these three modes of material nature. One thus come to the level of Brahman and becomes qualified for the cognisance of their internal divine identity.”] [*Bhagavad-gītā*, 14.26]

So if we engage in *śravaṇam kīrtanam viṣṇoḥ* – isn't that liberating?

Bhakti Caru Swāmī: Just being engaged in *śravaṇam* and *kīrtana*, isn't it

liberating? Isn't that process going to liberate us?

Śrīla Śrīdhara Mahārāja: Yes, of course.

Dhīra Kṛṣṇa Mahārāja: So then the devotee...

Śrīla Śrīdhara Mahārāja: Not only liberation – liberation unconsciously takes place, but he enters into the real serving spiritual domain proper. *Śravaṇa kīrtana* helps us enter into the reality, and emancipation or liberation is automatically done unconsciously. When you are making progress in the positive side, the negative side is necessarily going back. Liberation, on the way, it will become Liberation does not mean to get out of a particular thing, particular idea, but the ideal exploitation and renunciation. That means that everything will come within Kṛṣṇa consciousness, nothing will remain outside.

Bhakti Caru Swāmī: *Svarūpena vyavaṣṭhiḥ*. To be situated in one's *sva-rūpa* is *mukti*. [*muktir hitvānyathā rūpaṁ svarūpena vyavaṣṭhiḥ*]

["Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] [*Śrīmad-Bhāgavatam*, 2.10.6]

Śrīla Śrīdhara Mahārāja: In *sva-rūpa mukti* the positive conception of *mukti* is there.

Bhakti Caru Swāmī: And that means relationship with Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes, with Kṛṣṇa, *kāṛṣṇa*, both, Kṛṣṇa and *kāṛṣṇa*, Kṛṣṇa

sambandhiya, everything connected with Kṛṣṇa.

Bhakti Caru Swāmī: Now Mahārāja, say the spiritual master he is personally situated in one particular *rasa* with Kṛṣṇa. Now the disciples that he takes, are they necessarily going to belonging to the same *rasa* or can the disciples be of various, different *rasas* also?

Śrīla Śrīdhara Mahārāja: May be of different *rasa*, to certain extent under his care. Then we'll say, "That master he has come in this *rasa*." In this way he will find - oneness and difference, *bhedābheda*.

_____ [?] When will you have to go? Ten or...? [?]

Bhakti Caru Swāmī: Mahārāja, if say the spiritual master is in *mādhurya rasa* and his disciple is in *sākhya rasa*, so how the sorting out will take place?

Śrīla Śrīdhara Mahārāja: If the Guru is in *mādhurya rasa*, then it is no difficulty. But if Guru is in *sākhya rasa*, less, then of course a little difficulty arises. But he will see in two ways it may be completed. As we find Narottama Ṭhākura says, "When will Lokanātha take me and he will connect me with Rūpa Goswāmī?" *Kavi hati te diya rupa stane amara ke daran* [?]

The Guru from this *rasa*, my help so far, and next you will get help from this person, or this gentleman. In this way he may take to. In *Jaiva*

Dharma, that Vijay, first Brajranatha and Vijay they had some talk with Raghunātha Dāsa Bābājī, and there Brajranatha was completed. And Vijay went to Purī and there he again got that *śikṣā* of *mādhurya rasa* in some other...from there. So it may be that also.

Hare Kṛṣṇa. Gaura Haribol. Jaya Śrīpad Bhaktivedānta Swāmī Mahārāja Ki Jay. Sevā Vṛnda Ki Jaya. Tamal Kṛṣṇa Prabhu Ki Jaya. Hare Kṛṣṇa. Nitāi Caitanya. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Once Mahārāja, you told me regarding that, that how it takes place, and you gave an example. That say somebody is actually in *mādhurya rasa* and he's accepted by someone who's in actually *sākhya rasa*, so then the leader of the group from which group he actually belongs, the leader comes and tells the leader of the *sākhya rasa*, like Lalitā Devī comes and tells Subala that, "Subala, I'm taking this person from your group into my group."

Śrīla Śrīdhara Mahārāja: Yes. It is written in a book, *Śyāmānanda Vilāsa*, or something like that, that Rādhārāṇī proposed to Subala, "I want to take one of your followers into My group."

"Yes, yes. I'm very pleased to sanction. It is very good. It is well and good. He will get the better chance. You do that." In the case of Śyāmānanda Prabhu it has been written like that. Hare Kṛṣṇa.

Bhakti Caru Swāmī: So if the living entity actually came from the Brahman platform, the *brahmajyoti*, that means that he has an unlimited scope when he goes back to the spiritual sky he is open to be situated in any of the *rasas*; as he progresses?

Śrīla Śrīdhara Mahārāja: He may have possibility of entering into any of the *rasas*. But with the development it will be detected properly, where he goes, and where the final settlement is. By the process of development that will be detected where he's finally to be posted in service, his fitness, according to the inner fitness where he's to be posted finally. In the gradual internal evolution it can be ascertained; the fitness. Gaura Hari. Gaura Hari.

Dayādhara Gaurāṅga: Mahārāja, in the development of the body in the embryo, in the first stages of life...

Śrīla Śrīdhara Mahārāja: I can't follow.

Bhakti Caru Swāmī: In the development of the embryo in the womb.

Dayādhara Gaurāṅga: We are to understand that the subtle body pervades the gross body.

Śrīla Śrīdhara Mahārāja: Do you understand that?

Bhakti Caru Swāmī: The subtle body pervades the gross body.

Śrīla Śrīdhara Mahārāja: Yes.

Dayādhara Gaurāṅga: And during embryologic development we see that the gross body takes a form which is first not so definitive. Such as...

Bhakti Caru Swāmī: The gross body develops in such a way that in the beginning it is not definitive.

Śrīla Śrīdhara Mahārāja: The subtle body is there. Suppose when a man is sleeping, then where is the subtle body? Subtle body is there, and it is not growing when in sleep. So the subtle body may remain in its own way. It may also sleep, it may work. But it is told that within seven months or so the subtle body awakens, as it may be said. The awakening of the subtle body in a particular stage otherwise it is in sleeping condition, it may be.

Dayādhara Gaurāṅga: In the development we understand that we get the next form due to the mentality at the time of death in the former form. In the human form at the time of death, depending on your mentality, your desires, you get the next body.

Śrīla Śrīdhara Mahārāja: Yes. There may be so many desires, but a particular desire which is more intense and urgent, that takes the next chance, gets the next chance of birth. There are so many.

Dayādhara Gaurāṅga: So in the development of the next body, is the subtle body supervening that development, or is it coming directly from Paramātmā, or how the gross...

Śrīla Śrīdhara Mahārāja: The subtle body is not with Paramātmā. That is

in the subtle world. That is a member of the subtle world. And the gross body, as much developed and fit of its activity, the subtle body is expressed thereby so much. [?]

Bhakti Caru Swāmī: Śrīla Śrīdhara Mahārāja says that say something has to be done through a machine, as long as the machine is not complete the performance will not be there. But as soon as the machine is complete, then only will the performance be done.

Śrīla Śrīdhara Mahārāja: The battery is there but if there's a defect in the machine, the machine is not working fully. The machine is defective but the battery is there.

Dayādhara Gaurāṅga: So how is the machine to work?

Bhakti Caru Swāmī: The body is the machine and the spirit soul is the doer. As long as the body is not complete the spirit soul will not be able to act through it.

Śrīla Śrīdhara Mahārāja: It cannot express itself fully. In that way we may surmise.

Dayādhara Gaurāṅga: So the body is developed and given to the *ātmā*...

Bhakti Caru Swāmī: Now the question he's asking is how the body

develops...

Śrīla Śrīdhara Mahārāja: This analogy you may continue to *ātmā* and *sukṣma* body, subtle body. *Ātmā*'s position is higher than subtle body. The *ātmā* may be there, and it depends on the subtle body as well as the gross body to express its activity into this mundane world.

Bhakti Caru Swāmī: But Mahārāja, the *ātmā* is not acting in the body, in the womb the *ātmā* is dormant. So how is the body developing, and who is developing the body? Material nature, *prakṛti*?

Śrīla Śrīdhara Mahārāja: *Prakṛti* without the connection of *ātmā* it cannot develop. The soul must have at least some passive connection. Otherwise it is all darkness. *Ātmā* is only light. Any expression presupposes *ātmā*. Any assertion presupposes *ātmā*.

Dayādhara Gaurāṅga: The detail is that in the development, like I said, it's not distinct at first, you may develop a hand embryologically, in the embryo, but it's like a plate. And then with further development the cells die in between and the fingers develop.

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: When in different types of species it may go on in a different process, and that does not matter. But in general without

ātmā nothing can be asserted.

Bhakti Caru Swāmī: Dayādhara Prabhu is asking Mahārāja, how that takes place?

Śrīla Śrīdhara Mahārāja: We are to think in this way, that everything is a concept. Beyond that we can't know anything. It is not possible. The conception, the *ātmā* is presupposed to assert any sort of existence, even darkness. If *ātmā* is not there nothing is there. The very root of conception, how can you assert the existence of anything? So *ātmā* is self evident truth; that *ātmā* should be accepted first in the existence, in the least of existence. Then the other different sorts of existence you can bring in. Otherwise it is not possible. The consciousness you are to admit first. Whatever you'll say that is a sort of consciousness, a sort of concept, even darkness, even ignorance, a particular concept. But it presupposes a consciousness, the assertion. The doubter must be there, according to Descartes. "I doubt." But the doubter is to be accepted? The first principal is self evident that we are to accept *ātmā*. Otherwise nothing can be explained. If I am not there then how can I assert this thing, that thing, so many things? So the first party must be *ātmā*, and then you can speculate many things on this.

Dayādhara Gaurāṅga: So the *ātmā* is supplying the energy for the...

Śrīla Śrīdhara Mahārāja: *Ātmā* means consciousness in the general sense; *ātmā* means consciousness in this case. Not *jīvātmā* or Paramātmā. You are to go on in deep thinking, then Paramātmā or God exists first, then anything. But higher type of consciousness, that must exist first, self evidently, then other things may be attributed within Him.

Devotee: But I want to put one question at your lotus feet. Without the help of soul, proper development of body is not at all possible, is it? Because the development of a dead body is not possible; the soul helps the material body develop, gradually.

Śrīla Śrīdhara Mahārāja: Without soul no development, no function, no activity, nothing is possible.

Dayādhara Gaurāṅga: But consciousness pervades many forms from one celled animals, bacteria, all the way to man...

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: In different places, even in tree, even in stone, *ātmā* is there. Everywhere it may be there.

Devotee: And even in a dead body also? Because a dead body is also a collection of atoms.

Śrīla Śrīdhara Mahārāja: Not that *ātmā*, but in different types, there are so many germs etc.

Dayādhara Gaurāṅga: In the development we see that there's in the

cell, the DNA, the chromosomes, they give the cell growth, some direction, a function. But before that determination there's another determination that the scientist finds that is inexplicable. And that determination occurs due to the position of the cell in the embryo. So in order to try to explain to the scientist, to the material scientist, what that controlling factor is for the growth of the form of the embryo – that is my question.

Bhakti Caru Swāmī: I'll speak in English so if I'm mistaken you can correct me. In the cells it's noticed that the growth of the cells are directed or controlled by the DNA, the chromosomes. The chromosome is controlling the growth of the particular cell.

Dayādhara Gaurāṅga: Not the growth, the differentiation.

Śrīla Śrīdhara Mahārāja: That is delegated power.

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: That may be delegated power from the higher quarter.

Dayādhara Gaurāṅga: Yes. So the *ātmā*, or consciousness...

Śrīla Śrīdhara Mahārāja: The question is that we see that subtle matter is helping to grow the gross matter. You see when we want to capture a

dacoit, we, with the help of another *dacoit* _____

so something like that. The subtle matter has the power delegated to it and helping there. The immediate centre of development is there, but that is not the ultimate thing.

Dayādhara Gaurāṅga: But that is determining the detail of the development, no, the subtle body?

Śrīla Śrīdhara Mahārāja: You'll see in the computer also there is a guide, though to an ordinary man a computer is independent. But still one guide is necessary to handle the computer. So there may be so many things in our perception, not only that this is the perfect centre, but that may not be the higher centre behind. In this way we are to consider. In the process there are so many stations, so many centres, so many stations. But we are to deal with the ultimate.

Devotee: Subjective evolution [?]

Śrīla Śrīdhara Mahārāja: Subjective evolution, not objective evolution but subjective evolution. This *vaicitra*, this variegatedness, is the result of subjective evolution, in different...

*ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam chandāṁsi
yasya parṇāni, yas taṁ veda sa veda-vit*

[“The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches

down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*.”] [*Bhagavad-gītā*, 15.1]

Guṇa-pravṛddhā viṣaya-pravālāḥ.

[*adhaś cordhvaṁ prasṛtās tasya śākhā, guṇa-pravṛddhā viṣaya-pravālāḥ
adhaś ca mūlāny anusantatāni, karmānubandhīni manuṣya-loke*]

[“Some of its branches extend upwards (in the planets of the demigods and celestial beings), some of the branches extend downwards (in the planets of the humans, animals, and lower species), and its mature (three modes of) nature and aim and object (of sound, smell, touch, taste, and form) are its fresh, young shoots. Some aerial roots also extend downwards, to take root in the land of exploitation, within the human plane.”] [*Bhagavad-gītā*, 15.2]

From subtle the gross is springing up. *Guṇa, pravālāḥ* means branch, *guṇa-pravṛddhā viṣaya-pravālāḥ*. *Viṣaya*, the colour is coming from the eye; rather, from one thing three branches – the sun, the eye, and the colour. So the ether, the ear, and sound; from common different branches this is springing up from one common thing. From the subjective, from the subtle, it is coming into gross.

Dayādhara Gaurāṅga: So the subtle body is active in a different way in the embryo than after birth?

Śrīla Śrīdhara Mahārāja: It may develop in a different way. But we are concerned with the general thing, not any particular details. That is with the scientists.

Bhakti Caru Swāmī: Can we look at it this way then Mahārāja, that everything is being directed by the spirit soul, like some matter is being controlled by the spirit soul and that matter and the spirit soul is controller of the body. And due to the different consciousness of the...

Śrīla Śrīdhara Mahārāja: A delegated power, the *prakṛti-sthāni karṣati*.

[*mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ manaḥ ṣaṣṭhānīndriyāṇi, prakṛti-sthāni karṣatī*]

[“The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of *māyā*, My deluding potency.”] [*Bhagavad-gītā*, 15.7]

Lord says in *Gītā*,

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ na karma-phala-saṁyogam, svabhāvas tu pravartate

[“Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of

action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions.”] [*Bhagavad-gītā*, 5.14]

Some power delegated in the nature, nature is doing automatically, but His sanction is there always. Otherwise not even a straw can move, but delegated power in different places, not direct connection. He says, suppose a criminal is going to be hanged – who is the cause? Is God the cause? He’s the cause of everything, but still not the direct cause. The government is not the cause fully. Real cause is the man who committed the offence, murder, and he’s going to be hanged. His action is the real cause. But if there is no government then by killing a person he may not be hanged. So he’s the cause of his own hanging because he committed murder. That is the main cause. The other cause is that the government is there, the law is there; so, so many causes, the direct and indirect causes. There are so many things in the natural law. His own *karma* here in this jurisdiction his own *karma* is the real predominating cause. And there are others. On the background of a particular event there are five things, in

Gītā.

*pañcaitāni mahā-bāho, kāraṇāni nibodha me sāṅkhye kṛtānte proktāni,
siddhaye sarvva-karmmaṇām*

[“O mighty hero, in the scripture known as *Sāṅkhya*, or *Vedānta*, these five causes of the accomplishment of all actions have been described, and you may now learn of these from Me.”] [*Bhagavad-gītā*, 18.13]

...

adhiṣṭhānaṁ tathā kart, karaṇaṁ ca pṛthag-vidham vividhāś ca pṛthak

ceṣṭā, daivam caivātra pañcamam

[“With the help of these five factors, all actions are effected: The body, ego (in the form of the knot of spirit and matter), the separate senses, the different endeavours, and destiny, or the intervention of the Supreme Universal Controller.”] [*Bhagavad-gītā*, 18.14]

These five things are considered to cause an event [?] Direct and indirect cause [?] Our negligence of the allegiance to the Supreme Authority has taken me here. That is the root cause of all these events. Do you follow? No?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Negligence and disobedience to the Automatic Supreme Authority; that is the first cause. And then it takes me to the distance and I’m captured by environmental influences and different causes are arising, in this way. I’m coming far from the centre and so many things are surrounding me, and their contribution is to be detected. So many causes we are seeing at present. This is the cause of this event. This is the cause of this assumption. No. This is the cause. But the real cause is to be traced in the beginning. From there I’m degraded to here and now I’m under the – I was first Brahmā, first fall, and then I’m now – my *karma* has taken me to a beast. Suppose a tiger, then I’m engaged with and surrounded by tiger mentality. I’m going to be a tree or creeper, and such impressions are surrounding me. So many things are coming and I am within action and reaction. In this way the case is complex. But it’s not that there’s no end of this variegated nature I’m to analyse. We are concerned with the main thing. Then by a degradation we may go anywhere and there are so many laws and they’re imposed on us. But there’s not any benefit by going into details of a particular nature of a particular atom. But we’re concerned with the general thing.

Dayādhara Gaurāṅga: Would it be proper to say, due to the abnegation of one's service to the Supreme, one falls to the material plane, and due to his association in the world, he is in a dream like state and the subtle body is then developing the gross body in dream like state.

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: Due to the abnegation of the service, the living entity gets into a kind of a dream. [?]

Śrīla Śrīdhara Mahārāja: [?] How the transformation of the material conception is springing from the pure consciousness? Is it your question?

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: It depends upon; first, [?]

_____ [?]

The matter is not an independent thing of spirit. But when we – in *brahma-loka* we are equipoised in a marginal potency. Then there are so many points of ray in the *brahma-loka*, *jyoti*, so many electrons, atoms or whatever you say, the unit of consciousness. Consciousness means endowed with free will. Without free will no consciousness can be conceived. So consciousness means free will. A point of consciousness means very meagre free will. By the exercise of its free will it is asserting

itself. It may go that side or this side. Some going that side, some coming this side, marginal plane. The free choice is to be traced as the first action of coming into this side; a free choice.

Na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ - svabhāvas [Bhagavad-gītā, 5.14]

It is already given in Him, the very nature. But as a result, in consequence we see that some have taken their chance this side. They've not accepted submission but want to dominate. And with the germinal idea of domination he's entering in the world of exploitation. And the consequence of exploitation added to his free will then that is the basis of all these developments in variegated nature. And the first starting point is like that. A conscious unit, and what is material, material unit means the result of reaction of exploitation; exploiting tendency. That is coming, that descent. That is capturing him gradually. And in the process so much variegated development in the world. When it started it was very subtle, very meagre, but the result is such. Am I clear? What do you think?

End of 81.03.01.A

81.03.01.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: Free will.

Dayādhara Gaurāṅga: Free will.

Śrīla Śrīdhara Mahārāja: Free will. The starting point is free will, because free will is endowed with consciousness. But free will is vulnerable; it is *anu*. Only free will is absolute with the Absolute. And because this free will is very small, everything is very small, so vulnerability is there. The possibility of committing mistakes is there. So with his first choice he wanted to dominate and gradually he entered the world of domination, and all other things in future are the result of his first action, developed in this way. So the *devata*, the *gāndharvā*, *kinnara*, in different rank, classes divided, and going to the tree, to the stone, everything. In watery bodies, or gaseous bodies, anything that we find is in that way. The unit is there in that way, we see in that way the world.

Dayādhara Gaurāṅga: So that embryological development is taken under the jurisdiction of...

Śrīla Śrīdhara Mahārāja: But the starting; the party is soul, and from there all these things happen. It will evolve in his mind, or something like that, individually or in a group. It may subside when his work – suppose a donator looked truly at a culprit [?]

[?]

Everything is based upon and depends on experience, knowledge, experienced life. Just as in a dream. Subjective evolution, just as we experience in a dream. In a dream also from the subtle body many things are being seen, many experiences we gather in a dream. It is coming out from the subtle body. So it is – ultimately if we can trace, we will have to see that everything is coming from the centre, and is around Him, surrounding around Him. But the origin, the cause, is in the subject. If you can remove the cause, the subject, nothing remains.

Tamal Kṛṣṇa Swāmī: I wanted to ask that, we see that Kṛṣṇa comes in many incarnations. So just like Nṛsiṃhadeva, and Rāmacandra, Varāha – do each one of these incarnations have Their own planet in the spiritual world? Just like if somebody is a devotee of Lord Rāma here, is there a *loka*, a planet of Śrī Rāmacandradeva in Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: They have got Their own Dhāma, own place in Vaikuṇṭha. They're *nitya*; with Their selected group They're reigning there in a part of Vaikuṇṭha.

Tamal Kṛṣṇa Swāmī: Sītā, Lakṣmaṇa, They're all there?

Śrīla Śrīdhara Mahārāja: Yes, yes. Always, eternally They're there, and also we may find in some of the *brahmāṇḍas* They're also reigning now. And the original group is there in Vaikuṇṭha, and that is also extending in different parts of different *brahmāṇḍas*. It is *nitya*, eternal - eternally existent in the infinite world. It never dies, never vanishes, all eternal, *līlā*, *nitya*. Because such ideas, such type of devotion, such type of devotee, and such type of master, is always to be, always stays existing, such stages of devotion; all *nitya*, eternal. The Prahlāda is also eternal. That *līlā* which once demonstrated here, that is going on in some quarter of *brahmāṇḍa*.

Tamal Kṛṣṇa Swāmī: Is it also going on in Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: And originally it is in Vaikuṇṭha.

Tamal Kṛṣṇa Swāmī: Nṛsimhadeva, with that same form?

Śrīla Śrīdhara Mahārāja: Nṛsimhadeva, yes, same form. And rolling, every *līlā* in a rolling system. Just as depicted, Nṛsimhadeva came, He tore up, and then the *brahmadi dev* made stop, and then He gave some boon in Prahlāda— this is a flow, and that flow is in a circular way it is continuing.

Tamal Kṛṣṇa Swāmī: But that Hiranyakaśipu, he was here in this *brahmāṇḍa*, but do we find Hiranyakaśipu in Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: Yes. Vaikuṇṭha is also, Hiranya, no not Hiranya, but Jaya and Vijay.

Tamal Kṛṣṇa Swāmī: But Nṛsimhadeva's *līlā* here, we see Him destroying the demon. So is such a demon there in Vaikuṇṭha to be destroyed?

Śrīla Śrīdhara Mahārāja: It is said that just as here we see the Lord, in a portrait, in a picture, in *arca*, so the mundane aspect is shown in Vaikuṇṭha like picture, depicted in a passive way; it is there.

Tamal Kṛṣṇa Swāmī: Can you elaborate.

Śrīla Śrīdhara Mahārāja: The mundane aspect of *līlā*, that is there, just

as in *prapañca* we find Kṛṣṇa in Vighraha, in pot, in this way. So the opposite, in *cetana*, the jaw is represented just like some picture or something, not original is possible. Only in a passive way, not active, only to create the background of that *līlā*. As witness of that *līlā* it is only a passive representation is possible there, of the matter. Material things are represented in the conscious world as if in a passive way, as if in a picture. Just as spiritual things also are brought here in a picture, the *chaya*, the shadow. Just as you may present the blackness in the case of darkness; black colour represents the darkness. And white represents the light. In this way the *māyā* is represented there in a passive way, in a pictured way. *Māyā* is not active, *māyā* is there but she's not active in *Vaikuṇṭha*, but like a *chaya*, like a shadow.

Giri Mahārāja: Now, in the case of demons, in *Goloka*, actually there are no demons coming to attack Kṛṣṇa [?]

Śrīla Śrīdhara Mahārāja: But demon, that is also like a shadow, because it is related with Kṛṣṇa *līlā*, the demons are related. But they're not actually to be found there. That's all in a picture to show that these things happen there. In this way, like they're in a shadow represented in *Goloka*.

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja is asking, "That Lord Nṛsiṃhadeva, He has His half-lion half-man form, and also Lord Nṛsiṃhadeva has His four armed form, *catur-bhuja* Nṛsiṃha, so are They on the same planet?"

Śrīla Śrīdhara Mahārāja: Lord Nṛsiṃha with four arms and half-lion half...yes.

Bhakti Caru Swāmī: Yes, but Viṣṇu form, Lord Nṛsiṃha as Viṣṇu...

Śrīla Śrīdhara Mahārāja: And the same case, Muchaku [?] Varāha same case. They have got Their Vaikuṇṭha. Such stages what was shown to this world, those things to be occurred repeatedly, and occurs. It is also in the process of the gradation, it is also a general thing that these circumstances will come. Just as disease and the medicine; disease is there, the medicine is there, so if disease is eternal the medicine is also eternal. So in this way when in the combination of the different activity of the *jīva*, such things occur many times. And Viṣṇu Mūrti comes to relieve. And this is eternal, and this has got some permanent position in Vaikuṇṭha, flowing.

Bhakti Caru Swāmī: [?]

[?]

Śrīla Śrīdhara Mahārāja: [?]

[?]

Where is the difficulty? If Nṛsiṃhadeva is eternal then where is the difficulty?

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja actually wanted to know whether the Nṛsiṃha that twenty four expansions of Nārāyaṇa, that Nṛsiṃha, whether – what is the relationship between the half-man half-

lion Nṛsimha, and with that Nṛsimhadeva?

Śrīla Śrīdhara Mahārāja: That original Nṛsimhadeva; that is separate figure? This Nṛsimhadeva is there, and that Nṛsimhadeva came here. It is not mentioned in the *śāstra* that that Nṛsimha was of another type, like Nārāyaṇa or so, that is not mentioned. So these Nṛsimhas are one and the same. [?]

—

Vaikuṇṭha free of mundane relationship, but how the mundane reference is dragged into Vaikuṇṭha, how is it possible? In the lower part of the Vaikuṇṭha, the possibility of these things are connected with the mundane world, and for the relief arrangement is made there. And suppose an officer from England came here to India, and he did some glorious action and he takes the photo of the reception he got here, and there in London in his home those pictures are shown. So this is partially true because this is not original and the first place of occurrence is here and that is mentioned there. But these things are continued, so it is *nitya* there.

Tamal Kṛṣṇa Swāmī: Like a picture there; not the actual act of killing.

Śrīla Śrīdhara Mahārāja: Like a picture. This mundane portion only by picture.

Tamal Kṛṣṇa Swāmī: Not the actual act of killing.

Śrīla Śrīdhara Mahārāja: Not active, this side is not active there. Anyhow, relativity is maintained between good and bad, consciousness and unconsciousness. The relativity we cannot deny. In any way it is to be maintained. So that is powerless; when that comes here all powerful, and when this goes there, it is powerless. [Raghunātha] Dāsa Goswāmī Prabhu

[?] Like a wooden doll represented there, not living. Mundane things cannot be represented there in a living way, but only a reference is drawn there; in this way a relationship.

Giri Mahārāja: Now, in the Kṛṣṇa *līlā* here, the *gopīs* who loved Kṛṣṇa, they had husbands. But in Goloka they may not have husbands? But the same mood of...

Śrīla Śrīdhara Mahārāja: In Goloka also [?] In Goloka only a pictorial representation of the husbands, otherwise *parakīya* is not possible.

Tamal Kṛṣṇa Swāmī: But there are no actual husbands?

Śrīla Śrīdhara Mahārāja: No, not actual, but a shadowy representation, to create some panic into the mind of the *gopīs* so that the intensity in the love, in the *milana*. In *mādhurya rasa* we can have the complete connection and then if it is necessary to enhance that it should be pushed in such a way that it will be very rare and very intense. So such form is necessary to help. So in a pictorial way a shadow of fear appears in the heart of the *gopīs*, “Oh. I have got my husband. How can I go?” All these things should be created in the mind to make it more tasteful, the *milana*.

Tamal Kṛṣṇa Swāmī: It is like a remembrance.

Śrīla Śrīdhara Mahārāja: Remembrance or some excitement in that way. That sort of consciousness is necessary to give it a *parakīya* character. And *parakīya* characteristic is necessary to make it very rare and also risky, so it becomes very much intense. And that is appreciable in the love of Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: I have another question. In the *Śrīmad-Bhāgavatam* there are many pastimes involving Indra. There are many different *līlās*, narrations regarding Indra. And many times he gets the good fortune of associating even with Viṣṇu Himself. Even we find in Kṛṣṇa *līlā* Indra's also there. And yet he goes on making so many mistakes. Sometimes he disrespects his Guru, sometimes he...why doesn't he learn. Why is it that he goes on making these mistakes? And yet he's such an exalted person, he's the king of the demigods.

Bhakti Caru Swāmī: Brahmā also.

Tamal Kṛṣṇa Swāmī: How is it possible? He should be a pure devotee. He has so much association with Kṛṣṇa and great souls. How is it he makes these mistakes again and again?

Śrīla Śrīdhara Mahārāja: From two standpoints that may be judged. One from intellectually; we may think, finite, however perfect, in comparison with infinite it is nothing. One thing. Another, the supremacy of Kṛṣṇa to do anything and everything. These two things, He can, to suite His *līlā* He can handle the environment in any way He likes, so His supreme power can do anything and everything. That is one thing. And another thing from this side, intellectual side, that when we come to deal with the

infinite, then a finite thing however greater it is, it has got no position. No position in the *saguṇa līlā*, it is not in *nirguṇa*. Indra, Brahmā, they're conceived in this *saguṇa*, in this *māyic* knowledge, in the area of misunderstanding. The background, the foundation is that of misunderstanding, so futile, however great it is, it is misunderstanding. A small mistake and a great mistake, so all is mistake, mistaken conception, so not much difference from small to great, all is mistake. So even Brahmā is tempted sometimes, even Mahādeva is being tempted. Only in the *nirguṇa* plane Haridāsa Ṭhākura is being saved, but Brahmā is being tempted, he becomes prey to temptation, but Haridāsa Ṭhākura he cannot be tempted. It is *nirguṇa* and *saguṇa*. In *saguṇa*, that is in the plane of misconception, however big a thing is, it is not reliable. From any position any mistake can be committed because on the whole it is an area of mistake.

Tamal Kṛṣṇa Swāmī: But how is it that Haridāsa Ṭhākura cannot be tempted?

Śrīla Śrīdhara Mahārāja: He's in *nirguṇa*.

Tamal Kṛṣṇa Swāmī: What does that mean, "That he's in *nirguṇa*?" I don't understand...

Śrīla Śrīdhara Mahārāja: *Nirguṇa* means exclusively given to Kṛṣṇa, *ananya bhakti*. And this is *saguṇa*, this is going up, and the Brahmā will have to come down again in this vicious circle, going up and down, going up and down.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna

[*mām upetya tu kaunteya, punar janma na vidyate*]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

It is in the zenith, and the next moment it will come here, and the next moment in the last point, in this way evolving.

Tamal Kṛṣṇa Swāmī: But Brahmā, in the Kṛṣṇa *līlā* when Brahmā sees his foolishness and he offers prayers to Kṛṣṇa, at that point...

Śrīla Śrīdhara Mahārāja: Yes. In Kṛṣṇa *līlā* it is shown that Brahmā commits mistakes. And again in Dvārakā he's committing mistakes. How is it possible? One thing is that to show the greatness of Kṛṣṇa, the Infinite, the finite is handled in such a way. For the finite is a play doll in the hands of the Infinite. That's one thing. And here, however great, it is not reliable in this *māyic* world, going up and going down, that is possible here. One mistake one can commit a thousand times in the *māyic* world. But in the *nirguṇa* such things are not to be seen, but only if it is seen anywhere, that is by the direct interference of Kṛṣṇa, that is sometimes seen there.

Giri Mahārāja: Now, we understand that the same Lord Brahmā, he may have come in the form of Haridāsa Ṭhākura...

Śrīla Śrīdhara Mahārāja: Yes.

Giri Mahārāja: ...so that he could attain this position of pure *bhakti* without any defect. Now how can we transfer ourselves from the platform of making mistakes and being influenced by *māyā*, to the other platform...

Śrīla Śrīdhara Mahārāja: There are many examples like this. The Kṛṣṇa and Balarāma are Keśāvatāra, the *gopīs* are prostitutes of the heaven, so many from the *Purāṇas*, they all come and form a part of Haridāsa Ṭhākura, Brahmā came. Brahmā came to mix with Haridāsa, mingled with Haridāsa as a part of Haridāsa. The Keśāvatāra came and joined Kṛṣṇa and Balarāma, and Kṛṣṇa Balarāma, Svayaṁ-Bhagavān and Svayaṁ-Prakāśa. In this way it has been shown to us from the *mahājanas* and *śāstra* that this occurs in this way. The one is...the lower...the function when magistrate comes, the function of the deputy magistrate enters in him. It's something like that.

Dhīra Kṛṣṇa Mahārāja: Inconceivable.

Śrīla Śrīdhara Mahārāja: When a king comes then the viceroy enters into king; his function. It is something like that. Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Very subtle things are being discussed. Ha, ha, ha. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: I have another question, regarding the *devatas*, the demigods. The demigods are said to be devotees of Viṣṇu. They're devotees, they're *devas*, not demons.

Śrīla Śrīdhara Mahārāja: Devotee means not *pukha* devotee, only a little submission.

Bhakti Caru Swāmī: *Karma miśrā bhakta* [?]

Śrīla Śrīdhara Mahārāja: Maybe? Only subjugation to Viṣṇu, and *āsuras* they regard more the moral laws, and the *deva* generally they have some sort of faith in Viṣṇu, the highest authority. But that does not matter that they're all devotees.

Tamal Kṛṣṇa Swāmī: They're not very seriously cultivating Kṛṣṇa *bhakti*.

Śrīla Śrīdhara Mahārāja: And the Kṛṣṇa *bhakta*, *ananya bhakta*, they're a completely separate thing. The very important thing is this. That to understand, to differentiate *saguṇa* and *nirguṇa*; the highest attainment in *saguṇa* equates to zero, and a bit of participation into *nirguṇa* that is eternal. *Saguṇa* and *nirguṇa* are just opposite. So we are within *saguṇa* and the big in the *saguṇa* attracts us, but that is nothing. That is only moving in a cyclic order; today Brahmā and the next day a worm.

*tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary
adhaḥ tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-
ramhasā*

[“Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.”]
[Śrīmad-Bhāgavatam, 1.5.18]

One cannot want misery but misery comes of its own accord. So pleasure also comes of its own accord. We won't aspire after it, it is not necessary to aspire after pleasure, it will come just like misery. *Kālena sarvatra gabhīra-ramhasā*. The flow of our *karma*, our activity, is planned in such a way that, Cakravat parivartante duhkani [?]

Misery and pleasure, it is couched alternately it will come, so no development in the illusory world is to be considered to have any value, even a penny, no value, in the *saguṇa* world. The high position in the *saguṇa* world has no value, just as in our dream. And the real progress may be a little bit, in the *nirguṇa*, in the plane of Kṛṣṇa *līlā*, the autocrat absolute flow which is comprehending everything within it, and which in no time and no power can contest it or disturb it. That inevitable flow is underground or overground – that is to mix with that. That is of eternal value, that *nirguṇa*. And a man in the *nirguṇa* plane he may be considered to be a culprit in consideration with the *saguṇalīlā*, but that may not affect.

*api cet sudurācāro, bhajate mām ananya-bhāḥ sādhuḥ eva sa
mantavyaḥ, [samyag vyavasito hi saḥ]*

[“If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My

exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life.”]
[*Bhagavad-gītā*, 9.30]

The progress in the *saguṇa* misconceived world is no progress. So one who is participating in the *nirguṇa līlā*, that can never be condemned. That is reality itself. That is the general, original, and absolute flow of *līlā*, and that can never be disturbed or challenged. That *līlā* is going on and anyhow we are to enter into that to have participation in that current. That connection we must discover, that flow, that current, and connect with that. And that is invincible and that is nourishing to the extreme helpful. That is Kṛṣṇa *līlā*. Anyhow we are to, through scripture and *sādhū*:

sādhū-śāstra-kṛpāya yadi kṛṣṇonmukha haya / [sei jīva nistare, māyā tāhāre chāḍaya] [“If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of māyā, who gives him up.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.120]

The *sukṛti* of different lives, that is the main cause, *śraddhā*, then *sādhū-saṅga*, then only can we connect with that undercurrent plane, invincible, absolute plane, flow. And that is the sweetest of the sweet, *madhuraṁ madhuraṁ*. *Apratihātā*, we are anyhow to come in connection with that; and good or bad:

'dvaite bhadṛābhadra-jñāna, saba-'manodharma' / *'ei bhāla, ei manda',-ei saba 'bhrama'*

[“In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, ‘This is good, this is bad,’ is a mistake.”]
[*Caitanya-caritāmṛta*, *Antya-līlā*, 4.176]

It is all erroneous – good or bad in this world. So when we draw comparison between *nirguṇa* and *saguṇa* that is ludicrous almost. Still, we are in the midst of the *saguṇa*, we can't avoid it at all exhaustively. But the law of that world and the law of this world is completely different.

Devotee: Mahārāja, there are many, many Brahmās. In this universe, there may be one Brahmā who is purest devotee, is it?

Śrīla Śrīdhara Mahārāja: When he's a devotee that question is separate.

Devotee: Just like we can see in *Bhāgavatam*, Brahmā is making his obeisance at the lotus feet of Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: All Brahmās are not of equal status. The rank is but the guinea stamp; man is the goal for that. So Brahmā is a rank and man is a devotee. A devotee may have a rank of Brahmā, his case is separate. But generally Brahmā is a rank, a functional god. And a devotee also by chance may be appointed if there's no candidate of Brahmā.

*bhakti-miśra-kṛta puṇye kona jīvottama, rajo-guṇe vibhāvita kari' tāhṛa
mana garbhodakaśāyī-dvārā śakti sañcāri', vyaṣṭi sṛṣṭi kare kṛṣṇa
brahmā-rūpa dhari'*

[“Because of his past pious deeds mixed with devotional service, a first-class living being is influenced by the mode of passion within his mind

and empowered by

Garbhodakaśāyī Viṣṇu becomes Brahmā. Such a living entity becomes the qualitative incarnation of the Lord in the mode of passion for the purpose of engineering the total creation of the universe.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.302-3]

When not available, then He Himself deposes a person of His own to do the function. That is separate. Gaura Haribol. Gaura Haribol.

Devotee: When Brahmā is our Gurudeva, master...

Śrīla Śrīdhara Mahārāja: That Brahmā is not to be seen like a – who is committing – so Madhvācārya has eliminated those two from *Bhāgavatam*. “That how our Gurudeva can commit mistakes to understand Kṛṣṇa?” But Mahāprabhu did not do so. The supremacy of Kṛṣṇa is unchallengeable. If He likes He can do His *līlā* in such a way to show the importance, “That be careful. Even in the position of Brahmā the error is possible, so be careful.”

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] For the time being they’re making me fit. Afterwards I shall [?]

Dhīra Kṛṣṇa Mahārāja: What did he say?

Bhakti Caru Swāmī: Mahārāja was saying – I was wondering whether he was tired, and he said, “Well I’m a little bit tired but these questions are exciting me, and later on I’ll reap the result of this excitement.”

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. He sees his own with such great affection, and he has got such faith in his own Guru. “I have got his blessing, very great, and I must take it everywhere. Even I shall go to Mahāprabhu to serve Him in a novel way, as inspired by my Gurudeva.” That is appreciable from one standpoint. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. That is not pride, but sincerely if we take it, it is the real qualification of the disciple.

Bhakti Caru Swāmī: Ācārya *abhimāna*.

Śrīla Śrīdhara Mahārāja: Ācārya *abhimāna*.

Tatastha vicarite jagad samaya bulajen pricare janme meha hone kone ke puja ke valipai sambanda kalite

[?]

Akiñcana Mahārāja was there when a gentleman put a question to Swāmī Mahārāja: “That you are preaching in such a grand way. What are the other God-brothers doing?”

“They’re all only handling their particular *kasi* [?]

Bhakti Caru Swāmī: Ha, ha, ha. Ringing the bells.

Śrīla Śrīdhara Mahārāja: Akiñcana Mahārāja was there and he was offended. And when this news came to me then I told that in a great way, in a grand way, he's beating the drum. And if in that association he accepts you as a *kaśī* man [bell ringer], then you are promoted to the highest position.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya.

Tamal Kṛṣṇa Swāmī: So we will take your leave now, till next time.

Śrīla Śrīdhara Mahārāja: Yes, as you like. Gaura Haribol.

Bhakti Caru Swāmī: Jaya Om Viṣṇupada paramahaṁsa
parivrājakācārya aṣṭottara-śata-śrī śrīmad bhakti rakṣak śrīdhar dev-
goswāmī mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda Ki Jaya.

End of 81.03.01.B

81.03.02.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Dhīra Kṛṣṇa Mahārāja: When I came to see you previously, in September, you described that we can conceive of *madhyama adhikārī* in three ways. You gave some examples, about one foot in the spiritual world extending here, etc.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So, in Prabhupāda's books, when he talks of *uttama adhikārī* he sometimes speaks in a very broad and general way...

Śrīla Śrīdhara Mahārāja: How it is.

Dhīra Kṛṣṇa Mahārāja: Like he will say, "One who chants the prescribed number of rounds, of *mālā*, and who is always absorbed in thinking how to spread Kṛṣṇa consciousness, that is an *uttama adhikārī*." And then in other places he gives a very high definition of *uttama adhikārī*. So as you said we could conceive of *madhyama* in three different ways, are there different ways to conceive of *uttama*?

Śrīla Śrīdhara Mahārāja: Yes. Now, the three kinds, three types of Gurudeva what I told to you, that is not three stages of Vaiṣṇava but three types of Gurudeva. *Uttama adhikārī* when he plays the role of Guru, Ācārya, *madhyama adhikārī*, *uttama adhikārī* has one leg there and by the order of Kṛṣṇa another leg here and he does the duty of an Ācārya.

And one leg here and another leg put there, *madhyama adhikārī* he also discharges the duty of the Ācārya. And the lowest class of Ācārya two legs here but eyes are there and he's doing the duty of Ācārya. This is the gradation of Ācārya. And the stages according to Vaiṣṇavism, that is another. That is in *Śrīmad-Bhāgavatam*.

arcāyām eva haraye pūjām yaḥ śraddhayehate

na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a *prākṛta-bhakta*, *kaniṣṭha-adhikārī*, or materialistic devotee, and is considered to be in the lowest position of devotional service."]

[*Śrīmad-Bhāgavatam*, 11.2.47]

A lowest class of devotee is this, Vaiṣṇava; and the second class:

īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu c

prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. *īśvare* is one who loves *īśvara*, the Supreme Personality of Godhead; *tad-adhīneṣu* means one is a sincere friend to all the devotees of the Lord; *bālīṣeṣu* shows mercy towards *bālīśa*, the innocent and ignorant; *dviṣatsu ca*, and disregards the envious."]

[*Śrīmad-Bhāgavatam*, 11.2.46]

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ

bhūtāni bhagavatya ātmany, eṣa bhāgavatottamaḥ

[“A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*.”] [Śrīmad-Bhāgavatam, 11.2.45]

...the highest stage in Vaiṣṇavism, according to *Bhāgavata*. And Mahāprabhu gives us three stages of, *nama bhajan akariya vaiṣṇava* [?]

...of another quality; ordinary Vaiṣṇava into three classes, and the *nama bhajan akariya* Vaiṣṇava they’ve also got recognition in three stages. Even pure Name even once one can utter, he’s *kaniṣṭha adhikārī* Vaiṣṇava. And who always utters the Name he’s *madhyama adhikārī*. And *uttama adhikārī*, whoever casts a glance to him he feels tendency to take the Name. That is,

yāñhāra darśane mukhe āise kṛṣṇa-nāma / tāñhāre jāniha tumi
‘vaiṣṇava-pradhāna’

[Śrī Caitanya Mahāprabhu said, “A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa.”] [Caitanya-caritāmṛta, Madhya-līlā, 16.74]

In *Caitanya-caritamṛta*, *uttama adhikārī*, the *Nāma bhajana* aspect, the highest Vaiṣṇava is he whoever will come across and casts a glance he will feel to take Name in him. That is the highest type. And who is always taking Name he’s *madhyama*. And at least once who has got pure Name

on his tongue he's *kaniṣṭha adhikārī*.

Eko kṛṣṇa nama

*mukhe*_____

[?]

Yāñhāra darśane mukhe āise kṛṣṇa-nāma / tāñhāre jāniha tumi
‘vaiṣṇava-pradhāna’

This is *Nāma bhajana* characterised in three stages, and ordinary Vaiṣṇavas in three stages, their another standpoint by which the *adhikāra* of the Vaiṣṇava is being expressed to us, *arcāyām eva haraye*.

surarṣe vihitā śāstre harimuddiśa yā kriyā saiva bhaktiriti proktā tayā
bhaktiḥ parā bhaved

[“O sage amongst the demigods - Nārada! Those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Śrī Hari, are called the regulative principles of *bhakti* (*sādhana-bhakti*), by which practising one may attain the highest *bhakti* (*prema bhakti*).”] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.13*]

Whose reliance, *śraddhā*, regard, is in *śāstra*, *vihitā śāstre harimuddiśa yā kriyā*, and those rules and regulations that are found in the *śāstra*, in the scripture, he attentively observes all those practices; this is *kaniṣṭha adhikāra*.

laukikī vaidikī vāpi, yā kriyā kriyate mune hari-sevānukūlaiva, sa kāryā
bhaktim icchatā

[O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari.]

[*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.200, from *Nārada-Pañcarātra*]

Whether it is *śāstric*, scriptural practice, or social, or anything like that, every movement is coloured by the faith in God. That is *madhyama adhikāra*. And the last:

Eha yasya hare dasye karmana manasa adhikar nikhila supavastasu [?]

Whatever circumstances there may be, his standpoint is to do according to the... the faith is always guiding him. The faith in Kṛṣṇa is the main guidance in whatever circumstances. *Eha yasya hare dasye*. By body, by mind, by thought, word and deed. In every way he does everything, under whatever circumstances he may be in, from the standpoint of the service to Kṛṣṇa. That is *uttama adhikārī*. So from different standpoints it has been expressed to us what the characteristics are of the stages of a Vaiṣṇava, a servant of Kṛṣṇa, a servitor.

Dhīra Kṛṣṇa Mahārāja: But the *śiṣya*, he will conceive of the Gurudeva as *uttama adhikārī*.

Śrīla Śrīdhara Mahārāja: Yes. Not only *uttama adhikārī*, but he will even see as a special delegation of the Lord, or His Supreme Potency, Lord Himself or His Supreme Potency rather. In *mādhurya rasa* it may be Rādhārāṇī, or Rādhārāṇī's delegation Rūpa Mañjarī. In this way variegated *darśana* is there; in Gurudeva. It varies, according to the progress it may vary, the *darśana* will vary. But generally in the primary stage it is given to *śiṣya*, "See the potency of Kṛṣṇa, Kṛṣṇa Himself, then

potency of Kṛṣṇa, then that kind of potency of Kṛṣṇa.” In this way it will develop. Do you follow? In the first stage a śiṣya, a disciple is requested to see Guru as Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then a little higher, then he will be requested to see His potency. Then a little higher he will be able to see what sort of potency according to His demand; *sākhya rasa* or *mādhurya rasa* or *vātsalya*. This differentiation will gradually develop there. In the first stage Kṛṣṇa Himself, Bhagavān Himself. Why? *Svarūpa-śakti* and Bhagavān one and the same there. No differentiation between *svārūpa-śakti* and Kṛṣṇa; Kṛṣṇa and *svārūpa-śakti* total together. “You should see Kṛṣṇa Himself, with *svārūpa-śakti* within Kṛṣṇa.”

Dhīra Kṛṣṇa Mahārāja: In *Bhagavad-gītā* it says, *bhaktō ‘si me sakhā ceti...*

[*sa evāyaṁ mayā te ‘dya, yogaḥ proktaḥ purātanaḥ bhaktō ‘si me sakhā ceti, rahasyaṁ hy etad uttamam*]

[“Now, I shall deliver that eternal teaching to you. Because you are My devotee and friend, this supreme, hidden path is today revealed by Me to you.”] [*Bhagavad-gītā*, 4.3]

...that it is best understood by one who is *sakhā*, Kṛṣṇa’s friend, who’s friendly towards Kṛṣṇa. So Arjuna is, we have read in the *Gaura-*

gaṇoddeśa-dīpikā, that he is Lalitā or Viśākhā from the spiritual world; Arjuna. So in the spiritual world Viśākhā is in *mādhurya rasa*, but here with Kṛṣṇa, in *Bhagavad-gītā*, Arjuna is Kṛṣṇa's friend.

Śrīla Śrīdhara Mahārāja: Yes. Arjuna in Dvārakā *līlā*, but in *Gaura-gaṇoddeśa-dīpikā* if it is mentioned I don't know, then it will be some reflection, a classification of type it may be. Otherwise Lalitā, Viśākhā, in Dvārakā in *mādhurya rasa*, they'll be with Satyabhāmā, with Rukmiṇī, etc, Lalitā, Viśākhā. They'll be there in *mādhurya rasa*, in narrowed down *mādhurya rasa* in Dvārakā. The Lalitā, Viśākhā of Vṛndāvana, they will be represented in Dvārakā in *mādhurya rasa* to help their Mistress, the Rukmiṇī, the Satyabhāmā, etc. And Arjuna may be a sort of similarity may be drawn, not actually Arjuna is such. Something like a classification of that type, the nature, and according to analysing the nature we may classify Arjuna like that. Some sentiment, there are some intelligence predominating, some sentiment predominating, some variegated qualification; in this way there are classifications. So in that way that type may be considered there.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: The colour and the posing, but they're higher, in *mādhurya rasa* they're already, in *sākhya rasa*, just as in the case of Subala. He's very adjacent to *mādhurya rasa*, and Madhu Mangala a little less, and Sridhama a little indifferent to *mādhurya rasa*. In this way there may be classification. So in Dvārakā *līlā* to represent Lalitā and Viśākhā, there in the *mādhurya rasa* camp there should be their delegation. And if it is written in any scripture that Arjuna is that type, it is a question of type, according to the variegatedness of the attributes.

Dhīra Kṛṣṇa Mahārāja: Now, one question I had was that in the *Caitanya-caritāmṛta*, Mahāprabhu says to Sanātana that every letter of *Śrīmad-Bhāgavatam* is Kṛṣṇa. But some of the *Śrīmad-Bhāgavatam* is the statements of Hiraṇyākṣa, Hiraṇyakaśipu, some statements are Śukrācārya, Śiśupāla, so how is it that we become, by hearing that sound...

Śrīla Śrīdhara Mahārāja:

mukhya-gauṇa-vṛtti, kimvā anvaya-vyatireke / vadera pratijñā kevala kahaye kṛṣṇake

[“When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Kṛṣṇa.”]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.146]

Are you acquainted with this passage of *Caitanya-caritāmṛta*?

Dhīra Kṛṣṇa Mahārāja: I don’t know the Bengali.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa, the aim of every letter, the aim and object of every letter is to show Kṛṣṇa. Some direct, some indirect. Direct and indirect, *anvaya-vyatireke*, some showing Kṛṣṇa indirectly and some directly, *anvaya-vyatireke*, so all not in a positive line but in the negative line also showing Kṛṣṇa. Do you find? The character of Hiraṇyakaśipu

that is also playing a part to establish Prahlāda and Hari. It is necessary for the background. So in indirect way that also promises to show Kṛṣṇa, Kṛṣṇa *līlā*, the contribution, has got something to contribute in Kṛṣṇa *līlā* in different ways. So indirectly they're showing Kṛṣṇa, *anvaya*. *gauṇa-mukhya-vṛtti*, *gauṇa-vṛtti* and *mukhya-vṛtti*, the principle meaning or the *gauṇa*, ordinary meaning, and the special meaning: *mukhya-gauṇa-vṛtti*, *kiṁvā anvaya-vyatireke*, direct or indirect. Anyhow he's always showing a finger towards Kṛṣṇa. Why was the character of Hiraṇyakaśipu necessary? To establish the greatness of devotion in Prahlāda to Kṛṣṇa so it is necessary. For a structure of a building, bricks and many things are necessary. So in that way it has been told there that everything is Kṛṣṇa in *Bhāgavatam*, they're all helping. Every brick is helping the building. Even what is seen to be false, concoction, that is also true because that is necessary to show Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: What is an example?

Śrīla Śrīdhara Mahārāja: Suppose if you go to teach a child, you create a story to give an impression. Then that story, though you concoct, you imagine, still that has got some real value to teach the child; in that way. Even the story may have some value. As in Aesop's fables so many imaginary stories are there, but they contribute some lesson. In that way it has got some value to contribute towards the truth, though imagination. Is it not? Eh?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then it has got value though imaginary.

Aesop's fables, *Panca-tanmatra* in Sanskrit, *Hitopadesa*, concerning so many beasts, it has been designed. But the moral is there that helps you and has got true contribution to the cause. So in *Bhāgavatam*, everywhere, the imagination has got real validity, value, because it helps us. Just as, *vishesa visha moshavam* [?] Poison is medicine to poison, *vishesa visham oshavam* [?] One poison can drive away another poison. So we are within concoction, within *māyā*, misunderstanding, and another misunderstanding may come to help me a little bit towards Kṛṣṇa. It is also possible. So whatever will help me, to guide me towards Kṛṣṇa; that is real. So, by *raja guṇa* we subdue *tama guṇa*, and by *sattva* we subdue *raja*. And then by *nirguṇa* we subdue *sattva* and go up. That is also a policy. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes. So then that *nirguṇa* platform we want to be fixed, we want to be constant, like, *mām ca yo 'vyabhicāreṇa*, without coming down again.

[*mām ca yo 'vyabhicāreṇa, bhakti-yogena sevate sa guṇān samatīyaitān, brahma-bhūyāya kalpate*]

[“One who renders service exclusively unto Me (in My form of Śyāmasundara, Rāma, Nārāyaṇa, etc.) by the path of pure devotion (unadulterated by all spurious attempts based on exploitation or renunciation), and who does not fall down in any circumstances, absolutely transcends these three modes of material nature. One thus

come to the level of Brahman and becomes qualified for the cognisance of their internal divine identity.”] [*Bhagavad-gītā*, 14.26]

Śrīla Śrīdhara Mahārāja: *Vyabhicāreṇa*, yes, continued. Continued flow is there and we should try to catch, to come in touch of that flow; *nitya līlā*. We should try to connect to and live in that plane of the continued flow underground, surpassing everything. That ethereal flow it is everywhere. The flow of the wind may not be present everywhere, the flow of the wind cannot pierce through the wall. But ether, the x-ray, it can pierce through the wall. So Kṛṣṇa consciousness is all-pervading, and we shall, through our *ātmā*, only our soul aspect can connect with that fine flow and enter there and identify himself within that flow, to work; Kṛṣṇa consciousness. Kṛṣṇa consciousness is the finest flow, all-pervading, and eternal substance, the *līlā*, and that is a dynamic characteristic there, so many things there.

Dhīra Kṛṣṇa Mahārāja: So the difficulty arises on the relative platform, in the relative world. Some difficulty comes in dealing with the relative world.

Śrīla Śrīdhara Mahārāja: Relativity of the world?

Dhīra Kṛṣṇa Mahārāja: Yes. That sometimes makes for a strong tendency to come down to the material platform and become offensive to...

Śrīla Śrīdhara Mahārāja: Yes, so the *māyā* is also existent; *māyā* is not nothing, it is also existent. The wall is also existent but still x-ray passes through it. If it's not x-ray ordinary ray won't be able to pierce through the

wall. So *sādhū* and *śāstra*, scripture and *sādhū*, only the agents of that plane, they can come to us and they may help us to go there.

sādhū-śāstra-kṛpāya yadi kṛṣṇonmukha haya / [sei jīva nistare, māyā tāhāre chāḍaya]

[“If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.120] We are within *māyā*.

[*daivī hy eṣā guṇamayī, mama māyā duratyayā*] *mām eva ye prapadyante, māyām etāṁ taranti te*

[“This ‘trimodal,’ supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy.”]
[*Bhagavad-gītā*, 7.14]

The *sādhū*, His agent, comes to our relief, to take from the rigid conviction. Our conception in the materialistic world is very strong, may be, but that also can be broken by the *sādhū*s.

Went to Calcutta, Caru Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Bhakti Caru, yes, he's gone to Calcutta.

Śrīla Śrīdhara Mahārāja: Who else have come here, new persons?

Dhīra Kṛṣṇa Mahārāja: In three days many will be coming.

Śrīla Śrīdhara : Within three days?

Dhīra Kṛṣṇa Mahārāja: Rāmeśvara Mahārāja is coming and many other GBC's.

Śrīla Śrīdhara Mahārāja: Because there will be a meeting?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Important meeting?

Dhīra Kṛṣṇa Mahārāja: Yes. This is a very crucial point for our society in general.

Devotee: They'll come here?

Dhīra Kṛṣṇa Mahārāja: Yes. This is a very crucial time for us, how we can learn...

Śrīla Śrīdhara Mahārāja: Yes; whether this way or that way.

Dhīra Kṛṣṇa Mahārāja: Yes, or together, how we can proceed.

Śrīla Śrīdhara Mahārāja: Yes; whether rigid or flexible?

Dhīra Kṛṣṇa Mahārāja: Yes, but you may have two rigids.

Śrīla Śrīdhara Mahārāja: Two rigid camps?

Dhīra Kṛṣṇa Mahārāja: Some are thinking to...

Śrīla Śrīdhara Mahārāja: Modification is necessary; and some think, 'No.'

Dhīra Kṛṣṇa Mahārāja: Yes, because you said...

Śrīla Śrīdhara Mahārāja: Changer or no changer; two camps.

Dhīra Kṛṣṇa Mahārāja: You said, in October, that Guru's position is a free one. And some are afraid, so many want to extend Ācārya-ship, but there is a fear of anarchy with so many free persons – then anarchy. So that is one fear.

Śrīla Śrīdhara Mahārāja: Yes. So some sort of restriction should be, but life cannot be ruled only by law. Both must be accommodated. The scope to merit must be allowed and there should also be sort of rulings there. Law and vitality; law is there but merit of vitality cannot be checked. They must have proper field; merit must have proper field. In such way we shall, we should accommodate fair field, there should be fair field. By law, should not check the proper person and only encourage improper one. Both sides; regulation, law is also necessary to be subservient to the natural growth. Suppose a boy requires more food, he will grow, he'll be more strong. If you restrict his food then it will be injustice. According to his capacity he should be given food, he'll gain more strength and do more work. So this sort of provision must be in the law. Is it not? To make a movement quite living.

Dhīra Kṛṣṇa Mahārāja: Yes, but...

Śrīla Śrīdhara Mahārāja: That is my opinion.

Dhīra Kṛṣṇa Mahārāja: ...you have this sensitivity, and Prabhupāda he also had such sensitivity; to know when the person needs growth. But in our Governing Body and this sensitivity...

Śrīla Śrīdhara Mahārāja: But must not be too rigid to government. This facility that is to create a fair field. It must be a living Governing Body and not a mechanical Governing Body but a living Governing Body. That is, just as I told, 'He will grow more, he needs more food.' In this way, something like that, fair field. Facility must be given to the merit.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: As much as possible, our aim should be towards that. That work is necessary. And who will be the general? Only seniority may be reckoned, but always seniority may not do the work. Even the younger man may be promoted to be the general. Just as Rommel was given a position and he cut a very good figure. From the ordinary class he came. He was appreciated generally by the enemy and his own country. Is it not? Have you heard the name of Rommel?

Dhīra Kṛṣṇa Mahārāja: Rommel, yes.

Śrīla Śrīdhara Mahārāja: He had got appreciation from even the enemy quarter.

Dhīra Kṛṣṇa Mahārāja: Yes. That's true.

Śrīla Śrīdhara Mahārāja: He was given facility and he showed his capacity. So the body should be formed in such a way that the fair field is created and then the qualified persons they may have better chance. Otherwise we'll be jealous of one another and the work will be lost. The merit must be given freedom and help. I think it should be like that, a fair field. So they are to take decision on that point in this important meeting.

Dhīra Kṛṣṇa Mahārāja: They will – Rāmeśvara Mahārāja, he has

proposed on this question of the extension of Ācārya-ship that the GBC come to take your advice. So for certain they will come to hear from you.

Śrīla Śrīdhara Mahārāja: Yes, they may come. I shall talk to them whatever I feel. I am a third person. I can give some advice according to my experience to them. Hare Kṛṣṇa. Rāmeśvara Mahārāja, and there is Bhagavān Dāsa, this Kīrtanānanda, Satsvarūpa, they're more influential, is it not? Kīrtanānanda, Satsvarūpa and Bhagavān Dāsa, they are more influential.

Dhīra Kṛṣṇa Mahārāja: Kīrtanānanda, he's very aloof from any political dealings. And Satsvarūpa Mahārāja he's also aloof from any such... but Rāmeśvara Mahārāja, Tamal Kṛṣṇa Mahārāja, Bhagavān Mahārāja, Jayapataka Swāmī...

Śrīla Śrīdhara Mahārāja: They're very particular about the administration, and constitution, all these. There are different types of persons. They're more *brahminical*; Satsvarūpa and Kīrtanānanda.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And they're more *kṣatriya*, administrative nature, sober and indifferent.

Dhīra Kṛṣṇa Mahārāja: See, Rāmeśvara Mahārāja, once our Guru Mahārāja he told, he said, "All you GBC, you are like so many children. Therefore I must stick my nose into everything." He said, "But Rāmeśvara

Mahārāja he’s a little intelligent.” So his concern, he wants to extend also this Ācārya-ship. But one problem that the temple presidents are concerned with is they may invite one Ācārya to initiate in their temple and so he will make so many disciples. But then later he may call all the disciples to be with him in some local project. So then the president is worried that, “I will invite some Ācārya to initiate these new men, and then he may take them away later.” So this has perplexed them. So Rāmeśvara Mahārāja he has suggested one proposal that there can be extension of Ācārya-ship, but the śiṣya, he should remain in that local temple. Unless his Guru, there’s some blasphemy, *aparādha*, or if he is going to leave Kṛṣṇa consciousness altogether. Under those circumstances he could go to be with the Guru. But the Guru should voluntarily allow the disciple to remain in the local temple so that it is strong.

Śrīla Śrīdhara Mahārāja: In general the local interest should be attended to, but in particular case even if a Guru likes he may take his śiṣya, in a very rare case. But ordinarily, wherever he’s recruited he may be deputed there for the service to keep the oneness of the whole ISKCON.

Devotee: This year, who is being elected as President?

Dhīra Kṛṣṇa Mahārāja: The Chairman; on the fifth they elect the Chairman, the Officers of the GBC. So on the fifth they will elect for the following year.

Devotee: Who can be elected?

Dhīra Kṛṣṇa Mahārāja: Different GBC.

Śrīla Śrīdhara Mahārāja: Now the President is Kīrtanānanda?

Dhīra Kṛṣṇa Mahārāja: No. Bhagavān Dāsa Goswāmī, he's the Chairman.

Śrīla Śrīdhara Mahārāja: One year or two years?

Dhīra Kṛṣṇa Mahārāja: One year. Vice Chairman is Jagadisa Prabhu.

Śrīla Śrīdhara Mahārāja: Where is he?

Dhīra Kṛṣṇa Mahārāja: He's the Gurukula Minister.

Śrīla Śrīdhara Mahārāja: He's not an Ācārya?

Dhīra Kṛṣṇa Mahārāja: No. He's *gṛhastha*. The Secretary is Jayapataka Swāmī.

Śrīla Śrīdhara Mahārāja: Chairman, Vice Chairman, and Secretary.

Dhīra Kṛṣṇa Mahārāja: Those are the officers.

Śrīla Śrīdhara Mahārāja: And this year again it will be again new election will take place?

Dhīra Kṛṣṇa Mahārāja: Yes, three new officers.

Śrīla Śrīdhara Mahārāja: And one may be continued if the committee wishes?

Dhīra Kṛṣṇa Mahārāja: I don't think you can continue in this same post two years in a row. You can be another officer but not the same.

Śrīla Śrīdhara Mahārāja: But if the committee likes he cannot keep one, extension is not possible under any case?

Dhīra Kṛṣṇa Mahārāja: Well, currently I don't believe it's possible, but they could do so if they like.

Śrīla Śrīdhara Mahārāja: And that is good.

Dhīra Kṛṣṇa Mahārāja: But this is what I was speaking that we have for

Mahāprabhu’s service, we have to engage in so many affairs in the material world, so it is difficult with so many dealings to keep our consciousness pure, and keep ourselves free from personal motives.

Śrīla Śrīdhara Mahārāja: *Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchatī.*

[pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchatī]

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”]

[Bhagavad-gītā, 6.40]

Sincerity is the best qualification; sincerity. Sincerity is purity. Inner purity is sincerity,

śraddhā.

Dhīra Kṛṣṇa Mahārāja: How do you define sincerity?

Śrīla Śrīdhara Mahārāja: Ha, ha. Sincerity. *Sara daivay gaura siksa*

daivay [?]

Whoever comes to embrace the teachings of Mahāprabhu with appreciation; sincerity is inner appreciation. And one who has got sincerity he can recognise sincerity in others. One who has got intelligent reason he can appreciate reason in another person. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: When he has got that talent he will see the talent in another person. Sincerity can detect and know sincerity. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: You quoted this verse once: *mādhavendra-purīra ‘sambandha’ dhara — jāni*; that you can recognise also the qualities of your Guru Mahārāja.

[kintu tomāra prema dekhi’ mane anumāni mādhavendra-purīra ‘sambandha’ dhara — jāni]

[“Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Mādhavendra Purī. This is my understanding.”]
[*Caitanya-caritamṛta, Madhya-līlā*, 17.172]

Śrīla Śrīdhara Mahārāja: He's an unknown person but by his dealings Mahāprabhu detected he must have got some association with Mādhavendra Purī. Otherwise such conduct is impossible. The inner eye conjectured that here is...

I generally quote this Norton, there was one Barrister in Calcutta High Court. Arovinda absconded. Did you hear of the name of Arovinda?

Dhīra Kṛṣṇa Mahārāja: Yes. Śrī Arovinda.

Śrīla Śrīdhara Mahārāja: First he was a revolutionary, then he absconded, and Norton, Barrister of the Government Party, he used to read the newspapers, and wherever he found forceful writing, "Here is Mr. Ghosh. So this article must have come from him so try to tackle the editor of this journal, and there we must get the clue of Aurovinda. Here is Mr. Ghosh, in his writing." Sincerity. Hare Kṛṣṇa. *Śrīpāda dharamādhavendra-purīra 'sambandha.'* Without that such touch, without his touch, such thinking is impossible, thinking of this layer, of this plane, cannot be had anywhere. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: One other question I had was, how can we know after the disappearance of our Gurudeva that we are pleasing him; that we will not go astray? Because *māyā* can trick us.

Śrīla Śrīdhara Mahārāja: Your duty is finished when you try to be true to your Guru. You have got a conception of your Guru Mahārāja. You may ask him and stand before his imaginary picture in you and ask, "What way am I to go? Please direct me." And whatever we feel within we will go without being prejudiced by the present circumstances. That will be the highest. Because the conscience that took you to your Guru, that may not betray you. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: After all your spiritual conscience of the spiritual characteristic took you ultimately to the holy feet of your Guru Mahārāja. He won't betray you. Sincerely stand before him, "What am I to do?" And that will be the final decision. And also you must have the love of the institution what he has created. "I see you in one way and the institution you created in another way, a great difficulty in me. Please guide me what I am to do. Follow blindly the resultant conclusions of the committee, or my inner consciousness as I imbibed from your direct advice?" In rare cases, generally we shall try to work combined, but in rare

cases when such occasions will come we are to take decision. According to me I must believe my inner sincere conscience.

Atma te prati vidhate [?]

There is a saying of Chanakya Rsi_the great ancient politician of India; Chanakya.

Tajat ekam kula sartay [?]

This is *niti*, *niti* means advice. For the clan you should abandon one.

Tajat ekam [?]

One you may sacrifice for many. *Tajat ekam kula sartay* [?] *Grahma*

sartay kulam sarjet [?]

You may renounce for family, to save the family you may give up one of the family, one member, *kula sartay*. *Grahma sartay kulam tarjet*. And in the case when the whole village and your family differ, you give up the family and stand on the side of the village. Then...

Desa sartay tadid grahmam [?]

When the whole country is one side and your village is on another, then give up the village and stand on the side of the country.

Atma te prasidite brajet [?]

But when the quarrel is between yourself and all others on one side, for your own interest you must give up the whole of the world.

[Give up a member to save a family, a family to save a village, a village to save a country, and the country to save yourself.]

[From *Sri Chanakya Niti-śāstra*, *The Political Ethics of Chanakya Pandit*, 3.10]

End of 81.03.02.A

81.03.02.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...in the first stages, magnitude; but in the highest consideration, quality. For self interest, to save your own self, your soul, you may sacrifice the whole of the world, universe. There's the question of quality.

Devotee: Quality, not quantity [?]

Śrīla Śrīdhara Mahārāja: ...and so long quantity, but the last decision...*atma te pratibima tad hay* [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Your inner conscience took you, did not betray you, took you to your Ācārya, Guru Mahārāja. You can't eliminate or neglect that spiritual conscience, your inner voice.

Dhīra Kṛṣṇa Mahārāja: And how to ensure that it is not some *manodharma*, some concoction?

Śrīla Śrīdhara Mahārāja: Of course as long as you do not come into conclusion you must follow the general – but if there is a pricking that you can't tolerate you will try to adjust with the opinions of so many. But if such circumstance arises that you can't accommodate the... you can't accept them; in that case it will always be biting, the conscience will be biting you. If such case occurs then we cannot but do the same thing, *atma te pratibima tajit* [?]

I must follow my own religious guide, inner guide. I may not continue to be a hypocrite's life.

Dhīra Kṛṣṇa Mahārāja: But on the spiritual path we place in the highest value *sādhū-saṅga*.

Śrīla Śrīdhara Mahārāja: Yes. Of course we will be always open. If I find that he's in many events it's proved then I must not have over confidence in me; not over confidence. I shall try, "No, to give proper consideration, proper way, their opinion and advice." But in the last resort I am talking like that. We shall try to accommodate them as much as possible and won't believe my own self so much, that, "They're all false, all wrong, and I am right." That sort of pride should not be encouraged. But still, the highest faculty of decision is that I cannot go on as if in a hypocrite's life, an artificial life. The last position will be that. That does not mean that I shall indulge all my sentiments to be Godly and all others are bogus. I don't talk like that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: What he wants to say is that first conscience has guided you towards the lotus feet of your spiritual master and that can never be wrong.

Dhīra Kṛṣṇa Mahārāja: Who did that come from, that conscience, from Kṛṣṇa, from *jīvātmā*, from *kṛpā-siddha*?

Śrīla Śrīdhara Mahārāja: Ha, ha. That is generally Śrī Guru, generally, *caitya* Guru, the Guru internally, and *mahanta* Guru outside. In the beginning *mahanta* Guru is necessarily indispensable but in higher stages *caitya* Guru comes to our help. In the absence of *mahanta* Guru we can go on with our life accepting the guidance under the direction of *caitya* Guru.

Dhīra Kṛṣṇa Mahārāja: When the Guru appears to us in our consciousness through his instructions, is that *caitya* Guru or our...

Śrīla Śrīdhara Mahārāja: *Caitya* Guru. In the absence of our Guru, whether *mahanta* Guru is living or not; suppose *mahanta* Guru is living and I'm somewhere in a distant place and I have to take a decision immediately. What am I to do? No possibility is there that I get order from him and then do. Immediate action is to be taken. Then I shall ask myself what my Guru in such position wants me to do. I shall do that. So after the departure of our *mahanta* Guru I shall ask myself what my Guru should want me to do in such circumstances. I shall do that. As much as I can conjecture, his advice to me, I shall do that.

Dhīra Kṛṣṇa Mahārāja: And that is *caitya* Guru?

Śrīla Śrīdhara Mahārāja: Yes, *caitya* Guru, then I am sincere, if more cannot be expected from me; he will see, he will look after.

Dhīra Kṛṣṇa Mahārāja: I was thinking, Gadādhara Paṇḍita, he did not want to hear the explanations of Vallabha Ācārya on Kṛṣṇa *Nāma*, because Śrī Caitanya Mahāprabhu said, "I know only Yaśodānandana and another Name of Kṛṣṇa. I cannot know any more Names." But Vallabha went to Gadādhara Paṇḍita and said, "Won't you hear my explanations of Kṛṣṇa *Nāma*?" And he was perplexed. He knew this would not please Mahāprabhu. But he didn't want to disturb Vallabha. So he thought, "Caitanya Mahāprabhu is in my heart, and He knows."

Śrīla Śrīdhara Mahārāja: Other followers of Caitanya Deva were enraged with Gadādhara Paṇḍita. "Why do you give indulgence to this Vallabha who is not faithful to our Master? You are giving indulgence." But Gadādhara Paṇḍita with some tolerant spirit it did not disturb him. He came and talked something though not very pleased, Gadādhara

Paṇḍita, but still he was going and tolerating. This is justified when by such tolerance Gadādhara Paṇḍita attracted Vallabha Ācārya, and Vallabha Ācārya became his disciple. So then the meaning of tolerance came out.

Devotee: Vallabha Ācārya became disciple of Gadādhara Paṇḍita.

Śrīla Śrīdhara Mahārāja: Yes. He appreciated *mādhurya rasa*, he entered, got admission into *mādhurya rasa* and took *mantram* from Gadādhara Paṇḍita. So Gadādhara Paṇḍita's toleration came with meaning in flying colours.

Dhīra Kṛṣṇa Mahārāja: Because sometimes because in our society we're all very new to this, that we may make some mistakes in terms of etiquette or may not speak properly...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha.

Dhīra Kṛṣṇa Mahārāja: ...so I've taken help from this verse from *Caitanya-caritāmṛta*.

Śrīla Śrīdhara Mahārāja: You see, Kṛṣṇa *līlā* accommodates everything, even mistakes. A mistake sometimes goes upper than right event or deed; it may be.

Dhīra Kṛṣṇa Mahārāja: How is that?

Śrīla Śrīdhara Mahārāja: Whatever pleases Kṛṣṇa that is good. You see Kṛṣṇa wanted Yudhiṣṭhira to just say a falsehood. Yudhiṣṭhira hesitated, and at last when he uttered, *asvatthama hatta iti gaja* [?] Are you aware of the incident?

Dhīra Kṛṣṇa Mahārāja: Yes. He asked him to lie.

Śrīla Śrīdhara Mahārāja: To tell lie. But Yudhiṣṭhira hesitated. But submission to Kṛṣṇa requires whatever He wants. Whatever satisfies Him that is truth. The satisfaction of Kṛṣṇa – that is the final test, and not any event measured by the standard of this world of good or bad. Only the satisfaction of Kṛṣṇa, the highest criteria of *līlā* is there. In Rāmacandra we don't find all these things, *neti* is getting the upper hand. But with Kṛṣṇa *līlā* we find the inner importance eliminating the external rigidity of morality.

You see, Arjuna comes in the day of Karna *vadha* [?] perhaps. Yudhiṣṭhira was insulted by Karna in the battlefield. Yudhiṣṭhira came out and then Arjuna and Kṛṣṇa also came for the rest in the midst of war came for some refreshment. And then Yudhiṣṭhira rebuked Arjuna. “You have taken me and entangled me in this war. I was not very in favour of war. I depended on you and you do not care in fighting sincerely for me. You were there and Karna insulted me. Fie to your Gāṇḍīva.”

Then there was a promise of Arjuna that whoever will blame his Gāṇḍīva he will behead him or he'll die himself. When Yudhiṣṭhira blamed the Gāṇḍīva, Arjuna is about to take out his sword, and Kṛṣṇa saw.

“What are you doing fool? Are you going to behead your elder brother to fulfil your promise? What is the value of that promise? Did you not promise a thousand times that you’ll make Yudhiṣṭhira your elder brother a king, emperor? Where are those promises? You are only going to carry out one bogus promise and to behead your elder brother? And so many promises are there in the war field, the battle is continuing in full rage, and you are going to a particular part of your promise you are going to behead your reverent elder brother? Do you think that this is the purport of the moral laws? For such bogus things the moral laws have been created – do you think like that? Eliminating the substance and only taking a part of the form; making much of a mole hill. “I promised like that, I promised like that.” Yes, there are eight kinds of death. To praise ones own self that is also a kind of death, so you praise yourself, “You are so big, so big, so big.” And that is a kind of death.” Then Arjuna...

The purpose, the satisfaction of Kṛṣṇa, of the centre, the absolute good and all consciousness, all knowing, omniscient; His satisfaction that is the highest criteria of every action. And other laws are all subsidiary to that law. Do you follow? There are so many laws, in so many grades, but the highest is that all are leading to the satisfaction of Kṛṣṇa. That should be the highest criteria of everything. Kṛṣṇa *sukha* [?] And He’s autocrat absolute, but He’s absolute good. That is the justification; absolute good is autocrat. And we all like military camp, all towards the general. No other; all laws concentrated in the order of the general. He knows better than we soldiers.

Devotee: Who can be autocrat? Only the absolute good can be autocrat.

Dhīra Kṛṣṇa Mahārāja: And *yasya prasādād bhagavat-prasādo* [ŚrīGurv-aṣṭakam, 8]. Kṛṣṇa and Guru, but how will we know what is pleasing to Kṛṣṇa, without Guru?

Śrīla Śrīdhara Mahārāja: Yes. So I feel so far that it may not be possible to detect what is the nature of His satisfaction. So His agent sent by Him to me, if I carry out his order, his temperament I look out and I read and do, then Kṛṣṇa will say, “I have deputed him. And because I am far away from him so many hindrances, so My deputation is there and his satisfaction is My satisfaction. It is already ordered by Me.” That is the general case. By satisfying Guru we can satisfy Kṛṣṇa, because he’s in that position by order of Kṛṣṇa.

Devotee: *Jñāna-sunya-bhakti, jñāna miśrā-tahi bara* [?]

Dhīra Kṛṣṇa Mahārāja: So, then I was thinking, to be sincere can also make mistakes. Like this Arjuna Ācārya who was in *Bhagavad-gītā* [9.22] he was *ananyāś cintayanto mām, ye janāḥ paryupāsate*.

[“I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects.”]

Śrīla Śrīdhara Mahārāja: That is possible, rarely, but sometimes by the influence of Kṛṣṇa he’s benumbed only to show to the ordinary public a particular picture. The *moha* pardon. By the special will of Kṛṣṇa, Arjuna was covered by misunderstanding. And by doing so, by taking Arjuna as a misguided disciple He delivered the *Gītā Upadeśa, nimitta-mātram* [*Bhagavad-gītā*, 11.33] Do you follow? Am I not clear?

Dhīra Kṛṣṇa Mahārāja: Yes, *nimitta-mātram*, an agent, an instrument.

Śrīla Śrīdhara Mahārāja: Arjuna was not of that type, but temporarily he was overpowered by the will of Kṛṣṇa to be in such a position. So many things came out from Arjuna and He's going to answer all those questions. Temporarily Arjuna was put in such conditions by the special power of Kṛṣṇa to teach the people at large. Arjuna was transformed into such, taken and forced into being in that position by Kṛṣṇa's will. To make it – Arjuna was forced to take the position of an unlearned man and thereby the public was given the advices of *Gītā*. Arjuna was a *nimitta*.

Dhīra Kṛṣṇa Mahārāja: What of in the case of this Arjun Ācārya who was writing? In this verse Kṛṣṇa says, “*Teṣāṁ nityābhiyuktānāṁ, yoga-kṣemaṁ vahāmy aham*, that I come personally. [*Bhagavad-gītā*, 9.22]” And he was thinking that Kṛṣṇa must not come personally; He must send someone else. So he changed the writing.

Śrīla Śrīdhara Mahārāja: That is not this Arjuna; that is Arjun Mīśra, another person, a *paṇḍita*, a scholar.

Dhīra Kṛṣṇa Mahārāja: Right. Yes.

Śrīla Śrīdhara Mahārāja: A scholar in devotion named Arjun Mīśra in Orissa.

Dhīra Kṛṣṇa Mahārāja: What of his case? He was changing the message.

Śrīla Śrīdhara Mahārāja: Yes. He could not tolerate the idea that my affectionate Lord He will carry on His shoulder or on His head what are the needs of His devotee. He could not tolerate. As Jayadeva could not tolerate the idea though it rushed in his mind that Kṛṣṇa is going to touch the feet of Rādhikā. In these two cases Kṛṣṇa says that, “What I am pushing in your heart, I am there. Yes, I am.”

maha-mohan, not karan-mohan, varan-mohan, bahan-mohan [?]

He showed it practically. And in Jayadeva’s case also He came and wrote, *dehi pada-pallavam udāram* [*Gītā-Govinda*, 10.7]. They’re high things. Hare Kṛṣṇa. Gaura Hari.

You will accept some *anukalpa* here?

Dhīra Kṛṣṇa Mahārāja: Well, today’s Ekādaśī.

Śrīla Śrīdhara Mahārāja: Ekādaśī; no *anukalpa*?

Dhīra Kṛṣṇa Mahārāja: I’ve been trying to fast.

Śrīla Śrīdhara Mahārāja: The whole day, fast?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You don’t take any *anukalpa*? All right.

Dhīra Kṛṣṇa Mahārāja: Because I was thinking, I’m a *sannyāsī*, I should try to be a little renounced, a little renunciation.

Devotee: He tries to do little renunciation.

Śrīla Śrīdhara Mahārāja: Oh, *sannyāsī*. Ha, ha.

Dhīra Kṛṣṇa Mahārāja: Because you are always saying that beware of renunciation; so do you think this is good or this is...

Śrīla Śrīdhara Mahārāja: Between Scylla and Charybdis, do you know the expression ‘Between Scylla and Charybdis?’ I am between Scylla and Charybdis. Near Italy in the Mediterranean, Charybdis is a hidden rock, and another there is a whirlpool, Scylla. So when a ship goes through them between Scylla and Charybdis, if it’s near Charybdis it will strike against it and will be ruined. And if it comes near the Scylla it will come under the course of the whirlpool and will go down. So it is very difficult to pass through Scylla and Charybdis.

[Charybdis: Greek mythology. A dangerous whirlpool in a narrow channel of the sea, opposite the cave of the sea monster Scylla] [Scylla: Greek mythology. A female sea monster who devoured sailors when they tried to navigate the narrow channel between her cave and the whirlpool Charybdis. In later legend Scylla was a dangerous rock, located on the Italian side of the Strait of Messina] [Scylla and Charybdis, used to refer to a situation involving two dangers in which an attempt to avoid one increases the risk from the other.]

[Oxford English Dictionary]

So this side is *bhoga* and *tyāga*, exploitation, selfish enjoyment, and another side renunciation. Renunciation and exploitation – both are

dangerous. Renunciation is more dangerous than exploitation. It is a more powerful enemy. The tendency of renunciation that is more powerful enemy of devotion of Kṛṣṇa than this weak though cheap enemy is that of exploitation. Exploitation is a weak enemy and renunciation is a strong enemy.

Dhīra Kṛṣṇa Mahārāja: So, but, now, so, in the Gauḍīya *sampradāya* we have to take

sannyāsa for propaganda purposes. But how much renunciation...

Śrīla Śrīdhara Mahārāja: That is sham *sannyāsa*, to capture those that are in the rank of *sannyāsī*. Only for that purpose Mahāprabhu did and even took *māyāvādā sannyāsa* to capture the *māyāvādīs* because they had the power in their hand. At that time the society was under the control of *māyāvādīs*, mostly. So He took the garb of *māyāvādī sannyāsa*, the Ācārya, and entering within their camp He preached that, “What you are doing is all anti devotion and that is bad. The Buddhistic principles you are trying to enter into the Vedic doctrine, doing great disservice to the society. *Vedāśraya nāstikya-vāda bauddhake adhika.*”

[*veda nā māniyā bauddha haya' ta nāstika / vedāśraya nāstikya-vāda bauddhake adhika*] [“The Buddhists do not recognise the authority of the Vedas; therefore they are

considered agnostics. However, those who have taken shelter of the Vedic scriptures yet

preach agnosticism in accordance with the *māyāvādā* philosophy are certainly more dangerous than the Buddhists.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 6.168]

“Really you are delivering the goods of the Buddhistic School under the garb of Vedic fashion. That is more dangerous. You’re doing great harm to the society. The *varṇāśrama*, the *Veda*, always leads towards Kṛṣṇa, Kṛṣṇa *bhakti*, positive thing; not negative Brahman.”

Dhīra Kṛṣṇa Mahārāja: So how should I know how strict to be with myself?

Śrīla Śrīdhara Mahārāja: What sort of strictness I should observe as a *sannyāsī*? I should devote my maximum energy to Kṛṣṇa and whatever will be favourable to that I’ll accept that; if fasting is more favourable. The service of Kṛṣṇa that is more important and what will help me for that I shall do.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

[?]

Dhīra Kṛṣṇa Mahārāja: When our Guru Mahārāja, at the time of *dīkṣā*, he would request that we follow four principals. No illicit sex, no intoxication, no meat, fish, or egg eating, no gambling. And then he would tell us to chant sixteen rounds, sixteen times. So at the time of initiation of Gauḍīya time of Śrīla Bhaktisiddhānta, what would he request of the disciple, of the *śiṣya*?

Śrīla Śrīdhara Mahārāja: His main object was to chant Kṛṣṇa, to preach Kṛṣṇa, under the guidance of a superior *sādhū*, Vaiṣṇava. Under the guidance of Vaiṣṇava, go on preaching Kṛṣṇa. That is the first thing, most important, others only helping that life. Of course the *mālā* may not fast, that is the *mālā* should not fast, that is some sort of food should be given to *mālā*. That is according to the necessity of the service, if it is necessary to decrease the number you may do. You're doing the *kīrtana* and this is *japa*; *kīrtana* is superior to *japa*, but don't neglect it but that is the superior – *kīrtana*, Hari *kīrtana*. And do it with utmost power. But to make it valid, pure, guaranteed, you must do it under the direction of a Vaiṣṇava whom you regard. *Kīrtana* is that. And all other duties that are forms of devotion are subsidiary to *kīrtana*, preaching.

Dhīra Kṛṣṇa Mahārāja: *Bṛhat-mṛdaṅga*.

Śrīla Śrīdhara Mahārāja: *Bṛhat-mṛdaṅga* in writing, and in writing or orally, go on pushing Kṛṣṇa *kīrtana*. Fight with *māyā*. Try to establish Kṛṣṇa consciousness driving away the misunderstanding that “I am God, I am enjoyer, he's enjoyer, country's enjoyer.” Demolish all these things. Kṛṣṇa is the only enjoyer and He's such and such. Spread this Kṛṣṇa consciousness.

Once in Janmāṣṭamī day, MādhavaMahārāja, he was Hayagrīva Brahmācārī at that time. Prabhupāda had to go to Mathurā, perhaps to observe the Puruṣottama Mas or something; anyhow, he had to go to Mathurā. And Hayagrīva Brahmācārī he selected to go one day earlier and to hire a suitable house. And when Hayagrīva Brahmācārī was to go that day was Janmāṣṭamī. Prabhupāda asked his own cook, “Feed him with rice.”

Dhīra Kṛṣṇa Mahārāja: On Janmāṣṭamī?

Śrīla Śrīdhara Mahārāja: On Janmāṣṭamī day. “He will have to take a tedious journey and his energy will be wasted but he has got that important duty to fix a house there so give him rice.” That was his order. But Hayagrīva hesitated and his cook also hesitated, Sajjana Mahārāja. Anyhow the sago and plantain and curd, all these things together he took in Janmāṣṭamī day.

Dhīra Kṛṣṇa Mahārāja: And rice also?

Śrīla Śrīdhara Mahārāja: Not rice.

Dhīra Kṛṣṇa Mahārāja: No, he didn’t take, he wouldn’t take.

Śrīla Śrīdhara Mahārāja: And if Professor Sanyal were in his position he must have taken rice. He was so much adherent to the – extremely submissive to Prabhupāda’s order. He would have said, “Oh Prabhupāda has asked me to take rice. I must take rice.” That was his contention, his line of thought. But Hayagrīva hesitated. “No, no. None is necessary. I’m strong enough. I shall do the duty. When Prabhupāda wanted me to eat something in this fasting day, let me have something, *anukalpa*.” Then he went on.

So for *kīrtana* purpose; when the first party went to England – Bon Mahārāja, Tīrtha Mahārāja, and Sambit, they could not make any special arrangement in cooking their *prasādam*, the ordinary *prasādam*. Some took *pāraṇ* ate etc, and some vegetable arrangement was there but all touched and not separate arrangement of vegetable or non vegetable,

but all connected and mixed together. Some took that touched vegetable, and Prabhupāda approved that.

And once, Prabhupāda was telling in his discussion about western preaching in Bombay. He told that, “There should be a Hindu home established and there will be a Hindu hostel. And there all the Indians should be invited to stay there. And those that are vegetarian the *prasādam* will be distributed to them. And non vegetarians we shall arrange with the hostel and they will serve meat there for them.”

Then I protested; that if for the non vegetarians we arrange with the hostel to serve meat into our compound, then there will be a bad name of the mission.

“Oh. What do you say? We must have *vaikuṇṭha-vṛtti*.” This expression was uttered by him, *vaikuṇṭha-vṛtti*. “I shall do this, I shall not do this. That won’t go. Anything - I am *vaikuṇṭha-vṛtti*.”

That was like a lightening shock within me. Vaikuṇṭha, what is the meaning of Vaikuṇṭha? Unlimited, unconditioned; so for Kṛṣṇa I am to do anything and everything. Such mentality I must have. For the purpose of the satisfaction of Kṛṣṇa I must be up to anything. Whatever, for His service is necessary, I must do that without considering any consideration of anything else in this world.

Dhīra Kṛṣṇa Mahārāja: Jai.

Śrīla Śrīdhara Mahārāja: So you are of such nature. Preaching, I’m going to preach. *Kabhu nā vādhibe tomāra viṣaya-taraṅga*.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, [punarapi ei thāñi pābe mora saṅga]

[Sri Caitanya Mahāprabhu told His followers: “Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-129*]

“This worldly wave will never be able to touch you if you are engaged in Kṛṣṇa consciousness. You must mind that. *Kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei thāñi pābe mora saṅga*. I am giving order and again in the process of discharging this duty you will see Me, that I am backing you.”

Dhīra Kṛṣṇa Mahārāja: Jai.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Thank you.

Śrīla Śrīdhara Mahārāja: Suicidal squad; in the army there is a

department of suicidal squad, is it not?

Dhīra Kṛṣṇa Mahārāja: The kamikazes, in Japan the kamikazes.

Śrīla Śrīdhara Mahārāja: In Japan, with some bombs in their armpits they jumped into the chimney. And thereby, two main navies of the British were destroyed by Japan. Hitler told, “If I have to learn anything in the military science, the military administration, I have to learn from Japan and none else,” after these two incidences of the suicidal. So from that time a suicidal squad was formed by every army. They’re always ready by committing suicide they’re always ready to perform the service. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So for us, what is that suicidal work?

Śrīla Śrīdhara Mahārāja: If we do,

Premi bhakta viraha chai moritay premi kṛṣṇa milay sei na pai moritay [?]

So, for the earnestness to render the service, a devotee may risk his life. But He’s there, He comes to save him. So at the risk of life one should go forward to serve Kṛṣṇa. Your Prabhupāda wanted to send you to China, to Russia, but they’re so demonic they may try to kill.

Dhīra Kṛṣṇa Mahārāja: I went to Russia.

Śrīla Śrīdhara Mahārāja: You went to Russia?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And that Gopāl Kṛṣṇa was sent; that Punjabi, he was sent by your Prabhupāda to Russia.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: India is friendly to Russia, and with that advantage he sent him. Gopāl Kṛṣṇa came here the other day.

Dhīra Kṛṣṇa Mahārāja: Oh, he did? He was here.

Śrīla Śrīdhara Mahārāja: Yes. He came and he seems to be one of the candidates of the Ācārya post.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In this meeting perhaps he will put his application, “I am a candidate for the post of Ācārya.” Gopāl Kṛṣṇa perhaps: that Punjabi gentleman.

Dhīra Kṛṣṇa Mahārāja: But Mahārāja, there cannot be a vote, can there? A vote, say you're going to vote for Ācārya. The majority, you will tell your disciples the majority has...

Śrīla Śrīdhara Mahārāja: In the present case of course the vote has some consideration. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

mukhya-gauṇa-vṛtti, kimvā anvaya-vyatireke / vedera pratijñā kevala kahaye kṛṣṇake

[“When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Kṛṣṇa.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.146*]

Every letter in *Bhāgavatam* is Kṛṣṇa. This spacious idea we must foster. The dialectic method is thesis, antithesis, and synthesis. Have you read the German philosopher Hegel?

Dhīra Kṛṣṇa Mahārāja: Little, I've heard a little.

Śrīla Śrīdhara Mahārāja: His method is dialectic logic. Thesis, then antithesis, and harmonising both of them, the greater synthesis. Again one sees that is again thesis, and again antithesis, and harmonising both the greater synthesis. In this way the world is making progress. That is his theory, the dialectic method. The world is progressing in a dialectic

method. Whatever there will be there will be some opposite conception, and then the third will come to harmonise both.

Dhīra Kṛṣṇa Mahārāja: That we must do for preaching. For preaching we must do like that.

Śrīla Śrīdhara Mahārāja: Sometimes by God's will it comes to effect like that. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Devotee: *Anukalpa?*

Dhīra Kṛṣṇa Mahārāja: No. I think I should fast for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Venkatta [?]

Dhīra Kṛṣṇa Mahārāja: Venkatta, Vṛndavana.

Śrīla Śrīdhara Mahārāja: He was in charge of Gurukula there.

Dhīra Kṛṣṇa Mahārāja: Yes. That's right.

Śrīla Śrīdhara Mahārāja: That Canadian gentleman.

Dhīra Kṛṣṇa Mahārāja: Oh. Yaśodānandan.

Śrīla Śrīdhara Mahārāja: Yaśodānandan. He came here by Toofar mail [a train service] in the day of Ekādaśī, and when he reached here during the evening and went to take bath in the Ganges and then *kīrtana*, dancing, and all these things, circumambulation; then I asked him whether he'll take any *anukalpa*. "But generally I don't do, but if you like then of course I must take *anukalpa*. Your will is greater than fasting." Ha, ha, ha. That was his decision, and he did so.

Dhīra Kṛṣṇa Mahārāja: That's also my decision, because I always want your mercy.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So if you desire that I take some *prasāda* I'll do that.

Śrīla Śrīdhara Mahārāja: My Guru Mahārāja— "That maximum energy, you take good food and do good service." That was his maxim. "Kṛṣṇa is not a liquidated party; take *prasādam* full and do full service, maximum service, and whatever is necessary you take it and for the cause of Kṛṣṇa you are to take, not for your own cause. You are Kṛṣṇa's, so if you grow weak, and if you are weak, then the hampering in the service then you'll be loser. I'll also be loser. My soldiers should be well fed and well working." That was his principle.

Half fed soldiers Napoleon told, “One full fed soldier is equal to ten half fed soldiers.” Something like that Napoleon told.

End of 81.03.02.B

81.03.02.C_81.03.03.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Dhīra Kṛṣṇa Mahārāja: ...say that they’re not qualified to be Guru. And they will say that you are saying “Oh. You can be Guru, have two feet here...

Śrīla Śrīdhara Mahārāja: Two feet here and...

Dhīra Kṛṣṇa Mahārāja: So they’re saying...

Śrīla Śrīdhara Mahārāja: And the eyes fixed on Vaikuṇṭha.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They're of that opinion but they have no eyes to Vaikuṇṭha at all.

Dhīra Kṛṣṇa Mahārāja: And they say that you must be the *uttama* whose acting on the *madhyama* platform. That is the Guru that one must seek out. The *madhyama* Guru he may be some kind of Guru, but who is interested in such a Guru?

Śrīla Śrīdhara Mahārāja: I also had such ideas first, but through transformation I did not venture to make disciples in the beginning, after the departure of Prabhupāda. But I had some transformation through three events. Then I came to take up this work humbly, modestly, in a...

Dhīra Kṛṣṇa Mahārāja: What was that, can I ask?

Śrīla Śrīdhara Mahārāja: The other day it was taken in, such question. Tamal Kṛṣṇa asked, "That I do not consider myself quite fit to do this work. Then should I go on?" And what did I answer?

Dhīra Kṛṣṇa Mahārāja: You said, "*āmāra ājñāya guru hañā*." That by the command of Mahāprabhu and my Guru Mahārāja it is his order.

[*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa / āmāra ājñāya guru hañā tāra' ei deśa*] ["Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this

way become a spiritual master and try to liberate everyone in this land.”]
[*Caitanya-caritāmṛta, Madhya-līlā*, 7.128]

Śrīla Śrīdhara Mahārāja: That we must be so much careless if it is possible, that I may go to hell, but I must carry out my Guru’s order. So through me the work will go on, may go on. That is one, and another instance, one of *gopīs*, and another instance...

Dhīra Kṛṣṇa Mahārāja: Kṛṣṇa’s headache.

Śrīla Śrīdhara Mahārāja: And another instance I also quoted. What is that? Rāmānuja. I may go to hell. But this sort of conviction.....into the process into *mantram*, that gives us position to carry out. This is helping, this medicine is – I’m in the curing process, this medicine is helping me. In a similar case the medicine I may hand over to him.

And Jīva Goswāmī says *jñāna śāthya vittha śāthya*. “I have got some money. Another person is suffering, can’t pay. If I keep tight that money and he dies fasting without food, then I will be responsible for that, *vittha śāthya*. So *jñāna śāthya* is there. I have got some knowledge. I can help my neighbour but I don’t do that, then I’ll be responsible, I shall commit some offence against the society and against the cause.”

You see, in this world this also came to me. I asked one doctor, “What do you know? Do you know about the disease perfectly? How do you venture to cure, to treat a patient? You have got meagre knowledge. You don’t know his body fully. You venture, you are wrong.”

The doctor submitted to me, but the reaction came in my mind. Then the whole method of treatment will vanish? All half-knowing, not anyone to be found with full, perfect knowledge, then this curing process should be abolished? It is not possible.

So in the case of all culture one should help others in good faith. In good faith whatever knowledge he has got he must help others with that knowledge and guidance, sincerely. So in that spirit we may take it. Otherwise we'll be blamed.

So with that good sincere spirit we can go on. Wherever, but we must be careful. Whenever a Guru of superior quality is there, I must take to him. Better seed is available. The *kṣetra*, the land, is there, but when better seed is available for the cultivation, no bad seed should occupy. So when the better Guru is available we must help a person to take to him. I must not go to be a trespasser.

Dhīra Kṛṣṇa Mahārāja: But the Vaiṣṇava he's always thinking himself, *jaḡāi mādhaī haite muñi se pāpiṣṭha* [*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.205] he's thinking himself, so he will always want to take someone to the other Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: So Vaiṣṇava, the degree of Vaiṣṇavism will take us to almost *akiñcana*, that I am nothing, I am the lowest of the low. But when Ācārya *abhimāna* will flow it will come through the order of Kṛṣṇa, you will have to do it. In that case he wants to do. It is His flow.

Mahāprabhu says, "Sanātana, Kṛṣṇa's grace is flowing, passing through Me to you. I can't understand. Kṛṣṇa is going to grace you, and it is passing through Me, all these words. I don't understand them but it is going, passing through Me, I feel, something like that. My Ācārya's order I am carrying out. Being so low but still I am accepted, ordered by Ācārya to do."

With this necessity, that is not always externally but internally also. The Ācārya asked me, "Go on with preaching, do. You are qualified. If you don't do then why did I give it to you? I spread it so you also spread." If

such sincere urge one feels in his heart he must do. If I do not serve the society, whatever I have got with that, then if I think that no, I'll be responsible to my Guru. "That you got so much energy from me and if you keep it within you, four walls within your heart, let them lose to help others." If one comes in this sort of thought he should try. But the difficulty is there that to become a Guru, to capture the position of a Guru, the respect of the Guru, that is one thing, and to discharge the duty that is another stage. Sincerity is necessary in the conception. The conception of course is difficult no doubt. No doubt it is a difficult thing. He will be lost and others will also be lost. So in the name of helping others he will deceive others if he himself is a deceit. So we must be careful. Whether I am eligible to discharge the duty what I have received from my Guru, whether I'm eligible to do good to others.

Dhīra Kṛṣṇa Mahārāja: But you can do that, you can give *śikṣā* also, yes? You can give what you've heard from your spiritual master, your Guru, you can give to others.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So what is the necessity of *dīkṣā*?

Śrīla Śrīdhara Mahārāja: That is also a trap to catch the Guru. You give the *śikṣā* and those that have got your *śikṣā* will say, "I cannot go to any other. Whatever I heard from you I cannot accept anyone to be Guru than yourself."

Dhīra Kṛṣṇa Mahārāja: But you can say, "If you accept me, then I tell you to accept him."

Śrīla Śrīdhara Mahārāja: And if he's sincere, if you accept him, I show you have faith in me, real faith, then I show you to go to that gentleman. He may say if he sincerely believes that he's superior to him, he may say. And if of equal status with the Ācārya then also he's already in the constitution. "You go to see. I don't want to disturb the constitutional work." In that case also to a certain extent it may be adjusted like that.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But if one says he's going down, how can I recommend this sincere gentleman to connect with him.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: There at that time he will have to come down himself to take the responsibility of continuing the work of his Guru. It all depends on sincere realisation.

Dhīra Kṛṣṇa Mahārāja: Because some people they came to you and you were telling that you thought yourself unfit and you sent them away, in the beginning.

Śrīla Śrīdhara Mahārāja: Yes. I sent some away. Mādhava's mother, Swāmī Mahārāja's sister came to me.

Dhīra Kṛṣṇa Mahārāja: Pishima. [aka Bhāvinī Didi]

Śrīla Śrīdhara Mahārāja: She had Hari *Nāma* from Prabhupāda and for initiation she came to me. But at that time my mind was hesitating. I sent her to Goswāmī Mahārāja. If I am not going to take up the duty, and he has taken, if you have faith in me, I recommend you to go there. I did, and many I did, in the beginning.

Dhīra Kṛṣṇa Mahārāja: This is another thing. Some people say that in the *Ādi-līlā* of *Caitanya-caritāmṛta*, it says there is one initiating spiritual master and there may be many instructing or *śikṣā* Guru, but one *dīkṣā* Guru.

Śrīla Śrīdhara Mahārāja: For the particular person *śikṣā* Guru may be many, but *dīkṣā* Guru one and the same, in general case. But if he's a bogus one, then he should be left and, *avaiṣṇava*.

Dhīra Kṛṣṇa Mahārāja: But some devotees, they are bewildered. They're thinking that if you can only have one *dīkṣā* Guru then how is it that after the disappearance of Prabhupāda, disciples who have *dīkṣā* from him, Hari *Nāma*, they can take *mantra* from someone else? Isn't *mantra* also *dīkṣā*?

Śrīla Śrīdhara Mahārāja: In considering that he's His *vaibhāva*, extension, he has asked them, His extended delegated power, delegated

His will to perform the residue, the duty that is taken up by him. So by submitting to them I am submitting to Him, His order. In this way you may adjust. But if he finds that he's satisfied that he's in the line of former Guru. Otherwise it is also possible that he may not have the second *dīkṣā* at all.

Dhīra Kṛṣṇa Mahārāja: But what if he takes second *dīkṣā* and he sees some conflict between the *mantra* Guru and Hari *Nāma* Guru?

Śrīla Śrīdhara Mahārāja: In that case he should not, after *dīkṣā* or before *dīkṣā*, if he finds any difference then he may not venture very easily.

Dhīra Kṛṣṇa Mahārāja: But what about after? He has taken *mantra* from someone and then he sees some difficulty?

Śrīla Śrīdhara Mahārāja: After taking *mantram* he's in difficulty?

Dhīra Kṛṣṇa Mahārāja: Yes, between Hari *Nāma* Guru and *mantra* Guru.

Śrīla Śrīdhara Mahārāja: If there's some difference at present in his mind, new ideas of difference have sprung up in his heart?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That he's not in the line.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then of course he cannot but be indifferent to his present Guru, in the beginning. That I see difference, he's not in the line, but I have done. Wait and see. That should be his behaviour, wait and see. I do not find encouragement in him to engage in the service with earnestness, it may be. That is of course a disaster, calamity.

Dhīra Kṛṣṇa Mahārāja: It may also be due to immature understanding.

Śrīla Śrīdhara Mahārāja: But those defects should be realised whether they're exterior or interior. The difference what is being detected, that is external, superficial, un substantial. If it is superficial, he should be encouraged that this may be neglected. But if internal, then of course it is a difficult case, and cannot but be indifferent for some time, and then gradually the thing will – time will decide and show what's the matter, and then he's to take such steps accordingly.

Dhīra Kṛṣṇa Mahārāja: Jai. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. Finished?

Dhīra Kṛṣṇa Mahārāja: Yes. Thank you.

Śrīla Śrīdhara Mahārāja: Ha, ha. Thank you.

Dhīra Kṛṣṇa Mahārāja: I hope I don't bother you by coming so often.

...

Dhīra Kṛṣṇa Mahārāja: ...written about you in his book, this *Autobiography of a Jewish Yogī*.

Śrīla Śrīdhara Mahārāja: Yes. How has he represented me?

Dhīra Kṛṣṇa Mahārāja: He compares you to a great general, when he met you. And there he tells of the instructions how Śrīla Prabhupāda told him that he regarded you as his *śikṣā* Guru, and that Acyutānanda Swāmī should come here for your instructions. He was in some spiritual difficulty. So he describes the nine months that he was living here and his hearing from you, the many different subjects you would speak about.

Śrīla Śrīdhara Mahārāja: And ultimately, the conclusion?

Dhīra Kṛṣṇa Mahārāja: The conclusion.

Śrīla Śrīdhara Mahārāja: The result of that association has taken him far away from the ISKCON?

Dhīra Kṛṣṇa Mahārāja: No, no. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: The consequence shows this and my association is responsible for that. Ha, ha, ha.

Dhīra Kṛṣṇa Mahārāja: Ha, ha, ha. No. We were, for all these years we have wondered how Acyutānanda Swāmī knows so many things. Everyone has always wondered. And then now we can understand, by your association, where he learned so many things.

Śrīla Śrīdhara Mahārāja: Maybe.

Dhīra Kṛṣṇa Mahārāja: But his conclusion was that your instructions were non different than our Prabhupāda's instructions.

Śrīla Śrīdhara Mahārāja: Not different?

Dhīra Kṛṣṇa Mahārāja: Non different. But at the same time different. This is my understanding. This is the spiritual sweetness of variety. It's non different but at the same time it's different. And I didn't know that it could be like this. Because as you said in your poem to Śrīla Bhaktisiddhānta, about this world is filled with the cheaters and the cheated. So Prabhupāda was the only person that I ever met who did not cheat me, until I met Your Divine Grace also.

Śrīla Śrīdhara Mahārāja: It's corroborated.

Dhīra Kṛṣṇa Mahārāja: And everything that you tell me.

Śrīla Śrīdhara Mahārāja: But in Acyutānanda's writing there is appreciation for me?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is your opinion? You have read, you have gone through that book?

Dhīra Kṛṣṇa Mahārāja: Yes, I've gone through it, and he presents you very nicely.

Śrīla Śrīdhara Mahārāja: All right.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja wrote a letter in his address, in his good name.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: “Ask Mahārāja,” that is myself, “to keep Acyutānanda in his Maṭh and to give some advice to him.”

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Acyutānanda wanted that letter. At that time it was not found.

Dhīra Kṛṣṇa Mahārāja: Yes. He has asked me if I can bring it back to him in America. Acyutānanda Swāmī wants me to bring it to America. Now Bhakti Caru Swāmī has it, so I can take it from him and I’m going to New York, I will give it to Acyutānanda, if you like.

Śrīla Śrīdhara Mahārāja: That letter?

Dhīra Kṛṣṇa Mahārāja: Yes. And we can leave a copy here.

Śrīla Śrīdhara Mahārāja: Caru Swāmī will have a copy?

Dhīra Kṛṣṇa Mahārāja: Yes. I’m also keeping a copy.

Śrīla Śrīdhara Mahārāja: Copy means?

Dhīra Kṛṣṇa Mahārāja: Zerox, photo copy.

Śrīla Śrīdhara Mahārāja: Block? And then that will be given. Copy should be distributed. The original will be with him and the copies should be distributed.

Dhīra Kṛṣṇa Mahārāja: Yes. With who, the original?

Śrīla Śrīdhara Mahārāja: With Caru Swāmī.

Dhīra Kṛṣṇa Mahārāja: Yes, with Bhakti Caru. Yes. All right, then I can give Acyutānanda a copy, because he is putting that letter in his book, he's putting it there.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Acyutānanda does not plan to come to India again? He has no such plan?

Dhīra Kṛṣṇa Mahārāja: Not immediately, no.

Śrīla Śrīdhara Mahārāja: What is he doing? Is he delivering lectures in different universities?

Dhīra Kṛṣṇa Mahārāja: Yes. At universities, and also he's trying to get his book published. Because if you have a book then you can travel around and you can be on television and you can get so many preaching opportunities if you have a book.

Śrīla Śrīdhara Mahārāja: Yes. A better position of a preacher, he has it in black and white. All right. But why *Jewish Yogī*?

Dhīra Kṛṣṇa Mahārāja: That is his humour.

Śrīla Śrīdhara Mahārāja: Jewish *Yogī* is converted into a Kṛṣṇa *bhakta*.

Dhīra Kṛṣṇa Mahārāja: Ha, ha, ha. There is one very famous book by Paramahansa Yogānanda. Do you know Paramahansa Yogānanda? He is a *māyāvādī*, and he has one famous book.

Śrīla Śrīdhara Mahārāja: That is known as *yogadā*.

Dhīra Kṛṣṇa Mahārāja: *Yogadā*, I do not know. But he's very popular;

this book is very popular in the western countries. And his book is called...

Śrīla Śrīdhara Mahārāja: And Rabindranatha wrote against him, that this hot *yogī* had a closer association with the ladies, to teach them *yoga*, that is a blasphemy in the name of Indian culture. There I saw in the writing of Rabindranatha Tagore, *yogadar*. He had a centre in Ranchi [?] perhaps.

Dhīra Kṛṣṇa Mahārāja: Yes, I think so, it sounds like the man. He has one book called *Autobiography of a Yogī*, and everyone reads it. So Acyutānanda Swāmī has called *Autobiography of a Jewish Yogī* to take from that popularity.

Śrīla Śrīdhara Mahārāja: From that position he will show that Kṛṣṇa is the highest.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Not the charm of *yoga* and the charm of Jewish method of worshipping of many gods. We have left those two planes and I am going, fixing my aim, to the highest, as Kṛṣṇa conception.

Dhīra Kṛṣṇa Mahārāja: Yes, he's showing that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Anyhow, he has chosen that to be the platform where from he's to speak. Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Jai. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You are to stay here sometime more?

Dhīra Kṛṣṇa Mahārāja: In Māyāpur?

Śrīla Śrīdhara Mahārāja: You are to take *anukalpa*?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: As you like.

Dhīra Kṛṣṇa Mahārāja: No, as you like.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Dhīra Kṛṣṇa Mahārāja:

mahat-sevām dvāram āhur vimuktes, [tamo-dvāram yoṣitām saṅgi-saṅgam mahāntas te sama-cittāḥ praśāntā, vimanyavaḥ suhrdaḥ sādhave ye]

[“One can attain the path of liberation from material bondage by service to the great devotees. One who wishes to advance in spiritual life must render service to the *mahātmās*. For those who are not interested in advancing in spiritual life, who associate with those fond of women and sex, the path to hell is wide open. The great devotees are equipoised. They do not see any difference between one living entity and another. They are very peaceful, and are fully engaged in devotional service. They are devoid of anger and they work for the benefit of everyone. They do not behave in any abominable way. Such persons are known as *mahātmās*.”] [*Śrīmad-Bhāgavatam*, 5.5.2]

I am here just to try and serve you, then the door to Vaikuṇṭha is open.

Śrīla Śrīdhara Mahārāja: You see, service is better than sitting idle. So *prasāda sevā*, if it is service, in a serving mood of course, but at the same time the individual position of a devotee should be considered, should be taken into consideration. The *sahajiyās*, they do not observe

Ekādaśī fasting at all. “Oh. We are in Vṛndāvana. No fasting there.” But Bhaktivinoda Ṭhākura, Prabhupāda, did not like in the Name; that is *sahajiyā*, in the name of Kṛṣṇa *bhakti* to go on with feeding, feeding the senses. But when necessary for the service of Kṛṣṇa to keep up the body for the nourishment what is necessary in the service of Kṛṣṇa, we don't like by taking to fasting that the loss of energy may not be affected, in this way we are to... Ekādaśī we honour.

Śrīla Govinda Mahārāja: [?]

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: If fasting does not hamper your service you may go on fasting. Your Gurudeva perhaps wanted.

Dhīra Kṛṣṇa Mahārāja: Well, see, he did not do this. Our Gurudeva, he would eat something. So I was thinking that I can fast and I do not become weak, but I was thinking that maybe I will start to think that I am greater than my Gurudeva, because he was eating and I was, so...

Śrīla Śrīdhara Mahārāja: [?]

Dhīra Kṛṣṇa Mahārāja: That danger may be there.

Śrīla Śrīdhara Mahārāja: A greater danger, that I am more greater

devotee than my Guru. Ha, ha, ha, ha, by observing fast. When you are aware of that danger that won't attack you. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Now I'm completely confused.

Śrīla Śrīdhara Mahārāja: Confused? [?]

Dhīra Kṛṣṇa Mahārāja: So you have to tell me, *śiṣyas te 'haṁ śādhi mām tvām prapannam*. [*kārpaṇya-doṣopahata-svabhāvaḥ, prcchāmi tvām dharma-sammūḍha-cetāḥ*

yac chreyaḥ syān niścitaṁ brūhi tan me, śiṣyas te 'haṁ śādhi mām tvām prapannam]

[“Now I am bewildered. What is my real duty? Overwhelmed by apprehension for the fall of our dynasty, I am begging You to please tell me clearly which course of action is most beneficial for me. I am Your surrendered disciple. Kindly instruct me.”] [*Bhagavad-gītā*, 2.7]

Śrīla Śrīdhara Mahārāja: A small, only a little honour, to show your respect on the both sides.

Dhīra Kṛṣṇa Mahārāja: But at your Maṭha there is no conception of little. They have lost this conception. They're only conceiving the infinite, the unlimited. They have no conception of the finite. So I'll take a little, or try. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: When the Guru is there, the disciples are more free, but when he's departed they should be more careful. The guardian's vigilant eye is not over my head I should be careful. But when the guardian's vigilant eye is there, the son is more free to do this thing that thing because he's there, he's to check.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Mādhava Mahārāja, he showed a strict ideal; very eager to show an ideal of Guru without any defect strongly to his disciples. But when he used to come to visit me he used like a child, like a friend. No restriction of the order. Even the disciples, the followers with him, but here he had no independence. He took his bed just on the floor sometimes, and used to take the fried rice, this *pakula* etc. He was quite free in his dealings. But when he's separate he's a very strict Ācārya, observing so many practices so that his disciples may not mistake him to be in an enjoying mood. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Also I'm conscious of that, because this is a question of *śraddhā*. And that is not something artificial. *Śraddhā* comes naturally.

Śrīla Śrīdhara Mahārāja: Natural, spontaneous.

Dhīra Kṛṣṇa Mahārāja: But in the beginning, one may want to tell someone else, "Oh, look what I have found," but they may not appreciate the value. So we have to be very careful. But I think...

Śrīla Śrīdhara Mahārāja: Careful, and as the well-wisher of ISKCON I am also a little careful.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I feel. But still what I feel to be sincerely to be the truth, I cannot deviate from that. That is my difficulty.

Dhīra Kṛṣṇa Mahārāja: Ha, ha, ha, ha. Jai.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: Who are to put question first? Ha, ha.

Tamal Kṛṣṇa Swāmī: We're very glad to see you again.

Śrīla Śrīdhara Mahārāja: Very? We'll be more glad, but my age and health is not allowing. I should be rather more bright and more cheerful to

do this service. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: We find you very bright and effulgent.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha ha. Then there's special eyesight. Ha, ha. Hare Kṛṣṇa. Gaura Haribol.

[*varīyān eṣa te praśnaḥ,*] *kṛto loka-hitaṁ nṛpa*

ātmavit-sammataḥ puṁsām, śrotavyādiṣu yaḥ paraḥ

[“My dear King, your question is glorious because it is very beneficial for all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists.”] [*Śrīmad-Bhāgavatam*. 2.1.1]

Śukadeva first invited and welcomed the question put by Parīkṣit Mahārāja, and the second canto of *Bhāgavatam* begins like that. “*Varīyān eṣa te praśnaḥ*, this sort of question should only be made, *ātmavit-sammataḥ*, because from two standpoints the question is judged for its validity, *ātmavit-sammataḥ* and *loka-hitaṁ*. One aspect of the question is *ātmavit-sammataḥ*. Those that know their real intrinsic need by self analysis, it is asked by them, *ātmavit-sammataḥ*. And *loka-hitaṁ*, really, this question will help the good of the people. So Parīkṣit Mahārāja, your question is a bona fide one and I am just going to answer that.” In this way *Bhāgavata* began. Hare Kṛṣṇa. *Ātmavit-sammataḥ* and *loka-hitaṁ*. Hare Kṛṣṇa.

Giri Mahārāja: So, we did have one question to begin, and that is, the disciple comes to the spiritual master in any position and then gradually by the mercy of the Guru he's elevated through the modes, the different *guṇas*, rising higher and higher up to the mode of goodness and then finally pure goodness. Now in our various duties sometimes we have to act more like a *kṣatriya* or a manager which is more associated with the mode of passion. But on the other hand we're trying to come more to the stage of goodness and then pure goodness beyond any of the material modes. But sometimes in discharging our management duties it seems that we become affected by the mode of passion and that weakens us.

Śrīla Śrīdhara Mahārāja: You please reproduce it.

Tamal Kṛṣṇa Swāmī: Yes. He's saying that in doing daily activities, especially our leaders, we have to act in such a way that it is like *raja guṇa*. Yet when cultivating Kṛṣṇa *bhakti* we want to come to the point of *śuddha sattvic* position. So sometimes our daily functions...

Śrīla Śrīdhara Mahārāja: Yes, yes. What is *nirguṇa*, that includes *rajas*, *tamo*, and, seems to be, apparently, seems to include *raja*, *tama*, and *sattva*, but it may be *nirguṇa*. Even killing may be *nirguṇa*, and at the same time, killing and worshipping may be *saguṇa*, formal worship. The very angle of vision, the standpoint, the inner purpose, that is what is the all important factor. You see, if a cent per cent, by the direction, and directed by the Guru's good will, one is going to control, to handle all these things, that may be *nirguṇa*. This chastisement, stricture, all may be *nirguṇa*. It depends on the plane from where he's dealing and for what purpose. The external form is not everything to be judged. Of course I don't say that all the chastisement and all the rough dealings will be *nirguṇa*, may not be, generally it may not be, but it can be *nirguṇa*. The

purity of the purpose, the sincerity of the purpose, it depends on that. How he's handling and what for, how much sincere goodness he has got in his heart for the person whom he's chastising. Just as mother's chastising and ordinary enemies chastising is not one and the same; the good will at the back. So only external behaviour is not everything which will guide us to judge the action.

Giri Mahārāja: Yes. Now suppose I go, suppose some sincere lady comes and with all sincerity I want to preach to her, but due to that contact, although I begin will all sincere desire from the *nirguṇa* platform, but after that association...

Śrīla Śrīdhara Mahārāja: Yes. There are crucial points that should be judged from various standpoints. The sincere I shall try to attend, at the same time I shall have to reckon the good of others they may not mistake me, and the position of the person who is going to help, all these things may be taken into consideration. Sometimes a sincere man may be sacrificed for the good of so many. Sometimes it is necessary. And sometimes one's sincere hankering so much that the Ācārya may take the risk to help him. And the Ācārya's position must be substantial; he may not be weak, so that he may not be entrapped. All these things should be considered. But generally *ānukūl* and *prātikūl*, *ānukūlyasya saṅkalpaḥ*, *prātikūlya-vivarjjanam*.

[*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam rakṣiṣyatīti viśvāso, goptrtve varaṇaṁ tathā. ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatih evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ*]

[The six divisions of surrender are to accept those things favourable for devotional service, to reject unfavourable things, the conviction that

Kṛṣṇa will give protection, to accept the Lord as one's guardian or master, full self-surrender, and humility.] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.100]

According to our own reason and the wish of our friends, we shall take the decision. And there will be victory and defeat at times and we are to take the responsibility of that in our practical life. We may be taught even by defeat, but sincerity, sincere attempt; that is always laudable and victorious.

Giri Mahārāja: Our Prabhupāda has written in his purport to the verse *api cet sudurācāro* [*Bhagavad-gītā*, 9.30] this similar point. I shall read, that, “When a living entity is conditioned, he has two kinds of activities: one is conditional, and the other is constitutional. As for protecting the body or abiding by the rules of society and state, certainly there are different activities, even for devotees, in connection with the conditional life, and such activities are called conditional. Besides these, the living entity who is fully conscious of his spiritual nature and is engaged in Kṛṣṇa consciousness, or the devotional service of the Lord, has activities which are called transcendental. Such activities are performed in his constitutional position, and they are technically called devotional service. Now, in the conditioned state, sometimes devotional service and the conditional service in relation to the body will parallel one another. But then again, sometimes these activities become opposed to one another. As far as possible, a devotee is very cautious so that he does not do anything that could disrupt his wholesome condition.”

Śrīla Śrīdhara Mahārāja: Finished?

Giri Mahārāja: “He knows that perfection in his activities depends on his

progressive realisation of Kṛṣṇa consciousness. Sometimes, however, it may be seen that a person in Kṛṣṇa consciousness commits some act which may be taken as most abominable socially or politically. But such a temporary fall down does not disqualify him.”

Tamal Kṛṣṇa Swāmī: Have you finished?

Giri Mahārāja: I think so.

Tamal Kṛṣṇa Swāmī: Now what’s the point?

Śrīla Śrīdhara Mahārāja: Yes, it is all right.

Giri Mahārāja: So the question is in terms of our lives, what is the meaning of conditional activity?

Śrīla Śrīdhara Mahārāja: Provincial and eternal; eternal function of the innate eternal function of the soul is in the plane of Kṛṣṇa consciousness. And our country consciousness, our social consciousness, they also attach to us some sort of duty. And when they’re one and not antagonistic it is all right. And when there’s a clash the weak devotee he will follow the provincial and social and political; he’ll be prey to that. But a strong devotee he will repulse this political and social and some such obligation and he’ll go on with his program of eternal devotion towards Kṛṣṇa, and he’ll be ready to suffer.

Just as, take the case of Haridāsa Ṭhākura. Haridāsa Ṭhākura was

warned by the Muslims, by the Kazi, “Why, what is this? You are born Mohammedan, in a pure society of Mohammedan School, and you are going to the *kafir* and you are taking the name of their God. I’m warning you, don’t do that.”

But Haridas Thakura did not care. Then he was punished, whipped...

End of 81.03.02.C_81.03.03.A

81.03.03.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...whipped, but he did not leave his campaign of Kṛṣṇa *Nāma*. The social, and even the ordinary religious demand came against him. He did not care. But weak-minded fellow, he will submit, “Oh. I must give.” So there may be clash and sometimes may not be clash, friendly relation. Now, in a particular case, *api cet sudurācāro, bhajate mām ananya-bhāk*.

[*api cet sudurācāro, bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*]

[“If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true

saint because he has embraced the revolutionary plane of life.”]
[*Bhagavad-gītā*, 9.30]

[?]

[?]

Giri Mahārāja: Now, for promoting, sometimes we have to go to the bank, we go to the market, we go to the printer, we have to do so many things. Are those considered constitutional activities or conditional?

Śrīla Śrīdhara Mahārāja: Yes. Yes. Yes. That is, that it depends upon the strength of the creed of the person whose doing it. It's a personal question, individual case. Sometimes you may take to any false statement, externally. But internally you are right. You are doing for the service of Kṛṣṇa you are speaking a lie, or perhaps to a *dacoit*, to a thief. In this way,

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam [rakṣiṣyatīti viśvāso,
goptṛtve varaṇaṁ tathā. ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatih
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]*

[The six divisions of surrender are to accept those things favourable for devotional service, to reject unfavourable things, the conviction that Kṛṣṇa will give protection, to accept the Lord as one's guardian or master, full self-surrender, and humility.]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.100, from *Vaiṣṇava Tantra*]

Whatever will help you to discharge your duty you will accept that. And whatever opposes your main progress you must renounce that, *ānukūlyasya saṅkalpaḥ, prātikūlya- vivarjjanam*. This sort of policy we shall accept. Not strictly to the truthfulness in the ordinary worldly sense, neither we shall speak always lie, and we shall think that Kṛṣṇa *bhakti* means lying and thieving, and all these things. We must not indulge in that. And when necessity, suppose some *dacoits* come to attack the temple, if it is possible I may tell a lie and guide them to some other direction, I shall do that, to save the institution and the devotees. Even if that lie takes me to hell, still I may speak the lie. “Oh. Let them be saved, and I may have to reap any result. I take the risk.” That lie will also be *nirguṇa*. But if I oppose the sincere good will, that will means service of Kṛṣṇa, according to that we are to adjust in the factor of time.

Good or bad in the conditional world; that may be neglected. Your Swāmī Mahārāja has explained clearly. When the conditional duty comes in clash with the constitutional duty, the conditional duty should be given up, be shunned, abandoned, and we must stick to constitutional duty. That should be our ideal. But a weak minded devotee, a beginner, he may not be so strong, he may yield to the conditional duty. But that is not the ideal, that should not be the ideal. Do you follow?

Giri Mahārāja: Yes. Now, at the end of his translation of *Caitanya-caritāmṛta*, our Prabhupāda made some concluding statements in which he gave all of the credit for whatever he did to his Guru Mahārāja, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.

Śrīla Śrīdhara Mahārāja: Yes.

Giri Mahārāja: Now I will read a few sentences from there. He says, “I think that His Divine Grace Bhaktisiddhānta Saraswatī Ṭhākura, is always seeing my activities, and guiding me within my heart by his words. As it is said in *Śrīmad-Bhāgavatam* [1.1.1], *tene brahma hṛdā ya ādi-kavaye*, spiritual inspiration comes from within the heart, wherein the Supreme Personality of Godhead in His Paramātmā feature is always sitting with all His devotees and associates. It is to be admitted that whatever translation work I have done is through the inspiration of my spiritual master, because personally I am most insignificant and incompetent to do this materially impossible work.”

So the point we want to clarify is that our Prabhupāda says that the Supreme Lord with all of His devotees and associates are situated within the heart. So that seems to indicate that the spiritual master is also one of the associates of the Lord who is seated in the heart along with Paramātmā. So does that mean that the individual spiritual masters, say in our case Śrīla Prabhupāda, he may...

Śrīla Śrīdhara Mahārāja: Paramātmā is, the plane of Paramātmā, that is superseding

jīvātmā, Paramātmā, but Paramātmā conception is only like a *pita*, like *āsana*.

Dhīra Kṛṣṇa Mahārāja: *Pita*?

Devotee: Position?

Śrīla Śrīdhara Mahārāja: Paramātmā, the realm of Paramātmā, the conception of Paramātmā is lower to that of the position of Gurudeva and his paraphernalia and his worshippable Lord. So beyond the *jīvātmā* and

Paramātmā, and we are to, he says that my Gurudeva is the source of all my inspiration, as if he's sitting with his paraphernalia above the Paramātmā sphere. With all his knowledge and love divine is there. And from that source I find the stream of inspiration coming to me and whatever I am writing it is just as a fountain pen, the ink is supplied, so it is passing through me and writings are being produced. This also is in *Caitanya-caritāmṛta*. [Kṛṣṇadāsa] Kavirāja Goswāmī has said:

ei grantha lekhāya more 'madana-mohana' / [āmāra likhana yena śukera paṭhana]

[“Actually *Śrī-Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana- mohana. My writing is like the repetition of a parrot.”] [*Śrī-Caitanya-caritāmṛta*, *Ādi-līlā*, 8.78]

“I am an old man. When I'm writing, I'm too old, my hand is shivering. It is impossible for me at this stage of old age to write, but still I myself am wondering how can I write? But still I am writing. So it is not my writing but someone is writing through me.”

Sanātana Goswāmī says in *Bṛhat-Bhāgavatāmṛta*, “What is this that I'm a tiny fellow, mean human being, and I'm writing about the harem of Kṛṣṇa? The Rukmiṇī is such and such, Satyabhāmā is such and such, Kṛṣṇa is such and such, Their relation is in this way – what audacity I have got. What am I? A mean fellow of the dustbin, and I venture to write, to describe that. But believe me, this is not my writing. Someone is forcing my hand to write all these things. The externally internal, it is not my writing, not my product. I cannot venture to enter into that sphere, and I am writing authoritatively giving opinion, this servant is such, this servitor is such, this Queen, this here there. Where are they and where is

myself? But someone is forcing me to write down all these things.”

And even Mahāprabhu says to Sanātana Goswāmī: “Kṛṣṇa is helping you as He’s sending so many words to teach you, and they’re passing through Me, I feel. But I do not understand them, what is going through Me to grace you.”

So it is possible, that is coming down, the inspiration, like inspiration it is coming down and I’m going on. And without that the written thing cannot be pure. That is revelation, that writing is of the type of revelation. It is coming down from some other quarter to this plane to help people like us. So that is all right. Otherwise in such a short time it cannot be possible for that man of old age to produce so many written books on the high thoughts. So inspiration there was. His heart or his mind was empty, and it was only an instrument for the divine agent to use him as their instrument. In this way he produced all these things. It came through him.

Tamal Kṛṣṇa Swāmī: In the field of writing transcendental literatures - in regard to writing transcendental literature, is it permissible to write proper *siddhānta*, bringing out proper conclusions of *śāstra*, in a context of fiction? In the context of fictitious stories, in other words, creating some fictitious characters etc, but these personalities are interacting to produce a devotional teaching. Is that permissible?

Śrīla Śrīdhara Mahārāja: That is not fictitious. The gross world may be fictitious, but whatever is coming from there, that has got some position in more real plane than this gross earth. It is existing in a particular plane and that plane is more true than the concrete world what we feel and live

in. So he can do that. And another antagonistic thing I found in you. What do you say? Repeat it.

Tamal Kṛṣṇa Swāmī: I said that...

Śrīla Śrīdhara Mahārāja: Inconsistent, some conflicting.

Tamal Kṛṣṇa Swāmī: I was asking whether...

Śrīla Śrīdhara Mahārāja: When a person is writing, then?

Tamal Kṛṣṇa Swāmī: He may create some fictitious...

Śrīla Śrīdhara Mahārāja: Oh, fictitious. Then whatever when the transcendental contract then he's not writing but he's forced to write; that should be the perspective. He's forced to write. He's absent, when the revealed truth is rushing in, then he's mere instrument cent per cent, not his writing. When he's writing and something is coming then there will be a mixture of both the things.

Tamal Kṛṣṇa Swāmī: Could you repeat that? When he is writing...

Śrīla Śrīdhara Mahārāja: He's writing, his own *abhimāna*, his ego, and also transcendental inspiration, both combined, then that will be a mixed

thing and not purely cent per cent pure.

Tamal Kṛṣṇa Swāmī: So is that acceptable or not?

Śrīla Śrīdhara Mahārāja: Partly acceptable.

Tamal Kṛṣṇa Swāmī: So then it seems that what you have just said is different than what you had said at first.

Śrīla Śrīdhara Mahārāja: You see, when Kṛṣṇa inspired Brahmā, *tene brahma hṛdā ya ādi-kavaye* [Śrīmad-Bhāgavatam, 1.1.1] he referred, and when from Brahmā the different disciples came, modification began. And then there is a jungle in the religious world of different conceptions. *Prakṛti-vaicitryāt* and *pāramparyeṇa*, the modification, and limitation, and the original thing gone, and the sham things are reigning inspired.

Dhīra Kṛṣṇa Mahārāja: But in *paramparā* there should be no material modification.

Śrīla Śrīdhara Mahārāja: *Paramparā*, the opaque Guru, the *paramparā*, the mediums must be pure, otherwise it is sometimes, often it is not pure so difference is there.

Tamal Kṛṣṇa Swāmī: So just like in the *Śrīmad-Bhāgavatam*, all of the narrations are factual, they have occurred.

Śrīla Śrīdhara Mahārāja: And Kṛṣṇa says:

*imaṁ vivasvate yogaṁ, proktavān aham avyayam vivasvān manave
prāha, manur ikṣvākave' bravīt evaṁ paramparā-prāptam, imaṁ
rājarṣayo viduḥ sa kāleneha mahatā, yogo naṣṭaḥ parantapa*

[The Supreme Lord said: “Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku.”] [“O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost.”] [*Bhagavad-gītā*, 4.1-2]

“Again I am rejuvenating that *karma yoga*.” Kṛṣṇa says in *Gītā* to Arjuna, “First I told these things to Sūrya, and from Manu, all this. Then in *kala-dharma* it is mutilated and almost vanished. Then again I am speaking it to you.” It is in *Gītā*, *imaṁ vivasvate yogaṁ, proktavān aham avyayam*. Arjuna says,

*aparaṁ bhavato janma, paraṁ janma vivasvataḥ katham etad vijānīyām,
tvam ādau proktavān iti*

[Arjuna said: “Vivasvān, the Sun-god, was born in ancient times, and You were born only recently. Therefore, how is it to be believed, that You previously instructed these teachings to him?”] [*Bhagavad-gītā*, 4.4]

*bahūni me vyatītāni, janmāni tava cārjuna tāny ahaṁ veda sarvāṇi, na
tvam vettha parantapa*

[The Supreme Lord said: “O Arjuna, chastiser of the enemy, both you and I have passed through many births previously. Due to My position as the supreme controller, I am able to remember all those births, whereas you, a living being of finite consciousness, cannot.”]

[*Bhagavad-gītā*, 4.5]

“I have got many births, and you also the same, but you don’t remember but I remember that I descended here many times. And first I told it to Vivasvān, and then from Vivasvān it came to Manu, and then from Manu to others, and in the course of time it is finished. Again I am telling.”

*yadā yadā hi dharmasya, glānir bhavati bhārata abhyutthānam
adharmaḥ, tadātmānaṁ sṛjāmy aham*

[“O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world.”] [*Bhagavad-gītā*, 4.7]

Giri Mahārāja: The fallen souls generally are coming from the *brahmaloka*, or *brahmajyoti*.

Śrīla Śrīdhara Mahārāja: Yes. That is from the marginal land.

Giri Mahārāja: Yes. Now is there any difference between that soul and the souls that are eternally with Kṛṣṇa in Goloka?

Śrīla Śrīdhara Mahārāja: No. It is prohibited to think like that, that once liberated, once entered into Kṛṣṇa consciousness – of course there is gradation. But one who has got the grace of Kṛṣṇa and are of the same rank, no distinction should be continued; that he was in previous life in a conditioned world. To foster that sort of memory, thinking, has been discouraged, then don't do so.

Giri Mahārāja: Now when a soul is eligible to enter the spiritual world, say...

Śrīla Śrīdhara Mahārāja: From conditioned function to constitutional function.

Giri Mahārāja: Yes. Now say that person is going to take the form of a cowherd boy. Now how does he enter the spirit...

Śrīla Śrīdhara Mahārāja: All may not. Some may have their end of their journey in Vaikuṇṭha, some in Dvārakā, some in Mathurā. All may not come to Vṛndāvana to cowherd conception. Even Lakṣmī Devī could not have admission in the cowherd clan – what to speak of others. That is a special...

Tamal Kṛṣṇa Swāmī: The question we want to know is that in Goloka there are cowherd boys, cowherd girls, there are mothers, fathers, everything. So suddenly if one re-enters, if one goes to Goloka in his constitutional position, how does he suddenly appear there? He has father, mother, friends, how suddenly...

Śrīla Śrīdhara Mahārāja: It is – that going cannot be a chance coincidence, but he's to follow a constitutional method to go there. So gradually it will awaken in him. He will have gradual conception of his paraphernalia, or his environment, and he will make progress; not suddenly.

Tamal Kṛṣṇa Swāmī: What about that environment? In other words, when, how, if he goes back to Godhead...

Śrīla Śrīdhara Mahārāja: His *ruci*, his inclination, will, according to his progress, gradually make acquaintances with the paraphernalia. And it will be that he's to be pushed towards that domain.

Tamal Kṛṣṇa Swāmī: If he becomes a cowherd boy, then he has father and mother there, so how...

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Swāmī: So that father and mother, how did they get him? Has he become... He's not being born there...

Śrīla Śrīdhara Mahārāja: Yes. He will think that, 'I was here' because it is *svarūpa*, 'I was here but my mind was scattered.' Just like a mad man, he forgets his previous acquaintances and as soon as he comes back to his old memory, it's something like that.

Tamal Kṛṣṇa Swāmī: And the father and mother, what do they think?

Śrīla Śrīdhara Mahārāja: They will think that, 'after a long time my son has come into senses and he's recognising me,' and in this way they will take him and he'll see them.

In *Bṛhat-Bhāgavatāmṛta* we find when a new recruit came to Kṛṣṇa, when he's coming on the way, _____ coming back, just at that time one fortunate soul met Him. And Kṛṣṇa welcomed him and firmly embraced him and lost consciousness with him. Baladeva and other cowboys they are more or less puzzled. 'What's the matter?' But Baladeva knew the matter and saved the situation, consoled the fellow. After some time, Kṛṣṇa woke and began to talk with that new friend. "My friend, so long, how could you stand, how could you move without Me?" Ha, ha. And that was His first address to that newcomer. "So long, how could you live without Me, My friend?" So something like that, that *milan*, that meeting, comes into the jurisdiction of eternity. From conditioned it comes into constitutional eternity. As if the point where finite and infinite meets, the position is something like this. The conditioned meets the eternal function. He gets it back. "It was my innate wealth. I lost it." This sort of consciousness arises and compromises the two. Two opposite things

compromise in friendly plane in such a way we are told.

Giri Mahārāja: Now, if a disciple leaves the body thinking of the spiritual master, so he will go to where the spiritual master is.

Śrīla Śrīdhara Mahārāja: Yes, of course. If that is of sufficient growth and attraction then he will go. It depends upon the degree of attachment.

Giri Mahārāja: Now, one disciple of our Prabhupāda commented that he only wants Prabhupāda. He doesn't want to be led to any other party or group. Now, if that is...

Śrīla Śrīdhara Mahārāja: Ultimately that depends upon the will of Kṛṣṇa; wherever He will like to send him. There are so many qualified. The king recognises one, "As a General, go to the battle field." Then another one he may send. It may be like that. But still, just as in Vaikuṇṭha, there are sub Vaikuṇṭhas of different Nṛsimhadevas, Varāhadevas, so this Gurudeva with his paraphernalia that is also *nitya*. That has got its position in the constitutional; that is not a chance coincidence. That will move. Even here a sound is not lost, it is moving somewhere or anywhere or other. Is it not? A sound when produced it is moving in the atmosphere. The colour, that is also moving even here, but in Vaikuṇṭha nothing is lost. It is there, it is there; in the heart, in the feeling. That is not outside the Vaikuṇṭha. He has got the memory of his Gurudeva, how he came, and it is not abolished or effaced from the infinite. That is there, that picture; that picture is there so it is eternal. But again a new paraphernalia may be created also. The General may be recalled from a particular army. He may be posted in another army.

Tamal Kṛṣṇa Swāmī: But the memory of the first army remains also.

Śrīla Śrīdhara Mahārāja: Yes, the first army that was there.

Tamal Kṛṣṇa Swāmī: That he'll remember.

Śrīla Śrīdhara Mahārāja: The remembrance, he will be, the photo will be there, it will be in the mind of so many that he's our General. So, in Vaikuṇṭha everything is eternal, everything is eternal, coexistent. Coexistent, it can accommodate, there everything is coexistent. Any difficulty?

Dhīra Kṛṣṇa Mahārāja: You once said that a *mahā-bhāgavata* Guru is in constant association with his Guru.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: And sometimes our Prabhupāda was criticised for not going to the *samādhi* of Śrīla Bhaktisiddhānta. And he said that, "He's sitting beside me at every moment."

Śrīla Śrīdhara Mahārāja: Then, what of that?

Dhīra Kṛṣṇa Mahārāja: Well, that seems to indicate that it's just like we're personally sitting with you right now, that kind of association. And generally we think in terms of the instructions; your associating with your Guru by his instructions.

Śrīla Śrīdhara Mahārāja: Yes. In *prapañca* that is – experience through the senses and mental experience may differ. By recollection I may come in association of something and bodily also I can go. But here, what he said, “That I am always with – I see the *samādhi* of my Gurudeva,” that is more than mental, transcendental sphere. He's there, and sometimes *samādhi*, sometimes birthplace, sometimes his only *dīkṣā* place; it may vary.

Mahāprabhu says to Rūpa Goswāmī: *sada sange āsiyācha tumi*, [Caitanya-caritāmṛta, Madhya-līlā, 19:240] When after the training is completed of Rūpa Goswāmī, Mahāprabhu wanted to come to Nilācala, Jagannātha, to return, then Rūpa Goswāmī proposed, “Please order me to follow You. I can't stand Your separation.”

Then Mahāprabhu told: “You are always with Me. Now you just go to Vṛndāvana.”

So by our, we can keep company in the spiritual world by – the other day I also told this– by *anugatyam*, by our submission. Soul is near to soul only through submission, in that relationship, and not so much by close physical relation. The other day I told that there are bugs and lice also very close, but they're not very near. Physical nearness is not real nearness. Mental more and nearness of soul, that is more and more real. Hare Kṛṣṇa. Then? On what point it came?

Dhīra Kṛṣṇa Mahārāja: You said yesterday that first we see the Guru as Kṛṣṇa; Kṛṣṇa as Guru. Then intermediate stage...

Śrīla Śrīdhara Mahārāja: Comprehensively, first we see Brahma, then Param Vasudeva, then Lakṣmī Nārāyaṇa; gradual progress, so first we see Guru as Kṛṣṇa when we do not see the differentiated character there. For the beginners it is told that Guru is Kṛṣṇa. Then deeper vision will gradually disclose that Guru is a particular function of Kṛṣṇa. Then more closely the particular function in what channel? The elaborate conception of the function discloses the hierarchy there, in this way. But in the first sight all included in Kṛṣṇa, all Kṛṣṇa, and then Kṛṣṇa's potency, particular function. He has got many other functions. This is one partial aspect, then details in the partial aspect, that takes us, leads us to the differentiated character into Guru. And according to *rasa* when classified, different groups, so much variegation in details goes to a particular group of servitors in the particular clan. And in the service also there are so many variegations, the food department, then the bed department, then the ornamental department. There are many departments. According to the inner taste one is accepted in a particular place, position. What is hazy and non differentiated in the first sight, in the near and clear sight, it expresses so many differentiated and specified characteristics, clearly, in a particular way.

Giri Mahārāja: Now, some of the same personalities from Kṛṣṇa *līlā* came in another form for the Gaura *līlā*. Now, we have understood that Rāmānanda Rāya, he is Viśākhā.

Śrīla Śrīdhara Mahārāja: We may not say that he came from there to here. That was emptied. It is not. Their two-fold presence rather, you may think like that.

Giri Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is also eternal and this is also eternal.

Giri Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: So two-fold, the double function, a little modified.

Giri Mahārāja: Now, sometimes we hear that Rāmānanda Rāya is the same personality as Viśākhā.

Śrīla Śrīdhara Mahārāja: A corresponding.

Giri Mahārāja: And at the same time we hear that he's also Arjuna.

Śrīla Śrīdhara Mahārāja: Arjuna. That Arjuna's function may be traced there partially. According to the interest and necessity of the person who sees, it is like that. Some may think Rāmānanda is a Governor, some may see his nearness to Viśākhā in temperament; sober and Kṛṣṇa-Rādhikā, not partial to anyone. All these signs may help others to think that he's of the Viśākhā temperament. And Arjuna, that he's endowed with various qualifications among the five – Arjuna. That is given to the ordinary public, a reflection, that he's the most qualified amongst the children of Bhāvānanda, who are of different character. In this way they like to see him, and in that with some sober decision and exceptional qualification and capacity the picture of Arjuna. And that is to be thought.

Giri Mahārāja: But earlier you said that if someone is equally addicted to Kṛṣṇa *līlā* and equally addicted to Gaura *līlā*, that same person may simultaneously take part in both. Now, is it that the same Viśākhā, individual person, who is there in the Kṛṣṇa *līlā*, the same person is also present in the Gaura *līlā* as Rāmānanda Rāya?

Śrīla Śrīdhara Mahārāja: Rāmānanda has got such impartial temperament towards Kṛṣṇa and Rādhā. Of course, a little more towards Rādhikā, otherwise he cannot be grouped as *sakhī*. He's not *sakhā* to Kṛṣṇa but in the *mādhurya rasa*, still has got some impartial attachment, almost equal attachment towards both the parties. And also the other qualification is Viśākhā, in dancing and singing, etc. They're also there, in partial tendency as well as so many variegated qualifications.

Giri Mahārāja: Now, Svarūpa Dāmodara, Caitanya Mahāprabhu's secretary, he is described as Lalitā. So is he the actually the same person Lalitā, or he has the same qualities and gives the same impression?

Śrīla Śrīdhara Mahārāja: Lalitā's double in Gaura *līlā*; both co-existent. We are to think like that, co-existent.

Giri Mahārāja: I'm very satisfied with this answer. We're all satisfied with your answers.

Tamal Kṛṣṇa Swāmī: When I hear you speak about these subject matters, it reminds me that Lord Brahmā he stole away the calves from

Kṛṣṇa, thinking that he could understand what is God. But after he saw Kṛṣṇa manifest Himself as the four-handed Nārāyaṇas, so many times and duplicating Himself in all the cowherd boys, then he said, “Some people may think that they can understand You. But myself I know that I have no understanding what-so-ever of Your unlimited qualities.” So when we hear you describe the spiritual world we begin to realise that there’s no way that we can possibly grasp the full magnitude of the spiritual world. It’s so unlimited.

Śrīla Śrīdhara Mahārāja: On spiritual common sense I take my stand, known and unknown. You see, there is a story here, that a student, asking his preceptor, “When shall I be a *paṇḍita*, I shall have recognition of a *paṇḍita*?” Then the preceptor answered, “When what you have read and what you have not read, both equal to you, at that time you will be a *paṇḍita*, a scholar.” Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: The preceptor told: “When you have read the portion, and unread portion, both equal to you, you equally understand, at that time you will be reckoned as a *paṇḍita*.” Then he went away home for some time and forgot what he read. Then came to the preceptor and told: “You now give me the title of a *paṇḍita*.” “Why?” “What I read I forgot and I can’t understand, and what I did not know of course I can’t understand that so both equal to me.”

[Group Laughter]

End of 81.03.03.B

81.03.03.C_81.03.04.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...I try to connect with Guru Mahārāja. I look after him. And then I have a survey, I consider the past, and also the present, and I utilise my common sense, and then I say, whatever it may be. The background is there within me from the beginning and that background will produce what I say; the background. A general conception I have got about Prabhupāda's *līlā*, his sayings, all recorded to some extent within me, in some way or other. And I moved the whole plane, or background, and whatever comes it must be harmonised. What will come that must have harmony with the whole thing that I have got the photo of from different times. The common thing which will be approved by all the planes I received, in that way I talk. That whatever I shall see, that must have harmony with all I have gathered from the scriptures, from Guru Mahārāja, from his important servitors; a common thing produced like a computer. Ha, ha. In that way, what other can I do? The sum total of the whole spiritual experience of my life; when that is tackled then some reaction comes and that I produce to you. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Devotee: One of our present Ācāryas has had a dream. And in that dream our Śrīla Prabhupāda is coming to him and telling him that at a

specific time in the future he will again appear here to direct our movement. So how should we take this? How should we understand this?

Śrīla Śrīdhara Mahārāja: You may not attach much importance; it may be an individual case, and also you may not ignore. Yes, in the Infinite if it is possible, such, God willing it may be so. We don't deny, nor are we very credulous. We are to wait for that time. We won't wait for that time, "So then we shall sit idle, and when he'll come again then I shall begin." That sort of tendency may not come within us. And at the same time I don't think that nothing is impossible in the Infinite. He may come. God willing, Kṛṣṇa willing, that may be, that may occur. It is not impossible. And at the same time, what I told, we may not be, or that I may not be impart anything to you, to make us loser. We should not be indulged in that way. Yes, all well and good if he comes, and he comes and puts the question, "So long, what progress have you made?"

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: "Yes, I have discharged this duty. I offer you." With a bold stand you may show the record of your service to him. It is good, no harm, it is laudable.

Giri Mahārāja: Now, Hiranyakaśipu, the father of Prahlāda, he took over the planet of Indra.

Śrīla Śrīdhara Mahārāja: Indra's position, he snatched the position of

Indra, and he himself became Indra. Then, what about that? Indra means his *adhikāra*, his power.

Giri Mahārāja: Yes. That's right. So now, when Nṛsimhadeva killed Hiraṇyakaśipu, did that take place on Indraloka or some place on the Earth planet?

Śrīla Śrīdhara Mahārāja: Earth.

Giri Mahārāja: Because in South India there is some place which is supposed to mark where Nṛsimhadeva killed Hiraṇyakaśipu.

Śrīla Śrīdhara Mahārāja: You see, Hiraṇyakaśipu may have his seat on the Earth, and from there he may control even the heaven. He defeated Indra, but that that does not mean he always lived there, but that is a partial statement.

Real statement is this; when Mahāprabhu departed, some saw He entered into Tota Gopīnātha, some saw He entered into Jagannātha, some saw, we find it is described, He went over the sea. In this way the subjective control, not a... the subject can force the object to see in any way He likes. So in variegated way He may show Himself. *Līlā*, Bhāgavat *līlā* is like that. One man is seeing Him and another in the side cannot see Him. It is something like hypnotism. The whole *līlā*, the whole creation, is something like hypnotism, in the line of hypnotism. All this creation rather is in the line more similar to hypnotism than any objective fossil – everything coming from a fossil in a rigid way that cannot be moved – that cannot be described, not like that. The whole thing in the subject, in the universal subject; the background is this. Then we can explain

everything, when you take in the character of hypnotism. He's evolving. "And one man seeing Me, another may not see, but are seeing another way." The whole thing is regulated from the centre of the subject, higher subject. So many antagonistic things may also occur.

It is explained by Jīva Goswāmī as *kalpa-veda*. Some say Varāhadeva came in white colour, some say in *śyāma*, black colour. But in different *kalpa* it may be, and at the same time as Varāhadeva liked to show Him to a particular person He can do that. The subjective characteristic and power is such, position is such.

And the other day I forgot to mention to speak to you about one thing. That whether the Hiraṇyakaśipu *līlā* was in Vaikuṇṭha. What is the characteristic of Vaikuṇṭha, or Goloka? Anything and everything may be harmonised, embraced. The heinousness which is here in the mundane sphere; when that is in Vaikuṇṭha that is all right, that is palatable. Nothing. Just as in a drama, dramatic play, when the drama is showing the discord of the different parties, and molestation and killing, hurting, all these things which is very bad in our consideration, when it is shown in a drama, then it is not so harmful. Is it?

Giri Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Practically, no harm is done by the drama, but only a picture of the mundane world.

Giri Mahārāja: Play acting.

Śrīla Śrīdhara Mahārāja: So also, just as Govinda Mahārāja said the other day that, *singha prasena bhavadit* [?] Singha devoured Prasena, killed Prasena, but Prasena also enjoyed and Singha also enjoyed, because no dissipation there exists. So in drama also, one who is aggressing and who is being aggressed, both may be satisfied.

So in Vaikuṇṭha, in Goloka, any type, this is in *līlā*, everything is a pleasing sensation only different plan. But really, nothing, no sorrow can exist there. It is *nitya, ānanda moya*, the plane of ecstasy. Different variegatedness may exist without their sting; especially in Goloka. Everything is good, bad, everything harmonised, good, bad, in our consideration; everything harmonised there and everything is pleasing and *ānandam*.

Even the idea of prostitution, that is also adored in Vṛndāvana. What is very nasty in this plane, *parakīya*, the stealing. Because it belongs to Kṛṣṇa and it occurs to satisfy Him. Whatever will satisfy Kṛṣṇa, that is *līlā*, and that is admirable, and that is pure, and that is all perfect. We are to conceive like that, that undesirable things are also harmonised. Such peculiar nature and position is that of Kṛṣṇa, so perfect. And nothing bad can enter in His connection. Good or bad exists between the clash of the different parties. No party, only one party.

As sometimes we heard after the second great war, America wanted one state world, only one controller, to eliminate the quarrel – there will be one power. We are told like that in a paper, they wanted that the whole world will be controlled by one state, from one centre. Then there will be peace. Something like that, that one centred controller.

And whether it is good or bad, it is measured by His satisfaction, and everything in a dedicated mood. And according to the degree of dedication it will be purer and purer. The competition of dedication – dedication loses its meaning as a loss, dedication is not loss. Dedication in nature it is such it is invulnerable, it is immortal and it is blissful. So the land is of that type.

Whatever filthy example is dramatised there, that is all good; filthy in consideration with the many enjoyers and in such plane of – where the

clashes of different interest. But one interest, and dedication to one interest, that makes everything pure; and all else comes accordingly, and not independent. And independence also, there is sometimes quarrel between Yaśodā, Kṛṣṇa, Rādhārāṇī, Kṛṣṇa, but that is convened by Yogamāyā to satisfy Kṛṣṇa. So, the whipping of Yaśodā, because that pleases Kṛṣṇa that loses its cruel characteristic, so also all things like that; they've got no sting. That is Kṛṣṇa *līlā*. You may put an example how that thing may be harmonious, how that thing may not be filthy, everything may be, because that is to satisfy Kṛṣṇa, the only one criterion. And whatever is His *līlā*, He's satisfied that everything is done, *yasmin tuṣṭe [jagat tuṣṭam priṇite priṇito jagat]*, everything is done. And everything cannot but be satisfied because He's satisfied. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So, that sort of thing we shall try to bring within our plane. That plane we must be acquainted with; have some acquaintance with such a plane, the plane of perfection, plane of all harmonising nature. The Kṛṣṇa *līlā*, how it is. Then all other questions may be solved there in the middle. This background we must have, the satisfaction of Kṛṣṇa. Kṛṣṇa *sukata praja* [?] Dedication; all carrying towards Kṛṣṇa, His satisfaction, if He's satisfied then everything is all right. The chastising, the *māna*, *abhimāna*, all these things may be there, it doesn't matter. The only criterion will be, if you can understand and have a real picture of that, then you'll be able to answer all questions. Adjustment with that point what is necessary, *yasmin tuṣṭe jagat tuṣṭam*. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: So, I think we will be going now, and we will return again, within a day or two to come and visit with more questions.

Śrīla Śrīdhara Mahārāja: Yes, you come, you are welcome.

Tamal Kṛṣṇa Swāmī: More persons will come with us each day.

Śrīla Śrīdhara Mahārāja: Maybe. Let them come. I am here to help you through whatever service I can do to you my new friends, who have come to Mahāprabhu's feet to serve. And Swāmī Mahārāja has taken you all here, and my meagre service if it is possible can help you, I'm ready for that. This is my nature. I can't shun, I can't avoid this. My fate, my very existence requires this. You are taking from here and you are spreading to the world at large for their relief and for their good. How laudable and how desirable your deeds are. I should have a peep into that, the plane of your activity. *Jagat kalyan jagat daya* [?], *loka-hitam*, *loka-hitam nṛpa* [Śrīmad-Bhāgavatam, 2.1.1] Śukadeva only accepted the question; a man who did not care to have a cover on his body, *ulanga* [?] he says that, "Yes, this question is a real question, for two reasons; *ātmavit-sammataḥ* and *loka-hitam*. So *loka-hitam*, you are engaged in *loka-hitam*. Order supplier, only so many spiritual canvassers of Mahāprabhu, and Prabhupāda, and Swāmī Mahārāja; you have dedicated your life for this holy duty. You are adorable to me, all your attempts. By you, we want to live. Ha. Ha. We can live, our Guru Mahārāja can live, your Guru Mahārāja, Mahāprabhu, we can live here through you all. You're life giving, your attempt to all our clans. It is very laudable. And I can't shirk about this book. Ke?

Devotees: Microphone.

Śrīla Śrīdhara Mahārāja: Happy style you have written the book; the style is simple, and accurate, and profound, in a good style the book is being published. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: This volume, number one, it is describing Prabhupāda Swāmī Mahārāja before going to America. It is his life in India before leaving for America.

Śrīla Śrīdhara Mahārāja: Yes. I heard. There I had to say something, and that, *aprākṛta* and *adhokṣaja*, two stages of spiritual existence; *aprākṛta* is a very difficult thing, it is like *prākṛta*, it bears the similarity with the mundane, but not mundane. *Aprākṛta bhaumika*, that plane is so comprehensive characteristic it has got that it can accommodate everything what we cannot hope to have sanction from the standpoint of morality even. That also can be harmonised there. So it is a very difficult thing to make general public of generous and religious heart, to understand *aprākṛta*. Not *prākṛta* but seems to be *prākṛta*. The harmonising capacity and duty is of such magnitude that it can harmonise anything imaginable, even immoral things.

But the only criterion is seeking and searching the satisfaction of Kṛṣṇa, none else. Only the centre, and all, and everything, by the spirit of dedication, everything eliminated. Only one aim; satisfaction of Kṛṣṇa, the whole concentration there, and it is adjusted. And little deviation from the satisfaction of Kṛṣṇa, that will make everything topsy turvy.

So the mundane life of a Vaiṣṇava, not mundane, but similar to mundane, life of a Vaiṣṇava should be dealt very carefully and with some caution. Wherever there is any room for criticism we shall be over cautious to guard that portion, special note, that this is not mundane. Otherwise people will misunderstand in general. There is the possibility. This much I had to say about the Autobiography. Even in the case of the Supreme Authority, Kṛṣṇa, what to speak of the Vaiṣṇava; there's every possibility that the people will undermine, and some caution must be given there and stress should be there, put upon that point, that this is not mundane, though similar. That whip in the Biography, now and then, and here and there, that should be repeated, that sort of whip, "Don't take it otherwise, don't misunderstand." This sort of warning should be mentioned here and

there when dealing with the life of a person divine. That should be used.

Devotee: Caution.

Śrīla Śrīdhara Mahārāja: Caution, here and there, caution, don't take it otherwise. Hare Kṛṣṇa. Gaura Haribol. Otherwise there will be room for misunderstanding. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. They're dying, they're suffering from disease, they're eating, they're going to latrine. *Nāvamanyeta karhicit, ācāryaṁ mām vijānīyān, nāvamanyeta.* Never undermine, *nāvamanyeta*, never belittle him, though there are so many mundane signs there.

[ācāryaṁ mām vijānīyān, nāvamanyeta karhicit

na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

It is written in *Bhāgavatam*, *ācāryaṁ mām vijānīyān, nāvamanyeta, avamanyeta, avamanana*, don't go to insult him by misunderstanding. *Nāvamanyeta karhicit na martya-buddhyāsūyeta*, your mental conclusion, don't use there, in the mental plane. The experience of mental plane won't cover it, screen it, *nāvamanyeta karhicit*, never allow the mental experience to screen it. *Na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*. All the good signs are embodied there, good tendencies, all the high substances of variegated nature of divinity, are present there. We

are to show that, *sarva-deva-mayo guruḥ*. Hare Kṛṣṇa. Hare Kṛṣṇa. That should be kept up, maintained, all through. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The world of experience should be kept underfoot, should be crushed underfoot. The experience, always the hammer must be stricken on the head of the worldly experience. Every now and then the hammer must go on the head of the worldly experience. If you want to enter into the domain of the divine, then experience should be left here. It won't help you in any way; rather it will draw you from behind. Your knowledge of experience will draw you from behind. Be clear. Liberate yourself from the disease of worldly experience and try to enter the domain of the divinity. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

And *adhokṣaja*, that is not under any law. Not only made by you but made by any agent. It is already independent. Everything, the soil, the ways, everything is independent, *adhokṣaja*. *Adhaḥkṛtaṁ indriyajam jñānaṁ yena*. *Adhokṣaja* is the term which is very favourite to *Śrīmad-Bhāgavatam*. Here and there, *Bhāgavata* has always used the word *adhokṣaja*, the expression, always to remind that *akṣajam jñāna*, that is the knowledge of experience, keep it always down. *Adhaḥkṛtaṁ indriyajam jñānaṁ yena*, *indriyajam*, that is the knowledge of experience that's drawn through the senses, always keep it below.

The warning, *adhokṣaja*; unintelligible, unknown and unknowable, only through faith, and regulated faith, not only that faith means blind faith or something like that, but faith has got its real characteristic. So faith proper, that only can enter there - *śraddhā*: *śraddhāmayo 'yaṁ loka*, in *Upaniṣad*, there is a domain which can only be tackled by *śraddhā*. And what is that *śraddhā*? *Kṛṣṇe bhakti kaile sarva-karma kṛta haya* [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.62] If I discharge my duty towards Him, everything is done. That should be the very gist, the life of that attempt, that expression named faith, *śraddhā*. So if we do that, then it will be *aprākṛta* otherwise it will be reckoned as the so many epics here.

Hare Kṛṣṇa. Your illustrious Gurudeva had this infallible aim.

Gaura Haribol. Gaura Haribol. Nitāi Gaura. Gaura Haribol. Gaura Haribol.

Gaura Haribol.

In Caṇḍīdāsa we found, which meaning is mutilated and turned into the opposite direction by the so called scholarly fellows of the time.

Suna he manase bhai sabhar upe manase satya tara upara nai [?]

The Bengali passage; the general meaning is, “Oh my brother, human beings. You listen to me. Human species is above all, and there is nothing above.”

In *Caitanya-caritāmṛta*, [*Madhya-līlā*, 21.101] the parallel, but more clear.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa

[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

[“Lord Sri Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”]

Amongst all the pastimes of Kṛṣṇa, His human pastimes is at the zenith, forms the acme, *nara-vapu tāhāra svarūpa*. It is very akin, very near to human fashion, but not human. We are to strive hard to show it, to maintain this characteristic; humanly but not human. This sort of attempt

always be retained, to caution the human mind, they're not human. Our diligence.

Devotee: If an ordinary man appreciates a great soul as human, but does not understand that he's actually beyond human, doesn't he gain benefit, or is that offensive?

Śrīla Śrīdhara Mahārāja: I can't follow. What does he say?

Dhīra Kṛṣṇa Mahārāja: If a common man, he savours a great Vaiṣṇava, he thinks of him favourably, but he doesn't understand him as a great Vaiṣṇava...

Devotee: He thinks of him as a great man, but still something as the human kind.

Śrīla Śrīdhara Mahārāja: So really, the necessity of the inner eye to recognise the Vaiṣṇavism. A Vaiṣṇava can understand Vaiṣṇava. An intelligent man can understand the intelligence of others; but an ignorant man cannot detect who is intelligent or who is non intelligent. Intelligence can understand intelligence; so ordinary people will think: "Oh, it is an ordinary man." But the true Vaiṣṇava, he will understand that he's a Vaiṣṇava. Not by external endeavour, gesture and posture, but by the standpoint, the angle of vision, by that the Vaiṣṇava can understand Vaiṣṇava. An intelligent man can understand an intelligent man.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

[*kintu tomāra prema dekhi' mane anumānī*] *mādhavendra-purīra*
'*sambandha*' [*dhara - jānī*]

[“Upon seeing your ecstatic love, I can just imagine that you must have some relationship with Mādhavendra Purī. This is My understanding.”]
[*Caitanya-caritāmṛta, Madhya-līlā, 17.172*]

When Mahāprabhu was travelling in Vṛndāvana, He found a person, Sanoḍiyā *brāhmaṇa*, and He recognised, “Oh, you must have connection with Mādhavendra Purī. Whatever I see in you, it cannot come otherwise. You please express how you have come in connection with Mādhavendra Purī.”

Then he came to explain, “Mādhavendra Purī, he came here, he did this, this, and I got his grace.”

“Yes. Otherwise this thing cannot be detected anywhere.” Hare Kṛṣṇa. Gaura Haribol.

Satsvarūpa Mahārāja: Should we avoid writing the disappearance of our Śrīla Prabhupāda, or can that be told?

Dhīra Kṛṣṇa Mahārāja: His *tirobhute*, his disappearance, should Satsvarūpa Mahārāja avoid that, not write so much about that?

Śrīla Śrīdhara Mahārāja: You can do that, but with sufficient caution. About Mahāprabhu, so many tales are going on. “He passed in this way.” Some say, “In that way.” Everything may be true. Like a hypnotist He showed some people, “I am going.” Another section saw, “Oh. He is

passing there.” In this way it is His sweet will to show there passing in different ways to different sections, it is possible. So everything is deception of the sense experience. Whatever is done by them, it is super-experience, so it deceives the experience. The knowledge of experience cannot catch, cannot reach up to mark. Hare Kṛṣṇa. Suffering, taking medicine, passing.

Sītā Devī was stolen. And one devotee in the South, he’s fasting, even very indifferent to attend Mahāprabhu, his guest. Mahāprabhu detected, “Why you show so much repenting temperament?”

“I don’t like to live any longer here. I am to hear that Lakṣmī Devī was snatched away by a demon. I want to die rather.”

Then Mahāprabhu solaced him. “Don’t think that way.”

aprākṛta vastu nahe prākṛta-gocara, [veda-purāṇete ei kahe nirantara]

[“Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the *Vedas* and *Purāṇas*.”]
[*Caitanya-caritāmṛta, Madhya-līlā*, 9.194]

Sītā Devī, everything is all consciousness, spiritual body, and the demon with fleshy hand cannot touch Her. The knowledge can be touched by the flesh, the pure above knowledge. Her body is that of conscious substance, not of this fleshy substance. So flesh cannot touch the consciousness, the soul. So why will it be possible the demon to catch? It is all *māyā*. To teach the *māyic* people in a *māyic* form it is delivered. It is served in that way.

End of 81.03.03.C_81.03.04.A

81.03.04.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...he cannot see, so what is the possibility of touching, even he cannot see, the demon with fleshy eye cannot see Sītā Devī. Not to speak of touching and catching. This is all a show to teach the mundane mind, to take them gradually upwards.

Then Arjuna coming with the Queens of Dvārakā, the *dacoits* looted them. All *mahā-māyā*. Keśavatāra , Brahmā told two, one white one black hair, giving to Pṛthivi. “Oh. I give it to you. They will incarnate and will relieve you from all your burden of sin – Keśavatāra. And that was Kṛṣṇa and Balarāma, white and black. This is mentioned in *Purāṇa*. It is *mahāmoy*, or what came that merged into Kṛṣṇa and Balarāma. Ke [?]

Dhīra Kṛṣṇa Mahārāja: He’s taking some pictures.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. The style of your writing is very taking, touching. I’m impressed to see the style of writing. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, there was one question concerning one writing of Śrīla Bhaktivinoda Ṭhākura, *The Bhāgavata*. That he made some statement – do you know the exact words? That the statements in the fifth canto of *Bhāgavatam*, may be imaginary, some of the statements given there about hellish planets to frighten people.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. You see, Darwin's objective evolution has devoured us, swallowed us. Though externally we reject it, but we hate it, but still the ghost of Darwin's theory has devoured us.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The opposite is true; subjective evolution. Subject controls and orders, "See this," we are to see that. In Viśvarūpa, what do we see? *Paśya me yogam aiśvaram*.

[na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]

["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9.5]

“You see Arjuna.” And Arjuna saw that; in the line of hypnotism.

In Kuru *sabhā*, when Duḥśāsana came to bind Him with a rope and put into prison house, then Kṛṣṇa said, “Oh. You will bind Me?” So He showed Himself in such a way that that man was perplexed. And there was Nārada, Vyāsa, Bhīṣma, Droṇa, they began to chant songs in praise of Him.

Then Dhṛtarāṣṭra, the blind man there, he told, “Oh. They’re chanting so many praises, seeing You in a particular grand way. I am blind. I can’t see. Please for the time being remove my blindness and allow me to see.”

Kṛṣṇa told, “It will not be necessary to remove your blindness. I say you see Me.” And he saw; the blind man saw. What is this?

Vyāsadeva saw the whole – all the events of the battlefield, who is saying what words to his opponents, in that whole battlefield, everything is described there. And Sañjaya also could see through the inspiration of Vyāsadeva, and he’s relating everything to Dhṛtarāṣṭra. This we do not see only as literature, only an epic, but truth. It is possible.

“See Me in this way.” And I must see. “If I ask you to see Me in this way, you will see.” But the next man won’t be able to see in that way. So subjective control, the experience, any knowledge of this world - that comes from subjective control, subjective evolution, not objective evolution. Not that the object is fixed and subject is compelled to have the estimation. If we have also got experience here of such kind, that is also, it is fixed for a particular group to see in a particular way they’re seeing that. Another group tuned in another way and they will see it like that. It is like that ultimate flow is coming from up to down, not from down to up.

We are to take, Śukadeva, when he was describing *Bhāgavatam*, the Lord showed him the world situation in such a way, geographical position. On the basis of that he delivered. It is fixed to a particular stage of consciousness, but it has got no real background, as a fallible creature having experience, not any background, any stable background. The vision is controlled, the experience, the knowledge, is controlled from up to down, not down to up.

*ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam chandāṁsi
yasya parṇāni, yas taṁ veda sa veda-vit*

[“The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*.”] [*Bhagavad-gītā*, 15.1]

Vedic knowledge, revealed truth, is true. Truth drawn from experience is false. What does it mean? So no stable objective characteristic of anything; like that of hypnotism, *paśya me yogam aiśvaram*, and Arjuna had no other alternative but to see that. And he had to pray, “Please withdraw this sort of sight and confer on me such temperament that I can see as I already saw You.” He had to pray for that.

And then, just as the *yantra*, the music *yantra*, in this way by making it round we can differ its tune. Tune can be differed by handling; the *yantra*

is there, the music machine. So as the switch of the eye is handled in a different way we see different things.

Dhīra Kṛṣṇa Mahārāja: It also seems that sometimes in reading the *śāstras*, in studying *śāstra*, some people in their study they become confused and bewildered and they begin to doubt. And others, the *bhakta*, the devotee, he may see something that is confusing, he doesn't understand, but he remains firm and he continues.

Śrīla Śrīdhara Mahārāja: His *śraddhā*, his faith, helps him to stand in and wait; and this man, he's a prey to the knowledge of experience - he easily dismisses. "It is impossible." And when one is disgusted with the ways, and has got not charm of material aspiration, he will stand and wait for something new form of happiness that may come or not. *Praṇipāta*, *paripraśna*, and *sevā*:

[*tad viddhi praṇipātena, paripraśnena sevayā upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Praṇipāta means I have – I heard from our Guru Mahārāja – *praṇipāta* means to bid adieu to all the experience of the material world. That is the meaning of *praṇipāta*, that I have finished this. No charm for any material aspiration – then it makes *praṇipāta*. All my hopes may be granted from

up; here, finished. I have taken leave from any sort of prospect from this mundane. I don't want them. If anything else I have come with expectant attitude. I am to receive that. This is finished. *Janma-mṛtyu-jarā-vyādhī-duḥkha-doṣānudarśanam* [*Bhagavad-gītā*, 13.9] The whole kingdom, the whole imperialism may be offered; I hate it, bad association, mortal association. That association with mortality, disease, all these things, I despise it. So with full attention I have to come to have an opening of my hope, whether it is possible for me to have or not; with this attitude, *praṇipāta*.

Then *paripraśna*, honest enquiry allowed; not that blind faith will take you there, but enquiry must be sincere.

And the all important factor is *sevā*. You want that thing for His satisfaction, not your satisfaction. *Sevā*, dedication, the land of dedication, you want to enter into the land of dedication, and the land of exploitation taken leave of. None can thrive in the land of exploitation. That is loan; exploiting means incurring loan, and we are to repay it, we're bound. For every action there's equal and opposite reaction; it will devour itself, suicidal. The exploiting civilisation is suicidal. It must devour itself. It is all loan from nature. How strongly they show their head raised high, but it is all loan from nature, exertion from nature. And to every *paisa* it should be cleared, the debt should be cleared. So all pride and boast are all of negative. No positive contribution comes from this civilisation of exploitation. Exploitation must stop. Exploitation means to exhort things from others, and that must be paid. It is a natural law. So this is nothing. We must enter into the land of dedication and everything will be preserved in the bank. Whatever point I shall dedicate, that will be kept in a savings bank. That will be kept to be utilised by me, though I won't draw any cheque. Only I shall deposit. The land of dedication; a new land, a land of wonder I want to enter, to have admission there. Exploitation is hateful in itself, and dedication is the purest of the pure. I want to be a member of that land, where I shall live. I won't take. So purity, and there, in the land, there is gradation, and that purity has got intensity. Gradation according to the intensity, quality, quantity, in this way it is *vaicitra*, of variegated nature. And on the top, that spontaneous love and beauty, the flow in the kingdom of Kṛṣṇa and the *gopīs*, who, only to

remove a little pain, fictitious pain in the headache, they want to contact eternal hell. This type of dedication...

Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: In the *Śikṣāṣṭaka* of Mahāprabhu, He says:

āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām karotu vā

[yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."]

[Śikṣāṣṭakam, 8]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That is, that type of love, that never can make us separate from the – that sort of attitude can never make us separate from Kṛṣṇa. The acme of dedication; what does it mean by dedication? Dedication in its highest stage - that is union in separation. Ostentatiously I may be driven away from that, but in heart my faithfulness is increasing in degree. If I am punished, still I adhere to that. That means the connection, the link, has become very invulnerable. Even by separation I cannot be – by dealing any sort of punishment – I cannot be detached. The higher form of unity in the deepest plane, that none can snatch away things from me, if I have connection of such quality. Hare Kṛṣṇa. Hare Kṛṣṇa.

Āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā. Stage by stage it is going deeper and higher. *Adarśanān marma-hatāṁ karotu vā, yathā tathā vā vidadhātu lampāṭo.* Even my claim, what is my right, my claim, that is given to others, in my very sight. That also cannot be taken away from that, from my high ideal; the purest object of my ideal. Then when we can acquire such nature then we are relieved to that extent. We come within the jurisdiction of His confidence. When, by dealing in this way also we cannot be separated, then we come in the highest confidence area of the Absolute, of anyone. Gaura Haribol. Gaura Haribol. Gaura Haribol. I am clear? I am not clear?

Dhīra Kṛṣṇa Mahārāja: It's clear but profound.

Śrīla Śrīdhara Mahārāja: Profound of course, cannot but be. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So you said that we want to; we hate the world of exploitation.

Śrīla Śrīdhara Mahārāja: Of course.

Dhīra Kṛṣṇa Mahārāja: But in *Bhagavad-gītā*, in the fourteenth chapter [22-25], Arjuna and Kṛṣṇa are speaking about what are the qualities of a liberated soul. And Kṛṣṇa says, "He doesn't hate illumination or attachment when they come." He doesn't hate; at the same time. So how are we to despise these things on the one hand...

Śrīla Śrīdhara Mahārāja: Exploitation is hate, and when we are free from exploitation, and posted in the plane of service, dedication, then hate is eliminated and we embrace everything. Only the spirit of dedication can make it possible to embrace everything. And exploitation, where there's no possibility of exploitation, we hate that. And exploitation, the hatred comes from exploitation. And dedication makes everything a friend. I don't want anything in its turn, so everything will come to me. I don't want to exhort my selfish ideas from anything from the environment. *Viśvam purna sukhāyate.*

The *māyāvādīs* hate, hateful are the renunciationists. They indulge in hatred, but the devotee is opposite. *Karmī* exploits and the *jñānī* hates and the devotee embraces everything, but with reference to the centre that is Kṛṣṇa, in Kṛṣṇa connection, Kṛṣṇa *sambandha*, everything is embraced. "Oh. he's my friend. I can utilise him in the service of Kṛṣṇa." And sometimes the flower will remind me, "Oh. Take me to Kṛṣṇa." That is when I'm fully established in the plane of dedication; everything will help me and remind me, "Oh. Go to go to Kṛṣṇa." All friendly atmosphere - that only can be acquired, that is in devotional spirit, in the spirit of dedication. Hatred can have no room there of hatred. Hatred is in the temperament of the renunciationist, *tyāgī*, *mukti kāmī*; not *bhakta*. *Nirbandhaḥ kṛṣṇa- sambandhe, yuktaṁ vairāgyam ucyate.*

[*anāsaktasya viṣayān, yathārham upayuñjataḥ nirbandhaḥ kṛṣṇa- sambandhe, yuktaṁ vairāgyam ucyate*]

["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."] [*Bhakti-rasāmṛta-sindu, Pūrva-vibhāga, 2.125*]

Everything is in connection of Kṛṣṇa. How can I hate it? Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Sometimes, people, they criticise us; that we condemn everything material.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: They say, “Too much...”

Śrīla Śrīdhara Mahārāja: That material means objects of exploitation; that is material. Objects of exploitation; that is matter. And what can be dedicated in the service of Kṛṣṇa; that is not matter. We want to utilise everything for the service of Kṛṣṇa. Not for my diseased temperament, to satisfy my diseased temperament. We don’t hate matter, we hate exploitation. We want to help everything in the service of Kṛṣṇa. We don’t shun anything, we don’t want to leave anything, but we’re afraid of exploitation and renunciation, *bhukti mukti*.

Dhīra Kṛṣṇa Mahārāja: But the *madhyama bhāgavata*, he must make some distinction, he can’t embrace all.

Śrīla Śrīdhara Mahārāja: Yes, some distinction. That may be captured by the spirit of exploitation. In renunciation he accepts so much that he may not be food of the exploiting agent, so he keeps aloof from exploitation, in lower *madhyama bhāgavata*. And for the *kaniṣṭha bhāgavata* afraid of the environment, they will encourage the exploiting tendency in him. So, keep away from exploiting agents. That is necessary there. But it is not in the ideal. It is a temporary ailment in our practices, temporary. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, there's a question about how the spiritual master is taking the *karma* of the disciple, because, at first, Hari Nāma initiation, he's taking some *karma*, and then in *mantra dīkṣā*...

Śrīla Śrīdhara Mahārāja: What is the criteria of *karma*? Energising, the movement, all movement is not to be reckoned as *karma*; given the stamp of *karma*. What is *karma*? The spirit of enjoyment must be there; then it is *karma*. And if it is offered to the Deity, to the Guru, Vaiṣṇava, it is *bhakti*. *Karma* is not external movement only. The aim, it should be named according to its aim, its object. The dagger may not always be meant to stab; even stabbing when one is going to murder once, even stabbing may be adjusted, may be allowed, to save him.

When I was delivering lecture in Dacca University, one Mohammedan student from the post graduate college, he – I told in every lecture that don't disturb when I deliver lecture, but after the lecture is finished, you are allowed to make any question. So when the lecture was finished one Mohammedan student he rose and put a question.

“Rāmacandra, according to you, is an ideal king. But what is His explanation when He beheaded one *śūdraka*, who was by birth a *śūdra* and he was engaged in penance; what is the justification? Why did He behead *śūdraka*? He was innocent; he was only engaging himself in penance. And because by birth he was *śūdra*, and so he was beheaded by the advice of Vasiṣṭha. How can you justify?”

I told that who is *śūdra*? *Sutadhatu* – it comes from the derivative meaning that one who mourns, he's *śūdra*. Mourning qualification, who

mourns, whose absorbed in the mortal world, he has to mourn, lament. Mortal relativity only helps us to mourn. So he was engrossed in mortal achievement, like Hiraṇyakaśipu, Rāvaṇa, who were his predecessors, who were engaged in mortal achievement that has got a reaction. And *tapasya*, what is the meaning of *tapasya*? To acquire power, more potency; he engaged himself to acquire more power to do a disaster, to make supremacy, to spread his supremacy over the world. So killing, and in a vicious way, and as a reaction the havoc will be created as a result of that potency. The capturing the potency in subtle form, and the reaction will come to him also and he'll have to come down. So it is not wholesome from any standpoint, because the object is very mean, to acquire material supremacy. The reaction is inevitable, so it is a disastrous thing, a curse to the country. So that was nipped in the bud. To save both the parties, he was silenced. So, what is devotion and what is *karma*, we are to detect it.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, Hṛdayānanda Mahārāja, he has a question, that what is the explanation that Rāmacandra has killed Vali, Sugriva's brother?

Śrīla Śrīdhara Mahārāja: Yes, I know. [?]

Rāmacandra gave explanation. It is related by Valmiki there. But we make much of the mundane law and go to judge the Absolute. Anyhow, Rāmacandra gave this explanation. When Vali is going to die, he called for explanation. "I am innocent, *sakha meda*. I did not make any harm to You, Your interest. Even I could do, what You will have to do during a year, during a day I could finish Your object, I could bring Sītā to You. But what wrong You have committed You don't know. I am an innocent, half jungle animal. And You, without any cause, You kill me."

So Rāmacandra says that the administration, responsibility of this world has been given by Brahmā to *suja varṁśa*. There may be so many mushrooms to take the reign of the government, but that is no sanction

from above. But it is Brahmā who placed the responsibility of administration of the whole world to our family. And now, Mahārāja Bharat is in the throne. It is his lookout to see what is happening where. And any person born in the *suja varṁśa* he has got automatic power of the police; he can take in his own hand the police administrative responsibility and can discharge it. Even without apparent order from the centre. It is there.

So, you have accepted Sugriva's wife. According to your social rule it is punishable by capital punishment according to the rule of your society. The younger can take the wife of the elder; that is allowed in your social rule. But the elder can never take the wife of the younger. And if that is done he should be punished by discharging capital punishment. So I have done it because you have taken Sugriva's wife."

That is one – and another; I had no other alternative to save Brahmā, to kill you stealthily, otherwise Brahmā will be nowhere. According to the provision of the boon of Brahmā, whoever will come to fight with you, face to face, he will be ten times more efficient. And so, I can do, but Brahmā's word will be, his promise will be crushed. So I had to do it in a stealthy way."

Hare Kṛṣṇa. Then ultimately, Vali came to his senses, and he told: "I feel it is my fortune that I die, as I am killed by You. You are Nārāyaṇa. And it is a great fortune to be killed by Your hand. Your hand is always pure. Your only aim, the object, everything, is the purest. So whatever anomaly could possibly have been in me, that is removed when I get punishment from You my Lord. I'm sure that my next chance must have a greater thing beyond my aspiration." Vali himself realised in that way. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīdhara Mahārāja, but Dhīra Kṛṣṇa Mahārāja was asking about the spiritual master taking *karma* of the disciple. When the spiritual master accepts the disciple and initiates him, then the disciple's *karma* is

taken away at that time. Is that right?

Śrīla Śrīdhara Mahārāja: *Karma?*

Devotee: Sinful reaction.

Dhīra Kṛṣṇa Mahārāja: The *karma* of the *śiṣya* at the time of *dīkṣā*, the Guru is taking away his *karma*.

Śrīla Śrīdhara Mahārāja: Of course in some subtle form that sort of responsibility is there.

Devotee: But the Guru is a *jīva*. Is it actually taken by Kṛṣṇa, or does the spiritual master...

Śrīla Śrīdhara Mahārāja: Guru is not a *jīva*, but the Guru comes to enter into *jīva*, it maybe. But when that inspiration, that revelation, that order, that inspiration, comes down in the heart of, Kṛṣṇa to the disciple, he's no longer a *jīva*.

“He will rather aim to the inspiration that is working on behalf of Me; that agent who has come and taken quarter there to deliver him, to take him the Goloka.”

The *śiṣya* must look out in that way. I'm not that body, not that mental system, but Kṛṣṇa is working for me, taking His quarter, His position, in that gentleman. Something like that, *ācāryaṁ māṁ vijānīyān*.

*[ācāryaṁ mām vijānīyān, nāvamanyeta karhicit na martya-
buddhyāsūyeta, sarva-deva-mayo guruḥ]*

[Kṛṣṇa told Uddhava: “One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta*, Ādi-līlā, 1.46]

It is His delegation; His delegated power is there, and I am concerned with that. And that will be the way of the meeting of the two, establishing a relation between the two. The connection will be both the gentlemen will be awake in that current, that feeling, that sentiment, the Vaikuṇṭha current, the soul current, current of pure transaction of giving and taking. In this way, Guru does not take any service from the man for himself, but he sends it to his Guru, and in that way it goes to Kṛṣṇa. So whatever little physical service he accepts, that also he sends to Guru, because in that way he may be encouraged. He’s not the recipient. Externally he’s the recipient, but mentally or spiritually, he’s sending it upwards. And it is the service I take and it makes me fit physically and I can render more help to them. So it is not objectionable, it is fruitful. It is not detrimental, it produces something and of pure character. And that helps everyone. In this way he’s to receive. Even at the same time blaming himself that I cannot go on with my worldly life without the help of this or that. He blames himself, but the underlying spirit is that otherwise I shall be unfit and I can’t do my bit of service of the Lord, my Gurudeva. And by taking up renunciation I’ll be loser and incur loss, not for myself, for the world, and my Guru’s service will be hampered. In that spirit he’s to take, whatever, everything, for the cause of Kṛṣṇa, for the cause of Guru.

Suppose if there is a manager who’s very miserly, and he cannot spend money from the cash, and thereby he may not attend a particular state difficulty and the state is lost. Then he will be responsible to the

proprietor. “But why did you not spend? Why are you afraid of spending money from my store? Your miserly habit has resulted in the state being lost. Why should you not spend my money for my interest?”

So, we shall, to render service to Kṛṣṇa, Guru, and Vaiṣṇava, to all the world, I must keep up this mundane body, and I shall, I’m entitled to take something; otherwise miserliness, that is *māyāvādā*, that is renunciation spirit. That will mar my interest. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So that is *yukta vairāgya*. I shall take from the store of Kṛṣṇa to keep me fit and do service. That is Kṛṣṇa’s account. If I do not do that, I should be a separationist, I should be *māyāvādī*, a renunciationist. Maximum service I shall try to render to Kṛṣṇa, and whatever is necessary to make me fit for service, I must take it without any hesitation. Otherwise I shall be punishable.

End of of 81.03.04.B

81.03.04.C_81.03.05.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

[Some of this MP3 is unclear, but clearer on the cassette tape recording 4/5-3-81]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīdhara Mahārāja, what about, we have heard that if the spiritual master becomes ill, that is due to the sins of his disciples.

Śrīla Śrīdhara Mahārāja: It may be in some cases, not always, not always. To a certain extent it is there, according to the position of the Guru.

Jiva guru asisya hoile para sri visisya karma phala niya harijan [?]

It is encouraging to know for the disciple, it is encouraging for them. But from the absolute standpoint it depends upon the position of the Guru. And totally it is not wrong. Have to try to underline it. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol!

...

What is the meaning of the word 'thanks'? I always, whenever you depart, at the time of departure this word is always used. But I have not got a very good idea about such word, thanks.

Devotee: Expressing gratefulness.

Śrīla Śrīdhara Mahārāja: Gratefulness.

Devotee: We feel grateful we are given.

Śrīla Śrīdhara Mahārāja: Thanking is an expression of gratefulness. Then it shows, just like gifts, *dhanam*. *Dhan* presupposes that one is owner, proprietor of a thing. So thanking presupposes the existence of a second party. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: We're a separate party, we get something, and in return express our gratefulness, a separate party. We are all one party of Mahāprabhu. Ha, ha, ha, ha. It does not send good impression in me, my heart, thanking, gratitude.

Devotee: What should be the real sentiment?

Śrīla Śrīdhara Mahārāja: Something like we are highly benefited, or something like that, some expression [?]

_____ [?]

What expression should be accurate and nice? Ha, ha.

Dhīra Kṛṣṇa Mahārāja: One in the position of a disciple, he should try to make some repayment to the spiritual master.

Śrīla Śrīdhara Mahārāja: Repayment to his master?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I say otherwise. I shall say one must not think that his possession of property or person, but they're all properties of my Guru, servants of my Guru. That should be the vision. Even we heard our Guru Mahārāja to say that, "The whole work I should have done. It is my duty to do everything for my master, but I can't do, I am unfit. So Kṛṣṇa has sent so many to help me. They're also my Guru come to help me in my work." So our Prabhupāda used to see his disciples as Guru in the right plane. And he told that, "When I chastise a disciple, that is my artificial temperament." *Pralāpita vakra*.

Mahāprabhu also told to Sanātana, "Whatever I am talking to you it is all My *pralāpa*. *Pralāpa* means a madman's speech. I don't know really the meaning of all these expressions but I feel so much that Kṛṣṇa, to grace you, He's passing, sending these flows through Me. What I say that I know everything and I can teach you, this is My *pralāpa*. That I am superior to you, this is My *pralāpa*. That I am outside Myself, beside Myself."

"But in the real life you are all my Guru, you have come to help me in my futile attempt of service to my Guru or Kṛṣṇa." *Amnayiki* [?] and *vekhivekiki* [?] And by *vekhivek darśana* at least we shall consider these are all servants of my Guru or Kṛṣṇa. I may be a leader, leader of the

clan, leader of the group, maybe. My Guru Mahārāja has appointed me to lead this group, but they're not directly under me to serve me. They're the servitors of my Gurudeva or Kṛṣṇa; in that way we are to see. Hare Kṛṣṇa. Am I clear?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That will be more real thinking, on the way. Hare Kṛṣṇa. It is awkward to think that they're my servants, or something like my property, *īśāvāsyam*.

[īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

Kṛṣṇa is everywhere. Everything belongs to Kṛṣṇa and His own. I am not still claiming to be, to become one of His own, at the bottom of our heart, but still, what I can do, whatever little capacity I have got I must utilise in the service of Kṛṣṇa as I am ordered or expected by my Guru. That will be the solace and consolation from my activity.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare

Rāma, Rāma Rāma, Hare Hare.

...

[?]

Śrīla Śrīdhara Mahārāja: Where is that Rāmānuja now?

Devotee: I don't know.

Śrīla Śrīdhara Mahārāja: He became a hippy?

Devotees: Ha, ha, ha, ha. I think so. I don't know him.

Dhīra Kṛṣṇa Mahārāja: He was not known by most of the devotees because that was many years ago.

Śrīla Śrīdhara Mahārāja: Yes. He came and within a year he left perhaps. He was not very intelligent but anyhow came, chance coincidence. But Acyutānanda was intelligent. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. The Tamal Kṛṣṇa and others they're engaged in the meeting?

Dhīra Kṛṣṇa Mahārāja: Yes, beginning.

Śrīla Śrīdhara Mahārāja: Caru Swāmī, has he come?

Dhīra Kṛṣṇa Mahārāja: Bhakti Caru Swāmī, no he has not returned yet from Calcutta. Today maybe he's coming.

Śrīla Śrīdhara Mahārāja: And Bhāvānanda and, no, Sarvabhāvan, he was sick I heard. You don't know about him?

Dhīra Kṛṣṇa Mahārāja: I don't know if he's recovered from his sickness.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Then new friend from Mexico.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, could we ask you a question?

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: I hope it is *lokā hita*.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Dhīra Kṛṣṇa Mahārāja: But even if our questions may not be *lokā hita*, your answers are always *lokā hita*. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha.

Dhīra Kṛṣṇa Mahārāja: *Lokānām hita-kārano*.

Śrīla Śrīdhara Mahārāja: *Lokānām hita-kāmyayā*.

Dhīra Kṛṣṇa Mahārāja: Caitanya Mahāprabhu, He said, “I feel like a fool. My Guru Mahārāja told Me, ‘*Tomāra mūrkhā*, You’re foolish.’ So I don’t even know what is the proper question to ask.”

Śrīla Śrīdhara Mahārāja:

[*prabhu kahe — śuna, śrīpāda, ihāra kāraṇa*] / *guru more mūrkhā dekhi*

karila śāsana

[Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī, “My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me.”]

[*Caitanya-caritāmṛta, Ādi-līlā, 7.71*]

*mūrkhā tumi, tomāra nāhika vedāntādhikāra / ‘kṛṣṇa-mantra’ japa sadā,
— ei mantra-sāra*

[“ ‘You are a fool,’ he said. ‘You are not qualified to study *Vedānta* philosophy, and therefore You must always chant the Holy Name of Kṛṣṇa. This is the essence of all *mantras*, or Vedic hymns.”] [*Caitanya-caritāmṛta, Ādi-līlā, 7.72*]

In Benares in the assembly of the Māyāvādīns, Mahāprabhu gave His confession like this when they accused, “You belong to our clan. You are disciple of Keśava Bharatī. He’s one of the members of the Śaṅkara *sampradāya*. You took *sannyāsa* from him. We are here all stalwarts of the *sampradāya* but You don’t come to us, You don’t meet us. Not only that we hear that You sing and dance and do so many things. And You do not engage Yourself in the serious discussion and meditation of *Vedānta*. What is this? But seeing Your figure, Your appearance, I can’t think that You are a hypocrite or a designing man. Your figure expresses as clear as transparent fires, a lustre coming from You. Now we want to know why You do these things, dancing, chanting, and don’t do meditation and discussions about *Vedāntic* ontology.”

Then Mahāprabhu told that, “My Gurudeva wanted Me to go on chanting the Name of Kṛṣṇa. And he told, in Kali-yuga, general people they’re of

less merit, they're not fit for the discussion of *Vedānta*, such a profound thing. So go on chanting the Name of the Lord.”

“All right, it is not bad to take the Name of Kṛṣṇa. But why do You dance and sing and do all these things?”

Then Mahāprabhu told, “When such sentiments and feelings came in Me I put it to My Gurudeva, ‘What is this? When I take the Name of the Lord such feelings and sentiments come in Me.’ Then Gurudeva told Me, ‘Yes, You are very fortunate that You have got all these signs in Your mind and body.’ And with this he quoted passages from *Śrīmad- Bhāgavatam* [11.2.40].”

*evaṁ-vrataḥ svapriya-nāma kīrtiyā, jātānurāgo druta-citta uccaiḥ
hasatyatho roditi rauti gāyaty, unmāda-van nṛtyati lokavāhyah*

[When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.]

“When real devotion descends in the heart of a devotee then these signs must come in him, he will do these things. So You are fortunate enough that You have got that *prema*, Kṛṣṇa *prema*, the fifth end of life, You have got. And I am going on, in this way.”

Then the talk of *Vedānta* also came there. And Mahāprabhu told that the real purport of *Vedānta* is not impersonal, it is personal. And He established there that sort, that, “Why do you say that Brahma is the ultimate conception of the Absolute, impersonal. The signs in the *Vedānta*, *athāto brahma-jijñāsā, janmādy asya yato*:

[janmādy asya yato 'nvayād itararāś cārtheṣv abhijñāḥ svarāt

*tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ tejo-vāri-mṛdām
yathā vinimayo yatra tri-sargo 'mṛṣā*

dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahī]

[“O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”] [*Śrīmad-Bhāgavatam*, 1.1.1]

“Everything coming from Him, everything is allowed by Him; that is preserved by Him, and everything enters into Him. So, these are the signs of *sarviśeṣa*, not *nirviśeṣa*. So many specific and differentiated characters are to be found there. It cannot be impersonal.”

In this way there was some talk. And a particular section they were converted.

And then the other day when Mahāprabhu after taking bath in the

Ganges, went to see Bindhu-Mādhava, at Viṣṇu Mandir, and there He began to sing and dance nearby the *āśrama* of the Prakāśānanda. Then some students of his intimated that, “Caitanyadeva is dancing there and singing the Name of Kṛṣṇa. If you like to see that, come.” Then with all the disciples Prakāśānanda came to the adjacent *devastana* and there he found all these things. And he pressed, and it is told that he left the Māyāvādā School and became a disciple. He entered into Vaiṣṇava theory, that is *sarvīśeṣa* Kṛṣṇa is above all. Kṛṣṇa conception of Godhead is the highest.

And some say, we do not admit, that Prabodhānanda who wrote many things about Navadvīpa, Mahāprabhu, and *Rādhā-rāsa-suddha-niddhi* and all, and *Vṛndāvana-sataka*. Śīśir Kumār Ghosh, the Founder of *Āmṛta-Bāzār Patrikā* [a newspaper about Lord Caitanya Mahāprabhu] he was of that opinion that this converted Prakāśānanda was Prabodhānanda. And he was so much impressed and he got so much grace of Mahāprabhu that he produced all these literatures. But we are not of that opinion.

Prabodhānanda, in *Bhakti-Ratnākara* we find that Prabodhānanda was the uncle of Gopāla Bhaṭṭa, as a Tamilian *brāhmaṇa* and he was Prabodhānanda. And in Kṛṣṇa *līlā* he's Tuṅgavidyā. So he cannot be *māyāvādī*. One who in Kṛṣṇa *līlā* was so important a figure he cannot be *māyāvādī*, Prakāśānanda, in any time.

But anyhow, the Prakāśānanda lost his position in the Māyāvādā School and entered into the Devotional School of Śrī Caitanyadeva and lived in Vṛndāvana the last days of his life past there taking Hari *Nāma*. He was the leader of the then *māyāvādā sampradāya* of Benares.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: So, the other day you were saying about the potential state of the *jīva* in the *brahmajyoti*, Brahmaloka. And then

also you told about someone being in the spiritual world and reawakening their identity. You said their consciousness may have been scattered. They may have been a little mad and forgetful of their spiritual identity.

Devotee: Like crazy man, like someone whose crazy, delirious, you said.

Dhīra Kṛṣṇa Mahārāja: In the spiritual world, Vaikuṇṭha, you were saying, someone may be looked upon he became forgetful of his position and had scattered consciousness, or was like a madman, temporarily, for a short time. So how can we understand that the *jīvas* they're coming to the *mahāt-tattva* from the Brahmaloḥa, are they coming from *sāyujya* or *sārūpya*, or can it be...

Śrīla Śrīdhara Mahārāja: I told that two kinds of *jīva* come to this world. One type they're already from Vaikuṇṭha. That is, by the necessity of the *nitya-līlā* of Kṛṣṇa they had to come here, as a part of *līlā*. And another by necessity, constitutional necessity, from Brahmaloḥa their balance, their stage of equilibrium is disturbed anyhow and movement begins in the Brahmaloḥa.

Dhīra Kṛṣṇa Mahārāja: So movement begins in the *brahmajyoti*.

Śrīla Śrīdhara Mahārāja: Ah, *brahmajyoti*, and then, by that influence of the movement, then the free will is started, began to move. But the general movement, the individual, it is *ākṣara*, *ākṣara* becomes *kṣaraḥ*.

[*dvāu imau puruṣau loke, kṣaraś cākṣara eva ca kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ yo loka-trayam āviśya, bibharti avyaya īśvaraḥ*]

[“In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).”]

[“But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe.”] [*Bhagavad-gītā*, 15.16-17]

It was non-differentiated, differentiation begins. And then the, because it was really a conscious place, *jyoti* means consciousness, unit of consciousness, so differentiation and movement, that starts individual consciousness there. From unconscious, a plain sheet, when the specification begins, movement begins, then individual conscious units grow. And because it is consciousness it is endowed with free will. And by free choice from the buffer position, from the marginal position, they had to take one side, side of exploitation and side of dedication. By the choice of their free will they start, and in the result we see that some comes towards exploitation and some goes towards dedication. If we are to analyse to the extreme then we are to follow such trend of thought. *Anādi, anādi-bahirmukha*.

[*kṛṣṇa bhuli sei jīva anādi-bahirmukha, ataeva māyā tāre deya saṁsāra dukḥa*]

["The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.117]

Anādi means what has no beginning. Then why, after they enter the land of exploitation they begin to come within the form of thought, space and time? Before time, before the conception of this material time, the movement, so, *anādi*. *Anādi-bahirmukha*, first, *bahirmukhata*, *bahirmukha* means tendency towards exploitation. In the beginning the first tendency towards exploitation. And when it enters the exploitation area then it comes within the factor of time and space, of the mundane world, so *anādi-bahirmukha*. In this way some enters this side and some may go towards Vaikuṇṭha. In this way the equilibrium is disturbed and the movement, the dynamic character begins, of this world, in the negative side, that is the side of exploitation, the wrong side, the negative side, that of exploitation. And when they come to exploitation, enters the domain of exploitation, then the giving and taking in the negative land of loan, they really become losers. Apparently they think that by exploitation they will thrive, but really they become losers under the subjugation of the material consideration. Do you follow? Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes. But there's one thing that's confusing to me...

Śrīla Śrīdhara Mahārāja: Yes. What is that?

Dhīra Kṛṣṇa Mahārāja: ...was the other day about saying, you told about someone, Tamal Kṛṣṇa Goswāmī asked about someone entering Goloka

or *Vaikuṇṭha*, some spiritual position. And you said that the others who are already there, they may be seeing that temporarily he was mad. So how is that possible?

Śrīla Śrīdhara Mahārāja: That is another side. When a *baddha-jīva*, a fallen soul...

Dhīra Kṛṣṇa Mahārāja: *Baddha*, conditioned.

Śrīla Śrīdhara Mahārāja: ...conditioned soul, enters the unconditional area, then they do not make any distinction. That there the method of thinking is all of eternal. So they think that this friendship, the connection which at present we find within one another, that is eternal, that cannot be, but for some time it was not present, so, 'My friend, you are known to me, then why you were absent for so many days. My heart hankers for your company.' In this way they welcome them.

Devotee: That means that he was there before.

Śrīla Śrīdhara Mahārāja: The eternal aspect, when they meet, they think that we are eternally connected, but why for some time there was a bar between us?

Devotee: So that means before, the living entity was with Kṛṣṇa in the spiritual world, and then some separation...

Śrīla Śrīdhara Mahārāja: Only consider, when the eternal aspect is towards eternity, then that sort of conception comes. “That you were absent, and why? We can’t ascertain. For a long time you left Me. How can you go on with your life, leaving Me, your bosom friend?” Kṛṣṇa also tells when a new friend comes after a long time, He says, “You, My friend, why, how you can, and where you can be moving, leaving Me here? I am feeling much pain for your separation. Now you have come it is very good.” In this way he’s received in that plane because for the eternal, and they think it is temporary. It seems like it was temporary in the eternal time. In the factor of eternal counting it is like that.

Devotee: Our Śrīla Prabhupāda, he explained that originally we were all Kṛṣṇa conscious entities in the spiritual world. But because we were forgetful of that consciousness we came under the jurisdiction of matter.

Śrīla Śrīdhara Mahārāja: Brahmaloḥa means forgetfulness of a number, a big number forgetfulness, and they’re as if reserved in Brahmaloḥa, the forgetfulness.

Devotee: So originally we were with Kṛṣṇa in the spiritual world.

Śrīla Śrīdhara Mahārāja: The two sections, and in *līlā*, sometimes they manage in such a way that some of them come here, they are not posted in Brahmaloḥa, not detained in Brahmaloḥa, but come here also, and then goes up again. That is the part of *līlā*. And another class that comes, that is posted in Brahmaloḥa for a long time and from there it is coming this side, that side. So in two ways we find that *jīva* goes to Kṛṣṇa, Goloka, and mundane world.

Dhīra Kṛṣṇa Mahārāja: And in the, our Prabhupāda he had one book...

Śrīla Śrīdhara Mahārāja: Just as suppose, the imperial officers they come in the provincial, with some business they come in the provincial area, and goes back. This is one thing. And provincial officers may be promoted to imperial service. Something like that.

Dhīra Kṛṣṇa Mahārāja: Yes. Prabhupāda, he had one book called the *Kṛṣṇa Book*. It is the tenth canto of *Śrīmad-Bhāgavatam* in summary form. And in this one pastime, *līlā*, of Varuna stealing away Nanda Mahārāja, later in that pastime, Kṛṣṇa, He revealed, manifest to the inhabitants of Vṛndāvana the spiritual realm Goloka. And Prabhupāda says there that some of the associates of Kṛṣṇa were His eternal associates who descended with Him. Others, they were new men and He was giving them their first glimpse of the spiritual world.

Śrīla Śrīdhara Mahārāja: You see the *svarūpa-siddhi* and *vastu-siddhi* in our attainment of the highest order we are first to pass through the stage of *svarūpa-siddhi* and then *vastu-siddhi*. But *svarūpa-siddhi* is that we attain the fitness of a particular post fully. And *vastu-siddhi*, then we are engaged in that post. Suppose I have passed an examination of a district magistrate, IAS, ICS, that is one thing, that is an eligibility I have acquired. And *vastu-siddhi* means that I am posted in that practically. Then, after *svarūpa-siddhi*, to attain *vastu-siddhi*, for some recruitment, the eligible, the past hands, they get a chance to enter that Vṛndāvana. And there, in the *prapañca līlā* they first participates and after participating first in some *prapañca līlā*, then they are given passports to enter into the eternal *līlā* forever. Am I clear? No.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: For *svarūpa-siddhi* and *vastu-siddhi* and before attaining *vastu-siddhi*, that is eternal service there, these eligible persons they are to participate in the *prapañca līlā* where Kṛṣṇa has come down. In that particular *brahmāṇḍa* he gets the birth, and then after first participation in a *prapañca līlā* of Kṛṣṇa they comes in touch with the eternal *līlā* and then forever they're admitted into His eternal *līlā*, *vastu-siddhi*. So it will be like that. So it is said in that way.

Dhīra Kṛṣṇa Mahārāja: There's one *śloka*, it is in *Ādi-līlā*, *Caitanya-caritāmṛta* [5.36], and

Bhakti-rasāmṛta-sindhu [1.2.278], and *Laghu-Bhāgavatāmṛta* [1.5.41] of Rūpa Goswāmī.

Śrīla Śrīdhara Mahārāja: Yes. What is that?

Dhīra Kṛṣṇa Mahārāja:

*yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam tad brahma-kṛṣṇayor
aikyāt, kiraṇārkopamā-juṣoḥ*

[“Where it has been stated that the Lord’s enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun.”]

So there...

Śrīla Śrīdhara Mahārāja: *Kiraṇārkopamā-juṣoḥ* - Yes. That is a very important śloka and that harmonises many things, many opposite things harmonised there. It is said in the śāstra that whoever is, that anyone, *kama krodha vaya desa hi chadya dayo nipa bhavo stad gatim gata* [?]

It is mentioned in different places that who is killed by Kṛṣṇa he attains His *loka*. And also, by dint of *bhakti*, they also attain Him. Then the both is one and the same? If by that Kaṁsa, Śiśupāla, Rāvaṇa, Kumbhakarṇa, that was killed by Viṣṇu, they also attained Viṣṇuloka. And those that through the processes of the devotees, they by the process of devotion, they also attain Viṣṇuloka. Is this one and the same? Rūpa Goswāmī says no. Then, how is it said like that in the śāstra?

Yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam - in the scriptures we find as if the enemies killed by Kṛṣṇa and His friends, they both attain the same place. But it is not actually the same. It is just as sun's ray and the sun is one and the same, so also, Brahmaloḥa and Vaikuṇṭha one and the same. *Kiraṇārkopamā-juṣoḥ*, *ārka* and *kiraṇ*, there is difference. So *ārka* is original body, and *jyoti* is, *kiraṇ* means *jyoti* emanating from the sun. Both have been taken in the broader sense one and the same. So the enemies killed by Viṣṇu they enter into *jyoti*, and the devotees they enter the real zone, home. It is in a general way this statement is like that. *Kiraṇārkopamā-juṣoḥ*, *kiraṇ* and *ārka*. So *brahmajyoti* and Vaikuṇṭha is taken as one and the same, in this way it has been mentioned like that. But really there's a great difference.

Dhīra Kṛṣṇa Mahārāja: So there in his *bhāṣya*, Prabhupāda, he said, he quoted Parāśara Muni speaking to Maitreya and he was saying that, "Do not think that Jaya and Vijaya in every millennium, *yuga*, that they are

falling from Vaikuṇṭha to become *āśuras*, demons. We should not think that way.” So my question is this, are some Vaikuṇṭha *vāsīs* or the inhabitants of Vaikuṇṭha, is it possible for them to fall into this material contaminated world? This is unusual.

Śrīla Śrīdhara Mahārāja: There may be two things to be considered here. Jaya and Vijaya are Vaikuṇṭha *dhari*, *dhari* means gatekeeper, and Vaikuṇṭha’s gate, outside the gate there is non Vaikuṇṭha...

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: ...that is merely Brahmaloḥa, or Śivaloḥa. So deviation from that place is not impossible. That is one thing. And another, those that have got some engagement, but the; I told that there are two forms of falling by *līlā*. For *līlā*, like play, just as like Hiranyakas, everything is in Vaikuṇṭha or everything is in Goloka in the broadest sense. But Goloka means all accommodating, that Kṛṣṇa *līlā* accommodates everything but that loses its poisonous habit. Just as a heinous murder is one thing, and when in a play, in a drama it is being shown, it has not got such heinousness. Playfully it is relished by persons, but actually when it happens people will shudder. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In a play, when it is found in a play, it loses its sting. So in the *līlā*

of Kṛṣṇa everything may be accommodated but no sting will be there. Do

you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So everything, to maintain its dynamic character – just as Rūpa Goswāmī says, *ato hetor ahetoś ca, yūnor māna udañcati, aher iva gatiḥ premṇaḥ, svabhāva- kuṭilā bhavet*.

[*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet ato hetor ahetoś ca, yūnor māna udañcati*]

[“ ‘The progress of loving affairs between a young boy and a young girl is by nature crooked, like the movement of a snake. Because of this, two types of anger arise between a young boy and girl — anger with a cause and anger without a cause.’ ”] [*Ujjvala-nīlamanī*]

& [*Caitanya-caritamṛta, Madhya-līlā, 14.163*]

Just as a serpent when he goes, his natural movement is curved, not straight. A serpent never goes straight but in a curved way. So the natural flow of *prema*, of love, is in a curved way. *Ato hetor ahetoś ca*, with cause or without cause, *yūnor*, the lover and the beloved their *māna udañcati*, there sometimes without any cause, so many feelings, sentiments, the anger and earnestness they spring, *ahaitukī*, it is...

End of 81.03.04.C_81.03.05.A

81.03.05.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: For the necessity to maintain the dynamic character of the Goloka many things are to be played there. And even killing has got no value of killing. In a portrait you are taking a picture of a murderer but the actual murder is not there. Similarly, in Goloka, whatever is being shown or whatever occurs there, that is not filthy. That is tasteful, that is wholesome. Because the very basis is not of exploitation, it is all of dedication. The competition is there but the competition in dedication that is better, that is better, that is the best competition. So, similarly, everything is present there, the basis is such that everything is well and good and wholesome, because the fundamental plane is that of dedication, not of exploitation, not of selfish play. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You are to understand that, the difference between exploitation and dedication, exploiting land and dedicating land.

Harjid Mohamed Marsin we are told, he stealthily threw out money to the poor. There was one in Hoogly there was a Mohammedan chief and he

was very benevolent and he helped many poor men. And there were also persons who were poor but do not; they feel hesitation to come to beg. And Harjid Mohamed he arranged, I read in my child book, in infant book that Harjid Mohamed Marsin, he, at night he was out with some money and those that feel shame to beg, he threw some money into his house, ha, ha, ha, stealthily.

So, that is also, stealing, thieving, but that thieving is not, that is admissible, so stealing also admissible. So in the land of dedication everything is admissible, everything is good. And the land of exploitation, everything is bad; the good things are also bad.

The German philosopher Kant says, “No deed can be perfectly good, only,” according to him, “good will. Only without good will in this world nothing is to be found as good, only good will.”

But we also, we say even good will is also bad in this plane of exploitation. Good will, what standard of goodness we shall acquire? The standard is vitiated so we will also create some bad wave in the world, the land of exploitation. Whatever I shall do that will bring some bad thing in its retinue, cannot but be. I shall attend the bed of a patient, the medicine coming from so many creatures, creepers, or so many animals they are killed in this way. And some diet I am administering, the diet means that is killing so many *jīva*, either in the form of crops, or a creeper, or anything like. So no action can be absolutely good in this plane, in this land of exploitation. *Karma dosa bada iti ke*. Every action is considered to be wrong, or non beneficial, bad, fetching bad effect, every movement here, *karma dosa bada iti ke* [?]

Dhīra Kṛṣṇa Mahārāja: Now, there’s one *śloka* in the *Bhāgavat*...

Śrīla Śrīdhara Mahārāja: But is it clear?

Dhīra Kṛṣṇa Mahārāja: [and others]: Yes. Yes. Yes ...there it says:

*mahat-tattvād vikurvāṇād, bhagavad-vīrya-sambhavāt kriyā-śaktir
ahaṅkāras, tri-vidhaḥ samapadyata [vaikārikas taijasaś ca, tāmasaś ca
yato bhavaḥ manasaś cendriyāṇāṁ ca, bhūtānāṁ mahatām api]*

[The material ego springs up from the *mahat-tattva*, which evolved from the Lord's own energy. The material ego is endowed predominantly with active power of three kinds - good, passionate and ignorant. It is from these three types of material ego that the mind, the senses of perception, the organs of action, and the gross elements evolve.] [*Śrīmad-Bhāgavatam*, 3.26.23-24]

Śrīla Śrīdhara Mahārāja: I don't follow.

Dhīra Kṛṣṇa Mahārāja: This is Kapiladeva, Kapila Muni.

Śrīla Śrīdhara Mahārāja: In what canto?

Dhīra Kṛṣṇa Mahārāja: Third canto. So, Prabhupāda was explaining that in the beginning there is clear consciousness, pure Kṛṣṇa consciousness, and then the first contamination sprang up, is coming from false ego, *ahaṅkāras*. And he says that we see also in actuality, in actual life that

someone is acting in Kṛṣṇa consciousness and then suddenly their behaviour changes.

Śrīla Śrīdhara Mahārāja: Again, repeat it.

Dhīra Kṛṣṇa Mahārāja:

*mahat-tattvād vikurvāṇād, bhagavad-vīrya-sambhavāt kriyā-śaktir
ahaṅkāras, tri-vidhaḥ samapadyata*

Śrīla Śrīdhara Mahārāja: What does Swāmī Mahārāja say?

Śrīla Govinda Mahārāja: What's Swāmī Mahārāja's translation?

Dhīra Kṛṣṇa Mahārāja: It's not the translation, it's his explanation. He said that in the beginning there is clear consciousness.

Śrīla Śrīdhara Mahārāja: Clear consciousness.

Dhīra Kṛṣṇa Mahārāja: Pure Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Pure Kṛṣṇa consciousness. How Kṛṣṇa

consciousness deviates into *māyā* consciousness?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Mahat-tattvād*, what is the first word?

Dhīra Kṛṣṇa Mahārāja: *Mahat-tattvād vikurvāṇād*.

Śrīla Śrīdhara Mahārāja: [?] The first development of *prakṛti* in the negative side is known as *mahat-tattva*. *Prakṛti* developed in the negative side first, that means its name is *mahat-tattva*. Then *mahat-tattvād vikurvāṇād*, when there is movement, first negative possession, extension towards negative world, and then *vikurvāṇād* means there is movement, clear, *mahat-tattvād vikurvāṇād*. Then?

Dhīra Kṛṣṇa Mahārāja: *Bhagavad-vīrya*.

Śrīla Śrīdhara Mahārāja: *Bhagavad-vīrya-sambhavāt. Mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram, and aham bīja-pradaḥ pitā, in Bhagavad-gītā.*

[*mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram hetunānena kaunteya, jagad viparivartate*]

["O Kaunteya, My deluding potency, under My direction gives birth to this universe of moving and stationary beings. And for this reason, that is, since only a created object is subject to destruction, the universe is created again and again."] [*Bhagavad-gītā*, 9.10]

[*sarva-yoniṣu kaunteya, mūrtayaḥ sambhavanti yāḥ tāsāṁ brahma mahad yonir, aham bīja-pradaḥ pitā*]

["O Kaunteya, Brahman personified as mother nature is the progenitress of all the various bodies born within all species of life, headed by demigods and humans - and I (as the causal consciousness) am the seed-giving father."] [*Bhagavad-gītā*, 14.4]

"*Prakṛti*, I throw My semen, as if, in *prakṛti*, and then the movements and then

mahat-tattva and then all these developments in the side, in the *prakṛti*."

So *mahat-tattvād vikurvāṇād*, this negative movement, *bhagavad-vīrya-sambhavāt*, and the cause there is *bhagavad-vīrya*, His potency, the potency of the Lord, *sambhavāt*. Then what is the...

Dhīra Kṛṣṇa Mahārāja: *Kriyā-śaktir ahaṅkāras*.

Śrīla Śrīdhara Mahārāja: *Kriyā-śaktir ahaṅkāras*, then this material

subjective characteristic is born of that. Material individual tendency to work in this land of exploitation is gradually born from such condition, passing through it. *Bhagavad-vīrya-sambhavāt, prakṛtiḥ*, negative first stage *maha-tattva* and from *maha-tattva* then this negative activity, that *ahaṅkāra*, and then it takes the characteristic of this material ego; that is selfish ego, individual ego. And they want to work here in different stages of Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satya-loka. The *ahaṅkāra* of *jīva* soul is created, the *ahaṅkāra* of *jīva* soul, of the *baddha jīva*, created in this way. That is described, how the origin of this ego of exploitation, that process is described there. He is there, *bhagavad-vīrya-sambhavāt. Mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram, and aham bīja-pradaḥ pitā*, in *Bhagavad-gītā, aham bīja-pradaḥ pitā*. So from there the insinuation comes, then *prakṛti* is disturbed, the balance disturbed, equilibrium disturbed. And then in gradual process it takes up the shape of this material ego, material subjective existence that, 'I want to be master of the nature. I want to possess these things, those things. I want to enjoy.' The ego, the master, *ahaṅkāra*, that is born gradually from that. Equilibrium stage it comes to take in different individual shape of *ahaṅkāra*. That is meant here.

Dhīra Kṛṣṇa Mahārāja: In the *Vedas* there is a statement, *eko baho syam*.

Śrīla Śrīdhara Mahārāja: Yes, *eko ham baho syam aham*.

Dhīra Kṛṣṇa Mahārāja: So, it is saying *eko*, Kṛṣṇa is one and He expands Himself into many. So materially speaking that would seem to indicate some point of generation.

Śrīla Śrīdhara Mahārāja: In Goloka, Vaikuṇṭha, His oneness means, just as *raja*, *raja* means that there is *praja*, there are so many officers, all these things. So Bhagavān Kṛṣṇa means He has got eternal, there is a system of service there, there are many already within one, an organic whole. And in the case of the material world, *eko ham baho syama*, *aham* means, “My *jyoti*,” there the meaning of *aham* is, “the *jyoti* is also Myself, the Brahma is Myself.” *Baho syama*, and there was a movement and they began to take from the equilibrium stage began to take many individual workings of subject, *eko ham baho syama*. In the *prakṛta*, in the material world it is in this way it can be explained, and in Goloka, in the eternal world it is already within the system, *baho*, *baho* and *eko*.

Dhīra Kṛṣṇa Mahārāja: Now I understand. Yes.

Śrīla Śrīdhara Mahārāja: *Neho nanasti kinchana*, *nana* is there and it is not *nana* because it is harmonised by one thing. *Neho nanasti kinchana*, here there is no many things, there is one thing, because the underlying unifying potency is there so it is not plural, plurality in unity. Though apparently it is many but really it is one, the many is the part of one. So *nehō nanasti kinchana*. *Sarvam kalpitam brahma*, “All that we see it is Brahma.” It means *Sarva* is there and *Brahma* is there. Śaṅkarācārya left the *Sarva* and accepted only *Brahma*, Śaṅkarācārya left *nana* and accepted only one. But Mahāprabhu told that everything what is told in *Veda*, that is to be adjusted. So *eko ham baho syama*, in Goloka the unit is there and it is of variegated nature, an organic whole. And in the material world, *nehō nanasti*, *eko ham baho syama*, that is the *Brahmaloka*, the balance, the equilibrium is disturbed and in this way the *ahaṅkāra*, many individual material *ahaṅkāra* is created, as it is said here, mentioned in Kapiladeva *uvāca*. One as *Brahma*, that is in equilibrium almost, then a push, *bhagavad-vīrya*, a push is there and the *prakṛti* began to move and so many individuals came out of *Brahmaloka*. *Mayādhyakṣeṇa prakṛtiḥ*, *sūyate sa-carācaram*, and *aham bīja-pradaḥ pitā*, in *Bhagavad-gītā* we find. How from one many is coming? From one many is coming. How? One in equilibrium and when it is disturbed the

many is seen, it is differentiated character progressing, and different individual *ahaṅkāra*, ego, is created, infinite number, and then they filled up this, *jaye dam barjati jagat*, and that is entering into the material conception, it is current, making it current.

Dhīra Kṛṣṇa Mahārāja: What happened, you know Vasudeva Datta he prayed to Mahāprabhu to, “Let all of them go free and I will take their *karma*.”

Śrīla Śrīdhara Mahārāja: There also, maybe here, the Hegelian theory of panentheism, and this Aurovinda Gosh, his system is also like that, that Absolute conditioned non conditioned and Absolute is realising through this process to a final goal; always moving. Finite is a necessary part of infinite, and infinite’s attempt is always to make the finite perfect. This process is going on eternally, Panentheism.

But Vasudeva Gosh what he says that, “All the souls can be released from here and all their sins put on my head, I go to eternal hell. So I can’t tolerate the suffering, I can’t stand to see the suffering of the *jīva* in this world. So my prayer to You, release all of them and all the sins may be put on my head and allow me to go to suffer on their behalf.” Vasudeva Datta.

Then Mahāprabhu answered, “Kṛṣṇa is not a bankrupt party. What you His devotee desires He can fulfil your purpose but He’s not bankrupt. Your security is not necessary here, and you are not required to work on their behalf. Without sacrificing you He can liberate them. He has got such capacity.”

koṭi-kāmadhenu-patira chāgi yaiche mare / ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"]
[Caitanya-caritāmṛta, Madhya-līlā, 15.179]

Even if the whole *māyic* system is abolished: no harm of Kṛṣṇa in His *līlā* in Goloka. The whole negative side may be eliminated but with only positive, just as if one time the whole prison houses are abolished, a good country may not suffer. Then again by this statement of Vyāsadeva Mahāprabhu says that: *punah sukha jiva mudya kori ved.*

Then again there will come many culprits and the prison houses will be built again. If all the patients be cured, no hospital is necessary. Hospital necessary only because there is patient, but if all is wholesome and healthy no necessity of hospital. So hospitals can be closed if all patients cured. But gradually in time again a patient may come and the hospital may be required. And I like this.

Dhīra Kṛṣṇa Mahārāja: When Kṛṣṇa was here personally, it is said everyone was liberated. Is that true?

Śrīla Śrīdhara Mahārāja: Rāmcandra took everyone from Ayodhyā with Him, and that was also mentioned in the statement of Haridāsa Ṭhākura. Haridāsa Ṭhākura told: "Oh," in the case of Sanātana "You already promised Vasudeva and both the material and the soul kingdom have all been released because they have heard *saṅkīrtana*, Kṛṣṇa *Nāma* from Your mouth."

But again Mahāprabhu told that, "How this *brahmāṇḍa* will go on? New

egos should be invited here to fill up. Material egos from Brahmaloaka should again be invited here to take their position. So some will pass away and some will again come to fill up.”

Devotee: Newcomers.

Śrīla Śrīdhara Mahārāja: Newcomers.

Dhīra Kṛṣṇa Mahārāja: But what about in the Western countries? Lord Caitanya Mahāprabhu He was here in India, and then in Europe they had, people were living, were they liberated also?

Śrīla Śrīdhara Mahārāja: We may think yes, maybe. If elephants and deer and tigers, they can have, they can catch the influence of the chanting of Mahāprabhu, then what to speak of the question of distance. The vibration is so fine, the vibration, that wave may touch every soul everywhere. Not only one *brahmāṇḍa* but many *brahmāṇḍas* may be purified through the ethereal, that most subtle plane of existence. The vibration may go to help anybody and everybody. *Brahmāṇḍa* not only human sect but so many insects, trees, everything, the finest vibration may reach everywhere like ether. It is not impossible.

Devotee: We were having some discussions in our Temple, in the Mandir. One camp is saying that the living entities he's coming from *brahmajyoti*. And others are saying that the living entity was originally with Kṛṣṇa, Kṛṣṇa conscious, engaged in his relationship with Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Both simultaneously true, both simultaneously true. That *līlā*, it is necessary in the *līlā*, in the pastimes of Kṛṣṇa that just as we have a play here, someone hides himself, hide and seek. There is a play of hide and seek. Do you know that?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So in the *līlā* of Kṛṣṇa it may be of that type, hide and seek. When hiding is necessary he comes here and again he goes there like a play, not earned by *karma*. That is one thing.

Devotee: That's a special case.

Śrīla Śrīdhara Mahārāja: A special case.

Dhīra Kṛṣṇa Mahārāja: That's a liberated soul.

Śrīla Śrīdhara Mahārāja: Liberated souls can hide and seek, hide and seek. Like some *līlā* of hide and seek of that nature in Goloka one may come here, for hiding. And that is another thing, and another out of necessity, that is from Brahmaloḥa.

Devotee: They're saying also out of necessity that they're coming from a

relationship with Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Innate relation with Kṛṣṇa, that is inevitable and that cannot be denied, that is innate. Innate relationship with Kṛṣṇa of everything can never be denied in any time.

Devotee: But how can it be innate in the spiritual world?

Śrīla Śrīdhara Mahārāja: How?

Devotee: Because I was thinking that in the material world our relationship with Kṛṣṇa is innate, like a seed. This is manifest, but when we were in the spiritual world this was manifest relationship.

Śrīla Śrīdhara Mahārāja: Of different stages, the relationship with Kṛṣṇa is maintained, is established everywhere because it is absolute one, but in different stages; in Brahmaloka stages, in *prakṛti* stages, in Vaikuṇṭha stages, different stages.

Devotee: Because we are thinking in terms of beginning and end sometimes it is not clear.

Śrīla Śrīdhara Mahārāja: A stone is also matter, water is also matter, and air is also matter, but in different stages.

Dhīra Kṛṣṇa Mahārāja: So in Brahmaloḥa the stage is dormant potential.

Śrīla Śrīdhara Mahārāja: *Taṭasthā*, the middle stage, you may take it.

Dhīra Kṛṣṇa Mahārāja: And that *rasa*...

Śrīla Śrīdhara Mahārāja: *Prakṛti* and Vaikuṇṭha, a pure conscious and material, in the middle, the buffer state is Brahmaloḥa, or Virajā.

Dhīra Kṛṣṇa Mahārāja: So the relationship with Kṛṣṇa *rasa* in *brahmajyoti* it is in the potential or dormant stage?

Śrīla Śrīdhara Mahārāja: Yes, dormant stage, and undifferentiated character also. Because it is not plain, not clear that who is in which *rasa*, that is all dormant there. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Like seeds, Bhakti Caru Swāmī told me that you once said that, gave the example of seeds, like seed of a mango, seed of an apple, they are all looking like seeds, but until they sprout you cannot tell the fruit.

Śrīla Śrīdhara Mahārāja: May be similar, cannot be differentiated, but when it sprouts then we can differentiate them.

Devotee: But in the spiritual world this differentiation is there.

Śrīla Śrīdhara Mahārāja: Yes, in the real spiritual plane the differentiation is already completed. Living in different *rasa*, *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*, their final stage they have attained and from that position they're rendering their service. And here, non-differentiated, unknown who is to be recruited in which group, that is unknown here in the suppressed section.

...

Your zone is?

Rāmeśvara Mahārāja: I'm trying to preach in America.

Śrīla Śrīdhara Mahārāja: America; and in which zone?

Rāmeśvara Mahārāja: Western part, California, and Colorado. Denver: and Hawaii islands.

Śrīla Śrīdhara Mahārāja: Hawaii islands. Japan first attacked America in Hawaii.

Rāmeśvara Mahārāja: Yes. And also, Japan, we're just starting to print

our *Bhagavad-gīta* and *Śrī Īśopaniṣad* in Japanese; first time.

Śrīla Śrīdhara Mahārāja: Japan is in whose jurisdiction?

Dhīra Kṛṣṇa Mahārāja: Rāmeśvara Swāmī.

Śrīla Śrīdhara Mahārāja: Japan also?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Not only Hawaii-dwīpa, Hawaii Island, but Japan also included?

Rāmeśvara Mahārāja: My main service to Śrīla Prabhupāda is to print his books.

Śrīla Śrīdhara Mahārāja: Printing books.

Rāmeśvara Mahārāja: I have been assisting him for many years. He gave that as my life's work.

Śrīla Śrīdhara Mahārāja: And in that work you done wonderful.

Rāmeśvara Mahārāja: Very simple work. The wonder is that Prabhupāda wrote so many books.

Śrīla Śrīdhara Mahārāja: Of course. And to publish them, it was shown in the ITV television or something like that how they are being printed, packed, and put on the truck, and they're running. That was shown. Of course I could not see but I heard. My eye sight is very short but they say that these things are being shown there.

Dhīra Kṛṣṇa Mahārāja: Yes, this is under the direction of Rāmeśvara Mahārāja.

Śrīla Śrīdhara Mahārāja: He was the director there. And it was done very successfully. The book preaching of ISKCON that is a big thing. Our Guru Mahārāja also he liked and he gave the name *bṛhat-mṛdaṅga*. That is *mṛdaṅga* when it sounds it invites the people around, "Come to chant, come to hear, to listen to the chanting of the Divine Name." And books are also going from man to man, house to house, informing them, "These things are occurring, come and join." The sound of the *mṛdaṅga* and the sound of the books - the books are more efficient than that of *mṛdaṅga*, so *bṛhat-mṛdaṅga*. The invitation is more intense and more perfect than that of *mṛdaṅga*, by the books. It will only ask the people:

_____ [?]

One gentleman wrote an article in praise of our Guru Mahārāja that you

sent, Prabhupāda, even a daily paper he founded, *Nadiyā Prakāśa*, a daily newspaper. Madan Mohan Madhava, the moderate leader of India told, “What is this, a daily religious paper?”

“But in this mundane world there are so many daily papers. We are told in America that not only a morning paper and evening paper, every hour there is being published news. And Vaikuṇṭha news is thousand times more than the news in this mundane world. And one daily paper you wonder, that daily paper, thousands of daily papers may be continued. So much news may come from Vaikuṇṭha. It may be over flooded this mundane world by Vaikuṇṭha news. That is infinite and this is finite. The ray from the infinite when comes to the finite world: what can it do?”

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. So a spiritual weekly paper, that was the leading paper he had - *Gauḍīya* by name, and that gentleman wrote:

[?]

Generally, souls are sleeping, they’re under the influence of slumber of *moha* means *ajñāna*, ignorance, and to rouse them you send your weekly paper *Gauḍīya* from door to door.

[?] And that is the messenger of Vaikuṇṭha, of the infinite world. The *Gauḍīya* comes and pushes the door to be opened and to hear.

[?] In no time, awake, arise, no time. Come forward to go to the Absolute realm. Here you are sleeping in ignorance. What is this? Such a great prospect waiting for you!

[?]

Loudly it announces that, “Come and take the service of Kṛṣṇa, begin the service of Kṛṣṇa. That is its news - the *Gauḍīya*.”

Madan Mohan Madhava, the moderate leader, and Hindu Mahasava also in the beginning, he also told that, “Every village should have a centre for your activities.”

“But what do you say? I want to establish temple in every heart, in every man’s heart I want to establish a temple for the service of the Lord.” That was the answer of our Guru Mahārāja. “I want to build temple of the Lord in every heart.”

Who else are here, members of Governing Body, in Māyāpur?

Dhīra Kṛṣṇa Mahārāja: Now in Māyāpur? Kīrtanānanda’s coming here in five days. Jayatīrtha Mahārāja will come shortly, he’s here now.

Śrīla Śrīdhara Mahārāja: He comes from London.

Dhīra Kṛṣṇa Mahārāja: Bhagavān Dāsa Goswāmī, he is here now.

Śrīla Śrīdhara Mahārāja: Bhagavān Dāsa, the South Europe preacher: and that Arabian gentleman?

Dhīra Kṛṣṇa Mahārāja: Atreya Ṛṣi, tonight. He’s here now. We just heard that he’s here. He has arrived.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. And what about Haṁsadūta Mahārāja?

Dhīra Kṛṣṇa Mahārāja: He may come later. He's thinking maybe he doesn't want to come.

Śrīla Śrīdhara Mahārāja: May not come? Then who else? Svarūpa Dāmodara, has he come?

Dhīra Kṛṣṇa Mahārāja: He has come. Then there's Harikeśa, he has not come yet, tonight.

Śrīla Śrīdhara Mahārāja: Expected tonight.

Rāmeśvara Mahārāja: The meeting is just the morning until two; then in the afternoons we have general discussions.

Śrīla Śrīdhara Mahārāja: Bhakti Caru Swāmī Mahārāja, has he come there?

Dhīra Kṛṣṇa Mahārāja: Not yet.

Śrīla Śrīdhara Mahārāja: That gentleman who came the other day, that Dayādhara, is he here?

Dhīra Kṛṣṇa Mahārāja: No. He's with Bhakti Caru Swāmī.

Śrīla Śrīdhara Mahārāja: Oh, in Calcutta.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That Venkatta Raman or so, one gentleman?

Dhīra Kṛṣṇa Mahārāja: Venkatta, that Sanskrit teacher? He's coming in about one week.

Śrīla Śrīdhara Mahārāja: And Yaśodānandan not to be traced?

Dhīra Kṛṣṇa Mahārāja: He's in America, in New York.

Śrīla Śrīdhara Mahārāja: Not Canada?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: And that Pradyumna?

Dhīra Kṛṣṇa Mahārāja: He's in London.

Śrīla Śrīdhara Mahārāja: And his son Anirudha and wife Arundhati? For a long time they're here.

Dhīra Kṛṣṇa Mahārāja: In England.

End of 81.03.05.B

81.03.05.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Rāmeśvara Mahārāja: We were thinking of, I have proposed this year, that we would like to print the books written by Śrīla Bhakti Siddhānta Saraswatī and Śrīla Bhaktivinoda Ṭhākura, special edition to give to the universities all over the world. We have facility to distribute to practically every...

Śrīla Śrīdhara Mahārāja: So you are to translate from Bengali into

English.

Rāmeśvara Mahārāja: They have written...

Dhīra Kṛṣṇa Mahārāja: No, there are some English books. *Brahma-saṁhitā*...

Śrīla Śrīdhara Mahārāja: *Brahma-saṁhitā*?

Dhīra Kṛṣṇa Mahārāja: English. The *Bhāgavata*.

Śrīla Śrīdhara Mahārāja: *Brahma-saṁhitā* translated by whom?

Dhīra Kṛṣṇa Mahārāja: That Gauḍīya Maṭh publication.

Śrīla Śrīdhara Mahārāja: By whom it was translated?

Rāmeśvara Mahārāja: It says, “Commentary by Jīva Goswāmī, translated by...

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura’s original English work is *Life and Precepts of Mahāprabhu*, and another, *The Bhāgavata Speech*.

[*Its Philosophy, Its Ethics and Its Theology*]

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: These two booklets of his own writing. Prabhupāda has got, *The Vedānta, Its Morphology and Ontology*, then *Relative Worlds*, then...

Śrīla Govinda Mahārāja: *Harmonist, chila* [?]

Śrīla Śrīdhara Mahārāja: *Harmonist, Pratika chila* [?], *Śrī Kṛṣṇa Chaitanya*, published, written by Professor Sanyal during Prabhupāda's time. And *Rāya Rāmānanda*, or something like that.

Dhīra Kṛṣṇa Mahārāja: *Rāya Rāmānanda*. But the *Brahma-saṁhitā*, who translated that?

Śrīla Śrīdhara Mahārāja: Who translated, I don't know, maybe by Tīrtha Mahārāja or Professor Sanyal. I don't remember.

Rāmeśvara Mahārāja: Not Śrīla Bhaktisiddhānta?

Śrīla Śrīdhara Mahārāja: No.

Dhīra Kṛṣṇa Mahārāja: That is not an original English work? That is not original?

Śrīla Śrīdhara Mahārāja: Not original.

Rāmeśvara Mahārāja: It says he is the translator.

Dhīra Kṛṣṇa Mahārāja: Bhakti Siddhānta.

Śrīla Śrīdhara Mahārāja: Prabhupāda did not translate *Brahma-saṁhitā*. *Brahma-saṁhitā* translated not by Swāmī Mahārāja?

Rāmeśvara Mahārāja: We should bring the Gauḍīya Maṭh edition because it says that Śrīla Bhakti Siddhānta translated it.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: We do not know it. But if I see I can say, the style.

Rāmeśvara Mahārāja: Prabhupāda [Śrīla A.C. Bhaktivedānta Swāmī Mahārāja] said to us that he did also.

Dhīra Kṛṣṇa Mahārāja: He said that he translated it or that you should publish it?

Śrīla Śrīdhara Mahārāja: If I get it I can say whether it is Prabhupāda's [Bhakti Siddhānta Saraswatī Ṭhākura] English or not.

Rāmeśvara Mahārāja: We should get it because...

Śrīla Śrīdhara Mahārāja: It may be by Professor Sanyal, it might have been.

Rāmeśvara Mahārāja: He said we can't change one comment because it's his Guru Mahārāja.

Dhīra Kṛṣṇa Mahārāja: Right, I know, but that's still not saying whether it's done by a disciple and approved by him. So we have to bring the book.

Śrīla Śrīdhara Mahārāja: Nitāi. Gaura Haribol.

Rāmeśvara Mahārāja: We want to distribute these books to all the

universities...

Śrīla Śrīdhara Mahārāja: Yes. Good idea.

Rāmeśvara Mahārāja: ...in all foreign countries.

Śrīla Śrīdhara Mahārāja: Good idea, very good idea.

Rāmeśvara Mahārāja: The Professors, they're not so familiar with the writings of Śrīla Bhakti Siddhānta and Śrīla Bhaktivinoda, so they're missing a treasure.

Śrīla Śrīdhara Mahārāja: Of course. That should be the right statement of the disciple of Bhaktivedānta Swāmī Mahārāja.

Rāmeśvara Mahārāja: Śrīla Prabhupāda told us that, "If people simply take the books written by the great Ācāryas then at the very least they will get a next human birth."

Śrīla Śrīdhara Mahārāja: Due to their ignorance people do not know, can't understand, so it is not possible for them to give any recognition to those books of so high level. It comes only, the movement is downwards. Only the devotees, by the dint of their devotion, they can take it outside. And of course there is a sanction, grand sanction of Mahāprabhu. "Whomever you meet, you talk of Kṛṣṇa."

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā [tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei thāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

“I’m delegating power, I’m empowering you. Whomever you meet, talk of Kṛṣṇa.”

The best friend of all the souls, the best friend. God is friendly, God is guardian, God is friendly, God is everything. The facsimile, supplementary; what is wanting in us, that is to be found in Him. Only by obtaining Him we can be complete. Otherwise we are incomplete. So help all. Only when he will get a little real touch they will come forward, like a hungry man, come forward.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ

[*andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ*]

[Prahāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”] [Śrīmad-Bhāgavatam, 7.5.31]

Prahāda Mahārāja says, *na te viduḥ svārtha*, those only are making much of the cover, who does not know that his inner satisfaction it depends on the very inner substance of things, not the outer coating. Outer coating cannot satisfy him. But he’s captured by the glamour of the external side, and does not desire to enter within the things. The valuable thing is covered by *māyic* layer, illusory layer. Hare Kṛṣṇa. *Svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha- māninaḥ*, making much of the external glamour, and don’t try to dive deep into the internal portion of what is seen on the surface. Hare Kṛṣṇa. Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: You should ask the question...

Rāmeśvara Mahārāja: This year, you may know that we experienced some disturbance about the position of our new initiating Gurus. So I had some questions, about the position of our Gurus, because Prabhupāda named me also as one of the devotees who would begin initiating. So I’ve felt a little disturbed that the position of the Gurus was raised above all of our God-brothers, because of too much worship. This is very disturbing to me, that every day our Gurus they’re receiving very opulent worship. We all have seats which are in every temple. And it seems to me that many of my God-brothers they are equal or even greater. They can give

Prabhupāda's teachings just as well as anyone, but they're not named as Gurus, so there seems too much difference between them and the Gurus. So this has been a big disturbance to me.

Śrīla Śrīdhara Mahārāja: That is a very serious question. [About thirty seconds of Bengali (?) spoken]

Making much of their position of the Ācārya: that are misusing the position; according to him. But that is a very serious question, and on that point I have discussed, I have given my opinion many times. A system, in brief, a system should be created, or arranged, for the proper adjustment, proper adjustment. Of course it is necessary that Guru will be given a special position to the disciple. For the disciple it is necessary. *Mad guru sri jagat guru*. He's the supreme-most, at least in a particular way. In a particular way he's the best. *Yei rasa, sei sarvottama*.

[*kintu yāñra yei rasa, sei sarvottama, taṭa-stha hañā vicāṛile, āche tara-tama*]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.83]

A relative position, from the relative standpoint the disciple will see his Guru to be the best. And there he will think that the Lord has delegated him to come to me and to deliver me from the clutches of *māyā*. Have some particular affinity there. And there are many Ācāryas, and what should be the behaviour, the conduct of the disciples of different Ācāryas? How? And what should be the behaviour of conduct towards the non Ācārya, God-brothers of the Ācārya? That should be evolved. If

the direction is not given by Swāmī Mahārāja, there might be some sign, some hints, but if it is not found there, then we shall have to evolve some rules and regulations for proper adjustment, so that the Mission may not suffer, suffer from the indifference, or negligence, or abhorrence of the non Ācārya disciples of Swāmī Mahārāja.

As you say, there are many qualified disciples outside the Ācārya Board or GBC. It is not impossible, not impossible. So we should seek together and try to evolve that valuable persons that came to serve Swāmī Mahārāja with all their energy and sincerity, that they will go away, it is very regrettable. We should try to save the Mission from that great disaster.

I hear that so many stalwarts, they're going away, being indifferent and going underground, to the unknown quarter; or depressed because they do not see fair field. So these things should not be set aside, but it must be taken in and they should be discussed. Some salient points you should prepare it, a table: that these are the disadvantages, inconveniences, rather the disease entered into ISKCON, and how to treat them?

This is our common cause. We are all interested in ISKCON. We are members. We have given our life, dedicated our life for this Mission. We're interested and we don't like that our God-brothers will go astray, dissatisfied with the management. So try our best how we can evolve some rulings or some sort of laws, rules, which should guide us all, accommodate us all. At the same time it will push the cause of the Mission, of ISKCON. A dynamic as well as accommodating; comprehensive and dynamic Mission we want to have. We have a great field ahead. We must go to the length and breadth of this world with the banner of our Guru Mahārāja Prabhupāda, Swāmī Mahārāja, and combined effort is necessary for that. Nothing we like to loose. We collect all our energy, money, men, and we must go on with the banner of our Prabhupāda. For that unity and fairness in the field that is necessary which will strengthen the heart of all the members of ISKCON.

In this way you may put into the GBC's meeting that such an accommodating and dynamic programme we want to have, we like to

have. And without doing that we won't allow you to dissolve your meeting. You come to such conclusion and give us such a programme otherwise we won't allow you to go away from this. But do it, care, provide, to feed all the members, how all can have food, proper food, everyone must have proper food to work on. Evolve such a programme and give us. If you are efficient enough, if you consider yourself to be efficient then give us this thing; that we can march on with the flag with our head erect.

We shall go to capture new and the old already going back. They're driven, they're being driven and we are going. The old, those important members that got grace of our Guru Mahārāja, they're being discouraged indifferent, and we're going to recruit new persons. Is it not a fact? [?]

But as a friend of your Guru Mahārāja I feel in my heart so I say this. And worldwide, grand common mission, that will thrive like anything. It will touch the heaven and cover the world from; and other planets also. And what is this that old persons they're going back? There may be one or few exceptions, but generally people came with a good and sincere heart and they're feeling discouragement. Some encouraging programme we want to have, so let us evolve. Not a formal meeting for two days, three days. Meeting to satisfy the real necessity of the day; that is a living committee we want, living meeting we want, and not a formal meeting. After one year a formal meeting and some resolution passed and everyone is gone to his own field and doing as he likes.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. [?] I am caught. I am caught in... What I say, but I say, my feeling, I love him, I love Mahāprabhu, I love my Guru Mahārāja, I love Mahāprabhu. And I want to see that the whole:

pr̥thivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa,

and that Name will reach every nook and corner of the universe.”]
[*Caitanya-Bhāgavata*]

And that is going to be fulfilled. And wonderful progress, the step taken by Swāmī Mahārāja, that is wonderful. Rather astounding to me. So we are all we are optimistic, so...

Rāmeśvara Mahārāja: Preaching is going on bigger than when Prabhupāda was here.

Śrīla Śrīdhara Mahārāja: Yes.

Rāmeśvara Mahārāja: More books are being sold now than ever before. We have more temples, more devotees.

Śrīla Śrīdhara Mahārāja: But we hear from some quarters that some, to make money, some awkward things are being sold also.

Rāmeśvara Mahārāja: Sometimes.

Śrīla Śrīdhara Mahārāja: Sometimes. Here or there. Is it true? I don't know.

Rāmeśvara Mahārāja: Yes, sometimes to get money to print books.

Śrīla Śrīdhara Mahārāja: Print books and print books to tempt the people with some naked or such awkward pictures are being sold, only to make money.

Rāmeśvara Mahārāja: No, not such an awkward thing. Sometimes they sell cinema songs.

Śrīla Śrīdhara Mahārāja: I heard from somebody that is also being done. Swāmī Mahārāja, he only by speaking to the people he captured them. But now these fellows they have taken to this sort of occupation.

Rāmeśvara Mahārāja: No.

Śrīla Śrīdhara Mahārāja: They're selling awkward things, making money, and doing whatever they like.

Rāmeśvara Mahārāja: I don't think that is accurate.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I wish that that may be false. I'll be happy if it is false.

Rāmeśvara Mahārāja: But there is some truth. They have sometimes

sold record albums with cinema songs, radio songs, which are not Kṛṣṇa conscious, just like some business to get money. And the money is then used to print books.

Śrīla Śrīdhara Mahārāja: And money comes from what door?

Rāmeśvara Mahārāja: Sometimes selling recording albums, phonographic albums.

Dhīra Kṛṣṇa Mahārāja: Some cinema songs.

Rāmeśvara Mahārāja: Radio music. Just like a business.

Śrīla Śrīdhara Mahārāja: So through some other business you get money and you, by the money you try to serve your publication department. But if that sort of business draws the credit of the Mission down, just as we are told that one Yogadar from India...

Dhīra Kṛṣṇa Mahārāja: Yogānanda.

Śrīla Śrīdhara Mahārāja: ...about forty years back, or more, he went to America, and he began to teach *yoga* system, especially to the ladies. And there were many scandalous stories about that. And America lost its faith in that man. It was; this hint was given by Rabindranath. In the paper I saw, forty or fifty years back. The Yogadar, one *yogī*, so many *mudras*

he wanted to teach the ladies and the scandals came from there. And bad name for the Indian *sādhus*, he acquired, and came back. Hare Kṛṣṇa.

Rāmeśvara Mahārāja: Sometimes they sell candles, and sometimes they sell oil paintings.

Śrīla Śrīdhara Mahārāja: It may not be scandalous, because it is very difficult, that we are going to preach the pastimes Kṛṣṇa, which is very similar to the lust, which is called lust in this area. Very similar, but the opposite, very similar to the licentious society, that Kṛṣṇa's *līlā* in Vṛndāvana, very similar to the licentious and debauch, but it is just the opposite. We are to prove that with all our strength, all the strength of our *nath*, that it is not same, it is just the opposite. How it is opposite, Sumeru and Kumeru, north pole and south pole, these two opposite poles, *kāma anda tamah*. It is the deepest darkness here, sensual pleasure. And to please the senses of Kṛṣṇa, that is the highest attainment of the *jīva* soul. A very difficult task. It is not so easy a thing to impress the people who are of impartial judgement, a very difficult task. So we must be cautious about that.

Devotee: He wants to put some question to the lotus feet of you.

Śrīla Śrīdhara Mahārāja: So you have got more questions.

Rāmeśvara Mahārāja: I have another question. When Prabhupāda was here we had a certain standard, that we were his disciples and every day we would offer Guru *pūjā* to him and we would chant his name in the *kīrtana*. So he allowed us to do that. So now the suggestion has been

made that this should also be adopted by the new Gurus. So my feeling is that the new Gurus they are not so great as Prabhupāda, so they do not have to adopt the same standard of daily Guru *pūjā*. That is my feeling. So this is a problem. What should we understand?

Śrīla Śrīdhara Mahārāja: Of course if you are sincere such feeling is laudable, but at the same time the *śāstra* does not say what you say, strictly. Because those that will come, as new recruitment, their faith should be encouraged, their faith we must encourage to increase their faith. And if you limit there, the faith is already wanting, we cannot put faith in anything in the world, and again if you discourage them, we will try to collect maximum faith of the disciples towards Guru. And at the same time you are to look out that the Guru, he, the Ācārya, he also behaves well. It is of course a difficult task, not a mere business. But there should be life, but a living thing, a sincere living attempt there should be. That transaction requires: to draw maximum faith from the disciple, that Guru is almost perfect.

ācāryam mām vijānīyān, [nāvamanyeta karhicit na martya-buddhyāsūyeta, sarva-deva-mayo guru]

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

Not a small *mantra* for small Guru; lower type of *mantra* to worship lower Guru. There is not provision like this in the *śāstra*. The same *mantram*, the same outlook, according to *śāstra* we must try to have, and especially we say those young, new recruits, their faith should not be bruised, and

beg. As much as possible they should be drawn out from the cave of their heart maximum respect towards Guru, and Vaiṣṇava as well, not only Guru. When they will come to know the real acquaintance of the plane of *vaiṣṇavata* they will not only revere Gurudeva, his own Ācārya, at the same time he will have reverence for other God-brothers, other Vaiṣṇavas also. And they will also, must have regard for them, their God-brothers.

“We are of a special cadre, not ordinary human beings that are, that have already taken this matter be all and end all of life. But we have got such an ambitious programme_____ we are going to the infinite blissfulness. We are proud of our status and of our life. And we shall see like so many gods that are moving within the ISKCON, they have got a special life. They’re not men of this ordinary world. Though they’re walking on the Earth but still they’re walking on some atmosphere. Really their soul is walking in another atmosphere, pure atmosphere, a divine atmosphere.” This sort of outlook the newcomers, the new members, must have within their heart; then it will be a living one.

One of our God-brothers he told, he was *grhastha*. At that time a good disciple he got, then he took *sannyāsa*, and told that, “This disciple has given me *sannyāsa*. I was *grhastha* and this young man he left his wife and has come to serve me whole time, and I am a *grhastha*. This impression this impressed me. This knowledge impressed me to take *sannyāsa*, to become *sannyāsī*. My disciple has given the *daṇḍa* to me, the *sannyāsa-vesa*. He’s always, being a young man he has come to serve Guru whole time, and still I am *grhastha*.” Though he was a good condition of Vaiṣṇavism, still he said like that.

So disciples will help the Guru to keep up his dignity. “That they regard me so much, how can I go down. How I can do this thing that thing, what in their consideration I’ll be in a degraded position.” So they help to keep up the Ācārya in his own temper. And other Vaiṣṇavas, his God-brothers, they will also help them to keep their high temper. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, so just so you know what are the details, so this means in ISKCON temples that every day the disciples they must offer *āratī* to the Guru.

Śrīla Śrīdhara Mahārāja: I heard that but this seems too much to me. In our time I did not have any conception of such.

Rāmeśvara Mahārāja: You should repeat that. Prabhupāda allowed us to do that.

Dhīra Kṛṣṇa Mahārāja: See, this is a point.

Śrīla Śrīdhara Mahārāja: Whenever the Guru comes from outside in the Maṭh all the disciples will come and flock there and have *āratī* and *pūjā*. This sort of fashion we did know previously.

Rāmeśvara Mahārāja: We did with Prabhupāda every day.

Śrīla Śrīdhara Mahārāja: Only formal *āratī* and all these things will that encourage everything, the devotion from the heart?

Rāmeśvara Mahārāja: We wanted to do that for Prabhupāda. We

wanted to give that *āratī*
to Prabhupāda. He let us.

Śrīla Śrīdhara Mahārāja: If your Prabhupāda established that sort that whenever he comes in a new place in whatever day, suppose after a week he comes to a particular place. And then the *āratī* arrangement and the *puṣpa-añjali*, all these functions took place?

Dhīra Kṛṣṇa Mahārāja: Every day.

Śrīla Śrīdhara Mahārāja: Your Prabhupāda?

Dhīra Kṛṣṇa Mahārāja: See, in all the temples...

Rāmeśvara Mahārāja: Disciples were very enthusiastic.

Śrīla Śrīdhara Mahārāja: No, no. What did your Prabhupāda do?

Rāmeśvara Mahārāja: He let us do it.

Śrīla Śrīdhara Mahārāja: He did it?

Dhīra Kṛṣṇa Mahārāja: Mahārāja, the point is, I want to say it like this; that Prabhupāda he showed one thing, we did something else, and he accepted what we did. For example, when he led *kīrtana*, when he would sing *kīrtana* he would sing *śrī kṛṣṇa caitanya prabhu nityānanda, Pañca Tattva mahā-mantra*, then he would sing Hare Kṛṣṇa *mantra*. He would not chant *jaya prabhupāda*. He would not chant *jaya* anything but *śrī kṛṣṇa caitanya* and Hare Kṛṣṇa.

Now, in nineteen seventy four, when we came to your Maṭh, our men came here, Bābājī Mahārāja was singing *praṇamāmi sadā prabhupāda-padam* [from *Śrī Śrī Prabhupāda- padma-stavakaḥ*], this song of yours, and at the end he started singing *jaya prabhupāda, jaya prabhupāda, jaya prabhupāda*. So our men they liked that. So we started doing that at all of our temples in every *kīrtana*, every single *kīrtana*.

Rāmeśvara Mahārāja: Every day.

Dhīra Kṛṣṇa Mahārāja: Every day. So then when Prabhupāda would come to the temple we would also sing that for him. Now, until nineteen seventy four, things were not established this way. So that was in nineteen seventy four. And our Prabhupāda he sang many times *Śrī Gurv-aṣṭakam*. He always taught us this song *Gurv-aṣṭakam*. Every day we sing at *maṅgala-āratī* and he sang it many times. Now, in nineteen seventy four, our men...

Śrīla Śrīdhara Mahārāja: The question is, when you did show your best honour to your Prabhupāda, you all enjoyed...

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...and no setback in your heart.

Rāmeśvara Mahārāja: No, we liked it.

Śrīla Śrīdhara Mahārāja: But when you say another group of disciples he's showing so much honour to his own Guru, then you're jealous of that. Eh? Is it impartial judgement? Rather, you should think that he's giving his heartfelt honour to his Guru. He sees there the descent of the master in the heart of his Guru and he's trying to give his best honour to him. That will encourage you to give your best honour to your Guru.

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: That standard. In this way it will be taught in the Mission.

Dhīra Kṛṣṇa Mahārāja: Here's a point.

Śrīla Śrīdhara Mahārāja: This sort of toleration; at the same time encouragement. He's loving his Guru, he's honouring his Guru, that will excite me to honour my Guru. The Mission's laws and rules will be set in this way; then it will be helpful to all. And not only that, at the same time he will honour his God-brother, God-brother of Guru. They also deserve a sort of honour, and that should also be maintained if we stay within an association. All these things should be promoted. At the

same time another, the spirit of toleration, that we are worshipper of Kṛṣṇa. He is the son of Yaśodā, and Yaśodā is whipping Him. Still, Kṛṣṇa is the highest entity. This sort of toleration spirit also should be maintained there. It will regularly be taught to the disciples; the question of sincere heart to heart behaviour, conduct.

Dhīra Kṛṣṇa Mahārāja: Now, Mahārāja, one point. In Los Angeles, as an example, we have disciples of five or six Gurus. Now, every disciple will want that his Guru's name, if we're going to chant one name then every disciple will want that his Guru's name be chanted.

Śrīla Śrīdhara Mahārāja: You see, in Madras, the Guru *paramparā*, here we begin from Guru, and then *param* Guru, *pradapata* Guru, in this way up to Kṛṣṇa; beginning from Guru go to the highest Lord, Kṛṣṇa. And in Madras they come down. First Kṛṣṇa and then gradually other Gurus and in the last they give the *jaya* of their own Guru. In this way they...

Dhīra Kṛṣṇa Mahārāja: In which Maṭh of Madras?

Śrīla Śrīdhara Mahārāja: In Madras side, Rāmānuja *sampradāya*. They have accepted this sort of fashion, come from up to down, and when they last go, everyone gives *jaya* to his own Guru, so many disciples of so many different Gurus. In the beginning they're coming all chorus *jaya*, and then lastly when they give to their own Guru then they utter the name of their own Guru, and *jaya*, and finishes. The fashion is there, that.

And here also if in a body we are to do we start *jaya*, then perhaps not very loudly we shall begin from our Gurudeva, and then when come to Prabhupāda then it is a concerted, joined *jaya*. In this way that may go up.

Otherwise one should begin with his own Guru. It is in *śāstra*, he begins with his own Guru. He has got the spiritual birth from there. All his obligation concentrated there so he must take his name. But there are so many disciples of sections, they will speak little, not loudly, moderate way, and then from the next time he will join together to give the *jaya*.

Dhīra Kṛṣṇa Mahārāja: I understand. I'm talking now of *kīrtana*.

Śrīla Śrīdhara Mahārāja: And those that are not disciples of the present Gurus, they may keep silence, and when the, your Prabhupāda's *jaya* begins, he will join. It may be minimised in that way, harmonised, something.

Dhīra Kṛṣṇa Mahārāja: But I am also talking, I understand that, that's *jaya prema dhani, jaya oṃ viṣṇupāda*. But in *kīrtana* everyone will want that his Guru's *praṇāma mantra* is sung, his Guru's name is sung. So the whole *kīrtana* becomes *praṇāmas* and names, and where is the *śrī kṛṣṇa caitanya* and Hare Kṛṣṇa? So I was suggesting that, just like if you chant *Gurv-aṣṭakam* everyone is thinking his Guru, *vande guroḥ śrī-caraṇāravindam*, so in the end of the song, whoever, whatever name you chant may not accommodate all. But if you chant *jaya Gurudeva* then everyone is thinking Gurudeva. And after that, because Prabhupāda you have told us he's *śaktyāveśa avatāra*, his special position, then after *jaya Gurudeva* we can chant *jaya Prabhupāda*. Then everyone's satisfied.

Śrīla Śrīdhara Mahārāja: Yes. I shall go that side.

Dhīra Kṛṣṇa Mahārāja: He wants to go to his other chair.

Śrīla Śrīdhara Mahārāja: These things will be taken in, I shall go...

Rāmeśvara Mahārāja: Tired?

Śrīla Śrīdhara Mahārāja: Until I'm tired, tired or exhausted.

End of 81.03.05.C

81.03.05.D

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja:...the sole area of the Ācāryas to guide their disciples. They should order their disciples, "You show honour in such a way to my God-brother." Then the disciple is bound to do that and there will be no harm for him. It is, the responsibility with the Ācārya, more than the disciples. They should be cautious and they should be moderate in their temperament of taking honour, accepting honour. They'll rather guide and regulate them, "That he's my God-brother, he should also be honoured. Otherwise only honour shown to me that is not real honour. My honour is not my honour. My honour goes to my Guru. And he's also favourite of my Guru. So with me you'll honour them also." That should come from the lips of the Ācārya direct to the disciple. Then the disciple can show such honour to them without affecting his own special honour

to his Gurudeva. I'm clear?

Rāmeśvara Mahārāja: I wanted to reduce, because I have disciples in Los Angeles, and I...

Śrīla Śrīdhara Mahārāja: By honouring me you do not honour me. But if you love me, love my dog. So if you want to honour me you must honour my sentiment. My God-brothers are sitting here. If they're not honoured then I feel insulted. This sort of teaching should be given to the disciples at large, to all the disciples. Then they will come to some common level. Otherwise they'll fight with one another. "My Guru is big. I shall show first honour, or the highest honour, and I shall show highest honour to them." In this way the fraction will come.

Rāmeśvara Mahārāja: I wanted to stop my disciples; they were giving me Guru *pūjā* every day. I told them to stop. Then the other GBC they ordered me to start again. They said my disciples will be discouraged and they should be allowed to do it.

Śrīla Śrīdhara Mahārāja: Of course, there is truth to a certain extent there, that they should not be cruel to them. They should be allowed to give the flow of their honour, natural and repeated, a flow must come; spontaneous flow must come. That should be helped.

Rāmeśvara Mahārāja: So even I feel it is too much honour for me I should allow it for their sake?

Śrīla Śrīdhara Mahārāja: If you, yes, if you, as you are sober, so other Ācāryas are also of such temperament that there will be least hitch in the Mission.

Dhīra Kṛṣṇa Mahārāja: Be what?

Śrīla Śrīdhara Mahārāja: The crack will be minimised. Otherwise the crack will come; least hitch.

Rāmeśvara Mahārāja: I have one more question. Sometimes the boys that we...

Śrīla Śrīdhara Mahārāja: And my answers satisfy you?

Rāmeśvara Mahārāja: I'm accepting it.

Śrīla Śrīdhara Mahārāja: At least to certain extent. Then I'm satisfied. To accept in toto it is not possible. To certain extent if I'm able to serve you then I'm happy.

Rāmeśvara Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Rāmeśvara Mahārāja: I take it that Prabhupāda is speaking to us through you.

Śrīla Śrīdhara Mahārāja: Of course, that is your goodness.

Rāmeśvara Mahārāja: Hare Kṛṣṇa. Sometimes the boys that we give initiation to they sometimes have difficulty and they go away. And if they go away sometimes they commit many sinful activities. So the question is; is the Guru obliged to that fallen disciple? If he remains fallen for the remaining part of his life then he must take another birth. So where's the obligation?

Śrīla Śrīdhara Mahārāja: Of course, this should be done, that freedom should be used partially, looking at others also. It is, of course, my affection will guide me to take up the fallen soul. But at the same time others may get indulgence to go astray. So we must be aware of the fact that indulgence in one case that may create difficulty in another case. A serious disease may be taken up in the hospital but it may affect the health of the others, more affected disease, so both sides should be considered and the conclusion should be taken.

Rāmeśvara Mahārāja: Now, another aspect is, the *śāstra* says that the spiritual master will return to save his fallen disciple.

Śrīla Śrīdhara Mahārāja: Of course, if not in this life in other lives.

Rāmeśvara Mahārāja: Sometimes the disciple...the devotee may lose his faith in Kṛṣṇa and in the Guru, so then the spiritual master is still obliged in the next life to save him?

Śrīla Śrīdhara Mahārāja: Of course.

Rāmeśvara Mahārāja: That is always?

Śrīla Śrīdhara Mahārāja: Kṛṣṇa, there is a continuance, the duty ultimately is in Kṛṣṇa, and,
na me bhaktaḥ pranaśyati.

[kṣipram bhavati dharmātmā, śaśvac-chāntiṁ nigacchati kaunteya pratijānīhi, na me bhaktaḥ pranaśyati]

["He soon becomes righteous (*dharmātmā*) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes."]
[*Bhagavad-gītā*, 9.31]

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate [svalpam apy asya dharmasya, trāyate mahato bhayāt]

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

Whatever little is done in this plane that is never lost. So Kṛṣṇa will take care of that. He may send some other Guru to him, or that very Guru. It is His will. But it is sure that once he has got admission he will not be neglected, *na me bhaktaḥ pranaśyati*.

Rāmeśvara Mahārāja: Does that mean that the disciple is guaranteed another human birth, even if he has done sinful activities?

Śrīla Śrīdhara Mahārāja: Even may not in the next birth, but after few births he will get the chance. Anyhow he won't be dismissed, he will get chance.

Rāmeśvara Mahārāja: If some ordinary person he gets some Kṛṣṇa *prasādam*, does that mean he will take human birth?

Śrīla Śrīdhara Mahārāja: It may not always be, after four or five births also he may have a human birth. Anyhow, wherever he may go, the connection will be there, in the universal mind. In that plane it is recorded and that won't be lost.

Rāmeśvara Mahārāja: If someone gives some *lakṣmī* donation for Deity sevā or for book printing...

Śrīla Śrīdhara Mahārāja: That is *sukṛti*. *Ajñāta-sukṛti*, then *jñāta-sukṛti*, then *śraddhā*, then *sādhū-saṅga*, then *guru-karan*, then *bhajan*, *anartha-nivṛtti*, *ruci*, *āsakti*, *bhāva-bhakti*, *prema-bhakti*, *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*, in this way, by gradation. First *ajñāta-sukṛti*, unknown, the energy spent for the Kṛṣṇa consciousness unknowingly. That will be the first foundation. Next, somewhat knowingly contribution may come for Kṛṣṇa consciousness. Then that will raise me to the plane of *śraddhā* when on the surface I shall search for the Kṛṣṇa conscious people and mix with them and help them and have association of them. And then next I shall find a Guru in Kṛṣṇa consciousness. And then I shall continue my *bhajan* under his guidance. And then the *anartha* will disappear and I shall get proper attraction, real, pure attraction for Kṛṣṇa consciousness. And gradually I shall go up. These are the lowest stages to be traced in the *śāstra*, in this way.

Rāmeśvara Mahārāja: Our movement sells all over the world millions of books. Now sometimes people don't know what these books are.

Śrīla Śrīdhara Mahārāja: And those that are purchasing they get some *sukṛti*.

Rāmeśvara Mahārāja: That is *ajñāta-sukṛti*.

Śrīla Śrīdhara Mahārāja: Yes. That money goes to help Kṛṣṇa consciousness.

Rāmeśvara Mahārāja: And they take the book into their house.

Śrīla Śrīdhara Mahārāja: Yes. They may not read, their predecessors, their posteriors also may read and be benefited. Anyhow, the energy, if it's spent for the books that will help him. Hare Kṛṣṇa.

Rāmeśvara Mahārāja: In *Bhakti-rasāmṛta-sindhu*, it is written that if you keep the *śāstra* in your house it is like having the Deity of Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: Of course.

Rāmeśvara Mahārāja: So even if they don't know the value of the book it is some special benefit to have it in their house.

Śrīla Śrīdhara Mahārāja: Yes. It will have its influence. Divine ray, the divine ray it will emit, if we have eye to see. The mind may feel that there must be something holy here, otherwise why my heart feels some holy ideas. It may be like that, in a certain stage of consciousness.

Rāmeśvara Mahārāja: Maybe not in this life but in some future life.

Śrīla Śrīdhara Mahārāja: That depends upon the case of individuality.

Rāmeśvara Mahārāja: But it's never in vain.

Śrīla Śrīdhara Mahārāja: Never in vain.

Rāmeśvara Mahārāja: Our preaching goal is that every man, every human being, he will eat *prasādam* and take a book. Even if he doesn't know what he's eating, and he doesn't know what, we want to give *prasādam* and a book to every human being.

Śrīla Śrīdhara Mahārāja: All good. Stealthily you are entering his heart, to establish a temple of Kṛṣṇa there.

Rāmeśvara Mahārāja: We have now started businesses in America for selling *prasādam*. And every year millions of people are eating the *prasādam* in America.

Śrīla Śrīdhara Mahārāja: Oh, some *sukṛti*.

Rāmeśvara Mahārāja: They don't know it's from the Hare Kṛṣṇa Movement.

Śrīla Śrīdhara Mahārāja: As much as the living pipe will be pure, so much purity will be transmitted into those that will take *prasādam*. *Prasādam* from *mahā-bhāgavat*, *prasādam* from *madhyama-bhāgavat*, *prasādam* from *kaniṣṭha-bhāgavat*, but it must do some good to them.

But there's the question of degree. Question of degree will be there.

Rāmeśvara Mahārāja: Even if it's offered to the Deity it could be *kaniṣṭha-bhāgavat* offering.

Dhīra Kṛṣṇa Mahārāja: We can imagine the varieties [?]

[?]

Rāmeśvara Mahārāja: Is it all right to ask one more question?

Śrīla Śrīdhara Mahārāja: Yes.

Rāmeśvara Mahārāja: Earlier today I was told that you were speaking about the original position of the *jīva* within the *brahmajyoti*.

Śrīla Śrīdhara Mahārāja: Yes. That is a very intricate question, very troublesome, and very intricate and puzzling, because this is marginal. What is margin? Neither water nor land, a fictitious demarcation, line of demarcation is so subtle. So *jīva* soul, the *brahmaloka*, the *jyoti māyāloka* is very subtle, and to discriminate, to pass discriminating comments, that judgement there, that is also very difficult and also very difficult to

understand also, and to speak verifying it is a thing.

Rāmeśvara Mahārāja: In the *brahmajyoti* can the *jīva* go directly to higher position or must he first come to the *mahat-tattva*?

Śrīla Śrīdhara Mahārāja: This is a complicated question. Not simply it could be answered. Backgrounds there must be prepared and then it can be understood and spoken. It will take some time to discuss on this point.

Dhīra Kṛṣṇa Mahārāja: Some other morning we can come.

Śrīla Śrīdhara Mahārāja: Yes, yes. Yes. As long as I am here you are all free to come me; at liberty to come to me. And what small help I can do for you before my death I won't refuse.

Rāmeśvara Mahārāja: Kṛṣṇa says in *Bhagavad-gītā* that even a small amount of devotional service can save one from the greatest danger.

Śrīla Śrīdhara Mahārāja: Yes. *Svalpam apy asya dharmasya, trāyate mahato bhayāt. [nehābhikrama-nāśo 'sti, pratyavāyo na vidyate*

svalpam apy asya dharmasya, trāyate mahato bhayāt]

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [*Bhagavad-gītā*, 2.40]

That is the poem.

Rāmeśvara Mahārāja: So this *ajñāta-sukṛti*, can this counteract all sinful activity? Some little donation or taking book...

Śrīla Śrīdhara Mahārāja: Yes, yes. That will just begin; help me to begin my life.

Rāmeśvara Mahārāja: But is that sufficient?

Śrīla Śrīdhara Mahārāja: However small but it should be taken as the admission.

Dhīra Kṛṣṇa Mahārāja: But does that qualify for *trāyate mahato bhayāt*?

Śrīla Śrīdhara Mahārāja: It will take time to save you from *mahato bhayāt*, it will take time.

Dhīra Kṛṣṇa Mahārāja: First the beginning.

Rāmeśvara Mahārāja: But my question is this; that suppose there was no *ajñāta*, then for the sinful activities that *jīva* will have to take so many

births in degraded species of life it will be a very long time before he gets another human body, very long time.

Śrīla Śrīdhara Mahārāja: Yes. In some cases a very, very long time.

Rāmeśvara Mahārāja: Most cases now, because in the West everything is so degraded. So will the *ajñāta* speed up the coming of the next human body?

Śrīla Śrīdhara Mahārāja: You see; there are opposing tendencies also, towards divinity that is *aparādha*, that is very troublesome, otherwise that Vaiṣṇava *aparādha*. Otherwise other crimes may very easily be removed. Other kinds of offences may be very easily removed. But something like Vaiṣṇava *aparādha*, *Dhāma aparādha*, these things which have direct concern with the divinity, that is a little difficult thing. Jagāi Mādhāi they were great sinners but within a moment everything vanished. But there the remark is that they never committed Vaiṣṇava *aparādha*, so it was very easy to deliver them.

Rāmeśvara Mahārāja: They struck Nityānanda.

Śrīla Śrīdhara Mahārāja: Ah yes, Nityānanda. Will you take some *prasādam*?

Dhīra Kṛṣṇa Mahārāja: Yes, we'll take.

Śrīla Śrīdhara Mahārāja: [?]

Rāmeśvara Mahārāja: Our faith is that if we sell someone a book, then very, this is our faith, that if we can give some *jīva* a book then very soon he will get another human birth. Because Kṛṣṇa says, "Whatever service you have done it's permanent." So he got the book in this life, so he should be able to also get a book in his next life.

Śrīla Śrīdhara Mahārāja: It may be. Because he has got a little touch of the tendency, "That I have got a book I must read and I must see what is contained in that." That sort of tendency may take him in human birth again.

Rāmeśvara Mahārāja: We are selling books with that faith that this will save people from their *karma*.

Śrīla Śrīdhara Mahārāja: Another standpoint, another way of looking, outlook, that our master he's preaching Kṛṣṇa consciousness and we are helping him in one way or other. I may not sell the book but I may cook. I may brush the floor. But my contribution goes to help my master who is doing the preaching of spreading Kṛṣṇa consciousness. I shall get a bit of that. Just as in a big mill, a big factory, one man, the *jaridar* he also gets benefit. When the factory is gainer in that year the *jaridar* will also be benefited. Whatever duty it comes from one, adjusted from one point, from the head to the bottom. So whatever you do, if you are of that consciousness, that I am doing the service of my Gurudeva, then under him whatever will be necessary, I'm supplying water, I'm cooking, I'm

doing this, that, gardening, everything will combine and produce some result and we'll get the remuneration adjusted according to our sincerity and capacity.

Rāmeśvara Mahārāja: But my concern is how to help the *jīva* become free from all his *karma*, sinful reactions? So I have been preaching...

Śrīla Śrīdhara Mahārāja: *Kṛṣṇa karmārpanam.*

Rāmeśvara Mahārāja:...that we sell books, and that will help free the *jīva* from his sinful reactions.

Śrīla Śrīdhara Mahārāja: It will depend; your progress will depend as much you are doing the duty consciously to satisfy Kṛṣṇa, Guru or Kṛṣṇa, Vaiṣṇava, the degree, the intensity of your earnestness to satisfy them; that will calculate your progress, or improvement; the degree of hankering, the earnestness, the thirst.

Rāmeśvara Mahārāja: But for the non-devotees, who have so much sinful reaction, so if we sell them books...

Śrīla Śrīdhara Mahārāja: Anyhow, the criterion is the satisfaction of Kṛṣṇa or *kāṛṣṇa*. According to that the benefit should be distributed. The distribution will be according to the satisfaction in any way. Sometimes supplying a glass of water we can achieve a great gain in time of need. So it depends upon the intensity of the earnestness with which we are going to satisfy our Lord. And accordingly, according to the degree of His

satisfaction I will get the benefit.

Dhīra Kṛṣṇa Mahārāja: So our Prabhupāda, he told us that this, when he would hear that there was a massive distribution of literatures, that that was the most pleasing, that that would give him life, and that that would please very much his Guru Mahārāja, Śrīla Bhaktisiddhānta.

Śrīla Śrīdhara Mahārāja: With this idea if you do the thing there you'll have great justification and you may take it in your heart that Guru Mahārāja is being satisfied by my, this discharge of such duty.

You are to see me again, if not within the meeting time, then afterwards. If you find no resolve within the meeting week then after that you may see.

Dhīra Kṛṣṇa Mahārāja: Jaya. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Bhaktivedānta Swāmī Mahārāja ki jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: A.C. Bhaktivedānta Swāmī Mahārāja ki jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: [?]

Dhīra Kṛṣṇa Mahārāja: He wants to give you Bhaktisiddhānta's garland.

Śrīla Śrīdhara Mahārāja: A garland, he's come here for the first time, he should be given a garland, to honour Swāmī Mahārāja. Already I had some information about you that you do not like to get more honour from the disciples, to exalt honour from the disciples. You are against that system.

Rāmeśvara Mahārāja: I like to distribute books. To me that is the real service. If my disciples...

Śrīla Śrīdhara Mahārāja: But if you want to recruit so many new lives then you are to work in this way also.

Devotee: Mahārāja, Prabhupāda's *māla* [?]

Śrīla Śrīdhara Mahārāja: I can't see. Please accept Rāmeśvara Mahārāja.

Rāmeśvara Mahārāja: Hare Kṛṣṇa. Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Bhaktivedānta Swāmī

Mahārāja ki jaya. Rameśvara Mahārāja ki jaya. Dhīra Kṛṣṇa Mahārāja ki jaya. Kavicandra Prabhu ki jaya.

Dhīra Kṛṣṇa Mahārāja: Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja ki jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.
So take some *prasādam*. I shall go to bed now.

...

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi Caitanya. Nitāi Gaura Gadādhara.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, the other day you were explaining to me about this verse *eko bahu syama*, that you said first understand what is the *eko*, like *raja* so many associates.

Śrīla Śrīdhara Mahārāja: Yes. The potency is eternal. *Nitya dhāma* is eternal. The question of *bahu syama*, that is only in the case of this mundane world.

Dhīra Kṛṣṇa Mahārāja: *Brahmaloka*.

Śrīla Śrīdhara Mahārāja: *Brahmaloka*. And there *bahu*, the system, Kṛṣṇa means the *raja*, a system, Kṛṣṇa has so many paraphernalia, without, take out the *sakhās*, the *gopīs*, and no Kṛṣṇa. So Kṛṣṇa means with His group, eternally in pastimes, *niyanta kriyata carita* [?]

A dynamic, not static, the static, the equilibrium, one, that is only in *Brahmaloka*, so that is to be applied only for this world, not for the eternal Vaikuṇṭha world. *Eko ham bahu syama*. There already He's *bahu*.

Dhīra Kṛṣṇa Mahārāja: Yes, so that is my point that...

So in your Guru Mahārāja's, Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda, his *Brahma-saṁhitā*, he says that, "There are innumerable *jīvas*, as spiritual particles emanating from the oversoul in the form of pencils of rays of effulgence." And he says, "They have no relation with the mundane world when they come to know themselves to be the eternal servants of the Supreme Lord. Then they are incorporated into the realm of Vaikuṇṭha."

Śrīla Śrīdhara Mahārāja: That is the innate acquaintance of the equilibrium. What he says that they're in such stage, by microscopic sight it may be seen their innate *paricar* is like this. When they come to know that they're servant of Kṛṣṇa then try to go that side.

Dhīra Kṛṣṇa Mahārāja: How can they come to know that in the *brahmajyoti*?

Śrīla Śrīdhara Mahārāja: In the *brahmajyoti*, that is by two ways it is possible. Very meagre *sukṛti* and more tendency of *mukti* takes them there, and that meagre *sukṛti* may assert in course of time. And another, that *sukṛti* gathered from lower world, by *sādhū-saṅga*, that may assert.

And another things by the special grant by the powerful devotees.

Dhīra Kṛṣṇa Mahārāja: *Kṛpa*.

Śrīla Śrīdhara Mahārāja: *Kṛpa*. They can also enter into that domain and do some help. By these two ways they may come from that equilibrium stage into the cosmos.

Dhīra Kṛṣṇa Mahārāja: Were you saying that the powerful devotees can enter the domain of the *brahmajyoti* or the *mahat-tattva*? To bring them out, they can go in *brahmajyoti* and bring them out?

Śrīla Śrīdhara Mahārāja: That depends upon their capacity, it depends on.

Dhīra Kṛṣṇa Mahārāja: Well then that means that some of them can.

Śrīla Śrīdhara Mahārāja: *Sarvajña*, some of them can, from non-differentiated area they can also find differentiation by microscopic vision.
[?]

Dhīra Kṛṣṇa Mahārāja: We're way upstairs, with you.

Śrīla Śrīdhara Mahārāja: Yes. I know. But I thought that I heard his voice. So I need him for a moment. But it does not matter. I want a medicine for my heart...

...

Dhīra Kṛṣṇa Mahārāja: So, now, you said in understanding the *eka* that...

Śrīla Śrīdhara Mahārāja: You see, another example I shall insert. When the demon is killed by Hari, he attains *brahmaloka*, with complete withdrawal and perfect rest in equilibrium stage. But ordinary power cannot detect him there and to take out. Special power, by some ordinance he may be taken out, in the case of Jagāi Mādhāi. In all the cases that is conditional. When Hiranyakaśipu was killed by Nṛsimhadeva he at once went to that *brahmajyoti*; general law, the one who is killed by Hari, he'll at once come to *brahmajyoti*. But, some by-law was there, he had to come down again as Rāvaṇa and Kumbhakarna, those Jaya Vijaya, went there, and after some time, from that equilibrium stage he had to come. So in no-man's-land, buffer state, there also some powerful agency can interfere, in the buffer state, no-man's-land; marginal.

Dhīra Kṛṣṇa Mahārāja: So to go either way...

Śrīla Śrīdhara Mahārāja: So again they retire to that, again Śiśupāla and Dantavakra, because there was conditions, three births, so they're going, entering there for some time, they're again coming. So ostentatiously it is equilibrium but to final vision there is, everything is differentiative character there maybe. Only we can harmonise different statements in this way. What is hazy to me, that is clear to another, higher sight. So something like that. Again, Jagāi Mādhāi we are told, that the same,

Śiśupāla Dantavakra, Rāvaṇa Kumbhakarna, they again came to help Mahāprabhu's *līlā*, from the same *brahmaloka*.

Dhīra Kṛṣṇa Mahārāja: Jagāi Mādhāi.

Śrīla Śrīdhara Mahārāja: Jagāi Mādhāi. So in this way, in ordinarily what is unapproachable is approachable by the experts.

Dhīra Kṛṣṇa Mahārāja: So then, now *jīva śakti* is coming from *brahmajyoti*. As conditioned souls, *nitya-baddha*...

Śrīla Śrīdhara Mahārāja: *Brahmajyoti* is not independent in itself, an independent entity. It is the marginal position of the two potencies, in-carrying and out-carrying. That is said, the consciousness and unconsciousness, the meeting point. Just like dawn, just like evening, it is something, the meeting position of day and night, something like that.

Dhīra Kṛṣṇa Mahārāja: Twilight.

Śrīla Śrīdhara Mahārāja: Twilight; yes. So *brahmajyoti* means that, it is not an independent state, it depends on sun, depends on Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Yes. So Kṛṣṇa, what I wanted to know was, considering the *eko*, Kṛṣṇa; that He has His associates, are there some *jīvas* who were never in the *brahmaloka* position?

Śrīla Śrīdhara Mahārāja: You see; the nature of too much discussion that may oppose the faith. Ultimately everything is *adhokṣaja*. Kṛṣṇa, Nārāyaṇa; that is *adhokṣaja*. We must have some respectable, to the, and it is approachable only through faith, *śraddhā*, not by intellectual reason or argument. Argument is necessary to help the intellectual people to certain extent. But if we want that everything must come within my fist it is a drawback for the devotee. So as much as possible we shall try to understand and to explain to others. But at the same time we maintain on the subconscious region that everything is backed by Kṛṣṇa's sweet will, and none can be measured.

mayā tatam idaṁ sarvaṁ, [jagad avyakta-mūrtinā mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitah]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

"I am everywhere. I am nowhere. Everything within Me. Nothing is in Me. Find what is My position if you can through your intellect Arjuna."

So that warning we must always keep on our brain. Then we shall go to analyse, analyse, analyse. Ultimately we must think unknown and unknowable, and everything is in His hand. He's everywhere, He's nowhere. Everything in Him and nothing is in Him. That means it is

acintya. Mahāprabhu says *bhedābheda acintya*, it is not within the fist of anyone else. It is the sweet will of Kṛṣṇa. That has been, we are warned, our brain has been warned in such way. We shall try to discuss but we may not too much, too much of intellectualism, that will hamper our faith, may disturb our faith. It may be basis; in the *madhyama adbhikāra* it is necessary. And so Bhaktivinoda Ṭhākura says *madhyama adbhikāra* is a dangerous one, and by intellectualism, God forbids, we may come to atheism also, from *madhyama adbhikāra*. A *kaniṣṭha adbhikārī* if he comes in contact with an *uttama adbhikārī* he can clearly pass away the space of *madhyama adbhikāra*. But *madhyama adbhikāra* is a dangerous zone. It is necessary also to consolidate our position.

siddhānta baliyā citte nā kara alasa, ihā haite kṛṣṇa lāge sudṛḍha mānasa

[“A sincere student should not neglect the discussion of such conclusions (regarding the Absolute Truth in the revealed scriptures), considering them controversial, for such discussions strengthen the mind. Thus one’s mind becomes attached to Śrī Kṛṣṇa.”]

[*Caitanya-caritāmṛta, Ādi-līlā, 2.117*]

Consolidate our faith to certain extent. But at the same time we must know that it should pass to the faith, it should help the faith, it should strengthen the faith, *śraddhā*. *Śraddhā* can go and can approach infinite. Intellect can never approach infinite, only *śraddhā*. And how much *śraddhā* we can hope to have? A bit: a bit of *śraddhā*. Nothing is impossible in the infinite area. Our basis of experience; how much *śraddhā* we can send to fetch our object? So when we’re discussing things, only to understand the *śrauta siddhānta*. The positive things that are given to us, we may try our best to use our experience to know the wholesome character of it. But too much of this thing, that will disturb our

faith. The possibility is there. Always we must keep it in the background of our discussion that His ways are unknown and unknowable. I cannot bring Him within our fist. It has got such characteristic. So intellect may not use that characteristic of Kṛṣṇa which *śraddhā* may have, the everything. Kṛṣṇa's jurisdiction is not encroached, should not be encroached. His sweet will is there. That may not be pushed, that may not be cornered, the Kṛṣṇa's sweet will. His independence may not be cornered, pushed to be in a corner. Not that way the intellect should be given indulgence. He's all in all. He can make and mar. He can – this will help *bhakti*, *śraddhā*, faith. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: So honest inquiry, *praśna*.

[tad viddhi praṇipātena, paripraśnena sevayā upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [*Bhagavad-gītā*, 4.34]

Tad viddhi praṇipātena, paripraśna is allowed, *paripraśna*. *Praśna* in

some limited circle, only to help the faith. It means the conclusion must come to help the faith, that sort of, only to help corroborate the faith, the questions should be put. With that caution we shall try to know anything and everything, but we should know that we are limited. We are limited and we are going to tackle unlimited. This idea we must not forget in any stage of our discussion.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, Bhagavān Goswāmī, he wanted me to ask you a question on behalf of the GBC.

Śrīla Śrīdhara Mahārāja: Bhagavān means the Ācārya of the southern Europe?

Dhīra Kṛṣṇa Mahārāja: Yes. So on behalf of the GBC, what they would like to know, “Sometimes men are coming to this movement, to the mission, and they’re taking Hari *Nāma dīkṣā*, *mantra dīkṣā*, and *sannyāsa* initiation also; sometimes they leave.” So when a *brāhmaṇa* initiated disciple he may come back, they want to know, “Should there be some time where he should be without the sacred thread and again take the *mantra dīkṣā*? Because we saw that in a case of one *sannyāsī* who left...

Śrīla Śrīdhara Mahārāja: Who goes away and then again comes back.

Dhīra Kṛṣṇa Mahārāja: Right. What should be the status when coming back? **Devotee:** Should they again be given the sacred thread and *daṇḍa* immediately or... **Dhīra Kṛṣṇa Mahārāja:** There’s *brāhmaṇas* and there’s

sannyāsīs.

Śrīla Śrīdhara Mahārāja: That depends upon the sincerity and the length of time etc, considered in different cases may be different. Suppose for a day or two in a particular position he suddenly did it, but at once he came to know and has come. And for the sake of the credit of the propaganda it may be hidden. But when a long time and more apathetic practices, then of course he should be detained for some time. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: What is favourable and unfavourable for the *pracār*, the propaganda work, it should be considered in the light of that. If very meagre that may be forgiven. May not be out in the public, may not be. Because there will be discredit in the institution, those that are coming and going, so that may be neglected, very meagre things. And who are with a long time and serious case, some sort of penances should be imposed there, and then they may be again purified and taken in.

End of 81.03.05.D

81.03.06.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: [?] Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: So, since your explanation about the *jīva śakti* in *brahmaloka* I have studied this and it has become I think clear to me, the explanation.

Śrīla Śrīdhara Mahārāja: Very good.

Dhīra Kṛṣṇa Mahārāja: And I found everything that you say I find also in my Guru Mahārāja's books. So I think you know his books better than I do.

Śrīla Śrīdhara Mahārāja: That is?

Devotee: He thinks that you know Prabhupāda's books better than he does.

Dhīra Kṛṣṇa Mahārāja: So, that you cannot see, I think that is a deception, because certainly you're seeing very much.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So he said...

Śrīla Śrīdhara Mahārāja: That is a healthy sign. In that case you will be able to attend his voice through me, his advices through me, if you have that attitude. It will help you meet him through me. That sort of tendency is laudable.

Dhīra Kṛṣṇa Mahārāja: So I found this one sentence in his translation and commentary on the *Īśopaniṣad*, in the verse [16] that ends *yo 'sāv asau puruṣaḥ so 'ham asmi*. So here he says that, “The all-pervading feature of the Lord - which exists in all circumstances...

[pūṣann ekarṣe yama sūrya prājāpatya, vyūha raśmīn samūha

tejo yat te rūpaṁ kalyāṇa-tamaṁ, tat te paśyāmi] *yo 'sāv asau puruṣaḥ so 'ham asmi*

[“O my Lord, O primeval philosopher, maintainer of the universe, O regulating principle, destination of the pure devotees, well-wisher of the progenitors of mankind, please remove the effulgence of Your transcendental rays so that I can see Your form of bliss. You are the eternal Supreme Personality of Godhead, like unto the sun, as am I.”] [*Śrī Īśopaniṣad*, 16]

Śrīla Śrīdhara Mahārāja: [?]

Dhīra Kṛṣṇa Mahārāja: Bhakti Caru; this sentence.

Bhakti Caru Swāmī: “This all-pervading feature of the Lord – which exists in all circumstances of waking and sleeping, and also in potential states and from which the *jīva śakti* (living force) is generated as both the conditioned and the liberated souls – is known as Brahman. [?]”

Śrīla Śrīdhara Mahārāja: source, *jīva śakti* source.

Dhīra Kṛṣṇa Mahārāja: Yes. And he says of the *baddha jīvas*, the conditioned *jīvas*, and the liberated *jīvas*. So you explained that the *jīva* in the *brahmajyoti* he can choose to go into the world of dedication or the world of exploitation.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So then you explained how he’s coming into the world of exploitation.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So we have two questions. One question is that you said he is – there is no individual consciousness in Brahmaloka, but then the individual consciousness begins to manifest.

Śrīla Śrīdhara Mahārāja: After *mahat-tattva*. In general, consciousness,

general *ahaṅkāra*, begins from *brahmajyoti* when it is transformed into *mahat-tattva*. And then after *mahat-tattva* the individual *ahaṅkāra* gradually springs up.

Dhīra Kṛṣṇa Mahārāja: Now, in *Bhagavad-gītā* [7.27] Kṛṣṇa says, *icchā-dvesa samutthena, dvandva-mohena bhārata*. So this duality of desire and hatred, how can we hate Kṛṣṇa if we have no experience of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Not about Kṛṣṇa – everything, to anything, the hatred, the inviting and the dismissing temperament, that brings us to this world, to the world of exploitation.

*icchā-dvesa samutthena, dvandva-mohena bhārata sarva-bhūtāni
saṁmohaṁ, sarge yānti parantapa*

[“O Arjuna, chastiser of the enemy, from the very beginning of the universal creation, all forms of life are overwhelmed by ignorance born of duality based on happiness and unhappiness, which has its origin in desire and abhorrence of sensual predilection.”]

[*Bhagavad-gītā*, 7.27]

That is the two principles in crude form awaken in the *jīva*. The hatred, the sympathy and apathy, sympathy and apathy, two sprouts in the beginning and then gradually they come down to mingle with the mundane world . Hare Kṛṣṇa. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes; in a crude form.

Śrīla Śrīdhara Mahārāja: In a crude form sympathy and apathy, just as when a sprout springs up with two leaves, first two leaves. Is it not? Sympathy and apathy, and that gradually helps us to dive deep into this mundane world. And then when retiring again from the world of exploitation...

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati samaḥ sarveṣu
bhūteṣu, mad-bhaktiṁ labhate parām*

[“The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me.”]
[*Bhagavad-gītā*, 18.54]

...pierce through Brahmaloḥka and goes towards Vaikuṇṭha. *Brahma-bhūtaḥ*, again they come to their former position of Brahman, and he already gathered some sort of tendency, *sukṛti* of the Vaikuṇṭha, so this time he does not stop there, but passes through that stage towards Vaikuṇṭha. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Now, you said that the *jīva śakti* is coming, is being generated from *brahmajyoti*. Some are coming into the world of exploitation, some to the world of dedication. How does that begin?

Śrīla Śrīdhara Mahārāja: Because, that should be attributed to his innate tendency, or innate nature, which is endowed with free will, free choice. So,

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ na karma-phala-saṁyogam, svabhāvas tu pravartate

[“Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions.”] [*Bhagavad-gītā*, 5.14]

To substantiate that line in *Bhagavad-gītā*, he's responsible for his entering into the land of exploitation; the responsibility is with the *jīva*. How? Whenever the first awakening of freedom, free will, from the non-specified position, all *jīvas* jumbled together, when the differentiative character is growing, only coming with free choice. And by free choice they're going this side or that side. *Jīva* otherwise the Lord will be responsible for their distressed condition. But, *lokasya sṛjati prabhuḥ*.

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ (the Lord)

na karma-phala-saṁyogam, svabhāvas tu pravartate

His innate nature is responsible for that. So the first awakening, the awakening of the free will and the free choice, by chance or something like that. Free means they can go this side or that side, and as the result we see some came this side and some went that side. So free, because

consciousness means endowed with freedom. Small, so vulnerable consciousness, freedom, *anu, anu prita yukta*, because it is very tiny, his free will also not perfect, imperfect. So some, their free choice, then some we see the result of their free choice when we reckon that some came this side, some going that side. It is unintelligible. And it should be, the responsibility with the free, and freedom is given to him.

One of the political leaders, Śyāmasundara Cakravartī, he asked Prabhupāda: “Why such freedom was granted by the Lord to the *jīva*, when he’s vulnerable?”

Prabhupāda told: “You are fighting for freedom. You are freedom fighters; you know the value of freedom. So if devoid of freedom, then that is matter, so that is nothing.”

Just as Gandhi told to the British authorities, “We want freedom to do right or wrong.” “You are not fit to have self-government. When you’ll be fit, we shall give it to you.” But lastly he told that, “We want to do wrong, to commit wrong, freedom.”

So freedom is not guaranteed with only right way. Freedom, the alternative is there, right and wrong. So freedom has got its intrinsic nature and valuation in that position, freedom. Hare Kṛṣṇa.

...

...question of all questions. Hare Kṛṣṇa. Śiva *tattva*, this Brahmaloaka, several questions which is very difficult to understand, *bhedābheda*.

...

Nitāi.

Dhīra Kṛṣṇa Mahārāja: So Rāmeśvara Mahārāja had a question that, then can the *jīva* go towards Goloka or only Vaikuṇṭha, when he chooses the land of dedication? Because in

Bṛhat...

Śrīla Śrīdhara Mahārāja: That will depend upon his innate nature. Some are fated to Vaikuṇṭha, and some to Goloka, and also in different *rasa*. There is constitutional position. They will have their goal there.

Dhīra Kṛṣṇa Mahārāja: And what about Guru?

Śrīla Śrīdhara Mahārāja: Guru, it is told so, that Guru is not a fixed thing. It may take any shape. In the *sākhya rasa*, *mādhurya rasa*, *vātsalya rasa*, gradually with the awakening of the mentality of the disciple, his conception of Guru he will see that it is changing. Apparently, he roughly in his first sight the rough estimation about Guru, and when he develops, his internal position develops; accordingly he sees a change in his Guru. So Guru is,

ācāryam mām vijānīyān, [nāvamanyeta karhicit na martya-buddhyāsūyeta, sarva-deva-mayo guru]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta*, Ādi-līlā, 1.46]

A very extensive idea is given there, and also gradually the awakening of the soul's inner function will see that Kṛṣṇa is everywhere but He's taking a particular shape of the particular potency to help him gradually and He'll fix him somewhere else.

A star fixed, with John, when Christ was born the star moving, and then just over the sky where Christ was born the star does not move. Before that the star is moving.

So something like that, Guru will be fixed there, at that position. And so many conceptions of Guru, Guru, Guru's Guru, in this way there will be hierarchy, *mañjarī*, *sakhī*, in *mādhurya rasa*, in *vātsalya rasa* also.

Dhīra Kṛṣṇa Mahārāja: In *śanta rasa* also?

Śrīla Śrīdhara Mahārāja: Yes, *śanta rasa* group, there are groups, sands, then the creepers, then shrubs, then Yamunā, then Govardhana, of different types there. And they're all under the administration of Vṛnda Devī. The nature, even the birds, insects,

Yat kinca tina guna api kota kama [?] The lowest one, that is in the Kṛṣṇaloka. *yat kinca tina guna ki kota mokama* [?]

gosthe samasthe hita sadvanam mayam [?]

mukundam daitam lila nikulam phalam [?]

They have got all their contributions, special contributions to the pastimes

of the Lord, respective contribution they have got, each, to support the pastimes, the *līlā*.

Dhīra Kṛṣṇa Mahārāja: So then, in *Bhagavad-gītā* when Kṛṣṇa says, “That having once gone to My abode you never return here,” even though the *jīva* has his marginal position always, that independence, they never choose to exercise that.

Śrīla Śrīdhara Mahārāja: If he can catch that in-carrying current then he’ll have no apprehension of coming back. The current helps him, the Yogamāyā current, all inner current, centre-carrying current is passing around him and helping him, in-carrying current; so no possibility of coming back.

Dhīra Kṛṣṇa Mahārāja: So like you said there’s the right to do wrong, there’s the freedom to do wrong, but then no-one is doing wrong.

Devotee: The internal potency, in the spiritual sky, everyone has the freedom also to do wrong but they do not do anything wrong. They do not mis utilise their freedom.

Śrīla Śrīdhara Mahārāja: And the possibility, perhaps that is so meagre that in actual position that does not matter. The possibility of the wrongness is there, but it is like shadow, or it is everything of this is represented but like a fixed material substance without any freedom. [?]

What is undesirable that is also to be found from there, but it is like a shadow, lifeless thing. So the *māyā* is also represented there, but in a shadowy position without active function, passively. It is present there in passive nature, not active. Just as a spiritual potency is passive here in this *māyā*, so this is represented there in a passive way.

Devotee: *Māyā* means *mahā-māyā*? **Śrīla Śrīdhara Mahārāja:** *Mahā-māyā*? **Devotee:** Also presented spiritually.

Śrīla Śrīdhara Mahārāja: As possibility, alternative background, in this way, and not any active part. The nature of *līlā* requires this.

Devotee: Mahārāja, Adridan Prabhu had a question.

Śrīla Śrīdhara Mahārāja: Adridan Prabhu, for the first time he comes here?

Devotee: No, this is the second time.

Śrīla Śrīdhara Mahārāja: Second time.

...

Devotee: Mahārāja, you were saying that the living entity who does *tapasya* and attains the *brahmajyoti* and after attaining the *brahmajyoti* he's already realised the pains of the material world, so why does he make the choice to come back rather than go straight to Vaikuṇṭha from

there?

Devotee: [?]

Dhīra Kṛṣṇa Mahārāja: It's a verse, *āruhya kṛcchreṇa*.

Devotee: *Āruhya kṛcchreṇa param̐ padaṁ tataḥ*.

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ āruhya kṛcchreṇa param̐ padaṁ tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."]

[Śrīmad-Bhāgavatam, 10.2.32]

Śrīla Śrīdhara Mahārāja: *Param̐ pada* means, up to Brahmaloḥka.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: *Tvayi asta-bhāvād*, because his fate is doomed that he cannot accept the possibility of the existence of the land of dedication, so no other alternative. And that is not only a negative phase, that is a positive phase; that is crime. As soon as he thinks, I'm told by a Vaiṣṇava, wherever he attains that, 'I am the absolute, I hold the absolute position,' then he's a criminal and hurled down for that, from there. That occupies the position of the supreme, though it is not very clear. But the throne of the king, to be disloyal, that is a great crime. Approaches, in the egoism, in his egoism, 'I am the supreme most,' thereby immediately a criminal summons comes to him; "You have such audacity so you are not eligible for Brahmaloḥa the indifference, this is the land for indifference. Go down." It is corroborated from Mahāprabhu's talk with Rāmānanda, '*sthāvara-deha, deva-deha yaiche avasthiti.*'

'mukti, bhukti vāñche yei, kāhān duḥhāra gati?' 'sthāvara-deha, deva-deha yaiche avasthiti'

[“And what is the destination of those who desire liberation and those who desire sense gratification?” Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya replied, “Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.257*]

It means, who wants enjoyment and works accordingly, they get *deva-deha*, the body of enjoyment in the subtle world. And *mukti*, who aspires after *mukti*, which means emancipation, given identification *sāyujya-mukti*, he has to go to the *sthāvara*, the body of Himalayas or something like that, *sthāvara-deha*. He wants *susukti*, oneness. But from the Vaiṣṇava law, according to Vaiṣṇava law this is a very great, conspiracy, and very bad tendency to occupy the throne of the Absolute. So the nature does not tolerate this idea, this despair, idea, so he's thrown

down. Though *samādhi*, minimum consciousness he may have. He may be a hill, mountain, or a big tree, or something like that. He may not like to participate into any specified differentiated world. So go and sleep for long time.

When the serious crime is committed then we are put in a cell, disconnected by any persons, solitary cell, so punishment, solitary cell, go and sleep, disconnected with the living, moving world. That is the punishment for those that seek *mukti* and of that type that “I am so *ham*, I am He.” That is a crime, so *ham*. You are so little this is a camouflage, blaspheme. You see that you are so limited, so conditioned, and you say, so *ham*. Disloyalty: and a sort of punishment.

‘mukti, bhukti vāñche yei, kāhāñ duñhāra gati?’ ‘sthāvara-deha, deva-deha yaiche avasthiti’

That was the conclusion Rāmānanda answered to Mahāprabhu. The tendency for liberation; that is also of different kinds, so a particular kind is punished in such a way. Ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ. [Śrīmad-Bhāgavatam, 10.2.32] In this calculation there is error, aviśuddha-buddhayaḥ, his calculation is wrong. So he calculates that in this way I capture that country, my enemy, but somewhere some defect in the calculation, programme, so formally a crashing defeat he has to undergo. Something like that. Nitāi Caitanya. Gaura Haribol. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: So then is it true that at this moment souls may be coming from the *brahmajyoti* into this world?

Śrīla Śrīdhara Mahārāja: It is true. It is true. Always this may, it is always happening, continuing. Some passing away and some again entering

here, like a river, water passing and water coming: current.

Devotee: So Mahārāja, at the *kalpantu* [?] when all the living entities are withdrawn, then where are they situated? Then they're in *susukti*...

Śrīla Śrīdhara Mahārāja: General slumber.

Devotee: General slumber. Now *mahā-pralaya*, after the *mahā-pralaya*, all the living entities are withdrawn from *mahat-tattva*, and they're in *susukti*...

Śrīla Śrīdhara Mahārāja: Only *prakṛti* and Brahman, and no differentiated character in

prakṛti. All in germinal form and in *prakṛti*; it is resolved in *prakṛti*.

Devotee: Now those living entities, or *jīvātmās*, do they go back to *brahmajyoti* or...

Devotee: Mahā Viṣṇu.

Śrīla Śrīdhara Mahārāja: No. Within the area that is Virajā. The representative character of *prakṛti* is like water, it is Virajā, it is called Virajā – *prakṛti*. They're in Virajā. And just as the Buddhists, their *nirvana* is in Virajā. They do not recognise Brahman. The eternity of Brahman, eternity of consciousness they do not recognise, within their programme.

So their last reach is in Virajā, last stage, the primitive stage of *prakṛti*, Virajā, and then Brahmaloḥa, the *jyoti*. *Prakṛti* represented by water and consciousness represented by light, *jyoti*.

Devotee: Now, Mahārāja, *māyā*'s coverings, the seven layers of covering of *māyā*, now what is the relationship between those coverings of *māyā* and Virajā?

Śrīla Śrīdhara Mahārāja: Virajā, they're all included in Virajā, but sub-division you may take it.

Devotee: Now, what are the seven coverings Mahārāja?

Śrīla Śrīdhara Mahārāja: That I do not recall. You will convene that, but we find in *Bṛhat-Bhāgavatāmṛta*, you are passing through *prakṛti*, there are also seven seats, layers. We are to pass through Virajā. And Bhumi, these are all products of *prakṛti*.

Devotee: Now, Bhu Devī, the layer of Bhu Devī, the first layer, the deciding...

Śrīla Śrīdhara Mahārāja: That may be kept there in subtle form.

Devotee: And she's worshipping Lord Viṣṇu as Varāhadeva. In next layer she's worshipping Kūrmadeva.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: [?] Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha_[]

Śrīla Śrīdhara Mahārāja: Aniruddha, Pradyumna, Saṅkarṣaṇa, Vāsudeva; maybe in that way.

Devotee: These layers of *māyā* is also a part of Virajā.

Śrīla Śrīdhara Mahārāja: Part of the?

Devotee: The coverings of *māyā*; the seven coverings of *māyā* is a part of Virajā.

Śrīla Śrīdhara Mahārāja: Ah, part of Virajā.

Devotee: Now, Dhīra Kṛṣṇa Mahārāja was asking that, “Do not the living entities merge in the body of Mahā-Viṣṇu at the end of *mahā-pralaya*?”

Śrīla Śrīdhara Mahārāja: It is not merging, also merging, because they

have got their *anga-jyoti*, and some may form according to that *anga-jyoti* the lustre of a particular stage of Viṣṇu. It is possible. Mahā-Viṣṇu and Sadāśiva, almost one and same; they are fated to stay there.

Devotee: So now we have to understand that Virajā is also a part of Mahā-Viṣṇu.

Śrīla Śrīdhara Mahārāja: Virajā, not part of Mahā-Viṣṇu.

Dhīra Kṛṣṇa Mahārāja: Mahā-Viṣṇu is lying in Virajā.

Śrīla Śrīdhara Mahārāja: Yes. Kāraṇārṇava, He's there, Kāraṇārṇava, Mahā-Viṣṇu. And what do you say?

Devotee: Virajā is also a part of Mahā-Viṣṇu, that's what I said, but actually what I meant is that Virajā is coming out of Mahā-Viṣṇu, the sweat of Mahā-Viṣṇu.

Śrīla Śrīdhara Mahārāja: Mahā-Viṣṇu. Of course if we push on to analyse more, then we may see like that. The Virajā *prakṛti* is inseparable, of *jyoti*, Viṣṇu, Mahā-Viṣṇu, of Sadāśiva, a part. A part of Him means inseparable connected, the *śakti-śaktimān*, the owner and the potency, *Puruṣa prakṛti*. We can think like that.

Devotee: Now this reminds me of another thing that you told us before

Mahārāja, that once you were explaining the different living entity's relationship with Kṛṣṇa is due to his origin being some associate of Kṛṣṇa. Like some living entities, those who are in *sākhya-rasa*, they're the effulgence; they're coming from the bodily effulgence of Subal.

Śrīla Śrīdhara Mahārāja: Yes. And they will go there. That is also stated. *Jyotika*, *Anga-jyotika*, they are, it is mentioned, within the halo, within the group, within the halo. Some groups are personal, and some satellites, different satellites. *Upagraha*, *graha upagraha*; some centre and so many *graha*, and one *graha* may have *upagraha*. In this way they're serving their group, and also in their *anga-jyoti* there are also so many. It is also. Hare Kṛṣṇa.

...

Dhīra Kṛṣṇa Mahārāja: Mahārāja, Bhagavān Dāsa Goswāmī, the Chairman of the GBC, he wanted that we ask you one question, on behalf of the GBC members.

That Kīrtanānanda Mahārāja, he has established one temple in his New Vṛndāvana. He has many temples there. He has one temple there; it is called Prabhupāda's Palace. Some people call it the Taj Mahal of the west. So in that temple there is a Prabhupāda Mūrti, only, no other Deity but there's the Prabhupāda Mūrti on the altar, a replica, duplicate, identical. Now recently they have begun to worship Prabhupāda in the aspect of a king, *raja*, like a king. So they're putting crowns on his head and some *mukut*, crowns, and some jewellery, jewels, *mālās* of jewels around his neck, and there's plans for him to be holding a sceptre, *raja daṇḍa*. So some devotees they like this, to worship Prabhupāda in that way. Other devotees are feeling some – differences.

Śrīla Śrīdhara Mahārāja: Anything written there?

Dhīra Kṛṣṇa Mahārāja: I don't understand, written?

Śrīla Śrīdhara Mahārāja: Any writing to guide, to understand this sort of *raja daṇḍa*, what does it mean?

Devotee: Any explanation?

Dhīra Kṛṣṇa Mahārāja: I don't know.

Śrīla Śrīdhara Mahārāja: [?]

Dhīra Kṛṣṇa Mahārāja: I don't know.

Devotee: Outside it says, "This is the Palace of His Divine Grace...

Dhīra Kṛṣṇa Mahārāja: Oh, of the palace; yes. I thought he meant of Prabhupāda why he's wearing a crown or why he's holding a sceptre.

Śrīla Śrīdhara Mahārāja: [About sixty five seconds of Bengali (?) spoken] No picture set in the walls there?

Dhīra Kṛṣṇa Mahārāja: There are pictures on the ceilings. Not on the altar.

Śrīla Śrīdhara Mahārāja: single statue?

Dhīra Kṛṣṇa Mahārāja: Single statue.

Śrīla Śrīdhara Mahārāja: standing or...

Dhīra Kṛṣṇa Mahārāja: Sitting; like on *vyāsāsana*.

Śrīla Śrīdhara Mahārāja: *Vyāsāsana*, with *raja daṇḍa*. Some sort of explanatory passages should be; that sort of script should be kept there to guide the people, “That he came to rule the religious world and established the kingdom of love in the religious world above all.” This sort of guiding script should be there. Otherwise I don’t see any harm. That he’s a king, in what plane, which plane?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

“To attract people in this royal form, style he presented. He came and ruled, established a centre here, and from here he ruled the world of religion, and established that divine love that is the highest. He’s the king of the Ācārya who established so spaciouly, broadly, widely, established

an empire of the divine love.” So from that vision, “As an emperor he came to conquer, *veni vidi vici*, [“I came, I saw, I conquered” - Julius Caesar] he came to conquer America and established here the first centre, and from there the whole world was conquered.” This idea, like a king; “Like a king he conquered the world, and his first seat it began from America, and he gave a dignified position to the world of love divine.”

Devotee: That place is known as Nava-Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Nava-Vṛndāvana. Nava-Vṛndāvana: from Nava-Vṛndāvana. Nava-Vṛndāvana. Hare Kṛṣṇa. His activity; that figure and activity, some steps of explanation should be given to help the public to understand his situation.

Dhīra Kṛṣṇa Mahārāja: Now, what about in general, because, I’ll explain this, in every one of our temples we also have a *vyāsāsana* and a similar *Mūrti* of Prabhupāda.

Śrīla Śrīdhara Mahārāja: I don’t think that it is complete, but the idea it started here, and it will be perhaps modified. The king does not exist by himself. He has his general he has got his Guru, his following. They also may be in the paraphernalia may be, established there to help that. But a singular figure, solitary figure has *daṇḍa*, *raja* means his company. We are always worshippers of the Lord with company. That is the fashion, the etiquette of the Gauḍīya *saṁpradāya*, but not *ekala vasudeva*. First *ekala vasudeva* in the beginning of theism, then comes Lakṣmī Nārāyaṇa, then gradually developing in *rasa*, Rāma, Sītā, Dvārakeśa, then Svayaṁ-Bhagavān Kṛṣṇa. But *ekala vasudeva* in the first conception, primitive conception, the paraphernalia...

End of 81.03.06.A

81.03.06.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...that also should be added to that; in my opinion.

Dhīra Kṛṣṇa Mahārāja: In some picture form.

Śrīla Śrīdhara Mahārāja: In picture, anyhow. People at large should be guided in such a way that, “He came and he conquered. He conquered the *jīva* souls and converted them into the general Goloka life, that, with the help of this and that.” Some guiding writings should be there and also some helping agents. And also it is desirable that there should be the pictures, at least pictures of his Guru, Gurudeva, Bhaktivinoda Ṭhākura, Prabhupāda, etc. He’s not one, not single; in a group. But he’s holding the main figure. And the Guru’s must also be in some respectable position there. That is my opinion.

Bhakti Caru Swāmī: Pictures are there. In the Nath Mandir, there are big pictures of Bhaktisiddhānta Saraswatī Ṭhākura, Bhaktivinoda Ṭhākura, Gaura Kiśora Dāsa Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh! At least some sort of account should be put in black and white. “He’s so and so and so, and he was a king, his attitude like a king to conquer this world of – this gorgeous America, to take it towards the loving domain of Kṛṣṇa.” Some such guidance should be there to guide the people. “He’s so and so.”

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja is asking, “Now, in all of our temples we have Prabhupāda’s deity, Prabhupāda’s life size *mūrti*. And now, what should be the general mood of worshipping Prabhupāda?”

Dhīra Kṛṣṇa Mahārāja: The others they may also want to begin to put the crowns and the jewellery also. Or should this be exclusive?

Śrīla Śrīdhara Mahārāja: This is, as regards my opinion, I don’t like it in all the *āśramas*. In a particular case in America it may be shown like that. But there are other Ācāryas, and deviation from that line that will be crossing the lineage given by our revered predecessors. We should not cross that line. But in a particular case the account of his activity, that was depicted there, that may be allowed; but in every temple to represent him as a kingly person; that I don’t like. It should be in order of the Ācārya *paramparā*. That will be respectable. This is my opinion.

Dhīra Kṛṣṇa Mahārāja: Yes. So that means that this special case becomes like a memorial. It’s not the temple in the standard sense.

Śrīla Śrīdhara Mahārāja: Just like a memorial.

Dhīra Kṛṣṇa Mahārāja: With activities and explanations.

Śrīla Śrīdhara Mahārāja: “And he came and conquered and transformed them into devotees from the military and *vaiśya*, from the business, the trading and military America, he established a religious kingdom here.” Something like that.

Dhīra Kṛṣṇa Mahārāja: One of the GBC’s question is that our Prabhupāda used to caution us not to change anything, and not to introduce anything.

Bhakti Caru Swāmī: Not to introduce anything new. Prabhupāda always wanted that we continue with the traditional path.

Śrīla Śrīdhara Mahārāja: It is there and he came to express them here. That will be the general idea of every, in the process of our worship, our temple, in the form of worship. But in a particular place, Nava-Vṛndāvana established by him, he’s represented as a king, Vṛndāvana founded by a king, with some explanation it may be retained, that form. Why in such a kingly form, royal form, he’s represented here? With some explanation of that it may be.

Dhīra Kṛṣṇa Mahārāja: Once, some of his disciples, Prabhupāda’s

disciples said to him when he was dressing, they were observing him dressing himself, his clothes; and one of his disciples said, “Śrīla Prabhupāda you look like a king.”

And he looked up and he said, “I’m much more than that.”

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: Prabhupāda.

Śrīla Śrīdhara Mahārāja: Oh, Prabhupāda, when he was dressing him that...

Bhakti Caru Swāmī: No. Prabhupāda was putting on his clothes, putting on his *dhoti* and *kurta*, Prabhupāda himself was putting on his clothes, but he was very majestic in his way, so some of his disciples commented...

Śrīla Śrīdhara Mahārāja: Gorgeously wanted to dress him gorgeously?

Bhakti Caru Swāmī: No. The way Prabhupāda was dressing himself...

Dhīra Kṛṣṇa Mahārāja: His manner.

Bhakti Caru Swāmī: [About twenty seconds spoken in Bengali [?]]

Śrīla Śrīdhara Mahārāja: [About fifteen seconds spoken in Bengali [?]]

Bhakti Caru Swāmī: Mahārāja is saying that to dress him up like a king is like lowering his position.

Śrīla Śrīdhara Mahārāja: To come in a lower position.

Dhīra Kṛṣṇa Mahārāja Yes. That is what some disciples will feel by this.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] In a Sanskrit epic, drama perhaps, we find that Candragupta has gone to visit Cāṇakya, his Guru. And there the Cāṇakya is sitting on an ordinary public mat. And just on his head there is [?]

Bhakti Caru Swāmī: Umbrella?

Śrīla Śrīdhara Mahārāja: Not umbrella [?] Where so many cow dung made fuels deposited there, on the head of Cāṇakya. And Candragupta with his crown and that diamond dress he fell flat on the feet of Cāṇakya. And the same time the

_____ says, *Aho pasya rajadi raja mantena vaibharam* [?]

“Oh, you see what is the majesty, opulence of the minister of the emperor of India, he does not care for a farthing.” And he addresses Candragupta, ‘O *vishala*,’ not king. *Vishala* means Candragupta’s birth came from a

maidservant, so he used to, that is in Sanskrit they're known as *vishala*, so he used to address as *vishala* Candragupta. So spirited man was Cāṇakya and indifferent, without caring for a farthing from the empire, but he had such intelligence and political brain that Candragupta had to go his feet. But the man is so poorly, living such a life of the poorest of the poor, but he was such dignity, mental dignity.

So Swāmī Mahārāja told, "I am more than that. That is, I'm the Guru of the king."

Bhakti Caru Swāmī: And Prabhupāda used to give the example of Cāṇakya as the ideal

brāhmaṇa.

Śrīla Śrīdhara Mahārāja: Without caring for the *kṣatriya*, independent of *kṣatriya* valour.

Bhakti Caru Swāmī: Although he was the Prime Minister of Candragupta but he used to live in a hut. And he used to survive, he never used to take any money...

Śrīla Śrīdhara Mahārāja: And everything dependent on his intelligence, the whole thing. And Candragupta continued war against Alexander, and repulsed Alexander [?] Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And also it is a little different, no charm, no word of the devotion. What touch of devotion is there? And there will be another anomaly here, that in Vṛndāvana who is the king? The king in Vṛndāvana, kingly style is in Mathurā, *aiśvarya pālaka*, but Vṛndāvana is this this ordinary plain living, a place of plain living, simple living. There the gorgeous thing will be little improper from the standpoint of *rasa*. Hare Kṛṣṇa.

In the talk of Svarūpa Dāmodara and Śrīvāsa in Purī you'll find *Herā-pañcamī*; the Svarūpa Dāmodara when giving impression to Śrīvāsa Paṇḍita.

Śrīvāsa Paṇḍita he praised about the opulent majesty of Lakṣmī Devī. "And what your *gopīs*, they're only this creepers and flowers from the jungle, what is their property, their majesty? And my Lakṣmī Devī she has got so much dignity. And your *gopī* has got no dignified acquaintances."

Then Svarūpa Dāmodara went on to speak. "The *kalpa-taru*, *kāmadhenu*, who are in possession of such, easily can produce any moment, but they hate."

And Swāmī Mahārāja told that, "I'm superior to that kingly garment. I'm more than that." So Vṛndāvana...

Dhīra Kṛṣṇa Mahārāja: And you told us that he gave a hint in his poem on the Atlantic about the *sākhya rasa*.

Śrīla Śrīdhara Mahārāja: *Sākhya rasa*; yes.

Dhīra Kṛṣṇa Mahārāja: So whether this is some kind of *ābhāsa*?

Bhakti Caru Swāmī: *Rasābhāsa*.

Śrīla Śrīdhara Mahārāja: *Rasābhāsa*.

I'm trying to find out means how I can support. My tendency is towards that. One thing is done there with so much earnestness, and how it can be defended. With that spirit I'm thinking. Hare Kṛṣṇa. Vṛndāvana. Nava-Vṛndāvana. Hare Kṛṣṇa.

[About one minute conversation with Śrīla Govinda Mahārāja in Bengali
[?]]

Nava-Vṛndāvana was founded in Dvārakā, but there also the majestic colour was eliminated.

Dhīra Kṛṣṇa Mahārāja: We also have, the temple where I'm residing in Los Angeles is called New-Dvārakā.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told me, "New Delhi, Newcastle, if that can be, why not New-Vṛndāvana? I have started New-Vṛndāvana."

Anyhow they have to come across such expressions and search after the meaning. What are they? Why they are here? So some clue.

[About two minutes fifteen seconds in Bengali [?]]

...and that sweet recollection we do not want to part with totally. That was the cause. And the queens also felt that in their heart that, “Kṛṣṇa is always absent in Dvārakā.” Real Kṛṣṇa, they could not meet. They felt like that. “He’s somewhere else, indifferent.” Dealing in every possible way with them, but they felt that, “This is all a mechanical thing.” Real Kṛṣṇa was in Vṛndāvana, He could not be accommodated in Dvārakā. That was the complaint, who wanted to mix with Kṛṣṇa most intimately, their remark is like this, “That we could not find real Kṛṣṇa, real man within Him, always an artificial person.” That was the Kṛṣṇa in Dvārakā.

So whether Swāmī Mahārāja will be in that royal dress in royal Swāmī Mahārāja, if he’s so, “These ignorant children, these innocent children, they’re dressing me like that. What can I do?” He will allow him. With something like that spirit he’ll accept.

Dhīra Kṛṣṇa Mahārāja: Yes, I think so.

Śrīla Śrīdhara Mahārāja: Of course it will help in one way that he came and conquered America. This insinuation, this sort of encouraging and useful impression will be spread. A king, he worked here as a ruler, as if, converted, established his kingdom here in America. Not in the political sense but in the highest spiritual sense he established his kingdom here in America, and from here throughout the world. A partial representation of his conquering character, wonderful conquering character. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja [?]

Dhīra Kṛṣṇa Mahārāja: The mission is for preaching in the western countries, the mission, Bhaktisiddhānta Saraswatī Ṭhākura, the mission's for the English speaking countries.

Śrīla Śrīdhara Mahārāja: Yes. What about that?

Bhakti Caru Swāmī: Yesterday when we were coming here in the car, Harikeśa Mahārāja he was trying to remember, once Prabhupāda told him about Tulasī Mahārāṇī, how Tulasī Devī and the pastimes between Tulasī Devī and Śālāgrāma-śilā. So I told him the story as far as I knew, that Jalandarāśura, in order to kill Jalandarāśura, Nārāyaṇa took his form, and then Tulasī Devī cursed Nārāyaṇa, “That You will become stone.” And Nārāyaṇa told then, “Ok.

You will become a tree, and without your leaf My worship will not be complete.” Now where is this found Mahārāja, this is mentioned in which *Purāṇa*?

Śrīla Śrīdhara Mahārāja: I don't know. Tulasī. You will try to find it in *Viśva-Kośa* or *Sarva-kalpadruma*, the place you may find in there, reference of Tulasī. I think it should be put there.

Bhakti Caru Swāmī: Now is it that Vṛndā Devī became Tulasī Mahārāṇī? Vṛndā and Tulasī?

Śrīla Śrīdhara Mahārāja: Similar.

Bhakti Caru Swāmī: Similar. Who was the wife of Jalandarāśura? Tulasī or...

Śrīla Śrīdhara Mahārāja: Tulasī.

Bhakti Caru Swāmī: Tulasī. Not Vṛndā. Vṛndā Devī to Vṛndāvana. Now this pastime, where did it take place? Did it take place in the spiritual sky or in this *Bhumandala* ?

Śrīla Śrīdhara Mahārāja: That was in *Bhauma*, in the subtle *Bhauma* world.

Devotee: As in higher planetary system.

Śrīla Śrīdhara Mahārāja: *Deva* and *danava*, where *deva* and *āśura*, both is accommodated. *Bhauma* and also they've got astral body and they live and move in that way [?] Hare Kṛṣṇa. Sometimes in gross body, sometimes in subtle body they can live [?]

Bhakti Caru Swāmī: Mahārāja, What's the difference between Tulasī Devī and Vṛndā Devī? You said they're similar, but that means they're not same.

Śrīla Śrīdhara Mahārāja: Tulasī, Vṛndā Devī is comprehensive, Tulasī a partial representation. Vṛndā Devī she leads, to help the *līlā*, she leads the whole Vṛndāvana; that is the trees, the season, the birds, the monkeys, all under her control. From the background she helps all these things to help the *līlā* of Kṛṣṇa.

Bhakti Caru Swāmī: And who's Bhakti Devī?

Śrīla Śrīdhara Mahārāja: Bhakti Devī, the personality in devotion at large, Bhakti Devī. Bhakti Devī may be Yogamāyā in one sense, one aspect, covering the whole Goloka and Vaikuṇṭha. Yogamāyā, the in-carrying current towards the centre: that is Bhakti Devī. Dedication, *bhakti* means dedication, Bhakti Devī, Yogamāyā. And if we want to have, to conceive His highest personality then we shall have to go to Rādhārāṇī, combines all *rasa* and the highest degree of *bhakti sevā*, *prema sevā*, as emanating from Her, everything. Bhakti Devī.

Bhakti Caru Swāmī: It is said Mahārāja that Bhakti Devī has two sons, they're *karma* and

jñāna.

Śrīla Śrīdhara Mahārāja: That is in the lower conception, the lower conception of *Purāṇic* stories, *karma* and *jñāna*. *Bhaktim karmani karma yoga jñāna* [?]

That is we find in *Caitanya-caritāmṛta*, in that case Bhakti Devī, the dedication is the first principle which covers and sustains the whole

portion of creation; not only creation, existence. And *karma, yoga, jñāna*, these are in the outskirts in the opposite party. These, unconditioned and conditioned, and within conditioned there is *karma, jñāna* and *yoga*; they're within that area. And from *śuddha bhakti* the land of *bhakti* proper, and in the shadow, in the *vyatireka*, indirect, background, there is *karma, yoga, jñāna*. So they're dependent.

They're son of Bhakti Devī. In the broadest sense it may be thought they're dependent on, they may not have any absolute existence, only dependent but reckoned in the indirect, *vyatireka*, not in the substance proper, *karma, yoga, jñāna*. *Bhaktim karmani karma yoga jñāna* [?]

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam

["If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us."] [*Śrīmad-Bhāgavatam*, 1.2.7]

That is in Vaikuṇṭha proper. But *karma, yoga, jñāna, jñāna* generally guides to *mukti*, *yoga* also like so, and *karma* the good sense to work for Kṛṣṇa, *karma yoga*. But that is not pure *bhakti*; that is in the opposite side; that is indirect conception in the conditioned area. *Sarvaṁ karmākhilam pārtha, jñāne parisamāpyate*.

[śreyān dravyamayād yajñāḥ, jñāna-yajñāḥ parantapa sarvaṁ

karmākhilam pārtha, jñāne parisamāpyate]

[“O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, *brahmāgnāv apare* [B-g, 4.25] is far superior to the sacrifice of various articles, indicated by *brahmārpaṇam brahma haviḥ* [B-g, 4.24], because all action ultimately culminates in knowledge.”] [*Bhagavad-gītā*, 4.33]

Then,

tapasvibhyo ‘dhiko yogī, jñānibhyo ‘pi mato ‘dhikaḥ karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna

[“The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyana*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*.”] [*Bhagavad-gītā*, 6.46]

yoginām api sarveṣāṁ, mad-gatenāntarātmanā śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ

[“Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion.”] [*Bhagavad-gītā*, 6.47]

So crosses the area and then, *bhajate, śraddhāvān bhajate*.

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā [tato' nārtha-nivṛttiḥ
syāt tato niṣṭhā rucis tataḥ athāsaktis tato bhāvas tataḥ
premābhyudañcati sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet
kramaḥ]*

[“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify; then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

So this is outside the area of *bhakti* but they're dependent on *bhakti* otherwise if the positive side non existent then negative we cannot think of. In that way it is dependent on *bhakti* we may say so. Hare Kṛṣṇa.

...

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, two times you have chastised me in a very sweet way, that too much intellect and too much analysis; that is a bar to *śraddhā*, and that is our access for understanding Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Of course, of course it is.

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye
prāyaśo 'jīta jīto 'py asi tais tri-lokyām*

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa]: [“Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [*Śrīmad-Bhāgavatam*, 10.14.3]

So giving up our attempt to know Him, very hatefully, and our submission, our submissive faith in Him, that will give us the real help. Because, when we exercise our intellect to analyse Him, to know Him, His ways, this and that, we hinder the spontaneous flow. We engage ourselves to investigate as a subject into the transcendental and thereby our attention is to scrutinise, to know about Him, and by that time it cannot be ready to welcome the spontaneous flow that may come to me. Diverted in a wild goose chase, which is impossible. Which is unknowable, I go to know Him. Immeasurable, I go to measure Him. And through faith only He comes to make myself known, I'm absent there. I am with my subjective tendency, and associate myself with my subjective characteristic, which is only applicable, or meant for places below me, phenomenal, not transcendental. And phenomenal capacity I'm dragging towards transcendental.

And the way of having intimacy with the transcendental, only through

submission to allow Him to come, His flow within me, and that flow will arouse me, awake me, and say, “Oh. I’m such and such.” His *katita*, His subjectivity may not be covered by my subjectivity. The subjective character of the object may not be a bar of the real subjective character to disclose Himself, to come down and disclose Himself. That is the *śrauta-jñāna*, “I am so and so, I am such and such.”

My attention is drawn towards scrutinising the character uselessly to try to know Him.

So Brahmā says, *jānanta eva jānantu*, “Those giant intellect, they may be, they may think that they can know anything. And I have known many things about the transcendental reality. They may make boast of that, those foolish persons. Let them boast, ‘I know, I know Him.’ But how can you know Him? His ways may always differ. Not a fixed thing like any object of this world. His has got no fixed characteristic, generally. He can show Him in any way as He likes. He’s always free. Infinite characteristic He has got.”

So to apply my tiny subjectivity, subjective character, to apply and to try to know, that will be futile, and that will be a hindrance to His coming down in my heart and reveal that, “I am such and such.”

jānanta eva jānantu, kiṁ bahūktyā na me prabho manaso vapoṣo vāco, vaibhavaṁ tava go-caraṇ

[“There are people who say, “I know everything about Kṛṣṇa.” Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.”] [*Śrīmad-Bhāgavatam*, 10.14.38]

“In my empirical attempt I have seen that I could not know anything of You.”

Empirical means inductive process. Only deductive process, we await for the deductive process; that He will come to me. Deductive not ascending method. The knowledge may go from the lower part to the higher, and you won't be fulfilled. Only negative, you are negative power, you'll invite. All your energy should be engaged in concentrating you to invite. The faith in the character of invitation, hankering, earnestness, all negative characteristics a *jīva* should have and that will be fruitful, effective, and the attempt will be crowned with success. *Manaso vapuṣo vāco vaibhavaṁ*. Complete surrender. The conclusion is that can never be known; transcendental truth can never be known by any subjective attempt. That negative side is necessary, the quality of the negative side, that is invitation, earnestness.

“Cannot do without You. I am in want. I have no qualification. You are Patita-Pāvana, You are deliverer of the fallen. I am fallen.” So to develop the negative side; “I am the most fallen, fallen of the fallen, fallen I am.” So the appeal must go to Him, *dānyam*, that, “I am needy, I am needy, I am needy.”

“I have got intellect. I can understand You.” All these attempts will be futile when we shall go to apply erroneously on Him. It may be applied on the ordinary natural existence. So,

śreyah sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhave teṣāṁ asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātīnām

[“My dear Lord, devotional service unto You is the only auspicious path. If

one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."] [*Śrīmad-Bhāgavatam*, 10.14.4] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.22]

The real path of our good is devotion, dedication, and leaving that way if anyone follows the path of knowing, *kevala-bodha-labdhave*, they want some knowledge about the Absolute, *kleśāla eva śiṣyate*, the result will be only labour. In the comparison, *sthūla-tuṣāvaghātinām*, where there is in the paddy, if there is husking but no rice is there, only the paddy husking, that *tuṣā* husking, the cover of the paddy if we husk then no substance comes from within. *Sthūla-tuṣāvaghātinām*. If we press the paddy which is not with its substance within then the labour will be its reward and no rice will come out. *Sthūla-tuṣāvaghātinām*. Our consequence, our fate will be just like that, if we want to have any definite knowledge about Him.

*naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ
nirañjanam kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma
yad apy akāraṇam*

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [*Śrīmad-Bhāgavatam*, 1.5.12]

That is another; that is in relation to *karma* they work. By dint of your

karma do you think that you can control the Absolute mind? Never, even *nirañjana niskalanka*, the faultless knowledge cannot have any reach into the domain, what to speak of your *karma*, these material works in any form if you do it, it won't reach there. *Naiṣkarmyam apy acyuta-bhāva-varjitaṁ*. If it is not connected with *acyuta-bhāva*, the service of Acyuta, then the *jñāna*, *na hi jñāna sarasi pavitra na vidyate* [?]

That pure in its existence, the knowledge, that is unfit to get the intimacy of the Lord. What to speak of the *karma*. In this way in many places it has been told to us. "Don't try to make Him the object of your experience. That is impossible. Only crave for Him, crave. And showing, and realising fully that you are very mean and you are very meagre, small and insignificant, and the Lord should have pity on you due to your insignificance." So in this way, the way of approach to Him, this is *the* way, and not to make master over Him, "I can know. I can understand His ways." But that will be the main...

End of 81.03.06.B

81.03.07.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...in ancient times when used to go to trade with Fiji and they're constructed some Hindu temples. And they proposed him to take the charge of that concern, I heard from him.

Tamal Kṛṣṇa Swāmī: They proposed our Guru Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Swāmī: When was that?

Śrīla Śrīdhara Mahārāja: Your Guru Mahārāja he told me about Fiji.

Tamal Kṛṣṇa Swāmī: Oh, he told you. Prabhupāda told him.

Śrīla Śrīdhara Mahārāja: The Fiji people they wanted to hand over something there to him. What that is I forgot. Fiji is where, near America, West Indies?

Tamal Kṛṣṇa Swāmī: No, near Australia.

Śrīla Śrīdhara Mahārāja: Then it is not so. Then is there any centre in West Indies?

Tamal Kṛṣṇa Swāmī: There is. But I think Prabhupāda was talking to you about Fiji. He was talking about Fiji.

Śrīla Śrīdhara Mahārāja: Fiji. Maybe.

Tamal Kṛṣṇa Swāmī: We have the Deity there of Kṛṣṇa Kaliya.

Śrīla Śrīdhara Mahārāja: Oh yes. Fiji, the Kṛṣṇa Kaliya. Not Kaliya Damana, Kṛṣṇa. Yes, Fiji. I remember.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Any Indian?

Tamal Kṛṣṇa Swāmī: Yes, Indian.

Śrīla Śrīdhara Mahārāja: What part you belong to?

Devotee: Gujarat.

Śrīla Śrīdhara Mahārāja: Gujarat people are Kṛṣṇa *bhakta* by the grace of Vallavacari. Vallavacari's preaching was very wide in Gujarat. That Goswāmīns; I met in Bombay one Goswāmī. He had many disciples. There was the case of Nathadwara. Are you acquainted with that, the Nathadwara Mahanta, Nathadwara, near Chitor [?] or something like that? There was a case against the Goswāmī. He married one Muslim byjee [?] that Goswāmī, and there was a case. And I was at that time in

charge of Bombay Maṭh. I met one gentleman who was his solicitor, the Goswāmī's solicitor. Er, what was his name? A man of position, he told all these things. His wife supported, that Bakhills [?], or barrister maybe, his wife supported the Guru. "The Guru is Bhagavān, he may take a Muslim lady, married. What harm is there?" And her husband was very much against. We took the part of the husband and the wife went away. She tried her best to support the Guru, Nathadwara.

[?]

And that was Śrīnathji, the Deity of Mādhavendra Purī. That was in Govardhana and then gradually went there. When for fear of Mohammedan invasion, they, Govindaji, Madan Mohan, they went to Jaipur state, and this Śrīnathji went Chitor [?], Nathadwara, when Aurangzeb wanted to demolish the *tīrtha* in Vṛndāvana.

[?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: The people there they're very earnest to hand over the charge of the temple to him, and he expressed his desire to establish a centre there. This much I heard.

Tamal Kṛṣṇa Swāmī: This Deity of Śrīnathji, is there a Rādhārāṇī also? Is Rādhā also there?

Śrīla Śrīdhara Mahārāja: I can't remember. Govinda Mahārāja [?] Because the Vallabhi *sampradāya* they do not care much for Rādhārāṇī. According to them, what that Gokul Goswāmī wanted to impress on me,

that Virajā, Yamunā, principal servitors according to their opinion, not Rādhārāṇī.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

[?]

They, of course generally they adore *vātsalya rasam*. They're *upāsaka*, worshipper in *vātsalya rasam*. But we are told that Vallabacari he took *mantram* from Gadādhara Paṇḍita in Purī, in *mādhurya rasa*, *dīkṣā* he got from Gadādhara Paṇḍita. But his followers do not admit that. And they maintain that Virajā rather belongs to the group of Chandravālī, the anti-group of Rādhārāṇī, Virajā. Virajā and Yamunā. The Gokul Goswāmī, one of the *mahants* of that *sampradāya* in Bombay, he stressed on this, "That by the grace of Yamunā *gopīs* are only getting the grace of Kṛṣṇa. Whenever after the *rasa* is broken, and only when they went to Yamunā, by the grace of Yamunā, then again they could come near Kṛṣṇa. That was his point, line of argument at that time. So I conjectured that they were followers of Yamunā or Virajā and nearing to Chandravālī group. But that should not be because there is a difference of opinion amongst them. Some accept that Vallabacari took initiation from Gadādhara Paṇḍita in Purī, but the majority do not recognise that. "No. We have got our own from Vallabacari."

Tamal Kṛṣṇa Swāmī: We have a number of questions to ask. Satsvarūpa Mahārāja has a number of very nice questions to ask you. He's over here.

Śrīla Śrīdhara Mahārāja: Satsvarūpa Mahārāja, he's an important man in your group.

Tamal Kṛṣṇa Swāmī: Very, very important.

Śrīla Śrīdhara Mahārāja: Yes. He's giving the biography. Your Gurudeva has accepted him to express him to the world through the biography.

Tamal Kṛṣṇa Swāmī: Yes. Prabhupāda said only he should write that biography.

Śrīla Śrīdhara Mahārāja: And his style of writing is also very nice. I have gone through a portion, of course beforehand. The other day I got a copy. That Paramahansa's father, he told me that, "The biography is out and I found there your name," he told me.

And in what connection?

"That you announced that, "I believe he's *śaktyāveśa avatāra*." Yes I did.

"In that connection your name is mentioned in that biography."

Tamal Kṛṣṇa Swāmī: In many other connections also.

Śrīla Śrīdhara Mahārāja: Maybe. But that gentleman told. Nitāi.

Satsvarūpa Mahārāja: I have one question about chanting, *japa-mālā*. Our Śrīla Prabhupāda has given us many duties to preach in the world. So sometimes when trying to concentrate on *japa-mālā*, instead of hearing the Holy Name I think of all these different duties I have to do.

Śrīla Śrīdhara Mahārāja: Our Prabhupāda was also of that type. *Kīrtana*, chanting, preaching, *kīrtana* means preaching, not only loudly pronouncing, *bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*.

And Mahāprabhu came with *saṅkīrtanam*. *Yajñaiḥ saṅkīrtanam praye*. *Saṅkīrtana* will form the principal part. *Yajñaiḥ saṅkīrtana-prāyair, yajanti hi sumedhasaḥ*, in *Śrīmad- Bhāgavatam* [11.5.32] we get about Mahāprabhu. Mahāprabhu came with *saṅkīrtana*. *Saṅkīrtana* means *bahubhir militvā yat kīrtanam, sango śakti kalau yuge*. This age of Kali, and the combined efforts will be fruitful; so *saṅkīrtanam*.

And Prabhupāda came to preach, and so there was the difference between those so called *bhajana-siddha sahajiyā*, they're only – once, about Kṛṣṇadāsa Bābājī, Prabhupāda's remark, "Kṛṣṇadāsa Bābājī is a good man, man of character, but his tendency generally towards *Nāma-bhajana*."

Tamal Kṛṣṇa Swāmī: Your God-brother?

Dhīra Kṛṣṇa Mahārāja: Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: God-brother, Kṛṣṇadāsa Bābājī Mahārāja, yes. He was in Balihati. He did not like to do any other service but he's always very inclined to take Name in the *mālikā*.

_____ [?] I was in charge of Delhi Maṭh at that time. I had intimacy with Kṛṣṇadāsa Bābājī. I wrote to Prabhupāda, "If you permit I like to take Kṛṣṇadāsa Bābājī here in Delhi Maṭh."

Prabhupāda wrote; that letter is here, "If you can bring him there and make him help you in the work of preaching, then you'll be doing the friendly service, real friendly service to him. I don't recognise that in the jungle of Balihati only to count the beads of the Tulasī *mālā* that is *kṛṣṇānusilan*." *Balihata jangali bati avasiya tulasi malika arkarsan kṛṣṇānusilan nahe* [?]

That was his expression. "The sitting in the jungle of Balihati, only to draw the Tulasī *mālikā*; that is not *kṛṣṇānusilanam*, the cultivation about Kṛṣṇa, I don't recognise that."

There are so many things. So *kīrtana* means preaching, *śravaṇam kīrtanam*, that *kīrtana* is not *uchay*, *ucharanam* [?], but that is preaching regularly, and when it is preaching that must have to fight with the opposition party, wholly, opposition, it is a fight. *Kīrtana* means a fight. Divine vibration will be created and that will fight with the ordinary vibrations that are floating in this world, in the subtle, and also in the gross waves.

Satsvarūpa Mahārāja: So because preaching is so important our Prabhupāda...

Śrīla Śrīdhara Mahārāja: So, I'm coming there, so Prabhupāda told that,

“Tulasī, it may not fast.” The minimum advice was, “You must at least once do some service in the *mālikā*, *upabāsa*, the *mālikā* should not fast, that is. And as much as you will be able you preach.”

And once: one of the big *mahant* of Urupi Maṭh, Utaradi Maṭh, in Madras we had a talk with him. He also told that, “Sometimes I preach about Madhvācārya and this *bhakti* cult, and I do not get any time for *sandhya*, *gayātrī*, *japa*, all these things, book reading.”

We supported him. Our Guru Mahārāja is of such type. The Hari *kathā* is not of less importance than the *sandhya mantra japam*. It is rather a more living thing, more living.

Tamal Kṛṣṇa Swāmī: Preaching is more living.

Śrīla Śrīdhara Mahārāja: Preaching is more living. When we are preaching, we are talking, preaching, automatically the maximum control we must have from all our nerves. But otherwise, we may be going on counting, I may be absent minded. But when I’m talking about Kṛṣṇa to a person, to a body, or something like that, then I must be all-attentive, otherwise I may talk irrelevantly.

Tamal Kṛṣṇa Swāmī: So true.

Śrīla Śrīdhara Mahārāja: So automatically the whole attention will be concentrated when I shall talk about Kṛṣṇa. So preaching, and writing, that is, more accuracy is necessary than speaking, so writing also *kīrtana*, the cultivation more intensely thereby, so Kṛṣṇa *kīrtana*. *Kīrtana* means, I told the other day, in the Bar Library once that, “Gauḍīya Maṭha

has declared totalitarian war against *māyā*, and all other existing conceptions of religion, and authority is *Śrīmad-Bhāgavatam* and Mahāprabhu.” The divine love is the supreme-most summum bonum of life of every *jīva*. That is the summum bonum, the highest attainment. Beauty and love: that is controlling the whole thing, and not power. Not power but beauty and love, and that is Kṛṣṇa, that is Vṛndāvana at the highest position. The absolute conception, the conception of the absolute is that of Reality the Beautiful and love divine. And that should not be misconceived that lust is love. It is at the same time this difference should be clearly realised.

[*ataeva kāma-preme bahuta antara*] *kāma* — *andha-tamaḥ*, *prema* — *nirmala bhāskara*

[Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 4.171]

The long space of dedication is there, the acme of dedication only there is love, the Braja Vṛndāvana love. And preaching is *saṅkīrtana* and preaching is the real service of Kṛṣṇa, and not counting beads. But because we have taken and it is ordered by Mahāprabhu and Gurudeva to chant the Name, counting the beads, I must do my duty to that *mālikā*.

“That *mālikā* may not fast.” That was the word of Prabhupāda, *mālikā upabāsa nā*

_____ [?]

But if I engage myself in preaching, that is I am feeding, Kṛṣṇa feeding everybody, still particularly because that job other things will be done. But there is no doubt, should not be any doubt that if I engage myself in the preaching work in the *sevā kaga* then I am not really obeying the orders of Mahāprabhu, “Take *lākha Nāma*.” That is provincial sayings, *lākha*

Nāma, as we're always engaged in the service of Vaiṣṇava.

tāte kṛṣṇa bhaje, kare gurura sevana / māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

[By worshipping Kṛṣṇa and rendering service to the spiritual master, one is liberated from the illusory world of *māyā*, and attains the lotus feet of the Lord.]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.25]

Sevā, that is, the spirit of service is the all important factor; all important factor. We're not told that the *gopīs* they always count the *Nāma*, the Tulasī bead, but how they possess the highest position in the jurisdiction of the service of Kṛṣṇa. So Kṛṣṇa *Nāma*, Kṛṣṇa, He will help us greatly and most cheaply towards Vṛndāvana, *Nāma*. Its importance is there, that like a special train it carries us to the goal without stopping in any other station. We're only taking the Name without any formal petition, 'give me this, that, that.' No *kāmana*.

Tamal Kṛṣṇa Swāmī: Express train.

Śrīla Śrīdhara Mahārāja: Express train, or special train, only it will go to Vṛndāvana, non stop, the Name. This *anyābhilāṣa*, *karma*, *jñāna*, all these aspirations are not there. "I want Kṛṣṇa. I do not know what is good, what is bad. I want Kṛṣṇa." Something like that.

Tamal Kṛṣṇa Swāmī: How many *mālās* did your Guru Mahārāja ask his initiated disciples to chant each day? Set number?

Śrīla Śrīdhara Mahārāja: General, at least four times, if in proper health, at least four times. Then generally, the general recommendation was at least twenty five thousand; that is sixteen beads.

Dhīra Kṛṣṇa Mahārāja: Sixteen rounds.

Śrīla Śrīdhara Mahārāja: At least four times, minimum. And then when you have got no work you may do one *lākh*.

Tamal Kṛṣṇa Swāmī: So would he give *dīkṣā* for four times? If someone could only do four times, would he give someone *Hari Nāma dīkṣā*, your Guru Mahārāja? If someone was only doing four *mālās* a day, would your Guru Mahārāja give him *Hari Nāma dīkṣā*?

Śrīla Śrīdhara Mahārāja: *Hari Nāma dīkṣā*?

Dhīra Kṛṣṇa Mahārāja: At the time of *dīkṣā*, he would ask sixteen, or how many?

Śrīla Śrīdhara Mahārāja: No consideration, no consideration. Formally he must do something, counting; no rigid limitation. But what he wanted from us that intense engagement in the service, under the guidance of

Vaiṣṇava. Hari sevā, *vaiṣṇava anugatyē hari sevā*: because the all important factor, what I was just going to say, the, *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*.

[*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*]

[Therefore, (because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and is beyond the realm of sense experience) the name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses, beginning with the tongue, in the service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee.] [*Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 2.234*]

Only by increasing the number we cannot achieve the goal. *Sevonmukhe hi*, by increasing the quality, not quantity. But what is the quality? *Sevonmukhata. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*. There are so many sayings in the *śāstra* to encourage *Hari Nāma* in different ways, but Śrī Rūpa Goswāmī is giving a central thought there. He says, *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. Our *indriya*, physical or mental, they're not eligible to come in touch with the *aprākṛta*. The Name is *aprākṛta*, *Vaikuṇṭha*, another plane. So *ataḥ śrī-kṛṣṇa-nāmādi, nāma, rūpa, guṇa, līlā*, nothing about Kṛṣṇa can be even touched by our *indriyas*, the senses, physical senses or mental senses. But, *sevonmukhe hi jihvādau*, but when we are *sevonmukhe*, we are in serving attitude, proper serving attitude, *svayam eva sphuraty adaḥ*, He comes down of His own accord. Then this tongue can pronounce Kṛṣṇa. Otherwise only the *akṣa*, that is the letter, the physical sound, mundane sound. The tongue, this hand, all these, our mundane things cannot come in touch, but intervening something is necessary to connect this body with the *aprākṛta* and that is *sevon mukhata*, our earnest desire to

serve Him, to satisfy Him. That must come in connection.

The bulb won't light if the connection of the electricity is not there. So, and if electric connection is ready then if you push the switch then the bulb will be lit.

So the Name may come in the tongue, and in the ear, in the mind, in the writing, but the *sevon mukhata*, the connection we must have from Vaikuṇṭha to this mundane world. What is that? That is *sevā, bhakti*; a function of serving attitude. That can only connect this physical world with Vaikuṇṭha, Vṛndāvana.

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

He'll come out of His own accord. He'll come down, to your tongue. Then your tongue will be able to take the Name of Kṛṣṇa. Otherwise this is bogus firing.

_____ [?] The Name, *nāmākṣara bahiraya batu nāma kabu naya*.

[Merely the sound of the Holy Name of Kṛṣṇa should never be thought of as the actual Name. This is explained in the *Prema-vivarta* of Jagadānanda Paṇḍita, a book which is full of the philosophical conclusions of Kṛṣṇa consciousness. It was published and edited by Śrīla Bhaktivinoda Ṭhākura.]

Devotees: Misfire.

Śrīla Śrīdhara Mahārāja: Misfire is when it loses its aim, is it not that? Without bullet, firing; firing without bullet – that is misfire, without bullet?

Dhīra Kṛṣṇa Mahārāja: Oh, blank?

Śrīla Śrīdhara Mahārāja: Blank, yes, blank sound.

Dhīra Kṛṣṇa Mahārāja: Makes the sound but no bullet.

Śrīla Śrīdhara Mahārāja: The sound but no bullet. Just like that, the Kṛṣṇa, only the tongue depth Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: Chanting without service is like firing a gun without any bullets. Just the sound, that's all.

Śrīla Śrīdhara Mahārāja: Hearing also, so Kṛṣṇa; that must be surcharged with serving temperament, that is, the tendency to satisfy Kṛṣṇa, otherwise that sound is bogus, only imitation. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. It is not to be taken by *indriya*. *Atindriya*, transcendental, supra-mental, transcendental; so ordinary sound in the mundane world cannot be the Name of Kṛṣṇa. Or even the

ear cannot hear the Name. If that mediator, that is the serving attitude is not there, then ear cannot, but earnestness to satisfy the Kṛṣṇa's will, in that temperament, that is mediate between Kṛṣṇa and the ear, through the mind. Then only Kṛṣṇa *Nāma* will enter this ear. So, *ataḥ śrī-kṛṣṇa-nāmādi*, so Kṛṣṇa *nāma*, *rūpa*, *guṇa*, *līlā*, everything is not physical, it is *aprākṛta*, only through *sevonmukhata* it can come down to this mundane world; everything.

Our Guru Mahārāja laid highest stress on this, the *sevon mukhe*. Without *sevon mukhata* everything will be bogus, all imitation. And people will say, "Oh, there is no Kṛṣṇa. These are hypocrites. They're only dancing and making noise. Not surcharged with that spirit of *sevon mukhata*."

Then coming in direct contact with Kṛṣṇa everything will be all right. So *sevonmukhata*, the *sevon mukhata* to practice how to attain *sevon mukhata*, the Vaiṣṇava *sevā*, Vaiṣṇava is doing service, and imbibe from him, do, practice how to attain the way, how to attain the serving attitude, serving attitude, *sevon mukhata*, *bhakti*, *śraddhā*, *śraddhā*, *bhakti*. And *sādhū* will come to the great help in such stage. Under the control, under the order of *sādhū*, you practice yourself to give yourself. Self abnegation is necessary. Self dedication is necessary. And the positive thing you will get from the *sādhū*. And try to, with self abnegation, try to dedicate yourself.

In the beginning, you see if we get pen and paper it will not be fruitful. But in the beginning some stone is given and on the earth we are to practice writing. So, in the beginning we must try to practice, how I can be put in the way of serving, how can I earn serving attitude, dedicating habit. Of course that is innate in me, that is my hope, it is my innate function, but this is covered, *anyābhilāṣa*, *karma*, *jñāna*, these layers have covered it. It is my innate wealth. This is solace, consolation. And if I try, and the *sādhū*'s, the Vaiṣṇavas will help me, and I must; just as, here is an expression, *chidiya hadasa* [?]

At least give some trash to anybody, and practice giving. One who is miserly, one says to him, "Give some ash to others and practice your hand to give, in the beginning."

So anyhow, that is high thing; we must practice *sevon mukhata*, to give ones own self to the connection of Kṛṣṇa. Don't be afraid that I'm not attaining the highest form of service, the *Nāma bhajana*. I'm asked to brush the *mandira*, and all these rough things what an ordinary man can do. Don't be afraid of that thing, that formal, but serving attitude is necessary to acquire.

In any way, self-giving, selflessness, and self-forgetfulness, as it is told, I am told by, the Socrates in the Christian theology, the Socrates was, his case was self-sacrifice, that of self-sacrifice. And Christ, His case was self-forgetfulness. The self-forgetfulness, self- sacrifice: self-forgetfulness, and to what purpose? The positive connection will be that under Vaiṣṇava. Under the order of Vaiṣṇava you go. He'll connect with the, he'll have connection that and under his direction you begin the – then through him you can get the connection of that plane. And your energy may go to that plane by his grace, his mediation; so *sevon mukhe hi jihvādau*. So our Guru Mahārāja he practically, as we saw, he laid ninety per cent stress in serving attitude, in preaching, whatever it may be.

Tamal Kṛṣṇa Swāmī: Can we ask another question?

Śrīla Śrīdhara Mahārāja: Yes.

...

Devotee: Women, they're good preachers as their brothers...

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: ...therefore sometimes even a *sannyāsī* in ISKCON he will give council to women, sometimes even about problems such as their marriage. But while doing this service sometimes there remains in the devotee an impression of contact with the women. This is not desirable yet we cannot completely renounce their association.

Śrīla Śrīdhara Mahārāja: These are all practical questions. Theory and practice, these must combine. And carefully and well meaning characteristic will get the victorious glory.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[Bhagavad-gītā, 6.40]

The general will be; the general recommendation may come in this way. We cannot avoid the association of women completely. In somehow or other if we come out, if we do not come out then also in our mind it is there. And how successfully to take out the thorn from within, that is the big problem. Not only outside but the enemy is within. And that is more dangerous. Then not only formally but materially, if actually, we can get rid of the women consciousness when I can realise that

everything is meant for Kṛṣṇa. *Nirbandha kṛṣṇa sambandhe*. So renunciation is no solution. Still we do not dismiss this point of renunciation totally, especially for the beginners. But at heart we must think that renunciation is no solution.

yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati

[“For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me.”] [*Bhagavad-gītā*, 6.30]

Otherwise the women conception will draw me always towards that conception of enjoyment. The enjoyment; that is *bhoga*: that is exploitation. Our Guru Mahārāja has written,

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

Tṛṇād api sunīcena he explains, *bhokta dharme sunicata mine* [?] In the function of an enjoyer there cannot be found any *sunīcatā*, humility. That aggressing mood, before exploitation is aggressing. *Sunīcatā*, the humility is absent there. When one is aggressor he’s not humble, not

modest. So the danger is within. We must be conscious of that. Not formally to show to the people that we are all *sādhus*, that won't do, that won't help us really. The solution we must face. And still, especially for the beginners, we shall be alert that no objectionable mixing. But we must try to change the relationship of exploitation. The trouble is there. The danger lies there.

So, you see, that is the case of Saubhari Ṛṣi in *Bhāgavatam* [9.6], he, in Yamunā, in some places, by his *yoga* power he dived deep and there he was going on with his *yoga*. Then he, the first, the fish, Garuḍa, he wanted to hunt that place and took fish, Garuḍa eating, Garuḍa ate fish from that place.

And the fish in a body approached Saubhari Ṛṣi, "That you are here and Garuḍa comes and eats us."

Then Saubhari he cursed, he threw a curse that, "If Garuḍa comes this side again he'll be killed, or he'll be doomed."

Then when Garuḍa came to know this he avoided. He showed sympathy against, Garuḍa was devotee, showed sympathy against the devotee, to the fish. Then a reaction came. He did good to the fish, and those fish they were more familiar and thankful to the Ṛṣi and they're coming and playing here and there. And perhaps the fish touching his penis created some excitement. Then whole *yoga* was lost. He came out of the water and went to the king, "Give me fifty princesses or a hundred princesses," as a reaction.

So by avoidance is no solution. This is Vaiṣṇavism. Everything, I must relate everything to the environment in the interest of Kṛṣṇa. That is real

selflessness. So however dangerous the victory may be we must have to attain that. That should be our outlook, should be our aim. And to attain that aim that *yukta-vairāgya* we shall; not too much of anything. Not free mixing, neither non-mixing. Neither hate nor welcome. A middle path we are to accept in this point. Because when we must work in the society, then we can't divorce society completely; mix. If I cannot learn to see a girl as my sister, or daughter, or mother, in such way, only whatever I shall see a womanly character only I want to enjoy, that is really not progress. Whenever I shall come, at least when I shall see the combination of the beasts or birds that will also disturb me. So the solution is to see that everything is meant for the satisfaction of Kṛṣṇa, and I am also a servitor, and I am not an enjoyer. And it is difficult; it is very, very difficult. But we are out to attain that result, to drive the enemy finally, to become the cent per cent servitor of Kṛṣṇa. *Īśāvāsyam*.

[Īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

[“Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.”] [*Śrī Īśopaniṣad*, 1]

Everything is meant to obey His order, to satisfy Him. And then another reaction, wave of satisfaction will come in me, and that will be divine joy and ecstasy.

End of 81.03.07.A

81.03.07.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...we cannot conquer, we must solve the attack. The disease we can, by setting aside the memory of disease we cannot drive the disease. The disease should get recognition, and real treatment of the disease must be faced.

So Kṛṣṇa *kīrtana*, Kṛṣṇa must be between the two. Kṛṣṇa must be between the two; whenever I shall mix with anybody, only about the talk of Kṛṣṇa. Even it is said in the *Ṛg Veda*, the first *mantra*,

*om tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur
ātataṁ*

*[tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat paramaṁ
padam]*

[“As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head.”] [*Ṛg Veda*, 1.22.20]

This is the *Ṛg mantra*, the first *Ṛg mantra*. Whenever you approach to do

any duty you must think of your identification and their environment, “Who are you?” You are going to take up some work, some duty, you must think, “Who are you?” You will think this, that the eye of Viṣṇu; eye like a sun is over your head, the *viṣṇo paramaṁ padaṁ*, His holy leg is on your head, and that is like an eye, just like a sun on your head. So under guardian’s great vigilant eye you are doing this thing, so you cannot do any wrong. The guardian’s eye is the watching eye. His searching eye is overhead. With this idea we take, do all the duty.

So Kṛṣṇa must come between, if I talk to anyone, if I associate, and we have any relation anywhere, bring Kṛṣṇa. In Kṛṣṇa’s cause I am doing. In this way I can get rid of the danger of *anyābhilāṣa*, *karma*, and *jñāna*, *yoga*, etc, and we can take bath in the *rasa* of Kṛṣṇa.

So avoidance is no solution, and making too much of anything that is also not Kṛṣṇa. That is enjoying in the name of religious, in the name of religion, in the name of Kṛṣṇa I’m going to enjoy. That is very dangerous and very objectionable. That is not only artificial but that is deception, self deception; and to deceive others also.

Tamal Kṛṣṇa Swāmī: Dishonest.

Śrīla Śrīdhara Mahārāja: So according to ones own capacity, generally we should take caution against that private meeting, in a...

Tamal Kṛṣṇa Swāmī: In a lonely place.

Śrīla Śrīdhara Mahārāja: Ah, in a lonely place, lone meeting, a solitary meeting, that should be avoided, by all. But when we are many, then we may mix with them; general case. General recommendation may go in this way. That solitary meeting should be prohibited, sometimes.

Tamal Kṛṣṇa Swāmī: Sometimes if they have to ask us a question then we can have our secretary or another *brahmacārī* with us.

Śrīla Śrīdhara Mahārāja: Ah, sometimes a lady disciple she may have to talk to her Guru, some private *anartha* or these things, she may want some private visit to tell something to Guru sincerely. But the Gurudeva, according to his capacity, *madhyama adhikārī* Guru, according to his own capacity he will arrange that. And whenever it will be possible, he will, one or two ladies also can accompany him, at least in the light he may meet, others may not hear, but others may see their talk. He's talking, she's talking to Gurudeva that, "This is my difficulty." He may not like that others may know, so Guru may advise, and other people may see but cannot hear. This sort of private meeting may be arranged.

Satsvarūpa Mahārāja: Very satisfying answer. May I ask one more question?

Śrīla Śrīdhara Mahārāja: Yeah, yeah. Hare Kṛṣṇa.

Satsvarūpa Mahārāja: Lord Caitanya has said that we should have no desire for liberation but want to serve birth after birth. But my question is, is there any conflict between this desire to serve birth after birth and the desire to go to Kṛṣṇa's abode and not return?

Śrīla Śrīdhara Mahārāja: I can't follow.

Tamal Kṛṣṇa Swāmī: He said that Lord Caitanya said...

Śrīla Śrīdhara Mahārāja: What is the..

Tamal Kṛṣṇa Swāmī:

[na dhanam na janam na sundarīm, kavitām vā jagad-īśa kāmaye] mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

["O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."]

[Śikṣāṣṭakam, 4]

"Birth after birth I come. I don't mind to take birth again." But at the same time the devotee is praying to be with Kṛṣṇa again. So is there some conflict? That come birth after birth, he doesn't mind to come birth after birth...

Śrīla Śrīdhara Mahārāja: Only Kṛṣṇa *karma*; other desires should be eliminated, and only Kṛṣṇa *karma* should be retained.

Devotees: What is Kṛṣṇa *karma*?

Śrīla Śrīdhara Mahārāja: Kṛṣṇa *karma* means the service of Kṛṣṇa. Kṛṣṇa *karma*, the desire for Kṛṣṇa: desire not to enjoy, not any other thing but desire to serve Kṛṣṇa. That all should be eliminated, only the desire to serve Kṛṣṇa, that is to be maintained.

And here Mahāprabhu says that, *janmani janmani*, He says that, “In the beginning I may not expect that only desire will abolish all My *janma*. I must, according to My *karma*.”

Nija karma guna desi gesi janma pi [?] “I maybe, may have to go here and thither in many according to my previous karma, but I want to serve Kṛṣṇa.” That is, this *lakha*, this end may not forsake me in any time, wherever I may be.

kīṭa janma hau yathā tuwā dāsa, [*bahir-mukha brahma-janme nāhi āś*]

[“Let me take birth as a worm, as Your servant. I would forsake a birth as Brahmā the creator, if that birth was devoid of Your service, O Kṛṣṇa.”]

[From Bhaktivinoda Ṭhākura’s *Mānasa Deha Geḥa*, *Śaraṇāgati*]

Kṛṣṇa connection only to be desired; we shall desire only one thing, and that is, non desire means *sāyujya-mukti*, that is *samādhī*. Without having any desire that maybe *samādhī*. Only service of Kṛṣṇa will be there, service of Kṛṣṇa, will be there. And if I do not get physically then union in separation, but Kṛṣṇa consciousness, hankering for Kṛṣṇa, must be present, otherwise it will be the result of renunciation, that *samādhī*, like sound sleep. Kṛṣṇa consciousness: that is the earnestness to serve Kṛṣṇa. That one thing can never be eliminated. We must want that, that only one desire. That is no desire. When all desires of exploitation and renunciation vanishes, then that inner function awakens. That is our inner

function, inner tendency, that cannot be eliminated.

Tamal Kṛṣṇa Swāmī: I have a question.

Śrīla Śrīdhara Mahārāja: Yes. Clear?

Satsvarūpa Mahārāja: Well, what if a devotee asks us, “Should I desire to go to Kṛṣṇaloka?” Then should we reply, “No, just the service of Kṛṣṇa.”

Śrīla Śrīdhara Mahārāja: No. Wherever, at least if I’m not eligible to go to Kṛṣṇa, at least Kṛṣṇa’s connection, His devotee’s connection I must have in any form or other. I can’t leave that. Any, the least connection of Kṛṣṇa, I must pray for, otherwise I’m lost, some connection of Kṛṣṇa; at least His devotee. *Kita janma hau*; I may have, according to my *karma* the birth of an insect, a worm, but my prayer is that I may be in connection of a devotee of Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: Even if we don’t go to Goloka, as an insect life, then its o.k.

Śrīla Śrīdhara Mahārāja: Association of Kṛṣṇa, then I’m gone, I’m dead; if disconnected and no connection with Kṛṣṇa then I’m gone. So a connection I should always desire of the highest good.

Satsvarūpa Mahārāja: Is the desire to go to Goloka tinged with some liberation, or tinged with the idea of salvation?

Śrīla Śrīdhara Mahārāja: That is to desire that *sālokya*, *sārūpya*, *sāyujya*, these are, though for serving facility it is wanted, still it is a lower *bhakti*. The highest is, “Wherever You are pleased to put me I’m satisfied with that.” That is the highest. But conditional devotion must keep on your side, that is some condition, conditional. That is of a little lower order. *Sārūpya*, *sālokya*, *sāmīpya*, *sārṣṭi*, some sort of desire, means self pushing, pushing the self towards Him, selfishness. But wherever, what, full, “I am under Your full control. Whatever You like to do, if You are satisfied, if You like to throw down to the hell, yes, do that. I’m ready. By Your order I can do anything, make or mar.”

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

[“Slay me or protect me as You wish, for You are the master of Your eternal servant.”] [From *Śaraṇāgati*, *The Songs Of Bhaktivinoda Ṭhākura*, p 13]

“You have every right over me.” Such quality devotion, dedication, is necessary.

Tamal Kṛṣṇa Swāmī: Not even to desire to go back to Kṛṣṇaloka.

Śrīla Śrīdhara Mahārāja: “If You are satisfied by removing me, yes, I...”
But thereby he gets the highest plane of connection. Actually, such kinds of devotee, they’re of the first rank, the suicidal army, suicidal squad.

Satsvarūpa Mahārāja: Why are they called that?

Śrīla Śrīdhara Mahārāja: They’re up to any sacrifice for the country, so the highest confidence they should enjoy of the countrymen.

Tamal Kṛṣṇa Swāmī: Suicide squad. Some of the kamikazes in Japan they even give their life, so that’s the highest honour.

Śrīla Śrīdhara Mahārāja: Highest sacrifice, prepared for the highest service of the country, so they get the highest honour, and highest respect, as well as order. Sacrificing to Kṛṣṇa rather we live, otherwise we die. As much as we can sacrifice for Kṛṣṇa we are so much highly revered; characteristic we acquire. In fact it is this.

Devotee: Just like Hanumān.

Śrīla Śrīdhara Mahārāja: Eh?

Tamal Kṛṣṇa Swāmī: He said, “Like Hanumān.”

Śrīla Śrīdhara Mahārāja: Hanumān's in the middle. You see Sanātana Goswāmī, a gradation; he first goes to Prayāga, a *brāhmaṇa*, *zamīndār*, he has come there and spending much money, giving to the poor, to the *brāhmaṇas*, to the *sādhus*, all these things, feeding public. And lastly he's chanting the Name of, Hari *Nāma saṅkīrtana*.

Then Nārada came to him, "You are very fortunate *brāhmaṇa*. You have done so magnanimous works, feeding *brāhmaṇas*, feeding poor, everything, the *sādhu*, and giving so many things to others. Very high ideal I find in you."

"What do you say? You just go to the king perhaps of Purī. Here, he has arranged in such a way that *mahā-prasādam* is being distributed to so many every day. Thousands and thousands of people are being benefited thereby. And so much grand *upāsanā* is going on in the temple; all these things."

Then Nārada went to there, and he praised the Mahārājah. "Your life is very successful. You are so big being a king you are doing so many things and especially the *prasāda* distribution to the people in such a magnitude is impossible. Nowhere we find it." He praised.

"Oh! What do you say *sādhu*? You just go to Indra. You'll see how fortunate he is. What fortune I have got?"

The *Bṛhat-Bhāgavatāmṛta*, have you not gone through?

Tamal Kṛṣṇa Swāmī: No, we have not.

Śrīla Śrīdhara Mahārāja: Then he came to Indra and began to praise him; sing in his praise. “Indra, you are very fortunate. Upendra, Bhagavān Viṣṇu has come as your younger brother. In your area so many worshipping festivals are going on, this, that.”

“Oh! What do you speak? I’m attacked by the demons and my wife is also sometimes disturbed. And what is – what fortune you find in me? Brahmā is really fortunate. He’s the master of this whole *brahmāṇḍa*. He has come direct from Viṣṇu, and Viṣṇu sent a *Veda* through him.” All these things: in praise of Brahmā.

Then he went to Brahmā, and again began to talk in his praise. Then Brahmā told, “What do you speak? You don’t know of Mahādeva, Śiva? I am so very busy in the worldly concerns. Every time complaints are coming from the *brahmāṇḍa* I have to solve that, and no time to worship my master, Kṛṣṇa. Only of course He gave *Veda* to me for the good of the people, but I myself do not know the real purport there, what to speak. Mahādeva, He’s indifferent to the worldly life, and He has given Himself exclusively to Viṣṇu, to Nārāyaṇa. And there also in the *śruti* there are so many hymns in the praise of Mahādeva.”

Then he went to Mahādeva and he began to chant many things from Rudra *śruti* and to eulogise Śiva. And Śiva was, “What do you say Nārada? I thought that you had some real knowledge. But what have you come to say to me? What am I? I’m nothing. I’m opposing Viṣṇu in many times. He has put me in such duty that sometimes in supporting my disciples I go to fight against Him I get. So I have nothing of the real

devotion in me. Of course, I like Prahlāda. He has got *śuddha bhakti*. He does not want anything, then it will be trading.

[*nānyathā te 'khila-guro, ghaṭeta karuṇātmanaḥ yas ta āśiṣa āśāste,*] *na sa bhrtyaḥ sa vai vaṇik*

[Prahāda Mahārāja states: “Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service.”] [*Śrīmad-Bhāgavatam*, 7.10.4]

“And even in such repression also he maintained his devotion, devotional character. I appreciate, admire him.”

Then Nārada went to Prahlāda. Prahlāda says, “Oh Gurudeva, you have come to praise me. What is this that you have begun, to talk so many things in my praise? I am your small disciple. You should not be so much apathetic to me, cruel to me. What devotion I have got? Of course, I, by your grace, sometimes I want Him but I am not, I have not got the facility, the chance of serving Him direct. Hanumān, he’s really fortunate I see because he’s engaged so much.”

Karma miśrā, jñāna miśrā bhakti, up to Mahādeva. Then *śuddha bhakti* from Prahlāda then *śuddha bhakti*, *śanta bhakti*, *śanta rasa* in Prahlāda: submission, but exclusive submission but not active service. Active

service began *dāsyā rasa* from Hanumān, in a clear way.

So Prahlāda he showed Hanumān. And Nārada Devaṛṣi went to Hanumān. “Rāma, Rāma, Rāma, Rāma.”

Hanumān leapt up and embraced Nārada. And both began to shed tears and “Rāma, Rāma.” “Who is making me hear this, my favourite name Rāma, Rāma?” In this way: for some time.

Then Nārada began to praise Hanumān. And Hanumān told, “Devaṛṣi, what do you say? Of course there was a time when I got the facility, the chance of serving my master Rāmacandra. But Prabhu has gone, leaving me here. I am here in this Kalaluvan. I only live to suffer the pangs of His separation. But how happy are the Pāṇḍavas? Recently my Lord Rāmacandra has come here as Kṛṣṇa, and how friendly He is to the Pāṇḍavas. Sometimes I think that. And when I think that, their fortune, I feel much encouragement.” In this way he went.

Then Nārada went to the Pāṇḍavas, and he began to, “You are all so fortunate that Kṛṣṇa is so friendly to you, always as if He’s in your service. Whenever you’re in danger, only, no sooner He’s present before you and diminishes all the troubles.” In this way Devaṛṣi went on.

Then Yudhiṣṭhira Mahārāja told, “What do you say Devaṛṣi? My one sentiment is this, that seeing the example of the Pāṇḍavas, us; none will come forward to worship Kṛṣṇa. None will come forward for Kṛṣṇa *bhajana*. They’ll say, ‘Oh! The Pāṇḍavas were very closely connected and their whole life they’re in trouble.’ So people will think that Kṛṣṇa *bhajana* means life long trouble. None will come this side. That comes

now and then in our mind.”

Then Nārada told, “What do you say? Just the opposite; if any adverse circumstance comes to Pāṇḍavas that means it is the *dhautā*, *dhautā* means messenger; that is really the messenger to speak to you that Kṛṣṇa is coming. Pāṇḍavas before, the danger of Pāṇḍava is just the messenger to say, to express, that Kṛṣṇa’s coming. Your danger means that, Kṛṣṇa is coming, and everything is removed.”

So Pāṇḍava Yudhiṣṭhira told, “Yes, we know Kṛṣṇa He favours us. We’re not qualified though. But the Yadavas, how they are fortunate, Kṛṣṇa is always in their midst, and they’re under His guidance, direct connection. They’re very happy.” In this way began to praise the Yadavas.

Then Nārada went to the Yadavas. Yadavas said, “Yes, of course we have some sort of fortune. We have come in connection with Kṛṣṇa. But we this, we that, and we also suffer, and sometimes stolen and this, that. But Uddhava, he’s, amongst us he’s the real devotee and favourite of Kṛṣṇa. We admit that.”

Then went to Uddhava. Then Uddhava says to Nārada, “Devaṛṣi, have you not gone through *Bhāgavatam*? Did you not find my *śloka*, my prayer there?”

*āsā maho caraṇa-renu-juṣām aham syām,
gulma-latauṣadhīnām*

vṛndāvane kim api

[*yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīm śrutibhir vimṛgyām*]

[“The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.”] [*Śrīmad-Bhāgavatam*, 10.47.61]

“That is my sincere, that was my sincere prayer, and what am I when in comparison with those.”

In this way it is established.

Once I was in Madras, there is, have you gone through Madras?

Tamal Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: The *mambalam* [?] the new town has grown on the side. And there, Śaṅkarite *brāhmaṇa* came and he chanted *Bhāgavatam*, orally, whole thing in his memory, and explained. And some of our friends wanted us to see him. We went to see him. Then after some silence then I asked him, ‘Who is the greatest devotee, according to you?’

He told, “That Catuḥsana.” He told.

Tamal Kṛṣṇa Swāmī: Catuḥsana. The Four Kumāras.

Śrīla Śrīdhara Mahārāja: Sanaka, Sananda, Sanātana, and Sanat Kumāra.

I kept silence.

He wanted to know, “According to you, what is your opinion?” I told, ‘The Catuḥsana is the lowest.’

“Then who will be the highest?”

I told this *śloka*, to Uddhava of Kṛṣṇa. *Na tathā me priyatama ātmayonir.* What to speak of Catuḥsana, *ātmayonir*, Brahmā. *Na saṅkaraḥ na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān.*

[“Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you.”]

[*Śrīmad-Bhāgavatam*, 11.14.15]

This is in *Bhāgavatam*. He knows it better. This is just from the mouth of Kṛṣṇa, Svayaṁ-Bhagavān. In the gradation of the list of the *bhaktas*, His *priya*, Uddhava is the highest. *Na tathā me priyatama ātmayonir.*

“Brahmā, Mahādeva, Saṅkarṣaṇa, Śrī, not only Myself. You are more than Myself, more favourite, more beloved than My own self Uddhava.” This is His saying. And that Uddhava says,

āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām

*yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm
śrutibhir vimṛgyām*

Then, the *gopīs*, they are the highest, hold the highest position. And did not utter any more; logically proved, through *Bhāgavatam*.

Then, you go and take something. It is ready there. What's the time?

Tamal Kṛṣṇa Swāmī: It's about nine thirty.

Śrīla Śrīdhara Mahārāja: Nine thirty. After taking food also you may come, if you like, another one hour. I may be at your disposal.

Devotees: Jaya. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Hare Kṛṣṇa. Only once I went there, Purbanda [?] Dvārakā and Purbanda [?] that Kirti [?] Mandir, the Gandhi's *mūrti* and Purbanda [?] Hare Kṛṣṇa. Udharma [?]

There's one thing I may say in this connection, that Gaura Kiśora Bābājī Mahārāja, Prabhupāda's Gurudeva, he was told by a gentleman that, "One Sambhu Bannerjee, disciple of Bhaktivinoda, he has married. He was a bachelor, now he has married."

And Bābājī Mahārāja told, remarked, "That does not matter, he may have married. But ask him to decorate the lady, and serve him [her], as if serving the *gopī*, for the service of Kṛṣṇa. He may take this, such attitude, it does not matter."

Tamal Kṛṣṇa Swāmī: Decorate the lady? Decorate his wife and serve her as if she's a *gopī*?

Śrīla Śrīdhara Mahārāja: Serve her, as thinking that she's a *gopī*. She's meant only to serve Kṛṣṇa. And he will help her too, for the service of Kṛṣṇa. In this attitude she must see.

So in connection of the previous question, how we should mingle with the women, that we must not deviate, that everyone is a servant of Kṛṣṇa. That temperament we should always maintain. Nothing, none is meant for me. Everything is meant for Kṛṣṇa. I shall mix, and we shall help each other, with that spirit, that universal spirit may not be absent in us, in all our doings. We should try to maintain this universal current that everyone is meant to...

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]

[Prahlaḍa Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense

objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”] [*Śrīmad-Bhāgavatam*, 7.5.31]

...that the end of everyone is to be connected in the service of Kṛṣṇa, and we must help each other. With this spirit we shall mix with anyone and everyone. Everything we come in connection with we must do our duty in this spirit that how I can help him to serve Kṛṣṇa. In this wide and broad and deep plane we are to work, we are to live and move.

yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati tasyāhaṁ na prapaśyāmi, sa ca me na prapaśyati

[“For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me.”] [*Bhagavad-gītā*, 6.30]

The furthest corner we must see the connection of Kṛṣṇa. And as much as possible I shall try to promote, to help it for the service of Kṛṣṇa. And thereby I shall get more grace from Kṛṣṇa, *yo mām paśyati*, or in *Bhāgavatam*,

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanah

bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam*, 11.2.45]

Everywhere I shall try to find its connection with Kṛṣṇa, and in pursuance of that, following in that connection, how I should deal with him, the secondary. The secondary connection, my connection with everything; first his connection with Kṛṣṇa, then I shall calculate what my connection should be with him, with it, secondary.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja ki jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Bhaktivedānta Swāmī Mahārāja ki jaya. Jaya Śrīpāda Tamal Kṛṣṇa Prabhu ki jaya. Śrī Satsvarūpa Mahārāja ki jaya. Dhīra Kṛṣṇa Prabhu ki jaya. Vyasadeva Prabhu ki jaya. Bhakta vṛnda ki jaya. Gaura premanande. Gaura Haribol. Gaura Haribol. Nītāi Caitanya.

Tamal Kṛṣṇa Swāmī: We finished the *prasāda* very quickly. In expectation of seeing you again we couldn't...

Śrīla Śrīdhara Mahārāja: Yes, yes. Seeing but hearing.

Tamal Kṛṣṇa Swāmī: We ate so quickly today.

Dhīra Kṛṣṇa Mahārāja: The microphone, this is how we also hear you.

Śrīla Śrīdhara Mahārāja: In my last days Prabhupāda is giving me chance of talking about Him. I was told by many of my friends, God-brothers, that I can preach well to the educated society, especially. But I was not of that temperament, the preaching temperament. So they have this complaint against me.

My Prabhupāda also wanted me to go to the west for preaching. But I denied, showing that I'm not fit, for two causes. One, just as you find, that I cannot understand the pronunciation, the intonation, of the westerners. That is a defect in me. And so, and another, that I have not the temperament of mixing intimately with them. So, if you order I must go, but I don't think that I'll be successful in preaching there.

Then another God-brother, Professor Sanyal, the author of *Śrī Kṛṣṇa Caitanya*, he afterwards told me, "Do you know why Prabhupāda wanted you to go there?"

"Why?" I asked.

"Because: you won't be converted by them."

I told, "Of course, yes. I can never be converted by anybody. My firm confidence I have got. What I have learned from Prabhupāda about Mahāprabhu and Kṛṣṇa, none in the world can convert me in its faith. This much faith I foster in my heart. And so Prabhupāda wanted.

Bon Mahārāja went and he came half converted, leaving his *daṇḍa*, and giving up his *śikhā*, perhaps many things, imitating dress, imitating from there he came back. And he came first: I was in charge of Bombay Maṭha at that time. I went to receive him from the ship. And Herr Schulze [aka Sadānanda Dāsa] and one Baron, two German gentlemen came with him, with red dress.

Then Swāmī Mahārāja was present there. He was doing business at the time. And in the round table we took our seats.

I asked Bon Mahārāja about the preaching results.

And in course of his statements he told, “Oh! They ask so many questions that cannot be answered.”

I challenged, mildly, told, “What are the questions that cannot be answered? I want to hear from you.”

Swāmī Mahārāja, I am here, Bon Mahārāja that side, Schulze here, Swāmī Mahārāja here, and Prabhupāda is here. And he used to put questions and I used to answer his questions. Then he was silenced.

Swāmī Mahārāja spoke aloud, “Here, Europe is defeated by Asia.” That was his loud expression. “Europe is defeated by Asia.”

What he told to Svarūpa Dāmodara, “Though you have come to beg here, come for begging, can’t you give something to them?”

That was, he told me himself.

I asked him, “Can’t you give something to them?” “What can I give to them?”

“Yes, materially they can help you. They’re in a position to give you. But spiritually they’re poor. And you can help them in spiritual matters.”

In that way Svarūpa Dāmodara was attracted. Hare Kṛṣṇa. What *prasāda*

you take...

Tamal Kṛṣṇa Swāmī: We took *puris*...

Śrīla Śrīdhara Mahārāja: ...I also take a bit of it because my faith is, Mahāprabhu grants *prasādam* for you. So earnest you are in your *bhajana*, come far away, in the land of Mahāprabhu, surely He's arranging *prasādam* for you. And I like to take a bit. And my Mahāprabhu had some connection with America. Of course, from the beginning, intuitively I had some sympathy with the Germans. For America a mixed nation: from many countries.

Tamal Kṛṣṇa Swāmī: Plenty of Germans in America also, German Americans.

Śrīla Śrīdhara Mahārāja: German, oh, a portion, German American, French American, this way. And mostly English, is it not British, main population?

Tamal Kṛṣṇa Swāmī: It's a big mixture now. Nowadays everything is there, Africans, Jews...

Śrīla Śrīdhara Mahārāja: It is a mockery. That Eisenhower he was a German, and he was the general to crush Germany. His fate was like that.

Anyhow, my Mahāprabhu has connection with America.

When I came here I wanted to establish Mahāprabhu's Vighraha. The

carpenter who generally prepares Vighraha for us, I asked him to give a figure, a Mahāprabhu Mūrti to me, and I asked him, ‘How much you want for that, for your labour?’ I knew that he already supplied a Vighraha and took thirty rupees.

Tamal Kṛṣṇa Swāmī: Thirty rupees?

Śrīla Śrīdhara Mahārāja: Thirty: and he told, “Thirty, forty; whatever you like.”

I proposed to him, ‘I shall pay one hundred and one, and you engage all your merits and you collect and you try to make my Prabhu as beautiful as you can. That is my request to you.’

Then he told me, “Yes, I shall do that, but then I must have some time.”

At that time during the war period, it was in nineteen forty five, the war finished almost, and American firms are working in Calcutta; in the vicinity of Calcutta [?] And he was engaged in his service there, in that firm. He told that, “I am in service there. I shall take the necessary wood there and there in my leisure time I shall do the service. And then I shall get ample time to my heart’s content, I shall do service in such a way that Mahāprabhu comes as beautiful as possible.”

“All right, you do that.”

Then Mahāprabhu was actually, got a figure; took figure there. And then when He came here from Calcutta side, I went to, he informed me, I went to the station, and from there I took Mahāprabhu. So Mahāprabhu, in His

prakata service, He had some connection with American firm. I can't but...

End of 81.03.07.B

81.03.07.C_81.03.08.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...Whoever it may be, we leave our, abandon our flesh connection, and we come to establish new connection with those that come under the banner of Mahāprabhu. They're our own. And in the physical sense, they're our own, and that is left. The culture is everything. The inner man is his culture, his culture, his faith rather. So according to faith we are gathered together.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, today is the disappearance day of Jagannātha dāsa Bābājī.

Śrīla Śrīdhara Mahārāja: Yes. Jagannātha dāsa Bābājī, Rasikānanda, Gaur deva Goswāmī, and that of Mādhava Mahārāja our God-brother.

Tamal Kṛṣṇa Swāmī: Today, yes, that's right, one year ago.

Śrīla Śrīdhara Mahārāja: Yes. Mādhava Mahārāja disappeared two years ago, this day. And Jagannātha dāsa Bābājī, the veśa Guru of...

Dhīra Kṛṣṇa Mahārāja: Bhaktivi...

Śrīla Śrīdhara Mahārāja: To certain extent, but Gaura Kiśora Bābājī's Guru was Bhāgavat Bābājī. His veśa Guru was Jagannātha dāsa Bābājī.

Dhīra Kṛṣṇa Mahārāja: What does veśa mean?

Śrīla Śrīdhara Mahārāja: Veśa means he took initiation from the Goswāmīns, and went to Vṛndāvana and took *sannyāsa*, the so-called *bābājī sannyāsa*. Gaura Kiśora Bābājī took from Bhāgavat dāsa. And Bhāgavat dāsa was the *veśa śiṣya*, that *bābājī śiṣya* of Jagannātha dāsa Bābājī. And Bhaktivinoda Ṭhākura, he came in connection with Jagannātha dāsa Bābājī. Jagannātha dāsa Bābājī had one favourite disciple in Amjarduray [?] in the Burdwan District. Sometimes there he used to stay. And Bhaktivinoda Ṭhākura had connection there. And we are told that he got, took *veśa*, from Jagannātha dāsa Bābājī.

Dhīra Kṛṣṇa Mahārāja: Did Jagannātha dāsa Bābājī tell something to Bhaktivinoda Ṭhākura about preaching in the west?

Śrīla Śrīdhara Mahārāja: I can't remember. Jagannātha dāsa Bābājī. I can't remember. He was very, very old. One hundred and twenty five

years we are told. Bhaktivinoda Ṭhākura recommended Prabhupāda to take Hari *Nāma* from Gaura Kiśora Bābājī. And through his recommendation he came to him and got Hari *Nāma*. Gaura Kiśora Bābājī did not make many disciples.

Tamal Kṛṣṇa Swāmī: How many?

Śrīla Śrīdhara Mahārāja: Maybe three, four, five, like that, maybe. Some say Prabhupāda is his only disciple, but in Rādhā-kuṇḍa I saw a gentleman who also claimed that, “I am a disciple of Gaura Kiśora Bābājī. I lived there, I served him.” Nandavin Kṛṣṇa, he told. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: In the *Śrīmad-Bhāgavatam* there is the narration which you repeated to us, there is the story of Chitraketu. So Parvatī, she cursed Chitraketu and for this she was chastised a little bit by Śiva. Chitraketu however he did not mind...

Śrīla Śrīdhara Mahārāja: Unaffected, went away.

Tamal Kṛṣṇa Swāmī: Śiva said, “Just see the nature of Chitraketu, how exalted.” So Chitraketu Mahārāja was unaffected but his wives, he had many wives, naturally they must have been very much affected because after all he was their full shelter, and now he was to be sentenced to a very unfortunate birth, in their eyes. So how were they able to avoid committing offences, how the wives of Chitraketu were able to avoid committing offences against Parvatī? They might have become angry that, “Why Parvatī has unfairly cursed our husband?” If they had that mentality then they might have been guilty of some offence since Parvatī is such an exalted personality. So my question is on behalf of the wives

of Chitraketu. “What should their mentality have been?” Because Chitraketu is like their Guru and their Guru has been cursed.

Śrīla Śrīdhara Mahārāja: Then, what was the result?

Tamal Kṛṣṇa Swāmī: Well, the result is that...

Śrīla Śrīdhara Mahārāja: Any conclusion is given there, no?

Tamal Kṛṣṇa Swāmī: It doesn't mention very much I think about the wives, to my remembrance. No. The wives are not mentioned. What happened to them is not mentioned, therefore I'm asking you, what could have been their fate now that their Guru *pati* has been cursed. How did they react to this?

Śrīla Śrīdhara Mahārāja: One is worldly position, another is spiritual position. When coming in clash then worldly connection will have to be defeated. If their affinity is, reverence to Chitraketu is in the worldly plane, then that cannot contest the spiritual position. That Guru, the Chitraketu was Guru of those wives, but that mostly in the worldly sense, not in the spiritual plane. So that won't be cared for them. Parvatī has got some position in the spiritual world, and that they may not have. If they may not have that strength in the spiritual plane, there is chance of them being defeated. This *prakata sambhanda*, the worldly reverence, respect, but in the spiritual plane that will be more true, more lasting, and durability there. Anything coming in clash will have to be broken. That is the general opinion should be; decision. The material consciousness when it comes in connection with the spiritual consciousness, the material consciousness must be defeated, must be broken if there is any clash.

Dhīra Kṛṣṇa Mahārāja: The wives of Kāliya, they must have had some spiritual vision.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: Because they were appreciating that Kṛṣṇa had blessed their husband with His lotus feet, even though He was smashing him.

Śrīla Śrīdhara Mahārāja: They came to approach Kṛṣṇa in a serving mood it is told. They got the chance of approaching Kṛṣṇa in a favourable mood. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: In the *Bhāgavata* there is the story of Durvāsā Muni and Ambarīṣa Mahārāja. So can you elaborate on the nature of Ambarīṣa Mahārāja, how he was able to remain so tolerant and in the face of such difficulty. That even he felt it to be his own offence although he was completely free from such offence.

Śrīla Śrīdhara Mahārāja: Something, due to his *kṣatriya* nature, and also sense of *varṇāśrama* duty, religious duty, *atiti*. “Durvāsā is my *atiti*, so it is my duty to satisfy him. I did wrong. I did wrong.” He was already in a critical position and put the question to the assembly of his *brāhmaṇa* advisers.

Then the *brāhmaṇa* advisers advised him that, “You take only a drop of water that can be contained in the *kuśa* grass.”

He took it. So he was satisfied that from the direction of his own conscience he was clear that he was not killed. But as regard social customs he thought he is guilty. He’s put into the crisis by the supreme will so he may have to suffer though partially. But he was a devotee and though not of high order but his stability was unquestionable. And also the nature, the habit of the *kṣatriya* feeling has some contribution there. The *kṣatriyas* are careless of their body. They do not care for death, as in the case of Karṇa and Paraśurāma.

Do you know the story of Karṇa and Paraśurāma? Karṇa, the friend of Duryodhana, and he, you may know that he was the son of Kuntī before marriage. So he was left in the current of the Ganges in a pot, and one *suta*, a charioteer, he took him and he was childless, he gave this child to his wife and he was nourished there, Karṇa.

Though he came from a *kṣatriya* school but he knew that he was *suta putra* not *kṣatriya*. But he went to Paraśurāma, the intrinsic temperament was to get training for a *kṣatriya*, and he went to Paraśurāma to be taught. But Paraśurāma’s custom was that only *brāhmaṇa* and *kṣatriya*, without *kṣatriya* he won’t teach anyone less. Karṇa gave his acquaintance as a *brāhmaṇa* and Paraśurāma trained him, taught him the lessons of the weapon throwing, all these things.

Then, one day Paraśurāma is sleeping on the thigh of Karṇa. And Indra, who was always against Karṇa, he had partiality towards Arjuna his son, some say that Indra in the form of a worm, he came to bite Karṇa and blood flowed. And when that blood that flowed touched the body of Paraśurāma he woke up, and told, “What is this?”

Then he was perplexed, “Oh, it is some worm coming out of the earth and has bitten me and the flow of blood.”

“But so much flow of your blood and you don’t interfere me, don’t ask me

to awake. What is this? This much patience a *brāhmaṇa* may not have. You must be a *kṣatriya*. Only *kṣatriyas* may have such tolerance, patience. *Brāhmaṇas* can never have. So say you are not *brāhmaṇa*.”

Then he had to confess. “Oh, then, I am a *suta-putra*.” Something like that he told.

Then he threw a curse that, “You have deceived me. Whatever you have learned from me won’t come to your help when you’ll really be in danger.”

So that *kṣatriya*, they have some natural patience, they don’t be afraid dying of any physical tolerance. So Ambarīṣa, that *kṣatriya* habit helped him. “I won’t shirk. I face the danger, whatever may come on my head.” And also, he was a devotee, pure devotee, but of lower order, not very higher order. We know it from Sanātana. “Ambarīṣa used to do the service in his hand, and temple,” all these things, told that “Ambarīṣa is a general devotee. Above them there is Prahlāda.” In this way the gradation went on.

But Ambarīṣa - and that was, the argument taken in by Nārāyaṇa in Vaikuṇṭha. “You are a *brāhmaṇa*, Durvāsā took all this in his favour, two points - I’m a *brāhmaṇa*, I’m a *tyāgi*, *sannyāsī*. And Ambarīṣa he’s a *gr̥hastha*, householder, and he’s *kṣatriya*. And you are showing partiality to him and you are Brāhmaṇyadeva, we learn from the scripture you are Brāhmaṇyadeva. You must give some prejudice towards our side, to the *brāhmaṇas*. But we don’t see you doing the justice.”

Then Nārāyaṇa also put in His turn. “Oh, you are a *brāhmaṇa*, you are a *sannyāsī*, but when you went to burn Ambarīṣa he did not fly away, but what about you? You are making so much of your body consciousness that when Sudarśana came to attack you then you are fleeing the three worlds. And you say that you are more closer towards your *brāhmaṇa* and *kṣatriya* but what you say in the consequence Ambarīṣa honoured My *vrata*, Ekādaśī. To honour Ekādaśī means to honour Me. He did it. And you also did it. In the Yamunā you found that the time is passing away. You also took some water to keep up the *vrata*, took *pāraṇa*. And you were displeased with him because he observed My *vrata*. You are his *atiti*. He did not take any real food but only taking a drop of water he

showed respect to Me. The Ekādaśī *vrata* is My *vrata* and you also observed it. And where is his fault? He gave respect to Me and you were angry with him. And also that was sanctioned by so many *brāhmaṇas* of your race, and he's a culprit? So you'll have to go to Ambarīṣa and the decision cannot be taken in My court."

He went to Brahmā, he went to Mahādeva, all sent to Viṣṇu, and Viṣṇu, Nārāyaṇa also said like that, "You will have to go to that same Ambarīṣa, you have committed offence there."

"You are making me so, insulting me, it is rather insulting to go to him."
"No, no. You go there. You will find the magnanimity there."

Then Durvāsā had no other alternative but to come to Ambarīṣa. And Ambarīṣa standing still like a criminal, something like that offending person he is standing there. "I have done so wrong that the *brāhmaṇa* is displeased with me. And what is this? Sudarśana came and drove the *brāhmaṇa* to what direction I don't know. But all these troubles due to my connection, so I am a criminal." Like a criminal he was waiting there and as soon as Durvāsā came and no sooner he has asked any forgiveness, Ambarīṣa was ready beforehand. And he gave praise to Sudarśana *cakra*, "If I have done anything good in my life in the service of the Nārāyaṇa, Oh Sudarśana, You release this *brāhmaṇa*. Don't trouble him. This is my request, this is my prayer to You. At the cost of all the merits in my life I pray to You, You please release this *brāhmaṇa* from troubling him."

Then Sudarśana stopped. Then Durvāsā went to praise: *aho ananta-dāsānām*:

[*aho ananta-dāsānām, mahattvaṁ dṛṣṭam adya me kṛtāgasō 'pi yad rājan, mangalāni samīhase*]

["I have seen the greatness of the servitors of the Anantadeva, Śrī

Nārāyaṇa. You are so magnanimous that although I am an offender you have prayed for me. You hold an unparalleled position in the whole universe.”] [*Śrīmad-Bhāgavatam*, 9.5.14]

“Wherever he is moving, Oh, what to speak of the servants of the Ananta of Nārāyaṇa. They’re so magnanimous yet we *brāhmaṇas* we are fond of austerity and collecting some subtle mystic power and to trouble the ordinary people at large. This is our qualification. But these whoever he be who has got connection with Nārāyaṇa, they’re so generous, so magnanimous. No purity can be compared with *bhakti*, devotion of Nārāyaṇa.” In this way he began to preach.

But again, Durvāsā had to come against Pāṇḍava, here, there, everywhere, that Durvāsā is taken in for cursing. He’s a man of cursing, a *brāhmaṇa*, who is reputed for, notable for his cursing. Everyone was to be afraid of Durvāsā for his cursing.

Tamal Kṛṣṇa Swāmī: Why is he like that?

Śrīla Śrīdhara Mahārāja: He comes in the shadow of Rudra, Mahādeva, Vayankara, Mahādeva, Śiva. He’s born in partiality from the potency of Śiva, Rudra, Vamsa, destruction, some fated connection with destruction, Dibyara. In Sukhadara also we see his case.

In Draupadī’s, but to a devotee of Kṛṣṇa whatever unfavourable, ultimately they come to prove the dignity of the devotees. Draupadī, only a negligent portion of *sak*, that was in the pot, and Kṛṣṇa came, urgently. “Give some food Draupadī, I am very hungry.”

And yes, flow from the eyes of Draupadī. “What You say, only for food that we are in danger. Your Pāṇḍava, Your *sakhī* Draupadī, all will be turned into ashes just now, only for want of food. And You ask to eat something from me. Nothing left. I have by some arrangement of the

unfavourable. Today we are in such danger that I have taken my food and everything finished as it was ordained by the sun.”

But before Draupadī takes her food, the food in the pot won’t be finished. But after Draupadī has taken nothing will remain. And that was the case there.

That is...*vilolar lankar* ?, oxymoron or something like the opposite mixing.

“That we for food that, I am hankering, I am craving Your presence and You want food. What is this? You know everything and still You want food. No food, no, You please see. If You search, nothing remains.”

“Something may remain. You search your pot.”

Then Draupadī searched and found a speck, a negligent portion of a *sak*, vegetable, leek. “Oh give Me that, give Me that.” And He took it.

Yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat [By satisfying Kṛṣṇa, the whole universe becomes satisfied, for one who is dear to Kṛṣṇa is dear to the whole universe.]

“I am satisfied.” And in such a plane He’s standing He expressed His satisfaction, all were fed, especially the Durvāsā with all his disciples.

So they went away, fled away, especially in fear of Bhīma. “That if we go, if we cannot take any food, the Bhīma will not leave us, but punish us, so go away, go away.”

So Durvāsā’s curse to the Pāṇḍavas has taken the Pāṇḍavas to a pristine glory, glorious position.

So in the case of *bhakta* it is so. Dangers come but only to enhance their beauty, to glorify them, whatever. This is the very nature of the devotion to Kṛṣṇa in that way. None can, nothing can predominate

over it. But what humility they show, that is natural. But opposition cannot come in touch with them from other side. So Vaiṣṇava *aparādha* in that plane we may not commit any anomaly. That is to be very carefully detected and we must be very careful about that, that who are my well-wisher, I may not do any wrong towards them.

Yataḥ karti jnatam katum saha te tad vidam [?]

The Vaiṣṇava's are your guardian, your well wishers, so be careful not to do any wrong towards them. Otherwise to the ordinary persons, ordinary plane, you may not be very particular, they won't harm you. But be alert that in your plane, the important plane which you are able to come in, from that plane obstructions may not come to you to trouble you. Be careful about your own plane, because they're your well wisher and if you do any wrong to them that will be very bad. And that will bring in turn big disaster. Be careful about Vaiṣṇava *aparādha*.

And Vaiṣṇava *aparādha* is only - the Vaiṣṇava's; that is another thing, Vaiṣṇava *aparādha*. All other misdeeds may get relief from the grace of the Lord but not offences to the Vaiṣṇava. That is a peculiar thing. All the deeds may be forgiven by the Lord but in the case of His own He does not take the law in His own hand, He gives it to him who is offended to decide. That is a peculiar position of the Supreme.

Vṛndāvana dāsa Ṭhākura says, "The thorn enters in a particular way in your body and only through that it can go out, not through other parts."

So the Vaiṣṇava's they consist the body of the Lord, as if as it is. So if anything wrong is done to a particular place of His body, there should be given some medicine, some nursing, and not in other parts. In this way - Vaiṣṇava *aparādha*. The Vaiṣṇava can only forgive what wrong is done to him or her, not even the Lord cares to do that. That is a peculiarity in Him.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura

Hari. So we may be saved from offences against a Vaiṣṇava. Nitāi Caitanya.

Tamal Kṛṣṇa Swāmī: Hare Kṛṣṇa. We will return now to Māyāpur Dhāma now.

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Swāmī: And come again, tomorrow.

Śrīla Śrīdhara Mahārāja: Tomorrow. Of course, some of you are coming, either you or he, some coming every day. And I pray to the Lord keep me fit to meet you.

Tamal Kṛṣṇa Swāmī: We are also praying like that. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. **Devotee:** I have one question Mahārāja. **Śrīla Śrīdhara Mahārāja:** Yes. Who is he?

Dhīra Kṛṣṇa Mahārāja: This is Nava Yauvana Prabhu.

Śrīla Śrīdhara Mahārāja: Comes from?

Dhīra Kṛṣṇa Mahārāja: He's from San Francisco, with Atreya Rsi Prabhu. He's working with him.

Śrīla Śrīdhara Mahārāja: That Atreya Rsi came here?

Dhīra Kṛṣṇa Mahārāja: Yes, with Svarūpa Dāmodara. Nava Yauvana Prabhu, his interest is in *Ayurveda*.

Śrīla Śrīdhara Mahārāja: *Ayurveda*. And Prabhupāda, your?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And how long is he in connection with this ISKCON?

...

Question? Come closer.

Nava Yauvana Prabhu [?]: Kṛṣṇa says in the third chapter [3.37] of *Bhagavad-gītā*, *kāma eṣa krodha eṣa*, that lust and lust alone is the enemy. And then a few *śloka*'s later He says that by regulating the senses one can conquer his enemy.

Śrīla Śrīdhara Mahārāja: And by way of regulation He asks us to have an acquaintance with the nature of soul, then all these will be turned into ashes.

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ manasas tu parā
buddhir, buddher yaḥ paratas tu saḥ*

[“The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself.”] [*Bhagavad-gītā*, 3.42]

*evaṁ buddheḥ param buddhvā, saṁstabhyātmānam ātmanā
jahi śatruṁ mahā-bāho, kāma-rūpaṁ durāsadam*

[O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust.]

[*Bhagavad-gītā*, 3.43]

Who is not easily accessible, we cannot trace where he lives, but suddenly comes and after looting, disappears. *Durāsadam*. But the way to conquer them is to analyse what is the senses, what is the position of our senses. Then what is the position of the internal king of the senses, the mind. And then, what is intrinsically the acquaintance of the faculty of judgement, the *buddhi*, reason. Then, with the help of the reason to try to find out the background of the reason, of the judgement, of the decisive

faculty, the background - what is that? That is only a pencil of ray and its nature is diabolically opposite to the world of experience. In *Śrīmad-Bhāgavatam* there is an example that in the moonlit night the cloud has covered the moon. And the cloud is seen by the light of the moon but the cloud has covered the moon.

*na rarājoḍupaś channah, sva-jyotsnā-rājīṭair ghanaiḥ ahaṁ-matyā
bhāsitayā, sva-bhāsā puruṣo yathā*

[“During the rainy season the moon was prevented from appearing directly by the covering of the clouds, which were themselves illumined by the moon’s rays. Similarly, the living being in material existence is prevented from appearing directly by the covering of the false ego, which is itself illumined by the consciousness of the pure soul.”]

[*Śrīmad-Bhāgavatam*, 10.20.19]

The example is drawn from *Upaniṣad*. So, the *ahaṅkāra*, the mind, the senses, sense consciousness, the mind and the intelligence, all combined forming a system has covered *ātmā*, the moon. But they are seen and it is possible for them to act only because there is light, because of the *ātmā*, the moon. So, by the help of the reason we shall try to catch what is above that and we shall be able to see that it is *ātmā*. We may come in direct connection with *ātmā*, and conception also, however hazy it may be. Then the whole thing of the material aspiration will turn into trash and you will be able easily to conquer all the charms of this world. The Lord says here. Only anyhow you try to have the superior conception of your *ātmā*. You are so and so. And these base things have come to entrap you. How dignified position you are in there, that you are, *raso 'py asya, param dṛṣṭvā nivartate*:

[viṣayā vinivartante, nirāhārasya dehinaḥ rasa-varjaṁ raso 'py asya, paramṁ drṣtvā nivartate]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

Their charm will be vanished when you come in contact slightly with the dignified position of your own soul. And what to speak of the Supersoul, Paramātmā, and not to speak anything of Nārāyaṇa and Kṛṣṇa! So much ecstatic enjoyment is that side, only when come, it is within you, though it is far away at our present conception, but still it is with us, the *jīvātmā*. And try to concentrate even for a second there and we'll find how dignified position, and whose are these thieves, the reason, the mind, the senses, all are thieves and *dacoits* taking you where? In the land of misery, by some intricate conspiracy. That will seem to you.

indriyāṇi parāṇy āhur, indriyebhyaḥ paramṁ manaḥ

[manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Our senses they're superior in comparison with all the things we experience around. Without senses nothing is of any importance to us. Suppose this touch, the eye and then the vision, the ear, devoid of all then no conception of anything external, the world is nothing to us.

Again the central figure of the senses is mind. He is calling me, "Oh, I was unmindful. I did not hear." The sense is here but because I was unmindful I did not hear him. I did not see, un- mindfully. So mind is in the centre. And mind is *saṅkalpa vikalpa*, the two functions of mind, "I want this, I don't want this. I want this, I do not want that." This is mainly the acquaintance of the mind.

Then *buddhi*, from mind we are to go up to *buddhi*, reason. What is that? *nischiankar* [?] "Oh, mind wants that but it will have such reaction, don't go that side." The *buddhi*, the intelligence will, the faculty of judgement will give me precaution, "Don't go, don't hear what the mind says, don't obey." That is intelligence.

Then, if we go up, surpassing intelligence, and search after what is the backing of intelligence, the function of intelligence is making possible, what is that background, then we'll be able to see, "Oh, this is myself proper. And all outside extension in the material world, they are material coating. I may leave them and with the *ātmā* I can go up somewhere else. This atmosphere is not at all necessary to me, it is harmful, it is a coating, a garment which is thrust on me to come in connection with this bad environment.

We are leaving this here, and my soul proper with that realisation I can go to a higher direction, towards Paramātmā, by going up. This is coming down and that is going up. Going up from *ātmā* to Paramātmā and His environment, and passing Brahmaloḥa I am to go to Śivaloḥa and Vaikuṇṭha. Then when in Goloka, then I am in complete, my return journey is complete there, so to say.

Svarūpe sabāra haya, golokete sthiti - the domain of love and beauty and extreme dedication. That is innate and that is very easy at the same time.

And this is all laborious and artificial. Whatever we are doing here, we are in connection with, whatever function and activity is all artificial. And we shall find there that is only natural in our innate conception. *Svarūpe sabāra haya, golokete sthiti*. The beauty, or love, similar, our intrinsic hankering for that, that is *svarūpe*. We may know or may not know but our innate hankering to come to beauty and not force. Some of us may think that force is a greater attraction, but if our analysis is perfect then we shall come to know that power is not the final resort of our hankering. Its final thirst is for beauty and for love. And that is found in the land of the highest dedication. We must pay for that, dedication. Dedication means paying. We pay and pay, and go up and up, and we shall reach the land of spontaneous dedication and love and beauty. That is Kṛṣṇaloka. That is Goloka. Goloka means a full sphere, a solid circle, not only circle in the plane, but a solid like a ball, Goloka. Goloka means ball. That is four right angles, solid four right angles, right angled figure, in a circle. That is Goloka; a globe. Hare Kṛṣṇa.

End of 81.03.07.C_81.03.08.A

81.03.08.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī

Mahārāja Devotee: ...but *māyā* is presenting a trap in the form of offering relationship which is not pure, which is not loving.

Śrīla Śrīdhara Mahārāja: That is, *māyā*, that is my own *karma*. That also emanated from me with my cooperation. With my helping she has taken me so far. We won't forget that first my consent took me to this illusory world. None else is responsible for that but my tiny freedom, free will of

curiosity took me here, of colonising spirit. That colonising, that *māyā* proposed for a good colony here to me and I was entrapped. 'Oh. I shall offer so many enjoyment, enjoyment, I came to enjoy and colonise in this new land, and I am captivated in the colony.' My prospect was wrong, my conjecture, my free plan was wrong design. I am captured.

Dhīra Kṛṣṇa Mahārāja: Is that like getting married?

Śrīla Śrīdhara Mahārāja: Getting married?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: May be something like that, married. That is of course a major presentation is there. But there are many who even does not like to marry, the renunciation, the *mukti vādi*. But they're also not of normal position, does not want to marry, but they want dissolution in the Brahmaloḥa there, that is eternal sleep. No marry question there, but apathy towards the cooperation with the loving principle, the loving nature. No cooperative will there in the slumber, but not marrying.

But rather, the marrying in the opposite. To be married with Kṛṣṇa, and marry means to serve, not only enjoying tendency, but in any combination, in any *rasa*, with the spirit of service. The service, the dedication, that is the criterion to take us up. *Hatvāpi sa imāṁ lokān na hanti na nibadhyate*.

[*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate hatvāpi sa imāṁ lokān, na hanti na nibadhyate*]

[“He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.”]

[*Bhagavad-gītā*, 18.17]

The cooperation, otherwise we can destroy so many worlds, so many globes, I may not be caught as a criminal. The inner participation is as an instrument of Their universal will I do I have no responsibility for that, whether it is good or bad.

Dhīra Kṛṣṇa Mahārāja: In the end of Prabhupāda’s *Bhagavad-gītā As It Is*, in the very last sentence he says, “When you attain Kṛṣṇa consciousness then the *jīva* attains his normal condition in the pleasure giving potency.” So I’ve always understood pleasure giving potency was *hlādinī śakti*. So does the *jīva* in pure Kṛṣṇa consciousness have some connection there?

Śrīla Śrīdhara Mahārāja: Hmm? So *jīva*?

Dhīra Kṛṣṇa Mahārāja: The *jīva* in pure *śuddha bhakti*, is there some connection with *hlādinī śakti*?

Śrīla Śrīdhara Mahārāja: Yes. The spirit of dedication can only take us there, *bhakti*. *Bhakti*, *prema bhakti*.

*bhaktyāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām bhaktiḥ
punāti man-niṣṭhā śvapākān api sambhavāt]*

[“I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth.”]

[*Śrīmad-Bhāgavatam*, 11.14.21]

We can only go there through *bhakti*, not by *karma*, *jñāna*, *yoga*, anything of the type. *Bhakti* can give there, *bhakti* means dedication, *sevā*, the tendency of service can only lead us. The higher company, the company of a higher entity than myself if I want, only through service I can connect with him. I cannot enjoy him. Is it not? Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: If I want any higher connection I can only connect with him in the way of service. I cannot, if I want enjoyment that must be of lower status. I shall have to compel it according to my sweet will then I shall have to enjoy. But higher company, which is superior to me in intrinsic position, if at all I want his company, only through service. That is by satisfying him I can go to him. My connection with him depends on his will, not that of mine. So only if we can, if we like to go up, only we can do that through the connection of service, not of enjoyment, nor of renunciation or indifference. Do you follow the scientific

basis of the service?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Any connection with the higher entity is possible only when I want his satisfaction. He won't care to satisfy me. It is my earnestness to meet him. He's in higher position. But if he's satisfied he may call in, then I can enter, otherwise not. So without serving spirit, no progress on the upper realm is possible at all. Only practice of shadow exercise, taking the Name of Kṛṣṇa, but without the spirit of serving attitude it will be only labour in the mundane world, mundane sound.

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

[“Therefore, the name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses, beginning with the tongue, in the service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee.”]
[*Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 2.234*]

Kṛṣṇa Nāma, rūpa, guṇa, līlā, kṛṣṇa-nāmādi, Name and the sound, then the colour, the picture. Then the rūpa and guṇa, His quality, qualification. And the līlā, His pastimes. All aprākṛta, of higher type. And, sevonmukhe, when we are in serving attitude He comes down. He comes down within our heart and then from there to tongue, there to eye, there to feeling, touch. In this way we can have His experience.

Dhīra Kṛṣṇa Mahārāja: But doesn't it say, *sevonmukhe hi jihvādau*, beginning with tongue.

Śrīla Śrīdhara Mahārāja: *Jihvādau, jīva, jihvādau*, in *jīva*, the sound in *jīva*, and the picture in eye, in this way. *Svayam eva*, of His own accord, *sphuraty*, He reveals, He comes down. The subtle energy comes to fulfil, to connect with gross and He subdues the gross and the Name dances in the tongue. But the electric connection is there, then only, otherwise it is all imitation. And *crores* of lives we may imitate without any fruit. *Nāmākṣara bahiraya batu nāma kabu naya.*

yadi karibe kṛṣṇa-nāma sādhu-saṅga kara [bhukti-mukti-siddhi-vāñchā dūre parihara]

[“If you are going to chant the Holy Name, keep the association of the pure devotee and totally abandon all your desires for enjoyment, liberation, *yogīc* perfections or miracles.”]

[From Jagadānanda's *Prema-vivarta*]

Only with the help of the *sādhus*, the devotees, we may imbibe, but something like electric connection. That may connect with the higher place. And if He pleases to come down to connect with this body then this body can work, can show *bhakti*. Otherwise all imitation. The imitation won't take us there. So *sādhū-saṅga*, the dynamo is necessary to move the fan, to light the light bulb, that is *sevonmukhatā*, serving spirit, that is *bhakti*. Hare Kṛṣṇa.

Devotee: Hare Kṛṣṇa. Christians, they want to relate to God in an enjoying mood. In other words they see God as order supplier.

Śrīla Śrīdhara Mahārāja: Sometimes, “Oh Lord, give me my bread.” These are lower habits. That may be trap also to capture the ordinary people, ‘that you will get bread, come here.’ And then they may educate about His higher qualification. It may also be possible. To entrap them such offer may be added, ‘Oh Lord give me my bread.’ But that is not everything, there are other advices also. So we must do justice to the *Bible* also. And where we differ in the spiritual conception we shall fight there, not only in all places, not in every...

A good faith, by His sacrificing spirit Christ has drawn from the material world, “There is God, there is something like God. Come to Him. Try to come to Him.” Then what is the conception of the God, then we shall come to differ. He says that, ‘Father-hood.’ We shall say the, Son-hood and this consort-hood, not only father-hood. Not only always in the transcendental hazy world but we can have as concrete as in His own plane. In this way. Hare Kṛṣṇa.

Devotee: One purport in that chapter, third chapter of *Bhagavad-gītā*, Prabhupāda says that by recognising the urgency of Kṛṣṇa consciousness, in that way one can regulate the senses. By understanding, or feeling the urgency of Kṛṣṇa consciousness one can begin to regulate his senses. So I’m wondering how to increase that feeling of urgency for Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: That *sādhū śāstra kṛpā*. The scripture is there, and the living scripture is *sādhū*. Only by keeping his company through serving spirit we can imbibe power from him, and my consciousness may

be raised up. Confidence must be increased. *Śraddhā*, faith, must be increased. How? Where there is faith, higher faith, I am to imbibe from there.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nītāi Caitanya. They're all hearing, they're hearing all, they have no questions? You are representing them all? Eh?

Dhīra Kṛṣṇa Mahārāja: They may also have some questions.

Śrīla Śrīdhara Mahārāja: They may have.

Devotee: Yes, I have one question Mahārāja. The *karma*, when a devotee falls away, so many devotees, not so many but a lot, fall away and um, I don't understand how the *karma* for a fallen devotee works. Prabhupāda writes in the fifth canto that it is different than an ordinary materialist.

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: Sometimes some men they're leaving the mission of Kṛṣṇa consciousness movement. They fall away. So Prabhupāda explained that that is different than an ordinary *karmī*, someone who is a materialist. That what happens to him, that's different than what happens to a devotee.

Śrīla Śrīdhara Mahārāja: Again repeat it.

Dhīra Kṛṣṇa Mahārāja: Like Nārada Muni says, *tyaktvā sva-dharmaṁ caraṇāmbujam harer.*

On that subject...

Śrīla Śrīdhara Mahārāja:

tyaktvā sva-dharmaṁ caraṇāmbujam harer, bhajann apakvo 'tha patet tato yadi yatra kva vābhadram abhūd amuṣya kiṁ, ko vārtha āpto 'bhajatām sva-dharmataḥ

[“One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything.”] [*Śrīmad-Bhāgavatam*, 1.5.17]

Generally we are, a course of duty has been attached to us, to leave to him but very slowly, and have indirect connection with the Lord. Mostly what is the mood of our inner nature we are engaged in that, recommended to engage us in that duty. But only having a very little and remote connection with God. But there, what's the consequence? That *sva-dharmaṁ*, means *varṇāśrama dharma*. That is *dharma*, *artha*, *kāma*. *Dharma*, *artha*, *kāma*. *Kāma* means sense pleasure. *Artha* means to make money, that is to make the sense pleasure permanent. The money,

if I spend the money I can attain, I can purchase sense pleasure of the tongue, of the touch, of the ear. I can go to the music. I can go to the conception of it. So money means which can purchase sense pleasure. And then *dharma*, duty, that is to distribute sense pleasure to others. All material to others. What is the result? That I'm keeping it in the bank, in the time of necessity I shall draw the money, something like that. I am given to this and that, but I am keeping it in the nature, and after my death as reaction that will come to me again. In this body or beyond this body my ego will have them returned as reaction, whatever I'm giving to others. But in terms of sense pleasure, all, *dharma*, *artha*, *kāma*, whole thing concerned with sense pleasure. And then the opposite is *mokṣa*, renunciation, to dismiss all sense pleasure in different forms, in giving to others, or in preserving, or in experiencing, the sense pleasure.

Then, here Devaṛṣi Nārada says to Vyāsa that, "What have you taught so long to the world, that is making much of the sense pleasure. Either in direct sense pleasure or to reserve it in form of money, or distributing sense pleasure to others in the environment, *dharma*, *artha*, *kāma*. And *mokṣa*, and you're speaking something to get out of it, but not of any positive gain. Withdrawal from sense pleasure does not mean eternal bliss, but there is eternal bliss. And you have deceived the whole humanity from the throne of the great Ācārya. You have done downright wrong."

In this way Nārada chastises Vyāsadeva. Then Vyāsadeva came to senses, what to do.

Tyaktvā sva-dharmaṁ caraṇāmbujam harer, bhajann apakvo 'tha. "You are very much particular, they must improve in a gradual process, otherwise if they march quickly there's possibility of falling down, keeping the enemy behind. But if he falls at all what does it harm? And what is the good in this running in the vicious circle, going up down, up down, like a wheel. A portion of wheel is going up and next moment it is coming down, and next moment going up. It is eternally coming up and down, up and down. What is the utility of going up when you have only to come down in the next moment?"

So if for trying to come out of this vicious circle he takes ambitious step, and in consideration of the improvement in the illusory he holds come contemptible position, it does not matter. What little he has earned that is the real thing and that will help him really. And this imitating and false imaginary going up and down for eternal time, it has got no value at all. So one who has given up his householder life, takes to *sannyāsa*, but he could not keep that life of continuous Kṛṣṇa *bhakti* and Guru *bhakti*, Guru *sevā*, *bhakta sevā*, falls down, again comes to take wife and house, only the time between for few days what he did that is *nirguṇa*. That is not to be compared with any loss and gain of this world. What he'd acquired for five days or one year that is another thing quite different from the gain of this mundane world. That is *nirguṇa* and that will remain permanent.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate svalpam apy asya dharmasya, trāyate mahato bhayāt

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [*Bhagavad-gītā*, 2.40]

A little bit of that higher quality thing will help him greatly in the journey of his eternal life. But these things going up and down eternally, this has no value at all. Going up no value, again coming down, going up means next moment coming down. This sort of up and down has got no value. But in their consideration a man who took *sannyāsa* he could not keep, then again he became married and the society rejected him. “Oh, he’s a *vāntāsi*, he’s fallen, he went to fulfil his ambition but he could not keep the purity of life. He has fallen down, so he should be abhorred.” But that has no meaning in this case. What he has done to take the risk, and if

you cannot do, whatever small you can do, you do in the right way, that:

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate svalpam apy asya
dharmasya, trāyate mahato bhayāt*

The service of this quality can save you from a great dreadful future, so,
tyaktvā sva-dharmaṁ caraṇāmbujam harer meaning that.

Dhīra Kṛṣṇa Mahārāja: So, now, Yudhiṣṭhira Mahārāja, he had to see hell.

Śrīla Śrīdhara Mahārāja: Yudhiṣṭhira Mahārāja. Yes.

Dhīra Kṛṣṇa Mahārāja: He's a great devotee.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: He had to see hell. So...

Śrīla Śrīdhara Mahārāja: Sometimes what is taught counting Yudhiṣṭhira or Arjuna that should not be taken defect in their life.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Sometimes to teach others it is like a drama.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So in that example what is taught we shall take that. Yudhiṣṭhira Mahārāja, that truth, this, Kṛṣṇa is above truth, above law. Previously, just a few minutes ago I told that, that Kṛṣṇa is above law. His sweet will is above law. The law is given by Him to suit a particular stage of our life, and we must apply it to Kṛṣṇa. When Kṛṣṇa's direct order asks us to do something, the *śaraṇāgata bhakta* devotee will do that without giving any importance to the law which is also given by Him for the lower section. So to speak what is truth, what is truth, that is to be analysed, that is to be understood first. Kṛṣṇa's word is the highest truth. Truth, everything means to satisfy Kṛṣṇa, not other things. His satisfaction, what lives to the satisfaction of Kṛṣṇa, the Absolute Authority, that is truth. And all other truths have been evolved to take us to the stage where we can do cent per cent for the, always for the satisfaction of Kṛṣṇa. Truth. That much value should be given to the law. Do you follow? Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: To you, but not to them, to all? Eh?

Dhīra Kṛṣṇa Mahārāja: To everyone.

Śrīla Śrīdhara Mahārāja: Very good.

Dhīra Kṛṣṇa Mahārāja: So, in the same way, we have to satisfy Guru and his orders.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So if we become disobedient to the orders and the vows that we have accepted in the service of Guru, what is our fate?

Śrīla Śrīdhara Mahārāja: But we must understand the Guru properly, what he says. If we understand Guru by saying such he wants this thing from me, and I must do that. But if I think that by saying this he wanted to mean so much, I shall do that. I must be sincere to understand the direction of my Guru. Do you feel?

Dhīra Kṛṣṇa Mahārāja: I don't understand.

Śrīla Śrīdhara Mahārāja: The Guru ordered a particular thing. One thinks that he, by this order, he wants this thing. Another in his heart thinks no, he meant this. The difference in the understanding of the meaning, then, what to do? But sincere of course, not artificial, sincerely. Suppose he says, 'fetch some water from the pond.' I went there then, 'this is not all right. There is another good water is here.' So water, one takes that bad water, knowing bad water he took it. The Guru ordered.

Another thinks, he wanted it for drinking, but this drinking water, man passing by it will be better. I shall take that. In this way it may differ.

Dhīra Kṛṣṇa Mahārāja: Yes. But what if he says at the time of *dīkṣā* he says, “You do not take any intoxication, *māda*.” And then the disciple he becomes overwhelmed by material connection and he takes intoxication.

Śrīla Śrīdhara Mahārāja: Yes. Then, intoxication, to judge it in very subtle way, I shall say, there are many planes. One may feel in the, who can carry out the order in the different, higher planes also, the leaving of intoxication that is an external qualification. That is not very important. You see, because if there be men who do not recognise Kṛṣṇa but free of intoxication, we won't care for him. At the same time, a man who has got some habit of intoxication and he has got some faith in Kṛṣṇa, we shall admire him. Devotee has got real faith in Kṛṣṇa but this bad habit, that will go, that will vanish in no time. But free from intoxication, but an atheist may be free from intoxication, we shall avoid him totally. But this man we shall think to be better.

Dhīra Kṛṣṇa Mahārāja: So how do we distinguish the *prākṛta-sahajiyā*? They're taking intoxication, mixing illicit, *asat-strī-saṅgi*, we don't want to associate with them, do we?

Śrīla Śrīdhara Mahārāja: Yes. So, if I've got the inner eye we can see. The Vaṁṣī Dāsa Bābājī, he was a bona fide devotee, recognised by our Prabhupāda. But to deceive others, deceive the crowd, he used to smoke sometimes, and sometimes he used to throw the external skin of the fish.

Dhīra Kṛṣṇa Mahārāja: Scales, fish scales.

Śrīla Śrīdhara Mahārāja: Outside his *āśrama*, the people may not come. To avoid the crowd he used to sometimes do these things. So, we shall have to know more intimately, what is this. Whether it is his imitation to keep us aloof from the ordinary mob, or his attraction is for the food of that intoxication. So that we shall have to...

Dhīra Kṛṣṇa Mahārāja: So if it is clear...

Śrīla Śrīdhara Mahārāja: ...but generally we shall try to have both external and internal, both lives pure. Internal and external, both pure, that will be good for us. We shall always seek such company. But we shall at the same time we may think that there are men who, whose intoxication is of no value, but little superfluous position, but he has got high realisation, mind, realised mind, and so it is possible, may be. But generally we Gauḍīya Maṭha people we shall always, the external and internal purity we try to keep up.

Dhīra Kṛṣṇa Mahārāja: There was this poet, Gosh, the Bengali poet, and he made some stories about Kali-yuga in the time of Bhaktivinoda Ṭhākura.

Śrīla Śrīdhara Mahārāja: Bengali poet, Gosha. Oh, Girish Gosh, the dramatist, the renowned dramatist. He made one drama about Caitanyadeva, and wanted Bhaktivinoda Ṭhākura to open that drama. But Bhaktivinoda Ṭhākura hatefully dismissed him. “No. I’m not going in connection of this...” Also one *vesya*, prostitute, he was selected to play the part of Caitanyadeva, that one Vinodini by name, one prostitute he

was to go on with the part, that is, he will play in the form of Caitanya. And he wanted Bhaktivinoda Ṭhākura to open, because it is drama and he's showing over the life of Caitanyadeva. Bhaktivinoda Ṭhākura, "This imitation, awkward imitation I don't want to come in touch."

Then Rāma Kṛṣṇa Paramahaṁsa, he went to see that drama and appreciated that lady very much. So much so that in the next day he went to see that Vinodini, that prostitute. "Oh, you did the play very impressively."

And she was very ashamed. "No, no, no."

"One can arouse devotion in the heart of so many by shedding tears, all these things, when playing for Caitanyadeva. She's not an ordinary person." In this way Rāma Kṛṣṇa eulogised him.

But we are not a party to that. We don't recognise that. Bhaktivinoda Ṭhākura hatefully avoided this sort of imitation Kṛṣṇa.

wont help our real progress. Hare Kṛṣṇa. Hare

Dhīra Kṛṣṇa Mahārāja: *Utpātāyaiva kalpate, śruti-smṛti.*

Śrīla Śrīdhara Mahārāja:

*śruti-smṛti-purāṇādi-, pañcarātra-vidhiṁ vinā aikāntikī harer bhaktir,
utpātāyaiva kalpate*

[“If one wants to demonstrate his great devotion to the Supreme Lord but his process of devotional service violates the standard rules of revealed scriptures such as *śruti*, *smṛti*, *Purāṇas* and *Nārada-pañcarātra*, then his alleged love of Godhead will simply disturb society by misleading people from the auspicious path of spiritual advancement.”]

[*Bhakti-rasāmṛta-sindhu*, 1.2.101] & [*Śrīmad-Bhāgavatam*, 11.1.15, purport]

Śruti-smṛti-purāṇādi-, *pañcarātra-vidhiṁ*. With our neglecting the advices of *śruti*, that is *Veda*, *smṛti*, so many scriptures that come out of other *smṛti*. *Smṛtis* are the scriptures compiled by the *Ṛṣis* on the basis of the *Vedas* to apply our daily life, *śruti-smṛti*. *Purāṇādi*, so many stories of good persons have been related in some historical way, that is *Purāṇa*. *Śruti-smṛti-purāṇādi*-, *pañcarātra*, there is another scripture coming from the *Śiva*, *Śiva* followers, as *pañcarātra*. *Nārada-pañcarātra* is there, *sattvic*, *rajasic*, *tamasic*, *pañcarātra*. They have come with some recommendation for our higher life. If we neglect them and create ourselves a new path and show any extreme devotion, that is only an *utpāt*, a disturbance, a great disturbance to the world, that should be thought and dismissed. That is the purport of the verse.

śruti-smṛti-purāṇādi-, *pañcarātra-vidhiṁ*

vinā

kalpate

aikāntikī harer bhaktir, utpātāyaiva

Extreme, and new type devotion towards the Supreme, which is not sanctioned by the previous *Ācāryas*, that should be summarily rejected by one who wants his real good. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Since the time of Mahāprabhu and Ṣaḍ

Goswāmīs, how is it that this deterioration took place so quickly, in such a short time?

Śrīla Śrīdhara Mahārāja: Generally we shall think that good things are very rare. The scarcity in this mundane world, there should be scarcity of the good thing, that will be normal. That will be normal, that in the mundane world there should be scarcity, rarely to be found. High things, higher substances are rare, not so cheap here of course in this mundane world, and it is cheap in its own domain. So *kala dharma, kala dharma*.

Kalo pasam [?]

That was inaugurated in a particular, the first part of Kali by Mahāprabhu. And we shall try to guide ourselves according to the direction intrinsic acquaintances with the place, not any imitation or show. That we wont try to deceive ourselves, self deception should always be eliminated. Then of course we may hope good future. Self deception should be avoided.

Kapatata hoile du pravise premerapur [?]

Self, we are, if we can save ourselves from self deception then we are sure to enter very soon into the domain of love. Self deception, *kapaṭāta*. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Jaya. Tridaṇḍī Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Jaya Śrīpād Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: sat sevā vṛnda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Prabhu kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Ānanda sevā vṛnda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura-premānande hari bol!

Devotees: Jaya. Haribol.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja...

End of 81.03.08.B

81.03.10.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: he's Kīrtanānanda Mahārāja?

Kīrtanānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Yourself. I am told that you are a little indifferent to the worldly affairs. This reminds me of the speaker of *Bhāgavatam*, Śukadeva Goswāmī. His qualification was his,

pariniṣṭhito 'pi nairguṇye, uttamaḥ-sloka-līlayā grhīta-cetā rājarṣe,

ākhyānaṁ yad adhītavān,

*[tad ahaṁ te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān yasya
śraddadhatām āśu, syān mukunde matiḥ sate]*

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] - ["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."]

[Śrīmad-Bhāgavatam, 2.1.9-10]

Śukadeva is addressing the assembly of the best intellectual giants of the time, authorities of different departments in the *śāstric* knowledge; authorities.

*atrir vasiṣṭhaś cyavanaḥ śaradvān, ariṣṭanemir bṛhguḥ aṅgirāś ca
parāśaro gādhi-suto 'tha rāma, [utathya indrapramadedhmavāhau*

*medhātithir devala ārṣṭiṣeṇo, bhāradvājo gautamaḥ pippalādaḥ maitreya
aurvaḥ kavaṣaḥ kumbhayonir,] dvaipāyano bhagavān nāradaś ca*

[From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva,

Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada.]

[*Śrīmad-Bhāgavatam*, 1.19.9-10]

All these were present in the assembly of Parīkṣit Mahārāja. And dying, Parīkṣit Mahārāja is sure to die after seven days, so the assembly is of a very grave nature. And all the stalwarts they have come to console Parīkṣit Mahārāja. The great exponent of the all sects of religious schools, helper, and he has been cursed by the *brāhmaṇas* whose culture and to cultivate he supported best, and the curse has come from that quarter. So at heart they're very much aggrieved and came to give consolation to the Mahārāja, Parīkṣit, who was noted for his religious temperament. And he's cursed to death. So the stalwarts of the religious world all assembled there.

And Parīkṣit Mahārāja submissively put the question. "Sure death after seven days, within seven days, how can I utilise my time? You are so many authorities, by the grace of the Lord fortunately have assembled here. I'm at your disposal. Help me that after death, after this sure death, I may attain blissful life."

Then, they're, according to their stages of realisation they're advising. Some say *yoga*, some recommend *tapasya*, some *dānam*, in this way.

But Parīkṣit Mahārāja again, very humbly told, presented that, "You of course give some unanimous verdict so that it will be easy for me to follow your advice."

Then they were consulting and discussing within them, but differences are going on in their opinion.

At that time Śukadeva Goswāmī appeared. A young man of sixteen, without any dress, quite naked, but a good figure, beautiful, and stout and strong. Like half mad he's entering the assembly. And some boys were behind then and they're throwing dust and this and that, like just as to a madman.

The whole assembly stood up with respect. The boys disappeared. And they all conjectured that, “This must be that Śuka, about whom we’ve heard but we’ve not the chance of seeing him. Perhaps that boy has come?”

So all stood in respect, and then they could recognise. Vyāsadeva was there; then he was welcomed, and unanimously he was put into the chair of the speaker.

Then all the gentlemen, the leaders of the religious India at the time, they unanimously told that, “We are all very eager to hear from him, this boy, this young youth. Mahārāja, you are greatly fortunate, and your fortune has attracted him. And let us all hear you put questions to him, and let us all hear submissively. We have got a very good chance. We want to hear him. We are waiting for long, what’s his realisation we want to know. Because in his eyes even there’s no distinction of a man and woman; the women do not care to cover themselves. The women never see anything in his eyes that they feel necessity of covering themselves. Such is his vision, which is not fixed in any worldly plane. No charm of any worldly things has he got in his heart, his eyes, his everything, is meant for some transcendental thing. So what is his realisation we are very eager to know. Put questions to him.”

So Śukadeva Goswāmī also he gave his own acquaintance, or expressed his position, “What am I?” *Pariniṣṭhito 'pi nairguṇye*. I was regularly trained in transcendental knowledge. I’m established there. But, *uttamaḥ-śloka-līlayā grhīta-cetā*, but my attention has been forcibly snatched towards some higher cosmos, above the transcendental impersonal conception.”

Generally transcendental is known to the philosophers of this world to be impersonal. It is something like zero, infinite and zero is of the same characteristic. So where we cannot have any entrance as a subject for investigation, the subject has got its stand far below, and we have some conjecture of some hazy thing, the *jīva* soul. So only cloudy, like a sky, infinite, blue, something, so the spiritual sky is also seen like an infinite

blue sky, that is Brahman. It is non-differentiated, non-specified, infinite space, which we cannot have any experience of, practical experience. *Nirguṇa* - that is the summation of all negation. The positive experience is confined only to this world, to us. This ear experience, this eye experience, this touch experience, sum total of these experiences and something drawn from that in the mental world; that is our property here. That is *saguṇa*. And all these experiences fail to have any conjecture of that background. So it is *nirguṇa*, summation of all the experiences are absent there. The positive knowledge of our experience is absent completely there. So that is *nirguṇa* we are told.

Pariniṣṭhito 'pi nairguṇye, "I am well established there." *Puri, sampurna rupena*.

"Perfectly, I'm established there, in connection, always in connection of what you call negation of all these positive things we experience in this world.

Uttamaḥ-śloka-līlayā grhīta-cetā rājarṣe. But Oh prince, this is my real stage what I give vent here to. *Uttamaḥ-śloka-līlayā*. Something extraordinary, higher, wave, current, has carried me to some other world. And that cannot be a part of this world of experience. *Uttamaḥ-śloka-līlayā, uttamaḥ* _____ no nescience is to be traced here, no nescience, no darkness, no ignorance; that I'm sure. That is all light, all knowledge; that sphere, all below. That is rather the foundation is all pure consciousness. Nothing of the mundane to be traced here, *Uttamaḥ* Beyond the boundary of all conceptions of ignorance:

misconception. *Uttamaḥ-śloka-līlayā śloka* means *carita*, conduct. A flow of life is to be traced there which cannot be compared with anything of this mundane jurisdiction, a higher conception of life, rather, the highest conception of life, *śloka*.

Gṛhīta-cetā rājarṣe. I'm captured totally by the charm of that sort of life, that sort of pastimes; that sort of flow of nectarine activity, I have come in connection with. *Gṛhīta-cetā rājarṣe*. Forcibly carried my mind, my understanding has been forcibly carried and engaged there. I can't come away, come down from that charm, the land of that charming land.

Ākhyānaṁ yad adhītavān. Then, I had to come to my father. Before this he tried his best to take me to that direction, somewhat, but I didn't care. Then again I shall have to come to my father, that Vedavyāsa, and to be a regular student I had to study about the ways and nature of that higher entity.

Gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān, tad ahaṁ te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān. You are a great personality, having, you deserve to have the highest prospect of life. You're suitable to that. *Mahā-pauruṣiko bhavān*. The highest end, you are fortunate enough to receive that sort of highest attainment. *Tad ahaṁ te 'bhīdhāsyāmi*. I shall just try to give you the news, my experience about that transcendental *līlā* of the Reality the Beautiful of divine love, *mahā-pauruṣiko bhavān*."

With this introduction he began to deliver his lecture. He's continuing for seven days. Seven days different questions, answers, and Kṛṣṇa *līlā* was established. And all the religious authorities of the time, they all very submissively gave their ears to the teachings of Śuka Goswāmī, that is *Śrīmad-Bhāgavatam*. Kṛṣṇa *līlā*, it is meant for whom? The *līlā* is transcendental. Though it has got much similarity with the lustful movements of this world, but it is just the opposite.

ātmendriya-prīti-vāñchā - tāre bali 'kāma' / kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

[“The desire to gratify one's own senses is known as *kāma* (lust), but the

desire to please the senses of Lord Kṛṣṇa is *prema* (love).”] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 4.165]

ataeva kāma-preme bahuta antara / kāma – andhatamaḥ, prema – nirmala bhāskara

[“There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun.”] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 4.171]

The soul in bondage, their aspiration, mostly, men for the women, and women for the men: because they find there the most of the food of the senses. The major portion of our senses is to be found there, so natural attraction is there. The whole *prakṛti*, even in the trees, even in the beasts, even human beings, everywhere we find. But this is a perverted reflection, and just opposite. *Kṛṣṇendriya-prīti-icchā*. Just as *suveru* and *kumeru*; South Pole and North Pole: just opposite. One is desperately searching after sense pleasure, and another the opposite. The highest dedication one can command for the satisfaction for the centre. Provincialism, selfishness, extended selfishness, but in the infinite extended selfishness has got no value. So I am self-interested, or I may be interested for the family members, or village members, or society, or the country, or at least the whole globe, or whole solar system, but that is only an infinitely small part. Small part; in comparison with the infinite existence it has got no value. So what is the conception of the whole? We must dedicate everything, even an atom in our energy should go to the centre, and no less than. And what sort of centre? In *Bhagavad-gītā*

we find, Kṛṣṇa says to Arjuna,

athavā bahunaitena, kim jñātena tavārjjuna viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"What more I shall go to enumerate Arjuna to you? I am here, I am there. This is in Me.

Everything is Me. Know in a nutshell whatever you can conceive is in My one part."

The conception of Infinite; we read in *Māyā's Essay*, "Everywhere there is centre, nowhere circumference." Infinite: something towards that. So whatever, the smallest energy I can command, it must be directed to the centre, who is representing the whole infinite, rather, so many infinities in His one part; towards that. Then how to connect with that farthest conceived reality? It can come only down, *śrauta-panthā*; never by empirical method, but deductive method. He can come; we cannot go. We can only submissively accept that way; that is by our free will, and free will must be guided by *sukṛti*, *ajñāta-sukṛti*, *jñāta-sukṛti*. Then it comes to the level of *śraddhā* that is faith proper. *Kṛṣṇe bhakti kaile sarva-karma kṛta haya*.

[*'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya kṛṣṇe bhakti kaile sarva-karma kṛta haya*]

["By rendering transcendental loving service to Kṛṣṇa, all subsidiary

activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhū*, *śāstra*, Guru, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Nothing is left out if you have faith.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.62]

If I serve the centre everything is served, and perfectly. Otherwise if I serve anything, that is like an understanding between two *dacoits* or two thieves. Not more than that. Misguided, they combine; make treaty, something like that. So the centre of welfare of the whole that is to be detected, otherwise our energy will be lost. How is it possible? Is it possible at all? Some men, unknown and unknowable, just as in mathematics this is to the *n*th term to enter infinite, recurring, goes to the infinite, *n*th term, so unknown and unknowable.

I told several times before; I was questioned by an Ārya Samaji leader, “That if finite can know Infinite He’s no Infinite.”

And I could tell, by the grace of my Guru Mahārāja, That if Infinite cannot make Himself known to finite then He’s no Infinite.

So in that direction the connection may come, from the direction of the Infinite. And we’re to catch that. And His agents only can help us to catch the thread. And this is in a nutshell what’s the matter.

I was told that our Kīrtanānanda Swāmī is not much interested in the, even in the administration of the ISKCON. He’s indifferent, to this, the worldly transaction between ISKCON and the world. Not very earnest to that, but he goes on in his own way. And still he’s one of the strongest supporters of the ISKCON. But he has come here today. He’s the President of the ISKCON I’m told; is it not? He has come to see me because I have got some friendly connection with his great Guru Mahārāja. Now, I’m also told that serious sittings are going on to discuss

the important affairs of the internal management of ISKCON. But I don't understand how he has made his time to come here, in the midst of such grave engagement, serious engagement. Still, he has come. And I would like to hear something from him. I am told that perhaps by his earnestness Nava-Vṛndāvana has been created there. Is it?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And like prince, like a king, he has represented his Gurudeva there, I was told, and very valuable. Of course, it is sincere common sense that everything that will be considered of high value must be given to the feet of Gurudeva, of the God, and Gurudeva. It is because so long our mind is captured by the charm of this beauty of this world that all should be dedicated to the God, and to the Guru. And thereby we can get relief; we can get release from the charm of those bright things in this world. Everything what is considered to be good must be devoted.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [*Bhagavad-gītā*, 9.27]

Karmārpaṇa, varṇāśrama dharma; the next higher, *kṛṣṇa-karmārpaṇa*, but *varṇāśrama dharma*, that is, dedicates everything to Kṛṣṇa, but indirectly. Then in the Rāmānanda Rāya dialogue: *Eho bāhya āge kaha āra*. [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59] "This is also

superficial. Go deeper.”

Then Rāmānanda Rāya told, *Kṛṣṇa-karmārpaṇa-sarva-sādhya-sāra*. “We must be fully conscious that all the activities of *varṇāśrama* have got direct connection with Kṛṣṇa, not indirect.”

ite tat karma phalum sri krsnaya samapita astu [?] That is indirect way to see the nose in this way. But direct, everything is meant to satisfy Kṛṣṇa. With that consciousness we march to discharge any sort of duty in this world, with Kṛṣṇa consciousness at heart; *kṛṣṇa-karmārpaṇa*. So everything what is considered to be charming, and what is considered to be beautiful and good, must be devoted to the service. Then only we can get out of the charm of those things, the utilisation of the present environment, for the service of the Lord. And then we can cross successfully this world and go up towards a more conscious area, spiritual area, soul area. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyam.

I asked Swāmī Mahārāja to construct a temple where the whole Gauḍīya Vaiṣṇava philosophy will be demonstrated. I had a mind to construct such temple here but that was too much for me in my purse. I could not do it. Then when I was told that he will build a temple there I humbly put my desire. “I wanted to do so, according to *Bṛhad-Bhāgavatāmṛtam* of Sanātana Goswāmī the whole structure of Gauḍīya Vaiṣṇava philosophy will be represented there in the Mandīr.” Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, in a spiral way, in this way. Then,

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya] 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya

tabe yāya tad upari 'goloka-vṛndāvana' ['kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā River and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."] [Caitanya-caritāmṛta, Madhya-līlā, 19.153-4]

To show by demonstration that such is the structural position of Gauḍīya Vaiṣṇava theology. And from there Kṛṣṇa has come down in this *prapañca*, in this world, very kindly to give us the clue, how we can enter, how we can be lifted up there, in the highest place. And in a scientific way that should be dealt with. One who will come to have the *darśana* of the temple, he will go back with an idea of the whole structure of all the religious conceptions ever come into the world; and the development in a scientific basis.

What is Bhūrloka, the land of experience of the five senses? Bhuvahloka, without this body, the mental experience world, and there is also classification. Svaḥ, Mahā, Jana, Tapa, Bhuvahloka, Pitriloka somewhat, Pretaloka, and Devaloka, Savaloka, and Mahāloka, above Devaloka, Brghu, *prakṛti rsi dhama*, then Satya, Tapa, in this way. There is Brahmā in the Satyaloka, Catuḥsana, Satyaloka. Then Virajā, the highest position what the Buddhist's wants to attain, *prikiti lay*. And above that Brahmalya, that of Śaṅkara, ends there, finishes. Then Śivaloka, *bhakta Śiva*. Vaikuṇṭha, the land discovered by Rāmānuja, given to the world, Vaikuṇṭha. And Paravyoma. And there are so many Vaikuṇṭhas for so many types of the different phases in *līlā* of Nārāyaṇa, in the centre. Then above, Ayodhyā, Rāmacandra, *vātsalya rasa*, first beginning, then Dvārakā, Bahuvalav, then Kṛṣṇa, Mathurā, and again in Mathurā sphere there is Vṛndāvana, Govardhana, Rādhā-kuṇḍa. How, from what standpoint it is being higher and higher conception? This is to be depicted.

And he accepted this plan and asked his followers to go on constructing

such a temple.

But I'm too old. He could not see. And perhaps I may not see.

But anyhow, your combination is greatly encouraging, and what you are doing is a very big thing, beyond our expectation. We could not think even so much success as was attained by my revered God-brother Swāmī Mahārāja. So much so that I cannot think him but śaktyāveśa avatāra, some higher power came and inspired him and worked for him. Otherwise as a tremendous action in the plane of such high degree of theology can never be expected to happen. So some super, higher, divine force, power, worked in him; no doubt: no doubt.

*muktānām api siddhānām nārāyaṇa-parāyaṇa sudurlabhaḥ praśāntātmā
koṭīṣv api mahā-mune*

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

...

*tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ karmibhyaś cādhiko
yogī, tasmād yogī bhavārjuna*

["The yogī who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the cāndrāyaṇa, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a yogī."]]

[*Bhagavad-gītā*, 6.46]

*yoginām api sarveṣāṁ, mad-gatenāntarātmā śraddhāvān bhajate yo
mām, sa me yuktatamo mataḥ*

["In My opinion, of all types of *yogīs*, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith."] [*Bhagavad-gītā*, 6.47]

Wealth of the, from the so high, from the highest plane was taken in and distributed so lavishly in the world. That is a supernatural activity, supernatural power. Gaura Haribol. And you are all, you all represent him, before me. So I am so happy, and think me fortunate, that I'm surrounded.

As Bhaktivinoda Ṭhākura told, that, "In the near future the Europeans, the white men, will also join these black men here under the common banner of Śrī Lord Caitanya and go on with Kṛṣṇa *kīrtana*."

And Prabhupāda our Guru Mahārāja began and half done, or done in such a great magnitude by Swāmī Mahārāja, which is unthinkable by us. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Dayal. Gaura Haribol. Nitāi. Gaura Haribol.

Kīrtanānanda Mahārāja: I've just come here to hear. I've not come to talk. I'm just very grateful to you for reminding me of Prabhupāda, and enlightening me further about His Divine Grace.

Śrīla Śrīdhara Mahārāja: He wants to be reminded of your Prabhupāda?

Dhīra Kṛṣṇa Mahārāja: He said you reminded him of Prabhupāda.

Śrīla Śrīdhara Mahārāja: Yes. I am reminding him about his Prabhupāda. His Prabhupāda, perhaps [nineteen] forty four, when he was in business, whenever he had some money in his hand, *Back to Godhead*.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: An issue of *Back to Godhead* came to us; and every now and then, "Oh! Let us go and attack Jawaharlal [Nehru] and Gandhi. What are they doing? Why not they're doing, if really they want to do good to the people why do they not take the line of Mahāprabhu, of Gauḍīya Maṭh? They're wild goose chasing, and getting so much name and fame. Let us go and attack."

And he wrote letters now and then, some replying some no reply. But he used to go on pushing. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. And he had to fight with his worldly life also; not only property, but also the characteristic of his family, not very favourable.

Yasyaham anuga nami hari kseta tad dhana sa nahi [?]

To attract him wholesale towards His own, He, Kṛṣṇa, arranges in such a way that the environment may not be favourable for this worldly life. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Original thinking also he had in the business life. He created from oil some medicine for injection. He told me that, “I went to some doctor, ‘Please canvas my degardine [?]’ or something like that. ‘It can be injected for, in the case of cod liver and other oily medicines are used for purpose, a cough, so it can be in case.’

The doctor said, ‘Oil can never be injected.’

‘Yes, I know that oil cannot be injected. But you see the milk can be injected but ghee cannot be injected, but ghee comes from milk. So the oil cannot be injected but oil has got its fundamental position and from there it may be prepared so it can be injected and it will give the result of cod liver oil.’ Something like that. So that was his original conception to give oil into the plane of injection. Hare Kṛṣṇa. Chemist. Hare Kṛṣṇa.

And when he was an agent of Kartick Boshe, PC Raya, that company, Bengal Chemicals, he came in connection with Prabhupāda, his Gurudeva, really. Before that only a cursory view with his friend he saw Prabhupāda in Calcutta once only for an hour or so. But actually he came to connection with his Guru from Allahabad.

And just before that, this Tapasvi Mahārāja at present in Chaitanya Maṭh, then he was the Maṭh commander of that Allahabad Maṭh. And I went there for a visit, for some devotional activity, and he took me to Swāmī Mahārāja, Abhaya Caraṇāravinda. Then I arranged for *Bhāgavata-pāṭ*, in one evening. And also our *prasādam* was also taken there, it was so arranged.

His father was living, Gaur Mohan, he was very happy to see us. And that was the connection day, permanent connection to Gauḍīya Maṭh, from

that time.

And perhaps in [nineteen] thirty three or so [21st of November, 1932] when the foundation stone was laid by Sir [William] Malcolm Haley, the Governor of [United Provinces] Allahabad, of the Rūpa Gauḍīya Maṭh lecture hall, that year he [Abhaya Caraṇāravinda] took initiation. Guru Mahārāja coming back to Allahabad from Vṛndāvana after Vṛndāvana *parikramā* finished, at that time he took initiation and came in closer connection.

Then he went to Bombay, left the service life, and independently took the business life, and in Bombay. There also I was in his connection. Then left Bombay, came to Calcutta, and there was also next door neighbour, his sublease we were with four rooms, first floor. And ground floor his laboratory. So closer connection I had with him than any other God-brothers, and discussions also about *Bhagavad-gītā* and the Gauḍīya Maṭh principles, Mahāprabhu, all these things.

And lastly he took the, he wrote a letter from Allahabad to me, “I’m disgusted with human society.” On a postcard.

But that is missing. I’m searching but I don’t have that postcard.

“I’m disgusted with human, rather the birds and the beasts they seem to be very friendly to me, but the human society.”

Then he took *sannyāsa* and devoted him completely, totally, to that *Bhāgavata* translation. And gradually the Prabhupāda’s inspiration came and he went to your land.

Prabhupāda sent his men to London, to England, but he wrote in *Gauḍīya*, “That *Mārcinaloka*, the American land has not yet been tried.” He wrote it in the weekly journal *Gauḍīya* I remember, “That *Mārcinaloka*, the land that is American land is not yet attempted for Mahāprabhu’s service.”

Gaura Haribol. Gaura Haribol. And Prabhupāda expressed his heartfelt

desire that Māyāpur, the land of Mahāprabhu, must be ornamented with gold and diamond.

Once, one of his old disciples, when he engaged himself in digging Gaura kuṇḍa, he...

End of 81.03.10.A

81.03.10.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja:...acquired some land for the Gaura *kuṇḍa*, he made arrangement or some exchange in another land next to it, where Nitāi *kuṇḍa* is now, just on the east side.

Then Prabhupāda told him that, “I asked you to purchase the land, not to interchange, because that land what you are offering for interchange that is also necessary for my future purpose.” In this way some hot discussion came, meeting was a little hot. And Prabhupāda told, some very transcendental sentiment came in him, and he told, “The land of Mahāprabhu. This is the temple, all, all ornamental, transcendental, and decoration with gold, diamond, etc, super consciously higher materials. I shall discover the whole of the *Dhāma* and express it, make it before the eye of the persons. And even so much, that why should I get money? If I can have a brick of the temple I can sell it. I can by selling one of the bricks of the temple I shall get immense money, *crores* of rupees. And with the help of that I shall restore the whole *Dhāma* and I shall show to the people that what sort of *aiśvāryam*.”

Dhīra Kṛṣṇa Mahārāja: Opulence.

Śrīla Śrīdhara Mahārāja: “Opulence and majestic view the land, the Gaura *Dhāma*, has got.” Feelingly he’s told so much. I can’t understand that why he’ll sell one of the bricks. “I shall sell a brick if necessary and I shall get *crores* of rupees and from that I shall construct and do all these things.” He hoped, madly he expressed such desire. “I want to; with golden colour I want to express the land of Mahāprabhu Śrī Caitanya Deva. What was He? *Rādhā-Govinda-milita-tanu*. The lustrous expression of the land of love and beauty, and who was so magnanimous He came to distribute Himself to the people at large. That highly valuable thing: that was arranged to give to the people at large. So magnanimous, so kind; and that must be brought into the consciousness of the people that they may have such prosperous prospect, and they can attain that. And that is being distributed from here.” He’s feeling transcendental feeling. Gaura Haribol. Gaura Haribol.

pahile dekhiluṅ tomāra sannyāsi-svarūpa, ebe tomā dekhi muni śyāma-gopa-rūpa tomāra sammukhe dekhi kāncana-pañcālikā, tāñra gaura-kāntyē tomāra sarva aṅga dhākā

[Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, “At first I saw You appear like a *sannyāsī*, but now I am seeing You as Śyāmasundara, the cowherd boy.”]

[“I now see You appearing like a golden doll, and Your entire body appears covered by a golden lustre.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.268-269]

Then Mahāprabhu had to divulge, to speak out His own *svarūpa*.

*gaura aṅga nahe mora - rādhāṅga-sparśana, gopendra-suta vinā teṅho
nā sparśe anya-jana*

[“Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.287*]

Rādhābhāva, mahābhāva, rasa-rāja, mahābhāva-dui eka rūpa. [*Madhya-līlā, 8.282*]

Rasa-rāja, the king of all ecstasy, and *mahābhāva*, the greatest hankering for the *rasa*, by dedication, rather, the greatest dedication personified to draw that *rasa*. Both combined, *rasa-rāja, mahābhāva*. *Mahābhāva, mahākula*, the greatest possible hunger, hunger to devour the *rasa*, to taste the *rasa*, and infinite source of *rasa*, ecstasy, *anāndam*, beauty, is there. Both combined; the positive and the negative, the tasteful and the taster in highest degree are represented in one, Mahāprabhu. And *sva-bhajana vibhajana*, then turns the thing in this way that He’s searching Himself. He’s very eager to taste His own sweetness and beauty. Kṛṣṇa. Kṛṣṇa. The outer part is Rādhārāṇī searching, and the inner part the *rasa-rāja* whom He’s searching, *sva-bhajana vibhajana*. Jīva Goswāmī says. And that He likes to distribute around, towards four sides. He’s drawing and distributing, milking the cow and distributing the milk, *sva-bhajana-vibhajana-prayojanavatārī*. This is the necessity of His incarnation. This was the *prayojana*, the necessity of His own.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, you mentioned how our Guru Mahārāja he dedicated himself to the *Bhāgavat* translation. So

sometimes it is said that the Ācārya should make a literary contribution. Sometimes Prabhupāda told us that in regards to the Goswāmī literature that we were not qualified to hear such confidential talks. And that maybe in a few generations of *bhaktas*, of children, and their children Kṛṣṇa conscious, their children Kṛṣṇa conscious, that we might have some qualified devotees who could read such literatures, or translate them. So a question comes that the Ācāryas in our society, what will be, what their view should be on literary contribution? Because our Guru Mahārāja he also made some sixty volumes of books.

Śrīla Śrīdhara Mahārāja: Yes. Then you also amongst you who are qualified they may go on translating them and taking them to the public in different languages. That also he has arranged. But we don't think that the higher literature, for the higher souls, highly realised souls; that may not be propagated in a very broader way. That is meant only for the selected few who can go up to mark, up to that mark and can have entrance to discuss and to think and to work according to that high direction. For the general recruitment: that *śraddhā* for Mahāprabhu and *śraddhā* for Kṛṣṇa consciousness. The *mādhurya rasa* especially and *parakīya*, these two planes may be misunderstood by the general people. So it is beyond our conception that we can live with God as wife or mistress. Wife may be possible to somewhat we can accommodate, but mistress of God that is impossible. The conception of Godhead and the conception of His mistress at the same time, it is impossible to conceive for the ordinary intellect. So that should not be brought in very largely to the people. It should be kept for the selected few only. That in the stage of Uddhava,

*āsā maho caraṇa-renu-juṣām aham syām vṛndāvane kim api gulma-
latauṣadhīnām*

*yā dustyajam svajanam ārya-patham ca hitvā bhejur mukunda-padavīm
śrutibhir vimṛgyām*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

The *mādhurya rasa*, the wholesale dedication, to the all-capturing attitude of the Supreme Beauty, then when that is also to be increased in intensity, the *parakīya* has to come in. That is very, the meeting should be very rare, then only it will be more intensified, the *milan*, and says the background.

Uddhava told, *svajanam ārya-pathaṁ ca*, whom we consider to be our own kith and kin, our own intimate friend, at the cost of the, for the sacrifice of their relationship, that is one. Another *ārya-patha*, and those ways that are recommended by the stalwarts, the leaders of the religious society, that also should be given up. So much risk, who will come forward to prove such risk, the bad name and even the least help we can expect from our nears and dears, all eliminating, taking the fullest risk to cast towards something who is an autocrat, but beautiful. So such degree of sacrifice was considered to be the highest even to Uddhava, the greatest of the devotees whom Kṛṣṇa Himself in His own words describes that, "You are dearer than My life. What to speak of Lakṣmī, Baladeva, Śiva and Brahmā. You are dearer

than My own body Uddhava." And that Uddhava says in that high way about the Vraja *gopīs*.

So that is not to be dragged in to the ordinary intellect or religious feeling; should not be. But that will be *śrutibhir vimṛgyām*. The *Vedas* are only

showing that that is in this direction, but cannot express, the *śruti*. The highest works of revelation, they also only from a distance shows with finger. "The Kṛṣṇa *līlā*, the highest *līlā*, is on this side. We can't express that." This is the attitude of the very revealed scriptures of the highest order, where we should not venture to take the whole thing in this mundane world. We keep it on our head.

pūjāla rāgapāṭha gaurava bāṅge [mattala hari-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] [Bhaktisiddhānta Saraswatī Ṭhākura]

The very tenor of the preaching of our Guru Mahārāja was this. He used to worship the path, the way of *rāga*, that highest love. He did not try to bring them down here. Always keep up on your head the *rāgapāṭha*, the way of love to attain Him, the divine love. And you tread all possible stages of land with *pūjā*, with respectable attitude to saying about the Supreme. And always keep this highest form of love affairs that is the *rāga*, divine love, on your head. Otherwise if you think you have got that you are gone, you are doomed. It is not so cheap. It is not so cheap. Don't try to make it very cheap. It is very difficult.

He once told, there was one scholar, a Doctor, I forget his name, in the Dacca University. He used to teach the Sanskrit literature to the post graduate students. And one lady, one girl, was a student of that M.A. class, post graduate class, and that gentleman, that Doctor, he was a good scholar, renowned scholar, he used to teach the books written by

Rūpa Goswāmī, *rāga-mārga*, *Ujjvala-nīlamanī*, etc. And Prabhupāda put objection from here. “What does he think? This is not for the school students. The highest religious preachers they cannot hope to have entrance in that domain. And what are they making, taking it in that way?”

Then it so happened that that gentleman had to marry that girl. Then from such stage he came.

Then one day our Guru Mahārāja was saying in that connection that, “These fellows do not want to understand the dignified position what Rūpa Goswāmī has told. It is above all religious sentiments.” So much so he came with some example.

sri rupa manjari sakhi patita pures [?]

bimba dhare kartam anagata patrika vaya [?]

This comes from [Raghunātha] Dāsa Goswāmī Prabhu about Rūpa Goswāmī.

That father and son, Guru and the disciple, they will sit together and they will discuss these high points. And that is of what level? The *śiṣya*, the disciple, Raghunātha dāsa Goswāmī, his attitude was to see Rūpa Goswāmī as his Guru, in *rāga-mārga*. But his statement about his Guru, in this *śloka*, what is this? *Sri rupa manjari sakhi* [?]

She friend, you, Rūpa Mañjarī, that child, that is girl, who helps the Rādhā Govinda *līlā*, that *mañjarī*, so Rūpa Mañjarī is the leader, and her assistant girl, Dāsa Goswāmī, he’s Rati Mañjarī.

“I see that there is some, on Your lip there is some mark, so how has it come? The *suka pakhi*, the parrot, taking it as a *bimba phal*, some red fruit, some scratch created by the parrot’s beak; otherwise it may be possible that your husband is not here. It might have been possible that if he’s here then he may create this scratch. But he’s not here and you are

not loose character. You are famous for your chastity; then why this mark in your lips?”

bimba dhari katham anargata bati gaya [?] “Your *bata*, your husband has not come here. So why this?”

simata suka pungu bena [?] “Is it created by the parrot?”

In this way, in a figurative way, putting to his Guru, Rūpa, who is considered to be his Guru, and he’s talking about him in such a way. So in what plane the śiṣya and Guru can talk of this? He’s showing, his aim is towards Kṛṣṇa. “That you have got the favour of Kṛṣṇa. Kṛṣṇa has kissed you.” That is the viewpoint. And she puts the question in such a way. And to whom: to his Guru. So it should be, our mind should be kept in such a stage, in such a sphere, that this *rasa* can be used. The śiṣya, the disciple is talking to his Gurudeva about Kṛṣṇa’s *līlā* in such a way. So in such a level one should go. The father and son, the Guru and śiṣya, they can talk easily and happily and without any miss-feeling they may talk. From that sphere it should be handled. It is not in this mundane sphere, that Rūpa Goswāmī’s *Ujjvala-nīlamanī*, or these things to be taken down.

Pūjāla rāgapāṭha gaurava bāṅge. With grandeur he tread this world, and always showing up, that, “My Guru and *rāgapāṭha* is above my head, far. And I’m a servant of them, and I’m doing the spade work. No man’s work,” he used to say, often, “No man’s work. Spade work, the ground work, I’m doing. I’m doing the ground work. That one day that *rasa* may be taken here, prepare the ground.”

So our service will be of that characteristic, always keeping it high and invisible, in the transcendental world. The acme, the zenith, of realisation we shall only allude; show finger, that this side. It is unapproachable, but still it is, and it is the be all and end all of all of us. The highest fate is being decided there, the highest attainment. Yet it is transcendental. It is

whimsical. Not that it is under our whim. It is autocrat. It is despot. But still it is, and it is the highest. This should be our attitude when we shall move and live in all the length and breadth of the world. Only we shall try to prove it from this side, that side, and not any direct. It is impossible. It is *adhokṣaja*. *Adhokṣajam indriyaṁ jñānaṁ yena*. By very nature it is such that it will keep everything under Him, *adhokṣaja*. *Avāṇ-manaso gocaraḥ*. It is transcendental, but it is, that should be our trend. This is such and such, so and so. It cannot be described. Only He can describe Himself.

Sanātana Goswāmī says that, “I am a fellow of the mundane world, and I am writing about the affairs of the harem of Kṛṣṇa. The Satyabhāmā, the Rukmiṇī, their nature is such and such. What audacity I have got? I have entered and I am dealing and describing about the nature of the consorts of Kṛṣṇa. Who am I, a man in the street? But it is not that I write it. Someone is forcibly making me write. I am only holding the pen.”

So in this way it can come down only; we cannot go up and fetch the thing and show it here. When that, He likes, He comes anywhere and expresses Himself. This characteristic we must not forget any moment; that it is His will, through His sweet will He can come. But we may break our head but we can't venture to approach that land. Always His coming down is our connection. We can hanker and hanker and hanker. *Śraddhā*, faith, faith, and then He will have grace and He may come down, then we can have some experience whatsoever. This relationship we must not forget any time, that it is His sweet will. But at the same time we are to, we must be told, that in my case it is so, but not in the case of my Gurudeva, neither is it the case of other higher Vaiṣṇava.

*ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija sādhubhir grasta-
hṛdayo, bhaktair bhakta-jana-priyaḥ*

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."]

[*Śrīmad-Bhāgavatam*, 9.4.63]

There are also His statements; the statement of the Lord is there. "I am under the clutches of My devotee. What they make Me do I cannot deny." His sayings are also there.

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.

na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram [bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9.5]

“See the peculiar, mark the peculiar position of Myself. Everything is in Me. I am everywhere. Nothing is in Me. I am nowhere. *Paśya me*, just mark the peculiarity. I’m not a madman that I’m contradicting My own statement. This is My peculiar position. If you can understand, understand this, I am such and such.”

*yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu praviṣṭāny apraviṣṭāni,
tathā teṣu na teṣv aham*

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

“This is My peculiar position. I am everywhere, still, none can see Me.”

Hare Kṛṣṇa. In my young days I was with some feeling wanted to see God; with some, this indifference to the world came. One of my learned brothers, he, to discourage my, that sort of temperament he’s saying that, “If there be any God where is He? He’s to manage this great world. There are so many stars whose light has not yet reached this land, and the speed of light is so many miles in a second - the capacity of going, light year. So great this universe and if there be any God then He has no time to care for this small world.”

But I told that, ‘Can you say, show a part, that God is absent here?’ My answer was to him, ‘Is there any part where God is not? Everywhere He is. So He may be far, He may be near, the nearest. So everywhere He is. If we have got eye to see then we can see He’s everywhere.’

Tad dūre tad v antike [Śrī Īśopaniṣad, 5]. He's far, far away, He's nearest of the near. So still transcendental, *adhokṣaja* – it is His will. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de rādhāra mahimā,
prema-rasa-sīmā jagate jānāta ke [madhura vṛndā vipina mādhuri
praveśa cāturī sāra baraja yuvatī bhāvera bhakati śakati hoita kāra]*
[Vāsudeva Datta]

“If Gaura did not come to walk on this earth then who will inform us, make us know the nature of the highest position of the divine love, and especially about Rādhārāṇī, Whose sacrifice knows no bounds for the service of Kṛṣṇa?”

I have got another thing I may tell you. I think that I'm able from *Gāyatrī* to take out the meaning of Rādhā Govinda *līlā*. *Śrutibhir vimṛgyām* [Śrīmad-Bhāgavatam, 10.47.61] *Veda-mātā Gāyatrī*, the mother of all the revealed truth has been told is within this formula of *Gāyatrī*, *brahma-gāyatrī*. If we have, if we can see the deeper meaning there, we see that there is *Rādhā-dāsyam*. It wants to teach us the service of Rādhārāṇī. That is *kīrtana*, *gānat trāyate*, by singing we can get liberation, and liberation to the utmost that means *svaṛūpena vyavaṣṭhiḥ*, to Goloka, our identification of the function to get back the function in Goloka, in the highest, innermost corner of our heart. And *kīrtana*, and *varṁsī dhani* that sets us right and puts us in the proper service, so *gānat trāyate*. *Trān* means liberation, complete liberation means to come in the position where I can get the opportunity of rendering my best service to Kṛṣṇa, to Rādhikā. So liberation in its fullest sense means that, *svaṛūpena vyavaṣṭhiḥ*, and by *Gāyatrī*, by chanting, this formula, we can hope to have such realisation, realised position, that is found in *Gāyatrī*.

I have also written a verse about the meaning of *Gāyatrī*, such meaning

of *Gāyatrī*. *Bhargo*, *bhargo* means the land of dedication, *svarūpa-śakti*, *nemita jagat*. *Devasya*, *Kṛṣṇa līlā mayī purusesya sundara* and *līlā mayī*, *deva*. *Deva* means *līlā mayī* and *deva* means *sundara*, beautiful as well as *līlā mayī*, Who is playing, His is playful and beauty and playful habit. And *bhargo*, *bhargo* means the whole territory of dedicating service. And that is the extension of *Rādhārāṇī*, Her other half, the negative half; Positive and negative. So *Gāyatrī* points out that sort of goal, end, to each and every one of us. That is *Veda-mātā*. That is in a nutshell the whole contents, the whole truth of the *Veda*. “Go to the beautiful. Go to the love.” And that is the desired end. The be-all and end-all of all, everyone, we can’t deny, none can deny. We may not have it but still we can’t deny it. It is of such position.

Nitāi Caitanya Dayal. Nitāi came to give Gaurāṅga, and Gaurāṅga came to give *Rādhā-dāsyam*, *Rādhā Govinda*. And our Gurudeva came to give Them all to the world. And your Prabhupāda gave it to the world at large, beyond India, the whole world. So we bow down to those great personalities here.

End of 81.03.10.B

81.03.10.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja:...it is general. It is desirable that an Ācārya... my opinion, and another thing...

Dhīra Kṛṣṇa Mahārāja: Mahārāja, can you say that again because I wasn't recording? Can you say it again? Repeat, "It is desirable..."

Śrīla Śrīdhara Mahārāja: It is desirable [?] It is desirable that in such a great mission the Ācārya will be a *sannyāsī*.

Dhīra Kṛṣṇa Mahārāja: Now, another question is that it is said that the Guru is above discipline, disciplinary action.

Śrīla Śrīdhara Mahārāja: Yes. But this is applicable in relation to the disciples. In the zone of disciples, Guru's position is unchallengeable. But the Ācāryas among themselves, with their friends of equal position, they can discuss and may evolve some laws, by-laws, for their movements.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Especially when it is in a particular mission. And when there is a combination of many Ācāryas to meet in one place, some laws and by-laws should be there. And that should be dealt by, within the presence, almost the same plane, and especially not amongst the disciples. That sort of discussion should take place privately, amicably and within the persons of same plane of understanding and so. Because when we live in an association some laws and by-laws are necessary for conduct.

Devotee: We are seeing that sometimes there is not so much secrecy and sometimes things become publicly known. So it is very...

Śrīla Śrīdhara Mahārāja: Of course it is known, it maybe known, but still our aim will be that towards secret, amicable settlement amongst the equals. There should be some sitting, some consultation, but it is desirable that consultation will be friendly, discussion will be friendly, and with the object of adjustment. And above head there will be the direction of Gurudeva and the scriptures, and other Vaiṣṇavas, *mahājanas*, over the head, Guru, *mahājana*, and *śāstra*. And the friends, they must discuss how they will live and move in their ways, because there are many and they are within an organisation. I think that it is to evolve some rules and laws and by-laws, should be evolved suiting their harmonious relationship. But these things as much as possible should be kept away from the disciple section.

Who is here? And what will be sign of a new Ācārya? [?]

Who can understand the meaning of the scripture and who can help others to accept those advices of the scripture. And who himself respectfully accepts those advices in his own life, he's an Ācārya, general. The general qualification of an Ācārya will be this - he will be able to understand the meaning of the scripture, and he will be able to preach it to others. And he has got the ability to accept them, accept those advises by the people, and who himself has regard and lives accordingly. These three phases, qualifications, we should desire to see in Ācārya, we should expect to see in Ācārya.

Dhīra Kṛṣṇa Mahārāja: At what point should someone expect to begin to give *dīkṣā*?

Śrīla Śrīdhara Mahārāja: That is, the main thing is he has understood the thing and he's accepting sincerely. To live a life according to that *upadeśa*, that is advice, that principle. Who has understood the principle

of the mission and who has accepted it, and who will be able, who can be expected to live accordingly. Three things must be there.

Devotee: Is this a personal decision or something that is coming down?

Śrīla Śrīdhara Mahārāja: Then the connection, he's a bona fide student, he should get admission. *Dīkṣā* means admission. *Dīkṣā* means recognition. Recognition should be given to a qualified person. And what are the qualities? That he sincerely comes to, he has understood our principle, and sincerely he has come to accept this creed. We shall help him, by recognition. And then he will have the same, and he will grow.

Dhīra Kṛṣṇa Mahārāja: That's for the *śiṣya*. But what moves a man to give *dīkṣā*?

Śrīla Śrīdhara Mahārāja: *Dīkṣā*; that is the qualification of Guru, Ācārya, that the one who has got sincere realisation, *śabde pare ca niṣṇātaṁ*:

[tasmād guruṁ prapadyeta, jijñāsuḥ śreyasḥ uttamam

śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam]

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the

Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

Who has got real, sincere, realisation about the transcendental truth, and also who can prove it to the public with the help of the scriptures, that truth, *śabde pare ca niṣṇātaṁ*. Who has got practical experience and also theoretical knowledge about the scripture. *Śabde pare ca niṣṇātaṁ*, then, *śrotriyaṁ brahma niṣṭham*, in *Upaniṣad*:

[*tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham*] ["One who wants scientific knowledge about the Supreme Truth must approach a bona

fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [*Muṇḍaka Upaniṣad*, 1.2.12]

And in *Gītā*: *jñāninas tattva darśinaḥ*:

[*tad viddhi praṇipātena, paripraśnena sevayā upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Jñānī and *tattva darśī*. If he gets inspiration from above that you can distribute it to others then he will come up to take the position of Ācārya. And he must have this qualification - that he's established in that faith and he can prove the superior characteristic of his faith from the scripture to others. With the help of *śāstra* he will be able to prove to the public that this is higher life. And he himself believes that and is established in that form of life.

Devotee: A devotee, he is generally thinking that he has no qualification himself. He does not desire himself this position. So is it wrong to want to give *dīkṣā*? Should a man think: "Well..."

Śrīla Śrīdhara Mahārāja: The Vaiṣṇava characteristic is that he's connected with Infinite. Knowing has no limit. So as far as he will make progress he will find himself helpless and he will find that he knows nothing. But still he will be confident, like Newton, "That I am more learned than all of you, because you say that I have finished learning. And I think that I am only touching the ocean of learning only in one part. So I am more learned than you all." In this way he will think that I know nothing, because who is to be known, He is of such Infinite character. So this is more true than what they say. So I can request them to take my conception. In this way he may take the line of preaching the transcendental truth.

Devotee: He may desire.

Śrīla Śrīdhara Mahārāja: Do you follow?

They say, "There's no God."

But I feel the existence of God. I feel that I am helpless, I am dependent,

and the Absolute is there.

But they say, "No Absolute. We are absolute."

So these are all foolish. Though I know that I am very meagre, still, I hold greater position than these fools who say, "I am God." So, I am in a position to help them. "Don't be so proud as to think yourself God. God is great. God is great, great, great - in this way." Then, that will be his position, his attitude, and he can go to preach. "The God is Infinite and we are finite. You are not God." In this way, where he finds any inspiration in him, "What you feel that is true and that will help you and that will help all," then he will extend that knowledge to all, "That be helped. Come to realise the truth and help yourselves." With this spirit he will do, but in a congregation, in an assembly, in a mission, that personal will has got no, has got some value, but not full value, because in a friendly circle, "You do this duty. This is a common duty. And you do it better. I may not do." In this way. But if anyone feels in his heart that he cannot do, carry out the order of my Guru well, I can do it well more." Some sincere feeling, then he will try to be in that position, to acquire that position of Ācārya and will go on in the service of his Gurudeva.

Dhīra Kṛṣṇa Mahārāja: Now, another question is, sometimes, there are many Gurus, initiating Gurus, and their disciples may be being trained or under the care of other God-brothers.

Śrīla Śrīdhara Mahārāja: But there should be common guiding rules. The God-brothers should try to help them in such a way that they may not loose their reverence to the Gurudeva. That may be promoted, the reverence to Gurudeva, that should be promoted and in this way the God-brothers will have sense of responsibility there. And also that there are so many disciples of so many Ācāryas are mixing together and their faith may not be disturbed, "That your Guru is of lower order. My Guru is of higher order." These things should not be indulged there. So laws and by-laws, something will be there. And if it is found that anyone is

boisterous and not caring for these rules then he should be chastised. And there should also be some punishment for him, warning, and punishment, so that there may not be chaos in the mission. If we want to go together we must have some rules of conduct so that we may live together and we can live well, helping each other. We are dedicating units, so not disturbing elements. Of course we shall, we are, we must be given to understand that we are all dedicating units. We must not come to fight with each other. Submissively and modestly there is the law of Mahāprabhu, the great:

*tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ
sadā hariḥ*

[“One who knows himself to be more insignificant than a blade of grass, who is as forbearing as a tree, and who gives due honour to others without desiring it for himself, is qualified to sing the glories of Lord Hari constantly.”] [*Śikṣāṣṭakam*, 3]

These things must be repeatedly preached, *tṛṇād api sunīc*, I must not be so rigid that I may not accommodate others. *Taror api sahiṣṇunā*, if still some aggression towards me I shall try to tolerate. And *amāni*, I never seek any fame from the environment, and still I shall be always ready to give honour to all. With this attitude we should march on our way. This maxim should be given very broader circulation, and that to become Vaiṣṇava, to become, we must have some discipline and discipline of this type. And it comes from no more personality than Mahāprabhu Himself. So we must have all, more or less according to our capacity, undergo, give respect to these rulings of Mahāprabhu. In a congregational movement especially it is required, *tṛṇād api sunīcena*.

Bhaktivinoda Ṭhākura in his *Śikṣāṣṭakam* translation says:

- 9) *śrī-kṛṣṇa-kīrtane jadi mānasa tohār, parama jatane tāhi labho adhikar*
 - 10) *tṛṇādhika hīna, dīna, akiñcana char, āpane mānobi sadā chāṛi' ahañkāra*
 - 11) *br̥ka-sama khamā-guṇa korobi sādhan, pratihimsā tyaji' anye korobi pālan*
 - 12) *jīban-nirbāhe āne udbega nā dibe, para-upakāre nija-sukha pāsaribe*
 - 13) *hoile-o sarba-guṇe guṇī mahāśoy, pratiṣṭhāśā chāṛi koro amānī hṛdoy*
 - 14) *kṛṣṇa-adhiṣṭhān sarba-jībe jāni' sadā, korobi sammān sabe ādare sarbadā*
 - 15) *dainya, doyā, anye māna, pratiṣṭhā-barjan, cāri guṇe guṇī hoi', koroha kīrtan*
 - 16) *bhaktivinod kadi', bale prabhu-pāy, heno adhikār kabe dibe he āmāy*
-
- 8) If your mind is always absorbed with great care in chanting the glories of Śrī Kṛṣṇa, then, in that process of Kṛṣṇa *kīrtana* you will gain mastery over the mind.
 - 9) You should give up all false pride and always consider yourself as worthless, destitute, lower and more humble than a blade of grass.
 - 10) You should practice forgiveness like that of a tree, and giving up violence toward other living beings you should protect and maintain

them.

- 11) In the course of your life, you should never give anxiety to others, but rather do good to them and forget about your own happiness.
- 12) When one has thus become a great and pious soul, because of possessing all good qualities, one should abandon all desires for fame and honour and make one's heart humble.
- 13) Always knowing that Lord Kṛṣṇa resides within all living creatures, one should, with great respect, show honour to all living beings at all times.
- 14) Humility, mercifulness, respect towards others, and the renunciation of desires for fame and honour — one becomes virtuous by possessing these four qualities. In such a state you should sing the glories of the Supreme Lord.
- 15) Weeping, Bhaktivinoda submits his prayer at the lotus feet of the Lord: "O Lord, when will You give me possession of such qualities as these?"

Saṅkīrtana means *bahubhir militvā yat kīrtanam*. Many combined, a joined, chorus *kīrtana*. That means it presupposes all these qualifications in the members. Who are they? *Dainya*, he will be humble. Humility must be in him, humble, *dainya*, *doyā*. And he will be sympathetic to others, *doyā*. *Anye māna*, especially he will honour others. And *pratiṣṭhā-barjan*, he won't care for his own name and fame. These four qualifications we must have if in a combined many we are to go on with *saṅkīrtana*.

Dhīra Kṛṣṇa Mahārāja: Now, every disciple has his own temperament.

Śrīla Śrīdhara Mahārāja: Of course.

Dhīra Kṛṣṇa Mahārāja: Now, the Guru, he has one temperament. His disciple is under the care of a God-brother who has another temperament. So the Guru may become a little disturbed that the disciple is developing the temperament of the other.

Śrīla Śrīdhara Mahārāja: Of course, yes, there are difficulties, I don't deny, that it is very smooth and very easy. But still if we successfully want to go on with the movement in a combined way then some sort of check there should be. All cannot be let loose. There should be some check. And to check there should be some common laws and by-laws. And there may be some teachers engaged also who will look about the conduct of the disciples in general, some inspector. In every camp he will go and he will hear such complaints and give soberly advises to them. If such department is opened it won't be bad, because in a variegated nature there may be so many complaints. Some impartial judges should make a circular movement, and they will hear about such cases and they will help to minimise and compromise and pacify and to maintain the peace of the movement - internal peace. To maintain internal peace some well conducted character, officer may be engaged, a Vaiṣṇava of course. It should not be useless, I think. It will help the movement of the mission smoothly to go on.

Dhīra Kṛṣṇa Mahārāja: So there's another question that also, you mentioned before there may be addition and elimination. So at what point is one to be eliminated?

Śrīla Śrīdhara Mahārāja: Eliminated, the general, main point will be when he loses his faith in Guru and *sādhū* and *śāstra*. Gurus and

religious society and in the scripture, if so, God forbids, if such things happen, he should be eliminated, summarily, who has lost the faith, he should be eliminated. Then how can he be maintained, to what purpose? He has lost his faith. The capital is the faith, really, the faith in Guru, the faith in Vaiṣṇava, faith in scripture, Mahāprabhu, Kṛṣṇa, all these things. If the faith is gone the man is gone. He can no longer be taken in the group.

Devotee: How is it demonstrated when someone will lose faith in his Guru?

Śrīla Śrīdhara Mahārāja: Lose character?

Devotees: How is it demonstrated - that one has lost his faith in his Guru?

Śrīla Śrīdhara Mahārāja: Of course, who has got faith, by his movements, by his ways and his activities it may be detected by those that have faith. Suppose he has clearly revolted against Guru, he's preaching against Guru, he's preaching against scripture. "What I say that is everything." "Oh, you are moving in a novel way." "Yes, I have got inspiration from the upper, beyond the Guru. I do not like, I am not compelled to imitate the practices of my Guru." In this way, if he leaves his Guru and Mahāprabhu and others then he will be considered that 'you do not have faith in the creed so you should go out and do according to your own creed, your own faith.'

*guror apy avaliptasya, kāryākāryam ajānataḥ utpatha-prathipannasya,
parityāgo vidhīyate*

["A Guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."] [Munḍaka Upaniṣad, 179.25]

We find in the sayings of Bhīṣma, one of the twelve *mahājanas* in the Vaiṣṇava School.

Guror apy avaliptasya, if he is seen clearly in a fallen stage, very sensual, and preaching politics or sociology, or this thing that thing, and sometimes giving blame to the spiritual agents, in this way, if it is explicit then he should be eliminated, rejected.

Devotee: It has to be some very grave thing.

Śrīla Śrīdhara Mahārāja: Very grave and very gross. But it is impossible to maintain, when to maintain him that is to give slap to the Guru and Vaiṣṇava, then we can retain them.

Dhīra Kṛṣṇa Mahārāja: Sometimes, our personal feelings about our own temperament may be so great...

Śrīla Śrīdhara Mahārāja: That should be, the others will come and

minimise and, temporary excitement about feelings may have a clash between the two and after some time that will be minimised and they will be friendly again. That should be tolerated to certain extent and that should be managed that if that is a standing then they should be given, different priests may not be allowed to work together, a little separation. In this way it may be managed. Exiting temperament, that is no disqualification. But we must try to manage in combined, and maybe managed to be a little distant between the two who have not worked together, in different planes, the feeling may be changed, or something like that. But if he has sincere earnestness to preach and qualification of that sort for the propaganda of his Guru, Guru's dictum, then he should not be eliminated. Some eccentricities may be tolerated, if the main thing is there.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: To err is human but to forgive is divine. A difference amongst many and that is most natural. But the adjustment is divine and admissible, that should be the ideal. If we want to work together, the God-brothers who have come from different quarters with different temperaments, from different countries, different ways, so we'll have to give some provision, toleration, there should be room for toleration. Otherwise so many of different countries, different nations, different societies, different faiths, they have come to work together. So differences there may be there, it is not a miracle. So we must be prepared to work together with differences. But differences of minor nature should not be cared much. The main thing we shall give importance and there we shall try to meet because they have got that common ground when they have come to one person with a particular temperament. They've all come, they're all charmed and they're all sympathetic and they're all attracted for the temperament and for the creed, for the preaching what Swāmī Mahārāja gave. So there must be some common ground. And there must be some differences. So, if we want to work in a mission, we shall have toleration and also unification,

and what I said, some superintendent may have a circular tour to examine what are the petty troubles amongst the different zones. And that man will be of impartial and of tolerant nature, and have some good faith in the cause of the mission. That should be allowed to make tour, two or three or four or five, to keep up the peace, the internal peace and order, liquidity. That will be a good thing.

Devotee: Hare Kṛṣṇa. I was thinking today, this morning, how Mahāprabhu, He's very desirous that this movement expands, and therefore He actually wants many Gurus to come forward.

Śrīla Śrīdhara Mahārāja: Yes. In Mahāprabhu's time also, many Gurus worked on His behalf. Advaita Prabhu, Nityānanda Prabhu: then others also, Gadādhara Paṇḍita, Narahari Sarakara Ṭhākura.

Dhīra Kṛṣṇa Mahārāja: Paramānanda Purī.

Śrīla Śrīdhara Mahārāja: Paramānanda Purī, we don't find any disciple of Him, that in future. Gadādhara Paṇḍita, Advaita Prabhu, Nityānanda Prabhu, and Sarakara family, and many others, they are disciples, main disciples. And then again, Śrīnivāsa Ācārya, Narottama Ṭhākura. Narottama Ṭhākura's Gurudeva, he did not accept any disciples but at last anyhow accepted only Narottama. And Narottama Ṭhākura in his turn in the whole nearest world he over flooded the whole of Manipur. That came under the banner of Narottama Ṭhākura.

Devotee: He had many disciples in Manipur?

Śrīla Śrīdhara Mahārāja: The Manipur, extensively Manipur accepted Narottama Ṭhākura very ardently and extensively. Gaura Haribol.

Devotee: So we should be thinking, in the GBC that somehow or other it is good that we expand the number of Gurus, it's a good thing?

Śrīla Śrīdhara Mahārāja: Expansion, not very lavishly, but must have some provision for extension. And the fit persons should be accepted to show the dynamic character of the mission and then there will be hope, or prospect. And the people may wait and may not leave the mission, 'that we have got no prospect, no hope here, so let us go and seek our fortune elsewhere.' So, some openness there should be, the bona fide person may be accepted, even after the departure of Guru Mahārāja. Because we shall have to, if we want to continue, then after when we are old sufficiently we are giving it to our disciple section. So why we cannot on principal we cannot extend it to our brothers? And already we are many. The number may be increased so many of the qualified God-brothers they will have some hope, they will stick, they will render service, they will be kept in. We must get chance of to my heart's content to give it to the world. That is not to hanker for the chance - that is not always *pratiṣṭhā*. That I want position, not that. The sincere necessity within the heart also may be there, the feeling of necessity that, "I must do something of higher service towards my Guru. I can do." So that sort of feeling must be encouraged. Such broad basis there must be in the mission. This is my opinion.

Devotee: Our Śrīla Prabhupāda said, "As the need arises."

Śrīla Śrīdhara Mahārāja: Yes, the need arises; the numbers of soldiers should be increased. Now they are doing. The military expenses are

increasing day by day, every year, increasing military expense to fight with the opposition. Hare Kṛṣṇa. Hare Kṛṣṇa.

So need of spiritual soldiers are not only not wanted but we want it, from village to village, everyone, every place should be hunted and approached. "Take the Name of Kṛṣṇa and come under the flag of Mahāprabhu, and Swāmī Mahārāja said let's go to every village, every man approach. This is life, it shows life, the vitality of the mission."

Dhīra Kṛṣṇa Mahārāja: You said something very interesting in August, that you talked about, you always say something interesting, but in August you said, Narottama *parivad*, and you said, "We are rather inclined to think ourselves as Bhaktivinoda *parivad*."

Śrīla Śrīdhara Mahārāja: Yes, we do it.

Dhīra Kṛṣṇa Mahārāja: Now, I thought this was very interesting because your Guru Mahārāja...

Śrīla Śrīdhara Mahārāja: You say, "We are all Bhaktivedānta *parivad*."

Dhīra Kṛṣṇa Mahārāja: We will say that, but your Guru Mahārāja he instilled in you this feeling that we are Bhaktivinoda *parivad*. So we have thought that in our mission that the mood should be instilled in all the disciples, we are Bhaktivedānta *parivad*. That's correct?

Śrīla Śrīdhara Mahārāja: It is not making much. It is quite fit, proper. He was such a big personage that we will say that, "We are Bhaktivedānta *parivad*." It will be befitting, according to me, my understanding.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Thank you very much.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Take some *prasādam*.

Devotees: Yes. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Caru Swāmī has not come yet?

Dhīra Kṛṣṇa Mahārāja: No, not returned.

Śrīla Śrīdhara Mahārāja: He's gone to Calcutta. And Haṁsadūta he's not coming. It is definite?

Dhīra Kṛṣṇa Mahārāja: No, it appears so.

Śrīla Śrīdhara Mahārāja: He won't come I'm told. He does not like to come.

Devotee: Maybe he will come at the end, we're hoping.

Śrīla Śrīdhara Mahārāja: Maybe. But all have come except him?

Dhīra Kṛṣṇa Mahārāja: Yes.

Devotee: We are hoping that he will come.

Dhīra Kṛṣṇa Mahārāja: We told him that we're speaking to you and there is so much wonderful taste of Kṛṣṇa consciousness. So we're appealing to him in that way to come. Because Haṁsadūta Mahārāja he loves very much to hear from you.

Śrīla Śrīdhara Mahārāja: But Jayatīrtha has come?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Bhagavān dāsa also come. All else, all others come. What do you think, how do you think about that atmosphere; no admission of any Ācārya is possible?

Dhīra Kṛṣṇa Mahārāja: Perhaps, not immediately.

Śrīla Śrīdhara Mahārāja: Not immediately.

Dhīra Kṛṣṇa Mahārāja: They want to extend...

Śrīla Śrīdhara Mahārāja: They accept the *niti*, the law they may accept. Some other thing hereafter they take up the thing practically.

Dhīra Kṛṣṇa Mahārāja: Yes. There is just one case...

Śrīla Śrīdhara Mahārāja: But one case is Bhāvānanda, he has been given recognition after Prabhupāda, is it not?

Dhīra Kṛṣṇa Mahārāja: Bhāvānanda? No.

Devotee: He was made GBC afterwards.

Śrīla Śrīdhara Mahārāja: After the departure of Prabhupāda?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: There is a precedent there.

Dhīra Kṛṣṇa Mahārāja: There is one case Mahārāja where there is a, you know Satsvarūpa Mahārāja, he is giving *dīkṣā* in the zone of Adikeśava Swāmī. So there are many people in the zone of Adikeśava Swāmī who would like to take *dīkṣā* from him. And Satsvarūpa Mahārāja he is not inclined to make more disciples there. He was feeling, "They are all developing the temperament of Adikeśava Swāmī..."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Dhīra Kṛṣṇa Mahārāja: ...and I would like that my disciples develop my temperament." So now, in this case, the GBC, or the Ācārya board, they may be a little perplexed.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Then God willing we hope there may be peace and everything may be adjusted, we pray to Him. Such a big organisation; of course these difficulties also maybe of big nature, but still we shall have to hope, cannot but, we can hope. We hope that God gives peace and proper direction to the management, to the administration. Let such a big thing

go on in the name of Mahāprabhu and help the world at large.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Haribol. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Now you take *prasādam*.

Devotee: Now we don't want to take *prasādam*. By talking to you, hearing you, we have no desire to take *prasādam*.

Śrīla Śrīdhara Mahārāja: Why?

Devotee: Because it is fulfilling us enough, it is filling us.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. This is one side. That is another side.

Devotees: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Hare Kṛṣṇa.

End of 81.03.10.C

81.03.10.D

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...and his zone is?

Dhīra Kṛṣṇa Mahārāja: He's originally from Germany, and his zone is in South America.

Śrīla Śrīdhara Mahārāja: South America, where?

Devotee: Columbia and Ecuador.

Śrīla Śrīdhara Mahārāja: And he is?

Dhīra Kṛṣṇa Mahārāja: Keśava Bhāratī Mahārāja. He's American and he's preaching in France, in Europe; oh, in Italy.

Śrīla Śrīdhara Mahārāja: Italy; I'm told that is under Bhagavān Dāsa, the South Europe.

Dhīra Kṛṣṇa Mahārāja: Yes. He's a GBC. Bhagavān Dāsa is GBC of South Europe, and Ācārya.

Śrīla Śrīdhara Mahārāja: Oh, both; and he is?

Dhīra Kṛṣṇa Mahārāja: *Sannyāsī* preaching in Italy.

Śrīla Śrīdhara Mahārāja: Preaching there in Italy, Italy and Germany.

Dhīra Kṛṣṇa Mahārāja: And Gopīpurāṇadana Dāsa, I wanted to bring him to meet you. He is translating *Śrīmad-Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Oh, translating *Śrīmad-Bhāgavatam*. Took up the thread of Pradyumna, Pradyumna began, is it not? And he has left. Pradyumna, he wanted to begin the work of *Bhāgavatam* translation but he has left it, and you are engaged less. Yes, translate *Śrīmad-Bhāgavatam*. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Who else have come there, newly, in Māyāpur?

Dhīra Kṛṣṇa Mahārāja: In two days I think some devotees are coming from America and South America.

Śrīla Śrīdhara Mahārāja: And Canada?

Dhīra Kṛṣṇa Mahārāja: And Canada also.

Śrīla Śrīdhara Mahārāja: That Subāl Vilāsa, the manager of Tamal Kṛṣṇa, he is in Canada. He gave a letter to me, "And I shall also go very soon."

Devotee: Yes, he's in Chicago now.

Śrīla Śrīdhara Mahārāja: He was in Chicago but his business was in Toronto and perhaps he is there. Or, in the letter, he may again go back to America.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So, do you want to mention this idea that he would look at some of this work?

Devotee: So we've done a little of [?] We have almost enough for one volume, we have five chapters finished. So is it possible that maybe you can look at what we've done and make some judgements whether it is good enough?

Śrīla Śrīdhara Mahārāja: I can't follow.

Dhīra Kṛṣṇa Mahārāja: He wants to say that they have translated five chapters of this eleventh canto. And if they could bring some of this to you and you could hear it and make some, give your comments, opinion.

Śrīla Śrīdhara Mahārāja: Opinion. If anywhere you have got any doubts you may refer to me and I can try to make it understood.

Devotee: Not just on technical things, the problem is whether...

Śrīla Śrīdhara Mahārāja: Some points, if you've got any doubt you make a list of them and come to me and I shall try to explain that. Have you got a list?

Devotee: No. My papers are in Calcutta but I can bring on Friday.

Śrīla Śrīdhara Mahārāja: Yes, conveniently you can do.

Devotee: But just generally the doubt is whether we're not very spiritually qualified, technically we may be able...

Dhīra Kṛṣṇa Mahārāja: He's saying that there's one general doubt about the qualification of the translator.

Śrīla Śrīdhara Mahārāja: If I can hear, the general, how you have caught the plane from which the translation should be made, I shall try to examine that from your writings, to find out what angle of vision you are looking at, then... Hare Kṛṣṇa. The angle of vision: that is the main point.

Devotee: I know it is not very high. We're just trying to copy, take from the commentaries...

Śrīla Śrīdhara Mahārāja: When you are selected of course, it is their responsibility and they must have imparted some inspiration in you. They have selected you for the service. So your Prabhupāda must have grace for you that you may do the work successfully.

Gaura Hari bol! Gaura Hari bol!

It is not our merit that we can deal with *adhokṣaja* realm. But His gracious

inspiration, that only can help us to deal about Him. It is unknown and unknowable. That characteristic is always there. Still, by faith, by devotion, a devotee can perhaps live and move in that plane, the plane of grace. It is not a matter of right that they can stay. That is the primary acquaintance of that plane. But of course that has got a sort of right, the right in the affection and the grace also. Devotees, they find a sort of right. Not for him but for the others, Guru, Vaiṣṇava. *Mayi te teṣu cāpy aham*, in *Bhagavad-gītā*:

[samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ ye bhajanti tu mām bhaktyā, mayi te teṣu cāpy aham]

["I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."] [*Bhagavad-gītā*, 9.29]

His relation to other things is, He may be there, may not be. But that is not in the case of His devotees. In their case, *mayi te teṣu cāpy aham*, "They're in Me, I am in them." That is the exception; *svarūpa-śakti*. He cannot do away with *svarūpa-śakti* - that is His own. Without *svarūpa-śakti* His existence cannot be conceived. So *taṭasthā-śakti* and *apara-śakti*, they may be eliminated if necessary but *svarūpa-śakti* is in His constant company, so *mayi te teṣu cāpy aham*.

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ

["In an unmanifest manner, I pervade this entire universe, and everything

conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9. 4]

All these statements are about the *taṭasthā loka* and this mundane world, but not about

svarūpa-śakti and the devotees.

sādhavo hṛdayaṁ mahyam, sādhūnām hṛdayaṁ tv aham mad-anyat te na jānanti, nāhaṁ tebhyo manāg api

[The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.] [*Śrīmad-Bhāgavatam*, 9.4.68]

"They do not know anything but Me. And I am also in My turn do not know anything but them." That is the relationship with the devotee and the Lord. The Lord of love cannot frustrate any devotee. He says: "Uddhava, you are more favourable to Me than Myself." That is the position of the devotee to Him, near Him. Hare Kṛṣṇa. *Ahaṁ bhakta-parārdhīno*:

[ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

["I am the slave of My devotees; I have no freedom apart from their will.

Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me." [Śrīmad-Bhāgavatam, 9.4.63]

He says to Durvāsā: "What do you think? You are neglecting Ambarīṣa. But it is not negligible, by necessity. I am always with him. He is always with Me. And you Durvāsā, you are a *tyāgī*, *yogī*, *brāhmaṇa*, and houseless. And he maintains a kingdom, an empire. But still, he's more favourite. You will have to go to him for forgiveness. I can't do it. That case, if I take the case in My own hand for judgement it will be insulting to him. I honour, My devotees should be given such honour as others should give to Me. Rather, more honour should be given to My devotees then I will automatically be honoured." Ha, ha, ha. "Automatically, if My Name is honoured, respected, then I'm automatically respected before. But if you give respect to Me and neglect My devotees I am not satisfied. Your respect is not so much intense. It is vague. It is deceptive character. But if you honour, if you love Me, love My dog. There they do not know anything but Myself." *Katham tāṁs tyaktum utsahe*:

[ye dārāgāra-putrāpta-prāṇān vittam imaṁ param hitvā mām śaraṇaṁ yātāḥ, katham tāṁs tyaktum utsahe]

["Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?"] [Śrīmad-Bhāgavatam, 9.4.65]

"How can I leave that, abandon them? They do not know anything but

Myself and I also in My turn do the same thing.”

*ye yathā mām prapadyante, tāmś tathaiva bhajāmy aham [mama
vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

["As a person takes refuge in Me, I accordingly respond to him. Being the ultimate goal of all philosophies and doctrines, I am the object to be attained by all. Certainly, O Pārtha, all men follow My various paths."] [Bhagavad-gītā, 4.11]

"In any way you approach Me I shall respond similarly. This is My general conduct. But a special case also; sometimes I deceive people. *Bhakti*, they want *bhakti*, but I give them *mukti*. I don't give them *bhakti*." *Muktim dadāti karhicit sma na bhakti-yogam*.

*[rājan patir gurur alaṁ bhavatām yadūnām, daivam priyaḥ kula-patiḥ kva
ca kiṅkaro vaḥ astv evam aṅga bhagavān bhajatām mukundo, muktim
dadāti karhicit sma na bhakti-yogam]*

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [Śrīmad-Bhāgavatam, 5.6.18]

“Anyhow he wants *bhakti* from Me. To give *bhakti* means to give My own self. But when I find that he's not fit, not so sincere, though anyhow he has come to beg devotion, to aspire after devotion, devotion means to sell Myself for that. But when I can't rely then I say, Oh, you take *mukti* and go away. At the same time there are other cases, sincere devotees, but do not know how or what to pray.”

sei mukha ami vigya [?]

krsna bhuli ami bhaje male visay shuk ami vigya sei mukha vishay kana
_____ [?] In the case of Druva.

stanadi ladi tapa sisti druvam tam prapta dham deva muni gudyam

_____ [?]

"I came to recover the kingdom but now I don't want anything now I have got You. I went to seek some glass but anyhow, fortunately I have got the diamond. Now I cannot throw out the diamond and again want the glass."

"No, no, Dhruva. You will get kingdom. You will get Me also." "All right. I like it."

"Yes. If you like so, it may be today."

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

Devotee: I have a question in this regard. It's said that the Lord wants that His devotee is glorified. He likes that. So I have a question - when we worship Kṛṣṇa we worship Him very opulently. We put crowns on Kṛṣṇa, we put jewellery, the best cloths, the best food, the best temple, all

the best for Kṛṣṇa. Now my question is whether if somebody is Vaiṣṇava Ācārya representing Kṛṣṇa in preaching His message, and is he in a good position, if he takes a lot of opulence for himself also, since he's the devotee of Kṛṣṇa, if he represents himself also in a very opulent environment personally, whether this is a very good representation towards the public, to those who don't know Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Has he finished? What does he say?

Dhīra Kṛṣṇa Mahārāja: So, he's saying that we...

Śrīla Śrīdhara Mahārāja: In the name of Kṛṣṇa we collect so much money and resources for personal satisfaction?

Dhīra Kṛṣṇa Mahārāja: No. No. He's saying that we will give to Kṛṣṇa, we will offer to Kṛṣṇa crowns, *mukuts*, jewels, so many nice clothes. So also, Kṛṣṇa's representative, the Guru, we will offer him so many nice things, the disciples they may offer. But how much should he accept, because at some point the public may be disturbed? So how does the Vaiṣṇava Ācārya decide what is the limit of such opulent offerings from his followers?

Śrīla Śrīdhara Mahārāja: *Ānukūlyasya saṅkalpaḥ:*

[ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam rakṣiṣyatīti viśvāso,

*gopīrtve varaṇaṁ tathā. ātma-nikṣepa kārpaṇye, śaḍ-vidhā śaraṇāgatih
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]*

[The six divisions of surrender are to accept those things favourable for devotional service, to reject unfavourable things, the conviction that Kṛṣṇa will give protection, to accept the Lord as one's guardian or master, full self-surrender, and humility.]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.100* - quoted from *Vaiṣṇava Tantra*]

What will help him to render the maximum service of Kṛṣṇa; that should be accepted, by Ācārya, or a Vaiṣṇava, anyone according to their own respective position; whatever will be necessary. He must be sincere. And a Vaiṣṇava and Ācārya - here, Ācārya means superior Vaiṣṇava - generally we may take it. But everyone won't want anything. To want anything for himself, for his sense pleasure, that is non-Vaiṣṇava life, Vaiṣṇava thought. He accepts everything for the service of Kṛṣṇa. Even this body, this mind, that is also dedicated for the service of Kṛṣṇa. And whatever I accept from others for the service of Kṛṣṇa, and because I shall have to render service, so for winter I want some warm cloth. Because I must render my quota of service to Kṛṣṇa I want food, I want water, only to maintain this body and do the service.

And service may be of different kinds - ordinary service and dignified service. The position of the Ācārya, sometimes of the preacher, they may have, require some position, otherwise ordinary people won't care to hear them. So a platform is necessary. At the same time it should not be so much as to raise jealousy in the people that they will say, "Oh, this man is only a worshipper of resources and money and jewels." This; such sort of misunderstanding should not be given to be indulged in the people. So carefully we are to handle. And when it is necessary we must have a grand garment, and when necessary then naked I may approach. Śukadeva, the naked young man, he could address the whole religious

intelligentsia of India at the time.

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: A naked, sixteen year-old boy. So, according to the circumstances we have to adjust. Dignity may be necessary but too much of everything is bad. Hare Kṛṣṇa. May bring reaction to the public, that, "We can't gather a morsel to keep our body and soul together. And this man is lavishly expending money like water, throwing money in the water." At the same time we are to teach the people that if we learn to give everything to the Lord, then our want will vanish. Give it to the Lord. Whatever energy you have got, try to give it towards the centre, whatever it may be.

Sītā Devī when in forest life, she offered Dasaratha, her father-in-law, [?], the kingdom of Badukar [?], sand. Sand, instead of rice she offered sand. *Bhāva-grāhī- janārdanaḥ*. Not the things outside but the sentiment of the heart; that goes to Kṛṣṇa, not the external things. If you have you must offer, but if you don't have, with a small thing...

Duryodhana wanted to feed Kṛṣṇa with very rich dishes. Kṛṣṇa refused and went to the abode of Vidura. And Vidura by begging he took some *kool* [?] *Kool* means a part of rice which is generally eliminated from food - that is the negligent part of rice that is set aside. And that was cooked for himself and he offered to Kṛṣṇa, Kṛṣṇa took it refusing the rich dishes of Duryodhana.

And Raghunātha Dāsa Goswāmī refused his father's money, which he sent for his food purpose. And what the cows could not eat, he took that and washed it with immense water. And the inner substance that was left, that was not rotten, with some salt he took it.

Mahāprabhu went there and one day He took and remarked, "So sweet *prasādam* I have never taken."

Then what is *prasādam*? The will of Kṛṣṇa.

Another day He told to Sārvabhauma Paṇḍita, "You see these are the wonderful *prasādam*, how wonderful the taste. We all know the general, physical taste of these things. But why such wonderful taste has come here?"

Gaura Hari bol!

Devotee: I am personally quite disturbed in my spiritual understanding because when I joined the movement I saw Śrīla Prabhupāda preaching just the same way you are preaching right now. And he has specifically ordered all his disciples to dedicate at least fifty per cent of all our energy into the book distribution so people can read about Kṛṣṇa. And nowadays, after Śrīla Prabhupāda has disappeared I am seeing that so much energy is dedicated towards the glorification of the new Gurus. And the message of Prabhupāda, the book distribution, is in some places stopped altogether. And people say, 'We cannot worship Prabhupāda in this way because there's no money.' But on the other side they're using money in such big amounts for things which Prabhupāda never did, like very fashionable motor cars, and so many other things.

Śrīla Śrīdhara Mahārāja: Yes, I follow.

Devotee: Mahārāja, [?]

Śrīla Śrīdhara Mahārāja: Gadādhara temple, Gaura-Gadādhara temple, of this Champahatta. Previously his predecessors they are the *simise* [?] of the temple, and they gave it to our Guru Mahārāja. And he's a disciple of Prabhupāda, my God-brother, he's in charge at present in the service of Chappahadi [?]

Devotees: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: From his young days, from his youth, he's serving our Guru Mahārāja. Though he's in white dress but still from the age of sixteen or so he's engaged in the service of Guru Mahārāja and at present he's in charge of Champampat [?] Maṭh.

Devotees: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: [?]

...

Śrīla Śrīdhara Mahārāja: This is something personal. My Guru Mahārāja wanted me to improve my dress, twice. First he told once, "Improve your

dress."

It is my nature to live plainly.

Again he told me, "Improve your dress. Otherwise the people at large they may not give importance to your words, your preaching."

But still, ha, ha, I was, ha, ha, my habit is like that, plain living. At the same time he also chastised many for their *vilasita* [?], of their luxury. But he wanted me to be otherwise.

So we see differences of temperament in different devotees. But if the spirit of dedication is pure then it may not affect much. But still, we must accommodate ourselves, adjust ourselves with the environment so that the work began by our Guru Mahārāja may not be hampered. That should be the aim, that the work of the mission may not be hampered, that should be the object, everywhere. So if it is necessary, when it is necessary to show grandeur to the public, to attract, to bend down their head, it may be accepted. But when it will arouse only jealousy in the public heart it should be avoided. We must try to draw their attention in whatever way will help us. Generally *yukta-vairāgya*; the middle path: that is good.

So your trouble, of course I follow. A sort of dignity must be maintained, but that does not matter, as you say, that no money in the case of propaganda, but there is money to show in competition the dignity of the Ācārya. But do the Ācāryas follow the same policy, same principle, in the case of all the Ācāryas, or some try to compete with each other?

Devotee: There's competition.

Śrīla Śrīdhara Mahārāja: Competition?

Devotee: Yes.

Devotee: Imitation. Imitation of our Prabhupāda, because...

Śrīla Śrīdhara Mahārāja: Prabhupāda was a man of simple style, simple life.

Devotee: But we offered him the best that we could. So now there's the same idea that they should imitate Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: Imitation, sometimes if necessary they may show themselves in higher opulence than Prabhupāda. It does not matter. Just as your Prabhupāda, he came in such a position, in such a circle, that he could show more rich position than his Guru. But everything, to the inch, to the atom, it was meant to establish the glory of his Guru. If it's in that spirit no harm. And whether it is necessary or not, whether for personal dignity or to raise the dignity of the whole mission, that is the point. And how it should be managed in what items, what percentage of money should be used, these are to be considered of course. And if the GBC is there and all the members of GBC are not Ācāryas, and outside GBC there is also so many stalwarts, well-wishers of the mission. They must have some opinion in that.

Devotee: They're all disturbed. There's many, many devotees disturbed by the same thing.

Śrīla Śrīdhara Mahārāja: I told to him previously that collect some

opinion of the big personages of the mission and then you make a programme, you will prepare, and put it to the GBC that, 'These are the general complaints against Ācāryas and against GBC. You please consider. You are our representatives so we put it to you. Guru Mahārāja has left confidence and trust in you, so you consider properly and do the needful. Otherwise so many of us will be under painful necessity to go on in our own way according to our spiritual conscience. We have got some conscience which took us to that great Guru. We cannot disbelieve that conscience within us. That inner voice we cannot ignore. The inner voice, the conscience that took me to my Guru, I can't ignore the sincere urge of that conscience. I shall have to retire from you all. And we, so many, want to combine ourselves and that may go against you.' I told to you at that time...

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...and you made so many copies and distributed.

"What can I do? The conscience is within and we cannot disbelieve our conscience. We must be thankful to our conscience that took me to my illustrious Gurudeva. Some understanding I can demand at least. And there are so many of such stages. You may be superior elder brother but that does not matter. You should help us understand your position; otherwise we cannot follow you blindly. And not only one or two, there are so many and they're not all less qualified. They have got some status. So give some importance to our common voice."

In this way, mildly, with humility you approach them for some consideration. And if it is not possible because, for this, that Pradyumna, that gentleman in the beginning he made a list of eighteen points and showed it to me. "These are general complaints against the present government, GBC, these are the," he showed. But none, many sympathetic internally, but externally none ventured to support him

perhaps. And gradually so many important hands that I am acquainted with they went far away one by one. That I see, I feel, I am sorry for that. They are all sincere souls who came to render their service for ISKCON but this sort of management, the present form of management was not very palatable and they had to go far and far from this present working centre. And many discouraged still maintaining and some disconnected already. And they're good souls, I'm personally known to them, some of them at least.

Devotee: Some eighty to ninety percent of our Śrīla Prabhupāda's disciples have now disconnected.

Śrīla Śrīdhara Mahārāja: Eighty or ninety disconnected?

Dhīra Kṛṣṇa Mahārāja: Yes. That's in Prabhupāda's lifetime, and after, combined.

Śrīla Śrīdhara Mahārāja: Who has disconnected in the lifetime of Prabhupāda, we are not to consider them. But after the departure of Prabhupāda, there also so many may be disconnected because they could not observe, accept the principles and observe the regulations. That is also not to be counted. But who wanted to be within the mission and wanted to serve their utmost for their whole life, if their heart is disturbed, that is to be reckoned and considered and reconsidered why they felt discouraged, they're still feeling discouragement? They should be helped.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: They may have something to say in their favour, "That our position, the public naturally thinks that these present Ācāryas, their importance and their value is not so great as that of the founder." So, they will minimise, they will try to look at us with some lower mentality. So they may not think like that so we are to show the dignity of the position of the Ācārya, but they are not of lower standard - to attract their disciples." Otherwise, newcomers, new coming disciples, they will have a defeatist mentality, "That our grand Gurudeva was a supernatural figure, but these fellows they are not up to that standard." So, *ācāryaṁ māṁ vijānīyān*:

[ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27]

The Ācārya should be seen not inferior, but the delegated power of Kṛṣṇa, the Supreme Entity. To maintain that dignity, reluctantly we are to show this grandeur of the position. And as much as I can gather, I must accept that facility as it is given to me.

There is Bhagavān Dāsa, he's in opulence. Men and money, perhaps he has got the maximum. And he will try to show that, "I get the major portion of favour and grace of my Gurudeva."

In this way the competition is coming, but give and take. He has got the facility perhaps of the zone. Together it is collecting more money and more men. But at the same time he should be sympathetic to the other Ācārya God-brothers, that their position, that will be magnanimous

tendency and practice. The other God-brothers may not be shown, may not be viewed of less importance. This is give and take. The affection they show, it will be happy if we work together, then we must have sympathy for each other; in a family... Who is he?

Dhīra Kṛṣṇa Mahārāja: This is Kavicandra Prabhu.

Śrīla Śrīdhara Mahārāja: Kavicandra Prabhu, from where?

Dhīra Kṛṣṇa Mahārāja: He's coming from America, he's going to Japan.

Śrīla Śrīdhara Mahārāja: And the other two?

Dhīra Kṛṣṇa Mahārāja: Katvanga Dasa, from Germany.

Śrīla Śrīdhara Mahārāja: He came here previously?

Devotee: No.

Śrīla Śrīdhara Mahārāja: And this gentleman? **Devotee:** Bṛhat śloka Dāsa from New Vṛndāvana. **Śrīla Śrīdhara Mahārāja:** You live in Vṛndāvana? **Dhīra Kṛṣṇa Mahārāja:** New, Nava Vṛndāvana. **Śrīla Śrīdhara Mahārāja:** Oh, Nava Vṛndāvana. **Devotee:** As a *pūjāri*.

Śrīla Śrīdhara Mahārāja: Nava Vṛndāvana. He's a *pūjāri*, priest...

End of 81.03.10.D

81.03.12.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: A favourite place of Swāmī Mahārāja, Nava Vṛndāvana. “There’s New Delhi, Newcastle, why not New Vṛndāvana? So every advantage I must take up from the world and utilise it for the service of Kṛṣṇa.”

That was his grand outlook. Everything should be converted to help the Kṛṣṇa consciousness, and nothing should be left to plead for *māyā*, the misunderstood aspect of the world. Misunderstood is suicidal thing, misunderstanding, that means a suicide. Misunderstanding always commits suicide. That is not desirable, should not be desirable by anyone; wild goose chasing; that should not be given indulgence under any circumstances. Always try to crush it, and establish Kṛṣṇa consciousness of any type, however small degree it may be. It is truth, *satyaṁ param dhīmahi* [Śrīmad-Bhāgavatam, 1.1.1]

“My friends, all come, let us go on with the cultivation of the real truth. Otherwise frustration will be disappointment, if you don’t search after truth that is disappointment will be our be all and end all. We don’t want

it, it is sure. So come all under this banner.”

And Mahāprabhu says, “Not only cure yourself from the disease of misunderstanding, but oh, come for you, the highest blissful life awaiting. Come with Me. I shall take you there; that Vṛndāvana. Vṛndāvana, go there. Apparently it is giving everything, but really to get everything; dedication, service, ostentatiously it seems to give, but really to have higher thing in return, that is sevā. That is service. That is dedication. So dedicate yourself for the whole truth and you will find the backing of the whole truth in you. And what point there can be any nothing?”

So, na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati.

[pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[Bhagavad-gītā, 6.40]

There may be so many disturbances externally and internally, and patiently you must deal with them, and ask my conscience and my self. Whatever the sincere answer we get from them I must go on with that. *Caitya* Guru; when *mahanta* Guru is there then we shall work under his

direction. And when he's absent we shall try to understand how far we can obey them, thinking that they're appointed to lead the mission, so no, suddenly I shall do something against them. But if it is impossible to adjust with them I shall have no other alternative but to be sincere to my own conscience, spiritual conscience. I shall try, I shall crave for higher guidance. But if I can't get such direction which is, which can corroborate with my inner voice then I'm to take another course. Cannot but be; I can't be insincere to my own self. Sincerity should be maintained at any cost. *Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*. The Lord will help me. God helps those that help themselves. He will help me if I am sincerely in search after Him. Even there may be some misunderstanding but that will be cleared easily. From my position I am to think. A boy may not be expected to perform the service of an experienced man.

Milton says, "Doth God exact day labour light denied?" In his sonnet, Milton, "Doth God exact day labour light denied?" He was blind in his last days and at that time he's praying to the Lord. "I feel some inner urge to produce some literature. But for that I am to write I must have my sight. But you have taken away my eyes. I am stark blind. How can I produce literature?" But anyhow he did; the *Paradise Lost* when he wrote he was stark blind. Hare Kṛṣṇa. Then *Paradise Regained* also was written by him, but that is not very famous.

Gaura Haribol. He was a Puritan. The Catholic, then Protestant, and Protestant again two divisions, Presbyterian and Puritan; and Puritans again sub-divided, and one class was Independent.

When in I.A. class we are to study Milton's Sonnet. The Stopford Brooke's, Milton, one Mr Stopford Brooke he wrote about Milton. Raleigh's Shakespeare, Raleigh wrote about Shakespeare, criticism, commentary; and Stopford Brooke, the famous commentator of Milton.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

But Milton's theistic temperament cannot be supported. Cannot be supported; his idea of theism, we could not support it, even from

childhood. Hare Kṛṣṇa. Gaura Haribol.

He was an Independent man. Rather, Wordsworth was a favourite to me among English poets, Wordsworth. Hare Kṛṣṇa. Gaura Haribol. Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, I was wondering, I was reading the *Caitanya-caritāmṛta* and Mahāprabhu's travels to South India, so when He returned to Purī in the evening He was telling to His associates and followers of His travels.

Śrīla Śrīdhara Mahārāja: Yes. The Sārvabhauma, "I went to the south and found many Vaiṣṇavas, but not one equal to you, of your type." That means, "What degree of theism that I'm preaching that is never to be found anywhere." Indirectly He's saying to Sārvabhauma this. "Only Rāmānanda gave Me great pleasure. Except that of Rāmānanda, all I found, they're Vaiṣṇavas, so-called, of lower type. I could not find a Vaiṣṇava of your type." Sārvabhauma's type, and Sārvabhauma means the other day he was an atheist and was converted by Mahāprabhu and got some Vaiṣṇavism by His grace. So He's praising Himself, in other words, indirectly. "I cannot but, this type of devotion to Kṛṣṇa is not found anywhere, only except Rāmānanda Rāya. He could respond. I'm satisfied with his representation."

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare. Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

The loving Kṛṣṇa, the conception of Kṛṣṇa to be the highest, Vrajendranandan to be the highest: as He showed to the father of Gopāl Bhaṭṭa, Venkata Bhaṭṭa Prabhu.

“Why? Yes, Venkata Bhaṭṭa, your Lord whom you worship, that is of a grand style. His grandeur is so great, magnanimous, as your present Ācāryas are. But My Lord whom I worship is only a cowboy, wanders in through the forest, on the back of the cowherds, a cowherd.”

“No, no. Why do you think in that way? He's also Nārāyaṇa, or comes from Nārāyaṇa and Kṛṣṇa, Nārāyaṇa and Kṛṣṇa one and the same thing. Why do you think yourself unfortunate in that way because You have attraction for Kṛṣṇa and not for Lakṣmī Nārāyaṇa?”

“But Bhaṭṭa, I have got a doubt in My mind.” “What is that?”

“The Lakṣmī Devī: how she did aspire after *rasa*, a part of pastimes of Kṛṣṇa, a cowboy? What is this? She's in opulence, in so much grandeur she is, but still she had some aspiration for the *rasa* pastimes of that cowboy. What does it mean? That that sort of ecstasy is wanting in Nārāyaṇa? And what harm is there? Lakṣmī, she wanted to have taste of different types of pastimes of her husband, Kṛṣṇa and Nārāyaṇa are one and the same. So she had some aspiration in her heart for the participation in the *rasa līlā* of Kṛṣṇa. That is not to be blamed I think.”

“Yes, if You say so, I may take up. But something more I find there.”
“What is that?”

“She did not get any admission into that *rasa*, disqualified, and she again began a life of penance to purify herself so that she may have entrance into that plane. So Lakṣmī Devī's disqualified, what is this? And she began her penances for long, long time, but still she's not given any admission. What is this?”

Bhaṭṭa was perplexed. “Yes, that is to be thought. I can't follow. Yes, I do not enter into the depth of this pastime so much.”

...

Then, Bhaṭṭa was a little perplexed, “Yes, it is puzzling. Lakṣmī Devī's declared disqualified and she had to make penances and still it's not

heard that she had got admission. It is perplexing trouble.”

Then Mahāprabhu told, “It does not end there.” “What more?”

“The more we see that the Daṇḍakaranya Ṛṣis, analysed in the *śruti*, they get entrance, the ordinary soul, they get entrance, and Lakṣmī Devī is not allowed to enter.”

Then Bhaṭṭa’s perplexion, he was completely puzzled. “I don’t understand; that in this, so many puzzling matters, I could not understand, I am rather puzzled. I cannot differentiate what is right and wrong. And You know all these subtle affairs. You are not an ordinary man I think. This is only tricks that You are playing with me to make me understand that Kṛṣṇa’s position is superior to that of Nārāyaṇa. That Lakṣmī Devī who has every command over Nārāyaṇa camp, she is turned down and not accepted to enter. And the others are entering, getting entrance, the *śruti*, so many *śrutis*, and the Daṇḍakaranya Ṛṣis that wanted Rāmacandra to enjoy. This is of course a serious thing. Please educate me. I am Your disciple. Take me as Your disciple and be clear to me.”

Then Mahāprabhu came to make him understand that.

siddhāntatas tv abhede ’pi, śrīśa-kṛṣṇa-svarūpayoḥ

rasenotkṛṣyate kṛṣṇa-, rūpam eṣā rasa-sthitiḥ

[Venkata Bhaṭṭa continued, “According to transcendental realisation, there is no difference between the forms of Nārāyaṇa and Kṛṣṇa. Yet in Kṛṣṇa there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Nārāyaṇa. This is the

conclusion of transcendental mellows.""]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 9.117]

Both are one and the same, but when, as the *rasa*, the ecstasy is concerned, Kṛṣṇa embodies more *rasa* and higher quality. Both, though both of Them are one and the same, and when Kṛṣṇa becomes Nārāyaṇa He comes under constitutional position. And when Nārāyaṇa, He's Kṛṣṇa, Svayaṁ-Bhagavān, *akhila-rasāmṛta-murtiḥ*. He's an extravagant in dealing with *rasa*, anyone and everyone to quench His thirst He's throwing *rasas*, all sides.

Prodigals favourite, misers pensioner.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Caitanya. Hare Kṛṣṇa.

Devotee: This morning we were discussing about Vidura. I was wondering, what is his relationship with Lord Kṛṣṇa? Is it *sākhya rasa* [?]

Śrīla Śrīdhara Mahārāja: Vidura is shown in *dāsyā rasa*, mainly, and with a bit of *sākhya*, in connection with the Pāṇḍavas; mainly *dāsyā rasa*: and also *śānta*, *dāsyā*, and a little bit of *sākhya*, in connection with the Pāṇḍavas, a little confidence there. And for *dāsyā* he's hankering, but not engaged in continuous service, so *śānta*.

kṛṣṇa! tvadīya pada-paṅkaja-pañjarāntam, adyaiva me viśatu mānasa-rāja-haṁsaḥ prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ, kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te

[“O Kṛṣṇa! Please allow my mind to immediately yield to Your lotus flower like feet, just as the flamingo enters into the labyrinth of the lotus flowers’ stems. When at the moment of my last breath my throat becomes constricted by the action of the bodily humours air, bile, and phlegm, how will I be able to remember You?”] [*Mukunda-mālā-stotra*, 33]

Kulaśekhara Āḷvār. Alalanatha, Ala means Āḷvār, and Āḷvār means *parṣada bhakta*, eternal devotees who are surrounding the Lord, Nārāyaṇa, *parṣada*. Āḷvārs in Tamil it is Āḷvār. And it has come in Orissa as Alalanath. So Kulaśekhara Āḷvār, he was one of the best Āḷvārs, in the first century, first AD, AD century. He was the King of Keral. And this *Mukunda-mālā-stotram* in Sanskrit he has composed very beautiful verses, and this verse is one of them. *Kṛṣṇa! tvadīya pada-paṅkaja-pañjarāntam adyaiva me viśatu*. “No time. I have no time. Immediately grant me to enter into the cage of Your lotus feet. Allow the gander of my mind to enter into the cage of Your lotus feet. I can’t trust any future. In old age when the cough, the mucus will gather to choke my throat I won’t be able to take Your Name, Kṛṣṇa Kṛṣṇa. So no time; immediately allow me. Take me within Your lotus feet.”

nāsthā dharme na vasu-nicaye naiva kāmopabhoge yad bhāvyam tad bhavatu bhagavan pūrva-karmānurūpam etat prāthyam mama bahu mataṁ janma-janmāntare ‘pi

tvat-pādāmbhoruha-yuga-gatā niścalā bhaktir astu

[O my Lord! I have no attachment for religiosity, or for accumulating wealth, or for enjoying sense gratification. Let these come as they inevitably must, in accordance with my past deeds. But I do pray for this most cherished boon: birth after birth, let me render unflinching devotional service unto Your two lotus feet.] [*Mukunda-māla-stotra*, 5]

Hare Kṛṣṇa. Hare Kṛṣṇa. *Ahaitukī bhakti*, these are, these prove *ahaitukī bhakti*, causeless devotion. 'I want service of Kṛṣṇa, not to serve any purpose to be traced within me.' It is quite natural. Everything else is unnatural. Only to serve Kṛṣṇa, that is the innate nature of my soul: or myself. Anything else all unnatural, and they're all like garments.

anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam [ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] [*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

They're all covers. 'I want this and that,' *anyābhilāṣ*, unscientific whims. And *karma* is regulated in some scientific attempts to enjoy; regulated by the scripture, but it is enjoyment, mostly. And the *jñāna*, to become a rebel; that, 'I can't enjoy, that is the demon of reaction is there, I can't enjoy. I'm not happy. Give up everything, everything. Give up everything.' That equates to zero; just as we are in our sound sleep. 'Don't awake. If you awake, the company of a second thing will pollute.' A hateful temperament it encourages for the *jñānīs*. 'Whenever you come in contact of a second thing you're lost, so withdraw; complete withdrawal.' The cynic; 'There cannot be anything in this world whose company will improve you, whose company will at least not allow you to degrade, to go down, no.' Completely pessimistic, no optimism there.

But the Vaiṣṇava, they're optimistic. 'We're misled, misguided; anyhow we have come to enjoy. And we're in the trap. Enjoyment is not healthy, not wholesome. But there is a normal life, happy life, blissful life, and that is a life of dedication; just the opposite. And renunciation is no solution, that is And constitutional dedication, dedication regulated, that is in Vaikuṇṭha, in Nārāyaṇa and in the domain of Kṛṣṇa, no limit of dedication. It is spontaneous. It is unlimited. There is competition of dedication. And it is irresistible. The innate function of continuous and irresistible dedication, that is discovered, then it is irresistible and it is spontaneous and there is competition in dedication. And that is the acquaintance of the highest function of *jīva*. There, the *jīva* in its highest position, giving, giving, giving, to the centre. All the flow of his energy going towards the centre, and there it is coming in reaction to adjust others according to their deservation. It is coming from the centre, the distribution, reaction. But this is, every unit is only sending energy towards the centre, the current towards the centre, dedication. And from the centre it is coming out again to bless the whole universe according to their deservation, the capacity and position. Hare Kṛṣṇa.

Yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat. "So unconditionally send everything to Me."

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

“Blindly dedicate everything towards Me, the centre. And it is My lookout to dispose of your energy, how to deal with that, for what purpose. That is My lookout and not yours.”

...

Caitanya Dayal. Mahāprabhu came with this idea of Kṛṣṇa consciousness here about four hundred and ninety five, or six years ago; ninety five years ago. Gaura Sundara. Gaura Sundara. With this message, the Kṛṣṇa and Rādhārāṇī combined, They came jointly to give admission, chance, to every soul, into Their harem, into Their private room of service; gave it to all, one and all, offered it to one and all. “Their highest innate desire to be satisfied; to grant, so that they may come to their highest attainment, the innermost nectar of the pastimes of Both of Us, they can be able to taste Us.” That sort of [?]

anarpita-carīm [cirāt karuṇayāvatīrṇaḥ kalau samarpayitum unnatojjvala-rasām sva-bhakti-śriyam hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah]

["May that Lord, who is known as the son of Śrīmatī Śacīdevī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta*, Ādi-līlā, 1.4]

Which has never been offered to the world here before, *anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau*; that is the speciality of the magnanimity of all the Avatāras, Mahāprabhu. Both jointly came to give entrance into the innermost *līlā*, pastimes.

But dedication is the first thing. We must not forget. Imitation will ruin our

future. We must be cautious very, very much. It is very similar to the lust, very similar, but that is a danger. That is a danger. We must avoid that. So the *bhakti*, *sevā*, this Hari *Nāma*, this *kathā*, the *līlā*, but everywhere the common factor is serving attitude, *sevonmukhe hi jihvādau*.

*[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]*

[Therefore, the name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses, beginning with the tongue, in the service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee.]
[Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 2.234]

Otherwise all blank, misfire, blank fire. We must be very cautious in this matter, that there must be the spirit of dedication underlying. Otherwise mere form won't help me; it will rather take me down. Dedication, dedication, dedication; no worldly interest or any interest in my experience I shall find there. But dedication not to a prostitute, not to a shop of wine; we must be cautious of that, the dedication to the purity, to the highest. Like Ramakrishna Mission, and others, this Nobel Prize lady, in India, Calcutta, Mother Teresa; all misguided, they're helping the flesh and blood, by helping the flesh and blood. There is no dearth of flesh and blood, flesh and blood. It is the enjoying mood of the subtle body. They're all waiting, standing, to enter into flesh and blood.

When I was in charge of Madras Maṭh one pleader came, "Oh. You don't do the service of the patients, like Ramakrishna Mission. Suppose you

have come to preach to everybody, but if one dies then you miss him, you can't help him. So we must help the body and soul together, and then you'll preach, give Name."

I told to him that, suppose there is a famine. I have got some food. I am distributing that. And people around me, so many, and if one flies, runs away from the place, then stopping the distribution of the food should I run after him, to fetch him, to catch him, so that I may give some food to him, and the others are waiting?

"No, no, no. And we also see like that."

So many flesh and blood always on my, in a throng, in a crowd, and I cannot find time to distribute Hari *Nāma*. Why should I run, leaving this giving up Hari *Nāma* I should run after a person? And he's dead. And where he's going? And I shall follow him? And a loss of time is it not?

"Yes, what you say."

So something like that. The bodily existence is undesirable. Still it will continue according to my *karma*. So *varsansi* [?] this is only a garment, a fleshy garment. But we must deal with the inner person, the inner man, the inner soul. We must put some injection there.

When in Madras, then one education minister was some Redi [?]. We wanted to preach in his jurisdiction, and we went to him for a letter of recommendation. "We shall go to your district to preach there about Mahāprabhu."

Then he told me, "Oh. First you learn Tamil then you'll go there. Otherwise they're all Tamil speaking people; you do not know Tamil. Bengali, Sanskrit or English, that won't help them: first thing."

I told him, suppose I'm going by the side of a tank, and I see that a man is drowning, then I shall go to learn Tamil and then...? Or anyhow, by

gesture, posture, I shall try to make them understand that he's drowning? So we see such cases around us. Anyhow we shall try to find a mediator, the language translator, with his help we shall speak what we have got to speak to them, we shall transmit. So there are so many common errors.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

Then another gentleman, when our Guru Mahārāja went there, he wanted a procession and went to the leader of the Boy Scouts. "We are making arrangements of so many things, band party, this *kīrtana* party, and other things. We want that your boy scouts will also join with us."

"No, no, no. We are engaged in social work only; not religious." "But we are also doing social work."

"No. You are doing religious work."

"I suppose human species; there are cow species, dog species; so many species. You are helping the dogs, keeping them dogs you like to help them. But if it is possible the dogs can be converted into human beings, if such programme is possible, the dogs will no longer be a member of the dog society, they'll be transformed into a member of the human society, then that sort of service you won't accept? Why not? So our case is such. We are also doing some service to the society, but we don't like that they will be under limitation. They will be taken to some higher form of life. Perhaps you believe you have faith in God. So if our programme in the social service is formed in that way you have no objection."

"No, no. Then it will be better." "Yes. We shall go."

Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

So while preaching we had to answer many positions, and to answer many questions, and do our work. By the grace of our Gurudeva, none, I remember, whether of ancient type, philosopher, or modern type scientist,

could defeat us. Bhaktisiddhānta Saraswatī, our Gurudeva, the master of the decision of the Bhakti School, the judge, the supreme judge, who knows all the laws and ways of the Bhakti School.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: I think we should go now.

Devotee: Thank you very much. We...

Śrīla Śrīdhara Mahārāja: And our Kīrtanānanda Swāmī came yesterday, did not speak anything, he did not come out, only came in disguise and fled away, ha, ha, but did not speak a word. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. He's in a position of the President. He should be much sober and less talking. His commitment means high degree, highest degree; the value of his opinion and his speech, it should be sober and less.

“Give thy ears to all but none by tongue.” Do you know the *King Lear*? His father is teaching the son, in Shakespeare's *King Lear*. “Give thy ear to all, you will hear everything, but none by tongue, don't speak a word to anybody. Don't ever commit. By word, speaking, you commit, there is commitment. But hear everything, but don't speak anything, give your opinion on anything. Don't commit my son.”

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare Gaura Haribol. Gaura Haribol. Gaura Haribol.

Badrinārāyaṇa Prabhu is in Calcutta?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Caru Swāmī; not yet come?

Dhīra Kṛṣṇa Mahārāja: Not yet.

Śrīla Śrīdhara Mahārāja: And Sarvabhāvana is he free from fever, or don't you know?

Dhīra Kṛṣṇa Mahārāja: Very sick.

Śrīla Śrīdhara Mahārāja: Very sick?

Devotee: Chicken Pox.

Śrīla Śrīdhara Mahārāja: Chicken Pox. Oh, that does not matter; and then others? Hare Kṛṣṇa Hare Kṛṣṇa. Rāmeśvara Mahārāja is here?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Svarūpa Dāmodara is also here?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And important sittings are being continued, at intervals.

Dhīra Kṛṣṇa Mahārāja: Yes. Today the full, the GBC meetings, full body: that has begun today. Before that it was partial, so sometimes they could come here, like, now it is full meetings for three days.

Śrīla Śrīdhara Mahārāja: Full meetings, all the members must be present?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Confidentiality in a closed room?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And sitting after sitting until the conclusion is reached? Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Then Mahārāja, there are many devotees who also feel that whatever conclusions the GBC Body comes to that we should accept, whether we...

Śrīla Śrīdhara Mahārāja: You see, no conclusion...

Devotee: ...give the harmony we need to push forward Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: You see; united we stand. From long time I'm hearing complaints against him. But my general opinion, wait and see. Don't make yourself the first revolt, rebel. If there is – whatever happens that is God's will, through God's will, but if a reaction is sure to come we can't avoid, or we may not be the party to that. But anyhow I must stand by my own spiritual consciousness, spiritual conscience, cannot but do so. So we shall try in that way. I don't want to disturb others. I don't know how far I am fallible and infallible, but still, what I think to be the best, I cannot but do that. I cannot be a hypocrite for all the life. I can wait for some time, but the whole life I cannot go against my own consciousness and that is spiritual. That should be the position. We must save our self. But we may not be party because I'm not above faults, not above ignorance, in perfect knowledge. So it will be sober to wait and see what leads to what.

And in the mean time there are persons who are of my temperament. I can mix with them, and humbly we may try, "That these are our complaints, and if good and well that should be removed because that is not my individual case but the case of many well meaning disciples of Guru Mahārāja, God-brothers. So you should consider these points and do the necessary and save us. We don't think that we are insincerely, to

fulfil some other evil purpose...

End of 81.03.12.A

81.03.12.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...that our thinking is the highest, of highest type. But anyhow you are all, you are going to help other people at large, but we are already in your fold. Don't neglect us. Don't neglect us. Or deal properly with us. We are already in the fold, and you are going at large to collect men, and you should do so. And we are also eager to help you in that matter but we have got this sort of weakness in our mind. Please, you stalwarts, you are given the confidence of guiding the ISKCON, the responsibility put on your head by Guru Mahārāja, so do justice to his disciples. That is your God-brothers. Don't neglect this. We are well-meaning, not any mala fide object we have got."

In this way you should move to them to draw their sympathy and have justice; not only for one but for many. Being disregarded and uncared for they're going far, far away. That is not desirable. They should be given a chance and they should be utilised in services from their respective position. It will be laudable.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, since I came here in August there's been a lot more open communication with the GBC and the devotees. I think things have improved very much since that time.

Śrīla Śrīdhara Mahārāja: Very good, very good, hopeful, that is hopeful. And you will try to point out those points to those that are feeling discouragement; that the things are improving. So wait, and in the near future with more energy we'll be able to do the service of our Guru Mahārāja in a combination. So wait and see.

Dhīra Kṛṣṇa Mahārāja: Because one thing we see is that once our Guru Mahārāja Prabhupāda he wrote in the *Bhāgavatam*, in one purport, he said, "Anyone who thinks that he can practice Kṛṣṇa consciousness outside of our society," he means in the western countries, especially, he said, "He's living in a great hallucination."

Śrīla Śrīdhara Mahārāja: Who's living in hallucination?

Dhīra Kṛṣṇa Mahārāja: The person who thinks that he can be Kṛṣṇa conscious, separately. He thinks, 'I will go away from the mission, the Kṛṣṇa consciousness movement, and I'll be Kṛṣṇa conscious separately.'

Śrīla Śrīdhara Mahārāja: In other words, who will think of leaving the ISKCON, this organisation, he'll be in fool's paradise, is it?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: “So always be under the guidance of the committee whom I appoint for the welfare of the whole institution.” So generally then try to follow, but if it is impossible for anyone, they have no other alternative but to follow his own conscience.

Dhīra Kṛṣṇa Mahārāja: Yes. But we see, my point is that we see...

Śrīla Śrīdhara Mahārāja: Wait and see, whether...

Dhīra Kṛṣṇa Mahārāja: What you’re saying is true...

Śrīla Śrīdhara Mahārāja: Sometimes when one is climbing the mountain, or hill, sometimes going up and sometimes a little down; again going up and a little down. In this way action reaction things go up, so maybe a little setback and then again they may – the committee, the combined opinion may come in favour of the God-brothers.

But in the living organisation, the newcomers, that element cannot be neglected. We have got something to do in our own mind, but those newcomers they should be given facility in outer practices. We can go on mentally. We have got some sort of experience within. But the newcomers, the external practice is indispensable to teach them. But they should be under the guidance of the Guru and the friends of the Guru.

Yesterday as I recommended, some inspector should move to set right the conduct of the newcomers to their Guru, Guru God-brothers, and as well as the core disciples of different Ācāryas. And a sort of by-law should be evolved and that should be taught in the big mission. It is a

complex thing; many nationalities, many different ages, different nationalities, different previous religious colours, with so much variegatedness. So it is very possible that they will differ from one another. It cannot be neglected, this, and we should try to put them, set them properly in their conduct. There should be a department for that.

What's the time? I feel fatigued.

...

...knowledge may be encouraged, under this *bhakti*. *Karma mukham eka bhakti yoga jñāna* [?]

Jñāna, *yoga* and *bhakti*, they may contribute something when they're guided mainly by *bhakti*, by devotion, by the spirit of service, by the impulse of service. Under them, some sort of *jñāna*, *yoga* and *karma*, they may help us. And,

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ janayaty āśu vairāgyaṁ jñānañ ca yad ahaitukam

["If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us."] [*Śrīmad-Bhāgavatam*, 1.2.7]

And a spontaneous knowledge will come in its full purity only when He

comes down to your heart and shows to you that, “I am such and such.” Then only, knowledge about Him is possible, when He wills, He wills, He likes to make Himself known to you, that knowledge is real knowledge. Otherwise your conjecture of so many lives, meeting in the same plain, that is all misconception.

Dhīra Kṛṣṇa Mahārāja: So, there’s one point in our philosophy...

Śrīla Śrīdhara Mahārāja:

siddhānta baliyā citte nā kara alasa, ihā haite kṛṣṇa lāge sudṛḍha mānasa

["A sincere student should not neglect the discussion of such conclusions (regarding the Absolute Truth in the revealed scriptures), considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa."]

[*Caitanya-caritāmṛta, Ādi-līlā, 2.117*]

Just as, suppose, to attain God it is not, to do His work this English language may be necessary, may not be necessary. But it is necessary when I’m going to teach an English man, whose language is English; then I shall have to learn English to deal with him. So when one is a Bengali literate man, *nyāya, tarka*, if I want to talk with him, to convince him, to convert him, then some knowledge of logic and *nyāya* I must learn to talk with him. Otherwise it is not necessary. So also when a man is proud of his knowledge, then to stop him, to convert him, to keep him down, to make him submit to attend to my words, I require some sort of

knowledge. So knowledge may be used in the service of the Lord, under certain conditions.

And *siddhānta baliyā citte nā kara alasa*, Kavirāja Goswāmī says, and Mahāprabhu says, “Don’t sit idle and think that to be illiterate, to be foolish, that is the only condition to get His grace.”

Knowledge must come to serve me, to help me, for the adjustment of my position in a secure way. To meet the negative tendencies that may spring up in me, to stop them, that sort of knowledge is necessary to a certain extent. But real thing may not come through knowledge. It is only through submission and waiting and to show sincerely to Him I am really qualified because I am the most insignificant, I am the bona fide person for Your grace, because I am the most wanting person. In this way, that will be *dainyam*, *ātma-nivedanam*. Only through *śaraṇāgati* we can expect to have Him. And *śaraṇāgati*, *dainyam*, first thing is humility, and sincere humility. *Purīṣera kīṭa haite muñi se laghiṣṭha. Jagāi mādhai haite.*

[jagāi mādhai haite muñi se pāpiṣṭha, purīṣera kīṭa haite muñi se laghiṣṭha mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya]

[Kṛṣṇadāsa Kavirāja Goswāmī says: "I am worse than a worm in stool. When Jagāi and Mādhai came in the relativity of Mahāprabhu they were considered to be the worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a great sinner that whoever will hear about me, dirt and sin will enter him through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish. I am a person of the worst type, but the grace of Nityānanda Prabhu possesses such a high degree of disinfection that He has given me so many things: He has taken me to

Vṛndāvana and has given the relationship of Rūpa, Raghunātha and Govinda. There is no qualification in me but all is the grace of Nityānanda Prabhu. It is shameful to speak about one's own life but still I do this. Why? If I do not do so then I shall be ungrateful to the grace and magnanimity of Nityānanda Prabhu. So fallen am I but Nityānanda Prabhu has given me all these things: Vṛndāvana, Rūpa, Sanātana, Govinda, Mahāprabhu, Raghunātha Dāsa and so much else. It is all the gift of Nityānanda Prabhu. It is His unconditional gift to this one with no qualifications, and therefore I have mentioned: 'Yes I have such things.' If I do not say so then I shall be an offender to Nityānanda Prabhu's grace, so I am compelled to confess that I am so sinful and fallen but by His grace I have received these things."]

[*Caitanya-caritāmṛta*, *Ādī-līlā*, 5.205-6] But,

*ṭṛṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ
sadā hariḥ]*

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

The sincere helplessness, the realisation of one's helplessness, the *ṭṛṇād api sunīc*, *dainyam*, *ātma-nivedanam*, and necessarily I cannot stand myself, I'm not such an entity that I can stand independently on my leg. I must seek some shelter, by whose grace I can live only. So *ātma-nivedanam* will naturally come from – the tendency of *ātma-nivedanam* will naturally come from within, because I cannot stand independently. I'm so insignificant. So I want some shelter, *ātma-nivedanam*. Then, *goptṛtve varaṇa*, when I get some assurance I must ardently and sincerely accept Him as my guardian, *goptṛtve varaṇa*.

Avasyase laksene kṛṣṇa visvase varan [?]

And I must first have such intrinsic tendency that He will protect me. I am not shelter-less, nor helpless. He's my guardian. He cannot but save me, help me. So I foster such idea. I maintain such idea.

Dainya atma-nivedan goptrve varan avasyase lakse krsna visvase paran
[?]

bhakti anukul matre karye sikha bhakti pratikulya-vavarjan adhikar [?]

And to accept what is favourable to the life of a devotee, and to forsake, to abandon what is anti, unfavourable to the life of a devotee, to abandon that. That should be the characteristic of a real devotee. Hare Kṛṣṇa. Hare Kṛṣṇa.

Finite wants Infinite, so the quest will be very strange, must be, not an ordinary thing. Finite wants to have Infinite. Necessarily works only through submission, only through fervent prayer, only to show that, 'I'm helpless. Without you I can't go on, I can't do, I can't do.' So that will attract His kindness, His pity, and then my object may be fulfilled. No other way, no other way. Just to present before Him in a naked way that, 'I am such and I'm the most needy.' The fervent appeal that, 'I'm the most needy so I have come to seek Your help. Without that I cannot be saved. I cannot live at all.' Such sincere craving: that is the real qualification of a devotee in any form or other. He may be a good scholar but this tendency must be, must have the upper hand. He may have many qualifications in the worldly sense, but still, if the leading feeling is such, then he'll get grace. Not that all that are graced by the devotion of the Supreme Lord they're poor in all respects in comparison with the worldly men. They're highly talented, highly resourced, full men. They also get the grace of the Lord. But still, at their heart they're very humble, and they think themselves nothing, *akiñcana*.

Akincanasya bhagavad bhagavan dantasya param padam [?]

'I have nothing to boast. I have nothing. If I analyse myself I see that I have nothing. I'm the most needy.' I'm the most needy: that must be the

leading feeling of the devotee, whatever qualification he may have. He may be a Brahmā, he may be Śiva, any position he may hold, but still, to attract the attention and the grace of the Lord, that needy characteristic there must be predominating, otherwise cannot attract Him. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So, as a necessity for preaching, Rāmeśvara Swāmī he wanted me to put one question to you. That the Bhaktivedānta Book Trust they're publishing one book called *Reincarnation*, and he says that the western rational mind, that we need to describe to the western rational mind how the soul is being transferred from one body to the next, how the soul is entering into the semen of the father?

Śrīla Śrīdhara Mahārāja: Into the?

Bhakti Caru Swāmī: Entering into the semen.

Śrīla Śrīdhara Mahārāja: Semen, from someone, oh. These are to satisfy the curiosity of the scientists, yes?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But when *śraddhā* springs from *sukṛti* he may not care to come in all the details. If you go to analyse then no end; approximate knowledge will help you sufficiently to take the path of devotion and dedication, and go to analyse the scientific characteristics no end, no end. It does not come through that. Through that way the

knowledge of the Absolute never comes. It comes from an independent way that is *sukṛti*. It comes from the *nirguṇa*, the *nirguṇa* only; the *nirguṇa* approaches the *nirguṇa* and takes him to the *nirguṇa*. This *guṇa*, *satya*, *raja*, *tama guṇa māyī*, misunderstanding in any stage cannot lead to even *satya guṇa*. In its highest position it is *satya guṇa*. *Satya guṇa* also cannot lead us to *nirguṇa*. So it is said, *ahaitukī apratihatā*.

*sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje [ahaituky
apratihatā, yayātmā suprasīdati]*

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

And what is that? How it originates? *Ahaitukī apratihatā*. It is causeless, meaning its cause cannot be traced in this mundane, in the world of *guṇa māyī*, this *māyic* misconceived world. It is beyond. *Sukṛti*, that's coming from the agent of the Lord, *bhakta*, and that when accumulated sufficiently, then only, truth can disperse ignorance. Not a part of ignorance can dispel ignorance – truth. So *nirguṇa* can save us and take us to *nirguṇa*, from all shades of *saguna*, *māyā*, misunderstanding, misconception. You see, so when the Lord says,

*api cet sudurācāro, bhajate mām ananya-bhāk [sādhur eva sa
mantavyaḥ, samyag vyavasito hi saḥ]*

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My

exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]
[*Bhagavad-gītā*, 9.30]

"*Sudurācāro*, in consideration of this *māyic*, this misconceived standard of morality, *api cet sudurācāro*, most disqualified he may be considered from the standpoint of the purity of this world. But *bhajate mām ananya-bhāk*, but his exclusive tendency can be found towards Me, a spontaneous flow towards Me, avoiding any other direction. *Sādhur eva sa mantavyaḥ*, he should be considered as *sādhu* because *nirguṇa*, that flow, that is to be considered. Other things, now it is here, it will vanish next moment. The *satya guṇa* takes to the highest position of *Brahmā*, the next moment the wheel will come here. The concocted good or bad, that is only moving in a circle. It is now holding the highest position, only next moment he's coming back, he's coming down."

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna [mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord *Brahmā* downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

So any development in the misconceived area is no development. But in the consideration of *nirguṇa*, a little improvement, that is of infinite value. That won't leave you. That won't be destroyed. *Api cet sudurācāro, bhajate mām ananya-bhāk, sādhur eva.*

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [ahaṁ tvāṁ sarva-

pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

All these advices make us to have a faith; that my consideration cannot be taken into comparison with any worldly good or bad.

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.176]

The good in a dream - in a dream, a good dream a bad dream both false. Do you follow? So, in this illusory conceived world, good or bad has got no value. And to save anyone from this charm of this enchantment, or this glamour, that help must come from *nirguṇa*, from the Vaiṣṇava, from the scripture of the *nirguṇa*; that is *Bhāgavatam*, *Gītā*, all these things, which springs from *nirguṇa adhikār*. We must be all attentive towards that, that *nirguṇa* can help us, snatch away our soul in bondage in the *saguṇa*. The *nirguṇa* agents will come and snatch away the soul from the bondage of misconception. And no *saguṇa* agent can do it successfully. He's captive himself. So the help must come from *nirguṇa*. And from here the emptiness of *guṇa*, that in spite of so much possession of power here I am most insignificant because this thing has got no value at all. Such aggrievement of heart makes him fit for *nirguṇa*, when he comes to know

this is all futile. The possession, *sapna samsthita* [?] I possess in a dream, so it has got no value. So when he earnestly prays for the help from the *nirguṇa* world, from the proper cent per cent truthful world, then that comes to their help. And no *saguṇa* is qualified to help any *saguṇa*. That will be in his own way.

Deception for deception, *chari chari mastata bhai* [?], deception for deception. One blackmailer is exchanging his things with another blackmailer. Two thieves are exchanging things. None is the real owner, so blackmailing.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Again perhaps tomorrow some friends will come. I feel exhausted.

So Charu Swāmī won't be here tomorrow morning? You'll have to go to Calcutta?

Bhakti Caru Swāmī: If I'm here Mahārāja I will possibly come but I might have to go to Calcutta tomorrow morning.

Śrīla Śrīdhara Mahārāja: Anyhow, Dhīra Kṛṣṇa Prabhu, he's here, constant. Hare Kṛṣṇa.

...

Hare Kṛṣṇa. Gaura Haribol. *Vaiṣṇavānām yathā śambhuḥ* name is a

name of Mahādeva, Śiva. And *Śrīmad-Bhāgavata* [12.13.16] has given recognition to Śiva as one of the principal devotees of Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: And also Keśava Bhāratī Mahārāja has come, from south Europe. He was here yesterday; from south Europe, Italy.

Śrīla Śrīdhara Mahārāja: South Europe, Italy.

Dhīra Kṛṣṇa Mahārāja: What's your name Prabhu?

Devotee: Nagaraja.

Śrīla Śrīdhara Mahārāja: Nagaraja Prabhu. That is a non name to me I think, Nagaraja. Did he come here previously?

Nagaraja Prabhu: A couple of days ago.

Śrīla Śrīdhara Mahārāja: Yes, Nagaraja, *paramahansa*, four stages of the *sannyāsī*, the first portion, *kuṭīcaka*, *bahudaka*, *kuṭīcaka* means when one is within a cottage. Does not like to get out of the cottage, and always being in the cottage he goes on with his meditation, thinking, Kṛṣṇa *Nāma*, *kuṭīcaka*. And *bahudaka*, when he comes out to preach, goes anywhere and everywhere, and takes *daka* means water, *hudaka* means water. *Bahudaka* means various kinds of water he takes, he drinks, and moves here and there always. In the length and breadth of the world he may move and go on with preaching about his own Lord of the heart. Then *hansa*, *hansa* means one who is eligible to take the important things from ordinary. In the *śāstra* there are many kinds of

advices suiting to different natures of people. And the *haṁsa*, just as the duck [swan] can take out the milk from water, so he is able to take the gist, the important thing, leaving aside the ordinary, unnecessary thing; that is *haṁsa*. And *paramahaṁsa*, who is expert in such work, he's always in *sāragrāhī*, essential things. He's always within essential things and non essential things cannot come near him, *paramahaṁsa*.

*paraḥaṁsa-varam-paramārtha-patim, patit-oddharaṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ-pari-sevya-padam, praṇamāmi sadā prabhupāda-padam*

[O Śrīla Prabhupāda, all the great *mahā-bhāgavat* devotees are surpassed by you, because you are the storehouse-keeper of life's highest wealth, pure love for Lord Kṛṣṇa. Simply to rescue the fallen souls, you accepted the outer garb of a renunciate. Hence, your divine lotus feet are adorable in every respect by the greatest stalwart *sannyāsīs*. I eternally offer my obeisances unto that wonderful effulgence that emanates from the lotus toe tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.] [Śrīla Śrīdhara Mahārāja's *Śrī-Śrī-Prabhupāda- padma-stavakaḥ*, 10]

You are all Bhaktivedānta *parivar*, the Bhaktivedānta group, *parivar* means group. You are all Bhaktivedānta *parivar*, Bhaktivedānta group.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Dayal. Dayal Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, this *praṇamāmi sadā prabhupāda-padam*, when did you write that?

Śrīla Śrīdhara Mahārāja: Just after the departure of Prabhupāda. When Prabhupāda was living only one poem about Bhaktivinoda Ṭhākura was written by me and Prabhupāda appreciated very much the argument there. In Bhaktivinoda Ṭhākura's poem I wrote,

*lokānām hita-kāmyayā bhagavato bhakti-pracāras tvayā granthānām
racanaiḥ satām abhimatair nana vidhair darśitaḥ ācāryaiḥ kṛta-pūrvam
eva kila tad rāmānujādyair budhaiḥ premāmbho-nidhi-vigrahasya
bhavato mātmya-sīmā na tat*

[Desiring to benefit the people in general, you preached the *Bhāgavata* principles of devotion. Like the great spiritual geniuses Rāmānuja, Mādhva, Nimbarka, and Viṣṇuswāmī, you composed different scriptures which reveal the divine philosophical vision of the previous Ācāryas and great devotees. But, O Bhaktivinoda Ṭhākura, O Gurudeva, more than that, you are a vast ocean of divine love, and your magnanimity knows no bounds.]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 6]

A comparative study of development in the theistic conception, that was represented, and Prabhupāda liked it very much, appreciated.

*yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate vaikunṭhe
paramukta-bhr̥ṅga-caraṇo nārāyaṇo yaḥ svayam tasyāṁśī bhagavān
svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ*

["The effulgent, non-differentiated aspect of divinity known as Brahman is

composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṇṭha planets, whose lotus feet are worshipped and served by His unexcelled bee like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayaṁ Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public." [Śrīmad-Bhaktivinoda-viraha-daśakam, 7]

Brahman conception of the Reality, then Paramātmā conception, and Nārāyaṇa conception; Brahman conception by the *jñānīs*, Śaṅkarites, Paramātmā conception by the *yogīs*, and ordinary *bhakta* they have got Lakṣmī Nārāyaṇa conception. But surpassing that you give up the higher conception of Kṛṣṇa consciousness; and Kṛṣṇa is so and so, such and such. That was shown in those hymns. Hare Kṛṣṇa. Hare Kṛṣṇa.

Both poetry and philosophy combined. There are many books in the world which have got poetry character. But there are many that have got philosophical, ontological character. And ontology and poetry combined, such books are very rare in the world, both poetry and ontology. Śrīmad-Bhāgavatam contains both in its superior quality, both *kavyam*, that's poetry, beautiful poetry there; and also the ontological representation is also of the highest type. And in *Caitanya-caritāmṛta* both poetic and ontological side we find in its high degree.

Hare Kṛṣṇa. Gaura Haribol. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol.

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham

śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

We are talking, talking and talking, but about mortality. Just as it is written in *Bhāgavatam* [2.3.20], *dādurikeva sūta*, the frog also makes noise, and what is the result? That serpent gets the clue that there is the frog and the serpent comes and devours him. So all our talking is of that nature. We are only, mis chattering [?] that is all mortal. Theism, the subject of our talking, speaking, is all mortal and we are being mortalised. By all our efforts we are only helping us to be fodder of the god of death. Mortal, by every movement, we are, the matter is mortal, and we are, being soul, we are only cultivating about chewing all things that are mortal. And identification is growing in its condition and dragging us to the mortality, and we are being prey of mortality.

Kṛṣṇa consciousness is just the opposite. To speak about Kṛṣṇa, try to see Kṛṣṇa, try to move in Kṛṣṇa in all affairs, and not only will you be above this mortal area, but you will be able to enter into some positive world, of Kṛṣṇa, the Reality the Beautiful. Reality, the harmony, beauty and harmony and love, all similar and almost same: divine. Divine means dedication, at the bottom, the foundation is dedication, not of exploitation, in the midst of which we are plodding.

Exploitation, exploiting one another here, we live; our very life is possible only when we devour our neighbours. So nasty form of life we have got at present that without creating disturbance into the environment we cannot live. Without food we cannot live, go on, and food means so many lives to

be killed. So living in this plane, that is a nuisance thing, very nasty. Without disturbing the environment we cannot maintain ourselves; a very nasty thing.

So we all must promise to leave this land where we are living at present. And we shall try to enter into another land where we can give, we can help others, where our living may not create any disturbance to the environment; such land, a land of dedication. Here, everyone, every unit is an exploiting agent, cannot but be. But there, everyone is a dedicating unit. And its acme is in Goloka, in Vṛndāvana, the zenith of dedication, dedicating tendency. It is spontaneous and it is irresistible rather, irresistible, *ahaitukī* and *apratihatā*. Spontaneous, that is causeless, no cause, naturally. It was, it is, and it will be. And spontaneous, and *apratihatā*, nothing can make or mar. It is of such nature. And that is the position of our innate nature, really.

And the agents of that land come here to recruit us to that holy land. And the duty fell on the head of Swāmī Mahārāja to go to you all in the wide world, to carry this news to you. And you are attracted by his words, and so many of you have gathered. Our joy knows no bounds to see you here. The land of Mahāprabhu, where from it began, the flow; though it is eternal, but in this mundane world, such flow in its brightest colour came, began from Māyāpur. So with what thankfulness, and what contribution from our heart we shall try to see that land, the birthplace of such flow. Not only to save us, but to crown us with the highest success of life eternal. Not a particular life. This is not only for human beings, a handful of animals, but it is meant for all, even beasts and trees, stones. It is so light, and so fine, that it can pierce through the four walls of stone, and can enter like x-ray, everywhere. Any movement, the wave that is created in Kṛṣṇa consciousness: that will pierce through everything. No hindrance, *apratihatā*, it can go to help. There may be difference in degrees of intensity, but it is sure that it is passing to the – it comes from Infinite, and it is working also in the plane of Infinite. No limitation it cares for; it does not recognise any limitation at all. It is Vaikuṇṭha. *Kuṇṭha* means calculation, limit. The talk of the unlimited, in its characteristic, it is also so, none can limit it, check it, hinder it, oppose it; *apratihatā*. It may not be felt; it may not be measured, by the knowledge of our senses. But

it is there and it is progressing.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.
Any new figures have come?

Dhīra Kṛṣṇa Mahārāja: Yes. More and more are coming every day now. Later on today I think some more devotees will be coming from America, South America, and perhaps Canada...

End of 81.03.12.B

81.03.12.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, many of the devotees here right now, they're presidents of different temples in ISKCON around the world. So after the GBC meetings there's also a temple president's meeting, in which the GBC resolutions they will be presented to the temple presidents as a body. So one thing that will be presented is that the decision concerning the extension of Ācārya-ship: so it has been decided that it will not be extended.

Śrīla Śrīdhara Mahārāja: It won't be extended?

Dhīra Kṛṣṇa Mahārāja: Yes, and some of the reasons...

Śrīla Śrīdhara Mahārāja: It is decided in the GBC.

Dhīra Kṛṣṇa Mahārāja: First the Ācārya board then the GBC.

Śrīla Śrīdhara Mahārāja: Then the GBC, the decision is final?

Dhīra Kṛṣṇa Mahārāja: Yes. They're saying indefinitely. That means for no specified period of time, because...

Śrīla Śrīdhara Mahārāja: Because it is not the proper time for further extension?

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: No necessity.

Dhīra Kṛṣṇa Mahārāja: Right. But they were thinking, many of them were thinking when they went into the Ācārya board meeting to extend, but taking the last year into consideration, because there were some difficulties on the level of Ācārya, they were thinking that now is not the

proper – there is not the right atmosphere in our society for extension. And that those who were to be considered as candidates for Ācārya that there was some political motive there, or political dealing, with some political concern; so they wanted to make it free from such political concerns. So they have thought to not extend at this point.

Śrīla Śrīdhara Mahārāja: So that decision has already been taken, the important decision. Yesterday such a resolution was taken, only yesterday?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And unanimous, that verdict was unanimous?

Dhīra Kṛṣṇa Mahārāja: Finally. It's actually, it may be like half and half in terms of how people feel, but the verdict is unanimous.

Śrīla Śrīdhara Mahārāja: Oh. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Someone may be willing to forego their personal feelings for the sake of being unified as a body.

Śrīla Śrīdhara Mahārāja: Oh. Let us wait and see the result, the

consequence. Anyhow, unity is desired; unity and progress, what is desirable.

...

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Conservative, Liberal, Labour; so many parties: in India there are many parties in the political world, but in England, Conservative and Liberal, and then came the Labour party. Three parties we find there. And in America the Democrat and the Republic, two parties. But the people outside they say there's very little difference between the Republic and Democrat. They look like almost the same. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

There is a famous saying about the definition of democracy by Abraham Lincoln: "Government of the people, by the people, for the people."

I used to, when I was in charge of Madras Maṭh, daily class I used to advertise in the paper for the daily class. Government of the people, it is true, of the people. And government for the people, it is also tenable. But by the people is untenable. The mass is ignorant. So vox populi is not vox dei. Where is this mentioned? [16th century: from Latin, literally 'the people's voice.']

Vox populi is not vox dei. The voice of the people is not the voice of God. It is a general saying, "the voice of the people is the voice of God." These are all unguided, mistaken people. What value may be there in their voice? They're all fallen, not up to standard of thinking. They're being the fodder of death, their movement, so how can they take us to our desired goal?

asato mā sad gamayo tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd *mantra*]

That is the innate and principle of life: to save ones own self, to become immortal, and to become, out of ignorance, and to become happy. Our very existence is being threatened every second here where we live. And it is also threatening to cover our knowledge. And it is always offering, threatening to swallow us with misery. The misery is threatening to swallow us every second. These are our standing enemies. We must fight with them in a scientific way, how to get out of these three born enemies of us, who are always threatening, our very existence, our very knowledge, and our very sense of happiness, feeling. Hare Kṛṣṇa. Hare Kṛṣṇa.

So the God conception has come in this world. The ideal, above, in the transcendental realm, even superseding our imagination, how to be happy. The area of happiness is the area of God. Satan may not enter there, may not have his influence over Him. So Godly life, that again, what is the conception of God proper. There is also possibility of comparative study from this side, and that is our conjecture from here. But in reality there is such position and such place. And they're not idle, God is not sitting idle. He's also sending His messiah, messenger to this world to recruit, from different positions to different stages of theism. And there is also gradation.

In the political dominion status a sort of independence, then different conceptions of political emancipation; so also the general emancipation has various conceptions. And according to our hankering and demand of our sincere soul we come to similar class.

There is a possibility of comparison, *taṭasthā*, both relative and absolute

consideration. Everywhere: both kinds of knowledge, relative and absolute. The absolute holds the supreme position, but relative is there and must be there.

Gaura Haribol. Nitāi Caitanya. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa. Then, any question?

Dhīra Kṛṣṇa Mahārāja: You don't have any questions?

Śrīla Śrīdhara Mahārāja: No question?

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya karmāṇi, mayi drṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 11.20.30]

All the questions disappear when we get the solution proper. *Bhidyate hṛdaya-granthiś*. Which is almost impossible, unthinkable, such solution we get from *Bhāgavatam*. Such a stage is possible. What is that? *Bhidyate hṛdaya-granthiś*. All the ties are unloosed, in the heart. The

heart is full of different ties. I tie myself with this idea, this idea, that idea, thousands of ideas I am tying with that. I want. I want. I like it. I like it. I like it. All the ties are unloosed at once. Such knowledge may descend in us. At once, all the ties all unnecessary, so many ties are all unnecessary. Unloose it, unloose it. They're rather enemy. Let them, we thought that they're friend and wanted to tie me with him. Unloose, unloose, unloose. They're not friends, all enemies. *Bhidyate hṛdaya-granthiś*. All the ties of the heart are broken off.

Chidyante sarva-saṁśayāḥ. This is in the stage of activity, *karma*, *bhidyate hṛdaya-granthiś*, and in the layer of knowledge, *chidyante sarva-saṁśayāḥ*. There are so many doubts, doubts after doubts. All doubts cleared. Just as the mist disappears, so all doubts cleared.

I thought how it is possible, in the beginning. It is impossible. In the beginning I thought that there the sayings of *Bhāgavatam*, when Gauḍīya Maṭh came to say this, something like this, "That this is the truth and nothing can be, no other conception of truth may be absolute. This is the absolute". Then how it is possible? But in my childhood I had some knowledge of *Bhāgavatam*. This *śloka* came to my mind. Yes, *Bhāgavata* says there is such stage. It is possible. *Chidyante sarva-saṁśayāḥ*. Free from all doubts, there may be such a stage that we're free from all doubt. Then also *Upaniṣad* came:

yasmin vijñāte sarvam evam vijñātam bhavati yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known, by getting Him, everything is gained."]

tad viddhi jñāsyas tad eva brahman [?] Enquiry is good: but enquire like a proper man, in a proper scientific way. That enquiry, search, search for

a particular thing which equates to search after everything. Come to search that thing which will solve all your problems. Searching after this, searching after A, searching after B, searching after C, dismiss all these mad ideas. Search for one thing which will satisfy everything. It is possible. *tad viddhi jnasasya* [?]

Yasmin vijñāte sarvam evam vijñātam bhavati. If we know that point everything is known. *Yasmin prāpte sarvam idam prāptam.* If you get that thing everything is got. Is it possible? Yes, it is possible. And when we come to such faith, then there is real faith. It is *śraddhā*. It is known as *śraddhā*, in Sanskrit language. And perhaps it may be, the similar word in similar meaning as faith, in English, *śraddhā*. It is possible. There is the central truth. If I know that, everything is known. If I get that, everything is got. *Yasmin prāpte sarvam idam prāptam - tad viddhi jnasasya* [?]

If you want to be a student you study such a thing of absolute characteristic, of the grand characteristic; not partial, but search for the whole, the conception of the whole. That is, it takes us to such understanding, the one ruling the plurality. One unity, the oneness of the whole, and from one point the whole of our conception is being controlled and ruled; that idea. The one in whole and the one is the master of the whole. And if I be acquainted with that one the whole is under me.

Our Guru Mahārāja, in Bombay, in answering some question he told, “That suppose a lady, a girl, is very poor, but if she’s married to a prince, the prince has everything, and through her matrimonial relation she can have command over the kingdom of her husband.”

This is something like that. Kṛṣṇa is the paramount power and we have got some intimate relationship with Him then everything comes within our jurisdiction through Him, through His love, and my love towards Him. Through that affection everything may come within my *adhikāra*, within my power, or something like that. So in this way we can know. We can know, we can have, everything. And also, we may not think that to have

everything means under us. That means exploitation. It is not that. That is the tendency is to serve. In that world exploitation is unknown. I will get chance of serving so many, with so many assistants also.

Our Guru Mahārāja used to say, “The whole duty which I find in this mission, I should do it. It is mine, but I can’t do. So Kṛṣṇa has sent so many assistants to me. But the responsibility is mine.”

So this sort of spirit must arise in the heart of every servitor. “The whole thing, it is my duty, I should do the whole. It is the service of my Lord, my loving Lord, and the whole responsibility is that of mine. But because it is not possible, so Kṛṣṇa has sent so many helping hands to me.” In this way everyone will try to accommodate the service of everything. Just as at present in our crude form of mentality we want master-ship over everything. In the land of exploitation, generally, our innate nature will be to be masters of all infinite, that everything will obey me. The whole world will obey me. But just the opposite; I shall serve the whole world. That is, the opposite is in our innate nature, to serve all. And such a world is there.

And Kṛṣṇa is the leader there. Rather, He’s the predominating – if such representation is possible, and the predominated aspect, half, is Rādhārāṇī. Predominating and predominated, but both of dedicating stuff. But formally one is predominating half and another is predominated half.

Proton or neutron or something like that; what is said? In the centre of the electron, electron is just like a solar system, and there, all atoms are moving, electrons are moving in atom, and in the middle the both combined, the neutron and proton perhaps, one negative and one positive.

But the half, moiety, our Prabhupāda used to use this word. Predominating Moiety and Predominated Moiety; two halves. Formally, predominating, aggressor, Kṛṣṇa, and to be aggressed, Rādhikā, in its highest form possible, dedication. So Rādhārāṇī's lookout is, "All the services of Kṛṣṇa is Mine alone. I take so many only to help Me."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. And Gurudeva according to the stages of the devotees are seen in various planes to play his part. And ultimately enters into Rādhārāṇī, and Her group, and in *taṭasthā-vicāra, amnaya vetirek*.

These services are planned to – the anti party is necessary, the opposition party is necessary to enhance the degree of services. It is performed by Yogamāyā. Different groups, competition of services. We are to hear, and vague impression we may receive in our young, lit, the photographic plane, according to its capacity are deep or vague, so the picture may have some impression within our heart according to the awakening. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: I have a question. If one devotee is desiring or hankering after the responsibility of taking on disciples, does that mean he's unqualified to be a Guru, a spiritual master?

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: His question is that if someone is hankering after the responsibility of accepting disciples, does this mean that – is that to

be interpreted as a disqualification?

Śrīla Śrīdhara Mahārāja: It depends, it is laudable, but it depends upon the purity of purpose, sincerity. Do you follow?

Devotee: How will that be understood?

Śrīla Śrīdhara Mahārāja: That is, at his risk he can do. There's the *śāstra*, the *sādhū*, then the right. His ultimate decision with his conscience. If he's sincere he's all right. But if other elements are mixed in that desire, the *bhukti*, *mukti*, *pratiṣṭhā*, mainly *pratiṣṭhā*, name and fame, then he will have to take the risk and reap the result accordingly. Otherwise, on the whole, it is a good thing. But at the same time it may be tested in that way, if he thinks there are superior Ācāryas and if he weighs the good of the disciple he may carry him to that Ācārya. But if he finds there is none to help him, and I can help him to certain extent, sincerely, then he should go at once to help him. Otherwise he'll be a criminal. One man is drowning and I can rescue him, I must come forward. But there is possibility that in going to rescue him I may also drown. Then he'll bring another gentleman, "Oh. Stronger man, help him, he's drowning." So the purity of our purpose, that is the highest response with which we are to judge it.

Hare Kṛṣṇa. Gaura Sundara. Gaura Haribol.

A patient is suffering, and I know something of treatment, I shall come forward to help him. But a better doctor is available, then I shall try to help him in that way. Otherwise I shall go with my sincere desire to help him. It's something like that. I have got – I had a disease, I got medicine from my Guru Mahārāja, and I think that I'm improving, my health is improving, I'm getting out of the disease. That medicine I may recommend in the case of another similar patient. But there also, it is

mentioned in *Hari-bhakti-vilāsa*, when one rushes to take the responsibility of deliverance, and when there is another, higher man, to deal with the case, he'll be criminal.

Anyadhikari ācārya, bhatta mani, nimbadhikari [?]

A better doctor is available, but for my trade, for my selfish purpose, I run to, rush to take the patient in my care; that will be criminal. But none to help, then whatever little knowledge I have got I must utilise that for his betterment. *Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati.*

[pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

If purities purpose is there, that is invincible. None can defeat him, or make any harm of him. Hare Kṛṣṇa. Sincerity. Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, the situation may also arise where a group of senior devotees, some of whom may be qualified themselves to take on this responsibility, may desire that some other specific personalities be chosen to be able to deliver the...

Śrīla Śrīdhara Mahārāja: A *jīva* soul's personal opinion, I think this decision is unhappy and injudicious. The decision of the GBC is unhappy and injudicious, it seems to me. And the consequence will be that many independent Ācāryas will spring up, will stand up, as a result of this bigoted policy. This is my personal opinion. And I wanted to save the ISKCON from such reaction. But they should be accommodating and expanding. They should expand themselves. They're doing it in a particular way, that making disciples, the expansion. From outside the ISKCON, with some little knowledge we have got in my life, with all sincerity I wanted to help the ISKCON that the organisation with its prestige they can go on for some time, safely. But the Divine Will we must work in its own way.

In Hegelian language, the thesis, antithesis, synthesis. Whenever anything happens some opposite happenings occur. And then again greater synthesis is the outcome in future. So we must submit to the inevitable. We shall have to submit to the inevitable. Hare Kṛṣṇa. Hare Kṛṣṇa. Sometimes what we do not do, willingly, voluntarily, we are forced to do that, with some punishment. Not always, let us see what way the Divine Will goes, Divine, the sweet will of Kṛṣṇa; what way He passes. Let us wait and see. Hare Kṛṣṇa. Hare Kṛṣṇa.

I am – my heart aches to hear that many important persons have already become indifferent and many vanished. That gentleman whose reaction is very deplorable, I was known to him, that Pradyumna. First he came with eighteen points complaining against the present GBC and the Ācārya board. "I represent the general body of the non Ācārya, non GBC members. They're moving in this way and there are eighteen points of objection from us against them."

I saw that many of them were not objectionable, but I asked him, wait and see. Many of my friends I advised only wait and see. Don't do anything hurriedly. Hurriedly you'll have to repent. Especially when your Guru Mahārāja Prabhupāda – so many sincere and good friends whom I cannot mention but with little difficulty in my mind, with some pain in my mind. According to me they're all sincere devotees came. But they could

not have any room within the fold of ISKCON and disappeared. And some of them are prey to reaction, prey to reaction I'm told.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: United we stand, divided we fall. That is providence. What I can do? Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. So accommodating nature would have been better according to me. But what – the Kṛṣṇa's will, we must submit to that, submit to that. And thereby we won't be losers, we won't be losers. His will, His will goes this side. It may be pleasing to me. In this way we shall try.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtāṁ vipākam hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāḥ

[Lord Brahmā said: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

And also the last *Śikṣāṣṭaka śloka* of Mahāprabhu,

*āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ
karotu vā yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa
eva nāparaḥ*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."]
[Śikṣāṣṭakam, 8]

His sweet will may move this side, that side, in my favour, against me, still, I must submit to that supreme absolute will. Hare Kṛṣṇa. Hare Kṛṣṇa. Let us hope that their decision may help the ISKCON, by the will of Kṛṣṇa, it may not bring any disaster in the organisation.

Let us hope and pray. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare. ISKCON is a newborn child, a newborn child. There may be many child enemies, so we shall pray to the Lord that the child may grow to be a strong young man, and do the desired service of its founder, Bhaktivedānta Swāmī Mahārāja. Gaura Haribol. With these good wishes we shall pray to him. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare.

*[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid,
durgatim tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

With a great campaign, the highest campaign the world has ever seen. The expansion of the creed of love of the Absolute in the religious sky. So its expansion, its happy movement is to be wished and prayed for by all. Mahāprabhu's grace may reach to every corner of the unknown corner of the world, and so many souls may receive that nectar.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

End of 81.03.12.C

81.03.12.D

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Devotee: ...that the Vaiṣṇava philosophy would indicate that any senior, sober, disciple of Śrīla Prabhupāda should be able to accept disciples, rather than just by some appointment.

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: He's saying there's a feeling among many devotees that among the senior disciples of Prabhupāda that they should

be allowed to accept disciples.

Devotee: And it shouldn't be based on appointment.

Dhīra Kṛṣṇa Mahārāja: And it should not be based on appointment.

Śrīla Śrīdhara Mahārāja: They may think from their standpoint, 'If we allow one, the two will come, then many will come, everyone will say that I must have otherwise I will revolt.' From their standpoint if I am to think, so they may think like that, in this way. 'If one opening then many opening we'll have to endure. With recognition of two or three this year, then next year many will flock together, 'we want', and then the threatening will come. So we must stand rigid. We have got a good position now that our Prabhupāda has recommended this and there is no explicit saying from him that extend yourself gradually. So we are in strong foundation at present. But if we come down to take any other advantageous position then we may loose our position for all. And now there is eleven, then there will be a hundred, and we cannot be able to quench the thirst of the ambitious persons. So we are in *durga*, in a fort, that Prabhupāda has sanctioned only these eleven. We must not get out of the fort. That will be dangerous for us.' That may be their position at present, they think, 'This is political.' And according to me this is also political stand; stand in a firm position within the fort, given by Prabhupāda. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: They're thinking that later more can be added, but right now in our society...

Śrīla Śrīdhara Mahārāja: No. They'll be put in fire, when one is going to

die, then he'll think, 'I must have nomination from my disciples, in my place.' There they'll come before the test. When one is departing, at that time his spontaneous desire will come to find his successor from amongst his disciples. And the real fight will begin at that time. He won't like to give nomination to God-brothers, but perhaps one of his disciples, to keep his name eternal. And there the real test will come at that time. Hare Kṛṣṇa.

Suppose if one of the eleven severs his connection with them, then what will they do? To keep up the number full, eleven, they will take in another new person, or not? Then ten will be the number. The eleven as spoken by Swāmī Mahārāja that will lose its character, so eleven must be, so one God-brother should be taken in, or ten will work?

There will be difficulties, so independent action will be necessary, but if not now, a little later it may be. But only the difficulty is that so many sincere souls they're going away from the organisation. And they cannot keep their position while single and they're going down. That is our sorrow. Otherwise it does not matter whether eleven Ācāryas or one Ācārya. It does not matter. But those that have come under the banner of Swāmī Mahārāja, if they lose their purity of life, then that is to be mournful. Only this much, this is what is aching me. I knew some of them personally. Hare Kṛṣṇa. Hare Kṛṣṇa.

And I advised them all, wait and see. Don't go to take any adverse steps. Wait submissively. And maybe, just as too much grandeur, and in competition to show the position of every Ācārya that he commands more men and more money. This is undesirable. Rather, if the competition would have been otherwise, one is helping another in his gorgeousness, according to the qualification, that would have been a more happier thing, more happy thing.

But after all, His will, will go on. And that is our solace. Our consolation will be that. It may not suit or please me, my heart, but I cannot expect, I should not expect, that everything, all events will satisfy me, they're only to satisfy me. No. His will should be satisfied at any cost and every cost. So patiently we shall have to take what happens, practically. We won't allow ourselves to be perturbed much as to do something which will go

against this decision. Though not with full heart, still, we shall try to accommodate with it. That attitude should be better according to me. But when God wishing it will be – it may take another way any time.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Our solace will be, His will may not be challenged or may not be opposed. Let us try to be happy with the decision. And He will see. Hare Kṛṣṇa. Hare Kṛṣṇa. We should not allow ourselves to be identified with the disturbing element. It may go against the organisation built up by Swāmī Mahārāja. So toleration: that will be laudable, according to me. Wait and see.

There is a saying: *suhasya sigram aso misra kalo harmam* [?] When Rāvaṇa was killed, informally, and his life, still he was living but he was sure to die very soon, at that time Rāmacandra sent Lakṣmaṇa: “Go approach Rāvaṇa and ask him some advice about *rāja-nīti*, political conduct.” He had long experience, *cuda-yuga*, fourteen *yugas*. So Lakṣmaṇa went to Rāvaṇa and asked advice how to conduct the kingdom, “What policy should we accept?”

Rāvaṇa told one thing: *suhasya sigram aso misra kala haranam* [?] “What is good we should do it immediately, and what is bad we should take time, we should take time after time.” *kala haranam* [?]

And he also gave example from his life. “When Śurpanākha, my sister, came and reported to me that her nose and ears had been cut by Lakṣmaṇa, knowing fully well that to enter into war with Rāmacandra that is not an easy task. That is bad. Still I hurriedly took up and I am going to be finished. I am almost finished for that. But I had a good plan also in my mind, that this salty sea must be replaced by the milky sea. *Ksiyo sarga* [?] We are around with the sea of salt, but there is a sea of milk. I must change. I could do it, but, *kala haranam* [?] Yes, I shall do, I shall do. In this way I lingered and I could not do that good thing. Because it was a good thing on the whole and I did not take it immediately so I could not do it. And this bad thing immediately I took up and I am dying now.”

So *suha* [?] things which are good, *primavesi* [?] from the *primaves* [?] view, what is good we must do immediately, and what is undesirable we shall wait for that to take any action against it. Wait and wait. Then perhaps if my plan is good it will come out naturally. After a little time it may come naturally.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare Gaura Haribol. Gaura Haribol.

What's the time now?

Dhīra Kṛṣṇa Mahārāja: It's nine thirty five.

Śrīla Śrīdhara Mahārāja: Nine thirty five?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And today you came here, you reached here what time?

Dhīra Kṛṣṇa Mahārāja: At eight o'clock.

Śrīla Śrīdhara Mahārāja: Eight o clock.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So one hour and a half engagement with you; and sometime before you with these friends.

Dhīra Kṛṣṇa Mahārāja: Yes. So I think we'll take your leave now.

Śrīla Śrīdhara Mahārāja: Yes. You may take leave now.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Tridaṇḍī Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja ki jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: A.C. Bhaktivedanta Swāmī Mahārāja ki jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda ki jaya. Sevā Vṛnda ki jaya. Sevā Vṛnda ki jaya. Gaura Haribol. Gaura Haribol. What does he say?

Dhīra Kṛṣṇa Mahārāja: He says, “By your mercy we can become free from this political consciousness and become Kṛṣṇa conscious.”

Śrīla Śrīdhara Mahārāja: Yes. That we want from our heart, whole of my heart, that I want you all to be happy with Kṛṣṇa consciousness, and also you can spread it. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: I was thinking, your name is Bhakti Rakṣaka, so we have the *bhakti-latā-bīja* must be protected from Vaiṣṇava *aparādha* and *Nāma aparādha* and by your kind advices you’re protecting us from these serious offences.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Let God decide in our favour, what you say, we may be saved from Vaiṣṇava *aparādha* and other *aparādha*. That is the highest interest of us all. Nitāi. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Haribol.

End of 81.03.12.D

81.03.13.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[About thirty five seconds with Śrīla Śrīdhara Mahārāja and Śrīla Govinda Mahārāja in Bengali conversation]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Caitanya. Kṛṣṇa. Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, the devotees they also want to give some *dhan*.

Śrīla Śrīdhara Mahārāja: What are they? Nitāi Gaura Haribol. Nitāi Caitanya. Hare Kṛṣṇa. Hare Kṛṣṇa. What is your point?

Dhīra Kṛṣṇa Mahārāja: So can we ask you some questions about paintings for *Brahma-saṁhitā*?

Śrīla Śrīdhara Mahārāja: Yes. Do it.

Dhīra Kṛṣṇa Mahārāja: Sometimes we would ask questions, the artists would put questions to Prabhupāda on the details, and he would think that, he would describe this sometimes as teasing, that these questions would tease him, because sometimes they may be a little intricate. So we hope not to be too intellectual about it, but if we can ask the questions simply or clearly and you could give some advice.

Śrīla Śrīdhara Mahārāja: Yes. Let me hear then I can say.

Dhīra Kṛṣṇa Mahārāja: [To another devotee] This is my own list, you have yours.

Devotee: The first painting that we want to do is in the first verse and the second verse there is description of Gokula Vṛndāvana as thousand petal lotus with Kṛṣṇa in the centre. And in the twenty sixth verse there is description of Lord Brahmā's meditation on the thousand petal lotus of Goloka Vṛndāvana with Kṛṣṇa and Rādhārāṇī and the *gopīs*. So we want to do one painting of the Goloka Vṛndāvana planet with Rādhā Kṛṣṇa surrounded by the *gopīs*. So...

Devotee: Do you have the exact questions written down, did you write them down?

Dhīra Kṛṣṇa Mahārāja: I just have these little extra comments that Rāmeśvara Mahārāja made.

Devotee: So it is described that Rādhā Kṛṣṇa are seated on a divine throne, and the whorl of the lotus flower where They are seated is described as a hexagonal figure. So we were wondering, what is the meaning that it's a hexagonal figure, the whorl of the lotus?

Śrīla Śrīdhara Mahārāja: I am sorry that we are not to enter into the discussion of such higher and subtle position of the *līlā* of Rādhā Kṛṣṇa. That is not to be brought into public. And that is the distinction of Gauḍīya Maṭh and the *sahajiyā* section. They're trying to imitate all these things. But we are not, we have no faith in imitation. It will come in individual case and it will awaken in an irresistible way when the programme of the *sādhana* stage is finished, it will come automatically, spontaneously. We are believers in that. Not to know the form already, and then we'll reach there, that is not the policy accepted by Guru Mahārāja Prabhupāda.

pūjāla rāgapaṭha gaurava bāṅge, [mattala hari-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

Bhaktivinoda Ṭhākura also said, "Stick to the rulings of the class you are fit for, then you'll see automatically."

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ tathā
tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."]

[Caitanya-Candrāmṛta, 88]

Strictly stick to Gaura *līlā*, Mahāprabhu, and you will find automatically within your heart that the *rādhā-rasa-sudhānidhi* is flowing. Don't attempt directly to have it.

Vaiṣṇava, heta mālī sece nitya śravaṇa-kīrttanādi jala [?]

[mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrttana-jale karaye secana]

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."] [Caitanya-caritāmṛta, Madhya-līlā, 19.152]

[tāhāṇ vistārita hañā phale prema-phala, ihāṇ mālī sece nitya śravaṇādi jala]

["The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world; the gardener regularly sprinkles the creeper with the water of hearing and chanting."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.155]

It will come automatically, spontaneously. Not intellectually you are to approach that. That will give you a bad prejudice. Not only that, a harmful prejudice and you will have to have more energy to do away with that layer of misunderstanding. So our Prabhupāda did not allow these things. Do your duty in your plane, what you deserve, and that will come naturally. That is his instruction all through, not only temporarily, but all through. Don't go to be a disbeliever and very eager to see the final result. Don't do like that, for then you will get *māyā* instead of *Yogamāyā*. He knows it fully well, She knows it fully well, when you are to be taken in to the confidential area, and that cannot be acquired by any other thing but His sweet will - the flow of Her sweet will, or His sweet will. Try to have the natural thing, not any thing of imitation or any reflection. Reflection and shadow, these two kinds of misconceptions may come there. Reflection is more dangerous. In *Hari Nāma* also it has been stated like that. Reflection and shadow, both are misleading. And we are to cross that. In our way that sort of temptation may come, but we must not think that everything will come within the fist of our intellect.

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet [prakṛtibhyaḥ param yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Mahābharata*, *Bhiṣma Parva*, 5.22] & [*Skanda-Purāṇa*]

Which is inconceivable, don't take it under the jurisdiction of reason. When it will be extended to you, you'll be astounded only to find a peep into that. *Na tāmś tarkeṇa yojayet*. Don't try to drag that into the zone of reason. This is autocratic in its nature. It may come in one shape to you; it may go in another shape to another gentleman. It is so expansive and so free in its nature. It is infinite. Rather the Infinite is the base of those pastimes. And always prepare yourself, hanker, but don't make it an object of experience.

When Mahāprabhu also talked about that as if in a trance; as if in a trance He's giving description of His wonderful experience of Kṛṣṇa *līlā*. Several times we found that sort of deep *līlā*, the higher *līlā* of Kṛṣṇa, to be related by Mahāprabhu Himself. Govardhana *līlā*, and the *Jāla-keli* when He jumped unconsciously into the ocean and for few hours carried by the *taraṅga*, waves of the sea, He was carried to Chakra *tīrtha* from Sagrada. The *Jāla-keli* of Kṛṣṇa He has described how it is.

And also in Caṭaka-parvata, no end to His *līlā*, when His body was transformed like that of a – pumpkin, then also He described the *līlā*. But the nature of that description, not any book produced thing, it cannot be taken into black and white; it's such thing.

So we received caution, often, that don't try, it will come automatically. Go on with the programme that is given by *śāstra* and Guru. And it will be; if you have such a possibility of fortune then it will come to you. Not a matter of experience and it can be given to this and that – not to be tackled in such a way.

Yathā yathā gaura padāravinde. Engage your full attention in Gaura *līlā* and that will come automatically within you. From indirect way it will come to you, from higher domain. When He will be pleased it will come down, for some time to give you experience and you will simply be astonished –

“What is this?” Then again when gone, it is drawn, you will have nothing to lament. A living thing - try to come to get, to hope. We cannot make it the object of our, such higher thing. An ordinary man’s conduct with his intimate friends, that is very hard to get. And the secret *līlā* of the Supreme Lord, how we can dare to enter into: and especially publicly. That is not possible. Externally we can try to have, to give some description of the outer possibilities, and not actual thing. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So they can do something general.

Śrīla Śrīdhara Mahārāja: We won’t venture to enter. In general...

Dhīra Kṛṣṇa Mahārāja: Like lotus flower.

Śrīla Śrīdhara Mahārāja: Lotus flower representing the idea of beauty, softness, all these things, lotus flower, and in different petals representing different platforms of *rasam*. In this way, such way we can take it, beauty, softness. No mundane ideas should be drawn there; only a distant similarity. But categorical difference there should be; there will be always.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Even we were not allowed by our master to read the books where they’re described – *Govinda-līlāmṛtam*, and even *Stava-Kusumañjalī*, even *Ujjvala-Nīlamanī* – he did not allow us to study and discuss it. Rather, he would have been feeling very much disturbed if he heard that someone is

interfering with those higher *līlās* in those books. He did not like it.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, one question I had on that subject...

Śrīla Śrīdhara Mahārāja: *Duṣṭa-phala karibe arjjana*. [Kalyāṇa Kalpataru, Upadeśa 18] Bhaktivinoda Ṭhākura is giving warning that you'll get only a bad result if you venture to cross the line; a bad effect will come to you, *aparādha*. From the lower position, as *anartha*, the steps are shown. *Śraddhā*, *sādhū-saṅga*, *śravana*, *kīrtana*, then *anartha-nivṛtti*, undesirable things will vanish altogether, *anartha-nivṛtti*. Then *ruci*, then *āsakti*, then *bhāva-bhakti*, the sprout of real devotion; then *prema-bhakti*, and *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. By such steps we are to approach there. Hare Kṛṣṇa.

Once Prabhupāda remarked – how you will take it I don't know. One gentleman, of course he was a senior; he wanted to discuss these things with Prabhupāda, and he laid much stress to that. And ultimately he left the association of Prabhupāda and lived a secluded life. But previously he did much service to the mission; that gentleman.

Prabhupāda remarked, "Oh. His true life, he's married with Kṛṣṇa and she has got a child." Something, such remark Prabhupāda made. He was a man, but taking him as a *gopī* he wanted to culture about the life of the *gopīs* and to intimate connection of Kṛṣṇa and *gopī* in this way he wanted to culture intensely and Prabhupāda remarked in that way. "Oh. He has turned into a lady, a *gopī*, and after coming in contact with Kṛṣṇa she produced a child."

Gaura Haribol.

And another time, the Guru Mahārāja of Prabhupāda, Gaura Kīśora Bābājī, he was in a hut near the Ganges. Another disciple of Prabhupāda, Kṛṣṇa Caitanya or something, he imitated, leaving Prabhupāda, he imitated Prabhupāda's Gurudeva, Gaura Kīśora Bābājī, and constructed a tiny hut nearby and imitated his *bhajan*, Hari *Nāma*, and the *alocana*, the discussion of Narottama Ṭhākura, all these things, and observed strict *vairāgyam* in his physical life.

Gaura Kīśora Bābājī remarked one day, "That only by entering the room of labour..."

When a lady gives birth to the child she's in a room, is it not? In a special room, here that is called *atudhar* [?] *atu* means *rogi* [?] [?] "So if a lady enters into the room of that labour and shows, imitates some pain of giving birth to a child; then child won't come by imitation of the sound. There are many things before, many important previous events there must be, then the child will come. Only imitation won't give birth to a child." That was his remark to that gentleman.

So *śuddha-sattva*, you must come in connection with what is known as *śuddha-sattva*. First *viśuddha-sattva*, *nirguṇa* world, *śuddha-sattva* means *nirguṇa*; *sattva-guṇa* and *viśuddha-sattva* – coming in connection with that *nirguṇa*; then only you may try to approach the subtle happenings or events there. So not to satisfy curiosity – where fools rush in angels fear to tread, fools rush in where angels fear to tread. So in this spirit we must approach the whole thing. At the same time we may not be, by God's grace, disbelievers. 'So give me, I shall judge the whole thing to the details; then I shall accept what you say.' There are many things below. The charm and reasonable-ness of that is enough to convince a person to come this side, and they should be left high above our head. So very cautiously we are to handle all this *līlā*, especially *mādhurya-līlā*. Hare Kṛṣṇa. Hare Kṛṣṇa.

Yes, the other day I was thinking, when I'd joined the mission for about a

year, Prabhupāda arranged for one full month *Kārtika-māss* to preach in Vṛndāvana, and asked the Mahārāja, Bharati Mahārāja at that time, to “Explain the seventh canto, the story of Prahāda, not of Rādhā Kṛṣṇa, or Yaśodā, or anything of Vṛndāvana. But preach *śuddha-bhakti* of Prahāda first. They’re all rife in business as *sahajiyā*. Just try to make them understand that enter into the domain of *bhakti*. What about Kṛṣṇa *līlā*, that is far, far above.”

So in Vṛndāvana they rather wondered, ‘What is this? In Vṛndāvana they’re explaining *Bhāgavata* leaving the tenth canto, only seventh canto, Prahāda *līlā*, the lower portion of *bhakti*.”

That was wonderful and strange. Again I found later on when Prabhupāda himself he gave lecture between Rādhā-kuṇḍa and Śyāma-kuṇḍa. There is a boundary line. Have you gone there – Vṛndāvana?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Rādhā-kuṇḍa and Śyāma-kuṇḍa and there is a boundary, and there Prabhupāda used to explain for a few days, and *Upadeśāmṛta* of Rūpa Goswāmī, that was read by him and explained. Not about Rādhārāṇī, not about Kṛṣṇa, that *Upadeśāmṛta*, the basis. His attention was always towards the basis and the fruit will come of itself. Pour water into the root, pour water into the root, and fruit will come of itself. So he himself he explained sitting in the middle of both Rādhā-kuṇḍa and Śyāma-kuṇḍa and he explained not only *Bhāgavatam* but *Upadeśāmṛta*. *Upadeśāmṛta* you know?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That substance of Mahāprabhu and the

language of Rūpa Goswāmī. What are they?

*vāco vegam manasaḥ krodha-vegam, jihvā-vegam udaroprastha-vegam
[etān vegān yo viṣaheta dhīraḥ, sarvām apīmāṁ pṛthivīm sa śiṣyāt]*

["A sober person who can control the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."] [*Upadeśāmṛta*, 1]

All these things:

*kṛṣṇeti yasya giri taṁ manasādriyeta, dīkṣāsti cet praṇatibhiś ca
bhajantam īśam śuśrūṣayā [bhajana-vijñam ananyam anya-, nindādi-
śūnya-hṛdam īpsita-saṅga-labdhyā]*

["One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation (*dīkṣā*) and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others."] [*Upadeśāmṛta*, 5]

All these; in this way; and last is:

*kṛṣṇasyochchaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā- kuṇḍaṁ cāsyā
munibhir abhitas tādṛg eva vyadhāyi*

*yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājāṁ tat
premedaṁ sakṛd api saraḥ snātur āviṣkaroti*

["Of the many objects of favoured delight and of all the loveable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine *kuṇḍa* is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters; one's pure love of Kṛṣṇa is fully aroused."]
[*Upadeśāmṛta*, 11]

This is the last *śloka* in *Upadeśāmṛta*. That was explained by Prabhupāda. Not even anything of *Govinda-līlāmṛtam*, or Viśvanātha Chakravartī's *Śrī Kṛṣṇa-Bhāvanāmṛta* - these things were left. So our training was in that line, *pūjāla rāgapāṭha gaurava bāṅge*. That is always on our head, that the prospect of our life's future, life after life. It cannot be finished. We shall rather foster the hope, the pure hope that we shall, may be taken in one day in that camp, with this idea. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes in the *Caitanya-caritāmṛta* Kṛṣṇadāsa Kavirāja Goswāmī he's making reference to *Govinda-līlāmṛtam*, *Ujjvala-Nīlamanī*, these other confidential selected works. How are we to take that?

Śrīla Śrīdhara Mahārāja: These three chapters were generally – we were not allowed to enter into of *Caitanya-caritāmṛta*, the *catuḍas*, *adi-*

catudas, and *madhyam-līlā* of Rāmānanda Rāya – to certain extent where the *līlā* portion of Rādhā Govinda is mentioned then we had no entrance into that *līlā*. *Adi-catuda* or something like Svarūpa Dāmodara and – of course when *parayana* is going on we read, go on reading, making *parayana*. But not to enter into details of discussion about that thing; three chapters...

Dhīra Kṛṣṇa Mahārāja: What do you mean by *parayana*?

Śrīla Śrīdhara Mahārāja: *Parayana* means from the beginning to chant the whole book; finish the whole book. That is *parayana*.

Dhīra Kṛṣṇa Mahārāja: Continuous reading.

Śrīla Śrīdhara Mahārāja: Then we went on reading, but without giving any particular attention to the *līlā* of the highest order of Rādhā Govinda. That was barred. Don't try to come into details there. That will come automatically when the time will be. Don't make it a discussion of the public. Don't take it in the public eye.

So much so, Prabhupāda once while in Vṛndāvana, he had got a *bala bandhu*, a friend of his childhood, one attorney there. And he came to see him, so he went to give a return visit, Prabhupāda, to his boyhood friend. Then he saw – this Paramahansa Mahārāja was with him at that time, now Paramahansa Mahārāja is at Calcutta, Mahānanda Brahmācārī previously, he was with Prabhupāda. And he went to give the return visit, and when he's told 'he's upstairs' and he went there and saw the Pran Gopāl Goswāmī he's explaining *Bhāgavatam*, *rasa līlā uday*. Prabhupāda just bowed down his head and he came away, immediately

came away.

Then his friend came, leaving that *rasa līlā uday* there going on, explanation. His friend also came down. “Yes, the *rasa līlā* is going on in the explanation. And you did not take your seat at all and you just bowed down your head and coming down. What is the matter?”

“Our Guru’s order is such, that if you attend *rasa līlā* explanation you will commence offence; that will be offence to attend *rasa līlā*. So I can’t stand there, even for a second. I had to come back. This is my Guru’s order, so *aparādha*.”

So for us, such a strict behaviour he has shown. And we also do that, especially myself. So many other places: the *jhulana līlā*, the *rasa līlā*, they show by dolls. I never do that. What’s true to my understanding of my Gurudeva’s will or his words I don’t make any show of *jhulana* or *rasa līlā* of the type. I find in my heart that this was not desirable by Prabhupāda. But in so many Maṭhs I see at present, I hear also that they’re doing that. But I strictly abstain from that sort of showing, the *jhulana līlā* or *rasa līlā*; that is too high for us, I considered. I must be true to my hearing of the words of my Gurudeva if I want my realisation and not my position. The position or some sort of popularity to attract people by such show and to make money or to make a favourable field for preaching, they may do like that. But I don’t do. I don’t want popularity. Nor any position of a higher Ācārya. I am a student, still I am a student, I consider myself to be a student, a faithful student. What I heard from my Gurudeva I try my best to stick there, to keep my position there as I heard from him. I don’t want to mutilate that in any way to suit my purpose. I try not to do that. So – of course, for big propaganda they may take different ways as they think they’re now free. But I’m not a member to do so, to go on in such a way. I try because – ha ha...

When Prabhupāda offered me to go to the west and I told simply that “I don’t consider myself fit to go there to the west, I won’t be able to show

success there for such defects.” Two defects I showed.

The some of the *sannyāsīns* they showed much reverence to me, “What is this? So many persons there to take and you lose this chance, you don’t, you neglect to take advantage of such a position that you’ll be a world preacher. You have no hankering for that?”

I told, “Yes Mahārāja, I have no hankering for such position. My only humble ambition is that I may be reckoned as a sincere devotee of Mahāprabhu Śrī Caitanyadeva. No other ambition I have in my mind, to become a world preacher and so on.”

So in my nature I’m such and such, I want truth, and I hope, I crave for the mercy of the Vaiṣṇavas, and you all, that I may not have that ambition, but to be the humblest, most humble servant of the Lord, I may not be misguided. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

I may engage myself in the lower form of service. *Tad dāsa-dāsa-dāsānām dāsatvaṁ dehi me prabho*. My faith may be so firm, and may be of such quality, that the least offer of His service, of divine service, may satisfy me. I may not be ambitious to run high, to get the chance there in the higher officer class, with my lowest connection with the divinity I may go on satisfied with my life. Gaura Haribol.

Pāda-dhūlī – Mahāprabhu says, “Just consider myself as a dust at the feet of You, Kṛṣṇa.” What is that *śloka*?

*ayi nanda-tanuja kiṅkaram, patitaṁ mām viṣame bhavāmbudhau kṛpayā
tava pāda-paṅkaja-sthita-dhūlī-saḍṛśaṁ vicintaya*

[“O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy

lotus feet."] [*Śikṣāṣṭakam*, 5]

“Consider me to be one of the dusts that is in Your feet.” That may be our guidance. That is too much. Our faith should come to such a great – in quality – that we may be satisfied to become a dust in His feet. Then, by His sweet will it may happen, anything. But our humble aim should be to have the least connection of the divinity real. Not a concocted Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. *Pūjāla rāgapāṭha gaurava bāṅge*. Very sweet, the *rāgapāṭha* is on the head, the *rāgapāṭha*, we are servants of the *rāgapāṭha*. We are in *viddhi mārga*, under *śāstric* rule. We must live and move under *śāstric* rule and always keep the *rāgapāṭha* on our head.

Once Prabhupāda, while in Rādhā-kuṇḍa, one *panda*, he in his talk made aside remark that, “We are *brāhmaṇas* in Braja. We can bless [Raghunātha] Dāsa Goswāmī.”

And Prabhupāda was perturbed by such haughty remark. “Dāsa Goswāmī is the highest Ācārya in our Gauḍīya camp. And that fellow he says that he’s able to bless Dāsa Goswāmī. And I’m to hear that?” He left taking food, he won’t take food. And he remarked, “If I was an ordinary *bābājī* I wouldn’t care and would leave the place. But I’m running with the motor car here, like an Ācārya. I have got the responsibility, moving here in the pose of an Ācārya that I shall protect the *sampradāya*. I shall brush the dust, the undesirability from the *sampradāya*. In a motor car I am running on the Vṛndāvana. How can I tolerate such remark against my Guru?” He left food. “No. I won’t – if no *praticar* – arrangement for any relief or something like that – is made by me I won’t take any food. I can’t take any food.”

And Prabhupāda’s fasting so we’re all fasting. Then one influential person when he heard the news he came and he anyhow managed to take that *brāhmaṇa* and he begged pardon. “Excuse me. I’m an ordinary man, a fallen fellow. I do not know the greatness of Dāsa Goswāmī. He

came in a caste of a *śūdra* family and I'm in a *brāhmaṇa* family. With general inclination I made such remark. But now I find that I committed mistake. Please forgive me.”

Then of course it was minimised and Prabhupāda took food and we also took food.

Pūjāla rāgapāṭha gaurava bāṅge. Gaurava bāṅge. Always his posing was like that of a protector, or not only protector, but a servant protector of the *sampradāya*. He himself remarked, he said, “Bhaktivinoda Ṭhākura had taken a pose that ‘I am a *jarudar*, the *jarudar* means who rubs away the dirt. The Nityānanda Prabhu’s *Nāma-hatta*, and I am a *jarudar*. One with a broomstick in his hand he brushes the dirt, clears – he’s *jarudar*, sweeper...”

End of 81.03.13.A

81.03.13.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...[Śrīla Bhaktivinoda Ṭhākura] told that, “I’m the sweeper in the *Nāma-hatta* of Nityānanda Prabhu.”

And Prabhupāda told that, “I’m one of the sticks in the broomstick in the hands of Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura is *jarudar*, the broomstick in his hand. I’m one of the sticks.”

And if he's sincere, if this remark is sincere, if we take it sincerely, and not imitation or not any false assumption, if his sincere liking is for that then we are to measure, this is the unit with which we must construct our body and then we shall hope to enter, venture to hope to enter into Vaikuṇṭha, in Goloka, in the camp of the Vraja vāsīs. So:

*tṛṇād api sunīcena, [taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ
sadā hariḥ]*

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

This is not a figurative word, not ornamental thing, but this is real, substantial. If we think like that, in what level should I come, should we take ourselves to be qualified to enter into the domain of the Lord, in Goloka? Not least ambition; cent per cent dedicative agent. Meanest of the mean, with this idea; this is the qualification to enter into that domain, what is required of us. Gaura Haribol. Gaura Haribol. *Tṛṇād api sunīcena, taror api sahiṣṇunā*, because in cent per cent humility there cannot be any trace of enjoying spirit. No aggression is possible. The meanest of the mean, that is to eliminate fully the aggressing nature. Aggressing nature cannot be present there only. Enjoyer must be aggressor. The aggression is a property of this world, of exploitation. And dedication of this quality is necessary for the entrance of that domain. This is reality; otherwise all concoction, all imagination. If this is imagination then that is also imagination. If this is concrete reality then to them Goloka is reality. In that plane they will come in contact with Goloka, in such subtle and fundamental plane they will come in contact with that thing really. Otherwise this is all in fool's paradise, to live in fool's paradise. Gaura Haribol. If we have faith in this then that is real to us, otherwise we'll be given the ambition to live in fool's paradise. Nitāi Caitanya Dayal. Nitāi

Caitanya. Gaura Haribol. I think I did something to give vent to the feeling of my Gurudeva today; his position, to clear his position, I did something today. Gaura Haribol.

pūjāla rāgapaṭha gaurava bāṅge, [mattala hari-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

This is enough, *tad dāsa-dāsa-dāsānām dāsatvaṁ dehi me prabho*. This is not a figurative thing. This is not mere poetry. Mahāprabhu says:

nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro nāhaṁ varṇī na ca gr̥ha-patir no vana-stho yatir vā kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa, kṣatriya, vaiśya, śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī, gr̥hastha, vānaprastha, sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā, 13.80*]

This is not ornamental thing only, this is reality. This is reality. To become ostentatiously mean is really to become eligible for the higher service. So selflessness, so self-abnegation is necessary for a unit here of the lower order to enter into that domain, so self-abnegation is necessary; then we can come into that plane. There is a plane undercurrent, undercurrent plane, and if we really want to contact with that, we shall have to be such finest of the fine, in our [mood] and no demand. In this negative way we are to transform ourselves; then we can have touch of that plane where we can come. The least exploiting speck of the ambitious life won't take us there. This is another thing, *pratiṣṭhā*. *Pratiṣṭhā* means that is self establishment; or what is that?

Dhīra Kṛṣṇa Mahārāja: Aggrandisement.

Śrīla Śrīdhara Mahārāja: Aggrandisement, no, *pratiṣṭhā*, the hard stability, to be stable, to be immortal, to be invincible. Not self giving but self establishing tendency, *pratiṣṭhā*; 'I must stay. I must live.' If necessary I must die for the interest of Kṛṣṇa.

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 13]

A suicidal soldier: "For the cause of the country if necessary I must die. I must efface myself, I may be effaced. If it is necessary my very existence may be effaced if it is necessary for the satisfaction of Kṛṣṇa." Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. My very existence may be effaced if it is necessary. Such temperament, such selflessness

of such degree is necessary to find out that plane; so subtleness. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya Dayal. Mahāprabhu. Kṛṣṇa. Kṛṣṇa. Let us be blessed by the, by Prabhupāda Saraswatī Ṭhākura. Gaura Haribol. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: Tridaṇḍī Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gandhi told once, that gentleman, “Gandhi kī jaya. Mahatma Gandhi kī jaya.” Then they’re singing glory to a particular form. If I go away from that position, they’ll go, “Down with Gandhi, down with Gandhi.” So it does not concern me,” he says. Gaura Haribol. Gaura Haribol. So that *jaya* goes to somewhere else. All glory to Guru and Gaurāṅga.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: All glory to Guru and Gaurāṅga.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpāda Bhaktivedānta Swāmī Mahārāja kī jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda kī jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. You are helping me to take out from my inner heart so many beautiful and so many valuable things. It is through your help that these old memories are again becoming fresh to me. I'm forced to take out those things from the inner nature of my previous life which I got from my Gurudeva, the wealth – again I show, I got the chance of seeing that treasury. I was given the opportunity, by this recapitulation what I heard from the divine feet of Gurudeva.

Gaura Haribol. Gaura Haribol. Gaura Haribol. What's the time?

Dhīra Kṛṣṇa Mahārāja: We should go now. It's nine thirty.

Śrīla Śrīdhara Mahārāja: Nine thirty. But are you dissatisfied?

Dhīra Kṛṣṇa Mahārāja: No, no. I'm always satisfied.

Śrīla Śrīdhara Mahārāja: By this connection the valuable thing; and this is what is our education what I got from the divine feet. I just sincerely put it to you all. It is such.

Gaura Sundara. Gaura Haribol. Gaura Haribol. *Pūjāla rāgapaṭha gaurava bāṅge.*

He told me, “We must not go and live in Rādhā-kuṇḍa.” Our, one day in the, near Lalitā-kuṇḍa, the Śvānanda-sukhada-kuṇḍa is there and there the first story, and he told, “A second story is necessary, but I won't be able to live there.”

I told that, If you don't live in the first floor, then who will live there? What is the necessity of further construction?

“No. You don't know. Better persons will live there, Bhaktivinoda Ṭhākura, Gaura Kīśora Bābājī Mahārāja, they will live there. And we'll live in the ground floor and we serve them, and we come and live on ground.”

Again he told, “I shall live in Govardhana. Rādhā-kuṇḍa is the highest place, the place of our Guru Mahārāja, our Gurudeva. They will live here in closer connection with *līlā*. And we are not fit to live there. We shall live Govardhana, a little far away, because we shall have to come and serve our Gurudeva, so we must be, but we must not live in closer connection with them. We are not fit.”

Pūjāla rāgapaṭha gaurava bāṅge, the whole tenor of his life was such, *pūjāla rāgapaṭha gaurava*. “That is high, high, and from below we are to honour that. To establish in the whole world this sort of posing that that is too high.”

One day in Allahabad, perhaps that very year Swāmī Mahārāja was initiated, in Malaka, in a park when he was speaking he told, “I’m out to give *miydarn*.”

Miydarn means to wrestle, a challenge to wrestle. Wrestling, what is it? *Miydarn*, that in a meadow, two fighters. Just as that one who became Mohammedan from Christian?

Dhīra Kṛṣṇa Mahārāja: Mohammed Ali.

Śrīla Śrīdhara Mahārāja: Mohammed Ali. What is that, the wrestling?

Dhīra Kṛṣṇa Mahārāja: Boxing.

Śrīla Śrīdhara Mahārāja: Boxing. “I’m ready to fight with any person, for the, to show that the highest position is occupied by my Gurudeva, Bhaktivinoda Ṭhākura, Gaura Kiśora Dāsa Bābājī Mahārāja, Mahāprabhu. Let anyone come to fight with me to decide. I’m ready.” That he told. “I’m ready to give *miydarn* to anybody and everybody. Let him come and fight with me. I want to establish the throne in the highest place, of my Gurudeva.”

Gaura Haribol. Gaura Haribol. *Pūjāla rāgapaṭha gaurava bāṅge*. Nitāi Caitanya. Then: this garland?

Dhīra Kṛṣṇa Mahārāja: Jaya. Hare Kṛṣṇa. That stick – bring that stick.

...

[Inaudible from 16:40 to 47:03, the end] End of 81.03.13.B

81.08.09.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Śrīla Śrīdhara Mahārāja and Bhakti Caru Swāmī in conversation until 01:45]

Bhakti Caru Swāmī: [Dhīra Kṛṣṇa Mahārāja] He came at a quarter to twelve.

Śrīla Śrīdhara Mahārāja: Direct? From where?

Dhīra Kṛṣṇa Mahārāja: I'm coming from – I started in Los Angeles. And then I went to visit Haṁsadūta Mahārāja in San Fransisco. Then from there I went to see Jayatīrtha Mahārāja in London. And then from there I went to Delhi and I got the *raja dhani* express, and then I came to Calcutta to see Bhakti Caru Mahārāja. And now I've come here to see you.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Actually my purpose was to come here and see you, but I've seen so many on the way.

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: He's saying that his actual objective was to see your lotus feet...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Caru Swāmī: But on the way he met so many people.

Śrīla Śrīdhara Mahārāja: So many, they're all well?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja met Rāmeśvara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yes. He met him.

Śrīla Śrīdhara Mahārāja: Yes. But he was not very favourable to him?
Hare Kṛṣṇa.

Tomorrow morning, no, today, morning, Vidagdha Brahmācārī, he came here. He went to Calcutta. You did not see him?

Dhīra Kṛṣṇa Mahārāja: No. I didn't see him.

Devotee: [Twenty seconds of Bengali {?}]

Śrīla Śrīdhara Mahārāja: His visa is expiring so he had to go to somewhere and then come again. First he told he may go to Nepal. Today he told he's going to Malaysia. Hare Kṛṣṇa.

So Jayatīrtha Mahārāja is doing well there?

Dhīra Kṛṣṇa Mahārāja: Yes. I spoke to him at length, and especially about Your Divine Grace, and we had a very mutually enlivening discussion.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: But I think it will be a delicate situation with him.

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: And, he's in delicate situation there?

Dhīra Kṛṣṇa Mahārāja: Yes. And I think the other Ācāryas and GBC they should deal with him in a very magnanimous way, to not disturb this delicate condition.

Śrīla Śrīdhara Mahārāja: Yes. I hope they will adjust the situation, favourably manage. What about his disciples – of Jayatīrtha Mahārāja – are they favourable or some difficulty there: with his previous disciples, any difficulty, in England?

Dhīra Kṛṣṇa Mahārāja: On some levels there may be. The ones who are first initiated Prabhupāda, second initiated Jayatīrtha Mahārāja, there may be some doubt.

Śrīla Śrīdhara Mahārāja: Hesitating mood?

Dhīra Kṛṣṇa Mahārāja: Yes. And some of the God-brothers were disturbed.

Śrīla Śrīdhara Mahārāja: What is their opinion? When they've once left *sannyāsa āśrama*

then he should not be regarded as formerly? This is their mentality?

Dhīra Kṛṣṇa Mahārāja: Yes. One point they were, that I heard them say, that they did not want to hear that this is some kind of *līlā*. And generally when such a thing occurs there comes doubt about turning over newcomers to such a person.

Śrīla Śrīdhara Mahārāja: If he's accepted *sannyāsa* and leaving that and again accepting?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He's making trifle.

Dhīra Kṛṣṇa Mahārāja: Like whim.

Śrīla Śrīdhara Mahārāja: Of course there is such example amongst our previous God-brothers during the time of Prabhupāda, *sannyāsa* was taken up and again – or *sannyāsa* was given to him and he, afterwards as an Ācārya he got recognition in the society. The Parvat Mahārāja was

in Udala. First he was Purī Mahārāja, and then for some reason or other the *sannyāsa* was taken off. Again, he was given by Prabhupāda himself. The name was changed. He was Parvat. Previously Purī Mahārāja, became Parvat Mahārāja. And of course he preached. And after the departure of Prabhupāda he was accepted as an Ācārya by other devotees of Prabhupāda. *Sannyāsa* has got formal value, but to a Vaiṣṇava the valuation is according to the degree of devotion, not in accordance with the dress, the garment, external. It is a formal thing; still it has got some value in the society, ordinary society, outside.

Anyhow, Jayatīrtha Mahārāja, is he firm in his position, or he's also wavering, hesitating? What did you find?

Dhīra Kṛṣṇa Mahārāja: Well, I find that he still wants to internally pursue some realisations about Rādhā Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: And externally?

Dhīra Kṛṣṇa Mahārāja: Externally, no.

Śrīla Śrīdhara Mahārāja: Externally, what does he want to do?

Dhīra Kṛṣṇa Mahārāja: He wants to continue to work on in the society as best as possible, but he has some internal inclinations and he feels that the society in general is too discouraging in that regard. He feels that the society is discouraging too much.

Śrīla Śrīdhara Mahārāja: So, what to do?

Dhīra Kṛṣṇa Mahārāja: Well, he intends to go on to the best of his ability in his – go on working in his service.

Śrīla Śrīdhara Mahārāja: As a *sannyāsī*?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Did you meet his former wife, or son?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: What will be the percentage of his followers there who are hesitating, in hesitating mood?

Dhīra Kṛṣṇa Mahārāja: I can't say.

Śrīla Śrīdhara Mahārāja: Can't say. The general estimation: half, no, more than that?

Dhīra Kṛṣṇa Mahārāja: It's difficult for me to say. I was only there for two

days.

Śrīla Śrīdhara Mahārāja: But what is the attitude of the administration, ISKCON, to discourage him? What is the attitude of the ISKCON administration?

Dhīra Kṛṣṇa Mahārāja: Well their attitude...

Śrīla Śrīdhara Mahārāja: Against him or to reinstate him in his former position?

Dhīra Kṛṣṇa Mahārāja: They want to reinstate him in his former position.

Śrīla Śrīdhara Mahārāja: Really want?

Dhīra Kṛṣṇa Mahārāja: Well, they want to give the benefit of the doubt. And they have made some objection to his attributing some credit to yourself.

Śrīla Śrīdhara Mahārāja: That sort of weakness is also on the part of ISKCON because they wrote a letter to me to interfere with this case; a long letter by the instruction of Bhāvānanda Mahārāja and written by Jayapataka Mahārāja, requesting me to advise and to help in this matter.

And I did so. And fortunately I could convince him, both of them, even his wife also, that once he has taken the position of a general with such high rank, he should not come back. It will be a bad name to ISKCON as well as Swāmī Mahārāja. So anyhow they agreed, and I replied to the letter of Jayapataka Mahārāja to my best understanding. I tried my best according to my best understanding to reinstate in his former position. And now it is your duty to adjust him with your institution. Something like that. And they also came, Bhāvānanda and Jayapataka, and Caru Swāmī knows, he might have heard. What is Haṁsadūta Mahārāja's opinion?

Dhīra Kṛṣṇa Mahārāja: Well, he thinks it was a very glorious act by Your Divine Grace to save Jayatīrtha Mahārāja. And he feels quite differently than the other Gurus and Ācāryas. They are afraid that by devotees hearing of Your Divine Grace's wonderful activities and your preaching that many people will be attracted to you. So this has created a fear in them. Whereas Haṁsadūta Mahārāja, he told me that he feels that if he did not pass on Your Divine Grace's instructions to his disciples in the forms of these tapes that I've recorded, that it would be the greatest cheating, that he'd be holding back from them the greatest benefit. And he does not feel threatened.

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: [about fifty seconds spoken in Bengali [?]]

Śrīla Śrīdhara Mahārāja: A relative consideration or absolute

consideration. *Sva dharme nidhanam śreyah, para-dharmo bhayāvahah.*

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt] sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

That is one stage.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja [?]

Śrīla Śrīdhara Mahārāja: *Sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ*, a śloka in *Bhagavad-gītā*. And the absolute consideration,

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

This is absolute, "Give up everything. Come to Me direct." That is

revolutionary way. And this is relative, "Stick to your own clan. Don't leave them." The national conception, nation consciousness and God consciousness: society consciousness and God consciousness. God consciousness is absolute, and society consciousness if that hinders the development of God consciousness that should be left away.

*gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta
mṛtyum*

[R̥ṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."]

[Śrīmad-Bhāgavatam, 5.5.18]

What to speak of ordinary things, even Guru, the spiritual guide, in the case of Bali Mahārāja. Then *sva jano*, in the case of Vibhiṣana, the *sva jano*, the own relative. Then *pitā na sa syāj*, in the case of Prahlaḍa, father. Then in the case of Bharata: mother. In the case of, *daivaṁ na tat syān*, in the case Kṛṣṇa, he left off other gods, demigods. And in the case of the *yajña patnis*, they left their husbands in order to, their endeavour to reach the Absolute Personality.

The society we need only to help us. But if our affinity to the society it keeps us down, then that should be given up, and we must march on. Every time I mention these two things - the absolute consideration and the relative consideration, when they come into clash, the relative must be given up, and the absolute should be taken. So if my inner voice, my spiritual conscience does not, cannot decide that this sort of company will really help me, then I shall be under painful necessity to give them up,

and to run away towards my destination, which my spiritual conscience will guide to that direction. Otherwise it will be hypocrisy and it will check our real progress. *Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati.*

[pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[Bhagavad-gītā, 6.40]

If we're sincere in our attempt, none in the world can check me, or deceive me. Only we ourselves can deceive us, none else. We must be true to our own self and true to the Supreme Lord. We must be sincere. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, my spiritual conscience has directed me to your lotus feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Caru Swāmī Mahārāja

_____ [?] Unfortunate and injudicious

_____ [?] I'm not wholly one with ISKCON.

I have got some independent consideration.

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: ISKCON as well as Prabhupāda.

Bhakti Caru Swāmī: Mainly Prabhupāda. So that although you were very good friends and you were friendly even before Prabhupāda took initiation and after, and even after...

Śrīla Śrīdhara Mahārāja: And I considered him as *śaktyāveśa*, but still there are some points of difference.

Bhakti Caru Swāmī: So I was wondering Mahārāja, what is the difference?

Śrīla Śrīdhara Mahārāja: Points of difference may be, as far as I can guess, he had attraction for the *sākhya-rasa*, but mine is towards *mādhurya-rasa* – one thing. Then, this is the main thing; then he came to me for consultation several times. I gave him the idea of building, the plan of building the temple here according to *Bṛhat-Bhāgavatāmṛtam*. He accepted. Then when he was very seriously ill in America he gave a letter to me, “What to do? Should I die working here, or I shall go back to India?” I plainly told him, No. You die working there. He asked my, searched my opinion, and what I told he accepted. Then, he consulted

with me some other points also, about the preaching, how it should be done. But of course he dismissed other God-brothers but he did not make any unfavourable remark about me. I was open to him always with my views.

Dhīra Kṛṣṇa Mahārāja: I have...

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja found two very valuable things. One is the letter that Prabhupāda wrote to Jaya Govinda, who came at first with Acyutānanda Mahārāja. There Prabhupāda has directly written to him that how you are the most reliable...

Dhīra Kṛṣṇa Mahārāja: Competent.

Bhakti Caru Swāmī: ...competent and most reliable person to take care of Prabhupāda's disciples; and Prabhupāda's disciples can come to you for instructions.

Śrīla Śrīdhara Mahārāja: Jaya Govinda or Rāmānuja?

Dhīra Kṛṣṇa Mahārāja: There were three of them, Jaya Govinda, Acyutānanda, Rāmānuja.

Śrīla Śrīdhara Mahārāja: Oh, there were three?

Dhīra Kṛṣṇa Mahārāja: Jaya Govinda, maybe he didn't come. But this is a letter that Prabhupāda wrote Jaya Govinda, he wrote a similar letter to Acyutānanda, because there was some difficulty with Bon Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. And that fellow was Jaya Govinda...

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...who took *sannyāsa* from Bon Mahārāja.

Dhīra Kṛṣṇa Mahārāja: No, no. That is Ṛṣikeśa.

Śrīla Śrīdhara Mahārāja: Oh. Ṛṣikeśa. Then, Jaya Govinda, what did he do?

Dhīra Kṛṣṇa Mahārāja: We don't know what he did.

Śrīla Śrīdhara Mahārāja: He came here?

Bhakti Caru Swāmī: No, he didn't come.

Śrīla Śrīdhara Mahārāja: He didn't come; but a letter was given to him.

Dhīra Kṛṣṇa Mahārāja: Right, because he was in Vṛndāvana with Acyutānanda Mahārāja. And in that letter Prabhupāda says that, "If you're going to accept śikṣā Guru you must go to one who is actually practising spiritual life and one who is competent to act as such." And then he says that yourself, "You are the most competent of all of his God-brothers." And then he says, "I accept him as my śikṣā Guru; what to speak of the benefit that you will get from his association."

Śrīla Śrīdhara Mahārāja: In his lecture in Māyāpur he plainly told it, perhaps that has been taped...

Bhakti Caru Swāmī: Yes, he's found a tape also, Dhīra Kṛṣṇa Mahārāja...

Śrīla Śrīdhara Mahārāja: There he told, after the lecture was delivered by Govinda Mahārāja, my disciple – Govinda Mahārāja told in his lecture that, "He looks at me like a child, like his child, and he looks at my Guru Mahārāja as śikṣā Guru." And after that when he delivered his finishing lecture he accepted totally, "That what Govinda Mahārāja has told it is true. I look at him as my child. And I look at his Guru, Śrīdhara Mahārāja, as my śikṣā Guru." And he gave "Jaya Oṃ Viṣṇupāda" in my name; beginning with "Oṃ Viṣṇupāda" which is generally done only to Guru. Of course I could not take it very happily but still he told it.

Dhīra Kṛṣṇa Mahārāja: So, since I'm a disciple of his, how can I accept

any other conception or opinion?

Śrīla Śrīdhara Mahārāja: But I always wanted to, as I told you all, that wait and see. And there is the constitution, the ISKCON, the body, so we should not neglect it if it becomes weak, then there will be a loss to the whole ISKCON, whole mission, and division, all these. So try if we can, if ISKCON can accommodate you all and a little generously: that I wanted. But if it is not possible in particular cases: then what to do?

We have already done that. We tried our best to follow the combined attempt after Prabhupāda. But when that was not possible, gradually we had to come out in different paths and to go on with our own way, because we could not neglect our conscience.

At the same time, it is found, it is written in *Hari-bhakti-vilāsa*, and common sense will also say so, that when a man of superior realisation is there, the inferior must not stand in the way of his preaching. They should rather help them. Strictly if we follow this spiritual law – and this is common sense also, because higher seed should be distributed to all and everyone available should have the chance of getting that higher instruction. Instruction means realisation, like homeopathic globule, externally we cannot recognise what potency is there. So *mantram* and *Nāma*, externally, physically, it cannot be detected what is that. Only the man who gives it, his realisation is the potency with the sound. So when higher potency in the Name or in the *mantram*, whatever, is available, really, then everyone should try to utilise himself in that way. That is common sense and the *śāstra* is also there.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, you are that personality.

Śrīla Śrīdhara Mahārāja: So still we shall: *No vidya vedam yam eva*

jnanam karma sanginam [?] The others will also be allowed to go on in their way.

Dhīra Kṛṣṇa Mahārāja: Yes. They can go on.

Śrīla Śrīdhara Mahārāja: In their way, different stages, different strata, there should be, but still the gradation is there. And we find that Narottama Ṭhākura and his Guru was Lokanātha Goswāmī, he's also a *parśada* of Mahāprabhu, contemporary. But Narottama Ṭhākura says: *Kavi lokanatha more hati ya duriya rupa manjari sampadi samarpan* [?] Something like that. "When my Guru Lokanātha he will take me by the hand and he will offer me to Śrī Rūpa, Guru, Mañjarī?" So *taṭasthā-vicāra*, the absolute consideration is there, and especially our Guru *paramparā*.

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya [rūpānuga janera jīvana viśwambhara priyaṅkara śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana]

["Mahāprabhu Śrī Caitanya is non different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."]
[*Songs of the Vaiṣṇava Ācāryas*, p 90-2]

Mahāprabhu, Svarūpa Dāmodara, Rūpa, Sanātana, and then Narottama, and then Viśvanātha [Cakravartī Ṭhākura], then Bāladeva [Vidyābhūṣaṇa], Bhaktivinoda Ṭhākura, mostly they have no body connection at all, but only the connection in the line of a spiritual flow, of

the same order and intensity and height. The *śikṣā* Guru *paramparā* is *śikṣā* Guru not *dīkṣā* Guru; that is only a physical current. Physically they had no connection. But only through the flow of the spiritual knowledge, that has come from here and there, there, then degree of future knowledge, spiritual knowledge; that is to be accepted. And they're all *mādhurya rasa*.

When I was initiated, Prabhupāda, at the time of initiation, he told something about Hari *kathā*, that is the pastimes of God. Then, I was a newcomer. When I came out, Vasudeva Prabhu, he was conversant with *siddhānta*, with spiritual knowledge, *śāstric* knowledge, he asked me, "What did Prabhupāda say after your *dīkṣā* initiation?"

I told that such and such things were told by him just after *dīkṣā*. He told, "You are a very fortunate one."

Because Prabhupāda told me at the time of *dīkṣā* about Rādhārāṇī's group: so *mādhurya rasa pasanga*.

And also when Prabhupāda was passing away he took me from my bed and asked me to chant a *kīrtana*, *śrī-rūpa-mañjarī-pada*. The *rūpānuga-sampradāya*, just to the very point, where we should stick: if we take our stand in that point that is the centre of the whole Gauḍīya Vaiṣṇava knowledge, or education, or spiritual wealth – *rūpānuga bhajana*.

Even the *sakhī*, in *mādhurya rasa* the *sakhī* they cannot enter were Rādhā Govinda are united privately. But the *mañjarī*; that is their age is a little down, lower, so they're allowed there. They could be allowed. Younger section, younger batch is allowed. And that is the highest *rasa* when it is produced in Their private union the *mañjarī* they can have some taste, not even the *sakhīs*. So the highest point of our attainment, our aspiration, is there, *rūpānuga*. Rūpa Mañjarī, she's the leader of all the *mañjarīs*, and there the highest quality of the union *rasa* to be found, so *rūpānuga-sampradāya*.

We had the fortune. And Prabhupāda was very much pleased with one of my Sanskrit poems about Bhaktivinoda Ṭhākura. So much so that he told to his disciples, other disciples, that, “Bhaktivinoda Ṭhākura has himself made him to write this poem.”

And in another place he told that, “After me there will be a man who will be able to deliver my understanding, or teachings.”

That is, anyhow, came to my fortune. And when, in the beginning also, just before *dīkṣā* also he told,

*yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ sa yat pramāṇam kurute,
lokaś tad anuvartate*

[“Whatever action is performed by a great man, the general masses imitate and follow. And whatever standards the great personality sets by exemplary acts, the whole world pursues as the right conclusion.”]
[*Bhagavad-gītā*, 3.21]

Because I came from a high *brāhmaṇa* family, and a scholarly family in Sanskrit, so he took me like that. “If a man of your position comes to preach about Mahāprabhu then it will be easy for the ordinary public to accept the teachings of Mahāprabhu.”

But I looked at him, with his attitude, it appeared to me that how eager he is to preach the doctrine of Mahāprabhu that a small thing he’s appreciating so much for his help. Really, that was the thought in me at that time; that even a straw he’s taking and considering it’s of great help to him. This is the high degree of earnestness in him to preach about

Mahāprabhu. That was my conception at the time, and not that I came from a big family, or educated, or this and that. My heart at that time – only his eagerness, earnestness, has got no limit to preach about the doctrine of Mahāprabhu. So whatever little he thinks he gets for his help he considers it to be a very big thing. Anyhow, I had some reputation during the time of Prabhupāda that I could understand his things and I could give delivery to them, better, generally. Gaura Haribol.

Swāmī Mahārāja he also knew all these things. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Mahārāja [?]

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja [?]

Śrīla Śrīdhara Mahārāja: [?]

The long and short is this. I do not want to disturb the ISKCON Movement but I cannot deny myself. That is the position of mine. And I don't like any disturbance may be created in the Mission of Swāmī Mahārāja by me. Because I was not very eager to preach in my whole life of a preacher: so that was not a very big tendency in me to preach. I don't like to come in hitch with such a big world-wide movement. I don't like to be a party to stand against. It is my good will. But still I cannot deny myself, that what I understand to be the best, I, if necessary I must say that, vaguely. That is my position: whatever it may be. But I don't like to create any disturbance, not to give propaganda of any other God-brother, what to speak of Swāmī Mahārāja who has shown such a

wonderful propagating capacity in the world. I don't relish that thing. But still, the difficulty is that I cannot deny myself. What I am, what I know, I should say that, cannot be untrue to myself. That is the position at present.

So some adjustment would have been better, but, such as, I tried my best to reinstate Jayatīrtha Mahārāja to his old role of a *sannyāsī* to save the good name of ISKCON. And I also for that sent him to Katwa, where Mahāprabhu Himself took *sannyāsa*, for his inspiration and impression that he can be firm in his future life. That is one thing. And another thing that...

End of 81.08.09.A

81.08.09.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...from the form. I also asked him; give a letter to the *sannyāsa* Guru, Kīrtanānanda, 'That I am again coming back to the role you've given to me. Please accept.' But Jayatīrtha Mahārāja is a very frank man, not very diplomatic, so what he felt sincerely in himself he gave vent to that, and that created the trouble.

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: I wanted to avoid that.

Dhīra Kṛṣṇa Mahārāja: But already, I spoke to him, and he said that he'll – he won't pursue that any more, just privately he'll have some appreciation but not publicly.

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: publicly inwardly, privately, he may have some appreciation.

Śrīla Śrīdhara Mahārāja: Of mine?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: And publicly he's connected ISKCON – and that is what I wanted, and there will be a smooth activity with the ISKCON in harmony I thought it. But things are going otherwise. Vidagdha Mādhava this morning he told that Rāmeśvara Mahārāja has ousted you from his zone, in an insulting way. Is it true?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He used the words, “Kicked him off.” I could not detect. Nimāi told me, “Vidagdha Mādhava told Rāmeśvara Mahārāja kicked him out.” I could not understand why it is so.

Bhakti Caru Swāmī: Because the situation is such that Rāmeśvara Mahārāja’s position itself has become very...

Śrīla Śrīdhara Mahārāja: Position?

Dhīra Kṛṣṇa Mahārāja: Well, he and I had a meeting in which we agreed that I would come and speak to you for your advice.

Śrīla Śrīdhara Mahārāja: Advice on which?

Dhīra Kṛṣṇa Mahārāja: In my personal case, how I should continue. Then the day after I left he called for a meeting of all of his God-brothers. And he wanted to explain to them what his feelings about you were.

Śrīla Śrīdhara Mahārāja: What is his feeling about me? What is that? Any respect or hate?

Dhīra Kṛṣṇa Mahārāja: Well, he says that he’s respectful, but he believes that there are some...

Śrīla Śrīdhara Mahārāja: He's creating some disturbance.

Dhīra Kṛṣṇa Mahārāja: That's one thing that sometimes you create a disturbance; and there's some differences between you and Prabhupāda...

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: ...and we should be very careful of that. See, many devotees in Los Angeles are discontent with the activities of the Ācāryas and GBC. So by hearing your instructions they became more satisfied and wanted to give them the benefit of the doubt. But then in different ways they began to speak against you.

Śrīla Śrīdhara Mahārāja: [?]

Dhīra Kṛṣṇa Mahārāja: And some of the leaders began to speak against you.

Śrīla Śrīdhara Mahārāja: So they will ask people not to come to me. I'm not going anywhere to do anything against them. I'm sitting here. But people are coming and according to my conscience what I have to say to them I'm saying. I'm not an aggressor.

Dhīra Kṛṣṇa Mahārāja: So then, this disturbed many of the devotees who are appreciating your instructions, because...

Śrīla Śrīdhara Mahārāja: Is it going against Swāmī Mahārāja what I...

Dhīra Kṛṣṇa Mahārāja: Not according to them. See, there's a difference of opinion.

Śrīla Śrīdhara Mahārāja: But what I said, and you all taped, but was there anything which is going against the preaching of Swāmī Mahārāja? I don't think like that.

Dhīra Kṛṣṇa Mahārāja: No one thinks that.

Bhakti Caru Swāmī: It's only just them. And actually many of the God-brothers started to see things from a different perspective after...

Śrīla Śrīdhara Mahārāja: Last time also I told them, they wanted me, what they will do, I shall give ditto to that. Then I told them, "Do you think that I'm under your committee?"

"No, no, no, no. That type we cannot do."

The day before yesterday also the same thing; they said, "We had a meeting and in our meeting we accepted the principle that the Ācārya numbers may be increased. But we did not receive any inspiration this year for extension. But this was not told to you, so we are told that you

remarked that our decision is injudicious and unfortunate.”

“Yes, yes, I did remark in such way, because I want to clear my position to you now, that I’m not one wholly with ISKCON, and even not wholly one with Swāmī Mahārāja. I have got my special consideration and inclination and thinking. And with other God-brothers also I differ in many ways. So everyone has got his special characteristic and I also have such. So what you think to be *śrauta-panthā*, your meeting, unanimous verdict, what you think that is the right thing coming down, I’m not bound to pronounce the same thing that it is infallible. The meaning is like that.”

Dhīra Kṛṣṇa Mahārāja: Yes. But see, there are many devotees who feel that what you say...

Śrīla Śrīdhara Mahārāja: “According to my consideration your combined decision was a faulty one.” Then, I did not say so clearly but that was my real opinion. “Because you have come to a common, unanimous resolution, so everyone will have to give ditto to that? I’m not a party like that. I have got my independent opinion and independent realisation and suggestions. I’m a separate person; even separate in many ways from your Guru Mahārāja, what to speak of your combination. That is my point.” Some special consideration everyone may have got his own...

Bhakti Caru Swāmī: Now, one of the accusations of Rāmeśvara Mahārāja against Dhīra Kṛṣṇa Mahārāja is that he’s saying that Dhīra Kṛṣṇa Mahārāja is trying to remove Prabhupāda from ISKCON and put you as the Ācārya.

Śrīla Śrīdhara Mahārāja: I, you got my letter? I replied, I don’t want to create any party there in competition with ISKCON. Only those who are led astray, disappointed, dejected, if any help to them from my side will

be beneficial, I'm ready for that only. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes. Right. Though I did not suggest that you be the Ācārya for ISKCON. He's making propaganda like that.

Śrīla Śrīdhara Mahārāja: So why should I not do that minimum thing? That those who came under the banner of Swāmī Mahārāja and dejected they're going away, and we should see to them indifferently? I don't like that they will go away. Some help to them, and that is also in connection with ISKCON and not independently. But if ISKCON wants to cut off the connection, then what can I do? I may try as it will be arranged by the Supreme Lord.

Who will come for help I shall try to do whatever is possible for me, a poor man sitting in a place, not moving hither and thither and moving the world. I'm sitting in one place, and you all come and put questions, I go on answering, and you tape and you preach, and now the difficulty.

Dhīra Kṛṣṇa Mahārāja: Because, you told me not to proceed in the mood of competition but relief.

Śrīla Śrīdhara Mahārāja: Yes, relief work, quite so, I ordered relief work.

Dhīra Kṛṣṇa Mahārāja: Right, but it got to the point of where they're saying that my relief work is competition.

Śrīla Śrīdhara Mahārāja: What to do? You all combine and settle.

[Bengali (?) conversation with Bhakti Caru Swāmī for about one and three quarter minutes]

Bhakti Caru Swāmī: Mahārāja is telling that Jayatīrtha Mahārāja thought that Rāmeśvara Mahārāja is your good friend, but he's been disappointed.

Dhīra Kṛṣṇa Mahārāja: Yes. Mahārāja, I also do not want to create any disturbance in ISKCON, but also, I cannot deny yourself.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. What about Dayādhara Gaurāṅga, what's he doing there?

Dhīra Kṛṣṇa Mahārāja: He's with Haṁsadūta Mahārāja and he's...

Śrīla Śrīdhara Mahārāja: No difficulty?

Dhīra Kṛṣṇa Mahārāja: No, not that I know of.

Śrīla Śrīdhara Mahārāja: Going on smoothly in work?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Caru Swāmī: Jai Om Viṣṇupāda paramahansa _____

[Bengali (?) conversation with Śrīla Śrīdhara Mahārāja for about three minutes]

Dhīra Kṛṣṇa Mahārāja: Jayatīrtha Mahārāja, he wants to try and contact Pradyumna, because of your desire to see him.

Śrīla Śrīdhara Mahārāja: Yes, I wanted to see him.

Dhīra Kṛṣṇa Mahārāja: Also, Yaśodānandan Mahārāja he's going to California next month, and the devotees are saying that he's going to begin giving *dīkṣā*.

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: Yaśodānandan.

Śrīla Śrīdhara Mahārāja: Yes. But will they give any recognition to him?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: No. But he will start independently?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: What was the previous name of Yaśodānandan?

Dhīra Kṛṣṇa Mahārāja: Always Yaśodānandan. Before *sannyāsa*?

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: Yaśodānandan, same name.

Śrīla Śrīdhara Mahārāja: No, no, his previous name?

Dhīra Kṛṣṇa Mahārāja: Oh, really, Yolander (?)

Śrīla Śrīdhara Mahārāja: No, no. Nimāi? [?]

Nimāi: some Bill?

Śrīla Śrīdhara Mahārāja: Some Bill? In *Ānanda Bāzzār Patrikā* one gentleman wrote about Yaśodānandan, and with some previous name as some Bill. He met him in Ayodhyā and Benares also and he was very much impressed with his company.

Yaśodānandan, I liked him very much. He came once to me, and his practices and his sentiments and his ways I appreciated much, that Yaśodānandan. I can't forget him.

[The remaining eleven and a half minutes are in Bengali (?)] End of
81.08.09.B

81.08.10.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Dhīra Kṛṣṇa Mahārāja: Five hundred dollars.

Śrīla Śrīdhara Mahārāja: Five hundred dollars.

Bhakti Caru Swāmī: [About thirty seconds in Bengali [?]] The whole work is going to cost about ten thousand dollars, and once they start the work, you know like they have to have certain...

Śrīla Śrīdhara Mahārāja: What about that lady who gave a letter, sent a letter to me, through one gentleman, one Mr Astana. Where is she?

Dhīra Kṛṣṇa Mahārāja: Well, she's in Los Angeles right now.

Śrīla Śrīdhara Mahārāja: In the zone of Rāmeśvara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yes. She was formally in Haṁsadūta Mahārāja's zone, and she was inclined to take *dīkṣā* from Haṁsadūta Mahārāja. But then the GBC they removed him and that created a big disturbance for her. And she began to have doubts near-about everyone; of Ācāryas. So sometimes she was interested that I should give her *dīkṣā*. But I'm not doing that, I'm not inclined to do that. And so she knew that I had some attachment for you, so she was interested to take *dīkṣā* from you. But first I advised her to hear your tapes. Because up to that point, sometimes she was wanting one Ācārya for Guru, sometimes another, sometimes another, sometimes another. So to make sure this was serious, I told her for, to continue listening to your instructions for six months.

Śrīla Śrīdhara Mahārāja: Adopt firm faith. Hare Kṛṣṇa.

The other day I told that I'm not one with ISKCON, and not even one with Swāmī Mahārāja. That does not mean that I am bigger than Swāmī Mahārāja. Swāmī Mahārāja is a very big man of world renown. And I am an insignificant person. None knows me. And you all have got some

touch with me, that also in connection of Swāmī Mahārāja. He's like a sun and I may be compared with a glow worm. In a corner I'm sitting. And what boldness and pushing character and huge capacity he conquered the whole of the world. So much so that I cannot but see that divine potency came down to work on his behalf. So tremendous and wonderful service he has shown to his Guru Mahārāja and to the world. He spread nectar, distributed nectar like water. And what we are doing, in a corner taking a seat? And because he had some affection with me so you all come to me.

And still, everyone has got his special thinking and consideration, as you amongst your God-brothers also have, we also amongst our God-brothers we are also so. No two things are exactly equal and identical. All have got some special characteristic.

And I do not like to come in a fighting field with the followers of Swāmī Mahārāja. I've no such capacity and no such energy, and still now old. When I was young a remark came from my Guru Mahārāja that, "You are an ease lover." His remark was to me. "That means you have capacity to render service but you are not pushing, not forward. You like to waste your energy in idleness." Something like that. His words were, "You are an ease lover."

When he offered me to go to the west, and I told that I don't think myself fit to preach in the west, for two reasons. One, I can't follow their intonation, this pronunciation. And second, I'm not fit to mix with their society and their ways and behaviours. So you will send me at the expense of huge money and I shall not be able to produce the desired result. Of course if you command I must go. But this is my humble submission to you.

Then he left me and sent [Bhakti Sāraṅga] Goswāmī Mahārāja to the west.

And Professor Babu one day, Niśikānta Sānyāl, the writer of the *Śrī Kṛṣṇa Caitanya* book, and editor of *Harmonist* at the time, he told, "Do you know why Prabhupāda wanted to send you to the west?"

I told, no I don't know.

“You won't be converted there. The others that are going every time are a victim to their conversion instead of converting them.”

I told, yes, it is sure, none can convert me. In this world none can take me and snatch me away from the divine feet of Guru and Gaurāṅga. I'm sure there. I can challenge.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, after I left Los Angeles, well before I left, I had a meeting with Rāmeśvara Swāmī and we both agreed that I could take some advice from you on what I would do. So after I left he called for a meeting of his God-brothers, and at that meeting some of these God-brothers began to express their doubts to him about his spiritual qualifications.

Śrīla Śrīdhara Mahārāja: Whose?

Dhīra Kṛṣṇa Mahārāja: Rāmeśvara Swāmī. Because previously you mentioned about *upabāsa* and not making the *mālā* fast; but in his case it has been fasting for many years. So they said that, “This is one reason why we have some doubt or lack of enthusiasm to preach on your behalf.”

Śrīla Śrīdhara Mahārāja: Hmm?

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: I heard it from my Guru Mahārāja that the *mālā* must not be allowed to fast. [?]

Bhakti Caru Swāmī: [?]

Dhīra Kṛṣṇa Mahārāja: Some uneasiness there.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: There are some other things also which they feel uneasy about. So anyway they expressed their feelings to him openly. And he became very enraged, and he said the proof of his *sādhana* is his enthusiasm for preaching Kṛṣṇa consciousness, organising Ratha-yātrā festival, publishing books, and he attacked his God-brothers very strongly. So he made it known to them that they could just begin to leave Los Angeles if they were not prepared to help him there spreading Kṛṣṇa consciousness; that better they go somewhere else.

Śrīla Śrīdhara Mahārāja: What is the number of the God-brothers there? And what is the number of his own disciples, in Los Angeles?

Dhīra Kṛṣṇa Mahārāja: Well, the total number of God-brothers I believe is seventy, seven zero.

Śrīla Śrīdhara Mahārāja: Seven zero, God-brothers number. And his disciples; thousands?

Dhīra Kṛṣṇa Mahārāja: No; disciples, in equal number. Los Angeles has a large concentration of God-brothers in the movement. More and more in our ISKCON society around the world...

Śrīla Śrīdhara Mahārāja: Was it under Haṁsadūta Mahārāja formerly?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Always under Rāmeśvara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Before him, Jayatīrtha, before Rāmeśvara Swāmī. But for the last, Rāmeśvara Swāmī has been there for eleven years, but not always as GBC. He was GBC since nineteen seventy six.

Śrīla Śrīdhara Mahārāja: Now, what is the issue?

Dhīra Kṛṣṇa Mahārāja: Well, it's that generally in our society that there's a question about the position of the God-brothers, that perhaps they're envious of the Gurus...

Śrīla Śrīdhara Mahārāja: The God-brothers are in residence of that place, or they come from other provinces? What are they?

Dhīra Kṛṣṇa Mahārāja: In Los Angeles they're residing there.

Śrīla Śrīdhara Mahārāja: Their home is there?

Dhīra Kṛṣṇa Mahārāja: Yes, but they have come originally from other places.

Śrīla Śrīdhara Mahārāja: Originally come, and there they're posted in some service?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They're posted by Swāmī Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Or Rāmeśvara Mahārāja.

Śrīla Śrīdhara Mahārāja: All?

Devotee: Or! Not all, or.

Śrīla Śrīdhara Mahārāja: All the God-brothers...

Dhīra Kṛṣṇa Mahārāja: Not all, either by Swāmī Mahārāja or Rāmeśvara.

Śrīla Śrīdhara Mahārāja: What is the percentage? Swāmī Mahārāja took some there and Rāmeśvara Mahārāja also.

Dhīra Kṛṣṇa Mahārāja: I would say mainly Rāmeśvara Mahārāja.

Śrīla Śrīdhara Mahārāja: Mainly, majority.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Now he says that you must vacate your position and I shall bring new faces there.

Dhīra Kṛṣṇa Mahārāja: Yes, in certain cases, yes.

Śrīla Śrīdhara Mahārāja: That is the affair to look after by the GBC.

What can you do there? As you were in the manager or president, you were the president at that place? Administration was with you? But now you are removed from your position there?

Dhīra Kṛṣṇa Mahārāja: Well, he has asked that I not return, that I should not return to Los Angeles, and I should not return to America.

Śrīla Śrīdhara Mahārāja: He's not the authority to say so, what GBC wants you to do.

Dhīra Kṛṣṇa Mahārāja: Well, he's GBC, local GBC. Generally there's a GBC rule that you require three GBC's to remove a president. But I'm tired of fighting. I don't want to fight any more. If he wants me to go I'll go.

Śrīla Śrīdhara Mahārāja: But if others want you to remain there, the majority of the GBC, if they want you to remain there to go on with your service, but you don't think that they will come in your favour, the other GBC?

Dhīra Kṛṣṇa Mahārāja: Some may, some may not.

Śrīla Śrīdhara Mahārāja: Anyhow you do not like to give any fight in this matter?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: And the GBC they think that I'm a trouble maker.

Śrīla Śrīdhara Mahārāja: Then? Perhaps you have friendship with
Haṁsadūta Mahārāja who is the next door neighbour?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You can join with him and help him.

Dhīra Kṛṣṇa Mahārāja: Jaya.

Śrīla Śrīdhara Mahārāja: What's Caru Mahārāja's suggestion?

Bhakti Caru Swāmī: Yes Mahārāja. Actually Dhīra Kṛṣṇa Mahārāja
wants to stay here now.

Śrīla Śrīdhara Mahārāja: Yes, temporarily he may stay here.

Dhīra Kṛṣṇa Mahārāja: You see, Haṁsadūta Mahārāja, I spoke to him, like you're saying, maybe he should be my GBC. And his advice to me was, if he was my GBC, his advice is that I should come and stay here with you and record your discussions because many devotees have requested me to put them in a written form; to put the discussions in a written form.

Śrīla Śrīdhara Mahārāja: What discussions?

Bhakti Caru Swāmī: The tapes. So Mahārāja is saying that that is already done.

Dhīra Kṛṣṇa Mahārāja: But they want me to put all of them; and Haṁsadūta Mahārāja would like me to do that also.

Bhakti Caru Swāmī: Just this morning Dhīra Kṛṣṇa Mahārāja was telling that after he left Rāmeśvara Mahārāja's zone, he went to Haṁsadūta Mahārāja and he felt that Haṁsadūta Mahārāja is his GBC now. And then Haṁsadūta Mahārāja told him to come here, and tape, ask questions to you and tape the answers, and put them in writing, and keep them for the future generations.

Śrīla Śrīdhara Mahārāja: That should be his life long duty? Ha, ha. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: And what is your opinion?

Bhakti Caru Swāmī: Well, as a matter of fact I discussed with Haṁsadūta Mahārāja about that, and when I was there Haṁsadūta Mahārāja liked the idea very much. And then I rang up Dhīra Kṛṣṇa Mahārāja and I persuaded him to come back with me to India. But at that time Dhīra Kṛṣṇa Mahārāja felt that he should stay there for a little longer, and then gradually...

Śrīla Śrīdhara Mahārāja: When is Haṁsadūta Mahārāja expected here?

Bhakti Caru Swāmī: In about two months. So actually this we already discussed before, and my point was, actually both of us, Haṁsadūta Mahārāja and I agreed, or rather realised, that somebody should ask you the questions in English so that you give the answers in English also. That becomes more preferable.

Śrīla Śrīdhara Mahārāja: But I do not feel myself fit always to hear in English and also to speak in English.

Bhakti Caru Swāmī: Yes, but you understand Dhīra Kṛṣṇa Mahārāja's intonations.

Śrīla Śrīdhara Mahārāja: For that drawback...

Bhakti Caru Swāmī: You understand Dhīra Kṛṣṇa Mahārāja's English and Dhīra Kṛṣṇa Mahārāja also understands your English; so that solves all the problems.

Śrīla Śrīdhara Mahārāja: Of course practising; not all but somewhat. Now and then, I'm a fellow who got the remark from Guru Mahārāja as, "Ease lover." So any constant duty to take up it is difficulty constitutionally for me. Now and then I...

Dhīra Kṛṣṇa Mahārāja: Whenever it's possible.

Bhakti Caru Swāmī: It's not that there's going to be any pressure on you. Like whenever you want to speak you speak. And Dhīra Kṛṣṇa Mahārāja will ask you questions and will tape them.

Śrīla Śrīdhara Mahārāja: Of course sometimes now and then, when I'm in the mood.

Bhakti Caru Swāmī: Yes, right. Actually Dhīra Kṛṣṇa Mahārāja used to tell me when I was in Los Angeles that he would very much like to stay in Navadvīpa at your lotus feet. And he wanted to...

Śrīla Śrīdhara Mahārāja: Of course, for the time, temporary stay here.

Bhakti Caru Swāmī: Yes. This would be for two or three months.

Śrīla Śrīdhara Mahārāja: That is of course good, but to take it as permanent duty, that to take tapes from me and to preach, to supply it to the preachers, of course the idea is good. If Mohamed does not go to mountain, mountain coming to Mohamed. I did not go to the west, but in my last days Prabhupāda is wresting something what he deposited with me, to take it for the west. I can't deny. As much as I can do I shall do. But Dhīra Kṛṣṇa Mahārāja then he wants to retire from the practical field?

Bhakti Caru Swāmī: Not exactly; only for the time being.

Śrīla Śrīdhara Mahārāja: For the time being.

Bhakti Caru Swāmī: Yes, because knowing Dhīra Kṛṣṇa Mahārāja, I know that he's such a big preacher that he cannot become a *bhajanānandī*.

Dhīra Kṛṣṇa Mahārāja: See, Mahārāja, I'm accused of being a trouble maker. When I'm mixing with my God-brothers, the GBC they feel that I'm...

Śrīla Śrīdhara Mahārāja: Generally they're afraid of you?

Dhīra Kṛṣṇa Mahārāja: I create disturbance.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: And dissidence against the policies of the GBC, so I thought maybe for a brief time I should remain here.

Śrīla Śrīdhara Mahārāja: Yes. For the time being you may stay here, as you like. But what I understand in you, that you should visit those that are dejected, disappointed, and to have relief work with them.

Bhakti Caru Swāmī: Rescue them.

Śrīla Śrīdhara Mahārāja: To rescue them, to help rescue, to organise them so that they should not leave the movement of Swāmī Mahārāja or Mahāprabhu or our Guru Mahārāja. This Divine Movement may not be lost, to keep up the standard. These, my words, may be used to enliven them and to keep them within the fold. You may visit here and there, and the leading persons like Yaśodānanda and others, whether Pradyumna, who are some stalwarts of Swāmī Mahārāja. They're going away, hither thither, like a ship without a rudder, being scattered in different directions; to connect with them and to encourage them in their service to Guru, Gaurāṅga, Swāmī Mahārāja, our Guru Mahārāja, Bhaktivinoda Ṭhākura. And come now and then here and take the necessary directions. So mainly theoretical and practical, both sides, to collect some things and to

distribute to the patients. To collect medicine, that is not enough.

I've also done so, using my life from Guru Mahārāja, I am rather devoted to that, a selfish idea. I tried to collect most, but not to push them outside. That was my nature, to improve myself. Even now when I chant different *ślokas* of *Bhāgavatam*, *Caitanya-caritāmṛta*, all these things, I try to catch new light from there; and I do, new light, new adjustment, new harmony, in the line of Guru Mahārāja and Mahāprabhu. I want to enrich myself. That is the tenor of my life, rather than to help others. This is the main tendency in my life.

But there are others also, what little they know they want to distribute to others. That is also a useful nature, whatever little, they want to distribute to others.

Caru Swāmī what is your nature, to collect or to distribute?

Bhakti Caru Swāmī: I'm totally unqualified Mahārāja. I'm no good for anything.

Śrīla Śrīdhara Mahārāja: Then, you want to increase your qualification? You're very busy with that? Have qualification for distribution, or what qualification you're in need of? Ha, ha. Hare Kṛṣṇa.

Bhakti Caru Swāmī: My qualification is sense gratification [?]

Śrīla Śrīdhara Mahārāja: Then, why you are here? Do you think that we're of the same nature? Birds of the same feather flock together. Ha, ha, ha. Now you're defeated. Ha, ha, ha, ha. Hare Kṛṣṇa. Gaura Haribol.

Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Also, Rāmeśvara Swāmī criticised me that I spend too much time with the *śāstra*, and do not engage in enough practical service.

Śrīla Śrīdhara Mahārāja: Of course, they're of that temperament, they're very eager to help others, even risking their own self. But if they're in the real plane it is well and good. We should appreciate self-forgetfulness. He's forgetful of his own improvement. He's busy with what he's got from his Gurudeva to give to others. That is a good qualification. But really, where he's standing, in what plane he's standing, that is the all-important thing. He's very eager to distribute, but distributing what? Is it the standard what his Guru Mahārāja kept? If he's there of course it is admirable. He's eager to distribute the nectar what he collected from Guru Mahārāja to others is a laudable thing. We appreciate that.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa [kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

But generally, that is not a cluster of external formalities; the real spirit, to have, *bhaktiḥ pareśānubhavo viraktir, anyatra*. These three things we must have within us. Our serving attitude should increase, we must have some conception of other about the real truth, and we must be simultaneously indifferent to the worldly things. These three points are the criterion of whether one is in the plane of devotion or not. A proper conception of the Absolute we must have, and our indifference to the worldly things must remain there, and our earnestness for the service must be present within us.

*bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam*

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

Just as a hungry man when he's taking food the three things simultaneously occur there. The hunger is removed, uneasiness, and also by every morsel he gets strength, and his uneasiness removed, and hunger also removed, and he finds strength; three things. *Tuṣṭiḥ puṣṭiḥ kṣudapāyo*. Satisfaction, strength, and no hunger, hunger lessened.

So it's laudable he's energetic to preach the advices of Mahāprabhu. What more can be expected from any man, that he's an agent of Mahāprabhu and Nityānanda Prabhu? Well and good. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, there are some devotees they feel that we have wandered away from the things that were introduced by our Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: That depends on their understanding the real thing.

Prakāśānanda abused Śrī Caitanyadeva. “That You have taken *sannyāsa* in our

sampradāya. Why do You not read *Vedānta*? We are told that You chant, dance, and take *prasādam* without observing *vairāgyam*, that indifference to the food. What is this? We can’t follow.”

So, according to their conception, *Vedānta*, the discussion on *Vedānta*, this Brahman, Paramātmā, all these things, that is the standard of religious life. So it depends upon the proper conception of what is theism, what is reality; the Brahman conception, the Paramātmā conception, the *Bhāgavata* conception, and Kṛṣṇa conception. *Brahmeti paramātmēti, bhagavān iti śabdyate*

[*vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam brahmeti paramātmēti, bhagavān iti śabdyate*]

[“Learned transcendentalists who know the Absolute Truth call this non dual substance Brahman, Paramātmā or Bhagavān.”] [*Śrīmad-Bhāgavatam*, 1.2.11]

Some, they’re satisfied with the Brahman’s conception, they think, “This is

enough that we are out of the worldly, like the exploiting agents. We are; we have worked liberation from the hands of exploiting agents. That is enough.”

Some of them think, the *yogīs*, that, “We can hear the inner voice. That is enough.”

But the devotional school they want some service by dedication, crossing the plane of exploitation, as well as renunciation or indifference; the active dedication and service. And in the beginning with the help of scripture, and also excitement, that awe, grandeur, all these things, power, that is in Nārāyaṇa. And when they can understand that love is the real essence of life; without that we can't, we should not exist. Love is such a precious innate wealth that the very life we should deny if we do not have that most precious inner wealth as love to Kṛṣṇa, to the Absolute. And He's love consumer, the Absolute, He's beauty, He's beauty consumer. Affection, beauty, love, harmony: that is the highest thing to ever come to the conception of this world.

In the last scripture of Vyāsadeva He gave it through *Bhāgavatam* to the world. “The very gist, the highest goal of life is here, to have connection with Kṛṣṇa conception of the Absolute.”

Now, who has come to realise things in such a plane, then to them, even the servitors in Vaikuṇṭha, that is the servitors of Nārāyaṇa, they seem to be of very lower status.

Dās Goswāmī, Raghunātha Dās Goswāmī, who is called to be the Ācārya, the distributor of *prajayana-tattva*, what is the summon-bonum of life, the highest attainment is *prajayana*, is *prema*, and he's the authority in that department. He says:

Selidi parola hadi paravyomi divi pheli [?]

“If I have got much affinity towards the scriptural service then I should be thrown down to Paravyoma. I won't be allowed to take my position in the

land of freedom where spontaneous love is the queen, and who is regulating the whole thing. The Queen of love, She will throw me down in Vaikuṇṭha, “Go there, do your duty according to scripture, according to calculation, according to the new excitement created by grandeur, awe, reverence, all these things, go there. Here only the simple, the plain, the spontaneous service, hearty service of the Lord reigns here, and we are in the midst of that plain thing. And we do not care for any other thing, but only for the object of our love. That is our guide; that is our śāstra; that is our everything. We do not know anything more and we do not want to know anything more.”

So the gradation is there, and of course one, what he has got, he can only give to others, what he knows himself he can give to others. In that sense we have nothing to say. Our eagerness to help others that is well and good, but at the same time we must not neglect to detect the quality of things that we are eager to distribute.

Suppose we are distributing some medicine, but if some medicine of higher quality has been invented then what should we do? If we neglect to distribute that sort of medicine then we'll be responsible for that: so something like that.

*strī-putrādi-kathaṁ jahur viṣayaṇaḥ śāstra-pravādaṁ budhā yogīndrā
vijahur marun niyamaka-kleśaṁ tapas tāpasāḥ jñānābhyāsa-vidhiṁ jahuś
ca yatayaś caitanyacandre param āviṣkurvati bhakti-yogapadavīm
naivānya āsīd rasaḥ*

["Something most wonderful and miraculous has happened because the Divine full moon Śrī Caitanyacandra has graciously illuminated the sky of everyone's heart, imbuing them with ambrosial transcendental love.

Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The *paṇḍits* have given up arguing the scriptural conclusions, the *yogīs* have given up the difficulty of controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive any more."] [*Caitanya-Candrāmṛta*, 113]

When Mahāprabhu came with His ecstatic love to give to the people that Divine Love of Kṛṣṇa, all other preachers of different camps they lost their taste in their own business; all were for the time being they had to stop their engagement and to look at the manners of Mahāprabhu. "What has He taken here to give us?"

In Macbeth, "The wine of the spirit of life is drawn." When Duncan was murdered by Macbeth, Shakespeare writes, "The spirit of life is drawn. He was such a good man, innocent, and very affectionate to his subjects. And he was murdered? Then what is the necessity of living in this world? To live here has got no value. Such a good man he can be murdered?"

So the general negligence to the life of this world came at that instance. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

So I'm a peace loving man. Don't try to take, to drag me into the battlefield. I'm of a ministerial habit. I'm rather a minister than a king. That was told to me by Mādhava Mahārāja, "That you can give us good advices but you cannot work as a king." My God-brother Mādhava Mahārāja told me. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. "You have got foresight. You can give good advice. But you cannot take up anything at your hands direct and to go on with the programme." Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja is also not in a fighting mood. He's also...

Śrīla Śrīdhara Mahārāja: [?]

The followers of Swāmī Mahārāja who have got affection for me, you combine yourselves and do whatever you think good. I'm ready to help you theoretically.

Bhakti Caru Swāmī: To us it seems that the most important thing is to get the association of your lotus feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. What is there? Nitāi. Nitāi. Nitāi. If you think so you may extort from me. Just as Dās Goswāmī says, "I was blind, I was unwilling, but Sanātana Goswāmī was so kind with me that he tried his utmost and forced me to drink the nectar."

Dhīra Kṛṣṇa Mahārāja: *Vairāgya yug?*

Śrīla Śrīdhara Mahārāja:

vairāgya-yug bhakti-rasam prayatnair, apāyayam mām anabhipsum andham

[*kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum
āśrayāmi*]

[“I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love.”] [Ragunātha Dāsa Goswāmī’s, *Vilāpa-kuṣumāñjali* 6]

“Not only blind but also unwilling, and I was forced to take as if the medicine...

End of 81.08.10.A

81.08.10.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: So I am unwilling and you come and force, exact from me if you find anything good. What is very akin to your master’s gift, if you find that what you have already got from your spiritual

master, similar things are to be found here, then of course you may come and try to snatch it and distribute to the world. You have got that right.

Bhakti Caru Swāmī: We are situated in Dās Goswāmī's position, and you are situated in Sanātana Goswāmī's position.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa.

Bhakti Caru Swāmī: You are forcing us to relish the nectar.

Śrīla Śrīdhara Mahārāja: But you are active. I am passive here. I'm reluctant...

Dhīra Kṛṣṇa Mahārāja: That is deception.

Śrīla Śrīdhara Mahārāja: ...and you are coming to me. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: We're active like monkeys.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Goswāmī: A monkey is also active.

Bhakti Caru Swāmī: Whatever you are giving us is spiritual, so the activity cannot be perceived in the material plane, but in the spiritual plane the activity is going on Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. They say like that, even my senior God-brothers they're of the opinion, when they listen to me they say it's as if they're listening to Guru Mahārāja. Some sort of peculiarity is in my chanting, my statement; the nature of my delivery about the spiritual thing. I think perhaps I always talk from above the plane of knowledge, *jñāna*. *Bhakti* transcending *jñāna*: that is knowledge, sphere of knowledge, of consciousness. That is my tenor, that never on this side, on the side of this exploitation. Exploitation, renunciation, and dedication; I'm always awake that I must be on the land of dedication, crossing renunciation; a positive. Renunciation is negative. This is the negative side, it is *abscissa*, and then the positive side, the land of dedication, the plane of dedication. It must be of that characteristic. Perhaps that is the tenor of my speech about the Absolute. So they say that, 'as if we are hearing from Prabhupāda.' And when Prabhupāda was also present, then also many senior *sannyāsīns* after hearing Prabhupāda's lecture they took me to their room and asked me, "What has Prabhupāda said? Just repeat it." And I did as much as I could, and they appreciated. It is Prabhupāda's grace, Mahāprabhu's grace: something like that.

But Prabhupāda was mortified, or sorry that 'ease lover' with the remark 'ease lover.'

He asked the editor of *Nadiyā Prakāśa* at the time was Śramaṇa Mahārāja, who is Ācārya in Māyāpur now: I sent an article for *Nadiyā Prakāśa* from Bombay about Bhaktivinoda Ṭhākura. And Prabhupāda told him, "If you can print such articles in your paper, the standard of your

paper will be higher.” That remark also Prabhupāda made about my article.

Bhakti Caru Swāmī: And he also told you that, about you he said that, ‘he’s leaving his spokesman behind,’ in you.

Śrīla Śrīdhara Mahārāja: Yes. He left the word to Goswāmī Mahārāja. “I’m satisfied that my words will be, my advices will be here after,” after going through my poem about Bhaktivinoda Ṭhākura.

*yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate vaikunṭhe
paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam tasyāṁśī bhagavān
svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ*

["The effulgent, non differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikunṭha planets, whose lotus feet are worshipped and served by His unexcelled bee like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayam-Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public."] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, verse 7]

Prabhupāda took that, 'he would not sell my things in a black market very cheaply. He knows the standard, after crossing Brahman, Paramātmā, Nārāyaṇa, then Kṛṣṇa.' *'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya, tabe yāya tad upari 'goloka-vṛndāvana' 'kṛṣṇa- caraṇa'-kalpavṛkṣe.*

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya / 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya tabe yāya tad upari 'goloka-vṛndāvana' / 'kṛṣṇa- caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā River and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā, 19.153-4*]

And then there is the Goloka, then *mādhurya-rasa*, and then *Rādhā-dāsyā*, the highest end of the whole Gaudīya *sampradāya*, the *Rādhā-dāsyā*. That was represented in the last stanza.

*śrī-gaurānumataṁ svarūpa-viditaṁ [rūpāgrajenāḍṛtaṁ rūpādyaiḥ
pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam jīvādyair abhirakṣitaṁ śuka-
śiva-brahmādi sammānitaṁ śrī-rādhā-pada-sevanāmṛtam aho tad dātum
īśo bhavān]*

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers.

Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, verse 9]

And was very beautifully, and the adjustment was very nice, *śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenāḍṛtaṁ*, these are the qualifications of *Rādhā-dāsyā*, sanctioned by Gaurāṅga. And appreciated by, and that is thoroughly known by Svarūpa Dāmodara, and appreciated by Sanātana Goswāmī. And it was distributed by Rūpa Goswāmī and Raghunātham. Raghunātha tasted it and again developed it. And Jīva Goswāmī came to protect it from others that it may not be mixed with other alloyed things. So protection from the scriptures and reason was given by Jīva Goswāmī, and Baladeva, others, *jīvādyair*. And that was prayed [for] by Uddhava, and Brahmā, Śiva, and others. That was, they showed their respect from far away, the *Rādhā-dāsyā*. And you, Ṭhākura Bhaktivinoda, you can, *aho*, what to speak, what wonder, that you can distribute that very thing to all. You are so great. The Rāmānuja, Madhvācārya, they're Ācāryas of the Bhakti School, Devotional School, but their strata, their plane, is lower. And what you have given that is the highest and its acquaintance is like this.

So step by step the development was shown there. Though it is *kavya*, poem, but still, as in *Śrīmad-Bhāgavatam*; both, the *tattva* and *kavya*, poetry as well as argument, this ontology, poetry and ontology mixed together. So *Bhāgavat*, *Śrīmad-Bhāgavat* is of that type, both poetry as well as ontology.

And in my style also, poetry as well as ontology is mixed, not only poetry, but ontology is there, and poetry is also there. That is the characteristic of my Sanskrit verses. And *Premadhāma-deva-stotram* it is also both the ontological aspect as well as the life of Mahāprabhu has been given there it is found.

In *Caitanya-caritāmṛta*, in *Śrīmad-Bhāgavatam*, also, they deal with this, both poetry as well as ontology, the presentation combined.

So Prabhupāda was very much satisfied with my writings.

Dhīra Kṛṣṇa Mahārāja: In one of your writings you have mentioned the spiritual identity of Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, and Gaura Kiśora Dāsa Bābājī Mahārāja. [Asks another devotee] “Do you know that poem I’m talking about?”

Bhakti Caru Swāmī: Mm:

kamala-priya-nayanam, guṇa-mañjari-garimā-guṇa-hari-vāsana-vayanam
[*sarasī-taṭa-sukhad oṭaja-nikaṭa-priya-bhajanam lalitā-mukha-lalanā-kula-*
paramādara-yajanam vraja-kānana-bahu-mānana-kamala-priya-
nayanam guṇa-mañjari-garimā-guṇa-hari-vāsana-vayanam
śubhadodaya-divase vṛṣa-ravijā-nija-dayitam praṇamāmi ca caraṇāntika-
paricāraka-sahitam]

["O Dayita dāsa, preoccupied with intimate service alongside the Lord's closest servitors, you are residing on the banks of the Saraswatī River, seated inside a simple grass hut in the beautiful garden known as Svānanda-sukhada-kuñja. Always standing just before Śrīmatī Lalitā Devī within a group of Mañjarī servitors (as Nayana-maṇī Mañjarī) you are deeply absorbed in devotion's inward current. In the gardens of Vraja

you are intimately disposed to Śrīmatī Kamala Mañjarī (Śrīla Bhaktivinoda Ṭhākura), the closest object of your affection, and your singing of the divine qualities found in Guṇa Mañjarī (Śrīla Gaurakiśora) weaves a tent inviting Lord Hari to reside there. On your auspicious appearance day I offer my obeisances unto the tips of your lotus feet in the association of your dear most servitors. O Gurudeva, you are the favourite object of King Vṛṣabhānu's daughter, Śrīmatī Rādhikā."]

[Śrī-Dayita-dāsa-praṇati-pañcakam, verse 4, from Śrī Kīrtana Mañjuṣā, p 33-4]

Śrīla Śrīdhara Mahārāja: Yes. *Vraja-kānana-bahu-mānana-kamala-priya-nayanam*. Kamala means Bhaktivinoda Ṭhākura, Kamala Mañjarī, *bahu-mānana-kamala*, and very favourite to Kamala Mañjarī. That is Bhaktivinoda Ṭhākura. And who is always trying to enchant the good qualities of Guṇa Mañjarī [Gaura Kiśora Dāsa Bābājī Mahārāja] and thereby he's constructing as if a room where Hari can live, Kṛṣṇa can live tent. So *guṇa* means thread, thread means *guṇa*, and also *guṇa* means quality, so with the *guṇa* of Guṇa Mañjarī, by the chanting the qualities of Guṇa Mañjarī, his Gurudeva, with that *guṇa* he's preparing a tent where he's asking Kṛṣṇa to live there; that within the fist of Guṇa Mañjarī his Gurudeva. That is mentioned there. And also in *sujanārbuda* [first word of the first verse of Śrī Śrī Prabhupāda-padma-stavakaḥ] I have mentioned:

*vipulī-kṛta-vaibhava-gaura-bhuvam, bhuvaneṣu vikīrtita gaura-dayam
dayanīya-[gaṇārpita-gaura-padam, praṇamāmi sadā prabhupāda-padam]*

[O Śrīla Prabhupāda, you have widely spread the glories of Śrī Gaurāṅga's holy abode, Śrī Māyāpura Dhāma, and you have openly declared the nature of Śrī Gaurāṅga's mercy throughout the universe. Your graceful personality has planted the lotus of Śrī Gaura's holy feet in the hearts of your deserving servitors. I eternally offer my respects unto

that wonderful effulgence that emanates from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.] [*Śrī Śrī Prabhupāda-padma-stavakaḥ*, 5]

Then,

cira-gaura-janāśraya-viśva-guruṁ, [guru-gaurakiśoraka-dāśya-param paramāḍṛta-bhaktivinoda-padaṁ, praṇamāmi sadā prabhupāda-padam]

[O Śrīla Prabhupāda, as the universal spiritual master and guide, you are the eternal refuge for Śrī Gaurāṅga's devotees. You are always dedicated to serving your spiritual master Śrīla Gaura Kiśora, and you are a careful servant to the lotus feet of Śrīla Bhaktivinoda Ṭhākura. I eternally offer my respects to that charming effulgence that shines from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.]

[*Śrī Śrī Prabhupāda-padma-stavakaḥ*, 6]

Though You are eternal master, the general of the Gauḍīya camp, *cira-gaura-janāśraya-viśva-guruṁ*, and the universal Ācārya, *guru-gaurakiśoraka-dāśya-param*, still, we see in you the serving mood about your Gurudeva, Gaura Kiśora. Being so big, still you hold the mood of serving your Guru, *dāśya-param*. And *paramāḍṛta-bhaktivinoda-padaṁ*, and great reverence for the holy connection of Śrī Bhaktivinoda Ṭhākura we observe in you there also; and in some other places also. Hare Kṛṣṇa. Hare Kṛṣṇa. *Taṭasthā-vicāra*; and relatively he was more connected with Gaura Kiśora, relative consideration: but from absolute consideration he had more attraction for Bhaktivinoda Ṭhākura, than that for Gaura Kiśora Dāsa Bābājī Mahārāja.

Bhakti Caru Swāmī: That's from the absolute.

Śrīla Śrīdhara Mahārāja: The absolute consideration. These are very subtle things, very subtle things.

Sanātana Goswāmī he says in *Bṛhat-bhāgavatāmṛta* when he's writing about the Queens of Dvārakā, "Rukmiṇī is such and such, Satyabhāmā is such and such; these are such." Then he says at the time, "A man, a fellow like me, a fellow of the street like me, now he has sat down to deal with so many higher ideals. How much audacity I have got, that what I am, like a worm or insect, and I go to judge the position of Satyabhāmā, Rukmiṇī and others, who have so much loving affection and gives to Kṛṣṇa, all these things. But this is not mine. Someone I feel, someone has got hold of my hand and pen and is forcing me to write all these things. It is not mine. What audacity I may have that I'm going to give a comparative study of the affectionate service of the great divine Queens of Kṛṣṇa. Who am I? But someone is forcing my hand to write all these things. In this way it is possible."

[Kṛṣṇadāsa] Kavirāja Goswāmī also says,

ei grantha lekhāya more 'madana-mohana' / āmāra likhana yena [śukera paṭhana]

["Actually, *Śrī Caitanya-caritamṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Caitanya-caritamṛta*, *Ādi-līlā*, 8.78]

It is cent per cent true. This is not a hyperbolic expression. They're forced to write from above. There is such potency and it is possible that connection with them. These are very higher things. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, considering that I'm just a *mleccha* from the western countries, what audacity I must have to even think I can understand something about Sanātana Goswāmī or these great spiritual personalities. So sometimes I wonder.

Śrīla Śrīdhara Mahārāja: what audacity?

Dhīra Kṛṣṇa Mahārāja: I was saying like he's saying, that Sanātana Goswāmī is saying that Satyabhāmā...

Bhakti Caru Swāmī: _____ Sanātana Goswāmī _____ what audacity; that I'm a man from the street and I'm writing about...

Śrīla Śrīdhara Mahārāja: Going to deal their...

Bhakti Caru Swāmī: Comparing between the Queens of Kṛṣṇa in Dvārakā. So in the same mood Dhīra Kṛṣṇa Mahārāja also is feeling that after all I'm a *mleccha* and what an audacity that I'm trying to understand Sanātana Goswāmī and Rūpa Goswāmī and all these elevated personal

associates of Caitanya Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. So perhaps that plenary force is acting within you. Ha, ha, ha. Hare Kṛṣṇa. Of course: *yam evaiṣa vṛnute tena labhyas*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena] yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūṁ svām]

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”]
[*Katha-Upaniṣad*, 1.2.23]

We’re all discussing all these things; is it a very easy thing for others to talk in such matters, leaving – there are so many things for our enjoyment in the world of exploitation, leaving all these...

When I came to Prabhupāda first, in Calcutta, there the *Upaniṣad* was being explained there, Urupi Paṇḍita, there was one Paṇḍita from Urupi, from Mādhva School, he was explaining, Prabhupāda was also one of the audience, and myself, and Kalna Purī Mahārāja, and one or two more. At that time I thought, “What is this? The Calcutta is a town of mundane business, full of so much noise, with mundane business and activities. And that ancient *tapovan* what was cultivated in ancient India in the *tapovan* we are told, and that in the busy city of Calcutta, that thing is being dealt with. That high order that was cultivated in the ancient

tapovan of India amongst the *ṛṣis*, and that thing is again being repeated here in this busy city of Calcutta of mundane business.” That thing made me wonder. So whenever and wherever the *kathā*, that is the chanting of the qualities; that is well and that is good.

No yatra, vaikuntha kathā suda paka [?] However outwardly purer the atmosphere may appear, but if there is no talk about Hari,

that must be rejected like anything. The talk of Hari, that is the criterion of the highest plane, Hari *kathā*, *sudapara*, the nectar of *nirguṇa*, that Kṛṣṇa. Because the surrender is at the extreme point there, the absolute autocrat, and love begins there, love begins.

As in the Hindu system of marriage, one wife sacrificed, and then there is a possibility of appearance of love. Otherwise a mutual contract, as in the marriage of the Christians and the Mohammedans; a contract, equal partnership. No room of love there. The sacrifice must be in one part, then the question of love and affection appears.

The highest sacrifice of the highest degree only exacted in Goloka, in Vṛndāvana, so the question of love can come there only. No sacrifice, no affection, no love; according to the degree of sacrifice, dedication. Dedication is the foundation of love, of the structure of love. Without dedication no love can stand over. The highest, the greatest autocrat, and the highest dedicating agent: Rādhārāṇī, *mahābhāva svarūpini*. Gaura Haribol. Gaura Haribol.

Rādhikā, why *Rādhā-dāsyam*? We are wanted to dedicate and dedicating highest ideal is Rādhārāṇī, in all respects, *mādhurya rasa*, and *parakīya*, endangering all His achievement. She is approaching to be fodder of the greatest consumer, autocrat, Kṛṣṇa. The dedication in its zenith is there only. And Her company in any way, a slight company, or Her connection, will purify us. Our adherence should go that side. That should be considered the highest wealth. Gaura Haribol. Gaura Haribol.

Gaura Haribol. And Mahāprabhu came only to prove, to show, to prove to the world the highest dignity of Rādhārāṇī.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de [rādhāra mahimā,
prema-rasa-sīmā jagate jānāta ke madhura vṛndā vipina mādhurī praveśa
cāturī sāra baraja yuvatī bhāvera bhakati śakati hoita kāra]*

[“What great insurmountable, unsurpassable loss would we have faced in our life, if Śrī Gaurāṅga had not appeared before us on this earth? How could we bear our unfulfilled, empty life without Him? Who in this world would have described the super excellent transcendental glory of Śrī Rādhikā, Who is the last limit of divine love and devotion for the Supreme Lord Kṛṣṇa? Without His grace, who would be able to know the super excellent devotional path that gives entrance into the transcendental realm of the ambrosial ecstasy of Vṛndāvana? Who would be able to attain the mood and taste of the topmost devotional ecstasy of the young damsels of Vraja?”] [Vāsudeva Ghosa] Those that are closely connected with Rādhārāṇī it is their statement. “Our heart’s nectar has been taken out here by Mahāprabhu, our greatest admirer, our canvasser.” Vāsudeva Ghosa, one of the *sakhīs*; “What we possess in our bosom is so valuable and Gaurāṅga has come to establish in the market that our heart’s wealth is of the highest type of wealth. If He did not come to express this to the world then how could we live? Our life would have been impossible if the greatness of our Mistress had not been shown, placed in such high standard. Then how could we bear our life?”

Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: You said once that for someone to change their *rasa* that that’s very rare.

Śrīla Śrīdhara Mahārāja: Very rarely, but it's possible.

Dhīra Kṛṣṇa Mahārāja: So when Mahāprabhu came and,

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau [samarpayitum unnatojjvala-rasām sva-bhakti-śriyam hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah]

[“May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”] [*Caitanya-caritāmṛta*, Ādi-līlā, 1.4]

With this *mādhurya rasa*, was He giving opportunity for *jīvas* to be promoted to *mādhurya rasa* - because He's distributing those sentiments?

Śrīla Śrīdhara Mahārāja: He came mainly to distribute *mādhurya rasa*. And automatically other *rasa* are there because they're living on *mādhurya rasa*. They're all dependent on *mādhurya rasa*. *Mādhurya rasa* is the *mukhya rasa* and *ādi rasa*. In both these important ways *mādhurya rasa* has been described. It is the first original *rasa* and it is the combination of all the *rasa*, the *mādhurya rasa*, independent *rasa*. All others are like satellites, *vātsalya*, *sākhya*, they're only depending on this transaction, *vilāsa*.

So Mahāprabhu came to give the original, the principal thing, and all others automatically got their justice. And so His *sampradāya* is known as *rūpānuga*. Rūpa Goswāmī is exclusively in *mādhurya rasa*. Our *sampradāya* is known as *rūpānuga*. That exclusively we are, we profess that we are in *mādhurya rasa*. Then there may be some *vatikrama*, exceptional cases, but mainly the *rūpānuga*. The Mahāprabhu came and *rūpānuga*, all this means that all are, *grahak*, purchasers, seekers of *mādhurya rasa*, mainly. There may be several exceptional cases, but the general tenor is this, *mādhurya rasa*, *rūpānuga*, because it is *rūpānuga*. Our Ācārya Guru *paramparā* is *mādhurya rasa*. *Vātsalya rasa* eliminated, even Nityānanda Prabhu. Nityānanda Prabhu is not in the list of Guru *paramparā*. The Svarūpa Dāmodara, Rūpa, Sanātana, Raghunātha, all in *mādhurya rasa*. Ācārya, more or less, *mādhurya rasa*.

So mainly our *sampradāya* is that of *mādhurya rasa*, taking towards *Rādhā-dāsyā*, generally, but *Rādhā-dāsyā* presupposes other *rasa*. The *mādhurya rasa* presupposes all other *rasa*. There must be *vātsalya rasa*, must be *sākhya rasa*. Kṛṣṇa means such a group, not Kṛṣṇa alone, He must have His paraphernalia, mother, father, others, all these things. But *mādhurya rasa*, though it is covered in disguise, but it is the main current is there and all other *rasas* are subsidiary, are helping His *līlā* with *mādhurya rasa*. They also cannot be eliminated. They also must be there. But they're living on *mādhurya rasa*. The principal thing is *mādhurya rasa*, and to help the transaction of *mādhurya rasa* all other *rasas* are necessary, to do their quota, to contribute their quota.

Dhīra Kṛṣṇa Mahārāja: So *śānta rasa* of Goloka must be different than *śānta rasa* of Vaikuṇṭha.

Śrīla Śrīdhara Mahārāja: Yes of course different.

Dhīra Kṛṣṇa Mahārāja: So they're helping to promote *mādhurya rasa*?

Śrīla Śrīdhara Mahārāja: Yes, they're also helping. Just as Rādhārāṇī says in Kurukṣetra, "Though He's that Kṛṣṇa, I'm that Rādhā, but My mind is always running towards Vṛndāvana."

The *anukul parivesh*, the favourable environment, the Yamunā, the trees, the sand, all these, the birds, the *moira*, all helping, they have got their particular contribution to the *līlā*, in different times. They're all helping; otherwise Vṛndāvana *līlā* is not possible. So everything has got its special serving value.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So, our Guru Mahārāja, he introduced the Ratha-yātrā of Jagannātha in the western countries.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So I was thinking that eleven years ago I first saw that. Naturally I had practically no idea of the spiritual significance, but by somehow coming in contact, like Rūpa Goswāmī says,

kleśa-ghnī śubhadā mokṣa-, [laghutā-kṛt sudurllabhā sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

[“*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself.”] [*Bhakti-rasāmṛta-sindhu*, *Pūrvva*, 1.17]

Śubhadā, it is so auspicious that it seems that after some time you are drawn into some understanding of such things. As our Guru Mahārāja gave *Caitanya-caritāmṛta*...

Śrīla Śrīdhara Mahārāja: This is all that *sukṛti*. Anyhow having some connection with the transcendental *nirguṇa*, transcendental wave. You all have some connection with transcendental wave previously, and wherever you are it has kept you, it has taken you, floating above very near to such thought, of the Vṛndāvana plane, coming near to the Vṛndāvana. The underground activity of previous lives was there. And that has taken you floating just near were Swāmī Mahārāja began his preaching. That nearness to the capacity of acceptance of his words, that sort of merit was already within you, and in variegated nature, and that has taken you to appreciate. Otherwise it is not possible; *nirguṇa*, connection with *nirguṇa*. Gaura Sundara. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, I was reading *Śrīmad-Bṛhat-Bhāgavatāmṛta* and I was wondering one thing. Both the Madhvi *vipra* and Gopa Kumāra, in the beginning they didn’t have any knowledge about Vṛndāvana or...

Śrīla Śrīdhara Mahārāja: In the beginning?

Bhakti Caru Swāmī: They did not have any understanding of the spiritual nature, but still they were interested and that's how they were approaching the spiritual world. When I was reading that I was wondering whether this knowledge about the spiritual nature that beforehand if we have the knowledge whether it will stand as an obstruction?

Śrīla Śrīdhara Mahārāja: You see; they had some previous connection with things, acquaintances with things of *nirguṇa* world, of the hazy world. Otherwise how when they're connected in their gradual improvement in a place and after experience of some time it does not have any charm? Then the occasion comes from the higher. One agent comes in their connection and he's taken to that place. And again after living, passing some time in that plane he feels unsatisfied. Then some connection from upper agent comes there and he goes there. What does it mean? That the background is such that though they're going gradually externally, but some backing, some healthy backing is there that wherever he's led he's not satisfied. Then again...In this way in the highest position only they could get their fulfilment; that *sukṛti* in the background that was there.

*ādau śraddhā tataḥ sādhu-saṅgo' [tha bhajana-kriyā tato' nartha-nivṛttiḥ
syāt tato niṣṭhā rucis tataḥ athāsaktis tato bhāvas tataḥ
premābhyudañcati*

sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the

way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

From there it has begun, but how *śraddhā* is produced? *Sat-saṅgaḥ prāpyate puṁbhiḥ sukr̥taiḥ pūrvva-saṅcitaiḥ*.

[*bhaktis tu bhagavad-bhaktasaṅgena parijāyate*

sat-saṅgaḥ prāpyate puṁbhiḥ sukr̥taiḥ pūrvva-saṅcitaiḥ]

[“Actually we can recognise a *sādhū* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhū*, and the *sādhū* gives us the interpretation of the *śāstra*. So *sādhū* and *śāstra* are interdependent, but the *sādhū* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhū*, but to know who is Guru, who is *sādhū*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhū*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*.”]

[*Bṛhan-Nāradya Purāṇa*]

That we meet a proper *sādhū* it is not a chance coincidence but it is the result of the previous *sukṛti*. What is *sukṛti*? Our connection with the plane of service, dedication, and not of this land of exploitation or renunciation: that is called *sukṛti*.

Dhīra Kṛṣṇa Mahārāja: So in the same way it is our causeless good fortune that we have got your connection and association.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja, and now he's departed and you have come here, and he also told about that in some way or other. Anyhow we're connected and this talk is going on. Talk is going on; the praise of Rādhārāṇī which proves the highest attainment. Anyhow we're as in such a way that we have got the advantage of, we're forced to talk about Rādhārāṇī and Her greatness and all these things. There may be so many engagements, but anyhow by Their grace we are engaged in the topic of the highest order to our realisation. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. *Prema-rasa-sīmā, rādhāra mahimā, jageta jānāta ke?* Dedication, dedication, *bhakti* means dedicate, *para-bhakti*. *Mad-bhaktiṁ labhate parām*.

[brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] *[Bhagavad-gītā, 18.54]*

"*Brahma-bhūtaḥ*, attained a spiritual position fully placed on spiritual plane, *brahma-bhūtaḥ*, that has crossed the mundane and has got his identification with Your conscious unit. And *prasannātmā*, a sort of self satisfaction is there. *Na śocati na kāṅkṣati*, in reference with the mundane loss and gain; indifferent. *Samaḥ sarveṣu bhūteṣu*, considering the worldly persons they're neutral, not contributing any mundane help to

any other person, *samaḥ sarveṣu bhūteṣu*. And they're all equal in soul consideration. In conscious consideration they're all unit of soul, *samaḥ sarveṣu bhūteṣu*. *Mad-bhaktiṁ labhate parām*, then he's in a position to go to the, to My real affectionate love quarter, *mad-bhaktiṁ labhate parām*. He gets My higher devotional service. They're eligible, from this position they're really eligible to search, or to advance towards the land of My dedication, of My devotional service, *mad-bhaktiṁ labhate parām*."

The *bhakti* is always above the land of renunciation. We must take it for granted always that it is *cinmayi*, never mundane, *bhakti*. Dedication to the country, dedication to the society, to the nation, to the family, this is all extended selfishness.

For a few years I joined the Gandhi Movement of non-cooperation, and then came to Gauḍīya Maṭh, then I had to fight with the same people, people of same nature. And my weapon was 'extended selfishness.' That was a very helpful weapon, the extended selfishness, to identify with the country. To identify with the body, bodily comforts, then extend it to the family, to the village, to the clan, then to the country. But there's clash between the greater units. Hindustan, Pakistan, then Europe, Russia, they fight with one another. The clash is inevitable, only extended selfishness. The lover, the patron, philanthropist, all extended selfishness.

Nothing less than identification with the Infinite can get us proper relief. And no number of finite can make infinite. So from the beginning the plane of infinite should be taken up. 'I shall begin from here by extending the area of our activity we shall reach one day to the infinite,' that is not possible, because no number of finite can make infinite. So from the beginning that comes from higher to lower, *śrauta-panthā*, the method of descent, of deduction, deductive method, and we are to submit to that. And He's trying to give Himself, to reveal Himself. We must connect with Him. We must sell our head there. That is the only

way, *śrauta-panthā* And that depends upon *ajñāta-sukṛti*, *jñāta-sukṛti*, then

śraddhā, that if I do my duty towards that Wonderful One my duty is done to the whole, and more than that.

“Whatever you can conceive that is in My one part; I’m such.”

So begin there, not any part. No part can be any important part in Him; always transcending, transcending. Gaura Haribol. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: So Mahārāja, in *Bṛhat-Bhāgavatāmṛta* again, you were saying that when Gopa Kumāra was going through the eight layers of *prakṛti*, outer layers of *māyā*, in the causal layers of *māyā*, then he was getting rid of his physical concept. Like the earth, water, fire, air, ether; and then *ahaṅkāra*, *maḥat-tattva* too, and then ultimately *prakṛti*. So in that layer only he got rid of his false ego, or the mundane concept of his identity. And then from there he started to develop [?] So does that mean that unless and until we go through those veils of *māyā* and...

Śrīla Śrīdhara Mahārāja: Sometimes unconsciously we pass over that. By the help of *sādhū-saṅga* and *saṅkīrtana*, all these things, his progress is such; unconsciously he’ll pass those very subtle different stages of *māyā*.

Just as *śatapatra vedhaḥ nyāya*, the hundred lotus petals that are pierced by a needle, it takes no time, and unconsciously only within a

very short time the whole is penetrated. But if we finely analyse we find a hundred. So something like that; unconsciously we may pass through, different stages.

Dhīra Kṛṣṇa Mahārāja: You quoted that verse, once you quoted that verse of Prabhodānanda Sarasvatī...

Śrīla Śrīdhara Mahārāja: If we walk our progress is very slow, but horse riding quick, and aeroplane in no time we pass so many provinces. Something like that.

What do you say?

Dhīra Kṛṣṇa Mahārāja: You quoted a verse once...

End of 81.08.10.B

81.08.10.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Dev Goswāmī Mahārāja

Dhīra Kṛṣṇa Mahārāja: ...Ṭhākura, *yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ.*

Śrīla Śrīdhara Mahārāja: *bhaktiṁ kṛta puṇya rāśiḥ, tathā tathot sarpati
hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ.*

*[yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ tathā
tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ]*

[Prabodhānanda Saraswatī Ṭhākura says: “As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: ‘Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service.’”]

[*Caitanya-Candramṛta*, 88]

If we put the coin somewhere the ticket comes from another position; something like that. If we put our energy to Mahāprabhu we find that I have got ticket to Vṛndāvana. Mahāprabhu is nothing but combination of *rādhā-bhāva-dyuti-suvalitam* [possessing the colour of molten gold like that of Śrīmatī Rādhārāṇī.] And ostentatiously He’s an Ācārya, but who is that Ācārya? If we come in closer contact, real contact with Him, we shall find out who is the Ācārya.

There is one *śloka* of Narahari Sarakara Ṭhākura. He says, he’s more addicted towards Braja *līlā* than Gaura *līlā*, he says, “I don’t admit Your *sannyāsa*.” Addressing Mahāprabhu, “I don’t admit You as a *sannyāsī*.”

gopinam kucha kum kumino nijitam kim vasa [?]

“Where have you got this saffron colour of your cloth?”

He says, “It comes in connection from the *kum kum* of the *gopīs*. It is remarkably present there. And You feel to be a *sannyāsī*. I don’t admit that. So our approach is like that. You are in disguise. You are that *lampat* [?]”

What is the English?

Bhakti Caru Swāmī: The common English would be womaniser.

Śrīla Śrīdhara Mahārāja: Woman hunter.

Bhakti Caru Swāmī: Debauchee.

Śrīla Śrīdhara Mahārāja: “And You are a notorious debauch of Vraja and now You have taken the garb of a *sannyāsī*.”

Ha, ha, ha, something like that. Hare Kṛṣṇa. Gaura Haribol. Talking too much in this mean mouth. Gaura Haribol. Gaura Haribol. Gaura Haribol. Jaya Nitāi. Jaya Nitāi.

Bhakti Caru Swāmī: Prabhupāda used to give the example of stepping into a lift. If we try to climb a hundred story building then it’s very strenuous. But if we get into the lift then we just shoot up.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, yes; *sādhū-saṅga*.

Bhakti Caru Swāmī: There is a very high building in New York called...

Dhīra Kṛṣṇa Mahārāja: Empire State Building.

Bhakti Caru Swāmī: No, that World Trade Centre; it's one hundred and forty stories. And there's a lift that goes straight up to the ninetieth, or hundredth story in one shot, it doesn't stop anywhere. And it takes only a few seconds.

Śrīla Śrīdhara Mahārāja: And Mahāprabhu took like in a lift to *Rādhā-dāsyam*, to the highest quarter, lift smoothly. So many things without our notice passed, by step by step, *āroha-panthā*. That is very shortly depicted in *Bṛhat-Bhāgavatāmṛtam*.

Bhakti Caru Swāmī: Mahārāja, when we hear you, then all these troubles outside and involvement in the struggles seem to be such a waste of time. Isn't it, like fighting on trivialities just to... When we hear from your lotus mouth, then we notice that all this involvement in the material platform...

Śrīla Śrīdhara Mahārāja: Are being cleared.

Bhakti Caru Swāmī: ...is such a useless waste of time.

Dhīra Kṛṣṇa Mahārāja: And are cleared.

Bhakti Caru Swāmī: Yes. Then there's no taste left to be involved in it.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. And that was perhaps in the case of Jayatīrtha Mahārāja and his wife. The wife's weeping and in the midst of that she was ready for the sacrifice. And sometimes when encouraging words she was smiling. And again weeping and smiling. A good lady: of good heart. "You are my daughter; you're daughter to Swāmī Mahārāja, my niece, like daughter to me. If any trouble you may come here." Ha, ha, ha. Anyhow she was...

Bhakti Caru Swāmī: She asked me to send some of your nectar from your lotus mouth.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

[Two minutes spoken in Bengali [?]]

Day of departure of Rūpa Goswāmī Prabhu, so you must come then the

day after tomorrow; this is for Rūpa Goswāmī. Where is that Pramāṇa Swāmī?

Bhakti Caru Swāmī: Mexico, Venezuela [?]

Śrīla Śrīdhara Mahārāja: they want already appointed. He gave hope that he will spend and remain, medium. Some of them they're of an indifferent mood to Haṁsadūta Mahārāja, in England?

Bhakti Caru Swāmī: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Ah, Jayatīrtha Mahārāja.

Bhakti Caru Swāmī: Jayatīrtha Mahārāja is in an unfavourable situation right now because...

Śrīla Śrīdhara Mahārāja: He's in uncertain position now?

Bhakti Caru Swāmī: Devotees there might have had some... But I think that is only temporary.

[About fifty seconds spoken in Bengali (?) with Śrīla Śrīdhara Mahārāja]

Śrīla Śrīdhara Mahārāja: But the reaction came in some other form. Anyhow, He's willing, Kṛṣṇa's will, wish, sweet will of Kṛṣṇa. *Mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ.*

[akiñcanasya dāntasya, śāntasya sama-cetasaḥ mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ]

["One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes."]

[Śrīmad-Bhāgavatam, 11.14.13]

If we can live in that plane, all the waves that will come to us cannot but be favourable; every wave carrying favourable news. Only to find out the plane of our stand, what is necessary really for us, to that plane. To find out that plane where to take our stand properly. Then the harmony, the plane of the highest harmony, when all discord has been eliminated; properly adjusted. Proper adjustment has no complaint, no complaint – or complaint only self-centred.

Rādhārāṇī says, *more durdaiva vilas tarkena dosa nai* [?]

By this great *viraha*, separation, She says: She's taking this vision, angle of vision, that, "Nothing to complain about from outside, from His side; it is only something within Me is showing like a magic what is undesirable, *amora durdaiva vilas*. [?] That was so near, so loving to Me, and now He's cruel; how is it possible? It is only evolving from Me no doubt."

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca,

yūnor māna udañcati

[“Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa.”] [*Ujjvala-nīlamanī*]

Intact original thinking welcomed. Just as the serpent does not go straight, but his natural progress is crooked. So the wave of the Divine Love, the wave of love also goes in a crooked way. *Ato hetor ahetoś ca, yūnor māna udañcati*. So the *abhimāna*, the different sentiments arise from the hearts of both the parties without cause, sometimes no cause, that sentiment, but because of that crookedness it is natural, it must come.

Bhakti Caru Swāmī: Loving anger?

Śrīla Śrīdhara Mahārāja: Loving, anger? It is emotion or sentiment. *Bhāva-dyuti*, what would be the English synonym, *bhāva* and *dyuti*, *bhāva-dyuti-suvalitam*?

Dhīra Kṛṣṇa Mahārāja: Emotion.

Śrīla Śrīdhara Mahārāja: *Bhāva* means emotion? Rādhārāṇī is represented only by Her emotion?

Bhakti Caru Swāmī: Effulgence.

Śrīla Śrīdhara Mahārāja: Effulgence is a *kānti*, and *bhāva* means...

Dhīra Kṛṣṇa Mahārāja: Sentiment.

Śrīla Śrīdhara Mahārāja: Mood. But Rādhārāṇī may have different moods in different times so She Herself is not...

Bhakti Caru Swāmī: Loving – the mood of Her loving.

Dhīra Kṛṣṇa Mahārāja: *Rādhā-bhāva-dyuti-suvalitam*.

Śrīla Śrīdhara Mahārāja: *Suvalitam naumi kṛṣṇa svarūpam*. What is that? Heart and halo: or nature and lustre. *Bhāva* means She Herself, Her existence, both *bhāva* and *dyuti*. Her very nature, and the *dyuti*, the out-coming lustre, the relative wave out-coming from Her nature. Nature or heart; what will be the most appropriate thing? *Bhāva-dyuti-suvalitam*. The mood may be a flickering thing, in different time different moods. But *bhāva* means Her real existence, Her nature. And halo, heart and halo, heart and nature may be used as synonymous, no?

Bhakti Caru Swāmī: What about Her being?

Śrīla Śrīdhara Mahārāja: Being.

Bhakti Caru Swāmī: Very existence.

Śrīla Śrīdhara Mahārāja: Very existence. *Satya*. And what is out-coming, the fruiting, the foam. So ordinary people who are not connected with this sort of Gauḍīya ontology, it will be difficult for them to translate properly. “That won’t appeal to us, their translation.” That is the difficulty. Hare Kṛṣṇa. Hare Kṛṣṇa. All right, then I shall let you go now. Take something.

Bhakti Caru Swāmī: The radiance of Her being.

Śrīla Śrīdhara Mahārāja: Yes, radiance, being and radiance.

[About thirty seconds of Bengali [?]]

“My friends, what is the acquaintance of your Guru, any writing or any life?

Nothing, and you say, ‘My Guru is a big fellow.’ What is this?” Ha, ha, ha, ha.

...

Garbhodakaśāyī, Kṣīrodakaśāyī, and one, the smaller, is a *jīva daṇḍa*, representing the *jīva*, the soul, who is taking that *daṇḍa*, accepting. So we should consider we should give divine respect to the *daṇḍa*. Is this the first time you come here, no?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: First time?

Akṣayānanda Mahārāja: Yes. I saw you speak once.

Śrīla Śrīdhara Mahārāja: You saw me?

Akṣayānanda Mahārāja: Once you spoke, that was during our festival.

Śrīla Śrīdhara Mahārāja: Where, at Māyāpur?

Akṣayānanda Mahārāja: Yes. Our Guru Mahārāja was there and you were speaking something. Only that time I had your *darśana* Prabhu. But Venkatta and myself were anxious to come to meet you for a long time.

Śrīla Śrīdhara Mahārāja: I'm known to him, though I can't see now clearly, only vague. Having conception for the faces is not sufficient to recognise you.

Who is in charge of the Vṛndāvana Gurukula now?

Devotees: Dhanudara.

Śrīla Śrīdhara Mahārāja: A disciple of Swāmī Mahārāja, or a new Ācārya?

Venkatta: [Bharati Mahārāja] Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Dhanudara. I did not hear his name, or did not see him. You have collected Hindi?

Akṣayānanda Mahārāja: Yes. My Guru Mahārāja ordered me to learn Hindi.

Śrīla Śrīdhara Mahārāja: Putting *Gītā* in Hindi language, a *gṛhastha*, what is his name? Do you know? He came to see me.

Akṣayānanda Mahārāja: Rajiva Gupta.

Śrīla Śrīdhara Mahārāja: Rajiva Gupta, maybe.

Akṣayānanda Mahārāja: But he's from Delhi. He has done our *Gītā* into Hindi. His name is Rajiva Gupta.

Śrīla Śrīdhara Mahārāja: Rajiva Gupta, he came here.

Akṣayānanda Mahārāja: Yes, yes. We met him just before coming here. He's a good friend of mine also. We told him we were coming to see you. He said, "I wish I can come."

Śrīla Śrīdhara Mahārāja: He's also your God-brother, Rajiva Gupta?

Akṣayānanda Mahārāja: He did not receive initiation.

Śrīla Śrīdhara Mahārāja: No, not even one, Hari *Nāma*?

Akṣayānanda Mahārāja: He did not receive Hari *Nāma*. But he considers that he received. He considers that, although he did not receive. He's very nice.

Śrīla Śrīdhara Mahārāja: In Vṛndāvana, have you come in connection with Oudh Bihārī [Lal] Kapoor?

Akṣayānanda Mahārāja: Dr. Kapoor?

Śrīla Śrīdhara Mahārāja: Professor Kapoor?

Akṣayānanda Mahārāja: Yes, yes, Oh yes, I know him.

Śrīla Śrīdhara Mahārāja: You know?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Where is he now?

Akṣayānanda Mahārāja: He's there still, he's in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Vṛndāvana?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He was a man of Allahabad, and he was Professor to Agra College. He wrote; he got Doctorate writing on the philosophy of Śrī Caitanya Deva. And Professor [Nisikanta] Sanyal was one of the examiners. Professor Sanyal, the writer of *Śrī Kṛṣṇa Caitanya*

in English. He was professor of history, good scholar, professor of Ravenshaw College, and head examiner of Patna University: Professor Sanyal. He was one of the examiners of Kapoor ji's doctorate.

Akṣayānanda Mahārāja: I had great fortune I could stay in Vṛndāvana for about three or four years. At the beginning of that temple my Guru Mahārāja had made me a manager there, so I stayed there three or four years.

Śrīla Śrīdhara Mahārāja: For long time you were there.

Akṣayānanda Mahārāja: Yes. I was very fortunate.

Śrīla Śrīdhara Mahārāja: You were initiated what year?

Akṣayānanda Mahārāja: First initiation was nineteen seventy one, Hari *Nāma* initiation.

Śrīla Śrīdhara Mahārāja: Where?

Akṣayānanda Mahārāja: In London, in seventy one. In seventy two I got *sannyāsa*.

Śrīla Śrīdhara Mahārāja: You come from England?

Akṣayānanda Mahārāja: New Zealand.

Śrīla Śrīdhara Mahārāja: New Zealand.

Akṣayānanda Mahārāja: New Zealand, near Australia.

Śrīla Śrīdhara Mahārāja: Yes, New Zealand.

Akṣayānanda Mahārāja: Below.

Śrīla Śrīdhara Mahārāja: Newly discovered island. And France is trying atom bomb there, near New Zealand.

Akṣayānanda Mahārāja: Is it? Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. The whole world is fodder of atom bomb. At present the threatening of neutron bomb.

Akṣayānanda Mahārāja: Yes, I heard about it also.

Śrīla Śrīdhara Mahārāja: What is the difference between atom bomb and neutron bomb?

Akṣayānanda Mahārāja: Neutron bomb will not blow the building. The neutron bomb will kill the people but it will not break the buildings.

Śrīla Śrīdhara Mahārāja: Oh. That is something like death ray, only kills the life and not the structure. That is neutron bomb. The man will be killed, the house, building, everything will be there. The bed will be there, the box will be there, everything there. Only life gone and the body began to be rotten. Neutron bomb. Then who will be victorious he will come and enjoy all those things. He'll have to remove the dead bodies, and to fill up with his own men. Ha, ha, ha.

Action, reaction, the plane of exploitation. This is a suicidal civilisation. The whole civilisation is rotten to its bottom, exploitation. Exploiting the nature for the apparent good of the human society, but its incurring loan from the nature, and it must be paid back to the farthing, with interest. Because they do not believe this so they won't be able to have any French leave. They will have to clear the debt. The nature is there, and with the computer calculation. So this civilisation is no civilisation: anti civilisation. The whole thing is a rotten one, a camouflage, a treachery, treachery to the soul world, to the living world. The whole civilisation is treachery, suicidal treachery.

Plain living, high thinking, to make the best of a bad bargain: that should be the policy. Anyhow, we have already come here, we are to utilise our time and energy in such a way that with least exploitation we can get out of this world, least exploitation. And of course another real solution has been given in *Bhagavad-gītā*.

yajñārthāt karmaṇo 'nyatra, loka 'yaṁ karma-bandhanaḥ [tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

[“Selfless duty performed as an offering to the Supreme Lord is called *yajñā*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death.

Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*).”]

[*Bhagavad-gītā*, 3.9]

The *karma* that is your energising here, that will surely bind you down with the environment. But only if you tackle it in some other particular way then you may be relieved of that; *yajñārthāt*, if you do it in the spirit of *yajñā*. *Yajñā* means sacrifice. What sort of sacrifice? Not sacrifice for the country, or for your own, for society, not that.

“For nothing less than the Infinite that is Myself.”

Viṣṇu, *yajño vai viṣṇu*. *Yajñeśvara* is Hari Who is the Absolute owner of everything. Only connect Him and there is proper connection, not only imaginary connection. Real connection you must have with Him then whatever you do it won't bind you down with any result whatsoever. Even so, *hatvāpi sa imāṁ lokān, na hanti na nibadhyate*.

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate hatvāpi sa imāṁ lokān, na hanti na nibadhyate]

[He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.]

[Bhagavad-gītā, 18.17]

There is a plane if we stand here and we can destroy the so many planets, *brahmāṇḍas*, we remain unaffected. *Na hanti na nibadhyate*, he does not kill and he has got no reaction to suffer. Because a pure agent he's doing of the Absolute, pure agent of the Absolute he's doing.

When one has got his personal, or selfish ideas, thoughts,

exhaustively, then if he works, where does it get his inspiration? If coming from the centre, and centre inspires him to activity, and he does. So whatever he does as cent per cent agent of the Absolute centre, so he will not have to undergo any result of his action, whatever nature it may be of. So,

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ tad-artham karma kaunteya, mukta-saṅgaḥ samācara [Bhagavad-gītā, 3.9]

“You do, do it for Me.”

karmaṇy evādhikāras te, mā phaleṣu kadācana

[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

[“I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.”] [*Bhagavad-gītā*, 2.47]

“You are created to work only, and you are not created to enjoy its fruit. Your constitutional position is such that you will work. You are potency. Your duty is to assert, to exercise your power. But the result is with Me.”

*aham hi sarva-yajñānām, bhoktā ca prabhuḥ eva ca [na tu mām
abhijānanti, tattvenātaś cyavanti te]*

[“-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.”]

[Bhagavad-gītā, 9.24]

“So don’t look at the result of any activity, only do everything as imposed on you, duty, with the sense of duty go on doing. And beware, you must not sit idle. That is your greatest enemy. *Mā te saṅgo 'stv akarmaṇi*. But I’m afraid that you may have some apathy to activity; then you are doomed. You have gone to the world of annihilation as renunciation, inconclusive and destruction, *mā te saṅgo*. You should work and for Me, that is your position and Mine. And don’t be afraid of that. Why? I am your friend. I am your guardian. I am your well-wisher. Everything is in My control. I am the enjoyer of everything. But you are My own, you are My friend, so you must not apprehend for your future prospect, in any way. It won’t be hampered. Rather it will be improved when it is in My... so no apprehension. Go on, work on My behalf and thereby you’ll be best benefited. If you adopt that policy you’ll be best benefited. In other words you’ll adapt intelligently utilise Me for your good. That is the best sort of intellect.”

Śrī-kṛṣṇākarṣiṇī ca sā, this is the extraordinary power of devotion, that devotion can, *kṣetra-hari prema bhajana*, devotion can force the Supreme Lord as a loving friend. Devotion can convert the Autocrat into a loving friend of everyone if he takes the path of devotion. The devotion has got so wonderful power. *Śrī-kṛṣṇākarṣiṇī ca sā, kṣetra-hari prema bhajana*. It can make Hari, the Absolute Good *prema bhajana*, to be very loving and affectionate to you, it can convert Hari through your – it can take and force Him to favour you, to make friendship with you, and to work in your favour. This is the capacity of devotion, *svarūpa-śakti, prema*. The highest stage of devotion: that is *prema*. The *prema* is so powerful, extraordinary power in Her hand that She can force the Autocrat to work on behalf of those of His beloved, the servant’s servitors. Hare Kṛṣṇa. Hare Kṛṣṇa. *Prema dhana*, this is the natural fortune we have got, but if we march on to get master-ship over the world, the reaction demon will come and will break my neck, and drink the blood there. Ha, ha. And *bhakti*, she can give infinite at your hand, within your fist. Gaura Haribol.

Kṣetra-hari prema bhajana, Rūpa Goswāmī’s *śloka* from *Bhakti-rasāmṛta-sindu*.

*kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā sāndrānanda-
viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā*

[“*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself.”] [*Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17*]

The highest benefit that we get from *bhakti* is that she can draw, attract Kṛṣṇa, the Autocrat’s sweet will, and attract Him for our benefit. *Śrī-kṛṣṇākarṣiṇī ca sā*. That is her highest gift to us, *bhakti*; Rūpa Goswāmī says in *Bhakti-rasāmṛta-sindhu, The Science of Devotion*.

In Bihar, you generally preach in Bihar?

Akṣayānanda Mahārāja: Myself?

Śrīla Śrīdhara Mahārāja: Yes. Or U.P., the whole of the Hindi knowing country?

Akṣayānanda Mahārāja: Most of the Hindi speaking area I've been.

Śrīla Śrīdhara Mahārāja: Then what is your zone?

Akṣayānanda Mahārāja: I've been to Rajasthan. First I was in Vṛndāvana; that includes Rajasthan, U.P., M.P., also Bihar. Now I've been also to Maharasthra. Like that. Nilācala I did not go yet. Punjarb I did not go. But I've been in India for eight years, but I could not spend much time in Navadvīpa. But now I'm very fortunate, very lucky, I can come here.

Śrīla Śrīdhara Mahārāja: Of course. Navadvīpa is considered by the high order devotees to be the highest place of theism of absolute love. Both Śrī Rādhikā and Govinda combined, and They're about to put Their dearest thing to the public. With this idea both the parties They have got Their the best wealth and They have come to distribute that for the public.

“Come this way. You will get the highest thing, what We taste Ourselves. And the same dish you can have. Oh people, you can have the taste of the same dish that We relish, the *prema*, *prema* of the highest order, *prema* and love, taste, *raso vai saḥ*.”

The *Upaniṣads* say, the *rasa*, or *ānandam*, or *sundaram*; that is controlling really the whole creation or non-creation. Everyone wants *rasam*, none can say, from the atheist to the highest order of theist, everyone wants *rasa*. But what is *rasa* proper? A man taking wine, he's also for *rasa*. A *guṇḍā*, a rowdy, he's also working for *rasa*. One is attacking another animal for *rasa*, satisfaction. But what is that *rasa* in its real form, its real status? *Rasa*, that scientific gradation takes us to

mādhurya rasa. Śanta, dāsya, sākhyā, vātsalya, mādhurya. And does not stop there, and even approaches from *mādhurya rasa* to *parakīya mādhurya*, what is found only in Vṛndāvana. *Parakīya*, to make it very rare and risky. *Parakīya* is more intense than ordinary *mādhurya rasa* due to its peculiar position. It is very risky and rare, and at the cost of any other prospect of life, the name, fame, of the society, the affection of the near and dear; we risk anything and everything for particular *rasa* and that is *parakīya*. Of course it is in *mādhurya* plane but more intense and more tasteful.

And that peculiar thing has been given by Mahāprabhu Śrī Caitanyadeva to be the best attainment of our life, best attainment. That is very peculiar. *Śrīmad-Bhāgavatam* and other *Purāṇas* have given already some clue, but openly to us declared and more broadly by Mahāprabhu and His followers to be the highest. And the difficulty that crossing the moral rules; if we consider really the charge is on our side, not on the side of the Lord, because everything absolutely belongs to Him, and not to us. Some say this is a funny thing. We consider the *parakīya* that is a very filthy one, filthy thing. But if we can analyse its real characteristic then we'll be found that we are culprits. We go to claim that, 'This is mine. Kṛṣṇa is aggressing to take it, to snatch it from me.' But He's the real owner. He's stealing the...

[The last minute of this recording is unclear] End of 81.08.10.C

81.08.12.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: Any question?

Bharati Mahārāja: Mahārāja, Rūpa Goswāmī, he was the Ācārya of *sambandha-jñāna* or

abhidheya?

Śrīla Śrīdhara Mahārāja: Ācārya of *abhidheya*. *Sambandha* is Sanātana and *prajojana* is Raghunātha Dāsa and *abhidheya* is Rūpa Goswāmī, who is Ācārya. How to attain, how we can reach to the highest goal, the means to the end: that was mainly given by Rūpa Goswāmī. And what is the end; that was rather given by Dāsa Goswāmī, Raghunātha Dāsa. And what is the position, place and position and purpose of our life and our relation with the environment: that is given mainly by Sanātana Goswāmī. *Sambandha, abhidheya, prajojana*.

And Jīva Goswāmī has given us a protection from the public and from the scholar's side, to create some adjustment, how the scripture step by step takes us there. "What my Guru Rūpa Goswāmī has pronounced to be the highest thing, how the śāstra comes to prove that." To the scholarly people Jīva Goswāmī has given so many explanations. Śāstra and reason supplied to support this Gauḍīya *siddhānta* by Jīva Goswāmī: and Baladeva Vidyābhūṣaṇa afterwards, *Vedānta* Ācārya, the author of *Govinda-bhāṣya* on *Vedānta*, *Brahma-sūtra*.

And *parakīya rasa* has been mostly dealt with by Rūpa Goswāmī. And Sanātana Goswāmī both *viddhi* – that is the scriptural law abiding devotion, as well as a tinge of *anurāga* – free love; that is given by Sanātana Goswāmī. And purely the free love as the way to attain the Absolute in its highest position; that has been shown and proved by Rūpa Goswāmī.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛndāranyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kunḍam ihāpi gokula-pateḥ

premāmṛtāplāvanāt kuryād asya virājato giri-taṭe sevām vivekī na kaḥ

[“The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?”]

[*Upadeśāmṛta*, 9]

Rasa. In Christianity we are given father-hood of Godhead, but here we are given not only son-hood of Godhead but His fullness, consort-hood of Godhead. We are to realise that, because parents are also servants, a particular kind of servant in filial service, filial affection. That is really a service we can't ignore and we have no necessity to ignore. And the Lord must be in the centre, not in the circumference. “He's the Creator, He's the Father, He's above all. He's in the verge.” No. He's in the centre. He's always in the centre.

And our central thought is really in what is called here lust. Our centre of all our being is love and affection, not knowledge, neither energy. So, He must have His central position in the domain of love. From there He will control everything. The controlling office of the whole must be in the domain of love, not in power, neither in knowledge. We are to realise that. If we can realise that then we'll understand what the Gauḍīya Maṭh, what Mahāprabhu, what *Bhāgavatam* has given us, what sort of wealth given to us.

If we understand this *jñāna karma*, the energy and knowledge, they're of lower importance. They're rather a cover of real life, not a part of real life, this faculty of knowledge and energy that is rather a cover. And love is our real life, and these two they will be subservient to love and beauty. This is the situation of the world in reality. We are to understand that, then we'll understand what is devotion, what is *bhakti*. Otherwise we'll become *sahajiyā* – that is imitationist, we shall go on with a fashion, wearing this *tilaka*, the garb, and all these things. But if at heart we can really realise what is the position of real love. And this faculty of knowing things that is luxury, a fashion, which is impossible. The finite can never measure the Infinite, it is sheer folly, *jñāna*. And *karma* is an enemy, it is, any *karma* is digging your grave. The energy by which you want to thrive here, that is digging your grave, if it's not connected with the Absolute. And *jñāna* means a ludicrous thing. You finite, you want to get the Infinite in the fist; a ludicrous attempt. Only the method of love, through which the Infinite will be inclined to come to you by *śaraṇāgati*, and that is the only realistic attempt of our development. And all else is absurd and injurious; a madman's gesticulation. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bharati Mahārāja: Mahārāja, what is the situation when there is *pracāra* without *ācāra*? What is that categorised as?

Śrīla Śrīdhara Mahārāja: *Ācāra* is necessary for the preacher only to help them to come to sympathise us according to their *adhikāra*; that is their position. To advanced persons *ācāra* may not be necessary. But to the juniors *ācāra* is necessary to show some external behaviour to attract them. That is necessary, only for the attraction of the public *ācāra* is necessary; for *pracāra* *ācāra* is necessary. Otherwise they will think that, 'They're all – according to their own whims they move, they have not got any secured or any controlled life. There may not be real truth, good,' so they will misunderstand.

*Īśvarāṇām vachāḥ satyaṁ, tathāivacharitaṁ kvachit teṣāṁ yat svavacho
yuktaṁ buddhimāṁs tat samācharet*

[“The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress.”] [*Srimad-Bhāgavatam*, 10.33.31]

Īśvarāṇām vachāḥ satyaṁ, the leaders of the higher order, what they say that is true, *vachāḥ satyaṁ*. *Tathāivacharitaṁ kvachit*, but their conduct is not always the same, *tathāivacharitaṁ kvachit*, sometimes. Always try to follow what they do, their advice, but don't try to imitate their conduct, *ācāra*, always, *charitaṁ kvachit*, there sometimes according to their own advice. *Teṣāṁ yat svavacho*, the *ācāra*, the conduct which is one and the same as their advice, *buddhimāṁs tat samācharet*, an intelligent man will accept them only.

So *ācāra*, when he has realised the higher state he may not be very ardent to follow the conduct of the lower stage. But when he'll come to advise me, he will say what is necessary in my position. But he himself may not accept the same thing as his own conduct. He's above that. He's above that. He's finished that class, study of that class, and he's reading in a higher class. And when a student of that class comes he gives study of his level.

So *Īśvarāṇām vachāḥ satyaṁ*, their advice, because he knows that he's giving advice to a particular section, he will always give in a proper line, advice, *vachāḥ satyaṁ*. *Tathāivacharitaṁ kvachit*, but their own practice is not always with their advice. That they themselves may go to higher

position, no necessity of that sort of practice, *tathaivacharitaṁ kvachit*.
Teṣāṁ yat svavacho, of the conduct which is corroborated by his advice.
Buddhimāṁs tat samācharet, an intelligent man will accept them,
buddhimāṁs tat samācharet.

...

...be very eager to publish, circulate this book. So no translation of the local scholars is coming up to mark. If you please do it it will be better...
Hare Kṛṣṇa.

...

...and previously to start your English medium school here yourself?

Bharati Mahārāja: Yes. That was back in March. I was trying to find some way to stay here at that time, and so that was the only service I could think of offering. You had told me that the Gurukula was *upa-sākha*.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Bharati Mahārāja: So I dismissed the idea. So now I have one person from England, he has replaced me in Vṛndāvana. He has taken my place in the Gurukula. So now I have time to devote to the translation. And a few of the Ācāryas they're interested in the *Caitanya-Bhagavāt*, and other such works to be published. So Akṣayānanda Mahārāja and myself were talking to Bhakti Caru Mahārāja and his.....that there were some rooms next to your Maṭh here, which I think Acyutānanda Mahārāja used previously. There were rooms...

Śrīla Śrīdhara Mahārāja: Rooms?

Dhīra Kṛṣṇa Mahārāja: Yes, where our Guru Mahārāja was staying in this house nearby.

Śrīla Śrīdhara Mahārāja: Oh yes, that house.

Bharati Mahārāja: So he said to inquire as to whether those rooms maybe still available or maybe they're being rented out to some other *grhasthas*.

Śrīla Śrīdhara Mahārāja: Yes, Caru Swāmī Mahārāja already proposed that we can preserve that house for our necessity whenever it will come. So we shall take that house...

Bharati Mahārāja: So Gaura Kiśora Dāsa Bābājī his *Jīvani* we have also completed in English.

Śrīla Śrīdhara Mahārāja: Oh, Gaura Kiśora Dāsa Bābājī Mahārāja's *Jīvani*, Life.

Devotee: Yes.

Devotee: Paramahansa Gaura Kiśora.

Bharati Mahārāja: So with your blessings we would like to undergo this here in Navadvīpa.

Śrīla Śrīdhara Mahārāja: Yes, these are very happy and fortunate undertakings.

Bharati Mahārāja: Actually the last four or five days we have been travelling.

Śrīla Śrīdhara Mahārāja: From where, from Vṛndāvana, via?

Akṣayānanda Mahārāja: Bombay.

Bharati Mahārāja: Bombay.

Śrīla Śrīdhara Mahārāja: From Vṛndāvana to Bombay.

Bharati Mahārāja: Then to Delhi. Then we went to Mathurā to see Nārāyaṇa Mahārāja. Then we went to Vṛndāvana. Then we went back to Delhi. Then we came here. Our minds have become a little disturbed. We could only think of your shelter. And then Dhīra Kṛṣṇa Mahārāja read this letter to us last night which Śrīla Prabhupāda had written in nineteen sixty nine. So this reaffirmed in our minds that we should undergo this. But first we can do nothing without your blessings.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Yes. Swāmī Mahārāja had much

affection for me. And he also told me that I have taken these gentlemen here and it will be your business to look after them. He told me also several times.

I see that my Guru Mahārāja wanted me to go to the west, but I could not go at that time somehow or other. But he's so merciful that he's taken you all to me here. He won't let me go off from his command. What he said, what he wanted to get from me, he must get it done by me, my Guru Mahārāja.

Yes, I'm living, old man, and gradually feeling that I am withdrawn from the other world. Memory and other capacities are vanishing day by day. But still as much as possible it shall be my very life to cultivate about these things, or to imbibe from our Guru Mahārāja and thought to be things of the highest type, to distribute it to the other fortunate and proper souls. That must be a fortune itself.

I asked Jayatīrtha Mahārāja to send Pradyumna's son to me if he can find him there, because it is that Pradyumna Swāmī, perhaps is a Swāmī or white clad?

Devotees: No, *gṛhastha*.

Śrīla Śrīdhara Mahārāja: *Gṛhastha*, Pradyumna Dāsa Adhikārī, he gave me a paper where eighteen points of complaint against the GBC. He brought me a paper with eighteen points, "That these are our complaints against the present management." According to that, and he told that, "This is not only mine alone, but this is the complaint of many of us. And as we look up to you as well-wisher of our institution, I have come to you that please try to keep us within the fold, and ask them to be a little liberal and to accommodate all of us." By proper consideration to these eighteen points he gave to me.

And accordingly I wrote a letter to Tamal Kṛṣṇa to his zone in America.

But Tamal Kṛṣṇa replied that, “No. Works are going on very well, progressing with greater progression. And those that are complaining against their number is very few.”

Perhaps the letter may be with me.

“So I can’t go now, leaving the field. When I shall go to Navadvīpa during Mahāprabhu’s Birth Ceremony I shall meet you and explain the things, what are there.”

He came but he did not meet me at that time.

Then things went worse. Then I found a position – that very Tamal Kṛṣṇa and Haṁsadūta Mahārāja, and some other gentleman, they’re receiving some check from the controlling agency. Then they came here. And anyhow I asked the authority and they also came to me and I effected a compromise.

“The question of faith not of harsh administration, so if any difficulty arises you internally manage it, and don’t give it any publication, and don’t want them to stand as culprit just at the door of your court of justice. Then the whole thing will bring some reaction to the whole institution. Today this man is unfit, another will be tomorrow unfit, though the recognition of your Divine Master will have no value to the eye of the public, so minimise this private compromise.” And that was effected somehow. Tamal Kṛṣṇa, Haṁsadūta ...

Devotees: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja perhaps was not present at that time? Was he here?

Dhīra Kṛṣṇa Mahārāja: Yes, but he was the third person to be dealt with

by the GBC.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja has also visited me later on. The complaint against him was that he's showing so many emotions and disturbing people; all these things. "That is it real *śakti bhāva*, all these things?"

No, can never be. This is rather the shadow, misguiding things that come in our mind.

Then Jayatīrtha Mahārāja listened to that. And at that time these gentlemen forced the role of *sannyāsī* on him. And he of course accepted. But he could not keep it.

When that question again came to me I told I can't say anything before I meet Jayatīrtha Mahārāja himself personally. Then I was told Jayatīrtha Mahārāja has come to Purī on pilgrimage.

And Jayapataka Mahārāja gave a long letter to me, 'that such are the conditions at present.'

Then I told that as a third man I shall approach the thing without any bias or prejudice from any party. So I want to get him here as an independent person, not on your behalf.

And that was done. Caru Swāmī brought him here. I wanted his wife also. She also came with her boy. Then I tried my best to convince them, once you have taken the position of *sannyāsa* – of course that is the highest and real position of the preacher – you should not go back.

kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

[“Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.127]

It is written in *Caitanya-caritāmṛta*, and your Guru Mahārāja, though you as a householder, still he gave you, empowered you to go on to make disciples, go on preaching in that way as an Ācārya position. But that was all right. But once when you have accepted the position of a *sannyāsī*, now if you go back it will be detrimental to the cause of the ISKCON. And that will bring a slap in the name of your great Guru Mahārāja. So you must come back as soon as possible without much advertisement.

And he told that, “He had some hesitation but he was forced to a certain extent to take *sannyāsa*.” But he had in mind that Guru Mahārāja gave him a particular position, and also the Ācārya-ship of a particular zone, “And now I have taken *sannyāsa* whether it will be helpful for me or not. So this hesitation made me weak and I again connected with my former wife.”

But anyhow I think whenever once accepted, right or wrong, you must not go back: to keep up the purity of the name of your great Guru Mahārāja, and also of the institution. Before it goes to wide publicity you accept that *sannyāsa*. You give a letter to your *sannyāsa* Guru Kīrtanānanda, “That I have again decided, I’m convinced by Śrīdhara Mahārāja, and I’m again taking the robe, as I think you will sanction it. In anticipation of your sanction I’m taking *sannyāsa*.” To keep impression I asked him to go just to Katwa, the place of *sannyāsa* of Mahāprabhu Himself, and there you take the *sannyāsa*, it will add to the gravity. It will be easy for you to keep up the *sannyāsa*. You will get inspiration and force from there, because Mahāprabhu took *sannyāsa* from here. You surround and you bow down there and accept the robe again. And you get some letter to your *sannyāsa* Guru to keep up the formality. It was done. Caru Swāmī and

some others from this Maṭh accompanied him, and took *sannyāsa* satisfied.

And here, of course beforehand, I convinced his wife also. What is best, you consider. You are sacrificing for Kṛṣṇa, for your Guru. You have come out to sacrifice everything for Kṛṣṇa and that to get Him in return. You have come out for that?

“Oh yes.”

Before marriage you joined Swāmī Mahārāja’s Movement. “Yes.”

You want Kṛṣṇa and if you sacrifice the best thing then He must look after you. In this way she was convinced and through weeping and also smiling, with both contradictory emotions she gave consent.

The boy cried aloud, “My father is becoming *sannyāsī* again.”

No, no, he’s a general. The fight is going on with Kṛṣṇa consciousness and *māyā* and he’s a soldier. He has come as a general to fight. And when you’re grown up you will also be a soldier and perhaps a general also, to fight with *māyā*. We’re all soldiers of Kṛṣṇa to fight with *māyā*. We’re all out of home. No place of showing any weakness or affection against that. Anyhow the boy was encouraged. Mother also encouraged the boy. I gave her a garland for on the neck of the boy who was very much young. Anyhow, such things happened in such a way.

I gave a reply to the letter of Jayapataka Mahārāja. He wrote that under the instruction of Bhāvānanda Mahārāja I am writing to you. I told that I tried my best, and what I have done to my best understanding he has accepted *sannyāsa* again. And now the next thing depends on you to adjust with your administration; in this way.

But I am told that the lady went straight to London, and Jayatīrtha Mahārāja went to Hawaii, and from there to America perhaps, and told Rāmeśvara with my name...

Caru Swāmī Rāmeśvara Mahārāja is an intimate friend of Jayatīrtha Mahārāja. But I heard that Rāmeśvara Mahārāja, and again Jayapataka and Bhāvānanda came to me, “Jayatīrtha Mahārāja is preaching that, ‘I have taken *sannyāsa* from Śrīdhara Mahārāja. I don’t care much for this administration,’ and he told it to Rāmeśvara Mahārāja. And Rāmeśvara Mahārāja is giving vent to this feeling of him that, ‘he has taken.’

But no, of course materially he might have taken *sannyāsa* from me, because through my inspiration he was induced to take *sannyāsa* again. But formerly I asked him to get the permission of Kīrtanānanda, his former Gurudeva. So you do not make much of these material things, you try to give a colour of the formal things and try to hush up for the good name of the institution. Don’t make much of the formalities. If necessary I shall also request him, that don’t preach that I am your *sannyāsa* Guru. I helped you, but at the same time I told you repeatedly that you take permission from your previous *sannyāsa* Guru. So for the good of the good name of the institution you admit that. And this is the position now.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, before I left Los Angeles, Rāmeśvara Swāmī he gave me some questions that he wanted me to ask you.

Śrīla Śrīdhara Mahārāja: What is that?

Dhīra Kṛṣṇa Mahārāja: Well, one of the questions, he wanted to know that in your Maṭh who would be the next Ācārya? One of your younger

God-brothers, or one of your own disciples?

Śrīla Śrīdhara Mahārāja: Generally I think one of my disciples. That is the general case. But in special case the position may be taken by any God-brother. But in the general case the disciple. That is the order. But if such proper disciple not found in particular case then I or anyone may take either God-brother or disciple of any other God-brother, he may put in the chair. It's the quality we give real importance.

Dhīra Kṛṣṇa Mahārāja: How would they know to take that position? You would tell them, or they would have some realisation, or...

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: Your disciple.

Śrīla Śrīdhara Mahārāja: That is up to me. And if possible before my passing away I shall give the name that he may do the work of an Ācārya after me, it may be.

Dhīra Kṛṣṇa Mahārāja: Did Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura designate anyone as Ācārya?

Śrīla Śrīdhara Mahārāja: Ācārya from whom?

Dhīra Kṛṣṇa Mahārāja: Śrīla Bhaktisiddhānta, before his leaving this world, does he, did he designate anyone as Ācārya?

Śrīla Śrīdhara Mahārāja: No. Before, oh, no. His last words are there. He told, “Form a governing body and go on with propaganda.”

Then he asked one of his disciples whom we thought to be next to him in *siddhānta*, in the theological knowledge. And he asked, “Is he here?”

“Yes, he’s here; Vasudeva.”

He asked him, “That Rūpa, Raghunātha, the words and advices of Rūpa, Raghunātha may be continued. You are to look after.”

That was told in our presence to that gentleman who was – there were two main, one publication that is *Harmonist* and *Gauḍīya*, and the editors were Nisi Kanta Sanyal and Sundarānanda Vidyavinoda. And he was at the back of them, this Vasudeva Prabhu. And he was requested to see that the words of Rūpa, Raghunātha, their advices may not be stopped, “You are to look after that.”

Then he told, taking the name of Bharati Mahārāja, “The Bharati Mahārāja may look after the mission, look after this mission.”

But we did not take it that he’s an Ācārya, but that he may not create a parallel institution. We thought like that.

Then he told, “I am indebted to Professor Sanyal, Bhakti Sudarka Prabhu.”

Then he told, “Form a governing body, but Kuñja Bābu will manage as long as he lives.” That was one sentence in his last words. “Form a governing body, but Kuñja Bābu will manage,” latterly [Bhakti Vilās] Tīrtha Mahārāja, “manage as long as he lives.”

Dhīra Kṛṣṇa Mahārāja: Did that mean separately from the governing body?

Śrīla Śrīdhara Mahārāja: He means that intelligence excels that of all; this was about him, he should be respected. We took it from this that Kuñja Bābu was managing during Prabhupāda’s lifetime, he was really managing the whole institution, so he should be respected. But he was a *gr̥hastha* and we were *sannyāsīns*. He had some drawback. He was educating his brother, educating his son. And he was building, he was a very poor man, and he was still in the service of the postal department, he’s building *pukka* house in his native place. So many complaints against him we heard. But he told that, “He should manage as long as he lives, and he should be respected.”

As he did not select anyone as his follower Ācārya, so there were differences of opinions amongst us. And there were many ambitious *sannyāsīns*, they were very eager to go on as Ācārya themselves. And this Kuñja Bābu management they’re in one party. Then a clash began, generally two parties, one accepting Vasudeva Prabhu as Ācārya, I was along with them. And another, those that wanted to be Ācārya themselves, and with Kuñja Bābu. There were three trustees, Kuñja

Bābu, Paramānanda, and Vasudeva Prabhu, whom we wanted to make Ācārya. One trustee one side and two trustees another side. So there was a case in the high court, so we read the will, so many things happened. But afterwards we found some defect in Vasudeva Prabhu and we could not accept them any longer, and many of us came out. And after some days...

End of 81.08.12.B

81.08.12.C

His Divine Grace Śrīla Bhakti Raksaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...was requested to effect a compromise between the two contesting parties, and I did so successfully. The management was divided into two. Kuñja Bābu was pressing with Caitanya Maṭh as head, and another party had Bagh Bazaar as head. So many Maṭh's were, the sevā was divided, and things are going on. Now also some trouble.

In his last words Prabhupāda also told, “Love and rupture. There may come anything, but it must be for Kṛṣṇa. It does not matter whether it is love or rupture, but that must be for Kṛṣṇa.”

Dhīra Kṛṣṇa Mahārāja: So he knew, perhaps he knew.

Śrīla Śrīdhara Mahārāja: Yes. So when we went to the court the lawyers also sometimes told, “Being religious persons you have come to the court.”

I remember I told that pleader, that we are not *sādhū* of that order who by fear of *māyā* runs to the mountain and enters a particular cave and go on with meditation. But our Guru Mahārāja was a type, has created a type of *sādhū* who will fight with *māyā*. Wherever there’s the strong centre of *māyā* we shall attack and we must destroy that centre of *māyā*. That is our tact, totalitarian war we have begun with the illusory energy that has captivated so many souls. So we are not afraid of any law court or anything; everywhere that principle. There are so many political shades; they’re also fighting with each other, but you don’t see anything wrong there. But we also, we’re very realistic in our thought. We say not *sādhū* of that theoretical type. So many of my brothers they’re suffering with this misunderstanding and we must help them. And whatever trouble will come on our head we must take it. We do not care for any, whether it is quarrel, or it is any peace, or anything else even. Whatever is necessary to take on our head, for the service of Kṛṣṇa, for the service of Guru, to spread the real truth we must do, whatever may come. And according to our *karma* the environment is coming to us but we must not be a coward to fly away from the battle. If I’m sincere nothing can deceive me in the world. *Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati.*

[pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati]

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance

to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”]

[*Bhagavad-gītā*, 6.40]

Self help, if I really want to help me, none can deceive me. Only I can deceive myself, and none else. So if I’m sincere that I’m doing, I may be wrong, but still I must shake off the influence of that error if I’m sincere. *Saroye gaura sikha bujare* [?] Simplicity is never defeated. Whatever is coming we must fly away from that position and go on with all sincerity.

You see, when the Mohamedans attacked this Māyāpur, your Caitanya Chandrodaya Maṭh, so many people in the public, they with a loud voice created, “Oh. They are Vaiṣṇava? They have come from foreign lands to follow the advices of Śrī Caitanya Deva.”

*trṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ
sadā hariḥ]*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

“What are they doing instead? They’re firing on the people at large, all these things.”

No. What they have done they have rightly done it. Why *tr̥ṇād api sunīcena*? *Tr̥ṇād api sunīcena* to whom? You are all madmen. *Tr̥ṇād api sunīcena* that must be to a standard society, to the Vaiṣṇava. All the general public, they are, we consider them to be mad, and so that *tr̥ṇād api*, the standard is not according to their choice. The standard is according to the normal persons, that is the Vaiṣṇavas. You are all abnormal thinkers. What do you know about the real standard, what is *sunīc* and what is *sahiṣṇunā*? To become *sunīc*, to become humble, to Guru, Vaiṣṇava, I cannot but oppose who is coming to attack my Gurudeva, my revered Deity. You are coming to attack and to damage my Guru, my Vaiṣṇava, my Deity, and I shall be *tr̥ṇād api sunīcena* to you or to my Deity? So that may be imitation of the *sahajiyā*, imitationist, *tr̥ṇād api sunīcena*. But *tr̥ṇād api sunīcena* is really that we must be humble, modest, to the fact, to the truth, and do accordingly. So it may lead to fight.

Dhīra Kṛṣṇa Mahārāja: Some of our devotees feel that in a similar way we're in a similar situation as Gauḍīya Maṭh previously. And due to the activities and behaviour of Ācāryas they don't feel that they can preach to the public on their behalf.

Śrīla Śrīdhara Mahārāja: You have come to fight as a soldier, to save your country, or whatever, your people, or your own honour. War, your environment does not depend on your whim. It will be; it will appear like anything. You are to face that. Whatever complex may be the war field, the battle field, as a soldier you are to approach them. Otherwise you have no real faith in your own cause. There is so much fight amongst us but we have not left the real field, preaching the creed of Mahāprabhu, in spite of all the differences.

When I came here first, leaving the main association of Prabhupāda, one gentleman, one engineer, he put a question to me.

“You call yourselves Vaiṣṇava, but you are quarrelling with each other,

with your own persons whom you say are God-brothers, you are quarrelling with them. And a man was killed also when the local *gundwallah* they attacked your party, anyhow, one was killed. And you are murderer.”

In this way he attacked me.

I told him in the beginning that that is not murder. What is murder? What is *himsā*? And what is non *himsā*? Do you know it?

“Yes, we know.”

And have you gone through *Bhagavad-gītā*? One may kill the whole universe and he does not do anything. *Hatvāpi sa imāṁ lokān na hanti na nibadhyate*.

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate hatvāpi sa imāṁ lokān na hanti na nibadhyate]

[“He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.”]

[Bhagavad-gītā, 18.17]

Can you understand this position? One can kill, destroy the whole universe, still he does not do anything. Do you know? How is it possible? And then don't pronounce high words that we are committing *himsā* and all these things.

And then, you see, you are worshipping the Deity Kali, and how is her posture? She's killing so many persons, and a garland of their heads on

her neck, and you worship that Deity.

Or you worship Śiva, Mahādeva, and He's the destroyer of the world at the time of doom.

Then you may go to Rāmacandra. He also conducted war and killed so many. You may go to Lord Kṛṣṇa. He has also murdered many.

Then who is not a murderer, will you tell me?

Then Nārāyaṇa He also comes as incarnation and kills so many.

Then what is killing, what is not killing, you are to understand that. When I put so many examples, the Kali, the Śiva, the Rāma, the Kṛṣṇa, all killers, and we are worshipping one of Them. And then, you are worshipping a killer, and you're abusing me that I have killed. Then please try to understand what is killing and what is not killing. Then that man was silenced.

So there may be disturbances, rather, we may say it should be, disturbance must come, because my most beloved Guru has withdrawn from amongst us. And should we like to live peacefully? Such a great curse, as it may be felt, is thrown on my head. And should I like to live peacefully? In its retinue disturbance must come, and we are to undergo them, but we must remain sincere and we must face the difficulty in a proper way. That has come to train me to go on in the right direction. What I have received from him I understood in a rough estimation. Now the things have come in such an order that I'm to scrutinise me in my every position within me to analyse, *ātma-samika*, self analysis has begun. What I have got from him, I'm under trial. In what way have I received it, properly or only showily? The time has come to purify me, whether I'm a real student, a real disciple, or only in face, only in

confession, I'm his disciple? What is the position of a real disciple? Should I leave the society then what is the depth of my creed? In what attitude have I accepted his teachings? How deep rooted is it in me? The fire is there, come to test me, that whether I can stand – my acceptance is real or it is a sham, imitation; this fire will prove that. So we must not be afraid of any adverse circumstances. *Sukhinaḥ kṣatriyāḥ pārtha, labhante yuddham īdṛśam.*

[yadṛccchayā copapannaṁ, svarga-dvāram apāvṛtam sukhinaḥ kṣatriyāḥ pārtha, labhante yuddham īdṛśam]

["O Pārtha, such a battle, present of its own accord like the open gates of heaven, can be gained only by the most fortunate warriors."] [*Bhagavad-gītā*, 2.32]

Kṛṣṇa says in *Gītā*, "The battle that you have faced, a happy *kṣatriya* he hankers after this."

So a bad workman quarrels with his tools. Stools. The *karma*, my *karma* has now come to face me, to surround me, and I can't avoid that. It is the result of my own *karma*. It comes from within me, and I must not quarrel, I do the proper dealing with that. We are to scrutinise what we thought we understood more accurately and find out within me, where am I? What is my real need? And how much my hankering is for the real thing? All these things will be expressed, has come into publicity now. So this is a real field of *sādhana*. My *sādhana*, my advancement needs all these difficulties. Otherwise we may not know what is progress, what is non progress. We can go on blindly, and we can patch up everything, and we can give it to others, and we may turn to be hypocrites. So to purify our own selves it is necessary.

And God has no error. He's commanding the environment. It is not my responsibility. The responsibility of the environment is not on me. My responsibility is only with me, and the environment is at the hands of the Lord. He has not done any wrong to me. If I'm sincere then I have to adjust myself with this environment and to put my real faith before Him. By my stand in any circumstances in the battle my patriotism will be examined, be put to test, whether I'm a real soldier or not. Anything may come, but I'm to face them, I'm not to forget my Lord, my Guru, my Gaurāṅga, Rādhā-Govinda, under any circumstances. Under any unfavourable circumstances I must stand with my head erect. 'Yes, I'm a servant of that clan, that *sampradāya*. Everyone may leave me. I shall stand single.' With this attitude we must go on, whatever may be the circumstances.

Then the recognition may come in my favour, "That yes, under such trying circumstances, he's there." They may be pleased with us. How much selfish, or that *anartha*, in what person, which is necessary to be eliminated, this mental, this *karmana vasana*, this *karma*, *jñāna*, *anyābhilāṣa*, how much it's mixed with the real faith? That must come out and that must be eliminated in different ways. So *na hi kalyāṇa-kṛt kaścid, durgatim*, if we want real good within us, none can hinder me. With this spirit we must move.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. What is what, we'll be able to understand, what is what.

Even Christ, He told, "One of you will help me to be caught." Judas was amongst the ten. "So amongst ten followers there is one who will in this night he will help to hand me over to the enemies." Even it may be possible. "Even the Peter, that you will also deny Me thrice before the cock crows."

"No, no, no. I can't neither."

No pride of a devotee the Lord tolerates: surrender, complete surrender.
“No. I’m Your firm servant.”

That ego also must not stand. The Peter, who is the leader, he was also exposed. So a devotee is only a tool in the hands of the Lord.

There is one story, a Nawab, he has advertised to recruit the sycophants. Sycophants you know? Previously in the court of the kings, some sycophants, whatever the Nawab will say he will give ditto to that, flatterer. He advertised, “I want some flatterers.” So many applications came. Then he had an interview, and he asked, putting questions to them. “You’ll be able to do your duty do you think properly?”

Then he says, “Yes, I shall do. I shall be able to do the duty.”

Then in this way he’s putting questions to different persons. And then to one man, “I think you won’t be able to do.”

All say the same, “No sir, I shall be able to do.”

Only one told, that when Nawab says, “You’ll be able to discharge the duty of a flatterer?”

“Yes, I shall do my lord.”

“I believe you won’t be able.” “I also believe like that.”

“No, no, no. You’ll be able. You’re the fittest.” “Yes, I’m the fittest.”

“No, no, I doubt.” “Yes, I also doubt.”

And those that told, “I will be able,” continuously, “No, I’ll be the fittest,” they were all dispersed, rejected.

So our soul must have such flexibility in the service of the Lord. No ego

whatsoever, of course in the external sense. Then when we have our permanent ego within the soul entering that domain, that position is a separate thing. But of this material ego, that must be dissolved cent per cent. And that may have different type, different colour, but when put into the fire it will be burned into ashes.

Only when Arjuna, when Droṇācārya was the weapon master, *āstra* Guru, of the Pāṇḍavas, then one day while testing the progress of the disciples he put one show, one artificial bird on the top of a tree, and said to his disciples, asked his disciple to put an arrow into the eye of that artificial bird. One by one he's asking his disciples to come for the aim. Yudhiṣṭhira came.

"Fix yourself to hit that bird." "Yes."

"Are you ready?" "Yes."

"What do you see?" "I see the bird."

"Nothing else?" "Yes, I see the tree." "Nothing else?" "Yes, I see all."

"Go away."

Then another disciple: "Hit the bird. The eye of the bird should be marked by your arrow, fix and make your aim. What do you see?"

"The bird." "Nothing else?" "Yes the tree also." "Oh, go away."

Then Arjuna was taken in. "Prepare yourself."

"Yes my lord I have done." "Do you see the bird?" "Yes I see."

"The tree?" "No."

“The whole of the bird?” “No.”

“What do you see?” “Only the head.”

“The whole of the head?” “No.”

“What do you see?” “Only the eye.”

“You can see nothing?” “I can see nothing.”

“Yes my boy; put up the arrow.”

So we shall have that sort of aim in our life idea. Do or die. Whatever the circumstances may come to frighten me I won't be frightened. If my own, they seem to be enemy, does not matter. My own is only He. He cannot tolerate that any other will be a partner of Him. He's the Absolute. He's the Absolute owner of mine. He does not tolerate any partnership there.

In this way what – I'm what my spiritual conscience took me, or what I must follow that what I understand, my aspiration. Friends may be converted into foes, and foes may be converted into friends. But I must stick to my ideal. By His will, friends may turn into foes, and foes may turn into friends. But in my progress, some elimination and some new acceptance, it must be. If there is progress real, then some sort of elimination and some sort of newcomers. It must be. It can't be avoided, if I'm progressing. If I'm of a progressive nature then there must be elimination and must be new beginning, new friends. It can't be stopped, in our realisation.

When we begin our education in the school, or class, so many, all may not pass, they fall back. And we are to make new classmates. And again go up, new classmates, new classmates, and old classmates may fall back. It is quite natural. But it does not mean that we are envious of them. We're sympathetic; we shall try our best to help them. But still, it may happen that I can't help. But this is the nature and this cannot but be the nature.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Kṛṣṇa. Gaura Haribol. Nitāi Caitanya Dayal.

Is this to discourage you? That our friend may not remain friend all along, is it discouraging?

Akṣayānanda Mahārāja: This gives us life. We're getting new life.

Śrīla Śrīdhara Mahārāja: This is the truth in life and we cannot but face that.

Akṣayānanda Mahārāja: You're giving us life.

Śrīla Śrīdhara Mahārāja: But at the same time we must not be non sympathetic. Always we must be sympathetic to our friends, our environment. But we cannot ignore the fact that His, Lord's dispensation we can't avoid. We must take it on our head. His dispensation is above all. With this we are to march on: what to do.

And we cannot – a bad workman blames his tools. We cannot put blame on the circumstances or any one of us; in this way no complaint. It has come out of the development. It is necessary, it is necessary development, unfoldment, it has come, and we do accordingly, adjust accordingly, according to the new development we are to adjust. But we

must be friendly to all, not animosity to anyone. That should be our attitude, sympathetic, that of sympathetic, not of apathetic.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

The creed of love, so no apathy has any room. Sympathy for all, and sometimes sympathy, love, produces cruelty. When our guardian comes to control, to rebuke us, that is also a product of love, and not of jealousy or anything else. When parents, our mother, our well-wisher comes to chastise us that is the outcome of affection, not always of *himsā*.

Dhīra Kṛṣṇa Mahārāja: Is there any mistake that one can make that can't be rectified in this life?

Śrīla Śrīdhara Mahārāja: Yes, yes. If you say that in different planes of life mistakes are committed. In *karma-kāṇḍa* the *prāyaścitta* is there. This was put by Parīkṣit Mahārāja to Śukadeva and he's answering, in that Ajāmila's case. Then that Ajāmila's question came here, incident. *Prāyaścitta*, that he has injured a person, suppose he has killed a cow, and some penances are there. That is he should feed other cows, or feed some *brāhmaṇas*, this and that, to create some good reaction which may meet that bad reaction and minimise it. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Some bad wave has been created, then again to create some good wave so that this wave may...

Bharati Mahārāja: Equalise.

Śrīla Śrīdhara Mahārāja: ...embrace that and finish it. That is *karma-kāṇḍa*, *prāyaścitta*. Then a question was raised against it. Once I had done something wrong. I made something, some antidote; I'd taken some poison and then again some medicine. But the tendency to commit that offence again is not removed, so this penance is ultimately nothing. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Prāyaścittam atho 'pārthaṁ, manye kuñjara-śaucavat. [kvacin nivarttate 'bhadraṁ, kvacic carati tat punaḥ*

prāyaścittam atho 'pārthaṁ, manye kuñjara-śaucavat]

[“Sometimes a person refrains from sin, but in time he again commits the same kind of sin. Therefore, I consider atonement (in the line of *karma-kāṇḍa*, or in the calculation of worldly deeds) to be as futile as an elephants bath. (The elephant is habituated to immediately rolling about in the dust after taking a dip in the river).”] [*Śrīmad-Bhāgavatam*, 6.1.10]

An elephant is given a good bath, his body is purified. Then whenever, as soon as he comes out of the tank he's taking dust and throwing over his body, *kuñjara-śaucavat*, the bathing of the elephants like that. Done something wrong, made some penance, that is removed, and again committing the same thing, again committing the same thing. So this sort

of penance has got no meaning, *prāyaścittam atho 'pārthaṁ, manye kuñjara-śaucavat.*

Then Śukadeva Goswāmī told, “This is *karma-kāṇḍa prāyaścitta*, and there is *jñāna-kāṇḍa prāyaścitta*. What is that? *Tyāgena satya-śaucābhyāṁ, yamena niyamena vā, aghaṁ mahad api, veṇu-gulmam ivānalaḥ.*

[tapasā brahmacaryyeṇa, śamena ca damena ca tyāgena satya-śaucābhyāṁ, yamena niyamena vā

deha-vāg-buddhijaṁ dhīrā, dharmmajñāḥ śraddhayānvitāḥ

kṣipanty aghaṁ mahad api, veṇu-gulmam ivānalaḥ]

[“Austerity or one-pointed attention, exclusive celibacy, subjugation of the internal and external senses, charity, truthful speech, cleanliness, sensual discipline (*yama*) headed by non violence, mental regulation (*niyama*) headed by regular utterance or concentration on *mantras*

- by the strength of such practices, faithful liberationists (*jñānīs*) who know the mysteries of religion drive away even the most grievous sins committed in thought, word, or deed, as bamboo clusters are destroyed by fire.”] [*Śrīmad-Bhāgavatam*, 6.1.13-14]

This is compared to *hāsthī-snāna*, the bathing of the elephant, useless, futile; this *karma prāyaścitta*. Then *jñāna prāyaścitta*: by penances, by repentance, by taking the vow, and all these mental adjustments, readjustments, so that the tendency within to do the same mischief may be removed. And the example was given as a *veṇu-gulma*, the cluster of bamboos. The *veṇu-gulmam ivānalaḥ*, when in a bamboo cluster, if we

put fire into that the whole shrubs are cleared. It is like that *jñāna prāyaścitta*. But Parīkṣit Mahārāja thought that again when the rainy season will come those – now it is all cleared, all put to ashes, but again it will come up because the root is under the earth. Then Śukadeva Goswāmī came with a third class of *prāyaścittam* reaction.

*kecit kevalayā bhaktyā, vāsudeva-parāyaṇāḥ aghaṁ dhunvanti
kārtsnyena, nīhāram iva bhāskaraḥ*

[“Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays.”]
[*Śrīmad-Bhāgavatam*, 6.1.15]

There is another section, very rarely to be found, they do, clear all the reactions, results of their misdeeds only by taking refuge of Vāsudeva, *nīhāram iva bhāskaraḥ*. And the example he gave, when the sun rises, all the drops of dew vanish, just like that. When Vāsudeva, the God consciousness, the consciousness of Vāsudeva arises in our mind, all sinful tendencies are automatically removed, and never to return again. As long as the sun is there no drop of dew can come. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So your question is, how to clear off our misdeeds, our past misdeeds, how to? Was that your question? If I have done something wrong, now how to make them removed, is that your question?

Dhīra Kṛṣṇa Mahārāja: Well I was thinking more specifically that on the devotional path – like before, you were saying that we have to go ahead according to our sincerity. But we may make mistake, we may be right, we may be wrong. So what I was saying, if you're wrong...

[Bharati Mahārāja and Śrīla Śrīdhara Mahārāja talk in Bengali for about thirty five seconds]

Śrīla Śrīdhara Mahārāja: When I'm going, I'm making progress, I may commit some mistakes, but how in my future life I can avoid those mistakes – is it?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Or I can do anything which can remove, which can purify me from the wrongs of those mistakes, is it, no?

Dhīra Kṛṣṇa Mahārāja: Or at least to proceed correctly. On the basis of your sincerity you went on and you made some mistakes. Now you want to get back on the right...

Śrīla Śrīdhara Mahārāja: You see, that is a very broad question, and that question, whether it will help you or not I don't know. The finite is going to meet the Infinite, and commitment of error it is its nature. So the real thing is this. As much as he'll be able to make progress really, he'll

think that he's committing more and more offences. You see, *purīṣera kīṭa haite muñi se laghiṣṭha, jagāi mādhai haite muñi se pāpiṣṭha*.

[jagāi mādhai haite muñi se pāpiṣṭha, purīṣera kīṭa haite muñi se laghiṣṭha mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya]

[Kṛṣṇadāsa Kavirāja Goswāmī says: “I am worse than a worm in stool. When Jagāi and Mādhai came in the relativity of Mahāprabhu they were considered to be the worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a great sinner that whoever will hear about me, dirt and sin will enter him through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish.”] [*Caitanya-caritāmṛta, Ādī-līlā*, 5.205-6]

“Whatever, I can't do it well. I'm not up to standard.” You see, this is the very nature of the negative thing, to attain that, that is our progress, that stage, to be always careful. “To do everything, I can't do anything. I must have offended. This is not perfect.” The progress will be in that line. And that is the nature of the negative substance, always faulty, *aparādha*. “I'm unfit.”

Rādhārāṇī Herself says, “I'm unfit to do any service to Kṛṣṇa. It is His grace that He accepts it, but I'm unfit.”

That is the very nature, but that must be sincere, not imitation. Imitation is our enemy.

In Purī I met an experienced headmaster, one Paraśurāma Patanaya, touching with Brahmo religion, Rabindranatha etc. He came to us, myself, Bon Mahārāja, and Mādhava Mahārāja, and others. “Can you get God? Is it possible that one can get, one can see God?”

Yes, it is possible. So we are out to find out God, to see Him. Our own dress: that is the evidence.

“Yes, I want to see God. How? What qualification is necessary to see God? Say to me.

I’m ready to do that, whatever is necessary.”

We told *śaraṇāgati*. I told the *śaraṇāgati*, that is, by that qualification we can see You, we can get Godhead.

“Yes, I’m *śaraṇāgata*. You take the test. There’s the ocean, and if you ask me to jump into the ocean I’ll do that. But if you give me God I’m ready for that. Whatever you say I shall do that. I’m *śaraṇāgata*.”

It was I that told him, what you say that’s just the opposite to *śaraṇāgati*. One who’s approaching to *śaraṇāgati* he will feel from his heart, core of his heart, that I can’t become *śaraṇāgata*, I can’t become. And you say, “I’m ready,” that is just the opposite.

So this is so, a very hard nut to break. Progress means to feel that I’m nothing. I’m nothing. He’s all in all. My Guru is so great, Vaiṣṇavas are so great, but I am the most unfortunate, most tiny person. I’ve no qualification. We are told that that is the sign of progress towards that land. But there is one thing, *ācārya-abhimāna*, this is all negative, real, but a negative posing. But when any attack will come to my Guru, to the Lord, furiously...

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His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...from somewhere else, such *abhimāna*, such ego will appear. But ordinary, that is the negative; that is *ācārya-abhimāna*. In my Guru Mahārāja's, in Prabhupāda's words, that is *pralāpa*. *Pralāpa* means delirium. This is like a delirious position. But a healthy position is that I have nothing, I am none. But some delirium will spring up when such opposition will come.

Mahāprabhu says He's unknowing also: "Sanātana, I feel that Kṛṣṇa is passing through Me to grace you. What I say, this is My *pralāpa*. I'm talking, expressing delirium. It is not known to Me. But at the same time I can feel from the inner-most of My heart that Kṛṣṇa is going to grace you through Me, through My advice, My words. So much I can feel, but I'm speaking in a delirium. I don't understand all these things."

Our Guru Mahārāja also told once, "This is my *pralāpita vakra*. When I think that 'I'm in a position, I can do this, that, I am something', that is a concocted position, not a real one. Really, the Guru, 'I am servant of all my disciples.' That is the attitude of Guru, they're servants. 'You say a flower is being offered to the feet of the Lord, just as the flower we take on the head. So many living souls they have been offered by the process of *dīkṣā* to the Lord, and they're all my Guru, my respected things. I can't

take them as holding a lower position.’ This is the real angle of vision of the Ācārya. ‘What I have offered to the Lord, to Kṛṣṇa, they’re things of my respect and worship.’

But, *ācārya-abhimāna*, ‘No, I am their master. I shall teach them.’ This is a sham ego, this is. What the Guru says, chastises his disciples, controls, all normal, *ācārya-abhimāna*, a posing given by the Lord for the time being, ‘Be a master and control them, whip them, or abuse them.’ This is a posing, this is temporary, put to a devotee to take the position of an Ācārya. But in his real position, in his intrinsic position he says that, ‘I am most insignificant, meanest of the mean.’ But when the Lord wishes to get some service of the Ācārya then He inspires him for the time being with that sort of ego, ‘And you control them. You are big and they are low and you must look after them, their welfare.’ That sort of ego has been given to a particular devotee and then he becomes Ācārya. That is a foreign thing, *ācārya-abhimāna* is a foreign thing. That is not innate. But that sort when that is got by inspiration so he does not commit anything wrong there, because it comes from the Lord direct. So *hatvāpi sa imāḥ lokān na hanti na nibadhyate*:

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate hatvāpi sa imāḥ lokān na hanti na nibadhyate]

[He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer’s consequences.]

[Bhagavad-gītā, 18.17]

If he kills the whole universe he does not kill anything. So all this abusing,

controlling, chastising, he's not the recipient. It is the Lord's special will has done this; these are the things.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Caitanya.

[Bharati Mahārāja and Śrīla Śrīdhara Mahārāja speak in Bengali for about one minute]

Bharati Mahārāja: Mahārāja, maybe you can speak English because Dhīra Kṛṣṇa Mahārāja he's recording.

Śrīla Śrīdhara Mahārāja: Oh, English. Some fifty years back perhaps when Prabhupāda had a tour through Vṛndāvana, coming back he stroked his forehead by the palm. "I could not see a real Vaiṣṇava in Vṛndāvana Dhāma. It is my misfortune." In this way he pressed his palm on the forehead. That is the sign of disappointment, despair.

Again when, [nineteen] thirty-three, he continued the Braja-maṇḍala *parikramā*, at that time in his weekly paper he wrote that, "No real Vaiṣṇava in Vṛndāvana. And who is supposed to be the leader of all those *sahajiyās* in Vṛndāvana, he may be considered to be a *kaniṣṭha-adhikārī*." That Ramakrishna Dāsa Bābājī, who was at that time considered by them to be Siddha Bābājī Mahārāja. And Prabhupāda told that he's only *kaniṣṭha-adhikārī*, a lowest division Vaiṣṇava. He was a *brāhmaṇa*, he had austerity, a spotless character, well-read in the Vaiṣṇava *śāstra*, but he was considered by Prabhupāda only the third class devotee, that Ramakrishna Dāsa Bābājī. Who was considered at the time in the whole of Braja-maṇḍala to be *siddha-mahātmā*.

Once I, coming from Bombay via Vṛndāvana, stopped in Vṛndāvana for some time, for a few days. That was in the summer, Nṛsimha-caturdasi day. I went to visit that Ramakrishna Dāsa Bābājī, that the whole Braja-maṇḍala thinks him to be *siddha bābājī* and our Guru Mahārāja considers him of the third order. I went to trace the difference, what is he? Two or three days continuously I went in the afternoon to his quarters. Before him, two or three disciples perhaps, reading *Bhagavāt*, and he's giving advice, explanations, now and then. I am looking at him and also thinking of my Guru Mahārāja, Prabhupāda. I thought that he's a man.

In the meantime I heard one of his disciples told there was another *bābājī* of reputation, Pran Kṛṣṇa Dāsa Bābājī. Then one told that, "Pran Kṛṣṇa Dāsa Bābājī was saying that I have completed my fiftieth, some years in Vṛndāvana."

Then that is deriding his position and that, Ramakrishna Dāsa Bābājī could not tolerate, perhaps. He remarked, "Oh, he came here when he was fifty-five. Before that he was a *gr̥hastha*. And now his age maybe such and such, and have lived here a long time. But I came here when I was fifteen years of age and I am staying here so long."

I found as if he could not tolerate the fame of the other *bābājī*.

Bharati Mahārāja: What was the other *bābājī*'s name?

Śrīla Śrīdhara Mahārāja: Pran Kṛṣṇa Dāsa Bābājī. They've all gone now.

Then I sometimes put my attention on him and to think of my Guru

Mahārāja. "What is he and who is he?" I came with conclusion that this gentleman is trying hard to attain a particular thing. With much great austerity and abstention, strictly following the scriptural rules, the practices as Rūpa and Sanātana inaugurated. He's trying hard to go on in that way. And when I looked at our Guru Mahārāja I came to the conclusion he is a resident of that land and come down here to give something to the world. That was my conclusion. And from here in an ascending method he's trying his best to go up. And he has come down to fulfil some order, that was his own thing he has come to give to the world. And this gentleman is trying his utmost to achieve, finish, a previously chalked out path, trying to get the thing.

He did not recognise this thread ceremony to anyone and everyone which was inaugurated by Guru Mahārāja. Guru Mahārāja wanted to create Vaiṣṇava, *daiva-varnāśrama*, thereby to help both the parties. The society at large they should not think that a true Vaiṣṇava is below *brāhmaṇa* standard. And those that will come to be Vaiṣṇava they must think that they're crossing the stage of *brāhmaṇaism* and then going to be Vaiṣṇava. This gulf of the middle stage: that was supplied by Guru Mahārāja. A Vaiṣṇava is always above *brāhmaṇa*. So, the *sahajiyā*, they have to think that they're above *brāhmaṇa*, such *abhimāna*, such impression they must have. A Vaiṣṇava is not below *brāhmaṇa*. And the society will also begin to think the Vaiṣṇava is always above *brāhmaṇa*. *Viṣṇu-jñāna* is always above *brahma-jñāna*. Brahma is the last position of this world, and Viṣṇu, His place is not below Brahma, *sattva-guṇa*, but *nirguṇa*, *guṇātīta*, consider themselves above Brahmaloḥa and above *brāhmaṇa*. These things our Guru Mahārāja wanted to preach, both amongst the Vaiṣṇavas as well as the public.

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate satra-yāji-
sahasrebhyaḥ sarvva-vedānta-pāragah sarvva-vedānta-vit-koṭi yā
viṣṇubhakto viśiṣyate vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-Bhakti-Vilāsa*, 10.117] & [*Bhakti-Sandarbha*, 117]

But those *sahajiyā bābājīs* they could not tolerate this idea, so they're hypocrites. They do not understand what is real Vaiṣṇava. That Ramakrishna Dāsa Bābājī who was considered to be the *siddha-mahātmā*, *siddha-bābājī* in the whole of Braja-maṇḍala, he ridiculed this idea. *jenow deta hai sa koi* [?]

He remarked about our Guru Mahārāja, *jenow deta hai sa koi*. He was born from *raga putana*. He came from *raga putana brāhmaṇa* family. He could not tolerate this idea that one who has come to enter into Vaiṣṇavism, whatever caste he may come out. "Before having Vaiṣṇava *dīkṣā* he must have that *brāhmaṇa*." So he could not tolerate that he was, to anyone he's conferring sacred thread and misusing the use of sacred thread, that was his complaint. So he could not understand the real purpose of what Vaiṣṇavism is.

But they were giving this *kaupīna* to anybody and everybody. *Kaupīna*: that is a higher emblem. That was given by Mahāprabhu to Sanātana Goswāmī and that is continued so far downward, *kaupīna*.

Then one of us put a question to a bona fide follower of that Ramakrishna Dāsa Bābājī, "Whether sacred thread is superior or *kaupīna* is superior? *Kaupīna* is compulsory to a *bābājī*, so whether *kaupīna* ceremony is superior or sacred thread ceremony?"

Then, he could not but express that *kaupīna* is higher.

"Then, when our Guru Mahārāja gives sacred thread to persons, you

complain against, you raise complaint. But you are giving that *kaupīna* which is higher, you consider, to anyone and everyone. What is this?"

And they can't say anything.

"We consider that *kaupīna* giving, *kaupīna* ceremony is higher, and sacred thread ceremony is lower. So first sacred thread ceremony, then after that the *kaupīna* ceremony will come. That is the sign of the fifth rank. The sacred thread are the fourth rank - *catuh-tarsana*

_____ *sannyāsa*. But anyhow *brāhmaṇas* the *catuh-varna*, and the fifth, higher *varna*, *paramahamṣa*. That is *paramahamṣa* means that *kaupīna*."

So, he could not tolerate that the real Vaiṣṇava is above a real *brāhmaṇa*.

Vaiṣṇava *viṣṇu-jñāna*, Viṣṇu means there is service. Brahma means withdrawal from this world, *brahma-jñāna*; one who has withdrawn from the charm of this mundane world and who is engaged in consideration of Brahma. But who is engaged in the service of Viṣṇu, who is above Brahma, his position is higher.

Sarvva-vedānta-vit-koṭi yā viṣṇubhaktō viśiṣyate [*Hari-Bhakti-Vilāsa*, 10.117] A *vedānta-vit* may be considered to be a *brāhmaṇa* but Vaiṣṇava is superior.

In the whole of Vraja-maṇḍala such conception was absent, and Prabhupāda could not recognise them as Vaiṣṇava proper. This is the conception of Gauḍīya School, the speciality. They have imitated the dress of a Vaiṣṇava *paramahamṣa* as Rūpa and Sanātana etc, imitated, but they do not realise the real purpose of the principle of Gauḍīya Vaiṣṇava.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

So, the form does not give us Vaiṣṇavism but the real material which is necessary, we must have to acquire that. What is Vaiṣṇavism proper we are to understand and we are to acquire it. And we must have this audacity that these *brāhmaṇas* as created by Prabhupāda, they consider themselves to be servants of the real Vaiṣṇava. That is fourth *āśrama*, and that is fifth, *paramahansa*. Vaiṣṇava means always *paramahansa*.

I told one of his bona fide followers of Ramakrishna Dāsa Bābājī, who was considered to be the *siddha-mahātmā*, "That we consider ourselves as *sannyāsīns*, *brāhmaṇas*, ourselves to be the servants of the real Vaiṣṇava, or the real *bābājī*."

He was very much pleased.

Then I told, "At the same time we don't consider you to be the fifth class *bābājī*." Then, "Oh, this is atheism."

Again, "No, this is theism proper."

So that is the position of the *bābājī* class and the Gauḍīya Maṭh claim. The Vaiṣṇava is always above *brāhmaṇa*. And they are afraid of the *brāhmaṇas*, the *goswāmīns*, the *gr̥hastha goswāmīns*, the *brāhmaṇas*, general *brāhmaṇas*. Because we find in the writings of [Raghunātha] Dāsa Goswāmī Prabhu:

*gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane [svamantre śrī-nāmni
vraja-nava-yuva-dvandva-śaraṇe sadā dambhaṁ hitvā kuru ratim
apūrvām atitarā*

maye svāntarbhṛtāś caṭubhir abhiyāce dhṛta-padaḥ]

["O mind - my brother! I fall at your feet and implore you: 'Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth or pure *brāhmaṇas*, the *Gāyatrī mantra*, the holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā-Govindasundara."]

[*Śrī Śrī Prapanna-jīvanāmṛtam*, 3.23]

"I offer my obeisances to all these, *bhūsuragane* means *brāhmaṇa* and *sujane* means Vaiṣṇava." Dāsa Goswāmī offers his obeisances to all. But from the position of a *paramahansa* he says: *yat kinca tena guna mukti gatam kam gosthi samastam gitam* [?]

"I want to confer my obeisance to all, even the insects, the birds, the beasts, shrubs, everything in this world."

So in that spirit he offered his obeisance to the *bhūsuragane*, the *brāhmaṇas*. That does not mean that *bhūsurā*, ordinary *brāhmaṇa* is superior to Dāsa Goswāmī, to a Vaiṣṇava proper. The Vaiṣṇava is always *nirguṇa*, and *brāhmaṇa* is just in the verge of the *saguṇa* and the *nirguṇa* world. This is his location. But the substantial difference between the Gauḍīya Maṭh and the *Bābājī* class. They're fictitious, their conception of Vaiṣṇavism is a fictitious one, not *nirguṇa* proper, because they're afraid of locating the position of a Vaiṣṇava, they're afraid to put it above *brāhmaṇism*. That is their weakness, and there is the difference, so we do not have any respect for them. That is a hypocritical, imaginative *bhajana*, not real.

Dhīra Kṛṣṇa Mahārāja: So after Gaura Kiśora Dāsa Bābājī Mahārāja, practically there may not be any proper *bābājīs*.

Śrīla Śrīdhara Mahārāja: Proper *bābājīs*, and there was one Varṇśī Dāsa Bābājī Mahārāja, how, by the dint of their previous life they were real Vaiṣṇava.

Dhīra Kṛṣṇa Mahārāja: So your Guru Mahārāja, in the beginning he was chanting for some time three *lākhs* daily...

Śrīla Śrīdhara Mahārāja: Three *lākhs*. And sometimes we are told in one month he finished *crores*, hundred *lākhs* in a month, he did so in his life previous to his preaching inspiration. First he had reluctance to come into the public life, that preaching life. Bhaktivinoda Ṭhākura wanted to entrust him with Yoga-Piṭha Mandeer service, but he hesitated, our Guru Mahārāja.

Then Bhaktivinoda Ṭhākura gave him impression, "Then what do you know, want? Do you feel the responsibility of the service of Mahāprabhu that is a burden? Then do you like to be a *nirviśeṣa-vādī*? That you want this *mukti* of their conception, you consider the service to be a disturbing thing, and go on with your *bhajana*?"

Then that put our Guru Mahārāja in a hesitating mood, and then he was thinking what to do, how to begin the life of preaching, Bhaktivinoda Ṭhākura wanted him to do so. At that time, suddenly carried by the wind, a part of the book of *Caitanya-caritāmṛta*, a leaf, came to him. And he found there Mahāprabhu is asking Sanātana Goswāmī, "Please do these four-fold services for the society." *Lupta-tīrtha-uddhāra*, [*Caitanya-caritāmṛta*, *Antya-līlā*, 4.80] *sadacar govardhana* [?] Then?

Bharati Maharaja: *Bhakti śāstra pracār, vighraha pūjā, pratistha.*

Śrīla Śrīdhara Mahārāja: Then Guru Mahārāja took it that this is the will of the Divine. "I shall have to take up these services." And he was thinking to begin such life.

At that time Gaura Kīśora Dāsa Bābājī Mahārāja passed away. And then Kuñja Bābu, later on [Śrīpād Bhakti Vilās] Tīrtha Mahārāja, he met him. And he could recognise that he will be able to help him a great deal. Guru Mahārāja's nature was that of a philosopher, not a mixing temperament with the public. But Kuñja Bābu supplied that. He could mix with the public and anyhow he could bring persons to Prabhupāda and Prabhupāda could speak about *śāstra*. So this combination gradually grew this Gauḍīya Mission. The material help of Kuñja Bābu and the spiritual, the father and mother of the Mission, the core founders of the Gauḍīya Maṭh, the practical material side service that was done by Kuñja Bābu, and the spiritual service.

Prabhupāda wanted one, once he told in Benares, I heard it direct from his lips. "I want only good audience. And Kuñja Bābu has done that best of the lot." In other words, "Amongst all my disciples Kuñja Bābu has served me best by taking near me a good audience. I only want a good audience, proper audience, I want nothing else in this world. And in that direction Kuñja Bābu has helped me greatly." I heard with my own ears in Benares, from his mouth.

That is the difference between the *sahajiyās* and the Gauḍīya Vaiṣṇavas, that Vaiṣṇavism is *nirguṇa* and Brahmanism is in the last plane of *saguṇa* world. Brahma is the verge of *saguṇa*, and the basis of *nirguṇa*, and the

nirguṇa, from Brahma the *nirguṇa* world begins. That is the world of service, the world of dedication. And Brahma is:

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati samaḥ sarveṣu
bhūteṣu, mad-bhaktiṁ labhate parām*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."]
[*Bhagavad-gītā*, 18.54]

That is positive, Vaiṣṇava *dharma* is positive, and Brahman means withdrawal from the negative side, that is Brahmanism. Positive participation to the highest acme, that is Vaiṣṇavism. That Nārāyaṇa *parsanaya* [?] and Kṛṣṇa *parsanaya* [?] two-fold. The lower half Nārāyaṇa *parsanaya*, and the higher half Kṛṣṇa *parsanaya*. In Vraja the highest conception of service. The gap is filled up by Gauḍīya Maṭh.

Bharati Maharaja: Mahārāja, there was one story in the *Sarasvatī-jayaśrī* of some persons in Navadvīpa, *smārta-brāhmaṇas*, and they were trying to show defects in the Gauḍīya *sampradāya* by stating that the Gaura *mantra* was not bona fide. So Bhaktisiddhānta Sarasvatī Ṭhākura came with the *Caitanya-Upaniṣad* and defeated those persons. Do you know about that story?

Śrīla Śrīdhara Mahārāja: *Caitanya-Upaniṣad*?

Bharati Maharaja: Yes. *Caitanya-Upaniṣad* he used to show that the Gaura *mantra* is coming from the *Vedas*, the *Atharva-Veda*.

Śrīla Śrīdhara Mahārāja: That maybe, that is not a very known incident, not broadly known. But *Caitanya-Upaniṣad*, Bhaktivinoda Ṭhākura found it out from *Atharva-Veda*, a part of *Atharva-Veda* as *Caitanya-Upaniṣad* and it was published, that *Caitanya-Upaniṣad*. Have you seen it?

Bharati Maharaja: Yes. I have a copy.

Śrīla Śrīdhara Mahārāja: *Caitanya-Upaniṣad*, a part of *Atharva-Veda*. But that has not wide recognition amongst the public. And we find, in *Bhakti-Ratnākara* when Narottama Ṭhākura installed Śrī Vighraha sevā of Mahāprabhu in his own house in Kheturi, then he invited all the stalwarts of the then Vaiṣṇava *sampradāya*. And Śrīnivāsa Ācārya he was given the leading part, and he installed Gaura Mūrti and he worshipped Them.

And then he was asked that, "In what *mantram* you have worshipped this Gaura Mūrti here?"

He told that, "I have worshipped in Kṛṣṇa *mantra* inauguration, the *bija-mantra*, Kṛṣṇa

bija-mantra I have worshipped," to his friend circle.

These are things which we understand with a little boldness, the value of *mantram*.

Once I was challenged by a friend of our own school, "That the names of the *sannyāsīns*

and others are not found in previous *śāstra*."

I answered to them, "That what we find created by the present authentic Ācāryas, *mantram*, that created, that is given to us by the authentic Ācārya, that has got not less value than those that were previously seen by the *Ṛṣis*."

My point of argument was such that if we consider *Śrīmad-Bhāgavatam* and the teachings of Mahāprabhu to be the full-fledged theism, and in *Veda*, *Upaniṣad*, we find the conception of the Absolute in a very crude form, undeveloped form, and the *Ṛṣis* are not creator, they're seer. *Mantram* is *nityam*, eternal. They pass through their mind so with the spiritual eye they could see, they are seer only, onlookers. "The *mantram* is passing through me." Just as Mahāprabhu told when teaching Sanātana, *drusta* [?] not *srusta* [?]. The *Ṛṣis* are not *srusta mantram* but *drusta*. *Drusta* means it is eternal, it is from the eternal world, it is coming down here and they're the first onlookers. So it comes from them, *Ṛṣis*.

And the undeveloped stage of theism those *Ṛṣis* they are seer and they are supposed to be the creator, and now also in the case of full-fledged theism who can really understand the higher dignity of this full-fledged theism? What *mantram* comes from them is not of less importance. These persons are more than *Ṛṣis*. Am I clear?

Bharati Maharaja: The *Ṛṣis* are *drusta* [?]

Śrīla Śrīdhara Mahārāja: Suppose something has come from Bhaktivinoda Ṭhākura, or Prabhupāda, or some such respected Vaiṣṇava Ācārya, they have got inspiration of giving that sort of thing to the world for the propaganda. So it has got its value. Not only it is not unreal but a greater value. Because (ordinary she?) they're appreciator of crude conception of theism, that is conception of Brahma, Paramātmā. And Bhagavān and Kṛṣṇa, the highest form of development of theism, and who can conceive Him, recognise Him, understand that that is the

highest conception of theism, so any *mantram* or anything like that, if inspiration is coming through there, that is more valuable. That has got more authenticity. Otherwise what are they? They are worshippers, they are preachers, they are appreciators, they have devoted them to the highest cause, they have got no foundation, no particular position in the plane that he can feel things of the highest order within their heart and give it out to the public.

So any bona fide devotee of Mahāprabhu, if he thinks in his heart that, "This sort of thing, this sort of *mantram*, and other things that are necessary for Gaura *līlā*," and he has expressed that, then that is more valuable than ordinary *śāstra*, *Veda*, *Upaniṣad*, etc.,. That is my conviction. Otherwise we can't say that this is full-fledged theism, this is highest form of theism, and those that can appreciate this highest form of theism their position is nothing? Their position is not serious? So our conviction in the highest form of theism, that is to be doubted if we could not give such position to the espouser of the highest form of theism, if we shrink to give that sort of respectable position to the present Ācārya.

Sanātana Goswāmī he says that, "When writing this *Bṛhat-Bhāgavatāmṛta*, someone is forcing me to write this. It is not I who is writing. I have no audacity, such audacity that I can enter into the harem of Kṛṣṇa and I can compare - Rukmiṇī's such, Satyabhāma is such and such. What audacity have I got to deal with them? But someone is forcing me to write."

Kavirāja Goswāmī says this, *ekam sada kayam maya madan mohan* [?]

"It is true, cent per cent true." So the present Ācāryas they're not of less position than the former Ṛṣis, but they have got greater position. And

they have to give to the public to deal with higher conceptions of theism. So they're Ācāryas of higher order, the present, though modern, we may think them to be modern, but at the same time if we think what Mahāprabhu gave, what *Bhāgavatam* has given, that is the developed condition of theism, than given by *Upaniṣad*, *Veda*, in the previous limited age. If we really realise this then we must give the position of the propounders, the Ācāryas of the full-fledged theism to that importance. Otherwise we are all hypocrites...

End of 81.08.12.D_81.08 13

81.08.13.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Śrīla Śrīdhara Mahārāja and Bhakti Caru Swāmī talk in Bengali and English for about six minutes but almost inaudible by a loud *kīrtana* downstairs]

Śrīla Śrīdhara Mahārāja: Of course, everything should be used according to the necessity of the service, not for personal account. He has chastised many for such superfluous luxury. Ha, ha, ha, at the same time he asked me twice to improve my dress, ha, ha. First told it, but I'm habituated to a very simple life. Second time again he told me, and with some reason. "That if you do not improve your dress, then to whom you

will speak, they will consider yourself to be a bogus, non important person.” In Bengali he told,

[About fifty five seconds spoken in Bengali]

Hare Kṛṣṇa. In Bombay, he was so much enraged that he expressed that, “I did not like to come to this way of preaching, but I was rather forced to accept this path. And now I have to suffer for all these things.” Sometimes in excitement he told like that.

And some other time also he told, “The whole thing, it is my duty to discharge all the services, but they have come to help me. They’re my Gurudeva.” In this way.

Rādhārāṇī wants to do all the services of Kṛṣṇa. She’s not satisfied by discharging, and She says that, “I’m unfit, so I want help of so many. But the whole responsibility is on My shoulders.”

In *Bhakti-rasāmṛta-sindu*, there was a śloka, I don’t remember that śloka now. The purport is that a servitor, he says that, “Kṛṣṇa, I’m Your servant, and it is my right to serve You in all ways and I don’t allow any Vaiṣṇava to come between and to take up Your service. Even if Baladeva, or even Lakṣmī Devī Herself comes to take Your service, I won’t allow Them. I shall do it direct.”

This *Bhakti-rasāmṛta-sindu*, when that edition was prepared by Rāma Gopāla Bābū, my God-brother, M.A. B.A., well read man, he told that,

“What is this? A Vaiṣṇava, he should be very modest. Only under the direction of the Vaiṣṇava I shall serve you Kṛṣṇa. I cannot render any direct service to You. That should be the attitude. But why this opposite attitude that I won’t allow even Baladeva, Mahā Lakṣmī to serve You, it is my duty.”

Then I read this *śloka* and found out the angle of vision, I told him, here the angle of vision is a little different. He wants to say that, “They should also be served along with You. They’re *sevā-tattva* not *sevāka*. Yourself, Baladeva, Lakṣmī Devī, and Vaiṣṇava, They are not servants. They are Your favourite, Your devotee. Only serving it is my duty that I shall serve. I shall ask Them, ‘No, You are not servants. You are masters here. You all sit down here. Myself alone are Your servant and I shall serve you all. You all take your seat peacefully.’ With this spirit he’s saying this *śloka*.

So a real servant he thinks that all other servants that are the higher, superior Vaiṣṇava, they should also be served along with the Lord. His paraphernalia also should be served. And the whole burden, the responsibility of service is with me. That should be the - of the higher devotee. Not only I shall serve the Lord, but with His paraphernalia, the whole group, I alone am serving. So we should think like that.

So Prabhupāda told like that, “The whole duty, it is mine only, but I can’t do, I’m unfit.

So these my Gurudeva’s they have come to help me in this way also.”
One *amnayaki* [?] another *vetivek* [?]

The Vaiṣṇava in his natural temperament he will see that the whole

responsibility of the whole service will be with him, and the disciples are also Gurudeva. They're *vaibhāva*, they're extension, extended self of his Guru, so they're also reckoned as Gurudeva. This is *amnayaki* [?] the direct conception is like that. But the indirect conception, *pralāpita vakra*, when a special inspiration of an Ācārya spirit is present in him, at that time he wants to chastise the disciple. "Here I am *pralāpita vakra*." It is mentioned in Prabhupāda's letter also.

And Mahāprabhu Himself says in Sanātana *śikṣā*, "What I'm saying to you Sanātana, this is all, I can't, I don't know their meaning, and I'm only a mediator, I'm in delirium. What I say to you it is delirium to Me. I can't understand what I say; like delirium, something. From the depth of My heart I conceive this much, that Kṛṣṇa is very much gracious to you, and many higher things are passing through Me to you. You are being benefited by those things, but they're passing through Me but I can't feel them."

Abuses his disciple or any sort of punishment, then he's not in, he's in mood, which is particularly supplied by the Lord by His special will, *pralāpita vakra*. And when normal they say that, "They're all my Gurudeva. They have come to help me. I am unfit, so they have come to help me. Kṛṣṇa has sent them. My Gurudeva has sent them. They're all the extended self of my Gurudeva. Gurudeva has sent them to help me in my service to Kṛṣṇa. So I must have respect for them."

So Prabhupāda used to address Prabhu, all, a Mahārāja, Aprakṛta Prabhu, Prabhu, Prabhu, almost all, he used Prabhu to the disciple. Hare Kṛṣṇa. Haribol.

Bhakti Caru Swāmī: [Speaks for about fifteen seconds in Bengali]

Śrīla Śrīdhara Mahārāja: Ha, ha. There is gradation, in the devotional school also, everywhere the gradation is there.

In this occasion I remember one thing. When Prabhupāda began his early life of a preacher he had a disciple named Vaiṣṇava Charan, came from the neighbourhood, ordinary class, labour's class. He was given Hari *Nāma*, and taking Hari *Nāma*, Hare Kṛṣṇa, Hare Kṛṣṇa. And at the same time one gentleman came to visit Prabhupāda, and Prabhupāda was talking with him about Mahāprabhu and Hari *kathā*. And that person, that Vaiṣṇava Charan, Vaiṣṇava dāsa, he was at the top of his voice he was chanting Hare Kṛṣṇa.

Then Prabhupāda asked him, "Don't disturb me, don't shout. I'm distributing and serving Hari *kathā* to this gentleman."

Then he answered, replied, "You are shouting. I'm going on with Hari *Nāma*." He was, "Hare Kṛṣṇa, Hare Kṛṣṇa," loudly, and he told Prabhupāda, "You are shouting. I'm taking the Name of Kṛṣṇa, I don't shout. What you are speaking that is not *Nāma*, Name, and ordinary words you are pronouncing, so you are shouting."

[Speaks for about fifty five seconds in Bengali]

Bhakti Caru Swāmī: [Speaks for about fifteen seconds but inaudible]

Śrīla Śrīdhara Mahārāja: "Their shouting will give inspiration to me for writing. It will be source of inspiration..."

Bhakti Caru Swāmī: No, they're [?]

Śrīla Śrīdhara Mahārāja: “And they’re my Prabhu’s children, and they’re shouting, they’re rejoicing, so that will give me impetus rather, the source of inspiration for writing. It won’t disturb me but rather it will give impetus to me for my service, for my duty.”

Bhakti Caru Swāmī: That’s a very nice way to look at it. [Speaks forty five seconds in Bengali]

Śrīla Śrīdhara Mahārāja: Ha, ha. When Mahāprabhu... [about one minute and twenty five seconds spoken in Bengali]

Internally that is all nectarean. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

*acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet prakṛtibhyaḥ param
yacca tad-acintyasya lakṣam*

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Skanda Purāṇa*] & [*Mahābharata, Bhīṣma Parva, 5.22*]

Which is not to be found in this world, this ordinary, the production of this nature. Transcendental, unknown and unknowable, inconceivable; but

still that is and that is the real substance.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati
bhūtāni, sā niśā paśyato muneḥ*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Some awakened there, and some ordinary people awakened here: in the sense experienced world, and God sense experienced world.
Transcendental: that is infinitely more powerful and blissful. Gaura Haribol. *Rasa-varjaṁ raso 'py asya, param dṛṣṭvā nivartate*.

*[viṣayā vinivartante, nirāhārasya dehinaḥ rasa-varjaṁ raso 'py asya,
param dṛṣṭvā nivartate]*

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

Mad-bhaktiṁ labhate parām.

*[brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati samaḥ sarveṣu
bhūteṣu, mad-bhaktiṁ labhate parām]*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."]
[*Bhagavad-gītā*, 18.54]

To get out of the duality of this world, *daṇḍa*, good or bad? Bad and good, both is erroneous, *māyā*, both false; the conception of good also false, the conception of bad also false.

*'dvaite bhadṛābhadra-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',-ei
saba 'bhrama'*

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."]
[*Caitanya-caritāmṛta, Antya-līlā*, 4.176]

There, just the opposite that is real. False things, bad things, cannot have

eternal existence that must have such durability. And an ordinary thing cannot claim that sort of attribute. *Ajo nityaḥ śāśvato 'yaṁ.*

[na jāyate mriyate vā kadācin, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ ajo nityaḥ śāśvato 'yaṁ purāṇo, na hanyate hanyamāne śarīre]

[“The soul is never born and never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed.”]

[Bhagavad-gītā, 2.20]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

[Bhakti Caru Swāmī and Śrīla Śrīdhara Mahārāja talk in Bengali (?) for about two minutes and thirty five seconds – with Śrīla Śrīdhara Mahārāja quoting *śloka*s at the end]

Śaraṇāgati, the last reach of knowledge, if healthy, must come to *śaraṇāgati*, cannot but come to *śaraṇāgati*, knowledge proper. Otherwise,

śreyāḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhaye teṣāṁ asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātīnām

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."] [*Śrīmad-Bhāgavatam*, 10.14.4] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.22]

Hare Kṛṣṇa. *Kevala-jñāna*, *kevala-bodha-labdha*ye, any attempt, the knowledge for knowledge, no, *śreyaḥ sṛtiṁ bhakti*, it must come to the feet, take us to the feet of the devotion.

bhukti-mukti-sprhā yāvat, piśācī hṛdi varttate tāvad bhakti-sukhasyātra, katham abhyudayo bhavet

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu*, *Pūrvva*, 2.22]

Rūpa Goswāmī he says *jñāna* means generally leads to *mukti*, and *karma* means to *bhukti*; enjoyment and renunciation. But Rūpa Goswāmī Prabhu says where those two she ghosts are sitting, the divine lady of *bhakti*, she does not like to come to take her seat there with those two she ghosts, *piśācī*. Gaura Haribol.

bhukti-mukti-sprhā yāvat, piśācī [hṛdi varttate tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"]
[*Bhakti-rasāmṛta-sindu*, *Pūrvva*, 2.22]

nikhila-bhuvana-māyā-chinna-vichinna-kartrī vibudha-bahula-mṛgyā-mukti-mohānta-dātrī śīthilita-vidhi-rāgārādhya-rādheśa-dhānī vilasatu hṛdi nityam bhaktisiddhānta-vāṇī

["Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."] [*Śrī Caitanya Saraswatī*]

Straight, clear, *nikhila-bhuvana-māyā-chinna-vichinna*, cutting asunder into pieces, *nikhila-bhuvana-māyā*, the pleasure of misconceptions of the misconceived world, and *vibudha-bahula-mṛgyā*, and so many scholars who put their heads together to find out different remedies from the bondage of this mortal charm, but that is nothing but illusion. It has been proved, yes, has thrown a death knell to all the speculations of different kinds of liberation, emancipation.

Bhakti Caru Swāmī: Mahārāja, what is the root, what is the meaning of this *mṛgyā*?

Śrīla Śrīdhara Mahārāja: *Mṛgyā* means *anusandriya*, searching, *vibudha-bahula-mṛgyā*.

Śrutibhir vimṛgyām, in *Bhāgavatam*.

āsā maho caraṇa-renu-juṣām aham syām vṛndāvane kim api gulma-latauśadhīnām

yā dustyajam svajanam ārya-patham ca hitvā bhejur mukunda-padavīm śrutibhir vimṛgyām

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

Mṛgyā, *anusandriya*: searchable. Different scholars they're trying their utmost to find out a path to get out of the entanglement of this world. But *bhaktisiddhānta-vāṇī* has thrown atom bomb to that. The atom bomb has been the finishing touch, final.

Bhakti Caru Swāmī: Totally devastated.

Śrīla Śrīdhara Mahārāja: *Śīthilīta-vidhi-rāgārādhyā-rādheśa-dhānī*. And

to worship the devotion which is guided, directed by the rules and regulations according to scriptures: that has been discouraged. And the spontaneous love which is shown in the service of Śrī Rādhikā, and Her beloved, *rādheśa-dhānī*, the abode of that thing is his, his words are the abode of that thing, *vāṇī*. *Śīthilīta-vidhi-rāgārādhya-rādheśa-dhānī*. The Lord, Rādhikā, are being worshipped with pure loving line or so, and this is, his words are abode of only that truth. *Rādheśa-dhānī*, *dhānī* means Rādhā, the abode of *rādheśa*. And that *aradhana*, and that is also, *Śīthilīta-vidhi-rāgārādhana*, this service through love, *anurāga*. And that service of Rādhā Govinda. And that is the whole purport of all his sayings, statements. And this is *bhaktisiddhānta-vāṇī*. *Vilasatu hr̥di nityaṁ*, and always let that play in my heart, that tendency, *vilasatu hr̥di nityaṁ bhaktisiddhānta-vāṇī*.

Gaura Haribol. Covering the whole *siddhānta*, these three lines.

Bhakti Caru Swāmī: When did you compose this Mahārāja?

Śrīla Śrīdhara Mahārāja: Long ago. Perhaps some thirty years back or so. At least twenty five years.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: If you go to Bombay you may try to meet that gentleman, Asthana, that Ami Asthana. He's known to our Dhīra Kṛṣṇa Mahārāja and more intimately with this Venkatta Rāma Prabhu [Bharati Mahārāja], who is intimately connected with him. Before coming here he used to visit ISKCON, their Bombay Maṭh. Hare Kṛṣṇa. Hare Kṛṣṇa.

[About thirty seconds spoken in Bengali]

Mahāprabhu met there Pandharpur. Mahāprabhu met Śrī Raṅga Purī and got the information that Viśvarūpa, Mahāprabhu's elder brother, the place of His departure there, Pandharpur; that is Śaṅkarāraṇya. [Vitchal and?] Śaṅkarāraṇya the same, one and the same.

Bhakti Caru Swāmī: Mahārāja, Bhadrīdharan Prabhu is asking, whether Tukārāma is a pure devotee?

Śrīla Śrīdhara Mahārāja: I do not know all the *abhaṅgs*. Tukārāma's songs are known as *abhaṅgs*, is it not? I've not gone through all of them. But I'm told that Tukārāma was the disciple of Mahārāṣṭa *brāhmaṇa*, one who was very closely connected, rather disciple to Mahāprabhu. He met in Benares. It is mentioned in *Caitanya-caritāmṛta*, Mahārāṣṭa *brāhmaṇa*, who took Mahāprabhu to the assembly of Prakāśānanda, that Mahārāṣṭa *brāhmaṇa*, in his house, in some place of Sald [?]. And that Mahārāṣṭa *brāhmaṇa* was the preceptor of Tukārāma. Satrendranath Ṭhākura, the second eldest brother of Rabindranatha, he made some discuss about Tukārāma, and he has put this question. It is mentioned in Bhaktivinoda Ṭhākura's *Life and Precept of Mahāprabhu* that Tukārāma was the disciple of a Mahārāṣṭa *brāhmaṇa*, and he, Tukārāma, used to tell about *Caitanya-caritāmṛta*. Perhaps that *brāhmaṇa*'s name was Raghava Caitanya, Mahārāṣṭa *brāhmaṇa*. And he was preceptor of Tukārāma. So Tukārāma must have some pure devotion in his heart. But if any deviation from the purity I can't say without examining his particular songs. The criterion of pure devotion is this, that he must have real honour and affinity towards the devotee.

[*ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ*] mad

bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi-Purāṇa*]

Within his jurisdiction of his devotion: not only Godhead alone, but Godhead with His paraphernalia. The Lord is not alone. The Lord is always with *svarūpa śakti*, His group of servitors. When that is present in any song or any statement, there the *śuddha bhakti* will be, otherwise that will be contaminated by *māyāvādā*. 'We respect Kṛṣṇa, but His paraphernalia not *nitya*, and not *pūjā*, not to be honoured, and eliminating them we can worship, satisfy Kṛṣṇa alone.' This idea is anti *bhakti*. So to test pure devotion we should put that criterion, whether Kṛṣṇa alone, Kṛṣṇa means, *raja* means with all His paraphernalia. *Raja* is not alone in any time. So Kṛṣṇa means with all the groups of His servants of different types. That Kṛṣṇa is real Kṛṣṇa. Only Kṛṣṇa alone that is Kṛṣṇa concoction, imagination, is not realistic. Hare Kṛṣṇa.

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: That is of lower order.

Bhakti Caru Swāmī: Lower order. I was saying that there's a saying that, "By hook or by crook you should fix your mind on Kṛṣṇa." And Mahārāja is saying that's of lower order.

Śrīla Śrīdhara Mahārāja: And Kṛṣṇa means with His paraphernalia.

Bhakti Caru Swāmī: Associates. Mahārāja, in *Jaiva Dharma*...

Śrīla Śrīdhara Mahārāja: Just as father means the son, the wife, the group. So Kṛṣṇa, the relative term, Kṛṣṇa is attracting, attracting whom? The paraphernalia, the friends of the attraction, the servitors, they must be there with Kṛṣṇa. Kṛṣṇa is never alone.

What is the question?

Bhakti Caru Swāmī: Mahārāja, why are the Deities of the Goswāmīs are just Kṛṣṇa?

End of 81.08.13.A

81.08,13.B.1

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Dev Goswāmī Mahārāja

Bhakti Caru Swāmī: He's reminded about the GBC resolution that one should get the permission of the GBC to come to you.

Akṣayānanda Mahārāja: So remind him.

Bhakti Caru Swāmī: Some other senior devotees in the temple...

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: [About one minute and twenty five seconds spoken with Śrīla Śrīdhara Mahārāja]

Śrīla Śrīdhara Mahārāja: Your will is the important thing, and not the hired money.

There is a *brāhmaṇa* who's mentioned in Jīva Goswāmī's book, quoted, a *brāhmaṇa*, a Jain, perhaps one *brāhmaṇa* he used to mentally... *devata*, Nārāyaṇa also, but mentally. So many things he mentally did, Lord. One day when he was going to offer this *paramāṇna* [sweet rice] suddenly a thought came in his mind that it's too hot to offer. Then mentally also, he put his finger into that imagined *paramāṇna*, whether it is too hot or tolerable. But he found the *paramāṇna* actually there, he's in meditation, there was a blister in the finger, the *paramāṇna* was so hot. But all imagination, but between imagination and the thing imagined, there is a relation, and imagination becomes too strong that it can produce things. All subjective, the will, our desire, that is the primary thing. What do you say?

Bhakti Caru Swāmī: One day, once something happened in GBC, they imposed some restriction on Haṁsadūta Mahārāja. So Haṁsadūta Mahārāja's comment was that, "If somebody comes and tells me that Kṛṣṇa has come here, He's in that street corner, so do I have to wait for

the GBC's instruct order, or should I just run to Kṛṣṇa?"

Śrīla Śrīdhara Mahārāja: GBC exists to promote devotion.

Bhakti Caru Swāmī: Right. Not to restrict it.

Śrīla Śrīdhara Mahārāja: Not to destroy, or to hinder, or to oppose it.

Bhakti Caru Swāmī: You said a very wonderful thing during the GBC, when some of the GBC came last October, you pointed out that the laws should be there to enhance the devotion, not to curb devotion, not to restrict or check the devotion.

Śrīla Śrīdhara Mahārāja: To promote, not to destroy.

Bhakti Caru Swāmī: Right. In the material platform the laws are there to restrict, but in the spiritual platform the laws are there to enhance.

Śrīla Śrīdhara Mahārāja: The law will stand as a servant, to help, not as a master.

_____ says, *sedu te pramadi hade paravyoma pade phili* [?]

“I’ll be thrown down in the world of law, by the will of law I’ll be thrown down there, from the country of free love.”

Bhakti Caru Swāmī: Does Paravyoma here mean Vaikuṇṭha Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes. Vaikuṇṭha Nārāyaṇaloka, Goloka, just lower portion of Paravyoma, and higher portion is Goloka and the lower portion of Paravyoma is Vaikuṇṭha Nārāyaṇaloka

sedu te pramadi hade paravyoma pade phili nahi jai vas vraja puri [?]

Vraja is spontaneous free love, no law, no necessity of any law. Law is serving from far away the *vrajavāsīs*. They’ve got their own law that is quite right. Hare Kṛṣṇa. Hare Kṛṣṇa.

End of 81.08.13.B.1

81.08.13.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Dev Goswāmī
Mahārāja**

Dhīra Kṛṣṇa Mahārāja: Rādhāramaṇa, Gopāl Bhatta Goswāmī’s Deity.

Śrīla Śrīdhara Mahārāja: No Rādhikā there? No Rādhārāṇī on the side of Kṛṣṇa?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: What have you seen, Caru Mahārāja?

I saw, in Karoli alone, and Rādhārāṇī in another room, and when the devotees want to see Them combined they are to pay something and then Rādhārāṇī is taken to Madhanmohan. They're living separately, in Karoli; that is a fashion there. Other places only Govinda, and They're alone. I did not see like that.

Bhakti Caru Swāmī: I remember in Vṛndāvana, Govindaji's temple there's both Rādhārāṇī and Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: In Jaipur.

Bhakti Caru Swāmī: He's saying that he heard that They have been brought in later; Rādhārāṇī was brought in later on.

Śrīla Śrīdhara Mahārāja: Where, in Jaipur, or in all these temples?

Bhakti Caru Swāmī: Jaipur. Yeah, all these temples.

Śrīla Śrīdhara Mahārāja: Jaipur may have some particular case. When I visited Jaipur, I found the priest had made his *tilaka* in this way, this flat way. I asked him, he's a Bengali *brāhmaṇa*, they worship; the priests are all recruited from Bengal because the *saivaite* is from Bengal. I asked him, "What is this, that you have taken this *saiva tilaka*?"

He was perplexed and avoided me. I could understand, did understand then, that they're under control of the king who is influenced by the *smārta*, so they're compelled to do in that way. The *smārta* conception of Kṛṣṇa, they give recognition to Kṛṣṇa, but not to the *bhakta*, the devotees. 'They're all *māyā*.' That is, Kṛṣṇa alone, they want to worship. And they think the *gopīs*, Yaśodā, Nanda, Vasudeva, all, they're all *jīva*, devotee, but not Kṛṣṇa's constant companion. Nitya *līlā* they do not recognise.

The Kṛṣṇa means the eternal Kṛṣṇa, and the devotees are also eternally connected with Him. This is Vaiṣṇava conviction. And the *smārta* conviction is, 'the Kṛṣṇa represents Brahma, and He's *advaya*, alone. And He descended here and made connection with the human beings. He may be of higher order, but they're not eternal friends to Him.' This is the consideration of the *smārta* or *māyāvādā*.

Bhakti Caru Swāmī: Mahārāja, this reminds me that when Śrīla Sanātana Goswāmī got Madanmohanji, when Madanmohanji came to Sanātana Goswāmī He did not come with Rādhārāṇī, He was just alone. When he found...

Śrīla Śrīdhara Mahārāja: That Madanmohan was being worshipped in Amili [?] but only Madanmohan, and no Rādhārāṇī. Then Rādhārāṇī was brought after...

Bhakti Caru Swāmī: Manifested.

Śrīla Śrīdhara Mahārāja: Manifested later on.

Bhakti Caru Swāmī: But Mahārāja, another thing is that...

Śrīla Śrīdhara Mahārāja: That might have been under the influence of the *smārta*, so they might have done like that.

Bhakti Caru Swāmī: In *Jaiva Dharma*, Bhaktivinoda Ṭhākura is telling that a pure devotee does not worship the Deities in the temple, he worships *manosek radha govinda siva karune*

_____ [?]

Śrīla Śrīdhara Mahārāja: [?]

arcāyām eva haraye, pūjām yaḥ śraddhayehate

na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

That the *kaniṣṭha adbhikārī*, the devotee of the lowest order, they... But their *manasa pūjā*, their *bhāva pūjā*...

Nearer approach to Govinda... proper. Not only their help in the physical plane is not necessary for them.

When I came to Gauḍīya Maṭh first I found only Mahāprabhu's Śrī Mūrti there. I asked that, "This Śrī Mūrti, is it out of *dāru* or *śilā* or earth?"

They were very much enraged with me and told, "Don't look like that. It is *sākṣād mahāprabhu*, Mahāprabhu Himself. You must try to look like that. And don't take this material connection with your visit, in this way."

Then I put the question, that if He's *sākṣād mahāprabhu*, Mahāprabhu Himself, then why a junior devotee amongst you worships Him? Why not the highest amongst you, your Gurudeva, he's not with Him? That was my question. If Mahāprabhu Himself is present here then the highest amongst you... he must... but he's in the upstairs and your *sākṣād mahāprabhu* is on the outdoor room. What is the matter?

Then the answer came. "He's also with Mahāprabhu. In his heart he's always in the company of Mahāprabhu, and that Mahāprabhu is within his heart. It is clearly shown there. And that sort of Mahāprabhu is of higher order than this Mahāprabhu."

Then also I told, it may be like that.

Then of course we are encouraged to see this Mahāprabhu, this Arcā Mūrti, ignoring our eye experience, to try, of course it is good. But the *bhāva pūjā* within the heart, that shows *madhyama adbhikārī*. A higher realised soul; the *sannyāsīns* are generally expected, with *prasādam*

also, the ordinary people when it will take to the temple and offer to the Deity then take out that *prasādam* then it is *prasādam*. But the *sannyāsīns*, without connection of the temple they offer mentally to the Lord and take that *prasādam*. And the *mahā-bhāgavata*, he neither has connection with the temple, nor in mental offering, but whatever comes to him he says that, “My Lord is sending to me today this for my food. This is *prasādam*.” No necessity of any formality. But this is mental formality with the middle class, and the gross formality is to be observed from the third class. But otherwise they may not have real, deep conception about the divinity. That’s how they should begin life.

Just as when a boy begins to write he wants some big pen, and sometimes on the ground he’s requested to write down the letters, and when grown up then some rough paper and with bamboo or some other pen; and when higher, then of course with the pen and fine paper.

And to begin with because our attention is addicted and is always engaged in gross things, so the Lord has come – if He wants to come to us He has to come in that gross plane, in His *arcā*, *paravyuha*, *vaibhava*, *antaryāmī* and *arcā*. And most graciously He comes to our gross level to take us up from that plane to the subtle, and more subtle. That is the process to help us. Hare Kṛṣṇa.

Bhakti Caru Swāmī: That reminds me Mahārāja, in the beginning when I was with Prabhupāda, one day I told Prabhupāda, “Whenever I go to Calcutta I feel very much tempted to eat sweets from the shops.”

Then Prabhupāda said, “Well, it’s all Kṛṣṇa, I mean eat, there’s no harm, eat, it’s Kṛṣṇa *prasāda*.”

But I said, “But Prabhupāda, I go to the shops and eat sweets.”

Then Prabhupāda said, “Well after all, everything is Kṛṣṇa *prasāda*. Everything has been given by Kṛṣṇa.”

Śrīla Śrīdhara Mahārāja: Anyhow to connect ourselves with that divine connection, anyhow to be near to that connection. Kṛṣṇa *smṛti*, that is to be roused within us any way or other. Wherever I'm posted I must begin from there.

*loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña, -surā-grahair āsu nivṛttir iṣṭā*

[“Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one’s lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities.”] [Śrīmad-Bhāgavatam, 11.5.11]

In the lowest class when there is affinity to many filthy things, even the *śāstra* and

mantra and *sādhū* come to that lower level to lift them up gradually.

*parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam [karma-mokṣāya
karmāṇi, vidhatte hy agadaṁ yathā]*

[“Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.”]

[*Śrīmad-Bhāgavatam*, 11.3.44]

By instalments they’re to give advices to us, gradually, with gradual development. To our lowest level, by the will of Kṛṣṇa, the *sādhū* and *śāstra* have to come to take up. “Oh. *Manu-saṁhitā* says take this fish, this meat. Don’t take that fish, that meat, because if you do that you will get many diseases that will come and attack and disturb you.” So they also come to restrict him to take him in the way of restriction in a gradual process. Then *Manu-saṁhitā* says, *pravṛttir eṣā bhūtānām, nivṛttis tu mahā-phalā*.

[*na māṁsa-bhakṣaṇe doṣo, na madye na ca maithune pravṛttir eṣā bhūtānām, nivṛttis tu mahā-phalā*]

[“It may be considered that meat-eating, intoxication, and sex indulgence are natural propensities of the conditioned souls, and therefore such persons should not be condemned for these activities. But unless one gives up such sinful activities, there is no possibility of achieving the actual perfection of life.”] [*Manu-saṁhitā*]

“But all I have given provision here for your food, this is when you cannot shake yourself and which is impossible for you to check your, to think of being independent of these allurements. But don’t think that this is as

pure as the renunciation of these mundane foods. *Nivṛttis tu mahā-phalā*, if you can give them up you will have a great achievement is waiting for you if you can check, control yourself from the greed of all these foodstuffs. *Nivṛttis tu mahā-phalā*. Then again you'll come that *nivṛtti*, mere renunciation has got no value at all. You must connect with the highest divinity otherwise it won't fetch any real value to you, this *tyāga*. This *prasāda* you must take. In this gradual process they're arranging for our good."

Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, this reminds me of another incident. In Vṛndāvana I used to cook for Prabhupāda, and Prabhupāda wanted me to get some vegetables. And one of the vegetables was the bitter melon, korola [?] And he asked me to get Balan sak [?], korola, kumru [?], begoon [?] and munda [?]. Then I went to the market and got, I bought...

Śrīla Śrīdhara Mahārāja: Purchased.

Bhakti Caru Swāmī: But then when I came back I told Prabhupāda that I got all the vegetables.

Then Prabhupāda asked me, "Tell me what have you got."

And so I started telling him one by one after the other, I got the spinach, I got the radish, I got the pumpkin, I got eggplant. And then I remembered that I forgot to bring a korola, I forgot to bring the bitter melon. And those days Prabhupāda was not feeling very well. And I knew that if I told Prabhupāda that I forgot to bring the korola he'd be very angry. So I...

Śrīla Śrīdhara Mahārāja: Suppressed.

Bhakti Caru Swāmī: ...I lied to him. I told him, and I got the korola. And I thought that I'll just send somebody to the market and get some korola.

And then Prabhupāda told me, "Ok. You bring all the vegetables."

Śrīla Śrīdhara Mahārāja: "You give me?"

Bhakti Caru Swāmī: Yes. "Bring them here so I'll show you how to cut them."

Then I immediately ran out. And there was a boy who used to work in the guest house, so I told him that, "You immediately take the cycle and immediately go to the market." Well first of all I went to the kitchen and looked around for if they had any korola, if they had any bitter melon.

Śrīla Śrīdhara Mahārāja: In their stock.

Bhakti Caru Swāmī: Yes, in their stock, but they all said there was no korola. And then I sent this boy to the market on the cycle and told him that immediately you get it. So in the meantime I was waiting outside the gate for this boy to come back. And at last he comes back and tells me that there's no korola in the market. At that time I was totally, and then I felt that now I'm finished. Now I have to go and tell Prabhupāda that I've lied to him. And now he'll be extremely angry with me and he'll chastise me and then he'll feel very bad. And anyhow I felt totally surrendered and

then I started praying to Kṛṣṇa, “Kṛṣṇa, You are the only hope for me.”

Śrīla Śrīdhara Mahārāja: Come to my relief.

Bhakti Caru Swāmī: I kept on praying, “I don’t mind if Prabhupāda chastises me or whatever he does with me I don’t care. But I’m very much concerned about his health, and if he gets angry then it will be...

Śrīla Śrīdhara Mahārāja: Excitement will cause, damage his health.

Bhakti Caru Swāmī: Yes. And thinking that I felt very, I became totally numb.

Śrīla Śrīdhara Mahārāja: Perplexed.

Bhakti Caru Swāmī: Yes. And then I started walking back towards the kitchen, and then I saw that right on the veranda on the way back to the kitchen there’s one bitter melon lying on the floor. And I just pounced on it, picked it up and ran, and then I took all the vegetables. And I just kept on praising Kṛṣṇa that, “Kṛṣṇa, You’re so merciful.”

Śrīla Śrīdhara Mahārāja: A miracle.

Bhakti Caru Swāmī: And I still don’t know Mahārāja how, what to think of

this. And then I went to Prabhupāda, and by that time it was quite late, Prabhupāda was already having his massage. So I went and told Prabhupāda, “I brought the vegetables.” And so Prabhupāda said to cut this like that, and I started cutting according to his instruction. And then at last I picked up the bitter melon and I asked Prabhupāda how I should cut the bitter melon. And Prabhupāda looked at me with a smile and said, “Yes, bitter melon.” And the way he said it I knew Prabhupāda knew what happened.

Śrīla Śrīdhara Mahārāja: “But I had to manage it on your behalf.”

And to keep up your prestige, just as Arjuna to Hanumān, “They say, we are told, that in Treta-yuga you are to construct a bridge to go to Laṅkā. And with the help of trees and stones and so many awkward things, there was not good such a good archer who could construct a bridge only with the arrows.”

Then Hanumān replied, “Oh. You can’t conceive the matter. If these stones were so heavy, the bridge constructed by your arrows, that cannot stand, that will go down.”

Then Arjuna told, “It is impossible. If I construct a bridge with my arrows, none can break it down; no pressure.”

“Then let us go and see.”

Then Arjuna constructed with arrows a bridge. And Hanumān he took so many stones with him, even tied to his the hairs on his body. And he’s going, and with the pressure the bridge is going down, but not finally broken. In this way he passed. Then Hanumān, anyhow, some sort of, the bridge was somewhat damaged but it could not be broken completely. Then Hanumān was a little defeated.

Then Kṛṣṇa, coming to Arjuna, He says, “What have you done? I feel much pain on My head.”

“What’s the matter?”

“When Hanumān was passing with his weight your arrow bridge is going down. Wherever it’s going down I’m putting My head there. And wherever Hanumān puts his foot I put My head there, below. So anyhow he passed. Arjuna of course he promised that, ‘If my bridge is a failure then I won’t live, I shall die.’ So to save you I had to take so much trouble.” Then Arjuna, what he will say? Nonplussed, or something like that. “But for your earnestness and your repentance and all these things, I had to secure anyhow this cover for you, to keep up your prestige.”

In *Yoga śāstra* it is mentioned that *astheya*, when one can practice the subtle, check the subtle form of greediness, perfectly has checked, then he comes in a stage whatever he wants, that thing automatically comes to him. Just as when one does not speak any falsehood, any lie, then whenever he speaks anything that cannot but be true, *bhak-siddham*. Whatever he speaks that comes to be true, *siddha bhak*. Then *astheya*, when no greed, it has been practised within, then whenever he wants anything that will come to him automatically; this is the nature, natural arrangement of *prakṛti*. So *prakṛti* what we see to be a rigid, inert and dead thing, it is not so actually. It is all conscious, and conscious and reasonable hand behind it, so all these are possible. One who does not speak lie, whatever he speaks that comes to happen. One who does not want anything, if he wants anything that must come here, *astheya*. The *yogī* willing something.

Paramānanda Prabhu, Prabhupāda’s personal assistant and the most senior disciple, a boy disciple, he was travelling in a train with Prabhupāda, Bhaktisiddhānta Sarasvatī Ṭhākura, towards Haridwar. Then Paramānanda Prabhu felt hungry and he asked Prabhupāda, “I’m hungry, I want some *halava*.”

Then Prabhupāda told that, “Perhaps that may not be available here.

Yes, in the next station let us try, if we can get that, we shall purchase.”

Then there was a *yogī* in that carriage with Prabhupāda, talking about devotional things and *yoga*. “Oh. What does he say, that boy?”

Prabhupāda told that, “He wants some *halava*, he’s hungry.”

“Oh. Yes, is it?” Then he put his hand outside the carriage, through the window and took

– “Take this, it is *halava*. You take it.”

So this *siddhi*, this may be arranged. And the devotees, they do not want this, but still they wait to serve the devotees, such *siddhi*. *Muktiḥ svayaṁ mukulitānjali sevate ‘smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ.*

[bhaktis tvayi sthīratarā bhagavan yadi syād daivena na phalati divya-kiśora-mūrttiḥ muktiḥ svayaṁ mukulitānjali sevate ‘smān dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ]

[“O Supreme Lord, if our devotion (*bhakti*) for You were more steadfast, Your adolescent form would naturally arise (appear) within our hearts. Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then *mukti* (salvation or liberation) will wait to serve us with open arms. What to speak of *mukti*, even *dharma* (ritualistic virtue), *artha* (affluence), and *kāma* (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying: ‘What do you want?’ Then there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire (*dharma, artha, kāma*), and their negation in the form of liberation, because *mukti* will personally attend us as a

concomitant subsidiary fruit of devotion in the form of deliverance from ignorance, her hands cupped in prayer (like a preordained maidservant); and the fruits of *bhukti* (transitory pleasure culminating in attainment of heaven) will eagerly await their orders, from us, should any necessity arise for them in the service of Your lotus feet.”] [*Kṛṣṇa-karnāmṛta*, 107]

They’re always waiting whenever a devotee wants to get the chance to serve them. Devotees very rarely they may take such course, on account of Kṛṣṇa’s service. ‘That these newcomers have come to serve Kṛṣṇa. He will be discouraged. He’ll be unsuccessful in his attempt.” So Kṛṣṇa’s managing to help a junior devotee.

Then all right, I want to take leave of you now. It’s too late. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

End of 81.08.13.B

81.08.14.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Dhīra Kṛṣṇa Mahārāja: This one is from Bhakta Prīya Dāsī. She’s one of Prabhupāda’s disciples in Los Angeles.

Bhakti Cāru Swāmī: Mahārāja, Bhakta Prīya Dāsī [?]

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Cāru Swāmī: Dhīra Kṛṣṇa Mahārāja, what's her identity?

Dhīra Kṛṣṇa Mahārāja: She distributes Śrīla Prabhupāda's books and she also collects donations for the temple.

Bhakti Cāru Swāmī: Prabhupāda śiṣya [?]

Śrīla Śrīdhara Mahārāja: That lady who wrote a letter for initiation?

Dhīra Kṛṣṇa Mahārāja: No. This is her friend. This is Prabhupāda's disciple.

Śrīla Śrīdhara Mahārāja: Oh, Prabhupāda's disciple.

Bhakti Cāru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Cāru Swāmī: [?]

“Dear Śrīla Śrīdhara Mahārāja, Please accept my most humble obeisances at your glorious lotus feet. I have been listening to the tapes of some of your conversations with our Śrīla Prabhupāda’s disciples and I find great enlivenment in Kṛṣṇa consciousness by hearing the transcendental exchanges between yourself and the devotees. By the purity of your instructions I become very much inspired to continue in the service of our Guru Mahārāja, with tolerance and perseverance. So I beg that you kindly accept this offering as an expression of gratitude for your concern and eagerness to help us in this mission. Thank you very much. Your servant: Bhakta Prīya Dāsī.”

Śrīla Śrīdhara Mahārāja: Then a suitable reply [?]

Bhakti Cāru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: [?]

Dhīra Kṛṣṇa Mahārāja: Also, there’s another letter. This is from a boy who had first initiation from Prabhupāda.

Bhakti Cāru Swāmī: [?] “Dear Śrīla Śrīdhara Mahārāja, Please accept my obeisances. All glories to Śrī Guru and

Gaurāṅga. Please let me introduce myself. My initiated name is Dayal Dāsa Adhikārī. I received Hari *Nāma dīkṣā* from Śrīla Bhaktivedānta Swāmī in nineteen seventy seven after hearing about him and reading his books since nineteen seventy two. Now I’m twenty five years old and

have a wife and two children. Daily I chant the prescribed number of rounds and visit the temple of Śrī Śrī Rukmiṇī Dvārakādiśa. Accordingly, I associate with His Holiness Dhīra Kṛṣṇa Swāmī who is known to you. And from him I have heard of your exalted qualities. I have also gotten from him many tape recordings of conversations with you, and I have developed strong faith in your words, just like my Gurudeva Śrīla Prabhupāda.

So I have an important question which I do not trust in any other hand but your own. One day in January nineteen eighty one, I found in a garbage heap, of all places, an original copy of the *Gāyatrī mantra* that was given by my Gurudeva. So I asked my wife who received the *mantra* initiation from Prabhupāda, before she had met me, how to chant it, and in this way I began to chant. However, I was not initiated with this *mantra*. Nor have I ever worn a *brāhmaṇa* thread. I have understood from your Divine Grace on a tape recording, the purpose of *Gāyatrī* and the importance of the Hari *Nāma*. What is my position now with *Gāyatrī*? Please instruct me in this matter, because I'm in doubt. Should I go on chanting the *mantra*? Perhaps by your mercy I could receive the *mantra* in the proper way. But whatever you say I will accept that.

I'm reluctant to inform you that I, as of yet, am not a very successful dollars and cents man, being new at household life and would have to borrow money to come to India although that is what I want to do. I'm saying this only because of my responsible position as a family man. Please instruct me.

Your insignificant servant, Dayal Dāsa Adhikārī.”

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Bhakti Cāru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: [?]

Kāma Gāyatrī, not this *Brahmā Gāyatrī*? There is *Brahmā Gāyatrī*, *Brahmā Gāyatrī* is another thing; that is meant for the *brāhmaṇas* only. And Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] used to give that only to the male persons.

Bhakti Cāru Swāmī: I don't know what kind of *Gāyatrī* a woman gets.

Śrīla Śrīdhara Mahārāja: Ordinary *Gāyatrī*, *Brahmā Gāyatrī* and...

Dhīra Kṛṣṇa Mahārāja: It's all the same thing, seven...

Akṣayānanda Swāmī: Similar.

Śrīla Śrīdhara Mahārāja: That's *Kāma Gāyatrī*.

Bhakti Cāru Swāmī: [?]

Akṣayānanda Swāmī: *Brahmā Gāyatrī*, *Guru Gāyatrī*, *Gaura Gāyatrī*.

Śrīla Śrīdhara Mahārāja: Yes, *Guru Gāyatrī*, *Gaura Gāyatrī*, and *Kāma*

Gāyatrī— three, three *Gāyatrīs*.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] Not for the ladies necessary, *Brahmā Gāyatrī*.

Bhakti Cāru Swāmī: Mahārāja is saying that usually the lady doesn't get the *Brahmā Gāyatrī*.

Śrīla Śrīdhara Mahārāja: *Brahmā Gāyatrī* is only given to the male persons. Only sacred thread ceremony: that is *Brahmā Gāyatrī*. Kṛṣṇa *Gāyatrī* – what Swāmī Mahārāja introduced I don't know, but *Brahmā Gāyatrī* only on the ceremony of sacred thread it is there.

Dhīra Kṛṣṇa Mahārāja: He never gave sacred thread to the ladies.

Bhakti Cāru Swāmī: Prabhupāda first told me that the *Gāyatrī*, the *brāhmaṇa* initiation is only for, it's more or less like a formality. And Prabhupāda actually pointed out that – actually I was there and Prabhupāda was talking to some other person, that other person was asking Prabhupāda, “Why you are giving *brāhmaṇa* initiation to the *yavanas* and *mlechas*?”

Śrīla Śrīdhara Mahārāja: Non *brāhmaṇas*.

Bhakti Cāru Swāmī: So Prabhupāda said, “I’m giving them *brāhmaṇa* initiation; I’m giving them the *brāhmaṇa* thread so that rascals like you do not commit an offence thinking that they’re anything less than a *brāhmaṇa*.” [Group laughter] And Prabhupāda pointed out that, “Their position is much higher than a *brāhmaṇa*.”

Śrīla Śrīdhara Mahārāja: Yes, than *brāhmaṇa*. To show to the society, to adjust them in such position, this secret thing has been taken out, that they’re already *brāhmaṇas* then they’re Vaiṣṇava. They cross the threshold of *brāhmaṇism*; then they can reach the Vaiṣṇava stage. So the competition is only with the male. The women they generally do not get sacred thread, so no *brāhmaṇa Gāyatrī* or thread is necessary for them.

Bhakti Cāru Swāmī: So Mahārāja, he wanted to know, first of all what is his position...

Śrīla Śrīdhara Mahārāja: And what sort of *Gāyatrī*, that I want to know first. Is it *Brahmā Gāyatrī* or *Kāma Gāyatrī*?

Dhīra Kṛṣṇa Mahārāja: He found a paper with all the *mantras*.

Bhakti Cāru Swāmī: *Brahmā Gāyatrī*, *Guru Gāyatrī*, *Gaura Gāyatrī*, and *Kāma Gāyatrī*.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa *Gāyatrī* is of two kinds. Kṛṣṇa *mantra*, *Kāma Gāyatrī*, and for *arcana* purpose another set, Kṛṣṇa *Gāyatrī* and Kṛṣṇa *mantram*.

Dhīra Kṛṣṇa Mahārāja: He found what Prabhupāda would give to his disciples, he found that.

Śrīla Śrīdhara Mahārāja: [?] *Arcana conite* [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Cāru Swāmī: [?] Mahārāja is saying that if he's willing to take second initiation from his Divine Grace then there's no objection.

Śrīla Śrīdhara Mahārāja: No objection. But I am afraid of the disturbance that may be created.

Dhīra Kṛṣṇa Mahārāja: He doesn't live in the temple.

Bhakti Cāru Swāmī: He doesn't stay in the temple Mahārāja, he lives outside.

Śrīla Śrīdhara Mahārāja: Oh, then no trouble.

Dhīra Kṛṣṇa Mahārāja: With him there's no disturbance.

Śrīla Śrīdhara Mahārāja: All right.

Dhīra Kṛṣṇa Mahārāja: So how should that be done?

Bhakti Cāru Swāmī: You're the contact.

Akṣayānanda Swāmī: Just tell him that Guru Mahārāja has no objection.

Dhīra Kṛṣṇa Mahārāja: But does he want him to come, should he come here?

Bhakti Cāru Swāmī: [?]

Dhīra Kṛṣṇa Mahārāja: Say it in English.

Bhakti Cāru Swāmī: Oh yes. Prabhupāda used to give the *Gāyatrī mantra* many times in a tape. In a tape, the disciple used to hear the *mantra* in a tape and used to receive the *upavīta* from a representative of Prabhupāda, usually the GBC.

Śrīla Śrīdhara Mahārāja: The *ṛtvik* system, representative, *ṛtvik* system.

Bhakti Cāru Swāmī: So Adridan Prabhu is suggesting that maybe you can also make a tape so that many willing disciples can get the initiation of the *Gāyatrī mantra* from you that way from all over the world.

Śrīla Śrīdhara Mahārāja: That I may think out. Hare Kṛṣṇa. I shall appeal to Guru Mahārāja and if I get inspiration in that way, if it be necessary, necessity of the time, then I may come to that conclusion hereafter. I can't say now.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi Gaura Haribol. Then, you are to start by nine o'clock or what?

Bhakti Cāru Swāmī: Yes Mahārāja, around nine, nine thirty.

Śrīla Śrīdhara Mahārāja: Or eleven? All right.

In *Marga Kavya* [?] *Marg* [?] was a Vaiṣṇava *kavi*, his epic is known as *Sisupal Avagni* [?] Bāladeva Vidyābhūṣaṇa has quoted one of his verses on his commentary on *Vedānta*, to clear the position of Brahmā and Nārāyaṇa in this sense.

chayistha syam nitya baditam pura tatas [?]

When Kṛṣṇa, Balarāma and Uddhava met in a conference, at that time Devarṣi Nārada was seen coming through the sky. First They saw a mass of light is approaching towards them. Then gradually could recognise that there is a figure within the mass light. Then a male figure, and lastly the Devarṣi Nārada has come.

So in the first hazy conception of the spiritual realm only a mass of light something Brahman, then Brahmapura, the figure, the Vasudeva, then Lakṣmī Nārāyaṇa; in this way the deeper and deeper vision will express that there are so many things there. And in that mark there is one śloka, *vanapti kala pita ei pi yogya tanum* [?]

He's praising about *sādhū-saṅga*, the association with the devotees, *sādhū*.

The first line I fail to remember. Anyhow, the meaning is that when we come in contact of a saint, *sādhū*, it tells our – merit, or what is this – for three stages of our life. As a result of our past good activity I'm able to meet a saint, and when I'm discussing with him at the present that will also produce the good result, and it will help me in future also. So past, present and future, three stages of time is concerned with our association with the saints, and, *sat-saṅgaḥ śevadhir nṛṇām*.

[ata ātyantikam kṣemam, prcchāmo bhavato 'naghāḥ saṁsāre 'smin kṣaṇārdho 'pi, sat-saṅgaḥ śevadhir nṛṇām]

[O sinless ones! We therefore inquire from you about that which is supremely auspicious for all living beings, for in this world association with saints – even for a half a moment – is the most valuable treasure in human society.] [*Śrīmad-Bhāgavatam*, 11.2.30]

And with the transaction what we get in their connection, that is the most valuable thing, and that is the fulfilment of life to its highest degree. *Sat-saṅgaḥ śevadhir nṛṇām*.

And another place in Rāmānuja *sampradāya* it is mentioned, in one dark night, three Ālvārs by chance met in a place. They did not know each

other but they heard of their name. Then they began to talk in the dark night and then gradually they came to understand that they are those three renowned saints of that time anyhow met together.

Then one questioned, “We are three here, but do you feel the presence of a fourth one?” Another answered, “Yes. The fourth one is here.”

Fourth one means the Lord Himself. They’re talking about Him and by that He’s also present there, the fourth one. Three are talking and talking about the fourth so the fourth must necessarily be present there. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Once I asked...

Śrīla Śrīdhara Mahārāja: And *kīrtana*, Mahāprabhu, Mahāprabhu recommended *kīrtana*, *bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*. When many we meet to talk about the Lord: that is *saṅkīrtana*. And that was recommended especially in the Kali-yuga. Others are more or less powerless. What’s the reason? In *kīrtana*, *saṅkīrtana*, generally the influence of the environment comes to disturb us, to disturb our attention for *kīrtana*. But when we’re all engaged in *saṅkīrtana* we try our best to collect all our attention and energy to apply in the case. We are rather compelled to collect and maximum energy to attend. Especially when one is telling or another putting questions the depth of the cultivation is appreciable and cannot but be intense. It commands the maximum energy from all, the hearers and the speaker, *saṅkīrtana*.

*nāhaṁ vasāmi vaikunṭhe, yogināṁ hṛdayeṣu vā mad bhaktāḥ yatra
gāyanti, tatra tiṣṭhāmi nārada*

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [Within the purports of *Śrīmad-Bhāgavatam* 4.2.41 & 4.30.35]

That intense presence of Him, not only *Vaikuṇṭha*, in the consideration of eternity and infinite, *vaikuṇṭhe, yoginām hṛdayeṣu vā*, "When in ascending method one is attempting to reach Me, to catch Me, these are less productive, *yoginām hṛdayeṣu vā. Mad bhaktāḥ yatra gāyanti*, "But where more than one they're in the attempt to bring Me down, to make the object of their talk, I'm attracted more there, that place, *mad bhaktāḥ yatra gāyanti*. Surrendering themselves, there the layer of surrender, that brings Me down, attracts Me down more than anything, surrender, *śaraṇāgati*. Everything they have offered. They're empty, and I go to fill up the empty pot, cannot but. They have made them empty for Myself and I cannot but be thankful to go and fill up their emptied heart."

Hare Kṛṣṇa. Gaura Haribol. What do you say?

Bhakti Cāru Swāmī: It just reminded me once I asked Prabhupāda, actually I told Prabhupāda that I wished to be with him when he first went to America and he was all alone, struggling so hard. And then Prabhupāda told me, "I was never alone." He said, "Kṛṣṇa was always with him."

Śrīla Śrīdhara Mahārāja: It is very clear when I read his...

Bhakti Cāru Swāmī: Biography.

Śrīla Śrīdhara Mahārāja: Journey, yes, journey to America I was sure that Kṛṣṇa came to his help, and Baladeva, Nityānanda came to his help. He could not have stayed but to have Them. So empty handed, empty hearted, only with the Name of Kṛṣṇa, the adventurous journey he undertook. Certainly, surely, Kṛṣṇa was on his head, in his heart, Guru, Kṛṣṇa.

Bhakti Cāru Swāmī: Mahārāja, yesterday while we were coming here, Adri asked a question. He was asking that Prabhupāda is *nitya-siddha*, which means Prabhupāda came down from the spiritual sky. Then why, at times Prabhupāda spoke about his previous life, that he was a very pious doctor in his previous life.

Śrīla Śrīdhara Mahārāja: Pious doctor, in his previous life.

Bhakti Cāru Swāmī: Pious doctor.

Dhīra Kṛṣṇa Mahārāja: He said one astrologer told him that.

Bhakti Cāru Swāmī: Oh, I see. He said that Prabhupāda said that one astrologer told him that.

Śrīla Śrīdhara Mahārāja: Told like that, because his natural knowledge was chemistry?

Bhakti Cāru Swāmī: In that life he committed one sin and that's why he had to come here.

Dhīra Kṛṣṇa Mahārāja: To get some medicine for someone he killed a snake, to get some venom to administer.

Śrīla Śrīdhara Mahārāja: And for that?

Dhīra Kṛṣṇa Mahārāja: Well he said for that he had to take birth again.

Śrīla Śrīdhara Mahārāja: As a doctor?

Dhīra Kṛṣṇa Mahārāja: Yes.

Bhakti Cāru Swāmī: No, as Prabhupāda, in this life.

Śrīla Śrīdhara Mahārāja: This life? No, no. That must be pushed in the background. His brightest duty awaiting him to spread this doctrine of love, begin. He's a doctor not only of this physical, to remove and cure physical disease but the disease wholesale. *Hṛd-rogam āśv apahinoty acireṇa.*

[vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

He came to remove the heart disease of so many in the world. That was his; that is the purpose.

Akṣayānanda Mahārāja: Kṛṣṇa sent him.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Bhakti Cāru Swāmī: If Prabhupāda is *nitya-siddha* so how come...

Śrīla Śrīdhara Mahārāja: And one important point I want to clear in this occasion. That for the devotees when it is necessary that they should come to discharge some divine duties, the life of any time that is merely a plea. Just as C.I.D, he may take any garment, any shape, any duty, but his main object is to watch, something like that. When they come to this world of mundane surface, they come with variegated plea, by the will of Kṛṣṇa. But that matters little; not important thing. Reality is there and this is only a sham dress for the time being. It does not matter.

Bhakti Cāru Swāmī: Even if he came as a doctor...

Śrīla Śrīdhara Mahārāja: You see the Pāṇḍavas and other *parśada* of Kṛṣṇa in different type, someone begging, someone's enraged, someone's killing, so many things, but this is somewhat worldly. And all to show to the people that these things have got no value. This is all *māyā*, *satya-guṇa*, *raja-guṇa*, *tama-guṇa*, all *māyā*. A sacred life according to the standard of this world: that is *satya-guṇa*. That is also false. And the Ratnaka Dasu's life, that is *tama-guṇa* in the very beginning, that is also false. When the light comes, darkness of any density may disappear in a moment. So this matters little in the case of the *nirguṇa*, the *bhagavan māyā dhaya*, Yogamāyā. Whenever Yogamāyā wants, Mahāmāyā retires. In the jail law, as I say, in the prison there is a particular law for the jailers, for the culprits. But whenever one officer of higher sphere, anyone comes to visit the prison house, wherever he goes the prison law retires: the Yogamāyā, *prakṛtiṁ svām adhiṣṭhāya*, *sambhavāmy ātma-māyayā*.

[*ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā*]

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of *yoga-māyā*."] [*Bhagavad-gītā*, 4.6]

Ātma-māyayā – Kṛṣṇa says, *prakṛtiṁ svām adhiṣṭhāya*, by controlling, not by fighting even. Wherever this higher law goes the lower law retires, forced to retire, and no exertion, no fight is even necessary for that to

remove. So when that *nirguṇa* has control:

*api cet sudurācāro, bhajate mām ananya-bhāḥ sādhuḥ eva sa
mantavyaḥ, samyag vyavasito hi saḥ*

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]
[*Bhagavad-gītā*, 9.30]

What he's doing that is perfectly right, cent per cent. You may see some black things in the life of a *sādhū*, but if he's real *sādhū*, if he's *nirguṇa* position, then what you see that is only concoction, that has got no value – cent per cent he's doing right. So this *māyā* is a negative space. It has got no value when any positive thing comes back to it. So taking this form of Ratnaka Dasu's case, the Jagāi and Mādhāi's case, the next moment previously he was a great demon and the next moment after then he's a great sage. This is His will, divine will. The final phenomenal conception has got no position before divine will. Infinite divine will in one place and this self condemned misconception is in the other side of the battle. What can *māyā* do to Kṛṣṇa and His person? So in any form, in any way they may come. The *śāstra* asks us not to look at those backgrounds.

*kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru
haya.*

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows

the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.127]

Kṛṣṇa consciousness is absolute. It does not depend. Still because we have got some weakness here, so if we find Guru in a high family and his figure is a beautiful one, *janma*, *aiśvarya*, and he has neglected opulence, like Buddhadeva, kicked out the kingdom, *janma aiśvarya*, *śruta*, and he was a great scholar, this may help us, to the disciples that has got such negative value, all these things.

[janmaiśvarya-śruta-śrībhir, edhamāna-madaḥ pumān naivārhaty abhidhātuṃ vai, tvām akiñcana-gocaram]

[Queen Kuntī Devī prays: “O Kṛṣṇa! Those who are intoxicated by false ego on account of their good birth with respectable parents, great opulence and wealth, great learning and high education, and personal bodily beauty, cannot cry out: “Govinda!” or “Kṛṣṇa!” with sincere feeling. Only those who have no charm for anything material within this world can chant Your Holy Name in purity.”] [*Śrīmad-Bhāgavatam*, 1.8.26]

Otherwise Kṛṣṇa *bhakti*, the devotion of the Supreme Lord, divinity does not care for any such grandeur of this false world. Am I clear?

Devotees: Yes Mahārāja.

Bhakti Cāru Swāmī: Right at that time the answer that came to my mind was, yes, Prabhupāda came in his previous, I mean before he came as a

doctor, but we don't know if maybe in another *kalpa* that Kṛṣṇa sent him. Then he went back and again he came this time. It's not that he came...

Śrīla Śrīdhara Mahārāja: You see, we are told when circumambulating Braja Mandal, in Varsana there was a camp and Prabhupāda was delivering lectures. We were all sitting around hearing. He told at that time, "Up to my Gurudeva the Guru *paramparā* is coming down, and up to my Gurudeva we must not look at them as *sādhana siddha*, *nitya siddha*. Gurudeva is never *sādhana siddha*." Because, *sākṣād-dharitvena samasta-śāstrair*, Gurudeva and ordinary Vaiṣṇavas' position is different. In Ekādaśī Gurudeva is given *ana prasādam*, that *bhogam*, not other Vaisnavas. So to the disciple, Kṛṣṇa, Baladeva, Rādhārāṇī... His own necessity is represented there.

Just as the affection for the child in the mother reaches the highest position: and not the grandmother and others.

So by the special arrangement of the Lord the maximum well wisher of a disciple is found in Guru and that is not..., that is maximum purest and by order of Kṛṣṇa he will have to present there, work on His behalf. So Guru should never be seen as *sādhana siddha*, up to, from the line, from the beginning Guru must not be seen as *sādhana siddha*. He's *nitya siddha*. Otherwise it will, *bhoga*, will disregard. Because we are asked to see Guru as Kṛṣṇa Himself or His representation, His double, delegation is there. We are to see that. We must come in that connection. Then only our *bhajan*, our *sādhana*: then that will have real impetus. We're nearest to perfection. With this idea my progress will be more and more increased and intense. Something tampered, the truth which has reached to me there is some dirt there; some certain percent of dirt is there? No. The truth is just at the door, graciously to take me in, to take me up. That is, the *śāstra* asks us to see things in that way. And what the *śāstra* says that is not false. That is true. We cannot come up to mark. That is our defect.

*sākṣād-dharitvena samasta-śāstrair, uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya, vande guroḥ śrī-caraṇāravindam*

["In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."] [*Śrī Śrī Gurv-aṣṭaka*, 7]

To the Vaiṣṇava, *mukunda-preṣṭha*, because they know that the Kṛṣṇa *śakti* of the highest type, the function of Guru is there: not Kṛṣṇa Himself, so *mukunda-preṣṭha*. The most favourite of the Lord has come as Guru to me. I am just adjacent to the highest purifying dynamo, so I cannot but be purified. Ha, ha, ha, ha. This sort of idea must come within us to help our progress really.

Devotee: Dāsa Goswāmī Prabhu [?]

Śrīla Śrīdhara Mahārāja: By the will of the God, it is transferred.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: That is a complicated case. You see, [Raghunātha] Dāsa Goswāmī had his first *dīkṣā* from Yadhunandana

Ācārya, a *gṛhastha*, when he was *gṛhastha* himself, first. Then he used to, he came to exemplify the, according to the change of the *śiṣya*, Lord He takes different kinds of form to help him in different classes. Then he went to Mahāprabhu. Then Mahāprabhu handed him over to Svarūpa Dāmodara. We may say that ordinary *śikṣā* Guru we may take Yadhunandana, the *vartma-pradarśaka*, the beginner, the canvasser, something like *rtvik*, representative. Not Guru proper but his representative came as Yadhunandana and helped him, helped him in a right way, otherwise he could not be attracted by the charming personality of Mahāprabhu. He approached Mahāprabhu. And Mahāprabhu we may take as Rādhārāṇī, in the garb of Rādhārāṇī, Kṛṣṇa in the garb of Rādhārāṇī. He was there, charmed. And Rādhārāṇī placed him to Svarūpa Dāmodara, Lalitā, Lalitā Devī, handed over to Lalitā Devī. Then, but we trace that Dāsa Goswāmī's tendency is always towards Mahāprabhu. Though Mahāprabhu deputed Svarūpa Dāmodara, again he approached Mahāprabhu and told that, "I can't understand why You have taken me, snatched me here from my family..."

End of 81.08.14.A

81.08.14.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: "Give definite direction to me."

Then Mahāprabhu He told something in a nutshell. "Do this and don't do this." And He told, "What I do not know Svarūpa Dāmodara knows it for certain, elaborately. So I have rightly deputed him to train you on My

behalf.” So again He put the hand of Dāsa Goswāmī into the hand of Svarūpa Dāmodara.

Then of course he went on with his *bhajan* in a very stern manner. Sixteen years after that, after the disappearance of Mahāprabhu he left. “Anyhow I’d like to have a view of Vṛndāvana and then I will rather try to finish my life. No more prospect to be seen in my future life.” But when he came to Vṛndāvana he found Mahāprabhu there in Rūpa and Sanātana. And all his plans disappeared. He found that Mahāprabhu is there, and especially he was attracted to Śrī Rūpa. The internal connection of the sympathetic cord he found with Rūpa.

Thereby we are taught that passing through so many ups and downs in the life of a *sādhaka* he at last comes to Śrī Rūpa and there he thinks that he has reached the station, desired station. What is this *rūpānuga sampradāya*? Mahāprabhu named this *rūpānuga sampradāya*. First disciple of Mahāprabhu is Rūpa Goswāmī. Though Rūpa Goswāmī took formal initiation from Sanātana Goswāmī, but Mahāprabhu met Rūpa first and second Sanātana. So Rūpa Sanātana, not Sanātana Rūpa.

Bhakti Cāru Swāmī: Who was originally elder Mahārāja out of the two brothers?

Śrīla Śrīdhara Mahārāja: Sanātana. But Rūpa Sanātana because first recognition of Mahāprabhu with Rūpa received and then next Sanātana, so Rūpa Sanātana.

Now what is the real meaning of the *rūpānuga sampradāya*? You are to hear it, mark it very attentively. The *mādhurya rasa* is the total *rasa*, and the most intense of all *rasa*, all accommodating. Twenty four hours engagement of service with Kṛṣṇa is only possible in *mādhurya rasa*. And there is possibility of reaction: that is leisure, that *ālasyam*, that tiredness in all other *rasas*, even in *vātsalya rasa*. Sometimes the mother may think, father may think, “I am too much tired, I shall do the arrangement of

feeding a little after.” *Ālasyam*. But in *mādhurya rasa*, there is no *ālasyam*, no reaction.

Then, now the difference between Rūpa the *mañjarī* and Lalitā the *sakhī*, these are of course things of the very higher order. We should not have audacity to enter into these subtle points. Still what we understand only when that question has come to me about Raghunātha Dāsa and by divine arrangement I am going to say.

When Rādhā Govinda is lonely in union, the *sakhīs* of the higher order does not approach that place, but the *mañjarīs* can go. The junior *sevākas* they can go to perform any service necessary there because due to their lesser age, they are allowed. And the higher friends of Rādhārāṇī they keep some respectable distance. So when Rādhā-Govinda are alone in union, there the highest quality of *rasa* is to be found in Their *līlā*, and that is approachable to the juniors. That is to the *mañjarīs*, not to the *sakhīs*. So, the highest attainment is to be located in Rūpa, the leader of that group, that junior group who has got the special advantage of the special service in that stage, so, *rūpānuga*. Wherever we are we shall have to accept that that is the acme of our fulfilment; that point. And through Dāsa Goswāmī – that not only through formal Guru, then,

kavi sri caitanya navi koi vrindaya kotavi pay na vaisnava padachaya [?]

First we may be attracted by the highest peak of the Himalayas. Then when approaching, we see so many other beautiful peaks. So we are attracted by Kṛṣṇa in general, then from Kṛṣṇa, we come to a proper Vaiṣṇava, proper location according my necessity of my innate nature. In this way, from Mahāprabhu then to Svarūpa Dāmodara, and with permission of Lalitā he comes to Rūpa, and the point of Rūpa, that is the place of our highest attainment. And that has been shown in the *līlā* of Dāsa Goswāmī Prabhu.

Sri rupa manjari sakhi pratita pariva sen pumsa pravasya pranam hite [?]

These are the *śloka*s written by him, and he has been accepted as the Ācārya of *prajoyana tattva*. The Ācārya of *prajoyana*, what is our highest necessity, that is in his hand, in Dāsa Goswāmī, the *prajoyana* Ācārya. But the whole thing must be approached with the mood of divinity, where there is the land, the plane of dedication. And nothing of enjoyment, spirit of enjoyment, pleasure: must not enter, then that will keep us down in this plane of mundane relativity. The divinity to the extreme, it reaches there, the zenith is there, Śrī Rūpa Mañjarī. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Cāru Swami: Mahārāja, who are the Ācāryas of *sambandha* and *abhideya-tattva*?

Śrīla Śrīdhara Mahārāja: *Sambandha* Ācārya we are told is Sanātana Goswāmī. He has given us a graphic description of the environment, who am I? He put this question to Mahāprabhu.

'ke āmi,' 'kene āmāya jāre tāpa-traya', ihā nāhi jāni -- 'kemanē hita haya' 'sādhya'-'sādhana'-tattva puchite nā jāni, kṛpā kari' saba tattva kaha ta' āpani"

[“Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?”] [“Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.102-103*]

Mahāprabhu gradually gave him the description of everything in details, what is what? Who are you? *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'* [Caitanya-caritāmṛta, Madhya-līlā, 20.108] In a nutshell, in one word, the slave to Kṛṣṇa: the slavery.

When this European style people they accused Gauḍīya Maṭh, “They’re preachers of slavery.” So when [Herr] Schulze [aka Sadānanda Dāsa] came to Dacca University a lecture was arranged, and Prabhupāda selected the subject, “Gauḍīya Maṭh stands for the dignity of the human race.” Not for slavery. It is not a very easy thing to get the service of God in the form of Kṛṣṇa. So, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. *Nitya-dāsa* means, “born slave, born servant.” That is slave. That was like clarion call. In a high voice that was declared first, *jīvera 'svarūpa' haya*, with such pride, and magnanimous pride, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. Such a dignified position the *jīva* soul has got. But now in the garb of a master he is the slave of *māyā*, *ajñāna*, ignorance. But his real position, innate position, he has got inseparable in the position of such a great order. The Kṛṣṇa has got His Autocratic power over them. So fortunate they are. So fortunate, so close connection with Kṛṣṇa the *jīva* has got in an innate stage.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', kṛṣṇera 'tatasthā-śakti'
bhedābheda-prakāśa' [kṛṣṇa bhuli sei jīva anādi-bahirmukha, ataeva māyā tāre deya saṁsāra dukha]

[“The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents.”]

[Caitanya-caritāmṛta, Madhya-līlā, 20.108 & 117]

But at present it is not found. It is in his prospect he is such, but in his present position he comes from the line of demarcation, the marginal potency, and so his entrance into *māyā* has been possible at all. Otherwise, it would not have happened. *Kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'*, adaptability of both sides is within him, '*taṭasthā-śakti' bhedābheda-prakāśa'*, something common and something different, everywhere of course. In this way, Mahāprabhu began.

And Sanātana Goswāmī asked, put question after question and got answers and he gave about the conception about the environment, and the position of the *jīva*, Bhagavān, who is who. That is *sambandha*.

And Rūpa Goswāmī generally deals with the *abhidheya*, the means to the end. How to attain our desired position? That is *abhidheya*. *Abidha* means *abidhan*, dictionary – *abidha abidhan*, the natural meaning of the word. What comes naturally from the *Veda*, from the *śrauta* words; what flows naturally. *Veda* means what do you want to do? What do you want us to do? That is *abidheya*: *abidha*, *abidheya*. What is their natural implication of the *śruti* that has been extended to us by Kṛṣṇa? *Abidheya*, that is He wants that, “Do this, and come to Me.” That is *abidheya*, so *abidheya* Ācārya, the means to the end, *sādhana*. Rūpa Goswāmī has elaborately given, described about the way, “By step by step in this way you come.”

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā tato' nartha-nivṛttiḥ
syāt tato niṣṭhā rucis tataḥ athāsaktis tato bhāvas tataḥ
premābhyudañcati sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet
kramaḥ*

[“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one

is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Gradual process to enter into our long missing link: *prema, sneha, mana, pranaya, rāga, anurāga, bhāva, mahābhāva*. This has been graphically described by Rūpa Goswāmī in details. “This is the way, and in this plane, do this, and then next step, next step, this way, this way, you can come to the highest.” That has been given by Rūpa, the means to the end, how to come to the desired goal.

And *prajohana-tattva* – the Dāsa Goswāmī, he’s *prajohana*, because he has clearly and boldly asserted that our necessity is not so much with Kṛṣṇa, as with His highest servitor. Because generally we come from *taṭasthā-śakti*, we have got a limited prospect, and limited prospect to its highest degree takes us to the highest servitor, eternal servitor in *mādhurya rasa* to Rādhārāṇī. That is the general show, and in other *rasas* to the highest operator of that service.

So in Rādhārāṇī, he declared boldly, “Kṛṣṇa, I do not want You if I do not find Rādhārāṇī there. I want rather Rādhārāṇī. Two phases of meaning there. I cannot really give You the supply of the highest type of service. So, what is the necessity of going in the front rank? I was wandering in the street the other day, and I have got such audacity that will come nearest and venture to render service to You? There are permanent servitors there, how high and of what a high quality service there? I must admit that. If I am really liberated and really I am graced, then I must understand my real position. I must not cross the original and higher servitors. That will be a fault in me, and that will be suicidal. That will defeat its own object. So, my highest goal will be to help the real and eternal servitor who is taking that great charge of serving You in a high way. That is the thing. And also our necessity, we are the serving group,

so the serving master, that is our group, our leader naturally, so I must accommodate with the serving leader. That is, I am not hankering after direct service of You but the serving leader, I must try to earn the confidence of her or of him who is the leader. Then I am seeking, searching Your proper service, and not otherwise, it would be self seeking in some form or other.”

So he boldly declared that Rādhā *dāsyam*, Rādhā *kiṅkarā* is the highest end, should be our summum bonum of us, Rādhā *dāsyam*. There is Rādhā *dāsyā*, or Yaśodā *dāsyā* in *vātsalya rasa*, or Nanda *dāsyā*, the leader of every camp, the highest leader; that should be more concern real, the point of attention should be there. That he told, and then gradually came to Rūpa, the leader of the juniors. That he depicted there. And this has been clearly, *bakārināpi*

_____ explained in Dāsa Goswāmī's *śloka* – *āśābharair-amṛta-sindhu-mayaiḥ kathañcit*. When Prabhupāda used to explain this stanza, this *śloka*, his figure was transformed into like a phantom.

*āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila
sāmprataṁ hi tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair
vrajema ca varoru bakārināpi?*

["O Varoru my beautiful, most magnanimous Goddess, my heart is flooded with an ocean of nectarean hopes. I have somehow been passing time until now eagerly longing for Your grace, which is an ocean of ever cherished nectar. If still You do not bestow Your mercy on me then of what use to me are my life, the land of Vraja, or even Śrī Kṛṣṇa who without You, is simply a mighty hero, the destroyer of demoniac forces like Baka."]

[Śrīla Raghunātha Dāsa Goswāmī's, *Vilāpa-Kusumāñjali*, 102]

[From Bhakti Nandan Svāmī's, *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p

Dāsa Goswāmī's appeal to Rādhārāṇī, "*Āśābharair-amṛta-sindhu-mayaiḥ*. From long time I am cherishing the hope, this sweetest hope, *amṛta-sindhu-mayaiḥ*, my *āśā* is compared with the ocean and that ocean of nectar. From far away I am fostering such a hope, of nectarine ocean, *kathañcit kālo mayātigamitaḥ kila*, that I shall come to serve You, I shall get the privilege of serving You. *Āśābharair-amṛta-sindhu-mayaiḥ kathañcit kālo mayātigamitaḥ*. Anyhow, I am dragging myself with this great infinite and sweetest hope, that I shall get the chance of serving You, of Your service of Your divine feet. *Āśābharair-amṛta-sindhu-mayaiḥ kathañcit kālo mayātigamitaḥ*. But now I think I have come in the last verge of my hope. No longer I can contain myself. No longer I can live, I can breathe any more. To the last minute or last circumference of my hope, I have reached, my master. *Kila sāmprataṁ hi tvam cet kṛpam mayi vidhāsyasi naiva kiṁ me*. If You won't be satisfied with me and accept me, then I no longer can stand, or sustain my life. Anyhow, I have dragged to the last moment of my life. *Prānair vrajema ca varoru*. I have come to the final conclusion that of what use is this Vraja? What is the use of my life if I cannot reach this my sweetest goal of my dream, then what is the use of my life further, dragging, dragging, dragging on life? *Prānair vrajema ca*. What shall I do with this great Vraja Dhāma of such a renowned acquaintance? *Vrajema ca varoru*. Oh beautiful footed, *bakārināpi*. And even what should I do with Kṛṣṇa? I don't want Them.

The whole concentration – You will serve Kṛṣṇa, You have got that capacity, it is natural, and if I serve You, I utilise myself to serve You so that that service through You may pass to Kṛṣṇa, that will be the highest attainment of my fortune."

He declared it, Dāsa Goswāmī. And still now, that is the highest point of our achievement for the whole Gauḍīya *Sampradāya*. He is the *proyojana* Ācārya, Dāsa Goswāmī. Gaura Haribol. Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Gaura Haribol. Nitāi. Nitāi. Gaura Haribol. And by the grace of you all, by the necessity, Prabhupāda is drawing things. Gaura Haribol. And I cannot but remember that he wanted me to go to the West.

Dhīra Kṛṣṇa Mahārāja: To tell everyone about Dāsa Goswāmī. He wanted you to perhaps deliver this conception that you are carrying for the benefit of the people of the world.

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Bhakti Cāru Swāmī: To spread this knowledge about the Goswāmīs, Prabhupāda wanted you to go to the West, to give them the knowledge.

Śrīla Śrīdhara Mahārāja: Anyhow, and the credit is to Swāmī Mahārāja. Gaura Haribol.

Bhakti Cāru Swāmī: And Prabhupāda wanted to bring everybody here to you.

Akṣayānanda Swāmī: Your speaking is going to the West. We know *sādhū* by how he speaks.

Śrīla Śrīdhara Mahārāja: That is by the grace of Swāmī Mahārāja it is going. Kalidāsa says in *Raghu-vamsa*, [?]

Kalidāsa says when he is approaching to describe about the *Raghu vamsa*, that, “I am a man of small literary experience and that great *Raghu vamsa*, so many stalwarts have sprung there, and I am going to describe about them with my least wealth of poetry?” He says that, and many *śloka*s are devoted for that purpose. There is one,

athova kritavordhore granthe sminn purva suribhih [?]

mono vajra somuthenesutresye vostune gotih [?]

Or, I may think like that, that previous renowned *kavis* like Valmiki and Vyāsa, they have given a description of *Raghu vamsa* and they have made my, the path of my entering into that secret description easy. How? *Mono vajra somuthenesutresye vostune*. In a *manī-mālā*, the *manī* [jewel] is a hard thing, and the *sutre*, the thread cannot enter, pierce it, but *vajra*, means that iron needle, it has already made a hole through it, and now the thread is going, passing easily through it.

So, Swāmī Mahārāja was like a *vajra*, the hard thing has been, he has prepared a hole and like a thread, I am passing through that.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: He was so simple. He was so great and so simple at the same time. Anyhow, Mahāprabhu has done, or Gurudeva has done through him a tremendous inconceivable thing.

Bon Mahārāja who could not tolerate all these things because he was first in charge to go to the West and he could not get the desired success, but the other day, when coming from Māyāpur, Bon Mahārāja told, "*Acintya*." He did not want to give recognition, but from his mouth, the word came out, "What he has done, this is *acintya*, it is inconceivable. So, it is divine."

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: "It is inconceivable what he has done, what Nityānanda Prabhu, our Prabhupāda, Baladeva; has done through him, that is inconceivable."

He himself told here, that a merchant of Bombay told him, "So many stalwarts approached, went to America, this Yogananda, Vivekananda, so many, Rabindranatha, but you have put ink into their mouth." He himself told me [laughs].

[?]

And ink, black as well as with burning pain. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. [?]

Bhakti Cāru Swāmī: Bhadri Daran Prabhu whether one can have two *rasas* in the spiritual world.

Śrīla Śrīdhara Mahārāja: It is not seen generally. Transformation is possible. In the first stage it may not be detected finally. You see, this is a great problem to us, and also a great guidance to us. Anyhow, we have come to a group which is explicitly the group of *mādhurya rasa*. The Guru *paramparā* you say, the *mantram* you see, not of *vātsalya rasa*, but to *mādhurya rasa*. All the *mantram* leading to *mādhurya rasa*. *Mādhurya rasa* is all accommodating *rasa*, and that was mainly given by Mahāprabhu and Śrī Rūpa, so Rūpānuga *sampradāya*, and the *mantram* what we get, is all *rasa* combined, that is and to help that *rasa*, the service of that *rasa*, other paraphernalia has been created. *Ādi rasa* and *mukha rasa*, two *paricaya*, denominations of *rasa*, they are identical. *Ādi rasa* means most original *rasa* is *mādhurya rasa*, and *mukhya rasa*, the principle *rasa* is *mādhurya rasa*. And the [origin] of all *rasa* is found there. And our Guru *paramparā* all in *mādhurya rasa*, and the *mantrams* that are given to us are all *mādhurya rasa*, so that is the real *rasa*.

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau [samarpayitum unnatojjvala-rasām sva-bhakti-śriyam hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah]

[“May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.4]

What was not given previously Mahāprabhu come to give it, that *Rādhā Govinda milita tanu*, They Both come to jointly give the type of Their divine love for the public. If you have such qualification, you can come up

to this, the highest quarter. That was the necessity of the coming of Śrī Gaurāṅga here to distribute that. Gaura Hari. All others are subservient, helping the service of that *rasa* of Kṛṣṇa. So, in our childhood, when not sufficiently developed, we may be here and there, but ultimately, we shall mostly we are to go there.

Bhakti Cāru Swāmī: The different individuals will have their respective *rasas*, but the original mood, the objective, is to enhance the *mādhurya rasa*, support the *mādhurya rasa*. Say somebody is in *sākhya rasa*, but he is in Mahāprabhu's movement, he is trying all the time...

Śrīla Śrīdhara Mahārāja: Yes, there is also an instance, not only that, but greater than that.

Mahāprabhu tried to convert Murārī Gupta, but He could not, then He left. "Very strongly your innate function is towards Rāmacandra." But still, Murārī Gupta had some respect for this.

Then also, Sanātana Goswāmī he tried his best to take the father of Jīva Goswāmī, Anupama, he was a devotee of Rāmacandra, to take him in to Kṛṣṇa *līlā*, but they also failed. So there are: the trial that has got some value, even by Mahāprabhu and Sanātana.

That is not a chance coincidence or a flickering, false attempt. So it is possible, and at the same time there is such strong nature that cannot be converted. That faith, that thing, is in the *jīva*. The both sides have been pleaded here.

Bhakti Cāru Swāmī: Mahārāja, it has been clear now, in a way that Prabhupāda was in *sākhya rasa*. So that means that...

Śrīla Śrīdhara Mahārāja: At least temporarily he has showed like that. What he has expressed there in that journey, here it is almost clear that he liked that sort of *līlā* best. But it may be that he might have suppressed purposely. It also cannot be denied, maybe. That is one thing. [?]

There may be such possibility. He has said that Rādhārāṇī was his Gurudeva. His Gurudeva was Rādhārāṇī. But he himself posing like that that *mādhurya rasa* should not be distributed in the first instalment. That may be in his view.

And another, that is one, another point I miss, there is another point I am going to say. One thing, I miss that point what I wanted to say. Hare Kṛṣṇa.

Bhakti Cāru Swāmī: Sorry Mahārāja.

Śrīla Śrīdhara Mahārāja: And because that *pracāra* was helped mostly by Nityānanda, Baladeva; so influenced by Their tendency, mood, he might have for the time being may have that posing. And another thing... [?]

Bharati Mahārāja: Mahārāja, you previously said that Bhaktisiddhānta Sarasvatī...

Śrīla Śrīdhara Mahārāja: Ah! Another sign that he showed affinity towards *sākhya rasa* is, in Vṛndāvana, he has installed Baladeva, Kṛṣṇa

Balarāma, and Nitāi Gaura: a type of *sākhya rasa* preference. But that also may be with the previous idea: that generally, by, “Influenced by Nityānanda, Nityānanda and Baladeva has helped me to preach the *līlā* of Kṛṣṇa in such a broad way,” so in gratitude he might have placed that Vighraha.

But our Guru Mahārāja did not place, then Pañca-tattva in other places, otherwise the pure *mādhurya rasa*, Mahāprabhu, Rādhā-Govinda. Everywhere he installed Mahāprabhu, both combined and Rādhā-Govinda separately. *Naumi kṛṣṇa svarūpam*.

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād ekātmānāv api bhuvi purā deha-bhedam gatau tau

caitanyaḥkhyam prakāṣam adhunā tad-dvayam caikyam āptam

rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam

[“I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord’s internal pleasure giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa.”] [*Caitanya-caritāmṛta, Ādi-līlā, 1.5*]

But Guru Mahārāja, though preached exclusively this *mādhurya rasa*, Bhaktisiddhānta Sarasvatī Ṭhākura, but with great precaution. What is not that thing he perhaps used ninety per cent of his energy to preach that this is not *mādhurya rasa*, the negative side.

To clear away the negative side, he had to spare in his words, "gallons of blood" to be spared to teach that this is not that *rasa*. *Neti neti*, this is not that thing, this is not that thing. And whatever he did, that *pūjāla rāgapāṭha gaurava bāṅge*. His whole life in a nutshell is expressed in this, his own expression, "The *pūjāla rāgapāṭha*, the my *sampradāya*, the very nature of my *sampradāya* is this."

pūjāla rāgapāṭha gaurava bāṅge, mattala hari-jana viṣaya range

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."]

Pūjāla rāgapāṭha gaurava bāṅge. The whole tenor of his preaching expedition, the *pūjāla rāgapāṭha gaurava bāṅge*, the *rāgapāṭha* is above, on our head. That is the goal. We are to go there. But before that you have got charm for many things, the grandeur. You try to learn that what is at present charming to you, utilise that for the service of that great domain of love. The majesty, the awe, the wealth, the reverence, everything what is grand to you, what attracts you most, all these, put into the service of that Lord of love and beauty. The absolute is beauty and love, harmony, autocrat, and everything should be sacrificed for Him. Learn this! Whatever you come in connection with sacrifice into the fire to establish that the Lord of love. For His little satisfaction, all this grandeur may be put into the fire. Learn this. Don't try to attempt to get that thing in your hand, within your fist. This was the whole tenor of his preaching.

End of 81.08.14.B

81.08.14.C

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...the *bābājī*, that is to be revered. Don't go to take up the *kaupīna* and imitate Rūpa and Sanātana. Then I shall give a blow. Become a *sannyāsī*, *varṇāśrama*. And they're above your head. You try to think like that. Prepare yourself in that way. Then one day you'll easily reach the desired end. Don't keep these enemies behind, they will draw you back. Put all them for the service." That was his nature. *Pūjāla rāgapāṭha gaurava bāṅge*.

And his desire, earnest desire was, "All the wealth in the world must be taken into Māyāpur. The Māyāpur will be decorated with gold and jewels of the world. Mahāprabhu, was so magnanimous He has done so much for this world that all the highest things in the world must come in gratitude and they will be left under His feet. Everything charming must be snatched and must be put into the feet of Mahāprabhu. Such great giver, none in the world, in the history of the world has given, has shown such magnanimity, *mahā-vadānyāya avatāra*. None thought so much for the *jīva*, for the welfare of the *jīva*, and none has come with such news of higher prospect of the *jīva*, has come to give the highest nectar to the *jīva*. The greatest of all the givers and donors and of things of highest quality: Mahāprabhu. The whole world, all the scholars, all saints, they must come to worship the feet of Mahāprabhu. He has done so much for this fallen world of *māyā*, of ignorance. All our attention must come to the feet of Mahāprabhu." That was his heart's desire and tendency.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Cāru Swāmī: Mahārāja, [?]

Śrīla Śrīdhara Mahārāja: [?] *Mādhurya rasa* main, the principal thing, and surrounding that other *rasas* they're not, cannot be excluded. They're necessary to foster this *mādhurya rasa*. *Mādhurya rasa* also wants that other *rasas* must be there. Otherwise *mādhurya rasa* cannot stay alone. So gradually they will be arranged in so many camps – it will be, but it will be mainly in the middle. Just as Grand Trunk Road and so many roads, this way that way, subsidiary. The *mādhurya rasa* is the main thing, *mukhya rasa*, *ādī rasa*, the *samaha* of all *rasa*.

But in absolute consideration it has been described, the *vātsalya rasa* is present there, *sākhya rasa* is present there, and *dāsyā rasa* is present there, and *śanta rasa* also is present there, and not only present: of course, very – too much audacity – in *taṭasthā-vicāra*, absolute consideration we are to think, the mother serving the dish to the son, and the wife serving the dish to the husband. What will please most? We are told that the *mādhurya rasa*, the *vātsalya* in *mādhurya rasa*, that will be more pleasing. So the *śanta rasa niṣṭha*, the servant is doing, is giving a service to the master, and that same service when given by the wife that will be more sweet. In this way, all *rasa* not only in the physical, in the measurable sense, but in qualitative difference, it is highest in *taṭasthā-vicāra*, not neglecting, disrespecting other *rasa*.

But formally, Rādhārāṇī every day when She gets up Her first duty is to go and to touch Her forehead on the feet of Yaśodā. Her first duty when She awakes from, Her first duty, we find from *Gopāl-Tāpanī* by Jīva Goswāmī, first duty, anyhow She runs and anyhow She touches Her forehead to the feet of Yaśodā. Then She begins other work. This formal respect is such. Gaura Haribol. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, also, Rūpa Goswāmī in *Bhakti-*

rasāmṛta-sindhu describes the *priya-narma*, like Subala.

Śrīla Śrīdhara Mahārāja: They're in *sākhya rasa*, there is a particular group. There is difference in every personal character. Then Subala, and Madhumaṅgala, mostly Subala is the friend who has got direct connection with *mādhurya rasa*. So much so that *bhāva – mahā bhāva* is only reserved in *mādhurya rasa*, no other *rasa*. But Subala sometimes attains that *bhāva daśa*, *bhāva – mahā bhāva*. *Mahā bhāva* is only for Rādhārāṇī. And *bhāva* in *sākhya rasa* only reserved for Subala, because that friend has connection with *mādhurya rasa*. He can attain up to *bhāva* stage it has been described there in *bhāva* portion, in *Caritāmṛta* we find that, *Bhakti-rasāmṛta-sindhu*, *Ujjvala-nīlamaṇi*.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Na. And I've already said that *mādhurya rasa* presupposes all other *rasa*. It is dependent, all correlated. Everything is gold but still if we are to differentiate there is the possibility, room of differentiation sufficiently. Still, the peculiar thing is this, that Yaśodā won't admit that *mādhurya rasa* is better than her. She won't admit. *Yei rasa, sei sarvottama*.

[*kintu yāñra yei rasa, sei sarvottama / taṭa-stha haṣā vicārile, āche tara-tama*]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya, caritāmṛta, Madhya-līlā*, 8.83]

She won't admit. "What? I can chastise. I can rule them, whatever I like. I am all in all. Who is she?" *Yei rasa, sei*. Subala won't like...

Bhakti Cāru Swāmī: But can *sākhya rasa* say that same thing?

Śrīla Śrīdhara Mahārāja: Yes. Every *rasa*, every *rasa*, he's the supreme in his own position and dignity. "I don't want that." That is the peculiar nature of Kṛṣṇa.

Bhakti Cāru Swāmī: Actually Mahārāja, in *saṅkīrtana* movement, in Mahāprabhu's pastimes all the associates of Mahāprabhu, those who are in *sākhya rasa*, they're with Nityānanda Prabhu.

Śrīla Śrīdhara Mahārāja: They have more attraction, that Dvādaśa Gopāl, they like more Nityānanda Prabhu as their leader. "Mahāprabhu is too stern, too strong. Nityānanda Prabhu is very magnanimous. We like Him very much. He's our leader. And the connection with Mahāprabhu, Śrī Nityānanda Prabhu will see how to arrange, how to adjust with Him. We want Nityānanda Prabhu." That will be their temperament.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja:

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi

[From Narottama dāsa Ṭhākura's *Manaḥ-śikṣā*, verse 1]

So the benevolence of Nityānanda Prabhu in the primary stage it is highly necessary. The entrance, eliminating Nityānanda Prabhu, if anyone wants to enter into *mādhurya rasa* that is mere dream, imagination, *heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi*. Don't run like a madman towards Rādhā Kṛṣṇa, *kāṛṣṇa*, ignoring Nityānanda Prabhu, then everything will be bogus. Baladeva: the very basis.

nitāiyer korunā habe, braje rādhā-kṛṣṇa pābe

[From Narottama dāsa Ṭhākura's *Manaḥ-śikṣā*, verse 3]

The primary sanction must come from Baladeva and Nityānanda. He holds the key to enter into Braja. First have entrance and then go according to your innate necessity. But mainly the key of the whole is in the hand of Baladeva and Yogamāyā. Hare Kṛṣṇa.

They are all correlated. Who are we to discuss about Them? Only through the *śāstric* representation we come to try to enter, to touch a drop. Mahāprabhu Himself says, *tomāya cākhāite tāra kahi eka 'bindu'*. When He teaches Rūpa Goswāmī Mahāprabhu Himself says, "Only one drop I am, an ocean." *Pārāpāra-śūnya gabhīra bhakti-rasa-sindhu*. "Endless ocean of *bhakti rasa*. Only a single drop of that I am trying to give it to you."

[*pārāpāra-śūnya gabhīra bhakti-rasa-sindhu / tomāya cākhāite tāra kahi eka 'bindu'*] ["The ocean of the transcendental mellows of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 19.137]

Then in another place: “*Eka-bindu jagat dubāya.*” [*Caitanya-caritāmṛta, Antya-līlā*, 15.19] “This one drop is sufficient to cover, to inundate the whole of the world.”

Then that is infinite. Infinite taken from infinite, infinite remains: or add infinite, that same infinite. Infinite is such. Just as zero, zero minus zero is zero, zero plus zero is zero, zero into zero is zero. So infinite, infinite into infinite is infinite, plus infinite is infinite, minus infinite is infinite – all infinite.

So Kṛṣṇa says, “Whatever you can [conceive] that is in My one part.”

And infinite Anantadeva is His bed, and He’s lying on infinite. So what can we speak about? Who are we? *Eka-bindu jagat dubāya*. Who are we? *Na prema-gandho*.

[*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharaṁ prakāśitum vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā*]

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”] [*Caitanya-*

caritāmṛta, Madhya-līlā, 2.45]

Bhakti Cāru Swāmī: The only thing we can feel Mahārāja is that we must have done something very good in the past because we are receiving the mercy from your lotus feet. We are hearing all these transcendental pastimes.

Śrīla Śrīdhara Mahārāja: It maybe it is like mockery. If the Lord is wishing everything is *mukam karoti vācālaṁ*.

[mukam karoti vācālaṁ panghum langhāyate girīm yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."]

[Śrīdhara Svāmī's Bhavārtha Dipikā, maṅgala stotram, 1]

If He wants to speak through me He can do it. I can't, I can't. Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

According to the *śrauta*, the calf can draw milk from the ovum, so according to *śrauta*.

Mahāprabhu says when Sanātana Goswāmī asked Him that, “I heard that You gave eighteen different kinds of explanations of the *ātmārāma śloka* of *Bhāgavatam*. I had a mind to hear that from Your lips, divine lips.”

“Oh. You want that? But what I told to Sārvabhauma, it was by the influence of Sārvabhauma that those meanings, explanations, different, came. Generally I have no different explanations in My mind, in a general time. But only with the attraction of Sārvabhauma so many meanings came out. Let Me attend, try, what meaning I may find within for you.” Then began and then sixty one or two types of explanation came from *ātmārāma śloka*.

Then Sanātana Goswāmī told, “What You have done this is impossible: only possible for You. You are *Veda mayi Mūrti*. You are that person whom the whole *Veda* wants to make known. So You can do anything and everything.”

Mahāprabhu told in return, “Why Sanātana you are praising Me so much unnecessarily? I am a man of tiny capacity. But don’t you think that *Śrīmad-Bhāgavatam* is Kṛṣṇa Himself? Every letter in *Bhāgavatam* is Kṛṣṇa. Every letter can be explained in infinite ways because it is Kṛṣṇa. So what of these sixty one or two types of vision about the particular *śloka*, it is infinite. It is Kṛṣṇa Himself, the *Bhāgavatam*.”

Hare Kṛṣṇa. Gaura Haribol. Such are the ways we have come to.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, isn’t this why Kṛṣṇa consciousness is so nice even from the beginning, that even if you’re given a drop of the

infinite, that's also infinite, isn't it.

Śrīla Śrīdhara Mahārāja: Infinite you find, yes.

Dhīra Kṛṣṇa Mahārāja: So even in the beginning.

Śrīla Śrīdhara Mahārāja: Beginning, middle, end, all nectar, according to the stage of devotees.

And we are told that one man could not sleep, but some gentleman requested him, “Go and seek to hear *Bhāgavatam*, then you may get sleep.” He went to do that and he actually – sleep came. Because he could not enter into it, it was not – it was like a burden to him, he cannot come, but drowsiness that came to relieve him.

And Swāmī Mahārāja also told, “In America, one gentleman he tried his best, he used all sorts of medicines and other practices, but could not sleep. Then one gentleman told him to go to the Hare Kṛṣṇa Movement, you may get sleep. That man came and he got sleep.” Then he helped in many ways, your institution, I heard from him.

Bhakti Cāru Swāmī: In Punjab, Mahārāja, once I heard one man speaking, he was giving *pravacaṇ* but at the same time he was giving many stories also. So he was telling that when Vibhiṣana, when Kumbhakarna died, then Nidra Devī went to Lord Rāmacandra and told

that, “Vibhiṣana was – Kumbhakarṇa was my only...

Śrīla Śrīdhara Mahārāja: Ha, ha. “Where is my shelter?”

Bhakti Cāru Swāmī: “And where’s my shelter now that You’ve killed him?”

So Rāmacandra blessed her by saying that, “Wherever the *Bhāgavata-pāṭ* is going on you can...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. _____ So *Bhāgavata* is so precious and so not available easily – *Bhāgavatam*. Because Kṛṣṇa is all in all, we are nowhere, no position. The *Bhāgavatam* means that. *Kṛṣṇas tu bhagavān svayam*.

[ete cāmśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam indrāri-vyākulaṁ lokam, mṛdayanti yuge yuge]

[“All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.”] [*Śrīmad-Bhāgavatam*, 1.3.28]

Everything belongs to Him, He’s the autocrat. It is very hard to digest this principle.

Everything belongs to Him. Even Rabindranatha, *par vaikunthe tade* [?] “Then nothing left for us to enjoy?”

That in some poem of Rabindranatha perhaps it is, *par vaikunthe tade* [?] “Nothing left for the *jīva*, for us?” He could not tolerate. Everything for him.

Bhakti Cāru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: [?]

I pointed out to one gentleman that: [?]

He admits *caran*, he admits *dhula*, but he does not admit other limbs and other colour, or life, or anything, then he'll become converted into Vaiṣṇavism. So he only admits *caran* and *dhula*. This is not only half, admitting a part, and not the whole. He has not the courage to accept the whole, but only *caran* and *dhuli*. And other things, the heart, the hand, the head, where do they go – of the Lord? Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. *Anuraga anu raya ca* [?]

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Caitanya. Dayal. Nitāi Caitanya.

Bhakti Cāru Swāmī: Dhīra Kṛṣṇa Mahārāja [?]

Devotee: Jai Om Viṣṇupada...

End of 81.08.14.C

81.08.17.A_81.08.18.A

Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Dhīra Kṛṣṇa Mahārāja: ...Mahārāja went to Bombay.

Śrīla Śrīdhara Mahārāja: When, yesterday?

Dhīra Kṛṣṇa Mahārāja: Around, two days ago.

Śrīla Śrīdhara Mahārāja: Two days ago. And he's to come back?

Dhīra Kṛṣṇa Mahārāja: He should be back on Saturday.

Śrīla Śrīdhara Mahārāja: Saturday, all right. And Sarvabhavana Prabhu is here?

Dhīra Kṛṣṇa Mahārāja: No. He's in Calcutta. He said that he wanted to come to see Your Divine Grace on Wednesday.

Śrīla Śrīdhara Mahārāja: Wednesday. Wednesday evening or?

Dhīra Kṛṣṇa Mahārāja: Sometime Wednesday.

Śrīla Śrīdhara Mahārāja: Wednesday. Wednesday means day after tomorrow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You are doing well?

Dhīra Kṛṣṇa Mahārāja: Me?

Śrīla Śrīdhara Mahārāja: Your health is quite fit now?

Dhīra Kṛṣṇa Mahārāja: My physical health, but my mental health is quite

disturbed.

Śrīla Śrīdhara Mahārāja: Disturbed?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Meeting, after meeting whom?

Dhīra Kṛṣṇa Mahārāja: Well, I called America, and there I found out that Rāmeśvara Swāmī was saying some things which have caused me a lot of grief.

Śrīla Śrīdhara Mahārāja: Oh, has caused me some grief. He does not want you in his zone?

Dhīra Kṛṣṇa Mahārāja: That's part of it.

Śrīla Śrīdhara Mahārāja: And then, more? He, Rāmeśvara Swāmī is passing his unfavourable remark against Jayatīrtha Mahārāja?

Dhīra Kṛṣṇa Mahārāja: I think that's in the past. Now he's passing unfavourable remarks about me.

Śrīla Śrīdhara Mahārāja: He's against you?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: To what effect? If he does not like you, then what can he do? What harm he can do to you?

Dhīra Kṛṣṇa Mahārāja: Well, really, no harm. If I'm sincere about cultivating Kṛṣṇa consciousness then no harm can be done.

Śrīla Śrīdhara Mahārāja: Yes. You won't care for any harm of the mundane world. But the present social status, any harm he can do – in ISKCON?

Dhīra Kṛṣṇa Mahārāja: Well, yes, he can do a lot.

Śrīla Śrīdhara Mahārāja: He can ask the committee to expel you from ISKCON? Can he?

Dhīra Kṛṣṇa Mahārāja: Yes. He could do that, but...

Śrīla Śrīdhara Mahārāja: The committee can do that. He can't do it

alone.

Dhīra Kṛṣṇa Mahārāja: Yes, but there's other things that he can do.

Śrīla Śrīdhara Mahārāja: He may recommend to the committee that, "He has done such and such mischief so he should be expelled from the ISKCON." At most he may try to do like that. Then what will happen, God knows, Kṛṣṇa knows. Any fresh news from Haṁsadūta Mahārāja?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: No. Jayatīrtha Mahārāja?

Dhīra Kṛṣṇa Mahārāja: No news from him either.

Śrīla Śrīdhara Mahārāja: No news. Then Tamal Kṛṣṇa?

Dhīra Kṛṣṇa Mahārāja: He's in Los Angeles right now with Rāmeśvara Swāmī.

Śrīla Śrīdhara Mahārāja: And he's supporting Rāmeśvara Swāmī?

Dhīra Kṛṣṇa Mahārāja: I haven't heard anything first hand.

Śrīla Śrīdhara Mahārāja: Then, let us see what happens. Hare Kṛṣṇa.
Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: But, I've been accused of trying to destroy my
Guru Mahārāja's movement.

Śrīla Śrīdhara Mahārāja: According to you, how in way they are moving
that is not exactly in the line of Guru Mahārāja, you think like that?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In a very gorgeous way, they're moving, living
and moving in a very gorgeous way.

Dhīra Kṛṣṇa Mahārāja: Not just gorgeous.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: See, our Guru Mahārāja was very accommodating. The same people that he was able to accommodate, it appears that they're not able to accommodate. And sometimes I don't even expect them to be able to accommodate everyone: because our Guru Mahārāja was a special person.

Śrīla Śrīdhara Mahārāja: Ultimately the will of the Lord will act. So we need not be afraid of any situation whatsoever.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: There will be always clash between the relative and the absolute consideration, cannot but be. This is one stage, *sva dharme nidhanaṁ śreyah, para-dharmo bhayāvahaḥ*.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt] sva dharme nidhanaṁ śreyah, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

And this is relative consideration. And the absolute consideration:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Wherever I shall get intense Kṛṣṇa consciousness I must keep company there. And because I may not go down so I shall try to maintain my position with the present association of good thinking. Gaurasundar. Gaurasundar.

You are to take something now? Any sugar water or anything else?

Dhīra Kṛṣṇa Mahārāja: No. Your words are very soothing to me. After my journey your words are the most soothing.

Śrīla Śrīdhara Mahārāja: Where is Bhāvānanda Mahārāja?

Dhīra Kṛṣṇa Mahārāja: He's in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Yes, he's in Vṛndāvana, and will be there up to Swāmī Mahārāja's Janmotsav.

Dhīra Kṛṣṇa Mahārāja: Yes, and then he's coming here for that, to Māyāpur.

Śrīla Śrīdhara Mahārāja: And you won't go to join Janmotsav in Vṛndāvana?

Dhīra Kṛṣṇa Mahārāja: I don't know. I was thinking maybe to go.

Śrīla Śrīdhara Mahārāja: Yes. And you are in India, then of course it will be good if you can join Janmotsav ceremony.

Dhīra Kṛṣṇa Mahārāja: In Vṛndāvana or Māyāpur?

Śrīla Śrīdhara Mahārāja: Janmotsav generally takes place in Māyāpur, is it not?

Dhīra Kṛṣṇa Mahārāja: Well, we have...

Śrīla Śrīdhara Mahārāja: Virahotsav there, in Vṛndāvana.

Dhīra Kṛṣṇa Mahārāja: Oh, I see.

Śrīla Śrīdhara Mahārāja: Janmotsav perhaps will take place with grandeur in Māyāpur, nearer to Calcutta, his birthplace.

Dhīra Kṛṣṇa Mahārāja: Yes, I see.

Śrīla Śrīdhara Mahārāja: And the place of his departure is Vṛndāvana, so in Vṛndāvana Maṭha his Virahotsav will be observed with grandeur. Gaura Hari. So Bhāvānanda Mahārāja will come soon before Janmotsav?

Dhīra Kṛṣṇa Mahārāja: He will come. On Janmāṣṭamī he will be in Vṛndāvana. The next morning he will fly from Delhi to Calcutta to here, to Māyāpur.

Śrīla Śrīdhara Mahārāja: On that very day, Janmotsav, here?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Jayapataka Mahārāja, he'll stay here?

Dhīra Kṛṣṇa Mahārāja: He's in Gohati, and he's coming to Calcutta tomorrow, and he'll be in Māyāpur also.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, before, you suggested that I perhaps should work with Haṁsadūta Mahārāja, as GBC. But if I – Bhāvānanda Mahārāja is the chairman – I have some feelings that if I tell him that I will work with Haṁsadūta Mahārāja that he'll be very disturbed by that.

Śrīla Śrīdhara Mahārāja: Then what is his opinion?

Dhīra Kṛṣṇa Mahārāja: He thinks that I should travel with him.

Śrīla Śrīdhara Mahārāja: With Bhāvānanda Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yes. And maybe like go all over the world, Australia, this place that place.

Śrīla Śrīdhara Mahārāja: Now, what he's doing, your secretary, Svarūpa Dāmodara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: He may be in Bombay.

Śrīla Śrīdhara Mahārāja: Now?

Dhīra Kṛṣṇa Mahārāja: Yes. I'm guessing.

Śrīla Śrīdhara Mahārāja: And Cāru Swāmī Mahārāja he's also going to – went to Bombay.

Dhīra Kṛṣṇa Mahārāja: Yes, for some meeting there.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Adidaran Prabhu is at Calcutta now?

Dhīra Kṛṣṇa Mahārāja: Oh yes.

Śrīla Śrīdhara Mahārāja: And Soshimenon [?] do you know him? No? One Soshimenon, one officer in the Switch [?] Electric Board, you don't know him.

Dhīra Kṛṣṇa Mahārāja: No, I do not know him.

Śrīla Śrīdhara Mahārāja: Subarga Prabhu is at Calcutta?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And another Indonesian gentleman some Brajendra Kumar.

Dhīra Kṛṣṇa Mahārāja: He's in Calcutta.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, pretty much wherever I would be sent, wherever the GBC might want me to go, because my opinions are controversial they will take it as some disturbance of the devotees there.

Śrīla Śrīdhara Mahārāja: Consult with Cāru Swāmī Mahārāja. What is his opinion? What does Cāru Swāmī Mahārāja say?

Dhīra Kṛṣṇa Mahārāja: Well, we have our feelings privately that we don't think things can go on the way they are very much longer. We are known to be persons who have connected themselves with your Divine Grace and we're not willing to abandon that connection. We do not want to abandon that connection. We will not abandon your association regardless of what the GBC say.

Śrīla Śrīdhara Mahārāja: Who, yourselves?

Dhīra Kṛṣṇa Mahārāja: Myself and Bhakti Cāru Swāmī.

Śrīla Śrīdhara Mahārāja: And Sarvabavana?

Dhīra Kṛṣṇa Mahārāja: And Sarvabavana.

Śrīla Śrīdhara Mahārāja: Then what about Venkata Raman? He's also of that type.

Dhīra Kṛṣṇa Mahārāja: Yes. And I guess Haṁsadūta Mahārāja also.

Śrīla Śrīdhara Mahārāja: Haṁsadūta Mahārāja, and perhaps Jayatīrtha Mahārāja?

Dhīra Kṛṣṇa Mahārāja: See Mahārāja, Jayatīrtha Mahārāja, they could deal with him in such a way by social pressure to make him abandon. I don't think he will but they try like that.

Śrīla Śrīdhara Mahārāja: Oh, they may try.

Dhīra Kṛṣṇa Mahārāja: See, I have a letter from our Guru Mahārāja saying that you are his śikṣā Guru, that he accepts you as such.

Śrīla Śrīdhara Mahārāja: Yes. Several times he expressed like that.

Dhīra Kṛṣṇa Mahārāja: Yes, so many times.

Śrīla Śrīdhara Mahārāja: So many times, and exactly he did behave with me like that.

Dhīra Kṛṣṇa Mahārāja: Right. I've listened...

Śrīla Śrīdhara Mahārāja: He was my junior, he was junior to me. And generally I was the cause to take him to the Maṭha from Allahabad and many – much of his time he spent with me at Calcutta when I had a centre there, just by the side his, just, his laboratory was ground floor and first floor, four rooms we hired; and there with the very close connection.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So the point is Mahārāja that since I have his instructions and letters and tape recordings, and even I prayed to him very earnestly and sincerely to know and he appeared to me in a dream, as I wrote you in the letter. So how can I think any other way? I can't change that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: And whatever it means to continue your

association I'm prepared for that, whether it means with the Society or without the Society.

Śrīla Śrīdhara Mahārāja: [?] You go and take rest.

Dhīra Kṛṣṇa Mahārāja: I can't eat and I can't rest. I cannot eat and I cannot rest. My mind is reeling.

Śrīla Śrīdhara Mahārāja: Why? So pray to the Lord. Pray to the Lord, "Give peace to my mind."

Dhīra Kṛṣṇa Mahārāja: Mahārāja, today on the way to see your Divine Grace, on the inspiration of what you said the other day I was reading the first chapter of *Bhagavad-gītā* and the second chapter of *Bhagavad-gītā*. And never before did these chapters, especially first chapter, mean so much to me. But when I was reading it today I was deriving a great inspiration from that, because I feel like that. Just like there's this verse:

*gurūn ahatvā hi mahānubhāvān, [śreyo bhoktuṁ bhaikṣyam apīha loke
hatvārtha-kāmāṁs tu gurūn ihaiva, bhuñjīya bhogān rudhira-pradigdhān]*

[It is better to live in this world by begging, without taking the lives of our great, noble elders and teachers. Otherwise, by killing them we shall only live in this world to enjoy their wealth and properties tainted with their

blood.] [*Bhagavad-gītā*, 2.5]

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So I'm thinking my Godbrothers they're superior to me, they're Gurus, so I don't want to fight with them. But it almost seems inevitable. For me to act in any other way is sheer hypocrisy.

Śrīla Śrīdhara Mahārāja: All right, take rest now.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And take something. Then again we shall meet tomorrow. I shall go to take rest.

Dhīra Kṛṣṇa Mahārāja: All right. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: [?] Requires high pronunciation, high voice. Nitāi, Nitāi, Nitāi.

Dhīra Kṛṣṇa Mahārāja: I was thinking Mahārāja that even here in Navadvīpa Dhāma these sounds of *māyā*. So we are living, Akṣayānanda Mahārāja, Venkatta, we're staying downstairs on our level and having to hear this *māyāic* sound. And then I was thinking that you're

in elevated position of Kṛṣṇa consciousness but you have to hear these sounds also.

Śrīla Śrīdhara Mahārāja:

Amnaya vitilay karvyang yasya sarvatra sarvada [?] Padyamna brahma puliya caitanya dhuli [?] Taru dhani caitanya dhuli pusti kari [?] Amnaya itarata [?]

Bhaktivinoda Ṭhākura in his *Bhajana-lālasā* he says, even today if we find any person, any *brāhmaṇa* of demonic temperament, we are to take it as sustainer of the *līlā* of Mahāprabhu. Not direct but indirect way, direct and indirect, everything contributing to the cause of the Absolute by direct or indirect.

Just as opposition party in the parliament. Opposition party leader, he also gets some pay from the government. Has got recognition, the opposition has also got recognition.

This is the way of His *līlā*, but it is *līlā* when autocracy is maintained in the centre. By His *līlā* it has been so arranged. We are to harmonise in that way. The autocracy is there, but His *līlā* is there and the nature of His *līlā* at present is of this form, we are to take it. So opposition is not against autocracy because that is His decision – *līlā*. *Līlā* means above all reasoning – spiritual... [?]

Nitāi. Nitāi. Nitāi. *Līlā* – only subjecting and objecting: so *līlā*.

Darwin's theory also chance coincidently evolving in a way. How, none knows. Stone producing, fossil producing everything in a wonderful way; how it will move it is not known to anybody, evolution.

But ours is subjective evolution, not objective. Evolution from the side of the subject, from the conscious world, and above that, that is beauty, harmony, love. That is evolving Itself or Himself in this way, or Herself in this particular way. Not from finite to infinite but from infinite to finite. The movement of the waves are not from finite towards infinite, but from infinite, infinite is the data, and from infinite waves are coming towards the finite world. They say finite will produce infinite. But we say infinite has produced finite: necessary for its activity, relationship. *Āmnāya*, that is the positive and negative, both here and there. *Svarūpa-śakti*, *śakti* is negative, *śaktimān* positive, asserting. Predominating Moiety and Predominated Moiety. Predominating half and Predominated half, in the words of our Guru Mahārāja. The combination – Nimāi [?]

Mahāprabhu is the combination of Predominating and Predominated Moiety.

Bharati Mahārāja: Mahārāja, once you were explaining how Kṛṣṇa's pastimes in the material world defeat the pastimes in the spiritual world.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes. Gokula is the source of Goloka. Gokula is in *prapañca* but that is original, and Goloka is its production, a peculiar thing. And my assimilation was there in this way, that *aprākṛta*, *prākṛta-vat*, very lively to mundane, that is Kṛṣṇa *līlā*. And in this mundane area it can be played best, Gokula. Goloka is Gokula's *vaibhava*. It has been written, I am told but I've not seen in writing anywhere but I'm told from long time that it has been mentioned by Bhaktivinoda Ṭhākura and perhaps *Brahma-saṁhitā* or something that Goloka is Gokula's *vaibhava*, the extension of Gokula, Goloka. Goloka is, which we think to be in the original position, and Gokula its extension in this *prapañca*. But it is a very peculiar thing. *Nitya līlā* is there and here is also *nitya līlā*. *Rādhā-Kṛṣṇa nitya līlā koiliya prakāśa*.

But suppressed, anyhow it is extension in *prapañca* here. That *prapañca*, the extension is better than the original. It comes like that. How it is possible? But that is its extension it has been told. So it can be thought out in this way.

The original conception of the drama is in town, but when that drama wants to show the village play, when that is taken to the village it becomes very beautiful, very nice, perfect, village paraphernalia. So the mundane is not very skilfully shown there with the elements of infinite. In the finite world, the play of the finite things have been shown to its perfection: something like that. Otherwise how to harmonise Gokula? Goloka, it is so beautiful.

In [Edmund] Burke, we studied, we read, perhaps, it was mentioned perhaps in *Burke's Speech of Conciliation*. For example it was mentioned there – generally the custom is that the lord is *upadi* – what is *upadi*? Title, the title lord that is conferred on a person and his successor they become lord. The Burke quoted one instance, the grandson was so qualified that he was conferred the title of lord. And so his father and grandfather they automatically became lord. Just like that. Ha, ha, ha.

The production is so important here that this is thought to be the – excelling the original play in the Goloka, Gokula, due to its real mundane position. It may be like that, Gokula. Gokula is the origin of Goloka. Gokula, that means Vṛndāvana here, that is the origin and the Goloka is its extension. Is it inconsistent? Inconsistent. But by the will of Kṛṣṇa everything is possible. That of wonderful strides: His every activity is wonderful: nothing to say. By His special will it may be. Gokula, Goloka. I'm not finding it in writing in any place, but I heard, first from Vasudeva Prabhu and then from one or two gentlemen, that this has been mentioned, Goloka, Gokula. Perhaps the origin is *Brahma-saṁhitā*. Have you got it anywhere?

Dhīra Kṛṣṇa Mahārāja: I've read in *Brahma-saṁhitā* and there Śrīla Bhaktisiddhānta says that generally it is thought that Gokula is the original, I mean Goloka is the original and Gokula is the extension.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: Then he says but there are some who say that Gokula is the original and Goloka is the extension. He makes a reference like that.

Śrīla Śrīdhara Mahārāja: Yes. You have got it?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: How to harmonise? *Rādhā-Kṛṣṇa nitya līlā koiliya prakāśa*. And Gokula, not only in this *brahmāṇḍa* but there are many *brahmāṇḍas* where there is Gokula, and all may be the photo of the original. But here we are told that Gokula is the original and its reflection goes to the scrutiny, to the...

Dhīra Kṛṣṇa Mahārāja: Satellite.

Śrīla Śrīdhara Mahārāja: Satellite, man made satellites, reflection going

to that and from there it goes to any place. Hare Kṛṣṇa. Origin, origin, that may be, that may be, by another example.

Just as Yaśodā says, “He’s not God. He’s my son. He’s my son. I don’t like that anyone will say that ‘He’s not my son, He’s God Himself. I don’t want to hear that.’”

Something like that. The thought may come from that. Sweet, sweet home: there’s no place like home. So as we are in this Gokula we are or Vṛndāvana, this *jñāna sunya bhakti*, the blind faith, blind form of devotion, according to their – “No, this must be the original. We don’t care to know about Gokula, where it is.” This may be the outcome of *jñāna sunya bhakti*, *jñāna sunya bhakti*. “We do not know where is what, what is where, but this must be the highest place.” That is the firm faith in a stage of *jñāna sunya bhakti*. “We do not care to know about *taṭa-stha*, right, the relative is so.”

[kintu yānra] yei rasa, sei sarvottama / taṭa-stha hañā vicāmile, āche tara-tama

[“It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.”] [*Caitanya, caritāmṛta, Madhya- līlā*, 8.83]

Sarvottama, the *vātsalya rasa*, “No, no, *mādhurya rasa*, I don’t care for it. How can it be better than myself? I don’t admit it.” In this relative position also it can be asserted like that with firmness. “This must be the highest position where we are. We do not care to go, enter into calculation and

controversy. We assert that this is the original, and if there be anything that must have to be extension.” It may be assertion from that *jñāna sunya bhakti*, that blind love, may come even from that, and that must have some value.

Bharati Mahārāja: So there’s a spiritual relativity?

Śrīla Śrīdhara Mahārāja: Spiritual?

Bharati Mahārāja: Relativity.

Śrīla Śrīdhara Mahārāja: Relativity, yes, relativity.

Bharati Mahārāja: Spiritual relativity.

Śrīla Śrīdhara Mahārāja: But that is un-flickering firmness to take ones position in his particular duty. “It’s my duty.”

Like Casabianca [1826. Felicia Hemans. *The boy stood on the burning deck.*]

That blind discharging necessary temperament of duty. He says, “Everything, I don’t know any general or so, but my patriotic feeling inspires me to think that it is my duty to oppose the enemy.” Something

like that. “Though I’m a soldier but if a general calls me back I won’t budge an inch. I must fight to my death. I’m a soldier. If a general says to come back I won’t observe.” With such firmness just as one soldier may do his quota of his duty towards the mother land. It may be something like that.

“My firm faith where we are, where is my child Kṛṣṇa, I find that must be the highest place. I won’t, in the whole of the universe I don’t admit that there should be any higher place than this. If there be they must be servant of this place, subordinate to this place.” This sort of assertion in blind love, *prema*, may be. So that value it may fetch – the expression.

Bharati Mahārāja: Mahārāja, in Gokula, we see in the pastimes like Kāṁsa and Pūtanā, but in Goloka Vṛndāvana we sometimes read that they’re in the same form as there but in *citra* and *vicitra*.

Śrīla Śrīdhara Mahārāja: Yes.

Bharati Mahārāja: So that means they’re inanimate, they’re not moving?

Śrīla Śrīdhara Mahārāja: There they get the second hand existence. The positive side is holding principal position and opposition very inactive there, we are told, yes.

Bharati Mahārāja: Like statues?

Śrīla Śrīdhara Mahārāja: It is there, what is, in some passive form. We are told the opposition is not very powerful there in the original place. And here it is shown more active and powerful, play.

Bharati Mahārāja: Mahārāja, what is the difference between *parīkar* and *pāriṣada* ?

Śrīla Śrīdhara Mahārāja: *Parīkar* and?

Bharati Mahārāja: *Pāriṣada*.

Śrīla Śrīdhara Mahārāja: *Parīkar* may be of a greater circumference, it may be, *parīkar*. *Pāriṣada* who are closely connected *parīkar*. *Parīkar*, *pāriṣada*. Generally the force of the word as we find in use in this way: *pāriṣada* closer and *parīkar* more extensive.

Bharati Mahārāja: Persisting?

Śrīla Śrīdhara Mahārāja: More extensive, not even – *parīkar*.

Bharati Mahārāja: Mahārāja, the other morning you were discussing about Nidra Devī but you didn't finish. We stopped because of time shortage.

Śrīla Śrīdhara Mahārāja: Why? What?

Bharati Mahārāja: What her actual function is in the spiritual world.

Śrīla Śrīdhara Mahārāja: Nidra Devī. There is a conception of rest, a type of rest. Nidra Devī.

Akṣayānanda Mahārāja: Is she a *śakhi* or *gopī*? Did she take the form of a *sakhī* or *gopī*?

Śrīla Śrīdhara Mahārāja: Nidra Devī, she may be in the group of Yogamāyā. She is to help, Nidra Devī is to help the *līlā*. And that is in charge there to manage suitably. To control the paraphernalia is the duty of Yogamāyā, and Bāladeva. Bāladeva and Yogamāyā, Devī then must be under Yogamāyā. And Yogamāyā has got different functions to create favourable circumstances for the *līlā* of Rādhā Govinda and others, so one of her functions will be this *nidra*, the rest, a form of rest, a very intense form of rest, Nidra Devī. That is just like separation, separation when awake, and another form of separation like *nidra*, rest. And that may be like a reflecting glass, sometimes while sleeping there is also dream, and in dream also union and separation, just as a reflection, like that, a reflection of rest.

End of 81.08.17.A_81.08.18.A

81.08.18.B

Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: There is dream also in sleep and there also a sort of *līlā*, play, pastimes, in *nidra*. That may be compared with reflection in other restful condition.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Bhāratī Mahārāja: Mahārāja, we see that different Ācāryas in their *tikas* they give different conceptions of *śuddha-sattva*.

Śrīla Śrīdhara Mahārāja: What is that?

Bhāratī Mahārāja: Some, maybe that was, I'm not sure, maybe Baladeva Vidyābhūṣaṇa, that *śuddha-sattva* takes on the form of *sandhinī-śakti*, transformation of *śuddha-sattva* is *sandhinī*.

Śrīla Śrīdhara Mahārāja: *Sandhinī*, and then?

Bhāratī Mahārāja: Yes. And *sandhinī* has two functions.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: One is existential potency and the other is the *vaicitra*, or the variegatedness. But then we see again that Śrīdhara Swāmī he says that *śuddha-sattva* is Vāsudeva realisation. How do we judge?

Śrīla Śrīdhara Mahārāja: So generally whatever realisation that Śrīdhara Swāmī has said, that is the general conception. And more particular we shall find in Baladeva [Vidyābhūṣaṇa]. Śrīdhara Swāmī is a follower of *śuddha-advaiti*. Rāmānuja *viśiṣṭādvaiti*. Madhvācārya *śuddha-dvaiti*, and Nimbarka *dvaitādvaita*, and Mahāprabhu *acintya-bhedābheda*. But *śuddha-sattva* is the general conception, he simply says Vāsudeva. Vāsudeva conception is just after Brahman conception, Paramātmā conception, Vāsudeva, then, more developed than Lakṣmī-Nārāyaṇa. In Vāsudeva conception there is no *śakti*, no potency clear. But greater attention will disclose that there is potency, Lakṣmī Devī before Nārāyaṇa. The *śuddha-sattva* generally begins after Brahmāloka. Uncontaminated, the consciousness uncontaminated with material conception, that is *śuddha-sattva*. From there begins really the *nirguṇa*, that is the conception *nirguṇa*, *śuddha-sattva* and *nirguṇa*, synonymous. Positive thing and consciousness, not misconceived world finishes there. Then we enter *śuddha-sattva*, we get the glimpse of the reality. Then that is pure consciousness, pure understanding. But the beginning is Vāsudeva, Lakṣmī-Nārāyaṇa, in this way. And that is all extension of Baladeva.

Baladeva is the *aṁśī* and they're all *vilāsa*, *śuddha-sattva*. And now, what was the point?

Bhāratī Mahārāja: I was wondering how this can be adjusted, how you

adjust these two different opinions?

Śrīla Śrīdhara Mahārāja: Not two different, one Baladeva Vidyābhūṣaṇa says that?

Bhāratī Mahārāja: He says the *śuddha-sattva* transforms into *sandhinī* potency.

Śrīla Śrīdhara Mahārāja: And master is Baladeva.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Baladeva's potency is *śuddha-sattva*, and he says that is Vāsudeva. And Vāsudeva is the extension of Baladeva. Though Vāsudeva is Kṛṣṇa when only consciousness is concerned, because Kṛṣṇa cannot be eliminated from anywhere, from anything else, in the beginning, when we come to that land, that plane, it is Vāsudeva. Vāsudeva, but when Vāsudeva, a part of Vāsudeva, a particular function of Vāsudeva is to be traced, then it is seen as Baladeva, it is not direct from Vāsudeva proper, but it is His second Baladeva, it is His extension. We separate Vāsudeva from Baladeva, when? Then Vāsudeva is *īcha śakti pradhan*, and Baladeva is the serving, fulfilling the *īcha śakti*, the will of Kṛṣṇa. That is taken as Baladeva. Am I clear?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then the Vāsudeva what we see in the beginning after crossing Brahmaloḥa, the Vāsudeva conception, that is really extension of Baladeva. And Baladeva should be differentiated from Kṛṣṇa in the upper stage, that: *īcha śakti pradhan*. The master of willing is Kṛṣṇa, He, and Baladeva is the first supplier of His will. He's only facsimile, a next conception.

Bhāratī Mahārāja: Śrīdhara Swāmī also says that *śuddha-sattva*, which is Vāsudeva realisation, instead of saying *sandhinī* he uses the word *cit-śakti*, which is the same as *sandhinī* but he uses *cit-śakti* as the synonym.

Śrīla Śrīdhara Mahārāja: Only roughly when we,

*bahūnāṁ janmanām ante, jñānavān māṁ prapadyate vāsudevaḥ
sarvam iti, sa mahātmā sudurlabhaḥ*

[“After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”]

[*Bhagavad-gītā*, 7.19]

The first hazy, personal conception, first we have some impersonal conception of the whole conscious element. Then, when more attentive we are to find that it is personal. The first conception of personality in the ocean of consciousness, that is Vāsudeva conception. Then when more and more we are attentive to look at that thing, then so many differentiation comes in our vision, ideal.

So many, the Naraki, Nārāyaṇa, then His Saṅkarṣaṇa, Pradyumna and Aniruddha, according to the difference of the functions so many representations of, or delegations, or agents are found, gradual development. But from the chaos we are moving towards the cosmos, in this way, the gradual development. So Baladeva in the higher position in intense cosmos, and hazy, the first beginning we see Vāsudeva, as a whole, endowed with personality, not an inert conscious substance like Brahman. That is Vāsudeva. And Vāsudeva is to be seen in differentiated character, then also we shall see many things there. First Lakṣmī-Nārāyaṇa and His paraphernalia - Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha. Vāsudeva in a particular form is there. Then Saṅkarṣaṇa, Pradyumna, Aniruddha. And then again *chaviś* Mūrti in Vaikuṇṭha, that is found in Paravyoma, and then crossing that we are to enter into Ayodiyā, Dvārakā conception, Mathurā, and then Vṛndāvana. Deeper and deeper conception will divulge all this realisation.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! *Acintya bhedābheda*.

Bhāratī Mahārāja: Mahārāja, what is the *svarūpa-śakti*, is that the *hlādinī śakti*, is that coming from the *hlādinī śakti* or when does the *svarūpa-śakti*...

Śrīla Śrīdhara Mahārāja: *Svarūpa-śakti*, the *sat-cit-ānanda*, *sattva-sandhinī*, *ciram-sat-pradhana*, Vāsudeva, but everyone is conscious there, common, and the *hlādinī Rādhārāṇī*. *Sat-cit-ānanda*, *ānanda* is the central integer. Most original and complete thing is *ānandam*. So *hlādinī* should be the main thing in the *svarūpa-śakti*, *ānandam*. But each one of them is more or less present in another, but principal, *ānandam* is principal but that presupposes also consciousness as well as existence, and generally existence then consciousness and then *ānandam*, *rasa mula*, that fulfilment of bliss.

Bhāratī Mahārāja: And *svarūpa-śakti* refers to *bhakti-śakti* or what?

Śrīla Śrīdhara Mahārāja: *Svarūpa-śakti* extended up to Vaikuṇṭha and just above even Śivaloka, *bhakta* Śivaloka, Sadāśiva, he's also included in the boundary of *svarūpa-śakti*. Just after Brahmaloaka the activity of *svarūpa-śakti* begins and it ends to Vṛndāvana, Rādhā-kuṇḍa, more intense, fine; valuable, in this way the gradual development. That is the original and it is the *vaibhava*, extension coming, rather becoming of lower intensity, lower valuation. In this way it ends in Brahmaloaka.

Dhīra Kṛṣṇa Mahārāja: In *Jaiva Dharma* Bhaktivinoda Ṭhākura says that the *jīva-śakti* is part of the *svarūpa-śakti*.

Śrīla Śrīdhara Mahārāja: *Jīva-śakti* is part of the *svarūpa-śakti*. *Jīva-śakti* is the marginal. Part of the *svarūpa-śakti* may be... *māyā-śakti* is almost non-existing thing, but *svarūpa-śakti* is what is really existent, and *māyā* only a negative misconception of *svarūpa-śakti*. So to be a substantial position that must be connected with *svarūpa-śakti*, a part of *svarūpa-śakti*, infinitesimal. Just as sun and its ray. So *svarūpa-śakti* is the sun. Jīva Goswāmī has said in *Tattva-sandarbhā*, by the example of sun,

suja tat mandala tat vaikatta jiva pariksa rupena catuhvyuha advaiya jnana avidyate [?]

Advaiya jñāna, one undivided whole, may be first seen in classification as *suja tat mandala* [?], and then *kirana* [?], and *tat pariksite maya* [?], this world, and *kiran* [?] is *jīva*. That is some original, smallest facsimile of the original thing, but it has got its real position. So we may consider the

svarūpa-śakti which is really existing. *Svarūpa-śakti* is really the *suja tat mandala* [?] Then the ray emanating from *svarūpa-śakti*, that is *jīva*, and that may be considered as a part of that *suja mandala*. Just as the dust of the earth, the dust is not the earth, and still, the dust is the smallest part of the earth, in this way. The dust is nothing but the earth. Hare Kṛṣṇa. Gaura Hari.

Bhāratī Mahārāja: Mahārāja, each energy has a different function, so *sat...*

Śrīla Śrīdhara Mahārāja: But we must remember *acintya bhedābheda*, different but not completely separated, some sort of dependence on the higher. A part of the higher and also harmonising the other lower, a relative position, everywhere there is relative position, producing something and product of something, so both sides of the relationship. And that is governed by law and which comes from the sweet will of the Autocrat, in this way, *acintya bhedābheda*.

Nothing we can fix in its own position, that Einstein's theory, always changing. It may change by the influence by the will of the Autocrat, so *acintya bhedābheda*. We can't see a thing that this is such. Something in dilution in its future must be added to that. Just as Einstein says at present, take the photo of a thing, and one year after take the photo, it will be different, not exactly the same thing. So this sort of merging must be kept in our mind, they are ever changing.

So there also, *vilāsa* is there, and the Supreme Will is there, His control is always there. So we cannot fix anything. We must work under a living master so it may change any moment. With this idea in our hand then we shall go to describe the characteristic of anything else. Not fixed thing like *māyā*. *Māyā* is also flickering. So we are to deal with a higher thing as He will give us, send us the conception, the revelation. It may change. It is not a limited object that we must keep under our subjective control. We must not go to think it like that. Still, a sort of idea about the

paraphernalia what we want to go in, some idea we may have. But at the same time we'll think that He can change His position if He likes like a magician. He's showing something to one and something to others, simultaneously. That sort of freedom is with Him, with *svarūpa-śakti*. The *svarūpa-śakti*, that world has reserved the right of showing herself differently to different enquirers. This must be taken in hand before we venture to approach to know about her. Her freedom more than us, we cannot be investigator, she may not allow us to be investigator of His harem, or His internal affairs. With this caution we must try to move there. A delicate thing, it is her sweet will. She may help me to know or may not, may close the door, not to be known. So our intellectual investigation, and to give a particular form, and to broadcast that to the public; all may be falsified.

“I am not such. You have described Me as such and such but I'm not such thing, a new thing.”

Reserved; the right, that freedom. So intellectual investigation about all these things, the audacious investigation, attempt that we are to get about the thing, that is not very happy. By Their grace, if we have that primary conception that her position is such and such, very modestly and keeping her prestige, we shall go to enter into her rule, into her formation and anything and everything. Otherwise it will be something, a facsimile, you will be deceived, you'll be shown a false second. That characteristic must always be maintained in our lives, that “She's free, she's subtle.”

*bhukti-mukti-sprhā yāvat, piśācī hṛdi varttate tāvad bhakti-sukhasyātra,
katham abhyudayo bhavet*

[“How can the joy of holy devotion appear in the heart as long as it is

haunted by the ghosts of desire for exploitation and renunciation?”]
[*Bhakti-rasāmṛta-sindu*, *Pūrvva*, 2.22]

Where there is the aspiration of salvation or exploitation, she feels shy to come to that place to be discussed. So very touching, and thereby we should know, touching, her prestige, her sentiment, also to be considered.

Once, Prabhupāda in his office room, he was enquired about the beauty of Rādhārāṇī. Any, from particular quarter, "The Lakṣmī Devī is very beautiful and Rādhārāṇī is less than that." In somehow or other such question came to him. And he could not tolerate that. He wanted to describe the beauty of Rādhārāṇī. But as he was in the position of an Ācārya he can't say to the public the physical beauty of Rādhārāṇī, he can't say, so there was a clash between the two. He will try to establish the superiority of the beauty of Rādhārāṇī in one current, and another attitude, that it won't be expressed to the public, he can't do that. Two forces clashed, and he lost his consciousness and fell from the chair.

So to deal with those things which are very subtle and very honourable sentiments, that is not an atom in a dead body we analyse with so much study. It should not be treated like that. Hare Kṛṣṇa. Hare Kṛṣṇa. With due respect, honour, love, service, we should approach to know about the very secret, very mystic, higher sentiments. With due respect and serving attitude we should try to approach. Automatically or spontaneously it may come with revelation in my heart in any time it may come. If we do our duty and wait for the time when it will come out of its own accord we are to know, "I am such and such. Do this do that." Think like that nature. Not in the laboratory we should take all these things and show to the public the benefit of that, not like that.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi
Caitanya. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: One practical question, nothing theoretical. I think that I know that I will remain here with you in your temple but I feel that there will be some pressure coming from our Maṭha, about me staying here. But still I am determined to remain. So what is the attitude that should be taken?

Śrīla Śrīdhara Mahārāja: Then I think it is better to consult among yourselves. There is Charu Swāmī and others here and they have got knowledge of the ISKCON and also something about me. So you consult among yourselves what will be the better.

I am a poor man with my own position. Then that big affair of propaganda what contribution may come from me? I am with my own, however small, independent Maṭha, with my own thoughts and ideas and aspirations, I am here.

But my good will was that who came to join Swāmī Mahārāja, if some of them are discouraged by the present behaviour of the ISKCON, they should be helped as far as possible to be reinstated in their spiritual consciousness under the flag of Mahāprabhu, Kṛṣṇa. A good will, there is a good will from me and to translate that into action I have got no such power, I'm an old man. And what program you should take you should consult among you. I of course told previously that if the present administration be very orthodox, very determined in their, very self-sufficient you think, so you meet the other stalwarts that are outside the committee and find a way.

“What should we do? We are others, we are also interested in Swāmī Mahārāja, but we can't keep our interest in this present administration.

Then what should be our duty? We should combine and try to live outside ISKCON under the banner of Swāmī Mahārāja. We want to live outside the present administration which we cannot accommodate.”

That path may be taken. This I may recognise. Meet one another, especially the leading and qualified persons, and then you consult with them and come to some conclusion.

“Because the administration does not care for us, so should we go astray, or we must live under the banner of Swāmī Mahārāja, according to our capacity and thinking?”

I thought you must not go astray. You that have got love for Swāmī Mahārāja and Mahāprabhu and Kṛṣṇa but you can't place some active confidence in the present administration, you meet and you combine yourself and go on with some activity. Of course you won't try to come in collision with them as much as you can but that is inevitable. Sometimes after you are compelled to do that also, that is the nature. But in the beginning you try to work as peacefully as possible without giving the least hindrance to them.

In this way you meet one another and think that, “We also want to live and improve our life according to the light which has, which we have received from Swāmī Mahārāja about Mahāprabhu, Kṛṣṇa, etc. We cannot commit suicide. We must be true to our own conscience and own faith that has attracted us to such a great thing, which he realised. And we should have to discharge our duties to my friends who are more or less suffering with the same disease with us.”

That may be, but you are to consult. I am an old man and I am not ambitious enough, but what little I have got I am at your disposal. This is my way of thinking.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, I was thinking, when I return to

America to meet with these devotees who are outside. But one problem I anticipate is that amongst those that are outside there's also so many differences of opinion. So...

Śrīla Śrīdhara Mahārāja: Yes. Everyone has their different way of thinking, but common maximum should be taken, and if in that case my interference may help you, I am ready to do that.

Dhīra Kṛṣṇa Mahārāja: Aha, very good.

Śrīla Śrīdhara Mahārāja: And at present, in the practical field, what I see, if you find there are some who won't take any initiation from the ISKCON eleven, and they have some regard for me, you may ask the ISKCON people, "You are eleven. At least give recognition to Śrīdhara Mahārāja to be one of you, at least you can grant this much. Though he's separately existing, he's independently existing, but you may give some moral sanction to him that he may be one of you. So from anyone's zone if anyone is desirous of getting his help then you don't take it as the action of your enemy. If there is some saying in his favour from your own Gurudeva, so at least you can accept him of the status at least one of you. This much you do in your spirit of toleration so there may not be a big crack between the two. But practically it is such that there are so many who come to this creed but unfortunately they cannot have any faith, cannot have any regard for one of you, but he has got faith in him. Then at least you can do this. If you don't do that then we shall have to find our own way."

Dhīra Kṛṣṇa Mahārāja: Mahārāja, they may be afraid that you will put them out of business.

Śrīla Śrīdhara Mahārāja: I am beginning a business?

Dhīra Kṛṣṇa Mahārāja: No. If they allowed people to take *dīkṣā* from you then no-one would want to take *dīkṣā* from them.

Śrīla Śrīdhara Mahārāja: Wherever you are going there are so many,
kala jani diya vilaja patra hiya [?]

The world is a very big thing, so many corners are there. It may not be so. Of course there may be such apprehension, that once let loose, the gate opened, they generally may have, especially the thoughtful persons, they may have attraction.

“Why such a special arrangement is made? But you will have to give a pledge that very temperate we should be in our dealing. Only that will be we won't canvass for him, for Śrīdhara Mahārāja, then only what will be unavoidable I shall only take them to him. We shall take them, then only to him, in the case of unavoidable case. And generally we won't canvass in his favour.” Something like that is possible.

Dhīra Kṛṣṇa Mahārāja: I've suggested...

Śrīla Śrīdhara Mahārāja: Anyhow if you consult amongst yourselves. You know the position there, here, everything. I do not know all these things in details, but in general...

Akṣayānanda Mahārāja: I just want to stay with you. I only want to stay

with you. I want to stay here. If possible, if you will allow me, as far as you will allow me then I would like to stay here. What they may do I do not know. For some time if you allow me.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Then you are to consult amongst you.

Akṣayānanda Mahārāja: I will not disturb them.

Śrīla Śrīdhara Mahārāja: Consult with Caru Swāmī Mahārāja. He's conversant with the position here and also there, and from long time he is here. Some of you may stay here, some may work there, and how, what is your present number, all these things should be considered and that should be done. And if you who are to stay here, I am of opinion that you must have to go on in your own way. Your habits of taking *prasādam* etc., is different from the habits of the Indians. So you must have your own place where five, six or ten, you can live there in your own way, freely. That is, another centre, subordinate, in connection with this.

Dhīra Kṛṣṇa Mahārāja: Yes. Like this house where you let our Guru Mahārāja stay there.

Śrīla Śrīdhara Mahārāja: Where?

Dhīra Kṛṣṇa Mahārāja: This house, where Bhakti Caru...

Śrīla Śrīdhara Mahārāja: Yes. Maybe there, or even in a greater form if you gather more friends in your company, then another place, or any place in Madhyadvīpa. No centre has yet been established just on the other side of the Ganges. Some land, and you may have your own place there, and you can go on accordingly, your physical habits, so that you can facilitate your service, the capacity of your service more and more. And of course any moment you will come and go. I may not, or my presence also, if possible I also may go sometimes. It may be run in this way, of course if more of you are interested in this thought, this kind of thinking. Now of course what he says, you may stay here, three, four may stay here temporarily. But if you, if it grows then you will have to have a proper place that suits you, your habit, and your nature, and your food, and other things should be done in such a way because your body is not to starve but to serve. It will be utilised in service. That is the creed and not by starvation to try to reach the desired end. But full-fledged service, not only showing through penance our own affinity for the God. But we march like a total war with all our sentiments, feelings, *kāya-mano-vākya*, thought, word and deed, we shall march to Kṛṣṇa, full-fledged. Not the mind or the conscience or anything debilitating the body and other things, no, the wholesale march towards Kṛṣṇa.

So when Swāmī Mahārāja asked me, “I’m very unwell. What do you say? Prabhupāda is not here. I want your advice. I have got some respect for you. Whether I should die working here or I shall return back to India?”

I told, seeing and examining the things I am of this opinion that Prabhupāda has given you that land for your activities in this old age. So I think you should work there, you should die there working. And then your body will be taken here. That will be a greater propaganda for the Gauḍīya Maṭha. And he accepted that.

So wholesale march, 'die to live,' Hegel's words, 'die to live.' To have a proper life we shall have to die, and nothing left, with everything we shall serve and die. "To die in harness." There is an expression, proverb.

Dhīra Kṛṣṇa Mahārāja: "To die in the saddle."

Śrīla Śrīdhara Mahārāja: To die in harness, that is to die in fighting, die in harness. Not a flying man, to die in harness. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

When Caru Swāmī comes here, Sarvabhavan, and you all put your heads together and think out what should be the future course of your activity and service.

I may give some suggestion according to my experience and my consideration and my...

End of 81.08.18.B

81.08.18.C_81.08.19.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

I'm eighty six, only two months left till I'm eighty six to be filled. How long I may stay is uncertain. If necessary then Prabhupāda may keep for more time. So he knows what to do.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

I do not know why I am living. So many of the intimate friends they departed. I am living. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Just as in our Guru Mahārāja's old age, Kṛṣṇa gave him so much opportunity for preaching, so I think also...

Śrīla Śrīdhara Mahārāja: And he did wonders, inconceivable wonders, inconceivably wonderful. What in ten years of his last time, was devoted to produce a miracle, simply a miracle. Not only ordinary things, there may be many receivers, many persons to purchase, to take it, sell and to purchase, may be customers of things of very lower order. But things of the higher order, the purchaser's their number will be very few.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

Purchasers of this principle; of this type of surrender to the Lord, is very

rarely to be found in the world. And anyhow he has found you all, large numbers, so many, from the unexpected quarter.

And Prabhupāda of course mentioned before his departure, “We have made attempts in England in Europe, but Mārkinē Molark is left aside.” In *Gauḍīya* it is left in his article, The Mārkinē Moluk, this was his expression, “Mārkinē Moluk has not been approached yet. We have hope for Mārkinē Moluk.”

And Swāmī Mahārāja did that. Hare Kṛṣṇa. And his approach was a different one, with simplicity, with unassumed ordinary line, approach, to the masses. He simply began this *kīrtana* and chanting Śrī Kṛṣṇa Caitanya, Hare Kṛṣṇa. And the travellers in the square they thought him to be one of the hippies and surrounded him. Acyutānanda was one of them. And then when they surrounded and began to talk in a ridiculous way he handed over the books to them.

Acyutānanda said that, “After seeing *Gītā* and *Bhāgavat* we were wonder struck, astounded. Oh, this hippy is not a hippy of ordinary type.” Acyutānanda told that his father was fond of *Gītā*, Acyutānanda’s father, but that was of Śaṅkara School. “But that could not satisfy me, but when I got this *Gītā*, of personal God, it touched me, my conscience and I feel it.” Hare Kṛṣṇa. He was a graduate of the music college, or something like that, Acyutānanda, who came here first.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Haribol! Gaura Haribol! Gaura Haribol! Nitāi Caitanya. So, you have not taken anything, as yet?

Dhīra Kṛṣṇa Mahārāja: Yes, we have taken.

Śrīla Śrīdhara Mahārāja: Taken something? You?

Akṣayānanda Mahārāja: Yes.

Devotees: Everyone. Yes. We have taken.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. Nitāi Caitanya. After Jayatīrtha Mahārāja has left, no trace about him, no news from him?

Dhīra Kṛṣṇa Mahārāja: Not since I was in England. I met with him personally.

Śrīla Śrīdhara Mahārāja: Oh. Why?

Dhīra Kṛṣṇa Mahārāja: Well in India you don't get news so much.

Śrīla Śrīdhara Mahārāja: Oh.

Akṣayānanda Mahārāja: Takes a long time.

Śrīla Śrīdhara Mahārāja: There was one gentleman, Pramāṇa Swāmī...

Devotees: Yes. Yeah.

Śrīla Śrīdhara Mahārāja: ...the self-made Ācārya.

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: But he has got his hold and so many disciples, he also came here.

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: And he also expressed much satisfaction hearing from me.

Akṣayānanda Mahārāja: Yes. There's another self-made Ācārya also in Behar.

Śrīla Śrīdhara Mahārāja: Who is he?

Akṣayānanda Mahārāja: Rādhā-Govinda.

Śrīla Śrīdhara Mahārāja: Rādhā-Govinda; a *sannyāsī*?

Akṣayānanda Mahārāja: He's a Godbrother, I don't think he's a *sannyāsī*, no.

Śrīla Śrīdhara Mahārāja: But he got twofold *dīkṣā* from Swāmī Mahārāja?

Akṣayānanda Mahārāja: Yeah. Rādhā-Govinda.

Śrīla Śrīdhara Mahārāja: Rādhā-Govinda. And another in Punjab, but he has gone.

Akṣayānanda Mahārāja: He has gone.

Dhīra Kṛṣṇa Mahārāja: And there is another in South America, Viraha Prakash Swāmī. He works with Pramāṇa Swāmī.

Śrīla Śrīdhara Mahārāja: Oh, with Pramāṇa Swāmī.

Dhīra Kṛṣṇa Mahārāja: They have divided the country of Venezuela in half.

Śrīla Śrīdhara Mahārāja: Amongst themselves.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The zone has been divided amongst them.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And Yaśodānanda Swāmī, his previous name was some Bill?

Dhīra Kṛṣṇa Mahārāja: No, I don't think so.

Śrīla Śrīdhara Mahārāja: But in *Ānanda Bazaar* it was mentioned one Yaśodānanda name one, and then Mr Bill, Mr Bill.

Dhīra Kṛṣṇa Mahārāja: He has a French name. He is a French-Canadian. So his name is Yolander.

Śrīla Śrīdhara Mahārāja: But what we find the philosopher Mill, there is

an empirical philosopher whose name was Mill, from England perhaps, the atheistic philosopher, Mill, a noted philosopher, Mill, of the atheistic school, no-God school.

...

So what is necessary for your proper diet you must...

Dhīra Kṛṣṇa Mahārāja: Yes. Everything is being arranged.

Śrīla Śrīdhara Mahārāja: I think curd, potato and bread; that will suit you most and [peepa powder?] You are generally accustomed to that sort of diet.

...

Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, yesterday, Govinda Mahārāja and I were speaking and we were talking about our Guru Mahārāja as *śaktyāveśa-avatāra*.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: And so he mentioned that you had said previously about Baladeva, Nityānanda Prabhu, *āveśa*.

Śrīla Śrīdhara Mahārāja: Yes. That is the Guru-tattva, generally Guru-tattva is Baladeva and Nityānanda, in general. So for propaganda work They're in the highest office for propagation, generally. So I took it that, especially Nityānanda Prabhu had some special recognition from the section from which Swāmī Mahārāja has come, special grace for that particular section, Nityānanda. It is mentioned in the scripture we find. And *pajar gauranga*...

Dhīra Kṛṣṇa Mahārāja: What section?

Śrīla Śrīdhara Mahārāja: That Suvar Navanik [?] They're the most favourite section of Nityānanda Prabhu, it is mentioned in the *śāstra*, *Caitanya-Bhāgavat*. So I thought that Nityānanda Prabhu's in charge of preaching about Mahāprabhu's glory. And so I took it that Nityānanda Prabhu must have some special delegation in him in his last days, which helped him to inundate in such an inconceivable magnitude in the whole of the world. But that does not mean that he was nothing before such delegated power came in him, that he was nothing.

That delegation may come in a proper place. Just as in other *śaktyāveśa-avatāras* the *śakti* accepts a particular place, and he'll not, anything and everything, an ordinary thing, must be proper to receive that. That is one thing. Another, to preach, that when that delegation consideration has come, so without delegation he has no value his own, that is some wilful propaganda, and that will defeat its own object. What is that thing? Does it mean that one where the delegation will come he should be some empty or some bad thing? This supposition is mischievous and that will, of those that will take out of my statement of delegation, they will be mischief for their own people...

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...by falsely propagating in this way, that that was his purpose. It will be very difficult to arouse faith in man, and this sort of statement will diminish the faith, will prepare the field for the atheists. So this is suicidal propagating that line. And *sākhya-rasa* is also not to be neglected. [Raghunātha] Dāsa Goswāmī, who is thought to be the highest, to hold the highest position of *mādhurya-rasa*, *prajohana* Ācārya, he himself says:

*sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso
'stu raso 'stu satyam*

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service – "No, you are no longer to serve there; now you must serve in this higher category." But I consider that I am not fit for that confidential service, my Lord. You may engage the higher servitors in Your confidential group, while I may serve in the lower level."] [*Vilāpa-kusamāñjali*, 16]

What does it mean? Fools rush in where angels fear to tread. Is it an intellectual field, that we can pass resolution, we can pass remark in any way we like in our fashion? Dāsa Goswāmī, who is supposed to be posted in the highest position of the *prajohana-tattva*, the Ācārya of the

prayojana, in *mādhurya-rasa Rādhā-dāsyā*. He says that *dāsyāya te mama raso 'stu*, and *sakhyāya te mama namo 'stu*. “I’m trying to put, to show my reverence to the *sākhya*, and I want, I crave that my real earnestness may go for the *dāsyā-rasa*.” Is it a thing to play?”

Rādhārāṇī Herself She wants that, “My attention is always to serve, but because Kṛṣṇa wishes to enjoy Me He enjoys, but My mark, My ideal is always to serve Him.”

So service is [?] the *śanta-rasa*, the...

priyonam manayo rajan nevitā viseshey lakha [?]

naigranyatha ramante sma gunar no karan hare [?] This is *śanta-rasa*, in *Bhāgavatam*.

ātmārāmāś ca munayo, nirgranthā apy urukrame kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ

[“Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world.”] [*Śrīmad-Bhāgavatam*, 1.7.10]

These are examples of *śanta-rasa*. This is very rarely to be found. We must go to that plane and then we should deal with things. So *dāsyā* just

the opposite. The *mādhurya-rasa*, even Rādhārāṇī Herself She says that, “Always My tendency is to serve Kṛṣṇa, towards *dāsyā-rasa*, *dāsyā-rasa*.” Then, what of *dāsyā*, then *sākhya*, *sākhya-rasa* is only a very small thing? What is this?

sakhyāya te mama namo 'stu namo 'stu [nityam / dāsyāya te mama raso 'stu raso 'stu satyam]

“From a distance I want to show my respect to *sākhya-rasa*, and *dāsyā-rasa* I really want.” That should be the tendency of a real devotee. And to disregard all these things, as they seem to play like a ball, play ball, all these things.

...

Gaura Haribol. Gaura Haribol. Nitāi.

Dhīra Kṛṣṇa Mahārāja: So, as Govinda Mahārāja and I were discussing, he gave this one example of Vashu.

Śrīla Govinda Mahārāja: [speaks Bengali (?) for about fifty seconds]

Śrīla Śrīdhara Mahārāja: In Mahāprabhu also we find, sometimes, Mahāprabhu Himself, there was such *āveśa*, sometimes by the influence of Baladeva, “Give Me wine, give Me wine,” in *Caitanya-Bhāgavat* we find that Mahāprabhu sometimes He showed different inspired stage. When He was captured by the feeling of Baladeva, then He says, “Give Me

wine, give Me wine, give Me wine.” They gave some Ganges water. “You take it.” Sometimes even He was inspired with the feeling of Pradyumna.

sekha pran jaya nityananda prabhu kari bap krsna rakhi ven pran [?]

eve pran tri bole jata balaram [?]

Mahāprabhu inspired by the feeling of Pradyumna is uttering like a madman. “I can’t stand. I can’t take rest from dancing mood. Some inspired power is making Me dance like a madman, I have gone, I can’t take rest.” In this way He says. *bap krsna rakhi ven pran* [?]

“By the inspiration of Kṛṣṇa anyhow I was saved. But when inspiration has come from Balarāma, now I am gone, I can’t contain Myself but dancing, but I feel too tired.”

That was His that sort of feeling of maybe Baladeva, *yata balarāma*. He’s; *yata* means elder brother or father, so Pradyumna’s *yata* is Balarāma. So Mahāprabhu is attacked by that feeling of Pradyumna, *abhimāna*, and He says, *yata balarāma*, is almost killing me. So inspiration may come in different times for different purpose. Even Mahāprabhu Himself has shown that so many inspirations of different types coming to Him and going away. These are the transcendental laws, or will of the Lord, in other words. So *śaktyāveśa*, it is not a thing for the play of the child, for the children, childish play, that *śaktyāveśa*. Very belittled and very much mortified that the remark *śaktyāveśa* that is being used in such a mean way, *śaktyāveśa*, a childish thing. Hare Kṛṣṇa. Hare Kṛṣṇa. And *dāsyā-rasa*, *sākhya-rasa*, having all these very cheap, and we can decree and dismiss, anything at our sweet will. A poor conception of the real reality: that can make us audacious to pass such remark. Hare Kṛṣṇa. The love of power, the love of power is making mad to take any path or the other. But that will be suicidal, that will dig its own grave.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: That is clear that our *sampradāya*, *rūpānuga sampradāya*, and that *sampradāya*, that *mantram*, the *mantram*, all show that it is wedded to *mādhurya-rasa*, the *ādi-mantra*, and the selection was coming to Prabhupāda, *rūpānuga*. The Guru *paramparā*, all *rūpānuga*, *mādhurya-rasa*. But for the propaganda work some temporary delegation for the time being to be, to inundate the whole country, that came in my mind. They may not care for that, they may not care. It is my consideration, I gave it out. If anyone may think in that way they may do, however it is. I am not forcing it towards the unwilling batch. It is my special estimation that something might have happened, like that.

When I came to take my shelter here I thought that I am going to take my permanent shelter in Navadvīpa Dhāma, but Navadvīpa Dhāmeśvara is Nityānanda Prabhu. So I must go to Him first. Not the place of Mahāprabhu, I went to Ekācākrā first, to seek His permission, that, “I like to pass the last days of my life in Navadvīpa Dhāma. Please, You give permission, otherwise my attempt will be futile.” So I went to Him and invoked for His permission, and as if with His permission I came and settled here. Dhāmeśvara is He. Though my aspiration is innately towards *mādhurya-rasa*, but still I went to Nityānanda Prabhu to give me admission here, that the rest of my life I may pass.

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi

[From Narottama Dāsa Ṭhākura's *Manah-śikṣā*, 1]

By the grace of Nityānanda we shall get the grace of Mahāprabhu. And by the grace of Mahāprabhu we can enter into *mādhurya-rasa* and Rādhārāṇī, all these things. That is our way chalked out by our spiritual

masters. And we have got great regard for that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: And sometimes I've heard it said that if you similarly, if you want to get the mercy of Nityānanda Prabhu you should approach the Jagāi and Mādhāi.

Śrīla Śrīdhara Mahārāja: [?]

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. That the deliverance of Jagāi and Mādhāi, that is also who have no *acāra*, no *vicāra*, neither real conception of divinity, nor any holy practices, pure practices. And that was all delivered in a great number. And there it attracts us to think of the presence of Nityānanda Prabhu. Nityānanda Prabhu's presence, why? There were so many who had no such pure *acāra* and *vicāra*, they were taken direct to the higher position. So the potency, the great mercy of Nityānanda is to be located there. So what I have said that is also corroborated, as you say, is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He himself told me, Swāmī Mahārāja, that, "I have taken them from a country where no question of any food restriction, or the consideration of purity or impurity of food, nothing of the kind, and also that of sex. So from that we have come then to you all. So much I have done and you must give attention to them properly. You

must not be unmindful to them.” Because he told me that I can’t deny, not only once but several times he repeated this to me, “I have done so much and you must be sympathetic to them. They are recruited from such lands. They have no consideration of all these things.” So this is from Nityānanda, this shows that Nityānanda’s presence in him. Anyhow, it was suggested in my mind, they may take or not take, it doesn’t matter, what to do? Hare Kṛṣṇa. I am innocent and sincere in my remark in that way as I have conjectured, I could conjecture.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes our Guru Mahārāja used to chant the verse,

śrī caitanya mano'bhīṣṭaṁ, stāpithaṁ yena bhūtale svayaṁ rūpa kadā mahyaṁ, dadāti sva-pandāntikaṁ

[Narottama dāsa Ṭhākura said: “O when will Śrīla Rūpa Goswāmī, who has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?”]

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So, can you explain what that verse means?

Śrīla Śrīdhara Mahārāja: Yes. *Śrī caitanya mano'bhīṣṭaṁ, stāpithaṁ yena bhūtale*, the real purport of Śrī Caitanyadeva was established by whom, in this earth? He's my Gurudeva. *Śrī caitanya mano'bhīṣṭaṁ*, what Śrī Caitanyadeva wanted to do in this earth, *mano'bhīṣṭaṁ*, he reminded to do in this earth, *caitanya mano'bhīṣṭaṁ. Stāpithaṁ yena bhūtale*, and that was propagated in this world. What Śrī Caitanya willed, and that was translated into action in this world by whom? That is Gurudeva, *mano stāpithaṁ yena. Svayaṁ-rūpa*, this is in the line of *mādhurya-rasa. Svayaṁ-rūpa*, Rūpa Goswāmī, *svayaṁ-rūpa. Śrī caitanya mano'bhīṣṭaṁ, stāpithaṁ yena bhūtale / svayaṁ rūpa kadā mahyaṁ, dadāti sva-pandāntikaṁ*. “When,” about that Rūpa Goswāmī, “will take me, will attract me near his feet?” That is the literal meaning. “What Caitanyadeva wanted to do, that has been done by Rūpa Goswāmī. And when that day, fortunate day will come when he will attract me near his feet, Rūpa Goswāmī?” The *svayaṁ rūpa*, that does not mean *svayaṁ rūpa* Bhagavān Kṛṣṇa. The propagation is not His business.

[About fifty five seconds of Bengali (?) conversation]

Dhīra Kṛṣṇa Mahārāja: Who composed that verse?

Śrīla Śrīdhara Mahārāja: Who composed? As far as I remember by Narottama Ṭhākura.

Govinda Mahārāja says that the reading is not *svayaṁ rūpa*, Rūpa himself, *svayaṁ rūpa* means Rūpa himself, but *svayaṁ rūpa*, this *rūpa*, that *rūpa*, that is *sva-ayaṁ rūpa*, that *rūpa. Śrī caitanya mano'bhīṣṭaṁ, stāpithaṁ yena bhūtale*, that *rūpa* who has installed here the, what are desired by Śrī Caitanyadeva, when such *rūpa* will take me near his feet, draw me to take my position near his feet. That is the verse.

[About one and a half minutes of Bengali (?) conversation]

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau samarpayitum unnatojjvala-
rasām sva-bhakti-śriyam hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

[“May that Lord, who is known as the son of Śrīmatī Śacīdevī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”] [*Caitanya-caritāmṛta, Ādi-līlā, 1.4*]

Nityānanda’s duty is to take ordinary persons to Gaurāṅga. And Gaurāṅga came to take them to Braja *līlā*. *Yathā yathā gaura*: Nityānanda Prabhu preached about Gaurāṅga. “You could not reach so high, you just come to Gaurāṅga. That will be the easy thing.” Anyhow He tried His best to take persons to the feet of Gaurāṅga. And then you will get it.

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ tathā
tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

[Prabodhānanda Saraswatī Ṭhākura says: “As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good

fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: “Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service.”]

[*Caitanya-Candrāmṛta*, 88]

“Automatically you’ll be led to Rādhārāṇī.” Prabodhānanda says. Mahāprabhu asked Nityānanda Prabhu, “Go and preach about Kṛṣṇa in Gauda-deśa, Bengal.” But Nityānanda Prabhu came and He began to preach about Śrī Caitanyadeva, not Kṛṣṇa direct, short cut. “Anyhow come to Gaurāṅga and the rest Gaurāṅga will see for you.”

Bhāratī Mahārāja: Mahārāja, in *Caitanya-Bhāgavat* it says that when Lord Caitanya sent Him, there were twelve persons with Him, twelve *pracāras*.

Śrīla Śrīdhara Mahārāja: Where?

Bhāratī Mahārāja: *Dvādaśa pracāra*, with Nityānanda Prabhu.

Śrīla Śrīdhara Mahārāja: *Dvādaśa* Gopāla, they were assistants, there *Dvādaśa* Gopāla in Braja. Nityānanda as Baladeva and other *śakhyarasa* group in Vṛndāvana, they came here and they're known as *Dvādaśa* Gopāla, twelve intimate friends of Nityānanda or Baladeva. With their help Nityānanda began to preach here.

Bhāratī Mahārāja: Mahārāja, where is that verse *dāsyāya te mama raso 'stu?*

Śrīla Śrīdhara Mahārāja: It may be *Vilāpa-kusamāñjali* [16] perhaps of Śrīla Raghunātha Dāsa Goswāmī. This verse is made by Raghunātha Dāsa.

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso 'stu raso 'stu satyam

“I am not up to mark of serving the Lord in the confidential way of *śakhya*. That is higher. That is too much for me. My aspiration is anyhow to get a position amongst the servants of the Lord. I pray that my real, my sincere tendency be towards the service of a servant, and never to such a higher degree as to render confidential service to the Lord. I have no such audacity.” So *śakhya-rasa* he says, “Who is he?” Who is considered to be the Ācārya of the highest *mādhurya-rasa*, the *prayojana* Ācārya. That’s Raghunātha Dāsa Goswāmī, he says that, “I pray that I may not have any audacity to come into the confidential service of Kṛṣṇa. But I pray that my sincere flow may go to the ordinary servant group, that I pray, *raso 'stu satyam*, that my attraction really may go to there in the lowest rank.”

Dhīra Kṛṣṇa Mahārāja: Yes. And Mahārāja, Uddhava, this, *āsā mahō caraṇa-renu-juṣām aham syām*. So he’s praying, *gulma*, to be like a creeper, or...

Śrīla Śrīdhara Mahārāja: He aspires after a birth of a creeper or shrub in Vṛndāvana so that automatically the feet-dust of the *gopīs* may come over them.

āsā maho caraṇa-renu-juṣām aham syām vṛndāvane kim api gulma-latauṣadhīnām

yā dustyajam svajanam ārya-patham ca hitvā bhejur mukunda-padavīm śrutibhir vimṛgyām

[“The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.”] [*Śrīmad-Bhāgavatam*, 10.47.61]

Gaura Haribol. Nitāi Caitanya. Nitāi.

End of 81.08.18.C_81.08.19.A

81.08.19.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī

Mahārāja

Akṣayānanda Mahārāja: *Gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ.*

Śrīla Śrīdhara Mahārāja: *Gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ.*

nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro nāhaṁ varṇī na ca gr̥ha-patir no vana-stho yatir vā kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

[“I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gr̥hastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 13.80]

Akṣayānanda Mahārāja: What is the explanation of that?

Śrīla Śrīdhara Mahārāja: Explanation? He says, “I am neither a *brāhmaṇa*, *nāhaṁ vipro na ca nara-patir.*” *Varṇāśrama*, He’s discarding *varṇāśrama varṇāśrama dharma*, leaving, abandoning, leaving away the *varṇāśrama dharma* going up. “I am neither a *brāhmaṇa*, nor a *kṣatriya*, nor a *vaiśya*, nor a *śūdra*. My identification is not with any of them. Then I’m neither *brahmacārī*, nor *gr̥hastha*, nor *vānaprastha*, nor *sannyāsī*. *Varna* and *āśrama*, four *varna* and four *āśrama*, I am none of them. But

what is my real identification? I am a person who has got the highest sincere aspiration for the servant of the servant of the servant. That position, of whom, *prodyan-nikhila-paramānanda-pūrṇāmṛtābdher*, that conscious ecstatic embodiment who can command the whole of the universe, whole infinite, that absolute ecstatic joy embodiment, *prodyan-nikhila-paramānanda-pūrṇāmṛtābdher*. That sort of, who is He? The *gopī-bharttuḥ*: the master of the *gopīs*, the *paramā* of the *gopīs*, lover of the *gopīs*. *Pada-kamalayor dāsa-dāsānudāsaḥ*, I am the servant of the servant of the servant."

I told once that this is like a telescopic system in *Vaikuṇṭha*. A telescopic, mainly, generally a spectacle, it comes between the seer and the seen, the spectacles. Generally it may be thought that it will hamper the sight, but it improves. So in telescope so many glasses are placed. Apparently it may be thought that so many glasses must disturb the real sight, but no, that helps that. They help them. So as many glass, so far we can see. So, master, master, master, master, guardian, guardian, guardian, they take something and from them, some distance, they give some assistance, the many guardians will help me from far off, very fine thing, they will help me to bring in my sight. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So, *gopī-bharttuḥ pada-kamalayor dāsa-dāsā*, then *dāsa*, his servant, his servant, his servant, his servant I want. He says that this is the real clue to take advantage of the telescopic system. So much, the *kṛpā*, the grace of the first, second, third, fourth, so many Gurus, the *kṛpā*, that will come from so many Gurus that will help me. So don't go up but try to go down, then you'll be benefited much. That is the direction. In the *Rāmānuja* section also there is a, *vrtya vrtya tavichar ca*

vrtya vrtya ca vrtya para lokanatha [?]

The real devotees who know the real clue, they don't want to go up. They really realise that to go down, to become the servant as much as I can go down I will get greater benefit. This is a peculiar thing in *Vaikuṇṭha*. In the land of exploitation we want to be master, but the land of service, mainly the land of service, so we must not be afraid of the service. The serving, that is the real nectarine, serving, service of real quality, total quality. Here, service are all relative things of exploitation, partial exploitation in different ways. But there, the land of pure service, and service is the capital. So, like a contractor, as many business's he can capture he may make more money, more gain. So as many masters we shall be able to gather, we might be so rich, and so much gainer we will be, as many masters we shall have. And here the opposite, as many servants I shall get, I will be able to do many works through them. But there, the opposite, as many masters I shall get I shall derive benefit from so many directions. My income will come from so many directions. Service life is like the opposite thing to be understood, to be felt, the service. From the feeling of exploitation we cannot have a real conception of what service is. Service is life giving. That is beneficial. That is not a burden. That is real health, that is sustainer, service. So, their competition that I shall become servant of the servant of the servant, in this way, this is not insane, this is not show, neither this is a fashion of polite modesty. It is the reality. That by serving we thrive, and receiving service we go down. So *Vaiṣṇavas* generally do not allow anyone to serve them, but they're eager to serve, but not to give their service to others. That is the very nature. The gain is there.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: *Svayaṁ rūpa, svayaṁ* - this, that *rūpa*.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: *Svayaṁ rūpa* means Rūpa Goswāmī himself. *Svayaṁ manasa ayam, svayaṁ rūpa* [?] Hare Kṛṣṇa. Nitāi. Nitāi.

Swāmī Mahārāja, when he's just coming down from the plane and going away, so many newspaper reporters surrounded him and put many questions, and one of them I remember. "You are selling, your mission is maintained by the output of the sale of your books," or something like that. "How you get the money to maintain your mission?"

He simply told, "Yes."

"And you sell the body and live on that, sell the books and live on that."

"I am giving you books and you are giving money to me. In this way I go on." Ha, ha, ha, ha. He did not come to the point of selling. That *brahma-vidya* is taken into market for sale. He avoided that. "I am giving you books and you are giving money."

In this way it is going on, so simple things, the simple thing is this. What I say sincerely, as I think, as I have heard from Guru Mahārāja and accordingly collected from the books, and if you have any attraction for that, you will love me. What I say, if that attracts anybody then he will be affectionate to me. Easy thing, no other complication should be taken here. What I say, if you think it, it is the desired thing what Swāmī Mahārāja told, these sayings are also of similar nature. What he says, this is also of similar nature. The words that attracted us towards him, the meaning contained in his words which attracted us, we find the same thing here. So this is our place of attraction. A simple thing, whoever will take, will appreciate, the subject is not of mine, my Gurudeva's. And he will say it is from his Gurudeva, in this way, Gaurāṅga.

We came to Gauḍīya Maṭha, why? Attracted by the charm and the realistic spiritual substance of the subject matter and as it was dealt by our Guru Mahārāja attracted us, no other things, attracted by the spirit of his advice, we joined the mission. And as long as he lived that was, of course, we also read scriptures also, but the standpoint we get from him, and in that light we tried to understand, and we did understand. This is our impression. That he gave us the key to the scriptural safe, the key to the almirah where spiritual books are, Guru Mahārāja gave us, supplied the key. So with that standpoint, that angle of vision, we've gone through other scriptures also. And we are satisfied, we are attracted more and more, and now we are doing that thing. Scripture is there and different interpretations are also there, from Śaṅkara, Rāmānuja, this, that, many. But the angle of vision that was given in the line of Mahāprabhu by our Guru Mahārāja, that attracted us really. And we are his servants. And we are his servants, or servants of the servant, etc.

That is, nothing else, I am there, and it is their words, *Vaikuṇṭha śabda*, the *Nāma*, Name, Name means sound representation of the Lord. Through sound, the sound is the medium, and *śravaṇa-kīrtana*, the medium of sound. What news comes to my heart, that has captured me, that has taken me, and in consonance with that I shall move. Anyone who will come to help in that way, in that journey, he's my friend, and who hinders, he's no longer so. The main thing is the response of my heart to the sound aspect of the Lord, the *artha*.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

I sometimes tell that when Aurovinda he absconded, Aurovinda, he was the founder of the Revolutionary School of India in the beginning. And one Mr Norton, there was a case, Aurovinda is not found, then Norton was pleading in the high court. "Where is Mr Aurovinda?" He told in a newspaper when he found any article, "Here is Mr Aurovinda." He told. "Here is Mr Ghosh. This writing cannot but be of him."

So sound, that style of the sound, the meaning, that can locate us where we are, what are our interests, the *artha*, for which we are out - the charming representation of the Lord through sound. Gaura Haribol. The friend and foe, so many, the father, mother, son, so many kinsmen, they become enemy to a religious man. And who are unknown, he may be friend. That is the acceptance and elimination, progress means this, that acceptance and elimination, that is *goti*, progress means that. Elimination of the environment, then only when finally settled, then fixed circle there. The Guru, they all come to help me, and by, as an order supplier I may work there. And I shall think if I am utilised in the post of order supplier I have attained my destination, I have come to such a position here.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi Caitanya.

Bhāratī Mahārāja: So Mahārāja, our *sukṛti* determines our inner interest.

Śrīla Śrīdhara Mahārāja: *Sukṛti* is of two kinds, first *ajñāta-sukṛti* then *jñāta-sukṛti*, and *sukṛti* makes us float on the surface and helps us to recognise the proper thing. That is it comes from *nirguṇa* and it helps us to make us understand what is *nirguṇa*, unconsciously draws us towards that, first unconsciously then consciously draws us towards *nirguṇa*. *Saguṇa* means the local provinciality. *Nirguṇa* means of infinite consideration. The finest and most fundamental plane is *nirguṇa* and I want to be a member of that plane. The wave I shall receive and I shall respond, that is in *nirguṇa*, to live and move in the *nirguṇa* plane, to receive the instruction and

to do accordingly in the *nirguṇa* plane, giving up all local prejudice. Kṛṣṇa *varṁśī*, that sound will make us cry, make us dance, make us sleep, everything. The intimation of that plane, wave of that plane, then I am *nirguṇa*. I have no selfish suffering or enjoying; all enjoying, all enjoying, plane, the joyous plane, *nirguṇa*, and no responsibility of my own. Purely, wholly, harmonised, or adjusted with the universal will, that is Kṛṣṇaloka. Without caring for laws and rules even, nothing but Kṛṣṇa's satisfaction, just to obey the direction of that wave, no consideration of anything else. That is *nirguṇa*.

Guṇa means disease, *sattya*, *raja*, *tama*, *bhava-roga*. This is a diseased part of the world, this *brahmāṇḍa*, that is, disease generally may be classified as sprung up from exploitation or renunciation. Exploitation and renunciation, then service, constitutional according to law, and then automatic, actuated by the motive of love, that is *nirguṇa*, the highest plane of Braja. Uddhava aspires after that, and there also the highest quarter is that of the *gopīs*. So much sacrifice, so much intensely that none could catch or accept the *nirguṇa* will of Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

In Rāmānanda Rāya, the last step by step approaching towards the highest, the last, "I do not know anything, only actuated by the motive. By the attraction I am guided. I do not know right and wrong, nothing of the kind."

Just as Swāmī Mahārāj told, "We are giving books, they are giving money. Kṛṣṇa demand coming, I am supplying. I do not know anything else. I do not want also to know anything else. His demand, my supply, I am only conscious of this fact, nothing else. I don't care for anything else. His *varṁśī milan*, I am madly running; these two things, I am not conscious of myself or the paraphernalia, favourable or unfavourable. The call - I am running, I don't know anything else."

The absolute position is such, the autocratic rule in its highest conception. The autonomy is such intense, such intense autonomy and autocracy. That is desirable or *advaita*, *advaita-advaya* in its highest conception will be like that, and *vilāsa-advaya*, a dynamic *advaita*, *advaita* not static equilibrium, but moving, dynamic *advaita*. *Advaita* and dynamic, that is like this. Call, 'yes, that is *advaita*.' No difference between the caller and the supplier, minimum demand, that is *advaita*, *advaya-jñāna*, dynamic. And the real plane of satisfaction, joy, ecstasy, whatever you may say, is there. That is the depot, the absolute depot of *ānandam*, *sañtoṣa*, satisfaction, relief, whatever it may be called. The depot, *ānandam*, of beauty, beauty behaves in its own land in such a way, the law of beauty is such, it does not care for anything else. Capturing, capturing, that is the only capacity, attribute of beauty, and the captured are mad. Whatever is wanted, it does that, autonomy, *advaya-jñāna* in its highest position, highest degree.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi. Nitāi. Nitāi. Nitāi.
[Speaks Bengali (?) for about twenty five seconds]

Without Nityānanda everything is vacant. Ha, ha, ha. Bāladeva's position is such. *Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe*. Nitāi. You don't know who gave you birth, ha, ha, ha, something like that, you don't know your mother who has given you birth. So to be indifferent to Nityānanda is like that. Without Nityānanda, no admission in the...

[Bengali (?) conversation for about twenty seconds] Nitāi. Nitāi. Nitāi.
Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

_____ [?]

...may not be known to anyone only conjecture. Śrauti Mahārāja may know that. I am not sure but he has got some extended study of all these *Purāṇas*, beyond them, So he may know that.

[?]

Vedaiś ca sarvair aham eva vedyo [*Bhagavad-gītā*, 15.15], that line. *Veda mata Gāyatrī* must lead to Kṛṣṇa. With this basis, this foundation, I have tried to evolve the meaning of Brahma *Gāyatrī* to Kṛṣṇa conception [?] *Rādhā-dāsyā*, that is the object of *Gāyatrī*, *Rādhā-kiṅkarā*.

Devotee: There's something in the *Tattva-sandarbha*, *Ādi-Purāṇa*?

Śrīla Śrīdhara Mahārāja: *Prapanna-jīvanāmṛtam* [?]

artho 'yaṁ brahma sūtrānām, bhāratārtha-vinirṇayaḥ gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribrimhitaḥ

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad-Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*."] [*Garuḍa Purāṇa*]

Śrīmad-Bhāgavatam is *Gāyatrī bhāṣya*, so what *Śrīmad-Bhāgavatam* has given as the conception of our highest duty that must be within that thing.

Artho 'yaṁ brahma sūtrānām'. About Śrīmad-Bhāgavatam this has been related, artho 'yaṁ brahma sūtrānām', the meaning of Vedānta-sūtra. Bhāratārtha-vinirṇayaḥ, and the real meaning of Mahābhārata has been drawn to be such, the Śrīmad-Bhāgavatam. Gāyatrī bhāṣya rūpo 'sau, Śrīmad-Bhāgavatam is the elaborate explanation of Gāyatrī, so Gāyatrī has to come to the line of Śrīmad-Bhāgavatam. In Garuda Purāṇa it is mentioned. Vedārthaḥ paribrimhitah, and all the meanings from the Veda have been given here in full-fledged form in Bhāgavatam. So:

nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."] [*Śrīmad-Bhāgavatam*, 1.1.3]

The full-fledged form of theism in *Śrīmad-Bhāgavatam* is drawn from the *Vedas*. So in the line of *Bhāgavata* the *Gāyatrī* must come. And the highest gift of *Bhāgavatam* is *Rādhā-dāsyā*, *gopī-dāsyā*, and that must have to come from *Gāyatrī*. So in that way it has been evolved. In *Prapanna-jīvanāmṛtam*, you have got, and just on the cover you will find that in *śloka*.

[?]

Śrīla Govinda Mahārāja: [?]

gāyatrī muralīṣṭa-kīrttana-dhanaṁ rādhāpadaṁ dhīmahi [?]

Bhāratī Mahārāja: Śrauti Mahārāja [?]

Śrīla Śrīdhara Mahārāja: May know, because he had extensive study, more than myself, only he has got.

Bhāratī Mahārāja: He's in Yaragram [?]

Śrīla Śrīdhara Mahārāja: Yaragram [?] Anyhow his place is Yaragram. You could write a letter to him.

_____ [?] Five months younger.

Devotee: Only months?

Śrīla Śrīdhara Mahārāja: Months [?]

Bhāratī Mahārāja: He's Guru Mahārāja's relative?

Śrīla Govinda Mahārāja: Nay, a God-brother. In Chapahatti Gaura-Gadādhara Maṭh, Gaura-Gadādhara Maṭha, he's the Maṭh commander, in charge.

Śrīla Śrīdhara Mahārāja: Maṭh commander, in charge, of the service of Gaura-Gadādhara.

[?]

Devotee: [?]

...

Śrīla Śrīdhara Mahārāja: *citram vedānta-sūtra*. The credit is there, the credit of the Absolute is here, *vidya syamanyam*, to harmonise the opposite, *tasmin na citram*. That is not wonderful, not strange there. It is His nature. By nature He's so, that He can harmonise the opposites of different natures and different stages. *Bahu* and one, many and one, plurality and unity, plurality means diversity. [?] *santam śivam advaitam*.

Peace, cooperation, no, mutual help not cooperation. *Santam*, peace first, next *śivam maṅgalam*, and then *advaitam*, in one, vanishes. This is Brahma formula, the Brahma *dharma* formula is this - *santam śivam advaitam* - first peace and then *maṅgalam*, and then *advaitam*, nothing, all..., *santam śivam advaitam*. Ours is *satyam*, *śivam*, *sundaram*, truth and goodness and beauty, progressing. Beauty is the original, then the outcome, the goodness is there, all goodness is beauty, harmony. In English terms *ānandam* means harmony. *Satyam* that is the conception of truth, truth developed into *śivam*, into *maṅgalam*, that is auspicious, good, and then *sundaram*, charming. Kṛṣṇa. Kṛṣṇa. Gaura Hari.

om ajñāna-timirāndhasya jñānāñjana-śalākayā cakṣur unmilitam yena,

tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

The eye is opened by Gurudeva, see, the standpoint, the angle of vision, is supplied by Gurudeva, angle of vision, standpoint, standard bearer. That is everything. Everything is there but the only necessity is to get the angle of vision, how to see.

There is no objection for any eating, but learn how to eat, that is *prasāda-sevā*. Otherwise you'll be in bondage, you'll be caught in the net. Learn how to eat, *yajña-viśeṣa*, if offered to Kṛṣṇa take the *prasādam*, the process of eating. Otherwise you will be caught in the net if you devour anything. It is not a place of anarchy that anyone will devour anyone. It is not a place of anarchy. The stern rules of the environment always watching over you. And you cannot do but eating, *jīvo jīvasya jīvanam* [Śrīmad-Bhāgavatam, 1.13.47], one *jīva*, one animal must devour another animal for the upkeep of his body. It is unavoidable, to eat is unavoidable, for living. But learn how to eat. So not to eat, that is not the conclusion, the necessity is how to eat, learn it. How to live, because living is painful so do away with the life, no, learn how to live, that is necessary, that is the constructive way. That is Vaiṣṇava thinking.

And Buddhist and Māyāvādī thinking, "Do away with the life, existence, because life is painful and also leading to the pain, continuous pain. So do away with the life."

But Vaiṣṇava Ācārya's say, "No, life is happy, only learn how to live. Everything is all right. You set yourself accordingly." This is specially the direction of *Bhagavad-gītā*, *yogaḥ karmasu kauśalam*. Just learn what is the *kauśala*, *kauśala* means the art of solution, *kauśala*, the skilfulness,

the art of skilfulness, the art of handling wisely, wise handling, *kauśala*.
Yogaḥ, learn *yoga*, the secret mystery of life, then you will thrive.

*[buddhi-yukto jahātīha, ubhe sukṛta-duṣkṛte tasmād yogāya yujyasva,
yogaḥ karmasu kauśalam]*

[“A person who is not motivated by desire to enjoy the fruits of their action
rids them self of both good and bad deeds within this very life. Therefore,
engage in the path of selfless action, since such *buddhi-yoga*, or
equilibrium in selfless action, is certainly the art of action.”] [*Bhagavad-
gītā*, 2.50]

End of 81.08.19.B

81.08.20.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: Only one? Ha, ha, ha, ha.

Devotee: To begin with.

Śrīla Śrīdhara Mahārāja: What is that?

Devotee: In the transcendental world, especially in Goloka, the language spoken is Urbhasi [?] and in one section or the other section, in Mahāprabhu's section. So where is Sanskrit Mahārāja, to be found?

Śrīla Śrīdhara Mahārāja: Sanskrit is also there in both places. In Navadvīpa so many Sanskrit scholars, Mahāprabhu Himself Sanskrit scholar, and in Vṛndāvana also Garga Muni and others, and in Mathurā they're all Sanskrit scholars.

Devotee: But Kṛṣṇa cannot understand Sanskrit – in the sense of that in His particular *gopa līlā*.

Śrīla Śrīdhara Mahārāja: *Gopa līlā*, He might have heard partially, but then He studied from Sandīpanī and others. But that is in Mathurā *līlā*. In Vṛndāvana *līlā* mainly but some communication with Sanskrit *paṇḍits* also there.

Śrīla Govinda Mahārāja: [?]

...

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. We may think *aprākṛta*, that is broader, wider, so when Vṛndāvana, that is the broadest, the widest, we think, so everything must come within, the Sanskrit will come within *vraja-bhuli*. The grandeur is within the plainness of Vṛndāvana. In every respect that should be the origin. So Sanskrit is the product, we may think in that way.

Bhakti Caru Swāmī: This is a real revolutionary concept Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. It cannot but be. That must be the origin. Just as we have our Vedic culture here, and tradition, and the present European *paṇḍits*, the scholars, they say, “No. First the origin of civilisation from Misha, or Babylon, or here, there,” the empirical scholars they’re of particular opinion. But our opinion, we do not accede by that. So also, when we once accept that *aprākṛta* is the origin of everything, so whatever is there it may be so plain, the grandeur of Vaikuṇṭha, that is there within.

In Svarūpa Dāmodara and Śrīvāsa Paṇḍita’s talk, in Herā-Pañcamī day there, *Caitanya-caritāmṛta*, [*Madhya-līlā*, 14.214-229], Śrīvāsa Paṇḍita is speaking in favour of Vaikuṇṭha; the so many grandeur, so many things. Svarūpa Dāmodara says, “Don’t, you are Nārada temperament Śrīvāsa. You appreciate more about Vaikuṇṭha, and majesty, grandeur there. But don’t you know, can’t you remember that Vṛndāvana, they do not like this *ratnam*, but it is there and suppressed. Where it is, the poor they adore much the gold and the jewels, but those who have got enough jewels and gold, they like the flower and the leaf, all these natural, simple things. So that is suppressed there. *Kalpa-vṛkṣa*, then *cintāmaṇi*, all these things, anything can produce anything there, the original place.”

So once we admit that to be the original position, by deduction everything will come. Whatever gorgeous or dignified, everything must come from there. What is there, that is the acme. By mathematics, by logic, we are think, regulate our thoughts in that way. What do you say?

Dhīra Kṛṣṇa Mahārāja: I was just wondering, is that Śrīvāsa of Pañca Tattva?

Śrīla Śrīdhara Mahārāja: Yes, Śrīvāsa of Pañca Tattva.

Dhīra Kṛṣṇa Mahārāja: So how is he – he's in Pañca Tattva with Mahāprabhu and he has so much appreciation for Vaiṣṇava?

Śrīla Śrīdhara Mahārāja: That means, he's Nārada, and then you can say he's pleading for others to understand. He's pleading from the opposition party to make it known to the public. You may take it in that way. Hare Kṛṣṇa.

Devotee: *Prapanna-jīvanāmṛtam* [?]

Bhakti Caru Swāmī: Ultimately So unanimously and quite spontaneously you came to one title, that, The Nectar of Surrender.

Śrīla Śrīdhara Mahārāja: Nectar of Surrender or Surrendered? Nectar in the life of the surrendered people, *Prapanna-jīvanāmṛtam*, *Prapanna-jīvan-āmṛta*, those that have come to take refuge, this will be like nectar to them. That was my conception previously. It will be nectar to whom? Those that have surrendered, it will be nectar to them. Otherwise, ordinary people may not...

Bhakti Caru Swāmī: It will be poison to them. Give up this, give up that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. It will be nectar in the lives of who

have surrendered. There the real *adhikārī*, there, it is meant for them.

Jīva Goswāmī has written in his book *savatopita* [?], “Those that have got faith in such, in *Veda*, in *Bhāgavatam*, they’re to read this book. Otherwise, I put a curse, so those that have no faith in this they must not come to read my book.” Jīva Goswāmī has written in such a way. “You won’t come, you unbeliever, you won’t come to touch my book,” in this way. “You are unbelievers, it is not meant for you – sealed. Only who has got faith in such and such things, it is only for them. You are discarded, you ordinary public discarded, *savatopita* [?], you must not touch my book. You will understand it otherwise.”

This is also a custom. At least if one comes, ventures to read, with some caution he’ll come. The curiosity will be more – “Why he says so?” *Adhikārī- nirmnay*, who will come to read the *Veda* with *adhikāra*, *adhikāra*, if we have got no – attained the standard, then it will misunderstand, mutilate, all these things.

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam [karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."]

[*Śrīmad-Bhāgavatam*, 11.3.44]

Śaṅkarācārya also says, just before *athāto brahma-jijñāsā*, “What is the meaning of this *athā*?” Śaṅkarācārya says.

Rāmānuja also says *athāto brahma-jijñāsā*. *Athā*, “What is the meaning of *athā*? *Athā* means *anantaram*, after this; after which, one has attained this *śama*, *dama*, *titikṣā*; all these. One who has controlled his senses, and his mental speculations, *śama*, *dama*, who has got a very tolerant and persevering spirit, *titikṣā*, and something, they will come to study this book.”

In *Uttara-mīmāṃsā* of *Vedānta* Vedavyāsa has written, “*Athāto brahma-jijñāsā*. *Athā* means *anantaram*, after this; after which, after he has acquired such particular qualities, particular grade, then he will come to study this. Not for ordinary people, they will misunderstand, misinterpret, mutilate, and trouble will be created in the society. So for social benefit I say that only such persons will come and they will have proper clear understanding and then they will preach that to the public in inspired particular instalments and they’ll be benefited, the public, so *athāto*.”

Rāmānuja says, “No. *Athā* does not mean that. *Athā* means after finishing the *Pūrvva-mīmāṃsā* of Vyāsadeva, of Jaiminī, *Pūrvva-mīmāṃsā* and *Uttara-mīmāṃsā*, after one has finished the course of *Pūrvva-mīmāṃsā*, that is *niskarma varṇāśrama dharma*, then he will come to understand the study of this *Uttara-mīmāṃsā*. Then it will be beneficial to him. He has finished successfully the *karma adhikāra*, and then he will come to enter into the *jñāna adhikāra*.” That is what Rāmānuja says.

And Baladeva Vidyābhūṣaṇa says, “Whoever he may be, this, whether

karmī or *jñānī*, whoever he may be, *athā* means he must have *sat-saṅga*, *sādhū-saṅga*. From everywhere he has got the proper association of a proper *sādhū*, he's entitled to study this book, qualified to study this book, he will understand the real meaning."

In this way, so everywhere there's consideration for *adhikāra*, *yogyatā*.

Devotees: Fitness, ability, aptitude, qualification.

Śrīla Śrīdhara Mahārāja: Qualification, the standard of qualification he must acquire and then he will come to tackle this plane. And he will have healthy association.

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare.

Akṣayānanda Mahārāja: Our Guru Mahārāja used to say, "*Athāto*, now that we have come to the human form of life, after coming to the human form of life."

Śrīla Śrīdhara Mahārāja: Only human form of life is not sufficient. *Sat-saṅga*, *sādhū-saṅga*, *sad-guru caraṇāśraya*, *sādhū-saṅga*. *Sādhū-saṅga*, anyone, one who has got the grace of a *sādhū*, *ya'o paḍa bhāgavata vaiṣṇavera sthane*.

[*"yāha, bhāgavata paḍa vaiṣṇavera sthāne / ekānta āśraya kara*

caitanya-carane]

[“If you want to understand *Śrīmad-Bhāgavatam*,” he said, “you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu.”] [*Caitanya-caritāmṛta, Antya-līlā*, 5.131]

Even a *brāhmaṇa* is not qualified to read, to enter into *Bhāgavatam*. Mahāprabhu says, “Go to a Vaiṣṇava and then you will get the real standpoint of *Bhāgavatam* from him, how to approach *Bhāgavatam*.”

Here was one Devānanda Paṇḍita, a *brāhmaṇa* of noted scholarship, he used to, *udarpana*, he was a professor of *Bhāgavatam*, and many used to come to hear from him *Bhāgavatam*. Śrīvāsa Paṇḍita he was an expert in the explanation of *Bhāgavatam* here in Kuliya. The [Bhakti Prajñāna] Keśava Mahārāja’s Maṭh is named after them, Devānanda Gauḍīya Maṭh. Devānanda, he was a scholar of *Bhāgavatam*, but he had the standpoint from the Śāṅkara School.

So Mahāprabhu, suddenly, one day, “Oh, here that Devānanda Paṇḍita, he...

Bhakti Caru Swāmī: He gives lectures.

Śrīla Śrīdhara Mahārāja: “He teaches *Bhāgavatam* to the students, so many students, but he himself does not know the real purport. He’s spreading poison in the name of *Bhāgavatam*. I shall go and tear up his books.” One day suddenly inspired with such spirit Mahāprabhu ran.

And Śrīvāsa Paṇḍita, and others perhaps, stopped Him. “No, no, that won’t be well in You, anyhow.”

Then one day Mahāprabhu met Devānanda Paṇḍita and told, “You teach *Bhāgavatam* to the students, but do you know it, what is there in *Bhāgavatam*? What nectar is there, you yourself do not know.”

So in a very base, ridiculous way Mahāprabhu told, *Prabhu kahe pari purna* [?] “One who has fed full belly, when he goes to the latrine – while passing stool he gets

some relief. But you do not get that sort of pleasure also. That sort of pleasure also you do not get. What nectar, what taste, is there, and you mean fellow with mean mind you approach the *Bhāgavatam* and you teach in such a filthy way. What do you know about *Bhāgavatam*?”

Then, some other time, Vakeśvara Paṇḍita, Mahāprabhu’s intimate devotee, he came and stayed – ah, what I wanted to say - Śrīvāsa Paṇḍita came one day to hear *Bhāgavatam* from Devānanda’s *tol*, school. Then Śrīvāsa Paṇḍita when hearing *Bhāgavatam*, he’s pronouncing the *śloka*, Śrīvāsa is understanding in his own way, and so many feelings coming, sometimes tears, sometimes shivering.

And Devānanda Paṇḍita asked his students, “Oh. That man has come to disturb us with all these lower sentiments, take him up, take him out.”

So his students took Śrīvāsa Paṇḍita from there and left him outside. And that enraged Mahāprabhu.

And anyhow, that Vakeśvara Paṇḍita he came to his house, who was the first disciple of Mahāprabhu. And he was the first successor in Rādhā Kantha Maṭha Purī, Vakeśvara Paṇḍita. After Mahāprabhu’s departure Vakeśvara was in charge of that place where Mahāprabhu lived twenty four [twelve] years. Gambhīrā, Kāśī Miśra’s Maṭha, Rādhā Kantha Maṭha. And that Vakeśvara Paṇḍita came here previously, and he had a private

talk and Devānanda was converted.

“Yes. I did not know that such meaning may be in *Śrīmad-Bhāgavatam*. We were influenced by Śaṅkarācārya, the Brahman is all-in-all, and these are all *saguṇa, māyā*.”

So when Mahāprabhu, after five years of *sannyāsa*, He came again to visit this Navadvīpa Dhāma, this Kuliya, Vakeśvara Paṇḍita, [Devānanda Paṇḍita] fell on His feet, “I committed great offences.”

Devotees: Devānanda Paṇḍita.

Śrīla Śrīdhara Mahārāja: Devānanda Paṇḍita. And Mahāprabhu, “Yes, you committed offences so much, not about Me as you have committed to Śrīvāsa Paṇḍita. Go and beg forgiveness from him. You will be absolved from your offences.” Mahāprabhu told him.

kuliya-grāmete āsi' śrī-kṛṣṇa-caitanya / hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."]

[*Caitanya-Bhāgavat: Antya*, 3.541]

The Cāpāla Gopāl and many others that gave so many bad remarks about Śrī Caitanyadeva's Movement, they all came, "I could not understand Your outstanding personality and superiority, so I, we did much wrong against You unknowingly, unconsciously. Please forgive us."

"Oh, no, no, no, you've no offence, I say go away."

Gaura Haribol. Gaura Haribol. So *adhikāra*, *Bhāgavatam* also, and *sat-saṅga*, even a *brāhmaṇa* may not have a proper position to understand and to teach scripture. Only *sādhū-saṅga*, a good teacher, a good teacher is necessary to understand the *śāstra*.

Mahāprabhu asked Raghunātha Bhaṭṭa also, he was living in Benares, son of Tapanā Miśra. Tapanā Miśra was a devotee and scholar also. When Raghunātha Bhaṭṭa went to visit Mahāprabhu in Purī He told, "Don't marry, serve your parents, they're Vaiṣṇavas, and when they pass away you will go to Vṛndāvana and live with Rūpa and Sanātana. In the meantime you read *Śrīmad-Bhāgavatam* from a Vaiṣṇava teacher. *Ya'o paḍa bhāgavata vaiṣṇavera sthane* [*Caitanya-caritāmṛta*, *Antya-līlā*, 5.131] Get the real standpoint, how to approach, what is the theme, what is its end, all these things. They will be able to give you real direction in your study."

So Baladeva Vidyābhūṣaṇa comes to say that, "He may be anyone, but he comes to a proper Guru, guide, then he's got the capacity to enter into the meaning of the book, of the scripture."

Akṣayānanda Mahārāja: Then it's said,

eka bhāgavata baḍa - bhāgavata-śāstra / āra bhāgavata - bhakta bhakti-rasa-pātra

So what is *bhakti-rasa-pātra*?

Śrīla Śrīdhara Mahārāja: Two *Bhāgavatas*, *bhakti rasa pātra* means the *sādhū*, one who is living the life of a *Bhāgavata*, *bhakti-rasa-pātra*, pertaining to Bhagavān. The book and the man, living scripture is *Bhāgavata*, Vaisnava is *Bhāgavata*. *Bhāgavatu bhakta bhāgavata*. So *Bhāgavata* is person and *Bhāgavata* is scripture, both.

eka bhāgavata baḍa - bhāgavata-śāstra, āra bhāgavata - bhakta bhakti-rasa-pātra.

[One of the *bhāgavatas* is the great scripture *Śrīmad-Bhāgavatam*, and the other is the pure devotee absorbed in the mellows of loving devotion.]
[*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.99]

Akṣayānanda Mahārāja: What is the meaning of *bhakti-rasa-pātra*?

Śrīla Śrīdhara Mahārāja: *Bhakti-rasa-pātra* – a person who is filled up, a pot filled up with *rasam*, *raso vai saḥ*, *ānandam*, *pātra*. *Pātra* means person as well *pātra* means pot, two meanings of the word *pātra*. *Pātra* means the pot, glass, container; and he's also container, *pātra vectī*. *Deśa-kāla-pātra*, the space, time, and person, *deśa-kāla-pātra*, three factors of the world. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nītāi Caitanya.

Devotee: *Prapanna-jīvanāmṛtam* [?]

Śrīla Śrīdhara Mahārāja: *Prapanna-jīvanāmṛtam, āmṛtam, prapanna-jīvane āmṛtam, prapanna-jīvane āmṛta svarūpam*, those that have surrendered this is nectar in their life. The nectarine in the surrendered life, nectarine in the souls surrendered, surrendered souls nectarine; it will sustain them like *āmṛtam*.

Bhakti Caru Swāmī: To those that have surrendered.

Śrīla Śrīdhara Mahārāja: To those that are surrendered, it is nectar to them. And they will live eating this. This is their food. If they go on doing it their life will be sustained as the food like *āmṛtam* to them.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, what inspired you to compose *Prapanna-jīvanāmṛtam*?

Śrīla Śrīdhara Mahārāja: When I came out to live alone, leaving away the association of the disciples of Prabhupāda I came to live alone I felt some sort of helplessness within me. And then I found that *śaraṇāgati* that is the indispensable necessity in the life of a devotee. I have left, or anyhow I am excluded from the company of Prabhupāda's association, I am helpless, but *śaraṇāgati* may come to my relief. So especially I came to think that what is *śaraṇāgati*? *Śaraṇāgati* will be the basis. And Bhaktivinoda Ṭhākura's *Śaraṇāgati* impressed me most, when I came to its connection.

ṣaḍ aṅga śaraṇāgati haibe yāñhāra / tāñhāra prarthanā śune śrī nanda-kumāra

[“The youthful son of Nanda Mahārāja, Śrī Kṛṣṇa, hears the prayers of anyone who takes refuge in Him by this six-fold practice.”] [*The Songs of Bhaktivinoda Ṭhākura*, p1]

“If I want Nanda-kumāra then I must have this six-fold *śaraṇāgati*.” And I wanted to culture that. So I heard as much as, in that time, after coming from Maṭha, in my Maṭha life, I recollected them, as well as consulting with *Hari-bhakti-vilāsa*, *Śaraṇāgati*, Jīva Goswāmī Prabhu’s *Bhakti Sandarbha Śaraṇāgati*, and Rāmānuja *sampradāya Śaraṇāgati*. And then I tried to collect them and to put them in a particular way as I thought best, and then began to write this book, that this may help others who will come in such position as mine. That was the reason. This question I was never asked so far. You have asked today. And I say what led me to compose this book.

Bhakti Caru Swāmī: New questions mean the possibility of new nectar Mahārāja.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Caru Swāmī: *Nicari sapna bangal* [?]

Śrīla Śrīdhara Mahārāja: I heard of Rabi [Rabindranath] Tagore's noted poetry but I have not gone through that.

Bhakti Caru Swāmī: It's more a nationalistic feeling...

Śrīla Śrīdhara Mahārāja: The orthodox, he blamed the orthodox system.

Hare Kṛṣṇa. Hare Kṛṣṇa. *Nijari sapna bangal* [?]

Bhakti Caru Swāmī: Rabindranatha Tagore, he had command of the language [?]

Śrīla Śrīdhara Mahārāja: he could describe beautifully anything he touched; *kavi*. But Kalidās is also a notably, renowned *kavi*, but he's not Ācārya, his life was a filthy one we're told. So Rabi Tagore he may be a poet, but what is given to us that is not acceptable.

Professor Sanyal, our Nisikanta Sanyal, the writer of *Śrī Kṛṣṇa Caitanya*, a very blind follower of our Guru Mahārāja, and very strong, he was first follower of Rabi Tagore. Then when he came to this School, in his diary he noted, "One who does not sincerely believe in a particular creed and he goes to write, eulogise that thought, he's a hypocrite." So, and he rejected Rabi Tagore from there. Hypocrite, *kapaṭā*, deceit, he's a deceit, *banchak*, deceiving agent is he who does not, who has no faith really in that creed but he's writing many things in its favour. So we must be very careful about them. He does not believe what he says, he does not believe it in itself. The man and his word is different. We must not believe

such man. We should be rather very much careful when we shall meet him. What he says he does not believe that. He's a hypocrite; double dealing. That was found in his diary.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. [?] One Doctor came for treatment when I was a patient. "You have come, you have passed so many days in your red cloth, what have you got?" He wanted.

Bhakti Caru Swāmī: He's asking you?

Śrīla Śrīdhara Mahārāja: Hmm.

Bhakti Caru Swāmī: He had the audacity to ask you.

Śrīla Śrīdhara Mahārāja: "Have you got anything? You are passing so many days with red cloth."

Yes. I have, I may think that I have got so much as to say with boldness that what is written by your Rabindranath Tagore, all false.

[Group laughter] [?] The highest position in the culture of the present day, everything wrong and filthy, so much I have studied.

Bhakti Caru Swāmī: He must have been quite shocked. [?]

Śrīla Śrīdhara Mahārāja: One of my friends in previous life he came to

see me, “What have you got? Have you seen God?” In this way: straight question.

No, I have not yet seen, as you may think, to be seen.

“Then what have you got? So many days you have passed?”

I also told him that, your Vivekānanda and Ramakrishna, they’ve got nothing, and what they’ve said is all false. This I have understood.

Then he was very much depressed and went away.

That their sight, what they say, “That this is God, I have seen God,” all these things are false, and nothing. That is *saguṇa*; that is *māyā*. That is not seeing.

Once, an important thing, while Calcutta Maṭha was in a hired house, Ulṭā Dāṅgā, at that time, in the beginning of the Maṭha, we came, perhaps that year or one year ago I’d come, joined the Mission, the day of appearance of Bhaktivinoda Ṭhākura was observed with some festival, and some *pandal* was to be erected on the street, and there meetings were going on. One respectable *zamīndār* was taken by one of our, that Goswāmī Mahārāja, one of our God-brothers, was invited and he came to hear. And he asked Prabhupāda, our Guru Mahārāja, “I have got a very private talk with you.”

Then it was in a dark night when it was arranged, two chairs were given a little far off, and Prabhupāda went there and that gentleman also, sat closely. Anyhow, I managed to take position little far in the dark night. That Prabhupāda may not be left alone, that was also my thought in the mind, and also, ‘what does he say?’ a curiosity.

Then that man taking his head possibly nearest distance to Prabhupāda’s ear; “Have you seen God?”

Then Prabhupāda’s answer was, “What is the good of saying that I have seen or I have not seen? As long as you do not know how to see, what is

called, 'to see the Lord', you do not know, you cannot get any benefit by my mere statement that, 'I have seen or I have not seen.' You are blind to both the things, to both. First thing you should learn how to see God. You must get that sort of eye to see the God. Without that my statement, any man may say, 'I have seen.' Then, what of that to you? You may be deceived. 'I have not seen your God what you have concocted within you as God.' That may also misguide you."

So Prabhupāda's trying to see.

And he's repeatedly, "Have you seen, have you seen?" in this way.

And Prabhupāda is always sticking to his own point, "That will be of no good to you. You should know what is God and how to see, what is His sight; all these you must study yourself. Otherwise you'll be deceived by any man and every man by the mere statement that has got no value." In this way.

And our Mādhava Mahārāja, he was Hayagrīva Brahmācārī first, and then Mādhava Mahārāja, and his cousin-brother Nārāyaṇa Mukherjee, both of them first went to visit Katwa to see Mahāprabhu's Mūrti, and from there he came to see Māyāpur and went to see Prabhupāda.

Prabhupāda seeing two young men of fair complexion, he asked them, "Who are you?

Where did you go?"

They told, "We went to see Katwa, to have *darśana* of Mahāprabhu's Vighraha there." I heard from Mādhava Mahārāja.

Then Prabhupāda stressed, "Have you seen, could you see Mahāprabhu?"

"Ordinarily we have seen. But the way he was putting his question and pressing, 'Have you had *darśana*?' That raised some questions within us. Then he means something else, the real sight. Then yes, we have seen

that as ordinary men are seeing. That is not seeing proper. If we want to see Him then we must have to get such eye and go to Guru.”

om ajñāna-timirāndhasya jñānāñjana-śalākayā [cakṣur unmilitam yena, tasmai śrī-gurave namaḥ]

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

“All these things he came in with, teaching. And then at that time we went away, but again we came with the proper seeing, how to see Him properly.”

And then Hayagrīva Prabhu, he was Herambo Banerjee, once, as he told, he was working in a private European company, and suddenly by reading the book of Śaṅkarācārya he had some intense indifference to the worldly life and ran to Haridwar and went far up into the hills and stayed three days and nights there under a tree, and ate some bael fruits. Then he told to me, “I heard a sound. Go away, you will get *sad-guru*, the real Guru you will get, you go now.” Then I came back, and generally I have come here.” Consequently he told, this Mādhava Mahārāja. Herambo Banerjee, Ganeśa, and then Hayagrīva Brahmācārī.

Hare Kṛṣṇa. So how to see, the eye is necessary, the eye, *divya darśana*. *Divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram*.

[na tu mām śakyase draṣṭum, anenaiva sva-cakṣuṣā divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram]

["By these present eyes of yours you will not be able to see Me. Therefore I give you supernatural eyes by which you can see My almighty, mystic power."] [*Bhagavad-gītā*, 11.8]

That is another consideration. Arjuna had higher eye, but *divya darśana* to Arjuna had to come lower, in the lower strata then to have that sort of *darśana*. That is not the highest *darśana*. *Divivya* Kṛṣṇa, that is the highest *darśana*, and *vaṁśīdhari* more higher, more higher. So *divya darśana*, the *darśana*, the seeing of a lower type what Arjuna had to undergo, another *darśana*; though it is said there, *sudurdarśam idaṁ*, then that is in another side.

sudurdarśam idaṁ rūpaṁ, drṣṭavān asi yan mama devā apy asya rūpasya, nityaṁ darśana-kāñkṣiṇaḥ

["Oh Arjuna, the chance to see Me as you are now seeing Me before you is very, very rarely attained. Even the gods constantly aspire for a glimpse of this human-like form of truth, consciousness and beauty."] [*Bhagavad-gītā*, 11.52]

Drṣṭavān asi, present tense. When Arjuna could not tolerate that *divya darśana* he told, "I can't bear. You come to that in my level as I had experience of Your *darśana*."

Then He became *catur-bhuja* first and then *deva-bhuja*.

*dr̥ṣṭvedaṁ mānuṣaṁ rūpaṁ, tava saumyaṁ janārdana idānīm asmi
saṁvṛttaḥ, sa-cetāḥ prakṛtiṁ gataḥ*

["O Janārdana, my heart is fulfilled upon seeing Your charming form of human features.

My fear is dispelled, and my inner peace has returned."] [*Bhagavad-gītā*, 11.51]

"Now I have come to my normal position, *sa-cetāḥ, saṁvṛttaḥ, sa-cetāḥ prakṛtiṁ gataḥ*."

Then Bhagavān told, *sudurdaśaṁ idaṁ rūpaṁ, dr̥ṣṭavān asi yaṁ mama*.
"Generally we may think that *divya-rūpa* that is very rarely to be found."

End of 81.08.20.A

81.08.20.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja:

[śrī bhagavān uvāca]

[sudurdarśam idaṁ rūpaṁ, dṛṣṭavān asi yan mama] devā apy asya rūpasya, nityaṁ darśana-kāṅkṣiṇaḥ

[The Supreme Lord said: O Arjuna, the chance to see Me as you are now seeing Me before you, is very, very rarely attained. Even the gods constantly aspire for a glimpse of this human like form of truth, consciousness, and beauty.] [*Bhagavad-gītā*, 11.52]

But interpreters say, “No, that *divya rūpa* that is applied to that *divya rūpa*, because *dṛṣṭavān asi*, *asi* means present tense, not *dṛṣṭavān*, that is past tense. *Dṛṣṭavān asi*, that is, “What at present you see Me, that is two handed figure.” *Devā apy asya rūpasya, nityaṁ darśana-kāṅkṣiṇaḥ*. They can’t, they generally say that *catur-buja*. And that *divya rūpa*, the whole thing within Me, that is a troublesome *rūpa* of Me. So that is not natural: naturally some unnatural. That is like to play the part of a magician. Everything is in Me. You see this, this, this, this.” That is not *aprākṛta*. That is full of majesty of different types mixed together. So *dṛṣṭavān asi, aprākṛta rūpa, divya rūpa*. That is:

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

[“Lord Śrī Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a

flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 21.101]

Of all His pastimes, that is very near to human, human life, human type; that is the highest. Rather, the human life has been created after His highest form of playful life. Hare Kṛṣṇa.

Bhakti Cāru Swāmī: It has been created after, I mean...

Śrīla Śrīdhara Mahārāja: Model is there and the human society has been created after that model. The original, highest form is there. Kṛṣṇa. Kṛṣṇa. Gaura Hari.

Bhakti Cāru Swāmī: God made man after His own image. The Christians say.

Śrīla Śrīdhara Mahārāja: Yes. God made man after His own image. Hare Kṛṣṇa. And the Vṛndāvana *līlā*, ha, ha, most ordinary, most human, more than that even, like a debauch, *guṇḍā*. Stealing, lying, doing anything and everything, in a sweet way. Without that the servitors of those *rasa* they can't stay. Perhaps if He did not steal and did not make such boisterousness or so Yaśodā will die? *Audata*, roguery - impertinence? That was though externally Yaśodā is enraged, but otherwise if that impertinence is not there Yaśodā could not live. Such is her constitution. She's made of that stuff. There is a pleasure in toleration of the impertinence of the child. That is in *vātsalya rasa*, an important part of *vātsalya rasa* is there. Hare Kṛṣṇa.

...

Nimāi is absent? [?] Gaura Haribol. Gaura Haribol. Nitāi.

Bhāratī Mahārāja: Mahārāja, I was reading yesterday in the *Paramātmā Sandarbha*, descriptions in the *Paramātmā Sandarbha*, of how the living entity sees in the dream, dreaming state, in *svapna* he also sees. So what is that medium? What is the medium by which one sees in a dream? What kind of eye is that?

Śrīla Śrīdhara Mahārāja: The medium, is everything, the subtle body within, the subtle, the mental body, the mental system within, *sūkṣma-deha*. There is not only see, that eye, the ear, everything is there, the touch, everything is there. In our subtle body everything is there, what we find in the flesh and blood, it is there, everything. It is more akin than this external body. It is more perfect than this external body, the mental system. Everyone has got that system.

There is world, there is government, and Yāmarāja is the judge. A government is there. Without this physical body the mental body can live and move. And there is a region where there are different stages of mental body, living independently of this physical, the good and bad, of course within the area of *sattya*, *rāja*, *tama*, in this *brahmāṇḍa*, the mental body what we say ourselves.

And Rāmānuja says that our dream is not a false thing. There also we live many lives. In dream we feel pain and pleasure and thereby many of our *karma* is finished. Just as by this physical life by suffering bad *karma* vanishes, and by feeling pleasure, *puṇyam*, merit finishes. So also in dream, in a bad dream we feel some pains and some of our previous bad *karma* finishes. And in good dream when we're happy there also the *puṇyam* is finished thereby. That is life and that is real in this sense, in

the mundane sense. Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satyam, in those stages, where are they? Not in the physical plane but in the mental plane. The world is there, mental experience.

Bhakti Cāru Swāmī: Janar, Tapar, Mahar, this is all mental experience?

Śrīla Śrīdhara Mahārāja: Yes, up to *sattva-guṇa*, Satya-loka, *sattva-guṇa*, the *guṇa-māyī*, the misconception according to its degree, it extends up to Satya-loka, up to Brahmā, Satya-loka. And then the negative side finished in Virajā, in *prakṛti*, and then the beginning of the other plane, Brahmaloḥa. And then Śivaloḥa, Vaikuṇṭha-loḥa, of variegated types. And then above, Ayodhyā, Dvārakā, Goloka, Dvārakā, Vṛndāvana, gradation is always going on up to Rādhā-kuṇḍa, Svayaṁ-Bhagavān, *rasa*, Govardhana *līlā*, Rādhā-kuṇḍa, according to the degree of the ecstatic joy. The standard of measurement will be *rasam*, *rasa*, *ānandam*. International measure is gold, they have got their own coins, dollar, pound, rupee, rouble, all these things, but international standard is gold. So *rasa* is the standard by which we can measure what is, that is the universal standard, *ānandam*, by which we are to measure what high what is low.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt [kuryād asya virājato giri-taṭe sevām vivekī na kaḥ]

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine

hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"

[*Upadeśāmṛta*, 9]

In this way: gradual improvement in *rasa*. *Raso vai saḥ. Akhila-rasāmṛta-sindhu*. *Rasa* is controlling the whole universe, seen, unseen, *rasa*. *Raso vai saḥ*.

Hare Kṛṣṇa. Nitāi Gaura Gadādhara.

Bhakti Cāru Swāmī: These higher planetary systems which are within this *brahmāṇḍa*, our existence, or the living entities existing within those planets, they all have *sūkṣma* body?

Śrīla Śrīdhara Mahārāja: Yes, even the trees, even the stones have their *sūkṣma* body, but not awakened sufficiently. The degree of awakening is there, different.

Bhakti Cāru Swāmī: No, the living entities on these higher planetary systems, they are already living on those planets in their *sūkṣma* body, not in this gross body of flesh and blood.

Śrīla Śrīdhara Mahārāja: Yes. We are told that *Pitṛloka*, generally the departed souls from the human body, if they under special order have

immediate next birth they will live in Candraloka. Pitṛloka is Candraloka, and there day and night is one fortnight. So Pitṛloka, they may rest there. They do not want such food. So these *kishikaja*, all these calculations is not necessary for them. They live on their pension what is sent from this world towards them, that *bhava*. The *sūkṣma-deha* lives on some mental pension.

Bhāratī Mahārāja: *Piṇḍu?*

Śrīla Śrīdhara Mahārāja: Mental pension. One mentally sending something that goes there and they live on that food. Pitṛloka, they live, generally they're located in Candraloka, in the moon. Just as one ghost may live in a particular tree, ghost says, "I'm living there in a particular tree," that mental affinity. So in general the Pitṛloka they live in Candraloka though Candraloka is not favourable for the souls with flesh and body, not a favourable place to live, but without this body only the mental body can live there. And live means only a mental association, their living means mental association. And they can also communicate amongst them, they're so many, the society, they can also communicate with them. Just as in Theosophy, the Theosophists they say that devoid, without this body so many souls can live, are living. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: They're living off the *piṇḍu* offering?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Yes, by *piṇḍa-dāna*, they're offering here and the impression going to them. He's doing some deed, giving something, and the mental impression is there, and that is going to feed him, to connect. He has got that mental body and the mental impression is their food, not this physical thing. And if he offers to a good person then that will create greater effects there. So after offering *piṇḍa* that is given to good persons here; or even at least to the cows, they're innocent, not mischievous. Cows are the, amongst all the beasts cows are considered to be the most innocent birth, innocent form of birth. And after that they come to live in the human birth, it is supposed, the souls. After finishing their animal course, the last point they come to be cows and bulls. And then the ordinary course finished they come to get a chance in the human form to begin the free will action. But there they have got no free will, all work on intuition, so they do not acquire any merit or demerit. They're only suffering or enjoying the result of their former action. But only new action begins only in the human birth, especially in India, Bhārata-varṣa.

Bhāratī Mahārāja: So they're also subjected to starvation, hunger?

Śrīla Śrīdhara Mahārāja: Where?

Bhāratī Mahārāja: In Pitṛloka.

Śrīla Śrīdhara Mahārāja: In the Pitṛloka?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They may do sometimes, and they may die also. Because when that is finished – by transformation, may be transferred, this, this, there, somewhere else. That is not a permanent thing. That is, must be interval of time.

Akṣayānanda Mahārāja: If someone in the heavenly planets, their *puṇya*, if in the Svarga, somebody's *puṇya* becomes...

Śrīla Śrīdhara Mahārāja: Svarga is that of *puṇya*, when finished, generally he may come here to get another chance of doing good or bad...

Akṣayānanda Mahārāja: It is said they come...

Śrīla Śrīdhara Mahārāja: And even in a special case he may be hurled down to another section if his *pāpam* is more intense. He may not always be allowed to come here where there is freedom of action, not always, but generally they may come.

Akṣayānanda Mahārāja: They say they come in the rain.

Śrīla Śrīdhara Mahārāja: Rain, yes; that is another thing. When *pāpa* and *puṇya* finished, they get the chance – the ordinary *pāpa puṇya* what was ripe, that is finished, they're thrown into the sky and with rain they fall, adopting, with some physical adopting connection they come here and they connect themselves mentally with some crops. In this way the crops with the food come to the male persons and they enter into the

womb and then come with a body. That is also a particular process, but not always, there are exceptions also. Hare Kṛṣṇa.

Bhāratī Mahārāja: They're thrown into the sky, after dying.

Śrīla Śrīdhara Mahārāja: His association; that is their inclination or association with their, when they left in the chaos then gradually their *sūkṣma karma* evolves and takes to the particular, not always with human section but so many animals also. But with that first association with the gross thing and with that association they come to enter into different stages of this physical life. It is not unreasonable. Hare Kṛṣṇa.

Devotee: Generally the living entities go to the heavenly planets to get the results of their pious activities.

Śrīla Śrīdhara Mahārāja: I can't follow.

Devotee: Generally the living entities they go to the heavenly planets to get the results of their pious activities.

Śrīla Śrīdhara Mahārāja: Yes, by some pious activity they go up.

Devotee: And what about the result of their sinful activity? They go to the hellish planets? What about their sinful activity? I mean...

Śrīla Śrīdhara Mahārāja: Sinful? Must be classified either pious or heinous...

Devotee: But they're doing both sinful and...

Bhakti Cāru Swāmī: [?] They're committing both pious and impious activity.

Śrīla Śrīdhara Mahārāja: He says neither pious nor sinful, do you mean to say that?

Bhakti Cāru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: [?] ...in the lower creation...

_____ [?] Without the physical body, only mental body...

_____ [?] Without this physical body one can feel pain of different types. That is *nāraka*. [?] Ha, ha, a waste of energy. Hare Kṛṣṇa.

Bhakti Cāru Swāmī: Yes Mahārāja, it is a waste of energy to simply photograph some tree or some landscape. But when I'm doing it of a transcendentalist then it is *bhāgavata-sevā*.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: What's that verse? *Ei baro karuna koro, vaisnava gosai.*

Śrīla Śrīdhara Mahārāja:

*ei baro karuna koro, vaisnava gosai, patita pavana toma bine keho nai.
jahara nikate gele papa dure jay, emona doyalu prabhu keba kotha pay.
gangara parasa hoile pascate pavan, darsane pavitra koro ei tomara
guna.*

*hari-sthane aparadhe tare' hari-nama, toma-sthane aparadhe nahika
paritrana. tomara hrdoye sada govinda-visrama, govinda kahena, mora
vaisnava parana. prati janme kori asa caranera dhuli, narottame koro
doya apanara bali'.*

[O Vaisnava Goswami, please be merciful to me now. No one except for you can purify the conditioned souls. Where does anyone go to find such a merciful personality by whose mere audience all sins go far away? After bathing in the waters of the sacred Ganges many times one becomes purified, but just by the sight of you, fallen souls are purified. This is your great power. The holy name delivers one who has committed an offence to Lord Hari, but if one commits an offence to you, there is no way of overcoming it. Your heart is always the resting place of Lord Govinda, and Lord Govinda says the Vaisnavas are always in My heart. I desire the dust of your holy feet in every birth I may take. Please consider Narottama dasa Thakura yours and be kind upon him.] [*Prarthana – Narottama dasa Ṭhākura*]

[*Gauḍīya Kaṇṭhahāra*, 3.40]

Gaura Haribol. Gaura Haribol. Nitāi Caitanya. _____ Nitāi.
Nitāi. Gaura Haribol.

Akṣayānanda Mahārāja: ...we find that, which scripture?

Śrīla Śrīdhara Mahārāja: Perhaps in some *Upaniṣad* it is.

Akṣayānanda Mahārāja: I see, I see. I was curious.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. Only give statement. No reason or rhyme there we find, because it is meant for the higher level where no possibility of any deception. For whatever is told, they the listeners take it as full truth, no doubt, no position of doubt, because there is no possibility of any deception. In that highest civilised plane the *Upaniṣad*, “You say this, this is this, and yes, it is that.” No *tarka*, no reasoning, no doubt, nothing of the kind because the plane is such, this deception is unknown there. So *Veda, Upaniṣad, na tāṁs tarkeṇa yojayet*.

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet [prakṛtibhyaḥ param yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is

inconceivable is that it is beyond logical comprehension."] [*Skanda-Purāṇa*] & [*Mahābharata, Bhiṣma Parva, 5.22*]

Don't take your doubt and reasoning to that higher stage. This is unnecessary there. Only plain speaking, fair dealing, no trial of any, none wants to deceive, it is unknown there. So *Upaniṣad* he says in that plane, *Veda, Upaniṣad*, no rhyme reason. But when it came in lower level then of course the *smṛti* came, the *Purāṇa* came, to advise like friends, "Do this, you'll be benefited. Such man did that, he got this result. And he did bad things and a bad result. So my friend don't." This is like *Purāṇa*. And *smṛti* to apply the truth in our everyday life *smṛti* comes to our help. *Manmate atardhi*. And *kavya* it comes like the affectionate wife. "Do this, it will be good to you." Very sweet form *kavya* comes to advise us. It is the *Veda*. *Acintyāḥ khalu ye bhāvā na tāṁs tarkaṇa yojayet*. It does not come into the jurisdiction of doubt and reasoning and all these things. Don't drag all these filthy things to that sphere.

I told in one lecture, the mother is giving a sweetmeat to the hand of a child, her son.

"Oh, it may be poison within, here, there may be poison. I must examine, go to the laboratory." Then this is a very harsh civilisation, deplorable thing. Affectionate and fair dealing is unknown. And there the *tarka*, the *vicar*, *yukti*, doubt, examination, inspection comes there: a filthy life. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Cāru Swāmī: Mahārāja, in Vṛndāvana, Rādhārāṇī is in charge of the Vṛndāvana Dhāma. She's the Dhāma Now, in Navadvīpa Dhāma, Mahārāja, who is [?]

Śrīla Śrīdhara Mahārāja: Here, Nityānanda Prabhu we may take,

Nityānanda Prabhu.

Bhakti Cāru Swāmī: Balarāma, Lord Balarāma expands Himself into the Dhāma. The Vaikuṇṭha Dhāma is an expansion of Lord Balarāma.

Śrīla Śrīdhara Mahārāja: Balarāma's facsimile that is Saṅkarṣaṇa, you may say. Balarāma is in Goloka standard, Balarāma, and His *vaibhava*, extended self, His delegated self in Vaikuṇṭha.

Bhakti Cāru Swāmī: And He Himself expands into the Goloka Dhāma.

Śrīla Śrīdhara Mahārāja: Goloka.

Bhakti Cāru Swāmī: Lord Balarāma.

Śrīla Śrīdhara Mahārāja: Yes. Goloka, Vṛndāvana, everywhere, but *sandhīnī*, that underground.

Bhakti Cāru Swāmī: *Sandhīnī-śakti*.

Śrīla Śrīdhara Mahārāja: And always active; only in *mādhurya rasa* passive. There, Rādhārāṇī's *vaibhava* having full play, and Balarāma passively, Yogamāyā, Balarāma and Yogamāyā of similar function. Both of Them combined conducting that, about the arrangement of the stage.

Bhāratī Mahārāja: Mahārāja, what is the position of Subhadrā?

Śrīla Śrīdhara Mahārāja: Subhadrā? In Bhadrā's position in Dvārakā, not in Vṛndāvana. There is one *sakhī* of Rādhārāṇī named Bhadrā. There are many *sakhī*'s and Subhadrā name may also be found there. That is another thing. But what we find in Jagannātham, in Arjuna *patni*; that is within the Dvārakā *līlā*. Bhadrā is sister to Kṛṣṇa in Dvārakā *līlā*, nothing to do in Vṛndāvana.

Bhakti Cāru Swāmī: She's sometimes referred to as Yogamāyā, Subhadrā Devī?

Śrīla Śrīdhara Mahārāja: Where?

Bhakti Cāru Swāmī: No, isn't she?

Śrīla Śrīdhara Mahārāja: No.

Bhakti Cāru Swāmī: No, she's not that?

Śrīla Śrīdhara Mahārāja: When I used to write *Prapanna-jīvanāmṛtam* I had to think very deeply, and at that time I came in this position, that who; what will be the relation of Baladeva and Yogamāyā? I found within myself that Baladeva must be master of Yogamāyā. But I did not find it

anywhere in the scripture. But anyhow, after calculating in the environment, analysing, I came to that they must have some connection. Yogamāyā is also making arrangement about Kṛṣṇa *līlā* and Baladeva is also doing. So Their relation must be very intimate. And perhaps Yogamāyā must be as if the wife of Baladeva, Balarāma. That was, that conclusion came to me. But then later on I found that Jīva Goswāmī he has also expressed such opinion, that Yogamāyā and Baladeva, similar. And Vṛnda Devī also very akin to them there conducting the affairs, Yogamāyā. Yogamāyā especially in the female circle, *śakti*, Balarāma, and Baladeva in the outer rather, male circle, something like that. But they two are the second layer. First layer only feeling His own ecstasy.

*sukha-rūpa kṛṣṇa kare sukha āsvādana, [bhakta-gaṇe sukha dite
`hlādinī'-kāraṇa]*

[“Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

And when extension begins we find the Balarāma and Yogamāyā. They're making arrangements for that transaction of Kṛṣṇa. *Rasāmṛta murtih rasa*, He's tasting Himself. *Rasa* is tasting Himself. *Cit rasa*, not this mundane *rasa*, the subject, and *rasa* is object. When *rasa* is Himself the subject, the highest subject, He's tasting Himself. *Sukha-rūpa kṛṣṇa kare sukha āsvādana*. Then it will gradually extend itself, or Himself, and we find Baladeva, facsimile of Kṛṣṇa. And Baladeva and as direct

approach to Baladeva to the *mādhurya rasa*, is in the science of *rasa* it is not admissible, so He should extend Himself as Yogamāyā, His special potency Yogamāyā is going to perform. And another representation, delegation of Baladeva is the younger sister of Rādhārāṇī, Anaṅga Mañjarī.

Bhakti Cāru Swāmī: Anaṅga Mañjarī.

Śrīla Śrīdhara Mahārāja: Yes. Baladeva as Anaṅga Mañjarī, He is there participating in the service of Rādhārāṇī. And Yogamāyā is managing externally, management in the hands of Yogamāyā, we find that way.

Bhakti Cāru Swāmī: Anaṅga Mañjarī is actually an expansion Balarāma, or a manifestation?

Śrīla Śrīdhara Mahārāja: Manifestation, His representative in that *rasa*, for that particular way. With that *abhimāna* of Balarāma He cannot enter, the science of *rasa* does not allow, the laws of *rasa*, fine importance. So He has to go there as Anaṅga Mañjarī. We are told there. And as Yogamāyā potency the management department, extension, that is meant by Yogamāyā. All second hand, first hand Kṛṣṇa, then second hand helping Kṛṣṇa *līlā* from outside.

Dhīra Kṛṣṇa Mahārāja: But didn't Balarāma return to Vṛndāvana and dance *rasa* with the *gopīs*?

Śrīla Śrīdhara Mahārāja: Yes. That is separate. That is the group is a

separate one.

Devotee: A separate group of *gopīs* were there.

Śrīla Śrīdhara Mahārāja: A separate group of *gopīs* with whom Baladeva, Balarāma showed *rasa*. The Goswāmīs, their interpretation and inner understanding says Balarāma makes *rasa* externally, but He's making *rasa līlā* of Kṛṣṇa within His heart. Ha, ha. Within His heart He's making *rasa* of Kṛṣṇa. His position is such, the wholesale dedicated position, dedicated personality to be faithful cent per cent to the central satisfaction.

_____ [?] His very constitutional position is such, He cannot do otherwise. That is His very nature, intrinsic nature. So all leading towards the satisfaction of Kṛṣṇa, the key is in His hand. Ha, ha, ha. And the master is autocrat. Ha, ha. "But don't be jealous of Me. I am friendly to you. You are all My own. Don't be afraid."

*ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca [na tu mām
abhijānanti, tattvenātaś cyavanti te]*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."]

[*Bhagavad-gītā*, 9.24]

*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram suhṛdaṁ sarvva-
bhūtānāṁ, jñātvā mām śāntim ṛcchati*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]

[*Bhagavad-gītā*, 5.29]

"Your anxiety will subside when you come to understand that everything is in My hand and you are My friend, and not foe. I'm in friendly relation with you all. But I'm all in all. Then you will find real peace at your heart. I'm all in all, but I'm your well wisher, I'm friendly to you."

When you come to realise this then you will get real peace. Otherwise you will have worry and no finishing of worry. The worry will finish only then, that who is controlling the whole, my interest is represented there for favourable consideration. He's my friend. My representation is there, the cause is there, so no any miss-justice, no apprehension of any misdeed, miss-justice. Then only we can find peace within us. *Bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram*. The great master of all that we can conceive, *sarva-loka- maheśvaram*, and *bhoktāraṁ yajña-tapasāṁ*, and He's the recipient of everything, to the farthing, goes to Him only. And He's friendly to me. *Suhṛdaṁ sarvva-bhūtānāṁ*, not only myself but all real interest represented there in His consideration. *Jñātvā māṁ śāntim ṛcchati*, he can only attain real peace in heart. That my interest is insured in the highest quarter of management; then only, "Yes, I have no worry, no anxiety."

Gaura Haribol. Gaura Haribol. Gaura Haribol. But we find so many signs

of impressions, anxiety, worry, in the *līlā*. That is something else. That is something else. It should not be reckoned with the life of this plane. And that will come under this category:

bahye viṣajvāla haya, bhitare ānandamāya, [kṛṣṇa premara adbhuta carite]

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."] [*Caitanya-caritāmṛta, Madhya-līlā, 2.50*]

That union in separation: that is the highest form of union. Union in separation: that is the highest form of union. That cannot be assailed and challenged under any circumstances. *Bhitare ānandamāya, bahye viṣajvāla haya*. Apparently the painfulness but the inner position is more ecstatic intensity. *Bahye viṣajvāla haya, bhitare ānandamāya*. The whole thing is like this. We are to understand and follow it with particular attention, intelligence, and really only to be intelligible by faith only, *śraddhā, buddhi-grāhyam atīndriyam*.

[*sukham ātyantikam yat tad, buddhi-grāhyam atīndriyam vetti yatra na caivāyam, sthitaś calati tattvataḥ*]

["The *yogī* remains satisfied in the Lord alone, having directly seen the Supersoul by dint of his purified heart, and he experiences that happiness which is eternal, perceptible by the divine intelligence of the soul, and devoid of contact with the senses or sense objects; he never deviates from the intrinsic nature of the soul."] [*Bhagavad-gītā, 6.21*]

No precedence will come to prove, but faith can only go; no verification. No verification but faith alone can enter that domain. Infinite, if our faith, how much capacity our faith, tiny people as we are, how much is our faith? What may be impossible in this universe that our faith will be deceived that is a very tiny measurement, our faith, how much expansion we may boast to have? The infinite. So why should we be very miserly in our faith? That is suicidal. Faith will go first then the research comes. In this world also the faith goes, the intuition goes first then comes the research in this mundane world. So faith, unbridled faith must be allowed in all those:

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet [prakṛtibhyaḥ paraṁ yacca tad-acintyasya lakṣaṁ]

[“That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension.”] [*Skanda-Purāṇa*] & [*Mahābharata, Bhīṣma Parva, 5.22*]

Verification, *tarkēṇa yojayet*, reason must be allowed to enter there. It will fail to enter, gross becomes, makes mastery over grosser things, of his experience. There may be so many planes where he cannot venture to peep into it, their reason, drawn from several mundane affairs, reason. So *śraddhā*, *śraddhā*, *grāhya*, *śraddhāmayo 'yaṁ loka*, *Upaniṣad* says, where no rhyme and reason can be applied, that *Upaniṣad* says, *śraddhāmayo 'yaṁ loka*, there is a plane where only your *śraddhā* can enter into, and nothing of your other parts, however efficient you may think them to be, *śraddhāmayo 'yaṁ loka*. *Rūpa mayo 'yaṁ loka*, the ear cannot demand to enter into. And *śabda mayo 'yaṁ loka* the eyes cannot hope to enter into that. So *śraddhāmayo 'yaṁ loka*, it is the jurisdiction of

śraddhā. The other senses or intelligence based on that experience they cannot...

End of 81.08.20.B

81.08.20.C

Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Caitanya.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de rādhāra mahimā,
prema-rasa-sīmā jagate jānāta ke [madhura vṛndā vipina mādhurī
praveśa cāturī sāra barāja yuvatī bhāvera bhakati śakati hoita kāra]*

[Vāsudeva Gosh has said: “If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. *Rasarāja-Mahābhāva* - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity.”]

At the reach, the zenith of *śraddhā*, how it can be wonderful as Gaurāṅga has taken it down. And we are getting a taste of it and thinking, 'If I could not have a chance of tasting such nectarine substance how could we live? One cannot live, one should not live without such things. When such things are existing, such degree of nectar existing, and if devoid of that in life it is most undesirable. Gaurāṅga has with His most intensified faith He has come down with a great thing [?] How I could live if I could not get a connection of such wonderful sweetness. Hare Kṛṣṇa Hare Kṛṣṇa.

Devotee: Who said this Mahārāja?

Śrīla Śrīdhara Mahārāja: Vāsudeva Ghosh.

[?]

When after *sannyāsa* Mahāprabhu came to visit this Nadia, again Vāsudeva says.

[?]

The whole population of Nadia ran madly to have a glimpse of that Gaurāṅga of their former experience. They madly ran after Him.

[?]

So so much filled up with ecstasy they can't leave, they can't move. Very painfully they're making progress. The feeling has almost paralysed them.

_____ [?]

They thought, 'How long and such days passed away that they're deceived with such

darśana of Gaurāṅga, the former of His students.

[?]

And their eyes were fixed on His dress and His limbs, so grossly they forgot themselves.

[?]

And Śacī Devī when she heard that her Nimāi after *sannyāsa*, five years after, He has again come here to visit her, she ran after and taking on her lap.

[?]

"You are a boy of my lap. You're so and so now."

[?]

A dead body has again got the life. Something like that to Śacī Devī and other devotees.

[?]

Vāsudeva Gosh told that, "Such is the scene when Gaurāṅga came to visit once again after His *sannyāsa*. The scenery of the place was such. All dead bodies were as if they got knew life and stood and to do something. Hare Kṛṣṇa. What intensity of love has been expressed in his, the Vāsudeva Ghosh. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Like my

stanza,

*nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanaṁ koṭi-koṭi-loka-lubdha-
mugdha-drṣṭi-karṣanam koṭi-kaṇṭha-kṛṣṇa-nāma-ghoṣa-bheditāmvaraṁ
prema-dhāma-devam eva naumi gaura-sundaram*

[“When He returned to His birthplace, Nadia, after five long years of *sannyāsa*, millions of people rushed to see Him, feeling a most wonderful and irresistible love attraction. Deeply moved with eyes full of eagerness, they beheld their Lord who attracted their innermost heart of hearts. Excited by His ecstatic presence there arose a continuous tumultuous uproar that spread in all directions and pierced the sky. To please their beloved Gaurāṅga, the people's voices repeatedly resounded the Holy Names of Kṛṣṇa. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love.”]

[*Prema-Dhāma-Deva-Stotram*, 34]

When He came to this Koladwīpa the actual happenings were such. Nitāi. Nitāi.

When I read in *Chaitanya-Bhāgavata* that Mahāprabhu when visited this Navadwīpa after *sannyāsa*, five years passed, then people ran to see Him in such a mad way that so many jungles were all cleared, everywhere there is path, no jungle. The Ganges water filled up with human heads, all swimming close by. None can even dive because four or five hands come to his relief. So thickly the Ganges water is set with human heads. And so many boats are also carrying so many children and old people.

And so I thought how it was? But at the time of Gandhi, such a great

throng I saw, then I thought that even to see Gandhi so many people may be attracted. Then how, what degree of attraction really was when Mahāprabhu came after His *sannyāsa* in Navadvīpa. How, with what great degree of attraction when this Gandhi can attract people in such large numbers, because only for his *ahimsā*, and that is also to the political purpose. And for the highest purpose, the great and most intense dedication, that came with Mahāprabhu then how, what such high degree of attraction came here, down. How mad the people were to see Him.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Dhīra Kṛṣṇa Mahārāja: Also Mahārāja, there's a verse by Prabodhānanda Sarasvatī:

*vañcito 'smi vañcito 'smi, vañcito 'smi na saṁśayaḥ viśvaṁ gaura-rase
magnam, sparśo 'pi mama nābhavat*

[Śrīla Prabodhānanda Sarasvatī says: "Deceived, deceived, no doubt, deceived I am! The whole universe became flooded with love of Śrī Gaurāṅga, but alas, my fate was not to get even the slightest touch of it."]
[*Caitanya-candrāmṛta*, 46]

Śrīla Śrīdhara Mahārāja: *Sparśo 'pi mama nābhavat*. It is a plain thing. That is the very nature of the devotees. That is, as much conception of

the infinite as you have, your insignificance to that degree you must feel within yourself. Do you follow? Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The infinite conception, the question of relativity. When you can see a bigger thing then relatively you cannot but think that you are so very infinitesimal. Your look is for a great thing and in comparison to that you are smallest. Do you conceive this?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: When you are seeing the ocean you see how tiny you are in relation to the great magnitude of ocean and water. You are very insignificant. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So, that you apply in this case. One who is looking at the great thing whether in size, or knowledge, or love, when you are standing at the relativity of the verge of the great thing, in consideration of that you should think that, 'I am very poor, I am very low.'

*jagāi mādhai haite muñi se pāpiṣṭha, purīṣera kīṭa haite muñi se laghiṣṭha
mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa*

haya

[I am more sinful than Jagāi and Mādhāi and even lower than the worms in the stool. Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful.] [*Caitanya-caritāmṛta, Ādī-līlā*, 5.205-6]

[Kṛṣṇadāsa] Kavirāja Goswāmī himself says for him, “That I am so mean.” When he has seen so much pure and higher thing, in comparison to that he says, “What is this?”

Mahāprabhu says, *prāṇa-pataṅgakān vṛthā*, [*Caitanya-caritāmṛta, Madhya-līlā*, 2.45] "I am an insect. My life is like an insect. I'm going on with it."

dūre śuddha-prema-gandha, kapaṭa premera bandha, seha mora nāhi kṛṣṇa-pāya

[*tabe ye kari krandana, sva-saubhāgya prakhyāpana, kari, ihā jāniha niścaya*]

[“Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually an exhibition of pseudo love of Godhead. When you see Me cry, I am simply falsely demonstrating My great fortune. Please try to understand this beyond a doubt.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.46]

“So pure and natural love of ocean I see before Me, spread, and I am not getting even a drop of it. I'm so unqualified. Why? I am a hypocrite. I really do not want, not that I don't deserve, I don't want it. My life is unfulfilled, unfulfilled. I have come near such a vast and beautiful thing and I am not allowed to touch even, to get even a drop of it. I am so low, so unqualified. Why? Because I am a hypocrite. *Kapaṭa premera bandha*. Still I think that I am great. I'm a big thing, *pratiṣṭhā*. *Sva-saubhāgya prakhyāpana*. Even at this plane I can't leave vanity, false vanity. *Sva-saubhāgya prakhyāpana*. I want to display that I have a great achievement of Kṛṣṇa *prema* and I am shedding tears for that and this is not real shedding, *kapaṭa*. Still I am addicted to My lower self, self-centred, self-centring is not being dissolved. Still I am self-centred. I am a seeker of My own fame. So I am not being allowed to partake into that ocean of nectar.”

So in that relativity they cannot but see themselves meanest of the mean. As much as coming in connection with the higher reality, conscious of higher reality, then relatively they are compelled to think themselves the meanest of the mean. That is the truth. That is the law of nature. So devotees of the higher order they are seen always to say that everyone is getting the chance but I do not get the chance. I cannot avail myself for getting this situation.

Narottama Ṭhākura, "Jagāi Mādhāi, up to the standard of Jagāi Mādhāi culprit, what standard of the culprit Jagāi Mādhāi? They are getting released, and they're getting the nectar, and only I Narottama am outside. I can't touch the thing."

The nature of the appreciation of the highest makes himself to think to be of lower position. That we find from the practices and sayings of the great men. That is the question of *tṛṇād api sunīcena, taror api sahiṣṇunā*, and without that, that is a qualification also, if we do not have that sort of

qualification that is the earth. Of course earth means not artificial. If we are not ready to think ourselves lower we cannot come in connection with the higher.

*trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ
sadā hariḥ*

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Your attitude for the search will be such; that you are almost unfit in the search for where you want to go, want to begin. So unqualified you are. This is the qualification for the finite to approach the infinite. If you think that you are something that is a disqualification in your search after infinite. In other words it is such.

*trṇād api sunīcena, taror api sahiṣṇunā, / amāninā mānadena, kīrtanīyaḥ
sadā hariḥ*

You will take the name of the Lord, divine sound, but the process is such, you must be mindful to that. Otherwise your search will be in vain. Your attempt will be lost. What will be the attitude? *Trṇād api sunīc*, the meanest of the mean, to think you're humblest of the humble, and sincerely. *Taror api sahiṣṇu*, your forbearance must not have any limits. 'That so many days, so many ages I have past. I don't get.' Be sure that you have come to search infinite, so no time limit, ha, ha, and no vanity, that you will make master over that thing. This qualification must be given up in the beginning. *Amāninā mānadena*, your highest enemy is your

self-seeking nature, that you are something, you have got some greatness in you. That sort of vanity must be left out. *Amāninā*, you must not seek any honour to you, no reward, *amāninā*. *Mānadena*, at the same time you must be modest in your dealings to all others, then your *amāninā* is genuine. If you do not like to give the honour to others then your self-seeking will be there, it will be traceable. But when you give honour to others but don't want it within you, then you will be qualified to make search after Govindam, to the Centre, the Infinite, the Absolute. Then a qualified student if you can give up all these bad prejudices, these unfavourable prejudices, if you come to search after the Absolute then you must have such qualifications, otherwise you'll fail. So, we find that the great devotees they're always condemning themselves like anything, extremely, what we cannot conceive even of, for ordinary persons.

Purīṣera kīṭa haite muñi se laghiṣṭha, Kavirāja Goswāmī who is the giver of the highest conception of the truth, he says, *purīṣera kīṭa haite muñi se laghiṣṭha*, "I am worse than the worm in the stool." *Jagāi mādhai haite muñi se pāpiṣṭha*, Jagāi and Mādhai in the case relativity of Mahāprabhu, they have been considered to be the worst sinners. I am more than that. My sins are so graphic I may not be engaged. *Mora nāma laya yei tāra pāpa haya*, I'm such a great sinner that whoever will hear about me, the dirt, the sin will enter into him, in the relativity of my name. I'm such a great sinner. My sin is with my name also and the one who once hears my name, the sin will enter into him, *yei tāra pāpa haya*. And *tāra puṇya kṣaya*, his good qualities will vanish. And *mora nāma laya yei*, if anyone positively takes my name then he will commit sin. Such a worse type of person I am. But, the grace of Nityānanda Prabhu possesses such a high degree of disinfection that He has taken me to Vṛndāvana and has given the relationship of Rūpa, Raghunātha, Govinda, all these things He has given. Nothing in me but all in Nityānanda Prabhu."

And by this he wants to express his highest gratitude to Nityānanda Prabhu. "It is shameful to speak about one's own life, but still I do this. Why? If I do not do that then I shall be ungrateful to the great

magnanimity of Nityānanda Prabhu. So fallen am I and Nityānanda Prabhu has given me all these things, the Vṛndāvana, Rūpa, Sanātana, then this Govinda, Mahāprabhu, all these things, Raghunātha Dāsa. It is all gift of Nityānanda, unconditional gift. I've no qualification, so I mention that, yes I have got. If I do not say, then I'll be an offender to Nityānanda Prabhu's grace, so I am compelled to say, confess that I am so and so, but by the grace I have got these things."

Sparśo 'pi mama nābhavat, Prabhodānanda Saraswatī, all these, they're all of such common feelings, conceptions. "It is there. I see, I feel, so many persons are looting, but I am deprived, I am deprived."

Rādhārāṇī Herself says: "Kṛṣṇa is qualified in every way. I can't blame Him in any way. Still He is so cruel to us all. He left Vṛndāvana. We are all feeling extreme pain. This is My *durddaiva-vilāsa*. I cannot accuse Him in any way."

This is union in separation.

bahye viśajvāla haya, bhitare ānandamāya, [kṛṣṇa premara adbhuta carite]

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."] [*Caitanya-caritāmṛta, Madhya-līlā, 2.50*]

It is a peculiar type of achievement when one who has got the thing they say, "No, I have not got." This is the special characteristic of the Infinite. One who has got possession of it he says, "No, I have got nothing." The characteristic of Infinite is such. And when he says that, "I have got." He has not got. It is such, because it is a statement from the negative for the Positive. The negative who cannot assert at all but can attract only, negative. Assertion is with the Positive only. So the negative can hanker, he can express his own reality in the negative characteristic, and degree of want. He or she can express her position in the degree of want. The measurement is just the opposite, minus, the measurement is in the negative side, minus, the depth of necessity, depth of attraction, but not of gain. Positive can only assert that, "I am purer."

Devotee: That's wonderful Mahārāja, such a beautiful land.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. But your beautiful attraction is to take all these things out, the negative - positive. This has come to my mind some few days back. This must be explained in the present language of sounds.

Dhīra Kṛṣṇa Mahārāja: Yes. So Mahārāja, it's one thing for such great personalities as Kavirāja Goswāmī to make these statements, but for men like ourselves, ha, ha, we actually are like that, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: That will be our standard in the front, the ideal, that will be our Guru Mahārāja. But we must not assume that, 'I am Kavirāja Goswāmī.'

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: That is another type also, in *Caitanya-Bhāgavat*. Vṛndāvana dāsa he is praying, he's trying his utmost to describe the greatness of Mahāprabhu, magnanimity of Mahāprabhu and Nityānanda. Then he says, "After appealing to the people at large in such a modest way I am putting to them. Like I touch your feet, I hold your feet. You please come and appreciate." [?]

After so much appeal, fervent appeal, to ask them, to requests them to appreciate, for appreciation of Gaura and Nityānanda. "Do it, it will be your benefit. Whatever any position you are, whatever class of sinner you are, you please, you try to come. Connect with Gaura-Nityānanda. You'll be blessed, you'll be saved, you whole hankering will be fulfilled." Still, after so much entreat and appeal, if anyone wants to blame, criticise and blame Nityānanda and Gaurāṅga, I want to kick on his head." This is also a peculiar sentiment coming in the heart of the devotees.

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: And how to explain that? That so many superficial critics they're saying, "Kavirāja Goswāmī has appealed in such a modest way, and this Vṛndāvana dāsa he has such vanity, his vanity is so much. He's so proud that he wants to kick the head of those who do not have faith in Gaura-Nityānanda, 'they're most impertinent,' all these things."

But when I came to Gauḍīya Maṭha I heard a peculiar interpretation from Prabhupāda. Prabhupāda told that the most sinful and heinous, Nityānanda Prabhu has come to their relief, by this statement. Do you follow? By this expression, one who has got no other way but to fly away, to come to the divinity. Nityānanda Prabhu has opened a way to them. By

his punishment, Kṛṣṇa's special attraction will be drawn towards them. "That My child has beat him, or damaged him so," and gives some grace. Am I clear, no? Kṛṣṇa's attraction will be there because His child, His devotee has done something wrong, apparently, so He'll come to compensate for that.

So His play in the fashion, taken to task, mildly, and also beating, punishment, if punishment is given by His devotees to a public man, Kṛṣṇa's special attention will be drawn to that man to compensate in the way of compensation, and he'll be benefited. He has tolerated. Vṛndāvana has given punishment, dishonoured them, they're mortified. So they must be taken in, some special case will come for them. So by this statement Vṛndāvana Ṭhākura has opened, to the worst, the gainer also, the door to enter into Kṛṣṇaloka. That sort of impression we got from him, from the standpoint that there cannot be any filthy thing in the devotee, whatever they do. By that way they get some connection with Kṛṣṇa. Some connection is established. When mother, ultimately no revenge, when mother chastises her child, then child may cry, then mother may come and take him on the lap. So no permanent apathy or jealousy or any, no spirit of revenging in that side; in any connection, in way she wants to take him. That does not mean that wilfully we should offend the devotees and try to take, avail myself of that advantage. That will be *nāmāparādha* We shall go on sinning and say, "I take Name and that will go." It will be that type of *aparādha*.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: All right, today I stop.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Devotee: Jaya Om Viṣṇupada...

...

Devotee: ...you were taking rice and some neem leaves cooked and...

Śrīla Śrīdhara Mahārāja: Twenty-three.

Devotee: At the age of twenty-three.

Śrīla Śrīdhara Mahārāja: Austerity I observed too much.

Devotee: So that was very much surprising to Dhīra Kṛṣṇa Mahārāja and myself...

Śrīla Śrīdhara Mahārāja: Ha, ha.

Devotee: that...

Devotee: [?]

Devotee: We would like to hear from you Mahārāja how that Nityānanda Prabhu has actually asked you to come and initiate here.

Śrīla Śrīdhara Mahārāja: After Vāsudeva Prabhu I was asked by some leaders, leading members of our mission to take position of Ācārya. But from the beginning I had no such impression within, inspiration. But when I left the mission and came to stay alone, there was always some sort of hesitation in me, that Guru Mahārāja did not like *nirjjana bhajan*, the separate life. He liked *kīrtana*, *saṅga*. And if I live in a *saṅga* that means I preach, then many newcomers will join. And who will go to initiate? They asked me to take the charge of initiation but I did not feel any inner inspiration for that. So anyhow, I was passing my time. What to do? I do not feel any urge for that.

Then when from Vṛndāvana I came to take my permanent residence here, this *aparādha-bhañjan-pāṭ* Koladwīpa. Then I thought that I am going to take my shelter in Navadwīpa Dhāma permanently, but Dhāmeśvara is Nityānanda Prabhu. I must visit His birthplace, going to Mahāprabhu's birthplace, but before that I must go to Nityānanda

Prabhu's birthplace, that is Ekacākrā and beg His permission. So that if He's

propitiated then I will be, possibly, live in Navadwīpa Dhāma there, safely. Otherwise it will not be possible, impossible. So I straightly went before I came here I went straight to Nityānanda Prabhu's birthplace. And whenever I fell there with that prayer, 'That You are Patita Pāvana, Saviour of the Fallen, and I crave Your mercy, and You grant please my stay in that, permanently I may have my shelter there in Navadwīpa Dhāma, in Koladwīpa.' In this portion I already fixed, this portion, Gupta-Govardhana. I fell flat and with that prayer, at once some urge came in my mind, "You seek, pray for the grace of Nityānanda Prabhu as Patita

Pāvana, but you are apathetic to *patita*. How can you hope His sympathy?" So this suddenly sprang in my mind. "Nityānanda Prabhu is Patita Pāvana but you do not like to extend your helping hand to others. So how can you expect His grace, His mercy?" That sort of strong impression came in my mind. Anyhow I put my petition to Him and came here. And our Prabhupāda's nature is always pressing me. He's against *nirjjana-bhajana*, but I am going to do that.

Anyhow, I came here, and by two rupees monthly rent I took one room here, nearby, and stayed there. Daytime I began to read the *śāstra*, scripture, and from evening I used to take the Name, one *lākha*, *eka lākha Nāma*. And after it is finished I went to bed. And only once I cooked something. And I took Giridhara with me from Vṛndāvana, in a small throne I put Him in place in the room and I used to offer Him daytime and then took some *prasādam*, and the evening something or other. In this way I was passing my days. I came unknown in this place, but gradually my Godbrothers searched for me and found out myself, and began to come now and then. And some began to stay with me, they won't go. In this way I passed some time.

At that time also when going through the books of Jīva Goswāmī I found that he has written that those that have money but do not spend it for the Lord, he's *vittha-śāthya*. And so, those that know something, have some knowledge, and some experience about *bhakti* and Kṛṣṇa and devotees, if they do not like to help others they're *jñāna-śāthya*, they commit *jñāna-śāthya*.

At the same time, I had in memory of my early days that in a story of *Purāṇa* it was mentioned that one *brāhmaṇa* was big scholar, but he did not help others, or give others his, he did not give education to anyone. So in the next life he was a mango tree and so many beautiful fruits all over the tree, but not even a bird taking that, not touching, untouched.

Then, one who saw in the way to God, Anantadeva, he asked this question, "What is this?" Another two also, "He was a great *paṇḍita* but he did not instruct and give his share of learning to anybody. He was so miserly in his scholarship so in the next birth his position is such." That also came to mind. Then I thought...

End of 81.08.20.C

81.08.21.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...did not try in a broader scale to preach and to make disciples, but anyhow I shall keep it open. If anyone comes then I shall try to keep him or to initiate or to educate him in the spiritual line in a minimum way. With this spirit I took my position here.

That Nityānanda Prabhu, that sort of inspiration there came in me, that...

Devotee: Indirectly.

Śrīla Śrīdhara Mahārāja: ... whose Patita Pāvana, and you must try your

best to help those that are fallen, in your consideration. That sort of inspiration I got from there, Nityānanda Prabhu. And also, something: that if a doctor, a doctor is not omniscient, but should he not try his best to cure a patient? As much as he has got his capacity he must try to help. Otherwise the world will at standstill. If everyone says, 'that if I've got complete, full knowledge, then only I can approach another to help,' but that is not possible in this world. Everyone has got some relative position, so everyone will try his best to help others according to his own capacity and position. That also came in my mind. So I began in a narrow and mild way to help. Not reluctant altogether but not any big attempt, because it is mentioned also in *Bhakti-rasāmṛta-sindhu*: *bahu sisya na kaivay, bahu grantha kalābhyāsa varjan, mahārambha*.

[bahu-grantha kalābhyāsa vyākhyāvāda-vivarjanam vyava hāreha pyakārpaṇyaṁ śokādyavaśavartitā] [Bhakti-rasāmṛta-sindhu, 2.79.76]

These temples and all these things, a big scale: that is prohibited in *Bhakti-rasāmṛta-sindhu*. That also, when our Guru Mahārāja delivering lectures on *Bhakti-rasāmṛta-sindhu*, the sixty four kinds of devotion, then I marked that this is prohibited in *Bhakti-rasāmṛta-sindhu*. But he's doing the same thing. In a big scale he's making propaganda, and money he's spending in a great quantity to construct the *mandira* and other temples and other things, so *mahārambha*, which has been prohibited by Rūpa Goswāmī, our Guru Mahārāja has undertaken all those things. What does he say when this point comes in and he will have to discuss over that point? Then I found that in one or two words he explained the whole thing. He told that, "This is a point of personal question. One man can manage a kingdom, an empire, and may find leisure. Another man cannot manage a family and he does not find any leisure to manage the family. So it is a particular case and particular capacity, according to which it will be great or it will be small, a question of personal capacity."

Bhakti Caru Swāmī: Mahārāja, when you were in Vṛndāvana, then Lord Nityānanda appeared to you and asked you to come here? In your dream, is that right?

Śrīla Śrīdhara Mahārāja: I don't remember such things. I have, from before I went to Vṛndāvana, I had a mind that I shall, I won't stay in Vṛndāvana. That is for the higher. And I am of lower order. So *aparādha-bhañjan-pāṭ* in Navadvīpa, the fallen, they should take shelter under Mahāprabhu. So I shall take my shelter here, not in Vṛndāvana. That was a pre-conclusion in me, so I had that thing in mind and I don't remember that I had any such dream.

Bhakti Caru Swāmī: But you had, Nityānanda Prabhu at one time appeared before you in dream and asked you to start initiating. You had mentioned that sometime.

Śrīla Śrīdhara Mahārāja: He appeared before me and asked me, that sort of inspiration I got when in the birthplace of Nityānanda Prabhu, that I remember. Thereby I took it that Nityānanda Prabhu wants me to begin initiation. Hare Kṛṣṇa. I realised that by the grace of Nityānanda Prabhu we can get the grace of Mahāprabhu. No other alternative for us, the fallen souls, especially for the beginners.

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi

[from Narottama Dāsa Ṭhākura's *Manaḥ-Śikṣā*, 1]

By the grace of Nityānanda we shall get the grace of Gaurāṅga. And by the grace of Gaurāṅga we shall get the grace of Rādhā-Govinda. That is

the general way, the Grand Trunk Road.

Even what is foretold by Brahmā, *karam kati kati kam kam* [?]

Hare Kṛṣṇa. He was a renowned *jyotiṣa*, our Guru Mahārāja, and according to his calculation he says that *sarasvata pandika*, that is the real calculation, real basis. But he adhered to Hiram Bachi because Bhaktivinoda Ṭhākura has accepted that. So *mahā-jano yena gataḥ sa panthāḥ*, we must follow *mahā-janas*.

[dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ]

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] *[Mahābhārata]*

Śraddhāmayo 'yaṁ loka. Our intellectual calculation and other things, that falls, should fall lower. And *śraddhā*, with the help of *śraddhā*, faith, we must follow the directions and practice of the devotees. We have seen by his conduct, the rhyme, reason, all these of the mundane calculation. Above that there is *śraddhā*, *śraddhāmayo 'yaṁ loka*. And his loss and gain; that is of different type. *Tat te 'nukampām*, [*Śrīmad-Bhāgavatam*, 10.14.8]. None can make any loss on them, impart any loss on them. That comes to be like a test and comes in a flying colour from that sort of danger, has come to serve them. Kuntī Devī, she's asking for dangerous position.

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro [bhavato darśanam yat syād, apunar bhava-darśanam]

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."] [*Śrīmad-Bhāgavatam*, 1.8.25]

She's inviting adversity, so that, "In adversity our prayer will be more intense to the Lord and He will come. So adversity is our friend, and happiness may be rather foe."

So *śraddhā* is independent of anything. All the hindrance of different times they rather come to help in indirect way; comes to serve. There is such conception of life, *tat te 'nukampām*. It is considered from the standpoint of eternity.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

hato vā prāpsyasi svargaṁ, jītvā vā bhokṣyase mahīm [tasmād uttiṣṭha kaunteya, yuddhāya kṛta niścayaḥ]

["Oh son of Kuntī, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore get up and fight with determination."] [*Bhagavad-gītā*, 2.37]

sukha-duḥkhe same kṛtvā, lābhālābhau jayājayau tato yuddhāya yujyasva, naivam pāpam avāpsyasi

["Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat - and, by so doing, you shall never incur sin."] [*Bhagavad-gītā*, 2.38]

The calculation of the immediate fruit of our action, result, that makes us coward; ha, ha, hesitating. Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: *Viśuddha-siddhānta* [?]

I read an article in *Sajjana-Toṣaṇī* written by Prabhupāda. There, he showed why he has accepted Hiranbachi Paṇḍita, because Bhaktivinoda Ṭhākura accepted that. Though he mentioned there the calculation of this

Visuddha-siddhānta from the standpoint of the present calculation cannot be rejected. But still, he for himself he accepted Bhaktivinoda Ṭhākura. That beyond calculation, *mahā-jano yena gataḥ sa panthāḥ*, *śraddhāmayo 'yaṁ loka*.

Gaura Haribol! Gaura Haribol! Prabhu?

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Your necessity, demand? Gaura Haribol!

Dhīra Kṛṣṇa Mahārāja: In what respect?

Śrīla Śrīdhara Mahārāja: What respect? A general enquiry: the general interest.

Parīkṣit Mahārāja, when he put the question to Śukadeva, Śukadeva accepted: "Yes, it is a real question." *Kṛto loka-hitam nṛpa ātmavit-sammataḥ*. Because two inherent signs of enquiry is here. One, it is *ātmavit-sammataḥ*, it not irrelevant question, a relevant. Why? *Ātmavit-sammataḥ* as well as *loka-hita*, two aspects. It is a general question. It is necessary for every one of us, the solution of this, the answer of this question will contribute, help to all of us here. And also, this question, *ātmavit-sammataḥ*. One who has got proper knowledge of his own self, he will accept this, 'yes, it is not irrelevant but relevant.' *Ātmavit-sammataḥ*. One sanctioned from the subjective region, another is for the good of the whole public. So such questions are real questions of universal interest. The solution of that will help the whole of the enquirers, not only any partial aspect, and not only any provincial solution, but the absolute solution, which will help solve the problems of the whole. It is the question that should be asked by anyone and everyone in this world."

varīyān eṣa te praśnaḥ, kṛto loka-hitam nṛpa

ātmavit-sammataḥ puṁsām, śrotavyādiṣu yaḥ paraḥ

[Śrī Śukadeva Gosvāmī said: "My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists."] [*Śrīmad-Bhāgavatam*, 2.1.1]

"You have asked what is the *śrotavyādiṣu yaḥ paraḥ*? We are exercising our senses in this plane, but what will be the most beneficial to us? We are receiving things from outside to meet the demand of our internal self. But what will be the best utility of our senses? Which things we should indent within us for our best interest?" That was the question. "Always we are accepting something from the environment for the inner interest. Now how should we utilise our senses, the channel of our knowledge, utilise that it may help best my inner interest?" That was the question. Then he told, *varīyān eṣa te praśnaḥ*. "Yes, your question is bona fide, *esa te prasnah varīyān, kṛto loka-hitam nṛpa*, it will solve not only your problem but it will solve in general the whole problem of the whole world, *esa te prasnah*. This is the question to be solved, the only question." *Varīyān eṣa te praśnaḥ, kṛto loka-hitam nṛpa, ātmavit-sammataḥ*."

Now, the population here, they have got no perfect knowledge. They do not know what is what. So their enquiry may be of faulty character, so one may think that the public are always wrong. The mass is ignorant, so any question of the mass that may be a mere supposition. The demand of the majority may be erroneous. The vox of populi is vox dei, it cannot be admitted. So the intrinsic purity of the question, that is also necessary.

And so he says *ātmavit*, "Though rarely understand their own position, they will accept also. Their sanction also we shall get in this sort of question. 'What is my best benefit? How should we utilise our senses to draw knowledge from the environment so as it will help me in the best way? *Ātmavit-sammataḥ*. Passed by the subject committee of the higher section who are above faultless knowledge, infallible, they will also sanction, 'Yes, it is a relevant question.' So from two sides, from the up and from the down, both sides will accept your question as relevant. I am going to answer them and you try to hear."

śrotavyādīni rājendra nṛṇāṃ santi sahasraśaḥ [apaśyatām ātma-tattvaṃ grheṣu grha-medhinām]

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."]
[*Śrīmad-Bhāgavatam*, 2.1.2]

"Oh King, there is no end of ways by which we can utilise our senses. Thousands of engagements there are in which all the senses are busily engaged and no leisure they find. *Nṛṇāṃ santi sahasraśaḥ, apaśyatām ātma-tattvaṃ*, but they're mostly all engaged in search of those that do not know the real necessity of his real self, who does not know his own want, who does not know his home. He's travelling in a foreign land and satisfying his curiosity, aimlessly working. *Nṛṇāṃ santi sahasraśaḥ, apaśyatām ātma-tattvaṃ*, no diagnosis but very busy in treatment, that is to be found in the world. *Ātmavit-sammataḥ. Apaśyatām ātma-tattvaṃ*, this is important thing, *ātma-tattvaṃ*. The normal understanding has accepted this, not by the majority of the abnormal thinkers. That is *śrauta-panthā*, the necessity of the revealed truth. That must come from the perfect realm from God Himself. So here, he's established in the

indispensable necessity of the *śrauta-panthā*, the method of revelation. It must come from the perfect realm, from *sārvajñā*, from the quarter of omniscience it must come. So, *apaśyatām ātma-tattvaṁ grheṣu grha-medhinām*, the thousands of engagements we find in those that are unconscious of their own real interest. They're very busy but very busy about nothing." *Apaśyatām ātma-tattvaṁ grheṣu grha-medhinām*.

nidrayā hriyate naktam, vyavāyena ca vā vayah divā cārthehayā rājan, kuṭumba-bharaṇena vā

[The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members.]

[*Śrīmad-Bhāgavatam*, 2.1.3]

What we see if we look around, *nidrayā hriyate naktam*, two things, either sleep or *vyavāyena*, playing with women, the night passed in these two ways. *Nidrayā hriyate naktam vyavāyena ca vā vayah*, and *divā cārthehayā rājan*. The daytime, *ārthehayā*, in search of money, *kuṭumba-bharaṇena vā*, or by serving the mere relatives, *kuṭumba-bharaṇena vā*.

dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api teṣāṁ pramatto nidhanam, paśyann api na paśyati

["Persons devoid of *ātma-tattva* do not enquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife.

Although sufficiently experienced, they still do not see their inevitable destruction."] [*Śrīmad-Bhāgavatam*, 2.1.4]

Dehāpatya-kalatrādiṣv, ātma-sainyeṣv, our own group is with those that we can exploit, *ātma-sainye*, those that supply our sense enjoyment, sense pleasure, we are surrounded by them. *Dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api*, we are fully engrossed in their interest and only live for my own sense pleasure. *Teṣāṁ pramatto nidhanaṁ, paśyann api na paśyati*, so much engrossed in that sort of false duty that we have not the leisure to find out my own death that is drawing near towards me. *Nidhanaṁ, paśyann api*, seeing also not seeing. It is a plain thing, everyone is going to the jaw of death, I see, but still I can't see, I do not see, I don't care to see, I do not mind to see. This is the peculiar position I hold now. The final danger is approaching and I am sleeping over that. I won't care to take notice of that, that great danger. What can be more strange then this? *Paśyann api na paśyati*. You say that you have no time, only seven day's time. But that does not matter at all. Seven day's time is enough. Only what is necessary is your particular attention for the solution. Only a moment is enough.

kiṁ pramattasya bahubhiḥ, parokṣair hāyanair iha

[*varam muhūrtaṁ viditaṁ, ghaṭate śreyase yataḥ*]

[“What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest.”] [*Śrīmad-Bhāgavatam*, 2.1.12]

There are so many trees and mountains, hills, they are living years and years, ages after ages, but no benefit. So what is the necessity of, no

question of the longevity, or question of time. *Varaṁ muhūrtaṁ viditaṁ*, what is necessary, that attention to one's own self. 'What am I? What is my?...' That sort of attention, our attention should be drawn to our own real interest. That is the thing which is to be it, that should be it. And no question of time, there's enough time. Seven days is enough, the necessity. *Varaṁ muhūrtaṁ viditaṁ haṭate śreyase yataḥ*, that the peculiar necessity is this that how our attention can be drawn towards the reality. That is what is necessary. *Muhūrtaṁ viditaṁ haṭate śreyase yataḥ*. And then and there our real interest will be satisfied. Only by *sādhū-saṅga* that is possible, with the association of the higher souls, highly realised souls.

*khaṭvāṅgo nāma rājarṣir, jñātveyattām ihāyusaḥ muhūrtāt sarvvaṁ
utsrjya, gatavān abhayaṁ harim*

["The saintly King Khaṭvāṅga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 2.1.13]

There is precedent in the history. Mahārāja Khaṭvāṅga, he had only one moment left in his longevity, and he so perfectly engaged himself forever. He gave himself without any reservation. He surrendered to the feet of the Lord and he got the desired end, *muhūrtāt, gatavān abhayaṁ*, he got Hari, *abhayaṁ*. What is, who is Hari? When we get Him, no apprehension, no fear, nothing of the kind, no undesirability, that is what Hari means. Hari means *sat-cit-ānanda*, the eternal existence, and the perfect consciousness, and also the fulfilment of life in ecstatic joy. He got that in a moment, in a moment.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja

[ahaṁ tvāṁ sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

So the problem is how we can surrender, giving away our attraction, our ignorance, about our own interest. How we can jump into the absolute good, the ocean of our real interest. That is the problem. So questions should be of such character, general character, general character there's only one question, *ānandam brahmano vidvan?* It is admitted by all, the maximum happiness we want. From the tree, from the stone, to the demigods, *ṛṣi*, *muni*, everyone, maximum happiness, that is the only thing to be aspired after. And how to attain, what is He? That is to be discussed, conceived. What is He? What am I? And what is my end, and how to reach the goal? What is the destination, and how to reach the destination?

Sambandha, *abhidheya*, *prayojana*, under three heads the Vedic scripture has discussed the whole problem. Who am I, where am I, and then what is my best benefit, and how to attain that goal? *Sambandha*, *prayojana* and *abhidheya*, three things, under three heads to be discussed. The general question: the question of everyone. It's not any partial thing, not any sectarian or provincial, nothing of the kind, no such questions can come against this campaign. What the Gauḍīya Maṭha people of Mahāprabhu began His expedition against *māyā*, misunderstanding, that of general demand in the world. Of course, to the conscious, to the saner section. The insane people they're not up to standard, standard is not with the insane, but the saner section. They all will welcome the movement that is inaugurated by Swāmī Mahārāja over

the whole globe. And our Guru Mahārāja began that attempt to attack *māyā*, illusion, illusory energy, and to devastate and smash it.

This is *kīrtana*, this is preaching, this is Hari *Nāma*, and with this Mahāprabhu came here. "Don't fly away, run away for the fear of *māyā*, misunderstanding." Ultimately it is misunderstanding, ha, ha, and you want reality so why should you be afraid? Your basis is a real one. You are standing on fundamental reality so you should not be afraid and run to the jungle and to the cave, and there also you will be always afraid that *māyā* is entering here, not as bold soldier of *saṅkīrtana* party. Fearlessly wander through the length and breadth of the water, or the world and chant about Kṛṣṇa, truth, truth, and *māyā* won't venture to approach you. That is misunderstanding. By the repetition of your Kṛṣṇa consciousness, and also in generating the truthful consciousness with the help of Kṛṣṇa consciousness, you'll be able to do away with all the infectious. By throwing disinfecting substances you'll drive away the infection all around. That will be your duty. Be agent of disinfecting batch who are throwing around the medicine of disinfecting the infectious area. Go on with that. If you disinfect all around then infection may not approach, can't approach you, because you are disinfecting all around you. So how infection will come to attack you? Others will also be saved at the same time.

Devotee: What necessity?

Śrīla Śrīdhara Mahārāja: Only one necessity, the necessity of Kṛṣṇa consciousness, to spread Kṛṣṇa consciousness, and our end, our object is *prema*. *Prema* means to acquire more energetic tendency to spread Kṛṣṇa consciousness, higher and higher, of higher. '*Dāsa' kari' vetana more deha prema-dhana*. And what is that *prema* which will help me more intensely to engage myself in my service? *Prema* means that, to serve, and *prema*, to get the remuneration as *prema*. And what is the

nature of *prema*? That it will excite me more and more for the service, so in a circular way it will move. What I get as remuneration, what is that? That is a tendency to produce service to the object of my reverence. That is *prema*. It is not a separate thing. That will help me more and more towards the service. So it is continuous, it is dynamic. And I have acquired *prema* now that I am a king I shall enjoy that, no necessity of service, it is not this. Such stage will never come. It will promote the speed and quality of the service. That is *prema*. Love will actuate us more and more towards the service of the object of our love. So service will acquire *prema*, and *prema* will induce us to service.

Hare Kṛṣṇa. Gaura Haribol. Nitāi.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] That's a negative side of life. [?] Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

Śrīla Govinda Maharaja: [?]

Śrīla Śrīdhara Mahārāja: Locana dāsa Ṭhākura.

veshya paradar lasuda chayadar [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Direct hit in the soft sentiment: the fine sentiment. Hare Kṛṣṇa. Hare Kṛṣṇa. In Baladeva and in Nityānanda Prabhu the next to Kṛṣṇa and Mahāprabhu, in the next stage we see a peculiarity of opposing, of opposition also, sometimes. The next lower stage of Kṛṣṇa is Baladeva. And here also, next lower stage of Gaurāṅga is Nityānanda. Their confidence is so strong that only the first layer of deviation, but sometimes They're opposing, ha, ha, opposing. Baladeva is seen to oppose Kṛṣṇa openly, sometimes. Nityānanda Prabhu also is seen to oppose Mahāprabhu.

Devotee: Dandabangal.

Śrīla Śrīdhara Mahārāja: Externally. Dandabangal. Kala Kṛṣṇa dasa ke? Service there.

_____ Kṛṣṇa Nāma [?] Jagāi Mādhāi [?]

Devotee: *Rāmacandra līlā te la kunta sniya te* [?]

Śrīla Śrīdhara Mahārāja: Opposition [?]

End of 81.08.21.A

81.08.21.B_81.08.22.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...father, the king, who has got no real consideration. In this way: Lakṣmaṇa.

And next layer, second layer, Baladeva also is behaving, in Vṛndāvana *līlā* also, one day Baladeva gave a slap to Kṛṣṇa, and Kṛṣṇa is putting it to Yaśodā. “Dādā [brother] has beaten Me, Baladeva, Dādā, has beaten Me, mother.”

Then Baladeva was much perplexed, and then going to a little distant, “Yes, I did it My brother, and does it look well that You put that to mother, against Me? Does it look well? How can You put it as a complaint against Me, to Our mother?”

Devotees: [?]

Śrīla Śrīdhara Mahārāja: [?] “Yes, I did, but should You complain that to Our mother? I’m Your elder brother, I have done something, I have exercised My little right over You, and why should You make any complaint against that? That is very bad.”

Ha, ha, ha, ha. Hare Kṛṣṇa, Hare Kṛṣṇa. He has got that capacity, that right. That right is given there; up to that layer the right has been bestowed, extended.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Kṛṣṇa has taken the

greatest risk and He jumped into the Yamunā where that Kāliya *nāga*, the great demonic serpent, that was there. “And that Kṛṣṇa is gone.” All the friends, including all, *gopīs* also, they fainted. “That Kṛṣṇa has jumped into that poisonous area, lake.” So they all fainted, for the separation.

And Baladeva, “No, no, don’t be afraid. Don’t be afraid, that He will be ended. None can end Him. He will come soon, after doing the justice necessary there, He’ll come.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare. Hare. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Gadādhara.

Bhakti Caru Swāmī: Mahārāja, Madhvācārya, he’s explaining the *śloka*,

*anta-kāle ca mām eva, smaran muktvā kalevaram [yaḥ prayāti sa mad-
bhāvaṁ, yāti nāsty atra saṁśayaḥ]*

[If one remembers Kṛṣṇa, Nārāyaṇa, at the time of death, one is certainly eligible to return immediately home, back to Godhead.] [*Bhagavad-gītā*, 8.5]

That at the time of death one must think of Lord Nārāyaṇa, then only can he reach the abode of the Lord.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: But then, Rāmānuja, he said that it is not necessary at the time of death to think of the Lord. It is entirely up to the Lord.

Śrīla Śrīdhara Mahārāja: Huh? It is?

Bhakti Caru Swāmī: It is entirely up to the Lord. If throughout our life we have served the Lord then it is the duty of the Lord, and it His responsibility to take us, not necessarily just at the time of death that He has to take us.

Śrīla Śrīdhara Mahārāja: Ah, the view of the same thing from different standpoints. What is the difference you find?

Rāmānuja says that if we go on with our duty, discharging our duty while living, then we may not care for our last moment. That will automatically come. That is also true.

And what Madhvācārya says, that is a particular case, the particular cases. Even, one, if do not observe such purity during whole life, still, at

the time of his death, if he's reminded or anyhow he gets, he will be, the next chance, or chance of the next birth he will get a benefit, in the next birth. Then he'll be able to go on with – so it is also effective.

What Rāmānuja says if one, if a *śuddha bhakta*, whole time he's going on with *bhajana* and in the last moment he, if we find that he's unconscious, it does not matter. He has taken the pill. It is the lookout of Kṛṣṇa Himself. So whether he's conscious, in the case of a *śaraṇāgata bhakta*, this *uttarāyaṇa*, the death in the *uttarāyaṇa*, or unconscious death, won't affect, because he's surrendered. And who are surrendered, Kṛṣṇa has taken their charge. So in whatever way, when and how, any way he goes, it is the lookout of Kṛṣṇa and His own. He need not care for anything else. Only he will stick to *śaraṇāgati*. That is a great thing.

And what Madhvācārya says here, and also the general purport of *Gītā* is that that if you do not do for the whole life, at least try to do it in the time of your death, just before your death. Thereby you will get a better chance in the next birth. *Tyajaty ante kalevaram, taṁ evaiti kaunteya, sadā tad-bhāva-bhāvitah.*

[yaṁ yaṁ vāpi smaran bhāvaṁ, tyajaty ante kalevaram taṁ taṁ evaiti kaunteya, sadā tad-bhāva-bhāvitah]

[“O son of Kuntī, at the time of leaving the body, whatever object a person meditates upon will be attained by him, due to his constant contemplation on that object.”]

[*Bhagavad-gītā*, 8.6]

He'll get a better chance in the next life and there he will get the good chances and will increase his *bhajan* and will do, will better his life; in this way.

anta-kāle ca mām eva, smaran muktvā kalevaram yaḥ prayāti sa mad-bhāvaṁ, yāti nāsty atra saṁśayaḥ

[*Bhagavad-gītā*, 8.5]

Rāmānuja has given stress on *śaraṇāgati*. One surrendered, and acceptance of the God, necessary acceptance of the God, and he's not within...

ye tu sarvāṇi karmāṇi, mayi sannyasya mat-parāḥ ananyenaiva yogena, mām dhyāyanta upāsate teṣāṁ ahaṁ samuddhartā, mṛtyu-saṁsāra-sāgarāt bhavāmi na cirāt pārtha, mayy āveśita-cetasām

["But those who offer their every action unto Me, take refuge in Me alone, think of Me constantly in pure devotion unadulterated by exploitation or renunciation, and who thus worship and adore Me - O Pārtha, I swiftly deliver those devoted souls from the deathly ocean of material suffering."] [*Bhagavad-gītā*, 12.6-7]

"Who has left everything in Me, I do on their behalf. He does not want. He need not care for anything else, *śaraṇāgata*."

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṣito me

tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."] [*Śrīmad-Bhāgavatam*, 11.29.34]

"I have reckoned him as one of My family, one member of my family, and I take such interest over him. So he need not take any special attention for himself. He will go on with his duty in *śaraṇāgati* and service. That will suffice."

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Hare. Hare Rāma. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

...has given much importance on *śaraṇāgati*, *prapatti*. *Prapatti*, of course of two kinds according to them, *prapatti*, *mājjāra-nyāya*, *markaṭa-nyāya*. *mājjāra-nyāya*, the calf of the, what is it?

Devotee: Kitten.

Śrīla Śrīdhara Mahārāja: Kitten, means ... kitten, it does not do anything. Mother does everything for it. Where to remove, the mother catches on

his neck and takes here and there. This is *mārjjāra-nyāya*; everything dependent on the mother. And *markaṭa-nyāya*, the monkey, the small monkey, or the monkey cub, what is it?

Devotee: Baby monkey.

Śrīla Śrīdhara Mahārāja: He catches on the mother and the mother takes him here and there. So Deśikācāryya he preached about this *markaṭa-nyāya*. *Jīva* has got some responsibility. He at least must catch the mother, and the mother will take here and there.

And the Teṅkalai, the followers of the Śaṭhakopar, that is the original, and [Vaḍakalai followers of] Deśikācāryya came with some modification. Their opinion is, “No, *śaraṇāgati* is like *mārjjāra-nyāya*, he won’t do anything. Everything will be done by the superior part, the guardian, Kṛṣṇa, Govinda, Nārāyaṇa.” He’ll do anything. It won’t do anything, like the kitten. This is *mārjjāra-nyāya*, this is *śaraṇāgati*.

Śaraṇāgati is of two types, this *mārjjāra śaraṇāgati* and the *markaṭa śaraṇāgati*.

“No. He has got something. He has got his free will, *jīva*, and he must stick to, and the rest will be done by the Supreme Entity. He must accept, he must come forward, and then he will come and see.” This is Ācārya, Deśikācāryya, *ātmā-tattva*, comes from Ācārya family, it comes from Deśikācāryya.

Deśikācāryya and the Vidyaranya, and Aksabya. Aksabya Tīrtha from Madhva School, Deśikācāryya from Rāmānuja School, and Vidyaranya from Śaṅkara School; three stalwart scholars from three groups, they were contemporaries. Sometimes they had to take seat for discussion in different places, and especially the two opponents, the Madhvācārya and Śaṅkara. And Rāmānuja School went to be mediator.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: *Rakṣiṣyatīti viśvāsaḥ* – that is a part of *śaraṇāgati*, a stage of *śaraṇāgati*. *Rakṣiṣyatīti viśvāsaḥ*, so much confident that, ‘He will protect me from any danger.’ He runs to...

Devotee: Yamunā.

Śrīla Śrīdhara Mahārāja: ...knowing that it will be mischievous, I may be injured, but still it will be done, that, my guardian is there. He will save me.” It reaches to such, *śaraṇāgati* reaches to such zenith, high, to such height, that he, not only, ‘That He will save me, if I go on in a real, right way, no, I shall risk, and He will come to my relief.’ This, with audacious and aggression...

Bhakti Caru Swāmī: That is possible on a very high platform.

Śrīla Śrīdhara Mahārāja: Ah, very high class. It is found only in the – it may be found in all shades, a particular mentality. One who has, the ordinary soldier that has got confidence in his general, they may take the risk of entering into the camp. ‘The general is there, he will come and devastate them.’ It may be found in many places, in many stages of life, but here also, that sort of confidence not in the world, but in the highest quarter; that sort of confidence. “Whom do we care?” So much indulgence they enjoy, so much confidence they enjoy, so much faith, ‘He’s their protector.’ That they do not care, and run hither and thither, go to catch the snake, to catch the tiger...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Yamunā pani.

Bhakti Caru Swāmī: Mahārāja, the Yogamāyā potency, she's arranging for all the *parśadas* and associates of the Lord, so that perfect *līlā* is performed by the Lord. For example, all the *gopīs* that that they're married, actually they're not married but by the arrangement of Yogamāyā they're married.

Śrīla Śrīdhara Mahārāja: Couching, it's couched in such a way.

Bhakti Caru Swāmī: So this relationship of Śrīmatī Rādhārāṇī...

Śrīla Śrīdhara Mahārāja: For the necessity of Kṛṣṇa, this is arranged by Baladeva and Yogamāyā. For the necessity of Kṛṣṇa and Rādhikā this arrangement is made by Baladeva and Yogamāyā, intuitively, almost intuitively. Automatic arrangement according to the necessity, to intensify the transaction of the love of the very highest degree, such arrangement is necessary, of the environment is necessary. And it is done by the potency that is Yogamāyā, backed by Baladeva.

Devotee: [?]

Bhakti Caru Swāmī: So Baladeva Prabhu is belonging to the *sandhini* potency.

Śrīla Śrīdhara Mahārāja: Ah, the Master of *sandhini*, *sandhini śakti mat tattva*, and *śakti* is known as *sandhini*, and He's the Master of that potency, *sandhini*. That is to make the Master of the environment. And to help Him, Yogamāyā and assistant Vṛnda Devī; she also has got a function of that nature, especially the animal and bird, trees, that section. Assistant of Yogamāyā, and her activity concerned with the birds, the beasts, the trees, etc, including apparently inanimate, or half inanimate, irrational section. And rational section is managed by Yogamāyā. Of course the backing is of Baladeva Prabhu. Hare Kṛṣṇa.

Bhakti Caru Swāmī: In both cases?

Śrīla Śrīdhara Mahārāja: Both cases. The facsimile of Kṛṣṇa, Baladeva, He understands the nature, the necessity. And Yogamāyā also, necessity from the side of Rādhikā and the *gopīs*, and harmoniously the things are done. Hare Kṛṣṇa. These are subtle things.

Bhakti Caru Swāmī: But Mahārāja, if one is thinking about the different pastimes of Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: Huh?

Bhakti Caru Swāmī: If a devotee is thinking, trying to remember the pastimes of Kṛṣṇa, then does that come into the category of imagination, or...

Śrīla Śrīdhara Mahārāja: That'll depend upon the realisation of that devotee.

When I first joined, or not joined, trying to join Gauḍīya Maṭh, the day of Janmāṣṭamī, I attended so many lectures of the *sannyāsīns*. I was told, or at least I heard repeatedly, *ajay janma*, the birth of the... unborn, and birth of the unborn. That subject they're dealing with.

And they told that, "Today, at midnight, Kṛṣṇa will be born, and in the heart of the devotee, the *śuddha-sattva*, heart of the devotees."

Then the daytime lectures over, gap in the middle, and then again at twelve o'clock there will be *kīrtana* and *Bhāgavata-pāṭ*. All went away. I took my seat just near the door of Prabhupāda. There is only one roof, second story, no, first floor, and there Prabhupāda used to live. In darkness I am sitting just near the door of Prabhupāda. Kṛṣṇa will be born here in his heart, as I am told, in the heart of the devotee Kṛṣṇa will take His birth, this noon time [midnight], midday. Then I took my seat there. I may have some influence of that and I began to think that Kṛṣṇa is being born, Kṛṣṇa is coming. With this attitude I passed there.

Then one gentleman came, "Oh, who is here? Who is here?"

I am.

"Why you are here?"

I'm not a member of the Maṭh, coming from outside, I'm so and so, I'm...
“Why you are here?”

I'm sitting and thinking of the birth of Kṛṣṇa.

“No, no, no. You should not... none is here. Again you may come only when the

Bhāgavata will be explained, at twelve o'clock you may come.” Then perhaps I had to go downstairs and wait and come.

So, what was your question?

To think, that depends upon the realisation of the devotee, the heart.

Though He's *nitya*, Kṛṣṇa is *nitya*, and not only His birth and every pastime is eternal. Just as sunrise is eternal, in the general sense, sometimes here, sometimes there, sometimes there, the twenty four hours in any place or other the sunrise is taking place.

So though Kṛṣṇa is eternal, His every *līlā* is also eternal, and always, every moment it is taking place. So, in the heart of the devotee when they're attracted to a particular *līlā* when that is going on that is reality. Every *līlā* is reality. And when a devotee's attention is attracted by a particular *līlā* it is real. And who is imagination, in the case of imagination, that is the question of *adhikāra*. One who has not come in the *śuddha-sattva*, it is imagination in his case. That may be in *sattya-guṇa*, *raja-guṇa*.

Bhakti Caru Swāmī: He has to come to the platform of *śuddha-sattva*?

Śrīla Śrīdhara Mahārāja: Yes. Then he will come to the plane of reality.

Bhakti Caru Swāmī: But sometimes a devotee might, due to the process of chanting, at a particular given moment, come to that platform.

Śrīla Śrīdhara Mahārāja: Yes, that flow may come, automatically, *janma-līlā*, *rasa-līlā*.

Bhakti Caru Swāmī: In any other *līlā*.

Śrīla Śrīdhara Mahārāja: Any *līlā*, going on always, his attention will be attracted towards that particular part of the *līlā*: it may be.

Bhakti Caru Swāmī: Because sometimes a *līlā* is not fully explained in individual details, all are not fully explained any way, in any *śāstra*, or he's not read of it, but that is coming in the mind in a particular sequence; that this *gopa* did this, and this cow went this way, and then they came...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: All right. Today we dissolve the meeting now. Gaura Haribol. Gaura Haribol.

...

...save ones' own self and also to help others.

Hegel says, the idea is the first, and then the movement of the mind and the body.

_____ Ideal Realism: or something like. First we conceive to do anything and then the movement begins, of the mind and... so idea leads us, and the idea is all important. What sort of things do we follow, the body, the mind, towards everything we follow, what sort of idea?

The idea of Kṛṣṇa consciousness, conception, consideration, that has been told to be the highest ideal. Absolute good, absolute beauty, autocrat absolute infinite, we must live in His relativity. Vaikuṇṭha, in its fullest conception is Goloka. Vaikuṇṭha has no *kunṭha*, that is, no limitation. That is Vaikuṇṭha. The conception of the infinite when it comes to be congruent with Kṛṣṇa consciousness: that has been considered to be the highest end, highest goal. The Absolute, the Autocrat, and the Beauty, the Good, the Beauty, *ānandam*, *raso vai sah*, *akhila-rasāmṛta-murtiḥ*. All conceptions of *rasa* harmonised. Different varieties of *rasas*, they're given harmony by Kṛṣṇa conscious conception of the Absolute. *Raso vai sah*, *akhila-rasāmṛta-murtiḥ*. The peculiarities, that has got some appearance; that is not mere abstract. At the same time not to be intelligible by the, by our present senses, present senses. So *divya-darśana*, *divyana-bhuti*, divine awakening must be made, and we must have the help of the *sādhus*, that is His agents, bona fide agents. There may be many sham agents also, pseudo agents, the *sahajiyāism*, imitationist. We must go to the genuine agent. And with the help, with the

grace of him, we'll gradually attain our end.

*naiṣāṁ matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-
arthaḥ [mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta
yāvat]*

["Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."] [*Śrīmad-Bhāgavatam*, 7.5.32]

Prahlāda Mahārāja says, "So long ones' mind may not have touch with the divine feet of the Lord, *anarthāpagamo yad-arthaḥ*, for which the elimination of the undesirable elements that are within us is necessary, and for that purpose it is indispensable to get the help of His devotees, the agents, *anarthāpagamo yad-arthaḥ*. *Mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat*, so our divine life does not really begin as long as we do not come to the feet of a genuine master; there it begins. Real progress, real life, towards divinity begins when we get recognition of the supreme through His agent."

This is a monopoly of the orthodox system. God is for everyone. Why should some mediator be necessary at all? He's open to all. We all belong to Him. Only if we sincerely want Him, He will come direct. That may be a conception of a part.

...

Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, there's one verse here from *Bhakti-rasāmṛta-sindu*, and you were talking about impostors.

Dhīra Kṛṣṇa Mahārāja: Imitation.

Bhāratī Mahārāja: Imitation, *sahajiyās*, there's a saying in the *Bhakti-rasāmṛta-sindu*, there's one verse, it says, *dhana-śiṣyādibhir-dvārair...*

*[dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate vidūratvād
uttamatāhānya tasyāś ca nāṅgatā]*

["If one relies on one's disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion."] [*Bhakti-rasāmṛta-sindu*, *Pūrva-vibhāga*, 12.128]

Śrīla Śrīdhara Mahārāja: *Dhana-śiṣyādibhir*, *dhana* means wealth and *śiṣya* the disciple. *Dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate*: that is not considered to be *śuddha-bhakti*. That is what is done by our

representative. That is not *śuddha-bhakti*. I do not do it myself, I give some money, to help *śuddha-bhakta* and other holy duties, to help, money. And men, I supply men. I do not do it myself. I ask my *śiṣya* to do the worship, the *kīrtana*, all these things, and I myself do not do. But that is not *śuddha-bhakti*, to send representative to perform the function of devotees, practices of devotees. For the sender, the giver, he's not practising *śuddha-bhakti*.

...

So, Ambarīṣa Mahārāja, he did, by his own hand he cleansed the temple and other devotional activities, giving the responsibility of his government to the ministers. But he did not give any representative for the service of the temple of the Lord. That he did in his own hand. And he gave representative for the government of the country. So one should do it himself, not by any, through any representative; that is, *dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate*.

Devotees: *Vidūratvād uttamatāhānya tasyāś ca nāṅgatā.*

Śrīla Śrīdhara Mahārāja: *Nāṅgatā*, no *āṅgatā*, it is not to be recognised as the part of *śuddha-bhakti*.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Bharampur edition.

Bhāratī Mahārāja: *śaithilya* [?]

Śrīla Śrīdhara Mahārāja: *Śaithilya* - slackness.

*anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam [ānukūlyena-kṛṣṇānu-
śīlanaṁ bhaktir uttamā]*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindu*, 1.1.11]

[*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

Ādi sabdena śaithilya tai tadi [?]

That is by [Viśvanātha] Cakravartī Ṭhākura and others. The *ādi*, what is *ādi*? *Jñāna*, *karma*, *anyābhilāṣa*, *karma*, *jñāna*. *Ādi* means 'so many others.' *Ādi śaithilya ta*, is one of them, slackness, negligence. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, before, you were talking about idea, the idea stage, according to Hegel. And sometimes we've heard that the *bhakti-latā-bīja*, that the *bīja* is like a conceptual stage, some idea stage.

Śrīla Śrīdhara Mahārāja: The idea, intuitively it comes, beginning from

sukṛti, ajñāta-sukṛti, jñāta-sukṛti. Bhaktyā sañjātayā bhaktyā.

[*smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum*]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."] [*Śrīmad-Bhāgavatam*, 11.3.31]

Bhakti is its own cause, and nothing else. So *nirguṇa* comes from *nirguṇa*, and no *saguṇa* can produce *nirguṇa*. *Nirguṇas' guṇa-titha*, *guṇa* means *badi*, disease cannot produce health. Removal of the disease is health proper. This way we must think, that *nirguṇa* is healthy position, and *saguṇa* is diseased state, *sattya*, *raja*, *tama*, three kinds of disease, mainly. So *nirguṇa* must come from *nirguṇa*, *nirguṇa* can produce it. So *nirguṇa* when within the diseased stage, suppose one is in delirium, from the sober section the beginning of the treatment must come to his help. So those that are in misconception, misconception cannot help proper conception, so it must come from the proper conception world. So first *sukṛti*, *ajñāta-sukṛti*, anyhow or other he's utilised for that purpose, *nirguṇa*, then gathers *sukṛti*. And when sufficient it produces *śraddhā*, and when *śraddhā* that comes over the surface then his conscious cooperation begins. Before that when the patient has got, when the

patient is senseless, there is also treatment, injection and all these, and after some treatment the consciousness awakens and the cooperation with the patient it may go on. Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So when fully engrossed in *māyā*, misconception, anyhow, some interference of the *nirguṇa* will come in him, his energy will be utilised by them in any way, the *sukṛti*.

kṛṣṇa-bhakti-janma-mūla haya 'sādhū-saṅga' [kṛṣṇa-prema janme, teṅho punar mukhya aṅga]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.83]

Sādhū-saṅga, and then when *sukṛti*: *sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ*.

[bhaktis tu bhagavad-bhaktasaṅgena parijāyate

sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ]

["Actually we can recognise a *sādhū* by *sukṛti*. Apparently we can know

him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhū*, and the *sādhū* gives us the interpretation of the *śāstra*. So *sādhū* and *śāstra* are interdependent, but the *sādhū* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhū*, but to know who is Guru, who is *sādhū*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhū*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*.”]

[*Bṛhan-Nāradya-Purāṇa*]

From unknown accumulation of *sukṛti*, that is some connection with *nirguṇa*, that arouses what is *śraddhā* within us, and with *śraddhā* it comes upon the surface. Then he can cooperate with the doctor. Then conscious movement towards the God is begun. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Yes, and then at what stage *bhakti-latā-bīja*...

Śrīla Śrīdhara Mahārāja: Yes, then he first goes to *śravaṇa-daśā*, the stages after *śraddhā* maybe divided into five, *śravaṇa*, then *varaṇa*, then *sādhana*, then *āpana*, then *prapanna*, five stages. First stage *śravaṇa*...

Dhīra Kṛṣṇa Mahārāja: Hearing.

Śrīla Śrīdhara Mahārāja: Hearing, the stage of hearing, listening to the agents of the divine. He feels pleasure to hear, gets some hope,

anyhow...

Dhīra Kṛṣṇa Mahārāja: Does that include reading?

Śrīla Śrīdhara Mahārāja: Yes, reading also. *Śravaṇa* from the *sādhū* more powerful, and then also he reads similar things. In this way, after *śravaṇa-daśā*, then he begins his practical stage. He takes initiation, gets recognition from the agent of that domain. And then has a regular life. *Varaṇa-daśā*, after *śravaṇa* then comes *varaṇa*, the acceptance. There that is first to listen, then to accept the creed practically, to come within the regular life.

Dhīra Kṛṣṇa Mahārāja: Is that official acceptance, at *varaṇa*...

Śrīla Śrīdhara Mahārāja: *Varaṇa* means to accept.

Dhīra Kṛṣṇa Mahārāja: Officially, like *dīkṣā*?

Śrīla Śrīdhara Mahārāja: Officially? Ah, yes, *dīkṣā*. There's the *dīkṣā*, the *guru-karan*, the recognition through the Guru. He gets admission into the party through Guru, gets recognition of Kṛṣṇa through His agent: that is Guru, *dīkṣā*. Then *sādhana* begins proper. *Sādhana*, *śravaṇa*, *kīrtana*, etc., really begins after *dīkṣā*, after *guru-karan*, this *sādhana-daśā*. Then comes *āpana-daśā*, that realisation, self-determination, *svarūpa-siddhi*...

End of 81.08.21.B_81.08.22.A

81.08.22.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja:

*[āḍau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā tato' nartha-nivṛttiḥ
syāt tato niṣṭhā rucis tataḥ athāsaktis tato bhāvas tataḥ
premābhyudañcati sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet
kramah]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Āḍau śraddhā tataḥ sādhu-saṅgo', then that is *bhajana-kriyā*, *śravaṇa*, *kīrtana*, etc.

Then *anartha-nivṛtti*, undesirable elements gradually die out, *anartha-nivṛtti*. *Tato niṣṭhā*, then real adherence begins to the cause, *anartha-nivṛtti*. *Niṣṭhā rucis tataḥ*, *niṣṭhā- nairantaryya*, a continuous flow of life of that thought, continuous, *niṣṭhā* means continuous. Continuity comes when undesirable things disappear from the mind, then continuity begins, *niṣṭhā*. Then *ruṇi*, real taste awakens, *rucis tataḥ*. *Athāśaktis*, then that taste becomes more intense, and it is named as *āśakti*. Whenever a little comes in the memory, in the continuance, then of course he feels *prema*, that is *āśakti*, *tato bhāva*, then *bhāva-bhakti*, just like the bloom, flower, bloom, what is it, the primitive stage of a flower?

Devotees: Bud.

Śrīla Śrīdhara Mahārāja: Bud. Then the bud of devotion, *prema*, comes. After that *bhāva-bhakti* then *prema-bhakti* begins.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, did you say *athāśaktis*...

Śrīla Śrīdhara Mahārāja: *Athāśaktis tato bhāvas*.

Dhīra Kṛṣṇa Mahārāja: That he feels if there's some discontinuation in the *niṣṭhā* that he feels pain?

Śrīla Śrīdhara Mahārāja: If continuation is a little slackened he feels pain. Then it comes to the stage of *āśakti*. Then *tato bhāva*, that bud condition, and then *prema*, that is blossoming. And then *sneha*, *mana*, division in the *prema*, *sneha*, *mana*, *rāga*, *anurāga*, *bhāva*, *mahā-bhāva*. *Bhāva* goes to *sākhya-rasa* only to show all that are connected. And *mahābhāva* otherwise *bhāva* in *vātsalya-rasa* and *mādhurya-rasa*, general, and *mahā-bhāva* only reserved for Rādhā Ṭhākuraṇī, that is we are told the stages of *bhakti*.

Dhīra Kṛṣṇa Mahārāja: But you were saying that the *rāgānugās* they get some taste of that *mahā-bhāva*?

Śrīla Śrīdhara Mahārāja: Taste of *mahābhāva*, but quantity is small. That quality can descend to that position.

Bhāratī Mahārāja: Mahārāja, you said *sādhana* then *āpana*...

Śrīla Śrīdhara Mahārāja: *Āpana-daśā* then *prapanna-daśā*. This *āpana-daśā* means realisation, and then *prapanna*, that he can give to others, *prapanna-daśā*. There are two things, two classes, that *vastu siddhi* is also *prapanna*. *Svarūpa siddhi*, *āpana*, and *vastu siddhi*, *prapanna*, *prakista lokena apna*, finalised, finally entered into the group.

Dhīra Kṛṣṇa Mahārāja: Now Mahārāja, is that possible while in this present body? Because once I heard our Guru Mahārāja explain, *tyaktvā dehaṁ punar janma, naiti mām eti*, so explaining *mām eti* he said that Sanātana Goswāmī has said that, "This means that first one is transferred to that universe where Kṛṣṇa's *līlā* is going on."

*[janma karma ca me divyam, evaṁ yo vetti tattvataḥ tyaktvā dehaṁ
punar janma, naiti mām eti so 'arjuna]*

["O Arjuna, one who actually perceives My supramundane birth and activities enacted by My sweet will, does not undergo rebirth in this material world. After giving up his present body, he attains Me. Having become subservient to My divine pleasure (*hlādinī-śakti*) in the form of My revealed divine potency, such a soul achieves eternal devotional service unto Me."] [*Bhagavad-gītā*, 4.9]

Śrīla Śrīdhara Mahārāja: Yes. He can come only by His direction, not for his own fault he's to come back. But he may come when desired by the Lord, "Go and..." as He Himself comes. So, under His direction he may also be sent here, to do good to others, *prapanna, mām eti*. He may come here as an Avatāra comes. In this way he may come here.

Dhīra Kṛṣṇa Mahārāja: Who?

Śrīla Śrīdhara Mahārāja: *Prapanna, mām eti*, who has finally achieved that stage...

Dhīra Kṛṣṇa Mahārāja: Matured.

Śrīla Śrīdhara Mahārāja: Finally, he also may come, not for his weakness, but when sent by the Lord, to fulfil some purpose, just like Avatāra.

Dhīra Kṛṣṇa Mahārāja: Yes. Our Guru Mahārāja said that, “There, in that universe where Kṛṣṇa’s pastimes are being enacting, that one would serve as an apprentice.”

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: *Svarūpa siddhi* and *vastu siddhi*, when one attains the stage of

_____ *siddhi*, then *āpana*, then from *āpana* to *prapanna*, it is said that when Kṛṣṇa has descended in any *brahmāṇḍa*, he’s transferred there. And he gets chance of participating in that *prapañca līlā*, and after participation there practically with the company of the *gopīs*, it is finalised, and he is *vastu siddhi*; that is *prapanna*. *Prapañca līlā... svarūpa siddhi pare prapañca līlā* The first participation, when he comes in this world, and after participation, that is as a probationer, and then service becomes permanent.

Dhīra Kṛṣṇa Mahārāja: Yes. So, what I wanted to know; is it possible for one who is in the conditioned state, *nitya baddha*, to progress to this state of...

Śrīla Śrīdhara Mahārāja: Unconditioned.

Dhīra Kṛṣṇa Mahārāja: But to the point of *prapanna*, in this lifetime, before giving up this body?

Śrīla Śrīdhara Mahārāja: Huh?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Possible, but not all cases, in special cases, in one life one may achieve that *svarūpa siddhi*. It is possible, but not very cheap.

Dhīra Kṛṣṇa Mahārāja: Yes. Was that the case of Bilvamaṅgala Ṭhākura?

Śrīla Śrīdhara Mahārāja: Bilvamaṅgala? Yes, we consider it, if we do not take it that he came to teach us. There are so many Āḷvārs that come, and in their activity also, so many mundane is to be seen, but that is all show, only to help us, to take us from the lower position to the higher. They play the part of the *baddha jīva*, but really they are *mukta*. So not only in all cases should we think that from *baddha* he has come to be *mukta*, the final stage. In Jagāi Mādhāi's case: '*patita-pāvana*' *nāmera sākṣī dui bhāi*.

[*mahā-kṛpā-pātra prabhura jagāi, mādhai / 'patita-pāvana' nāmera sākṣī dui bhāi*] [Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita Pāvana, "the deliverer of the fallen souls."] [*Caitanya-caritāmṛta, Ādi-līlā*, 10.120]

It has been told, *mahā-kṛpā-pātra prabhura jagāi, mādhai*, who were said to be the standard sinners, that were saved by Mahāprabhu. They're also told, that, '*patita-pāvana*' *nāmera sākṣī dui bhāi*, they came to play the part of the witness that such *pāvana*, that such purification is possible, to help us. The purification from such a wretched position to attain the highest end, that is possible by the grace of the Lord, by magnanimous personality. They stood as witness, we are told. Jagāi Mādhai, first they were in Vaikuṇṭha, Jaya Vijaya; and then Hiranyākṣa Hiranyakaśipu, Rāvaṇa and Kumbhakarna, Śiśupāla Dantavakra, again they have been taken from Brahmaloḥa, to become Jagāi Mādhai. That shadow, that idea.

Dhīra Kṛṣṇa Mahārāja: But Mahārāja, in the seventh canto of *Śrīmad-Bhāgavatam*, Yudhiṣṭhira Mahārāja he says that, "I cannot believe that some unflinching servitors of Kṛṣṇa that they would fall from Vaikuṇṭha."

Śrīla Śrīdhara Mahārāja: They?

Dhīra Kṛṣṇa Mahārāja: Yudhiṣṭhira Mahārāja, when he heard about his cousins, who were they in that birth, Śiśupāla and Dantavakra, when he heard that they were associates of Viṣṇu, he said, "I cannot believe that they could fall from Vaikuṇṭha."

Śrīla Śrīdhara Mahārāja: The underlying perhaps is this: that temporary degradation, conditional degradation is no degradation. Do you follow?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: One officer has committed something wrong, and he is suspended for some time. That suspension is not dismissal. The service is there. Something like that.

They came with conditional; "After three births you will be again reinstated." And because they were in the service of Nārāyaṇa, Nārāyaṇa's sympathy was there. Only to keep the formal respect of the Ṛṣis, they were asked to accept extraordinarily that sort of show. And they were again reinstated in that former position. So, really, they were not helpless at the time of their fall, they were in Nārāyaṇa's presence, His sympathy was with them. It was external formality they were to observe to keep the respect of the Ṛṣi. But internally when they had acquired the sympathy of Nārāyaṇa:

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

_____ to give respect to the words of the Ṛṣis, they were made to act that sort of play.

That is the underlying meaning.

Dhīra Kṛṣṇa Mahārāja: Now, should we think that generally, this is the case with the *jīva*, the *baddha jīva*?

Śrīla Śrīdhara Mahārāja: In some cases it may be thought, and also in the general cases it is such depth of vision may have in some quarters of the devotees, whose vision is very deep and far-reaching, because Māyā herself is a conditioned thing, *māyāic-vilas*. As much as long as it may be, still it is not infinite; a part of infinite, but it is finite, finite, the *līlā*, the finite. So, in consideration with infinite time, long ages have got no value. Long ages, long, long ages, has no value in consideration with the infinite. In consideration, you see, everything is relative. All visions more or less relative. So a human life a hundred years, and there may be an insect, in one hour so many generations. The Brahma-yuga, Videya-yuga, then this ordinary ego, all relative calculation. So when *māyā*, is conditional, only time calculation of this world begins when we are, the *māyāic* ego, we come within the form of thought, time, space, person, these are the forms of thought, comes from ego, this ego, of the non eternal aspect, the familial aspect. Am I clear? No?

...

Jīva's connection with this *māyāic* world is called *anadi*. *Anadi* means beginning less. But *anadi* has been explained in this way: "Why it is *anadi*?" Because after he enters the, this phenomenal world, then he comes within the factor of space, time, space begins, time begins. It is a form of thought. When the whole world, whole creation is dissolved, it enters into the mind. Do you see, the land, the solid, enters into liquid, liquid enters into heat, heat enters into gas, moisture, and moisture enters into ether, and ether enters into mind; the object of thought. So subjective evolution enters into thought, ego.

Devotee: Mind to intelligence, to...

Śrīla Śrīdhara Mahārāja: Ah... Mind to intelligence, intelligence to ego, then no experience, no world of experience; again, when creation begins, *prakṛtermahān, mahato ahaṅkara, ahaṅkara pancatran mahatrāṇi*, in this way the gross things come, and they enter into the subtle, into the, they're all mental forms. So, the participation of the soul in this material world has been called as *anadi*, which has no beginning, because it effects before he enters into the factor of time and, this *jadya kāla*. So when one can see that this is limited, however lengthy it may seem to the victims of *māyā*, still, it is a limited thing. So in their consideration it may be like that.

The *jīva* is engaged in the pastimes of the Lord, and as reaction there they have got sleeping tendency, and in sleeping they're having a dream, and in that dream they may be seen to act in different ways in this world. And the dream finished and they awake and say: "I am at home, back to God, back to home. There is I." It has been also told. But such vision will be rarely to be had.

The most spacious, whatever is indirect, that is always cooperating fully with the direct; it is servant of direct, it has got no independent value, only helping the direct. The indirect is always meant only to help the direct; not otherwise. So they will see the negative also within positive, something like that, that this sort of negative, not in *svarūpa-śakti* negative. That is *mahā-bhāgavata*, who does not, who cannot see anything but Kṛṣṇa, anything but Kṛṣṇa, *svarūpa-śakti*, always awakened in *svarūpa-śakti* area. To become conscious of *māyā-śakti* it is generally coming in *madhyama-adhikāra*, who can see *māyā*. In the first stage, not *māyā* to do any mischief to them, but doing mischief to others; in this way. *Para-duḥkha-dukhī*, no pain in himself, but he's affected by the misery of others.

Direct and indirect, Kṛṣṇa and *māyā*; the *māyā* is to help Kṛṣṇa in the fullest sense, when they come to realise that, that this is, has got no status to oppose Kṛṣṇa, but is playing at the hand of Kṛṣṇa, to serve His own purpose, as a doll in His hand. In that, when the vision is extended so much, to the fullest, they say, "What's the matter? It is epic only. That is nothing." And when already we are in *māyā* we do not find any end of *māyā*. We tiny souls, no end of *māyā* according to angle of vision, according to the position, so all relative view, conception, we may think out. Hare Kṛṣṇa, Hare Kṛṣṇa.

Teji nasam naro saya vande sarve yo yata [?]

*tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi [na jātaḥ prāg abhūto
'dya, deha-vat tvaṁ na nañkṣyasi]*

["O King, give up the animalistic mentality of thinking: "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [Śrīmad-Bhāgavatam, 12.5.2]

Teji nasam naro saya vande sarve yo yata [?]

A great, nothing to be blamed, no blame can affect them. A man may be so great that little anomaly may not affect him.

Vande sarve yo yata [?]

Śukadeva Goswāmī says, "Just as fire can eat everything, and digest," something like that.

Teji nasam naro saya [?] Another example, what I did?

Teji nasam naro saya, vande sarve yo yata [?] Another example I cited, forgot.

Dhīra Kṛṣṇa Mahārāja: You said, the official, when an official... makes a mistake...

Śrīla Śrīdhara Mahārāja: No, no, this example, *vande sarve yo yata* [?] another example I got in my mind, but I missed it, *vande sarve yo yata* [?]

They're so strong that *māyā* cannot do anything, effect less, for them.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, I was also wondering, in the *Bhakti-rasāmṛta-sindhu*, in the chapter on neutral love of God, *śanta-rasa*, in the end of the chapter, Rūpa Gosvāmī gives Bilvamaṅgala Ṭhākura as an example. So, I couldn't understand that. I thought he was an example of someone in *mādhurya-rasa*, because of his book *Kṛṣṇa-Karṇāmṛtam*, but he's...

Śrīla Śrīdhara Mahārāja: What has Rūpa Gosvāmī done?

Dhīra Kṛṣṇa Mahārāja: Given Bilvamaṅgala Ṭhākura as an example of *śanta-rasa*.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: But I thought he was an example of *mādhurya*.

Devotee: [?]

Dhīra Kṛṣṇa Mahārāja: Bilvamaṅgala Ṭhākura and Śukadeva Goswāmī.

Śrīla Śrīdhara Mahārāja: *Śanta-rasa*.

Dhīra Kṛṣṇa Mahārāja: Give me that pink book, *Nectar of Devotion*. So here, in this *Nectar of Devotion*, our Guru Mahārāja's summary of *Bhakti-rasāmṛta-sindhu*, he says, "Śukadeva Goswāmī, Bilvamaṅgala Ṭhākura, their giving up of the impersonal conception of the Absolute Truth and taking to devotional service are the best examples of devotees being situated in the neutral state."

Śrīla Śrīdhara Mahārāja: Last part.

Dhīra Kṛṣṇa Mahārāja: He said, "Their giving up of the impersonal conception of the Absolute Truth and taking to devotional service are the best examples of devotees being situated in the neutral state."

Śrīla Śrīdhara Mahārāja: *Ātmārāma*, neutral state, they're, from *nirviśeṣa* they have entered the realm of *saviśeṣa*, *śanta-rasa*.

*Prayano mano rajan nivrta vidhi sevita nadgunasta avantesna guna nata
guna hariḥ.*

*ātmārāmāś ca munayo, nirgranthā apy urukrame kurvanty ahaitukīm
bhaktim, ittham-bhūta guṇo hariḥ*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [*Śrīmad-Bhāgavatam*, 1.7.10]

*pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā gṛhīta-cetā rājarṣe,
ākhyānam yad adhītavān,*

*[tad ahaṁ te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān yasya
śraddadhatām āśu, syān mukunde matiḥ satī]*

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses." - "That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord

Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation." [*Śrīmad-Bhāgavatam*, 2.1.9-10]

Of course from *nirviśeṣa*, the conception of *nirviśeṣa*, Brahman, he came not only to Vasudeva conception, or Nārāyaṇa conception, they came, they went forward to have Kṛṣṇa conception in their appreciation. Now, they're considered to be in *śānta-rasa*. That is a difficult thing, difficult thing, that Śukadeva Goswāmī has given us so many things, even *rasa-līlā*, *gopī-gītā*, Rādhārāṇī's *līlā*, Kṛṣṇa's pastimes with the, His friends, *vātsalya-rasam*, but still, he's not considered to be, generally to be established in the highest position of the *rasa* world, Śuka. For some purpose, that *rasa* was preached through him, but that does not mean that he has entered there and he's established there. For the particular service, purpose of the Lord, through him it was given to the world, given to the world. Just as *pralapita vacra*, he does not know, though all these higher thoughts passed through him, but still, he was a peon, of those higher thoughts, delivered letters. But he himself had no permanent settlement in that highest quarter. We do not hear about that.

We see in *Caitanya-Bhāgavat*, Mahāprabhu is asking Śrīvāsa, "That what type of devotion you think this Nara, My Advaita [has]?"

Śrīvāsa Paṇḍita told, "That like Śuka and Prahlāda."

Mahāprabhu was enraged. "Śuka is a boy, the other day. You put My Advaita in the same rank." He was enraged. "He's of higher type."

So Śukadeva who gave the *Bhāgavatam*, it was necessary because, to, the intellectuals, the so-called learned, to convert them Śukadeva was used, but...

And Bilvamaṅgala has been called Śukadeva, Śuka, of the similar nature, Bilvamaṅgala, Līlāśuka, his name. He also came from that *māyāvādā*, *svanandasuka*, *singasana* [?] And he went far up to appreciate and give to the world his fervent poetries about Kṛṣṇa *līlā* to the public. But he's more concerned with Kṛṣṇa than the *gopīs*, Kṛṣṇa than the *gopīs*.

So, they were utilised by Kṛṣṇa to give it to the public for the facility of their conviction, that such man who was a sinner, then who was a *māyāvādā jñānī*, and then he was again converted into Kṛṣṇa *līlā*, then Kṛṣṇa *līlā* must be above this *jñāna* and others, and it is practically helpful such a sinner is converted overnight. So to give these teachings to the world to help the public, for the necessity of the devotional – for preaching facility, they have been utilised by the higher power, what he himself does not possess. We are told like that.

Though many things unknown to them have been delivered through them; *vyāso vetti na vetti vā*, just as there is a saying, “The Vyāsa has given everything but he may not know the real purport.”

Dhīra Kṛṣṇa Mahārāja: Yes. But I thought that he said *aham vetti śuko vetti*.

Śrīla Śrīdhara Mahārāja:

aham vedmi śuko vetti, vyāso vetti na vetti vā [bhaktyā bhāgavatam grāhyam na buddhyā na ca tīkayā]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."]]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 24.313]

Dhīra Kṛṣṇa Mahārāja: But he says “*śuko vetti*, he knows.” Now we’re saying he does not know.

Śrīla Śrīdhara Mahārāja: Yes. That is from one plane. This is talk of Śiva himself, but Śiva’s knowledge is also limited. The knowledge, who is the author of this *śloka*, his realisation is also limited. From his standpoint he says like so: *Aham vedmi śuko vetti, vyāso vetti na vetti vā*. The higher knowledge can make the lower as an instrument, to serve its purpose. Something like that.

Aksayananda Mahārāja: There is another problem. In the *Caitanya-caritāmṛta* we read that *śanta-rasa*, that *bhakti* has not really begun, in *śanta-rasa*.

Śrīla Śrīdhara Mahārāja: *Bhakti* means service not begun.

Aksayananda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So it has been translated as neutral. Not really

neutral, but prejudiced in favour of the *vilasa*, of the service, but not actual service there. Prahlāda has been told to be the example of *śanta-rasa*. Prahlāda himself says: “I only think, I keep in my memory, but actual service not to be found in me. That fortunate man is Hanumān. You go Devarṣi, go to him, to Hanumān. He does actual service of the Lord.” And Hanumān also sent to...

Dhīra Kṛṣṇa Mahārāja: Pāṇḍavas.

Śrīla Śrīdhara Mahārāja: Pāṇḍavas, the *sākhya-rasa*, the *dāsya-rasa* then *sākhya-rasa* is better than *dāsya*. Then Pāṇḍavas says to Yadava, *vātsalya-rasa*, then Uddhava, *prema-nistha vātsalya-rasa*. *Jñāna-bhakti-paramāḥ premaika-niṣṭhās tataḥ. Karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas.*

[karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo ‘pi sā rādhikā preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]

[“There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the gopīs are the highest, for they have forsaken

everyone, including their families, and everything, including the strictures of the Vedas, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the gopīs, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of gopīs during the rasa dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places.”]

[Śrī Upadeśāmṛta, 10]

Devotion mixed with material achievement; that is the lowest. Devotion mixed with pure consciousness; that is next higher stage. Then, independent of material; that is the influence of exploitation and renunciation, that sort of devotion to be traced, *karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas, tebhyo jñāna-vimukta-bhakti-paramāḥ*. That is the type of Nārada, *jñāna-sunya-bhakti-paramāḥ, jñāna-vimukta-bhakti-paramāḥ*. He’s more appreciable of *bhakti* and dis-appreciation in the world of exploitation as well as of renunciation. The example is Nārada, *jñāna-vimukta-bhakti-paramāḥ, premaika-niṣṭhās tataḥ*.

Then exclusively attentive towards the *prema-bhakti*, that example is Uddhava, connected with Braja, that is the highest stage of devotion, *tebhyas tāḥ paśu-pāla- pañkaja-drśas*.

Then the highest stage, *paśu-pāla*, the *gopīs* as general, though *gopī*, in Braja, *paśu-pāla-pañkaja-drśas tābhyo ‘pi sā rādhikā*, and amongst them also, Rādhārāṇī is unprecedented. Her devotion, Her service, has got no parallel. In this way it is the way of development of devotion. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śukadeva, who has given the whole of *Bhāgavatam*, including everything, he says he’s a mediator. So the position of Bilvamaṅgala Ṭhākura. It has been detected by the great Ācāryas.

Aksayananda Mahārāja: So the tendency is neutrality.

Śrīla Śrīdhara Mahārāja: Neutral, something like that. Śukadeva, after finishing his lecture he again entered into the non-differentiated class. [?]

Very strongly he pleaded the position that *bhakti* is higher than *jñāna*. That was what was necessary there, in the example by Śuka and his delivery, that the *jñāna*, the renunciation school was downed, finally, and then the structure grown up. And that came within him. It was necessary that it should come, *śuka-mukhād amṛta-drava-saṁyutam*.

[nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-saṁyutam pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]

[“O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.”] [*Śrīmad-Bhāgavatam*, 1.1.3]

That got in such a broader scale it came and with the experience of Śuka in the details of the renunciationist school, the *jñānīs*, that it was able to clear vigorously the doubts of the *jñānīs* and to establish the truth of *Bhāgavatam*, *bhakti*, *prema-bhakti*. So he was used for the purpose, Śukadeva.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, but in *Kṛṣṇa-Karṇāmṛtam*, Bilvamaṅgala Ṭhākura he says that he was initiated into the path of

Brahman realisation, “but now I have become misled by a naughty boy who is very cunning, and who is very much attached to the *gopīs*, and who has made me His maidservant.” So he’s saying that he’s become the maidservant.

Śrīla Śrīdhara Mahārāja: Not maidservant but maid’s servant.

Dasi krta gopa vadhu vicena [?]

The Sanskrit is not *dasa krta*, *dasi krta*. [?]

The swans have been done white by whom? [?] There is a technique in Sanskrit grammar. [?] Who was not a slave, to make him slave, so *dasi krti*, in Sanskrit also it is like that.

So not necessarily that maid of the *gopīs*, but he may be having recognition of that of a servant, *dasi krta*, may be a *sakha*.

And he gave description mainly about Kṛṣṇa, and including the *gopīs*. That is also found in his statement, and fervently.

Dhīra Kṛṣṇa Mahārāja: Who is the first author to present this; Rūpa Goswāmī’s conception?

Śrīla Śrīdhara Mahārāja: To...?

Dhīra Kṛṣṇa Mahārāja: To present in written form, where, the Gaudīya *siddhānta*, in which writings does that first occur?

Śrīla Śrīdhara Mahārāja: In [Raghunātha] Dāsa Goswāmī we find, in

Sanātana, in Jīva Goswāmī mostly we find. Jīva Goswāmī he gave commentary to Rūpa Goswāmī's writings. Jīva Goswāmī himself he was his direct disciple and he was brought [?] He was under the care of Rūpa Goswāmī, he grown up, grew up. So Jīva Goswāmī and Dāsa Goswāmī. Dāsa Goswāmī took the *rasa* side and Jīva Goswāmī the *śāstric* aspect; *śāstric* aspect explanations by Jīva Goswāmī. And the ecstatic aspect was given by Dāsa Goswāmī, to certain extent. And [Kṛṣṇadāsa] Kavirāja Goswāmī has also given, with quotation also, the meaning of Rūpa Goswāmī. [?]

Aksayananda Mahārāja: Some pseudo, modern, so-called Vaiṣṇavas, they say that the Goswāmī *Grantha*'s are not necessary. What is the cause of this disease? Why do they...?

Śrīla Śrīdhara Mahārāja: Because they can't tolerate their elimination from higher type of devotion.

End of 81.08.22.A

81.08.22.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[the same as the MP3 dated 81.08.22.A]

End of 81.08.22.B

81.08.22.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Jealousy.

Akṣayānanda Mahārāja: They're envious.

Śrīla Śrīdhara Mahārāja: Envious. And also, some of them cannot accommodate themselves with the selection of Mahāprabhu, with Mahāprabhu and Rūpa Goswāmī, the gradation. They say, some think Chandravālī group in *mādhurya rasa* the Vallabha *gosthi*, the Vallabha School, especially in Gujrat. They think that Chandravālī as Yamunā she represents the highest form of service. Gokula Gosai, once I visited him in Bombay. He tried his best to impress that Yamunā holds the highest position in Mathurā in *mādhurya rasa*, because after *rasa*, *rasa līlā*, when it is dissolved, they found Kṛṣṇa when they went to the banks of Yamunā. That was his argument. The Yamunā holding the principal position in *mādhurya līlā* of Kṛṣṇa, that is their... and not Rādhārāṇī. But in different *Purāṇa* also, and *Bhāgavat* suppressed the...

anayārādhito nūnaṁ, bhagavān harir īśvaraḥ

[yan no vihāya govindaḥ, prīto yām anayad rahaḥ]

[The Vraja *gopīs* said: “O my friend! Leaving us aside, Śrī Kṛṣṇa has gone off to a secluded place with a particular *gopī*. She must be truly expert in worshipping (*anayārādhito*) Him, for He was so pleased with Her service that He has left us all behind.”] [Śrīmad- *Bhāgavatam*, 10.30.28]

One *pradhana gopī* and He's not one with Yamunā; She's not one with Yamunā.

Bhāratī Mahārāja: One of the things of what Mahārāja was saying, sometimes it is stated by the so-called devotees that the Goswāmī *granthas* no longer serve any purpose. They serve no purpose because they are so abstract.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. And what about *Bhāgavatam*? *Śrīmad-Bhāgavatam* serves all purposes. That is not to be understandable by the public. So *Śrīmad-Bhāgavatam* has no meaning of its existence?

Akṣayānanda Mahārāja: No, they say the *Bhāgavatam* is all right. They accept the *Bhāgavatam* but they say the Goswāmī *grantha*, they are too far, too abstract, too far advanced, so what is the use for us.

Śrīla Śrīdhara Mahārāja: So what is the use of the post graduate classes? What is the use of research scholarship? That is too far. What is the necessity of a Newton or an Einstein? That is too high.

There is one scientist in the beginning of the invention of electricity, one Faraday scientist, when he showed his experiment to the scholars of the day one lady put a question to him that, “After all what will be the benefit of all your experiments and your inventions, what benefit the general public will derive from it?”

Then the Faraday told, we read it in *Discovery of Gregory*, that, “Madam, will you tell me the utility of a newborn babe.” That was the answer of Faraday. “A newborn babe, when he will grow up then you will get the benefit, appreciate.”

So, the high things not for the public, but those that have appreciation, those few that can appreciate in those higher study, by their movement that high things come in different ways to this plane. And it creates such *sukṛti*. And that *sukṛti* one day will prepare them for that higher, to receive that higher thing, that is *satya kathā*.

They will say, “The Kṛṣṇa, Svayaṁ Bhagavān what is the utility?” Or to the public, public, as Ramakrishna Mission, “Whether God or Kali or Kṛṣṇa or Allah: all equal.”

That is very palatable to the ordinary public, the primitive God-conception.

“And you say Kṛṣṇa is the highest, he says God is the highest, what is the utility of all these troubles stating that my realisation is the highest.”

That also may be stated by a particular group. Should we go to tolerate that? Only those that consider much favour of denotation they will say like that, the majority, the quantity. But quantity cannot satisfy all. Those that hankers after qualitative, comparative higher things, they will eliminate everything and go forward for that thing. This is discouraging, the gradation. The qualitative highness: that should be hankered by all. This is all apathetic. In the political field we tolerate so many sections, so

many sections of different political conceptions, shades. But in religious school, “Oh! Why so? Only one suffice.” That is Ramakrishna Mission. They’re idle, idle in religious realisation. That sort of reckless brain who has got no sympathy for religion at all, they will say like that.

Bhāratī Mahārāja: Reckless brain.

Śrīla Śrīdhara Mahārāja: That is apathetic, generally. They do not want any comparative study in religion.

Akṣayānanda Mahārāja: They don't want any movement. They don't want any progress.

Śrīla Śrīdhara Mahārāja: They want movement only for the belly. The belly is everything to them, the belly people, the belly servants, slaves of physical senses. They are free physical senses. We are just opposite. *Kāma* dāsa, not *Rāma* dāsa. They are all *kāma* dāsa, slave to the sensual pleasure. They cannot tolerate the gradation in the religious thought, qualitative difference. But in their political opinion they can tolerate so many shades of political conception. And they fight with each other, the follower of Locke, the Marxists, then the communists, then so many divisions in the communists.

Bhāratī Mahārāja: Mahārāja, this sort of question arises also because like in my own personal experience, in my personal studies, *Hari-Nāmāmṛta-Vyākaraṇa* etc. I have always been discouraged. No one has ever encouraged, it has always been discouraged. And it has actually been said that it is a useless endeavour.

Śrīla Śrīdhara Mahārāja: Yes. We are one with them, the study, *jñāna-sunya-bhakti*. The real thing what is necessary to work, to use our energy for the service of the Lord. By that process only we can go up. And not by satisfying our intellectual necessities. An illiterate man can achieve a higher position in the realm of devotion, where a literate man may not be.

But when by the command of the Lord we engage ourselves in the literary culture, just as Mahāprabhu asked Rūpa, Sanātana, of course they had their knowledge already acquired, and to utilise that for the service of the *sampradāya*. He also asked Raghunātha Bhaṭṭa: *ya'o paḍa bhāgavata vaiṣṇavera sthane*: “Read *Bhāgavatam* but from whom who knows the real purport of it, Vaiṣṇava, *bhakti*.” [*Caitanya-caritāmṛta, Antya-līlā*, 5.131]

Only Jīva Gosvāmī is the exception whom we see that He made study. He studied independently before he joined Vṛndāvana. He left his home and then went to Benares. Benares was the city of all sorts of learning at that time. And he studied different *śāstram*. And then he joined Vṛndāvana. And there under the direction of Rūpa, Sanātana he utilised his previous acquired knowledge into the service of the *sampradāya*.

So, when we get inspiration from up, to study, that study is devotion. Otherwise when I have got a whim within for me to study, to acquire scholarship, that may not be *bhakti* proper, *śuddha bhakti*, because my energy must be utilised by the higher agent, higher agent, a Vaiṣṇava. Energy must be spent to satisfy the higher world. Then it will be *bhakti*, it will be devotion. My mental imagination it may be *sukṛti* but it won't be *śuddha bhakti*. If I want to be, if I have a mind to help the *sampradāya* in a scholarly way, but at your own risk you must go on with your study, and thinking. When it is accepted, he's connected by the higher agent, then it

will be considered as devotion, otherwise not. It is empirical attempt with some sort of good ambition, imagination. But this is not pure *bhakti*, pure devotion. Pure devotion is to carry out the orders from the high, from the higher. The waves are coming to catch that and then to do accordingly.

Once when I joined the mission, I wanted to read the books of the mission, even including *Bhāgavatam*, but I did not find any encouragement from the authority. Then I was sent with a party to Benares, Nemi Mahārāja, well read. Not highly scholar but in ordinary way he could explain *Bhāgavatam* and other *śāstra* very well and to impress on the public, including the scholars of ordinary type. In Benares perhaps in Ahulabhai [?] *ghat* or something like that he used to explain *Bhāgavatam*. I was with him. And his lectures from *Bhāgavatam* were very capturing.

At that time Nemi Mahārāja told me that, “Kuñja Bābu does not tolerate any good for other servitors. If I get order from Prabhupāda to construct a Maṭh of our own here I can do it.”

And I saw that it was not impossible. If he gets such encouragement then he can construct, he can purchase a place of our own and construct temple and quarters, he can do.

So I wrote direct to Prabhupāda, that, “The propagation, the *Bhāgavat* lecture here is going on in a very good way and people are much impressed. And that has also encouraged the preacher Nemi Mahārāja. And he says that if you ask him to erect a Maṭh of our own in this place of religious importance then he can do. I think at this nick of time of you order him then we may have a place of our own, a preaching centre of our own in this important place where so many religious schools are represented in Benares.”

I got no – I wrote to Prabhupāda but the general secretary Kuñja Bābu he replied that, “I, we already know that Nemi Mahārāja is a good preacher. You try to collect your necessary equipments from him for preaching.” And no mention of the proposal which I sent to Prabhupāda.

Then when Prabhupāda, a little after Prabhupāda went there and he suddenly one day told me that, “What is the necessity of *karma-kāṇḍa*?”

First I could not understand. Why Prabhupāda said so, what is the necessity of doing *karma-kāṇḍa*?

Then again he went on, “That if a Vaiṣṇava says to a person ‘Oh, bring some flower,’ and he is taking that flower – ‘No, no, no flower, take the water.’ And if he says that, ‘No, accept this flower, you have already ordered me to bring flower, I am taking it. You take it.’ To say so, such, will be *karma-kāṇḍa*. He may cancel his own desire. He is free. A Vaiṣṇava is free. He ordered already to take flower. And if you take flower and try to force it on him, that will be *karma*. You must throw it off and bring water. So any desire to thrust on the higher authority: that is *karma-kāṇḍa*. The authority, the Gurudeva, what he receives from high, that, ‘do this,’ he then ask his followers to do that. And then that will be *bhakti*.”

Once that Schulze, that German, first gentleman who came to join our mission, Herr Schulze [Sadānanda dāsa], he told Prabhupāda that, “We are accustomed to do anything with a program, so sometimes before three months we fix some program and then we do accordingly. But here at least I want one week’s notice to prepare myself, where to go, what to do, at least one week before.”

Prabhupāda told, “I get information five minutes ago. How can I inform you a week ago?”

Dhīra Kṛṣṇa Mahārāja: In advance.

Śrīla Śrīdhara Mahārāja: That was his... So our Nisikanta Sanyal told, I said to you the other day, that, “When you are requested by a Vaiṣṇava to write, to read any book, that will be devotion. But when of your own accord you will go to read a book, that won't be, that will be *karma* or *jñāna*.” Something like that. So unconditionally and unqualified surrender to serve the direction which is coming [from] up, that is *bhakti*, and all else imitation and eliminative, that we should understand. So *vaiṣṇavera ānugatya*, *sādhū ānugatya*, everywhere you will find this warning.

In *saṅkīrtana* you are taking the Name, as a *saṅkīrtana* party. Bhaktivinoda Ṭhākura says, “At least one must be a *śuddha bhakta* there.” The *saṅkīrtana* party is going, but at least one *śuddha bhakta* must be the leading, otherwise it will be *nāmābhāsa*, *nāmāparādha*, or something like that.

So connection with the divinity, that is, descending agent, the bona fide agent who has got connection, who can receive impression, who in his heart so many waves of the wish of the desire of the Lord striking in whose heart, and he says, ‘this should be done.’ And we must connect with such centre and then do to get *bhakti*. Otherwise it may be imitation *bhakti*, imitation *bhakti*, devotion.

Our attraction for knowledge, curiosity to satisfy my inner curiosity, that I must know what is what about the *bhakti* before I accept this, or I must get some fame when delivering lectures, that must be a scholarly one, so many fleeting desires may make it filthy, pure devotion.

The surrender, and what You order I receive I do act on it. I do not know what is good and bad. I do not know what is good and bad, a direct order. And when the Guru is living I am far away. No time to ask him. I must take some immediate. Then I shall try to think that in such position what my Guru used to direct me. As much as I can conjecture I do accordingly. In this position what my Gurudeva would ask me to do. As far as I can

conjecture at the time I shall do accordingly. I shall try to get some sort of order from him that he might have said this thing in such condition, as far as I can conjecture I shall do that. The criterion of *bhakti* is that what we do, the starting idea must come from above, irrespective of the action, what it may be, whether to go to the temple, or to beat a man, it does not matter. It must have the upper connection. That is *bhakti*. It is independent of the *guṇa*, *tri guṇa*, *satya*, *raja*, *tama*. *Ahimsā* - *satya guṇa*, *himsā* - *raja guṇa*, sleeping and idleness - *tama guṇa*. Hare Kṛṣṇa. Hare Kṛṣṇa.

So we must have our fixed aim towards the high. It must come from there. I cannot waste my energy in any engagement what is considered good or bad from my consideration. That will spring up in the relativity in this *māyic* world. We must be careful, very much, that whether I am catching a wave, the wave coming from the finest plane, or a gross plane. The thought that actuates me, excites me to act, whether that is, which plane it comes, from the higher finest plane, can I catch that, the news of that wave, can I read? If I can read waves of that plane, the meaning of the waves of that plane, all right. We should always watch, the wave of the plane coming from what sort of plane. That helps me to begin my activity, from what plane it comes, the order. And my services will go, that is to be recorded in that plane. And that will help me qualitatively in a very extraordinary manner. So for the qualitative improvement we shall disown our present environment, even including the mental sphere. Try to get the insinuation from the highest possible plane and I must give my bowed down head to that and not to the external environment of any kind in consideration of me, good or bad.

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental

concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."]
[*Caitanya-caritāmṛta*, *Antya-līlā*, 4.176]

Clear in answering your...

Dhīra Kṛṣṇa Mahārāja: Mahārāja, you are so clear, that you are leaving us with feelings that we want to surrender.

Śrīla Śrīdhara Mahārāja: [?] So our eagerness will always be to serve wishes of that plane, in the highest plane of Kṛṣṇa *bhakti*. That is very, very, very rarely to be found in this mundane world. We shall be eager to catch the [?] that telegraphic language of the highest plane. We must try to catch and be subservient to that. That should be our nature of quest and utilisation of our energy. Gaura Haribol. Gaura Haribol.

Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, in the absence of my spiritual master, when I wanted to get that pure direction, I've come to your Divine Grace to get such direction, because I am well aware I may make a mistake. So I don't trust my own judgement.

Śrīla Śrīdhara Mahārāja: That you can do in your own risk. That I think that this is in the line of my spiritual master, and those that demand that we are in his path they cannot represent so subtly, but grossly, not up to

mark. Everyone must move in his own risk, own risk. You have joined Swāmī Mahārāja's camp, to one's own risk, leaving the present society and present religious faith, everything you have left. At your own risk you have, so also appreciation and risk. *Sarva-dharmān parityajya:*

*[sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām
sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

That is *bipravik* [?], revolutionary, more or less revolutionary. That is the highest way of attaining any higher thing. And that we may not go down, so many barriers are there. *Sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ.*

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt sva dharme
nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ]*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

You must give respect to your... Ke?

...

*[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me]
tadāmṛtatvaṁ pratipadyamāno, mayātmā-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."] [*Śrīmad-Bhāgavatam*, 11.29.34]

Hare Kṛṣṇa. Samarpaṇa, sei-kāle kṛṣṇa tāre kare ātma-sama, sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tāñra caraṇa.

[prabhu kahe – vaiṣṇava-deha 'prākṛta' kabhu naya 'aprākṛta' deha bhaktera 'cid-ānanda-maya'

dīkṣā-kāle bhakta kare ātma-samarpaṇa sei-kāle kṛṣṇa tāre kare ātma-sama sei deha kare tāra cid-ānanda-maya

aprākṛta-dehe tāñra caraṇa bhajaya]

[Śrī Caitanya Mahāprabhu said: "The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss. At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself. When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.191-3]

He has got no engagement. Another, rejecting previous engagement, entrance into new; that is of two types.

Bhāratī Mahārāja: Examples of that Mahārāja.

Śrīla Śrīdhara Mahārāja: Vacant, sometimes vacant, he had got no religious life at all, he came to a *sādhū* and began; one section. Another, he is disgusted with his former religious conception and comes in contact with a real *sādhū* and leaves his previous engagement and enters into that. *āśraya anya rahiti* [?] He was not reckoned in any particular *āśraya*, either a Christian or a Mohammedan or a *Pañcapasī*, or nothing. From atheism, he had no religious conception. He began first with this conception. Another, comparative study he found it nothing then entered into it. Two types may come here. One with open mind, and another leaving his previous prejudices, enters into new, that two types.

Dhīra Kṛṣṇa Mahārāja: But Mahārāja, that's very broad or general. Previously he may have been a Christian or, and then he comes to the...

Śrīla Śrīdhara Mahārāja: When he reads comparatively he feels more attraction for this and then leaving his previous prejudice of religion he comes to accept this truth. And another, has no religion, he did not, he had no religious engagement or conception or anything of the like, when he comes to, in the vicinity of this sort of conception he accepts.

Dhīra Kṛṣṇa Mahārāja: Now, is that within Kṛṣṇa consciousness also?

Śrīla Śrīdhara Mahārāja: Not, generally it is not that; in a general way it has been stated that one who has got, who is entering into Kṛṣṇa consciousness, and then also within Kṛṣṇa consciousness there also the selection and elimination of guide. That is also allowed in special cases, we see.

Dhīra Kṛṣṇa Mahārāja: Yes. Because sometimes you have said that there's three stages of conception of Guru. That in the first stage seeing Kṛṣṇa, in the intermediate stage seeing the potency, function, and then again in the third stage it becoming more defined.

Śrīla Śrīdhara Mahārāja: In a particular group of potency.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Yes. That is the first attracted by general Kṛṣṇa consciousness and then when that is more intense they can find there are so many servitors there also. And gradually when progressing he finds his attraction for the particular group, and particular type of service. In this way finally he is posted in a particular place for his service, in this way. To serve Vaiṣṇava, one who has attained the service of a Vaiṣṇava, Guru or a Vaiṣṇava, that is *tadīyatā*. That is a deeper kind of devotion. To serve the Lord that is a general and hazy thing. And to serve His devotee that is more intensive position. So that is higher position, *tadīyatā*. *Tadīya* means... Rāmānuja *saṁpradāya* has given much stress in *tadīya*, *tadīya sevā*; that is *bhakta sevā*. *Mad-bhakta-pūjābhyadhikā*.

[ādarah paricaryāyām, sarvāṅgair abhivandanam mad-bhakta-pūjābhyadhikā, sarva-bhūteṣu man-matiḥ]

[Kṛṣṇa said: “My devotees take great care and respect in rendering Me service, offering obeisances with all their bodily limbs, and - above all - worshipping My devotees. They see all living entities as related to Me.”]
[Śrīmad-Bhāgavatam, 11.19.21]

Then the:

*[ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ] mad bhaktānām
ca ye bhaktās, te me bhaktatamā mataḥ*

[“Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees.”] [Ādi-Purāṇa]

To that stage, if we, without śaraṇāgati in the beginning we cannot attain that stage also,

tadīyatā.

Bhāratī Mahārāja: So what is the *asida*?

Śrīla Śrīdhara Mahārāja: *Tadīyatām.*

Bhāratī Mahārāja: Service to the Vaiṣṇavas?

Śrīla Śrīdhara Mahārāja: Service of a Vaiṣṇava, that also presupposes *śaraṇāgati*. So *śaraṇāgati* is a fundamental thing, avoiding that we cannot attain any course of devotional life, it is most fundamental. Wherever you go, in which side for your engagement you must enter through the door of *śaraṇāgati*. That is what is meant here.

If I belong to Him, underlying this conception there is *śaraṇāgati*. Otherwise I can't attain this position that I belong to Him, I am His own. But must first enter the door of *śaraṇāgati* then you can get that sort of self conception, that sort of realisation that you are His own. But before that you must enter through the door of *śaraṇāgati*. Otherwise no entrance is possible on the higher plane without *śaraṇāgati*, help of *śaraṇāgati*.

I have attained, I have, Sad Guru I have got. You must have practised, or invited, welcomed, some sort of *śaraṇāgati*. Then only you could come to him. Without the temperament of *śaraṇāgati* you cannot approach even the first agent of the domain. So *śaraṇāgati* is such a general and fundamental and expansive position in the relation of the devotional world.

I care for my Gurudeva, I don't know anything else. I'm a servant of Vaiṣṇava. I don't want anything. With that spirit, with that power, strength, I can go on. I do not care for the *śāstra*, this and that, anything. If anyone says such, shows his deep and strong confidence in Vaiṣṇava that is of a good achievement no doubt. But it is mentioned that to have that position you have had to cross the threshold of *śaraṇāgati* if we analyse the subtle point, the thought, then you have come here. The *śaraṇāgati* you could not eliminate. That is the underlying meaning of the expression there. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: So tomorrow we will spend...

Śrīla Śrīdhara Mahārāja: Tomorrow, I can't say whether I'll be able to have a sitting tomorrow. Tomorrow Janmāṣṭamī you may stay here. But day after tomorrow after finishing your *pāraṇa* you must go to Māyāpur to attend the function of the appearance celebration of your Guru Mahārāja. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

End of 81.08.22.C

81.08.25.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

[Very unclear MP3 in places, but a transcript was previously available]

Śrīla Śrīdhara Mahārāja: The spiritual conception of the high level is flowing from this peak to that peak; from that peak of mountain the Ganges is coming in a zig-zag way. You see what is Ganges? Ganges water is passing this side and going to some other place. That water is not Ganges water. Other water from Sāraswatī maybe is entering Ganges water, and the demarcation line is also there in the beginning. Then if I take that water, is it Ganges water? It is just coming from the other River Sāraswatī? Then what is Ganges water? How are we to take it? This is Ganges water? It must go to the order of the Lord. This Ganges water, Ganges water just passes from a channel to another side, and if I see that Ganges water is passing through this channel to a lake, I take that water, is it Ganges water? One river is flowing, entering into Ganges, and that water, if I take, is it Ganges water? Physical eye?

The saying is there, whatever will be in the bed of the Ganges, the current, the bed of the Ganges, that water is Ganges water. [And what] is flowing out of the area of Ganges, that is not considered as Ganges. And when the other river's waters enter into the Ganges, it will be Ganges; whatever water is within the (jul ion?), that is Ganges water. That will purify. The purification is not congruent with the water which I feel and I see.

The order is there, the spirit is there. The order, the sanction: that is the proper thing. So, the Guru *paramparā*, the very gist of Guru is *śikṣā*. Wherever it is to be traced, there is Guru. One who has got that eye, that transcendental eye, the divine eye, he will see the Guru is coming here, Guru there, Guru. One who is possessing that knowledge, that love, of that type, that purity; there is Guru. Otherwise the Guru *paramparā* means body *paramparā*, the continuation of so many bodies together. Then the caste *brāhmaṇas*, the caste Goswāmī's, they will continue, because body after body they are getting that *mantram*. But the *mantram* is dead there, so living *mantram*, living tendency for the service of higher type, wherever it is to be traced, we shall find that there is the Guru. One who has got that sort of eye awakened, he'll see where is Guru.

Devotee: Can the spiritual master change the *śāstra*?

Śrīla Śrīdhara Mahārāja: No. He can take out the real purpose from the *śāstra*. There is no necessity of changing any *śāstra*. It is a question of the inner meaning.

Devotee: How far it is justified, we are wearing this *kashaya vastra*, which is not in Vaiṣṇava conception?

Śrīla Śrīdhara Mahārāja: Yes, then Mahāprabhu not only took *kashaya vastra*, [the saffron dress of a *sannyāsī*] but he even also took *sannyāsa* from a Māyāvādī, but what for? Then Mahāprabhu was a Māyāvādī? What for?

The living man can adjust himself for the cause. A general, he must be up to date, but he may have sincerity and awareness and the capacity, training, and he may be a general and he can mould his army in his own way just as Napoleon did. He must be, it is not an imaginary thing, not a fairy tale, but the practical thing is there, and one who can understand; when Napoleon first began his war against Austria, France and Hungary was at that time when Napoleon was made general. The Austrians were gaining ground. France was going back. Napoleon came and then the whole thing changed.

Then the Austrian king, he called for his generals. “For so long you were making progress, but what is that? Now you are coming back?”

The generals told that, “The new general has come on the other side, and he does not know the real policy of war or battle.”

The king told them, “What do you say! He does not know the laws of war,

and he is gaining and you know the rules and regulations of the battle, and you are being defeated. What is this? How is this?"

[They said, "The general] tactics in battle are that one should attack the weak portion, but that man he attacks the strongest point, and so we cannot manage, and so he does not follow the old laws of the war, battle. Such is the matter."

One who can feel what is divinity, for the preaching purpose he may adjust himself with new things. So, the reality must be real thinking, the thought, the spirit must be there. For Mahāprabhu, what was His necessity of taking *sannyāsa*? He took that red cloth, and took *sannyāsa* to suit the purpose of His preaching. We have to take that.

Our Guru Mahārāja also took that position. His foresight was that if, "If we are to preach, if I really want to preach, I must take the help of the *varṇāśrama dharma*. They [the *bābājīs*] are all imitating Rūpa and Sanātana and doing what is very nasty things in their practice and copying Rūpa and Sanātana in their dress." Guru Mahārāja declared that, "Dress is not so cheap. First you become *sannyāsī*, *varṇāśrama*. In *varṇāśrama*, the fourth stage of life is the *sannyāsī*, and that dress [of the *bābājī*] is the dress of the Guru of a *sannyāsī*. First become *sannyāsī* and observe the rules and regulations of *sannyāsī* and keep those *bābājīs* on your head. And you are all imitationists, you are all debauchees, and taking the dress of that highest position of Guru and dis serving the whole society, degrading his name, and spoiling everything. So the *bābājī* dress is the purest, is the highest, that of *paramahansa*. So, first become *sannyāsī* and practice accordingly under rules and regulations, and try to show your respect towards Rūpa and Sanātana and their dress." That was his idea.

Devotee: For preaching purposes is it permissible; suppose someone

started to preach with long hair and a long beard? Under the Gauḍīya Vaiṣṇava philosophy it is o.k.?

[The devotee asking the question has long hair and a long beard]

Śrīla Śrīdhara Mahārāja: I can't follow.

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Particular - but that was not the custom, neither with the *sannyāsī*, nor with the *bābājī*.

Sanātana Goswāmī had a full beard and Mahāprabhu ordered that, “Go take him to a barber and remove the beard and hair.”

And *sannyāsa* and *bābājī* both, they do not keep such things, so, we do not like to keep. But during *cāturmāsya*, for the *vrata* it is mentioned in the *śāstra*, we keep hair and beard for the *cāturmāsya*, otherwise generally not. But still, it is not so that if one keeps long hair and long beard he cannot be a Vaiṣṇava.

There was one Vaṁṣī Dāsa Bābājī, an independent Vaiṣṇava. Our Guru Mahārāja also gave respect to him as a Vaiṣṇava, but he had this big beard and he did not shave at all. He was very negligent, not as a fashion, not fashionable, he did not allow any barber to shave, but he was a respectable Vaiṣṇava. Even our Guru Mahārāja had respect for him; Vaṁṣī Dāsa Bābājī.

As for yourself, if you keep this only to satisfy the Muslims for the purpose of your service, that if you go there you can collect money, and you can render good service to your Gurudeva, and for that purpose you

have kept for the safety of your vocation as well as your person...

Devotee: Oh yes, I have kept it only for that purpose.

Śrīla Śrīdhara Mahārāja: If someone does that for the time being, suppose for the service if it is necessary, one can have a dress of a *gr̥hastha*. A gentleman's dress; even in our Prabhupāda's time, the suit was also used sometimes by his disciples. And some was clad in white dress, though they were Vaiṣṇava of high level, but still they were white clad, because they had to approach so many officers and higher things. So that was suitable.

Devotee: Just like Tamal Kṛṣṇa Mahārāja in China.

Śrīla Śrīdhara Mahārāja: To fulfil the purpose of the Gurudeva of that type, living type, to carry out his orders suitably, he can take any dress. It is the question of purity of purpose, a question of the heart.

Devotee: The purpose of a *tridaṇḍī-swāmī* is it during the time of *Bhāgavat* time, there is *sannyāsa*?

Śrīla Śrīdhara Mahārāja: *Tridaṇḍī-sannyāsa*, we find it was in the *śāstra*, *Purāṇa*. Rāvaṇa, when he came to steal away Sītā Devī, he came as a *tridaṇḍī*. Arjuna, when he met in disguise, he had the *tridaṇḍī-veśa*. So *tridaṇḍī-veśa*, *tridaṇḍī-sannyāsīs* in *Bhāgavat* also. The Avantī *brāhmaṇa* he took *tridaṇḍī-veśa* and Kṛṣṇa is relating the story to Uddhava, *tridaṇḍī*. *Tridaṇḍī-sannyāsīs* were well respected in the society at that time. And

also from the *Jyotiṣa* we find that Bṛhaspati when strong, he takes *tridaṇḍī-sannyāsa*. There are so many *sannyāsīns*, but *tridaṇḍī* seems to hold the highest position of all *sannyāsīns*. And in Rāmānuja *sampradāya* - the *eka daṇḍī* we find in the Śaṅkara School - and in the Rāmānuja *sampradāya* we find *tridaṇḍī*. And our Guru Mahārāja reasoned that Prabodhānanda he was a *tridaṇḍī-sannyāsa*. And also here and there, some other *tridaṇḍī* we see, but extensively in the Rāmānuja *sampradāya*. And in our *sampradāya*...

Bhāratī Mahārāja: Nimbarka?

Śrīla Śrīdhara Mahārāja: In Nimbarka *sampradāya tridaṇḍī-sannyāsa*, I don't know.

Devotee: They have no *sannyāsa* in Nimbarka.

Śrīla Śrīdhara Mahārāja: Nimbarka. And Vallabha *sampradāya* also, no *sannyāsa*.

Bhāratī Mahārāja: And Viṣṇuswāmī?

Śrīla Śrīdhara Mahārāja: Viṣṇuswāmī, Śrīdhar Swāmī, there *swāmī*, there *sannyāsa*, but not *tridaṇḍī-sannyāsa* as far as we know.

Now our Guru Mahārāja, he inaugurated *tridaṇḍī-sannyāsa*

extensively in our *sampradāya*. He filled up the gap; the *brāhmaṇa*'s thread and the *daṇḍa*. After *varṇāśrama dharma*, *varṇāśrama dharma* is but a step to Vaiṣṇava *dharma*. From the scriptures to show that *varṇāśrama dharma* can only plan to observe *sanātana dharma*, to carry out that form of theistic life, and then above this, Vaiṣṇava *dharma*. *Brāhmaṇa dharma* vanishes, and Vaiṣṇava *dharma* begins. So, to show that; to preach that position to the society, and to the pseudo Vaiṣṇava, he supplied the gap and filled up another step. And after collecting the qualities of the *brāhmaṇa* and *sannyāsī* and then you can aspire to have the position of the *bābājī*. That is *paramahansa*, the *paramahansa* *veśa*, the dress of the Guru of the *sannyāsīs*; *pañcama-āśrama*.

Akṣayānanda Mahārāja: But our Guru didn't accept *bābājī*.

Śrīla Śrīdhara Mahārāja: And those *bābājīs* are not accepted as *bābājīs* proper. They have deviated. Only physical dress cannot keep them in the position of *bābājī*.

The mere imitation of Gaura Kīśora Dāsa Bābājī Mahārāja, the Guru of our Guru Mahārāja, lived very simply in a hut, sometimes in a *dharmaśālā*, and when he was living in a hut on the Ganges bank, another man he came and constructed a similar hut by his side, and he began to live there. Gaura Kīśora Bābājī Mahārāja gave respect to him and that man he also demanded something like that from the people; in this way. But one day, Gaura Kīśora Dāsa Bābājī Mahārāja remarked that, "That if a lady enters into the labour house and shows, imitates some sort of pain, as if giving birth to a child, will child come by that mere imitation?"

Do you follow? Am I clear? She must have some child in her belly, in her womb. Then naturally the pain will come and the child will come out. But without any pregnancy, if she imitates the pain of giving birth to a child, will the child come? That is a ludicrous thing.

So, only to imitate the dress of a *bābājī*, that cannot give the position of a real *bābājī*. So before you take the dress of a soldier or a general, you will have to learn what is battle, what is fight, how to handle so many weapons. You must learn them, but only the dress of a soldier does not make one a soldier. So also you must acquire the inner attributes of a *bābājī*, of a high type of Vaiṣṇava. Only mere dress cannot make you *bābājī*.

So many *bābājīs* are in Vṛndāvana, in Navadvīpa, but our Guru Mahārāja did not recognise any of them. He put his hand to his forehead, "Such a sacred land, Vṛndāvana; I came, but it was my own misfortune that I did not see a single Vaiṣṇava here." That was his disappointment. "Not a single Vaiṣṇava in Vṛndāvana I find here. That is my misfortune." That was his statement in Vṛndāvana. So Vaiṣṇava is not by garb first of all, must be by his internal realisation. And those who have got the real eye to see the internal realisation, they won't care for any external dress, only if a man takes the dress of a *vidvan*, a *paṇḍita*.

tavatṡ ashbhate mukham yavat kinchit na bhasate.

[A well-dressed fool goes unrecognised until he speaks.]

But only the dress of a *paṇḍita* will not make him a *paṇḍita*. A real *paṇḍita*, when we have a talk with him, he will detect whether he's a real scholar or not, and not by dress. So Vaiṣṇava can also be measured by a Vaiṣṇava. Vaiṣṇava can see who is Vaiṣṇava. He has got that eye, what is the criterion of a Vaiṣṇava. He has got the eye; that sort of *divya jñāna*, *divya dṛṣṭi* which he can feel that, "This is a Vaiṣṇava, Vaiṣṇavaism." Otherwise only the encasement of a Vaiṣṇava, the outer show; the *tilak*, *mālā* and dress, that cannot make anyone a Vaiṣṇava.

Śrīla Govinda Mahārāja: Baladeva Vidyābhūṣaṇa, Bhaktivinoda Ṭhākura, Jagannātha dāsa Bābājī Mahārāja, [?]

Bhāratī Mahārāja: Baladeva Vidyābhūṣaṇa and Jagannātha dāsa Bābājī.

Devotee: I met this guy yesterday, a white *bābājī*.

Devotees: Hiranyagarbha.

Devotee: Yes, Hiranyagarbha, and he told me that he is a disciple of...

Śrīla Śrīdhara Mahārāja: It is unfortunate that he has gone out of the line...

Devotee: He told me that he is a disciple of Bhaktivinoda Ṭhākura's son.

Śrīla Śrīdhara Mahārāja: He is making much of the form. But whether this is Ganges water, only about the pot, he is looking after that, but not the thing within the pot.

Devotee: I asked him to come here and talk with Śrīdhara Mahārāja.

Śrīla Śrīdhara Mahārāja: He won't come here.

Akṣayānanda Mahārāja: He won't come here; he's afraid.

Śrīla Śrīdhara Mahārāja: Formerly he used to come here, so I knew him, so when I heard that he is such and such, I told some of my acquainted persons, "Please request him to come to me." But he does not come. He's afraid of coming.

Akṣayānanda Mahārāja: If our Guru did not take *bābājī*, then we also could not.

Śrīla Śrīdhara Mahārāja: What to speak of him, he has taken that sort of dress from Lalitā Prasād, we do not recognise Lalitā Prasād also. He is the son of Bhaktivinoda Ṭhākura. We know our Prabhupāda and Prabhupāda has written about Lalitā Prasād that his affection to Bhaktivinoda Ṭhākura is mostly the father and son relation, and not so much of Vaiṣṇavism. He has written an article in *Gauḍīya*, our Guru Mahārāja, and we can understand that. Bhaktivinoda Ṭhākura's inner purpose, what it was, that was taken out by our Guru Mahārāja, and preached to the world. But Lalitā Prasād was an imitationist more or less. So what to speak of Hiranyagarbha, Lalitā Prasād we do not recognise, Lalitā Prasād.

Akṣayānanda Mahārāja: If our Guru Mahārāja, if our Guru did not, if our Guru was in *sannyāsa*, then we could not accept a higher *varṇa* also. That would be forbidden. If our Guru is *sannyāsa* then we could not...

Bhāratī Mahārāja: [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Imitation is not a big thing, but to have the real thing within, we want that. We came for that. The real teaching of *rūpānuga*, the comparative study, we are particular with that, to appreciate that, to enter into the depth of the reality within, not so particular about the dress. Dress we shall do according to the purpose of preaching; suiting to the purpose of preaching, and not to show to the public that I am a Guru, I am a *sādhū*; not for that. We are fighters, soldiers; we have taken such dress of a soldier to fight with the world.

Devotee: In preaching we are practising *viddhi bhakti*; shall we achieve that...

Śrīla Śrīdhara Mahārāja: *Raga-bhakti* is far, far above. It is not a very ordinary thing to be sold in the market. Those who say that ‘we have got *raga-bhakti*’, we hate them; they are enemies of the *sampradāya* of Mahāprabhu. *Ragapatha bhakti* is so cheap? There are so many signs of the ordinary man, the scent of the beast is in him, and he says he has attained the *raga-bhakti*? Only to destroy them, the Gauḍīya Maṭh has come; to destroy those imitationists of *raga-bhakti*. They are enemies of the *sampradāya*.

Bhāratī Mahārāja: So, they also give another false argument that there’s a hundred year difference from Bāladeva Vidyābhūṣaṇa to Jagannātha

dāsa Bābājī.

Śrīla Śrīdhara Mahārāja: Yes, we know it fully well. Swāmī Mahārāja also knew it fully well. It is not unknown to us. But I told that we are followers of the thought, not of the body.

Bhāratī Mahārāja: Madhusudhana Dāsa Bābājī, wasn't he after Baladeva Vidyābhūṣaṇa?

Śrīla Śrīdhara Mahārāja: Madhusudhana Dāsa Bābājī had connection with Jagannātha Dāsa Bābājī.

Bhāratī Mahārāja: He was his Guru?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Then what is the meaning of initiation, Mahārāja?

Akṣayānanda Mahārāja: That means *śikṣā* is more than *dīkṣā*.

Śrīla Śrīdhara Mahārāja: *Dīkṣā* means to impart the real knowledge and sentiment from one to another. And that must be of the real type.

Homeopathic globule; only the outer, nothing can be known by the outer physical plane, but the potency is within. So, the *mantram* and other things, the potency within, what type of thought or sentiment is imparted through that sound, that should be the important thing. The Māyāvādīs have same *mantra*, Māyāvādīs are also taking the Name, but that sort of Name will vanish in Brahmaloka. They won't be able to cross that Virajā. That is throwing the thunder. When the Māyāvādī takes the Name of Kṛṣṇa, our Vṛndāvana dāsa Ṭhākura says that his praise, his taking the Name, his devotional characteristics are all just like thunder to the holy body of Kṛṣṇa. Not any soothing effect. Gauḍīya Maṭha, they deal with reality, not with the frame, that is Gauḍīya Maṭha, what is what in the thought world. Step by step, the adjustment; that we want. We are not enchanted, we are not captured by the form, mere form. The development in the thought and the step by step gradual development into the thought. 'Virajā,' 'brahmaloka,' *bhedi* 'paravyoma' pāya.

[*upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana*]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā, 19.153-4*]

What is *paravyoma*, *tabe yāya tad upari 'goloka-vṛndāvana'*, all these things.

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas tebhyo jñāna-

*vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ [tebhyas tāḥ paśu-pāla-
pañkaja-dṛśas tābhyo 'pi sā rādhikā preṣṭhā tadvad iyaṁ tadīya-sarasī
tāṁ nāśrayet kaḥ kṛtī]*

[The *gopīs* are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the *gopīs*, Śrīmatī Rādhārāṇī is the most dear to Kṛṣṇa. Her *kuṇḍa* is as profoundly dear to Lord Kṛṣṇa as this most beloved of the *gopīs*. Who, then, will not reside at Rādhā-kuṇḍa and, in a spiritual body surcharged with ecstatic devotional feelings (*aprākṛta-bhāva*), render loving service to the Divine Couple Śrī Śrī Rādhā-Govinda, who perform Their *aṣṭakālīya-līlā*, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Rādhā-kuṇḍa are the most fortunate people in the universe.”] [*Upadeśāmṛta*, 10]

[Śrīla A.C. Bhaktivedanta Swāmī Mahārāja's translation]

This gradation, what is Virajā proper, what is *brahmaloka* proper, what is Śivaloka, what is Vaikuṇṭhaloka and then what is Ayodhyā, what is Dvārakā, what is Mathurā, the realistic view of the whole gradation.

na tathā me priyatama ātmayonir [na śaṅkaraḥ

na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]

[“O Uddhava! Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you.”] [*Śrīmad-Bhāgavatam*, 11.14.15]

“What is the position of Brahmā? *Na śaṅkaraḥ*, Mahādeva? *Na ca saṅkarṣaṇo na*, Baladeva? *Śrī*, Lakṣmī? *Naivātmā*, as you are My favourite, Uddhava.”

Step by step. How it is possible? We have to follow the spirit; otherwise from Jāhnavā up to Vipina Goswāmī, from whom initiation was taken by Bhaktivinoda Ṭhākura, from Vipina Goswāmī, from Jāhnavā to Vipina Goswāmī, so many ladies are there, unknown ladies. Through them the *mantram* came to Vipina Goswāmī and from him, Bhaktivinoda Ṭhākura came. But we take Bhaktivinoda. Should I go to count all those ladies in the *paramparā*? What was their realisation? The realisation, we are slaves of the truth. What is flowing, the current, the pure current, we are told, we are beggars of that. We have no charm of any form.

You see, I generally quote an instance when Aurovindo Ghosh - you know his name?

Devotee: Aurovindo Ghosh of Pondicherry.

Śrīla Śrīdhara Mahārāja: Of Pondicherry. He was almost the founder of the revolutionary movement in Bengal. When in nineteen twenty eight or so, when a case was going on in Calcutta High Court against him, a big barrister, one Mr. Norton. Aurovindo he absconded, and Norton, when the case was going on Aurovindo was not to be found anywhere. That Norton told, whenever, however, in whatever paper he found - Aurovindo's English was very good English. He stood first even; his training was in England from the childhood, and he knew English very well, even better

than an English man, good English he could speak. Norton said, in any magazine or any paper, or whenever any article, he could detect, "Here is Mr. Ghosh." By Aurovindo's writing, whenever he read, he could say, "Here is Mr. Ghosh. In this writing you are to trace where from this article is coming." So, by the spirit we can judge who has written it; not by the name, whose writing.

So there is an internal thing and those that cannot see that internal truth, they will make much of the external cover. We are not one for that. Ordinarily, so-called Vaiṣṇava's, so-called *goswāmīs*, they are hated by the general *smārta brāhmaṇa* section *varṇāśrama*. And we came from that stock. Because we have some earnest inclination for the teachings of Mahāprabhu, for His personality, we came, being attracted by the purity and the intensity of the *śikṣā* of Mahāprabhu that we found in Prabhupāda. Only by that degree of intensity of theistic conception we were attracted. We have no charm for the fashion, these *bābājīs*, the *goswāmīs*, and other *vairāgis*; they are hated in the society. And Guru Mahārāja has come; now they have got some position, relatively. But they left Mahāprabhu and indulged in so many debauchery activities and tradery. The *goswāmīs* are all traders. They are making money. The real spirit we want; so we are not deviated, and these may not touch us. The dogs will bark. We take it like that. Dogs may bark, but it has no importance, a dog barking. Because they make much of the outer thing, they have no real purification of their heart to accept the pure thing, to discriminate what is purity, what is *prema*, how pure it is. Brahmā and Mahādeva, they also aspire after that thing. First understand what degree of purity is that thing. These fellows, they are not only imitation, but they want to exploit Mahāprabhu and not to serve Mahāprabhu. They are the worst enemies. They are traitors; they have taken the garb of Mahāprabhu's *sampradāya*, and they are saying something else. This is cheap marketing; they are selling these adulterated things extensively for less money, very cheaply. They have no inner necessity to have the purest thing for them.

pūjāla rāgapāṭha gaurava bāṅge, [mattala hari-jana viṣaya range]

[“The path of divine love is worshipping to us and should be held overhead as our highest aspiration.”] [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

Being of such a high order, our Guru Mahārāja never seemed to be so. “I am a servant of the servant of the servant of the Vaiṣṇavas.” That was his claim. And, “They are my Guru, they are so high. First come and practice all these things, and then one day you will hope to reach there. It is not so easy, so cheap.”

[koṭi-jñāni-madhye haya eka-jana ‘mukta’ koṭi-mukta-madhye ‘durlabha’ eka kṛṣṇa-bhakta]

[Out of many millions of liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find.] [*Caitanya-caritāmṛta, Madhya-līlā*, 19. 148]

Bhāratī Mahārāja: Mahārāja, Caitanya Mahāprabhu, He did not give actually *mantram*, he just gave *śikṣā*, isn't it?

Śrīla Śrīdhara Mahārāja: It is said that Vakeśvara Paṇḍita was His *mantra śiṣya*. We find in *Gaura Candrodaya*, a Sanskrit book written by an Oriyan devotee named Govinda Dās. Prabhupāda also quoted, *govinda vacana jani hoi gauranga vani aprakat kali sara katha*. There is eleven verses; *Upadeśāmṛta* and composed in Sanskrit verse by Rūpa Goswāmī. There Prabhupāda has written, and I have gone through that

book published by Gauḍīya Maṭha, *Gaura Candrodaya*.

Bhāratī Mahārāja: *Upadeśāmṛta*.

Śrīla Śrīdhara Mahārāja: In *Upadeśāmṛta*, Prabhupāda has mentioned one book, *Gaura Candrodaya*, or something like that. And composed by an Oriyan scholar, whose name is Govinda Dās. By him it is written, a book; *Gaura Candrodaya*. There it is mentioned that when Mahāprabhu departed, the devotees consulted within them who is to be made Ācārya of the Rādhā Kanta Maṭha, where Mahāprabhu lived. They consulted, and Vakeśvara Paṇḍita was selected. And he was the first Ācārya of the Rādhā Kanta Maṭha there, and his disciple was candra. [?]

[The following is from a previous transcript] In this way it is mentioned.

Devotee: Rūpa and Sanātana Goswāmī, did they have any *mantra śiṣya*s? Wasn't Jīva Goswāmī a *mantra śiṣya* of Rūpa Goswāmī?

Śrīla Śrīdhara Mahārāja: Yes, and Rūpa Goswāmī was the *mantra śiṣya* of Sanātana, Sanātana Goswāmī was the *mantra śiṣya* of Vidyāvācaspati. Vidyāvācaspati's brother was Sārvabhauma. That is formal.

Devotee: Was that actually *dīkṣā* or *śikṣā*? Between Rūpa and Sanātana; they got *mantram*?

Śrīla Śrīdhara Mahārāja: They got *mantram* from their Guru – *mantram*;

but what *mantram*? Mahāprabhu Himself got *mantram*, but according to His order, Sanātana Goswāmī has selected another *mantram* for the Gauḍīya Vaiṣṇavas. Mahāprabhu got the *dvādaśaka mantram* [twelve syllables] from Īśvara Purī, but when ordered by Mahāprabhu to consult the the Vaiṣṇava *śāstra* and try to preach what the real conduct of a Vaiṣṇava should be. “And I bless you that Kṛṣṇa will guide you to compile a Vaiṣṇava *śruti*,” and Sanātana Goswāmī did that accordingly, and he has collected the *aṣṭadaśaka mantra* [eighteen syllables] for us, and that is now in use. It is continuing in the *sampradāya*, and not the *mantra* that Mahāprabhu received from Īśvara Purī. But by the order of Mahāprabhu, this *mantram* came through Sanātana Goswāmī, this *mantram* came, *aṣṭadaśaka*, and that is continuing and someone also amongst the Goswāmī’s, they go on with that *dvādaśaka mantra* of Mahāprabhu.

End of 81.08.25.A

81.08.25.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

[The start of this MP3 is the same as the end of the MP3 dated 81.08.25.A, and also almost inaudible]

End of 81.08.25.B

81.08.26.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: You are depressed and disappointed [?] With what immediate motive you are going to Bombay, Er, America?

Dhīra Kṛṣṇa Mahārāja: America?

Śrīla Śrīdhara Mahārāja: Yes. What will be your next program, immediate?

Dhīra Kṛṣṇa Mahārāja: Well, see, Mahārāja, before I left there were some devotees, they wanted to know the results of my speaking to Your Divine Grace. So I wanted to return to America and meet with my God-brothers and God-sisters, and explain to them some of the instructions that you've given, some of your advice. And find out, move amongst them and find out more specifically what they're interested to do for their own Kṛṣṇa consciousness and to spread Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: What is the present attitude of ISKCON and Dhīra Kṛṣṇa Mahārāja's present feelings? What is the attitude of the present administration towards you? They can't see it with sympathy, is it?

Dhīra Kṛṣṇa Mahārāja: Towards me? Well, I think that they think that I am a potentially dangerous individual.

Śrīla Śrīdhara Mahārāja: That will, your endeavour may encourage...

Dhīra Kṛṣṇa Mahārāja: Dissension.

Śrīla Śrīdhara Mahārāja: ...the hesitating to go to side with you. Those that are hesitating, they are already disconnected. Perhaps for them if they are organised then there may be a difficulty. And those that are hesitating they will also have got some footing.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Such apprehension is not, may not be imaginary only. But what to do! If you want to save the disappointing element, to enliven them with the words and thought of Mahāprabhu, then of course this dissension is to be tolerated. But unnecessarily; no hitch is not desirable.

Dhīra Kṛṣṇa Mahārāja: What is not desirable?

Devotee: Hitch [?]

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Be very careful. That is the institution founded by your Guru Mahārāja, our revered Swāmī Mahārāja. So we must try our best not to disturb them, as much as possible. But at the same time we cannot be only idle onlooker to those that are going away and astray from the path of Mahāprabhu towards which after life after life they have got the chance, after how many births, innumerable births.

In the words of our Guru Mahārāja, a soul in bondage is in the ocean. And he is coming towards the shore. And again to push him to the ocean, that is most cruel and heinous. After long and long time fighting with the waves of the ocean, one is anyhow coming home, coming to the safe position. And again to push them, or they are going to the ocean to take them in. That should be the great service.

And Guru Mahārāja he came to do that. Bhaktisiddhānta Sarasvatī Ṭhākura in his last words he told that, “I have given, I disturbed many, I have given anxiety, created anxiety to many ordinary hearts. But to my best understanding I have done it rightly, because for the distribution of the highest thing to them it was necessary. It was not my personal interest that I gave to many in the world such anxiety. But for the saving of the people I was under painful necessity to give anxiety to a certain portion of human kind, mankind. I could not but do it.”

So with this idea in our heart, we are under painful necessity to save those that came under the flag of Swāmī Mahārāja, to attain the highest peace. With this spirit you will march on. I also approve your going to America for the purpose.

There is a proposal here, as I told previously to you all, that a centre for you may be established on the other side of the Ganges in Madhyadvīpa. In Madhyadvīpa is vacant, no Maṭha has been built there. Prabhupāda had will, wish, to establish in every *dvīpa*, nine islands, in every island to establish one centre, Mahāprabhu's *sevā*, *pratiṣṭhā*, but the Madhyadvīpa still empty. So, if you all agree, then we may try to secure a plot on the other side of the Ganges, in Madhyadvīpa, to acquire some land. And there, perhaps in the beginning it will be given to understand that's in our interest, but really it will be for you. That is the Swāmī Mahārāja people that have been neglected, that cannot; if they're treated harshly they may have an independent centre here. And our, those two gentlemen, our Venkatta Prabhu [Bhāratī Mahārāja] and the Akṣayānanda Mahārāja, and another gentleman, are very eager to do this. So to select land for fitting our purpose, should we go forward? What do you say Caru Swāmī Mahārāja?

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Prabhu and yourself, you consider it seriously. Mostly it will be for the, for those that are neglected by the present ISKCON, and have got real interest for Mahāprabhu. It will be a bold step. In the beginning it may be begun in my name, but the object is such. In my connection it may be begun. That may not trouble them. But it is meant for such, they will have got an independent footing here when it is necessary; if you think necessary, whether it will be judicious to begin with now. He has got much enthusiasm in the matter.

Dhīra Kṛṣṇa Mahārāja: We were thinking actually Mahārāja, that foreseeing that in the future some separate place it would be necessary.

Śrīla Śrīdhara Mahārāja: Maybe.

Dhīra Kṛṣṇa Mahārāja: It may be.

Śrīla Śrīdhara Mahārāja: And if you like, if they come in terms, you may amalgamate also.

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: You have got a respectable position here. If necessary, when time may come, when it may be amalgamated with ISKCON, doesn't matter. But they have got some sort of shelter here. With this object should we move forward? You consult within you.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, actually we've been consulting amongst ourselves quite a bit, and we'd come to a similar conclusion.

Śrīla Śrīdhara Mahārāja: All right. Discuss among yourselves and...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Then what about your Bombay meeting? What was the object of the present meeting there?

Bhakti Caru Swāmī: The object of the present meeting was, actually Mahārāja it was a conference to glorify Prabhupāda; and it was an eight day long, or nine day long program. But just to give it a public appeal, the conference was named as '*Karma, Jñāna, and Bhakti*'.

Śrīla Śrīdhara Mahārāja: What is the relation between them, or to harmonise them. *Karma* means do for Him. *Jñāna* inquire what is about Him. And *bhakti*, that *karma* is no *karma*. In service the external feature of *karma* is present. And also when *sambandha-jñāna* reaching in the comparative study the *jñāna*'s position, the position of the knowledge is also there. It is already spiritual. But a third plane has been invented or discovered, has been discovered where the external conception of *karma*, or the misconception of *karma* vanishes. And what we think to be the proper nature of knowledge, that also vanishes and *jñāna-sunya-bhakti* is discovered - comes in.

[From here the recording speeds up, so it is a little unclear]

Na jñānam na ca vairagyam. Just as in intuition, when one is doing intuitively, a reflex action, without consciousness things are being done. Instinctively in our reflex action no voluntary exercise of any knowledge is necessary, in intuition also. But things are done not less important than the calculation of knowledge, consciousness. Such plane is there, automatic. Just as to push a car or train this oil and gas necessary. So *prema*, they are trying to get energy from sun ray, today's scientist, more cheap and automatic. So the *prema* supplies the fuel there. And without calculation and without the weary or tiredness of labour, endeavour,

reaction of labour, that is done. No fatigue and neither calculation.
Automatic the

_____ is *prema* love. *Naiṣkarmyam āviṣkṛtaṁ*, in *Bhāgavat*, the conclusion *śloka* of *Bhāgavat*, what is the gift, the seed? After the whole *Bhāgavat* then a seed is given. What is here under seed?

*śrīmad-bhāgavatam purāṇam amalaṁ yad vaiṣṇavānām priyaṁ yasmin
pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate tatra jñāna-virāga-
bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*

tac chr̥ṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ

[“*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahaṁsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion.”] [*Śrīmad-Bhāgavatam*, 12.13.18]

In the conclusion Vyāsadeva said, “What I have given here *naiṣkarmyam*, *jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*, we shall have to labour then to produce our desired result, *naiṣkarmyam*. So the *jñānīs* they are in search of something disgusted with the life of labour and live. Labour and live, that is a dishonourable life. Always do and then enjoy. That is a dishonourable life. So *naiṣkarmyam*, the scholars, their request is a life where the previous labour has been eliminated from that life. And also one can live happily. But they come to a destructive position of *sāyujya-mukti*. They have buried themselves in the conscious world.”

But *Śrīmad-Bhāgavatam* says, “No, I shall give you a life where no weariness of labour, no reaction of labour, *naiṣkarmyam*, but the act, the

result of the labour you will enjoy there, *naiṣkarmyam āviṣkṛtaṁ*. And *jñāna-virāga*, they'll be subservient to you. Such a thing I am giving here.”

Śrīmad-bhāgavatam purāṇam amalaṁ. *Purāṇa* means prehistoric, and also *purāṇa* means which can supplement, give fulfilment, *purāṇam amalaṁ*. Make it perfect, anything perfect, filled up. *Bhāgavatam purāṇam amalaṁ*, *amala purāṇa*, purest of the pure, things are being distributed here. *Yad vaiṣṇavānāṁ priyam*, very favourite to the Vaiṣṇava temperament. *Yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate*, a particular type of knowledge what is accepted and followed and searched by the *paramahaṁsa*. *Haṁsa* means *sāru-graḥi*, who can eliminate unnecessary and collect necessary. That is the nature of swan, who can eliminate the water, if water and milk mixed together, swan will take up the milk and water will remain. So that is *haṁsa*. *Paramahaṁsa* is very expert in that activity, *paramahaṁsa*, *sāru-graḥi* and the proper necessity, higher thing you can take from anywhere and everywhere eliminating the undesirable, the reactionary. *Pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate*. This is a particular type of knowledge, not ordinary knowledge of the empirical school. But it is a peculiar type of knowledge, *pāramahaṁsyam ekam amalaṁ jñānaṁ*. *Paraṁ gīyate*, it is praised by the experts to be the highest type of knowledge, *jñānaṁ paraṁ gīyate*.

Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ. *Naiṣkarma* means to get out of the disturbance of labour, the reaction of labour. That is *naiṣkarma*, in this sense, *naiṣkarmyam*, free from the reaction of labour, *naiṣkarma*. *Naiṣkarma* means, it does not mean the cessation of labour, but the undesirability in the labour, that is eliminated here. The tedious element of labour, that is eliminated, but not the movement eliminated. *Vilasa* is not eliminated, but in *vilasa* the dissipation of energy and so one becomes tired and suffers from a reaction, that is eliminated, the poison eliminated. And the nectar section of the labour, that is retained, movement is retained. Movement retained and weariness eliminated. *Naiṣkarmyam āviṣkṛtaṁ, tatra jñāna-virāga- bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*.

Bhāratī Mahārāja: Last line? *Tac chr̥ṇvan su-paṭhan...*

Śrīla Śrīdhara Mahārāja:

*śrīmad-bhāgavataṁ purāṇam amalāṁ yad vaiṣṇavānāṁ priyaṁ yasmin
pāramahaṁsyam ekam amalāṁ jñānaṁ paraṁ gīyate tatra jñāna-virāga-
bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*

[tac chr̥ṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ]

How it was possible to get out of the reaction of *jñāna*, *karma*? *Bhakti-sahitaṁ*, because devotion has got the principal part there, *bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*, *sevā*, *bhakti sevā bhajan*. *Tac chr̥ṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ*. If one can very carefully attend that, listen to that, *chr̥ṇvan su-paṭhan*, and makes a regular study, study of that thought, *su-paṭhan vicāraṇa paro*, and he discusses it with the *sādhus* and any doubt may be removed, *vicāraṇa paro*. *Bhaktyā vimucyen naraḥ*, and then he gets the real acquaintance of devotion and automatically he has all bondage shaken off. Then what was the beginning?

Devotee: *Karma, jñāna, bhakti*.

Śrīla Śrīdhara Mahārāja: *Karma, jñāna, bhakti*. The undesirability in the movement.

Karma will be there. The movement will be there, and the undesirable portion of it is eliminated. *Jñāna* will be there, that is spiritual. But only by trying to control everything within our fist, this final, impossible attempt: that is eliminated.

And the proper way, *praṇipāta*, *paripraśna*, *sevā*, *sambandha jñāna*, the knowledge which is based on *praṇipāta*, *paripraśna*, *sevā*, that is not eliminated to know. That is the proper knowledge which takes us to the final thing, which has got the consciousness that I am finite. I am going to know infinite. And the real principle is there that to satisfy infinite that He will come in me, descend in me and I shall know. This sort of knowledge has been admitted. So the misconception of real *karma* and real knowledge that is eliminated. *Karma* means *vilasa*, movement that is retained. And *jñāna* also for the regulation of the service activity, that is also to be retained. And service, *bhagavān bhajanīya-sarva-sad-guṇa viśiṣṭha* [From Jīva Goswāmī's *Bhakti-Sandarbha*], our fulfilment of life in the service of the Lord. It will reach us in that plane where one will find that by serving we have come to such a great thing, great substance, that by serving Him we shall get fulfilment of our life - at every step we shall feel that, that my life is being successful, getting fulfilment more and more only by serving Him. Such a great magnanimity, noble substance is found. By giving my everything to Him, I'll become a gainer and gainer more and more. In such a plane it will take us. Then everything is good.

upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ [*Bhagavad-gītā*, 4.34]
yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ [*Bhagavad-gītā*, 3.9]
bahūnāṁ janmanām ante, jñānavān mām prapadyate [*Bhagavad-gītā*, 7.19]

...

[*tad viddhi praṇipātena, paripraśnena sevayā upadekṣyanti te jñānaṁ,*

jñāninas tattva darśinaḥ]

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.] [*Bhagavad-gītā*, 4.34]

...

*[yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ tad-artham
karma kaunteya, mukta-saṅgaḥ samācara]*

[“Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*).”] [*Bhagavad-gītā*, 3.9]

...

*[bahūnāṁ janmanāṁ ante, jñānavān māṁ prapadyate vāsudevaḥ
sarvam iti, sa mahātmā sudurlabhaḥ]*

[“After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”]

[*Bhagavad-gītā*, 7.19]

...

The pure, the real *jñāna* will lead to the proper place, to the service, that is real *jñāna*. *Jñāna* is not to be condemned; *karma* is not to be condemned in its real spirit. But at the present, the form which has captured us with the satanic idea of enjoyment and renunciation, that should be eliminated. The spirit of renunciation, cutting off connection with everything, cutting off connection with the environment, the knowledge that encourages us to cut off connection with the whole of environment thinking it is all bad, that is eliminated. And *karma* when it is for selfish, whether small or extended selfishness, any part, that is eliminated. But *karma*, go on, movement is encouraged and knowledge proper, that's also encouraged. But not leading to exploitation or renunciation. That is two enemies, *karma* and *jñāna*. So the elimination of these two we may utilise. Rather, that is necessary. That is replaced by devotion, love, highest fulfilment of life. With the discovery of a particular plane where whatever we do for that higher thing we are benefited, we are improved and we feel at every step the inner fulfilment of inner gratification of our own self. Gaura Haribol.

Bhakti Caru Swāmī: I heard somewhere, I don't exactly remember where...

Śrīla Śrīdhara Mahārāja: So it will be, *karma* can; the looker: at the same time, a greater definition, *karma*, *jñāna*, *anāvṛtam*. The connection must be kept with that, the real definition of *bhakti*, *karma jñāna anāvṛtam*.

[*anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam*

ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

And *Nārada-sūtra* , *sarvopādhi-vinirmuktaṁ*:

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate]

[“Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest.”] [*Nārada-Pañcarātra*]

Upādhi is selfish, selfish cover. And the two phases, the exploitation and renunciation. Renunciation also selfish. Exploitation is selfish, it is clear. Renunciation also selfish because divorcing the environment. Environment, no connection, so that is also selfish to cut off everything, to seek ones own imaginary comfort. So that is also selfish. So devotion that is only impartial, non selfish, and an organic attempt; and real devotion is the organic function, otherwise also partly selfish. Now, what you were going to say?

Bhakti Caru Swāmī: Yes, so I heard Mahārāja somewhere, that these six sons of Devakī and Vasudeva that was killed by Kāṁsa...

Śrīla Śrīdhara Mahārāja: Six or seven?

Bhakti Caru Swāmī: First six sons, they were representing the *sad-darśana*, the six branches of Vedic philosophy, that after that [?]

Śrīla Śrīdhara Mahārāja: Well and good. If anywhere it is mentioned I do not know. I think I might have heard somewhere, but I can't recollect where, when, I have heard it. It may be in some *tikā*, Viśvanātha, or somewhere, may be. I don't remember that. Hare Kṛṣṇa. This is not objectionable.

Bhakti Caru Swāmī: Kāṁsa is representing false ego, *ahaṅkāra*.

Śrīla Śrīdhara Mahārāja: *Ahaṅkāra* Atheism.

Bhakti Caru Mahārāja: [?] He pointed out that what Guru does like that the demons that Baladeva is killing one after the other like Dhenukāsura. Dhenuka is symbolising ignorance.

Śrīla Śrīdhara Mahārāja: [?] Bhaktivinoda Ṭhākura's *Śrī Kṛṣṇa-saṁhita*

[?] All of you must go through it. There you will have materials that are based on the present reasoning ground; *Śrī Kṛṣṇa-saṁhita*, in Bengali and in Sanskrit also, by Bhaktivinoda Ṭhākura, a very useful book. And *Caitanya-śikṣāmṛta*, to preach in the western countries, *Caitanya-śikṣāmṛta* is more useful than *Jaiva Dharma*. *Jaiva Dharma* is meant for the Indianised people, those that think in Indian way, Indian philosophy. And the western philosophy has been dealt in comparison in *Caitanya-śikṣāmṛtam*.

Bhakti Caru Swāmī: Actually Prabhupāda also wrote *The Teachings of Lord Caitanya*, one book which is giving all the teachings of Lord Caitanya, Caitanya Mahāprabhu's teachings to Sanātana Goswāmī, Rūpa Goswāmī, and Sārvabhauma Bhaṭṭācārya. This way like all the teachings of Caitanya Mahāprabhu have been presented in that book.

Śrīla Śrīdhara Mahārāja: In an English book?

Bhakti Caru Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: That O.B.L. Kapoor, he was research scholar, got doctorate, and Professor Sanyal, was one of the examiners of three. He was a student of philosophy. And he has based his research only on the direct teachings of Mahāprabhu.

“Goswāmīns there from the *śāstra* they've collected in support of Mahāprabhu's line.” And he said, “I have given the materials, my materials is what is the direct advice of

Mahāprabhu. And where have you got? There is only eight *śloka*s and some other, about fourteen *śloka*s direct come from Mahāprabhu, and

some stalwarts of Jagannātha etc.”

“Where do you get direct?”

“I have my basis of *Caitanya-caritāmṛta*, *Caitanya Bhāgavata*.”

Then I told, from Mahāprabhu, Sanātana Goswāmī, and Sanātana Goswāmī, Rūpa Goswāmī, they have given all the philosophical side.

“But no I have only collected from *Caitanya-caritāmṛta*. That is given by Kavirāja Goswāmī. There he has given this *upadeśa* to Sanātana, Rūpa, or indirect way you get from Kavirāja Goswāmī. In our line wherever from it may be but when there is mention that Caitanya Deva mentioned, He says that can be taken as coming direct from Him.” In this way he has, this is the basis of his doctorate. That book also you may look over:
O.B.L Kapoor.

[*The Philosophy and Religion of Śrī Caitanya*] O.B.L Kapoor. [Oudh Bihārī Lal Kapoor, aka Ādikeshava Dās, disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Gaurāṅga Dās Bābājī]

And Nisikanta Sanyal's book [*Śrī-Kṛṣṇa-Caitanya*] of course during the time of Prabhupāda it was written, and Prabhupāda saw it. But there, only one mistake. In Madras, a professor of Rāmānuja School, he, where it is mentioned what is the teachings of Rāmānuja, he perhaps read that portion and he came with, “This is not the conception of Rāmānuja, what you have told.” Then Sanyal has to accept that, “Yes, yes, it is a mistake.” So in some portion he admitted, ‘this is a mistake.’ His distinctive *advaita*, or something like this, he has given the name of Rāmānuja dāsa. The objection came there, that this should not be the proper translation of Rāmānuja dāsa. It should be like that, the name should be like this.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja wanted to seek for your advice or to have the confirmation from Your Divine Grace about his plans when he goes back to America. He is thinking of working with Atreya Ṛṣi Prabhu who is that Iranian gentleman. He is the GBC of San Francisco and he is very sympathetic to all of Prabhupāda's disciples, those who are not really feeling very comfortable.

Śrīla Śrīdhara Mahārāja: Anyone whom you think to help your cause, you may take his help.

Bhakti Caru Swāmī: And actually Atreya Ṛṣi Prabhu is very friendly with us also, with Dhīra Kṛṣṇa Mahārāja, and he is a very nice devotee.

Śrīla Śrīdhara Mahārāja: Well and good anyhow we have got the news of...

Dhīra Kṛṣṇa Mahārāja: Mahārāja, as I have made all these recordings of Your Divine Grace I wanted to know or seek your permission if I could take the philosophical portions and...

Śrīla Śrīdhara Mahārāja: And collect them and publish.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Yes, you may do, Hare Kṛṣṇa, for the benefit of

the people.

Dhīra Kṛṣṇa Mahārāja:

*nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau lokānām
hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau [rādhā-kṛṣṇa-
padāravinda-bhajanānandena mattālikau vande rūpa-sanātana raghu-
yugau śrī-jīva-gopālakau]*

["I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinisingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."]

[Śrīla Śrīnivāsa Ācārya, *Caitanya-caritāmṛta*, *Madhya-līlā*, 1.33, purport]
This will be for *lokānām hita-kāriṇau*, for the worlds benefit.

Śrīla Śrīdhara Mahārāja: *Loka hitam ripau lokānām hita-kāriṇau*,
Śrīnivāsa Ācārya's composition. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee:

*kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa nāma-kīrtanam rāma-rāma-gāna-ramya-
divya-chanda-nartanam*

Śrīla Śrīdhara Mahārāja:

*yatra-tatra-kṛṣṇa-nāma-dāna-loka-niṣtaraṁ prema-dhāma-devam eva
naumi gaura-sundaram*

...

*[kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa nāma-kīrtanaṁ rāma-rāma-gāna-ramya-
divya-chanda-nartanam yatra-tatra-kṛṣṇa-nāma-dāna-loka-niṣtaraṁ
prema-dhāma-devam eva naumi gaura-sundaram]*

["The Lord travelled to the holy places of pilgrimage in South India with the clever underlying compassionate intention of delivering the fallen souls. Appearing as a beautiful young renunciate He distributed the sweet transcendental Names of the Supreme Lord, singing Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa he...as He strolled down the different pathways, entered temples and visited homesteads. During His sacred pilgrimage sometimes the Lord would be carried away by some indescribable, ineffable, divine exaltation and would sing, "Rāma Rāma" and dance gracefully with most charming gestures and rhythms. Regardless of any time, place, circumstance, or personal qualification, He magnanimously delivered all those in South India who came in contact with Him by inspiring them to chant Kṛṣṇa's Holy Names with pure devotion. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love."] [*Premadhāma-deva-stotram*, 22]

Dhīra Kṛṣṇa Mahārāja: Mahārāja, one other thing. I was wondering, there is a class of devotees who are being produced who have attachments for our Guru Mahārāja and for Your Divine Grace also. So this is kind of a new breed of *bhakta* who have equal devotion for Prabhupāda our Guru Mahārāja and Your Divine Grace. So is this all

right?

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: Common thing they have got, so many, ninety-five percent or more common.

Dhīra Kṛṣṇa Mahārāja: It's that five percent?

Śrīla Śrīdhara Mahārāja: In some places he also exceeding my position and thinking also in the preaching affairs, so many tactics he did in his ways, inhuman action. So in that respect he is so great, so big. And I cannot stand before him. In some internal way we have had a little, it is not difference really but little distinction, distinctive. Every man has got his inner distinctive characteristic. Amongst you also there are so many, a little, *bedabeda acintya*. Hare Kṛṣṇa. It is in His hand.

Devotee: [?]

Śrīla Śrīdhara Mahārāja:

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet prakṛtibhyaḥ paraṁ

yacca tad-acintyasya lakṣam

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Skanda Purāṇa*] & [*Mahābharata, Bhiṣma Parva, 5.22*]

Supernatural, beyond nature, that is the common sign of *acintya*. And not to be, that won't come to our own subjective jurisdiction, *acintya*. That is there but not within our jurisdiction, but as a subject we can control it to make the object our thinking. But when He makes any contact we understand. That is *adhoksaja*.

End of 81.08.26.A

81.08.27.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...incarnation of Satyabhāmā in Dvāpara-yuga. He [Jagadānanda Paṇḍita] went to Vṛndāvana. Mahāprabhu gave some instruction. "Do this, don't do this. And as long as you remain there you

should be under the guidance of Sanātana Goswāmī.” Then he went, and the instructions were like this. *Vṛndāvana jaibe nā rahiha cira-kāla*. “You go to Vṛndāvana but don't remain there for long time.” *Govardhane nā caḍiha dekhite ‘gopāla’*. “To have a look of the Gopāla of Madhavendra Purī don't go up over the Govardhana.”

[*Śīghra āsiha, tāhāñ nā rahiha cira-kāla, govardhane nā caḍiha dekhite ‘gopāla’*] [“You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity.”] [*Caitanya-caritāmṛta, Antya-līlā, 13.39*]

And, *vrajavāsī gan dui haite saman koive* [?] “You should give respect to the *vrajavāsī*.”

Tāñ-sabāra ācāra-ceṣṭā la-ite nāribā. “But don't imitate their practices. And as long as you stay there, stay under the guidance of Sanātana.” These were the instructions.

[*dūre rahi’ bhakti kariha sañge nā rahibā, tāñ-sabāra ācāra-ceṣṭā la-ite nāribā*]

[“Do not mix freely with the residents of Mathurā; show them respect from a distance. Because you are on a different platform of devotional service, you cannot adopt their behaviour and practices.”] [*Caitanya-caritāmṛta, Antya-līlā, 13.37*]

And one day Jagadānanda Paṇḍita found Sanātana Goswāmī came to visit him when he was going just to put the pot for cooking purpose into the oven. At that time Sanātana came to know things are from him. And at that time Sanātana Goswāmī had a red cloth around his neck, like a turban. Jagadānanda Prabhu was much delighted to see that red cloth

and asked, “It must be of our Mahāprabhu, the red cloth, have you got from Him?”

“No, no, this I took from one Mukunda Sarasvatī, a *sannyāsī* of this part.”

“Oh, you have put his garment, his cloth on your head, and you are the leading disciple, follower of Mahāprabhu.” He could not tolerate, and with that cooking pot he went to strike on his head.

Then Sanātana Goswāmī with folded palms, “Yes, Paṇḍita Ji, what I wanted to see, your exclusive love towards Mahāprabhu, what I wanted to see by the grace of God, Mahāprabhu, I have seen it now. I have seen with my own eyes the intensity, exclusive love of Mahāprabhu. My life is fulfilled. I am very fortunate that I have got such an exclusive and intense love towards Mahāprabhu.”

Then by this time Jagadānanda could realise, Prabhu could realise that his excitement was too abrupt, and awkward. So he felt shy and kept silent. “No, no, no, I mistook. Who can tolerate this? You are one of the main followers of Mahāprabhu and you have got respect for another *sannyāsī*, Māyāvādī, whose red cloth you have put on your head as a turban. I could not tolerate, please forgive me.” In this way the things ended.

Hare Kṛṣṇa. Hare Kṛṣṇa. Ha, ha, ha.

Touchy. Just as some of us, of our section, cannot tolerate that you say ‘Prabhupāda’ to your Guru Mahārāja. There is a section within us. Though they cannot tolerate, their sentiment does not allow. Because Prabhupāda gave such respect to Bhaktivinoda Ṭhākura, he could not tolerate that anyone have that title of Bhaktivinoda Ṭhākura. One gentleman, Priyonath, some gentleman, Priyonath, his Guru gave him the title of Bhaktivinoda. Prabhupāda could not tolerate that, and wrote articles against him. “He is so and so, he is so and so, he’s

Bhaktivinoda.” In this way!

So this question of sentiment may be some time, some places; impatience. Although we find that Prabhupāda, an ordinary title for Gurudeva, Prabhupāda Atula Kṛṣṇa, Prabhupāda Pran Gopāla Goswāmī, that is the practice here. The śiṣya and the public in general also they say, 'Prabhupāda Atula Kṛṣṇa Goswāmī, Prabhupāda Pran Gopāla Goswāmī, Prabhupāda

_____ Goswāmī, that Prabhupāda title is almost given to all the respectable Ācāryas of the Gauḍīya Vaiṣṇava School, Prabhupāda. And we also called Prabhupāda, but other followers of Prabhupāda they did not take this title, following the sentiment of Prabhupāda towards Bhaktivinoda Ṭhākura.

Sometimes Bon Mahārāja, for some days he used to take that title Prabhupāda from his disciples. So there was a voice of protest raised against him. Sakhī Caran, Bhakti Vijaya, who constructed the big temple at Yoga-pīṭha, and many things he did, he told me, “Bon Mahārāja has become Prabhupāda nowadays.” Ha, ha, ha. In a taunting tone he remarked it before me.

And that is an ordinary title. And every Ācārya they use this. But though we are practised in a particular way but we cannot ignore the outside environment totally. Maybe that does not matter. That Guru, Oṃ Viṣṇu Pāda, all these things, Goswāmī, all these things have been applied in the case of the Ācārya. In the beginning it was a terrible thing to enter into initiation for us, after Prabhupāda. Then though anyone ventured to initiate, the others said, “He won’t be, he should not use Oṃ Viṣṇu Pāda.” They came to me that, “He’s using Oṃ Viṣṇu Pāda.”

I said this is *śāstra*. What you are to do? Before one takes the name of his Gurudeva, he should use Om Viṣṇu Pāda before that. It is the *śāstra*. So they are doing according to *śāstra*. You can't prohibit that, protest that. If he's a Guru then the disciple must have such respect. Then gradually everyone, daily, more and more, the number increased and everyone allowed his disciples to use this title and to give *jaya*. But in the beginning it was a horrible thing for the disciples to hear.

Once after giving initiation Yājāvara Mahārāja came to a place where myself, this Hayagrīva Prabhu, that is Mādhava Mahārāja, and other senior God-brothers, who were senior to Yājāvara Mahārāja, and whom Yājāvara Mahārāja respected, they are leaving. I proposed, with disciples, I proposed that Yājāvara Mahārāja should be given a respectable position amongst us because he has taken his disciples with him. So there was one, in that room, there was one *chokie* [?] and I proposed Yājāvara Mahārāja should be given his bed on that *katiya chokie* [?] and we shall all lie down on the floor.

But Hayagrīva Prabhu, that Mādhava Mahārāja, he was then Hayagrīva Brahmacārī, he told, "No. That never be allowed. That one who will make disciples he should consider himself as a servant of all other senior Vaiṣṇavas. In this way he can only..."

That is not possible, there is his disciple. Disciple, they are newcomers. Their sentiments towards their Gurudeva that is our duty to nurture them. That may not be disturbed. So we should give respect to his Gurudeva though he is a colleague and junior to many, still to help the disciples in their devotion we shall try to do that.

And that was done. But Mādhava Mahārāja protested, then Hayagrīva Brahmacārī. Then after, Hayagrīva Prabhu he was pressing me to take the position of Ācārya but I denied. 'No, I am not going to take position, I am not going to give initiation, as long as I do not find an internal urge for that.'

Then Hayagrīva Prabhu he himself began to make disciples. He was

Mādhava Mahārāja, before he goes to take *sannyāsa* from Vaikhānasa Mahārāja he came to me, fell flat, I was in the hut there, and begged permission. “I had a mind to take *sannyāsa* from you Mahārāja, but I can't leave Māyāpur, Caitanya Maṭha. And you are so much against Kuñja Bābu. So I can't take *sannyāsa* from you. But you may help to select my name of *sannyāsa*.”

I suggested two names. Bhakti Dayita I like; Dayita is mentioned in the name of Prabhupāda, so Dayita, Bhakti Dayita. And either Dāmodara or Mādhava, that you ask your *sannyāsa* Guru, he may select any of them. Then he went away, took *sannyāsa* and then began to make disciples.

Then one day I went to, Hydrapur, where he was living and I found that a very big *āsana* he has prepared for himself to take his seat and he is going on with his *tilaka*. And when we visited that place, we don't find any space to take our seat. Then I asked, what is the matter? I told that Yājñavalkya Mahārāja should be given a preferable position and you refused. Now, what is the matter? You have taken the major portion, you have occupied of the floor with this gigantic *āsana* and we don't find any space to take our seat anyhow. Ha, ha, ha, ha.

So this is *abhimāna*, Ācārya *abhimāna*. Ācārya - relative consideration makes us to adopt in a particular way, Ācārya *abhimāna*, the *abhimāna* of a disciple, the relative posing, that is necessary to fulfil our purpose. It is also allowed both in the *śāstra* as well as in the social custom. The *śruti śāstra* also says *pita mata maha guru*, not the grandfather, grandmother; the nearest obligation that should be considered to be the highest. Kṛṣṇa. Hare Kṛṣṇa.

A difficult thing to adjust properly with relative and absolute position: consideration; absolute consideration and relative. Generally we shall accept the relative position but keeping at the background the

consciousness of the absolute calculation. Absolute calculation is always superior. But that is risky. Relative position generally helps us not to get down. *Sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ* [*Bhagavad-gītā*, 3.35] this is the type of relative position.

yataḥ pravṛttir bhūtānāṁ, yena sarvvaṁ idaṁ tatam svakarmaṇā tam abhyarccya, siddhiṁ vindati mānavaḥ

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.)"] [*Bhagavad-gītā*, 18.46]

Wait and see. Don't go forward, don't go forward. Keep up your own position. Just in the battlefield, keep your own position, strongly, mind it. But when you get chance to make any progress you should not lose that. But you must be sure. Otherwise, leaving the former position you are going to take a new position, that is risky. But progress is necessary. It is indispensable that you must make progress. So risk you must take, but the risk you take in such a way that you don't lose your former position.

śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the

ordained socio-religious system, because to pursue another's path is perilous.”] [*Bhagavad-gītā*, 3.35]

For defensive necessity occupy the former position, that is helpful. But still we must have our tendency to make progress. So:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

That is our goal. That absolute consideration is our goal. And the relative position, that is for our safety. So, progress is necessary, but very carefully we must go ahead, so that I may not lose my former. When śikṣā Guru. Our Guru Mahārāja's movement was rather revolutionary, more than defensive in character. Bhaktivinoda Ṭhākura's writings mainly very sober and slow progress, but slow and steady. What we find in his books that is not any bold step to be taken. That is not recommended there. So *grhastha āśrama*, *grhastha āśrama* he has recommended mostly. The *āśrama* of the *tyāgi*, that is risky. Bhaktivinoda Ṭhākura's tone through all his books, it runs like that. But our Guru Mahārāja's, that is revolutionary. Take and accept anyone who has got the least attraction for Kṛṣṇa or Mahāprabhu and give help. So this mission, *sādhū-saṅga* was arranged in so many centres. The *sādhū-saṅga* is the only most valuable thing that can help us in our progress. So he arranged for *sādhū-saṅga*, opened different centres, they can live and cooperate

between them and go on, march on? *Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*. And Swāmī Mahārāja also more risky and revolutionary.

...

...used this colour, purchased from market. Do not take any trouble of rubbing that red stone and get the colour desired. Hare Kṛṣṇa. I am more of conservative nature. Only, Mahāprabhu took me out from that great ideal.

Bhakti Caru Swāmī: What do you think of us?

Śrīla Śrīdhara Mahārāja: The lofty ideal of Mahāprabhu has taken me out from my conservative nature. On the strict He has taken me, strict. Many new things had to absorb. But still I think that I have come in the forefront of the liberals.

Astradrīṣṭi - vedai pasyanti pandita [?] One must have the eye of scripture. Ordinary people, it is perhaps in Manu or somewhere else.

Pasu pasyati gandhena [?]

The animals they see by their nose, by the scent.

Vede pasyanti pandita [?]

The Vedic scholars, spiritual scholars, they will see through the eye of scripture.

Raja pasyati karnadbhya [?]

The king sees things through his ears. Ears means through the detectives, the informers. The king sees things not by his eyes but through his ears, that is by his detectives, his informers. And, *Chakra van tari jana* [?]

Ordinary people see things by their eyes.

So, *Vedai pasyanti pandita* [?] the *paṇḍit*: *Panda vedu jara budhi* [?]

Whose understanding drawn from this scriptural knowledge, they are *paṇḍit*. *Panda vedu jara budhi* [?] The understanding that has been influenced by the learning of the scripture; he - that is *panda*. And who is possessor of that understanding, he is *paṇḍita*. So *Vedai pasyanti pandita*. *Paṇḍita* should see through the scripture, through the spectacle of scripture. So, that devotee also try to see things and to deal with them according to the rules and regulations of the scripture, not by their prepossessed sentiment or old *saṁskāra*.

And Mahāprabhu's ideal impressed me very much. Although born in a very strict *smarta paṇḍita* family, still I could shake off all these things, because my attraction for Mahāprabhu, by His grace, was very intense.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Translated *Gītā* in Farsi, who is that gentleman?

Devotee: [?]

Dhira Kṛṣṇa Mahārāja: Ravanari did it in Arabic.

Śrīla Śrīdhara Mahārāja: I have got a copy here, I was presented. What is his name?

Bhakti Caru Swāmī: Ravanari.

Śrīla Śrīdhara Mahārāja: Ravanari. Where is he now? Not in Russia?

Dhira Kṛṣṇa Mahārāja: Mahārāja, the other day you said something that impressed me very much. You said if we try to thrust something upon higher authorities that that is *karma-kāṇḍa*.

Śrīla Śrīdhara Mahārāja: What did I say?

Bhakti Caru Swāmī: The other day you said something that impressed him very much.

Śrīla Śrīdhara Mahārāja: What is that thing?

Bhakti Caru Swāmī: That if we thrust something on the higher authority then that is *karma- kāṇḍa*.

Śrīla Śrīdhara Mahārāja: Yes. The origin of the motive must not be the centre within us. That must come from Hari, Guru, Vaiṣṇava. And we must carry out. We should not be the creator of the wave of command, commanding. But we must carry out the news that comes through the wave from higher, Hari, Guru, Vaiṣṇava. We are only to carry out order and not to make any order. And when one has got the license of that centre of carrying out, he can order. While God that sends license from God, “Yes, whatever you think, I will be at your back. I have got constant connection with you and I supply the wave to your centre, permanently.” Instructions of permanent character and from that capital you will be able to transmit wave to others. Am I clear?

Dhira Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That must come, the command must come from the centre, from the higher position; and the carrying out of that command from the lowers. The nature of harmony requires this system of control, harmony. The centre is one, to command, *advaya-jñāna*. That is absolute autocrat, *advaya-jñāna*. *Advaya-jñāna* means the dictation from a particular quarter and carrying out according to the degree of capacity by different centres. Then the result connected with the absolute.

So I must not venture to command anything to anybody, but if I have received that sort of command from upper region, then I can transmit them only. I may be a transmitter, but not absolute creator of any desire of any will. My heart may be a sub-centre but not absolute centre. There are so many sub-centres; reliable sub-centres. They have got always the capital there and I can draw from them. Maybe in Gurudeva, Rādhārāṇī and Baladeva they were permanently and at present also there may be recognised centres of command and I can communicate with them and carry out their orders. In that way we can keep our connection with the higher authority, the absolute. We are very eager to keep our connection

with the absolute harmony. Then we must be always eager to have direction from the up and do accordingly. The thing by its necessity of harmony requires this sort of conduct within us. A Vaiṣṇava must be of that nature.

Amita vaisnava vivad ji haili amanina habe pratistha saji lila dusay [?]

You will have to go down; and to go up, the carrying out of the orders of the higher authority, always that sort of tendency.

Tomar kinkar apane jani sada imam tadi [?]

Setting aside my own sentiment I'll always look up with earnestness what order I may get from the up. That should be my guide, the guide of anyone in the centre. And that will keep up the harmony and unity of the organisation that's part of a particular system, to keep up the health of the system; that is necessary always.

Bhakti Caru Swāmī: Mahārāja, when a person like, when a very elevated devotee like Bhaktivinoda Ṭhākura speaks like that, what should we think?

_____ [?]

Śrīla Śrīdhara Mahārāja: He is setting the example for us. That should be the attitude and he is also of that attitude, that means always hankering, increasing his hunger to get direction from up at every position. And it is infinite. So every centre is with that hankering. And there is also Ācārya *abhimāna* where some money is already deposited with some condition, spend it for this purpose. Then as if his own money, he is distributing, that is Ācārya *abhimāna*. A direction, a box of direction,

so many slips of direction within a box, we may think like that some deposited direction. 'You do this,' then he is going straight forward with those directions. The insinuation, the inspiration at his heart is always coming, 'do this, do this, do this.' Like an aggressor he is going forward and forward, Ācārya *abhimāna*, and by doing that he is internally really carrying out the order of his. So rationally he is moving but internally he is connected with the higher. The assertion in one side and the begging in the other side; ha, ha, begging from the higher power and distribution to the lower section; that should be the duty of every man in the mission, *kīrtana*.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

“If you stick to this business then I will supply the capital to you. You be sincere to your dealings.”

The current is always there, it is a dynamic thing. The current is always, the wares, the dynamo, or all these things, must be healthy, wholesome. No want of current. The mediator must be all right. The current is infinite.

Bhakti Caru Swāmī: Mahārāja, sometimes we notice that some devotees they are very friendly with us, but their Kṛṣṇa consciousness is not very developed or very strong, in line. But since they are nice to us we tend to become also nice to them.

Śrīla Śrīdhara Mahārāja: They may not be relied upon with work of responsibility but they should be given facility to serve.

Bhakti Caru Swāmī: But if that kind of persons are in very high authority? If a person like that, if say one leader or some leaders...

Śrīla Śrīdhara Mahārāja: So, unqualified person in a higher post that means there will be injury in the action, harm in the action, activity. Improper man in a high position that is injudicious and they will have to reap the results accordingly. Weak persons with good will but not steady, not strong enough, not firm, they cannot be relied with permanent responsibility. But short period activity, chance of service should be allotted to them, and under vigilant eye. We can do good to them in that way, help them in that way. Always under vigilant eye they should be kept and they should be helped in that particular way. Their good will should be utilised and their flickering -ness should not be encouraged, relied on. That should be the nature of our help to them. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Caru Swāmī: When we see that some leaders are like that, then to what extent we should try to rectify them, or should we just wait for the time?

Śrīla Śrīdhara Mahārāja: Generally we should try give some time, we

must wait. But when we shall find that that is doing a practical mischief in the whole system, then we should try to consult with friends of our own nature and try to evolve some way how to deal with that. We must combine of same thinking, similar thinking. And we shall try. Otherwise that infectious disease, that will spread and that will make harm more to the whole system.

So a well-wisher of the system, he, after waiting for some time he must express it to the persons of common thinking, “That this is the matter. Please examine. I may be faulty, but I have got such suspicion or doubt. You please try to see whether it is true or not.”

Then if he says, “Yes, it is true, we are sorry it is true,” then you may consult, or the two may consult, then the three, four, in this way. Then when sufficiently gaining ground he may ask the person, “My brother, you are doing this, but this is producing bad effect in the whole of the system. Be careful.”

And any higher authority in comparison with him it may be taken to his notice that this poison has entered in this particular part of the body and how to deal with that. As a faithful member of the administration of the system I must have some duty of that nature for purifying the whole, my environment. I must be under necessity to try my best, leaving the result to the Lord. If He wills; otherwise then a good man may be eliminated from the whole thing, whole system.

Bhakti Caru Swāmī: Mahārāja, sometimes some devotees tend to think that history repeats itself. And whatever has happened to Gauḍīya Maṭha, the same thing might happen to ISKCON.

Śrīla Śrīdhara Mahārāja: Maybe. Everyone will die but still we must take the precaution. We call for doctor, we use medicine, that is also not an imagination. That is also reality. If I die, I must die with treatment and taking help I shall die. That does not mean everyone is dying whenever

attacked by a disease I shall be idle. That is not the...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Bhakti Caru Swāmī: At times it so happens that even when one brings the doctor but the patient does not want to take the medicine.

Śrīla Śrīdhara Mahārāja: Then the well-wisher will try his best to use the mission, to compel him to take the medicine. And that depends upon the relationship between the two. His nearer persons they cannot, helplessly, only onlooker, that he is neglecting himself, can't tolerate. But a distance related, he may not care. But a closer friend, intimate friends, they won't allow him to die without taking the help of the doctor and the medicine. They can't do so.

End of 81.08.27.A

81.08.27.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...in *mādhurya-rasa* they won't approve. They try to force him to take medicine. That should be their nature, nature of affinity must come to such a degree. "We can't allow you to go on without medicine." That is possible only in the case of indifferent school. That is Māyāvādī or renunciationist. They may take such attitude, but not

devotees.

Bhakti Caru Swāmī: They may become flabbergasted, Mahārāja, then what should we do? We want to rectify the, we want to save the situation. But then again, if we try to do that then immediately they'll brand us.

Śrīla Śrīdhara Mahārāja: We shall pray to the higher authority and what inspiration we should get in our sincerity, sincere heart, we cannot but do that. We can't give up our own conscience, that inner voice. We should fervently pray to him, "Please guide me properly." Wait, until we get such inspiration, "do this," we may not be very indiscriminate and very rough and very abrupt in our dealings, may not be very quick; a little slow we may be. Hesitation may force us to be slow to take our step.

As Rāvaṇa told, *subashya sigram asalisya kala haranam* [?] "If I think that this step will create some disturbance into the environment, I shall wait and see. And when I shall see that this is the auspicious result it will bring, then I may be quick in my action."

Straight and bold we must be always; straight, sincere, sincere, straight, bold. Otherwise the poisonous environment will swallow me up.

Rabi [Rabindranatha] Ṭhākura [?]

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: To give indulgence I do rightly by, but I give

indulgence, not give indulgence but I patiently forbear what wrong is going around me without protesting, without taking any action according to my position and capacity. I may protest but according to my capacity to save my own self I must take some step around me. Otherwise I will be affected. So I have got some duty towards my environment and society. That is a part of my selfish interest. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ...was too much delayed.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: Govinda Mahārāja was wondering whether his English was correct, what he said was correct?

Śrīla Śrīdhara Mahārāja: At least conveying his purpose, meaning.

Bhakti Caru Swāmī: And he asked Śrīla Śrīdhara Mahārāja. So Śrīla Śrīdhara Mahārāja said that, “Just you speak and then only it will become correct, perfect.” Then he said that, “Am I also speaking correctly?”

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Not correct English.

Bhakti Caru Swāmī: Mahārāja, everyone appreciates your English in America. They feel that it's so eloquent, and it's so rich; that your selection of words are so meticulous and so pure.

Śrīla Govinda Mahārāja: [?]

Bhakti Caru Swāmī: ...to find out the real meaning of the words that you use at times.

Śrīla Śrīdhara Mahārāja: Generally the selection of word that is happy with me.

Dhīra Kṛṣṇa Mahārāja: Sometimes we have to look in the dictionary.

Devotee: Philosophical words.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I am told that the nature of my delivery is like that of my Guru Mahārāja. And whenever I deal with a particular thing, always new, not mere formal. Our God-brothers they say, "When I attend your lecture we think that we listen to the lecture of our Guru Mahārāja."

Bhakti Caru Swāmī: The other day Mahārāja, I was telling Dhīra Kṛṣṇa Mahārāja that sometimes a very good chess player, you don't know what move he is going to take. The same way when we ask a question, we don't really know what kind of answer is going to come from you. And when the answer comes we get totally amazed that we never even dreamt of that kind of answer. It is so new, so fresh.

Śrīla Śrīdhara Mahārāja: Guru Mahārāja's grace. At his last time, he took me in such a central position and placed me there that standing from that position I look around and I get a clear conception of what is what. Gaura Haribol. I can survey from that position, what is where. Gaura Haribol. That is the secret of my speaking.

Bhakti Caru Swāmī: He has empowered you, Mahārāja.

Śrīla Śrīdhara Mahārāja: Might have been, might have been that also.

When he gave me initiation, he told in such a way, I was asked by one of my senior Godbrothers, "What did he say during the time of your initiation?"

He said such and such thing.

"Oh, you are very fortunate." That was the remark.

Then when I got *sannyāsa*, Bon Mahārāja was present there, many others also. Bon Mahārāja remarked that, "Prabhupāda has got a high satisfaction by giving you *sannyāsa*. So much satisfaction we did not find in any occasion of other *sannyāsīns*. He is highly satisfied conferring *sannyāsa* to you."

That is one thing. The selection of words: that is something like intuition. When I am coming to Gauḍīya Maṭha, but not enlisted, only negotiating in that condition, they are thinking a suitable term, Prabhupāda was there, other members also, senior English knowing members were there; the exhibition, religious exhibition, what should be the proper name, they are searching for. I am an outsider. Some say 'spiritual', some say 'religious', but Prabhupāda does not accept. I told 'theistic', the word came from me, 'theistic exhibition'. That was accepted. I am a stranger at that time. So selection, it is intuitive, selection of words, got in my nature from previously; the proper selection of words.

Then also in Allahabad, once Prabhupāda was delivering a lecture, I was sitting by his side, a Kanada lecture. Then Prabhupāda used the words, the 'least-common-multiple'. For example, he quoted these words 'least-common-multiple', that may be compared with this. And just the opposite, that may be compared with the other thing.

And I prompted, that 'greatest common measure'. Ha, ha, ha, ha. Least-common-multiple – greatest-common-measure. My pronunciation of measure, that was Bengali pronunciation and Prabhupāda's pronunciation was of English type.

Measure? So Prabhupāda says, "What do you say?" Least-common-multiple, greatest-common-measure.

"Oh, measure, measure. You are very clever. I am collecting this word from you," he told.

Ha, ha.

Śrīla Govinda Mahārāja: Swāmī Mahārāja [?]

Śrīla Śrīdhara Mahārāja: Europe is defeated by Asia. Swāmī Mahārāja, in an argument, Bon Mahārāja put so many arguments that, ‘they cannot be answered’. But I like to hear what questions cannot be answered. Then he reluctantly went on with the arguments which he had to face there. And I began to answer them. Then when Bon Mahārāja could not speak anything more, Swāmī Mahārāja was present in that round table conference, myself, Bon Mahārāja, that Madhusudana Mahārāja, [Herr] Schulze, all around the table, then Swāmī Mahārāja told, “Here, Europe is defeated by Asia.”

[Herr Schulze later became known as Sadānanda Dāsa, a German born disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

Bhakti Caru Swāmī: Europe was represented by Bon Mahārāja.

Śrīla Śrīdhara Mahārāja: Bon Mahārāja, and Schulze was very attentively listening to the argument, discussion. Later on Schulze told, “I was attracted more by the book [*Śrī Kṛṣṇa Caitanya*] of Nisikanta Sanyal, Professor, than that of Bon Mahārāja.”

And before that he appreciated my articles in *Nadiyā Prakāśa*, our Guru Mahārāja. And also that Bhaktivinoda Ṭhākura's *stotram*, that was much appreciated by him. That is the only Sanskrit production during the time of Prabhupāda. And that was highly appreciated by him. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja: *Śrī-rūpa-mañjarī-pada* [?]

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes we've heard that in the Kali-yuga that the

saṅkīrtana movement will be prominent for ten thousand years. Is that correct?

Śrīla Śrīdhara Mahārāja: Yes. It may be, might have been mentioned in *Purāṇa*, anywhere, but always depending on the sweet will of the Lord. And in which *kalpa*, that is also to be discussed, we must ascertain. There are many things mentioned in the *Purāṇa*, meaning a particular *kalpa*, a day of Brahmā. That may not be, that may not hold true in other *kalpas*. *Se Varāha kalpa*, *Sam Varāha kalpa* - there are so many *kalpas*. And one may hold true in a particular *kalpa* not to be applied in another *kalpa*, though we must not be discouraged by that.

Bhakti Caru Swāmī: Prabhupāda said, I remember that, “Satya-yuga will be established in Kali-yuga for ten thousand years.”

Śrīla Śrīdhara Mahārāja: After, ten thousand years.

Bhakti Caru Swāmī: I mean, in Kali-yuga, in the middle of Kali-yuga, the Satya-yuga will come for ten thousand years.

Śrīla Śrīdhara Mahārāja: Just as the *antadasa* [?] within *dasagraha* [?] *antadasa* [?] also, so *aprantadasa* [?] also. So in the Kali sometimes

there is also up and down. In some portion of Kali, the less sin, that it may be considered Satya, Tretā, Dvāpara, Kali, in that way, subdivision. Just as Satya, Tretā, Dvāpara, Kali, so in each *yuga* there is also subdivision, and then also within that, sub-subdivision. In that way things move. So it may be like that.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, when I spoke to Bhāvānanda Mahārāja yesterday.

Śrīla Śrīdhara Mahārāja: Yes, about?

Dhīra Kṛṣṇa Mahārāja: Well, he was asking me what I'm going to do about going back to America. So I told him, in San Francisco, I also work speaking in Universities, giving lecture and he approved of this idea of being there.

Then he told me that in terms of dealing with yourself, with Your Divine Grace, that he wanted to be very careful so that devotees in our society would not offend you, that we should not create any situation where they become offensive towards you, because that would be very detrimental for their spiritual lives.

And he had one question that he also wanted you to clarify, was when Jayapataka Swāmī and Bhāvānanda Mahārāja came here and they read you this paper that was prepared by the GBC, at one point you said that if they were to reject a man from being an Ācārya, that they may say that we do not recognise the mercy of our Guru Mahārāja is within you; that we do not recognise the mercy of our Guru Mahārāja within you.

Śrīla Śrīdhara Mahārāja: Within me?

Dhīra Kṛṣṇa Mahārāja: Yes: to a man who is a candidate for Ācārya.

Śrīla Śrīdhara Mahārāja: I can't follow.

Dhīra Kṛṣṇa Mahārāja: Someone may be nominated to be Ācārya, but he may be rejected by the Ācārya Board. And you said that they may say to him, 'we do not recognise the mercy of our Guru Mahārāja within you.'

Śrīla Śrīdhara Mahārāja: 'They can't feel that the mercy, that is the grace Guru Mahārāja came to distribute to the world, that is absent in me.' They told like that?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: 'They can't see the mercy of Guru Mahārāja in me', what does it mean?

Dhīra Kṛṣṇa Mahārāja: No. The Ācārya Board, someone may come to be nominated to be Ācārya. So they have to accept or to reject. So there was a point of rejecting someone. And they say that you have said on this tape that the Ācārya Board, they may say to this man, this candidate, the nominee, that 'we do not find the mercy of our Guru Mahārāja within you, so we have not accepted you to be a part of the Ācārya Board'. So

Bhāvānanda Mahārāja thought that this is too harsh, it might be too much arrogance for the Ācāryas to tell another man that.

Śrīla Śrīdhara Mahārāja: You have got no mercy of Guru Mahārāja within you.

Dhīra Kṛṣṇa Mahārāja: Right. Yes.

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: What does Bhāvānanda Mahārāja say? He says that when he is to cancel one continuing Ācārya from his post...

Dhīra Kṛṣṇa Mahārāja: Not a continuing, a candidate.

Śrīla Śrīdhara Mahārāja: Formerly the vote was prepared to cancel two.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: When they are to cancel anyone or to accept anyone, then their lookout will be whether he can trace Swāmī Mahārāja's grace in them, in sufficient quantity. Then they can take him. And where they do not find that grace, they should reject. That I told. That is the criterion, the criterion of making Ācārya or rejecting will be that whether Swāmī Mahārāja's grace sufficient is found in him, that he will be able to do the work of Ācārya.

Dhīra Kṛṣṇa Mahārāja: Yes. Right. So the key word is sufficient. You said grace sufficient.

Śrīla Śrīdhara Mahārāja: Yes, sufficient.

Dhīra Kṛṣṇa Mahārāja: Because that is all he wanted to clarify.

Śrīla Śrīdhara Mahārāja: Sufficient to hold the honourable position of Ācārya, that sort of grace, the minimum grace may be any disciple.

Dhīra Kṛṣṇa Mahārāja: Right, not that if a man is rejected that he has no grace.

Śrīla Śrīdhara Mahārāja: Yes, sufficient deviation from the grace we received direct from Swāmī Mahārāja. When he has himself appointed Ācārya anybody, as Hamsadutta and Jayatīrtha, then when they wanted to reject them, the board, they must be confident that Swāmī Mahārāja has withdrawn from them the delegating power that he conferred upon them, must be sure about that before they oust them from the board. And

also when he will take anyone within the Ācārya Board, they must have to detect that Swāmī Mahārāja's grace is there in sufficient quantity to help him to distribute to the others, keeping proper faith in his holy feet. What is necessary. That I might have said.

Dhīra Kṛṣṇa Mahārāja: Yes, but sometimes they have thought that our Guru Mahārāja's grace is in this particular man. But for the society or the organisation we find certain things objectionable so we'd like him to separate.

Śrīla Śrīdhara Mahārāja: His external behaviour.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Grace is there but behaviour is so unmannerly that he could not be kept as a cooperating member in the board.

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Then what will be the decision? That is his question?

Dhīra Kṛṣṇa Mahārāja: Sometimes.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: So in that case_ [?] The grace is there, the devotion is there in intense quantity, but his behaviour is such that we cannot tolerate them. That is, his behaviour, his conduct cannot be harmonised in the board. In that case I think...

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

He should be allowed if sufficient grace of Swāmī Mahārāja of an Ācārya is found in him. But his behaviour may not be harmonised in a system, then he should be left to work on independently. Independently you may go on with your help to the society independently. We cannot have your cooperation. There is much difficulty that you can't move with a body, you can go on independently with your service to Guru Mahārāja. That may be the solution, especially in the case where Guru Mahārāja has given direct appointment.

Dhīra Kṛṣṇa Mahārāja: Yes, now this is an important question, that...

Śrīla Śrīdhara Mahārāja: But there should be some understanding that one party may not abuse another; a spirit of toleration.

Dhīra Kṛṣṇa Mahārāja: Right. Now, you know Satsvarūpa dasa Goswāmī, his ex-wife, former wife, she was Prabhupāda's first lady disciple. And around one year ago she left the society.

Śrīla Śrīdhara Mahārāja: Faith?

Dhīra Kṛṣṇa Mahārāja: Not the faith but the society ISKCON.

Śrīla Śrīdhara Mahārāja: Why?

Dhīra Kṛṣṇa Mahārāja: Because she believed, she was known to be philosophically, she knows philosophy. So she objected to the Ācāryas as appointed Ācāryas of Prabhupāda. Because Prabhupāda, he told us many times that his Guru Mahārāja Śrīla Bhaktisiddhanta Saraswatī Ṭhākura, he never named anyone as Ācārya. So she and many other devotees they think that since Prabhupāda's Guru he did not name anyone, how could he name someone? And if this created so much of a disturbance in Gauḍīya Maṭha, why would our Guru Mahārāja do the same thing, the opposite of what his Guru Mahārāja did? In other words, Śrīla Bhaktisiddhanta did not name anyone as Ācārya.

Śrīla Śrīdhara Mahārāja: Clearly.

Dhīra Kṛṣṇa Mahārāja: And Prabhupāda told us, he said, "He left word, who is Ācārya he will come out." Those were his words. He once said in

a lecture, he said, “Our God-brother Professor Sanyal he was doing very nicely during our Guru Mahārāja’s time. But after his disappearance, his departure,” he said, “Professor Sanyal he became a party man.” And he said, “And he wanted to post one of his pet fellows onto the position of Ācārya.” And then he said, “But my Guru Mahārāja never designated anyone as Ācārya. He said, 'who is Ācārya, he will come out'.”

So the point that these devotees feel very strongly about, they object to the concept that Prabhupāda, our Guru Mahārāja, appointed his disciples as Ācāryas. They do not accept this. They think it is a contradiction.

Śrīla Govinda Mahārāja: *Ṛtvik*, as a *Ṛtvik*?

Dhīra Kṛṣṇa Mahārāja: *Ṛtvik* they accept, but not...

Śrīla Śrīdhara Mahārāja: So she says that Guru Mahārāja did not make any Ācārya definitely.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But he used some as his helper Ācārya, *Ṛtvik*. Now the question after the departure of Guru Mahārāja will come whether the Guru Mahārāja’s line should be continued or not? Then if the unanimous verdict is that it must be continued, but then continued only informally or in a formal way? That is *dīkṣā*, *mantram*, *sannyāsa*, all these things should be kept up, or all disorganised preaching of his name and other things? Then the question will be solved and known in a particular form in which he used to preach. Then the third question will come, then who will be the Ācārya: one or many? Then if the answer comes, ‘one

Ācārya cannot manage the whole thing so we may have an Ācārya Board,' that is to be a serious conclusion we are to take; whether one or many?

Dhīra Kṛṣṇa Mahārāja: But she believes that only a *mahā-bhāgavata*, an *uttama-adhikārī* should act in that position.

Śrīla Śrīdhara Mahārāja: That is, if it is available, it is well and good. Otherwise, the *madhyama-bhāgavata* who cannot stop his activity of preaching, by his intrinsic inspiration, his urge, he feels urge to propagate, then he cannot be checked, should not be checked. We are to detect whether that urge for preaching is for to acquire the fame, or some position, that is also fame, or money or something else. If it is true that he wants to spread this Kṛṣṇa consciousness he should be recognised as an Ācārya. Recognition should be given, should be allotted to them who have got sincere enthusiasm to spread Kṛṣṇa consciousness in the line of Swāmī Mahārāja. A fair field should be.

If Swāmī Mahārāja's case is justified, Prabhupāda did not give recognition to Swāmī Mahārāja in a clear way that he will become Ācārya, but why Swāmī Mahārāja has taken that interest in himself? Because he had love, sufficiently intense for Prabhupāda, he could not check the urge for preaching and he came in the battle, in the forefront, in a pushing way. If that has got justification, then this Ācārya will feel urge within himself to go on with the work of Swāmī Mahārāja ahead. They should not be checked. They are justified, thereby. Their internal feeling, that is their justification. So they should be left free to go on with their sincere propaganda, their attempt, their enthusiasm. Only we should try to detect whether that energy, the source of energy is something else than Guru Mahārāja, than Kṛṣṇa consciousness.

Dhīra Kṛṣṇa Mahārāja: What if there is a mixture?

Śrīla Śrīdhara Mahārāja: A mixture? Generally there may be mixture in *madhyama-adhikārī*, but if the better portion is Kṛṣṇa consciousness then he may be allowed. And if there is urge, then that will be his own certificate; sincere urge for propagation of Kṛṣṇa consciousness. That should be the; but the sincerity, that in a fair way that should be judged.

In other words, when one is engaged to spread Kṛṣṇa consciousness in the name of Swāmī Mahārāja but he does not cross the limit of good and moral practices, he may be allowed. The sincerity first and the second his formal practices of good behaviour necessary for the Ācārya and the *sampradāya*: flesh eating, meat eating, wine drinking, and also too much attraction to the ladies, all these things should be considered.

The knowledge of the scripture may not be very, reach everywhere. But the sincere following of Swāmī Mahārāja's dictation must be present there. That is, Kṛṣṇa consciousness should be traced there. That should be the first consideration, then the fair dealings with others.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] ...too much *nyāya*. The days have changed from that of Mahāprabhu. So in consonance with the progress of the time we may deal with the ladies for their help, but the unfair mixing must not be tolerated, unfair mixing. Whereas Kṛṣṇa *kathā* between the Ācārya and disciple, it may be lady, or it may be boy, or anyone it may be, the Kṛṣṇa result between them, that is the protection. The dealings will be only about Kṛṣṇa consciousness, surrounding, Kṛṣṇa consciousness surrounding the dealings. So ladies may not be left, excluded from getting the benefit of Kṛṣṇa consciousness and of preaching. They will also, may have chance. But whether the lady Ācārya should be appointed or not, that may come in future. Whether a lady devotee, for the facility to propagate amongst the ladies, whether such qualified lady

Ācārya should be accepted or not, that may be a question of controversy. But I think that, for the sincere thinking person wherever there is Kṛṣṇa consciousness, there is purity, and wherever the sincere urge for propagation, the sanction must be there. That should be the fair field. Here also previously Jāhnavā Devī and others, Ṭhākurani, they did that sort of function of the Ācārya.

_____ [?]

Dhīra Kṛṣṇa Mahārāja: So there were some lady Ācāryas?

Śrīla Śrīdhara Mahārāja: Where?

Dhīra Kṛṣṇa Mahārāja: There were previously.

Śrīla Śrīdhara Mahārāja: Yes, very rarely. The number can be counted on fingers, lady Ācāryas.

Dhīra Kṛṣṇa Mahārāja: Whenever this question would arise our Guru Mahārāja he would always quote the verse:

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

[“Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru.”] [*Caitanya-*

caritāmṛta, Madhya-līlā, 8.127]

Śrīla Śrīdhara Mahārāja: Wherever Kṛṣṇa consciousness is present and wherever Mahāprabhu consciousness, that is to preach:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

That is not mere Kṛṣṇa consciousness, but that is Mahāprabhu consciousness; Kṛṣṇa consciousness with Guru consciousness, Mahāprabhu consciousness. And Mahāprabhu says that, “Whomever you will find, talk about Kṛṣṇa, nothing else. You won't be lost. You have no fear to be lost. I am there.”

This wide command, but everywhere, the test is sincerity must be there, sincerity, not any imitation. Imitation is the greatest enemy to this, imitation. *Anyābhilāṣa, karma, jñāna*, there may be so many things of temptation and if we are prey to that we are lost. *Madhyama-adhikārī*; so higher type of *madhyama-adhikārī*, no apprehension, because, to preach means to go and mix with those that have the contamination of

enjoyment and renunciation in all these things, *anyābhilāṣa*, *karma*, *jñāna*. So he must be strong enough to fight with them.

Anyone may be a general, but he must have the capacity, the merit, to become a general. Napoleon came from the ordinary section. Then Rommel, Hitler's general, he came from the very lower position, and he got much appreciation of his position, appreciated even by their enemies. Achinlake [?] or Montgomery, who was the leader in that war, he kept Rommel's portrait in his camp.

One asked me why he used to keep the portrait of Rommel within his camp.

I answered, the look at the face and to conjecture what policy he may take to draw from it. He kept it that this man in such case, what sort of diplomacy and policy he may accept in this war. To get inspiration from his portrait he used to keep.

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

Where matter is present, form may be sacrificed. When material is sufficiently present, the form may be sacrificed.

End of 81.08.27.B

81.08.27.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī

Mahārāja

Dhīra Kṛṣṇa Mahārāja: One of the questions I've heard devotees ask, they've heard your example of the Guru with one foot in Vaikuṇṭha, one foot here; three categories.

Śrīla Śrīdhara Mahārāja: Yes, three, like that; three categories.

Dhīra Kṛṣṇa Mahārāja: But they want to know? Is that your example, or is there some example in the *śāstra*?

Śrīla Śrīdhara Mahārāja: [?] Two feet in Vaikuṇṭha and taking, recruiting from here, that is *mahā-bhāgavata*. When, by the special will of the Lord he's requested to do this service, he does. *Mahā-bhāgavata* is qualified, there cannot be any doubt.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then generally the *madhyama-bhāgavata*, the Ācārya appointed from *madhyama*, *madhyama-bhāgavata* section mainly. Why? They have got the vision of differentiation. All is not within Kṛṣṇa consciousness. Someone out, outside Kṛṣṇa consciousness, this is; both things in his view, Kṛṣṇa consciousness and non Kṛṣṇa consciousness. And it is necessary. The non Kṛṣṇa consciousness should be converted into Kṛṣṇa consciousness.

So *mahā-bhāgavata*, when he comes to take up this duty he has forcibly given by Kṛṣṇa some prejudices. “You see there is non Kṛṣṇa consciousness. And do your duty.”

And it is natural with the *madhyama-bhāgavata* that there is non Kṛṣṇa consciousness and that must be converted into Kṛṣṇa consciousness. That is *madhyama-bhāgavata*. So *madhyama-bhāgavata* should get appointment, an Ācārya. It is clear from that.

Then, the *madhyama-bhāgavata* may be of two types.

One from one leg here, one leg there, he’s also considered to be the *madhyama-bhāgavata*, in the middle stage. One leg here, one leg there, means he has got realisation of the truth, of Kṛṣṇa consciousness, but not fully acquired the *svarūpa-siddhi*, on the way to *svarūpa-siddhi*.

And who has got two legs here, he’s also *madhyama-bhāgavata*, his attention is drawn towards them. He’s neglectful of his position here. He does not make much of his position here. The attraction is there. But he has not fully escaped from the influence of *māyā*. Still, though weak, still he may be, his attempt should be laudable that he wants to help others. He’s willing to take others along with him, a laudable position. Now, this is the *yukti*, and *śāstra* we may find...

Dhīra Kṛṣṇa Mahārāja: What is *yukti*? Example?

Śrīla Śrīdhara Mahārāja: What I told, when he’s here, he has got mundane touch but he depreciates this completely but he’s fully attending this spiritual realisation, appreciating and engrossed there. But he has not even completely disassociated his mundane nature, but he is conquering, he’s gaining battle after battle and moving towards the Kṛṣṇa consciousness. That is, he has got good will, he’s of *goṣṭhyānandī* type. When just before we’re finally disassociated with this world, and take leave of this world finally and enter there, two types – *goṣṭhyānandī* and

viviktānandī [aka *bhajanānandī*]. One class does not care for others. They're very particular for their own release. And there is another class by nature who does not like to go alone but he wants to go with so many associates there. Very particular nature in that stage we find, Bhaktivinoda Ṭhākura has written in *Caitanya-śikṣāmṛta*. In *premāruruksu*, in that stage, two types, *goṣṭhyānandī* and *viviktānandī*. The *goṣṭhyānandī* type has got a natural inclination not to go alone but to take many with them. And now from the *śāstra* reference we may find,

laukikī vaidikī vāpi, yā kriyā kriyate mune / hari-sevānukūlaiva, sa kāryā bhaktim icchatā

["O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari."]

[*Bhakti-rasāmṛta-sindhu*, *Purva-vibhaga* 2.200, from *Nārada-pañcarātra*]

[*Gauḍīya Kaṇṭhahāra*, 13.82] & [In *Caitanya-caritāmṛta*, *Antya-līlā*, 13.113, purport]

Whatever duty we may accept, whatever activity we may accept as our duty in the spiritual life, it may be *vaidiki* and *laukiki*. It may be, it may, the inspiration may come from the scripture, *vaidiki* and *laukiki*, *vapi yakriya kriyate mune*. And the duties that come from our social life, the problems that come from social life, the both, everywhere he should do according to his own spiritual consciousness.

In the *kaniṣṭha-adhikārī*, one may not care of his social life. He will go to the temple, worship there, strictly following the rules of the scripture, but when outside temple, he may do anything and everything. To his relation with others, he may not deal spiritual way, any other way. But scriptural dictations have got influence over him partially there. And as regards his

dealings with others, he may not have any spiritual principle.

But *madhyama-adhikārī* is he who applies in his ordinary life also, whom I should make friend, what sort of trade I should accept for my livelihood, and how we shall select friend amongst the public, whether devotee or non devotee or anyone. This is, social life is also affected and controlled by his spiritual principle. Then he becomes *madhyama-adhikārī*. When he adopts such form of life then he can help others, he's fit to help others. He won't be affected by the foreign unfavourable association because he has already practised and settled in that form of life how to deal with others and keep up his spiritual vitality. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So he has practised in that way, so he can be eligible to initiate, to help others, because he has already transformed himself in his dealings to outside environment. He can keep up by fighting with the agents of *māyā*. He has already proved that he has kept up his spiritual position fighting and adjusting with the unfavourable environment. So he can be relied. And he may be given, may be entrusted with the duty of Ācārya.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: You will go?

Dhīra Kṛṣṇa Mahārāja: I am going tomorrow morning.

Śrīla Śrīdhara Mahārāja: Tomorrow morning, all right. So *madhyama-adhikārī*: the classification of *madhyama-adhikārī*. *Kaniṣṭha-adhikārī* cannot be relied to be an Ācārya because his spiritual life is only confined in the temple and in particular, behaviour of himself.

But *madhyama-adhikārī* there is already a transformation, wholesale, total transformation from ordinary life into spiritual life. So he should be considered fit with dealing the unfavourable environment. And he will fight and he will take in, make progress in his spiritual campaign. And really by such person the world is benefited. Who is above, disassociated themselves from this mundane world, they generally do not come to ache their head, but when specially requested by the Lord they come. Otherwise they do not care for the mundane world.

And the *kaniṣṭha-adhikārī* has got very little. And he's busy to purify himself and he may not care for the others, for the environment. But it is the duty, general, of the *madhyama-adhikārī*, that who is transforming his social position in this world into spiritualising, he will be the fittest man to do good to the world.

īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ

[“The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious.”] [*Śrīmad-Bhāgavatam*, 11.2.46]

This is in *Śrīmad-Bhāgavatam*, the description of the *madhyama-adhikārī*,

what is the sign of a *madhyama-adhikārī*, in *Bhāgavatam*. *Īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca*, who has got love and affection for the Lord, for Kṛṣṇa, *Īśvare. Tad-adhīneṣu*, love for God and friendship with the devotees of the Lord. And, *Īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca*, and those that are ordinary, simple men, to extend grace to them, and inimical vision towards the atheist, to the enemy of the spiritual thing. These are the items or the factors of his conduct, of a *madhyama-adhikārī*. That his love towards the Lord, his friendship towards the devotees, and to the ordinary public his attitude is to convert them, to make good to them. So it is only *madhyama-adhikārī* who holds the fittest position for Ācārya. He abhors the atheistic anti section, and he extends his grace, his kindness to the ordinary people, and he has got friendship with the devotees of the Lord, and he has got extreme love, attention, and obligation to the supreme authority. So that *bālīṣeṣa*, the ordinary people he's eager to extend his help. So this is *madhyama-adhikārī*. He holds the fittest position of an Ācārya, and not *kaniṣṭha-adhikārī*, nor *uttama-adhikārī*, *uttama-adhikārī*:

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanah

bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ

[“A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees Kṛṣṇa everywhere and in everything. He is known as an *uttama-bhāgavata*, one situated on the topmost platform of devotional service.”] [*Śrīmad-Bhāgavatam*, 11.2.45]

Everywhere he sees the connection with the absolute, with Kṛṣṇa. So no room to request anyone, ‘that be devotee’; there’s no room. He sees that he has got that connection with Kṛṣṇa. I am rather unfit to render my service to Kṛṣṇa. That is in the case of *uttama-adhikārī*, so no question of

a general preaching tendency to be there. That is only confined to the *madhyama-adhikārī* who is established there and also seeing non God area. The non God area he wants to, he's eager to convert the non God area into God area, Godly area. That is the tendency with *madhyama-adhikārī*. And it is natural. So he should hold the position of an Ācārya. But there is also gradation in *madhyama-adhikārī*, that sub-gradation, gradation, sub-gradation, and we are to consider it amongst ourselves.

Dhīra Kṛṣṇa Mahārāja: Are there gradations of *uttama-adhikārī*?

Śrīla Śrīdhara Mahārāja: Or course, gradations, only because that is a positive world. Only get complete liberation from *māyā*. That does not mean that he has got the highest position there. So a progressive thing is there. There are so many *rasa* - *śānta*, *dāsyā*, *sākhya*, *vātsalya*, each *rasa* they are also groups according to quality, and in the group also the leader and servant succession there is.

Dhīra Kṛṣṇa Mahārāja: These *āśraya-vigraha* like Subala...

Śrīla Śrīdhara Mahārāja: Yes, the *mula āśraya*, we may consider them to be in final position.

Dhīra Kṛṣṇa Mahārāja: But they are not *jīva-tattva*?

Śrīla Śrīdhara Mahārāja: No. They always come from *cit-śakti*, *svarūpa-*

śakti. The *svarūpa-śakti*, from the innermost part of *svarūpa-śakti* has produced them, if you speak at all of their production.

Dhīra Kṛṣṇa Mahārāja: Yes. Right.

Śrīla Śrīdhara Mahārāja: They're eternal, but the deeper *svarūpa-śakti*, more intense, intense. The intensity of *svarūpa-śakti* is not always the same. Nearer to Kṛṣṇa more intense, and far from, that is less intense. In this way we are to understand. Anyhow they are caring always for Kṛṣṇa. They do not care for the men here in the mundane plane. This is the concern generally with the *madhyama-adhikārī* devotees. They think that this is good and it should be their intending method that I am tasting, it is very tasteful, give it to others. Preaching means that. I have used this medicine, which has cured me from such disease, I must give it to others, recommend it. "Take this medicine. It will help you."

Dhīra Kṛṣṇa Mahārāja: This Māyāvādī, Swāmī Mukṭānanda, he was in Los Angeles and he gave example that when you eat something very nice, you become silent. So I gave this example that you have said. When you eat something very nice, immediately you broadcast to the person next to you, oh, this is so...

Śrīla Śrīdhara Mahārāja: If there is anyone whom you love, you cannot partake, cannot but give it, extend your helping hand. But you are selfish people and so you are punished to enter into the grave, spiritual grave. You like the cessation of the nectarine flow. You have no knowledge that the flow may be nectar. All flow, all movement is mundane; you are suffering from that disease, that hopeless disease like cancer. That wherever there be any movement, more than many, there cannot be harmony. You are seeking harmony, seeking oneness, you have to enter

into grave. Outside the grave you cannot find any harmony, any beauty. Your beauty is to be reduced into cipher. In other words, you are an atheist of the highest order because you do not believe in the tastefulness of the highest nectar, *sat-cit-ānanda*. *Ānanda* is not to be, cannot be tasted. We cannot partake to taste of that *ānanda*. The highest position to cut off cessation with the whole environment, with *ānanda* even...

Dhīra Kṛṣṇa Mahārāja: So, once the *jīva* is atomic *cit-śakti*, atomic portion of *cit-śakti*, once the *jīva* is enlightened by *cit-śakti* and *hlādinī*, this *ānanda*, can he ever give that up?

Śrīla Śrīdhara Mahārāja: Give up?

Dhīra Kṛṣṇa Mahārāja: Can he, once he's tasted the full...

Śrīla Śrīdhara Mahārāja: So through the *sādhū*, so *sukṛti*, or by *sādhū* association, a slight injection of that higher type of *amṛtam* he can't forget, and gradually it draws him to that side.

Dhīra Kṛṣṇa Mahārāja: But when he is established in that side?

Śrīla Śrīdhara Mahārāja: Established?

Dhīra Kṛṣṇa Mahārāja: In the spiritual world, when he is established in his *svarūpa*, can he give that up? Once the *jīva*...

Śrīla Śrīdhara Mahārāja: We are told, very rarely it has been found that even from *svarūpa-siddhi* one may deviate for the time being.

Dhīra Kṛṣṇa Mahārāja: But what about *vastu*?

Śrīla Śrīdhara Mahārāja: But never from *vastu-siddhi*. From *svarūpa-siddhi* also, deviation is possible sometimes. But from *vastu-siddhi*, never, no fall is possible.

Dhīra Kṛṣṇa Mahārāja: Right, so the other day you told me that some section of *mahā-bhāgavata* they view the *nitya-baddha jīva*, that it is part of *līlā* that he has come here.

Śrīla Śrīdhara Mahārāja: There is a section...

Dhīra Kṛṣṇa Mahārāja: But that is their vision.

Śrīla Śrīdhara Mahārāja: Deepest vision, they say this *baddha* also temporary, *nitya-līlā*. *Māyā*'s function is conditional. The *svarūpa-śakti* is eternal from His all aspect. But the *māyā-śakti*; suppose, the hospitals and the prison houses may be closed sometimes, may be closed, no patient, no culprit, so it may be closed, but the government in the country

cannot stop. The country, the movement in the government of the whole country that may not stop, but the prison houses and the hospitals may sometimes be stopped. So this *māyā* may seem sometimes in a non working position. So they say the limit of *māyā*, *māyā* and when also it is working, it is working indirectly to help *svarūpa-śakti*, only for the time being.

Dhīra Kṛṣṇa Mahārāja: But those *baddha jīvas*, they were not in *vastu-siddhi*?

Śrīla Śrīdhara Mahārāja: Just as when an affectionate mother is punishing a child, and suppose she is putting the child in a room and under lock and key. The temporary onlooker may think that is under lock and key forever. But a wise man, only for a minute or two the mother will come and unlock and take the child in her lap.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So temporary vision, the conjecture, the supposition of temporary vision, that is something else. And long sight, far sightedness may divulge some other truth. So something like that. “Oh, that is suffering in the *māyic* jurisdiction. That is for a limited time. We will again be allowed to participate in this. Kṛṣṇa is there and He is merciful, so no vindictiveness in Kṛṣṇa.” So none can be reckoned as lost forever, it is only for the time being. Affectionate punishment is dealt to him. When one has got such sort of vision that Kṛṣṇa’s grace is unlimited and His eye is everywhere, so the punishment only can be temporary and not outcome of any vindictiveness. So it may be neglected because he’s in the boundary of Kṛṣṇa consciousness. Kṛṣṇa is attending him. Kṛṣṇa’s consciousness has never separated from him, it is there. The

guardian's eye is there. So his suffering may be apparent and temporary. So everyone any way or other serving Kṛṣṇa. That is in his connection, that sort of extension may be in his view. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Giving stress to the particular type of vision. Then why my interest is greater than Kṛṣṇa? He is everywhere. His guardian's eye is present with him. What sort of help he will need from me? Kṛṣṇa is there with His graceful heart, more than anyone? So why should I go to think about him? That may be the type of vision of a particular section and which cannot be eliminated at all. At the same time, and they're seen concerned more with the infinite wave of vision. And those that have got little limited form of vision, "No, no, he is suffering. I must go. Kṛṣṇa will back me to help him. I can't tolerate his suffering." That is of relative wave, *madhyama-adhikārī*. So nothing is completely to be eliminated. But generally we must do according to our own position. We must be sincere to our own feeling and thereby we shall thrive. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes, so our own position.

Śrīla Śrīdhara Mahārāja: Yes, our duty from our own position, we must not feel that we have got the vision of that *mahā-bhāgavata* and do accordingly. That will be hypocrisy. From our plane we must select our duty and do accordingly. Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes, that's clear.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: And also, the other day you said something, that when we go to analyse the spiritual world it is not like some dead thing, that when you go, it's the same. But each time, it's a living thing.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Yes a living thing. And it may show infinite character to me, always new thing, ever new. It is ever new, it is independent. I am dependent. As it will disclose to me, I am bound to see that only, not more. If we approach the infinite, the characteristic of infinite truth is such, it is all super consciousness, made of super consciousness element. The element is like that. They are not fixed material. Or even this material thing, that also by analysis may show many phases. That also cannot finish; what to speak of spiritual substance.

So, that I shall know everything, ultimately that is a foolish thing, and that is untenable in the spiritual world where we shall live within the atmosphere of infinite. Only it may be applicable to this mundane world, that also to certain an extent. Analyse the atom, electron, and then again analysis of electron may come sometime after, so no end.

Aṇor aṇīyān mahato mahiyan; [Kaṭha Upaniṣad, 1.2.20], the smallest of the small, and the biggest of the big, everywhere He is. Still I must have some earnestness to do good to others according to my standard. And there is gradation also. Consideration of good and bad is there. They are in different planes.

Dhīra Kṛṣṇa Mahārāja: Isn't real good to others...

Śrīla Śrīdhara Mahārāja: And the highest plane, the most fundamental plane of everything is good. Everything is good. And until and unless we reach that plane of thinking, of living, we shall have to deal with all these relative good and bad. Each one in his position in that highest plane he thinks I am, I hold the best position.

Yaśodā won't admit that Rādhārāṇī She holds superior hold, She holds superior hold over Kṛṣṇa. “No, I took Her the other day as my daughter-in-law. Can She cross my control? Never. I have got the complete hold on my child.”

So in this way, in relative position, everyone thinks, “I hold a very favourite position, a most suitable position I have, I have held.” That temperament there.

Dhīra Kṛṣṇa Mahārāja: On Janmāṣṭamī I was reading the *Śrīmad-Bhāgavatam* tenth Canto of our Guru Mahārāja and one place describes the appearance of Durgā, Yogamāyā, but as Durgā Devī, when she appeared as the daughter of Devakī. You know that portion, where...

Śrīla Śrīdhara Mahārāja: Devakī or Yaśodā?

Dhīra Kṛṣṇa Mahārāja: Yaśodā.

Śrīla Śrīdhara Mahārāja: Of Yaśodā, eight handed.

Dhīra Kṛṣṇa Mahārāja: Yes. So in that purport our Guru Mahārāja said, “The Lord appears and the Lord’s energy appears, together.” And then he explained in the purport. He said, “Therefore we chant Hare Kṛṣṇa and we are praying to the energy, Hara, Hare, the energy of the Lord to please engage me along with You in the service of Kṛṣṇa.” So he is saying that Hare Kṛṣṇa, we are praying to Kṛṣṇa’s energy, Rādhārāṇī, to please engage me in...

Śrīla Śrīdhara Mahārāja: Yes. Rādhārāṇī. Hara means Rādhā, but not the same with that *astavidya* Durgā. She may be considered to be a particular shadow of Rādhārāṇī.

Dhīra Kṛṣṇa Mahārāja: Right. But so he was just pointing out that we are praying to Rādhā to engage us in Kṛṣṇa’s service which is being conducted through Her. So it appears, we cannot approach Kṛṣṇa directly. But we can approach Rādhārāṇī directly like that?

Śrīla Śrīdhara Mahārāja: Also, coming in details, when we go to Rādhārāṇī, we do not eliminate Kṛṣṇa, but to get Kṛṣṇa in a better way we go to Rādhārāṇī. So also when approaching to Rādhārāṇī, then also in a proper channel we must approach Her. So the consideration of the *sakhī* and the *mañjarī* comes in front. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes. Yes.

Śrīla Śrīdhara Mahārāja: You go to Rādhārāṇī to have Her direct approach is not possible for ordinary souls like us. We must go through. And according to Her consent, I should be properly placed, located in my befitted service, amongst the *mañjarī*, *sakhī*, etc. I should be adjusted. And from that position only, that my fitting position only, I will be able to draw my best benefit from the whole, of Kṛṣṇa from Rādhārāṇī only, when properly located. And that will be most beneficial to me, my proper location, *sambandha-jñāna*. From there where I can show my best service, render my best service and I can draw my best remuneration.

Dhīra Kṛṣṇa Mahārāja: So then, the best position for the aspiring *jīvas* is the third position.

Śrīla Śrīdhara Mahārāja: Third, what is that?

Dhīra Kṛṣṇa Mahārāja: Not directly to Kṛṣṇa, first position; *mañjarī*, second position.

Śrīla Śrīdhara Mahārāja: *Sakhī*, Rādhārāṇī second position is direct potency, second position. And then the *sakhī* there, and then *mañjarī*, fourth position, under *mañjarī* fifth position.

Dhīra Kṛṣṇa Mahārāja: To assist them.

Śrīla Śrīdhara Mahārāja: One, two, three, four, five. From Kṛṣṇa it may be generally the fifth position – in *mādhurya-rasa*, and so also in other *rasa* also that sort of hierarchy. And according to our innate capacity, the

service will be drawn most from me and my remuneration will also go, get, I shall go in a maximum way, in a particular, that is *sambandha-jñāna*, proper location. *Sambandha-jñāna* means proper location, consequently.

Dhīra Kṛṣṇa Mahārāja: So sometimes these spiritual personalities like Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Prabhupāda, they are coming to this world and giving service...

Śrīla Śrīdhara Mahārāja: Sometimes they are delegated superior power by the will of the Lord.

Dhīra Kṛṣṇa Mahārāja: And then they give so much service to their disciples while they are here.

Śrīla Śrīdhara Mahārāja: Some delegation capacity may come, may descend in any position and can give him the power to do as His representative whose delegation he is, that is possible. Especially in Gurudeva we are to see the highest delegation, we are ordered. And with that capital, Kṛṣṇa is present there in Gurudeva. That Guru also *dīkṣā* and *śikṣā*, different types of *dīkṣā* Guru, *vartma-pradarśaka* is also considered a Guru. Then *Nāma* Guru, *bhāgavata dīkṣā*, then this *pañcarātra dīkṣā*, then *sannyāsa dīkṣā*, all these, and *rāga-mārga dīkṣā*, there may be so many *śikṣā* Gurus also there. But as special delegation, simultaneous delegation, Kṛṣṇa may delegate power for one disciple to one Guru, and for another disciple another Guru. His special will, delegation may differ in this way, and He will be present there. Of course

if the hierarchy is a genuine one, not imitation, not concoction. The genuine place, that should be the policy. That is the policy.

End of 81.08.27.C

81.08.27.D

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: So, Pramāṇa Swāmī is coming from Vṛndāvana. Today I came to know, Caru Swāmī Mahārāja came, he told that from Bhāvānanda Mahārāja he heard that you were in Vṛndāvana, you were there. He phoned you to your own seat, but he did not get there. Only yesterday he heard from Bhāvānanda Mahārāja that you were at Vṛndāvana. Gaura Haribol. Gaura Haribol.

Devotee [Pramāṇa Swāmī?]: Viraha Prakāśa Mahārāja he wanted to go and see Bābājī Mahārāja, Niṣkiñcana Dāsa Bābājī Mahārāja, he wanted to go and see him.

Devotee: Kṛṣṇa Dāsa Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa Dāsa Bābājī Mahārāja. He went to visit him? Then, how he is doing? A little better?

Devotee: Nice. Yes, his health is much better now.

Śrīla Śrīdhara Mahārāja: He is writing letters now and then to me. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. I forgot about Viraha Prakāśa Swāmī Mahārāja.

Bhakti Caru Swāmī: He came here once, Mahārāja.

Śrīla Śrīdhara Mahārāja: His zone is?

Bhakti Caru Swāmī: He's in South America, along, with Pramāṇa Swāmī.

Śrīla Śrīdhara Mahārāja: Nearby?

Bhakti Caru Swāmī: Yes, very near to him. Both of them together, they started initiating disciples. And now they are a little separate from ISKCON, but very much maintaining Prabhupāda's mission.

Śrīla Śrīdhara Mahārāja: It seems to be inevitable. Independent enterprise seems to be inevitable gradually. So, though they have taken exception to my remark; that the verdict of the GBC was...

Dhīra Kṛṣṇa Mahārāja: "Unhappy and injudicious."

Śrīla Śrīdhara Mahārāja: Injudicious and unfortunate. Only with a view of such future inevitability, I remarked in such a way. It would have been judicious and fortunate only by expansion, by proper and economic, not very liberal, but considerate expansion, the situation could be saved, at least for years to come. That was my idea, inner idea. So I thought it injudicious: and so division is not desirable so unfortunate. That was the basis of my, foundation of my, that stern remark.

Bhakti Caru Swāmī: Mahārāja, it is unfortunate that some people cannot understand that a *mahā-bhāgavata* is *tri-kāla-darsī*.

Śrīla Śrīdhara Mahārāja: *Mahā-bhāgavata* is not very cheap in this plane. In this plane it is not very cheap. One should not have the audacity, ha, ha, thinking in such a way, *mahā-bhāgavata*. Gaura Haribol.

Bhakti Caru Swāmī: Yes, Mahārāja, it is not cheap. That is why there is only one in the entire universe.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol. Let us aspire after the best. First truth, then organisation!

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

The Vṛndāvana *utsava* ceremony has been performed with great success.

Devotee: Yes, very nice.

Śrīla Śrīdhara Mahārāja: You did not go to Bombay? No?

Devotee: No.

Śrīla Śrīdhara Mahārāja: What about that Caitanya Pāda, that Italian gentleman?

Dhīra Kṛṣṇa Mahārāja: Yes. He wanted *dīkṣā* from Mahārāja. Did you ever find him again?

Devotee: He's in Vṛndāvana. He was going to Europe. He's leaving India.

Śrīla Śrīdhara Mahārāja: He's in Vṛndāvana. He wanted to go to France, I was told. Hare Kṛṣṇa. Gaura Haribol. No news about Jayatīrtha Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Not yet. We are going to call Europe. Bhakti Caru Swāmī is calling Europe to find out something.

Śrīla Śrīdhara Mahārāja: What about Svarūpa Dāmodara Mahārāja, in Manipur?

Bhakti Caru Swāmī: He is most probably still in Manipur, Mahārāja.

Śrīla Śrīdhara Mahārāja: Mostly he is staying at Manipur?

Bhakti Caru Swāmī: When he comes to India mostly he's spending time in Manipur because he has started some construction work there.

Śrīla Śrīdhara Mahārāja: But he is meant for other sort of construction, not this brick construction. There are so many for that work. Swāmī Mahārāja wanted him to construct a building over the tomb of Darwin.

Devotees: [Group laughter]

Bhakti Caru Swāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Who is he?

Devotees: Akṣayānanda.

Bhakti Caru Swāmī: Mahārāja, you were just saying that truth first, then organisation.

Śrīla Śrīdhara Mahārāja: Yes. Organisation is necessary only to spread truth to the people for their benefit. Mere organisation has no value. When organisation is distributing something healthy to the atmosphere: that organisation is to be welcomed. Otherwise if any organisation fails to distribute truth, then it fails, it commits suicide, it fails to do its proper duty. There may be so many things, the political organisation, social organisation, there are many. But party are those, understanding, they may appreciate, but we rather want that mission as soon as they vanish, it is good for the country, for the people at least.

Once I, when Prabhupāda was living, something like thirty four or so, nineteen thirty four: in Kulan [?] I told one gentleman follower of Ramakrishna Mission, “Big, big signboards there ‘Sevā Āśrama Mission’, all these things, the signboards are so many, big size. But if auditor goes there, then they will prove themselves to be bankrupt.”

No capital, false capital, big signboard but capital is a false thing, a hoax, not real wealth, welfare. They have got no reality to distribute to the people, but bogus, Māyāvādā. Giving an evil diet to the patients, bad diet to the patient, that is their business. Where is the patient? The patient is within. The soul is the patient. And they are helping the body, independent of the interest of the soul. Without caring for the interest of the soul, they are serving the body. And with that indiscriminate help, the body is going more and more against the interest of the soul. We generally do not organise help for the *guṇḍās*, but for the students, for the social workers, we organise help. But never for the *guṇḍās* who are misguided. So generally all souls are misguided, they are living the life of

a misguided one. And indiscriminate help to them without changing their direction, that is to push them towards the hell. What is not the proper goal, to push that side, towards the dangerous part; so indiscriminate help in this plane is no help at all. First he must have the *sambandha-jñāna*, the good direction, the proper conception of the destination, proper. And then help will be of any use to him. Otherwise, no destination, only a whimsical group, a whimsical push may not help anyone in the way of progress, that whimsical push, no progress.

In Madras one Bakil [?] asked me, “That first you help the patients and keep the life and body together. Then you will talk with him about the truth, about Hari, about Kṛṣṇa consciousness. But if he dies, to whom you will speak?”

I told, suppose there is a famine. I have got some food. I am distributing then, and so many surrounding me, innumerable, and I am distributing food. Someone runs away from that place. Should we stop the distribution and run after him to catch him or I shall continue because there are so many, and stopping that should we run after him? So many living souls and some dying, dying, so I must not run after the dying and to bring him back into the body, stopping my distribution of the nectar, so it is like that.

Their first thing, what they conceive to be truth that is untruth, not truth. And the second, the process that they have accepted as the means to help the people: that is also wrong, so wholesale is wrong. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. No diagnosis but very busy for treatment and diet giving. Diagnosis is the most important thing. What is amiss with us, what should be our best interest, summum bonum of life; that should be first settled, and then the question of help will come next. Whether help or not help, where is the guarantee? He’s to settle, this is help and this is non help. Progress must be towards the right direction. And what is that right direction? Maximum exploitation, skilful exploitation, irregular exploitation and regular exploitation: that is *karmī*. And then renunciation, the opposite thing, renunciation: exploitation and renunciation, two opposites. But a third

thing must be found to conciliate the appearance of the both. But really the thing is something else.

Caru Swāmī Mahārāja asked me, “That in Bombay, to attract the ordinary public, we gave the name of our movement that to harmonise *karma*, *jñāna* and *bhakti*, only to canvass the generally public this has been outwardly given, announced. That we want to harmonise *karma*, *jñāna*, *bhakti*, how it is possible?”

I told of course the appearance may be kept, but in spirit that must be a quite different thing. *Karma* means energising, but not for us but for the Supreme Lord. *Jñāna* means searching: searching which? Not for Paramātmā or Brahman even. Nor for collective exploitation of nature as by science of present days, and nor for Paramātmā, neither for Brahman. But, even not for Nārāyaṇa conception of the truth, but, not for power, absolute, but for beauty absolute, love absolute. *Śrīmad-Bhāgavatam* has: *āviṣkṛtaṁ, jñāna-virāga-bhakti- sahitaṁ naiṣkarmyam āviṣkṛtaṁ*.

[*Śrīmad-bhāgavatam purāṇam amalaṁ yad vaiṣṇavānām priyaṁ yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*

tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ]

[“*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahaṁsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion.”] [*Śrīmad-Bhāgavatam*, 12.13.18]

Jñāna, virāga and bhakti, sahitaṁ naiṣkarmyam āviṣkṛtaṁ, tac

chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ. And ultimately by our sacrifice, our surrender, our devotedness, we attain *vimuceta, vimukti, visesa mukti*, the highest type of salvation or emancipation, in the positive attainment, not with only the end of the negative conception. Only to get out of the negative side, that is not real emancipation or liberation. To enter into the positive, safest position, that is your real self determination, in term of Hegel. And *svarūpena vyavaṣṭhiḥ* in *Bhāgavatam* [2.10.6], *mukti*, the conception of *mukti, hitvānyathā rūpaṁ*, what is otherwise, what is not in the inner existence, but, what is not within our elemental existence but a foreign thing thrust on us, *upādhi*.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam

[*hrṣīkena hrṣīkeśa-sevanaṁ bhaktir ucyate*]

[“Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest.”] [*Nārada-Purāṇa*]

So, *ānyathā rūpaṁ*, that is which is otherwise, which is just like a disease, undesirable foreign thing has come to cover me. That is *upādhi*. That is *ānyathā rūpaṁ*. Successfully eliminating that, we must come to our positive, proper position in the world of love and beauty. It is a very important thing, that power is not the ultimate controller, but beauty. The control of beauty is very sweet and that is normal and that is natural. And power, awe, reverence, grandeur, these have all become stale when *Bhāgavatam* has come with Kṛṣṇa conception of Godhead. The Nārāyaṇa conception has become stale, so to say. That beauty and love and harmony: that is the highest thing ever discovered.

Śrī Caitanya Deva gave us that, Vṛndāvana has given us that, and Śrī Kṛṣṇa consciousness. Our Guru Mahārāja, Swāmī

Mahārāja widely has given to the, announced to the world, the wide world, that Kṛṣṇa conception, that is the conception of beauty, harmony, love, that is at the bottom or the universal cause, the conception of the absolute, not anything else. Not anything else. So, with that fundamental conception we may find a relief. We may feel that we are out of danger, we are no longer going to be a victim of power. The power in Vaikuṇṭha, the grandeur, the power, the awe, reverence, that may not be inner hankering of any substance. The beauty, that is a hopeful assurance of our highest position, charming.

So Bhaktivinoda Ṭhākura foretold, “That when the world scholarship will be able to understand the worth which has been given by Śrī Caitanya Deva, all religion will: must vanish, cannot stand. When the conception of the Absolute is identified with beauty and love, all sorts of different conceptions cannot stand in competition. All will embrace, ‘I want beauty, ultimate beauty, ultimate harmony, ultimate love, loving each other. If that is possible, then I don't want any other proposal.’ We must run towards there, the general intimation will take us. All other religious conception is compelled to vanish. The scholars, it cannot [but] appeal to the highest thinkers, highest class of thinkers.” He viewed with his divine eye, the eye of his divine knowledge, or sojourn, maybe called. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

pr̥thivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”]
[*Caitanya-Bhāgavata*]

This is not a vain declaration. There is basis, intellectual as well as intuitive foundation it has got. Gaura Haribol. Gaura Haribol. Gaura

Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Govinda Mahārāja
[?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] One direct disciple of Gadādhara Paṇḍita was Vāṇīnātha. He established that Maṭha, Vāṇīnātha, established that Gaura-Gadādhara. And Bhaktivinoda Ṭhākura he was fond of Gaura-Gadādhara worship. In his *samādhi*, near Godruma, and also Nṛsimha Mandir in Yoga-pīṭha Māyāpur, Gaura-Gadādhara, in two places Gaura-Gadādhara. And Prabhupāda also installed Gaura-Gadādhara, Gadai-Gaurāṅga Maṭha at Balihati Daka, Prabhupāda established there.

Bhakti Caru Swāmī: Mahārāja, that is a complete *mādhurya* conception, Gaura-Gadādhara?

Śrīla Śrīdhara Mahārāja: Yes, and more than that. That is rather separation, union in separation, Gadādhara Paṇḍita as Rādhārāṇī's *bhāva*. But though he was the possessor of that wealth, that was taken up by Mahāprabhu and he stood empty. Stood empty and following Mahāprabhu as if his heart has been stolen by Him, but he cannot shun Him, cannot leave Him. Wherever Mahāprabhu is going he is running like a poor man, all his wealth has been stolen. With a vacant bag, not vanity bag but vacant bag he is running in pursuance of Mahāprabhu wherever He goes. That is his position. We are told that service in separation of the both, that has got greater importance than when the party is in union. They are pulling them. But when they are separated, they are feeling a great pain and the service is necessary at that time to its utmost character. So where we find that the greatest wealth Gadādhara Paṇḍita, Rādhārāṇī, Her *bhāva*, the very purport as if it is told by Mahāprabhu,

snatched by Mahāprabhu, that is Kṛṣṇa and She is bereft of all Her property, like the poorest of the poor She is standing. So it is so pitiable and pathetic that it demands service. And the service will be of the greatest value. In that state the service will draw the greatest remuneration, little, small service will earn much of the divine dollar.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura-Gadādhara. Gaura-Gadādhara. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, in *Antya-līlā*, of *Caitanya-caritāmṛta*, there's a section where Gadādhara Paṇḍita is compared to Rukmiṇī.

Śrīla Śrīdhara Mahārāja: Yes, that is the outer aspect. Outer aspect, his *bhāva* has been taken, emptied. Rukmiṇī means *dakṣiṇā*, not *bhāma*. *Bhāma* type, that is little aggressive in nature, and fights with the lover. And *dakṣiṇā* type tolerates everything whatever comes, only with a defensive attitude he stands. That is *dakṣiṇā*, that is in Rukmiṇī. So when the spirit of Rādhārāṇī of that opposing nature was drawn out by Mahāprabhu, then the remaining is compared like that of Rukmiṇī, a passive seer, without any power to assert, only onlooker. Onlooker: and bearing everything, a very pitiable condition, to awaken kindness and sympathy from everyone. What is he and what is she and what is her position now? And how her lover has taken up everything from her, looted everything from her, and is a pauper, as a beggar wandering in the street, so, so much looted. Rādhārāṇī when looted to such a degree by Kṛṣṇa, then that becomes Gadādhara, the pitiable figure, to draw sympathy. So, the wealth of course cannot go forever. She is the owner, proprietor, cannot be far off. After a long time, that must come to Her again, one day. And those that are helping Her in Her day of distress, they will get how much remuneration at that time, when She will get back all Her property.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, in that case, Mahāprabhu's relationship with Viṣṇu Prīya Devī and Lakṣmī Prīya Devī as His wedded consorts...

Śrīla Śrīdhara Mahārāja: They are Gaura-Nārāyaṇa, that is in Vaikuṇṭha, that is concerning Yuga-Avatāra, not with Rādhā-Kṛṣṇa, not of that layer, that plane. It is connected with Yuga-Avatāra, and externally. But Gadādhara is representing the higher layer, higher plane, and they represent the potency of Vaikuṇṭha, of Yuga-Avatāra, but with a connection with that higher thing. But mostly Vaikuṇṭha conception, Yuga-Avatāra. Lakṣmī Prīya Devī, Viṣṇu Prīya Devī.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

So Gaura Nāgar is not accepted by the bona fide school of Śrī Caitanya Deva's followers. There is a clash. Gaura Nāgarīs. They think Gaurāṅga as Kṛṣṇa is given in *Bhāgavatam*. But Vṛndāvana Dāsa Ṭhākura and others, [Kṛṣṇadāsa] Kavirāja Goswāmī and the Goswāmī's, they have rejected that sort of idea to be thrust on Gaurāṅga. That *brāhmaṇa*, He's an Ācārya, He has come to do the work of the preceptor so not a *nāgara*, not an exploiter of the girls, as we find in Vṛndāvana. It cannot tally, cannot be proper, there is a hitch, the position of an Ācārya, and at the same time to play the part of a debauch, that can't come together. The law of *rasa* won't allow that. It is *rasābhāsa*.

When one has entered the temple to worship the Deity, his wife may go there to help in serving, the *naivedana* and other things to help the worship, and not to make any, to cut any joke with her husband in the temple. That will be *rasābhāsa*. Do you follow? A particular mood, though husband and wife, but when husband is engaged in worshipping of the Deity in the temple, wife may go there but she will help him with the materials and other necessary things. But she won't cut any jokes with her husband, or any merrymaking, cannot be possible there.

So like that, Mahāprabhu has come in a serious mood to distribute the divine love to the world and with the Divine Name of the Lord, Kṛṣṇa consciousness to spread, so He will have to take a position of a preacher, a reverent position. So these two things cannot go together. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: But you told us though of Narahari Sakur Ṭhākura and his conception.

Śrīla Śrīdhara Mahārāja: Yes, there are three sections amongst the devotees. One, looking at, charmed more by Kṛṣṇa *līlā*, another more by Gaura *līla*, another keeping the balance. The school of Narahari Sakara, they are more fond of Kṛṣṇa *līlā*. Their vision, “That we don't recognise you to be a *sannyāsī*. You are that Kṛṣṇa of Vṛndāvana. We know you better. Here You have only got the garment, You have wrapped the garment of a *sannyāsī*, it is Your external acquaintance. But really who are You, we know well. So we don't like this forced, this forged identity, we are not going to admit to that.” That is their temperament. Rather they feel much pain, “What necessity that you are practising penances as a *sannyāsī* doing so much hardships, not taking food and rest, bed properly. Our heart is aching. You don't care for that. How can we tolerate all these things?” That will be their nature and complaint to Mahāprabhu. “It's all sham.”

Bhakti Caru Swāmī: Jagadānanda Paṇḍit had a similar mood.

Śrīla Śrīdhara Mahārāja: Jagadānanda Paṇḍit also Satyabhāma, though in Dvārakā conception. But he could not give up that tendency of reactionary mood against Mahāprabhu.

He, in those days, three hundred miles from here to Purī, a big water pot filled up with *candana*, what is applied on the head, and keeps the brain

cool, he took it, sandalwood oil, he took it from Bengal to Purī. And offered very modestly, “That I have taken it and if Mahāprabhu would graciously accept this.” And he’s appealing to His servant Govinda, “Govinda keep it there and at times you will help by pressing this oil on the head and Mahāprabhu, He cannot sleep and He talks like a delirious man. So this sort of oil will help Him a great deal. I have taken it from Śivānanda, it is a genuine thing and you take.”

Mahāprabhu overheard that, “What is this?”

“Jagadānanda Paṇḍit has got a full pot of *candana* oil and his request is that You should take it now and then, a smear on the head, then You will have a sound sleep and may help to Your health.”

“No, no, no. This sandal oil, this will emit a good scent and how the people they will remark on Me, ‘That this *sannyāsī* he has kept a woman. He has got luxury, this good scented oil he puts on his head.’ I can’t do that. Rather it is my advice, take it to the temple of Jagannātha and there it will burn, the light will burn with this scented oil and you will get a good benefit thereby. Govinda, remove it from My room.”

Then Jagadānanda Paṇḍit when it was given up by Govinda, he took it and just coming in the front of Mahāprabhu, he smashed it on the floor. And the whole oil spread there. And then he straight went to his room and closed from inside and took to bed for three days.

After three days when Mahāprabhu heard that Jagadānanda is fasting continuously these three days from the time when he has broken the pot here. Then what to do, after the fourth day Mahāprabhu went Himself to him. “Jagadānanda, Jagadānanda, rise, open the door. Open the door. Today I shall take *prasādam* cooked by your own hand. I will not take anywhere any *prasādam*. I am going, and I shall come at the proper time and I shall take My food here today, cooked by your own hand.”

Then what to do, Jagadānanda had to rise up, raise up his body and he cooked.

And Mahāprabhu came with Govinda in time, and took *prasādam* and remarked, “Oh, very sweet. Dishes are today very, very sweet. The cooking in a hot temper perhaps becomes more sweet.” Remarking this, then, “You must take your food now, I shall go. Before I leave the place, I want to see that you have taken food.”

“No, no, no, Prabhu may go. I shall take food. Of course, I must take food.”

Then Mahāprabhu said, “Govinda, you take your seat there and when he has finished his eating you will inform Me. You sit there, I am going.”

That is *bhāma-bhāva* of Satyabhāma. Like Satyabhāma it was there.

And Gadādhara Paṇḍita just opposite: when Svarūpa Dāmodara tried to excite him, “Mahāprabhu is so much enraged and He’s remarking on you so harshly, why do you not also repeat the same thing to Him?”

“No, no, no, how can I do that...”

End of 81.08.27.D

81.08.27

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...and Kṛṣṇa disappeared. What is this? General heart of devotees he holds there. And Bhaktivinoda Ṭhākura has given his opinion in this place that, “Kṛṣṇa was little aloof only to enjoy the attitude of Rādhārāṇī at that, under such circumstances, He was enjoying that.” Harmonising things are there. So in Yaśodā and all the first class servitors, there cannot be any fault, they’re perfect in their service. But still if we find any deviation that is to produce some, another *rasa* for the taste of both the parties. This way it will be seen to be harmonious.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So you are all my very precious friends. Prabhupāda wanted me to preach in the west. But my fault, for some fault on my part, deceived him, but he is so gracious. And also through Swāmī Mahārāja I get you. And anyhow my talk, my voice, my, what little I know about Kṛṣṇa consciousness that is going out [?]

Bhakti Caru Swāmī: That also is not fault Mahārāja. That is also to increase the mellow. To make everybody to taste another kind of mellow you have got from the pastimes.

Śrīla Śrīdhara Mahārāja: The publicity. *Ahaitukī kṛpā sindhu*. It is in *Prapanna-jīvanāmṛtam*, the ocean of causeless mercy, the Vaiṣṇava. So exacting from me the service of Mahāprabhu for the world at large, so very intimately connected friend you are of mine, all of you, all of you, helping my service a great deal. So I am very much thankful. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, we are the ones who are very much thankful to Your Divine Grace.

Śrīla Śrīdhara Mahārāja: That is the nature of this plane, ha, ha, everyone thinks that he will be benefited; he's benefited, he'll be thankful, the very nature. And that is a very peculiar and mystic nature.

Bhakti Caru Swāmī: That reminds me Mahārāja, during the last Māyāpur festival, Gaura Pūrṇimā festival, when everyone used to come here, so one day you were telling Satsvarūpa Mahārāja when he came, you told him, he said, 'thank you,' and you said, 'why are you saying thank you.'

Śrīla Śrīdhara Mahārāja: Hmm?

Bhakti Caru Swāmī: He said, 'thank you,' to you, but you replied, you asked him, 'why do you say thank you? As if by saying this 'thank you' you are creating a distance.' But it is our...

Śrīla Śrīdhara Mahārāja: Ha, ha. That is the custom, the courtesy of the society.

Bhakti Caru Swāmī: But you pointed out that since we are in the same *sampradāya*, and this is, we must accept it as natural gift. And I also understood that when the father gives something the son doesn't say thank you, usually. But when a distant people give something, then...

Śrīla Śrīdhara Mahārāja: Then they thank you, it is our custom. But there perhaps...

Bhakti Caru Swāmī: Even there, they say thank you to the father and mother.

Śrīla Śrīdhara Mahārāja: Thank God, no, they will thank God, thank God. In the Brahmo fashion here. [?]

Devotee: [?]

Bhakti Caru Swāmī: “We are compelled, or we are obliged to you.”

Śrīla Śrīdhara Mahārāja: “We are under obligation to give you thanks because you are supplying so many things for our enjoyment.” This is the relation between God and the *jīva*. It is the Brahmo fashion. I am His, I am His own; I am not a second party that I shall show courtesy towards Him, courtesy. That I am getting some benefit from Him, I am another independent separate party.

Hare Kṛṣṇa. I am hearing, listening to *Bhāgavata* and *kīrtan*, everything. I am a slave. The whole profit will go to my master. I am not a party; I am not an independent party. I am His own; I’m His slave. Whatever He wants to do through me the beneficiary is only one, not a second beneficiary, *advaya-jñāna* means the beneficiary is one. It is *līlā*, and we are part of that. We are not independent beneficiaries. That should be thought out, *advaya-jñāna*. This is the pure, harmonised absolute,

conception of purely harmonised absolute; that only one beneficiary in the universe. It is His *līlā*, everything to satisfy Him, every movement, every existence. Existence, movement, and also different expression of satisfaction, all included within Him, the only beneficiary.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya. [About 1:50 minutes of Bengali (?) conversation]

Once, to construct a temple in Purī, Goswāmī Mahārāja collected money from the King of Mailbunj [?], the chief of Mailbunj Mahārājah. Estimation at that time was fifteen thousand, and eight thousand, advance he gave. He took the money and gave it to Prabhupāda. But there was, the whole money was expended in the exhibition of Māyāpur. The Māyāpur position for the, one competitor in [blachin?] Māyāpur, he began to propagate in such a way that Prabhupāda felt necessity of showing the splendour of Māyāpur at that time. And the whole money was spent there. And the Mailbunj also inquired, ‘What about the temple?’

At that time Goswāmī Mahārāja explained. “Vaiṣṇava, we have given something for food, but he was so thirsty he has taken a glass of water and not milk.” A glass of milk was offered, milk water or sugar water, but for, he took something else. That was, he was thirsty. More necessity was there. So it has been transformed. And we must rely his heart, his attitude, Kṛṣṇa sevā. He knows his best how to utilise. So we don't have to repent for that, or to get any explanation for that. He's more...

Once, when I came here in the beginning, first I came to Māyāpur. I saw many gentleman has sent money order and Parvat Mahārāja is receiving them for the service of Mahāprabhu. And that touched me very much, that how fortunate they are. At the birth time of Mahāprabhu they are giving some contribution for the service of the Great Lord.

And when I was posted in Kurukṣetra I used to come to Delhi and collect funds, four *annas*, eight *annas*, one rupee, two rupee, in this way for the service of Kurukṣetra Maṭha. But that time, the Gaura Pūrṇimā, Mahāprabhu's birth ceremony drawing near, I laboured hard and collected... You are going away?

Devotee: Yes. I'll be coming back.

Śrīla Śrīdhara Mahārāja: ...hard, and collected twenty-five rupees more for what was necessary for Kurukṣetra. And privately I remitted that to Māyāpur.

There was one senior man with me in Kurukṣetra. He told, "This time you seem to be too much reduced, fatigued." Anyhow when the coupon came back, it came to his hand. He said, "Oh, you have sent twenty-five rupees there. You did not say to me."

"I was afraid that without your permission I sent it. So I hesitated to say to you at that time."

Then a letter came from Prabhupāda. And he told that, "What you have sent for the birth celebration of the birth ceremony of Mahāprabhu has been taken for the service of both Nityānanda Prabhu and Mahāprabhu," he told.

Then when I came back there I was told that Prabhupāda told that, "This money has got a very great value. It has come, money is small, the quantity is small, but it has come when the necessity is great; necessity is great."

When one is thirsty, then the valuation of the water increases. So, "Thy necessity is greater," that Sidney case, in the battlefield, Sidney, a big man, and ordinary soldier, when only one glass of water was taken in the

battlefield for Sidney. He was a rich man and a good scholar and he is dying in the battlefield. And he wanted a glass of water. And anyhow it was managed only one glass of water. And at that time a soldier more wounded he, "I want water." He gave it to him. It has been an example: Sidney. So according to the necessity: the valuation of water.

So Prabhupāda told that, "Twenty-five rupees is not much, but the necessity for small quantity was very great at that time." So the twenty-five rupees met a great necessity. And Prabhupāda told, "This money, who has sent, with great energy and attention, he has collected this money. So the small quantity satisfies a big necessity. That is to judge." And he told that, "You sent it for Mahāprabhu. I utilised it both for Nityānanda Prabhu and Mahāprabhu." And he wrote it to me. Hare Kṛṣṇa. It is for sevā, not for any conditional gift.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Bhakti Caru Swāmī: Mahārāja, what do you think of Atal [?] Kṛṣṇa Goswāmī?

Śrīla Śrīdhara Mahārāja: Atal [?] Kṛṣṇa Goswāmī, a formal Goswāmī, he translated, no, he published one edition of *Caitanya Bhāgavata*; an ordinary Goswāmī.

Devotee: Yati Goswāmī.

Śrīla Śrīdhara Mahārāja: Yati Goswāmī. I attended one of his lectures when I was in Calcutta. Rādhā-Govinda Pal, Rādhā-Vinode Pal, one of the umpire in the second great war, after. Rādhā-Vinode Pal, a good

lawyer and he was engaged in the committee to decide the international in the and other, the, perhaps this side, eastern war field, three judges, one from India, another two_. He told that Japan has no, he has not committed any crime. If he would have been victorious then he would have tried you as criminal war mongers. For this independent judgement he got international position, the Rādhā-Vinode Pal in Calcutta.

The Kṛṣṇa dasa Pal statue, you know? Kṛṣṇa dasa Pala, Harrison Road and College Street Road, there is a statue Kṛṣṇa dasa Pal. His family, Kṛṣṇa dasa Pal, then Rādhā-Caran Pal, his son was Rādhā-Vinode Pal.

In his house there was a meeting, Ato [?] Kṛṣṇa presiding, and Svarūpa Ghosh and Śyāmasundar Cakravartī, they delivered lectures. I was at that time living nearby. I went to attend their lecture. I heard a sober, mild tempered man delivered lecture, not excited. But his later action has frustrated me totally. When: before his death he gave twenty five thousand or something, or more than that, some rupees for the hospital; not for the propagation of Mahāprabhu's advice.

Bhakti Caru Swāmī: Ke Mahārāja?

Śrīla Śrīdhara Mahārāja: Ato [?] Kṛṣṇa Gowāmī.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Hari dāsa Goswāmī, a once big scholar, at present living just on the Kaliyadaha, Hari dāsa Goswāmī, a scholarly man.

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: Oh, he has come from that family. I do not know. I knew Dāmodara, he was a good scholar of *Vedānta* and *Nyāya*. He read *Nyāya* from Navadvīpa and *Vedānta*, he is a good scholar. He has got a book on *Vedānta* also, the Rādhā-Ramana Dāmodara.

Another gentleman was Kṛṣṇa Caitanya. He was not a very good devotee but not anti Gauḍīya Maṭha. Another Guṇamali, three, and another Madhusudan, Sārvabhauma. Bhaktivinoda Ṭhākura gave him the title Sārvabhauma. There was a big meeting in Midnapur and Prabhupāda his *Brāhmaṇa Vaiṣṇava* that book, the lecture, on the basis of that lecture and that lecture was given where Madhusudan Goswāmī presided. He was a good scholar and also related to Gauḍīya Maṭha. Others, present generation I am not acquainted with.

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: Sometimes we do that in order to force him to listen, and to attract the public. For these two reasons, that he will also get some idea and he will try to correct himself, as well as to take this advantage of his good position and then draw the audience. For two purposes to do it, *anukulyasya sankalpa*. Test of the people,

ordinary people to spread that, that it not much spread. But to convince people of the highest thing, to so many, number. The highest quality, when connotation increases, denotation decreases, connotation increases. And connotation decreases, denotation increases. But the highest connotation has been distributed so widely, the denotation circle is so wide it is almost impossible. So impossible has been made possible by Him. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja, do you have any questions?

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Mahārāja is going for some long time. His separation we shall feel here very keenly; though short association but still impression is deep.

Bhakti Caru Swāmī: Very sweet also.

Dhīra Kṛṣṇa Mahārāja: Sometimes, when I am in the west, I feel your separation very intensely.

Śrīla Śrīdhara Mahārāja: Necessarily, because you have got much affection for me, extraordinary affection.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja is always singing your glory, Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. He sent a letter; that is one, another point These quotations from the scriptures that showed his position of affection for me.

Bhakti Caru Swāmī: Their big complaint about Dhīra Kṛṣṇa Mahārāja is that he did not manage. Although he was the president of Los Angeles he did not manage, but he was always sitting in his room and talking about your teachings, talking about Śrīla Śrīdhara Mahārāja's teachings.

Śrīla Śrīdhara Mahārāja: In a paper I saw, perhaps in *Ānanda Bazaar*, this India sent ambassador to America, but what is that? Swāmī Mahārāja is the real ambassador of India to America. So something like that. What he was doing that was the real management, thinking of the highest topics within him, and the thought wave spreading outside.

Vivekānanda mentioned in one place I heard, I read from when I was in college, in *raja yoga* perhaps. He of course told about Pariha, one Pariha *bābā*. That Pariha *bābā* and such *sādhus* they bring things from a very, very high plane to the ordinary psychic plane. And the Jesu and Mohammed, all these people they take from the plane of Parhia *bābā* and then they take those things to the market here in the mundane plane. So from the highest plane to take down to certain level, and from there to spread things to the external world: the mercantile method. So higher thought may come in the higher level, and from there also it may come. So high thinking. That is from the highest quarter to take the thing to the ordinary plane. And the *ṛṣis* of that plane they may also take them to the public market here. So high thinking, that is also preaching in other words, thinking also preaching to certain extent, to move a particular, to take the wave of movement in a particular layer.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

[Śrīla Śrīdhara Mahārāja finishes speaking at about 27:15, then *kīrtans*]
[Śrī Śrī Gurv-aṣṭaka, Pañca Tattva Mahā-mantra, Śrī kṛṣṇa-caitanya prabhu jīve dayā kari', Śrī Śrī Prabhupāda-padma-stavakaḥ.]

End of 81.08.27

81.08.27.E

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...the toleration would be the better for me. I can't venture, that does not look well, that I do not like, that is bad that I shall assert myself. I shall make some remark over the advices and the consideration of Mahāprabhu. I can't do that."

In spite of Svarūpa Dāmodara's speaking Gadādhara Paṇḍita did not come out with that temperament of chastising Mahāprabhu.

In the case of Ballabhvācārya it was so. Ballabhva Bhaṭṭa, Ballabhvācārya.

Bhakti Caru Swāmī: Because he agreed to listen to Vallabhvācārya's *bhāṣya*.

So Mahārāja, Gadādhara Paṇḍita although Rādhārāṇī Herself, but still had a different mood, but that inlying mood which is not expressed in any *līlā*, gave Rādhārāṇī...

Śrīla Śrīdhara Mahārāja: Yes, that is two corresponding, Rādhā Kṛṣṇa, and when in Gaura *līlā*, Ācārya *līlā*, that's the *līlā* of distribution of the

prema. Then Gaura-Gadādhara, converted into Gaura-Gadādhara, both converted. Kṛṣṇa to Gaurāṅga with the *bhāva-kanti* of Rādhārāṇī, and Gadādhara the man standing by His side, like a *niṣkiñcana*, who has lost everything. Just like a facsimile, only a cut case, only the pot without the spirit. But Mahāprabhu had so much inner attraction for him that exceeds that of all His paraphernalia, Gadādhara.

gaura prema maya tanu pandit gadādhara [?]

As a love of Gaurāṅga personified we find in Gadādhara, not such a degree of love to Gaurāṅga is found anywhere. And then Svarūpa Dāmodara, then Rūpa, Sanātana, and then that *mādhurya-rasa* direction, and in other side Nityānanda Prabhu, His *vātsalya* there, Śacī, Jagannātha and Advaita Prabhu, Śrīvāsa Paṇḍit, They also have respect for Mahāprabhu, devotion, but another type. Not so deep from the standpoint of love but respectful attachment, with some colour of love. Hare Kṛṣṇa. So our Guru *paramparā* is in that line.

I'm told by Dāmodara Mahārāja that this Hiranyagarbha, Nadiyānanda, and also one man who married, Pāṇḍu, they have gone so far that they have left Lalitā Prasād also, and they're very near to that Tinkori Gosai, whose highest qualification is that she had a dress, she dressed in this canvas, not cloth but canvas dress, and canvas dressing has made him so famous to the foolish that they have found everything in the canvas. The canvas dress, that surpasses everything in a Vaiṣṇava *sannyāsī*.

The foolish people, they have not got the inner eye of appreciation, what is what, they will have to take shelter under external calculation. What is the criterion, standard of *vairāgyam*, the positive, no idea of positive attainment, what sort of thing it is. Only by external abnegation or wilful self assertion, wilful self assertion by physical privation. These are the charm for the foolish people of those that are born to be deceived. Hare Kṛṣṇa. Hare Kṛṣṇa. Physical calculation. Gaura Haribol. Gaura Haribol.

The *Nāga sannyāsīs* they do not care even for a cloth, they're all naked. Should that be the standard? They should be Guru to this Tinkori Gosai?

He and his truth want of canvas but they do not care even for that, so they should be Guru to this gentleman Tinkori Gosai. Tinkori, the name is also very appropriate.

Bhakti Caru Swāmī: Yes Mahārāja, completely impersonal and appropriate.

Śrīla Śrīdhara Mahārāja: No name, name has got no sign of a Vaiṣṇava dāsa, Vaiṣṇava dāsa. Tinkori.

Dhira Kṛṣṇa Mahārāja: What does that mean?

Śrīla Śrīdhara Mahārāja: Three, what is *korī*?

Bhakti Caru Swāmī: *Korī* is, you know, these shells, small shells which were used...

Dhira Kṛṣṇa Mahārāja: Little conch shells they used to pay money...

Bhakti Caru Swāmī: Right. *Tinkori*.

Śrīla Śrīdhara Mahārāja: The wealth is that three shells, that is *satya*, *rāja*, *tama*.

[?] Fourth part, he he he he, will vanish, will fly away. Nitāi Caitanya. Barbella.

Bhakti Caru Swāmī: Śrīla Bhaktisiddhānta Saraswatī Ṭhākura would, because he being an expert astrologer would calculate certain plans and then go to Śrīla Bhaktivinoda Ṭhākura, and then Bhaktivinoda Ṭhākura would say something which might be against, or not corroborating with his calculations, but that Bhaktisiddhānta Saraswatī Ṭhākura would follow the instructions of Bhaktivinoda Ṭhākura.

Śrīla Śrīdhara Mahārāja: Yes. He had got respect. The *śraddhā* is more than calculative truth. Bhaktivinoda Ṭhākura followed the calculation of P.M. Bachi, he followed. And as an astrologer Bhaktisiddhānta Saraswatī Ṭhākura he held that the *Visudha Siddhānta* type of calculation, that may be true in the material sense. But still he did not observe that, because Bhaktivinoda Ṭhākura has accepted that P.M. Bachi, he followed the calculation of P.M. Bachi, in Ekādaśī, Janmāṣṭamī and all other things.

The *śraddhā* is more true, the *mahājana*, *mahājanas acarān*, the practice of *mahājana* is more valuable than our human calculation. The physical truth, or the material truth has not got so much value, after all it is based on false attitude of mind. So this truth should not be given a greater respect than the *arcān*, the intuitive practices of the pure devotee. That intuition of a pure devotee should be given preference than this truthful calculation of the ordinary persons here. Faith has got no connection with the actual so called reality of this world. It is completely independent, *śraddhāmayo 'yaṁ loka*. There is a world which is guided only by faith. Faith is everything there and that is of infinite nature, all accommodating, all accommodating; the world of faith. Everything may be true there by the sweet will of the Lord. And here the *advait* [?] calculation, that has got no value. It is inconclusive, can be destructive in its ultimate goal, so it should be rejected, rejected. Which, the knowledge the materialist that can come under the fallible calculation of the exploiting souls, that has got no value what-so-ever, what-so-ever. But in the world of Infinite,

there, faith is the standard only, only standard to move hither and thither. Just as the compass is the only director in the infinite ocean. When they cannot see, the shippers [sailors] cannot see anything else, the compass is the only guide, like that. In the world of Infinite:

*svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam
adabhra-sauhrdāḥ bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ
sad anugraho bhavān*

[O Self-revealed One, You are *bhakta-vāñchākalpataru*, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the *guru-paramparā* or in the line of Revealed Truth, *śrauta-panthā*) - because, they are greatly affectionate to all beings.] [*Śrīmad-Bhāgavatam*, 10.2.31]

In *Bhāgavatam*, only our guide like compass, the footsteps of those great personages that have travelled on the way, that should be our only guide. That this way is marked by the holy footsteps of those that have gone to the highest quarter, that is our, *mahā-jano yena gataḥ sa panthāḥ*.

[*dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ*]

[The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate.] [*Mahābharata*]

So Yudhiṣṭhira Mahārāja also says, *veda vibhina srutaya vibhina naso dharmasya tattvaṁ nihitaṁ guhāyām*, the real secret is concealed in the mysterious cave, *guhāyām*. *Mahā-jano yena gataḥ sa panthāḥ*, the broad line chalked out by the tread mark, by the foot mark of those that are going to the divine world. That is our surest guide. Only that should be our surest guide. All else may be eliminated because calculation is fallible, and after all, justification comes from the Absolute Infinite, so any form of justification can come anywhere, any time. With that broadest view, that is, Vaikuṇṭha means no limitation. We are in the boat, floating in the boat in the infinite ocean, so anything may come to help and to non help. With this, with good faith, only faith, good faith, only our optimistic good faith, that may be our leader, Gurudeva. *Mayānukūlena nabhasvateritaṁ, guru-karṇadhāram, guru- karṇadhāram*.

[*nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram mayānukūlena nabhasvateritaṁ, pumān bhavābhdhiṁ na taret sa ātmahā*] [*Śrīmad-Bhāgavatam*, 11.20.17]

The Guru is the guide. In the infinite ocean I have floated my small boat and the destination is uncertain to me, inconceivable to me, but it is conceivable to my Gurudeva, a Guru, *guru-karṇadhāram*. And I am going with that faith, sincere faith in me, I'm going. So, *mahā-jano yena gataḥ sa panthāḥ*.

Svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam [*Śrīmad-Bhāgavatam*, 10.2.31]. A horrible ocean with so many waves and so many sharks and other, *timingila*, what is that? Whales and other things full of danger. *Bhīmam adabhra-sauhrdāḥ, nidhāya yātāḥ sad anugraho bhavān*. That their footsteps are our only hope, we are to depend on that only for our relief, that so many light houses, their

footprints, so many light houses in the infinite ocean, to guide us to that place.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Faith, *śraddhāmayo 'yam loka*. The hope in the Infinite, Infinite, Vaikuṇṭha, Vaikuṇṭha means Infinite. But *śraddhā* contains within it good faith.

Cape of Good Hope, there is in the bottom of Africa the Cape of Good Hope, took turn, Vasco da Gama or someone.

So *śraddhā* means surcharged with some good hope in the Infinite. Vaikuṇṭha is Infinite and *śraddhā* is only, it is to draw the attention of the Infinite to me. The only way is *śraddhā*, by *śraddhā* we can attract the Infinite and nothing else, *śraddhā*. And when it gets a definite form through *bhāva* it comes to be *prema*, love divine, *śraddhā*.

Columbus he floated his ship in the ocean and gradually anyhow went to America, got the land, good hope. Hare Kṛṣṇa.

The cosmos there, after crossing Vaikuṇṭha we may find the cosmos. Hare Kṛṣṇa. Spiritual cosmos and *śraddhā* the light in the darkness, only *śraddhā* can guide when we are, *patik* means traveller, we are traveller in the infinite. The hope that I have heard that this is the way to that place, that will keep our heart enlivened, *śraddhā*, hope. *Viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma.*

[*śraddhā* - sabde - *viśvāsa kahe sudṛḍha niścaya kṛṣṇe bhakti kaile sarva-karma kṛta haya*]

[“By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhū-sāstra-guru*, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Nothing is left out if you have faith.”] [*Caitanya-caritāmṛta, Madhya-līlā*,

22.62]

No risk no gain, greatest risk greatest gain.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja

[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

[Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.] [*Bhagavad-gītā*, 18.66]

“I am everywhere. Not a room to be afraid of. But only to come to that plane, that I am your friend, I am everywhere, I am all in all, and you are My own.”

These are the, *pathiyo* means? The money necessary for the journey, what is that?

Devotees: Fare.

Śrīla Śrīdhara Mahārāja: Fare. This is our only fare for the journey.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: We were just discussing this - in the car we were discussing when Rāya Rāmānanda at times displayed the mood of Arjuna, and also at times he was Lalitā *sakhī*...

Śrīla Śrīdhara Mahārāja: Viśākhā.

Bhakti Caru Swāmī: Ah! Viśākhā.

Śrīla Śrīdhara Mahārāja: Viśākhā *sakhī*. He was more known to us as Viśākhā *sakhī*. But superficially he had some representation of Arjuna, amongst the... Mahāprabhu could detect that.

Bhavānanda had five sons, and Bhavānanda Pathanayak, and that Vānīnātha and Gopīnātha, Rāya Rāmānanda and another two. [Kalānidhi and Sudhānidhi]

So Mahāprabhu told him that, "You are My eternal friend. Bhāvānanda is Pāṇḍu. And his five sons they're Pañca-Pāṇḍava, of similarity, and Rāmānanda is very close and intimate friend to Mine, like that of Arjuna." That is an external impression of Mahāprabhu was given. But really Rāmānanda's internal acquaintance is that of Viśākhā. Hare Kṛṣṇa. That is temporary and external, fleeting sentiment of Mahāprabhu, to see him in that manner, Arjuna, closest amongst those five, Arjuna, *sākhya-rasa*. Mahāprabhu dealt with Rāmānanda a little respectfully, outwardly. Outwardly He used to see him with some respect, some difference, so *sākhya*; but internally with *sakhī*, as *sakhī*.

And Svarūpa Dāmodara and Rāmānanda Rāya, both of them were, used to console Him when the great flow, indomitable flow of love in separation arose in the heart of Mahāprabhu and ostentatiously disturbing Him. These two friends they tried their best to console Him, Mahāprabhu, by diverting His mind towards different directions, and sometimes giving impetus to His own line of thought, and sometimes taking Him towards other direction, as circumstance, according to the circumstance they could read. They tried their best to give Him relief of the outwardly painful gesture and movement of Mahāprabhu, Svarūpa Dāmodara, for twelve years continuously.

When Advaita Prabhu almost dismissed Him, "That no longer You have got any necessity to stay in this world." Advaita Prabhu declared to Mahāprabhu,

*bāulake kahiha - loka ha - ila bāula, bāulake kahiha - hāṭe nā vikāya
cāula bāulake kahiha - kāye nāhika āula, bāulake kahiha - ihā
kahiyaṅche bāula*

[Tell our Prabhu, who acts as madmen do, that everyone has lost their sanity, And rice once high in price has no value.

In love of God, half-crazed humanity neglects this world and all they once held dear; tell Him a madman brings this to His ear."] [*Caitanya-caritāmṛta, Antya-līlā*, 19. 20-1]

In a mystic poem he sent it to Mahāprabhu through Jagadānanda Paṇḍit. Mahāprabhu read it and became unmindful. Svarūpa Dāmodara marked it and he took it, "Please hand it over to me." He read through it, Svarūpa

Dāmodara, and Svarūpa Dāmodara told; who was the knower of everything, here Svarūpa Dāmodara is asking, "What is the real meaning of this poem?"

Mahāprabhu saying in a vague way, answering the meaning, "I don't know what is the real purport of this poem, but I guess that Advaita Ācārya is very conversant with the ways of the *śāstra*, *śāstric* conduct of the Deities. And in the *śāstra* generally we find, first inviting, invocation period, and then for some time to keep Him, to serve the purpose. And when that is fulfilled, then departure, no longer can we keep with our general adoration spirit. That is bid adieu. The purpose for which You came here, You descended here, that is finished. Now it is better for us to retire."

sarsad urgam sastra tepavor, avaham, stithi and visajya [?]

"I don't know what is the real meaning, but I may guess something like that."

Then Svarūpa Dāmodara was unmindful, "Oh Advaita Ācārya, he's bidding adieu to us all."

But after that also Mahāprabhu stayed for twelve years more and that mood was not approachable by the ordinary public. That was the high separation mood, with Kṛṣṇa, to the greatest degree and different types is displayed, both physically, showing physically or mentally. Twelve years continuous, like fire, a life of fire, that was exhibited, like fire of separation. That was shown, and what is not to be found elsewhere. So much intense feeling of separation with God, the God separation spirit can be so intense to such a degree to produce so many symptoms in the body and the mind and in the movement, that is unknown to the world.

Somewhat we get it's acquaintance from the life of Rādhārāṇī, Rādhārāṇī we get. But there also we do not find so many, complete evolution, that is to say in the pangs of divine separation, so much degree of evolution we do not find anywhere, for all times, continuous and high intensity. Love; divine love. So much sacrifice, so intense sacrifice at the altar of the All Beautiful. So much appreciation for the Absolute Beautiful! So deep attraction never seen anywhere in the history of the world, not even in any scripture it is mentioned like that, any of the oldest scripture. No witness is found, and that was found the other day, only four, five hundred years back. And that is written in the books and that is verified by so many onlookers of genuine persons, men of standard thinking, eye witness, Rūpa, Sanātana, Raghunātha, Svarūpa Dāmodara, Rāmānanda and so many others, all so many eye witnesses.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, when our Guru Mahārāja would translate the verse,

*yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ / śūnyāyitaṁ jagat sarvaṁ,
govinda-virahaṇa me*

[O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever.] [*Śikṣāṣṭakam*, 7]

He would always say that, "Oh Govinda, feeling Your separation I'm feeling a moment to be twelve years or more." So this word *yuga* he would always translate it as twelve years. So that's not detectable in the Sanskrit as far as I know, so I always took it that it had something to do with these twelve years of Mahāprabhu.

Śrīla Śrīdhara Mahārāja: It is also current in vocabulary, *baro bature eka yuga* [?]

It is told. One *yuga*, twelve years, in some sort of conception, the *yuga* has been taken as twelve years. Then this Kali-yuga, Dvāparā-yuga, Satya-yuga, they have got their separate standard, but generally twelve years consists a *yuga*. That is also current in the society, twelve years. *Yugāyitaṁ nimeṣena*. Any *yuga*, any amount of time, *nimeṣena*, unlimited. *Cakṣuṣā prāvṛṣāyitaṁ*. "Eye shedding tears of rainy season. The rainy season produces so many flood, inundate. My eyes are doing the same thing it seems to Me." *Śūnyāyitaṁ jagat sarvaṁ*. "The visible are being invisible to Me, absent, so much absent minded to the present paraphernalia I can't see anything. Wherever I cast My glance I see nothing. So much internal attraction towards the centre, the mind is attracted to some other direction in such a degree of intensity.

Seeing I can't see anything, looks are vacant." *Śūnyāyitaṁ jagat sarvaṁ*. *Govinda-virahaṇa me*. "Because I feel as if Govinda has withdrawn from Me, withdrawn from Myself, so I experience such a peculiar type of existence in Me. The whole thing is withdrawn, no interest, all interest is drawn towards Govinda to such degree that I am a stranger to My present environment. I have nothing, no consciousness, gone somewhere else towards Infinite."

Gaura Haribol. Gaura Haribol. When there is a drought, the rivers, the tanks, lakes, all dried up, such a drawn of water towards the gas world, nowhere a drop of water, something like that. The charm is drawn so extensively that all empty, every department seems to be closed and empty. The general attraction drawn from here, attention wholesale taken off, the wholesale attraction of all the senses, mind, etc, everything.

*yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ / śūnyāyitaṁ jagat sarvaṁ,
govinda-virahaṇa me*

And at times when a little slackened, then full of water, flood, *yugāyitaṁ nimeṣena*. When come in the relativity of His meeting it seems the gap is like so many *yugas*. "I have lost the meeting consciousness long, long ago, a faint remembrance, recollection. Left so far in the back. I had some union but I have left it so far in the backward direction, come so far off, so far off." *Yugāyitaṁ nimeṣena*, "A gap of time unlimited, a faint recollection I had once, but is then gone forever perhaps." So much degree of disappointment and despair. This is the standard of Infinite world, standard of Infinite. This is rather taking towards, to have some experience of the standard of the Infinite world. *Yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ*. Just as light years, we measure the distance of the planets by light years, so also here the Vaikuṇṭha temperament is being measured by such standard.

*yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ / śūnyāyitaṁ jagat sarvaṁ,
govinda-virahaṇa me*

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. The audacity to deal with things so great and beyond our jurisdiction.

Bhakti Caru Swāmī: You're being very merciful Mahārāja. You are actually drawing us to that platform Mahārāja, although we have no entry into that platform, but by your mercy...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. So maybe for the time being for you people, it may be for your benefit I may be handled in such a way. Ultimately I don't know, maybe. You have come from so far and with so much eagerness, that *gatney ganga* [?] Ganges water will ooze from the wood. Hare Kṛṣṇa. Gaura Haribol. A cooling atmosphere has come.

Bhakti Caru Swāmī: I was just thinking Mahārāja that this must be Vaikuṇṭha. You have brought us to such a platform Mahārāja that the material world has completely receded.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Forgotten, ha ha. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, would you like to take some rest now Mahārāja? Of course we are willing to continue further but I was just concerned about you.

Śrīla Śrīdhara Mahārāja: When I come outside on the surface I feel of course of the want of rest. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma. But you are also going tomorrow. He will go, and you are also going. But this friend will remain for some time, to engage us in their service. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

_____ [?] We may stop today.

End of 81.08.27.E

81.08.28.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Bhakti Caru Swāmī: We were listening to that tape on Guru *paramparā* and there was one question still in my mind which was not clarified, there was that somebody made the mention that the difference between Baladeva Vidyābhūṣaṇa and Śrīla Bhaktivinoda Ṭhākura was for almost a hundred years. That's not my question. My question is that Jagannātha Dāsa Bābājī Mahārāja and, before Jagannātha Dāsa Bābājī Mahārāja...

Śrīla Śrīdhara Mahārāja: We shall have to forget the material consideration there in the spiritual line. We see:

*yadā yadā hi dharmasya, glānir bhavati bhārata abhyutthānam
adharmasya, tadātmānaṁ sṛjāmy aham*

[“O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world.”] [*Bhagavad-gītā*, 4.7]

Pāramparyeṇa and *prakṛti-vaicitryāt*. Here the spiritual current is always

to be disturbed and interrupted by the material flow. So to keep up the chain, to keep up the continued current when an interception is seen between, the truth is coming when it is interrupted by material flow, mixed, tampered, then again from there to reinstate in its former position the purity intact. So that attempt is always being made. It is a living thing, not a dead thing. So, the vigilant eye is always there. Whenever necessary to keep the current pure and in good flow, force, then help comes from upwards.

[*arjuna uvāca*]

aparaṁ bhavato janma, paraṁ janma vivasvataḥ katham etad vijānīyāṁ, tvam ādau proktavān iti

[Arjuna said: “Vivasvān, the Sun-god, was born in ancient times, and You were born only recently. Therefore, how is it to be believed that You previously instructed these teachings to him?”] [*Bhagavad-gītā*, 4.4]

Arjuna, *aparaṁ bhavato janma*. Kṛṣṇa told that, “What I say to you today I told it to Vivasvān many, many years ago. Now, by the influence of the material conception that has been contaminated and again I say the same thing to you today.” Kṛṣṇa told.

So here the material consideration is always tampering the spiritual current. The purity is being disturbed. So sometimes Kṛṣṇa has to come Himself, sometimes He sends His person, and in its former and pure state it is again established. So from time to time it is necessary that the purity should be kept up.

So the intelligent person, suppose when we are writing a history, then the main figures in the history we note. And those not so much qualified, they

are set aside. And we take the dynasty from number one, then two, three, number four, number six, in this way we record in history: because they are negligible. So we are to admit by the influence of *māyā* when that is sufficiently covered and disturbed and mutilated, then to rejuvenate it, to make it, to take it to the standard of the previous purity, attempt now and then is made from the spiritually interested people, or the Lord Himself. So the continued thing we cannot expect here without any tampering or interception. It is not possible.

So the real thirsty persons, thirsty for spiritual truth, they like to see the line of pure heritage, where it is to be found. And they connect together and say that this is our current. Not always this bodily succession; sometimes here two, three generation again. Just as Prahlāda and his son, he's a demon, then his son Bali he's a devotee, in the physical line also we see such interception. And in spiritual line also we see some influence affected, affected by the influence of *māyā*.

So experts, just as - suppose a scientist has researched some truth, then after few generations one comes and takes up that thread of Newton and continues his researches. Then after few generations another man comes and takes up that thread and goes on. Then if we are to understand the real channel through which the particular research is being in progress, electricity or gravitation or any natural law, one has contributed something. After Galileo began and then Newton came, then may be a gap, and from Newton, Einstein took up. In this way there may be a gap, but still that thread is continued here. An intelligent man will see it was begun in a particular person and then it came to here and then came here. That will be the proper line of research, in this world also.

So in the spiritual line, who, they are guided by the *saṁskāra*, only mental concoction, they do not understand what is real spiritual truth. For them the physical continuation, that is Guru *paramparā*. But those that have got their spiritual eye awakened, they say, "No, no, what was there in number one Ācārya, and that is not found in the second or third, again that we find the same thing of standard purity we find in the fourth Ācārya." So in this way who has come to contribute that real channel, the channel is one. The Gauḍīya, Mahāprabhu's channel at least one.

Baladeva Vidyābhūṣaṇa's contribution to the *sampradāya* is not less important. He may be of other *sampradāya* in the physical sense. But his contribution especially to attract people, the *Vedānta-bhāṣya*, that cannot be neglected for the students of the posterity. So his contribution has been utilised, considering the degree and the essence of the, and the purity of the thought in the spiritual line.

So they are our Guru, *śāstra* Guru. *Śāstra* Guru, *śikṣā* Guru, *dīkṣā* Guru, *Nāma* Guru, all taken together and a real line has been given to us, for our, to save us, to do real work. That is to keep up the flow of the real truth of that highest type to this world, so that policy has been adopted. Wherever we have found any contribution; that is by the will of Kṛṣṇa, the highest contribution to the line, wherever we have found we are taken them together. The *śāstra* Guru, the *śikṣā* Guru, the *dīkṣā* Guru, the *mantra* Guru, *Nāma* Guru, they are taken as they are our Guru, they are all our Guru.

Just as we give respect to Rāmānuja and not to a *sahajiyā* in the physical sense who is in the line of Mahāprabhu, who is mutilating. He's tampering, mutilating and enveloping the real teachings of Mahāprabhu. They are not considered, though physical sense they are in the line of Mahāprabhu and Rūpa, Sanātana etc., but when we go to judge the very spirit of the thing we see that they are nowhere; only a physical imitation, line of imitation, line of physical imitation. On the other hand we find Rāmānuja has got substantial contribution to Vaiṣṇavism. Madhvācārya has given sufficient contribution to Vaiṣṇavism. Nimbarka has done. So we accept them also according to our necessity. And we reject so called physical current keeper because what is found there that is all mutilated and tampered.

There is a proverb, *nakay kar nami sesha kar* [?] Whether the nose is more useful or my breath is more useful? The intelligent section will say that the breath is more useful than the nose. To sustain the life, the neck may be cut but if the breath continues one may live. So the breath, we consider breath with more importance than the nose.

For the physical form, what should we do with the physical, they'll misguide people to different direction from the truth, away from the truth. So we won't go to consider the body connection in the Ācārya-ship. It is a spiritual current and not a body current. And only the important question that whether a disciple of a true devotee, can he be non devotee? Non devotee we admit that. Because we see it and Lord Himself says that:

[evaṁ paramparā-prāptam, imaṁ rājaṛṣayo viduḥ] sa kālēneha mahatā, yogo naṣṭaḥ parantapa

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost."] [*Bhagavad- gītā*, 4.2]

By the influence of this material world that current is damaged. It is admitted. It is admitted. So, *yadā yadā hi dharmasya, glānir bhavati bhārata*. So some in the line, in the line, some are affected and may be led astray, so physical current continuation is not safe to be accepted. Only the spiritual, the current of knowledge we are to trace. And wherever we get, even Rāmānuja *sampradāya*, even Madhava *sampradāya*, Nimbarka *sampradāya* we take them for our own interest. As much help as we get from them substantially, we accept that, and we reject our own.

A political leader, a son may be a political leader, it may not be. He may collect some successor there; a political leader succession. It may be accepted. And his own son though brought up in the favourable environment he may not be that. A doctor's son may not be doctor.

So in the disciple order also there is possibility, and it is admitted that

they all may not come of the same standard, there is possibility. Then if it is possible, they should be rejected. And it is found somewhere else substantially that may be taken in.

After Baladeva Vidyābhūṣaṇa, he was very akin to Madhava *sampradāya*, but when he came in connection with Viśvanātha Cakravartī Ṭhākura, he showed much interest towards Gauḍīya Vaiṣṇavism. And he has also written something on *Bhāgavatam* and Jīva Goswāmī's *Sat-sandarbha* he has given commentary. And that enlightened thought we get for the contribution of our *sampradāya*. That is a valuable thing. We cannot dismiss him. He's our Guru.

Wherever the devotion and the correct consideration about Mahāprabhu, our Guru is there. Who is our Guru? Not in the physical form. But the embodiment of the pure thought and understanding which Mahāprabhu imparted to save us here. Our Guru is to be traced there. Baladeva Vidyābhūṣaṇa's contribution that comes, gives light to help us on *Vedānta* and *Sat-sandarbha* and *Śrīmad-Bhāgavatam* and so many others: we practically receive encouragement and light to support the line of Mahāprabhu. We can't reject him from the order of our Gurudeva. He's our Guru. Wherever there is devotion, there is Guru, there is our Guru. We must regard. At the same time if my own bodily near person he does not give recognition to my Guru, to my understanding, to the service of Mahāprabhu, I am to eliminate him. So the *śikṣā* Guru *paramparā*, Prabhupāda has given in this way.

The light: that extraordinary light of the flow of love and support for the same, where do we find? I must bow down there. That line may be in a zig zag way but still that is the line of my Gurudeva. In this way it is accepted. We want the substance, not the form. We are out of the social and so many other shackles. Out for which? For the truth, for the truth absolute, and wherever I shall find that I must bow down my head. And if a connection is made by any *mahājana*, that, "This is the line where you will find your thirst quenched, the line is in this zig zag way." I must accept that for my own interest. If I love me I have to love those that have done much for us. We are not worshippers of form, but the substance, the current of the substance coming that way, I must try to go that way to reach my goal. Why? This is jealousy, this is blind tenacity to stick to the

physical, to make much of the physical thing, material thing. We must make us free from the material contamination and try to understand the spiritual, the valuation, the value of spiritual truth. That we should be always prepared for that. What is necessary, what way my interest will work I must follow that. I am not a servant of A, B, C, D, etc. I am a servant of Mahāprabhu. In which way, I may have to turn this way, that way, that way, but whatever will be favourable to me I must go through that to my Lord. Wherever I feel the presence of my Lord in intense form I must be attracted from that side. We are out for that thing and not for any fashion or form, formality; that will hamper our cause.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja

[aham tvām sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ]

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

Wherever we shall find Him we must run to that direction. The direction may not be always straight. It may be in a zig zag way. If Kṛṣṇa comes that side I must run. Again He appears this side, I must run that side. My interest is with Him. Not that, “Why Kṛṣṇa appeared here and why He is appearing there? There must be a doubt, doubtful thing. So I must go this side?” If I have got real appreciation, the capacity of appreciating the real thing, proper thing, I must go that side. If I am blind that is another case. Then I must have to suffer for my inability. But ability of any person, capacity of any person who can understand things, so much insight he has got, he will run towards wherever he will get some help. A boat is passing through the current and finds it in danger then from whatever

side the help may come he must run to that, in this way. So, it does not create any difficulty in our case because in the beginning we broke the shackle, *janmaisvarya sruta sri*, and came being attracted by that particular light. So wherever, in the beginning it has been decided finally, charmed by the intensity of degree of divine love, so wherever I am saved there.

We are worshippers of Nārāyaṇa. We are worshippers of Śiva. Then should we stick to that? When we are given to understand the special superiority of Nārāyaṇa and then of Kṛṣṇa, and then from Kṛṣṇa of *Gītā* to Kṛṣṇa of *Bhāgavatam*, should we not try to go that ward? I have read *Gītā*. I like the speaker of *Gītā*, that Kṛṣṇa. Then when *Bhāgavatam* is given to me then should I stick to that *Gītā* Kṛṣṇa or should I try to go to *Bhāgavata* Kṛṣṇa, Kṛṣṇa given in *Bhāgavatam*? That is our fate. If we have our interest there we must run to that side.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād [vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt kuryād asya virājato giri-taṭe sevām vivekī na kaḥ]

[“The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?”] [*Upadeśāmṛta*, 9]

In this way Gopa Kumar in *Bṛhat-Bhāgavatāmṛta* from his *kamaksha mantra*, from there how he is leaving something and making progress, this side that side. From there *karmī brāhmaṇa*, then one king devotee, then from Indra, then from Brahmā, then to Mahādeva, then from him to Prahlāda, then to Hanumān, then Pāṇḍava, Yadhava, how in this zig zag way he is passing. How he is passing - sincerity of his quest. His thirst is not being quenched. He is going this side, that side, that side, that side, and going. So Prahlāda's Guru *paramparā*, Hanumān's Guru *paramparā*, Pāṇḍava's Guru *paramparā*, Mahādeva's Guru *paramparā*. Where are they? They have got their own Guru *paramparā*. Someone, he's himself Guru, Brahmā, Mahādeva, they are creator, they are creator of a line of Guru *paramparā*. Passing them also! Why? The search is not quenched until he goes to Vṛndāvana. So *Bṛhat-Bhāgavatāmṛta* has given us the line of Guru *paramparā*, of our quest, of our search.

If we are sincerely searching after the truth, real, then wherever I go that may be a contribution to my experience for further preaching in the future. But I am going there with all sincerity that my thirst may be quenched there. But I find that it is not quenched; some uneasiness. Then connection comes. I go somewhere else thinking that here my thirst will be quenched. But gradually I find, no, dissatisfaction, want for something else, then go to some other. So many Guru *paramparā* traversing, crossing, and I am going ultimately to Braja *līlā* of Kṛṣṇa as given by Mahāprabhu. So not the fashion, not the form. If we want the real truth then wherever it will be found:

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

[“Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru.”] [*Caitanya-caritāmṛta Madhya-līlā*, 8.127]

Father may not be my guardian. Sometimes my guardian may be my uncle. My uncle may be my guide, not the father. It is possible. The line of interest, that is to be considered. That has got the most importance. Hare Kṛṣṇa. So *śikṣā Guru paramparā*. I am thankful to those that are helping my spiritual understanding in the real sense, not in a formal way. In the real sense; who is untying the entanglement and seeing me right and quenching my thirst of inner understanding or satisfaction, he is my Guru. In this way their contribution, I live on their contribution of these all. They are all my *śikṣā Guru*. And again the main line; so many; all the Vaiṣṇavas are more or less *śikṣā Guru*. My spiritual life may live on their contribution, more or less. But that is of course a main line. And that should be accepted in a general way, but all the Vaiṣṇavas they are our Guru.

But not the opponents, not the imitationists, they are rather enemy, *asat-saṅga*. That will take me away from the real path of my understanding and progress. Gaura Haribol. We must ask our own sincere heart from whom I get really the benefit of spiritual life and progress. My heart, my sincere conscience, that will be the best judge, not form.

In an earthen pot there was Ganges water, and in golden pot there was ordinary water. What to select? A case like that, the *brāhmaṇa* took Ganges water in the earthen pot. Then the contained, not the container, but the contained substance, that should be given real importance.

I am not this physical body. My own identification should be challenged if I am much addicted to the physical *Guru paramparā*. My identification should be challenged. Who am I? This physical body? This physical ear? So if I am spiritual, then spiritual sphere I shall have to look with spiritual eye, and whoever will come on my front as they are following the path of Mahāprabhu, I must pursue them, pursue them. Hare Kṛṣṇa.

Yudhiṣṭhira Mahārāja is going ahead *mahaprasaṅga*. Even Draupadī, Arjuna, Bhīma, they all fell. But the dog is going, following him. So we may see in the path of the journey towards our spiritual goal many may fall down. But still we shall try to go to the goal. And whoever will be new company, with their help I shall go. Some may be eliminated, even he was in *madhyama-adhikārī*. *Madhyama-adhikārī* Guru may be sometimes

eliminated when he falls down. It is not a happy thing but even it may occur, that my *śikṣā* Guru going ahead, taking me, but he fell down. Then with fresh energy and invoking the help of the Lord I shall have to go on. Even such disaster may come in the journey. But still we must not cow down ourselves. Hare Kṛṣṇa. Hare Kṛṣṇa.

Sometimes alone and sometimes with company, anyhow we must go. And the *sukṛti*, first *sukṛti* and then my *śraddhā*, my faith, that will guide me. The faith, the quality of faith; faith is a general term, *śraddhā*. But *śraddhā* may be defined into different classes, section. The high form of faith: that will be my fare in the way, *śraddhā*. Sometimes I may find co-workers and sometimes I may have to go alone. What of that. I cannot but go to the goal, because I shall have the grace of so many unseen Guru. There are others also are working, their ideal will inspire me, though physically I am not seeing any companion, any follower with me, but the inspiration of the unseen Gurus, that will be my fare. They will inspire me to go on in the journey. And my own sincere hankering for the truth, that will be my real guide. Guru *paramparā*. Who is Guru? Guru is a body or Guru is *vairāgya* like Tinkori Gosvāmī? Or Guru is only a formal thief, hypocrite, who is showing the appearance of a *sādhū* and within he is doing something other. Who is Guru? That exclusive guide, devotion, guide to Kṛṣṇa, to Mahāprabhu. He is my Guru, whatever he be.

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

[*Caitanya-caritāmṛta, Madhya-līlā, 8.127*]

“Rāmānanda, why do you shrink away? That I am a *sannyāsī*, you are a *grhastha*. You are always hesitating to answer, to reply to My questions what I ask. That from your position it does not look well to advise something to a *sannyāsī brāhmaṇa*. Don’t hesitate. You know it best. So

you don't hesitate, you bestow, you confer, you give it to Me. Have courage." In this way Mahāprabhu is encouraging Rāmānanda. *Kibā vipra, kibā nyāsī, śūdra kene naya*. "By the grace of Kṛṣṇa you have got that capital. Show it, show it. Give it to Me. You are a real capitalist. I have come to preach to the world that you are the capitalist of this high spiritual world. And that must be utilised for the good of the public. Don't hesitate. Don't shrink. Come out."

Rāmānanda said, "Yes, it is Your capital deposited with me and You have come to take it from me today. It is Your thing. I understand. And You press and push me to take it out. All right! I am a mere instrument used by Yourself. Whatever You want to say me I am ready to say." In this way Rāmānanda is going on.

But is Rāmānanda in a line? But still we were so much indebted with Rāmānanda Rāya in one sense. But he's not in *Guru paramparā* still. But he's more than many Guru of us who are in the *paramparā*. Rādhārāṇī is not in *Guru paramparā*. Should we dismiss Her?

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma. Hare Rāma. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi.

Who is Guru? And who is him, the Guru? At first there be Guru and then the question of *paramparā*. The first question of importance is who is a Guru, and then a chain of them coming down, the light coming down. The support, the knowledge in support of the divine love coming down. Where should we find in support of that? I must bow down my head to those places and make my progress. Not a formalist, but a materialist, substantialist, not a fashionist, not imitationist, but a realist, realistic thinker am I. That should be my temperament.

[?]

Alexander [the Great] went to a fair with his father. There was a knot in the rope and there is written, 'Who can cut it, who can untie this knot, he will be the king in the future, a great man.'

Alexander asked his father, "What is it Papa?"

"This is a knot fixed here. And it is written whoever will unloose it, he will be a great man in the future."

"Oh, I do it." He took the sword and cut it off. It is clear? The formality is not kept. The man stood by the side. He came out. "Yes, he will be a great man. It cannot be untied otherwise."

And also in the case of Napoleon, one gentleman, some proposed an egg, "Can you keep on the nail, this egg?" Napoleon pushed it and a portion broken, then he put, "Yes, I have kept it."

This is practical knowledge. The formality shaken off, left off, and the realistic view took and immediately put the egg on the nail. And Alexander also cut the Gordian knot. It is a famous thing. That cannot be untied, unloosed. That is practical thing. And sticking to formality, then he's gone. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Yesterday you were talking about Vakeśvara Paṇḍita being the one and only of Mahāprabhu who received...

Śrīla Śrīdhara Mahārāja: I got in *Gaura Candra Daya*, a Sanskrit book written by one Govinda Dāsa, an Oriya poet, perhaps there. And it may be found in *Bhakti Ratnakara* also. I don't remember. Govinda Mahārāja [?]

Bhakti Caru Swāmī: You were saying that Bhaktisiddhānta Saraswatī Ṭhākura had written one *śloka* or line in preface or introduction to some book, maybe...

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Ṭhākura, he gave reference of one book to some other purpose. [?] That is in an introduction to *sādhana* part, that is *Upadeśāmṛta*. There the name of that book mentioned. And in that book I think I might have found that reference. That Vakeśvara Paṇḍita was direct disciple of Mahāprabhu and he was given the position of Ācārya, succession of Mahāprabhu there in Rādhā Kanta Maṭha. Or it may be in *Bhakti Ratnakara*, or maybe *Amiya Nimai Charit* of Śiśir [Kumār] Ghose. I can't recollect exactly. But I have found. [?]

Bhakti Caru Swāmī: Anybody has any questions? Mahārāja is asking!

Śrīla Śrīdhara Mahārāja: Anybody? Dhīra Kṛṣṇa Prabhu has failed.

Bhakti Caru Swāmī: No. He has a question Mahārāja, but he's waiting, he's giving others a chance before he asks his own questions.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. So he wants that his record won't be a monopoly of him.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ... a variegated nature.

End of 81.08.28.A

81.08.28.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Dhīra Kṛṣṇa Mahārāja: Mahārāja, many times when our Guru Mahārāja's disciples have taken to the study of Sanskrit, we could say in most of the cases, that they later became very offensive to our Guru Mahārāja. And in many cases also they came to reject him. So sometimes Prabhupāda, our Guru Mahārāja, said that a little Sanskrit is very dangerous.

Śrīla Śrīdhara Mahārāja: A little Sanskrit, or a little learning, *alpavidyā bhayaṁkorī*, scanty learning is always dangerous, *alpavidyā bhayaṁkorī*.

bahu-grantha kalābhyāsa vyākhyāvāda-vivarjanam [vyava hāreha pyakārpaṇyaṁ śokādyavaśavartitā] [Bhakti-rasāmṛta-sindhu, Madhya,

2.79.76]

It is also recommended by Rūpa Goswāmī that only to try to have a taste hither and thither in many scriptures. A slight knowledge collected from many schools of conceptions, to collect that, it is dangerous for our progress because they will draw to their own interest. So, they will create disturbance in the progress.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: So curiosity to know. Hankering for the truth, that is laudable. But when one has got the real path, real ideal, if after that he also moves hither and thither to get experience of this thing and that thing: that will of course hamper his cause. *Bahu-grantha kalābhyāsa*.

We must keep it in mind that the highest thing to go, highest thing that can help us to go to that, our desired goal is service, not knowledge, service. That is to make progress in the realisation of our negative nature. That I am in want, I am in want, I am in want of something. The negative characteristic. So much so that is *śaraṇāgati*, that is *dainya*. “I am the most needy.” The progress must be in that line. That is a healthy line. The general feeling will be, “I am the most needy.” And that will attract the positive side. And then only I can know Him. Otherwise by reading, or by searching, or satisfying curiosity, inquisitiveness, that is not the way. Only to try to increase the feeling that, “I am the most needy, I am the most needy.” Then He will be attracted to help you and you will be able to know as much as He likes, and in any way He likes to take you in with Him and you will be able to understand. His nature is such.

Sevāya. Praṇipāta, paripraśna, sevā. Paripraśna is allowed, sincere inquiry to Guru. But the main thing will be the dedicating tendency, surrendering tendency. That is the real wealth of *śakti*, the potency. Purity of the potency always consists in its submission to the possessor of the potency.

So for preaching purpose, some *śāstric* knowledge is necessary. That is another thing. One who feels himself inspiration of preaching, to help that he may consult different *śāstras* even it may be necessary the *śāstra* of the Māyāvādīns and others as Śrī Jīva Goswāmī had to do. To refute the Māyāvādī scripture he had to study their scripture, their books also to refute, for the purpose of refutation. But he felt some insinuation within him that he'll have to discharge a duty which will require all this knowledge. A particular service was put on his shoulder. He had to do that.

Otherwise, in the general case of a devotee, self giving through a Vaiṣṇava to that domain: to give up the energy. The energy should be utilised for the service of His interest, for the interest of the Lord, anyhow. Anyhow; that is our real position, that we should be utilised for His sweet will. That is our normal position. And there we live. We live properly there in giving up our selfish tendency to serve the sweet will of the absolute. Our real position requires that only, mainly that. And that may have different colour in different particular positions. But the main thing that is necessary from us that we should dedicate, we should march towards Him only with the help of the attitude of faith that He is my master. I can't do anything independently.

Even when we begin our life: *ādaḥ arpita paschad kriyeta*. Śrīdhara Swāmī says. We are listening to *Bhāgavatā*, but if it is to be *bhakti* proper, devotion proper, that *śravaṇa*, that hearing of *Bhāgavatam*, if it is to be *bhakti* proper, devotion proper, then the idea must be there that what benefit I derive from such hearing, the benefit will go to my Lord, Kṛṣṇa, not myself. That I will be enlightened, and I will do greater service, even not that. Everything, I am doing it on behalf of my master. Wherever and whatever we are doing we get any benefit, the beneficiary is only one. He

is the beneficiary. With this idea we move and do anything and everything. The beneficiary is He. So for His interest I must work. What He wants me to do, I shall do that only, and not to fulfil my personal ambition.

But if I got such inspiration within me that He wants me to make a preacher and such equipment. If I am to fight then equipments necessary for that, dress also necessary for that. So when real inspiration I had that I must go on with preaching; of course the weapons I must have to collect. With that spirit we are to read and not read, whatever; to hear from here, there, collect anything, money, for the purpose, but must be for His account. That must be guaranteed first; whether that is on His account or something else. That is the main thing to be judged. For His satisfaction I am doing. It is a plain thing. The *tithi*, the satisfaction, *līlā*, requires that everything, every movement should be done, to be normal, for His satisfaction. Whatever it be any form or appearance does not matter. The only criterion: is it for His satisfaction? The criterion of the absolute is there only.

As Hegel says, “For Itself. The Reality must be By Itself and must be For Itself.” We are to accommodate that within us. He is not for any other thing to satisfy. Everything is done for His satisfaction. He is the end. Then it is all right. Then it is in the harmony. Then it is beautiful. Then it is love. Love means sacrifice for the beloved. So the beloved divine, for the absolute. Everything should be done to satisfy the absolute master, my owner, my creator.

I saw in some paper once, a man is designed and destined by God. Designed and destined. The creation and the future: both in the hands of the Absolute. So in any way we belong to Him cent percent. That consciousness must be aroused within us. And all our activity must be guided by that principle. Whether it is to satisfy Him as much as of course

I can conjecture, I can understand, I can feel, I can conceive as much as. Whether I am doing for Him, will it satisfy Him or something else; my country, my society, my parents, my colleagues?

And sometimes when from a distant view we cannot ascertain in a realistic way what is in this position what would really satisfy Him, I may take the help of my superior, similar brother who has got more progress than myself. I can consult him. I take his help when due to distance we can't have real conception what would satisfy Him really. Then we can consult the similar, superior friends. When such a friend he asks me, "You read this book. You will get some material that will help you in your way. Collect fare, the journey is long. Try to secure fare from this, that, in this way." But that will also only to enhance to help me on my way. So service under the direction of a superior Vaiṣṇava is more desirable than to search direction from any book. But when we do not have such guide, then we shall have to consult so many authentic books of the Vaiṣṇavas, to collect energy, fare, in my journey. The *mahājana*, the *śāstra*, *śāstra* is also Guru, a kind of Guru, *śāstra*.

sādhū-śāstra-kṛpāya yadi kṛṣṇonmukha haya / [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.120]

To be sure that my activity will be in the line of service. To insure me I shall consult a fair progressed Vaiṣṇava, and if that is not available or not

reliable, then the reliable books of Goswāmīs, Gurudeva, to read books from Gurudeva, then Goswāmī, and *Bhāgavatam*, *Gītā*, all these devotional scriptures we should have to consult. But with the spirit of service that should be always kept in mind, that sacrifice, dedication. The whole plane is that of dedication. No exploitation, nor renunciation. Exploitation, the self aggrandisement, that is exploitation, *pratiṣṭhā*. ‘*Labha*’, ‘*pūjā*’, ‘*pratiṣṭhādi*’ *upaśākhā*.

[‘*niṣiddhācāra*’, ‘*kuṭīnāṭī*’, ‘*jīva-himsana*’ ‘*lābha*’, ‘*pūjā*’, ‘*pratiṣṭhādi*’ *yata upaśākhā-gaṇa*]

[“Some unnecessary creepers growing with the *bhakti* creeper are the creepers of behaviour unacceptable for those trying to attain perfection, diplomatic behaviour, animal-killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.”]
[*Caitanya-caritamṛta*, *Madhya-līlā*, 19.159]

That must be avoided. That is more dangerous. In the plane of dedication if I want, have tendency of exploitation making myself big; that will be very detrimental. Faithfulness of a servant must always be maintained and kept, protected, very scrupulously. None can deceive me, none can check my progress, except myself. So I must scrutinise, analyse my own inner temple and brush aside any undesirable thing found there. *Guṇḍicā-mārjana* as Mahāprabhu showed, *Guṇḍicā-mārjana*. There are many types of undesirability within. So that should be brushed aside. And then we must make progress closer to our Lord for service. Rather He will take me closer, closer for the quality of my service. So generally service must be the spirit of everything, whether study, or collection of money, or collection of men, the serving spirit: that should be kept intact always. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, in the *Prapanna-jīvanāmṛtam* there is one verse [1.20] where it says Kṛṣṇa does not distinguish who is *yukta* or who is *āyukta*. Kṛṣṇa does not distinguish, discriminate, who is fit or who is not fit. *Yukta-āyukta* it begins. I don't know the whole verse.

Śrīla Śrīdhara Mahārāja: Yes. *Yuktāyuktaṁ, yajñā-ayajñā parityajya* – the full śloka?

Akṣayānanda Mahārāja: I don't remember.

Śrīla Śrīdhara Mahārāja: Perhaps Kṛṣṇa is so magnanimous, so generous that sometimes He is seen not to recognise the fitness or unfitness of the devotee. And He lavishly bestows His devotee, He is so generous, sometimes it is seen. *Yuktāyuktaṁ parityajya*, then next? The context is necessary. *Yuktāyuktaṁ parityajya*. Sometimes it is a prayer of the devotee. That is also a sort of qualification.

jogyatā-vicāre, kichu nāhi pāi, tomāra karuṇā--sāra

[karuṇā nā hoile, kāndiyā kāndiyā, prāṇa nā rākhibo āra]

[Gurudeva Kṛpa Bindu Diya, Bhajana Lalasa, 11, by Śrīla Bhaktivinoda Ṭhākura]

“Oh my Lord if You come to consider whether I am fit or unfit, then I can't stand. So please give up that in my case and accept me in Your service.”

Akṣayānanda Mahārāja: It begins *viraha-vyādhī-santapta*.

[*viraha-vyādhī-santapta-*, *bhakta-citta-mahauṣadham yuktāyuktaṁ parityajya*, *bhaktārthākhila-ceṣṭitam*] [Śrī Śrī Prapanna-jīvanāmṛtam, 1.20]

Śrīla Śrīdhara Mahārāja: *Viraha-vyādhī-santapta*.

Akṣayānanda Mahārāja: I can't read it very well. Where's Govinda Mahārāja. You read it, kindly. We don't have the eye piece.

Śrīla Śrīdhara Mahārāja: *Viraha-vyādhī-santapta*.

Devotee: *Viraha-vyādhī-santapta-*, *bhakta-citta-mahauṣadham*.

Śrīla Śrīdhara Mahārāja: Ah! That is one thing.

Devotee: *Yuktāyuktaṁ parityajya*, *bhaktārthākhila-ceṣṭitam*.

Akṣayānanda Mahārāja: *Bhaktārthākhila-ceṣṭitam*.

Devotee: *Ātma-pradāna-paryyanta...*

Śrīla Śrīdhara Mahārāja: *Pratijñāntaḥ-pratiśrutam.*

Devotee: *Bhakta-premaika-vaśya-sva-, svarūpollāsa-ghoṣitam.*

[*ātma-pradāna-paryyanta-, pratijñāntaḥ-pratiśrutam bhakta-premaika-vaśya-sva-, svarūpollāsa-ghoṣitam*] [*Śrī Śrī Prapanna-jīvanāmṛtam*, 1.21]

Śrīla Śrīdhara Mahārāja: *Ghoṣitam.* Hare Kṛṣṇa. The devotees they appeal to Kṛṣṇa, “That there is a department of Yours of causeless mercy. Please enlist my name in that department. If you come to examine me and my fitness I must fail. I have got no hope. So please, *jogyatā-vicāre, kichu nāhi pāi, tomāra karuṇā-sāra*, Bhaktivinoda Ṭhākura says. The appeal, that, “Take me in that, that *ahaitukī kṛpā*, causeless mercy. That is my only hope. Otherwise I am undone.” That is the nature of appeal of the devotee. And He does so, Kṛṣṇa does so. It is seen sometimes that He has done like that. So these are the different ways of the prayer of the devotees and the line in which Kṛṣṇa accepts His devotees of different types, in different ways. That is mentioned there. Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

Ātma-pradāna-paryyanta. Even He has offered Himself, *pratijñā*. He has promised that, “I can give Myself to the, I can sell Myself to the devotees.”

And Mahāprabhu says about Vasudeva Datta, “The Vasudeva, he has got so attraction for Me that he can make Me a mercantile property. He can sell Me anywhere and I cannot but be sold.” [?] “I am his property. If he likes he can sell Me to others.”

Just as there is one story, Nārada approached Satyabhāmā in Dvārakā. There is a very good vow, that of *swami dhan vrata*. If one can make a gift of her husband then that is a very great gain she may have. Satyabhāmā was enchanted. “*Swami dhan vrata* is such a great thing, then I shall do.”

Then that was arranged by the will of Kṛṣṇa. Nārada’s proposal, and there was a function, and Kṛṣṇa was put, no, Kṛṣṇa was the thing to be given up, and Kṛṣṇa took His seat. And Satyabhāmā with *mantram* she made a gift of her husband. And after the function is finished then the gift must be given to some *brāhmaṇa* or some other person. Then to whom to give? Nārada is the best person, devotee, *brāhmaṇa*, *devata*, given to him.

And Kṛṣṇa is going behind Nārada. “Where do you go? You have given Me, made a gift.

I am now property of Nārada, not of yours any longer. I am going.”

“Oh! No, no, no. That can never be tolerated. I could not understand the meaning.”

In this way: “Then what to do?” She began to cry. “I didn’t know. I am a foolish woman.

You have managed to manipulate me in such a way, I am deceived. Then

what to do?” “Then there is of course another way.”

“What is that?”

“If you can give *ratna lanka*, gems, jewels, etc., of the same weight with your husband then that will do. You can keep Him.”

“Oh, then I am relieved. As much jewels and ornaments and gold necessary I shall collect and put on the weighing machine, scales, and put Kṛṣṇa one side and another side.”

Satyabhāmā puts so many golden ornaments, jewels, etc., but it is up, and Kṛṣṇa is more heavy. Nothing can be done. So everything she had in her possession all put there but nothing. Then she began to cry again. “I am undone. What to do?”

Then attracted by her wailing, Rukmiṇī and others they also came. “What’s the matter in your harem?”

“So and so I have done.”

Then Rukmiṇī came to her help. “Yes, so if you take off all those jewels and other things.

In a Tulasi *patra* put His name, Kṛṣṇa, this name in Tulasi *patra* and put it there.”

Then that became heavier. The name is greater than whose name it is. Sound is more benevolent, the sound aspect of the Lord.

Hare Kṛṣṇa. Hare Kṛṣṇa. From what point this story came?

Bhakti Caru Swāmī: You were explaining that *dhan...*

Śrīla Śrīdhara Mahārāja: *Ātma-pradāna-paryyanta-, pratijñāntaḥ-pratiśrutam.*

To sell, “Vasudeva Datta, he can sell Me in any market if he likes. I am so much his own.”

So Bhagavān is so much dear and near of His devotees, helpless in the presence of His devotee. This is the peculiarity of devotion. So devotion is so great. *Śrī-kṛṣṇākarṣiṇī ca sā.* The last and the highest result of devotion is this: they can attract Kṛṣṇa and make Him his own.

Gaura Hari. Big talks in small mouth: so many big talks in the mean mouth. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: That is the nature of the Absolute, Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. *purva sudivi* [?]

It is already told by our predecessor and we are repeating that. What harm? It is their greatness. Who are ourselves? Gaura Hari.

Bhakti Caru Swāmī: It is our great fortune that such small souls can get...

Śrīla Śrīdhara Mahārāja: Yes, so much hope has been given to us, the

smallest creature. So much hope, so much prospect has been shown to us, so mean we are. Gaura Haribol. Gaura Haribol. Still we do not try to accept that *bhakti mārga*, that *rāga mārga*, so wretched we are.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, you had mentioned the *Guṇḍicā-māṛjana*. And in one verse our Guru Mahārāja is quoting Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. And he says that Śrīla Bhaktisiddhānta Saraswatī Ṭhākura explained that even though one may become free from the desire for fruitive activity that sometimes the subtle desire for fruitive activity comes into the heart.

Śrīla Śrīdhara Mahārāja: It is mentioned in the *vivṛiti* that Mahāprabhu first collected these bigger pebbles, etc. And then something like sand and others, the small desires, fleeting, of small importance desires; next He collected that, and then washed with the water, that *Guṇḍicā*. In the mind also: that reflection in the mind. By doing that we can cleanse our mental temple! By cleansing, Mahāprabhu pointed out thereby, thereby physically you are... First He collected little bigger pebbles, conquered, and then this *baluka*, the sense substance fine, so many fine fleeting desires. Desire maybe, is classified into two sections, very subtle and small, and little bigger and gross. So first the gross elements removed and then the subtle elements removed. And then it was washed. By doing that one can cleanse his own, the temple of his own heart; and the repercussion is there.

And now, so, the *karma* has been analysed into different stages, *prārabdha* and *aprārabdha*. *Prārabdha* - which is ripe and then attached to be finished in this particular body, life, and *aprārabdha* - which is deposited to be enjoyed or suffered in future life. And that also divided into three sections: *Kūṭan*, *bījam*, *phalon-mukam*, the very primitive layer that cannot be detectable, cannot be differentiated. All thickly and in very

small figure they are as if consisting a sheet, a plane. We can't discern what is there. And then like *bīja* and then *phalon-muka* we can understand this is the result of that particular *karma*, bad *karma*, this is for good *karma*. That is only floating. And the next life they will have chance. So the *sukṣma* and *stula*, the gross and subtle; generally it may be divided into two. First the gross things should be removed. And then the subtle should be attended to. And they will be cleansed. And then through *śraddhā* the whole thing will be washed, the temple. And thereby we can help our own temple of our heart, of our soul. It is done thereby. It is mentioned there.

Dhīra Kṛṣṇa Mahārāja: So our Guru Mahārāja quotes Śrīla Bhaktisiddhānta as saying that one of these subtle desires is that one often thinks...

Bhakti Caru Swāmī: One often thinks of conducting business to improve devotional activity.

Śrīla Śrīdhara Mahārāja: That is the smaller layer?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Pratiṣṭhā*. Devotional: that can be?

Bhakti Caru Swāmī: devotional activity.

Śrīla Śrīdhara Mahārāja: Then?

He often thinks of conducting business to improve

Bhakti Caru Swāmī: Then, however, the contamination is so strong that it may later develop into misunderstanding, described as *kuti-nāṭi*, fault finding, and *pratiṣṭhā*, the desire for name and fame and for high position. *Jīva-hiṁsā*: envy of other living entities. and *kāma* and *pūjā*.

Śrīla Śrīdhara Mahārāja: They do not want to leave us so easily but they in a very small shape try to remain with us and showing some connection with our devotional characteristic. Though they are not main but they do not leave the *bhakti-latā*. *Bhakti-latā* is our main attempt, main endeavour, that we dedicate our self for the Lord. But though not give much resistance to that *bhakti-latā* still they do not leave her connection.

Upa-saka, that trading of *bhakti - pratiṣṭhā, labha, pūjā*. He's in the field of devotion, in the field of a preacher. But still he may maintain some little fleeting desires, desires which will hamper the real progress. That is *upa-sakha*. So that should be cut off. He'll be conscious that though not making much injury, but still they are taking their food from the real *latā* and making it weak. *Upaśākhā* means parasites, like parasites in the main creeper of devotion. They suck blood from there and grow. So they should be cut off. So for the healthy growth of the creeper of devotion, that is *upaśākhā*, should be cut off. That though we are in the field of a preaching agent still some small petty difficulty of exploitation or renunciation, some small particles may still be seen around our devotional activity. So we shall be very careful to shake them off, *upaśākhā, cedan*.

And the greatest enemy to our progress will be Vaiṣṇava *aparādha*. So in the case of Vaiṣṇava *aparādha* we, not only when they are come, then

we shall take the step necessary. No. He will give a big fencing so that Vaiṣṇava *aparādha*, like elephant, if Vaiṣṇava *aparādha* like mad elephant enters into, it can uproot the creeper even. So be very careful about Vaiṣṇava *aparādha*. That is the greatest enemy to the progress, especially of a beginner, a beginner of the journey in this domain. So have a good fencing against Vaiṣṇava *aparādha*. And this *upaśākhā* they will harm less, but still they will hamper your progress. So shake off them, cut off them, and help the main creeper to make its progress fairly and safely towards the feet of the Divine Lord. That is the meaning there. *Kuti-nāṭi*, *jīva-himsā*, the small thing they surround and they won't go unless some step is taken against them. Like parasites they, whatever the creeper draws his food for her own growth, they suck from her body and they live. So be careful of these small undesirable things, *anartha*. Take care. That is the warning, the warning against the healthy growth.

Bhakti Caru Swāmī: Prabhupāda is saying that gradually in this way, one desires to become a reputed devotee, or Avatāra.

Śrīla Śrīdhara Mahārāja: *Pratiṣṭhā*. That Balu Brahmācārī, the Jaga Bandu, Ramakrishna. Ramakrishna is not in the path of a devotee, he's a *jñāni*, and more than that he jumbled together the whole thing in one and says, "This is the highest thing."

Hare Kṛṣṇa. Hare Kṛṣṇa. *Pratiṣṭhāśā*, the thirst after fame: that is the worst and greatest enemy of a Vaiṣṇava. And that can be done away with only by the submission in the holy feet of Gurudeva. *Pratiṣṭhā*, *kanak*, the owner of *kanak* is Nārāyaṇa. The proprietor of *kāminī* is Kṛṣṇa...

End of 81.08.28.B

81.08.28.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja

Śrīla Śrīdhara Mahārāja: *Pratiṣṭhā*, is *āśraya vigraha*, Baladeva and Rādhārāṇī, *pratiṣṭhā*. Their property, or, what is it? Their share. Gurudeva, all the *pratiṣṭhā*, the fame, must go to Gurudeva, because for him whatever I have got only due to his mercy. So, only by strict adherence to the holy feet of Gurudeva one can be victorious over this *pratiṣṭhā*. All credit, if I have got something, even the smallest, that is due to the grace of my Gurudeva. The Guru Tattva, the claimer, the claimant of *pratiṣṭhā*. He is, the glory of Kṛṣṇa, he's only distributing to the world. The whole credit is to him, the Guru Tattva, *āśraya vigraha*, *mula āśraya vigraha*.

sukha-rūpa kṛṣṇa kare sukha āsvādāna, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

[“Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

Rādhārāṇī and Baladeva in different departments, the whole credit must go to Them because from Them only the glory of Kṛṣṇa, the greatness of Kṛṣṇa is being spread to the world. So the *pratiṣṭhā* must go to Them only. And the *kanak*, the master of everything, *aiśvarya*: as under the command of Nārāyaṇa. And the sensual pleasure, so to say, in the divine realm, that is only for Kṛṣṇa conception. That Svayaṁ-Bhagavān, He's the master of this pleasure, or property, or whatever we may say: *kāma*.

Kāminīra kāma, nahe tava dhāma, tāhāra mālīka kevala "yādava."
Prabhupāda says in his *duṣṭa mana! tumi kiserai vaiṣṇava?* [From *Vaiṣṇava Ke? Who is a Vaiṣṇava?*]

[*Mahājana-racita gītā*, Bhaktisiddhānta Sarasvatī Ṭhākura] [*Gauḍīya Kanthahara*, 3.24]

One gentleman came to ask Prabhupāda, "What is the meaning of this part of your poetry? *Kāminīra kāma, nahe tava dhāma*. What is that?"

"What is written there it is so."

"Kṛṣṇa is the only enjoyer of all the lady conception?" "Yes."

"Then who are we?"

"We are trespasser, and for that we are punishable to a great degree. So it is only, He's the master, He's the owner, the enjoyer, absolute enjoyer, none else. *Kāminīra kāma, nahe tava dhāma*."

And what we find in Vṛndāvana and others that they are getting child, shedding children, in so different sections of the animals also they are enjoying their wives. But it is so arranged that they are doing that only in heart for Kṛṣṇa, for Kṛṣṇa's sake, to give excitement in Kṛṣṇa. Anyhow, the paraphernalia is designed to promote the satisfaction of Kṛṣṇa,

otherwise they cannot have any place in the Vṛndāvana area.

Yat kinca tina guru matikam gosti samasata lila [?]

Sadvarnam mayarm mukunda daitam lila na kulam param [?]

All planned, designed, to promote the satisfaction of Kṛṣṇa. And they have composed the paraphernalia, necessary for Kṛṣṇa's pastimes. Otherwise they cannot have the spirit of aggrandisement; have no place there. They cannot get a peep into that transcendental area. That is all eliminated here in the land of exploitation. Then renunciation, then *śāstric* control area, and then automatic love. But to enter there the criterion is this, that it is only a contribution for the satisfaction of Kṛṣṇa, not for any personal end. That is already left there in this mundane world. This cannot be taken up there. So all in a dedicating mood, it is necessary for the *līlā* of Kṛṣṇa, to promote. It is planned in such a way in Vṛndāvana.

Akṣayānanda Mahārāja: Mahārāja, sometimes a *mahā-bhāgavata*, because he is a great preacher he may be surrounded by opulence, *aiśvarya*, very much, but still we know that he is *mahā-bhāgavata*, because he creates many Vaiṣṇavas, like a *cintāmaṇi*.

Śrīla Śrīdhara Mahārāja: If he is a real *mahā-bhāgavata* then whatever he does, he does for the satisfaction of Kṛṣṇa. These things cannot tie him down.

Akṣayānanda Mahārāja: Yes. My question is, then if his followers also behave in such...

Śrīla Śrīdhara Mahārāja: Imitationist will die. Sincerity will save. If it is really for Kṛṣṇa, as Puṇḍarīka Vidyānidhi; outwardly he showed his life was full of luxury, but inwardly he was wholesale dedication to Kṛṣṇa. So sincerity is the criterion. If he's sincere, true to himself, then he's all right. And if it is an imitation he will die, he'll be killed by that. So:

īśvarāṇām vachaḥ satyaṁ, tathaivacharitaṁ kvachit

[teṣāṁ yat svavacho yuktaṁ buddhimāṁs tat samācharet]

["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [*Śrīmad-Bhāgavatam*, 10.33.31]

In *Bhāgavatam* it is said, "The great personages what they say, that is always acceptable; but their practice, not always." When, whatever we find their practice and advice consonant, combined, an intelligent person will accept that as price only, that practice only. And not all practices. His adjustment with the paraphernalia may be of higher angle of vision. So his advice to a particular person there is consideration of the position of that man whom he is giving his advice. So that is a safe thing, to accept their advice, but not always their practice. We cannot imitate that. So it is a warning of *Śrīmad-Bhāgavatam* to ordinary persons, seekers after truth. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: But as lesser devotees, as general devotees, we may not distinguish. Perhaps we are not fit.

Śrīla Śrīdhara Mahārāja: Of course, one who cannot distinguish, that is not a credit. If internal awakening is there, the capacity of distinguishing also be present there. And if ignorant, man will have to suffer. For the *sukṛti* will come to our guide when we are ignorant. Then when that takes to the surface, real *śraddhā*, that will show us who is real *sādhū* or not, how to do it. We will be able to understand, to decipher the letters, decipher the script. Hare Kṛṣṇa. He will be able to read when his consciousness has risen above the level. He will be able to decipher the so many scripts that are unknown to the ordinary person.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Śrī Gurudeva. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Durgatiṁ tāta gacchatī. If we are true nothing can harm us. That should be our main... [*pārtha naiveha nāmutra, vināśas tasya vidyate*

na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchatī]

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”]

[*Bhagavad-gītā*, 6.40] You are bankrupt.

Dhīra Kṛṣṇa Mahārāja: Yes Mahārāja, I am bankrupt.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. Another phase!

Dhīra Kṛṣṇa Mahārāja: It's only by your association that sometimes some spiritual questions come, out of even a stone. Mahārāja, these verses that you sometimes quote like, *na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*, we've never heard explanations like this. That was a verse that I would never quote. I would never use that verse. But until you explained and you have used it in so many ways then the whole world of that verse is revealed.

Śrīla Śrīdhara Mahārāja: *Uddhared ātmanātmānam, nātmānam avasādayet.* [*Bhagavad-gītā*, 6.5] God helps those that help themselves, of similar thought, with heart within and God overhead, two sides.

That *mārjjāra-nyāya* [the maxim of the cat], and *markaṭa-nyāya* [the maxim of the monkey]. We are rather believer in *markaṭa-nyāya*. And *mārjjāra-nyāya* is for the, may be kept for the highest. But in our level the *markaṭa-nyāya* will be more helpful to us. We want our own cooperation. We must try to find out our own unit, what sort of unit I am. The quest is necessary in our position. Self search, self analysis we can't eliminate.

Daya hrsikesa hrdisthati na yato smi karo me [?]

That is the highest conception of thought. When selflessness final: not only selflessness but self surrendering attained very higher stage. Then one can say, "Whatever You make us to do I do only. I don't know what is good or bad." That is the highest stage. "I don't know anything. Whatever You like to do with me I cannot but do that." That is a stage. But in the *sādhaka* stage it is always necessary, the self analysis. "Where is my self? What is my self? How can I utilise it for the service of the Lord? How can I utilise it for the service of my Gurudeva?" Always I must be alert to

watch the movement of my own self. Can't neglect or be indifferent to it, its existence, its endeavour, its tendency I should not ignore, always must be alert.

uddhared ātmanātmānam, nātmānam avasādayet

ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ

[“The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy.”] [*Bhagavad-gītā*, 6.5]

We are our own enemies or we are our own friends. And so, *na hi kalyāṇa-kṛt kaścid*, [*Bhagavad-gītā*, 6.40] who thinks sincerely, he can never be doomed. Who is true to his own self, he must attain victory. He will guide himself in a proper channel. Whether his own or he is the slave of his senses, that is the main question. *Kanak, kāmīnī, pratiṣṭhā*. Whether yourself, your soul is its own possession, or is the creature of the sense pleasure and fame hunter, or in this world popularity seeker and power seeker. Sense pleasure and power, the money, men: men means popularity or fame in this mundane world.

Fame we want, *vaiṣṇavī pratiṣṭhā*. What is the real meaning of *vaiṣṇavī pratiṣṭhā*? That the recognition from my guardians that, “He’s a good devotee, he’s a good servant.” I must aspire after the recognition of my real guardian, real well wisher. I must have aspiration that what they like me to be, I must try to be so. According to their liking I shall prepare myself. That sort of *pratiṣṭhā*, that is some recognition, that will be healthy for us, that recognition from the higher guardians. I may aspire after that.

And nothing, no applause from these mundane, mad persons! What

value they have got of their opinion, a mass opinion, or this mass applause? They are already misguided souls, mad. They don't know what is good or what is bad. And their evaluation, and their applause, that is only a negative charm for me, to take me astray.

Hare Kṛṣṇa. *Vaiṣṇavī pratiṣṭhā, tâte kara niṣṭhā, tāhā nā bhajile labhibe gaurava.*

[From Bhaktisiddhānta Saraswatī Ṭhākura's *Vaiṣṇava ke? Who is a Vaiṣṇava?*]

[*Gauḍīya Kanthahara*, 3.24] [In 236 of the collection of Śrīla Śrīdhara Mahārāja's *śloka*s]

If you slip from that plane you will have to meet a dangerous zone. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Bilvamaṅgala Ṭhākura was saying, Mahārāja that, “What do I care if the entire world rejects me. What do I care if the entire world applauds me, if You do not accept me. And what gain is there in the entire world...

Śrīla Śrīdhara Mahārāja: That is exclusive devotion, *ananya bhakti*, no care for anything else but the whole attention hit only one point, Yours. But that is a primary stage. It is a primary stage. When we have more consolidated position there then not Kṛṣṇa in general, but His devotees will be our better shelter. That shows higher realisation.

ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ mad bhaktānām

ca ye bhaktās, te me bhaktatamā matāḥ

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi-Purāṇa*]

"They have got definite position when they are adjusted with My devotees. And when they are only thinking of Me, they are in a hazy position, not properly located."

They are just a candidate outside seeking for some service, but when they're posted in a particular department and at a particular then he's more consolidated and realistic position. *Mad bhaktānām ca ye bhaktās, te me bhaktatamā matāḥ*. More realistic position when they are adjusted amongst His devotees of a particular group. Their position is ensured.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

_____ [?] ...yesterday, that you are already booked, but today I hear to know you have changed your mind.

Dhīra Kṛṣṇa Mahārāja: Yes. I would always like to stay situated at the lotus feet of Your Divine Grace, but there are some devotees...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Not only near me, but what you got from your Guru Mahārāja, you see that in me so you have got attraction for me. So you are sitting tight by your Guru Mahārāja. What do you say, Sarvabhavana Prabhu? Am I not true?

Dhīra Kṛṣṇa Mahārāja: Yes, this is the truth.

Śrīla Śrīdhara Mahārāja: The charm, a drop of charm you got from your Guru Mahārāja that has drawn you here in search of similar things, similar drops.

Bhakti Caru Swāmī: In fact, Mahārāja, we can feel the mercy of our Guru Mahārāja at all times. Because it is because of his mercy that we are able to come to your lotus feet and hear you speak. If it was not for him we would be completely worthless.

Śrīla Śrīdhara Mahārāja: He had faith in me and he also requested you as well as myself to look after. And by divine dispensation I see that I am in that particular position that I shall have to do something, though my nature is not very...

Devotees: Conducive? Outgoing?

Śrīla Śrīdhara Mahārāja: No, very near adopting. My nature is not very favourable for preaching, but sometimes...

Akṣayānanda Mahārāja: Not very social?

Śrīla Śrīdhara Mahārāja: Not social, but not very pushing, dashing, but always peace loving. As my Guru Mahārāja remarked, “You are ease lover.” Guru Mahārāja’s remark on me was, “You are ease lover. In other words you do not try your best to do away which you have got, to distribute that to the world. You are of reserved temperament, not a very helping temperament, helping to others. That means that you have got qualification but you do not like to extend it to others.” That was his remark.

Anyhow in his last breath he was very congenial, favourable to me, and his last graceful conduct has made me almost unique, unique position. The highest form of divine service he tried to impart to me. But whether I could receive it or not I don’t know, how much I could receive his grace. But he’s sure what he wanted to distribute by his transaction of the service of Rūpa Mañjarī, that is the highest thing in our *sampradāya*, *rūpānuga*.

Even Narottama Ṭhākura says, he is aspiring when his Guru Lokanātha, “Will take me by hand and place me in the hand of Rūpa Goswāmī.” *Lokanatha mor hateti dure samapan keli* [?] “My Gurudeva Lokanātha, when he will be gracious enough to hand me over to Rūpa Goswāmī? That is the highest place of our aspirations, spiritual aspiration.”

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, you said sometimes that, “You could not go to the mountain, but the mountain has come to you.”

Śrīla Śrīdhara Mahārāja: Yes, something like that. I am compelled to say so. I did not go. He wanted to send me but I didn't go anyhow. I did not get the fortune of going there but my benevolent Gurudeva, he did not leave me thereby.

“Yes. All right! You may remain here and I shall take them, at least to take my thoughts true, I must take some of them to you and keep my words to be true.”

Gaura Haribol. It's a wonderful thing!

Akṣayānanda Mahārāja: Many will be coming. We think many more will come to you.

Śrīla Śrīdhara Mahārāja: May, if I live.

Śrīnivāsa Ācārya went to see Gadādhara Paṇḍita and Mahāprabhu asked Gadādhara Paṇḍita to help study of *Śrīmad-Bhāgavatam*. So Śrīnivāsa Ācārya, Gadādhara Paṇḍita was waiting. Śrīnivāsa Ācārya anyhow reached there and Gadādhara Paṇḍita asked him, “Go and fetch a good copy of *Śrīmad-Bhāgavatam*. My, mine is lost. The *aksara* has been hazy by the tears of my eyes. You can't, you won't be able to read it. The letters have been half washed. So, get a fresh book.”

He went away to fetch a fresh book and when he reached there, already passed, Gadādhara Paṇḍita passed away. But though he left the world, but his good will was there. And through Mahāprabhu's command

Śrīnivāsa Ācārya, automatically, he was the best scholar of the *Bhāgavatam* of the day, Śrīvāsa Paṇḍita. Because Mahāprabhu willed and Gadādhara Paṇḍita willed it so, anyhow it was effected there.

So, many may come. I may not, I may be withdrawn. Ha, ha. What? He knows it well.

Or if He likes He may keep me for time more.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

All the colleagues are departing day by day. And I am living a solitary life almost, almost a solitary life. Many a time I think of them. These past days were such and such glorious, and now almost darkness approaching. But still, the presence of you all in so many numbers, that has created another form of light and hope that Mahāprabhu is there.

[Raghunātha] Dāsa Goswāmī, after the departure of Mahāprabhu, left Puruṣottama kṣetra, went to Vṛndāvana with aggrieved heart that Svarūpa Dāmodara and Mahāprabhu Himself, Gadādhara Paṇḍita, they all departed, the darkness came down. He went to Vṛndāvana with a broken heart. But there he found Mahāprabhu in Rūpa and Sanātana. “Here is Mahāprabhu. So energetically and enthusiastically they are carrying out the orders of Mahāprabhu.” Such intense way that he found Mahāprabhu is here in a living way. They are distributing Mahāprabhu to the world. So Mahāprabhu is here. He could not die. Though he thought that, “I shall do away with my life,” but he could not do, because, “Here is Mahāprabhu.” In the living, enthusiastic attempt of the direct service of Mahāprabhu he found there. And not only that, the disappointment was removed and he himself began his new life there, and has given, composed so many verses, and given the highest jewel to the *sampradāya*. Ke?

...

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, when I first came here, you told me to collect medicine and then distribute medicine; not simply be a collector of medicine. So I would like to stay here collecting, but I am feeling that I should also begin some distribution.

Śrīla Śrīdhara Mahārāja: Yes, side by side.

Dhīra Kṛṣṇa Mahārāja: Yes, and then I'll return for more collection.

Śrīla Śrīdhara Mahārāja: All right. Utilise me.

We heard from our Prabhupāda that, “I cannot do it myself. So many friends have come to me to help me in the discharge of my duties. I should do all these things myself, but because I am not fit for that, Kṛṣṇa has sent so many friends to help me in that action.”

That is the real conception of the Vaiṣṇava, at least our Guru *varga*. They gave us to look at things in this way. When they look to the real plane, then find that everyone has got a separate, sacred soul. By construction everyone belongs to Kṛṣṇa only and none else. So they have come to help under different garb, the different colour they have come to do the service of their Lord. The *svarūpa-śakti* is engaging them of different status to help her duty, in the discharge of her duty to serve Kṛṣṇa, to serve Kṛṣṇa, *līlā*, to partake into *līlā*. Everything is for Himself, Hegelian language, “For Itself, for Itself, for Himself. Everything is for Himself.” So, that is sacrifice. Sacrifice everything for His satisfaction. That is the main current of thought and purity. The highest type of purity is there, the

surrender to the Autocrat. And when the Autocrat is the absolute good, beauty, love, harmony, *ānandam*, and don't be miser to deal with Him. You will be deceived there. Wholesale giving: not giving exactly, realised that we are His property, to see that, to look at that. That He's our master, He can make or mar. He's in a position to do anything He likes with us: such a master.

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."] [*The Songs of Bhaktivinoda Ṭhākura*, p 13]

The surrender of such quality can save us, give us eternal life and healthy life. When we live under such, we breathe in such atmosphere, that He has got full right over us to make or mar, *mārobi rākhobi*. Such quality, not sacrifice the surrender to realise that we are, we belong to Him. And the realisation must be of such degree of purity. Purity, and that will be the degree of holiness will also increase accordingly, purity and holiness. Purity and holiness: of same order. Ordinary purity is not purity proper. It must come to the standard of holiness, divinity, the purity. Hare Kṛṣṇa.

Tat paratvena nirmalam. Purity is *nirmal*. *Tat paratvena*, as much as we realise that we are meant for Him, according to that degree the purity will increase. *Tat paratvena nirmalam*. Devaṛṣi Nārada said: *Sarvopādhi-vinirmuktaṁ*, what is otherwise, that must be banished, *vinirmuktaṁ*. *Tat paratvena nirmalam*, an innermost understanding that we fully belong to Him, as a type of slave, the purity is there, as much adherence. As much as faith in Him, that is the standard of purity. *Tat paratvena nirmalam*, whatever thing has got such standard of position; so much that is pure and divine and holy, perfect.

[*sarvopādhi-vinirmuktaṁ*], *tat paratvena nirmalam hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate*]

[“Pure devotion is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa.”]

[*Nārada Pañcarātra*] & [*Bhakti-rasāmṛta-sindhu Pūrva-vibhāga*, 1.10]

It does not mean that that realised position is an abstract one. Not that. *Hṛṣīkena hṛṣīkeśa-sevanaṁ*. All your constituent parts of your spiritual body: that will be utilised. They are not your enemy. The enemy is in the nature of engagement, not in those that are doing some function, not there. They should not be eliminated at all. But only the nature should be changed. Everything will be gold. From iron it will be converted into gold. From mud it will be converted into gold. But everything will be retained; only the nature to be changed.

bhayaṁ dvitīyābhiniveśataḥ syād, [*īśād apetasya viparyyayo 'smṛtiḥ tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā*]

[“Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*.

Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipping deity and as his very life and soul.”] [*Śrīmad-Bhāgavatam*, 11.2.37]

The dreadfulness is only with; the danger is only with *dvitīyābhiniveśa*, conception of a second interest; conception of separate interest from that of the absolute centre, absolute good. That is to be eliminated; nothing else. Everything will be kept intact and utilised to its fullest satisfaction, fulfilment. Everything has got its fulfilment, real fulfilment, highest fulfilment. Only the connection should be established.

When Prabhupāda went to Madras he found in a list of books there, *Long Missing Link* and he asked us to gather that book, collect that book. What is this book, *Long Missing Link*? The very expression is a very sweet one. Then when the book was presented, given to him, after reading two or three pages, “Oh, it is not what I meant. It is not the same thing, long missing link.” Long missing link is a very sweet expression. What in constitution we have got, but we don’t find in our present consciousness of so called real life. The link is very sweet. I am repentant that I have missed it long, long ago. Bearing a hope also: of conciliation also.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Ready.

Śrīla Śrīdhara Mahārāja: Ready? *Prasāda*? Then take *prasādam*. Nine

o'clock. Jaya Om Praṇāmas...

End of 81.08.28.C

81.08.30.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: at first the selection will be in, of *rasa*, in *rasa* also different group, of services. In *mādhurya-rasa* there are so many groups of service, the cooking department, the bedding department, the ornamental, and so many, the newly department, so many departments. First, the choice of *rasa*, and then the department of particular service in particular department. Then the leader of that department, hankering for her help: that will come. And gradually the connection will be outside helper. At that time of course such guide will also be available to you, and you will make advance towards the, its real...

...

Bhaktisiddhānta Ṭhākura, what did he say?

Bhāratī Mahārāja: That he was honeycombed with faults.

Śrīla Śrīdhara Mahārāja: Where is it mentioned?

Bhāratī Mahārāja: That our Śrīla Prabhupāda had mentioned.

Śrīla Śrīdhara Mahārāja: Where?

Bhāratī Mahārāja: I don't know where he had heard that from.

Śrīla Śrīdhara Mahārāja: Any letter or his *prabhandā*, essay, article?

Bhāratī Mahārāja: When he was speaking he said.

Śrīla Śrīdhara Mahārāja: And recorded by whom? Where have you found? In *Gauḍīya*?

Bhāratī Mahārāja: No. It was just in a lecture he gave.

Śrīla Śrīdhara Mahārāja: In a lecture?

Bhāratī Mahārāja: Yeah, he had mentioned that.

Śrīla Śrīdhara Mahārāja: Who has noted that lecture and where you have found it?

Bhāratī Mahārāja: It's on one tape.

Devotee: Tape, tape recording.

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Prabhupāda's lectures taped...

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Oh! Your Prabhupāda. Oh! What did he say? Then Bhaktisiddhānta Ṭhākura, you say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: I have not come direct in connection with such expression from our Prabhupāda, but still, I may guess some sort of explanation from this expression. It may be, that in my heart, in my heart, or in me, not a simple cell, one, but variegated nature of sin, or crime, and they have got their own compartment. So many varieties of crimes in me, and with their compartment it is a complicated thing, my heart, the

abode of complicated sins, not one, or two or three, so many cells, and they're containing different kinds of sin, crime, etc. That is meant by, may be meant by that expression; that my heart is like a honeycomb. So many quarters, different cells there, and so different types of sin are living in, so encased, different encasement; compartments. So many compartments and different types of sins are living there. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. So the heart may be compared, ones mind may be compared with a honeycomb, a beehive. Beehive, honeycomb means beehive?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Different types of pleasure, there is, *madhu* means honey, so different types of pleasure is quartered in those cells and my different nature wants to taste of that honey of different infinite nature of sense pleasure, mainly sense pleasure, honey. And of variegated nature and so many; and I am like a bee, I'm tasting them, of different types of sense pleasure. *Dharma*, *artha*, *kāma*: all these things. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Nitāi Gaura Gadādhara.

Ha, ha, ha. Honeycomb. We read *Addison's Spectators*. Do you know the name of the author [Joseph] Addison, English man? [1672-1719, essayist, poet, playwright and politician] *Addison's Spectator*, in I.A. class we had to read that book *Addison's Spectator*. There, different types of character were mentioned, and one type of character his name was Honeycomb. Roger's, Sir Roger, a small *zamīndār*, then Honeycomb was a man of seeking very light pleasures, seeker of light pleasures, not, never in any...

...

...keep it in our mind. The environment is not blind. Ha, ha. His vigilant eye, and the vigilant eye of my Gurudeva, is always there, always there. So I may not be discouraged about my promotion. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Devotee: I heard from Venkatta [Bhāratī Mahārāja] yesterday that you have said that there are a few very difficult subject matters of understanding in Vaiṣṇava philosophy. There is Guru *tattva*, *Dhāma tattva*, and Śiva *tattva*.

Śrīla Śrīdhara Mahārāja: Śiva *tattva*, yes. Guru *tattva*, *bhedābheda*.

*sākṣād-dharitvena samasta-śāstrair, uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya, [vande guroḥ śrī-caraṇāravindam]*

[“In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master.”] [*Śrī Śrī Gurv-aṣṭaka*, 7]

In the beginning the Lord is Guru. And gradually when we find differentiative character then we come to conclusion, the most beloved servitor of Him, it is His function in every *rasa*. In *vātsalya rasa* the highest ideal, the *sākhya rasa* the highest ideal: in different departments different ideals also. The highest servitor in the particular department, He

really does the function of Guru, in every *rasa*. That we'll come to know when by our nearer approach. But generally we are to take on the Lord is Guru. That is a hazy conception of Guru, the Lord, *sākṣād-dharitvena samasta-śāstrair*.

ācāryam mām vijānīyān, [nāvamanyeta karhicit na martya-buddhyāsūyeta, sarva-deva-mayo guru]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

"I am there, Ācārya, I am your Ācārya. And then it will be found I am in your Ācārya. Then, My particular function is there. And what particular function? According to your inner capacity, the highest member of that department, he will be your Ācārya, you'll see."

Gradually when we'll go nearer and nearer, we have got, we should have, the specific nature of Guru, when greater progress. In the beginning the Lord, including His *svarūpa śakti* representative. In many places in the *śāstra*, Bhagavān: Bhagavān means with potency, but that is not mentioned. Kṛṣṇa mentioned, Viṣṇu, Nārāyaṇa, without potency. Then clear vision will disclose that there is the potency. Then further progress we'll see potency's importance, towards me is more important than He Himself. So this is Guru *tattva*, Guru means God in many places God is Gurudeva. Then again, we are to understand, "No. His potency of higher type is Guru." In this way, the complicated thing.

And Śiva also: sometimes he's a devotee, he plays the part of a good devotee, and sometimes revolting, the master of *māyā*, and encourages

so many demons against Viṣṇu by giving them boons. In this way: *binya binya* [?] Different aspects, combination of different mentality.

And *Dhāma*, the full of favourable things for the service, but ostentatiously, outwardly we see so many anti things there, anti things. The Braja *Dhāma*, or Navadvīpa *Dhāma*, of our ideal, there will be all serving, loving, serving, concentrated towards Mahāprabhu, Gaurāṅga, _____[?] But here we find so many anti devotional groups, and they are always ridiculing the Vaiṣṇava, in this way, all these things. Still they're *Dhāma vāsīs*. We are taught to show our general respect for the *Dhāma vāsīs*. But what, this is the nature of the *Dhāma vāsīs*? How to harmonise with that? How to harmonise with that? In Navadvīpa *Dhāma*, of our ideal, how sweet, how generous, how divine it should be, and what we practically meet. Still, we cannot neglect it altogether. We took the dust of *Dhāma* on our head. But so many men, so many animals are coming, the dog is coming to bite me, and the man is coming to chastise me, the rickshaw *wallah* always charging, blaming me. This we find ostentatiously is the nature of *Dhāma*. How to make, how to adjust this *Dhāma* with that *Dhāma*? Then what is this? In this way we have adjustment, the adjustment we are to reach. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Just like the swan, *haṁsa*, he would just...

Śrīla Śrīdhara Mahārāja: *Haṁsa. Diva vivam bumam yat* [?]

From water it will take the milk. When we shall reach in a particular plane, suppose, Gaura Kiśora Bābājī Mahārāja, Guru of our Prabhupāda, Guru Mahārāja, he, half clad in a bearded, nasty appearance, out for *bhikṣā*, so many children after him throwing some dust and also saying something ill: “What *bābājī*, where do you go?” In this way belittle him.

And he says, “Kṛṣṇa, You are at the bottom of all these disturbances. I’m going to Yaśodā and I shall file a petition against You.”

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: “That with these games You have come to disturb me. I’m just going to Yaśodā.” So this is harmonised in his statement, how. How?

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam

[hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

[Lord Brahmā said: “One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”] [*Śrīmad-Bhāgavatam*, 10.14.8]

That is also eliminated, *ātma-kṛtaṁ vipākam*, eliminated. Fully established in Braja *līlā*, and what is coming against him he’s adjusting in that way. “You are at the root of all these things. I’m going just to Yaśodā and I’ll lodge a complaint against You. You have been too turbulent.”

Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. This adjustment we come to know from them.

Nitāi Gaura Haribol. Nitāi. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Gaura Haribol.

Ke?

Devotee: Kṛṣṇa Balarāma Prabhu.

Śrīla Śrīdhara Mahārāja: Where is that Madan Mohan Prabhu?

Devotee: He's gone to take bath in Gaṅgā.

Śrīla Śrīdhara Mahārāja: His hair cutting finished?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: All right. Nine to nine thirty, that will be the real auspicious time. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

I have got a poem for Gaura Kiśora Bābājī Mahārāja.

sadā harer nāma mudā raṭantam, grhe grhe mādhuakarīm aṭantam

namanti devā api yaṁ mahāntaṁ, namo namo gaura-kiśora tubhyam

*kvacid-vrajāraṇya-vivikta-vāsi, hṛdi vraja-dvandva-raho-vilāsī bahir virāgī
tv avadhūta-veśī, namo namo gaura-kiśora tubhyam*

*kvacit punar gaura-vanāntacārī, surāpagā-tīra-rajo-vihārī pavitra-kaupīna-
karaṅka-dhārī, namo namo gaura-kiśora tubhyam*

...

[The full poem]

[Śrī Śrīmad Gaura-Kiśora-namaskāra Daśakam] [Homage unto Śrī
Śrīmad Gaura Kiśora Bābājī Mahārāja] [Composed by Śrīla Śrīdhara
Mahārāja]

...

*(1) guror guro me paramo gurus tvaṁ, vareṇya! gaurāṅga-
gaṇāgragāṇye prasida bhṛtye dayitāśrite te, namo namo
gaura-kiśora tubhyam*

[O Divine Master of my Divine Master, my most venerable preceptor, you
are supremely worshippingable in the group of the foremost associates of
Śrī Gaurāṅga. May you be gracious upon this servitor surrendered unto
your loving servitor (Dayita Dāsa). O Gaura Kiśora, again and again do I
make my obeisance unto you.]

...

(2) *sarasvatī-nāma-jagat-prasiddhaṁ, prabhuṁ jagatyāṁ
patitaika-bandhum tvam eva deva! prakāṭī-cakāra, namo namo
gaura-kiśora tubhyam*

[O worshipful one, you alone revealed my Lord and Master, who is renowned throughout the universe as Śrī Bhakti Siddhānta Sarasvatī, and who is the only friend of the fallen souls of the world. O Gaura Kiśora, again and again do I make my obeisance unto you.]

...

(3) *kvacid-vrajāranya-vivikta-vāsī, hṛdi vraja-dvandva-raho-vilāsī
bahir virāgī tv avadhūta-veśī, namo namo gaura-kiśora
tubhyam*

[Living in solitude at Vraja *Dhāma*, your heart was absorbed in the most secret pastimes of the Divine Youthful Couple of Vraja, whilst externally you maintained the strictures of a renunciate; and sometimes you appeared to transcend all recognised strictures. O Gaura Kiśora, again and again do I make my obeisance unto you.]

...

(4) *kvacit punar gaura-vanāntacārī, surāpagā-tīra-rajo-vihārī
pavitra-kaupīna-karaṅka-dhārī, namo namo gaura-kiśora
tubhyam*

[Sometimes you roam about the edge of Gauravana (the boundary of Śrī Navadvīpa Dhāma), wandering along the beach near the banks of the Gaṅgā. O Gaura Kiśora, who dons the holy loin-cloth and carries the mendicant's water-pot, again and again do I make my obeisance unto you.]

...

(5) *sadā harer nāma mudā raṭantaṁ, gr̥he gr̥he mādhuakarīm aṭantam
namanti devā api yaṁ mahāntaṁ, namo namo gaura-kiśora tubhyam*

[Ever singing the holy name of Śrī Hari with great ecstasy and accepting alms from house to house like a bee collecting honey from flower to flower, you are the great soul unto whom even the demigods bow to. O Gaura Kiśora, again and again do I make my obeisance unto you.]

...

(6) *kvacid-rudantañ ca hasan naṭantaṁ, nijeṣṭa-deva-praṇayābhibhūtam
namanti gāyantam alaṁ janā tvāṁ, namo namo gaura-kiśora tubhyam*

[Becoming overwhelmed with love for your worshipful Lord, sometimes you dance, sometimes you cry, sometimes you laugh; and again, you sing aloud. The people profusely offer their respects unto you, O Gaura Kiśora, and again and again do I make my obeisance unto you.]

...

(7) *mahāyaśo-bhaktivinoda-bandho!, mahāprabhu-prema-sudhaika-
sindho! aho jagannātha-dayāspadendo!, namo namo gaura-kiśora
tubhyam*

[O friend of the glorious Ṭhākura Bhaktivinoda, O matchless ocean of the nectar of loving devotion for Mahāprabhu Śrī Caitanyadeva, O moon that received the grace of Vaiṣṇava Sārvabhauma Śrī Jagannātha, O Gaura Kiśora! Again and again do I make my obeisance unto you.]

...

(8) *samāpya rādhā-vratam uttamam tvam, avāpya dāmodara-jāgarāham
gato 'si rādhā-dara-sakhya-riddhim, namo namo gaura-kiśora tubhyam*

[Completing the great holy vow of Ūrjja-vrata, you selected the day of the awakening of Śrī Dāmodara to achieve the cherished treasure of your internal identity as a *sakhī* devoted to the service of Śrī Rādhikā. O Gaura Kiśora, again and again do I make my obeisance unto you.]

...

(9) *vihāya saṅgam kuliya-layānām, pragṛhya sevām
dayitānugasya vibhāsi māyāpura-mandira-stho, namo namo
gaura-kiśora tubhyam*

[Forsaking the company of the residents of Kuliya town to accept the service of your servitor Śrī Dayita Dāsa, your divine presence is now found in a holy temple at Śrī Dhāma Māyāpura. O Gaura Kiśora, again and again do I make obeisance unto you.]

...

(10) *sadā nimagno 'py aparādha-paṅke, hy ahaitukīm eṣa kṛpāñ ca
yāce dayām samuddhṛtya vidhehi dīnam, namo namo gaura-
kiśora tubhyam*

[Although I remain deep in the mud of offences, I (a fallen soul) am begging you for your causeless mercy. Please be gracious and deliver this soul bereft. O Gaura Kiśora, again and yet again do I make my obeisance unto you.]

.....

A poem: to Gaura Kiśora Bābājī Mahārāja. Nitāi Caitanya.

*sadā harer nāma mudā raṭantaṁ, gr̥he gr̥he mādhuakarīm aṭantam
namanti devā api yaṁ mahāntaṁ, namo namo gaura-kiśora tubhyam*

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. *Guror guro me paramo gurus
tvam̐*. At last,

*vihāya saṅgaṁ kuliyā-layānām̐, pragṛhya sevām̐ dayitānugasya vibhāsi
māyāpura-mandira-stho, namo namo gaura-kiśora tubhyam*

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura
Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.
Nitāi Caitanya. Nitāi Caitanya.

Devotee: We have to accept you as *madhuri rūpa*. (The form of
sweetness)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. That is, all rights reserved by Guru Mahārāja. It is his. He may extend, he may withdraw. Everywhere it is the very nature of *Vaikuṇṭha sampāda* is such. The wealth of *Vaikuṇṭha* is like that, flickering, so we should be very careful to keep up. That is not mine. This belongs to my Gurudeva: in this way. Then he will extend it in me, it will keep extended in me. Otherwise it will be withdrawn at any moment. So fine, so subtle, so sensitive, this sort of feeling or conception or experience, what you may say, it is very sensitive, very sensitive. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. So the safe position is, “No, it does not belong to me, it belongs to my Gurudeva, and he has extended for the time being to me. I am to look after.” That is the key to keep up that position, to keep up us in that level.

Our Guru Mahārāja told, “The highest form of service, our Guru Mahārāja, Bābājī Mahārāja, Bhaktivinoda Ṭhākura, they discharged this sort of duty, of higher type. And we are to follow their direction. Even we do not venture to stay very near. We shall do the service, the allotted service, and then we shall come back, and in some lower position we shall stay. We cannot stay along with them, along with our Gurudeva. So attend our Gurudeva, their highest position in *Rādhā-kuṇḍa*, and we must come, a lower level, little, or nearby, because we have to attend their command, so we must be at available distance, near in *Govardhana*.” *Govardhana*, we shall take our stand and always be eager for the call that may come any moment from *Rādhā-kuṇḍa*, for particular, to help particular service. But we shall always select our position of living in a lower standard, not in the same plane with them. Them means Gurudeva, our Guru, *Vaiṣṇava*.

pūjāla rāgapāṭha gaurava bāṅge, [mattala hari-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

That is the key to success. Always keep it at respectable distance over our head, *rāgapāṭha*.

sakhyāya te mama namo 'stu [namo 'stu nityam] dāsyāya te mama raso 'stu [raso 'stu satyam] [Vilāpa-kusamāñjali, 16]

"I sincerely pray for the servant's duty, not that of a confidential nature which is discharged by the friendly section."

We should understand the real purpose of this attitude. That is a very paying business, very practical solution. *Pūjāla rāgapāṭha gaurava bāṅge*, a very happy expression, and a very useful expression also: *pūjāla rāgapāṭha gaurava bāṅge*. Very sweet, very, very sweet: *pūjāla rāgapāṭha gaurava bāṅge*. The whole tenor of our Guru Mahārāja, of the nature of his service is here. Not only for him, but he has extended to all.

"Come under the banner of such nature of thought about the divinity, and your success is ensured, and your position will be safely secured."

Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

Bhaktivinoda Ṭhākura said, "The divine feet of Rādhā Govinda, the sole object of our service, where is his real position? Just on the head of my Gurudeva. Just on the head of my Gurudeva, above Gurudeva. That non-differentiated Guru from Kṛṣṇa, and inseparably connected also with Gurudeva. There are many. The Māyāvādīs, they worship Guru, but not the Lord. There are many who make too much of Guru, eliminating Gaurāṅga, and others. But ours is the creed that Gurudeva, and on his head; that *yugala*, or Mahāprabhu there, on his head. He's the highest servitor; *Mukunda preṣṭha*. The final conception of Guru as *Mukunda preṣṭha*, *Gaura preṣṭha*, *Rādhā preṣṭha*. That is the final conception. He's always on the head of my Gurudeva. Very near, and holding the respectable position. The highest position in Him, or in Her, that is there only I can see that. I want to see that Kṛṣṇa. Not arādhā Kṛṣṇa. Even without Guru, I don't want to see Kṛṣṇa, or Rādhārāṇī, without my Guru. If Rūpa Mañjarī, I am there, without Rūpa Mañjarī I won't approach Rādhārāṇī directly, or Kṛṣṇa without Rādhārāṇī. In this way our thought; that will be healthy thought, a wholesome progress. Otherwise a very hazy and very hurried progress is no progress. One will have to retard, retardation, the prey of retardation, and misfire. We'll miss the object of our adoration. So very carefully, always with the guidance of our Gurudeva on our head and heart, we shall try to move. Just as in *Bhagavad-gītā* it is mentioned always, "Don't be too hurried, don't be too slow, in every case. Don't take food much, and not also less, so *yukta*."

yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu yukta-svapnābodbodhasya, yoga bhavati duḥkha-hā

[“For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering.”] [*Bhagavad-gītā*, 6.17]

That is the key to success. Not haste, and not too slow. That should be our motto of life. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi, Gaura, Gaurāṅga will keep up on the standard, on the layer, on the plane, by repetition of Gaurāṅga, with the memory of Gaurāṅga, we can float on the plane. And by Nityānanda, by taking His grace in our memory, we can also float us in the jurisdiction of Gaurāṅga. So it is necessary now and then, to invoke Their mercy, so that I may be allowed to float on the surface where I am at present. It is Their mercy that can keep me afloat in this plane of thought, because it is Their property. *Jīva vibhinnāśa*. As a matter of right, the *jīva* cannot demand all these resources; a matter of right. That is by Their grace. The adopt-ability is with the *jīva*. As *jīva* has got adopt-ability in the *māyic* world, the world of exploitation and renunciation, so *jīva* has got the adopt-ability, the *jīva* soul. And this is extended, and he adopts within himself. Thinking that, "This is the property of my Gurudeva. Any moment it may be withdrawn if I commit any offence; may be withdrawn. By most, by great fortune that I have got the chance of serving this divine personified, of love, beauty, etc."

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Mahāprabhu says, "Generally the meaning of the *Bhāgavata śloka*s, and its details may not come to Me, naturally. But when excited by the audience, their *ruci*, then it comes."

So the environment has got a very important part to play, for which

Rādhārāṇī hankers. “I have got that Kṛṣṇa here, but I am not satisfied, rather dissatisfied. That Vṛndāvana is necessary. The Vṛndāvana has got his part to play. Without that We are nothing. We are only mourning our past days in Vṛndāvana.”

Vṛndāvana is necessary. The paraphernalia has an important part to play in everything. In our discussion, or meditation, or preaching, or expression, the height of thought all depends on the environment.

It is mentioned somewhere that Kṛṣṇa was requested to repeat His advices of *Bhagavad-gītā*. He told, “No, I can’t deliver it now. That paraphernalia of Kurukṣetra, that drew out *Bhagavad-gītā* from Me. And now, it is not so easy for Me to express it again here, to repeat. The circumstance is necessary.”

So, *Gītā* has got its peculiar paraphernalia, environment, everything, *Śrīmad-Bhāgavatam*, all. Kṛṣṇa is not alone. He is with His *parśada*, His *Dhāma*. *Sva parsada sviya dhama saha avatari. Dham saha. [?]*

Raja means His general, His minister, His palace, all these. Hare Kṛṣṇa. Time is up.

Devotees: Śrīla Śrīdhara Deva Mahārāja ki jai!

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

...

Myself also, because the words, not my command; master of me. What I

told you, it is not under my command. It's also above me, transcendental, I also...

Once Prabhupāda told, when he, from Vṛndāvana he came to Gaya. I was with him, and he went to, invited, went to a big man's place there, and delivered Kanada lecture. And so beautiful, new things came out, that I was feeling very much disturbance that I cannot note them. So much so, that I could not attend his lectures also deeply. Only I felt much disturbance to get a pen and paper. Then, I felt very much uneasiness, because I could not note those words. Then I came out.

And Guru Mahārāja told, his word was to me, "You are *gober gaṇeśa*." That is Gaṇeśa made of *gober*. *Gober* means cow dung. Not a real Gaṇeśa composed of earth. (Laughs) *Gober Gaṇeśa*. "You could not note these things, these thoughts which came. Even I felt necessity of going through them afterwards."

What thought? He gave explanation of that particular *śloka* of...

*Satya vratam satya param satya yoni*_[?]

That person whose house he went to visit, he was some *satya upasak*, they're technically known as the section who worship *satya*. Then what is the conception of *satya*?

Mahāprabhu, and Rādhā-Govinda, Navadvīpa, that is the highest conception of *sattya*. *Sattya* means, not an abstract conception of law and rules of some transcendental type. *Sattya* is such. What is the relation of Kṛṣṇa and this *sattya*? That he was to explain. And he told that the thoughts that came at that time, he also wants to see it, what was inspiration, what was revealed in his heart at that time. He wanted to see. That was unknown to him. At least he said like that, told like that. "That they are stranger to me, but they passed through me, and I want."

So fine, then I had both sentiments. I was very much mortified that I could not note them, at the same time, I had some inner satisfaction that I could appreciate those points. Those extraordinary higher points which were delivered then, I was very much disturbed that I could not note them. So, I had the capacity of appreciating the highness of those higher sentiments. That was my satisfaction. There is some inner element in me that can appreciate so much high, what our Guru Mahārāja also wants to have in them, to consult in the second time. That was my satisfaction here, and at the same time I was mourning all through that I could not keep it for the public. And what our Guru Mahārāja also wanted to, I also wanted to see them again, what came through, passed through me.

So, we are an instrument. It is the property. It may not stay in a particular plane always. By our negotiation, it may care to come down, and to particular persons, very rarely to be found, few and far between. Gaura Haribol. That is, in other words, it is the wealth, it is the property of our Gurudeva, and never mine, ours. That should be. *Pūjāla rāgapāṭha gaurava bāṅge*.

End of 81.08.30.A

81.08.30.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...the ear engagement and eye engagement.

Devotee: ...something about the four *nāmābhāsa*.

Śrīla Śrīdhara Mahārāja: *Nāmābhāsa*, yes. *Sāṅketyaṁ*, *parihāsyā*, *stobha*, *helanam*. *Sāṅketyaṁ*, when we handle one thing and another thing comes out of that. That is meant, meaning goes to another place. We hit in one place and the sound is in another; in this way. *Sāṅketya*.

And that is the famous case of Ajāmila, *sāṅketya nāmābhāsa*. Ajāmila first hit his son, his last son, he was playing when Ajāmila was half unconscious, in his coma stage. Suddenly he found three awkward and dangerous figures before him, and they had put a thread or a rope around his neck and drawing it. Then he suddenly opened his eyes and found, or in a mental vision. He was frightened, and could remember that a little while ago, his son, youngest son named Nārāyaṇa, he was playing, so his first attention was drawn to his son.

“He may come and save me from the hands of these furious figures.” But suddenly it came to his mind, “What that little boy will do with these furious figures?”

Then helpless, and at once, from the name Nārāyaṇa, the sound, from that sound the God Nārāyaṇa, Lord Nārāyaṇa came to his mind. He began thinking of his son Nārāyaṇa, but, he cannot cope successfully with these dreadful figures, so it took him to the Lord Nārāyaṇa. And as soon as his heart touched the feet of Nārāyaṇa, the sound Nārāyaṇa, the Lord Nārāyaṇa is meant, no sooner, four persons came down, these *parśada*. They are four *deva-dūta*, *Vaikuṇṭha dūta*, from the plane of *Vaikuṇṭha*, four came down. Their appearance very soothing, and awe-inspiring, and was sympathetic. As soon as those four came down, the atmosphere changed from dreadfulness to a peaceful atmosphere.

They challenged these three representatives of Yāmarāja, “Why are you here?”

They told: “The last moment of Ajāmila drawing near, and he was a very grave sinner, worst sinner, and we have come to take him to our lord so that he may receive proper punishment there.”

“What do you say? Didn't you listen just now to his pronunciation of the name of Nārāyaṇa?”

“Yes, we heard.”

“Still you are waiting here; for what purpose?”

“Yes, he has taken the name Nārāyaṇa, what does it matter? A great magnitude of sin whole life he has committed and of various, serious types, and only once Nārāyaṇa, what is that there?”

“O you fellows, you do not know the *śāstra*. Do you know what is *pāpa*, what is *puṇya*?

Do you know?”

“Yes, we know.”

“Then what is *dharma*? *Veda pranihito dharma*. What is written in *Veda* for us to adopt; that is *dharma*. Then, have you not found that if one can take the name of Nārāyaṇa, he's absolved from all the sins of his previous life?”

“No, we don't know that.”

In this way, a sort of fight went on between the two, a debate, and they were vanquished. In a commanding tone they told, “Go to your master and inform him, that he has pronounced the word Nārāyaṇa anyhow. So his jurisdiction has changed. Whatever little sin he may possess, even now, the jurisdiction has changed. Now, that will be considered in the court of Nārāyaṇa, not here in your master's jurisdiction, *karma-kāṇḍa*. It is finished. Go, and

tell him, you do not know all these things.” Then they went away and told their master.

Master said, “What they have said it is all right. But such cases are very rarely found, so we did not feel it necessary to teach you all those things, very rare case. If further you find in future such persons, you please show my *namaskāra*, my respect to them.”

Now, all these things, this talk, the argument, all, this Ajāmila heard. And when the Yāmadūtas were gone, the Viṣṇudūtas also went up.

Then he was left alone, “What is the matter? I was a *brāhmaṇa*’s son. I used to do these holy practices, but suddenly my mind fell into a trap, and I deviated from my former life, into a life of a debauch. And for a long time I committed so many offences and sins, crimes, that has got no end. Now in my last days only I took the name of Nārāyaṇa, and such a wonderful thing happened. So, Nārāyaṇa is there, religion is there, devotion is there, everything is there. No longer am I to participate in my former life.”

He arose and started direct to Haridwar. Speaking nothing to the family went straight to Haridwar. And there he began [chanting] Nārāyaṇa, Nārāyaṇa.

The emancipation, the liberation by only one Nārāyaṇa, *nāmābhāsa*, the sinful tendencies of his whole life disappeared, and he got *mukti*, but not any engagement in the service of Vaiṣṇuṭha, not *bhakti*, simply *mukti*, liberation. Liberation from the negative side: but not any positive merit so that he may be taken into the internal portion of Vaiṣṇuṭha. He went to Haridwar, and there began to take the name of Nārāyaṇa and when time came, those four persons, Viṣṇudūtas, came to him with a chariot, and took him there in Vaiṣṇuṭha, it is mentioned in *Bhāgavatam*.

So *nāmābhāsa* means this is *sāṅketyam*. The son was the excitement,

the cause of excitement to him to go to Vaikuṇṭha conception of Nārāyaṇa. This is *sāṅketyaṁ*. And this is liberation, *ābhāsa mukti*, not *bhakti*, not *sevā prāpti*. One may not gain any serving engagement, but only emancipation from the negative side, the sinful, exploiting nature, released, *sāṅketyaṁ*.

Parihāsyā. One thing I should say in this connection, that *nāmābhāsa*, if we take any way it will produce *nāmābhāsa*, there is no guarantee. Sometimes it may be, sometimes may not be. It depends upon the sweet will of the Lord. It may come in a way, or it may not come, maybe crime, offence, *nāmāparādha*. Because *sāṅketyaṁ - parihāsyā*, in a sporting mood to, in a mild way, to ridicule any person, *parihāsyā*, in a laughing. One is going on with Hare Kṛṣṇa, another gentleman may remark, “O you are a great devotee. Suddenly you have turned to be a devotee, and you are taking Hare Kṛṣṇa Hare Kṛṣṇa?” Not out of his own necessity, but only to cut a simple joke to his friend, he says so. “You are a great devotee I see, always saying Hare Kṛṣṇa, Hare Kṛṣṇa.” *Parihāsyā*.

Sāṅketyaṁ, parihāsyā, stobha. *Stobha* may be an awkward imitation; says Hare Kṛṣṇa [as] “Hori Keeshna, Hori Keeshna.” In this way:

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Negligently imitate, very negligently with figure of awkward shape: “Heri Kisna, Heri Kisna,” very negligently make imitation of a devotee, and despise, may be *stobha*. Another meaning also is that in music we may sing Gaura Nitāi, Gaura Nitāi; that is also called *stobha*, sometimes.

And *helanam*; *helanam* means without any attention, no attention, only through slack habit. Suppose one is rising from the bed and yawning: “Hare Kṛṣṇa,” in this way, yawning. Not devotedly, attentively, or any spontaneous, automatic without attention, some intuitive, some reflex action. That is *helanam*.

And also sometimes to take the name hatefully, that is also meant. Because the example is given such: Once a Mohammedan, he was attacked by a boar, a swine, and he suddenly cried out aloud, *Haram Haram* [abominable, abominable] *Haram* means that boar, hog, swine.

Haram Haram - *Ha* means sometimes vocative term. *Rām* means Rāmacandra. *Haram*, total, *Haram* means that hog, but *Ha Rama* when disconnected it means, “O Rāma.” So by *Ha Rama* it maybe *Ha Rāma*. This came to his mind, though hatefully or fearfully *Haram Haram*, being afraid of the boar, *Haram Haram*, but there was *nāmābhāsa* in that particular *yavana*, *mleccha*, Muslim. There was also *nāmābhāsa*. But so many they are saying *Haram haram*, but it is not always *nāmābhāsa*. In particular case it so occurred that in that case it became *nāmābhāsa*, and the Muslim he got liberation. It is written in *Purāṇa*. They are eye witness. They could see, and they have recorded it, that only by *haram*, that is for the hog and he got liberation. In this way, *sāṅketyaṁ*, *parihāsyā*, *stobha*, and *helanam*.

madhura-madhuram-etan-mangalam mangalanam sakala-nigamavalli-sat-phalam cit-svarupam sakrdapi parigitam sraddhaya helaya va [bhrguvara naramatram tarayet krsna nama]

[The holy name of Kṛṣṇa is the sweetest of the sweet and the most auspicious of all auspicious things. It is the self-effulgent and beautiful fruit of the Vedic desire tree. When the holy name is uttered once without offence, either attentively or inattentively, it immediately ensures the deliverance of all human beings from the bondage of illusion.] [*Hari-bhakti-vilasa*, 11.234] & [*Skanda-Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*, 17.41]

Either with faith or *hela*, with indifference, with indolent nature, it might have been pronounced. In such cases we find sometimes that one gets the advantage of *nāmābhāsa* and attains liberation. *Nāmābhāsa-mukti*. It can sever our connection with the negative side. But it can give the passport, but not the visa. Not admission to enter into the realm, that is reserved for the agents of Vaikuntha, that is *sādhū*. It is reserved for them to enlist and to issue visa. This is *nāmābhāsa*. *Stobha*, *helanam*, four kinds of *nāmābhāsa*. Hare Kṛṣṇa.

sāṅketyaṁ pārihāsyam vā, stobhaṁ helanam eva vā vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ

[“One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *pārihāsyam*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*; when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures.”] [*Śrīmad-Bhāgavatam*, 6.2.14]

Anyhow it must have connection with *Vaikuṇṭha*, *nirguṇa*, must come in connection with the relativity of the infinite, of the Absolute. If any connection with this mundane, that is *aparādhā*. Any achievement, any aspiration connected with this mundane world, the land of exploitation, then *aparādhā*. But *vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ*, must have connection with *Vaikuṇṭha*, *kunṭhasane*. That is infinite, *nirguṇa*. Some connection anyhow must come, touch of *nirguṇa*, then it effects liberation. Otherwise it will be *aparādhā*. *Vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ*, and then *śuddha-nāma*. *Śuddha-nāma*.

nāmno 'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ tāvat kartuṁ na śaknoti pātakam pātakī janaḥ

[“Simply by chanting one Holy Name of Hari, a sinful man can counteract the reactions to more sins than he’s able to commit.”] [*Bṛhad-Viṣṇu Purāṇa*] & [In *Śrīmad-Bhāgavatam*, 6.2.7, purport]

The negative side, negative entanglement is nothing to one who has got some taste for the *Vaikuṇṭha Nāma*, *aśeṣāgha-haraṁ viduḥ*. *Nāmno 'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ*

/ tāvat kartuṁ na śaknoti pātakam pātakī janaḥ. One has not the capacity to do any amount, any quantity of sin, which only one *Vaikuṇṭha Nāma* can wash away. Only a flash of a second of *Vaikuṇṭha Nāma* can do away with all the charm of this sinful world. The world of exploitation, give and take, the world of to eat on loan, to enjoy on loan, on debt, here. Enjoyment means to incur debt in the world. *Aśeṣāgha-haraṁ viduḥ*. Hare Kṛṣṇa. Hare Kṛṣṇa.

He cut jokes; one *brāhmaṇa* cut jokes with Haridās Ṭhākura.

When Haridāsa Ṭhākura told that, “The only real consequence of taking the Name, real Name, one gets *bhakti*, service, in Vaikuṇṭha, and by *nāmābhāsa*, not pure Name, but only by *nāmābhāsa* one can attain *mukti*.”

Then the *brāhmaṇa* boy, he could not tolerate this idea. He told, “What does this fellow say? *Mukti* is such a great and high thing.”

Koti janme brahma jnane, brahmasmi brahmasmi vedanta anusidan [?]

[koṭi-janme brahma-jñāne yei ‘mukti’ naya / ei kahe, — nāmābhāse sei ‘mukti’ haya]

[“After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this man says that one may attain it simply by the awakening of a glimpse of the holy name.”] [*Caitanya-caritāmṛta, Antya-līlā*, 3.194]

“*Tat tvam asi*, I am Brahman. If by *crores* of lives, if we meditate in this way, hurriedly we can attain emancipation. And this fellow, this Mohammedan chap, he says that only by *nāmābhāsa* one may get that *mukti*.”

So Haridās Ṭhākura said, “But it is written in the *śāstra*, you who are

known to *śāstra*, you have got any knowledge of the scriptures, you may [?]

Haridās Ṭhākura quoted one *śloka*, and tried to substantiate his own version to prove.

But that *brāhmaṇa* boy, his name perhaps Gopāla or something, he became furious and abused him very much.

Then Haridās Ṭhākura he felt pain and came away.

And that *brāhmaṇa*'s son was - a great curse came down, came upon him, and within a few days he was attacked with leprosy because he insulted a *śuddha-bhakta*, Haridāsa Ṭhākura in such a way. It is written there, *Caitanya-Bhāgavat* perhaps.

So *nāmābhāsa*, the slight tinge, slight connection, a hazy connection of the Lord and His magnanimous Name may do away with all our sins of innumerable lives. It is possible. So great, and this is so meagre. So the Lord says:

*daivī hy eṣā guṇamayī, mama māyā duratyayā mām eva ye prapadyante,
māyām etāṁ taranti te*

["This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."] [*Bhagavad-gītā*, 7.14]

"In comparison to you, the *jīva* soul, the *māyā* is immensely powerful, so you cannot fight with *māyā*, in direct hitch. But *mām eva ye prapadyante*,

if you come to take refuge, if you surrender to Me, the *māyā* will be afraid of Me, but *māyā* won't care for you. If you go to give a fight with her direct she won't care."

But, so it is in *Gītā*, the direction has been given to us.

"Come to Me, and *māyā* will automatically go away. I'm infinite, she's finite, and you are a molecule of finite. So, your real way will be to come to Me and not to begin coming in connection with a direct fight with her. That will be your waste of energy. But you take this process, and in no time, and without much energy you will come smoothly from out of *māyā*, illusion, misunderstanding, misconception, and you will get a proper conception. A little you advance towards the proper conception, misconception automatically goes away, vanishes; can't stand. So *māyā* means misconception, and the proper conception is with Me, *Īśāvāsyam*. *Īśāvāsyam*: that is the very gist of the proper conception. Everywhere, My presence is there. I am everywhere, I am all in all, I am your master, I am the master of *māyā* also."

So very little of such knowledge is enough to drive away the misconception, the misconceived experiences may vanish very easily. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

Bhāratī Mahārāja: Mahārāja, are there also different stages of *dhāmābhāsa*?

Śrīla Śrīdhara Mahārāja: Just as *nāmābhāsa*, *Dhāmābhāsa*. *Nāma*,

Dhāma, *kāma*. Everything may have... *ābhāsa* means as a hazy connection, hazy estimation. Not a proper estimation, not having a view of anything with differentiation, discrimination, distinction, but a haphazard, vague impression of anything, that is *ābhāsa*. *Dhāmābhāsa*. *Dhāmābhāsa*, which is not *Dhāma* proper, but has got some remote connection with *Dhāma*, that may be considered as *Dhāmābhāsa*. *Dhāma* proper is where devotion begins, and just this side, the beginning, where the vague appearance or perception of that *Dhāma*, and not proper conception, that may be *Dhāmābhāsa*. Brahmaloḥa we may say to be *Dhāmābhāsa*. Brahmaloḥa may be something like *Dhāmābhāsa*. Just outside *Dhāma*, not *Dhāma* proper. *Dhāma* means where the divine service begins. Just before we can enter, we are admitted into *Dhāma*, only the verge, the halo of *Dhāma*. That may be called – although such term we have not yet found in any place, any scripture, *Dhāmābhāsa*. But still, *Dhāmābhāsa* may be told to be located like that in our estimation. Not the proper thing, but a ray, a halo, the outward hazy expression of a particular thing, that is its *ābhāsa*. *Rūpābhāsa*, *Guṇābhāsa*, *ābhāsa*. Just as the evening may be considered to be the *ābhāsa* of night, and morning the *ābhāsa* of the day, sunrise: not the proper beginning, but just before the beginning. This stage: that may be called *ābhāsa*. *Rūpābhāsa*, *ābhāsa*.

Akṣayānanda Mahārāja: Mahārāja, Lord Caitanya prays: *Nāmnām akāri bahudhā nija- sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ*.

Śrīla Śrīdhara Mahārāja: *Etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ*.

[*nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ*]

["O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name."] [Śikṣāṣṭakam, 2]

Akṣayānanda Mahārāja: What is the condition?

Śrīla Śrīdhara Mahārāja: That my previous activity, that the accumulation of *nirguṇa* or

sukṛti is poor. *Bhagya* means *sukṛti*, accumulated previous *sukṛti*, *durdaiva*. *Durdaiva* means the circumstantial nature is not allowing, the circumstance, the environment. 'You are ready to extend Your grace, Your kindness, but the environment, the circumstance as I have acquired by my previous endeavour, previous life, is not allowing me to accept that, to get that. Not any blame can be put on Your side. Your every action is faultless and full. But if I do not get, the fault must be, the defect must be in my part. You are perfect. You are gracious. You are affectionate. There is no defect on Your side. But still, I do not get, it is due to my own defective position.' Must be searched out. Must be searched more accurately, where lies the seed of that misfortune. This should be our guiding star, when we start in the way of devotion, always blaming myself, and none else. Then the dawn of good fortune will come in no time.

*tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya*

bhāk]

[Lord Brahmā said: “One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”] [*Śrīmad-Bhāgavatam*, 10.14.8]

Don't try under any circumstances to put blame to others. Not even to speak of the Lord, not even to any persons. The whole charge, whole responsibility, take on your shoulder, your head. And then you will get a short cut road, the shortest cut. In no time you will be absolved from all difficulties. That is the key of Vaikuṇṭha, the key to Vaikuṇṭha. 'The whole filthy things within me, the Vaikuṇṭha vision is very nearer. I am to be blamed. I am surrounded by perfect.' That can help us most, because that sort of experience from four sides will enter me and purify me. And if we are habituated to see blame on the other, that will come again in me. Just as there is a proverb, if we spit upwards, it will come on me. So if we want to put blame on others, the reaction will come within me again. So we are asked not to see anything bad outside, but everything within you: and that will help you the most to purify you. Because He is present everywhere and no mistake in Him. No want of justice in Him. He is perfect. He is all right. If anything wrong, that must be in me.

Gaura Haribol, Gaura Haribol Gaura Haribol, Gaura Haribol.

Tat te 'nukampām susamīkṣamāṇo, bhuñjāna...

*Nāmnām akāri bahudhā nija-sarva-śaktis, niyamitaḥ smaraṇe na kālaḥ.
Mamāpi, durdaivam īdṛśam ihājani.*

In Bhaktivinoda Ṭhākura's Bengali translation:

[1] *tūhu doyā-sāgara tārayiti prāṇī, nām aneka tuwā śikhāoli āni*

[2] *sakala śakati dei nāme tohārā, grahaṇe rākholi nāhi kāla-vicārā*

[3] *śrī-nāma-cintāmaṇi tohāri samānā, viśwe vilāoli karuṇā-nidānā*

[4] *tuwā doyā aican parama udārā, atīsoy manda nātha! bhāga hāmārā*

[5] *nāhi janamalo nāme anurāga mor, bhaktivinoda-citta duḥkhe vivhor*

- | O Lord, You have brought Your innumerable holy names to this world and have taught the chanting of them to the fallen living beings just for their deliverance; therefore You are an ocean of mercy and compassion.
- | You invest all Your energies in Your holy name, and on the chanting of Your holy name You have not placed any consideration such as time or place.
- | Your holy name, which is like touchstone, is non-different from You. You have distributed Your holy name throughout the creation, and that is the essence of Your kindness.
- | Such is Your great mercy O Lord, but I am extremely unfortunate.
- | My attraction and love for the holy name never came about; therefore the heart of Bhaktivinoda is overwhelmed with sadness.]

[Bhaktivinoda Ṭhākura's Bengali translation of *Śikṣāṣṭakam*, 2, from *The*

Songs of Bhaktivinoda Ṭhākura, p 133-4]

“Your grace is so infinitely spacious, *tuwā doyā aican parama udārā*,
atīśoy manda nātha! bhāga hāmārā, but from my side, no qualification to
draw Your grace towards me. That is the difficulty.”

Gaura Haribol. Gaura Haribol, Gaura Haribol. Nitāi. Nitāi.

Who is there? O, Viraha Prakash Swāmī. Nitāi. Nitāi. Vyenkatta Prabhu.
Akśayānanda Mahārāja. Mahāmuṇi has no connection with anyone of
you? He’s full in himself!

Devotee: Yes.

Bhāratī Mahārāja: Mahārāja, once, Bhaktisiddhānta Saraswatī Ṭhākura,
he had said that he was honeycombed with fault.

Śrīla Śrīdhara Mahārāja: Honey come?

Bhāratī Mahārāja: With fault, *dosh*; honeycombed with fault.

Śrīla Śrīdhara Mahārāja: Fault?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Honey come?

Bhāratī Mahārāja: Honeycombed with fault.

Śrīla Śrīdhara Mahārāja: He will honey come?

Bhāratī Mahārāja: No, he was honeycombed with fault.

Śrīla Śrīdhara Mahārāja: Honeycome, what's the meaning of honeycome?

Bhāratī Mahārāja: Honeycomb is like *momashi* [?] *momachi* [?]

[?]

Śrīla Śrīdhara Mahārāja: I've heard the word but I can't remember the real meaning.

End of 81.08.30.B

81.08.30.C_81.08.31.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī

Mahārāja

Śrīla Śrīdhara Mahārāja: ...describing them. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Cowardly papers! Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, Maybe you could elaborate on one point. If we find fault in another person or in some other personality, if that will eventually come back to us?

Śrīla Śrīdhara Mahārāja: Yes, that will come back to us. Connection with faults, through that connection the influence, the contamination will come here. But like a guardian if you want to remove it affectionately, it may not come.

Bhāratī Mahārāja: I read, Śrīla Bhaktivinoda Ṭhākura he had mentioned that *para doṣa anu sandan* as being one of the parts of *prajalpa* or unnecessary talk.

Śrīla Śrīdhara Mahārāja: Generally *prajalpa* or idle talks, the subject matter of idle talks generally becomes *para doṣa anu sandan*, finding fault with others. That is generally the subject matter of our idle talk, *para doṣa anu sandan* - finding faults with others, in others. But when a guardian he tries to analyse his affectionate child or disciple, the fault, and to point out it to them for correction and with a sympathetic and graceful eye, then it may not come to him, but he is pure enough. When any nurse is going to attend an infectious disease, patient, the infection may naturally come in us, but if he's well guarded it may not come to him. And he's conscious of the poisonous nature of the disease and he's very careful that he tries to remove that poison from the body of the patients.

And with guarded mind and dress, so the poison, infection may not come to him. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, there was one thing I heard once, that the chanting of Hare Kṛṣṇa and *Śrīmad-Bhāgavatam*, these two things must be taken together. And that the chanting of Hare Kṛṣṇa alone, that will have some effect, but without the *Śrīmad-Bhāgavatam*, that knowledge must be there.

Śrīla Śrīdhara Mahārāja: Not only *Bhāgavatam* then that presupposes *bhakta-Bhāgavatam* also. *Sādhū-saṅga*, *Nāma kīrtana*, *sādhū-saṅga*, want of *sādhū*, living scripture, then that passive scripture, *sādhū-saṅga hari-nāma ei matta jai*.

[sādhū saṅga kṛṣṇa nāma ei matta jai, vaikunṭha nāma grahaṇam aśeṣāgham haraṁ vidun]

[“The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence.”] [*Śrīmad-Bhāgavatam*, 6.2.14]

So with the association of the *sādhū*: when *sādhū* is not available then of course with scripture, *śāstra*. Ke?

Devotee: Paraśurāma.

Śrīla Śrīdhara Mahārāja: Paraśurāma. And there are that Kṛṣṇa Balarāma?

Akṣayānanda Mahārāja: No. Viraha Prakaśa Mahārāja.

Śrīla Śrīdhara Mahārāja: Are they gone to market?

Devotee: Yes, gone to market.

Śrīla Śrīdhara Mahārāja: Paraśurāma did not go?

Devotee: No, he's here.

Śrīla Śrīdhara Mahārāja: Only those two?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. To take Name under the guidance of a *sādhū*, a man of higher realisation, then there may be so many obstacles, oppositions, difficulties on the way, and with his help they may be removed. So the guidance of the *sādhū* has been advised to be indispensable almost. But when *sādhū*

is not available then *śāstra* comes. Mahāprabhu says:

sādhū saṅga, nāma-kīrtana, bhāgavat-śravaṇa mathurā-vāsa, [śrī-mūrttira śraddhāya sevana]

[“Association with the pure devotee, chanting the Holy Name, hearing the *Śrīmad- Bhāgavatam*, residing in Mathurā Dhāma, and faithfully worshipping the Deity.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.128*]

That is *dhāma-vāsa. Śrī-mūrttira śraddhāya arcan, śreṣṭha ei pañca aṅga.*

[*sakala-sādhana-śreṣṭha ei pañca aṅga, kṛṣṇa-prema janmāya ei pāñcera alpa saṅga*] [“These five limbs of devotional service are the best of all. Even a slight performance of

these five awakens love for Kṛṣṇa.”] [*Caitanya-caritāmṛta, Madhya-līlā, 22.129*]

And if only one to be accepted then *Nāma kīrtana*; *kīrtana* means to chant loudly. That presupposes that with some, with a company, to someone I am saying, or in congregation, *saṅkīrtana*. Jīva Gosvāmī Prabhu has given the interpretation of *saṅkīrtana, bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*, not alone, but in a group. To talk about Kṛṣṇa, that is *saṅkīrtana*. And Bhaktivinoda Ṭhākura also warns, “Don’t join any type of imitation *saṅkīrtana*. At least one leading man must be there who is a *śuddha bhakta*. There is cholera and the great epidemic.

Some people they want to go on with *Nāma saṅkīrtana*; that is *aparādha*. *Nāma*, Bhagavān, they want Hari to remove away all these inauspicious things from the world. *Sakām*, that is *aparādha*. A *śuddha bhakta*, a pure devotee must not associate with him when such a *saṅkīrtana* is going on. So at least one pure devotee must be in the group then one can join that *saṅkīrtana*.” In this way Bhaktivinoda Ṭhākura has warned. The guidance must take place under *śuddha* devotee, pure devotee, that *nirguṇa*. Who does not want anything mundane but the grace of Hari. That type of vibration must be present there. And that will help me in my subtle-most plane of self, my *nirguṇa* aspect, and awaken then.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Haribol. Gaura Haribol. So, Pramāṇa Mahārāja, may we stop here today? Are you going tomorrow?

Pramāṇa Mahārāja: Tomorrow.

Śrīla Śrīdhara Mahārāja: When?

Pramāṇa Mahārāja: In the morning, about eight o clock, nine o clock.

Śrīla Śrīdhara Mahārāja: Nine o clock train. So in the morning we can have another sitting.

Pramāṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right. You’ll go to Calcutta direct?

Pramāṇa Mahārāja: Yes, and then to Delhi.

Śrīla Śrīdhara Mahārāja: Tomorrow you must go...

Pramāṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ... or you can wait tomorrow also? [Background laughter] Hare Kṛṣṇa.

Pramāṇa Mahārāja: My desire is to go so that I can come back very soon.

Śrīla Śrīdhara Mahārāja: Oh! You'd like to come very soon.

Pramāṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He's hopeful. Ha, ha. Gaura Haribol. That Jayatīrtha Mahārāja also told the same thing, "That whenever I feel any weakness, at least after a month I shall be here, and gather strength and go." But no trace, no letter, no trace. What he is doing? He's a little weak minded man perhaps, as I hear, I am told. Let Mahāprabhu save him. He has taken *sannyāsa* in the holy place where Mahāprabhu accepted His

sannyāsa, Katwa. Gaura Haribol. Gaura Haribol.

Pramāṇa Mahārāja: I promise you a weekly report.

Śrīla Śrīdhara Mahārāja: Yes. Weekly report, oh, every week you will send a letter?

Pramāṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right, let us see. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Paraśurāma Dāsa: Mahārāja, can I ask you something?

Śrīla Śrīdhara Mahārāja: Yes, yes. Gaura Haribol.

Paraśurāma Dāsa: My Guru is Śrīla Haṁsadūta Mahārāja.

Śrīla Śrīdhara Mahārāja: He is Paraśurāma?

Devotees: Yes.

Paraśurāma Dāsa: So, in Berkeley I have heard many things against my Guru: statements, criticisms. So my position I feel is very weak. Now my faith has been shaken.

Śrīla Śrīdhara Mahārāja: No, he's a very good man. And devotion I found in his heart, unshakable. So if you have any respect for me, you don't be suspicious about him, he's a good man, and in the line of devotion.

They, Jayapataka Mahārāja wrote a long letter to me. "Such and such things have happened. I consulted Bhāvānanda Mahārāja, he told me to consult with you. And what is your opinion about the things that have happened in this way." Elaborate letter.

I told through a person that I don't like to say anything before I meet him, I want to know what happened. So again I had some world news. "What is your opinion in such?"

"He wanted *sannyāsa*, and ultimately, we have not forced, but reluctantly we gave *sannyāsa*."

Still I told that I want to hear from him first without making any remark.

Then anyhow, through Caru Swāmī, Jayatīrtha Mahārāja was taken from Purī here direct. And his wife and child, son, were left in Calcutta. I heard from him and I also wanted his wife and son to be here. And they were also brought here. I consulted, what's the matter?

I had some apprehension that Swāmī Mahārāja as a *gr̥hastha* delegated him for Ācārya position. So he might have thought that the ISKCON, the present managing committee has thrust on him and in some un careful moment he has accepted that. But that should not be continued. What Swāmī Mahārāja has given, my Gurudeva, I must stick to that. I enquired, I found that something like that there. So I told him, anyhow when once you have taken up this role of *sannyāsī*, the Ācārya proper, so many

Ācāryas mostly are *sannyāsīs*. And you have, in any way you have once accepted *sannyāsa* you should not go back formerly. To go back, that won't look well.

So he told, “What is your opinion?”

I said, that you must, once accepted, you must retain that. Then, otherwise it will be to put a bad name in the ISKCON, that is your blaspheme of your illustrious Guru Mahārāja, your Prabhupāda. Then he agreed.

Then I had to convince his former wife also. She's a good lady. She also told in details what happened. And I asked her, did you come before your marriage?

“Yes.”

To come to satisfy him? “Yes.”

You came to get the grace of Lord Kṛṣṇa? “Yes.”

Then you are to, for Swāmī Mahārāja, you are to sacrifice your best beloved object for the cause of Kṛṣṇa consciousness, I think. And Kṛṣṇa will look after you. He's not a bankrupt, not bankrupt, so He will look after you. You sacrifice, give him up for fighting. He's a general, one of the big generals, fighters in Kṛṣṇa consciousness. I heard he has got a good name in his propagation. So it must not be taken back.

In the beginning of course she wept, shed tears. But anyhow felt encouragement through my words and advice. The boy also shed tears, cried. I also encouraged him, and the mother, and they finally accepted my advice.

Then I asked, this came in my mind, that you give a letter to your previous *sannyāsa* Guru Kīrtanānanda Mahārāja and in anticipation and

you go to Katwa where Mahāprabhu took *sannyāsa*. So Caru Mahārāja and Govinda Mahārāja, I sent them with him, went straight to Katwa. And there after taking bath in the Ganges there in the place where Mahāprabhu took His *sannyāsa*. The place is located there. It is marked. There he took again his former *sannyāsa* dress.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Haṁsadūta Mahārāja? Oh, I mistook, I'm going in another way. Haṁsadūta Mahārāja is also a good man. He's very sincere and he's very firm in his faith, unflinching adherence to his Gurudeva, Swāmī Mahārāja. But he may not always be of the same opinion with the present GBC or Ācārya. That difference may not be a very grave thing, that he will be undermined. I don't think like that. He's a good devotee. Those that are doing such, so, they are committing offence. You never undermine, think lower about your Gurudeva. He's a good devotee. If you have got any faith in me, you must stick very firmly to him.

Paraśurāma Dāsa: Mahārāja, what is the position of the disciple who has heard blasphemy of their Guru and his faith is shaken? What should he do?

Śrīla Śrīdhara Mahārāja: That sort of association should be avoided. Some others also came to me beforehand. I asked them not to mix with them. Still they come to spread poison. You must avoid as much as possible, otherwise leave the place.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa, Hare Kṛṣṇa. Two disciples came here Rahugana, Rādhā Govinda. Haṁsadūta Mahārāja, a great thinker and very bold. He revolted, and Bhāvānanda Swāmī, Caru Swāmī, and Tamal Kṛṣṇa came to me and I gave something on tape requesting him to deal very mildly with these three. And they went there and some compromise was effected, I heard. Gaura Haribol. You may not mind or attend all those criticisms against your Gurudeva. You try to avoid that. And you may write to Haṁsadūta Mahārāja also, “What I am to do here? I am dealt in such a way.” Any other God-brothers you have here, or are you alone?

Paraśurāma Dāsa: There is Mahāmuni, who is staying here.

Śrīla Śrīdhara Mahārāja: Mahāmuni is here.

Paraśurāma Dāsa: Yes.

Devotee: But with you?

Paraśurāma Dāsa: No, not with me.

Śrīla Śrīdhara Mahārāja: He does not know you? He's not acquainted with you, Mahāmuni?

Paraśurāma Dāsa: Yes, we are God-brothers, we know each other from Berkeley.

Śrīla Śrīdhara Mahārāja: Oh, you know each other. Hare Kṛṣṇa.

Paraśurāma Dāsa: I'm wondering now Mahārāja, if I should take up some service in Vṛndāvana with the Gurukula, or if I should stay longer and hear from you, for purification of all these criticisms?

Śrīla Śrīdhara Mahārāja: You write to your Guru Mahārāja, and what he directs, what direction you get from him, you do accordingly. You write direct to him, and what he wants you do, you will do that. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Devotee: According to our imperfect considerations, we think we should leave this morning. What is your consideration?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You can spare, you can, you have no time, you may do.

Devotee: What about your plane reservation?

Śrīla Śrīdhara Mahārāja: *Śravaṇa*, *kīrtana*, both things together simultaneously should continue, to attain the place of propaganda that is also necessary.

*satataṁ kīrtayanto mām, yatantaś ca dṛḍha vratāḥ namasyantaś ca mām
bhaktyā, nitya-yuktā upsāśate*

[“Disregarding the purity or impurity of time, place, and circumstances, those great souls are constantly absorbed in singing or narrating the glories of My Holy Name, form, qualities, pastimes, and paraphernalia. They are attentive to the irrevocable and conclusive definition of My nature, personality, and expansions, and they strictly follow the rules and regulations for taking the Holy Name and observing holy days such as Ekādaśī. Following all the practices of devotion beginning with offering obeisances unto Me, the devotees, earnestly longing for their eternal relationship with Me in the future, worship Me by the path of engaging in My transcendental devotional service.”] [*Bhagavad-gītā*, 9.14]

To receive and to distribute: both equally important.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: The sale of Kṛṣṇa consciousness, to purchase and to sell. To collect and to distribute, the current, the current business of Kṛṣṇa consciousness; that is what is necessary. Preaching makes us fit to hear. While preaching we face many new problems and then hearing will be more perfect, to enquire especially on those points and newly regard.

So constant thing, *śravaṇa, kīrtana, śravaṇa, kīrtana*, the rolling business, that is more fruitful, rolling business. Take and give, take and give, be mediator. The river with current, the current water is more pure, more pure, current water. So the current should be kept always. Not stagnant but current. To listen, ever new, and to distribute also, to preach, to speak, if it is current, it is a living thing, and it will show its ever new characteristic. *Prati-padaṁ pūrṇāmṛtāsvādanaṁ*.

[ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ śreyaḥ-kairava-candrikā-vitaranaṁ vidyā-vadhū-jīvanam ānandāmbudhi-varḍhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam]

[“The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon’s cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 1]

Always it will seem to be a new thing, thing of new colour, never stale, never stale, *nava-yauvana*, always showing new phases, new phases. It is not a finite thing. The infinite characteristic will be maintained.

Ānandāmbudhi-varḍhanam, almost antagonistic, *Ānandāmbudhi*, the ocean of joy and again that is increasing every moment. And then, *prati-padam pūrṇāmṛtāsvādanam*, at every step we experience new joy. New type, ever green, ever new, always progressing: as if always progressing. How infinite can make any progress, where is the room? But still its nature is such, always progressing, showing new and newer phases, always. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya Dayal.

So divine, for preaching, that is also not to be ignored. We must do that. That will help us again to collect capital. The *kular*, the need, the hunger, should be kept up, should be maintained, hunger, to hear, to indent, hunger, to indent goods. And preaching, the distribution, that will help us a great deal for indenting new goods. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: If we can engage them at least in *nāmābhāsa*.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: *Nāmābhāsa*. His will, we don't know. We must attempt our best. This is in our side. We look to our faith and leaving the rest to Him. He's infinite, and He is benevolent, gracious. He will look after that. *Na hi kalyāṇa-kṛt kaścid, durgatiṁ*.

[*pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchatī*]

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”]

[*Bhagavad-gītā*, 6.40]

If we are sincere, the backing must come. We don’t know, none, no Vaiṣṇava says that, “I am chanting *śuddha Nāma*.” They’ll all say, “This is *nāmāparādha*.” Not always *nāmābhāsa* even. “What capacity I have got? I am the meanest of the mean.” Gaura Haribol. Gaura Haribol. Gaura Haribol.

avatāra nāhi kahe – ‘āmi avatāra’, muni saba jāni’ kare lakṣaṇa-vicāra

[“An actual incarnation of God never says, ‘I am God,’ or ‘I am an incarnation of God.’ The great sage Vyāsadeva, knowing all, has already recorded the characteristics of the Avatāras in the *śāstras*.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.354]

Avatāra, the incarnation of the Lord, when He comes here, He does not say, “I am Avatāra,” generally. But the *ṛṣis* are there according to the calculation of the *śāstra*. “This time one Avatāra should come, we find in scripture, so He’s Avatāra. These are the signs of Avatāra found in Him.” It is the duty of the Ācāryas to say that one is Avatāra or not, from the *śāstra*. It is already given by the Lord.

A Vaiṣṇava does not say and cannot say that I am a Vaiṣṇava. He says, “I am trying to become the servant of a Vaiṣṇava.” So much he can assert, practically, “I want to be a servant of a Vaiṣṇava, Vaiṣṇava dāsa. My aspiration, my highest end to become a servant of a Vaiṣṇava, I want that, nothing else. So many disturbances in mind, they are opposing me to reach my goal that I shall be a servant of Vaiṣṇava, so many obstacles there.” That will be the real line of thinking of a true Vaiṣṇava. We are told also like that and we feel also like that. Hare Kṛṣṇa. We will always keep in mind that we are going to deal with the infinite, the absolute. Absolute. So whoever will assert that, “I have got it,” that is a very doubtful, bogus thing, we may take it safely. Those that assert themselves to be big, we must be suspicious about him. Because the very nature of things requires:

*tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ
sadā hariḥ*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

*[ayi nanda-tanuja] kiṅkaraṁ, patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadrśaṁ vicintaya*

[“O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet.”] [*Śikṣāṣṭakam*, 5]

“Just consider me, very kind of You to consider me the dust in Your feet. *Vibhinnāṁśa*.” *mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ*

[*manaḥ-śaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati*]

[“The soul is a part of Me (as My separate fragmental particle or potency). Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature (as creations of *māyā*, My deluding potency).”] [*Bhagavad-gītā*, 15.7]

“Not direct part, *vibhinnāṁśa*, *taṭasthā-śakti*, I am a particle in Your marginal potency. So like a dust in the feet. Not even the similar, an atom of the flesh, not that. Not the flesh of the feet, not *sajatiya*, but *vijatiya*, *vibhinnāṁśa*, as a dust of the feet. Please consider me to be so. My highest ambition is there.”

That is the direction we get from our masters. Try to think in this way if you want to approach and make a real progress towards the absolute. You must couch your endeavour in such a way. Then you will be able to hit the point. Gaura Haribol. Gaura Haribol. Gaura Haribol. But imitation always should be avoided. Without sincerity everything is bogus. Sincerity must be there, whatever [?]

Be simple, be unassuming, be sincere. Then everything will be bogus, to imitate that I am a *sādhū*, then it's gone. Don't try to imitate, copy. But really try to be so and don't try to copy the external movements of a *sādhū*. The inherent, the inner thing try to reach and try to acquire the innermost thing. Try to enter into the heart of a Vaiṣṇava and not his figure nor dress. It is difficult of course to enter into the heart of a Vaiṣṇava. There is the temple of the Lord. And try to connect with and get a drop of nectar which is within the heart of a Vaiṣṇava, that *rasa*, a drop of that *rasa* of high quality and divinity. Gaura Haribol. Gaura Haribol. Gaura Haribol. *Raso vai saḥ, rasam labdhānandī bhavati*.

[*raso vai saḥ. rasaṁ hyevāyaṁ labdhānandī bhavati*

*ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa
hyevānandayati]*

[“Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy.”] [*Taittirīya Upaniṣad*, 2.7]

After all we want pure *rasa*, *ānanda*. That is our quest. And we are told that is in the service of the *rasa* Himself. *Rasa* is a person, *akhila-rasāmṛta-murtiḥ*. Everyone is in quest for *rasa*. The status of *rasa* is the highest. So if we are person, we have got subjective existence, *rasa* has got His super-subjective existence. He is a person. He is *akhila-rasāmṛta-murtiḥ*. He is Kṛṣṇa. *Rasa* is Kṛṣṇa. There cannot be *rasa* in any other place but in Kṛṣṇa, the highest conception, the source. The fountain head of all *rasa* of different type is only in Him. So, by nature of our construction, we have to search after Kṛṣṇa, *kṛṣṇānusandhāna*. That will be the type, the nature of a normal person here, *kṛṣṇānusandhāna*. Just as *brahma-jijñāsā* in *Vedānta*, in *Vedānta-sūtra* we find *brahma-jijñāsā*, enquire after the supreme cause of this world. Search what is the supreme cause.

*yato vā imāni bhūtāni jāyante, yena jātāni jīvanti yat prayanty
abhiṣamviśanti, [tad brahma tad vijijñāsa]*

[“The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and

at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him.”] [*Taittirīya Upaniṣad*, 3.1]

Where from all has come and where it is maintaining its existence, how, by whom, and ultimately where do they enter after death. That is Brahman, the most fundamental plane. Where from everything is springing up and remains and then enters. That is Brahman. Enquire after the prime cause, the all-accommodating, *athāto brahma-jijñāsā*, the *bhrihatama*, the biggest thing, all accommodating.

And Mahāprabhu replaced that, *Śrīmad-Bhāgavatam* replaced that with *kṛṣṇānusandhāna*. That *brahma-jijñāsā*, that is a dry thing. That is only the exercise of your thinking faculty, jugglery of reasons. But leave that away! Begin *kṛṣṇānusandhāna*, your heart's thirst quenched to try to quench the thirst of your heart, *kṛṣṇānusandhāna*. *Rasa jijñāsā*. *Raso vai saḥ*. The things acquired by your reason won't satisfy you. The *jñāna*, the knowledge cannot quench your thirst, really. The *rasa*, the *ānanda*, that is a separate thing. So instead of *brahma-jijñāsā*, you accept *kṛṣṇānusandhāna*.

*kāhāṇ mora prāna nātha muralī-vadana, kāhāṇ karoṇ kāhāṇ pāṇ
vrajendra-nandana*

[Śrī Caitanya Mahāprabhu said: “Where is my beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life who is playing His flute? What shall I do now?

Where should I go to find the son of Mahārāja Nanda?”] [*Caitanya-*

caritāmṛta, Madhya-līlā, 2.15]

That should be the way of our march, slogan. “Kṛṣṇa, where is Kṛṣṇa? I want to...

My real want has been discovered and it is to get the service of Kṛṣṇa, and no *brahma-jijñāsā*, nor *Paramātmā ānusandhāna*. The *yogīs*, they’re trying to enter into the details in the minutest part of the world, *aṇor aṇīyān*, what is controlling the whole from within. That is the object of quest of the *yogīs*, what is controlling from within, *Paramātmā*. And the *jñānīs*, from where everyone is coming, and everything is coming, and everything maintained, and again everything enters, what is that thing? That *bhuma vastu*, Brahman. And devotees, they want, what my heart, what is the demand of my innermost heart? I want to satisfy that quench. I do not care to know where am I, and what is controlling, but I really want to quench my thirst for *rasa*, for *mādhurya*, sweetness...

End of 81.08.30.C_81.08.31.A

81.08.31.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...search after *rasa*, *ānandam*, beauty, charm; and not calculative knowledge like *Paramātmā*. *Nahi gopi yogesva pada kamala tomar dhani kori paibe santosh* [?]

The *gopīs* are saying to Kṛṣṇa in Kurukṣetra: “Anyhow You want to control us by quoting the scripture which is meant for the *jñānī* and the *yogī*, but we are not that type. Please excuse us. You know it fully well we’re not that type of *jñānī* and *yogī*. We’re servants. Service is our life. So if you kindly manage to come within us and accept our service, then only we may be satisfied. No other alternative for us. So if You like to save us then You must come to our – in close connection and to accept our hearty service of Yourself. That is the remedy. No other remedy we have got. You are recommending of course we are hearing. But that is all outer ear exercise. Something like that. It is not hitting the target, real point.”

So they’re, *kāhā kṛṣṇa prāna nātha* [*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.15], the search after *rasa*, and neither for knowledge, nor who is the controller of this world, to know that, *kṛṣṇānusandhāna*. And also to teach others to come in the same camp of *kṛṣṇānusandhāna*. Don’t misdirect you. The proper direction of the *śāstra* is this. Mahāprabhu, *Śrīmad-Bhāgavatam* has taught us what to beg, what to pray, what to want. They have taught us, “You want this thing, pray for this. If you beg, beg for this thing, not for any other thing, *kṛṣṇānusandhāna*.” We want nothing but Kṛṣṇa, nothing but Kṛṣṇa, even not Nārāyaṇa.

When the *gopīs* were wandering in search of Kṛṣṇa, Kṛṣṇa to play a particular mood He took the shape of Nārāyaṇa. The *gopīs* gave respect to Nārāyaṇa. “Oh, He is Nārāyaṇa, yes we respect you. We honour you Nārāyaṇa. Please be gracious and grant our prayer that we may get the grace of Kṛṣṇa. By Your grace we want the association of Kṛṣṇa and not Nārāyaṇa.” When they find Nārāyaṇa, they give their *namaskāram*; *namaskāram* - outward respect and prays from Him that, “Be gracious and grant us our company, association with Kṛṣṇa.”

So the Vaiṣṇava, the student of *Bhāgavat*, and the followers of Mahāprabhu, their fate is sealed only to go in a particular direction in search of Kṛṣṇa. They won’t want anything else but Kṛṣṇa. This is the...

Bhāgavat has been described as the ripe fruit of the tree of *Veda*. The *Veda* has produced out of own accord, the fruit. What is that? *Rasa*. *Bhāgavat* Kṛṣṇa, Svayaṁ Bhagavān Kṛṣṇa, Brajendra Nandan. That is the ripe product of the tree of *Veda*. *Veda* means revealed truth embodiment. And its inner current is producing the fruit. And the fruit when ripe it is *Bhāgavatam*. So the natural gift of *Veda* is Kṛṣṇa, Svayaṁ Bhagavān, natural gift.

But we out of our own prejudice we try to get something from the *Veda*, the tree. The animals they try to chew the leaf, someone they will cut the wood. But the real natural product of the *Veda* is producing *akhila-rasāmṛta-murtiḥ. Ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti*.

[yato vācho nivarttante, aprāpya manasā saha

ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti]

[“As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine.”] [*Taittirīya Upaniṣad*, 11.9.1]

The natural gift of the *Veda* they’re giving, the highest revealed truth is Kṛṣṇa, *raso vai saḥ, śraddhāmayo 'yaṁ loka*. Through your faith you can get that *rasa* of the highest order. That is the gift of all the *Vedas*. And *Veda Mata, Gāyatrī*, she also aims at that very object. I have tried my best to show that sort of meaning from *Gāyatrī, gānāt trāyate*. By chanting which we can get liberation. And what is the definition of

liberation? *Svarūpeṇa vyavasthitiḥ*, and to engage ourselves in our innermost duty. That is what *Gāyatrī* is directing towards. And the *Kṛṣṇa vamsī*, that is also doing the same thing. In the highest place we find proper adjustment.

“Be ready for My service. That is the sound. The sound gives impression or inspiration to anyone and everyone. Come to My sweet service, engage yourself to My sweet service.”

That is the call of the flute of Kṛṣṇa. And *Gāyatrī*, *Veda Mata* who has produced the *Veda*, there also the same thing in the seed; and that is in the fruit. What is in the seed, that is in the fruit, and in the middle the *Veda*, *Smṛti*, *Vedānta*, and *Bhāgavatam* at the top.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]

[“O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarine juice was already relishable for all, including liberated souls.”] [*Śrīmad-Bhāgavatam*, 1.1.3]

Vyāsadeva says in the introduction of *Śrīmad-Bhāgavatam*. “What is this? What is the necessity of this new book you are giving to the society? This is *nigama-kalpa-taror galitaṁ phalaṁ*. *Nigama* means *Veda* and that is compared with a tree. And this *Bhāgavatam*, its natural ripe fruit comes of its own accord. Not anything pressed, forcibly attached with that. But of its own accord the tree is giving the fruit and the fruit is ripe and it is *Bhāgavatam*. So the juice you drink, *bhāgavataṁ rasam*

ālayaṁ. Muhur aho rasikā bhuvī bhāvukāḥ. Oh! If you have real thinking capacity, a normal hankering, you must come to drink this *rasam*. This is the natural product of the *Veda*, *kalpa-taru*.”

We say this *Gāyatrī*, *gānāt trāyate*. If you chant the *Gāyatrī mantram*, *trāyate*, you will be liberated, emancipated, and the positive conception of liberation is *svarūpa siddhi*, self-determination. And in self-determination you must come in connection with Kṛṣṇa in different *rasa* to get your assured and attached service. And thereby you can imbibe the real juice to make your life fulfilled. Your fulfilment of life is there. Everyone’s fulfilment is connected there. All your attempts otherwise they are all fruitless labour, fruitless labour only. Only utilise your energy in the proper way to make your life successful. It is for all; this advice from the revealed scriptures to all of us.

Śṛṇvantu viśve amṛtasya putrāḥ. Oh you sons of nectar, of nectarine ocean, sea, please listen to me. You are born in *amṛta*, you were born to taste *amṛta*, and you must not allow yourself to be satisfied by anything but *amṛta*. So anyhow, misguided for the time being, but awake, arise, and search for *amṛtam*, that nectar; that satisfaction. *Om*, a big yes. Yes, what you are searching, that is! Don’t be disappointed. Don’t be disappointed. What, the inner search in you all, that exists, the *Vedas* say, the revealed scriptures they say, they assert, declare, announce, that is existing. What is the common search of all your hearts, that is existent, surely that is existing, and your thirst will be quenched, *Śṛṇvantu viśve amṛtasya putrāḥ*. You are really meant by construction, you deserve. So don’t be afraid, don’t be cowed down, *amṛtasya putrāḥ*. In your being that thing is given, already it is there. You can never be satisfied anywhere else but with this thing. So prepare yourself to take your, to receive your long search, long missing *amṛtam*. In the full form, full quality. No other business, no other engagement should we have but *kṛṣṇānusandhāna*. *Kṛṣṇānusandhāna*.

Our Guru Mahārāja declared total war against this *māyā*. He used to say

one thing. “The *māyic* reason, what strength is there?” He used that *murgi tang* [?]

The leg of a cock, apparently seems very strong, the leg of a cock, but how much strength may be there? Only the cock moves in such a gesture, posture, that his leg is very strong. So the *māyā* is also moving with that sort of vanity. “I have got much power.” But in comparison with Kṛṣṇa consciousness what power she may possess? So don’t be afraid of *māyā*.

Śṛṇvantu viśve amṛtasya putrāḥ. With that grand tone, divine tone, the call comes from that quarter, from the divine quarter. “Awake, arise. Search for your fortune, and you cannot but have that. It is your birthright.” *Svarupa gata sampat*. It is the wealth of your own soul. So it is there, the relativity of the highest divinity, it cannot but be within you. You are His creature. You exist in His connection and relativity. So you must have some connection or other within you. So don’t be afraid of your present position. Don’t be disappointed! In this way you are to preach to the world at large. All come, you all want *rasam*, *ānandam*, *ānandaṁ brahmaṇo vidvān*. All the *ānandaṁ* differentiated, personified in Kṛṣṇa in Vṛndāvana, and that is very magnanimously being distributed in Navadvīpa. So come, it will be better to come and flock together in Navadvīpa. And we get the ticket, then we may go to Vṛndāvana, and in Navadvīpa also we’ll find that there is the Vṛndāvana *rasa*. The diet with some medicine applied, it is given here, easily digested.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya. Dayal. Gaurasundar. Gaurasundar. Nitāi. Nitāi. Gurudeva. Nitāi Caitanya. Nitāi Caitanya. Hare Kṛṣṇa.

...

_____ [?]

Bhāratī Mahārāja: Mahārāja, you were talking about *sajātīya* and *vijātīya*.

Śrīla Śrīdhara Mahārāja: *Sajātīya*, *sagata* and *vijātīya*, three sorts of distinction. *Sagata* means Kṛṣṇa, Balarama, then Nārāyaṇa, the Avatāra of *sagata*. *Sajātīya*, the *svarūpa-śakti jīva*, and *vijātīya* is *jīva*, *vijātīya māyā*. Just as tree *sagata*, the branch, the trunk, the leaves, the different *sagata*. *Sajātīya*, difference from any other trees, and *vijātīya*, the stone, earth, distinction from that of a tree: in this way *sagata*, *sajātīya* and *vijātīya*. These three class of difference we are living in the midst of.

Gaurasundar. Gaurasundar. Gaurasundar. Gaurasundar. Gaurasundar.
Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

[Bengali (?) conversations for about 1:15 minutes]

...

Bhāratī Mahārāja: Mahārāja, maybe you could elaborate on how it's necessary to get the mercy of Navadvīpa *Dhāma* before Vṛndāvana *Dhāma*.

Śrīla Śrīdhara Mahārāja: First we must try to approach Nityānanda Prabhu. He's the Lord of Navadvīpa *Dhāma*. To secure any ticket, His permission is first necessary. And there are others also. Advaita Prabhu, Śrīvāsa Paṇḍita, so many others. There is another group who comes from Narahari Sarakara Ṭhākura, but mainly Nityānanda Prabhu.

nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, [dharo nitāi-caraṇa du 'khāni]

[“It is by Lord Nityānanda Prabhu’s grace that we may be allowed to worship Rādhā and Kṛṣṇa in Vṛndāvana.”] [From Narottama dāsa Ṭhākura’s *Manah-śikṣā*, from *Prārthanā*]

Who is the real conception of Mahāprabhu here. Rādhā-Kṛṣṇa combined in Navadvīpa, Śrī Gaurāṅga. Only Rādhā-Govinda combined, distributing Themselves, engaged in distributing Themselves, that is Gaurāṅga. The innermost existence of Gaurāṅga is that. And the outer and partial representation of Him, that gives Hari *Nāma*, Kṛṣṇa *Nāma*, Yuga Avatāra and this is Avatārī. Avatārī Gaurāṅga and Avatāra Gaurāṅga. Avatāra Gaurāṅga who distributes Kṛṣṇa *Nāma*, the Name to the world, and every Kali-yuga He comes once. And Avatārī Gaurāṅga combined, Rādhārāṇī, only once in the whole day of a Brahmā, not every Kali-yuga of the *jīva* section; that Svayaṁ Bhagavān. Kṛṣṇa also comes once in one day of Brahmā, Hare Kṛṣṇa, which is known as *kalpa*. *Yuge yuge kalpe kalpe*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, that’s the same personality, Avatāra and Avatārī?

Śrīla Śrīdhara Mahārāja: Partial representation, limited function; there cannot be any cut-up, separate connection, separate existence, functional limitation.

Bhāratī Mahārāja: Mahārāja, there was one statement in *Gauḍīya-patrikā*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, he had mentioned that one has to go through the medium of Tulasī Devī to enter into Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Bhakti Devī.

Bhāratī Mahārāja: Tulasī Devī.

Śrīla Śrīdhara Mahārāja: Tulasī Devī. That's general. In the *mādhurya-rasa*, in all *rasa* also, the relation will be that of respect, reverence, but in *mādhurya-rasa* that will be very intimate in another way. Tulasī Devī, her general help, that is most expansive, expanding. Nārāyaṇa, Gaura, Kṛṣṇa, all, Nṛsiṅha. The general help we can have from Tulasī Devī, and particular in Vṛndāvana, *mādhurya-rasa*. She is naturally connected with Nārāyaṇa. And the relation with her was established in the nature of Kṛṣṇa. The Kṛṣṇa within Nārāyaṇa accepted her. Because she had her husband but she was accepted by Nārāyaṇa, in her intimate service, and that is possible only in Kṛṣṇa, *parakīya*. So that sort of connection within, and external acceptance of Nārāyaṇa and His boon towards her, that, “Your grace will spread My devotion to anywhere, everywhere. Who will have respect for you, he must get passport in My domain.” Hare Kṛṣṇa.

Bhāratī Mahārāja: Tulasī is like *aṅgas prakāśa* of Lakṣmī Devī, plenary portion of Lakṣmī Devī?

Śrīla Śrīdhara Mahārāja: It may be. Lakṣmī Devī, and more than that is some respect. Lakṣmī Devī could not enter in Braja *līlā* proper. But Tulasī Devī could do so. And it is mentioned in some *Purāṇa*, Rādhārāṇī Herself

says, when She's questioned by someone, "How have You got so much attraction for Kṛṣṇa?"

Rādhārāṇī told, "For a long time I served Tulasī Devī, for a long period of My life, even in different lives. So by her grace I have come in connection with Kṛṣṇa."

That is spoken by Rādhārāṇī Herself. You will find in *Garga Saṁhitā* or somewhere else.

So Tulasī is given that respect also by Rādhārāṇī. Hare Kṛṣṇa. Her fortune that circumstance forced Kṛṣṇa to enjoy her, demand her inner service.

Hare Kṛṣṇa, Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: Mahārāja, there seems to be a contradiction in *Prapanna-jīvanāmṛtam* that in one sense it says that one does not have to be perfect in the different *aṅgas* of *bhakti*, but if he surrenders those different *aṅgas* will automatically be attained.

Śrīla Śrīdhara Mahārāja: What is it in Sanskrit?

Devotees: *Śravaṇa-kīrttanādīnām* [*Prapanna-jīvanāmṛtam*, 1.40]

Śrīla Śrīdhara Mahārāja: *Śaraṇāgati*. No other process of service can be perfect. Without *śaraṇāgati*, there cannot be real entrance into the domain. So it will be all more or less show. *Śaraṇāgati* is the very life, very essence of devotion, so that must be present in every form of services. Without *śaraṇāgati* that would be mere imitation of service and not devotion proper, it will be a lifeless activity. *Śaraṇāgati* is the first condition.

Bhāratī Mahārāja: So the Sanskrit says:

*śravaṇa-kīrttanādīnām, bhakty-aṅgānām hi yājane akṣamasyāpi
sarvvāptiḥ, prapattyaiva harāv iti*

[“Everything is accomplished by surrendering unto the lotus feet of Śrī Hari, even for one who is unable to execute the integral practices of devotional service based on hearing and chanting.”] [Śrī Śrī Prapanna-jīvanāmṛtam, 1.40]

Śrīla Śrīdhara Mahārāja: What is the Bengali?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: If one is not able or has not the opportunity of doing other services, different forms of service to Kṛṣṇa, but only you have got *śaraṇāgati*, you will get everything in the future, *śaraṇāgati* will give everything. *Śaraṇāgati* is the basic thing, substance in devotional world, the most fundamental. The whole structure of devotional school is

on *śaraṇāgati*. *Śaraṇāgati* may produce them, but without *śaraṇāgati* they may not stand, *ātma-nivedanam*. Without *ātma-nivedanam*, Prahlāda Mahārāja: *svātmārpaṇam nigamasya satyam*.

[*dharmārtha-kāma iti yo 'bhihitas tri-varga, īkṣā trayī naya-damau vividhā ca vārtā*] *manyate tad etad akhilaṁ nigamasya satyam, svātmārpaṇam sva-suhṛdaḥ paramasya puṁsaḥ*

[“Religion, economic development and sense gratification — these are described in the *Vedas* as *tri-varga*, or three ways to salvation. Within these three categories are education and self-realisation; ritualistic ceremonies performed according to Vedic injunction; logic; the science of law and order; and the various means of earning one’s livelihood. These are the external subject matters of study in the *Vedas*, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Viṣṇu to be transcendental.”] [*Śrīmad- Bhāgavatam*, 7.6.26]

The whole gist of the Vedic advice is *svātmārpaṇam*, you give yourself wholly, dedicate yourself to the Lord. And that is the substance of all the devotional activity, give yourself, *ādaḥ arpyeta paścād kriyeta*.

[*sā cārpitaiva satī yadi kriyeta, na tu kṛtā satī paścād arpyeta*]

Śrīdhara Swāmī also in his commentary about:

śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ [pāda-sevanam arcanam vandanam dāsyam, sakhyam ātma-nivedanam] iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā [kriyeta bhagavatya addhā tan manye 'dhītam uttamam]

[“Hearing about Kṛṣṇa, chanting Kṛṣṇa’s glories, remembering Kṛṣṇa, serving Kṛṣṇa’s lotus feet, worshipping Kṛṣṇa’s transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa’s servant, considering Kṛṣṇa as one’s best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service.”] [*Śrīmad-Bhāgavatam*, 7.5.23-24]

If it is already dedicated to Him then this *śravaṇaṁ kīrtanaṁ* they will get recognition as *bhakti*, otherwise everything is bogus. The *śravaṇa kīrtana*, if I hear to fulfil my own mundane purpose then it is no longer *bhakti*. If I make *kīrtana*, chant, preach, tell Hari *kathā* to make some money, then it will not be *bhakti*. Whatever I shall do it is for Him. That sort of bond forced aside will be accepted then whatever will be on that basis, that will be recognised as *bhakti*. It is the foundation where *bhakti* stands. Without *śaraṇāgati* all *karma*, all *jñāna*, all *yoga*, anything else, not *bhakti*. *Bhakti* means the result will go to the Lord, to my Lord. I am His slave, *nitya-dāsa*. I am His slave. I have got no independent personality, to keep any independent property. I am wholly His servant. Whatever I shall acquire, everything, the owner is He.

Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [*Caitanya-caritāmṛta, Madhya-līlā*, 20.108] *Nitya dāsa* means eternal servant; that is slave. He can, He has got the right to make or mar, to do anything with me as He likes, according to His sweet will. So with this feeling, whenever we shall make a *kīrtana* or *śravaṇa*, or *smaraṇaṁ*, *pāda-sevanam*, that will be devotional activity. But if that is withdrawn everything gone to the hell. The plank of the stage where the dancing stage, if that is taken off, the whole thing gone. So *ādaḥ arpyeta*. *Śaraṇāgati* means self-dedication. And then the activity of the man of dedicated self will become *bhakti*, will

be reckoned as *bhakti*. Whatever he'll do, he does on behalf of Kṛṣṇa. He must cite Kṛṣṇa, not separate interest.

*bhayaṁ dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo
'smṛtiḥ tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ
guru-devatātmā]*

[“Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipping deity and as his very life and soul.”] [*Śrīmad-Bhāgavatam*, 11.2.37]

Conscious of separate interest has made us different from Kṛṣṇa. And the common interest that He has all interest with Him then only it will be *bhakti*. And if that is gone, everything is gone. *Śravaṇa*, *kīrtana*, they are only mere forms, not life. But in order to have a living devotion, *śaraṇāgati* must be there. *Śaraṇāgati* means exclusive connection with Kṛṣṇa, exclusive identification with the interest of Kṛṣṇa. And if Kṛṣṇa is not seen, so Guru, Vaiṣṇava, in this way, self abnegation to the extreme and then self surrendering according to the degree, one will be benefited. Gaura Hari. And that will have peculiar different characteristic also.

Śanta rasa, *dāsyā*, *sākhya*, and in different *rasas* also subdivision, in this

way they will be located there. So it is mentioned that without *śaraṇāgati*, all the formal activities, they will lose the very life of therein and it will be something else than *bhakti*. Self-dedication, the land, plane of dedication that is that. Plane of exploitation, plane of renunciation and plane of dedication. The land of devotion. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, we feel that if we surrender unto you, if we can please you in some way; that our spiritual master will also be pleased.

Śrīla Śrīdhara Mahārāja: Yes. *Yasya prasādād*. Not only in my case; it is written in *śāstra*.

*yasya prasādād bhagavat-prasādo, yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvaṁś tasya yaśas tri sandhyaṁ, vande guroḥ śrī-
caraṇāravindam*

[“By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.”] [*Śrī Śrī Gurv-aṣṭaka*, 8]

It is found in *śāstra*. The criterion is there, here in this world the criterion will be there. By satisfying our Gurudeva we will satisfy Him. And if Gurudeva is dissatisfied with me, then He is surely dissatisfied. Hare Kṛṣṇa.

In the *Purāṇa*, there is; I don't remember where it is mentioned; a good example has been given. The Lord is the sun, Kṛṣṇa is the sun. And the Guru is the water around and the śiṣya is the lotus. If Guru withdraws, then the very sun will dry, will burn the lotus. And the lotus will be cheered as long as the water is supporting and circumambulating the lotus. The sun's rays will cheer the lotus, will help, will grow, will give vitality to the lotus, but as long as the lotus surrounded and posted in water. But water withdrawn then the very sun ray will burn it; on the land. That is the position of Gurudeva. It has been depicted nicely.

*yasya prasādād bhagavat-prasādo, yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvāṁs tasya yaśas tri sandhyaṁ, vande guroḥ śrī-
caraṇāravindam*

But Guru may be seen in different *rasa* of different types. So no, not much differentiation should be made. According to the awakening of my heart he is infinite potency, he is changing his mood, figure, etc. The Guru is there, my guide to the Absolute, who is my guide to the Absolute, to Kṛṣṇa, Guru is there.

Isvara tattva bheda na haya aparadha [?] Within Nārāyaṇa there is Kṛṣṇa, we may think, but difference in function. Nārāyaṇa, Lakṣmī, *gopī*, distinction and non-distinction *bhedābheda*, *acintya* is there. *Isvara tattva bheda na haya aparadha* [?]

Lakṣmī, the *gopī*, when they are in the form of Lakṣmī serving Nārāyaṇa, and the Lakṣmī in her inner heart when they have got the position of the *gopīs*, they are serving Kṛṣṇa in a particular way. So there is a continued connection between them, a different distinction and non-distinction. Both should be maintained, simultaneously. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. But to the formal we should have our respect, but not that we should ignore the inner substance. Relative and the absolute, going all together: consideration. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. *Sva dharme nidhanaṁ śreyah*, and *sarva-*

dharmān parityajya.

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt sva dharme
nidhanaṁ śreyah, para-dharmo bhayāvahaḥ]*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

*[sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām
sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

We have to harmonise both of these great teachings.

Bhāratī Mahārāja: Mahārāja, we are feeling that by rendering some service to you, that that inspiration will increase.

Śrīla Śrīdhara Mahārāja: If you feel it sincerely within your heart, automatically it will be done. None can resist. If the feeling is real none

can resist. Internally it will function, always not to show externally. Hare Kṛṣṇa. Gaura Haribol. Kṛṣṇa. Kṛṣṇa.

End of 81.08.31.B

81.08.31.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: You feel it within you; your sincere heart will be the guarantee there. Hare Kṛṣṇa. So now, today, we stop. Again we hope we shall meet again.

Devotee: We'll be meeting every day Mahārāja, and every night, I'll be watching this.

Śrīla Śrīdhara Mahārāja: Internally you may do. Hare Kṛṣṇa. Gaura Hari.

Devotee: Yes. Physically I have to go.

Śrīla Śrīdhara Mahārāja: *Anuraga annamaya ca* [?] Hare Kṛṣṇa. Only to return again.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: “Your grandfather is there. Though I breathe my last here, don’t be discouraged. Your grandfather is there to back you.” That was the assurance of Swāmī Mahārāja to his disciples at the time when he thought that he was going away from the world. So much seriously his assurance was like that.

Bhāratī Mahārāja: Grandfather is always much more merciful.

Śrīla Śrīdhara Mahārāja: Sometimes more merciful. Raghunātha [dāsa] Goswāmī found Mahāprabhu again in Rūpa, Sanātana. Mahāprabhu departed and highly disappointed he left Jagannātha Purī and went to Vṛndāvana. “After having a *darśana* of Vṛndāvana I shall finish my life.” So much so he was in severe pain by the departure of Mahāprabhu. But he could not do so, but more energy he found in himself to live and to work. He found Mahāprabhu is there in Rūpa, Sanātana, in His advice, in His command. Mahāprabhu is there, he found. He could not die. But not only lived, but lived and produced so many things for us, as he has been selected to be the *prajojana* Ācārya. The goal, he has expressed, given us the highest destination. The summum bonum of our life has come from him, *Rādhā-kīṅkarā*.

Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Dayal Nitāi. Dayal Nitāi. Nitāi Gaura Gadādhara.

...

Śrīla Govinda Mahārāja: They will try to come in Guru *pūjā*.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. Nitāi Caitanya. Dayal. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja: [?]

...

Śrīla Śrīdhara Mahārāja: ...connection with Mahāprabhu. Śacī Mātā.

[jagannātha-mīśra-ghare bhikṣa ye karila,] apūva mocāra ghaṇṭa tahan ye khaila

[“As soon as Śrī Raṅga Purī recalled Navadvīpa, he also recalled accompanying Śrī Mādhavendra Purī to the house of Jagannātha Mīśra, where he took lunch. He even remembered the taste of an unprecedented curry made of banana flowers.”] [*Caitanya- caritāmṛta*, *Madhya-līlā*, 9.296]

One *sannyāsī* of up country he was guest in the house of Śacī Devī and he tasted that *mocāra ghaṇṭa*, the preparation of the plantain flower curry. And he got such extraordinary taste there. Then when he was in Pāṇḍarpura in Mahārāṣṭra and he met Mahāprabhu. Mahāprabhu went wandering through the southern countries and went to Pāṇḍarpura and there met with that Raṅga Purī who told that, “Your elder brother Śaṅkarāraṇya, he breathed his last here in this place.” Mahāprabhu got

the information there, Śrī Raṅga Purī. And he told, “Once with our Gurudeva Mādhavendra Purī, we were guest in the house of that Jagannātha Mīśra. And Śacī Devī, Your mother, she prepared, cooked that curry of that plantain flower so nicely that we can’t forget that taste.” *Apūva mocā-ghaṇṭa tahan ye khaila. Śacīr aṅgane kabhu, mādhavendra-purī prabhu, prasādānna korena bhojan*, Bhaktivinoda Ṭhākura writes in his divine fashion: [In *The Songs of Bhaktivinoda Ṭhākura, Gītāvalī*, p 76]

śacīr aṅgane kabhu, mādhavendra-purī prabhu, prasādānna korena bhojan khāite khāite tā’ra, āilo prema sudurbār, bale, śuno sannyāsīra gan

) [“O brothers! Whenever Mādhavendra Purī took *prasāda* in the courtyard of Mother Śacī, he became overwhelmed by uncontrollable symptoms of ecstatic love of God. O assembled *sannyāsīs*, just listen to this.”]

“Sometime Mādhavendra Purī with his disciples was guest in the house of Jagannātha Mīśra and they were taking *prasādam* in the compound. And when taking that *prasādam* some wonderful flow of divine love awakened in his heart. *Khāite khāite tā’ra, āilo prema sudurbār*. He could not check so the divine *prema* rushed in his heart. *Sudurbār, bale, śuno sannyāsīra gan*. Then they began to address the *sannyāsī* disciples there.”

mocā-ghaṇṭa phula-bari, dāli-dālnā-caccari, śacī-mātā korilo randhan

[*tā’ra śuddhā bhakti heri’, bhojana korila hari, sudhā-sama e anna-byañjan*]

) ["Mother Śacī prepared and cooked varieties of *prasāda*: semi-solid delicacies made with banana flower, a special *dhal* preparation, baskets of fruits, small square cakes made of lentils and cooked down milk, among others. Seeing her pure devotion, Lord Kṛṣṇa Personally ate all the different vegetable preparations which were just like nectar."]

"What are you taking here, that has been prepared by our Mother Śacī Devī. *Tā'ra śuddhā bhakti heri', bhojana korila hari, sudhā-sama e anna-byañjan*. And because it has been cooked by her, and showing her heart, the heart of the cooker: Hari is attracted. And He has taken the first taste of all these things. So I feel that it is more than nectar. So sweet I have never experienced in my life; *sudhā-sama e anna-byañjan*."

yoge yogī pāy jāhā, bhoge āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi

[kṛṣṇera prasād-anna, tri-jagat kore dhanya, tripurāri nāce jāhā pāi]

(3) ["O brothers! Everyone come and eat the *prasāda* of Lord Hari and chant His Holy Name! All the results that the mystics obtain by executing *yoga* will be obtained today by taking the Lord's *prasāda*. The entire universe glorifies the *prasāda* of Lord Kṛṣṇa. Lord Śiva dances in great joy on obtaining that *prasāda*."]

"What the great *yogīs*, what is their attainment, *yoge yogī pāy jāhā*, by only enjoying such things by our physical senses we can attain that thing. By great austerity and self control and directing him, pushing his mind towards the higher substance, higher inquiry, the attainment of the *yogī*, that can be easily had, got by us, only if we can enjoy the taste of this transcendental *prasādam*, substance here. And *yoge yogī pāy jāhā*, what

they do not get with so much austerity you will get by enjoyment. It is such. *Āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi*. So go on chanting the name of Hari and take *prasādam*.”

Nachi agai akaila suna [?] There is another, Vasudeva Gosh, he said that, “What should we speak about the greatness of Mahāprabhu, Śrī Caitanya Deva? He simply asks us to sing and dance, with all our heart and we will be turned into gold from iron. What a new method and wonderful method He has introduced here that only by rejoicing we shall reach the goal and no penance, nothing of the austerity and all these things we are to undergo for our great goal. Only by singing and chanting and this praying and dancing we shall go, we shall walk to the Goloka. What a new form and sweet form of *sādhana* the great Gaurāṅga has introduced in this world.” *Nachi agai akaila suna* [?] “Everything, all the iron will be converted into gold.”

yoge yogī pāy jāhā, bhoge āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi
kṛṣṇera prasād-anna, tri-jagat kore dhanya, tripurāri nāce jāhā pāi'

“Be fully conscious to this fact. That Kṛṣṇa *prasādam* we very rarely find the mention of the greatness of the *prasādam* of Kṛṣṇa. *Tri-jagat kore dhanya*. It is not only my version, but it is broadly accepted. Only I am drawing your attention to that. And *tripurāri nāce jāhā pāi'*. And Mahādeva himself, Śiva himself, he once danced getting the taste of this *prasādam* once in Kailāśa he used to dance. Such a fortunate thing we have come across here. If we can only be awake to the fact. Śrī Rāṅga Purī told it to Mahāprabhu. “That *mocā-ghaṇṭa* we tasted there, we can't forget that taste.”

Gaura Haribol. So Navadvīpa has got its special charm that He can

dance you and through merrymaking it can help you to reach the highest goal of your life, from the most ordinary plane. Gaura Haribol. Gaura Haribol. Gaura Haribol. And I have selected especially the *aparādhā-bhañjan-pāṭ* where Mahāprabhu has been most magnanimous, magnanimous to the extreme for the fallen, and absolved them from all sorts of offences. This is *the* place.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Here I stop today.

Śrīla Śrīdhara Mahārāja: ... to attend it.

Devotee: In London.

[*Pranams*]

...

Śrīla Śrīdhara Mahārāja: In London_forty five minutes, at most one hour, they can't tolerate the theological lecture and thought, etc., in London. The first information came from there to here, to Prabhupāda.

Devotee: [?]

Bhāratī Mahārāja: We can sit here for hours. We are thinking all day,

when will we be able to sit the next time?

Śrīla Śrīdhara Mahārāja: The whole time, your thirst is not being quenched at all. But it is increasing, progressing. [?]

No theology and no conception for any religion has given out, that twenty-four hours engagement with God. It is never to be found anywhere, but in Gauḍīya Vaiṣṇava, *aṣṭa-kālīya-sevā*. The *aṣṭa-kālīya-sevā* that has been designed, or that has been rather brought to light, that twenty-four-hours engagement in service of the Lord is possible for the *jīva*. It is never to be found anywhere in any theological conception of the world. That was told by Herr Schulze. [aka Sadānanda Dāsa, a German disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura] Perhaps he's no more. His father was a monarchist, he told. Hare Kṛṣṇa. He was master of eight languages, he told. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

Bhāratī Mahārāja: There's one *śloka* you mentioned yesterday, that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura had mentioned explaining *satyam*, *satasya jonim* [?]

Śrīla Śrīdhara Mahārāja: When Brahmā is chanting praise of Kṛṣṇa just before His birth there perhaps this *śloka* occurs. *Dasamas kandha bhagavat* [?] Just before the appearance of Kṛṣṇa, Brahmā with other gods had come and going on with the hymns in praise of the Lord. There the first *śloka*, that is this *śloka*. [?] What do you ask about this?

Bhāratī Mahārāja: What was the – yesterday when you were explaining that there are some persons who are worshippers of *satya*, are they impersonalists?

Śrīla Śrīdhara Mahārāja: That particular section, there are, and found in Gaya. They are not very particular about their creed. So he invited Guru Mahārāja to his house. And there, what is the true conception of *satyam*, *satasya satyam*. *Satya* is the basis, so we have to know much more about the proper conception of *satyam*, truth, what is truth. *Vedyam vāstavam atra vastu śivadam* [Śrīmad-Bhāgavatam, 1.1.2] *Vāstava-vastu*, reality, truth; the truth is personal. Truth is autocrat. Truth is absolute good. These things to be added to understand the real nature of truth, *vedyam vāstavam atra vastu śivadam tāpa-traya, vāstava-vastu: satyam* means *vāstava-vastu*. Reality, *vāstava-vastu*, two kinds: the substance of two kinds, the existence of two kinds. *Vāstava*, real and unreal, that is *māyic*, misconception, finite aspect of the truth. That is also truth. *Māyā* is also *nitya*. The *vāstava-vastu*, there conditioned and unconditioned, means absolute. Absolute according to Hegel, Absolute conditioned and unconditioned, finite, infinite combined, Absolute. Not infinite in itself is sufficient. There should be finite also in relativity.

Bhāratī Mahārāja: *Rta satyam*.

Śrīla Śrīdhara Mahārāja: *Rta satyam*, two kinds of truth. One truth, *rta*, according to me, which can be deduced from the truth. [?] The data is there, and in geometry the theorem is there and there may be deduction. The truth, different conception of truth: that can be deduced from the data of the basic truth. That is also *satya*. Which can be deduced from the basic truth: that is also true. *Rta satya*, *rta* is also *satya* but a particular kind of *satya*. *Rta* means *gata* [?] which we can go, we can reach, which can be gone. Or in other words which can be produced from basic truth, which can be deduced from the basic truth; that is also true. *rtam satyam param brahma purusam krsna pungalam* [?]

_____ *visvarupa rta satya netram* [?]

Two eyes of the Lord, *rta satya netram* [?] He sees through, that is, He comes to our contact with these two processes, and the consideration of finite and infinite. Through these two aspects we come into His connection; not only through finite, finite and infinite both, the deduced truth and the fundamental truth. Because the fundamental truth is there, and also what He creates, the variety, that which is created by Him: that is also truth. The truth created, anything created by truth, anything constructed in truth, the *vilāsa*; that is also truth. And different differentiative characteristic over the fundamental base, that is also true.

Bhāratī Mahārāja: *Netram* here is meaning observing?

Śrīla Śrīdhara Mahārāja: *Netram*, yes, *netram* means observing. The instrument process by which we observe, we come to have a conception of a thing, understanding of a thing. A particular instrument through which we can come in contact with the outside world: *netra*.

Bhāratī Mahārāja: That was also in Viśvanātha Cakravartī Ṭhākura's commentary. He was giving that *rta satyam* as being *priya vani*. [?] *priya vakyam* [?]

Śrīla Śrīdhara Mahārāja: *Priya vakyam* ? *rta satya* ?

_____ [?] *Rta* means *priya*, he says?

Bhāratī Mahārāja: That synonym was given.

Śrīla Śrīdhara Mahārāja: What is there?

Bhāratī Mahārāja: I don't have the book; it's downstairs.

Śrīla Śrīdhara Mahārāja: *Rtyam satyam param brahma purusam krsna pungalam* [?]

I understand that the meaning of *rta* is also *satya*. *Rta* means *satya*, *satya rta*. But when the two simultaneously produced, then two different kinds of *satya*, truth, two kinds of truth, one *satya* and another *rta*. That Cakravartī Ṭhākura says what is *priya*, what is sweet, truth as well as sweet, is *ānandam*. *Satyam ānandam*, *rasam*, *satyam ānandam*. And *cit*, *rta satya netram*, *netra mano buti cit* [?] *Satya*, *netra*, *netra* means conception by which we conceive, and *rtam ānandam*. Also what I like to say, *rta*, what is deduced in *satya*. The structure which we find on the foundation of truth, that is *sat-cit-ānandam*, that may go, *vilāsa*.

Bhāratī Mahārāja: Foundation.

Śrīla Śrīdhara Mahārāja: The structure which is standing on the foundation. Substance, then knowledge, and then *ānanda*; it may come to similar conception.

Bhāratī Mahārāja: As a background.

Śrīla Śrīdhara Mahārāja: Mere impersonal, not its impersonal foundation. *Rta satya netram*

In other words it may be *rta satya netram*, *R̥g Veda*, sound. *Vede pasyanti panditah*. So, our vision and destination will be through *Veda*, revealed truth, *rta satya netram*. *Satya netram* and *rta netram* can be seen by one who sees, has got two eyes. *Rta satya netram*, two eyes, one through *Veda*, *śāstra*, and one direct perception, a *sādhū*. *Sādhū*, *śāstra*, who can be approached, who can be seen by two eyes, or who has got these two eyes: he sees by these two ways or instruments. *Vede pasyanti panditah*, *rta satya netram*. *Satya netram* and *rta netram*. *Satya*, *sat*, *sādhū*, we can see Him through *sādhū*. And we can see *rta* as if it is *śāstra*, *Veda*. Both *sādhū* and scripture, these are the two ways by which He can be seen. *Rta satya netram*. We can approach Him through scripture as well as through *sādhū* direct, *sādhū śāstra*, *rta satya netram*. That may be another interpretation.

And Cakravartī Ṭhākura says *rta satya netram*. He has got two eyes, one really the justice, another mercy. Both justice, He sees us not only with the conception of justice, with the attitude of justice, but also He has got another eye, that of mercy. That also may be a good interpretation. *Rta satya netram*, which can attract mercy, deduced from the fundamental truth: which can attract mercy by deduction, which can produce mercy in Him. So, not with the eye of affection, but the eye of justice, according to the circumstance He's to distribute justice. That is not with vindictiveness but with mercy. And *rta*, *mahā-jano yena gataḥ sa panthāḥ*.

[*dharmasya tattvaṁ nihitaṁ guhāyām*, *mahā-jano yena gataḥ sa panthāḥ*] [Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [*Mahābhārata*, *Vana-Parva*]

The real conception of the heart of the *sādhū* that is the fundamental

conception of truth, and what has been produced by it as *śāstra*. That is also, through that also we can see Him. Through the practices of *sādhū*, *sādhū-ācāraṇa*, and *śāstra-upadeśa*, who can be seen by these two, *rta satya netram*. Hare Kṛṣṇa. Hare Kṛṣṇa. And also justice and mercy, He sees everything with justice and affection. That is mercy. Nitāi Caitanya Dayal. Gaura Haribol.

Bhāratī Mahārāja: *Nihitam ca satyam*.

Śrīla Śrīdhara Mahārāja: *Nihitam ca satye*. Who is accommodated in *satya*. *Sat-tasya-satya*, Who is the foundation of reality and who also has got his basis, has accepted *satya* as his basis. *Nihitam ca satye*. Standing on truth, the support of the truth in one side: at the same time he's standing playing on truth, *nihitam ca satye*. *Sat-tasya-satyam*. [?] That is taking a stand, placed on *satya*. He has accepted *satya* as his *āsanās*, as the plane where he is standing, or playing, support: in this way. *Satya* cannot stand without him and he has also taken stand on *satya*, on truth. That is the cause and effect of the truth, he's cause of the truth as well as he's the effect of the truth: both sides. *Nihitam ca satye* [?] means the pot: *satya* is the pot, and the substance within the pot is he: in this way. *Nihitam ca satya*, placed on truth. He's placed on truth. He has got; He has taken His seat on truth. *Nihitam ca satya*.

Bhāratī Mahārāja: Śrīla Viśvanātha Cakravartī Ṭhākura gives a synonym as being *antaryāmī*, because *nihitam* is meaning hidden, *gupta*, as Paramātmā.

Śrīla Śrīdhara Mahārāja: Paramātmā *rupena*, anyhow, *nihitam ca satye*. Then *satya*, what is *satya* here? Paramātmā has been placed where?

Bhāratī Mahārāja: *As nihitam, nihita.*

Śrīla Śrīdhara Mahārāja: *Nihita* means placed, has taken position on. Where? *Satye*, what is the conception of the truth there? He's not in this body.

Bhāratī Mahārāja: Hidden.

Śrīla Śrīdhara Mahārāja: Hidden in *satya*, He's hidden in truth. What has Jīva Goswāmī said there?

Bhāratī Mahārāja: I'll have to bring the literature, the book, from downstairs.

Śrīla Śrīdhara Mahārāja: And Śrīdhara Swāmī?

Bhāratī Mahārāja: There's only the Viśvanātha Cakravartī edition I have, here.

Śrīla Śrīdhara Mahārāja: He of course consulted both Śrīdhara Swāmī and Jīva Goswāmī.

Nihitam ca, nihitaṁ guhāyām: [?]

[dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ]

[Yudhiṣṭhira Mahārāja said: “The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the śāstras confirm, one should accept whatever progressive path the *mahā-janas* advocate.”] [*Mahābhārata, Vana-Parva*]

It is placed, it is reserved in the cave of mountain. So Cakravartī Ṭhākura said that it is in the cave of the heart of the *jīva*. Who is *nimita*, who is placed there as Paramātmā. All right. He’s there, but he says, “In the shape of Paramātmā, in the *guha*, *rdaya guha*. The cave of the heart as Paramātmā He’s there, *nihitaṁ guhāyām*. *Dharmasya tattvaṁ nihitaṁ guhāyām*, so, *mahā-jano yena gataḥ sa panthāḥ*. *Nihitaṁ guhāyām*, placed, *guhāyām*, *nihitaṁ guhāyām*. And here, *nihitam ca satye*, secretly placed in truth. What will be the explanation? *Nihitam ca satye*, means He’s placed over truth, *satye*, truth. *Satya-vratam*, what He says He keeps it, *satya-vratam*, He keeps His vow of truth. *Satya-param*, He’s above truth, *satya-param*. *Tri-satyam*, He’s truth in [?] three ages. He’s true for all ages, the past, present, and future, *tri-satyam*. Or in three *guṇas*, *satya*, *rajas*, *tamas*; everywhere He’s truth, *tri-satyam*, *tri-loka*. *Tri-loka*, that is this mundane world, and the spiritual world, and the *taṭasthā-loka*, everywhere is true, *tri-satyam*. *Deśa*, *kāla*, *pātra*, *kāla-vibhāva*, *deśa-vibhāva*, *pātra-vibhāva*: *pātra* and *pārṣada*, *nitya-pārṣada*, and *nitya-baddha* and *mumukṣu*. Everywhere is available and true for all, *tri-satyam*. *Tasya-param*, *satya-param*, *tri-satyam*. Then?

Bhāratī Mahārāja: *Satasya-yonim*.

Śrīla Śrīdhara Mahārāja: *Satasya-yonim*, He's said to be even the cause of *satya*. *Satya* is springing up from Him, *satasya-yonim*. *Nihitam ca satye*, again He's deposited with truth, He's moving the truth as the ground of His play, *nihitam ca satye*. And *satyasya-satyam*, again, *satyasya-satyam* is the very gist of truth, the very life of truth, *satyasya-satyam*, *saresa-saram*, truth of the truth, the very essence, the very gist about truth, *satyasya-satyam*. And *rta satya nitram*, then two kinds of eyes He has got: ordinary meaning, *rta* and *satya*, these two are His eyes, *rta* and *satya*. One I think one of justice and another of mercy, that may be *rta* and *satya*, as impartial estimation, and another, the possible, equity and [bosence ?] Justice and equity and [bosence?], practical, impartial and practical, theoretical and practical; two kinds of, in two ways He sees things...

End of 81.08.31.C

81.09.01.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Ke? Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: Mahārāja, we see that when we read, that Navadvīpa Dhāma is a more merciful aspect than Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: So, in the case of Jagannātha Purī, how is that adjusted?

Śrīla Śrīdhara Mahārāja: Jagannātha Purī that is compared with Dvārakā and Kurukṣetra. Mahāprabhu in Navadvīpa is more magnanimous.

Akṣayānanda Mahārāja: Yesterday you told that story how that man had a previous *saṁskāra*, bad *saṁskāra*.

Śrīla Śrīdhara Mahārāja: *Baddha*, yes.

Akṣayānanda Mahārāja: That he was thinking to enjoy with Durgā. He was trying to enjoy Mother Durgā, that man, that story you told.

Śrīla Śrīdhara Mahārāja: O yes, that Brahmānanda Bhāratī. Māyāvādī sort of that type, Sanātana Gosvāmī has written that when one has just attained his freedom from the clutches of *māyā*, then Durgā Devī in a very beautiful form comes and prays to him.

“Why are you going away? You stay here. I shall try to serve you, to

satisfy you.” So that sweet charm is the last snare of *māyā*, and when one can cross that then he can enter, eligible to enter *Vaikuṇṭha*. The last trap of *māyā*; the *māyā* personified in a beautiful figure offers her service, charming service of exploitation, of enjoying mood. “Why do you go? I’m ready to supply all what is necessary for your enjoyment. Why do you enter into the land of service?”

The last, the last bullet: sweet bullet.

Akṣayānanda Mahārāja: Our *saṁskāra* is also very bad, our *saṁskāra*. Jagāi Mādhāi. So we could come here we are very fortunate.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes. And I selected anyhow this position. The most extended form of mercy was shown here in Kuliya Prakash in this Govardhana area. I anyhow with this consciousness I took my position here to come within the greatest circumference of His magnanimity. May be included where it is most extended.

Devotee: Magnanimity?

Śrīla Śrīdhara Mahārāja: *Aranyata, audārata, dayā, mahā-vadanyāya*, Mahāprabhu. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Where can we refer to that about Sanātana Goswāmī, mentioning about Durgā Devī coming?

Śrīla Śrīdhara Mahārāja: *Bṛhat-Bhāgavatāmṛta*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Hare. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: So Mahārāja, there's various types of Gurus, formally; *Nāma*, *dīkṣā*, *sannyāsa*, maybe *śikṣā* Guru, so many different types. So how is respect adjusted to these different personalities?

Śrīla Śrīdhara Mahārāja: Yes. That is both formal, that is relative, another absolute, that is material; that is independent. We cannot but according to the capital we get we should be indebted according to the quality and quantity of what knowledge of devotion we shall get. We cannot but go on in that way with that calculation of our gain. The degree, the quality, the quantity of our acquisition of our gain, love, we cannot but be forced to give our recognition, our thankfulness, our gratitude, our whole heart. We cannot be insincere. Whenever we'll get, I must,

ācāryam mām vijānīyān, [nāvamanyeta karhicit na martya-buddhyāsūyeta, sarva-deva-mayo guru]

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”] [*Śrīmad-Bhāgavatam*, 11.17.27]

It is His will. According to the gradation of dispensation, and according to the gradation of my higher light and acceptance and practice, that will come, informally. Formal structure also we may give formally, and the informal recognition will be there, that is the absolute consideration, cannot but be. Especially in the *parakīya* Goloka, the formal respect to

the ordinary married husband. And the whole heart that is a show: the whole heart drawn towards Kṛṣṇa cent-per-cent. But still some shackle. That is another thing. That is a special (leansed?) in *sādhana* also.

What our previous *saṁskāra*, previous tendency in the mind; that may be considered with the married husband. They have got some demand on us. The soul is there and his mental impulse is there, on the whole, and the mental impulse that is forcing the soul to abide by his direction. Then the whole mental impulse maybe considered as husband, the external demand. But soul is free. His transaction with the Supersoul, Kṛṣṇa, Paramātmā, Kṛṣṇa, there is freedom. But the *saṁskāra*, the tendency acquired by the previous lives they won't allow the soul to go away.

“First clear the debt to this nature as a whole and then you'll go out. You're within debt. You have enjoyed so many things from this plane and you are going out, deserting us. We have many things to realise from you as you had loan here.”

So that may be compared with the formal, the husband. “Husband, he has got that claim over me.”

But *parakīya* internally they say, “Oh!” Establish connection with the Lord: “Outwardly you possess everything in me, but my inner self you can't see. You can't have any demand there. I'm going on with that connection.”

In this way also there is an adjustment in our *sādhana*. In our *sādhana* that is also a process. The *saṁskāra* allows him to do anything he likes, but he may not get the very internal substance what I am, really I am. That I know. Offer to Kṛṣṇa, the innermost of my heart. There Kṛṣṇa will come. And I am under bondage. I'm their prisoner, prisoner of this house, because I've got so many debts here. I was an exploiting agent. So much debt I've already incurred and they won't allow me to go out of this, of that jurisdiction. So ostentatiously I'm in their possession, but I take my inner soul's separate through *ruci*, through my inner intention I connect with the Lord, the subtle-most of the subtle. I sign that side. And external man may be in the obligation of *māyā*.

Akṣayānanda Mahārāja: That means not by *sādhana* but by attitude.

Śrīla Śrīdhara Mahārāja: By the surrender to that by attitude, attitude of the inner-most attitude. And externally, hypocritically, “I am Yours. I’m at Your disposal. You may do whatever You like with this external form.” But the inner man is absent there. He’s in another place. And the formal things are going on. “Whatever You like You may do with this body. And I’m also doing some duty to You, all these things.” But all absent-minded activity, all dead, the machinery movement. The soul is gone elsewhere. That is also. And for the *śaraṇāgata* he’s most like that, surrendered soul.

Akṣayānanda Mahārāja: There’s a question. If we may be a preacher, we may be so called *para-duḥkha duḥkhī*, can that also be material?

Śrīla Śrīdhara Mahārāja: No, the spiritual consciousness cannot be material. *Para-duḥkha duḥkhī* means this fasting cannot, half clad, half fed, that is not *para-duḥkha duḥkhī*. *Para-duḥkha duḥkhī* in its real sense that, “He’s apathetic to Kṛṣṇa.” That is the source of all his sorrow. So that sort of *duḥkha* is recognised here, *para-duḥkha duḥkhī*. Not that, “He’s a poor man so give some money. Or, he’s a diseased man give some doctor.” Not that sort of *duḥkha*. It is meant that, “He’s devoid of Kṛṣṇa, in the clutches of *māyā*. Sometimes he’s becoming an Indra, Chandra, Vayu, no position, sometimes the lowest, trees, creatures, all these positions.” That inner poverty of ignorance and misuse of his own self - that is the disease there. And that draws the sympathy of the *sādhus*. That sort of misery, *para-duḥkha* means that type of *duḥkha*, separation of Kṛṣṇa. That is the *duḥkha* and *sādhū* is attracted by that plenary misery and not the external consequences there. So not like Ramakrishna Mission, they’re going to do away with the misery externally without caring for what is the real cause of all these miseries.

And *para-duḥkha duḥkhī* is, even a king who is master of so many things,

he's also *duḥkhī*. Sanātana Goswāmī's diagnosis of misery will be in him also, though externally he's a very rich man, wealthy man, he's a big scholar, he's master of many things of this *māyic* world, he's also a poor man. So that sort of *duḥkha* he wants to remove, that devoid of Kṛṣṇa consciousness that is the real *duḥkha*. Everything, he has got in *svarūpa* everything, but little disturbance in the brain, and that disease in the brain that should be removed. Then he'll find everything there under the holy feet of Kṛṣṇa. Everything is there in *māyā*, all wealth is there, only the disease in the brain, wandering in the street, sometimes in a cool garden, sometimes in a desert place, does not matter. The real misery is in the brain, that *duḥkha*. Sanātana Goswāmī felt sympathy for that *duḥkha*, that want of Kṛṣṇa consciousness; that is the misery, and his heart cried only for that. Not for this external, ordinary opulence of *māyā*, etc. Devoid of Kṛṣṇa consciousness they're *duḥkhī*, they're sufferer. We may be king, or a scholar, or anything, everyone else, a leader, and with great glory, but still he's a man suffering from misery of [lack of] Kṛṣṇa consciousness. That sort of *dosa*, or sorrow, and he wanted to make remedy of that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: So Kṛṣṇa says in *Gītā*,

na ca tasmān manuṣyeṣu, kaścin me priya-kṛttamaḥ

[bhavitā na ca me tasmād, anyaḥ priyataro bhuvī]

[“There is no one in this world of human society more dear to Me than he (who explains the secrets of *bhakti* to the devotees), nor will there ever be one more dear.”] [*Bhagavad-gītā*, 18.69]

He says, “Who tells this *kathā* to My *bhakta*, he is most dear to Me.”

Śrīla Śrīdhara Mahārāja: In *Bhāgavata* also, *bhūridā janāḥ*. “Who is the best giver, or giver of enough, who talks about Me.” *Bhuvi grṇanti ye*.

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham

śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi grṇanti ye bhūridā janāḥ

[“O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers.”] [*Śrīmad-Bhāgavatam*, 10.31.9]

“The great givers are those that give My connection, My relation, who can distribute to the people, they’re the real givers, benevolent.”

Who can give the whole, He’s the infinite, infinite beauty, infinite *ānanda*, infinite *rasa*; those that try to give Him, Kṛṣṇa, to the world, they’re the best, the maximum givers. Otherwise all poor persons things, all hypocrites, hypocritical transaction, “No, no, no, what is good and he’s giving and taking,” all mechanical matter, mechanical, transaction of the machines. Without knowing what they are themselves, the earth, what is really good or bad, as engaged by *māyā*, a slave of *māyā*, and making transactions of this thing and that thing, agents of *māyā*. And *māyā* means devoid of truth, and where there’s no truth there’s no *ānanda*, no *rasam*. The real givers are those that can distribute Kṛṣṇa consciousness to the world. They’re the real party. Transaction is also here, otherwise all

sham and all false, false giving. [?]

Who are making transaction of different things other than Kṛṣṇa consciousness, both of them will go to hell, one who is giving, one who is taking, both will go to hell, to the lowest position of suffering. Kṛṣṇa is the substance, *vāstava-vastu*, others are *avastava*, false dealing. They who are dealing with Kṛṣṇa they're dealing with right things, true things. All else, their transaction is all false, concoction, so that is *māyā*. The land of *māyā* is misery. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: In the *Gītā* Kṛṣṇa says: “He who tells this to My devotee is most dear to Me. He who tells this knowledge to My devotees is most dear to Me.”

Śrīla Śrīdhara Mahārāja: Yes. “I’m the Ācārya.”

Akṣayānanda Mahārāja: Why does He say, “He tells it to My devotees?”

Śrīla Śrīdhara Mahārāja: “To My devotees” of lower order, and who tells he’s of higher order...

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...*madhyama-adhikārī*. He’s telling to the *madhyama-adhikārī* to help the *kaniṣṭha-adhikārī*. Where is it in the *Gītā*? Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. *te ‘pi yānti*

parāṁ gatim.

*[mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ striyo vaiśyās
tathā sūdrās, te 'pi yānti parāṁ gatim]*

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

...

*kiṁ punar brāhmaṇāḥ puṇyā, bhaktā rājarṣayas tathā anityam asukhaṁ
lokam, imaṁ prāpya bhajasva mām*

["So who can doubt that the pure devotee *brāhmaṇas* and *kṣatriyas* will achieve that supreme goal? Therefore, surely engage in My devotional service, since you have attained this temporary and miserable human body after wandering throughout many births."] [*Bhagavad-gītā*, 9.33]

[*Bhagavad-gītā*, 9.33]

*[mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam] kathayantaś ca
mām nityam, tuṣyanti ca ramanti ca*

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

Gaurasundara.

...

[From this section of the recording it is uncertain who is speaking to Śrīla Śrīdhara Mahārāja due to the gradual increasing speed of the recording]

...

Devotee: Mahārāja, sometimes there's a feeling that I'm going to preach but I don't have enough weapons. My weapons are very limited.

Śrīla Śrīdhara Mahārāja: But when a superior Vaiṣṇava wants me to do that, then with that, whatever capacity, whatever weapons, whatever I shall do his, I shall obey his order, and gradually I'll get the next higher stage, position, by the higher Vaiṣṇava's command. That will be the test here. What should I do? I may ask from whom I have reverence for, "What to do?" He may say begin in a mean way, in a poor way, but by His will the equipment and capacity will come in no time if He really wants me to do the service. He's everywhere and He can do anything. I have got my limited capacity so I must give that to Him.

patraṁ puṣpaṁ phalaṁ toyaṁ, yo me bhaktyā prayacchati

[tad ahaṁ bhakty-upahṛtam, aśnāmi prayatātmanaḥ]

["Certainly, if one offers Me with devotion a leaf, flower, fruit, and water, I

partake of that whole offering from such a pure-hearted and affectionate devotee of Mine. With heartfelt love, I graciously accept.”] [*Bhagavad-gītā*, 9.26]

Whatever you have you give, you offer that for Him, whatever you have. You begin from there. Whatever capital you have got you begin with that trade. You begin your trade with whatever capital you have got. Then by divine will it may reach to be great, like Himalaya.

Of course, wait for some favourable circumstances, wait and see. What is the purport of the *śloka* you are searching for?

Devotee: I have some trouble reading the Bengali.

Śrīla Śrīdhara Mahārāja: Any Sanskrit?

Devotee:

na ca tasmān manuṣyeṣu, kaścin me priya-kṛttamaḥ bhavitā na ca me tasmād, anyaḥ priyataro bhuvi

[“In human society there is no one who pleases Me by his actions as does he (who preaches the glories of this *Bhagavad-gītā*: the Hidden Treasure of the Sweet Absolute), and (in the future) there will never be one more dear to Me in the whole world than he.”] [*Bhagavad-gītā*, 18.69]

Before that there's also one *śloka*.

*ya imam paramam guhyam, mad-bhaktesv abhidhāsyati bhaktim mayi
parām kṛtvā, mām evaiśyaty asaṁśayaḥ*

[“One who recounts the glories of this most hidden of all hidden treasures to My devotees - such a person, attaining supreme devotion for Me, will reach Me without a doubt.”] [*Bhagavad-gītā*, 18.68]

Śrīla Śrīdhara Mahārāja: “This is My secret advice, or instruction, and who will distribute it to others they’ll be much benefited and come to Me very soon.” That is the purport. “There is also something; that the high secret in the *sādhana*, the gradation there is in the *sādhana*. So what I say here, the *śaraṇāgati muna sādhana*. This basis of surrender through *sādhana*, that is most efficacy it has got, and who will say to other class of devotees the *śaraṇāgati* is the very soul of all services. You’ll get impression about that to other class of devotees, by distribution, by doing good to others, he’ll get promotion very soon to My inner most quarter, inner most.”

Kīrtana, just as when we swim in the water we push the water back and go ahead; *kīrtana* is something like that. In jet plane also I’m told that devours air, wind, in the front, and with some petrol or something it pushes in the back very forcibly and goes ahead. So *kīrtana*, to imbibe from Guru and to give a push to the outside world it can get us some progressive energy. What I get I also, then more we get more we can eat from there and more we can push this side. The higher capitalist; we are middle capitalist, middle trader, as much as I can sell the higher capitalist he will give supply. “Yes! He’s selling in a big way, extensive way, so give, supply him.” That is the process: *kīrtana*. Whatever you get you caste it

aside. That pleases the capitalist. The original capitalist is very much pleased when He sees that, “What I’m giving to him he’s_”

There’s another story in *Purāṇa*. Once Nārada he’s going, roaming through a place. Some beggar, perhaps a poor *brāhmaṇa*, he’s suffering very much from poverty. He came to Nārada. “You please Devaṛṣi, I’m suffering very much from poverty. My *karma* does not end. With a family I can eat one day and another day I cannot eat. What to do? Can you manage one thing for me? You are going to Vaikuṇṭha always seeing Nārāyaṇa. Please ask on my behalf that in my life whatever, in the whole life whatever amount of money has been allotted for me, may be given in one day in a fashion. In one day may I not get the whole allotment of my life. Then please try to do that. Then I shall finish the whole life’s resources and then fast and go away.”

Then again Nārada met him. “Have you asked on my account and told the Lord?” “Yes. He said something like five rupees in the whole life you are to get.”

“So please arrange that I can get.”

“Yes, yes. You will get that. Whenever you’ll awake in the morning you will find under your pillow that five rupees.”

He took it. And the day after he removed his pillow and found five rupees. He took that thing, and marketed, the whole money was spent. And he invited many of his neighbours and finished the whole thing, by marketing, and wife cooking. And in this way he finished the whole capital.

Now the next day, “Now we have to fast, my whole life’s income finished, now I have nothing to do but fast.” But with some curiosity he removed the pillow, saw again that five rupees. “What is that?” That also he took and went to the market and finished the whole thing, invited the neighbours. Next day also he removed another five rupees.

Then people in the locality thought, “This man, living from hand to mouth, could not collect even his own food, and he’s [?]”

Anyhow he’s going on, happy with that. Then another day he met Devaṛṣi Nārada. “How are you doing *brāhmaṇa*?”

“Very well: very well.” “Why; how?”

“Whatever I get I distribute to the others, and these things I cook and Then again I find I can’t understand how it is possible.”

Then Devaṛṣi says, “Oh! I have understood. It was meant for you, but you distribute to others. So for that labour, you and your wife you can get food, because she cooks and you market, some labour, and you distribute. So as a wealth of that work five rupees constant [?]”

Whatever we get from the Guru we’ll distribute to others. So the capital continues to come, it’s such a thing.

“He’s a proper appreciator of My nature. So much so it cannot check him to give it to others. In his appreciation for Me is such genuine and intense, he cannot but distribute to the environment.”

So by that pushing the water, or the air of the jet plane The current, the understanding: that is pushed aside, behind. *Śravaṇa*, *kīrtana*, so not only *śravaṇa* or only *kīrtana*, but *kīrtana* means *śravaṇa*. One who will attend *śravaṇa*, *kīrtana* is compulsory for him. When he’s going to preach he cannot but feel the difficulties of preaching. Many things will come. New problems will come. So he’ll have to face new things. And then when he’ll hear from the higher source [?]

So when we do *kīrtana*, it is of a particular knowledge, practical knowledge, we’re out for the collection of money. And the collection of

money, that is also a constituent part of *kīrtana*. Because people won't care to hear you, but if they're to pay money then they're attentive to listen to you. And then they're benefited because their energy will be used in the service of the Lord. And when money, to part with, they cannot but give some attention to you, and thereby *kīrtana*, and then gradually enquiry will come from them. "Give some dollar. You have got less in your understanding. At least you're in the consciousness of your inner want." And whenever anyone comes to read *Bhāgavatam*, or to hear a *sādhū*, then that one day that truth will be attempted, that, "I could not answer that person really, but outwardly I gave some answer, but my inner self was not satisfied with that answer. But what is the real answer of that? I'm Your expectant. And when sufficient will come You'll just scatter that thing..."

[?]

Śravaṇam kīrtanam, both combined, the rolling business, *śravaṇa*, *kīrtana*. I told to Dhīra Kṛṣṇa Prabhu, the rolling business that pays more. The capital is not kept standing, it's rolling, capital rolling. That pays us most. Gaura Haribol. Gaura Haribol. What's the time? Nine thirty. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Finished, is it?

Devotee: The other day we were discussing one verse...

Śrīla Śrīdhara Mahārāja: ...and it is mentioned that *māyā* should exist that hospitals may not be closed altogether; something like that...

[The recording is too speeded up from here to make an accurate end to the transcript]

End of 81.09.01.B

81.09.01.C_81.09.02.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...I heard this story, perhaps in nineteen twenty one.

Another gentleman, one day he gave lecture, we attended, he came back from Haridvar and Hṛṣikeśa also. He's also standing on the bench in the square addressing students and so many are talking. Many men standing on the bench, then they began to deliver lecture, and so many students out of curiosity they flocked there. So one day, that man is full of that white leprosy, coming back from Udbard [?] and other *tīrtha*. He told, in quest of whether the God is or not, whether the Lord is or not. With this idea he went to consult some *sādhus* there, a mile or two off, up there Udbard I met one *sādhu* coming down from the hill. And I fell flat under his feet and then asked him, "Have you seen God? Can you see Him?" This was my question.

"Yes. I have seen. Yes. He is." "Can I see?"

"Don't you see?" In this way he cried aloud. "Don't you see Him?" In such a tone he cried aloud, "Don't you see Him all around? A flash of light came within me. I thought your unity in the consciousness of the birds, trees, everything is within one common flow of *ātmā*, I found in my heart. Then I was a little calmed."

And he went on in his own way. One gentleman gave a lecture like that. So many lecturers they're of different types.

Another gentleman, perhaps a Brahmo, he's delivering lectures, ridiculing *sanātana dharma*, the *sandhya*, *vandhana*, all these things. I used to perform *sandhya*, coming from a *brāhmaṇa* family, used to do that.

Then he referred to some Viṣṇupādi. “Viṣṇupādi is a place there in Haridwar, Viṣṇupādi. And the founders of the *sandhya mantra* they say *ganga tui viṣṇupādi*. They say that the Gaṅgā is coming from Viṣṇu Pādapadma, from the sweat of the foot of Viṣṇu the Gaṅgā is coming. But they do not know that there is Viṣṇupādi, there is a place near Haridwar and the Gaṅgā flowing nearby. And only for that Gaṅgā's name is Viṣṇupādi. But not from there, not she had her birth in Viṣṇu Pādapadma. But it is for that place and coming by that Viṣṇupādi place so its name is Viṣṇupādi and she does not come from the sweat of the holy feet of Viṣṇu. This is all ornamental. This is lie. It is false.” In this way he gave.

But I put a question to him, ha, ha, ha. The Gaṅgā, the Bhāgīrathī is passing, and it is known as Hoogly River. From Hoogly, the lower portion is said to be, the river's name is Hoogly. So should we mean that that is the, that should be the name of that. Because Hoogly is there so we say Gaṅgā to be Hoogly River. But should we think that Ganges has no other origin far above? Then what is the matter, it is passing through Viṣṇupādi so Gaṅgā will be... Some people may think that Viṣṇupādi. From Viṣṇupādi the name of Gaṅgā may not come, but from Gaṅgā the place may be Viṣṇupādi. That also may be. That gentleman did not say anything. He did not reply. There is a place on the side on the banks of the Ganges whose name is Viṣṇupādi. And how can state that he's coming up from Visnu pādapadma, that cannot be. The Hoogly name, from Hoogly downwards it is Hoogly. But on the upward Ganges is that also Hoogly?

Hare Kṛṣṇa. So, I retire now. Gaura Haribol. You are making tape? No?

Akṣayānanda Mahārāja: Yes. We are told often that the Guru and śiṣya, if the śiṣya is not successful in this life we are told that the Guru will return by taking another *janma*, another birth. So I want to ask does he personally take another *janma* or does Paramātmā *rūpa* manifest?

Śrīla Śrīdhara Mahārāja: Anyhow the relation will continue, continue. And whether that particular soul who was delegated in the previous life he will come, he will be sent or not, no guarantee. But anyhow the disciple will have consciousness of that. He will see that my former Gurudeva may be in different forms. Not unknown. He will see that I am known, not unknown, to my master. He was my Guru. He knows everything. But external form may not be similar, similar.

Suppose a disciple may come in a particular country, in a particular sect. The Guru may also come in a particular country, in a particular sect, particular education. That may be, may be. The śiṣya will come, the disciple will come to exactly the same position? That may not be. And the Guru will also come in that fixed position? That also may not be. But they will be able to recognise one another, each other. My Guru, he knows about my previous life. And the disciple will also feel that he knows everything about me. I am beginning in the same place.

So, with such broadness we are to look at our Guru Mahārāja, so in this way it is *sākṣād-dharitvena*, not only the person but plus something else, Guru *tattva* means. And that manipulation is by the Lord or His *svarūpa-śakti*. But anyhow no disturbance will be about the past.

Akṣayānanda Mahārāja: They say, I don't know if it is correct, but they say that the Guru, because his disciple was not successful he may not return to the *Dhāma*, to the back to Godhead. But he may remain in this,

in the *brahmāṇḍa*. That question...

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: They say that the Guru may not return back to Kṛṣṇa. He may not go. He may remain in this world. In that way...

Śrīla Śrīdhara Mahārāja: If that is the case then no Guru can return to Kṛṣṇa any time because the continuation of the disciple will remain.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So he will have no leisure any time in his life. But it may not be so.

Akṣayānanda Mahārāja: No. That is why I was ...

Śrīla Śrīdhara Mahārāja: He may be, sometimes he may be deputed himself, or others also may be deputed in that case.

Akṣayānanda Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: But the inner instruction and inner feeling will be such, the paraphernalia, that they will have no trouble for that. Officer may change but the function will go on smoothly. [?]

...

Bhāratī Mahārāja: You were saying he doesn't necessarily, the Guru doesn't necessarily remain. The Guru may return back.

Śrīla Śrīdhara Mahārāja: The Guru may return. The *Nāma* Guru, *mantra* Guru, *sannyāsa* Guru, they're all Gurus, but we must see something common in them, and so the expression, so the statement about the ontological aspect of Guru, the *sākṣād-dharitvena samasta-śāstrair*, [*Śrī Śrī Gurv-aṣṭaka*, 7] "I Myself."

ācāryam mām vijānīyān, [nāvamanyeta karhicit na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27]

"You should consider, you should look for there Myself. I am there. I am your Guru. In My different types of *śakti* or general recruitment in any way, I am Guru. It is My function to take you up. In different place but still I am there. I am there. I am there in My *mādhurya-rasa śakti* or *sākhya-rasa śakti*, *vātsalya-rasa śakti*, or *dāsya-rasa śakti*, in a general way also."

Sometimes one may be recruited by Rāmānuja *sampradāya*, then maybe again converted into Kṛṣṇa *sampradāya*, Gauḍīya *sampradāya*. It is also possible. So internal link we are to...

Akṣayānanda Mahārāja: Then if they say that, 'he will come back, come back,' that is a mundane conception, a wrong conception.

Śrīla Śrīdhara Mahārāja: The main thread, the main thread. Not always, almost, to the beginners it is safe to say that he will come back. But ultimately we see that even that one may be transferred into another section, another section. This zigzag way also may reach according to the detection of his inner, unfolding of his inner necessity the departmental change may occur.

Or he will see the change in his own Guru. In the first sight he saw his Guru of one type. Then again in progress he will see the same Guru, he may be another thing found in their new thing, new thing. 'I could not detect so much depth in my Guru in the beginning. I saw him such and such, but now I find that he's something more and more.' In this way unfolding, here unfolding and there also unfolding.

So *āveśa*, *śaktyāveśa*, Guru is something like *śaktyāveśa*. But is it chance coincidence all these *śaktyāveśa*? And that is permanent *śaktyāveśa*, always, the *śaktyāveśa*. According to the necessity of the situation and by the will, by the dispensation of the Lord, they will be connected but they won't feel any disturbance, due to His presence within.

Who will quench the evolved progress of one's heart, unfolding of heart, a new demand, new thirst, and that will be quenched by whom? He's Guru, he's Guru, and he will have not any scrupulousness or anything else. The internal thirst is being satisfied. And there is my Gurudeva. The

unfolding, gradual unfolding, and the attendance of the same from the upper side, there is Guru, there is Guru. Guru, guide, with my progress, guidance of different type will be necessary for me. New guidance, new guidance, with the progress I shall be taken into different planes and new types of guidance, new life will be acquired, in this way.

But the main thread, the *raso vai saḥ*, the pure *rasa*, pure ecstasy, and that will, *hrdaye nābhya nujñāto*, my inner heart will approve. Heart will approve, cannot but approve, cannot but approve. 'Yes. I want this. I want this. This is my fate, this is my fortune,' in this way. Otherwise, if any soul, *madhyama adhikārī*, he's once appointed as Guru, and so many disciples, and he will come again and again, he can't enter into *nitya-līlā* any time.

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: That cannot be. But anyhow, who will be connected, here, both parties will be satisfied, because of His presence. So He says *ācāryaṁ mām vijānīyān*. It is not meaningless. It has got sufficient purpose, *ācāryaṁ mām vijānīyān, nāvamanyeta karhicit*

/ na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ. Don't go to limit the Ācārya, don't limit Ācārya. So He says *ācāryaṁ mām vijānīyān, nāvamanyeta*. "You have come up, so the Ācārya whom you first meet perhaps you have surpassed him, first meeting of the Ācārya. *Nāvamanyeta*, don't see less in him, don't see him of lower position, *nāvamanyeta*. I was there, I was there. In a primary teacher I was there. As a schoolteacher there also I am, college teacher, so *nāvamanyeta*, don't see outside. I am your guide, in different forms I am your guide." So, *ācāryaṁ mām vijānīyān, nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*. "He has got special characteristic than an ordinary general Vaiṣṇava, Ācārya. For you, I am there." Hare Kṛṣṇa. "*Mayānukūlena nabhasvateritaṁ*, backing so many Ācārya, so many Ācārya, I am at the back, working through them,

mayānukūlena nabhasvateritaṁ, pumān bhavābdhiṁ na taret sa ātmahā."

[nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram mayānukūlena nabhasvateritaṁ, pumān bhavābdhiṁ na taret sa ātmahā] [Śrīmad-Bhāgavatam, 11.20.17]

"They're like helmsmen in different boats, Ācāryas. And I am the favourable wind helping so many boats to make progress."

Bhāratī Mahārāja: Don't limit the Ācārya, don't limit.

Śrīla Śrīdhara Mahārāja: "Don't limit. Try to see him in the same level with Me."

Akṣayānanda Mahārāja: In the *Bhāgavatam* our Śrīla Prabhupāda, he wrote something in the purport in connection with the story of Dhruva Mahārāja, the third canto. He said Dhruva Mahārāja was very, very strong and he could take his mother back to the *Dhāma*, back to Godhead. So our Prabhupāda wrote, "If I have one strong disciple then he can take me back to Godhead." So we find this statement very mysterious.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Dhruva's Guru was his mother, his mother was

vartma-pradarśaka, first guide. Just as Cintāmaṇi in the case of

Bilvamaṅgala, so through her also that Kṛṣṇa, that Ācārya, *vartma-pradarśaka*. Then Dhruva came out pressed by his mother, first start from mother. Next from Nārada, then by dint of his *bhajana* when he attained the place, then again he took his *vartma-pradarśaka* Guru, mother. She was still left perhaps. So *vartma-pradarśaka* Guru, a very rare case we find that also, the *vartma-pradarśaka*, who gives the first start, to the *kaniṣṭha-adhikārī bhakta*, gave first start. But we are to consider the past life of Dhruva and also his mother. Dhruva in his past life he had some more progress and now in this life his mother, who was arranged by the Lord to give some starting, and then he adopted the path of *bhajana*. *Nimittam*, his mother was *nimitta*, starting. But both of them have previous life and previous progress in the proper direction.

Primary teachers, first they may deal with an extraordinary scholar in the beginning. Then he passes, and again have - the other day I told to someone that in [Edmund] Burke [1729-1797] we read that the grandson was so much qualified that he was conferred the title of lord. And to make him lord his grandfather was also to be made lord. So lord, the title comes from up to down, but here, from down to up. The grandfather, he was given recognition of lord and then father and grandfather. But first the grandson, he got the title of lord by the dint of his capacity. There was a case we read from Burke Conciliation, that American war. Hare Kṛṣṇa. Impeachment of Warren Hastings, these are the American Taxation Conciliation, in the Parliament, the Burke was a very good player, advocate, or barrister, something like that, he pleaded. And in B.A. class we had to read those things.

So it may be because by previous arrangements the less qualified he may give push to a more qualified person, when young. And then, in return he also may help him, help him. So Guru, he, he means that God consciousness in different sections and different places. From different directions one may receive help.

...

Akṣayānanda Mahārāja: *Cakhu-dān dilo jei, janme janme prabhu sei.*

[*Śrī Guru-vandanā*, 3] [He who has given me the gift of transcendental vision is my lord, birth after birth.]

Śrīla Śrīdhara Mahārāja: Whenever any difference we are to see the common thread, sometimes. Absolute will have the better consideration than the relative position. Both Absolute and relative consideration, and without that, then no progress is possible. Absolute and relative, both considerations must go side by side, side by side. Absolute has the primary position, and relative temporary, suiting to the purpose of time, space, and person. So in the longest journey of my life, and my greatest interest, we are already given, the keeps, the connection of the Absolute, always, always. So there is unity. Even in a Guru when he says, this ordinary Guru. The *śāstra* also has kept up that link.

parokṣa-vādo vedo 'yaṁ, [bālānām anuśāsanam karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."]

[*Śrīmad-Bhāgavatam*, 11.3.44]

It is unable, if I say that don't eat fish, meat, etc, he won't come into the fold. But our policy is that they must come, so give some laxity. In the *śāstra* and Guru also there, similar Guru, similar *śāstra* is there, but hoping that they will take the way of that progress. So, so much generous, the *śāstra*, the *śāstra* is in the lowest, to the lowest generation, lowest section, and the Guru also similar is there, similar Guru and

similar *śāstra*, similar *sādhū*. In this way the *śāstra* extended to the lowest plane to take up in the gradual process. The *śāstracar*, he has got in his mind that in this gradual process some provision they must be given, otherwise they will fly away. So they should be taken up in the gradual process. The universal mind is there. And that sort of consciousness is in the mind of the *Ṛṣi* that has prepared that *śāstra*, and Guru, *lakham*, all these things.

*loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā
vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā*

["Everyone is naturally inclined to have sex, eat meat and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions for people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licences for sense gratification is only to restrict these activities and to encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities."] [*Śrīmad- Bhāgavatam*, 11.5.11]

You take wine, but under some condition, if you offer it to the particular *devata* and then take. You take meat and fish but don't take all sorts of meat, all sorts of flesh. And try to keep up without animal food on such day, and such day, such day. And by instalments they're taken up. *Vivāha vyavaya*, don't go freely to the women but you marry a wife and try to keep your enjoyment there only, in this way only restricting. Then, when he'll be a little grown up, no more, my son, enough has been done.

panca so dhan bhanam bajet palit latesu bhutanam nemitestu maha phalar [?]

The real progress awaiting you from such position and its nature will be such and such. When grown up little then that sort of duty will be attached to him. The *śāstra*, and *sādhū*, that is Guru, and is going to the extremity of the sinful area. Otherwise they will have no chance of coming up. But the disciples of *sādhaka*, in general they'll take up from their own plane and to go up. And there also they will find such Guru, such *śāstra*, all in the middle. Just as we see our jurisdiction of the light, very much intense we can't see, and very meagre we can't see. Sound also, very intensified sound we can't hear, and very less we can't hear. So we work in the relative position. But we are told to stick to the Absolute thread contained within, to understand the whole thing.

Ācāryam mām vijānīyān, nāvamanyeta karhicit. Don't undermine. *Na martya- buddhyāsūyeta*. Though you see some mundane characteristic there, sleeping, eating, all these things, but don't undermine, undermine. Then you'll be loser. Just as in the Ganges water, in the Śrī Mūrti, no stone, no wood, no watery substance, but it can purify, Ganges water can purify what, the water aspect? No. Another aspect, and that analysed ultimately we see the order of the Lord, His order that it will purify. The will, the purifying power, comes from His will, His will backing. So Absolute backing we shall try to find everywhere, and also the relative position we can't sacrifice, then we'll have to go to *nirviśeṣa*. He, with all His system, paraphernalia of different nature, characteristic, we want to have both, *śakti* and *śaktimān*. In no case we can sacrifice *śakti*, either of them.

When [Raghunātha] Dāsa Goswāmī says that, “I do not want Kṛṣṇa if Rādhārāṇī is not there. I want rather Rādhārāṇī.” Then who is Rādhārāṇī? Who is Rādhārāṇī? She's full of Kṛṣṇa. Ha, ha. “So I want

Rādhārāṇī?” So Kṛṣṇa is there, and in different relative positions He becomes, to the particular persons, sweet, sweeter, sweetest, in this way gradation is there.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: We are feeling our Guru Mahārāja's presence within you.

Śrīla Śrīdhara Mahārāja: It maybe for you. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: There are five principals for devotion, for *bhakti*, and one of the principals is residing in the *Dhāma*.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: Is that for general devotees or just fortunate devotees?

Śrīla Śrīdhara Mahārāja: General means *madhyama-adhikārī*, who can discriminate.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Kaniṣṭha adhikārī* cannot discriminate the various positions. Hare Kṛṣṇa [?] Nitāi. Nitāi. Nitāi. Nitāi.

“Religion is proper adjustment.” Our Guru Mahārāja used to tell now and then, “Proper adjustment.” Proper adjustment, *sambandha-jñāna*, then the function will come accordingly, and the necessity, the destination, will be fixed on that, *sambandha-jñāna*. Sanātana Goswāmī is the Ācārya of *sambandha-jñāna*. Who is who, who is who, who am I, where am I, what am I? All these things, why I am troubled, what's the real purpose of my life?

Nitāi Caitanya. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The adjustment with the Absolute and the relative, nothing can be sacrificed, adjustment of the Absolute and the relative. And one thing we must always keep in mind, that we can't investigate all these subtle, higher knowledge as a subject. But according to the degree of our, our *śaraṇāgati*, surrender, the truth will come down to make Himself known to me. That thing we must always remember in our mind. Otherwise there will be some imitation, imitative spirit will be created. It is not under the jurisdiction of intellectualism. That is rather dangerous. Intellectualism is dangerous. That will help us to think that as if we have got the thing. It will be negligence to the infinite characteristic, the infinite aspect of the Lord. *Adhokṣaja*.

Sometimes I asked Prabhupāda, that Rūpa Goswāmī, he closes Braja *līlā* in one way, and Sanātana Goswāmī in another way. And both of them got their instruction from Mahāprabhu. Why this difference? Guru Mahārāja told, “Why it has been called *adhokṣaja*?” Ha, ha, ha. *Adhokṣaja* cannot be harmonised within our intellect. *Acintya bhedābheda*, *acintya bhedābheda*, both may be true simultaneously, *acintya*.

Vāsudeva-nandana, Nanda-nandana, the Ācārya harmonised the two children and then one entered into another. Baladeva is having *rasa*. The Ācārya explained the Baladeva made *rasa* of Kṛṣṇa in His heart. Externally He's seen to participate in the pastimes of the *gopīs* direct, but internally He's enjoying, He's making Kṛṣṇa to enjoy that *rasa* in His heart. He's not the enjoyer Himself. These are the harmonising instructions of the upper house. This is the way we shall harmonise. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, the different animals, and trees, insects, in the *Dhāma*...

Śrīla Śrīdhara Mahārāja: They're wholesale *cinmaya*, they're not under bondage, but posing, difference of posing. Particular type of service and they have got fullest satisfaction in that plane of their service. They imbibe the best blissful internal feeling thereby and do not want any other. In their relative position they are fully satisfied there, fullest aspect. Just as in other *rasas*, *sākhya*, *vātsalya*, *yei rasa*, *sei sarvottama*.

[*kintu yāñra yei rasa, sei sarvottama / taṭa-stha hañā vicāṛile, āche tara-tama*]

[“It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.83]

He thinks that, “What I get, this is the best. I do not like to interfere in another. What I draw, this is the best position I have got.” *yei*, in *vātsalya*, *sākhya*, etc, *śanta-rasa* is also like – there’ll be different types. The trees are there, the *baluka*, the sands are there, so many animals and beasts are there, the birds are there, trees, creepers, but still the qualitative difference.

Uddhava, Uddhava, Dwārakā, the highest, he wants to aspire after the birth of a creeper in Vṛndāvana. Qualitative difference in *śanta-rasa*, Dwārakā also there is *śanta-rasa*, but the *sākhya-rasa*, highest type of *sākhya-rasa* in Dwārakā aspires after the *śanta-rasa* service in Vṛndāvana, when he has got a little peeping in the atmosphere of the type of quality of service in rendering in Vṛndāvana. He's the highest in a particular plane but he has got this absolute consideration. Though relative position, he's satisfied there, but absolute always supersedes, otherwise the unity, the connection of the whole, so everything will be dislocated and disorganised. So absolute consideration is possible from every position, from their own position they realise the supremacy of Vṛndāvana though he's satisfied there. *A taṭasthā-vicāra*, that is also there, *yei rasa, sei sarvottama. Taṭa-stha hañā vicārile, āche tara- tama* [Caitanya-caritāmṛta, Madhya līlā, 8.83]

So it's a difficult thing, relative and absolute, and the absolute has always got the better hand, superior hand. *Sarva-dharmān parityajya*, everywhere, absolute consideration, this Guru, *śikṣā* Guru, all these things.

Narottama Dāsa Ṭhākura has his Guru Lokanātha, but still he aspires after, “When the day will come when Raghunātha will take me by my hand and will guide me to Rūpa Goswāmī? You give some engagement here in your camp. You will surrender me to Rūpa Goswāmī.”

The absolute consideration underground!

Bhāratī Mahārāja: So the animals here in Navadvīpa are liberated.

Śrīla Śrīdhara Mahārāja: Liberated? Yes, liberated, and one who can see that in his Navadvīpa eye...

End of 81.09.01.C_81.09.02.A

81.09.05.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...Rūpa Goswāmī Prabhu.

*rādhā-mukunda-pada-sambhava-gharmma-bindu-
nirmmañcanopakaraṇe kṛta-deha-lakṣyām uttugga-sauhrda-visesa-vasat
pragalbham devim gunaih sulalitam lalitam namami*

[“I offer *praṇāmas* unto the haughty Śrī Lalitā Devī who is charmingly endowed with many beautiful, sweet qualities (*sulalita*). She has natural expertise in all arts (*lalita*), thus her *sevā* self-manifests. She wipes away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed

in the most elevated mellow of *sauhrda-rasa*, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā.”]
[*Lalitāṣṭakam*, 1]

Her nature: *rādhā-mukunda-pada-sambhava-gharmma-bindu*, if a drop of sweat is found in the holy feet of Rādhārāṇī and Govinda, she can't tolerate that. And with the earnestness of million times intensity she comes to remove that drop of sweat at the feet of Rādhā-Govinda. That has been shown to be the direction where and in what intense degree of service and love she is living, her abode. Her abode is located where? It is the domain of love. And according to the intensity the gradation is there, and her quarter located in such a place. Rūpa Goswāmī Prabhu gives a glimpse of that. That so earnest, so eager in her rendering service to the Divine Jewel, that a slight necessity makes her a million times expansion, expanded, to do the service, to attend the service, small service, and so much eagerness for a small service, such a magnitude of eagerness. That is Lalitā Devī.

Rādhā-mukunda-pada-sambhava-gharmma-bindu-, *nirmmañcanopakaraṇe kṛta-deha-lakṣyām, uttugga-sauhrda-visesa-vasat pragalbham*. She's a little aggressive in her nature, but that is due to her too much intensity of love towards Them. A little forward, more forward, as if she's less modest, a little haughty it may seem. But what is the reason? She can't tolerate any drawback or any mistake in rendering the service. So sometimes her humility seems to be crossed, but that is due to the infinite intensity of the love towards Them, *pragalbham*. *Devim gunaih sulalitam*. But Rūpa Goswāmī says, “*Gunaih sulalitam*, we do not see the roughness, but that seems to us very mild and soft. Her little haughtiness seems to us to be softness. So humility, such is her internal wealth. *Lalitam namami*. Let us show our obeisance to her.” Today is her birthday we are told from the scriptures. *Yam kam api vraja-vanī*.

[*yam kam api vraja-kule vrsabhanujayah-, preksya sva-paksa-padavim anuruddhyamanam - sadyas tad ista-ghatanena krtarthayantim-, devim gunaih sulalitam lalitam namamī*]

["I offer *praṇāmas* unto the supremely charming Śrī Lalitā Devī, the treasure house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhī* Śrīmatī Rādhikā, Lalitā immediately tells Rādhā that She must accept this person in Her own party (*sva-paksa*). Rādhā obeys Lalitā, who thus fulfils that maiden's desires."] [*Lalitāṣṭakam*, 7]

When she's roaming about the streets of Vṛndāvana, so many are coming with petition in hand, "Please enlist my name in the service of your group. I want to have admission in your group." Not only that, she's taken immediately and also canvassing wherever she goes, canvassing, "Come, join our group to do service to my Lord and Lady." So everywhere, she's also requested, and she's also requested, and she's also requested for the service of the Divine Pair. That is the nature of Lalitā Devī.

More we are told about her that she's a little more inclined towards Rādhārāṇī than Kṛṣṇa. Rādhārāṇī She sometimes cannot represent Her side out of Her humility, but before that, Lalitā Devī, she goes ahead to get the superior understanding for Rādhārāṇī's party, from Kṛṣṇa. Of course, that is the very deeper layer, deeper plane, of the Divine love affairs between Rādhā-Kṛṣṇa. That is too high for us. Still, we are told like that.

pūjāla rāgapāṭha gaurava bāṅge [*mattala hari-jana viṣaya range*]

["The path of divine love is worshipping to us and should be held

overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

Our direction from Guru Mahārāja, "Don't tackle all those fine things of the domain of love roughly. Stand a respectable distance and try to view them with greatest, with utmost respectful reverence." Very fine, very subtle, very soft and susceptible is the plane of the divine love of such high degree. So fools rush in where angels fear to tread, keep always in your mind. Otherwise in the name of real love you will acquire something else.

guru-gaṇa-śīre punaḥ śobha pāya śata-guṇa

["All desirable objects, when offered to our Gurus, become glorified one hundred-fold, as Their crown-jewels."]

The very key to have entrance into that plane, to try to see, to look at them on the head of one's Guru Mahārāja. Then it will see that thing very brightly, "It is on the head of my Gurudeva." This is the secret that has been given to us by Bhaktivinoda Ṭhākura. Try to see it at the head, over the head of your Guru Mahārāja, then it will shine very brightly to you, *guru-gaṇa-śīre punaḥ śobha pāya śata-guṇa*. So don't be very aggressive in nature, there in that spirit you will be loser. *Pūjāla rāgapaṭha gaurava bāṅge*.

Lalitā Devī is a very beloved of both of Them, the Divine Couple, but she's a little more tending towards Rādhārāṇī, *Rādhā-dāsyā*. And our line of devotion goes through that. Different lines to approach Kṛṣṇa, even in *mādhurya-rasa* also, different. But through Rādhārāṇī, if we want to go to

Kṛṣṇa we approach Kṛṣṇa in the side of the service of Rādhārāṇī, then our desired leader we can try to have Śrī Lalitā Devī. And then next position, Rūpa Goswāmī, from Rūpa through Lalitā towards Rādhārāṇī, that should be our, that way has been demarcated for us by our well-wishers. And we must consider it very soberly and sincerely and we shall try to learn how we should deal with them. They are all our Guru or guide, they're all our guide. If we have aspiration for a drop of that divine nectar of that intensity then we are to follow such course in our life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Then any question? Gaura Haribol.

Bhakti Caru Swāmī: What is Viśākhā Devī's position in our line of...

Śrīla Śrīdhara Mahārāja: Viśākhā Devī's a little inclined, she's impartial mostly, more sober and sometimes a little inclined towards Kṛṣṇa. That is her position. And she's very expert in playing music with musical instruments and also singing, all these things. Viśākhā Devī.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Rūpa Mañjarī, Lalitā's line is.

Bhakti Caru Swāmī: Mahāprabhu *līlā* to Svarūpa Dāmodara Prabhu.

Śrīla Śrīdhara Mahārāja: Ah, Lalitā Devī, Svarūpa Dāmodara. Lalitā Devī's *avatāra* is Svarūpa Dāmodara.

Bhakti Caru Swāmī: Mahārāja, why didn't Rūpa Goswāmī take initiation from Svarūpa Dāmodara Prabhu?

Śrīla Śrīdhara Mahārāja: Mahāprabhu asked Svarūpa Dāmodara Prabhu to connect with Rūpa Goswāmī. Rūpa Prabhu, Rūpa Mañjarī has got direct connection also with Rādhā-Govinda in particular service. We are told when Rādhā-Govinda are alone the *sakhīs* may not have entrance there, for their grown up age, capacity. But the *mañjarīs* they are of less age so they have got free entrance in that position. At that time they get the chance of direct service. And the leader of the *mañjarī* class is Rūpa Mañjarī. So Mahāprabhu, *rāga-mārga*, the *rāga-mārga* He direct made connection with Śrī Rūpa, and also asked Svarūpa to be connected with him, "Whatever you know you please favourably distribute it to Śrī Rūpa." That was His request. So in *Guru paramparā* also we find:

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya rūpānuga janera jīvana
viśwambhara priyaṅkara śrī-swarūpa dāmodara, śrī-goswāmī rūpa-
sanātana*

["Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya)."]

[This is the sixth verse, of eight, from *Śrī Guru-paramparā*, by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. *Songs of the Vaiṣṇava Ācāryas*, p 90-2]

Bhakti Caru Swāmī: Mahārāja, the other day I was just wondering, Rūpa Goswāmī and Sanātana Goswāmī had a brother, Anupama, and Anupama was a Rāma *bhakta*. So what is their relationship, like in the spiritual sky, what is the relationship between Anupama and Rūpa Goswāmī and Sanātana Goswāmī? They are in Mahāprabhu's *līlā* and he's in Ayodhyā *līlā*, Rāmacandra's *līlā*, so do they have the same brother relationship?

Śrīla Śrīdhara Mahārāja: That external relationship of brotherhood. Just as Murari Gupta he was also amongst the *pārśada*, paraphernalia of Mahāprabhu, but still he maintained his natural serving function to Rāmacandra, but with some tinge of Gaura *līlā*. So, some influence of Kṛṣṇa *līlā* had in Anupama, but mainly his attitude towards Rāma worship. Rāmacandra means *niti*, too much addicted or...to morality, scripture, *vidhi-bhakti*, *maryādā*. That is something, some want in the quality of surrender. Kṛṣṇa *līlā* demands maximum surrender, especially in Vraja *līlā*, maximum surrender. And Kṛṣṇa also,

ye yathā mām prapadyante, [tāṁs tathaiva bhajāmy aham mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

["As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

The corresponding grace of Kṛṣṇa comes also in that intensity. So that is Svayaṁ-Bhagavān and the paraphernalia also must get that benefit that they're more wealthy, they also receive the most.

Bhakti Caru Swāmī: Can we also look at it this way Mahārāja, that from Rāma *līlā* ... they...

Śrīla Śrīdhara Mahārāja: Murari Gupta also had some connection with Gaura *līlā* and he has described Mahāprabhu's *līlā* also. But Mahāprabhu graciously showed him that He's Rāmacandra, so *abheda*. But still he's seen to stick to that Rāma *līlā* of Gaurāṅga knowing it fully well that Gaurāṅga is not less than Rāmacandra. Just as the relative devotees, *yei rasa, sei sarvottama*.

[kintu yāñra yei rasa, sei sarvottama / taṭa-stha hañā vicāṛile, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya- līlā*, 8.83]

The *vātsalya-rasa* group thinks that, "I am gainer of the highest type." *Sākhya-rasa* group they will also think that, "What I get, the bliss in my service, and that is the highest. Kṛṣṇa loves me most." This is a relative position and that can be applied here also.

siddhānta-tas-tva-bhedo 'pi śrīśa-kṛṣṇa-svarūpayoḥ

resenot-kṛṣyate kṛṣṇa-rūpameṣā raṣasthitiḥ

["Although Nārāyaṇa, the Lord of Vaikuṇṭha, and Śrī Kṛṣṇa are one and the same, on the basis of the fact Śrī Kṛṣṇa exhibits the super excellence of conjugal mellow, He is considered to be superior. In Him alone do all *rasas* find their final and absolute expression."]

[*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.32]

Though it is not quite different, the same in different pastimes, the particular affinity, or *yogyatā*, ability, to serve in a particular position, that is the call. And the great hierarchy of adjustment, everywhere there should be some servitors or other, must be, *advaya-jñāna*, the harmony, the adjustment with different stages and different nature of servitors. But there is the gradation. And though that *taṭasthā-vicāra*, the absolute consideration is there, that does not mean that it should encourage us to be particular about the, or indifferent about the services of the lower order. We should not, we should be careful against hating and undermining the other servants, servitors in their respective position. That will be an offence to my Lord. We must not disregard those that are engaged in the services of different layers. That will hamper our own cause. Rather, our tendency will be opposite. We shall be hankering after the services of the lower nature. That is the nature and law of that.

Rādhārāṇī, She says, "By the grace of Tulasī Devī I came in contact with Kṛṣṇa." Though She's in the best eternal contact with Kṛṣṇa always, but still She says, "By Tulasī Devī's grace I have attained such position." That sort of,

*tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ
sadā hariḥ*

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Mahāprabhu, this primary statement has got a very deep and deeper, deepest value. That pride cannot take us to hold a high office. But always our tendency and sympathy will be for lower services.

Rādhārāṇī Herself says, "My hankering is always towards the service of the divine feet. I want to serve like a maidservant. But because Kṛṣṇa wants to enjoy Me in another way, only to be the fodder of His earnest desire, I offer Myself in any way He likes. But My tendency is to serve His feet." That is Her nature. And that is the nature of the whole hierarchy. And that is the beauty.

Bhakti Caru Swāmī: Mahārāja, that we must aspire for the lowest service, so does it mean that we should aspire for the *śānta* or the *dāsyā*?

Śrīla Śrīdhara Mahārāja: That will, easy jurisdiction, that is from a particular position to come to a relation, and easy as itch. That will be their aspiration, confined to. And sometimes even they say about *vaṁśī*, "That we are jealous of the position of the flute." So it goes like that sometimes. That is the key to success. Humility, with *tṛṇād api sunīcena*, *taror api sahiṣṇunā*, that is *śaraṇāgati*, that is the key to success. That will enhance the negative character of life, which can draw Kṛṣṇa maximum. Always towards, the tendency to go to,

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso 'stu raso 'stu satyam

["I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa- kusamāñjali*, 16]

That nature has been expressed in [Śrīla Raghunātha] Dāsa Goswāmī. "*Dāsyāya te mama raso 'stu*, my real internal sincere tendency must go to the lower side. I'm unfit." And that increases the *yogyatā*, qualification, that increases, the qualification, this quality. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Mahāprabhu's *śikṣā* is that, *tṛṇād api sunīcena*. A long-standing prospect is there. *Tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ*. That attitude will make you; will draw for you the greatest benefit. Don't try to go up but try to go down. And that is the key to success of that domain. Humble of the humble, humility of humility.

Bhakti Caru Swāmī: Mahārāja, we see that Nārada Muni is going everywhere. Sometimes he's in Vṛndāvana, sometimes he's in Vaikuṇṭha. Sometimes he's here.

Śrīla Śrīdhara Mahārāja: Everywhere.

Bhakti Caru Swāmī: What is Nārada Muni's original position? What is his relationship with Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: *Jñāna-vimukta-bhakti-paramāḥ* [established in non-calculative devotion], that has been, there his position is located. *Jñāna-vimukta-bhakti-paramāḥ*. He has crossed...

Bhakti Caru Swāmī: *Jñāna* platform.

Śrīla Śrīdhara Mahārāja: ...the utility of knowing that the subjective tendency, as a subject we shall make Kṛṣṇa object of our knowledge. That has been crossed. And devotion, service, is the only thing by which we can really come to His connection. *Jñāna-śūnya-bhakti* [non-calculative and knowledge-free unalloyed devotion], and with some connection with Vraja *rasa* but from a respectable distance, as shadow.

Bhakti Caru Swāmī: Is it somewhere between *śanta* and *dāsyā*?

Śrīla Śrīdhara Mahārāja: *Śanta*, *dāsyā*, a different, *śanta*, *dāsyā*, and with a tinge of *sākhya*, *mādhurya* and *vātsalya*. He can approach those, but his real position is *śanta dāsyā*. *Dāsyā* somewhat, not compulsory, but free, and having connection with broad jurisdiction he can approach anywhere and everywhere with some particular purpose. Hare Kṛṣṇa. Nitāi. Nitāi.

Bhakti Caru Swāmī: It's so difficult to make out these transcendental relationships of the devotees of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Of course, it is of infinite character. So we must not forget that we are going to deal with infinite, *adhokṣaja*, infinite as well as *adhokṣaja*; our master hand. We are in the position of their objective existence. They're subject type, super subject. It is our audacity that we go to discuss about Them. But only being an instrument in the hand of our Guru or our guides that we venture to do so, to give some glimpse of the upper realm to attract people of fortunate type.

Atikrāntaṁ akṣṣajam, indriyajam. Avāṇ-manaso gocaraḥ, [the mind is full of misconception], we must not forget all these things, then everything is gone. *Adhokṣaja*, *Śrīmad-Bhāgavat* is very fond of using this expression *adhokṣaja*. Why? The *Bhāgavat* has come to deal with *aprākṛta rasa* which is very similar to this world, these things. So this warning has been repeatedly used there, *adhokṣaja, adhokṣaja. adhaḥkṛtaṁ atikrāntaṁ akṣṣajam, indriyajam jñānaṁ yena*. Don't mix with your sense experiences. By very careful, very particular care you should take. Don't mix this with your worldly incidents. Warning here and there always repeated, *adhokṣaja. Yato bhaktir adhokṣaje*:

[*sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje ahaituky apratihātā, yayātmā suprasīdati*]

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

Be fully conscious that what you are going to deal with, that is not *māyā*, it is a fifth thing, a thing within the four walls, it cannot be limited, never. It is independent nature, it is vague, it can show you in variegatedness. So,

you are seeing in a particular way. Don't think He's confined there only. He may take another shape. In this way, so be very careful that you are going to deal with a thing who is independent absolute. Ha, ha. So you can't make you forcibly enter into the cage of your knowledge, any particular concept you can't catch Him. He's independent and absolutely independent nature and infinite in nature. Still, *tomāya cākhāite tāra kahi eka 'bindhu'*, - *pārāpāra-śūnya gabhīra bhakti-rasa-sindhu*.

[*prabhu kahe - śuna, rūpa, bhakti-rasera lakṣaṇa / sūtra-rūpe kahi, vistāra nā yāya varṇana pārāpāra-śūnya gabhīra bhakti-rasa-sindhu / tomāya cākhāite tāra kahi eka 'bindhu'*]

[Śrī Caitanya Mahāprabhu said: "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.] [The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.136-7*]

“No limit. Like an ocean of *rasa*, only a drop I am try to introduce to you, with a drop, *eka-bindu jagat ḍubāya*.” [*Caitanya-caritāmṛta, Antya-līlā, 15.19*] A little after He says, “This one drop is sufficient to cover the whole world, to inundate the whole world.” It is a drop of infinite. A part of infinite is also infinite. So with this respect, this, the primary stage, this sort of conviction is a plane where we are to stand and then to enquire. This data, the deduction must come out of such data. Hare Kṛṣṇa.

aṇor aṇīyān mahato mahīyān, [ātmasya jantor nihito guhāyām tam akra tuḥ paśyati vīta-śoko, dhātuḥ prasādān mahimānam ātmanah]

[“Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātṛ] he realises the superiority of the Supreme Soul.”] [*Kaṭha Upaniṣad*, 1.2.20]

In the primary stage all these things to be dealt with: unknown and unknowable.

avidya avikema pasup tavi vasam vita [?]

The scholars have described Him like this and that is not lie, false. But still, a construction on the opposite side is there whose imitation we find in this side. *Vilāsa*, *cid-vilāsa*, like *jara-vilāsa* the *cid-vilāsa*, a great structure stands on the other side and it is only approachable through serving attitude, dedicating, surrender. The positive, the world of service, that is the real plane, *svaṛūpa-śakti*. And this plane, of aggrandisement, of exploitation, that cannot be the be-all and end-all of the existence. Exploit others and live, that is suicidal in itself. The civilisation, the science is increasing the circumference daily of extortion of power from the nature, making loan from the nature and that must be paid back to the farthing. To every action there is equal and opposite reaction. The civilisation wholesale is a negative one, negative one, it is on debt, debt from the nature, and it must be paid back. Every action, reaction, the exploitation, *jīvo jīvasya jīvanam*.

[*ahastāni sahasānām, apadāni catuṣpadām, laghuni tatra mahatām, jīvo jīvasya jīvanam*]

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

To keep up one body, thousands of bodies are to be sacrificed; then only one body can stand. This is a filthy conception of life, it is suicidal in itself. This is no civilisation, no life, a hateful aspect of the life that at the cost of other beings we are to maintain us. Whatever we shall go to maintain, thousands of lives to be sacrificed for that: a hateful conception of the life.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

The land, the plane of exploitation, then the plane of real renunciation, a negative reactionary plane, and then the positive plane of serving, of dedication, that is really civilised position, civilised position, to serve and live, serve and live. And in the beginning, the lower part, with consideration, but spontaneous and unconsidered enterprise in the service of love, that consequently holds the highest position in our conception. And that is Goloka Vṛndāvana. That is Kṛṣṇa consciousness, exhaustively, everyone is exhaustively, finishes himself, as if, in the service of the paraphernalia with Kṛṣṇa as the king. And that is most laudable and most higher form of life. Without any consideration, exhaustively to give one's own whole towards the Absolute Good, Absolute Adjusting Principle.

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopasākhāḥ
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed,

so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

To put food in the stomach, that is real health for the body, and not to put food in any part of the body. To pour water into the root of the tree, that is proper service of the whole tree, and not to pour water on the branches and the leaves, ignoring the root. That is anti harmony, anti existence, *sat-cit-ānanda*. *Satyam-śivam-sundaram*, the real conception of the truth is such, and to cut off the root of these fundamental principles, if we do not accept the plane of dedication, and dedication spontaneous. And that is real interest of our, of every unit in the organic whole is there. The real fulfilment of every unit, whatever we'll find, and wherever we find it, the fulfilment is in its highest sacrifice, and thereby it thrives also highly. That is the teachings of Mahāprabhu and *Bhāgavatam*. Give more and have more, not only in quantity but in quality, must be conscious of the quality. *Ahaituka*, causeless, without any calculation of any gain, give yourself, desperately, be desperate for giving yourself, giving yourself, and you'll be gainer also in that line. Give and have.

End of 81.09.05.A

81.09.05.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: Ha, ha. What to speak of the lower creation, misguided, but giving must be to the highest centre. That thing of course

is the only condition. Giving, that is Kṛṣṇa consciousness: and give to the real centre and you will have also consequently, corresponding with. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa consciousness, to receive the highest, valuable thing...

Bhakti Caru Swāmī: Mahārāja, Bhaktivinoda Ṭhākura
_____ [?]

“In the common place books of Hindu religion in which the *raja* and *tamas guṇa* have been described as the ways of religion, we find descriptions of a local heaven and a local hell. The heaven anything on earth, and the hell as ghastly as any picture of evil. Besides this heaven we have many more places where good souls are sent up in the way of promotion. There are eighty-four divisions of the hell itself, some more dreadful than the ones which Milton has described in his *Paradise Lost*. These are certainly poetical and were originally created by the rulers of the country in order to check the evil deeds of the ignorant people. We are not able to understand the conclusions of philosophy. The religion of the *Bhāgavat* is free from such a poetic imagination. Indeed in some of the chapters we meet with descriptions of the hell and heaven and accounts of curious tales. But we have been warned in some place in the book not to accept them as real facts but truth as inventions over all the wicked and to improve the simple and ignorant.”

Śrīla Śrīdhara Mahārāja: [?]

Misconception, the whole thing is false. It is a part of that false, illusory, and that has got also its efficacy in the illusion world. But when we are dealt with the real truth, we are concerned to deal with the real truth, everything is like a dream. In that way we are to harmonise.

Bhakti Caru Swāmī: Then what is the position of Yāmarāja?

Śrīla Śrīdhara Mahārāja: Yāmarāja, his position in this world that has got that sort of reality. The whole world is like a dream, a misconception. The part also will be misconception, but the real truth will be here when it has got anywhere any connection with the real world, *sādhū-saṅga* transaction, that is concerned. That is real in unreal. That has got connection with the real self of the soul. Soul is consciousness in the world of pure consciousness and this mind in the mental world of false ego, whatever is connected with that, in this aspect, that is all false.

Bhakti Caru Swāmī: And that's why it is said that one who has taken shelter of the Absolute Truth, for him there is no question of...

Śrīla Śrīdhara Mahārāja: No question of jurisdiction changes. Not under the jurisdiction of Yāmarāja, who has come in slight connection with the Absolute. A part of the false, that is also false, extremely false. But that has got its negative utility, so you can say.

Mādhava Mahārāja: Does it mean that the whole description of the universe by Śukadeva Goswāmī in fifth canto is imagination?

Śrīla Śrīdhara Mahārāja: That is imagination in this way. That he is saying about this world and the whole world is like that. That is in one way. If we are connected with this enjoyment or renunciation, exploitation and renunciation, that is false. And the Infinite has got accommodation of everything in Him. In that sense it is true. Everything is true only when

having connection, everything is there. That is infinite. So finite cannot produce anything which is not in the infinite. It is rather a shadow, or a perverted reflection of the whole truth.

Bhakti Caru Swāmī: Mahārāja, I remember once you pointed out that the description of the universe, the basic description is that it is *chotada bhuvanatha markana* [?]

Śrīla Śrīdhara Mahārāja: Then I shall come to the foundation. When Mahāprabhu said that Śaṅkara has already denied the existence of this perverted reflection, but Mahāprabhu told that, “We cannot dismiss it summarily, because if it does not exist, then why you have come to preach, that this is not that?” In that way it has got its existence. But in consideration of the real world which is created by the help of *svarūpa-śakti*, there it has got no place. But in the relativity the conditioned has got a position with the unconditioned. So *māyā* is existing. In that sense it is true, but it is false in that it cannot give you the desired result you are searching after, is all false.

Bhakti Caru Swāmī: Prabhupāda used to say that, “This material nature is real, as a reflection, but it is not real as the reality.”

Śrīla Śrīdhara Mahārāja: Reality, *avāstava-vastu*, [?]

Unreal substance and real substance, if we are to say like that. Misconception, I think it is mine, but really it is not mine, it belongs to the Absolute. Everything belongs to Him. But we say, this is mine, and we are quarrelling with each other. This is mine. Really this is another’s property. And we are fighting with each other. And so many things are coming out of that fight. And the difficulty is that the soul is connected with this mock fight. Otherwise it has got no value. But the dust of spirit

very infinitesimal part of the spirit reality, that is entangled, so we are concerned with this mock fight. Otherwise nothing remains. All based on misconception. Just as magicians play, it is false, but still we are perplexed by his tactics. That is also true, in that way, magician, the hypnotiser; that proves they can show what is not real, and we cannot deny that for the time being.

Mādhava Mahārāja: Mahārāja, what is the basis of our realisation of any particular thing that is within our consciousness. In other words, we make the material world real for some reason, we make Kṛṣṇa real for some reason. What is that basis?

Śrīla Śrīdhara Mahārāja: *Ke bolchen?*

Bhakti Caru Swāmī: He's saying, "We make the material nature real, and we make also Kṛṣṇa real. But what is the basic criterion that makes sometimes the material nature real and sometimes makes us feel that Kṛṣṇa is real?"

Śrīla Śrīdhara Mahārāja: Only everything is Kṛṣṇa and His belongings. But we, and including our own self, but when we say something other than Kṛṣṇa, the difficulty arises thereby. Separate interest. The growth of the, consciousness of separate interest, that is at the root of all these evils. *Advaya-jñāna*, we are one with Kṛṣṇa, and whenever the seed sprouts that I have got some separate interest and not included in the interest of Kṛṣṇa that is the root of such mal conception, mal view.

bhayaṁ dvitīyābhiniveśataḥ syād, īśād apetasya viparyyayo

'smṛtiḥ tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ
guru-devatātmā

[“Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipping deity and as his very life and soul.”] [*Śrīmad-Bhāgavatam*, 11.2.37]

This has been; the diagnosis has been given in this way. This universal disease of concoction of false conception: fool’s paradise. We are living in a fool’s paradise. And the very seed, very beginning as we can trace is at the inception of a separate interest. The first deviation from *advaya-jñāna* is the conception of separate interest, the necessity of separate interest, takes me off. And so many, including Mahādeva, Śiva: wholesale, if we deal it in the character of wholesale, then Mahādeva is the first rebel. From whom this ego of separate interest is to be seen, separate interest, the master of the *māyāic* world is Mahādeva, sometimes voluntary submission and sometimes revolting temperament.

So in that way we are all atomic Mahādeva. We want to be master of something. And because that is not true, be possible in fact, so in our concoction only, in our dream only we can satisfy the hankering of that lower self in us.

Akṣayānanda Mahārāja: Śiva means auspicious, *śiva mane mangal*, so his rebelling is also auspicious?

Śrīla Śrīdhara Mahārāja: Two aspects he has got, one other side, another lower side. The whole *taṭasthā-śakti* has been covered by him, Śiva. He has got that aspect of a devotee and also as a supporter of the demonic power. The two aspects we find in him. And we may have a good compromise there, that after giving indulgence to the demonic power he creates their confidence in him and ultimately he may try to lead towards the devotion of Nārāyaṇa. He's giving indulgence to the demonic power at the bottom of his heart maybe his good will. That these demons will have confidence in him and ultimately he will lead them to the Vaikuṇṭha, to the service of Nārāyaṇa. Maybe it is at the bottom of his heart. So Śiva from this side, he's master of *māyā*, not servant of *māyā* like us, master of *māyā*. But still he has got connection with *māyā*. Most of his engagement is with *māyā*. So that is not a very happy position. He also sometimes complains to his master, "Why You have granted me such a position? Sometimes I have to go against You to encourage the demons. But this is my fate. This is my fate that You have given me such nasty service." He mourns sometimes. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Mādhava Mahārāja: Mahārāja, I don't know if you have answered my question exactly as I was asking it.

Śrīla Śrīdhara Mahārāja: This is Mādhava?

Akṣayānanda Mahārāja: Mādhava.

Śrīla Śrīdhara Mahārāja: Your question?

Mādhava Mahārāja: My question was; what is the element that makes us perceive something as real?

Śrīla Śrīdhara Mahārāja: What's real, what is the element? That is, the *śāstric* name is *śraddhā*, faith, and that is the developed stage of *sukṛti* by *sādhū-saṅga*. Those that are in the real plane, in the *nirguṇa* plane, *guṇātīta*, beyond creative world, world of creation, the *guṇātīta nitya jagat*, the agents of that world have come to establish some connection in our soul. The deepest element, what we think to be us, our soul. The connection with *sādhū* it produces something which is faith and that faith can see. *Śraddhāmāyo 'yaṁ loka*, there is a world which is only approachable by faith. Just as colour by eye, sound by ear, so there's a world only faith can see; faith can feel it, and no other senses. So that faith, that is the real function of soul and that is awakened by the agent of *Vaikuṇṭha*, of the infinite world, that is *sādhū*. That is *sukṛti*, *ajñāta sukṛti*, *jñāta sukṛti*, then *śraddhā*. And by *śraddhā* the *sādhū-saṅga*, the association with the *sādhū* increases, and transaction of the culture of the reality that takes place, and gradually makes us to be fully conscious that where we are living this is all transient, this is of enemy type. And friendly element, my home, is elsewhere, that is located to be in the world of pure consciousness and pure bliss.

Mādhava Mahārāja: Is that the same process by which the materialist, material person, sees this world as real?

Śrīla Śrīdhara Mahārāja: No, no materialist. Independent of all material, that is done by the; that injection is given by the *Vaikuṇṭha*, by the *Viṣṇu paśada*, in our soul proper, and that arouses *śraddhā* in us. That is the function of the soul, not of this material ego or senses, independent of that. When a patient is in a swoon the doctor sees him and he injects,

and then consciousness comes, and then he can cooperate with the doctor. “That I have such and such, and such and such.” But before one patient can cooperate with the doctor, the doctor has got also something to do, when the patient is unconscious. So when one is fully engrossed in our material engagement the *sādhū*s from other plane, like doctor, injects something. And that is the cause of our reawakening in our soul interest and consciousness of the soul.

Mādhava Mahārāja: [asks Akṣayānanda Mahārāja] Can you ask the question a little differently?

Akṣayānanda Mahārāja: The question I think Mādhava wants to ask, he says that as a devotee we have *śraddhā*, faith, but the materialist...

Śrīla Śrīdhara Mahārāja: The first awakening in a soul in bondage that is named as *śraddhā* and that is outcome of *sukṛti*. And *sukṛti*, that help, independent of him comes from outside, from the Vaiṣṇava. Vaiṣṇava *sādhū* creates *sukṛti*, independent of the individual and when that is sufficiently accumulated it produces *śraddhā*. Then cooperation with the doctor begins.

Akṣayānanda Mahārāja: But those who do not cooperate, they may say...

Śrīla Śrīdhara Mahārāja: At that stage the help may come only from the doctor's side by his own knowledge. No cooperation with this patient, but still the doctor through his *śāstra*, the knowledge of his books, he begins treatment.

Akṣayānanda Mahārāja: We accept that, but the materialist will say that we have got faith in something else. We have got faith in this world.

Śrīla Śrīdhara Mahārāja: Everyone may have some faith. The *guṇḍās* will say that we have got faith in *dacoiting*. The mere statement has got no value. Anyone may have given any statement, what is that? The innocent persons, the mad may be of different type, but that is madness.

Akṣayānanda Mahārāja: Yes, another type of madness.

Mādhava Mahārāja: One time Śrīla Prabhupāda asked us to prove that matter comes from life, using chemistry. I didn't know how to start.

Śrīla Śrīdhara Mahārāja: Yes, matter comes from life, that Berkley's theory that everything is concept but nothing. The conception of matter, that is within consciousness, not that the mind is in the world, but that the world is in the mind. Before you assert anything, the consciousness, it presupposes consciousness. They say the fossil, what is fossil? It is hard, it is black, it is so. But that is only a stage of consciousness. Consciousness pre-exists everything. Whatever you'll say that this is there, what is that? That is a concept. This is black, this is white, this is hard, this is soft, all these, that is mental stages only.

If you press the eye you will see something else. What does it come from? Is it existing outside? So not this fossil evolution of Darwin, but we say just the opposite. Evolution from inside of consciousness is the cause of showing different things of the world. The evolution within and not outside evolution, what we ordinarily think: this is *Vedānta*. Not from imperfection to perfection, but a part of the perfection seems to be

imperfect. Imperfect is producing perfection, this is a ludicrous thing. Rather it is more reasonable and easy to conceive that a part of the perfection is anyhow imperfect. We see, it is shown by us to be imperfect. That will be easy, more reasonable thing. We have to accept something, data of some type or else, the stone, the fossil, where does the fossil come from? And then fossil can produce the infinite. What is this foolish idea?

The fossil, the body is showing so many wonderful things to the doctors. How it has been built. How the brain has been built, it is producing consciousness, intelligence and wonderful genius is in the brain. The producer is only a material thing. But that wonderful thing which we find in the brain, the thought of a genius, that cannot remain independently. We say that really exists, that wonderful thing, the source of all wonders; that is existing. We must take data. The starting point must be the wonderful thing. And then so many things are sprung, if we analyse the atom we will be in wonder. Everything is wonderful. Only we give limitation to a particular atom. This is this, this is wood, that cannot be that. But again analyse the constituent parts of wood or a stone, you will see wonder. So Infinite is everywhere. Perfection is everywhere. Only we have produced a thing, our mind, and that is the trouble. The limited thinking of limitation, the nature we have acquired, that is the puzzle. And how to meet that question, that is to be solved.

Devotee: That's a very nice concept Mahārāja, that in everything there's perfection and eternity.

Śrīla Śrīdhara Mahārāja: But we are not ready to admit that, that is the puzzle. Wherever we are, from the biggest, from the lowest, everything is wonderful. But we won't admit that. We'll go to the fossil only, the fossil is producing everything. What is that fossil?

Mādhava Mahārāja: Mahārāja, these are philosophical arguments. But how can we prove to the scientists that matter comes from life?

[Group Laughter]

Śrīla Śrīdhara Mahārāja: philosophical topics.

You see, the Faraday told, when in the beginning of the electric generation, one lady asked after a few pieces of paper was moved by a wave of electricity; when it was generated first by Faraday, the lady asked, “What will be the utility of this Faraday?”

And he said, “Mother, do you say to me, tell me, what is the utility of a new born babe?” What was your question? I forgot.

Akṣayānanda Mahārāja: He said, “These are all philosophical arguments.”

Śrīla Śrīdhara Mahārāja: Philosophical, but death, is that philosophical?

[?] The death is there to frustrate your all other things if you don't go to take shelter in philosophy. The philosophy can only face the greatest enemy death. The death on not a particular thing, of the whole world, the sun, the moon, the globe, everything will vanish. Science also tells us so. Still if we want to live, philosophy will help you to live, to have an eternal life and eternal peace, only philosophy can give you. And never all these sciences and all the glamour of this life, they're all enemy, deadly enemy, all leads but to the grave, the Gray's Elegy.

The boast of heraldry, the pomp of power, And all that beauty, all that

wealth e'er gave, Awaits alike the inevitable hour;

The path of glory leads but to the grave.

[*Elegy written in a country churchyard*, 1751] (Thomas Gray, 1716-71, English poet)

A grave is true and to deal with the grave's problems philosophy only will relieve us. Otherwise, all finished. Philosophy also gives us hope that you live a peaceful life. These are false enemies around us, tempting, "Live. I shall help you." This is *māyā*.

[Laughter]

Bhakti Caru Mahārāja: Mahārāja, once you told me how to convince the scientists. You once pointed out that the material scientists are simply concerned about the objective nature. They don't care about the subjective nature, but the Vedic philosophy leads them to the subjective nature.

Śrīla Śrīdhara Mahārāja: Yes, that is transcending death.

Bhakti Caru Swāmī: Transcending death, yes, and then ultimately the Vaiṣṇava philosophy leads them to the point when the so called subjects become the object in relation to the supreme subject. The living entities,

the subjects, the living entities, the *ātmās*, they become objects to the supreme subject, Paramātmā.

Śrīla Śrīdhara Mahārāja: Supreme subject, yes, it is *taṭasthā* and that is over, over *jīvātmā* -that is super-subjective realm, and we are to take shelter in that world. Just as when there is war in a particular country, he's taking shelter of another. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Caru Swāmī: Any more questions Mādhava Prabhu?

Mādhava Mahārāja: When you said that the world is in the mind, isn't that idealism?

Śrīla Śrīdhara Mahārāja: Idealism, Berkley's idealism, not that we are in the world, but world is our mind. Of course mind here we are not concerned. The mind is also the world. The soul is living in the soul region, and the mind, ego, everything, that is there, the basis is there. The soul withdrawn, nothing remains. Here also, life gone, the body will perish. So this neutron bomb or something, you'll take off the life, the structure will be there. This atom bomb will destroy the structure of everything. But we are to death-ray that will only suck the life out. And the whole structure will not be disturbed. So, soul withdrawn, nothing will remain. The party is soul. That is reality. And this is in the misguided soul, a misconception like a dream in a person, so example like that. The party is the soul, he is in concern. And if the soul is returned, the consciousness nothing remains, all darkness. And that cannot exist independently. So that is created by his revolting attitude, his unhealthy attitude.

Just as a man who is in a diseased condition he pronounces so many delirium. The disease is the cause of delirium, and not that delirium is

existing outside. The cause, if you want to remove delirium, you must deal with the patient. His brain needs medicine. The world of delirium vanishes. So soul has got some disease and his world has come as delirium, and collectively also this world. Just as in our dream we may meet our friend and also our foes, with hard substance and water in a dream, so also collectively so many misguided delirious persons are being connected or disconnected.

Suppose, before this creation; as the scientists say, what was the first thing, where this concrete world was living? According to us this concrete world and where it was living before creation. First there was a sun, or ether, then it sprang up from the fossil everything has come, the consciousness has come, the same thing again.

Bhakti Caru Swāmī: Mahārāja, the other day I was listening to a tape of Śrīla Prabhupāda and Prabhupāda was pointing out that the way the dream is a reflection of the reality. Like when you are awake we're collecting many, many informations from this nature, and during our sleep, in dreams, those reflections are projected and we experience the dream. The same way when we analyse this nature we see that this nature also is like a dream and this nature is a reflection of the absolute nature.

Śrīla Śrīdhara Mahārāja: And much more. I met one *Vedāntist* he says, just in a dream, we see in a dream that I have entered a garden and so many trees standing, and it seems to be that trees are standing there from long time: it is already existing. But really it is only created by the brain only at that time. But we think that we have entered a jungle or hills and everything or water, but previously they were existing; in dream we feel that. But that is created then and there. From the mind it is created then and there. But we feel already existing, we have come in the garden, we have come in the tank. That was already existing here, we think in our dream, but really it was only created, creating its own atmosphere, environment. It is like that.

Bhakti Caru Swāmī: So Mahārāja, then one question came to my mind, is that who is actually supplying the informations of the spiritual sky? Like we're...

Śrīla Śrīdhara Mahārāja: *Sādhu, śāstra.*

Bhakti Caru Swāmī: No, that...

Śrīla Śrīdhara Mahārāja: That is the beginning Kṛṣṇa told:

*kālena naṣṭā pralaye, vāṇīyaṁ veda-saṁjñitā mayādaḥ brahmaṇe proktā,
dharmaḥ yasyāṁ mad-ātmakaḥ*

[The Supreme Personality of Godhead said: “By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the *Vedas*.”] [*Śrīmad-Bhāgavatam*, 11.14.3]

“I transmitted through Brahmā the nature of real truth concerning Me. And from Brahmā, *śrauta* knowledge is knowledge, so the knowledge of revelation that is accepted. All this is false, a product of false experience, they have been rejected. So only *pramāṇa* is *śrauta pramāṇa*, that is coming from outside this illusory region. That should be accepted as *pramāṇa*, revealed truth. And never any knowledge which is based on

any experience of this false world that cannot be reckoned at all as *pramāṇa*.”

From outside the knowledge of reality was transmitted from Kṛṣṇa to Brahmā, Nārāyaṇa to Brahmā, and from Brahmā then it came but it was mutilated in many ways for the unfair nature, different nature of the disciples it was mutilated. And some inductive method also sprang up like mushrooms, so there is a jungle now. But if we want reality, the help must come [from] outside this illusory world. *Mayādaḥ brahmaṇe proktā, dharmo yasyāṇi mad-ātmakāḥ*.

“I first told to Brahmā, the creator of this world, that this is truth. And he wanted to preach that. Gradually it was modified by the ignorance of the locality, and now so many variegatedness there.”

Bhakti Caru Swāmī: Mahārāja, I was thinking, I mean I had one question at the time that...

Śrīla Śrīdhara Mahārāja: Light can remove darkness, but darkness cannot create light. On the whole, this is the line of thought.

Bhakti Caru Swāmī: Mahārāja, in our dream we have all the experience, information in our mind, or in our brain of this nature. Now when you consider this nature to be a dream, then where from the informations are coming? Is it Paramātmā is supplying the information according to our desire? Our experiences in this mundane world is actually a dream. But the informations of these dreams are coming from the spiritual nature or the absolute nature?

Śrīla Śrīdhara Mahārāja: I can't follow.

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: [?] I draw the conception about Him, that is to be blamed. And not that the tree will exist.

_____ [?]

The ideal of tree, ideal of difference in our experience, that is not to be blamed, that is not faulty. Only with what attitude I am looking at them, that is false and so the whole thing is false. My world of experience is false. My experience of a tree is false. But tree has got its utility. Just as in *Dhāma*, we see so many trees, beasts, human figures. But when our real eyes will be awakened we'll have the *darśana* of a real *Dhāma*. Just as a map, a world map, and with map we are to study about the world, of the country, or a village, map...

End of 81.09.05.B

81.09.05.C

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...of the real thing which is represented in the map. Otherwise it is only a book. *Gīta*, *Bhagavad-gītā*, if no awakening we cannot see the advice of *Bhagavad-gītā*. Only to a mad man, a foolish, or to a beast, it is only paper and ink. And important, the *līlā*, *śāstra*, what is it? So the interest, the degree of the inner awakening and connection with the real aspect, that is there. Vighraha, that is also like that, Vighraha. Ganges water, all these. That is they're there, but only misguided we are, we can't derive our real interest from them.

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana' yāhāṇ nadī dekhe tāhāṇ mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndi'

[“When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana’. When He passed over the hills, He took it for granted that they were Govardhana.”] [“Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the River Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 17.55-56]

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ [sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate]

[“That very personality who stole My heart during My youth is now again My master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet

breezes are blowing from the *kadamba* forest. In Our intimate relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the *Vetasī* tree. That is my desire.”]

[from Śrīla Rūpa Gosvāmī's *Padyāvalī*]

Exciting towards that, towards reality, they're all futile thing, exciting.

[?]

*nārāyaṇam ayaṁ dhīrāḥ, paśyanti paramārthinaḥ jagad dhana-mayaṁ
lubdhāḥ, kāmukāḥ kāmīnī-mayaṁ*

[A devotee sees everyone and everything in relationship with Nārāyaṇa (*nārāyaṇam ayaṁ*). Everything is an expansion of Nārāyaṇa's energy.]
[Within *Śrīmad-Bhāgavatam*, 7.7.55, purport]

So according to the interest we draw the apparent interest, compelled by local interest; another vocabulary, our vocabulary of enjoyment we thrust into the creation of the Lord. The spectacle is to be blamed, not the thing. It may show me in different ways.

sarvatya krsne murti kari janmal se dekhi te kai kal ja akhila mor [?]

andi bhuta cakra yar visaya duli te karmone se para tattva pai duti se [?]

It is He and His paraphernalia, and covered by all prejudiced spectacles

we are seeing things as if they're mine, or belongs to a party that are friends of mine; in this way. But really it is all:

īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat [tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

[“Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.”] [*Śrī Īśopaniṣad*, 1]

Only difference in the stages of our interest of different kinds, Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satya, and different sub-planes in the plane of enjoyment or exploitation shows different colours of the things around. And the wholesale *māyā* removed, everywhere it is He and He only. And the conception of the law removed... ..everything is receiving his impetus of activity from Kṛṣṇa consciousness, it is Vṛndāvana. No consciousness of this body or the mind or the country conception, the nation conception, the globe conception. All crossed: soul to Supersoul all deeper soul enters there. Everything you will find there.

Yaḥ kaumāra-haraḥ sa eva hi varas, [*Śrīla Rūpa Gosvāmī's Padyāvalī*] goes to Vṛndāvana, Rādhārāṇī and Kṛṣṇa. Is that false? Is that poetry? This is a poetry, this imagination. Only our deeper nature, only our self identification, everything depends self determination, who am I? Hegel's language, self determination: that is the end of all of us, self determination, *svarūpa-siddhi*. Who am I, my deeper self? My mind, or my intelligence, or more than that? Where am I? Who is my real self? Who is the real party in me? Whose interest? My eyes interest, ears interest, or mental interest or the interest of my intelligence? Going inner, inner, then self interest, self determination, *svarūpa-siddhi*. That is to be

attained. I must enter, I must get back my proper self. And in His connection I will come in the environment and see the world, what is it?

I am given some wine or some poison then I am besides myself and I am seeing things. And no sister, no mother, actuated by my animal motive, I am seeing a thing all for enjoyment. The crude tendency of lust, that is mustering everything, then I'm seeing what? Then when sober I am seeing so many things changed. In this way go deeper, deeper, and find who you are, what is your interest, and try to see the paraphernalia according to your interest. Self determination and you'll see things opposite as you are seeing it now. And that how, that may be affected. How can I go back to my self determination, proper? How to find out my own lost self, long missing link, long lost self? We may talk like that. How to find, or get back? And by His interest then we shall try to go back to home, back to God, back to home.

For a madman, only his brain disease should be removed, and he will find his home, his wealth, his everything is there. Only disorder in the brain, so disorder in the mind and the self diseased, *bhava roga*, this is a kind of disease. The central disease is *bhava roga*, the spirit of enjoyment. Spirit has made, separate interest has enticed me and has made me mad, and I'm roaming. And that disease should be removed. And the doctors must come outside. And by result the disease removed I'm quite at home: self determination. So many entanglements, questions, questions, all will finish at one stroke. When the brain disease is removed I am quite well. Everything is there. Like such nature.

Bhakti Caru Swāmī: *Bhidyate hṛdaya-granthiś.*

Śrīla Śrīdhara Mahārāja:

[*bhidyate hṛdaya-granthiś,*] *chidyante sarva-saṁśayāḥ kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 11.20.30] That is somewhat, again more:

svarūpe sabāra haya, golokete sthiti:

[*muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ*]

["This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we are members of that plane."] [*Śrīmad-Bhāgavatam*, 2.10.6]

Mayi dṛṣṭe 'khilātmani, with my interest: first with me and my first environment, then different environments; with all. How? God save me from our friends. Our charm for this material world of enjoyment should vanish. That is the trouble, to save us from the friends. That is the question. We love them. That is the enemy within. The enemy is within, that I have got attraction, I love this paraphernalia, I like them, that is the enemy. And those that do not like to enjoy there is also another mania of renunciation. They do not admit the reality, that a part and parcel of the whole, he has got respective duty for the whole organic, service, a life of service. Mere renunciation, *dharmagat*, a strike: that is no solution.

The real engagement we must have got. And all engagements are not bad. The engagement in the positive side, that is life giving. The whole thing may be conducted but the standard is *sukha*, *rasa*, quantity and quality. The quality of *rasa*, that is to be judged. *Raso vai saḥ*. Here also

rasa, and there also *rasa*, but the difference in quality of *rasa*. By stealing also we can get a sort of pleasure. And by making gifts to all, we also feel a sort of pleasure. But there is a distinction. This is also *rasa* that is also *rasa*. This is extraordinary; this is gross, filthy. Then qualitatively *rasa* will be improved, it will be purer. Then it will reach to the acme of Kṛṣṇa consciousness, surrendering everything for Him and spontaneous service reinstated. That distributes the highest type of *rasa* in quality and quantity. That is the main conception underlying all this. *Akhila-rasāmṛta-murtiḥ*. All different types of *rasa* is harmonised in that Personality of beautiful goodness. Our goal will be that. This *Bhāgavatam* says and Mahāprabhu says. And our heart will also approve when we shall have the touch of that thing in any way or other.

Hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata, Manu says. *Vidvadbhiḥ sevitaḥ*, which is not current in the ordinary person, but those that are well experienced in Vedic *śāstra*, Vedic knowledge, that the knowledge which is transmitted from outside for our help, for our relief. One who is experienced in that sort of knowledge, *vidvadbhiḥ sevitaḥ*, and they follow the rules of life, that sort, *sevitaḥas*. *Sadbhir*, and those that have accepted those Vedic rules practically in their life, not only the exponents of the Vedic truth, but also those that are practising that truth, that advice of the *Vedas*, *sadbhir*. *Nityam adveṣa-rāgibhiḥ*, and their external nature will be that they do not care much for the duality of this *jay para jay*, the *sukha-dukha* what we meet in the ordinary life, they do not care for that, *adveṣa-rāgibhiḥ*. *Hṛdayenābhyanujñāto*, and what will get the approval of the innermost heart, of your innermost heart's approval, that thing you should know as real religion.

[*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ*
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata] [*Manu-saṁhitā*, 2.1]

...

That is also *lakṣaṇa*. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nītāi Caitanya. Nītāi Caitanya.

[Bengali (?) conversations for about nine and a half minutes]

...

Mādhava Mahārāja: Someone asked me a question about the *Bhagavad-gītā*. In the eighteenth chapter Kṛṣṇa says: *Īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati*, “That you surrender,” Kṛṣṇa was telling Arjuna that, “You surrender to the Supreme.” In the next verse He tells him that, “The Supreme is controlling everyone and that Arjuna should surrender to the Supreme,” as if Kṛṣṇa Himself were not the Supreme, as if He were speaking of a third person.

Śrīla Śrīdhara Mahārāja:

Īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā tam eva śaraṇam gaccha, sarva-bhāvena bhārata tat prasādāt parām śāntim, sthānam prāpsyasi śāśvatam

[“O Arjuna, the indwelling Supreme Lord, by the potency of His deluding energy, causes the living beings to wander hither and thither (in many postures), as though each were merely a puppet on strings, riding on a carousel. Verily, that Lord is dwelling within the heart of all living beings.”]
[“O Bhārata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode.”] [*Bhagavad-gītā*, 18.61-62]

That is Kṛṣṇa’s function. Paramātmā we may think represents one of the functions of Kṛṣṇa, and the immediate superior to *jīva*, in the rank of Kṛṣṇa, rank of Nārāyaṇa. So He asked him, “Try to find...

...

*upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ paramātmetyi cāpy
ukto, dehe 'smin puruṣaḥ paraḥ*

[“Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul's intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul.”]
[*Bhagavad-gītā*, 13.23]

“Your immediate Master is there in your heart to guide you. You try to connect with Him... “Surrender to Him. Then He will... “Rightly... “With the concern of these worldly affairs, so come, go through the proper channel. My connection with you is something else. I say you go. He is also My representation, representative, but rather try to find Him and His direction. Then you will find peace. That local God who deals with local affairs, go to Him; that is entailed. I as a friend advise to you go and follow His direction and you will get your peace thereby. *Tam eva śaraṇaṁ gaccha, sarva-bhāvena bhārata, tat prasādāt parāṁ śāntiṁ.* [Bhagavad-gītā, 18.62] Then you will have a peep into a particular world which is independent of this world of good or bad, superior or inferior, as you say. Droṇācārya Ācārya, Bhīṣma, my Guru, and you are not feeling encouragement to hit them. So you will come over the surface of this world duality if you can have His direction. It will give you immediate relief of this duality of good and bad in this world: take you above the calculation of good and bad of worldly sense. Accept His guidance that will be safe to you.”

Hare Kṛṣṇa. Gaura Haribol.

Tam eva śaraṇaṁ gaccha, sarva-bhāvena bhārata, tat prasādāt parāṁ śāntiṁ. “You’ll be able to rise above the consideration of good and bad of

this world and exclusively devote yourself to His direction. That will be helpful to you to get out of this worldly entanglement.”

upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ paramātmēti cāpy ukto, dehe 'smin puruṣaḥ paraḥ

[“Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul's intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul.”]
[*Bhagavad-gītā*, 13.23]

“His function we can experience in these different forms, *upadraṣṭā*, He’s observing everything you are doing. He is deputed there, by Me it may be called, for that purpose. *Anumantā*, and willingly or unwillingly He can check you but little indifferent in His, indifferently He’s watching your movements in every detail. *Upadraṣṭā, anumantā*, and He is indifferently giving approval, not always very satisfied or dissatisfied, anyhow approving your free actions. *Bhartā*, and He does not leave you but He accepts, continues in your guardianship. That position He has got. Though you do not obey always inner direction but still He does not leave you. He continues to be your guardian, *bhartā*. *Bhokta*, and also He has to feel something about you. If you follow His direction, He will be happy and if you ignore Him, He will be little disturbed, *bhokta*. *Maheśvaraḥ*, but He has got His special power to force you to do anything and everything, but still He does not use that special power over you. But still He’s there within your heart. That is My particular function in every *jīva*. Just as the sun, without considering any gratitude or ingratitude of the world, he goes on giving light. So *hṛd-deśe ‘tiṣṭhatam*, that is My one function who exists in all the hearts of all the *jīvas* that are to be found anywhere, *Īśvara*.”

*aṇor aṇīyān mahato mahīyān, [ātmasya jantor nihito guhāyām tam
akratuḥ paśyati vīta-śoko, dhātuḥ prasādān mahimānam ātmanah]*

[“Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātr] he realises the superiority of the Supreme Soul.”] [*Kaṭha Upaniṣad*, 1.2.20]

All-pervading aspect, *aṇor aṇīyān*, the smallest of the small. Everywhere He’s residing inside. “The highest plane where everything is standing that is Brahman, and the smallest all-pervading space, that is also My aspect. That is also Myself, the smallest of the small, *aṇor aṇīyān*. All-comprehensive and all-pervasive aspect, Brahman, Paramātmā: the infinite of the infinite and the knower of the knower. This is My two aspects in the relativity of the world thought.”

And there is another, *bhajanīya*, a new awakening in the soul. Here we are accustomed to enjoy anything and everything, to utilise anything and everything, whatever we come across, to our interest. How I can utilise this thing for my purpose, of such pleasure. Whatever we see, we connect with that.

But the Lord’s nature of existence is just opposite. Whenever He’s seen by anyone, he wants to sacrifice for the pleasure of Him, *bhajanīya*, *guṇa-viśiṣṭha*, that is Bhagavān. The conception of that substance when we come in His connection we want to give us all to produce His satisfaction. That is the characteristic of Bhagavān. And that is developed to the highest in Kṛṣṇa, *bhajanīya*. Here whatever we see we want to enjoy, the excitement we feel for enjoyment, but the God’s position is just the opposite. Whoever comes in His connection he wants to make Him enjoy. That is just the opposite aspect of this world.

Bhajanīya guṇa-viśiṣṭha. He's my Lord and I am to supply His enjoyment. Such nature He has got, attractive in all respects. That is just the opposite aspect of the world: *bhajanīya guṇa-viśiṣṭha*, Bhagavān.

And Paramātmā is like this, indifferent guardian, everywhere in every *jīva* He's there dictating, not forcing, but He can force. *Prakṛtis tvām niyokṣyati* ["By your nature, you will have to be engaged in warfare."] [*Bhagavad-gītā*, 18.59] *Kartuṁ necchasi yan mohāt kariṣyasi avaśo 'pi tat* ["Compelled by the work born of your own nature, you will act all the same."] [*Bhagavad-gītā*, 18.60] "With a special power He will come and engage you in this fight, if you fail to cooperate in the last moment. But you can't avoid, the force is there. But it would be better for you to obey Him consciously. You ask your inner guide."

Hare Kṛṣṇa. Hare Kṛṣṇa. Today we may stop here. *Jai Om Viṣṇupāda...*

End of 81.09.05.C

81.09.06.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja: (Leads bhajans)

[Śrī Rādhikā-stava (from Stava-mālā), by Śrīla Rūpa Goswāmī]

*rādhe jaya jaya mādharma-dayite, gokula-taruṇī-maṇḍala-mahīte.
dāmodara-rati-varḍhana-veśe, hari-niṣkuṭa-vṛndā-vipineśe. vṛṣabhānū
dadhi-nava-śaśī lekhe, lalitā-sakhī guṇa-ramita-viśākhē. karuṇāṁ kuru
mayi karuṇā-bharite, sanaka-sanātana-varṇita-carite.*

[“O Rādhē, Your transcendental love and beauty are so powerful and attractive that they captivate even the heart of Mādhava who is eternally self fulfilled and the unlimited source of all divine ecstasy and charm. By Your own natural excellence You are the most adorable of all young beautiful damsels of Gokula Maṇḍala, therefore Your glories remain ever unequalled.

O Rādhē, Your elegant countenance, decorated by coquettish moods and captivating dress, ever increase the love ecstasy of Your beloved Dāmodara. Manifesting such unique loveliness, You forever remain the beloved queen of the beautiful forest groves of Hari, who is expert in stealing away Your heart by creating an irresistible love attraction.

O Rādhē, from the ocean of Vṛṣabhānu, You have risen like a full moon of exquisite beauty that ever delights the heart of Mādhava.

O Rādhē, You are very fond of Lalitā and Viśākhā who stand out amongst all other damsels of Gokula, due to their charming beauty and expertise in *prema sevā*. They are also deeply captivated and overwhelmed by Your super excellent qualities which enchant Kṛṣṇa, the divine monarch of all loving mellows and so they accept You, with all adoration as their beloved Goddess and exclusive shelter of life.

O Rādhē, Your transcendental glories are described with unending joy by the exalted saints like Sanaka Ṛṣi and Your intimate servitor Śrīla Sanātana Goswāmī. O magnanimous Goddess! Your heart is full of compassion, therefore please bestow Your mercy upon me.”]

05:32

..... 05:38

[Śrī Rādhāṣṭaka, 2, from Gītāvalī by Śrīla Bhaktivinoda Ṭhākura]

[1] *birajār pāre śuddha-parabyoma-dhām, tad upari śrī-gokula-
bṛndāraṇya nām*

[2] *bṛndābana cintāmaṇi, cid-ānanda-ratna-khani, cinmoy apūrva-
darasan tahi mājhe camatkār, kṛṣṇa banaspati sār, nīla-maṇi
tamāla jemon*

[3] *tāhe ek swarṇa-mayī, latā sarba-dhām-jayī, uṭhiyāche parama-
pābanī hlādinī-śaktir sār, ‘mahābhāva’ nām jār, tribhuvana-
mohana-mohinī*

[4] *rādhā-nāme paricita, tuṣiyā gobinda-cita, birājaye parama
ānande sei latā-patra-ful, lalitādi sakhī-kul, sabe mili’ bṛkhe
dṛḍha bāndhe*

[5] *latār paraśe prafulla tamāl, latā chāri’ nāhi rahe kono kāl*

[6] *tamāla chariya latā nāhi bāce, se lata milan sada-kala jace*

[7] *bhakativinoda milan dōhār, nā cāhe kakhona binā kichu ār*

] Beyond the Virajā River lies the pure spiritual sky, or the Vaikuṇṭha world, and above that Vaikuṇṭha realm lies the divine abode known as Goloka Vṛndāvana.

] The land of Vṛndāvana is made of spiritual gems and is therefore

likened to a mine of fully cognizant and beautiful jewels. This transcendental realm is certainly a wonderful and extraordinary sight. Within that abode, where everything is fully conscious, resides Lord Kṛṣṇa, who is compared to a charming *tamāla* tree (which is considered to be the best of trees and possesses colour like that of a sapphire).

-] Upon that blackish tree has appeared a beautiful golden creeper. Her name is Mahābhāva, due to being the essence of the pleasure-giving *hlādinī* potency. She is the conqueror of all realms, the supreme purifier, and the enchantress of Śrī Kṛṣṇa, who is Himself the enchanter of all the worlds.
-] She is also known as Rādhā, whose friends, headed by Lalitā, are compared to Her leaves and flowers. The creeper, meeting with all Her friends, firmly embraces that blackish tree named Govinda, and having satisfied His heart, remains there in great ecstasy.
-] At the touch of the creeper, the *tamāla* tree blooms; but without Her embrace He can no longer exist.
-] The creeper, without the company of that *tamāla* tree, is also unable to live. Therefore She always prays for Their meeting.
-] Bhaktivinoda desires nothing else but the meeting of this divine couple, Rādhā and Kṛṣṇa.

... 08:42

...

[Śrī Rādhāṣṭaka, 3, from *Gītāvalī* by Śrīla Bhaktivinoda Ṭhākura]

[1] *ramaṇī-śiromaṇi, bṛṣabhānu-nandinī, nīla-basana-paridhānā chinna-puraṭa jini', barṇa-bikāśinī, baddha-kabarī hari-prāṇā*

[2] *ābharaṇa-maṇḍitā, hari-rasa-paṇḍitā, tilaka-suśobhita-bhālā
kañculikācchāditā, stana-maṇi-maṇḍitā, kajjala-nayanī rasālā*

[3] *sakala tyajiyā se rādhā-caraṇe, dāsī ho'ye bhaja parama-
jatane*

[4] *saundarja-kiraṇa dekhiyā jāhār, rati-gaurī-līlā garva-parihār*

[5] *śacī-lakṣmī-satyā saubhāgya bolane, parājita hoy jāhāra
caraṇe*

[6] *kṛṣṇa-baśīkāre candrāvalī-ādi, parājay māne hoiyā bibādī*

[7] *hari-dayita rādhā-caraṇa prayāsī, bhakativinoda śrī-godruma-
bāsī*

ጊ Śrīmatī Rādhārāṇī is the crest jewel of all the young women. She is the beloved daughter of King Vṛṣabhānu and is very fond of wearing blue coloured garments. Her very pleasing complexion conquers the beauty of cut gold, Her locks of hair are nicely arranged, and She is the life and soul of Lord Kṛṣṇa.

ጊ Śrīmatī Rādhārāṇī, who is very learned in the science of *rāsa*, is artfully adorned with jewels, nicely decorated with *tilaka*, and covered with a beautiful corset. Her breasts are adorned with valuable gems, and Her eyes are anointed with black collyrium. Thus She appears as sweetness personified.

ጊ Give up everything and become a maidservant at the lotus feet of Rādhārāṇī. Just worship Her and serve Her with great care and attention.

ጊ Beholding Her effulgent rays of beauty, Rati, Gaurī, and Līlā abandon all their pride.

ጊ At Her feet the good fortune of Śacī, Lakṣmī and Satyā is defeated.

-] The *gopīs*, led by Candrāvalī, are all staunch competitors of Rādhārāṇī for Kṛṣṇa's favour. Yet they all accept their defeat by Śrīmatī Rādhārāṇī, for She alone controls Kṛṣṇa.
-] Ṭhākura Bhaktivinoda, a resident of Godruma, always endeavours for the lotus feet of Śrīmatī Rādhārāṇī, the most beloved of Lord Hari.

11:05

..... 11:12

[Śrī Rādhāṣṭaka, 1, from *Gītāvalī* by Śrīla Bhaktivinoda Ṭhākura]

[1] *rādhikā-caraṇa-padma, sakala śreyera sadma, jatane je nāhi
ārādhilo rādhā-padmāṅkita dhāma, bṛndābana jār nāma, tāhā je
nā āśroy korilo*

[2] *rādhikā-bhāva-gambhīr, citta jebā mahādhīra, gaṇa-saṅga nā
koilo jīvane kemone se śyāmānanda, rasa-sindhu-snānānanda,
labhibe bujhoha eka-mane*

[3] *rādhikā ujvala-raser ācārya, rādhā-mādhava-śuddha-prema
vicārya*

[4] *je dharilo rādhā-pada parama jatane, se pailo kṛṣṇa-pada
amūlya-ratane*

[5] *rādhā-pada vinā kabhu kṛṣṇa nāhi mile, rādhār dāsīr kṛṣṇa
sarva-vede bole*

[6] *choḍata dhana-jana, kalatra-suta-mita, choḍata karama geyān
rādhā-pada-paṅkaja, madhurata sevana, bhaktivinoda paramān*

-] He who has failed to carefully worship the lotus feet of Śrīmatī Rādhikā, which are the abode of all auspiciousness; he who has not taken shelter in the transcendental abode known as Vṛndāvana, which is decorated with the beautiful lotus flower named Rādhā...
-] ...who in this life has not associated with the devotees of Rādhikā, who are very wise and whose devotion for Rādhā is very deep-how will such a person ever experience the bliss of bathing in the ocean of Lord Śyāma's sublime mellows? Please understand this most attentively.
-] Śrīmatī Rādhikā is the exemplary teacher of the brilliant mellows of conjugal love. This pure love between Rādhā and Mādhava is worthy of discussion and contemplation.
-] He who cherishes the lotus feet of Śrīmatī Rādhārāṇī with great care obtains the lotus feet of Kṛṣṇa, which are like priceless jewels.
-] Without taking shelter of the lotus feet of Rādhā, one can never meet Kṛṣṇa. The Vedic scriptures declare that Kṛṣṇa is the property of the maidservants of Śrī Rādhā.
-] Having abandoned wealth, followers, wife, sons, and friends, and having given up materialistic activities and speculative knowledge, one should become absorbed in the sweetness of service to the lotus feet of Śrīmatī Rādhārāṇī. This is Bhaktivinoda's solemn declaration.]

14:18

..... 14:30

[*Rādhākuṇḍataṭa-kuñjakuṭīra*, from *Śaraṇāgati* by Śrīla Bhaktivinoda Ṭhākura]

*rādhākuṇḍataṭa-kuñjakuṭīra, govardhanaparvata yāmunatīra
kusumasarovara, mānasagaṅgā, kalindanandinī vipula-taraṅgā
vaṁśīvaṭa, gokula, dhīrasamīra, vṛndāvana-taru latikā-vānīra khaga-
mṛgakula, malaya-bātāsa, mayura, bhramara, muralī-vilāsa*

*veṇu, śṛṅga, padacihna, meghamālā, vasanta, śaśāṅka, śaṅkha karatālā
yugala vilāse anukūla jāni, līlāvilāsa-uddīpaka māni*

*esaba choḍata kāhā nāhi yāu, esaba choḍata parāṇa hārāu bhaktivinoda
kahe, śuna kāna, tuyā uddīpaka hāmārā parāṇa*

["The grove-dwelling on the banks of Rādhā-kuṇḍa, Govardhana
mountain, the banks of river Yamunā; Kusuma-Sarovara lake, Mānasa-
Gaṅgā River, The rolling waves of Yamunā, daughter of the sun;

Place of the rāsa dance, and Gokula, the gentle breezes, The trees,
vines, and Vetasa palms of Vraja;

The birds and animals, the sweet air of spring, The peacocks,
bumblebees, the flute's sweet song; Flute, horn, His footsteps, range of
clouds in the sky, Season of spring, the moon, the conch, hand-cymbals;

I know all these things are nourishing the pastimes of the Divine Couple, I
can feel they arouse the holy pastimes of the Lord; I can never leave all
these things so dear to me, Without them I know I shall surely die;

Hear me, O Kāna, says Śrī Bhaktivinoda: You are the only light of my
life."]

18:18

..... 18:20

[Śrī Rādhāṣṭaka, 8, from Gītāvalī by Śrīla Bhaktivinoda Ṭhākura]

*rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa
gelā. ātapa-rahita sūray nāhi jāni, rādhā-virahita mādharma
pūjaye sa ajñānī. kavāhi nāhi karavi tākar saṅga, citte icchasi yadi vraja-
rasa-rāṅga. rādhikā-dāsī yadi haya abhimān, śīghra-i mila-i tava gokula-
kān. brahmā śiva nārada śruti nārāyaṇī, rādhikā-pada-raja pūjaye māni.
umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.
heno rādhā-paricaryā yākara dhana, bhaktivinoda tā'r māgaye caraṇa.*

"If your desire to worship Śrī Rādhā is not awakened, worship of Kṛṣṇa is ultimately useless.

Just as the sun is not perceived without sunlight, similarly I cannot accept Mādhava without Śrī Rādhikā.

One who worships Kṛṣṇa alone has imperfect knowledge and one who disrespects Śrī Rādhikā, is simply conceited and full of vanity.

Never associate with such a person if you at all desire the transcendently delightful pastimes of Vraja, to appear within you heart.

If you consider yourself to be a maidservant of Śrī Rādhikā, then you will very soon meet Kāna (Kṛṣṇa) the Lord of Gokula.

Even Lord Brahmā, Lord Śiva, Devārsi Nārada, the personified *Vedas* (*Srutis*) and Lakṣmī-Devī honour and worship the dust of Śrī Rādhikā's lotus feet.

The Vedic scriptures (*āmnāya*) declare that Umā, Ramā, Satyā, Śacī, Candrā and Rukminī are all the expansions of Śrīmatī Rādhārāṇī.

Bhaktivinoda whose only wealth is the service of Śrī Rādhā Ṭhākuraṇī

humbly begs the shelter of Her lotus feet." (*The Songs Of Bhaktivinoda Ṭhākura*, p 129-131)

21:33

..... 21:34

[*Bhakti-pratikūla-bhāva Varjanāṅgikāra*, renunciation of conduct averse to pure devotion, song 4.]

[From *Śaraṇāgati* by Śrīla Bhaktivinoda Ṭhākura]

āmi to' svānanda-sukhada-bāsī, rādhikā-mādhava-caraṇa-dāsī duñhāra milane ānanda kori, duñhāra biyoge duḥkhetē mari sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paraye mane je-je pratikūla candrāra sakhī, prāṇe duḥkha pāi tāhāre dekhi'

rādhikā-kuñja āñdhāra kori, loite cāhe se rādhāra hari

śrī-rādhā-gobinda-milana-sukha, pratikūla-jana nā heri mukha rādhā-pratikūla jateka jan, sambhāṣaṇe kabhu nā hoy mana bhaktivinoda śrī-rādhā-caraṇe, saṁpeche parāṇa atība jatane

[I am a resident of Svānanda-sukha-kuñja and a maidservant of the lotus feet of Rādhikā and Mādhava.

At the union of the Divine Couple I rejoice, and in Their separation I die in anguish.

I never look at the place where Candrāvalī and her friends stay.
Whenever I see such a place it reminds me of Candrāvalī's *gopī* friend Śaibyā.

I feel pain in my heart when I catch sight of Candrāvalī's girl-friends, for they are opposed to Rādhā.

Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom.

I never look at the faces of those who are opposed to Śrī Rādhā and Govinda's joyous union.

Nor do I find any pleasure in conversing with those who are opposed to Rādhā. Bhaktivinoda has enthusiastically entrusted his soul to the lotus feet of Śrīmatī Rādhārāṇī.]

24:50

.....

*om ajñāna-timirāndhasya jñānāñjana-śalākayā cakṣur unmilitam yena,
tasmai śrī-gurave namaḥ*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

.....

*nāma-śreṣṭham manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭavāṭīm rādhā-kunḍam giri-
varam aho rādhikā-mādhavāśām prāpto yasya prathita-kṛpayā śrī gurum*

taṁ nato 'smi

[Śrīla Raghunātha Dāsa Goswāmī prays: “I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing.”]

.....

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca patitānām
pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

.....

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te kṛṣṇaya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ*

[“I offer *praṇāma* unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing Kṛṣṇa *prema*.”]

.....

*dīvyad vṛndāraṇya kalpa-drumādhaḥ, śrīmad-ratnāgāra-simhāsana-
sthau śrī śrī-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau
smarāmi*

[“I constantly meditate upon that Divine Couple Śrī Śrī Gandharvā-
Govinda, who are seated upon a wonderful throne highly decorated with
brilliant jewels. They are sitting within the illustrious forest of Vraja,
beneath a mind attracting desire tree, accompanied by Their dedicated
servitors such as Śrī Rūpa Mañjarī, Lalitā Devī, and other intimate
servants like the *priyanarma sakhīs*.”]

.....

radhavan namaste dinam dante yar te punat puna [?]

srīmad rupa padam bhoja suji dui syam janme jan [?]

.....

*śrī caitanya mano'bhīṣṭaṁ, stāpithaṁ yena bhūtale svayaṁ rūpa kadā
mahyaṁ, dadāti sva-pandāntikaṁ*

[Narottama dāsa Ṭhākura said: “O when will Śrīla Rūpa Goswāmī, who
has firmly established in this world, the pure devotional teachings and
principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished
desires, ever bless me with eternal shelter of his lotus feet?”]

.....

*mukam karoti vācālaṁ panghum langhāyate girīm yat kṛpā tam ahaṁ
vande śrī gurun dīna-tāraṇam*

["I offer my respectful obeisances unto Mādhava, Who is the
Personification of transcendental bliss. By His mercy, a blind man can
see the stars in the sky, a lame man can cross mountains, and a dumb
man can speak eloquent words of poetry."]

[*Bhavārtha Dipikā, maṅgala stotram*, 1]

..... 26:40

[Bengali (?) and śloka_?]

End of 81.09.06.A

81.09.06.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: [Bengali _____] [?] 11:37
Bhajans.

Siddhi-lālasā, by Śrīla Bhaktivinoda Ṭhākura

[1] *kabe gaura-vane, suradhunī-taṭe, ‘hā rādhe hā kṛṣṇa’ bo’le
kāṇḍiyā beḍābo, deho-sukha chāḍi’, nānā latā-taru-tale*

[2] *śwa-paca-grhete, māgiyā khāibo, pibo saraswatī-jala puline
puline gaḍā-gaḍi dibo, kori’ kṛṣṇa-kolāhala*

[3] *dhāma-bāsī jane, praṇati koriyā, māgibo kṛpāra leśa
vaiṣṇava-caraṇa- reṇu gāya mākhī, dhorī’ avadhūta-beśa*

[4] *gauḍa-braja-bane, bheda nā heribo, hoibo baraja-bāśī
dhāmera swarūpa, sphuribe nayane, hoibe rādhāra dāsī*

[1] O when, O when will this soul chant in Gaura-forest on the Ganges’ banks the Holy Names “Rādhā” and “Kṛṣṇa” renouncing all the body’s joys and drenched with all the tears I’ve wept amidst the herbs, beneath a tree?]

] When, at some outcaste’s home shall I give up all thoughts of caste and beg to share with him humble *prasādam* and drink the water of the Saraswatī? Along the banks, my voice choked with my ecstasy I’ll chant “Kṛṣṇa” in great delight.]

] And when will I bow down before a *dhām-bāsī* and beg from him a drop of mercy; when O when will I smear my body with the dust from a Vaiṣṇava’s holy feet and wear the *avadhūta*’s cloth?]

] Then I shall see no difference in the forest of Gauḍa and Vraja, and I will be transformed into a resident of the *dhām*. The true nature of the Lord’s abode will manifest itself to my eyes, and I will become a maidservant of Śrīmatī Rādhārāṇī.]

[Siddhi-lālasā, by Śrīla Bhaktivinoda Ṭhākura]

..... 13:33

Śrī Vraja-dhāma-mahimāmṛta, The Nectarean Glories of Vraja-dhāma

- [1] *jaya rādhe, jaya kṛṣṇa, jaya vṛndāvan, śrī-govinda, gopīnātha, madana-mohan*
- [2] *śyāma-kunḍa, rādhā-kunḍa, giri-govardhan, kālindī jamunā jaya, jaya mahāvan*
- [3] *keśī-ghāṭa, baṁśī-baṭa, dwādaśa-kānan, jāhā saba līlā koilo śrī-nanda-nandan*
- [4] *śrī-nanda-jaśodā jaya, jaya gopa-gaṇ, śrīdāmādi jaya, jaya dhenū-vatsa-gaṇ*
- [5] *jaya bṛṣabhānu, jaya kīrtidā sundarī, jaya paurṇamāsī, jaya ābhīra-nāgarī*
- [6] *jaya jaya gopīśwara vṛndāvana-mājh, jaya jaya kṛṣṇa-sakhā baṭu dwija-rāj*
- [7] *jaya rāma-ghāṭa, jaya rohiṇī-nandan, jaya jaya vṛndāvana-bāsī jata jan*
- [8] *jaya dwija-patnī, jaya nāga-kanyā-gaṇ, bhaktite jāhārā pāilo govinda-caraṇ*
- [9] *śrī-rāsa-maṇḍala jaya, jaya rādhā-śyām, jaya jaya rāsa-līlā sarva-manoram*
- [10] *jaya jayojjwala-rasa sarva-rasa-sār, parakīyā-bhāve jāhā brajete pracār*
- [11] *śrī-jāhnavā-pāda-padma koriyā smaraṇ, dīna kṛṣṇa-dāsa*

kohe nāma-saṅkīrtan

- ‡ All glories to Rādhā and Kṛṣṇa and the divine forest of Vṛndāvana. All glories to the three presiding Deities of Vṛndāvana —Śrī Govinda, Gopīnātha, and Madana-Mohana.
- ‡ All glories to Śyāma-kuṇḍa, Rādhā-kuṇḍa, Govardhana Hill, and the Yamunā River (Kālindī). All glories to the great forest known as Mahāvana, where Kṛṣṇa and Balarāma displayed all of Their childhood pastimes.
- ‡ All glories to Keśī-ghāṭa, where Kṛṣṇa killed the Keśī demon. All glories to the Vaṁśī-vaṭa tree, where Kṛṣṇa attracted all the *gopīs* to come by playing His flute. Glories to all of the twelve forests of Vraja. At these places the son of Nanda, Śrī Kṛṣṇa, performed all of His pastimes.
- ‡ All glories to Kṛṣṇa's divine father and mother Nanda and Yaśodā. All glories to the cowherd boys, headed by Śrīdāmā, the older brother of Śrīmatī Rādhārāṇī and Anaṅga Mañjarī. All glories to the cows and calves of Vraja.
- ‡ All glories to Rādhā's divine father and mother, Vṛṣabhānu and the beautiful Kīrtidā. All glories to Paurṇamāsī, the mother of Sāndīpani Muni, grandmother of Madhumaṅgala and Nāndimukhī, and beloved disciple of Devarṣi Nārada. All glories to the young cowherd maidens of Vraja.
- ‡ All glories, all glories to Gopīśvara Śiva, who resides in Vṛndāvana in order to protect the holy *dhāma*. All glories, all glories to Kṛṣṇa's funny *brāhmaṇa* friend, Madhumaṅgala.
- ‡ All glories to Rāma-ghāṭa, where Lord Balarāma performed His *rāsa* dance. All glories to Lord Balarāma, the son of Rohiṇī. All glories, all glories to all of the residents of Vṛndāvana.
- ‡ All glories to the wives of the proud Vedic *brāhmaṇas*. All glories to the wives of the Kāliya serpent. Through pure devotion they all obtained the

lotus feet of Lord Govinda.

] All glories to the place where the *rāsa* dance of Śrī Kṛṣṇa was performed. All glories to Rādhā and Śyāma. All glories, all glories to the divine *rāsa* dance, which is the most beautiful of all Lord Kṛṣṇa's pastimes.

o] All glories, all glories to the mellow of conjugal love, which is the most excellent of all *rasas* and is propagated in Vraja by Śrī Kṛṣṇa in the form of the divine *parakīya-bhāva* [paramour love].

[11] Remembering the lotus feet of Lord Nityānanda's consort Śrī Jāhnavā Devī, this very fallen and lowly servant of Kṛṣṇa sings the *saṅkīrtana* of the Holy Name.]

[Śrī Vraja-dhāma-mahimāmṛta, The Nectarean Glories of Vraja-dhāma]

.....

Gaura Hari Haribol. Gaura Hari Haribol.

Gaura Nityānanda bol Haribol Haribol. Gaura Gadādhara bol Haribol Haribol.

_____ [?]

20:36

Jaya Om Viṣṇu-Pāda...

22:10

[Bengali (?) and śloka, until the end of the recording]

End of 81.09.06.B

81.09.10.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Bhāratī Mahārāja: ...we went to the Sonar Mandir and we met the *pūjārī*. Very nice man! And he has proposition of raising one *lākh* and then they would give the Mandir for our usage... One *lākh* and they would give us the property there, Sonar Mandir.

Śrīla Śrīdhara Mahārāja: They'd sell?

Bhāratī Mahārāja: Yes. So he proposed that we raise between us one *lākh* rupees, and then he could use that, that could be used for purchasing temple and property.

Śrīla Śrīdhara Mahārāja: What about the money that was deposited in the bank more than a *lākh*?

Bhāratī Mahārāja: That he does not know.

Śrīla Śrīdhara Mahārāja: So Vinodini wants to sell the mother's temple?

Bhāratī Mahārāja: Yes. I think it's mainly her sister's husband is interested.

Śrīla Śrīdhara Mahārāja: Her sister's husband.

Bhāratī Mahārāja: He left with that intention, of raising funds for that purpose.

Śrīla Śrīdhara Mahārāja: For that golden plate covered temple?

Bhāratī Mahārāja: Yes. Very beautiful: very beautiful place.

Śrīla Śrīdhara Mahārāja: That is very cheap, one *lākh*, very, very cheap.

Bhāratī Mahārāja: Yes, very cheap. Mahārāja, maybe you could describe the history of those three temples the Anu Prabuj Mandir and Sonar Mandir.

Śrīla Śrīdhara Mahārāja: On the northern side of this temple Ranu Temple there is Anu Maṭha temple; that is old. And on the eastern side of this Ranu Temple there is the King's Temple; Ranu's husband's temple. Three Manipuri Temple's there.

Bhāratī Mahārāja: So the King of Manipura he first came to Navadvīpa. Then he built for his Queen later, the Rani Mandir was built later.

Śrīla Śrīdhara Mahārāja: Yes; latest. First Anu Mahāprabhu then Queen's temple, then Rani when the King married again the Rani came away from the King and she wanted to devote her whole life in the worship to the Deity. And with her own fund she constructed this temple. The King gave some opposition but could not oppose successfully. Anyhow Rani established.

_____ [?] These ordinary things in Vraja, then to cultivate the religious conception in other place: outside Vraja.

Bhaktivinoda Ṭhākura when he first discovered the birthplace of Mahāprabhu, according to the divine dream, in order to establish it in the public opinion he organised fairs with many shows and display and plays and festivals. And there the dancing of the birds etc, was shown, and many other things.

Then one man asked him, “Have you discovered this birthplace of Mahāprabhu to show to the people the dancing of the birds?”

He told, “Yes! To be fortunate enough to see the dance of the birds in the *Dhāma* of Mahāprabhu, that is a great fortune, we consider. That I am there with the consciousness of the *Dhāma* to remain there as an ordinary resident, inhabitant, that is considered to be a great fortune.”

And also [Raghunātha] Dāsa Goswāmī told in Vṛndāvana: “In Vṛndāvana, to speak ordinary things of the family matters that is more high, higher and higher, than to talk about religious things in other parts of the country. Adjustment, the deepest adjustment, I am one with the Vraja *vāsīs*. I am one of them. I have a permanent resident here.”

This consciousness: all the talk:

Yat kinca tina guna tikatham gosthe samasthan rtam [?]

sadva nanda mukunda dvaitam lilam purnam purnam [?]

“Whatever has got any accommodation in the area of Vraja, Vraja *Dhāma*, automatically everything in a serving mood, in serving force. Otherwise they cannot have any entrance into that plane at all. Anyhow to secure a position within that area must be the greatest fortune. Otherwise none can never secure any position there. Everything there, consciously or unconsciously engaged in the service of Kṛṣṇa, supporting His *līlā* somehow or other, in *Dhāma*.”

And our deepest position can help us to feel that, the truth underlying. No , no wave will have any clash. *Maya santusta manasa sadva sukham maya desa* [?]

All the waves that will come to us they will bring only good news. Only we fail to understand we are in such a plane of contest, but if you dive deep, *nirguṇa-bhūmikā*, then the *nirguṇa* plane, *satya*, *raja*, *tama*, three waves, that is clash of interest. Separate interests are engaged in clash, in different planes. *Guṇḍā*, *guṇḍā*, and the ordinary politician, politician and the *sādhū*, *sādhū*: contest in the three planes *satya*, *raja*, *sādhū*, *sādhū* *satya* approximately; politician, politician, *raja*. And the *guṇḍā*, *guṇḍā*, rowdy, rowdy, boisterous, that is *tama*. But if we dive deep, in the deepest plane if we can take our stand, then we shall see that everything is bringing good and auspicious news to us, the harmony. Then all this fight will seem to be business mockery like play, mock fight. These fights will appear to us as mock fight, not real fight. Because the interest for which the fighting is going on, that is baseless. And the suffering that is also temporary and not intense, not any permanent value, so the *ātmā* is not damaged by any external fighting. All this will help us to think that this is mock fight going on so we won't feel any disturbance for that. Kṛṣṇa is

enjoying, all these mock fights, are enjoyed by Kṛṣṇa. And we also must partake into, take share in His enjoyment. It will come in that light. Hare Kṛṣṇa.

...

Bhāratī Mahārāja: Mahārāja, sometimes we see that three things are mentioned together. Sometimes we see that three different *tattvas* are mentioned together. That is *Śrī*, *Śrī tattva*, *Bhu*, and *Līlā tattva*. So what is the *siddhānta* of the Goswāmīs on those three?

Śrīla Śrīdhara Mahārāja: Yes. *Śrī*, *Bhu*, *Līlā* is considered in the case of Gaura Nārāyaṇa. *Śrī Lakṣmī*, *bhu śakti* Viṣṇu Pṛīya and by *līlā Dhāma*: in this way they are serving Gaura Nārāyaṇa. It is told like that. *Śrī*, *Bhu*, *Līlā*. *Sandini*, *saṁvit*, and *hlādinī*; general *līlā* by *hlādinī*. *Jñāna bala kriya ca* in *Upaniṣads*. *Samvit*, *jñāna*, thinking, *bala*, willing; and *bala kriya ca*, *hlādinī*, feeling: thinking, feeling, willing; three potencies generally we find in the relativity of the infinite existence. Three phases - *sat*, *cit*, *ānanda*. *Satyam*, *śivam*, *sundaram*. The basis, the foundation, and the enjoyer and the enjoyed; the background and the pastimes of enjoyer and enjoyed. Predominating and Predominated Moiety, negative, positive, predominated, predominating: and the background Baladeva. In this way everything is analysed. *Advaya-jñāna*, when first we, for our, *asvadam* means for our understanding, when we want to see by analysis, then we come to analyse Him in three aspects. Thinking, feeling, willing, *jñāna bala kriya ca*; *sat*, *cit*, *ānanda*, *satva* representative of fossil, and the background. Though all conscious and he thinks of the enjoyer who wants to enjoy, and what is to be enjoyed, what he is searching for, the enjoyment, *rasa*, *raso vai saḥ*, three aspects of the one absolute whole. First division we find it in three ways, three forms to understand. Hare

Kṛṣṇa. Śrī, *Bhu*, *Līlā*. Śrī Lakṣmī, *Bhu* Viṣṇu Prīya, and by *Līlā śakti* for the pastimes the whole paraphernalia has been... Hare Kṛṣṇa. Śrī, *Bhu*, *Līlā*.

Bhāratī Mahārāja: So *Bhu* is taken as Lakṣmī Prīya.

Śrīla Śrīdhara Mahārāja: Viṣṇu Prīya, as far as I remember the *Bhu śakti* represented by Viṣṇu Prīya. Śrī, *Bhu*. *Līlā*, the ground on which the play is shown, paraphernalia, the environment, comes from *Līlā*, the environment. Hare Kṛṣṇa.

Bhāratī Mahārāja: Viṣṇu Prīya's help is in which way; assistance in what way? The *Bhu śakti*'s assistance is in what way? These three are assisting, so *Bhu śakti* - the assistance there is in?

Śrīla Śrīdhara Mahārāja: Yes, assistant, to help in direct, indirect way, for the propaganda work. By separation, by accepting the show of the pangs of separation she helped a great deal for the propaganda. Her attitude, her ideal helped a great deal. Her penances, melted the hearts of many and did away with the jealousy or antagonistic feeling about Śrī Caitanya Deva, especially in this locality in Bengal, and thereby facilitated the preaching of Nityānanda Prabhu possibly here. So her character contributed much to propagate Mahāprabhu's Mission. Gaura Hari.

As a *sannyāsīn* He wandered the length and breadth of India and she pained up in one place was so intensely she used herself in the worship of Hari *Nāma*, Mahāprabhu. That also had a very valuable contribution, especially to the locality which was fully surcharged with anti spirit of Śrī Caitanya Deva. The whole *tantric*, the furious type of *tantric upāsanā* was in vogue here in this locality. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

So in order to understand that Dāsa Gosvāmī's words that, "Speak ordinary words with the ordinary rural people of Vṛndāvana that will give us much more, draw for us, collect for us, much more spiritual wealth than to be engaged in other parts of the world with deep engagement in the talk of religious thoughts and others."

Bhāratī Mahārāja: That's very encouraging.

Śrīla Śrīdhara Mahārāja: Yes! Very encouraging, encouraging and also very far reaching knowledge is necessary, far reaching, *aprākṛta*. *Prākṛta vat no tu prākṛtam*. It is like very low nature of the creation world, but still it is the acme of the highest position of the theological world. Very rural, ordinary, *prākṛtam*, *prākṛta vat*, but not *prākṛtam*: the opposite. The highest reflected in the lowest position.

So much so that Mahāprabhu, He's advising Jagadānanda when he's going to Vṛndāvana. "Go there, always remain under the guidance of Sanātana Gosvāmī. Don't try to mix with the Vraja *vāsīs* very intimately. From a distance you will show honour to them but don't go to mix with them very intensely."

dūre rahi' bhakti kariha saṅge nā rahibā, tāṅ-sabāra ācāra-ceṣṭā la-ite nāribā

[*Caitanya-caritāmṛta*, *Antya-līlā*, 13.37] "Don't accept their habits of living."

For us: such instructions given to one of His *parṣada bhaktas*, Jagadānanda. In *Caitanya-caritāmṛta* warning is given.

paścimera loka saba mūḍha anācāra, tāhāṅ pracāрила donhe bhakti-sadācāra

[“The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī they were trained in devotional service and good behaviour.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 10.89]

Rūpa, Sanātana preached there good practices. And they were very stupid and they did not know what real conduct should be. Hare Kṛṣṇa.

[From 23:00 Bengali (?) conversations until the end of the recording]

End of 81.09.10.A

81.09.10.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Bengali (?) spoken until 04:08]

Śrīla Śrīdhara Mahārāja: *Nirguṇa, guṇātīta*, the most important thing to realise. What is *nirguṇa, guṇātīta*, play, the subtle-most plane in the conscious world. *Nirguṇa* positive, and this is the negative aspect we are getting experience of, negative side. Only to take our stand in the positive plane and that is *nirguṇa*. No complaint whatsoever, difficulties all

superficial. And all what we are taking so seriously, that will be seen in the spirit of play, no sting. When we shall get the touch of that plane, this is such a truth of such characteristic that all these fighting ways should appear to us like play, *līlā*. Because the loss which are counting in so seriously here by the fighting, by the clash, we shall be able to see that there is nothing, futile, equating to zero, which is so grave to us;

Jai para jai mana [?] This duality... *Mana praman jai para jai sukha duhkha* [?]

That is of zero power, of zero effect, so it is all play. That will come in comparison with the reality of the plane where we took our stand, and according to the comparative study of own soul's real interest. When we shall find our real interest this will be almost negligent, to the utmost. So both loss or gain, that will be like a play, a play value, nothing else, so meagre, so ludicrous. These serious things, one country is devouring another country, so many wailing, and perhaps the whole globe will vanish, then again created. Then all will be like a play, no value, no importance. We are giving much attention to the object for which the fighting is going on so we are serious here. But having a stand in that plane, in comparison with that, this will be nothing, compared to this, ludicrous. So that *nirguṇa-bhūmikā*, the plane of that *guṇātīta*, the plea of all subdivisions, the play of *satya*, *raja*, *tama*; the creation, the sustenance, and destruction. When we shall come in connection with a matter which is free of creation, maintenance, sustenance and destruction, then this will seem to be a ludicrous thing, to partake with serious heart in these matters. Do you follow?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Anyhow, to get our position in that plane. That is so sure, so true, so friendly, and so life giving, and so beautiful, charming, that this will be like trash. That is what is necessary for us. Gaura Haribol.

[Bengali [?]] spoken for about three minutes nineteen seconds]

...

Bhāratī Mahārāja: Mahārāja, there's one question that came up...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Akṣayānanda Mahārāja: Tell the question.

Bhāratī Mahārāja: The question was, we know that Gaura-Gadādhara was Śrīla Bhaktivinoda Ṭhākura's favourite Deity. So the question was, what is the relationship: or we may say *rasa*, between Gaura and Gadādhara, is there some relationship there, or is that symbolic? [?]

Śrīla Śrīdhara Mahārāja: *Prema-vaicittya* [?] Separation, union: union in separation. Physically [?] Not physical but in the physical sense. Though both of them present, wife and husband together, but some vow is there so they cannot enjoy mutually. Something like that.

The vow, They're separated, but still Gadādhara stands in the position of the spirit of Rādhārāṇī, spirit of Rādhārāṇī, in separation. But They're avowed here not to, that sort of *sambhoga*. Pure spiritual *sambhoga* that is as pure as anything. Highest purity is there. No filthiness, no filthy

character of any enjoyment is there, but still the *līlā vilāsa*, it is like that. Sometimes in the case of Rādhārāṇī, Kṛṣṇa also, *prema-vaicittya*, both of Them closely existent, but still some memory of separation is so intense that They are feeling, though They are together feeling so much pain of intense separation. That is *prema-vaicittya*.

Once it is mentioned Kṛṣṇa is there, Rādhārāṇī is there, *sakhīs* are there. Rādhārāṇī sees Her image in the body of Kṛṣṇa. It is so transparent, the body of Kṛṣṇa. Rādhārāṇī's image is being seen there. And Rādhārāṇī thought, "Oh, there is another lady who's boldly connected with Him." So She is very much enraged in jealousy and Her attitude is like that.

Then Lalitā comes and she said, "That is not another *sakhī*. That is Your reflection on His body."

Then She became satisfied.

Separation in union that is *prema-vaicittya* is Gaura-Gadādhara, may be something like that. *Mādhurya-rasa*, but the vow has been taken. Just as in the temple, both husband and wife they are engaged in the worship of the Lord in the temple. What is their attitude? Not husband and wife, but one engaged in worship, another is giving supply of the materials of worship, with another mood. Something like that, Gaura-Gadādhara.

Bhāratī Mahārāja: Mahārāja, in Lord Caitanya's pastimes, were there any *parśadas* which were *sādhana-siddha*? [?]

Śrīla Śrīdhara Mahārāja: It is told Sārvabhauma [Bhaṭṭācārya] and some others.

Sārvabhauma has been accepted as *sādhana-siddha*, and a few others, Prakāśānanda [Sarasvatī] also, those that were converted, in His *sannyāsa līlā*.

Bhāratī Mahārāja: Haridāsa Ṭhākura?

Śrīla Śrīdhara Mahārāja: Haridāsa Ṭhākura maybe, but he's told as Brahmā, some devotion he had. Only through curse he came in the Yamunā Kula because he stole away cows in Braja *līlā*. So he had to come to the [?]

Akṣayānanda Mahārāja: But his *avatāra*, his incarnation as Haridāsa Ṭhākura seems more glorious than Brahmā.

Śrīla Śrīdhara Mahārāja: Yes, more glorious position he held.

Akṣayānanda Mahārāja: Although he came as a curse, but it was more glorious.

Śrīla Śrīdhara Mahārāja: Higher. Just as in the case of Nalakūvara and Maṇigrīva. The trees *tamil arjuna*, there was curse and they came to be tree and then gloriously came out, by connection with Kṛṣṇa. [?] So many instances are there. The curse has become boon in connection of Kṛṣṇa.

Devotee: [?]

...

Śrīla Śrīdhara Mahārāja: ... from there, and these two with atom bomb and the General pressed ahead, German, Hitler's Germany. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: In the seventh canto Prahāda Mahārāja says, "We cannot have any enemy. I have no *satru*." So in the real sense, it is impossible to have an enemy. As in *nirguṇa* there can be no enemy.

Śrīla Śrīdhara Mahārāja: No enemy, but still there may be some conception of enemy that is for the service of Kṛṣṇa. Enemy consciousness is also there, antagonistic, but the conclusion is to satisfy Kṛṣṇa. Rādhārāṇī's greatest enemy is Chandravālī, the competitor. And amongst the *rasa* there is also a spirit of animosity, *vātsalya rasa* and *mādhurya rasa*; *vātsalya rasa* is always jealous that *mādhurya rasa* people are capturing my son, taking Him away from me. They have conquered a major portion of the heart of Kṛṣṇa.

_____ [?] But now there is separate interest and that interest is better so they are by nature the *vātsalya rasa* and *mādhurya rasa* [?] it has been told, like that, but that only to fulfil the desire of Kṛṣṇa, for the interest of Kṛṣṇa. So it is pure, purest of the pure.

Akṣayānanda Mahārāja: So when Lord Caitanya told Jagadānanda Paṇḍit, "Do not come too close to the Vraja *vāsīs*. But that is there.

Śrīla Śrīdhara Mahārāja: Superficially, though He is advising to

Jagadānanda really it is for us. To warn us that they may not be scrupulous to keep their physical practices but we should not imitate them externally.

Akṣayānanda Mahārāja: Yes. Prabhupāda has written that the Vraja *vāsīs* have a relation of *vātsalya* but Jagadānanda Paṇḍit's relationship was different. Therefore close association would have been unfavourable.

Śrīla Śrīdhara Mahārāja: Not all *vātsalya*, but mainly *vātsalya*.

Akṣayānanda Mahārāja: Meaning generally. Would that have been in the enmity of different *rasas*?

Śrīla Śrīdhara Mahārāja: In the Vraja *vāsīs* section many times they are not all followers of Caitanya Deva. Nimbarka, Viṣṇuswāmī, other people also are there, followers. So Jagadānanda was very much intolerant as he went to strike Sanātana Gosvāmī with the cooking pot. Intolerant that Sanātana Gosvāmī would associate with any Māyāvādī *sannyāsī*, could not tolerate; so very eccentric.

“So he would create some havoc. No spirit of toleration. He quarrels with Me here, he won't care anybody there. For his own interest he will create quarrel there. So always be under the guidance of Sanātana. He is a sober man. He knows how to deal with whom in that place. So he is My entrusted leader there. You must remain under his guidance. And generally I ask you not to mix closely with the Vraja *vāsīs*. Then your intolerance will pick quarrel there.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nītāi Caitanya.

Bhāratī Mahārāja: Mahārāja where can we find the reference to that about, you said that Rūpa Goswāmī had said it is higher to speak about ordinary matters in the *Dhāma* than religious matters outside?

Śrīla Śrīdhara Mahārāja: Raghunātha dāsa Goswāmī. “To talk about ordinary matters in that atmosphere, that is greater to me than any religious talk outside. And that will help us to couch, to form our mentality in a particular way, will make us intimately connected with a particular form there; that will come, will be of great help.”

The pot will be good and the substance within we may keep it. The pots, to secure a good pot, to keep the butter and something else, that is a great achievement, something like that. And if we have got that deep vision then we can see Kṛṣṇa in them. But if not so, still that adjustment, that environment to be acquainted with, that is a great gain. That must be the spirit of his talk, ordinary talk. And also it gives the peep into the eternal *līlā* of *Dhāma*. The background if you may feel or may not feel, but in the background there is the Braja *līlā*, the *nirguṇa* plane, there is backing, this *prapañca līlā*. There is that thing. So anyhow after all this would be.

Bhāratī Mahārāja: Mahārāja when you say *Dhāma vāsī* do you mean the general residents or the residents such as the Six Goswāmīs?

Śrīla Śrīdhara Mahārāja: It includes everything, that is we want to try

follow the ideal, giving away the surface of our experience. When we use that word, really, the meaning underlying is that we shall try to find out who is *Dhāma vāsī*, what is *Dhāma vāsī*, what is *Dhāma*? *Dhāma vāsī* that means trees, creepers, the animals, the human, all, *Dhāma vāsī*:

Yat kinca kita kum [?]

Everything *Dhāma vāsī*, that is to remind us that in the real plane, we are showing the mask, the real plane, to hit the ideal conception of the deepest plane, the word is used for. We shall try to find out *Dhāma vāsī*. Not superficially, my mind, my senses may not allow, but the consciousness must be in the background of my experience with the surface. In the deeper position there is that *Dhāma*, that corresponding vision is there, but I can't see. But still according to *śāstra*, according to the words of *mahājanas*, I am to see that underground there is such thing here. At least with this idea, with this respect we must approach them. Everything, even a dog, even a jackal, even a bird, what to speak of human beings there: the ideal in the background; to remember that we are told of *Dhāma vāsī*. I may not see, I may not have immediate experience, but still this is surcharged with such atmosphere.

[?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nītāi. Nītāi.

Bhāratī Mahārāja: He is adjusting Hanumān also.

Mahārāja, it seems to be from our previous *saṁskāra* there are different impressions left in the mind. So the hardest impression to cross over is the impression which was left from *strī saṅga*. That is the hardest impression. So when that impression comes and one is reminded then one should immediately take the Name? Or what is the..

Śrīla Śrīdhara Mahārāja: Eh? I don't follow.

Bhāratī Mahārāja: From previous *saṁskāra* there are different impressions which are left in the heart, in the mind. So the deepest impression of the *baddha-jīva* is sex desire.

Śrīla Śrīdhara Mahārāja: Attraction for sense desire, yes.

Bhāratī Mahārāja: So to cross over that should one simply...

Śrīla Śrīdhara Mahārāja:

jāto-śraddho mat kathāsu, nirviṇṇaḥ sarvva-karmmasu veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ

[“He who has imbibed heart’s faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy.”] [*Śrīmad-Bhāgavatam*, 11.20.27]

Regard has awakened of Kṛṣṇa. *Nirviṇṇaḥ sarvva-karmmasu*, indifferent to all other activity. *Veda-duḥkhātmakān kāmān*, he really realises that all

the activities of this world ultimately they produce the fruit of misery, *duḥkha*, or sorrow, affliction produced by all activity here, *veda-duḥkhātmakān kāmān*. *Parityāge 'py anīśvaraḥ*, but cannot be master of the situation, *parityāge*, cannot give them up fully, *parityāge 'py anīśvaraḥ*, he's not master, he can't control the situation, *parityāge 'py anīśvaraḥ*.

tato bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ juṣamāṇaś ca tāt kāmān duḥkhodarkāṁś ca garhayan

["But the *śraddhā* or pure attraction he has acquired for Me is of eternal nature. It cannot be subdued or cut off by any mundane or ordinary attempt. Despite undergoing so many sufferings, he goes on remembering Me. His thinking, aspiration and earnestness is for Me, and the more he is compelled to suffer from the pressure of the environment, a firmness in Me becomes more and more sure, and finally, invulnerable. And by standing the test of all these trials, he will stand - stand and grow beyond the jurisdiction of these mundane forces. The more pressure comes from outside, the more firmness he feels in the necessity of My help to him."] [*Śrīmad-Bhāgavatam*, 11.20.28]

"Then what should he do at that time? *Tato bhajeta mām prītaḥ*. He'll try, he should try his utmost, as much as he can gather with maximum affection, attraction, he'll try to direct towards Me, *bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ*. And more firm and firmer determination he will attend to the cause, to come to Me. *Duḥkhodarkāṁś ca garhayan*. This should be the attitude. He will abuse himself to the highest degree, intense degree. 'What I have done? I am trying to achieve the purest of the pure, and such filthy things continuing in me.' He will abuse himself like anything. 'I am a beast. I am a hypocrite.' In this way the fire will be burning, fire burning within him, *duḥkhodarkāṁś ca garhayan*, blaming, abusing himself, to the utmost. *duḥkhodarkāṁś ca garhayan*."

Proktena bhakti-yogena _____ [Śrīmad-Bhāgavatam, 11.20.29]

To pass under such circumstances for the time being, for the span of time that burning stage, helplessly he is doing something, a misdeed. And then a reaction comes. Again doing such thing a greater reaction is coming of painfulness within repentance, in this way. But he won't give up the position of going up. Just as: *Bhau astkrta padanam bhau* [?]

A child when he begins to walk sometimes he falls down. Still again with the help of the barrier where he falls, with the help he again comes up and begins walking and again falls and again come up and begins walking, in this way.

proktena bhakti-yogena bhajato mā 'sakṛn muneḥ *kāmā hṛdayyā*
naśyanti sarvve mayi hṛdi sthite

[“When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within his heart are destroyed.”] [Śrīmad-Bhāgavatam, 11.20.29]

Then very soon he will find that all those evil tendencies have been done away with.

They're gone. They are finished. When?

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante [cāsyā
karmāṇi, mayi dṛṣṭe 'khilātmanī]

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 11.20.30] He will come to such a stage.

*tadā rajas-tamo-bhāvāḥ, kāma-lobhādayaś ca ye ceta etair anāviddham,
sthitaṁ sattve prasīdati*

["As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy."]

[*Śrīmad-Bhāgavatam*, 1.2.19]

After a great fight they will have to retire if in this time with the association of the good, of the *sādhū*, and those books. Anyhow the *bhakti* practices must not be given up or slackened. With more attention they will follow that system of practices. And gradually one day, gradually he will find that they are retiring, those enemies they have accepted their defeat and going away. And then he will find peace.

_____ [?] And when he will come to see the presence of the Lord _____ [?] The tidings of the Lord coming, surrounding him from every direction, and they will vanish. They are strangers after all. They are not rightful residents of the place, of the heart or mind, so they will have to go away. Such a broad and wide conception of the faith, of *śraddhā*, Kṛṣṇa is there, devotees are there, and they are not a product of imagination, but reality. And when they come to realise the position, the reality of the reality, when they come in touch with the reality of the soul, Super-soul, Kṛṣṇa consciousness proper, then they will go. But it is not very easy to get out of their contact. So;

ādaṁ śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā tato' nārtha-nivṛttiḥ
[*syāt tato niṣṭhā ruciḥ tataḥ athāśaktiḥ tato bhāvas tataḥ*
premābhyañcati sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet
kramāḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

A stage, first *sādhu-saṅga*, then *śravaṇa*, *kīrtana*, *guru karan*, *varaṇa-daśā*, in *bhajan śravaṇa*, *kīrtana* etc, *sādhu-saṅga*, *bhajana-kriyā*, *tato' nārtha-nivṛttiḥ*. And the result of that *bhajan* the *anārtha*, undesirable things, will go away. This is the consequence, inseparable consequence or result of our *bhajan*. And our *bhajan* will take the realistic characteristic. *Śravaṇa kīrtana* and other duties which we are to undergo now, when it will come to realise its real position, touch the reality, the region of imagination [?] the reality, then *anārtha-nivṛtti*. *Niṣṭhā*, the next higher stage is *niṣṭhā nairantaryya* which means continued memory of Kṛṣṇa consciousness, continuous Kṛṣṇa consciousness. [?] Just as when oil is poured, a continual flow, not drop by drop but a continual flow. So the Kṛṣṇa consciousness will remain always in some form or other. Then *anārtha-nivṛtti*, the complete retirement from the hands of undesirable feelings. Then *ruci*, *niṣṭhā*, *ruci*, then real taste of Kṛṣṇa consciousness will grow. After continuing *anārtha-nivṛtti*, then *niṣṭhā* means continued Kṛṣṇa consciousness, Kṛṣṇa feeling, then the real taste for Kṛṣṇa

consciousness will grow. It will grow into *āśakti*. When even sometimes it is of less intensity we shall be very much disturbed. “Oh!” Then *asakti*, then *bhāva*, then *prema*, then *sneha*, *mana*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. In this way it’s developing in the spiritual relationship excluding the plane of body consciousness, or mind consciousness, or reason which is applied in the loss and gain of this transient world when all gone.

Bhāratī Mahārāja: Very difficult.

Śrīla Śrīdhara Mahārāja: Of course.

Bhāratī Mahārāja: Not very light.

Śrīla Śrīdhara Mahārāja:

*muktānām api siddhānām nārāyaṇa-parāyaṇa sudurlabhaḥ praśāntātmā
koṭiṣv api mahā-mune*

[“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.”]
[*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.150] It is very rare.

*manuṣyāṇām sahasreṣu, kaścid yatati siddhaye yatatām api siddhānām,
kaścin mām vetti tattvataḥ*

[“Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara.”] [*Bhagavad-gītā*, 7.3]

It is very difficult of course. Very, very, very, very, very difficult, otherwise, *sahajiyāism*, the imitation school, they imitate Kṛṣṇa *līlā*, Vṛndāvana *līlā* within their flesh and blood, in the region of flesh and blood. Hare Kṛṣṇa.

Bhāratī Mahārāja: Sometimes it is seeming almost impossible.

Śrīla Śrīdhara Mahārāja: Dāsa Gosvāmī has said, (*bart path?*), those thieves that fall on the way, what is the name? Thieves or dacoits that fall on the travellers, when a man is travelling from one country to another there are some thieves or some *dacoits* that jump on him and snatches his wealth, bandits, plunderers? (*bart path?*) means street, who jumps on the street, who jumps on the travellers; *kāma*, *krodha*, they are like (*bart path?*). He is walking towards the road to Vaikuṇṭha. And they are waiting here and there and sometimes jump on the stranger. When such danger will come, Dāsa Gosvāmī he asks us to cry aloud for the help of the *sādhus*.

End of 81.09.10.B

81.09.10.C_81.09.11.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...then one should cry for the help of the *sādhus* because they're posted to protect, the *sādhus* that will come from the spiritual world to the mundane world, to spiritual world coming and so many *sādhus* are given charge to protect the travellers. So he will cry aloud, "I am going to be plundered, please protect me. Give me protection!" With utmost fervour there, he's with all his nerves to the extreme, "I won't be allowed to be plundered by you. Oh, you saviours on the street, come, I am a prey to all these plunderers of the nasty type. Please protect me, give protection." And the *kāma*, *krodha*, the *lobha*, they are jumping. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa. There are so many artificial ways also.

yamātibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ

[*mukunda-sevayā yadvat, tathāddhātmā na śāmyati*]

[“The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogīc* discipline, which is generally based on sensual and mental repression (*yama*, *niyama*, etc).”] *Śrīmad-Bhāgavatam*, 1.6.35]

The practices of *prāṇāyāma* and the other *āsanas* they may help us to a slight degree, but ostentatiously, superfluously. But the deep seed will be eliminated, that can be done only by taking Mukunda in the throne of our heart, taking Him, taking Kṛṣṇa, feeling Kṛṣṇa in our heart. *Mukunda-*

sewayā yadvat, tathāddhātmā na śāmyati. But with artificial means if you go on *prāṇāyāma* for the time being this *kāma*, *krodha* may seem to be of little less power, but that is not a permanent cure. Then when that is gone again it will come. It is temporary relief it may give us from the hands of this *kāma*, *krodha*. *Yamādibhir*, *yama*, *niyama*, *āsana*, etc, the *yogīs*, the *jñānīs* they accept this as to quench the inner thirst of the material world, and go on with and go on with *dhyāna*, *dhāraṇā*, *āsana*, *samādhi*, etc, and with some outward practices, they guard here. But the devotees, they have no faith in that. That is artificial. They only want to invite Vasudeva in all phases of life, and permanently set away with them.

Bhāratī Mahārāja: Mahārāja, in the beginning we are supposed to follow. But it seems that there is a point when there is imitation and then following because we have no qualification; then if we try and follow then there is actually some type of imitation there. So what is the difference between the...

Śrīla Śrīdhara Mahārāja: I don't follow.

Bhāratī Mahārāja: At what point does *anukaraṇa* become *anusaraṇa*?

Śrīla Śrīdhara Mahārāja: *Anusaraṇa* means sincerity and *anukaraṇa* only for *pratiṣṭhā*, to copy, to imitate, to copy *anukaraṇa*, to imitate. Without inner purity only to imitate things outwardly, to get the glory of a *sādhū* or something like that, to imitate. And *anusaraṇa* means to attain it from within the heart, sincerely, *anusaraṇa* means sincere progress, and *anukaraṇa* means artificial.

So it has been practically experienced that responsible services can help

us from falling to the prey of those *kāma*, *krodha* etc. The faith first, *śraddhā*, *sādhū-saṅga* and *śraddhā*, and deep engagement with the duties attached by the master, deep engagement: especially engagement for the mind, not only for the body. Mental engagement only you can get by responsibility. Some responsible service is given to the disciple. He takes it up in his brain, and he cannot but think that 'my mind is engaged there, generally.' So no chance the mind gets for thinking about the other world. So, deep engagement and with the responsible service, that in the physical sense that helps us a great deal. *Sādhū-saṅga*, *sad-grantha* really they will be of help.

But practically serving, *paripraśnena*, *sevāya*, as much as we are able to engage ourselves in the deep responsible services, they will come and peep and go back. "No time, he is deeply engaged, he has no time to be enticed to give attention towards us." In this way they will have to retire, then coming twice, thrice, five times. "Oh, no time, no attention he has got to spare towards us. He is very deeply engaged," they're flying away. So *sevā*, and also not even physical but mental *sevā*. Mental, that means responsibility only can capture the mind. With responsibility, the mind is compelled to think about that, otherwise mind may be free and the body is working, labouring, to engage the mind in intense service that is responsibility. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotees: *Jaya Om Viṣṇu-Pāda...*

...

Śrīla Śrīdhara Mahārāja: In an ordinary country there is the country and also capital. The capital where the existence and the position of the king is more fortified, more intense, more strong, than in the ordinary country. So the Lord is everywhere and concentrated existence in *Dhāma*, like capital. So with our eye opened, we can feel that, the special characteristic of *Dhāma*. Everywhere we shall see His presence, and especially in *Dhāma* with particular intense strength. That should be the

calculation, with the awakening of the real eye, we can feel, we can appreciate, otherwise those that have got no eye, no question of *Dhāma*. And in the *Dhāma*, there is also already the hierarchy. They're all in serving attitude. Whether birds, beasts, the worm, insect, trees, everything, their contribution is towards the divine pastimes. They are all contributing unit and nothing in their heart or their gesture, posture, their movement; nothing but to help the pastimes of the Lord. *Dhāmera svarūpa, sphuribe nayane*.

[*gauḍa-braja-jane, bheda nā dekhibo, hoibo baraja-bāsī dhāmera svarūpa, sphuribe nayane, hoibo rādhāra dāsī*]

["I will see no difference between the inhabitants of Vraja Bhūmī and those of Navadvīpa, and I will be transformed into a resident of Vraja. The true nature of the Lord's abode will manifest itself to my eyes, and I will become a maidservant of Śrīmatī Rādhārāṇī."] [*Siddhī-lālasā*, 1, in *Śaraṇāgati*, from *The Songs of Bhaktivinoda Ṭhākura*, p 54]

Otherwise it may apparently seem to us like anything, like a jungle, like ordinary things. The Ganges water, the purity is only with them who have got that *śraddhā*, otherwise to other's eye ordinary water. Vighraha, Śrī Mūrti. Śrī Mūrti of Jagannātha in Purī, the awkward figure, half hand, half feet, the eyes like that; but Mahāprabhu hours and hours standing and He's shedding tears. None could take Him back from the place. What He used to see there, Mahāprabhu? That figure to our eye. So according to the depth of the vision of our inner eye we come to that plane where the *Dhāma* is, Vighraha is, Gaṅgā, purifying Ganges water, only *śraddhāmayo 'yaṁ loka*. Just as, ? No eye, what will do the glass? [Without eye, what good is a mirror?] In glass we find the reflection but the eye is absent. What you will see in the glass?

So the eye, the *śraddhā*, is necessary. According to the *śraddhā* the differentiated character of *Dhāma* with other places will come, will manifest in his sight, disclose its real acquaintance. Everything depends on *śraddhā*, faith. Faith is the effective thing, no other. To have our connection, if we want to have any link with the moon, or the sun, an ordinary instrument won't do. But some plenary thing, something like electricity or so, that can give connection with the sun, with the moon, all these things. In that plane we are to approach. So only by the help of the plane of *śraddhā* we can approach the infinite. If we want at all then by the help of the eye, or the nose, or ear, or mind, or even by intelligence, reason, we cannot hope to come in connection with that finest plane, the fundamental plane of the existence of this world. The finest plane which is underlying this creation, if we like to have any connection, then only through *śraddhā*, we can hope to establish any connection, or investigation, or of anything of the kind, *śraddhāmayo 'yaṁ loka*, through faith. Then there is a question against it, that credibility, blind faith, faith may be blind, yes. When there is the qualification of blind, then non blind faith is also there. By the help of that healthy faith...blind faith is diseased faith, but by real faith, healthy faith, we are to connect with them.

On the one hand, we are limited, what experience we may have, that is also limited and how much faith we can accumulate, to have. Infinite, when I am going to establish any connection with the infinite, there is infinite possibility, but faith, can be how much. Its source is a finite thing like me, and how much more he can imagine. His imagination must also have a limit. But the infinite even crossing the limit of any sort of imagination it exists. Infinite is so spacious, so great, so big, that our imagination also fails there. How much we can imagine? We are born and brought up in a cell. Our experience also limited. Our imagination is also limited, so imagination also cannot be so much extended, cannot take infinite character. We must be conscious that we are going to connect our relationship with the infinite, and our greatest imagination is only a point there. I cannot finish it. So imagination should not stand in the way. How much we can imagine? We are atomic existence. How

much may be the length and breadth of our imagination? That is also very poor in comparison with the infinite, so we must not be allowed to be afraid of our imagination. More than imagination we cannot have any conception, cannot imagine so broad, so big the infinite is. So we must not be cowed down by that blind faith or all these things.

More than that, infinitely more than that there exists. So faith can only help us to that direction. And when we have some connection then it is told, the key is with Him. To know Him, the key is not within us, within our hand. The key to make Himself known is in His hand. And when He will open the door we can enter. And as much as He likes to make us see, we can see that much only. So we have to first accept before we approach and expect to know Him, we must prepare ourselves with this attitude. *Adhokṣaja*, because He does not allow us to enter into His domain He is not existent? Maybe! What harm He has got for that? We are loser, so *adhokṣaja* realm.

Rāmānuja introduced this to Śaṅkarācārya. “Because you cannot enter as a subject and make it an object of your investigation so you are refusing that I don’t accept such thing to be existent. What does it mean? You foolish, you may be satisfied with your imaginary tendency. But really there is a domain and when He wants to take us in within His jurisdiction we can have some sort of experience. That is *adhokṣaja*.”

Śrīmad-Bhāgavat has always warned us with this expression, *adhokṣaja*. He is *adhokṣaja*, transcendental, supramental. We cannot enter that domain as a subject, as knower, as an investigator. But as much as He allows us, how much knowledge He allows us to know, we can know that only. Still we have to admit that there is such a realm. That is super subjective, we are subject and that is super subject. The *jīva caitanya*, the soul is not the final existence.

Socrates he told, "The soul is immortal. The soul can live independent of matter. It is an independent unit, soul," Socrates told. It is independent of matter and not production of matter. And the soul is not the final substance. Just as in comparison with matter the soul's position, so soul is considered like matter and his knower Supersoul is there, Paramātmā, and onward, subjective realm, onward, more and more. They are masters. We cannot be master there. We can be servant only. If we want to enter into the highest position we shall accept the position of the slave of the slave. Then only we can get the chance of entering into that domain. It is not unreasonable. The matter, the gas, the sky, the ether is the limit of existence. Some people may think like that. Some people may say, earth, water, ether, some say ether and electricity that is the limit of the existence. "But no, soul is there," Socrates told.

Soul, existence transcending matter, of all its phases, so also that human soul that is only a particle of the gross side of the absolute: more finer, Supersoul is existing, and so on. Just as in the material creation so many stages there are, earth, water, also stone, the wood, so many things, the gold: so there also in spiritual substance, there is also gradation in that.

Generally too in the lower part *Vaikuṇṭha*, and the higher sphere is *Goloka*, the land of love. Knowledge, that may be divided into three classes, *sat*, *cit*, *ānanda*. The objective existence, the subjective existence like *caitan*, *jīva* soul, and another fundamental categorical different thing *ānandam*, or happiness, or ecstasy. That is not only *cit*, not only subjective, but fulfilment of the subject. That is *ānandam*. That is full in Himself, *ānandam*. And that is the main element to be found in *Goloka*. The knowledge is rather subservient there. The knowledge, *jñāna*, *anubuddhi*, perception, experience, may be transcendental, but that is also subservient, subdued. And the automatic flow of *ānandam* that is the real characteristic of the *Goloka* section, the beauty, the harmony, *jñāna sunya bhakti*. *Jñāna* does not play any part there. Something like intuition. Intuitively they move and full of ecstasy. No movement by calculation. *Sambhanda jñāna*, intuition. *Sambhanda jñāna*. How and

where from it comes they may not care to know. They are an instrument in the hands of that *ānandam*, *ānanda mayo vilāsa*. That is Goloka.

This we are told. If we have got faith, then we shall take the trouble of making a journey towards that. The faith should be the guide. The greed, *laulyam*, our attraction, our feeling of necessity for that thing, *śraddhā*: that goes ahead. “Yes, I want that,” then I begin. Just as Hegel said, “The idea approaches first, then the action.” So *śraddhā*, “Yes I want that thing.” Then I shall take the trouble of approaching towards that. So there is, we are told that the highest position is such that is intuitive labour of love there, *vilāsa*. And that is the conception of the highest quarter where one can find the best happiness, or ecstasy. One who has got attraction for that then he will take the trouble of accepting and going to that place.

That is given by *Bhāgavatam* and Mahāprabhu, this is the *satyam śivam sundaram*, the land of beauty, *satyam* - the conception of existence, *śivam* - the land of good; and *sundaram* - the land of beauty. *Śivam* means *maṅgalam* - that is which is safe of mortality that is *śivam*, unassailable existence. Assailable existence, mortal existence, that is also that energy, the material energy that also exists. But there is a land where no death, that is considered to be *śivam*, *maṅgalam*. And *sundaram*, the positive life of attraction. One aspires to live such life.

Life worth living that is *sundaram*. The land is there in the highest quarter.

Mahāprabhu He called us for that, and *Śrīmad-Bhāgavatam* also. There is a soil and you may be a child of that soil if you find yourself, analyse yourself deeply, you will find that you are a child of that soil. You are not

created for this land where you are always suffering from apprehension of this and that uncertainty; apprehension and uncertainty always troubling you. You must cross, go up, and you will find the *śivam*, no apprehension. But the positive life, if you really like to have then you are to go, to enter into the area of Goloka, the land of beauty, the land of love. No consideration of calculation, no necessity of any reasoning, nothing else. No fraud, no deception can ever be dreamt of there in that land. So calculation, reasoning; they have got no place at all there, automatically all good, all beauty, all fulfilment there. It is the general conception. Then for His satisfaction Yogamāyā has designed it in such a way that they are also afraid of missing Kṛṣṇa; Kṛṣṇa also afraid of missing Rādhārāṇī, or Yaśodā, all these things. This is designed to maintain the pastimes there. Not out of necessity, but as a fashion it is maintained, for the purpose, not for want.

[?]

Bhakti Caru Swāmī: Just now, what we heard from your lotus mouth that Kṛṣṇa *līlā* is not a necessity but an actual fashion. This is a most revolutionary concept. It's so wonderful! That actually Kṛṣṇa is not in need of anything, not even the pastime, actually.

Śrīla Śrīdhara Mahārāja:

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet ato hetor ahetoś ca,
yūnor māna udañcati*

[“Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental

pastimes of Rādhā and Kṛṣṇa.”] [*Ujjvala-nīlamanī*]

Rūpa Goswāmī gives this example: the serpent goes by crooked, zigzag; that is nature. So in the land of *prema*, the *māna*, *abhimāna*, all these, that is the nature, a fashion, and not out of necessity, that is the way, that is *vilāsa*.

Bhakti Caru Swāmī: Mahārāja, the last time that you commented on Lalitā Devī’s appearance day you were saying that how Lalitā Devī goes out in the streets of Vṛndāvana, like with her pen and paper and...

Śrīla Śrīdhara Mahārāja: Canvassing right and left. “Come and join my camp. I shall give you engagement in the service of Rādhā-Govinda.” That is infinite. Ha, ha, ha.

Bhakti Caru Swāmī: So Mahārāja, for an aspirant, for somebody whose aspiring for devotional service with such a thought that, “Yes, I can enrol myself in that particular...?” Can he have such an *abhimāna*, that does he...

Śrīla Śrīdhara Mahārāja: Of course, otherwise why that exists. That is infinite, no limited room that says, “All the vacancies fulfilled. No, don’t force any new servants.” It is not like that.

Bhakti Caru Swāmī: No, but I was thinking that if it is on the part of the aspirant...

Śrīla Śrīdhara Mahārāja: Oh yes, only...

Bhakti Caru Swāmī: *Drstam*, whether he's, precocity, *drstada*.

Śrīla Śrīdhara Mahārāja: *Drstada*, that is audacity, impertinence.

Bhakti Caru Swāmī: Audacity, yes. Is it an audacity for him to aspire to go and ask to be engaged in this *mādhurya-līlā*?

Śrīla Śrīdhara Mahārāja: Cannot but, necessity_, necessity, do not care all these things. Internal necessity has no law. When anyone finds in him, mechanically, unconsciously he will go and appeal, "Enlist my name," can't resist. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Caru Swāmī: This question was actually troubling me a lot Mahārāja. After hearing that it was such a wonderful idea. How wonderful all these great devotees of the Lord are, actually wanting simply to take them to the engagement.

Śrīla Śrīdhara Mahārāja: No want of facility on that side. Caitanya Mahāprabhu said,

tuyā dayā aichena parama udārā, atīśaya manda nātha bhāga hāmārā

["Whatever may be lacking is on My part. There is no defect on Your side."] "The want, whatever it is in My part. In the other side there is no fault."

It is said by the Ācārya.

*nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe
na kālaḥ etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani
nānurāgaḥ*

["O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but My great misfortune is that I have no love for Your Holy Name."] [*Śikṣāṣṭakam*, 2]

"I don't find any taste for You. It is hard like rock. No taste. So unlimited grace on Your side. But I am so mean, so low, so hard."

But these things also cannot come without the relativity of that. Such thought cannot come. When really in the relativity of that world then also such thought comes, "Oh! So much grace." He is feeling that grace. And feeling unqualified in himself and the fortune has begun there, we may take it. Necessity is the mother of invention. The *śraddhā* has come, *śraddhā* showing on his front, such a great prospect and he is very eager to attain that but he fails. But that failure is also in one sense participating in a particular position. He is already in the relativity, otherwise he cannot

say such statement, make such statement. Hare Kṛṣṇa. That is infinite, whatever you want to attain but still unsatisfied because that is infinite.

*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam
[prakāśitum vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-
pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”]

[Caitanya-caritāmṛta, Madhya-līlā, 2.45]

Very successful in His attainment: no. “I have not got it in My possession, because it is impossible to get Him in possession.”

But possession also is there in the negative sense. Negatives possession of the positive, that is of that nature. “I am so negative, and so much positive She can attract. As much negative characteristic is found in a particular place, the attraction for the positive is so much there. That is the underlying truth.

So Rādhārāṇī says, “I am in the highest need of Kṛṣṇa.”

So much feeling of the necessity of the absence of Kṛṣṇa not to be found

anywhere as in Her heart. And that satisfies Kṛṣṇa. He wants, setting aside all demands He comes to satisfy the demands of that heart where it is in the highest degree. Is it natural or not natural? Dedication. We are the unit of the aspect of the Moiety of dedication and not of fulfilment. Fulfilment is a stagnant thing. That is a qualification in the limited world. With the unlimited such attitude that won't go, can't go, with the unlimited. There fashion is like that. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. *Kṣudhā*.

Bhakti Caru Swāmī: Unquenchable thirst.

Śrīla Śrīdhara Mahārāja: Unquenchable thirst, and a drop very sweet, very, very sweet, a drop, very, very sweet, unquenchable thirst.

In Madras one gentleman put question to me. "Your highest ideal is Caitanya Deva but He has a dangerous conception. Always mad with want of something and crying and rubbing face in the wall. So intense madness for the want of Kṛṣṇa: that is a dangerous thing to us. We are rather afraid to take that ideal for our life."

upadiya visala hai vitara ananda maya krsna premi adbhuta carite [?]

That the extreme hankering for the truth, that in itself, that is *ānandam*. That I want only truth, nothing else, that is *ānanda*, not possessed by any unessential thing, that is the negative characteristic, that is nature. And there is the highest fulfilment there, the negative aspect, the intense feeling of negativity. That is the highest attainment in its fullest position. Fulfilment of life is there, *śakti*, necessity, negative.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Bhāratī Mahārāja: So Mahārāja, that negativity means humility?

Śrīla Śrīdhara Mahārāja: Humility begins from humility.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtanīyaḥ sadā hariḥ] ["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Produced goes to that negativity, humility, but not humility in the relativity of the, this exploiting world, but in relativity of that dedicating world. Not clear?

Bhāratī Mahārāja: What is the highest concept...

Śrīla Śrīdhara Mahārāja: Humility not measured by the standard of the misguided souls, but by the standard of the Vaiṣṇava, humility. Whatever it be it must come from the normal standard, the measurement, and never by the standard supplied by the misguided souls, so many patriots, so many politicians, so many humanitarians, no. Not by their standard, but the standard must come from the normal position, from the land of dedication. Not by land of renunciation or exploitation or extended exploitation. Hare Kṛṣṇa. Ke? [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Also Mahārāja, humility in the spiritual world means that I am the person who needs Kṛṣṇa the most. Is that...

Śrīla Śrīdhara Mahārāja: Humility, that I am nothing, I am nothing, humility. Why should I seek honour? What quality I have got that I shall think that I have got a position? What position I have got? No position.

Bhaktivinoda Ṭhākura says, “The *tṛṇād api*, the [?] the grass has got its some position, but I am *vikṛta*, I’m misguided. Not any real position of a straw I have got, *vikṛta*, misguided, that is...

Bhakti Caru Swāmī: Perverted.

Śrīla Śrīdhara Mahārāja: Perverted, and mad, I’m aside myself. The grass has got some...

End of 81.09.10.C_81.09.11.A

81.09.11.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...negative value, not any positive value of a straw, because *vikṛta*. With my intelligence I'm going against my interest. The intelligence is there but this is misguided, going opposite, but *ṭṛṇā* is there, cannot move, but I can move in the negative side, so I'm in more humiliated position than a straw in fact. What I have got that's only to misguide me, but *ṭṛṇā* has got its fixed position there, he's not going in the wrong way, so I'm lower than that *ṭṛṇā*. In this way. Whatever I got as my property that is all to harm me. In the worldly sense I may hold a superior position than a grass, than a tree, but what of that? They're all misusing, rather, used for my injury, benefit, against me, against my interest. So I'm in a lower position than the *ṭṛṇā*, than the straw.

I have got weapons and I am armed, but armed to suicide, to commit suicide. It is better that arm should not have its – a mad man if he's got a dagger then he's dangerous. He will be saved if the dagger is snatched away from the mad man. Any time he may put on his head, on his eye, he's mad.

Akṣayānanda Mahārāja: What does Śrīla Bhaktivinoda say about *taror api sahiṣṇunā*?

Śrīla Śrīdhara Mahārāja:

ṭṛṇād api sunīcena, taror api sahiṣṇunā, [amāninā mānadena, kīrtanīyaḥ sadā hariḥ] ["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

That also may be seen in that same light. That *taror*, he is to forbear his former action, to have guard against result of his former activity. But we, must have guard, we must be alert, not only of the former but also

present. In the present moment also I may commit some wrong, so my position is more dangerous than a tree. Tree is only reaping the result of his previous action, but my position, not only previous to tolerate the bad reaction of a previous life, but also to guard myself against my present mal activity. So more forbearance is necessary, position is more dangerous than a tree. Am I clear? Do you understand?

Devotee: [?]

Akṣayānanda Mahārāja: I asked the question, what did Śrīla Bhaktivinoda Ṭhākura say that was regarding *tṛṇād api*, and what did he say again regarding *taror api*?

Śrīla Śrīdhara Mahārāja: *Taror api sahiṣṇunā.*

Akṣayānanda Mahārāja: Mahārāja said that the tree is suffering on account of its past activities. I may perform sinful activity now, so I'm worse than a tree.

Śrīla Śrīdhara Mahārāja: The present activity I also have to forbear, to check them, so more careful in my attitude of forbearance, more dangerous position. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. We are in such a position, what is my preference, what is my special attainment, that is going against me.

...

Bhakti Caru Swāmī: Śrīla Viśvanātha Cakravartī Ṭhākura he says that *smaraṇam* is of prime importance as a devotional service to the Lord, above even *kīrtanam*. Or is it subservient to *kīrtanam*?

Śrīla Śrīdhara Mahārāja: There are some of the opinion because *smaraṇam* is exclusively connected with consciousness, concerning subtle part of our existence, so that should be the most effective form of *sādhana*, the means. But our Guru Mahārāja, and Jīva Gosvāmī Prabhu, and also Kavirāja Gosvāmī Prabhu, laid stress on *kīrtanam*, especially for the beginners. Guru Mahārāja says in, *duṣṭa mana! tumi kisera vaiṣṇava?* [From *Vaiṣṇava ke? 'Who is a Vaiṣṇava?'*]

kīrtana prabhāve, smaraṇa haibe, se kāle bhajana nirjjana sambhava

[*Gauḍīya Kaṇṭhahāra*, 3.24]

Nirjjana bhajan, smaraṇ, exclusively devoted to one's own self, unconscious of the environment one may go on with his *smaraṇ* within, but that is not at all possible for the beginners. *Kīrtana prabhāve, smaraṇa haibe, se kāle bhajana nirjjana sambhava*.

And Jīva Gosvāmī Prabhu says: *Anyangam yajane ke* [?]

kirtanakhya bhakti-samyoga-naiva [part of verse 13.41 in *Gauḍīya Kaṇṭhahāra*]

If other forms of *sādhana*, *śravaṇam*, *kīrtanam*, *smaraṇam*, *pāda-*

sevanam, all these, but they must be subservient to *kīrtana*. That is the purpose, and the preaching of Mahāprabhu, because in Kali-yuga especially *kīrtana* has got its own characteristic. Śukadeva Gosvāmī says:

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet

[Śukadeva Gosvāmī tells Parīkṣit Mahārāja: “O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord.”] [*Śrīmad-Bhāgavatam*, 12.3.51]

[dvāparīyair janair viṣṇuḥ pañcarātraś ca kevalam] kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ

[“In Dvāpara-yuga, Lord Viṣṇu is exclusively worshipped by the people according to the principles of Deity worship delineated in the *Pañcarātra* scripture, but in Kali-yuga, the Supreme Lord Hari is worshipped only by the chanting of His Holy Name.”] [*Muṇḍakopaniṣad*]

kṛte yad dhyāyato viṣṇum, tretāyām yajato makhaiḥ dvāpare paricaryāyām, kalau tadd hari-kīrttanāt

[“Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in

Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*.”] [*Śrīmad-Bhāgavatam*, 12.3.52]

When it is mentioned about the incarnation of Mahāprabhu in *Bhāgavatam*: *kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam yajñaiḥ saṅkīrtana-prāyair [yajanti hi sumedhasaḥ]*

[“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.”] [*Śrīmad-Bhāgavatam*, 11.5.32] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 3.52]

Yajña means sacrifice, dedication, which is *saṅkīrtana-prāyair*, the principal thing which is *saṅkīrtana*. *Yajanti hi sumedhasaḥ*. So in this Iron Age *kīrtana* has got its own special privilege granted by the Supreme Lord, so *kīrtana*. And Mahāprabhu's speciality is there, by preaching, by *kīrtana*. He conducted Hari *kīrtana*, inaugurated Hari *kīrtana*. So *kīrtana* has been accepted by our Guru Mahārāja, Jīva Gosvāmī and others. And to write, that is also *kīrtana*. Writing is also within the jurisdiction of *kīrtanaṁ*, assertion, to preach, to take it to others. So, just as to be engaged in answering the questions of the environment, so there is automatic concentration which is very rare in this *yuga*. Concentration, when one is making *kīrtana* he cannot but be all concentrated, all attentive, automatically, otherwise he cannot talk irreverently. So intuitively he must be all attentive. And for that, *kīrtana* has been recommended to be the highest form of *bhajan*, especially in Kali. All ages, especially in Kali. Mahāprabhu also said, and five forms, just as nine forms in *Śrīmad-Bhāgavatam*:

*śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam arcanam
vandanam dāsyam, sakhyam ātma-nivedanam. [iti puṁsārpitā viṣṇau,
bhaktiś cen nava-lakṣaṇā kriyeta bhagavatya addhā tan manye 'dhītam
uttamam]*

[“Hearing about Kṛṣṇa, chanting Kṛṣṇa’s glories, remembering Kṛṣṇa, serving Kṛṣṇa’s lotus feet, worshipping Kṛṣṇa’s transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa’s servant, considering Kṛṣṇa as one’s best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service.”] [*Śrīmad-Bhāgavatam*, 7.5.23-24]

Mahāprabhu says five amongst them principal.

*sādhū saṅga, nāma-kīrtana, bhāgavat-śravaṇa mathurā-vāsa, śrī-
mūrttira śraddhāya sevana*

[“Association with the pure devotee, chanting the Holy Name, hearing the *Śrīmad- Bhāgavatam*, residing in Mathurā *Dhāma*, and faithfully worshipping the Deity.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 22.128]

*bhajanera madhye śreṣṭha nava-vidhā bhakti, `kṛṣṇa-prema,' `kṛṣṇa' dite
dhare mahā-śakti tāra madhye sarvva-śreṣṭha nāma-saṅkīrtana,
niraparādhe nāma laile pāya prema-dhana*

[“Of all forms of Divine Service, nine forms are superior, which with great potency bestow upon the devotees Love for Kṛṣṇa, and their personal relationship with Him; and of the nine, the best is *Nāma-saṅkīrtana*. By offencelessly taking the Holy Name, the treasure of Love for the Lord is attained.”] [*Caitanya-caritāmṛta*, *Antya-līlā*, 4.70-71]

So *Nāma-saṅkīrtana* has been considered *saṅkīrtana*, *kīrtana* has been considered to be the best thing. It is decided by the Ācāryas. And especially that is given by our Guru Mahārāja and the basis is also in the *śāstra*. But Viśvanātha Cakravartī Ṭhākura, if he has mentioned anywhere that way that will mean only that this *kīrtana* has got the relativity of the material environment, and the *smaraṇam* is independent of the material consideration. From that point he might have recommended that *smaraṇam* is the highest. But that is not accepted in the general way; his special opinion.

Bhāratī Mahārāja: Mahārāja, at the time of Baladeva Vidyābhūṣaṇa there was one person whose name was maybe Kavirāja Purī.

Śrīla Śrīdhara Mahārāja: Kavirāja Purī?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I don't know, there was one Rūpa Kavirāja.

Bhāratī Mahārāja: Ah! Rūpa Kavirāja. Yes. I'm sorry. He had that misconception.

Śrīla Śrīdhara Mahārāja: He had some: I don't know much about him. I am told that he has been discarded from the line of *mahājana*. He has been stamped as *boti-bari*, he considered himself to be very big and so eliminated from the *sampradāya*, in general, *boti-bari*. There was another, Rūpa Kavirāja, and there was another in Orissa, one Jagannātha, *boti-bari* Jagannātha. They thought themselves too much, than the general Vaiṣṇava of the time could think that. *Boti-bari* Jagannātha, he was a contemporary of Mahāprabhu Himself. And his tendency goes towards *māyāvādā*. Thought himself too much, and had no respect for the existing Ācārya of that time. Kṛṣṇa.

Bhāratī Mahārāja: This Rūpa Kavirāja was placing more stress on *smaraṇam*.

Śrīla Śrīdhara Mahārāja: Maybe.

Bhāratī Mahārāja: Viśvanātha Cakravartī he was called to defeat him on these points.

Śrīla Śrīdhara Mahārāja: He quoted Rūpa Kavirāja?

Bhāratī Mahārāja: No. He did not quote him, he quoted from his commentaries on the *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Who, Rūpa Kavirāja?

Bhāratī Mahārāja: No, no. Viśvanātha Cakravartī quoted from the third canto *Bhāgavatam*, *tikā*, and he defeated him.

Śrīla Śrīdhara Mahārāja: Whose *tikā*?

Bhāratī Mahārāja: His own *tikā*.

Śrīla Śrīdhara Mahārāja: He has quoted whom?

Bhāratī Mahārāja: Himself. Viśvanātha Cakravartī.

Śrīla Śrīdhara Mahārāja: Has quoted from where?

Bhakti Caru Swāmī: From his own *tikā* of *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Where has quoted?

Bhakti Caru Swāmī: Mahārāja, this Rūpa Kavirāja was claiming that *smaraṇam* was on a higher platform of service than *kīrtanam*. So then the assembled Vaiṣṇavas they requested Śrīla Viśvanātha Cakravartī Ṭhākura to come and defeat Kavirāja Purī on this point. So when the discussion was going on Viśvanātha Cakravartī Ṭhākura he defeated Kavirāja Purī by quoting from his own *tika* of the *Bhāgavat*.

Śrīla Śrīdhara Mahārāja: How?

Bhakti Caru Swāmī: I don't know what...

Śrīla Śrīdhara Mahārāja: What was his point?

Bhāratī Mahārāja: He did not divide them. He showed that they were a process, they could not be divided.

Bhakti Caru Swāmī: *Kīrtanam* and *smaraṇam* cannot be separated at any stage. It is at different stages.

Śrīla Śrīdhara Mahārāja: *Aruduhkha* and *aruruha* [?] When just attempting to climb up to the highest plane there are two kinds; one *goṣṭhyānandī*, another *viviktānandī* [aka *bhajanānandī*]. Those that follow the course of *viviktānandī*, separate *bhajan*, exclude, secluded *bhajan*, they take to *smaraṇam*. Without mixing with the environment they keep a secluded life and go on with their *smaraṇam*. And another *goṣṭhyānandī*, who are engaged always in *kīrtana*: two divisions there.

But it doesn't prove that one is superior to another. Two types, just before attaining the highest plane of *paramahansa*: that is the *uttama-adhikārī*. The *pracāra*, the *kīrtana* confined in the *madhyama-adhikārī*. And just before attaining to that plane of *uttama-adhikārī* where all activity stops, two sections, *goṣṭhyānandī*...

In *Caitanya-śikṣāmṛta* perhaps Bhaktivinoda Ṭhākura has clarified in this way, *premārurukṣu*, two sections amongst the *premārurukṣu*, who are just climbing up to the final position, crossing the *madhyama-adhikārī* and reaching to occupy, or to be introduced, or to be placed on the plane of *uttama-adhikārī*. 'Everyone is going on with his own *bhajan*. Only I cannot do that.' He's busy about himself. Just before that two sections are *bhajanānandī* and *viviktānandī*. *Viviktānandī* they generally like secluded life and go on with *smaraṇam*. And those that are of *goṣṭhyānandī* type they go on with *kīrtana*, preaching, and also attain the highest position without coming to the school of exclusive *smaraṇam*.

And Guru Mahārāja clearly said that *smaraṇam* in lower position that is injurious. We should take to *kīrtana*. *Kīrtana prabhāve, smaraṇa haibe, se kāle bhajana nirjjana sambhava*.

And the Sahajiyā School they are more fond of *smaraṇa* than of *kīrtana*. They are followers of *smaraṇa*. Lives a secluded life and within their mind they go on with recollecting their own age, their identification with a particular *sakhī*, her duty, and how her place of attendance of a particular *līlā* under the guidance of a particular *sakhī*, in a particular place in Vṛndāvana, all these things. They are required to go on meditating by their so called guru. That is the process amongst the Sahajiyā School.

But we do not admit that. It is all false imagination, like that. They are not fit for the plane. They have not got real *sambandha-jñāna*, what is what. Only they go on with the habituated repetition of a particular mental speculation. And *anartha-nivṛtti*, other progress based on that cannot be affected by it. What they think is their achievement that is mere concoction. They are not aware of the facts, this Virajā, Brahmaloḥa, Vaikuṇṭha, Goloka, all these. They are, *pukura-curiwāle* [pond thieves]

pukura-curi,_? Just as to steal away a tank, *pukura-curi*,_? That is self deception, something like, we think it to be so, *smaraṇaṁ*.

Bhakti Caru Swāmī: Trying to steal a pond, you know it's not possible, because it doesn't belong to anyone. How can you steal a pond?

Śrīla Śrīdhara Mahārāja: So just as Gaura Kiśora Bābājī Mahārāja told when he went on with *smaraṇaṁ*, and there was another *bābājī* who constructed a *kuṭīra*, cottage nearby and he also went on imitating Gaura Kiśora Bābājī Mahārāja, *mādhukarī*, and sitting, and meditating, and wearing such cloth, in this way the imitation. Then once Bābājī Mahārāja remarked, "That one, if a lady enters into the room of pain, labour room, she cannot produce a child. Only by imitation, simply entering into the labour room a lady cannot produce a child. There are many things before that."

So only imitating the *paramahansa* *bābājī* the *bhajana* cannot come, cannot be effected. *Śuddha-sattva*, must have connection with the real plane. And then all those speculation like things may come in.

nā uṭhiyā vṛkṣopari, ṭānāṭāni phala dhari', duṣṭa-phala karibe arjjana

[*Kalyāṇa Kalpataru, Upadeśa*, 18]

Bhaktivinoda Ṭhākura said, "That without taking the labour of climbing in a tree, if one wants to draw the fruits then what sort of fruits you'll get there? You must have to go up through the tree and then you can touch the fruit."

Otherwise it is only your imagination, a mad man's feat. So *śuddha-sattva*, there is really so many planes. Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satyaloka, Virajā. *Brahmāṇḍa bhedi yāya*.

[*upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana*]

[“The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā River and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet.”]
[*Caitanya-caritāmṛta, Madhya-līlā*, 19.153-4]

Mahāprabhu says that creeper of *bhakti*, that grows and rises up to Goloka and she had to cross these planes, first to cross Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satyaloka, Virajā, Brahmaloka. *'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya, tabe yāya tad upari 'goloka-vṛndāvana'*. They do not care to know what is the conception of Paravyoma, what is Virajā, what is Brahmaloka and what is *brahmāṇḍa*, they do not care to know. But only whenever they go to such guru they get some *mantra* and go on meditating. But in such stage, if he goes on meditating Rādhā-Govinda *līlā*, instead of Rādhā-Govinda *līlā* he will rather entangle with the ladies and gents of this world and he will be entangled into the domain of lust and will have to go to hell instead of going up to Goloka.

Charma mansa maya kama prema chid ananda dhama [?]

So imitation is not success, it rather degrades, imitation degrades.

Devotee: Mahārāja, *kalpanā* [?]

Śrīla Śrīdhara Mahārāja: *Kalpanā* is something like imagination.

Devotee: *Kalpanā*, imagination [?]

Śrīla Śrīdhara Mahārāja: [?] *kalpanā* [?]

Devotee: *Kalpanā*, [?]

Śrīla Śrīdhara Mahārāja: *Kalpanā* [?] imagination. Ideal, thinking, meditation, mental exercise, *kalpanā*.

Bhakti Caru Swāmī: Mental exercising [?]

Śrīla Śrīdhara Mahārāja: No. Mind is another thing. Mind is not, *śraddhā* is connected with soul, and mind with matter - *ātmā* - mind is material, *khaṁ mano buddhir eva ca*, part of material potency.

bhūmir āpo 'nalo vāyuh khaṁ mano buddhir eva ca

[*ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā*]

[“My deluding potency in this world is divided into eight ways: earth, water, fire, air, ether, mind, intelligence, and false ego.”] [*Bhagavad-gītā*, 7.4]

This is the production of the material potency and *jīva* is the production of *parā-śakti*; the principal potency and *svarūpa-śakti* is higher than *jīva*. And mind *manodharma*, mental speculation, that has got nothing to do with truth. That is drawn from the material world, the world of misconception, so mind is full of misconception, no truth. *Avāṇ-manaso gocaraḥ*, mind cannot reach to the stage of feeling the truth, of the perception of the truth proper. It is only related to mundane things, as exploitation.

Bhakti Caru Swāmī: But pure mind is a product of *śraddhā*?

Śrīla Śrīdhara Mahārāja: Mind cannot produce, just as fossil cannot produce life, so mind cannot produce *śraddhā*. *Śraddhā* is original, fundamental thing. When he awakens, mind vanishes. Just opposite in relation. Just as darkness cannot produce light, light comes darkness vanishes. So truth comes, real pure consciousness comes, mental speculation vanishes. It is concerning to misconception, mind. It is an element of the *aparāśakti*. *Khaṁ mano buddhir eva ca*, subtle and gross. Gross is *vaicitra mano bhaum*, and subtle *man buddhir ahaṅkāra*. They are of material. And the soul is transcendental and *svarūpa śakti bhajana goloka vaikunṭha*, that is supra transcendental, on the other side of the

soul. Not in the lower side where the mind is to be located. Mind comes out of the false ego and it is made of exploitation, exploiting tendency. *Aher rday mora mana vrndavana*. “My speculation is on the other side.” Mahāprabhu says. “Not this mind.”

Bhakti Caru Swāmī: Yes. There’s another mind, Mahārāja, which is the pure mind which is produced...

Śrīla Śrīdhara Mahārāja: Pure mind, that should not be told by mind. Mind words should not be used in that way. Then everything will be there. The senses also there in the Goloka, so many things, but this thing is not that thing.

Bhakti Caru Swāmī: No, because this is a product of *śraddhā*. But the other is a product of sense exploitation.

Śrīla Śrīdhara Mahārāja: Sense exploitation. So this mind we have to get relief of, the exploitation, we are surrounded by such poisonous thought.

Tato bhava mano nasa sadve mano nigraha loka nanta [?] (In Tiranya Upakan?) All the *sādhana*s are common in this, that the mind should be destroyed.

Mano nigraha loka nanta [?]

There may be different phases, forms, types of *sādhana*, the means to end, but they’re one in here that mind should be finished, *mano nigraha loka nanta* [?] Should be checked!

Bhāratī Mahārāja: Mahārāja, you were talking about *kīrtana*. In *kīrtana* Bhaktivinoda Ṭhākura shows in the *Śikṣāmṛta* there are different types of *kīrtana*, five types. So one type is *japa*. So then Rūpa Goswāmī showed that there are three types of *japa*: *mānasika*, *vācika*, and *upāṁśu*. So which is proper for us, and which has the greatest effect?

Śrīla Śrīdhara Mahārāja: *Upāṁśu* means only no sound, but movement of the lips, that is *upāṁśu*.

Bhāratī Mahārāja: Whispered, yes.

Śrīla Śrīdhara Mahārāja: And there is sound and *upāṁśu* and the lips also not moving: three kinds of *japa*. Which is the superior, you say? If it is real then what goes to the internal side that will be superior. But that must be of genuine type, must be *japa*, not imitation. Our attention should be always to the lower side. If we can perform that in a real way, then the promotion cannot be checked. But without being qualified if we are very eager to go upward there is tendency of fall down, falling down. So:

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: “I won’t allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service – “No, you are

no longer to serve there; now you must serve in this higher category.”]
[*Vilāpa-kusamāñjali*, 16]

That sort of temperament should always be followed in the case of *bhajan*. *Dāsa-dāsā nehudāsaḥ dehinam*. [*Caitanya-caritāmṛta*, *Madhya-līlā*, 13.80] Always try to stick to the lower duty. Promotion is inevitable. But eagerness for promotion: that is enemy. That is for *pratiṣṭhā* and *pratiṣṭhā* will undermine the whole thing. Hare Kṛṣṇa. Hare Kṛṣṇa.

Prabhupāda says that is only, the imitation comes from the attraction for *pratiṣṭhā*: that I want to hold the superior position, to get some name. But that is the great enemy. Don't be the prey of that type of *pratiṣṭhā*, eagerness to hold the higher, superior position. *Dainyam*, rather to go down, that is the healthy sign of a devotee.

Bhāratī Mahārāja: Mahārāja, we see in the *Hari-bhakti-vilāsa* that sometimes the *mahata* of chanting silently is there. Then we see in other places that the *mahata* of chanting very loud, as in the case of Haridāsa Ṭhākura is very great. So what is the adjustment?

Śrīla Śrīdhara Mahārāja: But what do you think?

Bhāratī Mahārāja: Loud.

Śrīla Śrīdhara Mahārāja: Only to know the meaning theoretically that won't help you much. Try to carry the spirit of the thing, the spirit of the truth. When it is real, it is laudable. We are to differentiate between

imitation and real, the sham and genuine. That is the main thing. And how to trace that, whether it is genuine or it is adulterated? We must always be very attentive, all attentive towards that, the genuineness of the thing. So when it is backed by the *sādhū*, by Guru of very high type, then you can do anything and everything, by his support, whatever you do, *kīrtana* etc. And when this meditating has been praised, has been called more efficient, maybe in a particular case, if you go to chant, the opposition will be so great you'll be nowhere, you'll turn to be an atheist, if you have got no sufficient support to fight against the odds. In that case it may be so. Don't venture to attack the enemy when your position is weak, in that case. But when backed by so many generals, so many ammunitions etc, you must march on. That will help, *kīrtana*. But *sādhū-saṅga*, the real thing is *sādhū-saṅga*, the association with the higher power. Otherwise nothing has got any value. *Sādhū śāstra*, your stand must be on the real plane, and the cultivation of real thing, that is *the* importance, always. And to keep up the reality of the *bhajana*, whatever is necessary as *sādhū-saṅga* for the weak for the *sādhaka* and for the scripture and knowledge. *Sādhū śāstra*, *krpā*, then *kīrtana*, that will be the best preaching.

So Vṛndāvana dāsa Ṭhākura says one feeds himself, another feeds thousands and feeds himself. Who is the greater? *Kīrtana* means he is cultivating himself as well as at the same time he is helping so many to cultivate. But when you have got no capital of your own if you go to preach then you will meet such opposition that will be *asat-saṅga*, and the bud will be nipped. In that case only *kaniṣṭha-adhikārī* without backing you do not go to attack others. *Kīrtana* means to preach, to attack others, in another way. So you will be turned into an atheist, don't venture, *kaniṣṭha-adhikārī*.

Āpana-daśā, *śravaṇa-daśā*, *varaṇa-daśā*, *sādhana-daśā*, *āpana-daśā*, then *prapanna-daśā*, then you can preach independently. Otherwise only with the help of some *prapanna-daśā* you can go to preach. Hare Kṛṣṇa.

Our connection with the reality, and we have some absolute conception of the reality, and from that from that position we can never be moved, removed. Some such stable position, that is what is necessary, invulnerable, sure position, what is what, *sambhanda-jñāna*.

Then the differences that we find in the writings of the Ācārya, what will apply where, we shall be able to understand and harmonise. Under what circumstances has this been advised to be taken up, and under what circumstances the other thing has been advised to be taken up: some practical knowledge. Everything about Him is good so we must not make ourselves very busy to understand technical things, the *smaraṇam*, the *bhajan*. What is really necessary - we must do the *bhajan*, *śravaṇa*, *smaraṇam*, *kīrtana*, and sitting here and to know every details, then we shall begin *bhajana*, this is all idle talks. Mainly *kīrtana*, that has been given in the age of Kali, inaugurated by Mahāprabhu, by *Bhāgavatam*, and many other things. Go on, *kīrtana* but *sādhū-saṅga*.

*sādhū saṅga kṛṣṇa nāma ei matta jai, vaikunṭha nāma grahaṇam
aśeṣāgham haraṁ viduh*

[*Śrīmad-Bhāgavatam*, 6.2.14]

[“The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence.”]

Because we are weak, and when one is irresistibly placed in a position, and can never be removed from his position, he can go on with himself alone, and he will create so many helpers and march in a batch, just as our Guru Mahārāja did. First he began to chant himself alone, almost, then gradually so many gathered nearby, and the whole batch marched on in different ways.

One day he told to an attorney [?] in Calcutta, “First I began singly, myself, and now five hundred men have come to talk the same thing on

my behalf, within this ten years or so.” Hare Krsna.

End of 81.09.11.B

81.09.11.C_81.09.12.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Hare Krsna. Hare Krsna.

Bhāratī Mahārāja: Mahārāja, this morning you were talking about humility. So what is like the perfection of humility in our practical devotional service? Practically, what is the perfection of humility, for the *kaniṣṭha-adhikārī* ?

Śrīla Śrīdhara Mahārāja: Ha, ha. May be of different type in different persons, so he has to think out his own way, the humility. And not to encroach on the rights of others, humility, and also he should not be such as to kill one’s own self, humility. It must be natural.

Once when we entered the present Bagh Bazaar Maṭha, there was a festival from the hired house. The Deities came in the chariot, and singing and dancing, then Deities were removed in the temple and then *mahā-prasāda* distributed. At twelve or at one o’clock we went to take,

went to bed, and my bed was just nearby the bed of Professor Sanyal. He was very humble.

Then in the morning that Professor says to me, very slowly that, “Last night I felt so much weakness that I thought that I was dying. I thought that I shall rouse you.”

I was just on his side.

“Then I thought no! Why should I disturb Vaiṣṇava? He is so tired today, and taking rest, let me wait. And when I waited a little then I got, I gained some strength. And then I did not disturb you. But now also I am very weak.”

Very slowly and very sober, he was speaking these things. He was dying and he did not rouse me, only being afraid of disturbing my rest. When I heard in the morning from his lips, of course very gently he put it, but it came to me like thunder.

I at once went to Prabhupāda and informed him that such is the case. “That gentleman was dying last night but he did not disturb me.”

They also knew, Prabhupāda and other Vaiṣṇavas they also knew that that man was of such type. So at once they took attention and they called for a doctor, took serious steps.

So sometimes that sort of humility I think it is dangerous. Because his life is a valuable property to Guru Mahārāja, not only of himself, he is not concerned with only his interest, but he should live in the interest of his Gurudeva. So I could not relish that sort of, appreciate that sort of humility. So everything must be of real characteristic, with some connection with reality. I am thirsty. I won't request any Vaiṣṇava, “Please help me with a glass of water.” Or something like that. Then my disease may continue and there will be penny wise pound foolish. So common sense should be utilised always. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Akṣayānanda Mahārāja: When our Guru Mahārāja was in Vṛndāvana,

Śrīla Prabhupāda, he was lying on the bed, before he left he could not eat anything. Practically not even one glass of water. But I marked anyone who came, any visitor, he would always say, “Give them *prasāda*.” Even in that condition, he himself could not eat.

Śrīla Śrīdhara Mahārāja: He wanted to travel the whole of Vṛndāvana, *parikramā* in bullock cart. But Kṛṣṇa Dāsa Bābājī Mahārāja’s help was sought and he came and anyhow he could stop him from that dangerous campaign in that serious condition of health.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: So Mahārāja, you said that we should always take the humble...

Śrīla Śrīdhara Mahārāja: Everything, *bhajan* of different forms, everything is good, *śravaṇa*, *kīrtana*, *smaraṇa*, anything in connection with the Lord. We are not blaming anything. But according to our capacity, our position, what will be most effective, the consideration and discussion only about that. But we must remember that we should not neglect: that will be to, committing offence. ‘The *smaraṇa* and other

bhajan, pāda-sevanam they're of lower order.' We must not be, boast proud enough to condemn them in such a way. But still very cautiously and not only to satisfy curiosity, but when necessity will arise, then only we shall have to approach to test the superiority of looking about Śukadeva, about Ambarīṣa, all these things. But we must not venture to take it up as a play. They are all serious things. To take one Vaiṣṇava over another, to consider, that is not a very light thing; very subtle points. They are devotees and to place one above another with our rough necessity, we must not try to do that. It is not an academic thing. As a professor we shall coach the students with some theoretical knowledge of these things. It should not be accepted in that line. The practical side we shall always be conscious of. They are all great. And where am I? And I am going to make decree and dismiss over whom? There should be some limit to our adventurous audacity. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: Sarvabhavana Prabhu was relating last night that you had said once that humility is accepting no position. Humility is also seen in not being willing to accept position.

Śrīla Śrīdhara Mahārāja: Yes. Then?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: That is all right. What do you say now? I am still sticking there, no position, because a servant has got no independent position. His position is always under the command of the master. His position is of infinite possibility, humility. He is most humble to his master, not to the *guṇḍās*. His main position is humility, humility must be towards whom? I am humble, I am lower than the lowest, to whom? Towards my

master, towards his own, Vaiṣṇava, I am humble there.

So Hanumānji when it is necessary to burn Laṅkā his humility is not disturbed. He is as humble as anyone in carrying out the order, the interest of Rāmacandra. Wholly given, wholly surrendered. Humility in other words is surrendering. Humble, otherwise no opposition to the instruction, to the command of the master. He's related to Vaikuntha, to the upper section. Humility: not to the ordinary street drone or tiger and serpent. Humility does not mean, does not drag them into relativity, the serpent, the tiger, the jackal. But relativity to the Vaiṣṇava, that is the real plane where he takes his stand. So he's concerned with them. And humble means he does not resist. Whatever comes he only goes to carry out the order. He's humble. He possesses humility, without opposition he knows to carry out, *sunīcatā*.

No prejudice, not sitting on a seat of prejudice; humility. Generally we think humility to the outside world, but the meaning is not that. To the standard thinking person, they are misconceived, they are mad. Not humility in the standard of madness, to the mad people, the mad man has got no standard of his own. These are all misconceived to be mad. So humility means, has got a standard, and standard we must have from a standard world. Do you follow? No?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Prabhupāda has interpreted humility. The humility is absent where there is enjoyment, the spirit of enjoyment, aggression. Enjoyment, exploitation means aggression. There cannot be humility. Do you follow? Only cent percent service: there is humility. There is no humility when there is exploitation and renunciation. These two are in opposition with the normal nature of the world. These are all misconceived. They are enemy. They are a challenging element to the normal reality. Do you follow?

Bhāratī Mahārāja: Yes. That brings another – we understand that line...

Śrīla Śrīdhara Mahārāja: And the spirit of exploitation and spirit of renunciation, both of them are revolt against the proper, smooth working of the truth. So they are all misconceived. And real humility must be in relativity with the truth, full aspect, and not with the misconceived world, the standard not of the misconceived, the madman. Follow?

Bhāratī Mahārāja: Yes. What about spiritual aggression, for competition? There is a competitive spirit amongst two persons who are doing the same thing, then where is the place for humility there?

Śrīla Śrīdhara Mahārāja: There is humility if it is really service: because its object is the centre and inspiration, cooperation, direction from there. As he feels he does so. He is connected with the Absolute Centre. So they can be arranged by Yogamāyā. He is not responsible. The necessity from the centre, as he told in the morning: fashion, not necessity.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati] [“Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love

is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause

and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa.”]
[*Ujjvala-nīlamanī*]

It seems to be crooked. But it is not crooked. It is very nature. It is necessary only for the variegatedness of the services of Kṛṣṇa. From there: designed from up. They are not responsible for that.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Kṛṣṇa.

[?] Hare Kṛṣṇa. Hare

Bhāratī Mahārāja: So we must not infringe on the property of others. There may be competition but we should not infringe on the property of others.

Śrīla Śrīdhara Mahārāja: Our duty will always be to dedicate ourselves more and more intensely and as we shall be interfered with the higher agency we shall do. We must keep ourselves ready always for that. The handling from the upper house we shall obey cent percent. No; without any hesitation. That is our duty. Whatever will be asked of us to do we shall do.

In a war field if the general asks a particular battery to go in the first battle, they say, “Why not the second one should be ordered, commanded to go, why should we go first? We shall die and the last battle they will rejoice the victory. Why should we go first?”

What do you say?

Bhakti Caru Swāmī: That is not dedication.

Śrīla Śrīdhara Mahārāja: The military will shoot you then and there. Ha, ha, ha. That is my consideration of the above, decision from the above. And it is not left on you, battalion number one, two, or three, or four who will go, it is not... Only the highest brain, they have the command. The complaint against that highest command, that means to die, to be done away with immediately.

Bhakti Caru Swāmī: So Mahārāja, then when the Pañca Pāṇḍavas were on the *mahāprasthāna* Arjuna had followed the instructions of Kṛṣṇa ditto, whenever Kṛṣṇa said shoot, he shot, whatever instructions he received. But we have seen in one case Yudhiṣṭhira did not follow the instructions ditto of Lord Kṛṣṇa. But all these people fell before Yudhiṣṭhira. Why did Arjuna have to actually fall down?

Śrīla Śrīdhara Mahārāja: That is not the criteria of the highest devotion. Yudhiṣṭhira's achievement that was for another thing; and the devotion proper is not connected there. That is some *sattva-guṇa* mundane affairs. The Yāmarāja, the dog went on, but Arjuna had to fall, Bhīma had to fall. The test was something else, connected with mundane world. And they went to Sarga, what is that, not the highest thing of achievement. That is only a show of the outer case of the Pāṇḍava. But real Pāṇḍava as *sakhā* to Kṛṣṇa, that is separate. They already saw there Duryodhana and others they're there. What are they? After death they are all having their good position, honoured position there; they met. Yudhiṣṭhira went with his own body and found what, that *sattva-guṇa deho*.

To die in the battlefield for a *kṣatriya* he is rewarded by heavenly life, and

they were there. And Yudhiṣṭhira went to that place keeping his body, and others could not, already reached. But the plane was *sattva-guṇa*, somewhat like that, Sarga, and not Vaikuṇṭha, nor Goloka, nor Dvārakā, nor that Mathurā etc. That is *aprākṛta*, not, it is *sattva-guṇa*.

Double, that Keśava Avatāra, the white and the black hair of Brahmā he gave it, “This will go and save you from the horrors of the sinfulness you are suffering from.”

_____?

But Kṛṣṇa and Balarāma came. They took up those two robes but they are only...

Bhuvalankar Avatāra not Svayaṁ-Bhagavān Avatāra of Vṛndāvana, that is another thing.

So also it has been seen in many cases, the outer case is something else, and the inner man is another thing. He also absorbs the lower personality. Just as when the viceroy comes, the *rasapati* comes to Calcutta, then the *rajuphal*'s function absorbed in him, if he likes. When the king comes to visit the colony, all the officers, their power really vanishes in him. Whatever he wants done that will be done, by everyone, their own respective personality dead. So when higher power descends in the lower case, the lower case has got no value. Then when retires the lower case has been left, and the higher case goes up. Ke?

Devotee: [?]

...

Śrīla Śrīdhara Mahārāja: Nitāi... Vanquished; ha, ha, ha.

Bhāratī Mahārāja: Ha, ha, ha, ha. Mahārāja, sometimes you speak very sweetly and then other times it seems very cutting.

Śrīla Śrīdhara Mahārāja: Very harshly, sweetly and harshly, enraged.

Bhakti Caru Swāmī: As soft as a rose petal and as hard as a thunderbolt.

Śrīla Śrīdhara Mahārāja:

vajrād api kaṭhorāṇi, mṛdūni kusumād api / lokottarāṇāṁ cetāṁsi, ko nu vijñātum īśvaraḥ

["The hearts of those above common behaviour are sometimes harder than a thunderbolt and sometimes softer than a flower. How can one accommodate such contradictions in great personalities?"] [*Caitanya-caritāmṛta, Madhya-līlā, 7.73*]

It is of course mentioned, harshly, when some attack is on the person of a Vaiṣṇava, some injustice on them, temper may be hot. And I am also

being a party to that. I am entangled. Committing some offence against them, so easily irritated. Why should I not stop in the beginning? I am carried so far as to disturb their honour. That is the cause of irritation. Hare Kṛṣṇa. Hare Kṛṣṇa. And the responsibility is mine and I am dragging you up to that distance.

[?]

...

We want to come to an adjusted position, former position, that if I have committed any offence when dealing with so many subtle things about the great personages, any offences, Nityānanda Prabhu, please take those off and keep me in my normal position as I have got from you all: *aparādhā*. *Aparādhā naho kama* [?] Perhaps Kavirāja Goswāmī. “I’m dealing so many great things...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: To deal with so many, such character of so high type, with so much audacity, we should beg to be excused, to be pardoned to Nityānanda Prabhu, *patita-pāvana*. *Adoṣa-darśī*, He does not take any offence generally. Nitāi. Gaura Hari. Gaura Hari. Fools rush in where angels fear to tread. Where angels fear to tread, like a fool may rush in, in the subtle-most, in the very realm of sentiments of the high order, he’s told that to beg to be excused.

The *siddhānta*, *apa-siddhānta*, that hits, that strikes, any *apa-siddhānta* taken to Mahāprabhu He felt much disturbance. So Svarūpa Dāmodara heard first, then he would send it to Mahāprabhu. Otherwise Mahāprabhu was disturbed in a very cruel way. *Apa-siddhānta* hits the final cause of the higher thinking persons.

Namadati tatas kandi yata bhadati bhadata [?]

Haridāsa [or Jaḍa Bharata?] told, “I do not feel pain on my shoulder when carrying the palanquin, but you grammatically [?] That is striking more. That is more injurious to me; that break in the law of grammar. That is a great shock to me, and not the pain from carrying you on my shoulder. That pain I do not care for.”

So subtle beating is there in the high sphere; in the higher sentiment they may be offended. So this is not curiosity and necessity, and with all humility, with all respects to them we shall try to enter into that plane without disturbing any plant or any person who is roaming in that sphere. Otherwise it will be pure intellectualism and not Hari *kathā*.

Jaya Om Viṣṇu-Pāda Paramahansa...

[End of 81.09-11.C] [81.09.12.A]

...

Śrīla Śrīdhara Mahārāja: So that will be the authentic history of his life, especially the earlier, the major portion of his life. Last days may not be mentioned there. But he came in a big family, famous family, in the *kāyastha* family, Datta, Upadi. And the Vivekānanda also came out of the same family, Hartcolla Datta, Calcutta, famous family of substantial name and fame. But his maternal uncle's house was at Ula where Lalitā Prasāda has constructed Maṭha, Prabhupāda's younger brother Lalitā Prasāda.

Bhāratī Mahārāja: Bir Nagar.

Śrīla Śrīdhara Mahārāja: Bir Nagar, near Bir Nagar there was a big village named Ula and the Mustafi were the landlords there. And they were the mother connection of Bhaktivinoda Ṭhākura. His father became poor and he was born and brought up in Ula. And he studied in Kṛṣṇa Nagar College, School, College, in Kṛṣṇa Nagar.

Then, of course he had some exceptional talent. He came in connection with the then educated society amongst the students. And especially there was one Mr. Da, Christian missionary who established Scottish Church College. He remained in his connection. He was encouraging the young Bengalis at the time, attracting most of them towards Christianity. And many, [?] and others, they became Christians.

Bhaktivinoda Ṭhākura once, there was some association and some journals were also published from that association. Bhaktivinoda Ṭhākura also contributed one essay, but Da Sahib [?] was displeased with him. He told that, “It is atheistic temperament, so I don’t expect it from a young man of your type. Here we have tried to prove that everything is coming out of blind nature. There is God.”

Anyhow, gradually he had close association with the Brahmo Society. They are supposed to be advanced in culture, followers of Ram Mohan Raya. And his first friend was the eldest brother of Rabindranatha, Dajendranatha Tagore was his very intimate friend, in this way.

He had to accept some service for livelihood, and government service he got, and posted in Orissa in the position of SDO, in charge of some sub-divisional officer. And sometimes he was also posted as an inspector of the Purī Jagannātha temple to supervise so that there may not be any corruption, all these things.

At that time he came in connection with *Bhāgavatam* when he was engaged in the service of the Jagannātha temple. And tried to read it, then he was gradually captured by *Bhāgavatam*, and the life of Śrī

Caitanya Deva and *Caitanya-caritāmṛta*, all these things, from Purī, came in connection.

The Brahmo Association expected much from him because he was of scholarly character; could write well, argue well. But coming in contact with *Bhāgavatam* when he was serving in Dinājpur he gave his speech on *Bhāgavatam*. There he separated himself completely from the Brahmo School and he was seen to side with the Vaiṣṇava School of thinking, Vaiṣṇava, Mahāprabhu. And gradually he read these *śāstras* also and wrote many books of the Vaiṣṇava *śāstras*.

Then after retirement when he wanted to go to Vṛndāvana, to live there, to pass the rest of his life there, he got a dream, and repeatedly, to find out, to discover the proper birth place of Śrī Caitanya Deva. He could not neglect that dream. And again he entered into service in Kṛṣṇa Nagar. And there the records of the local place he used to consult. And then by the help of the records, as well as inspiration, he discovered the birth place at Yoga-pīṭha, Māyāpur. Then, more interested, he visited the whole Navadvīpa Maṇḍal and from the old scriptures also he gave a description of the old and modern of the whole *Dhāma* of Mahāprabhu. And established a *sabhā*, a committee, association, committee, so that the *sevā pūjā* of that place may continue: and lastly he handed it over to our Prabhupāda.

Prabhupāda was his: his first son was one Anada Prasād, the second was Rādhikā Prasād. Anada Prasād by first wife, he had two wives, married twice, Anada Prasād only one son and first wife died. Then by second wife Rādhikā Prasād, then Kamala Prasād, then Bimala Prasād, our Prabhupāda, fourth. Anada Prasād, Rādhikā Prasād, Kamala Prasād, Bimala Prasād. And then Balada Prasād, Lalita Prasād, Virya Prasād, Prasād, eight sons and two, three, four daughters, perhaps.

But Bimala Prasād from the beginning had given to the devotion of Mahāprabhu and was of very independent spirit, did not mind to read, continue his study systematically. Went to Sanskrit College, up to Sanskrit College he continued his study, but he had a spirit always to

fight in favour of Vaiṣṇavism with anyone and everyone. And that sort of fighting spirit was the cause of leaving his college. And then home study, including *jyotiṣa* also. And whenever any opportunity he had he used to discuss in favour of Vaiṣṇavism with anyone and everyone; could not tolerate if anyone says anything against Vaiṣṇavism, as Gauḍīya Vaiṣṇavism.

So once he challenged Ísvara Vidyāsāgar [a famous Sanskrit scholar of the time], then Rabindranātha [Tagore], in papers also, and through writing, and Charan dās Bābājī: in many places.

So, so much so, Bhaktivinoda Ṭhākura felt little disturbance: “What will be your future?

You’re aggrandising, do not follow a particular system in your life.”

He answered: “Don’t be anxious for my future. I will manage anyhow.”

Then he went to visit the South, places of pilgrimage in the South, just as Mahāprabhu did, and gathered many ancient Vaiṣṇava information, and in *Anubhāṣyam* [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura’s commentary on *Śrī Caitanya-caritāmṛta*] he recorded...

End of 81.09.11.C_81.09.12.A

81.09.12.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ... service of Māyāpur, and hesitatingly he

accepted that in the beginning, but to his last moment he conducted the service very faithfully. And in that matter, from the physical standpoint Kuñja Bihārī Vidyābhūṣaṇa, lately [Śrīpād Bhakti Vilās] Tīrtha Mahārāja, helped him a great deal. And gradually many scholars also came around him and with their help he started this movement. He got inspiration to preach and he did so up to the last moment of his life.

Bhaktivinoda Ṭhākura's other sons, they're not, Lalitā Prasād somewhat inclined towards Mahāprabhu's line, others indifferent mostly.

Then, when Bhaktivinoda Ṭhākura passed away, Bimala Prasād, he arranged a condolence meeting in a public hall and many respectable gents were invited. Amongst them Vipin Pal, then the Principal of Metropolitan Schools, some Scottish [?]

The leading personages of that time spoke very highly about Bhaktivinoda Ṭhākura. "He gave new thought to the society in general. His articles were of original character, not stereotyped things. His investigations about Vaiṣṇavism have exceeded all the modern Ācāryas."

Śīśir [Kumār] Ghose, "The seventh Gosvāmī. We heard of six Gosvāmīs in the time of Mahāprabhu but Bhaktivinoda Ṭhākura's writings have proved that he holds the seventh position amongst the Gosvāmīs. So extensive and original writings he has left for us about the teachings of Śrī Caitanya Deva."

In this way Bhaktivinoda Ṭhākura left the world. And his literature, he's in his literature, present forever, systematic. On scientific basis he has delivered suitable to the modern age, his writing has given us about the teachings of Mahāprabhu and *Bhāgavat*. Our debt at his holy feet has got no end.

Prabhupāda was, though Prabhupāda took initiation from Gaura Kiśora Dāsa Bābājī Mahārāja as suggested by Bhaktivinoda Ṭhākura, but still he held Bhaktivinoda Ṭhākura as his real Guru, substantially. Formerly only by the order of Bhaktivinoda Ṭhākura he took Gaura Kiśora Dāsa Bābājī Mahārāja as Gurudeva. Bhaktivinoda Ṭhākura selected for him. But what we have found in him he knew that Bhaktivinoda Ṭhākura is Guru from

the internal consideration, we find. His outside and inside was filled with Bhaktivinoda Ṭhākura and Bhaktivinoda Ṭhākura not in the physical sense but in the spiritual sense.

He installed many Maṭhas with the name of the Deity as Vinode Vilāsa, Vinode Rāma, Vinode Ānanda, Vinode Pran. So he saw through his Gurudeva Bhaktivinoda Ṭhākura. His attempt to approach Rādhā-Govinda and Mahāprabhu is inconceivable without Bhaktivinoda Ṭhākura's intervention in him. He was full of Bhaktivinoda Ṭhākura.

I think I attempted to write something about Bhaktivinoda Ṭhākura and that was the key of his affection towards me, I thought. Because I tried to give publicity of the greatness of Bhaktivinoda Ṭhākura's character to the public in a systematic way, so his attention was drawn to me. It is my own feeling.

One who is a little attached to Bhaktivinoda Ṭhākura he can give him everything for that. That was his spirit. So he thought to be indebted in Bhaktivinoda Ṭhākura's holy life, Bhaktivinoda Ṭhākura.

So much so he saw Rādhārāṇī and Gadādhara in him, the highest ideal of Guru *tattva*. In Gaura *līlā* Gadādhara in *mādhurya rasa*; and in Kṛṣṇa *līlā* Rādhārāṇī.

He also told once, "That if we rise a little higher and look up, then we shall find Rādhārāṇī in Gurudeva. If we raise our head a little and try to find, then we shall find it is the Rādhārāṇī who is doing the function of Gurudeva from the back, channels, position of instrumentality. But really, the source of grace, the Guru is coming from the original source of service, of love. So he used to see Bhaktivinoda Ṭhākura in that light.

*sākṣād-dharitvena samasta-śāstrair, [uktas tathā bhāvyata eva sadbhiḥ]
kintu prabhor yaḥ priya eva tasya, [vande guroḥ śrī-caraṇāravindam]*

[“In the revealed scriptures it is declared that the spiritual master should

be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master.”] [*Śrī Śrī Gurv-aṣṭaka*, 7]

We are asked to see Gurudeva not opaque but transparent. Transparent to such a degree that through him in the highest end first conception of service, can be seen, can be had there, we can get there. If we are earnest then we shall find the highest link from the very source, original source. So we are requested not to see Guru as limited, limited in his ordinary personification, but transparent mediator of the highest function in his line. If only our vision is deep we can see that, according to the depth of the *śraddhā*, our vision, of the disciple, the Guru's will, the Lord is there. The Guru *tattva* is a peculiar thing, very peculiar, very noble, very broad, wide and very deep. So we are warned against thinking Gurudeva was with mortality. So Prabhupāda used to, in his ideal conduct he has shown it to us, how much earnestness one may have for Gurudeva. We have seen in his practices and ways, advices. (Goodbye *kaniṣṭha*?) Bhaktivinoda Ṭhākura was wholesale awake in him, everything for Bhaktivinoda Ṭhākura.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nine o'clock?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhāratī Mahārāja: Śrīla Bhaktisiddhānta Saraswatī Ṭhākura would openly criticise Íśvarachandra Vidyāsāgar.

Śrīla Śrīdhara Mahārāja: Yes, Vidyāsāgar, though he was a young boy. Vidyāsāgar wrote in his book, “*Īśvara-nirākāra-caitanya-svarūpa*, *Īśvara-nirākāra*, without any figure and He’s a mass of consciousness.”

So he went to him, the boy, he was a boy, went to him, “What have you written here? You say *Īśvara* and then say *nirākāra*. Where have you got it? *Īśvara*, the creator, the master, and He is *nirākāra*. Where have you got *Īśvara* is *nirākāra*? He has got some sort of *ākāra* [form], *cidākāra* [transcendental form], *nirākāra caitanya svarūpa*. Only mass of consciousness but without any figure, and He’s the creator. Where have you got?”

In this way challenged. But he was very young. Vidyāsāgar may not care. But still he did his duty. That was his temperament. He will give some challenge. Without that, whenever there is something wrong against the creed of Mahāprabhu, he must go and give some challenge. Otherwise he could not find peace in him.

“That I have done my duty, I have given up position. When it came to my consciousness, I have done something; that is satisfaction, that I opposed it.”

Hare Kṛṣṇa.

Bhāratī Mahārāja: No compromise.

Śrīla Śrīdhara Mahārāja: No compromise, protest. “Whatever you say I protest it. I represent a particular party that does not recognise your thought.”

Hare Kṛṣṇa. Rabi [Rabindranātha] Tagore wrote articles in some book, in disguise, and Prabhupāda also protested that in a name that also in disguise, protested, went on protesting his writings. Gaura Sundara.

Gaura Sundara. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, where did you spend most of your time with Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura? You spent some time with him, personally?

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Sarasvatī Ṭhākura? Yes. In the later portion of my life I got chances to live with him, now and often. Perhaps he used to like to take me with him. Many persons used to come to visit him, and to talk with them in a respectable way, to represent his teachings to them, he used to keep me with him. And when he used to, later in his life, he used to speak something, his memory faded, so some appropriate *śloka*s from the scriptures in what line he is going, saying, that should be supplied. Very few of us we could do that; one, Vasudeva Prabhu, myself, and sometimes Śrautī Mahārāja; very few. That one, he's going on in a particular way and he's searching some *śloka* in support of his speech. So we used to supply that, what is necessary to help his speech in the line in which he is going on. The appropriate proofs from the scripture, that is to be supplied to him. In that case Vasudeva Prabhu, then next myself could help him in that way in his later days.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi.

Bhaktivinoda Ṭhākura when he began the service of the *Dhāma* and Mahāprabhu, to attract the people, attract the public to accept his discovery that this is *Dhāma*, he had to do many things. Sometimes, that was a lonely place at the time, in a meadow is a temple, not temple, then the *pukha* building and there Mahāprabhu. And generally cooks, *brāhmaṇa* cooks, did not stay there for a long time. In a lonely place they

were afraid, and the Mohammedans are very nearby. So to continue the service he had to undergo many undesirable things. That is this *gangica*, sometimes he had to prepare *gangica* by his own hand for the cook, *gangica*, that intoxication, he had to prepare, otherwise the cook would flee away. So many things, respectable persons had come. He had to make arrangement for their tobacco, and many other things.

Our Guru Mahārāja also did, to the extreme. When [Sir John] Anderson, the Governor [of Bengal], he was invited to Māyāpur, at that time, of course the arrangement was made with the Calcutta Hotel to bring appropriate food for him, including meats and other things. The hostel man was invited to make arrangement for the dishes of the Governor and his paraphernalia. Anyhow he had to do.

And in foreign preaching also when he told about that, I modestly protested, that the meat dishes, non vegetable dishes, if served in the Maṭha compound, then there will be a blame on the mission.

“No, No. Thousands of births ago I have decided all these things. We have to do anything and everything for the service of Mahāprabhu.” That was his answer. “*Vaikuṇṭha vṛtti*, no *kuṇṭha*, no limitation. Anything I am prepared to do for the service of Mahāprabhu, for the propagation. The grace of Mahāprabhu should be distributed in the length and breadth of the whole of the world. And for that anything should be done. No stone unturned. Physical connection is no connection. We shall try to save our internal purity. That is all.”

Hare Kṛṣṇa. Gaura Haribol.

And Swāmī Mahārāja also did the same thing, took the risk of external contamination with filthy things to save so many souls from that habit of impurity, impure diet. He had to go to the place of that atmosphere, anti

atmosphere, to save them. The house is on fire so if one likes to deliver them, to save them, the inhabitants, then he must take some risk, of some abscess, some boil in his body, if he wants really to save them, to enter the house which is already on fire to save the inmates of the house. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Śrīla Ṭhākura Bhaktivinoda he was also, he had a great vision for the world.

Śrīla Śrīdhara Mahārāja: Yes. He saw in his divine eye that *prema dharma*, the religion based on divine love, that is so self evident in character. “That the intelligent people cannot keep them away from such conception of pure religion as the highest love, *prema*. The fine intellect cannot but detect the purity in the love in the religion in its highest conception. So the western thinkers if they are not much prejudiced, they cannot but appreciate the doctrine of divine love as given out by Śrī Caitanya Deva. So I’m sure that in the near future many of the western scholars they will come under the flag of Śrī Caitanya Deva.” And he delivered such lectures here and there.

One gentleman Hiran Datta, was a good scholar, a theosophist when he came to preside over a meeting in Bagh Bazaar Temple, some public meeting. When one Mr. Barchard came with [Bhakti Saranga] Goswāmī Mahārāja while returning from England, Hiran Datta was president of meeting. He told, “When we were students of City College, Bhaktivinoda Ṭhākura delivered a lecture there to this effect. That in near future the western scholars will come and join with the *saṅkīrtana* under the banner of Mahāprabhu. I see it plainly, clearly.” He told that, “I am the witness and I am seeing the beginning of that; that the western scholars are coming. I heard the lecture in my young days. And in my older days I saw the evidence. It is going to be true. I am very much glad for that.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi.

Akṣayānanda Mahārāja: You had the *darśana* of Ṭhākura Bhaktivinoda at that time?

Śrīla Śrīdhara Mahārāja: No. He left the world nineteen fourteen. I joined the mission nineteen twenty six. After twelve years. Hare Kṛṣṇa.

There was one Parvat Mahārāja who lived at the next house where Bhaktivinoda Ṭhākura in Godruma he used to pass his old age. He told there was only a partition wall between the house of Parvata Mahārāja and Bhaktivinoda Ṭhākura at Surabhi-kuñja at that time he was living. From about three o'clock he woke up, in his last days, and took the Name of Kṛṣṇa, Hare Kṛṣṇa, this *mahā-mantra* at the top of his voice. He told that as if he's calling some man who is far away. He's calling a person. With this spirit he was pronouncing the *mahā-mantra* as if he's calling a person, calling someone. Hare Kṛṣṇa, at the top of his voice. But we could think how a human being can do such things continuously? And wandering in the garden, and there was a cement chair and when he could not stand, he took his seat there for some time. And then again walking and chanting at the top of his voice, Hare Kṛṣṇa, Hare Kṛṣṇa, just as calling some person with such animation in the voice, life-full voice, the person he is calling, with this spirit. Not in a formal way but a material hankering he is calling for the Lord.

Hare Kṛṣṇa. Gaura Haribol.

And I heard from another source, Rāma Gopāl Vidyābhūṣaṇa, an M.A.P.L. [?] He told, “Once we went to visit him, that a government officer, an educated man, he has become Vaiṣṇava *Bābājī*. We went to see him. And some amongst us asked him, ‘please speak something about Kṛṣṇa *Nāma*.’”

He stopped for a little, “Oh, you want to hear about Kṛṣṇa. You want Kṛṣṇa *Nāma*?” In this way he continued for some time. “Kṛṣṇa! You are so fortunate. You have come to hear Kṛṣṇa *Nāma*.” Then the consequence of such inquiry had such influence on his body and mind, that as it is written by him in the poem:

[*Śrī Nāma-Māhātmya, The Glories of the Holy Name*] [By Śrīla Bhaktivinoda Ṭhākura]

(1) *kṛṣṇa-nāma dhare koto bal viṣaya-vāsanānale, mora citta sadā
jwale, ravi-tapta maru-bhūmi-sam karna-randhra-patha diyā, hṛdi
mājhe praveśiyā, variṣoya sudhā anupam*

[What power does the Name of Kṛṣṇa possess? My heart constantly burns in the fire of worldly desires, just like a desert scorched by the rays of the sun. The Holy Name, entering the core of my heart through the holes of my ears, showers unparalleled nectar upon my soul.]

(2) *hṛdoya hoite bole, jihvāra agrete cale, śabda-rūpe nāce anukṣan
kanṭhe mora bhaṅge swara, aṅga kāṅpe thara thara, sthira hoite nā
pāre caraṇ*

[The Holy Name speaks from within my heart, moves onto the tip of my

tongue, and constantly dances on it in the form of transcendental sound. My throat becomes choked up, my body shivers again and again, and my feet cannot remain still.]

(3) *caḡṣe dhārā, dehe gharma, pulakita saba carma, vivarna hoilo
kalevara mūr̥chita hoilo man, pralayera āgaman, bhāve sarva-deha
jara jara*

[Rivers of tears flow from my eyes, perspiration completely soaks my body, all my skin thrills with rapture, my hairs stand on end, and my complexion turns pale and discoloured. My mind grows faint, I begin to experience devastation, and my entire body is shattered in a flood of ecstatic emotions.

(4) *kori' eto upadrava, citte varṣe sudhā-drava, more ḍāre premera
sāgare kichu nā bujhite dilo, more to' bātula koilo, mora citta-vitta
saba hare*

[While causing such an ecstatic disturbance, the Holy Name showers liquid nectar on my heart and drowns me in the ocean of divine love of Godhead. He does not allow me to understand anything, for He has made me truly mad by having stolen away my mind and all my resources.]

(5) *loinu āśroya jā'r, heno vyavahāra tā'r, varnite nā pāri e sakal kṛṣṇa-
nāma icchā-moy, jāhe jāhe sukhī hoy, sei mora sukhera sambal*

[Such is the behaviour of Him in whom I have taken shelter. I am not capable of describing all this. The Holy Name of Kṛṣṇa is independent and thus acts on His own sweet will. In whatever way He becomes happy, that is also my way of happiness.]

(6) *premera kalikā nām, adbhuta rasera dhām, heno bala karaye
prakāś īṣat vikaśi' punaḥ, dekhāy nija-rūpa-guna, citta hari' loya
kṛṣṇa-pāś*

[The Holy Name is the bud of the flower of divine love, and is the very abode of astonishing mellows. Such is the power He manifests that when His Holy Name starts to blossom a little further, it then reveals His own divine form and qualities. Thus my heart is abducted and taken directly to Kṛṣṇa.]

(7) *pūrṇa vikaśita hoīyā, braje more jāya loiyā, dekhāy more
swarūpa-vilās more siddha-deha diyā, kṛṣṇa-pāśe rākhe giyā, e
dehera kore sarva-nāś*

[Blossoming fully, the flower of the Holy Name takes me to Vraja and reveals to me His own love-dalliance. This Name gives to me my own eternal spiritual body, keeps me right by Kṛṣṇa's side, and completely destroys everything related to this mortal frame of mine.]

(8) *kṛṣṇa-nāma-cintāmaṇi, akhila rasera khani, nitya-mukta śuddha-
rasa-moy nāmera bālāi jata, saba lo'ye hoi hata, tabe mora
sukhera udoy*

[The Name of Kṛṣṇa is a transcendental touchstone, a mine of all devotional mellows. It is eternally liberated, and the embodiment of pure *rasa*. When all impediments to the pure chanting of the Holy Name are taken away and destroyed, then my happiness will know its true awakening.]

[Thus ends *Śaraṇāgati* by Ṭhākura Bhaktivinoda, translated by Dasaratha-suta dasa]

Cakṣe dhārā, dehe gharma, sweat, pulakita saba carma, vivarna hoilo kalevara, mūrchita hoilo man, the mind unconscious. Pralayera āgaman, bhāve sarva-deha jara jara. Kori' eto upadrava, creating so much disturbance. Citte varṣe sudhā-drava, nectarean current in the heart, more ḍāre premera sāgare, and puts me into the ocean of ecstasy of love. Kichu nā bujhite dilo, more to' bātula koilo, could not make out anything, can't feel about the circle environment, bātula koilo. Mora citta-vitta saba hare, I lost myself in that sort of thought.

premera kalikā nām, adbhuta rasera dhām, heno bala karaye prakāś īṣat vikaśi' punaḥ, dekhāy nija-rūpa-guna, citta hari' loya kṛṣṇa-pāś more siddha-deha diyā, kṛṣṇa-pāśe rākhe giyā kṛṣṇa-nāma-cintāmaṇi, akhila rasera khani, nitya-mukta śuddha-rasa-moy, nāmera bālāi jata

“Many things I can’t remember. All these stages were displayed in his body and mind. I saw with my own eyes.” Simply he inquired. He came to hear. “You are so fortunate. You have come to hear Kṛṣṇa Nāma from me. Kṛṣṇa! Kṛṣṇa!” In this way he entered into another domain. And so many feats and expressions came in his body and mind; convulsions, tears, all these things.” That I heard from an eye witness.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Gaura Hari.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Before Bhaktivinoda Ṭhākura's appearance the Vaiṣṇava tradition was very much neglected.

Śrīla Śrīdhara Mahārāja: Very few *śuddha* Vaiṣṇavas were to be found before Bhaktivinoda Ṭhākura. But he came and modernised, and adjusted the religion in a modern garb and so it was easy for many regardful students to come and accept the *śuddha* Vaiṣṇavism. It was molested, widely, in a wide way by the so called followers. The real ideal was eclipsed and so for the inquisitive it was difficult to have real entrance and real attachment for Gauḍīya Vaiṣṇavism. Especially the *bābājī*, the Vaiṣṇava from any caste and they could marry. And only taking Name and no other practices or real earnestness for the truth. Anyhow dragging on with their life and mixing with no pure practices, nor pure habits as especially in the name of religion, mixing with women. That brought in return a hate for them in the society. And those *goswāmīs* that took up the initiation as their trade because they had such low connection, low association, they lost their honour in the general society of the gentleman. The *goswāmīs*, *bābājīs*, they lost their prestige in the society because of their imitative character. But Gauḍīya Maṭha came out with the real spirit of the religion and also pure practices subsequently following. So the attention of the educated inquirers after truth, their attention was drawn by Gauḍīya Maṭha and they flocked together.

Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

Bhāratī Mahārāja: After one hears about great personalities like Ṭhākura Bhaktivinoda we feel very insignificant. We have no existence. After hearing about his life we feel as if we have very little importance.

Śrīla Śrīdhara Mahārāja: Which was insignificant?

Bhāratī Mahārāja: No, we feel [?]

Śrīla Śrīdhara Mahārāja: Oh! You think yourself very insignificant?

Bhāratī Mahārāja: [?]

Akṣayānanda Mahārāja: Not insignificant but useless.

Śrīla Śrīdhara Mahārāja: We can utilise, we can do our might, contribute our might as much as possible for the service of Bhaktivinoda Ṭhākura. That means the service of Mahāprabhu, and that means the service of Kṛṣṇa, and that means the service of the whole universe, wherever there is life, and that service to my own soul, my Gurudeva, everything. It includes within its harmony, everything remains. What Bhaktivinoda Ṭhākura gives us, we shall find:

yasmin vijñāte sarvam evam vijñātam bhavati / yasmin prāpte sarvam idam prāptam bhavati

[“By knowing Him, everything is known - by getting Him, everything is

gained.”]

The broadest thing, broadest conception of our duty, including myself, the whole of the world, the Lord, everything.

End of 81.09.12.B

81.09.15_81.09.19.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Akṣayānanda Mahārāja: ... but we are told that when Nanda Mahārāja comes that Droṇācārya enters into him, enters into the personality of Nanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Where?

Akṣayānanda Mahārāja: We are told that's stated in *Gaura-gaṇoddeśa-dīpikā* that the same personality of Droṇa enters into the personality of Nanda.

Śrīla Śrīdhara Mahārāja: Then, what for?

Akṣayānanda Mahārāja: We wanted to ask that.

Śrīla Śrīdhara Mahārāja: Why does the ultimate come to such idea? But what does he want to prove by it? What is the necessity that Droṇa will enter into Nanda?

Bhāratī Mahārāja: This idea came from possibly the Kṛṣṇa...

...

Śrīla Śrīdhara Mahārāja: The necessity to prove that Droṇa was in Nanda. Some reference there must be. What is that?

Bhāratī Mahārāja: Must be from *Kṛṣṇa-Sandarbha*, something there.

Śrīla Śrīdhara Mahārāja: Why it was necessary to prove that. What is the circumstance? I want to know that; with Droṇa.

Bhāratī Mahārāja: Well Mahārāja, sometimes before Kṛṣṇa's appearance...

Śrīla Śrīdhara Mahārāja: Is he that Droṇa, Dron means that fighter Droṇa?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Now *dron* means a kind of crow. What is Droṇa?

Bhāratī Mahārāja: No, the personality Droṇācārya.

Śrīla Śrīdhara Mahārāja: Droṇācārya, it is mentioned?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I want to see that portion. Droṇācārya entered into Nanda, why it was necessary to prove, where it is mentioned. I want to know that and then I can answer. Droṇa. I recollect some sort of expression I came in connection, not very important, but still maybe Droṇa, Nanda; Droṇācārya, Aśvatthāmā.

Bhāratī Mahārāja: Well Mahārāja, before Kṛṣṇa appeared there were many prayers which were offered to Kṛṣṇa and weren't...

Śrīla Śrīdhara Mahārāja: Like?

Bhāratī Mahārāja: I think He heard Lord Brahmā.

Śrīla Śrīdhara Mahārāja: Oh! *Brahmā-stava*: all the *devatas* with Brahmā, their leader.

Bhāratī Mahārāja: Yes. So some of the demigods were instructed to take birth so that Kṛṣṇa's *līlā* could begin, or making arrangements for that, so did some of those demigods enter into other personalities? Yes?

Śrīla Śrīdhara Mahārāja: Yes. They were asked to enter into different personalities to help His *līlā*. So the general Kṛṣṇa *līlā* is of sweet nature, not of fighting. So where there is fighting that is to: opposing with the environment. Then the gods, the demigods in those, they came out with their function, to discourage the disturbances, to rid the disturbance, opposition. It was the function of the demigods. And the Kṛṣṇa *līlā* with His mates that was always playing, singing, dancing with the sweet side of the *līlā*, pastimes, that was in Vṛndāvana. But the *āśura* killing and the other meeting with the unfavourable circumstances, that is all done by the demigods.

...

You don't remember the reference of Droṇa and Nanda?

Bhāratī Mahārāja: Nārāyaṇa Mahārāja had mentioned that coming from the *Kṛṣṇa-sandarbhā*. So I would have to find the reference.

Śrīla Śrīdhara Mahārāja: *Kṛṣṇa-sandarbhā* it must be but in what occasion it came? Why it was necessary? What aspect of Droṇa was found in Nanda? That is to ascertain first, why it was necessary that Droṇa entered in Nanda. [?] Kṛṣṇa.

Bhāratī Mahārāja: So Mahārāja, when the demigods...

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhāratī Mahārāja: What would be the relationship when one personality would enter into another personality: that would be, they would reside within the heart? [?]

Śrīla Śrīdhara Mahārāja: That is just as one light absorbs another light, something like that. No physical, the mental, greater thing absorbs the lower thing. Just as the air or fire can absorb; a small fire is absorbed in the bigger fire, something like that. Just as in a particular idea. A philanthropist when he takes the position of a politician for some time, that politician is present in a philanthropist. A learned man he accepts the position of social work for some time, that dedication, something like that. That idea is present in the greater idea; a smaller idea has been accepted for the time being. Such way, it is there.

Bhāratī Mahārāja: Mahārāja, how do we adjust that we see that Arjuna and Prahlāda Mahārāja they comprise Haridāsa Ṭhākura personality?

Śrīla Śrīdhara Mahārāja: Prahlāda Mahārāja and Haridāsa Ṭhākura they are in the case of forbearance. Prahlāda had to undergo, to demonstrate the, our submission to the Lord. The external punishment, his external torture may come and that was accepted. So in that case we see

similarity between Prahlāda and Haridāsa Ṭhākura who was also tortured by Kazi and others in different ways. But in spite of that torture, he stood firmly in his position. So the ideal that the devotees of Kṛṣṇa, of Hari, sometimes they are to pass many worldly torture. In that aspect Prahlāda Mahārāja and Haridāsa Ṭhākura in that point they're one and the same. They firmly stick to their principle of devotion in spite of the unfavourable environment, so much so to the torture of the highest degree. In that respect they are one, Haridāsa Ṭhākura and Prahlāda. And Arjuna, Prahlāda is compared with Arjuna, where?

...

Nitāi. Nitāi Gaura Haribol. What Nārāyaṇa Mahārāja mentioned about Droṇācārya and Nanda, what was the necessity to mention that Droṇa was within Nanda, what was the necessity there?

Bhāratī Mahārāja: He was giving different examples of different personalities who entered into others during Kṛṣṇa *līlā*. So the question arose, what was the relationship?

Śrīla Śrīdhara Mahārāja: The example.

Bhāratī Mahārāja: And relationship, what would that be?

Śrīla Śrīdhara Mahārāja: Just as the function of lower officer is absorbed in higher officer, something like that, functional, a functional question, a function.

Bhāratī Mahārāja: And then he had mentioned in the *Gaura-gaṇoddeśa*-

dīpikā that Arjuna and Prahlāda, those two personalities contributed to Haridāsa Ṭhākura.

Śrīla Śrīdhara Mahārāja: Prahlāda is represented there. And Arjuna, Arjuna is found in Rāmānanda Rāya, Viśākhā and Arjuna, the two functions were seen in Rāmānanda. But Arjuna in Haridāsa Ṭhākura, that's a new idea coming to me, Arjuna. Who is that? Haridāsa Ṭhākura, Arjuna, Haridāsa Ṭhākura rather Brahmā, Brahmā and Prahlāda, not Arjuna.

Akṣayānanda Mahārāja: I think that's a mistake.

Śrīla Śrīdhara Mahārāja: Yes. Brahmā was there. Brahmā Haridāsa. He is known as Brahmā Haridāsa. It is said that the Brahmā stole away the cows and the calves and the cowboys to test who is Kṛṣṇa. So for that offence Brahmā had to come in the Muslim School to take birth. But a formal, but materially Haridāsa Ṭhākura's position is not lower than Brahmā.

A fallen stage: just as Yamal-Arjuna. Two sons of Kuvera they were engaged in merry making after drinking and cursed by Nārada, "Go and be *sthāvarā*." Which means non moving life, trees. And came as Yamal-Arjuna in Kṛṣṇa *līlā*, and they cried, wailed, repented, and tried to pacify Devarṣi Nārada, and blessed with that curse was blessing for them.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Gaura Hari.

Bhāratī Mahārāja: Mahārāja, at the end of the Yadu dynasty when the Yadu dynasty was to be destroyed, after the destruction also some

personalities returned back and the divisions within were seen. So, like you said, it is a matter of function, some purpose there.

Śrīla Śrīdhara Mahārāja: Yes. Function means that idea and that sometimes takes form in a subtle plane or sometimes in the gross plane, as is necessary. They may stay in their formal position, also their function may be transferred. The gods that entered into them, they are present in their position also, when their function was extended there. It does not mean that the gods that entered into them, they disappeared here. Not always like that. Sometimes when curse or something, obeying. So their function is also there and also their spirit, their function is transferred there. The particular type of function is transferred, a representation.

Gaurasundar. Here we end. Try to finish that translation.

Bhāratī Mahārāja: Yes.

...

Śrīla Śrīdhara Mahārāja: ... our consciousness, that will help a great deal to do away with the anomalies we have got. It will help to proper adjustment, consciousness, relativity, that can come, new addition, new light, new progress, new self analysis.

Akṣayānanda Mahārāja: But we could not get that without Vaiṣṇava, *sādhū-saṅga*.

Śrīla Śrīdhara Mahārāja: To be awake in search of our real self, real interest, that is what is the most urgent necessity of everyone, self

determination, the attitude of self determination, the intuitive search for self determination. The peace, the love of peace, without self determination, that is a drawback, disqualification. There must be difference in quality of peace, the gradation. What is the ideal of real peace? Ordinary peace conception is a stagnant one, *śanta-rasa*, only finder of peace; they're followers of *śanta-rasa*, peaceful life.

Akṣayānanda Mahārāja: But no service, service?

Śrīla Śrīdhara Mahārāja: Service is another thing. Die to live. Something like that. Dedication. It is in the appearance of giving something, giving the whole thing. But really he becomes a gainer in that risk. A risk, a risk for the absolute; that is the capital for gain, that I shall risk everything for the Absolute cause, for His satisfaction. And that reaches acme in Vṛndāvana. They risk everything for the satisfaction, for a slight satisfaction of the Supreme, they are ready to sacrifice everything they can conceive to possess.

Oxymoron, what is oxymoron? A rhetoric expression! Apparently what seems to be injurious, it seems to be wrong, but really we find there is the truth. Oxymoron: a sort of *alaṅkāra*, rhetoric expression, oxymoron.

When in I.A. class we had to read Milton, Stopford Brooke's Milton, criticism on Milton's works by Stopford. Then we were required to read out all this.

[Stopford Augustus Brooke (1832 - 1916) was an Irish churchman, royal chaplain and writer. He was born in the rectory of Glendoen, near Letterkenny, Donegal, Republic of Ireland]

Oxymoron. *Bhauma* means *jyotiṣa*, the outward expression of the pure

conscious world, spiritual world, a hazy view of the spiritual cosmos. Then after we cross the threshold we shall find the cosmos. But with the nature and intensity of our sacrifice, our degree of our dedication, we'll be allowed to enter into the internal nectarine movement.

When we eliminate that idea we become imitationist, *sahajiyā*. So we must be very careful about that. The mundane, this is a reflection, perverted reflection. Here also we can get everything but it is perverted reflection. Even Māyāvādī they may not have any aspiration of the worldly enjoyment, but taking the Name of Hari, Kṛṣṇa, Rāma, and have some sentiment, feeling, shivering, then that tears etc, may have. But that is also a kind of reflection, not the real plane because he has already committed himself to the creed that Nārāyaṇa or Viṣṇu or Vaiṣṇava everything this side Brahman within the jurisdiction of mundane area.

In *Hari Nāma Cintāmaṇi* we'll find that they may also show some sorts of devotional signs in their body and mind, but their creed has sealed their entrance into Vaiṣṇava proper. Vaiṣṇava is this side, Brahmaloka *nirviśeṣa*, that is their creed. So they're fixed, though *sahajiyāism* may not be there, but still their devotion is not of pure type. Because *sattva-guṇa*, it may be in the jurisdiction of *sattva-guṇa* at most. That is within misconception. They have not real faith that across the conception of Brahman, on the higher, deeper vision, there is Vaiṣṇava, Goloka, etc. They can't understand about the real nature of dedication, self dedication.

By dedication we come in the relativity of another perfectly different world. And dedication is better than abnegation or renunciation. Renunciation of the evil that is good, but that is destructive, that will lead us to the zero conception of everything. And by accepting and searching and attaining our inner self as unit of the world of dedication we find a new world before us, new land. That they can't believe. The Māyāvādīs cannot put faith in that, that if we are wholesale converted, our innermost self is a member of the plane of dedication, they can't believe that.

Akṣayānanda Mahārāja: Mahārāja, can the Māyāvādīs be - in some cases they cannot be converted to Vaiṣṇavas, never?

Śrīla Śrīdhara Mahārāja: Yes. Very rarely, very rarely, and there's the two cases seem to be clear, in Śukadeva and Bilvamaṅgala. Their future was bright. Śukadeva almost he was lost in the Brahman conception. He had a real touch of the spiritual world. Connection with spiritual world was a reality in him. But he could not believe there may be any further progress within that. He was satisfied with that.

pariniṣṭhito 'pi nairguṇye, [uttamaḥ-śloka-līlayā

grhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān, tad ahaṁ te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān yasya śraddadhatām āśu, syān mukunde matiḥ satī]

[“O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.”] – [“That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation.”] [*Śrīmad-Bhāgavatam*, 2.1.9-10]

Then by the gracious and incident, intention and helping attitude of Vyāsadeva anyhow he was converted. But he was a good student, bona fide. So *Bhāgavata* came through him specially to have a position, to give position *Śrīmad-Bhāgavatam* to the scholars including the Māyāvādīs and *yogīs* etc. Śukadeva was accepted as the proper medium to place it properly over the Māyāvādā thought. He was well versed in Māyāvādā *vicāra*, he was rather settled there. And anything coming, passing though

his consciousness to this world, that cannot but be approved by the Māyāvādī arguments. So he was chosen to be the deliverer of *Bhāgavata* view, of *Bhāgavata* School.

And Bilvamaṅgala also started his life with the Māyāvādī conception. Then by the sudden inconceivable grace of Kṛṣṇa we see him converted suddenly into pure devotional life. So one of his names is Līlāśukha, Bilvamaṅgala's another name is Līlāśukha, a type of *śukha*. His pastimes, the example in his life was shown as that of *śukha*, Līlāśukha.

Just as if enemy has got a very close relation he can partly play of the greatest enemy, like Vibhiṣana, like ordinary brothers come from the same womb, same mother. The closer person if he is opposed, he can do the greatest mischief. So *jñāna*, the *karma*, the energy of the enjoying world cannot oppose devotion so much as *jñāna*; almost child of the same plane can stand in opposition of *bhakti*.

Bhāratī Mahārāja: There's one verse in *Upadeśāmṛta* describes the different gradations in the *Dhāma*: *vaikuṇṭhāj janito*.

Śrīla Śrīdhara Mahārāja: Yes, two comparative gradations, one in respect of the place, another person.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt [kuryād asya virājato giri-taṭe sevām vivekī na kaḥ]

[“The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the

forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?”] [*Upadeśāmṛta*, 9]

That is one. And another is:

karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī

[“There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all

devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa,

accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places.”]
[*Upadeśāmṛta*, 10]

Concerning person and concerning the place, side by side, development in the worker and the place of working; a devotee and the plane of devotion. The gradation has been given there. By such adjustment we come to know what is what in the world of devotion, if we can properly adjust ourselves with these advices, *Upadeśāmṛta*. Then another is: *yat preṣṭhair apy alam asulabham kiṁ punar bhakti-bhājām*, another *śloka*:

kṛṣṇasyochchaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā- kuṇḍaṁ cāsyā munibhir abhitas tādṛg eva vyadhāyi

yat preṣṭhair apy alam asulabham kiṁ punar bhakti-bhājām tat premedaṁ sakṛd api saraḥ snātur āviṣkaroti

[“Of the many objects of favoured delight and of all the loveable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa’s love. And, in every respect, Her divine *kuṇḍa* is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one’s pure love of Kṛṣṇa is fully aroused.”]
[*Upadeśāmṛta*, 11]

So the highest praise of Rādhā-kuṇḍa. But here it is mentioned *snātur*,

one who has taken bath in that Rādhā-kunḍa. But our Guru Mahārāja he gave light that *snāna* means not to dive this physical body, but your soul must have got a bath there, in that *kunḍa*. So physically you are to honour. Don't jump into the water you see. But you can take a drop on your head and think yourself you are purified. The *snāna* means not physical bath. It is the bath that is to be coloured with that tinge.

Akṣayānanda Mahārāja: Our Guru Mahārāja forbade it, to jump in. Our Guru Mahārāja said it is forbidden to jump in. He would not allow.

Śrīla Śrīdhara Mahārāja: Fools rush in where angels fear to tread.

Akṣayānanda Mahārāja: Yes. He said it would become *nāraka-kunḍa*, if we go there.

Śrīla Śrīdhara Mahārāja: Not to consider it to be of physical utility, Rādhā-kunḍa, Vṛndāvana.

rādhā-padāṅkita dhāma vṛndāvana yāra nāma [tāhā yena āśraya karila]

[“He who has failed to carefully worship the Lotus Feet of Śrīmatī Rādhikā, which are the abodes of all auspiciousness; who has not taken shelter in the transcendental abode known as Vṛndāvana, which is decorated with the beautiful Lotus Flower named Rādhā; who in this life has not associated with the devotees of Rādhikā, who are very wise and whose devotion for Rādhā is very deep - how will such a person ever experience the bliss of bathing in the ocean of Lord Śyāma's sublime

mellows? Please understand this most attentively.”]

[*Śrī Rādhāṣṭaka* - from *Gītāvalī*, *The Songs of Bhaktivinoda Thākura*, p 118 – 9]

Whose name is Vṛndāvana? Where there are the footprints of Rādhārāṇī. The conclusion of everything goes to the highest consciousness of spirit as well as service. All the meaning, analyses, commentary, must go to that one direction; anyhow the direction will go to that side.

Hare Kṛṣṇa. Hare Kṛṣṇa. Rāma Rāma.

Whatever is done, for whose interest? Not the form of the practices but the object for which it is being done. That will purify, that will justify, or act. It may be thieving, it may be murder, does not matter. But for what purpose, having connection with the happy pleasure of the Absolute Sweet Will, or have connection with some lower plane? Whose agent you are? That is to be considered. That you are working as an agent, that must be first condition, and not for your interest. And whose agent you are; king’s agent or queen’s agent? The queen’s agent surpasses even the king’s agent. *Rādhā-dāsyam*, whose agent you are. That will be *amṛtam* and that will be poison, some agency of *māyā* senses, the poison producing, an unproductive *Māyāvādī*. And a nectar producing devotion. Reaction, what reaction will bring, the movement you are starting, the wave you are starting, what will be the reaction? It will be ascertained that you are connected with whom? The conception of Absolute; what is your conception about the Absolute? That will come in question.

Bhāratī Mahārāja: Mahārāja, there were two points you made yesterday which I thought I will ask again today. And one of those was that you were describing the *śloka*, *mām hi pārtha vyapāśritya*:

Śrīla Śrīdhara Mahārāja:

*mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ striyo vaiśyās
tathā śūdrās, te 'pi yānti parām gatim*

[“O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me.”] [*Bhagavad-gītā*, 9.32]

Anyone from any place however deplorable position he may be considered to hold anyhow...

End of 81.09.15_81.09.19.A

81.09.19.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...prove himself to be sufficiently strong.

“My slight connection can dissolve the all filthy... It does not matter anything. Only My connection is enough. My slightest connection is enough to remove the most filthy environment.”

That is the inner meaning. Kṛṣṇa consciousness is disinfecting, of such

high quality that no dirt can stand if it comes in His connection, cannot but be purified.

mām hi pārtha vyapāśritya, [ye 'pi syuḥ pāpa-yonayaḥ striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim]

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

"In any way: by constitutional method or unconstitutional method, in any way. If he has slight connection of Mine in any way."

So broad-hearted, He says. And again we are told:

'kṛṣṇa-nāma' kare aparādhera vicāra, [kṛṣṇa balile aparādhīra nā haya vikāra] ["There are offences to be considered while chanting the Hare Kṛṣṇa *mantra*. Therefore, simply by chanting Hare Kṛṣṇa, one does not become ecstatic."] [*Caitanya-caritāmṛta, Ādi-līlā*, 8.24]

That what about Gaurāṅga, and what more about Nityānanda? Then will it transform ourselves to be atheist, that none can purify me? What will be the answer? That Kṛṣṇa says such. Then we are told that Gaurāṅga is more generous. Then again we are told that Nityānanda is infinitely more generous. But still we are left impure.

What is the solution? Only one answer is given hither thither.

Durdaiva vilāsa, amara durdaiva nami ihājani nānurāgaḥ [Śikṣāṣṭakam,2]

“The slightest cooperation that is demanded of me I am in lack of that.
Still I am under trial.”

That is the general conception of the servants of the Vaiṣṇava.

Bhāratī Mahārāja: Mahārāja, there was one conception which yesterday you were talking about how the *strī* can become the most qualified servant.

Śrīla Śrīdhara Mahārāja: *Strī* means the conception of negative self. *Strī* with the conception of women, the negative relation is there. But if it is used for a filthy thing that would be more filthy, and when it comes in the connection with a higher agent then it would be more.

That is a, suppose there is a student who is very credulous, whatever is said to him, he takes it as truth. But when he's under a bad teacher, then easily he will swallow up all the erroneous advices. But when he comes into the connection of a higher educated man, he will easily accept the advices that come from the higher professor. So credulity, earnestness is good, but earnestness misplaced that is disqualification, and if properly placed it is high qualification. Something like that. The negative attitude is good, but negative to a bad positive, then negative is in a most deplorable condition. And when the negative relativity is a higher thing then it will benefit more, than ordinary hesitating receiver. That is the purpose.

Striyo vaiśyās tathā śūdrās [*Bhagavad-gītā*, 9.32]. In this world that *strī* mentality, the credulity, easily, the tendency which easily falls to the prey of anyone, that sort of mentality when it comes in connection with the rogue, that is a very deplorable condition. But when again that comes in connection of a higher agency, then it will be benefited that much. That sort of mentality: that easily they can accept; *striyo vaiśyās tathā*.

Śūdra also, *śūdra*, serving mentality, cannot have no independent thinking, *śūdra*. Generally who are of such nature that when they are given some work, they do that. But cannot, whether bad or good, they cannot ascertain. Only you order, they can do that. He is ready to do his labour and not direction. That mentality, *śūdra* mentality, only labour and not director. But when director, the mentality of dictator that though apparently seems to be superior, but in Vaikuntha where service is necessary, the dictatorship mentality, that will hamper his progress. Rather the mentality of serving, following the direction of dictator, that will help him there, as a servant. So *śūdra* mentality will be helpful, because there we are not to master but to serve, we are to obey and not to command. That will be their general temperament, to serve, to obey. So *śūdra* mentality will be. But this *śūdra* mentality is not that *śūdra* mentality. Not same but similar. Just as *kāma* and *prema* similar, not same, opposite, but similarity they have got, in that way. Service, *śūdra* means service giver, and *strī* means only the mentality to make herself object of enjoyment, not enjoyer, that sort of thing. Similar not same, rather the opposite.

[*ataeva kāma-preme bahuta antara*] / *kāma* - *andha-tamaḥ*, *prema* - *nirmala bhāskara*

[“Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.”] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 4.171]

One holds the highest position, surrender to the highest. And surrender to the lowest; that is most miserable. Surrender is good but surrender proper. Surrender to the high. That is appreciable. And surrender to the low that is deplorable. Kṛṣṇa, Rāma, and *indriya*, the satisfaction, to follow the dictation of our base sense pleasure; that is the worst type of life. And at the same time to be subservient to the highest pleasure of Kṛṣṇa's sweet will, that surely will be the highest position. *Kāma - andha-tamaḥ*, *prema - nirmala bhāskara*, opposite, this is the bitterest and that is the sweetest, most filthy and most pure. Opposite, Sumeru, and Kumeru, southern pole and northern pole.

Akṣayānanda Mahārāja: Mahārāja, in *śānta-rasa* without service there is a danger of Māyāvādā contamination, or are there some very elevated devotees in *śānta-rasa*?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Māyāvādī almost similar or sometimes same.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho 'nāḍṛṭa-yuṣmad-aṅghrayaḥ

[Lord Brahmā and the other demigods said: “O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman

realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet.”] [*Śrīmad-Bhāgavatam*, 10.2.32]

Whenever it is found there a Māyāvādī is going to take as if the position of the throne of the Lord, for that crime he is hurled down with a great force and he comes to be in the lowest position of this created world. Like a hill or earth, something like that.

In Rāmānanda discussion, Mahāprabhu, Rāmānanda Rāya:

‘mukti, bhukti vāñche yei, kāhāñ duñhāra gati?’ ‘sthāvara-deha, deva-deha yaiche avasthiti’

[“And what is the destination of those who desire liberation and those who desire sense gratification?” Śrī Caitanya Mahāprabhu asked.] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.257]

Who aspires after enjoyment, that is *sagar*, *deva-deha*, and *mukti vāñche*, and one who aspires after salvation, *mukti*, liberation, his position is to go *sthāvara-deha*. Very similar, in *samādhi* no conception of environment, and in the fossil also no conception of environment, so similar thing. Sometimes he actually goes there. The reaction is such. To abhor, to try to frustrate the *līlā* of the Lord, to go to the concentration camp, the rebel. The rebel is sent to the concentration camp. “Go, live in the fossil, as a fossil. No consciousness there, whatever you want, no consciousness of the environment.”

Ye 'nye 'ravindākṣa vimukta-māninas, that thinks himself to be liberated of the highest type. *Vimukta-mānina*, *viśeṣa mukta*, not ordinary liberated but liberated, the highest among the liberated, thinks themselves. *Tvayi*

asta-bhāvād aviśuddha-buddhayaḥ. But there is great error, great misconception, very big misconception of the very wide type, like that of a criminal, *aviśuddha-buddhayaḥ*. *Āruhya kṛcchreṇa paraṁ padaṁ*, by dint of their free activity and energy with great labour they come up to the highest position of liberation, *paraṁ padaṁ*. *Tataḥ, patanty adho*, from there they are forced to come towards the lowest position.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna

[mām upetya tu kaunteya, punar janma na vidyate]

[“O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.”] [*Bhagavad-gītā*, 8.16]

Go to the highest, if you cannot catch the current higher then you will have to revert; come down. And a big you are to come down, little later it may be. But you can't catch the inner current. The external current won't allow you to stay here and to create stagnancy forever. So some sort of move will come and you will be hurled down. And that does not matter for you. You do not like any consciousness of environment, so deep sleep, and to become a fossil, similar thing. And the underlying object is that such a, the revolt, the rebel of such a highest type cannot be tolerated. They should be put by the universal administration in the cell, in concentration camp. “I am Lord of everything.” That is a crime. Ultimately they have come under the jurisdiction of type of crime. “I do not care even their administration. I challenge the administration. I am all in all.” This is a sort of crime when it is viewed from the respect of the whole. They are considered to be criminals, the rebels. So they have got some sort of punishment for the wholesome of the Absolute.

Bhāratī Mahārāja: Mahārāja, when you say they approach the throne...

Śrīla Śrīdhara Mahārāja: Yes. *So ham*, when this audacity comes to this *so ham*, “I am the Absolute,” then in subtle consciousness that is a great offence, a great crime. And so the punishment in that form comes on his head. And he’s sent down to be fossilised. So that is not unreasonable if you consider from the standpoint of the goodness of the whole absolute region. So I am not master but I am only enemy of recognition of the real master. That also comes within the jurisdiction of crime. Do you follow? I don’t like to encroach on the right of anything else. At the same time I do not care for any higher authority. So from the absolute standpoint, that is also a crime, and crime of the high order. And so the punishment is due. And they are sent to the concentration camp to become fossil. Activity totally stopped. Begin your life again, your chance again given to you. Go, begin from there. This is not injustice. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja. What is the force which causes them to fall?

Śrīla Śrīdhara Mahārāja: Nature, *māyā*, *prakṛti*.

Akṣayānanda Mahārāja: If *kaniṣṭha*, neophyte devotee...

Śrīla Śrīdhara Mahārāja: Mahādeva, Śiva, they are the master of the buffer state.

Bhāratī Mahārāja: Buffer?

Śrīla Śrīdhara Mahārāja: Buffer state, no man's land. Buffer is an English word. Between two countries there is a space, no man's land or buffer state that is called, the marginal position which is not under the control of anyone. Just as between France and Germany there was a land which was under some international control for some time.

Bhāratī Mahārāja: Something like the iron curtain. That's a division between West and East Germany. There's a division. No man's land.

Śrīla Śrīdhara Mahārāja: Now Berlin, crossing the Eastern Germany portion, they're to enter into Berlin, the westerners. The Berlin has got, in demand of both the parties, but the area around Berlin that is under Eastern Germany. So there is a road through which one is to pass Eastern Germany and then enter Berlin. Berlin also divide into two now.

But before this there was one, after first great war the shar [?] was between France and Germany and that had some international control. And it was mentioned after ten years or so there would be privy sight, vote, and the people, both French and German both population is living in that area. Then after ten or fifteen years there would be a privy sight, that is vote, and if you vote for Germany it will be under the rule of the Germans, but if you vote for French then it will come under the rule of France.

But when Hitler came in power, when England was busy for the coronation of George the sixth perhaps, in that time Hitler occupied Rhineland which was arranged to be under German administration but no military will be posted there, Rhineland. But he entered military into Rhineland.

Then next he came to handle the shar [?] and the vote came on his

favour, Hitler's favour. That also came under him. Then he took Austria, he himself and one Sulsnik. Sulsnik went to see him, Hitler, and he was made prisoner. Then Hitler stood for the vote in Austria, he was an Austrian, Hitler. Then he got the vote himself. Then Austria was added to Germany.

Then he came to interfere with Yugoslavia. The portion of the German population was given to the Yugoslavian after the first great war. Then they had a wall against Germany but through Austria no defence wall. So Yugoslavia at that time most reluctantly Chamberlain came to understanding and a portion of Yugoslavia was given to Hitler.

Then he came to the Danzig question. "The Danzig is my harbour and I want a corridor through Poland to reach that harbour." At that time they came to interfere, "That we can't." Then Hitler attacked Poland, and Poland lost. There was a treaty with Russia at that time. Russia took eastern portion of Poland and western portion came to Hitler.

And then the world war began. France was very eager to declare war previously but England only kept him stalled, then came and they were crying for America's help but America did not come very easily.

Then Hitler one by one - first Poland, then he took next summer through Denmark and Norway he captured. Next month war of Flanders: the whole Belgium as well as a part of France. That was taken up within a month by blitzkrieg, and the next year perhaps he came to capture France. And there was one Mister Peinte, military general. Then Peinte naval general, they met and made peace with Hitler, "That don't devastate our land." To perish France from the eminent destruction, they came to some understanding.

And there that British was in a very clumsy position because French navy and British navy side by side in different harbours to release the Germany. Now France ordered the French navy to separate himself from the British, a very peculiar. Churchill ordered, "Destroy, if French navy does not come to combine with us, destroy them." In some ports the destruction came in some port. They flew away.

Darla [?] he went to South French Africa, and there he was murdered by some British.

_____ anyhow some he wanted to have his visit and put his dagger into the neck of Darla and Darla was killed instantly.

Then Peinte was there, the general of land soldiers. Hitler captured but not disturbed. Then England thought, "Now my turn..."

The grand horse, great mercy of America come but was too late, getting too late. If you do any we'll be lost. Hitler knows the value of time," Churchill told, praised his enemy, "He knows the value of time."

And at that time, First World War there was Wilson, President. And this time Kennedy, or who was the dictator, President of America, I forgot?

Bhāratī Mahārāja: Churchill came later no?

Śrīla Śrīdhara Mahārāja: Churchill was in England. Roosevelt. Churchill wanted to meet Roosevelt in the Atlantic. And at that time he didn't find any man in England to be his successor for a few days when he'll meet Roosevelt in the Atlantic privately. Then he called one Mr. Smuts from Africa, Southern Africa and placed General Smuts in his place, in his position. Churchill was the dictator of England at that time. No law, all laws were withdrawn, only the absolute rule of the president. Smuts was installed in place of Churchill. And Churchill, we wondered, that not anyone was found in the whole of England to replace Churchill only for few days. But General Smuts he was taken in from Africa to take the position of Churchill. Anyhow, they met. America of course came to save England.

But there was another, perhaps the greatest mistake in Hitler's life. One of his generals was Hess. He was cultured about this astrology. He told, "If we go towards western side we'll be victorious."

But Hitler told, “Though we have got a pact of non aggression with Russia but they’re _____ we can’t trust them, can’t believe them. So if we jump over England with all our powers then if Russia comes from the back side we’ll be nowhere.” So Hitler decided to attack Russia and that was the greatest, the grave decision and dangerous decision in his life.

Hess, at that time Hess in a plane he jumped in England, and tried to make any peace. But Churchill was strong enough. He put him straight into the prison. “I don’t believe Hitler.” So no truce was possible. But anyhow Hitler thought that, Russians also at that time they were going on increasing their air positions just in the western frontier. So that also excited

Hitler. “And if we jump to conquer England then Russia will suddenly jump on us.”

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi.

Bhāratī Mahārāja: You were saying Hitler was excited seeing the Russians were increasing their air? History class.

Śrīla Śrīdhara Mahārāja: Then Hitler wanted that Crete. There was one island. He wanted that his supremacy over that island Crete which was in the mouth of Dardanelles [Strait]. “The British will, if I attack Russia, then the allied force will go through Dardanelles Channel to help Russia.” So Crete was in the possession of the allied power. So he had to take risk to capture that island Crete. And through gliders, that was a wonderful thing. They’re in full possession. The British holds, the French and all, in full possession of that in military power. But Hitler wanted to go to the Crete shore, he had to come to Greece, to conquer Greece, and then Crete. So he ordered for the conquer of Greece, this side. Grecian

soldiers fought bravely but they fell before the mercenary warfare of Hitler. Hitler honoured the Greece generals. He allowed them to keep sword with them.

At that time also he used one expression, "Napoleon in his time he told there will be no walls, but if walls comes in your way you cross over something like Napoleon told: But I say if walls stands in your way, you blow it out. We are in such haste we can blow up the house." In this way anyhow he came, sometimes blown over.

Then attacked Crete. Crete in fullest. When Greece was captured then they put all their forces in Crete. But Hitler wanted to capture that. And first gliders and this wax man, from the human figure but made of wax. That parachute coming down. And they think that soldiers are coming so they began to shoot. And then in the middle of wax man one or two gentleman, real men came down. In this way so intensely he sent planes that are shot, again coming, and shot again coming, wax man, and real men and in this way he landed and from the navy also from this side captured Crete. And allied party had to retire wholly.

Then Crete captured then he attacked Russia. In the beginning he could not but blitzkrieg Russia, vast country. His blitzkrieg failed. Within the first week of the month he's to arrange, mobilise, and the second week, third, fifth, sixth of the month he attacked. And he finished almost within two weeks. This Norway, this Belgium, the Flanders, and France attack, all was of such characteristic. Within two weeks, war finished, in such a way. But Russia was a vast country. The generals failed, the blitzkrieg failed. And they had also used defensive arrangement, Russia, big tanks and many weapons. And their factories, on the eastern side near so beyond the reach of Hitler's planes. In this way they could not break through the defence line.

Then next year, one year lost, next year the general was changed, and one Mr. Bock he was given the responsibility of breaking the line of Russia. And Bock I noticed, he anyhow broke the line. And immediately two hundred miles he marched in the inner country, that

General Bock.

Then Russians were disturbed. Stalin cried aloud, "The hateful enemy has entered our homeland and we must, all of us must oppose him." In this way I found that Stalin cried aloud.

And Hitler told, "I want Stalingrad." Perhaps that was a good centre of weapon producing factories. "Stalingrad I want." But Stalingrad far off from Germany, so to capture Stalingrad all Hitler's resources were spent away. He tried his best, he captured Yugoslavia, Greece, Austria, and all the factories. They were producing ample ammunitions for his purpose.

But still, and Americans came. They came to supply Russia with everything, even shoes, dress, food, and everything.

And Japan, he joined Hitler only in the fight with British and Americans in this side. With America and British, Japan came to fight with, but he did not, he was silent about Russia.

According to me that was one blunder. If at that time when Hitler went to Stalingrad, if Japan also attacked Russia from the other side, then Russia succumbed altogether. Then the direction of war might have been changed. But Japan was aloof, in that side.

There was an understanding that, "I shall only keep the British and Americans with my resources. I won't be able to, at the same time, to disturb Russia."

Anyhow, then came, Japan was very strong, and he declared, Japan declared, "That I am prepared for a war of hundred years. I have got so much resources and ammunition." And Japan's word, that was also marvellous. In the Philippines every small island, they are capturing like reeds, Japan soldiers are, one by one reeds and they are destroyed like anything. But still they are going on capturing one island after another and in this way the whole Philippines were dispossessed, Americans were dispossessed.

And the two British big navies were destroyed with a suicidal army with bombs in their armpits direct jump from aeroplane into the chimney, and two big navies they were destroyed in this way. So British had to withdraw from that portion.

Hitler told, "I have got to learn something from Japan..."

End of 81.09.19.B

81.09.20.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Perhaps his quarters are at Chanchilla, Chanchilla Hospital, Misra, Dr. Misra, eye specialist. Chanchilla has got a Maṭha, there is a centre in Chanchilla, Devānanda Maṭha has got a centre there, Chanchilla.

Devotees: Oh! Sounds the same!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol.

Trivikram Mahārāja he's in charge, he lives there in Chanchilla Maṭha.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Then, how far your translation?

Bhāratī Mahārāja: Well, we are waiting for Govinda Mahārāja to come, so we can use those books in the room.

Śrīla Śrīdhara Mahārāja: Otherwise? **Bhāratī Mahārāja:** Otherwise it's finished. **Śrīla Śrīdhara Mahārāja:** The whole?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The whole is finished?

Bhāratī Mahārāja: Everything is done, yes, it's completed, I have some questions I'll ask you when they come, we're proof reading, as we type, when the questions arise, then I will ask.

Śrīla Śrīdhara Mahārāja: Any question?

Bhāratī Mahārāja: Um, I was just doing translation of the *Sat-sāra-kriya-dīpikā* and Gopāla Bhaṭṭa he's showing very nicely, he's discarding *pitr* and *devata* worship. In the beginning he's showing that. So what is the, we still see in Vṛndāvana that persons are doing *pitr* there, doing *śrāddha* to the *pitr*s.

Śrīla Śrīdhara Mahārāja: Generally the *gṛhastha* Vaiṣṇava, for the social cause, formally they perform those rites, but not, this is for the *Vaidantic* Vaiṣṇava. *Ānanya saran*, those that have taken refuge exclusively, taken shelter under the holy feet of the Lord, they do not do anything else, but everything for the service of the Lord.

*ananyāś cintayanto mām, [ye janāḥ paryupāsate teṣām
nityābhīyuktānām, yoga-kṣemaṁ vahāmy aham]*

["I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects."] *[Bhagavad-gītā, 9.22]*

But those family men who are feeling obligation for their sons or their wife and other things, only *pitr deva* should be eliminated, that will be hypocrisy. Do you follow?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They cannot give up, those that are:

sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja

[aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66)]

It is for them that they will leave other gods, *pitṛ devo*, everything. But one who has got his attraction towards the son, towards wife, towards society, and he gives up *pitṛ devo*, that is a hypocritical action. So he should, a man of that status who is providing for the wife and he should also contribute something to *pitṛ devo*, generally the *grhastha* he does so. Prahlāda Mahārāja did *śrāddham* for his father and everywhere it is mentioned in *Bhāgavatam*, *Purāṇam*. But *pulasaya*, *niskama*, as a social duty he observed. But materially I am feeling obligation for my children, for my wife and only about *pitṛ devo* I have got no duty; that is anomaly. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Akṣayānanda Mahārāja: That comes under the *pañca mahā yajñā*?

Śrīla Śrīdhara Mahārāja: Yes. But as much as one can avoid, so those that have given up everything and devoted themselves for the service of Kṛṣṇa, and Kṛṣṇa and *kāṛṣṇa*, Vaiṣṇavas, they should not do all these things.

*devarṣi-bhūtāpta-nṛṇāṃ pitṛṇāṃ, na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṃ śaraṇyaṃ, gato mukundaṃ parihṛtya kartam*

[“Anyone who has taken shelter at the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers.”]
[Śrīmad-Bhāgavatam, 11.5.41]

Who has given up all obligations for all sorts of discharge of duties, he who has eliminated, *deva*, *deva ṛṇī*. A man is born with five or six kinds of debt, *deva ṛṇī*. We are indebted to the air, to water, to rain, so many natural things, that is *deva ṛṇī*. We are from childhood, when from our birth, we take help from the environment, that is *deva ṛṇī*, we are in debt to the nature.

Devarṣi ṛṇī, we from our very birth, we take the advantage of the knowledge which has already been given for us to the society. The *rṣi*, the research scholar, this electricity and others, the scholars have discovered many things and we get the facility of that, and the knowledge, the letters, all these things already given by the society. Society means especially the scholars, *rṣi ṛṇī*, that is *rṣi ṛṇī*, *devarṣi*.

Bhūta, *bhūta ṛṇī*, we get from plants, the vegetable kingdom, the animal, the milk, and so many other things, the dog protecting, so *bhūta* means ordinary animals.

Devarṣi, *devarṣi bhūta*, *āpta*, especially the relatives, nears and dears, they also we cannot but accept their help, the relatives, *āpta*, *āpta* means relatives, kinsmen, *bhūtāpta*.

Nṛṇām, and generally from the human society we get something, this rice producing, cloth producing, and these things.

Bhūtāpta-nṛṇām pitṛṇām, and we get something also from the *pitṛ*, the fathers they have left some property for us, and gave birth to our body, in this way, *pitṛṇām*, *pitṛ matr ṛṇī*. In our childhood they bring us up, in this way we are indebted to father and mother.

Pitrñāṁ, devarṣi-bhūtāpta-nṛṇāṁ pitrñāṁ, na kiṅkaro nāyam ṛṇī ca rājan,
he, *na kiṅkaro*, this is the general obligation, but a man who is exclusively
devoted to Kṛṣṇa, he is not indebted to anyone. *Na kiṅkaro nāyam ṛṇī ca*
rājan. Who?

Sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ, gato mukundaṁ parihṛtya kartam.
One who has given up all his duties and taken up refuge under the holy
feet of the Lord, he is not liable to any debt to anyone. Only he who has
completely surrendered to the feet of the Supreme Lord, he is not
indebted to anybody. Otherwise when we are living we are awake in the
social position, the *jīvātmā*, he of course is obliged, he has got obligation
to so many. But when one has dived deep, to see only that all superficial
agents of Kṛṣṇa, Kṛṣṇa is the all in all, He's all in all, and they are all His
servants, so the whole energy he can devote, he will devote to the
master, won't care for any *devata* or anyone from: they should be
considered as agent of Kṛṣṇa. So he does not feel obligation to anyone,
but only to Kṛṣṇa, when one has gone in the plane of deep
understanding.

devarṣi-bhūtāpta-nṛṇāṁ pitrñāṁ, na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ, gato mukundaṁ parihṛtya kartam

This is one thing, that what we should do, if we do not do that, the
devotee, then he does not commit any sin, *ananya-bhakta*. There are
viddhi and *niṣid*, two sections in the duty, some say this we must do and
this we must not do. *Viddhi*, the ordinary, we should do all this duties, and
niṣid we must not do all these things. So this is about *viddhi*, generally we
should do this, but the *ananya-bhakta* Kṛṣṇa if he does not do that thing,
he is not to be blamed, no charge can come on him. And that is *niṣid*.

sva-pāda-mūlaṁ bhajataḥ priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ

vikarma yac cotpatitaṁ kathañcid, dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

[“One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone’s heart, immediately takes away the reaction to such sin.”] [*Śrīmad-Bhāgavatam*, 11.5.42]

What one should not do if Kṛṣṇa *bhakta* does that, then no penance for him, no punishment for him. There are two aspects, two sides. Do you follow? What we should do a *bhakta* is not doing that, if he is *ananya-bhajan-bhakta*, exclusive devotee, then what one should do, if he does not do that, he’s not to be blamed, no charge can come. And another side these should not be done but *ananya-bhakta* if he commits that thing, outwardly, but he cannot be punished. What is that? *Sva-pāda-mūlaṁ bhajataḥ priyasya, tyaktānya-bhāvasya. Ananya bhakta*, he has given up everything, *sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja* [*Bhagavad-gītā*, 18.66]. *Tyaktānya-bhāvasya hariḥ pareśaḥ, vikarma yac cotpatitaṁ kathañcid*. But if anyhow any wrong deed is found in him he is not to be punished, because what is to be his jurisdiction changes what punishment is to be given to him or not, that is on the hand of the Absolute. But the society, the king, and the law of the country must not go to interfere with him. This is more difficult. So:

*api cet sudurācāro, bhajate mām ananya-bhāḥ sādhuḥ eva sa
mantavyaḥ, samyag vyavasito hi saḥ*

[“If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My

exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life.”]
[*Bhagavad-gītā*, 9.30]

“If anything to do I shall do it. He has exclusively taken refuge under My feet and I have taken his charge. If he commits something wrong, it should be taken generally by My inspiration, insinuation, so none should come to interfere with him. It is My duty to look after him. *Api cet sudurācāro, bhajate mām ananya-bhāḥ, sādhur eva sa mantavyaḥ*. When I have accepted, things does not belong to anyone, everything belongs to Me. So if he commits any wrong in the eye of the society, the society thinks that, that thing belongs to ABCD, so they are wrong, he’s doing all right. And that may be in two stages, one in the stage of a *sādhaka*, and another in *siddha*, when he’s *siddha* he’s committing the perfect thing. Who is he that he’s doing wrong? But he does not wrong, make any wrong. And the *sādhaka* may commit but that may be forgiven by Me, and you have nothing to do, to come and interfere in the matter.”

Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Not completely.

Bhāratī Mahārāja: What is that in relationship to *niyamāgrahaḥ*, *niyamāgrahaḥ*?

Śrīla Śrīdhara Mahārāja: Yes, *niyamāgrahaḥ*, two fold meanings, *niyamāgrahaḥ*, too much, too much affinity to abide by the law, and that is one side. And another aspect, *niyama āgrahaḥ*, does not accept any law at all, not willing to abide by any law, *niyama āgrahaḥ*. *Niyamāgrahaḥ* - both bad, two aspects bad: the middle side, *yuktāhāra-vihārasya*.

[*yuktāhāra-vihārasya*, *yukta-ceṣṭasya karmasu yukta-svapnāvabodhasya*, *yogo bhavati duḥkha-hā*]

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering."] [*Bhagavad-gītā*, 6.17]

We should go, follow, the middle path, the easy path, not extreme. *Niṣiddhā*, one should not steal it, but the *ananya-bhāḥ* devotee he's seen to steal it. He's stealing some flower and taking away and offering to his Deity, but he's stealing flower. Then how should he be dealt with? Stealing, that is crime, the society, the *śruti* law that we will come to accuse him, "That why you have stolen?" Then he may say, "I have not stolen. It all belongs to Kṛṣṇa. For the service of Kṛṣṇa I am taking it." That is his vision, if sincerely, then he's not to be punished.

"One who is stealing because for My purpose, if he steals something for My purpose that is not stealing, because his vision is so deep he sees everything belongs to Me. He is doing rightly. So *niṣiddhā koronay* what is forbidden by law, by social society, and even by the *śruti śāstra*, but if he's really sincerely exclusive devotee to Me, none should come to

interfere with his apparently misdeeds.”

Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: “From the absolute standpoint he’s seeing and the relative standpoint cannot come in clash, and if it comes cannot stand. That is *nirguṇa*, his movements are *nirguṇa*, true from the sense of *nirguṇa* plane. But this *saguṇa*, there gradual from *tama* to *raja* then *sattva*, then going *nirguṇa*, if they encroach upon the right of the *nirguṇa*, who are My direct servants, then they are wrong, their relative vision is wrong. He’s in the absolute plane, whatever he’s doing considering Myself to be the unchallenged master of everything, he’s right and they are wrong. That this thing belongs to A, that it belongs, this woman belongs to that gentleman. This is all contract amongst you, but from the absolute sense that has got no position.”

Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: “Everything belongs to Me and one who does work only, only backed by My consciousness, he’s doing right.”

So that is little hard thing to digest for the society! Ha, ha, ha, ha.

Bhāratī Mahārāja: Yes. They also try to find fault in Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Kṛṣṇa.

Bhāratī Mahārāja: Kṛṣṇa stealing...

Śrīla Śrīdhara Mahārāja: Yes, “Kṛṣṇa stealing, and Kṛṣṇa coming to the wives of others, that is wrong, He should be punished.” Eh ? (laughter)
They are more than Kṛṣṇa.

The Mary, the mother of Christ, she was the wife of Joseph someone, eh, but it is told that Mary got child from God’s inspiration, not from the husband.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So in the, practically to digest all these things; of course such devotees are very rarely to be found, and generally a devotee should not venture to do all these things because it will create disturbance in the society.

Bhagavān, Lord says, Kṛṣṇa: *loka-saṅgraham evāpi, sampaśyan kartum arhasi.*

[karmaṇaiva hi saṁsiddhim, āsthitā janakādayaḥ loka-saṅgraham evāpi, sampaśyan kartum arhasi]

[“King Janaka and other learned personalities attained to perfection in devotion by performing their prescribed duties. Therefore, it is proper that you perform your duty for the instruction of the masses.”] [*Bhagavad-gītā*, 3.20]

Only looking at the welfare of the ordinary people, one should not go to do that, generally, then there will be chaos in the society and they will be doomed.

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ na karma-phala-saṁyogam, svabhāvas tu pravartate

[“Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions.”] [*Bhagavad-gītā*, 5.14]

yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ sa yat pramāṇaṁ kurute, lokas tad anuvartate

[“Whatever action is performed by a great man, the general masses

imitate and follow. And whatever standards the great personality sets by exemplary acts, the whole world pursues as the right conclusion.”]
[*Bhagavad-gītā*, 3.21]

*utsīdeyur ime lokā, na kuryāṁ karma ced aham saṅkarasya ca kartā
syām, upahanyām imāḥ prajāḥ*

[“If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity.”] [*Bhagavad-gītā*, 3.24]

Loka-saṅgraham evāpi, sampāśyan kartum arhasi [*Bhagavad-gītā*, 3.20]
To save the ordinary society, we sometimes abstain from doing lawless things. Looking at the benefit of the ordinary people we should go according to general law. Kṛṣṇa. Kṛṣṇa.

Bhāratī Mahārāja: This morning we were talking about you had said, one day before that the devotee can even murder, murder and steal for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Anything because the centre, the vibration coming from the Absolute, if it is so.

*prakṛteḥ kriyamāṇāni, guṇaiḥ karmāṇi sarvaśaḥ ahaṅkāra-vimūḍhātmā,
kartāham iti manyate*

["All the various activities are in every way carried out by the (senses activated by the) modes of material nature. But a man deluded by identifying himself with his body and its extensions thinks, "I alone am accomplishing this."] [*Bhagavad-gītā*, 3.27]

They should be punished. So *sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66)] Yudhiṣṭhira did not accept the direction of Kṛṣṇa, to tell a lie to Droṇācārya, 'that Aśvatthāmā is dead,' he hesitated.

When Droṇācārya told, "I don't believe You, but if Yudhiṣṭhira says that Aśvatthāmā is dead, because I know that Aśvatthāmā is immortal, but if Yudhiṣṭhira says that Aśvatthāmā is dead then I'll believe."

Then Kṛṣṇa asked Yudhiṣṭhira, "Say it, tell!"

Then he hesitated, then again pressed, "Yes! Aśvatthāmā is dead, but it is an elephant." There was one elephant named Aśvatthāmā.

Aśvatthāmā means who cries like *aśva*,

means the horse. The horse, what is the technical word, the sound of the horse?

Bhāratī Mahārāja: Neigh, neigh.

Śrīla Śrīdhara Mahārāja: Neigh.

Bhāratī Mahārāja: Uh huh.

Akṣayānanda Mahārāja: Whinny.

Bhāratī Mahārāja: Whinny, neigh.

Śrīla Śrīdhara Mahārāja: That one Aśvatthāmā when he was born, he gave sound like the horse, so Aśvatthāmā. So one elephant was also named in that way, he cried like a horse, that elephant, so Aśvatthāmā. “Aśvatthāmā is dead, but it is an elephant.” And Kṛṣṇa arranged in such a way, “Aśvatthāmā dead, it is elephant,” and at that time the drum was sounded loudly, and that could not enter the ear of Droṇācārya. Only first portion he attended, “Aśvatthāmā is dead, Yudhiṣṭhira said,” then he was besides himself. And in that position Arjuna cut off the rope in the bow, and that bow one end was here and another in Droṇācārya’s head, was disturbed.

And at that time Dhr̥ṣṭadyumna approached and beheaded Droṇācārya. He was born to kill Droṇācārya, Dhr̥ṣṭadyumna, in a sacrifice by Drūpada. Drūpada and Droṇācārya they are perhaps class mates, but somehow or other they had some antagonistic feeling. Droṇācārya when he was training to the Kauravas and Pāṇḍavas, Guru *dakṣiṇā*, at the time of Guru *dakṣiṇā* he wanted, attack Drūpada, and Drūpada was attacked, disturbed.

At that time Drūpada he also managed to arrange a sacrifice, *yajña*, “That Droṇācārya, this retaliation I shall take.”

So from the *yajña* Dhr̥ṣṭadyumna came out, to kill Droṇācārya, Draupadī’s brother. And Dhr̥ṣṭadyumna beheaded Droṇācārya.

Arjuna was very much displeased when Dhr̥ṣṭadyumna was going to kill him, to behead him, Arjuna cried out, “Take him, take the Ācārya to my side, capture.”

But he did not care, he beheaded. And Arjuna was very much enraged and began to rebuke Dhr̥ṣṭadyumna. Dhr̥ṣṭadyumna was also excited and went to attack Arjuna. The disciple of Arjuna was Sātyaki, he came

from the Yadu *vaṁśa*, Kṛṣṇa *vaṁśa*, he went to attack Dhr̥ṣṭadyumna.

Then Kṛṣṇa told, “What you are doing? Still the enemy party is strong enough and you are quarrelling within yourselves.” And He cast a glance to Bhīma, “Separate them.”

Bhīma came between separated them, Dhr̥ṣṭadyumna and Arjuna, forcibly.

And then Sahadeva came with a serious lecture. “What are you doing? The enemy is at your head and you are mad in your internal quarter, you are so excited, and all these things.”

Then everything was calm again.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

When an exclusive devotee, he will cross the social law and do something wrong, so if he takes any advantage from the society he also must be prepared to get the punishment also, without any grudge, from the *nirguṇa* plane. Not only ostentatious in our eye, that is an enjoyment, he will approach that, but punishment also, which is in our eye, he won't avoid, he will with a smiling face he will accept the punishment. *Jai para jai mana paman* [?] Even death with smiling, that is given by Kṛṣṇa. The death offered by Kṛṣṇa, everything coming from Kṛṣṇa. When sweet meat is here ‘that is Kṛṣṇa’ and when a bitter thing, ‘oh no,’ that is hypocrisy. Hare Kṛṣṇa, Gaura Haribol. Everything comes from Him and that is sweet, whatever the formal valuation of it may be in the misconceived world of *māyā*. Hare Kṛṣṇa.

Rāmacandra, when the proposal came that He will be installed tomorrow morning, His temper is sober, not very much cheerful. And when He got

the news that His father has entered into an obligation, an understanding with His stepmother, already committed, then also in that if He wants to oblige, obey His father's will, then He will have to go to the forest. His temper is also just as it was when He had the proposal of sitting on the throne, the temperament is not disturbed. He's only following the duty. "The father's will I am to observe." To sit on the throne or to go to the forest, banishment, the temperament is same. Only:

karmaṇy evādhikāras te, mā phaleṣu kadācana

[*mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇī*]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

"I am only come to discharge My duty, in the face of duty in the worldly sense it may be very joyous and it is maybe very sorrowful, it does not matter, it is My duty, is to obey My father, obey the law. I'm doing that." He's only present there, "How to ascertain what is My duty and to do the duty."

And whatever, in the eye of the people, ordinary, ordinary people in the world of misconception, it is laudable or deplorable, we may not care about that. *Jai para jai*. What is the value of a mad man's dancing or crying? They are mad, under misconception, sometimes crying, sometimes dancing; no value. So he's in relativity of something else, we are to take it. He's in the relativity of something great, so these things matter very little to him. *Raso 'py asya, param dṛṣtvā nivartate*.

[*viṣayā vinivartante, nirāhāasya dehinaḥ rasa-varjaṁ raso 'py asya, paraṁ drṣtvā nivartate*]

[“Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth.”] [*Bhagavad-gītā*, 2.59]

He does not, the ordinary, this worldly *rasa* has got no value in him, he’s mad in another type of *rasa*, transcendental *rasa*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaurāṅga. Nitāi Gaurāṅga.

Akṣayānanda Mahārāja: I have one question Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: Some devotees say if you take Kṛṣṇa *Nāma* at the time of death then you can go into Goloka Vṛndāvana, and if you take Rāma *Nāma* you cannot. So I want to substantiate that.

Śrīla Śrīdhara Mahārāja: The inner conception that is responsible. The Rāma, when he’s pronouncing the word Rāma, if he means for

Dāsaratha Rāma his attraction will be there, Ayodhyā, if Paraśurāma he is attracted to another place, and if Rāma means Rādhā-ramaṇa Rāma he will go to Goloka, the inner meaning.

Akṣayānanda Mahārāja: Of the devotee.

Śrīla Śrīdhara Mahārāja: Of the devotee, that will guide him.

Akṣayānanda Mahārāja: Very nice.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

When I had my... my name was Rāmendra Candra, so he gave Rāmendra Sundara. I asked, “What should be the meaning of Rāmendra?”

Then he told, “Rādhā-ramaṇa Rāma. Rāma means not Rudhi, Dāsarāthi Rāma.” So I asked him, “What should I think of this, about the meaning of Rāma?” Then he told, “Rādhā-ramaṇa Rāma.”

And then it was again transformed into Rāmānanda dāsa, when I was selected, when we go to discover the place on the Godāvarī, where Mahāprabhu and Rāmānanda met. Bon Mahārāja, myself, Hayagrīva Brahmācārī, etc, five, we five, in the first party went to discover that place, and *pādapīṭh*, to establish, install footprints there of Mahāprabhu. Then my name was changed from Rāmendra Sundara to Rāmānanda dāsa.

Akṣayānanda Mahārāja: That’s wonderful.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So I am very much attracted in the divine discourse of Mahāprabhu and Rāmānanda. I find everything there. The whole teaching is covered in that talk. From the lowest *varṇāśrama*, from *varṇāśrama* up to the highest *Rādhā-dāsyam*, we find there, and even Mahāprabhu in His full fledged conception. *Rasa-rāja mahābhāva*, this aspect of Mahāprabhu was never expressed anywhere, only there in the Godāvarī. On the banks of the Godāvarī He showed to Rāmānanda who was He, Both combined, the highest, two halves combined, *rasa-rāja mahābhāva*. We don't see anywhere, that sort of revelation, self revelation of Mahāprabhu. Godāvarī, sometimes it is called Gotami Gaṅgā. Some say that Kṛṣṇa River after Godāvarī, there is one big river, on the perhaps, there is Kṛṣṇa. Some say that is Gotami Gaṅgā, or some says this Godāvarī is Gotami Gaṅgā.

Akṣayānanda Mahārāja: How did you find the place?

Śrīla Śrīdhara Mahārāja: Huh?

Akṣayānanda Mahārāja: How did you locate that place?

Śrīla Śrīdhara Mahārāja: Yes that place was located, approximately; we enquired there, on the banks. When Mahāprabhu met Rāmānanda, Rāmānanda was the Governor of that province, deputed by Pratāparudra the Emperor of Orissa, who was ruling that province, Andra Province, under Rāmānanda. And when he came to take bath thousands of *brāhmaṇas* followed him. We thought from that that must have been some big festival from the nature of Rāmānanda's taking bath in Godāvarī. And that place must be some holy place, holy ground. Then we found that there is Gospada Ksetra, the holy place detected on the

bank. There is an embankment, by the government, they did not allow any construction inside, so just on the side of the embankment, we tried to find one land.

Then one gentleman came to, made a gift of a small land there, one Rāma Candran, on other side of river, from Raja Mahindri. Whose land is nearby we went on in our enquiry, and found this is a small plot, this belongs to a particular gentleman, his name is Rāma Candra, he lives at Raja Mahindri. We approached him, and he, out of his own accord, he came to make a gift of that land to us.

And there the small temple was constructed and installation of the footprints took place. Prabhupāda accepted that and he made the first worship there, and that was open to all. Then again that was declared a Maṭha and the Śrī Mūrtis were placed there. In that small temple first, only footprints, then now some other temple they have made for the Deities.

And then nearby there was one acre, or two acres of land perhaps. I was in charge of Madras Maṭh at that time. I had some money in the temple fund of Madras. And when I was told that the nearby land is going away, it is being purchased by another gentleman, then with that information I came there and anyhow managed to get the half portion of that and add it to the small plot. Now perhaps that area is in the possession of Rāmānanda Gauḍīya Maṭh. Hare Kṛṣṇa. And also one small building with veranda, that was constructed by me, the first building there, from some collection of the Ello, the district town of Godāvarī, West Godāvarī District Ello, from there I collected funds and constructed one room. Before that we lived in a hut there. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, in the *mahā-mantra* the Hare, Hare is a name of Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: It is according to your *adhikāra*. When one is

firmly established to conceive Rādhā-Kṛṣṇa at the back of everything, *svayaṁ-rūp* and *svayaṁ-rūpa*, They are at the bottom of all sorts of conceptions of all things good, then only that sort of meaning will come, and nothing else. Otherwise for the beginners, for Hare one may take Nṛsiṁhadeva, Rāma, this Daśaratha Rāma. And the Kṛṣṇa that Kṛṣṇa also, of different type, there is one Kṛṣṇa in Vaikuṇṭha, Who is the *vaibhava*, about twenty-four, first Nārāyaṇa, then four, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, four *vyūha*, and everyone has five again. Then there is also one Kṛṣṇa in Vaikuṇṭha, then Kṛṣṇa, Dvārakā, Mathurā, all these things, this type, but the highest type, highest...

End of 81.09.20.A

81.09.20.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...the side of Rādhārāṇī. That is the highest conception of Kṛṣṇa. When one cannot come below from that plane he will see only Hare Hara, nothing else more, Hara Kṛṣṇa, Rādhā Kṛṣṇa. Rādhā Kṛṣṇa completely, perfectly installed in *mādhurya-rasa* and holding the highest position of that *darśana*, they cannot come out. He comes out only for the interest of that party, he can come anywhere and everywhere, but his interest is under lock and key there, on the behalf of his service of that quarter he may come, he is there, he represents that plane. Then Hara means Rādhā, who can even snatch the attention of Kṛṣṇa, Hare Haran, Haran, Haran means to steal, to steal, one who can steal, the most expert in stealing. Who? Who can steal the mind of Kṛṣṇa

even. She is Hara, the Haran, the stealing in its highest capacity is Rādhārāṇī, and Kṛṣṇa who can attract most, eh, in the absolute sense They're Both represented there. They can't deviate from that consciousness, they go on Rādhā Kṛṣṇa, Rādhā Śyāma, cannot think, cannot but think anything but that that level, he can't come down from the interest of Rādhā Kṛṣṇa, he cannot allow himself to be out. Hare Kṛṣṇa. That is the position of our highest aspiration. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, Hara can, you said, according to *adhikārī*, according to *adhikārī* one is perceiving.

Śrīla Śrīdhara Mahārāja: That sort of meaning will, will awake in one's mind, it will be awakened. It is in the inner function and it will be discovered by *sādhana*. The cover will be removed and it will spontaneously come up from the core of our hearts in the spiritual sense. He can't contain, he can't but, he can't help, in such a way the meaning will spring up from the fountain of our heart, won't be able to avoid. That is the root of the highest source of the meaning. [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: At the same time I feel that I cannot express myself correctly, fully.

Bhāratī Mahārāja: Mahārāja you were saying there would be, according to ones *adhikāra* there would be different conceptions.

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: According to ones *adhikāra* there will be different conceptions.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: So is that conception also there for Rādhārāṇī?

Śrīla Śrīdhara Mahārāja: Uh?

Bhāratī Mahārāja: Different conceptions of Rādhārāṇī are also there?

Śrīla Śrīdhara Mahārāja: Yes, differs. Lalitā Devī looks after the interest of Rādhārāṇī more than that of Kṛṣṇa. Viśākhā, almost neutral position, there are others who are more interested with Kṛṣṇa's interest. In the highest section it's like that. And from different section also different *rasas*, the conception of both always, difference is always, *bhedābheda*, *acintya*, *acintya bhedābheda*, continuing all through. No two things is one and same, congruent, *bhedābheda*, and that is *acintya*. That should be, that should run all through everywhere, distinctive, differentiated, always. Even Rādhārāṇī in Vṛndāvana, Rādhārāṇī outside in Kurukṣetra, different: Kṛṣṇa also, in Dvārakā, in Mathurā, all different mood, nature. But in comparative study, the highest conception we are to enquire and understand. *Taṭa-stha*, *yei rasa*, *sei sarvottama*.

[*kintu yāñra yei rasa, sei sarvottama / taṭa-stha hañā vicāṛile, āche tara-tama*]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya līlā, 8.83*]

Everyone in his own position, he finds that, "This is the highest. I do not want more." But sometimes when there is any clash, then they come to realise under the painful necessity, they have to realise, "No, he, his position is greater than that of mine." But not always, temporarily to admit! So the *tara-tama*, superior and inferior in *rasa*, *śānta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*. But the general conception, even of the *śānta rasa*, "That we hold the very happy, we hold happy position, the happiest, because I don't want another position."

The Yamunā, *baluka*, the trees, the creepers, the birds, they are all full in their own position, they conceive like that. That is the arrangement of Yogamāyā, by the will of Baladeva and Kṛṣṇa, for the interest of the *līlā*. But *bhedābheda* always, that is the absolute standpoint, *acintya* and it must not be harmonised within our brain, but some sort of remote idea we can have.

Hare Kṛṣṇa. So whenever we shall venture to talk about those things with very carefulness, and respect, we shall try to approach. And we must think we are going to deal with a living thing, not with a dead body, that we are analysing in the, in the, what is, the anatomy?

Akṣayānanda Mahārāja: Laboratory?

Śrīla Śrīdhara Mahārāja: Laboratory, we are analysing and being a subject there, object there analysing, not with that spirit. But we are going to talk about our masters. I do not know whether I shall be taken in any time in future. But only because I have heard from a source which I respect most sincerely, only I go to that. And what little taste I can derive I do, that is my wage; that is my wage.

Kaṣi kaḍi aṇi kori aṇi chay kṛṣṇa nama koreye kori maṇ prambam [?]
Kavirāja Goswāmī [?]

Make me dance like anything, now he stopped dancing, my dancing inspiration, now I sit idle. The necessity of the environment; in the form of environment things come to us and excite and take something from us, exacting something. Hare Kṛṣṇa, Hare Kṛṣṇa.

acintyāḥ khalu ye bhāvā na tāṁs tārkeṇa yojayet

[*prakṛtibhyaḥ param yacca tad-acintyasya lakṣam*]

[“That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension.”] [*Skanda Purāṇa*] & [*Mahābhārata, Bhīṣma Parva, 5.22*]

What is unthinkable we are engaged to talk about that, what is

unthinkable, un-knowable, unthinkable, we are engaged to talk about that thing; unthinkable.

mukam karoti vācālaṁ [panghum langhāyate girīm yat kṛpā tam ahaṁ vande śrī gurun dīna-tāraṇam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."]

[Śrīdhara Svāmī's *Bhavārtha Dipikā, maṅgala stotram*, 1]

When he's not qualified to speak anything through his mouth, but he's transformed into a *vācā*, means who speaks much.

Bhāratī Mahārāja: Talkative.

Śrīla Śrīdhara Mahārāja: Talkative, he is transformed into talkative one, his internal inspiration made a dumb talkative. *Mukam karoti vācālaṁ panghum langhāyate girīm*. One who cannot walk, he jumps over the mountain, made to jump over the mountain. *Ghāyate girīm, yat kṛpā tam*. The central energy in the form of grace can do anything and everything.

Mahāprabhu Himself says, "What I tell you Sanātana I do not know what is that thing. Only this much I feel that something is passing through Me to you. And I'm also feeling simultaneously that you are very fortunate to

be recipient of that flow, Sanātana.”

Kṛṣṇa is such. *Vyāso vetti na vetti vā.*

[*aham vedmi śuko vetti, vyāso vetti na vetti vā bhaktyā bhāgavatam
grāhyam na buddhyā na ca tīkayā*]

[Lord Śiva says: “I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 24.313*]

Whatever He wants to do, that is done. Śukadeva was the great exponent of *Bhāgavatam*, but it is not found that he is in the highest position of Kṛṣṇa *līlā*. What he is delivering through his mouth, through tongue, so many high things have been transmitted through his tongue, but he may not have his stand in that plane. We don’t find that Śukadeva has got his permanent position in Rādhā Kṛṣṇa *līlā*, in the *mādhurya rasa*, in a particular *sakhī* also.

And also we find in the *Caitanya-Bhāgavat*, when Mahāprabhu asked Śrīvāsa Paṇḍita, “What type of devotee, you think about Advaita Prabhu, My Advaita, My Nara?”

Śrīvāsa Paṇḍita said, “Like Prahlāda and Śuka.”

Mahāprabhu was excited. “Eh! What do you say? The Śuka and Prahlāda, they are child of the primary school, the student. You compare My Nara, My Advaita, who has got connection with the high *līlā* of Mine only you compare to Śuka and Prahlāda.”

But what Śukadeva has given to us through his mouth that is unfathomable. He’s delivering *acintya bheda sa*, he’s going on, if things were coming through him flowing in a natural way. What he has got delivered through his nectarine tongue, that has no comparison in the world ever, anywhere. But still he’s considered in that way, from the general position of his previous consideration, Śukadeva. *Yagamo vikra visatam* [?]

After giving delivery to all these things he went away along with the beggars to nowhere. He did not care to meet Vyāsadeva his Guru, his father and Guru, and his Guru Nārada, they’re in the meeting. He did not care for that. He chose to be unseen. He came from unseen and entered into again, untraceable, solitary life, but there was his Guru, Param Guru, he did not care. Hare Kṛṣṇa. So he was selected as some machine, loud speaker, something like that. Inspiration came only to help, that *Bhāgavata* is above *Vedānta*, above *jñāna*. The *jñānīs*, *yogīs*, they formed the major portion of the audience, so Śukadeva was necessary. *Śuka-mukhād amṛta-drava-saṁyutam*.

[*nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-saṁyutam pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ*]

[“O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī

Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.”] [*Śrīmad-Bhāgavatam*, 1.1.3]

To them, to the audience at large, and it was proved that *Bhāgavat* is more than this non differentiated *nirviśeṣa-vādī*. Śukadeva was necessary, Śukadeva was necessary. That must come from him then those fellows will have some regard. At least they won't care, “Oh, we know all these things, from *Padma-Purāṇa*, from *Brahma Vaivarta Purāṇa*, we have seen all those things. What is there more?” But when coloured by the *brahma-jñāna* of Śukadeva Gosvāmī it was delivered, with rapt attention they gave their hearing, ears, to *Bhāgavatam*. So:

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā gṛhīta-cetā rājarṣe,
ākhyānaṁ yad adhītavān

[“O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.”] [*Śrīmad-Bhāgavatam*, 2.1.9] Gaura Haribol. Nitāi Caitanya.

Bhāratī Mahārāja: So Sūtadeva Gosvāmī also was *brahma-vādī*?

Akṣayānanda Mahārāja: Sūta?

Bhāratī Mahārāja: Yes, Sūta, later.

Śrīla Śrīdhara Mahārāja: Not so much.

Bhāratī Mahārāja: Not so much.

Śrīla Śrīdhara Mahārāja: He had no such position, a big position in the society, only his father, he was entrusted by Vedavyāsa, Vyāsadeva, with the *Purāṇa*. The *Purāṇa* section was given to his father. He read the *Purāṇas* and he was expert in the explanation of *Purāṇa*, his father. But it is not found that he had any particular creed, he was included in the particular creed of *nirviśeṣa*, *brahma-jñāna*, or *yoga*, or anything else, but *Purāṇa*. But his special characteristic was as *śrutidhar*, once heard fresh he could keep it in memory, *ugraśravā*. Whatever he heard he did not forget that, that was his qualification. He attentively heard, kept the whole thing within him, and again he vomited the whole thing there.

Akṣayānanda Mahārāja: Mahārāja, in Caitanya *līlā*, who is Śukadeva Goswāmī, in Caitanya *līlā*?

Śrīla Śrīdhara Mahārāja: The persons of the *parśadas* have said Kavirāja Goswāmī. But he is of another type. Just as Arjuna, Rāmānanda, is combined of Arjuna and Viśākhā *sakhī*, so Kavirāja Goswāmī is Kasturi Mañjarī there and also Śukadeva's work. Śukadeva's specialty was the *rasa* and philosophy, ontology and poetry, of course spiritual, combined. And in Kavirāja Goswāmī we find those two, ontology, *tattva vicar* philosophy as well as poetry, the *alanka*, the *kabha*, *rasa*.....*caritāmṛtam*. In *Caitanya-Bhāgavata* *rasa* may be there of some order, but no ontological aspect represented there about Caitanya. Ontology as well as *rasa*.....that we find in *Caitanya-caritāmṛta* and *Bhāgavat*. Rūpa Goswāmī also we find *rasa* and philosophy, poetry and philosophy, ontology. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: Mahārāja, in the different *tikās*, the different *tikās*, like Baladeva Vidyābhūṣaṇa, and Viśvanātha Cakravartī, they are also representing a different...

Śrīla Śrīdhara Mahārāja: Yes, little difference there, Baladeva tending toward Madhva School, more connection with the Madhva School. Viśvanātha Cakravartī he of course in the Gauḍīya School. But Bhaktivinoda Ṭhākura has detected some anomaly in Viśvanātha Cakravartī when he praised much the Māyāvādā Ācārya, author of *Advaita Siddhi*, that Madhusudan Sarasvatī. Outwardly he accepted *Bhāgavat* but in the conclusion on the basis of *Bhāgavat* he wanted to prove Māyāvādā. So he is more dangerous and a greater enemy. But Cakravartī Ṭhākura has mentioned his name with some respect. That Bhaktivinoda Ṭhākura could not tolerate. “Ultimately he is a Māyāvādī, *jīva* and Bhagavān are one and same, and outwardly he is enchanting so many devotees of lower order towards him. He’s more dangerous, *vedāśraya nāstikya-vāda*.”

[*veda nā māniyā bauddha haya' ta nāstika, vedāśraya nāstikya-vāda bauddhake adhika*] [“The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 6.168]

So he should not be given any recognition. But Cakravartī Ṭhākura has given some respect to that Madhusudan Pada, Sarasvatī Pada. Viśvanātha Cakravartī Ṭhākura, he did not, perhaps he has left it for his predecessor and successors, that work for Bhaktivinoda Ṭhākura, to detect that fine point.

Bhaktivinoda Ṭhākura was very keen in his analysis of the previous exponents, Tulasī dās, Mira Bai, they are rejected from *śuddha-bhakti* school. But generally people think that they are devotees of the higher

order. But they are not accepted by Bhaktivinoda Ṭhākura, Prabhupāda. They want to cross, to ignore the whole *svarūpa-śakti* department, and want to connect themselves direct with Kṛṣṇa, which is impossible. That is concoction, cannot but be concoction. Ignoring the whole eternally existing *svarūpa-śakti* system, the whole system ignored, and they want to have direct connection with Kṛṣṇa, which is impossible. So they are in *māyā*, misunderstanding, misconception, there. That is maybe *sattva guṇa*, not *nirguṇa*. *Nirguṇa*, who has got real *śuddha-bhakti* connection, they must be awake to the real fact that the hierarchy is there, the eternal servitors of different *rasas* there. And there is the hierarchy and he must have some position, location there, anywhere in that system. The system, but the whole system ignored by these fellows, so this cannot but be concoction. They're deceived. With all these feelings, dancing, etc., they are all baseless, baseless, ignorance, the non recognition of the *svarūpa-śakti* and so it is fictitious, cannot but be fictitious.

Bhāratī Mahārāja: Mahārāja, where is Viśvanātha Cakravartī giving recognition to this Madhusudana, which place is it?

Śrīla Śrīdhara Mahārāja: I don't remember. Some *Bhāgavata tikā* or his *tikā* maybe. I found in Bhaktivinoda Ṭhākura, in *Jaiva Dharma*, *Caitanya-śikṣāmṛta*, somewhere perhaps it may be mentioned by Bhaktivinoda Ṭhākura. Madhusudana Pāda in his *Gītā tikā*, in commentary in *Gītā* and *Bhāgavata* somewhere he has mentioned perhaps.

Bhāratī Mahārāja: Some people in Vṛndāvana, they were saying that this Madhusudana Sarasvatī was the same persons as Viśvanātha Cakravartī.

Śrīla Śrīdhara Mahārāja: No.

Bhāratī Mahārāja: They were saying he is exactly the same.

Śrīla Śrīdhara Mahārāja: Never, their words are there, and who can eye, who can read, who can understand the meaning, it cannot come from them, an ordinary imitationist *bābājīs*, who are not concerned with the real thing, but a process of imitation only.

Akṣayānanda Mahārāja: The general people are mad for Mira Bai, and...

Śrīla Śrīdhara Mahārāja: There was one Ramakrishna *bābājī*, he's considered, by all the Vraja *vāsīs* in general that he's *siddha mahātmā*. But only Prabhupāda discarded him.

Then he had one disciple, I met both, Ramakrishna *bābājī* also, and when I went to Kadivan, Kaila [?] the place of Lokanātha Goswāmī's *bhajan stal*, Sakhī Bābu gave money and I constructed the *bhajan-kuṭīra*, for which one *bābājī* came to our Prabhupāda in Rādhā-kuṇḍa, "That the *bhajan-kuṭīra* of Lokanātha Goswāmī Prabhu is ruined and please reconstruct the same."

And Prabhupāda gave him hope, but Prabhupāda departed in the mean time.

Sakhī Bābu reminded me, "That when the man in charge of *bhajan-kuṭīra* of Lokanātha Goswāmī, some came to Prabhupāda and Prabhupāda gave consent to rebuild it. If you do," he asked me, "I shall give you the money."

I consented, I went there and reconstructed the building and put also a marble in the name of Caitanya Sarasvata Maṭha and mentioning the

name of Sakhī Bābu, who supplied the money. That place, at that time was under some direct disciple of Ramakrishna *bābājī*, Rādhāramaṇa.

Bhāratī Mahārāja: In Bangladesh? Bangladesh, this place is in Bangladesh?

Śrīla Śrīdhara Mahārāja: Yes, Maimansing [?], his birth place was Maimansing, he's perhaps B.S.C. Past or failed I do not remember, perhaps he could not pass B.S.C. examination, but anyhow he was a good scholar and he had got variegated capacity, he could capture men, by talking and so many qualities. That gentleman, that Ramesh dās Bābājī, he was in Kaila, in that *bhajan sthali* when I reconstructed the place. Then they are generally apathetic, we are red clad.

rakta-vastra 'vaiṣṇavera' parite nā yuyāya, [kona pravāsīre dimu, ki kāya uhāya] ["This saffron cloth is unfit for a Vaisnava to wear; therefore I have no use for it. I shall give it to a stranger."] [*Caitanya-caritāmṛta, Antya-līlā, 13.61*]

So we were red clad. They were reluctant to accept us amongst them, and we also did not care for them as the imitationist. Anyhow the reconstruction of the room, the *bhajan-kuṭīra* should be done, we are going on. Then I told him one day that, "We take this red cloth, the *sannyāsī varṇāśrama* and to prove that *bābājī* they are more than that. They first become *sannyāsī*, and then he may be promoted to the position of *bābājī*."

He was highly satisfied.

"The Prabhupāda our Guru Mahārāja, filling the gap, from any position, don't venture to accept the position of a *bābājī*. It is the position of the Guru of the fourth *varṇa*, that is *sannyāsīns*. So *bābājī* we consider to be the position of the Guru of the *sannyāsī*."

He was highly pleased.

And at the same time I told him when, “But we do not consider the present imitationist, that they are holding the proper position, they are false, hypocrites.”

Then he was infuriated, and then he was, he told me, “You are an atheist.”

“Yes so called atheist we are, as regards the *bābājī*’s position of the present Vṛndāvana area.” Then I came out finishing the work.

Then I heard from Kṛṣṇadāsa Bābājī, he was there in Nandagrama, that, “That gentleman, one, the *varnie*, the sweeper, a sweeper’s girl of very young age used to come there to sweep and all these things, and this *bābājī* he used to help her with some cloth or this that. And outwardly he showed himself that he’s a girl, it’s his girl, he’s the father and she’s the daughter in that way outwardly, he anyhow that was the act, his propaganda. His propaganda was that, he is the father and that small girl is his daughter, and she comes and sweeps the place of Gosvāmī Mahārāja, Lokanātha Gosvāmī’s place, so I beg from some and other man a cloth to her or this to her, this. At last that gentleman was caught red handed there with that girl. Then he was forced to leave the place.”

But that gentleman he could not tolerate that we are *sannyāsī*, *bābājī* is our Guru, higher rank, but at the same time we do not consider you to be worthy of that position.”

He was very much infuriated. Then he left the place and went straight to Mathurā, and he was an educated man, he began coaching students, a private tutor. He took the vocation of a private tutor, gave up begging, as *bābājī*, he was in such a position.

And I am told that at that time he met Keśava Mahārāja, he met Keśava

Mahārāja and the same question arose and Keśava Mahārāja told him that, “Whether you complain that we give this sacred thread to anyone and everyone.”

That was their complaint. “That anyone and everyone will come and the Gauḍīya Maṭha will confer sacred thread on them, and the red cloth.”

Then Keśava Mahārāja put a question to him, “Whether sacred thread is superior or the *kaupīna* is superior?”

Whoever comes to them, they give *kaupīna*, and makes him *bābājī*.

So Keśava Mahārāja put this question, “We are lavishly giving this sacred thread to anyone and everyone, we admit that. And you give *kaupīna* to anyone and everyone, without much consideration. What is the superior?”

Then he cannot but say the *kaupīna* is superior than sacred thread. He’s compelled to say that.

“Then we give sacred thread, that is of inferior quality to anyone and everyone lavishly, and you give that higher symptom, that *kaupīna* to anyone and everyone, then who does greater wrong to the society?” He could not say anything.

Akṣayānanda Mahārāja: Trapped, he was trapped.

Śrīla Śrīdhara Mahārāja: “The *kaupīna*, we consider *kaupīna* to be the higher. What Śrīmad Mahāprabhu gave to Sanātana Goswāmī that is the highest thing. Anyone should venture to take that garb, but first become *brāhmaṇa*, get the, acquire the qualification of a *brāhmaṇa*, that you come really to give your importance to the *caitan*, to the consciousness. Then in the higher, more high position, he will get exclusive

remembrance of Rādhā-Govinda, that is the highest thing. The *kaupīna* is only for that form of life. And for the ordinary, that spirit is above matter. First accustom yourself to think like that, the spirit's importance is always above that of matter. Come to this stage, consolidate your position there, and from that position you try to go up in the highest position of spiritual conception. Without omitting this then it will be imitation, the material things you will mistake as spiritual; that means to imitate. That is the highest position of the spiritual, not material. And you are smearing mud on the body and say that it is nectar. That we can't admit. It is a wholesale false forgery." So:

*brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate satra-yāji-
sahasrebhyaḥ sarvva-vedānta-pāragaḥ sarvva-vedānta-vit-koṭi yā
viṣṇubhakto viśiṣyate vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate*

[“Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.”] [*Hari-Bhakti-Vilāsa*, 10.117]

The steps we are to cross consciously, these are the steps on the way. And from here, and you are dreaming of that thing and thinking you are all *siddha mahātmā*. We hate it. You are blasphemy. You are all blasphemy to Mahāprabhu and His *sampradāya*, *kalonka*.

Bhāratī Mahārāja: I was feeling, I was staying in Vṛndāvana, and it was like desert because there is no *sat-saṅga*. In Vṛndāvana I could find no *sat-saṅga*.

Śrīla Śrīdhara Mahārāja: Yes, Prabhupāda told once, “That I came to Vṛndāvana,” in this way, he pushed his forehead, “I came to Vṛndāvana, such a great place. My fate, I could not see one Vaiṣṇava here, I could not find a single Vaiṣṇava here, it is my misfortune.” In this way he struck his forehead.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja [?]

Yesterday the bus must have come to Māyāpur, Saturday, the bus trip. I thought some may come here from there, Calcutta, Māyāpur, bus trip, with the bus trip must have come, and this morning I expected anyone may come here, but none come.

Hare Kṛṣṇa, Gaura Haribol, Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Gaura Haribol.

Bhāratī Mahārāja: Jaya Mahārāja. Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya...

End of 81.09.20.B

81.09.21.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...that his loving temperament is also old, so something is being snatched. Kṛṣṇa.

Akṣayānanda Mahārāja: I had one dream. I met Prabhupāda and I was telling him about you. And he was enjoying. I told him, in my dream I told him all my life I have used the word 'thank-you', thinking it was very great. And then I told him what you said, everything in detail, and he was laughing. He said, "You know Brahmo-Samāja?" I said I heard from Śrīdhara Mahārāja. It was a very nice dream, very vivid. I was reporting.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: I was so shocked to learn about this, to learn about the meaning of 'thank-you.' I got a shock.

Śrīla Śrīdhara Mahārāja: Shocked? Why?

Akṣayānanda Mahārāja: Because I thought it was such a good thing, and I didn't understand previously. Everyone will say. In our country... It's not proper, not nice, I had never thought in that way.

Śrīla Śrīdhara Mahārāja: That is a custom, but I don't hear it. Because it seems to me underlying position the thank giver is such of separate party. He gets something, in place of some sacrifice he's getting, trading, a business. But this benefit to me, I am not included in you. *Sambandha-jñāna* [?]

Akṣayānanda Mahārāja: When I went to England it reminded me that if walking in the street by accident somebody will collide and then collide, that was premeditated. So I expected we will collide and then say excuse me. But they will say first excuse me and then I am going out of my way, this attitude. It reminded me of that. In our western countries people are so much violent actually. The nature is so... Sometimes we cannot imagine how we could come to this path because our background is so bad.

Śrīla Śrīdhara Mahārāja: Cover of independence, freedom. Freedom is a thing which seems to be above God, some slave mentality, very afraid of slavery. But we preach rather slavery. We are in favour of slavery. Really we preach for slavery, but not slavery to anything else but the whole, not for any part, but slavery, faithfulness to the whole.

In the military department faithfulness perhaps the first thing required, is it not? No independent consideration. In the military department blind obedience, blind obedience. Only hesitation *bas* bullet, in military department. There we can appreciate slavery.

But conscious, not blind, *jñāna-sunya-bhakti* blind, slave of love, not of impotency, is the acme of higher realization. Rather that is the highest fulfilment of freedom, highest fulfilment of proper freedom, slavery, to the Lord of love.

What to speak of *jīva* soul. Even the Absolute love is so enchanting and so peculiar substance that Kṛṣṇa also, the Absolute is also eager to become slave to the devotee, *bhakta-parārdhīno* [*Śrīmad-Bhāgavatam*,

9.4.63]. The most charming thing that *svarūpa- śakti*, *hlādinī-śakti*, specially the *śakti*, the potency, the negative. The negative means some respect is lord of the positive. But ways and means is separate. Positive is aggressor and negative is attractor. Aggression is a type of energising and attraction is also a type of energising, but opposite, opposite, *acintya bhedābheda*.

Nimāi, He has got highest appreciation for *acintya bhedābheda*. A very strange expression. Anything can be backed by *acintya bhedābheda* and the dignity is maintained. Dignity of the highest is maintained there, and the expression is given. Not to put the unlimited in a limited cage, in the cage of limitation, not to put the unlimited. Respect is fully maintained of the Absolute, *acintya bhedābheda*, all most comprehensive at the basis of *sambandha-jñāna*. *Sambandha-jñāna*, who is who, what is what, where I am going, all these fundamental questions, if we are to solve. The most accommodating ground is *acintya bhedābheda*, *bhedābheda* and *acintya*. There's the rub, *acintya*, all right reserved. Gaura Haribol. And it is very wholesome, healthy for the soul. Whatever you say, your statement whatever it may be, but *acintya* is reserved for the Absolute. So you may be saved from committing any offence when you are making any statement. By making any statement you are going to make infinite finite. You are making a statement and you say about infinite, but what you say that is a finite thing. But the *acintya* that will save you, the honour is given to there.

Once in Bombay Maṭha I got a Mohammedan book written by one Mohammed Ali, erudite scholar, I heard his name for years. He's, in that book now and then he's mentioning the name of Mohammed. And whenever Mohammed this name is mentioned, "Peace be unto you," all the time. Mohammed, "Peace be unto him. Peace be unto him." Whenever, wherever taking the name, "Peace be unto him." To take his name means to disturb him. The underlying thought is that such a low person is audacious to take the name such a great person to dishonour him. So, "Peace be unto him." I may not disturb him, to take the name.

One gentleman from Navadvīpa Dhāma, a good scholar, a graduate, a high officer from Calcutta, company; he came to complain to me against his elder brother. “He always takes the name of Rādhā, Rādhā, Rādhā, every now and then always Rādhā, Rādhā. Rādhā, She may not be disturbed thereby? Always taking, if anyone takes my name always then I must feel very disturbed. But Rādhārāṇī does not feeling disturbed?” He came to me to lodge a complaint against his elder brother.

I told him, Rādhārāṇī’s permission of course to a limited circle and Hare Kṛṣṇa for the wider circle it is for the benefit of them it is already sanctioned.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Akṣayānanda Mahārāja: Mahārāja, *svarūpa-śakti* is the same as *hlādinī-śakti*, same thing?

Śrīla Śrīdhara Mahārāja: *Svarūpa-śakti* is a combination of *sandhīnī*, *saṁvīt*, and *hlādinī*, but some aspect, some leading, predominating. In some *rasa sandhīnī-śakti* predominating, somewhere *saṁvīt* predominating, and somewhere *hlādinī* predominating. But in the comparative study when we can understand the predominance of the *hlādinī* we appreciate that to be the highest thing in *śakti*. Everything is accommodated there if we are to have a very subtle view then *śanta*, *dāsyā*, *sākhya*, *vātsalya*, everything is included there, presupposed.

Ānanda pradhana, *asundara pradhana*, classified into three phases, *sat-cit-ānanda*, *sandhīnī*, *saṁvīt*, *hlādinī*, *satyam*, *śivam*, *sundaram*. One whole may be classified into three sections. But if we enter into

ontological discussion in details then we shall have to admit that *saṁvīt* is greater, is better than *sandhīnī*, because the *sat*, *satyam* existence is there. And something more than it is spiritual *cetan*, conscious. And mere *saṁvīt* may not be conscious, something like fossil, mere *satya*, existence. Mere existence does not give any full acquaintance of the thing. But when conscious, the existence is presupposed and some feeling is there. It is more added, connotation increases. Then consciousness may be there but satisfaction may not be present there, existence there. When in consciousness existence is presupposed. But *ānanda*, or satisfaction, ecstasy may not be present there. But in the layer of ecstatic joy, beauty or love, *hlādinī*, they are both, the other previous two phases, existence and feeling, consciousness is presupposed. And something more and that is *ānanda*. *Ānanda* presupposes both things, consciousness as well as existence. But existence may not include consciousness, or consciousness may not include joy. So in that sense *hlādinī* occupies the first position. But *anubhāva*, the feeling, the experience, want to experience that beauty, that must be there, must be there. In that sense Kṛṣṇa, the *saṁvīt*, He has got His position. Without consciousness no feeling of *ānanda* is possible. But *ānanda* means already consciousness. Kṛṣṇa is consciousness, main consciousness feeler, feeler, and is satisfaction from *hlādinī*, full. And the arrangement of the platform of the paraphernalia, environment favourable, that is arranged by *sandhīnī*. The stage and the player and the stage and for which the play is meant, that *ānanda*, three things are necessary in the play, the environment, and the player, and the object of play, necessity for play.

Bhāratī Mahārāja: Mahārāja, *maṅgalam* and *cit*?

Śrīla Śrīdhara Mahārāja: Generally, because generally *satyam*, *śivam*. Where is mortality there we cannot feel side by side *maṅgalam*. Where there is death, death cannot go together with *maṅgalam*. So transcending death, existence transcending death, there we find *maṅgalam*, *satyam*, *śivam*. Śiva means *maṅgalam*. And *maṅgalam* if properly followed we

can find there that *maṅgal* is beauty, love, *prema*, in its full feature. Not only not death but positive ecstasy! *Maṅgalam* is via media transcending death but may not have overflow of love or beauty. But it is above death so it is considered *maṅgalam*. *Śreyaḥ-kairava-candrikā- vitarāṇaṁ*.

[*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam śreyaḥ-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam ānandāmbudhi-vardhanam prati-padam pūrṇāmṛtāsvādanam sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*]

[“The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 1]

When we are independent of the relativity of the mortal world, we acquire the position of *śiva*, that is *maṅgalam*. Then there's, *Śreyaḥ-kairava-candrikā-vitarāṇam vidyā-vadhū- jīvanam*. We are in a position to contact with the higher sphere, to be gainer from that company. So *śiva*, that is emancipation from death, from the jaws of death, that is *śiva*, in general. Unassailable existence, permanent foundation, then there we have a structure of our life, entrance into the *svarūpa-śakti* and everything is there, *sundaram*. *Sundaram* is the capitalist real and others are beggars, more or less. The worst of beggars he cannot arrange for his own food. Then the second class of beggar though they have amassed much money, they again want more and more. *Crores* and *crores* they wants these, he's also beggar. And *sundaram* of course he's also a beggar, but

beggar of the positive immediate transaction. Always begging, unsatisfied. He's getting and unsatisfied. The satisfaction in the process of begging itself, that is *sundaram*. They don't say that we are satisfied. That is only rather possible in Brahmaloḥa, in Śiva, satisfaction, and not that we taste that. Śiva is also in want, in want.

Then the question is, if everyone is in want but in want of what thing? That will come into question. Everything in want. In an organic whole every part is in want, in demand of the cooperation of the other. So it is natural, every part in an organic whole, a living organism, every part wants the cooperation of the others. But healthy organism and unhealthy, dying organism or no organism: by renunciation no organism. And this perverted organism, the hankering and dependence on the other parts, but motive is bad, exploitation. And the higher section pure organism is there, but the nature of dedication. That will be the difference. Perverved reflection, the organic whole for selfish thirst, to quench selfish thirst of exploitation, or there, the noble thirst for dedication. Every part wants to dedicate for others. That will be the main difference. Or in the middle nothing, no consciousness, *sāyujya-mukti*.

Bhāratī Mahārāja: Mahārāja, sometimes *svarūpa-śakti* is also considered *bhakti-śakti*?

Śrīla Śrīdhara Mahārāja: Yes. *Svarūpa-śakti*, *bhakti-śakti*, same, *mahābhāva*, the negative, the attraction for dedicating to the central whole, the nature will be such. *Bhakti* means that. *Svarūpa-śakti* means that. But the nature of the whole system is that of dedication. Dedication, and there the key of fulfilment, dedication, that is natural. Exploitation, the opposite, that is artificial and injurious. And real fundamental life should be that of dedication. That should be the normal. We are cast towards the abnormal section of the negative existence. That is the consideration.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti, bhoga, bhukti and bhakti. Bhukti, mukti, bhakti. Bhoga, tyāga, sevā, three phases, abnormal, normal, and marginal, between the two, *abscissa*; positive, negative, and *abscissa*, margin, anyhow. Hare Kṛṣṇa. Happiness not in taking but in giving. By giving we thrive, and by taking we die, we perish. That is the principle. If we are to live in a cooperative society, everyone should be contributor, then the cooperative society will thrive. But in a cooperative society if everyone is drawer, that will perish no time, very soon. So healthy life is that of dedication, contribution: not of absorption. That is *bhakti* cult. *Bhakti* cult is based on such consideration. More you give, more you have. And more you take, more you lose. Is it not?

[?]

You are told that I am speaking neither Bengali nor English. What I say you please listen to. What does it mean? That the wave that is coming, it is hitting direct your heart, the soul. So independent of the language it can work.

[?]

Akṣayānanda Mahārāja: Many times in India Prabhupāda would speak Hindi and most disciples would go away. He said, “Do not go away; stay.” I would always stay. I could not understand but I got greater satisfaction just to hear the sound, although I could not understand.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Some power is generated, electric generation. And that spreads itself. And it touches, works in its own plane independently.

Mahāprabhu when in Jhārikhaṇḍa path from Vṛndāvana, the tigers,

the elephants, the deer, they began to dance and chant Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. The medium was language? When Mahāprabhu danced and chanted Kṛṣṇa and so many animals also began to dance and chant Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. No language. Independent of the language. It can work in another plane, the innermost heart, who has not come in connection with any language of the sort.

Bhāvānanda Mahārāja told when he was first recruited, the chariot is going and circumambulating the chariot chanting Hare Kṛṣṇa *mahā-mantra*.

Tamal Kṛṣṇa met him, “What is the matter? Do you know Kṛṣṇa?” “Who is Kṛṣṇa?”

“Have you come across *Gītā*, *Bhagavad-gītā*, *Bhāgavatam*?” “No, no, what is *Bhāgavatam*? What is *Gītā*?”

Whatever he says, “No.”

Have you heard the name India?” “Yes I have heard.”

“There Kṛṣṇa came as God,” in this way was talking.

Then, “But I could not understand anything but the chanting is going on, and enthusiastically. And I entered into that circle and began to dance and chant. And then I fell down, fainted. When I awoke I was taking Hare Kṛṣṇa, Hare Kṛṣṇa. Then with some water perhaps on the face and some nursing I awoke and I found that I am going on with the chanting Hare Kṛṣṇa, Hare Kṛṣṇa. I was converted.” Bhāvānanda Mahārāja meeting program. He told this in the meeting there.

Hare Krsna. Hare Krsna.

When Mahāprabhu was in Vṛndāvana, one Rajput young man came to Him in Imlitalā perhaps. “I have come.”

“What do you want?”

“I want to be a servant of the Vaiṣṇava, Vaiṣṇava dāsa, Kṛṣṇa dāsa. My inner tendency makes me to come out in search of Guru. I want to offer myself at his feet. I come for that, and I think You have attracted me. Please accept me as Your slave, Kṛṣṇa dāsa.”

We are told that he preached in the Murdarn [?] district in Punjab. There are many Gauḍīya Vaiṣṇava, the Kṛṣṇa dāsa he preached that side.

Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi.

[?] *kṛṣṇa tāre kare pāra.*

kṛṣṇa, tomāra haṇa’ yadi bale eka-bāra, māyā-bandha haite kṛṣṇa tāre kare pāra

[“One is immediately freed from the clutches of *māyā* if he seriously and sincerely says: ‘My dear Lord Kṛṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.’] [*Caitanya-caritāmṛta, Madhya-līlā, 22.33*]

sakṛd eva prapanno yas, tavāsmīti ca yācate abhayaṁ sarvadā tasmai,

dadāmy etad vrataṁ mama

[“It is My vow that if one only once seriously surrenders unto Me, saying, “My dear Lord, from this day I am Yours,” and prays to Me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.34*]

37:57 - 43:00 Bengali (?)

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Dayal. Dayal.

Nirmala durdaiva name nahi anurag [?]

Tuñhu doyā-sāgara tārayite prāṇī, nāma aneka tuwā śikhāoli āni.

[O Lord! You are an ocean of mercy, and so You have brought the teachings of the glories of Your unlimited Holy Names to deliver all souls.]

Sakala śakati dei nāme tohārā, grahaṇe rākholi nāhi kāla-bicārā.

[You have conferred all Your power upon Your Name. And there are no rules governing the appropriate time or place for chanting the Holy Name.]

Śrī-nāma-cintāmaṇi tohāri samānā, biśwe bilāoili karuṇā-nidānā.

[The Holy Name is a *cintāmaṇi* gem, a divine touchstone, and is non-different from You. Out of Your kindness for all souls, You have distributed Your Holy Name throughout the universe.]

Tuwā doyā aichana parama udārā, atīsoya manda nātha! bhāga hāmārā.

[This is Your mercy, O Lord, You are supremely kind. But, O Lord, I am most wicked and unfortunate.]

Nāhi janamalo nāme anurāga mora, bhaktivinoda-citta duḥkhe bibhora.

[I have never known any attraction for the Holy Names. And so, the heart of Bhaktivinoda is filled with sadness.] [Bhaktivinoda Ṭhākura's *Śikṣāṣṭakam*, song 2]

To dive deep in despair, that is the sign to come in relativity to the divinity. *Viraha*, in one sense *viraha* is a positive thing, it is no non-existent. It is existent. *Viraha*, union in separation, union proper and union in separation, another [?] Infinite embraces everything. Those that are not conscious of infinite they are also accommodated.

End of 81.09.21.A

81.09.21.B_81.09.22.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: Union in separation, that is proper union with the infinite. And to come in concrete union, that depends upon Him, that is very rare. So *jīva*, jurisdiction of the reach of the freedom of the *jīva* is union in separation. Not the question of intensity. In *sādhana* also union in separation, *bhāva bhakti* also, *prema bhakti* also, union in separation; this is a common ground for the *sādhaka*. But if gone deeper found when real union takes place at least once, then the separation will be very, very intense, very, very intense. It'll also have no limit, type in different *rasa*. The degree depends on that classification of union. The deepest union is possible only in *mādhurya-rasa*. That makes one mad, almost mad, *mahābhāva*, a madness in the highest sanity, mad insanity. In the highest form of sanity, there is madness. It is opposite, *mahābhāva*.

[Bengali (?) for approximately thirteen and a half minutes.] “Please take me along with Him. I can’t tolerate Your separation.”

When Rūpa Goswāmī Prabhu was taught in Allahabad, in Prayāga, confluence of Yamunā and Ganges [?] “Please take me along with You. I can’t tolerate Your separation.”

Mahāprabhu told, “You are always with Me and what I say you do that then it will really be your presence with Me.”

It meant that to be physically near is not properly near; nearness in the mentality. If we want to have association with a superior then only by obeying them we can retain our position nearby. Not by any other physical or mental way. Only as a waiting servant, whatever the instruction comes, ready to do that. That is the means to be in the association, spiritually, nearness of distant, not in the sense of miles in the physical plane. That is calculated by *anugātam*, submission. Submission is the way of measurement whether he’s near or far. The measurement is, the unit is of such character.

Sada sange acar tumi punascar ascaṇṇa nilacale [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Physically far away, spiritually very close. And physically very close, but physically near, but spiritually may be far off. To live in the same plane! Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, I have one question from the *Caitanya-Bhāgavat*. So in the

pratha madyai [?] there is descriptions of *Madhya-kaṇḍa*. So in one verse it is being described about *maha-laki* [?] So it says:

madhya kanday rukmini veshay narayana nachilin sthana pilo sarva bhakta gane [?] So in the *vibriti*, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura he has written:

Rukmiṇī devī maha laki ar sri krsna vaidhi padi mahishi, then, *tini jagat mata* [?] Now the question is, then Śrīla Bhaktisiddhānta Saraswatī Ṭhākura writes:

Darana poshen lila moy paramata, atta tatta armatri tatta armatrito vitra parkas kori [?] So I couldn't really figure out how to express that into English. He says:

Darana poshen lila moy paramata [?] That's all right, then the next line:

Atta tatta armatri tatta vitra parkas kori [?] So exactly what that implies?

Śrīla Śrīdhara Mahārāja: A mixture of two planes. Generally Rukmiṇī is connected with Dvārakēśa. But Paramātmā is Kṣīrodakaśāyī. Gaura-Nārāyaṇa when He came to preach the *yuga dharma*, Hari Nāma, that is the duty of Kṣīrodakaśāyī, Paramātmā. Paramātmā is always in connection of the *jīvātmā*, to supervise his activity, and watch, and inspect him as guardian, though indifferent. But always the guardian's eye, vigilant eye is there, and that is Kṣīrodakaśāyī.

And Vṛndāvana dāsa Ṭhākura he has expressed his opinion that Mahāprabhu was Avatāra of Kṣīrodakaśāyī. That is Gaura-Nārāyaṇa. But Kṣīrodakaśāyī Viṣṇu is Paramātmā. And for the nurturing, for the sustenance of the *jīva*'s interest Kṣīrodakaśāyī is entrusted, His function. So Kṣīrodakaśāyī and Paramātmā have got some interest to help the *jīvātmā*. This is the general rule, general way.

Now, how Rukmiṇī who is connected with Dvārakeśa comes in this field that is the difficulty. And there is of course, Nārāyaṇa came with His own potency. But they should not command any respect in that *līlā*. Viṣṇu Prīya, Lakṣmī Prīya already gone, disappeared, Viṣṇu Prīya was there. But she was not in position to become mother to all these *parśada* devotees, for the purpose of this, for the interest of the *līlā*. It was not possible to take her, for her to take the position of the mother ostentatiously.

And because Mahāprabhu had some connection within from that Kṛṣṇa Avatāra, so from there some delegation came from some higher level. It was not practical for Viṣṇu Prīya to do the part, to play the part of the mother of the devotees. So because she was connected with Kṛṣṇa *līlā* in this special Avatāra, special Kṛṣṇa, Svayaṁ-Bhagavān Kṛṣṇa, so for necessity the potency from the higher level came to help.

And *vātsalya* cannot be traced in Lakṣmī Devī in Vaikuṇṭha. Lakṣmī Devī, she has got not any son or daughter, so no filial affection is displayed there, in Nārāyaṇaloka. So necessity in Dvārakā; Rukmiṇī is mother of Pradyumna etc., so that potency of Kṛṣṇa had to come down to play the part of Viṣṇu Prīya because circumstance did not allow her. She was too young, and the ordinary environment was not favourable to accept her as mother in this play.

So to give a divine characteristic, crossing Lakṣmī Devī because no filial affection there, so Mahāprabhu had to connect with the Dvārakā potency and Rukmiṇī Devī had to appear in that arena. And Mahāprabhu Himself took her garb and also some display of her majestic affection, affection mixed with having the body of some *aiśvarya* so that people in general

have some respect for the same.

So Rukmiṇī, is shown that though He's playing the part of Gaura-Nārāyaṇa but unconsciously, consciously sometimes yet He's more than that comes to the field. Unknowingly, only following His sweet will, the potency of higher plane are coming to help Him in His *līlā*. He wanted to perform a particular type of *līlā*. And it was not possible within the jurisdiction of His present form of the order of Nārāyaṇa, so Kṛṣṇa *līlā* had to give, supply some potential energy to come down and perform the *līlā* smoothly.

And also Mahā-Lakṣmī is superior to Lakṣmī Devī. Sometimes Lakṣmī Devī in Vaikuṇṭha also is called Mahā-Lakṣmī, but still Rukmiṇī Devī's position is higher than that of Lakṣmī in Vaikuṇṭha. It is *aśvarya* and that is nearer approach to Svayaṁ-Bhagavān. Dvārakā position of Kṛṣṇa is superior to Vaikuṇṭha.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād

*[vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kuṇḍam
ihāpi gokula-pateḥ premāmṛtāplāvanāt kuryād asya virājato giri-taṭe
sevāṁ vivekī na kaḥ]*

[“The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands

supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?”] [*Upadeśāmṛta*, 9]

Madhu-purī, Vaikuṇṭha and Madhu-purī midway there is Ayodiyā and Dvārakā. So as Mahāprabhu is concerned with Kṛṣṇa and not with Rāmacandra so much, so Dvārakā potency came to help Mahāprabhu in His Gaura-Nārāyaṇa *līlā* where *vātsalya-rasa* was thought to be necessary. *Vātsalya-rasa* is not to be found in Vaikuṇṭha. *Vātsalya-rasa* begins from Ayodiyā, Dvārakā, Braja, for necessity of *vātsalya-rasa*. And so it is not found in Vaikuṇṭha. From a higher region it had to descend to help His *līlā* for the time being. So it was the function of Paramātmā for the welfare of the *jīva*.

Rukmiṇī Devī is above Kṣīrodakaśāyī and Lakṣmī-Nārāyaṇa, Mahā-Lakṣmī. Or she may be called Mahā-Lakṣmī. But *vātsalya-rasa* is there which is not found in Kṣīrodakaśāyī, nor in Vaikuṇṭha Nārāyaṇa. So *vātsalya-rasa* means to go higher. And when that higher connection will come to this lower by the special will of Śrī Gaurāṅga who is within Kṛṣṇa and without, *yuga* Avatāra, Kṣīrodakaśāyī. Do you follow the ontology?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then you are to adjust. King came to visit a place of a district magistrate. Local people gave an application to the king which is under the function of district magistrate, “Please help us in this way.” But the king found that magistrate jurisdiction is not here. So he used some special power. And above magistrate, from above function, he, because he’s a king he is not limited to the power of magistrate so he utilised his free will and what is not in the jurisdiction of the magistrate he did that for the application of the local people. Do you follow?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Something like that, because he was king. So Mahāprabhu as He was Kṛṣṇa, He easily could invite Rukmiṇī in the field where Rukmiṇī was not necessary. Do you follow?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In this way it was managed. Do you follow?

Akṣayānanda Mahārāja: Yes.

Bhāratī Mahārāja: So He's showing two functions, potion...

Śrīla Śrīdhara Mahārāja: *Dharana* potion - that is to look after the welfare of the *jīva*. And that is the function of Kṣīrodakaśāyī, the Paramātmā.

[?]

Where *māyā* and *jīva* is concerned the function of Paramātmā is there. Here Mahāprabhu what He is doing there, that is with the connection of *jīva* and *jagat*, *māyā*. So it is the function of Paramātmā. But He came to help the *jīva* in the function of Paramātmā, but what He wished He did not find in the jurisdiction of Paramātmā. So He went to Vaikuṇṭha but

Vaikuṇṭha has got no filial affection, so He had to go to Dvārakā and from there invite Rukmiṇī within Him; and to finish the function. That was *anyataka*, that was a drama He was playing. Hare Kṛṣṇa.

Bhāratī Mahārāja: So the *atta tatta*?

Śrīla Śrīdhara Mahārāja: What is the spelling? What is the meaning?

_____ [?]

Bhāratī Mahārāja: I think it means extensively on a wide spread way. It says...

Śrīla Śrīdhara Mahārāja: Extension; *atta tatta* means extended. It extended itself, Paramātmā, extended himself to and so it was not found in Vaikuṇṭha, He had to go to Dvārakā. *Atta tatta* for His extensive characteristic When _____ that extension was necessary for motherly affection to foster them, so He had to go to Dvārakā, next nearest *vātsalya-rasa*. To take *vātsalya-rasa* from the store of Dvārakā, because it was not in Vaikuṇṭha, nor in Kṣīrodakaśāyī, Lakṣmī Devī. That is Lakṣmī and she has got not *vātsalya*, no son, no child. So, because *vātsalya-rasa* is necessary towards _____ it was extended to and so in the nearest store was in Dvārakā so Rukmiṇī had to come. Really the function of Paramātmā, but when was necessary towards nurturing, sustaining, so He had to go beyond Vaikuṇṭha to Dvārakā, the nearest store of *vātsalya-rasa*.

Bhāratī Mahārāja: So we can, in the English, in the second line it says: *Nachilan stana pilo bhakta gan* [?] So Lord Caitanya enacted as if He

was feeding them.

Śrīla Śrīdhara Mahārāja: In the form of Rukmiṇī Devī, in the dress of Rukmiṇī Devī, He danced there. And whether His form of Rukmiṇī was genuine or not, to prove that perhaps, “Yes! I’m really Rukmiṇī.” And to prove that He invited the devotees to take, to suck the breast. “I am Rukmini.”

Bhāratī Mahārāja: But He kept His own form.

Śrīla Śrīdhara Mahārāja: And this is not only a show. There is substantial reality there, to produce confidence, to arouse confidence and strengthen in the heart of His devotees that He has got that supernatural position. When Caitanya Mahāprabhu, Gaurāṅga willed, He really, He could take the body of Rukmiṇī herself and not an ordinary imitation show.

Bhāratī Mahārāja: Mahārāja, why is Lord Caitanya sometimes referred to as Gaura- Nārāyaṇa?

Śrīla Śrīdhara Mahārāja: Generally Gaura-Nārāyaṇa because of the Yuga Avatāra. Every Kali-yuga there comes generally one Avatāra to preach Kṛṣṇa *Nāma saṅkīrtana*, at every Kali-yuga. But in twenty eighth *yuga*, once in a day of Brahmā, that Rādhā-Kṛṣṇa combined comes in that order. And Yuga Avatāra absorbed in Him.

Bhāratī Mahārāja: There’s one other thing that came up here Mahārāja.

There is one *līlā* here where Caitanya Mahāprabhu, He accepts the *tandula* [?] So two types of rice are there, there is *siddha* and also *atta*. So *atta* means hot but heated.

Śrīla Śrīdhara Mahārāja: *Siddha* means_, *atta* means which is not boiled. From the paddy, the white rice is taken up, and the husk removed, without boiled. And the *siddha* means what is boiled once, then it is dried in the sun and then the husk removed, it is *siddha*. Generally here in Bengal and Orissa and perhaps Sind, they accept this boiled rice, *siddha chal*. That is more easily digestible, and also a little bigger in size, easily digestible. And the *atta*, which is not boiled but un-husked rice, small in figure and that is little, *gurupak*, not very easily digestible. So, but that is considered to be the purer type.

Bhāratī Mahārāja: So this is in Bengal, they use mostly *siddha*?

Śrīla Śrīdhara Mahārāja: *Siddha*.

Bhāratī Mahārāja: I saw they're boiling before.

Śrīla Śrīdhara Mahārāja: But in U.P. and others, other parts in Madras, they use *atta*. They hate this boiled rice *siddhajal*.

End of 81.09.21.B_81.09.22.A

81.09.22.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: So there's one other thing that came up here.

Śrīla Śrīdhara Mahārāja: Where is the letter? It's with you?

Bhāratī Mahārāja: I gave it to him, Nimāi.

Śrīla Śrīdhara Mahārāja: Nimāi?

Bhāratī Mahārāja: Yes. There's another thing here, it says:

*madha kande caitanyer avasese patra brahma durlava narayani paila
matra [?]*

Śrīla Śrīdhara Mahārāja: Mahāprabhu, out of His own accord gave some *uchistam* perhaps *tambul*, chewing gave Nārāyaṇī, a small girl of Śrīvāsa Paṇḍita or his brother. Nārāyaṇī was his girl, daughter of perhaps Śrīvāsa of Śrīvāsa's brother.

Bhāratī Mahārāja: His brother, *bratris patri*.

Śrīla Śrīdhara Mahārāja: Brother yes, mother of Vṛndāvana dāsa, Nārāyaṇī. Mahāprabhu out of His own accord gave some *uchistam* to her. Not very accessible by Brahmā himself, Nārāyaṇī got that fortune.

Bhāratī Mahārāja: Yes. The only trouble was *avasesa*.

Śrīla Śrīdhara Mahārāja: *Avasesa* means *uchistam*, remnants. And out of His own accord Mahāprabhu gave her that *uchistam*, a small girl.

Bhāratī Mahārāja: Mahārāja, what is the Rāmānandi *sampradāya*? That is a branch...

Śrīla Śrīdhara Mahārāja: Of Rāmānuja. Deviation is there. Rāmānuja *sampradāya*, they are strictly worshippers of Lakṣmī Nārāyaṇa. But the Rāmānandi they select the Sītā-Rāma the most revered Deity for their worship. Ayodhyā is the centre of the Rāmānandi, and they are more given to some *vairāgya*, and they're opposed especially to Śaṅkarite.

Śaṅkara School also created some *naga*, *sannyāsī*, when necessary to fight first with the Buddhists, then perhaps with the Vaiṣṇava. And the Rāmānandi they have got also *naga*, half-soldier. And they are also very eager to fight with Śaṅkara School, or others, to establish the dignity of Rāmacandra, Sītā-Rāma.

But Tulasī dāsa is considered to be a member of Rāmānandi *sampradāya* who are especially a devotee of Rāma-Sītā, they are called Rāmānandi. They have also *Vedānta tika*. From *bhāṣyam* Rāmānanda perhaps, or someone in their generation, composed from *bhāṣyam* on *Vedānta*.

But I did not read it direct, but I saw in Bhaktivinoda Ṭhākura perhaps from *Jaiva Dharma* that they foster within their heart *mukti* to be the highest, *mumuka*, want *mukti*. Whenever through worship anyone attains *mukti*, *mukti* is superior than *bhakti*. So their *bhakti* is gone. It's not *śuddha-bhakti*. But ordinary people they may not think like that. But still some of the Ācārya of that *sampradāya* has connected the *sampradāya* with that, *mumuk*, *mukti*, wants *mukti*. At least they want *mukti* for the service of Rāma-Sītā. That also may be.

But the Gauḍīya Vaiṣṇava doesn't care for *mukti* even. "Whatever You like, wherever You want, You like to post me doesn't matter. I want Your service, *bhakti*. And service of You or Your devotee. Wherever You place me, it matters little." That is Gauḍīya *sampradāya*.

paśu-pakhī ho 'ye thāki svarge bā niroye, taba bhakti rahu bhaktivinoda-hṛdoye

["Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [Bhaktivinoda Ṭhākura, *Śikṣāṣṭakam*, 4, page 136 of his Songbook]

"You may put in hell. I won't care for that. But Your connection through devotion, that is my only demand, not for any local posting."

But there are some who want that after liberation, "I must have Your, liberation, after that Your service." Conditional, that is also to be found somewhere.

But the *gopīs*, the Vraja *bhajan*, there's no room for any condition: unconditional dedication to the Lord. "Yes, hell, I'm ready to go for Your service if it is necessary. I'm ready."

Service, serving spirit of that degree is to be found only in Vraja. In Gauḍīya *sampradāya*, not any condition.

Bhāratī Mahārāja: So they are originating from the Rāmānuja *sampradāya*, the Rāmānandis?

Śrīla Śrīdhara Mahārāja: Rāmānuja. And from Rāmānanda another *sakhā* as *kavis*, the disciple of Rāmānanda. "We were by caste and he created another *sampradāya*." There are so many.

Akṣayānanda Mahārāja: He's very popular.

Śrīla Śrīdhara Mahārāja: [?] So many branches mixed with Śaṅkara and Vaiṣṇava together, Tukaram in Maharastra, so many divisions, subdivisions, *prakṛti-vaicitryād*, *pāramparyeṇa*.

[*evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇām pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare*]

["Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There

are other teachers who directly support atheistic viewpoints.”]

[*Śrīmad-Bhāgavatam*, 11.14.8]

Cannot but deviation to accommodate their forced to accommodate deviation.

Akṣayānanda Mahārāja: What was Tukarama's position?

Śrīla Śrīdhara Mahārāja: *Pāraṁparyeṇa* and *prakṛti-vaicitryād*. Due to the variegated nature of disciples and then successors and disciples, disciples, disciples that is also *prakṛti-vaicitryād*. So the Lord has to come down here to set right what is already modified, polluted. To set right, to put it in its former glory and purity, He himself comes.

*yadā yadā hi dharmasya, glānir bhavati bhārata abhyutthānam
adharmasya, tadātmānaṁ sṛjāmy aham*

[“O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world.”] [*Bhagavad-gītā*, 4.7]

And sometimes sends His own man, “Go and set right everything there.” Already polluted, *prakṛti-vaicitryād* and *pāraṁparyeṇa*, so again to put in its pristine purity, original purity He had to come now and then.

Akṣayānanda Mahārāja: Mahārāja, what is the position of Tukarama?

Śrīla Śrīdhara Mahārāja: Tukarama we are told that he was the disciple of a Mahārastrian *brāhmaṇa* who was connected with Śrī Caitanya Deva at Benares. Not any authentic report, but from outside we gather that Tukarama took initiation from a *brāhmaṇa* and he heard from him about Caitanya Deva. That is mentioned in some, in some song of Tukarama. Caitanya the name is found in his songs. From there some research. The elder brother of Rabindranatha, he was the first ICS of India, Satendra Tagore. He wrote a book about that, that Tukarama was in the line of Caitanya Deva. It is mentioned in Bhaktivinoda Ṭhākura's writings that Satendra Tagore mentioned that Tukarama was in the line of Caitanya Deva. It is found in Satendra Tagore's writings, who was the first ICS and elder brother of Rabindranatha Tagore. I found it in Bhaktivinoda Ṭhākura's writings.

Bhāratī Mahārāja: Rabindranatha Tagore had many brothers which were famous writers?

Śrīla Śrīdhara Mahārāja: Yes, he is the fourteenth amongst his brothers and sisters, he is last. And the first is Dvijendra, and second was Satendra. In this way there were so many brothers and sisters and the last, and fourteenth was Rabindranatha. So Rabindranatha once opposed, some said that in the last days, in the old age, the son may not be so fit. An old man's son may not possess good health, a good brain. So Rabindranatha opposed, "I am the last son, my father's fourteenth son, but am I am less qualified?"

Hare Kṛṣṇa. So it depends upon *brahmacārī*. Gaura Haribol. Gaura

Haribol. Gaura Haribol. Nitāi. Nitāi Gaura Haribol.

Bhāratī Mahārāja: In Rabindranatha Tagore's family, there were also many other famous poets, within his family?

Śrīla Śrīdhara Mahārāja: Yes, somewhere among brothers. One of his sisters Sadnukumari, she wrote many things. Then Dajendranatha also wrote some articles, eldest brother, and Satendranatha also. Then one brother Savandranatha he had more artistic endeavours, making dolls, artist he was to produce some dolls etc.

His father was Davendranatha and Rabindranatha's grandfather was Darukanatha, Prince Darukanatha. He was very favourite to Queen Victoria. So much so that there was a talk I heard from Swāmī Mahārāja that Edward the seventh, the son of Victoria, his face cutting and Darukanatha's face cutting was very close. The face cutting of Darukanatha's figure and the Edward the seventh, the son of Victoria, most very similar, and Darukanatha had very closer connection with Victoria. So some have got, in a particular section there was rumour that Dharukanatha had very closer connection with Queen Victoria. I heard it from your Swāmī Mahārāja Prabhupāda.

Prince Darukanatha, in a very high style he moved, a moneyed man, and in England also he holds great respect and his company was [?] A big man of England at the time, aristocratic family, his style was also like that, Prince Darukanatha.

His son Davendranatha he was religious minded, and he entered Ram Mohan Raya's Brahmo-dharma, mixed Hindu and Brahmo, mixed we find in Davendranatha, and in later days more Brahmo than Hindu. And then Rabindranatha, all came, Davendranatha, the founder of Balpour [?] Davendranatha, Rabindranatha's father. And sometimes he went there and he sat in penances in Amala Kuñja. Many things he did in the type of previous *ṛṣi tapovana*.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: What was it *satyam, maṅgalam, advaitam*, who had said that?

Śrīla Śrīdhara Mahārāja: Their *mantram* is *santam, śivam, advaitam*. Rabindranatha told, the other day I found in paper, in his last time he requested some of his brother's wife or something like that, "You please, in the last moment help me to recollect the *mantram, santam, śivam, advaitam*." That was their *mantra, santam, śivam, advaitam, advaitam* is the last, and *śivam* not *sundaram*, charming.

Advaita, that is merging in *advaita*, means whether an organic whole or non differentiated whole? Whole, *advaya jñāna*, it is admitted by all spiritual thinking men, *advaita*. But what is the proper conception of that *advaita*? Other things remain or everything vanishes into a non differentiated oneness? Then how from that position have all these things sprung up? That is also like a fossil, spiritual fossil; *advaita*. If we do not admit that this organic whole, it is *nitya*, non differentiated static, the *nitya*, the eternal is only static. Why it should not be dynamic, why the eternal substance should not be a cosmos, a harmonised whole? *Advaita* means organism, one organic whole, a dynamic harmony. That should be the conception otherwise the dynamicity springs up from staticity. That is the original where from the motion comes, and that as if no consciousness. Where from this consciousness comes? The same difficulty, the fossil then this Brahman.

Why shouldn't I accept that what they say this is product, but that productive characteristic is eternal? If we want to something eternal we must have to accept. But why shouldn't I accept that the dynamic organic whole, what is produced, why that is not eternal? And higher things, the

product is of higher nature and the lower nature can produce higher things, and this is permanent, and the higher things cannot be permanent? Things of higher conception that cannot be permanent, that cannot be eternal? Only when the question of eternity will come we must have to go to the static conception, either to fossil or to Brahman, the spiritual fossil. From equilibrium the movement comes. Why not movement is eternal? In the present day, rather I find that nothing can remain static in the sky, higher sky. Everything is moving. If a sputnik is to be sent, that is always moving, cannot make it fixed, difficult to make it fixed. So dynamic character, that is natural, outside the world. So dynamic characteristic: that should be the eternal thing, the essence of everything, and the static rather a diseased condition, paralysed condition of the dynamic. Dynamic is the original. And static is a paralysed condition of the dynamic. It is artificial. It is the disease. And the dynamic is health. That is the basis of Vaiṣṇava *dharma*.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. The original thing must have to be static, and must have to be of very lowest order, and whatever good, whatever higher, that must have sprang up from that fossil. This is a bad type of mentality.

But the revealed truth always helps in this. There is God. “Let there be water. Let there be light.” There was light, there was water. The truth rather, in this way, the truth lies. By His order things come into existence. Not that this is producing God, fossil is producing God. God is not producing fossil. [?]

Replacement by God, self-sufficiency, that is not laudable, *kudha*, hunger is necessary. I am full fed, full belly. That is not a healthy sign. Hunger is healthy sign. Always we want more progress. That presupposes progress. Hunger means progress. “I’m unfit, I’m unsatisfied. I want more and more.” Spiritual thirst must be traced within. Not stagnant. Hare Kṛṣṇa. “I’m hungry, I want more food, from Your grace. Mahāprabhu, I want more and more.” *Eho bāhya āge kaha āra* [“This is superficial; go further.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.51-313] More and more.

Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Hare Kṛṣṇa.

So today I like to take leave of you. Nitāi Caitanya. So are you satisfied to hear the news that came from Dhīra Kṛṣṇa, or it is disturbing? What do you think?

Devotees: It was expected.

Śrīla Śrīdhara Mahārāja: He is going to establish an independent centre there for the activity independent of ISKCON. That means a battle is being created there, going to be created.

...

What type of ghost?

Bhāratī Mahārāja: I don't know. It came and putting pressure, holding me very tight on the floor, against the floor, holding down. I could not get up.

Śrīla Śrīdhara Mahārāja: You laid down perhaps on the back?

Bhāratī Mahārāja: Maybe, possibly yes.

Śrīla Śrīdhara Mahārāja: Maybe, and your hands on the breast.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is the cause.

Akṣayānanda Mahārāja: Yes, I mentioned that.

Bhāratī Mahārāja: Ah, yes.

Śrīla Śrīdhara Mahārāja: This weight, in the dream that is mental body, this consciousness of this weight on the breast, on the heart, that gradually develops into that thing pressing. When you'll awake you will find that the hand is there. So you are to be careful about the habit of putting any weight of the hand even on the breast when sleeping. Better to sleep on the side, left side after food, of course on the right side then heart is under relief. The heart is left side, left side pressure may come, of course when old and when right side heart is in the upper position, no pressure. But we are told that on the left side after food, the digestion becomes easier, becomes easy. I also experience sometimes that hand on the back lying and with hand on the chest, then some sort of dream that someone is pressing. Then when awake found the weight of the hand, and heard also several times such stories. Hare Kṛṣṇa.

Bhāratī Mahārāja: So that's not ghost?

Śrīla Śrīdhara Mahārāja: Never, in the area of Mahāprabhu, what ghost can enter. He would be afraid of coming. Of course there are ghosts in the *Dhāma* also of different type. When I came here to live, the cluster of the bamboos that was a notorious place for the ghosts. Even the *wallah* they were much afraid to pass under this bamboo cluster. They used to

say that bamboos are lowered and when passing over it suddenly jumps up and cast him in any way the ghost is arranging all these things, so many stories. I came, I never found anything.

Our Maṭha also, in Dacca Maṭha in a hired house very easy rent, get a ghost haunted house in [?] only fifty rupees monthly rent. That was a notorious place for ghosts.

Even the college hostel, the college students accepted that as their hostel. But one night found that they were boiling meat in a cauldron. And they found that the cook's head is pushed into the cauldron, in the boiling cauldron, and they left all.

But our party rented that very cheap, no ghost. But, something, a ghost haunted place because outside the broad jungle road of the town, city and the other side so many houses around and in the middle dilapidated condition, jungles, so many rotten things were there, dilapidated, a very favourite place for the ghost to live there. Such was the thing, we the other side. So many houses around, and the middle portion is the more nasty of the nasty, so very favourable position of the ghosts who lived there.

Bhāratī Mahārāja: Mahārāja, jeansies?

Śrīla Śrīdhara Mahārāja: Jeanie and the ghost also same thing is it not?

Bhāratī Mahārāja: Jeanie is not a female?

Śrīla Śrīdhara Mahārāja: When *guṇḍā*, independent of this physical body, that is ghost. That type of mental person, free of this physical body, flesh and blood; that may have that position. And sometimes the *yogīs* of

the bad type, they also have got some *siddhi*, and when they leave this body and for some punishment, cannot enter in any high place they remain as ghosts.

Bhāratī Mahārāja: Mahārāja, in Māyāpur I saw something very strange. There was light close by coming down to the ground. Not so fast, but relatively fast, and then after some distance from the ground, disappeared. I saw several times.

Śrīla Śrīdhara Mahārāja: That may be some un-extraordinary feats of nature. So many gas, so many rays, so many animals there are who emit a sort of light, all these things generally found. A kind of jackal when they open their mouth, the saliva that is like light in the night, so many beasts like the jackal type if they open their mouth there is light. And when close the mouth, no light. There are so many types of insects and animals that can emit light, just as this glow worm. So there are many similar things. Even there may be some creepers that show light in darkness. That is to be mostly found to be in the hill area. The creepers can emanate light. In the *Gandharbas* it is mentioned *śāstra* Kavya Kalidās, that from the light of the particular creeper the *gandharba* they utilized that for their own friendly purpose. The creeper emanating light, phosphorous. From the ground also sometimes phosphorous things are seen in a particular way, in the form of light, phosphorous. So in most places we are misguided by the peculiarity of natural incidence. But still there are ghosts, I don't deny that.

Bhāratī Mahārāja: But in the *Dhāma* the ghosts are fewer?

Śrīla Śrīdhara Mahārāja: Yes, of different types.

Bhāratī Mahārāja: I saw there was one Muslim man and this Muslim he said some *mantra* and he held one stick and the stick was taking him to one, to find a thief, to find one *chor*. There was a *chor* who had taken some money.

Śrīla Śrīdhara Mahārāja: Oh, to catch, some stick, yes, that is also possible. It is also shown in our Maṭha. I was not eye witness, I heard. There was one God-brother. He could show all these things. By *mantram*, he fasted the whole day and in the evening, Mādhava Mahārāja and so many others bold and cunning persons they were present when those feats were shown to the Maṭha people. Two bamboo sticks were given to a gentleman and they put it in this way, bamboo stick, and he put *mantram* and some offering, in this way, and do this, do this, he began to order and these two gentleman were forced to go to a particular side, to find out the man and where the thing is hidden. He forced these two persons. They were unwilling but they were drawn forcibly towards a particular place and found that that thing was there and he took it in the public. Then he asked the man who placed the thing there, “Go fetch him, catch him.” He went to them. That I am told, they’re reliable, this Mādhava Mahārāja, and so many others they were eye witness there. [?] does not matter. Subservient, so many things, nothing is impossible. Everything, whole power is there of different type and different nature and there may be subsidiary, so many, this hierarchy. *Samantra tantric*, what is it in English?

Bhāratī Mahārāja: *Samantra tantric*?

Śrīla Śrīdhara Mahārāja: The lower, the master over them, *zamīndār*, *zamīndār*, in this way the *samantra* emperor. The emperor under him so many chiefs, under them so many land owners, under them so many big ranks, in this way, by gradual process the power is also distributed in that

way in various lines. Amongst soldiers also there are ranks. Amongst the police there are also ranks. Amongst CID there are also ranks. So in every phase of creation, good or bad, there may be some hierarchy: system, and of variegated nature. That under *māyā*, and under ordinary god, under some *sādhū*, this is *siddha*. Śaṅkarācārya etc, they also wanted seeker of power, *prākāmya*, *īśita*, *aṇimā*, *laghimā*, *vyāpti*, all these *siddhis* necessary for them to display over the society and to get some special benefit for that. Only real Vaiṣṇava hate them all.

No yoga siddhi na puna brahma na napravestam nacapa varestem [?]

naca va siddhi na pumam varamva samanjasam vidha kamsi [?]

“I don’t want anything but your grace.”

“Oh, all harmonizer, I want Your grace. I don’t aspire after all these things.”

The plane of the heaven, not the post of the Brahmā, the creator, or the position of the absolute emperor, absolute ruler of the whole world, or the supremacy over the underground animal or subterranean region what is unseen at present to our senses. I’m renouncing at present or which is acquired by the *yogīs* the authority over the nature, different phases of nature, or not cessation of rebirths, *mukti*, I won’t come in this world again, I must not be born again, stop of my birth I don’t want. Only I want You. Who are You? Who harmonises everything, the master of everything and who has harmonised everything, accommodated everything, I want Him, all harmoniser, that is the Absolute.

Vṛtrāsura says as Citraketu who by curse came to be in the birth as Vṛtrāsura and when retiring from the life of demon, for the last time he’s

again praying to the Lord. “I want this.”

Na jata vaka vimatam stanyam vatsya kulata [?]

Priyam pri eva visamya mano virindaka kadikam [?]

“My mind is very eager to be united with You my master. How?”

Na jata vaka vimatam [?]

Just as the small cubs of the birds when their wings are not grown, they hanker after the presence of their mother when she will come and put some food into their beak. The earnestness which they look after the path of their mother, the young birds.

Stanyam yatha vatsya kulata [?]

All the animal cubs they hanker after naturally, intuitively, for their mothers.

Priyam pri eva visamya [?]

Or the lady lover she awaits for her beloved who is long away from her, with earnestness she awaits his union. In such a way my mind is mad to meet You my Lord.

Mano virindaka kadikam [?]

O lotus-eyed Lord, my mind is very eager to have Your *darśana*.

Citraketu, who was the classmate of Mahādeva: in the class where the teacher was Saṅkarṣaṇa. Śiva and Citraketu they are both students in the School of Saṅkarṣaṇa, their Guru.

And Parvati once put curse on him. The story is in *Bhāgavat*. Do you remember?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Here I take leave of you.

End of 81.09.22.B

81.09.23.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Bhāratī Mahārāja: ... maybe can be elaborated on with Bhaktisiddhānta Saraswatī Ṭhākura *bibriti*, so it will be clear. Some things are not so clear. So I was wondering.

Śrīla Śrīdhara Mahārāja: Yesterday I spoke about that Rukmiṇī *nityam*. I want to hear that

bibriti again. [?] Kṛṣṇa.

Bhāratī Mahārāja: *rukmini devi maha laksmi o sri krsner, sri krsner vaidā*

patni mahishi, [?]

tini jagat mata dharan poshan lila moi paramatma ata tatta o ata tatta vya tito, ata tatta. [?]

Śrīla Śrīdhara Mahārāja: *tini o paramatma, jagat matrito, then?*

Bhāratī Mahārāja: Then it says *ah tatatto*.

Śrīla Śrīdhara Mahārāja: No Just before that.

Bhāratī Mahārāja: *Dharana poshana lila moi, paramata, then dash.*

Śrīla Śrīdhara Mahārāja: *Paramātmā.*

Bhāratī Mahārāja: Yes, *Paramātmā*, then dash.

Śrīla Śrīdhara Mahārāja: *Parama toi moi.*

Bhāratī Mahārāja: *Paramātmā.*

Śrīla Śrīdhara Mahārāja: *Paramātmā ata tatta.*

Bhāratī Mahārāja: *Ata tattva o matrīto vṛiti prakāśh kori. [?] Then,*

tini vatsalya vichara sva asrīto gana ke' dūde paṇ kori ācha nay. [?] Then he says:

kṛṣṇa mata kṛṣṇa pita kṛṣṇa dhana prana, ei jana sri kṛṣṇa shako lilar akhar, [?]

thag boliya shakale sri kṛṣṇa ke matrī sajai pari ganit o bushita koriya [?] thar nikat hoite je nija bhoga mōi seva grahaṇa koriben ei ruk nai, [?] kṛṣṇa adoka adhokshaja bastu sutraṅg naswar jagateir sevika rupini [?] jnana ner heyata take sparsa koritei samarta hoina. [?]

Śrīla Śrīdhara Mahārāja: All right.

Bhāratī Mahārāja: So there's one thing I would like you to say. Last night you were talking about the social lineage, Nīlambara Cakravartī and his relationship with Śacī Devī, then Vasudeva Sārvabhauma, if you could give a synopsis of their family. If you could give a synopsis of their family social positions that would be very helpful.

Śrīla Śrīdhara Mahārāja: What of that?

Bhāratī Mahārāja: So Nīlambara Cakravartī, he was an associate of Vasudeva Sārvabhauma?

Śrīla Śrīdhara Mahārāja: Nīlambara Cakravartī was classmate of

Viśārada, who perhaps father of Vasudeva Sārvabhauma. What is written here?

Bhāratī Mahārāja: Yes, that he's the father. *Shistine mahesh, maheshvara, visharader putra o gopinatha bhatta acharya shallok chillan* [?]

Śrīla Śrīdhara Mahārāja: Vasudeva Sārvabhauma, Vasudeva Sārvabhauma.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He was brother-in-law of Gopīnātha Ācārya and he was son of Mahesh Viśārada.

Bhāratī Mahārāja: Yes, and Nilambara Cakravartī?

Śrīla Śrīdhara Mahārāja: He was classmate of Viśārada, Sārvabhauma's father, Mahesh Viśārada.

Bhāratī Mahārāja: Acha, I see, so Śacī Mātā in relationship?

Śrīla Śrīdhara Mahārāja: Nilambara Cakravartī's daughter.

Bhāratī Mahārāja: Acha.

Śrīla Śrīdhara Mahārāja: Śacī Mātā.

Bhāratī Mahārāja: Ah huh, I see.

Śrīla Śrīdhara Mahārāja: So Sārvabhauma told that, “Nilambara Cakravartī is classmate of my father, and Śacī Devī, Nilambara Cakravartī’s daughter is in social relation, my sister, and Nimāi is my sister’s son, my sister’s son. I am His maternal uncle. He’s my nephew, maternal nephew, my sister’s son. And He’s very beautiful, and He looks like a genius and I have much affection on Him.

But you Gopīnātha, you tell that he is the incarnation of God. He’s a good boy. You are making some conspiracy to eat his head.” (chuckle) “He’s a good boy, a young genius and very beautiful to see, and I have got much interest on him because in my father’s connection, social connection, he’s my sister’s son. I want to look at him in the eye of a guardian. But you fellow, you are making too much of him, that he is incarnation of God, and you want to spoil his life.” (chuckle) That was the nature of the audacious statement of Sārvabhauma to his brother-in-law, to his sister’s husband, Gopīnātha. Hare Kṛṣṇa.

Bhāratī Mahārāja: So Mahārāja, there is another thing here which...

Śrīla Śrīdhara Mahārāja: Huh?

Bhāratī Mahārāja: In English what this would be? It's describing Svarūpa Dāmodara before Svarūpa Dāmodara his *brahmacārī* name is given here.

Śrīla Śrīdhara Mahārāja: Puruṣottama Ācārya, Puruṣottama Ācārya was his previous name, before, Svarūpa Dāmodara, Puruṣottama Bhaṭṭa Ācārya. In Navadvīp, he had much appreciation of Nīmāi Paṇḍit, Mahāprabhu. Puruṣottama Bhaṭṭa Ācārya, his previous name. But though in his early *līlā* of Mahāprabhu, we don't find much mention about Puruṣottama Bhaṭṭa Ācārya, but later on we are told that Puruṣottama Bhaṭṭa Ācārya was closely, perhaps from a distance with some awe and respect, he was watching the *līlā* of Mahāprabhu, Nīmāi Paṇḍit, *bālyā-līlā*. When Nīmāi Paṇḍit took *sannyāsa* then he could not tolerate it. He ran to Benares and took *sannyāsa*, but he was half mad, after the whole ceremony of *sannyāsa* finished he ran away, so his name remained as Svarūpa. Svarūpa is the title of *brahmacārī*. Prakāśa, Caitanya, Svarūpa, Ānanda, these are symptoms, prefixes are added in the name of a *brahmacārī*, Prakāśa Ānanda, Nitya Svarūpa, Kṛṣṇa Caitanya and Prakāśa Caitanya, Ānanda, Prakāśa, Caitanya, Ānanda, Svarūpa, these four, these are part of the name of *brahmacārī*.

Sometimes Nityānanda Svarūpa also told, Nityānanda was not a *sannyāsī*, but He was a *brahmacārī*. But He performed Vyāsa *pūjā* in Śrīvāsa Aṅgan. There some say that He was a *sannyāsī*, but there He had no special garment either for *sannyāsī* or *brahmacārī*. He was very independent spirit. Hare Kṛṣṇa.

Bhāratī Mahārāja: So Mahārāja, it says here that, before Svarūpa Dāmodara met Lord Caitanya, he had desired to take, what is called *yoga-pata*, *yog-pata*.

Śrīla Śrīdhara Mahārāja: *Yoga-pata*.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is a sign of a *sannyāsī*, *yoga-pata*, he did not accept, before that he fled, so the name Svarūpa remained, that of a *brahmacārī*, the sign of *brahmacārī*, Svarūpa. *Yoga-pata* means *kaupīna*, *vaiba*, the *sannyāsa*, a form of formality of a *sannyāsī*, he did not accept he fled away, half mad. Because his heart was burning for the separation of Mahāprabhu, he was not normal thinking. So when *sannyāsa* function half done, he ran away. (chuckle) His Guru was some, is Caitanyānanda, or someone who is Guru, where he was taking *sannyāsa* in Benares, but he couldn't stand the whole function, he ran away.

And he met Śrī Caitanyadeva after two years, in Purī. Mahāprabhu welcomed him, “You have come Svarūpa, I have got two eyes back, I see through your eye.” *Bhāla haila, andha yena dui netra pāila*.

[*tumi ye āsibe, āji svapnete dekhila / bhāla haila, andha yena dui netra pāila*]

[Śrī Caitanya Mahāprabhu said, “I saw in a dream that you were coming, and so this is very auspicious. I have been like a blind man, but your coming here restores My vision.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 10.122*]

“I feel that I have regained My two eyes, lost eyes, I have got, you have come.” *Sākṣāt mahāprabhura dvitīya svarūpa*. Just a double: facsimile of Mahāprabhu. [*kṛṣṇa-rasa-tattva-vettā, deha — prema-rūpa*] / *sākṣāt mahāprabhura dvitīya svarūpa*

[Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion.] [*Caitanya-caritāmṛta, Madhya-līlā, 10.111*]

saṅgīte — gandharva-sama, śāstre bṛhaspati [*dāmodara-sama āra nāhi mahā-matī*]

[Svarūpa Dāmodara was as expert a musician as the Gandharvas, and in scriptural discussion he was just like Bṛhaspati, the priest of the heavenly gods. Therefore it is to be concluded that there was no great personality quite like Svarūpa Dāmodara.]

[*Caitanya-caritāmṛta, Madhya-līlā, 10.116*]

His scholarship can be compared with Bṛhaspati, the highest, biggest scholar in heaven, Bṛhaspati. And the *saṅgīte*, in singing line, may be compared with Gandharva, who are very expert and notable for their singing capacity. So in song and in, as well as in scholarship, he was unique, in the *sampradāya* of Mahāprabhu. And in Mahāprabhu’s *parichay* in the fourteenth *śloka*, which is the basis from which we know who Mahāprabhu was, that comes from Svarūpa Dāmodara. It is quoted in *Caitanya-caritāmṛta*, the whole structure, steel frame of the Caitanya *līlā* supplied by Svarūpa Dāmodara.

Kavirāja Goswāmī has quoted, who is Nityānanda *tattva*, who is

Gadādhara, who is Caitanyadeva, who is Śrīvāsa Paṇḍita, all these things, Advaita. The whole structure is given by Svarūpa Dāmodara, and that is followed by all, Sanātana, Rūpa, then Kavirāja, Lokanātha, they have accepted that. Advaita was such and such, Mahā Viṣṇu, Nityānanda as Baladeva, Caitanya, *Rādhā-Govinda-milita-tanu*, Gadādhara, Rādhārāṇī emptied, the whole thing. The basic acquaintance of Caitanya *līlā* comes from Svarūpa Dāmodara. And the structure has been formed on that foundation: that is Svarūpa Dāmodara, everything in Gaura *līlā*.

And Lalitā in Kṛṣṇa *līlā*, who is the guardian, who thinks herself the only guardian of Rādhārāṇī. Even she does not care for Kṛṣṇa, her affection, blind affection towards Rādhārāṇī. Even sometimes she gives stricture to Kṛṣṇa. “You don’t know how You should treat my mistress, how great She is, how great affection She has got for You, You do not know that. You come to compete with Her? Who are You?” (Chuckle) In this way she chastises sometimes Kṛṣṇa Himself, such position she holds, and such great affection she bears for Rādhārāṇī, her guardian. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: So it says here that Svarūpa Dāmodara, *gaudiya vaisnava sampradaya ek matra mallik*. [?] For this reason, you’ve explained. It’s very nice.

Śrīla Śrīdhara Mahārāja: *Viśwambara priyaṅkara, śrī-svarūpa dāmodara*.

[mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya rūpānuga janera jīvana viśwambhara priyaṅkara

śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana]

[“Mahāprabhu Śrī Caitanya is non different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya).” [From Śrī Bhaktisiddhānta Saraswatī Ṭhākura’s *Śrī Guru-paramparā*, 6] [From *Songs Of The Vaiṣṇava Ācāryas*, p 90-3]

Then comes in the routines. *Ya mitra rūpa sanātana eho gaurāṅga, svarūpera bhāṇḍāra*. It is also, Śrī Gaurāṅga *līlā*, the store, that is in the store of Svarūpa Dāmodara. *Teṅho thuilā raghunāthera kaṇṭhe*. He extended something to the throat of Raghunātha. *Tāhāṅ kichu ye śuniluṅ*. “Whatever I have got, a few drops from my Guru Raghunātha, I am going to describe it, elaborate that here.” Kavirāja Goswāmī says. *Gaurāṅga svarūpera bhāṇḍāra*. “Gaurāṅga is in the store of Svarūpa, and from his *bhāṇḍāra*, the storehouse, he gave something to Raghunātha. And from Raghunātha, my Gurudeva, I got something, and now that, oh my beloved listeners, readers, I am going to contribute to you a part of that.” So *svarūpera bhāṇḍāra*. Svarūpa Goswāmī, he knows everything about Gaurāṅga, he is the master, the master Ācārya.

[*caitanya-līlā-ratna-sāra, svarūpera bhāṇḍāra, teṅho thuilā raghunāthera kaṇṭhe tāhāṅ kichu ye śuniluṅ, tāhā ihāṅ vistāriluṅ, bhakta-gaṇe diluṅ ei bheṭe*]

[“The pastimes of Śrī Caitanya Mahāprabhu are the topmost of jewels. They have been kept in the storehouse of Svarūpa Dāmodara Goswāmī, who has explained them to Raghunātha dāsa Goswāmī, who has

repeated them to me. Whatever little I have heard from Raghunātha dāsa Gosvāmī I have described in this book, which is presented to all devotees.]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.84*]

Bhāratī Mahārāja: Mahārāja what was the, Rāma, Rāmānanda Rāya, Svarūpa Dāmodara.

Śrīla Śrīdhara Mahārāja: Viśākhā, *sākhya-rasa*, they are friends.

Bhāratī Mahārāja: Says that the father of Rāmānanda Rāya, Bhavānanda.

Śrīla Śrīdhara Mahārāja: Son.

Bhāratī Mahārāja: Father.

Śrīla Śrīdhara Mahārāja: Father was Bhavānanda.

Bhāratī Mahārāja: Paṭṭanāyaka.

Śrīla Śrīdhara Mahārāja: Bhavānanda Paṭṭanāyaka, *kāyastha*, Orriya *kāyastha*. Bhavānanda had five sons, the second perhaps is

Rāmānanda, second or third, something like that. Vānīnātha he was, like a servant he attended Gaurāṅgadeva, in many ways he served, Vānīnātha. And Gopīnātha, he was a manager of a particular state of Pratāparudra. Gopīnātha, Rāmānanda, then that Vānīnātha and there are another two [Kalānidhi and Sudhānidhi]. Nitāi Gaura-Gadādhara.

Bhāratī Mahārāja: Mahārāja, what, if one compares the *Caitanya-caritāmṛta* with *Caitanya-Bhāgavat*, I had read in Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's *Vibrti* that the *Caitanya-Bhāgavat* is like the first half.

Śrīla Śrīdhara Mahārāja: First half, generally the *Adi līlā* the first half has been given by *Caitanya-Bhāgavat* elaborately, and the second half, he did not describe. That was mainly Purī centred, and he remained here, so he did not get much information, he did not like to interfere with that Śeṣa *līlā*. Only what short sketch he heard, he only gave, he only wrote about that. And his conception about Caitanyadeva and His *līlā*, of course he has given a statement very fluidly and very emotionally, but as regards the *siddhānta*, the ontological aspect of Śrī Caitanyadeva's teachings, it is not to be found very accurately there. But *Caitanya-caritāmṛta* we find the real *siddhānta*, the ontological aspect of Śrī Caitanyadeva, we find there. That is more valuable to us.

There is another book, *Caitanya Maṅgala*. That is also a little more sentimental. And sometimes going to help, so much so that, it was to help that Gaura Nāgarī *vada*. So he eliminated that portion.

And there is also *Bhakti-ratnākara*, which was written after two hundred years of Śrī Caitanyadeva. There also we find a tinge of Gaura Nāgarī *vada*. So we are not to follow that side there.

...

Gadādhara. Nitāi.

Very hot huh, in the morning sweating, body sweating.

Bhāratī Mahārāja: Mahārāja, there was one word here which Vṛndāvana dāsa Ṭhākura has used, he is describing Nityānanda Prabhu, it says, *sesa kande nityananda maha malla raya*.

So this *malla*?

Śrīla Śrīdhara Mahārāja: *Malla*, wrestler.

Bhāratī Mahārāja: Wrestler, *achar*.

Śrīla Śrīdhara Mahārāja: He does not care for anyone, a very desperate follower. He's roaming half mad here and there, and requesting people to take refuge under Śrī Caitanyadeva, to join the camp of Śrī Caitanya. *Bhaja gaurāṅga, kaha gaurāṅga*. And fearlessly, the *smārta-panḍit* they were very inimical to Him but He did not care. He showed that, "I have got infinite strength. I won't care for you, or a fig for you." Very boldly He used to wander through the length and breadth of Bengal, especially on two sides of Ganges defying the *smārta-panḍit* and the *tantric*. So *mahā madhurai*, He was just as a big wrestler does not care for anybody, fearlessly He roamed everywhere. So Nityānanda without caring, the great enemies of the *smārta* and *tantric*, the two sections influential in the society at the time. They were very much against Śrī Gaurāṅga, but Nityānanda cared fig for them. With fearless look He used to roam here

and there and preaching, “Give up everything and come to join our camp. And don’t be afraid of the society, and those social leaders, you need not care a fig for them. I am here.” In this way, with such attitude He preached.

Mahāprabhu sent Him to Bengal. “Nityānanda You don’t remain in My company, Bengal is there. The worst place, I also failed, I also ran away from Bengal. But without You no one will be able to help the Bengalis, so You select that as Your zone.”

The most atheistic, the *nyāyaics* were there, *nyāyaics* means atheist, mostly atheist, the *nyāyaics*, and Navadvīpa was the capitol of the *nyāyaics*, of whole of India at that time. *Nyāyaics* as logicians, logicians, “Yes there may be a maker of this world, someone, some Īśvara, but what are we to do with him? [?] “When we find this world, must have, there must be one who has created this world, this much we can admit from logic, but nothing more. There is a creator, when the created thing we see, someone must have created. Then there may be a creator of this world. That much, no more we find from our logic.”

The *nyāyaics* they are a kind of atheist, intellectual atheist, and the *tantric* the oppositionist, direct oppositionist to Vaiṣṇavism. “The potency is everything, *māyā* is all, and your Kṛṣṇa, Nārāyaṇa, all created by, they all come from *māyā*’s womb, from the womb of *māyā*.” *Māyā* is everything; that is the *tantric*.

And the *smārta*, the *karma-kāṇḍi*: “The *karma* is everything. As we shall do, we shall reap the result. What devotion will have to do here? As you do, you will get the results accordingly. So don’t go hither thither, stick to your *karma*, duty. We have come to discharge duty, and strictly adhere to that duty. Wherever you have come you have got some duty, in relation with the paraphernalia, and go on discharging your duty, that is all. And if there be any God, he is bound to give you fruit according to your *karma*, so *karma* is everything.”

Isvara the *karma phala prayojan* [?] “He gives, he joins particular result to

particular *karma*, that is His duty.”

Karmanga bhuta [?] “But you will be dealt according to your *karma*, so be attentive about your duty, nothing else, more concerned, your highest concern is with your *karma*. If you do good *karma*, Īśvara is bound to give you good result, if you do bad *karma*, he is bound to give you bad result. So he is a secondary position, *karma* is the primary thing.” This is *smārta vāda*.

Bhāratī Mahārāja: The *Tantrics*, they use *agama* what is their *śāstra*?

Śrīla Śrīdhara Mahārāja: Yes *agama*, that is *Tantra śāstra*, *agama*, *Veda*. That mainly comes from Śiva, the plane of renunciation. “If we secure power, acquire power, then who is my mother, she will be my wife, come under my control.” *Bhama*, *ma bhama*, *Bhama* means wife.

Bhāratī Mahārāja: *Bhama* meaning which...

Śrīla Śrīdhara Mahārāja: Wife.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: “When I shall become Śiva, by following the path of *yoga* and this *tantra*, I shall attain the position of Śiva. When I shall attain the position of Śiva, then the *prakṛti*, the *māyā*, will be my wife, my servitor, master of *māyā*, Śiva. When I shall attain liberation, then *māyā* will be subservient, her position will be subservient. Now I am

fallen in a trap, in her trap she's interfering, handling with me like anything, like mother, I come from her.”

...

[From 31:10, Mostly Bengali (?) spoken, with a little English]

Śrīla Śrīdhara Mahārāja: That is nature of the healthy body, to be hungry, satisfaction is *māyā*, limited, connection with infinite means more and more, _____ [?]

End of 81.09.23.A

81.09.25.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: _____ [?] I can't ask you to go away with your _____ [?]

You are a *sādhū*, boy minor, mother crying and family?) crying. I'm also much disturbed. And being a *sādhū* you say you won't ask me to go away, to come to us.” But this is your vision. But my vision is this, that a *jīva* is in the ocean, up and down with the waves, and going down gradually. And anyhow he has come to the shore. And again I shall push him into the ocean. We consider his eternal life. This time he has come to you, but he has his eternal chain of life, birth and death and only he can be saved. Back to God, back to home, he's coming home and I shall

push him into the ocean of this death and birth. _____ [?] I can't be so cruel. Do you feel?

Devotee: Hmm.

Śrīla Śrīdhara Mahārāja: So who wants to come under the banner of Mahāprabhu but cannot put faith in the present Ācārya. We are not going to take away, to entice that are going to ISKCON. But that won't go to ISKCON but wants Kṛṣṇa consciousness and Mahāprabhu, we want to help those souls if possible, if necessary. He may come. How can we say, "No, no, we won't." That is the spirit. Kṛṣṇa is above. Mahāprabhu is above. Swāmī Mahārāja is also above. Let them judge. Whatever will come we shall have to do. Gaura Haribol. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: So yesterday in the second chapter of *Caitanya-Bhāgavat* there was one explanation about Lord Caitanya's older brother, Viśvarūpa. So I was wondering, Viśvarūpa is also taken as a non different form of Balarāma? How does that coincide with Nityānanda Prabhu? What was Their relationship?

Śrīla Śrīdhara Mahārāja: Yes. Balarāma means His function was not exactly so high as that of Nityānanda, so He was absorbed by Nityānanda, He entered into Nityānanda. Nityānanda's activity and importance in the service of Lord Gaurāṅga was great in magnitude, and Viśvarūpa's connection is less powerful. It may be of the type of Saṅkarṣaṇa. Nityānanda Prabhu and Balarāma of Vṛndāvana, Balarāma of Dvārakā, Balarāma of Vaikuṇṭha, the Saṅkarṣaṇa, different division, have got difference also as in the Personality of Kṛṣṇa. So that is of a little lower type and He entered into Nityānanda, finished His function.

Here also He had some connection with Bala Gopāla, not direct. That Kasi [?] *vipra* case, for the third time his arrangement was to cook and again to offer it to Bala Gopāla. But He did not have the chance of looking at these pastimes, arranged from distant. And then when the

vipra offered to Bala Gopāla they were all very eager and busy to keep Gaura Gopāla in a confined room. But without their notice Gaura Gopāla came out and took the *prasādam*. And

_____ *vipra* when he came, Gaura Gopāla showed him His position, that of Kṛṣṇa in Vraja, all these things, and he was benumbed with joy. That his *īṣṭa-devata*, the ideal of the Lord for which he is passing his days has come before him, and in this present vision and he found his mission is successful.

But Viśvarūpa's function was to connect, but He could not present Himself in that area, so little distantly He arranged this. We do not find He has got inclination, intense inclination towards Kṛṣṇa *upāsanā*, but we do not find any clear shape of that *upāsanā*, nor in the line of Śrī Caitanya Deva, as He inaugurated. Only He wanted that Nimāi may not stay at home and go on with household life, but He must come out and become a *sannyāsī*. In a dream He appeared before Nimāi and asked Him to follow Him in the path of *sannyāsa*. But not any positive instruction that, "You must engage Yourself in eternal *bhajana* or *kīrtana* of Kṛṣṇa." That we don't get from Him in a definite and positive way. For the negative side He is helping Him. So the lower phase of Nityānanda we may find in Him, in Viśvarūpa. Śacī Devī, She got a vision, in Nitāi She saw Viśvarūpa once, Viśvarūpa the elder brother of Nimāi.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

So Viśvarūpa is Saṅkarṣaṇa but Nityānanda Prabhu was a little higher, holding higher position. *Anga angsi*, in this way, *angani*. *Anga*, Nityānanda *angi* and Viśvarūpa is *anga*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi.

Bhāratī Mahārāja: So Viśvarūpa stayed in the background, most of the time.

Śrīla Śrīdhara Mahārāja: Yes, background, not in direct help in the direct *līlā* of Mahāprabhu.

Kṛṣṇa.

...

To help the spiritual, subservient, must be subservient to the spiritual ideal, socio-political. Of course we cannot avoid society and a sort of politics, but that must be subservient to the pure spiritual ideal. And it is difficult to stick to that principle throughout the life. We must be a bona fide student, otherwise we are influenced by the environment and enters into the socio-political life of the structure by personal or in the group. That is a danger. And the cause is *pratiṣṭhā*. That is the greatest enemy to a devotee. The greatest enemy of the devotee is *pratiṣṭhā*, self consideration, *pratiṣṭhā*, so *ham vicāra*, *pratiṣṭhā*. "I want to establish myself in a separate glory."

My glory is in my surrendering in the slavery of Kṛṣṇa, Guru, Kṛṣṇa. Surrendering in slavery, in promoting the negative aspect of my life, and never any positive. And who is established there, in the normal, negative feeling of his highest ideal, he can, on the behalf of his master, he can interfere with the positive activity of this world. But his head already one with his master. Only he can assert, he can chastise, he can control.

That is considered to be *pralāpita vakra*, that is madness in Gurudeva. That is not, Gurudeva says, "I am not normal here. When I am inspired by my Lord to control, to correct, to assume the subjective activity, I am abnormal. My normal identification is only in the service, cent percent. But when I am to take some *pūjā* from the disciple, to assert in a particular way, to chastise and to fight with the society, that is all abnormal function. That is not mine. That is only by inspiration. I cannot but do that, and that is not my action, power, from up." That is the idea, *pralāpita vakra*.

Mahāprabhu Himself said, “Sanātana, I am teaching you so many high things, but this is not Mine. They are only passing through Me I feel. What I say I am just like a delirium, what I say to you. But I can’t check, He’s passing, Kṛṣṇa is passing through Me. Apparently I am speaking, but in fact it is not so. What I say I don’t know. I’m talking deliriously.”

And our Prabhupāda also mentioned in a letter to our Kuñja Bābu [Bhakti Vilās Tīrtha Mahārāja], *pralāpita vakra*, when he is giving advice to Kuñja Bābu in a particular way, “I am *pralāpita vakra*,” to a disciple, to correct him, to chastise him, *pralāpita vakra*. “I am asserting myself. I can’t serve Kṛṣṇa. I can’t follow the advice of Mahāprabhu. I am burned wholesale inside.” That is the normal position, the negative position, crying, burning. “I can’t get service. I can’t do it to the point.” The burning desire for the service in connection of the infinite; such should be the attitude of a servitor. “I can’t do, I can’t. I am helpless. How I shall be able to do?”

The hankering in the background to do: but the unfitness on the surface. “I am unfit.” That will be the inner feeling of a true servitor of Kṛṣṇa, Mahāprabhu. Gaura Haribol. Gaura Haribol. “I want more, I want more.”

*na prema-gandho 'sti [darāpi me harau, krandāmi saubhāgya-bharam
prakāśitum vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-
pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

“Not even a speck, a particle of *prema* in Me, a particle of divine love, not yet I have got.” The highest ideal is of such nature. “Not even a drop of that nectar of divine love I have in Me. And I am going mad. All is imitation. All these feats that I show as a player that I have got love for the divinity, this is all play, a false play.”

Gaura Haribol. That is the road we are to make progress for. On that road we are to walk.

No tinge of satisfaction, no possibility. Burning for, burning. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, once you were explaining the nature of *bhakti*. You said that *bhakti* is such that we can see it in others but we cannot detect *bhakti* in ourselves.

Śrīla Śrīdhara Mahārāja: Yes. In two ways we can conceive. We can see that it is there in others, his activity, his nature, his practices, shows that he has *bhakti*, confidence in Kṛṣṇa. But I don't feel that in me. But he can see in others. That is one thing.

Another thing, in him from the negative side, whenever he's asked, "Why do you go on in the false chase? You're engaged in a false chase, wild goose chase. When you don't get, why do you go that way?"

Then he will be furious. "Don't talk with me, to leave this." *Visaya kathā*. What is not connected with the Lord, if any topics, he won't be able to tolerate that, "But say about Kṛṣṇa." If you talk about any other thing he can't tolerate. "No! I want to hear about Kṛṣṇa." That will be - in that way if you think that you have got no love for Kṛṣṇa then you hear all these things what is not Kṛṣṇa. "No, no." Then he'll be furious. "I won't You say about Kṛṣṇa." That is the point of measurement, something from the indirect side, indirect evidence. And direct you feel, "Oh, there is *bhakti* here, but only I failed to achieve."

habe krsna bhajan kore ei mātrā... [?]

He sees that everyone, they're obeying Kṛṣṇa. Only I am the rebel. As much as he approaches the *mahā-bhāgavata-adhikāra* so selfish that, "Everyone has got, I can't get." That sort of selfishness good in indirect way, "I can't." He wants more and more. So much is given to him but still, "I am earnestly in demand. I want. I can't live without more food." That is the nature, *mahābhāva*. "I can eat so much and you are giving only this, a point. How I can be satisfied?" But your hunger has got no limit.

Foodstuff is very small quantity. They are satisfied with a little morsel of food. They are thinking that, “Yes I have got enough.” But you want more and more, unquenchable thirst you have got. That is the peculiar thing of *mahābhāva* _____ [?]

Hungry, in the infinite, hungry, to eat everything. Eat means serving, we must not forget, that in the form of service. “I want to serve everything, the whole service it is my responsibility to offer, to actually do the whole service of Kṛṣṇa, otherwise I can’t live. The whole service must be given to me. If you want to allow myself to You I can’t.”

The ant and elephant, the difference must be observed between ant and elephant. If in elephant standard you give to ant standard food, if you distribute to the elephant, elephant will go on, he’ll be finished.

So Rādhārāṇī is elephant standard eater and all else almost ant standard eaters, so *sevān*, small. One *lākh* of elephant food, one *lākh* of ant may be fed by that. Hare Kṛṣṇa. Hare Kṛṣṇa.

But in the soil of infinite there is no question of any want. No want. As much as you can you take to be satisfied, your fullest thirst, or hunger, so to hanker more that is the qualification. No question of want there. So increase your hunger, thirst. Go on increasing hunger, thirst, go on increasing thirst to drink nectar. No question of want. *Eka-bindu jagat ḍubāya* [*Caitanya- caritāmṛta*, *Antya-līlā*, 15.19] “One drop is sufficient to quench the thirst of the whole world,” Mahāprabhu said. This is a partial acquaintance of the infinite, that the one drop is enough to satisfy the whole. And the most voracious eater is *mahābhāva svarūpini*.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Qualitative dependence?

Śrīla Śrīdhara Mahārāja: Qualitative difference must be there also quantitative difference in Rādhārāṇī. The lower quality food and the less

quantity may satisfy ant, but in the case of elephant not only quantity but quality should also be improved. The comparison of an elephant may not be of such type but in the case of the Vaiṣṇava world both quantity and quality. Higher hunger is not in quality but in quantity also, otherwise higher earnestness can't come, only not quantity but quality, quality. To maintain hunger of that standard, high standard not only quantity but quality is also necessary. Hare Kṛṣṇa.

Just as if you want to have a big construction. Small construction may be earthen, or maybe wooden, but big structure if you are to construct then the quality of the stuff is necessary, some iron or other hard stuff is necessary to have a big construction. The earthen construction may break down, wooden construction may stay for some time. In this way, the greater, the higher, both quality and quantity, otherwise it cannot be, durability will be challenged.

Bhāratī Mahārāja: So Mahārāja that taste is according to *sukṛti*?

Śrīla Śrīdhara Mahārāja: Yes, *sukṛti*. Normally the *sukṛti* begins, but in the way it may be changed, modified. In *sādhū-saṅga*, Bilvamaṅgala started with some *sukṛti*. That in the beginning was not very good quality. But on his way he came across the greater ideal when he was on the way, walking, it came.

So law is there and also sweet will is also there, not only of the Supreme but also of His servitors. They're free. It is difficult to chalk out any final line of action when so many free agents are concerned about that. Otherwise their freedom will be checked.

So it is difficult like in a mathematical way to calculate that this rocket must reach the moon; in such a way by calculation. But when hampered we are to detect another planet in particular sight. Oh, attraction for that, there was a fault in our calculation. Another body is attracting so the paths were not straight. By method of residue they are to find out another

planet. It must go this side. The attraction, this that, calculation must go, chalked out the way, in this way. But when we see that it is not gone in that way then another body is attracting, interacting in the way.

So also there are so many *sādhus*, they have got their independent will. They come across and from there they, the passenger may get some more help. The quality may be improved. So the material final calculation is not possible in the case of the spiritual independent world where so many good spirit wills are travelling, wandering hither, thither also and their motive is to help the passengers always, Kṛṣṇa travellers.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja you often describe that the diseased condition is when one considers he has already attained the object; this is a diseased condition. One's hunger has already been fulfilled. So you said that is the unhealthy position. Just like this man came, he said, "I am *paramānanda*." And you were saying that this is a diseased condition, to think you are filled up, satisfied.

Śrīla Śrīdhara Mahārāja: Yes. Satisfied, not in want. Who came here? "I am *paramānanda*. I am fulfilled." Oh, this Batchi, "I am in full ecstasy." That is a diseased condition. "I am hungry." That is rather a healthy sign, a sign of health.

Akṣayānanda Mahārāja: Mahārāja, in *Bhāgavatam* there is that one verse:

vayaṁ tu na vitṛpyāma, uttama-śloka-vikrame

[*yac-chṛṇvatāṁ rasa-jñānāṁ, svādu svādu pade pade*]

[“We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment.”]

[*Śrīmad-Bhāgavatam*, 1.1.19]

Śrīla Śrīdhara Mahārāja: Oh. *vayaṁ tu na vitṛpyāma, uttama-śloka-vikrame*. No end of satisfaction. Not that we are disgusted, *vitṛpyāma* does not mean that we are disgusted with all these topics, but our thirst increasing more and more, as much as we hear about these things, thirst increasing. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: So without *sādhū-saṅga* we could not get that taste. They say *svādu svādu pade pade*, but we could not get...

Śrīla Śrīdhara Mahārāja: *Svādu svādu pade pade*, as much we taste so much we hanker and again supply again the new taste, new taste, *prati-padaṁ pūrṇāmṛtāsvādanaṁ*, [*Śikṣāṣṭakam* 1], ever new, not stale. *Svādu svādu pade pade*. At every point we are having a new satisfaction; a satisfaction of new type.

Akṣayānanda Mahārāja: Without *sādhū-saṅga* we cannot get that? It's not possible.

Śrīla Śrīdhara Mahārāja: *Sādhū-saṅga*, *grantha-saṅga*, sometimes within when discussing about the *śloka* or any word of *sādhū* within also maybe evolved. *Sādhū-saṅga*, not only externally but internally also we can have *sādhū-saṅga*, or *caitya* Guru as you may say, *sādhū-saṅga* may be internal. I am saying of a *sādhū*, I am thinking, a new light may, one may permit. And then *śāstra* also, I'm thinking about the meaning, new revelation may come.

Bhāratī Mahārāja: Mahārāja, once you described that *caitya* Guru, he is the impression which the spiritual master has left within ones heart.

Śrīla Śrīdhara Mahārāja: That may be the guide. My Gurudeva said so. I could not understand that, but by recapitulating within me, now unfolding new light, *caitya* Guru. The Guru when I am associating him in my mind, internally. *Caitya* Guru - Guru that is within me. When I am having association of my Guru, a thought of relativity. This is so then it must be so and so. In this way out of the law of relativity many things will come from within. In our inner nature also we pray to Gurudeva and he also may send new light to me. The *śāstra* also can do so.

Citasta, that is within. *Cit* means pure consciousness. From there it comes, not through eye, not through ear. Without the help of the external senses, from within, from higher self, it may come down to me, verify the further advices of our Gurudeva when he delivered it to you, in book or his talk. In this way so many things we realise. So many new things we may realise in the line. But we must be cautious also that it may not spring from any mundane desire.

bhukti-mukti-sprhā [yāvat, piśācī hṛdi varttate tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"]
[*Bhakti-rasāmṛta-sindhu*, *Pūrvva*, 2.22]

Neither from exploitation, nor from renunciation stage, it must be serving plane. And that also not conditional serving, not very worshipful and awe inspired service of *Vaikuṇṭha*, but spontaneous, automatic, for love, for sacrifice, not for any gain in return. All the stress must be put there. Which I got from my *Gurudeva* and *śāstra* that test must be there. It may spring from my lower nature, how to differentiate from them. So sometimes I may put to our confidential associates, "I got this sort of insinuation, revelation from within. It is revelation or it is some old remnant of any sleeping desire? What do you say my friend?" We can test it, if there is any doubt there, any suspicion, any hesitation, you may put to test to those whom we rely on, so *sādhū-saṅga*. *Bodhayantaḥ parasparam*.

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam

[*kathayantaś ca māṁ nityam, tuṣyanti ca ramanti ca*]

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

They'll say what is *dadāti*, *guhyam ākhyāti prcchati*.

[*dadāti pratigrhṇāti guhyam ākhyāti pṛcchati bhuñkte bhojayate caiva
ṣaḍ-vidham prīti lakṣaṇam*]

[“Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting *prasāda*; and offering *prasāda* are the six symptoms of love shared by one devotee and another.”] [*Upadeśāmṛta*, 4]

By that it will be consolidated, purified, and the journey will be a safe one.

Bhāratī Mahārāja: So then you said when the quality increases then the quantity will decrease.

Śrīla Śrīdhara Mahārāja: Yes. Decreases, quality increases, *bodhayantaḥ parasparam*, same cycle will be limited and more limited, the quantity will decrease. And the scripture also, not ordinary, higher scripture only can help you in that stage, and a few friends only can help you in that stage. So quantity decreases in this way.

Gaura Haribol. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Nitāi
Gaura Haribol. Have you taken anything, *pāraṇa*?

Devotee: Little.

Devotee: I was reading in *Bhagavad-gītā* the *karma* of the living entity

has no beginning, so how something that is temporary, is not eternal, can be without beginning?

Śrīla Śrīdhara Mahārāja: *Karma* has got its beginning but that does not come within the jurisdiction of the world of limitation. Because when *jīvātmā* by the exercise of his free will out of curiosity he first enters into this *māyāik* land, from then he came as a factor of this limited world. So his participation is beyond the beginning of this limited world. So it is said, *anādi*. *Anādi* means it does not come within the jurisdiction of this limited world, thought of limitation. First participation then entrance into the world of consideration... ..form of thought. First participation and then come within the calculation. Calculation is not possible in the eternal world, in our way. So he came within the jurisdiction of our calculation after participation. So it is, beginning is before, *anādi*, before this finite relativity, the conclusion of this mundane sphere. The eternal thing is entering into a final area. So *anādi* means it could be traced previous, previous history unknown in this mundane world.

An American enters into India, and the CID is keeping his history, directions, and his report to the government. From his entrance when he landed here from that we can give his history, but he may have his history beyond entrance into India, in America. That is unknown. Something like that. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, you say, “In this world,” you mean in this *janma*?

Śrīla Śrīdhara Mahārāja: In this *janma*?

Bhāratī Mahārāja: Yes, in this lifetime.

Śrīla Śrīdhara Mahārāja: Yes. The history may begun _____ in Bengal, and in Punjab can be traced, but in Russia it may not be traced, something like that. This *janma*, the *sūkṣma-deha* that is within the book of Yāmarāja it may be found. In his previous life he was there, there in this way, under jurisdiction, this life of flesh and bone, and this mental body, from one body passing into another body. That is within the record of the provincial secretariat. That is also mundane, but subtle and gross, and different grosses. The birth number one, birth number two, three, four, but that is within the jurisdiction of the material agents, inspectors. And only the soul, the eternal soul which has entered here and getting so many dresses, before entrance into the jurisdiction of India, what was his nature of life or activity that is unknown. So that is *anādi*, his entrance is...

.....

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Bhāratī Mahārāja: ...Comet.

Śrīla Śrīdhara Mahārāja: Comet. Coming within the vision of the scientist, their telescope, and again passing away? So only looker acquaintance we may have with anything and everything.

bahūni me vyatītāni, janmāni tava cārjuna / tāny ahaṁ veda sarvāṇi, na tvam vettha parantapa

[“O Arjuna, chastiser of the enemy, both you and I have passed through

many births previously. Due to My position as the supreme controller, I am able to remember all those births, whereas you, a living being of finite consciousness, cannot.”] [Bhagavad-gītā, 4.5]

“I know everything, but you do not know Arjuna. I know everything. I’m everywhere. I know everything. But it is not possible for you to come to My level and to know anything and everything. Bahūni me vyatītāni, janmāni tava cārjuna, tāny ahaṁ veda sarvāṇi. I know everything always. Na tvaṁ vettha parantapa. You may think that you can control so many enemies, but still you are not above limitation. You don’t know everything.”

Nitāi. Nitāi.

“Infinite is in My own part. I transcend infinite. That is My position, I can transcend infinite.”

[athavā bahunaitena, kiṁ jñātena tavārjjuna] viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat

[“But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings.”] [Bhagavad-gītā, 10.42]

“No limit can be imagined in My concern, or consideration, so don’t, so

namanta eva, jīvanti.”

jñāne prayāsam udapāsyā namanta eva, [jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir, ye
prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: “Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [Śrīmad-Bhāgavatam, 10.14.3]

“The enquiry must be stopped and only submission, submissiveness that will help you most. You have been given your quota, your sphere. You utilise your energy there only. That will be the best production you will have. Jñāne prayāsam udapāsyā namanta eva. You surmise towards infinite good as I transmit to you about the outside knowledge. Submit; accept that and go on with your duty in your own sphere. You will have maximum benefit there, only if you confine within your limit. And placing confidence in Me or in My saying, My statement. Jñāne prayāsam udapāsyā, hatefully give up to measure anything and everything, to swallow everything to put in your own belly. It is impossible. Why you will fight with your own shadow? Loss of energy! Give up that impossible attempt. Submit, put faith and go on with your duty. And then you will come in contact, you'll be calm and you'll feel My presence. And that will satisfy you enough. Namanta eva, jīvanti san-mukharitām bhavadīya-vārtām. Through the agent of Mine, try to be in My connection and that will be the maximum attainment to yourself.”

Don't forget that you are limited, and there may not be many unlimited. Unlimited is one. All limited, but their progress according to their submission, is faith, śraddhā. Not by their audacious attempt to know anything and everything. In a particular sphere that may work in the material sphere. But in the sphere of soul, Oversoul, Supersoul they are left, they cannot enter, they cannot enter even, cannot conceive even of such fine planes where so many wonderful things are existing. Impossible for them to guess, to imagine even, in the subjective, in the higher plane, plane superseding reason, there are so many wonderful things.

“You want to go, ‘No, no, don't confine Me to this mundane, the material.’”

Through the eye experience, ear experience, nose experience, and tongue experience, touch experience, in this jurisdiction you will plod, in the clay, in the mud. You may make any progress you like there. But if you keep in your heart the existence of the higher types of world, region, subjective, super-subjective, super-super-subjective; this method won't be of any action there, can't even imagine. Only through submission you may get touch. That is the way, when, yam evaiṣa vṛnute:

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”]

[Kathopaniṣad, 1.2.23] & [Muṇḍaka Upaniṣad, 2.3.2]

When the higher existence will call for you, you will enter, dancing. Dancing you will enter the call, when come for you, from that sphere. Yam evaiṣa vṛnute tena labhyas. You won't be able to know how can you go there, how can you climb up there. Or the whole sphere, the whole court come to you, to your house. Or, you are crossing so many barriers of foolish protection, all these things and you are passing there. You won't be able to conceive even, if call comes from higher region. Your connection with them will be so easy, that no difficulty. And that can be done only through faith. So many qualities have been given in ordinary soul and the faith is the most qualified for the higher form of capacity, or vṛtti.

Bhāratī Mahārāja: Medium?

Śrīla Śrīdhara Mahārāja: The faith is the highest endowment in you through which we can come there in the connection of the finer and finer type of _____ [?] By mental speculation, or by engaging your reason, your reason only drawn from these material experience, what more, if pressed, what more you can produce. But only faith, you are very much afraid that faith may be blind. But in the infinite it is impossible to have any blind faith. You may not even conjecture even a point of that. So many things may exist there. So don't think that your faith will misguide you. And faith does not mean that ordinary credulity. Faith has got also its qualification, its definition. To accept, to understand, to feel, that there is one by whose connection everything can be connected. It comes to have a conception of a central truth of the highest controller, that sort of faith. There is not only plural, but there is one and many. Not only many, but there is one also, that sort of faith, a general thing. Innumerable absolutes cannot exist. Absolute must be one. And He must harmonise all this polarity and diversity. So to be

conscious about the one, of oneness, and that must be central, that must be the highest, it is automatically everything. Kṛṣṇa. Kṛṣṇa. Sraddha mayam loka. Yam evaiṣa vṛnute tena labhyas.

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati [“By knowing Him, everything is known - by getting Him, everything is gained.”] [Upaniṣads] Then: asato mā sad gamayo tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo.

[“I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss.”]

[Bṛhad Āraṇyaka Upaniṣad, 1st Adhyaya, 3rd Brāhmaṇa, 23rd mantra]

This should be the central point of our search, not disorganised anomaly, or aimless search, to go towards centre, centre. I am a part, I have got my connection with the whole. And what is that connection? I want to know for my own interest. Otherwise I am self forgetful, self negligent. I shall be of suicidal type existence, I shall have to admit. Hare Kṛṣṇa. Gaura Haribol.

Devotee: The absolute within the relative truth.

Śrīla Śrīdhara Mahārāja: The absolute must have some connection with the relative. Absolute and relative, relative not outside absolute, is it not?

Devotee: It's part of the absolute.

Śrīla Śrīdhara Mahārāja: When you say that it is absolute then anything and everything must have got connection with the absolute. So a connection is there. Absolute covers everything, nothing outside absolute. So some connection is there. Partial representation it may be called so, for the Absolute, āṁśa, svāṁśa, vibhinnāṁśa, in this way svāṁśa, vibhinnāṁśa the shadow of the Absolute. Svāṁśa the Avatāra of the Absolute, vibhinnāṁśa jīva and the reflection is the world of the Absolute. In this way it has been continued. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: How can we relate to the Absolute?

Śrīla Śrīdhara Mahārāja: Our relation through His agent, through the agent of the Absolute we can only have connection with Him.

Once I went for preaching in Karachi. One Ārya Samāj leader came to me and told: “If finite can know infinite, then He’s no infinite.”

I also answered, “If Infinite cannot make Himself known to finite, He’s no infinite.” He got a handshake.

So that is our direction. Yam evaiṣa vṛnute tena labhyas. We cannot approach, but He can come down. We cannot go up but He can come down and take me up. That is the principle underlying the path of devotion. The main idea is that. He loves me, He may take me in that domain but I can’t go independent of Him. That is the idea. Maintain always that goal. Everything within His hand, but He says that He’s my guardian, He’s my friend.

ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca [na tu mām
abhijānanti, tattvenātaś cyavanti te]

["Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [Bhagavad-gītā, 9.24]

And then:

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram suhṛdaṁ sarvva-
bhūtānāṁ, [jñātvā mām śāntim ṛcchati]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [Bhagavad-gītā, 5.29]

"I am friendly to everyone, to anyone and everyone I am friendly relation so don't apprehend your harm from My side. You can have faith in Me." That is His general direction. "I am not your enemy, nor your antagonistic, nor your evil wisher, but your well wisher. You take it, then you will find peace."

Wherever you'll be, my guardian is represented in the highest quarter of the administration. He'll look after my interest so I have got no trouble in my life. He's there. Everything in Him and He's my friend. So I shall not

have fear for anything wrong about me, I can go on cheerfully discharging my duties.

yataḥ pravṛttir bhūtānām, yena sarvam idaṁ tatam svakarmaṇā tam abhyarcya, siddhiṁ vindati mānavaḥ

[“A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all).”] [Bhagavad-gītā, 18.46]

And by gradual process I will make progress towards the right, towards the truth. Then one day I feel within me sarva-dharmān parityajya [Bhagavad-gītā, 18.66]. I am very eager to meet Him. He’s so near, He’s so great, He’s so loving. I can’t wait but to be united.

“Give up all your duties and surrender towards Me and I am everywhere. I shall trace that sort of mentality in you. I’ll come down for your help or send some agent to take you up towards Me.”

...

That is His attitude and declaration. Gaura Haribol. [?] I feel tired. Pratyakṣa, parokṣa, aparokṣa, adhokṣaja and aprakṛta. Knowledge of experience, sense experience of one’s own and the knowledge not by

experience, not by own but by other's senses, parokṣa. Knowledge recorded from the experience of others than the person who is concerned, parokṣa-jñāna. There was war, the atomic energy, all these things, by, through newspaper we come to understand many things, which is not our direct sense experience, but the sense experience of others than ourselves, second class. Third class, aparokṣa anu buddhi, just as in sound sleep. Almost no experience but still a sort of experience is there. When one comes down from that stage he says that, "I slept very happily." Sukha moha satsam, in Upaniṣad. "I slept happily," so a sort of experience gathered from that region, aparokṣa anu buddhi.

The yogī and the jñānī when they enter into samādhi they also have similar experience, vague, non differentiated, un ascertainable, a sort of experience very, very vague, but still that is a sort of experience. It has been recorded in the Upaniṣads. Aparokṣa anu buddhi. Neither the product of one's own sense experience, nor the product of any other sense experience; independent of sense experience.

Śaṅkara School says that, "Here is the limit of knowledge. Not beyond that."

But Rāmānujācārya says that, "No, there is the fourth, the turiya, the knowledge of the fourth plane is possible, adhokṣaja realm, by the realm super subjective. We cannot be a subject in that plane. But when the subject has got some experience on me I can feel that the higher type of knowledge has descended in me, in my conscious area, and I can feel some strength, strange feeling, which cannot be experienced in this world. A new type of knowledge we come in connection with. When that withdraws, the final subjective experience, that is withdrawn, we are nowhere, can't help. That is adhokṣaja, Vaikuṇṭha jñāna. That can descend in our area of knowledge, and that can withdraw out of its own accord. So we cannot but admit possibility of such knowledge, that is transcendental knowledge. Transcendental means not non differentiated always. It is knowledge of differentiated character. But it supersedes all

our efforts. According to its sweet will it comes down to the knowledge of our area and withdraws. Very subtle, very fine, very independent in its nature: but still it is there. It is a part of the truth, we can't deny that. So that is adhokṣaja."

And Śrī Caitanyadeva from Bhāgavatam says there is a fifth class, fifth plane that is aprakṛta. This adhokṣaja, this character is grand and wonderful, not similar to knowledge of this world of our experience. It has got a peculiar, dignified position, master of the movement, and showing many astonishing symptoms, and independent symptoms of its own. But aprakṛta is very similar to this mundane, but still above that, the fourth dimension, Vaikuṇṭha, Paravyoma, the power, show, grandeur, awe, reverence, such dignified movement is not there. But very similar to this mundane knowledge, but that is the supreme most quarter.

avajānanti māṁ mūḍhā, mānuṣīṁ tanum āśritam paraṁ bhāvam
ajānanto, mama bhūta-maheśvaram

["Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being."] [Bhagavad-gītā, 9.11]

Aprakṛta: that is found in Vṛndāvana, humanly. The līlā of the Lord.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

And the human section has been created only after that ideal. That is the highest quarter, very simple and very plain, and no dignity, awe, reverence, power showing, all these things, command. That is the highest position of the world. From that position the whole movement is commanded. That is love and beauty, no grandeur, no awe, reverence, no forcing rules, regulations, all these things. Very similar to this human life, aprakṛta, and the process to attain that, that is also very simple. Only attachment, only greed for that, only want within us for that, hankering, earnestness, that is necessary only to have that position.

Lohita janme pai uttisya jahi pai [?]

Only genuine search and genuine earnestness, that you want that, only qualification. That is śraddhā. So it is very difficult on one side to put our faith that that is the highest position, jñāna-sunya-bhakti. No grandeur of the constructive world, nor subtle vanity for the renunciationists. But very plain, homely: only living ordinary life of ordinary style. Only the viewpoint is just the opposite, is changed, rather the opposite. Sense centred and that is centre centred, God centred. Interest is different. Central interest and extremity interest, that is the difference, the opposite, everything always very plain, simple thing, so: kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa.

To understand this, to have real attraction for this, it is very rarely we can have faith in such things. Awe, reverence, grandeur, power, it is easy to put our faith there. But ordinary simple things, to put faith there it is difficult, aprakṛta, kevala. Kevala means non differentiated, differentiation and non differentiation, kevala. That knowledge is so spacious that everything is harmonised there. That can, that understanding will work at

every corner, everywhere. Just as gold may have its value in every country, every province: something like that. In all detail, even stealing, and fighting, snatching, all these things are also harmonised with the highest purity everything can be... Not only selflessness is there. It is a play, it is a show. The selfish object is not present there on one side, on the positive, the God, the absolute interest is to be traced everywhere. Only that is the difference.

So dirt is not in the form, but all filth, filthiness is in the spirit, in the object. The form is not to be blamed. The form of our movement is not to be blamed. Only the object is to be blamed. The object is pure, is all pervading nature, then the form also must, cannot but be pure. Stealing is bad because one party is becoming loser and another party gainer, apparently, so it is bad. But if stealing is for the interest of the whole, then the poison is removed. So, every action, good or bad in our consideration, in the standard of our present calculation, that is eliminated. Whatever is done if that is for the benefit of the whole, and if possibly more than that, then all the activities are stainless, no poison there. No suffering, no reaction. But still the whole detailed characteristic of every movement is maintained, aprakṛta.

So Kṛṣṇa He's stealing, He's doing so many things which would be apparently objectionable to the social law, to the interest of that. But that is only not bad but that is the greatest thing for all, to understand that. That is Vraja līlā, Kṛṣṇa līlā, to enter into Vraja līlā, to be accommodated with this sort of knowledge and spirit and habits and aspiration. If we can adjust with that, then we are fit to have entrance into Vraja līlā. Otherwise laboured imitation, that will bring its reaction, a reaction, aparādhā.

laukiki vaidiki vapi yakriya kriyate mune / hari-sevanukulaiva sa karya
bhaktim-icchata

[O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the

service of Lord Hari.]

[Bhakti-rasāmṛta-sindu, Purva-vibhaga, 2.200, from Nārada-pañcarātra]

[Gauḍīya Kaṇṭhahāra, 13.82] & [In Caitanya-caritāmṛta, Antya-līlā, 13.113, purport]

It does not matter what type of work I am doing. Every work may be for the service of the Lord. Everything may be utilised, only the standpoint of such heart. Our centre going feeling is what is necessary, through śraddhā, faith. [?] To throw one's own self into that sort of wave of knowledge, Vraja līlā. Sarva-dharmān parityajya [Bhagavad-gītā, 18.66]. We are very busy with rules and regulations and generally that is calculated on the limited consciousness, limited experience of good and bad, of some extended area. The laws and the rules they're product of our local experience, a little less or a little extended, mainly, but not Absolute.

Hare Kṛṣṇa. Laukiki vaidiki vapi. By form calculation, it may be a śāstric activity as arcanam, vandanam, all these things. Or laukiki, to deal with another person to purchase a thing and so many troubles on the way may come, some quarrel with rickshaw wallah, and quarrel with the seller. Everything may be recorded in the jurisdiction of devotion, everything. It has been said, the mahā-bhāgavata he's passing urine, passing stools, that is also bhajan within. That is also not waste of time. It is possible. It is possible, the wholly harmonized person whatever he does that has got relation to his bhajan. Taking food, why? To make him fit for service. And going regularly to the latrine, that will also be helping, have contribution to the health. That will be utilised in the service cent per cent. In this way, everything, no loss of time, no loss of energy, cent per cent on His account. It may be possible. Not to reject a portion and dedicate another portion to the God and some kept for him or others, not that. Wholesale conversion: cent per cent time utilised in service, laukiki vaidiki vapi yakriya kriyate mune.

īhā yasya harer dāsyē, karmaṇā manasā girā
nikhilāsv apy avasthāsu, jīvan-muktaḥ sa ucyate

[“Anyone who, by his actions, mind and words, lives only for the transcendental loving service of the Lord, is certainly a liberated soul, even though he may appear to be in a condition of material existence.”]
[Bhakti-rasāmṛta-sindhu, 1.2.187]

Then he's no longer in bondage. “All the efforts of him meant only to satisfy Him.” Gaurasundar. Gaurasundar. Gaurasundar.

Bhāratī Mahārāja: Mahārāja, you said on the spiritual plane that jñāna plays a more as in the background, jñāna. There is no calculation.

Śrīla Śrīdhara Mahārāja: Jñāna means automatic, sambandha jñāna. A child when he's dealing with his father or mother, he always does not bring the knowledge that she's my mother because she's feeding me, I came from her womb, all these calculations are not present. It is in the background. And as the result of that background he's treating with his mother in a particular way. And the brother another way, father another way, the sambandha jñāna. Not to calculate that movement, it is already adjusted in such a way, the result of adjustment, the knowledge is in the background. And actuated by knowledge he's dealings are being conducted. Sambandha jñāna, jñāna, not every movement that he's calculating. That is left in the background, and his position is rather in the intuitive position. Just as the digesting, we are not conscious of the stomach affairs, how it appears, the heart affairs, they're going on with their work that is in the background. And in the forefront so many other things are to be thought and done. So sambandha jñāna, what is what, and accordingly the function between them will work automatically.

Automatic knowledge will back the activity, the movement, spontaneous.

Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Yaśodā, she is seeing her child, small, so many ṛṣis and gods, demigods, she's seeing, looking with great veneration, greater veneration, and asking many things from them so that her child may not be endangered in any form, in this way. But the centre of her affection, the whole affection is concentrated to the child, and that is the valuable thing. Not that the respect is going, given to Śiva, to so many ascetics, "Give some grace so that my child may go on, may live long, may have good health." So there are so many gods, so many sādhus, she collects benediction from them for the good of her child. But that misconception that they're bigger than my child, they're holding bigger position than my child...

End of 81.09.25.B

81.09.26.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...is intense, most intense here. Everything, all her movements are controlled by that feeling, the centre of interest, centre of interest. Centre of interest that is the highest thing to her. So what is our centre of interest, that should be changed; centre of real interest. Or to give position to this, that, one, two, ABCD, that is very trifling thing. Interest, heart's quench, heart's thirst to be quenched, the thirst of the heart, where located. That is all important. We may give respect to so many outsiders. That has not got much value.

Sonhood of Godhead, Sonhood of Godhead, so also consorhood of Godhead, that is rather our centre, the consorhood of Godhead. We're closest, we're nearest, and we get most in the consorhood of Godhead. Less than that, Sonhood of Godhead. Consorhood not husbandhood. Husbandhood in Dvārakā, and consorhood may be rather used for Vṛndāvana, consort, parakīya also included in consorhood. And husbandhood in Dvārakā. And Sonhood in Mathurā, but that is also having parakīya touch.

“Some say the Gopāla is not my child. I don't like it. I know fully well that He's my child. There are so many, there's a rumour, 'No, no. Devakī's child is He.' And they're my enemy. I can't tolerate them. The Garga Ṛṣi came, as sent by Vasudeva, to make, to give name to my child, and the words he said something I don't know. A rumour has been spread that Vasudeva sent his child here. What are all these things? I don't like. Why do these people, they're very envious of my position, they can't tolerate that I've got such a beautiful child, so all these rumours and speculations are roaming about the environment.”

This sort of parakīya, not with apprehension that, “He may not be mine.” That draws the affection more intensely, parakīya.

And in sākhyā also in Vṛndāvana, “Some say that Balarāma and Kṛṣṇa, They have connection with Mathurā. They may not stay with us. How shall we pass our days if Kṛṣṇa Balarāma They may not remain with us? I shudder for the scene. No, no, that we don't admit. They're our friends.” Climbing on the shoulders and sometimes giving a slap and getting slap. So closely connected how can they?

Kṣatriya Mathurā, what to speak of God, etc. Though they see that Govardhana was carried over and supported by His finger, sometimes they tend to say, “The Hill You did not keep up alone, carry alone. We also supported so it was possible for You to keep that Hill up. You alone could not bear the, bear so much burden, so much weight. We also

helped.” In this way.

And what is false, what is real? We must say that this is the highest form of reality. How? How? That this is the centre, this is the highest plain of truth, this parakīya, and not that svakīya. Only through mantram, or only a particular form, that cannot make anything of one’s own. The highest degree of affection, that should be the real criterion to judge who is who’s. Who is who’s nearest friend, that is to be judged by the degree of the intensity of the attraction between _____ [?] and not by any form. The law of gravitation, the law of attraction, that should be the highest consideration if we go to explain the nature of cosmos. The cohesion, integrity, solidarity, the attraction, that should be given the most importance in our calculation, all others subsidiary. Gaura Haribol.

Whom I love, he’s my own. Whether formally I get him or not does not matter. That is the nature of Vaikuṇṭha dealings, infinite relationship. In the infinite that should be the measurement of our closeness or nearness or farness, distance, whom I love best, whom I have got affection for most intensely. That should be the criterion of our judgement. Who is who, near or distant?

Gaura Haribol. Gaura Haribol. And the transaction between them will also be only through their affection. By a form I may be near to England, to America, but a village one mile off that may be far to me, distant. I get the form through relationship with something else I immediately can connect with the distant place, that is near to me. And the village, a man, I shall have to arrange a rickshaw, and two hours time it will take, that will be far. So the affection, that is, that makes us near. In that plane we are nearer. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, that’s a very high platform, advanced. Very advanced platform you’re describing. You’re describing a very advanced platform.

Śrīla Śrīdhara Mahārāja: Advanced, philosophy.

Bhāratī Mahārāja: So what is, when we're praying to Kṛṣṇa in that way, where is the spiritual master? What is his position? We're praying through him?

Śrīla Śrīdhara Mahārāja: Yes. Through – actually it is in a general way, but when we shall come to particular things then of course here Kṛṣṇa means Kṛṣṇa's group, whole system. Then when it will come in details to our personal question for a man of our stage, or workers for the unit of our stage: then the mediator. Direct approach and connection is not possible, so only through mediator we can get Him nearer. Otherwise we cannot feel Kṛṣṇa, what is Kṛṣṇa.

Kṛṣṇa in His group, the mādhyura-rasa He has got His paraphernalia, otherwise Kṛṣṇa is nowhere. Kṛṣṇa is seen always in a relative position, either in the friendly circle, or in the consortherhood, or in the filial affection. Kṛṣṇa means, presupposes His own group, for us. We cannot have any direct connection with Him. In sākhyā-rasa also the Śrīdam, Sudam, so many must be there. Then the rasa is playing there and we can taste there. In vātsalya-rasa Nanda, Yaśodā, the first group, and the transaction is there and we can feel. We have got secondary position. In mādhyura-rasa also, in all the rasas, the group, the first group always there eternally, otherwise not a full play of His pastimes is to be found. It presupposes in particular rasa He's, it presupposes that so many others to make that rasa, that līlā possible, is already there within Him. That is also calculated within Him in different rasas.

And we are onlookers and we are order carriers of them, in this way we can. Our approach must be always through some. And Kṛṣṇa in every rasa that is in His own group, not alone, never alone. So if we want to

have alone then we shall have to see Him as a master, far away, not easily approachable. It is not approachable by us independently, always through Guru on different times.

And sometimes also it will be better to get a hierarchy of Guru, according to our position it will be best for us. So it has been said rūpānuga-sampradāya, the Rūpa, Lalitā, Rādhārāṇī, and then Kṛṣṇa. In vātsalya, in all the rasas, something like that. Our interest will be best dealt when we, according to our position we shall approach in a proper channel to a particular post, not exerting. Sometimes of course we may have to connect with the first agent, but there is a hierarchy of agency and generally second or third position we shall connect, then our interest will be best represented, so rūpānuga. And in other rasas also something like that.

The eternal agent is there and to see we shall select some other by whose recommendation we can go to the first agent of a particular rasa. So our Guru, our immediate agent will be our Gurudeva who has been sent to recruit us. There we must go and gradually we'll be able to see that what I saw in him first he's not confined there, but according to my development I shall see that Guru is also developing, developing to me, or rather, I am getting more improved position so that to find his higher self.

My eyesight that was under cataract and the eyesight is improving and I'm seeing the doctor more as he is. And when my eyesight was not very clear, vaguely I used to see him. So also with Guru, first I thought rather just as a student he sees his teacher in the beginning very small acquaintance, and as much as he gets more education he can understand how much education his teacher has got, he can appreciate, in this way. According to our internal development we'll be able to see the higher and higher position and aspect of Gurudeva. In different births also it may continue. Hare Kṛṣṇa. Hare Kṛṣṇa.

So rūpānuga-bhajan, ours is rūpānuga. Narottama Ṭhākura he says: "When my Gurudeva Lokanātha Goswāmī he'll be propitiated with me and take me by my hand, take me to Rūpa Goswāmī, 'that please give some engagement to this girl,' Rūpa Prabhu, to Rūpa Mañjarī. When my

Guru will hand me over to Rūpa Prabhu, ‘please give engagement to this servitor,’ when he’ll take me there?”

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. So śraddhā, faith: automatic attraction.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, you said once that one should not limit the Guru.

Śrīla Śrīdhara Mahārāja: Nothing is limited. Ha, ha, ha, ha. Nothing is limited. The part of infinite is all infinite. Limitation is māyā. Sand has got no limit, a particle of sand, analyse, analyse, analyse, atom, electron, proton, neutron, again go on analysing, no end. So to see limited that is in illusion. So see everything as infinite, so everything is greater than you. Ha, ha. Or everything representing infinite. The part of infinite is infinite. So don’t go to analyse in the way of knowledge, then no end of enquiry, be asāadhan vṛtti.

The function of taste will have no chance in any time. You’ll go on enquiring and enquiry will go to infinite, so the taste function that won’t get any chance. So give up enquiring habit and begin your tasting sense. Through faith, engage yourself in your tasting, department of taste, ānandam, not much of cit, sat-cit, not much of consciousness, but consciousness, what consciousness wants to show. Consciousness wants happiness. Wherever there is feeling that is hankering for happiness, pleasure, ecstasy. So try to have connection with ecstasy as soon as possible. Don’t lose your time, much time with consciousness. Sat-cit-ānandam, hlādinī. Try to approach as much as possible direct to

hlādinī. Then sat-cit in the existence and the consciousness of the existence they will waste your time [?]

You go to study the nature of fossil, the fossil will keep you engaged life after life. You won't be able to come out of the fossil fashion, fossil idea; mania, so give up fossil. Come to consciousness, spirit, and if you go to make research in the spirit only that will take you lives together, no end of searching. So you will have no time to utilise, to come in association direct with happiness, that is the hlādinī, ānandam, or beauty, or hlādinī. So as much as possible

_____ [?] Try to have closer connection with the third, satyam, śivam, sundaram, the very central existence, the central substance of the whole existence, the very gist that is sukham, ānandam. And then surrounding it there is conscious, cit, and surrounding it there is solid existence, something. Enter into that as soon as possible, directly, keep direct towards that through śraddhā, through faith. Approach as quickly as possible towards the centre, satyam, śivam, sundaram. Sat-cit-ānandam. Willing, thinking, and feeling, through feeling we get ānandam. Ānandam is the raso 'py asya, raso vai saḥ.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni
baddhāḥ]

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold

miseries.”]

[Śrīmad-Bhāgavatam, 7.5.31]

Those unfortunate sections they do not diagnose their own heart, that it is hankering for happiness, maximum happiness, and where it is located. They make much of the cover of things than the substance within the cover. They’re very unfortunate people, Prahlāda Mahārāja says. Ye bahir-ārtha-māninaḥ, makes much of the over cover. But what is within most valuable, go and search, connect with that. That is very difficult here, the apparent side attracts us and we don’t find any leisure to go leaving and find the higher substance, real substance. That is the difficulty in this world, making much of the coating, the dress, the garment, and not within [?] reality [?] Gaurasundar. Gaurasundar.

Bhāratī Mahārāja: Mahārāja, the quotation you often use, satyam, śivam, sundaram, who has given that?

Śrīla Śrīdhara Mahārāja: In Upaniṣad, I forget in what Upaniṣad it is, but it is a famous expression in Upaniṣad, satyam, śivam, sundaram: and sat-cit-ānandam. Hare Kṛṣṇa. Ānandam, sundaram, and prema, the love, beauty and ecstasy all similar thing, same almost: third plane in the general calculation. Hare Kṛṣṇa. Hare Kṛṣṇa. Charm, real charm is there.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de [Vasudeva Ghose]

If Śrī Caitanyadeva did not appear, then what would be about our fate? We could not know the real purpose, the real gist of it. There is

Rādhārāṇī, there is Vṛndāvana, Vraja, Kṛṣṇa. Then how could we live if once connected then how could we live if we did not have connection with these happiest things? And that Śrī Caitanyadeva has brought out.

Oh, you're feeling disturbed. Should we go inside the room?

Bhāratī Mahārāja: No problem.

Śrīla Śrīdhara Mahārāja: No problem. Nitāi. Nitāi. Gaura Haribol. Nitāi.

Bhāratī Mahārāja: It's very difficult to start to taste. The propensity is there to always enquire; enquiry, that is always there.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: But then afterwards, to make the taste come about it's always difficult. Sometimes the taste is not there.

Śrīla Śrīdhara Mahārāja: Taste?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Ruci.

Bhāratī Mahārāja: Yes. It's not coming. Lower taste comes.

Śrīla Śrīdhara Mahārāja: I asked Prabhupāda, our Guru Mahārāja, once when I came newly, one evening about seven, eight, I went to his room and found alone. With my praṇāmas I asked him, 'How, eliminating the undesirable things within me I can approach as much, as quickly as possible towards the goal. Anartha-nivṛtti, the elimination of the undesirability, anartha, no artha, no prayojana, which is not necessary, to eliminate the unnecessary elements within us, how it is possible, to go on, to advance quickly?'

Then he told, replied: "Anartha-nivṛtti, the successful elimination of the undesirable elements in us; that is the result of a particular action. What is that?"

ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā tato' nartha-nivṛtṭiḥ
syāt [tato niṣṭhā rucis tataḥ athāsaktis tato bhāvas tataḥ
premābhyudañcati

sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of sādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [Bhakti-rasāmṛta-sindhu, 1.4.15-16]

So sādhu-saṅgo, bhajana, tato' nartha-nivṛttiḥ. So we are to give our more attention towards bhajan, sādhu-saṅga, Guru karan, then bhajan. Bhajana means śravaṇa-kīrttanādī, under the direction. Everything may be karma, everything may be bhakti, everything may be jñāna.

When Bhāgavat explanation is going on I am attending, but my listening to Bhāgavat may be many things. Variegated result it may bring for me. Suppose if I've got any aspiration for any worldly things, "Oh, I'm attending Bhāgavat class. Bhagavān will be propitiated and it will be easy for me to get that." With this spirit if I attend Bhāgavat class it will be karma-kāṇḍa.

But if we want to have knowledge, the tattva, jñāna, the ontological side there, I'm satisfied and I shall be able to distribute amongst the scholars and I shall get some position thereby, with this idea if I listen, attend the Bhāgavat class I shall acquire jñāna, the knowledge is my objective.

But devotion, it will be under the category of devotion, the Bhāgavat-śravaṇa, only when whatever benefit I will derive from this action it will go to Kṛṣṇa, not to myself in any way. He's the receiver. He's the master. Just as an animal, a cow, or a horse, whatever he has got, he can earn, by his health, or by any way improvement, it brings something for the master, not for him.

Vikṛta viśar vasho [?] I am slave. Whatever I shall earn my master will get that thing. I have not got independent separate interest or existence. I'm totally his property. So with this idea one should attend Bhāgavat class. And whatever he'll do this should be the underlying attitude or spirit, that whatever I do the benefit will go to my master, my Guru. Kṛṣṇa means, Kṛṣṇa is distant. My Guru will be the owner what I acquire. So nothing, no result I should digest, karma-phala, the phala is only – belongs to Him.

karmaṇy evādhikāras te, mā phaleṣu kadācana

[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

It is a general thing. Clear, general advice is given in Bhagavad-gītā, but it is very, very difficult actually to observe. Karmaṇy evādhikāras te, mā phaleṣu kadācana. "So I won't work," that is renunciationist, jñānī, māyāvādī. And the devotee they feel encouragement, "Oh, the result for Kṛṣṇa and work for me." They will feel encouragement with this idea, with this principle. Mā te saṅgo 'stv akarmaṇi. Not as a reaction he'll become idle, not that.

"Karmaṇy evādhikāras, You are My slave. You must work. Because you are not the owner so you will, karma [?] that is strike, that will be reactionary. So karmaṇy evādhikāras te, I am bhokta, you are My potency. I am enjoyer, and you are energy. Your position, your constitutional position is to satisfy Me. And My constitutional position is to be satisfied by your labour. This is the constitutional position."

It is very difficult to be adjusted in such an intrinsic position, so bhakti is there, it is to be found, sudurlabhaḥ. Who will run to sign this bond? The whole – I am to labour and He's to enjoy the fruit of the labour. Such sort of abnegation, such sort of sacrifice, sacrifice I'm giving something and He will give gratitude to me, and I shall feel proud, "I'm giving things so much." But to sacrifice his own position eternally, "That I am none, I am

only to labour, and He's to enjoy." To sign such a deed, such sort of emptiness, such type of sacrifice, abnegation, that is very, very, rarely to be found. That is the very rare plane.

muktānām api siddhānām nārāyaṇa-parāyaṇa sudurlabhaḥ praśāntātmā
koṭīṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

The degree of such type, sacrifice of such degree of such type, is very rarely to be found in the world. The wholesale, and that is the truth, that is constitutional position of everything, so that is natural. All diseased condition, all has got reaction. But this has got no reaction, being health promoting, this position. But who will come to admit such position in the constitution, in the whole? Sacrifice of such nature, and broad heartedness, such sacrificing spirit, where should it be found?

Karmaṇy evādhikāras te, mā phaleṣu kadācana, mā karma-phala-hetur bhūr. So never entangle with the consequence of any action. Mā te saṅgo 'stv akarmaṇi. There is the ditch, the danger, that when such fact will come to your notice about the environment you will stop working. "Why should I labour?" Don't - such curse may not come down on your head, I'm afraid. Mā te saṅgo 'stv akarmaṇi. Never approach that dangerous pit, akarma, that, "Because I'm not to enjoy why should I work?" That dangerous alternative, never allow you to go that side. Then the māyāvādī, "I'm not master."

"There's no taxation without representation." That was the Washington,

slogan of Washington during the American Independence War. “No taxation without representation.”

“If I’m there in the highest position I shall pay tax. And another he will manage and I shall give money for his management, his power mongering, one is power mongering and I shall give food to that power mongering of a particular person, never.” So māvādīs are of such nature. “If I am so ham, if I am at the highest position then I can admit that sort of philosophy of the world. But if I’m not represented in the highest position, I’m only a slave, I won’t accept that. I’ll never accept that philosophy.” That is the trouble. I won’t call a spade a spade. I shall call a spade a hoe.

So we must approach towards that sort of knowledge, that whatever I shall do, my master will be owner of that. With this creed we shall do anything and everything, and that will be devotion. And there will be degree also, intensity. The prema comes out of that. And this sacrifice, die to live, Hegel says, “Die to live.” Don’t be afraid of dying. You’ll be able to live there, real life, die to live. I like Hegel very much. “Reality is by Itself and for Itself.” A very liberal world: Reality, that must be by Itself and for Itself. He’s not for you. You are for Him. This attribute you must have to give to the Reality. He exists to fulfil His own purpose, then what sort of Reality He is. He’s self existent and exists for Himself, not subservient to any other. This must be in the prime cause, otherwise it is not a doll of your play, reality. And die to live, self determination means die to live. Learn to die, then you’ll find that you are to have a proper life, real life. Don’t be afraid to sacrifice. Die. Gaura Haribol.

Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

Mahāprabhu announced to Sanātana Goswāmī. There are so many controversies about the real position who is jīva, jīva soul. He declared, kṛṣṇera 'nitya-dāsa' means plain, eternal servant, that is plain...

End of 81.09.26.A

81.09.26.B_81.09.27.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...small thing that to become a slave to Him, that will go to hell. “It is better to go to hell,” Milton says, “It is better to reign in hell than to serve in heaven.” The Satan told, “Better to reign in hell than to serve in heaven.” As opposite, Kṛṣṇa dāsa, the real dignified position, that is real position of yourself, the most dignified, that is to be one with Kṛṣṇa, of one interest. He’ll look after you. As much as you are given to Him, His concern is to look after you, to that degree. This is really theism. The nature of theism is such. There is faith, but faith in what? That is all imagination. When it comes in reality, in transaction of real giving, the self will shudder. “Oh!” Then what degree of faith you have got for Him? It’s a fashion, a faith of a fashion of faith. Gaura Haribol. Gaura Haribol.

karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, [mā te saṅgo 'stv akarmaṇi]

[“I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to

neglecting your duties.”] [Bhagavad-gītā, 2.47]

Don't entangle with the result, because it is in the hand of the Infinite. Your contribution is infinitesimally small, and you want to control the whole infinite by your small contribution. That is so foolish. Remove this folly from you forever, that your smallest contribution that will control the whole infinite. Such a fool you are. So never think of the result. The result is the resultant of so many forces in the world. So karmaṇy evādhikāras te, mā phaleṣu kadācana, never in the consequence of your contribution of the point of labour. Mā karma-phala-hetur bhūr. Never connect yourself with the result. Do your duty. Never connect with the result. Mā te saṅgo 'stv akarmaṇi. That does not mean that you'll disconnect with karma, with contribution, with your duty, because the result is not within your fist. Never go that side; great danger. This is devotion. The very basic principle of devotion is here.

aham hi sarva-yajñānām, bhoktā ca prabhur eva ca [na tu mām
abhijānanti, tattvenātaś cyavanti te]

[“-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.”] [Bhagavad-gītā, 9.24]

“It is Me who is the enjoyer of everything in this world. I am that principle who can absorb the whole production of the whole infinite. I am so and so. But I'm your friend. Don't be afraid that an injustice may come to you.”

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram] suhṛdaṁ sarva-
bhūtānām, jñātvā mām [śāntim ṛcchati]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]
[Bhagavad-gītā, 5.29]

Only when in this attitude you can live in peace, can find peace, appropriate to your position you'll get the maximum. That is the clue; that is the key to life. Do you follow? Any unreasonability?

Bhāratī Mahārāja: No. Sometimes the Maṭha Commander will use this; he will say that, "You are slave and you have to do what we say, no questions asked." So what is the case there?

Śrīla Śrīdhara Mahārāja: Then that is a relative and absolute consideration always. If he's in a right superior position then it is all right, but if he's a bogus then we are to avoid. We must appeal to my clear conscience, with my sincere understanding within, my master within, caitya Guru. Something, if he's a hypocrite, he's not sincere, true to his thought and word, then I shall avoid. And if we find that he's true then of course I shall approach more intensely towards his direction that this is the nectar. Where shall I go to get such guidance to take me up to the higher sphere? That is a boon if I go to get guidance, real guidance, proper guidance. That is to be very fortunate in our life to get a proper guide. No other higher fortune can be conceived than to have a good

guide, real guide. That is our best wealth in life, sādhu-saṅga. Sat-saṅgaḥ śevadhir nṛṇām. Saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām.

[ata ātyantikam kṣemaṁ prcchāmo bhavato 'naghāḥ saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām]

[King Nimi asked the nine Yogendras: “O sinless ones! We therefore enquire from you about that which is supremely auspicious for all living beings, for in this world of birth and death, association with saints - even for half a moment - is the most valuable treasure in human society.”]
[Śrīmad-Bhāgavatam, 11.2.30]

For a moment if we can come in contact with a real sādhu it is like jewels in this world. It is a jewel if even it is for a moment [?] very rarely to be had. Śevadhir means jewel. Sat-saṅgaḥ śevadhir nṛṇām, kṣaṇārdho 'pi, proper guidance, the trace of my home. I'm wandering like a madman hither thither. Proper direction towards my home: one who can give, he's my real friend. That is the real jewel in the world, that intimation for my home. To take my own real position, desirable position, that guide. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, what is the proper conception of kartabya buddhi?

Śrīla Śrīdhara Mahārāja: That will, the responsibility is in him according to his stage. He will gather from scripture, from sādhu, all these things, and adjustment. Otherwise what can be there? He's responsible ultimately for him, his free will, his previous experience, his sincere

hankering, that is acquired by previous activity, that sukṛti, knowledge, bhakti. Bhaktyā sañjātayā bhaktyā [Śrīmad-Bhāgavatam, 11.3.31] Bhakti produces bhakti. Nothing else can produce bhakti. Bhakti can produce bhakti. So whatever little experience you have got in every point of life we are facing such problems as you are. In whatever line you'll want to approach to make progress, what you say that will be the common difficulty, and you cross.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

If I'm sincere to myself none can do any harm to me, for long time. And a small time also because something was anomaly with me so I'm detained for some time, my progress is detained for some time, you take that way. I want, if I'm sincere, none can oppose in this world. He's there, His vigilant eye is everywhere. So bad agents, good agents are also there, under Him.

Dāsa Goswāmī says: "When we're in grave danger cry aloud for the help of the Vaiṣṇava, the sentinel appointed by the Lord." Ata padi beti kori [?] The going, travelling through your way and there are so many [?] Who

falls on the travellers and robs them?

Bhāratī Mahārāja: Thieves, rogues.

Śrīla Śrīdhara Mahārāja: The other day you told. Not only rogue, rogue indifferent, they're plunderers on the way. When plunderers come to rob you they will cry for help from outside. So kāma, krodha, lobha, moha, mada, mātsarya, and so many other things to disturb the traveller one is going towards the domain of Kṛṣṇa. Then he'll cry at the sentinels, the Vaiṣṇavas are there and they will come to help, the Vaiṣṇava, the Guru, Vaiṣṇava. By their: if we cry aloud for their mercy they will at once, their ideal will come within our heart and help to do away, to drive away all those undesirable elements that hinder our progress.

Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati. [Bhagavad-gītā, 6.40]
That light should always be kept in our heart. If I don't like to deceive me none can deceive me. There is the Lord for every party. That free will is given to me and the misuse of that is in the bottom of all sorts of danger. Otherwise He's there, He won't allow others to rob me unlawfully. With my participation, cooperation, whatever little it may be, that is at the bottom of all defects, free will.

So, the sādhus, in advanced stage, they only blame their own self. They don't waste their energy to blame others, no time, only blaming his own self. "You are so magnanimous, so great, but I am so low." That is the tenor of their thought, general tenor. "I am lowest of the low, and you are greatest, noblest of the noble." That is the royal road to approach for the Vaiṣṇava, sādhu.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

... for the satisfaction of departed generation. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, Kṛṣṇa and Kṛṣṇa's pastimes, they're usually considered mādhyura-līlā. So Caitanya Mahāprabhu audārya-līlā, so what is the specific difference or characteristic?

Śrīla Śrīdhara Mahārāja: Mādhyura-līlā means pastimes within a limited circle, and when that is planned for distribution on the outside then the colour of audārya comes. The mādhyura within and the attitude of distribution, that is outside, added to that, audārya. Audārya not independent of mādhyura, the mādhyura is there, distributing what? The highest thing, when the attitude of distributing the highest thing that is audārya. And that is also eternal, every pastimes eternal. With the eternity everything is eternal, not bound in particular time. It's coming from eternity and will go on for eternity. Only limited circle we are very inquisitive to know the birth and death because we are accustomed with that thought. But in the land of eternity it is astonishing that how a thing is born and again dies. There is no question, that everything is eternal, no question of death. Death is a strange thing there – end, beginning and end unknown to that land, that plane. We are very eager to cast in it our historical experience within the history.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Our Guru Mahārāja told once that, a boatman in ancient time, generally they are trading, walks with the big boats that are used for trading purpose. So those that are in charge of that sometimes they had to, with the rope, with the help of the rope tied with the mast, they used to draw, two or three drawing when the boat is passing against the current, they were engaged to draw the boat. Then one of them has got some thorn within his foot. He thinks, 'If I become rich then I shall pave the way, make the way pukha so that no thorn can penetrate in my sole. I shall arrange to for the pavement of the road where we are to draw.' But he can't conceive that if he becomes rich then the drawing won't be

necessary at all. The drawing of the boat, this sort of labour would not be necessary if he becomes rich. No question will be of drawing but in his present position he thinks, 'If I become rich once then I shall construct the ways by which to draw the boats, so that no thorn can enter into the sole.' But he can't conceive that if I become rich then no necessity will be. So there are so many problems here, when we attain that position these questions won't arise at all. This is only meant for this mundane.

Another he told that one who is born in the darkness of a prison house, then when grown up he's there in darkness, everything to be seen with the help of light. Then a man coming from outside, "Oh you come, I shall show you the Sun."

"Yes, let me take the lantern."

"No, no, to see the Sun no lantern is necessary."

"You are fooling me. Nothing can be seen without the help of the lantern. What do you say, fool? I don't like to be fooled by you."

Then will snatch him from there and forcibly take him. "See the Sun."
"Oh! Is it so?"

Something like that.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ vyartho 'pi
naivoparameta pumsām, mattaḥ parāvṛtta-dhiyām sva-lokāt

[One party says: "God exists!" The other says: "God does not exist!"
Śrīmad-Bhāgavatam says that the ātmā is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self evident. This

quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [Śrīmad-Bhāgavatam, 11.22.34]

Ātmā parijñāna-mayo, full of light, self effulgent ātmā, it does not require the help of anything else to study, to understand that, him. Parijñāna-mayo [?] A mass of light, mass of consciousness, parijñāna. Vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ. So the ātmā exists, soul exists, and some say not exist. Why this question is here? Hy astīti nāstīti. Surely it is absent, it does not exist. Another says it exists surely. Hy astīti nāstīti bhidārtha-niṣṭhaḥ vyartho 'pi. This is useless. Why? Because it is confined in a particular section, vyartho 'pi naivoparameta, this is useless, still, this sort of contention, quarrel, won't cease. Why? Vyartho 'pi naivoparameta. It has got no end, it will continue. Some say, 'No, it is.' And some say, 'No, it is not.' It will go on. Mattaḥ parāvṛtta-dhiyām sva-lokāt. Only for those, that section, who has deviated from My consciousness as well as his own consciousness, self consciousness: God consciousness as well as self consciousness. To them the question of whether it is or it is not. But those that are in self consciousness they will be conscious that ātmā is there, and those who are in God consciousness, they will also see that there is God and there is soul. Just as those that have no eyes, so many insects without eyes... [?] Lengthy, has got no sense, only touch, no eyes...

Devotee: Earthworm.

Śrīla Śrīdhara Mahārāja: Earthworm. For them no Sun, there is no Sun for them, no eyes no Sun, no eyes no Sun. Mattaḥ parāvṛtta-dhiyām sva-lokāt. Deviated from God consciousness and necessarily self consciousness: for them the question, the doubt. But those who are already in God consciousness and self consciousness there's no question, no quarrel amongst them, within that society. So a particular group, they're quarrelling, those that have no idea at all, no experience.

So a man who is born and brought up always in darkness and habituated to see everything with the help of the light, to him the Sun he'll say, "Oh, we must take the light to see the Sun." It will be in his case. But those who are already there it will be ludicrous to those who are in that self consciousness or God consciousness. They feel Him, experience, direct experience.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ vyartho 'pi
naivoparameta puṁsām, mattaḥ parāvṛtta-dhiyām sva-lokāt

Jīva Goswāmī has quoted all these things in Sandarbha. This is the medicine for the atheists.

If the atheist has come to argue and make argument then this is the weapon.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Mattaḥ parāvṛtta-dhiyām sva-lokāt. "Deviation from Me first, and the effect of that,

consequence of that, deviation from self consciousness, sambandha-jñāna, eliminating Me to see one's own self that is not the complete estimation or vision of him, partial, not proper."

So by the light of the Sun we can see ourselves also, and the outside. Knowing is possible. If He withdraws Himself then nothing can be seen,

nothing can be felt. No experience is possible if He withdraws. If Sun withdraws everything is dark, of course if there is no Moon or stars or any other light. And also, other lights, the source is the same, that of the Sun. One, I have produced the candle light, I have produced such light, but light as a whole can only show us. So light can show.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Generally jīva comes from Brahmaloka, taṭasthā-śakti. You have read in Bhagavad-gītā? “Jīva soul is My paraśakti and the world is aparāśakti.” The combination of both has given us this world. Within the jīva-śakti and outside the aparāśakti, combination of two potencies has made this world to us.

apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parāṁ jīva-bhūtāṁ mahā-bāho, yayedam dhāryate jagat

[“O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual’s fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine.”]
[Bhagavad- gītā, 7.5]

This material world is meant, the paraśakti, the principal potency has

entered into the lower potency and making it moving, has made it a moving one.

Devotee: Brahmaloka?

Śrīla Śrīdhara Mahārāja: Ah! Its original position is Brahmaloka, taṭasthā-śakti means.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Kṛṣṇaloka is far above. Brahmaloka and Śivaloka, Vaikuṇṭhaloka, in this way, Ayodhyā, Dvārakā, Mathurā, Vṛndāvana, gradation, gradually up, up, going up. According to the degree of rasam, ānandam, it is measured. What is high, what is low, it is measured by the standard of ānandam, both in quantity and quality. Raso vai saḥ, rasa, sukha, ecstasy, ānandam, the utility of anything, or the superiority of anything should be measured by that standard only. It is universally admitted that we all hanker after ānandam, rasam, sukham. None will say that, 'I don't want happiness,' no one. Everyone is trying hard to get maximum joy. This is admitted by the extensive section. So in whatever way one is moving he thinks that, 'Joy I shall Better joy I shall get from here.' But they're erroneous, may be error, and so the reaction. Proper guidance is necessary how we can get the joy of highest quality and quantity. And the measurement, measure has been considered accordingly. This material happiness is trifle so it is rejected, and spiritual only pertaining to jīva soul of the lower type of spirit, that is also limited. And higher type of spiritual existence can emanate highest quantity of joy and of higher quality also. So the question of Brahman, the Paramātmā,

Nārāyaṇa, Vasudeva, Rāmacandra, Dvārakeśa, Mathureśa, Yogeśa, Nandanandan, Rādhikāramaṇa, in this way it goes. Those that are exclusively given for scientific search of rasa, they come to flock together by the expert of that department. “I want rasa. Raso vai saḥ. I want rasa, pure, purest rasa. Highest type of rasa I want.” So the elimination and acceptance; sādhana means elimination and acceptance of the new and rejection of the old, the progress of sādhana means that.

Bhāratī Mahārāja: Mahārāja, the jīva-śakti is from taṭasthāloka?

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: So what determines what rasa the jīvātmā develops?

Śrīla Śrīdhara Mahārāja: Jīvātmā by his free adopt-ability he can develop while entering into māyā, this plane of exploitation, a lower type of rasa, that is vikṛta, that is a rasa: vikṛta means? What is vikṛta?

Devotees: Perverted.

Śrīla Śrīdhara Mahārāja: Perverted, yes, perverted, and with the cooperation of his own free will if he moves with that of renunciation then some weak self experience of his own soul, and when merged into that then nothing remains. And similar, just as he has got adopt-ability he – plane of exploitation, he can adopt the serving attitude also, get the influence of the plane of dedication, and thereby if he goes he will thrive. A different type of rasa he will feel and make progress, in this way. Adopt-

ability, the consent, first participation is only consent, and then he's helped by the upper or the lower agents. In this way the connection and development, and once entered lives together goes on in that wild goose chasing here and proper search there.

Bhāratī Mahārāja: So the jīvātmā is normally śanta-rasa in Brahmaloka?

Śrīla Śrīdhara Mahārāja: That is not considered śanta. Śanta means positive association with the higher; that is śanta. But no such association he has got in Brahmaloka. In Brahmaloka almost like sāyujya. Self consciousness not awakened there, very feeble, not workable: only through push, very few self consciousness freedom, very meagre. Anyhow there is the two opposite things, exploitation and dedication, and the meeting place is there, very fine, the marginal potency. And we are told that from there general jīva comes.

Bhāratī Mahārāja: Mahārāja, we also hear that the spiritual body is eternal.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: So when does that - that means that it is already developed also in Brahmaloka.

Śrīla Śrīdhara Mahārāja: Of course. Brahmaloka as a whole is eternal.

Here also māyā is eternal, the particular potency undeveloped, that is also eternal. The possibility, finite is eternal, infinite and finite both combined makes absolute; that is eternal. Māyā is eternal, the śakti, but the development is not eternal, in one sense, that is changing, but this changing is also eternal. So in that sense everything is eternal: limitation within unlimited.

Bhāratī Mahārāja: The spiritual body which the living entity develops, does that begin from Brahmaloḥa?

Śrīla Śrīdhara Mahārāja: Real spiritual body does not depend on the development of the jñāna. It depends on the real development in the eyes of dedication, real jñāna is almost impossible. For a speck, for a drop, to get the knowledge of the whole, that is impossible. Only it can give its own quota to the contribution in the activity of the whole, participation, so jñāna-sunya-bhakti. That is a futile attempt. That is also a disease. That is also a tendency of a particular disease. Jñāna is also a class of disease to the soul, because he runs after phantasmagoria. What is impossible he's running after that. Being a particle he wants to hold the whole within his mouth. It is impossible - wild goose chasing. So jñāne prayāsam udapāśya, hatefully we must cast away our spirit of searching about knowing about the whole. That is useless attempt. It is impossible. So don't waste your time in quest of the whole knowledge. Whatever little is necessary you get that and go on with your service. By service you thrive, not jñāna, seeks to be master of the environment, but it is not possible. You cannot be master of your environment: never.

End of 81.09.26.B_81.09.27.A

81.09.27.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...that much, and beyond that if we try that you'll be subject and everything will be your object, that is impossible, and that will be considered to be a disease that cannot be treated, that has got no treatment, jñāna.

So the devotees are much afraid and cautious about jñāna than karma. Karma is already self contained, ordinary labour; that is self hated. Easily that can be eliminated, that position is exposed very sure. But jñāna holds the dignified position over karma, so jñāna is the powerful enemy to bhakti, so we must be very careful about the enemy named jñāna.

Jñāna means tyāga, jñāna-tyāga, it becomes, wants to be master of the environment, everything, wants the key in his hand, everything, does not care for anything else but only for the key. Something like that. He does not want anything but the key, the master, he's indifferent.

"I have finished you, to know you, the objective side, the lower aspect of the world. I have finished, I have nothing, no charm for you." Infinite is untouched, and finishing only hateful part, where he boasts, "I have finished everything, nothing to do." So that is suicide. Knowledge is suicidal, most pessimistic, pessimism, nothing good. "As a subject I have examined everything in the environment. I found nothing with whom I can associate." That will be the conclusion, and then finally retires, again entering that Brahmaloaka. But if any opposite connection will be higher then he's hurled down to go to the lowest position. Jñāna, so jñāna is not our friend.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: That is a finer enemy, gross enemy and fine enemy, subtle enemy, knowledge. I am, I shall, the karmī also, “I am monarch of all I survey.” And the jñānī will also say, “I know everything. Nothing is there. I know everything, no charm is there.” That is, the super charming world is there and we can only participate there through bhakti, through serving attitude, by dedication. That is eliminated, the reality is eliminated, that is, the higher existence is eliminated, and by examining lower existence they finish their campaign and there is nothing, there is nothing. But really, the higher aspect is eliminated and the knowledge cannot but do that, because as a subject we cannot have any entrance there, so it is as nothing. I maintain my subjective characteristic. The jñānī wants to maintain his subjective characteristic everywhere. “I must know, then I shall admit, whether it is or not.” That sort of attitude is a bar for the entrance into the higher super subjective sphere, so he’s deceived thereby. The tendency to know anything and everything that is a bar for higher standing.

tad viddhi praṇipātena, paripraśnena sevayā [upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [Bhagavad-gītā, 4.34]

Praṇipāt, that is the worldly knowledge finished. “I have come to you for something else, new, what is not in the world of experience. I have finished the world of experience, there is nothing charming, so praṇipāt.” If then with all attention I have come, with eliminating all sorts of hesitation I have come with full attention whether to enquire whether

there is anything, and paripraśnena, honest enquiry. And the real thing is sevā, through sevā we can only enter into the domain of higher knowledge, sevā. Adjust to die, to die as we are, not die by fasting by the belly as the jñānīs do, commit suicide. But die, why, what for? To live, die to live, sevā.

“That’s so charming I want to become, I can’t but be in the connection of that. For that I want to be a slave, to banish my liberty forever. At last history finished. I want to die. I want to die, why? I want to live. And the jñānīs death that is a physical death, artificial death of the worldly life.”

The ahaṅkāra, the ego, the gross ego must be dismissed forever. The ego, to live, that ego, the ego of a slave of the highest authority: that is what is necessary. So much faith, so strong faith that service is better than enjoyment, it is possible. It is possible practically that service is more paying than to become king of this material world.

No narka vristam no narkarestam no sarvabhauma no sadi patram [?]

No proposal of any supremacy of any type, no service is so sweet. You’re so sweet and Your service also is so sweet that nothing can come in comparison with that. I have no charm with that any offering of this world of experience but only my mind is mad to taste the nectar of the service of Your holy feet, the Divinity. And there we can live. After dying the living will come in their gradation, śanta, dāśya, sākhyā, vātsalya, mādhyura, classification and then progress. That is the real world and this sort of world of misery cannot be all in all and any perfect conception it may have. It is suicidal. Any attainment of here that has got end, it’s suicidal.

There was one good scholar, Rajen Sing [?], a good philosopher. In the last days he was mad. Intellectualism led him to be mad; the intellectual achievement for the jñāna. I told that one philosopher in Germany, Nietzsche, he was something like half mad.

Hare Kṛṣṇa. Praṇipāta, paripraśna, sevā. This is the Vedic knowledge, or the knowledge of Upaniṣad, Veda, which is revealed, which comes from up down here for the help of the jīva. Always:

tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham

[“One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source.”] [Muṇḍaka-Upaniṣad, 1.2.12]

Then in Bhāgavatam,

tasmād gurum prapadyeta, jijñāsuḥ śreyaḥ uttamam

śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam

[“Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.”] [Śrīmad-Bhāgavatam, 11.3.21]

In Gītā:

tad viddhi praṇipātena, paripraśnena sevayā upadekṣyanti te jñānaṁ,
jñāninas tattva darśinaḥ

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [Bhagavad-gītā, 4.34]

Here in India the Vedic Institute they imparted education with serving spirit. The students used to come to Gurukula, they used to make service to Guru, including his family.

Even Kṛṣṇa went to fetch wood from the forest by the order of the wife of His Gurudeva Sandīpanī. “Get some fuel for us.” And she used to cook for the students.

So service, imparting Vedic education, the Guru he takes that as a service. He begs from rich men but doesn’t take anything as remuneration for imparting the knowledge. Out of his own accord he’s giving the knowledge what he has acquired from his own Guru. In the similar way he’s also delivering that knowledge to the disciples – not anything in return. The śiṣya, the student, they will also go, they will take food from the Guru’s family and the Guru’s wife as mother she will feed them. And whatever is her requirement she asks as her son, “We need fuel. You will have to get some fuel my son from the forest.”

Kṛṣṇa and Sudama went and in that day rain profusely and a river between the Gurukula and the forest, there was a river so overflowed They could not come back to their [Gurukula]. For the night they had to pass in the tree anyhow. And then when the morning came, next

morning, then Guru went in search of them and he's calling, "Kṛṣṇa, Sudama," and then they came out with so many bundles of fuel on their head, coming.

Kṛṣṇa asked Sudama, "Do you remember My friend?"

When in Dvārakā He's a King, Sudama went to see Him and Sudama thought, "He's making so much, showing so much affection, He must not have recognised me."

Then to remind him, "Yes I have recognised you My friend. Do you remember that night when we went in search for fuel and passed in the tree the whole night. And in the next morning our Gurudeva Sandīpanī went in search. Do you remember?"

Then he thought, "Oh! He has recognised me. Still He's making so much for me, showing so much affection, so much care for me."

So even the Lord when He was in Gurukula there He showed that the study should be made along with the serving spirit, otherwise Vedic truth won't come down to you. If you want really to have, to study the Vedic knowledge, want to get, then service must be with the search, then that will come down within you. Satisfied by your serving tendency, that higher knowledge will come down within you and you'll be able to get that, otherwise not. Intellectual feats, that won't allow you to enter into that holy domain. Intellectualism has got no entrance into that domain. Only the gentlemen can have entrance, passport there, gentlemen. Who? Who won't go to exploit that land, rather to serve the interest of that land, they will be given passport there, not otherwise. The guṇḍās are not allowed to enter that domain. Automatically they can't.

Hare Kṛṣṇa. Gaura Hari. Nitāi.

Bhāratī Mahārāja: Mahārāja, there was in the second chapter of the Chaitanya-Bhāgavat, there was a mention that Lord Nityānanda Prabhu that He would serve as the servant of audārya-līlā. He would act as the servant to propagate Caitanya Mahāprabhu's audārya-līlā.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: So that was to benefit everyone in a general way, one of its functions?

Śrīla Śrīdhara Mahārāja: Yes, according to their capacity or fortune. He will – the professor is delivering lectures, but the students will receive according to their capacity. He in general wants to distribute through his writing, but according to their respective capacity they will, some will read it to write a thesis and to get some name in the university. And some only to criticise against his writing. And some fortunate souls will find light and dedicate himself for the whole of his future. So many class sections of students, of hearers, prakṛti-vaicitryāt and pāramparyeṇa, prakṛti-vaicitryāt – the section of the same will be taken differently.

Brahmā, he explained that, “You are Brahman, you are that soul, that ātmā.” There was one āsura he understands this body, he says, “You are, this body is that ātmā.” Some say, “Oh! He's meaning my inner self. I am that ātmā.” In this way amongst the students the understanding of different type: it is a general fact.

So Vṛndāvana dāsa Ṭhākura he's distributing that nectar of Caitanya's life, but, Amara durdaiva nami nahi anuragah [?]

tuyā dayā aichena parama udārā, atīśaya manda nātha bhāga hāmārā

[“Śrī Caitanya Mahāprabhu says: “Whatever may be lacking is on My part. There is no defect on Your side.”]

_____ [?] According to our purity of purpose we shall be able to understand.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Hare. Hare Rāma Hare Rāma.

When Bhagavān comes down here Himself so many seeing Him in different ways, the Śiśupāla, the Kaṁsa, and the Nārada, the gopīs, their vision of different ways. We can’t deny that, the realisation cannot be same, and should not also be same. By nature, the gradation, the hierarchy should be there, so no injustice, no partiality. Die to live, ātma-nivedana, ātma-nivedana fully, give yourself fully, give and take.

One gentleman told me when I joined the Maṭha, he’s my elder brother, God-brother, I’m making praṇāma daṇḍavats to him, he’s also returning daṇḍavats.

I asked him, “Why you are showing hypocrisy?” “Why?”

“I think you to be superior so I’m bowing down to you. And you certainly do not consider me to be holding higher position than you, so your daṇḍavats towards me that will be hypocritical, artificial.”

“No, no. It’s not so very easy to bow down,” he told. “It’s not a very easy thing to bow down.”

I was silenced. I saw the object, the meaning within I detected. Yes. Namaskāra is not a very easy thing, to give one’s own self by daṇḍavat surrender it is not an easy thing. Really it is the greatest thing to offer one’s self to the higher. Only who can make that offering, the degree of offering.

A man, he gives his word, he can’t take it back, rather he can give his life, but can’t take his word back. There are so many even, “Oh! I did not, at that time I did not calculate that this will be the result so I withdraw.” For this excuse me – that will be in ordinary case. But there are cases when word once given that won’t be broken, rather he will give his own life but won’t go back, such type is there. So giving is very difficult thing, self giving. We can give what belongs to us, but that is false giving. Nothing belongs to us. Īśāvāsyam. Only self giving is giving proper, self offering is proper offering. Otherwise all that I falsely think that this thing belongs to me, nothing belongs to me, what should I – this is all false. The false ego, that is also difficult to give away, what to speak of the real self within. “I’m Yours!”

kr̥ṣṇa, tomāra haṇa’ yadi bale eka-bāra, māyā-bandha haite kr̥ṣṇa tāre kare pāra

[“One is immediately freed from the clutches of māyā if he seriously and sincerely says: ‘My dear Lord Kṛṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.’”] [Caitanya-caritāmṛta, Madhya-līlā, 22.33]

The simple thing, to die to live, simple thing, “I am Yours, Kṛṣṇa I am Yours.” Then the māyā, the illusion will run away from you, run away. “I am Yours!” The depth of this expression it depends upon. “I am Yours! I belong to no one, but I am Yours wholesale my Lord. Please accept me.” Kṛṣṇa, tomāra haṇa’ yadi bale eka-bāra. Only once: “I’m Yours, I surrender unto You.”

“Yes, I accept.”

Only that is what is necessary within us, nothing else, sakati, prapatti, prapanna, surrender; that is necessary.

Devotee: Prapanna-jīvanāmṛtam.

Śrīla Śrīdhara Mahārāja: Yes. That was a big thing in me at that time, that this is the key to heaven, key to heaven, so I shall have to deal this. I searched where anything is written about prapatti, Hari-bhakti-vilāsa, Śaṭ-Sandarbha, and other books, and collected those in one place, as much as I could, that this will help most the prapatti. That was my idea, the entrance to the Divinity, the gate is surrender. With this idea I collected. Hare Kṛṣṇa. This is the necessity, the only necessity of every one of us, conscientiously, the śaraṇāgati, nothing else is necessary, everything:

yaṁ labdhvā cāparaṁ lābhaṁ, manyate nādhikaṁ tataḥ yasmin sthito na duḥkhena, guruṇāpi vicālyate

[“By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers.”] [Bhagavad-gītā, 6.22]

There is such substance that when we get that we don't want anything, no necessity of any aspiration for any other thing. There is such thing. Yaṁ labdhvā cāparam lābhaṁ, manyate nādhikaṁ. No gain can be considered superior to that. This is the highest, the positive insinuation, feeling is there. And if we are placed there in that, in connection of that, then no misery of, however greater degree it may be, it can disturb me. No misery can disturb me. And no happiness can take me away, can move me away from that, and no misery can trouble. There is such kind of gain possible.

yaṁ labdhvā cāparam lābhaṁ, manyate nādhikaṁ tataḥ yasmin sthito na duḥkhena, guruṇāpi vicālyate

There is such a thing.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāsyā karmāṇi, mayi drṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [Śrīmad-Bhāgavatam, 11.20.30]

All doubts, suspicions, solved, removed, no doubt, all solved. The wholesale solution, all the entanglements are untied. I want nothing. So many ties already existing, "I want this, I want this, I want this," all untied. I want nothing. Bhidyate hṛdaya-granthiś. Our heart is full of so many ties with so many aspirations, but all untied. I, by mistake, I made connection, I wanted, made a tie between me and that thing, that if I get that, if I can tie him to me then I'll be satisfied. No, no. These are not necessary, all

redundant, all the ties untied. Bhidyate hr̥daya-granthiś, chidyante sarva, all doubts finished, removed. No. This is the truth. This is the what I wanted, what I am searching, all through this is the thing. Chidyante sarva-saṁśayāḥ, kṣīyante cāśya karmāṇi, and the previous activities, reactions, that is all also exempted. Mayi dr̥ṣṭe 'khilātmani.

“No necessity, I am everywhere.”

Everywhere, the fulfilment, the perfect, is seen everywhere, so no duty, no feeling, no perception of any duty to anyone. He's there. The guardian is everywhere to take care of everything. Only what is necessary, I must connect me with the guardian. The guardian is everywhere. He's taking care of everybody. So I have nothing to do, only that I may not be detached from this knowledge of this position. The relationship with this knowledge or this association I may not be detached again, so I must go deeper and deeper into that. No other business, no other engagement is necessary. That will be the only - to enter into. And then when under the full complete direction of Yogamāyā I will play in her hand. I will have to play in her hand. There is also vipralambha, there is sambhoga, all these things, but that is all Yogamāyā. Everything is supplying that highest, higher type of rasam there.

It is possible. And the Gauḍīya Maṭha stand is here. Bhidyate hr̥daya-granthiś, chidyante sarva-saṁśayāḥ. No mundane wealth is necessary, and no alternative proposal of religious conception may be, may exist, than that of Bhāgavatam or Mahāprabhu, Caitanya. This is the unique. Nothing is necessary. All else eliminated. This is the standard.

Sarva-dharmān parityajya, mām ekaṁ [Bhagavad-gītā, 18.66] the Absolute call, the Absolute call to all, not to the particular section: Absolute call to all. “Come! Mām ekaṁ śaraṇaṁ vraja – Not more absolute than Myself.”

And no repentance, no reaction. I thought, is it possible? The Gauḍīya

Maṭha people they are their own canvasser. They do not care for anybody. What they say that is the Absolute Truth. Is it possible to think that this is Absolute and no other alternative? It is impossible almost. Then the Bhāgavata śloka already I had connection came to my mind. Bhidyate hṛdaya-granthiś. Bhāgavata says that it is possible. Chidyante sarva-saṁśayāḥ. The most dangerous thing, chidyante sarva-saṁśayāḥ, all the doubts are cleared. How revolutionary! Is it possible? The whole doubts, so many infinite doubts may exist in one's mind, and all will be cleared, is it possible?

The Gauḍīya Maṭha people say like that. I can eliminate them, I can deny them, but I cannot deny Bhāgavatam. There in an authentic tone Vyāsadeva is giving proclamation, chidyante sarva-saṁśayāḥ, it is possible, no doubt will remain. There is such a stage. Oh! They're one with that standard of Bhāgavatam, that Badarikāśrama, that Śukadeva Goswāmī told at Naimiṣāranya, the very gist of all the Veda and Gītā etc. The same standard they're representing. So entered with more confidence and gradually imbibed that sort of slate and now I am speaking on their behalf, as agent, converted fully.

The personality of Mahāprabhu and that Śrīmad-Bhāgavatam, the last product of Vyāsadeva. Śrīmad-Bhāgavata is the last gift of Vyāsadeva after Gītā, Mahābhārata, Vedānta, Purāṇa, everything. Still there was some want, and Nārada came and gave the final touch, and Vyāsadeva came with Bhāgavatam. And Mahāprabhu took that and inaugurated practically in the world. And Gauḍīya Maṭha is trying to, with knowledge or nectar of the highest type, to distribute to the world. And Swāmī Mahārāja went throughout the length and breadth of this world and attracted people like you all to such faith. It is a great pride to us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

yasmin vijñāte sarvam evam vijñātam bhavati / yasmin prāpte sarvam
idam prāptam bhavati

The Upaniṣads are also there. “There is something, if we get that everything is got. If we know that everything is known. If we get that everything is got.” In Upaniṣad we also find the same echo: tabe brahma jijñāsa. So enquire after that most universal and most general thing, not any part, this part, that part, that part, that part, innumerable parts. That is waste of energy, chasing after so many partial things. Try to catch the centre. What is that?

yasmin vijñāte sarvam evam vijñātam bhavati / yasmin prāpte sarvam
idam prāptam bhavati

The key, the one who represents the whole, the central, the commanding figure, try to get that person. And when such faith grows within us it's called śraddhā, śraddhāmayo 'yaṁ loka [Bhagavad-gītā, 17.3]. The senses of your experience, the erroneous things are supplying your eyes, nose, ears, that are supplying to you, all false information. False information and that is stored in your mind, a depot of false information. Dissolve that thing, the bureau, the depot of false information must be dissolved. It is possible, the whole in one, and one in whole, through śraddhā.

ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate

iti matvā bhajante mām, budhā bhāva-samanvitāḥ

[“I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the Vedas and allied scriptures which guide everyone's

worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non duty, and embrace the paramount path of love divine, rāga-mārga, and adore Me forever.”] [Bhagavad-gītā, 10.8]

“Through love they come forth, when they come to understand that I am the very root of everything. Ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate. I am the root, I am the Master of everything. Then they come with spontaneity, sincerity, curiosity, love, earnestness, all these, iti matvā bhajante mām, budhā bhāva-samanvitāḥ.”

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam kathayantaś ca mām nityaṁ, tuṣyanti ca ramanti ca

[“My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence.”] [Bhagavad-gītā, 10.9]

“They find everything...

End of 81.09.27.B

81.09.27.C_81.09.28.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...any name, fame, nothing of the type. They feel that everything they want that is in Me.”

teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ
taṁ, yena mām upayānti te

[“To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me.”] [Bhagavad-gītā, 10.10]

“To this particular section I give a particular type of highest attainment of Me, and that is in Vraja, crossing the morality and other so called truths of this world, anything else. And Absolute connection with Me, even crossing the śāstra, the scripture, and the samāj, the society, and the tradition, the usage, give up everything. I am overall. Vaikantic. Exclusive devotion to Me, that is the highest. Not dependent on the scripture, or the society, or the so called Guru, guide, etc. Absolute connection with Me, not actuated by innate connection, not actuated, drawn by any quarter, it cannot be useful. The source is Mine only. Myself is the source, and get that independent connection. Not any dependent, that by scripture, by the advice of a particular gentleman, by sādhu, not this type which is dependent on any other source that is very favourite to Me. Direct connection with Me. Come to this section that is parakīya is what is called in Vṛndāvana. If you cross here, if anything, if any conception of so called religion stands in your way give up that religious idea. Come to Me. My connection with you is such, no law can enter between My connection of

you and Myself, no law.”

In a particular family, law enters when the unity is slackened, and when unity in a family is there, no law. Who is eating more, and who is earning more, no question. But when the love, the tie, the affection is slackened, then, Oh! You give only this amount, but your wife and so many children are taking food. I’m giving so much amount, but only myself and my wife, so you will have to go, the law will request, the question of law will come. But when there is unity no law.

“So no law between the relation between you and Myself,” the Lord says. *sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja*

ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [Bhagavad-gītā, 18.66]

ājñajaiḥ guṇān doṣān, mayādiṣṭān api svakān

dharmān samtyajya yaḥ sarvān, mām bhajet sa ca sattamaḥ

[“In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (sādhu).”] [Śrīmad-Bhāgavatam, 11.11.32]

“He’s the saint of the saint, the king of saints. Who? I have My order in the scripture, and sadācāra, it is by My will it is done. But still if one crossing that law comes to Me he’s My greater devotee. That is meant, that law is meant for ordinary persons, gradually to take them in. But one who has understood Me and his innermost connection, then the law is useless for him. That is to promote ordinary public to take Me. It is meant for that lower necessity.”

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam [karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

[“Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.”] [Śrīmad-Bhāgavatam, 11.3.44]

It is for the child of the spiritual warning the laws have been, different types of law there are, that is for the child. But for the highest grown up no law, rather, they’re rather, their practice, that should create new law to the world. [?] I’m doing real service to that domain, otherwise I’m wandering at my sweet will. That is a particular outcome within my mind, from within my mind. May not be too much selfishness there. But what is the guarantee of service? The domain of service is something positive thing and this is also the negative or positive something, māyā, error, the world of error, māyā, and the world of truth. And between the two the withdrawal from the world of error that is qualification, but neglecting the world of service to go on visiting then that is punishable, according to the law of Vaiṣṇava, but we’ll be loser there. So what is necessary, not only to cut off connection with our mundane tendency which we find in our mind, but also to be reinstated in the positive service of the Lord. That is

the all important thing, to be engaged in the real service of the Lord. And not we should take a French Leave from both the sides.

muktānām api siddhānām nārāyaṇa-parāyaṇa sudurlabhaḥ praśāntātmā
koṭīṣv api mahā-mune

[“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.”]
[Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

And that is very rarely to be had, only through the connection of a real sādhu, a real agent, otherwise I can't help to, I can't have any connection. Where is the guarantee that what I shall do that will be for the satisfaction of the Supreme Lord? What is the guarantee? I may, in my mental concoction I may think, 'Yes, I have got, I am doing, it is for the satisfaction of the Supreme Lord.' It is not such an easy thing. That is a positive thing. That does not depend upon my imagination. So to have the company of a real sādhu, the real agent, who is cent per cent established, installed in that plane, and whose wholesale activity is for the Supreme Lord, nothing else, to secure his order, his will, how we can serve him, that is the very most precious thing in the life, only to become a slave to that real agent of the Supreme Lord. Because it is a positive thing, it is not a thing of our imagination at large. A positive and fixed thing with fixed law, fixed nature that can be known and considered, and felt, it has got its peculiar nature, peculiar existence. It's not mere concoction, not mere opposite of the world life. So a positive connection of the real life I must ... Mahārāja says... ...the gist of all the advices given in Gītā and in different times and places of śāstra can be summarised in one: Svatmam pranam

.....nigamatsaram..... [?]

All the, the whole substance of all the advices given in different places in different times, it is this, he has to sacrifice one's own self, that is to die. Die to live, self abnegation, self offering; but self offering where? It must be guaranteed that it is for Kṛṣṇa, not any other thing. That is very rarely to be found, rarely to be found, sat-saṅgaḥ śevadhir nṛṇām.

[ata ātyantikam kṣemam prcchāmo bhavato 'naghāḥ saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām]

[King Nimi asked the nine Yogendras: "O sinless ones! We therefore enquire from you about that which is supremely auspicious for all living beings, for in this world of birth and death, association with saints - even for half a moment - is the most valuable treasure in human society."]
[Śrīmad-Bhāgavatam, 11.2.30]

And without that door, that is the only door of Vaikuṇṭha, to go through sādhu. Prahlāda Mahārāja in Bhāgavatam says, in two places:

Mahīyasām pāda-rajo-'bhiṣekam, niṣkiñcanānām na vṛṇīta yāvat
[Śrīmad-Bhāgavatam, 7.5.32] Rahūgaṇaitat tapasā na yāti [Śrīmad-Bhāgavatam, 5.12.12]

There was one king by the name of Rahūgaṇa. He went to see Kapiladeva in a palanquin, and the palanquin bearers, one was sick, and Jaḍa Bharata, Bharata Mahārāja – the King Bharata, when he had affection for a small deer at the time of his death he thought that, "If I die, the cub,

_____ this deer will be devoured by some jackal or so," and just at that time he died. And with that thought he died he got the body of a deer. Then he, as his previous penances he could maintain the memory of his

previous life.

“I am so and so, in my previous life. But just at the time of death because I died with the memory of the deer cub so I got the birth of a deer.”

This memory he had. So he did not mix with other deer, and he kept him close to the āśrama of the rsis, and he used to hear the Vedic explanations and all these things, and used to take the (utistham? Remnants?), of the yajña. Then he became a brāhmaṇa, Bharata by name, and he could remember his past lives. And here also, for fear of mixing with others at the time of death if their memory again comes and determines his future birth he did not make any association with any of

their environment. [?] So he kept himself silent. He did not talk to anybody. Ordinary people used to think that he’s an idiot.

[?]

Once he was used to keep vigilant eye to their lands, so many crops, “You go and stand and try to drive away the crows and the birds and other beasts that come to damage the crops.”

He was standing there, and when one of the carriers of the palanquin of the king was sick, that man was taken from the roadside. And palanquin going on, and he’s particular not to disturb any animals on the way, so here and there ants and other insects are there and he does not put his foot on them so that they’ll be killed. And he was very strong also. So he’s not putting his steps regularly, and the palanquin is also moving up and down, this side, that side.

And the King told, “What’s the matter? Why don’t you carry smoothly my palanquin? So much jerking.”

“Oh! This new man, he’s responsible for this.”

Then to this Bharata Mahārāja, “Do you feel any pain on your shoulder, gentleman, new man. Do you feel pain for carrying me?”

Then he answered in another way. “Who carries whom? You are carrying me or I am carrying you?”

Then the King was puzzled. “What sort of answer comes from him? Physically he’s carrying, in other ways, by engaging, by taking his energy I’m getting debt to carry out. So this is not normal. He came down from the palanquin. “Are you that Kapiladeva whom I’m going to meet?

“No I’m not.”

“Who are you [?] And then Jaḍa Bharata came out with this:

rahūgaṇaitat tapasā na yāti, [na cejyayā nirvapaṇād grhād vā

na cchandasā naiva jalāgni-sūryair, vinā mahat-pāda-rajo-‘bhiṣekam]

[“O King Rahūgaṇa, the perfectional stage of devotional service, or the paramahansa stage of life, cannot be attained unless one is blessed by the feet dust of the great devotees. It is never attained by austerity, Vedic worship, acceptance of the renounced order of life, the discharge of the duties of household life, the chanting of the Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire.”] [Śrīmad-Bhāgavatam, 5.12.12]

“Which you are searching after, that cannot be had by all these methods. What are they? Tat tapasā, not by penance. Na yāti, nirvapaṇād, not by shaving one’s head, that is taking the sannyāsa āśrama. Grhād vā, or managing the household affairs strictly according to the direction of the

Vedas. Na cchandasā, neither by continuing the study of the Vedas and scriptures. Naiva jalāgni-sūryair, or there are persons who make penances with the relation of Sun, the fire, or water, just as Vidyadeva did sometimes in winter, or to make, dived under water. Then sometimes when the yogīs on the fire at noon under the heat of the Sun, and also lighting fire around their body in some acute stage they try to maintain their attention towards the desired end, jalāgni-sūryair. Vinā mahat-pāda-rajo-‘bhiṣekam, only one gate, and that is the service of the mahat, the proper agent of the high. That is the only way.” This was said by Bharata.

And you know that in Kurukṣetra, in tanistha, Mahadeva’s tanistha, and Badra Kali is Devī there, tanistha there in, very near, close to Kurukṣetra, Badra Kali. And once the dacoits they wanted to sacrifice a human being and then go to dacoit, to plunder, so that the deity will be in favour of them and they’ll get, exploit much money, much wealth.

So Bharata was taken to that Badra Kali and to be sacrificed there. Bharata did not resist. He’s established in the absolute movement of the highest plane. “The will of Kṛṣṇa, He’s the Absolute. He’s seeing everything. And if He’s ordained then I shall have to face such death, so why should I resist.” In this way.

Then when they just, the dacoits just put the sword on his neck, then Badra Kali, she came out from her figure and snatched the sword and killed the dacoits and he was let lose.

[?]

rahūgaṇaitat tapasā.

And there is another in Prahlāda Mahārāja.

naiṣāṁ matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ, [niṣkiñcanānāṁ na vṛṇīta yāvat]

[Prahlaḍa Mahārāja states: “Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.”] [Śrīmad-Bhāgavatam, 7.5.32]

matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gr̥ha-vratānāṁ
[adānta-gobir viśatāṁ tamisraṁ, punaḥ punaś carvita-carvaṇānāṁ]

[Prahlaḍa Mahārāja said: “Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.”] [Śrīmad-Bhāgavatam, 7.5.30]

Our attention towards Kṛṣṇa it is very, very rare. Matir na kṛṣṇe parataḥ svato vā, how it can be effected - to take our mind, our attention, in the feet of Kṛṣṇa. It is a very, very difficult thing. It cannot be done by others, nor by one's own self, even not by the combination of one's own self and other outsiders. Matir na kṛṣṇe parataḥ, by the help of the public - other than one's own self, parataḥ. Svato vā, or by dint of his own capacity, svato vā. Mitho 'bhi, or by the combination of the two – self and outsiders. Mitho 'bhipadyeta gr̥ha-vratānāṁ, if they're all classified under; they're labouring under the jurisdiction of gr̥ha.

No grham grha nityam grhame ichate [?]

The house is not proper house, rather the wife is the house. Grhini grhancha may [?]

Only for the thirst for a wife house is necessary, otherwise one can take rest in any place, in any veranda of any gentleman.

No grham grha nityam grhame ichate [?]

So if we think deeply then we see that grhime is grha proper. She makes us to live in a particular place or particular room for particular paraphernalia. Only our necessity for her that is responsible for our living in a house.

Those that have got such correlation with such centre of life they cannot evolve in any way to the Supreme Lord, gr̥ha-vratānām. Why? Adānta-gobir viśatām tamisraṁ, punaḥ punaś carvita-carvaṇānām. Their fated movements cannot but be this, adānta-gobir, their guide is their senses, go means indriya, adānta-go, uncontrolled senses. Adānta-gobir viśatām tamisraṁ, they are their guide, the senses, and they will enter more and more into the density of the darkness of ignorance, the exploitation and reaction. Viśatām tamisraṁ, punaḥ punaś carvita-carvaṇānām. Just as the animals, the cows, they devour some food and again take it from the stomach to the mouth and again swallowed and again taken into the mouth again chewing, that is their way. There's no end, always sometimes a little tyāga, sometimes a little more intense enjoyment. In this way, this side, that side, entangled with the food of the senses. This is their jurisdiction. Adānta-gobir viśatām tamisraṁ, punaḥ punaś carvita-carvaṇānām.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni
baddhāḥ]

[Prahāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”] [Śrīmad- Bhāgavatam, 7.5.31]

These unfortunate people they can't realise that the real svārtha, the real object of their satisfaction is in Viṣṇu [?] The all pervading spirit, that is their real important necessity, not any other thing. Then they may come, they make much of the cover and not the inner substance. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ. Those unfortunate souls they make much of the coating, the cover, and not the substance within the coating, they can't hit.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ

Just as one blind man cannot guide another blind, andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ, so their fate is like that.

naiṣāṁ matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-arthah
[mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat]

[Prahlaḍa Mahārāja states: “Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.”] [Śrīmad-Bhāgavatam, 7.5.32]

So long one's mind can't come in touch of the holy feet of Urukrama, of that wonderful stride, one of wonderful stride, cannot come to touch that holy feet, so long, naiṣāṁ matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-arthah, for which the removal of the undesirable element in him is necessary. Anartha, which is not necessary that is within him and as long as that part is not being removed he cannot come to the – near the feet of the Holy Lord. Naiṣāṁ matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-arthah, for which this is necessary, artha means necessary, to remove the undesirability in him, undesirable elements in him, anarthāpagamo yad-arthah. Mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat. And what is the positive thing required? Mahīyasāṁ pāda-rajo-'bhiṣekaṁ. As long as he does not come to the holy feet to take bath in the water or the dust of a person of the holy feet of a divine person, pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat, he cannot meet his guide, surrender himself to the feet of a real agent of the Lord. That is the only way to enter into Vaikuṇṭha.

So to get guidance, to secure guidance of a person who is living cent per cent life of devotee, and from him the – whatever order will come, only that, and to gather Vaikuṇṭha energy into him and to do away with his previous acquired energy from the mundane world, to destroy that, this is

the only process to go into the higher realm. So leaving that chance, that disconnecting the order of his – disregarding the order of Guru which the direction through him is so valuable, neglecting that he's going, this stereotype fashion of tīrtha when travelling into here and there, that may be satya guṇa, not very intensely filthy, but that has got no connection with the Vaiṣṇava vastu. That is for the lower, for the, one who comes to learn a language, ABCD, something like that tīrtha varṇam. But neglecting the guidance of the professors and teachers to go on in such excursion, that is punishable. I had some sort of awakening of search from that event and gradually I found that it is such. It is really valuable thing to engage one's own self under the direction of a man who has got no other motive but wholesale converted into the Kṛṣṇa consciousness, cause of Kṛṣṇa, service of Kṛṣṇa. That is very rarely to be found, and to disconnect that, or to slacken that, that is misfortune for the person.

Gaura Haribol. Gaura Haribol. Gaura Haribol. So practically we find that under the direction of a Vaiṣṇava to go on with our activities disassociating ourselves with our own propensity, internal or external, so long acquired by us of unlimited type. Birth and death, birth and death, we have gathered prejudice and colour from this mundane, subtle or gross, it is very difficult to get out of that. Only by indenting fresh and divine energy within us that we can drive them [?] No other way. By coming in connection with the positive we can get out of the negative. And by entangling or by dealing with the negative side in many various ways we cannot get out of the negative. We may deal with the negative side in various ways, but that won't give us any escape. Only the connection of the positive can get us out of the entanglement of negativity. This is told by the whole of the Vaiṣṇava śāstra. So,

tasmād gurum prapadyeta, jijñāsuḥ śreyasḥ uttamam

śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam

[“Therefore any person who seriously desires real happiness must seek a

bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.”] [Śrīmad-Bhāgavatam, 11.3.21]

Tad vijñānārthaṁ sa gurum evābhigacchet, and not to go for the purpose of trade, to give and take, ābhigacchet. Finally you'll go there for final, and not to come back. With this idea you must go to Guru to be effective in his campaign. So, gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham.

[tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham]

[“One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source.”] [Mundaka-Upaniṣad, 1.2.12]

And not a Guru in the fashion of the day. But he has got his quality as given in the śāstra, śrotriya, must have knowledge of the śāstra as well as he must be established in both practice and knowledge, both, śrotriyaṁ brahma niṣṭham. He must have his own conduct, his own practice, what he says, what he preaches, śrotriyaṁ brahma niṣṭham. And in Gītā also:

tad viddhi praṇipātena, paripraśnena sevayā upadekṣyanti te jñānaṁ,
jñāninas tattva darśinaḥ

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [Bhagavad-gītā, 4.34]

That jñānī and tattva darśi, he has felt and he knows and he has got feeling – direct touch of the same thing. To such person we must go and surrender, not to come back again, with this idea. Then gradually we shall be taken in the transcendental realm. There we can live. Yad gatvā na nivartante, tad dhāma paramaṁ mama.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ

yad gatvā na nivartante, tad dhāma paramaṁ mama]

[“My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all illuminating supreme abode.”] [Bhagavad-gītā, 15.6]

“And very beautiful and worth living is My dhāma, My domain, My abode is very healthy and beautiful and sweet, to live there. And none can come

back from such place. None have got any desire to back out if once they can enter into My abode. It is so beautiful, so sweet and so pleasing, from all directions.”

That is theory of the theory, imagination of the imagination. Who will go for this wild goose chasing in these days of scientific realistic view? Ha, ha, ha, ha. Only the mad!

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said to Rāmānanda Rāya: “I am insane, mad, bāula - pāgala - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class.”] [Caitanya- caritāmṛta, Madhya-līlā, 8.291]

“I am mad and you are also mad, so we are getting on with this transaction.”

Otherwise so many conscientious, so many judicious people, they’re living in the world of reality, and going to the Moon, and taking news from the Sun, and so many planets, Saturn etc, and so boastful there. Who will care, “Where is God?”

The Yuri Gagarin, the first man from Russia who went into the sky, space, beyond the attraction of the earth, and when he came down one old woman asked him, “My son, you went so, so high. Have you seen God there?” According to her saṁskāra, her mental tendency, she asked like that. “You went so high, so high, you must have seen God there.”

Then Gagarin answered, replied, “God is the horse that draws our carriages here.” That was his answer, the Gagarin’s answer. “The Bhagavān – the God, the force of your imagination, we find here that that His force is only drawing our carriages.”

That was his answer. I got it from the paper. So atheistic is the present age of this ugra scrutiny, they’re boasting, but, aliti patanai jo mati picchai [?]

But death is standing there firm and devouring everything. And also which they can’t refuse that, “Not only I shall devour you, but your Sun, Moon, your Earth, everything I shall devour.” And they can’t, they’re silent there. They’re silenced by their threat, by the threat of the time, “That I will devour everything.” But yes, you will devour everything, we can’t deny. But the fools they won’t try to find out a plane within him which is free from the jaw of death. It is within. Just as eye, the mental eye, the eye of the reason, they’re different, so also the soul is there which is untangle able, which is free from the sting of this material mortal world. That element within and that is ourselves subject, but this won’t enter the brain of these fools.

And if slightly touched in any scientist, they’re also helpless, repents, “Why have I helped, I have given the atom bomb in the hands of so many demons?” Einstein repented. “I have, by my research I have given the atom bomb into the hands of these demons. God forbid.”

But what of that? Soul is immortal, Socrates he paid for that, simply he told that soul is immortal, that was his, that was against the religious conception of the time, so he had to give up his life. And Christ also...

End of 81.09.27.C_81.09.28.A

81.09.28.B_81.09.29.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Sat saṅga. sādhu-saṅga Kṛṣṇa-Nāma. If we take the Name the serving attitude must be there. Serving means die to live, to throw ones own wholesale for the existence of that.

Mr. Gandhi, he risked his whole life in every point of his action, but he did not die. But his attitude was such, “Whatever I told, I am to maintain that.” The whole of his life was something like that.

So we shall take the Name. What for? I am taking the Name of the Lord, what for? To get some name and fame of a sādhu, no! Kanak, kāmīnī, pratiṣṭhā, not for money, not to attract any women, never to attract the popularity. But I am ready to give, to sacrifice myself wholesale for whom I am searching, for whom I am taking the Name. With that much attitude we shall take the Name. It is not lip deep. But the whole life within the fist I shall give, for the satisfaction of whom I am searching. The whole of my energy, the whole I shall take the risk of my whole thing for the satisfaction of the Name. Now we must approach with this attitude. Whole thing is guaranteed. The pursuit, the attempt is backed by my whole energy, whole life, whole prospect, everything. With this attitude I shall have to search for a drop of Vaikuṇṭha nectar. Otherwise it is useless.

Die to live. Sacrifice, sevā. Sevā means death. Sevā means to give ones own self to a particular purpose. The sevā of Kṛṣṇa means this. This mal self, this mundane, this concocted self, it is very valuable? It is not valuable thing. You'll be saved. Try to be saved of your, this sham self you are in. This is not a very laudable thing. It is a mortal thing, and the depot of many reactions. So get rid of this centre, as soon as possible get out of it, and enter into the land of confidence and goodness and fairness and sweetness. Try to enter that. You must be sincere and wholesale. Your campaign must be wholesale not partial, taking one step ahead and

three steps back, not such hesitation. Clear. Hare Kṛṣṇa. Otherwise you are a finite and you want to get the advantage of the infinite. No shame. You are very small and only a part of that small you will sacrifice and your aspiration, I shall get the whole. It's a fun, a very good trend. It is not so easy.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Gaura Haribol. Nitāi. Nitāi. So:

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

[Therefore, the name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses, beginning with the tongue, in the service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee.]
[Bhakti- rasāmṛta-sindu, Purva-vibhaga, 2.234]

If only our superficial senses is engaged in Kṛṣṇa's cultivation, this is nothing. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. That is not Name, that is only nāmākṣara bahiraya batu, [From Jagadānanda Paṇḍita's Prema-vivarta] only mundane sound. Your tongue can produce mundane sound. That is not Kṛṣṇa. The Name to be Kṛṣṇa, Kṛṣṇa has to come down there. Don't be self deceptive, 'that taking Name I am a great sādhu.' It is not like that. Kṛṣṇa has to come down in the form of the sound on you. He is spiritual, He is transcendental. So sevonmukhe - your surrender, complete surrender towards Him will attract Him, and He'll graciously come down, come down to grace you, in the Name, in your arcana, when performing your duties. And in every step He will come. When you are wholly giving yourself in Him, then He will accept you. He will embrace you. He'll be within and without you.

Sarvatya krsne ute kali yanmar seva kita bai ja rakhita mor [?]

He's everywhere, but those that can see Him only whose eyes are clear, not captured by any prejudice from selfish end or ordinary things. Not captivated by the prejudice. All prejudice cleared. Eye will directly see the highest power or highest principle underlying all, whatever things.

Sarvatya krsne ute kali yanmar sevā kita janma rakhita mor [?]

The tendencies for exploitation and renunciation so many units of that plane like so many dust has blinded our eyes and we can't see Him, can't see Him.

Karma karvasya karmini mayo jagat [?]

Those that are most lustful they find where is beautiful lady. They only reckon that. The world of their knowledge is revealed through ladies.

Bu pasyanti dana mayo jagat [?]

And greedy people they are always busy in their minds, "Oh, there is there is Bilva, there is Tata, who are the moneyed men, the Ford, and this in the world. They are only thinking about the moneyed men because they love wealth most. They are always engaged with the money people.

Dhira pasyanti narayana mayo jagat [?]

And those that are out of their outer influence, they're liberated from other influences they'll find, "Oh, this is the kingdom of Nārāyaṇa, who is the support and who is the guardian of the whole of the world. We see His hand everywhere. Without His direction nothing can move. They may boast that I have got such power, I have got beauty, I have got wealth. All false. The real backing spirit is Nārāyaṇa, all pervading, all knowing principle, all good. This is temporary, the vision, the feeling aspect. Our prejudices of so many types captured us.

Gaura Haribol. So whatever process you do the most important tenor of our movement should be that if we want a guarantee that it should be for the satisfaction of Kṛṣṇa then the agent through him I am doing. It is his genuine character. It depends on that. If the agent, he is a false man then my whole energy is lost. But real agent then I must be gainer through

him. Connecting through him if I connect with Vaikuṇṭha then my actions will be valued. Otherwise we may be the loser, aparādha. Nāma aparādha, sevā aparādha, arcana aparādha, so many aparādhas. It is also written in the scriptures. Service not properly done, then we are sure to commit some offences against the Deity, either satisfaction or giving some trouble.

Aradhana aparadhana apa krista [?] A hateful type of handling that holy process, aparādha. Nāma aparādha, sevā aparādha, it depends upon the satisfaction for whom we are doing. So we must be careful, must not be over confident in our previous acquisition. So much I have acquired. My progress is so much and I must not be satisfied my self-certificate, I should not be satisfied with self certificate, success, satisfaction, certificate of my own.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Mahāprabhu Himself said, “I am taking the Name, I am showing so much feats, shedding so much tears, in the Name of Kṛṣṇa. But why? It is all false.”

na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam
prakāśitum [vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-
pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”] [Caitanya-caritāmṛta, Madhya- līlā, 2.45]

“My shedding tears, that is only to show, to canvass others that, you see, I am such a great devotee.”

So much so, you are to disbelieve your own self that you are a devotee: and very careful, very, very careful. Gaura Haribol. Gaura Haribol. Koṭiṣv api mahā-mune.

[muktānām api siddhānām nārāyaṇa-parāyaṇa sudurlabhaḥ
praśāntātmā] koṭiṣv api mahā-mune

[“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.”]
[Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

In any way, Kavirāja Goswāmī, Narottama Ṭhākura they also – “We see the whole world is absolved from the sin, but I am neglected, I am left, I am the exception. I am so low, I am so ill fated. I am rejected from such most benevolent infinite līlā, I am rejected. I could not utilise this great fortunate wave.”

This should be the real tendency of a real Vaiṣṇava who has come in real relativity with the infinite. Whenever finite as much as he comes in connection with the infinite his temperament cannot but be so. It is not imitation, imitation won’t do, the real feeling, cannot but be.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

“I am empty. I don’t get anything.” That will be the temperament. “I feel

emptiness within me. I can't get, my life is frustrated. My life is going to be frustrated. Neither I get a drop of the grace of the Lord and the world of course I have left, both sides gone. I have no alternative. Lord, if You don't accept me, I am undone. Please make me the servant of the servant of the servant of the servant. Give a remotest connection to me. Graciously give some remotest connection of You. And don't leave me my Lord. I can't tolerate."

The craving, the heart felt, heart rending prayer must come to the Vaiṣṇava for the Lord. Onlookers, they will find that he has got the peep of the fortune. The charm for the world outside fully eliminated from that person, from the heart, fully empty. And very near future that will be filled with the nectar of the grace of Kṛṣṇa.

bhukti-mukti-sprhā yāvat, piśācī hṛdi varttate

[tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"]
[Bhakti-rasāmṛta-sindu, Pūrvva, 2.22]

The desire for enjoyment and also for renunciation, mukti, no engagement, free liberation; they are compared with two ghosts, piśācī, two types of ghosts. So long how you can dare to expect that bhakti, real heart of Kṛṣṇa will descend in your heart? Those demons are there, and the noble lady of devotion, she will come to here, to sit on, lie on the same bench with these demons. How can you expect that? Have you freed yourself from all these nasty things that you dare to invite the lady of Kṛṣṇa bhakti to come here? Hare Kṛṣṇa. Gaura Haribol. Today, here I stop.

...

Devotee: Mahārāja, how important is vānaprastha?

Śrīla Śrīdhara Mahārāja: Kṛṣṇa bhajan is independent of any form of life. Mahāprabhu says: nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro

nāhaṁ varṇī (brahmacārī) na ca gṛha-patir (gṛhastha)

no vana-stho (vānaprastha) yatir vā (neither sannyāsī, fourth āśrama)
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher

gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

[“I am not a priest, a king, a merchant, or a labourer (brāhmaṇa, kṣatriya, vaiśya, śūdra); nor am I a student, a householder, a retired householder, or a mendicant (brahmacārī, gṛhastha, vānaprastha, sannyāsī). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the gopīs, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy.”] [Caitanya- caritāmṛta, Madhya-līlā, 13.80]

eta saba chāḍi’ āra varṇāśrama-dharma / akiñcana hañā laya kṛṣṇaika-śaraṇa

[“Without hesitation, one should take exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four varṇas and four āśramas. That is to say, one should abandon all material attachment.”] [Caitanya-caritāmṛta, Madhya-līlā, 22.93]

Very beginning, varṇāśrama dharma is just the beginning. Then gradually improvement and we are to go up to the absolute service of Kṛṣṇa, without consideration of any law or any form; only service, Kṛṣṇa saṁtoṣa.

yat karoṣi yad aśnāsi, [yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam] [“O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice,

whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me.”] [Bhagavad-gītā, 9.27]

Whatever we'll do, we think, we speak, everything should be for the service of Kṛṣṇa. That is the standard of devotion. And mere form, that may be favourable a little, not always. So the spirit, even crossing every formality what is required of us, our absolute attraction for the service, for the beauty. No law has got any status there. In the beginning they have got some sort of utility. But when a little advanced, we do not care for it, for anything. But only sādhu-saṅga, this adherence to the saint of similar type, a little better than me, guide, that rāga-bhajana, who are in that path, that divine love and attraction, that is the only way. That is the only thing which can guide us. Laulyam api mūlyam ekalaṁ, the only price is our laul, means our earnest desire, nothing else.

kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate [tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

[“Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must

purchase it immediately.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.70]

Rāmānanda Rāya says to Mahāprabhu, “Kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate, anywhere you find it but try to purchase with any price. What is that? The pure inclination towards the service of Kṛṣṇa, the innermost tendency to want Kṛṣṇa, to get Him, to have Him: the earnest desire to have Him, that desire; a point, a drop of that desire of the divine attraction anywhere you find it, try to purchase with any price. Kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām, you acquire it. Kuto 'pi labhyate, anywhere, it may be from a bad, or a brāhmaṇa, or anyone, does not matter about the form.”

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

[“Whether a person is a brāhmaṇa, a sannyāsī, or a śūdra, if he knows the science of Kṛṣṇa, he is to be accepted as Guru.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.127]

Wherever there is a drop of that love divine. Only try to get it. And what is the price? Earnest desire for it, no other price, only earnest desire, laulyam api mūlyam ekalaṁ. Only price is earnest desire. Mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate. It is not to be purchased by any money, anything which is acquired by so many formal practices by crores of births. Substance is necessary and not the form. Form is; we can adore, only that much as it may connect me with that thing. That is not necessary, so:

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-

pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

"All phases of duty you perceive, perfect, give up. At once try to jump in Me, rsabdi, in the ocean of nectar. I'm the ocean of nectar. Try to jump."

That is the direct teaching. So our addiction to this or that, the vānaprastha, the sannyāsa, and the gr̥hastha, that very little value they have got for that. Earnest desire. Earnest desire: that is to be acquired anyhow. That is bhakti proper. Bhakti proper is this.

Otherwise the jñāna to know about Kṛṣṇa, just as Ramakrishna said that in the almanac there is written that this year so much rain is expected. So much rain will come this year. It is written in the almanac. But he says if we squeeze the almanac, does a drop of water ooze out of it?

So the śāstra is like that. Something like that. The śāstra says this, this, do this, do this, do this. That does not mean that the śāstra will give us. First the direction will be so much better, but we practice, we are to do, do actually. So helpless when one is by searching this method, that method. In practically come in connection with the service of a Vaiṣṇava, service, but where? Whom to serve? I can't come in connection with Him direct. Whom I can serve? The Vighraha is there, then the śāstra, all these superficial. More real we find in Vaiṣṇava, in his heart. The Kṛṣṇa conception, the Kṛṣṇa as He is, knowledge or love whatever that may be, we find in living condition in the heart of a

Vaiṣṇava which is regulating all his activity towards Him, towards His service. So there is animated more than the Vighraha, than the tīrtha, than the śāstra. Direct connection of Kṛṣṇa we find in the consciousness of a Vaiṣṇava. Where from he's regulating all his activity, withdrawing him from the worldly attraction and guiding him towards some direction what is unknown and unknowable. Towards that direction he's moving. He's making him move in a particular direction what is not to be traced by any loss or gain of this world. What is that thing? What is that thing?

nāhaṁ tisthāmi vaikuṇṭhe yogināṁ hṛdayeṣu vā mad bhaktāḥ yatra
gāyante tatra tiṣṭhāmī nārada

[Kṛṣṇa says to Nārada Muni:] “I am there. I am even not in Vaikuṇṭha, even not in the heart of the yogīs. Tisthāmi vaikuṇṭhe yogināṁ hṛdayeṣu vā. But where My devotees are singing with pleasure about Me, I am owner, I am there.”] [Śrīmad-Bhāgavatam, 4.2.41 & 4.30.35, purports]

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam kathayantaś ca
mām nityaṁ, tuṣyanti ca ramanti ca

[“My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence.”] [Bhagavad-gītā, 10.9]

In Rāmānuja sampradāya there is an incident, in one night three Ālvārs, three devotees, parṣada devotees, descended their contemporary, in a

temple for some occasion perhaps they have gone. But they do not know each other, know one another. In the darkness one talking, another also hearing, it is very sweet to him. Then the third also joined there. And they are talking but they do not know one another. Might have heard the name, that devotee, this devotee, this devotee but in dark night they have met, three met together, natha yogī, buddhi yogī, and someone. Then after talking between them, one questioned.

“We are three here, but do you feel the presence of a fourth person?”

“Yes, I feel the presence of a fourth one.”

Then it is meant, about whom they are talking, that the Lord is here.

“In our talking, in our conversation, He has come here and He’s hearing our talk. The fourth person has come here.”

So only attraction, pure spiritual attraction, nothing can be pleasing to one but Kṛṣṇa, Rādhārāṇī, the gopīs, all this. The very innermost part of the heart is taken possession by the thought of Kṛṣṇa and His group, and His līlā, His name, His paraphernalia. That is what is necessary.

man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru mam evaiṣyasi
satyaṁ te, pratijāne priyo 'si me

[“Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend.”] [Bhagavad-gītā, 18.65]

“You Arjuna, you are the most favourite devotee. I promise at least I won’t

deceive you. You are My friend. I won't deceive you at least. So I say clearly that I am everything, I am everything. I won't deceive you My friend. Man-manā bhava, so always mind Me, mad-bhakto, be My devotee, serve Me, man-manā bhava mad-bhakto, mad-yājī, if you sacrifice anything, do it for Me. Mad-yājī mām namaskuru, or at least you may show respect to Me. Man-manā bhava mad-bhakto, mad-yājī mām namaskuru, mam evaiṣyasi, so you are sure to enter into Me, to come to Me, you may think it well, mam evaiṣyasi, Myself alone you will come to. Satyaṁ te - this is the truth, pratijāne - I promise you; priyo 'si me - you are My favourite. The truth is this - do everything for Me, attend Me, always think of Me and you are sure to come to Me."

This is the plain truth. The thinking, the engagement, the life of engagement is attraction for You, attraction for Him, how to, where to get, how to secure it from the devotee. Superficially from the scripture, but substantially from the devotee. The influence, the catching, from the devotee, recording. Within their heart, within their endeavour, but all though, all pervading through all their activities, there is a particular attraction that is divine thing and I want that, the subtle of the subtle, the structure, the nerve structure within. That can move the bodily activities. That can help to do, the body to do its function, that inner energy in the devotee, what makes him to do it what we do not find in the world, no attraction for the sense pleasure, no attraction for fame, name, money etc., but something else. Kṛṣṇa. We must follow their path. So He says: Mad bhaktanam ca ye bhaktas, te me bhaktatama matah.

[ye me bhakta-janah partha, ne me bhaktas ca te janah] mad bhaktanam ca ye bhaktas, te me bhaktatama matah

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [Ādi-Purāṇa] & [Laghu-Bhāgavatāmṛta, 2.6]

“Who comes to serve Me direct, they are not real devotee to Me. But who is really devotee of My devotee they are My real devotee.” What’s the meaning? “If you love me, love my dog. His love for Me is so intense that wherever you find any external connection of Me he engages himself fully there, fully there.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Bhakta sevā, Vaiṣṇava sevā, Bhāgavat sevā, Guru sevā, then Vighraha sevā, Nāma sevā, the Name. In Kali-yuga especially the service of the Name has been recommended in a general way. But it is mentioned:

sādhū saṅga kṛṣṇa nāma ei matta jai / [vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ vidun]

[“The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence.”] [Śrīmad-Bhāgavatam, 6.2.14]

Sādhū saṅga, to climb up the real plane where we can take the Name proper - Vaikuṇṭha, vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ vidun. It is true that infinite magnitude of sin maybe removed by one Name, but that must be vaikuṇṭha nāma aśeṣāgham haraṁ. Unlimited sin may be dispersed, dismissed, but vaikuṇṭha nāma grahaṇam, that Name must have its characteristic of Vaikuṇṭha, that unlimited, eternal, plane of eternity.

...

Not only the physical sound. So sādhu-saṅga, Name must be taken from Gurudeva, and with the sādhu it should be chanted. Nāma saṅkīrtana, that is to preach the Name. To preach the Name, and what is the Name? The ten offences against the Name, and the four ābhāsa means something shadowy expression of the Name that should be eliminated and the real Name which is one and same with the Lord, that Name should be taken. Nāma bhajana that is a sādhana, means kīrtana, going on, the greatness, the magnanimity of the Name. Name Himself is so charming. Name is the Lord Himself. In this way you go on. Nāma kīrtana. And thereby we can be saved from the external contamination of the forces of the world of karma and jñāna, exploitation and renunciation, the bhukti mukti sprhā - two kinds of great enemy to devotion, the tendency to exploit and the tendency to renounce, the opposite. A third thing is necessary and that is constructive. And that is full in itself, perfect. Neither these two, the negative and the renunciation of the negative, that cannot be a real positive. Positive is not mere withdrawal from the negative side. That is not positive. Positive has got its own characteristics. So we must come in connection with the positive. Positive, sat-cit-ānanda, satyam, śivam, sundaram. We must connect ourselves in all phases, whatever is possible for us. That is vānaprastha.

gr̥he vā vanete thāke, 'hā gaurāṅga' bo'le ḍāke narottamo māge tāra saṅga [Songs Of The Vaisnavas Acaryas, p 75-80]

It does not matter much whether one is a householder, or one is a sannyāsī. It does not matter much. But how much he has intensely engaged himself in the service of the Lord: that is to be seen. Even a gr̥hastha he may be above sannyāsī. During the time of Mahāprabhu so many gr̥hastha devotees were also there but gaura may, tan may, that is a form. But the real spirit is all Gaurāṅga, something.

We found in our young days when joined the non cooperation movement of Gandhi, there are so many volunteers who have left everything, but when police raid is coming they are flying for fear of their life. But we

found gr̥hastha like C.R. Dasa, and others, with all the whole of their families they are giving resistance to the police attack. He's a gr̥hastha. He sends his only one son to the prison. His daughter, his sister and his wife, all gone to police custody. And Gandhi - 'I envy your situation.' But he was a gr̥hastha. He was living with all. But when in working out the program he's not less than one who has left everything and dedicated wholly to the cause. He's afraid, but a family man is not afraid, not getting back. So service is necessary. In whatever position he may be, does not matter much. So the gr̥hastha he's in that posing, but when necessity will come he will sacrifice the whole for Kṛṣṇa.

There is Haris Chandra. In his plane he was a king but for the truth as he could conceive he left everything, everything, for the cause he loved. So wholesale dedication, preparedness for the dedication of the whole, it does not matter in what posing he is living there. The internal hankering, the fire within, the dedication within, that is necessary. May not be found in a sannyāsī, but may be found in a gr̥hastha, or vānaprastha, brahmacārī, anyone. The substance we want and not the form much. Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

The fire within, agor, the fire burning for the separation of Kṛṣṇa...

End of 81.09.28.B_81.09.29.A

81.09.29.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...can't sleep, can't take food, in this way, so intense, the separation is so intense. Dead of night He's trying to get out of the house, all closed. How He jumped unconsciously the walls of the house and He came and fell in the front of the temple, Jagannātha temple, and fainted. What degree of separation? It is not possible for us to conceive what degree of separation, feeling was there. Sometimes rubbing His face against the wall, can't get out of the door.

Hare Kṛṣṇa. Gaura Haribol. Rādhārāṇī, Her separation with Kṛṣṇa. Her separation: Acinam nayanam bhavanda sukrtam tapasya ksayatu [?]

Some sakhī is representing the separation pain of Rādhārāṇī to Kṛṣṇa in Mathurā. In this way, acinam nayanam bhava [?]

“Previously continued flow of tears we found in Her, in Rādhārāṇī for Your separation, Kṛṣṇa, continuous flow, no gap. But now it is not found in Her. Anyhow She had managed to distribute to Her friends. They are weeping like anything. But it is not to be found, not to be traced in Her any longer.”

nayanam bhavanda tapasya ksayatu [?]

“And She got some temperature in Her body but now that is gone. That is transferred to Her inmates, sakhīs, friends She has [?]”

Danyam nasta nasesa tattva purijane [?]

“And His attendants they are now saying many things. What is our ill fate? We are to see all these afflictions, all these things. Undesirable talks of mourning is found amongst Her attendants. It was in Her previously but then She has managed to leave them in Her now.”

Cinta guru bopita [?]

“She had also deep thought, what will be about His fate and Kṛṣṇa will never come, He's doing there, so many thoughts within Her we found, but no trace. That is Her superiors are burdened with that cinta. Oh! That the girl won't live. She will pass away very soon. What will be the fate of this

Braja? If she passes away Kṛṣṇa won't come here again. This sort of thought has been distributed to Her superiors."

Badya sa kidoney vrati braja te sa sarsay baram kidyate [?]

"Only little what is remaining in Her we see that is a hard breath in Her, bleeding heart. And only day or two and that will also disappear. Now, you remain happy here for your misdeed. Your misdeed is the cause of all these things, but She has managed to relieve You. No complaint will come against You any more. Silently She's passing away, keeping You safe. You remain and enjoy with Your own, and She is silently passing away." Her pangs, pains of separation, Rādhārāṇī.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Dayal Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma. Hare Kṛṣṇa.

śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam arcanam
vandanam dāsyam, sakhyam ātma-nivedanam. iti puṁsārpitā viṣṇau,
bhaktiś cen nava-lakṣaṇā

kriyeta bhagavaty addhā tan manye 'dhītam uttamam

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."] [Śrīmad-Bhāgavatam, 7.5.23-24]

Prahlāda was requested by his father, “Please tell me what progress you are making in your Gurukula study. What have you learned to be the best?”

Prahlāda answered. “I think the best study is this, to know, the best knowledge is this; that to hear, to chant, to serve, all these to Viṣṇu, that is the highest utility of the time of everyone in this world.”

tat sādhu manye 'sura-varya dehinām, [sadā samudvigna-dhiyām asad-grahāt hitvātma-pātaṁ gr̥ham andha-kūpaṁ, vanaṁ gato yad dharim āśrayeta]

[Prahlāda Mahārāja replied: “O best of the āsuras, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest (vana). More clearly, one should go to Vṛndāvana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead.”] [Śrīmad-Bhāgavatam, 7.5.5]

“That I considered. This I have learned.” And the trouble began from there.

“Yes, Viṣṇu is my enemy eternally. And who has taught you that to cultivate love of Him in different ways that is the best understanding of human life?”

Hare Kṛṣṇa. Hare Kṛṣṇa. The torture began. So we should also be prepared for that torture. Torture, that will increase our enthusiasm in indirect way. Anything may come. Anything may come. Go on. Gaura

Haribol. Gaura Haribol. Gaura Haribol. But where is that to be found, that impetus? That intense tendency to serve Kṛṣṇa is very rarely to be found. Nowhere! Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Unknown and unknowable, in this way transcendental.

Aurobindo says supramental. [?] Began to construct the figure of Śiva, Mahādeva. But the product we see that he has constructed a figure of a monkey instead of Mahādeva.

Bhaktivinoda Ṭhākura has said that, “India is the best place in the world. Within India Bengal is the best. Then in Bengal, Navadvīpa is the highest.”

And Aurobindo also has imitated him. Aurobindo says, “India is the best in the world. And Bengal of course is the best amongst the place in India, and the Hoogly district is the best in Bengal.”

Then I thought, why he selected this Hoogly? Eliminating Navadvīpa why he selects Hoogly? Then I remembered, recollected the birthplace of Raja Rāma Mohan Rāya the founder of Dāmodara Maṭha. I thought, oh, only for that he has selected Hoogly to be the best, Hoogly district, best in the world, because the birthplace of Raja Rāma Mohan Rāya.

C.R das [?] made a good cabin to Rāma Mohan Rāya as well as Rabindranatha, C.R das [?] His father was a Brahmo but he returned to Hinduism and he told his friends, “If you write something about me then please describe me as a servant of a Vaiṣṇava.” That was his temperament. Good man, sincere man. But not a Vaiṣṇava of the gosha, pure type, but ordinary type, some respect for Vaiṣṇava.

And Bipin Pal was revolutionary, extremist, and the first in the violence. He could not accommodate with Gandhi movement but he was closely connected with C.R. dāsa. And C.R. dāsa he published a paper admiring

name Nārāyaṇa. And Bipin Pal was engaged as the editor of that Nārāyaṇa Patrikā. When as college student we read that Nārāyaṇa Patrikā, we found Bipin Pal's explanation of Bhagavad-gītā etc. And Bipin Pal gave a lecture in the viraha meeting in University Hall Calcutta. There he mentioned that, "Śrī Kṛṣṇa Saṁhitā made by Bhaktivinoda Ṭhākura has taken my faith back in Vaiṣṇavism, Śrī Kṛṣṇa Saṁhitā, when I read Śrī Kṛṣṇa Saṁhitā." He was pure Brahmo type, "but that Śrī Kṛṣṇa Saṁhitā has created faith in Vaiṣṇavism. Bhaktivinoda Ṭhākura's book Śrī Kṛṣṇa Saṁhitā. I came back to Vaiṣṇavism."

That was the lecture of Bipin Pal. We appreciate that, that he had appreciation for Bhaktivinoda Ṭhākura's writing, to certain extent, anyhow.

Bhaktivinoda Ṭhākura's spiritual conception, a very scientific as well as deep, and simple and fervent, accurate, Bhaktivinoda Ṭhākura, modernised, so many things we find in the writings of Bhaktivinoda Ṭhākura. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, Kṛṣṇa Saṁhitā, that was written after Bhaktivinoda Ṭhākura retired, after his retirement?

Śrīla Śrīdhara Mahārāja: That I can't say. Śrī Kṛṣṇa Saṁhitā. May not be, I don't know exact, Śrī Kṛṣṇa Saṁhitā. What conception, the high type of realised conception Bhaktivinoda Ṭhākura has given to us, we should not conceive him that this knowledge is acquired by him in his present life. Though it may seem from the ordinary events of life, but that we shall take that this is the natural growth of the jñāna sunya bhakti. A fashion, that is a fashion that in Bhaktivinoda Ṭhākura in the childhood he had some other tendency, this, that, he married twice, all these things, that should not stand in the way of his being the eternal servitor of the Lord. That is, as a fashion that has been. Otherwise such intensity and such depth of the feeling cannot come abruptly. So Prabhupāda has seen him as the facsimile of Gadādhara Paṇḍita. Gaura Kiśora, Svarūpa

Dāmodara, and Bhaktivinoda Ṭhākura as Gadādhara. So graphic, spacious, all comprehensive and deep knowledge and experience has been given by him, is impossible. At least śaktyāveśa; that means inspired, the inspiration of that type, that quarter.

Nitāi Gaura-Gadādhara. Nitāi. Nitāi. Nitāi.

...

amūny adhanyāni dināntarāṇi, hare tvad ālokanam antareṇa

anātha-bandho karuṇaika-sindho, hā hanta hā hanta katham nayāmi

[Bilvamaṅgala Ṭhākura says: "O Hari, O guardian of the shelter-less, O one and only ocean of mercy, how will I pass my unblessed days and nights without a glimpse of You?"]

[Kṛṣṇa-Karṇāmṛtam, 41] & [Caitanya-caritāmṛta, Madhya-līlā, 2.58]

Bilvamaṅgala says, "How can I pass these barren days my Lord?

[?]

Adhanyāni dināntarāṇi, hare tvad ālokanam. "Without Hari, without having a peep of Your vision I can't stand, adhanyāni dināntarāṇi, these unfortunate days it is very difficult for me to pass. Adhanyāni dināntarāṇi, hare tvad ālokanam antareṇa, anātha-bandho karuṇaika-sindho. But You are friend to the helpless and You are ocean of kindness, grace. Karuṇaika-sindho, hā hanta hā hanta katham nayāmi. Consider how I can pass my days my Lord without You." Bilvamaṅgala Ṭhākura.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

The normal temperament of a normal person will be here, such. This should be the stage of a normal person here. Separation of course, that is encouraging. That will be encouraging if we find such person always feeling separation of the Lord. Anything else, that should be considered abnormal and dangerous, abnormal and dangerous.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, sometimes when you talk about the absolute and relative consideration you say that the relative consideration must be there, but one must not become influenced by the environment.

Śrīla Śrīdhara Mahārāja: The environment of the mundane world. That does not mean that we won't seek any environment of the spiritual realm. In the spiritual plane the environment contributes much.

Even Rādhārāṇī She says that only Kṛṣṇa cannot satisfy Her without the environment, "So I don't want such Kṛṣṇa."

The devotees of Rādhārāṇī they say, "Only Kṛṣṇa, that is nothing to us if we do not find Rādhārāṇī on His side."

So environment has a great contribution. And there everything, every unit of environment will help me to promote my attention towards Kṛṣṇa. That is all desirable, that is very desirable. But here just the opposite, the perverted reflection, the environment takes to take me away from Kṛṣṇa here in this plane. This is the opposite. This is perverted reflection. Environment always tries to take us out of Kṛṣṇa. And there, all

pushing me towards Kṛṣṇa, so environment is healthy there. But here just the opposite; in the plane of exploitation and renunciation.

Gaura Haribol. Gaura Haribol.

Here saṅga means asat-saṅga and there sādhu-saṅga means promoting towards my cause. And here taking me away from the cause, saṅga, asat-saṅga - just the opposite here. Perverted reflection, reflection of the above but perverted.

Gaurasundar. Gaurasundar. Gaurasundar. Gaurasundar.

So must not be maladjusted. The expression should be properly adjusted. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Caitanya. Nitāi Caitanya Dayal.

asat saṅga tyāga - ei vaiṣṇava ācāra / [śtrī saṅgī - eka asādhu,
'kṛṣṇābhakta' āra]

["A Vaiṣṇava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women (and women to men). Vaiṣṇavas should also avoid the company of those who are not devotees of Lord Kṛṣṇa."] [Caitanya-caritāmṛta, Madhya-līlā, 22.87]

The practice of a student of Vaiṣṇava School is only one. What is that? Asat saṅga tyāga, to renounce environment. That does not mean that the sādhu is also eliminated if he's found. Śtrī saṅgī - eka asādhu, 'kṛṣṇābhakta' āra. Two types of ācāra; one is śtrī saṅgī, that is saṅgī that are attached for sensual pleasure, and another, kṛṣṇābhakta, who has not attraction for Kṛṣṇa but engaged in any other errand. Bhukti kāmī, siddhi kāmī, devata kāmī, all these who are not devotee of Kṛṣṇa, that is to be eliminated. This is the only practice. We shall be careful about our practice, the caution against these two, that is the sense pleasure and

also those that have no inclination towards Kṛṣṇa. He may be a scholar, may be a yogī, may be a tyāgi, all these things, but not a devotee of Kṛṣṇa, they should be eliminated.

Anyābhilāṣa, karma, jñāna, fleeting desire, organised desire and jñāna means who are busy to know Kṛṣṇa, to finish Kṛṣṇa, busy to measure Kṛṣṇa. Jñāna always wants to measure Kṛṣṇa. Kṛṣṇa or environment, they may not say the word Kṛṣṇa, but measure the environment jñāna, to know, to be master of the acquaintance of everything. That is jñāna, the false errand, that I shall be the subject and everything should be the object of my knowledge. The wild goose chasing, impossible, to run after phantasmagoria, in the expression of our Guru Mahārāja, to run after phantasmagoria. Will o the wisp, phantasmagoria, will o the wisp, and there is another expression for that. It is impossible to be master of everything, to know everything. Only one knows everything, there is only one.

[bahūni me vyatītāni, janmāni tava cārjuna]

tāny ahaṁ veda sarvāṇi, na tvaṁ vettha parantapa

[The Supreme Lord said: “O Arjuna, chastiser of the enemy, both you and I have passed through many births previously. Due to My position as the supreme controller, I am able to remember all those births, whereas you, a living being of finite consciousness, cannot.”] [Bhagavad-gītā, 4.5]

It is not your business to know everything by constitutional position. It will be your folly if you to attempt to know everything, bring everything within your consciousness. Jñāne prayāsam udapāsyā.

jñāne prayāsam udapāsyā namanta eva, [jīvanti san-mukharitām

bhavadiya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir, ye
prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhāgavatam, 10.14.3] hatefulness, and

[? ...which expresses far away, two adjectives given for dismissal of the knowledge.

Namanta eva, through faith only to submit, through submission, with the nature of submission. tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, [kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [Śikṣāṣṭakam, 3]

It is very difficult to conquer ones fame here, above faith, prestige, it is very difficult, pratiṣṭhā, position, love of position. Easily this attraction for the females, attraction for the money, that can be easily dismissed. But hankering for ones own position, to give up that, that is the very difficult thing, the prestige, the position: that is innermost enemy. And you cannot offer him so long the service of the Vaiṣṇava.

“Yes I may accept somewhat, hesitate in the service of God at least, but the service of the Vaiṣṇava, that is to come to such a lower settlement. To become a servant of a Vaiṣṇava that would be the be all and end all of my life? I can’t accept that idea, can’t accept that idea. I may accept service under the Supreme Lord anyhow I may manage. But to become a servant of the servant of the servant of the servant of the servant, what is this? A fun? Should a man stoop so low as to become the servant of the servant of the servant of the servant, what is this?”

Gaura Haribol. Pratiṣṭhā, position, prestige, the consciousness of prestige and position, the greatest enemy. Rādhā-dāsyam, slave, to embrace the idea of a slave, ludicrous thing, that can be an ideal of the hope to become a slave, to classify oneself in the position of a slave, to Kṛṣṇa. And this does not end there. Become a slave of the slave of the slave of the slave. This is most ludicrous thing. Gaura Haribol.

“Let them accept this mean settlement. I won’t. So ’ham. I am biggest of the big. I am biggest of the big. I am he, so’ham. Śivo’ham, I’m the master of māyā. Śivo’ ham, the master of māyā.”

Once Jawaharlal [Nehru], I saw in paper, went to Haridwar and found a sādhu coming, approaching. And the sādhu told, namaste śiva namaste, no śivaya. And Jawaharlal also pronounced namah śivaya. Both of them are Śiva, master of Pārvatī, Durgā, Māyā, both of them are master of māyā, śiva. Namaste, namah śivaya.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Transcending mortality, that is maṅgalam.
[?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: A good fellow, good in comparison with the world of mortality, the first reach, or the first place beyond the limit of mortality, that is Mahādeva, Śiva, all these things. But then Sadāśiva, from Śiva we have to pass to sundaram, the land of sundaram. This is only Śiva, śreyaḥ-kairava-candrikā [Śikṣāṣṭakam, 1], because out of mortality. This present enemy is devouring, śiva, the middle position, maṅgalam. But what is maṅgalam? That is not differentiated in its full characteristic there, only out of danger. Then, to be out of danger does not mean that it is in the highest safe position. Not only safe but engaged in the most desirable thing, relative, śiva.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Caitanya Dayal. Nitāi Caitanya. Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Once one of my God-brother was, one Kumar Sudendra Nārāyaṇa Rāya, M.A., Pragu [?] Pragu title was given to him by Punjab University. He was a rich man, annual income was, net income was three lākhs, zamīndār of Darmpur [?]. He took Hari Nāma from Guru Mahārāja. Once Guru Mahārāja went to Ceylon, upper side, and that gentleman already he also went there but When Guru Mahārāja was passing with his inmates in a car, of course the rainy season there, the mud, and the Sudendra Nārāyaṇa Rāya he was out for a walk and he met on the wayside Guru Mahārāja and he at once fell flat in the road in the mud.

Then the inmates of the motor car of Prabhupāda they told, “What do you do in the mud, the hole?” He has got rich dress, this shawl and other rich

dress, “and you fall flat smeared with mud, what do you do?”

He told, “Only we have only one thing, to make prostration, praṇāma to the Vaiṣṇava, we can’t do anything else. But there I shall be miser? Only praṇāma is our wealth, everything. And there if I shall be miserly and quarrel what will be my fate, so praṇāma, namanta eva, that is our only resort.”

...

When Mahāprabhu had a talk with one Mathurā brāhmaṇa, Raghupati Upādhyāya, on His way back from Mathurā, Raghupati Upādhyāya, perhaps in Allahabad or so, in their talk, one śloka we find there, śyāma eva param rūpaṁ.

“What is the highest conception of the figure?”

Then the answer was, “Śyāma, śyāma eva param rūpaṁ.” “And what is the highest place of His worship?”

Purī madhu-purī varā, “Mathurā maṇḍala is the highest place where to worship Him.” Vayaḥ kaiśorakaṁ dhyeyam, “What is His age we should, will be befitting for our service?” “Kaiśora: that new youth.”

Ādya eva paro rasaḥ, “In what sort of rasa we shall try to serve Him?”

“That is ādya, in mādhyura rasa.”

śyāma eva param rūpaṁ, purī madhu-purī varā vayaḥ kaiśorakaṁ dhyeyam, ādya eva paro rasaḥ

[“The form of Śyāmasundara is the supreme form, the city of Mathurā is the supreme abode, Lord Kṛṣṇa’s fresh youth should always be meditated upon, and the mellow of conjugal love is the supreme mellow.”]
[Caitanya-caritāmṛta, Madhya-līlā, 19.106] [From Padyavali, 82]

Mahāprabhu said that, “You have taught me a good lesson, kaiśora, the new youth of Kṛṣṇa.”

Nitya kaiśori nitya kasyiti [?] We are not going to worship old Kṛṣṇa, of Mathurā or Dvārakā. We are fond of worshipping Kṛṣṇa in Vṛndāvana, a new youthful life, kaiśorakaṁ dhyeyam. And kaiśori, all His companions are also of new, new youth. That is the highest point of beauty. Hare Kṛṣṇa. Hare Kṛṣṇa. That is new youth, kaiśori, only the idea of eternity is akin to that conception, nava-yauvana, everywhere, in māyā also. What is eternal, the idea is like that, nava-yauvana sankar, new youth, progressing, not full-blown, blossoming.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Mahāprabhu Gaurāṅga Hari. Gaurāṅga Sundara.

We should not be afraid of our youth, but we should adore our youth, but that will not be engaged in pleasure seeking, but supplying pleasure to the Lord. Utilisation not renunciation our end, utilisation of the highest good, so energy in its fullest command we want to have. Nitāi Gaura Haribol. All youthful in Vṛndāvana, youthful, but well planned, well managed, and well aimed. Well idealed. Where to do it? Fading, a dying thing, never, worshipper of full energy, to the extreme, but it is absolute good.

Our Guru Mahārāja told there is one proverb: Aparay guru sedi me dukhi se dolay [?]

When a cow or a bullock he is out of hut, when it is in fire, the cow shed is in fire and the cow has come out, out of fear of the fire, seeing that red colour there. And when the cow sees that a red cloud is in the sky, she's afraid. "Oh! Perhaps that is fire. It will come to attack me, to burn me."

So he told the māvādīs are suffering from that disease. That red cloud: that is fire. So energy, opulence, they are afraid of, the renunciation. Wherever there is opulence, there is youth, there is beauty, they are much afraid, because they are the worshipper of the negative side. They are afraid. If they go to enjoy, then the reaction will come and kill him. But Vaiṣṇava they know the utilisation of everything for the service of the Lord. So they are not afraid of anything good. All good, all beauty, all attractive, have everything and they will be...

End of 81.09.29.B

81.09.29.B_81.10.02.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...the memory of Kṛṣṇa. Kṛṣṇa Himself is master here. So everything must not attract us, but attract us for the service of Kṛṣṇa. In this way we must be adjusted with the environment. That is necessary. Not to eliminate beautiful, not to eliminate anything which is good in our consideration, but from the bottom of the heart the foreign element of exploitation and renunciation will vanish, and the innate tendency will be awakened to utilise anything and everything for

the service of Kṛṣṇa.

vana dekhi' bhrama haya – ei 'vṛndāvana' / śaila dekhi' mane haya – ei 'govardhana'

[When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.] [Caitanya-caritāmṛta, Madhya-līlā, 17.55]

Wherever a mountain, “Oh, Govardhana.” Wherever a jungle, “Oh, this is Vṛndāvana.” Excites Him. That is what is necessary. Everything will remind me, excite me in the service of my Lord. Viśvam purna sukhāyate. The whole world will be of the highest pleasure to us when we shall get such adjustment in our soul's position, such adjustment; no reaction.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi.

No elimination. Religion is proper adjustment. Our Prabhupāda always used to say this word. We are maladjusted. We want to be properly adjusted. That is what is necessary. Not to renounce anything and everything. That is not the solution. Adjustment is solution. It is created for nothing? It is not, it is created for fulfilment. Only maladjusted we are, so we suffer. But we are properly svarūpena vyavaṣṭhiḥ, Śrīmad-Bhāgavata's [2.10.6] definition of the answer of mukti, muktir hitvānyathā rūpaṁ, to give up what is otherwise with us, like a disease, foreign thing has come, muktir hitvānyathā rūpaṁ svarūpena vyavaṣṭhiḥ. Hegel's theory, self determination, mukti means self determination. What is my proper location in this world, to get that, that is mukti, svarūpena vyavaṣṭhiḥ, firmly settled in my proper...

...undesirable forces of nature and to move freely without caring for anything else, that is artificial. There are so many like me. There must be some relation, mutual relation, and that is something which will represent the whole, what will be my relation with that whole, absolute whole. I am a part. That is all their silenced, the salvationist school are silent there. After mukti so many, what will be the relation between those mukta souls, and what will be their relation with the absolute environment? There they are silent. So it is not final solution, mukti. Final solution we must have to be our position in the relation of the absolute whole. Then it will be final. We cannot divorce us from the absolute whole around us. We must have some position in relation to the Absolute. That must be founded and subtle understanding and it must have some position in relation. Self determination, we cannot eliminate the environment. The Absolute, that means Lord, God.

In reality the slavery to the Absolute, that it should be our real position. Otherwise we are not so meagre, we cannot come to such a helpless position. We are connected with the Absolute. We can't deny that. At the same time our position is not very desirable, then we cannot come under such unfavourable environment forces. So if I get a post of a slave there, that will be the maximum for us. And there I can enjoy. My maximum fated enjoyment I can get there only. Not very big, then why should I be here? If I was a big position then why should I be here? And so many insects, so many worms, so many in the creation, they're all absolute, so many absolute, so many infinite? Ludicrous! All right, today I want to leave it here.

...

Proper meaning of the sound, of the word, that is necessary, the substance, the spirit. Only the physical aspect is represented there in nāmāparādha, but not the real Name. That is all spiritual. So this was misunderstood as nāmākātari ?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Oh! Nāmākṣara bahiraya comes out, bahiraya comes out, nāmākṣara, the letters in the Name, the sound of the letters in the Name, but nāma kabu naya, it is never the Name real. It is in Bhaktivinoda Ṭhākura's writing Prema-vivarta, made by Jagadānanda and edited by Bhaktivinoda Ṭhākura. That is full of Gauḍīya siddhānta, that booklet, Jagadānanda Paṇḍit. The notes collected by Jagadānanda Paṇḍit that is been given the shape of a book. The name is Prema-vivarta. Prema-vivarta is the name of the book. There this passage you will find, nāmākṣara bahiraya batu nāma kabu naya. It should not be thought to be the Name, should not be thought to be the Name proper in any time, ever, kabu. Rāma Rāma.

Bhāratī Mahārāja: So Mahārāja, even in nāmābhāsa, it's depending on Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Yes, that is also ākṣara to somewhat, to some extent, the sound aspect, the outer aspect, but the inner representation of the Name is not there. Nāmābhāsa, this side the mukti, it can give us mukti, liberation, the emancipation for the negative side. But there also we cannot trace participation in the positive, so Name is not present there. Name is a positive thing. And to get the touch of it we must enter, have admission in the positive world. And when we are already in the negative side how can we get the touch of the Name? So mukti, may give liberation but not participation in the devotional realm. So proper Name is not to be found there also.

Mukta-kulair upāsyamānaṁ. "A particular group of the liberated souls they want to worship the Name, not all. Mukta-kulair upāsyamānaṁ, paritas. So many liberated souls are found to worship Him, to respect Him around all the sides of the Name." Rūpa Goswāmī says. Rūpa

Goswāmī's śloka:

nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta

ayi mukta-kulair upāsyamānaṁ, paritas tvām hari-nām saṁśrayāmi

[“The acme of all the Vedas, the Upaniṣads, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance.”] [Nāmāṣṭakam, 1]

Sanātana Goswāmī's śloka: viramita nija dharma dhyāna pujoyadhi yatna [Bṛhad- Bhāgavatāmṛta, 1.1.9], that is by Sanātana Goswāmī.

Nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta. Rūpa Goswāmī says nikhila-śruti-mauli ratna, not in all the śrutis the Nāma-hatta, the greatness of the Name may be found. Not in ordinary śruti. Nikhila-śruti, the whole of the śruti if you study then you will find the very spirit of it. Nikhila-śruti-mauli, mauli means the head, mauli ratna. Ordinary people may not find when they will study the śruti. But there are sāragrāhī, those that can collect the real substance, the real purpose from the vast writings, they will be able to detect.

The whole purpose of all the main śruti, the principle sūtra in the śruti, they are giving hints. Śruti means śabda, śruti, that can be grasped by the ear, śruti, śabda. So the śabda, all the sounds, the revealed truth sound, sound that has come from up, there they naturally say to us that through sound only you can approach the reality. Otherwise they are suicidal.

If śruti does not say by sound only you will get the thing, then what is the necessity of Veda? That is only sound embodied. So if we can trace the very real characteristic of the śruti, we shall say the principle śruti are saying that by sound, by the cultivation of sound you can get the Lord. So we have come only through sound, śabda-paramāṇam. The sound can give deliverance of the reality. Śruti cannot but say so, otherwise śruti will be ineffective. They're only a jungle of sounds. Śruti means Veda which we can receive through the ear; that is sound only. The sound is Absolute. "So we have come to declare to you that through sound only you will attain the highest end."

So the main sūtras of the śruti informs us nikhila-śruti-mauli, mauli means from the principle śrutis, ratna-mālā - and there like so many gems or jewels and that is forming a necklace and by the lustre of the principle śrutis it is shown the feet of the Holy Name. Ratna mālā, dyuti nīrājita, nīrājan means ārātrika, just as by the light we make nīrājan, the ārātrika to show the ordinary people more clearly the figure of the Lord. So the principle śrutis they are helping us to have this conjecture of this perception that by sound only we can have the Supreme Lord. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Rūpa Goswāmī says that, "It is the business of the śruti if we give more attention then we'll find the principle śrutis are only trying to show, just as like ārātrika, the pañca-dwīpa is trying to show you the figure. Generally you can see the Śrī Mūrti but with the help of the dwīpa you can have a particular conception of different parts of the body of the Lord. So the principle śrutis we will find that they are trying to show, nīrājan, to show by their shika, by their flame, their light, flame of light the nīrājita-pāda-pañkajānta, the lower portion of You, the Name. That is leading us to help, to have a conception of the remotest part, the vague conception that Name is everything." Dyuti nīrājita-pāda-pañkajānta, ayi mukta-kulair upāśyamānam. "And those that are really

liberated, they are all around and adoring You, and pleasing You, we shall see.” Paritas tvām hari-nām saṁśrayāmi. “And I take refuge to the conception of the figure of Hari Nāma in this spirit, this spirit. Kṛṣṇa Nāma is not found in Veda. Why should we take Kṛṣṇa Nāma? Is it in Veda? Some will come and say. Rather sometimes it is mentioned as the name of āsura is Kṛṣṇa in Veda. So Kṛṣṇa Nāma is not in the Veda. Why should I take the Name?”

śyāmāc chavalam̐ prapadye, śavalāc chyāmaṁ prapadye

[“By the help of black (śyāmā), we shall be introduced to the service of the white (śavalā); by the help of white (śavalā), we shall be introduced to the service of black (śyāmā).”] [Chāndogya Upaniṣad, 8.13.1]

Śyāma is there. Śyāma and śavalā, śavalā and śyāma. Śyāma is considered to be Kṛṣṇa and śavalā Śrī Rādhikā. In Veda we find śyāmāc chavalam̐ prapadye, śavalāc chyāmaṁ prapadye. By the help of Śyāma we shall be introduced to do the service of Śavalā and by the help of Śavalā we shall try to be introduced in the service of Śyāma. We shall take help of both the parties, śakti-śaktimān, Śyāma and Śavalā. Śavalāc chyāmaṁ prapadye. Śavalā means white generally, śyāma means black and white, black and white Kṛṣṇa-Balarāma and also Kṛṣṇa-Rādhārāṇī. That has been interpreted by the Ācāryas. So śyāmāc chavalam̐ prapadye, śavalāc chyāmaṁ prapadye, we find there.

And Rūpa Goswāmī says that, “Only superficial study of the Veda it will frustrate you. But if you with a positive mind by the grace of the sādhu, Ācārya, mahājana, you go to look out then find the principle śruti is there, they are only persuading us, or leading us towards the conception that the whole object of all the sounds are towards that central sound. They are all so many parts come to distribute the tidings of the absolute realm but their centre, there must be a centre, the higher centre. And the

principle sounds they are all emitting light like torch to show that we have got a central centre, central sound and that represents the whole and it is Kṛṣṇa. And so many liberated section they are sitting all around to show their respects to that central sound from which all the mantram of the Vedas has emanated to give some idea of that absolute centre, sound aspect of the centre. There cannot but be.” This is Rūpa Goswāmī’s argument.

“All these branches of śruti, sound, they are all sound, so many sounds they must come from a central position. And they cannot but direct to a proper eye that we have got a centre, fountain. And go, start, run towards that direction. You will find everything is there. In our source you will find everything. We are all representing things partly, we are so many branches, we represent so many parts. But we have got a centre, we have got fountain. And the reading of them you go in this direction. And you will find that sound is sufficient. Sound can sufficiently satisfy you, the sound aspect. And through that you may be introduced to other aspects of that sound. So Name first, first important, and Name is not less, it can represent the whole, the Name, Kṛṣṇa Nāma.”

nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta

ayi mukta-kulair upāsyamānaṁ, paritas tvām hari-nāma saṁśrayāmi

[“The acme of all the Vedas, the Upaniṣads, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance.”] [Nāmāṣṭakam, 1]

“I take refuge under You, that grand central sound who has given cohesion to all the sounds in the revealed scripture.” That is the meaning.

And Sanātana Goswāmī says: viramita nija dharma dhyāna pujoyadhi yatna. jayati jayati nāmānanda rūpam murarer, [viramita nija dharma dhyāna pujoyadhi yatna

katham api sakṛdāttam muktidaṁ prānināṁ yat, paramāmṛtam ekaṁ jīvanam bhuṣanam me]

[Sanātana Goswāmī says: “Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, nāma rūpam murāreḥ, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa.”] [Bṛhad-Bhāgavatāmṛta, 1.1.9]

Let the ecstasy in the service of the Divine Name be victorious. Jayati jayati nāmānanda rūpam murarer, viramita nija dharma dhyāna pujoyadhi yatna. Anyhow if we come in contact with that sound nāma rūpa murarer then all other activities are paralysed, have no necessity, viramita nija dharma. First, all the duties, sense of duty paralysed, they’re abandoned, no necessity. So many variegated duties they have no necessity at all if I can get the service of the Name, viramita nija dharma. Dhyāna, and meditation, dharma means this business engagement of the karmī in the world, and dhyāna means retired from this physical world and making meditation within. Trying to exploit anything in the internal world: that is also stopped, paralysed. Cessation puts a stop, dhyāna, viramita nija dharma dhyāna pujoyadhi rūpam.

And the Rāmānuja section they are making arcana in the Vaikuṇṭha, Lakṣmī-Nārāyaṇa. That will also be stopped, no necessity. If you get the real grace of the Divine Name then you will have to retire from all the phases of these different types of worshipping, the dharma, dhyāna, pūjā.

Dharma means this duty, varṇāśrama dharma. Dhyāna means the jñānī, yogī, covering them, and the pūjā covering also Rāmānuja sampradāya, after mukti in Vaikuṇṭha.

The Name will take to the perception of the Goloka, and you will have to retire completely from all these phases of your life divine. To do any work, even it may be for Kṛṣṇa, then the dhyānam, the internal meditation and calculation and other things and pūjā, we respect the service of them. Only the Name can stop all these. You will have no other mind. You can't give any attention to any other thing. So much sweetness you will find in taking the Name. When you really come in contact with the sound aspect of the Absolute then all other endeavours, enthusiastic and endeavouring attempts in you will be paralysed, they can't do.

kari' eta upadrava, citte varṣe sudhā-drava, more ḍāre premera sāgare;
kichu nā bujhite dila, more ta' bātula kaila, mora citta-vitta saba hare

[While causing such an ecstatic disturbance, the Holy Name showers liquid nectar on my heart and drowns me in the ocean of divine love of Godhead. He does not allow me to understand anything, for He has made me truly mad and has stolen away my heart and all my wealth.]

[Śrī Nāma-Māhātmya, 4, from Bhaktivinoda Ṭhākura's Śaraṇāgati]

Priya atya bada vitya more bai ei [?]

Pralayera āgamana, bhāve sarvva-deha jara [Śrī Nāma-Māhātmya, 3, from Śaraṇāgati]

All other functions paralysed. You can't attend them, you are only taking the Name. Then when again that Name will allow you to do other

services you'll do that. Name has such power, potency, such high degree of potency that it will stop all other branches of services and charm you.

[jayati jayati] nāmānanda rūpam murarer, viramita nija dharma dhyāna
pujyadhi yatna katham api sakṛdāttam muktidaṁ prānināṁ yat,
paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me

[Sanātana Goswāmī says: “Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, nāma ruṣaṁ murāreḥ, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa.”] [Bṛhad-Bhāgavatāmṛta, 1.1.9]

In Rūpa Goswāmī we find tuṇḍe tāṇḍavinī, “When it comes down and captures the tongue, the lips, so strongly it controls and engage them in the movement by taking Name, like a mad, tongue is mad, lips are mad, so much has power descended in them. Tāṇḍavinī ratim vitanute tuṇḍāvalī. And there comes also a feeling that only one tongue and one mouth is not sufficient. Thousands of mouths are necessary. One mouth is not sufficient to take the Name. Tuṇḍāvalī- labdhaye, karṇa-kroḍa-kaḍambinī. When it captures, enters the ear and captures it, in such a great force the current comes in the ear, one thinks that karṇa-kroḍa, only two ears are not sufficient. Crores of ears I want to attend the current that is coming, the sweet current that is entering into my ear. Two ears that is nothing, crores of ears are necessary. It is like a flood it is coming, pushing within me through the ear, so sweet, so sweet. Karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām, cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ. As it goes to capture the heart, the centre of all the senses; then whole thing paralysed, paralysed.

Pralayera āgamana, bhāve sarvva-deha jara [Śrī Nāma-Māhātmya, 3, from Śaraṇāgati]

Karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām, cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāñāṁ kṛtiṁ. Wherever it touches, that sweet aggressor, wherever it touches, the whole thing captures in such intensity that all others are ignored. Prāṅgaṇa-saṅginī vijayate sarvendriyāñāṁ kṛtiṁ, no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī. I can't know, I can't say, I fail to express by how much and what sort of quality of nectar is in the Name of Kṛṣṇa. Only these two letters. If these two letters can contain how much and of what high quality sweetness there that it plays like this, wherever it goes its nature is like that. So aggressive, sweetness is so aggressive in its nature. Wherever goes captures it, whole thing, nothing remains.”

That is in Vidagdha-Mādhava perhaps. Rūpa Goswāmī writes.

[tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāñāṁ kṛtiṁ no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī]

[“When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: ‘With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I’ll never feel any satisfaction by chanting with only one mouth.’”] [Vidagdha Mādhava, 1.15]

Kṛṣṇa. Kṛṣṇa. _____ [?] Nāmākṣara bahiraya
batu nāma kabu naya (sete nana katoli mata naya geta ?)
nāmākṣara bahiraya batu nāma kabu naya: Prema-vivarta śloka.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi.

Bhāratī Mahārāja: Mahārāja, Bhaktivinoda Ṭhākura in maybe Śaraṇāgati
there is one śloka, a song, where he describes how the Nāma comes
from inside and then comes...

Śrīla Śrīdhara Mahārāja:

hṛdaya haite bale, jihvāra agrete cale, śabda-rūpe nāce anukṣaṇa;

[kaṇṭhe more bhaṅge svara, aṅga kāpe thara thara, sthira haite nā pāre
caraṇa]

[“The Holy Name speaks from within my heart, moves on the tip of my
tongue, and constantly dances on it in the form of transcendental sound.
My throat becomes choked up, my body violently trembles, and my feet
move uncontrollably.”] [Śrī Nāma-Māhātmya, 2, from Bhaktivinoda
Ṭhākura’s Śaraṇāgati]

The whole thing is described there very beautifully. Viṣaya-vāsanānale,
mora citta sadā jvale, ravi-tapta marubhūmi sama.

[kṛṣṇa-nāma dhare kata bala viṣaya-vāsanānale, mora citta sadā jvale,
ravi-tapta marubhūmi sama;

karṇa-randhra patha diyā, hṛdi mājhe praveśiyā, variṣaya sudhā
anupama]

[“How much power does the Name of Kṛṣṇa possess? My heart constantly burns in the fire of worldly desires, like a desert scorched by the sun. The Holy Name, entering within my heart through the holes of my ears, showers unparalleled nectar upon my soul.”] [Śrī Nāma-Māhātmya, 1, from Bhaktivinoda Ṭhākura's Śaraṇāgati]

“Just like a desert, hot with the sun ray. This is my, my internal mind, condition is like that, a desert and the sun ray connection. So my heart is like that, my whole mind.

Viṣaya-vāsanānale, mora citta sadā jvale, ravi-tapta marubhūmi sama. Because by the desires of mortal things by nature they cannot satisfy, because by their nature they are mortal, they are death producing, separation producing, death producing. It is their nature. And not one or two, thousands of such death producing things have taken shelter in my mind. And so it is always burning in the subconscious region.

Viṣaya-vāsanānale, mora citta sadā jvale, ravi-tapta marubhūmi sama; karṇa-randhra patha diyā, hṛdi mājhe praveśiyā, variṣaya sudhā anupama. When this is my condition, anyhow through my ear from sādhu, Guru, the Name of Kṛṣṇa entered into my heart, Kṛṣṇa, with its infinite prospect. Karṇa-randhra. Anyhow entered through the hole of the ear and entered into, and reached the plane of my heart, my consideration. And there with the hope of some peculiar nature with infinite auspicious possibility, with such news it touched my heart. Karṇa-randhra patha diyā, hṛdi mājhe praveśiyā, variṣaya sudhā anupama. A nectar of new type, new hope is aroused by that sound.

Hṛdaya haite bale, jihvāra agrete cale. Then by force it comes from the heart towards the tongue, forcibly comes. I am not to make any attempt for that, that in the tongue by my endeavour I am producing the sound. No. From the heart, what came from the heart of the sādhu through the ear entered my heart and that forcibly came to my tongue and began to dance. That is Name proper. It descends from higher regions. It cannot be produced in the material form of this tongue. Its source is above. And through the agent it comes and the way through the ear to the heart. And from heart it gets some sympathy, and then forcibly it comes out on the tongue and begins to dance. Hṛdaya haite bale mena balapool bak. With great force, hṛdaya haite bale, jihvāra agrete cale, it comes to the end of the tongue.

And śabda-rūpe nāce anukṣaṇa, and that sweet sound began its dancing. Kaṇṭhe more bhaṅge svara, aṅga kāpe thara thara. The real feats of the Divine Name have been described, how it should do. If a living Name, a real Name, then its ways should be such. Kaṇṭhe more bhaṅge svara, the voice choked sometimes. Then shivering in the body, sthira haite nā pāre caraṇa, the legs cannot stand idly. Cakṣe dhārā, sometimes tears flow in a current. Dehe gharṇma, sweats on the body. Pulakita saba carṇma, the hairs stand on their end.”

Bhāratī Mahārāja: Goose bumps, stands on their ends.

Śrīla Śrīdhara Mahārāja: “Vivarṇa haila kalevara, sometimes changes of colour is found in the body of white, red, etc. Mūrcchita haila mana, pralayera āgamana, sometimes no trace we can get of the mind, or consciousness, a fall in swoon. Mūrcchita haila mana, pralayera āgamana, bhāve sarvva-deha jara jara, and the whole body and mind is as if it is being attacked and troubled in the shivered influence in variegated nature.

Kari' eta upadrava, citte varṣe sudhā-drava, those apparently it may seem that so many troubles are created in the body and the mind, but in

the real heart it is pouring a particular kind of strange juice, sweet juice in the very centre of our conception, consideration. Citte varṣe sudhā-drava, more ḍāre premera sāgare, and sometimes he thinks that I am in the ocean of nectar. My whole feeling, the feeling of my existence just within an ocean with nectar in it, liquid. More ḍāre premera sāgare, kichu nā bujhite dila, more ta' bātula kaila, mora citta-vitta, I am besides myself, can't understand where am I, what is this, what is about me. Kichu nā bujhite dila, more ta' bātula kaila. Almost made me mad. Am I a madman? Where is my past experience, my sober seriousness, sobriety, gravity, where are they, what am I? Wholesale converted by a foreign thing, a doll in the hand of so much a great force and also very affectionate. I can't ascertain how it is possible by the great in this unknown environment, inexperienced before. Kichu nā bujhite dila, more ta' bātula kaila, mora citta-vitta saba hare. And at last I found that I am captivated, of inner out, whole thing has been captured by a particular sweet force. I can't help but be a prey to such a sweet force or power.

Lainu āśraya yā'ra, hena vyavahāra tā'ra, balite nā pāri e sakala, I can't give any description properly. Whom I came to take shelter under as my guardian and at His hand I'm dealt in such a mercilessly and some despotic way, but still I feel that everything is very pleasing beyond my experience. What is this? Balite nā pāri e sakala; kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya, sei mora sukhera sambala. I can't stand any more. I am fully captured and let my fate go anyway. I can't come out. I am fully captivated in the hand of a sweet friend I think but my whole independence gone. I've no way but to surrender. I'm under such condition. Balite nā pāri e sakala. I cannot give, unable to give any description of what is my position really. Kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya, sei mora sukhera sambala. Now I found that He's autocrat, whatever He likes to do He will do. No help. Icchāmaya, yāhe yāhe sukhī haya, and now in ways when it is not possible for me to give any resistance then to surrender, in whatever way He's pleased let me also cooperate with that, otherwise what can I do, I am helpless. Sukhī haya, sei mora sukhera sambala.

Premera kalikā nāma, adbhuta rasera dhāma, hena bala karaye prakāśa, sometimes I find that is very love concised like a blossoming flower. The love is in a very suppressed and condensed form I find, kalikā. Adbhuta rasera dhāma, and very wonderful streams of sweet approach coming from its current. It contains so many sweet variegated nature of current within it. Adbhuta rasera dhāma, hena bala karaye prakāśa, and wonderfully expressing Himself in different ways...

End of 81.09.29.B_81.10.02.A

81.10.01.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...introduced their word extensively, and spaciouly, and necessarily, and that is the key. Hare Kṛṣṇa.

nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, dharo nitāi-caraṇa du 'khāni [From Narottama dāsa Ṭhākura's Manaḥ-śikṣā]

And those that neglect Nityānanda they can't come to Mahāprabhu with real heart. And it is my thinking that Narottama Ṭhākura he wrote this

poem against the followers of Advaita School. They're puffed up with their śāstric knowledge and did not give importance of, to Nityānanda. And this is written, sei paśu baḍa durācār, vidyā-kule ki karibe tāra.

The trace of high dynasty, high lineage, and also scholarship of the scriptures, they're all futile if they do not have real attraction for Nityānanda. The scholars who recognise Mahāprabhu Caitanyadeva, but do not recognise Nityānanda, there was a section at that time who could not appreciate Nityānanda Prabhu but he had respect for the bhakti cult, scripture, and also came from high family, so many. And Nityānanda Prabhu was more concerned with the different fallen so called lower classes of varṇāśrama. He was more connected. So Nityānanda Prabhu had much respect then from the society. Narottama Ṭhākura especially wrote these pastimes. Without Nityānanda Prabhu's grace, your scholarship, your lineage, high family connection, won't be of any use. I warn you. And Nityānanda's grace, that is the real foundation to have Caitanya līlā. And then of course Gadādhara Paṇḍita and the others, that Rūpa, Sanātana, Svarūpa Dāmodara, and the central figures in Mahāprabhu's līlā. The master of all the Ācāryas of the great Gauḍīya family is Svarūpa Dāmodara. He has given the steel frame. Fourteen points he has given, and that is the steel frame on which the whole Gaura līlā tattva has been described.

Kavirāja Goswāmī has quoted in Caitanya-caritāmṛta, who is Nityānanda, who is Gadādhara, who is Śrīvāsa, who is Mahāprabhu? All coming from Svarūpa Dāmodara, and Sanātana, Rūpa, Jīva, everyone has taken, has accepted that, very substance, all important śloka he has given, he has acquainted us, who is and who is Nityānanda, Gadādhara, Śrīvāsa, Advaita, who are they. That is universally accepted by mahājanas of Gauḍīya sampradāya.

Svarūpa Dāmodara, posterity in descendants of Advaita varṇśa, they're half and half, six sons, half came to Gauḍīya Vaiṣṇava, half to smārta. The first half went to smārta. And the last half, the Acyutānanda, the last son, youngest, and Kṛṣṇa Miśra Gopāla, they came under the flag of Mahāprabhu. And the others they left, they accepted [?] the greatest scholar of smārta section at that time. They were also qualified men but followed the cause of smārta karma-kāṇḍa. And many of the Advaita

School, whether you have come to know or not, they think that Advaita Prabhu is Kṛṣṇa, and Mahāprabhu is Rādhārāṇī. Their conception is something like that, a particular section. There are so many scholars they, of course in taking the name of Mahāprabhu they get so many disciples, but still, when they begin to explain Śrīmad- Bhāgavatam they do not give any respect to Mahāprabhu, but Rādhā-Kṛṣṇa direct. This Ānanda Gopāla Goswāmī and other renowned explainers of Bhāgavatam, they used to go on in that way.

And Narottama Ṭhākura warned them, gave warning. “If you don’t have any recognition for Nityānanda Prabhu, rest assured that you’ll be lost.” Sei paśu baḍa durācār. He’s an animal and he must be pronounced as a culprit in the garb of a follower of Mahāprabhu Caitanya Deva. So Nityānanda Prabhu’s sandhinī-śakti, Baladeva, representing Baladeva. And crossing Him it is not possible to have entrance, admission in that layer, in the sphere of Mahāprabhu as well as Rādhā-Govinda, Vṛndāvana. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

nitāi-pada-kamala koṭi candra-suśītala, ye chāyāya jagat juḍāya

hena nitāi vine bhāi rādhā-kṛṣṇa pāite nāi, dṛdha kari' dhara nitāir pāy

se sambandha nāhi yāra bṛtha janma gela tāra, sei paśu baḍa durācāra
nitāi nā bālila mukhe majila saṁsāra-sukhe, vidyā-kule ki karibe tāra

ahaṅkāre matta hoiyā nitāi-pada pāsariyā, asatyere satya kari māni
[nitāiyera karuṇa habe braje rādhā-kṛṣṇa pābe, dhara nitāi-caraṇa
du'khāni]

[nitāiyer-caraṇa satya tāñhara sevaka nitya, nitāi-pada sadā kara āśa
narottama baḍa dukhī nitāi more kara sukhī, rākha rāṅgā-caraṇera pāśa]
[Narottama Dāsa Ṭhākura's Manaḥ-śikṣā]

["The lotus feet of Prabhu Nityānanda are most pleasing, like the combined calming radiance of millions of moons. By receiving the cooling shade of His transcendental shelter the whole universe, scorched by heat of material existence, can be fully relieved and soothed. O dear brothers, without the grace of such a magnanimous personality as Prabhu Nityānanda, it is very difficult to attain divine loving service to Śrī Rādhā and Kṛṣṇa in the groves of Vṛndāvana. Therefore firmly take shelter of His lotus feet with all sincere respect and love so you may reach that nectarean goal.

A person who has not strived to receive any blessed connection with Nityānanda Prabhu or His invaluable wealth, which is ecstatic love of Godhead, becomes materially entangled and his intelligence is misused for animal propensities. Compared to the higher life of divine taste such a life is considered wasted. Those who do not know the great fortune of taking the Name of Nityānanda as well as those who deliberately ignore Him become more and more intoxicated and addicted to mundane happiness.

Without a connection to the eternal blissful nature of Nityānanda Prabhu what real protection can the satisfaction of mundane education or boast of heritage give in this insecure mortal world? Being maddened and bewildered by false pride, such persons forget their eternal relationship with Nityānanda and do not attain the great solace of His lotus feet and thus accept illusion as reality. My friends, if Nityānanda Prabhu gives you mercy, only then can you attain the service of Rādhā Kṛṣṇa, the Divine Couple of Vraja, therefore firmly embrace His lotus feet and beg Him for it. Please know that the shelter of the lotus feet of Prabhu Nityānanda are eternally true and the giver of transcendental fulfilment. One who engages in the loving service of Nityānanda with perfection is understood

to have attained that plane of eternal truth and fulfilment. Therefore always pray and hope for the shelter of Śrī Nityānanda Prabhu's lotus feet.

Narottama says: “O merciful Prabhu Nitāi, I find myself very unsatisfied because I have an endless hankering for more of the taste of Your nectarine grace. So please satisfy this need of mine and make me very happy by keeping me close to Your lotus feet, ever smeared with the hue of divine ecstasy.”] [Narottama Dāsa Ṭhākura's Manaḥ-śikṣā]

In this way the song is progressing of Nityānanda's kṛpā, His grace. It is indispensable, at least in its first stage, and after sākhyā within Him, and in vātsalya, and in mādhyura rasa He's withdrawing friends from that sort of rasa, for the necessity of the rasa, confidential, heart's confidential.

Gaura Haribol. Any question? Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: Mahārāja, you said two days ago that the Guru can only be defeated by his son, or I think it was his father. What was it? Disciple.

Śrīla Śrīdhara Mahārāja: Yes. There is a saying: Sarvatya vijayam ichet sisyat utyat para jayam [?]

It is desirable that one will attain victory at every place, but only defeat to his own son, and to his own disciple. That is, the disciple will be greater, greater merit and resources and prospect, all these things. The glory, that will enhance his position. It's also said that one's merit is of past lives is just by his son. But what type of son he has got, that will show the merit of his previous birth.

So the Guru sincerely wills that his disciple may surpass him even in his serving to his Lord. He will expect more than himself, more service, that he may be, may have greater position in the circle of the eternal servitors than he. That is the, such affection the Guru has towards śiṣya, such well wisher Guru is of a śiṣya, of a disciple. He gives him.

Mahāprabhu gives everything what He knew to Rūpa Goswāmī. And again He's asking, while in Purī, "Yes, he's a proper person to propagate devotion, so I have given My everything to him. And I request you also to, whatever you have got, to transmit, to give it to him."

So Guru loves his disciple, empties, self emptied, he makes him empty and feels pleasure by giving everything to the disciple. Such is the nature of the affection what Guru feels to his real disciple. This is the principle, and it is true. The disciple, then how the disciple will take it in his turn? He should give more respect to him than the Lord, Kṛṣṇa. He's abiding by the order of Guru. So Rādhā-dāsyā comes from that. He'll be servant to his immediate master. He does not know the real purpose of his Absolute Lord, Kṛṣṇa. He's more faithful to his master, the well wisher, the greatest well wisher. Whatever he will require him to do, he'll do that. Because through him he can expect that, not by crossing Guru one will go to Kṛṣṇa. Never. By the principle of Guru, personally change according to his own progress. And by outside figure may think that the Guru's position of his construct, the vision, conception of Guru, will always be of that type. Make him vacant to give his all to the disciple, and disciple also in his turn will give wholesale on his divine feet. That should be the highest conception of the pure divine relationship with the Guru and śiṣya. And in the physical world also, son and father. Hare Kṛṣṇa. And in the case of Kṛṣṇa also He says:

aham bhakta-parārdhīno, hy asvatantra iva dvija [sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no

freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.”] [Śrīmad-Bhāgavatam, 9.4.63]

“I can do anything and everything for My devotees.” It is also mentioned in many places of the scripture.

Sisya lagi bhakta lagi akarya karam [?]

Even what is blameable the Lord does it for His devotees, it is mentioned.

Bhakta lagi akarya karam [?]

In the case of breaking His own promise to keep up the promise of Bhīṣma. And Bhīṣma leaving the fighting, with folded palms he seeks to praise Kṛṣṇa. “How, what sort of devotion and affection You have got for Your devotee? I am a lowest type of devotee, or even not so. But to keep my prestige, my promise, You have left Your promise that You won’t take any weapon in this war of Kurukṣetra. But You have taken it because I promised that I shall force You to take weapon today in my fight. And You have kept my promise and left that of You. So merciful, so affectionate, to a mean, so called servant of You.” That was Bhīṣma’s statement.

Bhakta lagi akarya karam [?]

This is the nature of love. Love is such. [?] The great and small, their relation of love, great and small, no distinction. High and low, no distinction. That is the peculiar nobility in the substance of love. That is real love, no distinction. The biggest comes to be servant of the lowest. Gaura Hari. This is bhakti, this is love.

[17:10 - 19:00, Bengali (?) conversation]

Śrīla Śrīdhara Mahārāja: So today I stop here. I have come to the acme of the talks today.

Akṣayānanda Mahārāja: The answers come, without asking question you give answers, even if we do not ask a question. If we think, we still get the answer.

Śrīla Śrīdhara Mahārāja: Yes. These questions have taken me to such a position, such a plane, that Kṛṣṇa is all in all, and He's represented also in everywhere to the extreme. So we need not be afraid of risking everything for His service. Whatever small we risk, but what we get that is infinite, and infinite to such a degree. To such a degree, being finite we can have, as if, the possession of the infinite in such a degree. This is given by Mahāprabhu and His servitors to us. This news, such hope has been given, has come to our door. Gaura Haribol. Gaura Haribol.

By the grace of Mahāprabhu, Mahāprabhu says, He Himself, that entity, He says that, "I am in such position. Ahaṁ bhakta-parārdhīno. I am dependant on My devotee."

_____ [?] He has this sweet relationship between the servant and the master, man and master, such sweetest and sincere most relationship what Śrīmad-Bhāgavatam and Mahāprabhu gives us. This sort of, the most highest prospect of jīva is where slavery, outwardly, but mastership of the absolute in reality.

Gaura Haribol. Gaura Haribol. Ahaṁ bhakta-parārdhīno, hy asvatantra. In Prapanna- jīvanāmṛta [1.21] I have mentioned perhaps the last achievement for the jīva of the prapanna, ātma-pradāna-paryanta-, pratijñāntaḥ-pratiśrutam. He has given understanding. He has promised that, "I dedicate wholly to the interest of My devotees." This assurance is

there, so much, those that surrender to Him, for them, His assurance is, “That as I am, I give it wholesale to you.” Ātma-pradāna-paryanta-, pratijñāntaḥ-pratiśrutam. Those that have surrendered themselves they get the promise of such prospect, so much. So much promise they get in return of their surrender. Surrender is so powerful. Apparently, for the time being, feels that I’m self effacement, but really it gets in return the Absolute in its contribution. So much powerful thing this surrender, śaraṇāgati. And this is the only medicine that can be applied on the absolute, which can bring us to us, to cure our disease. What more? Gaura Haribol. Gaura Haribol. I may not commit offence on the feet of the Lord, forgive me.

Dayādhara Gaurāṅga: We are always coming with empty vessels and you are always fulfilling.

Śrīla Śrīdhara Mahārāja: Our Prabhupāda, when there was Parvat Mahārāja, when after rasa līlā, when Rādhārāṇī left that and Kṛṣṇa when found that Rādhārāṇī is absent in the rasa, suddenly He found and then He left the rasa and went in search of Rādhārāṇī. And when He met Her then following Her for some time and then Rādhārāṇī told: “I am too much tired. If further I’m to go You must carry Me. I can’t walk.” Then Kṛṣṇa disappeared, for the time being.

And Parvat Mahārāja, one of his old disciples, of Prabhupāda, asked: “What is this, why Kṛṣṇa left Rādhārāṇī when She asked that take Me wherever You like I can’t walk any more? Then He disappeared. This is showing negligence.”

Then Prabhupāda was enraged. “What point of devotion you find here that you have come to ask question.” He was enraged.

I was nonplussed, that Prabhupāda without trying to give some answer to this question he flew into a temper, what’s the matter? Then he stopped. Then I thought, Bhaktivinoda Ṭhākura when explaining the meaning of

this passage he must have given some point of understanding. Prabhupāda avoided totally, he could not tolerate that any disregard from Kṛṣṇa towards Rādhārāṇī he could not tolerate at all. He just dismissed the point of discussion, so much excited.

Then I found Bhaktivinoda Ṭhākura has written, “Only to enjoy the situation that if Kṛṣṇa disappears at that point how Rādhārāṇī will move. And what sort of nature comes in Her, to enjoy that, Kṛṣṇa was just in the background, to enjoy. He did not leave Rādhārāṇī, it is not possible, but only He hid Himself to satisfy His curiosity that what She does when suddenly abandoned. That was His meaning, and not to neglect Her, and this is the meaning. But Prabhupāda could not tolerate the idea. Also I found when, there is a song of Bhaktivinoda Ṭhākura.

āmi to svānanda-sukhada vāsī.

[Śrīla Bhaktivinoda Ṭhākura sings, “I am a resident of Svānanda-sukhada-kuñja.”] [From page 32 of The Songs of Bhaktivinoda Ṭhākura]

That that song that is a point that, “I can’t tolerate the participation, I can’t look with pleasure the servitors of the camp of Candrāvalī, Śaibyā, etc. Because their sight excites in me the idea that they want to take Kṛṣṇa from the camp of Rādhārāṇī making it dark perhaps.”

rādhikā-kuñja āndhāra kori’ loite cāhe se rādhāra hari.

[“Candrāvalī wants to take away Rādhā’s Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom.”] [From page 33 of The Songs of Bhaktivinoda Ṭhākura]

Whenever that was, twice it was sung, rādhikā-kuñja āṇdhāra kori', they want to snatch away Kṛṣṇa making the kuñja of Rādhārāṇī dark, Prabhupāda receives a shock, electric shock, just like he's receiving a shock. It is intolerable that Rādhārāṇī's kuñja, camp, is dark, and Kṛṣṇa is absent and He has gone to please another than Rādhārāṇī. It is intolerable, inconceivable to him. But Bhaktivinoda Ṭhākura has written in his taṭasthā statement, impartial statement what was the fact. But he cannot, in his relative position he can't tolerate thus he receives a shock. Rādhikā-kuñja āṇdhāra kori'. Such is the sentiment of the devotees.

Here I stop. Jaya Om Viṣṇu-Pāda...

End of 81.10.01.A

81.10.01.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...Yudhiṣṭhira Mahārāja told: "No. When there is a fight with the outsiders we are one hundred and five brothers. We five and Duryodhana hundred. When any fight, any...

Akṣayānanda Mahārāja: Disagreement.

Śrīla Śrīdhara Mahārāja: ...any quarrel with the outsiders we are one. And when there will be quarrel within, amongst us, we are five, they are hundred.”

So when the fight with the atheist we shall encourage the demigod worshipper. There is fight with the karmī and jñānī we shall encourage the jñānīs. And then where is fight with Śaṅkara and Rāmānuja we shall encourage the Rāmānuja, we are one with them. And when a fight with Gauḍīya and Rāmānuja we shall eliminate Rāmānuja, fight with them and we shall go to keep the prestige of the Gauḍīya. In this way.

Even the fight is between Rādhārāṇī's camp and the camp of Chandrāvalī, there is also a fight. But that is a loving fight, and that is to please Kṛṣṇa, not useless, nor selfish. The object is to please Kṛṣṇa, otherwise none can stay in that plane. That is the selfish, that the jealousy is already eliminated, jealousy as we understand, that is already eliminated before we enter Vaikuṇṭha. And that is another type, like, similar to jealousy, but not jealousy of this type that is found in this plane. That is devised, designed, by Yogamāyā for the satisfaction of Kṛṣṇa, to create more intensity in the pleasure of Kṛṣṇa, that has been designed and devised.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Devotee: I have a question. Our Śrīla Prabhupāda, Swāmī Mahārāja, he used to speak very much about varṇāśrama dharma and even he would speak of his vision of establishing it in the West, in the Western countries. And sometimes it's difficult to see it in relationship to the bhakti mārga. Can you comment in this.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Just as seen, the safe basis in the discussion of Rāya Rāmānanda when Mahāprabhu put a question, “How Kṛṣṇa, what is, what should be our end of life? And what should be the means to attain that end?” The beginning of that, first question of Mahāprabhu Śrī Caitanyadeva was of this type, that, “What should be our highest end, and how to attain that?”

Rāmānanda came with his answer, inspired by Śrī Caitanyadeva.

varṇāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

[“The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one’s prescribed duties in the social system of varṇa and āśrama.”]

[From Viṣṇu-Purāṇa, 3.8.9]

yataḥ pravṛttir bhūtānāṃ, yena sarvvam idaṃ tatam svakarmmaṇā tam
abhyarccya, siddhiṃ vindati mānavaḥ

[“A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his

duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.)” [Bhagavad-gītā, 18.46]

“The first approach beginning of a theistic life is here, that we should adopt the physical fashion of our life in the model of varṇāśrama. On that basis we shall try to discharge our duty, what is recommended in the varṇāśrama, connecting it with the satisfaction of Kṛṣṇa. That should be the first beginning.”

Then Mahāprabhu told, “Eho bāhya, āge kaha āra.” This is superficial, go deeper.”

[prabhu kahe, — “eho bāhya, āge kaha āra”

rāya kahe, “kṛṣṇe karmārpaṇa — sarva-sādhya-sāra”]

[The Lord replied, “This is external. You had better tell Me of some other means.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.59]

Then Rāmānanda came with next step, next higher step. “One who is fully conscious of doing everything for Kṛṣṇa, not a captive of, or not being a prey for the local duties. The interest of local duties will be given less importance, and more importance should be given to the satisfaction of Kṛṣṇa, kṛṣṇe karmārpaṇa.”

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat

yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

[“O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me.”] [Bhagavad-gītā, 9.27]

“To devote the result of everything to Kṛṣṇa, that must have the principle characteristic in one’s character.”

Then Mahāprabhu told, “Eho bāhya. This is also superficial. Go deeper.” Then he came with karma-tyāga.

sarva-dharmān parityajya, mām ekaṁ [śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [Bhagavad-gītā, 18.66]

“Take risk, give up all sorts of duties surrounding you, and exclusively devote for the service of Kṛṣṇa. Eho bāhya, āge kaha āra. Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja. He has taken refuge in the feet of Kṛṣṇa and left, disregarded all sorts of duties entangling him. Eho bāhya. Because still he’s in the relativity of this mundane world so his attempt is not pure so much.” Then he says, this karma-tyāga, then:

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati samaḥ sarveṣu
bhūteṣu, mad-bhaktiṁ labhate parām

[“The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me.”]
[Bhagavad- gītā, 18.54]

“Then jñāna miśrā bhakti, the bhakti must come above from the relativity of this mundane world and it will take the shape of meditation. That is the main materials will be of consciousness and not these material things. It takes the shape of conscious type, jñāna, dharana, yoga, etc, Brahma-bhūtaḥ, he has come to know that I have no interest with this world of matter. I myself am a part of consciousness, so whatever I’m to do I’m to interfere, handle with this consciousness. And the material interest is fully eliminated, brahma-bhūtaḥ. Prasannātmā, and now he’s little calm in his temperament because his charm for the material loss and gain is forever left. But he will have to enter into the domain of devotion. He’s still, his position is in Brahmaloḥka, only a conscious unit independent of matter. He’s nothing to do with matter but he’s himself a conscious unit, and, mad-bhaktiṁ labhate parām. From there he will have to go to the realm of, domain of devotion.”

Mahāprabhu says, “Eho bāhya, āge kaha āra. This is also superficial, go ahead.” Then Rāmānanda Rāya came:

jñāne prayāsam udapāsyā namanta eva jīvanti san-mukharitām
bhavadīya-vārtām

[sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir ye prāyaśo 'jita jito 'py asi
tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: “Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [Śrīmad-Bhāgavatam, 10.14.3]

“In whatever position materially, outwardly, he may be, but if he has got some taste, real taste in the words of the real sādhus who are in communion with the personal God, a devotee, any connection and any attraction for him, and he likes to keep their company and hear from him: whatever his external position in this material world does not matter.”

Mahāprabhu says, “Yes, here you are. Here it begins. The positive connection is present here through the sādhu of the Lord. Not the withdrawal from the negative side by method of induction or deductive way, ascending way. But if he’s got some connection, some attraction, passed transaction through the real agent of the Lord. Yes it is. I see the speck of devotion here, whatever, neglecting his external conscience. Then, yes, it is, and go further.”

Then he came to dāsyā bhakti, and that is Nārāyaṇa, this Gaura bhakti. And then He told, “Yes, it is, go further.”

In this way he came to sākhyā bhakti, to vātsalya bhakti.

And, “Yes, it is good.” First, “This is superficial.” Then He says, “It is.” Then says, “It is good. Go further.”

Then he came to mādhyāsa, and then to the special type of service as is found in the camp of Rādhārāṇī.

Then He said, “Yes, it is the highest. Can you think anything more than it?”

Then Rāmānanda was astonished. “I have got something in mind but I don’t find there will be anybody to ask that stage. But it peeps sometimes in my mind there maybe another higher stage.” And saying this Rāmānanda came with his own poem.

pahilehi rāga nayana-bhaṅge bhela, [anudina bāḍhala, avadhi nā gela nā
so ramaṇa, nā hāma ramaṇī, duṅhu-mana manobhava peṣala jāni’ e
sakhi, se-saba prema-kāhinī, kānu-ṭhāme kahabi vichurala jāni’

nā khoṅjaluṅ dūtī, nā khoṅjaluṅ ān, duṅhukeri milane madhya ta pāñca-
bāṇa ab sohi virāga, tuṅhu bheli dūtī, su-purukha-premaki aichana rīti]

[“ ‘Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as manobhava, or Cupid. Kṛṣṇa’s mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, though Kṛṣṇa might have forgotten all these things, you can understand and bring this message to Him. But during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid’s five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf, because if one is in love with a beautiful person, this is the consequence.’] [Caitanya-caritāmṛta, Madhya-līlā, 8.194]

That the hint of the incarnation of Śrī Caitanyadeva Himself.

And He put His hand on his mouth, “No further, stop here.”

Union in separation, that is more powerful. This sort of devotional service requires compulsory condition that milan is the end and who even cannot care for that, who is trained in his separation he can be combined. And that is only found in Mahāprabhu. Then He put His hand, “Stop there, it is there.”

Hare Kṛṣṇa. Bhaktivinoda Ṭhākura told, after finishing his pilgrimage, I heard from the lips of Prabhupāda, when he put me in Kurukṣetra Maṭha and then planned to show an exhibition of Kṛṣṇa and Rādhārāṇī during solar eclipse there. He told, most astonishing, and very earnest I attended. “Ordinarily, those that are, that love Vṛndāvana, they’re all buha, empty minded.” That was, I with very earnest care I found that in. So long I hear that Vṛndāvana is the highest place, and even the milan, those that are emancipated, that are liberated. Without liberation none can aspire after to live in Vṛndāvana. And now he says, “Only,” the buha means empty, “only the spiritless, gist-less persons they have hankering for living in Vṛndāvana. A real devotee wants to live in Kurukṣetra.” With all attention I tried to hear. Then he told, “Bhaktivinoda Ṭhākura after travelling all through the places of pilgrimage, he came to conclusion that, ‘I’m planning that I shall construct a cottage near the bank of Brahmā-kunḍa and I pass the last days of my life there.’” Why? “That is the most important place to render our service. So we shall try to develop our heart for the service fitting to that place.” Why? “Where Rādhārāṇī met Kṛṣṇa during solar eclipse.

“I am that Rādhā and He’s that Kṛṣṇa, but the environment is unfavourable.”

So She was at Her highest degree of separation. The separation reached to its extreme stage. “He’s there, I’m here, but We can’t come together.”

So Her disappointment and hankering reached the highest stage at that time. And when the Āśraya Vighraha is at the highest, in the prema of highest degree, service is more important, value of service increases to the highest degree. The servitors of Rādhārāṇī, they, Rādhārāṇī wants nursing at that time, maximum, so when Rādhārāṇī is in such condition the valuation of Her service reaches to the highest degree. So I must cultivate that in me, taking my position in Kurukṣetra, vipralambha, in its highest degree. We must prepare ourselves to console our master, Rādhikā. She's in most need of nursing there in that service. In this way things are going on.

Perhaps I'm not clear very much? Gaura Haribol.

Water's valuation increases according to the necessity of the thirst. So service also, more valuable when the necessity is in its highest degree. Our master is Rādhārāṇī, and She's in highest need, in highest degree of pain. So service at that time will fetch more value for us.

Do you follow, no?

The Sidney, there was one Sidney, in the battle of France, he was a gentleman coming from rich family. An English man perhaps came to fight in the French line. He was wounded, and he wanted a glass of water, before dying. Anyhow one glass of water was managed to take for him, to be taken for him. When he's going to take that glass of water, another soldier, "I want water."

"Thy necessity is greater than that of mine." He handed over the glass to the ordinary soldier.

And he was perhaps General and honourable soldier, and he died.

I studied in English when something like... "Thy necessity is greater than

mine.” So value of water is calculated according to the necessity. Otherwise what is the value of a glass of water in the ordinary time? The necessity increases the value.

So the Āśraya Vighraha in Her highest need, if anyone can render a small service that is much valuable, most valuable thing. So we are to prepare ourselves for that, to help in that condition. Highest type of fighter in the time of the greatest need they will come to relief, trained in such a way.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. What’s the time?

Akṣayānanda Mahārāja: Nine fifteen.

Śrīla Śrīdhara Mahārāja: Nine fifteen. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Any more enquiry? Thirst quenched?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

nitāiyer korunā habe, braje rādhā-kṛṣṇa pābe [From Narottama Dāsa Ṭhākura’s Manaḥ-śikṣā]

Bhaktivinoda Ṭhākura says that Kṛṣṇa appreciates, Kṛṣṇa has appreciation more for our affection. But we should try to follow His orders. Our attraction should be towards the rules and regulations. A fine point to detect. Kṛṣṇa's appreciation for rāga, anurāga, of love and affection. But we should think that I'm not in such a position that I have got love for Kṛṣṇa. I shall rather take to observe the rulings that are given in the scriptures for our conduct. Our attraction, our tendency will always be that we don't hold that high position. We're of lower order, and we must try, go and weigh, the directions of the scriptures so that that high thing of love and attraction may go for Him. That is very rare. We can't hope to possess that thing within us. So viddhi, the devotee will always try to adore the viddhi that is given in the śāstra, to do the service of the lower rank. But they will come, and the higher agents they will come and demand, "No, no, no. You must not attach yourself with the lower thing. You must come up, and you must take up your charge and duty in this higher rank."

[Raghunātha] dāsa Goswāmī says:

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso
'stu raso 'stu satyam [Vilāpa-kusamāñjali, 16]

"I sincerely pray to Lord that my attraction be for the servants, service of a servant, and not a friendly confidential service. I rather show my respect to that sort of service, confidential service."

The service of a sakhā, of a friend, no much labour. But sometimes to take Him on the shoulder, and sometimes to climb on His shoulder.

Sometimes equal, the Lord and the sakḥā, they're all equal, of equal platform, they're moving in such a way. But at heart they're mad for His company, but in the outside activity they're almost of equal plane, abusing each other. Sometimes they go and fetch the cows, in this way, equal.

But Dāsa Goswāmī says: “No, I don't venture to climb up on that plane to serve Kṛṣṇa. I rather want to serve from the lowest rank. My rasa, my attraction should go to that sort, and I want to respect the higher position of a sakḥā for Kṛṣṇa.”

So viddhi, as instructed in the scripture, ‘do this, this,’ we shall try to apply that sort of conduct within us. And then, by that pressure our affection will rise up and up. And the recognition will come from upper house and so much so that we will not avoid that and we will be taken up. But our tendency will always be that I'm unfit. I'm unfit. To increase my fitness. My real internal tendency will be that I am so low I am unfit for the service. That must be at the bottom of our activity, services. Hare Kṛṣṇa.

These are like [?] A small type of medicine which in particular cases gives us a grand result. Something like that. In the practical life this will be of great use, these sorts of small directions from the experts. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So I began, nitāiyer koruṇā habe, braje rādhā-kṛṣṇa, I began there. So to make our foundation invulnerable we take refuge to the feet of Nityānanda always. And the foundation will be strengthened the more the construction will be able to rise up. The foundation of devotion comes from Nityānanda Prabhu. Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe. Though apparently it may seem that Nityānanda and Rādhārāṇī They're opposite. Nityānanda is, as Balarāma is with Kṛṣṇa, Rādhārāṇī can't come there. And Rādhārāṇī with Kṛṣṇa, Balarāma cannot go there. The

clash in the nature of rasa, vātsalya, this sort, as a guardian, and They must be free. But still, at the background, Balarāma is there. So in Nityānanda, in the magnanimous, Mahāprabhu is distributing the highest rasa to all, graciously without any bounds, if we want to have His mercy we concentrate all our energy towards the feet of Nityānanda. And the foundation will be strengthened and it will be possible for us to have a high structure over that...

End of 81.10.01.B

81.10.02.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...“Sometimes emanates some sort of colour or figure and disappears. Adbhuta rasera dhāma, hena bala karaye prakāśa; īṣat vikaśi punaḥ, dekhāya nija-rūpa-guṇa. A peculiar type of colour and figure in so many charming aspects are shown as if to my eyes within. Citta hari' laya kṛṣṇa-pāśa. And forcibly takes me to surrender at the feet of that altar.

[From The Songs of Bhaktivinoda Ṭhākura, p 60. Śrī Nāma-Māhātmya 6, Śaraṇāgati]

Pūrṇa vikaśita hañyā, vraje more yāya lañyā dekhāya more. And sometimes it shows itself in the full-fledged form, this Vṛndāvana, the Braja līlā, Rādhārāṇī, all these, and takes me there. I find that I am in the midst of paraphernalia, peculiar, very sweet, and very loving

paraphernalia I find myself there, sometimes. Dekhāya more svarūpa-vilāsa. And shows that, 'See I have got so many things, this is your home. So many things they are also here. I am not any mere imagination. But concrete reality you will find, an environment very favourable and sweet and you also are to live here.' Vraje more yāya lañyā, dekhāya more svarūpa-vilāsa. And also I see there that He is also dealing in different ways with them, in different rasa, pastimes, so many I see. Svarūpa-vilāsa; more siddha deha diyā, kṛṣṇa-pāśe rākhe giyā. And also find that I have, as if another body has emerged from my previous one, and that is to be located, that have got a permanent place here also, as service, a new life there I find. e dehera kare sarvva-nāśa. And then I find ultimately that my previous things are all gone, consideration of my past life and experience, the whole vanished. And this is true. This is my real life here. This is proper. And that was a sham thing and that vanished. [Śrī Nāma-Māhātmya, 7]

Kṛṣṇa-nāma cintāmaṇi, akhila-rasera khani. And then also I find that to take the Name that gives new encouragement and new prospect and new hope, cintāmaṇi. And whatever we want, we have got our internal demand; that comes from that Name. If we take the Name all our internal hankerings are fulfilled. Cintāmaṇi, akhila-rasera khani, nitya-mukta śuddha-rasamaya. It is eternal. It is the purest of the pure, śuddha, and it is full of ecstasy. Nāmera balāi yata, saba lay'e hai hata, tabe mora sukhera udaya. Now I find I have been converted whole, wholesale converted. Now my innermost hankering is this. That whatever is against this sweet Name, that may vanish at all eternally from the world. Nāmera balāi yata. If anything is in any position in opposition to this sweetness, the sweet life, and if anything in opposition that may vanish, and if it is necessary I may give my life to make it disappear from the world. Then the others will be able to enjoy it and that free will. All the opposition for such attainment it may go forever and if necessary at the cost of my life, others may enjoy in such absolute joyous life in the world. No hindrance may come to their fulfilment of life. This udaya, it has got no other second, not second, so everyone may come here. And if necessary the opposition I can sacrifice myself to finish the opposition if any there. All

can smoothly, peacefully, and without any opposition, any danger may enjoy such absolute sweet and blissful life.” [Śrī Nāma-Māhātmya 8]

Bhaktivinoda Ṭhākura in Śaraṇāgati, the end Śaraṇāgati song says like that.

Kṛṣṇa. Kṛṣṇa. Hare Hare. Prabhu, feeble attempt, what can I do? It is rather aparādha, bak aparādha. The explanation is so vague, meagre, and misrepresenting that is almost offence to real explanation of the greatness of the Holy Name. What to do? Helpless! Ha, ha, ha. Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Namanta eva jīvanti.

jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir, ye
prāyaśo 'jita jito 'py asi tais tri-lokyām

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: “Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [Śrīmad-Bhāgavatam, 10.14.3]

We see by our experience, wherever they are that does not matter. If they submissively give their ear to the flow from the mouth of His agent that is coming towards this world, they are successful.

naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ
nirañjanam kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma
yad apy akāraṇam

[“Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?”] [Śrīmad-Bhāgavatam, 1.5.12]

What to speak about the gross karma, that has got connection with this mundane, this gross matter. Even this pure soul culture is also not fruitful, naiṣkarmyam apy acyuta-bhāva-varjitaṁ, if it is divorced, no connection with Acyuta. The soul culture, it is not matter, but soul, matter and soul, jīva soul. You are not giving indulgence in the cultivation of the material things outside, gross. But even you culture ātmārāma within your soul, you culture only with the spirit, that is also not good, will not be good, if it is disconnected with Acyuta, the Paramātmā, group. The jīvātmā group that is ātmārāma, ata, the Brahma conception the yogī and Paramātmā conception and that is not sufficient. The God conception, that is the Godhead conception, Kṛṣṇa conception, if devoid of that this mere soul conception is useless.

śreyasḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-
labdhaye [teṣāṁ asau kleśāla eva śiṣyate, nānyad yathā sthūla-
tuṣāvaghātinaṁ]

[“My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One’s labour becomes fruitless.”] [Śrīmad-Bhāgavatam, 10.14.4] & [Caitanya-caritāmṛta, Madhya-līlā, 22.22]

Avoiding the path of devotion which really brings good for us, if one engages himself completely to understand and analyse and understand what spirit is, soul, the subjective substance, what is that, object and subject, the sat is subject, the cit. Kevala-bodha-labdhaye. Only the abstraction, what is soul proper, what is caitan, what is consciousness, śreyah sṛtiṁ, leaving away the devotion, the submission to the highest entity. Kevala-bodha-labdhaye, teṣāṁ asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātīnām. His attempt will be like one who is husking only the husk but not the paddy. It will be of such effect, only cit, but not ānanda. Ānanda is not there.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”] [Śrīmad- Bhāgavatam, 7.5.31]

Prahlāda says: The inner aspiration, inner thirst is for the substance, the contents, not the container. Cit means only with a feeling, but feeling of what? Feeling of ānanda! Ānanda is not there. Only feeling can be analysed and analysed there. And what will be there? That will be just like husk. The spirit is not there. The spirit, the ānanda, sat-cit-ānandam. Ānanda is the proper thing, that is to be tackled, and not the cit, the consciousness who can feel the ānandam. There is an element within us that can feel ānandam. We are not the business to acquire the feeler without ānanda, ānanda must be there. Otherwise we shall collect only feeler. What to feel? The feeling of the ānandam, that is the main thing we are to deal.

So naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam [Bhāgavatam, 1.5.12] That jñāna, the mere consciousness has been in comparison to matter, it has been praised like anything. But if it is devoid of Acyuta connection it is fruitless. And also kevala-bodha, only if you want to go to analyse the consciousness and to understand what consciousness is, that will also be a fruitless labour, because consciousness is useful only to get ānandam. To feel ānanda feeling is necessary, and if no ānanda, what is necessity of feeling? Then it is better to become a fossil. That feeling and the good thing to feel is absent. What is there? Śreyāḥ sṛtiṁ bhaktim udasya [Bhāgavatam, 10.14.4], jñāne prayāsam udapāsyā [Bhāgavatam, 10.14.3], there are so many things, acyuta-bhāva, ānandam, sat-cit-ānandam. Nītāi Gaura Haribol.

Bhāratī Mahārāja: So Mahārāja, kaniṣṭha, madhyama, uttama adhikārī they all have a different conception of the Name. What is, kaniṣṭha adhikārī's conception is very vague?

Śrīla Śrīdhara Mahārāja: Yes, very vague, only the Name bhajana, Nāma bhajana. Mahāprabhu says, that is in the bhajana section, not in

the sādhana, but in siddha-daśā. There is the gradation and Mahāprabhu has given the comparative study there.

yāñhāra darśane mukhe āise kṛṣṇa-nāma / tāñhāre jāniha tumi
'vaiṣṇava-pradhāna'

[Śrī Caitanya Mahāprabhu said, “A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa.”] [Caitanya-caritāmṛta, Madhya-līlā, 16.74]

A real Name, if you hear once, you may think to be a Vaiṣṇava, you can take him. Nirantara, when you find a person who is always chanting the Name, then you will take him to be the madhyama Vaiṣṇava, the middle. And yāñhāra darśane mukhe āise kṛṣṇa-nāma / tāñhāre jāniha tumi 'vaiṣṇava-pradhāna.' And if you can find anyone by whose sight Kṛṣṇa Nāma comes within you, Kṛṣṇa Nāma enters within you and forces you to take the Name, he's the highest devotee in the world of the Name worshipper. And there is another classification.

kṛṣṇeti yasya giri taṁ manasādriyeta, [dīkṣāsti cet praṇatibhiś ca
bhajantam īśam śuśrūṣayā bhajana-vijñam ananyam anya-, nindādi-
śūnya-hṛdam īpsita-saṅga-labdhyā]

[“One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others.”] [Śrī

Upadeśāmṛta, 5]

It is also this idea, general idea given by Mahāprabhu to Rūpa Goswāmī, and Rūpa Goswāmī has given us in Sanskrit śloka in this form: kṛṣṇeti yasya giri taṁ manasādriyeta. If you find the Name of Kṛṣṇa in the mouth of anyone, in the tongue of anyone, then you will adore him mentally, not physically. ‘Yes, good, his faith will be good,’ appreciate. You will give appreciation, ‘Yes he’s doing well.’ Bhaktivinoda Ṭhākura, he gives a commentary here, very, very important.

saṅga-doṣa-śūnya, dīkṣitādīkṣita, jadi tava nāma gāya mānase ādara, koribo tāhāre, jāni’ nija-jana tāya

[“Oh Lord, I will mentally honour and consider as my brother one who avoids bad company and sings Your Holy Name, be he formally initiated or not.”] [From The Songs of Bhaktivinoda Ṭhākura, p 44. Śaraṇāgati, 5.1]

If you find the Name of Kṛṣṇa on the lip of anybody but if he has not any bad connection, company, bad association, then only you can appreciate, give appreciation. Mentally you can show some sympathy. But if he has got any direct dusaṅga, bad company in taking Name, it is of opposite nature. Just as Nitāi-Gaura Rādhē-Śyāma. They’re already wedded to some bad ideal, so that sort of name cannot produce until and unless that association gone, they cannot be adored. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Saṅga-doṣa-śūnya, dīkṣitādīkṣita. May not have proper course, admission in the line, through a proper agent, may not. But soon he may come there, come to that stage. But without having dīkṣā proper, in a proper place, if you find the Name of Kṛṣṇa in anybody you can appreciate. But, Saṅga-doṣa-śūnya, this is the particular note of Bhaktivinoda Ṭhākura.

Kṛṣṇeti yasya giri, giri means in the word, in the mouth, gir means vāṇī, if one is pronouncing so many words and you find he's chanting Kṛṣṇa, then, you may adore him. Dīkṣāsti cet praṇatibhiś ca, and you will only bow down to him when he is dīkṣita, that he is accepted by the agent of the Lord. That he has got Name in his ear and heart, he's acceptable. The Divine Name has been distributed in him, dīkṣita. Already by dīkṣā Kṛṣṇa has accepted him as His devotee through His real agent. Then you will bow down, because the seed has come within his heart. Kṛṣṇa has come to capture his heart. In the temple of his heart Kṛṣṇa has descended. So you must show respect by bowing down your head. Kṛṣṇeti yasya giri taṁ manasādriyeta, dīkṣāsti cet praṇatibhiś ca, if dīkṣā in a proper place then you can show your praṇāma, prostration to him. Śuśrūṣayā bhajana-vijñam ananyam anya, and if you find exclusive devotion, he has directed the current of his whole life towards this you feel, then you will try to have his company always. Always, incessantly, whose bhajana, whose connection with the divinity is incessant, without gap, you will try to mix with him to fulfil your own purpose. [?] Then you will try to serve him who has got incessant connection. Śuśrūṣayā bhajana-vijñam ananyam anya-nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā, and you will try to do anything and everything for him if you find that he has completely devoted and merged in the taste of the sweetness of the Name of the Lord and His līlā etc., he's there. And not any exertion to dismiss this world of material: no connection with this. Madhyama adhikārī, one who is always serving, he may have some consciousness of this mundane nature. But this gentleman, the paramahansa, in his view, there is nothing but Kṛṣṇa bhajana, he's engaged. And even if you fortunately find such a person who has got no relativity of non Kṛṣṇa, then you will attempt your best to be of any service to that class of

devotee, no consideration. If fortunately you come across such a great man who's independent to the relativity of this mundane world and wholesale cent percent merged in the service of Kṛṣṇa, if by your fortune you meet such a rare sādhu, then you will try to do anything and everything for him. Īpsita-saṅga-labdhyā, this is the thing which is in my search, what I am searching I have got that. So with this much intensity of your earnestness you will fall, you will merge, you will throw yourself into service of him, the very rarely to be found. I have found anyhow in my life once, in this way.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

Dayal Nitāi. Dayal Nitāi. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Bhāratī Mahārāja: This is how we feel in your association Mahārāja. In your association we feel this way, nindādi-śūnya. [?]

Śrīla Śrīdhara Mahārāja: No, no. I'm blaming so many. I'm in the relativity of the mundane world only blaming so many. What I got no trace but for blaming purpose I am very, 'This is not, this is not,' there, very expert. Ha, ha, h, ha.

Bhāratī Mahārāja: Ha, ha, h, ha. But you are always nirapekṣa, Mahārāja, we see.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. By the grace of the Guru and Vaiṣṇava that may be, that nirapekṣa, may not have any prejudice for any mundane thing. But only the guidance of my Guru that may be like the pole star in my heart, that star that I have got from him I can move, live and give whatever only according to that. This is my aspiration. I want that. Hare Kṛṣṇa. May not be led astray by any bribe, kanak, kāmīnī, pratiṣṭhā, the bribe; the nirapekṣa. The attempt, by the grace of all the Vaiṣṇavas may my attempt be nirapekṣa, may not be prejudiced for any other things but the interest of Him.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate [“Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest.”] [Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 1.10]

Sarvopādhi-vinirmuktaṁ, anyābhilāṣa, karma, jñāna, and also viddhi bhakti, viddhi bhakti also. Seva prati hoila paravyoma deli feli [?]

[Raghunātha] Dāsa Goswāmī says, “If you have much attraction for the viddhi bhakti, laws and rules, śāstra, then you will be thrown down into the Paravyoma in Vaikuṇṭha and you won’t be able to keep up your position in Vṛndāvana where it is spontaneous, no necessity of any scripture or direction is found.”

My transaction with Kṛṣṇa and Kṛṣṇa bhakta, what law should come and decide between them? A law will say, ‘Oh you do this much, you don’t go this way, this way.’ What is this? With whole heart as much as I command I must give it to my Lord, and to those that are running to serve Him in that nature. No law, no scripture, no good will of the environment of the social party.”

Svajanam ārya-pathaṁ ca [From Śrīmad-Bhāgavatam, 10.47.61, the verse beginning āsā mahā]. So called relatives, and also, ārya-pathaṁ ca, the ways that have been recommended by the Vedas, śāstra, 'You should do this, you should not do that,' that may be in the case of worldly matters. But in our dealings to Kṛṣṇa 'you do this and don't do that,' we shall do with the whole of our energy, as much as we can command. That is spontaneous, that is automatic. But we must not think our self very high that we have got that spontaneous flow. So in our position we must try to give some respect.

pūjāla rāgapāṭha gaurava bāṅge, [mattala hari-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

Always we should keep that on our head. We shall traverse, roam about in the śāstric area, but our Gurus, our superiors, our aspiration always keep in the head. And that is all automatic, all spontaneous, no law there.

But I am not raised to such a big position, so I shall have to show some respect for the scripture etc., but not all, having consistence with the raga, the command of our Guru. Certain extent somewhere looking at their aspiration we shall break the law, and sometimes told 'no.' Hereby I myself taking the undue independence from the society and from the scriptures. So I must not venture where I am concerned.

But in their case the whole of our appreciation will be for that. And they are not under these ordinary rulings. Thereby we will be able to understand what is what. Otherwise we shall think that everything is, the

sahajiyā, the imitationist, ‘We are already there, and whatever we do that is all right. In the name of Kṛṣṇa we shall do anything and everything and say, ‘Oh, take it in Kṛṣṇa’s account.’ Then I shall have to go to hell. Ha, ha.

So we must be pūjāla rāgapāṭha gaurava bāṅge. I must retain my connection with the śāstra society as far as possible. And always appreciation, and reverence, and love will be that over law and social area. We shall try to appreciate that. If we may not put ourselves in that practice but our appreciation always be beyond law. Kṛṣṇa is above law. Kṛṣṇa, Kṛṣṇa bhakta, really, they are above law. But I am not yet in that category. That should be our general temper, pūjāla rāgapāṭha gaurava bāṅge.

...

So one copy you may send to Astana today, in an envelope. You can put one letter also... How do you fare there, live there in that house?

Devotees: Fine. Very nice.

Śrīla Śrīdhara Mahārāja: No trouble.

Devotees: No, no. Very fine.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi.

Devotee: Mahā-mantra also represent Kṛṣṇa or...?

Śrīla Śrīdhara Mahārāja: Yes, according to the realization. When one will have absolute attraction for Kṛṣṇa līlā, that is the supreme most, above law, then that Rāma, the inner meaning of the word Rāma will go to Rādhāramaṇa Rāma.

There is only one centre where the source of all the forces accommodate in one. Some say that is Brahma, some say that is Paramātmā, some say that is Nārāyaṇa, and in Bhāgavatam, Caitanya Deva School, and Nimbarka, others say, that that centre is Kṛṣṇa.

So that is the source, ultimate source, the spring of everything, all power, all beauty, all existence. The beauty is the centre, the beauty. The love is the centre, not power, not inert indifferent base of consciousness; neither the all-pervading aspect. The Paramātmā which pervades everywhere, that aspect, that aspect of the cause which we find that it is everywhere within, that is Paramātmā. And which is all-accommodating. Everything is within Him. That aspect is Brahma, Brahma which embraces all sorts of consciousness; that is Brahma. And now not only permeating aspect, or containing aspect that is the real position of the absolute cause. But absolute cause must be the object of all movements. In Hegelian philosophy, 'By Itself and for Itself.' For Itself, He exists for Him, not for others. So we exist for Him.

So Bhagavān means bhajānīya. Not only He holds us, not only He permeates through all of us, but He is to attract us, to give us fulfilment by His service. Then the ultimate cause comes in a position of Nārāyaṇa, Puruṣottama. And when the decision comes again that is there any understanding between us that this much we shall give to Him and that much we shall get ourselves? Or He is the absolute master and everything of us belongs to Him and we are in His possession. He can

make or mar, or He can do anything with us. Such connection He has got that the cost of our existence He may be gratified.

When we accept that absolute position of Him and then we can find that He is love and He is beautiful and then we come to understand the prime cause of the whole. Everything ends in the conception of Kṛṣṇa. So the remotest connection of the meaning of every word takes to Him, and if we go to make any meaning in the midway that will be partial.

So all the meaning of all the words – Mahāprabhu when He came from Gaya He expressed Himself. Then He began to give explanation, even to the grammar, vyākaraṇa-sūtra, that. “Everything is Kṛṣṇa. If any scholars there be in Navadvīpa they should come and discard My explanation.”

Everything, dhātu sūtra, what is dhātu? Dhātu means potency. Whose potency? The ultimate cause! So to go, to sleep, to move, whatever, that is Kṛṣṇa śakti, the origin of that coming from Kṛṣṇa, the śabda coming from Kṛṣṇa. All words, its meaning cannot but show that its ultimate source is from the ultimate centre. So every word meanings...

[?]

... horse...rein-less, if the meaning of every word is allowed to go on this rein-less then it will go to Kṛṣṇa. Ramaṇa, Rāma, Ramaṇa, the Ramaṇa in its highest sense you will find only in Kṛṣṇa, in Vraja līlā, not so much in Rāmacandra. Rāmacandra is Ramaniya, very beautiful. When one looks at the figure of Rāmacandra they are charmed, but Kṛṣṇa is more charming. So Rāmacandra and Kṛṣṇa one and the same but only posing: Kṛṣṇa posing as Rāma, He's charming, His ways, figure, dealings, all charming, but Kṛṣṇa is more charming, the centre of the centre. In this way we are, when that Rāma, ordinarily we may take the Rāma this Ayodhyā Rāma, Dāsarāthi Rāma, but if we have got, if we are acquainted with the highest plane of life, the subtle-most plane of life and then we'll find that the centre of all charm is in Kṛṣṇa. Rāmacandra is also

represented there.

Even there is differentiation in Kṛṣṇa rūpa. The Vraja Kṛṣṇa is greater than Dvārakā Kṛṣṇa. Once it is represented in śāstra that Dvārakā Kṛṣṇa when He has come to see His own portrait of Vraja Kṛṣṇa He is charmed there. “Oh, how beautiful I was. Now I am not so beautiful.”

Differences in Kṛṣṇa also, so what to speak of other incarnations of Him, in this way the gradation is there. We may think Rāma, Dāsarāthi Rāma, Hari, sometimes Nṛsiṃhadeva, but in the ultimate sense it will come that Hari, it is not Hari it is Hara. In the vocative it becomes Hari, lata becomes late, mala male in vocative case. So Hara, who can capture, who can snatch the highest position of a snatcher, that is in Rādhikā we find. Why? She can snatch the mind of Kṛṣṇa also, what to speak of others. So Hara means Rādhā. In the highest sense of Haran and stealing, snatching, attracting, Hara is Rādhā. Hare Kṛṣṇa Rādhā Kṛṣṇa. And Kṛṣṇa attracts everybody, and this Rāma who can please everybody. And Kṛṣṇa, the Rādhāramaṇa Rāma who can please even Rādhikā, He's the holder of the supreme position of attracting and pleasing everyone. In that sense we'll go to enter into Kṛṣṇa līlā then we find Rāma Kṛṣṇa, Rādhā is Hara and Kṛṣṇa will also attract us, in this way. They cannot deviate from that plane to any other plane. Plane of Rāmacandra that is mixed with morality, this prkriti ranjanam all these, but absolute transaction with lava and especially parakīya inconceivable that is found in Kṛṣṇa Avatāra. And when once can enter into that plane he is charmed there, he can't come down to see other things from other planes. This is the central and highest position. Gradually we are to come to know that.

Today we stop here. Nitāi. Nitāi. Nitāi. Gaura Haribol. Your book is finished, translation?

Bhāratī Mahārāja: Finished, yes now the typing is going.

Śrīla Śrīdhara Mahārāja: After typing that may be sent to Caru Swāmī
[?]

...

He wanted me to go to the west but I hesitated, ‘I won’t be able to show any success there. If you command, I must go. But as my own conception, consideration, I say that I won’t be able to show any success there. I can’t understand their words, their intonation, this is a difficulty. And another thing, I am not very open to mix with them, with their habits. So without mixing with them familiarly how can I hope any success in the activity of those persons? So consider this and order.’

Then he sent someone else, Goswāmī Mahārāja, the founder of Gauḍīya Saṅga was sent by him there.

And there was one Professor Sanyal, he told to me, “Why Prabhupāda wanted to send you there, do you know?”

“No, I don’t know.”

“Because who are going there; instead of converting them, they are being converted, and you won’t be converted.”

End of 81.10.02.B

81.10.02.C

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: Where are these gentlemen, this Venkatta Raman,

[Bhāratī Mahārāja?] _____where? Where are they?

Aranya Mahārāja: Akṣayānanda Swāmī, he's got some ear infection.

Śrīla Śrīdhara Mahārāja: So he's keeping there.

Aranya Mahārāja: I think so, and Venkatta he should be coming.

Śrīla Śrīdhara Mahārāja: And Venkatta's brother he has gone to Māyāpur? Don't know?

Devotee: Yesterday he went to Māyāpur. He's back today.

Śrīla Śrīdhara Mahārāja: Came back?

Devotee: He's back.

Śrīla Śrīdhara Mahārāja: And today this morning you have not seen him?

Devotee: Yes, we have seen him.

Śrīla Śrīdhara Mahārāja: All right. Nitāi Gaura Haribol. Who is he?

Devotees: Vṛndāvana dāsa.

Devotee: Mahārāja, tell us something about Kuntī Devī's teachings. I don't know much about.

Śrīla Śrīdhara Mahārāja: Kuntī Devī, her famous saying is this, when the Pāṇḍavas were to be reinstated in their lost property, then Kṛṣṇa was going away to Dvārakā, and the posture, the gesture of Kṛṣṇa was such that Kuntī Devī was dis ascertained [?]

“You come in the court other times always but with some tendency that You will have to come back again. But this time we are out of so many dangers in life and now we are installed in our throne, and now You are going and we'll have no other necessity of You again. With this posture You are going away, and my heart's troubled.” Kuntī Devī told. Then she told:

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro bhavato darśanam yat syād, apunar bhava-darśanam

[Queen Kuntī Devī prayed to Kṛṣṇa: “I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your darśana again and again, for seeing You means that we will no longer see repeated births and deaths.”] [Śrīmad-Bhāgavatam, 1.8.25]

Her famous saying: “Let my dangers come always, we may be in danger always, in which we had some assurance that You will come and rescue us from such difficulties. We don't want the comfort of being the master of

abused property, we don't like, can't appreciate. Rather, for eternity we want to be in danger, where, whenever necessary You came to our rescue. So that is my prayer, eternal prayer, that danger may visit, difficulty may visit us always so that we can have Your darśana, Your attention, Your sympathy, Your grace. That is far more better than these ordinary worldly difficulties of life. Vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro. In whatever position of life, and whatever difficulties may come to visit us, we won't care, we want You, not any relief from the worldly troubles, the least of that."

So the pure devotee should not put any condition with his service, that, "I want to be close to You, I want to have sufficient resources to serve You. Sāmīpya, sālōkya, I may be, may have settlement in the plane where You are, where I will be able to render my service to You." No condition. "At Your sweet will, whatever You are pleased to do with me I submit to that. The consideration to You wholesale. Nothing exists for me, no condition, just a service I want. I can't give that away. I want Your service. That is my prayer. But Your touch, Your connection, but without any interference to Your independence, Your independent decision, in whatever way. But You must accept me as Your, as one of You in Your family."

paśu-pakhī ho 'ye thāki svarge bā niroye, taba bhakti rahu bhaktivinoda-hṛdoye

["Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [From The Songs of Bhaktivinoda Ṭhākura, p 136. Śikṣāṣṭakam, 4.7]

"If You are pleased to send me to the hell I'm taking, I'm ready, I'm Yours. This consideration I only want that I belong to none but You. And You

may like to do whatever You like, no condition. But Your connection I can't give up. That is my only prayer: Your connection."

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."] [Śaraṇāgati 3.3, From The Songs Of Bhaktivinoda Ṭhākura, p 13]

"You may keep me, You have got, just as a slave You have got right to kill me also. But I want my mental adjustment in that way that You have the right to kill me, if You please. I accept that. But to give up Your connection I won't like, I won't tolerate."

That will be the prayer of highest form of devotion, no condition. kīṭa-
janma hau jathā tuwā dās, [bahir-mukha brahma-janme nāhi āś]

["Let me take birth as a worm, as Your servant. I would forsake a birth as Brahmā the creator, if that birth was devoid of Your service, O Kṛṣṇa."] [Śaraṇāgati 3.5, From The Songs Of Bhaktivinoda Ṭhākura, p 13]

"Even I can have a birth of a worm, but only that my connection may be with the devotees, at least in the house of the devotee. There I may be placed under their foot and may die, does not matter. But Your connection, slight connection, removed connection, I may not be deprived of that. That is my only prayer."

And that praise was very close and in greatest confidence. “As much as I can give to Him, so much nearer are we to Him, by surrendering, by surrender.” The criteria of surrender is such that no condition. There are certain factions that want sālōkya, sāmīpya, sārūpya, sārṣṭi, [sāyujya], there are five kinds of liberation. Sālōkya: in the same plane with Him, Vaikuṇṭha, sālōkya. Sāmīpya, near about Him. Sārūpya, the same figure, catur-bhuja, four-handed, and that colour just like Nārāyaṇa, sārūpya. Sārṣṭi, and of equal resources also, you can handle that in your service sufficient resources, sārṣṭi. And last, sāyujya. According Māyāvādī the sāyujya is the highest for them, but for the devotees that is the worst, sāyujya. So these five kinds of liberation in Vaikuṇṭha. And there are two kinds of sāyujya, one Brahmā sāyujya, another Īśvara sāyujya. Generally the jñānī, their consideration is to get Brahmā sāyujya, “In the hazy ocean of consciousness, I may be drowned, no trace. No trace about me, anyone may have.” And Īśvara sāyujya for the yogīs, the Paramātmā.

Īśvaraḥ sarvva-bhūtānām, hṛd-deśe ‘rjjuna tiṣṭhati [bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā]

[“O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours.”] [Bhagavad-gītā, 18.61]

Vasudeva. They want to merge themselves into the ray, in the lustre of the body of Vasudeva. Then according to the devotee class that is more lamentable. Why? He has come to have the conception of Īśvara,

Vasudeva, without beginning to serve Him he wants to be one with Him. Getting such a higher chance, then this lamentable position, that is more deplorable.

The Vaikantik devotees: Ekanta bu vishyate [?] The kevala, kevala bhakti, those that have appreciated, they are very intelligent, they think, 'Whatever condition I shall attach I shall be looser.' He's my well-wisher cent per cent. Then should I know better than Him? Never! Leave everything to that well-meaning guardian and He will do for me whatever He thinks best and thereby I'll be most benefited. They're very intelligent. Gaura Haribol.

Once during solar eclipse ceremony Kuntī met Kṛṣṇa in Kurukṣetra, and Vasudeva also, they met Vasudeva, and asked him: "My brother, you don't keep any information of us? We are so distressed by the ill behaviour of Kāṁsa. No, by Duryodhana, he's manipulating in such a way. We are placed in and we are going to be banished, self-banishment, and eating by begging, in disguise, so many troubled conditions we are passing our days, and you don't keep any news, like to keep any connection with us."

[?]

Then Vasudeva says: "My dear sister, don't think, don't have misconception, think otherwise of us, what is our position. The belaying Kāṁsa, his ill-treatment is played to the extreme and we have not got our own choice of life. We're afraid of him; we're moving hither and thither, no normal position that I shall keep any information of you. You don't worry for that."

Parisash sarve bayam yate dishan diyan [?]

"Not only myself but so many like us, their life is hopeless, they're very

much afraid of that thing and only for their own safety they're running hither thither."

There is one: Deva klivaya kama nayan [?]

"We have got no independence in our movement. We are rather dolls, play dolls in the hands of Deva klivaya kama nayan [?]

"Dolls to play at the hand of the devata dancing forces. So we have not got a normal peaceful position that we shall take information, keep regular information of you my sister. Don't think otherwise Kuntī Devī."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Sometimes I was in charge of Delhi and Kurukṣetra Maṭha, about [nineteen] twenty seven to twenty nine. That time I had to go to Simla [?] I passed through of course Ambala [?] and Chandigar [?] I remember. But where is Jalandar [?] I went to Pathila [?] also once and Narbar [?] another time. These places I already visited when I was in that side. But on which side Jalandar?

Devotee: Jalandar is towards Pakistan, towards Amritsa, about sixty miles from Ambala further on.

Śrīla Śrīdhara Mahārāja: No train connection?

Devotee: Yes, on the main line.

Śrīla Śrīdhara Mahārāja: Main line, going to Calcutta?

Devotee: No, going to Amritsa, Lahore.

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: I visited Ambala city and many a time. Hare Kṛṣṇa.

Vidagdha-Mādhava: Mahārāja, we use, the Gauḍīya Maṭha, uses astrology for some purposes. Is this to be used by devotees, or should one avoid such things?

Śrīla Śrīdhara Mahārāja: It is mentioned in the astronomical and astrological books also that when one is out to seek his spiritual fortune, not walking in the chalked-out line of the general mental sphere, the calculation, is nothing to do with them. It is mentioned, those that have accepted the path of renunciation, or devotion, that is so powerful that the ordinary – this is the result of karma, and that can be calculated by the astrology or astronomy, the consequence of karma. But who has taken drastic measures to get out of karma, either exclusively taking the way of yoga, or jñāna, or devotion, this may not be applicable in their case. It has been told. Still, the finer brain they may have some remote connection, remote shadow, they can get from that. And that is very rare, who, on the shadow can know what is in the substance. But generally the warning is given in the books [?]

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

One who has taken that path, karma has nothing to do with him. It is the centre control, he's connected there, so He will be all in all. Not only for the devotees, there is a saying:

Kṛṣṇa bhakta vidhi hai bhagavan vidhi kalan kadi kanka [?] If a devotee of Kṛṣṇa becomes of a little progressive condition he can cut asunder the writings of Brahmā the creator even.

Hare Kṛṣṇa. [?] Nitāi. Nitāi. Nitāi.

Aranya Mahārāja: I've heard it said that Hitler he was a better man than Churchill, by our Śrīla Prabhupāda. And I'd like to – maybe you could explain that a little bit.

Śrīla Śrīdhara Mahārāja: You want to make enquiry into politics?

Devotees: (Laughter)

Śrīla Śrīdhara Mahārāja: A side issue. But I could appreciate Hitler. The German nation that is my intuitive tendency. I appreciate the German nation as well as Hitler also, because he was against democracy. I'm also against democracy. The mass is ignorant and they will guide. The intelligentsia, the experts, must guide the nation. That is...

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His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...come forever under the Holy Feet of Mahāprabhu, to take shelter. And I expect to my most ability, most determination, that none will be able to convert me to any other place than that of Mahāprabhu. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...still I stick – for my future life any longer, almost finished this life, keeping strictly in the feet of Mahāprabhu. Eighty six years finished almost, only few days left. And Mahāprabhu was four hundred and ten years older. Jada sata sad sak [?]

And mine is [?] ten years, four hundred ten years.

Bhāratī Mahārāja: Did our Śrīla Prabhupāda come to you first for sannyāsa?

Śrīla Śrīdhara Mahārāja: Huh?

Bhāratī Mahārāja: Did he approach you first?

Śrīla Śrīdhara Mahārāja: Who?

Bhāratī Mahārāja: Our Swāmī Mahārāja, our Prabhupāda. Did he approach you for sannyāsa or was that first to Keśava Mahārāja?

Śrīla Śrīdhara Mahārāja: I can't recollect it definitely, but some say he did not perhaps propose practically, but he might have come with that purpose but apprehended something, because before that Sakhī Bābu came to take bābājī-veśa from me.

Bhāratī Mahārāja: Oh, Sakhī Caran.

Śrīla Śrīdhara Mahārāja: Sakhī Caran, but I refused. I told, he lived here for some time, and at that time I lived in a hut, and no latrine, no bathroom, all these things. And there was a pit and two pieces of wood given there and with some surrounding thing, and we used that as latrine, and took water from this well.

And he slipped there, and got injury. An old man and fatty body, and got some fever and he asked me, "Don't inform my family."

I told I can't. Your life is valuable, so money, the family is also very submissive to you. And here no nursing, no treatment, how you can do?

He said, "No I have come. I have left my family and I have come to remain permanently in the Maṭha. I won't go back."

But I did not allow that. Your life is valuable. You have done so many services in Vraja-maṇḍala and Gaura-maṇḍala, Prabhupāda, etc. And more you will do if you live more. I won't allow you to take bābājī-veśa and remain here and undergo so many penances, a life full of penances. He was little mortified. I informed his family men. They came and took him.

And many came to take sannyāsa from me but I didn't give consent but give sannyāsa to them, so many of my God-brothers. So perhaps he came here with that motive and hesitated to put it before me, the family concern, the business, all these, maybe, you may think something. I don't think that he put it to me practically. But I am told that he came with that view and perhaps he had some conversation with me and asked whether he will take sannyāsa or not, and what I don't remember what he said.

Then I heard once that he took sannyāsa in Mathurā from Keśava Mahārāja. And Keśava Mahārāja himself he took sannyāsa from me.

First Goswāmī Mahārāja, the founder of Gauḍīya Saṅga, he took sannyāsa from me. And the third sannyāsa from me took that Keśava Mahārāja. And then many, many big men came to take sannyāsa from me but I, my conscience would not allow, to give sannyāsa to them. I don't know. At least consciously I refused him, I can't remember. I think I didn't. But he might have supposed, conjectured that I may not be in favour of his sannyāsa life, under such circumstances. He might have supposed like that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare. Hare Rāma Hare Rāma.

Bhāratī Mahārāja: Sakhī Caran stayed here for how long? Sakhī Caran Prabhu he stayed here for how many days, how many months? He was here how long, Sakhī Caran?

Śrīla Śrīdhara Mahārāja: Two, three months perhaps, not more.

Bhāratī Mahārāja: I saw his samādhi in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Yes, in Rādhāramaṇa [?] But that is a very, that was of impertinence, both for the Goswāmīs, the proprietor, the present owner, and also for his sons. By money, by bribe, they put him just near Rūpa Goswāmī. And Jīva Goswāmī could not allow that. His own samādhi is there because he has respect for Rūpa Goswāmī his Gurudeva, his samādhi is alone; also many, Kavirāja Goswāmī, Jīva Goswāmī, all outside, this side. And this man managed to pay some money and put the samādhi of Sakhī Caran in along with Rūpa Goswāmī.

Bhāratī Mahārāja: And Bhugarva Goswāmī.

Śrīla Śrīdhara Mahārāja: That is anti spirit of Jīva Goswāmī, they have done against the will of Jīva Goswāmī. I don't – I'm a peculiar man, I don't think that they have done right, they have done wrong. Sakhī Caran was not a devotee of that type, of Rūpa Goswāmī type. Kavirāja Goswāmī and Jīva Goswāmī they are outside. They ventured, the man was bribed and his son was inconsiderate so the position was selected near Rūpa Goswāmī. That has been done wrong, according to me – and impertinence and that is offence. I have got that peculiar mentality here also. Keśava Mahārāja put a Vaiṣṇava on the outside on the gate. That is very impertinent, the Vaiṣṇava put on the gate like a doorkeeper. What is this? They should be worshipped, their figure. This is what we have learned from our Prabhupāda.

Tasmai deham tato bhajam sata pūjā yaja yaham [?]

Who we consider to be Vaiṣṇava they should be worshipped, like Him, sometimes more important than Him, He says. And we put them as gate keeper. What is this?

Akṣayānanda Mahārāja: Therefore your name becomes Bhakti Rakṣaka.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Unavoidable, there are infinite classes of species there and according to karma jīva has to, soul has to wander in the different stages of life. So many trees, creatures, stones, then insects, worms, birds, so many things, infinite, and according to karma we are to wander through them. This is the basis of general knowledge. And to acquire a human birth, that is a great thing, very rare opportunity. And within that, again the company of a real sādhu, sādhu means who is after eternity, who lives in eternity, Vaikuṇṭha, sādhu. There are so many sādhus, though they have taken the dress of a sādhu, but deals with mundane affairs. “Oh, you want the disease should be removed, take this medicine, take. The human body, the disease will be removed. Oh, you are suffering from the attack of a bad planet. Oh, I’m giving this kavach, it will be changed.” In this way, taking the robe of a sādhu but their dealing engaged in mundane achievements, they’re not sādhu proper. Sādhu-sat. Sat means which is eternal.

ābrahma-bhuvanāl lokāḥ, punar āvartino ‘rjuna [mām upetya tu kaunteya, punar janma na vidyate]

[“O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.”] [Bhagavad-gītā, 8.16]

Up to Brahmaloḥka, that is only being dissolved and creation and dissolution, passing through creation and dissolution. And the world which is above creation and dissolution, eternally, a bona fide sādhu has got engagement with that plane.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ] yad gatvā na nivartante, tad dhāma paramaṁ mama

[“My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode.”] [Bhagavad-gītā, 15.6]

“That is My sweet abode. If one can enter there, they have not to get away from that position. That is very beautiful and very sweet place. Those that have got liking for Me and they come to live in that plane. And others they are moving, going up down, up down, ābrahma-bhuvanāl lokāḥ. Brahma means taṭasthā, that marginal, which is created by aparāśakti. And those jīva that unfortunately enter there under the clutches of that influence of exploitation, they exploit and then again they are exploited. In this way they are moving, going up and down.”

So only in human form it is possible to get out of this vicious circle. And so when one attains this human species he should not have any other business but only to try to get out of this entanglement. That will be the most intelligent and considerate step to take in his life. And to promote that, only that favourable company is necessary, favourable. It is a general reason, that to nurture a newly acquired thing, when a seed is planted then some watering and other:

[mālī hañā kare sei bīja āropaṇa,] śravaṇa-kīrttana-jale karaye secana

[“When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of śravaṇa and kīrtana, the seed will begin to sprout.”] [Caitanya-caritāmṛta, Madhya-līlā, 19.152]

...to know more about the nurturing of the creeper, śravaṇa-kīrttana-jale, to listen and to reproduce, kīrtan means to reproduce. When we are engaged in reproduction, there we cannot but be all attentive because we cannot speak anomaly, irrelevant. So consciously or unconsciously we must have to be all... ..of eternal character, not lip deep something, that originating from the pressure of the flesh or any other thing in the material world. Sound must be traced as its basis, foundation, as spiritual. The inspiration must come, the waves must start from a spiritual plane, so that the sound must have, and we are to get that from Gurudeva, and then to go on cultivating that sound. Not with the help of the mind or the body but the real culture within the soul through faith, śraddhā. Śraddhā grajam. Only our faith can touch that world. Avāñ-manaso gocaraḥ, beyond the jurisdiction of our mental thinking, or our eyes, or any senses, ears, senses, but śraddhā graja, only our faith.

You see everybody mostly they have got their ear, their eyes, but they have no faith in the Śrī Mūrti or in the Divine Name. So it is beyond the area, the jurisdiction of our physical senses we can easily imagine. So one who has got faith, he runs after the sound of kīrtana, Kṛṣṇa Nāma, or the Śrī Vighraha of Kṛṣṇa. It is the faith within that asserts through the sound, through the senses, but it is not within the jurisdiction of our eye, our ear, or something like that. The interest in the depth beyond the realm of the jurisdiction of the eye, nose, ear, etc., even the mind, everyone has got a mind but they are not running to see Śrī Mūrti. Everyone has got eye.

But Mahāprabhu when He is visualising Jagannātha, tears running like a river current from His eyes. Who is seeing Jagannātha, only the eye? No! An eye we have got but not so much tears.

Why? So the seer is the faith, the ātmā whose function is faith. Faith is resting with soul, a soul's function, and not mind or reason. Reason, there are so many materials in the mind under reason, they play the part of a judge within his jurisdiction that is supplied by the mind, the world of experience. There he can pass, judge what is good or bad. That thinks that is mundane reason acting in the mundane relativity.

So buddhi jñāna buddhi is beyond that, only faith, śraddhā. When that is within us, we run to a sādhu, we are pleased to see a sādhu. We are pleased to see the Deity. We are pleased to hear the chanting of the Name. That is a deep feeling within us and not our external senses. So the main culture must be within and with the help of the sādhus who has got his faith sufficiently awakened in him. Only his company will help me. So wherever that will be available – where money is necessary, and we run to America, to England, to Iran to acquire money, to earn money. So also here spiritual progress is necessary, wherever it will be found I must run there to get that, to acquire that. A simple thing, because it is there anyhow I want that thing so I must have to go to that place where it will be found in opulence. It is dire necessity for me. So how externally I am

opposed, my position is... ..wherever it will be the company of sādhu will be available, adan pradan. Guhyam ākhyāti prcchati, sat-saṅga, generally in these six ways we can make saṅga.

[dadāti pratigrhṇāti guhyam ākhyāti prcchati bhuṅkte bhojayate caiva ṣaḍ-vidham prīti lakṣaṇam]

["Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting prasāda; and offering prasāda are the six symptoms of love shared by one devotee and another."] [Upadeśāmṛta, 4]

Dadāti pratigrhṇāti, to give something for the service of a sādhu and to take his prasādam, whatever he gives, to take, accept that, to give and to take, dadāti pratigrhṇāti. Guhyam ākhyāti prcchati, and the feelings of one's innermost heart, the feeling, that should be conveyed to the sādhu. 'Yes, my feeling is now such and such.' And prcchati, guhyam ākhyāti prcchati, and also he will ask and put questions what will be necessary for me, for my good in this stage, 'Please advise,' guhyam ākhyāti prcchati. And bhuṅkte bhojayate caiva, and to help, to serve sādhu in his feeding, in his life going, what is necessary to keep up his life, to supply that, and bhojayate caiva, and to get the remnants from him and thereby to continue one's life. In these six ways generally we accompany the association with a sādhu, generally observe, or occur. Sādhu-saṅga, give and take, give and take internally, internally, externally, wherever be my position, to give and take, give and take. By taking we get higher thing from him. And raw materials we supply and we get ready made things from him. In this way I can improve my position.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

[ata ātyantikam kṣemaṁ prcchāmo bhavato 'naghāḥ] saṁsāre 'smin
kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām

[King Nimi asked the nine Yogendras: "O sinless ones! We therefore enquire from you about that which is supremely auspicious for all living beings, for in this world of birth and death, association with saints - even for half a moment - is the most valuable treasure in human society."]
[Śrīmad-Bhāgavatam, 11.2.30]

Even for a moment we get the real association of a sādhu that may turn the direction of one's life, śevadhir maha-malavan, a very valuable gem, sādhu-saṅga. That is very valuable help we can get. What he gives that is far more valuable than anything in this world. This is all mortal. They have got the gem, diamond, or money, or any kingdom, it is not valuable to all. May be valuable to a particular class of human thought, thinking, particular class. There are so many things in the creation, this is nothing to them, so has got no general value. But that ānandam, śukha, such sweetness that has got a general value. It maybe it is necessary, even the tree, even the creeper, even the stone, in whatever position the seeker may be if he gets that he will highly satisfied - that general ānanda, śukha, happiness.

yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."] yaṁ labdhvā cāparam lābhaṁ, manyate nādhikaṁ tataḥ

["By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers."] [Bhagavad-gītā, 6.22]

If we get a little of that we think that no other thing but this can satisfy me! “This is the thing for which I am striving so much, lives together. Now I have found the object of my search.” Hare Kṛṣṇa. Hare Kṛṣṇa. Higher things we can get only with the connection of service, by offering ourselves... ...have to come to the association of things of lower nature. But if we want the association of things of higher type then we must offer ourselves for the service of that same. This broad thought we must keep always in mind. That cannot be utilised like a servant to me. But I shall offer to be a servant of Him if I really want His association. Only through service I can be connected with Him, for His interest I shall work. His interest will be valuable than that of mine. He was living a higher life.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' / [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']

[“The constitutional nature of the jīva soul is that of an eternal servant of Kṛṣṇa; the jīva soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The jīva souls are the marginal potency of the Lord.”] [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

It is our fortune that we in our constitutional position we have got a position of slave to Kṛṣṇa, slavery. The freedom, the free will be astounded to hear the word slavery. Slavery – a hateful thing, slavery. But Kṛṣṇa is such that slavery is the highest attainment for us in His relation. That is not easily to be got.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Necessity of variety of service, but His connection should never be cut off. Whatever should be done in His connection whether it may be in the form of love or rupture, love and rupture must be on His account. One monkey is devastating Laṅkā and putting it on fire. Apparently it is a very cruel deed but it has got connection with the absolute necessity, so it is laudable. It is laudable, we are to understand how. This is not the party. Those that are being disturbed by such action of cruelty they cannot stand as a party against the Absolute. So they will also be benefited if they are cruelly treated. Those that are cruelly treated for the service of the Absolute they are also getting some benefit, thereby. Absolute is so perfect and so full in its characteristic, absolute good. So both love and rupture. Whatever may be the outward appearance of the work but if it has got real connection with the absolute it is the good. Anyway we must be connected with Him, connected with Him, with the absolute centre, absolute centre. We must carry out the orders of the absolute plane, the wave.

Hare Kṛṣṇa. Hare Kṛṣṇa. Live in the eternity; always live in eternity, not any connection with the limited idea, or fulfilment of life. There you will be able to find that the conception of the centre is that of Kṛṣṇa, the absolute love, purity, knowledge, love, everything is there, beauty there, satisfaction. And His paraphernalia also is very wholesome and favourable, eager to take us, to help us. All desirable things to be had there in Goloka, and still it is like mundane, outward similarities, rather this world has been created after the ideal of that highest thing. So it is said somewhere:

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme

Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

Of all the pastimes of Kṛṣṇa, this human class of pastimes is the highest. The human beings have been created after the ideal of Kṛṣṇa. That is eternal. And this is subordinate and subservient, and that is original. Not that that has been created after the ideal of this. But nothing has been created after that ideal. So it holds an advantageous position.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Rāma. Hare Rāma.

Devotee: Does Yogamāyā also sometimes control Kṛṣṇa, just like Rādhārāṇī controls Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Yes. Yogamāyā’s position to manage the environment so that it will produce some favourable paraphernalia for the pastimes of the Divinity. It is managed by Baladeva. Baladeva’s potency is Yogamāyā. And it, He handles directly to manage the environment for the pastimes of Kṛṣṇa, to produce a favourable atmosphere. So for the interest of Kṛṣṇa but apparently it may seem that it is independent. But really all her attempts are actuated by the motive of pleasing, creating a favourable atmosphere for the pastimes of Kṛṣṇa. In that way: Yogamāyā. Yogamāyā, sometimes to please, to intensify Their bliss, as if, sometimes she has to create separation of Both the parties, to create more earnestness. So apparently it may seem it is going against the will of Kṛṣṇa, but really it is, whatever she is planning that is for the gratification of Kṛṣṇa and nothing else. That is Yogamāyā, and generally under the direction of Baladeva, handled from behind.

Akṣayānanda Mahārāja: Is there a personality of Yogamāyā?

Śrīla Śrīdhara Mahārāja: Yes, personality, Baladeva's potency. Baladeva also meant through the Svayaṁ-Bhagavān, Svayaṁ-Rūpa, Svayaṁ-Prakaśa, Vaibhava-Prakaśa, Baladeva, the facsimile of Kṛṣṇa meant to help the pastimes of the highest will.

Just as a manager is created by the proprietor to help his activity, his power, the whole power is with the proprietor, but proprietor delegates his power to the manager, to the dewan, to the Prime Minister or someone, to help him in different form.

So Kṛṣṇa, Baladeva is nothing but Kṛṣṇa, Kṛṣṇa's delegated power of less authority than that of Kṛṣṇa, but meant to help the līlā of Kṛṣṇa pastimes, management. And Yogamāyā is the direct potency of Baladeva. Because to handle with the other potencies so feminine form was necessary, mainly to handle with the mādhyura-rasa they are all of lady temperament so Yogamāyā as the potency of Baladeva of lady temperament to help to manage them befittingly, Yogamāyā. Yogamāyā is joining everything towards Kṛṣṇa, supplying everything towards Kṛṣṇa, and Mahāmāyā is taking everything, carried in-carrying current and out-carrying current. Yogamāyā is in-carrying current, taking everything, pushing everything to the centre, the central satisfaction, the central joy or ecstasy, whatever we may call it, is always trying to contribute towards the centre, and Mahāmāyā taking away from the centre.

Ke? [?] We should be engaged for His purpose. Nothing should be left back. The wholesale action will be totalitarian war.

Devotee: I'm sure with your blessing I think it's possible.

Śrīla Śrīdhara Mahārāja: To capture all the centres [?] kāmasya nendriya-prītir, lābho jīveta yāvatā jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ

["Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works."] [Śrīmad-Bhāgavatam, 1.2.10]

The standpoint of life under different circumstances has been dealt with here in Bhāgavatam. Dharma means duty. Hy āpavargya, it is meant to help the proper liberation. Dharma, duty, has been fixed to be discharged in such a way that automatically it leads to our liberation proper, dharmasya hy āpavargyasya. Nārtho 'rthāyopakalpate, but it is being misused for some other purpose. What is that? It is misused to earn maximum money. Duty, duty has been arranged in such a way that we can earn maximum money, artha. What is artha? To acquire some energy, to store some energy, whenever necessary I can convert into sense pleasure. That is artha. So duty should be arranged in such a way that it can work out liberation, get out of this entanglement. So śāstra has ordained in such a way our duty. But we don't do that, we misuse it for the purpose of collecting material energy. Nārtho 'rthāyopakalpate, nārthasya dharmāikāntasya. Dharma, artha, kāma, moksa, the four fold ends of life. We find it in our society, dharma, artha, kāma, moksa.

dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate nārthasya
dharmāikāntasya, kāmo lābhāya hi smṛtaḥ

["All dharmas (religions, duties, occupational positions, social functions) are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational duty should never use material gain to cultivate sense gratification."] [Śrīmad-Bhāgavatam, 1.2.9]

And nārthasya dharmaikāntasya, the money, the stored energy, that has been advised to be used to help to discharge our duty, not to purchase maximum sense pleasure. Artha it is there, true, but artha it is meant, artha should be utilised only to help our duty and not for sense pleasure, dharma, artha, kāma. Nārthasya dharmaikāntasya, the only end, only object of our money will be, energy will be to help to discharge our duty. This is the dictation of the scripture. But we don't do that. Then what is another thing? Nārthasya dharmaikāntasya, kāmo lābhāya.

kāmasya nendriya-prītir, lābho jīveta yāvatā [jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ]

["Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works."] [Śrīmad-Bhāgavatam, 1.2.10]

Dharma, artha, kāma. What is the purpose of kāma? It has been given to us by the śāstras, dharma, artha, kāma. This is also a particular end. But its object should be to receive the help of the material energy through our senses as much as it will keep my health fit, kāmasya nendriya-prītir. The object must not be sense pleasure. Kāma means our connection with the material object through our senses, but only to keep up this body fit. This will be the object of kāma means our acceptance of the material energy, through the senses. That is the object, but not indriya-prītir, not sense pleasure. But we approach things through the senses only to enjoy sense pleasure. But that is not the purpose of the śāstra, scripture, scriptural dictation. Kāma means sense pleasure not sense pleasure but our

connection to accept the help from the material world through our senses to keep our body fit. And with our good health we shall earn money. The money should be utilised to discharge our duty. And the duty should be fixed in such a way that it can get relief for us from the present atmosphere.

dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate nārthasya
dharmaikāntasya, kāmo lābhāya hi smṛtaḥ [Śrīmad-Bhāgavatam, 1.2.9]

kāmasya nendriya-prītir, lābho jīveta yāvatā jīvasya tattva-jijñāsā nārtho
yaś ceha karmabhiḥ [Śrīmad-Bhāgavatam, 1.2.10]

And we must draw help from the external world through the senses to keep our...

End of 81.10.02.C_81.10.03.A

81.10.02.D

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...misfortune for the nation. Experts must be given their preference. And also...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] I like these three things very much. Hitler wanted to – wanted the ladies to go home and produce, give good children. He wanted that they should give up their service and go to family life. And that is according to Arya samskṛti, Vedic samskṛti. So, and the good children will fill up the nation. And also he wanted that sterilisation of the diseased person, they won't marry and they won't produce diseased children and fill up the country with disease. Only for sense pleasure one will marry and produce children: that should not be the ideal. Priya veda naivida [?] Marry only to get good child. Priya veda naivida [?] And also: [?] In Bhāgavatam – not for sense pleasure one is to marry, but the real ideal is to get good children, the good posterity. So anyone and everyone to satisfy his sense pleasure he'll be allowed to marry and they will guide and the experts will be fool to play at their hands, this cannot be the real ideal of a particular nation, or any family, or anything, country. Guidance must come from high, not democracy.

Brahmā, it is mentioned when Rāmacandra has killed Vali, and He killed it from, unseen by Vali, apparently like a coward. Vali could not see Him, but from private position He threw the weapon to Vali and Vali was dead. And Vali's wife came with curse. "You have done such and such things, in this way so many things."

And Rāmacandra gave His explanation, and that is to be noted to be a very subtle thing. Rāmacandra told, it is found in Valmiki Rāmāyaṇa, that, "The responsibility of the government of this globe as given to the Solar Dynasty by Brahmā himself. So we may consider the Solar Dynasty they

are the ruler of the whole globe, because that was delegated by Brahmā himself, the creator. And now Bharata he's on the throne. And there's also a provision thereby that anyone born in the royal family he will take up the position of a policeman in his hand. Anyone born in a royal family he's a born police. And so as because I'm born in the Sūrya varṁśa, Solar family, Solar Dynasty, so I have got intrinsic power to do My duty according to the police, as a policeman. And you have committed an offence which is, which should be given capital punishment. According to your social law if you take the wife of your brother you should be punished with death. That is the law. But because you have accepted the wife of Sugriva so you are punishable by capital punishment. And once you have got that judgement you can be killed in any way the government may like, so I have killed you without notice, without any notice to you, because you are already a victim of capital punishment. This is My justification."

So the responsibility from up, and not from down; of course cooperation is allowed from the subjects. The King may consult the subjects, their opinion, and do accordingly. But the government, as Mr Abraham Lincoln told: "Government of the people, by the people, for the people." In America who declared this first?

Devotees: Abraham Lincoln.

Śrīla Śrīdhara Mahārāja: Abraham Lincoln. That gentleman, he's very famous for this basis of democracy. The ideal democracy is based on this principal: "The government of the people, government by the people, and government for the people."

We admit, when I was in Madras, the Gandhi Movement, all these things, generally I advertised in the newspaper the subject, this subject, "The government of the people, for the people, but not by the people." What

does he know what is the real interest of the people. Government of the people, for the people, and government of the people, but not by the people; but by the higher authority who knows more than the ordinary mass can expect to do. That is our idea. Hare Kṛṣṇa.

Churchill was a strong man, that is of course unscrupulously strong, firm, in his resolution. Chamberlain had to go when Churchill came. And without Churchill when Bamsi [?] was to meet with Roosevelt in unknown quarter of the Atlantic then General Smarts was invited to take his position. None was found in the whole of England, his substitute was considered General Smarts who was in Africa, South Africa. He went there, he took his position, then Churchill went to have an interview with Roosevelt, important interview, and in an unknown quarter [?] Very strong man, Churchill, very strong, resolute.

At that time Gandhi declared that, “Quit India: British quit India.” That movement was started in India at that time.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] “British quit India.” That was his slogan. Churchill told that, “At this time we have got the number of our military men are in the highest degree in the history so we do not care for the Gandhi slogan.” But that was proved futile. When Achindalek [?] or Mantegomayi [?], who was in charge of the military department of the East, when he went away he told, “We have to go only for one man, Mr Gandhi, who’s so brave,

and who has infused the bravery in the whole of the India, and for that we are to go away.” Hare Kṛṣṇa.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] Vidagdha Mādhava Prabhu wants to say something: where is he? You want to say something?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: What is that?

Vidagdha Mādhava: When it appears to be inauspicious, say there's some inauspicious situation, if one is remembering Bhagavān Kṛṣṇa above and within the heart, is he protected? Can he overcome that inauspiciousness?

Śrīla Śrīdhara Mahārāja: [?]

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: The quality and quantity of your remembrance – it depends. And smaraṇa, there may be different types of

remembrance, and also of quality, and also quantity: considering that we can expect to have the desired result. Hare Kṛṣṇa. Nitāi.

ye yathā mām prapadyante, tāṁs tathaiva bhajāmy aham mama
vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ

[Śrī Kṛṣṇa says: “As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects.”]
[Bhagavad-gītā, 4.11]

Vidagdha Mādhava: So as long as one doesn't have so much potency...

Devotee: [?]

...

Vidagdha Mādhava: Mahārāja, could you tell us something about the war, and how, what a devotee's attitude is, and how he could prepare for such devastation?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Ha, ha. That is out of control. One may try his

best to save him, and at the same time going on taking the Name of the Lord. And at the same time more than that, how to save the devotees at least higher than, holding higher position than him.

Vaisnava rakha [?] artha rakha [?] and Hari-Nāma: and also śāstra rakha [?]

We must not, while dying we must not forget to serve sādhu and śāstra, Deities, all these things, and if necessary we must give our life, that is to die in harness. You know, 'die in harness?'

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Not flying away from the battle. When the danger approaches we must die fighting. And our fighting that is for the service of anything which is in connection of the Lord, Mahāprabhu.

Vidagdha Mādhava: Mahārāja, many people are going out to the country and establishing farms away from the cities so they can survive the war. The devotees, they should not make such preparation?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: When fighting begins you must leave the country?

Akṣayānanda Mahārāja: He says devotees are going to the country, leaving the city.

Śrīla Śrīdhara Mahārāja: Oh! To the villages, rural quarters!

Akṣayānanda Mahārāja: Yes, preparation.

Śrīla Śrīdhara Mahārāja: Yes, if that is possible, one may do that. To avoid the dangerous spot you may go to the more safe position, with all these properties: that means the Deities, the scriptures, and devotees.

laukikī vaidikī vāpi, [yā kriyā kriyate mune / hari-sevānukūlaiva, sa kāryā bhaktim icchatā]

[“O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari.”]

[Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 2.200, from Nārada-pañcarātra]

[Gauḍīya Kaṇṭhahāra, 13.82] & [In Caitanya-caritāmṛta, Antya-līlā, 13.113, purport]

In a human way, what we do for our favourites, our nears and dears, and only retain and in place of these fleshy kinsmen we shall try to do our duty towards the Divine Connection. That will be the difference. Hare Kṛṣṇa. Hare Kṛṣṇa. We won't be very eager to give up our life. We must be in our duty. But if life goes away, it may go, how can I stop it? But we shall try to live and in the service of our respectable objects, our master. We must not desert our master, at the cost, for the fear of losing this flesh and bone.

Vidagdha Mādhava: Mahārāja, some say the war is close, and others say it's not so close.

Śrīla Śrīdhara Mahārāja: It maybe, death individual or total death, in mere quantity every day it is coming and so many are being removed. And only to prepare against that we are trying our best.

Death: Grhiti mukeshu [?] That the lord of death has caught me by the tuft of my hair and only by a jerk he will take me up from this life. Thinking this, one should attend seriously in his spiritual duties. This moment I may die. Then what steps should be taken for that? I'm doing that. I shall engage myself most intensely in the service of the Lord. And let the nature discharge his duty. I shall be attentive in my duty. I shall give all attention to my duty, discharge my duty. And the death: let him be allowed to do his duty according to the law of nature. That cannot be avoided. This is sure.

But if I can save my position in this life it will help me for increasing more intensely my spiritual wealth. So I want to live, I want live, and because the human life is valuable and here we can acquire more eternal spiritual wealth, so I shall try to live. But if it is inevitable we can't help, we shall be taken away discharging my duty. I won't allow myself to forget in any time, even by the dread of death, but I try my best not to forget Kṛṣṇa, kārṣṇa, Kṛṣṇa and His own. I won't, I'll try my best to keep up that memory during the time of my death. This body will vanish but the mental system with those wealth full with the memory of Mahāprabhu and Kṛṣṇa, that will remain. That the atom bomb cannot destroy.

Death is inevitable we know, everyone knows that it will come, but before that as much as I can amass my desired end of life I shall try. What other alternative they may have, anything? No other alternative. I have come for the highest valuable wealth and I go on with that engagement. And let

the apathetic force do their duty in their way. And if Lord wishing, desiring, I may not die: and also I may die, I do not care for that...

End of 81.10.02.D

81.10.03.B_81.10.04.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...jijñāsā. Who am I? Where am I? What am I? What will be my best benefit? All these discussions!

dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate nārthasya
dharmaikāntasya, kāmo lābhāya hi smṛtaḥ

[“All dharmas (religions, duties, occupational positions, social functions) are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational duty should never use material gain to cultivate sense gratification.”] [Śrīmad-Bhāgavatam, 1.2.9]

kāmasya nendriya-prītir, lābho jīveta yāvatā jīvasya tattva-jijñāsā nārtho
yaś ceha karmabhiḥ

["Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works."] [Śrīmad-Bhāgavatam, 1.2.10]

We must enquire, where am I, and how I can get rid of the present limitation? How can I liberate me and what is my highest prospect? It is, this chain has been devised for such purpose in our life, but generally we find the opposite. My duty is such, not for to liberate from this unfavourable environment but it is to earn money and money is utilised for sense pleasure. And dharma, that is also generally used to distribute that sense pleasure amongst this environment: that is dharma. What is dharma? To distribute money or food, that is sense pleasure. That is the food of the physical body. And not to enquire, brahma-jijñāsā, from whom:

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti

yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."] [Taittirīya-Upaniṣad, 3.1]

Not that brahma-jijñāsā, who is around me, who is controlling me, my fate, where am I, and what is my highest prospect? What is the means to that highest goal? All these enquiries they are stopped going on. Earning

money and acquiring sense pleasure, and maximum distributing that to our family or to the society, sense pleasure, distribution of sense pleasure. We are satisfied there, these three candidates, physically our duty is done. But no diagnosis, treatment is going on, helping others what he needs.

The patient says, "Give some bad diet, I like that."

I'm supplying that. I don't care that this will enhance his disease. I don't discriminate. I'll supply then the patient dies. That is our inconsiderate help, done by Ramakrishna Mission etc. The guṇḍās are given organised help, without changing their direction he's going to the hell. "Oh! You're too tired? I'm giving some help, oh go, be little haste to go to the hell." They don't care to change their direction, "That don't go that side. Come this side, then I'll help you, come this side. Come this side, you are soul, come towards God. I am helping you." That is discriminate help.

Indiscriminate, whatever he's doing does not matter, "I'm making social work independent of anything else." What is that? And help to whom? Who is the party, this body, or mind, or the soul within? Who is the party? Whom to help? Who is the party to receive the help? And what is the disease? To save this mortal coil, only to save the mortal coil to help the man within.

Sometimes it may come in such an acute position that by killing a man may be helped, otherwise he's going to do such a great mischief that if he commits that he'll be very badly, in very bad position, stop him before he does such nuisance.

...

...for the help, because soul is immortal; help the soul.

...

This body, of course human body is well and good if it is utilised.

...

Vaiṣṇava aparādha or Bhāgavat aparādha, if cannot be opposed, kill him, so he may not go to be prey of that most heinous disaster in his future life. Stop him. Hare Kṛṣṇa. Hare Kṛṣṇa. By killing also we can serve a man, we can serve him really, sometimes. So this extreme view we can take to detect and to analyse who is the party, what is good, how one should be helped, what consideration should get preference. Hare Kṛṣṇa. Hare Kṛṣṇa. Nītāi.

Bhāratī Mahārāja: That may be anti social.

Śrīla Śrīdhara Mahārāja: Yes. Socially, society of the ignorant and of the dacoits, guṇḍā society, what's a society, when society there is a standard, absolute standard, and what's near to the standard of life then that society should have recognition.

There is vox populi and vox dei: some say vox populi is vox dei. We don't care for that. That is wrong. 'The voice of the people is the voice of God.' Never! Mass is ignorant. Human beings: there are other sections they may hold majority here; the trees may be majority. They will say that the human section they're losing, they're consuming oxygen. No, that is opposite. The human society that are cutting us off – all these things, making bad treatment, they should be banished from here. They're majority, the majority here is ignorant.

One German philosopher – “Mass is ignorant.”

So, even Jinnah [Muhammad Ali] told, before Lucknow Congress: “Brute majority, the brute majority; that will decide the fate of the nation.”

“The voice of populi is the voice of God.”

Never! They're ignorant, they do not know. Then what is the necessity of the leaders in the religious field? Why did Jesus come? Mohamed come?

Śaṅkara come, leading. The genius, they come and lead the masses generally and so many are their followers. What is this? Mass is ignorant. Experts should be adored in every field, and also in the field of religion, the experts, they should be adored, they should be followed. We should take their ideal. But vox dei should be vox populi, so no question of Bible, Koran, or Veda, if the voice of the people is voice of God. They differ at times and the voice of the God will also differ. No truth eternal. There cannot be any eternal truth, and no necessity of relation through the Veda, through the ṛṣi, the experts, through the mahājana, the great men, the revealed truth. This is atheism.

Society if they follow the direction of Veda, the religious experts, revelation, the revealed truth, then the society will be saved. What society? They're all fallible creatures. Every day they can find that they're committing so many mistakes. They're infallible directors of the society, and ludicrous. Dekhi diti tini avastaya [?] Three stages are found in every day in a person and he says, 'I am the leader.' Repenting his own activity, and he's a leader. What a society! Society should be guided by great men.

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] Caitanya-Bhāgavat. Whom we find in one day three stages, in three stages, and he says that,

'I am the leader of the society.' This is a fun. [?]

Caitanya-Bhāgavat perhaps! No stability in him, found, in three parts of day, he gives opinion of three varieties, and he says, "I am the leader. Accept me."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Here I stop. Nitāi Gaura Hari...

...

That will all be dissolved and vanish, will go away.

Bhāratī Mahārāja: So in the Bengali you have:

Tomar naney amar bhagavat das nama rupa candan lek lupta hoi jale [?]
So in the name of liberation...

Śrīla Śrīdhara Mahārāja: Only positive attainment. That will vanish. I shall be forced to come in the marginal position, neither this side nor that side, just in the marginal position. That is what is

favourable to banish that, neither [?] mukti, the liberation. Liberation, that is

imaginary line, imaginary position, not anything positive. So whatever little positive connection I have got with me I have to dissolve that, abandon that, because I'm mukta, mukta-vimukta, liberated from anything and everything. I can't participate, then I'm in bondage with that. But I have got my attraction for the prasādam, for the ornaments, for the avasesh,

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ ucchiṣṭa-bhojino
dāsās, tava māyām jayema hi

[Uddhava says: "Adorned with the articles that have been offered to You,

such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (māyā).”] [Śrīmad-Bhāgavatam, 11.6.46]

With the remnants that are offered to the Lord, with the help of that I shall get my bhakti devotion towards the Lord. And if I’m a follower of mukti proper then I shall have to leave all these things also. So go away, go away; don’t try to pollute me. Hare Kṛṣṇa.

Bhāratī Mahārāja: So when you say bhakti here you’re saying:

amar bhagavat das nama rupa candan lek lupta hoi jale [?] So this Bhāgavat here means my Lord?

Śrīla Śrīdhara Mahārāja: Amar bhagavat das nama, that I am the servant of Kṛṣṇa. This name will go away, vanish. I have got connection; I am a servant of Kṛṣṇa. I can’t remain that because I’m mukta from every aspect. And the candan also, the stamp is there, I’m Bhāgavat dāsa. The stamp I shall have to give up, that I’m Bhāgavat dāsa. This stamp is there, the Tulasī mālā, this candan, _____ [?] all these things.

One of our God-brothers, Bhaktivinoda Ṭhākura’s disciple, Prabhupāda’s sannyāsī, Tīrtha Mahārāja, used to tell that, “If in the municipal area any dog moves hither thither without a...

Devotees: Tag. Collar.

Śrīla Śrīdhara Mahārāja: ...leather collar, then that is shot. Then the servants of the municipality will shoot that dog. So with this [?] we have

got this Tulasī mālā, that we are servants of Kṛṣṇa. Then no one will venture to harm us. And without this Tulasī mālā we may be shot down like the dog: who belongs to none. So I won't leave this valuable leather collar, this Tulasī mālā. [?] From Padma-Purāṇa.

_____ [?]
“Whomever you'll find with such signs, leave them.” Yāmarāja says to the dūtas. “Others you take to me.”

_____ [?]
“Fetch them towards me who have not got such signs on their body.”
He's ordering his dūta.

_____ [?]

Bhāratī Mahārāja: Mahārāja, there's another śloka here.

Śrīla Śrīdhara Mahārāja: [?]

Bhāratī Mahārāja: Yāmunācārya, one śloka...

Śrīla Śrīdhara Mahārāja: [?] Those that are after mortality, asat _____ [?] which is not existing, which is imaginary, asat, and from that you come which is not good, which is, the asat people means that are not honest, those that are running after transient pleasure, selfish pleasure, asat.

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] means ordinary, other than, other than Your devotees, that is [?] Your devotees and other than that [?]

Bhāratī Mahārāja: Of these two, devotees and non devotees.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: Of those two, I see.

Śrīla Śrīdhara Mahārāja: “Anyhow I want Your association in any form or other, even the servant of the servant of the servant of You. And others who are not connected with You I don’t_____ [?] that ordinary people, I don’t want to be a good position even equal to that of a Brahmā, the creator. Even I’m offered to have a position like that of a Brahmā with connection of the ordinary people I don’t want that. But I want to be even the birth of an insect or worm in the room of Your devotee.”

kīṭa-janma hau jathā tuwā dās, tuwā bahir-mukha brahma-janma nāhi āś

[“Let me take birth as a worm, as Your servant. I would forsake a birth as Brahmā the creator, if that birth was devoid of Your service, O Kṛṣṇa.”]

[Śaraṇāgati 3.5, From The Songs Of Bhaktivinoda Ṭhākura, p 13]

...

Bhaktivinoda Ṭhākura's another poem, mānasa, deho, geho, yo kichu mor, [From Śaraṇāgati 3.1] there.

"I want to be, if by the course of the law of karma I in future to have any birth anywhere in Your creation, then this is my prayer that any birth I may have, even that of a worm or insect, I've no objection. But only my prayer to avoid the company of those that are apathetic to You. Even an honourable position like that of Brahmā is offered to me I don't like it." Kīṭa-janma hau jathā tuwā dās. "I prefer the birth of a worm in the room of Your, in the house of Your devotee. And: bahir-mukha brahma-janma nāhi āś, and even the position of a Brahmā I like to reject. I have no taste for that. What to speak of other higher birth. Even the man who is the creator of this mundane world, bahir-mukha brahma, I do not want his position even."

That is śuddha-bhakti. Real devotion is there. And another striking point, Yāmunācārya he was almost Guru of Rāmānujācārya. Rāmānujācārya's life perhaps you don't know? Yāmunācārya he was Guru of Rāmānuja we may say, though perhaps Rāmānuja did not meet him. Yāmunācārya was good scholar and he was continuing the study in a tol, in a school, of Gurukula.

Then at that time one King came and he gave an announcement. In the King's name some announcement was given out that, "My court paṇḍita he wants to know if there is any scholar to discuss with him about the teachings of the scriptures, Veda, etc. Then he may accept this." A golden thing was sent from door to door, a golden [?] gourd or something, a golden...

Bhāratī Mahārāja: Ornament?

Śrīla Śrīdhara Mahārāja: Not ornament, a fruit [?]

Bhāratī Mahārāja: Pumpkin.

Śrīla Śrīdhara Mahārāja: Pumpkin like, that thing was sent with declaration that, “Hold this. If anyone is there who ventures to discuss about the meanings and purpose of the Vedic School.”

Then Rāmānujācārya’s Guru avoided that, “No, I won’t go.”

That Yāmunācārya was there. His name was [?] something was his name, he told, asked his Gurudeva to take the challenge. “You keep up this.”

“No, no, no, I get some money from the state. That he’s all in all in the state, he’s the appointed paṇḍita of the King. If he wants he may stop my, stop the money what I get every month to keep up the school, so I won’t like to disturb that gentleman.”

Then Yāmunācārya told... [?]

Then Yāmunācārya told, “No, I want to take the challenge. You are my Gurudeva, and when I am here you will sign that you are not fit to discuss with him, I can’t tolerate that. I must go to discuss with that raja, the scholar of the raja.”

Then he could not calm him so it was taken and Yāmunācārya went to the court. And there was already a rumour spread that a boy is coming to discuss with the court paṇḍita, so many scholars gathered also. “What’s

the matter? The boy will come to such a big scholar to discuss things with him?”

Then Yāmunācārya is going, and in the harem the Queen is there and the King also there. There is a talk between them. The Queen says, “Alam bhayu [?]” “Now he has come.” And they set a bet on the future proposition that if he, if this boy be victorious, the Queen took the side of the boy Yāmunācārya that, “This boy he must be victorious in this fight.”

Then King told, “No, it is not possible. My court scholar he’s a great paṇḍita, he’s a great scholar. What this boy will do?”

Then, “Suppose if this boy he’ll be victorious, what you will give?”

Then the King told, “My daughter I shall marry with him, and half of the kingdom I shall give to him.”

“Yes, surely he will do, be victorious.”

Then the sitting for discussion. He was very much enraged that this boy has come and taken the challenge, he cannot do because he has already given announcement that whoever will come he will talk with him, so can’t avoid. But still he feels much insult that, “I have so many scholars. All are afraid of me, and this boy has come to insult me.” Then when they sat together the court paṇḍita he asked a question. “Will you be able to answer my questions?”

“Yes. I shall try.”

“I put three questions to you.”

No, the court paṇḍita told, “Have you come to discuss and to defeat me?”

“Yes I have come.”

“Put any question. I shall cut it asunder.”

“I put three questions to you. One,” then Yāmunācārya put this question.

“One question, I say that your mother is not barren, who cannot produce child, your mother is not barren. You are to prove that your mother is

barren; this is one.

The second, the King I say the King is pure in character, our King is of pure character. You are to prove that he's impure.

The third, the Queen is a chaste lady, I say. You are to prove that she's adulterer."

So how he'll be able, he can't say anything, sweat came in him. Three questions put. Then

after some time, and men and other scholars they're waiting with baited breath,

breathless they're waiting. Then the court paṇḍita, the raja paṇḍita he came with a thunderous voice, "Can you answer these questions?"

"Yes."

Then the excitement grew to the extremity. "How he will be able to put these questions?"

Then he quoted from – their pramāṇa, that is proof, must be given from some scripture or so otherwise it won't be accepted. He quoted one that: "If the son of a lady is worthless then she may be condemned, called barren. One who has produced a son like you who is so boastful and who has got no real sense, she may be considered to be a barren lady. [?] valueless child, producing a valueless child, the mother is accused that she's barren. It is mentioned in such Purāṇa."

What to do?

"Next, the King is not pure, he's sinful."

“Can you prove?” “Yes. King is impure.” “Why?”

Again quotation from scripture: “King is receiving taxes from the subjects and thereby with these taxes their sin is going always to the King. And he performs yajña and other activities, thereby he’s becoming, he’s purifying himself. But because the tax comes always and with that sin comes to the King and so he may be considered to be impure, for the sin of the subjects.” And quotation given; can’t refuse.

Then the third and most terrible: “The Queen is not a chaste lady.” All are waiting with breathless attitude.

Then he told that, “There are so many gods always living with the Queen, er, with the King, eight gods or so they’re always living.”

Mahati devatara raja nava rupena tisthati [?]

“There are some eight gods they’re always with the King. So when the King meets his wife the gods are also there, so in that sense, in the sense of chastity what we conceive, that is disturbed.”

And that was accepted. “Yes. We can’t deny that.” So he was subdued.

Priti vadi vancar [?] Then, another title he got, priti vadi vancar [?]
Yāmunācārya.

Then there is another point. [?]

When he was asked perhaps by the King before they began the discussion, “Then you boy, will you be able to come into dispute and discussion with this big paṇḍita?”

When the King put this question to Yāmunācārya then he answered:

_____ [?]

“Oh, you lord of men, I may be a young man, a very young child, but:

_____ [?]

But my knowledge is not, my sarasvati, my voice, she's not a girl:

_____ [?]

The poison, the venom of a small serpent, is it not sufficient to kill a person?

_____ [?] A very small serpent [?] the son of a serpent, the venom of the son of a little serpent, is it not sufficient to kill a man? So I may be a boy, but my knowledge is not like that of a boy. So I think I shall be able to fight with him.”

And when the fight finished the Queen came and asked the King, “Keep your promise, I want to give my daughter to this boy, and half of the kingdom you must give to him.”

Then it was done. And for some time he was engaged in – he was in the line of Vaiṣṇava thought, some time passed he's engaged in that, in the pleasure, in the marriage, and the king royal life.

Then one old devotee, he was very fond of a particular vegetable, sak, and one follower of Rāmānuja section used to supply that vegetable every day to him, to his cook. He's now a King.

Then one day he asked the cook, “Where do you get this kind of vegetable every day? It is not found during the whole time of the year. It is rarely found.”

“One sādhu, he takes this vegetable for you. How he has known that this is very favourite vegetable to you?”

“Then please ask him, ‘What does he want?’” Then he asked the sādhu, the cook...

Devotee: [?]

...

Śrīla Śrīdhara Mahārāja: Then that Yāmunācārya asked his cook, “Who gives this kind of supply: my favourite vegetable?”

He told that, “One sādhu.”

“You ask him, what does he want from me?”

Then he asked. And he told, “I want to meet him once.”

And that was granted, and when that sādhu met him he began to weep, cry.

“What is this that you are such a great hope of our, future hope of our sampradāya. Now you are such a big, extraordinary scholar and you are now enjoying the kingdom, and our sampradāya sustains a great loss. The other party, that is Śāṅkara School and others, they’re encroaching on our prestige, and you are sleeping, engaged in...”

Then he gave some assurance, “I shall, yes I shall...”

Bhāratī Mahārāja: Sarvabhavan [?]

Śrīla Śrīdhara Mahārāja: Oh, in a car? All right! But Caru Swāmī perhaps he’s gone to Bombay.

Then from that time Yāmunācārya he again returned to work for the Vaiṣṇava School and for śaraṇāgati we find very high thoughts from him about Kulaśekhara Āḷvār as well as Yāmunācārya.

In one poem he has written: “O Lord, now I think I’m abnormal consciousness. I pray to You that only engage me in Your service, or service in Your department, service of the servant of the servant of the servant. This is my, I’m surrendering to You. I’m writing this bond now.

And if in future, I'm in full normal conscious now, but my future may not be guaranteed. If in future I want no, no, I want something, You please won't care that. Whatever I'm praying for me this please sanction. This is eternal. This is for forever. I don't know in future. I may pray something else, but don't give that, don't give that. This is my final prayer. I'm fully in normal conscience now. And that should be considered as abnormal if in future I want anything else."

In this way many things we find, the real sign of śaraṇāgati in his writing.

And in last time in Śrī Rāṅgam when he was going to depart he asked for, called for Rāmānuja. Rāmānuja was then a rising scholar at that time, he called for Rāmānujācārya.

"I want to meet him."

But when Rāmānujācārya reached that place he'd already passed away. He could not speak...

End of 81.10.03.B_81.10.04.A

81.10.04.B_81.10.05.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: [?] Then he found that three fingers are closed

in this way. There is a custom in that land is to count anything; we do in this way, but the fashion there, one, two, three, in this way. Then Rāmānuja found that three fingers are closed in this way, that three questions he had; “Questions means he had to tell three things to me. What he could have told me?” He conjectured, conceived, Rāmānuja. “I find that three things are necessary for our sampradāya, for our clan, indispensably for the propaganda of Vaiṣṇava religion. One, the real commentary of Vedānta: Śaṅkara has given but our sampradāya has got no commentary of our own. I shall prepare, write a commentary.” One finger: that bent finger was erected, disclosed.

Ke? Abhimaṇyu! Gaura Hari.

Then another, Rāmānuja, another thing: “Śruti, the arcana padyati, that is very necessary to keep up the sampradāya. I shall prepare one from the Veda and Purāṇa collection, compilation.” Another finger was disclosed. And the third – first the commentary of the Upaniṣads, and then that of Vedānta, and then one arcana grantha, three things, and all were astonished to see how the fingers, closed fingers were disclosed again. And then with great joy, victory, and Rāmānuja was accepted as the sole leader of the whole Vaiṣṇava sampradāya at that time, from that time.

Yāmunācārya, his poems were very authentic, and the subject of śaraṇāgati, surrender – how to surrender to the Lord, how one, what is required to surrender, what things are necessary, if one wants to surrender to the Lord? The test is there. If you can accept all these conditions in your relationship with the Lord, then of course you may be considered that you are surrendering, śaraṇāgata. The authority in śaraṇāgati’s conception: Yāmunācārya.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Bhāratī Mahārāja: So Rāmānujācārya took sannyāsa from Yāmunācārya at that time?

Śrīla Śrīdhara Mahārāja: Not Yāmunācārya: that is another thing.

After Rāmānuja there were two Schools amongst Rāmānuja sampradāya, one Teṅkalai, another Vaḍakalai, afterwards. Up to Rāmānuja there was only one. Those that give more importance to the advices of the first Ālwār, who came from rather an untouchable section, his name was Śaṭhakopar, his sayings are considered to be of the highest importance in that School, in Tamil language. Those that have got greater reverence for them that is Teṅkalai.

And then Deśikācāryya, one of the scholars in the Rāmānuja School, he laid more stress in the Vedic School, Veda, Upaniṣads, Purāṇa, etc. And secondary in that Śaṭhakopar, so that section is known as ācārya sampradāya. During the time of Rāmānuja they both were one, then the subdivision between the two.

Devotee: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya
Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣak Śrīdhara Deva Goswāmī
Mahārāja kī jaya! Jagat Guru Śrīla Bhakti Rakṣak Śrīdhara Deva
Goswāmī Mahārāja kī jaya! Śrīla Prabhupāda kī jaya!

Śrīla Śrīdhara Mahārāja: Jaya! Bhaktisiddhānta Saraswatī Goswāmī
Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīmad A.C. Bhaktivedānta Swāmī Mahārāja
kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Sevā Vrnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura premānanda Haribol! Now, what's the news? Caru Swāmī started for Bombay?

...

Bhakti Caru Swāmī: Mukundamālā Prabhu, also from Los Angeles. And Kaśirāma Prabhu, he's also from Los Angeles. And especially all of them have heard your tapes very much.

Śrīla Śrīdhara Mahārāja: From Dhīra Kṛṣṇa Mahārāja?

Bhakti Caru Swāmī: From Dhīra Kṛṣṇa Mahārāja, so they're very keen to have your darśana at your lotus feet.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. All right! You're coming direct from Calcutta?

Bhakti Caru Swāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. You are to take anything?

Bhakti Caru Swāmī: Yes, that we will take.

Śrīla Śrīdhara Mahārāja: Prasādam. And they're well? Dhīra Kṛṣṇa Mahārāja and, they are coming, when they reached India?

Devotees: [?]

Śrīla Śrīdhara Mahārāja: And today?

Bhakti Caru Swāmī: Today's the fourth of November.

Śrīla Śrīdhara Mahārāja: They're travelling through tīrtha or where?

Bhakti Caru Swāmī: Actually they specifically came to have your darśana Mahārāja, and then they will go to some other place. They'll go to Vṛndāvana for Prabhupāda's disappearance and...

Śrīla Śrīdhara Mahārāja: They will go?

Bhakti Caru Swāmī: Yes. On the first of November, so they want to be here for your appearance day, for your Vyāsa-pūjā day.

Śrīla Śrīdhara Mahārāja: But they reached India, and so long where they were staying? **Devotee:** He's staying with Bhakti Caru Swāmī.

Bhakti Caru Swāmī: In Calcutta they stayed a few days and then they went to Purī Dhāma.

Śrīla Śrīdhara Mahārāja: Oh, Purī. All right! Like flowers, mālā means the garlands, the garland, so many valuable flowers. That is all śaraṇāgati. They are all disciples of Swāmī Mahārāja?

Bhakti Caru Swāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Śaraṇāgati. Hare Kṛṣṇa. Dhīra Kṛṣṇa Mahārāja is also expected to come here?

...

Mr̥daṅga, this is small mr̥daṅga with kīrtana, and the vibration in a limited circle. But br̥hat mr̥daṅga praise can send the sound, visualised sound to the farthest corner of the world and can produce permanent effect. That is also saṅkīrtana in a different form. Gaura Haribol. Gaura Haribol.

...

tad viddhi praṇipātena, paripraśnena sevayā [upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

What does he say?

Bhakti Caru Swāmī: He's quoting from your talk Mahārāja. You were explaining this praṇipātena, paripraśnena sevayā and you were saying that the absolute knowledge is to be served. He was quoting that.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. And we can't utilise that for ours, to serve us.

Bhakti Caru Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: Yes, that is the idea. Higher knowledge can't come to serve the lower knowledge. No benefit thereby. That is offence against the higher knowledge. Only we can connect with them with the spirit of service. The Hegelian philosophy, 'Reality is for Itself,' never subservient to any other thing. Then that will hold the supreme most position. The higher knowledge, higher thing, if we really want only in the spirit of service we may be connected with them and never otherwise, never otherwise.

Surrender, and the position, the relation with that also will be to the degree of surrender. Otherwise we won't be able to enter into that domain. Surrender. No prejudice should be carried from behind. All prejudices, that praṇipāta, with the attempt of praṇipāta all old prejudices should be left out. Then paripraśna the inquiry is, only will be genuine when we can give up all our past prejudices. Then the real inquiry, bona fide inquiry only will begin. Praṇipāta, the prejudices, the past experiences of life, they will be dismissed, and then pariprasna, the inquiry will be honest, paripraśna.

And then the bond; "If I get You, I am to surrender. I am to serve, and

never to utilize for my base purpose of life.” That will come, take us in real connection of the higher knowledge, or love, or beauty, or anything of our inner aspiration. It is within us. Birds of the same feather flock together. Samase lavaganti [?] That sort of thing, a drop within us, so it is possible for us to venture to go that side, svarūpa, svarūpe sabāra haya, in the innermost function of our soul we may find that that is our home. That is our home, and we are wandering in the foreign land, this consciousness of the foreign ways and ultimately our illusory concoction, māyā. Only Kṛṣṇa is reality. Kṛṣṇa with His paraphernalia: that is only reality. And this is all deviated consciousness from the truth, deviated conception from the truth. And so it does not stay, it is mortal. And that is a boon indirectly, that it vanishes. Bad things which are not real, which are not good, that vanishes. That is a boon for our life. If we get chance to get reality, once attained, we are not to lose.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ] yad gatvā na nivartante, tad dhāma paramaṁ mama

[“My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode.”] [Bhagavad-gītā, 15.6]

The Kṛṣṇa Himself, when He says this word I think that it is so sweet that Kṛṣṇa Himself also impressed with the sweetness of His own dhāma, own paraphernalia, paramaṁ mama.

“My dhāma is param, it is honourable, and it’s desirable, and very sweet, My dhāma, tad dhāma paramaṁ mama.”

What to be in the consideration of us, Kṛṣṇa Himself feels that His dhāma is a param dhāma. His domain is very desirable and very beautiful and very sweet. Yad gatvā na nivartante - if one can enter once, no possibility of being discharged from that position, the eternal, the nature of eternity requires such. Gaura Haribol.

Then Mukundamālā Prabhu, and another?

Devotee: Kaśirāma, and Gurutama [?]

Śrīla Śrīdhara Mahārāja: [?]

...

Servitors in the br̥hat-mṛdaṅga, br̥hat pracāra, service, any lip deep chanting, that is not chanting proper if it is not surcharged with the spirit of service. Surrender is the beginning of service. We are to enter into the realm of service through the gate of surrender, then we will be advised what to do. And they will utilise us. So need of the Vaiṣṇavas, the guides there. It is a great need to have a Vaiṣṇava. Why? They will guide us. They have got experience of that field. They can guide us.

The Lord says, “Who are My servants, they are not real servants. But who are servant of My servant, they are real servants.”

That means that. In reality, we find the guidance of the Vaiṣṇava can introduce us in that new land. And that will be more fruitful for our purpose. So Vaiṣṇava, Vaiṣṇava.

In the beginning we may think, in the crude state, “That why so much mention about the Vaiṣṇava? I want the Lord Himself. And they, the sādhus, Gurus, they always take Vaiṣṇava in the middle. Between myself and between God, the Guru, Vaiṣṇava, Guru also may be tolerated to such an extent, but Vaiṣṇava, Vaiṣṇava, always so much importance given to the Vaiṣṇava.”

To come between us, it seems to be undesirable in the beginning. But as much as we grow we will find the stress is given for the real benefit of the newcomers. Without their guidance, we are unknown. Of course by God’s will they are appointed to guide us. But their guidance is essentially necessary for our, for every purpose of service. They are not enemy, they are not trespassers between us.

But as I gave some instances, that the glass, the glass spectacle, apparently it is a barrier between the sight and the seer, the eye and the sight. But it enhances our sight, though apparently it is a barrier between the two. And also in the telescopic system, so many apparent trespassers between the thing to be seen far away and here, but they enhance our sight, so many telescopic systems, so: tvad bhr̥tya-bhr̥tya-paricāraka-bhr̥tya-bhr̥tya. A very important thing to guide us, as many guardians I shall have over my head, the finer vision will pass through one, two, three telescopic system; that is far things which are very distant that will come near by the help of so many glasses between the two. Which is considered by the ordinary people as so many barriers, but they are to enhance the sight, so: tvad bhr̥tya-bhr̥tya-paricāraka-bhr̥tya-bhr̥tya

[maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre mat prārthanīya mad
anugraha eṣa eva

tvad bhr̥tya-bhr̥tya-paricāraka-bhr̥tya-bhr̥tya- bhr̥tyasya bhr̥tyam iti mām
smara lokanātha]

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] [Śrī Kulaśekhara's Mukunda-Mālā-stotra, 25]

In the land of exploitation, if there are so many servants that may not disturb me, so many servants I have got to command, but just the opposite there, so many guardians, there are so many well wishers. In this way we shall try to have view of them, so many guardians and well wishers. As many guardians I shall have there, I will be free of any fear. So many guardians, so many well wishers I have got so I don't care anybody. So in that light we are to see the Vaiṣṇavas, the sādhus. Of course in real plane, I am not talking of the sham, the imitationist, but in the real sphere, case is such there. Hare Kṛṣṇa. Hare Kṛṣṇa.

tad viddhi praṇipātena, paripraśnena sevayā [upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

It will attract our service for that plane. Gaura Haribol. Gaura Haribol. The subjective plane, just as here, within the matter, now the most graphic and most original force have been invented or discovered: perhaps electric current, is it not? It is the most basic and fundamental forces. Of all forces we can find here, the most all pervading force, even it can work in the moon, in the sun, only electric current, is it not? What is that, it comes from the ethereal plane. That is the most precious and most powerful force ever discovered. So also in the subjective realm, this is in the objective. In the objective plane, the most fundamental and powerful plane of forces is discovered as electricity, atomic, something like that.

So in the subjective realm the most fundamental and deepest plane, that of beauty and sweetness and love, not of power, not of knowledge. Not of knowledge and not of power but of beauty, but of love, most extensive, most powerful, forceful, and most original plane, in the subjective realm.

And we are only a member of the subjective world, the soul. The soul is a member of the subjective world, not of the objective. And the subjective, super subjective, super super subjective, the highest plane is Goloka. Full sphere, Goloka means solid circle. Not plane circle. Hemisphere is Vaikuṇṭha and full sphere is Goloka, a solid circle, from the centre, equally distributed.

Here of course our conception of a circle is a limited thing to us, but it is infinite and the rasa is distributed in such a way – the full fledged theism, in other words. Theism means the realistic existence. Atheism, nothing, that is a pessimistic view, nothing. Our desire, the inner desire may not be fulfilled. Atheism, there is nothing to satisfy my inner thirst.

But theism, yes, theism means Om̐, Om̐kāra. The meaning of the Om̐kāra, the praṇava is yes, positive. Veda in the very seed form is Om̐. Om̐, what is the meaning of Om̐? Om̐ means yes; in one word, what is your inner inquiry, that is, in one word the Veda, the revealed truth, the seed of the revealed truth says, “Yes” in one word. What is yes? What is your innermost hankering for, that is. Then what is that? Then the revealed truth from the Upaniṣad, Veda coming, this is by stages, this is so, this is so.

tad vijñānārthaṁ sa gurum evābhigacchet / samit paniḥ śrotriyaṁ
brahma niṣṭhaṁ

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [Mundaka-Upaniṣad, 1.2.12]

yasmin vijñāte sarvam evam vijñātam bhavati / yasmin prāpte sarvam
idam prāptam bhavati ["By knowing Him, everything is known - by getting
Him, everything is gained."]

The gradual process to reach that goal: the innermost inquiry within your heart. It is, how it is? It is such and such, it is such and such. And in this process you are to come, you are to reach there, all these things. Theism means Om̐, yes, existence, existence, in one word, it is, it is. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Rūpa Goswāmī has described Om̐, as in three syllables, as representing Kṛṣṇa, Rādhārāṇī, and the living entity.

Śrīla Śrīdhara Mahārāja: Ah u ma, Kṛṣṇa, Rādhārāṇī and?

Bhakti Caru Swāmī: Living entities.

Śrīla Śrīdhara Mahārāja: Paraphernalia.

Bhakti Caru Swāmī: Paraphernalia.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: I forget the śloka. Do you remember the śloka?

Śrīla Śrīdhara Mahārāja: Ah u ma when analysed.

Bhakti Caru Swāmī: Actually how do we relate to that Mahārāja, because Om̐ to us was always a Māyāvādī impersonal representation...

Śrīla Śrīdhara Mahārāja: So Kṛṣṇa, the knowledge is there, full knowledge is there. And the aspiration of the knowledge, that is ānandam, sundaram, that is there. The potency is there.

śyāmāc chavalam̐ prapadye, śavalāc chyāmaṁ prapadye

["By the help of black (śyāmā), we shall be introduced to the service of the white (śavalā); by the help of white (śavalā), we shall be introduced to the service of black (śyāmā)."] [Candogya- Upaniṣad, 8.13.1]

Jñāna bala kriya ca. Thinking, feeling, and willing, feeling, thinking is there, Kṛṣṇa is there, feeling is there, and willing, Baladeva, the paraphernalia. Baladeva, Yogamāyā, sandhinī śakti, paraphernalia, the environment, Kṛṣṇa, Rādhārāṇī and the environment, three things necessary. And that is perverted reflection here. But in the reality, these three substances analysed, advaya-jñāna analysed, we find these three things eternally. The potency, the hlādinī, the sandhinī, is the paraphernalia, sandhinī; and hlādinī, Rādhārāṇī, She is the very perfect

seed, from the taraṅga, the waves are coming. She is the root, hlādinī. And samvit, the enjoyer is there, Kṛṣṇa, in these three, ah u ma.

And here in the perverted reflection ah means Brahmā, u Viṣṇu, and then ma, Mahādeva, paraphernalia of destruction. Striti stiti pralaya, ah u ma in this perverted relation, relatively, and there in the eternal, in that way. Jñāna bala kriya ca, thinking, feeling, willing: the enjoyed, the enjoyer, and where and what for the enjoyment, Hare Kṛṣṇa, paraphernalia. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

Bhāratī Mahārāja: Jīva Goswāmī also gave another definition of Om̐ in Bhakti-sandarbha.

Śrīla Śrīdhara Mahārāja: What is that?

Bhāratī Mahārāja: That Vṛndāvana Dāsa Ṭhākura he was talking about the different devotees which appeared in Navadvīpa which are Avatāras. And he referred to Jīva Goswāmī saying that Jīva Goswāmī explained Om̐kāra as being the embodiment of all the different Avatāras. The different Avatāras, their origin is from Om̐kāra.

Śrīla Śrīdhara Mahārāja: That analysis from the different layers. All the Avatāras in Om̐, guṇa Avatāras, then this śaktyāveśa, they may be classified under these three heads, ah u ma. Some are creative faculties, some sustenance, and some withdrawing, in this world, in reference to this world. They are under this jurisdiction. In all different functions, the main is this, sandhinī, hlādinī, samvit, that is the central analysed of the spiritual prime cause, advaya-jñāna. And then according to the necessity in the gradation this may be applied in different position, in different way.

All branches somehow or other from these main three branches of advaya-jñāna, in different perspective, different plane of view.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

_____ [?] When did we begin?
Eight? **Devotee:** [?]

Śrīla Śrīdhara Mahārāja: Then where they will stay? In that house?

Bhakti Caru Swāmī: [?] They have put their luggage downstairs, where Mahārāja and Venkatta Prabhu was staying, below you here, just in this room.

Śrīla Śrīdhara Mahārāja: No, they're in that house.

Bhakti Caru Swāmī: No. They have shifted over so we have our luggage in that room right now.

Śrīla Śrīdhara Mahārāja: Where? Here?

Bhakti Caru Swāmī: In the previous room, yes.

Śrīla Śrīdhara Mahārāja: There's a patient there perhaps?

Bhakti Caru Swāmī: No. That is in the big room Mahārāja.

Śrīla Śrīdhara Mahārāja: Of course, if you manage, if you like you can

do that.

Bhakti Caru Swāmī: No, in the big room...

Bhāratī Mahārāja: Mahārāja, where is the example of the monkey and the cat, śaraṇāgati?

Śrīla Śrīdhara Mahārāja: Markaṭa-nyāya and mārjjāra-nyāya.

Bhāratī Mahārāja: Where is that coming from, Rāmānuja?

Śrīla Śrīdhara Mahārāja: Rāmānuja. The Rāmānuja, when they divided into two, the Teṅkalai and the Vaḍakalai. Vaḍakalai means those that give more importance in the Vedic scriptures and the Teṅkalai those that give important stress in the Tamil scriptures.

Bhakti Caru Swāmī: Āḷvārs.

Śrīla Śrīdhara Mahārāja: Āḷvārs, coming from, beginning, that Śaṭhakopar, Nammālwāra. So they, the Tamilians, the Tamil School, that is the Teṅkalai, they give more stress to mārjjāra-nyāya. That mārjjāra means this cat, cat's dealing with her cub, kitten. The kitten does not do anything. But where to move, what to do, the mother cat she takes, catches by the neck and moves here, there wherever she likes removes. The kitten she does not, he does not do anything, no attempt to be seen on his part. Whatever the mother does, for removal, for eating, feeding, all these things. That is mārjjāra-nyāya.

And the markaṭa-nyāya, the cub of the monkey he catches on the body of the mother. And the mother takes, removes here, there, wandering. But the duty of the cub is to catch the mother's body.

So the Vedic School of Deśikācāryya they say, “You have got free will oh jīva, you have got something to do, śaraṇāgati. You have your own part to play, it is maybe very small, but still you have some part. You are endowed with free will and you must have to utilize your free will.”

And the Teṅkalai system they say, “No, we have nothing to do. Only we think that we are His, and whatever is necessary He will do on our behalf.”

So this is the difference of the two schools.

The Deśikācāryya, the Vedic School they say that, “Some action for free will is there. Your acceptance, your consent is necessary. The rest will be done by the Lord. But your consent, your free will acceptance, something, whatever, however meagre it may be, but it must be there, your consent.”

And the Teṅkalai, “No, we have nothing to do.”

But our consideration is nearing this, Vaḍakalai School, the Vedic School, Deśikācāryya. That jīva has got something to do, the cooperation, the consent, otherwise how the jīva can have this saṁśara. Then everything is His līlā. If you have nothing to do then everything is God’s līlā, His līlā and they are all dolls to play in the hand of the Lord. This is in the highest stage in the highest realized position. That stage is to attain, but to begin to acquire that stage, he gives jīva independence. Because jīva is a part of the subjective world, so naturally he is endowed with freedom. There can be no consciousness where there is no freedom. But a very particle, the freedom is also very small. But spirit and no free will that can’t be. So in the service, the freedom is maintained, otherwise vilāsa, that cannot be maintained, in the Goloka also. Everyone, they’re mostly actuated by the feeling, by Yogamāyā, by the love, by hlādinī. But still they have got their meagre personal consideration and that is influenced by all the good environment, favourable environment they’re within. Otherwise their name, their līlā, their service, everything is their particular, how it is possible? So individuality in the atomic energy is also to be maintained all through, and we do not deny the influence of the environment also. But still the environment cannot devour the personal character or existence of

anything and everything.

Gaura Haribol. Gaura Haribol. So now we may stop: nearly ten?

Devotee: Yes, nearly ten Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. You are to look after them on our behalf.

...

Devotee: In the west now they are using so many means to collect money for pushing on Kṛṣṇa consciousness. I wanted to know, a lot of these means seemed to be, when Śrīla Prabhupāda was on the planet, they weren't exactly being used, now there is...

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja:...preaching purpose there, the means is justified by the end. But if there is any impurity in the end, in the object, then the whole thing is wrong. Otherwise there is purity in the purpose. [?]

If anyone commits sin that crosses the moral law, but if it is for the satisfaction of the Absolute Will, it is all right, because the law has been

created only to promote our attention towards the Supreme. In any way if our energy is utilised for the satisfaction of the Absolute we are benefited, knowingly or unknowingly. If it is used for the satisfaction of the Supreme Entity, then whose energy is being utilised knowingly or unknowingly he will be benefited. But if in the name of the Absolute it is not such then of course there will be some difference.

Laws are meant only to promote our faithfulness to the Supreme. Laws are not meant to discourage our affinity towards the Supreme. Lawless law, those are lawless laws which promotes, which helps us to forget the Supreme Authority and fix our attention to any other object; whether the liberation of the country, or the satisfaction of a particular society, all these things, as hospitals and other altruistic activity. Altruistic activity independent of faithfulness to the Supreme Entity may not be encouraged, that is not to their highest benefit. Only bodily service, physical service cannot be taken as service of the soul. Soul's interest may be different than the interest of the body. So body service cannot be accepted as the service of the proper party that is soul. Soul service depends on the service of the Absolute, Paramātmā. That is soul's real interest. So if that is done independent of all other necessities of life then it is justified, whether consciously or unconsciously [?] diplomatically or [?] anyhow, if it is meant for the Absolute, according to the purity of the purpose, the purity of the activity.

sarva-dharmān parityajya, mām ekaṁ [śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

All sorts of conceptions of duty, all conceptions of law, or worldliness,

everything may be cancelled for His satisfaction. He's such, He's above law. Law made by Him. He's not under law. Law has been planned only for the people that are going astray, where there is possibility of going astray, the necessity of law is only there. But those who are naturally lawful, and the highest law is we should be faithful to the Supreme Authority. That is the highest law. And all other laws must be subservient to that. Other laws should be rejected. They will promote only hateful faithlessness and at the same time a sorrow, pain, misery for the people, ultimately. Am I clear? Do you follow?

Devotee: Yes. When Śrīla Prabhupāda was present, he always stressed so much that all our maintenance and temple construction should be based on the sales of his books. He gave the formula fifty per cent for publishing books, and fifty per cent for maintenance and temple construction. But now...

Śrīla Śrīdhara Mahārāja: That's good, publishing the book and selling it and to make money thereby. That is good. But it should be used for the service of the Supreme, not for any personal name, fame, or position, or any other mal purposes. That should be the lookout and that is difficult to differentiate and understand.

End of 81.10.04.B_81.10.05.A

81.10.04.B_81.10.05.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Devotee: We can see that if one has faith in the order of the Guru then Kṛṣṇa will reveal to him the way and means to carry out...

Śrīla Śrīdhara Mahārāja: You can apply to the rules of the scriptures there on and judge accordingly. We shall have to, the departmental knowledge of the scriptures, and to put to test whether the attempt of a particular man is really pure devotion or not, by his other activities we are to judge. In the Name of God he's making money, collecting money, and he's using in such and such purposes, and whether these purposes are at all connected with the services of God or not, that is to judged in particular cases. In particular cases it may be judged. The money is being spent in this matter, whether it is meant for the service of the Lord, or to satisfy the pleasure of some ordinary persons not connected with devotion. [?] particular cases to be dealt particularly. But generally this is the law; if it is meant for the service of the Lord then it is justified. If not, no risk. Whatever is done for the satisfaction:

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

Whatever is sincerely done for the service of the Supreme Lord that may not have any bad effect! Sincerity of purpose is to be judged everywhere.

Devotee: If Kṛṣṇa's being satisfied then automatically the devotees also should be satisfied?

Śrīla Śrīdhara Mahārāja: Hmm?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] But the devotee must attain such stage that he can appreciate the satisfaction of Kṛṣṇa, Kṛṣṇa sañtoṣa, Kṛṣṇa is satisfied. And whether He's satisfied or not satisfied, the devotee must understand, must follow, he must attain such a stage as to perceive whether Kṛṣṇa is satisfied or dissatisfied.

Devotee: So sometimes they give this example of Rāmānujācārya employing the different thieves to collect money for the purpose of building and constructing a temple, and they utilise this example for their own purposes. Which as you stated before can be justified or not justified according to their purity.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Bhāratī Mahārāja: [Laughs]

Śrīla Śrīdhara Mahārāja: Yes, so medium was there, and when that function, that service was finished then the medium through whom their, the money of the dacoiting was engaged in the service, he did not like it, or Ranganatham did not like it. So they were killed rather. They were utilised, yes. An instance is there. Ha, ha, ha, and you feel that such things are happening now?

Devotee: Like we're thinking like that.

Śrīla Śrīdhara Mahārāja: When Bhaktivedānta Swāmī Mahārāja was the connecting link between Kṛṣṇa and all these various activities that was justified. Now that anything new can come and these fellows should be drowned into the river...

...

They may come here to leave a posterity which as soon as he will leave

this world will be wholly forgotten. May not be work up to the standard as he did. But at the same time we should not think that his separation has left the whole thing, they're useless and of opposing energy. May be of deviated character, of lower character, not so much purity of purpose may be there, but the wholesale is wrong and should be caste into the ocean, or fire, we need not think like that.

Bhāratī Mahārāja: Mahārāja, you were once giving some very nice insight about Bhaktivinoda Ṭhākura's tolerance, his explanation of tolerance.

Śrīla Śrīdhara Mahārāja: Explanation of?

Bhāratī Mahārāja: Sahiṣṇunā, Bhaktivinoda Ṭhākura, you were giving some examples about his sahiṣṇunāta in relationship to being lower than a grass in the street. Tṛṇād api sunīcena [?]

Śrīla Śrīdhara Mahārāja: Tṛṇād api sunīcena. If I think of myself rightly then I shall think that tṛṇā may be of very meagre and mean position, but still it is, it has got a true position, true conception. But what about me, I am negative representation, vikṛta. A man may be of small intelligence, but a madman is lower than the man of scanty intelligence. So: jara satya in the consideration of material position the tṛṇā has got a lowest conception, but what am I? I am vikṛta satya, abnormal. That has got a normal position, normal position in the lowest circle. And what about myself, I'm not normal I'm abnormal, so what I'm to do? Do you follow?

Bhāratī Mahārāja: Mm!

Śrīla Śrīdhara Mahārāja: Vikṛta-svarūpa, abnormal. So abnormality is lower than a normal lower position. That is a negative side. It has got some positive position, lower position but positive, tṛṇā. And this is on the negative side, misguided. I've got freedom but misguided freedom, that is a cursed attainment. That sort of interpretation he has given.

Ha, ha, the necessity has no law. Almost the whole day I'm engaged, still you have come; your necessity has no law. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Ke? [?]

Devotee: Mahārāja, we see that in America especially Śrīla Prabhupāda always would judge how well our movement was going on by the amount of books being distributed. But now in America book distribution is not doubled as Prabhupāda wanted it but it has become half. So how are we to understand...

Śrīla Śrīdhara Mahārāja: ... you say that it is...

Devotee: Half.

Śrīla Śrīdhara Mahārāja: Retardation and...

Bhāratī Mahārāja: Slackened.

Śrīla Śrīdhara Mahārāja: Slackened [?] But we may try, we may contribute our quota, we may try our best, but our power is limited. Still, such aspiration is laudable. Such dissatisfaction that the progress is not made considerably as it should have been so we are unhappy: that is good meaning, good temperament. But what we can do?

utsāhān niścayād [dhairyāt, tat-tat-karma pravartanāt saṅga-tyāgāt sato
vṛtteḥ, śaḍbhir bhaktiḥ prasidhyati]

["To endeavour for spiritual life with enthusiasm, to be certain that the Lord will give His Grace, and therefore to patiently continue to render devotional service. By following the practices prescribed by the saints, to give up the company of those who are averse to devotion, and to tread the path which has been chalked out by the true Vaiṣṇavas; these six practices will go a long way to help us be successful in our spiritual life."] [Śrī Upadeśāmṛta, 3]

Our business, our endeavour should be that the progress may not be, the speed may not be lulled, may not be retarded, eventually may not come there. We shall try.

karmaṇy evādhikāras te, mā phaleṣu kadācana

[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe niškāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

We can make contribution in the activity, the endeavour, but the consequence is in His hand, the hand of the Lord. Adhikāra.

Bhāratī Mahārāja: Entitlement. Entitle.

Śrīla Śrīdhara Mahārāja: We have got no power in our authority over that. We are powerless there as regards to consequence. We are concerned with our quota of contribution for the cause.

...

...vetti [?] but vetti is third person singular. But in another way first person singular it may be produced by the grammarian persons. Generally it seems like it is erroneous, aham vetti, but the grammarians they have anyhow produced that word in the first person and that has got its explanation there. I forgot. Aham vedmi śuko vetti. But the śloka runs:

aham vedmi śuko vetti, vyāso vetti na vetti vā

[bhaktyā bhāgavatam grāhyaṁ na buddhyā na ca ṭikayā]

[Lord Śiva says: “I know the true purpose of Śrīmad-Bhāgavatam; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the Śrīmad-Bhāgavatam, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the Śrīmad-Bhāgavatam is very difficult to conceive and can only be known through bhakti.”] [Caitanya-caritāmṛta, Madhya-līlā, 24.313]

[?] Gaura Haribol. [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja:

laukikī vaidikī vāpi, yā kriyā kriyate mune / hari-sevānukūlaiva, sa kāryā
bhaktim icchatā

[“O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari.”]

[Bhakti-rasāmṛta-sindhu, Purva-vibhaga 1.2.200, from Nārada-
pañcarātra]

[In Caitanya-caritāmṛta, Antya-līlā, 13.113, purport] & [Gauḍīya
Kaṇṭhahāra, 13.82]

Both the scriptural as well as the social activities and conducts, all may be included in devotional activities. Only the purpose is to be considered. The ordinary talk that may be devotion; and if misinterpretation followed then scriptural discussions may not be devotion. So where real devotion is we are to trace very minutely. The only criterion, whether it is meant for the satisfaction of the centre or not: the criteria, Kṛṣṇa priti, Kṛṣṇa saṁtoṣa, that is the only criterion. And form may be sacrificed.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena [yam
evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

[“One cannot understand the substance of the Paramātmā, the Super-

soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”] [Kathopaniṣad, 1.2.23] & [Muṇḍaka-Upaniṣad, 2.3.2]

Pravacanena, expert in explanations of the different meanings of the scriptures, na medhayā, sharp memory can catch the meaning of the words very closely, correctly. Bahunā śrutena, vast study even of the revealed scriptures. Yam evaiṣa vṛnute, all right reserved. Whomever He'll select I shall go to him. His sweet will. His sweet will, that is the criteria, to satisfy Him, to satisfy Him by anything and everything, and then by His consent you may come. He has not got objective existence. We shall be very careful always. It's subjective, subjective, but we as subject we shall lead Him and bring him within our clutch: never. Never!

Our position will be always as the bird cātaka, who does not take a drop of water from the ground. Only they drink water with their face up, the drop coming from the cloud, and they won't take any water whatsoever [?] always with their mouth towards the sky and praying for a drop of water. But drop of water, rush of rain may come to satisfy him, or a thunder may come to perish him, to finish him. Viracaya mayi daṇḍaṁ, Rūpa Goswāmī says.

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatiḥ iha na bhavattaḥ
kācid anyā mamāsti [nīpatatu śata-koṭiḥ nirbharaṁ vā navāmbhas, tad api
kila payodaḥ stūyate cātakena]

[“O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the

thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud.”] [Śrī Śrī Prapanna-jīvanāmṛtam, p 118]

This is the sign of the ananya-bhakti, exclusive devotion, the standard. Viracaya mayi daṇḍaṁ. “It is Your pleasure, sweet will. You may punish me, or, dayāṁ vā, You may grace me. But whatever You do I have no other alternative but to come at Your feet and pray for my good, for Your grace. No other alternative I have got. Whatever You’ll like you’ll do with me. But all the same to me, only to come to You and pray for Your grace, dayāṁ vā. Gatir iha na bhavattaḥ kācid anyā mamāsti, nipatatu śata-koṭir, the thunder may come instead of a drop of water, nirbharaṁ vā navāmbhas, or opulence of rain may come to satisfy me.”

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Vidagdha Prabhu, after a long time. Where did you go? Nepal or Bangladesh or any other place, Malaysia _____

...

nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena

But the Cātaka, that particular kind of bird has no other alternative but to go on praying, praying, praying. This is just a parallel śloka or poem, that of Mahāprabhu, the last śloka of the eight śloka of Mahāprabhu, Śikṣāṣṭakam. Viracaya mayi daṇḍaṁ, this is that:

āśliṣya vā pāda-ratām pinaṣṭu mām, [adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]

["Kṛṣṇa may embrace me in love or trample me under His feet. He may
break my heart by hiding Himself from me. Let that debauchee do
whatever He likes, but He will always be the only Lord of my life."]
[Śikṣāṣṭakam, 8]

"You may embrace me, or if I try to catch Your feet You may reject me,
You may throw me down. But whatever You like You may do, pinaṣṭu
mām. More than that You may do even. Marma-hatām karotu vā,
adarśanān. You may be indifferent to me. To punish, to throw me by the
kick, that is rather better. But Your indifference is more dangerous. That
also You can do. Adarśanān marma-hatām karotu vā. Even more You
can do. Yathā tathā vā vidadhātu. On my eyes You may adore another,
showing me, showing me You may adore another person. That will be
more intolerable. You can do it, whatever You like You can do." Yathā
tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ,
Mahāprabhu says, Rādhārāṇī says, "Still, You are My only master. You
are all in all in Me, whatever You do or You think of Me, make
arrangement, but I have no other alternative."

Yes! The standard is here. All ananya bhakti, vaikantic bhakti: what is
vaikantic bhakti ananya bhakti; I'm a drop of such type of bhakti, bhakti of
such quality, it moves Kṛṣṇa, the heart, His heart, like anything, the
earthquake in His heart, can create earthquake. This type of bhakti this is
from Rādhārāṇī: Mahāprabhu's last śloka. And the parallel śloka by Rūpa
Goswāmī: the cātaka, a particular bird – either lightning, thunder, or a
drop of water: "I won't go to take water. There may be flood, still, the
water it is poison to me."

Ananya bhakti; that is what is necessary for the infinitesimal for the

Infinite. Infinite and infinitesimal, the relation should be such where near about the Absolute Himself. Just as the intensity of heat just near the Sun how much, and the intensity of heat here, it is inconceivable for us! So near about Kṛṣṇa the intensity of love, the nature, the quality, is of such sort, such sort. And our aspiration, our ideal, will be guided by such feeling that our goal, our destination is that side. That side our destination lies. We shall prepare us for the same. Die to live! Hegel. Die to live. Don't be afraid of giving yourself, distributing yourself. You can live only if you die as you are at present in your gross constitution. That is mukti proper. That is mukti the positive, salvation, liberation, that is real liberation. Svarūpeṇa vyavasthitiḥ. There is also Hegel: "Self determination." What is necessary the end of our life: self determination.

In the words of our Guru Mahārāja: "Proper adjustment: religion is proper adjustment." We are to be adjusted with such idea and ideal about the Absolute Good, about the Absolute Sweetness, the Absolute Knowledge, Absolute Beauty. Our attitude we shall cultivate ourselves to such way as to achieve that end. We are not subservient to this or that ABCD, the valuation of that X or whatever that thing it means like this. Then we can expect to come to Kṛṣṇa, to Mahāprabhu, to Bhāgavatam. With such capital we must approach.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. The misers have got no place, ha, ha, ha. The capital must be brought out, ha, ha, ha, wholesale, ha, ha, ha, not partial, ha, ha, ha. The wholesale demand, ha, ha, ha, wholesale demand, Kṛṣṇa. Nārāyaṇa may be satisfied with a part, but Kṛṣṇa is very clever, not part but wholesale thing. "Wholesale I want." The beauty, the charm of the beauty is of the type of wholesale. It charms every natha, the whole system it attracts, draws. Power cannot do so, ganga cannot do so, reverence cannot do so, but beauty, the innermost thing, He can attract. The whole thing can capture, the charm of beauty, nothing remains. So Reality the Beautiful, Reality the Beautiful.

Gaura Hari. Mahāprabhu came: "I want to take you all to that domain of the land of beauty. Nothing will remain to get. I have devised the means, I

have discovered. Or you may think I am He. I have come to take you in My own abode. I'm not alone. We Two have come." Rādhā-Kṛṣṇa-milita-tanu. We Both of Us have come to take you in Our harem."

Something like that. Gaura Haribol. Gaura Haribol.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de [rādhāra mahimā,
prema-rasa-sīmā jagate jānāta ke madhura vṛndā vipina mādhurī
praveśa cāturī sāra baraja yuvatī bhāvera bhakati śakati hoita kāra]

Vāsudeva Datta Ṭhākura says: "Oh! After I have got a taste of that wonderful thing, now I feel if I could not have that thing then how I could live, how could I sustain my life? It would have been simply impossible to live. Such things are there wonderful and I am deceived out of that. It's a horrible life. My fulfilment is there and I'm roaming about hither and thither. A horrible deception of māyā, that is."

Union in separation, prema-vaicittya, in another kind of separation. He's there, and also, oh, something, something else comes between the imagination then I'm nowhere. My anti party has captured Him, prema-vaicittya. None is there, only concoction, and that horrible separation feeling aroused, in different types. And that is only meant, only defined, devised, or designed, to make ever new, always new, to keep up the novelty that is necessary by Yogamāyā, the intervention of Yogamāyā. It is managed in such way, the separation.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca,
yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."] [Ujjvala-nīlamanī]

Just as the serpent's course is zigzag, not straight, a natural movement of the serpent is in a crooked way, not straight way. So the ways of love is such. So we may not have to think that there is some misdeed in the part of the one or both. It is the very nature. It is Yogamāyā, it is effected to think ever new. Without separation union may not be very sweet, so it is intervened in that way.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya.

When have you reached Māyāpur?

...

Mahāprabhu. Die to live: a sweet death. Ha, ha.

Vidagdha Mādhava: I have some question Mahārāja.

Śrīla Śrīdhara Mahārāja: Question?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Yes, you may put it.

Vidagdha Mādhava: I was reading some of Śrīla Bhaktivinoda's Jaiva Dharma...

Śrīla Śrīdhara Mahārāja: Hmm?

Vidagdha Mādhava: Bhaktivinoda Ṭhākura has written Jaiva Dharma, and in Jaiva Dharma he's recommending in the Kali-yuga all the devotees become householder devotees. So I've heard it is useful, and I've also heard it is a waste of time, simply a waste of time. But now in Jaiva Dharma Bhaktivinoda Ṭhākura says it is useful, it is something like a school. Is that possible?

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura, if we study deeply we find that he laid stress on gr̥hastha dharma, because to keep up the purity of character in the life of renunciation it is very difficult, in a general sense. So he told that gr̥hastha, you adjust yourself in such a way that you may not have to go to undesirable life in the sense of morality. That will be, create a discredit to the followers of the sampradāya of Mahāprabhu. And especially the bābājī class after taking the robe of a tyāgī, a renunciationist, he keeps women with them. So he has cautioned against those. Instead of keeping the purity of the life of renunciation he will enter Vaiṣṇavism and keep some woman in a plea of religion and spoil the whole thing, and even it will be detrimental for the posterities for the good men to enter into the sampradāya. So rather, be married and keep a healthy life there and try your best to make progress towards the

ways of Rūpa, Sanātana, and Mahāprabhu, and others, tyāgīs. Don't create any havoc of disturbance in the name of Mahāprabhu.

And our Guru Mahārāja – that is the constitutional method – but our Guru Mahārāja he came with a call of a revolutionary movement. He managed to open different centres and by the association of the sādhus everything may be possible. Centres of so many associates under the guidance of a bona fide person, he will get the chance of wholesale dedication, because this chance of sādhu-saṅga and engage oneself wholesale for this purpose is very rarely to be found. First, the human life is very rare. Then our real taste to the Vraja līlā, Mahāprabhu līlā, that is also very rare. And when those that have come to nurture that and to guide that without losing any time and any energy you must try to devote yourself, you take the risk, take the risk. Just as in Śrīmad-Bhāgavatam we find Devaṛṣi Nārada he's telling to Vyāsadeva:

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary
adhaḥ tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-
raṁhasā

[“Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.”]
[Śrīmad-Bhāgavatam, 1.5.18]

And before that:

tyaktvā sva-dharmaṁ caraṇāmbujam harer, bhajann apakvo 'tha patet

tato yadi yatra kva vābhadram abhūd amuṣya kiṁ, ko vārtha āpto
'bhajatām sva-dharmataḥ

[“One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything.”] [Śrīmad-Bhāgavatam, 1.5.17]

This śloka, Devarṣi Nārada says to Vyāsadeva, ten ślokas, Devarṣi Nārada gave ten ślokas, the outlines. “Think it and elucidate into Bhāgavatam.” The outlines, ten ślokas he gave to Vyāsadeva. Then there is one śloka and very minutely you are to notice this. There you will find the explanation, and the meaning of what Bhaktivinoda Ṭhākura says, and our Prabhupāda, the difference.

Tyaktvā sva-dharmaṁ caraṇāmbujam harer, bhajann apakvo 'tha patet tato yadi. Man is moving in this cycle, cyclic order, going up, down. Tyaktvā sva-dharmaṁ. By previous activity as the result of the works of his previous life he has occupied a particular place in this, going up and down, this circle, circular movement. Exploitation means getting loan, and then we have to come to be exploited, to clear the debt, in this way.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna [mām upetya tu kaunteya, punar janma na vidyate]

[“O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.”] [Bhagavad-gītā, 8.16]

Going up and down, up and down: now Devarṣi Nārada says, tyaktvā sva-dharmaṁ caraṇāmbujam harer, bhajann apakvo 'tha patet tato. Sva-dharma means present duty. He took the risk, little bold, and left his present position, the discharging of the present duty he left for higher life, but he could not maintain his higher position, he fell down.

Devarṣi says; Nārada says, “What is the loss of him? No loss! Tyaktvā sva-dharmaṁ, the present safe position he left and took risk for better position, but could not maintain that better position he fell down.” Devarṣi says: “What is the harm there?”

Why? Tyaktvā sva-dharmaṁ leaving one's own present duty, caraṇāmbujam

harer bhajann, he risked himself for exclusive service of the Lord, bhajann apakvo, but without attaining, before attaining a safe position he fell down. 'Tha patet tato yadi, yatra, in that case, kva, where is the yatra kva vābhadra, what is the, ābhadra means undesirable, unholy things there? What are the things we can expect there in that, from that position from his fall? After he took a position risked him and he could not maintain and he fell down. Then what is the bad there? No loss. Why?

End of 81.10.04.B_81.10.05.B

81.10.05.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī

Mahārāja

Śrīla Śrīdhara Mahārāja: ... position. No risk, no gain, no risk. This varṇāśrama dharma... after married life one may be saved in the naitic vichar [?] from the standpoint of the moral judgement maybe there. But from that position you must live to get the, try to get the service of Kṛṣṇa. You must risk. Svadharma, by attending his own duty from his own position: that is a stereotype thing. He'll get a better position and again he'll go up to Brahmaloḥa and then he's to come down in that cakṛa, that vicious circle. He must try his best to come out of that vicious circle.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna [mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

So, no risk, no gain, for sādhu-saṅga, for exclusively he has engaged himself, but he could not maintain, he falls down, for the time being. Some sort of bad name came to him, society rejected him and he had to undergo some painful situation and position. But whatever he has done, that:

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate [svalpam apy asya dharmasya, trāyate mahato bhayāt]

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [Bhagavad-gītā, 2.40]

That thing is accumulated there, and he will get the chance again there. By observing the moral rules we can hope to get happiness, a happy position in the course of going up and down, it may be a favourable position, or a little happy position. But: then the next śloka: kva vābhadram abhūd amuṣya kiṁ, ko vārtha āpto ‘bhajatām. That nothing we can get by maintaining that position, we must take risk. And then, just as a child, when he begins to walk, he must take the risk. But sometimes he will fall down, but if he does not take the risk of walking for fear of falling down, then no time he will be able to learn walking. He will be only flat. So take some risk. And if you fall down and get some pain in the limb, it cannot but be avoided. So:

tyaktvā sva-dharmam caraṇāmbujam harer, bhajann apakvo ‘tha patet
tato yadi yatra kva vābhadram abhūd amuṣya kiṁ, ko vārtha āpto
‘bhajatām sva-dharmataḥ

[“One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything.”] [Śrīmad-Bhāgavatam, 1.5.17]

Then: tasyaiva hetoḥ prayateta kovido, the next śloka, na labhyate yad bhramatām upary adhaḥ, upary and adhaḥ.

[tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-ramhasā]

[Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Patala]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.] [Srimad-Bhagavatam, 1.5.18]

Tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ. Crores of times, from infinite, time immemorial, I am only moving, going up and down. So that is a futile thing. What is - to maintain position in that sort of vicious circle, what is the benefit there? So we must take a leap, we try to come out of that circle, circular movement. Hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ, tal labhyate duḥkhavad anyataḥ sukhaṁ. For only temporary happiness that comes automatically, we do not want any pain or misery but still it comes. So happiness also, pleasure also will come automatically as the pain and misery comes. In course of time it is so set that we do not want pain, still pain comes. So we may not want happiness, still happiness will come in course. It is arranged in such a way. The law of life is wandering in such a way. Up and down, and pleasure and pain, they're moving like that. So for pleasure or happiness for the mundane, we must not care for that. We must take risk. We must take leap. And if something in the consideration of the worldly good or bad, I am abused, does not matter. So what is necessary, to take the leap for the nirguṇa from saguṇa movement, we

must come out to the nirguṇa world, association, to take the advantage of the sādhu-saṅga.

So our Guru Mahārāja managed, established a centre where sādhu-saṅga, śāstra-saṅga, what is necessary for a life of a devotee to take him towards the highest goal, he has made arrangement and called everyone, “Join here; try.”

But if like a child you have to fall for few times maybe, does not matter. Don't be afraid. Like a child learning to walk, one or two falls may occur, you don't be afraid of that. Whatever you will acquire for the time being that is a very high, valuable thing. That cannot be had here and there. So for name and fame, good name, and for a peaceful life, don't lose the chance. That was revolutionary. When people cannot earn freedom of the country in a constitutional method, they take the revolutionary path. They are prepared to incur a loss, a risk. Still they want to go towards the goal, the freedom.

Our Guru Mahārāja created such, so many centres to give chance for rare things, the sādhu-saṅga. Without sādhu-saṅga, sādhu-sevā, one cannot go there. So he created so many places where sādhu-saṅga, Vaiṣṇava anugata sevā, what is indispensable to march towards that and gave a call to the general public. “Come, whatever little you can acquire there that is incomparable with any acquisition of this mundane world. So for sādhu-saṅga and for this sort of advantage of so much facility, we must take risk. And how many days, what period of time we can utilize, that is of infinite value, it will fetch something, some coin of the infinite character. And this mundane flickering, this to be king, this is nothing.” For this purpose the justification of the renunciation:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

"In whatever position, svanisthita, in whatever position you are, come towards Me. I shall protect you, in some way or other."

api cet sudurācāro, bhajate mām ananya-bhāḥ sādhuḥ eva sa
mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [Bhagavad-gītā, 9.30]

"When one comes exclusively to My feet, I look after him. For the time being, on the eyes of the ordinary person he may hold a lower position. But that does not matter. I am there. I take care of them, and I assure them that they must come to Me, after some disturbance on the way."

So no risk, no gain. I am getting sādhu-saṅga. I am getting whole time cultivation about the Lord, knowledge of scripture, then I must run. Otherwise what is mere renunciation, what is the value? After renouncing:

[ye 'nye 'ravindākṣa] vimukta-māninas, tvayi asta-bhāvād aviśuddha-

buddhayaḥ āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādr̥ta-
yuṣmad-aṅghrayaḥ

["O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [Śrīmad- Bhāgavatam, 10.2.32]

So moral purity has got no eternal stability, so we must take risk for this.

...

śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt sva dharme
nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio religious system, because to pursue another's path is perilous."] [Bhagavad-gītā, 3.35]

Cowed down by this sort of advice, but sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja, [Bhagavad-gītā, 18.66], just the opposite advice, and that also comes from the Lord and that is in the conclusion of Gītā. "Come on, I shall see." This sound will enter whose ear and touch the heart. They'll come out, with risk, will be able to take the risk.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate svalpam apy asya
dharmasya, trāyate mahato bhayāt

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [Bhagavad-gītā, 2.40]

Karnani sadhya sangati sādhu sanga sādhu sanga [?]

So give benefit of the association of the holy persons which is very, very rare to be found here. By the strength of that our Prabhupāda invited all to come and join, to get the most rarely found gem, sevādhi, sat-saṅga, sevā, the direct association and service of the sādhu.

“Without that, no possibility of going that side, so I’m making arrangement of that sādhu-saṅga which is the very key to the door. So give up everything and take this chance. It does not matter if for some time you are still and then again you will, and in this way also only progress is possible towards that. So whose heart will be brave enough to take this opportunity, they will come without caring, without anything. The gṛhastha life, that is a waste of time, they will think, that will be waste of time. The energy will be wasted for maintaining the children and the wife and so many practices with the relatives, all these things. I have come wholesale, to give wholesale to Kṛṣṇa only under the guidance of devotee. If Kṛṣṇa is necessary then why should we lose such a great chance, great opportunity? So direct approach towards Kṛṣṇa. Die to live. Learn to die if you want to live a real life.”

Hare Kṛṣṇa. Hare Kṛṣṇa. I won’t care. In future whether I cannot maintain

my position in the future, for thus I shall lose the present, so valuable present. I shall lose in apprehension of my uncertain future. Then I shall engage it in wasting for maintaining this and that; for the society, for the wife, for the children, for so many things. Why should I go to lose my energy? I shall try my best. The Lord is there, the sādhus are there. They will look after. I must have confidence in them.

Guru Mahārāja he made so many centres. And what is very rarely to be found, that is necessary, what is indispensably necessary, sādhu-saṅga, he made arrangement for that. Whatever you'll do, the whole thing will be utilized in the service of Kṛṣṇa, under the guidance of a bona fide sādhu. Whatever you'll do, the whole thing will be converted, and you'll get the value of everything because under His guidance. You'll be a gatekeeper, only a gatekeeper, then also you'll fetch some money of Goloka, you will earn. Whatever you'll do, you'll serve the cows, you will do some vegetable, that sort of energy that will go to satisfy Kṛṣṇa. Evolve such a policy and such place giving chance. Every part of your energy may be utilized for the purpose of Kṛṣṇa. Such a great advantage of going there you will lose. So, this is revolutionary way.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, [mokṣayiṣyāmi mā śucaḥ] [Bhagavad-gītā, 18.66]

“Pāp may come, the sin may come, by chance; but, I am there, If you have some practical faith in Me. I am not a dead thing.” Hare Kṛṣṇa. Hare Kṛṣṇa. “Those that are risking for Me and I will be cold for them, towards them. Don't think My nature to be of that type. The little gratitude that you find in the human society, or even in the animal society, the feeling of gratitude, thankfulness, that is also wanting in Me?” Hare Kṛṣṇa.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid,

durgatiṁ tāta gacchati

[“O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill fated.”] [Bhagavad-gītā, 6.40]

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Swāmī Mahārāja, Śrīla Prabhupāda, he mentions that in the sixth canto in the story of Ajāmila when he is delivered by the Viṣṇu-dūtas, Prabhupāda mentions that Kṛṣṇa He is seeing, or hearing, that this man called upon My name so how can I neglect him?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: That is not a very serious case and not very apt, that nāmābhāsa. In his previous life he had some remote connection with Nārāyaṇa. Then after that, of course, he had a fall, in that ordinary stage of life of varṇāśrama. And also in his last time he got some help from that. But this is more intensive and more useful, more direct relationship with Kṛṣṇa. That is a very remote connection that Ajāmila had, ordinary thing. He got nāmābhāsa and attained liberation. Then after

that he went to Haridvar and began sādhana in a positive direction and then he attained Vaikuṇṭha, by sādhana. Nāmābhāsa affected only liberation in him.

But that is not desirable in our camp. We want to avoid both nāmāparādha and nāmābhāsa also, in coming in connection with the positive devotion with the help of the devotees of that world. This is handling, interfering the negative aspect so that we can get out of it. But here our Prabhupāda, Swāmī Mahārāja, they are trying to give something of the positive and calling for that, to accept that, by sādhu-saṅga. Sādhu-saṅga is the most valuable thing, that association with the sādhu.

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya / lava-mātra sādhu-saṅge sarva-siddhi haya

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [Caitanya-caritāmṛta, Madhya-līlā, 22.54]

[ata ātyantikam kṣemam, prcchāmo bhavato 'naghāḥ] saṁsāre 'smin kṣaṇārdho 'pi, sat-saṅgaḥ śevadhir nṛṇām

["O sinless ones! We therefore inquire from you about that which is supremely auspicious for all living beings, for in this world association with saints – even for a half a moment – is the most valuable treasure in human society."] [Śrīmad-Bhāgavatam, 11.2.30]

In so many places the importance, the stress is given in sādhu-saṅga, the association. We are wandering, uncared for from eternal time. And to

get the slightest connection with the positive that is of the greatest value in our life engaged in negative movement. If any positive connection is most valuable thing, even it may be a speck, it will aggrandize itself, accumulate, it will develop itself gradually and will take me forcibly, that source, the association with the sādhu. And through sādhu I shall come in association with the scriptures and then I will surely go towards the positive land. The most important thing in one's life is to get association of the Vaiṣṇava, the agent, to come in contact with a real agent. To find out a real agent and then through him we are to negotiate about our higher life, spiritual life.

Devotee: So we have come here to find a real agent – so we are coming here.

Śrīla Śrīdhara Mahārāja: Yes, anywhere. You have come to Swāmī Mahārāja. He has given you the first start, first connection, touch. And then it is possible for you to come here. First acquaintance, first news, and in a very big magnitude, great magnitude, he has spread throughout the length and breadth of the world. Whatever small but of the highest type of the ideal: that came from Vyāsadeva in his last day, in his last advice. And for which Mahāprabhu came here. That thing he has spread length and width of the whole globe. And also in a powerful way, not in garb of a dazzling and desirable thing of the worldly sense, but in pure type, in a naked way. Not dressed by any worldly garment he has delivered it. Hare Kṛṣṇa. Hare Kṛṣṇa. A wonderful thing that Kṛṣṇa has done through him. He's the owner, He's the proprietor, He's the absolute giver.

pr̥thivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa saṅkīrtana. He said: “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”]
[Caitanya-Bhāgavat]

“My so favourite Name: that will be given to all, every nook and corner of this world one day.” And it is His will; king’s will, king’s desire, sweet will, he wants to give Him. Hare Kṛṣṇa. Hare Kṛṣṇa. Love and beauty!

Vidagdha Mādhava: Mahārāja, our Swāmī Mahārāja gave us token austerity for cāturmāsya, yoghurt fast, spinach fast, milk fast, for four months, token fast. So I am noticing this month...

Śrīla Śrīdhara Mahārāja: That is of less important thing.

Vidagdha Mādhava: That’s my question that it’s not the real thing.

Śrīla Śrīdhara Mahārāja: The real importance should be given that is self giving. These are so many methods to promote that self giving. Ātmā-ruci, ātma-nivedanam. That is the real thing, the real capital, and all these, they are devised only to help ātma-nivedanam. Svātmārpaṇaṁ nigamasya saran [Śrīmad-Bhāgavatam, 7.6.26] Prahlāda Mahārāja says in his advice. So many advices are given in so many places by so many scriptures. But the very gist of them is svātmārpaṇaṁ, give yourself. Only to effect that all these advices have been devised in different ways suiting to different environment, but the very substance for everything svātmārpaṇaṁ. Just as the ghee is poured into the fire, so put yourself

into the fire, Kṛṣṇa kārṣṇa. Un- grudgingly give yourself into the hands of the sādhu, and Mahāprabhu, Gaurāṅga.

“Only doing some penances, this and that, this is all less important thing. The meaning is you must bring out your capital, the whole capital, yourself. Not satisfied by any part contribution of you, this or that. The wholesale I want, transaction of such things, give and take. Prema, love; that is not satisfied with penances, or this thing or that thing. I want your heart, wholesale; the transaction of the heart, wholesale transaction. Not any like a miser to spare one paisa, or two paisa, or ten paisa; not question of that, the wholesale business. If you give the heart, you’ll get the heart in exchange, the transaction in such way.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Mahāprabhu says in Sanātana Goswāmī’s case: “If body is necessary in a second I am ready to give My body crores of times. Even a body is also nothing.”

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye,

[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]

[“My dear Sanātana,” He said: “If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment’s

hesitation.”] [“You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him.”] [Caitanya-caritāmṛta, Antya-līlā, 4.55-56]

“I am ready to sacrifice My body crores of times in a second. But that is futile. This body is nothing, a lump of flesh. Only bhajan, svātmārpaṇam, that is what is necessary to get Kṛṣṇa, the grace of Kṛṣṇa; not this body even, what to speak of other things.”

Penances, a little bodily pain or some mental pain, that is nothing. The wholesale, as you are. It is His, already it is His, and it has been snatched from Him for your infinite trouble, for folly, you have snatched it from Him. So with repentance you are to give back His own thing to Him with much penance, and much repentance. ‘What have I done? I am Yours. I could not find that. And I have gone to acquire some benefit in a foreign land. Wholly I belong to You, Your slave. That is my position. And I revolted. And I am punished for my revolt, in sufficient way. Now I come back. Forgive me for my treachery, for my folly, and accept me Prabhu.’ In this way! Advaya-jñāna, unlimited ecstasy, and we are all beggars of ecstasy of that quality. And I must come to ecstasy personified – with that, ‘That I went to wander in the foreign land for higher ecstasy. But I have been punished very properly, proper punishment.’

Vidagdha Mādhava: Artha, kāma, dharma, mokṣa.

Śrīla Śrīdhara Mahārāja: Artha, kāma, dharma?

Akṣayānanda Mahārāja: Dharma, artha, kāma, mokṣa.

Śrīla Śrīdhara Mahārāja: Dharma, artha, kāma, mokṣa. Yes!

Vidagdha Mādhava: So I read somewhere these are legitimate desires and that our Swāmī Mahārāja's father saw fit to see him become gr̥hastha. So he made some arrangement for Prabhupāda, our Swāmī Mahārāja. But on the strength, according to this writer he said according to Hindu psychology one becomes sick of body and mind if one does not attempt to fulfil these legitimate desires in some way. Is that correct? Is that false?

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: It is the general way that has been recommended in the scriptures. loke vyavāyāmiṣa-madya-sevā, nityā hi jan̥tor na hi tatra codanā vyavasthitis teṣu vivāha-yajña,-surā-grahair āsu nivṛttir iṣṭā

[“Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one’s lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities.”] [Śrīmad-Bhāgavatam, 11.5.11]

Adhikāra praśna.

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam [karma-mokṣāya
karmāṇi, vidhatte hy agadaṁ yathā]

[“Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.”]
[Śrīmad- Bhāgavatam, 11.3.44]

Veda and mahājana has generally accepted the path that according to ones capacity he'll be given the way of truth - according to his capacity he'll be asked to contribute his duty. That policy has been adopted in the Vedas and by the ṛṣis. That considering his present position he will ask him to do a portion of duty. Otherwise he will not be able to do anything. His progress will be marred. So, loke vyavāyāmiṣa-madya-sevā, generally the Veda has come to ordain, to make rules for different stages.

It will say to the lowest part, “You cannot but take fish, meat, etc, so don't take all kinds of fish, all kinds of meat, but confine yourself only to certain.” Gradually, taking him into restriction: in a gradual process.

Then, “And also you cannot but keep yourself alone without the help of a woman, otherwise you will create some disturbance in the society. So keep one in a particular process and you will satisfy your carnal desires and within particular rulings and restrictions. And gradually you will come up. If not allowed then a disturbance in the society it will create havoc.” So it is providing that you may take a woman.

And then, vyavāyāmiṣa-madya-sevā, and more, wine, wine also, you

cannot but take wine, intoxication. You cannot think of your life without intoxication; so only in some yajña, some particular process, you'll take wine.

And also meat in such a way, you give it, you sacrifice it to a particular god or goddess and distribute it amongst so many in society with particular mantram and then it will not be much harmful to you. Accept this process.

In the case of taking a wife, and in the case of taking the meat, do in particular way then it will be less injurious to you. How? Just as in the case of meat eating they say that you have sacrificed to a particular god and with particular mantram. The ṛṣi is there, you and distribute to the society. And in this process, accepting this process of mantram, ṛṣi, etc., if you do then your merit will be distributed, will be, the merits of all that are taking the meat their merit will be given to that animal. His body you are taking and your merit will be given, transferred to him. And he will get a lift. So the killing question will not be very big. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So in this process if you cannot but live without meat, come through this process. Then you will be less damaged, your cause. So also keep a woman and supply her food, lodging etc., and also only for the purpose of creating a child and certain with restrictions you go on. And then it will be less injurious to your cause. So also in wine also. Offer it to the deity. The deity will also have to be concerned in connection, and the merit will be; whatever bad effect, that will be distributed amongst many. So you'll be less injured. So this process has been utilised in the ordinary course. But there is a special case, in the case of nirguṇa bhakti even.

nīca-jāti nahe kṛṣṇa-bhajane ayogya, sat-kula-vipra nahe bhajanera
yogya

yei bhaje sei baḍa abhakta – hīna, chāra, [kṛṣṇa-bhajane nāhi jāti-kulādi-
vicāra]

[“Birth in a low family is no disqualification for the execution of devotional service. And birth in a family of brāhmaṇas is no good qualification. Anyone who takes to devotional service is exalted, whereas a non devotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one’s family.”] [Caitanya- caritāmṛta, Antya-līlā, 4.66-67]

But this is another, that only through sādhu-saṅga the nirguṇa may be distributed. It is a special line, that is varṇāśrama you can come after mukti. Dharma, artha, kāma, mokṣa, vimukta-māninas. And again you may have to go back. In this happy course in sattva-guṇa if you cannot catch the company of a real sādhu, nirguṇa, Kṛṣṇa bhakta, then you are to go back. You may come in sattva guṇa, in ordinary sense, in a good life, but goodness of the mundane world is not to be compared with nirguṇa. A goodness in the negative side, sattva, raja, tama, it is a good position in the lowest matter, relative good. But absolute good is separate thing and that is recruited only through the sādhu. Not by this sort of dharma, artha, kāma, mokṣa, only with the company of sādhu. From a lowest position one may go. The dharma vāda, coming in contact with Nārada he achieved the end, whereas so many brāhmaṇas of the highest type they could not do anything. So this is good and bad in the relative and negative side, good and bad. This sort of...

Next moment it will come in the bad position, no guarantee of any good, and that good also in guṇa māyā within the miscalculation area, misconception, māyā.

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' ['ei bhāla, ei manda',-ei saba 'bhrama']

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [Caitanya-caritāmṛta, Antya-līlā, 4.176]

Only they feel like that, this is not real good, but nirguṇa is real good and to get its connection and to be improved, get development, that way is another. A worst man of this guṇa may have connection with that nirguṇa. A bad... can be... any qualification for the wholesale truthful area. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, what was your question? Dharma, artha, kāma, mokṣa: without that? That is all saṁguṇa. And mukta, that liberation, from the relativity of this misconception, that is also in the relativity there, until and unless it has any positive connection with the positive world. Mere liberation does not mean to attainment...

...says, definition of mukti... is not mere liberation from the negative side but fullest participation in the positive service...

...in the ordinary scripture, that is to get out of the negative side only, vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ [Śrīmad-Bhāgavatam, 10.2.32] After mukti then we are to enter into the positive life. So muktānām, all the muktas they may not have any connection with Nārāyaṇaloka.

muktānām api siddhānām nārāyaṇa-parāyaṇa sudurlabhaḥ praśāntātmā
koṭīśv api mahā-mune

[“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.”]
[Śrīmad-Bhāgavatam, 6.14.5]

Crores, millions of mukta one may have entrance of the service world of Nārāyaṇa. So don't plod within the ordinary karma-kāṇḍiya scriptures and advices of the dharma śāstra. In Bhāgavat, Prahlāda Mahārāja says:

prāyeṇa veda tad idaṁ na mahājano 'yaṁ, devyā vimohita-matir bata
māyayālam trayāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ, vaitānike mahati
karmaṇi yujyamānaḥ

[“Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yājñavalkya and Jaimini and other compilers of the religious scriptures cannot understand the transcendental value of performing devotional service or chanting the Hare Kṛṣṇa mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas – especially the Yajur Veda, Sāma Veda, and Ṛg Veda – their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the saṅkīrtana movement; instead, they are interested in dharma, artha, kāma and mokṣa.”] [Śrīmad-Bhāgavatam, 6.3.25]

Prāyeṇa veda tad idaṁ, the Bhāgavat dharma, Prahlāda Mahārāja says, “What I say, this Bhāgavat dharma it is unknown to the great personages of the religion giving world, who are mahājano ‘yaṁ, who are mahājanas, the great personages, great leaders of the karma-kāṇḍa world, they are not aware of this fact, this Bhāgavat dharma, na mahājano ‘yaṁ, devyā vimohita. Who is mahājana? Śrīdhara Swāmī says:

Manyadhi manu atri visnu hari yajnavalkya [?]

The founders of all these siddhi śāstras, karma-kāṇḍa, they are not aware of this Bhāgavat dharma, nirguṇa dharma. So what to speak of ordinary persons. Karma-kāṇḍa, the wholesale within māyā, all misconceptions...

End of 81.10.05.C

81.10.05.D_81.10.06.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja:

prāyeṇa veda tad idaṁ na mahājano ‘yaṁ, [devyā vimohita-matir bata
māyayālam trayāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ, vaitānike mahati

karmaṇi yujyamānaḥ]

[“Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yājñavalkya and Jaimini and other compilers of the religious scriptures cannot understand the transcendental value of performing devotional service or chanting the Hare Kṛṣṇa mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas – especially the Yajur Veda, Sāma Veda, and Ṛg Veda – their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the saṅkīrtana movement; instead, they are interested in dharma, artha, kāma and mokṣa.”] [Śrīmad-Bhāgavatam, 6.3.25]

Mahājana means manyadi. Manu, Atri, Manyati, Viṣṇu, Hari, Yājñavalkya, they’re the founders of so many Śrūti Schools. They do not know anything about this Bhāgavat, that is nirguṇa dharma, pure bhakti dharma, śuddha bhakti dharma, what to speak of ordinary persons. Devyā vimohita-matir, the Māyā Devī has benumbed them, their understanding, bata māyayālam. Trayāṁ jaḍī-kṛta-matir, the three guṇas, sattya, raja, tama, tri guṇa; tied tight by these three ropes of sattya, raja, tama. Madhu-puṣpitāyāṁ, and they utter so many sweet words to the unfortunate people, good or bad, pāpa, puṇya, all these, everything is futile. In the long run, no value they have got; no eternal value. What is the time now?

Akṣayānanda Mahārāja: Five minutes to ten.

Śrīla Śrīdhara Mahārāja: So I may stop today here. Do you follow? Not clear?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, and taken again. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

[?]

One Govinda dāsa, Vaiṣṇava kavi, when Mahāprabhu is walking through the banks of Ganges, and wonderful golden kalpa-taru means the tree which can give us whatever we desire, that is kalpa-taru. Whatever is wanted from it, it gives away immediately. The golden kalpa-taru He's wandering as if on the banks of the Ganges and the whole environment has been enlightened. There is a flow of lustre around. Kavi nama hema kalpa taru [?] When looking at Him it seems, it appears in the heart of the devotees, "Who is moving here?" Infinite magnanimity, kalpa-taru, whatever is wanted He gives at once, infinite magnanimity. And throwing His lustre all around He's moving here on the banks of the Ganges. Kavi nama hema kalpa taru sancaru sula duni teja yo [?] Ke? Who is he?

Devotee: Kaśirāma dāsa.

Śrīla Śrīdhara Mahārāja: Kaśirāma. Kaśirāma dāsa kahe suni punya vada [?] The author of Bengali Mahābhārata is Kaśirāma dāsa. He is the famous Kaśirāma. Only on the way to Katwa there is a village named Singi; there was his birth place, Kaśirāma.

Rabi, Rabindranath eulogises him. he kasi kavi su kuli tomi punya van [?]

“You have got a good prestige in the line of the poets of Bengal.”
Kaśirāma dāsa.

Kaśi is a noted place for Śiva, Śiva worshippers. And Śiva himself, he’s a devotee of Rāmacandra. And it is mentioned in the Purāṇa that whenever anyone dies there Śiva comes himself to him and puts the Name of Rāmacandra in his ear, helps him to go towards the feet of Rāmacandra. Śiva himself gives the Name of Rāma.

At Rāmeśvara in the south, two sorts of interpretation!

Rāmacandra says, “You are My Lord, Rāmeśvara Śiva you are My Lord.”
And Mahādeva says, Śiva, says, “No, no. You are my Lord.”

Rāmeśvara Īśvara so Rāmeśvara.

That is the interpretation of the Sanskrit word. Rāmeśvara means Rāma is the Lord of whom, He’s Rāmeśvara.

“No, no. Rāmeśvara Īśvara, Rāma’s Lord.” Rāmacandra says, “Rāma’s Lord you are.”

“No, no, no. Rāma is the Lord to him, he is Rāmeśvara. You are my master, my Lord, Rāmeśvara.”

Rāmacandra came here to play the part of unknown self, externally, without self consciousness.

In Nṛsimha Avatāra, at the time of Prahlāda, some, when He came out

from the pillar with a violent sound, at that time, perhaps one brāhmaṇa lady she was with full grown child in her womb, the child slipped away suddenly from that sound He did. That roaring sound, she could not tolerate and some convulsion in her body and the child came out. So the brāhmaṇa gave a curse, “Whoever is the cause of this untimely birth of my child must lose self consciousness.” That was, and Nṛsiṃha.

Then next came Rāmacandra as without self consciousness. The inner heart He knew, whatever, but He played the part of a self unknown man, so Rāmacandra, nara-līlā, as if He does not know that He is the Supreme Entity. That consciousness set aside to give respect to the words of the brāhmaṇa. So here He worshipped Devī and worshipped Śiva, all these things, we see from in His character, conduct.

So Rāmeśvara, Śiva is very fond of Rāma Nāma, Mahādeva. And in his jurisdiction whenever anyone dies he comes there himself and puts the Name of Rāma to his ear. And of course he attains Vaikuṇṭha, Ayodhyā, Rāmacandra.

Kaśi Rāma, Kasiśvara Rāma. [?] Kaśirāma. Guruttama, another, to whom Guru is the uttama of Krista, excellent, uttama krstanam, tama,

superlatively. Guru is the highest to whom, he’s Guruttama. Not that he himself is the highest type of Guru, not that meaning, that ordinary comes that. Guru nama uttama. There are so many Gurus and he is the best amongst them. Gurutama dāsa it is all right, the most superior Guru who gives Kṛṣṇa bhakti or Mahāprabhu bhakti. Of all the different types of Gurus that Guru holds the supreme most position. And he’s dāsa, he’s servant. Guruttama dāsa. Guru is uttama. To him he is Guruttama. Guru is all in all, holds the best position. The supreme position in his heart is Guru, he’s Guruttama dāsa.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Then, who has got any question?

Bhāratī Mahārāja: There's question from Prapanna-jīvanāmṛtam. In the fourth chapter there is a śloka by Raghunātha Dāsa Goswāmī. After the śloka you have also given a Bengali verse. Maybe that is by Bhaktivinoda Ṭhākura?

kṛṣṇa-vārttā vina āna, 'asad-vārttā' bali' jāna, sei veśyā ati bhayaṅkari
[śrī-kṛṣṇa-viṣaya mati, jīvera durllabha ati, sei veśyā mati laya hari]

[Anything but Kṛṣṇa's message, know as falsehood such a passage,
such a harlot is so very dangerous:

devotion to the Lord Śrī Kṛṣṇa, rarely gotten by the jīva - that harlot steals
away this consciousness.]

[Bengali poem by Śrīla Bhaktivinoda Ṭhākura]

[Śrī Śrī Prapanna-jīvanāmṛtam, 4.27, p 73-74]

Is this Bhaktivinoda Ṭhākura's writing, poem?

Śrīla Śrīdhara Mahārāja: Yes. What is other than kṛṣṇa-vārttā, not in connection with Kṛṣṇa, you know it for certain that that is asat and that is unnecessary to you. You know it for certain that what has no connection

with Kṛṣṇa, that is bad, asat, non existent. Know it for certain. That is the criterion of asat, to you, to a devotee of Kṛṣṇa, whatever has no connection with Kṛṣṇa that is bad. And she has been given the name as veśyā, the prostitute. What is the function of the prostitute? She entices away the mind towards her direction. By her charm she wants to entice one's mind towards her, so that is like veśyā, she wants to keep away from Kṛṣṇa. So don't, hate him, learn to hate him, whatever is not in connection with Kṛṣṇa. We are concerned exclusively with Kṛṣṇa, cent percent. So any deviation you consider like the hateful prostitute. 'Asad-vārttā' bali' jāna, sei veśyā ati bhayaṅkari. And she has her dreadful aspect. You must be aware. I warn you, ati bhayaṅkari. Then, mukti-nāme śārddulinī.

[śuna mana, bali he tomāya,

mukti-nāme śārddulinī, tāra kathā yadi śuni, sarvvātma-sampatti gili' khāya]

[O dear mind, please hear my prayer:

And if you hear the presentation of the tigress liberation, all the soul's good prospect she'll devour.]

[Śrī Śrī Prapanna-jīvanāmṛtam, 4.27, p 73-74]

And there is another tiger, that is called mukti. She will devour you like a tiger; your self consciousness, your individual consciousness will be dissolved in coming in his connection. He will devour you.

Mahāprabhu already told in Caitanya-caritāmṛta we find, jagara like a big serpent. What is the name? Python, he will come with his mouth open, mukti, and will devour you wholesale, that mukti, sāyujya-mukti. Don't go that side. And here is mukti background. The tiger will come and eat you

up, so bhukti-mukti and asad-vārttā, both sides being full of danger and you must be careful very much about them.

Bhāratī Mahārāja: Then he says,

tad ubhaya tyāga kara, mukti-kathā parihara, [lakṣmī-pati-rati rākha dūre
se rati prabala ha'le, paravyome deya phele, nāhi deya vāsa vraja-pure]

[Both temptations please abandon, and not to speak of liberation, curb attraction for the Lord Nārāyaṇa; by attraction to that plane, to Vaiṣṇava you'll be hurled down - denied the chance to live in Śrī Vṛndāvana.]

[Śrī Śrī Prapanna-jīvanāmṛtam, 4.27, p 73-74]

Śrīla Śrīdhara Mahārāja: Mukti? So both sides, both aspects, both alternatives and give it up altogether. Then?

Bhāratī Mahārāja: Lakṣmī-pati-rati rākha dūre.

Śrīla Śrīdhara Mahārāja: Oh! And another warning! First this charm of the transient world, asad-vārttā, and the second - first the charm of exploitation - and the second the charm of renunciation, and the third charm yet remains for Lakṣmī-Nārāyaṇa; for inclination towards viddhi-bhakti, towards scriptural devotion, law, power, reverence, awe, all these things, gauram, maryādā, respect. Give up all these also, you will have to

if you want to come to Kṛṣṇa bhakti, only spontaneous, automatic; no consideration of any law, or any society, or any power thing, or anything else of that type. Spontaneous, automatic, innate, actuated by love: no law. The source, the propensity comes, the fountain of energy is only love and nothing else. If you like that Kṛṣṇa bhakti is of that type. Even Nārāyaṇa bhakti you are to set aside. Because there is that viddhi, the scriptural dictation, and there is awe, reverence, power, grandeur, all these things. Don't seek any grandeur. It is very plain. It is the jungle, the flower, the tails of the peacock, and some other homely and which is available in the forest, simple things. Be trained to adore them and not allow yourself to be attracted by any grandeur, the diamond, the gold, that respectful situation, all these things. The homely, simple, almost a jungle life, so plain; plain, plain living, try to adore, and that of Vṛndāvana, very simple and plain. No show of grandeur or anything like that, splendour, or anything like that, aiśvarya. Lakṣmī-pati-rati rākha dūre, se rati prabala ha'le, paravyome deya phele. You have got least attraction for the grandeur and pleasure, then you will be cast down into the plane of Paravyoma in the sphere of Nārāyaṇa. You won't be able to maintain your high position in the plain thinking and of the land of simplicity and homely atmosphere, paravyome deya phele. Then?

Bhāratī Mahārāja: Then:

vraje rādhā-kṛṣṇa-rati, amūlya dhanada ati, tāi tumi bhaja cīra-dina rūpa-raghunātha-pāya, sei rati prārthanāya, e bhaktivinoda dīna-hīna

[Love for Rādhā-Kṛṣṇa in Vraja, bestows the most precious treasure;
adore Them in your heart eternally;

Rūpa-Raghunātha's feet, for such devotion, does entreat this
Bhaktivinoda, bereft, in all humility.]

[Śrī Śrī Prapanna-jīvanāmṛtam, 4.27, p 73-74]

Śrīla Śrīdhara Mahārāja: “My earnest request if you want to keep your mind really in the service of the Holy Feet of Rādhā-Kṛṣṇa then these are your necessities, the cautions. The cautions are given in this way. Don’t misunderstand it.” And Bhaktivinoda Ṭhākura says: “This we can get only by the grace of Rūpa-Raghunātha. So I pray fervently for the grace of Rūpa-Raghunātha. Keep me steady, fixed in this idea of simplicity and grandeur-less service to that of Rādhā-Govinda, Rādhā-Kṛṣṇa. And the awe, reverence, or the mukti, or the exploiting tendency may not divert my attention any day. This is my prayer to Rūpa-Raghunātha, my Gurudeva.”

Gaura Haribol. Gaura Haribol. This is the highest attainment of our object of our life. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

se rati prabala ha’le, paravyome deya phele, nāhi deya vāsa vraja-pure
Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Ke?

Devotees: Kaśirāma.

Śrīla Śrīdhara Mahārāja: Kaśirāma, and there?

Devotees: Guruttama.

Śrīla Śrīdhara Mahārāja: Guruttama, and he?

Devotee: Mukundamālā.

Śrīla Śrīdhara Mahārāja: Mukundamālā dāsa. Mukundamālā. What is the meaning of Mukunda? Mu ku da. Mu means mukti, the seed of mukti – the words not coming in my mind. Mu represents mukti, ku – kutzit [?], which makes the mukti look awkward. Ku means bad, a particular thing which can show the liberation as awkward thing, mu ku. And that thing, who can give that thing He's Mukunda. Mu ku dadadi ya, Mukunda dadi. What is mu ku, that thing which can blame, which can show the awkwardness of mukti. That thing is prema. And who gives that He's Mukunda. And Mukundamālā, Mukunda-mālā stotra, that Kulaśekhara's stotra, that is known as Mukunda-mālā stotra. Mukunda mālā: Mukunda keeps as His garland that stotra mālā. So many gems in the garland, and Mukunda adored that. He set it around His neck, Mukunda-mālā stotra. And the devotees are very happy to see the Lord with this Mukunda-mālā stotra.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Who is he?

Devotees: Same. Ha, ha, ha, ha. He moved a little closer. Guruttama: coming a little closer.

Śrīla Śrīdhara Mahārāja: Come from there to here. Changed your position? Ha, ha, ha.

See how helpless am I, ha, ha, ha, disturbing you in causeless manner.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Gaurasundar.

Devotee: I always understood that renunciation means to utilize everything in the service of Kṛṣṇa. So especially in the western countries there is very much opulence, so many times this opulence is utilized in Kṛṣṇa's service to attract the living entities or people to Kṛṣṇa consciousness. So in the midst of all this opulence it seems almost like a paradox to live a very simple life because this opulence in the west especially brings a lot of complexities, a lot of entanglement with this material world.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

...

Śrīla Śrīdhara Mahārāja: This is individual case. What is vairāgya? Vairāgya, though there is a general law, but still it must be applied in individual cases in different ways. What is vairāgya to another, what is vairāgya to Rāmānanda Rāya that may not be vairāgya to Raghunātha Dāsa. Rāmānanda Rāya, he can handle the most tempting things for the service of Kṛṣṇa. He has showed his ideal in that way. But that is not to be accepted as general direction. And Raghunātha Dāsa he has showed the extreme vairāgya abnegation, very strict. That is not possible for an ordinary soul. So the general rule to renounce everything that is not vairāgya. Real vairāgya is to handle everything for Kṛṣṇa. But in a particular case where that is not possible, that will tempt his own self towards that, he'll try to be aloof and indifferent from that sort of family, as much as he can manage, he'll do.

Suppose rich food is necessary for great labour for the service, some sort of rich food, some ghee, and milk may be necessary, if we are to labour much for the service of the mission of Kṛṣṇa. But if one is a patient he cannot digest milk, what should he do? Then he'll do accordingly and he must be satisfied with that sort of service.

So general law as well as special law for the individual, we are to adjust according to our capacity. The general, the highest law is that don't leave everything, anything, but try to utilize everything for His service. That is the highest law. You are a servant. You are to serve. And so many objects through which you are to serve. And it does not behove, look well that you will be tempted; what is to be offered to Kṛṣṇa, seeing that you'll be tempted to use it for your own pleasure. If it is so, you are not a standard servant, servitor.

The highest type of servant, he will handle everything for Kṛṣṇa. But he won't feel any tendency to exploit that, to enjoy that. That is the highest standard. Then, but if one is not in that highest plane, then he will adjust accordingly so that he may not have to be entangled in the land of exploitation. At the same time we should be careful that we may not enter into the group of renunciationists, that this is bad, that is bad, everything is bad. But because I cannot utilize them in the service of Kṛṣṇa, I am disturbed. So I think that is bad, that is bad. That hateful temperament, that is also dangerous. So renunciation is bad, exploitation is bad. To use everything for the service of Kṛṣṇa, that is the highest model, but we must adjust ourselves so that I may not be entangled into that, accordingly. Am I clear? No?

Devotees: Yes, very clear.

Śrīla Śrīdhara Mahārāja: Individual case should be different, according to his own capacity. But the highest ideal, to utilise everything, nothing is bad. Everything may be utilized in the service of Kṛṣṇa. If we can do that, we are the real servant, real servitor. But if we are unfit, and either the enjoying spirit comes in the way, that will be bad. I shall try to avoid that. And at the same time I shall think that there is nothing bad in that thing, the bad thing is in me. So that is not hateful, the environment is not to be hated. The hated thing is within me. And that must be eliminated. Then I'll

be viśvam purna sukhāyate.

I shall see everything is meant for Kṛṣṇa and I am also meant for Kṛṣṇa's service. Until and unless I realize that sort of position I must be careful in discharging my duty towards my Lord, that I may not tamper on the way, may not be a thief. So carefully I should handle, thinking that it is meant for the service of Kṛṣṇa. And when that day will come when I'll feel enjoyment that seeing that everything is for Kṛṣṇa and my inner enjoyment lies only in that stage, in that feeling, that everything is mine.

Just as a mother she may not eat a thing but she feels pleasure feeding her child. Feeding her child she feels pleasure. So one who loves another he'd rather give a thing to him or her and find pleasure, rather than taking it himself. So it is possible.

Kṛṣṇa sukhe śuka, by seeing the pleasure in Kṛṣṇa we will be happy. That should be our model, that we do not want any independent pleasure for us, but our quest will be always to draw pleasure from the pleasure of Kṛṣṇa. Serve Kṛṣṇa and I shall find that He is happy, then I will be happy. My happiness will be dependent on the happiness of Kṛṣṇa or kārṣṇa, Vaiṣṇava, Kṛṣṇa or Kṛṣṇa's servitors. That should be our ideal. Our happiness will always try to have its source in the happiness of the Vaiṣṇava and Kṛṣṇa and not independent. That should be the position, safe position, happy position, and that is normal. And this is abnormal, to exploit a thing, to try to enjoy a particular thing and otherwise to cast it off, hatefully, that it will cause injury to me. Both these are artificial. Only natural, that the happiness of my master will sustain me, my happiness. That should be the normal position.

Kṛṣṇa sukhe śuka, Guru sukhe, Vaiṣṇava sukhe śuka. We should be happy looking, tracing the happiness of Guru, Vaiṣṇava, Kṛṣṇa. That happiness will be purest happiness, pleasure, that pleasure. Kṛṣṇa sukhe śuka - the happiness that depends on the happiness of Kṛṣṇa and His own; we are safe there, and we have attained our best position, otherwise independent search for gratification that is condemned for a Vaiṣṇava. Always in an organic whole and the centre will be our life of attention. Everything, the centre and the near connected with the centre. That will be the quest of our all goodness.

Devotee: I have another question.

Śrīla Śrīdhara Mahārāja: Your points satisfied, no?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: We may hear, but we hear and hear, and then we shall realise, come to realise.

Devotee: The standard set by Caitanya Mahāprabhu as a sannyāsī we see that in the Caitanya- caritāmṛta Lord Caitanya would not even associate with Mahārāja Pratāparudra because he was a king, someone who is involved with women and wealth. So we see, this is along the same lines, that these things are great obstacles on the path of advancement, associating with people who are very much entangled with women and wealth. So also again in the West, there are many people who are very much wealthy who we are making an endeavour to preach to. To what extent should we preach to these people?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

...

Śrīla Śrīdhara Mahārāja:

[niṣkiñcanasya bhagavad-bhajanonmukhasya, pāram] pāram jigamiṣor bhava-sāgarasya sandarśanam viṣayiṇām atha yoṣitāñ ca, hā hanta

hanta viṣa-bhakṣaṇato 'py asādhū

[“Alas, for a renunciate who desires to completely cross over the ocean of mundanity and engage in the divine loving service of the Supreme Lord, to ogle a materialist and a woman is more wicked than drinking poison.”]
[Śrī Śrī Prapanna-jīvanāmṛtam, 4.11]

That is the problem. And we are asked to wander door to door, and even to see the prostitutes also and try to help her, the risky position. What is the justification? Is it?

Devotee: That's the question.

Śrīla Śrīdhara Mahārāja: This you want? That's the question? That is also that individual case. If one is continuing his own bhajana individually in a secluded life, he'll be very careful of that. But this is, as I told just beforehand - give up the danger, avoid the danger to keep it distant, but no solution. The final solution will be to handle everything for the service of Kṛṣṇa. The highest type of vairāgya is there. But that also will depend upon the individual capacity. You will meet, you have to be sincere first, then you'll go to give something to others, Kṛṣṇa kīrtana. Kṛṣṇa will be with you, and your earnest desire will be always to give Kṛṣṇa to him and not to take his worldly things in return. That will be the main bhajan. You won't accept it. But still the money and other things, what you will take on behalf of Kṛṣṇa you will connect with your Gurudeva, sādhu, and Kṛṣṇa, and you will be the mediator, generally.

For the final solution, these things are necessary, that the soldiers will not always be kept within the fort. To be posted within the fort, that is very safe. But soldiers must come out and work, wander, toward the length and breadth of the country. And then the safety of the land will be proved.

So for solitary sādhana, that is when one is a sādhanaka, when he's leading his individual life, he'll be very careful of that. But when under the guidance of a great propounder of the Lord who is empowered, and has delegation, delegated power to give something to the world, and as his agent we can approach one and all.

And there also individual question, if one says, "I feel much disturbed to approach the women, approach the sick," then he should inform it to his master and ask, "What should I do? Should I approach them? I feel so much weakness."

There are so many diseased patients. And the nurse and the doctor should approach them for their healing, for the help of those patients. But if any particular soul, he has got some weakness that, "Should I venture to nurse a TB patient? I am so weak in health."

Then perhaps the agent, the master will say, "No. You are so weak, you should not go to attend that particular type of patient. Another man will go. I will send there."

Such arrangement may be made in particular cases, individual cases. But generally the solution is only there; to approach everyone and also to be able to pass all sorts of variegated temptation. That I must have to see that it is not for me. It is for Kṛṣṇa. This practice should be effected in any and every corner of temptation. Without that the solution is not complete. The complete solution requires that we shall try every point of temptation and try to find out that this is not a ghost but this is my friend. The apprehension that is a ghost, he'll come to attack me; that must be cleared. He's my friend, he's not the ghost. So I feel some individual temptation, by weak points there, so that must be solved. Until and unless that is solved I am incomplete. But that must be solved. That the highest point of temptation; that should not tempt me. It is for Kṛṣṇa. Otherwise I am imperfect. I am not a reliable servant. I am a traitor. I

have come to serve Kṛṣṇa but in the meantime I take it in the path midway. So in order to become a bona fide servant of Kṛṣṇa, it requires that I shall handle everything and I shall feel pleasure.

“O it will, it is so good it will produce pleasure in Kṛṣṇa, in Gurudeva, in Vaiṣṇava.” Such faithfulness we must have to acquire. And only for fear of...

End of 81.10.05.D_81.10.06.A

81.10.06.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...I shall remain; being a soldier I shall always try to remain within the fort. Then I am not a soldier. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: But still we shall be careful as I told. That I am a weak man before going to attend the TB patient, or a serious patient, if I feel some weakness I shall intimate to my master that, ‘For the time being you may change my field of working, of service!’ But I shall have to keep it in mind. I must have to be sufficiently strong that I shall be able to attend that serious patient also. He may be a prostitute, he may be a dacoit, he may be a wealthy man. I shall approach him for the service of

Kṛṣṇa. Must be bold enough, healthy enough, and I must not be a trespasser in the middle, on the way, taking things to Kṛṣṇa on the way I shall take it, and I shall become a traitor, unfaithful servant.

[anyathā swatantra kāma-anrthādi jāra dhāma, bhakti-patha sadā deya bhaṅga] kibā bā karite parekāma-krodha sadhākere, jadi haya sādhu-janara saṅga

[“If lust is not controlled, then it becomes the breeding ground for a host of vices and checks one’s advancement on the path of devotional service. However, if one stays in the association of the saintly devotees, then that association will carry him beyond the influence of lust, anger, and their friends.”] [Śrī Prema-bhakti-candrikā]

Narottama [Dāsa] Ṭhākura says, the negative side, the temptation side, and the positive side the guardians. Narottama Ṭhākura says if we have got the favour of a great personage then what can these trifle temptations can do to me? Can’t do anything! If my guardian is very careful, very strong, very judicious, and I am working under him then no temptations can do any harm to us. That is the key of life, success. Hare Kṛṣṇa. Hare Kṛṣṇa.

Generally, according to our capacity we shall try to move. That is the general thing. But at the same time we shall keep in our mind that to attain our highest position it is necessary that I shall, I should be able to deal with all these serious things also, the most serious. Otherwise some defect within. The wholesale conversion must come within me, that I am a servitor and not master. That is not only in this case, in the case of fame also, name and fame. That is the subtle most dangerous enemy; name and fame, pratiṣṭhā. That highest enemy, the highest and subtle at

the same time, the pratiṣṭhā, to take the name, the credit, to one's own self and without giving it to Gurudeva. The greatest enemy is there. And it is very difficult to detect it.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Kanak, kāmīnī, pratiṣṭhā, three classifications: kanak, kāmīnī, and pratiṣṭhā, fame, female, and money. No f in money.

Devotee: Profit?

Śrīla Śrīdhara Mahārāja: Profit. Beginning with f, wealth beginning with f.

Devotee: Fortune?

Śrīla Śrīdhara Mahārāja: Fortune is a comprehensive that includes everything, not money only.

Bhāratī Mahārāja: Mahārāja, pratiṣṭhā, how do we detect that within ourselves?

Śrīla Śrīdhara Mahārāja: That is internal perception. Our continuous thankfulness to Gurudeva, that is coming from upward, I have got nothing. I have got no position. My present position depends always on the mercy of my Gurudeva, to be able to remain on that plane of thinking. It may be withdrawn any moment from me, may be withdrawn. It is not a fixed thing in me. Not as a matter of right, but only extended grace in me. The moment it is withdrawn, I am nowhere. It is all His svarūpa-śakti. I am taṭasthā-śakti, no capital. I am working on the capital of my master. I have got no capital of my own, to realize that. Without his help, without his grace, I am in darkness. My fate is dark. As long as he extends his grace in me I can see. Light is withdrawn, the eye is helpless. It is the position to realize such a position that by my birth, it is my birthright that I am taṭasthā-śakti, a marginal potency. And whatever I found that the

gracious extension of svarūpa-śakti in me. It is their wealth. The wealth, the property belongs to them, to my Guru, Vaiṣṇava, their property. But at the same time, those that are faithful that never occurs, such cruel activity can never be seen anywhere. They are rather busy to extend their circle. And they never withdraw. That is our solace, our consolation. But not as a matter of right I can demand, no demand, no challenge. Challenging spirit towards the Vaiṣṇava must be eliminated forever. We are living on their grace. Prasād ubaje [?] Ucchiṣṭa-bhojino dāsās, we are entitled only to taste the remnants left by the Vaiṣṇava.

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carcitāḥ

ucchiṣṭa-bhojino dāsās, [tava māyām jayema hi]

[Uddhava says: “Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy.”] [Śrīmad-Bhāgavatam, 11.6.46]

And in Gītā:

yajña-śiṣṭāśinaḥ santo, mucyante sarva-kilbiṣaiḥ [bhuñjate te tv agham pāpā, ye pacanty ātma-kāraṇāt]

[“Saintly persons who partake of the remnants of sacrifice become liberated from all the sins arising from the five kinds of violence to living beings. But those who cook for their own consumption, those sinners eat

only sin.”] [Bhagavad-gītā, 3.13]

Only remnants we are to take and live on that. Para bargo jivevi [?]

Just as the custom and the law of the Hindu law, bhaja, sanskriti [?] the position of the females, no right is given to them. The whole right with the man, nothing with the women. But by their affection and serving spirit, they hold the key to the whole respect, the respect of the son, the affection of the husband, they enjoy like anything. But externally no right is given to them in the law or in the society. But the ladies they hold a peculiar and very venerable position in the eyes of the society. The mother, the wife, the daughter, but no right has been given to them by law.

pitā rakṣati kaumāre, bhartā rakṣati yauvane baddha ke suto ruke nāstri
satan meyatmyat

Manu says, in early age the father will protect them, in youth the husband will protect them, and in old age the son will protect them. More than gods they draw respect from the society; more than goddess, but externally, no right.

This whole potency holds such a position to Kṛṣṇa. It is His but by the power of affection, not any external right. They do not care for that. But only through affection and loving service they command the whole family, the potency side, aspect of Kṛṣṇa. They don't want any right; no force, no power. But the subtle most power, the power of affection, power of love, the power of service, that is considered to be the highest power ever known to the world. Give up your legal power, or any physical power, won't care for that. So śakti is such.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Very laudable is it, very tasteful? I feel proud when I say all these things.

Asutos Mukerji was wanted by the government to go to England several times but his mother did not allow. So he told, repeated, “My mother does not allow me to go to foreign lands, I can’t go there.” So many instances here, the mother controls the son. Taking the feet dust of the mother, they can do anything and everything; they feel like that, the affection, the love, where power fails.

So Mahāprabhu says, “To give this and that to God that is self deception. Give love, love of Kṛṣṇa prema. That is anything and everything; that is all in all. Instead of spending money, giving your physical force, all these things, love is the real essence of any existence and offer that to the Lord, and through that come to the plane of love. The plane of love that God has around Him, Kṛṣṇa has around Him, God is there, Kṛṣṇa. God takes the form of Kṛṣṇa in the plane of love and that is the most fundamental and most subtle plane, behind all this apparent creation of different nature. So come to that plane. Try to penetrate into that plane, where God is Kṛṣṇa and the paraphernalia is Vṛndāvana. Anyhow try to have admission there in that plane. The most happiest form of life you will find there.”

Mercy is more beautiful than justice. We cannot blame justice. Justice is justice. How we can move? We cannot think of blaming the spirit of justice. How can we blame? But there is mercy over justice, we can’t deny that. But who can extend mercy over justice, He must have such power that He can compensate, has power of compensation, then He can give mercy. So such aspect of the Lord, that is through love, affection. There we want to live anyhow. Mahāprabhu came to show that is the plane for which you try to live.

And Bhaktivinoda Ṭhākura told that, “In no time the intelligentsia of the world will come to understand that this is the highest conception of our attainment, of all humans, even for other creation also. The intelligentsia cannot be misguided for long by so many other propositions of the highest attainment of man, of partial attainment. This Christianity, this Islam, this Buddhism, and so many things are going on in the name of religion, in the name of the highest solution of our life. But what Mahāprabhu has given, very soon it will be detected by the intelligentsia of the world. And all will flock under the banner of Śrī Caitanyadeva and they will sing the glory of Mahāprabhu and Kṛṣṇa.” What do you think?

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. And Prabhupāda began that. And Swāmī Mahārāja has actually, that well begun. And you are all to complete that mission. We are almost finished, our generation.

Gaura Haribol. Gaura Haribol. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, can you tell us how you happened to meet Bhaktisiddhānta Saraswatī Ṭhākura.

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: For my case I may say when I was a student of fourth year class suddenly I met a boy, I was in the fourth year and he was in the first year. My inclination was of twofold nature, when I came in association of the college students in the hostel. Before that I heard about some appreciation of the East Bengal students, their sacrifice for the country, etc. That was told to me by one of my cousins. So the hostel where generally the East Bengal students lived, we also took our seat there. And I found two sections of students. One section, when there is any patient and other physical needs, they run to meet that. Another section who are engaged in meditation and taking names, sandhya, etc., but they hate to attend the patient, etc. But one boy I found he is engaged in two departments. He engages himself in meditation, in sandhya, etc., taking the Name, singing the praise of the Lord; as well as if any patient is there he forgets his class and study and attends the patient. That attracted me towards him. And I tried to mix with him. When one morning we were going to the jungle for cleansing mouth, you take brush from the branches or so, in course of talk he told suddenly about his father, “That that gentleman was of this type.”

I protested. “That gentleman,” you use for your respectable father, you say, “that gentleman.” [?]

Then he told, “Yes, I should not have mentioned in that way, in your presence. But ultimately it is really so. Only in this life I have come to him. Where I was in previous lives? Only he is a gentleman to me, I came in his house and in this life only.”

That anyhow touched the fine chord in me and I began to think, yes it is right thought. Everyone almost stranger, the father, mother, brother, in this house, everything has temporary connection and I am wandering in the eternity. That sort of impression came in a very intense form, and the whole world was just like empty, fully empty.

At that time, that boy anyhow connected me with the life of Mahāprabhu. The Amiya Nimai Charit and Lord Gaurāṅga, the writer of Lord Gaurāṅga and Amiya Nimai Charit in Bengali and Lord Gaurāṅga in English, Śiśir Kumār Ghose, the founder of the Amṛta Bāzzār Patrikā, he gave me them and with my empty mind I drank fully the life of Mahāprabhu with much pleasure and my attraction came towards Mahāprabhu therein.

Before that of course, I think that on previous life, also some attraction. My mother's connection, we found there was connection with Mahāprabhu. But father's family, they were anti Gaurāṅga. Smārta, śakta, nyāyic, this logician, and they were goddess worshippers, śakti worshippers and strictly smārta; that is the good sat-karmī smārta means. But anyhow I had the connection with Gaurāṅga. Then I wanted a good connection with the devotees of Gaurāṅga later on. I searched also for such a sādhu to accept as my Gurudeva but I was not satisfied. Anyhow then I went to study law at Calcutta, then joined the non cooperation on movement of Gandhi, leaving the college. Then after about six years, the movement lulled, temporarily stopped. I of course joined only temporarily, because my fate I thought that it is already tied with Mahāprabhu, so I cannot give anyone my whole life energy. So temporarily I did that. And I was in search of a Gurudeva.

The Founder of Bharat Sevā Āśrama, Pranananda, of same age, that boy was in his connection so I met him also, but he was a karmī. He tried his best to take me within his fold. I asked him, no, my head is already sold to Gaurāṅga Mahāprabhu.

He told that, "Yes, I also recognize Gaurāṅga Mahāprabhu to be the highest. First the vairāgya, the indifference, renunciation of Buddha, and then the discussion of the Vedānta of Śaṅkara, the jñāna acana, and the highest is prema of Śrī Caitanyadeva. Otherwise that prema will be misunderstood by the ordinary section." That he told.

I of course was very much pleased to hear that, but I put him this question. You say that first Buddha, and then Śaṅkara, and then Caitanyadeva. But Caitanyadeva did not say that if you want to come to Me, come through Buddha and Śaṅkara and then to Me. He has not said. He said wherever you are take the Name, with the company of the

sādhū, and you will come to Me. He does not say you first become Buddhist and then become Śāṅkarite, and then you'll come to Me. He did not say so.

So he was silenced.

I asked him if you have some siddhi, you please say where my Gurudeva is. Then he gave some idea, "Go to that gentleman."

By his request I went there but I did not find him present, that Haranath.

Then one day I found there is a placard and there will be a one month festival in Gauḍīya Maṭha, at number one Ulṭā Ḍāṅgā Junction Road, near Parisnath temple. I went to visit that place. Gauḍīya, they must have some connection with Śrī Caitanyadeva. And found yes, they are very educated men and gentlemen's association, well studied in scripture, and also very good practices. In our family of course no intoxication, and so many pure practices were there. I found it there also. And also what attracted me most, deep knowledge of scripture. I had some study, but still I felt that I'm in lower position about the knowledge, as the knowledge is concerned about the Gītā, Bhāgavat, and Mahāprabhu etc. That attracted me. I began to go there gradually and to hear. And gradually I'm inspired. There were some objections in the beginning. And after I found that they are true, my conception is wrong. In this way by hearing, hearing, hearing. I had in the meantime some opportunity came to my life, family, and I entered exclusively in the Maṭha.

The śāstra, whenever anything is told to them if it is in the scriptures, very carefully they come to listen to it. But if it is coming from Arovinḍa, Vivekānanda, Ramakrishna, Gandhi, Brahmo, summarily rejected. "No, no, no time to lose. No time to waste to hear all these things." But any reference to any scripture, "Yes, what do you say? You tell it." That attracted me most; found that they're devout appreciation in them for the scripture, for the ṛṣi what was in me perhaps in sleeping position and that

has come thereby. Gradually I found real meaning of Bhagavad-gītā, Śrīmad-Bhāgavatam, for which already I had great appreciation and reverence. I found that they are not outside this. And Caitanyadeva is the highest authority, and Caitanya-caritāmṛta, all these things. Then I entered into. And what misunderstanding I had gradually cleared and I was converted.

So much so that even the senior men used to tell me, “What Prabhupāda has said, please repeat it.” And I repeated, reproduced what I heard from Prabhupāda to them. And they were satisfied. In this way I came to such a position that generally the educated section began to say that, “Śrīdhara Mahārāja can represent the things very well.”

And when [Herr] Schulze [Sadānanda dāsa] came, he also repeated the same thing. “In very concise form, the very substance he can represent without any excitement. There are some when they say something they show signs of excitement. But in a sober temperament he can deliver the very substance with less words.”

That was, my appreciation generally came from others. But I was not very pushing, not forward, rather, hanging behind. That was my nature. Not to go ahead. But like a play from the back, not in the front. That was my nature, I’m keeping back. And I am more busy for my own realization, what are the meanings of the different ślokaś of Bhāgavatam, Caitanya-caritāmṛta. I may remain here but generally I meditate on the meanings of the śāstra ślokaś and get some new illumination also sometimes and understand the meaning of the higher things. In this way I am passing my days.

Swāmī Mahārāja, I first came across him in Allahabad when he was the agent of Kartick Bosh and Bengal Chemicals, and then in Bombay Maṭha also I had his company for long time. But real company of him I had in Calcutta after departure of our Guru Mahārāja. I opened a centre there. And he was living in a building and on the ground there was a laboratory. And on the first floor, four rooms, I took, sublease from him and stayed there for some time. And he used to come almost every day and we had

discussions about the meanings, teachings of Bhagavad-gītā generally. And surrounding other things also, but mainly on the basis of Bhagavad-gītā he had discussions with me.

And this Govinda Mahārāja was there all along. And Hari Charan for some time also, a newcomer at that time. Govinda Mahārāja was very much liked by Swāmī Mahārāja. As he mentioned that, “I saw him as my child.” Ha, ha.

Hare Kṛṣṇa. Hare Kṛṣṇa. That is my connection, entrance and the living in Gauḍīya Maṭha.

After forty three years once I went back to my native place, stayed there for four nights, then came back. Now of course they are constructing a building there in commemoration.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

The Śrīmad-Bhāgavat is the last gift of Vedavyāsa who is generally the master of the givers of all the scriptures, including the compilation of the Vedas, systematically to classify them. The whole thing generally comes from him. But his last gift is Śrīmad-Bhāgavatam. And Mahāprabhu took the teaching of that Bhāgavatam and distributed to the length and breadth of this humanity, human kind. And fortunately we have come within the fold of Him. And in our own meagre ways we are trying to live a life thereby, waiting our death. Hare Kṛṣṇa. Hare Kṛṣṇa. So many illustrious persons that we found as our friends in this circle, one by one they have departed and very few remnants we are still continuing. In the last moment you are so many newcomers of so many variegated nature are present here. It is a miracle to me.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, yesterday you were going to tell us what 'thank you' means.

Śrīla Śrīdhara Mahārāja: Oh, thanking! Then, have you explained that, my viewpoint to them?

Bhāratī Mahārāja: Not really.

Śrīla Śrīdhara Mahārāja: Thanking, when you express such feeling to any other that, 'thank you,' what is at the bottom, what is at the root of such expression as, 'thank you?' Expression of gratitude, 'thank you,' it presupposes a background of the person who gives thanks, his separate interest. My interest is helped in a particular way, so I feel gratitude, I thank you. I have got my separate interest, separate position.

But that should not be the nature of a devotee. I have got no separate interest. I hear if I can receive anything as grace, or a ray of knowledge, anything, that rather I shall try to absorb me in that one whole interest. So I have no words. I only feel that I am being one with the person whom presently I am going to thank.

I have got my separate interests, separate individuality, separate position, and I gain something from the other party, I thank them. So thank God. There is in Christianity, perhaps in the Bible thank God, such a word is to be found there, thank God. It is current with the Brahmo School here, Rabindranath and others. He has given so many benefits to us, this air, the earth, to live on the food, so we are bound to thank Him. Thanking means maintenance and development of some individual case of life.

But we don't want to have any individual position. We want to merge, in

another sense, in the interest of the Lord. So thanking - when I hear, get some knowledge from a Vaiṣṇava Guru if I say thanks for that - No, rather I want that you will attract me more to be one in your family. Engage me. I shall be fortunate if you absorb me as one of your servants, in the section of your servitors. I want that. Our mentality should be that. I am receiving some benefit and showing my gratitude to him, I am a separate entity - No, I rather want I may be one, feet dust - please make me the dust of Your lotus feet. We must go down to that position; instead of expressing our feeling of gratitude with our head erect.

That's what I told the other day to some of you. Thanking, it does not hear well, at least in our ear, thanking. What gratitude I may show in exchange of what I receive from the agent. No magnitude of gratitude can be ever found in the world, so no question of thanking. Rather it will increase our inner earnestness to become, as I told, the feet dust, the dust of the holy feet. That should be our hankering. Hearing the news of my home, I shall be eager to go to the home like a madman. Not separate interest, one interest, common interest. It hears such in my ear, but I do not know really what is the derivative meaning of the word 'thank.' As I generally come to know the spirit, on that basis I am talking with you, thank.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. In our childhood we read in perhaps thirteenth year or so:

ekam api akaram yas tu guru sisyenivedaye [?] From Hitopadesa or some quotation: though we find that only one word the Guru gives to his disciple, ekam api akaram, one word, one lettered word, a word of one letter, ekam api akaram yas tu guru sisyenivedaye, confers that to the disciple. [?] In this broad, and this wide world, there is nothing by giving which he may clear that debt.

He can clear the debt of that, only one word, one lettered word. That I read in fifth class.

ekam api akaram yas tu guru sisyenivedaye [?] It can liberate from that loan, so such valuable one word may be there. All the resources of the world can't be compared with that. There is such possibility of life, such prospect we may have in this world. And that comes from the revealed truth. The whole system is saying that you are...

End of 81.10.06.B

81.10.06.C_81.10.07.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ... all enemy, but take this mantram and everything will be converted into your friend. Ha, ha. Such a change will come. One lettered, ekam api akaram yasta guru sisyena [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. What's the time?

Devotee: Nine twenty five.

Śrīla Śrīdhara Mahārāja: Nine twenty five. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi.

Devotee: Mahārāja, can you tell us something about Dvārakā.

Śrīla Śrīdhara Mahārāja: Dvārakā is a position of Kṛṣṇa, is above Ayodhyā, and between Ayodhyā and Mathurā. Vaikuṇṭhāj janito varā madhu-purī [Upadeśāmṛta, 9]

Lakṣmī-Nārāyaṇa is in Vaikuṇṭha, in the plane of worshipping with splendour and grandeur, Lakṣmī-Nārāyaṇa. Ayodhyā is better than that Vaikuṇṭha Lakṣmī-Nārāyaṇa. Why? In Vaikuṇṭha no father, no mother, neither of Nārāyaṇa nor of Lakṣmī Devī, They are at the extremity, not in the centre. The vātsalya rasa service, sākhyā rasa, mādhyura rasa in the real sense may not be found there. So half type of rasa is to be experienced there. Raso vai saḥ, rasāmṛta-murtiḥ, rasa svarūpa bhagavān, sat-cit-ānandam, ānanda murtiḥ man. But this variegated nature of ānanda is not to be found in Vaikuṇṭha.

So if we go to Rāmacandra in Ayodhyā we find vātsalya rasa there, but mādhyura rasa is not distributed there extensively. Eka patni, Sītā only, Rāmacandra's affectionate wife. And niti the pressure of law is there, Rāmacandra under the pressure of law, narrowed down.

So from there we'll have to go to Dvārakā, there also we find that Kṛṣṇa in different rasa is being worshipped. The devotees have got a broader chance of serving Him in different ways. And He is more free, not a play in the hand of the laws of the world. Raja prakṛti ranjana. That He is to sacrifice even His heart and truth, to the false opinion of His subjects. So He's more free there in Dvārakā. And we can serve that free master. And the prospects are also of variegated nature and extensive.

From there we are to come to Mathurā maṇḍala Vṛndāvana. The Kṛṣṇa there we find more comprehensive, more free, autocrat, and free from the contamination of the grandeur of politics, all these things. Vidagdha-Mādhava and Lalitā-Mādhava, more given to conjugal life than the state politician we find Kṛṣṇa in Vṛndāvana, and more accessible. And intense

transaction of love and affection predominating in that place and the full five rasas can be sought and got, of course of a serving attitude there. And there is a very extensive distribution of that. And He is in full youth, and rising youth. That is the highest position of energy of any type and that of free love.

And something is added there as parakīya, parakīya, “That not in my possession, not belonging to me.” Couched with this sentiment. “My son, but there is some doubt.” Some say, “No. He’s not your son,” to Yaśodā.

And as the consorhood also not their own lawful husband but, patim patinam paramam parastat, the husband of the husband, the master of the master, master of all. To have connection with that and still a shadow is maintained that He’s not your lawful master. So the meeting will be very rare and pressed by so many unfavourable circumstances. Only heart’s connection whenever meeting the most intensified because their meeting is very rare, very rare and also blameable by the society and also by the scripture. Still can’t help, so, most intense and the purest of the pure affection, only affection, only love, even crossing all the existing opinions of the higher, lower, everyone.

So Bhāgavata says, Mahāprabhu says, Goswāmī grantha, they with scientific arguments they are proving that this sort: the love is most intensified only under this condition and if that is connected with the Lord we may be the gainer in the highest sense, highest degree, that is in this way. In Vṛndāvana also there is gradation. In mādhyura rasa there are many, in rasa līlā etc; that is also a general position.

Then selected group in Govardhana: that is greater, their wider expression of the heart to heart in Govardhana. And in Rādhā-kuṇḍa, that is the highest position, when only Rādhārāṇī with Her own confidential group She approaches to serve Kṛṣṇa. And Kṛṣṇa in His full fledged love comes to cooperate with Her service.

In this way the development in the theistic area has been shown to us, and we are fortunate enough that we can appreciate in our gradual process these things, given by Mahāprabhu in Bhāgavatam, and in Goswāmī śāstra. If one has got śraddhā, faith, sincere, then they can

appreciate and understand and feel and hope for realization of such acme of one's prospect. Hare Kṛṣṇa.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam udāra-
pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kuṇḍam ihāpi gokula-pateḥ
premāmṛtāplāvanāt kuryād asya virājato giri-taṭe sevām vivekī na kaḥ

[“The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's rāsa-līlā pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over flooded with the ambrosial nectarean prema of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?”] [Upadeśāmṛta, 9]

This śloka is there, the gradation, hierarchy, how things are developing. Sat-cit-ānanda, then ānanda, ānanda also develops in this way. Self-giving, according to the degree of self surrendering one can hope to attain the highest quality of taste of the love in Kṛṣṇa; in the absolute rasa, according to the degree of surrendering. The surrendering reaches the highest quality when it crosses all the opposition that comes out of the environment and even from the ordinary objection of the so called good association. Just like śāstra, and samaj, the guardians, the family well wisher; they also cannot appreciate their support, rather they are of inimical nature crossing all those to surrender to whom? Not to any ordinary member but to the centre of the centre. Adherence, crossing all sorts of considerations of laws and rules, free surrender to the highest centre. To show

faithfulness to the king even crossing the laws of the country. There is law, but if anyone crossing the law, existing law, does some service to the king then he is considered to be in the highest confidential circle.

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān

dharmmān saṁtyajya yaḥ sarvvān, myām bhajet sa ca sattamaḥ

[“In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (sādhū).”] [Śrīmad-Bhāgavatam, 11.11.32]

“He is the best of the devotee who - the laws in the śāstra I have given for general persons but who can cross so called laws that are meant only for the general public and comes to Me at the risk of being a violator of the law, comes to My service, he is considered to be the highest type of servitor.”

The king is above law. The Supreme Lord is above law. The law is meant only for the ordinary type of people, law is necessary. When there is normal thinking there is no necessity of law. In a family there is generally no law, but when the unity of the family decays, then necessity of law. So also, law means in a vitiated plane, law is necessary; in the plane of affection no necessity of any law. So after crossing, without caring for any law - law only binds us so that we may not be lead astray. But when I want to go to the good side, then the law should help me. And law has also got its limit of jurisdiction, and even crossing that I shall go to my Lord, to my master. Why should come, any law? Law will come to excite

me in my service, to impress me in the service of my Lord. That is hateful to them, automatic attraction; the innermost attraction for the highest purity. That is the highest qualification, automatic qualification, does not want any recognition from the outside people; that is its own reward. The internal highest attraction, the most intense attraction for the truth, for the absolute good, that is its own certificate. It does not want any certificate from the outsiders, so independent. But it must be for the absolute good. That is to be warned all along from the lower, whether progress is good, but progress in the wrong direction is not good. Progress in the right direction, that is appreciable, that is good, that is wholesome, and our progress towards the absolute, that should be of absolute nature. Not dependent on anything else. That is quite fitting.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Rāma Hare Rāma.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Any question?

Devotee: I had one question about Jaya and Vijaya. Because they are outside...

Śrīla Śrīdhara Mahārāja: They are taṭasthā, that vaikunṭha dhara [gate keepers] That is a vulnerable position in itself already, one thing. And more than that even in Goloka we find they are casting curse to one another and coming down here. It is mentioned in Purāṇa as a play; that should be taken as a play.

aher iva gatiḥ premṇaḥ, [svabhāva-kuṭilā bhavet / ato hetor ahetoś ca, yūnor māna udañcati]

[“Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa.”] [Ujjvala-nīlamanī]

But there is no venom. Just as in a drama, in a play, one is abusing another, another is killing, but it is all show, only līlā. It is like that, in the highest plane, these things but no venom, all enjoyment. Like a drama. Drama is meant to produce enjoyment, and the feeling of misery that also may be enjoyable. You see our sweetest songs are those that tell of the saddest things. So we can enjoy the painfulness also. Some was innocently but falling, suffering from some pain. We enjoy, because it is backed by morality or goodness, then we enjoy. So much painfulness, so much misery, but the background is a religious one, suffering for the truth. Suffering for the country's cause, as we generally think we appreciate. So much suffering for the good of the many, for the good of the country we enjoy. And sometimes we are enticed to take that position, that that sort of suffering I want. Suffering for such a good cause I want that suffering, I want to partake in that, to share that. So there is some underlying happiness otherwise why one feels the tendency to share the joy of a suffering person, because it is backed by truth.

So whatever is to be found in the plane of Vaikuṇṭha, the joy is there because it is the perfect plane where everything is a show. Just as a drama is shown for the gratification of all, so also that automatic, dynamic movement in the līlā only producing happiness of different types, varieties. Not always eliminate-able; just a little pungent, we want to taste, sometimes it seems a little more, but still we can't leave it. Similar things! But ultimately it produces happiness, happiness, so painful sceneries can produce happiness, here. There, no question; all happiness.

In the question of Jaya and Vijaya they're just on the verge of the gate of Vaikuṇṭha. But they came, and their re-installation was guaranteed. That is also a part of līlā. No harm. We may have no apprehension that our

safety is in danger that if from the gate of Vaikuṇṭha one may be enticed, there is some room for retaliation so how that can be a prospect for us all. No such apprehension is to be made there. The guardian's vigilant eye is there. So to endanger oneself under the vigilant eye, guide of the guardian, eye of the guardian is not painful. That comes within the jurisdiction of līlā, and not karma, not action. Not enjoying or suffering, above that. There is a stage of feeling which is above enjoyment and suffering, nirguṇa. Just as in a drama. That is līlā. Not for necessity but automatic.

All right, we may stop here today.

...

Śrīla Śrīdhara Mahārāja:...with much repentance and to accept another. Hare Kṛṣṇa. Then other considerations there may be, that pressed by, influenced by friends I had to do for tactful propaganda, made me to submit to such a place. I could not get sufficient time to judge for my own benefit; abruptly, anyhow it happened. There may be so many things to consider. But on the whole it is not a very happy thing. And I should be blamed for that. My fate, my previous karma, sukṛti, or anything, that took me to a place to give the highest respect and now I find that he should not be given any respect. He will not be held responsible but the disciple will be mainly responsible, his fate, his fortune, he is exploited in such a wrong way. He should have to repent for that. And not to believe his own self, so abruptly, why I was lead to such a position? That is very unfortunate, most unfortunate that I was mislead. It is to be considered like that. The very subtle and very delicate point is concerned, the most delicate point rather there in the progress of one's spiritual life. Such a great disaster may not come anywhere and everywhere.

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.
Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi.

Gaura Haribol. Gaura Haribol. In Hari-Nāma-cintāmaṇi, Bhaktivinoda
Ṭhākura mentioned

about to give up one's present Guru and to take up, to select another. Do
you know that, have you come across that?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Have you got Hari-Nāma-cintāmaṇi with you?

Bhāratī Mahārāja: I have it, but it is not here with me. It's at the place
where we are staying. I can bring that sometime.

Śrīla Śrīdhara Mahārāja: You have to show it to him. He was asking a
question in connection with that. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa
Hare Rāma.

Bhāratī Mahārāja: Jayadvaita Mahārāja also he feels very warm, he has
a very warm compassionate attitude towards all the devotees and he
speaks very highly of you.

Śrīla Śrīdhara Mahārāja: How has he come to know about me?

Bhāratī Mahārāja: Well, I played some tapes in Vṛndāvana to him and also Bhakti Caru Mahārāja brought him here, this past festival. Mahārāja, was this Prapanna-jīvanāmṛtam published by our Śrīla Prabhupāda previous to his going to America?

Śrīla Śrīdhara Mahārāja: Of course, Prapanna-jīvanāmṛtam long before it was published. I can't remember exactly, but it was [nineteen] forty three or forty four perhaps. And Madhāv's mother she paid out the money for that, Pisima paid for that, the whole payment was made by her.

Hare Kṛṣṇa. Nitāi Caitanya. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, our Śrīla Prabhupāda he helped print it in Calcutta? What part did he play in having it printed? How did he help in printing the book?

Akṣayānanda Mahārāja: In which way did Swāmī Mahārāja participate to print your book?

Śrīla Śrīdhara Mahārāja: This book?

Akṣayānanda Mahārāja: Yes. Prapanna-jīvanāmṛtam.

Śrīla Śrīdhara Mahārāja: No, he had no connection at that time with the book.

I was living in a hut there, where at present the cooking room, the kitchen, there was a hut, cottage. I was living there. And one boy came from Kulna District, he helped me a great deal for the compilation of this book. And mostly I had to labour to publish this book. There were two or three more gentlemen lived at that time with me, one Nṛsimānanda Brahmācārī, and another, Āśrama Mahārāja. It was published in [nineteen] forty three or four, and they left me by [nineteen] forty nine. Hare Kṛṣṇa. Collection, compilation by myself and that boy helped me in copying the ślokaś. And for the printing matters that Nṛsimānanda Brahmācārī he took some pain to print, the press work and proof reading. Śrauti Mahārāja also helped him proof read. He was a good proof reader this Śrauti Mahārāja. He is still living in [?] He's a good scholar in Sanskrit also. Hare Kṛṣṇa. Books, all Sanskrit, pure, Śrī Kṛṣṇa-saṁhita, Tattva-sūtram, Amṇaya-sūtram, but not with tika, commentary! Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: I have one question. We read that a devotee who is not perfectly pure he can attain the pole star or Dhruva-loka planet. It is stated in Bhāgavatam that Dhruva Mahārāja became the perfect devotee and that the Dhruva-loka is supposed to be a spiritual planet within the material universe. So I want to know, what is the nature of the devotional service, what level of purity or what level of devotional service is there in the Dhruva-loka planet?

Śrīla Śrīdhara Mahārāja: What is his question?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: That cannot be the service of a very higher type. What stage of devotion we find in Dhruva we may expect that that sort of service is being rendered there in Dhruva-loka. But when we have to calculate, according to degree of intensity, or from this standpoint of quality, the bhakti of Dhruva that was considered to be lower in comparison with that of Prahlāda. Dhruva, he had some object when ordinary aspiration for worldly things, or when he enters into bhajana. But that filth was eliminated at last. But that is the stage of a beginner in śuddha bhakti, not of the very highest stage.

Sthana vilasi tapasi sthito ham tam prapta van deva mohindra gucham
[?] Carcha vichinyam adhivinya ratnam svamin cadatcho smin varam no
vatchi [?]

When he began his penances to satisfy Nārāyaṇa according to the advice of Devarṣi Nārada his motive was to get back the kingdom of his father.

But Dhruva says: “When I found You just before me I feel such a charm of Your personality that no longer I have got any aspiration for any kingdom etc. Because I came to search for some glass and now I have fortunately got some gem, some diamond, so I no longer want that glass for which I began my penances.”

So he was reckoned as a devotee of Nārāyaṇa, but may be classed to that of śanta-rasa, no trace of service of any clear type is seen in his life.

Prahlāda also says that, “I am also engaged in śanta-rasa.”

The next higher is manifested from Hanumān Ji, dāsya-rasa, and then sākhyā-rasa and others upwards. So Dhruva Mahārāja he is a novel devotee of śanta-rasa, the beginner class. So there, under his influence the bhakti, unalloyed devotion’s first stage is to be found there. We can expect such thing. Hare Kṛṣṇa. Gaura Haribol. Do you follow?

Devotee: Yes.

Bhāratī Mahārāja: Mahārāja, you once said that if we accept Kṛṣṇa then automatically we must accept Balarāma, we must accept Rādhārāṇī, and so many other personalities. So if we accept our Guru Śrīla Prabhupāda, then it seems very natural that we would accept his close associates also. I was hoping maybe that you could elaborate on that.

Śrīla Śrīdhara Mahārāja: Yes. But the associates may be of different classes, eternal associates, and also beginners from this life. So degree of affinity towards him, accordingly, they will be classified. The associates should be considered to be associates so long as he is within the bound of his attraction and affection, and when his associates they are seen to deviate from that position they should be helped. And in spite of that if they go away, they should be rejected. It is a living thing, not a dead one, stereotype. But generally we should try to maintain this, that he has got his associates and he is full, one with them. That should be our nature of thinking. But if we find unfortunately that associates are being disassociated in quality, then to maintain the real high position of Guru as well as the purity of our faith we have to deal accordingly, the principle.

He is great; he has come with a mission, and that mission that is the centre to measure him. That test should be put here and there. And those that pass that test they'll be thought, otherwise the whole thing may be rotten. The eternal associates, no deviation can be expected there. But temporary associates, the newcomers, there may be some defects and we shall do justice to that, looking at the real ideal for which Guru Mahārāja came here to save us. That should be our position. Am I clear?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Guru Mahārāja means something; he came what for, what to give? And if we can realize his gift for which we have all come around him, then according to the degree of that gift, the greatness of the gift, we shall regulate our behaviour amongst us. Whom to be kind and whom to show devotion, veneration, affection, in these ways we will be adjusted amongst his paraphernalia. Someone we are to revere, some we have to be kind, with some we are of the same rank, in this way we shall mix. The standard will be his advice, his words, his instructions and his idea. That will be the standard of our behaviour. It is a living thing, not a dead one. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. He came to open our eyes, to see things for our own.

Bhāratī Mahārāja: Mahārāja, it seems that you had described once before that as the quality increases then the quantity will decrease.

Śrīla Śrīdhara Mahārāja: This is a general law. Denotation increases and connotation decreases. Connotation increases, denotation decreases.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye [yatatām api siddhānāṁ, kaścin māṁ vetti tattvataḥ]

[“Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara.”] [Bhagavad-gītā, 7.3]

muktānām api siddhānām nārāyaṇa-parāyaṇa sudurlabhaḥ praśāntātmā
koṭīṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5]

End of 81.10.06.C_81.10.07.A

81.10.07.B_81.10.08.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ... he's going on connecting, having connection with Him. Wherever he goes, whatever he does, He's present, Paramātmā.

Ya sudaya supana sadaya sakhayam samana vrkhi purususya yati [?]
Eko archi vipralam arti sādhu anya aranya vipalena guhyam [?]

īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati bhrāmayan sarvva-

bhūtāni, yantrārūḍhāni māyayā

[“O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours.”] [Bhagavad-gītā, 18.61]

His representation in a passive form is present everywhere. But that is indifferent, watching, sākṣi, a witness of his deeds, watching. Not left exclusively, but does not interfere with his free will. And another arrangement He’s coming Himself and sending sādhus and so many things as in the śāstra has been posted here and there anyhow to attract his attention back to God back to home.

“Come home My boys, come home. So many placards are there like śāstra and so many agents are also moving. Come home.”

But the free will is there and that is the rub. Some say in disappointment, “What? Why He has given such dangerous free will to us, by misusing which we are under eternal suffering? Why He has given? He’s omniscient, all knowing, then knowingly that we can misuse, why He has given such a thing in us. Then the misuse of which why the guardian has given the dagger in the hand of an infant that he may stab himself?”

But the question is that without, devoid of free will then it is a material thing, matter. Free will has got, free will is a very valuable thing and with

the help of that he can taste the rasa. The tongue has given to taste sweet also, not only to bitter things. If tongue is devoid of tastefulness then the sweetness also he'll not be able in any time to enjoy. And because we are only touching bitter things into the tongue we are abusing the creator. "Why he has given the tongue and we are tasting these bitter things?" But at the same time we must be - to taste the sweet things the tongue is necessary.

So in the service free will is necessary for the serving purpose of the Lord. And temporarily only coming in connection with bitter things we shall abuse the creator. "Why he has given?" Some bad things are disturbing my ears, so we should not think that the ear should be abolished. The eye should be abolished because I have to see some undesirable sight. Because eyes are given the prospect is that we shall have to see such a charming beauty – for that purpose eyes are given to us. If eyesight is withdrawn then we are left like a stone. So free will is the very gist of everything, the eye, the ear, so many things, that our free will, soul, free will, and that is snatched away then we are reduced to stone. That is not desirable to anyone. Everything has got its bright side and for that it has been created, it has been given to us, and by misuse we suffer and by good use we thrive. Gaura Hari. Gaura Hari.

And it is there and now we are to solve on this basis, and trying to find out the bright side of things, then we shall find that everything is good. Everything is good, cent per cent good. We are only to be taken in that plane where from we can find the real harmony, the real adjustment, the advaya-jñāna. The whole thing is a happy one. Finite is to prove the infinite. Bad is necessary to prove the good. In this way, finite, infinite, both existing, the māyā, the false, and the truth. Truth and falsehood: falsehood exists only to prove the value ability of the truth, to prove that, falsehood is necessary. Something like that! Conditioned, unconditioned! Darkness is there to prove light. So ignorance is there to prove knowledge.

Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi Gaura.

Devotees: That is the way to healthy, wealthy and wise; early to bed early to rise, healthy and wealthy.

Śrīla Śrīdhara Mahārāja: Early to rise and early to bed, that is the way?

Devotee: To healthy and wealthy.

Śrīla Śrīdhara Mahārāja: To health and wealth. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

tava kathāmṛtaṁ tapta-jīvanam, kavibhir īḍitaṁ kalmaṣāpaham

śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

[“O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers.”] [Śrīmad-Bhāgavatam, 10.31.9]

The sweetest thing, and to talk about Him, to cultivate about Him, that means to taste of the sweetness.

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā
nu

kintv ādarād anudinaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-
gada-mūla-hantrī

[“The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidyā (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root.”] [Śrī Upadeśāmṛta, 7]

Syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā, the Name, His conduct, His every connection is really very sweet like sugar candy, sitāpy avidyā-, pittopatapta. But they may not be felt sweet in our present tongue, or present ear, or present eye, because it is polluted by the effect of bile, pittopatapta. If influenced by bile then if you put sugar into the tongue it will taste bitter. But the sugar candy but the application of sugar candy only is the greatest relief of their disease of bile, attack from bile. No other medicine.

Devotee: Jaundice.

Śrīla Śrīdhara Mahārāja: Jaundice. [?]

But that sugar candy tastes bitter, but that sugar candy is also the only medicine. If you take that sugar candy, in the beginning it will taste bitter, and gradually by its gradual application the bile will be removed and it will taste sweet. So Kṛṣṇa’s connection seems to be bitter in our present stage attacked with māyā, but that is the only medicine, that Kṛṣṇa’s

connection anyhow to apply. Then gradually when the disease will be removed we shall feel the sweetness of the thing. Syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu, kintv ādarād, with regard, with śraddhā, with faith we shall go on applying that though apparently though for the time being it is bitter, still to suck that and then gradually find now it becomes sweeter and sweeter gradually. Kintv ādarād anudinaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-gadamūla-hantrī, it will remove the very root of the disease, it is such. By the help of the doctors, or by well-wishers, nurses, it is applied, through affection, and then we get out of the disease.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. For the time being we may stop here. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

A mentality of hankering divine connection, for your cause I may receive inspiration from above. Inspiration!

Bhāratī Mahārāja: Mahārāja, we read that Hari-Nāma-cintāmaṇi last night and those points were found.

Śrīla Śrīdhara Mahārāja: What point?

Bhāratī Mahārāja: That you were making [?]

Śrīla Śrīdhara Mahārāja: That is found? [?]

...have come, you were introduced to them [?]

Bhāratī Mahārāja: No Mahārāja, actually not. They came late last night.

Śrīla Śrīdhara Mahārāja: So any new news with them? [?]

...

Bhāratī Mahārāja: There's subtitles it says:

Kono sthane guru tyāga koro te habe [?]

Tabi jadi ei rup gatana kabu hoi asat sange guro योगyata hoi koi [?]
Pratame chillin tini sat guru pradhan harinam aparādhe hoiya hata jñāna
[?]

Vaisnave vidvesh kori charinama rasa krami krami han artha karmaner
vas [?] Shay guru chare śiṣya sri kṛṣṇa kṛpay sad guru ladviya puna
śuddha nama gaya [?]

Śrīla Śrīdhara Mahārāja: You've explained it to them?

Bhāratī Mahārāja: Yes. Last night we talked about this.

Śrīla Śrīdhara Mahārāja: About that. Then any question?

Bhāratī Mahārāja: Yes. This verse here was the most interesting one.
Vaisnave vidvesh kori charinama rasa krami krami han artha karmaner
vas [?]

Śrīla Śrīdhara Mahārāja: Gradual development in the lower direction.

Bhāratī Mahārāja: So this is...

Śrīla Śrīdhara Mahārāja: The beginning, first beginning is with the...

Bhāratī Mahārāja: Tabi jadi ei rup gatana kabu hoi asat sange guro
yogyata hoi koi [?]

Śrīla Śrīdhara Mahārāja: Oh! The madhyama Guru, madhyama-adhikārī, the Guru of middle stage, when he comes in connection with bad association, the association with the atheists, or some Māyāvādī scholars, or strī saṅga asat sādhu, anyone, by bad association he may come down.

And so many things are to be traced in him and gradually he will come down to such a stage. In that case of course the śiṣya who has got sufficient sukṛti he can save him. Very rarely such things happen and it is most unfortunate. But still we may consider it to be fortunate when he gets out of that and comes to the real source again. Then forgetting all his past history he's to begin with new life. To save one's own self, necessity is the mother of invention. Necessity has no law. We may be misguided in the worldly sense also, in many places we may be misguided, and to awake from that association and to help us in a proper way. Of course this possibility is at every step. We are living beings, we are independent, we are endowed with free will, so free action, free decision is necessary at every step. And that is also uncertain what step I should take that it may be guaranteed that it will take me towards the right goal, right destination.

So it is necessary to select a guide. And sometimes if the – in the

selection of the guide there is also some error, that is also misfortune. But again our internal, innate fortune helps us, comes out to help us again to be aware of the guide when you are walking to some tīrtha or some holy place. So if the guide on my way he may be influenced by bad motive then I'm to save in that case also. Of course which is very risky, still, self protection, self saving is indispensable so we are to do that. Before, previously I put my whole faith to one and I'm to withdraw from that and to take another independent guide. But still if necessity arises we cannot but do that: in this way. I shall consult it to be doubly sure. We must consult it whether – because I may be fallible – I am fallible rather, the śiṣya, the disciple considers himself to be fallible, and so he will consult with another expert guide.

“What to do? I am perplexed. I think that I should not keep any faith in my present guide. Perhaps he has become otherwise, his mentality has changed. Anyway I can't, I'm seeing so many signs around that I'm not able to put faith in that guide any longer. Please advise me what to do.”

In this way the intimate friends should be consulted. We may not put much faith within us. After consultation with so many intimate friends whom I can put confidence in, then by their assurance and with also my internal voice, inner voice, my conscience, with all sincerity praying to the Lord that, “Please save me and give me another guide.” With the help of our friends we shall again try to cast ourselves. Confidence is necessary, śraddhā is necessary, guide is necessary. It is inevitable. Once I'm deprived of confidence, I'm betrayed, that does not mean that my whole life is to suffer from that betrayal. There must be good sense all around and the main power around, the higher power around is always eager to help us. So with all sincerity we must accept to our best understanding any other guide and to go on. Progress cannot be checked, and that is not desirable also, so we must go onward, even if necessary changing our guide on the way. From the practical life also we can gather such experience.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Any other question within this?

Devotee: Yes. Some devotees in America they would say on this point that they cannot understand how if the Guru is sākṣād-dhari, then he no longer be sākṣād-dhari. How can he stray? Then he was never Guru to begin with. They are saying like that.

Śrīla Śrīdhara Mahārāja: When we adjust in this way that Guru is within also, caitya Guru, and outside the mahanta Guru. But in our worldly life we also meet such things. In Bhāgavat also warning is given already:

gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta
mṛtyum

[Rṣabhadeva says: “Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once.”] [Śrīmad-Bhāgavatam, 5.5.18]

One who cannot save me from the greatest danger of the association of this mortal life, they apparently, ostentatiously, they may be in a position of our best regard in their own departments. But still my eternal life and the interest of eternal life there may be many dangers...

_____ [?]

Gurur na sa syāt sva jano na sa syāt, so from here we can detect the underground possibility of changing Guru, and that may not be attributed

to that side. We may try to apply it to my own weak side. It is due to my defect I have been connected with a mala fide idea. Anyhow by my sukṛti it is a test, we may take it as a test of sincerity in my progress towards the Divinity. So we may rather try to accuse our own fate, our own self, and that side there is a test of the Lord. So the gurur na sa syāt, when, this is admitted in Bhāgavatam and in many places, then there may be such instances in the practical affairs. So our faith in Guru also in this position it is clear that our faith in Guru should not be blind. Faith, the śraddhā, faith is not intrinsically a blind faith. Faith may be awake. It may be wakeful to its interest always, making progress.

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam

[“As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things.”] [Śrīmad-Bhāgavatam, 11.2.42]

In Bhāgavatam it is mentioned in another place. Just how should we measure my progress towards the divine world? They say: bhaktiḥ pareśānubhavo anyatra viraktir, these three things must remain with me always while I’m making progress towards the divine soil. What are they? Bhaktiḥ pareśānubhavo anyatra viraktir, and an example is given of the mundane world. When we are hungry we take food, and when we take food three things occur simultaneously. What are they? Prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo... Nimāi [?]

Tuṣṭiḥ puṣṭiḥ kṣudapāyo, when we are hungry we feel uneasiness, so by every morsel we take the uneasiness is removed, tuṣṭiḥ. Puṣṭiḥ, then when hungry we feel weakness. By every morsel gradually that weakness is removed. And kṣudapāyo, when hungry we feel a pain like something for eating more, and that earnestness for eating that also disappears, by step by step by every morsel.

So also when ordinarily we are in the progress of our spiritual life on the way we shall have three things experienced by every step, and carefully we are to measure. We are to feel for ourselves that whether we are making progress or not. This is the criterion. What are they? Bhakti, our attraction will, should increase with acceleration, bhakti. Pareśānubhavo, and we must get a sort of conception towards which I am approaching. First hazy then more clear, more clear, more clear, a sort of conception towards which I have more and more finer and accurate conception. I must receive as much as I shall progress, pareśānubhavo.

Anyatra viraktir, and withdrawal from the environment what was very tasteful to me, that won't have any taste for me, anyatra viraktir. My attraction for non God, for the world, that will decrease. That won't come to – if that sort of topics comes in I shall feel disturbed. No! So: bhaktiḥ pareśānubhavo viraktir, three things there must be when we are making journey. So these are tests and we must be wakeful, so sākṣād-dharitvena though, but still there is such possibility. We must not make too much faith in my experience, my knowledge which is gathered by the worldly experience. We must be alert always. So when some shock comes to me from the unexpected quarter, if we are wakeful to our real internal interest we must be awakened.

And then we shall consult with others. So many passengers are there, walking, so many companions, we may consult with them, that, “I have got that little, no confidence in the leader. What do you think? Am I wrong or am I right? You please also look at this.”

In this way we are to examine us and to do the necessary. The Guru within, the caitya Guru, he also cannot be neglected. And if one is sincere the caitya Guru must come in time to make him careful, give him warning. It is possible because the transaction of so many that are all free. And

because the Gītā says:

“I am everywhere. I am nowhere. Everything is in Me. Nothing is in Me. Please mark the inconceivable mystic position of Mine with this world. I can be there, I can withdraw also.”

Such is the saying of His position anywhere and everywhere. So the free choice, the possibility of free choice not gone forever, but though we submit to Gurudeva that must be a conscious and healthy submission. Otherwise there may be so many misguided sorts, in different departments there are leaders, and in that particular jurisdiction they are seen to put much faith in the leader, political, social, and in other bad activity also. So everywhere there is leader. So this broad idea we must have and that is to our own interest and there is also so many sayings in the śāstra to give us caution that our progress may not be blind. Our own self is dearer than every connection with the environment for my interest. And ultimately the all-seer, all-omniscient Lord is there.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

[“O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [Bhagavad-gītā, 6.40]

“O my Lord, You may do anything. You have come to test this little

servant.” Thus I am very much afraid, so consultation with the friends and other Vaiṣṇavas that we are to fix our future path of our journey. Ke? [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. [?] Any more question on the point?

Devotee: I remember one thing I noted that by listening to your tapes that you will – on this one tape you were saying that Śukadeva Goswāmī he had this conception of this, he saw the universe in the way that he described in the Bhāgavatam. Yet the materialist he sees subjectively the way the material scientists do. So in the same way if one tries to see the spiritual plane as it’s described in the Bhāgavatam then it’s to be understood that he comes to that platform even if he sees the faults...

Bhāratī Mahārāja: If there’s one question at a time. It’s too complicated.

Devotee: Is that a complicated question?

Bhāratī Mahārāja: Yes. You have to ask one very clear question.

Devotee: In other words, there’s so much, it seems that it’s so subjective to only see the fault in a Vaiṣṇava, to reject the Guru, it’s so subjective. So many people who have the same conception they will come together...

Śrīla Śrīdhara Mahārāja: What does he say? Finished? What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Generally, the sign of deviation may be of three classes. First thing, if I can detect that my Gurudeva he's losing gradually his attraction for his own Guru, one.

And śāstra upadeśa, what he previously what he expressed, his advices, quoting the scriptures, and quoting the advices, words of his own Guru, that is becoming gradually absent in him, his attraction, his feeling on the higher aspect, then that is pratiṣṭhā. Kanak, kāmīnī, pratiṣṭhā, these are the three tests to be put everywhere, whether one is a sādhu or not, or what degree of sādhu he is, the measurement will be pratiṣṭhā, kāmīnī, kanak, three, grossly. The first, the deviation of his higher Gurus, that should be detected, then, that is pratiṣṭhā. Then, more tendency to amass money, and not to spend the money. Money may be collected but that must be distributed for the service of the sampradāya, for the Lord, for propaganda, but not much attention to – for distribution, to utilise it in the service of the Guru and sampradāya, Vaiṣṇava but amassing money, second.

Third, attraction towards the ladies. Of course he may come in connection with money and women and also with pratiṣṭhā. Pratiṣṭhā means his own, the honour to him from the disciples; that is also necessary. But only to, for the purpose of divine object, divine Name, not for himself. But if we can detect that for his personal cause, interest, and not for the cause of the sampradāya he's utilising these things, then we can be, we should be careful. In the beginning we may neglect some occasions, some instances we may ignore. But if we find that more – then we are to inspect that carefully. And we are to put to persons similar to my position and after consultation and we can put it to the higher sources, other Ācārya also, who are reliable. Then if we find that, 'Yes, what appeared to me first in a very small way, yes that is really, that is real and that is injurious and of big magnitude and he's going down.' Then to save myself I must try to take steps which may save me from that epidemic contamination. I shall try to save me. And also I can try to save others who fell prey to such exploitation like me. That will be with all

sincerity.

But there is possibility and it is mentioned in the śāstra and also practical examples are also there. So we must not make progress in a slumber. But we must go forward with our eyes opened always opened, because we must be confident that eyes more and more will be able to appreciate higher things, not only to finding faults with him. We shall keep our eyes towards the Vaiṣṇava, towards the Guru, not only for fault finding tendency there be, but new things must come to astonish us about the ways, their astonishing ways. There will be many things will be in that:

āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, [śrutvāpy enam veda na caiva kaścit]

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]

[Bhagavad-gītā, 2.29]

End of 81.10.07.B_81.10.08.A

81.10.08.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...new wonder, ever new. Even it is written in Gītā only for the human soul. “You are, diving deep in the material experience of material things, but you come in contact with the slight conception of your own soul you’ll be astounded. “Oh! Such sweet and such wonderful things may exist, and I am such, my soul, myself, is of such higher standard creation. Then what to speak about Paramātmā, Bhagavān, Kṛṣṇa and His paraphernalia? Hare Kṛṣṇa. So we are not thieves, we must with our eyes open we must make progress. We won’t allow ourselves to be closed eye, making progress, not like that. Because where I am going, I’m approaching, that is above all test, all doubts.

Just as the other days I told I heard from Guru Mahārāja, that one boy is born in a dungeon within the prison house, and another man from outside coming to him and asking him, “Oh, come out to see the sun.”

He will take the light from there; that place. “Oh, you want to see the sun?”

“Yes, and let us take the light.”

“No, no! Light is not necessary to see the sun.”

“Eh? Am I a fool? That you will say and I will put confidence in that word. Nothing can be seen without the help of the light.”

Then he will take him forcibly out: “See the sun!” He’ll be astonished. “Oh!”

So we are making progress towards that direction, why we should not make progress with not closed eye. So much wonder to come in contact of that we cannot conjecture, we cannot suppose even, surpassing all our

feelings of wonder, stranger, more stranger, more strange, it will come. Not only the adbhuta rasa, not only strange, this is its character, but sweeter, powerful, more powerful, more sweeter, more beautiful. In this way we are to appreciate, so with open eye, with open mind, we shall go. Not like a thief. Gaura Haribol. Hare Kṛṣṇa. Anything? Clear, am I clear?

Devotee: Very clear.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: I have a question, in regard to – what is the most important qualification for one who's attempting to write transcendental literature.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: In every case it is prayojana, to be sincerely linked, to have the link with the upper story. To set aside one's own experience. Experience also may be used as example, but our faithful adherence to the higher source, that should be the attitude. We should pray, just as when we go to read any scripture I show respect, we worship the books, then we open the book and begin to read.

Praṇipāta, paripraśna, sevā, if we want to come in connection of the higher zone then our attitude should be that of praṇipāta, paripraśna,

sevā. Praṇipāta, that is surrender, and paripraśna the keen understanding, our utmost earnestness to catch the thing, paripraśna. And sevā, I am doing it not to glorify myself but as a duty to my Gurudeva and the sampradāya and the Lord. That sort of temperament will keep connection; will connect with the higher sphere. Self abnegation and earnestness to know, praśna, that living earnestness for new things, and also to be utilised for Him, and not to fulfil any purpose of this mundane zone.

So with that mentality one should try to write, that we may be an agent only. Through Him the power we'll get, that knowledge will descend. He will try to make a hateful agent a mediator of the two, not black marketing. From this real source to take and to distribute, not black marketing. Hare Kṛṣṇa. That should be the attitude of a writer, of a speaker, in every transaction of the higher sphere, our attitude of a mediator, transparent mediator.

“The Guru is opaque and transparent,” it has been said by our Guru Mahārāja, “Opaque Guru and transparent Guru.” Opaque Guru the trader: the Yati Goswāmī and varṁśa paramparā, opaque Gurus continuing a trade in the name of becoming a transmitter. [?]

...

... Kṛṣṇa is nowhere, it is in Gītā:

mayā tatam idaṁ sarvaṁ, [jagad avyakta-mūrtinā mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]

[“In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity.”] [Bhagavad-gītā, 9.4]

“I am everywhere.” Mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā, mat-sthāni sarva-bhūtāni. “Everything in Me.” Mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā, mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ. Paśya me yogam aiśvaram [Bhagavad-gītā, 9.5]. “Your ordinary intelligence cannot understand; acintya.”

So Mahāprabhu kept the word acintya-bhedābheda because the connection depends on His sweet will. He’s free of the free. Absolute freedom is only with Him.

Vidagdha Mādhava: But Mahārāja, if someone is trying to develop śāstric vision he wants to see Kṛṣṇa everywhere. Kṛṣṇa has entered into every atom and He’s also pervading in the Brahman aspect. So how do we see that He is not in everything?

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] He’s adhokṣaja and you are being a finite of the finite you cannot comprehend, you cannot have the audacity to comprehend everything within your fist. The first condition is this, that you are going; the finite is going to measure the infinite. There should be a limit, up to nth term, mathematics going many steps finished, then up to nth term, recurring, something like that. As much as He will, His existence is of such nature that when He selects you to make any part to be known by you, then you can know, otherwise you are helpless. That is

your position, or that is our position. Such things exist and if you have such faith in you then you have got śraddhā and only through that faith you can connect with Him, otherwise we are atheist. Atheist means self deceived. Do you follow?

Vidagdha Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: You can't finish, that you can know the whole thing. The first condition, He's adhokṣaja and you are finite, I am, we are finite, and how can we be bold that we shall know every detail of Him, bold enough. It is audacity. That is foolishness. That is suicidal, to think like that. So Bhāgavat has given warning in many places.

jñāne prayāsam udapāsyā [namanta eva, jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir, ye
prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: “Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [Śrīmad-Bhāgavatam, 10.14.3]

The curiosity you have to banish that you will know so many things and you will make Him the object of your trade, that whenever you want He will come and he will help your trading. Trade in God is not possible. Only when He makes Him to distribute Him through you, through me, then that is possible, otherwise not. The whole thing is within His fist, the whole independent. And that is desirable. And any innocent person should admit that. Should admit that, “Yes, we are finite, and the infinite, so I must have some limit and my hankering for Him, my faith, and His independent step towards me, everything depends on that.”

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūṁ svām]

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone’s heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”] [Kāṭha Upaniṣad, 1.2.23] & [Muṇḍaka Upaniṣad, 2.3.2]

Such things exist in our infinitely higher position with higher merits infinitely. And we can connect only through faith, śraddhāmayo 'yaṁ loka, and not reason, not knowledge drawn from experience of worldly things. Adhokṣaja. If we can have some faith for that higher unknown and unknowable transcendental, then we shall come to have enquiry how we can be utilised for His purpose and get out of this non faithful environment contamination.

My master is Absolute. That should encourage my campaign about my quest, my search, my service, give me impetus to my serving attitude that He’s Absolute, He’s infinite. And I must try to avoid any connection with all the finite matters. I should rather hate the finite things.

Enough, enough done of finite things from so many births in the past, enough done with this, with our association with things that are mortal, that can come in our control. We have become king, we have become Indra, the king of the whole world, Brahmā, so many positions we have already experienced we are told. So masters of this mundane world, that position we also experienced and again we are here, and again we may have to go to the life of a worm or an insect. In such uncertain possibility of our degraded position we are in the midst of.

So our all attention should be to remain in the connection with the highest, which is invulnerable, immeasurable, whose sweetness, knowledge, everything is immeasurable. To keep connection in the association of such centre we shall try to maintain our position, unknown and unknowable. But with some comprehension that is good and beneficial.

Paripraśna, honest enquiry, which is really necessary for my present spiritual purpose. And also when I'm in the sampradāya I shall have to educate others with that, about that, so with honest sincerity we may enquire into the meaning of the scripture.

But u-jñāna [?] and ati-jñāna [?] in Upaniṣad [?] That our attempt to make Him the [?] criminal, prisoner, we won't try to make Him prisoner of our own particular cell of knowledge in the brain. We should not attempt like that. All we shall know and all we shall – the more we know, the more we'll know about His infinite character, so our attitude should be that of:

trṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ
sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [Śikṣāṣṭakam, 3]

"I'm smaller than smaller." The conception of the bigger relativity will necessarily help us to think ourselves to be the smallest of the small. And only through faith we can connect with Him, nothing else, no knowledge. Karma, jñāna, futile, yoga, any ascending attempt is sure to meet with failure, ascending method. So:

bhaktyāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt]

["I, who am dear to the sādhus, can be reached only by devotion born of unalloyed faith. Even a dog flesh eating out caste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."] [Śrīmad-Bhāgavatam, 11.14.21]

Only through devotion, only through dedication, and dedication; that 'die to live.' Śrīdhara Swāmī has given the important explanation.

śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam arcanam
vandanam dāsyam, sakhyam ātma-nivedanam. iti puṁsārpitā viṣṇau,
bhaktiś cen nava-lakṣaṇā

[kriyeta bhagavatya addhā tan manye 'dhītam uttamam]

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."] [Śrīmad-Bhāgavatam, 7.5.23-24]

I'm listening to Hari kathā, about Him, but my attitude will be that what benefit I shall draw from such listening, who will be the owner of that? Who will be the beneficiary? Not myself but my Lord. I am a slave. I'm in no position of beneficiary in me. Then it will be bhakti, devotion, a part of devotion. It will have recognition to be devotion that whatever I receive I'm not beneficiary. He will be beneficiary. The good or bad it will go to Him, the śravaṇa, kīrtana, every action for His satisfaction. I may die, I may live, it does not matter. And the highest risk we find that when gopīs were asked to give their feet dust for the head of Kṛṣṇa when He played with some tactics.

"That take some feet dust of a devotee and that will cure My headache."

So such self abnegation and such degree of self surrendering, we have nothing, a slave to such a degree. If we accept such creed then we may be allowed to enter into that higher domain. Otherwise we shall enter and we shall loot, begin looting there. So such degree of slavery is to be, that bond should be signed within the heart. We must mind it, we must be reminded at every step.

So dedication and dedication of such degree is necessary, and not by

calculation that is in the beginning and spontaneous in Braja. We have come in connection with such noble life, conception of such nobility, self abnegation of such degree, such news, so noble a life, selfless life. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. And there we gain most, ha, ha, ha. There, in that position we are the highest gainer, we are told by the experts of the world, of that world. Ha, ha, ha. Gaura Hari.

So not only direct dāśya to Kṛṣṇa – those that can dedicate to such a degree, to make them beneficiary, that is another, that kiṅkarā, Rādhā-kiṅkarā, higher than that, Kṛṣṇa-kiṅkarā. Rādhā-kiṅkarā is higher than Kṛṣṇa-kiṅkarā, because who has dedicated most to the Kṛṣṇa to dedicate they're not in direct contact with Kṛṣṇa, that fetches us the highest valuation, we are told by our masters. Rādhikā Madhavaśan. Our aspiration is there, tied there in their feet, of their Guru. Servitor of the servitor of the servitor of the servitor; in this way the progress comes.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de rādhāra mahimā,
prema-rasa-sīmā jagate jānāta ke [madhura vṛndā vipina mādhurī
praveśa cāturī sāra baraja yuvatī bhāvera bhakati śakati hoita kāra]
[Vāsudeva Datta/Ghosh]

The dignity, such dignity in life to such a degree of self abnegation, self surrendering, self dedication, of different degree, classification, quality, all these things, Mahāprabhu has taken down from that highest quarter of the globe to here. And those who have got inner appreciation for this they say: “Oh! If Mahāprabhu did not come with the news of all these things, how could we live?” He’s a child of that soil, so says: “Without this how could I live?” Just as a fish will say: “Without water how can I live?” So a child of that soil he says: “How could we live if Śrī Caitanyadeva graciously did not bring the news about the real sustaining point, sustaining drop of our inner life? Wonderful!”

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: We have heard it said by our Guru Mahārāja that yourself and himself were the only two people qualified to translate the Śrīmad-Bhāgavatam, and give commentary on the Śrīmad- Bhāgavatam.

Śrīla Śrīdhara Mahārāja: Yes, he had such confidence in me. He was my intimate association and we had many discussions, when I lived at Calcutta just as his next door neighbour, so much discussion, he had such faith in me, by the grace of the Absolute finishing such a great work: now he's above. I'm left here.

Devotee: That's our fortune. That he had such faith it's only right that we should have such faith also.

Śrīla Śrīdhara Mahārāja: Yes, he had some faith in me. Hare Kṛṣṇa. I can't deny that.

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. And in his last days also he expressed that, "Two quarters side by side will be built there, and you will live in one and in the next I shall live."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Birds of the same feather flock together.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: A common interest has drawn us near. Our common attraction has brought us nearer, closer. Gaura Haribol. Gaura Haribol.

Devotee: So there's still a lot of the Śrīmad-Bhāgavatam to translate and purport on. [Group laughter]

Śrīla Śrīdhara Mahārāja: My Guru Mahārāja told, his remark to me: "Ease lover." You are extorting things from me.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: That is deposited perhaps with me. You have come. Perhaps it was meant for you all, don't know. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. What's the time?

Devotee: Five past nine.

Śrīla Śrīdhara Mahārāja: Five past nine.

Devotee: Could you tell us something about service, doing sixteen

rounds in a day, and selling some books, is that enough to achieve Lord?

Śrīla Śrīdhara Mahārāja: Anyhow to try to increase our inner affinity towards the cause. So when external services are absent we can go even more counting. And when very busy in the service may be less, that does not matter much. But serving, service is necessary and which may increase our serving tendency. The Name is advised in a general way, “Take the Name.” Name, to count Name:

[aghaccit-smaranam visnor-bahvayasena sadhyate] austhaspandana-matrena kirtanatu tato varam

[“The remembrance of Viṣṇu certainly cuts sin to pieces, but it is very difficult to attain perfection through remembering Viṣṇu. Only after great effort is such remembrance possible. However, simply by moving the lips, there is the kīrtana of the Holy Name of Viṣṇu, and therefore kīrtana is the topmost process of devotional service.”] [Hari-bhakti-vilāsa, 11.453] & [Gauḍīya Kaṇṭhahāra, 17.19]

To take the Name within, that is less important. And if our, the vibration is in the lips then it will be more, of higher type, that is utilisation, the vibration created around, more useful. And then, chanting in high sound, that will be more helpful to help the environment, so many, the vibration. And in the form of the book, that is Nāma-mahāta. Counting Name that is a difficult thing, that is cultivation about the Name, about the sound. Through the sound means which is one with substance, the meaning of the sound, to cultivate about that, anuśilana. That may be in the beads, that may be in preaching, and even by medium of the distribution of the books. That is also, that is preaching the noble position, the unique, purifying position of the Name. When I’m delivering lecture, or when I’m

writing an article, enhancing the nobility of the Name, the higher purifying tendency of the Name, that is also kīrtana, Nāma-kīrtana. It is going to propagate the greatness of the Holy Name. So that is also chanting, chanting, though the purpose, the real object is to be marked, and where I am engaged. If I'm very busy in other services of the Name, the counting may be reduced to, in a lower position, that it won't be of any bad effect there. Anyhow to engage Nāma-kīrtana, taking Name, to keep me engaged with the Divine Sound. Through Divine Sound we can easily enter into the domain of the transcendental realm, passing knowledge, then worship, love, etc.

Namna namnasya anta kala sudha tama vekam suri teja nama rupa sash
bhuva tas bhavati Tato rupa sash bhuvane [?]

Then:

Gunanam suranam suriteja gunay parikar vaisistham jayate tato līlā atat
paro lilayam pravesha [?]

So for a beginner that sort of rules that you must take. You are engaged in the worldly affairs you must take at least so many rounds. You must make time at least for this. But when one's fully engaged in the purpose of the truth, to spread the greatness, the purpose of the Name, the scripture, only this formal counting may not have any great importance in his life. He's the wholesale here within the Name, they're doing service of the Name. And the counting also must be of a serving tendency there must be, otherwise there will be aparādha, there will be ābhāsa, so many possibilities there. Anyhow to go on deep into the service of the Divine Sound, to spread the Divine Sound, and to stop this mundane sound which is the medium of so many busy activities of this mundane world.

The mundane sound flow waves should be, transformed, should be, not transformed, should be replaced with the waves of Divine Sound. They're full of mundane sound, but Divine Sound must take place throwing them off, the mundane sound, and the benefit will get everywhere where there is animation and with little faith.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Vidagdha Mādhava: Mahārāja, isn't the purpose of the process to chant the Name purely? Doesn't that mean that we should chant a prescribed number of rounds or endeavour to chant as much as possible the Holy Name?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: No! Not to increase the number of counting in the beads. That is a stereotype dead thing. But the living counting and so many other signs will be shown. It is not limited within the physical sound that my lips produce. It has an extensive and infinite innate acquaintance of that Name. Only that counting, and that bead, and that particular sound that my tongue produces, it is not limited there. It holds within it the whole transcendental world we may see. It will give us connection with that. The medium sound we shall try to go in, to enter, into the domain, rūpa, guṇa, līlā, so many...

...

... sufficiently.

Devotee: Only problem is, this you see, I'm not that much qualified to read the scripture or Sanskrit words, you know, so I thought maybe this chanting is more important for a illiterate man like me.

Śrīla Śrīdhara Mahārāja: Chanting, and gradually it must have life; a living counting will take us closer to the substance, not only the external sound in the cover. The substance within, the Name, nāma, rūpa, guṇa, līlā, within the sound, and we must be acquainted with, introduced with all the full Name. Eh?

Devotee: We are not to increase the quantity, but to increase quality.

Śrīla Śrīdhara Mahārāja: Ah! Quality!

Devotee: And if at the same time quantity and quality we can feel, that is all well and good, isn't it?

Śrīla Śrīdhara Mahārāja: No! That depends upon the sweet will of the Lord, on the direction from the up. Haridāsa Ṭhākura he concentrated to the counting more, but Rūpa, Sanātana, Raghunātha, not so much concentrated to the counting. As directed by the above it will be of such importance. Not equal in all cases. To show example to different types of men, different ideas have been set here. But we appreciate more the

services of Rūpa Sanātana than that of Haridāsa Ṭhākura. But Haridāsa Ṭhākura's example is also necessary for a particular group.

Devotee: For the conditioned souls.

Śrīla Śrīdhara Mahārāja: And we do not think that the gopī's in Vṛndāvana they're always counting the Name of Kṛṣṇa.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: One Name is sufficient to make them mad.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: More than that!

Devotee: That's the difference between goṣṭhyānandī and bhajanānandī.

Śrīla Śrīdhara Mahārāja: Goṣṭhyānandī and bhajanānandī, that is in the sādhana stage. Then after entering there as type and nature of service is distributed then to go on with that. To discharge one's own quota of duty, that is full in itself in different departments there. Different departments of service, and particular departments also, there are so many sub divisions. Now to be posted in a particular serving office, there he gets the most, he or she, meant for him. Different groups, śanta, dāsya, sākhyā, vātsalya, mādhyā, and there are divisions of divisions, so many. And may want much water, but my thirst for one glass, that is, I do

not need more, then there'll be disease, reaction. Akarsananta yajaya śakti [?] The infinite boundless sky and the birds are flying according to their capacity. According to their heart's necessity they can fly, and then take rest. Hare Kṛṣṇa. Hare Kṛṣṇa.

Eka-bindu jagat dubāya [Caitanya-caritāmṛta, Antya-līlā, 15.19]. Mahāprabhu says to Rūpa Goswāmī, "The boundless ocean of nectar divine, and one drop I am giving to you." Then He says, "This one drop is sufficient to inundate, overflow the whole of the universe."

So the point of infinite is infinite. It is of such nature. An atom of infinite is also infinite. The quality is such, transcendental quality is such, the autonomy is such.

Angani bhava mad gatyā pasan samatya nilaya [?]

Israel is a small country but his connection with [America...

End of 81.10.08.B

81.10.08.C

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: [?]

Bhāratī Mahārāja: No Mahārāja, actually they came late last night.

Śrīla Śrīdhara Mahārāja: So any new news with them?

Akṣayānanda Mahārāja: Any news to report about [?]

Devotee: They're coming from San Francisco.

Śrīla Śrīdhara Mahārāja: San Francisco. And that is the zone of?

Devotees: Atreya Ṛṣi.

Śrīla Śrīdhara Mahārāja: Atreya Ṛṣi. Is he an Ācārya or GBC?

Devotee: GBC.

Śrīla Śrīdhara Mahārāja: GBC. In whose jurisdiction: who is the Ācārya of the zone?

Devotee: There is no particular Ācārya in his zone.

Śrīla Śrīdhara Mahārāja: No Ācārya only GBC.

Devotee: Only GBC.

Śrīla Śrīdhara Mahārāja: Atreya Ṛṣi, that is that Persian gentleman?

Devotee: Persian, yes.

Śrīla Śrīdhara Mahārāja: And is it he who translated Bhagavad-gītā?

Devotee: No.

Śrīla Śrīdhara Mahārāja: In Arabic language or in Farsi?

Akṣayānanda Mahārāja: Arabic it was translated, who translated?

Śrīla Śrīdhara Mahārāja: Any fresh news of the place? How long you are from there?

Devotee: Just about one week.

Śrīla Śrīdhara Mahārāja: Only a week. When you came here, first in Bombay or Calcutta?

Devotee: From Calcutta. We came down last night on the train.

Śrīla Śrīdhara Mahārāja: Last night. They're all well there?

Devotee: They're all well, yes. Dhīra Kṛṣṇa Mahārāja he's...

Śrīla Śrīdhara Mahārāja: Oh! You have connection with Dhīra Kṛṣṇa Mahārāja?

Devotee: Yes. I'm very much good friends with him. I've listened to eighteen of your first tapes, then nineteen, then I listened to eight of the second group of tapes. And then I had to come so I couldn't finish listening to them.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja's śiṣya?

Bhāratī Mahārāja: Ah! Swāmī Mahārāja's śiṣya. Isn't it? You've taken from Prabhupāda?

Devotee: Yes, both initiations.

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] [Group laughter]

Devotee: Dhīra Kṛṣṇa Mahārāja has found a very nice – they're buying a temple, they're getting a new temple where they can preach. Many devotees are going to come.

Śrīla Śrīdhara Mahārāja: [?] What is his name?

Devotee: This is Raghavendra.

Devotee: Raghavindu.

Śrīla Śrīdhara Mahārāja: Raghavindu. That is another gentleman.

_____ [?] All disciples of

Swāmī Mahārāja?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So he has started one independent centre for preaching, the Dhīra Kṛṣṇa Mahārāja, is it?

Devotee: He's going to start. He's in the process of getting a building. He has a very big building in mind, very big building.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol.

Devotee: Dayādhara Gaurāṅga is here.

Śrīla Śrīdhara Mahārāja: He has come?

Devotee: Yes, just arrived.

Śrīla Śrīdhara Mahārāja: Then, let him take seat also.

Now you may begin about that Hari-Nāma-cintāmaṇi you were telling.
[The following is also in the transcript dated 81.10.07.B_81.10.08.A]

Bhāratī Mahārāja: There's subtitles it says:

Kono sthane guru tyāga koro te habe [?]

Tabi jadi ei rup gatana kabu hoi asat sange guro yogyata hoi koi [?]
Pratame chillin tini sat guru pradhan harinam aparādhe hoiya hata jñāna
[?]

Vaisnave vidvesh kori charinama rasa krami krami han artha karmaner

vas [?] Shay guru chare śiṣya sri kṛṣṇa kṛpay sad guru ladviya puna
śuddha nama gaya [?]

Śrīla Śrīdhara Mahārāja: You've explained it to them?

Bhāratī Mahārāja: Yes. Last night we talked about this.

Śrīla Śrīdhara Mahārāja: About that. Then any question?

Bhāratī Mahārāja: Yes. This verse here was the most interesting one.
Vaisnave vidvesh kori charinama rasa krami krami han artha karmaner
vas [?]

Śrīla Śrīdhara Mahārāja: Gradual development in the lower direction.

Bhāratī Mahārāja: So this is...

Śrīla Śrīdhara Mahārāja: The beginning, first beginning is with the, tabi?

Bhāratī Mahārāja: Tabi jadi ei rup gatana kabu hoi asat sange guro
yogyata hoi koi [?]

Śrīla Śrīdhara Mahārāja: Oh! The madhyama Guru, madhyama-
adhikārī, the Guru of middle stage, when he comes in connection with
bad association, the association with the atheists, or some Māyāvādī
scholars, or strī saṅga asat sādhu, anyone, by bad association he may

come down. And so many things are to be traced in him and gradually he will come down to such a stage. In that case of course the śiṣya who has got sufficient sukṛti he can save him. Very rarely such things happen and it is most unfortunate. But still we may consider it to be fortunate when he gets out of that and comes to the real source again. Then forgetting all his past history he's to begin with new life, to save one's own self.

Necessity is the mother of invention. Necessity has no law. We may be misguided in the worldly sense also, in many places we may be misguided, and to awake from that association and to help us in a proper way. Of course this possibility is at every step. We are living beings, we are independent, we are endowed with free will, so free action, free decision is necessary at every step. And that is also uncertain what step I should take that it may be guaranteed that it will take me towards the right goal, right destination.

So it is necessary to select a guide. And sometimes if the – in the selection of the guide there is also some error, that is also misfortune. But again our internal, innate fortune helps us, comes out to help us again to be aware of the guide when you are walking to some tīrtha or some holy place. So if the guide on my way he may be influenced by bad motive then I'm to save in that case also. Of course which is very risky, still, self protection, self saving is indispensable so we are to do that. Before, previously I put my whole faith to one and I'm to withdraw from that and to take another independent guide. But still if necessity arises we cannot but do that: in this way. I shall consult it to be doubly sure. We must consult it whether – because I may be fallible – I am fallible rather, the śiṣya, the disciple considers himself to be fallible, and so he will consult with another expert guide.

“What to do? I am perplexed. I think that I should not keep any faith in my present guide. Perhaps he has become otherwise, his mentality has changed. Anyway I can't, I'm seeing so many signs around that I'm not able to put faith in that guide any longer. Please advise me what to do.”

In this way the intimate friends should be consulted. We may not put much faith within us. After consultation with so many intimate friends whom I can put confidence in, then by their assurance, and with also my internal voice, inner voice, my conscience, with all sincerity praying to the

Lord that, “Please save me and give me another guide.” By the help of our friends we shall again try to cast ourselves. Confidence is necessary, śraddhā is necessary, guide is necessary. It is inevitable. Once I’m deprived of confidence, I’m betrayed, that does not mean that my whole life is to suffer from that betrayal. There must be good sense all around and the main power around, the higher power around is always eager to help us. So with all sincerity we must accept to our best understanding any other guide and to go on. Progress cannot be checked, and that is not desirable also, so we must go onward, even if necessary changing our guide on the way. From the practical life also we can gather such experience. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Any other question within this?

Devotee: Yes. Some devotees in America they would say on this point that they cannot understand how if the Guru is sākṣād-dhārī, then he no longer be sākṣād-dhārī. How can he stray? Then he was never Guru to begin with. They are saying like that.

Śrīla Śrīdhara Mahārāja: When we adjust in this way, that Guru is within also, caitya Guru, and outside the mahanta Guru. But in our worldly life we also meet such things. In Bhāgavat also warning is given already:

gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta
mr̥tyum

[R̥ṣabhadeva says: “Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once.”] [Śrīmad-Bhāgavatam, 5.5.18]

One who cannot save me from the greatest danger of the association of this mortal life, they apparently, ostentatiously, they may be in a position of our best regard in their own departments. But still my eternal life and the interest of eternal life there may be many dangers...

_____ [?]

Gurur na sa syāt sva jano na sa syāt, so from here we can detect the underground possibility of changing Guru, and that may not be attributed to that side. We may try to apply it to my own weak side. It is due to my defect I have been connected with a mala fide idea. Anyhow by my sukṛti it is a test, we may take it as a test of sincerity in my progress towards the Divinity. So we may rather try to accuse our own fate, our own self, and that side there is a test of the Lord. So the gurur na sa syāt, when, this is admitted in Bhāgavatam and in many places, then there may be such instances in the practical affairs. So our faith in Guru also in this position it is clear that our faith in Guru should not be blind. Faith, the śraddhā, faith is not intrinsically a blind faith. Faith may be awake. It may be wakeful to its interest always, making progress.

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam

[“As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in

the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things.”]

[Śrīmad-Bhāgavatam, 11.2.42]

In Bhāgavatam it is mentioned in another place. Just how should we measure my progress towards the divine world? They say: bhaktiḥ pareśānubhavo anyatra viraktir, these three things must remain with me always while I’m making progress towards the divine soil. What are they? Bhaktiḥ pareśānubhavo anyatra viraktir, and an example is given of the mundane world. When we are hungry we take food, and when we take food three things occur simultaneously. What are they? Prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo... Nimāi [?]

Tuṣṭiḥ puṣṭiḥ kṣudapāyo, when we are hungry we feel uneasiness, so by every morsel we take the uneasiness is removed, tuṣṭiḥ. Puṣṭiḥ, then when hungry we feel weakness. By every morsel gradually that weakness is removed. And kṣudapāyo, when hungry we feel a pain like something for eating more, and that earnestness for eating that also disappears, by step by step by every morsel.

So also when ordinarily we are in the progress of our spiritual life on the way we shall have three things experienced by every step, and carefully we are to measure. We are to feel for ourselves that whether we are making progress or not. This is the criterion. What are they? Bhakti, our attraction will, should increase with acceleration, bhakti. Pareśānubhavo, and we must get a sort of conception towards which I am approaching. First hazy then more clear, more clear, more clear, a sort of conception towards which I have more and more finer and accurate conception. I must receive as much as I shall progress, pareśānubhavo.

Anyatra viraktir, and withdrawal from the environment what was very

tasteful to me, that won't have any taste for me, anyatra viraktir. My attraction for non God, for the world, that will decrease. That won't come to – if that sort of topics comes in I shall feel disturbed. No! So: bhaktiḥ pareśānubhavo viraktir, three things there must be when we are making journey. So these are tests and we must be wakeful, so sākṣād-dharitvena though, but still there is such possibility. We must not make too much faith in my experience, my knowledge which is gathered by the worldly experience. We must be alert always. So when some shock comes to me from the unexpected quarter, if we are wakeful to our real internal interest we must be awakened.

And then we shall consult with others. So many passengers are there, walking, so many companions, we may consult with them, that, “I have got that little, no confidence in the leader. What do you think? Am I wrong or am I right? You please also look at this.”

In this way we are to examine us and to do the necessary. The Guru within, the caitya Guru, he also cannot be neglected. And if one is sincere the caitya Guru must come in time to make him careful, give him warning. It is possible because the transaction of so many that are all free. And because the Gītā says:

“I am everywhere. I am nowhere. Everything is in Me. Nothing is in Me. Please mark the inconceivable mystic position of Mine with this world. I can be there, I can withdraw also.”

Such is the saying of His position anywhere and everywhere. So the free choice, the possibility of free choice not gone forever, but though we submit to Gurudeva that must be a conscious and healthy submission. Otherwise there may be so many misguided sorts, in different departments there are leaders, and in that particular jurisdiction they are seen to put much faith in the leader, political, social, and in other bad activity also. So everywhere there is leader. So this broad idea we must have and that is to our own interest and there is also so many sayings in

the śāstra to give us caution that our progress may not be blind. Our own self is dearer than every connection with the environment for my interest. And ultimately the all-seer, all-omniscient Lord is there.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

"O my Lord, You may do anything. You have come to test this little servant." But I am very much afraid, so consultation with the friends and other Vaiṣṇavas that we are to fix our future path of our journey. Ke? [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

_____ [?] Any more question on the point?

Devotee: I remember one thing I noted that by listening to your tapes that you will – on this one tape you were saying that Śukadeva Goswāmī he had this conception of this, he saw the universe in the way that he described in the Bhāgavatam. Yet the materialist he sees subjectively the way the material scientists do. So in the same way if one tries to see the spiritual plane as it's described in the Bhāgavatam then it's to be understood that he comes to that platform even if he sees the faults...

Bhāratī Mahārāja: If there's one question at a time. It's too complicated.

Devotee: Is that a complicated question?

Bhāratī Mahārāja: Yes. You have to ask one very clear question.

Devotee: In other words, there's so much, it seems that it's so subjective to see the fault in a Vaiṣṇava, to reject the Guru, it's so much subjective. So many people who have the same conception they will come together and agree.

Śrīla Śrīdhara Mahārāja: What does he say? Finished? What does he say?

Bhāratī Mahārāja: [?]

Devotees: Just simplify it.

Devotee: How do we know when we're being so much subjective, how can, is there any real objectivity in making decisions like this?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Generally, the sign of deviation may be of three classes. First thing, if I can detect that my Gurudeva he's losing gradually his attraction for his own Guru, one.

And śāstra upadeśa, what he previously, what he expressed, his advices, quoting the scriptures, and quoting the advices, words of his own Guru, that is becoming gradually absent in him, his attraction, his feeling on the higher aspect, then that is pratiṣṭhā. Kanak, kāmīnī, pratiṣṭhā, these are the three tests to be put everywhere, whether one is a sādhu or not, or what degree of sādhu he is, the measurement will be pratiṣṭhā, kāmīnī, kanak, three, grossly. The first, the deviation of his higher Gurus, that should be detected, then, that is pratiṣṭhā. Then, more tendency to amass money, and not to spend the money. Money may be collected but that must be distributed for the service of the sampradāya, for the Lord, for propaganda, but not much attention to – for distribution, to utilise it in the service of the Guru and sampradāya, Vaiṣṇava but amassing money, second.

Third, attraction towards the ladies. Of course he may come in connection with money and women and also with pratiṣṭhā. Pratiṣṭhā means his own, the honour to him from the disciples; that is also necessary. But only to, for the purpose of divine object, divine Name, not for himself. But if we can detect that for his personal cause, interest, and not for the cause of the sampradāya he's utilising these things, then we can be, we should be careful. In the beginning we may neglect some occasions, some instances we may ignore. But if we find that more – then we are to inspect that carefully. And we are to put to persons similar to my position and after consultation and we can put it to the higher sources, other Ācārya also, who are reliable. Then when if we find that, 'Yes, what appeared to me first in a very small way, yes that is really, that is real and that is injurious and of big magnitude and he's going down.' Then to save myself I must try to take steps which may save me from that epidemic contamination. I shall try to save me. And also I can try to save others who fell prey to such exploitation like me. That will be with all sincerity.

But there is possibility and it is mentioned in the śāstra, and also practical examples are also there. So we must not make progress in a slumber.

But we must go forward with our eyes opened always opened. Because we must be confident that eyes more and more will be able to appreciate higher things, not only to finding faults with him. We shall keep our eyes towards the Vaiṣṇava, towards the Guru, not only for fault finding tendency there be, but new things must come to astonish us about the ways, their astonishing ways. There will be many things will be in that:

āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścīd

[“Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all.”]

[Bhagavad-gītā, 2.29]

[End of transcript dated 81.10.07.B_81.10.08.A] [Continuing with transcript dated 81.10.08.C] [Also found at the beginning of 81.10.08.B]

Śrīla Śrīdhara Mahārāja: At every step it will show wonder, new wonder, ever new. Even it is written in Gītā only for the human soul. “You are, diving deep in the material experience of material things but you come in contact with the slight conception of your own soul you’ll be astounded. “Oh! Such sweet and such wonderful things may exist, and I am such, my soul, myself, is of such higher standard creation. Then what to speak about Paramātmā, Bhagavān, Kṛṣṇa and His paraphernalia?” Hare Kṛṣṇa. So we are not thieves, we must with our eyes open we must make progress. We won’t allow ourselves to be closed eye, making progress, not like that. Because where I am going, I’m approaching, that is above all test, all doubts.

Just as the other days I told I heard from Guru Mahārāja, that one boy is born in a dungeon within the prison house, and another man from outside coming to him and asking him, “Oh, come out to see the sun.”

He will take the light from there; that place. “Oh, you want to see the sun?”

“Yes, and let us take the light.”

“No, no! Light is not necessary to see the sun.”

“Eh? Am I a fool? That you will say and I will put confidence in that word. Nothing can be seen without the help of the light.”

Then he will take him forcibly out: “See the sun!” He’ll be astonished. “Oh!”

So we are making progress towards that direction, why we should not make progress with not closed eye. So much wonder to come in contact of that we cannot conjecture, we cannot suppose even, surpassing all our feelings of wonder, stranger, more stranger, more strange, it will come. Not only the adbhuta rasa, not only strange, naturally it’s character, but sweeter, more powerful, more powerful, more sweeter, more beautiful. In this way we are to appreciate. So with open eye, with open mind, we shall go. Not like a thief. Gaura Haribol. Hare Kṛṣṇa. Anything? Clear, am I clear?

Devotee: Very clear.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: I have a question, in regard to – what is the most important qualification for one who's attempting to write transcendental literature.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: In every case it is prayojana, to be sincerely linked, to have the link with the upper story. To set aside one's own experience, experience may also be used as example, but our faithful adherence to the higher source, that should be the attitude. We should pray, just as when we go to read any scripture I show respect, we worship the books, then we open the book and begin to read.

Prañipāta, paripraśna, sevā, if we want to come in connection of the higher zone then our attitude should be that of prañipāta, paripraśna, sevā. Prañipāta, that is surrender, and paripraśna, the keen understanding, our utmost earnestness to catch the thing, paripraśna. And sevā, I am doing it not to glorify myself but as a duty to my Gurudeva and the sampradāya and the Lord. That sort of temperament will keep connection; will connect with the higher sphere, self abnegation and earnestness to know, praśna, that living earnestness for new things, and also to be utilised for Him, and not to fulfil any purpose of this mundane zone.

End of 81.10.08.C

81.10.08.D

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[This also starts on page two of the transcript dated 81.10.08.B

Śrīla Śrīdhara Mahārāja: ...make a hateful agent mediator of the truth. Not black marketing. From this real source to take and to distribute, not black marketing. Hare Kṛṣṇa. That should be the attitude of a writer, of a speaker, in every transaction of the higher sphere, our attitude of a mediator, transparent mediator. “The Guru is opaque and transparent,” it has been said by our Guru Mahārāja, “Opaque Guru and transparent Guru.” Opaque Guru the trader: the Yati Goswāmī and the vaṁśa paramparā, opaque Gurus continuing a trade in the name of becoming a transmitter. [?]

Vidagdha Mādhava: Vidagdha dāsa!

Śrīla Śrīdhara Mahārāja: Oh! Vidagdha. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Anything?

Vidagdha Mādhava: In yesterday’s Śrīmad-Bhāgavatam the verse

stated – Kṛṣṇa: “Everything is within Kṛṣṇa, but Kṛṣṇa is not in everything.”

Śrīla Śrīdhara Mahārāja: Ah! “Nothing in Kṛṣṇa and Kṛṣṇa is nowhere!” It is in Gītā: mayā tatam idaṁ sarvaṁ, [jagad avyakta-mūrtinā

mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]

[“In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity.”] [Bhagavad-gītā, 9. 4]

“I am everywhere.” Mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā, mat-sthāni sarva-bhūtāni. “Everything in Me.” Mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā, mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ. Paśya me yogam aiśvaram [Bhagavad-gītā, 9. 5]. “Your ordinary intelligence cannot understand; acintya.”

So Mahāprabhu kept the word acintya-bhedābheda because the connection depends on His sweet will. He’s free of the free. Absolute freedom is only with Him.

Vidagdha Mādhava: But Mahārāja, if someone is trying to develop śāstric vision he wants to see Kṛṣṇa everywhere. Kṛṣṇa has entered into every atom and He’s also pervading in the Brahman aspect. So how do we see that He is not in everything?

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] He's adhokṣaja and you are being a finite of the finite you cannot comprehend, you cannot have the audacity to comprehend everything within your fist. The first condition is this that you are going; the finite is going to measure the infinite. There should be a limit, up to nth term, mathematics going many steps finished, then up to nth term, recurring, something like that. As much as He will, His existence is of such nature that when He selects you to make any part to be known by you then you can know, otherwise you are helpless. That is your position, or that is our position. Such things exist and if you have such faith in you then you have got śraddhā and only through that faith you can connect with Him, otherwise we are atheist. Atheist means self deceived. Do you follow?

Vidagdha Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: You can't finish, that you can know the whole thing. The first condition, He's adhokṣaja and you are finite, I am, we are finite, and how can we be bold that we shall know every detail of Him, bold enough. It is audacity. That is foolishness. That is suicidal, to think like that. So Bhāgavat has given warning in many places.

jñāne prayāsam udapāsyā [namanta eva, jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir, ye
prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: “Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [Śrīmad-Bhāgavatam, 10.14.3]

The curiosity you have to banish that you will know so many things and you will make Him the object of your trade, that whenever you want and He will come and He will help your trading. Trade in God is not possible. Only when He makes Him to distribute Him through you, through me, then that is possible, otherwise not. The whole thing is within His fist, the whole independent. And that is desirable. And any innocent person should admit that. Should admit that, “Yes, we are finite, and the infinite, so I must have some limit and my hankering for Him, my faith, and His independent step towards me, everything depends on that.”

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūṁ svām]

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone’s heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”] [Kāṭha Upaniṣad, 1.2.23] & [Muṇḍaka-Upaniṣad, 2.3.2]

Such things exist in our infinitely higher position with higher merits infinitely. And we can connect only through faith, śraddhāmayo 'yam loka, and not reason, not knowledge drawn from experience of worldly things. Adhokṣaja. If we can have some faith for that higher unknown and unknowable transcendental, then we shall come to have enquiry how we can be utilised for His purpose and get out of this non faithful environment contamination.

My master is Absolute. That should encourage my campaign about my quest, my search, my service, give impetus to my serving attitude that He's Absolute, He's infinite. And I must try to avoid any connection with all the finite matters. I should rather hate the finite things. Enough, enough done of finite things from so many births in the past, enough done with this – with our association with things that are mortal, that can come in our control. We have become king, we have become Indra, the king of the whole world, Brahmā, so many positions we have already experienced we are told. So masters of this mundane world, that position also we experienced and again we are here, and again we may have to go to the life of a worm or an insect. In such uncertain possibility of our degraded position we are in the midst of, so our all attention should be to remain in connection with the highest, which is invulnerable, immeasurable, whose sweetness, knowledge, everything is immeasurable. To keep connection in the association of such centre we shall try to maintain our position, unknown and unknowable. But with some comprehension that is good and beneficial.

Paripraśna, honest enquiry, which is really necessary for my present spiritual purpose. And also when I'm in the sampradāya I shall have to educate others with that, about that, so with honest sincerity we may enquire into the meaning of the scripture. But u-jñāna and ati-jñāna in Upaniṣad [?] That our attempt to make Him the criminal, prisoner, we won't try to make Him prisoner of our own particular cell of knowledge in the brain. We should not attempt like that. All we shall know and all we shall – the more we know, the more we'll know about His infinite character, so our attitude should be that of:

trṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtanīyaḥ
sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree,
who gives due honour to others without desiring it for himself is qualified
to always chant the Holy Name of Kṛṣṇa."] [Śikṣāṣṭakam, 3]

I'm smaller and smaller. The conception of the bigger relativity will
necessarily help us to think ourselves to be the smallest of the small. And
only through faith we can connect with Him, nothing else, no knowledge.
Karma, jñāna, futile, yoga, any ascending attempt is sure to meet with
failure, ascending method. So:

bhaktyāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām bhaktiḥ punāti
man-niṣṭhā śvapākān api sambhavāt]

["I, who am dear to the sādhus, can be reached only by devotion born of
unalloyed faith. Even a dog flesh-eating out caste who dedicates himself
to exclusive devotion for Me is delivered from the influence of the
wretched circumstances of his birth."] [Śrīmad-Bhāgavatam, 11.14.21]

Only through devotion, only through dedication, and dedication; that 'die
to live.'

Śrīdhara Swāmī has given the important explanation.

śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam arcanam
vandanam dāsyam, sakhyam ātma-nivedanam. iti puṁsārpitā viṣṇau,
bhaktiś cen nava-lakṣaṇā

[kriyeta bhagavaty addhā tan manye 'dhītam uttamam]

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."] [Śrīmad-Bhāgavatam, 7.5.23-24]

I'm listening to Hari kathā, about Him, but my attitude will be that what benefit I shall draw from such listening, who will be the owner of that? Who will be the beneficiary? Not myself but my Lord. I am a slave. I'm in no position of beneficiary in me. Then it will be bhakti, devotion, a part of devotion. It will have recognition to be devotion that whatever I receive I'm not beneficiary. He will be beneficiary. The good or bad it will go to Him, the śravaṇa, kīrtana, every action for His satisfaction. I may die, I may live, it does not matter. And the highest risk we find that when gopīs were asked to give their feet dust for the head of Kṛṣṇa when He played with some tactics.

"That take some feet dust of a devotee and that will cure My headache."

So such self abnegation and such degree of self surrendering, we have nothing, a slave to such a degree. If we accept such creed then we may be allowed to enter into that higher domain. Otherwise we shall enter and

we shall loot, begin looting there. So such degree of slavery is to be, that bond should be signed within the heart. We must mind it, we must be reminded at every step. So dedication and dedication of such degree is necessary, and not by calculation that is in the beginning and spontaneous in Braja. We have come in connection with such noble life, conception of such nobility, self abnegation of such degree, such news, so noble a life, selfless life. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And there we gain most, ha, ha, ha. There, in that position we are the highest gainer, we are told by the experts of the world, of that world. Ha, ha, ha. Gaura Hari. So not only direct dāsyā to Kṛṣṇa – those that can dedicate to such a degree, to make them beneficiary, that is another, kiṅkarā, Rādhā-kiṅkarā, higher than that, Kṛṣṇa kiṅkarā. Rādhā kiṅkarā is higher than Kṛṣṇa kiṅkarā, because who has dedicated most to the Kṛṣṇa to dedicate they're not in direct contact with Kṛṣṇa. That fetches us the highest valuation, we are told by our masters. Rādhikā Madhavaśan. Our aspiration is there, tied there in their feet, of their Guru. Servitor of the servitor of the servitor of the servitor; in this way the progress comes.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de rādhāra mahimā,
prema-rasa-sīmā jagate jānāta ke [madhura vṛndā vipina mādhuri
praveśa cāturī sāra baraja yuvatī bhāvera bhakati śakati hoita kārā]
[Vāsudeva Datta/Ghosh]

The dignity, such dignity in life to such a degree of self abnegation, self surrendering, self dedication, of different degree, classification, quality, all these things, Mahāprabhu has taken down from that highest quarter of the globe to here. And those who have got inner appreciation for this they say: “Oh! If Mahāprabhu did not come with the news of all these things, how could we live?” He’s a child of that soil, so says: “Without this how

could I live?” Just as a fish will say, “Without water how can I live?” So a child of that soil he says: “How could we live if Śrī Caitanyadeva graciously did not bring the news about the real sustaining point, sustaining drop of our inner life? Wonderful!”

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: We have heard it said by our Guru Mahārāja that yourself and himself were the only two people qualified to translate the Śrīmad-Bhāgavatam, and give commentary on the Śrīmad-Bhāgavatam.

Śrīla Śrīdhara Mahārāja: Yes, he had such confidence in me. He was my intimate association and we had many discussions, when I lived at Calcutta just as his next door neighbour, so much discussion, he had such faith in me. By the grace of the Absolute finishing such a great work: now he's above. I'm left here.

Devotee: So we are feeling, if he had such faith then it's only right that we have such faith also.

Śrīla Śrīdhara Mahārāja: Yes, he had some faith in me. Hare Kṛṣṇa. I can't deny that. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. And in his last days also he expressed that, “Two quarters side by side will be built there, and you will live in one and in the next I shall live.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Birds of the same feather flock together.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: A common interest has drawn us near. Our common attraction has brought us nearer, closer. Gaura Haribol. Gaura Haribol.

Devotee: So there's still a lot of the Śrīmad-Bhāgavatam to translate and purport on.

Bhāratī Mahārāja: [?] [Group laughter]

Śrīla Śrīdhara Mahārāja: My Guru Mahārāja told, his remark to me: “Ease lover.” You are extorting things from me.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Deposited perhaps with me. You have come. Perhaps it was meant for you all, don't know. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. What's the time?

Akṣayānanda Mahārāja: Five past nine.

Devotee: Mahārāja, could you tell us something about service, doing

sixteen rounds in a day, and selling some books, is that enough to achieve Lord?

Śrīla Śrīdhara Mahārāja: Anyhow to try to increase our inner affinity towards the cause. So when external services are absent we can go even more counting, and when very busy in the service, may be less, that does not matter much. But serving, service is necessary and which may increase our serving tendency. The Name is advised in a general way, “Take the Name.” Name, to count Name:

[aghaccit-smaranam visnor-bahvayasena sadhyate] austhaspandana-matrena kirtanatu tato varam

[“The remembrance of Viṣṇu certainly cuts sin to pieces, but it is very difficult to attain perfection through remembering Viṣṇu. Only after great effort is such remembrance possible. However, simply by moving the lips, there is the kīrtana of the Holy Name of Viṣṇu, and therefore kīrtana is the topmost process of devotional service.”] [Hari-bhakti-vilasa, 11.453] & [Gauḍīya Kaṇṭhahāra, 17.19]

To take the Name within, that is less important. And if our, the vibration is in the lips then it will be more, of higher type, that is utilisation, the vibration created around, more useful. And then, chanting in high sound, that will be more helpful to help the environment, so many, the vibration. And in the form of the book, that is Nāma-mahāta. Counting Name that is a difficult thing, that is cultivation about the Name, about the sound. Through the sound means which is one with substance, the meaning of the sound, to cultivate about that, anuśilana. That may be in the beads, that may be in preaching, and even by medium of the distribution of the books. That is also, that is preaching the noble position, the unique,

purifying position of the Name. When I'm delivering lecture, or when I'm writing an article, enhancing the nobility of the Name, the higher purifying tendency of the Name, that is also kīrtana, Nāma-kīrtana. It is going to propagate the greatness of the Holy Name, so that is also chanting, chanting. Though the purpose, the real object is to be marked, and where I am engaged. If I'm very busy in other services of the Name, the counting may be reduced to in a lower position that it won't be of any bad effect there. Anyhow to engage Nāma-kīrtana, taking Name, to keep me engaged with the Divine Sound. Through Divine Sound we can easily enter into the domain of the transcendental realm, passing knowledge, then worship, love, etc.

Namna namnasya anta kala sudha tama vekam suri teja nama rupa sash
bhuva tas bhavati Tato rupa sash bhuvane [?]

Then:

Gunanam suranam suriteja gunay parikar vaisistham jayate tato līlā atat
param lilayam pravesha [?]

So for a beginner that sort of rule that you must take. You are engaged in the worldly affairs you must take at least so many rounds. You must make time at least for this. But when one's fully engaged in the purpose of the truth, to spread the greatness, the purpose of the Name, the scripture, only this formal counting may not have any great importance in his life. He's the wholesale here within the Name, they're doing service of the Name, and the counting also must be of a serving tendency there must be. Otherwise there will be aparādhā, there will be ābhāsa, so many possibilities there. Anyhow to go on deep into the service of the Divine Sound, to spread the Divine Sound, and to stop this mundane sound

which is the medium of so many busy activities of this mundane world. The mundane sound flow waves should be, transformed, should be, not transformed, should be replaced with the waves of Divine Sound. They're full of mundane sound but Divine Sound must take place throwing them off the mundane sound, and the benefit will get everywhere where there is animation and with little faith. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Vidagdha Mādhava: Mahārāja, isn't the purpose of the process to chant the Name purely? Doesn't that mean that we should chant a prescribed number of rounds or endeavour to chant as much as possible the Holy Name?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: No! Not to increase the number of counting in the beads. That is a stereotype dead thing. But the living counting and so many other signs will be shown. It is not limited within the physical sound that my lips produce. It has an extensive and infinite innate acquaintance of that Name. Only that counting and that bead and that particular sound that my tongue produces, it is not limited there. It holds within it the whole transcendental world we may see. It will give us connection with that. The medium sound we shall try to go in, to enter, into the domain, rūpa, guṇa, līlā, so many...

...

I'm not clear, sufficiently?

Devotee: Only problem is, this you see, I'm not that much qualified to read the scripture or Sanskrit words, you know, so I thought maybe this chanting is more important for a illiterate man like me.

Śrīla Śrīdhara Mahārāja: And gradually it must have life. A living counting will take us closer to the substance, not only the external sound in the cover. The substance within, the Name, nāma, rūpa, guṇa, līlā, within the sound, and we must be acquainted with, introduced with all the full Name. Eh?

Devotee: We are not to increase the quantity, but to increase quality.

Śrīla Śrīdhara Mahārāja: Ah! Quality!

Devotee: And if at the same time quantity and quality we can please that is all well and good, isn't it?

Śrīla Śrīdhara Mahārāja: No! That depends upon the sweet will of the Lord on the direction from the up. Haridāsa Ṭhākura he concentrated to the counting more, but Rūpa, Sanātana, Raghunātha, not so much concentrated to the counting. As directed by the above it will be of such importance. Not equal in all cases. To show example to different types of men, different ideas have been set here. But we appreciate more the services of Rūpa Sanātana than that of Haridāsa Ṭhākura. But Haridāsa Ṭhākura's example is also necessary for a particular group.

Devotee: For the conditioned souls.

Śrīla Śrīdhara Mahārāja: And we do not think that the gopī's in Vṛndāvana they're always counting the Name of Kṛṣṇa. [Group laughter] One Name is sufficient to make them mad. [Group laughter] More than that!

Devotee: That's the difference between goṣṭhyānandī and bhajanānandī.

Śrīla Śrīdhara Mahārāja: Goṣṭhyānandī and bhajanānandī, that is in the sādhana stage. Then after entering there as type and nature of service is distributed then to go on with that. To discharge one's own quota of duty, that is full in itself. In different departments there, different departments of service, and in particular departments also there are so many sub divisions. Now to be posted in a particular serving office, there he gets the most, he or she, meant for him. Different groups, śanta, dāsya, sākhyā, vātsalya, mādhyā, and there are divisions of divisions, so many. And may want much water, but my thirst for one glass, that is, I do not need more, then there'll be disease, reaction. Akarsa nanta yajaya śakti [?] The infinite boundless sky and the birds are flying according to their capacity, according to their heart's necessity they can fly, then take rest.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Eka-bindu jagat dubāya [Caitanya-caritāmṛta, Antya-līlā, 15.19]
Mahāprabhu says to Rūpa Goswāmī, "The boundless ocean of nectar divine, and one drop I am giving to you." Then He says, "This one drop is sufficient to inundate, over flood the whole of the universe."

So the point of infinite is infinite. It is of such nature. An atom of infinite is also infinite. The quality is such, transcendental quality is such, the autonomy is such.

Angani bhava mad gatya pasan samatya nilaya [?]

Israel is a small country but his connection with [America...

[End of the duplicate transcript dated 81.10.08.B]

[Continuing with the transcript dated 81.10.08.D] [Almost inaudible]

... America gives him a high position. One eliminating America if he wants to see Israel then it's very easy, but [?] So a point supported by the infinite, an atom supported by the whole of infinite, so infinite is infinite, atom is infinite, of the atom. Angani bhava mad gatya [?] Cohesion, integration, sympathy, unity, is of such characteristic, especially the noble, great land. Gaura Haribol. Gaura Haribol. Gaura Haribol. Bhūmiś cintāmaṇi, in Brahma-saṁhitā, the very earth where we stand there we may think that is cintāmaṇi, whatever you will wish immediately supplied, bhūmiś cintāmaṇi. He's kalpa-vṛkṣa, that is also told. How much you can want, you can plan, you can desire, the environment is supplying automatically more than that. That will be the

nature of that plane. Bhūmiś cintāmaṇi, vṛkṣa, kalpa-taru, kāmadhenu [?]

Sufficient, more than enough. We can't hanker so much that is ready to be allotted for me, can't finish. It is *Vaikuṇṭha*. It is infinite. No limitation, no narrowness, we are told. Back to God, back to home. Home is such prosperous, such resourceful, but still, while we are here that is the top thing. That is the problem.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

[?] There's one poet
here, *Svapna Diyagara* [?]

"My native land, sweet, sweet home, that is a land of my dream and I want to get my birth there and then I may die also there. It is so sweet for me."

So if it is imagination, concoction, still we aspire after that, such ideal, and we may be born there, and we may die there, we may live there. [?]

Idea! Love for country, and even enthusiasm for so many, sacrificing for their everything, and what is that. The love of the whole, love for whole, is that a lower, to be inferior to the love of a particular country? That will be a dream of dreams, to sacrifice everything for the country, for the nation. We understand that at least to such an extent. Then, for the infinite, what sort of sacrifice we should – and that will be our waste of energy? Identify our interest with that of the whole, not of any extended part, extended selfishness, nationality, country, all extended selfishness. Identify the whole, not less than, anything and everything, not for any part however greater. *Gaura Haribol*. *Gaura Haribol*. What is the conception of that

infinite? Mahāprabhu told, “That is beauty, that is charming, beauty, love
[?]

End of 81.10.08.D

81.10.10.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. So Venkatta Prabhu
were... and?

Devotee: Kaśirāma dāsa.

Śrīla Śrīdhara Mahārāja: Kaśirāma.

Devotee: Vṛndāvana dāsa.

Śrīla Śrīdhara Mahārāja: Vṛndāvana.

Devotee: Mukundamālā dāsa.

Śrīla Śrīdhara Mahārāja: Mukundamālā.

Devotee: Raghavindu.

Śrīla Śrīdhara Mahārāja: Raghavindu.

Devotee: Garuttama dāsa.

Śrīla Śrīdhara Mahārāja: So come nearer. Hare Kṛṣṇa. Hare Kṛṣṇa.
Who will begin?

Devotee: I have a question. I'd like to know, it's said that everything...

Śrīla Śrīdhara Mahārāja: Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Gaura Haribol. So, what's your question?

Devotee: We try to accept everything that our Śrīla Prabhupāda has told us...

Bhāratī Mahārāja: Very slow!

Devotee: And we understand that Guru, śāstra, and sādhu, but some things when the Guru speaks, sometimes he's not speaking of spiritual topics. Sometimes he's making a comment about politics or history, something like that. Then is it required to accept everything that the Guru says verbatim, literally?

Śrīla Śrīdhara Mahārāja: You'll have to represent.

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Both, sādhu, śāstra, Guru, all, they deal purely in spiritual matters, and to make us understand that spirituality they sometimes give examples concerning political and social and other instances, to help us to understand. So that sort of value we must take from his social and political talks. Only to make us intelligible they come to say about politics. But politics actually is also included, sociology also included, within the religion. Independent of spiritual conception nothing may remain, in the Kṛṣṇa consciousness at least, it includes everything. And whatever is favourable to Kṛṣṇa consciousness it is true to that degree. And in higher stage it will be seen that the whole thing is true. In the middle stage it may seem that it is different. We are to differentiate the spiritual side from the material side. But in the higher stage we shall see that whatever is contributing anything to the spiritual truth that is true all in response. You can't follow?

Devotee: I understand what you're saying.

Śrīla Śrīdhara Mahārāja: During Ratha-yatra Mahāprabhu dancing before Jagannātha and He was singing an ordinary poem from a particular epic. The meaning of that poem is that there is one lady who before her marriage she met one boy and enjoyed him on the banks of some river and there was some jungle. But that lady is again married to that same man. And the lady says, "That in my, before marriage I met the person and he's my husband now. And the night is also beautiful with full moon, and so many flowers scents also around. But my mind is always being attracted to that child play with my husband before our marriage,

attracting me to the bank in the jungle of that river.” This is the meaning of the poem. And Mahāprabhu singing that when chanting that poem when dancing madly before Jagannātha. Only Svarūpa Dāmodara understood the real purpose of His chanting. Rūpa Goswāmī came there that year and he took the gist of the poem and then he composed another poem with the meaning of that poem, the abstract of that poem, the parallel, the real thought he took from the reflection and he composed a śloka. And that runs in this way:

priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra-militas [tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe mano me kālindī-pulina-vipināya sprhayati]

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: “O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest.”] [Padyāvalī, 383]

That Mahāprabhu though outwardly He’s chanting that ordinary śloka, in an epic, but His meaning is towards this, that when Rādhārāṇī has come in contact in Kurukṣetra for the time being with Kṛṣṇa, She thought, it is Her thought, priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra- militas. “O My friends, in this Kurukṣetra I have met My beloved. Tathāhaṁ sā rādhā tad idam. I am that same Rādhā and He is the same Kṛṣṇa. But My mind is always snatching Me to the environment of Vṛndāvana. I can’t enjoy My beloved here. Antaḥ-khelan-madhura-muralī- pañcama-juṣe, mano me kālindī-pulina-vipināya sprhayati. At the banks in the jungle on the banks of Yamunā My mind is always running towards that. Though Kṛṣṇa is there, I am also here, and We can see one another, but still I don’t feel – I feel very much uneasiness. My mind is always taking, running towards

that.”

This was the real purpose Mahāprabhu felt and He danced madly. But outwardly He was using only as a show a poem which is found in the ordinary epic book. Do you follow? So:

vana dekhi’ bhrama haya – ei ‘vṛndāvana’, [śaila dekhi’ mane haya – ei ‘govardhana’]

[“When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.”] [Caitanya-caritāmṛta, Madhya-līlā, 17.55]

When one is completely established in his spiritual svarūpa then whatever he sees here in the external environment that only takes him forcibly to the spiritual consciousness, this only gives some sort of excitement. Any forest, Vṛndāvana comes in his memory. Any hillock, Govardhana comes, and at once that loving pasture pastimes of the Rādhā-Govinda. Only a hint is suffice to take him, the whole līlā to him.

So, we may take the help of these worldly things, but our mind should be directed with the slight help that we’ll get there from example. It should be pushed towards the spiritual realm. To make it clear they give some examples of this material world. So it is necessary, and really, this has got such value, the pure spiritualist no other value he sees in anything but in connection with Kṛṣṇa. All things are nothing to him. It is giving some excitement, some hint, and that is the real value. No other value it has got for him. It is only meant, it is only created to give some hint to the truth, and all else, misconception. The conception of the exploitationist and of the renunciationist, their estimation about the environment all false! Can’t you follow?

They're misunderstanding. Only Kṛṣṇa consciousness, one who is established in Kṛṣṇa consciousness, his perception, his surveying about the environment is true cent per cent. And others, standing in the land of exploitation, or in the principle of renunciation, their estimation about the environment, their looking, their knowledge, everything is false, because that is misunderstanding of a particular thing which is not real. Īśāvāsyam, everything is meant to serve Kṛṣṇa. That is the full truth. Any deviation from that, misunderstanding! Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And you all? Do you understand?

Devotees: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: The fullest estimation of the whole must be, or cannot but be in the interest of Kṛṣṇa and His līlā. All others, thrust on them, they're not meant for that. Bhāgavata [1.1.1] says: artheṣu abhijñāḥ svarāt. The meaning of every incident, every existence, He knows only fully well. What we estimate that is false, partial, not full estimation, full knowledge of anything, even of a dust, of a grass, a blade of grass, all misconception because calculated for our interest as individuals or group. Everything calculated in the interest of Kṛṣṇa; that is it's true.

Īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat

tena tyaktena [bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

[“Everything animate or inanimate that is within the universe is controlled

and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.”] [Śrī Īsopaniṣad, 1]

And we are to conceive anything and everything in accordance with that. How Kṛṣṇa, what is the, how Kṛṣṇa has tasted the thing I must follow that, pursue that. Not I am tasting as a master of anything, whether sweet or bitter, anything else. Everything, come in consonance with the real conception. That Hegel said, “For Itself, the Reality is for Itself.” Kṛṣṇa is for Himself. Everything is for Him, to fulfil His purpose, and that of none else. But to have such conception, and also, prasādam means in accordance with that conception the local conception they are true. Subtle points, but it is not unreasonable, quite reasonable. The partial conception must be in consonance with the universal conception. I can’t go against that. I can’t clash, have any clash. So the conception of the devotee: suppose Kṛṣṇa has taken some prasādam and we must not have any independent taste of that prasādam. We shall think how Kṛṣṇa has tasted it, accordingly, with that memory, that remembrance, we shall take the taste of a curry or anything else. Do you follow?

Devotees: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: So every, all our attempts should be regulated, should be contained in this way, tena tyaktena bhuñjīthā, whatever I shall do, just having consent, and consonance, and submission. In this way our position should always be in every respect our attitude will be such, not independently, not to neglect. Independent exploitation or whimsical renunciation, both artificial and bad, injurious for our selfish end: good, individual goodness.

Tyajya sishtasana santo musyanti [?] Only by having a look, a mind of estimation, estimating in such a way about the environment, that Autocrat Absolute, His position, and we are His slave. With the eye of a slave we must look at anything and everything. That should be the proper estimation of the environment. “I am independent. I can enjoy. I can dismiss.” These are all artificial forms of life, disconnected with the absolute will and administration. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Yes, any more?

Devotee: If somebody accepts that everything is for Kṛṣṇa but they have this, many people have different conceptions of Kṛṣṇa, even if they accept Bhagavān realisation as the topmost, still they have different realisations of Kṛṣṇa. And, how does one get the proper realisation of Kṛṣṇa? Just like when people read our Śrīla Prabhupāda’s books they come up with so many different things. It’s hard to know which devotees are on track and which are not.

Śrīla Śrīdhara Mahārāja: Who is he? I forgot his name.

Bhāratī Mahārāja: Raghavindu.

Śrīla Śrīdhara Mahārāja: Raghavindu. What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Leaving aside the question of the devotee, then outside that, how you’ll explain them, about the different considerations and realisations of different persons? How are you to explain, setting aside the question of the devotee?

Devotee: Setting aside the question of the devotee?

Śrīla Śrīdhara Mahārāja: Independent variety, variegatedness.

Devotee: [?]

Devotee: Right! They say to do different things [?]

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Amongst atheists also there is classification. Classification and high and low that is everywhere we are to see. And that is eternal. Eternal difference there will be, one thing. And the – how the Kṛṣṇa consciousness originates? What do you think about that? God consciousness, theism, how it comes to a jīva soul, how does it come?

Devotee: Descending process.

Śrīla Śrīdhara Mahārāja: The general feeling, general consideration of theism, how does it come to a man? What do you think about that?

Devotee: It comes from up to down.

Śrīla Śrīdhara Mahārāja: I've explained here many a time that sukṛti, ajñāta-sukṛti, jñāta-sukṛti, then śraddhā, then sādhu-saṅga, then bhajana-kriya. In this way it develops. The first stage of development coming in contact with devotion proper, by this nirguṇa we are wandering in saguṇa, in the land of misconception we are wandering. And proper conception may come to me through a proper agent, by chance coincidence, when any agent of the nirguṇa world. But Kṛṣṇa consciousness is the cent per cent proper consciousness, true consciousness. And we are labouring under misconception. And when any agent from that plane comes to contact with me and I'm utilised by him, thereby I gather a sort of, a drop of that land of that nirguṇa, that is transcendental. And that is accumulated and then produces śraddhā in me. Then with consciousness comes over the surface and finds, captures him, 'that I have got some particular regard for the Supreme, Kṛṣṇa, Nārāyaṇa, thereby.'

When a patient has no knowledge he cannot cooperate with the doctor. But doctor should try him independent of his cooperation. Then when his knowledge comes back, then the patient can cooperate with the doctor. But when he has lost his consciousness, everything depends on the doctor.

So when we are completely devoid of Kṛṣṇa consciousness, at that time the Vaiṣṇavas there, the agents of the transcendental realm they're moving hither thither [?] And by their connection we get some injection, unknowingly. And that supplies the subconscious help. And when that is sufficiently accumulated it takes us to the surface and we search after sādhu. And generally, according to the nature of the injected medicine I will have to love the servitors of particular school. And this is general.

And also it is seen that, suppose when I was, I had no knowledge and a doctor came and gave some wrong injection, not proper injection, then I may develop a sort of knowledge but that is flickering, not durable. Then again a good doctor may come and give some other injection. There I may come in the normal health and cooperate. It is also possible.

So from the beginning one may, a soul may have sukr̥ti towards Kṛṣṇa and otherwise when moving hither thither in the wrong way then also by the company of the sādhu he may change his direction for other direction towards Kṛṣṇa, on the way.

Bilvamaṅgala we find he first went to a Māyāvādī sādhu [?] took initiation there, but by the special grace of Kṛṣṇa he was converted into Kṛṣṇa consciousness fully. Śukadeva also had some tendency towards nirviśeṣa Brahman, but by the grace of Vedavyāsa he was taken in towards Kṛṣṇa līlā.

And there may be many such type, and there may be so many karmīs, they also may be turned by the help of some sādhu on the way. And from the beginning some may have their particular kind of sukr̥ti that came from the Kṛṣṇa bhakta. They will straightly go to Kṛṣṇa eliminating other ideas which are non Kṛṣṇa. In many ways it may happen, it may be effected. But sukr̥ti, ādau śraddhā, śraddhā just on the surface, that we search after a thing by getting which I can get everything, by knowing which I may know everything. If I've got such a faith in me then I've got śraddhā, I get śraddhā. And then I shall search for such company, favourable company where if I get a particular one thing the whole thing is known, if I know one whole thing known, get one whole got. Such faith occurs within us we find, then it is śraddhā, and with the help of that śraddhā we go to particular camp and there gradually we get help to go on, advance, ādau śraddhā. And before that:

[bhaktis tu bhagavad-bhaktasaṅgena parijāyate]

sat-saṅgaḥ prāpyate pumbhiḥ sukr̥taiḥ pūrvva-saṅcitaiḥ

[“Actually we can recognise a sādhu by sukṛti. Apparently we can know him from the śāstras, the scriptures, because the śāstra helps us to know who is a sādhu, and the sādhu gives us the interpretation of the śāstra. So sādhu and śāstra are interdependent, but the sādhu holds the more important position and the śāstra has the secondary position. The living śāstra is the sādhu, but to know who is Guru, who is sādhu, we are to consult the descriptions given about them in the scriptures. The symptoms of the sādhu, both of the Guru as well as the disciple, have been written in the Bhāgavatam, in the Gītā and in the Upaniṣads.”]
[Bṛhan-Nāradya Purāṇa]

Previous sukṛti, that unconscious help from the agents of Kṛṣṇa that are moving all around to help jīva soul, this is the arrangement of Kṛṣṇa. “Move, go there and try to help those that are wandering in the wilderness, in darkness.” So independent of us we get some help by the grace of the Vaiṣṇava and then we gather some subconscious capacity and we come in a stage to judge what is wrong and right. Then consciously we keep company with the sādhu and then we develop our bhajan and gradually we attain the [?] that is the real course.

Gaura Haribol. Gaura Haribol. Nitāi.

Devotee: I have one question. In the Caitanya-caritāmṛta it is said that the Vedas describe three things, abhidheya, sambandha and prayojana. And it says also that there are three Deities presiding over these different aspects of knowledge, Govindaji, Madana-mohana and Gopīnāthaji. I was hoping that you could explain this.

Śrīla Śrīdhara Mahārāja: Where do you come from?

Devotee: Where do I come from?

Śrīla Śrīdhara Mahārāja: Yes. **Devotee:** Los Angeles.

Śrīla Śrīdhara Mahārāja: Los Angeles. Why I can understand your voice clearly? But generally I can't, I fail to understand the intonation of so many. Have you received dīkṣā?

Devotee: Yes. I took first initiation from Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Then?

Devotee: Then I took second initiation from Rāmeśvara Swāmī.

Śrīla Śrīdhara Mahārāja: Rāmeśvara Swāmī. Oh! You are Mukundamālā dāsa?

Devotee: Yes. I'm Mukundamālā.

Śrīla Śrīdhara Mahārāja: Mahāprabhu took initiation from Īśvara Purī and in his, that mantram that dīkṣā mantram, only the last portion was there, that Gopīnātha, gopī-jana-vallabha, last portion.

But Mahāprabhu advised Sanātana Goswāmī, when He advised to prepare a book, Hari-bhakti-vilāsa, for all these affairs, He told that aṣṭa-dvādaśakam mantra, this is twelve lettered. And Mahāprabhu Himself asked Sanātana Goswāmī to describe the greatness more magnanimous and clear type of mantra, aṣṭa-dvādaśakam, composed of eighteen letters. And Sanātana Goswāmī has given, recommended that to us.

And our Guru Mahārāja he's following that, though in the lineage of some of the Yati Goswāmī, still it is found that they're following that Mahāprabhu mantra, that twelve lettered.

Here Sanātana Goswāmī has given us the detailed necessity, analysed and given us the detailed necessity. Sambandha, that is Kṛṣṇa and Madana-mohana synonymous, only attraction, mainly attraction. And then in the next stage to fulfil the purpose of all his sensibility, to capture, hold it, cooperate, that is the second. First to attract and then to cooperate with all sorts of faculties within the jīva by Kṛṣṇa, and the third stage, not only that temporarily but to keep him under His care for eternity. It has been differentiated in three parts.

The sambandha, first to come in the recognition, recognised as a relationship with Kṛṣṇa, that is the first stage, sambandha-jñāna, that Madana-mohana or Kṛṣṇa. In that stage we are to look at Him like that. And the second, Govinda, go means indriya, and vinda, all the senses, all the knowing faculties of us, they search after their fulfilment. And that fulfilment of all the knowing faculties is supplied by whom? Wholesale, nothing left. And the Govinda, go, indriya, indriya means senses require something for their satisfaction in the spiritual aspect of our life, and that is done by Govinda. Ke?

Devotee: Śaṅkara.

Śrīla Śrīdhara Mahārāja: Śaṅkara [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: That aspect of the Lord is Govinda [?] Who takes

possession of our enjoying and satisfying, that aspect of the Lord. And also go means Veda. We find from the Veda the positive answer of our internal search. We want to be satisfied. We are dissatisfied, want to be satisfied wholesale, and Veda says, “Yes. That sort of arrangement there is.” From Veda and from indriya, go vinda.

And the third is gopī-jana-vallabha, we are converted into the ego of gopī and attracted by Kṛṣṇa. In its highest stage we may feel that we are similar temperament with the gopī and then we are permanently taken, accepted in that relationship forever, gopī-jana-vallabha, as eternal friend of the gopīs. In that way we can feel Him, eternal shelter under His holy feet.

So three aspects expresses three types of developed stage of bhajan! Do you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Sambandha, abhidheya, prayojana. Sambandha means general who is who, come in conclusion of the settlement of that affair. Then abhidheya, the transaction between the two parties, fulfiller and fulfilled, of the internal search. And third, to have a permanent abode under His care. It is divided into three parts, sambandha, abhidheya, prayojana. What is prayojana? The highest necessity to secure a quarter under His guardianship forever: that is our prayojana. And bhakti, sambandha, abhidheya, and prayojana; that love, to get secure that sort of love of Kṛṣṇa that we may have a permanent shelter under His care there forever.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

Bhāratī Mahārāja: Mahārāja, could you relate one story about Viśvanātha Cakravartī. He was not able to understand the Gāyatrī mantra, one half aksha [?]

Śrīla Śrīdhara Mahārāja: Kāma Gāyatrī, yes. What is that?

Bhāratī Mahārāja: I think he had performed some tapasya at Govinda-kuṇḍa...

Śrīla Śrīdhara Mahārāja: Rādhā-kuṇḍa. What is the point you want to mention?

Bhāratī Mahārāja: If you could relate the story clearly, the incident.

Śrīla Śrīdhara Mahārāja: Do you remember that?

Bhāratī Mahārāja: No, I do not remember that. No one's ever...

Śrīla Śrīdhara Mahārāja: But remember the story?

Bhāratī Mahārāja: I've read it but never heard it spoken.

Śrīla Śrīdhara Mahārāja: I also can't recollect it at present. It will take time to recollect. I have also read, gone through that Kāma Gāyatrī [?] Kāma Gāyatrī.

So, that may be an external grammarian problem. It is mentioned that the number of the words will be such, fixed, but if you say I find that it crosses the limit of the number. How it can be? Kavirāja Goswāmī has given, mentioned about the number of letters in the mantram. But when ordinarily we are reading that mantra we find that one is, one letter super... it's more in that. Then he, that it cannot be that Kavirāja Goswāmī has given false representation, but we find actually the letters number is more than that, what he has written. Then he was, in a dream, he got inspiration that according to the particular grammar, Sanskrit grammar, the law after such a letter that is silent. Something like that.

Bhāratī Mahārāja: One half more.

Śrīla Śrīdhara Mahārāja: That should be silent, considered not to be pronounced, something like that, a question of grammar. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gadādhara.

Devotee: You mentioned before about the twelve letter mantra, that Caitanya Mahāprabhu, Caitanya mantra, and then you said that there was an eighteen letter mantra that Sanātana Goswāmī gave. I'm not exactly clear on which mantra that was, they were.

Śrīla Śrīdhara Mahārāja: Eighteen lettered, aṣṭa-dvādaśaka mantra recommended by Sanātana Goswāmī, inspired by Mahāprabhu. But Mahāprabhu Himself got only twelve lettered mantram from Īśvara Purīpāda, only latter portion, eliminating the first two, the conclusion. But it presupposes the first two parts; that is presupposed. But Mahāprabhu advised Sanātana Goswāmī to clearly mention about the first two parts also of general devotees, and Sanātana Goswāmī did so. And we follow that path. Hare Kṛṣṇa.

Devotee: So that mantra...

Śrīla Śrīdhara Mahārāja: It is mentioned in Hari-bhakti-vilāsa.

End of 81.10.10.A

81.10.10.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Devotee: ...God brothers or God sisters by hearing spiritual instructions from someone other than their spiritual master, dīkṣā spiritual master, and what should be the attitude of the dīkṣā giving spiritual master when he sees his disciples are advancing by hearing instructions from a śikṣā Guru?

Śrīla Śrīdhara Mahārāja: What is his name?

Devotee: Guruttama dāsa.

Śrīla Śrīdhara Mahārāja: Guruttama. That will be of two kinds, taṭa-stha, absolute, or apekhi, or relative. Absolute will have the better hand everywhere, that absolute consideration. But there is a relative position also and formally and generally we come in contact with that. The general consideration is the brother and son, brother nephew, as we find in the external world, so such respect should be given, such differences should be maintained. That the brother of my Gurudeva, so he should be given some respect, the brother of Gurudeva, Guru's God brother of one's own Guru, he should be given such respect. And he also in his turn should show some affection to help him in a general way so that he may un prejudicially whether he may have exclusive devotion towards his Guru: won't try to take him away, to attract more attention towards him than his Guru. These things should not be done by the God brother of the Guru. Fair dealings generally should be maintained, the difference, respect. But the special consideration, the absolute consideration: wherever there the intense pure devotee is to be traced, he's Guru. That is the absolute consideration. That is of course dangerous. Even a śiṣya may hold a greater position than Guru; it may also be seen like that. He has come to accept for formal purpose.

īśvara-purīke dhanya, korilen śrī-caitanya, jagad-guru gaura mahāprabhu

[Śrī Caitanya Mahāprabhu, the spiritual preceptor of all the worlds, made
īśvara Purī greatly fortunate by accepting him as His spiritual master]
[From Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's Śrī Guru-paramparā, 5]
[Songs of the Vaiṣṇava Ācāryas, p 90]

Mahāprabhu took initiation from Īśvara Purī. But who is Mahāprabhu and who is Īśvara Purī? The Lord Himself, Kṛṣṇa accepted Guru as Sandīpanī. Mahāprabhu accepted sannnyāsa Guru as Keśava Bhāratī. Formal things we are shown. Then we should give some respect to Īśvara Purī but not more than Mahāprabhu. We may show some respect to Keśava Bhāratī but not more than Mahāprabhu: to Sandīpanī but not more than Kṛṣṇa.

The absolute consideration and the formal, both there, and so absolute consideration even... We find that after the departure of Mahāprabhu the Purī Rādhā-Kānta Matha where Mahāprabhu resided for long time, twenty four years, that was given to Vakreśvara Paṇḍita, and his disciple was Dhyānacandra, disciple of Vakreśvara Paṇḍita. After Vakreśvara, Dhyānacandra, he was the Ācārya of that place. He had one disciple whose name was Gopāla. But Dhyānacandra used to take Hare Kṛṣṇa always, incessantly, only when he entered the latrine he stopped.

Then one day Gopāla, his disciple, asked his Gurudeva, “What is this? You take, repeat mantram always, but when you enter the latrine you stop it. Then do you think that it will be impure while you are in the bathroom, in the latrine? What is that?”

Then excited, and the meaning in Dhyānacandra, “Oh! What you have told it is all right, that my saṁskāra, that my understanding was not proper.” [?]

“No regulation to take any Name. Always we can take. Suchi asuchi no vicara, purity, impurity. So you are my Guru from today. I receive instructions from you.”

So Gopālaguru, the name Gopāla was transformed into that of Gopālaguru.

So the Guru takes some hint from the disciples, so many instances may be there.

So that is the, but we must have such eye, then we can, a formal respect must be given until and unless he's expressly against Vaiṣṇava, commits Vaiṣṇava aparādha, otherwise formal respect. But real heart's regard should be given according, though it is very difficult but if one can find according to the intensity of the pure devotion in the heart of that person, whoever he may be, whoever he may be. But generally we shall follow some protocol, spiritual protocol.

Mahāprabhu, when He had that famous talk with Rāmānanda, then he said: "Who are You and what am I? I am a man, a governor, viṣayī, dealing with politics, and śūdra in the caste, and You are brāhmaṇa-sannyāsī. And You are enquiring and I am answering. This is a fun. So many great things are being dealt and You have given me the post of answering there as an Ācārya, and You are playing the part of a disciple. What a fun it is."

In that connection Mahāprabhu told:

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a brāhmaṇa, a sannyāsī, or a śūdra, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [Caitanya-caritāmṛta, Madhya-līlā, 8.127]

What is the wrong here? Who has got proper knowledge, who possesses that knowledge, the love of Kṛṣṇa, he's Guru. Ostentatiously he may hold any position. He may be a gr̥hastha, may be a śūdra, or may be a

brāhmaṇa or sannyāsī, whatever position he may hold, but he has got that fire, that wealth in him, in his heart, he's Guru. He can deliver the real goods. He's Guru. Guru should be located there where Kṛṣṇa consciousness is in intense form to be seen. There we shall try to see the throne of Guru. Kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya. The quality and quantity of Kṛṣṇa consciousness wherever found, there is my Guru, the absolute consideration, taṭasthā-vicāra.

In the case of different rasa also, permanent, śanta, dāsyā, sākhyā, vātsalya, mādhyā, there also everyone in a particular class thinks that his is the highest. But still there is a possibility of decision that mādhyā rasa is the highest, next vātsalya, next friends, sakhā, sākhyā rasa, then dāsyā rasa, then śanta rasa. The gradation is there, but everyone in his position he's fully satisfied: "I have got the highest attainment, fully satisfied."

[kintu yānra] yei rasa, sei sarvottama, taṭa-stha hañā vicāriḷe, āche tara-tama

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [Caitanya-caritāmṛta, Madhya līlā, 8.83]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Our Guru paramparā is that of śikṣā Guru paramparā, realistic position, eliminating the formal one. Wherever, according to the degree of Kṛṣṇa consciousness, the intensity of Kṛṣṇa consciousness, the line coming in zig zag way. Narottama Ṭhākura is there. His Guru Lokanātha Goswāmī is not there. He's connected with Kṛṣṇa dāsa, the kīrtana Guru paramparā, śikṣā Guru paramparā. Our Guru Mahārāja accepted that. The hearing necessary

not with a beautiful ear, or beautiful eye, but sight is necessary, all important is the sight not the eye. Something like that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: One thing that many of the western devotees seem confused about is that they think that if one receives the Hari-Nāma mantra from a lesser Guru that that mantra has less effect or potency. They sometimes say, “How can you receive love of God from someone who does not possess love of God?”

Śrīla Śrīdhara Mahārāja: Yes, but what is love of God we must have the eye to see that. We must not, may not commit error there. Some may think where there is weeping, shivering, there is devotion. Some may say where there is scholarship and can explain every question, answer rightly, properly satisfying us, there is proper Kṛṣṇa consciousness. Some may say, O, in eating, moving, and our spiritual etiquette, very strictly observing, there is Kṛṣṇa consciousness. So it should be detected rightly. Everywhere it may be. Some may be negligent of the outer forms, more attention may be given to the scriptures, more attention to the practices – may also differ in this way. But the internal fire to be detected very carefully and [?] We must be sure.

yataḥ pravṛttir bhūtānāṃ, yena sarvvaṃ idaṃ tatam svakarmmaṇā tam
abhyarccya, siddhiṃ vindati mānavaḥ

[“A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and

impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.”) [Bhagavad-gītā, 18.46]

“Don’t leave your position. Retain your position, present position and go on fighting with the environment.” Then says, “Leave your position, jump, come to Me. There may be some danger, I am there, protector, I am there, so take risk.”

So both kinds [?] sacrifice, constitutional method and revolutionary method. The absolute consideration, that teaches us to depend on revolutionary method. Time is short, human birth is uncertain. Association with the sādhu I have got, come near. I must take the risk. That may be consideration to some. And some may say no, to take risk, I’m doing well with the present peacefully, slowly but surely I’m moving towards higher direction. I should not venture to risk much more. Who knows that I may be misguided if I leave my present safe position, consolidated position? That also may be, it will come to a particular clan to be applied in particular cases according to internal resources acquired in his previous life. That will guide us. At the same time:

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt [kaścid, durgatiṁ tāta gacchati]

[“O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [Bhagavad-gītā, 6.40]

If we are sincere then of course we'll be victorious. No risk no gain, that is also there. And don't be hurried and over ambitious. Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] **Devotee:** What does it mean to be over ambitious?

Śrīla Śrīdhara Mahārāja: When one is captured by pratiṣṭhā, over ambition. Fame, name, that sort of, generally that is over ambitious. Something else: not the call of the real development in the divine Lord, not sometimes. Position: that may seduce us to be over ambitious. We must be cautious about that, very, very cautious. That is the greatest enemy, it is told, it can snatch, take away the position of [?] most heinous thing.

When one will discharge duty of an Ācārya he will do it the spirit of serving his Gurudeva. "I'm fulfilling his orders. I'm serving." He will be in the service, he'll not be, he'll tolerate the worship of the śiṣya but he won't keep it, the money, he'll at once transmit to his Guru. "It is his due. It is not due to me." Such transparent Guru, and that is the nature of the Vaikuṇṭha substance, that is all transparent. [?] humility there, receiving much but not tampered.

Just as the collector of the money of the king, the king's collector, he collects money from the subjects but he does not keep with him, for sometime he may keep but it is meant for that transmission.

The honour is due to Gurudeva, Baladeva, Nityānanda Prabhu, main

Guru, Rādhārāṇī, it is His due, Her due, not mine, I am servant working on His behalf. Not only conscious of the lower side but he will be more conscious of the higher side, fully awake to the interest of the service of his Gurudeva. That will be the healthy thing. Then no pratiṣṭhā can enter there.

tomāra kinkara apana jani guru nahi mani tahi [?]

tomara ucchistha bhada jada renu sada uskar bati badi [?]

The Gurudeva's attitude, his ideal, his attitude towards his own Guru will be the example to teach the conduct to the śiṣya, "That I'm dealing in this way to my Gurudeva and you will also learn to do that." And he will omit the higher portion and only receive the worship of the lower. That will be bad, pratiṣṭhā. That is pratiṣṭhā.

Once, the Vyāsa pūjā of our Guru Mahārāja took place in Kattack Maṭha. There Mr Sanyal, one senior professor, he had many educated friends. And many educated persons of high rank got invited in that assembly and they all came, including perhaps the father of Subash Bosh, Janaka Bhosh, he was a leading pleader of the place, that Kattack.

Then the worship of the holy feet of Guru Mahārāja began, and after it's finished our Guru Mahārāja gave a speech and he mentioned: "There are so many gentlemen here, and just on their face, I'm taking the venerable worship of a particular section, they're worshipping my feet. Even an animal of the forest feels ashamed to do such things. So many gentlemen and in their midst, that particular section is worshipping my feet. I'm not ashamed. A paśu, even a beast also may feel ashamed in such behaviour, conduct. But am I holding a lower position than a beast of the jungle? No. Why should I then be receiving all this honour and digesting it, silently. I am to state, I believe firmly that the holy feet of my

Gurudeva should be worshipped in this way. That is my justification, that the whole honour must be given to the holy feet of my Gurudeva. He deserves, he's in such position in the relativity of this world that he deserves. And if people come to worship his feet they will be benefited to the extreme. I'm only receiving them to show that my Gurudeva holds really such position to worship in the whole world public. I have got that faith that he's so great, so big, so noble, by worshipping his feet all this honour should go to his feet. I'm only an agent working on his behalf. It may be taken in this way." So he told that, "A beast of the jungle that also may feel shame by what is being done in this assembly. I'm taking their worship and they're worshipping, what is this? Have I no sense? I'm crossing the bounds of general courtesy, social courtesy, I'm taking, as so many are seeing that, and they're men of position in the society?"

The internal adjustment and the Gurudeva with the higher sphere, that is worth accepting. Externally the honour must have higher attention, higher attention drawing by the honour. By contributing their pratiṣṭhā, their individual prestige, honouring, worshipping, and contributing their individual prestige or pratiṣṭhā to the pratiṣṭhā of Gurudeva. And he's all good, sending it to his Gurudeva through the line, that Kṛṣṇa consciousness. And that may thrive by feeding more all this small pratiṣṭhā. Pratiṣṭhā of Guru who distributes Kṛṣṇa consciousness, he should be gloriously propagated in the whole of the world for his benefit. That he told. Nitāi. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, how should the Guru treat his disciples in the presence of his own God brothers? How should his disciples be instructed to act towards his own...

Śrīla Śrīdhara Mahārāja: He'll ask the disciple to give general respect to his God brothers. But if one is, if Guru is in a right path and if any of the God brothers preach against him then he will try to avoid him. Be

indifferent first and then to actively for the good of the disciples he will dissociate with him. Not only for his own prestige or fame, but for the interest of the disciples, for the interest of the real cause, if any disturbing element, jealous of the position of Guru's position he cannot tolerate. He thinks of his physical prestige. Always we must – it depends on the intrinsic inner reality. All sorts of external behaviours depend on the inner reality, inner purpose, purity of purpose, and understanding the real thing. Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, it is very difficult to distinguish between when the Guru is defending his, the spiritual position of his disciples and when he's...

Śrīla Śrīdhara Mahārāja: So it will be judicious to wait and see, not to take any hurried step. Difficult of course. We must be sure as to the best of our understanding, then we are to take such step. Must be sure: to the best of our sincere understanding. Very subtle and very fine plane of understanding to decide. Hare Kṛṣṇa. Hare Kṛṣṇa. So in the beginning whenever any gentlemen came to me saying against the present administration of ISKCON I advised them wait and see. Wait and see. Now when it is more conspicuous then I have advised them to start with a relief work, but not to come in clash with the present administration, to avoid it as much as possible. But at the same time to start a relief work for those that are going away from under the banner of Mahāprabhu and Swāmī Mahārāja. They should be helped. But in the line of relief work,

not coming, as far as possible, avoiding any clash with the present administration thereby. That is my general advice. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Must be constructive, if any programme independent we have that must be constructive always. It's not desirable to be destructive in any way. We must try to avoid the destructive line, and only in the constructive line if we can do some good to those that are being disappointed, we may go on with that sort of practice.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: In the Śrīmad-Bhāgavatam Pūru Mahārāja had four sons, Pūru Mahārāja he had four sons, and it is compared to the four types of disciples that the spiritual master has. Could you explain these four different types of disciples?

Śrīla Śrīdhara Mahārāja: It may be, but I have not come in direct contact with that passage. What sort of example is written there I don't know.

Devotee: The first disciple, it's said of the four types of disciple, the first...

Śrīla Śrīdhara Mahārāja: Druhyu, Anu, Pūru, Śarmiṣṭhā, Turvasu. Five sons, two by his first wife Devayānī – who, Pūru Mahārāja?

Devotee: Pūru.

Devotee: No, it was Yayāti Prabhu, Mahārāja Yayāti and Devayānī.

Śrīla Śrīdhara Mahārāja: Yayāti, Yayāti had...

Devotee: Mahārāja Yayāti, he was cursed and became old, so he wanted his sons to take his old age, so he went to...

Śrīla Śrīdhara Mahārāja: So all rejected, Pūru came forward...

Devotee: Jai.

Śrīla Śrīdhara Mahārāja: ...to take his infirmity...

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: ...his old age. And he, after some time he installed Pūru in the throne and went away for penances in the forest, that is. Then you say that Pūru had four sons?

Devotee: No. There is one śloka that describes the different kinds of sons because of the four sons only Pūru would take...

Śrīla Śrīdhara Mahārāja: The last son was, youngest was Pūru ...

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: ...and he came forward to obey his father's order.

Devotee: But the others disobeyed.

Śrīla Śrīdhara Mahārāja: But amongst them Yadu is also there, in whose line Kṛṣṇa Himself came, the Yadu. Yadu was his eldest son.

yaduṁ ca turvasuṁ caiva, devayānī vyajāyata druhyuṁ cānuṁ ca pūruṁ ca, śarmiṣṭhā vārṣaparvaṇī

[“Devayānī gave birth to Yadu and Turvasu, and Śarmiṣṭhā gave birth to Druhyu, Anu and Pūru.”] [Śrīmad-Bhāgavatam, 9.18.33]

By second wife three sons, and by first wife two sons, the eldest was Yadu in whose line Kṛṣṇa has come. And the Pūru, last son, youngest, in whose line Dusanta come, Bharata has come, son Bharata, Dusanta son, Kaurava, Yadava and Kaurava. But what is mentioned...

Devotee: But Pūru he was lamenting that he had not acted sooner, because he said, “A good son he will do the will of the father even before the father asks.” So like that his question is he wanted some understanding.

Śrīla Śrīdhara Mahārāja: Yes. That is in the general, moral, and social

way, of this life, not spiritual. Spiritual Prahlaḍa left his father, did not obey.

gurur na sa syāt sva jano [na sa syāt, pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta
mr̥tyum]

[R̥ṣabhadeva says: “Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once.”] [Śrīmad-Bhāgavatam, 5.5.18]

The extreme advice is there for a student of spirituality. But that is a general, social fashion, social custom, that son must obey his father. Rāmacandra did without caring what, whether it was just or unjust. He thought, “I am, when My father wanted to give Me his throne I was prepared to accept. But now instead of that he’s incurred some loan, some obligation to My mother, and My father must satisfy that, he must keep his own promise, and I’m concerned there, I must carry out the order of My father.” And He went to the forest. Instead of taking forcible possession of the throne He went to the forest. “And I must obey the will of My father. When it will give Me the throne I shall welcome that order, and when it requires that some loan should be cleared I won’t take that; that cannot be.” His obligation also was not satisfied, as his son, successor. Successor’s duty when it will inherit the curse and move the loan, both curse and the loan He must inherit. So Rāmacandra thought rightly, “That I must go to satisfy the obligation of My father to My stepmother,” and went straight to the forest.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura

Haribol. Gaura Haribol.

Devotee: I had one question.

Śrīla Śrīdhara Mahārāja: “Much may be said on both sides.” There is one saying of Sir Rodger in Adison, an Englishman. So when we consider the rare quality of our gain then we must be very urgent in our decisions in life. At the same time when, I’m not, I’m fallible, I may commit mistake, thereby I shall have to wait and see. At the same time we must be conscious, what chances there are really in my life, so we must not sleep over our interest. So both sides should be considered, and according to the sincere internal decision one will do the choice of his heart. Gaura Haribol.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ [tāta gacchati]

[“O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [Bhagavad-gītā, 6.40]

He may not have some ulterior purpose, whatever step we take, may not have consciously any ulterior purpose. But for our inner most sincere satisfaction we shall accept that, may be fallible for the present, but ultimately I shall be satisfied if I’m sincere. Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati.

Devotee: Where is that śloka from that you just quoted?

Śrīla Śrīdhara Mahārāja: Bhagavad-gītā. “If you are good the environment cannot deceive you. I am there.” Lord says.

Devotee: I had one question. In the Brahma-saṁhitā there is one śloka: goloka-nāmnī nija-dhāmnī tale ca tasya, devī maheśa-hari-dhāmasu teṣu teṣu

[First there is Devī-dhāma, then Maheśa-dhāma, and above Maheśa-dhāma is Hari-dhāma; and above all is His own home, Goloka.] [Brahma-saṁhitā, 43]

So I was wondering if maybe you could explain the position of Maheśa-dhāma.

Śrīla Śrīdhara Mahārāja: Devī-dhāma, the dense portion of ignorance, of misconception, that is Devī-dhāma. And the vague misconception, that is Maheśa-dhāma, not fully liberated from misconception, but not so much dense ignorance is there, that Brahman-dhāma. A little portion of this mundane, the misconception, and then nirviśeṣa, no misconception, then vague conception of the Vaikuṇṭha, that is on the whole marginal position, that is Śiva-dhāma. And the highest portion of Śiva-dhāma is Sadāśiva. He’s a devotee of Nārāyaṇa, Rāma. Maheśa-dhāma, and then Nārāyaṇa, Vaikuṇṭha-dhāma. Just below Vaikuṇṭha-dhāma Maheśa-dhāma. Maheśa-dhāma twofold. On the Vaikuṇṭha side there is devotee, devotee Maheśavara; and in the lower, this misunderstanding, the māyāic side the Rudra, he’s the, he challenges the authority of Nārāyaṇa sometimes.

Devotee: So that is taṭasthā position? So Maheśa-dhāma the lower part, that is taṭasthā?

Śrīla Śrīdhara Mahārāja: Taṭasthā. Yes. The sum total of the misguided souls is represented by Maheśavara. Dvītīyābhiniveśa [Śrīmad-Bhāgavatam, 11.2.37], the starting from Maheśavara of dvītīyābhiniveśa, separate interest, conception of separate interest begins from Maheśavara. The sum total of those that possess separate interest, Śiva is the emblem of that, Maheśavara. And that in its higher realisation he tries his best to serve, show serving attitude to Nārāyaṇa, Maheśavara. Between the two, the marginal position, Mahādeva, nearer the Vaikuṇṭha touch of devotion, or influence of devotion, and far from Vaikuṇṭha this side the master of this world of misunderstanding. Dvītīyābhiniveśa, sometimes goes to fight with Nārāyaṇa in favour of his disciples who are demons. Opposing Nārāyaṇa, fighting in favour of his own disciples sometimes, and then he comes and repents: “Why have You created me like that, that I can’t retain my own position as Your servant, and some challenging spirit comes within me and I go against You? You have given me some peculiar position my Lord. It is very untenable...”

End of 81.10.10.B

81.10.12.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ... “attending the cows.”

Devotee: Looking after that.

Śrīla Śrīdhara Mahārāja: “Looking after that.”

Devotee: Kata bane chuṭāchuṭi bane khāi luṭāpuṭi, sei din kabe habe mor.

[“Running and frolicking in the many forests of Vraja, I will roll on the ground in spiritual ecstasy. Oh, when will that day be mine?”] [From Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda’s Prayer to the Lotus Feet of Kṛṣṇa, 8, written on board the ship Jaladuta] [From Songs of the Vaiṣṇava Ācāryas, p 27-28]

Śrīla Śrīdhara Mahārāja: Kata bane, that he’s remembering and just giving description of that līlā in sākhyā rasa running hither thither in the jungle and chuṭāchuṭi bane khāi luṭāpuṭi...

Devotee: Bane khāi luṭāpuṭi.

Śrīla Śrīdhara Mahārāja: And sometimes kissing the ground and rolling

hither thither, in this way all these things meant.

Devotee: Sei din kabe habe mor.

Śrīla Śrīdhara Mahārāja: “And I aspire after that day when I shall again be along with You all.” Then?

Devotee: Āji se subidhāne tomāra smaraṇa bhelo, boro āśā ḍākilām tāi.

[“Today that remembrance of You came to me in a very nice way. Because I have a great longing I called You.”] [From Songs of the Vaiṣṇava Ācāryas, p 27-28]

Śrīla Śrīdhara Mahārāja: Āji se subidhāne, “Now today in this favourable line the course of līlā has come in such a position that I’ve got this opportunity to call for You so fervently. This arrangement, by the arrangement of the provident I have come to such a position. And I again fervently appeal to You for the success of my – this mission. But I have got the direction from my Guru Mahārāja – hopefully, I hope that he must fulfil my desire.”

Devotee: Āmi tomāra nitya-dāsa tāi kori eta āśā, tumi binā anya gati nāi.

[“I am Your eternal servant and therefore I desire Your association so much. O Lord Kṛṣṇa, except for You there is no other means of

success.”] [From Songs of the Vaiṣṇava Ācāryas, p 27-28]

Śrīla Śrīdhara Mahārāja: “I have demand on You because I am eternally a slave to You, so I have got the demand and with that demand I put this petition to You my Lord.”

Devotee: [?]

Śrīla Śrīdhara Mahārāja: “And I have no other alternative than to secure Your help to discharge the order of my Gurudeva which is at present imminent, urgent on me to satisfy.”

[From Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda's Prayer to the Lotus Feet of Kṛṣṇa, written on board the ship Jaladuta, in 1965] [From Songs of the Vaiṣṇava Ācāryas, p 26-28]

So here I detected that after finishing his duties he aspires after the eternal life, and he expresses his highest choice to mix Kṛṣṇa with sākhyā rasa. Highly he's appreciating that sort of rasa in Vṛndāvana with Kṛṣṇa and playing with Him in such a free and enjoying sort of way.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] So it may be this. I cannot think that but his inner-most aspiration what he has expressed in such a beautiful way that that sort of pastimes in the sākhyā rasa and he's partaking in sākhyā rasa in Vṛndāvana in such a peculiar way, sweet way, again I shall get that. It gives some hint that he likes this most. That I wrote, have given, I told that his aspiration is for sākhyā rasa, maybe. And again that he has mentioned his Gurudeva as Rādhārāṇī and by his will he has come, it may be that he has suppressed for some purpose his mādhyāsa rasa participation. For some purpose, that it is very, very rare and very valuable. It should not be disclosed to the ordinary public newcomers. So he took the pose of giving this sākhyā līlā general to the disciples. It also may be. But anyhow, for the temporary we may think that he may be there and we can go ahead with that idea, keeping the mādhyāsa rasa passing on the highest above our head, we can go. And also, I do not want to discourage those that have got internal affinity towards mādhyāsa rasa that their Gurudeva was – cannot satisfy their mādhyāsa rasa thirst. It cannot be said like that. Whenever there is hunger for that mādhyāsa rasa particularly been awake they will, Kṛṣṇa is there and He will manage, give solution for that. And so it has been said that:

sākṣād-dharitvena samasta-śāstrair, [uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya, vande guroḥ śrī-caraṇāravindam]

["In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."] [Śrī Śrī Gurv-aṣṭaka, 7]

"It is Me who is your Guru, who is your Guru is this common thread, don't miss, don't forget that I am there, in whatever form, in delegated form, in

different rasa, but don't forget that sākṣād-dharitvena samasta-śāstrair, in different rasa. First, My internal direction as the finest thread within, My direction, My grace is being distributed to different types of agents. My hand is there. And it is safe to think Guru of any stages as My presence is there."

You must be alert and awake to this fact that the highest divine hand is to be traced here formally. His ordination – and direction – is to be traced there. He is there, and with any modification. The dāsya rasa Guru is there also, the Guru is He. And sākhyā rasa, mādhyāsa rasa, all rasa, He's there, but with different modified position with, association with different potency, but He is within. So this has been, in different lives also the direction:

ācāryam māṁ vijānīyān, nāvamanyeta [karhicit

na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[Śrīmad-Bhāgavatam, 11.17.27]

Don't deviate from this thought, nāvamanyeta karhicit, na martya-buddhyāsūyeta, even you may find many mortal practices in him, worldly practices in him, still you must not disregard him. Na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ. You'll try to find that all the good qualities of all the gods ever known to you are present there in any

form or other. So we must have some look about, try to have such an estimation, look towards the view. Hare Kṛṣṇa. Who was the...

Devotee: Raghavindu.

Śrīla Śrīdhara Mahārāja: So this is my position I explain to you. Now, any sub issue?

Devotee: That's a very wonderful answer Mahārāja, great answer, relishable.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I have dealt from all respects, all sides. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Any other from any quarter? Gaurasundar. Nitāi. Nitāi Caitanya.

Devotee: Mahārāja, in the United States there's a paper circulating by some devotees and they're saying that the Guru, the Ācārya, must be established, or at least aware of his rasa with Kṛṣṇa.

Devotee: [?]

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: In whose zone?

Devotee: Is this paper being circulated? Well, we saw it in Los Angeles but that's not the origin.

Śrīla Śrīdhara Mahārāja: Who is the Ācārya of that zone?

Devotee: Rāmeśvara Swāmī.

Devotee: But that paper is being circulated throughout America, in many zones.

Śrīla Śrīdhara Mahārāja: And your name is Mukundamālā?

Devotee: No, mine is Raghavindu.

Śrīla Śrīdhara Mahārāja: You come from that zone?

Devotee: Recently, yes.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: [?]

Of course, theoretically, of this question, it is right. But from the practical standpoint the question will come in this way. That the awkward realisation of one's own inner self, that is of infinite character, and the realisation, as I already told, three classes of Guru. One class comes down from that realm to this plane to take for recruitment. Another class, second class, one leg here another leg there, and he takes persons from this plane to that plane. And the third class, both legs here and only the eyes are fixed on that place and taking them to that plane. So the third class Gurudeva his eyes are fixed to his proper place but not yet realised.

In other words, in the stage of realisation of a devotee we are to discriminate, and he will also do. All Gurus, or one who speaks about the greatness of God around, he's Guru in one form or other. You see, the most spacious form, Guru is he who talks about Kṛṣṇa, and especially with a desire to help the environment he's doing knowingly, unknowingly. So Guru he begins from, the position of Guru begins from there. Only who has realised that Kṛṣṇa is all in all in us, we should love Him, and he's talking that to his environment outside, he's doing unknowingly, unconsciously, he's doing the work of... So we may be if we consider, that if we trace ontologically then Kṛṣṇa is there and he has begun the work in the lowest level by such people. And then gradually they recruit them for his own Guru, for a real sādhu, vartma-pradarśaka Guru. And then that Guru he may be, according to the fortune of the newcomers, he may be one of those three types.

And the last type he's fixed, eyes fixed on the real plane and he wants to take them home to that plane. There, if he's sincere, not making any trade in Guru-ism, then he's also a real Guru, and sincerely helps, and he's bona fide in his attempt. He's not a hypocrite. He's studying himself and at the same time making, giving training to other students also.

So, if we like to, three things in fairness, then we shall have to understand in this way with sincere heart we are to – who is who? Who is transmitting the news of Kṛṣṇa to me, he's Guru, he began from there.

Only, not only I want, but others may be benefited. This tendency when comes with our attraction towards Kṛṣṇa the Guru-ism is there, begins there. And that gradually develops and comes to the highest form.

Sincerity is necessary and no tradery Guru. And the Guru sincerely of the lower stage, if we can say so, eliminating the, overlooking the thread within, that of Kṛṣṇa's will, he will take them to the higher person, to go there. It is also mentioned in Hari-bhakti-vilāsa that when a higher Guru is available, if anyone makes disciples without taking him to that higher Guru, then he commits offence. It is mentioned there.

When brāhmaṇa is available, of course in the real sense, then non brāhmaṇa if he goes on with disciple making, then he'll be, he'll commit offence against the devotion interest.

So, the bīja means seed, higher seed. If seed of higher type is available and the lower type of seed is sown in the ground, that is bad economy. Higher type of seed, higher potency of seed for medicine is available, and for some selfish purpose I'm selling this bad type of medicine, that is offending thing.

This may be applied in such case. He always, selflessly, without any selfish view, this narrow and filthy view of predominating and getting one's own glory, fame, or any other purpose, if one goes on insincerely with this business, makes it a business, that is bad. And sincerely helping to take anyone to the holy feet of Kṛṣṇa...

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear

one, because a person who performs virtuous actions never becomes ill-fated.”] [Bhagavad-gītā, 6.40]

...he’s doing the right thing. And whenever he’s open, always open, he himself is also a disciple. A real Vaiṣṇava he’s always a disciple. He wants to learn more and more. No limit, infinite, no limit. He poses himself to be a disciple of his Guru. So he, whatever good things he gets, he should give it for the service of his Guru, or higher type of Guru. In this way that will be_____ and not.

But one question in the practical position will come, that if one has got sincere and firm faith in his own Guru he may think that, “I’m not fit. As there are so many signs of Guru in the śāstra, I’m not fit. But still my Gurudeva has ordered me to do this service for his satisfaction.” And if he in the name of his Guru if he recruits, and he gives mantram, but he’s firm and sincere to discharge the order, obey the order of his Guru he will be justified.

But if there is hypocrisy then he’ll be lost. For his selfish purpose if he does such a, wants to go to begin business, the business of such a great, holy, valuable property, valuable wealth, he wants to make play with fire, he’ll be doomed.

But if he’s sincere that, “I do not know much, but I do it only by the order of my Guru,” his relation with his Guru is proper and sincere. But such cases are very rarely to be found.

One brāhmaṇa used to read out Bhagavad-gītā in Śrī Rāngam and he did not know to, knowledge of Sanskrit, or pronunciation rightly, nothing, and people ridiculed all around. But he did not leave. By the order of his Guru he went on reading, though so many persons ridiculing him.

Mahāprabhu asked him: “These so many men are showing ridiculous

attitude towards you but you go on chanting the poems of Bhagavad-gītā. What's the matter?"

"I do it thereby I carry out the order of my Gurudeva, simply. He has ordered me and I discharge my duty. And as long as I do I can see that Kṛṣṇa is a charioteer in the chariot of Arjuna, He's there, chariot driver. It's wonderful to see."

"Yes, you are doing rightly."

So sincerity there must be. Knowledge is infinite. Everything is infinite. But still some workable sincerity we must have when we are discharging the duty of the agents of the Divinity, of the purity. Our attempt must be pure, sincere, and of divine character.

Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati, [Bhagavad-gītā, 6.40]

[?] Gaura Haribol. Are any of you acquainted with this gentleman?

Devotees: No.

Śrīla Śrīdhara Mahārāja: He was well acquainted with your master, Swāmī Mahārāja. Hare Kṛṣṇa. Gopāla Bābū is his name. He's a resident of this Navadvīpa Dhāma, and he was a relation in my former life. His mother has accepted Mahāprabhu's creed. And he also helps a great deal for the administration of this Maṭha. Hare Kṛṣṇa. Hare Kṛṣṇa.

_____ [?] Hare Kṛṣṇa.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: Mahārāja, I just wanted to clarify something you were saying. I was wondering, you said that it would be dishonest for someone to not take someone to a higher sādhu, and that would be spreading a lower seed which you said is not good economy. Then you...

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: This is in general case, but when that is practically not possible then he comes to help him. But generally this is the law.

Devotee: But what if he's...

Śrīla Śrīdhara Mahārāja: And it is quite reasonable, like I have given an example that good seed is available to get good crops, but I know that so many seeds are there, but bad seed for my own special interest I distribute to them. If I do that, I do wrong to the society. Do you follow?

Devotee: Yes. But what if I feel that I've been ordered?

Śrīla Śrīdhara Mahārāja: This is general.

Devotee: The order is there to be Guru.

Śrīla Śrīdhara Mahārāja: But when good seed is there I know but it is not possible to get that seed here or to take him to that position. So for temporary purpose he may engage him so because he may not go astray. For the time being to keep up in the line he may do. The sincerity and purity of purpose should always be considered in this direction. We must go on, not with selfish view, but with the – with some pure and healthy and practical divine direction. In good faith we shall do anything and everything, to help him, and not to make any trade. To come to preach means to take people towards Kṛṣṇa. That will be the only interest. The point of interest will be there, and not to, on the way to make some business. That should not be, to get some self interest other than the interest of Kṛṣṇa and Vaiṣṇava. That should not be practised, or even imagined, even planned, we must not plan also such things. Always keep us clear that I'm not going to make any trade, base trading, mundane trading, but the purity of purpose is necessary that, 'I want to help him, taking him to Kṛṣṇa bhakti as pure as possible.'

Devotee: Mahārāja, I have a question. Prabhupāda has spoken. Śrīla Prabhupāda has spoken in his books: "By transcendental knowledge one can remain..."

End of 81.10.12.A

81.10.12.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Question by whom?

Devotees: Kaśirāma.

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Requires proper guidance for the proper object. **Bhāratī Mahārāja:** [?]

Śrīla Śrīdhara Mahārāja: You see, generally people go to study scriptures, but according to their own prejudice they collect meaning thereby.

Devānanda Paṇḍita was here, one scholar, good scholar, and he used to teach Bhāgavatam to many students, but he did not know for himself the real standard of knowledge given to...

So Mahāprabhu once told: “I shall tear up his books.”

And He also advised Raghunātha Bhaṭṭa Goswāmī, son of Tapan Miśra, who was, Tapan Miśra met Him in Paridpur District in his early life. Then he went to Benares with his family to live there permanently, and his only

son, Raghunātha Bhaṭṭa, came to see Him in Purī, to see Mahāprabhu. And Mahāprabhu asked him: Ya'o paḍa bhāgavata vaiṣṇavera sthane, [Caitanya- caritāmṛta, Antya-līlā, 5.131] “Go and study the Bhāgavatam from a Vaiṣṇava who knows the real standpoint of the advice that is given in Bhāgavatam.”

So, it is very difficult to have the standpoint. According to the Māyāvādīs they also explain Bhāgavatam. The Bhagavad-gītā has got many kinds of appreciators, even from the revolutionist, and up to the Vaiṣṇava, all revere Bhagavad-gītā, but with different types of interpretation. So our real guidance is our sukṛti, the quality of our śraddhā. Our śraddhā within, that guides me, independent of my consciousness. And then when my consciousness rises, is raised to a certain plane, then we can use our free decision and can differentiate from right and wrong, and in the right also different degrees of rightness. All these things possible, not only what is right and wrong, and what is right also there is gradation. And the higher form of right, type of right, we are to understand according to our internal capacity and fortune, and it is created by the quality of sukṛti from which my spiritual life has begun.

brahmāṇḍa brhamite kona bhāgyavān jīva / guru-kṛṣṇa-prasāde pāya [bhakti-latā-bīja] [“Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service.”] [Caitanya-caritāmṛta, Madhya-līlā, 19.151]

Many sections have got reverence and they also worship Kṛṣṇa, but in different ways. But Mahāprabhu gave, He also gave so many types of Kṛṣṇa service, śanta, dāsya, etc. And there are so many who openly profess to admit and follow the Kṛṣṇa consciousness principle. But there are very few who can appreciate rightly and follow in the strict sense demanded by the śāstra and sādhu. The gradation there different there must be always distinction. It is in the whole system. Distinction is a natural thing, and when the distinction is not of equal order, of equal

position, there must, differentiation there is and there is qualitative difference, we must have to admit. And that is by our sincerity of purpose.

On the other hand the sanction of the Supreme we are to go up and higher. We cannot eliminate gradation, in every place, and every creed, everywhere, the distinction, the superiority, inferiority, they're always in any form of life, in any circumstance. We are to admit that. And our eagerness should be always to appreciate the superior, and to be kind to the inferior. In the infinite, it's a journey of infinite, it's a journey towards infinite. And our attitude will be to regard the higher advance and to help the lower, be kind there. That should be our temperament always. And gradation, distinction, we'll have to admit always, and without any jealousy. And that is the nature, and that is for our good. Think it in this way. There are so many guardians, so many superiors, so I am safe. They're all selfless, always ready to help others. So we must not be jealous of any superior position held by so many. So many guardians, so many masters, they're all eager to take care about spiritual life. So in this way we must regard, our heart broader and broader as much as we advance in our higher stage. Hare Kṛṣṇa. Hare Kṛṣṇa. Am I clear?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: More clearance is necessary? Repeat the question again.

Devotee: The question was, by mere academic knowledge one is sometimes confused by...

Śrīla Śrīdhara Mahārāja: So the standpoint must come. Academic, the ascending method is fallible. The descending method we are to

accept. The whole thing in a nutshell is represented like this, avaroha-panthā, the revealed line, the truth coming through the process of revelation. So one man who is posted in that position, that current, one must go to him. In the ascending method various interpretations there may be, but they thrust their own standpoint on the books. So we shall have to accept that Guru paramparā so the paramparā is there to help us to certain extent. The association is there to help us and we are to accept that process of the revealed truth, line of the revealed truth, succession, proper channel that is coming through and I am to go there for my fulfilment of life. So: Ya'o paḍa bhāgavata vaiṣṇavera sthane, sādhu-saṅga, sādhu-śāstra, we must have to read the scriptures only from a sādhu who is established in the truth which is given in the śāstra. Śābde pare ca niṣṇātam.

[tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam

śābde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam]

[“Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.”] [Śrīmad-Bhāgavatam, 11.3.21]

He will have knowledge of the scriptures as well as he has got some conception, perception, of what is in the śāstra, some realisation of the meaning of the śāstra. It may be partial but still some right in his realisation of the meaning of the śāstra proper. Only he can be Guru. And intellectual knowledge cannot guide us, not a practical life, practical life

and in the proper line. Hare Kṛṣṇa. The Guru paramparā, the signs of the Guru wherever, in Upaniṣad.

tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭhaṁ

[“One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source.”] [Muṇḍaka-Upaniṣad, 1.2.12]

In Bhāgavatam: śabde pare ca niṣṇātaṁ. [tasmād gurum prapadyeta, jijñāsuḥ śreyaḥ uttamam śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam]

[“Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.”]

[Śrīmad-Bhāgavatam, 11.3.21] In Bhagavad-gītā:

tad viddhi praṇipātena, paripraśnena sevayā upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

You must go to him and to find out what is the proper meaning we shall try to know from him, a bona fide person who is able to explain śāstra. Not anyone and everyone. He's already in the way, has got some knowledge of the reality which is explained in the śāstra. Hare Kṛṣṇa. Anything in this connection: more?

Devotee: Some devotees they say that Swāmī Mahārāja, Śrīla Prabhupāda's books, that they are more than śāstra, they are Guru, śāstra, and sādhu combined. Is that so? Swāmī Mahārāja's books, the books of Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: There may be degree and gradation, but the whole character of the Guru should be like that. The śabde pare ca niṣṇātaṁ.

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati ["By knowing Him, everything is known - by getting Him, everything is gained."]

By knowing which we can know anything, by getting which we can get anything. What is that, you please try to know that. That is the main, that is the backbone of our spiritual quest. So when he's in the proper line he has come to know something by knowing which he can know everything. The example also has been given, just as water is poured in the root, the whole tree fed. Food put into the stomach, the whole body is fed. So the

general cause of the whole universe is Brahman, is Kṛṣṇa, and if you know Him you can know everything. If you get Him you'll get everything. This is the general characteristic of the spiritual knowledge. And when one's really on that path he has got knowledge of that quality, that type, but there may be gradation. So any Ācārya he's expected to know anything and everything because his transaction with the central thing, central principle of the whole existence of the world. So he's expected to know anything, even the scripture, the purpose of the scripture. But there may be according to their vigour there may be gradation. But they're supposed to know anything and everything. They're out to culture, to cultivate only about that thing, by knowing one, many things known. That is the backbone of the spiritual knowledge. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Yasmin vijñāte sarvam, to have faith in such principle that is śraddhā, faith means that. The very definition of faith, śraddhā, requires this sort of faith. There is one Centre by knowing Him I can know everything. By getting Him I can get everything. If one has got such faith, others will say that this is madness, this is ignorance, this is insanity; the other so called sane men of the world will say like that. By knowing one thing everything is known; is it possible to think? This comes only from the section of insanity. But really who has got such faith, that knowing the centre we can know everything, by getting Him we can: yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat. And the example is given, if I put food into the stomach the whole body is fed. So the Lord holds such position to this infinite world. And to know about Him is to know about all. But no finish, and His experience also has no finish, only rising up, up, up. Gradation! Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Gaura Haribol. Any other question?

Bhāratī Mahārāja: Sometimes it seems that Bhaktisiddhānta Sarasvatī Ṭhākura would consider Bhaktivinoda Ṭhākura more as his Guru than Gaura Kīśora Dāsa Bābājī. Why is that?

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura was all in all in him. Under his direction he came to accept Gaura Kīśora Bābājī Mahārāja as his dīkṣā Guru. But he considered Bhaktivinoda Ṭhākura as śikṣā Guru; the formal and informal. But Bhaktivinoda Ṭhākura was all in all with his whole life. He had more attraction for Bhaktivinoda Ṭhākura, and by Bhaktivinoda Ṭhākura's order he came to take dīkṣā from Gaura Kīśora Bābājī. And he used to see Gaura Kīśora Bābājī non different from Bhaktivinoda Ṭhākura. By his order he came to accept him, and also at the same time, he looked with that respect that came from Bhaktivinoda Ṭhākura and that must be of that order, of that highest degree. So with that respect he used to see him so not in deviated position.

Akṣayānanda Mahārāja: Why Śrīla Bhaktivinoda did not initiate him?

Śrīla Śrīdhara Mahārāja: There's a general custom that one should not take initiation from the father. That sort of custom is here in the spiritual line.

Akṣayānanda Mahārāja: Mahārāja, Śrī Caitanya Mahāprabhu says:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land.”] [Caitanya-caritāmṛta, Madhya-līlā, 7.128]

So we have to understand that order as though everyone should become Guru.

Śrīla Śrīdhara Mahārāja: Guru of that degree who cannot take the whole responsibility, and giving some clue, some news, good news to you, distributing good news to you. Then when he has found in practical way then you may go there, and there you will be, have real thing. I'm only an agent, to carry the news to you. If I have got good taste in him, with this medicine I'm feeling that I'm in the process of curing. You are also suffering from that particular disease, and the medicine I used and I feel well, and I want to give this medicine there. In this way: medicine is there. and if you want, can prepare the medicine, I say yes come to me I shall give you the medicine.

So according to their capacity. Everyone will carry the news of Kṛṣṇa towards anybody and everybody, but when he appreciates that this is good, this is a duty, if he's sincere he'll say. But he may not be bold enough to take the charge of curing the patient and say go to that doctor. I'm using his medicine and I'm feeling well. So I say to you, recommend, go there. That will be his attitude in the lowest position. But when he's in the position to make the medicine himself, and original advice, then he may take the responsibility of curing him.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Dayal.

...

Devotee: There's one śloka:

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam [rakṣiṣyatīti viśvāso,
goptr̥tve varaṇam tathā. ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evam paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

[“The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft.”] [Caitanya-caritāmṛta, Madhya-līlā, 22.100]

So prātikūlya-vivarjjanam, that we reject what is unfavourable, but you've also said that on the Absolute platform everything is good.

Śrīla Śrīdhara Mahārāja: Yes. Prātikūlya-vivarjjanam, this is in the stage of a sādhaka. The prātikūlya-vivarjjanam, when that is in the highest stage of realisation, when the prātikūl is also harmonised we say we can see some contribution, a sort of contribution from that. In some way or

other it is helping the cause.

Just as the opposition party helps the party in power to reach into the proper conception, but by opposition, to make us more attentive and to analyse the thing from different standpoints and find out if any defect is there or not.

But, just as a weak health may find anything and everything to be disturbing his health, but more and more one is healthy he finds from the environment less resistant powers. Many things, there may be many kinds of germs: in a healthy body they cannot produce any bad result, but in a weak body easily they can produce some bad result.

If it develops to the extreme he can find that one who is in perfect position nothing can dissuade him from his strongest purpose or principle of going. No effect they can have. The opposition cannot have any effect, but comes to examine, to test, and to give the glory passing the examination. The examination is undesirable to those who have possibility of failing. But who won't fail any examination he will welcome to acquire more glory. So the final adjustment that within the harmony of His devotees, he has got connection with Kṛṣṇa, farthest it may be, but still it is connected with Him. It will help.

To a patient some – to a patient perhaps the ghee may do some harm, but when healthy that ghee will contribute to his health. Something may harm when in our weak position. The stronger position, that will contribute to our growth. It is possible.

So Infinite accommodates everything in Him. Kṛṣṇa is stealing, but stealing is bad, but when Kṛṣṇa is stealing food from the room of His mother Yaśodā the devotees think it very sweet. Why? Everything belongs to Kṛṣṇa. He's stealing His own thing. It is not stealing at all but only in a posing of stealing. So it is not stealing, it is also harmonised by satisfying so many, satisfying, but it is not real stealing in His case. In His case it is not stealing, not breaking the law of morality, no encroachment on others property, because everything belongs to Him. This is only a play, only a show, so it is harmless. And also it gives pleasure to the heart of the devotees, "that which belongs to Him, He's only showing a

fashion of stealing as if of others property.” That is līlā, pastimes.

A madhyama-adhikāra when we’re in the middle stage, the elimination and acceptance, he’ll go; but when we reach the final goal no elimination or acceptance. I’m in such a particular place and there no elimination is necessary. Acceptance of everything is helping me. But on the way so many things to eliminate and so many things to accept; something like that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Not clear?

Devotee: Clear.

Śrīla Śrīdhara Mahārāja: Somewhat. Hare Kṛṣṇa. Hare Kṛṣṇa. So today we may stop here. Gaura Haribol. Gaura Haribol. Jaya Oṃ Viṣṇu-Pāda...

End of 81.10.12.B

81.10.19.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...the Divine Dispensation. In this way we are to take it.

When finally Kṛṣṇa in His last Dvārakā līlā when everything is divorced, the withdrawal of Yadu varṁśa, then so many disasters together. Baladeva one side, He's in meditation. One serpent came out of the mountainside into the ocean. Yadus winding one another, they began to kill each other. And all wailing, the ladies are wailing like anything. The husbands at one stroke wholesale by mutual fighting they disappeared. Vasudeva, Ugrasena, the old section, they are also benumbed seeing the matter.

But Kṛṣṇa is running hither and thither and giving consolation, keeping His temperament all right. Running hither, "O, don't do this. Try to take it as His Divine Dispensation. Don't break down." In the highest degree of separation - in cool brain He's running to help this side, that side, that side. So in whatever...

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: I'm, it may come, even it may come they may engage themselves fighting with one another. In the way they're moving I think that that time may also come. But you do not try to express, that also untimely, and also, don't leave them. Don't leave them. The policy should be to make the best of a bad bargain, to make the best of a bad bargain. It may be that evil may come out, but still we shall try to keep our temperament, and also to help the going also. Our attitude should be like that. To the last moment when a body, when a man is dying we must not leave them knowing fully well that he will die. No leaving, try my best to give my help.

So those that are seen to divert from the standard point, still we shall try our best to help them. Spiritual death: I'm not talking of the physical also, if spiritually they seem to deviate from Swāmī Mahārāja's ideal, our attitude will be that to go on helping them, then purity will again come. But we shall try to hold the ideal with firm hands, the banner with firm hands, for which we have come out. We have not come out for any

organisation, or opulence of money, etc. The ideal has attracted me and I shall follow the ideal, at any, under any circumstances. We are out for the beauty of the thought, for the beauty of the ideal, for the beauty of the fulfilment of life. And we must not give it up at the cost of death, poverty, anything else. That should be our guiding star. Then we shall try to help the others for the same, for the same, but the inevitable will come. I can't help.

karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

You can't sit idle. You try your best for the best fulfilment. But the inevitable will come, to happen. I shall try my best to the last moment to help them, cooperate, constructive. I must not be, must not allow myself to be a party to some destructive element. I'm constructive, helping. So that should be the normal ideal of a standard spiritualist, I think.

Mādhava Mahārāja: So then your advice is that we should try to form a group so we can execute our devotional service...

Śrīla Śrīdhara Mahārāja: of same temperament, sajātī-yāśye snigdhe: [śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha

sajātī-yāśye snigdhe sādhanau saṅgaḥ svato vare]

[“One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position, to associate with such saintly persons will help us the most to progress towards the ultimate goal.”] [Bhakti-rasāmṛta-sindhu, 1.2.91] & [Caitanya-caritāmṛta, Madhya-līlā, 22.131]

...whom we can talk with confidentially, and by mutual help, by mutual cooperation we can live and thrive.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Yes. As long as it's possible you try to keep up the connection. Don't take the responsibility of separating yourself. You try to cooperate as much as you can, as long you can.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: And when it will be impossible it will be better that they will reject it, but I don't ask you to leave the ideal. The purity of purpose, that has attracted me, what has attracted me to Swāmī Mahārāja, the ideal. If I leave that I shall die. I shall commit suicide. The light, the finer light that has attracted me, that star I cannot leave. And I

can also try my best to keep connection with my fellow brothers who came also for the quest of that light. But if he deviates I won't. At the same time I won't be very eager to cut off their connection. I try my best, but my first thing is my ideal of life, and the second, those that came for the same ideal, not otherwise. We have got connection, so many connections we had in our previous life, but this company means for the ideal, and if one deviates from the ideal I must do my duty towards him, according to that, that I may not deviate.

Mādhava Mahārāja: We have been trying for the past four years...

Śrīla Śrīdhara Mahārāja: And we should keep in mind, [pārtha naiveha nāmutra, vināśas tasya vidyate]

na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

He's there, omniscient, He's to help me so we must be sincere.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: What did you say?

Mādhava Mahārāja: I said we have been trying for the past four years, since Prabhupāda disappeared from our presence, we've been trying to make some compromise. But now we see their minds are not changing. They're becoming more determined.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Anyhow, I can't advise you to give up the ideal for which you and they also came, but of different mentality.

Kṛṣṇa says in reasonable way, that in the beginning, when Uddhava asked Him: "So many differences in the conception of religion, from where it has come? Are they equally true alternately, or they are great and small?"

So Kṛṣṇa told: "In the beginning it was one, and I told it to Brahmā the creator, and the subject matter was Myself. But when Brahmā told his disciples, according to their capacity they received, and when they gave delivery of that advice, instruction, in turn, there some modification, not same thing. Same thing went to the ear of ten persons, and when they reproduced it their difference was found. So prakṛti-vaicitryāt, according to the capacity of the hearer, listener, some modification, and then from generation to generation more modification, then so many differences in the religious world."

So differentiation must come to effects, to effect, happen, it is inevitable. Differentiation, difference, is inevitable, we can't avoid it. But still, in that stage we shall try, that some of equal temperament, nearer temperament, nearer mentality, we shall make a group, then we'll be, our life will be

easy, and our work will also be smoothly done. So company is necessary, but company must be suiting the purpose, the ideal. Ideal is all in all, Kṛṣṇa, Gurudeva, what he said, by which he attracted me that is my first thing. And the group that are following that ideal strictly they're my own friends; close intimate friends. And those that are deviating we want good for them but we can't take them, or everything as it is. We shall try to help them, not to desert them: that should be our policy. Ke?

Devotees: [?]

Śrīla Śrīdhara Mahārāja: [?]

Guru and the ideal, what I heard, what attracted me to him, that is my first concern. And next, who are nearer [?] in that level [?] and as one deviates from him, as much he's so much far away from me. Still I should try to be sympathetic towards that. This should be the underlying principle of all our conduct, individual or general. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Bhāratī Mahārāja: So Mahārāja, there's another question that comes. Bhāvānanda Mahārāja, he has the same idea, we should all cooperate. We may have some differences but everyone should cooperate. And he also has a lot of respect for yourself. He respects you in his heart I'm sure. But he's under some political pressures, so for that reason he's not

so open to come here and see you for Hari kathā. We know that.

Śrīla Śrīdhara Mahārāja: Yes. Whoever will come to me I'll say the same thing. I have got a great and bitter experience also after the departure of our Guru Mahārāja. Forty four years I'm passing through that experience, long experience amongst the dealings of the God brothers and also disciples of the God brothers. I've got some experience. And also I've got some idea about the principle for which Guru Mahārāja came here to preach: so the experience, from his words, and after his departure.

So, two things necessary, the ideal as well as the organisation, but the ideal has the first and importance, and the organisation the next. That is relative and Absolute, the same thing which is, when there will be a clash between the Absolute and relative we must serve the Absolute, we must take side of the Absolute. I can't be a traitor to myself, which attracted me I can't be traitor to that idea. If I feel that I'm committing wrong that is another thing. But as long as I think that yes, this is the ideal, I shall try to keep up, the nearest distance from the ideal. And organisation is for that, and not at the sacrifice of the ideal we shall lick at the feet of the organisation. But organisation for higher purpose then it is well and good, otherwise it will do some disservice to the world. We shall try our best to keep the organisation under the principle – under the principle, under the truth of our conception, try our best always. And through that organisation we shall be able to do good to the public and with facility. But if organisation deviated from the ideal that organisation will be [?] The ideal is the first thing and the organisation the second. Organisation must be faithful to the ideal.

Kṛṣṇa jñāna, Kṛṣṇa and His knowledgeable thing is one and same. Kṛṣṇa Nāma and Kṛṣṇa is same. Kṛṣṇa jñāna and Kṛṣṇa is one and same. Kṛṣṇa līlā and Kṛṣṇa one and same.

Devotees, even crossing brāhmaṇas, so many kṣatriya, vaiśyas, any devotee of Kṛṣṇa he should honoured, he should be respected, irrespective of any other position, independent of any other function. According to the intensity of the connection with anyone with Kṛṣṇa he

should be respected. That should be the Absolute consideration of things. Not that one is a big scholar, or a big organiser, or big diplomat, or a big financier, they will be ostentatiously some honour, but not at the cost of the ideal, of the high ideal. They should be all, must be subservient to the ideal, ideal of Kṛṣṇa. They should be servant not master.

Bhāratī Mahārāja: So Mahārāja, Bhakti Caru, he has spoken with Bhāvānanda Mahārāja at length the last few days.

Śrīla Śrīdhara Mahārāja: Bhāvānanda Mahārāja is very simple man.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He has tendency of speaking the truth, an open man.

Bhāratī Mahārāja: So Bhāvānanda Mahārāja had asked Bhakti Caru Mahārāja...

...to have the visiting devotees from America stay in Māyāpur, because he felt that it would be better for the Society – relative consideration – it would be better for the Society if the devotees stay in Māyāpur, when visiting.

Śrīla Śrīdhara Mahārāja: [?]

Bhāratī Mahārāja: Bhakti Caru Mahārāja... [?]

Śrīla Śrīdhara Mahārāja: Ke [?]

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] That you stay here, but because about Swāmī Mahārāja, our Guru Mahārāja had some reverence for Śrīdhara Mahārāja so you can go and hear from him, but you stay here. And your problem will be; if not yours, but some others also, that if we stay with them in their association, then our hearing will not be very, of perfect nature. The contamination of that place that will arrest our progress.” So you may take, some may think to take extreme step, those very lovers of the ideal, and if they think, “I think Dhīra Kṛṣṇa’s position is such. He has got so much confidence here that he’s a desperate man now. He could not...

He told that: “If I’m allowed to remain with your association I must be allowed to speak the truth. But if you come to interfere there I leave your association. I like my ideal the best, open, it is open. At the cost of anything I shall try to follow the highest ideal. That is the be all and end all of my life.”

So in that case we don’t want, from his position we say that I don’t want to abandon your company, but I want to keep the standard. You come to the standard, I with you one and same, but if you deviate from the standard what I realise I can’t indulge in that. It is a question of adjustment, personal adjustment; individual adjustment.

Once in our Maṭha, Gauḍīya Maṭha, it so happened, I was one side and the Governing Body anyhow by the majority they passed a resolution. And the Secretary told me, whom I had some reverence, told me, “You are compelled to obey the decision of the Governing Body.”

I told, a little harshly, and offensively, to that remark, “That I, ha, ha, ha, I pass urine to your Governing Body.”

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: I want to have the service of the Lord whose direction I shall be able to go further to that higher destination. That is the only aim in my life. And what I shall do with your Governing Body and so many properties under the management of Governing Body? I don't want them at all. Why do you show to me the Governing Body, the majority of the resolution of the majority of the Governing Body? I don't care a fig for that. That was my remark. And still I am there, still I am there. Even, so many friends wanted me to become Ācārya. I thought, there were many senior brothers...

...service of Mahāprabhu and Kṛṣṇa. Governing Body has control over so many centres, under it. I have got not least temptation for that. I don't want so many centres or wealth, permanence and the properties that are under Governing Body. My only earnestness is to go towards Mahāprabhu under the guidance of a Vaiṣṇava. What Governing Body will help me for that? Only true Vaiṣṇava I want. That is my only necessity. Under whose direction I shall be able to go further to that higher soil. That is the only aim of my life. And what I shall do with your Governing Body and so many properties under the management of Governing Body? I don't want them at all. Why do you show to me the resolution of the majority of the Governing Body? I don't care a fig for that. That was my remark. And still I am there, still I am there. Even, so many friends wanted me to become Ācārya. I thought, there were many senior brothers amongst them who selects me to be the Ācārya, but it will be difficult for me to manage with them, and I won't be able to do work under their majority rule, so I refused.

One Mādhava Mahārāja's group, Yājñavara Mahārāja, another Keśava Mahārāja's group; I gave up their proposal. No. I won't go to be Ācārya of your group. So many senior God brothers were there in both the groups. But I'm an idealist all through my life, and I'm out for that and I shall try my best up to my last breath to maintain that inner most sincere seeking purity for the same. That is my, this is my nature, acquaintance. So I'm an extremist in this matter, not to give up the ideal at any cost, at any cost, at any price. I must not go to sell them, to make trade on my ideal fulfilment. I'm that extreme type.

So you consider yourself what to do personally. Because I'm not going to experience the personal difficulties what you will have to do in future, near. So at your own risk you are to, you must look to your own heart, the depth of your heart, what you are to do, or not do. To be or not to be? Hamlet! That is the question. To be or not to be? The challenge is there.

And it is clear to me, we are out for which, not for a, as I told several times, when we joined Gauḍīya Maṭha it was not so very organised richness. But we were not attracted by any glamour of the Maṭha but only the ideal, the highest ideal that attracted. And to be sincere to our own self, to be true to our own self, we must stick to that, to that sort of mentality and boldness and desperate consideration.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

Any trouble, the relief will come from above, otherwise we are to suffer.

We are ready, we are out for suffering and putting our hope on the above. Our help from other parts we don't want to take, any pity, any kindness, we are not out to beg, but the grace from above. If I have a drop of grace from that quarter I shall consider myself to be fulfilled like anything. And if so many offerings come from other places I won't accept, I shall be indifferent to them. Not loss or gain of this world I'm to adore. But I shall hope that my guidance which came from above, that may not abandon me in any, under any circumstances. We should try to take our stand there. That is my ideal, my dream, my everything. [?] I can say so only to all, that not at the sacrifice of the high ideal. Few and far between, not, it is not very easy, it is not available to have in every birth, everywhere. Very rarely such connection we may have and it may not be disconnected at any cost. That is our understanding. And for individual case you are to apply for your own self what you are to do. Hare Kṛṣṇa.

Organisation, organisation for what? Of course, when many persons assemble all may not be of equal standard, so some sort of deviating tendency may be found there. But the leaders, the stalwarts, they will, their nature should be always to give more value for the ideal. And it will take them up, to draw them upward, the ordinary masses. They may fall down. All may not come for the high spiritual purpose. Some glamour, some...

Bhāratī Mahārāja: Grandeur?

Śrīla Śrīdhara Mahārāja: Not grandeur. As the principle of the hippie, by which they're attracted, by, without principle, by external temporary or accidental glamour you may say. Without consideration, without sober deliberation, whatever he finds he jumps to swallow, that sort of temperament. Many may come with that idea also, that idea.

So, there is a story – Hare Kṛṣṇa. Hare Kṛṣṇa. There is a story, one sādhu he anyhow secured a disciple. “Come to me, within one year I shall show you God.” Then he took along the man with him and he gave laddhu, puri, etc, many things.

Then one year past, the disciple asking his so called guru, “Gurudeva, you told that after a year you will show God to me. But more than a year past and you are not showing God to me. What’s the matter? I hesitated to put this question to you, but now I can’t tolerate.”

“You fool, you are eating laddhus and puris and so many palatable things, so much and for so long a period. Do you think that God is more tasteful than this? This laddhu, puri, is He more than that, you fool?” That was the answer.

So, we are to deal with substance, substance. The glamour also, external temptation, that may be also utilised for the truth. It may be utilised, but if the real thing is absent the whole thing will begin to rot, will be rotten. Material, this Sai Bābā and so many things are going on, Maheśa Bābā, all these things.

Gauḍīya Maṭha has something that’s standing alone to refute all different traits of religious principles. And we are to understand that, its real position, where it transcends from other proposals of spiritual nature. That adjustment, our Gurudeva used to tell many a time, “Religion is proper adjustment.” We shall meet different conceptions of spirituality, and where, how far they come for the common ground, and where to pass over them. With different proposals there are of so many religious conceptions.

Mahāprabhu Lord Caitanya, and Śrīmad-Bhāgavatam, the last book, holy book of Vyāsadeva, Bhāgavatam, surpassing all different conceptions of religion. And where and how, that we are to imbibe and accommodate within us and do accordingly. I may not lose, I shall try to keep others up, but not to take me down.

bhārata-bhūmite haila manuṣya-janma yāra / janma sārthaka kari' kara
para-upakāra

[“One who has taken his birth as a human being in the land of India
[Bhārata-varṣa] should make his life successful and work for the benefit
of all other people.”] [Caitanya-caritamṛta, Adi- lila, 9.41]

Mahāprabhu says: “Fortunately you have got a birth in this land of
Bhārata-varṣa, the land of highest culture, ancient, eternal. First fulfil your
life, your hankering, and then go to help others.”

Hayam asidya katham anyam sadayet [?] One who has not seen the
truth, how can he venture to show others to see the truth? So fulfil your
own life and at the same time with the help of the higher, keeping your
connection with the higher, go to help others. Otherwise the both of you –
one is drowning in the water, and if not well equipped to go to rescue him,
both of you will die, going down, drowned. Hayam asidya katham anyam
sadayet [?] You have it first and then you give it to others. That must be in
the connection of Gurudeva. [?]

Birhandiy [?] was a great doctor, Birhandiy was a genius. He was such a
genius we are told, he was [?] or something, in England when he went to
study, and at the time of his examination he was presented a patient
covered, body covered. And the professor asked, “What sort of patient is
this? You say.”

He told that, “It is a case of pox.”

So he was in the diagnosis cases he was considered as failed. Then

when Birhandiy heard that he came to the professor. “Why sir I don’t get the pass mark?”

“Oh, you committed mistake. That was a case of influenza. It was taken from the hospital for your test and covered.”

“No, no sir. I don’t commit any mistake in diagnosis. That must be a case of pox.”

Then the professor phoned the hospital, that influenza ward. “Oh, how that patient suffering from influenza is doing now?”

The nurse answered, “No, no, sir, the pox has come out. He’s removed in that department.” Then the professor, “How did you detect?”

“I get a scent. Through scent I can understand the patient, the disease.” He was astonished.

And that Birhan Raya [?] once also went to – this is side issue – to see Gandhi when he was taking a fast of twenty one days, after fifteen or so days fast he went to visit him, and after examining he passed a remark, that Birhan Raya. “The physicians of the future time will have to admit that the cause of vitality is not within the body always, but can be without the body. Outside the body the cause may remain to make a body live.” That was one of his remarks.

And another time when so many refugees from Bangladesh came in a very extraordinary flow and the government was not able to manage them, they’re all...

End of 81.10.19.A

81.10.19.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...the government was not able to manage them. They're all sitting here, there, lying, suffering from heat disease, infectious disease." In this way Birhan Raya told. "This is the land of Śrī Caitanyadeva. Is there none who can get relief to these suffering and dying persons, so many? The government has failed to console them in such days of their extreme misery."

That Birhan. And when he was dying, he was heart specialist, and perhaps up to eighty years he lived. When he was dying Radhakrishnan came to see him. Jawaharlal [Nehru] was aching at that time, he could not come. They loved him much. Birhan Raya told, he consulted doctors with full consciousness, they told, "For certain, this injection perhaps will be fittest at this stage."

"Yes," Birhan Raya told, "Yes, that is the medicine and you may inject, but who will receive the injection he's not present. The medicine, there must be some vitality within who will receive the medicine and apply it in its work: he's absent. So who will utilise your medicine, he's absent, he's no longer." Injection was given but succumbed.

So this example from where – what I was talking, that this example was necessary? The receiver is not here.

Mādhava Mahārāja: You were talking about the refugees from Bangladesh.

Śrīla Śrīdhara Mahārāja: No. That is side issue. Before that. I came to Birhan Raya only for that, then as a side issue two incidents were mentioned by me.

Akṣayānanda Mahārāja: Para-upakāra, helping others, bhārata-bhūmite.

Śrīla Śrīdhara Mahārāja:

bhārata-bhūmite haila manuṣya-janma yāra [janma sārthaka kari' kara para-upakāra]

[“One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.”] [Caitanya-caritamṛta, Adi-līla, 9.41]

...

Proper recipient must be, the well doer must be there, then he can do good to others: something like that perhaps. To utilise the organisation, the organisation is there but to utilise the organisation some spiritual

hand must be there to utilise it, the inner man to utilise, or all is useless. Useless: utilisation for what purpose?

Once, while in Vṛndāvana parikramā, in Kamavana, so many volunteers also drawn to help the parikramā organisation and there was some quarrel between the volunteers. Prabhupāda was in a solitary camp, and we are three, four, sitting around him. And Bon Mahārāja he was delivering lectures to minimise the quarrel amongst the volunteers.

And there he was saying: “Many good organisations are there in the world. We don’t claim that as an organiser we are of best quality. But that organisation they’re serving very lower causes. And you have got the chance to serve the cause of the very higher order. That is the speciality here, you have got chance. But mere organisation – organic perfection may be seen anywhere, but the speciality of the organisation that the highest truth is being imparted through this organisation. This is its fortune. This is the thing to be proud of, the quality.”

Quality is very rare. Quantity we are in the midst of, that is ample all around, quantity of many things. But our progress means quality not quantity. Quantity to be eliminated and quality to be searched and to earn to have, quality. We are all out for quality. And wherever we are quantity is everywhere.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

It will be good, and to keep up the prestige of Swāmī Mahārāja also if you work harmoniously: prestige. But at the same time, what for he came to you, that should not be ignored. That is my... cooperation, work together that is well and good, but not at the cost of the principle. That is my last word to you all, and you are to do according to your own individual judgement, you are to take step.

Hitch, clash, quarrel, that is not desirable, not desirable, but if it is unavoidable at all for the upkeep of one’s own proper life we can’t avoid.

Ātmā sei prati vintare [?] There is a saying of Cāṇakya [Paṇḍita], the renowned politician of ancient India. He was living during the time of Alexander [the Great], and Candragupta [Mahārāja].

Tad adekam kula sharte [?] A general education for the society: “We shall reject one to save our family.”

Grama sharte kulan tad ete [?] “For the interest of the whole village I may even give up my own family.”

Desha sharte tadit gramam [?] “And if necessary for the good of the country I shall leave my village.”

Ātmā sei prati vintaret [?] “But to save one’s own self one should even sacrifice even, leave the whole of the world to save one’s own self.” Ātmā tei prati vintaret [?] “The whole world may be left if it comes into clash with one’s own selfish realisation of selfish purpose.”

So I’m greater to me than the environment. I want greater environment only for my improvement, and to eliminate previous environment.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [Bhagavad-gītā, 18.66]

That is the motto. “The present environment may not have any fascination for you. Go ahead, go onward, onward, towards My direction.” No risk no gain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

“Yes, my judgement is on the whole, yes, I’m, we’re very eager and we like it also to work together with our God brothers, but my friend not at the sacrifice of the high ideal for which we have come out.” That idea should be kept. Some elimination if necessary we may tolerate. But if for the organised unity so many high cultured souls they become indifferent to the organising people, then what good should we derive out of our special love for the organisation? Let us come and see.

I asked that consult the so many stalwarts that are dissatisfied with the present administration and then you meet together and you form some resolution, put that to the administering party, ‘that so many important persons are being indifferent and going away from the organisation, and they’re all good. So modify your administration in such and such way and accommodate all the higher personalities of sincere hankering for the truth.’

And if they do not do, then you can form a separate organisation and go on with the teachings of the truth as you have heard from Swāmī Mahārāja: a separate organisation. You should not neglect though the stalwarts that came.

“And more recruitment at the cost of the so many stalwarts sincere that came to serve Swāmī Mahārāja, and to have some man power or money power, that is not the desired thing for our mission. It came by the word, by the beauty of the instruction, the men and money came, and we shall try to keep up that standard. It will automatically come, not at the sacrifice of the highest principle. We can’t tolerate that. That is our vitality. That is our vitality. We can’t live without that. So with folded palms we pray to you, consider this and keep us along with you. We’ll be so much happy. But our heart is burning seeing so many things that are going against the ultimate desire of our Guru Mahārāja. How can we see with our own eyes such deviation, and still indulge in encouraging that going away from,

flying away from the principle. We can't tolerate that."

With all sincerity you talk with Bhāvānanda Mahārāja, "You come to save us. We're not eager to erect some anti movement or anti organisation to fight with you. That's not at all within us. We can't tolerate to look that the body is going down from the ideal. That is our inner pain. So you are also a man, though chairman of the organisation, but as a sincere devotee we appeal to your heart. And if we are misguided, help me, instruct me. If we are misguided we are to mend us, eager to mend us. We have got no other ulterior motive to stand against you or to cut off your connection, no. If for the principle which is necessary we can't help so we're indifferent because we can't help."

Hare Kṛṣṇa. You can approach in a body also. Bhāvānanda Mahārāja is the present chairman.

"You come to our relief. We're a particular group and our ideals are such and such. You consider. We have not come here to play the part of enemy of Swāmī Mahārāja's organisation. Not come to stand against the organisation created by our Guru Mahārāja, not come for that purpose. But the present circumstances forcing us, and if we commit mistake please correct us. We are not very eager for our personal prestige, or power seeker we are, never. We want sincerely to make, continue our search after Kṛṣṇa, kṛṣṇānusandhāna, we want to search where is Kṛṣṇa. Kāhān kṛṣṇa prāna nātha vrajendra.

[kāhān mora prāna nātha muralī-vadana / kāhān karoṇ kāhān pān
vrajendra-nandana]

[Śrī Caitanya Mahāprabhu said: "Where is my beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja

Nanda?”] [Caitanya-caritāmṛta, Madhya-līlā, 2.15]

The life of our life, the existence of our existence, the aspiration, the object of the highest aspiration where is He? We are eager to go towards that path, that way, if possible to find Him, or very nearer friend of Him.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The nose and the breath, the breath is more important than the nose. With the nose if we take the breath it is well and good, but breath is indispensable. If we are to spare one, the nose may be rejected, but breath we can't leave. Such, the organisation is good, but the breath, taking of breath, that chance must be there.

[?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: You have not taken your breakfast? Is it not?

Mādhava Mahārāja: I'm taking so much breakfast.

Bhāratī Mahārāja: Many things are ānukūl to stay in the society because of facility. There is facility for extensive preaching. And then other things are prātikūl.

Śrīla Śrīdhara Mahārāja: So you calculate and this is the capital and this is the balance, plus, minus.

Akṣayānanda Mahārāja: Debit, credit.

Śrīla Śrīdhara Mahārāja: So much credit and so much debit, and considering the two, what will be. You must want some gain. You do like that, that so much benefit I get if I stay with the organisation, and so much loss I have to incur if I stay with the organisation. And what will be the balance? According to the balance you are to do, take your action. That is common sense.

Mādhava Mahārāja: Mahārāja, where should one place the emphasis? Should the emphasis be more on preaching, or more on personal development?

Śrīla Śrīdhara Mahārāja: Preaching is necessary, indispensable for personal development. Preaching is not another thing. Mahāprabhu told, Bhāgavat told, that preaching is the highest help to one's self realisation. Kīrtanam means the reproduction, to receive and to reproduce, kīrtana. A sincere man when he's reproducing he will get something new, push from inside, inspiration, also. So kīrtana has been considered to be the highest method because you cannot but be all attentive when you are reproducing something to others. Within when you are trying meditation, even when attending some lecture, śravaṇa, you may be absent minded. But when you're talking to someone you cannot be absent minded. All attentive otherwise you cannot talk irrelevant. So the internal culture reaches the extreme when you are reproducing. And you already heard, received, you are to reproduce that if you are properly making, taking to kīrtana, you can't talk at random. You must be all attentive. And every fibres of your body and mind will be engaged unconsciously. So the cultivation is the most advanced stage in kīrtana. And also the environment which would have come to attack you, that is also being disinfected by kīrtana, and many others also being fed, not only feeding yourself, but at the same time they're also being fed.

Offensive for offensive: the last stage in Russia perhaps, Hitler and Russia war, the defensive could not give the desired result, the defensive. So offensive for offensive, that method was taken up in the last period of the war, offensive. So Kali, the environment is offensive and if you are passive they will try to enter you and you may not be, utilise your full energy for meditation, may be absent minded. And offensive for offensive, the environment is unfavourable and you try to make your surroundings also, create things that will fight with one another. The offensive for offensive, and you will be all attentive, that is the best opportunity automatically we get in kīrtana.

So kīrtana, is not for the, the greatest enemy is pratiṣṭhā, that is one's own prestige, one's good name, fame. We shall be careful about that. Kīrtana, all our activity if we want that it will be bhakti proper, devotion proper, then the recipient will be, the result of my activity will go to my Lord and not to me. That should be the tenor, the very life of all our activity. Whatever I'm doing, the gain what I, the benefit what I derive from my activity, my Lord will get that and not myself under any circumstances. That is the thread that must be there. That is bhakti proper, not individual recipient character should be maintained, to make it devotional activity. We shall always be awake to that fact.

karmaṇy evādhikāras te, mā phaleṣu kadācana

[mā karma-phala-hetur bhūr,] mā te saṅgo 'stv akarmaṇi

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

The result, ha, ha, that is that Hegel, “Reality is For Itself.” Not only He’s omniscient but He’s all enjoyer. We are to accommodate that with that ideal, He’s all enjoyer, only all enjoyer is He. And we are all materials to promote enjoyment to Him. That is our constitutional position, and that is our liberated self, otherwise we’re under illusion, labouring under illusion. We are to tolerate this, that He’s the only enjoyer, everything to satisfy Him everything is meant. And we are all making encroachment of different ways and so we suffer. His position is such that He’s the enjoyer of everything. Everything exists to satisfy Him, and we are also. Our existence also to satisfy Him, then it is advaya-jñāna, then it is Absolute One. There are so many share holders – no! Ha, ha. Not separate person to get enjoyment, it must be connected, that is the highest, most important thing. “For Itself, Reality is For Itself.” So die to live, die to live, self determination, that is to die as we are at present, we are to die, and the golden friend from within will come out, that of a cent per cent servitor of the Lord. He’s the only enjoyer. We are to realise that fact, to swallow that bitter however that may be that bitter pill, that He’s the enjoyer, wholly. Otherwise only lip deep admittance that, ‘Yes, He’s all in all, He’s the Absolute.’ Only intellectual confession won’t do. From the heart we must accept the fact that He’s the all enjoyer and we are all fodders to fulfil His desire, and we must find our satisfaction in that position of us. Die to live. And He’s for Himself, He’s not subservient to any other thing in the world. Then He’s God, then He’s Kṛṣṇa. So we are out for the greatest fight ever one can have and think and dream of. We are soldiers to fight out that cause. Hare Kṛṣṇa.

Mādhava Mahārāja: So one has to make a certain amount of preparation before he can preach. One has to prepare himself to a certain degree before he can preach.

Śrīla Śrīdhara Mahārāja: Yes. To maintain his position, right position, then he can distribute, so śravaṇa kīrtana. And if one is sincere the caitya

Guru is there. The mahanta Guru may not be present always, so caitya Guru is there to help him, only he will have such sincerity of heart, proper seeking, proper search for the Truth Absolute. Then wherever in scripture, in the words, instructions of a sādhu he will just catch that and keep it, the highest jewel in his heart. “Oh. He’s such. I shall consider myself most successful and helpful if I get the chance of dying in this battle.” Ha, ha, ha. But really I do not die. A good soldier he will not care about the circumstances, but if call comes he will jump to give his life. Die to live. So wholesale death, what we are.

Edei kori sarbanas [?] Bhaktivinoda Ṭhākura says, “The new body will spring up from the fire of service.” Edei kori sarbanas [?]

And what we consider at present to be our very nearer enclosure that will all vanish. I shall have a new life in that domain, back to home, back to God, svarūpa-sundarn, and that is like a minor sleeping within the heart. That is also here within me, that is now, with morphine injection we swoon. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare. Hare Rāma.

So this is fight, fight for invisible, are you prepared for that? And whether I will have the chance of seeing Him very soon that is also uncertain. But still His news is such things there are and if I live at all I must live for that, otherwise life has no charm for me. The alternative dismissed in this way. If I have Kṛṣṇa I want to live, if not, or Kṛṣṇa bhakta, Guru, devotee, I shall live, otherwise life is tasteless. I don’t want to live any more.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare. Hare Rāma Hare Rāma. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi.

Devotee: Śrīdhara Mahārāja, it is said, nikuñja-yūno rati-keli-siddhyai, [Śrī Śrī Gurv-aṣṭaka, 6], that the spiritual master is engaged in the most

confidential service of the gopīs. Is that true for every Guru, or is it in special cases?

Śrīla Śrīdhara Mahārāja: So the Guru tattva has been given to us to be seen that, “I am there. I am there.”

ācāryam mām vijānīyān, [nāvamanyeta karhicit

na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”]

[Śrīmad-Bhāgavatam, 11.17.27] & [Caitanya-caritāmṛta, Ādi-līlā, 1.46]

The highest thing present there without your consciousness. The guidance comes from Kṛṣṇa. He’s in the back, so everything is true there. So we are told that Kṛṣṇa’s will, delegation, we are not to forget, that Kṛṣṇa’s delegation, His will is at the back of this relief work for us. So as much as I’ll be awakened I’ll be able to trace the inner wealth and the inner gradation, progress, in Him. And He may even change this external figure, but the internal thread of distributing Kṛṣṇa bhakti, that will remain all along.

ācāryam mām vijānīyān, nāvamanyeta karhicit

na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

Why this has been given to us, though we find a devotee? Always by the devotee He does the work. Still He says in śāstra, “I am there giving respect for Me.”

In Ekādaśī general devotees they’re not offered this anna-prasāda, but we can offer that to Gurudeva only. We can bow down to Gurudeva, even in the front of the Deity, but we do not do so to ordinary Vaiṣṇava. This is the special characteristic of Gurudeva. Because in śāstra it is told that, “When My delegated power descends to take the devotees to Me, like a thread within.” And externally He may – a primary teacher, or an ordinary teacher, or a specialist doctor – according to my development He will adjust accordingly. It is His business. None can give Him without He Himself, so His will is there. He can only give Him, no other, but the devotees. So devotees they come to take me up. And wherever there’s Guru, duty of Guru, we are told to give respect to that form, the Supreme. Then as much – there is another secret – as much as we make progress we are going to be located properly, then according to His order we see a particular group of servitors and there finally we are adjusted to have the eternal serving order.

Kavi sri caitanya madhi kori vrnda daya kavi ana pai vaisnava pada
chaya [?] [Raghunātha Dāsa Goswāmī ?]

First negotiation with Him, and this He sends Guru, and gradually, in the conclusion also, He puts up with His confidential servitor group. “Go on serving Me with the help of them.” The last posting is like that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Nītāi. Nītāi.

Devotee: Since Lord Caitanya was teaching how to understand mādhyura-rasa...

Śrīla Śrīdhara Mahārāja: How to?

Devotee: He was elevating the conditioned soul to the point of mādhyura-rasa.

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Akṣayānanda Mahārāja: Mādhyura-rasa; Lord Caitanya teaching mādhyura-rasa.

Śrīla Śrīdhara Mahārāja: Mādhyura-rasa, selected few. When He was chanting about mādhyura-rasa in Śrīvāsa Aṅgan only selected group. And to the ordinary people that Hare Kṛṣṇa Mahā-mantra, the general thing.

Antaranga kari sange kari rasa sadhan [?] And Bahirange sange kari kṛṣṇa sankīrtan [?] Amongst the public, Kṛṣṇa saṅkīrtana – selected group, few...

...

Talking about the highest attainment of rasa, mādhyura-rasa. Hare Kṛṣṇa.

Hare Kṛṣṇa. Hare Kṛṣṇa. In Bhāgavatam it is also said: ‘rudro ‘dvijaṁ viṣam. If one is not Mahādeva, if he drinks poison, he’s sure to die. But Mahādeva took the poison and ultimately it came like an ornament in his throat, Nīlakaṇṭha, that ornament, ‘rudro ‘dvijaṁ viṣam.

naitat samācarej jātu manasāpi hy anīśvaraḥ

vinaśyaty ācaran mauḍhyād yathā ‘rudro ‘dvijaṁ viṣam

[“One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison.”] [Śrīmad- Bhāgavatam, 10.33.30]

After giving description of the rasa-līlā Śukadeva gives a warning: “That what I told, this is the higher attainment, but one must be, must make himself fit to accept it, otherwise they misunderstand, he will mistake, and they will have to die. Samācarej jātu manasāpi. Even mentally, by imagination one must not venture to approach such things, manasāpi. Anīśvaraḥ, who is not master of his own, who is slave of his senses, they must not venture to come to such degree of confidential pastimes of the Lord. Then: mauḍhyād, and if out of foolishness, ignorance, if they come in contact they will have to die. Vinaśyaty ācaran mauḍhyād yathā. If due to ignorance they anyhow come to partake in it, even mentally, they will have to die, a spiritual death. Vinaśyaty ācaran mauḍhyād. How? Yathā ‘rudro ‘dvijaṁ viṣam. If one is not Śiva and he takes poison, he’s sure to die. But Śiva after drinking so much poison only he was ornamented, Nīlakaṇṭha.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi.

We must have self analysis what we are, where we are, and what is the nature of our aspiration, clear knowledge and with the company of the

sādhū always.

Once, when the first starting of Bengal Chemicals here in Bengal, in India also first, P.C. Raya, the famous chemist, and Kartik Bose, a good doctor and organiser, they started Bengal Chemicals: that was the first medicine factory in India. Now Bombay and Madras, so many places, but then that was first. And according to their book knowledge they went to prepare some medicine. But to their astonishment they found that it is only smoke it is producing, but none of the desired medicine. Then, stopping that, Kartik Bose he ran to Kunava [?], the British firm, near Calcutta, with motor. I heard it from Swāmī Mahārāja. He ran to Kunava [?], and there was the British firm. He took him to their own factory, and with their help they came to produce the desired medicine. Otherwise only smoking – that was produced. So practical knowledge is necessary, is very urgently necessary, that can help us, the practical knowledge. They were scholars. P.C. Raya, he was a renowned chemist. He had some research also, Dr. P.C. Raya. And that was in Allahabad, through Swāmī Mahārāja they opened the...

End of 81.10.19.B

81.10.28_81.10.30.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja:...very shortly he will get that thing. Śrutibhir vimṛgyām [Śrīmad- Bhāgavatam, 10.47.61] The Vedas are only

searching for Him. Yogendra durgama gati [?] And the great yogīs cannot have any trace where He’s residing. So: Sastavi navastar [?] sudurlabha bhagavata hi loke, the real devotees are very rarely to be found in this world.

[aksnoh phalam tvadrsa-darsanam hi, tanoh phalam tvadrsa-gatrasangah jihva phalam tvadrsa-kirtanam hi,] sudurlabha bhagavata hi loke

[O Vaisnava! To see you is the perfection of the eyes. To touch your holy feet is the perfection of the body. To vibrate your holy qualities is the perfection of the tongue, for it is very rare to find a pure devotee within this world.] [Hari-bhakti-sudhodaya, 13.2] & [Gauḍīya Kaṇṭhahāra, 3.47]

We may not contact with a sham thing, we must be very much cautious. We may not make real progress but we may not take anything for something, one thing for another thing. That is tama guṇa. In tama guṇa, the nature of tama guṇa is said in Bhagavad-gītā, he takes something instead of another thing. That is the sign of tama guṇa. There is selection but wrong selection. Wrong selection is the nature of tama guṇa. And the raja guṇa, little higher, it cannot ascertain. And sattya guṇa can hit the right thing. That is the distinction. So this tama guṇa influence that urges us for wrong selection. Selection, we can’t wait for any selection, selection must be done:

very asahiṣṇunā, unforbearing, so wrong selection comes out of that temperament without giving the real value to the real thing. That’s the greatest enemy. We should wait and we should get, we should have a mind to – proper price for the proper thing. That sort of attitude we must have.

trṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtanīyaḥ
sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree,
who gives due honour to others without desiring it for himself is qualified
to always chant the Holy Name of Kṛṣṇa."] [Śikṣāṣṭakam, 3]

That is also, teaches us, wait and see, taror api sahiṣṇunā, not like a
voracious eater, whatever I shall get I shall swallow it, whatever it may
be, without considering what is. Hare Kṛṣṇa. That impatient patient: a
patient who is very impatient in taking his diet.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

I feel a little more tired today, perhaps for that afternoon engagement
yesterday. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol.

Gaura Haribol. Gaura Haribol. Nitāi Caitanya Dayal. Nitāi Caitanya Dayal.

Bhāratī Mahārāja: Mahārāja, we are feeling like you are protecting us.
We feel that you are protecting us – our future.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: We depend on you, on your grace.

Śrīla Śrīdhara Mahārāja: Whatever topics are coming I am going on to
say something according to my knowledge and my experience. Śāstric

knowledge, knowledge drawn from, we have heard from our Guru Mahārāja, and experience I have got during his stay and after his departure. I'm sincerely trying to put that for your consideration, so much, nothing more.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And I feel always that what Guru Mahārāja wanted from me I did not mind much for that. In my last days he's rather exacting from me some sort of use, from his side. That is my reward. I consider that to be my reward, that in old age, very feeble condition, but still I'm utilised by him, unexpectedly surrounded and snatched from the, what little experience I have got in my life coming in connection with that divine master. That is my own reward. I'll be satisfied with that. Gaura Hari. Just before my demise I'm forcibly engaged in kīrtana.

He was very fond of kīrtana our Guru Mahārāja. We saw he couldn't, can't speak, still if anyone came he cannot but speak. I saw, we saw it with our own eyes, if anyone comes.

Once in Bombay one Marati [?] gentleman came to hear from him. "Who is sādhu?" That was his question.

He was very tired and he asked me to answer. I began with this śloka of Bhāgavatam:

sādhavo hṛdayaṁ mahyaṁ, sādhūnāṁ hṛdayaṁ tv aham mad-anyaṭ te
na jānanti, nāhaṁ tebhyo manāg api

["My pure devotees are always in My heart, and I am always in their heart. My devotees know nothing but Me, and I know nothing but them."] [Śrīmad-Bhāgavatam, 9.4.68]

I began with this śloka but he was not satisfied. He took it from me and began to talk about sādhu. But I thought that I was misunderstood. I...

...

Devotee: The following is a darśana of His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī recorded on October thirtieth, nineteen eighty one.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Jaladhi means seven, jaladhi means sagar, sapta sagar, so the emblem – ishū [?] means five, panca van, ishū means van, ishū represents five, and jaladhi seven, seven, five. Then the Veda, four. And conquesta vana gadhi [?] it is a custom that will be just opposite. The four will come, jaladhi seven, ishū means five, and veda means four. Cari veda, panca van, sapta samudra. And that will be best opposite, it is a custom. So the four, five, seven, four hundred fifty seven, this is the custom.

Akṣayānanda Mahārāja: All right. Venkatta could not understand this, and I also of course couldn't.

Śrīla Śrīdhara Mahārāja: Everywhere in Sanskrit, not in figure but in this sign, the sound, representing...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: In every śloka you find that is the custom.

Akṣayānanda Mahārāja: Yes, very nice.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Three eyes of the, Mahādeva and...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Indicates four, five is vana [?] panca sad [?], then six is etoo [?] the seasons, seven, samudra. Also same thing, eight, vasu, asta vasu, nine, nidi, nava nidi, ten, direction. Indra, Ekadas, Rudra...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Different signs there are. Yuga also four, Veda four, Yuga, Satya, Tretā, Dvāpara, Kali, that is also accepted as four. Guṇa also as three, sattya, raja, tama: guṇa may be used for three. In this way there are different words which carry the meaning of that...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Who are you?

Devotees: Kaśirāma dāsa.

Śrīla Śrīdhara Mahārāja: Kaśirāma.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: So another question: different subject.

Śrīla Śrīdhara Mahārāja: In Imlitalā I wrote a few ślokaś there in the stone, it is put there. Then there was one thing, none can explain the meaning in that place.

And one Sakhī Bābu who reconstructed that position, that present temple, he told that when Mahāprabhu visited this place, when Govinda Mahārāja from Badarikāśrama he halted in Vṛndāvana, he asked, “What year Mahāprabhu visited this place?”

And Govinda Mahārāja told, “Gurudeva has, or, Mahārāja has composed these Sanskrit ślokaś – it must be mentioned there.” Then he pointed out, this is the time. Ratnesu vedaneti [?]

There it was mentioned, ratnesu vedani, what is the meaning of this ratnesu? So many paṇḍitaś they also come; can’t understand ratnesu vedaneti. Ratnesu generally they take the seventh vivakti [?] in plural number, devasu, narasu, ratnesu, but ratna and esu, ratnesu, they can’t follow that. Ratnesu vedanite [?]

The four, five, and ratna means nine, nava ratna. Then he pointed out that this is it, this is the time when Mahāprabhu visited here, ratnesu vedanite.

Akṣayānanda Mahārāja: Same principle here.

Śrīla Śrīdhara Mahārāja: In the – always generally this custom – in Rāmānanda Rāya, Godāvarī, there is: Goravadhi yadi yuga āśrama yuge gauri yuga āśrama yuge [?]

Yuga means four, āśrama means four, āśrama - catur āśrama, brahmacārī, gr̥hastha, vānaprastha, sannnyāsī, four āśramas there are four, yuga there are also four, Satya, Tretā, Dvāpara, Kali. Yuga āśrama yuge, four, four, four. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: This, in the translation of Caitanya-caritāmṛta by our Guru Mahārāja, on the verse:

śikṣā-guruke ta' jāni, kṛṣṇera svarūpa, antaryāmī, bhakta-śreṣṭha, - ei dui rūpa

[“One should know the instructing spiritual master (śikṣā guru) to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees.”] [Caitanya-caritāmṛta, Ādi- līlā, 1.47]

In the tattvarja he has written that: “There are two kinds is śikṣā guru, one is the liberated person fully absorbed in meditation in devotional service: and the other is he who invokes the disciple’s spiritual consciousness by means of relevant instructions.” Two types, one who’s absorbed in meditation in devotion – another who gives instruction; that means we can...

Śrīla Śrīdhara Mahārāja: Within and without – from within who guides, that is also śikṣā Guru, by comparative study etc, dictates, dictation from within, for proper guidance, that is caitya Guru, the Guru that has got his position in our citya, in our heart. And śikṣā Guru, this is one, and another, second, the mahanta Guru who is fully established services of the Lord, he may be entrusted to take our direction of services from him: śikṣā Guru, dīkṣā Guru, they also represent Kṛṣṇa.

Devotee: Mahārāja, Bhaktivinoda Ṭhākura has mentioned in his Vāṇī Vaibhava, antaraṅga and bahiraṅga Guru, that is the same?

Śrīla Śrīdhara Mahārāja: Antaraṅga and bahiraṅga?

Devotee: Hmm, antaraṅga Guru and bahiraṅga Guru.

Śrīla Śrīdhara Mahārāja: Antaraṅga Guru and bahiraṅga Guru, I want to, little more further step, what does he mean to understand, to follow. It may be another conception also, antaraṅga and bahiraṅga. Inner dictator and dictator from the outside, but that may include not even that śikṣā Guru, in the case of that avadhūta, fourteen [24?] Gurus. Everyone gives suggestion to him as a Guru. “I learn this thing from that bird. I learn this thing from that beast. I learn this thing from the ant.” That is chavishh [?] fourteen Gurus, the avadhūta, in Bhāgavatam [beginning at 11.7.25] it is mentioned. He receives instruction from the nature also, suggesting something.

Suppose the bird cātaka who does not take water from the ground, but always expecting a drop from the cloud. This will give suggestion to us that we won’t take anything but what is given by the Guru, Vaiṣṇava, I must take that and nothing from anywhere else. And so many things when the mind is: māyā santuṣṭa-manasaḥ, sarvāḥ śivamayā.

[sadā santuṣṭa-manasaḥ, sarvāḥ śivamayā diśaḥ śarkarā-kaṇṭakādibhyo,
yathopānat-padaḥ śivam]

[“For a person who has suitable shoes on his feet, there is no danger even when he walks on pebbles and thorns. For him, everything is auspicious. Similarly, for one who is always self satisfied there is no distress; indeed, he feels happiness everywhere.”] [Śrīmad-Bhāgavatam, 7.15.17]

When He’s within he says everything is helping him to direct him towards the final end. He can read in a particular position, the sādḥaka, almost a siddha, they find that everything is conducting him towards his desired end, whatever.

Mahāprabhu when dancing madly in the front of Jagannātha Deva, He was chanting an ordinary śloka, or ordinary poem, epic, but the suggestion there He’s taking and becoming mad in devotion. So all the reading of the environment – there is a particular stage when all will show towards Kṛṣṇa, ‘go towards this.’

Just as here in the land of exploitation whatever we see we try to get some sort of service from him, even a tree, even a beast, whatever we see, how to exact something from him. That is our lookout always, how to get some benefit from whatever I come across: exploitation, exploitation. And renunciation means everything is apathetic, everything is disgusting. Whatever I come across I become disgusted, that is bad, that is bad, that is bad. Everything is bad, uncongenial. That is the basis of the spirit of renunciation. We feel disturbed by anything and everything. And exploitation, we want to get some benefit, derive some sort of benefit from whatever we see.

And when established in the realm of service everything is helping him,

‘go, do this service, do this. I’m doing, you also do.’ That is in Vṛndāvana – that is really to live in Vṛndāvana, in Navadvīpa, where everything is – ‘I’m serving Kṛṣṇa, you also do your duty.’ That sort of instruction, that sort of wave will come to my plane of heart. ‘We are doing, you do. We are doing, you do,’ giving suggestion, a push towards my serving temperament. To be in Goloka, to be in Vaikuṇṭha, that means subtle plane has come there, atmosphere, their attraction, they’re all carrying to the centre.

In a mob, if I stand, by the push I can go, I have to go, go forward. Sometimes in a crowd, if I stand in the midst of a crowd I’m bound to go ahead because the whole crowd is moving forwards, I have no other alternative but to move forward.

So that current towards Kṛṣṇa, to the service, everyone will help me. ‘Come along with me, we are doing.’

And here, the land of exploitation, everything, everyone is exploiting tendency, whatever he’ll find. Even the Deities also, that is also being exploited. ‘Give something. I’m giving some one rupee bhoga to You, You give me a thousand rupees to favour me that I may get a good business. I’m giving something,’ the trading even with the Deity, with Nārāyaṇa. Because this is the land of exploitation we do not know anything but exploitation.

So exploitation, renunciation, and service, - there are also submission in them, in all these, mainly three stages. The exploitation, moral exploitation, and immoral exploitation: and the serving that is also according to some śāstric order, and spontaneous, automatic in Goloka. There is generally two divisions there. But exploitation, renunciation or abnegation, and then service, dedication, devotion, three planes of life. Hare Kṛṣṇa. Hare Kṛṣṇa.

So bahiraṅga Guru that are coming to help me from outside, Guru, they’re, Guru means guide, they also help me to go towards my desired end. They’re also doing the duty of Guru to me. They’re exciting me, ‘go,

do this, do this. We are doing, you also do. Come with us.’ Bahiraṅga Guru, and from within also, my urge from within, ‘you are still, sitting idle, do your duty. It’s high time.’ That is inner Guru. ‘And this is all transient. Try for the eternal good,’ that internal inspiration. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, here also it’s stated that the dīkṣā Guru is representative of Śrī Madana-mohana Vighraha, and śikṣā Guru is representative of Śrī Govindadeva Vighraha.

Śrīla Śrīdhara Mahārāja: Where do you find?

Akṣayānanda Mahārāja: This is in the purport, tatparyā, by our Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: It is mentioned so far as I know that Madana-mohana sambandha, Govinda abhidheya, and Gopīnātha prayojana. Sambandha tattva Sanātana Goswāmī and his Lord of worship is Madana-mohana; that gives us sambandha. And Govinda, that is, that worship was given by Rūpa Goswāmī, and he’s the Ācārya of abhidheya, the means to end. And Gopīnātha, that is also reckoned as the, amongst one of the three Deities to be worshipped by the Gauḍīya. Gopīnātha, that is, gives us assurance to, and shelter for our whole life as gopī. So he’s prayojana Ācārya, prayojana tattva. It’s mentioned in that way. But here, where do you, read it out. I shall say.

Akṣayānanda Mahārāja: Here it says, “The initiating spiritual master is a personal manifestation...”

Śrīla Śrīdhara Mahārāja: Initiating and who gives the Name, that is also included in initiation, bhāgavati dīkṣā?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So bhāgavati dīkṣā, Harināma and mantra, both?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Initiating master, he?

Akṣayānanda Mahārāja: Is a personal manifestation of Śrīla Madana-mohana Vighraha.

Śrīla Śrīdhara Mahārāja: Yes. Then?

Akṣayānanda Mahārāja: Whereas the instructing spiritual master is a personal representative of Śrīla Govindadeva Vighraha.

Śrīla Śrīdhara Mahārāja: Where have you found it? What is the source?

Akṣayānanda Mahārāja: That's not given.

Śrīla Śrīdhara Mahārāja: Where is he saying this?

Akṣayānanda Mahārāja: This is in the tatpariya to that śikṣā-guruke ta' jāni, kṛṣṇera svarūpa. In the tatpariya.

Śrīla Śrīdhara Mahārāja: Śikṣā-guruke ta' jāni, kṛṣṇera svarūpa, antaryāmī, bhakta-śreṣṭha, - ei dui rūpa. Then: anything else there, no other?

Akṣayānanda Mahārāja: Yes there is, a long tatpariya. The translation: “One should know the instructing spiritual master to be the personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord.” [Caitanya-caritāmṛta, Ādi-līlā, 1.46]

Śrīla Śrīdhara Mahārāja: So Kṛṣṇa and Madana-mohana one and the same. Śikṣā-guruke ta' jāni, kṛṣṇera svarūpa. Dīkṣā Guru means Madana-mohana. And the abhidheya, what is that? Govinda? What is that?

Akṣayānanda Mahārāja: He says [in the purport of Ādi-līlā, 1.47]: “Śrīla Sanātana Goswāmī is the ideal spiritual master, for he delivers [one] the shelter of the lotus feet of Madana-mohana. [Even though] one may be unable to travel on the field of Vṛndāvana due to forgetfulness of his relationship with the Supreme [Personality of Godhead] Lord, he can get an adequate opportunity to stay in Vṛndāvana and derive all spiritual benefits by the mercy of Sanātana Goswāmī.”

Then he says: “Śrī Govindajī acts [exactly] like the śikṣā-guru by teaching Arjuna Bhagavad-gītā. He is the original preceptor, for He gives us

instructions and an opportunity to serve Him.”

Then he says: “The initiating spiritual master is a [personal] manifestation of Śrīla Madana-mohana Vighraha, whereas [the] instructing spiritual master is a personal representative of Śrīla Govindadeva Vighraha. Both of these Deities are worshipped at Vṛndāvana. Śrīla Gopīnātha is the ultimate attraction in spiritual realisation.” Then he says...

Śrīla Śrīdhara Mahārāja: So it comes to that line.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Sambandha, abhidheya, and prayojana.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The Gopīnātha ultimate; and instruction in the middle how to go on with our service that is from Govinda; and Madana-mohana you get a general conception of the whole and to attract, direct, where should I be, gathered, what is our ultimate connection with whom – that from Madana-mohana.

That means the highest power in the world discovered ever is charm, charming beauty. And Madana-mohana Who can even charm the Madana, here in the land of exploitation the principal cause of the whole movement is the principle of lust. To be united, the men and women will be united, and that is the object of the highest conception of pleasure. And we all undergo so many variegated nature, the remote aim is to have some of that sort of enjoyment. That is the engine which is moving this whole structure, to be united. Men and women will be united and thereby some different sort sense pleasure. All the pleasure is intensifiedly collected there, and anyone who is taking pain of doing so many things, the object is to that pleasure. That is the perverted reflection of the

above.

So there also in Rādhā-Govinda milan and that sort of pleasure just the opposite, the Kṛṣṇa kāma, Madana-mohana, Who is charming even this Cupid, Cupid of this world. This is the lowest kāmāṇḍa tama, the extremely opposite thing here, the dense darkness; and that is the dense light, the nirmala bhaskara, that is the purest. To dedicate for the satisfaction of Kṛṣṇa, the centre, the love; and this is the opposite for sense pleasure. So ultimately the highest force is the charm. The charm of loving nature and beauty: that is there, and here also the opposite.

Now that sort of attraction in a vague way, that is the cause of attracting, taking us to that land to be united with Kṛṣṇa in that mādhyura rasa, the kāma, the aprākṛta kāma and the prākṛta kāma. Then, we cannot feel or not, the main attraction of the two poles, south and north pole, the attraction. So when we cross the marginal line and put in the area of Vaikuṇṭha, that sort of attraction, knowing consciously or unconsciously, draws us that side: that is sambandha. That makes us – that is the very basis of the calculation of all other relations around. That is the main attraction for which we adjust and readjust and this way we move that side: sambandha jñāna. The cause of the relationship with that land is that main attractive power, Madana-mohana. Madana-mohana, His name is Madana-mohana. Kṛṣṇa means attraction, absolute attraction. And what is that absolute attraction? That is Madana in the nature of the last of this natha Madana-mohana, that is prema. Madana-mohana represents the prema. So that main attraction, consciously or unconsciously we are drawing towards that. That is sambandha. And I'm adjusted and readjusted in that while making advancement on that way. So the main thing is that Madana-mohana.

Then Govinda comes to be the presiding Deity of our duties. 'Do this, do this, do this, then you'll make progress,' abhidheya. Abhidheya means 'means to end.' How you will make progress? Utilise your senses for His satisfaction, in this way, that way, that way, in details and go ahead. And that attraction, Madana-mohana, that is the beginning. And Govinda will help you to go ahead, eliminating something and receiving something, in this way utilising your senses, your brain, your intelligence, your body,

mind, word, and utilising in this way go ahead. This is Govinda's position.

And Gopīnātha, when you have reached your desired position, to give you shelter within His camp, to keep you for eternity. There with Gopīnātha you are a gopī and He's your eternal master, and He gives you permanent shelter. That is prayojana. He will take the charge of you for eternity, look after you as a guardian, and you will be under His care forever. That is Gopīnātha. Prayojana.

In these three aspects the Lord approaches us, or accepts us. So we find special characteristic in three phases. Though one, but in three phases He comes to our help: so Madana-mohana, Govinda and Gopīnātha. And in our mantram also we find Kṛṣṇa, Govinda and Gopīnātha. Kṛṣṇa represents Madana-mohana in the mantram. The mantram which we get from Gurudeva, there also Kṛṣṇa, Govinda and Gopīnātha, and Kṛṣṇa represents Madana-mohana. And Govinda is there and Gopīnātha is also there in the mantram. Kṛṣṇa, Govinda, Madana-mohana. And Madana-mohana is not mentioned but Kṛṣṇa representing Madana-mohana in the mantram, so Kṛṣṇa and Madana-mohana one and the same. That is, attractor, simple attraction. And then the detailed action how we can adjust us with the attraction, and we can make progress. That is Govinda. And when reached our goal for permanent guidance, shelter, the arrangement is made by Gopīnātha. Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, Śrīla Bhaktisiddhānta told that Gaura Kīśora Dāsa Bābājī was a mañjarī?

Śrīla Śrīdhara Mahārāja: Yes. Guṇa Mañjarī.

Akṣayānanda Mahārāja: What mañjarī?

Śrīla Śrīdhara Mahārāja: Guṇa Mañjarī.

Akṣayānanda Mahārāja: And that he also saw Rādhārāṇī in his Guru.

Śrīla Śrīdhara Mahārāja: Yes, he told. Did you find it anywhere?

Akṣayānanda Mahārāja: No, but you told Pradyumna once.

Śrīla Śrīdhara Mahārāja: Yes, but that is, he told just in this way: “If we can look at it with higher angle of vision we see him Rādhārāṇī.” Because he’s Guru:

ācāryaṁ mām vijānīyān, [nāvamanyeta karhicit

na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”]

[Śrīmad-Bhāgavatam, 11.17.27] & [Caitanya-caritāmṛta, Ādi-līlā, 1.46]

“He’s my Guru. Guru’s function in the nearest way I find him this Gaura Kīśora Bābājī. But if I with mādhyura rasa touch I enter into her heart, into his heart, we find he’s worshipping in the mood of Guṇa Mañjarī in the camp of Rādhārāṇī. Then if we want to take it in a broader light, ācāryaṁ mām vijānīyān, the connection coming from the up, then we can see the full mādhyura rasa. Mañjarī is a partial representation, but by the arrangement, by the law of Kṛṣṇa that Guru is myself, so with that said, if

I follow that sort of outlook then we can have the mādhyura rasa in full fledge it is there for me. For me, the whole, the perfect rasa, not part representation: ostentatiously he's a part representation of mādhyura rasa, but as the śāstra says, ācāryaṁ māṁ vijānīyān, so you don't think that your Guru is partial representation, but the representation of the whole. But in this particular mood I look on her that he's not a mañjarī. In the most ordinary he's Gaura Kiśora Bābājī Mahārāja. Then more internal vision I find Guṇa Mañjarī. Then again with the consonance of the śāstric order that he's not partial representation but for me he's full representation within him, in his inner, I can find Guru's full, perfect. Whatever my want, it is not wanted there, it will come from Him, because at the background Kṛṣṇa. Kṛṣṇa means mādhyura rasa, the highest, the most magnanimous position is that of Rādhārāṇī. So if I look with a high expectation then I can find Rādhārāṇī in her."

That was his explanation, we took in that way.

He told, plainly, "If I look with a head a little higher standard I find Rādhārāṇī. That full eight rasas, naiyika. Rādhārāṇī represents all the aspects of eight naiyikas in Her, and all else more or less partial representations. And if I try with a broader look I want towards Her I find that the whole of the eight kinds of naiyika rasa is present there for me, by the special grant of Lord Himself."

The Guru to the śiṣya is a full thing not any partial mediator, though as a mediator he's concise, but mediation may come through him as the will of the Supreme. The full may come at His will. So subjective cause we shall always remember.

Paśya me yogam aiśvaram [Bhagavad-gītā, 9. 5] "Arjuna, what am I? Look at Me! I'm not that Kṛṣṇa of you, your friend. Now you see so big."

It is His will. So no under law, we can't bring Him, we can't bring the Infinite in a cage, however big, bigger it may be. You see, no bigger cage

can accommodate Infinite. As our habit we want to know everything with boundary line: 'This is this, this cannot be that, this cannot be that, this is this.' We're habituated to think like that. But in the case of Infinite, no boundary, no circumference, all centre. Everywhere there is centre, nowhere circumference. We're approaching that, we must not forget that. So in an atom He can show Himself the full, full representation in an atom, through an atom He may see.

The vijñānī, the scientists, they're going to analyse the atom, a very limited thing...

End of 81.10.28_81.10.30.A

81.10.30.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...going towards Infinite, no end. No end of analysis. Then they're faced with Infinite knowledge, even when they're going to analyse an atom. They're forced to face the infinite aspect of the thing, beginning with an atom analysis. That is connected with Infinite. They will be surprised. The relativity of the atom the Infinite is backing. Something like that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Gaura Nitāi. Gaura Nitāi.

Devotee: Śrīla Śrīdhara Mahārāja, Bhaktivinoda Ṭhākura divides the

brahma-bhūtaḥ stage into two platforms: the svarūpa gatar and the vastu gatar. Could you explain the difference between these two?

Śrīla Śrīdhara Mahārāja: Svarūpa gata relating to himself and vastu gatar relating to the environment, svarūpa gatar and vastu gatar?. And that is also vastu siddhi and svarūpa siddhi. Svarūpa siddhi to realise the ideal in full, and vastu siddhi actual realisation with the environment: one more or less theoretical, another more or less practical. One by determination, by plan, ideal: another actual participation there.

Suppose some I.C.S. Officer he has passed practical examinations, everything he's passed, he has attained the position of an I.C.S. Officer in full. Then he's given a particular post and comes into practical experience. The theoretical qualification he has attained by passing the examination, then he's given a post to act in that way. When he's acting in his position in the service practically he's doing those duties what he got in his training time to the fullest extent. Something like that.

That theoretical realisation to the full and then to be utilised in the practical life, that is svarūpa siddhi and vastu siddhi. Vastu siddhi by sādhana, by his śravaṇa, kīrtana, all the methods he has just reached the highest point of his life. Then it has been seen vastu siddhi, a process, when his realisation is full. Then where Kṛṣṇa in particular brahmāṇḍa having His bhauma līlā he gets a birth there, in the gopī section, and comes in the prapañca līlā of Kṛṣṇa. And then he gets recognition in the eternal līlā of Kṛṣṇa.

Some theoretical qualification attained, engaged in practical participation of the service. And it has been explained to us that this begins in this plane when Kṛṣṇa has descended and performing His līlā, and he gets a chance there. Suppose a select committee of selection: something like that, and then he's put in the service in fact and he goes and gets engaged himself.

Final, theoretical realisation, then beginning practical life. That is in both, in svarūpa siddhi and vastu siddhi; that means something like that.

But your, in every rasa, in sākhyā rasa, vātsalya rasa, śanta, in every rasa it is like that, not only in mādhyama rasa but every rasa. When first svarūpa siddhi, theoretical realisation finished, and then practical engagement in the līlā. A little difference, appointment of the service, to make fit oneself and then get the appointment: this is the difference.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: Śrīla Śrīdhara Mahārāja, since Kṛṣṇa's descending through the Guru, as revealed to the disciple through the Guru... um...

Śrīla Śrīdhara Mahārāja: And Guru means sad-guru we shall say, not trader, not opaque Guru, transparent, real Guru.

Devotee: Is it, will the disciple of a madhyama-adhikārī Guru achieve the same result as a disciple of an uttama-adhikārī Guru?

Śrīla Śrīdhara Mahārāja: Of course. There may be a little difference, but according to his previous sukṛti we may recover the differences. Sincerity – that may be compensated gradually if we are sincere – just as the connection of Guru we may have by the arrangement of the Absolute, so also, after – in my case that madhyama-adhikārī Guru will give this instruction rightly. And also he may retire and I can have – just as in a birth I may have, I may meet one Guru, in another birth I may meet another Guru, but in substantial measurement it is all and same, may be some difference in form. So even in this life also it may be that after some instruction from a particular Guru I may get another śikṣā Guru where I

can learn more. Ke? [?] It may not be impossible, because that Guru is one, ācāryaṁ māṁ vijānīyān [Śrīmad- Bhāgavatam, 11.17.27]. Our sincerity and His grace, that is one and the same thing. His grace, simultaneously there may be Guru, we see. Simultaneously many Gurus are doing the work of the

Ācārya, duty of the Ācārya. But He's within, everywhere.

In Mahāprabhu's time also, so many Ācāryas, they had their disciples, but everyone is to look at his own Guru as he's the Supreme. He's the most well wisher of mine, my guardian. But everywhere there is ācāryaṁ māṁ vijānīyān.

So many mothers may simultaneously exist to represent their own good of their own sons, own children, and that every mother is the centre, the highest centre of affection to every child. Ācāryaṁ māṁ vijānīyān. His grace may be deposited in that manner. But still there may be some difference though the maximum – not all mothers not equal, and the accomplishment of all the mothers are not equal. But still, generally we expect the maximum affection of the child is within his mother. That is the general way. But there may be taṭasthā-vicāra, this is relative, but the taṭasthā-vicāra from the absolute standpoint there are so many differences in the qualities of the mothers, in training, in intelligence, in affection, there may be. But according to their previous sukṛti they will come to particular mothers.

Always we are faced with these two things, relative and absolute consideration. Relative also necessary and absolute is also there devouring the whole, accommodating whole. All comprehensive, the absolute consideration, but still we cannot ignore the relative position and nature of things distributed. This is general common sense.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Would it be considered an aparādha if a disciple sees his initiating Guru as a madhyama-adhikārī and wants to seek an uttama-

adhikārī as śikṣā Guru? Would that be considered an aparādha?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says, “If we see our Guru as madhyama and we want to find another, uttama-adhikārī, will that be Guru aparādha?”

Śrīla Śrīdhara Mahārāja: You see, there are so many who takes, so many – Gaura Kiśora Bābājī Mahārāja, the Guru of our Guru Mahārāja, he took initiation from, as gr̥hastha, from Advaita Goswāmī. But when, as if he surpassed his own Guru, his Guru was a gr̥hastha, but he felt urge that he must devote himself fully for the service. Went to Vṛndāvana and took bābājī-veśa from another Guru of that type. In the strict sense he left this Guru by taking another Guru. There is a contest among the Goswāmīns that gr̥hastha Guru can give his tyāgī Guru, a gr̥hastha Guru, a Goswāmī, he can give the dress of renunciation to one’s own disciple, gr̥hastha disciple. Gr̥hastha Guru gr̥hastha disciple, and the disciple wants to take the dress of renunciation, bābājī-veśa, vaikantic bhajan, the gr̥hastha Guru when he’s representative of God he may give, otherwise it will be Guru tyāga. But the Bābājī class they don’t recognise that, “No. You are gr̥hastha. How can you be the Guru of the tyāgī, bābājī?” So they’re forced to leave this Guru and go to bābājī Guru, tyāgī Guru, and there take that bābājī mantram. These things can go on under their guidance. So this is also a custom, Guru tyāga, it is not Guru tyāga because the real purpose is there.

Sometimes, as Jayatīrtha Mahārāja recommends, in the case of Mukundamālā, “I shall ask Rāmeśvara that he himself will send this Mukundamālā to you. I shall ask him to do this path; that he cannot put śraddhā in him, so it will be, it will look well if he sends himself to you. I shall try for that.”

So sometimes the gr̥hastha Guru will say, “You want to take tyāgī you go and take initiation of the sannyāsa mantra there.” That is well and good. But sometimes they oppose, but still the custom is like that. The Bābājī and the Goswāmī they have got a difference to certain extent in this affair. So if by previous, as the result of previous karma one first comes to a Guru, just as this vartma-pradarśaka, he gets something like ṛtvika, and canvasses and makes him fit to a certain extent, and carries him to his own Guru, “Take initiation here.” But that is also a function of Guru, that function of recruiting. And Guru has also come to recruit. So recruitment, the service of recruitment may be distributed to certain – when parties are sincere there is no difficulty. But there is possibility of differences, and there’s the rub.

Devotee: There was one proposal that the ISKCON initiating Gurus that they’re madhyama- adhikārī so one may take initiation, dīkṣā, from madhyama-adhikārī.

Śrīla Śrīdhara Mahārāja: You see, that is also, trouble, many things. Suppose in ISKCON, in general big geographical zone, but in a particular zone he cannot have his respect for the zonal Ācārya but for another Ācārya. His inner tendency he can’t check, inner choice, he has got choice by hearing the words of an Ācārya of another zone. From one zone a man sincerely has liking for the Ācārya of another zone. Then if he’s forced to take this Ācārya of his own zone then some difficult position with the disciple. So free choice, that will be good in one sense, and zonal administration that will be disturbed. So these are the practical difficulties in the management, with relative and absolute, free choice and custom, law, custom and free choice. Free choice and social law come in clash in every stage. They are to meet that difficulty, artificial life to be rejected, to be abolished, then free choice will be given amongst them. But that cannot be allowed for the geographical zonal, but in the mental sphere if we independent of the geography we consider the mental, we give superiority to the mental system, then it comes in clash. So there is facility of the administration, of the constitution, and difficulties also there.

So in their own system such difficulty is there, and so one must be of wide thinking, to deal as much as natural he should be allowed to take. Take the part of more natural, that will be healthy. And much more of laws, regulations, committee, all these things, that will be artificial, more or less artificial, and idolatry. Form worshipper, making too much of that. That is also necessary to certain extent but not to the extreme, not to the extreme.

One and different, acintya bhedaḥbheda, bhedaḥbheda, always this motto to be respected, bheda, bhedaḥbheda, and acintya, not within hard and fast rules, then it is again a machine. Natural and mechanic machine, rules and law, must go side by side. And it should be applied with a skill, with more understanding, and widely with more understanding and intelligence. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Artificial, laboured, and natural. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja, yesterday you were saying that the time and space can expand and contract.

Śrīla Śrīdhara Mahārāja: Yes, ha, ha.

Devotee: So that is experienced by more advanced devotees, but the sādḥaka he may also experience this?

Śrīla Śrīdhara Mahārāja: That is for particular cases, maybe. There is the sweet will of the Lord. The most needy, sometimes His attention is drawn to that, and sometimes some qualified also may be ignored. We cannot interfere with His independence.

“Why You have shown mercy in his case and not in the case of mine?”

We can't take Him under law. That is not śaraṇāgati. When we put such question before Him then we deviate from the position of śaraṇāgati: not even we can be enlisted into the primary class. So what is the spirit of śaraṇāgati?

“If You come to consider, calculate, I have no hope. I'm such a mean fellow. If You come to calculate right and wrong I have no hope. So I have come to that school of You where only the mercy will be my hope. Only I want Your mercy, but You come to examine me I've got no hope.”

That is the primary necessity in our śaraṇāgati, in our surrendering. Surrender means that. Surrender does not allow you to think that, “Why You have shown grace on him and not on me?” That is anti surrendering temperament. No calculation! “If You come to calculate I have no hope. So some causeless mercy, if You can show some grace to me then I have that hope. I have come to that department of You all by surrendering. So anyone may have His voluntary mercy, I may not have. If I hesitate but think about the justice then I'm already cancelled from the list, my name will be struck out from the register, book.” Do you follow? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: This is very hard, very disappointing.

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: One of the finest points in śaraṇāgati, what is surrender, what should be the quality of surrender.

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."] [From Śrīla Bhaktivinoda Ṭhākura's Ātma-nivedana, 3.3]

So with this sort of understanding, this basis, we shall go to surrender. The surrender, calculation is not allowed in that department. Causeless mercy, the department is that of causeless mercy. May be extended to one and not extended to me, A.B.C. I have nothing to complain of the same. Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Then what more, the thunder, bolt from the blue. To become śaraṇāgata, to surrender means to give all, leave all the prospects, to be so emptied, no prospect, to be fully emptied, and then to surrender. Not a least application, a least mention in the petition; clean slate surrendering means, surrender. Complete dependence, to make or mar, to admit the right to make or mar. To admit that right in my master that, "I'm slave. I want be a slave."

Mahāprabhu says: Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [Caitanya-caritāmṛta, Madhya- līlā, 20.108] "That is your constitutional position."

Will you go to, have you got that boldness to admit that, that you have got a full right of your master on you, so much boldness? “Yes, my master has got fullest right on me. I’m ready to go to the eternal hell, if a little pleasure in him.” This tale we see is very sweet to your ear, but to accept I suspect is harder, horrible. Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa.' No risk no gain, whole risk whole gain. Such confidence, free, clear, bold choice; are you ready for that? Kṛṣṇa is not like a sweetmeat! Gaura Haribol. Gaura Haribol. So cheap, so dear! Everywhere, nowhere!

“You all belong to Me.”

We don’t care for you. We are inhabitant of that land now. But really, we have got every right of Him, by constitution. We must be bold enough to call a spade a spade. That is the truth, and Mahāprabhu says that to us. That you are a spade, then don’t say that it an axe. It is a spade, a spade. What is what!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, in Goloka Vṛndāvana there are some personalities, as I understand it, engaged in neutrality or śanta rasa. But Lord Caitanya says that unless one – He did not consider devotional service to begin until dāsyā rasa. So how is it that śanta rasa can be present in Goloka Vṛndāvana?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says...

Śrīla Śrīdhara Mahārāja: Śanta rasa and dāsyā rasa?

Akṣayānanda Mahārāja: Yes. How...

Śrīla Śrīdhara Mahārāja: Śanta rasa is passive and dāsyā rasa a little active in a particular way, active, and śanta rasa is passive.

Devotee: Lord Caitanya did not accept devotional service to begin until the stage of dāsyā rasa.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says, until we come to dāsyā, then there is no bhakti, there's no sevā.

Śrīla Śrīdhara Mahārāja: This is also passive, in passive way, the taru, the creeper, the tree, the sand, the water, in Vṛndāvana, that is all cinmaya, caitan, that is all spiritual substance, but posing in that way.

vaikuṇṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

Caitan means endowed with – that is conscious and endowed with freedom.

The siṁhāsana, the throne, they're all vaibhava of Baladeva. The throne, this camara, this umbrella, serving in a passive way, extension of Baladeva, the potency of Baladeva they are. Whatever is necessary there in Vaikuṇṭha as materials, the servitors of different types, all conscious units, and extensions of Baladeva, in Vṛndāvana, Nityānanda here.

Devotee: Didn't Lord Caitanya say that devotional service began with dāsyā rasa?

Śrīla Śrīdhara Mahārāja: A little better, the śanta, the dāsyā is a little better, and then confidential service that is more better than the servant's service. And vātsalya rasa, filial service, that is better than this friendly service. And mādhyura rasa sevā that includes everything and that is considered to be the highest because the service of every element is present there, and in quality also it becomes superior to all.

When the servant brings a glass of water to his master, and wife she brings a glass of water to her husband – externally the same thing, but internally it gives more pleasure to the husband, than the, the wife's service is better than the servant's service. But externally only water affair!

So in mādhyura rasa – the vātsalya rasa prepares food to offer to the

son, and mādhyura rasa also prepares food for the husband, but the mādhyura rasa service is more sweet. So all the service of all the rasa in the touch of mādhyura rasa becomes more qualified, it is samaha, all the rasas are within it, and also more sweet. So it is madhura, means sweet. Ke?

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Our Atreya Rsi he asked me not to deal with these things, to disturb the ISKCON Movement.

Devotee: Śrīla Prabhupāda has also dealt with these things in his books.

Śrīla Śrīdhara Mahārāja: But our Akṣayānanda Mahārāja said that though you say these with much caution you say. Not without caution, necessary caution. But our way is such, the mantram, the Guru paramparā, all so much show that this is the way to our destination. But when we shall grow more and more in our experience, in our purity, we shall have to go though by this path to that temple, in this way we shall.

I'm very strict, than other God brothers. I do not exhibit any julan yatra or rasa yatra in the temple, but so many temples they do that.

Our Guru Mahārāja also, in kārtika-mas in Rādhā-kuṇḍa and Vṛndāvana, he chanted that aṣṭa-kālīya-līlā composed by Bhaktivinoda Ṭhākura, but I do not do that. Instead of that I Kṛṣṇa satanam, Gaura satanam, and also only eight ślokaś of Mahāprabhu, and that Damodara stotra, and that Rādhē jaya jaya, that one Rūpa Goswāmī śloka. I'm very strictly confined to lower level, than even Guru Mahārāja gave a little higher, but I'm very strict about that.

But still he asked me to be more sober and more considerate. Not to inaugurate the mādhyura rasa into the field of ISKCON and disturb them,

because it is clearly in the Guru paramparā and in the mantra, so can't avoid. So he mildly asked me not to give attention to that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: If we only sit – if you do not speak, if we only sit here, still we consider ourselves most fortunate.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: The most fortunate.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya Mahāprabhu. Dhāma Govardhana especially. Kuliyā prakāśe prabhu śrī kṛṣṇa caitanya ami nahi jani kahe te.

[kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya]

[“At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all.”] [Caitanya-Bhāgavata, Antya, 3.541]

The most merciful place Mahāprabhu appeared here. All the sinners of the highest type they were absolved of their sin, offences here in Kuliya

prakāśe, after sannyāsa when He came once to give a visit here. At that time whoever approached they got forgiveness. So I've selected this place, this Govardhana Kuliya, the most magnanimous to the extreme one, and Nityānanda Prabhu also passing along both sides of the Ganges.

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma, yei jana gaurāṅga
bhaje sei amāra prāna

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

"Come under the flag of Gaurāṅga Mahāprabhu. The least, by spending least energy the maximum gain you can hope, coming under His flag, and most natural and highest attainment, that you can't dream of even." He's wandering from door to door, Nityānanda Prabhu, and with request and entreaty, heartfelt request, "Come." Shedding tears, "You don't know what things are going," from door to door, "what valuable things and in what little price, small price, high things are going away." From door to door, "to accept, take it, take it, very cheap but high, highly valuable." Nityānanda Prabhu, from door to door. The prema, the love, the highest charm of the Lord, the land of beauty, the highest realisation of all the conscious world, and that has come to visit from door to door. "Accept it, accept Gaurāṅga, and I give admission card, I'm distributing admission card to you. Keep it, keep it, you will find the benefit to the utmost gain to you."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi
Caitanya. Nitāi Caitanya.

What's the time?

Devotee: Nine thirty.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Then, should we retire here, or any question? From whom: or all in thinking mood?

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: That qualification of surrender that has shaken our brain?

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: Shaken head: surrender.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

Can you accept that you are eternal servant, you are slave of Kṛṣṇa? And Kṛṣṇa is so dignified that even slave has got the highest position and He's such that it is not, He does not shrink to serve His slaves also. So great, so magnanimous!

aham bhakta-parārdhīno, hy asvatantra iva dvija [sādhubhir grasta-hṛdaya, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: “I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.”] [Śrīmad-Bhāgavatam, 9.4.63]

“As if I am not independent, I feel My tendency to serve My devotees in such a way that I’m not independent, I’m under their direction. I feel like that.”

This is known as bhakti, devotion, śrī-kṛṣṇākaraṣiṇī ca sā. Bhakti, the dedication, the devotion, is such wonderful type, thing, than jñāna, that knowledge. Knowing everything that is very charming, to know everything. ‘I’m master of everything, I know everything. That means I’m almost master of everything.’ But this consciousness, slavery, is highly above that. The real knowledge becomes as if servant to you, if you follow this path of surrender, śaraṇāgati. The Infinite comes within the fist of the finite. Can you imagine? Is it imaginable? That has been given by Mahāprabhu in Bhāgavatam. The plane is of such type. The biggest general in the clutch of a beautiful, loving girl – the paramount king commanding whole force may be in the clutch of a girl. We are told that someone was, dictator Napoleon, Julius or some lady.

Devotee: Bonaparte.

Śrīla Śrīdhara Mahārāja: Bonaparte, he was, I forgot the name of the lady.

Devotees: Caesar.

Śrīla Śrīdhara Mahārāja: No, no.

Devotee: No, the girl of Napoleon, wife of Napoleon.

Śrīla Śrīdhara Mahārāja: One lady, not Julius, not, some lady she had some influence over Napoleon. [Josephine?] So prema, love is a thing of such superiority, can control the whole...

End of 81.10.30.B

81.10.30.C_81.11.01.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...to the world of the highest value is love, charm, charm. So if you want that, śrī-kṛṣṇākarṣiṇī ca sā [Bhakti-rasamrita-sindhu, Purva, 1.17], the Kṛṣṇa, the Autocrat, is controlled by love and by nothing else. Love is such, prema is such, it can control the Autocrat, the Absolute Autocrat. He also can be controlled. This is the clue. And that has been, Mahāprabhu came with that idea, to distribute that. He may be Master of the Master, come in this way, this path will lead you somewhere, from where you'll be able to control the Master of the Masters; a little of that, that quality, prema. Pancam puruṣyat [?] Śiva viriñcira vāñchita, the creator and destroyer of the world, they also aspire

after a drop of such thing, Brahmā and Śiva. Śiva viriñcira vāñchita ye dhana jagate phelila ḍhāli.

[emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche hena prema paracār, śiva viriñcira vāñchita ye dhana jagate phelila ḍhāli, kāṅgāle pāiye khāila nāciye bājāiyekaratāli, nāciyā gāhiyā khola karatāle dhāiyā mātiyā phire, tarāsa pāiye śamaṇa kiñkara kabāṭa hānila dvāre, e tina bhuvana ānande bharila uṭhila maṅgala śora, kahe premānande ehenā gaurāṅge rati nā janmila mora]

["O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet karatālas. Frightened by the power of such holy sañkīrtana, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (svarga, martya and patala) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premānanda says: "I can never have enough devotion to my beloved Gaurāṅga."]

[Bhakti Nandan Svāmī's Śrī Bhakti Rakṣaka Bhajana Madhuri, p 7]
[Collection of verses, 147]

It falls like in a flow, that nectar which the creator of the world, the masters of creation and dissolution, they're the masters of this visible

world. The masters of creation and that of dissolution, they also aspire after a drop of such thing, śiva viriñcira vāñchita ye dhana. Such graceful incarnation Mahāprabhu came.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So today I may stop here. Nitāi Gaura Haribol.

Jaya om viṣṇupāda śrīla bhaktisiddhānta saraswatī goswāmī prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpāda A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Sevā vṛnda kī jaya!

...

Śrīla Śrīdhara Mahārāja: ...comes to the physical plane, and then as a reaction comes to the human body: that is karma-phala.

Took the idea from radio, that there was one lama who is a refugee in India from Nepal, the Dalai Lama, he's delivering lectures in Darjeeling or speaking somewhere else, saying that: "The misery does not fall from the sky, nor it grows from the earth, but it is our own karma."

Buddhist Lama, may be depending on nature, karma, automatic. But there is some autocratic authority above that they do not admit. The

Buddhists cannot accommodate; everything within this nature, the law of nature. But transcendental power absolute, which can design and destine, it is above, that is not admitted there. But law of karma, transmigration of soul, that is admitted.

Indian atheism admits mostly transmigration of soul, and the individual consciousness in every creature, even in the animal and vegetable world. Everywhere there is soul and transmigration: two things, though they're atheists but they admit these two things.

And though theist, still Christianity and Islam, they do not believe in transmigration, nor in individuality in the animals and the trees and vegetable kingdom. Even that is better in the eye of the theism, theistic view.

Devotee: Kaśirāma.

Śrīla Śrīdhara Mahārāja: Kaśirāma. Hare Kṛṣṇa. Hare Kṛṣṇa. Ke?

Devotee: In Bhāgavatam, first canto, this verse:

tat sarvaṁ naḥ samācakṣva, prṣṭo yad iha kiñcana manye tvāṁ viṣaye
vācāṁ, snātam anyatra chāndasāt

[“We know that you are expert in the meaning of all subjects, except some portions of the Vedas, and thus you can clearly explain the answers to all the questions we have just put to you.”] [Śrīmad-Bhāgavatam, 1.4.13]

It explains that Sūta Goswāmī was very learned in the Vedas, but there were some portions of the Vedas that he was not familiar with. Could you

explain that, how he was qualified to speak, but he was not familiar with some portions of the Vedas?

Śrīla Śrīdhara Mahārāja: That is told by Śaunaka – who, who is the – whose version? Śaunaka Ṛṣi? The statement of whom?

Devotee: Yes, I think Śaunaka.

Śrīla Śrīdhara Mahārāja: Śaunaka, yes. They're orthodox brāhmaṇas, they're of the opinion that other than the brāhmaṇas – brāhmaṇas, kṣatriya, vaiśya – these three sections are allowed to read the Veda, to study Vedas. The śūdra section they're unfit to understand the real purpose of the Vedas, so they're barred from studying, study of Veda.

So he's saying that, "We want to hear from you the Purāṇic tales, Purāṇa, Mahābhārata, that is approachable by everyone, even a śūdra. So we admit you to be the authority of the knowledge of Purāṇa. We won't hear from you any Vedic doctrine. You have no – that is beyond your jurisdiction. So chāṇḍasāt rte, only accept that of Veda, we consider you to be the well-versed in the knowledge of everything. So we ardently like to hear from you."

That is the purpose. The Bengali is there, no? That is, the Veda, the Śruti, is to be understandable only by the dvija, those who get sacred thread, dvija, brāhmaṇa saṁskāra, brāhmaṇa saṁskāra is necessary before one is given admission in the study of Veda. That was the custom. Śūdra and antyaja, the out-caste, the last caste and the out-caste, they're not considered eligible for the study of Veda. That meaning is mentioned here. They can't understand the real purpose. Do you follow?

Devotee: Yes. Was Śaunaka considered from the lower caste?

Śrīla Śrīdhara Mahārāja: Śaunaka never comes from the brāhmaṇa family so he's not to hear any reference of the Veda from Sūta Goswāmī because he did not belong to any dvija section, brāhmaṇa, kṣatriya, vaiśya. These three are allowed to study Veda, not the śūdra. And the underlying principle, the śūdra that are too much engaged in the mortal world, they cannot understand the real spiritual purpose of things, because they're very deeply engaged with mortal things, śoka, the reaction of which is to lament. Lamentation is the reaction of our too much attraction of the mortal wealth. Ke?

Devotee: [?]

Devotee: Sūta Goswāmī was not of the dvija class?

Śrīla Śrīdhara Mahārāja: No. His father, Romaharṣaṇa [Sūta], he was Ugraśravā, his father was Romaharṣaṇa, he was a direct disciple of Vedavyāsa. And Vedavyāsa only gave him the right of the Purāṇa. The Purāṇa was entrusted to Romaharṣaṇa Sūta. Romaharṣaṇa Sūta, the father of this Ugraśravā [Sūta Goswāmī]. It is also mentioned there that the Purāṇa section was entrusted to Romaharṣaṇa, the father of Sūta.

Devotee: There are eighteen Purāṇas, six in the mode of goodness, six in tama, six in raja.

Śrīla Śrīdhara Mahārāja: Yes. Mainly divided into three, but really, Bhāgavata is not sattya, above that, nirguṇa, but still it is generally reckoned among the sattvica Purāṇa.

Devotee: I've heard that Gaṇeśa promised Vyāsadeva that he would write as long as Vyāsadeva spoke.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Gaṇeśa would write about...

Śrīla Śrīdhara Mahārāja: Mahābhārata.

Devotee: That is Mahābhārata only?

Śrīla Śrīdhara Mahārāja: Yes, in the case of Mahābhārata. There a special writer was necessary, expert was necessary. Ordinary books many could record, write. And that was sixty lākhs of śloka, so a specialist was necessary for that purpose to write. And he was going like automatic, he will say and one will write, in this way the revelation will come to be recorded. In the form of impulse it was reserved in the mind of Vedavyāsa, pushing to come out. And to record some specialist was necessary and Gaṇeśa was offered and he accepted that. It is told that Gaṇeśa had less memory, so the writing was invented only for him and in his time. Before this, the sharp memory, they could carry everything in their brain, memory. But Gaṇeśa, being elephant headed, less memory, man, god: and so it was necessary to evolve the writing system, and he was expert in that, writing.

Devotee: Śrīdhara Mahārāja: in the fourth canto of the Śrīmad-Bhāgavatam in the chapter about Mahārāja Purañjana it is stated there that when the spiritual master leaves the planet, the Supersoul, the Paramātmā, manifests Himself before the sincere disciple to give him instruction. Could you explain that!

Śrīla Śrīdhara Mahārāja: That is, Paramātmā means caitya Guru. Mahanta Guru and caitya, two, mahanta Guru external and caitya Guru inside, and Paramātmā instruction and caitya Guru:

ācāryam mām vijānīyān, [nāvamanyeta karhicit

na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”] [Śrīmad-Bhāgavatam, 11.17.27] & [Caitanya-caritāmṛta, Ādi-līlā, 1.46]

So the process of revelation to the qualified disciple comes from above. From outside, there is also that link, and inside also there is link. Only yesterday or day before we were talking about those things:

śikṣā-guruke ta’ jāni, kṛṣṇera svarūpa, antaryāmī, bhakta-śreṣṭha, - ei dui rūpa

[“One should know the instructing spiritual master (śikṣā guru) to be

Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees.”] [Caitanya-caritāmṛta, Ādi- līlā, 1.47]

And Swāmī Mahārāja's quotation in that connection one read out. There, Guru external and internal Guru. It was discussed the other day in details. Paramātmā means internal dictator, and if Guru is God Himself, then no harm, with a little deeper vision we see that it is coming from Him. Caitya Guru and Paramātmā, we may take as one and same. Inner voice; according to the purity of our consciousness we can detect inner voice, caitya Guru. More grossly, covered, mahanta Guru is indispensable. In developed condition, the caitya Guru, one can catch the dictation of caitya Guru, inner voice, may be of Paramātmā, and even from above. Sometimes, perhaps in dream, or in some trance, or otherwise, another Vaiṣṇava, previous Gurudeva, Mahāprabhu, they can also appear and give some instruction. It is also not impossible.

Devotee: One time, one of the present...

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told: “If I die here don't be disappointed. Your grandfather is there.” He told, is it not? Have you heard?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I have heard that he gave consolation to his disciples in America when he was seriously ill there. “Your grandfather is there. Don't be disappointed. He will help you. He will come and help you.” That is in that way from internal push. “What I'm doing it is not only – don't limit it to my duty, but it has got its root higher above, and they're

conscious of the fact that the truth is being distributed in the length and breadth of this world. And it has got design, higher, and so I go away and then some other help will come surely to you, won't be stopped." That was his idea. That was his idea that, "I did not come, it is not an accidental event that I have come to you. Just as when fighting goes on the front fighters they may fall down, but at the back there is supply. So also, it is designed, not an accident for which I have come to you."

Devotee: One time, one of the present ISKCON Ācārya's had one disciple who had a dream that his Guru came and gave him some instruction in the dream, but the Guru himself was not conscious of this event. Is this the Supersoul working?

Śrīla Śrīdhara Mahārāja: That depends upon the condition of the two – particular position of the disciple. All dreams are not true. And in dream his own Guru appeared and gave something, and Guru refuses, 'No, I did not.'

Devotee: Guru said he was not conscious of that. But he understood it to be the working of the Supersoul because the dictation in the dream...

Śrīla Śrīdhara Mahārāja: So circumstances, we must be aware of the circumstance and then we can pass any opinion, otherwise not. What sort of dictation, and under what condition, and what is the subject of that dream? These things should be supplied; then we can say something, give some opinion; though it is not impossible. It was necessary for the higher agent to give something from the form of the Guru, it also may be necessary. Ke?

Devotee: [?]

Devotee: ...explain how the pursuit of music is an impediment in one's advancement of devotional service.

Śrīla Śrīdhara Mahārāja: What does he say? What does he mean?

Akṣayānanda Mahārāja: He says, sangeet is impediment, obstacle, baddha in bhakti, he wants to know why.

Śrīla Śrīdhara Mahārāja: It is, it can help, but it is difficult to utilise in devotion. Generally, that tempts us to this physical pleasure, sense pleasure, so it is baddha, obstacle. Because it has got more power to attract the heart, the inner: the inner self is attracted by the music, the sound. Sound is most effective and it can enter into the very subtle plane. So if it carries poison it can do a great harm. At the same time if it can carry nectar it will also help us in that extent. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: You?

Devotee: Yes.

Devotee: Because our Swāmī Mahārāja was...

Śrīla Śrīdhara Mahārāja: Most effective it comes from Goloka, Kṛṣṇa's flute, the origin, most powerful. If that is misused, a great offence: and if it is for utilisation it will also help us to a great deal, the sound.

Śrīla Govinda Mahārāja: [?]

...

Śrīla Śrīdhara Mahārāja: Religion is proper adjustment. Things are there, only adjustment and readjustment, that is what we are to do according to our general conception of the whole, sambandha jñāna. Details should be explained by the general consciousness, general knowledge. According to formula we are to explain the branches, the details, so that it may not clash with others existing, it must come in the system, in harmony with the system, current system. It may not clash with any other courses that are already current, it may not clash. If new laws are to be introduced it must be done with this consciousness that it may not clash with other existing laws. So you are to look out with a broad view and a perspective of the environment, and then to go on to solve the problem; may not be antagonistic with the laws existing in the environment, by-laws. Sambandha jñāna: that is the source of all replies of all questions.

Once, one of my senior God brothers, our Guru Mahārāja was living at that time, he asked me to explain the beginning, somewhere, "You explain this śloka; few ślokas."

He gave it to me. I asked him, I want if consultation with dictionary is necessary I should be allowed with?

"Yes."

Then I gave, once consulted dictionary and I gave the explanation.

Then he told, “Nowhere in Śrīmad-Bhāgavatam there will be anything that you won’t be able to explain. You’ll be able to give meaning to any passage in any place of Bhāgavatam.” He remarked.

So central knowledge, universal knowledge we must be well known to be. So details you’ll be able to reach from the conclusion if the general principals you have in your hand. You’ll be able to deduce the true things because this cannot be that. The Method of Residue – Method of Residue do you know? One who knows the movements of the planets but suddenly finds that one planet he should move in this line but little deviation in the path. How? According to the law, according to the calculation based on that law it can’t, it must come through this line, but little deviation. What’s the reason? Then with powerful telescope found there is another planet and that is attracting it for the time being, so the little deviation.

So in this way new things are discovered. It should go in this line, but why this – that general view, this vyatikram, this exception only can come keeping the real interest, this advaya jñāna, the bhedābheda, all these things, the general laws should be kept there, and keeping them intact you are to evolve. What the satisfaction of Kṛṣṇa, the law of the prema, the division, all these things must be in the background when we’ll have to come to a new conclusion. This cannot but be this. And if it is that then you are to verify with no disturbance to the existing environment. It will be deduced from the environment. The general knowledge about the thing and that is clear, should be clear and infallible.

Gaura Haribol. Gaura Haribol. In other words, that is the grace from upwards, in reality, His will, divine will, ultimately... Ke?

_____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīla Śrīdhara Mahārāja, Kṛṣṇa has three individual separate energies, saṁvīt, sandhīnī and hlādinī. I’ve been told that those are divided into three further divisions, cit, jaiva and jara.

Śrīla Śrīdhara Mahārāja: Jaiva is taṭasthā, the margin of the two: jara, misconceived cit: misconception cit is the original: jara is the misconception of the same: and jīva is the margin between the two, cit, acit, margin, but mainly very weak cit.

Devotee: So saṁvīt, that is represented as jñāna.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So jaiva jñāna: what is an example of jaiva jñāna?

Śrīla Śrīdhara Mahārāja: Jaiva jñāna is a vulnerable knowledge, very small quantity and quality, defective. Proper conception and misconception, between the two this jaiva jñāna. Taṭasthā, bheda-bheda prakāśa. Kṛṣṇera taṭasthā-śakti, bheda-bheda prakāśa. In a nutshell the definition is this.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'taṭasthā-śakti' bheda-bheda-prakāśa']

[“The constitutional nature of the jīva soul is that of an eternal servant of Kṛṣṇa; the jīva soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him.”] [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

The universal standpoint it comes that he's a subordinate of the centre, the cit jagat, of the truth, but kṛṣṇera 'taṭasthā-śakti', the last point of cit jagat, cid means right conception, wrong conception of the cit. So the last verge of the proper conception of the cit jagat, and just near the misconception: that is jara. So it is very weak, the cit is very weak. The proper conception is very weak, before he comes he's transformed into misconception, a vague conception. Proper conception is being converted into misconception, and the last point is jīva. And coming into details some are nearer to misconception. There are so many dust consciousness, and some nearer to misconception, some nearer to proper conception, to detect, to come into details in that.

If we want to be very fond of analysis, but without going to that knowing the thing through śraddhā we can get, "Oh, we can get that intuition within us. It need not go into the analysis of so many things." The practical knowledge – when we take some food, or it is not possible always how much protein, how much carbohydrates, how much this or that, we generally take, we'll get the fruit. So though śraddhā we can pass all these scrutinising. We'll be tempted that we want sweetness, we want ānanda, we want beauty.

Only the main question, whether we want to be a monarch or a servant of the higher? To master in the hell or to serve in heaven, we are to make choice between these two.

Milton says, from the mouth of Satan, "It is better to reign in hell than to serve in heaven." But ours is the opposite, "It is better to serve in heaven than to reign in hell."

And the Satanic idea, "It is better to reign in hell than to serve in heaven." That is coming from the mouth of Satan.

But the opposite we are to deal with. The reign has got reaction, and the service has got its nectarine reaction. So the fools will select to reign

what is almost impossible, what is suicidal, no foresight. But to serve in heaven, service in form, but really it will get highly qualified things as its own, association, but always all master and he's servant. But they're allowed to enter into the higher and higher sphere as a servant, what one cannot think when he's reigning. He's reigning on the plane of stools [?] And maybe a worm but in nectar.

Devotees: [In the background, downstairs possibly] [?]

Śrīla Śrīdhara Mahārāja: [?]

...

Devotee: Śrīdhara Mahārāja, there's symptoms, pure devotee exhibits symptoms like when he hears Kṛṣṇa's Name he may have standing of hairs on the body, shivering, so forth, but these external symptoms...

Śrīla Śrīdhara Mahārāja: That is of two kinds, one artificial another real. The artificial to be avoided: that we acquire only through the hankering for fame, we want that imitation, to get pratiṣṭhā, fame from these foolish people that I'm a devotee. Nisarga piscila sante tada viyasa pare vicara [?] The sham signs are of two kinds. Generally acquired by previous karma, some have got that type of temperament, natural temperament, easily can shed tears, and easily can astonish, or something like that. And there is another class that by – they can learn. Advyasa pare vicara [?] By practising we can acquire that sort of physical signs. Nisarga piscila [?] Naturally – piscila means very soft hearted. piscila sante tada vyasa pare vicara [?] An artificial practice by two methods we can show such signs in the body. That is imitation. That is bad. That must be avoided. It is mentioned in Bhakti-rasāmṛta-sindhu by Rūpa Goswāmī. So we are to, as much as possible we are to avoid that, the external signs.

Devotee: But generally...

Śrīla Śrīdhara Mahārāja: From your section also the complaint came against Jayatīrtha Mahārāja, that he shows so many signs and he preaches himself to be of the highest plane. Jayapataka came and wrote letter also. I discarded all these things. That can never be. That is high and high. Mahāprabhu showed that. There was one, this Rāmadāsa Bābājī, very miraculously he could imitate all those things, discarded very hatefully by Prabhupāda, Guru Mahārāja. And we know, and so many mistakes in the siddhānta and the character-less-ness there, all are showing such feats. That is all imitation and that should be considered as direct offence to the higher Vaiṣṇava, nitya puruṣa. That the highest thing I'm imitating here to exploit their good name, then I'm a blasphemer in the society, sampradāya. That should not be encouraged in any way. When, that stage is very high and when that will come it will be irresistible, and generally that does not come in the human section, baddha-mukta...

End of 81.10.30.C_81.11.01.A

81.11.01.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...sign when one attains bhāva bhakti. Then sneha, mana, pranaya, rāga, anurāga, bhāva – very little bhāva generally in mādhyura rasa, it is mainly within the right of, within the existence of

Rādhārāṇī, and to distribute it to some others, of higher nature. In sākhyā rasa only Subal and others that have got some connection with mādhyura rasa, they get this bhāva. It is mentioned in the scripture what sort of bhāva may come to what stage. In other stages, dāsya, sākhyā, ordinary sākhyā, ordinary vātsalya it cannot be found. Generally it comes in mādhyura rasa in high standard, and to certain extent vātsalya rasa, and rarely in the sākhyā rasa, only with few. And in dāsya rasa, bhāva may not be traced, won't have any bhāva, get those expressions. Not to that degree the intensity of love comes as to produce bhāva. It has been mentioned in details in the books in the science of devotion. So it should not be indulged in. We cannot purchase it from the market. Hare Kṛṣṇa.

Devotee: But since the Vaiṣṇava does not want to exhibit those symptoms then how does one detect the pure Vaiṣṇava? How does one detect who is on the highest platform?

Śrīla Śrīdhara Mahārāja: The judgement, the decision, not by the physical feats. They're all deception of imitation. How other things we can recognise? There must be some intrinsic:

bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo
'nughāsam]

[“As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things.”] [Śrīmad-Bhāgavatam, 11.2.42]

By this: anyatra, viraktir, and some real conception about the Absolute, and also earnestness for the service. When one enters a particular science then he can know who is an expert of that science or not. An artist cannot know the progress of science. So as a bona fide student of a particular school he'll be able to understand what is what in that department. He must be bona fide student and his study must be with – from a Vaiṣṇava, true Vaiṣṇava. The standpoint must come from that side. And it is eligibility, that is faith, bhagya, that sukṛti:

kona bhāgye kona jīvera 'śraddhā' yadi haya, [tābe sei jīva 'sādhū-saṅga' ye karaya]

["If, by good fortune, a living entity develops faith in Kṛṣṇa, he begins to associate with devotees."] [Caitanya-caritāmṛta, Madhya-līlā, 23.9]

To come to wild goose chase, the concrete things, as you have done, concrete things, prospects you have left, and you have come to know which is almost unknowable. You can spare sufficient time for this, what is so vague, so abstract, so unknowable; leaving these concrete things of enjoyment in the world. Why? How? And that also to be examined, to be tested and rejected: so many students may send their application, but all – their general examination and by the elimination, selected few, of particular study. So also the faith, generally you have left your attachment for the concrete thing and come for the abstract. And again, what sort of abstract, and what mundane touch you have in your mind, in your aspiration, that is to be examined. In this way selection is always selection of the purity of purpose.

So to become slave, are you ready to become slave to your ideal, highest ideal? How much you are to sacrifice? Eternal slavery: have you got so

much faith for your ideal to make it high? That show will be the test thereby. How far, what is the intensity of your reverence for the ideal? What is your price, eternal slavery, are you ready to pay such money to purchase your ideal?

How bold, how sacrificing, dedication addiction degree? The men of that plane they will come and examine, and will give you visa from door to door from different zone. “With this desire you can go up to Vaikuṇṭha. Then with this you can come with more sacrifice to Ayodhyā, Dvārakā, Mathurā, Vṛndāvana.” In this way the zonal visa will be granted to you by examining how far you can be able to render service in that intensity which is demanded from that quarter.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Mahāprabhu says: “If for the devotion of Kṛṣṇa it is demanded that in a second you are to undergo crores of times killing, you may kill crores of times in a second, or in a minute, that is not proper price. Deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye.”

[sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye,

deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]

[“My dear Sanātana,” He said: “If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment’s hesitation.”] [“You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him.”] [Caitanya-caritāmṛta, Antya-līlā, 4.55-56]

To give our life, unity of sacrifice, says if it is demanded that for Kṛṣṇa it is necessary that you will have to give your life crore times I'm ready for that. But that is not the line. All our attraction is only considered in this body, our attraction for enjoyment depends on this body. And our attraction in this mortal world centred in this body and this may be sacrificed crores of times. One is ready. But that also does not take us to that domain. This standard we are to think in the beginning that what sort of sacrifice is real sacrifice. Not to dismiss our attraction for the mundane wholesale, but our positive appreciation for the serving life. Go slow, but sure. Śravaṇa kīrtana; that has been recommended from that quarter: "This is the only path to come here, not by showing your heroism of a mortal type."

So surrender; that has been told the lowest is surrender for the positive. Sham surrender for material end we find in the soldiers. They also do not care for physical death, but, what for? In any form or other some mundane, most for fame, in the relativity of the mundane world! Or mad

– when he's mad he can also – does not know what is good or bad, they do anything and die. Ignorance and necessity of the mundane, master-ship or fame, but connecting with this mundane world. But our aspiration and the purity of the aspiration, for the ideal, our higher ideal in the land of dedication, that should be considered to be the unit which is required from us for our ambition. Śraddhā, adau śraddhā, and that comes from sukṛti, independent of us, ajñāta sukṛti, by the grace of the other world. Bhaktyā sañjātayā bhaktyā.

[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga,

the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.”] [Śrīmad-Bhāgavatam, 11.3.31]

Bhakti cannot be produced by anything mundane. Bhakti only can produce bhakti. It is ahaitukī, it is causeless. None can produce bhakti, but bhakti himself can extend. So the cause is in the upper world, not here: and cannot but be. So we are to utilise that. Smallest free will: that can try to utilise their grace. So very cautiously and relying on the Vaiṣṇava from our inner most sanction of heart we are to surrender to the Vaiṣṇava. Vaisnava ran kai kari kori [?]

Professor Sanyal he took this point so much that won't do anything without the order of a Vaiṣṇava. Once in, that was sometimes thought too much, but he was so strict. Train from one place accompanied by the Vaiṣṇava if he'll have to go to another place: all got up in the train, he's standing, because no Vaiṣṇava has ordered him to come in the carriage, he's standing there. Too much! But anyhow he had such, that Professor Sanyal he was a good scholar, head of the examination of a particular university, but he had so much adherence to that, 'without the order of Vaiṣṇava I won't move an inch.' That was his general motto of life: the Vaiṣṇava.

When from the hired house in Calcutta, Maṭha was transferred in the present own house by bhajan, May, the Deity was carried in the chariot and it was placed in the new temple. Then the utsav, the feeding of the devotees and the public, till at least one o'clock at night we went to take our bed. Mine, newly entered that night, so anywhere anyone spread his bedding and slept: my bedding was just near the side of the bedding of

Nisikanta Sanyal, the writer of Krishna Caitanya, and Editor of Harmonist. Anyhow, at night he felt some time that he's dying.

In the morning he told me, very slowly, "Last night I felt just my heart is failing. And I thought that I should awake you, arouse you. But I thought that very much tired you are, I should not disturb a Vaiṣṇava from his rest. The whole day and night, half night, he worked and he's so tired and sleeping. I should not disturb him. Let me see whether this crisis goes away. But anyhow it went away, but I'm feeling very weak."

I knew that man is very serious, not an ordinary man. Immediately I told to Prabhupāda Guru Mahārāja that Professor Sanyal was saying this. They also knew that he won't say anything in colour. Immediately doctors were arranged. So going, dying, still he won't like to disturb, an ordinary person, disturb his sleep, rest, so acute, serious man, and won't do anything if not ordered by a Vaiṣṇava.

And he also told me, he was my senior, a little senior, he told me particularly once that, "If I read Bhāgavatam or Caitanya-caritāmṛtam of my own accord, it won't be bhakti, it will be karma or jñāna. But if Vaiṣṇava orders you to read, to go on with the reading, that will be devotion."

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Otherwise you are reading to acquire knowledge. To acquire knowledge, it is not service. To acquire knowledge to keep our position high, it will help you to deliver lecture, and you will have appreciation – this is all mundane. But strictly the whole of your energy will be spent only by the direction of the up, then it is service, then it will be service. Not for your interest, that you will be the judge of your own crime. You won't go to occupy the position of a judge in your own

case. You are to practice, that you may not take part in giving the order in what way you will utilise your energy. It must come – quite disinterested you will be – and it must come from above and you are to serve. In this way you are to practice within. It must be for other's interest. And when you will be judge of your own offence you will always give judgement in your own favour. That possibility is there.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Self abnegation, to the extreme, and it should be weighed not according to my consciousness but it should be judged – the judgement must come from the other side. Whether I'm dedicating or in the form of dedicating I'm enjoying, going to exploit, the very subtle point, because exploitation in the higher plane may not seem in the gross plane to be exploitation at all.

In the beginning this karma-kāṇḍa, the capitalists they give much money but with the far sight that they will – more than that money they will draw. In the beginning capitalist are distributing money, taking out the money from their own path. But the object is that in future thousand times more money he will draw from the zone. So ostentatious self distribution is no self distribution at all. So it should be judged from another quarter. So it is difficult.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharaṁ
prakāśitum [varṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-
pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”] [Caitanya-caritāmṛta, Madhya- līlā, 2.45]

The standard where Mahāprabhu Himself says: “I’m crying, shedding tears so much, it’s only for the fame, ‘Oh, you see I have got Kṛṣṇa prema, love for Kṛṣṇa. To attract people towards me I’m shedding tears. This is all artificial.’” Mahāprabhu Himself says to raise the standard where for us – ‘Don’t be make believe, meaning, I’m a devotee.’

Amita vaisnava ei buddhi hoile amani naha goyami [?] Pratiṣṭhā sayasi
hrdaya sadusi hoi boni ganu yam [?] Tomara kinkara apani mani va
sadovi mani taji [?] Tomara uccistha pada yada renu sada niscara pada ji
[?]

Always live in the relativity of my Master, Vaiṣṇava dāsa. I can do anything and everything, but by the order of Vaiṣṇava. Superior, always connect you with some higher dictator. This way you go, safe, you are safe with this principle that I’m doing under the guidance of a Vaiṣṇava, and never independent. That sort of attitude we shall develop within us. Our independent thinking, original thinking, must be buried for all.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid,
durgatiṁ tāta gacchati

[“O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [Bhagavad-gītā, 6.40]

If I do not deceive myself none can deceive me.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Purity, quality not quantity, quality in the surrender, the way of surrender, surrender more, more, to the – that is, ‘Die to live.’ Self determination, and the way of self determination is to die to live. Everything for Him, otherwise He cannot be Absolute. Everything. I’m searching for the Absolute and everything is for Him, For Itself. It is His. And I must submit to that law faithfully that everything is for Him. We are for Him, not He’s for us. Everything for Him, I’m also for Him.

The Māyāvādīs they cannot flourish here in their foresight when they find that we can’t flourish here and they enter into a cell of suicide. But they can’t tolerate that everything is for Him. We are also for Him. We are for Him, this is not for us, they can find that out, that all we survey it is not for us, we can’t thrive here, in their campaign that, ‘everything is for me, for us.’ They can find that clearly that, ‘nothing for me so I must go and enter into suicidal self.’

But there is something, ‘Everything for Him, I’m also for Him,’ they can’t take in their brain that broad idea. That is the difference between the Vaiṣṇava and the jñānī. Jñānī can realise that we cannot thrive in the mortal environment: this much, the negative side. But the positive side, the optimistic side, that there is something and everything is for Him, not for me, and there I thrive, in that land, that plane. And, ‘Die to Live,’ this is selfish admonition, svarūpa siddhi, this is mukti, liberation proper is there, ‘Die to Live,’ self determination. By death, as much, not only this flesh, the internal body of different layers, sukṣma deha, we are to give up everything. And also in the cit, this Vaikuṇṭha conception, then also there are differences, this Rāmacandra conception, Dvārakā conception, we’re to pass through those layers also in the purely spiritual plane, to enter, to sacrifice more. To risk more, and character of wholesale and it finds path in the mādhyura rasa, twenty four hours engagement. That is the highest. Even vātsalya rasa cannot give twenty four hours. Only in mādhyura rasa it is possible, twenty four hours engagement. It may be harsh, it may be very cruel, but it is there mentioned in the śāstra. And we also get some conjecture, idea. Gaura Haribol. Gaura Haribol. Gaura Haribol.

In mādhyura rasa also, in Dvārakā and svakīya there is also not fully present, but only in Vṛndāvana. And it is peculiar that in parakīya which is not possible, not available always, but internal intensity is so great that in separation there is union. So drawn, heart is so drawn, that union in separation cannot dismiss union. So thick, so intense, and so mixed, inter mixing, that even separation cannot do away with union. So inter mixing in the fullest sense. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Rādhe jaya jaya mādhyava-dayite. Rādhe jaya jaya mādhyava-dayite.
[From Śrīla Rūpa Goswāmī's Śrī Rādhikā-stava]

Gaura Haribol. Gaura Haribol.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de rādhāra mahimā,
prema-rasa-sīmā jagate jānāta ke [madhura vṛndā vipina mādhyurī
praveśa cāturī sāra baraja yuvatī bhāvera bhakati śakati hoita kārā]

[Vāsudeva Datta has said: "If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic rasa has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāj-Mahābhav - the rasa is there, and She is the drawer of that rasa from the storehouse. She has such negative capacity that She can draw out the rasa to the highest degree both in quality and quantity."]

Devotion means love, and love means highest sacrifice, self forgetfulness. Self forgetfulness in the service of Kṛṣṇa Who can draw most, attract most. There, to reach that plane, that plane of self sacrifice, of self forgetfulness in the service of the Divinity. Die to live. Everything is for Him. He's the cause of everything. It is by Itself and it is for Itself. Very small words, very small sounds: By Itself, Reality must be by Itself and for Itself. The Infinite meaning is within, this is the, By Itself and for Itself.

aham hi sarva-yajñānām, bhoktā ca prabhur eva ca [na tu mām
abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [Bhagavad-gītā, 9.24]

Yajnesa hari sarva yajnesa [?] To realise that, then you'll find peace proper.

bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram suhrdaṁ sarvva-
bhūtānām, [jñātvā mām śāntim ṛcchat]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]

[Bhagavad-gītā, 5.29]

“I’m not a cruel king, but I’m friendly to you. I’m all in all but I’m friendly to you all. Don’t forget this, and you are to adjust with this fact. Then only you can get peace proper. You come to the fact and adjust with the fact, truth, and then you’ll get peace.”

“Oh, my interest is represented in the Absolute control of everything in this world. Why should I bother? Why should I bother?”

“And I shall go to promote, to make his hand strong if it is necessary.”

If we get that chance to help His work, His service: that is service if He utilises me in any sort of service. This is the Absolute current of the world: the current, the progress, whatever, the Absolute current. We’re in the opposition party: as an independent unit we form opposition party of the Absolute current. We want to create our separate current in our separate kingdom, and also combined, or maybe engage us in a clash with different current and different units here. But to join in the Absolute current, to be agent of that current, that is what is necessary for us, for the peace and harmony, and for the fulfilment of our life.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

[?] Nitāi. Nitāi. Nitāi.
Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. [?] is sleeping? Hmm?

Devotee: Yes.

Devotee: Śrīdhara Mahārāja, in our preaching we have to preach that one should accept a Spiritual Master, a Guru. So should we recommend someone specifically or just preach about the principle of taking initiation from Guru?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says, “When we do pracāra we have to, with newcomers...

Śrīla Śrīdhara Mahārāja: We are fortunate if we get guidance, direct guidance of a Vaiṣṇava, in every step. In every step we should consider to be our highest interest and to seek and get the opportunity of practising that I’m a servant. I’m not dictator. To take the position of a dictator is very risky. Always we shall be eager to get the position of a servant. But at the same time, as much as we can tend the purity of whose – about the dictator, that my own judgement of course cannot but be absolute in that position. Selection of my Master, that is voluntary, that depends on me, as much as I can do according to purity I must be sincere to select my Master. As much as I can detect devotion proper in him, not any designing for any mundane purpose; to whom I cast my fate. And it is a fortune if I can get such under whose direction I will continue all my energy, I’ll engage my whole energy under his dictation. Let me have a fine touch with the higher entity. I shall consider to be blessed if I get a real guide. The whole fortune is concentrated there, and utmost sincerity in getting that, such higher dictation. Service, but service of Kṛṣṇa, service, these two things: first thing service, and service of Kṛṣṇa,

not of Satan, or any other mediator.

So internal purity of purpose and selection out of that. The conscience that took me to my present Master whom we appreciate so much, I cannot neglect that conscience, summarily reject his dictation. At the same time I must not put too much faith in my own judgement. I shall try to verify in anyhow sincerity will guide me, my sincerity.

Na hi kalyāṇa-kṛt kaścid, [Bhagavad-gītā, 6.40] Because my Guardian is fully awake, is looking after everything. None can deceive me if I'm sincere towards Him. We must have such sort of faith in us. His eye, Guardian's eye is over me. So if I sincerely select some Master under whom I'm working, and if He's wrong then very soon that will be set aside, because the Absolute Guardian's eye is always over us to protect from misguidance. Acceptance of the Masters: at the same time, purity of the purpose, two things. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Is acceptance of sannyāsa Guru on the same level as dīkṣā Guru, or śikṣā Guru?

Śrīla Śrīdhara Mahārāja: That depends upon the Absolute consideration. A relative question; anyone may be greater than another, but a relative question. Nāma Guru is principal, Name, and then dīkṣā Guru to help him. And sannyāsa Guru for preaching purpose. And this is the general calculation from the limited standpoint. But from Absolute consideration, who holds the higher position in the Absolute consideration, he's bigger, he's greater, higher.

The vartma-pradarśaka Guru, the Nāma Guru, the mantra Guru, sannyāsa Guru, and the śikṣā Guru, independent of them as my friend also may give some instruction. And that is also not to be eliminated, śikṣā Guru. No mantra connection but giving and taking. What defect is in me I am informing him and he's also giving some instructions: 'Do this.' That is also a sort of Guru, helping, helps us, of different type. And our

gratitude will also be proportionate. I'll be able to understand when I can feel that plane, that what sort of help, and what type, and what magnitude I got from what agent, I'll be able to feel that, that this much benefit I got in my progress from that quarter. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol.

Sanatana mukhe kṛṣṇa more sikhaila [?] As the first question arose, he does not know through him, superior agent can manage to give, to transmit some advice to a person. That the mediator may not know, sending something through a peon. The higher agent sending through a peon, give just delivery to that man. It is also possible.

End of 81.11.01.B

81.11.02.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Devotee: ...and one GBC man, Atreya Ṛṣi he will come. He's from Iran, so he'll represent the Muslim faith who have been converted to sanātana dharma, so this way they will be preaching.

Śrīla Śrīdhara Mahārāja: Now Caru Swāmī is engaged in that meeting for how many days?

Devotee: I do not know. He's very busy.

Śrīla Śrīdhara Mahārāja: Very busy; and the meeting is taking place in Grand Hotel? Where, in hotel?

Devotee: I think so, one big conference.

Śrīla Śrīdhara Mahārāja: But you don't know how many days it is advertised to take place? You don't know?

Devotee: I'm not sure, Mahārāja.

Śrīla Śrīdhara Mahārāja: Do you know anything of Sarvabhavana Prabhu?

Devotee: He will come either on Wednesday...

Śrīla Śrīdhara Mahārāja: Evening or Thursday morning?

Devotee: ... or if he can't come on Wednesday he'll come at the latest by Sunday.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: [?] Then do you know anything who are present in Vṛndāvana utsava, do you know?

Devotee: I did not hear any news from Vṛndāvana.

Śrīla Śrīdhara Mahārāja: You did not hear any ready news. But do you know anything about Haṁsadūta Mahārāja, he's coming, to India?

Devotee: No, I did not hear anything specific.

Śrīla Śrīdhara Mahārāja: Dayādhara?

Devotee: No, I do not know.

Śrīla Śrīdhara Mahārāja: Only Atreya Ṛṣi is coming?

Devotee: I heard he was coming.

Devotee: Some of them should be here about the fifth. They're expecting some of the GBC men to come here on the fifth.

Devotee: Eighteen. They expect eighteen GBC men to come to Māyāpur and eight of the Gurus are supposed to come to Māyāpur to see the work on Prabhupāda's Samādhī.

Śrīla Śrīdhara Mahārāja: All right. They'll have a meeting here and will consider the present situation.

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: It is natural: should take place. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. So Caru Swāmī he may not be expected this week here. He told that he will come here this Monday, but

for the present engagement, busy engagement there, I think he won't be able to spare time to come here for the time being.

Devotee: That's possible. I'm not sure. He did not say he was coming today.

Śrīla Śrīdhara Mahārāja: All right, let me, let us see. Akasha prabhava prabhavata vat [?]

Fruit falling from the sky, we shall try to reckon things in that way. Everything connected with Infinite. Hare Kṛṣṇa. Depending, learning to depend on the will of Kṛṣṇa. Not much calculation of our human brain, either individual or a group. Generally according to our understanding of the scripture and the practices of the great personages we shall chalk out. But as regards the result we shall always be open that anything may come. Mā phaleṣu kadācana, karmaṇy evādhikāras te.

[karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

Engage yourself always, but don't connect yourself with any consequences. Never go to connect yourself with the consequence. What will be the result of so many things, and above all, the Supreme Will. That is the fact. So don't bother uselessly and waste your energy. Full attention you try to give to the duty and not to the after effect of what the result, the duty will acquire. Duty cannot acquire any result, any consequence, any fruit. But it is graced, grace, prasādam. Whatever comes from the Infinite wave that should be considered as grace. And what we should do, that with the spirit of service, not with the result of tradery, trade, na sa bhṛtyaḥ sa vai vaṇik.

[nānyathā te 'khila-guro, ghaṭeta karuṇātmanah yas ta āśiṣa āśāste, na sa bhṛtyaḥ sa vai vaṇik]

[Prahlaḍa Mahārāja states: “Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service.”] [Śrīmad-Bhāgavatam, 7.10.4]

We shall do anything and everything with the aim of serving the Infinite. With clean hands we shall go on doing work, with clean hands. Not contaminated by any consequence. Service and prasāda corresponding: what comes from the infinite environment that is prasāda, grace. I have no claim in that. And what I am doing also with no claim, no application with that. No expectation even. Simply, it has been attached to me as my duty. I am doing. No future fixing. That will be māyā. We shall try to live under the sky. Free. Hare Kṛṣṇa. Then heart will find a relief.

Asankalpa jayit kamam [?] Sankalpa means parikalpana, this pancana parikalpana, five years plan. And also sometimes we may be allowed to

make plan, but with this provision, full knowledge that whether it will reach its goal, that depends wholly on the Divine Will. With that we may plan. Suppose a meeting is organised, we shall try and we shall in the press also, notices are also circulated, there will be a meeting and some persons will deliver lectures. We will go on, but with openness that any hindrance may come and may stop. Still, we shall go on with the sense of duty. It is my duty I am doing. And God willing it will be successful, so God overhead. Try to live in the eternity, in the relativity of eternity, *Vaikuṇṭha vās*.

So misconceptions come from the *Māyāvādī* School. 'When everything depends on Him then where is our quota, our duty?' The *Vaiṣṇava* School they gave that work, the conception of service. That is the nature of the service. Without any definite result one can work with full energy, fullest energy. It is possible. The future is uncertain, still, the work is earnest. Rather the opposite, the whole concentration in the work, not in the future result.

karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

Don't be discouraged because you have no demand, no right in the result, so don't be discouraged. *Mā te saṅgo 'stv akarmaṇi*. A great warning, necessary warning, or everyone will be discouraged, that when we have no part to take in the consequence, why should we labour? That is not a very small point, not insignificant. So immediate warning is there. *Mā te saṅgo 'stv akarmaṇi*. This misfortune may not come down in you, to stop the work. Go on working. In the cooperative system, so many labourers are engaged, they will do their duty and things are going, the production going hither thither. Then in time the remuneration is coming to him, in coin. He is giving in the form of energy and when it is coming to him as coin, in time, proper time it comes to him. *Hare Kṛṣṇa. Hare Kṛṣṇa*. So don't be miser to devote your energy for the system, where

you are at present. Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Karmaṇy evādhikāras te, mā

phaleṣu kadācana. “Here it is omitted. The result, that is under My disposal. Only the negative side has been told here, not the positive. It is Mine.”

ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca [na tu mām
abhijānanti, tattvenātaś cyavanti te]

[“-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.”] [Bhagavad-gītā, 9.24]

“It is Mine. Ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca. This selfless work I enjoy, for My enjoyment. And proportionately it is distributed to any and every point, separately existing all over the universe. But it is better for you to think that it is wholly Mine, wholly Mine. And when I distribute the result to you, you cannot have any claim. It is pure distribution. That is grace. No reason, no justice you should try to bring in there. But mercy you may think. It is so free that you may consider it to be mercy. Don’t expect any justice: ‘that I am giving so much labour and I must get that, the law of justice that will ordain in this way.’ Never! You engage your energy; you give your energy free. And

what I shall give in return that will be free, not under the consideration of justice.”

Service and grace, mercy! Open, clear, the account is always clear. No demand, mutual demand. Such transaction, that is freedom proper, the conception of real freedom is there, real freedom. A dynamic selflessness: not a static selflessness like Māyāvādī. Selflessness means sound sleep or something like that, self effacement. Selflessness does not naturally come to self effacement, but it is of dynamic character, selflessness. Self giving, self surrendering, selflessness and self giving: towards what? Giving to the centre, to the Absolute, that sort of selflessness is what is demanded from every point, from every worker, every labourer. Only there the happiness of freedom can exist, freedom. Happiness of freedom can only exist there. Labour, energy utilized by intelligence that can produce something. Foolish labour may not flourish. So, dedication of our labour freely to the highest intelligence: that will fetch more. So without any miserly habit we can dedicate. We shall in get in ample quality, which cannot be imagined by us even so.

'Dāsa' kari' vetana more deha prema-dhana. “Please accept me as Your slave, and give my salary in terms of love, that I can acquire real love for You and Your own and everything that belongs to You, so love, that more and more I can dedicate. Give me salary in form of love. Love means more giving spirit, self distributing spirit, spirit of self distributing. Intense inspiration of self distribution: that I want as my salary. Not seeking any comfort, but to be more dynamic, not static. To become more dynamic, such salary I want. The capacity of my giving may be increased. That should be my salary.” 'Dāsa' kari' vetana more deha prema-dhana. Prema means self giving, self distribution, the tendency to distribute oneself. Self distribution, self surrender and self distribution with self surrender. With the basis of self surrender, self distribution begins. 'Dāsa' kari' vetana more deha prema-dhana. So to pray to get love, prema, what does it mean? Oh. You want something. But what is that something, if analysed, that is more intense inspiration to give, so defeats its own

object.

Mā phaleṣu kadācana. But that phala, that fruit has been transformed into love, with the more interest to serve. That is not ordinary fruit. The Vaiṣṇavas they want service, more hankering for service. And the salary, more worth and more earnestness for service. They want that sort of salary. So this is the universe the Vaiṣṇavas have discovered. But it has been given down to the experience of the senses of the Vaiṣṇavas from above through revelation. There is a domain of such conception. And if you like you can come by this, such and such way, you may come; so much self abnegation. There is a domain, a country where such persons live. If you would like to be a resident of that land, then come; then come. Calculative in the lower portion, Paravyoma, and beyond calculation, automatic, that is Goloka. Gaura Haribol. And it cannot calculate how much one can sacrifice.

rādhā-mukunda-pada-sambhava-gharmmabindu- nirmmañcanopakaraṇe
kṛta-deha-lakṣyām

[Rūpa Goswāmī says when Lalitā Devī finds a drop of perspiration at the feet of Śrī Śrī Rādhā-Govinda, she furiously engages herself to remove it. “How has it come there? We are circumambulating Them to see that not the least pain can enter this domain to trouble Them. But how without our notice has this perspiration appeared? Perspiration, perspiration!” So she is furiously chastising herself, and wants to immediately take birth one lākh (100,000) times - with that force she comes to remove that drop of perspiration from the lotus feet of either of the Divine Couple. If the least difficulty is seen in the serving area, the Lord’s Associates can’t tolerate it in any way, and such eagerness, self abuse and earnestness is found in them.] [Lalitāṣṭakam, 1]

The hint of a particular standard has been given. When Lalitā Devī finds

a drop of sweat on the foot of Rādhā-Govinda, she furiously engages herself to remove that sweat. “How it has come there? We are circumambulating Them that no, least pain can enter into this domain to trouble Them. But how without our notice this sweat has come? There must have been some plane, sweat, sweat, gharmmabindu.” So she’s furiously chastising herself and wants to take at once, gharmmabindu, nirmmañcanopakaraṇe kṛta-deha-lakṣyām, one lākh of bodies. With that force she comes to remove that drop of sweat on the foot of any one of Them.

Such eagerness and such self abusing: and earnestness. The least difficulty seen in the serving area they can’t tolerate it in any way. With so much earnestness they run.

[sanātana,] deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye,

[“My dear Sanātana, if I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment’s hesitation.”]
[Caitanya-caritāmṛta, Antya-līlā, 4.55]

Mahāprabhu said: “To attain the service of Kṛṣṇa, crores times just now I want to die, to embrace death.”

This sort of unit is used there, in that domain. Earnestness, eagerness for service, self dedication, self distribution of such high type, such noble type: inconceivable. So self sacrifice is nothing, that is only a unit, and on a developed plane the structure is built there. Sacrifice, for the country, for the society.

Some years ago I found in a newspaper that: “What is the difference between an ordinary thief and a congressman?” In the paper that gentleman told that, “Thieves first steal then go to jail, prison house: and the congressman just the opposite. In the time they were freedom fighters first and then went to jail, put to jail by the British government in the prison house. And now they are stealing. Stealing first and prison next: and that is general. But here so called patrons, they first finish their prison life and now they are looting, that is the difference.” Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: I asked him, the Indian man.

Devotee: Yes, yes.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: So our patriotism, sacrifice for the country, comes to such a reactionary position, social service, service for the country, service for humanity.

_____ [?]
There is a proverb:

_____ [?] “Mullah can run up to the Mosque, not beyond.”

Devotee: In Vaiṣṇava rāja what is the duty of a citizen Mahārāja?

Śrīla Śrīdhara Mahārāja: Duty if a citizen? To work under the guidance of a proper Vaiṣṇava. That should be the duty. The guidance must come from such high level, higher plane. Such aspiration, this is the conception of Vaiṣṇavism proper. If we can understand then we shall try to be guided

under such high conception. The dictation should come. And then we may hope that we may reach one day that plane, taking up that thread. If we have real eagerness for such life, if we consider that this is the highest form of life, the noblest form of life, it is what is found in Braja, this aspiration will gradually take me there. Lobhita janme pai ucchistha vadi yar [?] The greed, the earnestness, the taste, that will give the real birth, and gradually take me that side.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Lobha, śraddhā means lobha in other words. Śraddhā when a little grown it is considered laulyam api mūlyam ekalaṁ.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [Caitanya-caritāmṛta, Madhya-līlā, 8.70]

"I want that sincerely." That is the price, my earnest desire for the thing, sincere earnest desire for the thing, that is the price. No other price it can be purchased by. Earnest desire! "Yes, I want that. I can't live without that. I cannot live in such plane. If it is possible there is such a plane, noble plane of life, I must go there. I can't tolerate this atmosphere where

everyone is exploiting his brother, environment, in any way or other. I want to get rid of that life.”

The candan is dissipating itself and distributing sweet scent. You know candan? When rubbing, disappearing, self dissipation, and in the form of scent it is mixing itself in the atmosphere. That sort of risk every member is ready to take. Whatever, for the least happiness, pleasure of Kṛṣṇa we are ready to contract for eternal life to go to hell: that sort of reactionary conception there. The indirect is also helping the direct in such a way. It is possibility, any eventuality, any possibility for my future risk. Not only present I am taking the risk but I am taking my future also in this way, under the risk, and want to go more rapidly.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, did the gopī’s husbands know that their wives were meeting with Kṛṣṇa? And if so, were they disturbed by that?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: The gopī’s husbands, did they know that the gopīs meet with Kṛṣṇa? Are they in knowledge the gopīs are meeting with Kṛṣṇa? And if so, if they have got knowledge, do they feel any trouble?

Śrīla Śrīdhara Mahārāja: Coming to details, that is too much for us. But still, sometimes they get such information and also try to punish his wife or anyone, his wife or sister or anything. But ultimately that vanishes in some way or other. It is managed by Kṛṣṇa’s special will in some way.

Sometimes with some fight and hitch and sometimes by illusory energy that doubt is cleared.

Kṛṣṇa-Kali: once Rādhārāṇī's sister-in-law, Kūtila, she called her brother, "You don't care, you don't believe me? But now come, I shall just show you, you can see with your own eyes that your wife is with that boy."

And he went there, and at that time Kṛṣṇa became Kali. And Rādhārāṇī used to worship Kṛṣṇa. And the husband saw and then he chastised his sister. "What do you say? I see that she is worshipping Kali."

Then that lady, his sister, what could she say? Kṛṣṇa-Kali: in this way.

And some other way, also it is mentioned that He had to kill in Kordvan [?] the husband of Tulasī perhaps. In Kordvan, Kṛṣṇa killed him, that āsura. Anyhow, it is managed, it is something illusory, like a dreamy consciousness. Any shape, as just in a dream, anything can take any shape, any time, free. So it is sometimes like that we have heard. But we may not venture to enter that plane very boldly. When we shall be able to live in that plane it will be clear to us. But it is said like that. Many ways it may be used, in different ways. Hare Kṛṣṇa.

Devotee: Mahārāja, I'd like to enquire about when the Lord is saṁguṇa or nirguṇa. What is the difference between nirguṇa and saṁguṇa? When He's saṁguṇa or when He's nirguṇa - in form and without form?

Śrīla Śrīdhara Mahārāja: Saṁguṇa means misconceived ideas. That is saṁguṇa, of different stages. A gross misconception, and slight, more slight, but it is under misconception. And nirguṇa, what is true, under all circumstances, and all the times, past, future, present: that is nirguṇa, that unassailable wave. Absolute means that can't be changed: can't be

challenged or changed, Absolute wave. The Absolute Good He's having His play in a particular way. And all other non absolute individual waves if come into clash with that will be broke into pieces and it will be nowhere, evaporate.

Suppose a big storm is coming and you want to create some opposite current of the air, by any machine or your That will be carried on nowhere. Nothing can oppose that. So Absolute power's playing is like that. And that is not ordinary force but the highest type of force, the noblest type of force: highest good. So, only to mix in that harmony, to dance with the harmony of that higher wave, that is what is necessary. And that is really pleasing. And to come in clash with that Absolute plane, wave, that will be fruitless and that will bring misery to us. Something like that you may think.

The Absolute will is playing, and it is Absolute will and Absolute good. That is playing in His own way. And if you come in contact you cannot but come. If in that harmony if you can you can dance, it is all right. You will find pleasure, highest pleasure. Otherwise if you can create any wave against that Supreme wave that will be finished in no time and you will feel pain.

Any challenging wave cannot be tolerated or cannot release that Absolute wave. That is going on. And that is the ecstasy itself you may think, līlā, ānandam, the charm, the beauty. The highest thing we can conceive, it is of that type. The highest good of our aspiration is that type. Not undesirable: it's desirable. And it is our diseased eye that cannot see that, our diseased mind that cannot appreciate that. That is the conception.

So not only give up your own individual creation of any selfish wave, but come in consonance of that wave. Adjust yourself fully with the movement of that wave. That is what is necessary. Then you will find that is a happy wave and you'll merge in that happy wave. That is what is necessary.

End of 81.11.02.A

81.11.02.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: That is nirguṇa. The guṇa that can never be opposed. With so much force, in every way. So much goodness, so much force, so much intellect, in any way, it is the supreme. It can never be challenged. To challenge is to misconceive. The whole basis of any challenge of that wave, that is mere misconception. Because consciously none ventures to oppose that and lose his everything. So it is misconception of one's selfish nature. Ke? Hare Kṛṣṇa.

Devotee: Can a devotee be a yogī?

Śrīla Śrīdhara Mahārāja: A yogī comes to be devotee. When a devotee wants to become a yogī, he's not proper devotee. But a yogī when he's leaving the yoga and trying to enter into devotion, at that point may be seen. But then a devotee comes to be a yogī, then he's coming down. He's falling. What is the difference between a yogī and a devotee? What do you think, the difference?

yoginām api sarveṣāṁ, mad-gatenāntarātmānā [śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ]

["In My opinion, of all types of yogīs, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith."] [Bhagavad-gītā, 6.47]

...

The highest acme of knowledge is to self surrender. Surrender to the Supreme. And in a yogī, tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna

["The yogī who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the cāndrāyaṇa, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a yogī."] [Bhagavad-gītā, 6.46]

But: yoginām api sarveṣāṃ, mad-gatenāntarātmānā, śraddhāvān. Ādau śraddhā. In the devotional school the primary necessity is śraddhā. And these yogīs ultimately after so many feats, they have come to that plane of that śraddhā. Śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ. Then he is recognized as to be the highest. Otherwise not.

nāhaṃ vedair na tapasā, na dānena na cejyayā śakya evaṃ-vidho draṣṭum, dṛṣṭavān asi yan mama

["Neither by study of the Vedas, nor by austerity, charity, or sacrifice, can anyone behold My human like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."] [Bhagavad-gītā, 11.53]

Devaṛṣi also says,

yamātibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ mukunda-sevayā
yadvat, tathāddhātmā na śāmyati

[“The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold yogic discipline, which is generally based on sensual and mental repression (yama, niyama, etc).”] [Śrīmad-Bhāgavatam, 1.6.35]

We generally consider the negative side, that by yama, niyama, all these practices we can stop, we can get relief from the hands of our enemies, that kāma, krodha, lobha, moha. But that is only temporary. Devaṛṣi Nārada says in Bhāgavatam, yamātibhir yoga-pathaiḥ. By prāṇāyāma and other processes we can acquire temporary control over our senses, but not permanent. And by bhakti, whatever we get, that is permanent, kāma-lobha-hato muhuḥ, mukunda-sevayā yadvat, tathāddhātmā na śāmyati. And also in Ajāmila [?]

kecit kevalayā bhaktyā, vāsudeva-parāyaṇāḥ

aghaṁ dhunvanti kārtsnyena, nīhāram iva bhāskaraḥ

[“Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility

that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays.”]
[Śrīmad-Bhāgavatam, 6.1.15]

Only by a very drop of devotion, one can do away with all that is necessary for penances, to get out of the mood of doing mischief to the environment. But the yoga, or the repentance, and other processes of getting out of this sinful mentality, that is all temporary. For the time being it may do, it may help in controlling the negative propensities, not permanently. But what we acquire from the higher plane, that is śraddhā, that is permanent progress, that never:

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate svalpam apy asya
dharmasya, trāyate mahato bhayāt

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [Bhagavad-gītā, 2.40]

This karma-yoga, the proper basis of devotion, karma-yoga, to give up the phala and as a duty to take up the work. That is the basis of bhakti.

karmaṇy evādhikāras te, mā phaleṣu [kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

Only it is not karma-yoga, it goes, yukta āsīta mat-parah. [tāni sarvāṇi saṁnyamya, yukta āsīta mat-parah]

vaśe hi yasyendriyāṇi, tasya prajñā pratiṣṭhitā]

["By the practice of perfect devotion to Me, the bhakti-yogīs bring their senses under proper control. One whose senses are controlled is truly intelligent."] [Bhagavad-gītā, 2.61]

"It is meant for Me. Don't go to capture the result of your duty. That is meant for Me. It is Mine. And you are also Mine. So what you can produce that is also Mine. And don't try to escape from that happy consideration, happy prospect of you, this way, that way. Think that I am Absolute Good. No apprehension will be there. Absolute Good, I am autocrat but I am good."

A good guardian can rule the subordinate child, or minors. He knows my best interest more than myself, more than I know. So such sort of noble thinking must come within us. Not only we must disbelieve ourselves, but at the same time we have to put faith in some higher object. Then we can go to the line of Vaiṣṇava. Helplessness in ones own self, but no faith to be put anywhere, that is Māyāvādā. No faith in our present life, and at the same time no faith outside also. But the Vaiṣṇava, they have no faith in their own present self, but they cannot leave away the faith in such a holy and noble thing. They seek where to put faith, and find, 'Yes, we can put faith with the Absolute. It is reality, it is not concoction, not a dream.' That

he comes to realize, coming in connection with sādhu, first by sukṛti, then by śraddhā. Gaura Haribol. Gaura Haribol.

Devotee: In order to develop śraddhā among the public...

Śrīla Śrīdhara Mahārāja: If one has got developed faith in Him, then he will be in a position to develop it amongst the public, according to his capacity. He does not know what is faith, how can he spread it to others?

bhārata-bhūmite haila manuṣya janma yāra / janma sārthaka kari' kara
para-upakāra

[“One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.”] [Caitanya-caritāmṛta, Ādi- līlā, 9.41]

Asida katha majam sadayet [?] When one is plodding under ignorance, how will he be able to remove other's ignorance? But he can do with considerable faith under the guidance of higher persons. If he has got partial faith, with partial faith he can begin work under the guidance of a faith of a grown up faith.

Devotee: Mahāprabhu was doing in some places something like that. Mahāprabhu He shown to Murārī Gupta the form of Rāmacandra. So many ways, some places...

Śrīla Śrīdhara Mahārāja: Yes. Rāmacandra, Kṛṣṇacandra, very akin, in the same plane, of different type, but the plane is the same, almost.

Devotee: But by showing only Murārī Gupta got more faith on Him, Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Yes, but still he could not remove himself from the circle of service to Rāmacandra, there. But some connection he got about Mahāprabhu. But still he's sticking to the service of Rāmacandra.

And the father of Jīva Goswāmī, Anupama, he had also a similar case. Sanātana Goswāmī and Rūpa Goswāmī tried their best to take their brother in the service of Kṛṣṇa.

Parama madhu brajendra kumar [?]

But he prayed to them, “No, if you have grace in me, please grace me that I can engage myself more and more closely towards the side of Rāmacandra. I can't come away from that.”

Just like Hanumān.

Sri nathi janaki nathi abhedi paramatmi_kama locana [?]

Not only here but in Kṛṣṇa līlā also. The vātsalya-rasa people, they can't come from there, to join mādhyura-rasa. Or the friend section they cannot come out of there, to join vātsalya-rasa. In this way, yei rasa, sei sarvottama.

[kintu yāñra yei rasa, sei sarvottama / taṭa-stha hañā vicāṛile, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [Caitanya-caritāmṛta, Madhya līlā, 8.83]

But that is the differentiation in the positive world. Not much harm, but they are in the positive, but there is gradation amongst the servitors in the positive. But still that is something. That is not nothing, or that is not illusory something. But that is something. That is nirguṇa, but nirguṇa has got also different intensities in the wave. And according to the intensity, different types of rasa, quality also may differentiate, intensity, not only quantity there is quality also.

Devotee: Śrīla Śrīdhara Mahārāja, there are yogīs and jñānīs also there in the Absolute, in nirguṇa, in Goloka?

Śrīla Śrīdhara Mahārāja: No, no. Yogīs, jñānīs not nirguṇa. Yogīs, jñānīs, they naturally may come to Brahmāloka, not further. That is within the passport area, yogīs, jñānīs. But when it comes in connection with devotion then the visa begins. It is this side, yogī and jñānī. It is higher, up to Tapa, Jana, Satyaloka. And their highest end is to get nirvana. Some brahma nirvana, yogī, Paramātmā nirvana, sāyujya. Paramātmā, jīvātmā, one and the same. The jñānī nirvana rather the oneness with the all accommodating conception. And the yogī nirvana with the all pervading conception, Paramātmā, aṇor aṇīyān. As much as we shall analyse, within that the Lord is there. Whatever small, within that the Lord is there. He's everywhere. He's accommodating everything and He is residing in everything. The yogīs, they enquire after the Paramātmā, Who is within everything, that side, that aspect. And the jñānī, the all accommodating sphere, everything coming from the circumference: and yogīs, the centre. Something like that. But that is within this māyāic area. Sāyujya, when they reach their highest goal they think themselves one

with them, sāyujya mukti. But with śraddhā we can cross that land and enter into the land of devotion. That is more subtle and more tasteful and more..... what is in your hand? That mālā? Do you follow. They are reaching Brahmaloaka. That is āroha-panthā, climbing up by gist of the own force, own power. Climbing up, ascending method. The yogīs, jñānīs, ascending method. He's the subject and all around is objective world. He's the subject. And with śraddhā we are to enter into the super subjective world with the spirit of service. New life begins there. And that comes from within. That is more subtle than the yogīs and jñānīs can expect them or can feel them to be.

Devotee: Are there any yogīs and jñānīs who have acquired visa to enter?

Śrīla Śrīdhara Mahārāja: If they feel in any - generally it is not possible to dissuade them from their object. They are firm there. but if they meet a powerful devotee, then they can. Just as Śukadeva. Anyhow, coming in contact with his devotee father Vyāsadeva, he was taken in from the jungle with some śloka, infused the new idea. And he says, "From nirguṇa I have come to saguṇa, brahma-jñāna. In the case of Bilvamaṅgala, we find, in anyway with some wonderful interference they come back from that plane to the plane of the devotee. That is very particular and special case, but generally the current they catch takes them to nirvana.

Devotee: What about Durvāsā Muni?

Śrīla Śrīdhara Mahārāja: Paramātmā nirvana, and the Paramātmā this brahma-nirvana and Paramātmā nirvana. Durvāsā yes.

Devotee: Durvāsā Muni, he was a yogī, but he had entrance to Vaikuṇṭha, he could go there.

Śrīla Śrīdhara Mahārāja: That is not that Vaikuṇṭha. Just as an Indian can see American Consul in Delhi. Like that. In brahmāṇḍa there is Kṣīrodakaśāyī Avatāra. And he met there, and not Vaikuṇṭha proper. Bhu Vaikuṇṭha rather, that is known as Bhu Vaikuṇṭha. There is an American Ambassador house here in India. You can meet, American means there. Something like that. Bhu Vaikuṇṭha. Vaikuṇṭha extended here in a particular place. Like Kṣīrodakaśāyī samudra [?] There under the guidance of Brahmā and Śiva, the gods are also meeting there Nārāyaṇa. And they are making petition, “That by the cruel dealings of the demons we are driven from the heaven and we are undergoing so many pains. You come to relieve us.” In this way they are going to Viṣṇu. That is in Bhu Vaikuṇṭha, not Vaikuṇṭha proper. The Catuḥsana they can go, they are śanta-rasa bhaktas, from Satyaloka. Sometimes they can go to have darśana of Nārāyaṇa and then come to Satyaloka. No attraction for this world, but small attraction for Vaikuṇṭha. From that borderline they have some passport to cross the borderline to go some and then to come back. That sort of passport the Catuḥsana has got, some.

Devotee: Is Jesus Christ considered a Vaiṣṇava or a yogī. Would you consider him a great yogī, because He performed many mystical yoga tricks, like walking on water.

Śrīla Śrīdhara Mahārāja: That is another thing. He was a devotee. But He performed only to attract some attraction of the public. He showed some miracles.

Mahāprabhu also did some at some times. He embraced Sanātana Goswāmī, the body was purified like anything. The whole troubles over his body, so many itches and oozing, the pus oozing, that was immediately cured.

There was one Kustha Vipra in Śrī Kurmam, a devotee, he was with leprosy of the extreme type. And he was very eager to have darśana of Mahāprabhu, but Mahāprabhu went away. And that man fell senseless, “Oh, Mahāprabhu came and He did not give me darśana.” And Mahāprabhu went away about a mile, he ran from that place and embraced that Kustha Vipra Vasudeva, and his leprosy was cured. Not only, but a good figure, beautiful figure, immediately. That is another. Then also when this Amogha was dying of cholera, and Mahāprabhu touched him.

_____ [?] In this way.

Then Advaita Prabhu’s son, Gopāla, also.

One Bhod Ācārya, Bhoda scholar. He was an Acarya and had many disciples in Andhradesh. He had a great discussion with Mahāprabhu, and they managed to offer some mahā-prasāda to Mahāprabhu, but really there was some meat or other filthy things. But a big bird suddenly came and took the plate. Then that plate was thrown down onto the head of the Ācārya, and he fell. And the disciples surrounding him began to wail.

Then Mahāprabhu said, “You say, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa and your Ācārya will come up.” And they did so, and the Ācārya came up.

All these things, many things Mahāprabhu showed. That is from that plane to attract ordinary people. Sometimes they show to the foolish people that sort of, something like miracles.

Devotee: I heard that the gopīs were previously Ṛṣis who got the desire

to become gopīs.

Śrīla Śrīdhara Mahārāja: The original gopīs are always eternal, but some foreigners are also allowed to join there, the subordinate group. The Śruti, the Daṇḍakaranya Ṛṣis, by their special prayer they are taken in. When they accepted that gopī mentality, gopī bhajan with most earnestness, they were allowed. They got siddhi by the grace of the Lord and were allowed to enter there. By the grace of Rāmacandra the munis. And the Śruti also by their prayer which was heard by Kṛṣṇa and taken in, they joined. At the same time Lakṣmī Devī from Vaikuṇṭha, she can't enter into that area. So, only through a particular process one can attain, and not taken his own particular position he can enter, but he must accept the change, the process. He must accept the change. And anyone may be changed.

The inner self is there and the outer encasement must vanish, and then one will find that he is gopī and he will find necessarily I am in that plane, and her duty also, her or his duty. The inner type of him may be a sakhā or sakhī, or vātsalya rasa, or servant, in many stages of service. And according to his inner acquaintance he will go there.

Devotee: That's in eternal Goloka?

Śrīla Śrīdhara Mahārāja: Eternal Goloka, Vaikuṇṭha Goloka, some may be stopped in Vaikuṇṭha also, in the service of Lakṣmī-Nārāyaṇa. And some may be stopped in Ayodhyā as servitors of Rāmacandra. Some may, as within, some may reach up to Dvārakā, some to Mathurā, some to Vṛndāvana. And there very different orders of servitors. Gradation is there.

Devotee: What is the difference between Satyaloka and Tapaloka?

Śrīla Śrīdhara Mahārāja: Tapaloka the penance is principle, then that is Tapaloka. And Satyaloka, the sattva guṇa in its highest form, self abnegation it the highest form, Satyaloka. And then above Satyaloka, on the other side of Brahmaloḥa, there is Śivaloka and Vaiḥuṇṭhaloka. Subtler and subtler and more subtle conception. From misconception to proper conception. These are all stages, when one is avoiding misconception and going to proper conception. And in the proper conception area there is also different gradations. According to the degree of sacrifice he can accommodate within him, quality and quantity, both. Just as here according to ones knowledge and ones energy: ignorance and science and nescience, and then energy more or less. So many variegated creations we find, but ultimately some knowledge and some ignorance, so variegated. So there also service of different quality, both quantity and quality. According to that classification, according to quality, classification, gradation, infinite.

Devotee: Are Brahmaloḥa and Satyaloka the same?

Śrīla Śrīdhara Mahārāja: Brahmaloḥa proper, that is the abscissa, no man's land, sāyujya mukti, sound sleep. When one looses his own individual identification, that stage, such stage of the soul for some long time. But it is not permanent, but for a long time he will have to sleep a sound slumber, Brahmaloḥa. Vimukta-māninas, they think that, 'We are in the highest stage of life,' vimukta-māninas. Tvayi asta-bhāvād aviśuddha-buddhayaḥ. But because they do find any attraction for the higher thing, they will have to come back ultimately again in this world. He cannot catch the opposite current, then this current will again bring him down. But for the time being for a long period, he will, if you may say so, enjoy the sound sleep.

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho 'nādrṭa-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [Śrīmad- Bhāgavatam, 10.2.32]

Devotee: Śrīla Śrīdhara Swāmī, in the Caitanya-caritāmṛta, Madhya-līlā, in the twentieth chapter, Sanātana Goswāmī is speaking with Caitanya Mahāprabhu. And Caitanya Mahāprabhu says,

ei-mata brahmāṇḍa-madhye sabāra 'parakāśa', sapta-dvīpe nava-khaṇḍe yāñhāra vilāsa

["Within the universe the Lord is situated in different spiritual manifestations. These are situated on seven islands in nine sections. Thus Their pastimes are going on."] [Caitanya- caritāmṛta, Madhya-līlā, 20.218]

Śrīla Śrīdhara Mahārāja: I've already told that Kṣīrodakaśāyī, this mandar in Badrinārāyaṇa, and about the American Consul, in Delhi, in Calcutta, in provinces, in this way here and there. So here also God sends His representation of different type in different places. In Mandari Madhusudan. Somewhere this, somewhere that Avatāra, somewhere another Avatāra, in this way perhaps it is mentioned.

Akṣayānanda Mahārāja: Mahārāja, when our Guru Mahārāja was translating Bhāgavata there was some conversation with yourself regarding the sun and moon. The moon is closer or the sun is closer?

Śrīla Śrīdhara Mahārāja: Yes. I showed one direction that is not in consideration of physical distance, but I think it will be better, the distance of influence. Influence. Just as we may see in the political, Russia is nearer to India than America, err, than Pakistan. Pakistan is very near, close by, but we may say that Russia is nearer to India than Pakistan. So how? The nearness, calculation of the friendly relations or influence. So I like say that we may take in that way, not in physical distance. Sun's influence over the Earth is first, next that of Moon, next that of Mars. In this way perhaps we may proceed. I gave some hint in that direction. So if we are challenged we may take this course. But my ultimate basis of argument is that it is subjective. It is like a hypnotist. As the Lord showed Śukadeva at that time, it is described like that. He might have showed that sort to anyone and everyone. And sometimes, one in particular, and it is in His hands. Subjective control: not the objective will control us to see a thing, but the subject as He likes can make a show like a hypnotist. That is my view. So everything can be explained. The higher seer is controlling us to see anything. A man here, "Oh you see Me, I and this." Another man won't see. The subjective control, like that of a hypnotist. Viśvarūpa darśana in Bhagavad-gītā. What is it? "Arjuna you see this. I am so and so." And Arjuna is seeing that. "I can't see it more." "Yes, I am." Closing. So it's not that the object is controlling the experience of the subject, but the super subject is controlling the experience of the lower subject. That is my understanding. Everything is controlled by the higher.

ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam [chandāṁsi
yasya parṇāni, yas taṁ veda sa veda-vit]

["The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the Vedas."] [Bhagavad-gītā, 15.1]

The root is above, not from the fossil. The fossil will control me to see him as fossil always, no such base law, such a mean law I am ready to accept.

Devotee: If some argument comes, how do we describe that the moon is nearer?

Śrīla Śrīdhara Mahārāja: Moon, not in the physical measurement of distance, but influence. The greatest influence, in the line of influence, Sun is the nearest to Earth. And in the line of influence Moon is the next, and so on. Otherwise, Swāmī Mahārāja he pointed out to the west that in every nation we find Sunday, Monday, this that order, why that? Why that? The Sunday, Monday, Tuesday, in this way the order, it is found in every nationality almost. There must be something.

Devotee: They say that it's because God created the world in seven days. The Christians say that the reason why it's Sunday then Monday is because God created the world in six days and then He had to rest.

Śrīla Śrīdhara Mahārāja: Still, why Sun first?

Devotee: They have no answer to that.

Śrīla Śrīdhara Mahārāja: The Sun has got most intimate connection with Earth, near, but near in what respect? Nearest from the standpoint of influence. The greatest influence Sun has got, the Sun, the ray, heat, that is nearest to the Earth in intensity, that is in influence. It has got greatest hold over this Earth, the Sun. So Sun is nearest. Sun means not that lump, but Sun means Sun's rays, Sun's heat, light. So nearest, that is more influence the Sun has got over the Earth first, and next the Moon. That also we can experience, nearest. The second influence over the Earth the Moon has got. And in mass we are told in the physical also sense nearest to the Earth. Some sort of influence that must imbibe, have to imbibe.

Devotee: That means when we talk about influence whether we won't take up like Māyāvādī.

Śrīla Śrīdhara Mahārāja: Eh? What's Māyāvādī?

Devotee: Because we're not giving much importance for the Deity, only influence we are getting.

Śrīla Śrīdhara Mahārāja: The influence is also matter, it is also material, the light, heat, that is material thing. And here I'm not talking about the spiritual. But it is material, only subtle or electricity, more powerful than any force ever found. But that is far away, hitherto, now it is found that is very near.

Devotee: Our Swāmī Mahārāja said that, “The astronauts they did not go to the Moon but they might have gone to the planet Rahu.”

Śrīla Śrīdhara Mahārāja: It may not be always. It may be that they are misguided in their way of calculation, the method of calculation. Not that Moon, the Moon which has got the influence over the Earth, not that Moon.

Devotee: There’s more than one Moon?

Śrīla Śrīdhara Mahārāja: That may be, many Moons there may be, in different: infinite number of Moons there may be. There is some pinda what is getting light from the Sun and focussing that to another material body, that is a Moon. Earth has got this Moon and there is another method of calculation. It is all relative. If we consider the Sun to be fixed, then Moon and other planets moving in a particular way. But if we don’t consider the Sun to be the centre, if I consider the Pole Star to be the centre, and then how the progress of moving? We take a photo. Then what will be the effect. Sun moving, this moving, this moving, and then, from that consideration, that this Moon may not be some planet to this Earth. Its movement, describing the path, that will be another thing. The Earth’s way another, Sun’s way another. But because we fix the Sun as the centre we take the picture, we find that this is moving around, this is moving around. But if the centre is changed, and the movement accordingly, then a new picture of chaotic order will come in the calculation. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Ha, ha. What do you say? Do you follow?

Akṣayānanda Mahārāja: So then what is the original point?

Śrīla Śrīdhara Mahārāja: The relative and dynamic also, we have to learn of all these things, dynamic. Suppose, there is an example also, that one ship moving, and there is the mast. And one ant is climbing up the mast. What is the resultant of the mast, of that ant? It is moving, the Earth is moving, and the ship also moving, and the ant is also moving. So what will be the real part, locus, of the ant? So in this way, in relation to the Earth, or relation to the Sun, so it will vary. No location. So according to the centre, so many moving, and according to centre we can chalk out some way. If the centre is removed, then the photo, the line of movement will be different. Remove the centre then your photo of the path described by them cannot but be different. So the Sun with this, the whole solar system is moving around the Polar Star, Dhruvaloka. Because Dhruva and Prasini, Dhruva and this Earth, Polar Star and the Earth almost continue in the same position. So if Polar Star we take as the centre, the Earth will seem to be stand still. And the Sun and other planets are moving. So if one says the Earth is not moving, we can't discard it. Because if we take the Polar Star, Earth maintaining same position always, the Earth is fixed. Though moving, everything is moving, but in that relativity.

Two trains parallel, going, and that window man and this window man, equal speed, their position is unchanged, not moving. So all relative, no end, only standpoint varies. So Sun, not only, but globe what is, we don't know, but Sun's rays, Sun's heat, that is very nearer, having the most influence over the Earth. So Sun is described as nearer to the Earth. And next the Moons influence on the Earth. Then the Mars, in this way. Let them calculate in what respect they have more influence accordingly over the Earth. Let the scientists invent, discover and then to come to challenge to us. And this is somewhat relative, mundane. But my stand is in the extreme cause, that the subject, He's controlling to see, this lower

subject. Higher subject is regulating the lower subject, what to see, what to not see. And not the fixed objective world, that is controlling the seer.

I heard that recently one French scientist discovered that the colour is not outside but it is in the eye. In ours also creation, sāṅkhya philosophy, that it is coming, the pañca tan-mātra, then it is bifurcated as eye, as light, and as colour. The Sun, the light...

End of 81.11.02.B

81.11.02.C_81.11.03.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...one thing divided in three ways. And so also, ear to receive, and sound, that is tama guṇa, and this is raja guṇa, and ether, sound, and ether is tama guṇa, and sound raja guṇa, and sattya guṇa, this ear. In this way, eye, light, and colour. Without light we can't see the colour, the rūpa, figure. So coming from the same source in these three ways, so also, ether, sound and ear, coming from the same source: just as branch off, viṣaya-pravālāḥ, in Bhagavad-gītā [15.2]. From the seed, sprout is coming, then the trunk, then branches, then leaves, in this way, ūrdhva-mūlam [Bhagavad-gītā, 15.1], the root is above and it is coming, creating things coming down, and the cause is above. So Bhagavad-gītā says, who gets such conception he knows properly Veda. Yas taṁ veda sa veda-vit, he's veda-vit, he knows the real purpose of Veda who knows it well that the

cause of this world is above, not down.

[ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam chandāṁsi
yasya parṇāni, yas taṁ veda sa veda-vit]

[“The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the Vedas.”] [Bhagavad-gītā, 15.1]

Do you understand? Partially! Something!

Devotee: Something!

Śrīla Śrīdhara Mahārāja: And you? Here?

Devotee: Partially.

Śrīla Śrīdhara Mahārāja: [?] That is my satisfaction. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Śrīdhara Mahārāja, the scientists they’re trying to send different vehicles to other planets. Is that possible that they can by some space ship or by some physical means go to another planet?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Is it possible to reach other planets by the space ship or the machine?

Śrīla Śrīdhara Mahārāja: The yogīs may go visit there.

Akṣayānanda Mahārāja: By machine.

Śrīla Śrīdhara Mahārāja: By machine? I don't know that. You ask the scientists.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Whether by machine one can, by mental body one can reach anywhere by the process of yoga.

Devotee: When they ask...

Śrīla Śrīdhara Mahārāja: The Russians came some five or six years ago, some scientists came to India to find out from the yogīs that, "With more speed of electricity that mind can go, the speed of the thought can go most fast. And in that process if I want to go to Moon or any other stars, we are sending our sputnik, that word, a mechanic, through the mind can we contact with that process?" But they told now we failed to understand. It's not possible, never, point blank. Some eight Russian scientists came to visit India. Mano javit [?] Mind is the most fast traveller. Nothing can go with more speed than mind. So with the possibility of the help of the mental speed we can reach to any star object of our need or

anything. That was their point of investigation, but anyhow they failed, I was told in newspaper. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, after the Śukadeva Goswāmī spoke Bhāgavatam, what did he do then?

Śrīla Śrīdhara Mahārāja: That is not mentioned. Yadami vikrama sartam [?] He came from unknown quarter and again mixed in the unknown. When he came from unknown direction, and also when that function was finished he mixed himself with the beggars that gathered there in great number. Entered into the mob and hid himself there. The father was there, his Guru, and the Nārada Goswāmī was also there. But he came only to finish some function to give the Bhāgavata truth, as interpolated by the Divine. It was inaugurated you must take name in the middle yadivar, such a highest thing. That is devotion percolated by knowledge, cid-vilāsa. Transcendental cosmos was percolated by spiritual, by consciousness spirituality that he came.

Devotee: When Dakṣa had his head cut off and got the head of a goat, he still maintained his same mentality. So is it understood that the mind is simply a reflection of the heart: from that example?

Śrīla Śrīdhara Mahārāja: But by the law of miracle when a goat's head can be put into the human body then other things also may be managed from that subtle power. Not only Dakṣa, but Gaṇeśa had the same fate, not only Gaṇeśa but Hayagrīva, Nārāyaṇa, that also fits in. But subtle power may transfer quality of this to that and manage. Not only that, when Nārāyaṇa comes in the shape of Varāha He's not limited in Varāha, mastiska [?] Or as fish, Matsya Avatāra, Nṛsimha Avatāra, but supernatural knowledge can exist, can come down in any instrument. He

can work through any instrument, the Matsya, Kūrma, because that is not in the physical, in the case of Nārāyaṇa. And here also that Supreme Will may work and can show wonder. Higher will is the cause, not the material. That shows the efficacy of the higher existence. Subtle powers are master of the gross, and not gross is master of the subtle. Supreme Will may do it.

Gandhi used to live in a cottage, and big men wants to see him he comes to live in that thereby. The superior intellect or superior morality or all other which is big, just as human intellect that can control the lion, the elephant, the mammoth, so finer thing can control the gross lower thing.

So in the Supreme Will, by law, by the special power reserved in Mahādeva, can, that made it possible, in the case of Dakṣa. Exceptional, there may be exceptional in the law of creation, that is also wonderful. Why B should be after A, not C? That is the first arithmetic arrangement we are accustomed to accept. But the officer, organiser, higher will can organise things otherwise. We are accustomed to write from left to right, but Arabian system just the opposite. So organisation may be affecting in various ways.

The will, the penance, after all, sweet will of the Lord is above all, can make or mar, and do anything and everything. The cause is given as such, and as much as that is transferred in a particular way they can use that sort of power there. Only distribution of power, distribution of power in nature there is. The judge can pass order of hanging a person, and the magistrate may not do so, but he can keep and he can punish him by laws, so distribution of power. Everything is possible with the Absolute Will and that is distributed according to the gradation, and so anything may happen anywhere.

But that all proves that spirit is above matter, spirit is guiding, not the matter. Forcing, matter has produced spirit so matter is controlling spirit, not that conception. Spirit is always above matter, over and above matter in all consideration. So the miracles may come. What is not according to the general law of the matter, when we see that to be effected then we

think, 'what is it, how is it?' But sweet will is above. Then we, our expectation will be wide, 'Yes, anything may happen. Some sort of necessity was there and the highest dispensation has done it. Everything is possible.' A dead man is again, may have life: so many miracles.

Devotee: One time someone asked Swāmī Mahārāja, "Why do you not perform miracles?" And Swāmī Mahārāja said that, "Actually, changing these persons..."

Śrīla Śrīdhara Mahārāja: To show miracles means to deceive people: a deception for deception. When sometimes it is necessary one may take to that course, deception, "I'm a higher deceiver than you, so submit to me."

Devotee: Like that Sai Bābā.

Śrīla Śrīdhara Mahārāja: Sai Bābā: and another hypnotist, P.C. Shakar [?] I exposed him, 'That you are a hypnotist and no spiritual background. You are a great deceiver.' Exposed him!

Devotee: What if influence are just growing [?]

Śrīla Śrīdhara Mahārāja: No. After that it is falling away I heard, after P.C. Sakhar I exposed him.

Devotee: I have gone just one year before, his place, I have seen very shoes near about ten square kilometre whole of āśrama. [?]

Śrīla Śrīdhara Mahārāja: That may be, not impossible, because the purchasers of that quality, what he's distributing the purchasers are also self deceivers.

Devotee: But even the scientist are rushing [?]

Śrīla Śrīdhara Mahārāja: Self cheater, the cheaters they're making crowd around them. They like to know something of cheating the people by some offering of this mundane. So people should be educated what to desire. That is the first thing, what to desire, the siddhi, or to give up all the siddhi, to be master of siddhi or to be saved from the hands of siddhi, what is desirable? One wants to establish a kingdom, and another like Bharata they're very busy to leave, to get away from the influence of a kingdom. There are different strata. One is busy to acquire some, someone wants to purchase some poison, perhaps to kill some bird or insect, or sometimes to kill him, wants poison. Another he will avoid the shop of poison. Why? Different aim of life; one purchases poison, another avoids poison. Why: type of different layer. So besides this the mastership over the globe, that is poison. Bhāgavata says:

Na narka pristham na ca para nistham na sarvabhauma na rasadi patram
[?]

Any relation with matter, that is dangerous, whether as a master or as a servant; anyhow to be, to remain in the relativity of mortal things that is dangerous, we must dismiss that wholesale, that will be, then they are

also Māyāvādī. But not this mean fellow. But Vaiṣṇava's not only wants to get out of this mortal area but to enter into a safe and healthy position. That is another thing, as a servant. 'It is better to,' Satan says, 'it is better to reign in hell than to serve in heaven.' But Vaiṣṇava says, 'It is better to serve in heaven than to reign in hell.' The opposite! Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: As a yogī you want to make master of this material thing, transient, mortal, what will disappear wholesale in the time of pralaya. Then where will be the position of that Sai Baba when this whole globe will vanish, the whole solar system, the whole creation will vanish? Then what effect this Sai Baba will be able to produce? Benefit to the...

Devotee: But he's also making people chant the Hare Kṛṣṇa mantra. Sai Baba, in his āśrama this Hari Nāma is going on twenty four hours.

Śrīla Śrīdhara Mahārāja: But Hari Nāma, what sort of Hari Nāma? That imitation Hari Nāma! Hari is not there, only this illusory imitation of sound.

Akṣayānanda Mahārāja: Namaskāra.

Śrīla Śrīdhara Mahārāja: The spirit is not – namaskāra bahiray, only imitating sound, but Hari is not the sound. Sound is a stage which is produced by ether, ordinary sound. But the Name is not the sound that can be produced by two lips or tongue. A machine also can produce

sound. The Hare Kṛṣṇa can be produced by the gramophone also. The physical sound, but spirit, life, ātmā, Paramātmā, above that: that sort of thing must be present there. Only the bottle and the label, that is not all the thing, but the contained, the substance contained there may be a poison or may be honey. But honey is all in all and not the bottle.

Devotee: Achar. A preacher when he has to see other category of life other than Sai Baba or a Māyāvādī, a Vaiṣṇava can go and see them, or Vaiṣṇava can go only for preaching?

Śrīla Śrīdhara Mahārāja: Vaiṣṇava will go, can visit anyone and everyone, but according to his capacity. Vaiṣṇava may visit Sai Baba not to become his disciple, but if he can make himself his disciple or the disciple of his Guru he can visit.

Mahāprabhu met Sārvabhauma to conquer him, Prakāśānanda to conquer him, and not to become disciple of them.

Our Swāmī Mahārāja sometimes encouraged me: “Let us go to see Gandhi, Jawaharlal [Paṇḍita Nehru] and convert them.” Now and then he used to encourage me, “Let us go.” Of course when he was in business, at that time, many a time he’d try to provoke me, “Let us go, why not? We must capture, break down.”

So, with the object of capturing them, to convert them, we can meet anyone according to our own capacity. But not to be converted by them, not with so weak a man that may be converted he will avoid that bad association, that the māyā may capture him through that agent, a weak must not go. But a strong man he will go.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Then he will try to have good company. By their association to increase his own strength, where he is, so that he may destroy and demolish the anti party. That sort of capacity he must develop in him sufficiently.

Devotee: It's like our Akṣayānanda Mahārāja he drove out Rajneesh from Poona.

Śrīla Śrīdhara Mahārāja: Yes, he's so powerful. Who is that Rajneesh? I did not know much about him. Now I hear his name. The other day I found in the paper that the real Rajneesh was killed two years or three years ago, and imitation Rajneesh was there, and now he's driven to America. There was an article found in Ānanda Bazaar Patrikā within a month or so there was an article. The real Rajneesh he was murdered two or three years back, before, and the imitation now he has been driven away to America.

Devotee: Yes. Maybe it's possible.

Śrīla Śrīdhara Mahārāja: And what is his creed? He tried to utilise the sense experience for the higher realisation, is it?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: The sum total? The sahajiyā, the baula, they're also almost of same opinion.

Akṣayānanda Mahārāja: He wrote a book, Sambhoga Sei Samādhi.

Śrīla Śrīdhara Mahārāja: What samādhi?

Akṣayānanda Mahārāja: Sambhoga Sei Samādhi.

Devotee: From Sex to Super Consciousness.

Akṣayānanda Mahārāja: Sex to Samādhi. Number one rākṣasa!

Śrīla Śrīdhara Mahārāja: There is a school of that type not only that, this baula, the tantric also. The tantric they also try to utilise all these mundane purpose to such an end that it will take me above.

But Kṛṣṇa, the reality is dead to them. By this empirical method, ascending method, they can go. The grace may not come, that will come down, Kṛṣṇa's grace will come down in Guru pāramparyeṇa, it is not admitted by these fellows. Not by devising any method, or tactics, dexterity, they will be able to catch the sarvatantra satantra, Who is independent of the independent, the Absolute, by some jugglery! Just as one man told that, "Śaṅkara's philosophy is intellectual jugglery, fruitless jugglery." Śrīmad-Bhāgavatam tusarva artamam [?]

[śreyāḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye] kevala-bodha-labdhaye teṣāṁ asau kleśāla eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām

[“My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One’s labour becomes fruitless.”] [Śrīmad-Bhāgavatam, 10.14.4] & [Caitanya-caritāmṛta, Madhya-līlā, 22.22]

So their finding means, devising means of different types to reach to the highest goal. And the highest goal is something else, mundane, where the jīva soul can become master. He must come down, adhokṣaja, without His permission, without His recommended process, none can enter there. So that should be the clear, high road towards that, by submission to that sweet will, that will be the only way to go to. He’s independent. None can force Him to come within his laboratory. He’s independent, Absolute Independent. And the only method sanctioned by Him can take him there towards Him. When He wants to make Himself known, only through that process He can be approached. Otherwise without giving importance to His will anyone can go and see and take Him within his fist, what is this? Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So śrauta-panthā, avaroha-panthā; that must be accepted. His Sweet Will, will come and accept who will go there with His consent only, that is the road to go to Adhokṣaja, to the Absolute Good, Absolute Will. Not any means devised by any brain that can control Him to accept them as His servant or anything else. This avaroha-panthā, this yoga, avaroha-panthā, all these are avaroha-panthā, inductive method. But deductive method, descending method, adhokṣaja:

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam
evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Supersoul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [Katha-Upaniṣad, 1.2.23]

Whomever He will accept he can go in there in His land, not anyone at their free will. He's such, yam evaiṣa vṛnute tena labhyas, super subject, when He allows others, lower subject to approach in His own sphere they can go, with the spirit of service; with no other object. Only with the spirit surrendering wholesale, recruitment and disarmed, wholesale disarmed, and when taken the faith of absolute surrender they can be allowed to enter that domain, and never otherwise. Not to explore, not to become monarch in a particular higher island to colonise. Yam evaiṣa vṛnute tena labhyas.

tad viddhi praṇipātena, paripraśnena sevayā [upadekṣyanti te jñānaṁ,
jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

...

Never otherwise! Hare Kṛṣṇa. Then I retire here.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

[?]

Akṣayānanda Mahārāja: We think you are always in Divinity. That is why we came because we're not.

Śrīla Śrīdhara Mahārāja: In different sphere, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. The vyāsāsana, a particular type of mood, to talk from vyāsāsana, to be in a surrendered position where the proper inspiration, dictation may come: particular mood. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Our Guru Mahārāja told once, “When, from vyāsāsana one is faced with the śloka of Bhāgavatam:

ācāryam mām vijānīyān, nāvamanyeta karhicit

na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”]

[Śrīmad-Bhāgavatam, 11.17.27]

Ācāryaṁ mām vijānīyān, should he pronounce this śloka, or being afraid, frightened, he will go, he will fly away? Or he will have to face to explain the real meaning of this śloka? Ācāryaṁ mām vijānīyān. “I am Ācārya. I am God. I am ācāryaṁ mām vijānīyān. You know your Ācārya as God Himself. So I am in the position of the Ācārya, so am I God? Should we face this problem of explanation or fly away? Ācāryaṁ mām vijānīyān, a relative position.”

In another time he told in Varṣāṇā, when circumambulation of the whole of Vraja maṇḍala. “Our relative position of a disciple requires that the paramparā up to my Gurudeva it is not kaniṣṭha adhikārī but that the whole thing down intact up to this.” We are asked to have such notion about Guru.

Then by the line of descent, not diminished, gradually! The highest Guru, Brahmā, then another, Nārada, little diminished śiṣya, disciple, so a little inferior to his Guru. So the third also inferior to the second, fourth also inferior to the third, this should not be thought. Ācāryaṁ mām vijānīyān, this thread within, that good will of the Supreme backing the whole thing. So to the disciple, relatively, they will have such perspective consideration. He will try his best, ‘That I have come to the highest intensity.’ That will help him to imbibe the faith, encourage his faith. Fault finding with Guru, that will be suicidal, suicidal for the disciple. This is the general thing; that generally we should have such faith to develop, because as much as I am eager, sincerely to come to God, the cooperation from His side is not defective. To the fullest extent He has come down to cooperate with me, my sincere hankering. No defect can be there. I want Him and He also comes to meet me. If I’m sincere He’s also more than that. I’m eager, He’s also more eager to meet me. There cannot be anything wrong in His part. He’s omniscient. He’s omnipotent. I’m approaching not to a blind thing, and not a tinge of ingratitude may be there. So seeing that He’s come to the fullest extent to sympathise with me I’m guided to a particular Guru and by his internal direction, and also

he has come to cooperate with me. With best sincerity he has come. That should be our attitude.

But from, this is relative, we shall try to take the benefit of this, but for my previous offensive activity if any disaster may come in my way, and then it is mentioned everywhere, especially in Hari-Nāma-cintāmaṇi – the greatest misfortune ever we can conceive is to find fault in Gurudeva, is actually due to my ill fate, my ill fortune it has occurred before me. And that is also, and that offence gone, that period finished, I may feel by my previous sukṛti another sort of light, another sort of light by previous sukṛti, that I have done wrong. I have done wrong. And at the guidance there is also Guru, that śikṣā Guru, or in any way, that is also a branch of the current of the Lord, same Lord. Helping me to detect some sort of defect whom I previously took to be perfect, such disaster, it may not occur, we shall wish that such disaster may not occur in anyone's fate. But still, if it is the fact, then with the help of another Guru we may seek the judgement of the present Guru. It is mention in Hari-Nāma-cintāmaṇi. With the help of another Vaiṣṇava if such light awakes in my mind that I'm so tolerant, forbearing. Still I find anyhow the Guru is showing, that may be a test to me also, he's showing his practice does not harmonise, is not in proper adjustment with his own voice and the voice of the śāstra, and the voice of other Vaiṣṇava, or other Ācāryas. If such sort of new suspicion and awakening we find, we are to verify from the Vaiṣṇava. And then when it should be clear I shall have to replace me in some other line. But that is not desirable, and that is very rarely found in anyone's case. And that is sometimes the result of some inconsiderate and almost hurried faced selection, with some hesitating mind, with some pressure from outside also, ulterior purpose. That sort of ill choice, wrong choice, might have occurred. In that way we are to take it, because I cannot march on blind. The scriptures, the Vaiṣṇavas, other, they're in broad daylight and I cannot march with my eyes blind, or closed. Gaura Haribol. It is real, and it is not supposition, on the way and the goal what I'm desired to make advance towards, that is not the way of suspicion. The broad daylight as if we shall march seeing everything more clear, thousand times clear than we live and move here in this plane. Bhidyate hṛdaya-granthiś [Śrīmad-Bhāgavatam, 11.20.30] it must untie all different forms of desires ever fostered and placed in my heart, within my mental

system, that the whole ties will be untied. I don't want anything, so untie, I don't want it. I want nothing. Bhidyate hṛdaya-granthiś. Chidyante sarva-saṁśayāḥ, all my doubts must be cleared. This is the, and that cannot but be this, chidyante sarva-saṁśayāḥ. At least I'm in the line of progress that my doubts are being cleared gradually, chidyante sarva-saṁśayāḥ. All suspicion clearing light I'm getting gradually. Kṣīyante cāśya karmāṇi. [?]

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Where is he going?

Devotee: I'll be right back. I have to go do something.

Śrīla Śrīdhara Mahārāja: Ke?

Devotees: He'll be back he said. Coming back, some duty.

Śrīla Śrīdhara Mahārāja: Chidyante sarva-saṁśayāḥ, kṣīyante cāśya karmāṇi. All the past acquired tendency, or attraction for this mundane plane will vanish. Mayi drṣṭe 'khilātmani, and the real master of the real world will appear before me, on my eye, what is what. Mayi drṣṭe 'khilātmani, what is what, that harmony, that unity, that conclusion, that beauty, charm, our innate hankerings will all find satisfaction in that one plane. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari...

End of 81.11.02.C_81.11.03.A

81.11.03.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Akṣayānanda Mahārāja: We try to serve Guru and Kṛṣṇa, Vaiṣṇavas. And other side due to purva saṁskāra the tendency to offend like that, kuñjara-śaucavat, elephant's bath, [Śrīmad-Bhāgavatam, 6.1.10] So two battles are there: how to...

Śrīla Śrīdhara Mahārāja: That is, we shall try to use our free will only to connect more and more with the positive side.

jāto-śraddho mat kathāsu, nirviṇṇaḥ sarvva-karmmasu veda-
duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ

[“He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc

they break - and he serves Me with love: When his object is pure and sincere, I give him My mercy.”] [Śrīmad-Bhāgavatam, 11.20.27]

tato bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ juṣamāṇaś ca tāt
kāmaṁ duḥkhodarkāṁś ca garhayan

[“But the śraddhā or pure attraction he has acquired for Me is of eternal nature. It cannot be subdued or cut off by any mundane or ordinary attempt. Despite undergoing so many sufferings, he goes on remembering Me. His thinking, aspiration and earnestness is for Me, and the more he is compelled to suffer from the pressure of the environment, a firmness in Me becomes more and more sure, and finally, invulnerable. And by standing the test of all these trials, he will stand - stand and grow beyond the jurisdiction of these mundane forces. The more pressure comes from outside, the more firmness he feels in the necessity of My help to him.”] [Śrīmad-Bhāgavatam, 11.20.28]

prokṣena bhakti-yogena bhajato mā 'sakṛn muneḥ kāmā hṛdayyā naśyanti
sarvve mayi hṛdi sthite

[“When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within his heart are destroyed.”] [Śrīmad-Bhāgavatam, 11.20.29]

bhidyate hṛdaya-granthiś, [chidyante sarva-saṁśayāḥ kṣīyante cāśya
karmāṇi, mayi dṛṣṭe 'khilātmani]

[“The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.”] [Śrīmad- Bhāgavatam, 11.20.30]

In ekadas again this śloka occurs, bhidyate hr̥daya, it is in the first canto and also in the eleventh. Jāto-śraddho mat kathāsu. “One who has got some faith in Me, mat kathāsu, nirviṇṇaḥ sarvva-karmmasu, and in wholesale dealing he does not want any connection of the world, no charm, nirviṇṇaḥ sarvva-karmmasu, in the general sense. The general resolution of his mind to leave them and come ahead, go ahead. Veda-duḥkhātmakān kāmān, he knows fully well that if I indulge myself into exploiting habit, veda-duḥkha, it will produce some misery, some reaction sure to come. Veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ. But sometimes things seem helpless, can't control, 'py anīśvaraḥ. Mat kathāsu, nirviṇṇaḥ sarvva-karmmasu, veda- duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ.

Tato bhajeta mām prītaḥ śraddhālur dr̥ḍha-niścayaḥ. But they have no other way to be recommended, but with more intensity to tread to the same course. No other alternative. Only this ananya-bhakti, the exclusive devotional path: that is the only relief, no other. So, tato bhajeta mām prītaḥ, try his best to increase his positive activity as much as possible. Tato bhajeta mām prītaḥ śraddhālur dr̥ḍha-niścayaḥ. With more firmness and more perseverance he will try to follow the same course. That is the only way. No other alternative. The exclusive way he has, the maximum beneficial way he has got, so he'll try to with whole energy to devote to intensify his journey towards the positive. Śraddhālur dr̥ḍha-niścayaḥ, juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan. As long as he cannot shake off all these previous habits he will have to tolerate, forbear. Tān kāmān duḥkhodarkāṁś ca. And that will produce some misery and he will have to suffer, to take it in his back. Duḥkhodarkāṁś ca garhayan.

Proktena bhakti-yogena bhajato mā 'sakṛṇ muneḥ, kāmā hr̥dayyā naśyanti sarvve mayi. Then gradually the day will dawn, he will find one

day that they're retiring, that after trying their utmost, now they have failed and they're going back. Proktena bhakti-yogena bhajato mām 'sakṛn muneḥ, kāmā hṛdayyā naśyanti sarvve mayi hṛdi sthite. "Gradually I shall come down in the plane of his heart and everything will be pleasure. The night of the hail and storm that will go away, and the dawn will be clear, sun will rise. That is seen."

This is in one's own case. But if he finds such a case in the Vaiṣṇava, superior than he, then Jīva Goswāmī Prabhu has told that there may be some misconception also. In one's own case he will deal with himself with this idea, and in another case, especially if he's considered to be a higher Vaiṣṇava, he's advised that there may be another thing, another outlook. What is it? Sometimes in a Vaiṣṇava of higher realisation some anartha abruptly is seen to come, to appear, but that is to increase the speed of his progress. Do you follow?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Some undesirable things, events, take place, and repentant fire of great intensity came there and push him towards the higher: more higher region. Just as a rocket is thrown, the background gets a very great push. Is it not? Do you follow?

Akṣayānanda Mahārāja: Correct. Yes.

Śrīla Śrīdhara Mahārāja: If you want to take a lift, some pressure in the back side, so sometimes in the case of Vaiṣṇava, it also may be seen, that something, little wrong anyhow appeared in his heart and a great fire of reactionary type made him help to a great progress. "What am I? How

this came to me?” From that sometimes is seen in a Vaiṣṇava of higher type, so we may not misread that, misread that. That is not really – that is really a part of progress. By the Lord’s wish for greater promotion sometimes apparently it comes there. But that should not be reckoned as setback. That should be included in the improving line. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Jīva Goswāmī Prabhu has mentioned this. Be careful about to judge Vaiṣṇava character. There may be by the wish of Lord such event also.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Mahāprabhu. Gaura Mahāprabhu.

And sometimes it is also possible that we can’t understand his ways. We think it otherwise.

So we are warned not to venture to discuss about the practices of a Vaiṣṇava.

dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair na prākṛtatvam iha bhakta-
janasya paśyet gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ

[“Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee’s having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee

cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.”] [Śrī Upadeśāmṛta, 6]

Akṣayānanda Mahārāja: Upadeśāmṛta.

Śrīla Śrīdhara Mahārāja: Upadeśāmṛta. Drṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair. If we find a Vaiṣṇava he has got a disease, why? He’s a perfect man, the Gurudeva’s considered to be perfect. Why he suffers from disease? One Vaiṣṇava, why he’s blind? Why he’s lame? Why he’s not perfect if he’s favourite of the Lord Supreme? Then why this sort of defect shall be? Svabhāva-janitair vapuṣaś ca. And also easily irritated and chastising giving strictures to the disciples. Or one has got particular taste for particular food. Why these things should be? These trifles may disturb our mind. That Rūpa Goswāmī gives us warning. Drṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair. Physical or mental, doṣair, any defect if you detect in a Vaiṣṇava, don’t reckon it as this mundane defect. Don’t consider those things to be mundane, polluting.

gaṅgāmbhasāṁ, prākṛtatvam iha bhakta-janasya paśyet,
gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair, brahma-dravatvam
apagacchati nīra-dharmaiḥ.

The example is given of this Ganges water. The Ganges water if we touch it we are purified by the order of the creator. It is told that if we touch we’re purified; we need not take bath, nīra-dharmaiḥ. But if we find that there is some dirt there, budbuda, the fermentation, foam, budbuda-phena, and paṅkair, and mixed with mud, then that water can’t pure you,

if you think, but it is not so. The dirty Ganges water can purify you. That purification what will be effect to you that is not of mundane type. That is of another type. So the dirty character cannot force the Ganges water to lose its purifying, that purifying in another plane. So this trifling thing that Vaiṣṇava is little ill, he is fond of a particular food, or he's engaged with a particular man, he cannot do his duty properly, by these things a Vaiṣṇava cannot be judged. In another plane his activity, his purifying tendency is being spread and transmitted in another plane, in the highest plane, in the plane of the causal region. So we are to take that, not the external feature should be identified with the internal things. In an earthen pot the pure water may be. In a golden pot a poisonous water may be, may stay. So by the external activity we can't judge the internal man. Internal signs must be found to judge him: defect in that plane must be found and not defect in this plane. Hare Kṛṣṇa. Hare Kṛṣṇa.

So many parṣada bhakta were gr̥hastha with Mahāprabhu and others, and they were giving birth to child, so they came in connection with the women, so they're suffering under the lust propensity. We should not take like that. We are so low in our nature that we cannot conceive that without lustfulness one cannot produce child. The ideal is high. Bhajami gr̥ha mediyam [?] Bhāgavatam says, oh, Gītā says: Prajanaś cāsmi kandarpaḥ.

[āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāmadhuk prajanaś cāsmi kandarpaḥ, sarpāṇām asmi vāsukiḥ]

["Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes."]
[Bhagavad-gītā, 10.28]

“Where only production is necessary, as kāma, I am there. Not hrte, not for sense pleasure. When for sense pleasure two united I’m not there. Only necessity of producing child I’m there.”

That is as pure as anything. The attitude is to be blamed. The exploiting tendency is to be blamed, not the activity.

karmaṇy akarma yaḥ paśyed, akarmaṇi ca karma yaḥ sa buddhimān
manuṣyeṣu, sa yuktaḥ kṛtsna-karma-kṛt

[“One who realises that the selfless action performed by the man of pure knowledge is never subject to bondage and is therefore in fact inaction whereas the abnegation practised by a renunciate of impure heart is the ill-fated cause of bondage he is, among men, the intelligent yogī and factual executor of all works.”] [Bhagavad-gītā, 4.18]

When one can detect no action in action, and in absence of action there is action, who can detect in such a way, he’s really a man of reason or proper intelligence. Do you follow? No?

Devotees: Yes. Yes. No; very hard to understand that verse of the Gītā.

Śrīla Śrīdhara Mahārāja: In Gītā, anaśakta, if we’re anaśakta, if we have not special exploiting tendency then I’m an agent cent per cent of the main power.

[yasya nāhaṅkr̥to bhāvo, buddhir yasya na lipyate] hatvāpi sa imāṁ lokān,
na hanti na nibadhyate

[“He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer’s consequences.”] [Bhagavad-gītā, 18.17]

He may be an agent to kill the whole universe but he does not do anything. Cent per cent agent of the Absolute Force, that Absolute Wave, playing in the Absolute Wave cent per cent: it is possible. Faultless activity is possible.

Kant said; the German philosopher Kant, “That no action can be completely pure, only good will.”

But we shall say, so called good will is also impure here in the mundane world.

So any action, the standpoint of service, and standpoint of renunciation, and standpoint of exploitation should be judged. Anything may be, every action may take place from the plane of exploitation, and plane of renunciation for retiring purpose and gradually it will vanish. And the highest plane only by the, to carry out the Divine Will of the Lord whatever he’s doing, nirguṇa. That is nirguṇa. Everything may happen, but not only selfless, but from self surrendered plane, any inspiration comes carrying out His order. It is difficult but still it exists. It may be difficult but it is there, and that is our highest thing of attainment. Not this vilāsa, not movement should be rejected; movement, dynamic character, it may seem to be equal with the exploiting energy, but it is not so. The current coming from the Absolute Centre and obeying the order, that is automatic, that is nirguṇa: colourless, faultless of any selfishness. Any crookedness is not to be found there. The clear, automatic, purest wave, all good, Absolute Good, the origin is Absolute Good, the wave coming and you are a unit of that plane. So that is the land desired, desirable, our

most desirable thing is that. Nothing is bad but the attitude, the poison within. That poison should be driven – everything may remain – the poison should be removed from within.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

To serve the Vaiṣṇava, to serve Guru, to serve the Lord, we will be up for anything, even we shall take the risk of going to hell, ha, ha, and contacting for eternity. So much risk, but the whole concentration for the centre. So it is nothing, it is safe, no apprehension practically, but so much risk gives us promotion to the highest quarter of the servitors.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja he wanted to hear, very fond of hearing from me. But I told him,

śravaṇa and kīrtana, not only śravaṇa, śravaṇa-kīrtana-jale karaye secana. [mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrtana-jale karaye secana]

[“When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of śravaṇa and kīrtana, the seed will begin to sprout.”] [Caitanya-caritāmṛta, Madhya-līlā, 19.152]

To receive and to reproduce, that is what is naturally necessary, śravaṇa kīrtana, to receive, to hear, and to chant, to receive and to reproduce, to distribute; two things together. Only taking goods from the higher capitalist and stock it, that was not Mahāprabhu’s idea. Distribute it. Your goods shed must be vacant, so get supply and give supply. The current, that will be more helpful for one’s progress, will be acquainted with the market, and to face different type of demands, and accordingly to get selected goods from, that this is the demand of the market. I want such things. So the stale character will be eliminated thereby, up to that living

business. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Sundar. Gaura Sundar.

Devotee: Śrīla Śrīdhara Mahārāja, Droṇācārya, he was a brāhmaṇa, but he held a grudge against Mahārāja Drupada. So how is that possible, that a brāhmaṇa can hold a grudge?

Śrīla Śrīdhara Mahārāja: Brāhmaṇas are not free from grudge. You see in the Purāṇa so many brāhmaṇas they are throwing curse to this man, that man. So that higher type of brāhmaṇa he may not have. Durvāsā, he's also throwing curse to a Vaiṣṇava like Ambarīṣa Mahārāja. So brāhmaṇas are not free from – they're approaching to the renunciation, to the plane of renunciation, but not fully attained that.

What to speak of them, even Catuḥsana, they went to visit Vaikuṇṭha - Lakṣmī Nārāyaṇa, and when Jaya Vijaya, the gatekeepers, they opposed, and they threw curse upon them. And Nārāyaṇa came out, but they acquired some power so curse must take effect. But Nārāyaṇa He gave stricture, mild stricture to the Catuḥsana, to the brāhmaṇas, who were brāhmaṇas of higher type, and in the tinge of devotion; there also it came. But sometimes it is required to help some līlā of Nārāyaṇa. In the Vaiṣṇava School... Ke?

That may be of two types. Somewhere they're utilised as instruments of the Supreme Will, there they're faultless. And sometimes that previous tendency is still pursuing that man. So particular cases should be judged in particular way, individually, cases should be judged individually. Sometimes for universal play it may be necessary, and sometimes the past tendency of exploiting the environment is not yet finished. Hare Kṛṣṇa. Gaura Haribol.

Droṇācārya was insulted by Drupada perhaps in his previous life so he

took the advantage. Droṇācārya was a poor brāhmaṇa – I don't remember completely, but as much as I remember, Aśvatthāmā, his son, for some milk, he had no milk to give to Aśvatthāmā, and some rice powder with water prepared like milk was given to Aśvatthāmā and very satisfied began to dance, "That I have drunk milk."

And that caused some pain in the heart of Droṇācārya, and he approached his classmate Drupada, "That I'm very poor. My son can't drink a little milk. So if you help me to certain extent."

But Drupada anyhow dismissed him.

And he had that grudge. "A poor brāhmaṇa, I approached my kṣatriya friend, he's a king, but he dismissed me without considering the least. He could not understand my inner pain."

So when, after, when he came to Bhīṣma for some engagement, service, and Bhīṣma knew him previously. Droṇācārya was a disciple student of Paraśurāma and Bhīṣma also got training of weapons from Paraśurāma. They knew one another. So Bhīṣma kept him as the training master of the Kaurava Pāṇḍava, gave engagement. And when both the Pāṇḍava Kaurava they acquired satisfactory knowledge in fighting then they offered, "We want to give some Guru dakṣiṇa."

Then Droṇācārya, "How I'm to utilise this then, this Guru dakṣiṇa?" The memory of the misdeed, misbehaviour of his former classmate Drupada came in his mind, and he ordered them, "Just go and capture the kingdom of Drupada for me." And they went and captured successfully. Arjuna was there so they were successful. And perhaps – as much as I remember, took Drupada as captive to Droṇācārya.

Then Droṇācārya told: "What is this? You did not spare a farthing to purchase a little milk for my son, and today I'm the king and you are ousted. What's the fun? Anyhow, as a brāhmaṇa I don't want your kingdom, you go and take it. I have given you some lesson, I've taught you a lesson."

Perhaps that's the story. [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi

Gaura Haribol.

[?] Nitāi. Nitāi. Nitāi.

Devotee: Many devotees in the west are interested in astrology. Can you say something about the benefit of astrology for devotees, or whether that's not beneficial?

Śrīla Śrīdhara Mahārāja: Astrology has nothing to do with devotion, but one who has already acquired that knowledge he may utilise it for preaching purpose, that is to capture people with that, just as yoga siddhi. So people may be attracted by them and then he will – just as Tamal Kṛṣṇa Mahārāja is going to China to open a hostel for the students, and gradually to enter into the mind of the people. So through the astrology one can enter into a particular mind with the plea of astrological knowledge, otherwise astrology has nothing to do with the pure devotion, or any other knowledge. But that may be utilised for the purpose of recruitment – if it is already there.

Vaiṣṇava of lower order, that may be a temptation also, it may be harmful. By the knowledge of astrology he may come to such association that may lead him astray, to money, or women, or fame, take me away. Kanak, kāmīnī, pratiṣṭhā, by exercise of that too much if it's not controlled to serve the Vaiṣṇava, the sampradāya, then it may snatch him away from the path of devotion if in preliminary stage. That is, if I ride on a horse and can't control, then the horse may take me away, here, there. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Gaura Hari. Gaura Hari.

Devotee: Is it of any use for a devotee to know what his future holds through astrology?

Śrīla Śrīdhara Mahārāja: No. Vaiṣṇava transaction is independent of astrology. The astrological calculation cannot always cover the Vaiṣṇava life, their dependent, their movement, their fortune, cannot reflect. With the previous karma the future prospect drawn in the astrology that also may be cancelled, by that wonderful new development. They do not care for the astrology because the previous karma, it is according to the calculation of the previous karma, but that may be ignored. So there is a saying,

kṛṣṇa bhakta haya yadi balavāna, bidhīra kalama kāṭhi kore khān khān

[Lord Brahmā says: “If a devotee of Śrī Kṛṣṇa is very powerful, he can easily cut into pieces that which is written down as his destiny.”]

If a strong devotion appears in a devotee then he can cut asunder the laws and rules of the creator even. The favour on the person of a king may take him independent of the law in the administration. The law always does not apply always on a person who is a favourite of the king himself. That is another way. That casts a shade in the future that such nature, such class of past can produce this future. The calculation is of the previous activity. That casts some shade, shadow, on his future – that is astrology. But that past wholesale can be removed and demolished in a particular case of a Vaiṣṇava life – life of a Vaiṣṇava, can be ignored. Kṣīyante cāśya karmāṇi, mayi drṣṭe 'khilātmani.

[bhidyate hr̥daya-granthiś, chidyante sarva-saṁśayāḥ] kṣīyante cāśya karmāṇi, mayi drṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [Śrīmad- Bhāgavatam, 11.20.30]

Previous karma that vanishes, diminishes, according to the degree of devotion. No new karma of those and previous karma also destroyed by the power of dedication. When the karma itself is removed then its forecast, its future production, is also removed with it. Do you follow?

Devotee: Yes.

Devotee: At the time of initiation, dīkṣā, the spiritual master, does he not take all the karma, the past karma of the śiṣya?

Śrīla Śrīdhara Mahārāja: He takes like – court of wards state [?] Do you know it? State when incumbent it is given to the government. Do you know this? No?

Devotee: No.

Śrīla Śrīdhara Mahārāja: When, suppose, a province, United States, a particular province that is not working smoothly, properly, in debt, or in miss-management, then the centre captures it.

Devotee: Oh yes, I understand.

Śrīla Śrīdhara Mahārāja: Takes it, the responsibility, and the responsibility is taken by the centre and the previous staff allowed to work on, the basis. The whole management, the whole administration staff not cancelled, only the leaders. The managing capacity of new nature passed through them.

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīla Śrīdhara Mahārāja, when Draupadī first saw Karna, she had some feeling apparently that Karna was her son, but she didn't approach him.

Śrīla Śrīdhara Mahārāja: Who? Kuntī?

Devotee: Kuntī! Excuse me! When Kuntī first saw Karna...

Śrīla Śrīdhara Mahārāja: Some intuition, intuitive impression.

Devotee: But she didn't approach him to reveal. Can you – is there some reason why?

Śrīla Śrīdhara Mahārāja: Some social difficulty. Ha, ha, ha. [?]

You see, nirguṇa things, what is nirguṇa, we cannot find fault with them measuring from the standard of this mundane world. It may come in any form, in the lowest form, in the lowest standard. A devotee may take birth in the lowest section, even may take birth in the animal section, but still it may be nirguṇa. So they're all parṣada, the Kuntī, Pāṇḍava, they're taken down here from Goloka. They're in the relativity of the pastimes of Kṛṣṇa Himself, so their activities should not be judged. That is jñāna-sunya-bhakti. They come to play – suppose a king's son he's selected by the drama party to play the part...

End of 81.11.03.B

81.11.03.C_81.11.05.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...like that. And the Kuntī, Pāṇḍava, they're all eternally related to Kṛṣṇa līlā, so their practices and activities, though it seems to fit the lower standard of the society, but it is not so. Kuntī showed that before her marriage – of course, you know the fact about the birth of Karṇa?

Devotee: Yes, about the boon, and Viśvasvān coming.

Śrīla Śrīdhara Mahārāja: Kuntī Devī she got – it is shown as līlā of this mundane type that she got some mantram that with pronouncing that mantram, whomever she will invite he will come to her. Then in her curiosity, to satisfy curiosity, to test whether the mantram is real or not, she invited the Sun [god], and the Sun came.

But Sun told that, “You have invited me so I want to enjoy you.”

And Kuntī Devī was afraid, but she could not avoid because she invited by the mantram. So they were united and Kuntī gave birth of a child, and he was Karṇa. But before her marriage the Sun came. Anyhow she managed to give his birth and privately managed through her maidservant to put him in a safe position, she floated him in the Ganges water. She did not kill the child, the baby, took him for prestige, but left for fate. Left the child to live on his fate, by chance he may live, so she left him.

And the child in that pot floating came to a particular place and he was taken up by one lady who was the wife of a charioteer. She took it and found that beautiful child and she kept and nurtured, and then boy was grown, the Karṇa-suta, suta-putra.

And now, Kuntī Devī generally did not know whether that child is living or not. But when she found Karṇa she felt some sort of intuitive attraction, and there were some signs also similar to her body.

Once Yudhiṣṭhira Mahārāja also told, when after the death of Karṇa when Kuntī Devī asked his son, “You offer some śrāddha ceremony, something for Karṇa, he was your eldest brother.”

Then Yudhiṣṭhira Mahārāja told: “What is this mother? You did not say it previously. Then we should not kill our elder brother. Rather, we shall ask him to take the throne, and I did not take the throne. I won’t. He should have been the king, our elder brother. And I throw a curse in the dynasty that hence they won’t be able to keep any secret in their mind.” It ended there. And Yudhiṣṭhira expressed at that time, “When I marked the foot of

Karṇa it looked to me similar to that of my mother, your foot and Karṇa's foot almost similar. I had some sort of doubt, suspicion, but I thought no, it may be chance coincidence."

Queen Kuntī also privately once met Karṇa and told, "Don't go against my son. You are my first child. And in such occasion I could not keep you with me, I had to leave you. But the fact is this."

Karṇa knew it, he refused her request, "No. When you were so cruel to me as to leave me and float me to the Ganges, you have done such wrong towards me so I won't accept your proposal. Especially I have given hope to Duryodhana and I must side with him in the battle, and he's also fostering that same hope, "The Karṇa is on my side." I can't frustrate him, disappoint him at this moment. So I promise to you that now you are mother of five children, five sons, and you will always remain the mother of five sons. I shall have to fight with Arjuna – I may die or Arjuna will die, I shall kill Arjuna or Arjuna will kill me. So anyhow, five sons will remain. That much I can say. I won't attempt for killing other four sons of you."

There it was in that way.

Kṛṣṇa also privately met Karṇa when He went for peace to Duryodhana. That, "Karṇa, perhaps you may know or may not know, I know, that you are the eldest brother of the Pāṇḍava, so don't side with Duryodhana. You come this side and the fight may be avoided and you'll be the king in that party. Yudhiṣṭhira Mahārāja he will forsake throne for you, he's so religious, so virtuous, you come."

Karṇa told, "No. I can't be a coward. I have encouraged Duryodhana for this fight and perhaps mostly he depends on me for his success. In the last moment I can't frustrate him. Don't entreat me in that way. Don't try to tempt me." Karṇa answered.

Then anyhow, that birth in her girl stage forced her for the considering the social position of the day to leave this child. And what is your answer, your question now? Why Kuntī?

Devotee: Why she didn't approach Karṇa at that time, at that particular time when she first saw him?

Śrīla Śrīdhara Mahārāja: When Karṇa was performing penances in a particular place, Karṇa Prayaga, on the way to Badrinātha, Kuntī met there Karṇa and requested, but Karṇa refused. And Kṛṣṇa also approached, Karṇa refused. Gaura Haribol. Hare Kṛṣṇa. But we're not to judge the objectionable characteristic in these events of Karṇa or Draupadī.

ahaila draupadi kunti tara mandara tari tata panca karna sanitya parta mahasana [?]

From ordinary standard the life of these five ladies are objectionable in character. But the guardians of the society they are giving the circular to the social persons, "That don't go to find fault with these five ladies by their external activity. They're as pure as anything. If you rather take their name you will be purified. The external activity is far from their inner mentality. They have come here to play the part."

As I told previously, the prince is playing the part of a sweeper, by the will of the Supreme Master. This is Ahaila. In her case, perhaps you do not know, Ahaila was the wife of Gottam, the Guru of the deva Indra. Anyhow Indra approached her. Ahaila was innocent, in the garb of Gottama, Ahaila was innocent, but she was cursed by her husband to become a stone, and she had no other alternative but to accept that misfortune, fate. But she was pure, cent per cent. But she had to suffer for fault of others, of higher agents.

Or like Draupadī, five husbands she had to accept, but as the dispensation of the higher authority, not by her choice. It was her sacrifice to accept such order. That in sacrifice the purity is not hampered in any

way but it is increased. Draupadī, Kuntī.

And Kuntī's case to – by the order of Pāṇḍu, her husband, and also to verify the influence of the mantram of Durvāsā she did so. So she's not to be contaminated in taking her in connection with the filthy exploiting lustful environment. Kuntī.

Tara, Tara was the wife of Bali, but she, when Bali died she was, as the social custom, she had to marry Bali's brother Sugrīva. But Tara, she's not responsible for that, accepting second husband. It is the social custom of the day. She was as pure as, chaste as previously, life.

Mandadari also in a similar condition after the death of Rāvaṇa as their social custom she was, as the custom, she was accepted by Vibhiṣana to be his queen. So that does not harm the purity of, chastity of Mandadari. She was as pure, as chaste as before.

So though ostentatiously these five ladies are seen to accept a second husband but they are as pure of the highest type as we can ever conceive. So much so that if one can take their name after leaving their bed they will be purified by coming in contact with. So they're internally pure, but they had to accept the life of apparent impurity by the order of higher sanction, higher authority, but at heart they're more than ordinary purity.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitai.

Devotee: Is there some karma left to go through all these things, for these ladies? They came from Goloka Vṛndāvana and still they have to go through these things. There was some karma left, from previous?

Śrīla Śrīdhara Mahārāja: No karma, the līlā pertaining to Kṛṣṇa that is considered as nitya-līlā, eternal thing going on that way come here. That is one thing. And sometimes, not in these cases, but in similar cases we

find that some souls under the influence of karma they also enter there and absorbed. Avatāras, there's the function when the governor comes to see and visit a district, the function of the magistrate is absorbed in him. Whatever he will order the magistrate he's compelled to carry that. No independence there for the magistrate. Something like that, the power is absorbed.

So when the paṣāda they descend, so many, they, it is said in scriptures that some prostitutes of heaven they were absorbed in the gopīs. And different order of Avatāra was absorbed in Kṛṣṇa. The Yuga Avatāra Kṛṣṇa was absorbed in Svayaṁ-Bhagavān Kṛṣṇa. Mahāprabhu as Yuga Avatāra Mahāprabhu absorbed in Svayaṁ-Bhagavān Mahāprabhu. Sometimes it has been described in the Purāṇa in such a way, they absorbed.

So, there was a question in Kṛṣṇa Balarāma līlā that once Brahmā when the Earth intolerant of the burden of sin went to Brahmā, "Absolve me, save me, I can't tolerate so much sinfulness on my surface. Just give some relief. The demons must be done away with."

So Brahmā tore out from his head two hairs, and he gave, showed that, "The two Avatāras are going to take birth on your surface and They will do away with the demons, Bhū-bhāra- haraṇakāri, Keśāvatāra."

And some say that the birth of Kṛṣṇa Balarama is only from Brahmā's hair, so how They can be Svayaṁ-Bhagavān or Nārāyaṇa? But that is apparent thing. It is absorbed in that. In this way some things are absorbed there.

So the Moon had to come down for sixteen years in this Earth and that

entered Abhimanu the parṣada of Kṛṣṇa, entered there. And other things were also of that type. When Svayaṁ- Bhagavān with His own group comes to show the pastimes here, some other incidents also put to enter that program, and that is finished there. The Purāṇic experts have dealt with things in this way.

Some say that Kṛṣṇa is always playful, but when He's seen to kill the demons it's the function of Nārāyaṇa to deal with the demons. Kṛṣṇa is always a playful and singing personality, undisturbed by any violence. But the different functions of Nārāyaṇa They have to do this, to remove the difficulties of highest type when it's to be done, by Them.

When the king goes to visit a particular place he's at ease, at least he shows like that. But the police or military, it is their duty to keep up the peaceful atmosphere and remove the disturbing element. It is their function. And the king, he does not care for his safety. The others, of lower existence, that is to manage for the safety of the free movement of the king, free play of the king.

Gaura Haribol.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: The definition of a sādhu is given in Padma-Purāṇa, that one who has dedicated him and his whole paraphernalia to Kṛṣṇa, and he finds pleasure in the singing and talking about Kṛṣṇa, hearing about Kṛṣṇa.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: And whatever apparently belongs to him that is all surrendered_____ not only a sādhu is a surrendered soul. But sometimes he may be seen that he has not surrendered himself but whole of his paraphernalia surrendered by him. “Whatever Kṛṣṇa may think He may do anything. If He takes my son: yes, it is His will.” He’s not affected. Takes his money, wealth, “Yes, it is His will: He has taken.” In this way apparently he may be in possession of many things, but everything is dedicated, and he himself also. And his real nature is always to hear and to chant about Kṛṣṇa.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: There his whole attraction is kṛṣṇānusiḷāna, to hear and to chant and to do anything for Him, His bidding, but he has got his paraphernalia, but whole thing dedicated to Kṛṣṇa, in his free judgement. No special attraction for anyone, any member of the paraphernalia, either house, the money, the son, the wife, or fame - if some ill-fame comes to him, “Yes, it is given by Kṛṣṇa.” Everything he takes it is surrendered to Kṛṣṇa – he’s sādhu. Not that only with a kaupīna he’s moving through the world, on the surface. The external renunciation: that is not the real sign of a sādhu.

With a kingdom, like Ambarīṣa, with whole kingdom he was a surrendered soul to Kṛṣṇa. When Durvāsā went to burn him he did not shrink back. “Yes, if I’m an offender I must be burned.” He took that firm position there, faced opposition unhesitatingly he stood there. “If it’s Kṛṣṇa’s will to burn me He may burn.” Na chacar pandandī par [?] But when Sudarśana came to burn Durvāsā he fled like anything, here, there, this, that, but Ambarīṣa the surrendered soul. “If it is the Divine Will let it be done.” So with whole kingdom he’s a devotee. And the sannyāsī with only his kaupīna not surrendered he’s flying here there.

bhayaṁ dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]

[“Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called māyā. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipping deity and as his very life and soul.”] [Śrīmad-Bhāgavatam, 11.2.37]

He’s afraid. He’s a prey of fear.

Devotee: So there’s no room for politics in religion.

Śrīla Śrīdhara Mahārāja: Politics: that may be ostentatiously diplomacy, yes, may be. Politics but must be interest cent per cent for Kṛṣṇa. Whatever you can utilise in the service of Kṛṣṇa that is devotion. It may be politics, it may be thieving, stealing, it may be dacoiting, it may be murder also.

Devotee: Love and rapture.

Śrīla Śrīdhara Mahārāja: Whatever, but one condition, wholesale cent per cent for the interest of Kṛṣṇa. The criterion only that. He's requesting Yudhiṣṭhira, "Tell lie." Yudhiṣṭhira hesitating. "Tell lie." So above law, His will, His play, sweet will, and because He's the Absolute Good everything is justified. Because we're ignorant we cannot see the beauty, the goodness, in His behaviour or His play, His movement. [?] All right, I may stop here today.

Devotees: Jaya om viṣṇu-pāda...

...

Śrīla Śrīdhara Mahārāja: ...more than wonder, it is almost impossible. So I say, I like to say rather, that śaktyāveśa.

Devotee: Mahārāja, about that yesterday's paper in Russia. There was one line in yesterday's paper that in Moscow they were chanting in a square, I don't know the name of the square. They were chanting Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Oh! It entered in Moscow?

Akṣayānanda Mahārāja: Yes. It says, "Taken by storm."

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told me that when he visited Moscow, and perhaps he had an interview with Brezhnev or [?] or some gentleman, "That they told that we don't want that any conception of

religion should be dealt with here.”

Swāmī Mahārāja told, “I told them that – they told that we don’t to honour any instruction of any gentleman – but Swāmī Mahara told, “You are following the instruction of Lenin, you do, and I want simply to say what Kṛṣṇa has asked us to do. So when you are taking Lenin you may hear what Kṛṣṇa has said.”

“No, no, no. You will talk about religion. Lenin will talk about our value.”

In this way, anyhow after his visit I find with wonder that they have taken away that law, ‘that none will be able to lead any religious life.’ That law withdrawn and now everyone is free to go on with his religious principle, that after Swāmī Mahārāja visited the place the law was overturned against religion there. And now I first hear that kīrtana is also allowed, Hare Kṛṣṇa. In the paper perhaps I also heard, saw, that a tendency towards Hare Kṛṣṇa Movement in Russia. And they’re trying how to check that. That was out in a paper I think. They want to check, of course with all other tendencies, there some other tendencies also they found in the youngsters, and one of them is towards Hare Kṛṣṇa Movement inclination. The reaction is sure to come – today or tomorrow. Hare Kṛṣṇa. Everyone is moving in a circle, in a circle, even, laya pralaya, sṛṣṭi-sthiti-pralaya [Brahma-saṁhitā, 44] All circular movement, short or long, either short circle or longer, bigger circle, in a circular movement, everything we find. Hare Kṛṣṇa.

34:00 to 36:25, Bengali [?]

...

Śrīla Śrīdhara Mahārāja: Everyone wants to come to it, to serve, to enhance, with the spirit of enhancement, enhancing, not to enjoy. Enjoying mood is very lower, animal consciousness. You must rise above animal consciousness. And renunciation is destructive. And dedication is really constructive world.

Devotee: Renunciation destructive?

Śrīla Śrīdhara Mahārāja: Renunciation destructive, that is mukti, ultimately to renounce everything, then to be resolved in a zero. Why? Renunciation means, tyageti mukti. “I renounce everything.” No relativity, nothing to see, nothing to hear, all the connections of the environment cut off, suṣupti, just like suṣupti, sound sleep. Samādhi is like that, no consciousness of the environment, “Then I’ll be polluted in the company of that.”

Drśya-darśana-drāṣṭā – tripuṭi-vināśa, [Śrī Śrī Prapanna-jīvanāmṛtam, p xix], the seer, sight, and seen. The seen enters into the seer, and seeing so tripuṭi-vināśa, the object, the subject, and the transaction between them, both comes to one point, sāyujya mukti, so complete renunciation, it is destructive.

Renunciation of the abscissa, of the negative side, comes to abscissa, a marginal point. Then we must make advancement towards the positive, but with opposite temperament. We shall withdraw from the negative and come to abscissa, and then we are to make – begin our progress towards the positive. What is positive? Which is more valuable than my own self, super subjective realm – I’m subject, I’m taṭasthā śakti, cetana, very lower subject, subject that has got very lower capacity, and there is higher capacity, subjective world, adhokṣaja.

Why do you stop? From fossil you are coming to the mental, to the consciousness, and don’t stop, you must produce other side towards the Infinite, ātmā, jīvātmā, Paramātmā, then Nārāyaṇa conception of Kṛṣṇa. In this way it is going to the Infinite. So jīvātmā is sprung up from the taṭasthā śakti, marginal potency is jīva. Then the positive world is left there from Vaikuṇṭha, from Śivaloka proper, from Śivaloka, Vaikuṇṭhaloka, and upward. We are to enter into that domain. That is the positive, eternal, that has got no death. This is mortal side, it is illusion, misconception, māyā means misconception, so we must withdraw from

the misconception totally, and then proper knowledge, what is what, there we are to enter into, adhokṣaja. Adhakarṭa indriya jñanam yena. The substance which has, adhakarṭa indriya, who is existing above the knowledge of sense experience: our senses, eye, nose, etc, my mind, they have got experience of a particular thing, that is mortal world, that is a substance which transcending this world of experience is existing. In Bhagavad-gītā you might have found:

indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [Bhagavad-gītā, 3.42]

And in Upaniṣad a parallel passage [?] Leading towards ātmā,

Upaniṣad, [?] It is common, Gītā and Upaniṣad, indriyāṇi parāṇy āhur,

indriyebhyaḥ param manaḥmanasas tu parā buddhir. Then Gītā says, buddher yaḥ paratas tu saḥ, you are that. And Upaniṣad says, buddher ātmā parantapa. The great ātmā is above your reasoning faculty. So if we march that way, then the ātmā, above intelligence, the ātmā, and then Paramātmā, in this way the unexplored area is towards that direction, higher, subjective. That is super subjective area, and jīva is taṭasthā, between the two. So withdrawal from the negative side, that is not the wholesale attainment, the fulfilment of life, and that is renunciation, complete withdrawal from the negative side and to

take position in the abscissa, that is renunciation complete, sāyujya mukti.

And then everything will be different by that of a servitor and we may be allowed to enter into the positive realm of service where every unit is a dedicating principle. Here, every unit is consuming, consumer, enjoying unit. And there, every unit is a dedicating one, wholesale. Without that no existence is possible in that land, that plane, all dedicating, giving but do not take, in this way. Here, always want to consume, all consumer, jīvo jīvasya jīvanam [Śrīmad- Bhāgavatam, 1.13.47]. All consumer here, want to consume, wants to live at the cost of others. “I’m king of all I survey. I want to live, and I want that everything will be at my beck and call.” But there, the opposite, so many guardians, all guardians. I’m servant, and everyone considers him to be so.

Here, the combination of all enjoying principle, and there, all serving principle, everyone. And there is a gradation in quality, quantity. So without serving attitude none can enter into that domain. Just the opposite camp! That is in carrying current, the current is carrying Yogamāyā, carrying towards the Lord, and here, out carrying current, taking us away from the God, from the God conception of the centre. But there the whole current is tending towards the centre, Kṛṣṇa consciousness. And all the units there, they’re very eager to catch under the influence, with the help of that current to make their advance towards the centre. Another peculiar land where everything is a dedicating unit, and none wants any absorption from the environment, all giving.

Putting, saving money in the bank, and no cheque, no withdrawal, always giving, giving, that is, our ātmā means that. Ātmā is an atom whose very nature is such, to give and not to take. And with that atom from Vaikuṇṭha the whole land is constructed. Everything is there. Cetana, that consciousness, plus service – and here, consciousness plus exploitation, enjoyment, everyone is busy to enjoy. And there, everyone is busy to serve, the Divinity, nobility, the land of nobleness, and dignified land. None wants to take anything. And they think that is their highest end, to become a slave, of the beautiful Absolute, the competition for that, to become a slave.

Who can dedicate: Hegelian theory, “Die to live,” Hegel’s another thing, “Die to live. If you want to live properly, you will have to die as you are at present.”

End of 81.11.03.C_81.11.05.A

81.11.05.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...the alloy will be driven. Die to Live. Your present ego will have to go, and internal golden ego will come out. And that will really be the member in that sphere, that Vaikuṇṭha Goloka. In Vaikuṇṭha there is some calculation, the grandeur, awe, reverence, power. And in Goloka it is spontaneous and very plain, simple, beautiful, and sacrifice, the degree of sacrifice is in its highest reach there in Goloka. Competition is there, but just opposite competition there: Yogamāyā, and this is Mahāmāyā, the out carrying current and the in carrying current. Gaura Haribol. Gaura Haribol.

A vast land and this is just a small portion. Just as in a country there are so many prison houses and their position is very meagre. So, the main is under the good control of the government, the prison control is in a very less position, holds a very small position. So also māyā

- only those that rebel, it is for them only, such a small portion occupied. And the vast portion is normal, with normal life, filled with normal... tripad

vibhuti and this is ekapada vibhuti.

_____ [?]

Caitanya-caritāmṛta, he says that, “I can’t see well, memory is not very sharp, still I am going. I don’t know how it is possible.” [?]

Something like my stage, it is coming to be similar. Eyes lost, memory also slackened. But anyhow you relish my discourse, you all. Gaura Haribol. Gaura Haribol.

mukam karoti vācālaṁ panghum langhāyate girīm [yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]

[“I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry.”] [Bhavārtha Dipikā, maṅgala stotram, 1]

Mukam karoti vācālaṁ. God works wonders, adbutkrama, Urukrama is the name of Vāmandeva. Adbutkrama also His name, that of wonderful stride. His every step produces wonder, Urukrama, adbutkrama means wonder. So mukam karoti vācālaṁ, one who can speak, He can speak through him. Gaura Haribol.

Where is that chaddar? That turiya? Now catching cold! [Laughter] When young in age are also swimming in this pool, continuously [Laughter] for hours together, swimming, even in winter season, and now? [Laughter]

The Wordsworth's poem is there: Old man plundered by fair and shinning wealth, something will be spared what is needed not. Miser's pensioner. Youth is prodigals favourite and old age is miser's pensioner. Perhaps in his poem Daffodils or something like that, or Lesser Celandine? There is a flower which generally when hail and storm comes it closes itself and when sun shines it opens. But once Wordsworth was passing by the street where on the side that lesser celandine or perhaps a type of flower, he found there, and hail and storm came but the flower is exposed to the nature, not closed.

Then he says, "I found that flower and muttered within myself, what is this? When hail and storm it closes and any amount of hail and storm it can tolerate, forbear. But now it is exposed, it won't close. What's the matter? Then it came to my mind that, Oh, it is old and it has got no capacity of closing, exposed to the nature."

And that came to draw this moral, that young, many superfluous energy which may not be necessary at that time. Their favourite prodigal, who gives anything to anyone without caring for any, whether it will be finished or not, but whatever comes it will be prodigal. And miser who generally does not want to give anything to anybody, his pension, no work, still he is to pay. So his condition is very peculiar, helpless. So old age is miser's pensioner. He won't get anything. But young age prodigals favourite. So the conclusion: "Old man from your fair and shinning youth if something could be spared that is needed not and if that may be added in your old age it will help, be better."

[The Lesser Celandine]

17) There is a flower, the lesser celandine,

That shrinks, like many more, from cold and rain; And, the first moment
that the sun may shine, Bright as the sun himself, 'tis out again!

18) When hailstones have been falling, swarm on swarm, Or
blasts the green field and the trees distressed,

Oft have I seen it muffled up from harm, In close self-shelter, like a thing
at rest.

19) But lately, one rough day, this flower I passed, And recognized
it, though an altered form,

Now standing forth an offering to the blast, And buffeted at will by rain
and storm.

20) I stopped, and said, with inly-muttered voice, "It doth not love
the shower, nor seek the cold: This neither is its courage nor its
choice,

But its necessity in being old.

21) "The sunshine may not cheer it, nor the dew; It cannot help
itself in its decay;

Stiff in its members, withered, changed of hue." And, in my spleen, I
smiled that it was grey.

22) To be a prodigals favourite - then, worse truth, A miser's
pensioner - behold our lot!

O man, that from thy fair and shining youth

Age might but take the things youth needed not!]

[English poet, William Wordsworth. 1770-1850]

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura
Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, when should a devotee accept disciples?

Śrīla Śrīdhara Mahārāja: When he feels that it is necessary for the service of his Guru; and upward, the Lord, Guru, Vaiṣṇava, sampradāya. When he feels bona fide urge within him that, 'you are to do that, on behalf, for the satisfaction of your higher agencies.' Not to satisfy his own whim, to get fame, name, money etc., kanak, kāmīnī, pratiṣṭhā. The highest is pratiṣṭhā, fame, position, prestige. Not for that, but for the service of the upper Guru. Urge, if he feels within him, he may do sometimes even reluctantly he has to begin. And gradually of course he becomes accustomed to do that. But the starting must be with this sincere and fair motive. Not for himself, but for the service of his Guru, and for the benefit of the public. If he is confident for the benefit of the public he feels an urge from within him that they should be helped, for the satisfaction of my Gurudeva, to continue his ways.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. And also in the background he will find, 'I was a patient, I have used this medicine, diet, and I feel better, out of disease gradually, and I'm sincerely confident that this will help him as it did myself,' that sort of background, and then that urge.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura

Haribol. Gaura Haribol. Nitāi Caitanya Dayal. Nitāi Caitanya.
Mahāprabhu.

Devotee: Mahārāja, can women become Guru?

Śrīla Śrīdhara Mahārāja: Yes, if she sincerely feels that she can help others, she may be. There are so many. Jāhnavā Devī, wife of Nityānanda Prabhu, she began extensively this spiritual movement. And there are many of them, can become.

Devotee: She must be in the renounced order of life?

Śrīla Śrīdhara Mahārāja: Of course somewhat, a gr̥hastha, when gr̥hastha she may initiate gr̥hasthas. But generally it is not found that the ladies will take the robe of renunciation; that is red cloth or something. But they deal with, they may have respect even of the sannyāsīns but they remain as gr̥hasthas and may continue gr̥hastha śiṣya.

Akṣayānanda Mahārāja: Mahārāja, did Śrīla Bhaktisiddhānta give that bābājī-veśa to anyone?

Śrīla Śrīdhara Mahārāja: Yes, some, but that was, we find, that was considered something like vānaprastha. Who were bona fide in their life of renunciation, but not very fit to preach, but bhajan could go on with, such people got bābājī-veśa from him. In Vṛndāvana, no bad tendency, good character and good earnestness for speaking the Name, but not fitness to preach, to approach the public, generally, such few persons

were given bābājī-veśa in old age. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Did Bhaktisiddhānta Mahārāja use a vyāsāsana? Did he have a vyāsāsana in his temples?

Śrīla Śrīdhara Mahārāja: Not permanent, the day of vyāsa-pūjā of course. Not permanent vyāsāsana as I hear the present Ācāryas of ISKCON they have introduced. I don't know whether in Swāmī Mahārāja's time that fixed vyāsāsana was there.

Devotees: Yes: generally. Most established temples had one fixed vyāsāsana for Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: So they are following in that order. But our Gurudeva did not have any vyāsāsana, fixed thing. But whenever he would come everyone must go and offer some flowers for worship, this fashion also was not present that time. Of course he has come from a particular place, those who are not engaged in the service outside they will gather and have daṇḍavats. And he will retire into his bedroom in chair. They would have one special room and there the bedding and the chair and the floor – there offered our obeisances. And sometimes one may sit there for some time and after offering obeisances would come back. No permanent establishment to show any respect.

Akṣayānanda Mahārāja: There was one of our God brothers, he was a gr̥hastha, and he was told by doctors that he will die very soon, within one or two years, so our Guru Mahārāja gave him this bābājī-veśa. He was an American and he was the only person he gave this dress. Then later he was told by other doctors that he would live. So he went back to

his family.

Śrīla Śrīdhara Mahārāja: Oh. Back to his family!

Akṣayānanda Mahārāja: Yes. He came to Māyāpur or Vṛndāvana and he was told, ordered by Guru Mahārāja to chant one crore and all this, eat only once, and so on.

Śrīla Śrīdhara Mahārāja: Make the best of a bad bargain. The standard will be lowered, but still considering his future he can't follow up that standard. So don't go astray completely, as much as you can do you do. Sometimes that is a discouraging incident in the organization. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja, Lord Rāmacandra He took the vow of ekapatni vrata. So we see in society that there are generally more women than men. And it is a fact that every woman should be protected, either by first her father, then husband, then eldest son. So how are we to compensate for the excess amount of women who won't be protected if each man is only to take one wife?

Śrīla Śrīdhara Mahārāja: This is general recommendation for the good of the society. In Manu it is: pitā rakṣati kaumāre, bhartā rakṣati yauvane – bhartta ke so ko loke nastre [?]

Ladies should never be allowed to live an independent life. The father will be her guardian in her childhood, and the husband in her youthful life, and in old age the son will protect her, give protection. This was the law in Manu in the Hindu society, in general. And we appreciate that.

Where's the rub? Where is the difficulty? Generally they need protection; otherwise if the society has no such control then they will be prey to any man and every man. That would be chaotic and free play of sensuality. Is that – can be adored, or respected? What is this? This is the life of the jungle. So, and constitutionally they're such that they can't protect them. Man is the aggressor, woman aggressed party. So if both let lose then the man can control the woman easily. So special protection must come from the – if civilised, the men will come to protect their chastity, otherwise let lose it will be like a jungle, there will be free play of sensuality. Is it desirable at all for any society, respectable society? The reality needs this, that free choice, that no protection of the women, the men and women they will be prey to sensuality. To check that the guardian's strong hand should control them. They're weaker section. Sometimes against their will they're forced to accept their lot, fate. So protection is necessary.

Not only so it is mentioned in some Yajnavalka or Seti [?] the social law that when the test whether a country has got good government, the test will be this, that if a young lady decorated by the ornaments, jewels, can live under a tree at the night, and none attacks her, then we shall say that the country's governed well. You see? Passing the night under the shade of a tree, a young lady well ornamented, well decorated, if she can pass her night safely under a tree, then real good government is in that land. That is the test of a good government. Such standard was in India.

Devotee: But we see that the women in the west they do not want protection.

Śrīla Śrīdhara Mahārāja: One, because they do not give much value in their chastity, they do not attach so much importance.

Devotee: So then should polygamy be allowed?

Śrīla Śrīdhara Mahārāja: Polygamy, generally it is allowed and explained in this way. That a good son, good child we want, independent of sensual pleasure. So the ladies they will have general inclination to get a good child. So good seed is necessary for the land, cultivated land, and good seeds good crops, and bad seed bad crop. So unqualified persons should not be allowed only for sense satisfaction to marry and produce diseased child. Qualified children the country will aspire after, and so men of good health and good mind, they should be allowed to produce many children by many wives. It is for the good of the country. And only that union object only should be to produce good child, and not for sensual pleasure. That is the idea. Prajana na ratae [?] In Gītā: prajanaś cāsmi kandarpaḥ.

[āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāmadhuk prajanaś cāsmi kandarpaḥ, sarpāṇām asmi vāsukiḥ]

[“Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes.”]
[Bhagavad-gītā, 10. 28]

“I am lust there only when there is necessity to produce a child, good child, not for sense pleasure.”

In Bhāgavata: Prajaya na rote [?] For child and not for – rote means sense pleasure. It is a degraded position of the mind to lose one’s power, vigour. Sense pleasure, there’s a reaction for both the parties, their health, mind, intellect, everything is lost. So that cannot be promoted, cannot be encouraged, that sort of union for pleasure. It has got no far

fetching good consequence, it is rather degrading to hanker for what is carnal desire. That is even found in the lower section of animals. Higher section like lions and others they are not prey to that sort of sense pleasure. So that cannot be encouraged in any way, for physically, mentally, morally, religiously, that should be avoided as much as possible.

And only when there is necessity Vyāsadeva is coming and producing a child. The purity of purpose even it may not care for marriage, as it was in ancient times. That marriage ceremony also was not necessary if the mass has got such a degree of control, they won't misuse. If such time is possible that none will misuse his energy, and no spirit of aggression, no law is necessary, no protection is necessary. The movement is free, just as it was found in Tapovan generally, in the circle of the ṛṣis, it was they may be free, everyone had self control. And undesirable, only when some inspiration comes to produce a child then only they will – prajānaś cāsmi. Otherwise they're all brahmacārī, intact, only to do the duty, as if to discharge the duty they will do it with the spirit of doing some duty, and not for sense pleasure. That may not be practicable but this ideal is there, the full self control. And waste of energy and sense pleasure, to become a victim of sense pleasure like a beast, is that a life?

Akṣayānanda Mahārāja: Where is that Tapovan?

Śrīla Śrīdhara Mahārāja: Scattered here and there in the bed of Himalaya and so.

Devotee: So we see now that the society is so over-run with varṇa-saṅkara, so what would a Kṛṣṇa conscious government do to rid itself of this varṇa-saṅkara? How would they control it, or I mean rid themselves of it?

Śrīla Śrīdhara Mahārāja: That is more wide view, from more wide view, anyone come to, this is sattya guṇa arrangement, in the guṇa mātā jagat. And Mahāprabhu said: “None is disqualified, even an antyaja is qualified, a brāhmaṇa unqualified, another, nirguṇa movement.” All vitiated here from top to bottom, the whole thing is sinful, more or less. From the consideration of the nirguṇa plane the brāhmaṇa holding the highest position, highest control, the master of his own senses, but if devoid of devotion to Kṛṣṇa he’s also a worst rebel. From broader view these differences are neglected, and anyone who has got śraddhā, real śraddhā while wandering through these cycles of different birth and death, wherever we find a little śraddhā in the lowest or in the highest, we accept them. So not much importance is given on this sattvica guṇa, in the relativity of good and bad: sattvica, the morality, the purity of exploitation in the world, that is good, but if it’s not connected with Kṛṣṇa consciousness, then the good bad, everything is bad. Because the man on the top, holding the position in the top place he will again have to go to the lowest position. Do you see?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: No permanent position: temporary good position, but that will lead him again to the lower position. So when the consideration comes for the eternal relief, with low and up, no much considered difference. Sometimes the lower may have greater chance.

[32:20 - 33:10 [?]] ...then, sādhana-daśā, to go on with the sādhana, the processes, for realisation, śravaṇa- kīrtana, sādhu-saṅga, śravaṇa-kīrtana [?] etc., then āpana-daśā, then he can feel within himself that he has reached the desired position, āpana-daśā. Then prapanna, then he may feel tendency within himself to distribute it to others for their good, prapanna.

_____ [?]

To one's own satisfaction he'll listen, praṇipāta, paripraśna, sevā – higher knowledge...

_____ [?]

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [Kathopaniṣad, 1.2.23] & [Muṇḍaka-Upaniṣad, 2.3.2]

Higher knowledge, superior spiritual knowledge... [34:38 - 36:15 [?]

[tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭhaṁ]

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [Muṇḍaka-Upaniṣad, 1.2.12]

...

Śrīla Śrīdhara Mahārāja: Did you not meet Acyūtānanda at that time?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Acyūtānanda is expected I heard here.

Akṣayānanda Mahārāja: Not certain – a rumour.

...

Śrīla Śrīdhara Mahārāja: One brahmaratri was entered into that night. Time and space can be controlled by handling the consciousness. Normal time, when one goes, the unit also varies, if one goes to Satyaloka, a moment there when he comes back a yuga finished. It is unit, the human hour, in one hour there may be worms or insects where a thousand generations finished within one hour of human life. The unit of time is/can be measured very meagrely and be the standard, or like hypnotism, the control from the subjective centre, the big and small, all relative. According to the longevity the division of the time, bigger and smaller. What is small to Brahmā it is big to us.

One brahmaratri was entered in rasa līlā. In one night it was managed that one brahmaratri was entered there, still, for the gopīs it seemed that within a moment the whole night finished, this life. The intensity of happiness was of such a degree that start and finished, “When we began just now and it’s finished. What is this?”

But from the absolute measurement Śukadeva says one brahmaratra was entered within. Still the relative consciousness dismissed that. “No: the smallest period of time this night.” So all control, like hypnotiser, subjective control. Do you understand? Fossil is not the controller, object is not the controller of experience, but just like hypnotism the Super Subject is controlling the whole thing, what to see, what to feel, what to hear. Not anything fixed from the objective world. But as the Super Subject wants me to see, I cannot but see that, to hear them, to experience them.

ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyayam chandāṁsi
yasya parṇāni, yas taṁ veda sa veda-vit

[“The Supreme Lord said: The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the Vedas.”]
[Bhagavad-gītā, 15.1]

The veda-vit, Veda means the knowledge transmitted from above to the lower, the revelation, the knowledge of revelation. That is the truth. The knowledge of experience has no value; it is all concoction, or illusion, misunderstanding, plane of misunderstanding, misjudgement. So no knowledge of experience can be relied on for – in connection when we are to judge anything in the connection of reality. In the connection of reality, no knowledge drawn from our experience can be utilised because it is all misconception. Only real knowledge can come down from the quarter of normal understanding that is through the Veda. So śrauta siddhānta, śruti, and all these pramāṇa evidences cancelled. Do you follow?

Pratyakṣa, parokṣa, aparokṣa, adhokṣaja, and aprakṛta. Amala-pramāṇa, āmnāyaḥ, anumāṇa, pramāṇa, śabda-paramāṇa. All cancelled when the śabda-paramāṇa stands, in the case of understanding about the reality, consideration about reality, all these are cancelled, because it is drawn from the world of misconception, māyā. Mā – yā, ‘what is not that.’ Māyā means mā – yā, yā means ye and mā means no.

Devotee: Could you please explain the māyā Mahārāja.

Śrīla Śrīdhara Mahārāja: [?] Mahā-māyā, one of the greatest hoax.

_____ [?] Measured
knowledge: Infinite characteristic.

_____ [?]
[?] Iron, what is this?

_____ [?]
We are given some stand on the environment and in our vocabulary we
continue that sort of knowledge in that place.

_____ [?]

The conception of a particular thing what is true in my society that is not true in another society. What is poison to me that is nectar to another! The oxygen is our life and the oxygen is poison to tree. So about oxygen we have recorded something, but the tree world they will record something else. In this way this thrust, stamp on the environment that is not a reality. That is all relative calculation interest, so miyate anayat, the knowledge by which we measure things, but everything has got infinite capacity, quality, direction; inconceivable position, that is reality. And we put some partial interested opinion in them that they're such, but they're not such. Independent of my selfish interest they have got their independent value. What is that? So miyate, this māyāic knowledge experience of this world all cancelled, does not stand in the plane of reality, real calculation. That is śabda. That means the infallible region, their record of their acquaintance and when that is extended to us we must rely on that, and won't rely on knowledge of our own experience.

In another case - gradation of knowledge: pratyakṣa, parokṣa, aparokṣa, adhokṣaja, and aprakṛta, five stages of knowledge coming. Pratyakṣa, some direct sense perception: parokṣa, experienced by others, not by

me; that is parokṣa: aparokṣa, has been told as being like sound sleep, samādhi – we have got a sort of experience [?] I slept a good sleep, I slept happily. But at that time I have got no knowledge, but when we come down I say, I assert that I slept very happily. So a sort of particular knowledge was there, otherwise how can when I come I can assert, that has been told as aparokṣa buddhi by Śāṅkara School and others.

Then the Rāmānuja comes and says that the fourth stage of knowledge and that is adhokṣaja. Adhakarṭa indriya jñanam. There is a transcendental knowledge which supersedes all knowledge of experiences. In other words, super subjective knowledge. When that fine and subtle knowledge comes down in the plane of my existence, my soul, I can trace it, I can feel it, I can understand. And when it withdraws I'm nowhere. Finer knowledge can descend in my gross consciousness and when that withdraws itself I can't have it, adhokṣaja. Adhakarṭa indriya jñanam yena. Sense experience knowledge...

End of 81.11.05.B

81.11.05.C_81.11.06.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...transcendental. We are subject and this is the objective world. We gather knowledge of them as experience, pratyakṣa, parokṣa, aparokṣa, up to that. And the knowledge of fourth dimension that is more subtle, more higher, but made of consciousness,

superior consciousness, that may come. [?]

Higher knowledge may come down within our gross consciousness, and when that knowledge withdraws, only the memory I can detect. “Oh! I got some sort of wonderful experience in me, some revolutionary thing, and that’s gone, very sweet and more broad in its capacity. But now I don’t feel it in me. That’s withdrawn.” That is adhokṣaja, Vaikuṇṭha. Then, next higher stage...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Adha means lower [?] Sense experience, which is higher than sense experience knowledge: Jīva Goswāmī: Adhakṛtam indriyam jñāna yena. The particular knowledge which can make this knowledge of experience lower to it, adhokṣaja, adhakṛtam indriyam jñāna, the knowledge of experience has been pushed down. That is in superior position. There is a knowledge that is more independent, that can connect this knowledge, but this knowledge cannot connect that without His sanction, adhokṣaja. And the highest portion, Mahāprabhu says, Bhāgavatam: kevala jñāna or aprakṛta, means to give us warning, that don’t accept that as this mundane: similar to mundane but not same, meaning Kṛṣṇa Goloka līlā, nara-līlā, Bhagavān. Four-handed, fifteen-legged, that this is we have not experienced which is easy for us to accept that as higher knowledge.

Devotee: Vaikuṇṭha rasa līlā.

Śrīla Śrīdhara Mahārāja: In Vaikuṇṭha, but in Goloka we find only human form of experience, life, everything. That is very near to this mundane conception, but it is the supreme-most.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

Nara-līlā, this is so perfect that He comes within this lower experience, but still, it is not of that type. His extension, His capacity, His control, is so powerful that it can take the shape of this mundane, but not mundane, but play as mundane.

avajānanti mām̐ mūḍhā, mānuṣīm̐ tanum āśritam param̐ bhāvam
ajānanto, mama bhūta-maheśvaram

["Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being."] [Bhagavad-gītā, 9.11]

"I'm the Master of everything, but still when I come down, ordinary people can't understand Me. They take Me as one of them."

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Aprakṛta – prakṛta vāt na tu prakṛtam, like mundane but not mundane, so un-mundane, something like that, non-mundane, there is every chance of reckoning it as mundane, but it is not so. Aprakṛta not prakṛta. And Bhāgavata also told, kevala, kevala means the wholesale knowledge.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Caitanya-caritāmṛta and Mahāprabhu mentioned aprakṛta, prakṛta vāt

_____ [?] Not mundane, is non mundane.

Devotee: Pratyakṣa, parokṣa, aparokṣa, adhokṣaja, and aprakṛta.

Śrīla Śrīdhara Mahārāja: Adhokṣaja and aprakṛta, fifth stage of knowledge. Hare Kṛṣṇa. Today I stop here. Gaura Haribol.

...

Devotee: ...the conception of Puruṣa prakṛti, just like.

Śrīla Śrīdhara Mahārāja: Puruṣa prakṛti. Misunderstanding, that is the cause, direct cause of the world of creation, and the background is supplied by the Puruṣa. What is seen, that is not, that is wrong, so real

conception is not to be had here. Illusion, the background is real but the angle of vision is wrong. Angle of vision is wrong, that is māyā – the māyā exists, the error exists in the angle of vision, but the background is all right, it is not nothing, only misconception. Misconception means the knowledge drawn that is false but something in the background that is real. Mistaken, one thing taken for another thing; a rope taken for a serpent...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: But there is [?] the mirage, we think water, the background is there, that is all right, but only the judgement that is wrong, conception, angle of vision is wrong. Hare Kṛṣṇa. Māyā nimitta kārana. This can be applied only in the case of the worldly experience. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Māyā nimitta kārana.

Śrīla Śrīdhara Mahārāja: Nimitta kārana, māyā withdrawn, then the right things will come to your vision.

Devotee: [?] When you're making a pot, where is that ultimate nimitta kārana?

Śrīla Śrīdhara Mahārāja: That is the conception [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Nimitta kāraṇa It can be pushed then the necessity of the human beings. Though it is stated that the kumbaka [?] and the rods, all these things, cakṛa, they're also helping, and upādānā coming, earth coming, that is upādānā, coming from another quarter. But really if we trace it more exhaustively then we shall find the necessity of the human beings. That is the reason, the nimitta kāraṇa, why it's created, constructed, because the human society feels the necessity of such form.

Devotee: But if the māyā is nimitta cause, what is the upādānā cause?

Śrīla Śrīdhara Mahārāja: Upādānā from which the – that being created, or that being drawn – which is used for the purpose.

Devotee: Achar. How far the God, God is the upādānā cause, that I can't understand. Why God is upādānā cause?

Śrīla Śrīdhara Mahārāja: Because He exists only truly.

Devotee: Achar.

Śrīla Śrīdhara Mahārāja: His existence is the fact, and what we think to be the world, that is the concoction of our mistake, misconception. The other day, yesterday I told that we thrust our necessity on the environment and abuse that. Māyā, miyate mā - yā, what is not, that is, we are in the midst of a particular conception of the environment which is not really so. For our special interest we thrust on the environment that

sort of needy misleading...

Devotee: Māyā also a creation of God!

Śrīla Śrīdhara Mahārāja: Of course, everything created by God, or we may think coexisting with Him.

Devotee: But what is the need of māyā?

Śrīla Śrīdhara Mahārāja: That is automatically the effect of the outcome, or the vulnerable free will of the jīva. The world exists, just as the prison houses exist on the evil desire for the encroachment on other's property. If that misdeed is absent, prison house is absent. If disease is absent, hospitals are absent. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: No disease, no hospital. No sin, no crime, no prison house. And why, what is the reason of the crime? The vulnerability of the free thinkers. Why free thinking is vulnerable? Because it is very meagre, small, aṇu cetana, aṇu sadinaka, limited freedom, limited free will limited, limitation of free will. That is the cause of this world. No misuse of free will, no world.

Devotee: The world is also māyā.

Śrīla Śrīdhara Mahārāja: Yes, this is māyā. Prison houses are necessary. Kala kuti, Durgā Devī is kala kuti, in Brahma-saṁhitā [44] it is mentioned: chāyeva yasya bhuvanāni vibharti durgā. Kala kuti, prison keeper. Why prison? Because there is vulnerability in the choice of freedom, encroachment on other's property. Otherwise no world is necessary. But because it is possible so prison houses are there.

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ

na karma-phala-saṁyogam, svabhāvas tu pravartate

[“Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions.”] [Bhagavad-gītā, 5.14]

The circumstance needs it. Circumstance of what type: the vulnerable free will are encroaching on another's life. And conceived as another; and that is māyā. Māyā means mā yā, self interest independent of absolute interest. That is the cause, self seeking, and that also in a manner which can encroach other's interest. That is desperate self seeking, that is the exploiting nature, just the opposite, exploitation means under māyā.

Devotee: Exploitation means under māyā.

Śrīla Śrīdhara Mahārāja: Yes. No māyā no exploitation. Exploitation, and if we go ahead a little more and renunciation also, both exploitation and renunciation is under māyā, that is self seeking. That is to separate one's self from the organic whole. That is a revolt against the organic whole.

[?]
Jīva enters into – say, he may start out of curiosity and then comes in the factor of time and space in this mundane world.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: The time and space, factor of our thought – beginning then enters into this space of physical time and factor. Beginning means first rebel, revolt and captivated. Very fine things!

Once in Purī one gentleman he was the honorary secretary, honorary president of, the honorary officer in insurance company or so, he came to Prabhupāda, our Guru Mahārāja and put such question, this question. “Why, what, how, the life in bondage began: how first started? Who is responsible, either God, or māyā, or jīva? Three factors, God is, His power, His paramount power, and the māyā is there which takes, comes to capture the jīva, and the jīva is independent, so we are told. Then how it was begun? Why the first cause of such beginning that jīva's contact with the world? Jīva is told free, God of course is Absolutely Free, and the māyā is there and the māyā is playing with us, but when first start, who is responsible?”

[?]

And Prabhupāda answered him, and that gentleman can't understand,

follow, and in various ways he's pushing on. Prabhupāda was very much, apparently, feeling disturbance and he was very weak, heart trouble. Then I, and a few other persons of our Maṭha including Professor Prabhu Nisikanta Sanyal, writer of Śrī Kṛṣṇa Chaitanya, Vasudeva Prabhu, who was made Ācārya. Then Mādhava Mahārāja, Hayagrīva Prabhu, and many others were present. I was also there. I could not tolerate this. I offered obeisance to Prabhupāda and asked his permission: "That he can't follow your arguments, statements. Please order me to answer his questions."

Prabhupāda did happily he did, "Yes, you may talk with him."

I caught that man. Proof by exhaustion, in philosophy, is it not? Have you gone? Proof by exhaustion, do you know? Are you not acquainted?

Devotee: No.

Śrīla Śrīdhara Mahārāja: That method I took up. That one by one let us try. Suppose if by the pleasure of God, God is the cause, then what is the next step? What it will be? The jīva is suffering from misery and God He's the cause of the suffering of the jīva: do you adjust it that He's omniscient, He's omnipotent, and He's all benevolent, and He's the God, and He's seeing the fun when so many jīva souls they're under misery, they're suffering like anything. And He can also deliver them but He does not do seeing the fun. Can you accept that conception with Godhead?

"No, I can't."

Then, He may not be the cause of the suffering of the jīva. "Yes."

And that if māyā – I can't give the statement exactly what I gave there, but with my faint memory whatever...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: If māyā is the cause then so many other questions come. The māyā is more powerful than jīva and God. Māyā is torturing the jīva and omniscient God He's seeing the fun. No justice in the world. God is aloof, and māyā is attacking and torturing the jīva. Is that the position of the God? Is that God perfect one? Then, few other steps also I explained. After this, this will be this, this will be this.

“No, that cannot be accepted.”

The sufferer, he's responsible for his own suffering, and this happens in this way. I explained to him that if we leave the responsibility on the shoulder of māyā, these are the difficulties. On the shoulder of God, these are the difficulties. The cause of the suffering of the jīva, of the soul, must be within him, and how it begins in this way, first start of free will. In the beginning it is like that of curiosity, and then when you connect once with māyā then māyā gets some influence over it. In this way, God does not come to interfere with the freedom of the soul. Consciousness means endowed with freedom. But jīva is a particle of consciousness so his freedom is also a particle, vulnerable. So vulnerability of the free will of jīva soul, that is the cause, the first starting, and then māyā comes. Just as when one begins any intoxication, first starting is something like curiosity, and then the intoxication gets some position, some impulse is created, momentum. And then his freedom is not, he loses his freedom. The free will of the jīva gradually comes into the clutches of māyā, losing its own free choice.

That man admitted that.

And this is in the clear introspection of the sādhaka it can be seen, the very subtle-most thing, the starting that cannot be detected by ordinary consciousness. So they have given:

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ

na karma-phala-saṁyogam, svabhāvas tu pravartate

[“Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions.”] [Bhagavad-gītā, 5.14]

It is by nature of the existence of things they happen to come in this way automatic: encroachment and consequence.

Devotee: But this question – I cannot understand. When māyā surrounds the jīva, and also God, jīva is now independent, the māyā surrounds jīva.

Śrīla Śrīdhara Mahārāja: Jīva is independent, yes. at the side of jīva. Jīva is taṭasthā śakti, kṛṣṇera taṭasthā śakti, marginal potency. In carrying, out carrying, and the meeting point is jīva, buffer state, taṭasthā śakti, meeting point, meeting plane, of both the opposite potencies, that is taṭasthā, there lies...

Devotee: Jīva never dependent?

Śrīla Śrīdhara Mahārāja: Dependent? No. That is because it is a part of consciousness it is endowed with free will.

Devotee: Is endowed with?

Śrīla Śrīdhara Mahārāja: Free will! Free will eliminated it will be matter, the iron, stone, no consciousness. Consciousness means endowed with free will. Devoid of free will no consciousness there can be.

Devotee: Is it possible for jīva to be dependent?

Śrīla Śrīdhara Mahārāja: Dependent? Dependent, he's always independent. Independent sometimes subdued. Independence is always there otherwise he cannot return from one side to another side. His salvation, liberation, would have been impossible if he had lost the independence forever. Independence is there but it is surrounded with other power, another foreign force. When in intoxication it is overpowered by some other force, but still independence within, otherwise he cannot get out any time.

Devotee: Māyā is also the intoxication of jīva, just like...

Śrīla Śrīdhara Mahārāja: Yes, like intoxication, misunderstanding. Intoxication, that is the spirit of exploitation, want to exploit, want to enjoy. To want to enjoy and want to service and between the two complete renunciation.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: We tend to exploit, miscalculation leads us for exploitation, miscalculation. ‘That we shall be able to thrive there on the soil, let us go and establish a colony there. I shall thrive thereby.’ This miscalculation, misunderstanding is the cause.

Devotee: So jīvan mukta then is not out of this māyā?

Śrīla Śrīdhara Mahārāja: That is, jīvan mukta means of different types there may be. Vastava buddhi śuddha nahi kṛṣṇa bhakti vineer [?]

Real devotion is, real liberation is within the area of Yogamāyā, that is after mukti. Mukti proper only to withdraw from the negative side: that cannot be mukti proper. Self determination, the positive side, to be reinstated in its highest possible prospect in the service of Kṛṣṇa, that is the perfect conception of mukti, or liberation. Only withdrawal from the area of māyā, that is not enough. That cannot give us the real position of a liberated soul.

muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ

[“Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies.”] [Śrīmad-Bhāgavatam, 2.10.6]

The definition of mukti given by Bhāgavatam, svarūpe sabāra haya,

golokete sthiti, to be reinstated in the proper function in relation to the service of Kṛṣṇa, that is mukti, a positive attainment.

Just as when there is a disease temperature, temperature gone, but that does not mean that full health has been recovered. So he's out of disease, but to get the healthy position that is something more, positive attainment.

So mukti proper means something positive, not only withdrawn from the negative side. That is not proper mukti. Self determination, mukti means self determination, to be reinstated in the function in the eternity which is designed for me. To be active in the serving system, that is mukti proper, the positive actual meaning of the mukti, to get, to be reinstated in proper health, not only absence of temperature. There it may begin, but then positive progress and to attend to the highest position possible for highest prospect, to be reinstated in the highest prospect which is possible for him in his constitutional position. But these are not the things which are very important for our real progress of life. [?] Śraddhā, faith, in the Absolute Good, faith in the bright side of the life, that is bright side of the life, to have the faith, and to work for that. [?] Only who is well versed in the law of the country, he can give up crime, it is not true. Criminal mentality is another thing, independent of the knowledge of the law of the country. Knows the law fully well, but still he's a criminal, he can't but commit crime. So this knowledge cannot save us. That is something else. What do you say?

Devotees: Yes. It's fact!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Some of the best criminals are the most knowledgeable of the laws, therefore they know how to...

Śrīla Śrīdhara Mahārāja: They know how they can utilise the law in their favour of exploitation. The capitalists they also maintain many lawyers to support their exploitation. So knowledge of the law has nothing to do with the purity of our life and achievement. Hare Kṛṣṇa. So real thing is sukṛti, it is traced in this way, first ajñāta-sukṛti, ādau śraddhā, when it is the good faith comes over the surface of our mind, consciousness, that of this type:

yasmin vijñāte sarvam evam vijñātam bhavati / yasmin prāpte sarvam
idam prāptam bhavati tad vijyī jnasa tad eva brahma

There is a particular thing, if I can know that I shall know everything. If I get that I shall get everything. It is possible. It is not impossible, it is possible.

yasmin vijñāte sarvam evam vijñātam bhavati / yasmin prāpte sarvam
idam prāptam bhavati This central faith or central achievement is true.

yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopasākhāḥ
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [Śrīmad-Bhāgavatam, 4.31.14]

If we pour water into the root of the tree, whole tree is fed. If we put food into the stomach, whole body is fed. Such things are possible in our achievement of knowledge. If we can know the central truth, the whole is

known. To get that I have some good relation with Him, I can have good relation with all. This central existence is possible. When such knowledge awakens in one's mind he gets faith, śraddhā.

'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya / kṛṣṇe bhakti kaile sarva-karma kṛta haya ["Śraddhā is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa

one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service."] [Caitanya-caritāmṛta, Madhya-līlā, 22.62]

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat

[By satisfying Kṛṣṇa, the whole universe becomes satisfied, for one who is dear to Kṛṣṇa is dear to the whole universe.]

However wonderful this may be but this is true. This is possible. When such awakening of faith comes within one's mind then he gets śraddhā. And what is the cause of the śraddhā that can produce such faith? Sukṛti.

bhaktis tu bhagavad-bhaktasaṅgena parijāyate

sat-saṅgaḥ prāpyate pumbhiḥ sukr̥taiḥ pūrvva-saṅcitaiḥ

[“Actually we can recognise a sādhu by sukr̥ti. Apparently we can know him from the śāstras, the scriptures, because the śāstra helps us to know who is a sādhu, and the sādhu gives us the interpretation of the śāstra. So sādhu and śāstra are interdependent, but the sādhu holds the more important position and the śāstra has the secondary position. The living śāstra is the sādhu, but to know who is guru, who is sādhu, we are to consult the descriptions given about them in the scriptures. The symptoms of the sādhu, both of the guru as well as the disciple, have been written in the Bhāgavatam, in the Gītā and in the Upaniṣads.”]
[Bṛhan-Nāradya-Purāṇa]

Generally such faith comes when we come in contact with a real sādhu, a bona fide sādhu. And how such connection is effected? That pūrvva sukr̥ti, what is that sukr̥ti? That is divided into two sections, ajñāta, jñāta. In the first stage ajñāta sukr̥ti, unconsciously I get my energy utilised for the service of the Supreme. I do not know, but my energy is utilised, and as reaction gets something from nirguṇa, from the cent per cent truth conception, the conception of cent per cent truth. My energy is connected there with that without my consciousness by the sādhus. I have created, constructed a garden, flowers utilised by a sādhu for the service of Kṛṣṇa. I do not know anything but because my energy was utilised... [?]

...

...a patient unconscious, then outsiders come, some injection, some sort of medicine applied, then he gets his consciousness. Then the doctor will consult, “What is the matter? How is your pain? Where is it?”

Cooperation, before cooperation unconscious help necessary for the patient who has lost his consciousness, and then, partial consciousness with his cooperation the treatment continues.

So in the first stage unconsciously some connection comes to him from the nirguṇa. Nirguṇa means guṇatita, satya, raja, tama, triguṇa – this is negative side, this is diseased, satya, raja, tama, triguṇa. Nirguṇa means nirbadi, guṇa means badi, māyā, satya, raja, tama, three divisions, stages of māyā, that is disease. Normal, healthy, that is nirguṇa, nirbadi, from that perfect harmonised world, from there some agent comes and utilises my energy without my consciousness, and that as a reaction I get something.

And when that thing's accumulated to certain degree then comes jñāta sukṛti, or with half consciousness we cooperate with the sādhu and acquire more. Then when that sukṛti is collected to a particular stage, it is named as śraddhā. That is, there is something, if we can get that, all my want will be removed. My real fulfilment I shall achieve. This sort of consciousness arises, awakens in one's mind, and that is śraddhā. And when that śraddhā, that sort of faith arises in one's mind he then tries his best to connect him with so many...

End of 81.11.05.C_81.11.06.A

81.11.06.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ... they're trying in that line to improve their lot, approaching towards that.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya
karmāṇi, mayi dr̥ṣṭe 'khilātmani

[“The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.”] [Śrīmad- Bhāgavatam, 11.20.30]

There is such a thing if we can come in connection with Him, then bhidyate hṛdaya-granthiś, so many ties within us, karmana-vasana, ‘I want this, I want that’ and I tie myself with a particular desire. Then all the ties are all untied, released. ‘I do not want anything.’ All the ties, so many ties with so many things all cleared. Bhidyate hṛdaya-granthiś, thousands, lākhs of granthiś there in the heart all untied. ‘I don’t want anything.’ Then, chidyante sarva-saṁśayāḥ, suspicions, doubts, are innumerable, all cleared. All the doubts cleared, it is impossible almost, but it is true, doubts cleared, chidyante sarva-saṁśayāḥ. Kṣīyante cāśya karmāṇi, and the sufferings, good or bad in this world which was in store for me, I must have to undergo, that also finished. Mayi dr̥ṣṭe 'khilātmani, when that truthful aspect of the thing we come in connection with.

Just as dara, we see, I take, there is a tree, I may take it as a ghost, and so many plans, purposes, how to get relief of that and these things, how to get. But when that is found, ‘No, that is a tree, that is my father standing there,’ the whole thing vanishes, plan, purpose, design, activity spirit, gone. So the whole necessity, engagement, calculation, vanishes, when we can see that the environment I’m not to fight for but I’m to embrace as my friend. It is not my foe, it is my friend. The whole management: that is my friend, friendly management, and only my apprehension from the friend as foe. And that clears everything vanishes.

So, ādau śraddhā tataḥ sādhu-saṅga:

[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā tato' nartha-nivṛttiḥ
syāt tato niṣṭhā rucis tataḥ athāsaktis tato bhāvas tataḥ
premābhyudañcati

sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramah]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of sādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [Bhakti-rasāmṛta-sindhu, 1.4.15-16]

When that śraddhā, there is a, one if they can connect with Him, nothing will be necessary any more, it will be of utmost satisfaction. Then I go to the sādhu who are after such searching, and with their influence I begin my life of searching, kṛṣṇānusandhāna, athāto brahma-jijñāsā. In Jaimini, dharma-jijñāsā, what is our real duty. And Vedānta, brahma-jijñāsā, who is the most accommodating thing, my biggest thing? Who? Why? What is the characteristic of the all accommodating thing, this brahma-jijñāsā, brhata?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Bṛhata, who can accommodate everything in it, that is Brahman. And Paramātmā Who is present everywhere, aṇor aṇīyān, minutest of the minute, Paramātmā within, searching within Antaryāmī, the subtle most existence within, within atom, within electron, and most accommodating Brahman. From where I came to here: Brahman? Yasmin vijnante sarvam idam.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Ah! Dharma-jijñāsā, duty, what is my duty. Vedavyāsa Vedānta is brahma-jijñāsā, Who is the all comprehensive entity, brahma-jijñāsā. And Mahāprabhu's kṛṣṇānusandhāna: Kaha jal kaha tan_____ [?] Then the searching, Kṛṣṇa means searching who is the enjoyer, not accommodating element, nor all permeating, nor all accommodating aspect of the environment. But who is my owner, who is my enjoyer, for whom I am created, who will fulfil my whole aspiration? For Itself, in the words of Hegel. For whom I am created, who can fulfil my existence, to search, the development towards that. He's all in all, not the all accommodating space, nor the all permeating atom. But my highest need is to fulfil whose satisfaction I am created. I can get the corresponding satisfaction only in that plane. Bhokta ami bhoga ama bhokta ke [?] Who is my enjoyer, kṛṣṇānusandhāna, Kṛṣṇa conception of the ultimate reality is who can enjoy. The rasa, raso vai saḥ, akhila-rasāmṛta-murtiḥ, rasa is in the enjoyment, not in the enquiry who is the ultimate, vidura kashaya. Most accommodating or most subtle permeating, Paramātmā and Brahman, but the transaction in the fulfilment of taking and giving bhoga, in that we as a sisti karta, generally we go to Nārāyaṇa, and as the enjoyer if we want for the fulfilment of our everything.

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]
[Bhagavad-gītā, 5.29]

"Everything for Me, you are for Me, you are My own."

And He's my friend. To seek for a friend, not for the geographical expression of the environment, but to find a friend, find a friend of universal interest in this world.

Mahāprabhu taught that. "Search after friend, not for duty, and nor for knowledge, not for karma, nor for knowledge, but for your friend you search."

Bhāgavata teaches us that. Purāṇa generally teaches us that. Search for a real friend. The search of your heart, not for brain, brain's satisfaction, nor for the satisfaction of the muscle, karma, or brain, but heart, the most important. And try to satisfy your heart, search for the heart for heart. There is heart, noble heart, and try to search for the higher heart to help your tiny heart. Your inner most necessity is to satisfy your heart, not brain.

So science cannot satisfy you. Without this civilisation, scientific civilisation of grand characteristic one can find satisfaction in a hut, in

plain living fully satisfied. Science means exploitation of the nature, and to get a loan from the nature, and they will have to clear the debt. To every action there is equal and opposite reaction. So this civilisation that is incurring loan, debt, no contribution, all negative contribution: movement in the negative, progress in the negative side, this civilisation.

So plain living, high thinking, as it was in the yuga of the ṛṣi, in the day of the ṛṣis in India, plain living. Ṛṣis, they tried to search something grand and beautiful, but beauty was not so much laid stress on. But when Bhāgavata came by the instruction of Nārada Goswāmī, and from Bhāgavatam, Mahāprabhu took it to be the highest goal of all animation.

“You don’t know you are searching after love, loving heart. Loving heart can satisfy you: affection and not knowledge.”

jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām
bhavadīya-vārtām [sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye
prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: “Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [Śrīmad-Bhāgavatam, 10.14.3]

Give up hatefully the quest after knowing things of your environment. But try to fulfil your thirst, your heart, your hankering for rasa, for ānandam,

for beauty, for love, for charm, for harmony.

Westerners have used the word harmony, some philosophers, in place of beauty and love. They say harmony is beauty, harmony is love. And discord is the opposite, undesirable. So beauty, reality the beautiful. Martineau, the European scholar Martineau, who has written the Ethics, one book Ethics written by Martineau.

The reality the beautiful. Satyam, śivam, sundaram, we want sundaram. Mahāprabhu says jñāne prayāsam udapāsyā, knowledge is not necessary at all for the fulfilment of our life. Only through śraddhā we can attain everything, our earnest hankering desire for rasa. Rasa is the only thing for which, knowingly or unknowingly, every one of us are earnestly praying. That is rasa, not knowledge, not energy. Neither energy nor knowledge, neither power nor knowledge, but the rasa, satisfaction, ecstasy. That is our...

na te viduḥ svārtha-gatiṁ hi viṣṇum, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]

[Prahāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”] [Śrīmad- Bhāgavatam, 7.5.31]

Prahāda Mahārāja says, bahir-artha-māninaḥ, we’re making much of the

cover, and not which is within the cover, sas, substance within the cover. We are enchanted by the glamour of the cover only, of everything, but we must penetrate into the substance which is contained in the cover. That is Viṣṇu Who is permeating everything. What is His nature? How loving and affectionate He is for us? His sympathy, His love, His sacrifice, all these things we shall try to discover, and accordingly to fix our path what way we should select and make progress on.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. So jñāne prayāsam udapāśya, jñāna-sunya-bhakti, Eho bahya. When the, independent of knowledge, our devotion which has eliminated any calculation, only through faith, Mahāprabhu was, “Yes, it is here.” Faith is not frustrated, because the all consciousness atmosphere is present.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

[“O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [Bhagavad-gītā, 6.40]

If you are sincere the all consciousness is ready to help you. You may not be afraid. So śraddhā, jñāna-sunya-bhakti, śraddhā, go on with...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Jñāna-sunya-bhakti, jñāne prayāsam udapāśya, when he, that is, jñāna-sunya-bhakti means he wants to offer himself, not to take the advantage of his knowledge of the environment, as a subject. Jñāna means he is laying stress on his subjective position, and bhakti is anti jñāna. Become object, to be a doll in His hand. He will handle you. You try to become a doll in the hand of the Supreme Power, objective, become passive, no active attainment, 'that I shall gather what is really useful to me. I know everything.' Don't indulge in that sort of attitude within you. Surrender to the Absolute Knowledge, Absolute Affection. Then, you as a subject you cannot come in touch with Him. He's adhokṣaja, He can come to you but you cannot go up to Him. You are very gross consciousness, you cannot make the subtle consciousness as the object of your sense; but finite...

Once in Karachi one Ārya Samāji leader came to me while preaching that side: "If finite can know Infinite He's no Infinite."

I answered, 'If Infinite cannot make Himself known to finite He's not Infinite.'

Just opposite, so He can come but I cannot go to Him. This is the fact. I'm of lower stuff. So to attract Him towards me, that is surrender, devotion, negative side, to increase the negative side of our aspect so that the positive feels attraction and comes down to embrace me, to accept me. That is the path of devotion, to invite Him.

"Come to my lower level. I can't go to the higher level where You are." So the search of the higher for the lower will be of such nature. "I am very low. I hold the lower position. And You are so high. You can come, You can purify, You can take me, You can utilise me for Your higher purpose. I am otherwise, I am helpless, neglected. Be pleased."

That is the path of bhakti and that can help us really to come in connection with the Superior Existence, and not by knowledge, 'That I can bring everything within and make prison within my area of knowledge.' We can't make Him prisoner, to keep, to catch, and to keep within the cage of our knowledge. It is not possible at all. So the path of devotion can only help us. He's so high and so infinite in every respect,

so great, and we are so small. So the mercy, sympathy, love, grace, that is the only plane through which we both can come together.

What do you say Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: Yes, very nicely put, beautiful.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Mahāprabhu came with such news to us, so take His Name and think you're most meanest of the mean. You desire immediate help otherwise I'm gone. Try, not artificially but sincerely feel your helpless position, and also try to intimate it to the centre Who is Infinite Love, sympathy. That is the most plain way to attain our fulfilment, most simple, no artificiality. No science is necessary here. Heart's earnestness! "Help me."

Devotee: Heart's earnestness! A beautiful concept, heart's earnestness!

Śrīla Śrīdhara Mahārāja: Earnestness of the heart, automatic, spontaneous, and you will be taken within His family life.

"No, no, My boy, you are not so low. You are My own. You are My own."
Hare Kṛṣṇa.

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātmā-bhūyāya ca kalpate vai

[“One who is subjected to birth and death attains immortality when he

gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.”] [Śrīmad-Bhāgavatam, 11.29.34]

dīkṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tānra caraṇa bhajaya

[“At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself.”] – [“When the devotee’s body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.”] [Caitanya-caritāmṛta, Antya-līlā, 4.192-3]

Brahma bhūyāya kalpate, ātmā bhūyāya kalpate, “I accept him as My family member.”

The gopīs also in Kurukṣetra: “We are not jñānīs, we are not yogīs, we are not karmī, that You give consolation that we may take that path and pass our time, kill our time. We are not to be dismissed by that sort of cunning attempt of You. We have already lived a life as Your family member, and nothing less than that can satisfy us. You remain sure we can’t be deceived by any other offer, however dazzling and charming You may send to us.”

Gehaṁ juṣāṁ api manasy udiyāt.

[āhuś ca te nalina-nābha padāravindam, yogeśvarair hr̥di vicintyam
agādha-bodhaiḥ saṁsāra-kūpa-patitottaraṇāvalambam, geham juṣām api
manasy udiyāt sadā naḥ]

["The gopīs spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'"]
[Śrīmad-Bhāgavatam, 10.82.48] & [Caitanya-caritāmṛta, Madhya-līlā, 13.136]

"Our demand is fixed, and we want You as a family member in Vṛndāvana. Nothing less can satisfy us, we are such and such. We are in Vṛndāvana. We are plain thinking persons, half savage, but we understand this as the highest point of our interest, to have You amongst us as a family member. And neither an abstract meditation and nor the temporary relief worker in the mundane activity of self elevation; neither karmī nor jñānī. We have got the taste of getting You within our family life. We can't forget that any time."

And Kṛṣṇa says: "That rest assured I am yours, because the whole world of different sections, saints, they think that they're fortunate if they can come in My connection. Everyone thinks that he's fortunate if anyhow he may come in connection with My affection. And that man, or that person, or that entity I am, I think it My fortune that I came in your connection. I consider Myself to be fortunate because I came in connection with you, so simple, so surrendering, so loving, so self forgetful, you are. I can't forget you. I thought that I'm really fortunate that I came in your connection. The world thinks if they come in My connection they're fortunate, and such am I that I think that I'm fortunate that I got your

connection. So I'm always yours. My appreciation for you is to such intensity, so rest assured. Only to minimise or remove some trouble in the earthly affairs I am waiting here. I am always with you."

That was His secret advice or response to the gopīs. And they came back: Se śloka suni radha kandila sakha baddha krsne prapte priti te haila [?]

Rādhārāṇī could understand this purpose of the saying of Kṛṣṇa and She thought that, "Kṛṣṇa is fully Mine. He's within My affectionate zone. I need not bother Myself for any imaginary despair or disappointment. He's Mine, wherever He is He's Mine."

With this faith, Rādhārāṇī came back from Kurukṣetra to Vṛndāvana.

And Mahāprabhu in Jagannātha taking from Kurukṣetra to Nava-Vṛndāvana, to Guṇḍicā Mandeer with that spirit, taking Kṛṣṇa from Dvārakā, "Dvārakā Kṛṣṇa we take Him to Vṛndāvana."

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

In Dvārakā Kṛṣṇa constructed, just as Swāmī Mahārāja, 'New Vṛndāvana,' so Kṛṣṇa constructed a 'New Vṛndāvana' in Dvārakā, within the area of Dvārakā, in the pattern of Vṛndāvana. And sometimes to, for His internal peace He used to walk in that garden

that was built in the model of Vṛndāvana. To find His internal peace He used to walk in that Vṛndāvana.

And so perhaps Dvārakā is mentioned there. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. [?]

Devotees: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: Lord Caitanya told Vāsudeva Datta, “That simply by your desire any living entity can be given love of God, or liberation.” Can we also develop the same potency as Vāsudeva Datta?

Śrīla Śrīdhara Mahārāja: What is his...

Akṣayānanda Mahārāja: Caitanya Mahāprabhu told Vāsudeva Datta, “That by your desire anyone can get Kṛṣṇa prema.” So can we also become as powerful as Vāsudeva Datta? Is it possible for us to become as powerful as...

Śrīla Śrīdhara Mahārāja: Powerful?

Akṣayānanda Mahārāja: Yes. Śakti shali, as Vāsudeva Datta, that by our desire others will also get Kṛṣṇa prema, is it possible? He's enquiring.

Śrīla Śrīdhara Mahārāja: It depends on the intensity of devotion of a devotee.

Mahāprabhu told, "You can sell Me anywhere if you like. You have tied Me with your door of affection so much that like ordinary property of sale you can sell Me here and there. I'm so much indebted to you through your serving attitude. I'm your own. Whatever you like you may do with Me."

That type of devotion was found in Vāsudeva Datta. And that is also, there are also superior type of devotion we can understand of Caitanyadeva. But that was a peculiar type of devotion in Vāsudeva. We can trace his special desire, sympathy, for so many suffering souls at large.

And Haridāsa Ṭhākura also came to help Him.

Mahāprabhu told that, "Vāsudeva, if the whole world is released, then do you mean that the world will be non existent forever?"

Then, it was told that previously Rāmacandra also took the whole of Ayodhyā with Him, but again Ayodhyā was filled up by the supply from the Causal Play.

So Haridāsa Ṭhākura says, “When You have chanted Kṛṣṇa Nāma,” Haridāsa Ṭhākura says to Mahāprabhu, “You Yourself are chanting the Name of Kṛṣṇa and whoever is fortunate to hear that, that sound enters in the ear of whatever the man be, however sinful, and he may be conscious or unconscious, stone, trees, and so many, everyone will be released. And then again the supply will come from the sukṣma, this Brahmaloḥa, the taṭasthā plane, it will come to take place, to fill up the vacuum.”

Mahāprabhu told then, “Kṛṣṇa is not bankrupt. When a devotee of your type has sincerely filed a petition to Kṛṣṇa to release all the existing souls, they must have to be released. He fulfils the desire of His devotee. It is His nature. And you offer that you’ll have to go to eternal hell for their relief, but He’s not so bankrupt that for this little grace He will have to show He will take help from you as reaction by sending you to hell He will have to release all these souls. It is not such.

A finite within infinite, what is its position? Nothing! A drop in the ocean – one drop taken up, we can’t understand from where it is again filled up. So the Infinite will is such. When you want it, they’ve already been released. But still, the surrounding has again filling it up instantaneously. Instantaneously the vacuum is filled up. It is the manner of the Infinite. So what we finite will go to calculate by applying our logic or mathematics? Hare Kṛṣṇa. [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: paripraśna – enquiry is always allowed.

Enquire! Hare Kṛṣṇa.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

End of 81.11.06.B

81.11.07.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: [?]

Akṣayānanda Mahārāja: ...No, I think he outwardly told something, but I think his return is definite.

Śrīla Śrīdhara Mahārāja: [?]

Akṣayānanda Mahārāja: I still think he's firm.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol! Gaura Haribol!
Gaura Haribol!

The standard of realisation, the quality, that is all important, that should be kept. Not only the magnitude of preaching, but what we are preaching. The quality cannot be ignored. It must be kept up, the standard high, and true as much as possible. The true conception, the clear conception for

the thing, that must be kept up. Kṛṣṇa. Kṛṣṇa. Gaura Haribol! Gaura Haribol!

Once, during the time of Akbar, a Mogul king, very generous, many Hindus also joined him but only Pratap Singha the Nawab Niwar [?], he did not submit to the Mogul. Then one day Pratap Singha was single handed fighting out of, Akbar was very powerful, extensive kingdom, and Pratap Singha only a chief in Raja Putana. Mamsingh and other chiefs of Raja Putana also joined, even Pratap Singha's own brother, he also sided Akbar. But Pratap Singha with single handed fight he fought with Akbar.

One day it happened so that when he was, he had his camp in a hill and his wife prepared some bread, and one, this forest cat came and took away the bread, forest cat living in the forest, forest cat came and took away the bread. And the prince, the son of Pratap Singh had to fast that day. Pratap Singh was away in the, with the soldiers here and there, and when this news reached him, 'that my son is fasting because his bread is taken away by some forest cat, and no other food stuffs remained in the house, within the camp.' Then he felt some weakness in him.

Akbar, he's offering to make peace, truce, to make truce, time to time. He was generous man, but his paraphernalia was very vindictive to Pratap Singh. But at this moment Pratap Singh felt a little weakness and he wrote a letter to Akbar. "I am ready for truce, or peace."

Then, when the letter reached the hand of Akbar, Akbar, "Should we believe that this is his letter? He's such a fighting man of independent spirit, indomitable."

Then one of his ministers, Mohammedan ministers, Haydi [?], he told that, "It must be planned by any of his enemies. He can't write this letter for peace, so it's not him, an enemy has sent this letter to defame him."

In the meantime that Mohammedan gentleman he wrote a private letter to Pratap Singh that, “Such a letter has come in your name. I do not believe. But still if it’s really yours, I advise you to withdraw, to deny, that this letter is yours if any weak moment you might have written this. Because the future Raja Putana will have to come to you for the seed to sow in the soil of Raja Putana. Other chiefs are all polluted, they’re below the standard. And you have kept the standard up with your, single handed with the flag.”

That letter he wrote to Pratap Singh and he recovered. From the temporary depression he recovered. And again with the roaring of a lion he began. We find in history.

So the quality, the quality, there are different classes, someone, they aspire after quantity more, their nature is that, the quantity. But hankering after quality, the improvement, that is more desirable, svalpam apy asya dharmasya, trāyate mahato bhayāt:

[nehābhikrama-nāśo ’sti, pratyavāyo na vidyate svalpam apy asya dharmasya, trāyate mahato bhayāt]

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [Bhagavad-gītā, 2.40]

Higher things, very small, can give us more, small things can give more. As much higher as it is it is accommodating in another way. The gold in small quantity can give many things. So the platinum perhaps, the most precious thing in the world at present is platinum. A small dust or speck of it is worth much gold. Gaura Hari. Gaura Hari. Nitāi. We appreciate

quality more than quantity. Connotation not denotation, connotation increases denotation decreases. Denotation increases, connotation cannot but diminish. [?] Substance, when you say substance, everything is included. Then living bodies, stones, earth, eliminated. Then animals, then trees etc, eliminated, then rational animal, only human beings, animals, insects, worms eliminated. Then wise men, ordinary rational men eliminated. Connotation increases denotation decreases. Quantity decreases quality increases, and if quantity is to increase then you are to sacrifice the quality.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye yatatām api siddhānām,
kaścin māṁ vetti tattvataḥ

[“Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara.”] [Bhagavad-gītā, 7.3]

muktānām api siddhānām nārāyaṇa-parāyaṇa sudurlabhaḥ praśāntātmā
koṭīṣv api mahā-mune

[“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.”]
[Śrīmad-Bhāgavatam, 6.14.5]

[?]
Gaura Haribol! Hare Kṛṣṇa. My thirst is always for quality, quality, peculiar

nature for quality. So number must decrease, number of friends, companions, cannot but decrease if we are to appreciate quality most the number of our companions necessarily decrease.

Gaura Haribol! Gaura Haribol! Nitāi Gaura Haribol! Nitāi Gaura Haribol!

Devotee: Cāṇakya Paṇḍit has said that one moon is better than many, many stars, because many stars do not give much light, but one moon can dispel...

Śrīla Śrīdhara Mahārāja: Ekas candra tamo hanti natha ta raja [?]

Devotee: So you're like that moon.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol! Nitāi Gaura Haribol!

I rather hate, or feel beneath my dignity to stand against Swāmī Mahārāja's campaign. I'm very [?] Susceptible, or something like that.

Devotee: Sentimental.

Śrīla Śrīdhara Mahārāja: Not sentimental [?] Sensitiveness, I'm very sensitive. Feel distressed that Swāmī Mahārāja's campaign that will be affected in any way by me. My sentiment is that. At the same time I find it my duty if anyone comes for real help, if I have that capacity then I cannot but help him. And especially those that cannot stand the present administrative system of the ISKCON, if necessary to help them, that is my idea.

Swāmī Mahārāja himself also requested me, not only once but several

times that, “You are to look after.” I did not think at that time that I shall survive him, so I did not give any, much attention to his words then. Repeatedly he told, “You are to look after them. I have taken them this side.” And his plan was also that, “I shall, they’re constructing one quarter here, suitably, and I have asked them, another quarter just side by side for yourself and you will have to stay there. When I shall go abroad you are to take care.”

I told, it’s not possible always but sometimes I shall go and stay there with you.

Anyhow, our Guru Mahārāja wanted me, and it is natural that what we have got in us to help the newcomers with that. That should be our duty, and only fair duty, not like that I shall become an anti centre. I’m afraid of that. That is my nature always. That is my very nature through childhood. Still I maintain that nature. Gaura Haribol! Gaura Haribol! Gaura Haribol!

So I have asked anyone who came with that sort of object that my work will be, help will be of a relieving nature, to start a relief work, not a fighting campaign. Those that are disappointed, going away dejected, depressed, try to help them. Come so far, nearer, near Mahāprabhu and Gurudeva, his teachings, Bhāgavatam, and they will go away? In that case I shall try to come to take them back. “Don’t go. Come under the banner of Mahāprabhu.” In such position, relief work. And they should also try. At the same time consciously or unconsciously their standard cannot but improve. What do you think?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They say, “Some of us are going, are

disassociating with us, what for? They're not satisfied. Their enquiry is not satisfied within us." So if we are to take them back then you must improve our quality also. They'll have to try to keep up the quality, and the internal feud they avoid. Anyhow, His will, will be done. What do you say Aksayānanda Mahārāja?

Aksayānanda Mahārāja: Yes, by your grace.

Śrīla Śrīdhara Mahārāja: His will, will be done, God's will, Kṛṣṇa's will. Hare Kṛṣṇa. I'm an old man, infirm, can't see, can't see, can't sing more. Hare Kṛṣṇa. Anyhow passing my days, waiting for my last day. What do you say?

Devotee: Your vision goes much beyond the body.

Śrīla Śrīdhara Mahārāja: Gaura Haribol! Gaura Haribol! Gaura Haribol! Ha, ha, ha, ha. Encouraging me!

Devotee: Ha, ha, ha, ha. You're encouraging us.

Śrīla Śrīdhara Mahārāja: Ha, ha. Like to encourage everyone!

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa [kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

"Even take the risk of the responsibility of a position of a Guru for Me to help others."

So begin and continue the relief work here. Amṛta, śṛṇvantu viśve amṛtasya putrāḥ. Of what standard you are created for? And where you are plodding in the mud?

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Gaura Haribol! Gaura Haribol!

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de rādhāra mahimā,
prema-rasa-sīmā jagate jānāta ke [madhura vṛndā vipina mādhurī
praveśa cāturī sāra baraja yuvatī bhāvera bhakati śakati hoita kāra]
[Vāsudeva Datta]

If Mahāprabhu did not come, who could show the highest standard of realisation and the greatness and nobility of Rādhārāṇī? What can be the standard of sacrifice? Love means sacrifice. The very gist, the very life of love is sacrifice, and sacrifice becomes so intense and so sweet it takes the shape of prema, love. By sacrifice we thrive. By enjoying we lose.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Tyāga [?] Tyāga will be destructive and withdrawal from the negative side, but participation in the positive, what is life for something, or everything only created for renunciation? Or the whole existence is hateful, that we shall dismiss the whole paraphernalia and I am the purest and everything is hateful, to be hated? If I come in connection with the environment I will be polluted: this is a negative side. But in the higher life the circumstance, the environment will purify me. All Guru, all liberated, all noble. And I am only an insignificant man. And they will all, the whole environment will feed me, will come to feed me. There is such a soil. I want to live in that as a servant. To serve in heaven, is better than to reign in hell. And the no reigning, no serving, that is an abscisa, a stage of death. Gaura Hari. Gaura Hari. Bhoga, tyāga, sevā, synthesis, three planes of life, that of enjoyment, that of renunciation, and that of service. Enjoyment also karma, vikarma, immoral activity and moral activity. And sevā also, calculative service and automatic, spontaneous service, the highest. Pratyakṣa, parokṣa, aparokṣa, adhokṣaja and aprakṛta, or kevala.

In Madras, I have told them perhaps, one Satyavan Tīrtha of Madhva School, big Ācārya. Myself, Bon Mahārāja and Hayagrīva Prabhu [known later as] Mādhava Mahārāja. Mādhava Mahārāja was white clad brahmacāri, we went to meet that gentleman Satyavan Tīrtha, mahanta of Utaradhi [?] Maṭha. In the course of our conversation it came that Śrī Mūrti, he told that, “Within Śrī Mūrti there is God.” We told that Śrī Mūrti wholesale is God.

devi vigraha grayam nesyari vidyate kacit [?]

That He, the possessor of the body, and the body possessed, no distinction can be maintained there in the case of Śrī Mūrti.

But then he maintained, “No!” And unfortunately he gave out that, “The Śālagrāma is there and if we strike it with a club then it becomes, it is reduced to powder.”

Then we put our hands into the ear, covered our ears with our palms. Then there was a current of wonder we experienced.

There are so many Barristers, Advocates, Professors, especially those that are within their Madhva School. And they suddenly found, “What is this? Our Gurudeva has uttered such expressions that these gentlemen they cannot forbear that, they are stopping their ear, covering their ear. What filthy talk, expression, might have been uttered by him?” So astonished.

And this man was also puzzled. Then the discussion began. He told that, “Madhvācārya himself has told like that, this that.”

Then I could remember one śloka of Bhāgavatam and I thought that meaning in the favour of such argument that śloka can be utilised.

[ādi-madhyāvasāneṣu, vairāgyākhyāna-saṁyutam hari-līlā-kathā-vrātā-, mṛtānandita-sat-suram]

sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam vastv advitīyaṁ
tan-niṣṭhaṁ, kaivalyaika-prayojanam

[“From beginning to end, the Śrīmad-Bhāgavatam is full of narrations that encourage renunciation of material life, as well as nectarine accounts of Lord Hari’s transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto

that Supreme Truth.”] [Śrīmad-Bhāgavatam, 12.13.11-12]

Apparently it seems that Bhāgavatam is supporting the conclusion of Vedānta, so called Māyāvādī Vedānta. Sarva-vedānta-sāraṁ yad. Here in the conclusive śloka Śrīmad-Bhāgavatam says, Vyāsadeva, “What is the gist of all Vedānta? Sarva-vedānta-sāraṁ yad. What is that? Brahmātmaikatva-lakṣaṇam. Apparently it seems ātmā means jīvātmā and brahma, so ham. Brahmātmaikatva-lakṣaṇam, ātmā and brahma of equal sign, equal nature, equal status. And that is the very gist, very substance of the whole of Vedānta. Sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam vastv advitīyaṁ. And that is one absolute whole, vastv advitī. Tan-niṣṭhaṁ, pertaining to that, kaivalyam, the, kaivalyam means oneness, the consciousness of oneness, kaivalyaika, that is the very prayojana, prayojana means, prayojana, that is necessity, that is, that sort of continuous one whole conception, that is what is real need of us.” Apparently, this is the śloka.

And once, I’d only joined recently Gauḍīya Maṭha, and then Prabhupāda was, one gentleman, one old gentleman came with this śloka to Prabhupāda. With this śloka, this supposed Śaṅkara philosophy, with the conclusive śloka of Bhāgavatam that supports Śaṅkara philosophy. I was, I had joined Gauḍīya Maṭha perhaps, but I had some Sanskrit knowledge, I could understand. That man, with the basis of this śloka came to argue that the Bhāgavat also supposed so ham. Brahmātmaikatva-lakṣaṇam vastv advitīyaṁ.

Then Prabhupāda suddenly told, “Oh, you are not that man, that man, who criticised Bhaktivinoda Ṭhākura in his Śrī-Kṛṣṇa-Saṁhita?”

Then he was a little perplexed. “No, no. I said only this. I said only this. You please take seat I’m coming just.”

Prabhupāda went up and took Bhāgavatam, a piece of Jīva Goswāmī’s tika. “You please attend. I am explaining. It is not mine. What Jīva Goswāmī says you please hear.” Prabhupāda began explaining.

I found two things different here. Sarva-vedānta-sāraṁ yad,
brahmāhmaikatva-lakṣaṇam.

Brahmāhmaikatva-lakṣaṇam. Ātmā means Paramātmā.

Prabhupāda, “Jīva Goswāmī says it is not jīvātmā it is Paramātmā.” atma
devi vidu viresh sadar paramatmani [?]

The meaning of ātmā is Paramātmā also. Why Paramātmā? In the
beginning Bhāgavat has already promised: brahmeti paramātmēti
bhagavān iti śabdyate:

[vadanti tat tattva-vidas-tattvaṁ yaj jñānam advayam brahmeti
paramātmēti bhagavān iti śabdyate]

[“Great seers of the truth understanding the nature of Supreme
Knowledge have described that non dual truth in three ways: as
Brahman, Paramātmā and Bhagavān.”] [Śrīmad-Bhāgavatam, 1.2.11]

The conception of advaya-jñāna, of one whole, the jñānīs, they take it a
Brahman conception, all accommodating aspect. The yogīs, they take
that the prime cause is the all pervading thing, Paramātmā. And the
devotees, they take Him as the enjoyer, Bhagavān, aisadya maysisthi
gata [?] Advaya-jñāna is conceived by these three different sections like
in three different ways, so really it is not ātmā. Brahman, Paramātmā,
Bhagavān. This Bhagavān is proved perfect and He’s embracing the true
conception of Brahma and Paramātmā, all accommodating and all
permeating. With this, that is advaya-jñāna, Absolute, finite and infinite
plus Absolute. Conditioned and unconditioned both combined, Absolute.
It is said like this. And it is not my version, it is, you see Jīva Goswāmī
has written. And you appeal to your common sense in the beginning that
was the data and that has been established and Bhāgavatam says in the
conclusion, “I have established this, the Brahman, Paramātmā,

Bhagavān, three aspects of the one whole.” And Bhagavān is the superior conception which includes the two other functions.

sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam vastv advitīyaṁ
tan-niṣṭhaṁ, kaivalyaika-prayojanam

[This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.”]
[Śrīmad-Bhāgavatam, 12.13.12]

Then there is another word, niṣṭha. This is advaya-jñāna, one whole, and tan-niṣṭhaṁ, kaivalyam, and the spontaneous and continuous knowledge pertaining to that, niṣṭha. Niṣṭha means adherence, adherence to such conception of the reality, tan-niṣṭhaṁ. Kaivalyam means continuous, not tampered or ...

Akṣayānanda Mahārāja: Uncorrupted.

Śrīla Śrīdhara Mahārāja: Uninterrupted, continuous, to remain in continuous consciousness of such, about the consciousness of such real absolute, tan-niṣṭhaṁ, pertaining to that. So a second thing is existing, who will be, who will get that niṣṭha to such, he’s separate, that is one thing. Then with the basis of this śloka I challenged him. But he did not admit, he’s this side that side. Then I gave him one example.

When Kṛṣṇa disappeared and the blood through the arrow and that entered into His sole, any blood oozing?

He said, “Yes.”

But what is that blood? We saw with our eyes that blood oozing. Is that blood a material blood?

He said, “No.”

Then why, why? If that blood is not material but I experience with my fleshy eye that it is material blood. So what we say about Śālagrāma that when broken it comes to pieces? That is also my material vision. That is not real. I won't allow me to understand, to deviate from that higher conception of things. devo dehi vidha puram [?]

Into the material standard, to see that there are so many particles of stone, that is my offensive vision. He was stopped there. That kaivalyaika-prayojanam, I won't allow me to deviate from my continuous faith that this cannot be pertaining to the Supreme Nature of the Absolute: that cannot be. My sense is deceiving me, just as in the case of the blood oozing from the sole of Kṛṣṇa. That man could not say anything. So kaivalyaika-prayojanam, we don't believe our mundane senses. Always we should keep the standard in our faith that this cannot be this, this is this. This māyā is coming, intervening, trying to disturb my faith, of Kṛṣṇa. It may bring this, this, that, that, but we must not allow our standard to be lowered. Keep up the faith. This cannot be. It is śāstra.

Just as the Muslims they don't admit, the orthodox Muslims, that the Russia and America is going to the Moon. And the Moon is held in very venerable position by the Muslims. “No, no, we don't believe that, that they have gone to that Moon.”

Swāmiji Mahārāja also disallowed. So faith, this is local experience, local experience. We have got the world of our experience, and a worm and an insect it has got also the world of theirs, from generation to generation that civilisation is going down. Every section they have got their own civilisation, and coming down. So what value that civilisation has got to human civilisation, scientific, non scientific, so many conceptions in different civilisations. We must not allow to deviate, to come down from the faith, because:

mallānām aśanir nr̥ṇām naravaraḥ strīṇām smaro mūrttimān, mṛtyur
bhojapater virāḍ aviduṣām tattvaṁ paraṁ yoginām.

[mallānām aśanir nr̥ṇām naravaraḥ strīṇām smaro mūrttimān gopānām
svajano 'satām kṣitibhujām śāstā svapitro śíśuḥ mṛtyur bhojapater virāḍ
aviduṣām tattvaṁ paraṁ yoginām vṛṣṇīnām paradevateti vidito raṅgaṁ
gataḥ sāgrajaḥ]

[“O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherds men; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the yogīs, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena.”] [Śrīmad-Bhāgavatam, 10.43.17]

Kṛṣṇa is entering the arena of Kaṁsa for the fighting, and different sections are having different impressions of Him. One says that a thunder is approaching, “Oh, paraṁ tattvaṁ yoginām.” The maternal devotees say, “Oh, here is my child, very affectionate child.” In this way, only one thing is estimated in different ways there. It is His will, yam evaiṣa vṛnute.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam
evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone’s heart, by means of expertise in logic,

intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”]
[Katha-Upaniṣad, 1.2.23]

One man can see, another man cannot see. When Kṛṣṇa is showing Viśvarūpa to Arjuna, all others could not see that. Sanjaya could see by the inspiration of Vyāsadeva and he is describing the thing. But others, they’re all blind to that thing. So it depends upon the subjective sweet will what to show, what to not show. So we must keep our faith up in a standard that His sweet will can express Him and the world in any way He likes. Subjective control, that of a hypnotiser, that all experiences depends on a hypnotist, the key is in his hands. What to see, what to not see, “See this, no, no, you are seeing this.” “Yes, I am seeing that.” So the whole experience is of that type.

[?] What do you find? [?] What is in Bengali script, and language, that will be open to you. Extensive literature of Bhaktivinoda Ṭhākura, Caitanya-caritāmṛta, Caitanya-Bhāgavat, Caitanya-mangala, Bhakti-Ratnā-kara, so many literatures in Bengali, original, that original works about Mahāprabhu.

Akṣayānanda Mahārāja: We are very anxious to read that.

Śrīla Śrīdhara Mahārāja: Yes, anxious. So this is not loss of time to you?

Akṣayānanda Mahārāja: Not at all, greatest value.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Hare Kṛṣṇa. Gaura Haribol! Gaura Hari. Gaura Hari. Gaura Hari.

[?]

They should do. They should not show indifference or negligence.

[?]

If he finds anything for such adherence to this place, then of course he's free...

Devotee: To do whatever he likes.

Śrīla Śrīdhara Mahārāja: Everyone is such. That's not bad. What they're doing they should do that. Paternal affection, paternity, son of the same father, they must try to live together. It is laudable.

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Laudable. But at the same time they should keep the standard, the dignity, of the paternity. What do you say? Don't allow themselves to lower their standard of living for which they're out. They have left their country, their associates, their culture, so many things they have sacrificed. For what? And that must be given the first preference. What do you say? What for, we have joined ISKCON, what for? We must want that, we are mad for that, and we want to be, to continue more and more mad. Madness we want to increase.

Devotees: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: [?] a Bengali song [?]

If I can reach the standard of madness for the truth, then I shall show my ecstasy of joy by_____ [?] in this way, a sign of the reflexive action. Hare Kṛṣṇa. Gaura Haribol! Gaura Haribol! Gaura Haribol!

āmi - eka bātula, tumi - dvitīya bātula, [ataeva tomāya āmāya ha-i sama-tula]

["I am insane, mad, bāula - pāgala - eccentric. I am one eccentric, and you are another.

Therefore, we two are of the same class."] [Caitanya-caritāmṛta, Madhya-līlā, 8.291]

Mahāprabhu says, "I am a type of mad and you are another." Ataeva tomāya āmāya ha-i sama-tula, yourself and Myself, we are of same rank. You want to enquire about the truth. You are so mad, so intense in your quest, and ordinary people they will think us to be in the class of madness, they'll group us, they'll say, 'What is this? These fellows are led astray. The common standard of our happy life they're ignoring in such a way, trampling under their foot. They're mad persons.' Not to be intelligible by the ordinary intellectual section of the public, āmi - eka bātula. You are a second bātula. You have left the Prime Ministership of the [?] and are running after phantasmagoria." Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Our Guru Mahārāja wrote, Who is Crazy? He wrote one article, Who is Crazy?

Śrīla Śrīdhara Mahārāja: Crazy? Yes! In Gītā:

yā niśā sarva-bhūtānām, tasyām jāgati samyamī yasyām jāgrati bhūtāni,
sā niśā paśyato muneḥ

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”] [Bhagavad-gītā, 2.69]

What is night to a particular section that is day to another section and vice versa.

Arovinda told when he joined first in the revolutionary movement in Bengal, and when he was taken for trial in Calcutta High Court, three letters came out at that time what he wrote about his wife, to his wife. And Arovinda’s father-in-law was Dewan of Barada State and so he wrote three letters to his wife. There he mentioned that...

End of 81.11.07.A

81.11.07.B_81.11.09.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...success, but you may consider Myself to be a madman. But if you possibly can embrace this mad expedition you may join Me. But otherwise you will seek for yourself. If I can come out successful then world will take Me as a genius, but what about success? I have not been able to enter into the real activity so long, what about success; it's long away, far away. So you may express Me as mad, and if you don't like to become mad with Me then you take your position safe and independent."

So mad, so anyone who has got a great ambition and began his life, he may consider himself to be mad in the eye of the public, mad, madman, so mad in different sphere.

And Mahāprabhu He also told Himself as madman, āmi - eka bātula. "And you are the second mad. You have come to meet Me, to have a training in madness."

Ha, ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol! Ei bhrama prasat priya [?] In another time Mahāprabhu says in Benares in the meeting of the great Māyāvādī scholars. patai kandai madhai kante [?]

Then when coming in contact with Mahāprabhu, the leader of the Māyāvādī sannyāsīns, Prakāśānanda, he had, he could not but sympathise towards Mahāprabhu, seeing His open figure. "There is nothing artificial in Him, so simple, unseen simplicity found there, and great, magnanimous, noble feeling within the body."

He could not un detect it, so impressed by that he came to His place and

taking by His hand, “Why do you take Your seat here? You come and take Your seat along with us.”

Then with much earnestness and respect, he put the question. “You are here in Benares. We belong to the same rank. You have taken sannyāsa from Keśava Bhāratī. He’s our section. But You don’t meet us. What’s the matter?”

“I am, that Bhāratī School is considered to be a lower one so it does not look well that I shall take My seat along with you, so I am a little far.”

“No, no, no, another thing I put,” he put, “We don’t think that you are a crooked or hypocrite seeking something else. But very plain, simple, dignified and nobleness in Your appearance we find. One question I want to ask. Why do You leave Vedānta, the study and discussion of Vedānta? And You indulge in singing and dancing. What are these things? Please explain. You are not a trader. I feel there must be some good foundation. Why do You do that?”

Then Mahāprabhu told that, “My Guru gave Me this Name of the Lord and asked Me to go on.” hasai kalai morai [?] “I continued taking the Name. Automatically it came to Me and that forced Me to dance and to chant. I do not do it wilfully. Then I took to some self control and went to My Guru. ‘What is this? You gave Me this mantram and I am going to be mad day by day by chanting.’”

[prabhu kahe – śuna, śrīpāda, ihāra kāraṇa] / guru more mūrkhā dekhi’
karila śāsana

[Śrī Caitanya replied to Prakāśānanda Sarasvatī: “My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me.”] [Caitanya-caritāmṛta, Ādi- līlā, 7.71]

mūrkha tumi, tomāra nāhika vedāntādhikāra / 'kṛṣṇa-mantra' japa sadā, -
ei mantra-sāra

[“You are a fool,’ he said. ‘You are not qualified to study Vedānta philosophy, and therefore You must always chant the Holy Name of Kṛṣṇa. This is the essence of all mantras or Vedic hymns.”] [Caitanya-caritāmṛta, Ādi-līlā, 7.72]

In this way, “Now, when I found Me to be besides Myself I went to My Guru again, ‘What is this that these thing are coming irresistibly in Me? I can’t contain My sober temperament. Then My Gurudeva told that, ‘You are a very fortunate soul. This is the real consequence of taking the Hari Nāma in a proper way. It is mentioned in Bhāgavatam.”

evaṁ vrataḥ svapriya-nāma-kīrtiā jātanurāgo druta-citta ucchaiḥ
hasatyatho roditi rauti gāyatyunmādan-nṛtyati loka-vāhyaḥ

[“When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.”] [Śrīmad-Bhāgavatam, 11.2.40]

“He told me the very real success of taking the Name You have got, You are so fortunate. And I am also fortunate that I have got a disciple of Your status.” But I do not do it with any motive but automatically I can’t check all these things. Unmādan-nṛtyati loka-vāhyaḥ.”

Then Prakāśānanda put some questions concerning Vedānta.

Then Mahāprabhu came out with His real colour. “The Vyāsadeva, only to give a successful opposition to the non Vedic, so many logician’s books, logical books, to meet with that, to face with that danger of the atheism He composed this Vedānta-sutra. This is full of devotional meaning.” In this way He began to explain. “The Vyāsadeva, Nārāyaṇa Himself, He has given us, to take us to the school of devotion. But it has been, the Śaṅkara, the great scholar Śaṅkara by the order of Nārāyaṇa, he gave some misconceived commentary, not proper.” In this way He began to explain the Upaniṣad and the Vedānta-sutra. All the exposition of Śaṅkara was cancelled and the positive meaning was supplied therein.

apāṇi-pādo javano grahitā, [paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ

sa vetti vedyam na ca tasyāsti vettā, tam āhur agryam puruṣam mahāntam]

[“The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears.”] [Śvetāśvatara-Upaniṣad, 3.19]

He has got no hands and feet but He can go and He can hold, He can catch. Paśyaty acakṣuḥ, He has not eye but He can see. What does it mean? That here, this prakṛta, this fleshy, not eye of flesh and nerve but real eye He has got. That is cinmaya, conscious eye He has got, conscious hands, conscious legs, everything He has got but all made of spiritual stuff and not mundane. That is the real purport. In this way He gave the positive explanation of Vedānta and Upaniṣad.

Then they were nonplussed. Then there came a check in the flow of the Māyāvādā preaching. And it is told that Prakāśānanda after all left everything and accepted the devotional cult, Prakāśānanda. Unmādan-nṛtyati loka-vāhyaḥ, makes one mad, the intensity of the ecstasy makes

one mad. Hare Kṛṣṇa.

evaṁ vrataḥ svapriya-nāma-kīrtiyā jātanurāgo druta-citta ucchaiḥ
hasatyatho roditi rauti gāyatyunmādan-nṛtyati loka-vāhyaḥ

[“When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.”] [Śrīmad-Bhāgavatam, 11.2.40]

He does not care for the popular opinion that how they will take it. They say, “Oh, this man is mad.” He does not care, does not allow to take care of such adverse opinions.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol! Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. [?]

...

Every drop is infinite. Infinite minus infinite is infinite. Pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate.

[om pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate]

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."] [Śrī Īśopaniṣad, Invocation]

[?]

Everywhere centre nowhere circumference. Gaura Haribol! Gaura Haribol! Gaura Haribol!

[?]

Everywhere there is centre and nowhere circumference. You get the idea of the infinite from this.

Gaura Haribol! Gaura Haribol! Gaura Haribol! [About eleven minutes of spoken Bengali [?]]

Only seventeen lākhs income of the Jaipur state and he has already committed one lākh to pay to Andra University, as requested by Radhakrishna. Radhakrishna was not rastra puti [?] at that time he was Vice Chancellor. First I met Radhakrishna with Bon Mahārāja when he was in Calcutta University, a Professor of English. Then he became Vice Chancellor after Asutosh he left Calcutta University and the Andra University when separated from Madras. Radhakrishna he was an Andra brāhmaṇa so they requested him to take the charge of that new University in Andra. And Radhakrishna could influence this Jaipur Raj to contribute one lākh of rupees every year. And he was a very benevolent man of great type, good type, and he agreed.

That new dewan he was a young man, newcomer just from London, he was in charge of the whole state.

When Jaipur Raj he signed in our cheque that: “I want to contribute what is necessary for the construction of the Gauḍīya Maṭha temple at Madras, I want to supply the money.”

And at the same time he requested me to meet the dewan. I tried to avoid but he repeatedly requested. “The money is in his hands, he’s in direct connection with the revenue, so he will have to manage to pay. I can only theoretically give some order.”

Then I had to meet him when I could not avoid. When I faced him he opposed outright. “What do you say Swāmījī? We are poor people, ādivāsī, half fed, half clad, and if anything remains after the expense of the administration then I shall, I like to spend it for their help, those poor men. And I shall have to give money for Madras fund? If you could construct a temple here then also somewhat I can, I could consider. That he will find a place of recreation, it may be utilised for them. You will construct a temple in Madras town and these people will be exploited for that. I’m the last man to pay for this. This Raja, what does he know about this state management? The other day he was wandering in the street, that Radhakrishna. And some other men made a conspiracy, and the real owner was the queen of that late Raja, and she was anyhow managed to go back to her father’s house in Lucknow. And this man, a puppet, has been selected as king, declared by the government, they managed to do this. And he does not know anything about the state management. I can’t hear. Rather I am very much perturbed that I shall have to pay one lākh of rupees from seventeen lākhs for the University. I feel much disturbance for that.”

He flatly refused. Then I thought, what I thought I have faced the right thing. Now what to do? Internally I am praying very fervently to Gurudeva. I am a worthless creature. I am spoiling the whole thing. The Raja has donated and the dewan is opposing. What is this? Praying internally, and outwardly I caught him. As it came to my mind I quoted this śloka of Śrīmad-Bhāgavatam.

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha

varṇayed yaḥ bhaktiṁ parām bhagavati pratilabhya kāmāṁ, hṛd-rogam
āśv apahinoty acireṇa dhīraḥ

[“One who hears with firm faith the supra-mundane amorous affairs of Lord Kṛṣṇa and the gopīs, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa.”] [Śrīmad-Bhāgavatam, 10.33.39]

I started with this śloka and put this argument: that you want to help them, we also are very eager to help the same persons. But your way of approach is different, and ours also, in another way we want to help. This, the power of aspiration, achievement, greed for things, this has been diagnosed in Śrīmad-Bhāgavatam by Śukadeva Goswāmī as heart disease, kāmāṁ, “I want this, I want that, I want this.”

sahasra nityati sata sastra laksana sate [?]

In this increasing succession it goes up. So it is the heart disease, it has been diagnosed as that by the great author of Bhāgavatam, exponent of Bhāgavatam, Śukadeva, heart disease. When I was a hog I devoured, swallowed, a hillock of stools, but hunger not appeased. When a birth of an elephant I devoured a whole jungle, but my hunger is not appeased. So many persons have amassed money, buildings, in great, but their hunger is more and more increasing to exploit to get more. So it is heart disease. And when, the only cure, is when we can conceive that everything for the service, meant, created for the service of Kṛṣṇa, the whole, to the highest degree. The vraja-vadhū, the damsels of Vṛndāvana and their nature of service to the highest intensity of dedication, if one can learn and adjust, then he may be cured eternally, finally, for this aspiration - “I want this, I want that, I want that,” for this terrible disease. I put so fervently and internally I was praying for my ineligibility that, “My Gurudeva I fail here.”

So anyhow that man was moved and somewhat his eyes were wet with

tears. He told, “Swāmījī, I believe in God.”

I told, your eyes are evidence to that. “Yes, I shall pay your money.”

Then I told to Mahārājah that yes, your dewan is prepared to pay the money. He was also very cheerful. And then when he sent the first cheque, I was not in Madras, I was in Bombay. His cheque to my name went to Madras Maṭha, and from that it was directed to Bombay Maṭha, where I was staying at that time. I got the cheque and others also wondered that, “What is this? Five thousand cheque: that is running after you?” Ha, ha, ha, ha. Then with one of my God brothers through him I sent a cheque to Guru Mahārāja, and then Madras Temple was begun. In this way things went on really. Hare Kṛṣṇa.

That is a notable thing that it came to me that strongly I put forward. Of course, taking in my name that when I had the birth of a hog, or birth of an elephant I devoured jungles and hills of stools, but hunger is not appeased. It is, the way to appease the hunger, it has been called the disease, heart disease. And to cure the heart disease - “That everything belongs to Kṛṣṇa.” And with such intensity and eagerness we are to render service to Him. And a little bit of that will cure our heart disease. Vraja-vadhūbhir idam ca viṣṇoḥ, unqualified surrender, and most intense type of service, like homoeopathic dose, one drop is sufficient to quench all the thirst in a man for anything in this world. High degree of self dedication towards Kṛṣṇa. The central man of acceptance, he’s of such type, and the jīvas also of same nature. And that transaction if for a moment one can give his touch in his heart, he’s cured of the disease of devouring this and that and anything, forever. That is the medicine. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: The only medicine. One drop, one drop of that high type of serving attitude, if any jīva comes in connection with our

heart, the whole heart is transformed into another. Śukadeva Goswāmī says, heart disease, hṛd-rogam āśv apahinoty, very easily and very soon, apahinoty, hatefully he can reject that this is a disease, not to be first origin had, “I want more, I want more food, grow more food.”

Devotee: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Gaura Haribol! Gaura Haribol! Gaura Haribol! The consumer, to be in the position of a consumer. We are a child of the soil of infinite, Vaikuṇṭha, not grow and then eat. Ha, ha. Ample, infinite resources, and when that land is a land of dedication everyone is giving, none is consuming, taking. The spirit is such. And what he's taking, that is also as prasādam, a different type of acceptance of taking, not a life drawn from ideas of this world. There one gives to get back more, alasa, alakanka, and there, gets clear, never to have any claim with that gift. That is service, and done thankfully, not only thankfully but with heart's inner most satisfaction, thinking himself so much graced.

Service is their own property, natural property, service, not enjoying, service. Dāsa' kari' vetana more deha prema-dhana. The idea we are to enquire after. What is this? Dāsa' kari' vetana more deha prema-dhana: the remuneration in terms of love. What is love? That more intense tendency to serve: that is prema, intense tendency, inner most intense tendency to serve and serve. Increase the degree of serving spirit. That is my remuneration. That is my remuneration for my service. That is prema. Die to live, Hegelian words, die to live. And He's for Itself. You are for Him, everything for Him, not for any other but Him, for Him, and, die to live.

[?] Suitable, die to live, and He's by Itself and for Itself. Revolutionary, only few words, but most revolutionary.

Devotee: Die to live.

Śrīla Śrīdhara Mahārāja: Sādhana mane, you are to die as you are at present. The ahaṅkāra, the ego, must be dissolved to the final. What you are at present that must be dissolved, the ego, die. As you are you have to die, and a new self will emerge from within. The golden self will emerge from within, and the external coating, or dirty coating, that will be finished. If you want to have a life of proper living, or for want of proper living, you will have to give up the mode of your present living. Die to live. And He is by itself and for itself. [?] Now we disperse the meeting today. We want to close. Gaura Haribol! Gaura Haribol! Gaura Haribol! Gaura Haribol! Nitāi Caitanya.

...

bahiraṅga saṅga godhi nāma-saṅkīrtana antaraṅga saṅga koraḥ rasa sadan. [A poem from Śrī Caitanya Bhāgavata]

The culmination of saṅkīrtana! ...extensive necessity is represented in rasa and ecstasy, in anāṁdam, beauty. Everything is seeking for that, in every stage of our life. None can deny that I don't want happiness, pleasure, but only difference of classification, a difference in quality. Connotation increases, denotation decreases. Connotation to be increased and elimination at the same time, of the lower order. In this way the progress culminates in mukhya rasam, which is the gist of all rasa, the highest standard of all rasa. Complete self surrender, complete self surrender can only take place in mādhyama-rasa. In other stages, partial, for the object of our fulfilment must be only there. Otherwise we must be satisfied with partial attainment or fulfilment, though we may think there that this is the best relative position.

The difficulty is always to adjust between relative and absolute knowledge, and relative and absolute achievement. All through, the relative, provincial, local, and central, and the central must have the

better hand. Central knowledge, achievement, otherwise we'll miss the hit. What for? Die to live. Ha, ha. We will have to die at every step for better living. And Reality is for Itself, the Hegelian philosophy and basis. Reality is by Itself and for Itself. He is, Hegel told, 'it,' but we like to tell it, 'He.' He is for Himself. Otherwise He's not absolute reality. He'll be subservient to another, and he will be more important. It must be, here lies the spirit in Vaiṣṇavism. Reality is always for Itself, for Himself.

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca [na tu mām
abhijānanti, tattvenātaś cyavanti te]

["Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [Bhagavad-gītā, 9.24]

"Everything culminates in Me, for My enjoyment."

And that enjoyment must be complete and perfect, with dedication. Dedication is not wrong, because 'die to live.' You will have to die, with all our evil tendencies we are to die. Then only we can expect to reach that highest standard of sacrifice, wholesale sacrifice, nothing less. And that is only possible in mādhyura rasa. And we are told that twenty four hours engagement with the Supreme Lord is only possible in mādhyura rasa, nowhere else, not even vātsalya rasa or friendly rasa. That is the rasa, adi rasa, mukhya rasa, principal, including all rasa. Not only quantitatively but qualitatively included. A servant is serving...

End of 81.11.07.B_81.11.09.A

81.11.09.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...so it is such.

pūjāla rāgapāṭha gaurava bāṅge, [mattala hari-jana viṣaya range] ["The path of divine love is worshippingable to us

and should be held overhead as our highest aspiration."]

_____ Guru Mahārāja, always to show reverence to the plane of love, highest love, we don't find trespasser there, that is but our aim will be there, and we should consider ourselves to be in the lower always, and here always showing respect to that highest peak. The summon bonum is there. We are not fit but we must have our attention fixed there, fixed there, what is what, sambandha jñāna. Who am I? [?] That does not mean that I shall run at the peak and I devour and finish everything. That is not to be, in any time. It is infinite. Gaura Haribol. Gaura Haribol. Pūjāla rāgapāṭha gaurava bāṅge. So much so Dāsa Goswāmī himself says that:

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso
'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: "I won't allow

myself to become fascinated by the proposal of the higher level service as a friend, sākhyā. Rather, I shall tend always to do the lower service, dāsya, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - “No, you are no longer to serve there; now you must serve in this higher category.”]

[Vilāpa-kusamāñjali, 16]

What to speak of mādhyāsa, he says that, “Even the sākhyā rasa I want to show my reverence. And I shall try my best to stick to the dāsya rasa, the layer of service. I’m a servant. Kṛṣṇa always gives first regard to the raga. But the servants, servitors, they will always show their earnest for law, for viddhi. I’m not fit for working in the way of pure love. I must, according to śāstra, I must go on.” That will be the tendency of individuals who is – but my Gurudeva he’s in the highest position. He’s there. And for his service I must venture to enter that domain. And after service I come down and I must place myself in a position befitting me. But my Guru is there, and I can’t be disconnected with him. Anyhow I shall have to go and serve him. And he’s serving in the highest position. And to serve him, Gurudeva, Vaiṣṇava, I shall have to enter there, awe-fully, with awe and reverence, anyhow, and then I shall come down and stay in my own place.

That was the ideal of our Guru Mahārāja. “They will stay in Rādhā-kuṇḍa but we must come a step lower to take our shelter in Govardhana, and where from we can every day go have the service finished and then come back to Govardhana, a little lower position.”

And that spirit will save me. That sort of tendency will keep me fit and safe. Pūjāla rāgapāṭha gaurava bāṅge. The spirit of loving service, that should be kept always on the head, and a little lower I must take my position, because I cannot leave off my connection with that highest position. My Gurudeva is there. In this way this is the strategy of high spiritual life.

_____ [?] I may be posted in nearby for his closer service. Tai śiṣya tava thakur sarva da nara eva pūjā ka [?] This strategy was given by our Gurudeva. Always remain under the guidance of Gurudeva, Vaiṣṇava; you'll be safe. Otherwise any, you may go to the lowest position, you are not safe. His connection is indispensable, the connection of your Guru. At the same time your Guru holds the highest position, supreme position, you must keep that in your mind always. He does not hold any lower position. He's the best of the servitors. His position is unique.

Devotee: That is very clear.

Śrīla Śrīdhara Mahārāja: And I am a servant. He has accepted me. It is indispensable for me to serve him...

...

... as his father, so flesh connection, and you have gone there to purchase very cheap thing – valuable thing from the black market you have gone to purchase.

vaikuṇṭhara pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

Don't you know where to enter there, that bhajan, how the highest position it is? The land is more valuable than the stuff you are made of, the land of Guru, and no servant. Nothing under your foot: this is not so easy a thing, but still it is, there is. We are theistic not atheistic. It is there. It is with our Guru Mahārāja. According to our capacity he's giving us by instalment. As much as we'll be able to improve our condition he'll give more and more higher things. We are in diseased condition so rich dishes is not fit for us. As much as we shall improve ourselves then rich dishes may come to us. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

08:22 - 11:08 Bengali [?]

Śrīla Śrīdhara Mahārāja: ... approaching, in the way of black marketing, and you are to reap the result of your own actions. What can I do?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Twenty one days fasting, in Delhi, in the house of Birhandra [?] went to see him, and Birhandra passed a remark, I saw in the paper, Birhandra told: "Hereafter, the physicians have to learn that the sustaining point of life is not within the body but outside also." That was the remark of Birhandra. "That may be located outside the body also, otherwise it is not possible that twenty one days fasting in which way the Gandhi is observing he can live more, but something else is giving his vitality."

[?] The physician from here by meditation he can remove the disease of a man who is a thousand miles away.

Devotee: Not only that [?]

Śrīla Śrīdhara Mahārāja: Transmission of magnanimity, mental force.
tapasyati sarva apara samsara samudya tari [?]

This un crossable devotion of death and birth one can cross easily.
samutida badhi samula kari [?]

The disease which has come in its ripe position, instantaneously that can
be removed, totally cured.

samula kari, asesa janma dhuta parva nadhi [?]

In a second it can destroy the seed of all the sinful births and deaths of his whole life. That is so powerful. Not only antiseptic but life giving, in all planes it may work, not only in higher plane but physical plane, everywhere His ways are unrestricted. He's Hari. But generally the devotees they do not want to use His energy for these lower purposes of life. They want to get higher and higher and higher. Even mukti, the liberation also they don't want, they all aspire liberation, that also they abhor, the devotees. "Wherever I'll be posted that does not matter, but only my sincere connection with You. I can't tolerate that any link between me and You will be cut. Only the link, long missing link, the link with You, that may be retained. You may post anywhere. I don't care for that, even in hell, even in the beast and vegetable kingdom, wherever, only please keep up the link of Your grace towards me."

paśu-pakhī ho 'ye thāki svarge bā niroye, taba bhakti rahu bhaktivinoda-hṛdoye

["Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [Śikṣāṣṭakam, 4, from The Songs of Bhaktivinoda Ṭhākura, p 136]

nija-karma-guṇa-doṣe je je janma pāi, janme janme jeno tava nāma-guṇa
gāi

[“Whatever birth I may obtain due to the faults of my previous worldly activities, I pray that I may sing the glories of Your holy name birth after birth.”] [Śikṣāṣṭakam, 4, from The Songs of Bhaktivinoda Ṭhākura, p 135]

I may be in hell and suffering, but within, the link, and don’t disconnect there. That is my vitality.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] The animal saw, detected, that any poison enters the body, the body itself constitutionally is of such nature that it tries to remove the poison. The body, the constitution itself, tries its best to remove the poison. Now, to do that in that process, what does it want, the body wants? It is expressed by his symptoms. So such things should be, such help should be given to it that can produce such system in the body. Sama saman samayate [?] That is the line of his thinking. Sama saman samayate [?] The body itself is trying its best to remove, and to do that in that process he’s showing some symptoms, and that, accordingly can produce that symptom, that should be dealt with, applied. And that will help the very system who is already trying his best to cure, to remove the poison. That is one thing. And the sukṣma, that is another thing, the fine dilution.

Aṇor aṇīyān mahato mahīyān [Kaṭha Upaniṣad, 1.2.20] The Brahman aspect and the Paramātmā aspect, two aspects, all permeating and all embracing, all accommodating, big and small, two sides of the

representation of the Lord; the fine efficiency, not only in the all accommodating circumference but in the all-pervading centre. So he took that Paramātmā aspect, aṇor aṇīyān mahato mahīyān, the Paramātmā aspect, the fine, try the fine, and the fine force being out today, atomic energy, electronic energy. The force is not only contained in the big but also in the smallest portion, as Paramātmā line, Brahman line and Paramātmā line, both sides. Hare Kṛṣṇa. Hare Kṛṣṇa. All permeating and all embracing, all accommodating.

Brahmata brhata bima prihata sukha [?] Aṇor aṇīyān mahato mahīyān.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Satakoti anīyan [?]

Devotee: So Mahārāja, I find, at least in my own case, I have no conception of the goal, and I have no emotional connection. I'm coming from an atheistic background, non believing, and my only connection is my Guru Mahārāja, and with him I have some little bit, although insincere...

Śrīla Śrīdhara Mahārāja: Have you got any aspiration, that is rasa, sukha...

Devotee: Yes. The aspiration is also coming from...

Śrīla Śrīdhara Mahārāja: None can say that I do not want happiness. But what is happiness proper? You are to start from there – what is happiness proper, which is controlling the whole, His position must be superior to all.

Devotee: I have some understanding of that.

Śrīla Śrīdhara Mahārāja: Yes, I'm coming to that, that why the happiness is not to be traced in the objective side, and why it is in the subjective side? I only want to make it clear to you, who is demanded by every atom in the world, happiness, raso vai saḥ. Everyone wants, from atheist to a theist, always, everyone wants maximum happiness. We can't deny that. Now, what will be the position of that happiness? Everyone wants Him so is it an objective thing, or its position is superior than all the seekers? What does your common sense say?

Devotee: It must be superior.

Śrīla Śrīdhara Mahārāja: It must be superior.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then if we are person then He's super person.

Devotee: Yes. It is common sense.

Śrīla Śrīdhara Mahārāja: Super-person and rasa, if those two things, super-personality and embodiment of rasa, that is reality the beautiful, charm, and it is given by Bhāgavatam. Not force, not power, nor awe, reverence, but beauty controlling the whole. Attraction gives cohesion, shape, among the molecules, atoms, the attraction combines them and gives the colour, the figure, all these, only this fine force of attraction. So also that akāṣṇa, kāṣṇa, that attraction when living, that is love, attraction endowed with life, vitality, living, that is love. And love attracting everything and giving movement of dynamic character. His dancing, līlā, and He's all-attractor, so go towards Him. That is as a scientific calculation we must be nearer the centre of attraction, the centre of beauty and love. That is a scientific thing, not unscientific.

Devotee: Yes. Scientific, it is common sense, there is some understanding, but what is the emotional connection? Emotional connection is not there.

Śrīla Śrīdhara Mahārāja: Emotional connection we should try to...

Devotee: It is there with the Spiritual Master.

Śrīla Śrīdhara Mahārāja: Emotion may be misleading. Mostly emotionality is misleading, so we must be careful and guard against the emotionality to enter into the domain. As duty we should try to discharge our services in the colour of duty, and if emotion comes we shall keep it aside.

Devotee: But isn't love emotional?

Śrīla Śrīdhara Mahārāja: Yes, love is emotion, but emotion won't be allowed to lose the sense of duty, service.

There is an occasion, the Dārūka once was fanning Kṛṣṇa, and then he considered his fortune – “How fortunate am I that I have got this facility of fanning my Lord.” And some tears came and sentiment came and some sort of paralysis in his hand and the fanning was disturbed, then he's cursing himself. “What is this sentiment that is discouraging my service, stands in the way of my service.” He's cursing his own sentiment.

So sentiment may come, but we won't encourage them, we should discourage that; that we shall mind to the duty, to the service. And automatically those sentiments should be in such way handled they will come under our leg and give a push upwards. The sentiments will give push upwards and they won't be allowed to come and cover and dissuade from our duty and service. In that way they should be used.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

We can find there is a list of the mantram. The mantram we get from the Guru Mahārāja there is a list, gradual process. We may not be immediately fit to reach that goal, but the goal is there, at least distant view we must foster in our mind that we are to go so high, so far. A seed of that I must foster that my line is there, my fate, my fortune, is connected with so high. With that idea we shall go and we shall not try to hurry, go make progress hurriedly and fall and die.

Devotee: So chanting of the mantram has to be beyond...

Śrīla Śrīdhara Mahārāja: Of course, with much self control, that I do not understand. It is given to me. That is, when grown up I shall be able to. So many documents, I'm a minor, father gives so many documents, when I shall grow up then I shall look at the documents and find out where is what, something like that. I'm a minor but my father has given me so many things in documents and I must verify according to the document I must discover my property, in that way, I'm now a minor. But I must have some intuitive knowledge within me that in these documents I have got property. When I shall be major I shall have them. That sort of faith must be within us, though minor, must be conscious of my high future only through the documents, something like that. The mantra, the Guru paramparā, we must not be cowed down our self. Gaura Haribol. At the same time we must think that I'm a minor, but still with this hope, the prospect is there, and I may be somewhat conscious of the fact in these documents. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. What about that Dhīra Kṛṣṇa Prabhu?

Devotee: Dhīra Kṛṣṇa Mahārāja, he's well. He went for bringing

some of his goods from Los Angeles, and he's planning to open a new centre.

Śrīla Śrīdhara Mahārāja: Independent of ISKCON?

Devotee: Not necessarily, I'm not sure how independent, but he wants to cooperate with me, he's saying, and he wants to start his centre in, near San Francisco. We discussed it, I offered...

Śrīla Śrīdhara Mahārāja: San Francisco is in whose zone?

Devotee: My zone.

Śrīla Śrīdhara Mahārāja: You are President?

Devotee: I am GBC.

Śrīla Śrīdhara Mahārāja: Ācārya or President?

Devotees: I am – GBC Mahārāja.

Śrīla Śrīdhara Mahārāja: GBC [?]

Devotee: Not all GBC is Ācārya.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: No Ācārya? Then if anyone...

Devotee: I am the serving GBC, not Ācārya GBC, a dog.

Śrīla Śrīdhara Mahārāja: Then if anyone comes to be initiated then who

takes that duty, in your zone?

Devotee: We recommend, so many God brothers are there, they are qualified, we recommend someone.

Śrīla Śrīdhara Mahārāja: Oh! They're vartma-pradarśaka.

Devotee: For example, in Iran I have ten, fifteen men, we're recommending Kīrtanānanda Swāmī.

Śrīla Śrīdhara Mahārāja: You're open, always?

Devotee: Yes. This is easier. Because I'm not qualified it's safer.

Śrīla Śrīdhara Mahārāja: All right.

Devotee: So, it is actually much more comfortable in this way.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha.

Devotee: Not so much risk.

Śrīla Śrīdhara Mahārāja: It is risky and with great responsibility.

Devotee: Yes. Of course the service is...

Śrīla Śrīdhara Mahārāja: Fools rush in where angels fear to tread.
[Group laughter] But by the order of the master we are to embrace death even in the fight. The order of the General...

Devotee: Yes. But the Generals, there are some qualified God brothers...

Śrīla Śrīdhara Mahārāja: Of course.

Devotee: ... so as long as they are there there's no need...

Śrīla Śrīdhara Mahārāja: The both, relative and absolute question always. The relative position and the absolute consideration, both must be combined to give judgement in every incident. Man is but the guinea stamp, rank is but the guinea stamp, man is the goal for that. There may be many kings, many generals, but Napoleon, Hannibal, then Julius Caesar, they have got, but the generals there have been many in number. Rank is but the guinea stamp, kings also there have been many.

Devotee: Mahārāja, on this point, my realisation is that Prabhupāda's creation is a new creation, it's brand new. It was talked about, it was discussed by previous Ācāryas, but he created International Society for Kṛṣṇa Consciousness. And he told us that if we cooperate we will be successful. So to me, more important than carrying on this disciplic succession the next Ācārya-ship, it is...

Śrīla Śrīdhara Mahārāja: Yes... told him in that way when they wanted to oust this Hamsadūta, Tamal Kṛṣṇa, then Jayatīrtha, and when they came to me I told it is direct appointment of your Prabhupāda...

Devotee: Yes. Together. Stay.

Śrīla Śrīdhara Mahārāja: Don't minimise their position so easily.

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: If you find any fault, in a friendly line you try to have through your discussion have to come to a peaceful settlement. Otherwise in another day you'll be in the same position.

Devotee: Yes, correct. This has been my position. [Background laughter]
This is not funny.

Śrīla Śrīdhara Mahārāja: And the faith of the people in ISKCON in general will vanish.

Devotee: That is correct. This is very sad.

Śrīla Śrīdhara Mahārāja: And direct appointment is vulnerable, then all may be vulnerable, so the whole faith on the ISKCON will be destroyed.

Devotee: Yes. I never, you may wish to know Mahārāja that I have in GBC I have always been opposed to disposing anyone, to any of this. I stood up against every one of those cases.

Śrīla Śrīdhara Mahārāja: Elimination.

Devotee: Elimination. That I see that the most crucial thing is that not so much important that we each become independently qualified but that it is more important to stay together.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: This is Prabhupāda's desire.

Śrīla Śrīdhara Mahārāja: Yes. United we stand and divided we fall.

Devotee: Yes. And this unity for this purpose I offered Dhīra Kṛṣṇa Mahārāja complete, I even told him I will leave this building, you be in charge. You be the spiritual father of this community. We will take all spiritual instruction from you, but stay with us. But he considered and he appreciated that, but he said that there is some independent thinking and therefore he would feel that it is best that he be associated, but not in the same house.

Śrīla Śrīdhara Mahārāja: So absolute and relative, taṭasthā and apeksik, these two things very disturbing element. The administration, the body is well and good for the activity, but the body is devoid of the spirit of its purpose, then it will be idolatry.

Devotee: Exactly.

Śrīla Śrīdhara Mahārāja: The worshipping of the form.

Devotee: Idols.

Śrīla Śrīdhara Mahārāja: So the spirit should always be given the high importance.

Devotee: Preference, exactly.

Śrīla Śrīdhara Mahārāja: We must be able to stand up to mark with the spirit.

Devotee: Spirit, meaning.

Śrīla Śrīdhara Mahārāja: Otherwise it has got no meaning, that may be anti meaning.

Devotee: Exactly. This is my position in San Francisco also. This is how I started and why I started that programme because I said always emphasis has been on form, no meaning, no content, no spirit.

Śrīla Śrīdhara Mahārāja: Here once when Gandhi was challenged by the C.R. Das [?], Motilal the father of Jawaharlal [Nehru], they captured the Congress, Gandhi withdrawn silently. “You were my friends the other day helping so much in my programme. Now when you have lost your faith in my programme I retire from the Constitution, that National Congress. You occupy it and you through the Constitution you work in

your own way.” And he withdrew.

So much so that he even gave up to be a member of Four Annas. Anyone paying four annas he may be recognised as a member of the National Congress. But he withdrew from that position also, that four anna paying membership. “That is my inner voice. I see it clearly that your programme is sure to meet failure, so I don’t like to be a party to that.” The whole Congress he left.

Then after few years hither thither moving, in Lucknow Congress again they met to take out Gandhi back otherwise it is lifeless. Then in Lucknow Congress they again invited the Gandhiji: “A living programme you will have to give to the Congress otherwise we are all tired, we are tired with our programme.”

Then it was left to Gandhiji. Gandhiji he took the responsibility and he told: once Rabindranath met Gandhi: “What do you do now, now the whole Congress has given the burden on you?”

“I’m thinking furiously.” Gandhi told.

Rabindranath very little slightly he remarked this that, “I asked him what you are doing, the burden, the responsibility of the whole National Congress on you now?” ‘I’m thinking furiously,’ with a little ridiculous way Rabindranath put it.

But I knew somewhat Gandhi. I thought that, really he’s thinking furiously because he’s going to take a furious one, taking so many lives to risk to accept voluntary death, so it cannot but be furious, in spite of such remark from Rabindranath.

Then Gandhi came and he began, the result of his furious thinking came the salt disobedience, then within no time he only with seventy members from his own āśrama he started towards some sea shore, Gandhi, where to prepare salt without giving tax. Before that he put a petition to the then Viceroy, perhaps Lord Irwin: “Please take off the salt law. The poor men’s

salt if you tax there they are also disturbed. So please withdraw your salt tax law.”

But Irwin did not give much importance to that.

Then he began that salt law breaking, civil disobedience. First he started with chatting and very lightly talking in this way. Then he began the war. So many lives he began to sacrifice. The ten circles [?] He told at that time that, “I’m going very easily and simply to start, but very soon a time is coming when the whole India will be shaking with the waves of this power which cannot be detected now.”

That we saw. At that time I’m here, Gauḍīya Maṭha. In first movement I was with him, and the second movement I already came to Gauḍīya Maṭha and I had to fight with the Congressmen at that time. “You are fighting for extended selfishness. Selfishness of a person, even worship to the family members, then it’s extended to the family, then to the village, to the province, to the country. But in the relation of infinite it is extended selfishness. Better fight – fighting with country and country, but in consideration with the infinite it is a point, extended selfishness. And fighting this you are fighting for the freedom of the senses, not fighting from the senses – freedom for the senses or freedom from the senses. Internal fight should be begun, the freedom from the senses, that should be our aim, and you are fighting for the senses, to give fodder to the senses more, depriving others.”

Devotee: So the life of ISKCON, the spirit of ISKCON, is Prabhupāda.

Śrīla Śrīdhara Mahārāja: Inner voice, what I told by Gandhi’s example.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That is inner voice.

Devotee: Yes. Inner voice standard...

Śrīla Śrīdhara Mahārāja: And the committee, the Indian Congress and one man differed for his inner voice. So inner voice that is something...

Devotee: The inner voice is...

Śrīla Śrīdhara Mahārāja: That is antaryāmī, mahanta Guru or caitya Guru, caitya Guru, inner voice, but that is very difficult to detect and to feel, to trace, it is difficult, what is what.

Devotee: But Prabhupāda has given us instructions. His instructions are our standards.

Śrīla Śrīdhara Mahārāja: In America also that Abraham declared, “Government of the people, government for the people, and by the people.” We differ that ‘by the people.’ Of the people, for the people, but not by the people – by someone greater, so the committee, it is administration for the people, and of the people, but not by the people. The committee must have a source of inspiration from higher level.

There is a common saying, “The voice of the people is the voice of God. Vox populi is vox dei.” But we don’t admit that, not always. So the voice of the committee may not always be the voice of God, or Guru. So the superior stalwarts there must be to guide the committee. The committee should follow these maxims: how far we’ve been able to catch the very purpose of the advice of Guru Mahārāja?

The lower section we shall take, as Newton told, “I’m only collecting a pebble in the shore near the ocean of knowledge.” But the lower section than Newton has reached the high position, so always holding relative position. Aspiration must be for the higher, and we must try to give help according to our capacity to the lower, jīva-doya, as much as I know.

Ṛṣi ṛṇī, pitṛi ṛṇī, we are born with five debts, loans, from the father, mother, then from the society, even from the environment, the vegetables, the cows, etc., and Ṛṣi ṛṇī, the previous scholars, they have given their research, given many things, we are taking the advantage of that, electric fan, light, heat, all these things, research scholars, we're indebted to them, Ṛṣi ṛṇī. So

_____ [?]

Devotee: So these five debts are there.

Śrīla Śrīdhara Mahārāja: Anyhow, progress is possible, we shall always be looking after for new researchers, new ṛṣis, so we shall try to help them, though are of lower order, at the same time we try to become real disciple of the higher entities and to indent more, then that will be living organic whole. The father is the son not only inherit his father but he will try his best to develop the estate left by his father...

End of 81.11.09.B

81.11.09.C_81.11.10.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...only accept from his disciple and his son, Parajan, the son may defeat me.

Atreya Ṛṣi: Jaya.

Śrīla Śrīdhara Mahārāja: The disciple may defeat me, so we shall try to enhance the property left to us by our father.

Atreya Ṛṣi: That is only possible...

Śrīla Śrīdhara Mahārāja: ... and not allow ourselves to go down, in this way...

Atreya Ṛṣi: This is only possible if we ISKCON devotees can say that our God brother can also defeat me. That is also all right.

Śrīla Śrīdhara Mahārāja: ISKCON, you will try to be sincere. There is possibility, there is possibility also that the power makes us mad.

Atreya Ṛṣi: That is correct. That's possible. It's an exception.

Śrīla Śrīdhara Mahārāja: We should save ourselves from that. Sometimes our friends they will come and remind one another. Anyhow it must be a living body not dying. Living, growing body.

Atreya Ṛṣi: Yes, exactly. And even if some parts of the body are dying we must go on with the living body, and correct.

Śrīla Śrīdhara Mahārāja: Yes, and to invite vitality whenever it gets, of course in the right line. **Atreya Ṛṣi:** Yes. Exactly.

Śrīla Śrīdhara Mahārāja: Eliminating all: anyābhilāṣitā-sūnyam, the books, the documents are there.

Atreya Ṛṣi: Yes. Instructions are there.

Śrīla Śrīdhara Mahārāja: The books, the Swāmī Mahārājaji's documents, the Bhāgavatam, the documents are there and reading the documents we shall recover the properties unknown to me.

Atreya Ṛṣi: Yes. Exactly.

Śrīla Śrīdhara Mahārāja: In this way the śāstra is there, the Gurus are there, they are not envious to us, all liberal.

Atreya Ṛṣi: You're here also, you're giving us good advice.

Śrīla Śrīdhara Mahārāja: We must have to have closer connection with them, and to keep up the vitality of the machinery. There we can take the

advantage of the machinery. But at the same time to keep up the vitality of the machinery we shall be always alert to keeping with the living connection with the living thing.

Atreya Ṛṣi: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: There is another consideration, I was just thinking, that is to look at it from Dhīra Kṛṣṇa Mahārāja's point of view also, that he's starting something new. Now ISKCON leaders should accept him or what he's doing...

Atreya Ṛṣi: Of course, of course.

Bhakti Caru Swāmī: Like then only they'll be able to cooperate...

Śrīla Śrīdhara Mahārāja: They should be open for that.

Atreya Ṛṣi: Yes. They are open. I mean they may not be, but I'm open.

Śrīla Śrīdhara Mahārāja: They should be open otherwise they will be rotten. If they are apathetic towards that, that new light, new light, ever

new light, that connection, then it is sure that they will have to go down, the committee. So the, in the trade also, this indent and...

Atreya Ṛṣi: Dhīra Kṛṣṇa Mahārāja is...

Bhakti Caru Swāmī: Export and import.

Śrīla Śrīdhara Mahārāja: Export and import.

Atreya Ṛṣi: Yes, give and take, exactly, balanced.

Śrīla Śrīdhara Mahārāja: That is dynamic, export and import must be careful of both the sides, exporting and importing.

Atreya Ṛṣi: Yes, give and take.

Śrīla Śrīdhara Mahārāja: Otherwise bankrupt.

Atreya Ṛṣi: Yes. Definitely. His intentions are very good. He's very sincere, he's very sincere.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi.

Bhakti Caru Swāmī: That way Atreya Ṛṣi Prabhu is very broad minded. He always gives...

Śrīla Śrīdhara Mahārāja: And also very cautious and very affectionate.

Bhakti Caru Swāmī: But he's very outspoken also. He's not very popular among the GBC.

Śrīla Śrīdhara Mahārāja: Impartial. Impartial and unprejudiced, one who can conquer his prejudice he can stand in the line of...

Atreya Ṛṣi: I'm only prejudiced for sense gratification.

Śrīla Śrīdhara Mahārāja: And to detect that, the eye is with you. Ha, ha, ha. That is your wealth: that is your wealth that you have got the eye.

om ajñāna-timirāndhasya jñānāñjana-śālākayā cakṣur unmilitam yena,
tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

Atreya Ṛṣi: That's your mercy, and my Guru Mahārāja's mercy.

Śrīla Śrīdhara Mahārāja: You're given the eye to see. That is the most important, what is good and bad, and then to accept and reject. First the eye is necessary. Nitāi. Eye, then there is justice: above there is mercy. In the plane of mercy, justice is the standard, but above that...

Atreya Ṛṣi: Yes. That is what is lacking Mahārāja...

Śrīla Śrīdhara Mahārāja: That is mercy, land of mercy, compassion, grace.

Atreya Ṛṣi: Yes, compassion. How to get that Mahārāja?

Śrīla Śrīdhara Mahārāja: To aspire after śraddhā, faith, faith aspiration, earnestness, then the negative, to increase the quality of our negativity, that we are so mean: the positive will be automatically attracted. Try to increase the power of your position as a negative one, tṛṇād api sunīcena, dainyam, ātma-nivedanam, surrender, hankering, that is our wealth. We are śakti, potency means negative side, increase your negative side and the positive will automatically be attracted towards you.

Atreya Ṛṣi: I had, I was in Purī for two nights I dreamed of the same concept. By Lord Jagannātha's mercy I was dreaming that I was surrendering...

Śrīla Śrīdhara Mahārāja: Mahāprabhu inundated the place with tendency and emotion divine.

Atreya Ṛṣi: It was wonderful, but when I am awake I am a rascal. I am not surrendered. In my sleep, a little bit...

Śrīla Śrīdhara Mahārāja: You have been allowed to see your future,

your future plane of activity.

Atreya Ṛṣi: Yes I hope that it is true. I hope it is true.

Śrīla Śrīdhara Mahārāja: Yes, yes, that is the land of mercy.

Atreya Ṛṣi: I was crying.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So you are fortunate, you are fortunate. In previous life you have done enough. As a result of that you are in such a position. Wherever we are born in whatever nationality, that is external stages of civilization. But independent of this outer civilization there is another plane within us and outside, and that is of that characteristic, most fundamental, spacious. Kola kasta [?] Kola [?] means the developed thing and the kasta means background. In the background there are so many pictures and so many models may be constructed, but the kasta, the background, the extreme walls, the plenary thing which accommodates so many kola of developed substance on that background, on that plane, the plenary position is acquaintance, nature, we are to imbibe. We have to look for the plane of highest good, beauty. All developed in two sides, in the way of misunderstanding and the way of proper understanding. Yogamāyā, centre carrying, carrying towards the centre, carrying away from the centre, two ways and two sorts of development. This māyik development, this is said to be the perverted reflection of the original. By tracing in the shadow we can have some knowledge of the original, by analysing the shadow, the shape and other things. We can have some idea of the original. So the rasa, rasa vibhag, differentiation in the existence of rasa. That has been detected in that way as it is given to us by the scriptural authorities.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam udāra-
pāṇi-ramaṇāt tatrāpi govardhanaḥ [rādhā-kuṇḍam ihāpi gokula-pateḥ
premāmṛtāplāvanāt kuryād asya virājato giri-taṭe sevām vivekī na kaḥ]

[“The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa’s rāsa-līlā pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean prema of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?”] [Śrī Upadeśāmṛta, 9]

karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas tebhya jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ [tebhyaḥ tāḥ paśu-pāla-pankaja-dṛśas tābhya ‘pi sā rādhikā preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]

[“There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord’s loving service. Among all devotees, however, the gopīs are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the Vedas, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the gopīs, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of gopīs during the rasa dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of

superior devotees, in that most exalted of all holy places.”] [Śrī Upadeśāmṛta, 10]

How the development is to be traced in the spiritual side, in the divinity. This has been given by direct inspiration of Mahāprabhu by Rūpa Goswāmī, karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas. Sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate, vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate.

[brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate satra-yājī-
sahasrebhyaḥ sarvva-vedānta-pāragah sarvva-vedānta-vit-koṭ yā
viṣṇubhakto viśiṣyate vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate]

["Among many thousands of brāhmaṇas, a yajñika brāhmaṇa is best. Among thousands of yajñika brāhmaṇas, one who fully knows Vedānta is best. Among millions of knowers of Vedānta, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [Garuḍa-Purāṇa] & [Hari-bhakti-vilāsa, 10.117] & [Bhakti- Sandarbha, 117]

In Garuḍa-Purāṇa - how to trace the development in the right way: way of truthfulness. Life means adjustment, readjustment, life means, can't stop still, life does allow us to be stand still. Progressing, and that sort of temperament must be kept, must be created if it is possible. That I shall make progress, progress, I shall increase the property of my paternal inheritance. That should be our attitude.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura

Haribol. Gaura Haribol.

Gaura Haribol. Nitāi Caitanya. Dayal Nitāi. Nitāi Caitanya. Nitāi Caitanya.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de [rādhāra mahimā,
prema-rasa-sīmā jagate jānāta ke madhura vṛndā vipina mādhurī
praveśa cāturī sāra baraja yuvatī bhāvera bhakati śakati hoita kāra]

[“If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic rasa has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa’s infinite consuming power. Rasarāj- Mahābhava - the rasa is there, and She is the drawer of that rasa from the storehouse. She has such negative capacity that She can draw out the rasa to the highest degree both in quality and quantity.”]

Vāsudeva Datta he says, Vāsudeva Ghosa, one of the principle associates of Rādhārāṇī, aṣṭa-sakhī, one of the aṣṭa-sakhīs in Vṛndāvana, and here one sakhī was Vāsudeva Ghosa. And he says in appreciation of Mahāprabhu incarnation, His descent here: “How could I keep up my life if Gaurāṅga Mahāprabhu did not come down? If I did not come in touch of Gaurāṅga Mahāprabhu how could I live at all? As a soul near to life, so near to vitality. It is the vitality of the vitality. If this sort of more efficient vitality I could not come in touch, then I should then I should have been finished.” In this way of nearness he’s accommodating Mahāprabhu. “I could not, I could not live at all if I had not such sort of nectar extended in me. It was simply impossible for me to go on with my life. Yadi gaura nā hoita, kemone hoita, the whole thing seems to be like a...

...

The quality of culture should be considered. That is the important thing, culture.

Gandhi told, “That Jawaharlal [Pandit Nehru] by birth Hindu, and by culture he’s British, and by creed he was a Mohammedan.” Gandhi.

But Swāmī Mahārāja told that, “We have heard, that by birth he may not be a Hindu.”

In close connection with this Motilal family, and another Kashmeeri, Muslim family. A very close friend, very intimate. One gentleman who was the editor of the paper named Independent.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Gaura Haribol.

Akṣayānanda Mahārāja: Kesi Damona, yesterday he came also.

Śrīla Śrīdhara Mahārāja: Oh! With another gentleman?

Akṣayānanda Mahārāja: Yes. He’s staying in Māyāpur.

Śrīla Śrīdhara Mahārāja: He’s there, and you have come alone. Gaura Hari. He comes from?

Devotee: London.

Śrīla Śrīdhara Mahārāja: Today Jayatīrtha Mahārāja is expected there?

Devotee: Yes, he is coming about eleven thirty.

Śrīla Śrīdhara Mahārāja: Along with, his own disciples?

Devotee: Just one servant.

Śrīla Śrīdhara Mahārāja: And no news of that gentleman, Haṁsadūta?

Devotee: I saw him in Delhi, about three days ago, he was leaving India.

Śrīla Śrīdhara Mahārāja: I had told him go to visit Laṅkā, Śrī Laṅkā.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. What was your point yesterday?

Devotee: I was trying to understand...

Śrīla Śrīdhara Mahārāja: [?]

Devotee: I have another question, a philosophical question. The jīva in māyā, in the material energy before he meets a sādhu, before he meets a sādhu, when he gets the human form, does he have free will in how he engages in māyā or is he completely dominated? And what is the relationship between his destiny and the actions he performs, how much he can choose or is he just completely driven...

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: How much independence does the jīva have, to serve māyā or to serve Kṛṣṇa?

Devotee: No [?] **Akṣayānanda Mahārāja:** You have to make the question a little clearer.

Devotee: He wants to know, before the jīva meets the sādhu, before he's in the material energy, how much free will does he have, how much choice does he have?

Śrīla Śrīdhara Mahārāja: Before he meets the sādhu when wandering through the different positions when he meets the sādhu that depends on the sukṛti, ajñāta and jñāta-sukṛti, then śraddhā. And according to the quality and quantity of the śraddhā then he will be able to cooperate with the sādhu.

Devotee: But before he meets the sādhu, in the human body how much free will does he have, is he completely dominated by māyā, or can he choose what form of sinful activities...

Śrīla Śrīdhara Mahārāja: Free will at that time is secondary, it is there, but the sukṛti, śraddhā that has taken the primary position, it guides it. Before that māyā was principle thing and free will suppressed, and now we have accommodated śraddhā, then free will is predominated by that śraddhā, free will follows śraddhā.

Devotee: How can a person engage in, or accumulate sukṛti if he has no knowledge of these matters?

Śrīla Śrīdhara Mahārāja: That is passive, independent of him, some sādhu by his free will he takes, utilises some of his energy without his consciousness, ajñāta-sukṛti. And then that develops to a stage, then he feels some inner tendency to do, to help something, sādhu, without knowing what benefit he may get or not, subconscious region, intuitively. Then when śraddhā comes on the surface then he finds himself tempted, why he should meet sādhu. Then comes and talks with the sādhu, and thereby the comparative study of good and bad, all these things expressed in consciousness, in the conscious area.

Devotee: So ultimately it is dependent on Kṛṣṇa. It's ultimately dependent on Kṛṣṇa to send the sādhu.

Śrīla Śrīdhara Mahārāja: Not always, the sādhu, the nature of sukṛti, the sukṛti, the śraddhā created by sukṛti that will help him to select sādhu. The red robe does not mean a sādhu. The sādhu according to his faith, śraddhā means faith. Birds of the same feather flock together, so sādhu-saṅga. Who is sādhu? He eliminates other sādhus and selects Kṛṣṇa bhakta as sādhu. The śraddhā lies in sukṛti, the type of faith, the quality of faith. It may be of different types, but real faith, real śraddhā, that will guide. So sādhu, some Brahman darśana, some Paramātmā darśana, some Bhāgavat darśana, some Kṛṣṇa darśana, differentiate. The nature of sukṛti that should be the primary cause: the quality. The sukṛti that he got came from a Kṛṣṇa bhakta, or a Nārāyaṇa bhakta, or a Māyāvādī sādhu, it will depend on it. So, on the whole it is:

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya
bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."] [Caitanya- caritāmṛta, Madhya-līlā, 19.151]

That is in the infinite, not in finite calculation.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

So Mahāprabhu laid stress in jñāna-sunya-bhakti. If we approach this

side, no end, analysis, analysis, analysis - atom, electron, proton, neutron, we'll go on. And bigger also, the ether, then something else, something else, that is all, no end. Aṇor aṇīyān mahato mahīyān [The Paramātmā aspect and the Brahman aspect, Kaṭha Upaniṣad, 1.2.20] So middle point, middle side, Bhagavān madhyama akar, in the centre. So don't try to find Him in the last extremity, nor in the nearness, but in the middle sphere, to try to find Him where you are, and similar to you.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [Caitanya-caritāmṛta, Madhya-līlā, 21.101)

Your necessity will be removed, satisfied by Him. Not by the circumference, and nor by the smallest part of the material conception. But only by surrender you can connect with Him. And in what way He will, He best treating to you, He will decide, let Him to decide. Hare Kṛṣṇa, no prayer, only address, Hare Kṛṣṇa. ‘I want you.’ No petition of any colour. ‘You decide what will suit me, You consider. Only I want You. I’m in danger. I want Your protection. How to do? That is decided by You. It is not my decision.’ There we get most from His consideration. So only to try to increase, if possible, the degree of surrender, that is what is necessary really in us: surrender, ātma-nikṣepaḥ. The śaraṇāgati has been analysed in six ways.

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam rakṣiṣyatīti viśvāso,
goptr̥tve varaṇaṁ tathā. ātma-nikṣepa kārpaṇye, [ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

[“The six limbs of surrender are as follows: 1-To accept everything favourable for devotion to Kṛṣṇa. 2-To reject everything unfavourable for devotion to Kṛṣṇa. 3-To be confident that Kṛṣṇa will grant His protection. 4-To embrace Kṛṣṇa’s guardianship. 5-To offer oneself unto Him. 6-To consider oneself lowly and bereft.”] [Caitanya-caritāmṛta, Madhya-līlā, 22.100]

Śrī Jīva Goswāmī says that goptr̥tve varaṇaṁ, that is the central, centre of śaraṇāgati, goptr̥tve varaṇaṁ, to call Him, to give protection, ‘protect me,’ prayer for protection, goptr̥tve. Gopta [?] means rakta tattva palankatva [?]. ‘Take my charge.’ There is the gist of śaraṇāgati. ‘Please take my charge. I’m unable. I’m unfit. I’m undone. Please take my charge.’ That is the very life of śaraṇāgati, according to Jīva Gosvami. That is the centre, and what is favourable to accept that, what is opposite to reject that. And trying to caste one’s own self at His feet. ‘I’m the meanest of the mean. I’m the most helpless. So I want your shelter. You please take charge. I’m unfit to take the responsibility for my own good management.’ So the central attempt should be of that type. ‘I can’t tolerate any longer any independent life, my Lord. I’m disgusted to go on with a life independent. I can’t, that is, I want slavery.’

Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

‘I want to be Your slave. Others may be, but I do not think myself to be developed enough to take my own charge, my own responsibility. I’m so reckless, so mean, so worthless, so useless, so useless, so please

accept me. Any service of Your feet, anyhow give me shelter. I don't rely on me. I have come to take shelter under Your holy feet. You are my guardian.'

That is śaraṇāgati. Hare Kṛṣṇa. Goptr̥tve varaṇam, to accept Him as guardian, absolute guardian, goptr̥tve varaṇam. It is difficult for the finite to stand with head erect. In the clash that is going on between the so many souls, the competition. Everywhere there is competition, so it is really the most intelligent way to have the Supreme Power as guardian.

'I can't stand this competition in this world. So I want really to have a guardian, a protector. I want protection. I'm disgusted with this continuous battle, fighting with the environment. I don't find any rest, always in competition.' Sa-tulyātiśaya-dhvaṁsam, yathā maṇḍala-vartinām.

evaṁ lokam param vidyān, naśvaram karma-nirmitam sa-tulyātiśaya-dhvaṁsam, yathā maṇḍala-vartinām

["One cannot find perfect happiness even on the heavenly planets, which one can attain in the next life by ritualistic ceremonies and sacrifices. Even in material heaven the living entity is disturbed by rivalry with his equals and envy of those superior to him. And since one's residence in heaven is finished with the exhaustion of pious fruitive activities, the denizens of heaven are afflicted by fear, anticipating the destruction of their heavenly life. Thus they resemble kings who, though enviously admired by ordinary citizens, are constantly harassed by enemy kings and who therefore never attain actual happiness."] [Śrīmad-Bhāgavatam, 11.3.20]

_____ [?] Nava Yogendra [?]

_____ [?] No, one of the Yogendras in his advice.
evaṁ lokam param vidyān – duḥkha-hatyai sukhāya ca

karmāṇy ārabhamāṇānām, duḥkha-hatyai sukhāya ca paśyet pāka-
viparyāsaṁ, mithunī-cāriṇām nṛṇām

[“Śrī Prabuddha said: Accepting the roles of male and female in human society, the conditioned souls unite in sexual relationships. Thus they constantly make material endeavours to eliminate their unhappiness and unlimitedly increase their pleasure. But one should see that they inevitably achieve the opposite result. In other words, their happiness inevitably vanishes, and as they grow older their material discomfort increases.”] [Śrīmad-Bhāgavatam, 11.3.18]

The soul, jīva soul, to kill the misery and to achieve happiness, pleasure. But first he begins with karma. Karmāṇy ārabhamāṇānām, duḥkha-hatyai sukhāya ca, duḥkha-hatyai, to kill misery, to do away with the misery and to get pleasure. For this purpose he takes up the way of karma, trying to elevate one’s own self to acquire some energy. And to consume something, and to distribute to the friends, and to deceive the enemies, in this way he wants to achieve some sort of pleasure in life.

karmāṇy ārabhamāṇānām, duḥkha-hatyai sukhāya ca paśyet pāka-
viparyāsaṁ, mithunī-cāriṇām nṛṇām

And to get maximum pleasure he finds he must accept a wife, mainly, pleasure depends on that sort of life, to get pleasure he takes a wife.

karmāṇy ārabhamāṇānām, duḥkha-hatyai sukhāya ca

paśyet pāka-viparyāsaṁ, mithunī-cāriṇāṁ nṛṇāṁ

[nityārtidena vittena, durlabhenātma-mṛtyunā] grhāpatyāpta-paśubhiḥ, kā prītiḥ sādhitaiś calaiḥ

[“Wealth is a perpetual source of distress, it is most difficult to acquire, and it is virtual death for the soul. What satisfaction does one actually gain from his wealth? Similarly, how can one gain ultimate or permanent happiness from one’s so-called home, children, relatives and domestic animals, which are all maintained by one’s hard-earned money?”]

[Śrīmad-Bhāgavatam, 11.3.19]

When he begins a married life to make himself happy, but gradually comes to face the adverse circumstance, grhāpatyāpta-paśubhiḥ, kā prītiḥ sādhitaiś calaiḥ. Then after accepting a wife he finds that a permanent quarter is necessary, what was already unnecessary, he could take rest in any place. But after entering into the conjugal life a fixed house is necessary, a home is necessary, grhā. Then āpatyā, next the issue [children] come, appears āpatyā. Paśubhiḥ, then either the cow, or horse, or dog, something, some help from the animals also necessary. Grhāpatyāpta-paśubhiḥ, kā prītiḥ sādhitaiś. Then he becomes to face the stern reality, one by one vanishing, to repair the building, then for the upkeep of the family some doctors, medicines, food, etc. And the cows or horses they are also dying, and to fill up the gap. In this way more and more energy and instead of pleasure, the labour, misery, that is capturing the major position. Grhāpatyāpta-paśubhiḥ, kā prītiḥ sādhitaiś. And then after all everything is vanishing, changing, so we cannot rely for ever for our happiness, for pleasure, on any mortal thing: that becomes the conclusion. I am taking by one hand, another hand is passing away, he’s always in the want. So in the company of mortal wealth, elements, we can’t find real happiness, happiness proper. This conclusion he comes to, kā prītiḥ sādhitaiś calaiḥ. Grhāpatyāpta-paśubhiḥ, kā prītiḥ sādhitaiś.

Evam lokam param vidyān, naśvaram karma-nirmitam. In this way he comes to calculate, that not only this life but in after life in heaven also we are told that Indra after his term is over but he had to come down.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna [mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

So by giving some gift I get it untroubled in my afterlife in a higher plane, but that is also finished, that has got also a finishing, end, so: kā prītiḥ sādhitaiś calaiḥ, and evam lokam param, this life and the afterlife in the relativity of the mortality. Param vidyān, naśvaram karma- nirmitam, and karma-nirmitam lokam, which is earned by material energy, the pleasure that we shall try to earn by exercising many here in the material energy, is kayshna, is always diminishing, changing, going, naśvaram karma.

Sa-tulyātiśaya-dhvaṁsaṁ, there is another trouble there, sa-tulyātiśaya-dhvaṁsaṁ. A life when living in this way, we're in the midst of these troubling circles, different circles of life, sa-tulyu. Generally we are in competition with the same class. I am merchant, I have got competition with another merchant of a similar nature. I am a student, I have competition with another student. In this wherever I shall go I have to face this field of competition. Combination, sa-tulyu, atiśaya, dhvaṁsaṁ. Sa-tulyātiśaya-dhvaṁsaṁ, yathā maṇḍala-vartinām. There is competition amongst the co-workers. Sa-tulyātiśaya-dhvaṁsaṁ, yathā maṇḍala-vartinām.

That is, I missed the link. Anyhow, the meaning goes this way: I want to cross him. I cannot be pleased if I can't defeat my equals. And I had...

Ah! In a circle of my life, of elevationists, we find three classes, some equals, some superiors, holding superior position, and some of lower position. So, who are holding the equal position, they fight them, and the jealousy for the upper. And when I improve my condition, again, I have got thousand rupees income and my competition with the persons of that income, I want to cross them. When I just cross them and go up, then the ten thousand income, they come within my competition, and wherever I go I find I am always in the circle of competition, wherever I go. There I find there is equalled positioned men, and always in that competition. In this way, always living in the life of competition, then finally I have to go, disappointed. Yathā maṇḍala-vartinām. And always we find ourselves in the, in a circle, maṇḍala-varti and always some lower, some equal, and some higher. So always in competition we find ourselves and ultimately everything vanishes. Yathā maṇḍala-vartinām, up to Brahmā, this amangala, this death, death extends its jurisdiction up to Brahmā. Sa-tulyātiśaya-dhvaṁsaṁ, yathā maṇḍala-vartinām.

durlabho mānuṣo deho, dehinām kṣaṇa-bhaṅguraḥ tatrāpi durlabhaṁ manye, vaikunṭha-priya-darśanam

[“For the conditioned souls, the human body is most difficult to achieve, and it can be lost at any moment. But I think that even those who have achieved human life rarely gain the association of pure devotees, who are very dear to the Lord of Vaikuṇṭha.”] [Śrīmad-Bhāgavatam, 11.2.29]

A little after: then anyhow he comes across a sādhu then his life proper begins in this way. Durlabho mānuṣo deho, dehinām kṣaṇa-bhaṅguraḥ. He comes to realize that this human life is very, very rarely found. Dehinām kṣaṇa-bhaṅguraḥ. But it is very brittle, any moment it may be dropped down, and we may be deceived of this position. We can’t say for certain that I shall live so long, clearly can’t say. Dehinām kṣaṇa-bhaṅguraḥ, tatrāpi durlabhaṁ manye, vaikunṭha-priya-darśanam.

End of 81.11.09.C_81.11.10.A

81.11.10.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...precious and more rare, our connection with the sādhu, vaikunṭha priya rasa. Those that are favourite to Nārāyaṇa, or Kṛṣṇa, to find their company, that is also very, very rare in our life. So whenever it occurs in any auspicious moment we shall try to take benefit of that.

When Nimi Mahārāja arranged for a broad type of yajña[?] Suddenly the Nava Yogendra, nine Yogendra, the masters of yogīs appeared in that yajña sthal, in that area. And Nimi Mahārāja, disconnecting him with yajña that was going on there, without offering any seat for them began the enquiry. And the introduction is this way.

“You have come. You may go away. Any moment you may go. Immediately you may disappear. You have appeared, by my fortune, and to my misfortune you may disappear this moment.”

So without losing a single second he began his enquiry, Nimi Mahārāja, to the Nava Yogendra. One by one he put nine questions, and each one of them answered his question. Kavi, Havir, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana, the nine, they're sons of Ṛṣabhadeva, born yogīs, Nava Yogendra. In the sayings of Karabhājana we find about Yuga-Avatāra, reference about Yuga-

Avatāra, and about Kṛṣṇa and Mahāprabhu also, this Karabhājana: in Dvāpara-yuga the Yuga-Avatāra.

kṛta śuklaś catur-bāhu [Śrīmad-Bhāgavatam, 11.5.21] [In Satya-yuga the Lord is white and four-armed]

tretāyām rakta-varṇo 'sau [Śrīmad-Bhāgavatam, 11.5.24] [In Tretā-yuga the Lord appears with a red complexion]

dvāpare bhagavāñ śyāmaḥ pīta-vāsā nijāyudhaḥ [Śrīmad-Bhāgavatam, 11.5.27]

[In Dvāpara-yuga the Supreme Personality of Godhead appears with a dark blue complexion, wearing yellow garments]

In this way after the description he comes to Kali and says:

iti dvāpara urv-īśa, stuvanti jagad-īśvaram / nānā-tantra-vidhānena, kalāv
api tathā śṛṇu

[“O King, up to Dvāpara-yuga, I have finished describing the incarnations for different ages who come to remind the people of the most appropriate duty for their age. They come to tell us, ‘If you do this, you will get the greatest benefit.’ O king, after the Dvāpara age is finished, the age of Kali comes. The incarnation for the age of Kali has been mentioned in many

places in the scriptures, and now I am just going to explain that information to you.”] [Śrīmad-Bhāgavatam, 11.5.31]

“O king, up Dvāpara-yuga I have finished mentioning about the Yuga-Avatāra. They come to remind the people that this is the most appropriate duty for the least span of time, yuga, you do this, you do and you’ll get more benefit. So iti dvāpara urv-īśa, O king, up to Dvāpara I have finished. Now, nānā-tantra-vidhānena, kalāv api tathā śṛṇu, by many Tantra, Purāṇa it has been mentioned about the Yuga-Avatāra of Kali, and I’m just going to forward to you that.”

kr̥ṣṇa-varṇam tviṣā ‘kr̥ṣṇam sāṅgopāṅgāstra-pārṣadam yajñaiḥ
saṅkīrtana-prāyair yajanti hi sumedhasaḥ

[“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.”] [Śrīmad-Bhāgavatam, 11.5.32] & [Caitanya-caritāmṛta, Ādi-līlā, 3.52]

“Very shortly and in suppressed expression: only this śloka.” kr̥ṣṇa-varṇam tviṣā ‘kr̥ṣṇam sāṅgopāṅgāstra-pārṣadam yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ

“The ordinary meaning kr̥ṣṇa-varṇam, of black colour, tviṣā ‘kr̥ṣṇam, but by lustre He’s not black, tviṣā ‘kr̥ṣṇam. Sāṅgopāṅgāstra-pārṣadam, and with Him similar companion will come also. Yajñaiḥ saṅkīrtana-prāyair, and He is mainly worshipped by the process of saṅkīrtana. Saṅkīrtana-prāyair yajanti hi sumedhasaḥ, and very sharp intellect, the sumedhasaḥ, the persons of good intellect, proper intellect, they will perform this, not

ordinary.”

That was his, it is mentioned in Bhāgavatam. Jīva Goswāmī gives the explanation: kṛṣṇa-varṇam, His colour is really blue or black. Tviṣā ‘kṛṣṇam, the parallel passage also Jīva Goswāmī, parallel śloka here composed, kṛṣṇa-varṇam tviṣā ‘kṛṣṇam sāṅgopāṅgāstra, Jīva Goswāmī says:

antaḥ kṛṣṇam bahir gauram, darśitāṅgādi-vaibhavam kalau
saṅkīrtanādyai sma, kṛṣṇa-caitanyam āśritāḥ

[“I take shelter of Śrī Kṛṣṇa Caitanya Mahāprabhu, who is outwardly of a golden complexion, but is inwardly Kṛṣṇa Himself. In this age of Kali, He displays His expansions while performing congregational chanting of the Holy Names of Kṛṣṇa. That He is blackish within means that internally He is Kṛṣṇa; that He is golden without means that He has accepted the mood of Śrīmatī Rādhārāṇī. In the age of Kali, that Golden Lord is seen accompanied by His expansions, associates, and intimate devotees performing saṅkīrtana.”] [Tattva-Sandarbha, 2] & [Krama-Sandarbha]

This is parallel śloka composed by Jīva Goswāmī. Antaḥ kṛṣṇam bahir gauram – kṛṣṇa-varṇam tviṣā ‘kṛṣṇam. Generally His colour is black, and tviṣā kanta, Kṛṣṇa: that is lustre also black, generally. Then how it is possible? Then tviṣā ‘akṛṣṇam, the sandhi is there. His colour is kṛṣṇa but His colour, the lustre is akṛṣṇa, not kṛṣṇa, not black. Then not black does not mean pita, gaura; that is golden. Then, where do you get that akṛṣṇa? You may say the kṛṣṇa-varṇam, colour is kṛṣṇa, and also the lustre, the halo is kṛṣṇa, this is redundant. So you say the lustre is akṛṣṇa. Akṛṣṇa means non black, but non black does not mean yellow. Where do you get this yellow?

[āsan varṇās trayo hy asya, gr̥hṇato 'nuyugam tanūḥ]

śuklo raktas tathā pīta, idānīm kṛṣṇatām gataḥ

["In past incarnations, this boy has appeared with different complexions: white, red, and gold, according to the particular age in which He appeared. Now He has assumed this blackish colour."] [Śrīmad-Bhāgavatam, 10.8.13] & [Caitanya-caritāmṛta, Madhya-līlā, 20.331]

We find when Garga Ṛṣi came to Vṛndāvana, Vasudeva sent him for the particular function of Nāma-karaṇa [Name-giving ceremony] of Kṛṣṇa. Then Garga came to the house of Nanda, and proposed, "Vasudeva has sent me. Your child is grown up and now some particular function to be made. And the Nāma-karaṇa will bear the same, śuklo raktas, you don't take Him as an ordinary child. He's a child of peculiar acquaintance, śuklo raktas tathā pīta, idānīm kṛṣṇatām gataḥ. He comes as white in Satya-yuga, red in Tretā-yuga, and also He comes in yellow. Now He has come as black."

So the pīta [yellow colour] is here, left for Kali-yuga. Do you follow? Śuklo raktas tathā pīta, idānīm kṛṣṇatām gataḥ. But in other ages there's white, red, and yellow, and now in Dvāpara He has become black. So pīta comes to Kali. And there is another also in rukma varṇam, in Upaniṣad:

yadā paśya paśyate rukma-varṇam, kartāram īśam puruṣam brahma-yonim tada vidyan punya-pape vidhuya, niranjanah paramam samyam upaiti

[“When one realizes the golden form of Lord Gaurāṅga, Who is the ultimate actor and the source of the Supreme Brahman, he attains the highest knowledge. He transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord.”]

[Muṇḍaka Upaniṣad, 3.3]

Rukma varṇam means yellow, and here also the pīta comes to akṛṣṇa, non black means yellow. So antaḥ kṛṣṇam bahir gauram, the black colour is emitting out, as if, through the yellow lustre, antaḥ kṛṣṇam bahir gauram.

In other words, the fact is that Kṛṣṇa wanted to come as incarnation of Kali – this Kali-yuga, and to fulfil His promise in Vṛndāvana that, “I shall chant the glory of the gopīs, and especially of Rādhārāṇī. I shall take, chant Her Name, Her glory, and roll on the earth, on the dust of the earth.”

But Rādhārāṇī told: “I won’t allow Your body to roll on the earth, on the dust of the earth. I shall cover You. I shall cover You.”

So: antaḥ kṛṣṇam bahir gauram, bhāva, kānti, so both mood, as well as lustre, the colour of Rādhārāṇī captured Kṛṣṇa when He came here in Kali. Not in all Kali but on special Kali, the twenty eighth day of Brahmā. In all the days of Brahmā, every yuga, every Yuga-Avatāra comes, but only on the twenty eighth day of Brahmā – astavim satachu yuge [?] Svayaṁ-Bhagavān in Vṛndāvana, and Svayaṁ-Bhagavān in Navadvīpa, these are both Yuga-Avatāra, absorbed there. So antaḥ kṛṣṇam, kṛṣṇa-varṇam tviṣā, ‘akṛṣṇam means... antaḥ kṛṣṇam bahir gauram,

darśitāṅgādi-vaibhavam. He does not come alone. He comes with His paraphernalia, suitable companions, to do His duty. And this Kali, double function. First to preach the Nāma-saṅkīrtana, and most important, the second is the special of this age is rādhā-bhāva-dyuti-suvalita, to, Kṛṣṇa posing Himself in the mood of Rādhārāṇī wants to taste His own rasa. He's raso vai saḥ.

"I am rasa Himself, but how, and what intensity of finest rasa in Me I like to taste only devotees can taste."

So He took the posing of Rādhārāṇī to taste Himself, His own self as Kṛṣṇa, the central and final perfection, abode of rasa. Only Rādhārāṇī can taste that rasa maximum, and He had to take that nature, that mood, that temperament, to taste His own intrinsic ecstasy. So for that He came down. And the first duty to spread Nāma-saṅkīrtana and the secondary internal private duty was to – bhajana vibhajana prayojana avatārī, to taste His own intrinsic ecstasy in the mood of Rādhārāṇī.

So in Purī, with Rāya Rāmānanda, Svarūpa, and others similar, that great union in separation. The ocean of separation, union in separation, that sort of life continuously twelve years, the last twelve years He past His time only in the process of tasting.

Sāṅgopāṅgāstra-pārṣadam, yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ. And that incarnation is generally worshipped by saṅkīrtana. Without saṅkīrtana Gaurāṅga and His paraphernalia cannot be worshipped. He's satisfied with the type of worship mainly where His saṅkīrtana. He's propounder of saṅkīrtana. He loves saṅkīrtana, and He gets satisfaction only by saṅkīrtana, Nāma-saṅkīrtana, yajanti hi sumedhasaḥ.

And only the sukr̥ti-van, not all, the common mob cannot join this campaign. The sukr̥ti-van, who has good guidance internally, good fortune, fortunate persons that can catch the very gist of truth, that what

should be the highest ideal, the criterion of the ideal. That is love, that is the supreme thing, the most rare as well as the most precious thing is love, and nothing else, bhāgavata-prema, love, beauty, charm. This is the highest thing ever known to the world, and those that can catch this they are really sumedhasaḥ, good intellect: well intellect. Otherwise rubbish brain can't detect what is right, what is wrong, or how much it is precious, more precious, than what, they cannot understand, can't follow. Sumedhasaḥ, their intellect is good, who can detect, by the end, by the plan, by the object of a man, he should be judged from his aspiration, or how valuable a thing, his ideal. Man is, should be judged by his ideal. If ideal is great the man is great. The ideal – one who possesses the highest ideal, he should be considered to be the man of higher order. So sumedhasaḥ, they can only understand, and they generally practice this sort:

Kalau nama matye bhagavan idyate hari [?] They take to this path, this process, of satisfying the supreme Nāma-yajña. In Bhāgavatam this is mentioned, in Mahābhārata also and different places. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So Karabhājana Ṛṣi, the last of the Nava-Yogendra, he gave us the clue about the Yuga-Avatāra and that of Mahāprabhu, the Yuga-Avatāra of this Kali-yuga, and in a very mystic way. Why not very plainly? It must come to our mind. So many Avatāra's are clearly described, and here, when he came to say about Caitanyadeva, Yuga-Avatāra of Kali, in a mystic form he cast it. What's the matter? It is found in Prahlāda's sayings, channaḥ kalau yad abhavas tri-yugo 'tha sa tvam.

[itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair, lokān vibhāvayasi haṁsi jagat pratīpān

dharmam mahā-puruṣa pāsi yugānuvṛttaṁ, channaḥ kalau yad abhavas

tri-yugo 'tha sa tvam]

[“In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the Age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three yugas.”] [Śrīmad-Bhāgavatam, 7.9.38]

“O Lord, one of Your Names is Triyuga. Triyuga means one who incarnates in three of the yugas - Satya, Treta, and Dvāpara - and not in Kali. And why? Channaḥ - because the incarnation in Kali is in disguise.”

There we find the key to this mystic way of representing Mahāprabhu to the sumedhasaḥ, that particular circle, so that ordinary people may not have any clue, sumedhasaḥ. So channaḥ kalau, it is the...

Sārvabhauma put this question to Gopīnātha Ācārya, before he met Mahāprabhu, er, after meeting Mahāprabhu, then Gopīnātha Ācārya, his brother-in-law, he was residing in Navadvīpa and he was in favour of Mahāprabhu – both of them had a talk about Mahāprabhu Caitanyadeva.

Then Sārvabhauma began to praise Mahāprabhu in his own line as a beautiful man, and big scholar also. “I have got much attraction for Him, but the one thing I can’t find very judicious in Him that in young age He has taken sannyāsa. Long life left, how will He be able to keep up the dignity of the life of a young sannyāsī? I like Him, but I can’t sit idle. I must help Him. I like that boy very much. I shall have to help Him as a guardian, so that He may not lose His prestige by giving up sannyāsa,

attracted by the fascination of the worldly pleasures.”

Gopīnātha could not tolerate all these guardian-like advises. “What do you think about Him? He’s a young man, very beautiful, very charming, and very scholarly, and so He has attracted your attention and you want to become His guardian to keep up the purity of His life, and you’ll have to help Him. What do you mean saying all these things? Don’t you know that He’s really the Āvatāra of Kali-yuga. He inaugurated saṅkīrtana in Navadvīpa, and it is found in the śāstra.”

[Sārvabhauma replied:] “No, no. You have not come to an ordinary person, that you will say and I will take. This is a hard nut to crack. What do you say? No Kali-yuga Āvatāra. It is in one of the Names that Viṣṇu is Triyuga, in Viṣṇu-sahasra-nāma, in Mahābhārata. That means He has got no Āvatāra in Kali, except that Dās Āvatāra, Kalki Āvatāra, in the last stage of Kali, so not Yuga-Āvatāra, so Triyuga.”

Then Gopīnātha also put: “You think yourself very proud that you know all the, you have gone through all the śāstras. But Mahābhārata and Śrīmad-Bhāgavatā they’re the principal śāstra of the sanātānists, and you have got no particular knowledge about that. So from Bhāgavatam and Mahābhārata:

suvarṇa-varṇo hemāṅgo, varāṅgaś candanāṅgadī sannyāsa-kṛc chamaḥ
śānto, niṣṭhā-śānti-parāyaṇaḥ

[“Appearing in a handsome golden form with limbs smeared with sandalwood paste, He looks like a figure of beauty made of molten gold. He accepts the sannyāsa order and always remains equipoised and

peaceful. He is the highest resort of peace and devotion.”] [Caitanya-caritāmṛta, Ādī-līlā, 3.49]

He quoted this passage from Mahābhārata, Bhāgavatam, and pushed that: “Here we find that direct Āvatāra in Kali, and Nāma-saṅkīrtana to spread and He has done it. He’s not a man but He’s the Lord Himself.”

[Sārvabhauma replied:] “No, no. Go away. Mind your own business. Then you will come to teach me.”

In this way, about Mahāprabhu – I can’t remember, some other point...

But anyhow, Sārvabhauma asked Śrī Caitanyadeva: “I’d like to teach Vedānta so that You can keep up the standard of Your mind that this world is nothing, so no charm You may feel hereafter to enter again into mundane life.”

[Śrī Caitanyadeva said] “Yes, you are My guardian. Whatever you’ll say I must do that. I must come, and at your suitable time I must learn Vedānta from you.”

Then, another thing, Gopīnātha told to Śrī Caitanyadeva that: “Sārvabhauma was saying like this. He does not know Your real acquaintances.”

[Śrī Caitanyadeva said] “No, no. Why do you say against him? He’s My guardian. He’s My father’s class mate. So he has got much affection for Me from that, so he poses himself as My guardian and he’s looking after My welfare. I don’t see any fault there.”

Then Mahāprabhu is hearing and Sārvabhauma speaking Vedānta. Mahāprabhu keeping silent; only like a good boy in a submissive attitude, giving hearing. But Sārvabhauma after seven days of teaching, then he had some doubt in his mind: “What’s the matter? I’m such a scholar in Vedānta, and nyāya darśana, and I’m trying my best with all my intelligence I’m coming to put before Him the inner meaning of the Vedānta, but no response from Him. Only like a dumb and deaf as if He’s only attending, sitting quietly. But I can’t say that He can’t understand. He has a sharp intellect. That I’m sure He possesses. But still, no appreciation, no response whatsoever. No question, whether He understands or not, nothing of the kind. Then what am I doing?” He could not keep himself and put the question straight to Him. “That more than perhaps seven days I have been explaining the inner meaning of Vedānta. And so many sannyāsīns come to me to be taught about the Vedānta. But You don’t find any enquiry in my talk, in my explanation. You keep silent, a wonderful silence, a strange silence.”

Then Mahāprabhu came out: “Sārvabhauma, what you explain, that is on the basis of

Śaṅkara philosophy. But I heard that Śaṅkarācārya has rather covered the real purpose of Vedānta. Vyāsadeva is a theistic person, cent per cent. He has prepared this Vedānta. And what you say that is all atheistic colour. And I heard that Śaṅkarācārya, by the order of Nārāyaṇa, he just put a screen over the real meaning, purpose of Vedānta.”

Then, Sārvabhauma was an intelligent man, he realised, “That in a very

soft way He wants to say that what I'm explaining that is all false. What does He say? I'm labouring diligently explaining for seven days with my earnest capacity, utmost capacity, and now He comes out with His own colour to say that what I'm explaining is all false. What does He say?"

Still, as like a gentleman way Sārvabhauma anyhow hesitatingly put this bold question to Caitanyadeva: "Then You say that what I'm explaining for so many days that is all unsubstantial, unreal. Then can You give the proper meaning – this is improper, this is false – the real meaning of Vedānta?"

[Caitanyadeva replied] "If you order Me I shall, I may try. Vyāsa sūtra, it is very ornamental, it is very lustrous in itself. It is all leading towards that Parabrahman, that Kṛṣṇa." Then, anyhow Mahāprabhu began with this introduction and He told: "The Śrīmad-Bhāgavatam is the real explanation, explanatory book of Vedānta."

artho 'yaṁ brahma sūtrānām, bhāratārtha-vinirṇayaḥ gāyatrī bhāṣya rūpo
'sau, vedārthaḥ paribriṁhitaḥ

["Śrīmad-Bhāgavatam represents the real purport of Vedānta-sūtra. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic Mahābhārata, the great history of the world, Śrīmad Bhāgavatam has come to give its real meaning. The mother of all Vedic knowledge is the Gāyatrī mantra. Śrīmad Bhāgavatam gives the gist of Gāyatrī in a very full-fledged way. And the supplementary truths of the Vedas are also found within Śrīmad Bhāgavatam."] [Garuḍa-Purāna]

In Padma-Purāna or Garuḍa-Purāna it is mentioned perhaps. Artho 'yaṁ

brahma sūtrānām, this Bhāgavatam is the real, represents the real purport of Vedānta-sūtra, brahma sūtrānām. Bhāratārtha-vinirṇayaḥ, and that vast literature of Mahābhārata, one lākh of śloka, it is very difficult to take out the real purpose of that book. Śrīmad-Bhāgavata has come to give the real meaning, bhāratārtha-vinirṇayaḥ. Gāyatrī bhāṣya rūpo 'sau, the mother of the Vedic knowledge is Gāyatrī, and Śrīmad-Bhāgavata really gives the very gist explained in a full-fledged way, that of Gāyatrī. Vedārthaḥ paribrimhitaḥ, and the conscious supplementary teachings of the Veda are also here. So Bhāgavata is the – Vedānta must be explained in the line of the truth which has been expressed in Bhāgavata, then the real meaning will be.”

Then when the question of Bhāgavata came, then Sārvabhauma could not, as smārta he could not deny Bhāgavatam, so he told, “Yes. Bhāgavata also I like, and especially there is a śloka:

ātmārāmāś ca munayo, nirgranthā apy urukrame kurvanty ahaitukīm
bhaktim, ittham-bhūta guṇo hariḥ

[“Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world.”] [Śrīmad-Bhāgavatam, 1.7.10]

“A very beautiful śloka there is.” Then Sārvabhauma himself, to regain his lost prestige, he began to explain this ātmārāmā śloka, and in eight ways he explained it, this ātmārāmā śloka.

Then Mahāprabhu, as previously, He's hearing, then after finishing his eight ways of explanation of this śloka Sārvabhauma thought that he had regained his position, to certain extent. Still, as courtesy, he put to Mahāprabhu: "Are You satisfied with this explanation? But if You can give more light to that, of course I may listen to that."

Then Mahāprabhu: "If you order Me I may try." Then Mahāprabhu gave eighteen different types of explanations of that śloka, leaving away those nine [?] already taken by Sārvabhauma.

Then while attending to that explanation Sārvabhauma gradually losing his position – finished. The pride is finished. "Such consistent and beautiful, devotional and irresistible explanations are coming, superseding all those that with great energy and effort I came to the position to explain. And what I thought, no human being can cross this sort of explanation. So it is no human intellect can cross my, these different sorts of explanation. It is all covering. But this young boy what's He doing?"

And gradually he lost his faith in him, nonplussed. And then he saw, when the thought came that, "Gopīnātha told that He's not a man. This is not possible for a man to explain things in this way, so He's something super natural."

Then he found Caitanyadeva in His, that Nārāyaṇa and Kṛṣṇa, He's there. And he almost fainted. Then anyhow when he rose from his trance found that that boy with humility He's sitting there, and He's in the position of a student.

Then Mahāprabhu told that, “Today I may go, by your consent?”

[Sārvabhauma told] “Yes, yes, You may go now.” Mahāprabhu went away and Sārvabhauma remained there. After some time he recovered and began, “What is this I saw, Catuḥbhuja Nārāyaṇa, then Vaṁśīvādana Kṛṣṇa? He’s not a man. So I’m not defeated by a man; that is my solace.” Sārvabhauma became a changed man.

vairāgya-vidyā-nija-bhakti-yoga, śikṣārtham ekaḥ puruṣaḥ purāṇaḥ śrī-
kṛṣṇa-caitanya-śarīra-dhāri, kṛpāmbudhir yas tam ahaṁ prapadye

[“I surrender unto the lotus feet of Śrī Kṛṣṇa Caitanya Mahāprabhu, who is an ocean of mercy. He is the original Personality of Godhead, Kṛṣṇa, and has descended to teach us the real meaning of knowledge, renunciation, and devotion to Him.”] [Caitanya-caritāmṛta, Madhya-līlā, 6.254]

kālān naṣṭam bhakti-yogaṁ nijaṁ yaḥ, prāduṣkartuṁ kṛṣṇa-caitanya-
nāmā āvirbhūtas tasya pādāravinde, gāḍhaṁ gāḍhaṁ līyatāṁ citta-
bhṛṅgaḥ

[Sārvabhauma Bhaṭṭācārya said: “Let the honeybee of my mind dive deep into the lotus feet of Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead, Kṛṣṇa Himself. He has appeared to revive the path of unalloyed devotion, which had almost become lost due to the influence of time.”] [Caitanya-caritāmṛta, Madhya-līlā, 6.255]

These two ślokaś composed by Sārvabhauma expressing that He's the incarnation of Nārāyaṇa.

Next morning, very early morning, Mahāprabhu with some prasādam from the Jagannātha temple ran to Sārvabhauma. Sārvabhauma was still in bed and Mahāprabhu came and asked aloud: "Sārvabhauma, what a wonderful taste of this Jagannātha prasādam, a very extraordinary taste. You please take it. I have come to you with this prasādam."

Sārvabhauma anyhow rose up from the bed, and Mahāprabhu is offering, and he can't but take. But not cleansing his mouth, a brāhmaṇa paṇḍita he will always cleanse his mouth, then he'll do some functions, sandhya, vandana, jāpa, then he'll take prasādam. But Mahāprabhu came and He's about to give it to his hand, what to do, he had to take.

Mahāprabhu told: "We have got from our previous experience what the taste is of these things, this is ghee, the rice, the sweet, and the spices, we all know how, what taste they have got, but this is wonderful. This has touched the lips, the saliva of Kṛṣṇa Himself, so it is wonderfully tasteful."

Then Sārvabhauma took and with uttering some mantram.

śuskaṁ paryuṣitaṁ vāpi, nītaṁ vā dūra-deśataḥ prāpti-mātreṇa
bhoktavyaṁ, nātra kāla-vicāraṇā

["One should take the mahā-prasāda of Śrī Kṛṣṇa as soon as one receives it, without consideration of time or place, even though it may be

dried up, stale, or brought from a distant country.”] [Caitanya-caritāmṛta, Madhya-līlā, 6.225]

na deśa-niyamas tatra, na kāla-niyamas tathā

prāptam annaṁ drutaṁ śīṣṭair, bhoktavyaṁ harir abravīt

[“The prasāda of Śrī Kṛṣṇa is to be taken by gentlemen as soon as it is received, without hesitation. There are no regulative principles concerning time and place. This is the order of the Supreme Personality of Godhead.”] [Caitanya-caritāmṛta, Madhya-līlā, 6.226]

Before taking any food, and began to dance. And Mahāprabhu also began to dance. And Mahāprabhu told: “Today I have conquered the whole when I conquered a scholar like Sārvabhauma.” [?] “Sārvabhauma he has got so much faith in mahā-prasāda that without doing any Vedic function he took the prasādam. My mission is successful.”

He began to dance and Sārvabhauma began to dance [?] and

Sārvabhauma fell in a swoon. And then after some time Sārvabhauma’s rising he came to the feet of Mahāprabhu: “Please deliver me from...

“No, no, Sārvabhauma you are so great. You are My guardian. For you I have come here.” All these things! Then Gopīnātha Ācārya said: “Well, Sārvabhauma, how are you?” [Sārvabhauma replied] “It is by your grace that I got the grace of Mahāprabhu. You are my

friend, in this way.”

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi. So, today I may stop here.

End of 81.11.10.B

81.11.11.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...it is not possible for us to observe the right day, then the day after we shall select. In the case of especially Ekādaśī it has been mentioned, not day before but day after. That should be accepted. That is the direction of Jīva Goswāmī.

Jayatīrtha Mahārāja: According to the almanac, this is the most inauspicious day of the year.

Śrīla Śrīdhara Mahārāja: This is the happiest and most fortunate day for you because being born on this day you came to Guru and Kṛṣṇa. Many birthdays already passed, but this birthday has taken you in connection of Kṛṣṇa. So it should be respected by you also. Not only by your disciples,

friends and relatives but you also have some respect for this day blessed you.

So, in Rāmānanda Rāya Saṁvāda we find:

ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi

‘ānanda’ āra ‘madana,’ hari’ nila mora mana, dekhite nā pāinu netra bhari’
[punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-
pala diyā mālya-candana, nānā ratna-ābharāṇa, alaṅkṛta karimu sakala]

[“Whenever I had the chance to see Lord Kṛṣṇa’s face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes.”] [“If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments.”]
[Caitanya-caritāmṛta, Madhya-līlā, 2.37-8]

“When in My trance I came to have a divine vision of Kṛṣṇa, two enemies suddenly appeared.” Rādhārāṇī said; these are the sayings of Rādhārāṇī. ‘Ānanda’ āra ‘madana. “The ecstasy and also a feeling which is corresponding to the extreme love in complete self surrender. Ānanda’ āra ‘madana,’ hari’ nila mora mana, dekhite nā pāinu netra bhari’. And I could not see Kṛṣṇa very clearly. These two enemies disturbed Me. The ecstasy made Me self forgetful. And also My greed for His touch, that also another enemy. They did not allow Me to have a clear vision of Kṛṣṇa, darśana. So My thirst is not quenched of seeing Him.”

punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-

pala diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala

“Again if I get chance of that darśana, if fortunately any more chance I get of His darśana then what should I do? I shall rather, avoiding Kṛṣṇa, I shall rather try to worship the time, that moment, that minute, that second. I shall try to worship and propitiate the time that time may stay for some time. Punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala, diyā mālya-candana. With garlands and with sandal paste I shall try to worship the time, and not Kṛṣṇa. If time stands being propitiated with My respectful behaviour, then Kṛṣṇa will be there.

_____ [?] alaṅkṛta karimu sakala. Try to fix this time. You stay for some time. The Kṛṣṇa showing time, you be eternal here. Like lightening you come and go, vanish.”

So the time, we are to worship, deśa, kala, patra. The time, the place, that is also cinmaya, the paraphernalia of Kṛṣṇa is also worth, be fortunate to worship the paraphernalia more than we shall have to honour the paraphernalia more than Him. That is the clue to success. Kāṛṣṇa, Kṛṣṇa sambandha. They are devotee and He is at their disposal. So if we can propitiate them, they will take interest about me and they can keep them, I can't. I am helpless.

Devotee: So that is why we have come to take shelter at your lotus feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

ārāadhanānām sarveśām, viṣṇor ārāadhanam param tasmāt parataram
devi, tadīyānām samārcanam

[“O Devī, the most exalted system of worship is the worship of Lord Viṣṇu. Greater than that is the worship of tadīya, or anything belonging to Viṣṇu.”] [Padma-Purāṇa] & [Śrīmad- Bhāgavatam, 11.2.45, purport] & [Caitanya-caritāmṛta, Madhya-līlā, 12.38, purport]

Once, Pārvatī-devī asked Mahādeva: “Of all the worship, whose worship is the best?”

Then Mahādeva told plainly: “The worshipping and devotion of Lord Nārāyaṇa, Viṣṇu; that is the highest.”

Then Pārvatī was a little mortified and disappointed: “But I am serving Mahādeva, so I’m holding a little lower position.”

But the next line came: Tasmāt parataram devi, tadīyānām samārcanam. “That more than that, devotion of the devotees of the Lord, that is more than that, more than the devotion of the Lord Himself.”

Then Pārvatī smiled. “Then I am serving the devotee of the Lord, Mahādeva is a devotee, vaiṣṇavānām yathā śambhuḥ. So I am in the right side, doing the best.”

[nimna-gānām yathā gaṅgā, devānām acyuto yathā vaiṣṇavānām yathā śambhuḥ, purāṇānām idam tathā]

[“Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so Śrīmad-Bhāgavatam is the greatest of all Purāṇas.”] [Śrīmad-

Bhāgavatam, 12.13.16] & [SCSM's Śrī Śrī Brahma-saṁhitā, p 144]

And also Kṛṣṇa has said:

[ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ] mad bhaktānām
ca ye bhaktās, te me bhaktatamā mataḥ

“Those that worship Me direct, they are not devotee of the right type. But real devotees are those who are devoted to My own devotee.” [Ādi-Purāṇa] & [Laghu-Bhāgavatāmṛta, 2.6] & [BBT's Mukunda-mālā-stotra, 25, purport]

So, and that is true. If you love me, love my dog. To love ones dog, how much intensity to love, be with the master when one can love his dog. His dog, of course, not to take away the dog for himself: not with that idea, independent love for the dog. But because his dog, so I love him. That is the higher test to our love, whether real love or not.

So, because the Lord Himself is more pleased if He sees that His servant is being served. Why? Because His servants, they always serve Him and they won't take anything in return from Kṛṣṇa. Kṛṣṇa tries to give something, but they won't take. No express to enter something in return of the service. Cent per cent service: and not any possibility of any remuneration there. Not a hole through which some remuneration can be pushed. Wholesale servant, nothing but. He tries His best to give something in return, but He fails. But when He sees that this desired end is done by someone else, some third person, He becomes indebted to him, more.

“What I want to try My best to do, and I can’t, but another person is doing My job. What I wanted, he’s doing, I can’t. I fail. I like to do, but I fail, not accepted. But another person is doing the same thing which I desired.”

So He’s more inclined, Kṛṣṇa is more favourable to the man who is serving His servant. Then He comes to serve him. That is the underlying purpose, that, mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ. “Those that are devotee of My devotee, they are My real devotee of My heart.” So bhakta-pūjā.

Devotee: Kṛṣṇa feels that through these devotees He can pay back His debt to His servants. Is that the mood Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes, on His behalf, what He can’t, He’s unfit, another man is doing that, then He cannot but be satisfied from the core of His heart. “I’m trying my utmost, earnest to give something, to help me, but he won’t accept.” But another man is doing that, so He’s much inclined to that man who is doing that which He could not do. Mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ. Superlative degree: so bhakta-pūjā, honouring the devotee.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Affirmed in Bhāgavatam and in Veda. Also it is mentioned by Caitanya-Bhāgavata, Vṛndāvana Dāsa Ṭhākura, amāra bhakta-pūjā, amā haite bala [“Worship of the devotees is the best kind of worship.”] So bhakta-pūjā is also necessary.

[ādarahḥ paricaryāyām, sarvāṅgair abhivandanam

mad-bhakta-pūjābhyadhikā, sarva-bhūteṣu man-matiḥ]

[Kṛṣṇa said: “My devotees take great care and respect in rendering Me service, offering obeisances with all their bodily limbs, and - above all - worshipping My devotees. They see all living entities as related to Me.”]
[Śrīmad-Bhāgavatam, 11.19.21]

Devotee: In the Bhāgavatam it mentions Mahārāja that, amāra bhakta-pūjā, amā haite bala, but till we heard it from you, we did not know why.

Śrīla Śrīdhara Mahārāja: You know it, guru-pūjā, bhakta srestha guru, mukunḍa prestha, bhakta srestha gurudeva, to worship Him, to respect Him, to devote everything to Him, that is a big thing. And you are aware of the fact, through Swāmī Mahārāja, of bhakta-pūjā. But at the same time we should look for that, who is bhakta. That is also to be ascertained, what is the sign of a real Vaiṣṇava, bhakta. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi.

Jayatīrtha Mahārāja: Yesterday you were discussing the progression from the sense objects, to the senses, to the mind, to the intelligence, and then to the conscious background of our life, the Brahman, and then beyond that to the person who is the source of the Brahman. And if someone were to succeed in going beyond the cloudiness of the mind, intelligence and so forth, and to reach the basic level of the conscious background of existence, then what kind of conscious adjustment has to be made at that point in order to pierce into the Vaikuṇṭha, or to go into the Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: What does he say? Jayatīrtha Mahārāja: Do you understand?

Devotee: The later part I couldn't.

Śrīla Śrīdhara Mahārāja: Again repeat.

Jayatīrtha Mahārāja: If the soul, freed from that cloud, infinitesimal soul, fully aware of himself as spirit and not body and mind, then in that position, he is aware of the existence of Nārāyaṇa above him in the Vaikuṇṭha. And he wants to direct his consciousness towards that, what is the system at that point. How is it to be done?

Śrīla Śrīdhara Mahārāja: Ke bolchen? **Devotee:** [17:10 - 17:55, Bengali [?]]

Śrīla Śrīdhara Mahārāja: The real man who will worship his inside by sādhana, he is being discovered. And he will come to do the needful, the inner man. The inner soul, he will awake, and it will be his duty to do. And the external cover that will go away, vanish away gradually. And the inner man will come out to do his duty. Whatever circumstance he is faced, to do justice to the circumstance. Whether Nārāyaṇa, or Vāsudeva, or Kṛṣṇa, Baladeva, it is already there and he will come and recognize the object of his worship and love and duty. Am I clear?

Jayatīrtha Mahārāja: Yes, very clear.

Śrīla Śrīdhara Mahārāja: Back to God, back to home. He will recognize when he'll enter into the home, he will gradually recognize who is who,

and to whom, how to deal. To enter into home means that, to be reinstated.

kr̥ti-sādhyaḥ bhavet sādhyā-bhāva sā sādhanābhidhā nitya-siddhasya
bhāvasya prākāṣyaṁ hṛdi sādhyatā

[“The process of devotional service - beginning with chanting and hearing - is called sādhana-bhakti. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone’s heart, and by the offence-less chanting of the Holy Names of Kṛṣṇa, one’s original dormant Kṛṣṇa consciousness is awakened, as the beginning of sādhana-bhakti. This can be divided into many different parts, such as, - faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa.”] [Bhakti-rasāmṛta-sindhu, 1.2.2]

What is already there, only to discover, remove the cover, that is what is sādhana. The sādhana confines itself to uncovering. And it is there, he will recognize his own object, and duty also, everything.

Jayatīrtha Mahārāja: It lies in his nature to be attracted to that. So that nature will come out.

Śrīla Śrīdhara Mahārāja: Yes. Yes. The atmosphere, paraphernalia, inner tendency, they will say, ‘you are to do this.’

During the last Great War, here, in Calcutta in the Writers [?] building, perhaps the government, they had painted a picture of the dress of the soldier. And there, just below, it is written, “Take this dress and the dress will say you what to do. Dress yourself with this uniform, and the uniform will say you what to do.”

So the paraphernalia and the inner awakening, they will say [to] you more clearly, this life is a vague one. But that is more and more clear, and more real, and more and more tasteful. So once it begins to vanish, it will be nowhere. When it will come in contact with that high power of divine love or anything like that, knowledge, this will vanish like anything. It will fly away of its own accord. That is reality and this is after all unreal foreign thing, which has covered. So when the sun rises, darkness flies away. What direction it can’t ascertain.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: We’ve heard that Śrīla Bhaktivinoda Ṭhākura was worshipping Gaura and Gadādhara at some time. Could you explain that relationship?

Śrīla Śrīdhara Mahārāja: Gaurāṅga and?

Jayatīrtha Mahārāja: Gadādhara.

Śrīla Śrīdhara Mahārāja: Gadādhara, yes. When devotees of Gaurāṅga, they have got twofold characteristic within: one, participating in Kṛṣṇa līlā, another in Gaura līlā. One in mādhyāya: another in audāya. One confined into their own līlā with Kṛṣṇa, another with the idea of distributing that to the public, mādhyāya and audāya.

Now, amongst those fortunate souls, or parṣadas, or servitors, there are also three gradations. One more attracted to Kṛṣṇa līlā, another more attracted to Gaura līlā, and some in the middle position. But when one is in Gaura līlā if his innate hankering comes to have a darśana of Kṛṣṇa līlā then of course the Gaura-Gadādhara appears to him as Rādhā-Kṛṣṇa.

And when participating in Rādhā-Kṛṣṇa līlā if sometimes he has got any will to have a conception of the figure Gaura līlā, how it will come, then he says that Rādhā-Govinda is transformed into Gaura-Gadādhara, in this way.

In this way, when inclination is to have the hankering for the service of particular līlā the Lord Himself manifests Himself in that paraphernalia, that nature, to satisfy the inner will of the devotee, for giving room to that sort of service. A peculiar tendency of service arises at times in the heart of the devotee, the Lord appears in that way to receive, to fulfil his desire to receive his services in that way, in that form. That is the reason, sometimes.

Sometimes a servant he is seeing his master in a plain dress. But suppose he had some hankering, 'I want to see my master in a gorgeous dress,' then the master, when he comes to know that, he appears before him in a gorgeous dress, grand, And sometimes in plain dress.

Sometimes one may appear as a king, as a lover, as a friend, according to the demand, or the hankering of the circumstance and the paraphernalia. But both, or everything, is eternal, only change of phase. And that also, some devotees are seeing in some way, another in another way.

And Bhaktivinoda Ṭhākura is saying, "Gaura-Gadādhara and Rādhā-Kṛṣṇa They are."

Another devotee standing by the side, he may not see that. To satisfy the inner hankering, the opposite, the relative side also comes to response, the other side, vice versa. The law of relativity makes it possible.

When Rāmānanda Rāya, Mahāprabhu wanted to show His own: ‘Who are you?’

Rāmānanda Rāya, from the nature of the inquisitiveness of Mahāprabhu, Śrī Caitanyadeva, he had some mystic idea in his mind. “Who is He? He’s not an ordinary person, or sannyāsī, or a scholar, but something more. These inquiries are coming from where? His high inquisitiveness is a mystic, most undetectable thing. He must be Kṛṣṇa Himself, otherwise all these subtle points rising in my mind and making me, and forcing me to relate all these things.” Then he came with his open statement. “Who are You? I don’t think You are an ordinary sannyāsī scholar. But You must say to me who are You? You are Kṛṣṇa Himself. I have got a great impression, inspiration like that. And You must not hide me.”

Raya kahe chare bhuli bare bhuli [?] “First I saw as an ordinary brāhmaṇa sannyāsī, preaching about devotion of Kṛṣṇa. But gradually as You rise in a gradual improving process in Your inquiry, then the doubt in my mind arose. You have come to me. I have not gone to You. You have kindly come to me, to purify this nasty person. And now You conceal Yourself from me. I can’t understand. But whoever You be, I am sure that what You are inquiring after, You are that thing. You are He, Him, He is You.”

pahile dekhilun tomāra sannyāsi-svarūpa, [ebe tomā dekhi muñi śyāma-gopa-rūpa]

[Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, “At first I saw You appear like a sannyāsī, but now I am seeing You as Śyāmasundara, the cowherd boy.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.268]

“Gradually my vision, my estimations about You are changing, changing,

changing. First I saw You as a sannyāsī, brāhmaṇa, a devotee. And gradually I am of opinion that You are śyāma gopa rūpa, that cowherd boy, absolute in the garb of cowherd boy.”

tomāra sammukhe dekhi kāñcana-pañcālikā, tāñra gaura-kāntyē tomāra
sarva aṅga ḍhākā

[“I now see You appearing like a golden doll, and Your entire body appears covered by a golden lustre.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.269]

“What is the peculiar thing I am seeing? That a golden figure is just standing by Your side, and the grace of that Lady has covered Your body. I see like that. What is this? What is the mystery? Please divulge it to me. With folded palm I ask You.”

Then Mahāprabhu told:

gaura aṅga nahe mora — rādhāṅga-sparśana, gopendra-suta vinā teñho
nā sparśe anya-jana [“Actually My body does not have a fair complexion. It only appears so because it has

touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of

Nanda Mahārāja.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.287]

“My colour, My own colour is not yellow. But by the touch of Rādhārāṇī it shows like, appears like yellow. Her grace has covered Me. And:

gopendra-suta vinā teñho nā sparśe anya-jana. And She never touches anybody than Her lover, the cowherd Kṛṣṇa. So who am I? Now you know for yourself.”

Rasa-rāja mahābhāva dui eka rūpa, Rasa-rāja, the ecstasy, highest ecstasy personified and the highest appreciator of that ecstasy, both combined. Rasa-rāja mahābhāva dui eka rūpa.

[tabe hāsi’ tāñre prabhu dekhāila svarūpa] ‘rasa-rāja’, ‘mahābhāva’ — dui eka rūpa

[“Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.282]

dekhi’ rāmānanda hailā ānande mūrcchite, [dharite nā pāre deha, paḍilā bhūmite]

[“Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss.

Unable to remain standing, he fell to the ground.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.283]

Rāmānanda could not stand any longer there, could not retain his normal

consciousness, but fainted. Dharite nā pāre deha, paḍilā bhūmite. Of course they are seating, but he could not maintain his seating posture: a swoon.

prabhu tāñre hasta sparśi' karāilā cetana, [sannyāsīra veṣa dekhi' vismita haila mana]

[“When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. But when he saw Lord Caitanya in the dress of a sannyāsī, he was struck with wonder.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.284]

Mahāprabhu touched him to awaken him, to take him in the normal position. Then Rāmānanda again saw that sannyāsī, that golden sannyāsī sitting in his front. Then after a pause Mahāprabhu told: “Now I can come? Now it is late, I am going.”

Rāmānanda struck dumb there. Mahāprabhu went away to the brāhmaṇa's house. pahile dekhiluṅ tomāra sannyāsi-svarūpa, ebe tomā dekhi muṇi śyāma-gopa-rūpa

[Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, “At first I saw You appear like a sannyāsī, but now I am seeing You as Śyāmasundara, the cowherd boy.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.268]

Only once Mahāprabhu showed Himself in this way, to Rāya Rāmānanda, and never anywhere in His whole līlā, we find. [?] There He expressed Himself, showed Himself in that type, who am I? Who am I? Rāmānanda Rāya, Rāmānanda Rāya.

Hare Kṛṣṇa. Hare Kṛṣṇa. Bhaktivinoda Ṭhākura told, of course in his own humble way he is producing himself to us: “That when I began the study about Caitanya līlā, very sweet, charming. But I failed to understand why Caitanyadeva, a great scholar and man of character, He recommended to us the highest līlā of the Lord in Vṛndāvana. That is in His autocratic way, thieving, stealing, then quarrelling with the neighbours and friends. And so much so that He’s having illicit connection with the girls there. What is this? And this has been supported by a person like Caitanyadeva, of the purest character and the finest intellect. How is this possible? I prayed fervently. Lord if I am fit, You please reveal it in me. I can’t, I fail to understand, follow. That this is the highest attainment we should aspire after. How it is possible?” Bhaktivinoda Ṭhākura said that: “That revelation came in me, how it is the highest conception of our all sorts of ideas, highest ideal. And at the same time, this simultaneously came in me that Caitanyadeva was that Kṛṣṇa Himself, none but.”

So absolute good, good, He is the autocrat. Everything belongs to Him. Everything belongs to Him. Then what filthy impression we go to bear about Him, that dirt is within us. We think that we are masters, that someone of my position is master of the world, so Kṛṣṇa is the trespasser. But in reality just the opposite, everything belongs to Him. And to establish any right over anything, that is trespassing. That is encroachment, unfair encroachment. Everything belongs to, īśāvāsyam idaṁ sarvaṁ [Śrī Īsopaniṣad, 1]. The opposite is cent per cent true. And we think that it is in my possession, it is mine, that is misunderstanding, that is untrue.

So in the realm of Yogamāyā such posing is there but to enhance the pleasure of Kṛṣṇa Himself. It is necessary. It is couched in that way. As if it belongs to others. This is a peculiar process by which one

can serve Kṛṣṇa in a variegated and ever new nature. A plan by Yogamāyā: the paraphernalia has been dressed in such a way. That is Īśāvāsyam idam sarvaṁ, everything is the object for Him to enjoy, the absolute owner, the absolute enjoyer, the absolute good. And by His enjoyment everything gets its highest fulfilment of life. His position is such. Hare Kṛṣṇa. Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Gaura Haribol. Gaura Haribol. Parakīya: a peculiar thing. Svakīya, He is the absolute master over everything. That consciousness normally it is the highest conception. But anything more, then something like māyā, not māyā, Yogamāyā, brings some more efficient plan, efficient plan to increase the intensity of the rasa as they are, in its proper pervasion, how, to make it what is very cheap, to make it unavailable. Just here in the present day the capitalists to increase the price they put underground, many things underground. And they keep the market strong, sharp.

So it is necessary that to arrange in such a way that the union is not very easy. It is very rarely to be found. To increase the demand, to increase the hunger of both the parties, and to increase the intensity of the love in union, it has been planned like that by Yogamāyā. To make it rare, not only rare, but also risky: from the social consideration, and also so much so that as if we are committing something unlawful. The risk, the intensity of risk, how much love: love, only rightful transaction. Can't you take any risk for love? That is more intensified if one can take, baits himself. Both the parties take bait of their good name, fame etc., for the risk of that. Still the attraction: everything one side and attraction another side. The attraction gets the better hand. This is love proper, this is parakīya.

The highest love mādhyura and that is also vātsalya also. Yaśodā sometimes she hears that some say that He is Devakī's son. "No, no, no. Why? Some say that He's not my child, but some god has come to

become my child. How it can be? Never! He's my child."

That sense of parakīya, some say like that: "One day then He may go away, leaving, that I may lose His affection." So that is more intense than her filial love, parakīya. But it is not mine. It won't stay permanently. Anyhow the separation may occur...

End of 81.11.11.A

81.11.11.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...in vātsalya also, so in sākhyā also. In Vṛndāvana, this is the peculiarity, parakīya. The sakhā, "His will and thought and His conduct, seems to us that He is not sometimes our superior, superior thing. So not an ordinary friend we may hanker that a permanent friendship with Him. Maybe that He will leave us and go away in His own higher place. How then should we live? It would it be impossible to live. How we are enjoying this cow driving and also in the forest and these things, if He is withdrawn? He is the gem in the garland in the precious gem. If He is withdrawn then how these things will be conducted? It will be impossible for us. Our very limbs won't move. We may lose Him."

This apprehension exacts the love, more intensely from the core of the heart. This parakīya, a process, a peculiar process adopted in Vṛndāvana. Of course it is eternal but it has been devised there. It is eternally devised, the mādhyura rasa, and then to make every rasa to be

more intense, the scarcity of that union has been always pushing in the background. You may lose it, be alert. Be alert to the maximum degree. You may lose it any moment. This idea makes the thing more, more intense. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And the background, you will always think of, that no enjoying temperament is there. That is also though similar, but not same. That is all, and the purity that both the parties not aggressor, they serve Him. Here both parties aggressors, both have got some demand in union. But there it is the outlook, or the object of to serve the other. In every, in vātsalya rasa, śakhya rasa, mādhyura rasa, only with a serving approach it will serving temperament. Though it seems aggressor or aggressed, but really no enjoying spirit can be there. Lord Himself, Kṛṣṇa Himself, Nārāyaṇa Himself, though are master: Raja prakṛti ranjana [?] Rāmacandra's ideal is the ideal king. And what is the ideal of the king? prakṛti ranjanath [?]

One who can please his subjects more, he is called raja. So their thought is in the highest degree of goodwill for all, the whole organization. The stomach gets the food, but in the interest of the whole of the body. The root takes water but whatever direction but for the whole organism. Distributing, not consuming, to attract and to consume in a centre, but it is also being distributed. That is the very nature of that land of dedication. That is Vaikuṇṭha, and Goloka, more intense. Not only in consideration with law but spontaneous love, distribution, self distribution by spontaneous love. That is Goloka: both the parties seeking the pleasure of the other, both the parties. Both the parties seeking self pleasure can unite, and both the parties seeking the serving of the other party also unite.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi.

Devotee: Mahārāja, in our preaching we meet with many difficulties and disturbances. So, by understanding the philosophy of Kṛṣṇa consciousness we see that these are being arranged by Kṛṣṇa, but yet somehow in spite of this knowledge we are still disturbed. So how do we actually come to the point of removing the disturbance altogether?

Śrīla Śrīdhara Mahārāja: Ha, ha. Just what we talked is the basis of your question. The answer is there. To make it more important, more valuable, these things are arranged. You were saying they are taking, then no importance, much importance in the transaction. You see, what is undesirable, that is also utilized in the preaching. That is also getting the chance of service. What is undesirable to us, that is also harmonized, given some position. And it helps us to have a real taste of the thing. If earned with labour, the sweat of our brow, that is more tasteful. And what is easily accessible we do not find much taste there. To make it more valuable such things are necessary. And one who is favoured to undergo more pain for carrying this good news to the doors, he is more benefited and more favoured, gets more remuneration. Vini, vidi, vici. It is not so simple. Christ had to give his life. Socrates only declared that soul is immortal; for that he had to give up his life. And what is disturbance? Sometimes the devotees of real type they invite such pain, such misery. Kuntī Devī told:

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro [bhavato darśanam yat syād, apunar bhava-darśanam]

[Queen Kuntī Devī prayed to Kṛṣṇa: “I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your darśana again and again, for seeing You means that we will no longer see repeated births and deaths.”] [Śrīmad-Bhāgavatam, 1.8.25]

“Let the danger, calamity may visit us always because that calamity attracts You, our friend to us. Only our calamity draws You to us. And we consider ourselves to be most fortunate.”

Calamity is no calamity when calamity can draw my friend to me. And peace of life, it keeps my friend away from me, that peace is not desirable. The pain of hunger is necessary for the enjoyment of feeding, taking food, it is necessary.

Devotee: So then sometimes the argument is given. We say that the spiritual world is sat-cit-ānanda. And people say if there is no pain then how can you enjoy pleasure? So that is actually a valid argument even in spiritual world.

Śrīla Śrīdhara Mahārāja: Yes. There is pain, there is pleasure. And pain is also there. But pain may be of different quality. The pain; suppose a patriot he sacrifices his life for the public, for the country. When there was fasting in Ireland, five or six persons continuously they observed fighting for their country. Feeling pain but in that pain there is a sort of pleasure; the quality, that is quality.

So Rādhārāṇī and gopī they are also: “We may lose the company of Kṛṣṇa.”

That is very painful. Their separation for a moment is very painful, but the pain of another type. The pleasure is also of another type, pain also another type.

When preaching in Madras, one gentleman put this question to me: “You say the highest ideal of you is Caitanyadeva, and what He is doing? He is always crying and lamenting, ‘I don’t get Kṛṣṇa.’ He’s rubbing His mouth

in the wall, and what not, so many signs of ecstatic pain, great pain. And that is the ideal? We rather shuddered to have a conception of that highest realization of Caitanyadeva.”

That will cover your question, is it not? Ousted! I told him as it was mentioned. bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite

[“The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy.”] [Caitanya-caritāmṛta, Madhya-līlā, 2.50]

The pain only superficial, and the ānanda is there. When one sacrifices his life for the others, in ordinary for love of country, and also society, something, or religion, they feel some pleasure within of a higher type, and the pain outside, negligent. As you like! Hare Kṛṣṇa. Hare Kṛṣṇa.

But do you like, because when awake you cannot but feel some pain. So when in sound sleep you don't feel any pain. Do you like to sleep all the time? Because no pain can enter your mind, like the Māyāvādī's in samādhi, do you like that? That if you are awake, some sort of pain or other, but when in sound sleep, no pain, morphine injected, no pain. Will you prefer that? Why? If not, why not? Then what is more pleasing, to stop all sorts of feelings and to become a stone, fossil? Do you want to go back to fossilism, because no pain, no pleasure? But there is such pleasure which can utilize pain also in its service. Just as suppose hunger. Hunger means a slight pain. And when otherwise, when you are eating, that pleasure will be absent if hunger is not there. It is removing that pain, that apparent pain. That is being appeased by your taking food. That is necessary measure, in the background. Pain is more than pleasure. Such, internally it is so pleasing. Ke?

[16:04 - 18:12, Bengali conversations [?]]

I was posted at that time in Kurukṣetra and there was that exhibition of Kṛṣṇa coming from Dvārakā, and the gopīs and others, all going, the Pāṇḍavas, all going to meet Kṛṣṇa on the occasion of that solar eclipse.

[18:40 - 20:15, Bengali conversations [?]

...

... The Māyāvādī School there in Ayodhyā. He came to see that Kurukṣetra Maṭha.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Nitāi Gaura Haribol.

_____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīdhara Mahārāja is my Guru.

Śrīla Śrīdhara Mahārāja: Mahāprabhu also accepted Īśvara Purī as Guru, and Keśava Bhāratī as sannyāsa Guru.

Bhakti Caru Swāmī: Paramahansa Mahārāja is saying that Śrīdhara Mahārāja is his sannyāsa Guru.

Śrīla Śrīdhara Mahārāja: Utilising me.

Bhakti Caru Swāmī: Śrīla Śrīdhara Mahārāja is saying that even Caitanya Mahāprabhu accepted sannyāsa from Keśava Bhāratī.

Devotee: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] When that Maṭha came to light then Prabhupāda himself proposed him to take sannyāsa. But he was reluctant at that time. Perhaps he thought that what sort of service he's engaged in, that is more suitable for him. So he did not show much earnestness for taking sannyāsa. "The service is all in all, and what is the necessity of the red cloth? That may bring some sense of prestige, pratiṣṭhā. We don't like that." That was his idea. But ultimately he preferred that, "Prabhupāda loved that tridaṇḍī-sannyāsī, and in his last days to fulfil his proposal which formally he put to me, I should accept the garb of a sannyāsī, I admit."

Sannyāsa, of course for preaching it is an advantageous position of dignity. Otherwise Mahāprabhu said: sannyāsī more prema prayojana ye kadasa sannyāsa koina canya haila more [?] He says that, "External renunciation is no renunciation at all. The internal purity of the heart, preparedness for the service of Kṛṣṇa and His devotees, that is really what is necessary for our good. Not to accept the external role and then do whatever you like. That will bring rather a reaction into the society."

So prema prayojana. Anyhow the gr̥hastha:

gr̥he vā vanete thāke, 'hā gaurāṅga' bo'le ḍāke, narottamo māge tāra saṅga [Sāvaraṇa-śrī-gaura-mahimā, The Glories of Śrī Gaurāṅga, from Prārthanā] [BBT's Songs of the Vaiṣṇava Ācāryas, p 75-80]

[Bhakti Nandan Svāmī's Śrī Bhakti Rakṣaka Bhajana Madhuri, p 7-8]

Narottama Ṭhākura says: “It matters little whether he is a householder or he is a sannyāsī. But how much love for Gaurāṅga he fosters in his heart; that is to be considered most valuable.”

But because it is necessary for the preaching purpose to take the favourable role of a sannyāsī we accept that. And sannyāsī of two kinds, bābājī for bhajan and the tridaṇḍī-sannyāsī for the propaganda of the Vaiṣṇava cult: tridaṇḍī. And ekadaṇḍī just the opposite says that, “We are God. We are more than God because Brahman is above God. The God conception is Brahman mixed with māyā, sattva guṇa. And when we are liberated we go above God, Brahman.” So, they are more than God. They do not want any God. That is, they are the highest stuff. But when they are asked that: “From the Brahma kabe, you are that Brahman, and from the Brahman this jīva has come. Again after you acquired the same position you will have to come down. Then what is the good of attaining the same position?

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna [mām upetya tu kaunteya, punar janma na vidyate]

[“O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.”] [Bhagavad-gītā, 8.16]

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ āruhya kṛcchreṇa paramṁ padaṁ tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

[Lord Brahmā said: “O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet.”] [Śrīmad-Bhāgavatam, 10.2.32]

You can't catch the other current carrying high, can't catch, you can't secure any visa. By the power of passport you can go to the last extremity of this country. But if you can't get any visa, you will have to come back home, come in the lower position again. So, vimukti, going to the last extremity of the country, vimukta-māninas, 'I am out of danger which may be expected from my country.' Suppose one has committed something wrong and going away from the country, and he has gone to the buffer state and thinks that, 'I am safe.' But he wants to enter into the other country, but if he fails there to secure a visa then he will again have to come back. Ye 'nye 'ravindākṣa vimukta-māninas. He thinks himself, 'There I'm completely free.' Tvayi asta-bhāvād. Because there is some obstacle between yourself and Him, aviśuddha-buddhayaḥ, there is something, he has got miscalculation, something wrong in his calculation. He will have to come back again here.

And in Rāmānanda-Saṁvāda more clearly, but in a mystic way it is mentioned. Mukti, bhukti vāñche yei, kāhāñ duḥhāra gati?' “There are two sections. One aspire after salvation, another aspires after good enjoyment. What is their respective goal?” Mahāprabhu's asking Rāmānanda Rāya.

Rāmānanda said: 'sthāvara-deha, deva-deha yaiche avasthiti'. Their fate meets these two stages, deva-deha, and sthāvara-deha. Who gets deva-deha? Those that aspire after good enjoyment, necessarily they get the svarga loka, and there for the time being gets some pleasure, deva-deha.

And sthāvara-deha, that is the remaining must have to go to the liberated section. They come to the life of fossil, sthāvara, because that is nothing to them. Only unconscious stage, in sound sleep, that is also not self conscious. And the body of the Himalaya, sthāvara, sthāvaranam Himalaya, he's within Himalaya, the soul of Himalaya. That is also unconscious of his own self, in the fossil figure, sthāvara-deha.

‘mukti, bhukti vāñche yei, kāhāñ duñhāra gati?’ ‘sthāvara-deha, deva-deha yaiche avasthiti’ [“And what is the destination of those who desire liberation and those who desire sense gratification?” Śrī Caitanya Mahāprabhu asked.] [Ramananda Raya replied, “Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods.”]

[Caitanya-caritāmṛta, Madhya-līlā, 8.257]

And sthāvara-deha, and that Bhāgavata śloka: [10.2.32]

āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

That Professor Sanyal he interpreted in this way. That when, after liberation, they go, they rush to occupy the throne of the Lord, and for that crime they are hurled down, down, to the last extremity. So they have to go to the life of a fossil, that Himalaya and other, this solid. The very meagre conscious within a big solid figure, more low than the creepers and the trees: the last point of creation, the stones, sthāvara-deha, we find in Rāmānanda Rāya. And also in Bhāgavatam [10.2.32], ye 'nye 'ravindākṣa. Though they may think themselves to be the occupier of the highest position, they're extremely liberated, in the extreme point of liberation. But because they have not in their calculation the other aspect

of reality, only in the verge, the world of misconception, and no proper conception of any touch, then to come again in the deepest portion of the misconception. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Ke?

Devotee: Mukundamālā.

Śrīla Śrīdhara Mahārāja: Mukundamālā. Gaura Hari. Gaura Hari. Paramahansa Mahārāja, do you know this sannyāsī and another Akṣayānanda? They are two sannyāsīns of Swāmī Mahārāja.

Devotee: is sick, he didn't come here.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] He's in charge of London

Gauḍīya Maṭha, whole of England, South Africa, and many zones under him.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: [?] Goswāmī Mahārāja converted a lady, and her name was given as Vinoda vāṇī. One lady took Hari-Nāma from Goswāmī Mahārāja. It started there. And Swāmī Mahārāja over-flooded.

Devotees: [Laughter – Haribol.]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Miracle!

Devotee: [?]

Devotee: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Śrī Rādhā prana bandhu. That is mentioned in Govinda-līlāmṛtam, by Kavirāja Goswāmī.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: [?] Ānantadeva, Kesa,

sesa, ka, isa and sesa, Brahmā, Śiva and Ānanta.

_____ [?]

Śrī Rādhā prana bandhu. [?]

He has also composed one book by name Govinda-līlāmṛtam, and there the aṣṭa-kālīya-līlā, the eight prahara līlā of Rādhā-Govinda has been described elaborately in that book, Govinda- līlāmṛtam.

Devotee: Is that in Sanskrit?

Śrīla Śrīdhara Mahārāja: Yes, Sanskrit.

Devotee: With anybody's translation or tika?

Śrīla Śrīdhara Mahārāja: Yes, it is there. Hare Kṛṣṇa. Hare Kṛṣṇa. But it is for the higher students. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Gaura Hari.

Devotee: But in the Jaiva Dharma Mahārāja, Śrīla Bhaktivinoda Ṭhākura mentions some of the aṣṭa-kālīya-līlās.

Śrīla Śrīdhara Mahārāja: Yes, he's given everything in a nutshell, with much caution. [naitat samācarej jātu manasāpi hy anīśvaraḥ]

vinaśyaty ācaran mauḍhyād yathā 'rudro 'dvijaṁ viṣam

["One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison."] [Śrīmad- Bhāgavatam, 10.33.30]

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha
varṇayed yaḥ bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ, hṛd-rogam
āśv apahinoty acireṇa dhīraḥ

[“One who hears with firm faith the supra mundane amorous affairs of Lord Kṛṣṇa and the gopīs, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa.”] [Śrīmad-Bhāgavatam, 10.33.39]

Here Jīva Goswāmī explains, 'nuśṛṇuyād atha, must listen from a real source - so he will get there the caution that it is not like lust, just the opposite of lust, so with that attitude you are to approach. Dhīra, who is master of his own senses, he is only qualified to try to accept, listen, to enter into this līlā. Not those that are not masters of their own house, own senses.

And if he does, it is in another śloka. Vinaśyaty ācaran mauḍhyād, if due to ignorance, anyone ventures to enter into this domain, due to ignorance, ācaran mauḍhyād, manasāpi, even in mind, even mentally, vinaśyaty, he will be doomed. How? If, who is not Śiva, if he takes the poison he's sure to die. And Śiva took the poison and then ornamental thing came in his throat, Nīlakaṇṭha. By the folded palm, Śiva he drank the poison, but that was an ornament to his throat, in the body, but if who is not Śiva if he takes poison he's sure to die. So one who is not dhīra and who has got no anu-śravaṇa, proper listening, if they venture to enter into this domain, he's sure to die. The warning is given in Bhāgavatam by Śukadeva Goswāmī. It is nectar, but still, you should, properly you must come to it. Hare Kṛṣṇa. Hare Kṛṣṇa. Otherwise there is a possibility of mistaking it for your awkward enjoyment. Then you will be doomed forever. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura

Haribol. [?]

Akṣayānanda Mahārāja [?]

Devotee: He got some pain on the ear.

Śrīla Śrīdhara Mahārāja: Ear? Sometimes he's suffering with such disease, now and then, ear: but any medicine?

Devotee: Yes, he has taken some medicine.

Śrīla Śrīdhara Mahārāja: He's alone there, or anyone...

Devotee: No he is alone.

Śrīla Śrīdhara Mahārāja: Alone. And where is Parisevan? Here? Hare Kṛṣṇa. Hare Kṛṣṇa. No further news from Venkatta Prabhu?

Devotee: No Mahārāja, no news.

Śrīla Śrīdhara Mahārāja: Any news of Mādhavānanda Prabhu, or who is he? **Devotee:** Mādhava Prabhu, the scientist.

Śrīla Śrīdhara Mahārāja: He delivered lecture to Calcutta. Where is he? In Bombay?

Devotee: He did not come to Calcutta Mahārāja. Mādhava Prabhu could not come to Calcutta for the programme. He was supposed to come.

Śrīla Śrīdhara Mahārāja: Did he come here? No? Mādhavānanda, or what is his name?

Devotees: Mādhava Prabhu. Scientist. [?]

Śrīla Śrīdhara Mahārāja: Scientist. Doctor; he is concerned with the Bhaktivedanta Institute in Bombay.

Devotee: Yes. So he went to Vṛndāvana and from there he went to Bombay, he was supposed to come to the program but he did not. Even Bhakti Svarūpa Dāmodara Mahārāja was supposed to come, but he also could not come.

Śrīla Śrīdhara Mahārāja: Could not come, but the name was there.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: Śrīla Śrīdhara Mahārāja, Navadvīpa has, just like this is Gupta Govardhana here, so that must mean also that there is Sevā Kuñja here in Navadvīpa, and Rādhā-kuṇḍa is here also?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Rādhā-kuṇḍa is somewhat distant, on the other side of the rail line. There is little deeper Rādhā-kuṇḍa to be located there.

Devotee: Sevā Kuñja [?]

Śrīla Śrīdhara Mahārāja: There maybe. It is mentioned in Bhaktivinoda Ṭhākura's Dhāma-Parikramā, and Narahari Sarakara's Dāsa-Parikramā: details to be found there.

Devotee: Mahārāja, why wasn't Jagadānanda Paṇḍita told by Mahāprabhu not to go to Vṛndāvana, or stay in Vṛndāvana?

Śrīla Śrīdhara Mahārāja: Why?

End of 81.11.11.B

81.11.11.C_81.11.12.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī

Mahārāja

Śrīla Śrīdhara Mahārāja: ...was very simple, plain, and full of sentiments, and only, his highest qualification, the greatest attraction for Mahāprabhu. So, Mahāprabhu did not want that that sort of sentimentality will be out in Vraja maṇḍala at the time. After all there was Mohammedan rule, and so many different sections also there underground. Rūpa and Sanātana, especially Sanātana was the most sober person to deal with things in that locality.

And so He asked him: “If you want to go, go, but don’t remain there for a long time. And as long as you will stay there you must remain under the care of Sanātana. And another two instructions, don’t climb up the Govardhana. Govardhana is Kṛṣṇa Himself, consider that. And also don’t imitate the practices of the vraja-vāsīs. Only give them your respect from respectable distance. Don’t try to mix with them. Then you will have the chance of misunderstanding.”

With all these instructions He sent him there. Over sentimental reasons: that was the cause for which Mahāprabhu did not like that he will go there and freely display so much sentiments for Mahāprabhu, still he did.

And Sanātana Goswāmī came with red cloth as turban around his head. Then Jagadānanda was very much overjoyed to find, “Oh, is this the cloth of Mahāprabhu Himself?”

“No, no, this is a cloth of another sannyāsī, Mukunda Sarasvatī.”

“Is it?” He was then just going to place the cooking pot on the oven. And with that pot he came to... “Who can tolerate. You are one of the principle followers of Mahāprabhu, Caitanyadeva and you put another sannyāsīs cloth on your head? Who can tolerate?”

Sanātana Goswāmī told then, “Yes, what I came to see I have discovered that. Your love of such degree of intolerance, exclusive devotion of

Mahāprabhu in you Paṇḍita, only to find out that, I came with this robe.”

And then [?] he was nonplussed what to do? He went on, so over sentimentalism.

He took one pot of chandana paste for the use of Mahāprabhu and took it from here three hundred miles to Purī and put it just before. “I have got it with much trouble this one pot full of chandana oil and Prabhu must use it in his here, here (head).”

“No, no, it is not possible. What you say? I am a sannyāsī, that sandal scent oil I shall smear on My head and when I shall go to have darśana of Jagannātha what will the people, the public will say? They’ll say, ‘so much of a luxury of a sannyāsī. They call bad name for Me. And it will please you? Your labour will be successful, just hand it over to the temple of Jagannātha, and there the lamp will burn with this scented oil, and Jagannātha will enjoy and your labour will be fulfilled, you do that.”

But Jagadānanda he took the big pot and just before Mahāprabhu thrust there, threw it down, and pot broken and the oil spilled out in the compound. And he straight run to his own quarter, and closing from inside, and stayed there for three days without food. Without food three days passed.

At the end of the third day, Mahāprabhu could not contain any longer. He went straight to him. “Hey, Jagadānanda, what is the matter? So sentimental! Anyhow, get up. Today I shall come and take My prasādam here cooked by your own hand. Get out.”

Then what Jagadānanda can do? “Mahāprabhu will take prasādam in my own hand, cooked by my own hand.” He had to get out and began cooking.

Then Mahāprabhu came. “Very, very sweet today, especially things are very, very sweet.

Perhaps the labour of anger, angry labour is more valuable than ordinary labour.” In this way! Then after taking food, “Now you take food. I am standing.” “No, no, no Prabhu You must go and take rest. I shall take, I shall take.”

“Then, Govinda, you remain. And after he has taken his food you just inform Me that he has taken.”

In this way Jagadānanda was over sentimental, as Satyabhāmā’s character, abhimānī, very sensitive, very sensitive for small things, much sentiment. Jagadānanda Prema vivarta. The reaction, a particular characteristic of the reaction of love divine, a peculiar type. That is also reckoned in the signs of divine love.

Just as Satyabhāmā bhāma-bhāva, bhāma, and that is the highest class, that bhāma nature in nayika. Whatever is offered from the nayika, from the lover, apparently that is refused, instantly. “No, that is not possible.” And to increase the earnestness of the lover, that sort of nature is more valuable in the signs of love, we are told, nirantara-bhāma.

Rādhārāṇī’s nature is also of that type, nirantara-bhāma, always with opposition, the spirit of opposition, a peculiar thing. And we are told by the experts of that rasa learning, that this is of the highest type, which enhances the intensity of the other side.

In Jagadānanda a peculiar type as in Satyabhāmā. So it has been told when Vṛndāvana līlā after Kṛṣṇa went to Mathurā then that was underground. That it is underground means under this ordinary vision – and apart from – and the gopīs they went to Dvārakā. And Satyabhāmā went from a portion of lustre of Rādhārāṇī, and Rukmiṇī from Chandra, Chandra. Chandravālī more judicious, and Rādhārāṇī more sentimental, sentiment has got the upper hand than judiciousness in love matters. So in Dvārakā the judiciousness got the upper hand, Rukmiṇī. The liberation there came to the upper hand, and the sentiment had to go down. Rādhārāṇī’s connection, Her shadow was considered of lower value. And the judiciousness of Chandravālī, the cleverness, that came in the first

rank in Dvārakā. What was adored in its highest glory in Vṛndavana there in that circumstance it cannot play so highly, a little less; secondary value. These are the peculiarities in līlā.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ tathā
tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[Prabodhānanda Saraswatī Ṭhākura says: “As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: ‘Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service.’”] [Caitanya-Candandrāmṛta, 88]

As much as one can engage himself in the service of Gaura līlā automatically he finds within himself the internal development of the service of Śrī Rādhikā in Braja līlā, automatically. Begins here, gets from there, it leaves there automatically, and spontaneous and that is in a very high order of quality, order of high quality, that prāpti. So to begin with Gaura līlā, and to begin with Nityānanda, Gaura-Gadādhara and then we’ll find ourselves, “I woke one morning and found myself famous.”

The Elegy, the writer of Gray's Elegy, the Gray wrote one poetry. "The curfew tolls the knell of parting day."

"The boast of heraldry, the pomp of power, And all that beauty, all that wealth e'er gave, Awaits alike the inevitable hour;

The path of glory leads but to the grave."

[Elegy written in a country churchyard. (1751) [Thomas Gray, 1716-71, English poet]

_____ [?] After everything we'll have to go to the grave here.

_____ [?]

"I woke one morning and found myself famous." That was his version. He wrote in the evening this poetry, which got sent to the newspaper. And when he woke next morning he's finding so many gentle great men have come to visit him, to have a visit of him. "I woke one morning and found myself," – that poetry, after the writing of the poetry the next morning so many men came to see him. "I woke one morning and found myself famous."

So if we begin properly in Gaura līlā we shall find that we are in the midst of Vṛndāvana līlā, the highest quarter. Woke one morning and found

myself there. Unknowingly I shall find myself there. I have got a good position in the Vṛndāvana līlā.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Today we close here. Gaura Haribol. Nitāi Gaura Haribol.

...

Śrīla Śrīdhara Mahārāja: ...long time immemorial he is struggling with the waves in the ocean and now coming to safe position, should I push him back again into the ocean? I say that, that a long, long time the jīva has come to save himself; to home, back to God back to home. He's coming home, in safe position. Again I shall push him back into the ocean to struggle there, to die? I can't be so cruel to do that.

'Never mind my son, my child. You may try to find out and take forcibly. But voluntarily I cannot hand over anyone to go away from the āśrama and to engage again in the service of māyā, illusion, misery.'

So that was his posing: with that sort of earnestness he wanted to push [?]

Back to God, back to home, svarūpe sabāra haya, golokete sthiti: [Śrīmad-Bhāgavatam, 2.10.6] We are really child of that soil. Anyhow by our bad luck we have come here with the false idea of thriving. But the opposite circumstance we have to meet and to struggle under.

Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam. In Bhagavad-gītā [13.9] the Lord says: "Where there is birth, there is death, there are infirmities and there is disease, there can never be happiness proper, can never be."

The fine intellect, the sattvic intellect, the high class intellect only can detect this, where to live, to select the place, where to live. And we must live in such a place where these four fold troubles are absent.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna [mām upetya tu kaunteya,
punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

So we select the place where to live, where to build your home, your house, ābrahma- bhuvanāl lokāḥ, punar āvartino 'rjuna.

karmaṇām pariṇāmitvād, ā-viriñcyād amaṅgalam [vipaścin naśvaram paśyed, adrṣtam api drṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [Śrīmad-Bhāgavatam, 11.19.18]

Action here all reactionary, so up to Brahmā the mourn, the lamentation, up to Brahmā who is the creator of this mundane world and necessarily he's in relativity of this mundane world; he will have to mourn, to lament. What to speak of what we, us, ā-viriñcyād amaṅgalam, we must have such foresight, such foresight. And such sincere love to our own self.

uddhared ātmanātmānaṁ, nātmānam avasādayet [ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ]

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [Bhagavad-gītā, 6.5]

Try to relieve yourself from these adverse circumstances. If you can't do so, you are your enemy. And if successfully you can come out of these adverse circumstance then you are your friend. Otherwise we all are our enemies. What we are doing that is going against our real interest, under influence of illusory energy. Who is coming?

Devotees: Kāśīrāma.

Śrīla Śrīdhara Mahārāja: So, illusory energy, so no credit. However proud we may feel that is all false. So ignorance must be uprooted. And we must know, understand how to help ourselves. What is help proper? What is help proper to a jīva soul? The parents they also apparently we are to admit they love their child. But what sort of love, ignorant, ignorant love, they do not know to love themselves also. Uddhared ātmanātmānaṁ, nātmānam avasādayet, don't degrade you, ātmā, ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ, you can be your own friend or you can be your own enemy. You are at liberty to do so. That is the nature of your vulnerable free will. Constitutionally you are such, acintya bhedābheda, accommodate you within the whole absolute

consideration.

bandhur ātmātmanas tasya, yenaivātmātmanā jitaḥ [anātmanas tu śatrutve, vartetātmaiva śatruvat]

[“For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy.”] [Bhagavad-gītā, 6.6]

Who can control his mental propensities, impulse, and can guide himself properly, he is his friend. But who lets loose his own mental impulse to take its own way in free choice, he is his own enemy, yenaivātmātmanā jitaḥ, so it depends on you. The free choice is with you, your fortune, or you can degrade yourself, your choice.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ] yad gatvā na nivartante, tad dhāma paramaṁ mama

[“My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode.”] [Bhagavad-gītā, 15.6]

“Worshippers of other gods, demigods, they attain the vicinity of that god, parṣada, closer, intimate position with the god. But that is antavat tu

phalaṁ teṣāṁ, for the time being. And that also is considered pleasure limited. But those that like to come to us, worship us they come to My zone, tad dhāma paramaṁ mama.”

antavat tu phalaṁ teṣāṁ, tad bhavaty alpa-medhasām devān deva-yajo yānti, mad-bhaktā yānti mām api

[“But the fruit obtained by those provincially interested worshippers of the various demigods is temporary. They reach their respective gods, but My devotees obtain Me.”] [Bhagavad-gītā, 7.23]

“And, yad gatvā na nivartante, tad dhāma paramaṁ mama, any progress towards Me if it is really taken then no loss, no apprehension of any loss or setback.”

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate svalpam apy asya dharmasya, trāyate mahato bhayāt

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [Bhagavad-gītā, 2.40]

Our approach towards nirguṇa, towards cent percent true conception, our approach has got no setback, nehābhikrama-nāśo 'sti, if for the time

being it is left, it is there. Again if I am to begin from there, it won't be lost. Pratyavāyo na vidyate, and no external obstacles can check it. It is in such a plane, the progress.

“In the deepest plane, to come to Me, that is to have a contact with the deepest plane. And the very nature of the plane is such that any connection cannot be opposed by other gross planes of limited power. They are not bold enough to come in opposition with this the absolute plenary wave. They have no power to interfere. My plane is such, and the waves of the plane is such, ahaitukī apratihatā, it is causeless and it can never be opposed, apratihatā. None can oppose it. None venture to come in opposition, to stand in opposition when one has commenced his journey towards Me clear, none venture to come to oppose him. My control over the whole is of such quality.”

Mādhavendra Purī perhaps said,

kāmādīnām kati na katidhā pālītā durnideśās teṣām jātā mayi na karuṇā
na trapā nopaśāntiḥ

utsrjyaitān atha yadu-pate sāmpratam labdha-buddhis tvām āyātaḥ
śaraṇam abhayaṁ mām niyunkṣv ātma-dāsyē

[“O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to follow the unwanted orders of these desires and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your

personal service and save me.”] [Caitanya-caritāmṛta, Madhya-līlā, 22.16]

“Oh Lord of the Yadu dynasty, Kṛṣṇa, I have come to Your feet to explain my position. Please consider. What is that position? Kāmādīnām kati na katidhā pālītā durnideśās. So long I have left no stone unturned to satisfy my masters, this kāma, krodha, lobha, moha, mada, mātsarya, these inner six enemies. They exacted very cruelly and very harshly so great amount of service from me. But nothing, not a drop of peace I have got as my remuneration from them. I am not paid anything for the same. From time immemorial I’m rendering service to these my enemies. But up to now I could not see any satisfaction in their face, as hard as previous, before. Pālītā durnideśās. And what, note, whatever they have ordered, instantly I have to obey that. In the mid of night my lord told, ‘Oh, you must go there and steal something, some fruit from there.’ In this way, midnight you must your enemy, the krodha, the anger has roused him at midnight to kill some other person. I have obeyed that. So what not I have done to carry out the order of these my enemies living within me. Now I am disgusted my Lord. I am now feeling disgusted.

Kāmādīnām kati na katidhā pālītā durnideśās, teṣāṃ jātā mayi na karuṇā. But I could not satisfy them, propitiate them. Na trapā nopaśāntiḥ, and I also, fie to my own self that no reaction has yet come in me for that, na trapā, I am not ashamed for that. Nopaśāntiḥ, and not any reactionary temporary truce that I stop, I can’t do for the time being, give me some rest, nopaśāntiḥ.

But anyhow I don’t know why, how I have run to You, I have run to You, utsrjyātān, I could avoid their vigilant eye and I have run to You. Utsrjyātān atha yadu-pate sāmpratam labdha-buddhis, tvām āyātaḥ, I have approached You. Śaraṇam abhayaṃ mām niyuṅkṣv ātma-dāsyē. You are the real shelter Who can save me from those enemies. I have got this sort of dictation from inside. Mām niyuṅkṣv ātma-dāsyē. Please give me some engagement. If You engage me then they’ll all fly in fear. Only if they hear that You have given me shelter and some engagement then whatever their account book may say they will fly, be afraid of.”

So in that plane if we have any contact, can make any contact with that plane nirguṇa bhūmi, then other plenary influences will withdraw at once.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate svalpam apy asya
dharmasya, trāyate mahato bhayāt

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [Bhagavad-gītā, 2.40]

“And I shall be saved from great disaster. Please grant me some shelter there.”

That is the advice, instruction of our Guru Mādhavendra Purī. “Anyhow run when they are little unmindful to you, in that moment run to take the shelter, they will all fly away.”

Haribol. Haribol. Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: We feel that, by somehow or other, being at your lotus feet we must have gotten that opportunity to run out from them.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: I was thinking that each one of us is GBC for some particular zone, but you are GBC for Vaikuṇṭha zone.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. It is your spacious view and [?]

Jayatīrtha Mahārāja: We all want to be in your zone.

Śrīla Śrīdhara Mahārāja: I am trying to be in the zone in the dust of my divine master. That is, I aspire that my zone will be in the dust of my divine master. Mahāprabhu says:

ayi nanda-tanuja kiṅkaram, patitaṁ mām viṣame bhavāmbudhau kṛpayā
tava pāda-paṅkaja-sthita-dhūlī-saḍṛśaṁ vicintaya

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own karma, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [Śikṣāṣṭakam, 5]

"Oh, the son of Nanda, please, please consider Me one of the dust of Your feet, of Your holy foot. Kiṅkaram, patitaṁ mām viṣame bhavāmbudhau. I am struggling in the great ocean, ocean of birth and death, birth and death, the chain, mortality. I am too tired. Now if You kindly consider Me as one of the dust touching Your feet I am relieved."

That same very conclusion that any connection; any connection with that nirguṇa can get us wholesale relief. What of relief? Bilvamaṅgala Ṭhākura says:

bhaktis tvayi sthiratarā bhagavan yadi syād, daivena nah phalati divya-
kiśora-mūrttiḥ muktiḥ svayaṁ mukulitānjali sevate 'smān, dharmārtha-
kāma-gatayaḥ samaya-pratīkṣāḥ

[“O Supreme Lord, if our devotion for You were more steadfast, Your adolescent form would naturally arise within our hearts. Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then mukti will wait to serve us with open arms. What to speak of mukti, even dharma, artha, and kāma will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying: ‘What do you want?’ Then there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire, and their negation in the form of liberation, because mukti will personally attend us as a concomitant subsidiary fruit of devotion in the form of deliverance from ignorance, her hands cupped in prayer; and the fruits of bhukti will eagerly await their orders, from us, should any necessity arise for them in the service of Your lotus feet.”] [Kṛṣṇa-karnamṛta, 107]

“Bhaktis tvayi sthiratarā, if we can have bhakti proper, a drop of devotion proper in Your feet, bhagavan yadi syād, daivena nah phalati divya-kiśora-mūrttiḥ, and fortunately enough we can have, we can find any connection with divya-kiśora-mūrttiḥ, the young charming figure of Kṛṣṇa, of You, muktiḥ svayaṁ mukulitānjali sevate 'smān, salvation, liberation, that freedom from the influences of the enemies, that thing like a maidservant will come to serve me, mukulitānjali sevate 'smān, with

folded palms the mukti she will come to serve me. 'What sort of arrangement here, may I help in any way, may be utilised in any way for your pleasure?' Mukti will come. And dharma, artha, kāma and dharma, artha, kāma, this three-fold ends they will await outside, anything necessary for you they will come. The calling bell always awaiting the time when the call will enter, they will be there. Mukti svayaṁ mukulitānjali sevate 'smān. None will venture to have any aggression towards me. That is so sweet, so sweet, so noble, and free from all sorts of troubles. The charm, the circle, the zone, the zone: Your zone is so charming none ventures to come because they'll be converted. So they are very careful to keep away, very careful."

kintu suja abhasa sthane bhase abhasa suje anu nahe tahe prakas [?]

krsna surya sama; maya haya andhakara/ yaha krsna, tahan nahi maya adhikara [?] kintu suja abhasa sthane bhase abhasa suje anu nahe tahe prakas [?]

A little analogy, description, what is Kṛṣṇa, what is māyā, the sun and darkness. Kṛṣṇa surya sama maya haya andhakara [?] Where there is the sun there is no darkness. Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] The peculiarity of this, that where is sun, there is no darkness: but that is not sufficient. Suja abhasa sthane bhase abhasa [?] Only māyā can be detected where sun ray is getting its limit. There only it can be traced. In darkness only, in deep darkness one cannot ascertain what is darkness, what is light. But when the light is withdrawing there we can feel the darkness coming, what is darkness. To understand one, the help of other is also necessary. So darkness cannot

live, cannot acquaint itself independently. Suja abhasa sthane bhasa abhasa [?] Only have acquaintance is dependent on the existence of the sun. In this way!

Devotees: bhakti rakṣaka [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Bhakti rakṣaka, gate keeper. Hare Kṛṣṇa. Nitāi Gaura Hari. Nitāi Caitanya. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: You have to let us in through the gate.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura says:

[bāndhiyā nikaṭe, āmāre pālībe, rohibo tomāra dvāre] pratīpa-janere, āsite nā dibo, rākhibo gaṛera pare

["Chain me nearby and maintain me as You will. I shall remain at the doorstep and allow no enemies to enter Your house. I will keep them at the bounds of the moat surrounding Your home."] [Gopṭṛtve-varaṇa, 3, from The Songs Of Bhaktivinoda Ṭhākura, p 21-22]

He is conceiving himself as a dog, gate keeper. And if anyone comes to enter he'll oppose, the holy area, with such attitude you must enter, and

not a place for the hypocrites.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. is paramahamṣa.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Four sections amongst sannyāsīs, kuṭīcaka, bahudaka, haṁsa, paramahamṣa, four stages of a sannyāsa stage, subdivision. Kuṭīcaka when he hankers after a cottage life, excluded from others he wants to go on his own way, a secluded cottage life, kuṭīcaka. Bahudaka, then he wants, feels inspiration to carry out his mission to many places outside, provinces. Uḍaka means water, he takes water in many places, variegated places he takes water. That means he is a preacher bahudaka. Bahu means many and uḍaka means water, bahudaka. He drinks waters of many lands. That means that he wanders and with a preaching idea. What he has realized he wants to give it to others, bahudaka. Then haṁsa, the third stage is that of haṁsa. It means that he can take out the gist and leave the undesirable things. Haṁsa, just as the swan, it has got the special capacity, if milk and water mixed together, the swan he can take out the milk and the water portion will be left. That has got the peculiar capacity of the haṁsa in any way. And he becomes haṁsa. Whatever comes to him he leaves out the undesirable things, and what is the gist, the substance, he can take, even from the śāstra...

End of 81.11.11.C_81.11.12.A

81.11.12.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ... and leave the lesser thing, non important, he can, the important thing, the gist, the very purpose, he can take out from any places. That is haṁsa. And paramahaṁsa, he's very expert in that affair. He never deviates for a moment from the world of substance into that of non substance, the cover, he's always with the substance, Paramātmā, cent percent established.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: He was white clad, but he was above many sannyāsīns, we have heard direct from our Guru Mahārāja, this. And also we have seen with our own eyes his practices, practices in life.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. One who gets bhakti he is more beggar, greater beggar, is it not? Who can beg bhakti, he has got it. The more you get the more you want, this is the nature of bhakti. So it said that I have not bhakti. Mahāprabhu told:

na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam
prakāśitum [vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-
pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: “O My companion, I do not have the slightest scent of love for Kṛṣṇa - and yet, I cry. This is only for the purpose of exhibiting My great fortune. Without seeing the lovely face of Kṛṣṇa playing His flute, I worthlessly pass My days, like an insignificant insect.”] [Caitanya-caritāmṛta, Madhya-līlā, 2.45]

“I am the first class hypocrite.” Mahāprabhu, He is blaming His own self looking towards us. The purity, the standard of purity has no end. It has not end. But here purity ends. No such thought is possible. So He says: na prema-gandho 'sti darāpi me harau. “Not even a drop of devotion in Me.”

Krandāmi. “Then why do You weep so much, You wail so much, You cry aloud? You are showing so many signs of separation?”

Saubhāgya-bharam prakāśitum. “It is only to purchase name from the public, fame, name and fame, pratiṣṭhā. Krandāmi saubhāgya. “You can see how fortunate I am, I have got Kṛṣṇa prema. Only to canvas, this is My real object, innate object?”

“Why you say so?”

Vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā. “This is proof positive because I am sustaining My body, I am carrying My head, flesh and blood, all these things I am carrying without having a connection of Kṛṣṇa. I am tolerating this life separated from His service. This is sufficient to prove that I have – such beautiful is He that without getting any connection one can never live. One must die. If slight, like lightning one can have the taste of that charm you can't continue to live further without further connection. So deep, so deep

attraction, so deep charm, so deep beauty, that once coming in connection he can't live, continue his life without having that same thing again. It is impossible to live in separation. And I'm doing that, so I have not real attraction for Him. Then I could not tolerate, so beautiful the separation is intolerable. And because I continue in My life of separation it is sure, a definite proof that I have no proper attraction as it should have been. In comparison with the intensity of the beauty, to maintain separation, that is impossible. And because I am doing that it is a clear proof that I have not real attraction for Him." So Mahāprabhu says _____ [?]

And by anyhow by bringing us in connection with that thing we can raise our position, however slight it may be. But our appreciation from far off of these thoughts and principles that cannot but improve our position, however slight it may be. This is our wealth, the wealth of wealth and nothing else. And fortunately we may not have any depreciation for such ideal in future any longer. That is our earnest prayer; that we may retain our position, how far it may be in connection in the relativity of such high ideal. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. [?] Hare Kṛṣṇa. Hare Kṛṣṇa. [?]

The great epic written by the poet Marga [?] its name is Śiśupāla Bod [?]
There is a śloka, a poem, where he says: Banati kalapi yajna tan [?]

Our association with sādhu, that gives prophesy of our gain in three span of time, past, present and future. When we are in association with a sādhu at the present we are gainer by his influence. And it also foretells that in previous time also I had good sukṛti so I have come. And so this association has been possible. So he says of my past life, indicates my good fortune of the past life as a result of which I have come to a saint. And it also gives us hope for the future. The present talk must produce some good fruit, good result in future. So the association indicates our fortune of the three stages of time, past, present and future. So you have come from so far and are engaging ourselves in these talks, high talks in divinity. We are all grateful to you. In my old age it is almost impossible that I should come, I should be utilized by my Guru Mahārāja in this way to talk about Mahāprabhu. And you friends are coming and exacting me what is stored, I could store from my Guru Mahārāja in my heart, that culture.

This is life. Why? Saṅkīrtana has been in the highest phase of sādhana. Śrotā, dhata, both parties they are benefited. In Caitanya-Bhāgavata, Vṛndāvana dāsa Ṭhākura says: “One feeds himself. Another with hundreds he feeds hundreds and feeds himself. Who is better?” So saṅkīrtana, many persons are benefited, and by japam and other things, he himself. Saṅkīrtana. Saṅkīrtana means preaching. The proper meaning of saṅkīrtana not only to speak loud or in a tone of music, but preaching, to culture wholesale with the full-fledged capacity to culture, to preach, kīrtana, to assert. The attention, the mind, all can be engaged, cannot but be engaged in kīrtana. We can’t say irrelevant, so automatically the concentration must be present there when one is talking about Kṛṣṇa. But in dhyāna and japa we may be unmindful. So it is best for him who is chanting and at the same time it is so good for the environment, saṅkīrtana.

satataṁ kīrtayanto mām, yatantaś ca dṛḍha-vratāḥ namasyantaś ca mām
bhaktyā, nitya-yuktā upāsate

["Disregarding the purity or impurity of time, place, and circumstances, those great souls are constantly absorbed in singing or narrating the glories of My Holy Name, form, qualities, pastimes, and paraphernalia. They are attentive to the irrevocable and conclusive definition of My nature, personality, and expansions, and they strictly follow the rules and regulations for taking the Holy Name and observing holy days such as Ekādaśī. Following all the practices of devotion beginning with offering obeisances unto Me, the devotees, earnestly longing for their eternal relationship with Me in the future, worship Me by the path of engaging in My transcendental devotional service."] [Bhagavad-gītā, 9.14]

mac-cittā mad-gata prāṇā, [bodhayantaḥ parasparam kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca]

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [Bhagavad-gītā, 10.9]

Mac-cittā. "In his heart he keeps Me, mad-gata prāṇā, mac-cittā in his intellect, and mad-gata prāṇā in his heart. Mac-cittā mad-gata prāṇā, cit, that is in his consciousness and in his heart the feeling, the abode of sentiment and feeling that is also controlled by My presence, mad-gata prāṇā. Then it comes out from the heart through the consciousness, intellect, it covers, inundates everything and comes out." Bodhayantaḥ parasparam, amongst their own intimate circle they also try to present and to also receive, sometimes gives and takes, gives and takes, bodhayantaḥ parasparam. One helping another and he also helping him to understand. Kathayantaś ca māṁ nityaṁ, and also distributing in the lower circles also about Him. Tuṣyanti ca ramanti ca, and they find their satisfaction only in that function and never elsewhere, māṁ nityaṁ,

tuṣyanti, always, always. Always they are engaged, engages themselves in such, either chatting about Kṛṣṇa amongst a friendly circle and sometimes in the form of instruction delivering the message of Kṛṣṇa, kathayantaś ca mām. Tuṣyanti, and that is their highest satisfaction. Ramanti, as if the highest ecstasy in satisfaction they can feel there when in connection with that stage of the service of Kṛṣṇa, ramaniya, ramana. Even it is mentioned even by Śaṅkara that it is touching, it is aiming at mādhyura rasa līlā of Bhagavān, ramanti ca. Tuṣyanti ca ramanti ca. Kṛṣṇa leads, the saṅkīrtana leads us to the highest peak of our attainment, the saṅkīrtana, Nāma saṅkīrtana. Nāma saṅkīrtana kalau parama pai [?]

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet

[Śukadeva Goswāmī tells Parīkṣit Mahārāja: “O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord.”] [Śrīmad-Bhāgavatam, 12.3.51]

The negative result, emancipation, and the positive param vrajet, you can reach the highest position, Śukadeva says. Apparently kali-kala seems to be very unfortunate but if we can dive deep into it, its nature, we find there the unqualified grace of Kṛṣṇa underground. That especially He has given the privilege of taking His Name as a method of sādhana, of our realization. So: Krpa desu pada rajan kala vincanti sambhava [?]

So sukṛti van, the good fortunate, the fortunate people, good fortune people, they aspire after a birth in Kali-yuga which is apparently so lower in its conception, in merits. But who understand about the special grace of Kṛṣṇa for the Kali-yuga, they hanker after a birth in Kali avoiding Satya, Tretā, etc. Such valuable gain is possible in this Kali-yuga. Especially

Mahāprabhu comes and He distributes the Holy Name and His love, especially this Kali. This Kali, special Kali in which rādhā-govinda-milita-tanu, Yuga-Avatāra. In this Kali-yuga it is infinitely favourable to acquire our highest fortune; direct connection with the highest form of life, highest form.

The king has come to do the function of a magistrate. Outwardly in the function of a magistrate, temporarily, but really he is the king. So more than ordinary magistrate he can grant anything to us.

So this Yuga-Avatāra Mahāprabhu this time He is rādhā-govinda-milita-tanu. So from Him we can improve our fortune in an immense magnitude, which can never be overestimated.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And this valuable birth of human beings, now we are talking of the same, talking of so fortunate we may consider ourselves to be, in this Dhāma, the aparādha-bhañjan, the Govardhana, gupta Govardhana, we are here. And Mahāprabhu, our Gurudeva, Prabhupāda, Swāmī Mahārāja, Mahāprabhu, Goswāmīn's, they are all over our head. We are under their inspection. They are seeing, they are omniscient.

nāhaṁ vasāmi vaikunṭhe, yogināṁ hṛdayeṣu vā mad bhaktāḥ yatra
gāyanti, tatra tiṣṭhāmi nārada

[The Lord Himself says: “O, Nārada, wherever My devotees sing My praises I cannot but be present there.”] [Within the Śrīmad-Bhāgavatam, 4.2.41 purport]

“Nārada, I do not make Myself present, vaikunṭhe, in Vaikunṭha, the relativity of the infinite. By infinites characteristic has no charm for Me. Vaikunṭhe, yogināṁ hṛdayeṣu vā. Not even where the yogīs are trying

their best to connect with My subtle-most knowing omniscient characteristic, Antaryāmī they are searching for. They have tried their best to connect with My all-pervading and all-knowing capacity. I don't like to attend there also. Mad bhaktāḥ yatra gāyanti. But really My attraction is only for that assembly where My devotees are singing and dancing with My name. That is My place of attraction really, I clearly say to you. Mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada. When in an assembly, in a congregation they are talking and singing and dancing about mentioning My name.”

So that saṅkīrtana, the all-attractive, saṅkīrtana that was given by Mahāprabhu. And its direct consequence is to take one to the highest quarter of the Braja līlā, passing through Vaikuṇṭha and others ignoring on the way. Nāma, special train, it will reach, stop only in Vṛndāvana, nowhere in any side. Hari Haribol. To the land of beauty and charm, all-controlling, no power, no siddhi, to show the miracle, the capacity. Sai Bābā and others they want to show miracle to the people and take them away from the real thing. Dedication, dedication, dedication, and you gain, gain, gain, thrive by dedication. And lose by seeking enjoyment, exploitation.

Dāruka is fanning Kṛṣṇa. But at that time suddenly some consciousness about his own fortune peaked in him. “Oh, I am so fortunate that I have got the chance of serving my master.” And so he was influenced by that sentiment, his hand stopped, moving hand was stopped. Then he came to his senses. “What? My sentiment about my fortune is causing disturbance in my service.” So he deals with him.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

...laid much stress in this sevonmukhata. Only physical sound is not the Vaikuṇṭha sound, the Name. The Name proper, to have connection with the Name proper, the Divine Name, we must have to attain to improve our serving spirit. Only through service, through dedication we can go up. The exploitation, that is enjoyment, and renunciation, these two are the enemies, two conceptions. The conception of enjoyment, enjoyment means exploitation, the elevation, so-called elevation, and also the spirit of renunciation. Spirit of renunciation that is the greater enemy, that encourages us to the idea that we can live independently. We are independent! But we are not independent.

We are constitutionally we are slave of the slave. And there we thrive. And we are to appreciate that slavery is fortune. This is a big, hard nut to crack, to accept, that how slavery can be gain, it is fortune. So Kṛṣṇa is so great, so great, that His slavery is of high, high noble order. He is so good, so great. Without that sort of temperament it is impossible for us to go and approach, to have any connection, cause of intimate connection. He lives in such a high sphere. It is impossible to meet Him. So only by the acceptance of His intimate slavery that we can hope to enter that domain: it is so high for us, so high.

So we should try to understand really how slavery can be the highest attainment. On that basis we shall try to calculate how higher position Kṛṣṇa holds. And that is spontaneous, and that is happy. The atmosphere is so happy, the very atmosphere. In any way if we can enter that atmosphere, that zone, we cannot but be happy to our best understanding, our best feeling; conception. That will be the evidence, clear evidence. So it is such. That slavery is the highest attainment, then how high zone that must be, we are to conceive in that way. What sort of inconceivable higher type of life is possible there, the beauty, the charm, the love.

At the same time, vice versa; that sort of, that is vice versa. As much as dedication intense towards Kṛṣṇa similar dedication reaction comes from Kṛṣṇa. A finite person, he gives his whole thing. And the infinite if He gives some small portion, more than enough, he cannot contain. So to

have the chance of giving and taking in that sphere how covetable and fortunate that space should be. Hare Kṛṣṇa. Hare Kṛṣṇa.

Turiya kṛṣṇa nahi sesa sambandha [?] There are other incarnations of Kṛṣṇa that are more or less busy with some official activity, either here in this world of māyā, for the relief work, or in Vaikuṇṭha also. But turiya Kṛṣṇa He has got no duty attached; always free, always enjoying freedom, free transaction [?] and no definite aim. At His sweet will He's moving there, so free, and so: temperament of a prodigal, free temperament, sweet will playing freely. And that can give anything and everything at its least pleasure there, and it is such.

Svarūpa Dāmodara and Śrīvāsa Paṇḍita they had a discourse in Purī, during that Herā- Pañcamī day. Śrīvāsa Paṇḍita espousing the cause of Vaikuṇṭha, Lakṣmī Devī, in favour of Lakṣmī Devī, so grandeur, so beauty, so all these things, splendour, and also casting a glance towards Vṛndāvana. "What is there? There is only flower and a creeper and some tails here and there of the peacocks. What is there?"

Svarūpa Dāmodara could not contain, could not tolerate. "Śrīvāsa, you don't remember? You also have some touch with Vṛndāvana, with Vṛndāvana atmosphere as Nārada. Don't you know?"

Where the grandeur is enough, they become tedious with that grandeur, majestic plane. One can feel feverish to stay always in the midst of grandeur. But in Vṛndāvana, so plain, humble, simple. That is a place for the highest realized soul. And there it has been described that underground: Mukti svayam dharma artha kama māyā pratikṣa [?] Whenever necessary they are coming in, rushing in. They are all kalpa-taru. The kāmadhenu, whatever is necessary, only immediately supplied. But naturally they are rather disgusted with the vanity of the splendour-us life of splendour and grandeur. And that is:

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

This is aprākṛta or kevala, kevala, aprākṛta, the highest, the fifth and the highest stage of existence, aprākṛta. Like prākṛta, kevala, conception of aprākṛta.

Yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa. Of all the displays of the absolute good or beauty, His play in the form of this human nature, that reaches the supreme position, charm there. Nara-vapu tāhāra svarūpa. It includes everything, its spaciousness endless, all-embracing. Even which is seen to be blameable, that is also included in that highest plane, highest pastimes, nothing neglected. And that shows more beauty, having a touch of the highest plane. Which is negligible, which is hated, we are accustomed to hate, to approach with hate and contempt and apathy: that is also harmonized in such a beautiful way. There is no room of rejecting everything. The fullest play, with fully dressed, the play is fully dressed, dressed to the extreme. Thieving, the beating, quarrelling, all these apparently mundane and hateful things are beautifully placed, adjusted there.

So it had been the most spacious and most, the deeper essence of harmony had to be evolved to accommodate and adjust all these things, so, very sweet and very nice. The deepest influence or deepest beauty, so far we can guess, has been drawn out to make all these things

beautiful, more beautiful, more energy, more efficient, and more best quality things have to be taken out to decorate, to make all these blameable things also to play the part to enhance the beauty. In fact, everything is beautiful. That is more beautiful. That stealing, the master is stealing, He's quarrelling, He's doing so many objectionable things. He makes Himself engaged with a party, very enjoyable.

All that could take me away from His consciousness, they are utilized there. I have not room to fly away. Which side should I fly? Come in connection with that, no space that I shall fly away from there. Everything will remind me about my master. So exhaustively dealt, most exhaustively dealt. The beauty has flowed itself whatsoever to the farthest extremity so as to embrace everything and we have no place to run away outside. Captured, wholesale captured. Wherever possibly our attention may be diverted that is already captured there. Where should we fly there? No room. Wholesale dedication, attraction, capturing, wholesale capturing; wholesale capturing: no way out!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Mahāprabhu, Gaurāṅga Sundar, Gurudeva, Śrī Gurudeva.

Swāmī Mahārāja was such a great friend of mine. He went away; still he is with me through you all. So kind, he is with me, forcibly engaging me. Where we shall get such a good friend, a kind friend, where shall I get?

Gaura Haribol. Gaura Haribol. Gaura Haribol. I am a miserly minded man, indolent habit.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura

Haribol.

Pralap, what I'm you talking, this is almost irrelevant, but you are giving some value, otherwise it is all meaningless for the public, pralap, delirium, that is something like delirium.

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said: "I am insane, mad, bāula - pāgala - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."] [So He told to Rāmānanda Rāya. It is not to be expressed outside - not to be divulged. Still, the bāulas, the eccentrics - so called, they cannot check their ecstasy. They express it anyway.] [Caitanya-caritāmṛta, Madhya-līlā, 8.291]

"I am an irrelevant madman and you are also of that type." So Mahāprabhu says, "We are both are of equal platform." So it has got no value outside in the public, no value.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. The communist will say: "They are spoiling the country."

There was one scholar, historian, Dakal Banerjee, or some [?] and he dugout in Harapar [?] the most ancient relics of the present civilization. He, in his history mentioned that: "Caitanyadeva is the cause of the downfall of the Orissa Empire. Before Caitanyadeva Pratāparudra was

only Hindu king independent, all these, Bengal and other portion, northern India, under Mohammedans, [?] But Pratāparudra maintained his zone, Hindu kingdom. But after Mahāprabhu visited Orissa Pratāparudra became His devotee and the marshal spirit was discouraged and then Mohammedans attacked and take under their rule. So Caitanyadeva is the cause of the fall of the Orissa Empire, so Caitanyadeva is to be blamed. Pratāparudra was spoiled by Caitanyadeva, his marshal spirit gone and then came under foreign rule.”

End of 81.11.12.B

81.11.12.C_81.11.13.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Devotee: ...they were dancing crazily.

Śrīla Śrīdhara Mahārāja: Who?

Devotees: Worshipping Durgā. The locals in the streets last night were drunk and intoxicated and dancing crazily.

Śrīla Śrīdhara Mahārāja: Taking wine and madly dancing, enjoying.

Devotee: No enjoyment.

Śrīla Śrīdhara Mahārāja: There, enjoying means - like ghost or something. [?] So, you may manage to stay here this night. It will go on in the street, this mad dancing up till late at night, nine, ten, it will go on, this mad dancing, chanting and sometimes bombing also may not be impossible between the parties. So if you'd like to stay here for this night I shall ask Hari Caran to look after that.

Jayatīrtha Mahārāja: But Bhāvānanda is expecting me and we have to speak tonight, so I have to take the risk.

Śrīla Śrīdhara Mahārāja: Oh! Then you will try to go by the eastern side by the banks of the Ganges as far as possible.

Jayatīrtha Mahārāja: Yes. Different route we can take.

Śrīla Śrīdhara Mahārāja: All right. Hare Kṛṣṇa. Gaura Haribol. You three have to go, is it?

Jayatīrtha Mahārāja: Just two of us; myself and Śrīmad-Bhāgavatam dāsa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Higher existence in the subjective way, we are to have a conception of that truth. Not only human consciousness is the highest thing ever created or existing, but more than human intellect, higher and higher and higher intellects are still existing. We are object and they're as a subject. Within the subjective existence we're objects. Then we can have some idea whether the domain of the Lord God is existing or not.

The human consciousness, the Māyāvādīns, the Śaṅkara School, they say that human consciousness, that is the highest thing ever existing. And independent of flesh connection, the soul consciousness of the human stage, jīvātmā, that is the highest thing, and not more finer and higher things can exist.

But the śāstra says the Paramātmā is superior existence to jīvātmā, and the Bhāgavata conception, the Vāsudeva conception, is more high. And Nārāyaṇa conception is again higher, and Kṛṣṇa conception is the highest. And there also division in Dvārakā, Mathurā, and Vṛndāvana. Mahāprabhu and Bhāgavatam says, kṛṣṇas tu bhagavān svayam.

[ete cāmśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam indrāri-vyākulaṁ lokam, mṛdayanti yuge yuge]

[“All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.”] [Śrīmad-Bhāgavatam, 1.3.28]

The Vṛndāvana conception of Kṛṣṇa, of the Supreme Entity, is the highest, because the beauty is above all, all grandeur, all power. Beauty and love, that is the ultimate controlling power, and not this physical power, or mental power, or intellectual power, or anything else. And Absolute Good is Absolute Beauty is the Absolute Controller. Mercy is above justice. We cannot think that anything can be greater than justice. Justice must be the highest thing. But we are told that mercy is above justice. But who can show mercy? Not an ordinary person, but king, who can compensate for the loss in the justice, he can give mercy. So, the highest God which can compensate, is able to compensate anything and

everything, there is a realm and there He is making pastimes with His paraphernalia of equal type. There is such a law, provision, beyond the justice, beyond the sense of our justice in our puppy brain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

krṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

Stealing, quarrelling, beating, all these apparent anomalies, that contributes to the sweetness of the atmosphere there. The stuff is of such material. Apparently which is wrong, that is more enjoyable, such is the plane, such is the plane. He can just ask, “Mother, give Me some butter.” A simple thing! Mother is ready, “Yes, yes, how much, how much?” But He won’t do that. Stealthily He’ll go and take butter. Not only Himself, sometimes to His friends, and even sometimes to the monkeys. But everything His own, but He’s using in a particular manner, and is exciting, which is apparently an aggression but it pleases the mother, the fine naths of the mother very much. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: What is called mind?

Śrīla Śrīdhara Mahārāja: Saṅkalpa vikalpa kamatmanah, the faculty within which aspires something and despises something, that principle within is called mind. “I want this, I want that. I won’t like this, I won’t like this. I won’t take this.” Rāga-dveṣa, inclination for something, and also hate for another thing, the plane where these two things exist within us, that is known as mind, saṅkalpa vikalpa. “I shall do this, I shall do this. I won’t do that, I won’t do that.” These two opposite propensities or tendencies which are within us that is known as mind.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

...

Yoga-kṣemaṁ vahāmy aham, nityābhiyuktānāṁ, yoga-kṣemaṁ vahāmy aham

[ananyāś cintayanto mām, ye janāḥ paryupāsate

teṣāṁ nityābhiyuktānāṁ, yoga-kṣemaṁ vahāmy aham]

[“I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects.”]
[Bhagavad-gītā, 9.22]

What is necessary, supply, and what is in possession, protect. aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī

lebhe gatiṁ dhātry-ucitāṁ tato 'nyāṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema

[“How astonishing! When Pūtānā, the wicked sister of Bakāsura, tried to

kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?" [Śrīmad-Bhāgavatam, 3.2.23]

Uddhava's statement, the principal devotee Uddhava, his version in Bhāgavatam, kaṁ vā dayāluṁ. "Where should I surrender? Where should I surrender? When I find that Pūtānā in the garb of maternal affection went to kill Him, and how the wonderful reaction. She was given the higher post, that of a motherly position: so kind, so benevolent. Except Him, where should I surrender? Aho bakī yaṁ stana-kāla-kūṭaṁ. Smearing with poison the breast put into the mouth of the child Kṛṣṇa, infant Kṛṣṇa, and she was blessed with such a high and affectionate post. Then how to measure His grace, His mercy, infinite mercy? Beyond expectation – grace and mercy is beyond expectation. Rather, the opposite, such magnanimous behaviour towards the greatest enemy. Beyond justice there is mercy, and such degree of mercy, such type of mercy, such quality of mercy, quality and intensity, both. Where shall I find such a standard of grace? So I must fall flat at the divine feet of such [?] such Lord. Why should not any man of intelligence; man of normal thinking, should not run to fall flat at the feet of such magnanimous personality, aspect of the Absolute love?"

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī

lebhe gatiṁ dhātry-ucitāṁ tato 'nyāṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema
Who else are here? [?] And here?

Vidagdha-Mādhava: Vidagdha dāsa.

Śrīla Śrīdhara Mahārāja: Vidagdha. Oh, you have come after long time.
Vidagdha-Mādhava: I've been coming Mahārāja.

Śrīla Śrīdhara Mahārāja: Then?

Devotee: Jagadiśa.

Śrīla Śrīdhara Mahārāja: Then?

Devotees: Kāśīrāma dāsa.

Devotee: Kāśī Miśra dāsa.

Devotee: Mukundamālā.

Devotee: Kāśīrāma dāsa.

Śrīla Śrīdhara Mahārāja: We should approach, the finite should approach the infinite with this spirit, that if justice is applied I have no hope. So that department I omit. I only come to seek my saving, to seek my fortune, to search my fortune in any department where there's no calculation of right and wrong, merit and demerit. I have come to that department my Lord because I do not know what is in me. I can't analyse and study my own heart. I'm unknown to my own self. I'm so helpless, so wretched, that I do not know myself. Then how should I venture to appeal in a department where there will be calculation of credit, demerit, and then something will be granted? So I don't want that. I don't want any decision – no decision, surrender. I surrender. Whatever You may like You may do with me. I'm the worst of the sinners, you may take it, admit it. Now what to do with me? I have come. You saviour I have come to You, if there is any possibility save me. This open appeal!

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. One sided, one sided, nothing to expect from my side, nothing to be expected from my side. What to do? This is my condition. That will cleanse our – this sort of self abnegation will automatically cleanse our heart, our innate nature. And the greatest attention from above can be invited by this attitude. So śaraṇāgati, that is the only way to be reinstated in our loss if we can say so, disconnected from our possible prospect. The possible prospect which we may cherish in the inner most quarter of our heart; very easily and also very quickly if

we want to have that privilege. That plain speaking and with naked body, mind, everything exposed. Parihāre 'pi lajjā me, kiṁ bruve puruṣottama. My Lord, I feel ashamed to give out the nature of my misdeeds in my past life, or at present also, so many things are within my mind. I myself feel ashamed. How shall I take out to You? So many pure things, flowers, and other pure things are offered to You. And what of me, I have come with the most filthy thing to offer to You. I myself feel ashamed with my offering that I've come to You for Your worship.

mat-tulyo nāsti pāpātmā, nāparādhī ca kaścana parihāre 'pi lajjā me, kiṁ bruve puruṣottama

["There is no parallel to my sinful, criminal life. Everything that can be conceived of as bad is found in me. O Supreme Lord, I am even ashamed to come before You to petition, 'please forgive my offences.' What more can I say than this?"] [Bhakti-rasāmṛta-sindhu, 1.2.154]

There is not any parallel to me, pāpātmā, sinful, nāsti pāpātmā, nāparādhī ca, criminal. Everything bad what can be conceived is in me. It is very difficult to give publicity about the characteristic of this heinous sin and crime. Still, Your nature, Your existence, Your fame, Your benevolence, cannot but attract me, that You can save me. You can save me, You can purify. With that hope, hoping against hope I have come to You. And only one solace I have got, consolation, that I'm the real object of Your tendency to purify the meanest. Those that are most needful, the most needy, they have got some claim, from the negative side, because needy, so worst needy I am, and that is my qualification, I'm the most needy, meanest of the mean. So only by that I can attract Your attention and appeal to Your magnanimity. That is my only hope that I am needy. I'm the most needy. And I feel or I do not feel, but still some sort of subconscious element in me. Mat-tulyo nāsti pāpātmā, nāparādhī ca kaścana, parihāre 'pi lajjā me, kiṁ bruve.

yuvatīnām yathā yūni, yūnañca yuvatau yathā mano 'bhiramate tadvan,
mano 'bhiramatām tvayi

[“Just as a young boy feels attraction for a young girl, I want that sort of attraction towards You. I want to be engrossed in You, forgetting all material paraphernalia. And by sincere surrender, at once, our progress begins. And the development of that kind of attraction takes us to the topmost rank. I want that intimate connection with You, my Lord. I am the neediest of the needy, but at the same time I have this ambition. I am so disgusted with the world outside that I want the most intense and comprehensive relationship with You. With this attitude, the surrendering process begins and rises step by step. I want that standard of divine love, of intimacy with You. I want to dive deep within You.”] [Bhakti-rasāmṛta-sindu, 1.2.153]

_____ [?] parihas upahas, what is the English? Ridicule, ridicule of the providence inevitable, is this, that my ambition is of such type, that just as a young boy feels attraction for a young girl, yuvatīnām yathā yūni, yūnañca yuvatau yathā, mano 'bhiramate tadvan, mano 'bhiramatām tvayi, the attention, I want that sort of attention towards You, may be engrossed forgetting all paraphernalia, bhiramatām. Then it takes the turn. By surrendering the work began. Sincere surrendering automatically at once progress began, yuvatīnām yathā yūni, the topmost rank. That sort of connection, intimate connection, I want with You my Lord. The neediest of the needy, at the same time I have got such sort of ambition. I'm so much disgusted with the world outside that I want most intense and comprehensive encroachment of You on me. Then with this, the result of the surrendering began and it is rising step by step, yuvatīnām yathā yūni, yūnañca. That standard I want, my intimacy with You. I want to dive deep within you.

govinda-vallabhe rādhe, prārthaye tvām ahaṁ sadā [tvadīyam iti jñātu,
govindo mām tvayā saha]

[“O Śrīmatī Rādhārāṇī, the dearest of Lord Govinda, this is always my request to You - please let Lord Govinda, along with Yourself, consider me to be one of Your assistants.”]

[Hari-bhakti-vilāsa] & [BBT’s 1978 Arcana-Paddhati, page 70] This is in the sandhya mantram, all these prayers.

Jayatīrtha Mahārāja: Which śāstra?

Śrīla Śrīdhara Mahārāja: In Arcanacana.

Jayatīrtha Mahārāja: Yes, I know those verses, but which śāstra do they come from?

govinda-vallabhe rādhe, prārthaye tvām ahaṁ sadā tvadīyam iti jñātu,
govindo mām tvayā saha

Śrīla Śrīdhara Mahārāja: It comes from, the Arcana comes from Gopāla Bhaṭṭa Goswāmī’s Hari-bhakti-vilāsa. From there it has sprung, through him. It is there, the śāstra that is eternal, eternal flow of a particular current of knowledge. Everything is eternal, Vaikuṇṭha, Goloka. But just as Sun comes up and goes down, appears and disappears, the thought is eternal thought. In a particular stage it is there, but sometimes appears and sometimes gone down. Govinda-vallabhe rādhe, prārthaye tvām ahaṁ sadā. Suddenly a turn towards:

[Kṛṣṇa says] “Oh, do you want that sort of rasa, nature of dealings with Me? It is not within My department. You’ll have to go to another department. Go then to the department of Rādhikā.”

Then at once his thought is transferred towards that side, govinda-vallabhe rādhe, prārthaye tvām, he's monopolised there. It is Her monopoly.

[Kṛṣṇa says] “What is your inner quest, it is not within My department. You'll have to go elsewhere, and file a petition there.”

And with this inspiration at once he's putting his petition to Her, govinda-vallabhe, “Oh You Śrī Rādhikā, whose master and sustainer, or whose Lord of heart is Govinda, I have come to You, the Lord of Your heart is Govinda. Govinda means, we find Him in the Veda, Who can give engagement, give fulfilment to all our channels of knowledge and perception, indriya, go means indriya, sense. We can feel perception as well as knowledge. The master gives fulfilment to all the senses, all the channels of our acquisition: Govinda. Govinda-vallabhe, and that Govinda is Your Lord. And vallabha, just the opposite also, vice versa, You are Mistress of the heart of Govinda. You are Mistress. You are the Queen of the heart of Govinda. I'm directed to come to You with my petition. Prārthaye tvām ahaṁ sadā, tvadīyam iti jñātu. You will enlist my name within Your group. Then I can be admitted in that department. You may reckon me along with You as a servitor in Your group.

rādhe vṛndāvanādhīśe, karuṇāmr̥ta-vāhini

[kr̥payā nija-pādābja, dāsyam mahyam pradīyatām]

[“O Rādhe, O Queen of Vṛndāvana, You are like a flowing river filled with the nectar of mercy. Please be kind upon me, and bestow upon me some small service at Your lotus feet.”] [Hari-bhakti-vilāsa] & [BBT's 1978 Arcana-Paddhati, page 70]

You are the Queen of the whole of Vṛndāvana. Rasotsava, the Master, or Mistress, what should be? The Queen of the whole management of rasotsava, raso means rasa, ecstasy, and that is immensely, infinitely flowing, infinite flow of ecstasy, rasa, prachuja, enough, sufficient, unlimited. This is of rasa, that is rasa, [?] and that is the speciality of Vṛndāvana. Rasa, the ādi-rasa, the original rasa, is mādhyura, and other rasas are so many branches of that rasa in its peculiar developing characteristic. Ādi-rasa, the mukhya-rasa, if analysed all the rasas are to be found there. So rasa, rasa prārthaye is possible in mādhyura-rasa in Vṛndāvana plane.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam
[udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kuṇḍam ihāpi gokula-
pateḥ premāmṛtāplāvanāt kuryād asya virājato giri-taṭe sevām vivekī na
kaḥ]

[“The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa’s rāsa-līlā pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarine prema of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?”] [Śrī Upadeśāmṛta, 9]

Where is janma-līlā, the vātsalya-rasa in Mathurā, or in Vṛndāvana, that is eho uttama, Mahāprabhu says in Rāmānanda-Saṁvāda: “Yes, this is good, so far, yes, it is.” When there is contamination of reason and rhyme, He said that “eho bāhya, this is superficial.” Then jñāna-sunya-

bhakti, “Yes, it is, here you are, it is bhakti. We can recognise it as devotion proper.” Then sākhyā-rasa, eho bāhya, dāsyā-rasa, eho bāhya. Vātsalya-rasa, eho uttama, the son-hood of Godhead, “It is good.” Mādhurya-rasa, yes it is good.” And at that stage rasa, vṛndāraṇyam, that is the suitable place to deal with that rasa in extensive character, rasa, mādhurya-rasa in extensive character that is in Vṛndāvana; that is rasa, rāsotsavād vṛndāraṇyam. Then again, going, developed, Govardhana, Rādhā-kuṇḍa, but rāsotsavād vṛndāraṇyam. Tvadīyam iti jñātu, govindo mām tvayā saha. Rādhe vṛndāvanādhīśe. You are the Queen of that sort of līlā.

The highest type of nectar is flowing. You are like a river, a nectarine river of nectar flowing. sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite ‘hlādinī’-kāraṇa

[“Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the hlādinī-śakti, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.158]

The very nature of Kṛṣṇa has been given to us that He’s ecstasy Himself and He Himself is tasting Him, He’s tasting His innate ecstasy Himself. Self conscious, happy principle, self conscious, He’s ecstasy, He knows it, He feels it. And to distribute that innate ecstasy to the outside, hlādinī, a particular potency is indispensable, and that is hlādinī. And the gist of that hlādinī is Rādhikā, whose drawing the inner most rasa, ecstasy, of the highest order, extracting as if from the – from within and taking without, to outside, taking and distributing it outside, hlādinī-śakti.

So, karuṇāmṛta-vāhini, it is mentioned there that karuṇāmṛta, that is the ecstasy mixed with magnanimity, the flow is coming from that great fountain, carrying out. Just as the river coming from the womb of the mountain may carry many valuable minerals with its current to the outside. So the hlādinī potency is carrying out that from the abode of the rasa-svarūpa, of the ecstasy, so many valuable things to distribute it to the others, the rasa flow, flow of sweetness and also magnanimity, taken out. Karuṇāmṛta-vāhini, kṛpayā nija-pādābja, dāsyam mahyam pradīyatām.

Another change categorical effected in the meantime in the progress. What is that? The change came in the mind, 'Oh, Kṛṣṇa is secondary to me. My primary connection I find is with You. I want Your service direct and not that of Kṛṣṇa.' This sort of awakening in the heart comes in a surrendered soul. That intimate adherence and obligation to the next agent, nearest agent, I shall thrive thereby, more. More benefit I'll be able to draw by my closest attention in the nearest agency. And it is His lookout to see the upper connections. My best interest is to preserve and to improve my connection with the next and nearest agent. Of course that should be pure, genuine, and it is the business, the lookout of that agency, that agent, to keep his connection, his favourable, normal connection with the hierarchy, higher hierarchy, so:

Guru bhakta tat sarvam gurum bhaktya surujaya [?]

Concentration, all one's attention should be concentrated in the service of his Guru, with this idea.

govinda-vallabhe rādhe, prārthaye tvām ahaṁ sadā tvadīyam iti jānātu,
govindo mām tvayā saha

Rādhe vṛndāvanādhīśe, first to go to Kṛṣṇa. First thing, 'I'm helpless,' of course, all things are sincere, helplessness, then protection from Kṛṣṇa, then protection for sweetness, and then sweetness of

particular type, preference, and then to go to that department. And then to pray there for the final closest connection or permanent membership as a servitor there, kṛpayā nija-pādābja, dāsyam mahyam pradīyatām. Here is the end of the highest achievement of the Gauḍīya School.

[Raghunātha] Dāsa Goswāmī: bakārināpi [from the śloka āśābharair-amṛta-sindhu], Dāsa Goswāmī says, who, for sixteen years continuously was living in the association of Śrī Caitanyaadeva, Svarūpa Dāmodara, etc, and after their disappearance, disgusted with his future days he went to Vṛndāvana to finish his period. But when he met Rūpa and Sanātana he saw another vision, a dream of new life. 'That Mahāprabhu and Svarūpa Dāmodara from the physical eye disappeared, but He's living here in Rūpa and Sanātana within His activities preaching tendency He's here as living as anything.' He could not, he had to reject the idea of going away from here, and with new vigour he began to serve there...

End of 81.11.12.C_81.11.13.A

81.11.13.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ... last days. "O Rādhike, I want Your service. If You are not propitiated with me I do not want Kṛṣṇa. I do not want this, that." Āśābharair – his śloka is this. And he's admitted as the prayojana Ācārya, the Ācārya, the Guru who has given, who has shown us what is the highest end of our life, prayojana tattva, the destination, the

determinater of our destination is Raghunātha Dāsa. And this śloka proves his position, makes him as the giver of our, the disposer of our destination, this śloka.

āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila
sāmprataṁ hi tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair
vrajema ca varoru bakārināpi?

[“O Varoru my beautiful, most magnanimous Goddess, my heart is flooded with an ocean of nectarean hopes. I have somehow been passing time until now eagerly longing for Your grace, which is an ocean of ever cherished nectar. If still You do not bestow Your mercy on me then of what use to me are my life, the land of Vraja, or even Śrī Kṛṣṇa who without You, is simply a mighty hero, the destroyer of demoniac forces like Baka.”]

[Śrīla Raghunātha Dāsa Goswāmī’s, Vilāpa-Kusumāñjali, 102]

[From Bhakti Nandan Svāmī’s, Śrī Bhakti Rakṣaka Bhajana Madhuri, p 39]

Āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ. A direct prayer to Rādhārāṇī. Āśābharair-amṛta-sindhu-mayaiḥ. “A particular type of hope which is compared with nectar, so sweet, so sweet and so assuring. So sweet, so assuring, and so, in the point of magnitude, quality, in every way and weight, both there. Amṛta-sindhu-mayaiḥ. Like that of an ocean, unlimited ocean of nectar. Amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ. With that hope I’m anyhow passing my days, I’m flagging my days, dragging my life through these tedious days, only for that hope. That hope is sustaining me, that the nectar ocean of hope, that is attracting me and sustaining me. Anyhow I’m dragging my days through, only saved. Otherwise Mahāprabhu, I’ve lost the direct

association of Mahāprabhu, Svarūpa Dāmodara and so many, still I'm living. Why? I have got a particular ray of hope and the prospect is great. And the quality is also very high. Amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ. But my patience has come perhaps I think just to the end. My patience reached to the end. I can't endure it any longer. I can't wait. I'm finished. I can't wait any more. Kālo mayātigamitaḥ kila sāmprataṁ hi. At this moment, even this moment, if You do not be gracious on me, then I'm finished, gone. I shall lose the chance, forever.

Kālo mayātigamitaḥ kila sāmprataṁ hi, tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair. I don't like to keep up my, continue my life. It is useless. I can't tolerate the company of my own vitality. Vrajema. Even which is dearer than my life, this Vraja, this paraphernalia, Vṛndāvana, I'm disgusted with them. It is always pinching me. Vrajema varoru bakārināpi. What to speak more, even I'm disgusted with Kṛṣṇa also, what to say. It is a shame to utter such words from the mouth. Even I don't like, I can't like Him. Tvaṁ cet kṛpaṁ mayi vidhāsyasi. Until and unless You take me up within Your camp, in Your confidential camp of service, such a charm I have come, I have got the clue of such a charm is there within the service of Your camp, that the whole is tasteless to me. And I can't maintain my existence even in Vṛndāvana, and even Kṛṣṇa, what to speak, bakārināpi."

So Rādhā-dāsyā, Rādhā-kiṅkarā, that has been said to be the highest attainment of the whole School given by Mahāprabhu, the gist from Bhāgavatam. Uddhava, from Brahmā to Vṛndāvana, a bridge, Kṛṣṇa's own version, from Brahmā, Śiva, Baladeva, Lakṣmī, Himself, Uddhava: Uddhava, Vṛndāvana, and Vraja gopīs, Rādhārāṇī, in this way.

Rāmānanda Rāya, to Mahāprabhu, eho uttama, when the question or reference to Rādhārāṇī came, eho sarvottam, Mahāprabhu says, ordinary the gopīs, sarvottam. "Very, very good." Then, age kaha ara, then Rāmānanda told that of Rādhārāṇī. The gopī, this Uddhava took to gopī, and from gopī to hlādinī, that is also categorical difference, from ordinary gopī. That was proved in rasa-līlā.

When Kṛṣṇa and the gopīs openly their transaction of heart, from that divine rasa, flowing, inundating, Rādhārāṇī also was there, and She also had some contribution to that common rasa-līlā, this play of the mādhyura-rasa of parakīya to such extent. Then, suddenly, dissatisfaction came in Rādhārāṇī's heart. "I'm also counted in this common flow of rasa, some abhimāna, some reaction, came in Her mind. Suddenly here, after displaying Her superior, peculiar type of dancing and singing, etc., to give a flow of new type there introducing, She suddenly departed, left that circle.

And Kṛṣṇa suddenly found that, "Rādhārāṇī is not here, so it is tasteless. Though the flow is there, but the gist, the quality is a little down." So He felt, "Why is it not so satisfactory to Me, to My inner heart?" Some ebb in the tide He felt, and then from inspection found that She's absent. Then He felt Himself disappointed, and He also left that circle and went to search after Her.

So though this parakīya is there, the Vṛndāvana is there, the gopī is there, mādhyura-rasa is there, still there is categorical difference between the other gopīs and the particular camp of Rādhārāṇī; qualitative difference, qualitative and quantitative, in every way, categorical difference.

[kaṁsārir api saṁsara, vāsanā-baddhaśṛṅkhalām] rādhām ādhāya
hṛdaye, tatyaja vraja sundariḥ

["Lord Śrī Kṛṣṇa took Śrīmatī Rādhārāṇī within His heart, for He wanted to dance with Her. In this way, He left the arena of the rāsa dance and the company of all the other beautiful damsels of Vraja."] [Gītā-Govinda, 3.1] & [Caitanya-caritāmṛta, Madhya-līlā, 8.106]

Jayadeva has described in this way. So taking Rādhā within His heart,

Kṛṣṇa also disappeared, departed, for search of Rādhārāṇī. So Her position is so.

śata-koṭi-gopīte nahe kāma-nirvāpaṇa [tāhātei anumāni śrī-rādhikāra guṇa]

[“Lord Kṛṣṇa’s transcendental desires for loving exchanges could not be satisfied even in the midst of billions of gopīs. Thus He went searching after Śrīmatī Rādhārāṇī. Just imagine how transcendently qualified She is!”] [Caitanya-caritāmṛta, Madhya-līlā, 8.116]

There are so many, in quantity, but in quality a little less, so many, but their total combination could not satisfy Him: the qualitative difference. So that is found: Ei sad bhavadi nischay [?] So Rūpānuga sampradāya means who have got that peculiar taste in the camp of Rādhārāṇī what is all service. No entrance of any mundane exploitation or renunciation. Not even the legalised devotion, śāstric devotion, which is controlled by, whatsoever, any law. That’s spontaneous, automatic, of the highest type, automatic. Purity automatic, natural purity automatic, and that is also of the highest type. Sacrifice to the highest degree is only possible there in that camp. This sort of divine feeling, or sentiment, is distributed from that camp of Rādhārāṇī, which can never be compared with any attainment whatsoever hitherto known, even in the eternal factor of time and space. So,

[rādhe vṛndāvanādhīśe], karuṇāmṛta-vāhini

[krpayā nija-pādābja, dāsyam mahyam pradiyatām]

["O Rādhē, O Queen of Vṛndāvana, You are like a flowing river filled with the nectar of mercy. Please be kind upon me, and bestow upon me some small service at Your lotus feet."] [Hari-bhakti-vilāsa] & [BBT's 1978 Arcana-Paddhati, page 70]

Then another stage for which we should be prepared. Should we try to enter into the camp of Rādhārāṇī that there we can have in that better atmosphere we shall have Kṛṣṇa's presence more confidentially? We have contact of Kṛṣṇa very intimately so we want to enter into that camp? No! What more? We want to avoid the connection of Kṛṣṇa but concentrate in the service of Rādhārāṇī. Why? What benefit is there? What more benefit is possible there?

If I approach with my energy to give service direct to Kṛṣṇa I shall be loser. But if my energy is utilised for who can serve in the highest degree, through him [or her] if my energy goes to Kṛṣṇa I'll be more benefited. That is the idea. Rādhārāṇī's service to Kṛṣṇa is of the highest order, in every way, and if my energy I can put to help the living of Rādhārāṇī, if utilised there in Her service, and with that service being enhanced, more enhanced, She will do service to Kṛṣṇa and the reaction through Her will pass to me as reward. That will be of the highest type.

So the sakhīs of Rādhārāṇī their general inclination is not to come in direct connection with Kṛṣṇa, they avoid. They avoid. But still, it is the benevolent nature, the generous nature of Rādhārāṇī to connect them, some time or other with some plea. But their innate nature always to avoid Kṛṣṇa, and to concentrate in the service, because they're, pada puspa pata [?] they're eternally the branches, sprouts coming out from Rādhārāṇī. She's the trunk and they are branches, and this is their sambandha. In that, there is another, higher thing. Ha, ha.

Rūpānuga, why? Rādhā-kiṅkarā, it is eliminating everything, even Nārāyaṇa, to go to Kṛṣṇa. Kṛṣṇa not Dvārakā, Mathurā, in Vṛndāvana: then again Vṛndāvana where free mixing without any hesitation in

connection with other camp, with Rādhārāṇī that is the highest. Then eliminating that, direct service to Rādhārāṇī, that is considered to be the highest. And again, why rūpānuga? Rūpānuga, there is another point. Who is Rūpa? Rūpa Mañjarī.

Generally, the hierarchy there is eternal. Those that are of the new recruits, they are taken, they can occupy a particular rank of mañjarī in mādhyama-rasa, the new recruits. And the leader of the mañjarīs is Rūpa, Śrī Rūpa Mañjarī. What is the speciality there in the mañjarī, than the sakhī? Rādhārāṇī, then Lalitā's camp, then under Lalitā there is Rūpa Mañjarī. And what is the peculiar position there? The new recruits come to that status. Now, the privilege of this mañjarī class we are to most respectfully and most attentively we are to attend.

That when Rādhā-Govinda They're in secrecy, in secret camp, the advanced sakhī, they do not like to approach there to disturb Their confidential mixing. Because they're a little grown up they're well versed in the art of that play, so if they come there, both of Them feel shy, so some disturbance. But the younger girls, small girls, they can enter there, and They have no hesitation in free mixing. So in that highest stage of the mixing of Rādhā-Govinda, free play of Rādhā-Govinda, these mañjarīs, the younger girls, they can have admission. But the grown up sakhī they cannot have admission there.

So, if we can connect it – firstly new recruit they come to mañjarī class, up to mañjarī class, and then mañjarī has got that sort of special advantage under the leadership of Rūpa Mañjarī, so they get the best advantage there. The most secret type of pure service is open to the mañjarī what is not even to the sakhī, and that is in Rādhārāṇī's camp. So rūpānuga position, the most profitable, the most profitable position has been given out by Mahāprabhu maybe as shown as fixed that that is the highest, the limit of your fortune in Kṛṣṇa's concern. This has been shown.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Un-expectable, un-designable, and beyond hope: our prospect lies there in that subtle camp of Śrī Rūpa, Rūpa Mañjarī, Rūpa Goswāmī. So the

camp, the sampradāya of Rūpa Goswāmī and Mahāprabhu is known as rūpānuga sampradāya. There is located our fate, our fortune.

Now, we are to conduct our self in such a way that naturally we can go, we can raise ourselves, or we can connect ourselves with that sort of ideal from here. We must not allow ourselves to be satisfied with nothing than this sort of the high ideal. That should be the highest mark of our life, highest goal of our life. And we are to adjust ourselves from our present position

– “how should we proceed?”

The other day, as I told, to Atreya Ṛṣi, ‘That we are minor, but my father has left so many documents about the properties. So many documents left, father away, leaving the documents here. I am a minor son. I should try to find out what properties belong to me, in the document. And when I shall attain majority and become major then I shall go to take possession according to the documents.’

So śāstra is there, the rāgānugā śāstra is with me. He’s given, was left by my Guru, my guardian, my father, anyhow. And as I shall grow in age more and more in the spiritual line I shall have to detect what is my prospect, what is my wealth. And I must recover them. I must have them. It is in the document. It is mine. This is our position, we are minor, but we must be major, and we must have demand for the service which is meant for us, by our guardians.

Jayatīrtha Mahārāja: Hare Kṛṣṇa. We’re putting in our claim with you.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: We think that with the absence of the father the court has appointed a guardian in order to keep us out of mischief in the

first place and also to regulate our inheritance.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. This is not mine. This is the property of my Gurudeva. And Swāmī Mahārāja gave you clue. He has cast aside widely the key. With the key coming and the iron chest open and find out...

Jayatīrtha Mahārāja: Haribol. All glories to Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: ...ornaments and gems of such type are in the chest, in the almira. Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said to Rāmānanda Rāya: “I am insane, mad, bāula - pāgala - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class.”] [Caitanya- caritāmṛta, Madhya-līlā, 8.291]

Ke bhai kahibe kaihila kiba bati ai [?] Who will come to appreciate? They will say, ‘O this is all – disorganised brain. They’re trying to take electricity from the sky. Leaving away this concrete earth they are like cātaka, that bird, one drop from the sky, and all these waters rejected.’ But that type of bird Rūpa Goswāmī says, cātaka, there’s a class of bird who never takes any drop of water from the earth. Their nature is always for a drop water to cast their eye on the cloud. ‘One drop, patik-jal,’ that is a Bengali

expression, 'patik-jal,' a drop of pure water.' That is their cry, 'A drop of pure water,' with their mouth, beak towards the sky, towards the cloud, 'patik-jal.' And they never use any water from the earth. So ours is like that.

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, [gatir iha na bhavattaḥ
kācid anyā mamāsti nipatatu śata-koṭīr nirbharaṁ vā navāmbhas, tad api
kila payodaḥ stūyate cātakena]

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the raincloud."] [Śrī-Rūpapādānām]

The spirit of that bird is described in this way by Rūpa Goswāmī. "You may punish me O cloud, you may punish me. If thunder comes I'll be nowhere. You can push down a thunder, viracaya mayi daṇḍaṁ. Dīnabandho dayāṁ vā, but you can give me sufficient water. And how much can I take with my small beak? A flood of water may come, rain may come. Viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā. Hey, O the Lord of the poor, of the helpless, You can give me a drop of Your devotion. Or You may punish me like anything. Just as a cātaka bird he's always praying for a drop of water. The cloud may satisfy it immensely or by sending thunder finish him, efface him from the Earth. The bird has no other alternative by nature. So also my position is like that bird. You may finish me, destroy me, efface me from this creation of Yours, or You may save me by only a drop of Your grace. Viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti. I won't search after my satisfaction in the earth, in the mud. That is finished, never to go back to search my fortune in the earth, in the mundane. I'm already fixed to do or die. Rather, I must receive Your

grace, a drop of Your grace, or You may finish me, You can efface me from this world. Viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatiṁ iha na bhavattaḥ kācid anyā mamāsti, nīpatatu śata-koṭiṁ nirbharaṁ vā navāmbhas. Śata-koṭiṁ means vajra, thunder, nirbharaṁ vā, or sufficient water, rainwater may fall. And not only quench his thirst but even bathing and satisfying him to his utmost hankering, necessity. Nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena. So we should never go to search our fortune in the mud, but always towards the high sky, higher sky.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

After all, this is perverted reflection. The subtle is the master and the gross is the servant. The present science says the gross is the master and the subtle is the servant, product. But ours the opposite, the subtle is the high; that we shall have to admit, the fine is higher and the gross is lower. So low is giving birth to high and they can't accept that high is giving birth to low, can't accept this. A communist idea; no appreciation of any efficiency, only majority, mass, no appreciation for connotation, only adore the denotation. The fine thing not to be appreciated, only gross: that is fool's experience. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

So Hegel is very helpful. 'Reality must be by Itself and for Itself.' If you admit at all that there is an absolute cause then He must have control over these two conditions. He's by Itself, He's His own cause, He has created Himself, He's His own creation, He's self-existing, self-evident, self-existent, you must have to admit. None has produced Him. Then that would hold the higher position. So He must be by Itself. And more precious quality, It is for Itself, only for His own fulfilment, own satisfaction. Not a secondary position to satisfy another, then that would hold the supreme position. So to be reality these two qualities must be given to it. By Itself and for Itself, For Itself, He's the enjoyer. Everything, every movement means for His fulfilment, His satisfaction, to fulfil His

own hankering and desire, līlā. That is līlā, for His pastimes. Kṛṣṇa sukha
[?]

Whatever is happening, to satisfy Him, otherwise no value. Which is not going to satisfy Him that is degrading, deterioration; no progress: that cannot be counted as progress, deterioration. When we can catch the purpose of life, our normal contribution of every part should contribute something for the satisfaction of that great universal whole. For Himself: For Himself, everything conscious that everything For Himself. I am also For Himself. Must have connection with that central necessity – His satisfaction, then the harmony is there, otherwise anarchy, discord, anarchy. Then they'll have to reap the consequence of their own karma. So this is disturbance, action and reaction, between nation, or between individual, action reaction, suffer. And big brained people, they call themselves very big brained, so many fools, big brained demons. Hare Kṛṣṇa. Masters of the world, and managers, they can make and mar. We are told that Satan is the next efficient to God, according to this Mohammedan scripture. The next qualified to God is Satan. And it is a temperament to revolt – demon. Hare Kṛṣṇa: A demon civilisation.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Oxygen killer, this civilisation is oxygen killer, dealing death blow to oxygen which is indispensable for the animals to live. America has come to Indian Ocean, already declared two years ago one gentleman told, "That to keep up the present civilisation this oil is indispensable."

So oil is indispensable to keep up the present civilisation. Without oil we

shall have to die. So it is better to fight and die. The civilisation will have to die fasting. Before that you'll fight and die a natural death, a living death. So America opened a centre here in [?] Two years or three years ago. One American gentleman told this plainly. "For the scarcity of oil we shall have to die as we are at present. Then before that we must try to fight to get the oil. So oil we have need, without oil we can't live, as we are. So for the safety to get the oil, the food of our civilisation is oil, and for the food we must fight and if necessary we shall die."

Russia is also approaching towards that oilfield, and America is also coming and they have influenced that already, the Durban, South Africa, then captured Nasa [?], the Cairo, and then Pakistan. Turkey was also in his favour, then so many others are in his favour. And Russia is that. And India, in the name of democracy, more inclined towards Russia than that of America. But when China attacked India, at that time Jawaharlal [Pandit Nehru] had to pray for help from America. "Give me that atomic energy, otherwise the demon China cannot be taught a lesson. I want." Kennedy perhaps was the President at the time. "I want atomic energy." British came forward in a moment, "That you are within my commonwealth. I'm at your disposal. Whatever help you want I'm ready." British came the next morning. When at midnight Jawaharlal connected with Kennedy for atomic energy, and the next morning we found that British has come so liberally: "At your disposal, whatever, by soldier, by weapons, any, by money. The China demon must be crushed through you. You also have manpower. Begin, we are at your back."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. We are, those that are Godly, we have got our sympathy with them. And non godly they're far from us whatever they may do. A stranger may be friend if he's a sādhu. A father may be a guest if he's asādhu, non godly. The flesh connection, the world connection, and the soul connection – soul connection should be given preference everywhere. And soul connection of different types there are, Mahāprabhu and Śrīmad-Bhāgavatam soul connection as They have supplied to me, revealed to us our highest regard for that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Hare Kṛṣṇa.
Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So realisation, proper realisation, that is all-important, and administration should help that, then it will have value. Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61], all the revealed truth is only directing the direction. “This side, this way, you march this way.” Śruti, śāstra, scripture, Śrutibhir, so many revealed advices, instructions, but not ordinary mundane advices, but revealed, there is also instalment, revealed instructions are only directing towards the direction. Śrutibhir vimṛgyām, “Go this side, go this side.” The realisation, the goal of our realisation is of such unattainable type; so dear, so rare. Śrutibhir vimṛgyām. A Bhāgavata śloka, Śukadeva says, “They are also searching after, this way, this way, this way.” So different types of revealed truth, different groups, they’re always, ‘This side, this side, this side.’

End of 81.11.13.B

81.11.13.C_81.11.14.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ... even of the śruti, revealed truth; that also very carefully handled. Noni veda yavata mat kathasu savan mayo [?]

neha yat karma dharmāya, na virāgāya kalpate / na tīrtha-pada-sevāyai, jīvann api mṛto hi saḥ [“Anyone whose work does not elevate him to religious life, whose religious life does not

lead to renunciation, and whose renunciation does not lead to devotional service to the Supreme Lord, is counted among the living dead.”] [Śrīmad-Bhāgavatam, 3.23.56] If duty,

dharmasya hy āpavargyasya, nārtho ‘rthāyopakalpate [nārthasya dharmāikāntasya, kāmo lābhāya hi smṛtaḥ]

[“All dharmas (religions, duties, occupational positions, social functions) are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational duty should never use material gain to cultivate sense gratification.”] [Śrīmad-Bhāgavatam, 1.2.9]

Duty should always be aimed towards the highest achievement of life, highest fulfilment of life. Duty should be arranged in that way. Dharma āpavagya. Its end, its aim should always be towards the highest attainment. Duty should be couched in such a way. And artha, money should come to help duty, to discharge duty money should be utilised. And kāma, dharma, artha, kāma, kāma that is our connection with material things, that should be arranged in such a way that what is necessary for the upkeep of our life, in that way, not for enjoying purpose. We should accept the material energy from outside to such extent which will help me best to keep up my health. And I shall earn money and the money should be used to help my duty, and duty should be arranged in such a way that we may take up to the highest end, dharma, artha, kāma, mokṣa, the four-fold ends of life.

But here, the sense pleasure, that is our aim, and we make money for that, and dharma means duty we arrange in such a way that the sense perception, that sense pleasure may be permanent. 'I shall distribute to others and it will be saved in the nature and after my life I shall get that.' Dharma, artha, kāma. Dharma means to distribute sense pleasure to others. That is, to make it stored, to give the money to the bank, to give it to the nature, and the nature will again repay me in future. That is dharma, in the ordinary sense it is going on in that way, dharma, artha, kāma, three-fold ends of life.

But real, the Bhāgavata says, this adjustment will be this way, that this sense pleasure – not sense pleasure but to take some help through the senses for the upkeep of the body. And that body will collect energy and that energy will help you to discharge your duty and your duty should be always set in such a way that it will take you up to reach your goal. That should be the arrangement in Vedas but deva, ṛṣi mutilate it and clothed in this way. For the sense pleasure they contact with matter. And then to purchase sense pleasure and to distribute they want money. And then when distribute sense pleasure to others, this feeding, clothing, medicine, all these, this bodily help, it is in store for him, after his death he will again get those things from nature, in this way.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya. Nitāi Nitāi Nitāi.

Should I stop here? Any question? Specially what I told now, any question on the basis of that, any question may come? Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: Hare Kṛṣṇa. So how to make adjustment in our own lives most accurately in order to always maintain the highest spiritual quality.

Śrīla Śrīdhara Mahārāja: To be with the association of the same type, but little higher position, sādhu, śāstra. We should select an environment. Just as when we fail to keep up our health, we change our place where the atmosphere will be very helpful to me, the water, the air, helpful unconsciously they will help me for the improvement of my health, body. So also when I feel that I want help from outside to intensify my inner holy tendency then I shall try to put me in the favourable environment, where from knowingly, unknowingly, I can gather, I can breathe in that high ideal atmosphere. Consciously, unconsciously, it will improve me, that example, their talk, their connection, the prasādam, in every way, that will contribute to me to recoup my health, and to improve my health. The association, sādhu, and sādhu that is a more higher type of association and passive śāstra. Śāstra is passive and sādhu is active helper. If any error, he will come and correct: but śāstra won't be able to correct. Only I am to impose my thought on it and to make progress drawing from within my own cash box, my own storehouse. I'm to evolve. And that will be easy to get help from the sādhu. He will examine me, 'Oh, don't do this. Do this.' He's active. And this is passive. But anyhow we can improve our condition only with the help of these two sādhu-śāstra-kṛpāya yadi kṛṣṇa. All through!

[sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya, sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of māyā, who gives him up."] [Caitanya-caritāmṛta, Madhya-līlā, 20.120]

Kṛṣṇa prema janme punati mukhanga [?] The beginning is also with the company of sādhu and when sufficiently acquired, then also we want the

company of sādhu. Wherever we are there are the paraphernalia, helping paraphernalia to engage myself in the service to Guru in so many forms. They are all busy themselves to serve, and their association, their instruction also comes to us to engage, to utilize us in the service of Kṛṣṇa.

So try to improve our environment to accept anyhow. When we are in danger in any place then sometimes losing consciousness, sometimes consciousness coming, some accident, what do I do? They say, 'My father is there, my mother, my friend is there. Take my body home, at their disposal. And they will look after me.' This sort of help we like to get from the stranger.

So also who knows the value of my life, put me there. So sādhus know the value of my spiritual value, spiritual life, value of spiritual life. So anyhow, put me in their circle. And they know the valuation of spiritual life and they will come and nurse for their master of their own accord to increase their society. They have interest. So they cannot but nurse me. It is their interest also, to make their circle wide and by the new recruit for the service of Kṛṣṇa, they will be rewarded. So it is their interest to take care of us. Anyhow to throw myself at the vicinity of the sādhus.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

How long you are to stay here, we can expect your company?

Jayatīrtha Mahārāja: After the answer to that last question, I think that I should move into the āśrama here, to acquire the shelter of a personality such as yourself so that I can make progress in spiritual life.

Śrīla Śrīdhara Mahārāja: Rūpa Goswāmī asked Mahāprabhu after first initiation, "Please allow me to be always in Your company."

Mahāprabhu replied, “You are always with Me, especially if you obey My order you will be with Me. And disobeying and keeping My company, that will not be to be with Me.”

The body association is not association proper. The mental association, the body may be far, but the mind may be near only by obedience, the anugata, the perseverance. That is saṅga of the cetana. In the case of the soul, one soul can keep association with another soul only through the same tenor of mind, only through obedience, anugata. Body may be far off, but by anugatam, perseverance, one can be near. That was told by Mahāprabhu to Rūpa Goswāmī.

“Now you go to Vṛndāvana. It is for Kṛṣṇa’s cause. It is necessary that you go to Vṛndāvana and do all these duties. Then you will be near. Only bodily close connection is not to live near.”

Jayatīrtha Mahārāja: But Rūpa Goswāmī is far, far beyond us. And therefore he was able to maintain obedience in all situations. We are afraid that if we go then we may lose the proper frame of mind for obedience.

Śrīla Śrīdhara Mahārāja: So we are to inform that, ‘This is my desire, and I feel such.’ And the response as it will come we are to abide by. And then I am near. Otherwise, ‘No, you go do this?’ ‘No, I don’t do this. I must keep close to your body.’

Jayatīrtha Mahārāja: You just tell us what to do.

Śrīla Śrīdhara Mahārāja: So śravaṇa, kīrtana, to hear and to distribute, to indent and to export. That is the main direction of Mahāprabhu. Receive and distribute, receive and clear. And more and higher things will

be entrusted with you. And you are to distribute it properly to the public, āmāra ājñāya guru hañā tāra ei deśa.

[yāre dekha, tāre kaha 'krṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

The general order, command of Mahāprabhu: “Be agent of Kṛṣṇa consciousness, true agent of Kṛṣṇa consciousness. Don’t try to exploit by that selfish exploitation. By agent, pure agent of Kṛṣṇa consciousness, you will get My help. You will get My help. Punarapi ei ṭhāñi pābe mora. Here you will have My company. My presence you will feel if you obey My order. I am here, I am at your back. If you disregard Me I am also far off. Yāre dekha, tāre kaha 'krṣṇa'-upadeśa. The agent of Kṛṣṇa consciousness, you are Mine. I am at your back.”

Swāmī Mahārāja told when he felt some sickness there that he may not live any longer, “Your grandfather is there on your back. Don’t be depressed.” He told somewhere in America to a section. “Your grandfather is there to help you. You don’t be discouraged if I disappear. By the will of Kṛṣṇa if I am withdrawn, you don’t be disappointed, dejected. Your grandfather is there. So in any way Kṛṣṇa is there to back.

Or from the unseen quarter I shall back you, in some way or other, in any way.”

Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Two years ago with the help of my God brother, Sanskrit expert Kuśakratha dāsa, I wrote one aṣṭakam to our Śrīla Prabhupāda. And at the end of the eight verses, the ninth verse is there and the prayer was: Ya vayidam sri prabhupada devam kirtyastakam sustu patanta nityam.

Śrīla Śrīdhara Mahārāja: In Sanskrit?

Jayatīrtha Mahārāja: Gaurodayacarya vicitra saktya te kṛṣṇa vartam pada danta bhumyam.

Śrīla Śrīdhara Mahārāja: Slowly, pronounce it slowly so that I shall follow.

Jayatīrtha Mahārāja: My pronunciation is not very good and I am ignorant character, as far as Sanskrit is concerned, but I’ll try.

Śrīla Śrīdhara Mahārāja: No, does not matter. Bhāva-grāhī-janārdanaḥ. Murko badhati visnaya dhiro badhati visnove [?] An ignorant man he says visnaya, in Sanskrit it is incorrect, visnave, it should be visnave, but he

says visnaya. Murko badhati visnaya dhiro badhati visnove [?] A scholar he says visnave visnave namah. And muka visnaya namah grammatically incorrect.

_____ [?] The experts say that both is equal. Bhāva-grāhī-janārdanaḥ. He sees the thought underlying that sound, bhāva-grāhī. He is eager for the meaning, couched in the word, not very particular about the word. Not very particular about the packet, the sound is packet and the meaning is the substance. So He is very particular about the substance, not for the packet, the word. Hare Kṛṣṇa. Gaura Hari. Bhāva-grāhī-janārdanaḥ. The very purpose, the purity of purpose: that is His lookout. Not the dress but the man.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Jayatīrtha Mahārāja: I am embarrassed to say any verse in front of Śrīdhara Mahārāja. I will repeat it.

Ya vayidam sri prabhupada deva kirtyastakam sustu patanta nityam. Gaurodayacarya vicitra saktya. Gaurodayacarya, the Ācārya is coming from Lord Caitanya, vicitra saktya.

Śrīla Śrīdhara Mahārāja: Gaurodayacarya, the agent of the magnanimity of Gaurāṅga Himself.

Jayatīrtha Mahārāja: Yes. Actually I'll just say the English. The idea is that the authors of the aṣṭakam are praying to the Ācāryas who are representing Lord Caitanya to empower all of the chanters of this aṣṭakam to preach Kṛṣṇa consciousness all over the world.

Śrīla Śrīdhara Mahārāja: Yes. The agent of Gaurāṅga who has got the order of free distribution widely to the world: the all world agent of Gaurāṅga.

Jayatīrtha Mahārāja: We want the agency from the factory, we are requesting.

Śrīla Śrīdhara Mahārāja: He was an agent in the beginning for the medicine. But later on he got the agency of the highest medicine to remove the ignorance, the avidyā.

Jayatīrtha Mahārāja: Śrīla Prabhupāda kī jaya.

Śrīla Śrīdhara Mahārāja: His physical medicine to cure the physical diseases and that took him up to the highest medicine to cure the avidyā, vyādhī, disease, the disease of ignorance. To remove the whole world, that agency he got. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: In my earlier service days I was in charge of Spiritual Sky incense company, selling fragrances, agarbati and perfume for the institution, raising funds. So perhaps you could empower me to

spread the fragrance of your words all over the world.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. It maybe His will. We stop here.

...

Śrīla Śrīdhara Mahārāja: [?] **Devotee:** [?]

Jayatīrtha Mahārāja: Would you object if we, because we don't very much like to hear that those persons who are your disciples are considered to be somehow disloyal, or that persons who are coming to see you are somehow disloyal to Śrīla Prabhupāda, our Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: I'll be happy if they're a little accommodating. And that will be

judicious to be, they're judicious. I hope that they should be of accommodating nature. That would be better – of tolerant spirit. Otherwise amongst them also the hitch may break out very soon, as it did recently. It may be repeated.

Jayatīrtha Mahārāja: So then we may try to make some effort in order to help them philosophically to understand how important it may be to accommodate Your Divine Grace.

Śrīla Śrīdhara Mahārāja: Yes, as much as I can, I shall try always at the disposal to harmonise.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

...Śrīla Bhaktisiddhānta Saraswatī, and A.C. Bhaktivedānta is eliminated from _____

But I asked, Gadādhara took dīkṣā from me. I asked him, ‘The Nāma dīkṣā you have got; that is the principle thing. So you can accept your paramparā Swāmī Mahārāja, you need not mention my name there – Swāmī Mahārāja, and then Bhaktisiddhānta, the sannyāsa paramparā.

After the departure of our Guru Mahārāja the first sannyāsa was taken by the founder of Gauḍīya Saṅga, the senior-most disciple of Prabhupāda was sent to London also for preaching. He took sannyāsa from me. But I did not demand, and I asked him not to mention my name as his Gurudeva, sannyāsa Guru.

Keśava Bharati was not so very important to Mahāprabhu – but sannyāsa Guru, of course in our heart we shall as much as appreciate his qualification, we cannot but show our reverence to him, respect to him. But formally we may not mention his name.

So what to speak of sannyāsa Guru, even the sādhu – as in the case of Dayādhara [Gaurāṅga] who was recommended and sent to me by the Ācārya of his own zone, that is Haṁsadūta. Haṁsadūta himself sent Dayādhara to me. And I gave him dīkṣā, pañcarātriṇī, this Gāyatrī dīkṣā, brāhmaṇa dīkṣā. And at the same time advised: “You have taken Hari Nāma from Swāmī Mahārāja; that is the principal thing, the Nāma dīkṣā, so you may not, need not, mention my name in the paramparā.”

I’m not very eager to – I’m sitting in a corner, the whole life, idle, as idle as possible. And in the last days if by my fortune my Guru Mahārāja

takes something from me what he's kept with me, I shall consider it fortune. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Whatever you do, do avoiding as much hitch as much as possible avoid hitch with the competition. Only for the best interest of mankind, loka sandhana machati [?] For the good of the people, with clear conscience, to do some service for those that are coming with faith – that way, you should. Not much with the stamp, but the gold, the material, that's what's necessary.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: As less as possible. Hare Kṛṣṇa.

Devotee: Mahārāja, when Gopīnātha stole the condensed milk from Mādhavendra Purī, Mādhavendra Purī immediately left that village so he would not become glorified by the residents. But nonetheless, wherever he went because he was such an exalted devotee he could not help but be glorified.

Śrīla Śrīdhara Mahārāja: For fear of glory he fled from Purī at once.

Devotees: But his fame followed him. We think that your good self is in the same position. We cannot help but want to glorify you.

Śrīla Śrīdhara Mahārāja: Then the opposite I shall do. Respect, no, all fame must come to me. This should be my attitude. We will be the last

man to accept that. Hare Kṛṣṇa.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Self-abnegation, that is the first condition in the bond we must sign, self-abnegation. All to Him: nothing in me. If I go to claim, then I shall have a black mark then and there. I pray that that black thing may not enter my heart. Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: We thought to write one paper, a philosophical paper, trying to explain from our limited point of view your Divine Grace's relationship with our society, and your society.

Śrīla Śrīdhara Mahārāja: Society, especially Swāmī Mahārāja. The intimate relationship with Swāmī Mahārāja and also the society, ISKCON, I love.

Jayatīrtha Mahārāja: Hare Kṛṣṇa. So we'll do that. We can do that, to

present your love for Swāmī Mahārāja Prabhupāda.

Śrīla Śrīdhara Mahārāja: You will do according to your conscience but always remembering that I am not on the side of any collision. Avoid the collision. Do according to your sincere heart and conscience. But as much as possible avoid the collision, the competition, the bad name, bad will.

Jayatīrtha Mahārāja: That we also want.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. In a sober way: not in excited way. What you do in sober brain, cool brain, and never with any excitement. You can also convey to that Yaśodā-nandana and other qualified men who can't keep good relationship with present administration of ISKCON. You may come in contact with them and discuss, consult, and as much as possible go on in a combined effort, but with cool and sober brain and temperament: as far as possible not disturbing others, not making others opponent.

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ
sadā hariḥ

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [Śikṣāṣṭakam, 3]

Slow and steady wins the race. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi

Gaura-Gadādhara

Jayatīrtha Mahārāja: I am going tomorrow to Purī, early, so I won't be able to come to see you tomorrow morning. I am supposed to meet Jayapataka Swāmī in Purī. He has agreed that I may be the GBC for Purī and develop Purī for the society. And also Bhaktivinoda Ṭhākura's bhajan-kuṭīra is there. Our society has got that possession now and I'm supposed to rehabilitate that place and develop it as a shrine to Bhaktivinoda Ṭhākura. So we are going to work on that, and also to develop the institute there as we previously discussed. We want to work on that. Then if I can perhaps I will come back for another day or two before I go back to London, if I can.

Śrīla Śrīdhara Mahārāja: Before starting from London you will visit here again.

Jayatīrtha Mahārāja: I would like to. I am feeling too much attraction to stay with you.

Śrīla Śrīdhara Mahārāja: You are a busy man. Some urgent information may come from London and you have to go straight there.

Jayatīrtha Mahārāja: I'm avoiding getting any information from London in case that is the intimation. But before I go I have to discuss one thing with you privately, a private matter, if it is all right, if I can take leave of my followers just for a few minutes and have a very private discussion of a very important matter to myself.

Śrīla Śrīdhara Mahārāja: All right. Now?

Jayatīrtha Mahārāja: If it is possible. It should take only ten to fifteen minutes perhaps.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Yes.

Devotee: This is going on.

Jayatīrtha Mahārāja: Oh that should be turned off please. Thank you.

...

Śrīla Śrīdhara Mahārāja: ... ṛṣīṇāṁ cāmalātmanām, so many ṛṣis by their penances or other processes they have acquired the purity of their heart to a sufficient degree. Bhaktir mukunda-carāṇe, na prāyeṇopajāyate. But often it is seen that they have got no attraction for Mukunda. Some Brahman, some Paramātmā, some go to Śiva, all these things. Devānāṁ śuddha-sattvānām. Not only God but qualification is there, śuddha sattva, devata, deva of higher type, high posted gods. Ṛṣīṇāṁ cāmalātmanām. Not only ṛṣi, the śāstric scholars, but āmalātmanām, the purity of heart is also to be traced in them. Bhaktir mukunda-carāṇe, na prāyeṇa. This is a very strange thing that they have got no inclination towards Mukunda, connected hither thither. Sudurllabhā.

[devānāṁ śuddha-sattvānām, ṛṣīṇāṁ cāmalātmanām bhaktir mukunda-carāṇe, na prāyeṇopajāyate]

["Demigods situated in the mode of goodness and great saints cleansed of the dirt of material enjoyment hardly ever render pure devotional service at the lotus feet of Mukunda. Therefore how could Vṛtrāsura have become such a great devotee?"] [Śrīmad-Bhāgavatam, 6.14.2]

So in Bhakti-rasāmṛta-sindu:

kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā sāndrānanda-
viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā

[“Uttamā-bhakti, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself.”] [Bhakti-rasāmṛta-sindu, Pūrvva, 1.17]

These are statements about the developed stages of devotion. It develops in such a way. Sudurllabhā, even when you have rejected liberation, ‘I don’t want liberation. I hate liberation,’ then also He may not come to you, sudurllabhā. After mokṣa laghutā-kṛt, when you have passed the stage that you do not care for complete liberation, then also it will be not easily got. It is such. By complete renunciation, that is not qualification to attain Him. Some tinge there, then you will have to wait, and only through the grace of the sādhus that you can have. If you have clearly got the passport, no defect in your passport, that does not mean that you will get the visa. Sudurllabhā, still you are to attend hard sometimes to have entrance into that domain.

Hare Kṛṣṇa. Gaura Haribol.

Devotee: Your socks.

Śrīla Śrīdhara Mahārāja: And that is without my notice. Gaura Haribol. He or his attendant?

Devotees: He himself did. Jayatīrtha Mahārāja, he took them.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol.

Devotee: Laulyaṁ, eagerness.

Śrīla Śrīdhara Mahārāja: And perhaps these two have been presented by him.

Devotee: He has two pairs of new socks.

Devotee: I brought them for you.

Devotee: Madana-mohana [?]

Śrīla Śrīdhara Mahārāja: You gave this here, sweater, and this?

Devotee: Yes please: also as well.

Śrīla Śrīdhara Mahārāja: You?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Oh!

Devotee: You see, I did not see you. When I was in London buying a pullover like this for myself, I went into the shop, an Oxford Street shop, and then there I liked that one. And when I tried it was too big, and I said, 'I'm not going to give it back. It's for my Guru Mahārāja.'

Śrīla Śrīdhara Mahārāja: Slack and soft.

Devotee: At that time I said, ‘This is for my Guru Mahārāja.’ I did not see you. I did not come to India even.

Śrīla Śrīdhara Mahārāja: Very suiting, very suiting in old age. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. We have to understand and realise, from what height Swāmī Mahārāja came to you. He approached you, and he came down from what sort of high position he came down to take you there. You are to appreciate that. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: Mahārāja, Śrīla Bhaktivinoda Ṭhākura, he prayed for the appearance of Śrīla Bhaktisiddhānta, he prayed to the Lord for the appearance of a pure devotee?

Śrīla Śrīdhara Mahārāja: It is not clear but it is also mentioned in a way: Sri gaurāṅga parishad thākura bhakativinode dehin pati dhira bandhu kali tam vinasī [?] Bhaktivinoda Ṭhākura’s will to push his teachings to the world, his earnest desire to push, that was the cause of drawing him here.

Prabhupāda has written, Śrī svarūpa dāmodara. Gadādhara, Svarūpa Dāmodara, they are always in this Dhāma, they are always engaged in their service to Gaurāṅga, and in different garb. Sometimes over the surface, sometimes underground. In this Dhāma they are always engaged.

But for the good fortune of the people of this time, anyhow they came over the surface in the garb of Gaura Kīśora Bābājī and Bhaktivinoda Ṭhākura. Gadādhara – Bhaktivinoda Ṭhākura: and Svarūpa Dāmodara –

Gaura Kiśora Bābājī. vraje radha krsna prakash [?] This secret truth may not be, should not be given publicity to ordinary people. By their will these things should be given inner inspiration. The divine will is everything. The ultimate thread is the will of Kṛṣṇa and Rādhārāṇī. Gadādhara, Mahāprabhu came anyhow. Bhaktivinoda Ṭhākura and then mainly in the form of śāstra and modernised way it was delivered by Bhaktivinoda Ṭhākura and it was given to Prabhupāda. It is very peculiar – Prabhupāda did not like to accept this duty.

But Bhaktivinoda Ṭhākura told him, “You like to lead a life of religious luxury? You think that these things will be very troublesome to take up the work, the service of Mahāprabhu; that will be very troublesome to you. Do you want to be nirviśeṣa-vādī...?”

End of 81.11.13.C_81.11.14.A

81.11.14.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...so many of my preceptors are there. They have come to help me. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. The strong will for propaganda, especially in the west, and he began. And wonderfully Swāmī Mahārāja came in and took up the thread, and he showed a miracle, given to us, how he has taken you all, to fulfil the desire of our Guru Mahārāja which we heard with our own ears. “That I want to decorate Māyāpur, Mahāprabhu, Dhāma, with gold and jewels. That is going to happen, to take place.”

And Bhaktivinoda Ṭhākura professing, “That is so plain, that love of God; that should be the very life of religion. And so explicitly it is given in Bhāgavatam and by Mahāprabhu. Other religious conceptions are sure to merge in near future into this doctrine that is love of God. And God is Lord of love and love of God, so near, so familiar with Him if we can attain, then all other religious conceptions will have to retire, and all will merge, enter into it. That only one religion led by Mahāprabhu.” He could see as if, “So plain thing, why should it not be accepted by all? We want love, we want God, but if through love we can come near Him, which fool will discourage this, abandon this proposal, if it is put in the right way?” And there is the possibility.

pr̥thivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa saṅkīrtana. He said: “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”]
[Chaitanya-Bhāgavata]

“To every corner of every village that is existent in the wide world, everywhere My name will reach every corner. That is going to be effected.”

And we see such magnitude of propaganda, of such prema dharma, love divine, will be possible – we could not dream of even. Gaura Haribol. Gaura Haribol. But love and lust must be differentiated. Lust mundane and love divine, the highest acme of divinity.

Devotee: Śrīla Śrīdhara Mahārāja, you say that we must try to appreciate the high level that Swāmī Mahārāja has come down from, for us. But he has accepted you as his śikṣā Guru. So how we are to appreciate you?

Śrīla Śrīdhara Mahārāja: Yes. Ha, ha. That will be, your realization will justify what you heard from Swāmī Mahārāja from his mouth, from his books, whether what I say is tally with that or not. You may measure in that; anyone should measure from what plane this is coming. These sounds are coming from the same plane. But that will depend on your understanding, your sincere earnestness in your understanding. The vibration is giving the pressure in a similar way or something else? It depends on the individual case.

Just as Hiranyagarba and Nadiyānanda they also received the vibration coming from Swāmī Mahārāja but they could not catch it properly. So they are impressed with another type of vibration from Lalitā Prasād and caught there. That seemed to them more true and more charming, caught by that.

The recipient will receive that vibration, according to the genuineness, of that it will be. There are so many goswāmīns, they are also making disciples [?] but they could not venture to capture us. Hare Kṛṣṇa. What is the difference? Because their chief marketeer, things may be rotten, does not matter, cheaper. By not proper price they are ready to give. So such will be the consequence of those.

But we are of other type. If Kṛṣṇa comes Himself, then also we shall try, “Are you Kṛṣṇa?” I shall go and ask my Guru Mahārāja whether you are Kṛṣṇa or not.” Over cautious! What more you have to fear from me. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Swāmī Mahārāja has clearly written, given cautions about those sahajiyās. It is plain, clear, not in vague talk, the sahajiyās. And he will enter, cut off the cage and gone to fly in this bloody atmosphere. Gaura

Haribol. Gaura Haribol.

Devotee: Śrīdhara Mahārāja, sometimes in preaching, in order to present the philosophy in a palatable way it becomes watered down. So how do we present the philosophy as it is, but at the same time present it so that people will appreciate?

Śrīla Śrīdhara Mahārāja: Preaching the truth, and to satisfy the public is not one thing. Those that ignore the truth and go more towards the popularity, they go to danger, the pratiṣṭhā. You must keep up to the standard of Guru Mahārāja who will always be conscious. You must be within the camp, and then fight. Don't go outside the camp, the circumference of the camp. The popularity is a dangerous thing. To please the people, to get more response, to lower the standard, that would not be judicious. You must remain in the plane of protection. So to please the public if you go down to their standard, that won't be well, according to me. Those that have gone that way generally they are punished by the nature, we have seen.

Our Guru Mahārāja told that they are [?] canvasser. He told some sannyāsī that, "You are an agent of the people. Not my servant."

So servant of Guru and an agent of the public come to seek some opportunity or some privilege from Guru, both different. On behalf of the public the popularity means he thinks that 'so many men are under me, and on their behalf I shall go and plead to our Guru Mahārāja.' That is one thing. Seemingly, apparently that is also devotion, but that is a dangerous pose. But you will always be able to carry out the order of Guru Mahārāja. Guru Mahārāja your first intimate connection. And if he asks, 'No, don't bother with the public.' I must not go there. That attitude will be safe for the preacher. I am going on behalf of the higher authority, and not to search after men and money and fame thereby. The position of Ācārya, preacher of the Ācārya, that is a great temptation: to take them down from the purity of higher type. First we are servant of my master,

and on his behalf I am approaching the public. And never on behalf of the public I'm approaching Guru Mahārāja to plead for them. Of course there are some particular examples, something like that, but they are of different, special type.

As we see in Rāmānuja, Rāmānuja he, different dīkṣā, in the dīkṣā of śaraṇāgati, surrendering, that is considered for them as the highest. He went to one renowned sādhu.

And he knew that Rāmānuja is very popular, “But my mantram should not be popularized then its appreciation will decrease.” So he accepted Rāmānuja as disciple but gave warning, “Don't disclose this valuable mantram to anybody. If you promise then I shall give it to you.”

Then Rāmānuja agreed and got that mantram, śaraṇāgati prapatti. The public in general was awaiting to see that position, “That Rāmānuja who is so favourable, in favour of us and he is giving this pledge of getting the mantram that he won't use it for the public.”

Then after, as soon as Rāmānuja got out from the camp of Guru, so many standing, and he uttered that mantram to all.

Guru called for him – Kanchipurna, “What have you done?” “I have given it to them. I have disclosed.”

“Why? You already pledged that you won't utter it to the public.” “Yes I did, my Lord, yes I did so.”

“Then why have you broken the promise? Do you know what is the...?”

“I know fully well the consequence is eternal hell for me. But, your mantram that is absolute. They will be saved. All of them will be saved forever. Let me go to the hell for eternity. I don't care for that my Lord.”

Then at once he withdrew. “No, no, no curse. You are a God-sent person to do good to the people by this. You are all right.”

So sometimes it may be seen, but this is a very particular case.

Just as Vasudeva Datta appealed for the public to Mahāprabhu: “Please, they are parṣada bhakta. They are always with Him, inseparably connected. Their will is His will, almost.” He also recommended, “Take all the sins of all the living body and put on my head and I go to suffer on their behalf for eternity. I can’t tolerate that they are suffering so much and there is the ocean of nectar nearby. And still they will go on suffering. I can’t tolerate my Lord this sin, so please do it.”

Gaura Haribol. But we should not think ourselves that we are in that grade. We are ordinary. We shall always try to keep nearby our master, divine master. And only under protective area we shall live and extend our hand to the public, as much as possible. Sādhaka, siddha, different stages there are. Self-forgetfulness: that is also a stage. Self-sacrifice, the Christian public they say that self-forgetfulness is higher than self-sacrifice. They trace self-sacrifice in Socrates and self-forgetfulness in Christ. That is their point, self-forgetfulness for the good of others. But there must be a standard, standard of goodness. [?]

Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: So Mahārāja, Śrīla Bhaktivinoda Ṭhākura also wanted that so many people would, he was also pleading somehow that so many people should come to the Lord?

Śrīla Śrīdhara Mahārāja: Yes. He saw with his divine eye that by the will of the Supreme is such that we can expect that in great number they will come. So if that inspiration is felt in any heart he can't, he won't be able to control. It comes from that higher level. What degree? But the caution we should also remember in our mind.

That in a famine the workers will jump according to their heart, for relief work, or in an epidemic also. Famine and epidemic generally goes together. But he must take caution about his own health and then to serve the people. Otherwise he will also catch that contamination and die and who will then serve them?

So very cautiously one should push forward. And of course to chant or improve one's own health also it is necessary, the culture, the cultivation, kīrtana. But Hari kīrtana under the guidance of sādhu, Guru, that should be always in our mind when we shall. To do good to others that is laudable especially such goodness of such degree. But there also we shall be concerned that I must keep myself fit as a mediator of the truth, may not become opaque, we may remain transparent, remain transparent. That is always having connection with the headquarters. Wherever these planes they keep connection with the guiding tower, or something like that: if that connection is gone then that plane also in danger. So the connection with head quarter, that should always be kept carefully. They will be able to guide. So we must have connection with the head quarter, Guru paramparā, wherever we go flying. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, our Guru Mahārāja he used to say when preaching, he used to use the word rascal. He used to say, "These people are all rascals." We have seen, with no compromise, very fearless, in his room...

Śrīla Śrīdhara Mahārāja: Ah. Rascals, don't trust them. They will attack you in any way. Unscrupulously attack may come from that side.

Because the Satan he himself irritated that my kingdom is being lost. He will inspire them in many ways. But you are protected by the divine power, may not be afraid. So you will be always careful about your, that iron dress, armour, must be within armour. The Satan is there, the reactionary party is there. They won't tolerate so easily that their kingdom will vanish. Christ was crucified. Socrates was dealt with capital punishment. Śrī Caitanya Deva was as if driven out from Navadvīpa. He saw the Kalidāsa. That is planned, designed by one tantric Kṛṣṇānanda against this Vaiṣṇava rasa. But it is to a sober and wise man, it is self inconsistent.

The rasa of father and mother, they considered Mahādeva, Śiva, as father, and śakti as mother. And they are showing their private play as father and mother. That in itself is rasābhāsa, a polluted conception. The union of father and mother to conceive by the son is a nasty idea. That itself in māyā, illusion, ignorance of the bad type. Hare Kṛṣṇa. Gaura Hari.

It is pointed out by Kavi Karṇapūra, even Kalidāsa is also a renowned poet in Sanskrit literature, Kalidāsa, he is also accused in such a way. He says, "Mahādeva and Parvatī as father and mother, and he is describing their pastimes, private pastimes. A filthy thing, a clash in the rasa, vātsalya and mādhyura. The son should not enter into that layer, plane."

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, I have heard that Bhaktisiddhānta Prabhupāda approached Gaura Kīśora Dāsa Bābājī three times for initiation before he was accepted. Can you explain that?

Śrīla Śrīdhara Mahārāja: For initiation, yes. He told, I heard it from his

mouth: “That by order of Bhaktivinoda Ṭhākura I approached him.”

And at that time so many pseudo stalwarts of Vaiṣṇava dharma, this Caran dāsa, the Guru of Rāmadāsa, the samaj bhadi and others, they wanted to get Prabhupāda as their disciple. They tried their best. “That he is a promising young man and if we can get him as disciple then of course my line will be very gloriously extended.” They tried.

But Bhaktivinoda Ṭhākura asked him, Gaura Kiśora Bābājī Mahārāja, and he came, proposed.

Bābājī Mahārāja told: “I shall ask Mahāprabhu. If He likes, if He grants, then of course I can do it.”

Then after some days he again came and proposed. “Oh, I forgot. I forgot to ask.”

“We are told that so many pseudo stalwarts they are hankering after me and this Bābājī Mahārāja, almost unknown, knows so much extensive prestige in the circles of the Vaiṣṇava. But he says he forgot.”

Again another day: a similar thing.

“Then why is this? Bhaktivinoda Ṭhākura also asked me and that also I told to him. That by recommendation of Bhaktivinoda Ṭhākura I come to you. And he says that he forgot. ‘First I shall ask Mahāprabhu, and then I forgot, I forgot.’ Then I thought what’s the cause?”

In his own way what he told I am saying to you.

“That I thought that I have some ego. That I am of pure moral character, and I am a good scholar, and I have got indomitable strength of mind to go on with my idea. This ego, this is no qualification. He wants to...” - known words forgotten. “What he wants to express by this, that these qualifications are nothing. So I must think, my attitude should be that I am unfit, and I am begging for his grace. I have come to beg his grace. Śaraṇāgati, I am helpless. I am poorest of the poor. With humility I shall

have to approach. That without your grace my life is going to be spoiled. I am quite helpless, Mahārāja. I want your kindness. Without this attitude he won't be willing. So that reaction came in my mind that these are no qualifications of a disciple to approach the Guru. Oh, my pride was crushed, that I'm disqualified, so disqualified that he did not, he ignored me so much that he failed to tell about me to Mahāprabhu. It is not even in his memory. So negligible. I am hurt. Then I came to my approach to Guru should be of that attitude, that is the idea."

Then when he approached next time, "Yes, Mahāprabhu has accepted you." Gaura Haribol. Gaura Haribol. Gaura Haribol.

And when Bon Mahārāja returned from England, he put so many questions disturbing to our Guru Mahārāja. "What do you know? In this country they are so great, so cultured, so grand. Staying here we cannot have any proper estimation of that civilization which is at present in London." In this way he wanted say: "They were all ignorant. So if you have to preach in London, in Europe, we will have to be trained in a different way." That was his advice to our Guru Mahārāja.

And Guru Mahārāja being pressed, rather attacked by his own disciple in such a way, he withdrew himself in such a position told: "It is not our way of thinking. Our Guru Mahārāja Gaura Kīśora Dāsa Bābājī did not know to sign his name also, even, he did not know how to sign his own name. But we thought that in the nail of his toe all the scholarship, wealth, everything is there. That is our conception, way of thinking like that. He is in possession of such a thing, everything included there." In a mild and humble way he is representing himself in that way.

But there was Nisikanta Professor Sanyal, he came like a tiger to attack Bon Mahārāja. "What do you say? You have lost all you have got from your Guru Mahārāja. You are bold enough to talk in such a boisterous way. You have forgot how to behave to our divine master." He came out furiously.

And then Bon Mahārāja had a check. So Prabhupāda told, Bon Mahārāja went to preach: “My first year in England, my second year in England.” Prabhupāda’s going through it. “You see Bon Mahārāja is thinking he has done tremendous activity. He met Lord Zetland, and Halifax, Hunt, all these, seeing, and given tea party, all these things he was doing there. But no mention of name of this poor fellow in any place, no name of Prabhupāda there. Money sent there. Gorgeously he’s approaching the big men, big tea party inviting, sometimes giving speech.”

At that time, requested by Prabhupāda I was in Madras Maṭha. He requested me, “Try to see such C.P. Rāma Swāmī [?]” He was very, very favourite to Lady Wellington who was the Viceroy at the time. And he could help us a great deal. So he told me, “Just approach C.P. Rāma Swāmī [?] to help us in our Europe propaganda, by his influence through the Viceroy.”

I approached him, and he came from the opposite side to attack me. “You have sent preachers there, what they are doing? They are rather lowering the standard of Indian religious thought. Like sycophant running after the officers there. But here, Gandhi, a half clad man, he has raised the standard of Indian theological conception there. But these fellows are running after those gorgeous persons, the officers in power. And they ridicule when they are absent, they say, ‘You see the sannyāsīns are supposed to give up everything, they are teaching us in such a way, What is this? How India is going on? In this way going on.’”

I told him, that thorn by thorn, one thorn entered into the sole, by the help of another thorn we want to take it out.

“No, no.” He told. “That thorn won’t come out. This thorn also will enter there.” That was while he was so much disappointed.

The man who is in the back, the general, he is quite wakeful to the fact, and if the first batch dies the next batch will go to attack. Why you are afraid so much? I told.

Hare Kṛṣṇa. Hare Kṛṣṇa.

But Swāmī Mahārāja has come with flying colours, unexpectedly. And only, we are in sorrow that Guru Mahārāja is not here to share this joy. Of course he is there, he is enjoying the victory, but we can't see. If he would have been here amongst, with us, how delighted he would have been, how much pleased he was to see.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya. Then when Bon Mahārāja cut such a figure, Prabhupāda wanted to send me there.

I told, I cannot mix, I cannot understand their language clearly. And I have no very knack to mix with them, their customs, habits, all these things. But if you order, I must go, must obey. But I don't think that I shall be able to show any progress in the activity there.

Then Professor Sanyal told me, "Do you know why he wants to send you there?" No, I don't know.

"Because you won't be converted."

Then I answered, Yes, I am quite confident there. None can convert me from the grace of Mahāprabhu and Prabhupāda. I am sure that no thought can convert, can disturb me, take me away from the holy feet of my master and Prabhupāda, I am sure there. I am a small insignificant person, but anyhow I feel that what a beautiful conception I have got about the Absolute, I think no other proposal can entice me anywhere. Gaura Haribol.

Then he sent [Bhakti Saranga] Goswāmī Mahārāja, the founder of the Gauḍīya Saṅga, and then disappeared. But in reply, "There is one left who will be able to represent me to Goswāmī Mahārāja." In that poem,

that poem represented the real substance of the teachings of Mahāprabhu. That was his idea, Bhaktivinoda Ṭhākura. Only one poem was written when he was present: so many others afterwards.

Gaura Hari. Gaura Hari. Gaura Hari. But I think, I did not go, but I got the privilege of serving his bed of disappearance – regular duty to attend him before his disappearance, I managed to do. And also he graced me with that singing of the song of the highest order in Gauḍīya Vaiṣṇava School. That fortune I got from him. Gaura Haribol.

End of 81.11.14.B

81.11.14.C_81.11.15.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ... He remarked, “You are ease lover,” he remarked, “You are ease lover.” So also you all see I’m ease lover, sitting tight in a corner, ease lover. Gaura Haribol.

Akṣayānanda Mahārāja: But great nectar flowing – sitting tight but so much nectar flowing.

Śrīla Śrīdhara Mahārāja: But he’s so benevolent, so sympathetic to me,

that he has taken you all from so far to hear from me. I did not go to preach amongst you. But you all have come, divine arrangement, and so late in my life when my memory is not normal, searching after this word, that word, to express my view. In that sphere also he did not spare me. My Gurudeva, he's so kind and gracious. And that was his weak point, Guru Mahārāja's. His love and attraction for Bhaktivinoda Ṭhākura was such acuity that I wrote in praise of Bhaktivinoda Ṭhākura, he was conquered. I feel it in my own heart. Because I wrote in praise of Bhaktivinoda Ṭhākura and that was accurate, clear, and dignified, so he is so much gracious to me. That is my innate conception. Hare Kṛṣṇa. Hare Kṛṣṇa.

And Bhaktivinoda Ṭhākura's representation is also a marvellous thing about the teachings of Mahāprabhu. The original writers, the Goswāmīns, in Sanskrit they have described many things. And Bhaktivinoda Ṭhākura is translating, but the translation seems to be more accurate and sweet than the original. He writes in such a type, such a type. The translation and that according to our feeling, that is better than the original: it is wonderful, more expressive, more clear, more up to date.

So we close the class now. Gaura Haribol. Gaura Haribol. Gaura Haribol. Jaya om viṣṇupāda...

...

Dayādhara Gaurāṅga: I have never heard of any astrological meaning to his birth, especially on the same day.

Śrīla Śrīdhara Mahārāja: In day also, different parts also, and generally there will be differences in combination of different domains. Whole day may not continue to be of same type. There may be some differences also, one thing. Another thing, that will depend on who is appearing, his previous karma and his worth, and especially his inner capacity of resisting the bad omens, and the grace of the Lord in him previously acquired. All these things will come into account. And the result will be the consequence. Not only time and space, but the person who is being

born, his capacity, his previous acquisition, all these also to be considered. And the day means whole day may not have equal influence. It may be different in different parts of the day: all these things to be calculated.

Hare Kṛṣṇa. Then there is another angle of vision. In Kali-yuga the Nāma saṅkīrtana has been given as the means to our highest end. So because the age is iron, so the bhajana will also be of lower type. It is not that, just the opposite. Because the time is so much vitiated, that ordinary means they cannot produce their desired end. But the highest thing, that is above all external circumstances, unfavourable circumstances, that can only stand. So also the worst may be the time, but at that time if a devotee of Kṛṣṇa appears then that can't have any influence over him. Rather that will be purified. That time, that bad time will have a record to add to its auspicious character. There may be so great thing. And generally that is with nirguṇa. They do not care for the materially good or bad symptoms, that nirguṇa.

Generally when Kṛṣṇa appeared the place was a prison house, the black night and hail and storm, apparently it was very ominous. But His appearance made everything pure. He's touchstone. A bad iron or good iron, or bad brass or good brass, a bad silver or good silver, when it comes in connection with touchstone then that becomes gold, and gold of a higher type. This mundane power cannot affect in any way, independent of that. Suba suka, auspicious or ominous, it is confined here in the domain of loss and gain.

In the eternal atmosphere, every contribution is for the service of the

Lord. It is all auspicious: waves of that plane all healthy, wholesome, because it is connected with the absolute good. What apparently seems to be bad, if that comes in connection with the absolute good, that is cent per cent good. Only one thing, whether to please Him, whether it is in connection with the absolute harmony: that will justify, it's existence, it's character, it's future, everything. Only one whether it is to satisfy, for Himself. It is to satisfy the Absolute Autocrat. Only one criterion and nothing else, no other calculation will stand there.

He is above law. The absolute, law comes from it, justice comes from it. It is rather in the plane of mercy. Justice presupposes there may be many interests, and to bring harmony amongst them, some adjustment in the many conceptions of different interest. So advaya-jñāna, oneness, where it is absolutely oneness, unity, absolute unity: there no question of justice, can analyse, can arise. We are told that is mercy, it is beauty, it is ecstasy, it is good, and unchallengeable. That is autocracy. It's sweetness, it's charm. That is the conception of the Absolute, Prime Cause. Everything For Himself, Hegelian language, everything meant for His satisfaction. He is the Absolute. Everything is meant for Him, so no consideration of right, wrong, good, bad: only one good. Whatever He likes, that is good. No law, no measurement, no calculation, all useless, groundless. Hare Kṛṣṇa.

And generally it was thought that is an absolute power. But Mahāprabhu says, Śrīmad-Bhāgavatam, "No; absolute beauty, absolute good, not power." That is the peculiarity of Bhāgavatam, and Gauḍīya Vaiṣṇava, Mahāprabhu, that beauty is controlling, love controlling, love and beauty similar. Love controlling. No objection should come to that, from any quarter of reasonable thinkers, love, charm; no room for any objection.

And we are preacher of that. That is your inner wealth, love. A particle in you and the source, the ocean is there. You are connected. Find out the plane, the subtle-most plane, the subtle-most, there is electric plane, ethereal plane, the airy plane, so many plane, the light plane, heat plane in the world. So this is the subtle-most all-embracing plane which is irresistible and which is the sustainer of all other planes of life and vitality,

anything and everything. Find out, dive deep within your heart and you will find out a trace of that plane in you. And try to work in that plane, eliminating all these external, superficial planes of life, interests of life. That is the interest, the common interest of every living thing. That is the deepest identification of you all. There is peace, proper. The highest conception of peace is there only, in the plane of love divine. And what is going on in the name of love here, country love, society love, lady love, money love, that is all sham; tasteless, useless and brings a reaction. And that is non reactionary. That can absorb everything and what you get as a reaction that is also enhancement of that thing. That is no reaction as we understand it in this plane.

'Dāsa' kari' vetana more deha prema-dhana. The surrender to the extreme to become the highest conception of slave and the remuneration is also of this type. That give me remuneration in the terms of love, more propensity to serve, dedication. Supply me the capital of dedication as my salary, so more I can dedicate. Supply that energy and that goodness in me. The service is its own reward. I shall serve and I get salary that I can serve more correctly and more affectionately, that sort of reaction. Remuneration is also of that type, reaction. But in these superficial planes the remuneration, the reaction; that is of bad type. Janma-mṛtyu-jarā-vyādhī-duḥkha- doṣānudarśanam [Bhagavad-gītā, 13.9] It will produce such results, such effects.

Hare Kṛṣṇa. Hare Kṛṣṇa. Our preaching we find out that you are a loving unit, so all the hitches should be removed. Our underlying principle to ask everybody that you are really a unit of love, love. Eliminate all sorts of discords. If such things be allowed to be preached then it would be really more than heaven of our conception. Gaura Haribol. Gaura Haribol. Gaura Haribol.

This Rāma Prasād, one devotee of the śakti worshippers: Mano jamin raila patite avad kailya failta sanat [?] His poem – if you cultivate the human heart then you will find what sort of gold is being produced

thereby, cultivate heart. By cultivating the earth outside, try to cultivate your heart, and the golden production will come from within, mine your own cultivation within. That will produce more valuable things. So that type, dive deep into your heart.

Like Mahāprabhu says: “Go deeper.” Rāmānanda Rāya saṁvāda, whatever Rāmānanda says, Mahāprabhu says: “Go deeper, go deeper.” “Eho bāhya āge kaha āra, eho bāhya āge kaha āra. [Caitanya-caritāmṛta, Madhya-līlā, 8.59] This is also superficial. Go more deep.”

Then Rāmānanda: another plane, another plane, another plane – in this way lastly going to the plane of Śrī Rādhikā. “I think that is the highest plane of dedication and love and beauty.”

“Yes, it is. Yes it is there.”

And how to attain that, that was the question of Mahāprabhu to Rāya Rāmānanda, how to attain? It is also mentioned there. With the help of the friends of that, they are the canvassers, recruiters. So with their help we can enter, as well as we can get service, engagement and everything.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

One who is really engaged in such research then he does not care which is the prison house or the temple; may be equal to him. His object of search is within his heart. None can oppose it. None can oppose it. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: Śrīdhara Mahārāja, will you explain the circumstances of Lord Caitanya’s disappearance and why it is not mentioned in Caitanya-caritāmṛta?

Śrīla Śrīdhara Mahārāja: What did I do, say?

Devotee: Would you explain the circumstances of Lord Caitanya's disappearance and why it is not mentioned in Caitanya-caritāmṛta?

Śrīla Śrīdhara Mahārāja: I told it already? What did I say?

Akṣayānanda Mahārāja: No, he's asking, can you explain it?

Śrīla Śrīdhara Mahārāja: Oh, can I explain, why it is not mentioned?

Not only of Caitanyadeva, but also Nityānanda Prabhu, Advaita Prabhu, Viṣṇu-tattva omitted because we are not encouraged to think that Their body was mundane and They must have been done away with either by burial, or by burning, or any some other way it has been disposed. Out of curiosity, so it is omitted. That it is, not material, so the material end is not to be encouraged, not to be mentioned, in any way.

There are many versions about Mahāprabhu's disappearance. Some say He entered into Jagannātha, in the body of Jagannātha. Some say He entered, Gadādhara Paṇḍita says He entered into his own Gopīnātha Deva. Some say He walked over the sea, away. In this way various descriptions we find. Some say He started above entrance the Sun. So everything may be true simultaneously. Gadādhara Paṇḍita has seen that He came and just entered, my Deity and disappeared. And some devotees were in Jagannātha temple they say He other days generally He used to look at Jagannātha from far. But that day He was advancing slowly. And coming to Jagannātha He said some words and embraced Jagannātha and disappeared. And some say he was walking over the sea and disappeared. And some say that He towards the Sun He approached and disappeared. Everything may be true simultaneously. As He wished to show about His disappearance to the devotees, they saw like that, and many could not see how He went back.

...

...find out that His body was not material. How it is possible we are to understand that. How it is possible: that without any material body one can show a material body. Body is not of matter but still He can show that as if it was of matter. That will be the problem.

Whether it is possible. Even we are told a ghost can appear and disappear. So many yogīs by dint of their psychic power by exercising that they can appear and disappear. And so many incarnations of God hither to known to the world They can appear and disappear. So why should it may not be of that type? No difference. To expect such is not to expect much.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dayādhara Gaurāṅga: Mahārāja, the wife of Dhṛtarāṣṭra.

Śrīla Śrīdhara Mahārāja: Gāndhārī. Yes.

Dayādhara Gaurāṅga: It's said in the Mahābhārata that before she became the wife of Dhṛtarāṣṭra she was known all over Bhārata-varṣa as a devotee of Śaṅkara, Śiva. I wondered if that had any bearing on the fate of Dhṛtarāṣṭra?

Śrīla Śrīdhara Mahārāja: Why? Have you got any sign in Dhṛtarāṣṭra previous to his marriage that he was devotee of Viṣṇu or Nārāyaṇa? And then her association will have converted him to go away from the devotion of Kṛṣṇa. Have you got any such evidence?

Dayādhara Gaurāṅga: No, I don't.

Śrīla Śrīdhara Mahārāja: Then – Dhṛtarāṣṭra is the representation of mind, mānasa: Vidura that of conscience representation, conscience, but Dhṛtarāṣṭra as mānasa, mind, mind's inclination towards enjoyment more, so for wife, for children, more inclined. Hare Kṛṣṇa.

The Bhīṣma the sense of duty. All may be vitiated. Vidura holds the higher position there. The sense of duty that may take misdirection. As we say in the case of Draupadī's - the endeavour to make Draupadī naked. Bhīṣma did not come with opposition. A sober man, a devotee, but his conscience was cowed down by the sense of duty. Of course he explained that, "Yudhiṣṭhira understands more about the conception of duty, and when he does not give any opposition so I could not." That was Bhīṣma's explanation. "That is the real direction of the Veda in such condition. A purport of Veda is known most by Yudhiṣṭhira than ourselves. When he's tolerating, I could not say anything."

But Vidura did not care for that. He simply saw the general goodness of the dynasty in future and boldly approached Dhṛtarāṣṭra. "Under your care, taking the advantage of your guardianship, what these brutes are doing. They are bringing danger to your own dynasty by such activity. You are dishonouring Pāṇḍava or you are dishonouring your own self. She is also connected with your family. Should you not help her in such distressed stage?"

Then Dhṛtarāṣṭra was awakened from mind, pressed by the conscience, asserted and asked Duryodhana to put end to such misdeed. And asked Draupadī should be taken to me. And then Draupadī was taken to him.

That is a great test: the attempt to make Draupadī naked in the assembly, that is a great test, a trial, to find out who is who. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Pāṇḍava's also did not object?

Śrīla Śrīdhara Mahārāja: They thought that they were bound down by the vow. Bhīma now and then he burst and he is promising – checked by Arjuna, “We are one, what my elder brother has done, silently we must accept that. Don't be boisterous. Then the enemy, they will enjoy our dissension amongst us.” In this way Arjuna dissuaded Bhīma, at times.

And Bhīma used to give his promise, “I shall break your thigh, Duḥśāsana. I shall drink the blood of your chest.” Now and then Bhīma's outburst and expressing his promise in future, and he did that.

But Pāṇḍavas was to tolerate anything and everything, “That the extreme may come over us.

We shall try to stand even in such condition, united – united with our hope towards Kṛṣṇa.”

And Kṛṣṇa came to relieve. When Draupadī, that is a place of the highest type of devotion, when Draupadī was placed under such awkward position she looked after the respectable members in the assembly, no response. Looked towards her formal husbands, they're so big, so great, so powerful, indomitable, no response. Then disappointed from all quarters all help in this extreme moment, she had to come; with one hand to help herself from the exploit and with another hand towards Lord Kṛṣṇa, then left her, that self help also and with both palms together prayed for Kṛṣṇa. And there is a word gopī-jana-vallabha, reverence towards Kṛṣṇa's Vṛndāvana līlā. Nowhere in Mahābhārata can we find any reference to Braja līlā of Kṛṣṇa. All Dvārakā, Mathurā. But only here we find from the lips of Draupadī, Braja.

“Hey, gopī-jana-vallabha, You are protector of all. We after all belong to You. And You come to my relief.” When frustrated from the help of her own husbands, so powerful, then she had to come back, pati pati nam [?] “The Master of the masters. The Master of the masters, the original Master, we belong after all to You. Keep me in such acute position. O, gopī-jana- vallabha, You are friend of the gopīs in Vṛndāvana. Without consideration of the social position and status and ownership, even conferred by the śāstra, the law under Veda. Your connection with us is above law. I take shelter there for my protection.”

Immediately help came. We are told Kṛṣṇa ordered all the merits acquired by previous life of Draupadī, may be immediately converted to protect her in the form of cloth, clothing. And the clothing got infinite character. And is drawing, drawing, cloth drawing and the cloth extending, cloth extending, no end. She’s all right there: cloth coming. That was her position.

And then Vidura went to Dhṛtarāṣṭra, “What mishaps are being done by your sons. And you are sitting tight. You are responsible for all this misbehaviour. It will destroy; it will burn the whole dynasty, whole capitol, everyone of us here. Just quench the fire, put out the fire.”

Then Dhṛtarāṣṭra he called for Draupadī. “Take heart.”

Then of course order gave and some truce was effected there. “They will go to the forest with Draupadī for twelve years. And after finishing that forest living, for one year they will live hiding. Then if at that time they can be traced then again twelve year’s banishment, in this way, again one year’s disguise. If found out again twelve years forest banishment, in this way.

But at the end they came and fought. Kṛṣṇa went as peacemaker. That failed. Then the fight came. Hare Kṛṣṇa. And there we find in Gītā, Bhīṣma stood as the leader of the Kuru dynasty, and this side really, Arjuna and Kṛṣṇa.

tataḥ śvetair hayair yukte, mahati syandane sthitau mādhaveḥ pāṇḍavaś
caiva, divyau śaṅkhau pradadhmatuḥ

[“On the other side, Lord Sri Kṛṣṇa and Arjuna, in a grand chariot drawn by white horses, resounded their divine conch shells.”] [Bhagavad-gītā, 1.14]

They began. The first war cry and the response came first from Kṛṣṇa and Arjuna; Pāñcajanya and Devadatta. They uttered, “We are prepared, ready to fight. Begin.” This way, then the Bhagavad-gītā came. Arjuna tried to back away, and to excite Arjuna to begin the battle Kṛṣṇa had to advise so many things, and the instruction is known as Bhagavad-gītā. Bhagavad-gītā, the physical non-violence has been crushed there. And non-violence of Gandhi is for material purposes, non-violence for material purposes. That has been crushed. No meaning: that is all sham; that is also māyā. That is also māyā. Truth is independent of this material violence and non-violence.

End of 81.11.14.C_81.11.15.A

81.11.15.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...not to save this, should we utilize the faculty of non-violence. It is a prison house and no kindness should be shown,

no liberality should be seen to keep the prison house intact. The whole prison houses may be demolished, no harm to the soul. The truth is of such nature. The truth real is of such nature.

What is himsā, what is ahimsā? Apparently what is himsā that may be – apparently what is ahimsā, non-violent, if correctly analysed, that may be found to be violence. Apparent non-violence may be detected as violence from a better searching attempt. That was putting much faith in this illusory aspect. This is not search after truth. This is not real search after truth. Real search after truth will be independent of this material importance. That is independent. That comes from the other side.

The [Philippe] Petain when he came in, he was in the second great war, the French general was some Petain or someone, gentleman. And he came in contact with Hitler and had a truce to save his country. And he did so. By surrendering to Hitler's Germany, France was externally saved. But when [Charles] de Gaulle came back from England, he tried that Petain, that general, previous general, who really saved France from the attack. And the general was given capital punishment. He wanted to save physical France at the cost of the honour of the real France. Perhaps that was his point. So physical non-violence, this was dishonoured and condemned.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, when Vāsudeva Datta was talking to Śrī Caitanya Mahāprabhu about the deliverance of the whole universe of all the living entities within it, Śrī Caitanya Mahāprabhu said that all of them already were liberated. My question is, at that time all the living entities after dying they were, after leaving this body were liberated? Or this is a

continuous process and still going on?

Śrīla Śrīdhara Mahārāja: We conceive that they are all removed. Suppose in an ocean, if we take a pot of water, how many seconds it takes to fill up the gap?

Devotee: Immediately.

Śrīla Śrīdhara Mahārāja: Immediately, we cannot trace even the time. It is infinite; a brahmāṇḍa is like that, a drop. It may be taken out, but immediately, in no time it will be seen to do that. So no, it is not unreasonable. If we have got theistic conception in a right way, then it is like that. A whole brahmāṇḍa is a point in the infinite, a point removed, immediately it was filled up, so many brahmāṇḍa. And in the Virajā so many brahmāṇḍas are floating like a small seed. A huge brahmāṇḍa is relatively like a small seed, a mustard seed, and floating, an innumerable number in the ocean of Virajā, prakṛti. So it is difficult for us to think that how much time it took to remove the whole brahmāṇḍa, and how, all these things. But in the infinite characteristic it is no exertion at all, nothing of the kind.

Ordinary time, we cannot find any concentration of much wealth, money, etc., in a particular field, but in the time of war we find when that great exertion of the nations, immediately a place, a forest is removed and a camp is established in twenty-four hours. Such huge expense, we cannot think how it is possible. But great power they have got of that type – a question of the amount of energy and intelligence – not wanting there.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

What is wonder to us that is negligent movement there. Hare Kṛṣṇa. Only willing and automatically done!

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Dayādhara Gaurāṅga: Mahārāja, what is the criteria for cultivating the internal spiritual growth, as opposed to external activity, or service also in Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: That is increased favourable tendency, progress may be traced. A man is known by his company. The test, that is the criteria whether he is hankering for the association of the good or bad environment: his taste, his eagerness to associate, known by his company. Which ever way his taste is working, progression; that is to be looked on. What does he love? Sādhū-saṅga, more and more affinity towards the sādhu, and śāstra – of that order, it is the environment, increasing his taste, progressively increasing his taste for particular thing. That will prove, either we are making progress or deteriorating – going in the front or backing, that can be known by the measurement of external environment. And going towards the theistic conception or coming back from that sort of deep conception to more subtle or more gross? Importance is being increased to me for which side?

bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo
'nughāsam]

[“As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in

the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things.”] [Śrīmad-Bhāgavatam, 11.2.42]

With the progress towards the spiritual side, my disgust about the material things will increase when I have some clear conception about the spiritual truth towards which I am making advance. And my affinity, my spirit also will have some acceleration in my progress. They will show whether I am making progress, or I am standing still, or I am going back. Bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka. And internal satisfaction will also stand guarantee. I shall be my own witness from within, whether I am gaining or losing. My own understanding will stand guarantee, pareśānubhavo.

Hare Kṛṣṇa. Hare Rāma. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol.

Dayādhara Gaurāṅga: Is it possible that sometimes we can gain a closer concept of the absolute by serving, manipulating the external nature, rather than doing bhajan, doing personal bhajan?

Śrīla Śrīdhara Mahārāja: No, bhajan and activity, the activity may be more than bhajan, and the bhajan may be illusion. So that is not the thing by which to be judged. Only in the surrendering! I am asked by Guru Mahārāja to go to some activity. I thought I am engaged in bhajan. But my superior sādhu, he asked me to go to some other duty. Apparently I may feel a little disturbed. But in that case, own bhajan should not be entrusted much. If I know fully well that who has ordered me, he holds superior position to me, then own bhajan should be stopped and to carry out the order of superior person, that should be accepted. Because that will fetch something of higher order, of higher plane to me, This is more

or less in ascending method. And that is in descending way of coming, from higher it is coming. It will fetch more subtle and higher value for me. I may earn silver but that may come in gold. [?] Command of a Vaiṣṇava will be more, it will fetch more than I shall do myself. That should be considered, but if the Vaiṣṇava who is ordering me, he's of superior type, if I can understand them. Hare Kṛṣṇa.

Dayādhara Gaurāṅga: You once explained to me, I was asking you about writing. I was telling you that sometimes the realizations and how to express myself writing was very easy up to a point and then became very, very difficult, So I asked you, should I continue or should I go to something else? It seems that the inspiration, or the incentive to write was disappearing.

Śrīla Śrīdhara Mahārāja: I can't follow what you say.

Dayādhara Gaurāṅga: Ok. I was explaining that while writing, writing a Bhaktivedānta Institute literature or...

Śrīla Śrīdhara Mahārāja: You were writing an article? Yes. At that time?

Dayādhara Gaurāṅga: Yes. And I was feeling very much inspired to write. As if I was getting some inspiration, motivation, from another source.

Śrīla Śrīdhara Mahārāja: A spontaneous flow you were feeling that was coming. At that time some gentlemen wanted you to – what you are to

do?

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: That will depend in what regard you understand the man who is ordering you. If you have much reverence for him you may at least mild protest, ‘That a little after I am coming. Will there be any harm?’

If he says, ‘No, you must come now,’ you keep it now and go away.

You may request him, ‘That only stop for a few minutes, or an hour, I’m engage in some deep duty.’

But still, if he argues, ‘No, you leave it – come.’ And if you had higher respect for him, you leave it and go. But if you have any question about his superiority, that will be another thing. But if you are sure that he’s of higher status then you will give up your own engagement, your own realization, and go to obey his order.

When one is engaged in worshipping his own Deity in the temple at that time some sādhu has come, sādhu has come from outside. And he knows it that he has come, he will leave his engagement in the worship of the Deity. He will go and he will welcome, show his courtesy to the sādhu, make arrangement. Then he will come again here. If he does not go, he commits offence.

In the case of Gajaraja, the King Pāndya in southern India, he was engaged in worshipping his own Deity. And at that time Agastya Ṛṣi he came. And his officers tried to inform him. He also could understand. But he posed that he did not hear. And after finishing his worship, he came

out. But because he consciously took the pose of a as if he can't hear, that sort of posing. That his consciousness was drawn to be of a gross character, more gross. So in next birth he had to take that of an elephant, Gajaraja. And when he was in a battle with a big crocodile – but he was a devotee, he had devotion of Kṛṣṇa within his heart. He cried for help from Kṛṣṇa. And Kṛṣṇa went and cut the crocodile and saved His servant, previous servant in the form of elephant. It is told that he had to take the birth of an elephant because he posed himself that he is not hearing. Some sort of the mentality of an elephant he took. So one should leave his own engagement and go to do his needful service for the sādhu of superior order.

Dayādhara Gaurāṅga: This was also circumstance with Mahārāja Parīkṣit?

Śrīla Śrīdhara Mahārāja: Parīkṣit's case is something else. Śrīngi – that man was not a devotee, that Śrīngi. Parīkṣit was a better class of devotee, but the duty of a king, that sort of formality. That was the cause. Parīkṣit at heart he was right. He thought that, 'If I go back without the water, that man will be responsible for not doing his duty towards the guest. And as result of that his hard earned tapasya, the fruit of his penance will be taken away by me. And instead of doing that, I may assert as a king and for this wrong behaviour I am punishing him. Let me punish him because he failed to discharge his proper duty as an āśramite." So he put the dead snake and put it with the end of his bow on the neck. But sincerely he did it with his best knowledge that he may not take away the result of the penances which he is so painfully earning. So as a king he gave a sort of punishment.

That was misunderstood by his son who had some power of penances, though boy, previously earned in his previous life, and he cursed him. He accepted that. And that was the cause of the great Bhāgavatam. Parīkṣit is not to be condemned in any way. But here the Pāndya king he's really to be condemned, but Parīkṣit is a leader, that is nirguṇa. That is mere

show. But here in the case of Pāndya it is not a show. It was really the fact. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: In Caitanya-caritāmṛta there is a story about Minaketana Rāma dāsa and that pūjārī. One pūjārī was worshipping the Deity. And Minaketana Rāma dāsa because he did not show respect he said here is the second Romaharṣāna sūta.

Śrīla Śrīdhara Mahārāja: Yes. What's the difficulty?

Devotee: I was just wondering if maybe you could elaborate on that also?

Śrīla Śrīdhara Mahārāja: What's the question?

Devotee: I was just thinking that this is another illustration.

Dayādhara Gaurāṅga: Another example.

Śrīla Śrīdhara Mahārāja: Another example, Yes. He did right. This Minaketana Rāma dāsa, he was a devotee of Nityānanda Prabhu. And sometimes he felt within himself the presence of Nityānanda to such a degree that he forgot himself, and did many, showed many feats of devotional sentiments. Minaketana Rāma dāsa was of that type. And when in the house of Kavirāja Goswāmī there was a function. And there one brāhmaṇa pūjārī worshipper named Guṇarṇava Misra, a brāhmaṇa pūjārī, he engaged himself in the worship of the family Deity. And Minaketana Rāma dāsa, the intimate devotee of Nityānanda was present there. And so many persons knew him that he is a devotee of high order,

and came to show their respect to Minaketana Rāma dāsa. But the pūjārī did not care. He thought, 'I am already engaged in the Deity worship,' and he did not think that he should give up his engagement and again come to worship him, to show his respect to that devotee. At that, Rāma dāsa he was dissatisfied with his attitude, he thought that those that are showing respect to him, that is really not to him but to his master Nityānanda.

And in Naimiṣaranya also when Romaharṣāna sūta he was engaged in chanting Bhāgavatam, Baladeva presented, Baladeva means Nityānanda, Nityānanda Baladeva, Baladeva was present there. And he did not leave his reading of Bhāgavatam and did not come also to show any respect to Baladeva. So he was punished by Baladeva. "That you are reading Bhāgavatam, but you don't know that the very purpose, the object of Bhāgavatam is present at your front, and you don't know to respect him. Bhāgavatam is full of the greatness, nobleness of Kṛṣṇa and Balarāma. And you were reading that. And I am nearest to Kṛṣṇa, you don't come to respect Me. That is not to show respect to Kṛṣṇa. In fact, only theoretical, only intellectualism you are continuing, what is intellectual. And you have no idea about the very fact, very purpose of Bhāgavatam. So this sort of sham explanation and reading of the scriptures, that cannot be encouraged. It should be punished." In this way he was punished.

And here also similar thing, and that Minaketana Rāma dāsa, he cited that. "That is the second Romaharṣāna, engaged in the formal things, but where is more material, substantial ignoring that. Nityānanda, my Lord of my heart, he has by dishonouring me he's really dishonouring Nityānanda, my Lord. So he should be punished." That was his idea.

And then the brother of Kṛṣṇadāsa Kavirāja he was there. He had some faith in Mahāprabhu, because of his extraordinary scholarship perhaps,

but no faith in Nityānanda Prabhu, who was so closely connected with Mahāprabhu, Śrī Caitanyadeva. So he perhaps took the side of that brāhmaṇa. “Why this Rāma dāsa has been excited and saying against that gentleman who is engaged in the pious worshipping of the Deity, he’s wrong.”

But Kavirāja Goswāmī could not tolerate that. He gave a stricture to his own brother. “What do you say? That is not correct. Caitanya, Nityānanda, They are not separate things. You have some respect for Śrī Caitanyadeva but not for Nityānanda? That is ardha-kukkuṭi-nyāya.”

[dui bhāi eka-tanu - samāna-prakāśa, nityānanda nā māna, tomāra habe sarva-nāśa ekeke viśvāsa, anye nā kara sammāna, “ardha-kukkuṭi-nyāya” tomāra pramāṇa kimvā, donhā nā māniñā hao ta’ pāṣaṇḍa, eke māni’ āre nā māni, - ei-mata bhaṇḍa]

[“These two brothers (Gaura and Nitāi) are like one body; They are identical manifestations. If you do not believe in Lord Nityānanda, you will fall down. If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen. It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other.”]

[Caitanya-caritāmṛta, Ādi-līlā, 5.175-176-177]

“One of – you give recognition, another half you don’t like to take into account, disregard. So this is hypocritical: other way that you are really an atheist. You have no respect for Śrī Caitanyadeva also. That is only a show.”

So in this way, Kṛṣṇadāsa Kavirāja pleaded for Minaketana Rāma dāsa: that is for Nityānanda Prabhu's order, than this sort of formal worship of the brāhmaṇa.

Then in the early morning Kṛṣṇadāsa Kavirāja Goswāmī had a dream that Nityānanda with His paraphernalia has appeared very vehemently, very clearly before him and says: "Oh, you Kṛṣṇadāsa, I am very much pleased by your attitude, and come, I want to admit, give you admission in Vṛndāvana līlā."

āre āre kṛṣṇadāsa, nā karaha bhaya, vṛndāvane yāha, - tānhā sarva labhya haya

["O My dear Kṛṣṇadāsa, do not be afraid. Go to Vṛndāvana, for there you will attain all things."] [Caitanya-caritāmṛta, Ādi-līlā, 5.195]

"You will be crowned by the highest type of success."

Then I rose: "What sort of dream, so clear I saw. Nityānanda Prabhu ordered me, appeared to me in such a vivid expression and clearly ordered me to go to Vṛndāvana. I must not lose this chance," he thought in his mind and began to make arrangement for leaving to Vṛndāvana: and he did so. And he says, "I am so mean: purīṣera kīṭa haite muñi se laghiṣṭha.

[jagāi mādhai haite muñi se pāpiṣṭha, purīṣera kīṭa haite muñi se laghiṣṭha mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra

pāpa haya]

[Kṛṣṇadāsa Kavirāja Goswāmī says: “I am worse than a worm in stool. When Jagāi and Mādhāi came in the relativity of Mahāprabhu they were considered to be the worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a great sinner that whoever will hear about me, dirt and sin will enter him through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish.”]

[Caitanya-caritāmṛta, Ādi-līlā, 5.205-6]

“I am the meanest creature than a worm in the stool. Purīṣera kīṭa haite muñi se laghiṣṭha, jagāi mādhai haite muñi se pāpiṣṭha: more and more sinner than that standard sinner notorious Jagāi Mādhāi. Mora nāma śune yei tāra puṇya kṣaya: whoever takes my name his merits diminishes, who takes my name. Whoever hears my name his merit diminishes, and who takes my name he commits sin. Such a nasty type of man I am. And Nityānanda Prabhu’s grace took me to Vṛndāvana and gave me as my masters Bhaṭṭa Raghunātha, Rūpa, Sanātana, and this Madana- mohana, Govinda, Gopīnātha and what not. I am in an ocean of successful happiness, ecstasy. It is a shameful thing to speak so highly of ones own self but I cannot avoid it, because I can’t forget what sort of grace of Nityānanda Prabhu. It is only citing my example. I stand witness to the grace of Nityānanda. A man of such lowest type has been raised to so high, to have got the association of such great men like Rūpa, Sanātana and Raghunātha, all these things, so many teachings and so many siddhānta and what not. I have got so many things I can’t deny that Nityānanda Prabhu’s grace and how it is effective.”

preme matta nityānanda kṛpā-avatāra, uttama, adhama, kichu nā kare vicāra [ye āge paḍaye tāre karaye nistāra, ataeva nistārīlā mo-hena

durācāra]

[Kṛṣṇadāsa Kavirāja Goswāmī says: “Lord Nityānanda, who is always intoxicated by divine love, is the great saviour of destitute jīvas and the magnanimous incarnation of divine mercy. His benevolent nature does not discriminate between high and low, or qualified and unqualified. He simply delivers, from material existence, anyone who comes before Him and falls at His lotus feet surrendering themselves to Him with all sincerity. Therefore He also mercifully delivered me who am so fallen and disqualified.”] [Caitanya-caritāmṛta, Ādi-līlā, 5.208-9]

“Oh, you people I cry, I loudly speak it out to you, that there is that causeless mercy, there is a store of department of causeless mercy. And Nityānanda Prabhu is the master of that storehouse. And independent of my qualification He has given it to me. So I am here chanting the glory, the great glory of that great Gurudeva, Nityānanda, the great mercy, ocean of mercy, and causeless mercy. He’s mad in His duty of distribution of the divine love. And whoever is coming in front He’s given it to him, without any consideration of his eligibility or non-eligibility. Such is the most magnanimous nature of Nityānanda Prabhu. Only to give out that to you public for your future, banish it. I am sacrificing me, my shame for, shamefully I am presenting my, citing my example before you.”

That is the version of Kavirāja Goswāmī and most similar case I have told. Gaura Haribol. Gaura Haribol. Gaura Haribol. What’s the time?

Devotee: Twenty to ten.

Śrīla Śrīdhara Mahārāja: Twenty to ten. Gaura Hari. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

Then we may stop here today. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

End of 81.11.15.B

81.11.17.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Any Question?

Devotee: Mahārāja, in the incarnations of Kṛṣṇa, do They have different personal identities, separate identities?

Śrīla Śrīdhara Mahārāja: Yes, both, common and different, something common, something different, different posing, function also different. Acintya bhedābheda, that should be applied everywhere, bhedābheda, distinction and non-distinction, simultaneously. Internal connection is everywhere, especially towards upward, and functional differences.

That is to be traced everywhere more or less. Even in this world, a man in his family, a man in the office, a man wandering in the foreign land – internally one and the same, but externally their functions, their attitude, mood, cannot but be different. In one's own land one is a king, and when

he's wandering in a foreign land he may even be a captive. In his own mood he will be in such a way, mood will be different.

So in Kṛṣṇa conception of different positions, not to be afraid of being a captive, but mood will be different in different places. Svayaṁ-Bhagavān is different from tad-ekātma, and the prabhāva, vaibhava, prakāśa, vilāsa, the difference in His posing, in mood, in nature.

Hare Kṛṣṇa.

Vṛndāvana Kṛṣṇa does not care for any Mathurā and Dvārakā Kṛṣṇa. He's in a playful mood, playing freely in a very plain place where the friends are also of a similar nature. Not any gorgeous style, kingly style, where different from Vāsudeva Kṛṣṇa. Nanda-nandana is different from Vāsudeva. Vāsudeva aspiring after the sweet playful stage of Vṛndāvana, but He can't become that at once. He has self-imposed duties and some engagement. He cannot leave that immediately. But He feels in His heart that: "I was very happy when I was young in Vṛndāvana, playing. Now the burden of duty does not allow Me sufficient time." In such posing difference, opposite. Taking responsibility though it is all self-made.

Just as one man enjoying his leisure but when he has taken voluntarily any honorary post, in any municipality, or any company anywhere, honorary post, but still some responsibility. And sometimes he thinks, "When I had no such responsibility I could enjoy my time more freely." In this way: self-imposed responsibility of different type of administration, or duty, anything else.

That differentiates what is the position, the conception of the gradation of the Absolute even. But still the oneness within, it must be admitted. Hare Kṛṣṇa. Hare Kṛṣṇa. He's conscious of His Vṛndāvana līlā, Mathurā līlā, Dvārakā līlā.

Even we can also retain our playing stage in childhood. Though in old age also when busy so many discharging the duties of our youthful – afterlife, when we have responsible duty to discharge, we can remember.

But we have created our own new atmosphere, and that seems to be binding on us. Something like that. It's all voluntary but still accepting different responsibility and to become different in mood and nature and behaviour, all these things.

Gaura Haribol. Gaura Haribol. And then He's also Nārāyaṇa, that Kṛṣṇa is also Kāraṇodakaśāyī – in different ways. Main centre also Kṛṣṇa, Vṛndāvana Kṛṣṇa, Mathurā Kṛṣṇa, Dvārakā. Then again Kṛṣṇa with Yaśodā, Kṛṣṇa with gopīs, Kṛṣṇa with friends, cows, and devotees also: different moods and types. And in another main centre, in the lower house, near Vaikuṇṭha, Nārāyaṇa, He also has His extended self, Saṅkarṣaṇa, Pradyumna, Vāsudeva, Aniruddha, etc. And They have got also so many sub-officers and They are also represented in this way in twenty-four main forms in Vaikuṇṭha, different forms, different figure, different colour, in this way.

Eko ham baho śyāma. One – the play becomes many, variegated nature, a system, and it is eternal. It is eternal in that eternal domain. And here only it is coming and going. Sometimes comes and goes, pralaya, sṛṣṭi-sthiti-pralaya [Brahma-saṁhitā, 44]. And there that is eternal play, in the plane of dedication. No loss, all gain: so all sustenance, no death. Equilibrium comes action and reaction in the land of action and reaction: naturally in the background equilibrium. Equilibrium means Virajā, Brahmaloḥa, action, reaction, karma. And where there is all dedication, no equilibrium. Equilibrium in the middle stage, this can be stopped. That cannot be stopped, changing, dynamic in character. But a total stop of Vaikuṇṭha līlā is not possible, svarūpa-śakti, nitya-līlā. And this is anitya in the mortal area, and its necessity because it is based on exploitation, action, reaction. The basis is enjoyment, exploitation. That can't stand. Exploitation cannot stand for all the time. It must have its reaction and ultimately sometimes full stop. That is equilibrium, Virajā, Brahmaloḥa, sṛṣṭi-sthiti-pralaya, coming, staying, and perishing, in the plane of exploitation, it is necessary we see.

But that is not in the land of dedication. All contribution, resourcefulness is unlimited, unlimited, no necessity of any stop or any work. There, work is life giving. But here labour is like eating, vitality eating, dissipation, and

there, life giving. As long as one apparently has love of labour his remuneration is to get more and more energy for more labour; no other remuneration. So it has got no weariness, no weariness as we find here.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi.

Whole thing like music: whole thing, beauty, music, beauty. Hare Kṛṣṇa. Hare Kṛṣṇa.

Sundaram: satyam, śivam, sundaram, the highest level is that of sundaram stage; sundar, beautiful, beautiful, love, charm, ānandam, harmony. Gaura Haribol. We have to conceive them in that light. That light, the acme of our highest end, prema. Not the wholesale stoppage of our movement in Brahman conception, the perfect rest, physical rest. But that is more than rest. By rest we recoup our loss. But there no loss, always gain, so rest is not necessary at all.

Hare Kṛṣṇa. And that business, rolling business, that means the gain is always adding into the capital, is being added into the capital; that is rolling business. The service and the remuneration that is added into the serving nature, capital increasing. In this way rolling business, like that, always.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Mahāprabhu Gaurāṅga Sundar.

This is prema, this is love. Apparently there is dissipation, risk in wholesale surrender. But really by the back door one is gaining very much, the most profitable business.

Hare Kṛṣṇa. Gaura Hari.

Here we are in movement but always searching after rest, to regain more energy to work. Dissipation, the mortal effect, always: this material world, and up to mind, up to ego. Separate, that is the most healthy cooperative business, and here seeking after separate interest. Everyone is ultimately for himself. And the cooperation with others, that is also meant for one's own interest, not to cooperate for the common gain. Dvitiyābhiniveśataḥ syād [Śrīmad-Bhāgavatam, 11.2.37]

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol. Madana manohara is not here?

Devotee: Yes Mahārāja, I am here. From yesterday I'm here.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Bhāvānanda Mahārāja is here?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He's here, Jayapataka Swāmī not?

Devotee: Mahāmuni is in Māyāpur. He will be here at ten o'clock this morning.

Devotee: Jayapataka I think has left. I don't think Jayapataka is at Māyāpur: only Dhr̥ṣṭadyumna Mahārāja.

Śrīla Śrīdhara Mahārāja: Only Bhāvānanda Mahārāja is here. Did Bhakti Caru Swāmī come to Māyāpur?

Devotee: No. He's in Calcutta. He was preoccupied with the conference, the all religions conference. They had a large preaching program in Calcutta of which maybe three thousand people attended. It was three nights in a row, for life members only.

Śrīla Śrīdhara Mahārāja: That was already finished, I am told. Again new engagement, all right, anyhow their program is changed. Gaura Haribol. Gaura Haribol.

I was told that Caru Swāmī would come to visit Māyāpur day before yesterday, Sunday. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: Śrīdhara Mahārāja, I had one question. In the śāstras it says that simultaneously and differently we are one with Kṛṣṇa. This seems to be a śāstra that the Māyāvādīs pick up and use a great deal, sometimes in their arguments. And I'm very confused.

Śrīla Śrīdhara Mahārāja: Our common is that we are also consciousness, caitan. Kṛṣṇa is also caitan. That is, it is conscious, not matter, there the common. But He's infinite consciousness and we are only a particle of consciousness anu-caitanya, br̥hat-caitanya, anu-caitanya. Cetan, that is spirit. His spirit – the Absolute, and we are spirit – the dust, a point. So we have got great difference with Him.

Kṛṣṇa has got sixty four qualities. It is mentioned in Bhakti-rasāmṛta-sindhu. What are they? Nārāyaṇa sixty in number. Ordinary influential [demi] gods they are fifty five. And the ordinary jīva soul, only fifty: and very meagre, infinitesimal, fifty qualities in quantity infinitesimal, very smallest of the small. And Indra, the devata when they develop into Indra, the devata's position, some more qualifications added to them, and a little

more, very small extension, or development. And in Nārāyaṇa only full sixty qualities are present, and in Kṛṣṇa sixty four – Nārāyaṇa sixty and Kṛṣṇa sixty four in fullest magnitude, the qualities. What are they? It is mentioned, in Brahma-saṁhitā and in Bhakti-rasāmṛta-sindhu, in Jaiva Dharma also you may find in Bengali. Hare Kṛṣṇa. So that is the difference.

Devotee: It's very clear.

Devotee: Śrīdhara Mahārāja, when one becomes fully conscious of his spiritual identity does his present mind and intelligence, does it become purified or does he lose those and realize...

Śrīla Śrīdhara Mahārāja: It just vanishes. Misconception of a thing and when proper conception comes the misconception vanishes. It may come back again for some time. Suppose there is a post. I take it when in dusk, not more light, 'Oh, there is a man.' The post is there, and when in want of sufficient light I may mistake it as a man standing. And that may occur for some time also. Not only one day but sometimes it may be repeated. 'No, no, no, that post is there. It is not a man.' It may occur for some time. But when he comes to understand that it is a post the conception of man vanishes. And ultimately when I'm fully conscious I can retain that memory within me and seeing the post no longer I should think that the man standing, like that. Do you follow? Not clear?

Devotee: I'm wondering, does the present mind, the material mind and intelligence, does that become purified?

Śrīla Śrīdhara Mahārāja: Mind is to see things with the view of

exploitation; that is mind. 'It is for my satisfaction, not for Kṛṣṇa's satisfaction.' What is meant for Kṛṣṇa's service, I mistake it as the thing which is meant for my service. When fully conscious that everything is meant for the service of Kṛṣṇa, even myself, nothing is created for my satisfaction, but everything exists for the satisfaction of Kṛṣṇa, even including me. Then mind, no mind. Mind is a transaction of a usurper, that what is others, I think it is mine and I begin my transaction with that. That is mind, bhoga-buddhi, saṅkalpa-vikalpa. 'How I can utilize for my purpose, how I can avoid this which come to hinder my enjoyment.' This is mind. And when nothing for meant, I am also meant even for the other, then no function of mind remains, mind has to go away forever.

But if offence, only salvation then again mind may again come back in the mental system, within the cage mental system, if he deviates from the permanent knowledge that everything meant for Him, for the Lord. For the time being, he may have some sort of conception that everything is meant for God, not for me. Again he may deviate. 'It is not for me.' But when definitely he realizes that everything has got positive meaning and it is for Him, and I am also for Him, firmly established, then mind disappears forever. Then another mind will, from within, in its position may arise from my inner heart; how I shall serve. How I shall enjoy, this is our present mind, and how I shall serve, by this, by that, that is another.

Anai rday more mora mana vrndavana mane mane eka kori mane [?]

Ordinary peoples mind, their ordinary thinking in their interest of loss and gain of this world calculation. But after attaining the highest stage, Mahāprabhu says His mind is Vṛndāvana. He is always seeking after how to satisfy Kṛṣṇa, the gopīs, the other inmates there. That is another internal mind. That is all pure spiritual, but doing the function of a mind, as we find here, similar. This is perverted reflection of that real mind. Mind means to invite something and to discard something. Such plan, 'I want this, this, this. I want to avoid this, that, that.' That is mind. It will help me and it will disturb me. What will disturb me I must dismiss. And what will help me I must imbibe. In this way the mind works and helps the ātmā to do his service. Mind generally here means this mind, relating to the plane of exploitation. That will vanish. That is only a reflection, perverted reflection. The original is there, that is the real concern. Sarvve

mano-nigraha-lakṣaṇāntaḥ, in Bhāgavatam.

[dānaṁ svadharmaṁ niyamaṁ yamaś ca, śrutañ ca karmmaṇi ca sad-vratāni sarvve mano-nigraha-lakṣaṇāntaḥ, paro hi yogo manasaḥ samādhiḥ]

[“Charity, constant and conditional prescribed duties, mental and sensual control, hearing the scriptures, holy vows and duties - all these are observed to gain subjugation of the mind. Mental control is known as the supreme yoga.”] [Śrīmad-Bhāgavatam, 11.23.45]

The consequence of all forms of different processes of progress is meant to get away from this present mind of exploiting nature. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

Devotee: Śrīla Śrīdhara Mahārāja, so if the mind that we have now is a perverted reflection of our spiritual mind, does the spiritual mind also accept and reject but for Kṛṣṇa, in relation to Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Yes, but in a different nature. Just as [Raghunātha] Dāsa Goswāmī says in his prayer to Rādhārāṇī, [Caitanya-caritāmṛta, Madhya-līlā, 2.36-37-38] “If you are not propitiated with me I do not want Kṛṣṇa. Rādhā-Kṛṣṇa, I want Kṛṣṇa always with You. Without You I don’t like to search after, or even to see Kṛṣṇa, without Your connection.”

That sort of līlā is to be found there. We want to avoid Kṛṣṇa. Gurudeva

of the highest leaders of the potency of the wholesale service of Kṛṣṇa, if we feel any avoidance of the leader of our group then we won't go to search any independent compromise with the proprietor. Something like that. We are a part of potency. And the all-embracing potency is there, and keeping harmony with Her interest, we shall have. We are in the negative side, keeping the interest of the negative aspect wholesale. Then I shall want connection with the positive, not ignoring the interest of the negative, I shall go for any selfish interest to meet with the positive. Something like that. Without the grace of Rādhārāṇī, the leader of particular rasa, so also in vātsalya rasa over-crossing Yaśodā, I won't go to show – sākhyā rasa. One newcomer he must not try to cross the right of his master Śrīdham, Sudham, etc., and to be eager to establish direct connection with Kṛṣṇa. That over-crossing that should be avoided for his healthy upkeep. If he does so, it will be suicidal, so they cannot do that. Never leaders should be disrespected of his own group. And that the Gurudeva comes there. Never crossing Guru one will go to Kṛṣṇa. Yasyāprasādān na gatiḥ kuto 'pi – yasya prasādād bhagavat-prasādo, by whose grace we get the grace of the Supreme. And yasya prasādād, if He is dissatisfied then, na gatiḥ kuto 'pi, I am nowhere.

[yasya prasādād bhagavat-prasādo, yasyāprasādān na gatiḥ kuto 'pi

dhyāyan stuvamś tasya yaśas tri sandhyam, vande guroḥ śrī-
caraṇāravindam]

["By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master."] [Śrī Śrī Gurv-aṣṭaka, 8]

This should be, not only here, but this should be kept to the highest position also this principle. This is an eternal principle, always. The quality of subordination must be retained. And don't try to become the highest entity. That will be useless and that will be something like Māyāvādā. That I am the principle of surrender, that takes us always in the lower, it will attract us only for the lower position. And automatically we shall find that we are raised to be higher. As much as you shall try to come to the lowest I shall find automatically I am going towards high, surrender. Tad dāsa-dāsa-dāsānām dāsatvaṁ dehi me prabho.

[maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre, mat prārthanīya mad anugraha eṣa eva] tvad bhr̥tya-bhr̥tya-paricāraka-bhr̥tya-bhr̥tya-, bhr̥tyasya bhr̥tyam iti mām smara lokanātha

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] [Mukunda-Mālā-stotra, 25]

Śaraṇāgati, surrender – surrender means what? Surrender to the wholesale of Kṛṣṇa. Not only Kṛṣṇa but also His servitors, Kṛṣṇa with His servitors He's one whole. Not excluding His servitors, Kṛṣṇa is whole. So that should be kept in our mind always, so we won't venture to displease the servitors of Kṛṣṇa.

Of course in the higher section we find that is managed by Yogamāyā. We have got no hand there. Different camp and how to increase the satisfaction of Kṛṣṇa, so different camps, sometimes opposite camps are created for His satisfaction. There also we must abide by the leader of the camp. It is designed by Yogamāyā. We have got no hand there.

But our general tendency will always be to go to the lower side, wherever we shall be put, whatever camp we shall be, we shall have to acquire by the innate nature, our tendency always to be towards the service of the lowest type.

But the leaders, they by appreciating our inner quality, they may force us to be some higher position. No separate ambition should be encouraged there, is encouraged there, no ambition. Quality is self-effulgent. It will take you. You have not to become ambitious for that position. Ambition may be, but that pertaining to service only. But risk with service, always with the tendency of self deprecating. Die to live. Die to live. We must remember this theory all along. But you don't die thereby, you really have to live, a more developed life. But your tendency will be always to die, so much risk at every point of discharging your duty; the wholesale risk. And that you really innately develop your position. You are externally never seeking any position. A position will automatically come, can't be resisted. Irresistibly it will come by your dedication.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi.

Devotee: I want to make a question but Mahārāja, I cannot speak English very well.

Devotee: He had an inquiry and then he will say it in his own language and Mahārāja will translate.

Śrīla Śrīdhara Mahārāja: All right, he may say to him.

Devotee: [?]

Devotee: We find that in this taṭasthā-śakti there are two tendencies; one is to surrender to Kṛṣṇa, the Supreme Personality of Godhead. But the other one is not to surrender. But he's asking why there has to be these two tendencies? Why?

Śrīla Śrīdhara Mahārāja: Why?

Devotee: They are opposite, so why there have to be, since we are energy of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: That is for the peculiar position as called margin. Margin means having influence, containing influence both the sides, that is margin. So by constitutionally it is there.

Because taṭasthā-śakti. Tata means a margin. Tata means neither water nor land; something like no man's land, and the line of demarcation between the two, so it is...

End of 81.11.17.A

81.11.17.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...with the influences of the two sides, so it is by peculiar position, and jīva, he is such. You make him understand.

Devotee: [?]

Devotee: Why Kṛṣṇa makes the jīva-śakti in this way to have to fight? Why?

Śrīla Śrīdhara Mahārāja: It is automatically existing with Him, because the origin - just light and darkness. Without darkness light cannot be understood. So finite and infinite both existing in the Absolute, otherwise it cannot be felt. With the help of the negative we can utilize the positive. One depends on the other for its own interest. Analysing the thought we have come in this connection. Even from all different planes it has been understood that thing and not that thing, finite even requires infinite. Infinite even requires finite for its true representation, understanding. So it is there. Light means not light, all darkness. So the Māyāvādīs they say, 'In the beginning no light, no darkness.' Light can be understood only with the help of darkness. When both one, there is nothing, no darkness, no light. That means all darkness, all darkness.

But the Vaiṣṇava philosophy says that, 'No, eternally both existing simultaneously, light and darkness. Conception and misconception, Kṛṣṇa and māyā, this is eternally existing. Kṛṣṇa with His full potency, and also a perverted shadow of His real domain: with different gradation, the svarūpa-śakti and the māyā-śakti, the right conception and the wrong conception of the thing.'

And between the thing which sometimes wrong conception, sometimes right conception, that is the nature of the marginal potency, the meeting plane of both. This is existing and this is being explained by the experts

of the department. That such is the position of the reality, where we are. It requires to explain the reality and non-reality. Non-reality is there, Otherwise we are under influence of whom? We are suffering, and the reality is there, otherwise what for we aspire after? So suffering is there and happiness is there. Good is there, bad is there. And to explain the position of the simultaneous existence of all of them, it has been analysed, the real nature of the things have been analysed in such a way.

And Mahāprabhu's opinion that Kṛṣṇa with His potency mainly in the direct command of Him, and then something which is in enjoying, trying to enjoy their own freedom is misguided. And Kṛṣṇa has made arrangement also to take them in within His domain. In this way things are going on, continuing.

jīvera 'svarūpa' haya, kṛṣṇera 'nitya-dāsa' / kṛṣṇera 'taṭasthā-śakti'
'bhedābheda-prakāśa' [sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya /
svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

["It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy."]

[Caitanya-caritāmṛta, Madhya-līlā, 20.108-109]

That is the very nature of the existence of the reality requires such explanation which is the most harmonious.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: There is a book written by Bhaktivinoda Ṭhākura, Caitanya-śikṣāmṛta. I don't know whether that has been translated into English. Might have been; in Madras perhaps. There the western philosophy and Bhaktivinoda, Mahāprabhu's philosophy has been explained, combined. So if you get that, you can read that, you'll be more benefited. Bhaktivinoda Ṭhākura's decisions are so couched to suite the westerners, western thinkers, Caitanya-śikṣāmṛta. Jaiva Dharma the eastern: more connecting eastern thought and philosophy, and Caitanya-śikṣāmṛta more connecting western philosophy. These things have been detailed everywhere of course.

We are to understand with all care and attention, the differences. No end of any analysis. We may divide, and then divide, divide, divide, atom, electron, proton, neutron, go on, go on, no end, no end. And in the bigger sphere also no end, bigger, bigger, bigger.

So in the middle, within our capacity, we are to get some workable basis of our bhakti, our devotion. I have repeatedly told that following the way of knowledge we cannot have any solution. Our attention should be utilized towards faith, śraddhā. Because we are subject, we are a substance with subjective capacity which is limited. And we are going to talk about superior subjective characteristic. Its very nature not to come within the jurisdiction of our knowledge: transcendental.

But, how it is possible? That only satisfied with our attitude, attitude of humility, when that comes down what He is, what He is. Finite cannot expect that the whole infinity will enter within his tiny cell. But by his earnestness, being satisfied with his serving attitude, He comes down to touch the finite by His partial representation, then it will feel that much, it can feel that much, the finite. We should know that. We should be always conscious of the fact that we are infinitesimal. And we cannot hope that the whole infinite will come within my fist. That is nonsense.

Only so the recommended, the path of śraddhā, faith, śraddhā, that is serving attitude, surrender. Then whenever and whatever little He'll kindly make me taste, I shall taste, I shall understand that. That should be the proper characteristic of a finite enquirer. Otherwise it will be redundant, kotivadi, over swallowing nature. And that is impossible, that will enslave

me to somewhere else if we cannot understand this plain truth that I am finite. I want to know infinite. I cannot make him the prisoner of my box. But only by my humble temperament I can attract Him partially, and as much as He kindly wills me to taste, that is enough for me.

Eka-bindu jagat dubāya [Caitanya-caritāmṛta, Antya-līlā, 15.19] One drop will inundate the whole of the world. This is His nature. So how audacious I can be that I shall draw Infinite and force Him to enter into my fist. That is suicidal. I must always be conscious of our own position. What is my position? And what I am going to know? And so bearing with a sober consideration we shall try to understand the ways and means that are extended to us by the gracious, great personages. And very patiently and very modestly, only when He wants to make Him known to me, I can know, as much, so that much. Not otherwise. That is our position, and to know the whole thing that is ludicrous, that is suicidal. That is the most foolish reactionary conception. Then that is nullified, there is no God, there is no Absolute, who will enter the cage, the one cell of my brain. That sort of God we have never come to worship. Jñāne prayāsam udapāsyā:

[jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir, ye
prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: “Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [Śrīmad-Bhāgavatam, 10.14.3]

A great club on the head of knowledge, inquisitiveness: too much inquisitiveness that will be crushed by a strike of a club. Jñāne prayāsam udapāśya. Hatefully that should be cast aside 'that I shall know', udapāśya. Namanta eva, submit, learn submission, and in that way He will be propitiated with you and come to make yourself know something about Him. And whatever small you will know that will inundate your whole. Eka-bindu jagat dubāya [Caitanya-caritāmṛta, Antya-līlā, 15.19]. One drop of the infinite is sufficient to cover the whole facts of the whole universe. Such character He has got. We shall, by mouth we shall pronounce infinite, but we shall treat it as a small worm. Infinite is not a small worm that we can tackle it, Him in any way. One drop, eka-bindu jagat dubāya, by one drop of infinite the whole finite can be inundated, over-flooded. About knowledge, about science, happiness, everything, power: in every respect. So we are going to approach such a great and great and great thing. And what should be our attitude proper? We must be conscious of our position. Not as a master, but servant of the servant of the servant of the servant. In this way, that is the proper way to approach.

Hare Kṛṣṇa. Hare Kṛṣṇa. He does not know English perhaps. You are to explain my position, what I say, in Spanish.

Devotee: He understands, but he has a little problem in speaking, but he understands.

Śrīla Śrīdhara Mahārāja: He can't say. But do you follow, no?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Rāma Rāma. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja, besides the Śrīmad-Bhāgavatam, Bhagavad-gītā and Caitanya-caritāmṛta, which other of the Vaiṣṇava literatures are the most important for the mass of people?

Śrīla Śrīdhara Mahārāja: Caitanya-caritāmṛta most important, Caitanya-Bhāgavata, etc. Bhaktivinoda Ṭhākura's literature, and the Goswāmīs, Jīva Goswāmī's Bhāgavata-sandharba, and Bhakti-rasāmṛta-sindu, Bṛhat-Bhāgavatāmṛtam, all these books, they represent the gist, the very substance, Laghu-Bhāgavatāmṛtam, the gist, substance of the śāstra, many śāstra. In Bhāgavatam [1.3.41] also:

[tad idaṁ grāhayām āsa, sutam ātmavatām varam] sarva-vedetihāsānām, sāraṁ sāraṁ samuddhṛtam

[Śrī Vyāsadeva delivered it to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe.]

In Bhāgavatam, Vyāsadeva says, "The whole gist, the gist from all the scriptures, the very substance has been collected here."

Veda, Itihāsa. Sarva-vedetihāsānām. Veda, revealed truth and the Itihāsa means the covering, the experience, knowledge of experience, both. Which is beyond experience: that is revealed truth, and what is got by the experience, knowledge of experience, Itihāsa, collected the very substance from everywhere and put here in Bhāgavatam in an adjusted manner. Sarva-vedetihāsānām, sāraṁ sāraṁ samuddhṛtam. It has been placed here in Bhāgavatam.

And again from Bhāgavatam also, under the direction of Mahāprabhu, the Goswāmīns, they have also – in Bhāgavatam many stories are given to make us understand, help, and they have also added more historical examples with very, substance of the substance. They have served as more suiting to us, the Goswāmīns, under the guidance of Mahāprabhu.

So we are to approach these scriptures with submissive heart and attitude. ‘Please reveal within our heart what is contained in you.’ The śāstra should also be approached with a submissive attitude, not in a challenging mood, ‘that with the dint of intellectual power I shall conquer what is described here. All thoughts I shall conquer.’ Not with that attitude.

It is higher thing, it is cetan, it is independent, it has got free will. The śāstra, though posed in the form of so many letters, types, and this, that way. But there also behind, His free will in the śāstra. They are cetan, they can reveal to me and not reveal to me, reveal them to me.

So in the beginning we worship to make us understand that that holds superior position than the reader, the śāstra, that vigraha. Though inanimate characteristic, material characteristic, it is standing. Scripture also, in material posing, with some black and white and some paper, what is this? So, it holds superior position, I must adore and pray, and then I shall go to read as a student, not as a master, that I shall collect anything and everything, that I am a collector. It is not with that attitude that we shall approach śāstra. Praṇipāta, paripraśna, sevā. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Mahārāja, in Bhakti-Ratnākara there’s a section, something to do that we may not accept, that Gaura-nagarī.

Śrīla Śrīdhara Mahārāja: Something as Gaura-nagarī-vada, so that is not wholesale to be taken. And Narahari Sarakara Ṭhākura, and others, though they are parṣada, they are eternal servants to Śrī Caitanyadeva, but they have some special attraction for Vṛndāvana līlā. So some of their

followers have misunderstood that aspect, and they have tried to enter that Kṛṣṇa līlā within, the character of Gaura līlā. There the misconception of the predecessors, misunderstood by the posterity. They entered Kṛṣṇa līlā into Gaura līlā.

In Gaura līlā there are three sections. One section more attached to Gaura līlā, the magnanimous side. Another more towards the mādhyura side, and another the middle class, three classes. And Narahari Sarakara Ṭhākura, they're more addicted to the Kṛṣṇa līlā. They did not like at all that Kṛṣṇa will come in such a garb and take the role of sannyāsī and He will take the trouble, could not tolerate at all. And they did not like to give even recognition to Kṛṣṇa as Gaurāṅga.

'We won't like to, we can't see Your sannyāsa veśa, hear all this. You are our Kṛṣṇa. Why You have come in this role?'

That is the particular attitude in their service. And that was misunderstood by some of the posterity. And they came with Gaura-nagarī. That mādhyura-rasa was forcibly entered into the Ācārya rasa. Ācārya rasa, with regard, he will preach to the outside that it is only reserved for Vṛndavana Kṛṣṇa, not even in Mathurā, Dvārakā. In Vṛndavana Kṛṣṇa is this rasa parakīya and that won't come anywhere else. And when Kṛṣṇa has come in the role of a sādhu, sannyāsī, Ācārya, He cannot go on internally two-fold life internally doing Kṛṣṇa upasana, enjoying with the gopīs and externally He is preaching as an Ācārya, holy man. The two things cannot go together. That is rasābhāsa.

Suppose when the husband has entered into the temple to serve the Deity, and the wife is making arrangements for his worshipping materials. Then she would act in such a way before the Deity. What are things what is ordered by husband, the worshipper, she will supply them. And she should not enter into the temple and there she will cut jokes with her husband in the temple compound when he is engaged in worship. That is rasābhāsa. There is a clash and that becomes, produces some bad effect, nasty thing.

So, Mahāprabhu, Kṛṣṇa as a Guru, He is playing a part of an Ācārya, Guru. And at the same time He cannot be in that rasa, an enjoyer. He is giving, He's trying to make the public understand the dignity, how dignified is that. That is His duty. He can engage to the ordinary people to make them understand that this is not like kāma, the ordinary lust, sense satisfaction of this world. With this great position He has come to do His duty. At that time they cannot believe in that way. So the misunderstanding of the posterity of the Narahari Sarakara Ṭhākura group, in Bhakti-Ratnākara that has entered.

Akṣayānanda Mahārāja: So the book, the work is perfect, the book is perfect, but we should know the mood of the writer.

Śrīla Śrīdhara Mahārāja: Historical and geographical side. Not historical all, but geographical side it has been mentioned by our Guru Mahārāja, the geographical and some historical is there, but not the tattva, the ontological side. And the historical that comes with that mal conception of ontology. That historical must be eliminated. It was not so, all concocted. Viṣṇu Prīya and her so many sakhīs with that they are mourning that Mahāprabhu taken sannyāsa. And they want to have in their enjoyment. Viṣṇu Prīya, Gaura Nārāyaṇa in Vaikuṇṭha, and Viṣṇu Prīya continuing her penances when her husband has taken sannyāsa. It is told that Viṣṇu Prīya took the Name and when one round finished, one rice. In this way, the rice how much was collected she cooked that and offered to Gaurāṅga and then took at once. That was her diet, so much penances she practised, we are told. Hare Kṛṣṇa.

Devotee: Śrīdhara Mahārāja, can fine gems such as the one that you are wearing on your right hand have any practical value for us jīva souls in this Kali-yuga?

Śrīla Śrīdhara Mahārāja: I can't follow.

Akṣayānanda Mahārāja: If we wear ring on the finger with a gem, can we get some value in the Kali-yuga, for the jīva; spiritual value?

Śrīla Śrīdhara Mahārāja: Not spiritual value but physical value, just as when we take medicine from the doctor. Somewhat such value it may give us. If I am sick I do not say, 'Oh, Kṛṣṇa please make us out of disease.' These trifle things we do not enlist in our prayer. We just go to the doctor and get his help. In this way if anything there be let me take the benefit and go on. In that attitude one may dress, just as we take the warm dress in winter. Not that saying that, 'I won't take any warm dress, let Kṛṣṇa protect me, or, I won't be protected.' That sort of rude prayer, or mundane things to pray from Him, this is not bhakti proper.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: What is necessary, it should be that, use what is easily available. So as much as this warm dress is with me, as is possible to secure, I shall accept that. And that must not be my all attention that I shall, anyhow I shall have to secure some warm dress. To jīva, to make too much to purchase medicine and paying to the doctors: too much of everything is bad. Food also so, whatever will help me in the service of the Lord, I shall accept so much, not more, not less. *Adi ke nona dayanca cavati param atata* [?]

If I take less and the energy become less, I cannot devote maximum energy to Him, then I will be loser. Just as an officer of a king, if he becomes too much miser and do not like to expend in protecting, expect

money for protection of the property, then he is doing disservice to the zamīndār or the king, because he will spend from the fund of the king for the protection of the property of the king. If he does miserly then he will be responsible for that.

So everything belongs to Kṛṣṇa. And I shall take as much as necessary for the maximum service to Him. That will be the economy proper. If I become miser, not to accept, utilize things of Kṛṣṇa thinking that I am taking much and this is all waste. And if for that if I cannot render the standard service then I'll be loser. He's infinite, Kṛṣṇa's property infinite. As much as I can, I shall take but for the maximum service of Him. That should be my object. No want here. It is all infinite. Kṛṣṇa is not bankrupt... to maintain His devotees. But the devotees will accept as much as for...

yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu yukta-svapnābodbodhasya,
yogo bhavati duḥkha-hā

[“For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of yoga gradually becomes the source of dispelling all worldly suffering.”] [Bhagavad-gītā, 6.17]

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ mumukṣubhiḥ
parityāgo, vairāgyam phalgu kathyate.

[anāsaktasya viṣayān, yathārham upayuñjataḥ nirbandhaḥ kṛṣṇa-
sambandhe, yuktaṁ vairāgyam ucyate]

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called phālgū-vairāgya, external or false renunciation."] ["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called yukta-vairāgya, or practical renunciation."] [Padma-Purāṇa] & [Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.125-6]

Phālgū, that is deceptive vairāgya, phālgū vairāgya, and real vairāgya is whatever will be necessary for the maximum service I can render, I shall take that; not more not less. Yukta vairāgya.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Tapa phala hai vinischai [?]

ārādhito yadi haris tapasā tataḥ kiṁ, nārādhito yadi haris tapasā tataḥ
kiṁ antar bahir yadi haris tapasā tataḥ kiṁ, nāntar bahir yadi haris tapasā
tataḥ kiṁ

["If one is worshipping the Lord properly, what is the use of severe penances? And if one is not properly worshipping the Lord, what is the use of severe penances? If Śrī Kṛṣṇa is realised within and without everything that exists, what is the use of severe penances? And if Śrī Kṛṣṇa is not realised within and without everything, what is the use of severe penances?"] [Pañcarātra]

Penance is not my object of life, to take minimum is not the object. Maximum service and whatever will be favourable to do that, I shall accept that. Not renunciation is my object. My object is service, and efficient service, and also if possible high magnitude and high quality. And for that service whatever will be necessary, and whatever will be available easily I shall take that.

Sometimes that is done for pratiṣṭhā, for good name of a sādhu. There is one Tinkari Goswāmī, he takes this canvass; instead of cloth he uses canvass cloth. But there are so many in the Nimbarka sampradāya they, the kaupīna with wood and iron that sort of kaupīna they take. And there are Nagas also, they're all bare bodied, do not care for taking any dress, and that may take oneself to be renunciation, they say, and that will merge into nothing. Tyāga, that is more dangerous for a devotee because that takes towards pratiṣṭhā, name and fame. Austerity is not the end in itself. Austerity, that will lead to renunciation, sāyujya-mukti. Service we want and whatever...

Ambarīṣa Mahārāja he could get bhakti whereas Durvāsā was eliminated.

When Durvāsā approached Nārāyaṇa and told that, "I am a brāhmaṇa, I am a sannyāsī. I should have more favourable consideration than Ambarīṣa to You."

Then Nārāyaṇa told, "You are brāhmaṇa and he is a kṣatriya. He is a gr̥hastha, you are a sannyāsī. But when you wanted to burn him he did not, went back. He stood fixed there, and thinking that, 'I have committed some offence perhaps on the feet of Durvāsā.' With this humility he stood firm. He was ready to take the results of his bad action, did not shirk away.

But you, you being sannyāsī, for fear of your life you are moving to Brahmā, going to Śiva and then coming to Me, so much afraid of your

body, the ātmā buddhi. You are sannyāsī, brāhmaṇa. Brāhmaṇa means you are My devotee you say.

But Ekādaśī is My vrata, My day. And for the respect of that Ekādaśī Ambarīṣa took a drop of water on the lip, not to disrespect you as a guest, honourable guest. His idea was only to keep up the, to show the superiority of My vrata. Ekādaśī means My vrata. To give respect to My vrata he took a drop of water, not for feeding his belly. And he could not tolerate. You yourself did that. You took something to keep up your vrata intact. But Ambarīṣa also did for My sake, not to insult you. And you could not tolerate that. And you are My devotee more than him?”

That argument was put to Durvāsā by Nārāyaṇa Himself.

“Now you will have to go to him. If he does not care me, ‘No, no, go and see what is the real nature of a devotee.’

Then Durvāsā had to come. And then Ambarīṣa pacified Sudarśana. And then Durvāsā came to his senses.

aho ananta-dāsānām, mahattvaṁ [dṛṣṭam adya me / kṛtāgasō 'pi yad rājan, mangalāni samīhase] [“I have seen the greatness of the servitors of the Anantadev, Śrī Nārāyaṇa. You are so magnanimous that although I am an offender you have prayed for me. You hold an unparalleled position in the whole universe.”] [Śrīmad-Bhāgavatam, 9.5.14]

Then how noble characteristic of the servants of Nārāyaṇa. We are all running after Brahman and Paramātmā, our fate is another. So tapasya, to abnegate everything, to cut our connection with the environment: that is not our object. Rather to utilize everything for the service of the Lord. Why should we eliminate? Why should I disregard. They are not to be blamed. If anything to be blamed it is my temperament, my attitude. Everything should be utilized for the service of the Lord. The environment is not to be blamed. Only my attitude is to be blamed, that I want to exploit them. I should not do that. But there I do not care. But real utility

of myself I am servitor and I should engage the whole environment for His service. That is my proper self. The purity demands it and not to renounce them, not to reject, not to dishonour them. To use with them properly, with reverence, and they will draw something from me, for me. They will earn something if I utilize them for the service of the Lord. I shall get something more. They'll help us to earn for me. So why should I reject them, the environment, the paraphernalia? They should rather excite me. 'Oh, utilize me to the service of the Lord. I am inanimate, born inanimate, I am looking after you. You utilize me for the service of the Lord. With that expectation I am looking at you and you are rejecting me?' In that case I shall be a sinner by rejecting, dismissing the environment. They are not to be blamed. Hare Kṛṣṇa. Hare Kṛṣṇa.

īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat

tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam

[“Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.”]

[Śrī Īśopaniṣad, 1]

I shall be a unit of serving the Lord with everything, whatever I find, come across. There I should be in a proper position. I am in the midst of the infinite. Whole infinite is a dedicating world, and not an exploiting world, and I must come in the midst of such atmosphere. Hare Kṛṣṇa.

End of 81.11.17.B

81.11.18.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ... after a big campaign. I also gave some suggestion; that you want to work in such a way then you may do, this, that, and so on. But after he left me I'm thinking that I did not give him the necessary caution, that there is possibility that you will be engrossed, that maharamba, for which Rūpa Goswāmī has given the warning. Maharamba – if we have ambition, too much ambition, which is beyond my capacity, then the whole energy will be absorbed there, and I shall have to lose my spiritual development. So much engrossed, occupied, the whole energy will be occupied by that great attempt. You'll be lost in that sort of work.

Akṣayānanda Mahārāja: Lost in the attempt?

Śrīla Śrīdhara Mahārāja: Lost in the attempt, and no freedom will be left for self consideration, self development. So external activity must be proportionate to ones own capacity: maharamba otherwise, he'll be lost in his endeavour for the same. Kṛṣṇa consciousness, that will be, that environment, paraphernalia, consciousness, will be more. And self consciousness, self realisation, will have no food. The ration will be stopped for self realisation, and the whole energy will be eaten, devoured, by the maharamba. Bahu śāstra kalad vyasa [?] To know more and more, more and more, the thirst: that thirst is never to be quenched, so that must be proportionate with ones own self realisation side by side.

Otherwise that is also a class of anartha, which is not necessary. Artha means prayojana, necessary, anartha means unnecessary, anartha, no artha, anartha, unnecessary. Nothing has limit, but must be adjusted according to ones own capacity.

Akṣayānanda Mahārāja: Mahārāja, the Haridāsa Dāsa, he is recognised? Haridāsa Dāsa. Vaiṣṇava abhidhan. He is disciple of Bhaktisiddhānta...

Śrīla Śrīdhara Mahārāja: Yes. With much caution we may enter there, a dictionary, some history, not siddhānta. Those who do not put faith in our Guru Mahārāja, that is, those who could not understand the special characteristic of the pure bhajan which came through our Guru Mahārāja there must be some wrong. And that is in a fine way. So many things common, external, but something internal missing, there must be, because they could not give due respect to a pure Vaiṣṇava. So there must be something missing. And I must be careful that that fine śraddhā, which is peculiar to this line, that may not be lost there by the external charm, of scholarship, or extensive knowledge, or similar things. Why he could not give due respect, reverence to a Vaiṣṇava, as our Guru, Bhaktivinoda Ṭhākura, Bhaktisiddhānta Ṭhākura? What was wrong? What was amiss there? That is a very subtle thing, so we must be very particular.

Akṣayānanda Mahārāja: Yes. That was troubling me also.

Śrīla Śrīdhara Mahārāja: So Vaiṣṇava virudha, Vaiṣṇava aparādhi, Vaiṣṇava virodita, that is a very fine and indestructible at the same time. So to gain something I shall be loser of a valuable property, which is more fine and more higher. Yo yac chraddhaḥ sa eva saḥ [Bhagavad-

gītā, 17.3] We shall be classified according to our purity of our śraddhā. Śraddhā is the finest thing. Śraddhā for which? The audarsa, that is the finest capital of everyone's life, the highest capital, the aim of our object, the aim proper. It may be misdirected, misguided, the aim, accurate aim, and that is the richest wealth of anyone's life. What ideal, what higher ideal one has got, according to that his fortune will be judged. It's very difficult to get in this world, the conception of the highest ideal. The difference is according to that, everywhere. Everywhere, in all fields, social, political, historical, everywhere, the ideal guides the man, the jīva. Ideal Realism, ideal is not imaginary, it is the real. In future that stands, and what we are in the midst of vanishes. The ideal stands. One's ideal is his future life. His future life is there with the ideal, and the present will be rejected, if we are progressing in our life.

Devotee: Śrīla Śrīdhara Mahārāja, I've heard that there is a book – just as Caitanya-caritāmṛta, I've heard that there is Nityānanda-caritāmṛta, is there such a book written?

Śrīla Śrīdhara Mahārāja: No, not such a book.

Devotee: Śrīdhara Mahārāja, does Bhagavān Kṛṣṇa always appear as the Dvāpara-yuga Avatāra?

Śrīla Śrīdhara Mahārāja: Bhagavān Kṛṣṇacandra, He descended here in Dvāpara. In the last time of Dvāpara He appeared, in Dvāpara.

Devotee: Does He personally appear in every Dvāpara-yuga?

Śrīla Śrīdhara Mahārāja: Not Svayaṁ-Bhagavān but Yuga-Avatāra. Yuga-Avatāra and Svayaṁ-Bhagavān is two, different. Yuga-Avatāra, when He comes to inaugurate the yuga-dharma, the duty specially designed for that time; that is Yuga-Avatāra. And Svayaṁ-Bhagavān, Who can absorb everything in Him in all the ways, in beauty, in consciousness, in existence, all respects, everything is resting on Him. The cause of anything and everything, the ultimate cause, the conception of the highest cause: that is Svayaṁ-Bhagavān. Kala kastardi rupena parynama paraya [?] Both foundation and the development on the foundation: of course, with His potency, as a whole.

Devotee: This is true also of Lord Caitanya?

Śrīla Śrīdhara Mahārāja: Yes. Only of different colour, in and out – out He's black, He's yellow, and the inner, that is His līlā is within, but fixed group, and Lord Caitanya comes to distribute that thing which is confined in the group to the public, magnanimous, mahā-vadanyāya. He's a distributor of the inner wealth: something more. He's tasting Himself and also making distribution. Caitanya. And Kṛṣṇa is tasting Himself in a particular group. And with whole group Śrī Caitanyadeva tasting Himself and also engaged in distribution of the same.

Devotee: Are the pastimes of the Yuga-Avatāras always carried out with the same characters? For instance...

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: The incarnations of Kṛṣṇa, like say Lord Nṛsimhadeva...

Śrīla Śrīdhara Mahārāja: Nṛsiṃhadeva has nothing to do with Kṛṣṇa. Nṛsiṃhadeva's position is generally in Vaikuṇṭha – not in Goloka. But even in Goloka there is as a token of God, Śiva and others, in that way it may be said. The Deity function, not human function they have got. Nara-līlā sangit, not the friends of His nara-līlā, that humanly pastimes, as representation of God there. But this humanly conception in the līlā, that is accepted as very, very conducive for Kṛṣṇa līlā. Aprākṛta.

kṛṣṇera yateka khelā, sarvottama nara-līlā, [nara-vapu tāhāra svarūpa gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

It plays the best in human ways. In other words, human society has been designed after the highest līlā of Kṛṣṇa – even over [demi] gods. As gods, this cannot have a full play, that Vṛndāvana līlā, the Vṛndāvana līlā as it is, that cannot suit the society of the gods. That is original, and the human creation, race, has been designed after that. Human section has more freedom, they enjoy more freedom. The gods, by their past action, they are to carry out and their lot almost fixed, like the animals. Animals, they have got some responsibility to suffer from their past action, and gods also, but not for sin but merit, merit and demerit. God's have got their pressure, prejudice, about merit, and this demerit – below, but human section in the middle they are left with more freedom. So, to take the line of Kṛṣṇa, the human society, that is more fit.

labdhvā su-durlabham idaṁ bahu-sambhavānte, mānuṣyam [artha-dam
anityam apīha dhīraḥ tūrṇaṁ yateta na pated anu-mṛtyu yāvan,
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt]

[“The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life.”]

[Śrīmad-Bhāgavatam, 11.9.29]

Here, Jīva Goswāmī explains that below human, viru hiker hitvam [?] And above human, bhoga nivindra satram [?] They’re left free, between the two, the gods and the animals, between the two, the human society, that is more favourable because they’re more free. They’re tempted by their previous birth acquired merit, they’re tempted to enjoy that. So that sort of prejudice to enjoy. And in the lower section, the ignorance, the lack of consideration of good and bad. Arekarai hitvam, and bhoga nivindra satram [?] But between the two, the human section they enjoy more freedom, for free choice. It is the more favourable position for free choice. So the appeal has come to the human species, labdhvā su-durlabham idaṁ bahu-sambhavānte, mānuṣyam. You are just in the fitness of order and you can begin it from here. If you go down then you will lose chance. If you go up there also you will lose chance. Prejudice, merit prejudice and demerit prejudice. Here, the balance, you can have free choice in this birth. That advice is given by the ṛṣis.

Devotee: Śrīdhara Mahārāja, Lord Nṛsimha appears in every millennium as the Yuga-Avatāra, He comes in Satya-yuga...

Śrīla Śrīdhara Mahārāja: Not Yuga-Avatāra, He's vaibhava Avatāra, līlā Avatāra. **Devotee:** Līlā Avatāra. So do Jaya and Vijaya, do they always appear with Lord Nṛsimha?

Śrīla Śrīdhara Mahārāja: Yes. Lord Nṛsimha with that Jaya Vijaya comes. Hare Kṛṣṇa. Temporary necessity: so many things, temporary necessity. Hare Kṛṣṇa.

Loko niyam matai vartma dasanta vesu [?] Kalidāsa says in Shakuntala.

Yati kathastha loko niyam matai vartma dasanta vesu [?] One side we find that Moon is setting. Sunset, the Moon is disappearing, going down. What is the Moon? Moon is conceived to be the sustainers of all the ausadhi, this paddy, this wheat, and other food stuff, ausadhi, and also so many herbs. So, being the master of the sustenance that Moon has to go down. And the other side, the Sun is rising, and his chariot is Aruna. Arun means half varun condition. Varun means in the womb, non differentiated figure of a child, embryo, not fully developed, varun, and he's considered to be ominous. And he's just on the front of the Sun but still he's rising, Sun. Both have luminous bodies, but still, one is rising with ominous things at his front, and another being the master of all miracles, he has to go down. What does it show? Deridosha [?] Both of them have luminous bodies. [?] One had to depart, another had to come – in a rising position, and in a down position. Loko niyam matai vartma dasanta [?]

This is to teach the public to be prepared for their changed conditions; that nothing remains. Change is going on every moment, second. Our childhood, our youth, then old age, then death: again appearance in some part of the globe. In this way it is going on, time passing on. Time and tide waits for none. Be conscious of your own time. Samahe sarvata mam [?] The present: that is the most valuable. Trust no future however

pleasant. And what is gone is gone, not to return. Be present. And the change is inevitable. So try to derive benefit from the present as much as you can. Utilise it. We can believe only in the present. The past may teach us, and future may give some hope, but that is uncertain. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. The present is representation of the eternity, representation. In the eternal world, mainly, everything is always present, co-existence. Eternal time, though passing but still relatively it is always present. Passing has no value because it cannot take us to mortality. That sort of change is not there. Always present tense. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Everywhere there is centre, and if everywhere there is centre in the infinite, then everywhere there is present tense. Nothing lost.

The son of the preceptor of Kṛṣṇa, Sandīpanī, he was dead. When Kṛṣṇa finished His study in the Gurukula, then as a custom Kṛṣṇa asked, “What dakṣiṇā I’m to pay?”

Then His Gurudeva told, “Just go and consult Your mother,” his wife, teacher’s wife.

And after consulting with her, in consultation she told, “We are told that Kṛṣṇa is not a human being. We hear like that, though in His endeavour we can’t detect it, but we are told that He’s not an ordinary man, He’s the Lord Himself. So He can do anything and everything. So I have lost my child, I want to get him back. That is His dakṣiṇā, You offer him.”

Then Gurudeva came out and told, “I had a consultation with my wife and her heart felt desire is that You can do anything and everything, within her belief. So she is very eager to get from You as that Guru dakṣiṇā her lost child.”

“All right.” Kṛṣṇa went, and came with his child.

So death is nothing with Him. In the plane of relativity there is loss, gain, but in absolute consciousness everything is there. Even the smallest, the sand, dust, has got its record and history, everything recorded, in the absolute mind as clear as anything. Nothing lost.

One day I felt a miracle, then I had an awareness, seat just shuddered here, in that chair, suddenly a great whirlwind came and many things were taken away here and there. I could not find this chaddar like this which I put around my neck. "Where is it?" I tried my best, just came from this side and went that side. I tried my best to search for it perhaps: then at last I thought that this must have been drowned in this pond or Ganges anyhow. But that was against the storm, the wind, how that is possible? But anyhow it came to my mind, it is not within my consciousness, but the universal consciousness. Wherever it be it is there. He knows it. It is, where it is, it is reflected in universal consciousness. That was so clear in me that as if I was making a charge against universal consciousness. 'You know it. You know it where that, my thing might sit, in what corner, in what bush, or in what part of the water, but it is not without Your consciousness.' As if in the spirit of charging the earnestness came in me. I don't know why it was so intense in me, but He's seeing everything. We can't, we can't. But whatever it is the universal consciousness it is there. He sees everything. But to my astonishment, the morning I found, someone told, 'that is there within the branches of a tree,' someone told that is there. And the thought came in mind, that universal mind, consciousness, that anyhow managed to get Him there. Ha, ha. A trifle thing, but it was very clear in my mind at that time, that universal consciousness contains anything, every sand, dust, is recorded like anything. Everything is recorded, high or big, that consciousness, that is present. That is past to us but present in Him, future to us but present in Him. Past, future, present, all represented there, but still, that may not be the highest conception of the truth. This nara-līlā does not accept that to be the highest. That is a middle position. Hare Kṛṣṇa.

One day I was sitting in this chair, suddenly I felt that some higher

subjective nature has come down and surrounded me, the whole consciousness. My whole conscious body is surrounded by some higher subjective substance, superior to that of my own consciousness. ‘What is this?’ There were two gentlemen staying, I told them, ‘At present it is strange that I’m feeling this that my whole existence has been surrounded completely.’ And at that time it came to mind – we are told that the Vaikuṇṭha ratha comes and takes one from here to the upper world. Is it like that? To take me, I’m within that super subjective area. Will that take me now, to the super subjective world? But as soon as I expressed the idea to the outside people: gradually withdrawn. So many things are there in the subjective world. Hare Kṛṣṇa. And still it is not the highest conception of the subjective sphere: so many things.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nṛsiṃha Avatāra, Prahlāda. In different kalpa it may be of different type. Prahlāda and this Hiraṇyakaśipu, all may not be copy of the same līlā, but similar things occur. Ānanta līlā. It will be repeated always in the same manner: no guarantee. But generally similar things are repeated because of the similar necessity of the environment it is necessary in a modified way. Just as rain in the rainy season, the chill in the winter season, that varies. Something copied, something as before, something different. So kalpa veda has been accepted as suggested by Jīva Goswāmī: not exactly similar in every kalpa but some modification. Because that is necessary for the mass of the human or other animal, according to their need it is designed, in a similar but not same way. Hare Kṛṣṇa. Hare Kṛṣṇa.

Infinite possibility is always there, cannot be measured. So what to speak of others, Brahmā himself he’s benumbed to think out that even the superior entity above Nārāyaṇa can come down in a childish play of ordinary rank. He could not think out, the great Brahmā, Brahmā-mohana.

No end of searching, so begin to taste as much as possible, sat-cit-ānanda, existence, knowledge and feeling. Don’t think that after passing existence, finishing existence, that another sort of existence will come to consider the analysis of knowledge, then after finishing that you’ll go to enquire about the feeling of pain and pleasure. If you do then you can’t;

you won't be able to reach into the area of knowledge, or more than that feeling of pain and pleasure. So as least as possible you engage with the sat, the existence, and some portion for the knowledge, and some portion of the feeling, from the beginning as early as possible. Don't think that you will finish one and then begin another.

So we are advised that through surrender you try come in touch with the highest phase, sat-cit-ānanda, or sundaram. You try. This is a short cut, by surrender you may come. Otherwise as everything is infinite you will be lost somewhere. You won't be able to come to the last phase, that ānanda, or sundaram, beauty rasa. So all other developments – step by step, that has been ignored in this mundane, Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar.

No. When the agent from the highest has come to you: at once connect with him. And ignoring all these intermediate stages, try to contact with him to go to there, so sādhu-saṅga. The position of a brāhmaṇa, the position of a god, the position of a ṛṣi, the position of a siddha, as that gentleman gone to yoga, yoga-siddhi, then with that capacity I shall try with a little more speed towards that – but don't lose your energy and time. Only connect yourself with the agent of the highest order, and through taking that advantage, that sort of help, sādhu-saṅga you try to connect direct with that highest zone.

End of 81.11.18.A

81.11.18.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: All the phases of infinite are infinite. So for finite it will not be possible that through gradual process you go to the highest. That will be waste of energy. So:

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde [pāya bhakti-latā-bīja] ["Wandering throughout the material universe, the very fortunate living entity who receives

the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."] [Caitanya- caritāmṛta, Madhya-līlā, 19.151]

There is an arrangement to send His agent here, to the lowest class. And anyhow try to have that connection, and avoiding all these environmental circumstances, try to have a direct connection and to go, to be recruited from there, and by the agent of that highest layer.

No end of knowledge, no end of the lower consciousness of investigating about those that have no knowledge, like fossil, earth, etc., things without knowledge. And there is also a stage of knowledge, knowing, in so many things it is found, the sphere of knowledge, and devoid of knowledge there is also existence. We may go on with our research about stone, about iron, about so many minerals. We may go on with the association of researching there. Or we may use our knowledge only in the analysis and getting any benefit from them. That is culture of matter. And also we can engage ourselves in the enquiry of the products of so many wise men. This book, that book, that book, that book, we may go on reading, reading, reading, what is in the area of knowing, of the knowledge of this world, or of the world after. We can pass our time and energy in the connection of that.

But we are advised not to dive, not to lose yourself, not to be lost in the quest of that experience, parokṣa-anuvati. Pratyakṣa-anuvati and parokṣa-anuvati, don't be lost there in the realm of parokṣa-anuvati, parokṣa-jñānam, what is experienced by the others. But try to surrender.

Understand the utility and fineness and superiority of surrendering to the true agent that is sent from above to you in the descending method, śrauta, revelation. Don't be enchanted by the knowledge that has been evolved from here, āroha-panthā, discovered, researched, research: research scholars. But dismiss them. Try to capture revealed truth which is coming from the perfect realm to save you. Try to connect with that and you will be infinitely more, more, benefited, than to pass through the parokṣa and pratyakṣa knowledge.

The Śaṅkara School say that, "Aparokṣa is not any type of knowledge: that is something like sound sleep."

But Rāmānuja and other Vaiṣṇava Ācāryas say, "Yes, that is a domain. The basis is devotion, the surrender, and that higher knowledge, more than beauty, ānanda-sundara, that sort, that knowledge is meagre, more ānanda. By surrendering, by devotional tendency you can come in touch with that higher form of life."

That prema, that is categorically different from the knowledge. The knowledge may seem to be a very strange thing to you, in comparison with fossils. Fossil also, this present civilisation is mad for this fossil analysis, taking out so many things, for the aeroplane, for the – they're very particular about this apparent side.

They have spoiled the Moon. The Moon had some venerable position, respectable position, and a beautiful position in the heart of so many men. But the conception of the Moon is spoiled by these scientist; no charm. 'The Moon is – what is it, a lump of stone and mud or something like that.'

But the former poets, what was their outlook about the Moon, they would draw from the Moon. That is also part of civilisation. That is also necessary in poetry. That is also important for the newly married couple; Moon. The analysis; suppose the charm of a male figure for a woman, the charm of the women's figure for the male, if it is analysed in the medical laboratory what is there? Flesh and blood and bone, but can they

check the charm? Is it not real? It is more real. The charm, the beauty of a boy, new born babe, all these things, this is also a part of the world and a part of pleasure and pain. We cannot ignore that. But everything, 'this analysis that is the truth and this is all false.' This is capturing the main portion of human pleasure and pain. This analysis of the stone, this gas, the mineral substance, all necessary to promote the pleasure of the society, and will anyone be – will anyone agree that the charm of the women's body may be abolished and we shall only, deception, what we shall get in the room of deception. And that valuation will be attached to them. None will give such consent. Rather we shall remain in the land of imagination. We don't want this stern reality. You chemist, you physician, you go off from here. You take all the charm from my life. So what is what? What is what? There is business, the machine, the machinery information, the computer, and the robot.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. The reverence to the God, to the sādhu, the science will say, "No, no. All this is idle imagination."

Then, what is real? The reality, the physical strength of one over the other: that is the be all and end all of our life, to predominate over the environment; that is the be all and end all? What for? What for, all these things?

A few days ago it was told that America wants one state world. One must be so powerful that being afraid of him everyone will lead a life of submission. No apprehension of war or any disturbance. Previously it was something like that, but that is no solution. Now it is not possible, it is impossible almost, one state world. So we acquire more power to make one state world and then it will be peaceful, peace will reign in the world. That is all mania, impractical. So also, wild goose chasing, wild goose chasing. Hare Kṛṣṇa. Hare Kṛṣṇa.

jñāne prayāsam udapāsyā namanta eva, [jīvanti san-mukharitām

bhavadiya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir, ye
prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: “Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [Śrīmad-Bhāgavatam, 10.14.3]

So learn to be humble, modest, and that is the path to come in connection with the superior. If you want a real connection with the superior, learn to be, qualify yourself with the quality of that of a slave. As much as submissive, as much as surrendering, then you will be taken with much earnestness, much adoration, you'll be accepted with adoration. Go to acquire the limit of slave quality and you'll be adored as much from the higher quarter, from the highest quarter, from the higher region. You will be meant for, qualify yourself in that way. The highest quarter you may earn by your submission. If you really want a sphere which is higher and higher than you, the only way, try to acquire the submissive nature, the humility necessary to come to that higher thing. Admit that you are gross, you are of lower stuff. If you really want the higher association you will have to admit this reality of your existence. Do that and qualify yourself for the higher plane of life. This is not cowardice. This is, the real intelligence is here, this realistic thought. This is not imagination. The highest realisation, human brain fighting with each other, and no further, higher thing thereby: what is this? Atheism, hated thing. [?] Gaura Haribol. Gaura Haribol.

Gauḍīya Maṭha encourages slave mentality. Fool's remark: 'slave mentality.' You are slavery to this present, this half knowledge civilisation. You are all slaves, of matter. And Newton's law is there, like Yāmarāja, the god of death, equal and opposite reaction stands. You are exploiting, you will be exploited. Mind it. So don't go to exploit. Take just the opposite, and try to become a member in the assembly of the highest plane, and how it is possible. Come to realistic thinking, because death will remove us surely from this plane, however pleasant, even if it is imagination it may be, this dreaming land won't stand. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. As sure as death, it is told, as sure as death. Other things may not be sure, but death is sure, and it is all comprehensive, it won't exclude anyone. It is sure. So if you are courageous enough, come to fight with that death. How to get out of the death? If you're bold enough to come to fight the problem of death, not only for you but for all. Have you got such courage, and such resources, and such education? Otherwise go back. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Rāma.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Gaura Haribol. Gaura Haribol. Pramāṇa Swāmī may be expected during this Dol Yatra Mahotsav, Mahāprabhu's birth ceremony. And how long you expect to stay in Vṛndāvana?

Devotee: For about a week.

Śrīla Śrīdhara Mahārāja: And then you are to go back. All right. Gaura Haribol.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Anyhow passing your days in foreign land may be so many difficulties. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Many inconvenience may come, but of course we are to endure, to forbear. Whenever we are out of home, some sort of un-comforts we must have to undergo, but we may not care for that. Gaura Haribol. Gaura Haribol. Gaura Haribol. This is not a pleasure trip, is it not; a trip for trial. Pain should be, ordinary, little inconveniences should be our association in the path of spiritual realisation. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Hare. Hare Rāma. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Śrīdhara Mahārāja, how does one get a proper conception of śraddhā as real substance?

Śrīla Śrīdhara Mahārāja: What do you mean by śraddhā? The self conscious śraddhā, śraddhā will say what is śraddhā. And the outer signs will be, śraddhā will bring one in connection with higher substance. He will be indifferent with the present environment and will be seen in search

for which is not found in the present environment. He will seem to move almost aimlessly here and there, not finding the object of his search anywhere. So he will try to associate where is that śraddhā, in the heart of any man if there is śraddhā. Birds of the same feather flock together.

_____ [?] Śraddhā will attract śraddhā and he will try his best to associate wherever he will find śraddhā, and exclusively, indifferent to the environment. His aim will concentrate there only and the śraddhā will ask him to seek for śraddhā only, eliminating all other things from his aims. He won't be able to tolerate any aim other than it. And the śraddhā is grown from sukṛti that comes independent of this world, from another world through the agency of the world of śraddhā; in this way. Just as knowledge can know what is knowledge, so śraddhā can appreciate what is śraddhā. Hare Kṛṣṇa. Śraddhā cakṣuḥ, the love can understand what is love, the corresponding thing.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu.

Kṛṣṇa consciousness: God consciousness developed into Kṛṣṇa consciousness. Śraddhā gives us company of the Lord according to its degree of quality, intensity of quality, it takes not only takes to God but keeps there. And it is possible that all the time, the whole time, twenty four hours engagement is possible in the service of God, through śraddhā. God is inconceivable faith, inconceivable faith to the remotest good, goodness. That becomes practical in our life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. The ambition, the aspiration, the good will, the hope, everything reaches there in its finest and highest form. In other words, our innate hankerings are all satisfied, perfectly satisfied. No other hankering remains. Rather, we cannot sometimes tolerate so much grace, so much ecstasy. Sometimes one dances like a madman, chants aloud, sometimes dancing, sometimes in fit also, can't

tolerate. The meagre consciousness cannot accommodate that flow; for the time being that may be unconscious. Again comes up and begins to dance like a madman with intensity of the ecstasy.

evaṁ vrataḥ svapriya-nāma-kīrtiā jātanurāgo druta-citta ucchaiḥ
[hasatyatho roditi rauti gāyatyunmādan-nṛtyati lokavāhyaḥ]

[“When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.”] [Śrīmad-Bhāgavatam, 11.2.40]

Hasatyatho, laughing, meaningless laugh, sometimes. Hasatyatho roditi, sometimes begin to cry, ‘I got the chance. I could not serve up to my satisfaction. I have lost the chance.’ And began to cry, ‘I’m enjoying, so many souls they are deprived of this great ecstasy,’ began to cry. Hasatyatho roditi rauti, meaningless crying aloud, some endless sounds produces. Roditi rauti gāyaty, sometimes singing in a beautiful tone. Unmādan-nṛtyati, like a madman dancing, jumping. Nṛtyati lokavāhyaḥ, without caring what the public will say, he does that without caring any public remark, he’s above that, both the remark of the civilised and none civilised persons of the so called world, lokavāhyaḥ. Gaura Haribol. Gaura Haribol. He’s full in his own way. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma. Where the public is awake, it is his night, darkness. Where he’s awake, the public cannot reach there.

yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati bhūtāni,
sā niśā paśyato muneḥ

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”] [Bhagavad-gītā, 2.69]

But there is imitation also. I heard in the last great war, there was one island, Hawaii or something like that, between Japan and America: there was a research scholar, perhaps American or so, I don't know. And his activity was always with the Sun and the light in the sky, and so many things, his researches. But really he was a spy of Japan. And when the tension of the war reached to climax, and who will attack first then he will get great advantage, and the attack must be stealthy. But Japan also, Japan says that Hitler has engaged the western power. Only America, leaving away Japan he can't join this. So America and Japan, these two were very closely antagonistic. And who will attack first whom? Japan, through this spy, everyone is watching another's movement. America concentrated the ninth fleet, that big navy, in Hawaii, stealthily. And Japan suddenly attacked them, and war began between America and Japan. That man supplied the news, that man who was researching with the sky, he anyhow gave the news to Japan, 'The navy, some nine fleets or something has come here,' and suddenly by night attacked by Japan, bombarded those nine: a great loss. It was later detected that that man in the garb of research he was the spy of Japan.

So imitation can be so dangerous. As a research scholar he's indifferent to the world interest, he's researching, but this poison was within him to betray his own country. So something, under the garb of scholarship, innocent research, knowledge, this sort of poison there was.

So the sahajiyā and other so many imitationists are also there, in the garb of good will, to Godliness and so many things, heinous things may be concealed within. Hare Kṛṣṇa. No śraddhā but displaying śraddhā, displaying some faith. So we shall be more careful about the company. The company which is so valuable, indispensably valuable, but there also we shall have to be very cautious in our selection of association. Association is the be all and end all, all important. But the selection of the association, our real fortune depends there. So good association, good company is the most valuable thing in the world. The most valuable thing is a good companion.

Sudurlabha bhagavatite [?]

Sat-saṅgaḥ śevadhir nṛṇām. Saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām [ata ātyantikam kṣemam prcchāmo bhavato 'naghāḥ saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām]

[King Nimi asked the nine Yogendras: "O sinless ones! We therefore enquire from you about that which is supremely auspicious for all living beings, for in this world of birth and death, association with saints - even for half a moment - is the most valuable treasure in human society."] [Śrīmad-Bhāgavatam, 11.2.30]

In nava-yogendra saṅga pat.

durlabho mānuṣo deho, dehinām kṣaṇa-bhaṅguraḥ [tatrāpi durlabham manye, vaikunṭha-priya-darśanam]

["For the conditioned souls, the human body is most difficult to achieve,

and it can be lost at any moment. But I think that even those who have achieved human life rarely gain the association of pure devotees, who are dear to the Lord of Vaikuṇṭha.”] [Śrīmad-Bhāgavatam, 11.2.29]

This human life is very rarely got. If we look around, everywhere there is life, but how many handfuls of human life? So if we cast a broad look around, so many souls under different conditions, and we have attained this valuable form of human life, endowed with so much advantage. Durlabho mānuṣo deho, dehinām kṣaṇa. But it is not permanent acquirement. It may be doomed immediately, destroyed immediately. And as a result of our previous action I may have to go again into darkness. It is not acquired permanently, kṣaṇa-bhaṅguraḥ. Tatrāpi durlabham manye, vaikuṇṭha-priya-darśanam. It is rarely got, and again there the connection of the Vaikuṇṭha vadi, of the man of the Lord. To get that association is more and more rare.

Samśāre ‘smin kṣaṇārdho ‘pi sat-saṅgaḥ śevadhir nṛṇām. Even for a moment if we get the association of the divine people it can turn the tenor of our whole life. Sat-saṅgaḥ śevadhir. Even a moment’s association: that should be considered like a gem, śevadhir. Śevadhir means diamond or gem, should be considered, śevadhir nṛṇām. The only desire, most valuable thing, a slight connection with the divine agent, no such valuable thing we can hope to achieve in our life that can give us a turn to the highest good, śevadhir nṛṇām. Gaura Haribol. Samśāre ‘smin kṣaṇārdho ‘pi sat-saṅgaḥ śevadhir nṛṇām. So if anything to be aspired after, that is the association of the agent of the divine, the divinity of the highest conception.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So much intensity in dedication towards the Supreme Beauty we have never found as we find in the life of Śrī Caitanyadeva. How? Only hearing the Name entered Kṛṣṇadāsa fainted: looking at the Vighraha of Jagannātha in Purī, floods oozing from the eyes. Slight connection and great result found in the reaction in the body, mind.

There are so many religious men so far traced in history, but so much intensity coming in contact with the highest conception of the Lord, the effect, so much intense is never found in any of the devotees of the whole world in the whole history, except that of Rādhikā. Equal, equal there, so much intense hankering to serve the Lord, to be united with Him, aspiring after union with the Lord: so much intensity never found in the history of any religion of the world, as we find in Rādhikā and Gaurāṅga Mahāprabhu; and then somewhat in Nityānanda and other places.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

So much hankering, so much intense attraction for the highest truth; that is what has taken us to Gauḍīya Maṭha. We have no sympathy, no charm for anything, or any proposal, or any principle ever so given to this world. But the connection of Rādhārāṇī and Gaurāṅgadeva has attracted us most in its highest conception. Everything is trash.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

strī-putrādi-katham jahur viṣayaṇaḥ śāstra-pravādaṁ budhā [yogīndrā vijahur marun niyamaka-kleśaṁ tapas tāpasāḥ jñānābhyāsa-vidhiṁ jahuś ca yatayaś caitanyacandre param āviṣkurvati bhakti-yogapadavīm naivānya āsīd rasah]

[“Something most wonderful and miraculous has happened because the Divine full moon Śrī Caitanyacandra has graciously illuminated the sky of everyone’s heart, imbuing them with ambrosial transcendental love. Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The paṇḍits have given up arguing the scriptural conclusions, the yogīs have given up the difficulty of controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of

impersonal philosophy. Now there is only one exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive any more.”] [Caitanya- Candrāmṛta, 113]

Prabodhānanda Sarasvatī, the previous Guru of Gopāla Bhaṭṭa Goswāmī who was a Rāmānuja Vaiṣṇava, and after coming in connection with Mahāprabhu he left everything and settled in Vṛndāvana near Śrī Kuṇḍa. And has written Navadvīpa Dhāma Sataka, Vṛndāvana Dhāma Sataka, Rādhā-rasa-sudha-nidhi, and so many books.

Strī-putrādi-katham jahur viṣayaṇaḥ is one of his poems. Strī-putrādi-katham jahur viṣayaṇaḥ. When Mahāprabhu came and expressed Himself here with His transcendental devotion towards Kṛṣṇa, strī-putrādi-katham jahur viṣayaṇaḥ, the ordinary worldly people for the time being left their talks about their wife and children. For the time being they stopped all those talks.

Śāstra-pravādaṁ budhā. The scholars for the time being gave a pause to their talk about the different meanings of the scriptures, comparative study of different scriptures, what they say, what is the purport, what is the meaning of so many scriptures and what is the difference. Śāstra-pravādaṁ budhā.

Yogīndrā vijahur marun niyamaka-kleśaṁ. And the yogīs they left for the time being the pain of acquiring mastership over the breathing, their breath. They left the practice of controlling their breath and thereby to attain some mystic condition of mind. Marun niyamaka-kleśaṁ tapas tāpasāḥ. Those who are addicted to self imposed pain, that is penances, they gave up that sort of idea temporarily, tapas tāpasāḥ.

strī-putrādi-katham jahur viṣayaṇaḥ śāstra-pravādaṁ budhā yogīndrā vijahur marun niyamaka-kleśaṁ tapas tāpasāḥ

Jñānābhyāsa-vidhiṁ jahuś ca yatayaś. The sannyāsīns they left that culture of Vedānta, what is true, what is false, māyā, and what is Brahman, all these things. Jñānābhyāsa-vidhiṁ jahuś ca yatayaś. Caitanyacandre param, āviṣkurvati bhakti-yogapadavīṁ naivānya āsīd rasaḥ. Temporarily the taste in all their practices ceased, temporarily stopped, and some wonderful...

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End of 81.11.18.B

81.11.18.C_81.11.21.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ... was brought by Caitanyadeva here in the phenomenal world. They all looked with wonder and stopped their own practices in which they were engaged, engrossed so fully. Left it for the time being, leaving everything, everyone had a look in the strange attempt of Caitanyadeva. “What has He got? He is showing so many feats, never known to the world of devotees. Crying, crying after hours together, days together, crying. Hours together laughing, sometimes fainted, sometimes dancing. What are these feats? And Kṛṣṇa, Kṛṣṇa, He’s chanting in such a way, the whole area, all the hearts in the area are as if melting away. Such piteous sound coming out of Him and creating a

wave, that hard hearts are also being melted by the degree of that piteous-ness in the wailing. He has lost such a great jewel of His life, of His heart, as if heart has been taken out of Him. He's so crying, wailing, such a degree of wailing, none have experienced ever. The most piteous thing has come down." In this way so many feats are coming day and night. All were astounded and leaving everything, only staring at the movements of Śrī Caitanya.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Today I stop here. Nitāi. Nitāi. Nitāi. Mahāprabhu. Gaurāṅga Hari. Gaurāṅga.

...

Śrīla Śrīdhara Mahārāja: ... the normal position should be discovered. Not to acquire anything. But to do away with the filthy thing that has covered the innate wealth.

Then he wanted to give some punishment to the students. 'Why you are complaining?'

_____ [?] but when they take the law in their own hands then the professor he could not tolerate. But none will say who has done it. Then he [?] told that he's afraid, he knows, but he's afraid to take the name. Then he will be nowhere. Then he managed that all the students have to pass through the library where the gems is sitting. The principal is sitting in a chair and that [?] was engaged to manage the books in the almira. And the arrangement was made that when the real culprit will pass through one by one, all the students will pass through the room, and when the real culprit he will pass, you should make some sign by rubbing his toe on the floor. That was the arrangement. And he did so. When Subash was passing through, the servant he rubbed with his toe he rubbed the floor. And he could understand by the sign. Then of course he expelled Subash, and also one or two from Missionary College. That Asutosh Mukarjee he was a friend of the students, he admitted, he made arrangements to admit him in the Scottish Church College, where from Swāmī Mahārāja also was educated. Swāmī Mahārāja and Subash Gosh

almost contemporary. In age perhaps both of them perhaps 1896 perhaps. Swāmī Mahārāja 1896 or 94? I am 95, 1895 I am born. Swāmī Mahārāja perhaps 96. One year junior. Subash Gosh 96?

Devotees: 96.

Śrīla Śrīdhara Mahārāja: They're of equal age, almost. Swāmī Mahārāja was born in August perhaps and Subash perhaps in the end, few months junior to Swāmī Mahārāja. Hare Kṛṣṇa. Hare Kṛṣṇa. Scottish Church: that was a Christian Missionary College, Scottish Church. Hare Kṛṣṇa. Hare Kṛṣṇa. So the British think that they have civilised Indians.

Devotee: They're a most prejudiced nation. They are very prejudice.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. In first great war the Kaiser he declared that free ocean, free nation, while the British had monopoly over the whole ocean, all the oceans under their control. 'We are masters of all the oceans. Free ocean, free nation.' That was the slogan of Kaiser of Germany. But both the times America came to her relief. And it was, we read in B.A. class, Burke quoted, foretold that, in Burke's speech, of American Conciliation. Succession and conciliation, two speeches the Burke delivered in Parliament of the day. There Burke mentioned that, "Give America liberty. One day it may be so that in old age the daughter will suck the mother to save her." In two great wars such things we saw. That America came at the last point to help British and British was saved anyhow. We found in newspaper the Germans and British was defeated in every battle, but winning the war. And Germans they are victorious in

every battle, but they lost, they are defeated in war, war and battle. The last breath that could be retained in the war, that is the difficulty. And America came in the last time to help, twice. That time Wilson was the President in the first great war. And the second great war perhaps Kennedy.

Devotee: No, Roosevelt.

Śrīla Śrīdhara Mahārāja: Roosevelt. Oh, Kennedy was a little soldier at that time.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, the Durgā pūjā in Navadvīpa was introduced by that Kṛṣṇa Chanda, Kali pūjā?

Śrīla Śrīdhara Mahārāja: Kṛṣṇa Chandra, at that time he might have encouraged, but it is from before.

This rasa recently finished, perhaps that was inaugurated in his time, might have been inaugurated. And then his time the smārta paṇḍita, the śakta, worshippers of the śakti, they came to power to such a degree that at that time the worshippers of Mahāprabhu installed by Viṣṇu Priya Devī, they are afraid.

There was a famine at that time and the brahmins, the paṇḍitas, the scholars, smārta scholars, they lodged a complaint to Mahārājah Kṛṣṇa Chandra that, “The man is being worshipped and that is the root of the

present famine. So man worshipping must be stopped. Caitanyadeva was a man, and his wife Viṣṇu Priya she installed his idol and that is being worshipped, and that is the cause of this famine.”

So apprehending that that pūjā of Mahāprabhu will be disturbed, then the pūjārī, the priest, that is the posterity in the line of Viṣṇu Priya, they managed to build an underground room and there placed Mahāprabhu, and some sort of sugar sweetmeats placed, and then it was covered so that they may not come and disturb.

At that time one miracle took place. The Manipur Raja, he was already a Gauḍīya Vaiṣṇava, a disciple of Narottama Ṭhākura's line. And he was independent chief, and he was under Mohammedan rule, Kṛṣṇa Chandra. And he got a dream that, ‘My pūjā in Navadvīpa at stake. You go and start it there.’

And also one paṇḍita bābājī in Vṛndāvana, he also got a dream. Who is there?

Devotees: Mukunda Mālā.

Śrīla Śrīdhara Mahārāja: Got a dream that, ‘The paṇḍits of Navadvīpa they have influenced Mahārājah. And that Śrī Caitanyadeva is a man, and not God. And His worship has been stopped.

So you go there and invite the paṇḍits there and prove that in śāstra the mention of Avatāra of Caitanya, you try to prove there, to establish.’

So both came here. First the Manipur Raja came and he saw Kṛṣṇa Nagar Raja and prayed for a piece of land here, on lease. And Kṛṣṇa Nagar Raja could not avoid, he gave him. ‘But a free lease I am giving to you as much as you want; as much land.’

‘No, no, I want this and not free but on lease, some I shall pay at least.’

So some land, a portion was given to Manipur Raja, settlement of lease. And as he was independent he established Anu Mahāprabhu, that present Anu Mahāprabhu he established there and began worshipping.

And Tota Rāma Bābājī also came. And he saw this Manipur Mahārājah Kṛṣṇa Chandra. “That I am told. I am coming from Vṛndāvana. I have knowledge about the scriptures. I heard that Caitanyadeva is an Avatāra. It is not mentioned in the śāstra. I am to prove that it is in the śāstra. I have come. You call your paṇḍit, that one thing oppose, that Caitanyadeva is Avatāra.”

Then Kṛṣṇa Nagar Raja Ācārya he also – already he was influenced by Manipur. And now at the request of Ṭhākura Rāma dāsa Bābājī paṇḍit he invited an assembly of the scholars. They came, they tried their best, but they were refuted by Ṭhākura Rāma dāsa Bābājī. So many scriptures, and it is mentioned there, the Yuga-Avatāra, and who will inaugurate Nāma saṅkīrtana, Hari Nāma saṅkīrtana. Kalau patama sanjayam [?] Who is that? You ask your paṇḍits to find out, who is that person.”

Anyhow the argument went on but they could not satisfactorily prove that, that Yuga-Avatāra, who is that Yuga-Avatāra? And there was also influence of the Manipur Mahārājah. Anyhow they are defeated, they accepted defeat. And then the old Deity installed by Viṣṇu Priya Devī that was taken out from underground. And as before publicly He was worshipped. Then, that is Mahāprabhu and Manipur Raja then changed the name, Anu Mahāprabhu. There is big Mahāprabhu, there is chota, small in that sense or anu means posture, afterwards. That was the ādi, the original, previous, and this is afterwards. Anu Mahāprabhu name was given to this Deity, and both Mahāprabhus were being worshipped here. Now of course many other Mahāprabhu have been installed, including ours, Śrī Mūrti. Hare Kṛṣṇa.

Do you feel inconvenience in the Sun?

Devotees: No, it is nice now?

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.
Akṣayānanda Mahārāja: Yourself; no trouble yourself?

Śrīla Śrīdhara Mahārāja: No, but the Sun not on the face. There is a shadow of the pillar.

_____ coming? No?

Devotees: Not yet.

Śrīla Śrīdhara Mahārāja: He will take bath then come, with cool brain. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Devotion, dedication: Mahāprabhu Gaurāṅga Sundar.

Devotee: Śrīla Śrīdhara Mahārāja, in the Bhakti-rasāmṛta-sindhu, Rūpa Goswāmī he has given three types of suka; three different types of suka. One is vaisayika, brahma and aiswar. So aisvara suka, what is that aisvara suka?

Śrīla Śrīdhara Mahārāja: Aiswara suka pertaining to, concerning the Lord Īśvara. Īśvara means Lord, 'that I have got my master. I am servant, I have got my master,' the happiness drawn from this consciousness, that is aiswara suka. 'I have got my master.' But, 'I am the master. I am neither master nor servant. I am the master,' vaisayika suka. 'I am

servant, dāsa. I have got my master.’ That is aiswara suka. And brahma suka that is sound sleep, that samādhi, brahmāsmi, with this idea they enter into brahman conception.

Akṣayānanda Mahārāja: So vaisayika means I am the master.

Śrīla Śrīdhara Mahārāja: I am the master, exploitation.

Akṣayānanda Mahārāja: That is not bhakti?

Śrīla Śrīdhara Mahārāja: No, no. Vaisayika suka that is the pleasure drawn from exploitation, vaisayika suka: that I am the master, I am the enjoyer. I am the enjoyer or I am the server or I am nowhere, brahma suka, pertaining sambandha yukta, connecting.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: Mahārāja, after that, after he explains those three types then Rūpa Goswāmī gives one more śloka, the following śloka,

sidhaya parama ascarya bhuktir muktis ca sasvati [?] nityam ca parama anandam avede govinda bhakti ta [?]

And then in the śloka arta it gives the...

Śrīla Śrīdhara Mahārāja: These both are included there.

Devotee: Both are included.

Śrīla Śrīdhara Mahārāja: It supersedes and that is so intense, and so graphic that these tiny pleasures that are included there. Something like that. What is the śloka again?

Devotee: It says:

anima adi siddhi bhukti rupa visay suka nitya mukti rupa brahma suka [?]

o nitya paramananda rupa aiswar suka govinda bhakti dwara labhaya
thake [?]

Śrīla Śrīdhara Mahārāja: That includes all these trifle suka, and more than that. In quality, quantity, this is nothing. If we compare this trifle conception of pleasure it is there in the ocean, more than that.

Devotee: Govinda bhakti, that is higher than aisvara suka?

Śrīla Śrīdhara Mahārāja: Yes. All the suka included there, and in a better way represented, not only quantity but quality also. It is infinitely greater.

Devotee: So quality is greater in Govinda bhakti.

Śrīla Śrīdhara Mahārāja: Quality and quantity, this is meagre. When these classes of pleasures come in comparison with that; it seems to be hateful. This is not suka at all.

yad-avadhi mama cetaḥ kṛṣṇa padāravinde, nava-nava-rasa-dhāmany
udyataṁ rantum āsīt tad-avadhi bata nāri-saṅgame smaryamāne, bhavati
mukha-vikaraḥ suṣṭhu niṣṭhīvanam ca

[Yamunācārya said: “Since I have been engaged in the transcendental loving service of Kṛṣṇa, realising ever new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste.”]
[Bhakti-rasāmṛta-sindu, dakṣiṇa-vibhāga, 5.39]

In Bhakti-rasāmṛta-sindu there is another śloka: “That so long my heart has come in connection with the service of Kṛṣṇa, loving service of Kṛṣṇa, I feel a strange class of happiness, so long whenever I have come in connection with such sort of ecstasy. From that time, bata nāri-saṅgame smaryamāne, the pleasure which we derive from the union with a women when that comes in mind, bhavati mukha-vikaraḥ, the muscles of the mouth get some hateful posture and, suṣṭhu niṣṭhīvanam ca, some spitting temperament comes, like hatefulness. Mukha-vikaraḥ, that is very nasty. So some gesture in the mouth, in the face, as well as the spit comes in the hateful, in the tongue. When we, what is adored so much in the world, that the pleasure of union with a lady, when that comes in that hateful posture and spit comes to my mind. That is so noble and so highly sort of, expressed, that joy.”

So this vaisayika suka and the brahma suka, they are hated by one who is installed in the service of Govinda, really the fact is that. There he says all the suka small or great conceived here acquired by enjoyment and renunciation is included there in that ocean. Another type that this suka is hateful when we get that: we have to harmonize these two lines of thoughts. That this is not suka at all, this is not pleasure at all. When one enters the domain of that ecstatic love, then these things no longer have any position in his heart that it is a pleasing sensation. It is not pleasing. It is a hateful thing. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi.

Devotee: Mahārāja, [?]

...

Śrīla Śrīdhara Mahārāja: ... śanta, dāsyā, sākhyā, vātsalya and left by touching mādhyura rasa. And the whole mādhyura rasa has been dealt in Ujjvala-nīlamanī. That is for the higher students of devotion, mādhyura rasa. The analysis of mādhyura rasa is found in Ujjvala-nīlamanī. And that is a supplementary to Bhakti-rasāmṛta-sindhu. And Viśvanātha Cakravartī Ṭhākura has given a short, Ujjvala-nīlamanī means gem, and kirana means ray, the ray of that manī. That is the name of another book which is the gist of Ujjvala-nīlamanī, and Bhakti-rasāmṛta-sindhu-bindu, Kirana-bindu-kona. And Sanātana Goswāmī Prabhu has written Br̥hat-Bhāgavatāmṛta, and Rūpa Goswāmī Laghu-Bhāgavatāmṛta, short. And he has given kona, āmṛta kona, Bhāgavatāmṛta a drop of that nectar. A drop of nectar, and a drop of ocean, and ray of the gem, three books very short, very gist of three books composed by Viśvanātha Cakravartī Ṭhākura. Kirana-bindu-kona, in short one who can go through these three books, they can get some idea about Bhakti-rasāmṛta-sindhu and Br̥hat-Bhāgavatāmṛta and Ujjvala-nīlamanī, three books. They are elaborate and very short. It is given by Viśvanātha, the gist of these three books, important books of the devotional cult. Kirana-bindhu-kona. Kirana that is Ujjvala-nīlamanī-kirana, and bindhu, that of Bhakti-rasāmṛta-sindhu and Kona that of Bhāgavatāmṛtam kona.

Devotee: Kona means?

Śrīla Śrīdhara Mahārāja: Kona means a very small particle, a small particle of nectar, āmṛta kona, a particle of nectar, and the drop of the ocean, and the ray of the gem. The gem, what is another name of the gem?

Akṣayānanda Mahārāja: Jewel.

Śrīla Śrīdhara Mahārāja: Jewel and gem similar, synonymous?

Devotee: Yes.

Devotee: Rūpa Goswāmī has also written one book Uddhava Sandesa?

Śrīla Śrīdhara Mahārāja: Yes Uddhava Sandesa. Uddhava was sent by Kṛṣṇa to meet the gopīs, the vraja-vāsīs, Nanda, Yaśodā, the cow boys and the gopīs. And the topics between them, the gopīs and Uddhava has been described there, Uddhava's experience in Braja. Uddhava Sandesa.

Books there are many, but if we follow the real method of study, otherwise everything will be gone over and nothing got there, so study. The real process of study, praṇipāta, paripraśna, sevā, otherwise all book knowledge and no conception, so that will be useless.

Devotees: Dry labour, like a dry thing.

Śrīla Śrīdhara Mahārāja: Yes. Everything is underground I walk over it. You may think like that but really it may not be so. He may not have touch, only the literary portion. But he cannot have the touch, that intellectualism.

In the language our Guru Mahārāja, the honey is in a bottle and it is corked. But the bee is sitting on the bottle and trying to get the honey: useless. So between the bee and the honey, there is that glass screen.

So intellectualism and the real feeling, participation, he mentioned that is quite a different thing. Not only nothing, but mischievous. That will encourage one, if Kṛṣṇa līlā is not properly approached then there will be a mischief, he will feel encouragement in his experience of the lust. That will utilize for those sciences he will utilize in his lady love and will commit a great offence, and never to return to that land.

So the warning has been given in Bhāgavatam by Śukadeva Goswāmī. If you have no control over your senses don't venture to touch, to come to this area. Then you will be doomed. If without getting the status of Śiva, Mahādeva if you drink poison, you won't become Nīlakaṇṭha, but you'll have to die immediately.

naitat samācarej jātu manasāpi hy anīśvaraḥ

[vinaśyaty ācaran mauḍhyād yathā 'rudro 'dvijaṁ viṣam]

["One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison."] [Śrīmad- Bhāgavatam, 10.33.30]

Even not mentally, not mentally, manasāpi, anīśvaraḥ, who has no self

control, control over his senses and the other enemies, vinaśyaty, he's sure to die, yathā 'rudro 'dvijaṁ viṣam, one who is not Śiva if he takes the poison by his folded palm he is sure to die. Gaura Haribol. Gaura Haribol. The opposite thing: one is by dedication to the Lord, while another is exploitation to the extreme, mean stage, exploitation of the mean stage, kāma. Kāma – andhatamaḥ, prema – nirmmala bhāskara.

[ataeva kāma-preme bahuta antara, kāma – andhatamaḥ, prema – nirmmala bhāskara]

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."] [Caitanya-caritāmṛta, Ādi-līlā, 4.171]

This is the most dense darkness, and that is the most pleasing light.

Devotee: Bhaktisiddhānta Sarasvatī Ṭhākura Mahārāja he has written books, his personal books he has given, he has written?

Śrīla Śrīdhara Mahārāja: Yes, he has written in English that Vedānta Morphology, Relative Worlds, Rāya Rāmānanda, in English. Then Bhaktivinode Ṭhākura's Life and Precepts of Mahāprabhu and then commentary composed by Bhaktisiddhānta Sarasvatī. And there are many poems also composed by him. Mainly his commentary is very important, the collection, extensive character to prove and to establish the teachings of Mahāprabhu, Kavirāja Goswāmī etc. Vṛndāvana dāsa Ṭhākura.

Hare Kṛṣṇa. [?] Any trouble; mental?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Say what is the anomaly? Disappointed if we do not know anything, if there is any want, we are ordinary people. Infinite number of wants may be within us. So we are here, but to ameliorate our condition, the tendency that is to be raised. Fallen jīva we are but we want to rise up, wake. We want to wake. Awake, arise or shall be forever fallen.

uttiṣṭhataḥ jāgrataḥ prapya varāṇ nibodhataḥ

[kṣurasya dhārā niśitā duratyayā durgam pathas tat kavayo vadanti]

[“Awake, arise: Having obtained the human form of life, you must not sleep in the darkness of ignorance. Awaken knowledge of your real self by associating with great souls and obtaining their mercy. This material creation is as sharp as a razor’s edge, for it is the cause of many miseries. It is impossible to cross over without transcendental knowledge. Therefore one must take shelter of the great learned transcendentalists who forever sing the praises of that Supreme Person who is the destroyer of birth and death.”] [Kāṭha-Upaniṣad, 1.3.14]

You have got, in our Guru Mahārāja’s language, words, ‘volcanic energy.’ He sometimes used this expression ‘volcanic energy.’ You have got that energy and it should not be misguided. Properly guided it will fetch the most precious thing for you. Gaura Haribol. Proper guidance, that is the most important thing in the life of everyone and all, proper guidance. We

have got raw materials with us. And that is the post of Gurudeva, karṇadhāram. The boat is there, but only rowing is not sufficient. One who knows the destination, the helmsman, he can guide. The rowing is there, the boat is there, the helmsman, guru karṇadhāram. In Bhāgavatam [11.20.17] there is a śloka:

nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-
karṇadhāram mayānukūlena nabhasvateritaṁ, pumān bhavābधिṁ na
taret sa ātmahā

[“The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the spiritual master as the captain and the instructions of the Personality of Godhead as favourable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence must be considered the killer of his own soul.”] [Śrīmad-Bhāgavatam, 11.20.17]

Kṛṣṇa Himself says that one who does not take the advantage of this human birth, he commits suicide. How? It is described here, nṛ-deham, this human body, human figure, ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ. This is a boat, a raft, well planned, sukalpaṁ, well planned, suiting the purpose, sukalpaṁ. Ādyaṁ, primary necessity, deham, if we want to cross this ocean of birth and death and disease then first thing is necessary this human body, human birth, nṛ-deham ādyaṁ. First sulabhaṁ, a good bargain: sudurllabhaṁ, and very rarely we can acquire such position, sudurllabhaṁ. Sulabhaṁ, sudurllabhaṁ; sulabhaṁ means a good bargain, in the course of our wandering through the vicious cycle of birth and death, sulabhaṁ, it is a good acquisition to get this human body. And that is sudurllabhaṁ, and not very easily we can acquire this position of a human body, because:

jalajā nava lakṣāṇi, sthāvarā lakṣa viṁśati

[kr̥mayo rudra-saṅkhyakāḥ, pakṣiṇām daśa lakṣaṇam triṁsal lakṣāṇi
paśavaḥ, catur lakṣāṇi mānuṣaḥ]

[In the laws of Manu, it is written: “There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species.”] [Viṣṇu-Purāṇa]

The course, the current of karma is passing in a vigorous way and in the midst of that the karma, wherever, anywhere it can lead me. Sometimes trees, insects, worms, animals, even gods, yogīs, so many, up to Satyaloka, just below Brahmaloḥka the current is vehemently in speed. Sulabhaṁ sudurllabhaṁ plavaṁ, sulabhaṁ means we have acquired it after much trouble. Sudurllabhaṁ plavaṁ, it is like a boat or a raft. Sukalpaṁ, well-planned, well-planned to serve the purpose, nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ plavaṁ sukalpaṁ, well-planned, well-designed to serve the purpose, sukalpaṁ. Guru-karṇadhāraṁ, we must secure a proper Guru who will be at the helm, guru-karṇadhāraṁ. Nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāraṁ, mayānukūlena nabhasvateritaṁ: “And I work as the favourable wind,” Kṛṣṇa says. Favourable wind, mayānukūlena nabhasvatā, nabhasva means vayu, wind. Mayānukūlena nabhasvateritaṁ pumān bhavābdirṁ na taret, taking all these advantages, if...

End of 81.11.18.C_81.11.21.A

81.11.21.B_81.11.23.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ... he commits sure suicide thereby. If such a great and happy chance he misses in his life, that it is almost suicide, equal to suicide, so ātmahā, ātmāgatih, he kills himself. In Ekadas Skanda Bhāgavatam it is told.

The knowledge in the area of experience, in the world of experience is vulnerable, challengeable, because the area is already under misconception. So every experience here is bound to be erroneous. So how we can be saved? Only normal knowledge should be indented from outside this māyāic area, the influence of māyā. Māyā means mā - yā misunderstanding, miscalculation, so proper knowledge should be indented from outside this area of misconception. More or less everyone has got misconception here.

Only those that have intended and have taken advantage of practising the knowledge which has come from outside this area, that is vaidic, śrautic, revealed knowledge, that is to be accepted as our guide. And that is deposited in different centres here. And we should take them as guide who have got, who is the storehouse of the knowledge that is indented from outside this māyāic area. Śāstric knowledge, Vedic knowledge, revealed knowledge.

And there is also classification. We may indent from foreign countries. But all may not be of equal status, according to the capacity, necessity of different types of revealed knowledge. Revealed knowledge they are true, but all may not be one and the same. There is also gradation: that Vaikuṇṭha knowledge, and that Śivaloka knowledge, and that Goloka knowledge. There will be some differentiation. But that is instalment of truth, and not a misconceived thing. So according to our fortune and that

is our sukṛti, what sort of help unconsciously you have received from that nirguṇa, guṇātīta world that will guide me towards. And also my innate tendency, by the cooperation of the both I shall have to go, that innate tendency that is the most reliable guide.

Otherwise I may be, as Gopakumar in Bṛhat-Bhāgavatāmṛta, we may be taken to some state in Śivaloka but after some time he will feel some dissatisfaction within him. Then he will be given chance of the higher plane. And there he will go and for some time again wait, and again the same thing, no satisfaction. Then another agent comes and takes him up. In this way by the gradual development he's reaching towards Kṛṣṇa līlā. It has been shown in Bṛhat- Bhāgavatāmṛta by Sanātana Goswāmī who is the Ācārya of the sambandha jñāna, what is what. What is what, that has been delivered by Sanātana Goswāmī, inspired by Mahāprabhu. Who am I, where am I? What is my environment? What are the prospects, different stages? All these things have been analytically represented by him. Hare Kṛṣṇa. So we should not omit any step. If one step is omitted then the gap will be there in me. We must closely follow in our progress, gradual process; gradual process.

ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā [tato' nartha-nivṛttiḥ
syāt tato niṣṭhā rucis tataḥ athāsaktis tato bhāvas tataḥ
premābhyaudañcati sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet
kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of sādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in

Kṛṣṇa consciousness.”] [Bhakti-rasāmṛta-sindhu, 1.4.15-16]

Pratiṣṭhā, our ambition, sometimes to get at the top very shortly may encourage us to omit steps between. And there that should be mourned afterwards. Progress must be solid, not hollow. Whatever I shall have I must finish it perfectly; then I shall go up. Ādau śraddhā tataḥ sādhu-saṅgo’ tha bhajana-kriyā, tato’ nārtha-nivṛttiḥ, tato niṣṭhā, tataḥ ruci, tataḥ saktis tato bhāvas. All these stages we have to pass through and very cleverly and very sincerely. Then we shall find that it is reality, it is reality. Otherwise it may remain in the realm of concoction, imagination, imagination. And we won’t get any strength within thereby. And anyone may come and he may push me from my position. That won’t be, if I can take me, can take position in my real place, none can shake me or push me out.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Energy must be at the disposal of the Supreme Lord. “Work for Me.”

But where is the guarantee? Only the agent, bona fide agent: and also to a certain extent the scripture, the real, the bona fide agent, that my energy will reach there and get benefit. Benefit, of what sort, to purify me, to make me sincere, sincere disciple, or sincere purchaser, consumer.

Convert me to a bona fide, one seller and purchaser, customer; that will change me into a bona fide customer. My energy will go there, raw things will go there and fetch for me something that is to make me sincere customer, permanent customer of that material and nothing else. That is the agent, there lies the skill of the agent. And the main selection of the proper bona fide agent, he will feel that his capital is also going, increasing, increasing becoming more and more customer of that: goods. So it will go to Goloka and the coin will come in dollar, in pound, or in this, that. And that has got market here, a valuable thing will come.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Energy we have got more or less everyone of us. Of course the indolent, the tamo-guṇa, no energy but they can also be utilized. The cow, cow milk can be utilized. So many things a clever devotee may utilize many things for the service of the Lord. And thereby they are also paid in terms of sukṛti and one day they will also rise up, wake up to go towards Goloka, Kṛṣṇaloka, towards Vṛndāvana. One day they will be able to purchase a ticket for Vṛndāvana. The tree, the creeper, everyone may get the chance, Goloka. We have to know first how that is the summum bonum of our life. What is that? Leaving everything aside we shall accept that to be the only goal, only destination. What is there? What is there?

Otherwise everything will be imitation. If that cannot capture my inner heart then everything will be imitation and for the time being. That means that I have got some other mal conception of different goals, different destinations: the idea. Why leaving aside everything I shall feel attraction for Vṛndāvana? What scientific reason may be there? Scientific, what is that thing? Is that reliable? We must have this self analysis. We must put this question to our own heart. What is the cause? Eliminating everything I am captured by that idea. What for? Will it endure, or for the time being I am captivated by some fleeting charm. If it is real: why? I am to explain to others and also in the beginning I shall have to explain to myself, to my conscience, why. I must be confident about that, about my movement, my behaviour, my tendency, my aspiration. Am I not going to deceive me? Setting aside so different conceptions of realities offered by the materialist, by the so called renunciationist, so called spiritualist, imitationist. Eliminating all these offers I am going: but what for? I must explain it to my own conscience. Any ulterior motive about the temporary conversion I have taken? I am a hired man of any other school, or a real agent of the Goloka, of Kṛṣṇaloka? [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol.

If I am not correct then I will mislead many. So I should correct myself, how sort of responsibility is there. To become a preacher, what sort of responsibility. We must be sincere in our attempt. Otherwise the filthy things from outside I shall indent within me. So I must be clear, sincere to

myself first, myself first. Svayam asiddha katha anyam sadayet [?] If I have it then I can give it to others. What I have I can give that only. At least I must be a true mediator. Sometimes it is possible that if I am not perfect, still I can have a pose by the grace of the sādhu that what will come that may not be contaminated with my filthy heart, but may pass through. It is also possible sometimes, but not for long. That will gradually convert me. So we must have connection with the above agent.

yāre dekha, tāre kaha 'kr̥ṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

Some sort of sukṛti is necessary there. I do not realize it fully but I have got a vague idea that this is good. So I transmit. I cannot make it as my own, but only a temporary canvasser, a temporary post I can hold only. For the time being I am working as a mediator. Apparently these goods are seeming to me very good, you take it and use it and you will be able to know the benefit. And you may take it from me or I, of the source I also make you known. Take it from there. Sincerity is necessary everywhere. Gaura Haribol. Gaura Haribol.

Yāre dekha, tāre kaha 'kr̥ṣṇa'-upadeśa. So here Mahāprabhu assures that in any way, anyone comes to deal with this thing he cannot but be purified; cannot but be purified. We may think, take it as an enemy, or in

any way, but these things of so much intense purity, that it will in the long run will purify him, yāre dekha, tare, be important, at least the Name, any and every man. Who can say this? The highest authority can only give such order. “Some goods may be lost, I won’t care for that. Go on; give it to one and all.” Gaura Haribol. Nityānanda Prabhu was of that type. “Distribute it everywhere. No fear of anyone. Anywhere and everywhere distribute it, My order.” That sort of high source can give such order. Yāre dekha. Mahāprabhu says to Nityānanda, Kavirāja Goswāmī says:

preme matta nityānanda kṛpā-avatāra, uttama adhama kichu nā kare
vicāra [ye āge paḍaye tāre karaye nistāra, ataeva nistārīlā mo-hena
durācāra]

[Kṛṣṇadāsa Kavirāja Goswāmī says: “Lord Nityānanda, who is always intoxicated by divine love, is the great saviour of destitute jīvas and the magnanimous incarnation of divine mercy. His benevolent nature does not discriminate between high and low, or qualified and unqualified. He simply delivers, from material existence, anyone who comes before Him and falls at His lotus feet surrendering themselves to Him with all sincerity. Therefore He also mercifully delivered me who am so fallen and disqualified.”] [Caitanya-caritāmṛta, Ādi-līlā, 5.208-9]

“No discrimination whether one is fit or unfit. Inundate, flood. Uttama adhama kichu nā kare vicāra, ye āge paḍaye tāre karaye nistāra. Whoever come across then he’s released. [?] Then only when his grace came to such a high degree I fell there. An ordinary course could not cure me. But it was such high order that I could not but fall within that jurisdiction. So the meanest of the mean, a person like me has been purified. I can’t deny that I am purified. Then it will be blasphemy; it will be blame on the great name of Nityānanda. I can’t tolerate that. Whether it may be my pride, my boast, boasting, but still I cannot but admit that how magnanimous is the boundary of the great gift of Nityānanda. Only

to advertise in the public, to give publicity to all I have come. I venture to say that I have got something. I have got something. I have got Rūpa, Sanātana. I have got Raghunātha my Guru. I have got Vṛndāvana, Govindaji, Madana-mohana, Gopīnātha. All these things I have got. I can't be a liar, ungrateful. All these concrete things I have got, I feel it really. So the grace of Nityānanda makes me utter all these things, as if, unconsciously, subconsciously, or something like that, I cannot but, I'm inspired, anything you may say, that the grace of Nityānanda. Otherwise I shall be ungrateful, I shall be a thief, a cheat, if I don't admit what I have got, where I was, and where I am today, a grand difference to certain extent. But this is all grace, all credit to Nityānanda Prabhu, and nothing mine. Mine negative, the negative of the negative capacity I had."

Kavirāja Goswāmī says like that.

Gaura Haribol. That is a hope for us: Nityānanda Prabhu.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Then other members from Calcutta coming, I shall have to talk with them, can't avoid that. So today I...

Devotee: Everyone comes for your advice.

Śrīla Śrīdhara Mahārāja: Of course, old man with grey hair. They think,

they feel some charm, get something from that, some sort of advice they come. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Great things are here.

Śrīla Śrīdhara Mahārāja: And to my best understanding, what I know I say to them.

Devotee: Perhaps they are feeling that there is a great treasure, some jewels stored.

Śrīla Śrīdhara Mahārāja: One gentleman Suputinatha, he was an experienced lawyer, a good scholar also. Come from a high family. He told me that, “Your disinterested nature and strong common sense has made you unique in this mission,” he told me. “Strong common sense and disinterested nature, that has made you unique in the mission.” That was his remark about me.

Akṣayānanda Mahārāja: We also find the same thing, fantastic.

Śrīla Śrīdhara Mahārāja: Gaura Hari. At least Swāmī Mahārāja gave recognition that, “Go there,” that Acyutānanda and Rāmānuja, “Go there, no apprehension, and you will remain there safe. Go to him.” And he wrote a letter to Govinda Mahārāja, not to me. “I am sending because I know Mahārāja and they will be safe there under his guidance. Please ask Mahārāja to give them shelter.” The first letter came in the name of Govinda Mahārāja. He was very affectionate to him. Next door and like a brisky boy he came at age of seventeen he joined the Maṭha, and very brisky and went to his family he also come. Every day he used to come to us.

[?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja was in Bombay, business. Then Madhusudana Mahārāja was there, Maṭha commander in Bombay Maṭha, for long time. He was in close connection with him. Gaura Haribol. Gaura Haribol. So: connection off?

...

Devotee: I feel [?]

Śrīla Śrīdhara Mahārāja: Yes heart aspiration, inspiration, faith. Śraddhā, main thing is faith.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja:

kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati ache

[āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche]

[Kṛṣṇa is yours. You are able to give Him to me, for such is your power. I am indeed wretched and simply run after you, crying, “Kṛṣṇa! Kṛṣṇa!”]
[Bhaktivinoda Ṭhākura’s, Ohe! Vaiṣṇava Ṭhākura, verse 4, from Śaraṇāgati]

To distribute God to the people, to distribute infinite to the finite: it is simply impossible to think how infinite can be distributed amongst the finite.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Swāmī Mahārāja, if he did not come and went to the western people then how we could keep our life? So much necessity for the truth we feel at present. But if we did not get that connection then how we could live without this sort of experience, hope and conception, the benevolent conception of the Lord. Without this how we could maintain our life? This is our boon. This is the peculiarity, back to God, back to home. How leaving the home we are living in the foreign land? That becomes the feeling. How, without knowing my own home I was travelling in the foreign land, everywhere a foreigner, and no nationality of mine. Here, there, not in only human race, but sometimes birds, beasts, insects, worms, trees and what not, travelling in different part without my own nationality, without my home, my native country, sweet, sweet home. How it was possible?

It is my well known thing I feel that this is my wealth. This is my wealth. This is my support; support of my life, the taste of my life, the salt of my life is this. How could we drag on our life, a tasteless life? That should be

the attitude. Long missing link; the link is known to me as I feel. It was my own thing, the heart of my heart. And I was deprived of that by illusion, forcibly. Illusion forcibly separated me from my own friends and own support, own heart. That should be the feeling in a man. When he's sincere here in this life he will feel more and more.

Vasudeva [?] 'And still my thirst is not quenched. I can't make more, further advance. I feel that my heart is not up to mark to help me properly. I feel that my heart has been made of stone, is not melting. It should have melted more and more. But I find a resistance from within. Has my heart been constructed by stone?'

That is also a feeling in those who have accumulated much. No thirst ever to be quenched. It grows more and more. The more one has the more one wants. That is the nature, very nature of love, prema. The thirst is never quenched; progressing, progressing, want more, more, more eagerness, more intensity of eagerness. And that we find in most intensity in Rādhārāṇī as well as Mahāprabhu. Not so much intensity to be found anywhere.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

That is in our front as ideal. And we are to march on without caring for any obstacle that may come in our way, whatever it be. The ideal is there. And fire within my heart, the fire of hankering. Reducing everything to ashes, all our other desirability's, march towards that goal. Trust no future however pleasant. Act, act in the present. So only the present time should be utilized to its utmost effect, or success. That should be our motto. No trust in future. The present is with me and I must try to squeeze out my real prospect from the present moment. Present moment should be utilized in such a way. 'I can't wait.'

Mahāprabhu says, "Please show Me. I can't tolerate, I can't maintain My life. I can't maintain My existence without the touch of that great loving

Lord.”

That is the motto standing on our front. And we must adjust accordingly.
Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Gaura Haribol. Nitāi Gaura
Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa.
Who is he?

Devotee: Mukunda Mālā.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura
Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura
Hari. Nitāi Gaura Haribol.

Devotee: 38:18 - 38:45 [Bengali?]

Śrīla Śrīdhara Mahārāja: ... secondary, non important thing. After
Mahāprabhu appears with His divine love, things of the highest order are
being distributed thereby, and it is very rarely to be found. Satya-yuga is
nothing to that. Satya-yuga is also hankering after, the experts, the
qualified persons in Satya-yuga they want to have a birth in Kali-yuga.
Such advantage this Kali has got, especially this Kali. Not ordinary Kali is
also like that. Because the advantage of special favour of Hari Nāma has
been given there, allotted. But when asta vinchu chatu yuga [?], when
Mahāprabhu comes as Rādhā-Govinda combined, that is not to be
compared to anything else. That ordinary relief work that is of very lower

order; lower order. Varṇāśrama, only a plan fitted to supply the basis of theism. And it also loses its very nature, challenges, commits suicide if he cannot connect with Kṛṣṇa consciousness. As we find:

ataḥ pumbhir dvija-śreṣṭhā, varṇāśrama vibhāgaśaḥ svanuṣṭhitasya
dharmasya, saṁsiddhir hari-toṣaṇam.

[“O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one’s own occupation according to caste divisions and orders of life is to please the Personality of Godhead.”] [Śrīmad-Bhāgavatam, 1.2.13]

Varṇāśrama must have connection with hari-toṣaṇam, otherwise:
dharmaḥ svanuṣṭhithaḥ puṁsāṁ, viṣvaksena-kathāsu yaḥ notpādayed
yadi ratim, śrama eva hi kevalam

[“The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead.”]

[Śrīmad-Bhāgavatam, 1.2.8]

If varṇāśrama cannot connect with Kṛṣṇa consciousness then that varṇāśrama is āsura. That loses, that commits suicide. That has got no value. Only a favourable platform from where we can conveniently connect with the Lord.

Atasya chadiya varṇāśrama dhāma akincana hoiya loi kṛṣṇaika sara [?]
nīca-jāti nahe kṛṣṇa-bhajane ayogya, sat-kula-vipra nahe bhajanera
yogya

yei bhaje sei baḍa, abhakta - hīna, chāra, kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra

[“Birth in a low family is no disqualification for the execution of devotional service to Lord Kṛṣṇa, and birth in an aristocratic brāhmaṇa family is no qualification. Anyone who takes to devotional service is exalted, whereas a non-devotee is always condemned and abominable. Therefore in the discharge of devotional service to Lord Kṛṣṇa, there is no consideration of the status of one’s family.”] [Caitanya-caritāmṛta, Antya-līlā, 4.66-7]

This is direct connection with nirguṇa, guṇātīta. Varṇāśrama is within saṁguṇa. Varṇāśrama is a favourable adjustment to help us in the life of Kṛṣṇa consciousness.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Sattva guṇa may not necessarily connect with nirguṇa. From there also it comes down.

ābrahma-bhuvanāl lokāḥ, [punar āvartino ‘rjuna mām upetya tu kaunteya, punar janma na vidyate]

[“O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.”] [Bhagavad-gītā, 8.16]

Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, and Satyaloka – sat-guṇa, then nirguṇa is Virajā, the non-differentiated, Brahmaloka. Then nirguṇa differentiation, differentiative nirguṇa begins from Śivaloka, Vaikuṇṭhaloka, upward. And the acme is in Kṛṣṇaloka. Hare Kṛṣṇa. Hare Kṛṣṇa. So:

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [Bhagavad-gītā, 18.66]

Tavat karmani kurvita na ne vidyeta yavata mat kathasu [?]

Niyatam kurnatyam [?]

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ [tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

[“Selfless duty performed as an offering to the Supreme Lord is called yajña, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death.

Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (nirguṇa-bhakti).”] [Bhagavad-gītā, 3.9]

Yajño vai viṣṇu [Sacrifice is meant exclusively for Viṣṇu, or Kṛṣṇa.] ahaṁ
hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca

[na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But
since they cannot know Me in this way, they again undergo birth,
disease, infirmity, and death."] [Bhagavad-gītā, 9.24]

Otherwise the spirit of activity will bind you with matter, tightly, then:
[śreyān dravyamayād yajñāḥ, jñāna-yajñah parantapa]

sarvaṁ karmākhilam pārtha, jñāne parisamāpyate

["O Arjuna, subduer of the enemy, of those various sacrifices, the
sacrifice of knowledge as mentioned, brahmāgnāv apare is far superior to
the sacrifice of various articles, indicated by brahmārpaṇam brahma
haviḥ, because all action ultimately culminates in knowledge."] [Bhagavad-gītā, 4.33]

It may give us the touch of pure consciousness. But pure consciousness,
this jīva consciousness is vulnerable. Kṛṣṇa consciousness must have
connection with jīva consciousness. Otherwise that jīva consciousness,
that is not safe. That can again revert, come down, ābrahma-bhuvanāl
lokāḥ. ā-virincyād amaṅgalam [Śrīmad-Bhāgavatam, 11.19.18] Brahmā is
also within the jurisdiction of amaṅgala, that is ominous existence, that is
he'll have to come down, deplore, reaction, lamentation: only to get the
visa of the nirguṇa dhāma.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ] yad gatvā na
nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [Bhagavad-gītā, 15.6]

"My great sphere, My noble sphere is that entering which one cannot have to come back, fall back. That is My own sphere, that in carrying current. The current automatically carrying him towards Me, that Yogamāyā. That is made by Yogamāyā. The current always carrying towards Me, not out carrying but in carrying current."

Devotee: By the Yogamāyā.

Śrīla Śrīdhara Mahārāja: Yogamāyā means yoga, and mahā-māyā...

Devotee: Oh, he's mediator to make connection with Lord.

Śrīla Śrīdhara Mahārāja: So everything, the whole environment will try to draw me towards the centre, all favourable. Here also if we keep in sādhu-saṅga then all the sādhus, the prasāda, everything connected with Kṛṣṇa; that will help to promote me towards my goal.

End of 81.11.21.B_81.11.23.A

81.11.23.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...but the thief will enter. So Kṛṣṇa, because He's a thief He can enter our heart. We have walled up all direction, none can enter. Only as a thief, unwanted thief He will enter, and we will be saved. Because He's a thief we have got some hope, ha, ha, ha, otherwise we are undone. Ha, ha, ha.

Devotee: Ha, ha, ha. [?]

Śrīla Śrīdhara Mahārāja: All sorts of opposition but thief won't lose that chance. So because He's a thief we are saved. Ha, ha, ha, ha.

Devotee: You are also stealing our hearts. [Group laughter]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. So He's stealing, He's the thief within. **Devotee:** He's influenced you also.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: We pray that only the feet of our spiritual master will always rise in our heart to clear all karmas and darkness.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. So absolute good is aggressor, and we have got some hope – trespasser, we have got some hope.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: There was one Haji Mohammed Marsine [?] in Hoogly, a good man, Mohammedan. He used to, old big zamīndār and money, he used to help the poor. But there were some gentlemen who were suffering from poverty but thinking it beneath their dignity to come and beg from him. In that case, he used to throw some money while passing in darkness by his door, within some bag some money he'd throw and run away: Mohammed Marsine [?] one gentleman in Hooghly. So money is coming through a thief, so...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Bilvamaṅgala says: Hatena kenapi bayam satena dasi kritar gopa vidhu brajena [?] “I was walking with the pride that so-ham, I am.”

Syamananda singha syama labdha diksa [?] I got my initiation from the throne of the guru of Māyāvādī so-ham, I am Brahman. From that dignified position I got my initiation. But what is this? Syamananda singha syama labdha diksa [?] One line missing.

Hatena kenapi bayam satena dasi kritar gopa vidhu brajena [?] But the debauch of the gopīs, the heart stealer of the gopīs, gopa vidhu brajena, who was the hunter of the gopīs, one suddenly stole my heart, hatena,

very suddenly, hatena, and aggressively He snatched my heart and ran away, and I'm running after Him. Hatena kenapi bayam satena dasi kritar gopa vidhu brajena [?] I'm now reduced into His slave. I can't live without Him. I'm running after Him. What is my... I was so-ham. My guru is of that position. We hold big position here. And now what is my condition? My heart has been snatched by someone who is that gopī debauch, hunter, that has suddenly snatched my heart. And I am slave to that what is my condition?"

So stealing of the heart, stealer of the heart, of the wealth, a looter, plunderer, the plunderer of our wealth within our heart. Gaura Haribol. Gaura Haribol. All our wealth He comes to plunder, he comes to loot.

Devotee: Śikṣāṣṭakam [8], āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām.

Śrīla Śrīdhara Mahārāja: Yathā tathā vā vidadhātu whatever He may be,

because He has looted. My heart is not with me, and under any condition I am after Him. No other remedy, no remedy but to run after Him because my heart has been stolen. My heart is stolen by Him and I have no other remedy but to run after.

Devotee: Mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam [Bhagavad-gītā, 10.9] Man-manā bhava mad-bhakto [Bhagavad-gītā, 18.65]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

[About forty seconds of Bengali (?) conversation]

Śrīla Śrīdhara Mahārāja: ... previous life was political no, that life has been seized, and new life, they are converted into new life. Then that C.I.D he also was converted.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Purely spiritual. Hare Kṛṣṇa. Nitāi. Nitāi.

What about your Mahāmuni? He left you? Is he staying in Māyāpur or gone to Calcutta?

Devotees: Māyāpur.

Śrīla Śrīdhara Mahārāja: Māyāpur. Hare Kṛṣṇa. Nitāi Caitanya. Gaura Haribol. Gaura Haribol. [No sound for about forty five seconds]

[Then about sixty seconds of Bengali (?) conversation] [Then no sound]

for the last one minute forty seconds]

End of 81.11.23.C

81.11.24.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...who are well versed in the Vedic knowledge, they are vidva, they are scholars. Vidvadbhiḥ sevitaḥ. And what they accept in their life, practising, those who are well established in Vedic knowledge, they are practising for themselves. That sort is dharma, vidvadbhiḥ sevitaḥ. Sadbhir, then, not only by the scholars, but by the sādhu: that means not intellectual realisation, understanding, but who has got śābde pare ca niṣṇātam [Śrīmad- Bhāgavatam, 11.3.21], who has got some affinity and attraction and got guidance from that revelation, revealed truth, sadbhir. Nityam adveṣa-rāgibhiḥ. And the negative phase will be adveṣa-rāgibhiḥ, they're indifferent to any gain and loss of this world. They're perfectly spiritual, their faith is that way, and they have no faith in mundane loss and gain. Nityam adveṣa-rāgibhiḥ. Not veṣa nor rāga, neither preference, nor this spiritual rejection of mundane wealth, things, adveṣa. Hrdayenābhyanujñāto, and the fourth is he must get his heart's approval, from internal approval he must have. Hrdayenābhyanujñāto. The heart will say, 'Yes, it is this. I'm satisfied.' These four signs there must be in the conception of one's duty – approved by the Vedas, approved by the realised souls, and no affinity for the loss and gain of this mundane world, and approved by one's own conscience, inner feeling. These four signs there should be in duty; then it is duty.

vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata

[“We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our karma, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere.”] [Śrīmad-Bhāgavatam, 11.20.30] & [Manu-Saṁhitā, 2.1]

In Bhāgavata [11.2.42]:

bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālāḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo
'nughāsam]

[“As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things.”]

Bhaktiḥ pareśānubhavo viraktir, anyatra. So vidvadbhiḥ sevitaḥ sadbhir means pareśānubhavo, nityam adveṣa-rāgibhiḥ, viraktir, anyatra. And bhakti means approval from the heart, and both nistha.

vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hr̥dayenābhyānujñāto, yo dharmas taṁ nibhodhata

In what connection it came? Definition: Oh, that who will be a bona fide preacher.

Swāmī Mahārāja said: “All that sincerely came to me and have appreciated my cause, my truth, he’s a bona fide agent to distribute my, to extend, to distribute my call to the public.”

But he must be indifferent to the loss and gain of this mundane world. He must be true to his own principle, and the principle of Swāmī Mahārāja. And with some sort of knowledge in the scripture, Nāma bhajan etc., and of course heart’s approval is with them: must be sincere. He must feel some urge from within, ‘That this is the wealth of my Guru Mahārāja. I shall distribute them all around, and I’ll dispel the darkness, the ignorance of the people at large. This is the blessing of the Lord.’

...

Visaye sangaye asteya siddhanta [?] the beginning I forget.

atyāhāraḥ prayāsaś ca, [prajalpo niyamāgrahaḥ

jana-saṅgaś ca laulyaṁ ca, ṣaḍbhir bhaktir vinaśyati]

[“One’s devotional service is spoiled when he becomes too entangled in

the following six activities: (1) atyāhāra - eating more than necessary or collecting more funds than required; (2) prayāsa - over-endeavouring for mundane things that are very difficult to obtain; (3) prajalpa - talking unnecessarily about mundane subject matters; (4) niyamāgraha - practising the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scripture and working independently or whimsically; (5) jana-saṅga - associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) laulyaṁ - being greedy for mundane achievements.”] [Śrī Upadeśāmṛta, 2]

To become too much adherent to particular cause – of course except that of devotion, prayāsaś ca. When one engages himself in a, to attain something he devotes his... energy for his... becomes mad. You should not be so much mad to go on to a particular destination. Wait and see the wave. Try to read the divine wave what is coming to you, and how it wants you to adjust with the environment. You are to read that and go on. And because you have begun, you have chosen a particular direction to start, and there are so many opposite currents and you engage yourself only in that blindly, that will be a hindrance. So yukta-vairāgya, you must have to read not this side, I shall have to move that side. Not blind madness for any particular action. You must read the environment, the circumstances, and do accordingly.

Prajalpa, indulgence in talking about ordinary things. We should try to keep up our energy and utilise for the service only, and not allow us to discuss ordinary things of these mundane topics, towards too much attraction for newspapers, and to read through them and keep. But sometimes the preachers they should have some knowledge of the environment, so for that purpose he may read newspaper. And only to make his speech as a living one, or modern, not of the ancient type, but to meet the men of modern education, some modern things we should have to have some connection. Then the speech, the preaching will be a living one; otherwise it will be something like dead. So the present ways of the time we shall have to be acquainted with, but not to be a voracious reader of newspaper or any other news. The object will always be to take

the advantage of the situation, what is going on around, asteya siddhante laulyam [?]

Laulyam means very softness. Whatever proposal comes he accepts that without – laulyam has got another meaning, softness of course towards the truth, amenable, to be humble, that is another thing, laulyam. Laulyam api mūlyam ekalam.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate tatra laulyam api mūlyam ekalam, janma-koṭi-sukṛtair na labhyate]

[“Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.70]

Our earnestness is only the only price to attain that divine love. But here laulyam means karkat [?] laulyam. Whatever is presented before me I want to, I feel some weakness within me to get that. That is laulyam. Too much, without consideration we accept anything and everything. Whatever is presented before me I feel tempted for that. That is laulyam, that sort of attitude, whatever comes he purchases that, without consideration whether it will be beneficial or injurious. No time to think like that. That is laulyam.

Atyāhāraḥ prayāsaś ca, prajalpo niyamāgrahaḥ, jana-saṅgaś ca laulyam ca. Atyāhāraḥ prayāsaś ca, prajalpo niyamāgrahaḥ. The niyamāgrahaḥ is one thing, niyamāgrahaḥ means to do much of a particular law, and to ignore also the law, total ignoring of the law. Law means laws and rules that are given in the scripture, that law, śāstric law, śāstric rule. ‘No, don’t care for that, any śāstric rule, and viddhi,’ to hate the viddhi, ‘so I want raga. I want spontaneous tendency within me. I don’t care for any śāstric

rules.' To make too much of that, that is also bad. Either, and to make much of the rules, only to accept the viddhi, and there is no chance of the internal flow to...

End of 81.11.24.A

81.11.25.B_81.11.26.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: [?] vaiṣṇava pradhāna [?] but in the course of his activity he came to face with such opposition. He was tempted and lost himself. [?] vaiṣṇava pradhāna [?] When one is required to change his Guru, for some reason or other.

_____ [?] He lost. Then a bona fide disciple to disassociate from him and to take new course. Of course that is not very fortunate, but unfortunately if it happens in the life of anyone, what to do? He should not be doomed. So he has to change his course. That is also provision, but that is very rare. Generally, that is a disastrous misfortune in one's life that he is to change. It is not a happy thing. But still it happens but for his previous karma, he must have to change for necessity. He cannot consciously allow himself to go to hell.

Whenever he gets his conscience dictation, 'This is so and so. I have come and I have taken a wrong train. I shall go to Delhi in a junction but by mistake I have taken another train. It is carrying two or three stations in the opposite direction. Then I come to senses, what is the matter? Why I am at this station. Then I have to consult and then to get down and take

the right train to go to the right goal.' Something like that, the wrong selection. Hare Kṛṣṇa.

The cooperation, hearty cooperation with the Ācārya, that is necessary, if that is challenged in any way, and which side is blamed, is erroneous, all these things should be considered. Sometimes it may happen that the śiṣya, the disciple came with some good will, and now he has got deviation. He may see, 'That it may be too much for me. I can't accept him, so I must go to a more mild temperament, or a less qualified Guru who may support my ill dealings also, to certain extent.' Sometimes the separation may be effected from the fault of the disciple also. It may be. He can't stand; then he goes back and takes a saḥajiyā guru. Just as Nadiyānanda and Hiranyagarbha, misguided, against the will of Swāmī Mahārāja they went to Lalitā Prasāda and got very cheap and less price, very cheap bargain, and they swallowed that pill.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: So then the best question is, the real question is, how can I serve?

Śrīla Śrīdhara Mahārāja: Yes, service, service is all important, always, that, 'I may be, my necessity is to satisfy Kṛṣṇa. I am far away. Through what connection my energy may reach to His satisfaction; and that is the main problem. Through whom my energy may be utilized for His satisfaction.' That is the general necessity, and hankering, and everything. That idea should regulate all our thoughts. 'How, I am far off, how my energy can be utilized for His satisfaction: or for the satisfaction of His own, real paṣāda?' One and same thing, that should always be the subject of our quest, how? How? Whatever little knowledge I can command that must be utilized only in this, how? And bhaktyā sañjāyā bhaktyā...

[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim bhaktyā
sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

[“The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.”] [Śrīmad-Bhāgavatam, 11.3.31]

...and if a little progress in the right direction – that will help me more and more. That will fetch the remuneration. That will be transformed into that real tendency, gain. The interest will be transformed into capital. 'Dāsa' kari' vetana more deha prema-dhana. That means the interest is converted into capital, and more interest. And that interest is again adding capital, and more interest. 'Dāsa' kari' vetana more deha prema-dhana, the prema, love, tendency to serve. I shall serve and the remuneration will be more tendency to serve, more and more tendency to serve. The whole thing will be added in the capital. The production will come, automatically to add the capital, 'dāsa' kari' vetana more, the dedication, world of dedication. And the exploitation is just the opposite, always adding to the loan, whatever, as much as I exploit, it is being added to the loan: my debt, capital.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura
Haribol. Nitai Gaura Haribol.

Gaura Haribol. Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja, when Lord Caitanya took sannyāsa from Keśava Bhāratī, was Keśava Bhāratī a Vaiṣṇava or a Māyāvādī?

Śrīla Śrīdhara Mahārāja: Ostentatiously, Māyāvādī, but coming in connection with Caitanya Mahāprabhu he became Vaiṣṇava. That will be easy explanation. Otherwise we may also think that he was a Vaiṣṇava in the garb of Māyāvādī to help the pracāra, the preaching of Mahāprabhu for the formal help to Him. He was already there in that post. The Māyāvādī sannyāsīs had recognition at that time much over India, all over. And Mahāprabhu took that garb for that purpose, to facilitate His preaching activity. All these things may be explained. Gaura Haribol. Gaura Haribol. But generally we may take it like that. Keśava Bhāratī began to sing and dance with Mahāprabhu when He began after sannyāsa. The saṅkīrtana Keśava Bhāratī also joined. He was immediately converted.

And before taking the mantram Mahāprabhu Himself gave him the same mantram. “Please consider whether this mantram I got in dream, whether this is applicable. You please consider it.”

In it this way Mahāprabhu gave the mantram to him. “Yes, yes, it is all right. I shall give You that.”

You have seen that place, Katwa? No?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Hari. On the banks of the Ganges like this, there is the āśrama of Keśava Bhāratī. [?] I have written in that poem.

lakṣa locanāśru-varṣa-harṣa-keśa-kartanaṁ, [koṭi-kantha-kṛṣṇa-kīrtanādhyā-daṇḍa dhāranam nyāsi-vesa-sarva-deśa-hā-hutāśa-kārtaraṁ, prema-dhāma-devam eva naumi gaura-sundaram]

[“Amidst the showering of tears of sorrow from the eyes of millions, He gladly cut off His beautiful long hair. As He accepted His daṇḍa, millions of voices were singing the glories of Kṛṣṇa. Thereafter the people of all lands cried out desperately in grief when they saw Him in the dress of a sannyāsī. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love.”] [Śrī Śrī Premadhāma-deva-stotram, 16]

Thousands of people are shedding tears. And Mahāprabhu He’s having a shave of His beautiful hair, beautiful figure, beautiful curly hairs: like Śukadeva Goswāmī.

And the barber he’s going to shave and he’s shivering back, can’t. “How I can shave this curled, beautiful hair, from the beautiful head?” He shrank away. Anyhow, the order must be carried out. He began with his tears. And thousands of people seeing the scene they are crying, some aloud. Some even became mad, could not stand the scene.

One of them, the father of Śrīnivāsa Ācārya, Caitanya dāsa Padmanabha Bhaṭṭācārya he was a class friend of Mahāprabhu. And he went to his father-in-law’s house near Katwa from Chakondi on the other part of the Ganges, and heard that Caitanya, Nimāi Paṇḍita has come to take sannyāsa. He went to see that. And seeing all this he became dumb. And after that was finished he became half-mad. And from him, nothing came

from his mouth but Caitanya.

Whatever anyone said - Caitanya. He heard the name, that Kṛṣṇa Caitanya. Whatever anyone says to him, Caitanya. No word comes from his mouth, he's mad. Then his name was Caitanya dāsa. The former name Padmanabha that vanished and everyone used to call him by the name of Caitanya, Caitanya dāsa. Half mad he went. The scenery he could not stand.

Keśava Bhāratī he, the sannyāsī, in his heart, he also did not venture to give Him sannyāsa. "Such a beautiful young man of infinite promise, of the world, He will take sannyāsa? Then how, we cannot tolerate His life of renunciation. How His wife and mother and other near devotees they can tolerate? So many will die. If I give sannyāsa to Him many of His kinsman will die, so we can't tolerate." So, such was the wailing.

Lakṣa locanāśru-varṣa-harṣa. But Mahāprabhu is very cheerful. He Himself is very cheerful. "I am going to relieve so many souls from their eternal misery and affliction. I am going to accept that task, that task that for which I have promised to deliver the whole world from this ocean of misery and to take them to the nectarine world." He is very happy. He is cheerful. Lakṣa locanāśru-varṣa-harṣa-keśa-kartanaṁ, koṭi-kantha-kṛṣṇa-kīrtanādhyā-daṇḍa dhāranam. And within the high tension of Kṛṣṇa kīrtana then He took the daṇḍam. Hā-hutāśa, sarva-deśa. And the whole world around was diving in the ocean of despair and sorrow. Hā-hutāśa, sarva-deśa. Kṛṣṇa-caitanyākhyā-kṛṣṇa-nāma-jīva-tāraṇam, [Premadhāma-deva-stotram, 17]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Lakṣa locanāśru-varṣa-harṣa-keśa-kartanaṁ, I forget. Hare Kṛṣṇa. Hare Kṛṣṇa. And Mahāprabhu He Himself was also

mad. “I must run to Vṛndāvana.” His attitude was like that. “I have given up all My connection with the apparent attraction. And exclusively I must run to Vṛndāvana to engage Myself exclusively in the service of Kṛṣṇa.”

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsītāṁ pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāram, tamo mukundāṅghri-niṣevayaiva

[As a brāhmaṇa from Avantī-deśa said: “I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.”] [Śrīmad-Bhāgavatam, 11.23.57] & [Caitanya-caritāmṛta, Madhya-līlā, 3.6]

In Bhāgavatam there is a story of tridaṇḍī-bhikṣu of Avantī. There is this śloka. This śloka Mahāprabhu sang and ran after Vṛndāvana.

prabhu kahe – sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila
nirdhāraṇa

[Śrī Caitanya Mahāprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.] [Caitanya-caritāmṛta, Madhya-līlā, 3.7]

parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya saṁsāra-
tāraṇa

[The real purpose of accepting sannyāsa is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.] [Caitanya-caritāmṛta, Madhya-līlā, 3.8]

“This dress, this garment of a sannyāsī is meant only for external adjustment. But the real thing is to serve Mukunda. Now I have cut off all My connection with all conception of duties, and the only duty is one duty; that is the service of Mukunda. And I must run to Vṛndāvana and engage Myself in the cent per cent service of Mukunda there. No other consideration of any other duties to be attended by Me.”

In this way madly He began to run, but no direction, sometimes this side, sometimes that side, but running, always running. And Nityānanda Prabhu, Mukunda, Jagadānanda and Candraśekhara, these four are also trying to follow Him but they can't. Sometimes darkness came, night came, and at their best they are trying to follow Him, sometimes Mahāprabhu is lost in darkness. They are all disappointed. Then they find, they come to hear that some piteous tone of wailing, 'Kṛṣṇa, Kṛṣṇa, Kṛṣṇa.' And with that direction they are going that side. And they saw Mahāprabhu fell on the crops, on the ground, and chanting like that, 'Kṛṣṇa, Kṛṣṇa.' Then they began to...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

In this way whether night or day running, going to Vṛndāvana. Then anyhow the attraction of the devotees got the better side. And Mahāprabhu was attracted in His trance towards this side, “I’m going to Vṛndāvana.” But the direction is opposite, towards Śāntipura. And Nityānanda Prabhu and others they are following.

Then after twelve years consciousness, this worldly consciousness, as if to be said, coming back, and Nityānanda Prabhu appeared in His front.

Mahāprabhu asking, “Where do you go, You Śrīpād sannyāsī?”

Nityānanda Prabhu also in red cloth, He can’t recognize Nityānanda Prabhu, so familiar. But He’s looking; only a sannyāsī is going in front of Him.

“You Śrīpād: where do you go?”

“I shall go to Vṛndāvana,” Nityānanda Prabhu says.

“I shall go to Vṛndāvana with You. How far Vṛndāvana will be from here?”

“Just see, there is Yamunā.” Nityānanda was showing the Ganges, near Kalna. He’s showing the Ganges saying, “Here You see Yamunā.”

“Oh, We have come so near to Yamunā?” Then Mahāprabhu took His bath in Yamunā. aho bhāgya, yamunāre pāiluṁ daraśana, [eta bali’ yamunāra karena stavana]

[The Lord said: “Oh, what good fortune! Now I have seen the River Yamunā.” Thus thinking the Ganges to be the River Yamunā, Caitanya Mahāprabhu began to offer prayers to it.”]

[Caitanya-caritāmṛta, Madhya-līlā, 3.27] There is a śloka:

cid-ānanda-bhanoḥ sadā nanda-sunoḥ, para-prema-pātri drava-brahma-gātrī aghānām lavitrī jagat-kṣema-dhātrī, pavitrī-kriyān no vapur mitra-putrī

[“O daughter of the sun: although you have appeared in the form of water, you are most dear to the son of Nanda, who is the spiritual sun. You dispel the sins of all sinners. Please purify this mortal body.”]
[Caitanya-candrodaya-nāṭaka, 5.13] & [Caitanya-caritāmṛta, Madhya-līlā, 3.28]

“O daughter of the sun, Yamunā, purify My body. Cid-ānanda-bhaṇoḥ sadā nanda-sunoḥ. The son of Nanda, who is the spiritual sun, para-prema-pātri, you are very favourite to Him. Drava-brahma-gātrī. Though you appeared in the form of a liquid, but your real acquaintance is there. Drava-brahma-gātrī. Aghānām lavitrī. You can dispel the sin, clear the sin of the sinners.

Aghānām lavitrī jagat-kṣema-dhātrī, pavitrī-kriyān no vapur mitra-putrī.
Please purify this mortal body.”

With this song He entered the Yamunā and finishing His bath.

Nityānanda Prabhu managed beforehand, He had sent Chandraśekhara, “Go and inform Advaita Ācārya to come with a boat and new bahirvāsa [fresh garments], and from there go to Śacī Devī and inform them that we have taken Him to the house of Advaita Ācārya.”

Then after finishing His bath when He came again on the bank He saw that Advaita Ācārya was suddenly here. The ordinary knowledge is gradually becoming clear. “You are Advaita Ācārya I see. I can recognize you. How could you come to Vṛndāvana, how do you know that I am in Vṛndāvana? You are Advaita Ācārya?”

Advaita Ācārya said, “Yes, I am Advaita Ācārya. And it is for my fortune that You have come here near the Ganges.”

“Oh, it is Ganges?” “Yes.”

prabhu kahe, - nityānanda āmāre vañcilā, gaṅgāke āniyā more yamunā
kahilā

[Śrī Caitanya Mahāprabhu then said, “Nityānanda has cheated Me. He has brought Me to the bank of the Ganges and told Me that it was the Yamunā.”] [Caitanya-caritāmṛta, Madhya-līlā, 3.34]

Then Mahāprabhu came perfectly in this world, His consciousness. “Oh, then the whole, it is a conspiracy of Nityānanda. He has taken Me here on the Ganges and He has said it is Yamunā. A hoax, I am prey to His hoax.”

ācārya kahe, mithyā nahe śrīpāda-vacana, yamunāte snāna tumi karilā
ekhana

[When Śrī Caitanya Mahāprabhu accused Nityānanda of cheating Him, Śrīla Advaita Ācārya said, “Whatever Nityānanda Prabhu has told You is not false. You have indeed just now taken Your bath in the River Yamunā.”] [Caitanya-caritāmṛta, Madhya-līlā, 3.35]

Advaita Ācārya came with argument, “No, no, Nityānanda Prabhu has not spoken any falsehood. You have really taken bath in Yamunā. Yamunā and Gaṅgā, the confluence in Allahabad and it is mentioned in the śāstra, in the western side the Yamunā and the eastern side is Ganges. Now You have taken Your bath in the western side so You have taken Your

bath in Yamunā according to the śāstra. So He has not told any lie.

Anyhow I have come with this new bahirvāsa [new cloth] for You. The wet bahirvāsa You leave and take this new garb. And anyhow I have managed to cook something. For three days You are fasting. And today as a sannyāsī You have some bhikṣā in my house, the poor man, You must come here.” With folded palm, then what to do? They took Him by the boat to Śāntipura house.

And then next morning Śacī Devī came and about ten or twelve days Mahāprabhu passed there in kīrtana. Acyutānanda, the youngest son of Adwaita Ācārya, he was great devotee, he told so many things. Raghunātha also came there to meet Him.

And then after ten or twelve days He started for, Śacī Devī told, Mahāprabhu asked Śacī Devī, “This body is fully yours. Whatever you will order I shall carry out that. I give it to you My mother.”

Sacī Devī told, “If You remain here of course it will be my pleasure, but people will blame You. I would not be able to tolerate that. So you please live in Nīlācala, in Purī, not so far as in Vṛndāvana. There so many people always coming and going, close to our place. Sometimes the devotees will go and come and I shall get Your news, that You are all well. And I shall be satisfied thereby. I don’t ask You to remain at home. Then the world will blame You. I won’t be able to tolerate that.”

So Mahāprabhu started for Nīlācala and stayed there. Two years He had a tour in southern India making so many devotees, so many scholars and devotees. And especially Rāya Rāmānanda and Sārvabhauma, all these things are there.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Rāmānanda-saṁvāda, that is unique thing for the devotees. By gradual process from varṇāśrama to the highest acme of our realization has been very beautifully and very

cleverly, very reasonably has been described there, to capture ones heart. Hare Kṛṣṇa. The whole adjustment of the Gauḍīya Vaiṣṇava philosophy is to be found there, if one minutely goes through that conversation. The conversation covers the whole distance. The whole development of the Gauḍīya Vaiṣṇavism is there. It is so great and so beautiful, so charming and so fulfilling all our aspirations, it is there. Rāmānanda at Godāvarī. And Mahāprabhu also came with His full fledged svarūpa, Rādhā-Kṛṣṇa-milita and never He expressed Himself in that light, that as Rādhā and Kṛṣṇa both combined He has come here. Only it is disclosed on the banks of Godāvarī there, Rāmānanda.

Gaura Hari. And Rāmānanda is told to be Viśākhā sakhī, Viśākhā sakhī. So much so that some say that Mahāprabhu He showed to take initiation from Īśvara Purī, He showed to take sannyāsa from Keśava Bhāratī, and He showed to take rāga-mārga initiation from Rāmānanda.

Sakhī līlā vistari sakhī asvadhayī [?] Only the sakhī's are entitled to give entrance into that mādhyura rasa līlā of Rādhā-Kṛṣṇa, none else. Only the she-friends of Rādhārāṇī, they are also eligible only to give admission to others, to allow their admission or entrance into their group, it is their master. Rāmānanda was a sakhī. Mahāprabhu He is there but it His show: direction, a mystic direction that we must submit to a sakhī and sakhī can discuss.

Kalidāsa, he has discussed the pastimes of father and mother. That is according to the ornamental thing, it is very awkward thing. One should not describe the secret pastimes of father and mother. That is awkward, ludicrous.

So only sakhī, the she-friends, they can only deal perfectly, they're entitled to deal in a perfect way, complete way, the dealings of the nayikā, the hero and heroine of the transcendental realm.

So Mahāprabhu's making inquiry and Rāmānanda is answering, replying. It shows that Mahāprabhu is hearing from Rāmānanda. To Keśava Bhāratī He also put the mantram and took from him. And here also He's

inspiring Rāmānanda, and the answer coming from the mouth of Rāmānanda, what is the līlā of Rādhā-Govinda, all these things, Vṛndāvana. Hare Kṛṣṇa. Gaura Haribol. Rādhā-bhāva, mahā-bhāva, rasa-rāja mahābhāva dui eka rūpa.

[tābe hāsi' tāhre prabhu dekhāila svarūpa] 'rasa-rāja', 'mahābhāva' — dui eka rūpa

[Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya.]

[Caitanya-caritāmṛta, Madhya-līlā, 8.282]

dekhi' rāmānanda hailā ānande mūrcchite [dharite nā pāre deha, paḍilā bhūmite]

[Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.]

[Caitanya-caritāmṛta, Madhya-līlā, 8.283]

Rāmānanda could not stand. He fell down and unconscious. Rāmānanda fell down unconscious after having a darśana of that Rādhā-Govinda milita and Mahāprabhu. Then Mahāprabhu by touching his body again took him into proper consciousness. And Rāmānanda saw that the same sannyāsī is sitting in his front. Then Mahāprabhu said, "Today it is late, I shall go now."

“Yes, You can go. Mahāprabhu.”

...

Gaura Haribol. Gaura Haribol. Gaura Haribol.

No more today, here we finish. What’s the time? Half past nine.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Sometimes mind is giving me very much problems and I become very lazy. Sometimes I don’t like to get up in the morning. I like to sleep very long. And I don’t like to chant my rounds. This time I have not so much attraction to any devotional activity. So what can I do not to fall in this condition?

Śrīla Śrīdhara Mahārāja: The only medicine is the association. To associate with those whom you can regard, you have got regard. To keep you in their association so they can help you from your slothfulness. Association is the most powerful thing to convert from one thing to another. Saṅga, bad saṅga, bad association takes one towards bad direction, and good association towards good direction. No medicine, of any other, this is the medicine.

And next, the good scripture, śāstra, sādhu and śāstra. Sādhu is more living and śāstra is passive, sādhu is active. So active help is necessary and anyhow to put ones own self in the charge of a sādhu for whom he has got sufficient regard. You won’t be able to avoid his request, his order, so to live with such a sādhu, gentleman. That he will take care of me and he will try to goad me towards my destination. My well-wisher

who wish me well and take care of me and will come to help me out of his own accord through affection for me, so to earn, to make arrangements of such company. My senses, that is the environment is drawing towards it for exploitation, or slothful tama-guṇa, for sleep and for indolence, this is tama-guṇa, and raja-guṇa, exploiting tendency. These are enemies.

And if possible to engage in some responsible service, responsibility automatically engages us in activity. So some responsible duty under the direction of whom we can respect, revere, that is necessary to take me up again. To rise up with energy and engage in the service of the unknown good which is far off, and the presence of which we can feel in the sādhu. In their activity, their endeavour, their talk, discourse, everything, we can trace the divinity, divine presence only in the conduct of the sādhu. Otherwise that is far off from me. And I may tend to go away because that seems to be unknown and unknowable. But the living and the earnest activity and the hope, enterprise, all these things may encourage me to be reinstated in my former expectation and prospect. That is becoming vague, the prospect, the ideal prospect, spiritual prospect is becoming vague, fading away, so the despair and depression. Hare Kṛṣṇa. To associate with sādhu whom you can regard and to get some responsible duty from him: that can help.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīla Śrīdhara Mahārāja, there is a verse in the Bhāgavatam, it starts: atra sargo visargaś ca, sthānaṁ poṣaṇam ūtayaḥ

manvantareśānukathā, nirodho muktir āśrayaḥ

[Śrī Śukadeva Goswāmī said: In the Śrīmad-Bhāgavatam there are ten divisions of statements regarding the following: the creation of the universe, sub-creation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum.] [Śrīmad-Bhāgavatam, 2.10.1]

Could you explain?

Śrīla Śrīdhara Mahārāja: In this scripture so many things have been related...

End of 81.11.25.B_81.11.26.A

81.11.26.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: World is here, I am here, and I am unsatisfied. How can my inner self be satisfied? That is our necessity, how the inner thirst can be quenched. We are in want. How this want can be removed, by what process? There are so many things. I have got this body, the bone, the nervous system, the blood, and to know anything and everything about them, and what is the composition of the blood. These things are unnecessary details, not necessary. I am uneasy. I want to remove... The question should be regulated like this. Ke ami, who am I? And why I am troubled? [?] I don't know how to get rid of these problems. A general question, I am concerned with these general questions, this inquiry athāto brahma-jijñāsā, where from I have come? How I am living, and what is my future? These are the main questions concerning me and I must concentrate whole of my energy to solve that; not only myself but whatever I look and see and experience. The answer: yato vā imāni bhūtāni jāyante, the broad way, the wide way, the solution for all.

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti

yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa

[“The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him.”] [Taittirīya Upaniṣad, 3.1]

There should be a nature of question, inquiry: a method of proper inquiry. Inquire after this and that, hundred things, that is waste of energy. The śāstric inquiry has been couched in such way. Where from we have come, and what maintains, sustains me? And what is my future? Why I am uneasy? And how my inner fulfilment I can get, acquire? Our questions, our inquiry should be in such a standard way, otherwise they’re disease of inquiry, not inquiry proper. So many curiosities may come and that has got no end. So we should learn how to question, how to make inquiry. And our energy has got some value; not to waste it, in every way. In inquiry to fulfil, in the way of fulfilment also how to reach the goal, save our energy and regulate in a particular proper channel, proper channel. Then in Kali-yuga sādhu-saṅga, Kṛṣṇa Nāma, a standard company, a standard association, that is the real and only helpful necessity of our life. Otherwise deviation from that, I may be misguided at any place, any stage. Sādhu-saṅga and Kṛṣṇa Nāma. Sādhu-saṅge kṛṣṇa-nāma ei mātra cāi, only this thing is necessary.

sādhu-saṅge kṛṣṇa-nāma ei mātra cāi, saṁsāra jinite āra kona vasttu nāi.

To get out of the undesirability nothing is so useful, nothing is so useful. The substance of all advice, Mahāprabhu says. Sādhu-saṅge kṛṣṇa-nāma, only Kṛṣṇa Nāma without sādhu that is also to go on with difficulty:

sādhū-saṅga, in one word sādhū-saṅga. The standard inquirer, a standard realizing soul, anyhow, to get his company, secure his company, then everything we get. And sādhū śreṣṭha is Guru, Gurudeva is the king of the sādhū, of the good men, a divine personality who can guide. Guru means who can guide me satisfactorily, in other words, whom I can believe, whom I can trust to my utmost understanding and submit, surrender. My inquiry is being fulfilled to its utmost necessity. But still I can't limit him more. Then we are to surrender. As much as I can make inquiry that is satisfied. And also I find that what I do not know, that is to be traced there, traced there, so I can trust and surrender, cast myself at His mercy, some mystic confidant. Then we surrender. The best of the sādhū of my experience, I can't measure divinity and honesty in him. As much as I can get, I can know, I can enter, more than satisfied, so cast there, of the unknown hope. Try to collect all the energy possible to surrender at his disposal, and do accordingly.

Amar naihita [?] I do not belong to myself. I belong to him. With this spirit! I have no right. I have already offered me, given away to him. And whatever he will direct, detect, I must do that; this moral obligation I have got with him. I won't indulge in letting out my so many internal mental propensities to go their own way. I won't be master, any longer master of my own. My master is the Ācārya. I want to have that sort of thing, that option, that interest-less work, non-interest apparently, apparently not my individual interest. My individual interest has been sacrificed. So a higher conception I have got of the higher world. My ego, I must not allow myself to be the king of my own self. My good consideration has taken me to such a place that I can surrender. By surrendering I may earn more, that mystic idea, conception.

My suggestion, my conception and my suggestion, what duty I am to take, that is lower than I am satisfied. Then if I do according to his direction and suggestion I'll be more benefited, some sort of underground hope, a strong hope, deep hope of such character. Then we'll be more gainer, more gainer. Higher direction from above, higher submission, higher direction from higher and higher, deeper sphere of love and duty, high wave, I am to connect with the high and subtle-most wave. And I will be more benefited. That is the idea. So I shall try to be at the disposal of

the higher agency of the higher thinking and higher provinces. On the whole that should be the idea, to come in connection with the higher layer of life, the most subtle layer of life. Hare Kṛṣṇa. Anyhow! Different waves there are around, all of different types, of different interests, of different loss and gain. But to connect with the highest, that should be our...

...

There was one Bakut Singh [?] in Punjab. He was a revolutionist, anarchist. When I was in Delhi, nineteen twenty nine or so, some of them, a man of Punjab Bakut Singh, and he was a good man on the whole, and very bold. I was there in Delhi at that time. He and [?] or someone, came as a visitor in the parliament house and threw some bomb on the parliament, to make show, not to hurt anybody. Then an inquiry was made.

And they came to give their statement. "But what is this fun? Only to show our objection, our protest, I have thrown this, not to kill anyone, but to dishonour this sort of parliament. This is no svārāj, no independence, no real parliament. It is a sham. So we despise it."

Anyhow with this thread some inquiry was made, and it was found that he's entangled with many murder cases also. So he was hanged.

There was a case and the Gandhi at that time went to – Erwin was the viceroy, went to propose to Erwin that, "Release him, he's a good boy. And hang me in his place, I offer myself."

"Why you do so?"

"He's a very good man but only he is in the himsā, the violent way, violent means he has been taken. And by my offering my life for him, he may change from violent to non-violent. That is my hope. So I offer."

Erwin rejected.

Bakut Singh was hanged, and before his hanging he told, "I am very

eager to see the life after death. This has been finished to me. The charm of this life has already been finished. Only I am very eager to see, what is the life after death?”

So from time to time this comes to my mind. And I also say to my friends that the charm of this life, it is finished. What is there more? Already we have got good experience, this is all stale. After all, janma-mṛtyu-jarā-vyādhi [Bhagavad-gītā, 13.9], where these four enemies are present there cannot be any real happiness. Where is death, there cannot be any happiness, always under the threatening of death. So this is finished, no charm. With eagerness we must make inquiry for a soil where to live, must select a higher plane where we can really live.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ] yad gatvā na
nivartante, tad dhāma paramaṁ mama

[“My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode.”] [Bhagavad-gita, 15.6]

ābrahma-bhuvanāl lokāḥ, punar āvartino ‘rjuna mām upetya tu kaunteya,
punar janma na vidyate

[“O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.”] [Bhagavad-gītā, 8.16]

“A permanent acquisition only is possible in My plane.”

And these occupations and kingship are all dream. So if we want to get out of this dreamy life and enter into reality then raise yourself to the standard of finding, however subtle it may be, the plane of reality which cannot be devoured by death. Collect your energy to build up something permanent. And what will be demolished the next moment, you are going to invest your energy for that, a foolish attempt.

uddhared ātmanātmānaṁ, nātmānam avasādayet

ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ

[“The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy.”] [Bhagavad-gītā, 6.5]

You are your friend, mind it. And you are your enemy also. You are your own enemy if you do not mind your own development, your progress real; then you are your enemy. And you can be your own friend. And none can do so much help to you as you yourself can do.

bandhur ātmātmanas tasya, yenaivātmātmanā jitaḥ [anātmanas tu śatrutve, vartetātmaiva śatruvat]

["For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy."] [Bhagavad-gītā, 6.6]

If you can have self-control, collect yourself, your energy from going astray and direct it to the proper channel where you can really thrive, then you are your friend. And if you allow yourself to be led by so many senses of lower nature, and who are always trying to move in the land of reaction, exploitation and reaction, suffering: then you are your own enemy. You have done with your own. Consider all these things.

[iti te jñānam ākhyātām, guhyād guhyataram mayā] vimṛśyaitad aśeṣeṇa, yatheccchasi tathā kuru

["I have now disclosed more and more hidden treasures to you. Remember all this, and then do as you wish."] [Bhagavad-gītā, 18.63]

Consider and consider deeply, and take the right step what to do. A human life is very valuable. You have got the power of discretion, discrimination. If you go in the other such as reaction compelled by the reactionary wave as a tree or a beast, where you will be? And can you tell for certain that the next life you may not be degraded into an animal life, what guarantee is there? And everything is not in debt. The progress is not in darkness, in ignorance only. You will be able to feel what real progress is if you really participate in it. Then you will feel, hr̥daye nābhya nujñāto [Mānu-Saṁhitā, 2.1], your heart's approval you will get, you can feel. Your inner approval you can feel, you can conceive. Not that a

bogus hope has been given to you and you will be taken in a foreign land and there you'll be murdered and whatever. No, it is not like that.

bhaktiḥ pareśānubhavo viraktir, [anyatra caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo
'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [Śrīmad-Bhāgavatam, 11.2.42]

Then that famous śloka of Bhāgavatam:

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ [kṣīyante cāśya
karmāṇi, dṛṣṭa evātmanīśvare]

["Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master."] [Śrīmad-Bhāgavatam, 1.2.21]

Whenever you are eating something, your belly will be a witness. Your belly will say, "Yes I am eating. Yes I am eating." Bhaktiḥ pareśānubhavo – prapadyamānasya yathāśnataḥ syus – bhakti – tuṣṭiḥ puṣṭiḥ kṣudapāyo [Śrīmad-Bhāgavatam, 11.2.42]. The satisfaction of the hunger, and

gaining strength more than when you are unfed, and the conscious experience that you are fed, tuṣṭiḥ puṣṭiḥ kṣudapāyo. And no longer any feeling of necessity of eating more and more: these are the proofs for your progress. Hare Kṛṣṇa. The most valuable time and it is being lost by misapplication. For want of misapplication, mal application, the most valuable time, energy is being lost. Awake, arise.

uttiṣṭhataḥ jāgrataḥ prapya varāṇ nibodhataḥ

[kṣurasya dhārā niśitā duratyayā durgam pathas tat kavayo vadanti]

[“Awake, arise: Having obtained the human form of life, you must not sleep in the darkness of ignorance. Awaken knowledge of your real self by associating with great souls and obtaining their mercy. This material creation is as sharp as a razor’s edge, for it is the cause of many miseries. It is impossible to cross over without transcendental knowledge. Therefore one must take shelter of the great learned transcendentalists who forever sing the praises of that Supreme Person who is the destroyer of birth and death.”] [Kāṭha-Upaniṣad, 1.3.14]

And engage yourself to address others also to engage this campaign. And that will also help you in a particular way that you may not be slothful, as regards your question.

One of our God brothers, the founder of Gauḍīya Saṅga, [Bhakti Saranga] Goswāmī Mahārāja who took sannyāsa from me, but he was a senior man. After Bon Mahārāja, when I refused, then he was sent to England. And there one Vinode Vani, one English lady was made disciple by him. Then he told when he was householder he collected few

disciples. Then one young man, now that Viṣṇujñāna, he's Bon Bihari Bābājī, he's in Vṛndāvana at present, he was young, about twenty-five or thirty, newly married. But he left his house and came to live with Guru, his Gurudeva, Goswāmī Mahārāja. And Goswāmī Mahārāja was a householder at that time. I went to take him from his house from Kalpur [?] but – then he came. Fifteen days I stayed there with him to take him out of his household life. And then he came to Midnapur and within few days he took sannyāsa from me.

At that time he pronounced some words. “That Viṣṇujñāna he has given me sannyāsa. That that young disciple, my disciple in young age he has come out of his house, leaving his young wife, and I am living the life of a householder and my disciple is so strong in his adherence, attempt. That pinched me now and then. So that is the prime cause of my accepting sannyāsa life.”

So when we preach, we say so many big things to others, but if I cannot keep myself in a standard life, then how they will take me? This will also try to keep me, to help me for keeping a standard life. So preaching, preaching is also, to engage oneself in preaching, that is also helpful to keep up our life aim, standard. That I am saying so many big things to others and if I am seen to be a defaulter, the prestige, that will also help me to certain extent. But it will be dangerous without proper guidance. We must not jump into the world of preaching meeting so many variegated nature of men. And it is also possible that I may be lost there. I may be lost there also. So under the guidance of some higher agent we should engage ourselves in the activity, a busy program. Engage ourselves in busy program so we may not have any spare time to go on indulging with all these trifle matters. These are all helpful to us. And then also recapitulate, when I came to our Guru Mahārāja, what for? I was, some mal purpose I had, or for some real purpose. Then why I am making treachery with me? If that is my best understanding when I accepted his dīkṣā then I am making treachery with my conscience, my good will. My high position, all these things should be discussed and thought out to help us. And mainly association with a higher, good devotee, a good devotee of higher type: and keeping engagement, as

busy as possible. Not without any program, not vacant mind. Idle man's brain is the devils workshop. Do you know that saying?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So fully packed, responsibility. Without responsibility, none can catch the mind and convert. Responsibility only can catch the mind and engage itself in work. Otherwise the body may work; the mind will go hither thither. But the sense of responsibility, while lying, while eating, the mind is to be engaged; how to do this, how, what plan of this. Gaura Haribol. These are the practical experiences.

Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Dayal Nitāi. Nitāi. Nitāi. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura he chastised that sakhībhekī, do you know the story on that?

Śrīla Śrīdhara Mahārāja: Yes. Sakhībhekī – āula, bāula, karttābhajā, neḍā, daraveśa, sāṇi, sahajiyā, sakhībhekī, smārta, jata-gosāñi, ativādī, cūḍādhārī and gaurāṅga-nāgarī.

[?] That they are almost imitationist, sakhībhekī is also a type of imitation. They think that if physically I can take the robe of a sakhī that will always remind me that I am a female. And I got the mantram also from my guru, in the sahajiyā section it is in vogue that your age is eleven, twelve, thirteen,

like that. You are a girl of that age. And your next higher is that mañjarī, Rūpa Mañjarī, Vilāsa Mañjarī, or so and so. You conceive yourself in that line and go on. Take Hari Nāma, do anything and everything and you try to get that abhimāna, that type of ego within you, that you are a young girl and you are in the association of so many sakhīs and you have got charge of particular service, you try to do that. Externally you beg and maintain your life anyhow, but internally you go on thinking like that. And though male you may accept the dress of a female. That will help you to your conception that you are a woman. Do that. That is, sakhībhekī comes from that idea.

And that man, that sādhu I told, was a sakhībhekī. But when I gave a strong impression, 'Why you are deceiving you by taking the robe you are already reduced to woman ego. Full male ego is within you. And by your taking the colour you will be easily mixed with the women and you will die thereby.' Then anyhow he came out, he gave up his, shaved his long hair like the ladies, and that dress also off. And he came to me, 'Accept me [?]

There was one sakhībhekī in Rāmadāsa Bābājī Maṭha, that Samaj Bihari, Lalitā Sakhī. He was a brāhmaṇa and we are told he was graduate also. He came to Caraṇa Dāsa Bābājī. And anyhow I saw him once before coming, joining this Gauḍīya Maṭha when I was wandering to seek proper Gurudeva, once I went their āśrama and there found that gentleman. His age was at that time about near fifty, this side that side; a big figure but clad in lady dress, and trying to imitate movements like the ladies.

But then I did not know Gauḍīya Maṭha. Anyhow, one gentleman amongst the visitors they came with Gauḍīya, that comes from Gauḍīya Maṭha, from our Guru Mahārāja. And there was some remark about that sakhībhekī. And one gentleman he read, "Gauḍīya has written in this way there describing this sakhībhekī."

Before this he was in a very serious posture, won't talk to anybody, in a grave posing. But when one gentleman read something from Gauḍīya Patrikā, then he came out. "Oh, what they have told in their remark that is

wrong. You can see another Patrikā. That is from that gentleman.” Sonar Gaurāṅga, or something like that, the editor of a big volume of Caitanya-caritāmṛta, Principal of College, that Rādhā-Govindanātha. He has got a big edition of Caitanya-caritāmṛta. He used to publish Sonar Gaurāṅga, one Patrikā, monthly perhaps. That sham sakhī came with that book. “You can see also this Patrikā is supporting me.” He came to show.

I did not know all these things at that time. I was simply a sight seer and hearing all these things. What is matter, what is this Gauḍīya Patrika, where from? And in support there is another Patrikā. And only this I marked, that he was very serious and with pose of a very big person but when that criticism came out, he came out, the man came out from the lady dress to protest earnestly. “That oh, they are abusing. They do not know. As you see this also is there.” This I marked.

Sakhībhekī, they have got some sort of argument that if we take red dress, sannyāsīs, a dress of the garment of a sannyāsī, it will remind me that I am not to participate with the ordinary people. I have got my particular, peculiar holy dress, I must go accordingly. So something, but from where to where, imitation, imitation of what? The other day I told to that gentleman, Hiranyagarbha:

vaikuṇṭhara pṛthivy ādi sakala cinmaya, [māyika bhūtera tathi janma nāhi haya]

[“The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there.”] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

The mathematical calculation is there. I am taṭasthā, jīva, and the higher sphere is made up of higher stuff than myself. They’re all Guru, the earth, the water, the air, everything is Guru, cent per cent Guru. And only as a

slave I can enter there, according to degree of my free acceptance of slavery, and earnestness for that. In that higher sphere, that is subjective. We are subject in relation to this world of object. But, that is super-subject, super-subject. If at all I am go there, then without devotion, without dedication, wholesale dedication we cannot have any entrance. Then we'll get something wrong. In this mundane world we shall get something and satisfy ourselves, 'Yes, I have got.' It is very easy buyers, without price want to buy. It is Godly and the highest conception of Godhead, all these things are gone, very cheap bargainners. We rather want to pay for our desired thing, object of our desire. We won't be miser there.

Na hi kalyāṇa-kṛt [Bhagavad-gītā, 6.40] None can deceive you if you do not deceive yourself, deceive you. Higher, higher, higher, superior: not to enjoy. Satisfaction in giving: and giving for which? This body for freedom fighting that is also a type of sacrifice. And to some section it is the highest sacrifice to give the life for the country, for the nation.

But Mahāprabhu says, "It is tamo dharma. This is sacrifice of the lowest order. Why? To think that this body is all in all, this is a poison to the soul. The negative representation of the soul, and to give that, and to get the highest achievement of the soul, this is ludicrous. Tamo dharma. If only by sacrificing this body, flesh and blood, we can attain Kṛṣṇa, then every second I want to accept death crores of times." Mahāprabhu says.

[?]

What is this body? Nothing; trifle thing. The standard of giving...

End of 81.11.26.B

81.11.26.C_81.11.28.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...what to give, the sacrifice of the body is nothing.” In the case of Sanātana Goswāmī Mahāprabhu is saying like that, “Then what type of sacrifice, the inner and higher sacrifice. Sacrifice your whole soul, your whole future. To sacrifice your whole future prospect, whole prospect, for the cause, then the highest entity will move a little in your favour. So the whole future, the whole high future, whole prospect, He comes to give to me. Then of course I should consider its case.” Not only this point of eternal life, this body, ha, ha, ha.

Gaura Hari. Gaura Hari. Gaura Hari. He’s very clever. Kṛṣṇa is very clever. Ha, ha, ha, ha.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.

So the sakhībhekī: imitation. Imitation, they’re confined to body consciousness, mainly body consciousness, and that is minor. Proper conception of what Kṛṣṇa is, it is wanting there. The Kṛṣṇa is which side? Brahman, Paramātmā, Bhagavān, Svayam Bhagavān, and His planes. What is Brahma? ‘Virajā,’ ‘brahmaloka,’ bhedi’ ‘paravyoma’ pāya, tabe yāya tad upari ‘goloka-vṛndāvana’.

[upajiyā bāḍe latā ‘brahmāṇḍa’ bhedi’ yāya, ‘virajā,’ ‘brahmaloka,’ bhedi’ ‘paravyoma’ pāya tabe yāya tad upari ‘goloka-vṛndāvana’, ‘kṛṣṇa-caraṇa’-

kalpavṛkṣe kare ārohana]

[“The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā River and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa’s Lotus Feet.”]

[Caitanya-caritāmṛta, Madhya-līlā, 19.153-4]

What is called Virajā, what is known as Brahman, then what is Paravyoma, and where is Goloka? We must have some conception, vague conception of that, idea of that. Neti, neti, neti, this is not, this is not, this is not. Brahmāṇḍa’ bhedi, what is brahmāṇḍa? Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satya, different stages of this mundane life: this mundane life, not only this flesh and blood. Without flesh and blood our mental system also can live independent of this physical body in different strata of mundane sphere. Bhuvah, Mahā, Jana, Tapa, Satya - only the mental body lives there, no physical, the mental body. Then the dissolution of the mental body we come to what is called Virajā, the last verge of this mundane world. Then the Brahmaloḥa, at the lowest verge of the spiritual, the pure conscious life, then to enter into specified differentiated Vaikuṇṭha-loḥa dedication begins, dedication begins. This is mathematical calculation, scientific calculation. Then the soul enters into a world where the stuff of which is superior than the soul who is entering. So, only grace, only grace, no matter of right, no matter of right, no question of right, only grace, anugraha, Vaiṣṇava anugraha, Bhagavān anugraha. There is no justice in the land of mercy, but in the lower sphere some principal of justice sometimes peeping in our heart. Some other thing, justification, some sort of elements of justice now and then peeps into our heart. But when that heart is crossed we are taken to Kṛṣṇaloka, Goloka, this is wholly eliminated, eliminated. That is, they’re lost in the pure wave in that Goloka, their love, affection, rāga-mārga. No consideration that he’s low, he’s high, but automatic like a robot man, like a computer,

automatic activity, just as...voluntary and non-voluntary activity, just as the stomach, the stomach is doing its duty, it is not voluntary. What is the name in philosophy?

Devotee: Automatic.

Śrīla Śrīdhara Mahārāja: It's automatic, but there is another specific word. Voluntary and non-voluntary, non-voluntary there is another word is there in philosophy. So that is automatic, that is like... Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Spontaneous?

Devotee: Sympathetic.

Akṣayānanda Mahārāja: Ha, ha. Hare Kṛṣṇa. Innate? You've lost us.

Śrīla Śrīdhara Mahārāja: I can't recollect. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Anyhow, there is subconscious region, reaction, that is under, not come over the flow towards the consciousness, for sub-conscious reasons that activity goes on.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

We can have a little glimpse, guess, what sort of life that is. But we are to

cross the threshold of exploitation and renunciation, both, and dedication of calculative and of non-calculative, two types of dedication.

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra, tāhā haite nā cāhe
uddhāra [viraha-samudra-jale, kāma-timīṅgile gile, gopī-gaṇe neha' tāra
pāra]

[Śrī Caitanya Mahāprabhu continued: “The gopīs are fallen in the great ocean of separation, and they are being devoured by the timīṅgila fish, which represent their ambition to serve You. The gopīs are to be delivered from the mouths of these timīṅgila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopīs do not want that liberation desired by the yogīs and jñānīs, for they are already liberated from the ocean of material existence.”] [Caitanya-caritāmṛta, Madhya-līlā, 13.142]

“No consciousness of any bodily existence, so it is needless to say that like karmī we want Your help to get out of this mundane realm. That does not apply in our case my Lord; that does not apply. [?] You want that the people will laugh at You? Your proposal is so vacant, so ludicrous. Do You take us in that category? That we are fallen in the deep well and by taking You as the help to come out of that, do we care, have we any conception of our bodily interest? You think that? We are ashamed by Your talk. We feel shame.”

Hare Kṛṣṇa. That is the outside meaning, and internal meaning is another. And they could understand the Lord Himself say. “The others think themselves fortunate if they come in My contact. But in your case I think it is My fortune that I have got affection of you.”

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Brahmā durlabha prema sava tari yati [?] What is so much rare to even Brahmā the creator of this, in the market, Nityānanda Prabhu has come with that thing and from door to door approaching, “Take this, take this, take this.” What is that? Brahmā durlabha prema. What is aspired after by the great creator of this universe, unapproachable by him, and that has been taken down here, and He’s wandering from door to door. “Accept this.”

In ages, this thing never comes to this plane of life, in ages. Love, divine love, how magnanimous it is. Feel it for yourself. You know only to consume at the cost of others of the environment. You think that a big consumer is a big fortunate man. You are settled in this sort of conception of life, that exploitation.

The great scientists can exploit even the inanimate, not only animate but even the inanimate in the most crude form, they’re expert to exploit them also. Great scientists do not know the real nature, the real and stern nature of the environment that they are to pay back to the farthing, with interest. And getting easy loan from the nature, does not know the stern laws of nature. They’re very boasting of their civilised society.

But just the opposite, not to consume, but to be consumed. Consumed by whom? By the debauch, to be consumed by the highest centre of the Absolute Good, that sort of fortune. There is life, and there is life real. Real life is there only. No reaction, above reaction, rather, the sustainer of the whole, this sort of nature can sustain the whole of the existence. Not only mundane, non-mundane, that wave, that sustaining wave of all the

universe gets food from that type of sacrifice which is in the highest causal plane. Who wants the honour of that sort of sacrificed life? And how beautiful, how sweet that is it is inconceivable, such type of self-giving, how sweet. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Not exploiting but giving, utilising and utilising in the highest quarter, in the subtle-most plane. That sort of self-giving. Not to the hand of the dacoit, not for the nation, not for this or that, ordinary. The highest sustaining wave that is springing up from that fountain: there to contribute, to contribute your energy.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu. Mahāprabhu. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja. Sārvabhauma Bhaṭṭācārya was a Māyāvādī in his previous life, yet he understood ecstatic symptoms of love of Kṛṣṇa. How is it that he was familiar with that?

Śrīla Śrīdhara Mahārāja: By the special grace of Mahāprabhu. He was of the standard of Brhaspati, the master of knowledge, but by the special grace of Mahāprabhu he was converted into that, he was taken.

Transformation may take place in different, four ways, may be divided into two, one free choice of the Lord, another acquiring by the jīva soul in gradual process. Sārvabhauma's case is mostly the grace that came from Lord Caitanya Mahāprabhu. The greatest part of his realisation was of that nature.

He had some talk with Rāya Rāmānanda previously, the devotee connection. Rāmānanda was a devotee of higher type. He came in his connection but could not crush his ego. But when Mahāprabhu came that sukṛti was crossed without limit and instantaneously converted. And then

he could know that, “I could not appreciate Rāmānanda Rāya, for some internal hindrance. Now by Your grace my cover is discovered, heart can understand, can appreciate the dignity of Rāya Rāmānanda and his advices. Please, You are going to the south for a preaching tour, please meet Rāya Rāmānanda on the banks of Godāvarī and You will find high satisfaction coming in contact with him.”

‘rāmānanda rāya’ āche godāvarī-tīre, sambhāṣile jānibe tumi tāñhāra tīre.
[‘rāmānanda rāya’ āche godāvarī-tīre, adhikārī hayena teñho
vidyānagare]

[“In the town of Vidyānagara, on the bank of the Godāvarī, there is a responsible government officer named Rāmānanda Rāya.”] [Caitanya-caritāmṛta, Madhya-līlā, 7.62]

[pāṇḍitya āra bhakti-rasa, — duñhera teñho sīmā / sambhāṣile jānibe
tumi tāñhāra mahimā]

[“He is a most learned scholar as well as an expert in devotional mellows. Actually he is most exalted, and if You talk with him, You will see how glorious he is.”] [Caitanya-caritāmṛta, Madhya-līlā, 7.65]

Gaura Hari. Gaura Hari. Gaura Hari. Mahāprabhu. Mahāprabhu.
Gaurāṅga. Hari. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi.
Dayal Nitāi. Dayal Nitāi.

Devotee: Śrīla Śrīdhara Mahārāja. It is said that Mādhavendra Purī introduced devotional service in conjugal love; he introduced that to Mādhva sampradāya. Does that mean it was not known...

Śrīla Śrīdhara Mahārāja: That means it is by the interference from above. In Mādhva School we do not find such degree of quality and quantity of devotion, especially in mādhyama-rasa, in Mādhva School. But it is first found in Mādhavendra Purī. When, just before his disappearance he's lamenting that, 'I could not get the grace of Kṛṣṇa.'

ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase hṛdayam
tvad-aloka-kātaram, dayita bhrāmyati kiṁ karomy aham

[While passing away from the material world, Śrīla Mādhavendra Purī chanted the following verse: "O gentle-hearted Lord, ever gracious upon the destitute, O Lord of Mathurā, when shall I see You again? In Your absence my broken heart trembles. Beloved! What shall I do now?"]

[Padyāvalī] & [Caitanya-caritāmṛta, Antya-līlā, 8.34]

"Oh my Lord, Oh the Lord of my heart, You are not casting a glance on this poor soul. The master of my heart, how can I tolerate this life without Your confidential grace?" With this he left his body. Dayita, kiṁ karomy aham, "What can I do if You do not accept me in the zone of Your higher affectionate area, circle. Rather, in despair I am going, leaving this body here." The Lord of Mathurā.

There we see, and then one of his disciples was Rāmacandra Purī, he came to console his Guru. "Why do you mourn? You are Brahman yourself. Consider, meditate that, you have nothing to mourn and nothing to gain. You are that nirviśeṣa brahma. You think like that. Why do you lament?"

Then Mādhavendra Purī was very much enraged. “You be off. If I die seeing your face then I will be doomed, you be off from here.”

And Īśvara Purī attended Mādhavendra Purī in his last time, and he got the grace of the Guru, Mādhavendra Purī. And he was rewarded by the acceptance of Mahāprabhu as his Gurudeva, that Īśvara Purī. praray sadar [?] Full of divine love his heart was. And Mādhavendra Purī, Īśvara Purī. And before Mādhavendra Purī he was the, perhaps Lakṣmīpatī, disciple of Lakṣmīpatī of the Mādhva School. But there we do not find such trace, devotion, but devotion not of that hearty type, ordinary, formal devotion, subjugation, allegiance, all these things. But deep, heart concern is found only from Mādhavendra Purī. The Lord of our heart: Lord of love, beauty, attracting the whole system, inner system of our existence, the attraction of the whole, inner system of our existence. Kṛṣṇa. We cannot do without Him. He’s in such a way within us, we cannot think of any independent life without Him. It is impossible, in that plane. Hare Kṛṣṇa. Every nath is feeling it.

Prati aṅga lāgi kānde, prati aṅga mora [From Jñāna Dāsa’s Vaiṣṇava-padāvali: Anthology of Vaiṣṇava Songs] There is one Vaiṣṇava kavi, after Mahāprabhu, says, “That My every,” in case of, by the mouth of Rādhārāṇī, “That My every limb is crying for the corresponding limb of My Lord.” Prati aṅga lāgi kānde, prati aṅga mora. “Every part of My, every inch of My, every atom of My body is hankering, is crying to embrace the corresponding atom of the body of My Lord.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. These are big things spoken by a mean mouth. mahāprabhu lakṣa katagu nityānanda [?] What sort of body then we have within us, and how to trace out that? That is the problem. How to trace out that sort of body within us? Is it possible? It’s beyond the ambition of the ambition.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Dayal Nitāi. Dayal Nitāi. Gurudeva. Śrī Gurudeva. Śrī Gurudeva.

Śrī Gurudeva. Nitāi. Nitāi.

What is the time?

Devotee: Half past nine.

Śrīla Śrīdhara Mahārāja: Half past nine.

Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Mahāprabhu. Mahāprabhu. Mahāprabhu. Hare Kṛṣṇa. Hare Rāma. Nitāi.
Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura
Haribol. Nitāi Gaura Haribol.

Today I stop here. No more. Nitāi Gaura Haribol. Jaya Om Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja wanted to capture the whole territory of māyā, to convert it into Kṛṣṇa conscious region, domain. The nature of his fighting with māyā was like this, could not tolerate that there should be any place where Kṛṣṇa consciousness will be absent. That is intolerable. Everything must come under the jurisdiction of Mahāprabhu Śrī Caitanyadeva. Whether it is possible or impossible he does not care. Ha, ha. But his dues, “My duty is to spread Kṛṣṇa consciousness.”

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Nitāi Gaura Haribol.

Devotee: So Bhaktisiddhānta wanted the, no place...

Śrīla Śrīdhara Mahārāja: He wanted to conquer the whole territory of māyā. That was his faith. Hare Kṛṣṇa. Hare Kṛṣṇa. And attack from different directions, attacking māyā.

One of the moderate leaders of the time was Madhanman Madhava [?] He was pro Hindu, when he came to Calcutta Maṭha, and he had some knowledge of the Hindu scriptures and somewhat of Bhāgavatam also. So when he heard, he put many questions, and replied. Only he told that, “I am not, I can’t imagine two things - such deep knowledge in Bhāgavatam, and such application at every stage of argument reciting, giving the quotation of Bhāgavat śloka. Whatever the subject matter of the discussion, the Bhāgavat śloka in support of that. That so much deep knowledge of Bhāgavatam I have never seen and heard, conceived even. Another thing, a daily religious paper, I can’t conceive that one daily religious paper may go on.”

Prabhupāda answered, “We are talking about Vaikuṇṭha, that unlimited world, and this is māyā, the limited world. So many daily newspapers are going on with the subject of this limited world. And the unlimited world only one daily newspaper, and that is inconceivable to you. So many...”

Hare Kṛṣṇa. Influenced by the discussion of our Guru Mahārāja, that Malavira [?] he started Śuddhi [?], like Ārya Samāj, in his own way. But he was not successful in that matter. The orthodox UP [Uttar Pradesh] section did not allow. But the Śuddhi of Gauḍīya Maṭh is of a different kind. It is based on scientific principle, śuddhi, that Hari Nāma. It is mentioned in the śāstra, “The least of the Kṛṣṇa consciousness can purify, immense, it is so powerful, disinfecting, that the least connection of

Kṛṣṇa consciousness can purify miraculously. Kṛṣṇa consciousness, but it must be proper Kṛṣṇa consciousness. Kṛṣṇa consciousness proper, that can purify. The nirguṇa, the highest class of nirguṇa conception, nirguṇa existence, like homoeopathic dose, can work marvellous.

yan-nāmadheya-śravaṇānukīrttanāt, yat prahvaṇād yat smaraṇād api
kvacit

śvādo 'pi sadyaḥ savanāya kalpate, kutaḥ punas te bhagavan nu
darśanāt

[Devahūti says: “O Lord, if he just hears Your Name, then chants it, offer You obeisances and remembers You, even a person born as a dog-eating outcaste instantly becomes eligible to perform the Soma sacrifice; to say nothing of the purification of those who see You directly.”]

[Śrīmad-Bhāgavatam, 3.33.6]

Immediately, instantaneously, any man from the lowest class may be fit for the highest duty of a brāhmaṇa, and then brāhmaṇa. Brahmacārya, gr̥hastha, vānaprastha, sannyāsa. If sat-saṅga, if association of the sādhus we can get, then by the combined force any bold attempt may be taken up, taken up. Otherwise gr̥hastha Vaiṣṇava also can be there, but they will be a little more careful because they're compelled to transact with ordinary viṣayī people there.

But sannyāsīns may not care for that, exclusively given up their life for. And in sannyāsa there are also four stages, kuṭīcaka, bahūdaka, haṁsa, paramahaṁsa - the four stages in the life of a sannyāsī. Kuṭīcaka means to confine oneself in a cottage and to go on assimilation, in connection of assimilation of what he has accepted, to be settled in that position, and

then to begin pracāra. Bahūdaka, that a suggestion comes from water of different lands, so he should not stay in one place, generally. He will move around all the parts, mixing with different persons and talking about Kṛṣṇa, his own creed. Like a canvasser he will invite test and consolidate himself, his position of thought. “What I have taken, I am taking it to the market at large and if any more efficient thing may come to me as proposal I am to compare with that. And also, at the same time, the superiority of the things of my Gurudeva I am spreading anywhere and everywhere.” And indirectly his position is becoming solid, consolidated. Then, haṁsa, wherever he may be does not matter, but he can take out the gist of everything towards service of Kṛṣṇa, tat paratvena nirmalam.

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate] [“Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest.”] [Nārada Pañcarātra]

He can come to realise then fully, everything coming in connection with Kṛṣṇa, may be accepted, and that is real standard of purity. And paramahaṁsa he’s established there. He cannot but see anything which is not in the interest of Kṛṣṇa. Whatever things come to him, he’s already connecting with Kṛṣṇa and his thought can never be disturbed by any outside waves of any nature, any thought of any nature, paramahaṁsa.

But, to abide by the order of our Gurudeva, that is everything, from the beginning to end, one may live there under the direct guidance of Guru. It is always nirguṇa. For our guidance we have got that mantram. Also we may consult the meaning of them. It is meant, I am meant for what? It is there, the formula is there. My future, I am here, so and so, and what should be the object of my aspiration, the life of my aspiration? That is in the mantram.

Generally, first we are to begin with Guru pūjā, a connection with the

mediator, with the soul agent. We are to have, to acquire a happy relationship with him. And then, next, Gaurāṅga, the Absolute as in the form of Guru. This is Vaiṣṇava Guru and that is Bhāgavat Guru, when the Gopāla, God Himself has come in a grand way to do the, to teach the function of Guru. That is Gaurāṅga, the universal Guru: Guru Himself, the Absolute Himself in the garb of Guru. Then there also, how we are to adjust with Guru and Gaurāṅga, and what They mean, to take us where? These are to enquired there in the formula.

Then we see that they're, they want us to guide towards Kṛṣṇa conception of Vṛndāvana, not this Nārāyaṇa conception. The grand Guru Gaurāṅga His mission is that of Vṛndāvana, exclusively, and He wants us to guide there, to Vṛndāvana Kṛṣṇa, this Kiṣora Kṛṣṇa playing with the gopīs. Not in Dvārakā, Mathurā or Kurukṣetra, Gītā, the Kṛṣṇa of Gītā, we are to cross that.

And the Kṛṣṇa of Bhāgavatam, and that also crossing His Dvārakā līlā, the Mahābharata līlā, and only Vṛndāvana līlā in Bhāgavatam specially. There are also Purāṇa, Brahma-Vaivarta, Padma-Purāṇa, and here there, there is mention of the Vṛndāvana līlā...

End of 81.11.26.C_81.11.28.A

81.11.28.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...I've dealt it in a most vigorous way, Śrīmad-Bhāgavatam. All other thoughts have been dealt there, comparison also drawn, in such a strong and vigorous way, that Kṛṣṇa līlā of Vṛndāvana has been established, one cannot conceive of that, extraordinary. Over the jñānīs especially, a karmī may generally, they do not know to analyse very much, but the jñānīs, that salvationist school, they generally fight with the devotional school. They like to say that devotion is below and jñāna is the highest. But Śukadeva in Bhāgavatam so boldly inaugurated that that is from the other side, not this side of knowledge, not the acme of our mundane knowledge. But in the inconceivable world it holds the supreme position. You are to look the Vraja līlā like that. It is not a thing of the objective area, but it is super super-subjective area holding the highest position, the zenith. You are to look with this angle of vision towards Kṛṣṇa līlā.

So, we are drawn to Kṛṣṇa līlā and especially we find in our Guru paramparā, and also in the mantram we find we are desired to be directed towards mādhyura-rasa, the main current, all others partial representation. In mādhyura-rasa, it is full of all rasa, the vātsalya, and sākhyā, and the dāsyā, śanta, everything included there. It represents the whole, and others are partial representations. Everything is good in its own position, still, from the Absolute consideration and from our Guru paramparā line and from the line of the mantram, we see, if we analyse, it is very plainly we find that this is all pertaining to mādhyura-rasa, the mantram we are in.

And by sannyāsa, another mantra, the last mantram which is given to a sannyāsī or to a bābājī, the fifth āśrama, fourth āśrama, brahmacārya, gr̥hastha, vānaprastha, sannyāsa, and the fifth āśrama is that of bābājī. Bābājī and sannyāsī, those that are engaged whole time in Kṛṣṇa consciousness in service, they're given the same mantra, kaupīna and same mantra. One with daṇḍa and another without daṇḍa, who are meant for preaching they are given daṇḍa for the facility of preaching, for the social status. But both of them are given the mantra of the same nature, same meaning. What is that? There it is mentioned about Rādhā-dāsyam, not only Kṛṣṇa-dāsyā, the inner meaning of the mantra which is

given in the time of sannyāsa, that shows us the direction that your direction is, your goal is that side. That is the meaning of the sannyāsa mantram. According to our progress we'll be able to understand in future. In a nutshell, the direction is given hereby, what speciality there is in the mantram which is given at the time of sannyāsa.

One of my God brothers, Śrauti Mahārāja, he asked me, "What is the meaning of that mantram?" And he thought that it is leading towards Mahāprabhu, and he asked me to put this question to my Guru Mahārāja. He did not do it direct, but he asked me anyhow, "You please ask Prabhupāda." And I did so.

And then with some stress he told, "No, it is not meant to Śrī Gaurāṅga, but it is really meant to gopī-dāsyā."

In that way he gave the explanation of the mantram to me. Gaura Hari. And I also conveyed it to Śrauti Mahārāja that Prabhupāda told like this, and your suggestion is cancelled.

Gaura Haribol. Nitāi. Nitāi. Nitāi. So these are things mysterious to our present stage, but a vague idea that this is the direction towards which we are to start and march and reach one day or other, our highest goal. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

Of course, it is most laudable that we have come to such ideal, highest ideal, but to have a mark in the real ideal does not mean that we have realised it. We must be careful there, in our journey. We must not be befooled that none can be-fool me also. We are also to be very careful in our journey, many things to hinder. The association of the sincere, better, sādhu, that is the most useful thing. And also, secondary, to engage oneself busy in the service under the direction of a bona fide person who can connect with the higher domain, higher stage of progress. It will fetch value, the work, the energy will fetch value according to quality and quantity. Not only by quantity, any service, the quantity side is not all, but the more important side is quality. Quality, the higher plane, connecting

with the higher plane, the energy is being divested through some person where, in what sort of plane? My energy is going to be transformed into another higher energy in what sort of plane? That is the very important thing. Only quantity should not be considered, but the quality, quality, that is very rarely found, higher quality. We must always be very particular to detect and to connect with the high quality available, otherwise we will be loser, loser. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

And the same time we shall be consulting with the scriptures written by the great personages of our Guru paramparā, admitted by Guru paramparā, the books. And we should think that those books are not inanimate. Apparently inanimate, passive, but they can also help actively. In general, books may help us in a passive way, as if I am to understand, I am to, as my capacity allows, I am to focus and then to get something from the book. But it is not limited there. We should think that the book is personified, personal thing, personified. If he likes, he can divulge him to me, reveal. And specially, in matters of our recognition of who is a sādhu proper and not, we are mostly guided by the scriptures, there, the comparative study. Of course the sukṛti is underlying we can't deny, but superficially the books also guide us to select who is really sādhu and who is not sādhu. The knowledge of the experts has been collected there for that department. The spiritual experts they have placed there the result of their experience in the spiritual life, so that helps us to make a selection of sādhu and Guru a great deal, a great deal. And also we must approach.

I remember, perhaps as a result of my previous birth, when I got that Gāyatrī, without consulting any books, or the meaning book, which is explaining the meaning of Gāyatrī, I appealed to Gāyatrī itself, herself. "Please reveal in me what you are." In this spirit, that it is living, it is not only these mundane words, a cluster of mundane words, but it is a living thing, Gāyatrī herself. And if she likes she can express her inner nature in me. With that spirit I used to continue the japam of Gāyatrī in my young age, with that idea, and that was corroborated by Gauḍīya Maṭh also when I joined there, the śāstra.

In Kurukṣetra, one dvadasi [?] of that time, he came to see our Guru Mahārāja there, and he put, “How we shall know who is a sādhu or not?”

Then he told, “Generally to know sādhu we are to consult the scriptures. And with this spirit, that is not ordinary book, that can assert, that can hide itself, or can come to my knowledge. With this idea we are to consult scripture, they’re animate not inanimate. Then the śāstra will come to help us about the selection of who is a sādhu, in a general way. Then of course the sukṛti underlying for the previous, that inner guidance he has accepted.”

When Bihand Raya [?], he was a good doctor, when he was dying, then the junior doctors, best among them, purposely came to cure him. He was heart specialist, Bihand Raya and a genius. The doctors told, “That this is the case?”

“Yes, yes, I understand.” “Then this...

“Yes, I also am of the same opinion with you. But who will receive the injection and put into work he is absent. The receiver of the injection is absent in the vitality. That is the medicine for such disease but the receiving capacity must be in the body to receive the medicine and utilise it.”

So also, the external help may come but the receiver must be up to that standard to receive and utilise to fulfil its purpose, own purpose. That is sukṛti, sukṛti within, that takes the external help and utilises it in constructive work. Gaura Haribol. Nitāi. There is sukṛti, ajñāta-sukṛti, jñāta-sukṛti, then śāstra, then śraddhā, sādhu, in this way, śravaṇa, varaṇa, guru karan, bhajana and sādhana, then āpana, gradually by

bhajana, sādhana, it will think that yes, it is my own, it is my inner wealth. A stage when one can feel, it is what I was searching for, my heart pleasing thing. When the inner nature will feel, then it is becoming āpana, that is, he's near the home. Very sweet, then also, go on, with more energy and more speed, more confident way, go on. This is what I was, a necessity I was searching for, with this hearty energy one makes progress, āpana. Then prapanna also, not only I taste it, it must be given widely to all. They're also suffering from the same problem that I was suffering from, so it must be spread all over widely. That is prapanna, and very well established, fully established, no doubt. No doubt that I shall do any mischief to the people if I spread, propagate this thing then the best benefit I shall be giving to the world, no doubt. Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ [Śrīmad-Bhāgavatam,

1.2.21 & 11.20.30]. All doubts are cleared. This is the thing for which not only myself but the whole world is madly searching for, searching for.

Yasmin vijñāte sarvam evam vijñātam bhavati ["By knowing Him, everything is known - by getting Him, everything is gained."] This is the only enquiry of the world. They're moving unsatisfied, only searching for this sort of satisfaction and nothing of standard lower. This is the quest. The whole world, the moving, moving for sukham, for pleasure, for satisfaction, for ecstasy, joy, and this is the form or material substance that everyone is madly searching for.

Athāto brahma-jijñāsā, why I have come with the brahma-jijñāsā enquiry of Brahman in Vedānta? It is a particular interest? No, the most general interest of all animation this brahma-jijñāsā. I am voicing the whole animation. Knowingly, unknowingly, they're all after this brahma-jijñāsā. I am putting only in a scientific way, brahma-jijñāsā. Intuitively, intuitively, here everything is moving to search for what? That is this Brahman conception.

And Mahāprabhu, that Brahman is something like inner substance? No, it is Kṛṣṇa. Mahāprabhu put Kṛṣṇa in the place of Brahman, Bhāgavatam. It is not Brahman. Of course, next goal it may be, but the further conception of the highest goal we shall find that there is Kṛṣṇa. That conception, the Kṛṣṇa conception which is, whose halo is Brahman, the halo of the

domain of pastimes of Kṛṣṇa is Brahman.

So when a ship makes progress, a lighthouse, then another lighthouse, in that way shows the way. The Brahman, and what is Brahman? Brhatama [?] [?] That all accommodating, most general: then the real representation of the most general to be found in Kṛṣṇa consciousness. It is inert, no movement this ordinary Brahman, nirviśeṣa. But saviśeṣa, the differentiation and specification, pastimes, everything will be there, but still it will be all-accommodating, even this Brahman also. There is Kṛṣṇa consciousness. In this way our attention is drawn towards the most general question of all the world which none can deny if a little sensible in their own disease or want, cannot but say. 'We have no interest in Kṛṣṇa consciousness,' it is a particular sect.

Once I delivered a lecture in Gedli Badlebiri [?] Of course, I went on with Manu-saṁhitā beginning, what is dharma? And then came to Brahman conception, and then from Brahman conception I tried to prove the Vāsudeva conception, and then Lakṣmī-Nārāyaṇa. In this way I went to Kṛṣṇa conception of Godhead in a broad and universal way I marshalling.

Then there was one pleader, he began to cry. "We were so great in our previous, in our ancient days, but now these fellows they come to entice us that we are far advanced in previous time, we were only like savage. Now in the scientific age of civilisation we have advanced so much. But Swāmījī what you say that our ancient predecessors were so great, so noble, and I feel proud." In this way he began to cry in the meeting.

And there was another scholar who was made president in Poona in some Pali conference, one Mr. Bosak. Anyhow he happened to be present there. We did not know him, but he came out of his own accord and asked permission to say something in favour of us. Then when permitted he rose and began to tell. "So long we knew that Vaiṣṇava dharma is a branch of Hindu dharma. But what I have heard today from Swāmījī that Vaiṣṇava dharma is the highest conception, the highest goal

of whole of Hindu dharma. The whole of Hindu dharma is trying its utmost to lead us to the Vaiṣṇava dharma, what Mahāprabhu has given from Śrīmad-Bhāgavatam.” He told like that, and also asked me that, “Your lectures should be arranged amongst the scholars of India in different places.” Ha, ha, he told like that. Gaura Haribol. So Vaiṣṇava dharma means such, not only of the Hindu dharma, source of Hindu, any dharma must lead to Vaiṣṇava dharma otherwise it is a faulty one. Not only dharma.

dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇāṁ satāṁ [vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt]

[“Completely rejecting all religious activities which are materially motivated, this Bhāgavata-Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart.”] [Śrīmad- Bhāgavatam, 1.1.2]

Those that are jealous, have jealousy in any way, or rather at the bottom of their heart, he can't tolerate, everything belongs - one gentleman came to our Guru Mahārāja in Calcutta...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] What did I say?

Akṣayānanda Mahārāja: In Calcutta, one gentleman.

Śrīla Śrīdhara Mahārāja: Ah! One gentleman on [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] Prabhupāda's poetry: Kāminīra kāma, nahe tava dhāma, tāhāra mālīka kevala "yādava."

[From Vaiṣṇava ke? Who is a Vaiṣṇava? Mahājana-racita gītā, from Gauḍīya Kaṇṭhahāra, 3.24] [And in the collection of Śrīla Śrīdhara Mahārāja's ślokaś, 236]

The literal meaning is, the kāminīra kāma, the enjoying aspect of the women is not for you; it is only reserved for Kṛṣṇa. Tāhāra mālīka kevala "yādava." Kṛṣṇa is the only enjoyer of the beauty or anything to be enjoyed from the women section. It is mentioned there literally in that portion.

Then one gentleman came, "What do you say by this? Then, who are we? Have you written it in the literal sense that all the women are meant only for, the women enjoyment is only meant for Kṛṣṇa, and none else?"

"Yes, yes, that is the true naked meaning of this. That such enjoyment, such type of enjoyment is meant only for Kṛṣṇa, and all will be trespasser. So now come to think whether Kṛṣṇa was a debauch. And kanak, the money, the master of money is Nārāyaṇa, Lakṣmīpatī, the wealth, and we are all servants, servitors, more or less in different ways. And Baladeva, the Guru, is that of name and fame, kanak, kāminī, pratiṣṭhā. Kāminī for Kṛṣṇa conception, to be adjusted, otherwise we are lost, must be adjusted with Him. Any kāminī consciousness, lady consciousness must have connection with Kṛṣṇa. And any money conception, wealth conception, must have connection with Nārāyaṇa, the subsidiary function. And all the name and fame must be connected with Baladeva. Baladeva, Nityānānda, here Baladeva, there Baladeva and Rādhikā.

Who is in the first layer, who is distributing Kṛṣṇa, all the fame will go to him or her who is distributing Kṛṣṇa here in the world. The prime cause of distributing Kṛṣṇa, s/he will have the whole glory, must go there. So much glory can never be expected anywhere. Is s/he giving Kṛṣṇa? More glorious position, more fame, can anyone hope to attain? Who can give Kṛṣṇa, s/he holds the highest fame, is the owner of the highest fame. And all the money should be used for the service, and that is Nārāyaṇa, Lakṣmīpatī is the command of everything. And the kāmīnī conception, that must be connected with Kṛṣṇa and nowhere else, in any different way, different service.”

We may find in Vṛndāvana, we must try to find this finest link, Vṛndāvana or Navadvīpa, so many producing child also, even the insects and the birds and the beasts are also producing child, what is that? But in the real novel conception the link is in this way. Only to serve Kṛṣṇa in that aspect, excite Him, or creating a favourable atmosphere, they’re doing selfless, with self effacement. Not only self effacement but there is self surrendering of the type of exciting Kṛṣṇa or making arrangement in the favourable of Kṛṣṇa sambhoga, for enjoyment of Kṛṣṇa. Otherwise if this enjoying spirit is there then they will be a member of this mundane, this brahmāṇḍa. Exploitation, exploiting sense already eliminated here, in Virajā, and then enters there. So we may conceive or we may not conceive, but still, everything there only actuated by the motive of service, and there’s the purity, tat paratvena nirmalam.

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate] [“Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest.”] [Nārada Pañcarātra]

The nirmalata, the purity depends only how much it is for the satisfaction of the centre, the purity; the criterion of measuring the purity is here. Am I clear? Follow? Otherwise we will be here, exploitation. There, no exploitation, but the whole thing informally retained but materially all full of service, that purity, otherwise no entrance in that domain. So we will be very cautious about the real theme of exploitation. What does it mean?

No exploitation there, all serving, that is divinity. Without dedication, without serving, no divinity is possible, what about the possibility of entering into Vṛndāvana, not only that, Śiva-loka, Vaikuṇṭha-loka. And that is most intensive in mādhyama-rasa. These are the things, we should be up to mark, we should try, the standard, the conception of such standard, must be on our front. However far it may be, we may not make any easy compromise with the very cheap thing in this world. The high ideal, the highest ideal, according to the height of the ideal, our whole future hope will depend on, our future will depend on our ideal. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, in the Manaḥ-Śikṣā...

Śrīla Śrīdhara Mahārāja: Yes. Manaḥ-Śikṣā, yes, by [Śrīla Raghunātha] Dāsa Goswāmī.

Bhāratī Mahārāja: ...he's talking about the sādḥaka, he says - actually it's in Bhaktivinoda Ṭhākura's tika - he says in there that there are, he divides the sādḥaka into three - svanistha, parinisthita and then the last one is niropেকsha.

Śrīla Śrīdhara Mahārāja: Niropেকsa?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Sādḥaka.

Bhāratī Mahārāja: Yes, three types, svanistha.

Śrīla Śrīdhara Mahārāja: First, the lower is svanistha, and then?

Bhāratī Mahārāja: Svanistha, and then parinisthita, and then nirapeksha.

Śrīla Śrīdhara Mahārāja: Nirapeksha is the highest type?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Nirapeksha, parinisthita [?] Then he says that nirapeksha is the highest type. That is fully eliminated of his own selfish view.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Nirapeksha. But I can't follow it fully because there the nirapeksha must mean that so much selfless that he must become, the akha party [?] to Rādhārāṇī or to Yaśodā or to some leader of his company. Partiality must be there in the highest conception, but that is our highest attainment so it may be considered as nirapeksha. Nirapeksha that is automatic, we are playing as doll in the hand of Yogamāyā. That is, by nirapeksha it may be meant that, nirmatsarā, as Yogamāyā handling us we are doing, not any selfish end in life. But it is expressed also that they're partial to their own leader in different groups of service, servitors. Always they're partial to the leader of their own group. But that may be looked out in the way of nirapeksha and there it will mean that what they're doing, no selfish idea, but as handled by Yogamāyā. Quite selfless, the selfless, the highest degree of selflessness is to allow oneself to be, to play at the hand of the Yogamāyā, svarūpa-śakti, then of course the two things may be kept together. The partiality is

there but that partiality has no svanistha, or parinisthita in general, excluding his own self interest, that general, to join in the general interest of the whole. Then, the development further, that is nirapeksha, that means he does not know himself, or herself, in what s/he's used, but mere instrument to the cent per cent in the hand of Yogamāyā. It may be conceived. And in another also this Dāsa Goswāmī says:

yat kincha tena gurumakhi katam go gosthe samam hitat [?] sadva nanda
mayam mukunda dyaitam lila anukulam param [?]

Whatever we see in Vṛndāvana in connection with Kṛṣṇa, tena, the grass, guruma, the shrub, khi kata, the worms, insects, goṣṭhe samam hitat sadva, all filled with joy. Mukunda dyaitam, they're all favourite to Mukunda. Lilanukulam param, they're always conducive to the pastimes of Kṛṣṇa, no other function. Cent per cent function of them only to help the extensive līlā of Kṛṣṇa in Vṛndāvana, they're all contributing their existence meaning only that. That contribution, every dust, every drop is a contributing, helping agent towards the whole, that līlā of Kṛṣṇa. No sort of existence cannot be imagined there in Vṛndāvana. Gaura Haribol. That is Vṛndāvana real, that is proper.

Bhāratī Mahārāja: Mahārāja, what is the conception of... in Bhaktivinoda's tika he's describing the different types of kapatata.

Śrīla Śrīdhara Mahārāja: Kapatata, yes.

Bhāratī Mahārāja: And he says that...

Śrīla Śrīdhara Mahārāja: Deceitfulness.

Bhāratī Mahārāja: Nirapeksha, in nirapeksha one may become what is

called atmambarita. So how would you express that in English, atmambarita?

Śrīla Śrīdhara Mahārāja: This is all mundane, this is mundane, the negative side, atmambarita in a sādhu, 'that I am all in all, I am all in all.' And there is ācārya abhimāna also. We are to understand ācārya abhimāna. As [Śrīla A.C. Bhaktivedanta] Swāmiji Mahārāja just before his retirement he told, "If for the necessity of my propaganda I might have abused some of my God brothers, I beg forgiveness for that." Ācārya abhimāna. When surcharged with the feeling that I am to propagate all these things, whatever I think necessary I must take the help of that, ācārya abhimāna. We may think everything as a straw, value of straw, surcharged with such inspiration sometimes to go on. But that is svambaritam? What do you say?

Bhāratī Mahārāja: Atmambarita.

Śrīla Śrīdhara Mahārāja: Atmambarita. 'I know everything. What I say, do that. Don't care for the order of others.' This sort of ego sometimes used in the Ācārya section. 'They do not know anything. What I say, do that.' This sort of assertion that is sometimes necessary in the position of an Ācārya and leader.

But that is an inspired thing, not the matsara of this world. That is given by - when Lalitā Devī even venturing to give stricture to Kṛṣṇa, she says, "You don't know the noble character of my sakhī Rādhikā."

Or when Yaśodā is going to whip Kṛṣṇa: that is atmambarita. "You, boy, don't know, don't know how to use these things I have collected with great affection, and have collected for You and Your men, Your father, and You are distributing to the monkeys, to the monkeys, those valuable things. I shall punish You." And she's punishing Him. That is also

atmambarita, but that is another type.

And atmambarita real which is to condemned, that of this mundane world. The assertion that the Śiva, Māhadeva, that is the greatest atmambari, the leader of the separatist movement, dvitīyābhiniveśa, from there. He's the source of all matsara and atmambarita. The master of this māyic world, of the world of misconception, dvitīyābhiniveśa, the conception of a second interest, that begins from Māhadeva, Māyāpati, Māhadeva, the leader of the oppositionist, that, "No, we have got separate interest, and we must assert for that." Rudra, ahaṅkāra, atmambarita. "I am all in all, everything for me." This is a demonic quality, atmambarita. Matsara, and the Māyāvādīs also...

End of 81.11.28.B

81.11.28.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ... 'I am that Brahman.' And that is anti devotion. So we must realise the meaning in accordance with the conception of the whole. Only partial understanding won't help us much, but in consonance with the whole, the verification with other siddhānta, that remaining, then we must take it.

The general conception, that self concentrated, and then no concentrated

that is tyāga, and then Kṛṣṇa concentrated, or Nārāyaṇa, that is upper concentrated. Self concentrated in a world, and no concentration that is nirapekṣa in that sense, that is Virajā, Brahmaloḥa. And God concentrated, God, sapekṣa, bhāgavat sapekṣa, that is from Vaiḥuṇṭha, paravyoma. They're God sapekṣa, they're always in the side of God. And nirapekṣa proper is found only in Virajā and Brahmaloḥa. And the sādhaḥa also nirapekṣa, he must be apekṣa yukta, always partial to his Guru, to his own group, in this way. Otherwise differentiation is impossible. Differentiation and hierarchy, where there is, there must be some sort of assertion. 'This is good and that is not so good.' Śanta, dāsya, sākha, vātsalya, mādhyura, the comparison between them: the dāsya is better than śanta, sākha is better.

“āge kaha āra.” [Caitanya-caritāmṛta, Madhya-līlā, 8.59] Mahāprabhu, “Go deeper, go deeper. Go higher. Yes, this is better. Then go more, further.”

In this way the development in the theism, it is there, the elimination is there. So if nirapekṣa means the all equal, then that is to be found only in Brahmaloḥa and Virajā, but some sort of partiality must be there because the gradation is there. All is not equal. Hare Kṛṣṇa. So in nirapekṣa in that sense, if I get the passage, then I can say in what meaning it has been utilised, wording has been used there. Hmm? What did you say?

Bhāratī Mahārāja: Once you were describing about the differences in the different siddhāntas of the four main Ācāryas. You were talking about the differences in the siddhānta of Rāmānujācārya, Nimbarkācārya, Viṣṇusvāmī...

Śrīla Śrīdhara Mahārāja: Yes, there are differences. There is something

common, something different everywhere. Mahāprabhu's summary of the most grand siddhānta is acintya bhedābheda. Everywhere there is something common something different. This is the general representation of the nature of the whole infinite, bhedābheda. In some points there must be something common, and in some points there must be something different, cannot be otherwise. And the demarcation of difference that is acintya because that depends on the sweet will of the highest will, so it is acintya bhedābheda, inconceivable. Why? Because in His conception all rights reserved there, so it is acintya, but bhedābheda, it cannot but be, something common something different. This is Mahāprabhu's statement, His direction about the conception acintya bhedābheda.

Bhāratī Mahārāja: Mahārāja, you were talking about Bhaktivinoda Ṭhākura's – Bhaktivinoda Ṭhākura had said that there were four things which Caitanya Mahāprabhu accepted. And one of those, I was wondering where they came from?

Śrīla Śrīdhara Mahārāja: One from another, another place, He has taken two from each sampradāya. In one place he has written that one qualification from one sampradāya. In another place I have found he has given two things taken from four sampradāyas. That is also found in some place. By minute examination he has declared that two from each sampradāya.

Bhāratī Mahārāja: So Mahārāja, the tadīya...

Śrīla Śrīdhara Mahārāja: Tadīya from Rāmānuja.

Bhāratī Mahārāja: Then the vigraha upāsanā.

Śrīla Śrīdhara Mahārāja: Vigraha upāsanā, Nimbarka, and vigraha sevā from, vigraha from Madhvācārya, and others, rāga-mārga from Viṣṇusvāmī, Śrīdhara Swāmī sampradāya.

Bhāratī Mahārāja: Then the bhedābheda siddhānta.

Śrīla Śrīdhara Mahārāja: Bhedābheda, that is from dvaitādvaita Nimbarka: and in another place, the fourth, paricaryya and bhedābheda from Nimbarka. And Vigraha and bheda, Bhagavān jīva, the bheda is the greater thing, from Madhva. And from Rāmānuja tadīya and prapatti: and from Viṣṇusvāmī this rāga-mārga and sevā. In two places I found that in one place he has given one from each, four: and another two from each. Very subtly he has differentiated like that.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

A normal position: to come to normal position. Hare Kṛṣṇa. Hare Kṛṣṇa. But if anything abnormal I'm delivering then to come to a normal position I think in you, what I say if anything is defective please set me right again. Perhaps with this idea: Nitāi Gaura Haribol, I cry like that,

should I say anything wrong, Hare Kṛṣṇa, Hare Kṛṣṇa, Gaura Haribol, Nitāi Caitanya Dayal, Gaura Haribol.

There is one śloka and it is passing in the name of Vyāsadeva. After: when I was in Chittagang I delivered lecture according to Bhāgavatam. The brāhmaṇas they're all Śāṅkarites, Māyāvādīs. I tried to establish there, Personal God is above Brahman, in this way in Gītā. One brāhmaṇa stood up with this śloka: the śloka I don't remember, anyhow it is mentioned there that after producing all the Purāṇas, and including Śrīmad-Bhāgavatam, the Vyāsadeva at last he spoke this śloka. The subject matter is such.

“That You are so big You are infinite, and in the words I have encaged You, that You are such, Your rūpa is such, Your guṇa is such. I have depicted all these things in Purāṇa. You are the infinite; I have taken You within the finite, revelation, finite description, and this and that, so many things. So I beg forgiveness to You.” The Vyāsadeva he begged forgiveness. “That so infinite I have put in a cage, so our words are all finite, the meaning is also finite, to us. And we are trying to make delivery with the help of those finite words and finite meanings.”

What is this? This is a fun. But still we cannot but do according to our position. The infinite can, that my saying: ‘If Infinite cannot make Himself known to finite He's not Infinite.’ The basis of that: if He takes the reign of my flow it is all right. And whenever my mundane touch impedes, of course it cannot but be mundane.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Śaraṇāgata. Once when in Assam, Sarabhoga Gauḍīya Maṭha, Prabhupāda went to install Deities there. Generally Śrauti Mahārāja does all those things. But at that time I was requested to perform the necessary things before Prabhupāda goes and enters the temple and he performs his pūjā and then the door is opened, then Bhagavān is there, Kṛṣṇa is there in the Deity. I decorated the throne, the Deity, everything. And that was placed in a high position. And I thought that Prabhupāda will have some trouble to go up and put Tulasī on the feet of the Deity. So I placed Tulasī also, everything, without uttering any mantram. The whole thing I finished and came away. And then Prabhupāda went in. I did not know that it was his nature, his custom, that he puts Tulasī candan on the foot of the Deity and thereby he invites Deity to be there, to the public. I did not know that. I put the Tulasī also, finished everything without uttering any mantram. Only hand transaction I did.

Prabhupāda went, and came out, sitting and doing something, came out and told: “The Deities Themselves are – have appeared here, out of Their Own accord.” As if he had not to invite Them. “Of Their Own accord They have come here, appeared here.” That was his remark coming out.

Then Kuñja Bābu, Tīrtha Mahārāja, he came to ask me silently, “Have you put Tulasī on the foot of the Deity?”

“Yes, but without any mantram.” “Why?”

“I did not know, but it is troublesome, but I considered that to put Tulasī, or to do anything that will be very troublesome for Prabhupāda. It’s in such a high position it was placed. So whatever to be physically done I have finished, but without uttering any mantram.”

Anyhow it finished there. Then when in the meeting, delivering lectures, Prabhupāda for the second time he repeated that, “The Deities in this Maṭha have appeared out of Their own accord.” I was frightened, then I have done a great wrong. Then also what to do, some repentance came without knowing it fully well how I was bold enough to enter the room, I did not know it, mortified, but did not speak anything.

Then Prabhupāda came to Calutta and myself and this Mādhava Mahārāja, who was Hayagrīva Brahmācārī at that time, a party came to Mymensingh. Then we found in Nadiyā Prakāśa an article and there also it is mentioned that, “The Deities in Assam Maṭha, Sarabhoga Gauḍīya Maṭha, have appeared of Their Own accord.”

Then I was very much depressed and wrote a letter to Prabhupāda. “I have done a great offence. Please forgive me. I did not know. Unknowingly I have done. But you must forgive me, otherwise I’m nowhere.”

Then he replied in a letter. Gaura Haribol. [?] “One who has surrendered, he has got no offence. No offence he can make; one who has surrendered.” That was his reply.

Then Hayagrīva Prabhu, afterwards

Mādhava Mahārāja: “A great certificate for you.”

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: So we are indulged to speak in language we are given whether we are fit or unfit; given some certificate, some license, ‘go and speak.’

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you

follow My order, you will soon attain My association.”] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

A license is there. We are faulty. He knows it very well. Still, why He selects us to speak on His behalf? Gaura Nityānanda. So we are to remember to go back to Their feet. What I am saying of course it must not be perfect, but still it is Your wish, and I’m trying to fulfil Your order that is in this way. Gaura Haribol. Gaura Haribol. Now, what’s the time, again?

Devotee: Twenty minutes to ten.

Śrīla Śrīdhara Mahārāja: Then we stop here today. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

End of 81.11.28.C

81.11.29.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...every jīva, every soul. The three representatives of Nārāyaṇa is there. There they’re concerned with the jīva soul in other words, they’re concerned; they’re in charge of their fate. So when he’s recruited from here, their consent, their permission, their

good will is necessary, and that is represented in tridaṇḍa. And also the free will of jīva, that is free acceptance, free acceptance to represent that, free cooperation, the jīva is also there.

So this is tridaṇḍa, this should be respected. Generally we should not keep it anywhere and everywhere in the earth, it's not so. We show some respect and reverence we should do to the daṇḍa. Everything, of course, Vaiṣṇava should see as superior to his own position. And that is the custom, and that is the necessity of our behaviour which is compulsory when we are, we want to enter into Vaikuṇṭha. All should be seen with respect. I am the servant. They're all my master.

So tridaṇḍa should also be seen like that. Though my own self is represented there but that is also in its divine character. So I shall give my reverence and respect, and devotion to the daṇḍa. That is, though I take it with me, but it should not be handled as a stick, or something like, not to support me, to help me in my ordinary movement. But I am carrying, just as the sacred thread, and also the daṇḍa of a sannyāsī. Always reminding me that I am a sannyāsī, I have, punished, my kāya, mano and vākya, my thought, word and deed. These three phases of my endeavour has been punished, controlled. Not to join that, they should not be any longer, they should not have their connection with the world of exploitation. So long as they did, that has been given daṇḍa, punished, punishment has been allotted for that, and from now I have completely withdrawn my thought, word and deed. Not to participate with the world of exploitation and renunciation, but I shall engage them only cent per cent in the service of Viṣṇu and Vaiṣṇava of my Lord. Henceforth I take this pledge that henceforth I shall engage my thought, word and deed. Three things I shall engage only for the service of the cause of the divinity, for the service of my Lord and His own. It represents that emblem that no longer have I any interest in this mundane world but I am a dedicated soul in all respects to engage myself in the service of the Lord.

And the permission I have got from the three, the, in charge of the individual soul, and in charge of the brahmāṇḍa, Garbhodakaśāyī, Kṣīrodakaśāyī, Garbhodakaśāyī, and who's in charge of the whole of all the brahmāṇḍas that are floating in Virajā. He's above all, Mahā Viṣṇu. With Their permission I have secured the privilege to engage me in the

service transcendental to all these phases of life, known as the plane of renunciation and exploitation and only serving, service, dedication. I love that. I want to be a child of that soil. And that is the token I'm carrying always it will remind me. The permission of the, of this mundane world, they're in charge. I have taking permission from them, this license. So, I must be true to my own self. I must dedicate myself for the cause, of the Vaikuṇṭha, Goloka, Kṛṣṇa, Vṛndāvana interest. I represent the interest of Vṛndāvana and Navadvīpa, Mahāprabhu, Kṛṣṇa and Vaiṣṇava. With this idea I shall move.

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsītāṁ pūrvatamair maharṣibhiḥ

aham tariṣyāmi duranta-pāraṁ, tamo mukundāṅghri-niṣevayaiva

[As a brāhmaṇa from Avantī-deśa said - Śrī Caitanya Mahāprabhu also said:]

["I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."] [Śrīmad-Bhāgavatam, 11.23.57] & [Caitanya-caritāmṛta, Madhya-līlā, 3.6]

Mahāprabhu took eka-daṇḍa sannyāsa from Keśava Bhāratī, externally. But internally He says this śloka, utters this śloka and starts for Vṛndāvana. What is that? Etāṁ sa āsthāya... Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Nitāi.

Devotee: Etāṁ sa āsthāya...

Śrīla Śrīdhara Mahārāja: Mahāprabhu, He chanted this poem of Bhāgavatam,

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsītāṁ pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāram, tamo mukundāṅghri-niṣevayaiva

The Bengali verse there in caritāmṛta.

prabhu kahe - sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila
nirdhāraṇa parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya
saṁsāra-tāraṇa sei veṣa kaila, ebe vṛndāvana giyā, kṛṣṇa-niṣevaṇa kari
nibhṛte vasiyā

["Śrī Caitanya Mahāprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good."] ["The real purpose of accepting sannyāsa is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence."] ["After accepting the sannyāsa order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place."] [Caitanya-caritāmṛta, Madhya-līlā, 3.7-9]

Mahāprabhu said, “I have taken this tridaṇḍa veṣa,” though outwardly He took this eka-daṇḍa, but internally He says, “I have taken tridaṇḍa sannyāsa, which is recommended in Bhāgavatam, and now, the veṣa, this outward dress, only niṣṭhā-mātra, only will remind Me about My future duty. But the real thing what is necessary is the service.”

If we take the daṇḍa, carry the daṇḍa but do not do my duty, then it will be fruitless. It is an emblem. But the real thing, service, to do my duty, to do the service of Viṣṇu, Vaiṣṇava, Kṛṣṇa, Vṛndāvana, that is the real purpose of the śloka.

Prabhu kahe - sādhu ei bhikṣura vacana, the tridaṇḍī-bhikṣu, this is the story coming hereafter, in eka-dasa, Śrīmad-Bhāgavatam. That brāhmaṇa he was chanting this śloka and Mahāprabhu's repeating that and says, prabhu kahe - sādhu ei bhikṣura, “Oh, this is very well and good. The tridaṇḍī-bhikṣu of Bhāgavatam in a passage with other [?] Kṛṣṇa Himself is relating this story to Uddhava, of a brāhmaṇa. “This is very well and good.”

Sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa. Why? He ultimately came to conclusion that the service of Mukunda, Kṛṣṇa. Mukunda means mu kun da, something which can make, which can show the salvation, liberation, awkward. Mere liberation from exploitation that is awkward. There is such positive thing in the dedicating world. So mu, mukti, mu means the abnegation of mukti, mukti means liberation. Ku means makes awkward. Mu kun da, dadhati it can give something which can show the liberation as an awkward thing. That is Mukunda. The meaning of the word Mukunda is such. He is the giver of such a thing which can show the renunciationists are most awkward, such a thing, Mukunda.

Prabhu kahe - sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa. He has come to the conclusion that the service of Mukunda, that is the fulfilment, the highest aim of our life.

Parātma-niṣṭhā-mātra veṣa-dhāraṇa, this dress, this garment, this is only to help us externally in the society. Some social position it is, that if I approach anyone easily I can get someone alms for my food. A social status only I can get with this dress. But the real thing is the service, to discharge our duty to Mukunda and His own.

Parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa. By serving Mukunda we can get rid very easily from the troubles of our previous activities and we are taken in the vicinity of Mukunda and His paraphernalia.

Sei veṣa kaila, ebe vṛndāvana giyā. So I must try to approach Vṛndāvana, the favourable place, and there I shall go on with chanting the Name, and service.”

And now the story as described by Śrī Kṛṣṇa Himself to Uddhava, it runs like this.

There was one brāhmaṇa in Avantī, Gwalior [?] near, in U.P. [Uttar Pradesh] perhaps a state in Rajaputana [?] Gwalior [?], that was formerly Avantī.

And where Sandīpanī Ṛṣi used to live, he had his āśrama. And Kṛṣṇa went to Sandīpanī Ṛṣi for His training after He came to Mathurā, and got the sacred thread of the kṣatriya. And then went to take some training in Gurukula, He stayed for some time in Gurukula under Sandīpanī as Guru and there He got some education, Vedic education etc. He showed like that, with Sudama and other friends there.

There was one brāhmaṇa, the brāhmaṇa was in the beginning he was substantial, a rich man, but he was very miserly, and social duties he did not attend, discharge in any way. So the reaction came very soon. And the thieves, dacoits, they also took a portion. Then there was some litigation and money was spent there. Then some fire or this that. In this way his accumulated wealth, property was lost. Even, he did not allow his own relatives to feed much, he was so miserly, very miserly, miser of the

miser. But anyhow the wealth was finished and he was reduced to a pauper.

Then he came to his senses. "Oh, I lived my life in a very awkward way, but now, everything is taken from me. I had such vanity, such pride, that I did not offer even, neither to the gods, nor to the ancestors, nor to the social beggars, nor to even the wife, nor the children, nothing, no relatives. But now everything gone, they have left me. I am a street beggar. It does not matter. Whom shall I blame for this?"

He began to, "Is it the ill will of the graha, the stars, are the stars responsible for this, or the gods, or the Lord Himself?" Anyway he's taking, considering so many alternatives and dismissing. "No, they're not. It is my own karma," he made responsible. "It is my own karma, nothing to be blamed, my own karma," in this way. "But now, perhaps, the Lord is propitiated with me, so He has taken me on the straight. Then what shall I do? Leaving these which were so friendly to me the other day, and now they have cheated me. So I won't depend on anything else but I start a new life enquiring after the enquiry of the Supreme Master."

In this way he was, he became indifferent to everything of this world and started and got tridaṇḍa from some sādhu and began to move, taking the Name of Mukunda, Kṛṣṇa. So much so that collecting some food in the bank of a river he's going to take the prasādam, someone came, someone came and passed urine there. "What is this O Lord?"

So moving through the street someone says, "What is this in your hand you old man? Just give it to me and let me see."

He does not give it so sometimes he takes it. Then, "Please give it, it is mine, life long association with sacred things, given by Gurudeva."

"Take it."

Then when he went to catch: then again taking it back, in this way. Someone says, "Oh sādhu where are you going?"

He says, “I am going there.”

“Oh, why, what for, what do you want?” In this way the men of the society began to disturb him in the most nasty way in different positions.

Then some said, when he wants to get something from his mouth, “Say why do you?” If he does not, “If he says no then we don’t believe it. Say something then also in turn pronounce some filthy thing.” If he does not speak anything, “Oh, he must be a thief or a dacoit, he does not speak anything. Let’s go, hurry up, bind him down.”

In this way, wherever he goes he is meeting this undesirable treatment from the society.

Then this came to him, “Why? I was such a wealthy man. I was in that position. I have lost everything and come to live a good life; still I am being treated so harshly, cruelly. Who is responsible for all this?”

Now that śloka: “Is it the stars, or the gods, or the Lord Himself?” So many alternatives they came into his mind then dismissed them, “No, this cannot be, this cannot be, this cannot be. My own karma is responsible for all these things.” Then with this, whatever, he comes he’s anyhow tolerating, with the spirit of toleration he began his singing about Kṛṣṇa, Mukunda.

So Kṛṣṇa Himself, and the result of the past activities have come to take, to realise their debt, so we must be very forbearing, forbearing. The past action, debt, should be cleared and you won’t hesitate, or won’t falter in any way. Nothing can check your progress towards the positive direction, with the help of the... If you wander alone, but it is very easy when you live in the association of the sādhus, and get some responsible services, then it becomes very easy. The bhajan becomes very easy when we live together with sādhus, in their company, by mutual help.

Like Napoleonic chair, do you know that Napoleonic chair? Once Napoleon in a battle was compelled to pass a chilly night, very cold night,

in a marshy ground with his soldiers. They can't, there's no place to take any rest, to lie down, even to sit, all standing in a marshy land. Then he evolved a policy of taking rest, at least by sitting in a chair. How it is possible? There is nothing. So he asked his soldiers to stand in a circle, and asked them to take their seat in such a way that everyone will sit on the lap of another. One, he's sitting on the lap of another, and another one is sitting on his lap, in this way, in a circular way, everyone is sitting, he gets the lap of another. B sits on the lap of A, then C sits on the lap of B, D sits on the lap, in a circular way, then the last man also gives lap to the first, in this way.

And Washington also did one time. He was in a very cold night, in a play to pass, he and one of his friends perhaps. "I'm cold, chilly, I can't stand; so chilly, cold." Then that came that, "Let us wrestle against one another." So the whole night by wrestling the inner warmth came and they could stand that chill. Otherwise they would have to die.

So the company of the sādhu helps us in that way, mutual help we can get from one another and it becomes very easy to go on, on our journey. Many difficult solutions we get, problems are solved if we can keep the company of the sādhus, by mutual help. [?] filled by another gentleman, and he may have another [?] that may be applied by another. In any way that is the most comfortable journey if we go with company towards the help of Kṛṣṇa. So tridaṇḍī-bhikṣu pathana you have reminded me, generally, it is read from Bhāgavatam when such function occurs.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Then perhaps Venkatta is not coming perhaps due to some strike in the ferry ghat, or something. Or Satsvarūpa Mahārāja might have dissuaded him also: that also may be. But anyhow, through an independent boat from a little far off from the ferry ghat one may cross. Let us see. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. [?]

Devotee: Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Devotee: This question of Hinduism and Muslim is coming up, so we're not Hindus but in some way we may speak on behalf of Hindus.

Śrīla Śrīdhara Mahārāja: We are not Hindus in the general sense. We are Vaiṣṇava, we are kārṣṇa. The varṇāśrama that is a, that is step to Vaiṣṇava dharma, Vaiṣṇavism. And favourable step, it is utilised and we may begin from varṇāśrama dharma but we are to leave that when we enter the domain of nirguṇa. Varṇāśrama is concerned with sattya-guṇa, up to sattya-guṇa, and then, even we are to leave varṇāśrama when we enter into nirguṇa, Vaiṣṇavism proper.

Karma - our activities, the yoga - our attention, and the jñāna - our acquisition: when they leave their own colour and surrenders into complete dedicated life, then it becomes Vaiṣṇavism. They have to leave their past steps. Karma, if all the karma is done only for the satisfaction of Kṛṣṇa then it is well and good, it is Vaiṣṇavism. And the jñāna when it ceases all its enquiry surrendering to the sweet will of Kṛṣṇa, then it is Vaiṣṇavism, they enter the realm of Vaiṣṇavism. And yoga, the attention, the direction of our energy, internal, fine, subtle energy, when it stops seeking any other achievement but concentrate wholly for the satisfaction of Kṛṣṇa, then it comes, enters the area of Vaiṣṇavism, leaving: bhakti-mukha-nirīkṣaka karma-yoga-jñāna. The karma and the jñāna and the yoga, they cannot give their promised result without the help of bhakti, without the support of the wave of the universal wave or force.

If God withdraws all His energy from them, to support them, they're nowhere. But they can give their – just as so many companies, independent companies there may be, insurance company, and this banking company, but if government does not withdraw it from them they can work. But if the government withdraws they cannot exist. But they can thrive, they can work well at the supposed backing of the government, at the passive support of the government. Government

withdrawn they are nowhere. So the power, the potency of Kṛṣṇa, the sympathy withdrawn, the karma, yoga, jñāna nowhere. But the supposed support of the, on the basis of the supposed support of the government, of Kṛṣṇa's will, they can work on independently, give their own. So karma,

[kṛṣṇa-bhakti haya abhidheya-pradhāna,] bhakti-mukha-nirīkṣaka karma-yoga-jñāna

["Devotional service to Kṛṣṇa is the chief function of the living entity. There are different methods for the liberation of the conditioned soul – karma, jñāna, yoga and bhakti – but all are dependent on bhakti."] [Caitanya-caritāmṛta, Madhya-līlā, 22.17]

In caritāmṛta, they are always looking at the face of bhakti, the service to Kṛṣṇa. ei saba sādhanera ati tuccha bala, [kṛṣṇa-bhakti vinā tāhā dite nāre phala]

["But for devotional service, all other methods for spiritual self-realization are weak and insignificant. Unless one comes to the devotional service of Lord Kṛṣṇa, jñāna and yoga cannot give the desired results."] [Caitanya-caritāmṛta, Madhya-līlā, 22.18]

What they give, that is very negligible thing. Bhakti, the service, she does not depend on anything else. She can go independently, from any point. From any point of our life, only with the connection of a bona fide agent we can link with bhakti and we can go on independently without taking any help from the energy, from the fine attention, and our inquisitive spirit. Everything may be rejected, and only through service, through a sādhu, one can go on safely towards Vaiṣṇava. So the varṇāśrama generally, the sanātana dharma means the varṇāśrama, brāhmaṇa, kṣatriya, vaiśya, śūdra. That brāhmaṇa, the highest section, their qualification is

this that they seek something which is not mundane, which is conscious, but not having any clear conception of the conscious world: some vague conception of the spiritual world. Not very clear, so:

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate satra-yājī-sahasrebhyaḥ
[sarvva-vedānta-pāragāḥ sarvva-vedānta-vit-koṭi yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate]

[“Among many thousands of brāhmaṇas, a yajñika brāhmaṇa is best. Among thousands of yajñika brāhmaṇas, one who fully knows Vedānta is best. Among millions of knowers of Vedānta, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.”] [Hari-Bhakti-Vilāsa, 10.117] & [Garuḍa-Purāṇa] & [Bhakti- Sandarbha, 117]

Satra-yājī means who is engaged in sacrifice which is meant, the model, the typical, that everything should be done to satisfy Him, the central truth, Kṛṣṇa. Satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragāḥ. Then it may come to the stage of an enquirer, vaidantic, who loves to deal with consciousness, fine things, vedānta-pāragāḥ. Sarvva-vedānta-vit-koṭi yā viṣṇubhakto viśiṣyate. There the yogī and the jñānī they are stayed there, like karmī they’re not dealing with gross things but they’re dealing with – they’re busy in their dealing with the very subtle things of consciousness. But mere consciousness does not mean God consciousness, the consciousness of the self, consciousness of the cause of this material world, so many things. So brāhmaṇas who are the head of the varṇāśrama dharma they’re more addicted than matter to spirit. But they have not got the real and cosmic idea in the complete idea of the spiritual world, purely spiritual world, not of Vaikuṇṭha, nor of Goloka. So the Vaiṣṇava,

bahūnām janmanām ante, jñānavān mām prapadyate [vāsudevah
sarvam iti, sa mahātmā sudurlabhaḥ]

[“After many, many births and deaths, one who is actually in knowledge
surrenders unto Me, knowing Me to be the cause of all causes and all
that is. Such a great soul is very rare.”] [Bhagavad-gītā, 7.19]

When the jñānī surrenders to the feet of Vāsudeva then he becomes a
Vaiṣṇava. Vaiṣṇava is there. And when karmī,

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ [tad-artham
karma kaunteya, mukta-saṅgaḥ samācara]

[“Selfless duty performed as an offering to the Supreme Lord is called
yajña, or sacrifice. O Arjuna, all action performed for any other purpose is
the cause of bondage in this world of repeated birth and death.
Therefore, remaining unattached to the fruits of action, perform all your
duties in the spirit of such sacrifice. Such action is the means of entering
the path of devotion, and with the awakening of true perception of the
Lord, it will enable you to attain to pure, unalloyed devotion, free from all
material qualities (nirguṇa-bhakti).”] [Bhagavad-gītā, 3.9]

He can come to understand that any work which is not for Viṣṇu that will
bind me with the matter, reaction, then he comes to be Vaiṣṇava. And the
yogīs,

yoginām api sarveṣāṁ, mad-gatenāntarātmā śraddhāvān bhajate yo

mām, sa me yuktatamo mataḥ

[“In My opinion, of all types of yogīs, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith.”] [Bhagavad-gītā, 6.47]

He’s following so many mystic practices in body or mind and trying to raise his consciousness into higher, subtle sphere of the world. But when leaving all those things he comes to make contact with the devotee and begins his bhajan then he’s all right. He becomes Vaiṣṇava.

So varṇāśrama has been accepted as so many steps; that śūdra mentality, vaiśya mentality, kṣatriya mentality, and brāhmaṇa mentality, then Vaiṣṇava mentality. When they accept Vaiṣṇava mentality, Viṣṇu is all in all, and we are only, our real position is that of a servant of Him, and he begins that life, dismissing all his ambitions in this mundane world whether gross or subtle, then he becomes Vaiṣṇava.

The Vaiṣṇava, as they will preach Hinduism, to certain, getting the centre, the centre is Kṛṣṇa. And for that you couch in this way. You may earn money, but spend at least a greater portion for the service of Kṛṣṇa, for the propaganda of His name, be a vaiśya. The kṣatriya you organise the force and try to help the Vaiṣṇavism, the service of Kṛṣṇa. And with the recognition you as vaiśya, the organising capacity, the fighting capacity, that will be utilised for them, fully accepted, whoever you are. And the brāhmaṇas you explain the Vedic scriptures and Purāṇa etc, but connect you with that Kṛṣṇa is all in all. No other gods are equal or more than Him. So in that way you connect, so we shall accept you. And the śūdra, you can give some, devote some energy, so try to utilise your energy for the service of Kṛṣṇa. Then we shall have some relation with you. Anyone you be, if you come to utilise yourself in the service of Kṛṣṇa we are in your favour. We have got recognition for you. [?]

But you do not connect with the service of Kṛṣṇa then doing your own

respective duty you will have to be the prey of that reaction that is to go down. Up and down, up and down. This vicious circle you can't get out of. Only with the connection of Kṛṣṇa the autocrat, the great repository of love and beauty, connect with Him, you are saved. Otherwise in whatever position you are, if you're apathetic to that you are doomed. That is our position. The Kṛṣṇa conception that is the real purpose of the varṇāśrama but they cannot ascertain that, mostly, and they wander up and down. That is our creed. That is nirguṇa and this is all saguṇa, going up and down.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna mām upetya tu kaunteya,
punar janma na vidyate

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi. Nitāi.

Devotee: So on the other side, you've just explained how to bring the Hindus to the highest goal, to Kṛṣṇa, but the Muslims also, we want to bring them also, yes?

Śrīla Śrīdhara Mahārāja: It is very difficult for them. They have got some opposite saṁskāra. So that sort of habit – habit is the second nature, to give up ones habit is not very easy. Theoretically one may say anything and everything, but practically to come to the standard it is difficult for them, to get out of their false creed and to accept totally in heart, mind and deed, it is very difficult. But if it is so we must accept him.

Haridāsa Ṭhākura he was not only accepted amongst the Vaiṣṇavas, the brāhmaṇas also took the water of his feet when he disappeared, we find from Caitanya-caritāmṛta. But Haridāsa Ṭhākura in his turn, “No, no, I’m fit to sit, take prasādam along with the Vaiṣṇava. No, no, I do not venture. I have not come to such a standard.”

Sanātana Goswāmī though he came from a brāhmaṇa...

End of 81.11.29.A

81.11.29.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...some differences within the relatives, they left their place and came to live to Purī Jagannātha. And from there came to live near Ganges, Naihati [?]. And from there they are taken by some zamīndār to Yasor [?] district. Then by chance the bursar [?] the king of Bengal, his capitol was near Mouter [?] Gaur [?] he got they are born of royal family and extremely intelligent and also good organiser.

So anyhow he took them and appointed Sanātana Goswāmī as Prime Minister, Chief Minister, and Rūpa Goswāmī as his Secretary, and left all the responsibility for the state, left on them, and he used to make merry, in this way.

But that Sanātana Goswāmī when – he was very scholarly and a devotee from previous life. So after managing the state he got sufficient time and he used to read Bhāgavatam and the Mahābhārata, all the scriptures, Purāṇas. And he found that the Yuga-Avatāra of Kali He must have come

now. It is already high time. He must have come down, the Yuga-Avatāra. Where He will come? He's watching, and he's, the sign there must be that He'll begin Hari kīrtana, Kṛṣṇa kīrtana, in a very vigorous and very spacious and comprehensive way. Then he marked that in Navadvīpa that the genius Nīlāi Paṇḍita, He has begun this kīrtana, Hari kīrtana, which is the Yuga-Dharma of Kali. Then he began to correspond with Nīlāi Paṇḍita.

"That we are so wretched. I knew from the śāstra that You have come to save the world in Kali as it is promised in śāstra. I think You are that person. You are not human being. We are so wretched, we are engaged in this diplomatic life. How we can be saved from this?"

Mahāprabhu from Navadvīpa anyhow replied.

para-vyasaninī nārī, vyagrāpi gr̥ha-karmmasu / tad evāsvādayaty antar,
nava-saṅga-rasāyanam ["A married lady who has love and affection for
another gentleman may be seen to be

always engaged in her household activities but her heart always realises, or tastes, the company of that person whom she loves. Though outwardly she is seen to be very busy with household work, at heart she's always enjoying the company of her beloved. Similarly, outwardly you may be captured and may be seen to be busy in the association of the government's activities, but your heart is not there. It is searching something, and it is receiving the benefit of the association of that inner substance."] [Caitanya-caritāmṛta, Madhya-līlā, 1.211]

"You need not be afraid of your life. Just as," He gave an example, "Just as a woman who has got a lover other than husband, she maybe busy in the household affairs, but still, she at her heart enjoys the company in her memory with that lover. So you, externally you're very busy with political activities, but at heart you are, you're heart is given to this Kṛṣṇa consciousness, so you don't be afraid of your future life."

Then again after sannyāsa Mahāprabhu came after five years of tour from south India once more to Navadvīpa, and on His way to Vṛndāvana He met Sanātana and Rūpa there in Marga [?] And after having a discussion with Mahāprabhu he was prepared to leave their service and to join Mahāprabhu. Mahāprabhu asked them to go to Vṛndāvana and to do such duties according to His plan, and they did so. And when Sanātana Goswāmī came to Purī he lived with Haridāsa Ṭhākura because they're mixing with the Mohammedan king, their habits, almost external habits are like that of Muslims. That sort of beard, like [?] he had, and also the dress like the bursar [?] in this way, and very close connection with them. So general brāhmaṇas and Hindus they took them, they are already foreigners but Bengal brāhmaṇas, so they're almost Muslims. So when Sanātana Goswāmī went to Purī, he used to keep up with Haridāsa Ṭhākura. He did not join Mahāprabhu's party in that house, in that temple, that which is known as, where Mahāprabhu stayed?

Devotee: Gambhīrā.

Śrīla Śrīdhara Mahārāja: Gambhīrā. He did not come there but he used to live with Haridāsa Ṭhākura who was a Mohammedan. And when Mahāprabhu went to take His bath in the sea, He, usually, daily, met Sanātana or Rūpa whoever they come in Haridāsa Ṭhākura's āśrama when He was going to take His bath and stopped there for some time and had a talk, discussion, everything. And after taking bath He came to live in this Gambhīrā, Rādhā-Kantha Maṭha.

One day when Mahāprabhu was staying in, when He was invited to take prasādam in Gadādhara Paṇḍit's āśrama, there is Tota-Gopīnātha, where Paṇḍita Gadādhara he used to live there and had his Gopīnātha he used worship. And Mahāprabhu was invited and went and anyhow He had a mind to call Sanātana there, perhaps some prasāda or not. Then Sanātana Goswāmī, it was noon time and the sun is burning over the head and Sanātana came by the way, the sea beach way, and his foot, the sole, that was burned, half burned. So many boils also came out.

Devotee: Blisters.

Śrīla Śrīdhara Mahārāja: Blisters came out. Then Mahāprabhu marked, “By what way did you come here, which way?”

“I came by the seaside.”

“Seaside? The sands are hot like anything, you have come, you must have pain in your soles.”

“No, no, I do not feel much pain. You have called me so fortune I have got I have run.” “Why do you, leaving, you did not come through the ordinary road?”

“I can’t venture to come through that road because so many servitors of the temple they’re coming and going by that road, and if in any way they feel any disturbance by my stature, presence, or anything, so I avoid that.”

“Yes, you are right. You have come to teach the standard of a Vaiṣṇava feeling, Vaiṣṇava behaviour. Not to interfere anyone in his own jurisdiction of faith, faith, but to be no cause of any disturbance to anyone outside, but to go on with his own bhajan, own service. Not interfering the circumstance, disturbing the environment.” So Mahāprabhu told... in way of appreciation He told like that. And Rūpa Goswāmī, and that was appreciated.

But when Haridāsa Ṭhākura on the other side passed away, Mahāprabhu took him on His breast and began to dance and He showed so much honour to Haridāsa Ṭhākura. And Himself took to, by the kīrtana procession, to the samādhi and He Himself threw the sand on the samādhi. And then seeing His grace towards Haridāsa Ṭhākura to such a degree, so many brāhmaṇas they also came and took water from the touch of Haridāsa Ṭhākura’s feet and drank it. Pādodaka, haridāsera pādodaka piye bhakta-gaṇa.

[haridāsera pādodaka piye bhakta-gaṇa, haridāsera aṅge dilā prasāda-candana]

[“Everyone drank the water that had touched the lotus feet of Haridāsa Ṭhākura, and then they smeared remnants of Lord Jagannātha’s sandalwood pulp over Haridāsa Ṭhākura’s body.”]

[Caitanya-caritāmṛta, Antya-līlā, 11.65]

And with most honour Haridāsa Ṭhākura was buried there on the sea shore. And some Tulasī was planted, and then circumambulation with Kṛṣṇa Nāma, and then after showing their highest honour to Haridāsa they came back.

So, though Haridāsa Ṭhākura and Sanātana, it is their beauty that they do not approach in a rash way to disturb the society. But Mahāprabhu and the Vaiṣṇava’s showed their special respect for them. They did not shrink away to show honour to a Vaiṣṇava.

And Haridāsa Ṭhākura also live on the other side of the Ganges near Śāntipura. There is a place where he engaged himself in bhajan and that was very near to Advaita Ācārya. Advaita Ācārya was the leader paṇḍita of the society at that time, and he usually came to him and sometimes he gave some prasādam in his own compound. In this way they dealt.

And Haridāsa Ṭhākura was called for explanation from the local

administration, the Kāzī from Kalna, “That you have got birth very fortunately in the Muslim section. Why do you mix with the kaphes [?] the biharme [?] who was non-believer? Why do you mix and worshippers of so many idols? Why do you mix and you insult our Muslim society by mixing so closely with the Hindus. So you must be punished.”

And Haridāsa Ṭhākura was punished by whipping in 14 [21?] markets showing the public that, “Because he associates very closely with the Hindus, they who are non-believers in Islam, being a Mohammedan he does such an offence, so he’s being punished with whipping.”

In one or two market whippings everyone dies, but Haridāsa Ṭhākura after being whipped in 14 [21?] markets he did not feel any physical disturbance. Then he thought, “If I do not die then these punishment dealers, the whippers, they will be tried and they will be punished.” Then he posed in such a way that as he has, he’s dead.

And then information went to the Kāzī, and he told, “O, all right, that man he was a traitor so his future should not be honoured, not be buried, but throw him on the water of the Ganges.” And that was done.

And Haridāsa Ṭhākura after swimming he crossed the Ganges and went on regardless. And then, when this information came to Kāzī then he was aloof, “That cannot be, we can’t do any harm to him, he has acquired some psychic power or so.” He neglected.

Such things happened in that age of Mahāprabhu. They are not very aggressors but other parties gave them their earnest respect. In that way it was adjusted. Gaura Haribol. Nitāi Caitanya. What’s the time?

Devotee: Ten to ten.

Śrīla Śrīdhara Mahārāja: Ten to ten. So tridaṇḍī upāsanā is finished

from Bhāgavatam and Caitanya-caritāmṛta. Anyhow, only the one thing - whatever you do, do it for Kṛṣṇa and kārṣṇa. Engage yourself wholesale for the service of the central good. That is the one.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam [“O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me.”] [Bhagavad-gītā, 9.27]

sarva-dharmān parityajya, [mām ekaṁ śaraṇam vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [Bhagavad-gītā, 18.66]

“I am everything. What more I shall say to you Arjuna? You are My friend. I won’t deceive you. I am all in all. If you do for Me your future will be the most successful one. In a nutshell this is this fact. You do that. Now, everything is told to you. Consider, and within yourself discriminate, and then do what you like to do. I am not going to interfere with your freedom. But things are such and I have kept it before you for your own free decision, free choice. That’s the gist of all the śāstra. I am raso vai saḥ, akhila rasāmṛta murtiḥ, the personification of all the desirable and differentiated ecstasy.”

That is preaching, the harmony of all the good things is represented there. And we want, fortunately we have got a liking for the same and we

want to make our journey, to begin our journey towards that direction. And with His blessings and with blessings of the Guru and the Vaiṣṇava our journey may be fruitful without any hindrance. With this prayer we close today our sitting. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Jaya Om Viṣṇu-Pāda...

End of 81.11.29.B

81.11.30.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: That is Veda, to understand the Veda, leading to oneness and not to bifurcate and not many branches. The Veda is given many branches; you can accept any one of them; that is not the meaning of the Veda. It is ekaiana leading towards one. Mood of Veda skanda. Veda is a skanda and its branch is only one. Then, finished?

Bhāratī Mahārāja: That's finished. This one devotee here Mahārāja that you have never met before, Citraketu, he is from England.

Śrīla Śrīdhara Mahārāja: When have you come from England?
Citraketu: I came from England about two years ago.

Śrīla Śrīdhara Mahārāja: Two years ago, and where are you living?
Citraketu: I am staying in Chandrodaya Mandhir.

Śrīla Śrīdhara Mahārāja: Oh, you are continuously living in Māyāpur, but you did not come to visit here?

Citraketu: I haven't yet, no. This is my first time.

Śrīla Śrīdhara Mahārāja: You are engaged in, what service?

Citraketu: I am on the staff of the samādhi, building Prabhupāda's samādhi.

Śrīla Śrīdhara Mahārāja: Samādhi construction, under?

Citraketu: Surabhi Swāmī is the...

Śrīla Śrīdhara Mahārāja: Surabhi, he's a new man, hmm?

Citraketu: Surabhi Abhipālayantam Mahārāja.

Vidagdha-Mādhava: He's the architect Mahārāja. He's the architect for the samādhi.

Śrīla Śrīdhara Mahārāja: Oh. But Surabhi...

Akṣayānanda Mahārāja: Surabhi Abhipālayantam Swāmī.

Śrīla Śrīdhara Mahārāja: Surabhi Abhipālayantam Swāmī. And he's disciple of?

Akṣayānanda Mahārāja: Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja, complete?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But I did not hear his name. That was under Satya....

Bhāratī Mahārāja: Satya-Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: Satya-Nārāyaṇa, they're the engineers there I heard. All right.

Akṣayānanda Mahārāja: He's the architect.

Śrīla Śrīdhara Mahārāja: He's the architect, well and good. Gaura Haribol. Gaura Haribol.

How do you feel at present, inner encouragement that you are going, doing the most, you are in connection with the highest conception of reality? It is satisfying your heart. Your engagement is very tasteful? Heart is being satisfied by the duty you discharge? It should be like that. Heart's inner satisfaction you must feel, that you are engaged in a very holy and divine duty. You try with this attitude to approach your duty. This is in the way of the highest fulfilment of my life, where I am engaged, fortunately. Generally we are engaged in the worldly affairs for fleeting sense pleasure. But the divinity has attracted me, far from my country here and He has given me the chance to approach beyond the space and time to my highest goal. So that devotee, divine pure devotee has devotion, duty, fortunately you have got. Thank your stars. Hare Kṛṣṇa. But you, you should thank your stars, that is my meaning, that you have come from far away to such a type of divinity. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Hṛdayenābhyanujñāto [Śrīmad-Bhāgavatam, 11.20.30]. Must have

approval from the inner heart that I am doing the right thing. So many things to engage ourselves attracting us from all sides, but we must concentrate in the service which is given to us by the higher realized souls. Self abnegation in the negative side, and positive participation in the highest service of the highest conception of divinity. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Striadish, here.

Devotee: Mahārāja, there are also two other devotees from Māyāpur, Vidagdha and Satyavak Prabhu.

Śrīla Śrīdhara Mahārāja: Vidagdha is old friend I have seen many times, but I cannot see the face, I am devoid of sight, eyesight. And you are Parisevāna?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Parisevāna, Parisevāna, Harisevāna. Parisevāna means Harisevāna. Parisevāna. Pariniṣṭhita. Pari means samyak, fully, parito sarvata vyapi, most extensive. Wherever we cast our glance we see the same thing, pari vyapi, samyak. Pariniṣṭhito 'pi nairguṇye, pari means also deeply, very firmly.

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā / gṛhīta-cetā rājarṣe,
ākhyānaṁ yad adhītavān

[“O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.”] [Śrīmad- Bhāgavatam, 2.1.9]

Pariniṣṭhito 'pi nairguṇye. “Though it is well known to all that I am firmly settled only in the Brahman conception and no mundane conception can enter into my mind, in any time, in any way. It is well known fact, and perhaps it should be admitted by all the stalwarts present here. But that I took the chance of studying this sort of variety, plurality, diversity, coming to oneness, after entering into oneness of all consciousness, all conscious, one. Not many, no diversity. In this stage I am firmly established. Still I have come, I have come to try with highest regard to study the diversity which already left in the mundane world, same diversity, same polarity.

What's the explanation from me, these gentleman, these scholars can expect?

Uttamaḥ-śloka-līlayā. Uttamaḥ [?] I have come in touch of such plurality or diversity which can, which is able to dispel all sorts of nescience, tamō, ignorance, darkness. This, though variety, but here they are common, that they can dispel the darkness, the ignorance. Uttamaḥ-śloka. And those that are devoid of that ignorance fully, it is best of that.

Uttamaḥ _____

[?] And then _____

[?] Superlative degree. It is the highest type, holds highest quality of

dispelling darkness or ignorance. I found it. I had my direct experience that Kṛṣṇa līlā though full of, apparently it is many, many things - His devotees, His Dhāma, His paraphernalia, so many things, His friends, His exploitation, so many kinds of things. But here it is common that everything is – He can dispel the darkness, uttamaḥ-śloka, and His play, very, very efficient to dispel darkness of different types. Uttamaḥ-śloka.

Grhīta-cetā. And so I have come to be a slave of such līlā. I am the witness myself. That Kṛṣṇa līlā, though it seems apparently to be of mundane character, but in reality it is just the opposite, because it can dispel the darkness of different kinds, and it discloses itself with proof, coexisting with it. It is very palatable and also dispels ignorance. Avidya, ajñāna, it can do away with, and very pleasing at the same time. Very pleasing, very ecstatic, so more knowledge, more accurate knowledge, and also ecstasy, anāndam, cit anāndam. Cit anāndam, inner satisfaction along with dispelling of darkness, or ignorance. These two things I have got from this Kṛṣṇa līlā.

So the general surface I have left and I am going up in the domain by discovering new things every moment, a progressing life I have got coming in touch. So this mundane world is to be compared with a reflection and perverted. And the original world is also of that model, but this is mundane, it is perverted, and that is original. So, what we find here, all is there in a very excellent condition, and here it is all in a nasty condition. But the model, ideal of everything that we find here in the shadow, that is already in the substance. And the highest plane of knowledge is not a non-differentiated or non-specified plane.

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā / grhīta-cetā rājarṣe,
ākhyānam yad adhītavān

And now today in this meeting of the scholars I shall try to inaugurate that, what I got from my reverend, revered father. Mahā-pauruṣiko bhavān [Śrīmad-Bhāgavatam, 2.1.10] Ordinary people they cannot hope

to be a student of such teachings. I consider you are a bona fide student to receive this sort of learning, education, study. So I like to deliver that great thing to you, great thing. Mahā-pauruṣiko bhavān. You do not aspire after ordinary things. You want something great. It seems to me that you want something great, not ordinary thing. Mahā-pauruṣiko. Puruṣārtha – dharma, artha, kāma, mokṣa, these are ordinary puruṣārtha, aims of life, ideals of life. But I shall inaugurate here today beyond puruṣārtha, the object of life which is not under the limitation of these old stereotyped things. Tad ahaṁ te 'bhidyāsyāmi, mahā-pauruṣiko bhavān. Adhītavān dvāparādaḥ, pitur dvaipāyanād aham [Śrīmad-Bhāgavatam, 2.1.8] That great knowledge I got from my divine father. I shall deal with that today in this assembly of scholars to you.”

Before that, there was a difference of opinion amongst the scholars when Mahārāja Parīkṣit told, “Only seven days I am to live and how I can utilize the few days that I can attain my best fortune?”

Then there were yogīs, there were jñānīs, there were karmīs, they came with their own program there. “Mahārāja you can take this.” Some say dyana, some say tapa, some say yoga, all these things.”

Then Mahārāja told, “Only a few days in my hand and if all of you differ in your opinion to recommend me how I shall use these few days, then what can I do? Please be unanimous. Consult among yourselves and give some unanimous verdict and I shall do that.”

Just at that time Śukadeva appeared, and all unconsciously stood up, giving respect to that young man of sixteen, when he appeared suddenly. Such was the commanding presence of that boy, that young man of sixteen. And unanimously they told that, “You are greatly fortunate and we are also fortunate that this young man has come, about whom we hear so many stories but we couldn’t see him, but we’d like to see him. But anyhow today fortunately the day has come. And all of us want to hear something from his lips. Whatever he will say we also will hear along with you.”

So Mahārāja Parīkṣit took him and put him in a respectful way in the presidential chair, Śukadeva, the delivery manca [?], the platform where from Śukadeva began to talk. Parīkṣit Mahārāja he's putting questions and he's giving answers. In this way seven days the whole Bhāgavata came with the highest idea of our fate, how high our fortune may go up; how, to what height our fortune may lead us. That was given there.

Vyāsadeva, already in Mahābhārata and other Purāṇa, there is no thought which has not been dealt with there. So far in the world no such thought can be traced out what is not dealt out by Vyāsadeva. All possible thoughts of all different position has been dealt out. And lastly he gave this thought that Kṛṣṇa consciousness is the crown of all the thoughts. Embracing all and also superseding all. That has been given by him, whoever he may be. And is cleverly delivered by Śukadeva Goswāmī, couched in scholarship also, there's no poverty in scholarship in Bhāgavatam. But something more, above scholarship, something more has been given there.

So these are the salient points which that even Śaṅkara – these are the most important points if you can understand, then we can easily enter into the domain of Gauḍīya Vaiṣṇavism. What does Gauḍīya Vaiṣṇavism mean? The salient points, we must be very particular to know and understand, to inquire and understand these ten points.

Bhaktivinoda Ṭhākura also has given Daśa-Mūla. In Nimbarka sampradāya there is Daśa-Mūla, the ten points, the important ten points in Nimbarka. And Bhaktivinoda Ṭhākura also has given Daśa-Mūla, and beginning with:

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābdhiṁ tad
bhinnāśmāś ca jīvān prakṛti-kavalitān tad vimuktāś ca bhāvat
bhedābheda-prakāśaṁ sakalam api hareḥ sādhanam śuddha-bhaktiṁ
sādhyam tat prītim evety upadiśati harir-gauracandro bhaje tam

[(1) - The Vedic scriptures received through the authorised disciplic succession of bona fide spiritual masters state that: (2) - Śrī Kṛṣṇa is the Supreme Absolute Truth. (3) - He is the source of all energies. (4) - He is the ocean of all transcendental mellows. (5) - The living entities are His separated parts and parcels. (6) - Due to forgetfulness of their constitutional position, the living entities are illusioned. (7) - By awakening their transcendental ecstatic affection and attraction for the Lord, all living souls can be liberated from illusion. (8) - All things are one with and different from Kṛṣṇa; this oneness and difference is acintya or inconceivable. (9) - Pure devotional service (śuddha-bhakti) is the only means to attain the supreme goal. (10) - The supreme goal is divine love of Kṛṣṇa.] [Daśa-mūla śloka, The ten essential principles of Gauḍīya Vaiṣṇavism]

The summary, this śloka is the summary of all the points we are to know in Gauḍīya Vaiṣṇavism, and then also other nine perhaps elucidating the ten points one by one, one by one. The ten points are mentioned in the first śloka and other śloka he explains the ten points one by one. And Prabhupāda also has given here – that is ten or twelve, what is the number?

Bhāratī Mahārāja: In this particular [?]

Śrīla Śrīdhara Mahārāja: Yes. Ten points or twelve points?

Bhāratī Mahārāja: Yes. The number one...

Śrīla Śrīdhara Mahārāja: No, no. How many, ten? The number: total number?

Bhāratī Mahārāja: Twelve.

Śrīla Śrīdhara Mahārāja: Twelve. So if we can understand these twelve points then we can easily understand the whole of Gauḍīya Vaiṣṇavism. Gaura Haribol. Nitāi Gaura Haribol. In different ways! Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. What is the time?

Bhāratī Mahārāja: Mahārāja, the ten points in the Nimbarka sampradāya coincide to Bhaktivinoda's ten points or are they different?

Śrīla Śrīdhara Mahārāja: Somewhat different, there should be. Daśa-mūla.

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: What is that?

Bhāratī Mahārāja: Acar. Two types of bhakti, śuddha bhakti and then viddha. So viddha is not English, could be expressed in different ways.

Śrīla Śrīdhara Mahārāja: Viddha means that mixed, contaminated. Śuddha bhakti, that pure devotion, an alloyed devotion, not unalloyed, there may be mixed with karma, jñāna, yoga, etc, they are alloy, and fleeting desires, anyābhilāṣa, karma, jñāna, mixed, alloyed; alloyed and unalloyed, śuddha and viddha. Viddha means alloyed. And unalloyed devotion that is śuddha. And what is the opposite of bhakti? Anyābhilāṣa, karma, jñāna. Ādi means yoga, śaithilya, etc. Hare Kṛṣṇa.

Bhāratī Mahārāja: Then he's talking about the āśraya and visaya vigraha and it compares Rādhā-Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Āśraya means the negative side, the potency. And visaya means Kṛṣṇa in His different expression. Īśā tattva, Kṛṣṇa, Bhāgavat tattva and Bhāgavat śakti tattva. Śakti tattva is āśraya, potency. Up to Rādhārāṇī, Yaśodā, Nanda, all these, Predominated Moiety, that is āśraya. And Predominating Moiety, positive that is visaya. Visaya Kṛṣṇa, Nārāyaṇa, Rāma, Baladeva, all these are all visaya tattva, enjoyer class. And the enjoyed, that is the āśraya tattva, the potency. Potency and the possessor of potency!

Bhāratī Mahārāja: And Gaura-Gadādhara?

Śrīla Śrīdhara Mahārāja: Gadādhara is āśraya and Gaura He is visaya. But visaya has taken the mood, the nature of āśraya. That is Gaura, both combined. Reality, Kṛṣṇa when He has got, He has taken the posing of Rādhikā, that is Gaura. And the inaugurator of Nāma-saṅkīrtana, Gaura Nārāyaṇa, He is visaya, Avatāra. And Gaurāṅga, both Rādhā-Kṛṣṇa combined, really He is Kṛṣṇa but in the mood of Rādhikā. He has accepted the nature of Rādhikā. Kṛṣṇa when He's searching after Himself, trying to taste what sort of ecstasy is in Him, self-searching. Self-searching Kṛṣṇa is Gaurāṅga. What sort of ecstasy there can be within Him, self introspection, self-searcher, searching, trying to understand Himself, His own wealth. Taking the mood of His devotee, that is Gaurāṅga. Svabhajana, vibhajana, and also distributing it to others; making inquiry to Himself and what He gets He distributes to others.

Sva-bhajana vibhajana prayojana avatārī. What is sva-bhajana? How He should be, how He can satisfy Himself, to search that, and to give that clue to the public. That is Gaurāṅga. When Kṛṣṇa is searching what is the peculiarity in Him, searching, and what He gets He distributes to others. Sva-bhajana vibhajana, dividing, His own bhajan, how He should be worshipped, how He should be served. When He enquires and He gives it out to the public, that is Gaurāṅga, when He's distributing Himself to the

public. That is Gaurāṅga, sva-bhajana, how He should be served. Serving Himself He's showing to the public that how He should be served. And for that He had to take the mood of Rādhārāṇī, to search Himself. What is there? Why should others come to Him, what is He? And then He Himself giving to others, Kṛṣṇa is Guru. When Kṛṣṇa Himself is Guru then He's Gaurāṅga.

guru-rūpa-hariṁ gauram, rādhā-ruci-rucāvṛtam nityam naumi navadvīpe,
nāma-kīrttana-narttanaiḥ

["Perpetually do I sing the glories of Lord Gaurāṅga, who is the Supreme Personality of Godhead, Śrī Hari, embraced by the heart and halo of Śrīmatī Rādhikā, and who has descended as the Divine Master. In this holy abode of Śrī Navadvīpa Dhāma, He is absorbed in the pastimes of profusely chanting the Holy Names, dancing in ecstasy."] [Śrī Śrī Prapanna-jīvanāmṛtam, p 2-3]

Guru-rūpa-hariṁ.

gaura-vāg-vigrahaṁ vande, gaurāṅgaṁ gaura-vaibhavam

gaura-saṅkīrttanonmattaṁ, gaura-kāruṇya-sundaram

["I make my obeisances unto the Deity, Gaura-Sarasvatī - the personified message of the Golden Lord Śrī Caitanya Mahāprabhu - whose bodily lustre is of a beautiful golden hue, like that of the selfsame Lord Gaurasundara; who is the personal expansion of that supreme Lord

Gaurahari; who is always intoxicated by preaching the message of that Golden Lord; and whose divine beauty blooms in the revelation of Lord Gaurāṅga's mercy potency.”] [Śrī Śrī Prapanna-jīvanāmṛtam, p 2]

Guru-rūpa-hariṁ. When Kṛṣṇa Himself is Guru, He is Gaura. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhāratī Mahārāja: [?] Pūrva-rāga, māna, prema-vaicittya, prabāsa.

Śrīla Śrīdhara Mahārāja: Union in separation.

Bhāratī Mahārāja: Yes, a type of vipralambha.

Śrīla Śrīdhara Mahārāja: Vipralambha, the four kinds of main separation. Amongst the friends when there is separation that may be classified into four points.

Pūrva-rāga. Before meeting, both the parties, not actual meeting but anyhow come in some remote connection, either the name, or the portrait, something. First saw the name, or the tone of the flute. Not seen actually, no practical union, real meeting, but have some connection, either the sound of the flute, or a picture, or the Name itself, Kṛṣṇa Nāma. And Kṛṣṇa heard of Rādhā Nāma. In this way but not actual meeting took place so long, and there is separation, pang of separation. The Name is so sweet He can't contain Himself or Herself. Rādhārāṇī when Kṛṣṇa Nāma entered Her ear, She was perturbed, “So sweet a Name is possible in the world.” Her reaction and some pain there also. “I can't meet. So sweet a Name, Who possesses such a sweet Name, Whose playing of the flute is so sweet sound, I can't meet Him.” A pang of separation: that is pūrva-rāga. Pūrva-rāga, that is also separation, before meeting, pūrva-rāga.

Then next, māna, māna means after meeting when there is some

difference between Them, in trifle matters, but it actually comes to happen. This is the very nature of love. Rūpa Goswāmī says:

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

[“Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa.”] [Ujjvala-nīlamanī]

Just as a serpent goes by this curved way, not straight, it is his nature to go in that way. It is not a diseased going, when serpent going it is nature that he will go in this. So, Rūpa Goswāmī says, “Just like that, the progress, the path of love is also like that.” Ato hetor ahetoś ca, yūnor māna udañcati. So sometimes with some trifle cause or sometimes with no cause such feelings must come. Nothing, “No He’s neglecting Me. He wants to avoid Me,” some sort of sentiment comes. “And thereby I don’t like Your company.” Of course the cent percent liking and cent percent aspiration is there, but still for the time being some such opposite sentiments spring up from the underground. And for the time being some sort of clash in the sentiment and one avoids the company of the other. “I don’t like it.” That is māna.

Then prema-vaicittya. Jealousy rises to such a degree that They are already together, but still some sort of thought comes within and makes Them to think that it is far away. One occasion the example is given. Rādhārāṇī, this is all in the mādhyura rasa, not in other rasas. When Rādhārāṇī is standing by Kṛṣṇa Her shadow is reflected on the body of

Kṛṣṇa, but anyhow the Yogamāyā has managed to rise in Her mind that, “Oh, another lady is closely fixed in His body.” The jealousy sprung in such a way that, “What is this? Another lady is within Him? How it can be tolerated?” So Her mind revolts. Then Lalitā Devī perhaps was there, some sakhī, she anyhow pushed Her. “What do You do? It is Your own reflection there.” Then She again came to senses. “Oh!” Then She particularly noticed and found, “Oh, it is My shadow, My shadow.” Then immediately gone. This is something like prema-vaicittya. The example is given like that.

And prabāsa: of course when, by circumstances it is arranged that One leaves the Other, that Kṛṣṇa went to Mathurā to attend other duties. And They were apparently neglected. And that is prabāsa. If it is for some limited time, that is sudur [?] prabāsa and other prabāsa something, two types of prabāsa. prabāsa pracrista [?], when one has left the country and gone to far off place, then the separation, that is prabāsa.

So four types of separation pangs between the lover and beloved: the pangs of separation.

Gaura Haribol. Gaura Haribol. This is all of a very high type. We should not indulge in these topics carelessly. That will do some harm in our real realization in future, because the mundane characteristic is possible to be carried there. The mundane experience may try to take us down. With much caution. What we conceive, it is not in that plane. It is higher and higher plane. So we are not getting the real picture of things here, this is adulterated picture. It is alloyed picture of the conception of the original thing. We should take it in our mind. Not unalloyed conception of the thing. With this caution we are to deal with them.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, I was told...

Śrīla Śrīdhara Mahārāja: Who is this?

Devotee: This is Vidagdha Dāsa.

Śrīla Śrīdhara Mahārāja: Vidagdha-Mādhava, yes.

Vidagdha-Mādhava: I was told that our Swāmī Mahārāja that he wrote one sannyāsa that the goal is to cultivate this feeling of separation from Rādhā-Kṛṣṇa. This feeling of separation is the mood, perhaps the goal of a Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: To cultivate about sambhoga that is more dangerous, and the separation: that is little safe. To have separation, it is more safe to deal separation of the high type, but the union is very, very dangerous to deal with. That is the cause. We may participate to separation a little, though we should think that it is not of this plane. The pain of separation is not of this plane. But still the separation is less injurious. With caution we may talk little about that. But the sambhoga will be very, very dangerous. When Rādhā-Govinda, the sakhīs, They are combined and They are enjoying the company one another, that will be very, very dangerous to discuss, or to think, or to deal in any way from this mundane plane. A great offence it will create. That is the idea. So direct handling is more injurious. Indirect handling of separation as Mahāprabhu is showing, that is helpful to certain extent. Mahāprabhu, the devotees, they are showing so many pranks, can't tolerate the separation

of Kṛṣṇa.

[kāhāṇ mora prāna nātha muralī-vadana] kāhāṇ karoṇ kāhāṇ pāṇ
vrajendra-nandana

[Śrī Caitanya Mahāprabhu said: “Where is My beloved Kṛṣṇa? I can’t tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?”] [Caitanya-caritāmṛta, Madhya-līlā, 2.15]

“Oh, I can’t tolerate even my own living or my existence without Kṛṣṇa. Without His grace, without His company, I can’t maintain my, this undesirable existence.”

All these may help to certain extent to us. But we are not to imitate that. But as the highest ideal respectfully we are to look out. And that will help us to brush aside our anartha. How intense ones feeling of separation should be about Kṛṣṇa, and we don’t think, and if some tears come then we may not think that we have realized that stage. That sort of danger should be avoided.

na prema-gandho 'sti [darāpi me harau, krandāmi saubhāgya-bharaṁ
prakāśitum vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-
pataṅgakāṇ vṛthā]

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in

separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”] [Caitanya-caritāmṛta, Madhya- līlā, 2.45]

Mahāprabhu says that, “I have not a drop of divine love in Me otherwise how can I maintain My, this mundane life...

End of 81.11.30.A

81.11.30.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...keep us within the fold. But my next step what is here I must be particular to get up on the step, and then that step, that step, that will be more helpful, and this idea will be above to attract me.

Sometimes it may create hope in me and this also may excite some spirit, they'll say, “Oh, this is a fun. Caitanyadeva He's crying and He's doing this, just as a madman. Caitanyadeva was a madman.” So that can also excite, or may create offence to another also, but less offence. They say, “The model of Caitanya you accepted. What was His last days? He was always crying, and rubbing His face against the wall, and sometimes running to the sea. Is this your highest ideal of life? What is this? A ludicrous thing!”

So we must be in the proper channel, unalloyed devotion.

That Viskisan [?] told, “Yes, Caitanya was one of my devotees,” to Bhaktivinoda Ṭhākura. And Bhaktivinoda Ṭhākura thought in his way, “This man should be removed very swiftly, quickly.” With such extensive prestige he says that Caitanya was his devotee.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Buddha suddhi. To keep up ones temperament in a normal position where he should be in his stage of realization. Nitāi Caitanya, this name will help, Nitāi Caitanya, set me right, set me right in my position. I am making too much advance, going beyond my jurisdiction. Please forgive and give me the proper adjustment; may not be maladjusted, by Your grace. But because I am requested to deal all these things and as much as possible keeping the respect of the thing I am trying to deal with intellectually, but keep me all right. Nitāi Caitanya. Heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi.

[nitāi-pada-kamala koṭi candra-suśītala, ye chāyāya jagat juḍāya

hena nitāi vine bhāi rādhā-kṛṣṇa pāite nāi, ḍṛdha kari' dhara nitāir pāy]

[“The lotus feet of Prabhu Nityānanda are most pleasing, like the combined calming radiance of millions of moons. By receiving the cooling shade of His transcendental shelter the whole universe, scorched by heat of material existence, can be fully relieved and soothed. O dear brothers, without the grace of such a magnanimous personality as Prabhu Nityānanda, it is very difficult to attain divine loving service to Śrī Rādhā and Kṛṣṇa in the groves of Vṛndāvana. Therefore firmly take shelter of His lotus feet with all sincere respect and love so you may reach that nectarine goal.”] [Manaḥ-śikṣā, from Prāthanā]

The foundation must be solid and proper. Then the structure should be erected. Otherwise whole thing will go down.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

Heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi. The solid foundation we can get from Nityānanda. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

One day Nityānanda Prabhu came to Mahāprabhu's house in Māyāpur, naked, quite naked. And there was so many, even perhaps Śacī Devī, Viṣṇu Priya, they were also there and other devotees. Nityānanda came quite naked. Then Mahāprabhu managed to give some cloth. And perhaps if the devotees think in a lower way, have any misconception about Him, so He asked Nityānanda for His kaupīna.

“Śrīpāda, I want to have Your kaupīna.” And He tore it up and distributed amongst the householders that were present. “Keep a piece of His kaupīna in some [?] And you in your hair or in your hand you preserve it as an ornament. This [?] small like thing in which some medicine, some kavach is mentioned and with a thread it is put in the hand or sometimes it is kept in the hair. Please keep it with you. Then you will be able to have sense control very soon. Nityānanda has got such self control to such a degree. He does not know anything of this world. So He can come naked amongst the male and female. His vairāgya is such, indifference to the world, to the mundane transaction. He's so free from this mundane transaction, Nityānanda.”

So the grace of Nityānanda will construct the good foundation, His grace. This is all ekayana. Ekayana not bhodayana, not leading to many branches. Ekayana: that great, single, model, ideal. Most firm foundation His grace means. And then you may have any structure, it can be any weight. If you have faith in Nityānanda then that faith can bear any amount of weight, structure. It won't betray you, the foundation won't betray you. Nityānanda. So Swāmī Mahārāja laid stress in the devotion of Nityānanda amongst the westerners. Get His mercy, and then Rādhā-Kṛṣṇa afterwards. Mahāprabhu means Rādhā-Kṛṣṇa. First Nityānanda, and then Gaurāṅga, then Rādhā-Govinda, three stages, you are to raise yourself up.

Ke? Subal Sakha. [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Who of you will stay here to take prasādam? He has come to inquire, whether you will take prasādam and go or before that you go? You consult and say. He has come to know.

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] Gaura Haribol. Gaura Haribol. Gaura Haribol. [?] Gaura Haribol. [?]

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Classical language you are acquainted with, and colloquial, he's expert in colloquial, and you are in classical.

Vidagdha-Mādhava: Mahārāja, how does one attain the mercy of Lord Nityānanda?

Śrīla Śrīdhara Mahārāja: Nityānanda. Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Who finds more inclination to serve Gaurāṅga and His Dhāma and His servants, Nityānanda is very much kind to him who has got some tendency, special tendency to Gaura līlā. Nityānanda Prabhu He walked from door to door, “Take the Name of Gaurāṅga. I shall be your servant. You can purchase Me. Take the Name of Gaurāṅga. I’ll be sold to you without any price, any condition.” That was His temperament.

When Mahāprabhu sent Nityānanda, He was in Purī, sent Nityānanda, “Without You I don’t find anyone who can spread the Kṛṣṇa Nāma, Kṛṣṇa bhakti, who can spread because the Bengalis are very wicked in nature. They are more engaged in tantric and nyāya and smṛti. They are making too much of those trifle things, and puffed up, that they have finished everything, all knowledge. So that is a very hard field. And without You none will be able to awaken them, especially the masses. You separate from them, from the classes and approach the masses with Kṛṣṇa Nāma. And You are the fittest person.”

Nityānanda Prabhu came but without trying to take Kṛṣṇa Nāma He began to preach Gaura Nāma.

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma, yei jana gaurāṅga bhaje sei amāra prāna.

[“Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana.”]

Nityānanda Prabhu found it that,

‘kṛṣṇa-nāma’ kare aparādhera vicāra, [kṛṣṇa balile aparādhīra nā haya vikāra]

[There are offences to be considered while chanting the Hare Kṛṣṇa mantra. Therefore, simply by chanting Hare Kṛṣṇa, one does not become ecstatic.] [Caitanya-caritāmṛta, Ādi-līlā, 8.24]

There is some danger connected that Kṛṣṇa līlā is very akin to this mundane debauch, this thieving, this lying, and all these things, very akin to a degraded soul. And Kṛṣṇa is of a reserved nature. It is very difficult to understand the purity of Kṛṣṇa līlā for the masses. The mass mind cannot approach Kṛṣṇa līlā as the highest attainment. So it will be difficult to preach. But Gaurāṅga līlā, when Kṛṣṇa has come to distribute to the public, with such capital in His mind of going, so, to submit to Gaura līlā a little, it will be easy, the sannyāsa tyāga līlā. And Gaurāṅga means a dynamo which wants to give Kṛṣṇa, to distribute Kṛṣṇa. And we must take to that, the most magnanimous, surcharged with intensified pity for the ordinary people, kindness, affection, even to the criminals. So anyhow to keep them to His connection then Kṛṣṇa līlā is already in their fist. So He began to preach about Gaurāṅga, not of Kṛṣṇa, Rādhā-Kṛṣṇa, Kṛṣṇa līlā as commanded by Mahāprabhu. So bhaja gaurāṅga, kaha gaurāṅga He began.

And there is another instance described in Caitanya Bhāgavata. Śacī Devī had a dream that Kṛṣṇa-Balarāma is there in a throne. And

Nityānanda is fighting with Balarāma.

“Come away from the throne. It is no longer Dvāpara-yuga. The age Kali has come and My Master Gaurāṅga must take the position of this throne. You come out.”

And Balarāma, He’s giving sort of opposition. “No, no, why should We come out? We are sitting on the throne from so long a time. Why should we come down?”

Nityānanda forcibly taking Him: and Balarāma is submitting slightly.

“My master Gaurāṅga He wants to take the opposition now. The age for Him has come.” So He’s very partial to Gaurāṅga. “Kṛṣṇa is far off. My Lord is Gaurāṅga. I must be very near and grateful to Him.”

To Guru, rather adjust. [Raghunātha] Dāsa Goswāmī says bakārināpi [from the verse beginning āśābharair-amṛta-sindhu, Vilāpa-Kusumāñjali, 102], “I want Your grace Rādhārāṇī. Without You I don’t want Kṛṣṇa, a separate Kṛṣṇa. And along with You, if I get You with Kṛṣṇa, I want. I want that, to serve, but never without You any Kṛṣṇa I never want it.”

So that should be the healthy attitude of the devotees, that they won’t try, the higher authorities under whom they can connect with Kṛṣṇa, the Gurudeva, the Vaiṣṇava, the hierarchy. They always try to intensify their faith. Who is giving the highest model or ideal, who is giving it to him, the next person from whom he’s getting it, then their allegiance must be highest there.

yasya prasādād bhagavat-prasādo, yasyāprasādān na gatiḥ kuto 'pi

[dhyāyan stuvamś tasya yaśas tri sandhyaṁ, vande guroḥ śrī-
caraṇāravindam]

["By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master."] [Śrī Śrī Gurv-aṣṭaka, 8]

This is the position of Guru, by whose grace I can get anything, I can get the grace of Kṛṣṇa. And without whose grace, I have got no other prospect. So this way, who has given to me, the first connection, I must have reverence there. But at the same time I won't conceive that is a doll. I must think, because I have come to, not a particular figure, but what he says, his upadeśa, the learning, what is attracting my heart.

I am not this body. I am the inquirer. And which is satisfying me, drawing the inquirer to the inquired, I must try to locate that thing in him, and not prākṛta buddhi. Not prākṛta buddhi. I am not this. Who am I, the disciple, only this body, this figure, the temperament, the caste, the figure, or the colour, or the scholarship, the intellectualism? No.

Who has come to seek, who is the party in me, and who is the party in Guru? That we must be conscious, we must be fully awake to that, awaken like that. What is the inner thing? I have come for which thing? We must be awake to our own interest. That is relative and absolute. The form we shall have to eliminate, ignore, and the spirit we have to keep up always. Otherwise, we may be form worshippers. What is, where is, who is Guru? Where to be located? What is his ideal? What does he really want me to do? What does he really want me to take? These things must not be dismissed from our idea. Not only formal adherence. Hare Kṛṣṇa.

The spiritual way: the spiritual man is going to the spiritual world to have the spiritual realization, all spiritual. And all conceptions of

mundane, whether physical, or intellectual, or mental, that should be eliminated in our journey if we want to go to the inner world of substance. Hare Kṛṣṇa. It will decide my real progress, desire of life. The fulfilment is from the inner side always. If one can keep up that thread, then he will go, and he will get things of that quality.

Beautiful figure, the intellectual delivery, and so many other things may be. The style, the movement, the boldness, so many things there are. But what should be the highest thing in our realization? And for that we shall – progress means elimination and acceptance. And always it is a dynamic thing, otherwise we shall be dead.

Acceptance and elimination, natural selection: the scientists also say natural selection or something like that, survival of the fittest, natural selection, in the expression of the scientists, natural selection. Nature is selecting some and giving up something. In the course of the development of this worldly affair, so many animals, so many things were in the present but they are gone, by giving place to those, natural selection and survival of the fittest. It is dynamic. We are living in a dynamic world. So elimination, acceptance and elimination: that is progress. It is a progressive thing, not a static.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi.

To get the grace of Nityānanda we shall try to, as much as possible, to study the character of Śrī Gaurāṅga, to serve Him, His Dhāma, His persons, all these things. That will easily help us to get the grace of Nityānanda.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. [?]

Something I must contact in my present stage. And the highest ideal always I shall keep on my head, over my head. With this idea I shall do something here. The idea, the highest model, that is our all in all in our

life. To get, to be acquainted with the conception of the highest idea, that is the best wealth in one's life. And to be in the way of realization, one day, Rādhikā-mādhavāśāṁ, Dāsa Goswāmī says, "Rādhikā-mādhavāśāṁ, only we shall aspire after, cherish the hope that one day I may be taken in the plane where Rādhikā-Mādhava, Rādhā- Mādhava is in Their glory, sitting, or playing, mādhavāśāṁ. That should be our prospect, rādhikā- mādhavāśāṁ prāpto yasya prathitaḥ kṛpayā śrī-gurum taṁ nato 'smi.

[nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭavāṭīm rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśāṁ prāpto yasya prathita-kṛpayā śrī gurum taṁ nato 'smi]

[Śrīla Raghunātha Dāsa Goswāmī prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing."]

Dāsa Goswāmī's praṇāma mantra towards Guru; nāma-śreṣṭhaṁ, "I have got, I am fully indebted to Gurudeva. Why? Who has given me so many things, nāma-śreṣṭhaṁ. The highest conception of the Name, the highest sound, the highest form of sound which contains the highest form of thought, aspiration, ideal, everything. Manum api, and next mantram, first Name and then mantram. The Name is there. Without Name mantram is nothing. If the Name is withdrawn and another Name is put, the mantra will be opposite. If Kṛṣṇa Nāma is taken from the mantram and there we put another name, the whole mantram will go that direction. So Name is all in all. And mantra couched in such a way with some sort of prayer in the Name, that is mantra, "I want this." Manum api śacī-putram. The great saviour, śacī-putra, Who is like a golden mountain standing to show the direction towards Kṛṣṇa līlā. Atra svarūpaṁ. And then His most favourite personal assistant Svarūpa Dāmodara who is the

representation of Lalitā Devī: the most favourite friend of Rādhikā. Nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ. Then rūpaṁ, who is ordered to distribute the higher types of devotion, the love. The worshipping, the reverence: that is of lower order, reverence. And love, of our innermost heart dealing, that rāgānugā bhakti was distributed through Rūpa Goswāmī. Mahāprabhu considered Rūpa the best to deal with this rāgānugā bhakti. Svarūpaṁ rūpaṁ tasyāgrajam. Then Sanātana who gives some sort of adjustment with rāgānugā bhakti, viddhi bhakti, what is what, a sort of acquaintance with the environment proper. Rūpaṁ tasyāgrajam uru-purīṁ māthurīṁ. Then he has given me this Mathurā maṇḍala where Rādhā-Govinda have Their pastimes, where every creeper, shrubs, sands, rivers, the jungle, the hill, everyone is bearing the acquaintance of Rādhā-Kṛṣṇa līlā. Wherever I shall cast my glance they will help me in the remembrance of Rādhā-Govinda. I have got that from him. Māthurīṁ goṣṭavāṭīm, in ordinary Mathurā maṇḍala the goṣṭavāṭī where the cows, the milkman people, they got their village constructed, their association villages and so many, and their nature and their feelings I am being acquainted with, goṣṭavāṭīm. Rādhā-kunḍaṁ, Rādhā-kunḍa, a favourite place of Rādhā-Govinda for Their pastimes. Giri-varam aho, and this great Govardhana. Rādhikā-mādhavāśāṁ, and lastly he has given the hope, Rādhikā Mādhava. One day I can get the service of Rādhikā and Mādhava. All these assurances I have got from my Gurudeva, so I bow down my head with all my respects to that feet who has given so many things.”

So if we are conscious of all these matters, spiritual materials, then I can think that I have approached my Gurudeva properly. What is my Guru? What is my Guru? He is filled with all these things. There is my Guru. There is my Guru.

And devoid of that, “Oh, ISKCON has much wealth. Anyone can go and get food and so you run to ISKCON.” This is not the proper way of going to ISKCON. The C.I.D’s are always up, “Oh, they have got some political motive. ISKCON means America’s political posting in the garb of sādhus. Rather ISKCON means that C.I.A, ISKCON means a form of C.I.A.” There is another vision; so many visions about ISKCON. But what should

the real ISKCON be? It is this. That Raghunātha Dāsa Goswāmī, he gives the real acquaintance of what is ISKCON, what does it mean. So we shall try to understand what is ISKCON. Svarūpa Dāmodara Swāmī he has already said I am told that, “We are holding the banner of ISKCON. You are going away.” Is it not? I heard from some gentleman that Svarūpa Dāmodara he has told, “We are in ISKCON proper. And you are administration; you are neglecting this Vedānta ke? ISKCON Vedānta Society. What is that name?”

Devotees: Bhaktivedānta Institute.

Śrīla Śrīdhara Mahārāja: Bhaktivedānta. “This is real ISKCON.” So what is ISKCON? Gaura Haribol. Nitāi Gaura Haribol. ISKCON must not deviate from this line. Then that is ISKCON. Gaura Haribol. Gaura Haribol. Gaura Haribol. We have not come to deceive ourselves, to fulfil ourselves. ISKCON will fulfil everyone’s inner demand, even extending to the vegetables and the stones, taking them to the feet of Mahāprabhu and the Goswāmīns. That was the end of Swāmī Mahārāja there. We understand and appreciate that. Gaura Haribol. Gaura Haribol. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

What’s the time?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Oh, so long. Nitāi.

Vidagdha-Mādhava: Is there time for another question Mahārāja?

Śrīla Śrīdhara Mahārāja: One more question, yes, let me try.

Vidagdha-Mādhava: I read in Swāmī Mahārāja's books that one should not take the Holy Name as a servant. This is an offence. One should simply pray for some service, to serve the Name. Sometimes a devotee finds some dangerous situation, he may cry out the Holy Name, but that prayer is something like 'save me from this danger' yes. So is that an offence to take the Name in that sort of mood of, 'take me out of this danger?' Is that the wrong mood when one finds himself in a dangerous position?

Śrīla Śrīdhara Mahārāja: Of course we may pray to the Name, to the sādhu, when he finds any danger. And danger in him means his spiritual life is justified to invoke or invoking the necessary protection there, being conscious of evaluation of his spiritual life. If the motive is a spiritual one then protection he must want. Rakṣiṣyatīti viśvāsaḥ and gopṭṛtve varaṇaṁ tathā. "You are my protector. If You leave me I will be lost. My aspiration to get service one day of You, that will be lost." In this way in the spiritual connection we may invoke His help. But if my motive is otherwise to kanak, kāmīnī, pratiṣṭhā, then if I invoke help, that will, without spiritual for other things, that will be kāmāna in the ordinary.

kāmais tais tair hr̥ta-jñānāḥ, prapadyante ['nya-devatāḥ taṁ taṁ
niyamam āsthāya, prakṛtyā niyatāḥ svayā]

["Persons whose good sense is perverted by some material desire become preoccupied with that desire, and thus they adopt the appropriate rules and regulations to worship 'other gods'."]

[Bhagavad-gītā, 7.20]

In the garb of devotion that will be. Suppose I'm tempted by something. And I feel tempted to go to that temptation, to embrace that temptation.

At that time and I feel there may be some hindrance, some trouble, some danger, then if I, 'save me from such temptation.' If I pray to Him it is all right. But if I pray that smoothly I can get that prey of my temptation, that will be bad, awkward. Am I clear? For the satisfaction of my senses, if I want any protection from the high, it will be offence. But if I pray that I may be saved from that prey to keep my spiritual life, that will be all right. To up keep for the interest of my spiritual life, we are allowed to pray to Him. Without that how can we save ourselves? Always His protection, the protection of Guru, sādhu, and Lord, every protection from everywhere I shall try to cry for protection. But if I pray protection to satisfy my mundane object then that will be offence, aparādha.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

tyaktvā sva-dharmāṁ caraṇāmbujaṁ harer, bhajann apakvo 'tha patet
tato yadi yatra kva vābhadram abhūd amuṣya kiṁ, ko vārtha āpto
'bhajatāṁ sva-dharmataḥ

["If someone takes to Kṛṣṇa consciousness, even though he may not follow the prescribed duties in the śāstras, nor execute the devotional service properly, and even though in an immature stage he may fall down from the standard, there is no loss or danger for him. But if he carries out all the injunctions for purification in the śāstras, what does it avail him if he is not Kṛṣṇa conscious?"] [Śrīmad-Bhāgavatam, 1.5.17]

Just as sarva-dharmān parityajya [Bhagavad-gītā, 18.66] encourages us to take some risk, so also here in Bhāgavatam Devarṣi Nārada when he's giving these ten ślokaś as advice to Vyāsadeva. Tyaktvā sva-dharmāṁ

caraṇāmbujaṁ harer. The immediate call of duty, and the absolute call of duty. For the absolute call of duty we must give up the immediate call of duty. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer, bhajann apakvo 'tha patet tato yadi. And by doing that if temporarily I have to come down in the calculation of this worldly duty, Devarṣi Nārada says, "What do you lose thereby? No loss." Because: Jagat prinite sakama tama varta siddhim vindeta manava [?]

[Śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt] sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [Bhagavad-gītā, 3.35]

So immediate call of duty you must attend here, it is recommended. And sarva-dharmān parityajya, here He says by attending to your ordinary call of duty, the very nearest call of duty, you may remain and go on in a safe position, safe way. But if you attempt to have something greater, you will have to take the risk. Otherwise, and ultimately you will be victorious because this will give you the result of very less value. And for that attempt you jump beyond your capacity. Then:

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor

can any loss be suffered. The most insignificant practice of such devotional service saves one from the all- devouring fear of repeated birth and death in this world.”] [Bhagavad-gītā, 2.40]

The going of higher quality what you have got, that is there, that can't be destroyed, and that accumulated will give you chance and take you to the highest domain. So encouraging, there for progress, progress we must take the risk. And if we are cowed down by our conscientious consideration, then of course we have to lose, detrimental to our high prospect. But anyhow the connection, the favourable environment is highly required for the purpose; environment, association. If we take risk for the highest, there also the association will help us a great deal, a great deal.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Of course the adhikāra vicāra, one's own capacity should also be taken into account. Otherwise the śāstra and the sādhu has come to the lowest order. The Ācārya: “Begin from here, take this piece, don't take that piece, this meat, not that meat, take a woman; not go to the prostitutes, one woman.” From there the śāstra has come down to control us, to take us in a gradual way. That would be impossible, if I say that don't go to women, don't go to take any meat, then he will go, he will become a Mohammedan. He will leave the whole, utter at once. So to keep up considering his future, to keep up him giving some allowance, that was also in the scripture. But when one comes in connection with the nirguṇa that is another...

End of 81.11.30.B

81.12.01.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...the ancient Indian system, the basis of that, knowledge above mortality; that is knowledge proper. Mundane knowledge has got no value. It does not stay. Knowledge permanent we are to enquire somewhere else. That is knowledge proper, which has got its stability and firm foundation. How to acquire that knowledge? How to acquire? So it has been dealt with in Vedic education. Veda means 'know', the meaning of the word Veda that is 'know.' No rhyme and reason shown for that, "Why you should know this?" No explanation. "Know." Because doubt is absent in that plane, no cheating is possible in that plane. So simple direct transaction, do, know, all friendly, confidential, stainless conduct. This is good, that is good, no cheating tendency is possible, no suspicion, Veda.

This is the plane of misunderstanding, misgiving, doubt, suspicion, then inference, then examination. A vulnerable and vitiated plane where people cheat one another. So everyone cannot rely on others, he has to examine whether it is true, whether he's being deceived or not. So he's to check that, whatever is told to him, given to him, he's to check whether he's being deceived or not. But where cheating is unknown, the transactions are very simple and straight. No-one deceives anyone. From that plane what comes down, what suggestion comes down, that does not give any reason for that. Now, how to attain that sort of knowledge, true knowledge, non-misunderstanding zone and non-deceiving knowledge? In Bhagavad-gītā we find,

tad viddhi praṇipātena, paripraśnena sevayā upadekṣyanti te jñānam,
jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

Tad viddhi praṇipātena, paripraśnena sevayā. With this remuneration you are to approach towards that domain of knowledge. Praṇipāt - surrender, paripraśna - honest enquiry, and sevā - serving attitude. More friendly with the mentality of slavery, you are to approach in that plane of knowledge. That higher knowledge won't come to serve you, a person of status which is so low. If you want that at all, you are to serve Him. He will utilise you, and not you will be able to utilise Him, that higher knowledge. He's subject. You are subject of this mundane world and you'll have to become object to be handled by the super knowledge of that plane. If you want that, the connection of that higher knowledge, you are to approach in that attitude, that plane. Praṇipāt - that means I have finished my experience here. I have nothing to aspire after anything in this, no charm here for me, I have finished. Paripraśna - honest enquiry, submissive humility, humble enquiry with sincere eagerness, and not to challenge, not in a challenging mood, then that won't care to come down to you. That is sufficient, full in itself, full in itself, or Himself. And sevā - you are to enter there only to fulfil their purpose. That can't be subservient to you, a tiny person with meagre experience and conception of mean fulfilment. You cannot handle Him. If you like to be handled by Him, then you can only approach. So such favourable environment should be created in Gurukula where a knowledge proper is to be cultivated, if you want that at all. That is supreme, knowledge is supreme, that is not subservient to this mundane conception, the world of mortality. That is sat-cit-ānanda. That is unassailable existence, cit - that is consciousness in Himself...

End of 81.12.01.A

81.12.02.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...karma-rangra, He has not anything to do direct with us. We are left free, and as we shall do, we shall get the result in that manner. He's onlooker only [?] But it is His duty to see that one may not go scot free. That is His lookout. So we are direct concerned with our karma. But karma kiyate, the result of karma, good or bad, that diminishes, vanishes, so we shall continue with karma always. Avoid bad karma we shall take to good karma, and the good karma must be continued. Beyond that there is no realm. He does not accept that cid vilasa, cid bhumika, the land of dedication is not admitted by Jaimini as well as Śaṅkara.

Only the Vaiṣṇava Ācārya they have discovered another plane of living, and that living by dedication. And that is the real world, and this is... They have only, of that faith. Direct world of living is there, a happy world.

And according to them, only this unhappy world is existing, and if you want pure happiness, like Jaimini says, that you will do always good work and you will enjoy heaven, heavenly life. So your work is everything [?] That is the conception, so I show my

respect towards my karma, he's my providence. He can do anything and everything. So only we take shelter in karma.

And Śaṅkarācārya says, "No. Karma adhikāra, what we acquire by our

karma, that is trifling, that is transient, and reactionary, so we shall try to find some complete rest from this wild goose chasing. To live here means wild goose chasing, and we must stop that and we shall take to complete eternal rest in samādhi, just like in suṣupti, sound sleep.” That is Buddhist or Śaṅkara in some way or other.

But the Vaiṣṇava Ācāryas say, “No. There is a world of happiness, and that is true, and we can live only by thorough dedication towards the absolute cause.” And there is gradation, Rāmānuja, Madhvācārya, Nimbarka, Viṣṇuswāmī. Rāmānandi section: from Rāmānuja, Rāmānandi, an offshoot. From Madhvācārya the Gauḍīya Vaiṣṇava. From Viṣṇuswāmī the Vallabha School, Vallabhācārya School. And from Nimbarka there’s Harivyāsa and Haridāsa School, little modified we find. From these schools also a main branch has sprung up.

Bhāratī Mahārāja: Haribras?

Śrīla Śrīdhara Mahārāja: Nimbarka is called Haridāsa. The name was very much appreciated by Agbar Barsa [?]. He was Haridāsa. So there were some persons who make much with Haridāsa. But the original propounder of the faith was Harivyāsa, means Nimbarka, Nimbarkācārya. And they come from Catuḥsana, and Madhvācārya from Brahmā, Rāmānuja from Lakṣmī, and Viṣṇuswāmī from Rudra, Śiva. Śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ

[sampradāya vihīnā ye mantrās te niṣiphalā matāḥ ataḥ kalau
bhaviṣyanti catvāraḥ sampradāyinaḥ śrī-brahma-rudra-sanakā vaiṣṇavāḥ
kṣiti-pāvanāḥ catvāras te kalau bhāvyaḥ hy utkale puruṣottamāt]

[“If someone receives a mantra from a Guru who doesn’t come in a bona

fide sampradāya that mantra will have no potency and will be fruitless. Hence in the age of Kali there will arise four founders of sampradāyas, namely Śrī, Brahmā, Rudra and Sanaka. These four Vaiṣṇavas are the sanctifiers of the earth. Their four respective sampradāyas will arise from the Supreme Personality of Godhead in Utkal (Orissa).”] [Padma Purāṇa]

Middle age Ācārya from all these four camps is Śrī, Rāmānuja. And Brahmā means Madhvācārya. Rudra means Viṣṇuswāmī. And Catuḥsana is Nimbarka. A middle age Ācārya.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. What is Satsvarūpa doing there? Looking after administration, or writing?

Bhāratī Mahārāja: He’s writing. He’s leaving today for Vṛndāvana. He’s going back.

Śrīla Śrīdhara Mahārāja: Oh. Vṛndāvana. And that gentleman, he’s also leaving for Vṛndāvana – Dāmodara.

Bhāratī Mahārāja: Dāmodara, after two weeks.

Śrīla Śrīdhara Mahārāja: Oh, he will stay here for two weeks. Hare Kṛṣṇa. No other gentleman has come there, newly?

Bhāratī Mahārāja: No. No one has come. Bhakti Caru Mahārāja has sent message he is coming.

Devotee: He's coming today.

Śrīla Śrīdhara Mahārāja: He's coming today, there, with Gopāla Kṛṣṇa?

Bhāratī Mahārāja: Satajanma and Hṛdayānanda.

Śrīla Śrīdhara Mahārāja: But he told that he will accompany Gopāla Kṛṣṇa there today? **Devotee:** I didn't hear that he is coming today, Gopāla Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gopāla Kṛṣṇa. Then who told it? Hari Charan told it, that he will come with Gopāla Kṛṣṇa, perhaps this morning to Māyāpur and evening here. That he told, Hari Charan. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gopāla Kṛṣṇa he's an Ācārya?

Akṣayānanda Mahārāja: No, GBC.

Devotee: He's aspiring to be an Ācārya.

Śrīla Śrīdhara Mahārāja: Oh! He's trying to become Ācārya.

Devotee: They are promising.

Śrīla Śrīdhara Mahārāja: Yes. He perhaps last year he came to see me, or year before last?

Akṣayānanda Mahārāja: Last year.

Śrīla Śrīdhara Mahārāja: And he was a candidate for Ācāryaship he expressed.

Akṣayānanda Mahārāja: Or this year it must have been.

Śrīla Śrīdhara Mahārāja: But it was not granted so he was dissatisfied. This year perhaps he will get recognition. The principle has been accepted last year, they told, after their sitting finished. And Gopāla Kṛṣṇa came and told, “There are no new Ācāryas have been taken.”

I remarked, this is injudicious and unfortunate.

Then Bhāvānanda and Jayapataka came to me. “Perhaps you were misinformed. We have accepted the principle that we shall increase the number of Ācāryas. We are not against, so your remarks are based on erroneous information.”

But to accept the principle only is not the whole thing.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Where is Jidish Prabhu?

Akṣayānanda Mahārāja: He said he’s coming.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, when you used to meet with our Prabhupāda at Sitakanta Banerjee Lane, did he used to tell you, or did you discuss that world preaching at that time, preaching all around the world? It might have come?

Śrīla Śrīdhara Mahārāja: No. At that time perhaps he had no conception of world preaching, but all India preaching. And especially approaching the political leaders, and try to convert them. That tendency I found in him. Before that perhaps he might have said when he was in business in Bombay, and I was in that Maṭha, might have talked.

At that time Bon Mahārāja and a party they were preaching in England, Germany also. Bon Mahārāja met Hitler also. Hitler, he was busily engaged, there was an engagement with Hitler, but when he approached at the fixed time then he saw that Hitler is engaged in serious thought and moving in a corridor. And when he was informed that, ‘you have made engagement with Swāmī Bon,’ then he sent another gentleman. “I’m very busy now. You please on my behalf talk to Swāmīji.” He sent one gentleman, perhaps Goebbels or someone. But he saw that Hitler is like half mad he’s moving in the corridor. Bon Mahārāja told me.

Devotee: Hitler was very interested in Vedic literature, in a perverted way?

Śrīla Śrīdhara Mahārāja: Not in Vedic literature but some forms he observed what is akin to Vedic custom. That we appreciate. Just to put the females to the harem and to make them attentive towards nurturing good child, to produce good children for the country. And he ordered, perhaps made a law to sterilise the diseased persons to produce children. “I don’t want that the country will be full of some diseased men. Good health and good intellect men I want.” And also he announced that, “Any lady who will produce good children to the country they will be rewarded. They shall get a reward who will be able to contribute good children to the country.”

That is [?] The necessity of marrying is to produce good child, and not sense pleasure. Of course according to his conception of good child, that was then another. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dictatorship, I like that, dictatorship. Of course in a good man, that is presupposed. There is Gurukula. Gurukula means Guru is all in all. The obedience, the discipline, we are to teach, we are to learn. Merit must be given upper hand. That vox populi is not vox dei. Vox dei should be vox populi. The vox populi is vox dei, the mass will guide, and the intelligentsia will be compelled to follow that: that is an unhealthy thing. The higher realisation will guide the lower. And higher realisation must come under the revealed truth: revelation guide. Here the sphere of misconception. So light must come from beyond the world of misconception, and we'll be benefited thereby. That is the underlying idea.

When perhaps in the first issue of Back to Godhead I had one article there, and there I wrote in that spirit, "The Vyāsadeva the great dictator," I put this expression, "The Vyāsadeva, the great dictator in the religious world. What he has received, he has written in the spirit of a dictatorship. Do this. Veda is dictator. Revealed truth is also dictator, in the spirit of dictatorship. Do this. Why? No reason. Do this. It will be your good."

If one says, "Why?" he's unqualified, he's unqualified for the soil. If there is doubt, he's only prepared to live in the land of doubt, suspicion, cheating, all these things. There is the unknown. In a wholesome healthy soil the cheating is unknown, so whatever one will say that will be true. Whatever another one will ask that will be true. That is supposed to be true cent per cent. None wants to deceive. That should be the character, characteristic of a normal soil.

When the mother says to the child: “You do this.” “Why should I do mother: why should I do that?” Giving something, “You take this food.”

“Oh. I should check if there is poison in it. With suspicion whether I should take this food given by my affectionate mother and I submit, I shall before taking I shall feel I should examine whether any wrong is there.”

This is a very lower type of life, undesirable. So in high plane of life such suspicion and examination and doubt, all these things that cannot prevail: simple transaction.

Devotee: But the king, the dictator, he is always very much doubtful. He’s always checking to see if the food is...

Śrīla Śrīdhara Mahārāja: The land of doubtful, to live in the land of doubtfulness, that is not a happy thing. It is earned only by our ill fate, the result of our evil action. We are not fit to live in the normal land. Unfit, so we are pushed into the land of doubt, or land of deception. Doubt, deception, deception has grown within us doubt.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Hare Kṛṣṇa. [?] Who is here?

Devotee: Mukunda mālā.

Śrīla Śrīdhara Mahārāja: Mukunda mālā. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Vidagdha Prabhu, have you heard that Gopāla Kṛṣṇa Prabhu is coming from Māyāpur now, today?

Vidagdha-Mādhava: I have not heard.

Śrīla Śrīdhara Mahārāja: You have not heard. And Navadvīpa Prabhu has heard?

Navadvīpa Prabhu: This morning my wife told me that just three were coming. Bhakti Caru, Sadadhanya Swāmī, and Adridharan, the president of Calcutta: but no mention of Gopāla Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Swāmī Mahārāja, Beyond Birth And Death, [?]

Śrīla Śrīdhara Mahārāja: Beyond? Not between?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Between we are having experience of our own, but beyond birth and death. [?] beyond birth and death.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Fool, a cartoon.

Akṣayānanda Mahārāja: Yes, like that, exactly.

Śrīla Śrīdhara Mahārāja: Beyond birth and death [?] Skeleton. Who is dissatisfied with any food of this world, he wants to see if there is anything beyond birth and death, try to find out. Here, suffering concur, this is the highest production of this world ultimately is this figure, no food, trying to find out if any hope is outside.

Yudhiṣṭhira Mahārāja said [?] “What is the news of the world, in general?”
Yudhiṣṭhira Mahārāja told: [?]

Man is being seasoned in a cauldron. [?] ādhiyātmika, ādhibhautika, ādhidaivika. He’s being fried in a cauldron. Ādhiyātmika, with some repenting mood from within, from the pain of the disease from the body; and the ādhibhautika, one animal is attacking another. Ādhidaivika, the famine, flood, as the result of his previous karma is burning him. This is the – always being burned, every jīva soul in bondage is always being burned and the fire is of three types, the heat, and the heat is of three types. One, famine, flood, this ādhidaivika, these natural accidents; and then one jīva is troubling another, is the cause of misery, and then another type from within, either a disease or mental disease. So always suffering from these troubles, so such troubled man is trying to find out if

anything beyond this world where ultimately we are a skeleton, nothing else. That may be the idea of the cartoon. The skeleton is peeping through a window whether there is any place where I can grow some flesh and blood which is being eaten up here and reducing to mere skeleton. Can I thrive in any other soil, in Candraloka, or in Sukra, or in any other place? Hare Kṛṣṇa. Vaikuṇṭha. Here skeleton is true, ultimately the skeleton is the truth here. Everything is being eaten up by the time and space and trying to reduce anyone and everyone to be a skeleton. “Oh you skeleton, try to find out a place where you can live a healthy life, you don’t have to become a skeleton. Thinking, thinking, thinking.”

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Vidagdha Prabhu, what duty you have got now to discharge there?

Vidagdha-Mādhava: Still with the Māyāpur samādhi Mahārāja.

Śrīla Śrīdhara Mahārāja: You have come to purchase something for samādhi, materials?

Vidagdha-Mādhava: No. Going to Calcutta.

Śrīla Śrīdhara Mahārāja: Oh, you are going to Calcutta, to meet?

Vidagdha-Mādhava: I work with an artist in Calcutta. Mahārāja, Satya Nārāyaṇa Prabhu, we were discussing some of your Kṛṣṇa kathā and he was saying there would be a market, there would be some devotees very much interested in seeing a small book of your quotes. Of quotes we might get from tapes that we have taken.

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Satya Nārāyaṇa Prabhu he's in ISKCON, but he, why should he take trouble of publishing them? With any criticism, or as it is?

Vidagdha-Mādhava: As it is. He's not editing. He's not saying we should publish with BBT. But we should get some quotes, nice quotes we can use in our preaching all over the world.

Śrīla Śrīdhara Mahārāja: Yes. One who has got, who has caught that, he may do, he may publish. I have no objection. Dhīra Kṛṣṇa Mahārāja he also asked me that, 'May we print all these things?' Yes, you do. Anyone who has heard it he may do and publish if he thinks what is to do some good to the world then of course he's justified to do that. I don't want to make it a trade. It must be the most benevolent trade of Mahāprabhu. No special trade, but His trade to convert all under Kṛṣṇa consciousness. That broadest idea we must embrace, one and all. It is for the interest of Mahāprabhu and Kṛṣṇa, Prabhupāda, Swāmī Mahārāja; for their interest if it is meant, worth something, everyone is at liberty to do that. It is not mine. If the words come from our master, from Kṛṣṇa, everyone should have right to accept that, and to spread that.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in

Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

If they consider that it's Kṛṣṇa upadeśa then they're at liberty to spread it anywhere and everywhere. His conscience to be justified: if he sincerely thinks that, of course he'll do it. It is not mine, it is of my Gurudeva, and he will say it is of Mahāprabhu, He of Bhāgavatam, Vyāsadeva: in this way. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And if anyone gets any real benefit out of that then I shall get reward from above and I shall get good will from them also. I want that sort of blessing for my own sustenance, I want that. Gaura Haribol. The reaction will come to me if really that is helpful, then reaction will come to me to bless me, to make me more fit for the service of my Lord. Gaura Haribol. Without that I may not have anything to cherish in my heart. I may not do. I pray to my Lord.

To make trade over this Hari kathā, our Guru Mahārāja condemned it, this Pran Gopāla Goswāmī and others. To make money Pran Gopāla Goswāmī came to Gaura Kīśora Bābājī Mahārāja to read Bhāgavatam. He requested Bābājī Mahārāja one day, “You hear how I explain Bhāgavatam.” Bābājī Mahārāja does not say anything. Then one day he himself came with his men and made arrangements and invited also the audience and went on explaining.

Bābājī Mahārāja is sitting silent. Then when he went away then he asked one of his attendants, “Cleanse this place.”

“Why? This is already very, no dirt, he already cleansed, plane, compound.” “No, no, no. What I say you do it.”

“What do you say Bābājī Mahārāja? I can’t follow you. This is already very clear. Nothing is here. The Goswāmī just had his Bhāgavatam pāṭham here and it is very clear.”

“No, no. You say that you heard Bhāgavatam, I heard money, money, money. What he, so many talks, so many gestures, postures, so many singing tunes, all these things pronounced, pronouncing of the śloka, the art, everything only to get money, to earn money. He will advertise that, “Gaura Kiśora Bābājī he has heard Bhāgavatam from me.” So more demand will come and more money he will earn. He has not spoken anything in praise of the Lord. That was not his inner purpose, but how he will be able to earn more money. He’s using Bhāgavatam for that. And the money will be utilised for the pleasure of his children and wife. And he’s trying to force Kṛṣṇa to serve, using Kṛṣṇa to serve his wife and children. I see it like that. So this is filthy. Purify this place, and with some go-my, the cow dung.”

When in Australia, Swāmī Mahārāja, that paper cutting is with me perhaps, when Swāmī Mahārāja came down from the plane - got down, so many came to welcome him. Then one newspaper reporter just approached, “How these expenses you manage? You sell books, we are told.”

“But we are not book sellers,” he answered in a particular, peculiar way. “We are doing Kṛṣṇa kīrtana giving book about Kṛṣṇa, they are giving money. And money is used only for Kṛṣṇa kīrtana.”

In this way the rolling business for Kṛṣṇa, not any motive of trade, to serve other base purposes of human nature. So if it is in that way it is all right, but not for any trade. That is what is wanted.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Kṛṣṇa. Gaura Hari. Nitāi. Gaura Hari. Gaura Hari. Gaura Hari.

The produce must go to Kṛṣṇa, must go to Guru, Vaiṣṇava, Kṛṣṇa and kārṣṇa, Kṛṣṇa and His own group.

aham hi sarva-yajñānām, bhoktā ca prabhur eva ca [na tu mām
abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [Bhagavad-gītā, 9.24]

"Only I am the sole enjoyer of the whole."

Reality is For Itself, For Itself. That is the only criterion we should keep up in our mind. Artheṣu abhijñāḥ [Śrīmad-Bhāgavatam, 1.1.1] He knows the meaning of every movement, even of an ant or a creeper. He has got the idea why the ant is moving to which direction, and the creeper blown by the wind, moving which way, what is the meaning. He Himself only knows it. Artheṣu abhijñāḥ, what is the purpose of this slight movement, or taking rest, He only knows and it is to fulfil His purpose. And we are to find out that plane of thinking and to become one with that, in consonance, in harmony, artheṣu abhijñāḥ.

Dhāmnā svena sadā nirasta-kuhakaṁ [Śrīmad-Bhāgavatam, 1.1.1] Half knowledge, then misconception is outside, but in his own plane of

thinking it is all harmony, all right, no over-lapping, no fight or natural selection or, what is that, natural selection and survival of the fittest. Always fighting, struggle: struggle of two kinds, struggles to create discord and struggle to be reinstated towards harmony. The sādḥaka, the Vaiṣṇava, they're also struggling, but to be reinstated into harmony, a harmonious life. That is desirable, here, that should be normal here. All should struggle to be reinstated into real harmony of the whole. But the struggle to get out opposite direction and prefer a life of devouring each other, disturbing each other, that is undesirable. That is māyā. At the cost of others to make one's own self to be big, then that is also in a concocting line, illusory line. Everyone is struggling to become big, but that is illusion, māyā. That big is not properly big. The real bigness is on the other side.

dvau bhūta-sargau loke 'smin, daiva āsura eva ca [daivo vistaraśaḥ
prokta, āsuram pāṁtha me śṛṇu]

["O Pāṁtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."] [Bhagavad-gītā, 16.6]

dvau bhuta-sargau loke'sminn daiva asura eva ca visnu-bhaktah smṛto
daiva asuras-tada-viparyayah

["There are two classes of men in this created world, the demoniac and the godly. The devotees of Lord Viṣṇu are the godly. Those who are just the opposite are called demons."]]

[Padma Purāṇa] & [Gauḍīya Kaṇṭhahāra, 14.1]

This is in Viṣṇu Purāṇa, and in Gītā, dvau bhūta-sargau loka 'smin, daiva āsura eva ca. daivī sampad vimokṣāya, nibandhāyāsurī matā

[mā śucaḥ sampadam daivīm, abhijāto 'si pāṇḍava]

["The godly and virtuous qualities have been described as the cause of liberation, and the demoniac qualities have been described as the cause of certain bondage. O Pāṇḍava, you need not worry, for your nature is godly and virtuous from birth."] [Bhagavad-gītā, 16.5]

Āsurī meant only for closer bondage, and daiva that is who are struggling towards right direction. Two sections struggling here; one towards positive, another plodding in the negative, opposite. Dvau bhūta-sargau loka 'smin, daiva āsura eva ca. Daivī sampad vimokṣāya, nibandhāyāsurī matā, meant for that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Who was telling of publishing? Satya Nārāyaṇa?

Vidagdha-Mādhava: No Mahārāja, it was an idea, he became very enlivened...

End of 81.12.02.A

81.12.02.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ... that Guru will be disturbed.

Bhāratī Mahārāja: No.

Śrīla Śrīdhara Mahārāja: If that is so, the same common interest, we are to see whether it is the thing of that type or something else of lower type. And this should be applied in their case. In the next generation, what they're applying for Swāmī Mahārāja, in the next generation, the disciple of one Ācārya he will feel the same thing about the disciple of another Ācārya, that my Guru is Jagat Guru, and his Guru he thinks Jagat Guru. And if he makes disciples of his Guru to keep up the fame of his own Guru, then my Guru's portion is being taken up. The same thing will be repeated in the next generation amongst them. Then Prabhupāda will not be the centre of interest, the other eleven Ācāryas they will become independent centre, and their Guru's will fight with this principle, that to appreciate the words of another Ācārya is to diminish the fame of my Ācārya. The same thing will be repeated there. So one who does not know the real quality of the thing, they will quarrel in this way. And that will go on to infinite time; infinity. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: The quality of things, wherever we get it; we are to feel, understand and accept, in our own interest as well as for the interest of all. So the absolute and the relative, I am always talking, that these two will come into seeming apparent fight. But the absolute should be accepted and the relative should be sacrificed. But still, the relative is necessary.

A boy, he must put his whole faith in the teacher in the primary school, otherwise it will be hampering if he thinks that, 'what my teacher teaches me, that is all false, or of lower type.' But when he will grow up he will accept another higher education teacher, and that does not mean that the primary teacher is neglected or insulted.

Progress means elimination and progress means acceptance. For our own interest wherever we find akin to what was given by our Guru Mahārāja, to enlighten that more and to make me understand more clearly what I heard from Guru Mahārāja, that will be acceptable, for his cause. Otherwise, what I have taken in the prison house of my mind, my scholarship, or my any other inner cell, I shall fix Him there? But He has got infinite possibility. He is not a finite thing. He is infinite. And as much as in the cell of my brain I have imprisoned him, I shall only stick to that? What is this? I am a living thing, or I am also a dead particle of a sand? Any growth, what I have received from him, can it grow, or it is finished there? I have reached the infinite standard? What do they think? What they have accepted, they could accept, that's the limit, and nothing more?

Bhāratī Mahārāja: They think there's nothing more. They say there's nothing more.

Śrīla Śrīdhara Mahārāja: Nothing more! Then we show our daṇḍavats to them from far away. Dandavata dulata bhakativinoda veti [?] We are not worshippers of that, that they are finished, they have attained perfection. If they think like that, they, all those ten, eleven Ācāryas they have attained perfection, we hate it. Still they should consider that they are students, and not finished professors who has known anything and everything. They should think themselves to be bona fide students, still students. And they have come to talk about the infinite and not finite thing.

na prema-gandho 'sti darāpi me harau [krandāmi saubhāgya-bharam
prakāśitum vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-
pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”] [Caitanya-caritāmṛta, Madhya- līlā, 2.45]

Then why Jayapataka runs, Bhāvānanda runs to me, to check Jayatīrtha that he says, “I have so many sentiments, sattvika-bhāva.” That he’s a bona fide Ācārya, recognition from Swāmī Mahārāja himself? Why do they come? Why do they come against Haṁsadūta? That he’s doing wrong. What is the justification? They have attained the finished stage? Why do they come against Tamal Kṛṣṇa? And want to make them out? They have all attained perfection? Then why one comes to fight against another even to oust them from the society? What is there? This false vanity. They have not come in connection with infinite, the transactions of finite things they are engaged in. What’s the time?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Nine thirty?

Devotee: Five to ten.

Śrīla Śrīdhara Mahārāja: Nearly ten.

Bhāratī Mahārāja: These are the problems that I face every day.

Śrīla Śrīdhara Mahārāja: Yes. That is every day that will be in our minds also always, the fight between finite and infinite knowledge. Not only in them, but within us also, this fight will go on. That I have known, what I have known, it is the absolute? No. I have not finished knowledge, yet I have to know. Yet I have to know.

The Brahmā himself says that, “I am fully deceived by Your līlā Master. I am nowhere.” The Brahmā himself says, “Everyone says, one who has come in connection with the infinite, he cannot but say this; that I am nothing.”

That should be the salient point. Purīṣera kīṭa haite muñi sei laghiṣṭha [Caitanya-caritāmṛta, Ādi-līlā, 5.205] The propounder of the greatest śāstra in Gauḍīya Vaiṣṇava, Caitanya-caritāmṛta, he says, how his posing is, and the sincere posing, purīṣera kīṭa haite. They’re ashamed to express their negative character, negative development which is real wealth for the disciple, for the potency; to increase the negative characteristic of the seeker? Purīṣera kīṭa haite muñi sei laghiṣṭha. They feel ashamed there? Muñi sei laghiṣṭha. Jagāi mādhai haite muñi se pāpiṣṭha. Kavirāja Goswāmī says and sincerely says, and still we try to have the dust of his feet. Because he says of himself as so low, so mean. Such a negative character is shown there. So we fall at his feet. And if he says, “I have finished, God, Caitanya is my disciple,” we shall shoot him.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Like Bhaktivinoda Ṭhākura as he

dealt with Bishkisana. [the bogus incarnation of Viṣṇu] Gaura Haribol. [laughing] So you get me excited. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Take this off. You have recorded me. You are putting me into a cell, a prison house. Nitāi Gaura Haribol. Nitāi Gaura Gadādhara.

End of 81.12.02.B

81.12.03.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Akṣayānanda Mahārāja: Mahārāja, Prapanna-jīvanāmṛtam is with you?

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: If I may take it and do final correction after Madhusudana Mahārāja has read it. Because one or two pages...

Śrīla Śrīdhara Mahārāja: He has gone through partially, and also given his opinion, that it is not up to mark.

Akṣayānanda Mahārāja: I see.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Caru Swāmī has kept that copy with him, but he's very busy.

Akṣayānanda Mahārāja: Yes. He has four chapters.

Śrīla Śrīdhara Mahārāja: With him only?

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: Others?

Akṣayānanda Mahārāja: I have, copies.

Śrīla Śrīdhara Mahārāja: First four chapters he took?

Akṣayānanda Mahārāja: Yes. And Venkatta also has four chapters, copies. I made three copies.

Śrīla Śrīdhara Mahārāja: Only three copies? Full, three copies, you have produced?

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: And one given to Caru Swāmī, no, only first four chapters?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The rest with you?

Akṣayānanda Mahārāja: And some with Venkatta, three chapters.

Śrīla Śrīdhara Mahārāja: Three? Then seven, another three.

Akṣayānanda Mahārāja: I'm holding the remainder.

Śrīla Śrīdhara Mahārāja: Another three, but that is one copy, and another which you have given to me.

Akṣayānanda Mahārāja: Yes, that's the original.

Śrīla Śrīdhara Mahārāja: There is also there eight chapters?

Akṣayānanda Mahārāja: No, that's the whole thing.

Śrīla Śrīdhara Mahārāja: The all, complete.

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: And another copy, these two copies, another third copy with whom?

Akṣayānanda Mahārāja: Myself.

Śrīla Śrīdhara Mahārāja: Complete?

Akṣayānanda Mahārāja: Not complete because...

Bhāratī Mahārāja: [Venkatta] I have some parts of that chapter.

Śrīla Śrīdhara Mahārāja: Why?

Akṣayānanda Mahārāja: Because one part, some parts, part with him.

Śrīla Śrīdhara Mahārāja: That is, some with Caru Swāmī, you, and he?

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: This is one copy, and one full given to me. And the third copy?

Akṣayānanda Mahārāja: I have it.

Śrīla Śrīdhara Mahārāja: Full?

Akṣayānanda Mahārāja: Well, you see, Mahārāja, what they have is from the same chapter, so I'm without some. But he'll give it to me now. I'm lacking in some chapters, but he has it.

Śrīla Śrīdhara Mahārāja: All right. You have three full copies are there?

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: Full set, three? One set with me.

Akṣayānanda Mahārāja: One set with you and one with me now.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. [About 2:40 minutes of Bengali?]

Bhāratī Mahārāja: What did they put, some type of meat? What type of

meat was it?

Śrīla Śrīdhara Mahārāja: The dead body of the buffalo, of the cow, they put there on the other bank of the tank. Outside the water, in that fallow land they have cast the dead body. And we are opposing that, “No, just in front of the Maṭha. Dehastan, such nasty thing should not be done. You take it far off.” But the youngsters of communist mentality they won’t care, they get joy in doing such disturbing things. They’re enjoying here, the tamasic ānanda. This is piśāci, this is piśācik, not raja-guṇa, not the demons, lower than demonic, that is piśācik.

Devotees: Goblins. Witches. Ghosts.

Śrīla Śrīdhara Mahārāja: Yes. Witches, ghosts. Shakespeare’s ghost was a little gentle.

Akṣayānanda Mahārāja: More dignified.

Śrīla Śrīdhara Mahārāja: That’s more dignified that showed himself to Hamlet, father’s ghost. In this word ghost, that means some body of lustre, that is God the Ghost.

Akṣayānanda Mahārāja: Holy Ghost.

Śrīla Śrīdhara Mahārāja: Holy Ghost. That is without this material figure. God the Holy Ghost, God the son, and God the father, Trinity. God the creator, and God in the Guru, comes to relieve as Guru, God as Guru, God as creator, and God as in its inconceivable, transcendental existence. That is beyond our calculation, that is Holy Ghost, something

nearer to Brahman. Ghost, it is beyond our conception. That is some halo, which we cannot discriminate, it is beyond our discrimination. And of these three forms, what is considered to be the highest, the original? No such mention?

Devotee: God the Father. They say that they're all the same.

Śrīla Śrīdhara Mahārāja: One and the same of course.

Devotee: But they say that the Father is the highest conception.

Śrīla Śrīdhara Mahārāja: Father is highest conception, the creator. And then, what? What is the necessity of the Holy Ghost, their transcendental conception of Him? Which we cannot discriminate, differentiate and specify, what is the necessity of that aspect? Is that the most original conception, and from there the Father conception has come out? And from Father, the Son conception, that is the Guru conception has come out. What is the fundamental conception? Is it hazy, or it is of differentiated character? Maybe beyond our present conception, but if He likes, as we say, He can make us conceive of His one part, however negligent it may be. But if He likes He can help us to conceive Him, what He is. That is one thing. And He's beyond conception, the eternal aspect, that we cannot be eligible to have any trace of that, they're in His power also, to make that part to bring to our front, area of conception, what is the nature of that.

Devotee: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: There is a book in the United States which was discovered in the library called [Journey to] Unknown India. And it is about during the Second World War when the foreigners were imprisoned or kept in the containment camps, concentration camps, here in India. And there's a story about one man who came from Austria, he was the author, who was writing his biography, his experiences.

Bhāratī Mahārāja: [?]

Devotee: Your Godbrother, your German Godbrother, he met your Godbrother in the concentration camp.

Śrīla Śrīdhara Mahārāja: Yes. German Godbrother, one Herr Schulze [later Sadānanda dāsa], he was concentrated because he had German nationality he was taken into concentration camp. At that time, some European gentleman, maybe Austrian I don't know, he was also taken into prison and they were in the same room, both of them stayed for long time. And from Schulze my Godbrother, he got many things. He got many instructions about Gauḍīya Vaiṣṇavism and he was converted mentally. And when he came out then Schulze took him to Bon Mahārāja and he took initiation from Bon Mahārāja. I forget his name.

Devotee: Walter... [Eidlitz.] [Later Vāmana dāsa]

Śrīla Śrīdhara Mahārāja: Then he went to Europe and he preached, he was a very eloquent speaker I heard, and he preached very widely, especially in Italy and Norway, Sweden. Perhaps he took his nationality in Sweden. Sweden was some neutral country. He took nationality in Sweden and lived there and he was preaching about Gaura-Nityānanda. So much so that one Indian, Bengali gentleman, after attending his meeting in Italy he came here and described that, “You say that the whole world will be converted into Gauḍīya Vaiṣṇavism. It is not impossible, because what I saw with my own eyes in Italy in a big assembly the gentleman is delivering his lecture and sometimes in the middle of his lecture, “Gaura-Nityānanda kī jaya” and the whole mob is repeating, “Gaura-Nityānanda kī jaya.”

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: “That I saw with my own eyes in a meeting in Italy. So I think you say that one day the whole world will come under the banner of Gaura-Nityānanda it may not be impossible.” One gentleman told. So he was a good speaker and was a very energetic man and he was doing in such a way I heard it, from different sources. But one source is so vivid.

But I asked also Swāmī Mahārāja, “Have you come across with that gentleman who did so much for Gaura-Nityānanda? Is he living or dead?”

Swāmī Mahārāja said, “I don’t know about him, perhaps he has been dead.” Swāmī Mahārāja told me.

I told him, already, he’s very energetic and very pushing man and he was preaching very sincerely. I got information from different sources. You please try to find him out and he will help you a great deal perhaps.

Devotee: In the prison camp there were many, many Christians, so he was preaching that concept of the Trinity. He was explaining it to them, to the Christian Ministers and the Priests there in the concentration camp, telling them something to do with Rādhā-Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: The Schulze he had much affection for me. When he came I was in Bombay. Bon Mahārāja came with two gentlemen, German gentlemen. One Herr Schulze a good scholar, he was conversant in eight languages of Europe, and a good scholar. And another, a son of a Baron, he knew only the cultivation etc. Both of them came. I was at that time in charge of Bombay Maṭha, and Swāmī Mahārāja was also there, and Madhusudan Mahārāja he was also there at that time. I went to receive them from the ship and took them in the morning, our Maṭha. I found Bon Mahārāja a quite changed man, no daṇḍam, no tuft of hair, and also English fashion. Then in a round table, I have already told many times, we took our seat, that Schulze, Swāmī Mahārāja, Bon Mahārāja, myself, perhaps these four or five in a round table conference. I asked Bon Mahārāja, why do I find you in such dress? Your previous dress no trace.

Then he, in a dignified way answered me, replied to me. “Oh, there these, your orthodox fashion can’t work, or can’t stay. England is another type of land. They also dress orthodox formality, blind faith, so that cannot be pushed there. And they have got their own understanding, own reasoning, own philosophy, etc.”

But I was already a student of philosophy here, so I read arguments on both the sides for the atheists and the theist, so I had my strong position in the side of the theist. I challenged him. What are the questions that cannot be answered? Although they may be atheists of the worst type, but I think I can answer, reply to the questions of the atheist also. So there the argument began, discussion began, and at last Bon Mahārāja was defeated.

And Swāmī Mahārāja spoke aloud, cried aloud, “Here Europe is defeated by Asia.”

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: And Schulze, that German scholar he was very minutely watching the discussion between myself and Bon Mahārāja. Then, I asked him, in course of conversation he told, “That lectures of Bon Mahārāja did not attract me most, but I was really attracted by the book of Sanyal, Professor Nisikanta Sanyal, M.A. Śrī Kṛṣṇa Caitanya, that book attracted me really, the thought underlying.”

Anyhow, he was able to speak the salient points of Gauḍīya Vaiṣṇavism, and he had some special affection for me also.

But Bon Mahārāja he moved, wandered about European states and more catholic in his behaviour, conduct. So he generally had choice to live sometimes with Bon Mahārāja.

And there was another gentleman Satyavasta Vakurvya [?] he was also an M.A. and very external indifference, vairāgya, so he had much inclination with him. And later on I found some sort of inclination towards Śaṅkara philosophy, to my disappointment. I sometimes heard him to plead for Śaṅkara philosophy. So I caught that gentleman, that Satyavastabhya, Satyanjan [?] You are going away from cid-vilāsa, that is transcendental differentiated philosophy, and going towards non-differentiated. What is your reason? In Mathurā I gave a challenge to him. And of course he at that time he was defeated. I put it this way: mathura atattva [?], in Bhāgavatam:

dīkṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama

[“At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself.”] [Caitanya-

caritāmṛta, Antya-līlā, 4.192]

No, this verse:

śaraṇāgatera, akiñcanera – eka -i lakṣaṇa, tāra madhye praveśaye
'ātma-samarpaṇa'

[“There are two kinds of devotees - those who are fully satiated and free from all material desires and those who are fully surrendered to the lotus feet of the Lord. Their qualities are one and the same, but those who are fully surrendered to Kṛṣṇa’s lotus feet are qualified with another transcendental quality, ātma-samarpaṇa, full surrender without reservation.”] [Caitanya-caritāmṛta, Madhya-līlā, 22.99]

I challenged to him to explain this point, what is the meaning underlying. A śaraṇāgata, one who has surrendered, he’s already akiñcana, akiñcana - that he thinks he has got nothing, he is not master of anything in this world, akiñcana. That is your highest point - akiñcana, niṣkiñcana, nothing to desire, nothing to possess, but this is the basis of śaraṇāgati, it is the negative side. But śaraṇāgati has come to something positive. Tāra madhye praveśaye 'ātma-samarpaṇa'. He’s not only selfless, self-effacement is already there, then he again surrenders him, surrenders him to what? To higher substance, it is sure, certain. If he connects himself with some surrendered area, a higher area, how do you explain this? Then he could not.

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātmā-bhūyāya ca kalpate vai

[“One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.”] [Śrīmad-Bhāgavatam, 11.29.34]

How do you explain this?

Then that gentleman, though my God-brother, he told, “Your discussions should take place in Benares.” Benares is the highest seat of the Māyāvādīns. So that gentleman lastly had this deplorable connection with Māyāvāda, this Schulze. No further connection with him I got. Now I think they’re all gone, those two, not living any more.

So to cross the debt of niṣkiñcana, that with the conception that we are not master. Religions generally go up to that. But we have got our Master. We are not masters of this world, this is finished. But I have no right in the whole of the organisation, that I am a paid part of the whole and I have got my respective duty towards the whole. That is to be awake in another world, another plane of life, and that is the subtle, most subtle, and there properly we are there.

svarūpe sabāra haya, golokete sthiti:

muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ

[“This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we are members of that plane.”] [“Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material

bodies.”] [Śrīmad- Bhāgavatam, 2.10.6]

We are in diseased condition here and when we are healthy we have got our plane of living. That is the Bhāgavata, the positive Vaiṣṇava conception, not only negative side of life but the positive side, self-determination, or svarūpe sabāra haya, golokete sthiti, and muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ. There is some svarūpe beyond the jurisdiction of the misconception. There is a particular place and position of mine in the universe. What is that? That is to be found out. There is the rub. Without serving that, only trying to serve the negative side, I am suffering, I am suffering. In all conceptions of my life I find suffering, suffering, janma-mṛtyu-jarā-vyādhī [Bhagavad-gītā, 13.9]. But there is a conception where the life is worth living for. That positive side has been neglected everywhere almost, in so many different conceptions of religious view. Gaura Haribol! The nirmat-sarāṇāṁ satāṁ [Śrīmad-Bhāgavatam, 1.1.2], these are all realisations of the matsara's life.

And the egoistic school they cannot give up totally their egoism, “That I am master.” In subtle of the subtle form it remains, “That I am master. I am Brahman. I am a part of that master element. I am a part of that master element.”

That I am a part of the subsidiary element, subordinate element, they cannot think it out, their matsara, their jealousy, something like that is the root cause there. But if they become a little generous in their intrinsic conception then the higher realm is there and infinitely higher. And I am created of smaller stuff. Only with the help of that higher I can improve my condition and have a position in the higher plane, if I become nirmat-sarāṇā in the process and Kṛṣṇa-dāsa. I am a junior. I am lower position. If I come to that opposite conception of life, then my prospect is very high and higher. They cannot accommodate that, so nirmat-sarāṇāṁ satāṁ.

In Bhāgavatam while talking, there is the dictator. If I can accept the garment of dictatorship then my lot, my fortune, may become most high. A serving, a submission, submissive attitude, the dictatorial aspect of the world: only fullest submission if I can show, then the dictatorial aspect of

the world will take me up, and higher, higher prospect I shall get.

Despot, Autocrat, because that is absolute good, so absolute knowledge, absolute good, absolute everything absolute, then why should I not submit to Him, being in a vulnerable position as I experience here? So that is suicidal not to accept that. I am of lower creation, and I can find it in every step of my life, that I am a hindrance, I am of limited creation. But at the same time, higher creation there may be, why should I deny that? What right have I got to deny that? Here also I am experiencing so many things of high and low. From the highest stone, to the scientific man who is controlling the stone of this here thing, hierarchy is there. And what is the trouble of believing that there is hierarchy in the original site, the higher world, also? What's the wrong there? Only matsarata, the egoism and too much egoism, the worst type of egoism, nasty, that is in the way. That is the hindrance to our real progress of life. Mahāprabhu announced:

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', [kṛṣṇera 'tatasthā-śakti' bhedābheda-prakāśa']

[The constitutional nature of the jīva soul is that of an eternal servant of Kṛṣṇa; the jīva soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The jīva souls are the marginal potency of the Lord.] [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

In naked terms, you are a slave to that highest entity. This is your innate natural acquaintance. You are such. Your inner self has got such intrinsic position with the Absolute. Absolute is so high. With whom we are connected His position is so high and you are a slave. Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'. The all-attracting and the conscious attraction, and attraction by love, that is the centre, nature of the centre. And you are a slave to that great force of love and beauty. You are so fortunate.

You may thank your God that you are so fortunate that you can be handled in any way by that Absolute Beauty, Charm, Existence, Knowledge, everything, the highest centre. You are connected, not divorced. You are not barred by your birth, not to enter that domain. But you have got the position there. The position, as a gentleman you should understand from your experience of this world. If you want a real position there you should be of what nature? You yourself will judge it, of the most subordinate. As much as you'll have to go to the higher power you'll have to accept the position of a subordinate. It is clear from your own present experience. We should be satisfied with that, otherwise you'll be barred and cast aside here, where the rubbish is thrown out, you'll be thrown out there. If I'm a gentleman, think like a gentleman, you are so limited and you have got so high prospect, high prospect, and infinitely higher than you. Still, you have got a position there. And should we not be prepared to accept that honourable position there? And what is that? The Lord Himself says that if you become a slave, He becomes also your slave. What more you need? What more you can expect?

ahaṁ bhakta-parārdhīno, hy asvatantra [iva dvija sādhubhir grasta-
hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [Śrīmad-Bhāgavatam, 9.4.63]

"Though intrinsically, independently I have the highest position of controlling everything, but this śaraṇāgati controls Me, but in a different way, through the way of affection. Not by power, not by necessity, not by intrinsic existence, but through love."

You be satisfied with that. And not only there, you can enter into the harem also; you can enter into the motherly relationship. What more you may want? The Lord is coming to be whipped by you. What is this matter, and you are not satisfied fully?

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura. Nitāi Gaura. Nitāi. Nitāi. Nitāi. Mahāprabhu Gaurāṅga Sundara. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Giri Mahārāja is alone there?

Akṣayānanda Mahārāja: Mm. He's up and about now.

Śrīla Śrīdhara Mahārāja: Up? Gaura Sundara. Gaura Sundara. Gaura Sundara.

Bhāratī Mahārāja: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Bhāratī Mahārāja: Can you describe the work which Bhaktisiddhānta Saraswatī Ṭhākura did in Navadvīpa, the work he did as far as building temples in Navadvīpa - how he started his mission within Navadvīpa building temples, or maybe after he disappeared, which disciples took

leading roles in those management and...

Śrīla Śrīdhara Mahārāja: What is the necessity of that? You want to write a history?

Bhāratī Mahārāja: Satsvarūpa Mahārāja wanted a general idea of which temples are in which islands and so forth. Which temples have been established when Bhaktisiddhānta Saraswatī Ṭhākura was present, in the islands of Navadvīpa?

Śrīla Śrīdhara Mahārāja: That cannot be the subject of a lecture, but when we are to sit together and then we have to go through it, ancient memory, and gradually collect from there and to enlist. You may try to find it from Saraswatī Jaya Śrī as well as consulting the Gauḍīya, the papers. In the beginning Sajjana-Toṣaṇī [renamed The Harmonist, an English monthly], that was founded by Bhaktivinoda Ṭhākura and Prabhupāda in his early life of preaching, but before, he edited that Sajjana-Toṣaṇī, after Bhaktivinoda Ṭhākura for some time. Then he published his own paper as Gauḍīya, then daily Nadīyā Prakash, then Paramarthi in Oriya, then Kīrtana in Assam, and then Harmonist in English, from Calcutta - one part in Sanskrit, another part in English, and then published Bhāgavatam in Hindi. These were the papers published by him. And Saraswatī Jaya Śrī, his biography, that was begun by Sundarānanda, but later on he was led astray and perhaps those books that were in their possession they're all destroyed. And before that some collection hither and thither, that has been saved, what I am told, I do not know it exactly. Saraswatī Jaya Śrī. Śrī and vaibhava, that later part perhaps he began, the second part he began to write in the beginning, and collect the materials of the first part. But perhaps the book was not finished, in this way, topsy-turvy. It may be the Divine Will.

Just as Kṛṣṇa, when Kṛṣṇa went off, the dissension began after

His demise, and the dissension began in the lifetime of Kṛṣṇa. And also after Rāmacandra, then the dark age came. No historian can trace what after Rāmacandra, what was the affairs in the throne of Ayodhyā, not of much importance. This is the way. He knows. Generally things happen in this way.

The rocket has got its basis very strong, to take a push, some negative push is necessary. So previous and after; a wave, high wave, means both sides are a little lower. Drawing water, then the wave becomes high on both sides. That is the nature, thesis, antithesis, synthesis - in the language of Hegel - thesis, antithesis, synthesis; progress of the world of this type.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

[“Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa.”] [Ujjvala-Nīlamanī]

As Rūpa Goswāmī says, the movement is in a crooked way. That is the nature. That is the nature of the movement, up and down, there must be, up and down must be to, this is the unavoidable necessity of vilāsa. Vilāsa means play, jaya para jaya, small and big. Vilāsa means important, non-important. Vilāsa presupposes the existence of such differentiated character, in good, in bad, everywhere. Aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet, otherwise there cannot be any vilāsa, any play, good and bad. Vilāsa means that, showing...

End of 81.12.03.A

81.12.03.B_81.12.04.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...done on it as a dissension all this. No valuation we can do out of that. Hare Kṛṣṇa. The gradation there must be, and there is. Competition in a dacoit and competition amongst the free fighters, more and less, back and front, there must be. Freedom fighters amongst them also may be competition, and also for the dacoits also there competition, high and low, forward and backward. Vilāsa means competition and competition means high and low. And both of them are supporting a particular aim, it may be. We must be, make ourselves prepared with that, general rules of existence, so we must not be misguided by that.

‘Because Kṛṣṇa could not control His subordinates, they fought amongst each other and died, all finished, so how Kṛṣṇa can be the highest personage?’ This is redundant, irrelevant, unnecessary and irrelevant, to understand what is true and what is not true. No contribution we can find from here. The criterion you’ll have to find in another plane of understanding, whether He’s high, why He could control, but why He did not control the situation? A man is not judged by this type of his activity.

Why Kṛṣṇa fled away from the battle eighteen times from Jarāsandha? Jarāsandha attacked Mathurā and Kṛṣṇa fled away. What is at the bottom? He was a coward, we are to think? So, we should not go to judge things in this process. That process is rather quite different. The criterion of, this mundane criterion may not be tried there with that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. This is misleading, we'll be very warned against committing such error to apply the criterion of one thing to another, to apply it to another. The physical power if we apply in the case of the intelligentsia we shall have to fail. They're different standpoints. Lion is great from one point, elephant is great, man also great from another point, man is greater from another point, in this way. The great power, previously the land animals, then navy, and now air, then bombing, then the gas war, now atomic war, and then electronic, in this way it is going differently, no end.

Gaura Haribol. Gaura Haribol. What is what? What is what? Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satya, Virajā, Bramhaloka, Śivaloka, Vaikuṇṭha, we are to, the process, these are the processes that have been sent to us. Try to know by this process what is the main, the backbone, where all sorts of knowledge is, connected over. Why, what is this Bhuvahloka and Bhūrloka? Bhuvahloka - how it is more, it is better - how? Then Mahā - what is the special quality there? Jana, Tapa, Satya - what is the speciality? On the whole, the exploitation is diminishing gradually, but that is also by different stages. Then exploitation finishes, vanishes in Virajā. Then, hazy conception of the other dedicating land, then, we can get Śivaloka - the lowest portion, of some independence, some serving attitude, not wholesale. Then, awe and reverence and serving in Nārāyaṇa. In this way the standard will be gold, between marks, yens, and roubles, and pounds, and dollars, rupees, that sukha, ānandam, ecstasy, fulfilment, that will be the standard. And we are to have self-approval to accept that standard first; that is śraddhāmayo 'yam loka.

If you have got regard for that earnestness then that loka, that plane may come to you. But the world of colour can only come with the eye, the world of sound that comes only with the ear. So, through śraddhā we can approach a world, a type of world, not by other, by ear, eye, touch, etc. Or even by the mind of who is full with the thoughts of this world of exploitation experience, not by that. Even our reason; that is only connected with the experience - that also cannot give us that idea, in this way. But faith can take us to higher existence, and we shall, we are to find out a science in the faith. The faith has also got its science, faith, its

nature, its analysis, its quality, its development, different stages. But there is another thing. Analysis of the eye experience, analysis of the sound experience, analysis of the reason experience, so analysis of the faith, science of the faith is also there. That how śraddhā goes, what way, and what finds it around, it side by side.

Devotee: Mahārāja [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, you once said that it's very difficult to differentiate between the intelligence and the soul, buddhi and ātmā, very fine dividing line.

Śrīla Śrīdhara Mahārāja: Not very fine, but of course fine, buddhi nistha atmika [?] The faculty within us which gives decree and dismissal, dismiss. This is this, this is that, this cannot be this. This sort of faculty is buddhi, reason, faculty of judgement, this is. And ātmā is light. The light focussed from above, then the reason can see, 'this is black, this is white, this is rotten, this is fresh.' The buddhi he gives decision - 'this is good, this is bad.' But light in the background is absolutely necessary, ātmā is of that light type, ātmā, otherwise no activity is possible without light, ātmā is the light.

Yayedam dharyate jagat [Bhagavad-gītā, 7.5] Entering into this world, the ātmā, the ātmā is a party and this exploiting experience another party, exploited experience another party. And ātmā, it is difficult to understand

the real characteristic of ātmā, but it should be compared as light, knowledge, background. And because the knowledge is there, the light is there, then discrimination about anything, it may be rubbish, it may be a rotten thing, or it may be a flower, it may be stool, but discrimination is possible, whether it is good, whether it is helpful, it is non-helpful, it is injurious, all sorts of discrimination is found, comes from buddhi, reason, the reason.

The reason, in Western philosophy, they say, reason applied in this mundane world, this generally we say as reason. And that is, in the higher sphere, the name is conscience, that is their view. The conscience when it is utilised in the higher sphere, and reason when it is applied in the lower sphere. But anyhow, the decision is with buddhi, but it is called buddhi in reference with this mundane loss or gain, here. And ātmā is light, nothing to do, no interest, real interest with this system of experience of the mundane pleasure. Ātmā has no real interest, but only is a party for its choice, erroneous choice, ātmā.

Devotee: Mahārāja [?]

Śrīla Śrīdhara Mahārāja: [?] The weakness in ātmā, that is rather the cause. Ātmā really finds no interest here in exploitation, but his weakness, his curiosity, has connected him with this world of exploitation. That is the subtle-most connecting link, the very subtle, most subtle, through weakness, the curiosity, joining him with this. But he cannot be happy. Without him no feeling is possible, everything is blind, all energy has no fulfilment. Because he is there, therefore he is the party, but he's minor. [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Very weak, and that is the fundamental position we are to draw out all reasoning from that basis, that data. So soul should not be entangled with this mundane interest, wholly, because he's above that. And also because he's in connection with this side, margin, this side margin, so somewhat connected. So we cannot consider itself the part of this world, but by the influence of this side it may be considered that he is in our side. And from the Vaikuṇṭha, the other side others also they may think, seeing his marginal position, that he may be in our side, the peculiar position of the soul, taṭasthā.

[jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'] kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'

["The constitutional nature of the jīva soul is that of an eternal servant of Kṛṣṇa; the jīva soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The jīva souls are the marginal potency of the Lord."] [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

The general idea has been given like that. So we cannot think that he's a member of this mundane world, and we shall go to apply our mundane laws over him, that won't be, he's above. At the same time without his connection these things cannot be concocted, as the light is necessary. A party may be minor, but anyhow a fictitious party must be established, to explain all these things. So jīva soul is just like a point, has existence but no magnitude, something like that, a line, no breadth, length no breadth. So he's marginal line, neither it is member, this mundane law can be applied over him: nor this mundane activity can be explained without his passive support.

So we cannot, the other day he may be changed, he may say, "No, I don't want, sarva-dharmān parityajya, [Bhagavad-gītā, 18.66] I have no connection with you," he may assert in one second, it may be possible.

The buffer state can be occupied by the higher power on the other side in a second. But still we should consider it to be buffer. So without ātmā no party is there. Who is the enjoyer, of good and bad, or pure or impure? The question, the bhoktā, the enjoyer is necessary. That this is detrimental, the feeling is necessary in the background of all these affairs, that this is pleasing me, and this is not pleasing me, this is pleasing and non-pleasing. Who's the party who will say? Then the case will stand, otherwise no case. One feeler, either pleasure or pain, the feeler, the party must stand, otherwise no case can stand. Enjoyer, puruṣa, but puruṣa is of such type without him nothing can be explained, nothing can be set up, got up. And he also, we cannot rely him to be the full party, the full support from him, any moment he may withdraw. He may say, "I am a subject of the other land, not yours."

So such background we are to, our position, otherwise we have no hope. If voluntarily we have any place here, then we have no hope to go up in the upper world. We can go there clear, no contamination we have to carry, it is not within our nature, our existence, this māyā, this exploitation. Otherwise if we have something, permanent element of this exploitation within us, we could not go there with clean hands. We are to carry that nasty thing with us - it is not permanent within a soul, but the connection for the time being. Making here enter with something like curiosity, not real interest. That is this world, a position of the soul in this world, because he has his prospect, higher prospect that side.

If the whole world is abolished, soul may not be affected, but it may stand with so many just as in the time of a sound sleep, no necessity we feel of the world in sound sleep. But in subtle form it is there as long as the touch in the finest form, again the consciousness comes and feels awake and the interest also comes out. The memory comes out of the previous day, of the previous time, and takes up in the world. But the sound sleep apparently all connections cut off, no feeling of any necessity at that time. In samādhi a very, very long time, a pure type of sound sleep, but entrance into the other world that is a revolutionary prospectus, fulfilment for the soul.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Just as intoxication, our connection with wine, without wine we can live well, but if I enter into intoxicating habit then some sort of uneasiness, but if cut off, then it is all right. So wine may not be thought as a necessary part of my mental system, 'without wine I can't live, my mind cannot exist,' not that. But still, any good or bad goes ultimately to me through the wine, he has that sort of habit, pernicious, intoxication. Something like that. It is not a part, but still, without myself in the background, no calculation of good or bad, nothing can exist.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Ke? Parisevān?

Devotee: Mukunda-mālā.

Śrīla Śrīdhara Mahārāja: Mukunda-mālā. Where is Parisevān?

Devotee: Here Mahārāja.

Śrīla Śrīdhara Mahārāja: Here, ha, ha. I can't see, ha, ha, ha. A great drawback, every moment, 'who is you, who is you?' A tedious thing, every day meeting, and still, 'who are you, who are you?' Ha, ha.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Your vision is in the spiritual world.

Śrīla Śrīdhara Mahārāja: Spiritual world?

Devotee: You're always seeing Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: If you see that, that I'm seeing Kṛṣṇa, so you have got that direction also. Well and good. Gaura Haribol. By the blessings of you all I may attain that, that vision. Always taking Him into consideration I shall see, move, live, everything. The standpoint will be there. Kṛṣṇa, Mahāprabhu, Gurudeva, āśraya-vigraha, highest āśraya-vigraha, Rādhārāṇī, so many: to fix our eye and accordingly move. The point of interest is there. With this view we shall live and move. The interest, point of interest, the point of interest must be wakeful to the point of interest. That will regulate all our movement, every movement, every step we shall take fixing our attention, fullest attention as much as we can collect, the centre, the centre of our interest. And it may be by the grace of all, in Kṛṣṇa, Mahāprabhu, Nityanānda, Rādhārāṇī, of same type, more or less. They're akin, not antagonistic, they're in harmony. No hitch, there may be competition but no hitch, not any incurring displeasure because all centred in the interest of one.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So, it is taken off?

Devotee: Yes. I have it here. I'm holding it. Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Now, what's the time?

Devotees: Ten to ten.

Śrīla Śrīdhara Mahārāja: So today we retire here. Nitāi Gaura Haribol.

Jaya om Viṣṇu-pāda Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpāda Bhaktivedānta Swāmī Mahārāja kī jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā vṛnda kī jaya.

.....

... protector: the approach that, “You please give me shelter, please give me shelter.” That is the salient thought. Others are extension, vaibhava, anga, limbs. Goptṛtve varaṇaṁ, the prayer, “Please accept me. Please give me shelter.” And what is favourable, to accept, what is unfavourable, to reject: and to throw one's own self towards that direction, ātma-nikṣepaḥ. Kārpaṇyam, I am so low, so mean, so unfit. This is, they're all side issue. Goptṛtve varaṇaṁ. Always try to retain to that sort of feeling, or prayer. “Please give me shelter. I am so and so, so I want to cast myself. Please accept me.” The central thought of śaraṇāgati. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. That is what - the definition of śaraṇāgati is given there, consulting so many other scriptures. Pādaikā-, śrayatvaṁ śaraṇāgatiḥ.

bhagavad-bhaktiḥ sarvvaṁ, ity utsrjya vidher api kairkaryyaṁ kṛṣṇa-pādaikā-, śrayatvaṁ śaraṇāgatiḥ

[Being governed by the faith that all success is achieved by serving the Supreme Lord, to abandon servitude to even scriptural injunctions and take exclusive refuge in the lotus feet of Śrī Kṛṣṇa in every time, place and circumstance, is known as śaraṇāgati – unconditional surrender.] [Śrī Śrī Prapanna-jīvanāmṛtam, 1.35]

A definition of śaraṇāgati is this. Collecting so many thoughts about it, it was composed by myself. Bhagavad-bhaktiḥ sarvvaṁ. Everything attainable we may get by, the highest fulfilment we may get, by our adherence and devotion to the Lord. With this idea, vidher api kairkaryyaṁ, even our care for any śāstric rules and regulations that also will be avoided. Ity utsrjya vidher api kairkaryyaṁ kṛṣṇa-pādaikā-, śrayatvaṁ. And only one thing we should keep in mind, that I want to – want my shelter under the holy feet of the Lord. The whole duty is concentrated there. The conception of our whole duty is concentrated only in this sort. All others are extensions, or helping, but main thing to get our shelter under His holy feet. The scriptures are meaning only to this. So for that purpose, for giving in different classes of people, different recommendations are in the śāstra. There is a jungle there, and it is better to avoid all these and to take the central road. This is meant by all the different rules and regulations of the scriptures everywhere. The very gist is this, to realise that through śraddhā, sādhu-saṅga, and concentrate ones whole energy to engage in that. Āśraya, ‘I want shelter under Your holy feet.’ That is the be all and end all, of all our attempts, should be. This is śaraṇāgati.

And it has also been mentioned elsewhere, that only by śaraṇāgati can give us everything, not only it is the basis of our acquisition, but simply the śaraṇāgati can satisfy whole thing, it can produce everything. We

shall only try to devote all our energy to acquire śaraṇāgati, and other necessary things will come out of their own accord. As much as my śaraṇāgati will be intense, Kṛṣṇa He will be mad to supply all other necessary things for me. We are only, śaraṇāgati, as I say now and then, to concentrate, to increase the negativity, the negative character of our position, dainya, and concentrate wholly to śaraṇāgati. And other things will come automatically, by the will, but thereby, by intense prayer for śaraṇāgati Kṛṣṇa is moved and then everything is inevitable outcome of the will of Kṛṣṇa. Only to move Kṛṣṇa, to touch His heart, that is necessary, the whole concentration to touch His heart, then other things will come automatically. That is the key to the success of a devotee, of the life of a devotee. Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi. Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: So a question arises, then is full śaraṇāgati possible only for uttama- adhikārī ? Śaraṇāgati, fully, is only with the uttama-adhikārī ?

Śrīla Śrīdhara Mahārāja: Of course. As much as the devotion increases, the śaraṇāgati,

[?] and others also. To move the Autocrat, śaraṇāgati is indispensable, that we have to understand. No rules, regulations. Rules and regulations are nowhere, much. That also comes from Him, but for different sections. Śaraṇāgati is the very life of devotion, śaraṇāgati.

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

[“Slay me or protect me as You wish, for You are the master of Your eternal servant.”] [From Śaraṇāgati, 3, The Songs Of Bhaktivinoda Ṭhākura, p 13]

“You can do anything and everything with me, anything. I’m Yours.” The risk, rather that is to take, in worldly sense to take the risk of being handled in any way He likes. “I’m Yours, unconditional, unconditional slavery.” Slavery means unconditional, is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Slaves, a question of faith, faithful, more faithful. How much one slave can sacrifice? Not only fashion, not only law of the country, but the real slavery, voluntary slavery. And there is also degree.

“Slave mentality, Gauḍīya Maṭha promotes the slave mentality. They’re encouraging slave mentality into the country and spoiling the people.”

But you encourage slavery to the country conception. And slavery to the truth, to the goodness, to the absolute truth and goodness, absolute knowledge... ke?

[?] Nītāi Gaura Haribol.

Devotee: From the Vedas, we understand that the Vedic culture once existed throughout Bhārata-varṣa, the whole earth, the whole planet.

Śrīla Śrīdhara Mahārāja: Only one, no. Bhārata-varṣa, Hari-varṣa, Kimpuruṣa-varṣa, so many other varṣa also, nine varṣa, nine divisions, Bhārata-varṣa is one of that, it is mentioned.

Devotee: Yes. So the historians they may say, 'If this Vedic culture existed all over this earth, why is there no history of it in places like North America?

Śrīla Śrīdhara Mahārāja: They could not abrogate. So many things are gone. Not only Vedic culture, in any particular form or other so many things are going, and gone away.

Devotee: Why did it remain...

Śrīla Śrīdhara Mahārāja: It is deformed. Huh?

Devotee: Why has it remained in India but not in other parts of the world?

Śrīla Śrīdhara Mahārāja: India was selected by Him. That is His will. Just as at present America is selected for wealth: something, generally it is not, His will working, but the - His will is above everything, and still

there is the karma, the sansti [?] karma, the result of the karma of the masses, that is. And one place must be selected. Bhārata-varṣa was selected. The question is, whether we shall give more importance to His selection or the geographical position, that fossilism. The fossil will be the cause, or His will will be the cause, prime, what will have preference? What should have the preference, His will that is from the conscious world and the cause comes down, or whether the fossil is producing in the form of geography and history the cause of incidents? What side you like to associate? Ha, ha.

No limit can be placed in His free will, free thinking. Everything is For Itself, and By Itself and For Itself. Everything is For Itself. Your consideration, my consideration, has got no value, no position. It is His free will, waving in His own manner, Autocratic manner. And there we have got some self consciousness within that wave of helplessness. So forceful is the wave, just as in earthquakes or in storms, we have got no position.

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81.12.04.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...inference, or our calculation, or our fossil cause, have its place there, nothing. So surrender is necessary. Surrender and know, if He cares to make you know. Otherwise who are

you to challenge the Infinite? Ke?

Devotees: Mukunda-mālā.

Śrīla Śrīdhara Mahārāja: You forget the very foundation of dedication. We are so helpless in the ocean, in the storm, in the earthquake. There are so many things in the atomic world also, man made. Then what we have got? Nothing, in the infinite. That our existence is eternal, we thank Him, that our existence may not be finished. Some will say that would have been better. “It is better to reign in hell than to serve in heaven. Better to die than to accept the theory of slavery.” What do you say? Are you of that party?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Slavery is inconceivably a better life than so-called freedom of guṇḍā life. This is all guṇḍā life. Guṇḍā means rogue, rascal, and what are they? What other words are...

Akṣayānanda Mahārāja: Ruffians.

Śrīla Śrīdhara Mahārāja: Ruffians, and what is the most objectionable? Most intense ruffian? **Devotee:** Dacoit.

Śrīla Śrīdhara Mahārāja: Dacoit; that is a Hindi word, dacoit.

Akṣayānanda Mahārāja: Dacat.

Śrīla Śrīdhara Mahārāja: Dacat is Bengali.

Akṣayānanda Mahārāja: English we say dacoit.

Śrīla Śrīdhara Mahārāja: Dasu in Sanskrit. [?] Alexander and the robber, there is a talk between the two. Alexander caught a robber and,

“You are looting and robbing all these things, this thing.”

“But you are a greater robber,” the robber replied. “I am only in small villages and towns.

But country after country you are robbing. Are you not a greater robber than myself?”

So everyone’s a robber here. Robber, looter, loot, that is also a Hindi word, looting.

Ruffians, rogues, rascals, and what other terms are there?

Devotee: Scoundrel.

Śrīla Śrīdhara Mahārāja: Scoundrel, which is the most intense?

Devotee: Prabhupāda uses a term, “The lowest of the mankind.”

Akṣayānanda Mahārāja: Narādhamaḥ.

Śrīla Śrīdhara Mahārāja: Narādhamaḥ.

dvau bhūta-sargau loke 'smin, daiva āsura eva ca [daivo vistaraśaḥ prokta, āsuram pārtha me śṛṇu]

["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."] [Bhagavad-gītā, 16.6]

Akṣayānanda Mahārāja: Miscreant.

Śrīla Śrīdhara Mahārāja: Dvau bhūta-sargau loke 'smin, daiva āsura eva ca. Then what is the next line? Dvau bhūta-sargau loke 'smin, daiva āsura eva ca.

daivī sampad vimokṣāya, nibandhāyāsurī matā [mā śucaḥ sampadam daivīm, abhijāto 'si pāṇḍava]

["The godly and virtuous qualities have been described as the cause of liberation, and the demoniac qualities have been described as the cause of certain bondage. O Pāṇḍava, you need not worry, for your nature is godly and virtuous from birth."] [Bhagavad-gītā, 16.5]

asatyam apratiṣṭham te, jagad āhur anīśvaram aparaspara-sambhūtam, kim anyat kāma-hetukam

["The persons of demoniac nature say that the universe is nothing more than imaginary, baseless, godless, and born of their mutual cohabitation. They conclude that the whole world was created simply for lust."] [Bhagavad-gītā, 16.8]

This is the mentality of the demonic school thinker, demonic thinker. Asatyam apratiṣṭhaṁ. They say that this world has got no real basis at all, apratiṣṭhaṁ te. Jagad āhur anīśvaram. There is no God. Aparaspara-sambhūtaṁ. Only produced by chemical combinations. Kim anyat kāmā-hetukam. And the sense pleasure is the highest attainment here. These are the theories of the atheist demonic school. Nothing good in their stock, either in present or in future. This is a class of thinkers. They're worse than Satan. Satan has got recognition of God and fighting with Him, but there is recognition. Satan, he recognises God, but he's a fighter against Him. Hare Kṛṣṇa. Satan. If you call one 'You are Satan personified' then what is that, more than scoundrel, ruffian, all these things, rascals, will that be the extreme? In the negative side, what word will be extreme, Satan or ruffian or rascal or rogue?

Devotees: Satan, demon.

Śrīla Śrīdhara Mahārāja: Demon? Demon is the strongest term in the negative side?

Devotees: Yes. Satan is considered the leader of the demons in Christian...

Śrīla Śrīdhara Mahārāja: Satan: Satan is considered to be the leader of the demons. So deva the divine, and the demonic, two sections: daiva and āsura; āsura demonic class, and daiva who admits divinity, who are approaching towards divinity, daiva. Towards consciousness, consideration, love, affection, justice, mercy. And others they're of the nocturnal – what does he say? They're agents of the nocturnal agents of darkness. They're agents of darkness, ajñāna, ignorance. Three classes, ajñāna, jñāna, and prema, three classes. Ignorance, knowledge, and love, three phases, thinking, feeling, willing, and jñāna bala kṛiṃa ca, thesis, antithesis, synthesis. Hare Kṛṣṇa. Thesis, antithesis, synthesis.

Hare Kṛṣṇa. The highest synthesis in love, prema, what can harmonise the impossible, prema only, mercy can accommodate everything, love can accommodate everything and harmonise. Justice, knowledge, cannot do: knowledge or justice cannot be all comprehensive. Some elimination must be there. But love, mercy, forgiveness – to err is human but to forgive is divine. We generally should think that justice must be the highest thing, that how a better thing is possible, more than justice, above justice? It is rather impossible. Justice must be the highest thing, otherwise there will be anarchy.

But there is a thing which is mercy, and the centre of that mercy, the cause of that mercy, must have such capacity as to bring the opposites together. To keep within His fold He must have the power of compensation. Only He can show mercy, who can compensate what is required in justice, He can do mercy. Otherwise the other party may be neglected and injustice will be there. That is not desirable. But mercy, or love, that can compensate more than demanded by the justice. The mercy is such position, He holds such position, plenary difference. And it is at the root, and Kṛṣṇa is there, the dedication to the utmost degree. And that is the source, that is the source where from nectar is being produced, that nectar producing plane, nectar producing plane; plane of love and mercy, above justice. Autocrat means above justice, so how good He should, must be: autocracy. Autocracy means above justice, so absolute goodness. Otherwise autocracy cannot be anywhere else, only with goodness. Autocracy presupposes goodness, in the real sense, otherwise it is more than hell. Real autocracy is possible only there in truth and goodness. Love can compensate anything, so broad, so spacious, so accommodating, so noble. The cause, and the prime cause, the ideal of the prime cause will be such. And if we can think a part of that we can be noble, we also can be promoted to the higher degree of our life of nobility. We think it that. No reaction, all reaction is digested there. Justice has its reaction, but love can digest all sorts of reaction, so far.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Gurudeva, when we take, honour prasāda, we are to appreciate how Kṛṣṇa has tasted it. In our preaching...

Śrīla Śrīdhara Mahārāja: Yes. We shall try to be attentive about that, that the conscious side of that prasāda, avoiding the material, the eye, the sense experience, eye experience, that also utilised for that purpose. They will be subservient to that consciousness with God, connecting. Eye experience, they will all be subservient. 'It is in good colour,' and then, 'The scent is very good.' But the others also, 'The touch, it is not hard.' All these, not to satisfy me, it has satisfied the Lord; the transfer of the centre from ones own ego to the Lord. All others subservient, all others finished. The main thing will come to harmonise everything towards the high. Be conscious that the enjoyer is He, enjoyer is He. Everything is For Himself, kṛṣṇa indriya tattva, kṛṣṇa santosh. How He has been satisfied, with the colour, with the scent, with the softness, with the dressing, all these things. Everything will go, we shall see if He's satisfied then I shall try to follow His satisfaction. Everything will be thought, not in a primary way, but in a secondary way. How He has tasted, how He has tasted, He has liked it. My liking will be subordinate to His liking. Not a separate independent, but must be in submission to His taste and His satisfaction. In every way of life we shall seek, not only in prasādam, in every way of life we shall try to connect it with how He's satisfied. Our always inquisitiveness will be how this thing is satisfying Him, the search. His satisfaction is to be searched in every action.

And because He's far away, so next centre, the Guru, the Vaiṣṇava, the next, nearest centre. If he's satisfied it is all right, then Kṛṣṇa is satisfied. It is guaranteed there. If Guru is satisfied with my service then I may take it that Kṛṣṇa is satisfied. Otherwise Guru will not show his satisfaction, in this way; nearest station. And if Guru is also absent, then any devotee who is superior – I can safely think he's superior to me, then is he's satisfied I shall try to be satisfied. In this way we shall seek the satisfaction of the supreme will – in every activity. Wherever I shall go, will it satisfy Kṛṣṇa, or my Gurudeva, or a Vaiṣṇava? Then I shall – don't

rely on your own. When none is present, you will ask within you, whether my Guru or Vaiṣṇava or Kṛṣṇa: 'Are You satisfied? Will You be satisfied?' We must inquire within. 'Gurudeva, this dilemma, I am between this dilemma. What side I shall take? You please dictate me.' With a clear mind, unbiased mind, we shall try to stand before the inner Guru. And if I find any suggestion we shall go, we shall do that. I am ready. No more may be expected from me. From my position, where I am, I shall try to be always faithful to Guru conception, to Vaiṣṇava conception, to Kṛṣṇa conception, Mahāprabhu conception, all these. Self effacement and self surrendering, mainly, that will be our way.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Adridhan told he will come, but after taking prasādam there perhaps, is it not, or may not come?

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

What the ṛṣis thinking, condition. So my plan is some relieving station...

Devotee: ...He wanted to know where Aranya Mahārāja was going to go, and I said he was going to London to preach. And then he said, "Well, he will not be given facility." Then I said, well, if he has the desire to preach then the facility will come. That is the main thing.

Śrīla Śrīdhara Mahārāja: And he will make recruitment in general for the Ācārya of that zone, no harm. And if any special case that may be taken here. But general recruitment, I think, then he'll get their sympathy. What do you think? Hare Kṛṣṇa. Then they'll be able to stand in a strong foundation with their present help.

Akṣayānanda Mahārāja: What happened?

Devotee: I have a problem with my arm. Sometimes it pops out.

Akṣayānanda Mahārāja: Some pain in the arm came. He has some trouble sometimes on the arm.

Śrīla Śrīdhara Mahārāja: In the right side?

Devotee: Left side.

Śrīla Śrīdhara Mahārāja: Left side. Sudden pain?

Devotee: Yes. Sometimes, it pops out of the socket.

Śrīla Śrīdhara Mahārāja: And how you get relief?

Devotee: Well, it dislocates, and then if I pull like this then it comes back in.

Śrīla Śrīdhara Mahārāja: Dislocation? Sudden dislocation? No pressure, in ordinary stage, dislocation comes?

Devotee: Yes. Just comes.

Śrīla Śrīdhara Mahārāja: Perhaps any in your movement, some reflex, some defect in the reflex action, then the dislocation comes.

Devotee: Sometimes. Yes. I was in an accident.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. And you can adjust it yourself?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I had experience of such a case. But that occurred not always, due to some pressure, not any time, while swimming or carrying, any pressure, may be misplaced and dislocation comes: again if properly located, all right, no pain.

Gaura Haribol. [?] Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, did Śrīla Bhaktivinoda give dīkṣā to any men?

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: He did.

Śrīla Śrīdhara Mahārāja: Very few. Perhaps in his [?] about seven perhaps. That Tīrtha Mahārāja, the old Tīrtha Mahārāja, he was disciple of Bhaktivinoda Ṭhākura, but given sannyāsa by our Prabhupāda.

Akṣayānanda Mahārāja: That's Pradīp Tīrtha?

Śrīla Śrīdhara Mahārāja: Pradīp Tīrtha. Yes. Then there was one Samba Banerjee, he was a moneyed man in [?] he got dīkṣā from Bhaktivinoda Ṭhākura. There was one gentleman in Svarūpa Ganga from Vasanta he was Bhaktivinoda Ṭhākuras. Another: lady, very educated lady, Vidulata [?] Bosh, had profound knowledge in Bhāgavatam, she studied Bhāgavatam from Bhaktivinoda Ṭhākura direct. That lady I saw, disciple of Bhaktivinoda Ṭhākura. Her son was also disciple of Bhaktivinoda Ṭhākura but I did not see him, already died, before mother.

Then another was Kamud [?] Babu who was in Bangladesh, perhaps he might have died by this time. But during the anarchical movement in Bangladesh the Pakistani soldiers came to shoot him. He told, “Stop for a little, and let me be ready for the last time.” So he went to his room and took the Harināma mālīka and took his seat in the chair and asked them, “You may shoot me now.” But they fled away. [Group laughter] There was one Kamud [?] Babu.

There was another, Nakul Brahmācārī, living in [?] he was a portrait maker. He was also Bhaktivinoda Ṭhākura's disciple.

So we saw so many disciples of Bhaktivinoda Ṭhākura. Gaura Haribol. Nitāi. But that may be counted on the fingers. But Prabhupāda's disciples many, may have a thousand perhaps. And Swāmī Mahārāja perhaps lākhs ?

Akṣayānanda Mahārāja: No. Five thousand I'd say.

Śrīla Śrīdhara Mahārāja: Five thousand.

Akṣayānanda Mahārāja: Of course lākhs of people turning this side.

Śrīla Śrīdhara Mahārāja: Connected?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Sympathisers. His life members, how many? That will count to lākhs?

Akṣayānanda Mahārāja: Yes, it will come to more than lākhs.

Śrīla Śrīdhara Mahārāja: They are half disciples. They are reading his books.

Akṣayānanda Mahārāja: Yes. Some of them also become – quite often they become, of course, full-fledged.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi.

Devotee: Yesterday I got the notification, letter came from the visa office in Calcutta.

Akṣayānanda Mahārāja: He has ten more days [?]

Śrīla Śrīdhara Mahārāja: Oh, visa.

Akṣayānanda Mahārāja: In India, ten more days.

Śrīla Śrīdhara Mahārāja: Now, I'm to consult with you, what about the letter of Madhavānanda. The first week you may come to Calcutta, so

one of you must help the scholars. The scholars should be the head, not the financier.

Akṣayānanda Mahārāja: So Madhava's programme...

End of 81.12.04.B

81.12.09.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ... your hope, prospect, is there, not here, the animal consciousness, paśu buddhi. Paśupati Śiva.

Akṣayānanda Mahārāja: Means?

Śrīla Śrīdhara Mahārāja: Śiva, Mahādeva, his name is Paśupati, the king of all body conscious souls, Mahādeva, Paśupati. And paś is māyā, Paśupati, paśa and paśu, ordinarily a soul in bondage they're called paśu, animal. And Paśupati is Śiva, and the paśa means tie, tie is māyā, rope is māyā. Paśu, paśa, Paśupati. Now we are paśupati baddha jīva, when tied by the rope of māyā you are paśu, animal, paśa mukta sadāśiva, and if you get out of that bondage then you become śiva. That is sāṅkhya philosophy, so many śivas, there are many śivas, mukta souls, that the Jaiminism, and Sikhism perhaps, at the base. There are some, 'No God but the sādhus are there. Mukta jīva, liberated souls are there, innumerable in number.'

Monard, English philosopher, Monard or someone, Monard's theory, the seven particles of soul, or consciousness, some come in material understanding and some out, innumerable their number. I caught one gentleman, where they exist those numbers, innumerable numbers of liberated souls? Do they exist really? And so many, where they exist? And what is the relation between them? And is there anything to harmonise them? Can't answer!

And there Bhāgavatam comes to talk about them. We are concerned with this side. But after liberation, where they live, how they live, what is their relation between, and is there anyone to harmonise them? Only such things are given by Bhāgavatam. We are to attend that now. This is sāṅkhya philosophy.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Dayaldulal, what does he say? He will stay here, or go to some other place?

Akṣayānanda Mahārāja: He may stay about another week.

Śrīla Śrīdhara Mahārāja: Then, join Dhīra Kṛṣṇa?

Akṣayānanda Mahārāja: Then back to his family in America.

Śrīla Śrīdhara Mahārāja: America. He was sent by Dhīra Kṛṣṇa?

Akṣayānanda Mahārāja: Yes. And he's a gr̥hastha, he has wife and child there. He'll go back.

Śrīla Śrīdhara Mahārāja: What is his vocation? You don't know?

Akṣayānanda Mahārāja: He told me. I forget now.

Śrīla Śrīdhara Mahārāja: In business?

Akṣayānanda Mahārāja: Some general thing like that, general type of thing.

Śrīla Śrīdhara Mahārāja: Living single or with parents?

Akṣayānanda Mahārāja: No, wife...

Śrīla Śrīdhara Mahārāja: Wife of course.

Akṣayānanda Mahārāja: No, separate from parents.

Śrīla Śrīdhara Mahārāja: Generally married men they all live separate, is it?

Akṣayānanda Mahārāja: Yes. Joint family in our country is not common: possible but not generally done.

Śrīla Śrīdhara Mahārāja: But there is: joint family exists?

Akṣayānanda Mahārāja: Very little, practically not.

Śrīla Śrīdhara Mahārāja: Very little, one per cent?

Akṣayānanda Mahārāja: Maybe, the exception.

Śrīla Śrīdhara Mahārāja: But every American they must have some state help, is it not?

Akṣayānanda Mahārāja: Yes, if there's sickness or disability then they have state help.

Śrīla Śrīdhara Mahārāja: I was told that even from their birth every child must get two hundred dollars, the state will help with two hundred dollars for him or her.

Devotee: That's only for families who are poor. Many, many poor families they have to get certain support for the children that are coming.

Akṣayānanda Mahārāja: Only poor families.

Śrīla Śrīdhara Mahārāja: Poor families, whose income is limited, they get that... remuneration. Two hundred dollars. What is the extent, amount?

Devotee: Depending on the number of children, sometimes it is more than two hundred, sometimes less. If there are fewer children dependent then they get lesser amount.

Śrīla Śrīdhara Mahārāja: I was told that all the Americans come here every one of them get two hundred rupees from the state, who comes here.

Akṣayānanda Mahārāja: Not everyone.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Have you taken anything yet?

Akṣayānanda Mahārāja: Yes Mahārāja we've taken.

...

Śrīla Śrīdhara Mahārāja: That is the child of the other soil, not of this land. In our inner identification we are really a child of that soil. But we have come and made progress in the negative side, in the land of enemy. Land of enemy, we have made so much progress in the negative side. That is our position; and the wholesale of us like that, more or less. In the land of enemies land we are living, and all dealing also like enemy to one another. Suicidal place, land of suicide, all of us. This is such a domain. And how to get out? And only through the agent of that. And their connection, unconscious connection creates some sukṛti, unconscious help, independent of our consciousness; that is sukṛti, by the agents of that plane. And then gradually when sukṛti is accumulated to a certain extent, then we find something as śraddhā, some vague aspiration that there may be a place where we can live happily without reaction. The reaction in the form of janma-mṛtyu-jarā-vyādhī [Bhagavad-gītā, 13.9], janma, they have to take birth, mṛtyu, then we are to vanish, go away, jarā, infirmity, undesirable body, physical feeling, and vyādhī, every time the pain of disease we have to undergo, inevitable, such condition undesirable to anyone and everyone. And how should we get relief from that? We get a hope, a ray of hope, when we get śraddhā, as the result of the accumulated sukṛti, then śraddhā. Then it is possible consciously to approach a sādhu with little vague consciousness that there may be some prospect of life which can fulfil our inner desire, full of prospect. Then we approach a sādhu. Then under his guidance we go on with some practices which is promoting our intimacy to the persons, or to anything of that soil. And gradually we make advance.

And then after we pass some stages: bhajan, bhajana kriya, anartha-nivṛtti, the undesirable tendency within us gradually diminishes. Then we find within us ruci, real taste for that land, for that domain, real taste we find within us. Then of course it becomes easy to go on with our bhajan, when some real taste awakens within. That is ruci. And then it comes to āśakti, bhāva, when bhāva-bhakti we attain, get a real touch, and not very clear, but get the real touch, just as a bud of a flower. In that position when we come we are more or less safe. Before that we are not safe. We may be - may fall again, but if we can attain bhāva-bhakti then our position is safe, we can make progress, onward. And then we find we come in real contact with the land and the paraphernalia. Prema, that is known as prema. We enter into svarūpa-siddhi. Then sneha, mana, rāga, anurāga, bhāva, mahābhāva, so many developments in the stages of devotion is also, we have to have experience. In that way our path of progress, way of progress has been described. We can understand according to our capacity. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: What is the principle obstruction to this natural flow of love towards Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Obstruction, anartha, two kinds: one of opposite sympathy and another of indifference, two. Bhukti mukti, bhoga tyāga, mainly these two. So many, if analysed so many classes, sub-classes, may be found, generally. And in another sense kanak, kāmīnī, pratiṣṭhā, attraction for the ladies for the men, and for the gents for the ladies: kāmīnī. Kanak then for money, energy under ones control, that can be converted to purchase any pleasure, kanak, kāmīnī. And pratiṣṭhā, and name and fame in this world, that popularity, that public spirit, all these are hindrances. And that may be classified under two heads generally: one is that exploitation and renunciation, bhukti mukti spriya, our tendency for these two. It can be grouped; undesirable things can be grouped under two heads, that enjoyment and renunciation. And kanak, kāmīnī, pratiṣṭhā, also in this, three heads also, mainly. Dharma, artha, kāma, mokṣa. These are also, but mokṣa has got its real

conception in svarūpa siddhi, self determination. If mukti, liberation means that then well and good. But if liberation means to go the half way, only withdrawal from the negative side and not entrance into the positive one, then this mere withdrawal, mukti, that is not desirable. We must have a positive life, participation in the good deeds, good function of our inner tendency, fulfilment we must get there. And that must be dynamic, continuous. Ke ?

[?] Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, when a personality such as Duryodhana in Kṛṣṇa līlā, does he have a permanent position, like indifference to Kṛṣṇa eternal?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Relationship with Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: That may not be eternal. That depends on His sweet will. Generally that is confined in this mundane world – and in the opposition party, though that is a type of service there. Still that is:

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [Bhakti-rasāmṛta-sindhu, 1.1.11] & [Caitanya-

caritāmṛta, Madhya-līlā, 19-167]

Desirability is to serve Him in a favourable way. But there is a possibility of serving Him from the other side, indirect way; that is something. That is not like any position in this world of māyā, not illusion, but that is real. But still there is gradation, as in different rasa, as sākhyā is higher than dāsya, vātsalya is higher than sākhyā, mādhyā is higher than vātsalya, and parakīya that is higher than svakīya, gradation. In that sense there is also gradation in the oppositionist and the favourable servitors, some difference.

Devotee: In Caitanya-caritāmṛta it's explained that there are right wing gopīs and left wing gopīs and left wing gopīs are in opposition.

Śrīla Śrīdhara Mahārāja: Yes. But still they have got their necessity in the service as a whole – the competition is necessary to increase the satisfaction in Kṛṣṇa. It is designed in that way by Yogamāyā. So they have their real position and efficacy there, but the gradation is: [?] Higher and lower, that we must admit, it is a gradation, a development. Just as in the Viṣṇu tattva also Himself, Kṛṣṇa, Baladeva, Pradyumna, Aniruddha, Nārāyaṇa conception, so Nṛsiṃha, so many Avatāras. That is the difference in the conception, one and the same thing but functional difference. We are to trace, and we are to accept, we are to feel in practical life. So also in the svarūpa śakti, the negative side also, the positive and negative, negative side also there is gradation, we are to admit, a system. What do you say?

Devotee: Venkatta Prabhu was telling me that you were saying of the two, bhukti and mukti, enjoyment and renunciation, this tyāga, that renunciation is more dangerous.

Śrīla Śrīdhara Mahārāja: Yes, more dangerous, because it has got greater position than the exploitation, so that is – just as half truth is more dangerous than falsehood, because it can exploit more. It can misguide the devotees more. It has got some glamour of its own position over the exploitation, so it can capture the scholars there, so that is more dangerous. That one who wants his relief he says, ‘Oh, this is the conception of relief. No further.’ Who are really making progress towards their good, they capture on the way and says, ‘Here, you have come.’ In the name of that higher place they capture them. Who have some prestige over the land of exploitation, people will think, ‘Oh, that must be the highest goal.’ Half truth is more dangerous than falsehood. In that category it is more dangerous.

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[?]

And if he can once make you enter into the cell of that sāyujya mukti you are finished. When you’ll come out, there’s no calculative time, end. But in viṣayī the recruiters are coming and you may meet and that chance you will get here. But when in sāyujya mukti you are nowhere. To awaken you from that deepest possible sleep it is very hard, and rare. So that is more dangerous, like half truth is more dangerous than falsehood. In this line it will go. Do you follow?

Devotee: Yes. But as the agents of the plane of love are the agents of Kṛṣṇa, then the agents of sāyujya mukti, that’s impersonal, so who are they working for? You say if one is captured within the sāyujya mukti he might not come out for an indefinite time. But why anyone is trying to bring anyone else into that impersonal conception?

Śrīla Śrīdhara Mahārāja: Because he’s also suffering from the same disease. He thinks that it is the highest, so he recruits for his own purpose. He thinks that this is the high position, highest position.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ [āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure.

Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [Śrīmad- Bhāgavatam, 10.2.32]

But they do not know that there's mistake in their calculation, they can't conceive, but thinks themselves they're the liberated of the highest type, vimukta-māninas. They think themselves to be liberated of the highest type, so they recruit for their purpose. But there is mistake in their calculation. They're not aware of the fact. They're misguided and they also help others to misguide. [?] One who is not established in truth how can he guide one towards the truth, if he himself has got no – if it would have been possible for him to know then he himself would go to that land, that direction. But he does not know that is false calculation. Misguided, misdirected.

Yam evaiṣa vṛnute tena labhyaḥ [Katha-Upaniṣad, 1.2.23] The mistake is there. That is the land, whom that conscious land wants to accept, he can go, otherwise by dint of one's own power none can enter the land. The mistake is there. That is an independent, the soil is independent. We are independent, matter is non independent, and soil is independent here. And that is made of super soil, the very soil is independent. There's the rub. If they accept, then the happy independent soul, jīva, can enter,

otherwise not: such a land.

So, the question of becoming a slave, slavery, that slave mentality we are to accept, for the Absolute. And that is the highest qualification within us, that we should accept slave mentality, to be earnest about the association of the highest existence. Slave mentality. We must be ready to accept slavery to its perfection. Then we'll be allowed to enter into that domain, otherwise no hope. So it is not very easy to accept slave mentality, eternal slavery. And not only that, slavery is our prospect. Are you ready to think that? Our prospect is within slavery.

Such higher entity exists, so broad minded you are to be, so hopeful. The hope and the faith will be of such a magnanimous type that to enter that land you will contract, you will sign the bond. Eternal slavery I'm going to accept. I want to enter that land. Such broadness, such magnanimous heart is necessary. We have to search our fate, search our fortune, and sign the bond of slavery. I want the association of the so high, that even as a slave I want that association. I earnestly hanker for that sweet land where my meagre personality can become a slave. Faith, such intense faith, so all our experience, knowledge, all fails. Only faith can carry there, śraddhā, devotion, and faith is the unit by which the structure has been constructed there, all faith, the land of faith; that is autonomy of faith. No calculation, because no robbing, no stealing, no cheating. Only through faith moving – it is automatic, the land of faith.

Only a nasty thing: that I shall be always alert that I may not be cheated in this way, in the land of so many cheats. Always I shall have to be alert, 'I will be cheated, I will be cheated.' That is a nasty life. So we must enter into a life where no cheating, no calculation, no reason, nothing: automatically all good. All are busy to give something to you, everyone. Everyone is mad to give something to help you, the opposite. We are suffering from the opposite, and there also the opposite. Everyone is promoting you, trying to promote you in your, pushing you towards your highest fortune, such a land. So become slave, the slaves are masters there, really. One who will have as much tendency of slavery, he will be put to head by all, that qualification.

Here also in the love of country, if a leader can sacrifice most then of

course he becomes the head of the party, sacrifice, here also some sort we can find. By sacrifice most for the country, generally one may have faith in him and take him as their leader. But here, that is extended selfishness. The love of the country is extended selfishness. Fight with another country. Or for humanitarian, fight with the other minerals and vegetable kingdom: they're constructing a great civilisation at the cost of the vegetable and the mineral substances, exploiting nature. The civilised section they're more exploiting from the nature and that they'll have to pay back to the farthing, pay off, to clear the debt. All comfort means loan. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And will you be able to preach this idea to the public? Ha, ha, ha, ha. Hare Kṛṣṇa. Be agent. Swāmī Mahārāja wanted you all to be agent.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

Speak about the special prospect of the land of Kṛṣṇa, Vṛndāvana. Nava-Vṛndāvana he has placed in America. Vṛndāvana somewhat, come to the consciousness of enquiry. “What is Nava-Vṛndāvana?” Anyhow, anyhow give connection with the idea of Vṛndāvana.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: On one tape I heard you say that the spiritual master is situated above the Supersoul. How did you mean that?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He said he heard you say on one tape, that the spiritual master is situated above the Supersoul, Paramātmā.

Śrīla Śrīdhara Mahārāja: Yes. Where’s the difficulty? When the spiritual master as a recruiter, this Paramātmā, that is Vāsudeva, Nārāyaṇa, this Rāmacandra, Dvārakesh, Brajesh, Kṛṣṇa, the spiritual master, not ordinary spiritual master, the spiritual master who’s a recruiter of Vṛndāvana, his function is over, his position of different department.

Just as from the consideration of the power, the Prime Minister, or the General, they’re next to the King. But from another consideration, the Queen has more power over the General, or over the Minister, she may possess. It may be possible. Something like that.

Paramātmā that is also: the Paramātmā conception that is also a function of the husband, of the governing side, in the government. And also the Guru who has got, the Gurudeva, the recruiter who is direct recruiting to the harem of the King, his position will be from the standpoint of the taṭasthā, means absolute consideration, that will be more desirable.

You say, the case of Uddhava, Kṛṣṇa says to Uddhava that, “You are My most favourite. How? Not Brahmā, nor Śiva, nor Baladeva, nor Lakṣmī, neither not even Myself. More than My own self you are My favourite.”

Do you follow this?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And that Uddhava says that, “I want feet dust of the gopīs.”

Then when any Gurudeva has come to recruit for the service of the land of gopī he’s superior practically. He holds superior position to that of Baladeva, Śiva, etc, Uddhava, etc. When the Lord Himself says...

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija [sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: “I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.”] [Śrīmad-Bhāgavatam, 9.4.63]

...that is another department, where the Lord Himself says that, “I am, as if, dependent on My devotees.” In that sense, the Gurudeva who has come to give us position in the mādhyura rasa or vātsalya rasa of Vraja, his position, his loving affectionate position, favourite position to Kṛṣṇa, is more valuable than that of Paramātmā who’s pervading through all the souls there and giving reports to the higher office. Kṛṣṇa’s representation, His direct representation: in that way.

If we can say that Rādhārāṇī’s position is better than the position of Baladeva. From Baladeva all other departments are being evolved, except that of Rādhārāṇī, mādhyura rasa. So in the consideration of rasa, the nearest position with Kṛṣṇa is with that of service. The Gurudeva, though it is not in fact, his position is such, though in fact, though officially you may say that that is Paramātmā representing a function of Kṛṣṇa Himself, so his position must be given as the highest. But from the standpoint of necessity, the recruiter who comes to recruit for the highest department of the service of Kṛṣṇa, his position we shall find superior.

The gopīs when they come to see Nārāyaṇa, “Oh. Here’s Nārāyaṇa. We are offering our obeisances to You and please be propitiated and give us such a boon that we may get Kṛṣṇa.”

They don’t want Nārāyaṇa. But from Nārāyaṇa they pray for His grace, His blessing, that they can get the mercy, the affection of Kṛṣṇa, in this way. Not clear? What do you think? Clear?

Devotee: Yes, it's clear.

Śrīla Śrīdhara Mahārāja: Clear? In that sense the Gurudeva holds, not Gurudeva of all type, but the Gurudeva who is the recruiter for the highest quarter. That is also a function of Kṛṣṇa, but the prospect more high, the Gurudeva. And Gurudeva also may come in different temperament, Gurudeva in our sense who are direct recruiter to Vṛndāvana. And Gurudeva there may be also in the yogī that are recruiter to Paramātmā, it is not their question. They're not better than Paramātmā, who is recruiting towards the interest of Paramātmā conception. And there are Gurudeva's that are recruiter on behalf of Nārāyaṇa. Gurudeva also may have different phases, positions, Guru. And that is also advaya-jñāna. His sweet will is working everywhere, but still there is gradation. The Gurudeva, that is recruiter of the highest circle, his position will be better than the Guru and also for whom he's working to recruit, because that is a limited position. And the recruiter for the highest position, he holds the supreme position than the – than his lowest aspect which is meant to help the souls of lower stages, in that sense.

We, as for us, we don't want to go to Paramātmā. We're indifferent there. We don't like Paramātmā. We don't like the Vasudeva, or Nārāyaṇa, or Rāmacandra, or even Dvārakesha, Mathuresha. But we like Gurudeva who gives us hope to take to Braja. So to me his position is higher than all these aspects of the Lord, of Lord Kṛṣṇa. In that sense it is told there perhaps, more desirable.

Devotee: So the Supersoul as caitya Guru only helps the living entity to the point of going back to Godhead, then his function is over. And then the spiritual master leads one on to higher and higher levels. Is that correct?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: The spiritual master leads us to a higher position than the Supersoul.

Śrīla Śrīdhara Mahārāja: The highest prospect there...hmm?

Devotee: Caitya Guru drops off at the time of – Supersoul helps one to the point of going to the spiritual world, then His function is over.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: But the spiritual master will continue on and on and on.

Śrīla Śrīdhara Mahārāja: That particular function of the absolute not desirable for me at all. So I don't want Paramātmā. I don't want the company of Nārāyaṇa, service of Nārāyaṇa. So more important my Gurudeva who will take me to Kṛṣṇa, my desired place; that is his position is superior to me. Everywhere I show my respect to them, but my inner heart's desire is to go to Kṛṣṇa, and who will be able to take me there then he's greater than – of highest interest for me. That does not mean that I shall hate Paramātmā or Nārāyaṇa, or any of the things, but in the consideration of my necessity, the higher position is my Gurudeva.

Even Raghunātha Dāsa Goswāmī says that, "I don't want Kṛṣṇa if I do

not have my Mistress Rādhā there. I don't want Kṛṣṇa if independent of Rādhā.” So more attention towards Rādhā, this is Rādhā-dāsyā. There is a conception of that line. Rādhā-dāsyā, Rādhā-kaiṅkaryyā, that is the highest attainment in the Gauḍīya Vaiṣṇava School. And that has been clearly stated in Dāsa Goswāmī's prayer, who is called the highest specialist of the prayojana tattva, what is the real necessity of our life. He says that, “If you do not get the grace of Rādhārāṇī I don't want You Kṛṣṇa without Rādhikā. Not independent connection with You I want in any time, any way, but always Your Mistress must be there along with You.”

End of 81.12.09.A

81.12.09.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ... Paramātmā, even Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Can't you follow?

Devotee: Yes. The Paramātmā is all pervading witness, He's the witness of all the activities. And I've heard it said that...

Śrīla Śrīdhara Mahārāja: Paramātmā is important in the relativity of the fallen souls that are in bondage. Paramātmā's function is important to those that are entangling with the material world. Paramātmā has got His

position there only. But the Gurudeva has his position in the liberated section, Vaikuṇṭha, Goloka, everywhere his important position. Without him no function can be undertaken or practised or finished.

Devotee: So I've heard it said that the Guru is present within his instructions.

Śrīla Śrīdhara Mahārāja: Yes, deha-dehi-vibhāgaś ca neśvare vidyate kvacit. [There is no distinction between the Supreme Lord and His personal body] [Within Śrīmad-Bhāgavatam, 11.6.2-4, Purport] His instruction, his body, his movements, his posture, gestures, inseparably connected. God vilāsa, His eye, nose, everything. Everything is there but inseparably connected, deha-dehi-vibhāgaś. His eye can hear. His nose can see. In Brahma-saṁhitā [5.32]

aṅgāni yasya sakalendriya-vṛttimanti, [paśyanti pānti kalayanti ciraṁ jaganti

ānanda-cinmaya-sad-ujjvala-vigrahasya, govindam ādi puruṣaṁ tam ahaṁ bhajami]

[I worship that Primeval Lord Govinda, whose Form is all-Ecstatic, all-Conscious and all-Truth, and thus, full of the most dazzling splendour; every Part of that Transcendental Form possesses the functions of all His Senses, as He eternally sees, maintains and regulates infinite universes, both spiritual and mundane.]

His leg can think, in this way. Just as in mind: mind can hear, mind can see, mind can touch, the central thing. But the eye cannot hear, the ear cannot see, but the mind, the internal body, that can see, that can hear everything, central thing. And the specialised, we may find that there is also ear, eye, so many things. So in this way it goes there. *Aṅgāni yasya sakalendriya-vṛttimanti*. That we should keep in our mind, to have conception of the higher type of existence. Not compartmental differences are so tight and fast and opposing. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Devotee: In the Caitanya-caritāmṛta it is stated that the Guru is either the representative of Rādhārāṇī, or Nityānanda, Balarāma.

Śrīla Śrīdhara Mahārāja: In different rasa, different department of service. The head of the, He's the head of all the departments of services, of those who are grouped in that department of service of Them.

Devotee: So Balarāma's department is sākhyā rasa or...

Śrīla Śrīdhara Mahārāja: Balarāma mainly sākhyā, vātsalya also included somewhat, śanta, all these, except that of mādhyā. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: The day before yesterday, on Monday, you were saying that one has to go gradually, otherwise they might become confused. So sometimes I feel confused. I want to know what, maybe I'm leaving something out in this sādhanā. So what are the most important aspects

of our sādhana?

Śrīla Śrīdhara Mahārāja: Sādhu-saṅga – any drawback to be compensated by our more intense relationship: that is of serving relationship with the sādhus who are representing that world. Who represents the dynamic characteristic of that soil. The greater sādhu, the more dynamic capacity personified by coming in contact. Just as if we're cold we want fire to quench the coolness: in that way. We shall try to place ourselves nearer to the, to those agents which are emanating that power, that force around him, attracting that power of attraction towards Vaikuṇṭha, towards that land. We shall try to come being paralysed by coldness, by chill, and we must come to the fire, to have normal position, comfortable position. So we shall try to approach towards Vaikuṇṭha. But here Vaikuṇṭha means in the heart of the sādhu, [?] nearby him. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Therefore we are coming to see you.

Devotee: To get warm.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

bhidyate hr̥daya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya
karmāṇi, mayi dr̥ṣṭe 'khilātmani

[“The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.”] [Śrīmad-Bhāgavatam, 11.20.30]

_____ [?] then our tendency to enjoy will also be diminished. And our past reaction that will also be little, and gradually we shall find that we are in the midst of that infinite, our consciousness is a part of the infinite consciousness. Consciousness is all in all. First consciousness and then the experience of the consciousness...

[Very muffled recording for about one minute]

When the Bhāgavata chanting finished by Śukadeva Goswāmī then in the conclusion Śukadeva asked Parīkṣit Mahārāja:

tvam tu rājan mariṣyeti, paśu-buddhim imām jahi

[na jātaḥ prāg abhūto 'dya, deha-vat tvam na naṅkṣyasi]

["O King, give up the animalistic mentality of thinking: "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [Śrīmad-Bhāgavatam, 12.5.2]

"Now, that you will die, destroy this animal consciousness, that 'I shall die.' This is all animal consciousness that I'm one with this body is myself, paśu-buddhi, that I'm animal, I'm this flesh and blood. This is not so. Keep continuous your consciousness as a member in the conscious world. Don't allow you to come down in the material conception, that is paśu-buddhi, animal consciousness, that I am this flesh and blood. This is animal consciousness. You kill it, do away with it. Don't allow your consciousness to come down to the world of material consciousness, flesh and blood. You won't die. You're a member of that plane. Tvam tu

rājan mariṣyeti, that the serpent, that Takṣaka will come and bite you and you will die, don't allow yourself to identify that this body is yourself, don't allow. Retain your consciousness that you're a member of the conscious world. Don't allow. Paśu-buddhim imāṁ jahi. That I'm this body

_____ [?] you are living in a conscious world. Don't allow yourself to come down. Then you are in the world of Brahman, pure consciousness, no death. Death is only possible in the body, but you're not body, the body consciousness and what you see with your bodily eye, this bodily ear. Disconnect with that idea and try to live always in the conscious world."

And Parīkṣit Mahārāja answered, "By your grace I'm fully established in that stage. No longer shall I be a victim to death. I'm above death. I can maintain my identity, and also I can live and move with so many conscious spirits."

[Very muffled recording for about seventy seconds]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

Devotee: Mahārāja, I've heard from one devotee who read from a large version of the Mahābhārata that there is some, the Mahābhārata tells a different story of the death of Parīkṣit Mahārāja. Is that true that there is in the Mahābhārata...

Akṣayānanda Mahārāja: Different from Bhāgavata.

Śrīla Śrīdhara Mahārāja: Yes, different angle of vision. From two standpoints it may be conceived. One, that kalpa-veda, Brahmā's day's program, every day's program of Brahmā: that is one kalpa. Just as we also in our daily duty, routine, almost we repeat the same thing with some little difference. First coming out of the bed, cleansing face, then after taking tea, and then going to duty, some mainly common things there and some difference also. Not every day a complete copy of the previous day's activity. So in Brahmā also one kalpa is one day; many things similar and some things different.

So in Purāṇa they have recorded the incidents that happened but we find these differ. One day's routine has been copied by one man, and another day's routine has been taken, described by another gentleman. So little difference we find there. Jīva Goswāmī Prabhu has explained like this that we find difference in different Purāṇa. One day's record, another day's record, a little difference there may be.

Some kalpa Varāhadeva came as white, some kalpa Varāhadeva came as śyāma, black. Mahāprabhu's Avatāra has been described as harit [?] varna, like that of su-pak [?], and sometimes pita-varna, a different kalpa. Every Kali-yuga Mahāprabhu comes for Hari-Nāma-saṅkīrtana, but rādhā-govinda-milita-tanu, only one: Seet varaha kalpa [?] Asta vrmsitu yuge yuge [?] Mahāprabhu comes as Rādhā-Govinda, and in Kṛṣṇa līlā also that Rādhā-Govinda, Svayaṁ-Bhagavān. In other Dvāpara, that Yuga Avatāra Kṛṣṇa that is of different type. So differences have been harmonised in this way by Jīva Goswāmī. This is one thing. And another I told, by anything? What was the question?

Akṣayānanda Mahārāja: Kalpa-veda.

Śrīla Śrīdhara Mahārāja: No, Kalpa-veda was one thing. What was his question?

Devotee: I wanted to, he was just saying, one devotee was saying it disturbed his mind that there was some contradiction...

Akṣayānanda Mahārāja: Between Mahābhārata and Bhāgavatam...

Śrīla Śrīdhara Mahārāja: Oh! Mahābhārata and Bhāgavatam.

Akṣayānanda Mahārāja: The difference of the Parīkṣit līlā.

Śrīla Śrīdhara Mahārāja: Difference of kalpa, and so we find the difference in different scripture. Another thing, the angle of vision. Deeper vision can record the deeper representation, and superficial vision, one who records from superficial vision he will say something else, and from deeper vision he'll say, "Oh, this is this."

Or some doctor will examine the patient, he will find a particular type of disease: but another, genius doctor, he'll say, "No. This is superficial. But the deepest vision is this, the disease is of this type. It is not dysentery, but it is typhoid." Something like that. So there is also some differences according to the degree of the diagnosis.

But, just as in the case of the Varaha mandala samstan [?] Swāmī Mahārāja says that Sun is the nearest, then Moon, then this Mars. And it is also mentioned in the list of the bara [?] Sunday, Monday, Tuesday. Or to come to conclusion or giving suggestion, that this is not in the respect of physical distance but influence. From the standpoint of influence Sun is nearest to the Earth. And the next influence we have from the Moon, and the third from the Mars. In this way, the calculation in this method, the distance, the degree of its presence of influence, the calculation standpoint is different.

So also – I missed what I was going to tell – Parīkṣit Mahārāja, Mahābhārata says that the Takṣaka came along and put his bite into the

forehead, and Śrīmad-Bhāgavatam says that the serpent came and touched his feet. That is represented, but we must not approach with the physical side of the history. From the standpoint of Bhāgavatam Parīkṣit is a devotee, and this is līlā of Kṛṣṇa. And the Takṣaka comes, touches, he's a great devotee, he cannot give him bite on the forehead. It can give only touching by his feet most modestly he should deal with the, this is the view of Śrīmad-Bhāgavatam. And in Mahābhārata to the ordinary was as we get here as the result of karma. Karma has come with his influence and circled his throat and gave his bite on the forehead. That is in the vision of – the same Vedavyāsa when he's writing in the mood of Mahābhārata writing. But that is discarded by Devarṣi Nārada, he had a greater view, more holy view. Kṛṣṇa līlā, and any connection of Kṛṣṇa that should be valued very highly than ordinary laws. So from the standpoint of the author of Bhāgavatam, "Yes, this karma came to serve Parīkṣit, not to force his power, to assert his power, on him." So the:

yata dekha vaiṣṇavera vyavahāra-duḥkha, niścaya jāniha tāhā
paramānanda-sukha

["When you see a Vaiṣṇava of the highest order who seems to be suffering from material misery, you should know for sure that he is really experiencing the highest ecstasy."]

[Caitanya-Bhāgavata, Madhya, 9.240 – within Śrīmad-Bhāgavatam, 5.19.5, Purport] & [Gauḍīya Kanthahara, 3.49]

Whatever you see [?] Vaiṣṇava, you don't look at it as an ordinary patient suffering from his karma, his vyādhī. But he internally he's enjoying. Just as Kuntī Devī says:

vipadaḥ santu [tāḥ śāśvat, tatra tatra jagad-guro bhavato darśanam yat

syād, apunar bhava-darśanam]

[Queen Kuntī Devī prayed to Kṛṣṇa: “I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your darśana again and again, for seeing You means that we will no longer see repeated births and deaths.”] [Śrīmad-Bhāgavatam, 1.8.25]

“Let the dangers come. But I want Kṛṣṇa because if vipadaḥ comes, danger comes, I get Kṛṣṇa.” So Kuntī’s approach towards any difficulty is not an ordinary proposal with the difficulty by all. Do you follow? Am I clear, a little?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So the standpoints differs. A devotee when suffering from a disease he does not care so much as an ordinary. “Oh, so many great losses will be incurred. If I die, what about these young boys, who will look after them? Where the estate will go?” But this sort pressures him much. But when a devotee is suffering from same the disease [?] “Yes, Kṛṣṇa’s will, Kṛṣṇa’s will. Who’ll look after, He will see. If I die, yes I shall attain a higher position perhaps than this.” Not internally so much troubled. So the standpoints of the authors differ; deeper vision will, can disclose one thing, and the superficial vision, his record is something, and who can see deeply his record is different. Just as in the case of the diagnosis of a doctor. Something like that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Ultimately the reign of the whole is in the hand of Kṛṣṇa. Whom He wants to see in a particular way, he cannot but see that. He's entering the arena of Kāṁsa, someone's seeing that He's a great wrestler. Someone says, "Oh. Great Bhagavān is coming." The parents say, "Oh. My child is coming, after so long." Some say, "Oh. A big diplomatic ruler is approaching towards us." As He wants Him to be seen by others the key is in His hand.

So we won't think that all things are dead and their descriptions must be one and the same. It is all living, can move, and not dead body following here, they can't move their limb. It's all living, and the wire puller is everywhere, awake in every point. He can force us to see anything and everything: the greatest hypnotist. So all false:

'dvaite bhadṛābhadra-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [Caitanya-caritāmṛta, Antya-līlā, 4.176]

This is all erroneous records. The Autocrat, His sweet will, that is everything. We are to gradually approach to that sort of causal position of the whole world, we are to approach.

[na tu mām śakyase draṣṭum, anenaiva sva-cakṣuṣā] divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram

["By these present eyes of yours you will not be able to see Me.

Therefore I give you supernatural eyes by which you can see My almighty, mystic power.”] [Bhagavad-gītā, 11.8]

What is this, in the great battlefield of Kurukṣetra, Arjuna, divya-rūpa, when he was shown. How we are to accommodate that? Arjuna is seeing that. What is the cause? With that thing in our mind we shall try to have estimation of our environment, as well as our own self. Do you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. What’s the time?

Akṣayānanda Mahārāja: Ten to ten.

Śrīla Śrīdhara Mahārāja: Then here we stop.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

...decoration is very attractive. It was constructed by Man Singh [?], the General, the Chief of Jaipur, and the General of Argba Batsar [?]. And he was disciple of Raghunātha Bhaṭṭa who was son of Tapana Miśra, who lived in his later days in Benares and previously in Faridpur District, Bengal. Tapana Miśra, his son Raghunātha Bhaṭṭa, he was the Bhāgavata reader in the assembly of Rūpa Goswāmī and very, very sweet, and musical voice he possessed. And Man Singh [?], he became disciple to him.

nija śiṣye kari’ govindera mandira karāilā, [vaṁśī, makara, kuṇḍalādi

‘bhūṣaṇa’ kari’ dilā] [“Subsequently, Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda.

He prepared various ornaments for Govinda, including a flute and earrings shaped like sharks.”] [Caitanya-caritāmṛta, Antya-līlā, 13.131]

It is mentioned in Caitanya-caritāmṛta that Raghunātha Bhaṭṭa constructed that Govindaji temple by his own disciple. And it was also engraved in the temple that Man Singh [?] has constructed this. So Man Singh [?] was the disciple of Raghunātha Bhaṭṭa, son of Tapana Miśra.

Devotee: But the Deities Rādhā-Govinda, this is not Raghunātha Bhaṭṭa’s...

Śrīla Śrīdhara Mahārāja: Raghunātha Dāsa is another. Raghunātha Dāsa lived in Vṛndāvana along with Rūpa Goswāmī Prabhu. He’s a brāhmaṇa, Raghunātha Bhaṭṭa. And Raghunātha Dāsa he was kāyastha born. But Raghunātha Dāsa, his position was superior, though he himself told, Rati Mañjarī, and this Raghunātha Bhaṭṭa was Rasa Mañjarī, a little higher position. All of them in mādhyura rasa.

What was your position when Swāmī Mahārāja left, where you were?

Devotee: In America.

Śrīla Śrīdhara Mahārāja: When he departed, you were in service, or a householder, at that time when Swāmī Mahārāja departed?

Akṣayānanda Mahārāja: No, he's a brahmacārī.

Śrīla Śrīdhara Mahārāja: Oh. He's a brahmacārī. And he was living with his friends?

Akṣayānanda Mahārāja: When Prabhupāda left the world?

Devotee: When Prabhupāda left I was pūjārī in our temple in Philadelphia.

Śrīla Śrīdhara Mahārāja: Philadelphia.

...

...their discussion, question answered. One came from University, Harvard. Hare Kṛṣṇa. Gaura Haribol. And your education there: how much?

Devotee: Twelve years.

Śrīla Śrīdhara Mahārāja: Graduate, no more than that, Doctorate?

Devotee: No. No degree. Just twelve years high school.

Śrīla Śrīdhara Mahārāja: Arts or the science.

Devotee: No, no. No arts, no science. No degree.

Śrīla Śrīdhara Mahārāja: No such: general education.

Akṣayānanda Mahārāja: General.

Śrīla Śrīdhara Mahārāja: And your parents? Your father is doing, which thing, what is he?

Devotee: He's in electronic business.

Akṣayānanda Mahārāja: Electrical business.

Śrīla Śrīdhara Mahārāja: Electrical and electronic different.

Akṣayānanda Mahārāja: Yeah. Which one, electronic or electrical?

Devotee: He's electronics, he's working with this video tape.

Śrīla Śrīdhara Mahārāja: Electronics, they're more developed, electronic video.

Akṣayānanda Mahārāja: More developed, video, television, like they were doing here.

Śrīla Śrīdhara Mahārāja: How many brothers you have?

Devotee: Three.

Śrīla Śrīdhara Mahārāja: Three brothers. They're all living in a joint family?

Devotee: No, my families broken up, by divorce.

Śrīla Śrīdhara Mahārāja: You are which son?

Devotee: Number two.

Śrīla Śrīdhara Mahārāja: Second son.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Mother does not cry for you?

Devotee: No. A little bit.

Śrīla Śrīdhara Mahārāja: Willingly. Willingly given up for the service of the God.

Devotee: She has sacrificed.

Śrīla Śrīdhara Mahārāja: Sacrificed, father also?

Devotee: Yes. She likes what I'm doing, but the father he's a big hustler, he's atheist, he doesn't like.

Śrīla Śrīdhara Mahārāja: Are they disciples, no?

Devotee: No.

Śrīla Śrīdhara Mahārāja: But not anti, not against?

Devotee: My father he is against. He cannot say the word Kṛṣṇa. He's such a demon.

Śrīla Śrīdhara Mahārāja: But does he say God.

Devotee: No he doesn't, he cannot say.

Śrīla Śrīdhara Mahārāja: No. He can't say God also. Allah?

Devotee: No. No he cannot say.

Śrīla Śrīdhara Mahārāja: Nothing of the kind.

Devotee: My mother she says Kṛṣṇa all the time though, she likes. Because they're not living together, they're divorced, the whole family is broken apart. This is common thing in America.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa means all attractor. Can you deny Him? For the cohesion of all the atoms and electrons the attracting power is necessary. Attraction, that is the most fundamental potency and that is not dead, that is a living thing; and there you will find Kṛṣṇa all embracing, all organising, all attracting, and to attract all in conscious area, that does not mean nothing. That is everything. That is everything, who can attract everything, what powerful is He, and what capacity He has got. All attracting principle who can attract. Not only that is endowed, He can't but admit that, that there must be all attracting potency. And that is a living thing, not a dead one. That is endowed with life and that becomes Kṛṣṇa. And when He attracts the conscious, then the attraction is known as love, beauty. Conscious unit can be attracted only by love and beauty. No force can do that. Force fails there. So all embracing, all loving, all beautiful, all ecstatic principle centre of the Absolute.

Everything is for Him and He's for everyone: friendly relation, suhṛdaṁ sarvva-bhūtānāṁ. Have you gone through Bhagavad-gītā?

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram suhṛdaṁ sarvva-bhūtānāṁ, jñātvā mām śāntim ṛcchati

[“I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity.”]
[Bhagavad-gītā, 5.29]

“Though I'm the enjoyer of everything, absolute owner and enjoyer, bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram, the Supreme of the Supreme am I, but suhṛdaṁ sarvva-bhūtānāṁ, at the same time I'm in friendly relation with all. If one comes to know that then he finds real peace in his heart.”

That is, the world is not a place of anarchy, there is administration, justice, mercy, and the highest entity, highest quarter of justice and mercy is a friend of mine. My interest is really, sincerely and truly represented there in His heart. Then I can sleep peacefully. No fear, no apprehension, even from atom bomb. The atom bomb will devastate only – suppose the coat or the cloth.

tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi

[na jātaḥ prāg abhūto 'dya, deha-vat tvam na nañkṣyasi]

["O King, give up the animalistic mentality of thinking: "I am going to die."
Unlike the body, you have not taken birth. There was not a time in the
past when you did not exist, and you are not about to be destroyed."]
[Śrīmad-Bhāgavatam, 12.5.2]

But our enemy is the animal consciousness. The body consciousness is
our enemy, the world consciousness. I am all spirit, all soul. I am there. I
am the child of that soil. Anyhow I have been dragged into this material
consideration and identify myself more with the matter and forgotten my
own position.

kṛṣṇa bhuli sei jīva anādi-bahirmukha, ataeva māyā tāre deya saṁsāra
dukḥa

["The constitutional nature of the jīva soul is that of an eternal servant of
Kṛṣṇa; the jīva soul is a manifestation of divinity which is one with Kṛṣṇa
and different from Him. The jīva souls are the marginal potency of the
Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial,
they have been engaged in misconception, as exploiting agents."]
[Caitanya- caritāmṛta, Madhya-līlā, 20.117]

Prabhupāda used to say deya saṁsāra dukḥa instead of that he
sometimes, deya saṁsāra sukḥa. Ataeva māyā tāre deya saṁsāra
sukḥa. This illusory pleasure, not only pain, but even so called pleasure
has attracted us from the illusory quarter, aspect. Gaura Haribol. Gaura
Haribol.

We are to kill this animal consciousness that I am matter. The matter is indispensable part in me. No. It has nothing to do, it is a diseased mentality. Śukadeva Goswāmī says like that. Tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi. Just as in a dream we can think it is, we may have such a dream that my body, my throat is cut off and it is fallen there.

svapne yathā śiraś-chedaṁ, [pañcatvādy ātmanaḥ svayam yasmāt paśyati dehasya, tata ātmā hy ajo 'maraḥ]

["In a dream one can see his own head being cut off and thus understand that his actual self is standing apart from the dream experience. Similarly, while awake one can see that his body is a product of the five material elements. Therefore it is to be understood that the actual self, the soul, is distinct from the body it observes and is unborn and immortal."]

In Bhāgavatam, [12.5.4]. In svapne, in dream we may see that my body beheaded and is remaining, fallen there. But unaffected I see that. If the indispensable connection with the body then the body is separated I should not live. But I'm seeing my body is cut off there. The seer, that is also in mājāic but subtle cage, sukṣma-śarira, but when that's also gone, that subtle body, then we have got the real spiritual body. Then our approach towards matter will be quite different. Ke?

Devotee: [?]

...

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. And Rāmacandra's kingdom: the name of the capitol of Rāmacandra?

Devotee: Ayodhyā.

Śrīla Śrīdhara Mahārāja: Ayodhyā, and how many brothers?

Devotee: Three, three others.

Śrīla Śrīdhara Mahārāja: Three others, Rāma, Lakṣmaṇa, Bhārata, Satrugṇa, four. Rāma Rāma Hare Hare. Rāmacandra's position is between Nārāyaṇa and Dvārakesa, Vaikuṇṭha and Dvārakā. Ayodhyā's position spiritually is above Vaikuṇṭha and below Dvārakā. Rāma is, Eko patni dar, single wife, not, bahu vallabha, like Kṛṣṇa, husband of many, Kṛṣṇa. But there is vātsalya rasa: what is absent in Vaikuṇṭha.

Mādhurya rasa proper according to our Guru Mahārāja is found only in Vṛndāvana. And Dvārakā, and Vaikuṇṭha, and Ayodhyā are more dāsya rasa, mainly of service type. Both parties are free, than the real mādhurya rasa is in its full swing there possibly. That I heard from Guru Mahārāja, my Prabhupāda. They're so partial to Vṛndāvana rasa they could not give any recognition to mādhurya rasa in Dvārakā, or Ayodhyā, or Vaikuṇṭha. Categorically different, Vraja rasa, parakīya rasa, Vraja rasa, is categorically different from all other rasa in the realm of Svayaṁ-Bhagavān the beautiful, very enhanced. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: Mahārāja, Nārada Muni is in dāsya rasa?

Śrīla Śrīdhara Mahārāja: Nārada Muni, not dāsya, mixed śanta, dāsya. The seer, knower, but not participator, jñāna-vimukta-bhakti-paramāḥ [Upadeśāmṛta, 10] Catuḥsana is śanta rasa, just above that, very [?] peculiar extension he goes everywhere. Some taste even in Vṛndāvana, but as a ṛṣi Devarṣi respected there, in Dvārakā, but nowhere he stays in a particular duty, he's wandering.

Akṣayānanda Mahārāja: Just water.

Śrīla Śrīdhara Mahārāja: Anyone?

Akṣayānanda Mahārāja: No, no. Rain is coming down from the roof.

Śrīla Śrīdhara Mahārāja: Oh. From the roof it's coming from that cover and then it's sometimes coming down.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So from here will he go to Māyāpur – now he has come to you only?

Devotee: No. I've only come here.

Akṣayānanda Mahārāja: To hear from Your Grace.

Śrīla Śrīdhara Mahārāja: And not to Māyāpur for a visit? Once you must go there.

Devotee: Maybe we'll go there for a visit. Yes, of course.

End of 81.12.09.B

81.12.12.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...and if we want our shelter, that will be overhead, āśraya, shelter, shelter not below the leg, but shelter should be over the head. The Vedic mantra, the principal Ṛg Veda mantra (1.22.20) says: tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ divīva cakṣur ātatam.

[om tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [Ṛg Veda, 1.22.20]

The holy feet of Viṣṇu, yaḥ idaṁ viṣṇuḥ vyāpnotīti, who is pervading everywhere, His feet, His lowest portion towards us, paramaṁ, that is not to be neglected. That is very highly qualified from all standpoints, from the standpoint of fine existence, knowledge, as well as sweetness, paramaṁ padaṁ. Sadā paśyanti suraya, the scholars they're always conscious of that fact, their real basis of life is there. Not an animal wandering in the forest, or on the earth, or mountain, or jungle. But the

real man is in his consciousness, and conscious of some higher entity, always. Sadā paśyanti suraya, always seeing that, looking at that, conscious of that idea, ideal. Divīva cakṣur ātatam, vaguely or in a mystic way? No. As we see the sun in the sky so conspicuous, so clear, and so real. Tad viṣṇo paramaṁ padam. So we shall really live and move in that higher consciousness, we are a child of that conscious world. So at the conclusion of Śrīmad- Bhāgavatam, Śukadeva is giving warning to Parīkṣit Mahārāja, “The last, what I have got, what I have told to you so long, the firm basis you must be conscious of. What is that?”

tvam tu rājan mariṣyeti, paśu-buddhim imāṁ jahi

[na jātaḥ prāg abhūto 'dya, deha-vat tvam na naṅkṣyasi]

[“O King, give up the animalistic mentality of thinking: ‘I am going to die.’ Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed.”]
[Śrīmad-Bhāgavatam, 12.5.2]

The serpent, that is the cheating, deception, serpent is the type of deception, stealthily it comes to bite and kills. Stealthily the ignorance has come and taken you down to the world of animal consciousness, and we are all moving under the deception we are this heavy flesh and blood, and for that, heavier earth is necessary to lift us above, on its lap. Ke?

Vidagdha-Mādhava: Guru Mahārāja, Vidagdha Dāsa.

Akṣayānanda Mahārāja: Vidagdha-Mādhava.

Śrīla Śrīdhara Mahārāja: And?

Vidagdha-Mādhava: And Kṛṣṇa Vallabha Prabhu, a new...

Śrīla Śrīdhara Mahārāja: Divīva cakṣur ātatam, so our, mariṣyeti paśu-buddhim imāṁ jahi, do away with your animal consciousness that you are flesh and blood. No, you are not limited within flesh and blood, but you are a conscious unit and you won't die. You are not a member of this dying world where everything is sure to die. Only for this misidentification this has come as a necessary truth on you, 'that you are to die, you are to become infirm, you are to be born, you are to suffer from disease,' all for misidentification of yourself with this body. So mariṣyeti, paśu-buddhim imāṁ jahi, this is animal consciousness that you are an animal.

But you are not so, you are a conscious unit, you are spirit, you are soul. Not only is the soul immortal, not only does God exist, not only He is the dispenser of good and bad, everything - but we, ourselves, are units of the conscious world. So paśu-buddhim imāṁ jahi, separate yourself eternally from that mania, from that misconception, misidentification, false identity with this material aspect, which is the result of your degraded life. Be reinstated to your glorious position that you are soul. And at the same time how it is possible? You are taṭastha by constitution, so you cannot stand on your own legs, you must have some shelter, either this mundane, considering yourself identified with the mundane world, or you must have some shelter above your head. Above your head, taṭastha, you must have shelter from the śvarūpa-śakti land, final land.

Paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam, cakṣur, viṣṇo paramaṁ pada, how His divine feet, the conception of the divine feet of Viṣṇu, of Nārāyaṇa, of Kṛṣṇa, that is, paramaṁ padaṁ, like sun to you in the material comparison. That is seer, that possible seeing, feeling, if He is withdrawn everything is dark. If Viṣṇu's paramaṁ pada is withdrawn then everything will be dark. That is the light of light. And you must have a continuous eternal consciousness that above you there is another soil and your shelter is there, and you are a soul unit. This diabolical change you must have to adjust within you. That is your

shelter. This is not your shelter; this is a prison house for you. So this broad and graphic comprehensive consideration must be at the basis of spiritual understanding. Otherwise we'll have to be sahajiyā, imitationist. Imitationist, we are to cross this Hindenburg line.

Then, tad viṣṇo paramaṁ padam, this is the basic advice of R̥g-Veda, the first Veda that comes down from the upper world to this world. The primary conception which is needed from you all is that you must think that there's a world above, and that 'above' means in the line of consciousness. Your highest acquaintance is that you are conscious, and that conscious world is above you on your head. You must have to adopt that as your shelter. You'll move and live there. The diabolical change, here, you are in the atmosphere of exploitation, but that is the land of service. There, you are to think in terms of service. That is on your head. That is the superior region, more superior than you are made of. So do you want that connection? Or you will be better to reign in hell? Do you like to reign in hell or to serve in heaven? What do you like? You consider and then come out. If you do such, then you will have a land, you have got prospect, you have got everything up to Kṛṣṇa, the Absolute, you can reach. Otherwise you are to have eighty-four lakhs [8,400,000] of species.

jalajā nava lakṣāni, sthāvarā lakṣa viṁśati kṛmayo rudra-saṅkhyakāḥ,
pakṣiṇām daśa lakṣaṇam triṁsal lakṣāni paśavaḥ, catur lakṣāni mānuṣaḥ

[In the laws of Manu, it is written: "There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species."] [Viṣṇu-Purāṇa]

These are the eighty-four lakhs of classification under which you are to wander, action reaction, in this way. You are to select what you want to

do. Do you want to be a member of the land of mortality, janma-mṛtyu-jarā-vyādhī [birth, death, old age and infirmity - [Bhagavad-gītā, 13.9] - or immortality? Then you are to pay for such ticket. And you are to take the visa. You will have to be prepared for such categorical beginning. And creed, the bond, you are to sign. That cause, that slavery.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'tatasthā-śakti' bhedābheda-prakāśa']

["The constitutional nature of the jīva soul is that of an eternal servant of Kṛṣṇa; the jīva soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The jīva souls are the marginal potency of the Lord."] [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

That mystic land, the land of infinite hope and prosperity and prospect, if you want to go you will have to go as a slave, as a slave, because that is made of higher stuff than you yourselves are.

vaikuṇṭhara pṛthivy ādi sakala cinmaya, māyika bhūtera tathi janma nāhi haya

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

They're all consciousness, everything made of consciousness, spirit. And again, upper, that is ānandam, made of not only consciousness, but it is

endowed with - just as medicine in the beginning it may be bitter, but in the higher stage the sweetness is added in the medicine. So in rāga-mārga, in Kṛṣṇaloka, there is not only consciousness, but there's sweetness, the beauty, that is the prevailing element there.

So, ideal - when a ship without a rudder is moving distance, this way, that way, in the ocean. But if a particular ideal we have got, the Kṛṣṇa, Mahāprabhu, Bhāgavatam, then I am captivated, captured. This tuft of hair is tied with the feet of Guru Mahārāja and the divine grace. The tuft of hair captured, the head is captured there, and everything will be done through the head, the most reverential part of my body in this material world. So, one who has got a good ideal, he is in possession of a valuable wealth. Otherwise, these things, this kanak, kāmīnī, pratiṣṭhā - the popularity, then the materials of sense pleasure, and the money - all these things, but they're all animal consciousness. They're all properties in the land of animal consciousness. A diabolical change must be effected within us if we want really a life to be worth living.

So, ideal - a man should be judged by his ideal. What sort of ideal, how great an ideal has he got? And he's trying to realise that. The man of the future, the man of tomorrow, should be judged by his ideal. If his ideal is great, he is great, because if he's sincere, tomorrow he'll reach there. After a few days he will reach there. So we should be judged by our ideal. I may not attain it. It is not very easy. It is not rotten goods that are to be very cheaply sold in the market. It is costly. But whatever may be the cost it does not matter.

I want not less than that highest thing, that advaya-jñāna, that Autocrat, that Goodness Autocrat, that Absolute Autocrat, that Supreme Most Commander of everything. I want that, nothing less than that. And I should live and move and feel myself, or whatever I shall do, at every second I shall have to realise that I am meant for that, I am meant for my ideal. I have no time to waste to hesitate, or this or that. Every moment, if with the ideal in our heart we move, every way, every minute I shall make some progress towards it if I can keep intact my relationship with my ideal. So that will control, that will inspire me, to any and every action, whatever I shall do, or undo, take rest, but that is on my head. And that will gradually take me out of all these entanglements and enticements,

and one day or other I shall be able to reach there.

jāto-śraddho mat kathāsu, nirviṇṇaḥ sarvva-karmmasu veda-
duḥkhātmakān kāmān, parityāge ‘py anīśvaraḥ

[“He who has imbibed heart’s faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy.”] [Śrīmad-Bhāgavatam, 11.20.27]

“One who has by chance, has got a taste for Me, jāto-śraddho mat kathāsu, he has anyhow acquired some taste, mat kathāsu, in My talk, in My activities, in My movement, in Me, anyhow got some attraction, jāto-śraddho mat kathāsu, nirviṇṇaḥ sarvva-karmmasu. So necessarily, no other temptation can catch him and keep him under it any longer. Nirviṇṇaḥ sarvva-karmmasu, indifferent to all other activities and the results and outcome of that. Veda-duḥkhātmakān kāmān, he can understand within that all other things they bear some unpleasant reaction. ‘I’m in the midst of so many things already acquired. It is not very easy to leave them at once at my sweet will. Previously I had some obligation, I incurred it consciously, and abruptly I cannot cut off their connection. They won’t let me loose, get free.’ So veda-duḥkhātmakān kāmān, he can conceive that these are all pain producing. Parityāge ‘py anīśvaraḥ, but helpless, can’t make himself free at once from their clutches. Because already incurred debt the Shylocks won’t allow him to get out.”

tato bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ [juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan] [Śrīmad-Bhāgavatam, 11.20.28]

“But what śraddhā, the pure attraction he has acquired for Me, that is of eternal nature. That cannot be subdued, or that cannot be cut off by any mundane, ordinary attempt. Tato bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ, though undergoing so many different ways and types of suffering, but he goes on with My memory, thinking, aspiration, earnestness for Me. Śraddhālur dṛḍha-niścayaḥ, and as much as he’s compelled to suffer from the pressure of the environment, the firmness in Me becomes more and more sure, invulnerable. And by the tests of all these stands beyond, and grows beyond the jurisdiction of these mundane forces. Bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ, as much pressure comes from outside, so much firmness he feels in the necessity of My help to him. Tato bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ.

Juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan, at the same time he gives his back towards all these pains of the world, and keeps Me in the front, and begins to move onward. Juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan. ‘Whatever You like, You can do, will do. I can’t say anything if my Master looks at it. It is His jurisdiction. But I won’t leave my new ideal, I can’t. Whatever may come, it may happen, no mind.’ Juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan. And at the same time he’s abusing himself, ‘What have I done? What have I done? It is rather the justice that I should be tormented; I should be troubled, in such ways. It is not wrong. It is not wrong. It is the just thing; just dealings have come over me. Because why should I have committed? I entered this wrong alliance, entered into the tribe of the guṇḍās for exploitation. The reaction that is coming on over me that is well and good.’ Blaming himself, not to blame the environment, not to blame the agents that are causing trouble to us, but the concentration comes within that. Garhayan, he’s blaming his own self, his own free will, own fate, in this way. That should be, that becomes the nature of his

temperament at that time. He does not try to look and place the fault on the shoulders of others, but the whole burden he takes on his shoulders. ‘Yes, and the nature, the environment is doing justice to me, the traitor, the ambitious, the oppressor of the environment.’ Duḥkhaḍkāmś ca garhayan.

prokṭena bhakti-yogena [bhajato mā ‘sakṛn muneḥ kāmā hṛdayyā naśyanti sarvve mayi hṛdi sthite]

[“When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within his heart are destroyed.”] [Śrīmad-Bhāgavatam, 11.20.29]

When he’s in the mood of such consciousness the bhakti-yoga becomes dṛḍha, it is more and more intense, more and more intense. When he began to blame himself, then the intensity of his progress...ke?

Vidagdha-Mādhava: We are going to catch a train to Calcutta, Mahārāja.

Akṣayānanda Mahārāja: Going now?

Vidagdha-Mādhava: Yes, unfortunately.

Śrīla Śrīdhara Mahārāja: Vidagdha-Mādhava?

Akṣayānanda Mahārāja: Yes, and Kṛṣṇa Vallabha.

Śrīla Śrīdhara Mahārāja: All right. You have taken prasādam? No?

Akṣayānanda Mahārāja: Some urgency to go.

Śrīla Śrīdhara Mahārāja: All right. Prokṭena bhakti-yogena bhajato mā 'sakṛṇ muneḥ, then his attempt to make progress, to increase his progress, bhajato mā 'sakṛṇ muneḥ, more and more with accelerated motion his intensity grows. Kāmā hṛdayyā naśyanti sarvve mayi hṛdi sthite, then, by My appearance, gradually, all his internal and external discrepancies, naśyanti, gradually destroyed, evaporates. Sarvve mayi hṛdi sthite, when by such type of approach he reaches My domain, or rather, I come down, I extend My existence to his heart, then everything disappears, sarvve mayi hṛdi sthite. Then:

bhidyate hṛdaya-granthiś, [chidyante sarva-saṁśayāḥ kṣīyante cāśya karmāṇi, mayi drṣṭe 'khilātmani]

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [Śrīmad- Bhāgavatam, 11.20.30]

All the ties and entanglements, corners, angles, all vanish, crookedness vanishes. Straight, plain, graphic, spacious, all-embracing temperament he finds in the midst of; his atmosphere changes.

In the meantime I want to mention a practical experience. One day I was sitting in that chair, suddenly was thinking something, I felt some higher subjective sphere has come down and surrounded my existence. I felt, what is this? I never experienced, I had some peep from far off, but a new conscious atmosphere has come down and it has covered, surrounded my whole existence, whole knowledge. What is this? There was perhaps Arjunabhodi [?] and other gentleman, I could not but tell them, 'Just now I feel the higher, I consider myself to be some subjective

existence, but some higher subjective existence has come and surrounded my whole existence, whole feeling. Is it the ratha that came for Ajāmila? This next suggestion came to me, that the soul enters into a ratha and if this atmosphere, how it is covering my whole existence, conception of existence, take me anywhere; I shall have to go there. My whole conception of my own self is surrounded. And wherever it will go I have no other way but to go within, I'm within that. And I find that it is a living thing. It has got its choice. It has got its freedom. Then I had some new experience, the svarūpa-śakti atmosphere, and I am, just when the earth moves, the tree, anything also, automatically has to move, so, new soil.

Bhidyate hṛdaya-granthiś, all the ties, with so many attractions, so many things of different type of things of different promise, different achievement, at once dissolved. At once dissolved, no necessity, no necessity of them in this land. Hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. Hṛdayenābhyanujñāto [Manu, 2.1] Internal approval comes to ensure that where you have come this is your land. Chidyante sarva-saṁśayāḥ, no room of any doubt, all your hankerings are more than fulfilled here you'll find, sarva-saṁśayāḥ. 'I was searching, my whole body was searching only for me.'

In Vaiṣṇava-padāvali [Anthology of Vaiṣṇava Songs, by Jñāna Dāsa], there is an expression: prati aṅga lāge kānde prati aṅga mora. In mādhyura-rasa, where Śrīmatī Rādhārāṇī is Śakti She says that, "My every limb is crying for the respective limb of My Lord. Not only My Self, but every part of My body earnestly aspiring for the other corresponding part of My Master's."

So, bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, every part stands as witness, 'Yes, we have come, have attained which we were searching after; the whole body and whole unit of the body; wholesale satisfaction. That this is my soil, this is my home; this is my home. The every atom of my body will say like that, that chidyante sarva-saṁśayāḥ. No trace of any doubt will be found, no room for that. But every atom they will find their fulfilment. 'It is my home, it is my home. I am in home comfort I find.' Kṣīyante cāśya karmāṇi, and also the force of reaction won't come to trouble him, to drag him down, or attract him towards the

back. That is also cut off. Mayi dr̥ṣṭe 'khilātmani. "And I am the fullest of the full perfection, and he will be able to feel everywhere My help, My assistance, My friendship. Wherever he will cast his glance, or move, or live, My friendship he will be able to trace. I am here, his friend is here. The friend is there, mayi dr̥ṣṭe 'khilātmani."

That should be the course of our life, the direction towards which we want to go. Śrīmad-Bhāgavatam says like that. Sweet, sweet home, sweet home; home, you are the child of that soil. This is, in one word that is the goal. Why is that the goal, highest goal? Because that is your home; svarūpe sabāra haya, golokete sthiti, this one word is sufficient to attract you. You are wandering in the foreign land, and that is your home. Home comfort you will get there and you won't be able to deny that. So back to God, back to home, back to Godhead.

To avoid the Christian conception of God, the Godhead, our Guru Mahārāja Prabhupāda used the word Godhead, because bhagavatā. God means a particular conception of the same. So Godhead, what is at the back of the conception of God, that is Godhead; that is Svayaṁ Bhagavān

- Bhagavān Himself, the highest conception, highest conception of God, that is Godhead, it is meant by that. So not back to God, but back to Godhead. That is the necessity of the name of the paper was given from such consideration. Back to God, back to home, it is a proverb perhaps, it is coming from previous time. But Back to Godhead that means that Svayaṁ Bhagavān which is the highest conception of God. So back to Godhead, and that is the home is there, home is there.

So, we are running hither and thither, we have got no principle, no principle of life, unsettled, so our position is very sad, no rest from here, from one, two, three, five, six. In this way, but that is a troublesome life. I can't put my faith anywhere. That means I can't find any friend anywhere. Friendless, I am moving friendless. I am moving amongst the foreigners, enemies, sometimes. But I must have some friend, some friendly atmosphere. I must attain such a position that I can fetch full faith; I can believe, I can trust, such company, such company. Otherwise my life will be miserable, miserable. Everywhere, what direction I shall cast my

glance I can't trust, I can't trust, all inimical. That is a particular prison house to live in that atmosphere, to live in a prison house, all uncertain, all untrustworthy. That is a very deplorable position. So, by God's grace it should come to us, that śraddhā. Not only I can trust, believe, but I shall have to, cannot but show my regard. Such a higher positioned life; that is gurum evābhigachet.

When we suffer from this uncertainty to the extreme, then we hanker after Guru, reliable source. Not only I can put something to him, we can trust him, but Guru means guardian who is a well-wisher of me more than I am of myself. Guardian means a friend who thinks more about me than I myself think about me, who knows about my welfare more than I do, to have a guardian, friend, Guru.

So Narottama Ṭhākura says, āśraya laiyā bhaje tāñre kṛṣṇa nāhi tyaje: "If I get a bona fide guardian then my future is assured." Kṛṣṇa cannot dismiss him so easily, because my guardian has some solid position there; and if I can enter into the domain of his care, that of my guardian, then my position is assured. So, āśraya laiyā bhaje tāñre kṛṣṇa nāhi tyaje, āra saba mare akāraṇa: The others who have not yet been able to tie himself with the holy feet of his guardian, Guru, then his position is uncertain, and he may be enticed by any agent to any direction, his future is deplorable.

So to have a real ideal in life, and also a living guardian, that is real guardian, to have, if we can catch through our śraddhā, then almost, our future is more or less assured. Only my duty towards my guardian, my Gurudeva; that will be my lookout and the others will be done automatically. So, to run through the length and breadth of this wide world of this land of exploitation, nothing but exploitation of different natures, of different planes is visible, is existing. So only through śraddhā can we connect us with our highest goal and achievement and fulfilment; that should be solved. Then, real life begins. Otherwise like a ship without rudder that can be drifted away by the sea storm this side, that side, no end, endless, no meaning; no value. Hare Kṛṣṇa. Gaura Hari. Nitāi. Any question?

Devotee: Guru Mahārāja, you mentioned that the material world is like a prison house. Are the demigods such as Brahmā and Indra, are they also prisoners?

Śrīla Śrīdhara Mahārāja: They are also prisoners, just as there are officers in the prison house. The prisoner also may become an officer in that jail government. Prison government, senior and qualified prisoners they are also given some chance of a post. Is it not?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So they are like that. They are also imprisoned but their position is a little higher and so they are given some duty. Just as a cowboy keeps his cow, or a horseman keeps his horse, in that way. But they are also prisoners.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Dayāl. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

The man who went away with Vidagdha, was he a newcomer?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Newcomer, for the first time he came here?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: What is his name?

Akṣayānanda Mahārāja: Kṛṣṇa Vallabha.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa Vallabha, yes. Who's disciple? Swāmī Mahārāja?

Akṣayānanda Mahārāja: That we do not know Mahārāja; new to us also.

Śrīla Śrīdhara Mahārāja: Gaura Sundara. And what part he comes from you also don't know?

Nitāi Gaura Haribol. Nitāi Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, in Bhāgavatam it says there are fourteen planetary systems.

Śrīla Śrīdhara Mahārāja: Fourteen planetary systems.

Devotee: And yet...

Śrīla Śrīdhara Mahārāja: Cauda bhuvan?

Akṣayānanda Mahārāja: Cauda bhuvan. [Caitanya-caritāmṛta, Ādi-līlā, 12.16]

Devotee: ...when we see the sky at night we see so many stars and planets that it seems as though the number is unlimited...

Śrīla Śrīdhara Mahārāja: It is not that, not of that type.

Devotee: Not of that type?

Śrīla Śrīdhara Mahārāja: No. Not all physical, but from physical to subtle, from consciousness towards this matter. The gradation from finer to finer, in this way it is going to consciousness, the gap between soul and matter, to fill up the gap from gross to subtle, then that is gross, further, subtle. In this way it is going to vanish in the conscious idea, from consciousness and unconsciousness, the hierarchy, the steps, from jara to cetana, from matter to spirit. So many steps, fine, finer, finest, in this way the conception is there. Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satya, then Virajā, then Brahmaloḥa: in Brahman we find the real existence of soul. And from Virajā this material consciousness...

End of 81.12.12.A

81.12.12.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ... Just as Bhagavad-gītā says:

indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ manasas tu parā
buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [Bhagavad-gītā, 3.42]

In short, three or four steps given here in the middle, but more elaborated in details there are seven stages. In Gītā from the matter, then indriya second, then third is mind, and the fourth is judiciousness, reason, and the fifth, soul. But these, in four, but in details there are so many subdivisions also. Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satyaloka. Then soul means Brahman, there, yaḥ paratas tu saḥ, the saḥ represents Brahman; and indriya the second or third stage.

Or the stone, that is also sub divided, the stone, the water, the gas, the hill, the heat, the ether, so many sub divisions in the matter also. In one word it is matter, but sub divisions from gross to fine you will find. In matter also, in the stone also you'll find the earth, the stone, the coal, the gold, the wood. So many things, hard things, gold, the silver, so many things in the sub division in the material world, and big division, that is the solid, the water, and then the heat, then the gas, then the ether, in this way.

But all these are felt by the senses, indriyāṇi parāṇy āhur, the senses are better than all these different conceptions of the solid. Then, the faculty of justice is categorically different from that of thinking, the impulse, "I want this, I don't want that." That sort of feeling is lower. And higher is, "No, don't want that, it will produce such bad effect in you." Judiciousness, reason, intelligence. And then there is citta, ahaṅkāra, so many gaps, not mentioned in Gītā, and then comes that soul, the realm of soul.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Dayāl Nitāi.

Akṣayānanda Mahārāja: Mahārāja. Then then conditioned soul gets some attraction to Lord Śiva at Maheśa Dhāma. What is their position?

Śrīla Śrīdhara Mahārāja: Yes. There is a master of this māyā, not a slave, slave of misunderstanding. But above misunderstanding: still in the relativity of misunderstanding, from the masterly position. The māyā in Bṛhat-Bhāgavatāmṛta, Sanātana Goswāmī has represented in this way. When one is liberated the Māyā Devī comes to him, “Why do you leave me? I like to serve you, you don’t forsake me.” In this way with submissive attitude she again comes to offer her service to śiva, that is, the liberated soul. But if he’s enticed by that charm, he may again enter here. But if indifferently he can leave, “No, no, I have my engagement, I have my duty. Therefore I have no time to satisfy anybody by taking his service. I have my Lord, I must serve Him.” With this attitude, śraddhā within him, he neglects it and goes up.

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param
hi mām [avyākṛtaṁ bhāgavato ‘tha vaiṣṇavaṁ, padaṁ yathāhaṁ
vibudhāḥ kalātyaye]

[“A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he

becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.”] [Śrīmad-Bhāgavatam, 4.24.29]

Mahādeva [Lord Śiva] says, that if one can perform his duties consecutively for a hundred births in varṇāśrama-dharma, he attains to the position of Brahmā. Svadharma-niṣṭhaḥ śata-janmabhiḥ. Svadharma, varṇāśrama-dharma, as it has been sanctioned, given by the Veda, “Do this.”

yataḥ pravṛttir bhūtānām, yena sarvvaṁ idaṁ tatam svakarmaṇā tam abhyarccya, siddhiṁ vindati mānavaḥ

[“A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.”)] [Bhagavad-gītā, 18.46]

In Bhagavad-gītā, niṣkāma, in Bhāgavatam also:

etāvān sāṅkhya-yogābhyām svadharma-pariniṣṭhayā [janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ]

[“The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life.”] [Śrīmad-Bhāgavatam, 2.1.6]

Yoga, sāṅkhya, sāṅkhya-jñāna, yoga, aṣṭāṅgādi yoga, and svadharma-niṣṭhaḥ, niṣkāma- karma-yoga in varṇāśrama. Etāvān, ‘so far they can lead us, up to liberation, etāvān, so much they can come.’ Then, janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ, then the fulfilment of our life in the service of Nārāyaṇa, that we must get through śraddhā from a Guru. The positive, the visa, and passport may be given by these three classes, this yoga system, Paramātmā, those who are progressing towards the conception of Paramātmā. And the conception of this varṇāśrama-dharma as entrusted to us. And niṣkāma, ‘we are doing because Veda has recommended, ‘do it for our good, and don’t want anything as the consequence.’ With this attitude if the varṇāśrama-dharma is discharged, then also we can get the passport. And also, sāṅkhya-jñāna, neti, neti, neti, ‘this is not, this is not, this is not, this is all gross, all gross, all gross. I am soul, I am consciousness, I am spirit,’ the elimination, the sāṅkhya-jñāna. Etāvān sāṅkhya-yogābhyāṁ svadharma-pariniṣṭhayā, janma-lābhaḥ. But the real fulfilment of life, ante nārāyaṇa-smṛtiḥ, after that, the memory of Nārāyaṇa, memory of Nārāyaṇa, His consciousness, Nārāyaṇa consciousness, or Kṛṣṇa consciousness, that can give us proper fulfilment. That is the visa into the svarūpa-śakti realm. Hare Kṛṣṇa. Hare Kṛṣṇa. Clear?

Akṣayānanda Mahārāja: Yes. But they say sometimes that Maheśa Dhāma is spiritual, but it seems to be more taṭasthā.

Śrīla Śrīdhara Mahārāja: Spiritual, but Maheśa Dhāma’s of two kinds: first in the relativity of māyā, then the Sadāśiva, the devotee Śiva. He may be gr̥hastha, he may be entangled with them, but he can conceive

that he has got his superior position, superior realm, and he is holding the lowest position of that sphere. So, svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān viriñcatām eti, one who can satisfactorily discharge his duty of varṇāśrama for a hundred lives, births; then he gets the position of Brahmā, who is the leader of the whole varṇāśrama here.

Tataḥ paraṁ hi mām, then Mahādeva says: “After this, if he can continue in this way, then he comes to my position, tataḥ paraṁ hi mām.

Viriñcatām eti, that is Brahmā. Padavim labhate and then, tataḥ paraṁ, after that Brahmā is the creator and manager of this. And I am like rastrapati. Brahmā is like a prime minister, and like king the position is held by the Śiva, in the relativity with this brahmāṇḍa. He can even dismiss the prime minister and dissolve the parliament; a higher position, tataḥ paraṁ hi mām. Mām, what is mām? Avyākṛtaṁ, not much power is endowed in me. I am a little indifferent. Tataḥ paraṁ hi mām, avyākṛtaṁ, a-vy-ākṛtaṁ, not well specified, sometimes non-differentiated, with tyāga and vairāgya, the renunciation and the abnegation, that is the principle thing in me to be traced.

Mām avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ padaṁ, Then above me there is another realm which is inhabited by the bhāgavata, the followers of Bhagavān, bhāgavato 'tha vaiṣṇavaṁ padaṁ; and they attain that as known as vaiṣṇava-pada, Vaikuṇṭha, vaiṣṇavaṁ padaṁ.

Yathāhaṁ vibudhāḥ kalātyaye, and every soul can get the attainment, and at the kalātyaye, when the wholesale dissolution, the highest dissolution is ordered, at that time I can also get release and can join them, and anyone may have that chance if they can move properly.”

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ paraṁ hi mām avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye

“O gods, this is the situation.” Mahādeva says in Bhāgavatam.

So we are to get some conception, what is what. How to measure exploitation, renunciation and devotion; devotion is this scriptural devotion and this love devotion. And here, karma also, regulated work, exploitation, and non regulated working, like guṇḍās and so many, vikarma, vikarma, karma, then jñāna, yoga, sāṅkhya, Vedānta, in this way. Then the positions, then Brahmā, Śiva, and then the master of māyā Śiva and then the servant of Viṣṇu, Nārāyaṇa, Śiva, and then the Vaikuṇṭha, and then the Goloka.

That will be my, have some conception; the map, that is the map we are to consult. ‘Here is America, here is Australia, here is Japan, here is this that, and on east side, west side of map.’ And if we are to go in a ship we must have the map, and the lifeboats, and so many things, the compass. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. And also, not only by those supposed emblems, but a practical knowledge, “That this is, yes, it is Bharata Marsagara. The position of this lighthouse and this verified; then I have come to Pacific. Here I find these are the signs.” That guide is more reliable, not theoretical but practical, śabde pare ca niṣṇātaṁ.

[tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam

śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam]

[“Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be

understood to be bona fide spiritual masters.”] [Śrīmad-Bhāgavatam, 11.3.21]

Not only theoretical knowledge of the map but some practical experience of the way, such Guru is reliable and can save us, give us the real position. Nitāi. Nitāi Gaura Haribol.

Devotee: Guru Mahārāja, does a jīva attain the position of Śiva?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: He becomes a Lord Śiva?

Śrīla Śrīdhara Mahārāja: He can be śiva. When he's out of māyā's clutches, he's out of māyā; and the Vaikuṇṭha devotee is more than Śiva. A spiritual molecule when he's free from the clutches of exploitation tendency, he's known as śiva. Pāśa-baddho bhavēj jīvaḥ pāśa-muktaḥ sadāśivaḥ, when he's enticed, entangled, he's jīva. And when he's free of that tie then he's śiva, śivo 'ham.

But Kṛṣṇa says when He's blessing Uddhava: “You are more dearer; you are more dear to Me than Brahmā, Śiva, in this way, Uddhava. Na tathā me priyatama ātmayonir, not Brahmā. Na śaṅkaraḥ, Śaṅkaraḥ is also, Śaṅkaraḥ means Śiva, he's also not so much favourite to Me. Na tathā me priyatama ātmayonir na śaṅkaraḥ, na ca saṅkarṣaṇo, even My elder brother Saṅkarṣaṇa is not so favourite. Na śrīr, neither Lakṣmī Devī even, she's not My favourite. Naivātmā, even My own body is not so much valuable to Me, yathā bhavān, as you are My favourite.”

[na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]

[Śrīmad-Bhāgavatam, 11.14.15]

The bhaktas position, the position of a devotee is such. He's above Brahmā, he's above Śīva, he's above Saṅkarṣaṇa, he's above Lakṣmī, he's above Kṛṣṇa Himself, by the sweet will of Kṛṣṇa, free will of Kṛṣṇa.

ahaṁ bhakta-parārdhīno, [hy asvatantra iva dvija sādhubhir grasta-
hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [Śrīmad-Bhāgavatam, 9.4.63]

This is running in the way, in the way of love, not of justice; through affection. In the physical sense, in the sense of law, as in India we find that husband is the master of the wife. But it may be that through affection the wife may be the guide of the husband, through affection it is possible; so another line, another line of love, no matter of right.

So He says: “You are more than My own life.” And it is not a false thing the Lord says. “My devotee is dearer to Me. If anything wrong, any danger comes to him, I must stand. ‘First come to Me, and first finish Me, then you’ll catch My son, My devotee.’ That is the attitude of the Lord. Any danger coming to the son, the father will go out, “No, no, first finish me, then you’ll go to my son, to make any harm.” It is the way of affection, and that is our solace.

So Mahāprabhu says: “You jīva, take that way, that department. Try to have a ticket, purchase a ticket of that department, śraddhā, through that devotion, and you will be...”

And again that Uddhava says to the gopīs that: “I want to be a creeper so that I can have feet dust of these divine damsels on my head. I want, I aspire after.”

What things are, Mahāprabhu gave so great things to us, so great a thing for us, out of His innate magnanimity. And He’s no other than Kṛṣṇa because none can give such, can give away such right to any and everybody without being Kṛṣṇa Himself. So the devotees say that He’s no other than Kṛṣṇa Himself. None can give. And not only Kṛṣṇa, but Rādhā-Kṛṣṇa combined, because it is the highest wealth of both of Them. So both of Them combined is entitled only to give this chance to the ordinary soul. Gaura Haribol. Gaura Haribol. Gaura Haribol. Mahāprabhu Dayāl Gaurāṅga. This is unthinkable [?]

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau [samarpayitum unnatojjvala-
rasām sva-bhakti-śriyam hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah]

[“May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”]

[Caitanya-caritāmṛta, Ādi-līlā, 1.4]

“What loss I am incurring, neglecting this chance. Whom should I say, whom should I tell, and who will believe that such a great chance I am missing, consciously? Whom should I tell about my disastrous misfortune?”

durllabha mānava janma labhiyā saṁsāre, kṛṣṇa nā bhajinu duḥkha
kahiba kāhāre? [From Kalyāṇa Kalpataru]

Bhaktivinoda Ṭhākura says: “To whom should I divulge my heart? Who will care to give audience, to attend? Such a great chance I am losing, trampling under my feet. I have got this human birth, and I have just come near the vicinity of the greatest fortunes and I neglect them?”

...

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

[The next six lines are from a tape recording of the same date, but not on the MP3] [From Sermons of the Guardian of Devotion, Vol. 2, p, 97]

Devotee: We have heard that the nine islands of Navadvīpa represent the nine fundamental processes of devotional service.

Śrīla Śrīdhara Mahārāja: The Holy Śrī Navadvīpa Dhāma is envisaged as a lotus flower. The centre of the lotus is the birthplace of Mahāprabhu and it represents ātma-nivedanam or self-surrender. One has to first surrender, and then all the practices of devotion follow. The petals of the lotus represent śravaṇam, kīrtanam, smaranam, pādasevanam...]

...then arcanam, vandanam, dāsyam. Then sākhyā, half this side and half that side of the Ganges, divided, the sākhyā it is divided by the Ganges, half this side, half that side. And ātma-nivedanam, that is the middle of the lotus...

Devotee: Whorl.

Śrīla Śrīdhara Mahārāja: That is the birthplace of Mahāprabhu, ātma-nivedanam. So, first to surrender, ātma-nivedan, and then the śravaṇ, then kīrtan, then smaran, pādasevan, arcan, vandanam, dāsyā, sākhyā divided, and then again so, up, nine islands, nine petals of the lotus. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Devotee: It's said that Kṛṣṇa He appears once in a day of Brahmā. How often does Mahāprabhu appear?

Śrīla Śrīdhara Mahārāja: That very day, Mahāprabhu as Rādhā-Govinda combined, but every Kali-yuga He also comes to spread saṅkīrtana, Nāma-saṅkīrtana.

Devotee: Every Kali-yuga?

Śrīla Śrīdhara Mahārāja: Every Kali-yuga. And every Dvāpara-yuga Kṛṣṇa also comes, but that all partial representation, not Svayaṁ-Bhagavān. The Yuga-Avatāras are not Svayaṁ-Bhagavān. Svayaṁ-Bhagavān only comes once in the day of Brahmā. And that rādhā-govinda-milita-tanu, Mahāprabhu, that also comes once in a day of Brahmā. All other yugas, Dvāpara, ordinary are Kṛṣṇa Avatāra and Gaura Avatāra only to preach Nāma-saṅkīrtana and Their paricarya. Dvāpare paricaryāyāṁ kalau tad hari-kīrtanāt.

[kṛte yad dhyāyato viṣṇuṁ, tretāyāṁ yajato makhaiḥ dvāpare
paricaryāyāṁ, kalau tad hari-kīrtanāt]

["Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the

Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.”] [Śrīmad-Bhāgavatam, 12.3.52]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

But Navadvīpa Prabhu goes away without taking prasādam here, is it?

Devotee: I have taken this morning Mahārāja.

Śrīla Śrīdhara Mahārāja: Taken, oh, once you have taken.

Devotee: Mahārāja, I have one question. In Navadvīpa-bhāva-taraṅga by Bhaktivinoda, he is actually having visions of different pastimes of the Lord on the different islands?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: He writes it in the way where he seems to be aspiring to see these visions. Is he actually seeing these visions, or by his power...

Śrīla Śrīdhara Mahārāja: Yes, of course. He's inspired, that vision to him is inspired. The Dhāma has inspired, has given true perspective of Him Himself, the Dhāma. "See Me." According to the degree of devotion one's

inspection is of different type. As in the case of a doctor, a doctor sees a patient according to his capacity. The higher intelligence can see deeper. Everywhere, such is the case. The politician, a higher politician can see something.

yā niśā sarva-bhūtānām, tasyām jāgarti samyamī yasyām jāgrati bhūtāni,
sā niśā paśyato muneḥ

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”] [Bhagavad-gītā, 2.69]

The detector, according to his own position he can see so much deep
The x-ray can see deeper, microscope can see deeper. So according to the capacity the vision comes off, revelation, revelation according to his capacity, deserving. Deserve and have.

mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān [gopānām
svajano 'satām kṣitibhujām śāstā svapitro śíśuḥ mṛtyur bhojapater virāḍ
aviduṣām tattvaṁ paraṁ yoginām vṛṣṇīnām paradevateti vidito raṅgaṁ
gataḥ sāgrajaḥ]

[“O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a

friend to the cow herdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the yogīs, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena.”] [Śrīmad-Bhāgavatam, 10.43.17]

Kṛṣṇa entering into the retina of the wrestlers, but different types of people are having different views of Him, according to their inner eye. They're seeing Him like that in different ways, different attitudes, different degrees of consciousness. Variety, variegatedness of the experience, everywhere it may be applied in every case.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. [?]

You must put questions, and to have analysis, that this is unintelligible, I want detailed analysis of the same. Gaura Haribol. Gaura Haribol. Otherwise we shall think that you are satisfied. Ha, ha, ha. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Ke? Who is he?

Akṣayānanda Mahārāja: Daśaratha sūta.

Devotee: Mahārāja, in America, or even here, when we are travelling, sometimes we keep japa- mālā and chant quietly in public. In public sometimes we chant quietly. Is this proper, we can chant publicly?

Akṣayānanda Mahārāja: He's asking can we do in public our japa, no

fault?

Śrīla Śrīdhara Mahārāja: Yes. You can do; no fault. The inquiry may come; you will get opportunity to speak to them why you are doing.

“Why? What makes you chant this Name in this way?”

But if you are afraid that I won't be able to explain to them, ha, ha, then you may, ha, ha, do it within. But still, of course, you may say, “Yes, I have got such faith. I have got such faith. I am doing.” And through the sound medium I can go to the truth. I can go to the truth. Sound is the medium utilised everywhere for every case. And here also why not sound should be the medium? So through the medium of sound I want to reach, my mind wants to reach to the place of origin of the sound. The vibration, the origin of the vibration I want to reach with the help of the sound. And one who will have to reach is more subtle than the sound. Sound is really gross thing for him, the ātmā, the soul, is more sound, subtle. So with the help of the sound, sound in the ordinary sense, but really, that sound is more subtle, the Vaikuṇṭha śabda. More sound and more subtle and more efficacy, everything more efficacy, living capacity, that sound. And my soul is a gross thing in comparison to that. But when it is touching my ears I can find that it is very subtle and I am gross, when I consider myself to be a bundle of material things around the spiritual existence, sound.

When this body will no longer exist, that sound will exist. The sound will exist, it is undying. Its origin comes from Goloka, Vṛndāvana; the finest plane ever known to the world, the finest of the finest plane ever known. Just as electric, ethereal, or finer, finer, so the finest ever known to the world is the layer of beauty and sweetness and love, the most original conception of existence ever known to any consciousness. And that is most universal. “I don't want love. Love means sacrifice. I don't want love.” None can say, if he knows the real meaning of love, I don't want. I don't want power. I may misuse it, in possession of a power is a great

responsibility. Love also is a responsibility, but love I want from the higher, shelter in the loving lap, in the loving consideration. There, everyone will love me. I shall enter a domain, where in home, home is sweet, why? Everyone has some attraction and love, some blessing over me. So that is 'home is sweet.' Why? All favourable, all loving, all trustworthy, so home is sweet. So we want to go back to home; home, sweet, sweet home. Gaura Haribol.

svarūpe sabāra haya, golokete sthiti: muktir hitvān-yathā-rūpaṁ
svarūpeṇa vyavasthitiḥ [Śrīmad-Bhāgavatam, 2.10.6]

["This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we are members of that plane."]

Svarūpeṇa vyavasthitiḥ is mukti, self determination, the stage of self determination, as much as our self can attain, that is our most interest. And that is home, that is Goloka, that is the plane of Kṛṣṇa. The flute sound, the sound of His flute, the most attractive. Ha, ha. Rūpa Goswāmī gives the description, babhrāma vaṁśī-dhvaniḥ:

[rundhann ambubhṛtaś camatkṛti-param kurvvan muhus tumburum
dhyānād antarayan sanandana-mukhān vismāpayan vedhasam
autsukyāvalibhir baliṁ caṭulayan bhogīndram āghūrṇayan bhindann
aṇḍa-kaṭāha-bhittim abhito babhrāma vaṁśī-dhvaniḥ]

[The most attractive sound is the sound of His flute. Śrīla Rūpa Goswāmī has given a description: "Arresting the movement of the clouds,

astonishing the Gandharvas headed by Tumburu and breaking the meditation of the sages headed by Sanandana; astonishing the heart of Lord Brahmā, distracting the mind of the indomitable Balirāja with intense ecstasies, reeling the head of Ananta, the Serpent King who supports the earth planet, and piercing the covering of the universe - the vibration of Kṛṣṇa's flute wandered all around.”]

Began to reverberate, how? Dvavisthati yam brahma [?] When the sound has entered into the ear of Brahmā, he's reaction is, “What suggestion is coming, from what circle, what is this, puzzling me?” Then Anantadeva, [?] who is keeping the whole, the infinite, that is within His attractive love, lap, containing so many material existence, Ananta. [?] āghūrṇayan, His head is being, āghūrṇayan, is revolving, or what is this when the brain is disordered?

Akṣayānanda Mahārāja: Reeling.

Śrīla Śrīdhara Mahārāja: Reeling the head of the total force that has gathered all these brahmāṇḍas, so many lustrous masses, so many balls of masses. His head is reeling, vibration producing that, in such way. And attacking the inner most heart of Rādhārāṇī and the sakhās. And the cows they're also, with their ears up, “What way we are wanted to go?” Ha, ha. So many suggestions are coming from that sound, to respective parties.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Does your mother feel any interest? Can she understand?

Devotee: Yes, she does, she very much likes coming here Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, she can understand also, but no question from her side?

Devotee: I was thinking that I have been a Gurukula teacher and I have noticed that when the children reach to be fourteen-fifteen then we are losing them. Material desires are taking over them so much that they don't want to become Kṛṣṇa conscious. They want to be in māyā. What to do for these children?

Śrīla Śrīdhara Mahārāja: If we will good for them, and with that your good will for them, that will help you to devise a means for the time being. The children, they have got their different capacity and attitude and you are to deal accordingly. Where there is will there is way. You have got good will for them and that will help you to devise the means what will be necessary for the time being, na hi kalyāṇa-kṛt kaścid durgatiṁ.

[pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchatī]

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

The internal Guru, the caitya Guru, will help you if you are earnest to help

them in that way in Kṛṣṇa consciousness. Caitya Guru is there. You'll think about your mahanta Guru also, and ask, "What shall I do in this case? Please give suggestion to me." And if you are sincere the suggestion will come and guide you. Only sincerely you are to pray. He's everywhere. He's within you, and you ask Him, "My Master, what am I to do in this case? It is a peculiar case, a new case to me I think, so give me suggestion." And if you are sincerely asking that will be fulfilled. Whatever you do with sincerity: that will be accepted from His side. Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati. Our inner thing is a simple thing, only acquired thing in this world, that is complex and that is misguiding, misleading. The complexity, we are afraid of the complexity, crookedness, artificiality, too much egoism, self interest, all these things have made the situation very complex.

sahaje nirmala ei 'brāhmaṇa'-hr̥daya [kṛṣṇera vasite ei yogya-sthāna haya]

["The heart of a brāhmaṇa is by nature very clean; therefore it is a proper place for Kṛṣṇa to sit."] [Caitanya-caritāmṛta, Madhya-līlā, 15.274] & [Gauḍīya Kaṇṭhahāra, 14.38]

arjavam brahmane saksat [Truthfulness is the symptom of a brāhmaṇa] [Chandogya Upaniṣad] & [Gauḍīya Kanthahara, 14.46]

The simplicity is the main quality in a brāhmaṇa, brāhmaṇa heart. One who is simple, he's a brāhmaṇa, really simple. He wants to avoid the brāhmaṇic nature, wants to avoid the diverse offerings of this mundane nature. He wants him to direct towards some higher direction. He does

not appreciate, or does not like the complex offerings of presentation from the, from this mundane environment. Apathetic, on the whole apathetic to the offerings of the mundane nature, and he has got some approximate tendency towards the spiritual existence. That is brāhmaṇa. And simplicity is there. Unto the simple heart, the son. Ha, ha. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Crookedness is our enemy. Gaura Haribol. Gaura Haribol. Gaura Haribol.

You are to go back now to Māyāpur?

Devotee: To Māyāpur, yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. She's a teacher in Gurukula where?

Devotee: In Los Angeles.

Śrīla Śrīdhara Mahārāja: Los Angeles. That is the zone of Rāmeśvara Mahārāja?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Where is Arundhati now?

Akṣayānanda Mahārāja: Wife of Pradyumna, where is she?

Devotee: I'm not sure.

Śrīla Śrīdhara Mahārāja: Wife of Pradyumna, mother of Anirudha. Several times she came here. And Swāmī Mahārāja himself told that, “Anirudha imbibes devotion from his mother, not from father.” Arundhati.

And there was another lady Swāmī Mahārāja introduced to me in Māyāpur.

“She came, I collected her from sea shore.” Australia or New Zealand or something like that, or that Hawaii. “I collected her from sea shore, a sea shore girl, but now she’s very busily engaged in rendering service to the devotees: deeply engaged. Her change is very satisfactory.”

He told. She came here also and gave lecture, that lady. I forget her name.

I can’t see. My eyes are defective. So, the memory cannot, memory is also slackened. Whenever our Guru Mahārāja was in search for a śloka from Bhāgavata or anywhere for support of his lecture, I could supply that. He’s searching after some evidence, some śloka, I could at once supply that śloka to him. And sometimes even in advance that next śloka. He’s going in this way, the next thing will be necessary, this śloka to him. There I could also help him: the next demand of this śloka. Gaura Haribol. Gaura Haribol. Gaura Haribol. But memory is going away. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Of course all those ślokas were only heard from him, and also their arrangement heard only...

End of 81.12.12.B

81.12.13.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...combined, asked Gandhiji, “So the whole responsibility is on you, you try to evolve some way how we can go onward for our independent endeavour.”

Gandhi took, then for some time he’s thinking and thinking. Once Rabindranatha met him and asked him, “What are you thinking? The whole responsibility of the Congress is now with you.”

“Yes, I’m thinking furiously.” Gandhi answered.

Rabindranatha in a taunting tone, at least it seemed to me, he expressed to a newspaper reporter, “I saw him and asked, the whole responsibility of the National Congress is with you. Now what are you thinking? He answered, ‘I am thinking furiously.’”

But afterwards he came with that lavan [?] satyagraha, the salt, disobedience of the salt law, salt act. He came with that, and wrote a letter to Lord Irwin who was the Viceroy at that time. “Poor man’s salt, so please withdraw the tax from that. The poorest people, they’re also compelled to use some salt. So taxation on that salt should be withdrawn. This is my, I implore to you to do. If you don’t do that then I will be compelled to disobey that law.”

Irwin did not care for that. Perhaps the instruction was there from the Privy Council.

Then Gandhi began, from his āśrama he went towards Dandi, a seashore place where he will begin the disobedience of the salt act. When he was going, about seventy five or so in the batch, marching, walking, not using any conveyance, but they’re in a party, they’re marching. And three or

four days from that place, and chatting and talking, cheerful heart, marching, a merry making party, something like. Then begun that disobedience for the salt law, began to make salt purification and distribute then to the others.

At that time Gandhi told, when merry making he's going to the jaws of death, "Then, what are you thinking?"

"I'm thinking in a few days when I shall begin this work, the whole India will shiver like earthquake, a few days more the whole of India will shiver as in earthquake. The whole nation will be like the stormy sea."

And that was done. At that time I had left the Congress. I was in Gauḍīya Matha. I was in Madras at that time. But I felt that the whole, what he told I had faith in him that what he says, it should, it will be effected, and gradually that wave began to come. The whole country was on fire. But he foretold it in a very sober brain. The whole nation will come to it, a stormy wave, and it was. But when he pronounced this, a very sober sound, and soft hearted man. But he could foresee the furiousness.

And then I thought why he told to Rabindranatha, "I'm thinking furiously. I'm thinking furiously. That is, the furious things will come into existence very soon. In that layer I'm thinking. I'm thinking in such a layer that furiousness will be all around." And that was.

So thought in a very sober and soft thing it may be the idea, and gradually when it takes actually figure, action, comes in the active field, it may be very dreadful. The play, play of different types, so it is able to fight with the concrete, the iron world. Hegel also says that everything in the beginning is an idea, only an idea, small idea.

Bhakti Caru Swāmī: Right. He says "Idea is the seed to a revolution."

Śrīla Śrīdhara Mahārāja: Idea is everything into a huge force. Huge force comes in the plane of action, huge force. So abstract thinking, that

is not to be neglected. That is the seed of all iron, concrete. Fine, fineness, not to be ignored or neglected, the fine things, the cause is fine and the effect is concrete. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Caru Swāmī: So what he said Mahārāja is that “An idea is the seed to a revolution and it is the time that separates the idea from action.”

Like even Prabhupāda when he was in New York and he was sitting in a park there was one gentleman who asked him, “What are you doing?”

Then Prabhupāda gave a whole explanation, “We have so many buildings, so many temples, so many books are being distributed.” But that was years before it actually started.

Śrīla Śrīdhara Mahārāja: But in the beginning what started was Śrī Kṛṣṇa Caitanya Prabhu Nityānanda in a lonely park with karatālas in his hands he started Śrī Kṛṣṇa Caitanya, Hare Kṛṣṇa. Hare Kṛṣṇa. That started, and within ten or fifteen years how huge shape it has been taken in the world. Hare Kṛṣṇa. And backed by the Universal Will. Universal Will was in favour and it advanced like anything. Hare Kṛṣṇa. Hare Kṛṣṇa. [?] have you read [?]

Bhakti Caru Swāmī: Little bit, yes Mahārāja, little bit, I know the story.

Śrīla Śrīdhara Mahārāja: [?] that character he depicted in the line of karma yogī. Jñāna yogī is [?] karma yogī is [?] and bhakti yogī [?] bhakti yoga, jñāna yoga and karma yoga. Karma yoga externally is ordinary dutiful man but internally he’s connected with the infinite [?] there

sometimes miraculous. [?] long ago I read but I remember the idea [?] his finding. He has come to, his father-in-law, her husband came for some big loan to save his state. And she was a leader of the dacoit party [?] and anyhow she gave it to her husband, Brajanatha [?] or someone, and that state was saved. Then her father-in-law, Brajanatha's father, he took very treacherous step and he managed to, with the present British Government, that this dacoit [?] she may be handed over to the government. And it was managed that way and [?] was requested to meet in a particular place to take the rupee in some plea, through her husband. And she had her spies, she could know beforehand that her father-in-law is trying to hand over to the police. But still she, because she gave her word, in that moment in that place she came, with risk. Then the police also were informed and they're also coming to catch her. And she was thinking, and perhaps the fight is going on with her men and the police, in the river, and she's on the roof of the [?] higher type of boat, what is the name? Some square boat of developed type. She's on the roof of that type of bajra [?] and she's looking at the sky, and could read, seeing the clouds and the position that very soon a storm is coming, she could detect. And she accordingly ordered the bajra men, "Be ready. As soon as I ask you to start towards this direction you will be ready, you will take the anchor, all these things, to start this direction." And at that time the European police superintendent perhaps he has entered into the bajra, the lower story. And suddenly the anchors were all taken on and she gave the order, "Start this direction." And bajra began to run in such a speed, helped by the storm, storm also came immediately. [?] that European inspector he was cut off from his forces and he was captive there. He was taken in on the bajra when the bajra flew away, with the help of the storm.

So they have got some power to read the nature, the images. The genius they can read the nature and take advantage of it. It is all Divine Arrangement. Something like that. But they can detect. Leaders, exceptionally gifted persons, they can read things from the environment, and accordingly they begin their activity and attain extraordinary success in their life.

So Swāmī Mahārāja only began with the jingling of karatālas. Śrī Kṛṣṇa Caitanya. Not long before – and that was an abstract, something abstract, small thing. Gaura Haribol.

Everything is such, but this is another thing, creation, sustenance, and destruction. But what we are talking, we are concerned with, that is a permanent thing, nitya līlā.

I was told when some gentleman [?] he was, did you meet this

_____ [?] doctor [?] There is a doctor here, śuddha Vaiṣṇava, doctor, disciple of Tinkori Gosani – Bhaumi [?] Did you meet Bhaumi [?] doctor here?

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Doctor Bhaumi [?] told me one day that one Mohammedan gentleman joined ISKCON and he came to me...

Devotees: [?]

Śrīla Śrīdhara Mahārāja: I asked him, why have you joined this mission? He told that, “From my childhood I had some mania to read religious books of different schools, and I did so. But when I came to read the Indian philosophy, Indian religion, then so many Purāṇa, so many things, Veda and other things, gave me such a great impression, that here it is mentioned about the time and space infinitely. Infinitely greater than other

religious books have mentioned about the time and space. Time and space, Satya, Tretā, Dvāpara, Kali, and then Manu, this Indra and Manu, Tretā, Dvāpara, then the time of Brahmā, then again so many Brahmās go, vanishes. So in this way, and so many brahmāṇḍas they are floating like so many mustard seeds in the ocean. The idea of space and time, the idea has been related here in such a great magnitude that it attracted me towards it. That this must be the ancient, and most graphic, spacious, all accommodating. So some special faith came in Hinduism. And then when I came in connection with Swāmī Mahārāja it was easy for me to accept, to come.” You told?

Devotee: Yes. [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi.

Once Aurobindo asked his disciple, one of his disciples from Pondicherry, “Get some Mahābhārata for me.” But he neglected. When he met him in Pondicherry, from Calcutta, Aurobindo enquired, “Have you taken the Mahābhārata with you?”

“No, no, I have not.” “Why?”

“What the Mahābhārata will do there? So many impossible stories are mentioned there. So what is the necessity for you to – for Mahābhārata? There is a peculiar, that the Earth is on the hood of the huge serpent Anantadeva, like a mustard seed. All these fables are written there.”

“Why do you ignore this? The Anantadeva that means total force: you may take it as total force, and over it the Earth is standing. So we are to understand the way, the proper meaning in a proper way, then everything is all right.” He told like that.

Bhakti Caru Swāmī: He's a jñānī Mahārāja.

Śrīla Śrīdhara Mahārāja: He's a jñānī. He follows, I think, that Hegelian theory, panentheism. He's not like Śaṅkara. He differs from Śaṅkara. He says mukti is the last snare of māyā. I read it in his Uttarpara Speech before joining Gauḍīya Maṭha, that book Uttarpara Speech there he wrote, delivered a lecture...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Mukti is the last snare of māyā. That is his writing. Then Vāsudeva conception. And also he differed from Ramakrishna Mission, he says that kāmīnī kanchan, kanchan we must not avoid but as a trustee must deal with kanak, in money as a trustee, not as an enjoyer or owner, but as a trustee. He differs from them in this way. He's a worshipper of Vāsudeva.

Bhakti Caru Swāmī: Is he? Because in one book I was reading, I was in a library of a doctor, and he was saying that 'we can all become gopīkas also.' And he was specifically mentioning Chandrāvalī's name.

Śrīla Śrīdhara Mahārāja: He's Chandrāvalī?

Bhakti Caru Swāmī: No, not that he's Chandrāvalī, we can become like her, we should...

Śrīla Śrīdhara Mahārāja: The opposition party.

Bhakti Caru Swāmī: I don't know why he picked on the name of Chandrāvalī...

Śrīla Śrīdhara Mahārāja: Chandrāvalī's the opposition party leader, and he becoming she may enter the group of Chandrāvalī, but cannot become Chandrāvalī himself. But most nasty thing what I heard from his men that now he has realised a position which is greater than Kṛṣṇa. I heard from some source. Then I hate him. I had some respect for him in the beginning, but when this sound entered my ear, that he says he's now in higher position than that of Kṛṣṇa.

Bhakti Caru Swāmī: He's a Māyāvādī in the heart Mahārāja.

Śrīla Śrīdhara Mahārāja: His disciples, he's more than Māyāvādī.

Akṣayānanda Mahārāja: Yeah, his disciples said it, 'he's greater than Kṛṣṇa.'

Śrīla Śrīdhara Mahārāja: Brahma sayujya aiti sasadya sayujya adhikari [?] Half truth is more dangerous than falsehood. He admits Kṛṣṇa, Vāsudeva, all these things. Now he has become greater than Kṛṣṇa. [?] madness, insanity.

Bhakti Caru Swāmī: Prabhupāda used to say that his intelligence was stolen by that woman.

Śrīla Śrīdhara Mahārāja: Maybe. When I was in Madras I was told by a person there, nineteen thirty one perhaps, there was one Mr Cowji [?] of Pondicherry, he had a house in Madras city. We were visiting so many persons and one day I entered his house, for begging, for collection purpose. Then in our discussion we, the topics of Aurobindo also came.

Then he told that, “Aurobindo is my – lives in his hired house, client, not client but, tenant. Aurobindo is my tenant. I’ve got a few houses there and he has hired one house, he’s my tenant, I know about him.” But he was a scholar, he had good name, but now a very bad reputation is spread in the locality. And what is that? That French lady has captured him and many bad remarks are running against him with the lady.”

I slightly protested that such a big person may not come so low. But perhaps the closer devotional relation has given birth to such an evil rumour. I can’t believe that he has degraded to such a position.

But he says, “No, no. It is the bad inclination, and many have detected, all these things.”

I told no, at that time, maybe. And it’s mentioned somewhere in Bhāgavata: harāv abhaktasya kuto mahad-guṇā, manorathenāśati dhāvato bahiḥ. He may be master of many attributes of the world, but if there is absence of real devotion, a drop, then we can’t rely. Any moment he may fall.

yasyāsti bhaktir bhagavaty akiñcana, sarvair guṇais tatra samāśate surāḥ
harāv abhaktasya kuto mahad-guṇā, manorathenāśati dhāvato bahiḥ

[“All the demigods and their exalted qualities, such as religious knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of

Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga, or the honest endeavour of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in serving the Lord's external energy. How can there be any good qualities in such a person?" [Śrīmad-Bhāgavatam, 5.18.12]

Not reliable, who are devoid of that highest type of thing, at least a bit, cannot be relied. Any moment the other qualities may deceive him, may cheat him any moment. But if there is real basis of Hari bhakti, a slight, a drop of devotion, faith, towards the Absolute, all other gods with their qualification are sure to remain there, because he has got the grace of the highest. So, and if that is absent they can at any moment fly away, may deceive him. Harāv abhaktasya kuto mahad-guṇā. No guarantee, the entity that will give guarantee, he's absent, so all fickle. Harāv abhaktasya kuto mahad-guṇā, manorathenāsati dhāvato bahiḥ.

Gaura Haribol. Gaura Haribol. Gaura Haribol. So I'm under deplorable condition, can't remember so many familiar śloka, words I can't remember. Look at my position, helpless position. This badra [?], the śloka, we were so conversant with, can't remember, the appropriate word, can't remember. Ha, ha, ha.

Bhakti Caru Swāmī: Mahārāja, naturally if you try you can surely remember, but you're just giving us a chance for some service...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Of course such very thing we saw in our Guru Mahārāja also. But still he was only sixty three. Still he had to remember something, and we had to help him by taking the śloka just before he was searching for. But in that case now above eighty, eighty six, can remember some things by his

grace. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi.
Because he wanted me to speak something to the western civilised
persons, and because Swāmī Mahārāja repeatedly requested me to look
after the persons he's taken here, so perhaps I'm spared. I think like that.
I'm spared for the purpose anyhow. I'm also doing my duty with that idea.
I should not have lived so long. Because I'm spared, my life is spared
only for this purpose. Though anyhow though very much tired, still I try to
attend somewhat what I can, try my utmost. Hare Kṛṣṇa. Gaura Haribol.
Gaura Haribol. Gaura Haribol.

mukam karoti vācālaṁ panghum langhāyate girīm yat kṛpā tam ahaṁ
vande śrī gurun dīna-tāraṇam

["I offer my respectful obeisances unto Mādhava, Who is the
Personification of transcendental bliss. By His mercy, a blind man can
see the stars in the sky, a lame man can cross mountains, and a dumb
man can speak eloquent words of poetry."] [Bhavārtha Dipikā, maṅgala
stotram, 1]

...

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi
Gaura Haribol.

...saying that, "I am too old, my hands are shivering, can't write, can't see
well, but still I'm writing. I don't know...

Gaura Sundara. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: [?] So you are to start for Calcutta today after taking prasādam?

Bhakti Caru Swāmī: Yes Mahārāja. But I was planning, yes. Abhimanyu was making much problem for my coming this time.

Śrīla Śrīdhara Mahārāja: He wants to come here?

Bhakti Caru Swāmī: Yes. I promised him, but his school is closing on the eighteenth. So after that even his mother has been troubling me very much.

Śrīla Śrīdhara Mahārāja: Come here to stay for some time.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: Once, a friend of mine Mahārāja, he asked me one question, that was, “Why does Kṛṣṇa, I mean, does Kṛṣṇa need our love?” That was his question. “And why does Kṛṣṇa need our love?”

Śrīla Śrīdhara Mahārāja: We are already within the boundary of Kṛṣṇa and nothing can have its existence independent. No independent existence is possible with anything, so we are within His connection. Then what connection with Him we shall have? He's the Lord of love. Some connection, and what sort of connection, that the affection, or automatic.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā. Vyakta-mūrtinā, avyakta-mūrtinā, two types, mat-sthāni sarva-bhūtāni: still, na cāhaṁ teṣv avasthitaḥ. "It is My peculiar mystic position. Though I'm everywhere they cannot feel Me. And also if I leave they can feel Me." Paśya me yogam aiśvaram. "The peculiar mystic position try to understand what am I, what is My position in the world, a very peculiar thing. I am everywhere, I am nowhere. Everything in Me, nothing in Me." Paśya me yogam aiśvaram. That warning is there, paśya me yogam aiśvaram, please try to understand...

[mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.] [na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram]

bhūta-bhṛṇ na ca bhūta-stho, mamātmā bhūta-bhāvanah]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (acintya-bhedābheda)

nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them.”] [Bhagavad-gīta, 9.4-5]

Ke?

Bhakti Caru Swāmī: Navadvīpa Prabhu.

Śrīla Śrīdhara Mahārāja: Navadvīpa Prabhu, Oh. Come alone?

Navadvīpa Prabhu: With my wife.

Śrīla Śrīdhara Mahārāja: Oh, she has also come. Paśya me yogam aiśvaram. “The peculiar position, a mystic position what I have, My relation with the external world. Try to understand.”

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Acintya bhedābheda, Mahāprabhu’s general remark about this world. “What is the position between oneness, unity, and diversity? And beyond one general law is this, acintya bhedābheda, something common something different. And the line of demarcation is in My hand, so inconceivable to you, simultaneous distinction and non distinction with anything and everything. They are also in such position, I am also in such position, simultaneous distinction and non distinction. That is My peculiar position, and others also, by My will. My will is everything. Let there be

water there was water. Let there be fire there was fire.”

Will, sankalpa, if we go to trace the cause, otherwise it is eternal. One phase is all eternal, and above this phase, this world of creation, this is to be applied. And sometimes it was so subtle that it could not be traceable, but by some very subtle power it began to evolve. Evolution began and so many things came out. Just as a big tree coming from the seed, a small seed is producing a big tree, something like that, and again entering.

asato mā sad gamayo tāmaso mā, jyoti gamayo [mr̥tyor mā amṛta gamayo]

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[Bṛhad Āraṇyaka Upaniṣad, 1st Adhyaya, 3rd Brāhmaṇa, 23rd mantra]

One day non-existent, then again existent! Manu-saṁhitā just began with this. Manu is sitting and some ṛṣis approaching him asking the question, "Please advise about our duties."

Then Manu came out with this advice. "What is dharma, you want to know.

vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hr̥dayenābhyanuḥjñāto, yo dharmas taṁ nibhodhata [Manu-saṁhitā, 2.1]

Vidvadbhiḥ sevitaḥ. What is accepted, what is served, by the, vidvad means vedavit, who is well versed in the Vedic knowledge. Ordinary knowledge has no place because it is in the illusory sphere of misunderstanding, misconception. So any statement sprung up from this plane of misconception, that cannot be accepted as evidence, pramāṇa. So vedavit, who are well versed in the knowledge that is extended from above, which is free from misconception: who has got that knowledge, that revealed knowledge which is being extended from the upper side, beyond the jurisdiction of this misunderstanding, that is the standard knowledge, vidvad. And what they accept and they practice, whose conversant with that Vedic knowledge, revealed truth. Vidvadbhiḥ sevitaḥ sadbhir. And sādhus, those honest, innocent men, that have got no aspiration here, their practices have been, nityam adveṣa-rāgibhiḥ, and what will be the sign, the nature of the sādhu, the definition? Adveṣa-rāga, who has got neither any liking nor any disliking for anything in this world, who are in balance, no prejudice either in the positive or in the negative side of any achievement of this world; they're sādhu. Nityam adveṣa-rāgibhiḥ. And hṛdayenābhyanujñāto, and also the inner heart will approve. You must have verification from the inner most feeling of your heart. That is dharma. That should be considered as the real conception of duty."

Then he comes to,

āsīd idam tamo bhūtam, aprajñātam alakṣanam apratarkyam avijñeyam, prasuptam iva sarvataḥ

[tataḥ svayambhur bhāgavān, avyaktavyam jayan idam mahābhutādi vṛtaujaḥ, prādur āsin tamonudaḥ]

[Just before the creative movement began, the marginal potency of the Lord was in a state of equilibrium. *taṭasthā* means equilibrium: *āsīd idaṁ tamo bhūtam*. Everything was in darkness, fully enveloped by ignorance. *Alakṣanam* means there was no possibility of any estimation; no symptoms of reality existed by which any conjecture or inference about the nature of reality would have been possible. And it was *aprajñātam*: science has no capacity for investigating the nature of that stage of existence. We can only say from here that it was completely immersed in deep sleep. The analogy of deep sleep may give us some conception of that period: *prasuptam iva sarvatra*. Material existence was as if in a sound sleep.] [Manu-saṁhitā, 1.1.5-6]

Suddenly jumps to the stage just before creation, “*Āsīd idaṁ tamo bhūtam*. In the former, preliminary stage, this world was like covered with dense darkness. That was in existence first, *tamo bhūtam*. *Aprajñātam*, and no knowledge about it was possible, *aprajñātam*. *Alakṣanam*, no sign one could read from it that he will produce some opinion, pass some opinion. If we get some symptom then on the basis of that we can pass some opinion. ‘Oh, this is this, this is that,’ but no symptoms, *alakṣanam*. *Apratarkya*, and so no argument was possible. So all dense darkness there so argument was not possible whether this is this or that is that. No basis of any argument, *apratarkya*. This Vedānta, the Śāṅkara, the Pātañjali, they will come with their logic, theistic or atheistic logic, the logicians had got no place at that time, no foundation, *apratarkya*. *Avijñeyaṁ*, and the scientist they have got also not to continue or begin their experiment with this or that. *Prasuptam iva sarvataḥ*, only one example I may give to you, that of a sound sleep. That is a type of a sound sleep. You may think it like that. In the beginning, the stage of the whole world may be compared with the sound sleep, *prasuptam iva sarvataḥ*, all in deep slumber. *Tataḥ svayambhur bhāgavān*, then from within the light came. *Bhagavān, Nārāyaṇa*.” In this way he’s beginning.

Now commentators have raised the question, “The ṛṣis came to know that advices about their duties, and Manu went to begin before this

creation, what is the necessity? He could just say, ‘this is your duty, this is your duty,’ in that way, but he went to the root of the creation. This is unnecessary...

End of 81.12.13.A

81.12.13.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ... Kuluk Bhaṭṭa’s tika is very – ka, k, Kuluk Bhaṭṭa, he has given a comprehensive commentary to Manasā Śikṣā, and he mentions, he raises this question, raising and says that, “All duties,” according to him, “That brahma-jñāna, that is the highest dharma, or duty, to know about the Supreme, about the highest, the biggest. That is the highest conception of our duty.”

In other words it may be thought that we must know the whole and our relation with the whole. We must know the Absolute. Absolute must be taken in diagnosis, in thinking out what should be our duty. Who am I? Where am I? That also must be taken into consideration because we can have a real conception about duty. Duty to whom? Duty to the next neighbour, that is not all. Duty must be extended to the highest quarter, in relation of the highest conception of things.

So from the beginning he’s from here in the beginning of the creation, in this way. So, the Kṛṣṇa conception, dharma, in the question of duty,

Kṛṣṇa conception has to come. And that is the Absolute form of duty. Absolute nature of duty must have relation with the Absolute, cannot but be. And direct relationship with Him, and so closer connection with Him, that is very laudable and helpful and desirable also.

And Mahāprabhu from Bhāgavatam gives us the conception of a family life with the Lord, the family life. This is the peculiar and extraordinary conception of religion, of Gauḍīya Vaiṣṇavism, that we can live with Him as a family man. *Gehaṁ juṣām*.

He's not a matter of understanding and limitation, nor we shall try to exact from Him our nearest desirable things, the *karmī*. Whatever I want, my whimsical mind, whatever it needs, we want the help of the Supreme to back that. That is *karma-kāṇḍa*. I want something and I want the help of the Supreme in that search, in that quest, furnishing me with the object of my enjoyment exploitation. I invite His good will: that is *karma*.

And *jñāna*, I want to know Him. Where is He? What is He? What is His nature? All these things to know, that is *jñāna* and *yoga*. They're satisfied with a distant vision.

But the devotees, and especially the devotees of the *mananga* [?] type, that *margara mārga* [?] want to worship, adore, show reverence to the dignified position of the Lord of the whole infinite world, how can we hope to approach very closely to Him?

But Bhāgavatam has shown another phase of our life, that there is possibility, that there is a plane, and if we can find out our own identification with that plane, our relationship with that plane, in that plane if I can move, then we can go straight towards His personal, towards His enjoying, towards His loving aspect, *rāga-mārga*, the plane of love. If it is possible to dive deep, eliminating all our external encasement, with the help of the innermost existence you can dive deep and reach the plane of flowing love. With the help of that we can approach Him, in the particular service, and that is, as if, in the form of a family duty, giving, taking, freely, so freely, it is. To have Him it is possible.

And the gopīs they strictly stick up to that. “We are not jñānīs that we’ll be satisfied with abstract thinking of You. Nor we are karmī, that when we are in danger we shall pray for Your help and You will come and rescue us. We are not of that type. Nothing but our, this sort of prayer, we want Vṛndāvana, we want such paraphernalia, and we want You as our family Master. And nothing less than that we want to be satisfied. And be graceful to grant us that life.” *Gehaṁ juṣāṁ api manasy udiyāt sadā naḥ* [Śrīmad-Bhāgavatam, 10.82.49] & [Caitanya-caritāmṛta, Madhya- līlā, 13.136] “We may be very low, but You are so high. You are so great. You are so noble. We are lowest of the low. But You are noblest of the noble. So it may be possible. We are poorest of the poor. We are half civilised, jungle class of maids. But You can do anything and everything. Our hankering is this; that we want to live with, in a family manner, and nothing less than that can satisfy us.” *Gehaṁ juṣāṁ api manasy udiyāt sadā naḥ*. “Concrete transaction of giving and taking, very thick and thin way, so close contact, if it is possible.”

And the devotee:

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas tebhya jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ [tebhyaḥ tāḥ paśu-pāla-paṅkaja-dr̥śas tābhyo ‘pi sā rādhikā preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]

[“There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are

engaged there spontaneously in the Lord's loving service. Among all devotees, however, the gopīs are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the Vedas, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the gopīs, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of gopīs during the rasa dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places?"

[Upadeśāmṛta, 10]

And premaika-niṣṭhā Uddhava he says that:

āsā maho caraṇa-renu-juṣām aham syām, [vṛndāvane kim api gulma-latauṣadhīnām yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm śrutibhir vimṛgyām]

["The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the Vedas. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [Śrīmad-Bhāgavatam, 10.47.61]

How to measure that this is the standard given by the Bhāgavatam, how the nearness and dearness of the Lord is flowing in what way? Step by step going up, the Uddhava stands as staircase.

Kṛṣṇa Himself He pronounces this śloka, "From Brahmā to Śiva,

Saṅkarṣaṇa, Śrī, Myself, more than you Uddhava.”

And that Uddhava says, “I want to have the feet dust of those damsels of Vraja.”

In this way it can be measured like so many staircases it is proved that where is that position: in Bhāgavatam we get it.

And Mahāprabhu has given through His disciples. They have given in details how it is possible that jñāna-sunya-bhakti is above this jñāna bhakti. How jñāna-sunya-bhakti, why jñāna-sunya-bhakti? Oxymoron or something, virod alaṅkāra [?] jñāna-sunya-bhakti, what is this? When I came to read this from Rāmānanda-saṁvāda, when jñāna-miśrā-bhakti, “Eho bahya, age kaha ara.” [Caitanya-caritāmṛta, Madhya-līlā, 8.59] jñāna-sunya-bhakti, “Eho bahya, age kaha ara.” Just a club on my head, ‘What is this, revolutionary, the most revolutionary remark: the jñāna, the knowledge, goes to hell, what is this? What higher thing can be there that the knowledge,

na hi jñānena sadṛśaṁ, pavitram iha vidyate

[tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati]

[“Among the aforementioned practices of sacrifice, austerity, and yoga, there is nothing as pure as divine knowledge. After a long time, a person who has achieved perfection in his practice on the path of selfless action realises such knowledge spontaneously within his heart.”] [Bhagavad-gītā, 4.38]

Nothing is so pure as knowledge in the universe. Nothing is so pure as knowledge, in comparison of course with this matter. Knowledge is the purest thing ever found in the world, and that is being trampled down under foot. Jñāna-sunya-bhakti, summarily dismissed jñāna, that I shall

know, that I can know, that I am such a proud that I can know the Infinite. But it is false attempt, wild goose chasing. That is suicidal to you. It is impossible that finite can know Infinite. So stop it, this mania, that you'll be able to know everything, being a point you'll be able to measure the whole infinite knowledge, this is nothing but mania. You will be subject and the whole infinite that will be object to you, it is a mania. Give it up. Come to the concrete reality. What is that?

You have got your place. You take such a pose, infinite can do anything and everything. He can come to you, take such a method, accept such a method, draw Him to you He can do anything and everything. He can come so close to you, in any position you are, He can come there. So give up this vanity in your attempt to know, to finish Him, to imprison Him in your knowledge cell, of knowing faculty. Give up and come to the plane where you are nothing, dainya, the negativity, and the positive will come to embrace you. The Infinite can come to you. He's Infinite. He can do anything and everything for you. So take that plane. Put your application in that department and you will be blessed, your heart will be fulfilled, your thirst will be quenched, in that plane. The plane of love, and that love also not calculating love, affection not calculating, without calculation, the automatic stage. You are to surrender yourself to certain extent. Your faith should be so much increased that you'll have entrance in the automatic wave.

And there the Yogamāyā: the everything, your affinity about religion, non-religion, society, guardian, everything disappears in Vṛndāvana, only Kṛṣṇa. Kṛṣṇa is everything. He's all in all. If there be anything that is wholly dependent on Him, He's the sole proprietor, master, dealer, giver. And I have got no other alternative so far for my purpose, wholesale, that is necessary. And you are to gain, get your highest benefit from that stage of mind, of yourself. That sort of posing will bring for you your highest desired result. That was given by Mahāprabhu from Bhāgavatam.

And Devaṛṣi Nārada gave so much stress on that he gave stricture to Vyāsadeva. "What have you done? What you've done in the name of religious Ācārya, you have committed rather treachery to them."

Dharmma-kṛte 'nuśāsataḥ, svabhāva-raktasya mahān vyatikramaḥ.

[jugupsitaṁ dharma-kṛte 'nuśāsataḥ, svabhāva-raktasya mahān vyatikramaḥ yad vākyato dharma itī taraḥ sthito, na manyate tasya nivāraṇaṁ janaḥ]

[“You have committed a great wrong. In your injunctions of religious duty for the masses, you have sanctioned condemnable worldly works for fulfilment of mundane desires. The masses are already by nature attached to condemnable worldly works for fulfilment of mundane desires. It is a great wrong because the worldly masses will conclude that your messages alone are the central religious duty. Even if they are taught by other knowers of the truth to refrain from those worldly works, they will not accept those teachings, or, they will not be able to understand them for themselves.”] [Śrīmad-Bhāgavatam, 1.5.15]

“Misguided, misdirection, you have misdirected them, you have cheated them, as a traitor, what you have recommended in the name of religion and the name of pure devotion, or duty. What is that? The very slight connection of that higher truth, that can suffice, inundate the whole.

And if that is absent, the whole world, the prosperity given, that is all dead matter. That will be a rotten thing, the carcass, the shell. So what have you given?”

tad-vāg-visargo janatāgha-viplavo, yasmin prati-ślokaṁ abaddhavyaty api nāmāny anantasya yaśo 'nkitāni yat, śṛṇvanti gāyanti gṛṇanti sādhaḥ

["On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."] [Śrīmad- Bhāgavatam, 1.5.11]

Something like that.

na yad vacaś citra-padaṁ harer yaśo, jagat-pavitram pragṇīta karhicit

tad vāyasaṁ tīrtham uśanti mānasā, na yatra haṁsā niramanty uśik-
kṣayāḥ

["Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there."] [Śrīmad-Bhāgavatam, 1.5.10]

Without that everything is nothing. And with Him so many nasty things there also may be utilised. What in our consideration is very bad, that also may be utilised. Such a thing is He, and without Him whatever you'll deal that is only a manner of deception to the outside and nothing else. The reality is He: all [else] sham. That should be the purpose of all your dealings, talking, hearing, breathing, eating, everything, must have some tinge, some colour, some recollection, some sort of relation with that object. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Earlier Mahārāja you had told me once you were delineating a story about Bhaktisiddhānta Saraswatī Ṭhākura, that at later stage he started handling money and giving out money as if it was the family of Rādhārāṇī, and that was the highest concept...

Śrīla Śrīdhara Mahārāja: In Purī before a month or two months before his departure he's handling money in Purī, that Puruṣottama Maṭha, that Caṭaka Parvata, his bungalow. And I was told, there was some anomaly in my mind that he's talking with us, having discourse of such a higher type, and so many questions came. It seemed to be disturbing in us. But I was told that that is the duty of Rādhārāṇī. And before this, for some time Prabhupāda used to, he liked to use this word, majadooma [?] Rādhārāṇī as majadooma [?] We heard from his mouth many a time that 'Rādhārāṇī is the majadooma [?] the leader of the household affairs of Kṛṣṇa, of Kṛṣṇa, majadooma [?] So She's responsible to look after the whole family of Kṛṣṇa. It is Her responsibility to look after everything.

And Prabhupāda from the beginning I heard from him in the Maṭha, that, "Whatever is necessary here, I should have done everything but I can't do. So they have come very kindly to assist me. But it is my responsibility, from the sweeping, cooking, [?] everything, it is my duty, as a family of Mahāprabhu, Kṛṣṇa. So I should attend everything but I can't. I'm a limited person. I'm a person with limitation. I can't do it all, so Kṛṣṇa has sent them to help me."

From the beginning, many a time I heard this from him. And lastly it was remarked that majadooma [?] he used to say that, "It is the duty, his responsibility to look after every affair there."

So only to have discourse to advise the disciple that is a part of his duty,

not the whole thing. The scholarly delivery of the lectures: that is not the be all and end all in the life of an Ācārya. And jñāna-sunya-bhakti, the service of that type, that is the main object of life.

In my young days I was very much indifferent to the ladies with some hateful attitude. Generally in the śāstra, the śūdra and the strī, they're given lower position. And in the family of smārta I had that sort of knowledge, and anyhow not only irreverent but with something of contempt. But when I was from five to eight I was educated in a parsala [?] in my mother's house. At that time one of my aunts, mother's elder sister, she was a widow, from childhood, young age, without issue, she looked after me. And then when grown up, I had already come to my own house and school education, then college education, I had gone to visit that maternal uncle's house.

And that aunt, she remarked, my, that nature, and suddenly she came with this remark that, "Don't despise the ladies, the females, because they're of the same rank with Lakṣmī herself." That she remarked suddenly. I did not expect such remark but anyhow she detected my attitude and came to say to me that, "Don't despise them. They're the, jati laksmi jati eka jatalam [?] They're of the same rank with Lakṣmī Devī."

Suddenly that came, and that created a change in my mind. That weakness may be in me but why should I look hatefully to the external atmosphere, environment?

Then gradually, Rādhārāṇī that is our highest goal, She has accepted, Gurudeva has given that direction that our highest fate, fortune, is entangled with the feet dust of that lady type of service. That is the highest type of service.

Anyhow by the grace of Mahāprabhu, then perhaps I got the second connection with Mahāprabhu in my college life when a fourth year student. On some such occasion it came a great disappointment about

the worldly achievement. And when I was on fire at that time suddenly some book about Śrī Caitanya Mahāprabhu, that Amniya Nimāi Carit came to me and I devoured that wholesale. The grace of Mahāprabhu came and took me, drew me towards this world.

Then that Bhāgavatam, of course Bhāgavatam was in our house, that paṇḍita family, so the Purāṇa, the Bhāgavata, the Gītā, Mahābhārata, all these cultures with the study and sakta, śāstra also that was the cultivation, discussion about them was in vogue there.

But anyhow, when I was twenty three then Mahāprabhu entered in my, He gave the feet dust on my head and I was turned towards this. Before that some attraction in Rāmacandra I had towards Rāmacandra, not Kṛṣṇa. But attraction for Kṛṣṇa came through Mahāprabhu and Gītā. Through Gītā, I had some attraction for Gītā. And Bhāgavatam also I considered in my childhood too high, something mystic, a mystic book, Bhāgavatam. And Gītā I was quite at home, when reading Bhagavad-gītā. But when Mahāprabhu entered my heart there was a diabolical change, took me, and from that time the highest mystic personality of Rādhārāṇī, through Mahāprabhu, that captured me.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. These things are not to be spoken. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Let them be graceful on me, a tiny soul. Any moment I may be cast anywhere, to the hell. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

jagāi mādhai haite muṇi se pāpiṣṭha, purīṣera kīṭa haite muṇi se
laghiṣṭha mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra
pāpa haya

[Kṛṣṇadāsa Kavirāja Goswāmī says: “I am worse than a worm in stool. When Jagāi and Mādhai came in the relativity of Mahāprabhu they were considered to be the worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a

great sinner that whoever will hear about me, dirt and sin will enter him through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish.”]

[“I am a person of the worst type, but the grace of Nityānanda Prabhu possesses such a high degree of disinfection that He has given me so many things: He has taken me to Vṛndāvana and has given the relationship of Rūpa, Raghunātha and Govinda. There is no qualification in me but all is the grace of Nityānanda Prabhu. It is shameful to speak about one’s own life but still I do this. Why? If I do not do so then I shall be ungrateful to the grace and magnanimity of Nityānanda Prabhu. So fallen am I but Nityānanda Prabhu has given me all these things: Vṛndāvana, Rūpa, Sanātana, Govinda, Mahāprabhu, Raghunātha Dāsa and so much else. It is all the gift of Nityānanda Prabhu. It is His unconditional gift to this one with no qualifications, and therefore I have mentioned: ‘Yes I have such things.’ If I do not say so then I shall be an offender to Nityānanda Prabhu’s grace, so I am compelled to confess that I am so sinful and fallen but by His grace I have received these things.”] [Caitanya-caritāmṛta, Ādī-līlā, 5.205-6]

How? Humility, the standard of humility has been shown to us. It can reach to what standard. Purīṣera kīṭa haite. Kavirāja Goswāmī, the giver of the greatest book, grantha, in the world, Caitanya-caritāmṛta. According to my consideration that the greatest, noblest, highest, book in the whole of the world, Caitanya-caritāmṛta. And the giver of that book he’s describing his position.

“Who am I? And now how I have been improved to a particular most desirable position, I can’t deny, because then I should be a traitor to my Gurudeva. His grace demands it properly to say that I have got something. I have got something. I can’t say that I have not got anything. I have got something. And that is only by the grace of my Gurudeva, Nityānanda Prabhu. But out of consideration of that grace, what is my position? My position is so mean, so low, so mean. So, the world from any position, wherever you are, if you come to catch the link, you will have, you may attain the highest object of your life, the highest fulfilment

you can get. I am, I stand witness to that.”

In this way Kavirāja Goswāmī is encouraging us that from the lowest we can go so high, so high, and that is the peculiar qualification of the grace of Caitanyaadeva. “Anyhow come and join this call of Nityānanda. Whoever you are it does not matter, but only accept this medicine. Then he’ll go up, this Brahmā, Śiva, etc., laulyam api mūlyam ekalaṁ.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

[“Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.70]

Come to Gaurāṅga. Come to Gaurāṅga, and at once you’ll be purified to such an extent that you’ll be fit in the service of Kṛṣṇa in Vṛndāvana.

Hare Kṛṣṇa. Nitāi Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, you were saying that Ācārya, that personality who is bringing or offering the mādhyama concept in the līlā of Śrī Kṛṣṇa, he’s even on a higher platform than the Paramātmā feature of the Lord.

Śrīla Śrīdhara Mahārāja: Paramātmā, certainly, why is Paramātmā conception is very meagre thing.

Bhakti Caru Swāmī: Is it that the outside manifestation of Paramātmā which is the Guru which is the sambandha Guru he leads up to Baladeva only?

Śrīla Śrīdhara Mahārāja: No. Guru may be higher and higher, though in the line of potency, but he can give higher things.

Bhakti Caru Swāmī: Yes, but initially he's the sambandha-jñāna, he's representative of the sambandha-jñāna?

Śrīla Śrīdhara Mahārāja: Nothing to do with Paramātmā. The yogīs are not concerned with Paramātmā. That is direct recruitment through the, His agent. From any position according to sukṛti the representative of Kṛṣṇa, the agent comes and he may take him direct towards Vṛndāvana without going to Paramātmā, to Vāsudeva conception, to Nārāyaṇa conception. He may be recruited in a different way. It is not necessary that he will have to pass through this Paramātmā, the Kāraṇārṇavaśāyī, all these things. He'll be taken so quickly, though these planes will be crossed, but unconsciously he may pass away through those stages. Those stages of our thought should be passed away, we must pass through, but unconsciously also we may be taken quickly without touching those stations, a special train: a special train without touching those stations. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

But still, in Bṛhat-Bhāgavatāmṛta Sanātana Goswāmī has shown how a devotee is passing through different stations, touching this station, then

another station, then another station, to prove that this is higher than that, this is higher than that. To prove that he has stopped in different stations when taking Gopā Kumara to the highest position. But without touching those stations also one can go direct.

And Bhaktivinoda Ṭhākura has written in Caitanya-śikṣāmṛtam, the kaniṣṭha adhikārī if fortunately comes in touch of uttama adhikārī, very easily he may pass through madhyama adhikārī which is very dangerous, as well as very argumentative. Madhyama, argument not in the kaniṣṭha adhikāra nor in the uttama adhikāra, but in madhyama adhikāra so many, that vicāra, this is good, this is bad, this is higher, this is lower. All this within the jurisdiction of madhyama adhikāra, and that is dangerous. Sometimes a madhyama adhikārī coming in contact with a greater, demonic argumentative man, he may come down. But kaniṣṭha adhikārī if he comes fortunately in direct connection with uttama adhikārī, unconsciously he may pass through madhyama adhikāra into uttama adhikāra. It is possible. If ruci, a real taste is created then no phase of argument can take us away, if the ruci is there. The kaniṣṭha adhikārī he may attain that ruci, his real taste for the thing, then the jñāna adhikāra, whether this is good, how that is bad, how that is good, this can be eliminated. This sphere can be eliminated and from the lowest position, if he accesses the ruci, through that he can enter into the land of ruci, the love, without caring for the stage of argument, this is good, this is bad, all these things.

jñāne prayāsam udapāsyā namanta eva jīvanti san-mukharitām
bhavadīya-vārtām

[sthāne sthitāḥ śruti-gatām tanu-vān-manobhir ye prāyaśo 'jita jito 'py asi
tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental

narratives of Your pastimes, which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [Śrīmad-Bhāgavatam, 10.14.3]

_____ [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

[?]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, if a person enters Vṛndāvana can he again become conditioned?

Śrīla Śrīdhara Mahārāja: No. From that stage none can come back. Sometimes it may seem, but that is only apparent, that is a part of līlā, no deviation proper is possible from that position. In different Purāṇa it might have been shown like that, but that is a part of līlā, play. In some Purāṇa it is mentioned that perhaps Subal or Sudama and Rādhārāṇī casting curse to one another for some trouble and they had to come down to this world, in this way or that way. But that is part of līlā. That is not real fall from that plane.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ] yad gatvā na

nivartante, tad dhāma paramaṁ mama

[“My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode.”] [Bhagavad-gītā, 15.6]

Once attained, none is cast off, cast down, thrown down from that plane, yad gatvā na nivartante.

ābrahma-bhuvanāl lokāḥ, punar āvartino ‘rjuna mām upetya tu kaunteya, punar janma na vidyate

[“O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.”] [Bhagavad-gītā, 8.16]

Then yad gatvā na nivartante, tad dhāma, that in-carrying current, the current automatically carrying towards the centre, the land of in-carrying current. And out-carrying current is this here, land of misunderstanding. Yad gatvā na nivartante, tad dhāma paramaṁ mama. How sweet, the assurance, very sweet, this tad dhāma paramaṁ mama.

“That is My sweet land, sweet plane.”

No treachery, or pushing one back, pushing down. No such injustice. That is all finished. The possibility of injustice is banished from there. And the more we approach then more justice mix into mercy. Justice also vanishes, making presentation of us the land of mercy, sneha, dhaya, m̄yā, mamata, love, prema. What is very lowest, that also seems to be very good.

Kanacana padma locana [?] There is a verse in Bengali: “To a mother a blind son seems to be like a lotus eyed son.” That is, the affection shows like that, the land of affection, everything is shown in its bright aspect, attitude. Bright side meets of everything there. Hare Kṛṣṇa. Hare Kṛṣṇa. There is such a land. That is our hope. Gaura Haribol. Gaura Haribol. All of us we must aspire for such soil to live on, to live in.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Yesterday Mahārāja when we were coming on the train there was one singer, I think he was a bāula, so he came to our compartment and he was singing one song, _____ [?] So it was very, and he was a good singer also, very nice voice, and _____ Prabhu gave him some money it was very appealing [?]

Śrīla Śrīdhara Mahārāja: Bhaktyam ekaya grahyam [?] Bhakti alone can give you that position. Bhaktyam ekaya, kevala bhaktya. But what is the real nature of that bhakti, that I want to ask you Mahasayi Bhayu [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. [?]

End of 81.12.13.B

81.12.13.C_81.12.14.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: So Mahārāja, when somebody comes in contact with the Kṛṣṇa consciousness movement, is that because of his own past pious credits, like puṇya, or is this causeless mercy of Caitanya Mahāprabhu?

Śrīla Śrīdhara Mahārāja: This is not puṇyam, that is called sukṛti; that is another type of puṇya that is of permanent nature. Puṇyam is generally reached in the relative world, in the world of misconception that is good and bad, puṇya is the cause of the good. But that is nirguṇa, free from all this good and bad in miscalculation.

Just as in our dream we can have a good dream and a bad dream, but all is false in the general sense. So here, good and bad in the calculation of this plane, wholesale is mistake, erroneous. So good and bad has not much difference, this is flickering.

And that is the real good from above, transcending this sphere; that is nirguṇa, guṇātīta. There is another plane which is free from misconception. Any energy we can collect from that quarter within us, that is sukṛti. And that sukṛti if it is accumulated to a certain stage then it produces something like śraddhā. And the nature of śraddhā is this, that

if I can get one the whole thing is got. That type of knowledge rises in one's heart. If we put food into the stomach the whole body is fed. So if I discharge my duty towards the central truth, the whole universe will be served by me. My duty to the whole will be done. This sort of faith arises in one's mind and that becomes śraddhā, the name is śraddhā, and the śraddhā is developed and takes to the stage of divine love. And there we can meet the whole personified, the Absolute as Personified, madhyam akriti, to my plane, approachable by me. In this plane, in this way, we can meet Him.

Only the length and breadth and height, that is not the be all and end all of the highest entity. And at the same time, the opposite, what is within, the atom, then electron, then within electron there is something, and within that there is something. That least position, that is not the highest phase. The biggest and the smallest, that is not the highest phase. Just as elephant is not greater, a man is greater. The standard is in another way. So also, the madhyam akriti, the Absolute means not the biggest, Absolute means not the minutest, the Absolute may have everywhere, and in His personality and in His loving personality He's found in the best conception, the central conception, the highest conception there. So we can come to meet Him there. Am I clear? No, somewhat?

Devotee: Yes. So it is not quantity, nor is it the smallest, but the quality, as you say the middle.

Śrīla Śrīdhara Mahārāja: Ah, middle. It is another plane where this physical measurement surveying has got no value. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: So in Bhāgavatam it's stated that, "What kind of pious activities are performed by..."

Śrīla Śrīdhara Mahārāja: Pious means that nirguṇa, sukṛti, in that sense it has been used as pious. Not ordinary, because this is all filthy. And Kant has also said that, “No work can be absolutely good.” You take anything, suppose you are attending a patient, you are administering diet, service as in diet, and medicine. The medicine and diet come from the vegetable or animal kingdom, so to prepare that medicine and diet so many animals have been killed. So whatever you will go to do in this plane you cause some injury, some harm in the environment. Your existence is only creating nuisance. With the breath so many germs are being finished. With devouring food so many insects you are devouring. In this way you are putting step and the pressure of the soles so many germs are being killed, and again in the water, so many germs in the water, devouring, killing, jīvo jīvasya jīvanam.

[ahastāni sahaṣṭānām, apadāni catuṣpadām / laghuni tatra mahatām, jīvo jīvasya jīvanam]

[“Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another.”] [Śrīmad-Bhāgavatam, 1.13.47]

No animal can live without causing death to so many lākhs of animals. So the very existence here in this plane is a nuisance and reactionary. And for this reaction, to every action there is equal and opposite reaction, we are going up and then going down, up and down, up and down, in this way the moving. The human beings taking loan from the vegetable and animal kingdom, as a reaction they have to go down, and they will again come and the loan should be cleared, in this way going up and down.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna [mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

Pāpa, puṇya, in the land of misunderstanding it is going on in that way. So no action can be pure here in this mundane sphere. Everyone's movement is causing disturbance to some other soul. They are also, by their karma, have been forced to accept that position of the lower animals, lower creation. So this is not a perfect world. Everyone is doing some mischief to another. Without that none can maintain his existence here without causing disturbance to the environment, none can maintain his existence. The atmosphere is so wrong, so filthy, so we are to get out of this sphere. And what of the calculation of good and bad, that is only for the time being.

I am holding higher position for a few minutes, then I shall have to go back, go down, and who is in down he will come up. In this way the rolling, we are in the midst of that wave.

But we are to go out of this circular, vicious circle outside, and that is the land of service, unit, dedication, devotion. Everyone is a, just as here everyone is an exploiting unit, but in that plane everyone is a dedicating unit. Dedicating unit, that is the inner nature of every soul, dedicating unit. But here anyhow they have come, have become exploiting units, this outer world, everyone lives by exploitation, and there everyone lives by service, by dedication, the purest. And that is helping one another to be purest and purest, the diabolical difference. The land of service, land of

dedication, land of devotion, it is possible, it is noble. Everyone is dedicating and they can live by that.

In a train, one who wants to enter into the boggie, everyone thinks, 'I shall go first, I shall go first,' there will be competition, fight. And that may be just the opposite, 'No, no, you, old man, you go first. I am young, I shall go last.' That attitude also may come.

So there, everyone, 'No, no, I must, you go, you go ahead, you get the benefit. I shall take the remaining. You take first.' The competition is of that type there. In every aspect of life they deal with dedicating spirit and that is the nature of that plane, that land.

Gaura Haribol. And it is noble, we can think it out from here, there must be a noble. Then renunciation, that dynamic renunciation, every moment, every second the renunciation is showing its dynamic character. And generally renunciation is noted as complete withdrawal from this land of exploitation. That is to be a zero. That may be compared with a sound sleep, the stage of sound sleep. But however after long time a slept man again comes to rise, he's awake in the same sphere. So renunciation cannot be complete. It is a marginal, imaginary line, or plane.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ [āruhya kṛcchreṇa param̐ padam̐ tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [Śrīmad- Bhāgavatam, 10.2.32]

Because they have not come to the realisation of the Truth Absolute so their calculation is mistaken, aviśuddha-buddhayaḥ, āruhya kṛcchreṇa paraṁ padaṁ tataḥ. After much affliction and much diligence they have climbed up to the highest position of this world. But if they do not catch the current which is begun from there towards centre, then he will have no other alternative but to come down to this plane again, repetition. Gatha gatam karma karma lavante [?]

naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ
nirañjanam kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma
yad apy akāraṇam

[“Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?”] [Śrīmad-Bhāgavatam, 1.5.12]

Gaura Haribol. Gaura Haribol. Gaura Haribol. They are the, these ślokaś are the milestones, like milestones. We can gradually walk to a particular stage and then another milestone. In this way we can make progress. But if we catch a bus or an aeroplane, unknowingly we can pass over...

...

Devotee: Some devotee, I heard from him that vitamins are already in the body, that there is no vitamins in the food.

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He heard from somewhere that the vitamins are already in our body. It does not have to be supplied from external food however.

Śrīla Śrīdhara Mahārāja: In some particular condition it may be so. In the case of the yogīs they may even take from the air the necessary food and dissipation is very meagre. In this way without taking food from outside they may stay for long time, long time. But they're also not free from creating disturbance in the environment; the shaspashas [?] so many other things. And also, more in the fine stage, the thought, even thought has got its reaction outside. Not only action, but the thought, if it is of evil character it will have some effect in the environment, and this will also get reaction, it will fetch reaction for that. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So not only physical action but mental thought, mental waves also, they're also carrying many filthy things.

Devotee: There is that story about one śūdra who was reading Bhāgavatam in Lord Rāmacandra's kingdom...

Śrīla Śrīdhara Mahārāja: Bhāgavatam, making penances.

Devotee: Making penances.

Śrīla Śrīdhara Mahārāja: And by order of Vaśiṣṭha a brāhmaṇa came who is the dead body of his son, "That why my son in such young age is

meeting death? I am told that by the sin of the king it has been, occurred.” Then Rāmacandra referred it to Vaśiṣṭha and Vaśiṣṭha after meditation he says, “Yes, there is something wrong in the kingdom, a wrong wave. And what is that? The śūdra means samuk [?] he has commenced a severe type of penances. Then what should be done? He should be beheaded.” Rāmacandra approached him and beheaded.

When I was delivering lecture in Dacca University one student from the post graduate, Mohammedan student, after, when I began lecture I told, everywhere, that don't disturb in the middle of the lecture but after the lecture is finished, any religious question you may, you are free to take with. Then the lecture finished and the Mohammedan student, of first post graduate college I was told, he came with this question. “According to you, Rāmacandra is the ideal king we are told. But why Rāmacandra beheaded that śūdra who was only engaging himself in penances?” That was his question.

I also answered according to my conscience, That what is śūdra? Śūdra means it comes, the origination from śūtra jartu [?] śūtra means śoka, one who's a victim of mourning, lamentation, he's reckoned as śūdra. Then, who has got to lament? Who makes much of this material, transient property, who knows his wealth only this transient thing, he's compelled to lament because it will vanish, it won't stay. So śūdra is he who makes much of the material property. And with that tendency he has commenced penance. What is the meaning of the penance? A particular process by which one may acquire much power, subtle power, that is tapasya. Then the śūdra, he has begun a subtle practice that he'll get much power in his hands, as it was seen in history, that Rāvaṇa, Kumbhakarna, Hiraṇyakaśipu, made much penance and acquired much power. And then what was the result, the consequence of such tapasya? A great disaster was created in the universe. So many men killed, wars, devastation, all these disturbances in the atmosphere, and as the result of that he will have to suffer the consequences of that, those actions, of this. Then what is the benefit by their tapasya? Because he's of śūdra mentality his aim is the achievements of lower thing and the reaction will have to suffer in the same, so that was nipped in the bud. I answered.

Then that man was silenced. And there the Principal was some Haridāsa

Bhaṭṭācārya of Vaspara Paṇḍit [?] School. Then he appreciated it very much and came to me, “To answer such questions in such a way it is not very easy. You are acquainted with different thoughts of the world. You have silenced him.” In this way he eulogised me much. So, what was the question?

Devotee: You were saying Mahārāja that thought even can create real...

Śrīla Śrīdhara Mahārāja: Ah, the śūdra means that, Rāmacandra [?] Boil is coming up, and by homoeopathic something is dealt in such a way that it cannot come up, nipped in the bud, the poisonous flower nipped in the bud, something like that. He is also saved from such bad action of his own, and the world is also saved from the effect of his bad action. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So sometimes what is seen to be cruel, the mother whips the son, ostentatiously, apparently it may be very cruel, but she's saving by punishing the son, saving the son, not doing a bad action in his future time. So coercion is not always bad.

Devotee: Mahārāja, [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja once told a story about this boy who used to live with his aunt, and because the aunt was very lenient the boy grew up to be very bad. So at a latter age he became a murderer, he used to kill people, so he was put into the jail. And so the aunt one day came to visit the child and when the child was speaking to the aunt, she put her ear near the bar. And at time the boy took the ear off the aunt and then said that, “If you were stricter with

me when I was younger I would not be in this predicament now.”

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?] She came to visit him in the jail, so because she was probably old she went to hear with her ear close to the bars. So that boy just pulled her ear out, and said that, ‘Actually you should have...

Śrīla Śrīdhara Mahārāja: There is a story, we have read it in Bodhadaya [?] or some books of the younger age, so indulgence, sarshan [?] Even Yaśodā is whipping Kṛṣṇa, ha, ha, ha, ha, ha, what more you want? The place of ruling, the controlling of the son in vātsalya-rasam, it is quite natural, and it has got some effect in this plane also. Though otherwise the jail, the law, the criminal, to punish the criminal, why these things can be explained, if it has got no value?

Devotee: Mahārāja, a tree, does it have more than one soul, living entity in it? Because when you take a branch of a tree and you put it in water and then you put it in the ground it will grow another tree.

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: [?] Is there more than one soul? Because he’s giving the example that if you take a branch of the tree and plant it in the earth it will again grow to be another tree.

Śrīla Śrīdhara Mahārāja: No. But so many souls are wandering, and whenever they get the chance they enter there. Not many souls in one tree, or the potato and so many things, potato although cut by pieces and it is put into the earth, the different tree will come, potato. But the wandering, innumerable souls are wandering, seeking the opportunity of their proper birth to come down in the atmosphere. And whenever they get some chance, yes, just as when there is union in men and women, some soul enters there. They're waiting for the chances, and nature supplies that accordingly. So many prison houses and the culprit is pushed in one place, in particular cell, different classification, so many types of prisons houses, rooms, and the culprit is there and he's pushed there, in this way. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

...

...in His character, that so many men attracted by that are wandering through the streets, like so many birds as they make their shelter in the tree, these persons also attracted by the nature, by the beauty of Your character, they're wandering and making shelter under the tree.

bahu veda vihangā vikrācāryaṇa [?] And eat by begging, don't care for their staying comfort, bodily comfort. The sweetness of Your character has attracted him. Lakṣmī Devī herself, she's also attracted by Your character, what to speak of women, half civilised in the jungle. That we should be attracted by the sweetness of Your character, it is not a big thing. The sweetness of the thought, of the ideal, that has attracted, and we must be faithful to our ideal. What brought us here, we must be faithful, we shall try to keep up the faith, and we may not be...

Akṣayānanda Mahārāja: Deviated.

Śrīla Śrīdhara Mahārāja: Must not allow ourselves to be deviated or to go on other...

Bhakti Caru Swāmī: Blind alleys.

Śrīla Śrīdhara Mahārāja: Blind alleys. Let the Lord save us, the Gurudeva save us. There may be so much temptation that may misguide us, mislead us. Let the Lord save us from those temptations which may come when we are given chances in the higher position. A position is a very dangerous thing, pratiṣṭhā. From the name and fame many things may come towards us, so let us be saved from that. We may be true to our own self, true to the Master, true to our ideal; that is the highest wealth in us. Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. We are idealists, not realists, but ideal realism; we have faith in ideal realism, like Hegel's ideal realism. Die to live. Die to live. And Reality is by Itself and for Itself. Reality is not subservient to anything else, then He's no reality. Reality is for Itself. And die to live. Mahāprabhu says:

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye,

[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment's hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."] [Caitanya-caritāmṛta, Antya-līlā, 4.55-56]

"In this moment I am to die hundreds of times, crores of times, but this dying standard is nothing. Your physical body is false thing, and offering

some false things to Him I want to say that I have done so much. That is all negative things.”

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

Śrīla Śrīdhara Mahārāja: Satyavak Prabhu? Any one of the Ācārya's come in Māyāpur?

...

Talk about Kṛṣṇa, nothing else, He's the reality, He's the desired end of your life, not only of yours but of everyone.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]

[Prahāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”] [Śrīmad- Bhāgavatam, 7.5.31]

Ordinary people they can't understand that their real interest is inside, inside the world, not with the apparent side. Everyone, from the core of his heart, is only enquiring after Kṛṣṇa, the Lord of love, the Lord of beauty. Everyone is in quest for that, but they cannot feel them, cannot understand that. But only help them to rouse in their mind that they're in quest of Kṛṣṇa and nothing else. Nothing can quench their thirst, inner thirst, but Kṛṣṇa. Nothing can quench the thirst, that inner continued thirst all along, life after life, for thousands, crores of lives are going away searching, searching for something. And what is the object of that search? No less than Kṛṣṇa consciousness, that is the beauty, the love, the harmony, such guardian, who can engage the whole of your demand.

Prati aṅga lāgi kānde, prati aṅga mora [From Jñāna Dasa's Vaiṣṇava-padāvali (Anthology of Vaiṣṇava Songs) quoting Śrīmatī Rādhārāṇī: "My every limb is crying for the respective limb of My Lord; not only My Self, but every part of My Body earnestly aspires for the corresponding part of My Master's."] Every part of your existence can have corresponding engagement only from Him and none else. That is Kṛṣṇa conception, He can engage you wholesale. Other conceptions of gods also cannot do that, cannot do that. So Mahāprabhu came with Kṛṣṇa consciousness.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

And that is the greatest boon to the world, the greatest gift to the world ever known. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The depth can be fulfilled up to the deepest portion of our life can have satisfactory engagement with Him. Gaura Haribol. Gaura Haribol. None can satisfy our thirst but Kṛṣṇa. Gaura Haribol. Gaura Haribol. So, the Ācāryas that have got such realisation and that are trying to spread this wealth all around, how great they are, how useful they are in this world, none else but them. Hare Kṛṣṇa. Kiti-pāvana, cataro kiti-pāvana [?] These four sections of Vaiṣṇava Schools they are spreading this sort of idea, somewhat common and different, more or less they all are purifying this world.

Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So you are so fortunate, leaving everything aside, come to such a centre, to utilise your life in the connection of the service of the highest conception of divinity.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Now that gentleman perhaps gone to Calcutta: that Navadvīpa Prabhu?

Akṣayānanda Mahārāja: Yes, this morning he was going.

Śrīla Śrīdhara Mahārāja: He has gone? Do you know about Navadvīpa Prabhu, who was living at Māyāpur?

Devotee: I was looking for him this morning but I could not find him.

Śrīla Śrīdhara Mahārāja: Today he might have left for Calcutta, on his way to, America?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. He'll go straight to New York, or where?

Akṣayānanda Mahārāja: Los Angeles.

Śrīla Śrīdhara Mahārāja: Los Angeles.

Devotee: Is it? I think he said he was going to New York.

Akṣayānanda Mahārāja: New York, excuse me, sorry, New York.

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Nitāi. Nitāi. Mahāprabhu. Gaurāṅga Sundara.

Many devotees came from Dacca side. One Tīrtha Mahārāja, old Tīrtha Mahārāja, and Vāsudeva Prabhu, Sundarānanda who was the editor of Gauḍīya-patrikā, and many books also he composed. Then the present Ācārya of Māyāpur, Kṛṣṇa-kanti Brahmācārī, now Śramaṇa Mahārāja. Vana Mahārāja in Vṛndāvana, he also comes from Dacca, many others. This Mādhava Mahārāja, he also comes from Dacca, but though he was brought up in maternal uncle's house in Paripur [?] And Bhakti-sāra Āśrama, he also comes from Dacca, so many.

_____ [?]

Nitāi Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu. Gaurāṅga Sundara. Nitāi Gaura Haribol.

Devotee: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Devotee: In the fourth canto in Bhāgavatam, Sunīti, the mother of Druva Mahārāja, she instructed Druva Mahārāja to go to the forest and search after Kṛṣṇa. Later, when Druva Mahārāja attained perfection and he was going back to Godhead, and he's waiting for the, he said he would not go back to Godhead unless his mother would come also.

And Swāmī Mahārāja writes that his Guru Mahārāja Śrīla Bhaktisiddhānta would say that, "I hope that I have got one disciple who is so powerful that he will take me back to Vaikuṇṭha with him."

So my question is that, in some case could a spiritual master have a disciple who was more powerful than he himself?

Śrīla Śrīdhara Mahārāja: Sometimes it may be possible. When Lord Himself He becomes disciple, Kṛṣṇa becomes disciple to Sandīpanī. Mahāprabhu becomes disciple to Īśvara Purī. So some incarnations or some Vaiṣṇava of higher position they come to do, to discharge some duty here, and they, according to show the real process they accept

some Guru. In that case it will be like that, the formal acceptance of Guru. This is also possible. And also in particular cases one who has got greater sukṛti, then he comes here, only the same thing in the process of accepting some Guru. Then his previous tendency asserts and takes him to high position.

Rasikānanda, he was also disciple to Śyāmānanda, but in Rasikānanda higher symptoms of devotion were seen. It may be possible in rare cases. That is like līlā, as the Lord Himself comes and accepts Guru, so also some advanced devotees they also sometimes come here and they...

yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ sa yat pramāṇam kurute,
lokas tad anuvartate

["Whatever action is performed by a great man, the general masses imitate and follow. And whatever standards the great personality sets by exemplary acts, the whole world pursues as the right conclusion."]
[Bhagavad-gītā, 3.21]

So to give importance and regard for the process of accepting Guru they also do like that, and in that case it comes to the same effect. In Dhruva's case, Dhruva's mother, she showed the way, vartma-pradarśaka Guru, something like that. Dhruva was much oppressed by his co-relationship with his step-mother, and others, and his mother tried to send him in quest of padma-palāśa-locan.

[nānyam tataḥ padma-palāśa-locanād, duḥkha-cchidam te mṛgayāmi
kañcana yo mṛgyate hasta-grhīta-padmāyā, śriyetaḥ aṅga
vimṛgyamāṇayā]

["My dear Dhruva, as far as I am concerned, I do not find anyone who can mitigate your distress but the Supreme Personality of Godhead, whose eyes are like lotus petals. Many demigods such as Lord Brahmā seek the pleasure of the goddess of fortune, but the goddess of fortune herself, with a lotus flower in her hand, is always ready to render service to the Supreme Lord."] [Śrīmad-Bhāgavatam, 4.8.23]

He can give relief. So: sthana vilasi tapasi sthitoḥam [?] When Dhruva went in search of the Lord, he had in his mind to get the kingdom back, to become the successor of the throne of his father. But Devarṣi Nārada: "A boy of five, he was running for padma-palāśa-locaṇa," and Devarṣi Nārada came to his help. And by his company, his dīkṣā, his mind was changed when he could see the transcendental figure of Nārāyaṇa. Then he told "But now a change has come in me. I came for searching of ordinary glass, but I have found the jewel. So no longer I have any desire for the glass."

Sthana vilasi tapasi sthitoḥam tam prapto mam deva nindra vidyam [?]
Karcham vicinyam ado varinyam vratnam swamin kato smin varam
nacari [?]

"I do not want any...

End of 81.12.13.C_81.12.14.A

81.12.14.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ... “I grant you that, and after that you will get Me. You will get both. But what for you came to Me in the beginning, you’ll get that also, and you’ll get Myself also.”

And Dhruva naturally he had his affection towards his mother, who really sent him to this direction. So vartma-pradarśaka Guru, not only mundane connection, but the spiritual connection also he got from her, so he could not forget her. He did not ask any favour for his father, or brother, or anyone else but mother. Why? His mother was the cause of his present wealth, so some sort of gratitude he had naturally for his mother, and asked that she should also be granted such grace. His mother was not really Guru but vartma-pradarśaka, gave suggestion to take the path towards the Lord.

And what Prabhupāda wrote, that we consider to be his modesty, his humility. “That one of my disciples will help me to go there.” That is good will for the disciple, blessing. This is taking, he’s seeing his disciple so great, not ordinary servant of Guru. Disciple is not a servant of the Guru, as if this is the standpoint or the vision of Guru to the disciple. Disciple should think that Guru is all in all, but Guru does not say that he is my servant. He says that, “The soul I have offered to the Deity and he’s my Gurudeva, he’s my pucher [?] Even an ordinary flower or fruit if we offer it to the Deity, then that flower we cannot enjoy but we are to serve that flower, we are to touch that flower on our head, which is offered already. So Guru offers some soul towards the divine feet of Kṛṣṇa and he sees

that there is a pure thing coming in connection with Kṛṣṇa. “That is my, I should have some reverence towards him. He’s always dedicated towards Kṛṣṇa. Whatever is dedicated, whatever comes in connection with Kṛṣṇa, that should be considered as pure and with some reverence we are to deal with them.” That is the real vision of the Guru of uttama adhikārī. Hare Kṛṣṇa. He says rather, his own Guru’s vaibhava. “My Gurudeva has given so many things to help me in my activity, in my service to Kṛṣṇa. I can’t serve Kṛṣṇa alone, so my Gurudeva, to help me in my service, he has given so many assistants to me in my work, in my service towards Kṛṣṇa.” That is his vision, generally.

But when Gurudeva comes to chastise, to punish a disciple, he’s in pralarpita vakra [?] At that time he considers from the normal standpoint that he’s beside himself. The special will of Kṛṣṇa has descended in him to deal with the disciples in that way. When he thinks that, “I know, you do not know, and you must do this, otherwise I shall punish you.” This attitude is abnormal; this attitude in Guru that is abnormal. Mahāprabhu also has said, mention in, when He was teaching Sanātana Goswāmī, pralarp [?]

And our Prabhupāda also used that word pralarp, pralarpita vakra. That is a temporary egoistic feeling that descends in Guru when he considers that, “I am to punish him, I am to teach him,” in this way, that is not his normal position. The normal position, he’s the servant, and he’s meant to serve all, even including his disciples, serving, but service in the spiritual sense, service.

And Sanātana Goswāmī, Mahāprabhu says, pralarp. I forget the pralarp.

Our Guru Mahārāja mentions in a letter when he’s addressing to a particular disciple, “This is my pralarpita vakra, my irrelevant talk to that particular disciple is this, that he should not do, behave in such a way. This is my irrelevant, I am abnormal, I say like that, pralarpita vakra. I pose myself in the position of a Guru and him as my disciple and I have a right to control him, chastise him, to abuse him, to punish him. That is not my normal position but some acquired tendency. By the divine will some sort of tendency comes in me and I become beside myself and behave in

this way.”

And Mahāprabhu also showing such attitude when He’s giving His advice to Sanātana Goswāmī, “That what I say to you, this is My pralarp, My abnormal talk that I know about Kṛṣṇa and I have come to teach you. But really I feel that so many valuable things are going in a current passing through Me to you and I do not understand their real meaning. To favour you, Kṛṣṇa, through Me, is passing a current towards you. I feel, but I do not know the proper meaning of that.” In this way Mahāprabhu says to Sanātana.

I forget that, where, Gaura Haribol. Pralarp [?]

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said: “I am insane, mad, bāula, pāgala, eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.291]

In Rāmānanda Rāya’s case, pralarp. Gaura Haribol. Gaura Haribol. Posing, by the will of Kṛṣṇa that sort of posing comes in any heart. And that makes their thing as an instrument. In any place He can make anyone instrument of His, as agent of His will. In Nakula Brahmācārī also sometimes used like that, that āveśa, some sort of...

Devotee: Enthusiasm, āveśa?

Śrīla Śrīdhara Mahārāja: Āveśa, some mood, I think, to create some mood and through that mood to do some work. To create a particular kind of mood in a person and to utilise that mood for His central activity, in any place. He creates a particular mood in any heart and utilises that as His centre of doing something outside in the environment, āveśa. Just as sometimes any god may capture any man's heart or brain. Sometimes the ghost also comes and captures anyone's consciousness and makes it his instrument to do this and that, āveśa. That sort of inspiration, something like inspiration, a particular mood is created in any place and there from it is utilised as the centre to do His work, that is āveśa.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. You have come here direct, or come to market and ...?

Devotee: Direct.

Śrīla Śrīdhara Mahārāja: Do you like to take prasādam here in the noon, or go back there before taking food?

Devotee: We'll take prasāda in noontime.

Śrīla Śrīdhara Mahārāja: All right. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Devotee: What is the meaning of the word kṛpa, Guru kṛpa, the actual

meaning? And how does it come from Guru and attained by the disciple?

Śrīla Śrīdhara Mahārāja: Kṛpa, Guru's relation to disciple is all kṛpa. His will to extend what he has got within him, the extension of that to the disciple: that is kṛpa, his will. And accordingly his order is the medium, and his will he wants to assert through the order to the disciple, and because that is the service for the purpose of the satisfaction of Kṛṣṇa that comes out as kṛpa. Without kṛpa we cannot get the connection, kṛpa from the higher, that is the connection from up to down. That will; the current, the flow: that is kṛpa. And by sevā we can invite that kṛpa with our earnest desire to serve. That can draw that, his sympathy, and his willing extension of the goodness what he has got in his heart. And that is about the Supreme Entity. A moneyed man can show kṛpa only by giving money. An educated man can give us kṛpa by extending his knowledge towards us, in this way. But the yogī Guru, jñānī Guru, karmī Guru, so many devotee Guru, Guru's kṛpa to the disciple, that means his extension, his sympathy, his good will, to distribute that to the disciple. And the disciple when he has got such earnest hankering attitude he can receive that, by the serving:

tad viddhi praṇipātena, paripraśnena sevayā [upadekṣyanti te jñānaṁ,
jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

Only serving attitude can draw that grace, His will, sweet will, good will, good will kṛpa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Dayal Nitāi. Dayal Nitāi.

Kṛpa, to extend the good will and the purity of the kṛpa or good will depends on the realisation of the person who is extending the kṛpa. [?]

[?]

Akṣayānanda Mahārāja: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Akṣayānanda Mahārāja: Yesterday you were saying, you mentioned Kṛṣṇadāsa Kavirāja's humility:

jagāi mādhai haite muṇi se pāpiṣṭha, purīṣera kīṭa haite muṇi se laghiṣṭha [mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya]

[Kṛṣṇadāsa Kavirāja Goswāmī says: "I am worse than a worm in stool. When Jagāi and Madhai came in the relativity of Mahāprabhu they were considered to be the worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a great sinner that whoever will hear about me, dirt and sin will enter him

through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish.”]

[Caitanya-caritāmṛta, Ādī-līlā, 5.205-6] And also, Sanātana Goswāmī tells...

Śrīla Śrīdhara Mahārāja: [?] Sanātana Goswāmī’s dainya, that

exceeds all, because he’s not abusing him, but he also mentions his predecessors, that we do not find anywhere. “I am so mean, so low,” it is mentioned in many places. But neti varṁśa janma, “I am born in a mean line, my lineage also is mean,” this we do not find anywhere, such thing, neti varṁśa janma moy neti vichar jal [?] He’s abusing his own origin also. I did not find it anywhere. It is easy to abuse one’s own self, but it is not so easy to abuse the very origin. But we find that there, in him only.

But the opposite in Jīva Goswāmī, he told that, “Our lineage is a very dignified one, they’re brāhmaṇa, they’re royal family, and they came from Mahārastra to Purī and from there to the banks of the Ganges. They’re of dignified position, which has produced Rūpa and Sanātana, that type of devotion never to be found anywhere.” That has been written by Jīva Goswāmī. “The devotee of the type of Rūpa and Sanātana never to be found anywhere,” Jīva Goswāmī has told, “Rūpa and Sanātana type is very high type.”

Once in Gauḍa-Manḍala, in Jaiva Dharma we find one Vaiṣṇava dāsa he’s asking his Guru, “The bhakti is nitya, or it comes from Caitanyadeva or Rāmānuja or someone, or it is eternal?” Then the Guru is answering, “It is nitya, it is eternal,” he says, “but I asked Sanātana Goswāmī, bhagavāt-pārṣada, who is eternal paraphernalia amongst those of Mahāprabhu, I put this question to him in Vṛndāvana. And Sanātana Goswāmī answered, “Yes, bhakti is eternal, we find in the Veda and in

many places, but if you have got special regard for me then I shall come to say that what Śrī Caitanyadeva brought here, this type of bhakti could not be found before Him.”

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau [samarpayitum unnatojjvala-
rasām sva-bhakti-śriyam hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah]

[“May that Lord, who is known as the son of Śrīmatī Śacīdevī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”]

[Caitanya-caritāmṛta, Ādi-līlā, 1.4]

Which has never been bestowed previously, He took that quality bhakti in this world for the ordinary people. What was reserved in Goloka, only for the selected few in Vraja, He has taken down that in this world for the public. So Sanātana Goswāmī says, “This is my opinion. But in the śāstra we find that bhakti is eternal. But the type, the prema-bhakti what Caitanyadeva has brought down here, never experienced before and mentioned anywhere we find.” That is the realisation of Sanātana. So Sanātana was such type of devotee.

prabhu kahe, - “tomā sparśi ātma pavitrite, bhakti-bale pāra tumi
brahmāṇḍa śodhite

[The Lord replied, “I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe.”]
[Caitanya-caritāmṛta, Madhya-līlā, 20.56]

Mahāprabhu goes to embrace him and Sanātana is running away, “No, no, don’t touch me. I am meanest of the mean. So untouchable, so don’t touch me my Lord, You won’t touch me. I am meanest of the mean.”

Mahāprabhu forcibly embracing. “To purify Me I touch you Sanātana, not to purify you, but by your touching I may think I will be satisfied that I am being purified.” Tomā sparśi ātma pavitrite bhakti-bale pāra tumi brahmāṇḍa śodhite. “You have got such type of intense devotion that by dint of that you can purify the whole of the universe.”

Hare Kṛṣṇa. Sanātana.

Akṣayānanda Mahārāja: Nitya sange nitya jati [?]

Śrīla Śrīdhara Mahārāja: Ni jati [?] But jati [?] you never mention, I do not find any mention about the jati [?]. Of course, in the case of Prahlāda, might have been mentioned, daitya ghuli [?] That my origin from the demonic line, but that is a gross thing, gross thing, that is already condemned. daitya, dewon daitya [?] And here, the devotional brāhmaṇa school, there also Sanātana says that, nit jati nit sange nicar yar [?] “Everything is, only my fortune that I have got Your connection. This is my only wealth.”

Devotee: Mahārāja. Madhvācārya of Udupi.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: That aṣṭa-madha, that eight madhas [?]

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: They say the caste is there, by birth, that cātur-varṇyaṁ mayā sṛṣṭaṁ, that śloka, making different way than us. They're also from our Guru paramparā.

[cātur-varṇyaṁ mayā sṛṣṭaṁ, guṇa-karma-vibhāgaśaḥ tasya kartāram api mām, viddhy akartāram avyayam]

[Kṛṣṇa says: “According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.”] [Bhagavad-gītā, 4.13]

Śrīla Śrīdhara Mahārāja: Cātur-varṇyaṁ mayā sṛṣṭaṁ, that is by principle. Generally we may accept that of the fleshy consideration, but from the extreme standpoint it is only guṇa-karma-vibhāgaśaḥ. In Bhāgavata also it is explained,

yasya lal lakṣaṇaṁ proktaṁ, puṁso varṇābhivyañjakam yad anyatrāpi-
drśyeta tat tenaiva vinirdiśet

["If one shows the symptoms of being a brāhmaṇa, kṣatriya, vaiśya or śūdra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification."] [Śrīmad-Bhāgavatam, 7.11.35]

It is not accidental thing but it is based on some principle, sattya-guṇa. But Vaiṣṇava, Hari bhakta, is nirguṇa. So according to the degree of the devotion to Viṣṇu real varṇāśrama has been based on the principle.

Devotee: If they are right or wrong?

Śrīla Śrīdhara Mahārāja: Who? **Devotee:** The aṣṭa-madha Udupi.

Śrīla Śrīdhara Mahārāja: If they give that the final consideration only with this flesh and bone then they're wrong, they do not recognise the very spirit as given in Bhāgavatam. Just as if Devarṣi Nārada when he's speaking about the dharma to the assembly in the court of Yudhiṣṭhira Mahārāja, the brāhmaṇa lakṣaṇaṁ is this, kṣatriya lakṣaṇaṁ is this, vaiśya is such, and śūdra is such. Their ideal is different according to their position. Now if we find that just in the case of Paraśurāma, son of a brāhmaṇa but His attitude is that of a kṣatriya, so Paraśurāma should be given recognition as kṣatriya not brāhmaṇa. At the same time Viśvāmitra he comes from kṣatriya school but his attitude, his nature is that of a brāhmaṇa, he should be given recognition as a brāhmaṇa. This is the

purport of the Nārada's saying there. Generally you may take...

Devotee: In Gītā [4.13] this guṇa-karma-vibhāgaśaḥ...

Śrīla Śrīdhara Mahārāja: Guṇa-karma, so brāhmaṇa's guṇa is mentioned there, these are the qualifications of a brāhmaṇa. But if a brāhmaṇa is devoid of such guṇa then he should be considered a daitya, brahma-daitya.

Devotee: Guṇa is by this birth or previous births?

Śrīla Śrīdhara Mahārāja: Not previous birth. Guṇa is present there in his mind, the guṇa, the attitude. He has got, a brāhmaṇa, brahma janati brāhmaṇa [?] What, who is a brāhmaṇa? The standard, the qualification has been written there. Not by who is a born brāhmaṇa he's a brāhmaṇa, brahma janati brāhmaṇa. Who is conscious of the spiritual substance he's a brāhmaṇa and that is the real criterion. And this is ordinary because just as a doctor's son may not be doctor, but doctor's son has got the facility of becoming a doctor. From his childhood he's seeing those bottles, the medicine, the test-tube, all these things he has got some experience. But still, if he's an idiot, he should not be considered as a doctor. So this is. A brāhmaṇa's son means by some previous good karma he has got the chance of being born in a brāhmaṇa family, and he gets the facility, facility of seeing and coming in contact and practices, all these things. But in spite of that, if he becomes an atheist he should not be considered a brāhmaṇa any longer.

Devotee: Not we are making, God is making brāhmaṇas.

Śrīla Śrīdhara Mahārāja: God is making, God is making, God has made on the principle, guṇa-karma-vibhāgaśaḥ. Not that brāhmaṇa's son is brāhmaṇa, śūdra's son is śūdra, then what is the meaning of the guṇa-karma-vibhāgaśaḥ?

“I have created on this principle, the principle is this, guṇa and karma, according to his quality and as well as his practice I have divided. But if that is found, this jati brāhmaṇa and vitya brāhmaṇa, but if come in a jati brāhmaṇa but that quality of a brāhmaṇa is absent then he should not be considered a brāhmaṇa any longer.”

Devotee: But the genetic science also do something.

Śrīla Śrīdhara Mahārāja: What to speak of that. Narakāśura is son of Kṛṣṇa and he's called āśura. Do you know Narakāśura? Have you heard his name, Narakāśura?

Devotee: Yes, yes, I have.

Śrīla Śrīdhara Mahārāja: And he's whose son? Varāhadeva's son; when the Lord came as Varāha, by His contact the Earth produced Narakāśura, so son of Viṣṇu, but he's āśura. What's this? And this brāhmaṇa also sattya-guṇa and to nirguṇa it is nothing. A brāhmaṇa can again become a śūdra, become an antyaja. But nirguṇa if you can acquire once that won't be diminished, that is of permanent nature, the nirguṇa quality is of permanent nature. But this is trifle, a brāhmaṇa can be again born as a śūdra. First one was a brāhmaṇa and then became dharma-vada, he was

born in a vada family. Do you know from Mahābhārata dharma-vada (?), in his previous birth he was a brāhmaṇa. He was a minister's son of a king, brāhmaṇa minister, but by his bad karma next birth he became baddha, hunter. So it is vulnerable, going up and down. And what is nirguṇa... nehābhikrama-nāśo 'sti, pratyavāyo na vidyate, when once acquired it won't leave you any time. That is nirguṇa.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

That is something else.

Devotee: But in ordinary sense we can find...

Śrīla Śrīdhara Mahārāja: So in Bhāgavatam:

viprād-dvi-ṣaḍ guṇa yutād aravindanābha-, pādāravinda-vimukhāt śvapacam variṣṭham manye [tad-arpita-mano-vacane-hitārtha-, prāṇam punāti sa kulam na tu bhūrimānaḥ]

[If a brāhmaṇa has all twelve brahminical qualifications, but is not a devotee, and is averse to the lotus feet of the Lord, he is certainly lower than a dog eater who is a devotee but who has dedicated everything - mind, words, activities, life, and wealth - to the Supreme Lord Kṛṣṇa. Such a devotee is superior to a brāhmaṇa because a devotee can purify his entire family, whereas the brāhmaṇa who is not a devotee is bound to be illusioned by the false prestige of his position and thus cannot purify even himself.] [Śrīmad-Bhāgavatam, 7.9.10]

“I consider the son of a caṇḍāla to be, to hold the higher position than a son of a brāhmaṇa who is endowed with twelve qualities of a brāhmaṇa.” Dvi-ṣaḍ guṇa, dvi means twice, ṣaḍ guṇa, six, twice six means twelve guṇas of a brāhmaṇa. “And above that a caṇḍāla if he has got real bhakti, real devotion to You.” It is mentioned there.

[The twelve qualities of a brāhmaṇa are: following religious principles, speaking truthfully, controlling the senses by undergoing austerities and penances, being free from jealousy, being intelligent, being tolerant, creating no enemies, performing yajña, giving charity, being steady, being well versed in Vedic study, and observing vows.]

mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ striyo vaiśyās tathā śūdras, te 'pi yānti parām gatim

[“O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me.”] [Bhagavad-gītā, 9.32]

“I am such that anyone coming in connection with Me, they achieve the

highest position. And brāhmaṇa also if they come in My connection they will also attain. But without My connection, without the Vaiṣṇava connection, the brāhmaṇa they're vulnerable going up and down."

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna [mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

What to speak of brāhmaṇas, even Brahmā, avirincharde amangalam [?] Brahmā is also to die, to suffer from disease, the Brahmā what of brāhmaṇas. The whole thing, that is sattya-guṇa, sattya-guṇa, and that is nirguṇa. Sattya-guṇa, guṇa means vyādhi, guṇa means vyādhi, this is not a positive, it is a negative character thing, guṇa, and nirguṇa is positive, and guṇa is negative. It is vyādhi, means disease, but disease, a good disease and a bad disease. Brāhmaṇas means less disease, less serious, kṣatriya, vaiśya, śūdra, serious disease. But this is the diseased part of the world, and the wholesome part, that is nirguṇa, Vaikuṇṭha, etc. So guṇa, sattya-guṇa, that is less disease, disease of not very serious type, but still it is disease, sattya-guṇa. Guṇa, māyā-guṇa, it comes from māyā. Māyā means mā yā, misunderstanding, miscalculation, so brāhmaṇa, kṣatriya, vaiśya, śūdra, all come from miscalculation, the wholesale under miscalculation, good and bad.

Just as it is generally told that the stool, the stool, there is raw and there is dried stool. Dried stool is little better than the raw stool, ha, ha. Do you follow? Stool, human stool, dried and fresh, what will be better? The dried is a little better than the fresh stool. Do you follow? So brāhmaṇas are a dried stool; because it is found on misconception, māyā, māyā means misconception, erroneous. In the land, in the plane or jurisdiction of error,

less error or grave error, but it is error. Madhva School they're more towards this flesh and blood, little partial they are.

Devotee: They're also from our Guru paramparā.

Śrīla Śrīdhara Mahārāja: Hmm. Guru paramparā, but Kṛṣṇa had also Guru, Sandīpanī, but whom should we take higher, Sandīpanī or Kṛṣṇa?

Then Madhva's Guru is Brahmā, Brahmā sampradāya, Brahmā, Brahmā is Ādi Guru. That Brahmā cannot understand the ways of Kṛṣṇa, brahmā-vimohana. In Vṛndāvana these two chapters, brahmā-vimohana, Brahmā fails to understand the līlā of Kṛṣṇa. It is there but Madhva has abolished those chapters. He did not accept that Brahmā, Ādi Guru, he cannot be deluded in such a way. He did not accept that. But we find in every place in other schools, Nimbarka, Rāmānuja, there in Bhāgavatam we find that brahmā-vimohana, two chapters.

But Madhvācārya, then Madhvācārya, again we do not accept that, but we hate that. Madhvācārya says the gopīs, gopīs are sarvesya, gopīs in Vṛndāvana they're prostitutes of the heaven. But we can't accept that, with all our due respect to him, we differ from him, and we hate this idea.

We respect Rāmānuja, but one Viraha ācāryi [?] who is a commentator of Śrīmad-Bhāgavatam, his opinion is that Rādhārāṇī, She was the Avatāra of Śurpanākha, who was in the Rāma līlā as Śurpanākha, she came to be born as Rādhārāṇī. We hate it. But we have got general respect for Rāmānuja, because he conquered Śaṅkarācārya and pressed the bhakti over that.

We accept Mahāprabhu in toto and His interpretation of Bhāgavatam, not others interpretation. And also we have got our arguments, our realisation for that, we feel that. So our reverence for the old Ācāryas should be considered, then what, the Mahāprabhu: anarpita-carīm, what

has never been given before You have taken that holiest thing to us, the Kṛṣṇa. Amongst Dāsa-Avatāra, no mention about Him. His brother Baladeva is mentioned amongst Dāsa-Avatāra.

Then, should we not have recognition for Kṛṣṇa, Svayaṁ-Bhagavān Kṛṣṇa? Previous to that, Bhāgavatam it is not mentioned anywhere, then should we not accept Kṛṣṇa as He is the most original? So new things have, truth may evolve, and according to our inner tendency we are to accept and appreciate.

Devotee: We are very much proud of our Guru paramparā.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: If there is a different opinion...

Śrīla Śrīdhara Mahārāja: I saw that, when I was in charge of Madras, nineteen thirty one or so, the greatest amongst the Ācāryas, Satyavan Tīrtha, Utaradhi [?] he was the Ācārya of the Utaradhi Maṭha, eight Maṭhas...

Devotee: Yes. Aṣṭa Maṭha.

Śrīla Śrīdhara Mahārāja: Aṣṭa Maṭha, and some was entrusted with the worship of the Deity and some for preaching. And Utaradhi Maṭha was the greatest, at least the greatest number of followers, the Utaradhi Maṭha. And the Ācārya was Satyavan Tīrtha. And when he went to Benares and other places he used to beat drum, “Whoever Māyāvādī you are, I have come, come to discuss with me. I shall prove that you are erroneous.” Such type of a man he was. Then he came to Madras with elephants and horses and cows and so many, with big retinue he came, Madras, and so many followers, barristers, advocates, professors, followers.

We went to him, myself, Bana Mahārāja and this [Bhakti Dayita] Mādhava Mahārāja, at that time he was this Hayagrīva Brahmachāri, approached him. We are always out to get some collection from anybody, we approached him that, “We want to have Deities to be installed in our Maṭha, if you kindly can pay the cost we shall take the Deities.” With this idea we went. Of course, he gave something, not the whole.

But then, he, with his disciples, he’s sitting there, there is Gopāla Mūrti nearby. And he’s a sannyāsī, perhaps only one, and we two sannyāsīns went there. And the nilyasi nilmaskriya [?] sannyāsīs generally they do not bow down the head to any other, they’re hesitating.

Then he was an intelligent man, he told that, “Here is Gopāla.”

And we bowed down to Gopāla and he also bowed down to Gopāla at the same time, so the good manners finished there.

Now the talk began. In course of the talk the question of the Deities, the Arcā-Mūrti came up. Then, “The Gopāla, that Madhvācārya himself got from somewhere and that Gopāla we have got and I am keeping that Gopāla Mūrti with me and I am worshipping Him and doing my propaganda.” In this way he represented. Then the Śrī Mūrti, the ontology of Śrī Mūrti, Deity, Arcā; that came in, and he told, his opinion, “That inside the Arcā-Mūrti there is Lord.”

And our contention was the whole body, not an ordinary body. It may be seen by the fleshy eye as mineral or wood or stone or anything else, but

the wholesale is Bhagavān, cinmaya. It is not matter, not the spirit within matter, but whole body is a conscious representation. That was our point. We also cited scripture, deha-dehi-vibhago yam nisyari vidyate kachit [?] In the case of the Deities we must not come to realise that there is some difference between the deha, the limb, the body, and the dehi, who is living inside the body. No distinction in the case of the Supreme Lord.

He told perhaps, “No, it is in the spiritual matter but in Arcā-Mūrti it is not so. What we can see here it is not so.” And unfortunately he gave an example, and that was very filthy one. “If we strike with a club the Śālagrāma, Śālagrāma is considered as born Deity, but if we strike it with a hammer then it is reduced to dust.”

When he pronounced this we put our hands over the ear.

And he was perplexed, and the whole respectable audience they also saw, “What is this?”

What our Gurudeva told that these sādhus they’re putting, covering their ears.”

Then the argument came, he told, “Madhvacarya himself has said like that. He told, that in the Deity there is the presence of the Lord, and Deity is not the Lord.” And he wants to continue his argument.

Then anyhow, I heard one śloka from Bhāgavatam from our Guru Mahārāja, I got some conception from that.

sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam vastv advitīyaṁ
tan-niṣṭhaṁ, kaivalyaika-prayojanam

[This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.]
[Śrīmad-Bhāgavatam, 12.13.12]

That I wanted to push, the meaning of that, the kaivalyaika-prayojanam, we must not come down to the level of our sense experience. But we shall try our best to retain our position in the scriptural description, and not come to rely on our senses, mundane senses. We must maintain what has been said in the scripture that is true, and what I see this is false. But he does not...

End of 81.12.14.B

81.12.16.B_81.12.19.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Devotee: I've heard that one has got some eternal connection with Hari Nāma Guru. Does he similarly have such connection with mantra Guru?

Śrīla Śrīdhara Mahārāja: Yes. Both similar and same we may see. With slight difference we may think similar. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, seemingly many devotees get confused because they want to have one master.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: And – but somehow there comes two.

Śrīla Śrīdhara Mahārāja: But that is when they're in a formal position, but when they enter into the material realization then they will not have such grievance, because he may see that what is Guru, Guru means he has come to give something. What is that thing? If he finds his thing in another place then that is his thing, one and the same, common interest. So formal difference reduced when one can catch the very substance of the teachings. For which the Guru should be respected, that is a thing, substance, some knowledge or some thread of love or anything. But when one is closely connected in intimacy with the thing which Guru comes to give us, then wherever it be, he will take it to be one and the same thing, friendly relation. And they are not antagonistic, they are cooperating, sincere, they are cooperating. Just as in the Vaiṣṇava fashion one will encourage. "No, no, you are to obey the order of him," he will say in this way, the friendly relation with him. Though separate in figure, but at heart they are one and the same, because they have got the common cause. They have not come to fight, they have come to fight with the agents of Satan only, not among themselves. Is it not?

So, if we can recognize the real thing for which we are approaching the Guru, then in relation to that, we shall have our adjustment with śikṣā Guru, dīkṣā Guru, vartma-pradarśaka Guru, we are all indebted to them all, infinitely. I am helpless, what can I do? They are benevolent, infinitely gracious, they are my guardians. I may have many guardians. They are to look after my welfare, they have not come to destroy me.

So, Swāmī Mahārāja, he's taking, I think, that after he has passed away, "That Śrīdhara Mahārāja, as I requested he's taking up the standard. In his old age, when he is unfit physically, still, he is trying to keep up the standard; that they may not come down. If new questions arise, due to the course of time, he may try to solve them, to help them. He's my friend. The rest of my activity, as far as possible, he will sympathetically deal to help them. The cause for which I was selected and I did so much by the grace of the Lord, the same cause may be enhanced by him whatever little may be possible for him in his old age to do, to contribute." He may look with this idea.

Devotee: Mahārāja, when Kṛṣṇa comes, He also comes with His associates, His friends and paraphernalia, so is it the same also with the Guru? Our Swāmī Mahārāja, he also comes with his associates to play as his disciples?

Śrīla Śrīdhara Mahārāja: Yes, of different types.

Devotee: So his disciples are following his preaching mission, taking birth within different planetary systems to follow him?

Śrīla Śrīdhara Mahārāja: That is a general thing, that is a general way, but even there is gradation also there. Swāmī Mahārāja came, and the Gurudeva of Swāmī Mahārāja, he also came like that, is it not? So in this way you are to adjust. How many they came with? Mostly recruited, and very few may be his companion.

In the discussion of Sārvabhauma and Gopīnātha Ācārya, have you gone through Caitanya- caritāmṛta? When Sārvabhauma is opposing that,

“Caitanyadeva cannot be an incarnation.” Gopīnātha Ācārya says, “You do not know in the śāstra.”

“No, no, in śāstra it is mentioned Tri-yuga, because in Kali-yuga He has got no direct incarnation, so one of His names in Tri-yuga.”

Gopīnātha Ācārya told that, “You think that you know much about śāstra, but in Bhāgavatam, Mahābhārata, there is direct mention of the Avatāra in Kali-yuga. You have got no knowledge, no recognition of that?”

Then Sārvabhauma, apparently defeated, he told, “You go and take prasādam, then afterwards you will come to teach me.” In this way.

Then Gopīnātha told in the discussion that, “Not by the dint of one’s study or his intelligence one can understand who is God, but only through His grace. God can be known only through His grace.”

Then Sārvabhauma said, “And you have got that grace, and I have not got that grace? What is the reasoning behind? You say that you have got grace, because you say that He is an incarnation. So you have got grace, and because I can’t give recognition to that, I have not got grace? What is the proof against this?”

Then there is one expression in Caitanya-caritāmṛta:

ācārya kahe, - "vastu-viṣaye haya vastu-jñāna, vastu-tattva-jñāna haya kṛpāte pramāṇa

[“It is evident that I have the grace of the Lord, because I know Him, and that you have not, because you deny Him.”] [Caitanya-caritāmṛta, Madhya-līlā, 6.89]

“The evidence, the witness that I am right, this foundation is vastu-viṣaye haya vastu-jñāna, to know, to become, to come in a plane where from we can know what is what. That is the foundation on which I speak to you. Vastu-viṣaye haya vastu-jñāna, vastu-tattva-jñāna haya kṛpāte pramāṇa. That you have got the grace of the Lord and you know Him, and I have not because I deny Him, that should be the reason, then that answer is there, vastu-viṣaye. To know what is what, one’s own inner experience is the real evidence to him, and no outside things can give any proof. Hṛdaye nābhya nujñāto. The internal satisfaction, our connection or acquaintance with reality, that this is this.

Just as our Guru Mahārāja gave the example, that one is born in the darkness of a dungeon and if he is proposed, ‘Let us go to see the Sun,’ then he will go to carry a lantern in his hand, a candle. “O, so you say you will show me the Sun then?”

“No, no, no light is necessary to see the Sun.”

“Do you want to befool me? Nothing can be seen without the help of a light, nothing can be seen.”

Then he will catch him by the hand, and forcibly take him, “see the Sun.” Then, “O, this is the Sun, by Sun’s light we can see the Sun.”

That sort of experience one will have. No calculation, no evidence, witness, but the experience, direct experience is the proof that He is there, like the Sun. In Bhāgavatam [11.22.34] also.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

[One party says: “God exists!” The other says: “God does not exist!” Śrīmad-Bhāgavatam says that the ātmā is self effulgent, but still we find that one class of men say, “He exists, we see Him, He can be seen,” and another says: “He has never existed.” This quarrel has no end because one of the parties hasn’t got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.”]

Ātmā parijñāna-mayo. What to speak of Kṛṣṇa, even the conscious unit, parijñāna-mayo, self-effulgent, it is all light. All light, ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha- niṣṭhaḥ. Then why there is this quarrel? Some say that He is, some say that He’s not. Why this quarrel? Vivādo. But the exception says, “No, there is no God.” Some say, “No, there is God, God is.” Why this quarrel? Parijñāna-mayo vivādo, hy astīti nāstīti. Hy astīti, “Surely He exists.” “No, He never existed.” Such quarrel, nāstīti bhidārtha-niṣṭhaḥ, vyartho 'pi, it is useless, still, naivoparameta, it won’t end. It is useless, but still, it will continue. Where? In a particular section, nāstīti bhidārtha-niṣṭhaḥ, vyartho 'pi naivoparameta, it will have no end. Mattaḥ parāvṛtta- dhiyām, in a particular section, just as those who have no eyes: no sun. Mattaḥ parāvṛtta-dhiyām sva-lokāt, who has deviated from My conception, as well as his own conception. One who has got not his own conception, and at the same time, My conception, in that section, it will continue. But those who have got direct experience, there’s no question. It is. Ulūke nā dekhe yena sūryera kiraṇa.

[bhāgavata, bhārata-śāstra, āgama, purāṇa/caitanya-kṛṣṇa-avatāre prakāṣa pramāṇa.

pratyakṣe dekhaha nānā prakāṣa prabhāva/alaukika karma, alaukika anubhāva. dekhiyā nā dekhe yata abhaktera gaṇa/ulūke nā dekhe yena sūryera kiraṇa.]

[Śrīmad-Bhāgavatam, Mahābhārata, the Purāṇas, and other Vedic literatures all give evidence to prove that Śrī Caitanya Mahāprabhu is the Avatāra of Kṛṣṇa Himself.”] [“One can also directly see Caitanya Mahāprabhu’s manifest influence in His uncommon deeds and uncommon Kṛṣṇa conscious realization.”] [“But faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun.”] [Caitanya-caritāmṛta, Ādi-līlā, 3.84-86]

Just as the owls, the owl section, they cannot see, admit the existence of the sun. That does not mean the sun does not exist. Something like that. Our own realization will be the greatest proof.

vastu-viṣaye haya vastu-jñāna, vastu-tattva-jñāna haya kṛpāte pramāṇa

[“It is evident that I have the grace of the Lord, because I know Him, and that you have not, because you deny Him.”] [Caitanya-caritāmṛta, Madhya-līlā, 6.89]

The eye, the janmāndha, the birth blind, when eye is opened anyhow they will be astonished to see that particular important aspect of the environment. But no eyes, no vision, no colour, no figure, this is the case. Gaura Hari. So, the seer, the feeler, those that have got their vision, they stand guarantee, that, “How can I deny the fact. I have seen this, I am feeling this. This is such and such. So magnanimous, so great, so benevolent, so all these things we can’t deny. You are unfortunate you can’t see.” Some see, some cannot see. In the same place, so many, one can see, another cannot see. Whom He likes to show him, he can see, one who He likes not to show him, he can’t see: such things.

In Kuru sabhā when Kṛṣṇa went to Duryodhana's party, with some peace proposal between the Pāṇḍavas and the Kauravas, then Duryodhana, he thought that, 'We have got the golden chance, now if I can put Kṛṣṇa into prison house, the Pāṇḍavas will die broken-hearted, no question of fighting with them.'

The Kauravas also joined, and they sent Duḥśāsana, "Go, and bind Him with this rope." Duḥśāsana came with the rope in hand and tried to bind.

There was Sātyaki, His attendant, he furiously came with a sword, Kṛṣṇa peacefully caught hold of his hand, the Sātyaki with the hand with sword.

And He began to show Himself in such a way that it perplexed Duḥśāsana.

"So many figures, on whom shall I put the rope? Where to put the rope? And whom to bind down?"

So many figures displayed. One side, Baladeva, another side Arjuna, and so many revered ṛṣis chanting His name, Duḥśāsana was perplexed. And Bhīṣma and Droṇa, they began to sing in praise of Kṛṣṇa.

"The Virāṭ Mūrti, what is this? This is a magnanimous great vision with so many phases."

It was – the whole atmosphere filled with divine spirit. Then Devarṣi Nārada, and so many others also, ṛṣis, they began to chant in praise of Kṛṣṇa, in this way.

And Dhṛtarāṣṭra no eyes, but he can hear that in this meeting, "Suddenly they are all praising Kṛṣṇa, and some sort of wonderful things are happening around me, I can't see." He could feel. And he prayed to Kṛṣṇa. "For the moment, please remove my blindness, I would like to see Your great expression. But after ward You make me blind again, but for the time being, only remove my blindness."

Kṛṣṇa told, "No necessity of removing your blindness, I say you can see,

and you will see.”

Without even, the physical blindness was not bar to see that great vilasa of Kṛṣṇa. Only His will; the physical eye can't see, the divine eye can feel Him, can see Him. And by the will of Kṛṣṇa, temporarily that divine eye was given to Dhṛtarāṣṭra and his blindness did not stand in the way of seeing, and he could see Kṛṣṇa.

So it is something like that. I say, “No, it is not here.” The eye can't see many things, but with the microscope we can see. This ear can only come in contact with a sound of a particular degree. The high degree of sound cannot touch this ear: we can't hear. We are told that the Sun, Moon, they are all revolving and a huge sound. But that degree of sound we can't catch. Very meagre also we can't catch, and very high also we can't catch. So, light also. If any higher degree of light is here, we shall see darkness, and a lower, that is also darkness. Only in a particular stage of light: that our eye can catch. More intense light we can't catch, more meagre also we can't catch, a particular degree. This eye is prepared only to catch a particular plane of wave of the light. So, that is the case. Ear, everything is like that, touch, everything like that. If it is much more, that we can't catch; if it is much less that we also can't catch: everything. We are meant for a particular plane, a particular limit. We are a child of that soil.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Dayal Nitāi.
Dayal Nitāi.

Devotee: Mahārāja, Swāmī Mahārāja told us that Guru, he takes responsibility for his disciples to make sure that they go back to Godhead. So, when the Guru departs, how does he maintain contact with

the disciple so that he makes sure that...

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Akṣayānanda Mahārāja: The Guru takes responsibility to take his disciple back to Godhead. So when the Guru departs, how does the disciple keep contact with his Guru, or how is the process of contact?

Śrīla Śrīdhara Mahārāja: You see, it comes to the same point. Who is Guru? Why he is Guru? And Guru, śāstra, sādhu of one and the same tune, and we are to appreciate that, and our onward march will be guaranteed only by that. Otherwise Guru may be seen only by figure, only by vision of my eyes, the picture. The photo is not Guru. Still, he has got connection with the real Guru. The eye experience, the ear experience, of a person is not the whole experience. The real experience through his words, the idea, what he has given, that is Kṛṣṇa consciousness. So if I have real interest with Kṛṣṇa consciousness, then we are to adjust accordingly all other things. Otherwise, if I miss the real thing which Guru came to give me, if I miss that thing, then all will be doll worshipper, idol worshipper; idolatry. Only to follow the forms that will be idolatry. Why he is Guru? There are so many human figures, why he's Guru? Because he's a mediator, he's a medium of a particular divine knowledge. That is the criterion everywhere to be tested. To put this test anywhere and everywhere. What is your interest? You came to Kṛṣṇa consciousness, and where is Kṛṣṇa consciousness, there is Guru. There is your Guru. He's Guru only because he's in Kṛṣṇa consciousness, and there is a particular degree. So, we must not make much about the form.

Kṛṣṇa says, when Uddhava put the question, "Why in the name of religion so many isms in the world. What's the reason, and how we are to

adjust? Every conception of religion that is found here independently, they can take me to the goal, or is there any gradation, or how are we to have a conception of so many conceptions of religion in the world?”

Then Kṛṣṇa told: “When the creation began, then what is religion, I transmitted it to the creator’s heart, Brahmā. And from Brahmā, that came to so many disciples, about ten or a dozen disciples. But according to the different capacity of those disciples, what they received, there was a little change, when they are giving delivery. So, I gave it to Brahmā, and that was one, when Brahmā told ten disciples, [?] then when they received it in the soil of their heart, that same thing entered, but with a little modification everywhere. And again, when they gave delivery to their disciples again, more modification, in this way: prakṛti-vaicitryāt and pāramparyeṇa, one, the difference in the receiver, and another, in the succession, so gradually modified. Now we see that in the religious world there is a regular jungle. Some say to give stress in the penance, some in the gift, some perhaps in japa, some this, some that, so many branches have come. And also, antagonistic, some, pāṣaṇḍa-mata, [atheism] that is some ascending opinions also grown from the human mind against that modified descending opinions, so now we find there is a jungle.”

So He has come now and then...

yadā yadā hi dharmasya, glānir bhavati [bhārata abhyutthānam
adharmasya, tadātmānaṁ sṛjāmy aham]

[“O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world.”] [Bhagavad-gītā, 4.7]

...to set it right: when He says that it has been degraded in a high stage, then He has to come again, or to send His own person, “Go and set it

right.” So, the recipients are different, and their conceptions also different. So, the difference cannot but be, but who can catch the real internal meaning, they will be saved, others may be misguided, and it will take a long time for them. Once having real connection with a real Guru, he won’t be lost, but the time will be taken very, very long. Can’t help, it is everywhere, it is a general thing. It is not only in the particular case of Swāmī Mahārāja, but it is a general thing. Kṛṣṇa says like that. Uddhava’s question answered by Kṛṣṇa in this way in the eleventh canto of Bhāgavatam, and it is quite intelligible. It is not an unreasonable thing, not a dogmatic thing, but quite reasonable.

I can’t say any more. I feel too much tired today.

Akṣayānanda Mahārāja: It’s so kind of you taking so much trouble to speak to us. We’ll take our leave now. Jaya om viṣṇu-pāda...

Śrīla Śrīdhara Mahārāja:

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

[“O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [Bhagavad-gītā, 6.40]

If we can be sincere, we won’t be lost. Where is Kṛṣṇa kathā, there is my

Guru. Every disciple cannot catch the real spirit of the advice of Guru, can't catch in the same line.

There is another word, a little unhappy. Once a Mohammedan mullah he was explaining Koran, and so many in the audience. One old lady, she used to take her seat in a corner and as long as the mullah he is reading Koran the lady is weeping, tears are running down her cheeks profusely. So much so that one day that mullah met that lady, and asked her, "What do you find in my advice that you are so much impressed? Whenever I cast my glance and look to you, I find your eyes are shedding tears profusely. What do you find in my lecture?"

Then to his disappointment, the old lady answered, "I had one she-goat and her beard was just like that of you, and when she took her food, she was moving her head on the grass, just as you move your head. So you remind me of that dear she-goat. She was very much affectionate to me. I can't stand to think of her without shedding tears, and for that purpose, I come to see your lecture."

So, Kṛṣṇa Himself came down here, still there were so many enemies to Him. He Himself came.

With Jesus also we find one of His twelve disciples, one Judas was a traitor. He told disappointedly that, "The one who will betray me is among you." "Who amongst us will betray you?"

"Yes, he is amongst in the twelve of you."

So we should not think because we have come to a great man we have

got everything, swallowed, devoured everything. It is not such an easy thing, so not an easy thing that we have finished, we have devoured. Only we have got a connection with the infinite good, and we are to progress with that capital. That I have got everything: that is rather the opposite feeling. One who will approach towards infinite, more and more, he will see that I am nowhere. The sign will be the opposite.

Still of course sometimes it is necessary to assert on the courage, and on the strength of the faith, that, 'What I say, it is true,' just as Newton did. Newton when he was told by his contemporaries, "You have reached the highest zenith of knowledge." So marvellous discovery he came with that the people in his time thought that 'he is sārvaññā, he knows everything. He has reached the, he has finished the whole area of the knowledge.'

But Newton told, "I know better than you, because I conceive that I am just collecting the pebbles at the seashore of the ocean of knowledge. The area of knowledge is like an ocean. I am just touching the shore. So I think that I am more learned than you all, because you say that I have finished all knowledge, but it cannot be finished. I have only touched. So, that is also an assertion, that I know more than you, because I know that the knowledge cannot be finished, and you think that that knowledge is finished."

Jaya om viṣṇu-pāda ...

...

Śrīla Śrīdhara Mahārāja: What is the meaning of the word bhaga? Bhagavān, you've heard the sound, word Bhagavān.

Devotee: Bhaga and varga, is this the same?

Śrīla Śrīdhara Mahārāja: Bhagavān. What does he say?

aiśvaryaśya samagrasya, vīryasya yaśasaḥ śriyaḥ

jñāna-vairāgyayoś caiva, ṣaṇṇām bhaga itīṅana

[Bhagavān, the Supreme Lord, is thus defined as, “He who is inseparably replete with the six inconceivable qualities of wealth, power, fame, beauty, knowledge and renunciation.”]

[Viṣṇu Purāṇa, 6.5.74] & [Gauḍīya Kanthahara, 7.28]

His six qualities, known as bhaga, bhaga means these six-fold qualities. Aiśvaryaśya, samagrasya, vīryasya, yaśaś śri, jñāna-vairāgya, all these six consist in Bhagavān, one who has got these six bhaga...

Akṣayānanda Mahārāja: But he is vāca, of the voice, of the speech, of the...

Śrīla Śrīdhara Mahārāja: Vāca, uda vāca, that is another thing, Udabhaga is another gentleman. There is another man whose name is Udabhaga. Uda vāca.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Vāca means speech, word, udavāca, the vāca, the word, all the words directing the high, udavāca. Vāca, the speech, or the word, or voice, or talk, have no concern with the lower things, udavāca, always tending towards, pertaining to the higher things, udavāca.

There is a class of yogī here in India, udavaho [?] some [?] Always, and it is fixed, they cannot take it down again, it is fixed, udavaho. The meaning is to show that his activity will be towards the physical sense thereby. That is sahajiyā-vāda, prākṛta-sahajiyā. Our physical things should be used for the higher purpose. But the principle is eliminated, the real thing, the gist, the substance eliminated, and only an imitation is there physically. That's the trouble.

Akṣayānanda Mahārāja: Then that udaretaḥ [?] also.

Śrīla Śrīdhara Mahārāja: Udaretaḥ [?] That is, the semen tendency is not for the purpose of the lower creation, not for lower creation, the tendency. Only for higher purpose it may be used, utilised, not for sense pleasure. It should not be utilised for sense pleasure, but for purpose necessary for the higher object, udaretaḥ. Retaḥ means sukra, semen. Semen is not utilised in mundane purpose, but for higher purpose it may be utilised, it is under control. So it may not be avoided always, it is not meant. Of course one who has accepted sannyāsa it is a separate case.

Otherwise Vyāsadeva, he, this [?] purpose. Vyāsadeva was engaged and his son was Pāṇḍu and Dhṛtarāṣṭra. At the request of his former mother,

Satyavatī, Vyāsadeva came to produce child in the wife of [?] malika, this [?] The Pañca Pāṇḍava, they mentioned when they're going from [?] towards some unknown quarter, Yudhiṣṭhira, Duryodhana, made plot to murder them, so they're hiding themselves. And they're passing Kuntī and the Pañca Pāṇḍava, they're passing from some unknown quarter from _____ [?] Then from the forest, that ādivāsī lady, ādivāsī woman, girl, Bhīma's figure was a very nice colour like a gold, and very developed body, and that ādivāsī woman she was also very vigorous and good figure. She suddenly found Bhīma and she wanted to have a child from Bhīma. She came and appealed to Yudhiṣṭhira Mahārāja. She could find that he's the leader. "I want one child from your, this brother."

Yudhiṣṭhira asked Kuntī Devī, Yudhiṣṭhira referred to Kuntī Devī, "My mother is there, you go to her."

Then she fell at the feet of Kuntī Devī. "I want a child from your, this son."

Kuntī Devī ordered Bhīma, "Go and satisfy her hankering. She wants a child from you." By the order of mother, Bhīma went with her.

So it is controlled, for some purpose when it is necessary, to serve higher purpose _____ [?] in Raghu-vamsa. In Gītā, prajanaś cāsmi kandarpaḥ. [āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāmadhuk

prajanaś cāsmi kandarpaḥ, sarpāṇām asmi vāsukiḥ]

["Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes."] [Bhagavad-gītā, 10.28]

"In kandarpaḥ I am where, when it is necessary to produce a child there."

_____ [?] Not for reti or sense satisfaction, but when necessary to produce a child it should be utilised. Then no brahmacārya is not affected in that case, it has got its utility, but not reti, not for sense pleasure. That is the meaning of the śāstra, prajanaś cāsmi kandarpaḥ, in Bhagavad-gītā.

And Bhāgavatam, [?] not for his sense satisfaction, but for necessity, for utility it should be used, so udaretaḥ, Mahādeva is known as udaretaḥ [?] that is his course, the aim towards high [?]

And there is a peculiar mystic mention about Kṛṣṇa, avadhuta [?] Kṛṣṇa, He mixed with the gopīs, but avadhuta [?] In such way He used with them [?] this intercourse, that was controlled [?] not in the sense of worldly pleasure, that He's controlled, that is there. No kama gandha hina, it is independent of any nasty odour of this sense pleasure. This is the highest conception of Divinity.

End of 81.12.16.B_81.12.19.A

81.12.21.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...misunderstanding in a marginal position, and that marginal position is represented as śiva, which the cetana, the consciousness, as a whole which is some deep connection in the misconceived aspect of the world, that portion has been described as śiva. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: The master of misconception, the relativity is eternal, the conscious relativity, the relativity of the consciousness with misconception, that aspect is known as Rudra, śiva. But eternal flow, eternal flow.

Devotee: So he has, he's got, does he have an eternal position there?

Śrīla Śrīdhara Mahārāja: When the jīva consciousness as a whole, that is taṭasthā-śakti, where the in-carrying and out-carrying current meets together, the abscissa, proper conception and misconception meeting point, that portion of consciousness which is eternally connected with misconception, that consciousness is known as Rudra, śiva. Because, without consciousness matter has got no value, none to understand; without consciousness nothing can come to be cognizable. So because we have some conception of the material world, so the material conception has some sort of position. Otherwise it is quite darkness, no one to investigate, no one to know, no one to experience, then no mention is possible of that thing. So the consciousness which is in connection with misconception, not proper conception but misconception eternally connected, that sort of consciousness is called śiva. And Sadāśiva, a little higher consciousness of śiva, which is tending towards Vaikuṇṭha sevā, service, Sadāśiva. In Brahma-saṁhitā [8] also there is another: tal-liṅgaṁ bhagavān śambhur. The Kāraṇārṇavaśāyī or Sadāśiva, when he's focused towards this māyic world and begins creation of this material world that is Bhagavān Śambhu, that portion is Śiva. On the whole, that conscious portion which is eternally connected with material consciousness or enjoying consciousness, that

consciousness is known as śiva. Just as milk when in connection with acid it becomes curd, but curd cannot return to be milk. Do you follow?

Devotee: Yes, yes.

Śrīla Śrīdhara Mahārāja: The curd is nothing but milk, mainly, but the acid has transformed it into a curd and the curd cannot again return to be milk. So the conscious portion that has come in connection with māyā, misconception, and cannot avoid it, cannot free it as a whole, that portion is known as śiva, the master of this material world, the ostentatious enjoyer of this material property. That function is known as śiva. This is general. This is relativity of consciousness which is in the relativity of misconception. That portion is known as śiva.

māyāṁ tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram

[“Understand that māyā is the material energy whereas the Supreme Lord is the Supreme Lord of māyā.”] [Śvetāśvatara Upaniṣad, 4.10]

“Maheśvara is always Mine.”

He’s the Master of this misconceived world. Do you follow? The Master of this misconceived world, that false identification. And there is one at the back who got that misconception, misinterpretation or mis-enjoyment mood; that is śiva.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: Mahārāja, where I'm confused about this is that, does some jīva after some time does he take on that position?

Śrīla Śrīdhara Mahārāja: I don't follow.

Devotee: Does some jīva soul after some time does he after purification or after coming from a higher plane does he come to take the position of śiva? Or is this a manifestation of directly of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: When a jīva which is in – jīva means particle of consciousness, when he goes up to cross this ocean of misunderstanding and just released but still in the negativity of this māyā he may be śiva. When the jīva is going to Vaikuṇṭha and in the middle way, when he has crossed the boundary of this māyā, but still in connection, that portion is śiva.

Then also, this māyā śakti approaches him, “Why do you leave me? You stay here. I shall serve you. You should not neglect me.”

But if he accepts that proposal he becomes śiva. And if he does not care for that proposal and goes up, then he'll go to Vaikuṇṭha, to Nārāyaṇa's land. That marginal position is that of śiva.

Devotee: That's very clear. One other thing, I've heard that if a soul...

Śrīla Śrīdhara Mahārāja: One who cannot catch the in-carrying current but the out-carrying current he has passed the stage of the out-carrying current, and in the margin, in the abscissa, and cannot catch really the in-carrying central current. In the marginal consciousness, understanding and misunderstanding, and the meeting point is there, the abscissa. And any conscious particle remaining in the abscissa, in the buffer state, in no man's land, neither this side nor this side, he's śiva. But when entered this side baddha-jīva and that side in the Yogamāyā current in the ground of service then he's devotee. The enjoying mood and serving mood, and between the two that is śiva, that marginal position.

Devotee: Does he remain there?

Śrīla Śrīdhara Mahārāja: Neither an enjoyer nor a servitor, that consciousness is that of śiva, sense enjoyer, the master of the misconceived world. Misconception means that, 'I have got some separate existence, not dependent on the Supreme Entity, separate consciousness. Advaya-jñāna, not in the one harmony, but I have got my separate position.' That consciousness is that of śiva. 'I'm not slave to someone. I've got my independent position. I'm not servant to anyone, and I'm not subordinate to anyone. I have got my independent position.' That position, that spirit is known as śiva. But really speaking that has got some connection with the misconceived world, then only he can think that, 'I am independent. I'm not subservient to any other higher entity.' That means he has got some connection, though he thinks himself free of the misconception world, but still he has got some continuation. So only he can assert that, 'I am independent.' But really he's not independent; he's a serving unit of the Supreme Entity, Absolute. But the conception of

separate interest that makes one be to the position of śiva, Śambhu. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja:

bhayaṁ dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]

[“Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called māyā. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipping deity and as his very life and soul.”] [Śrīmad-Bhāgavatam, 11.2.37]

The conception of a separate existence, that, ‘I have got an independent position and existence,’ that is śiva. ‘I’m not subservient to anyone.’

‘I’m subservient to Viṣṇu, Nārāyaṇa,’ that is devotion.

‘I’m master of this world,’ that is māyic jīva, baddha jīva. But still, who says that, ‘I am not subservient to Viṣṇu, to Nārāyaṇa, to Kṛṣṇa,’ then we trace that something, the influence of misunderstanding is there. Otherwise he could conceive that he’s Kṛṣṇa dāsa, he’s a real servant of

Kṛṣṇa. But because he cannot do so, so he's not pure, or free from the influence of māyā. So māyādhi pati, he thinks he's master of māyā.

Devotee: Still though we read so many prayers...

Śrīla Śrīdhara Mahārāja:

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [Śrīmad- Bhāgavatam, 10.2.32]

They cannot take the advantage of the in-carrying current of devotion. Then after even climbing up to the highest position of this world, he has every possibility to come down again, because he can't take the advantage of the higher current of devotion. So śiva is the resident of no man's land: neither Vaikuṇṭha nor Devī Dhāma, master of Devī Dhāma. But extremely scrutinising if we are, then we find he cannot, he could not work out his full relief from māyā. If so, he could feel that he's a servitor of Kṛṣṇa. But he can't do so. So the influence of māyā is still there. Māyā means misunderstanding is still there. He can't follow that he's Kṛṣṇa

dāsa.

Devotee: Vaiṣṇavānām yathā śambhuḥ.

Śrīla Śrīdhara Mahārāja: That is Sadāśiva, when he has entered, that is Sadāśiva, or Mahā Viṣṇu, almost of same position. That is when he has become Śiva, a devotee, and that first stage it is mentioned vaiṣṇavānām yathā śambhuḥ, to create, to encourage the fallen soul that have got some affinity towards Śiva. For their good it has been said, vaiṣṇavānām yathā śambhuḥ, that Śiva is reckoned also as a Vaiṣṇava. Those that are habituated to think that Śiva is an independent entity, and not Nārāyaṇa, and not Viṣṇu, to help those persons the recognition has been given to Śiva as a devotee, as a principal devotee, to draw their attention towards the highest good. Vaiṣṇavānām yathā śambhuḥ. Dvādaśa mahā-jana:

svayambhūr nāradaḥ śambhuḥ kaumāraḥ kapilo manuḥ [prahlādo janako
bhīṣmo balir vaiyāsakir vāyam dvādaśaite vijānīmo dharmaṁ
bhāgavataṁ bhaṭāḥ guhyaṁ viśuddhaṁ durbodhaṁ yaṁ jñātvāmṛtam
aśnute]

[Yamarāja lists the twelve mahā-janas, the twelve authorities on bhakti:
“Lord Brahmā, Bhagavān, Nārada, Lord Śiva, the four Kumāras, Lord
Kapila (the son of Devahūti), Svāyambhuva Manu, Prahlāda Mahārāja,
Janaka Mahārāja, Bhīṣma, Bali Mahārāja, Śukadeva Goswāmī, and I
myself know the real religious principle. My dear servants, this
transcendental religious principle, which is known as bhāgavata-dharma,
or surrender unto the Supreme Lord and love for Him, is uncontaminated
by the material modes of nature. It is very confidential and difficult for
ordinary human beings to understand, but if by chance a person
fortunately understands it, he is immediately liberated, and thus he

returns home, back to Godhead.”] [Śrīmad-Bhāgavatam, 6.3.20-1]

Śiva is mentioned, but the extreme followers of Śiva, the parsandas [?] though still they do not recognise that Śiva is a devotee of Kṛṣṇa. But yet, to help them, Śiva has got recognition in the class of a devotee. And that is Sadāśiva, and not Rudra. Rudra aspect is lower aspect, lower function of Śiva, and Sadāśiva, the devotee aspect of Śiva. That is the consciousness which that portion of consciousness which is nearer to Vaikuṇṭha that is Sadāśiva. And that portion that is no man’s land, the marginal position, taṭa, neither water nor earth, that is known as taṭa. But the watery side, that is Sadāśiva, and the land side of the taṭa that is Brahman, Rudra, in this way, the marginal position, between the serving world and the enjoying world. The marginal position is Śiva. And which is towards the enjoying side that is Rudra, and which is towards the serving side that is Sadāśiva. That is imaginary division.

Sometimes Śiva is seen to be a servant, with servant consciousness he’s approaching Nārāyaṇa. And sometimes Śiva is seen to support the demons and going to fight with Nārāyaṇa for helping the demons. Two aspects of Śiva we find. Sometimes he’s standing against Nārāyaṇa and begins to fight with Nārāyaṇa, in support of the demonic disciples.

And sometimes he’s very repentant and asks Nārāyaṇa, “Why You have given me such a hopeless position? Very cruel You are to deal with me. You have given me such abhimāna. Please release me from such task, and always engage me in Your service.” That is also seen in him, at times.

So that is a very difficult thing to understand: the real position of Śiva, margin, two aspects combined. Mainly tyāga, something bhoga, something service, the margin means that. Śiva tattva, Guru tattva, Nāma tattva, and Śrī Vighraha tattva, these four are very difficult to have a clear idea of. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. [?]

Devotee: Mahārāja, sometimes, I know this one person, he's a very doubtful person. And when a concept of eternality comes in, like when we would say that the relationship with the Guru is eternal relationship, or that he...

Śrīla Śrīdhara Mahārāja: Guru is not in the measure of limitation. We should try to understand the infinite characteristic of Guru. Guru has not entered into the cage of my mind, not a limited thing, so much breadth, so much width, so much thickness, this is not Guru. Guru, Kṛṣṇa, Guru highest servitor of Kṛṣṇa, in different rasa, in different mood, so Guru is infinite: and Kṛṣṇa says, "I am Guru." So Guru tattva is not very easily understandable, śikṣā-guruke ta' jāni, kṛṣṇera svarūpa.

[yadyapi āmāra guru - caitanyera dāsa, tathāpi jāniye āmi tāñhāra prakāśa.

guru-kṛṣṇa-rūpa hana śāstrera pramāṇe, guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe.

ācāryaṁ mām vijānīyān, nāvamanyeta karhicit na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ.]

śikṣā-guruke ta' jāni, kṛṣṇera svarūpa, [antaryāmī, bhakta-śreṣṭha, - ei dui rūpa]

[“Although I know my Guru is a servitor of Śrī Caitanya, I know him also as a full manifestation (prakāśa) of the Lord.”] [“According to the deliberate opinion and evidence of śāstra, the Guru is non-different from Kṛṣṇa, because it is through the Guru that Kṛṣṇa bestows His mercy upon His devotee and delivers them.”] [“One should understand the spiritual master to be as good as I am,” said the Blessed Lord. “Nobody should be jealous of the spiritual master or think of him as an ordinary man, because the spiritual master is the sum total of all the demigods.”]

[“One should know the instructing spiritual master (śikṣā guru) to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees.”] [Caitanya-caritāmṛta, Ādi-līlā, 1.44-7]

Where is the knowledge of Kṛṣṇa there is Guru, where is the knowledge of the service of Kṛṣṇa that is Guru. That is of different type, and different ways, this Nāma Guru, mantra Guru, vartma-pradarśaka Guru, sannyāsa Guru, but all tending towards one. And then otherwise, there are so many sham Gurus also, imitation Guru also. That is another thing. Who is guiding me towards Guru, Guru means guide, whoever is guiding me towards the centre, he is Guru.

And Bhāgavatam mentions that avadhuta has got twenty four Gurus. From somewhere else, from birds, from animals, he's learning something, but he's my Guru, giving, teaching me in this direction. Guru means guide, who guides me towards Kṛṣṇa, he is Guru, where ever he be. Not an imaginary cage, Guru is not a cage, in which he lives, still that has got some connection with that.

Then there is possibility of Guru tyāga also. How it is possible? If the real spirit of Guru is not there then that Guru should be discarded. It is also mentioned in the śāstra. Then what is Guru, we are to know. Guru tyāga is also possible, in very rare case, unfortunate though that is very much, still there is possibility. So Guru is not a limited cage of my vision, or my mental cage.

Wherever is Kṛṣṇa distributing Himself there is Guru. When Kṛṣṇa is distributing Himself in general He's Mahāprabhu, and so many representatives of Mahāprabhu they're Guru. Guru means light. Otherwise we shall be form worshippers. Hare Kṛṣṇa.

Devotee: So what he'll say is that the relationship with the Guru, with the

individual Guru always eternal? Is that relationship always eternal?

Śrīla Śrīdhara Mahārāja: Both. Kṛṣṇa as universal Avatāra also He can divide Himself. So Guru also can in different aspects he can come. At the same time different Guru may come. So many Ācārya, so many Ācārya they're Guru to their disciples. How it is possible? Because the common is that they're giving the same kind of advice, instruction about Kṛṣṇa. But still there must be some difference between them, but still the current is that Kṛṣṇa consciousness. They're imparting Kṛṣṇa consciousness to so many persons. They're Gurus.

So eleven Ācārya then the disciple of the Ācārya number one he should also give some respect as a Vaiṣṇava to another, some śikṣā Guru, or something to another Ācārya number two, Ācārya number four. They should not neglect or think as enemy. They're also somewhat of Guru's position to them, so such sort of respect they must convey. [?]

Devotees: [?]

Devotee: Mahārāja, sometimes we realise that we have very little sincerity, for Kṛṣṇa, for the Guru, we strive in a very little as far as trying to approach Kṛṣṇa. And then all of a sudden after trying to approach Kṛṣṇa the Guru somehow tries to take us back home...

Śrīla Śrīdhara Mahārāja: I can't follow. What does he say?

Devotee: He says that we have, sometimes it seems as though we have very little sincerity, but somehow or other the Guru he tries to take us back by force.

Śrīla Śrīdhara Mahārāja: Yes. You are unfit, that sort of consciousness with the disciple it is good. And Gurudeva is taking me towards some higher direction, though I'm unfit. But still when we attend the cause of another we have got some sort of consciousness within that is taking me towards good thing. And also I look about the environment – I may be a fool, but whether others, how they accept him. And the scriptures, the experts of the department, they have also given their opinion, and I must have according to my capacity to consult that, sādhu and śāstra. With the help of these two we can approach Guru. And also from the approval of the innermost heart; sādhu, śāstra and improvement of our conscience, with the help of these three we can accept Guru, we generally go to accept Guru.

But there are also others who are deceiving themselves, “Oh. My Guru can cure so many diseases. Then my Guru can make me prosper in the material life, so I shall make him Guru.” That will be self deception. That is also found in the world, different types of Guru who gives material prosperity, material benefit. And there are some they carry Guru who gives us eternal sleep, saying, “That is the real place of taking rest and peace.” There are so many classes of Guru.

But generally our sukṛti guides us from underground. So śraddhā is the real merit who can take us to proper Guru and that śraddhā is the outcome of our past acquired sukṛti. And that sukṛti comes unconsciously from the agents of Kṛṣṇa. In this way the real progress of a jīva has been traced, ultimately. But śraddhā may be of different kinds, tamasic, rajasic, sattvic, and nirguṇa. And according to śraddhā one comes to such Guru.

Just as in the world also some go to a doctor to learn treatment and medicine, some go to the lawyer group to become a pleader to earn money.

So variety is also there in the spiritual conception. But there is possibility of comparative study, and the Śiva bhakta, Śakta bhakta, Nārāyaṇa bhakta, Kṛṣṇa bhakta. There is differentiation, and ultimately sukṛti – but our unconscious help from the agents of Kṛṣṇa that guides us really to

Kṛṣṇa, Kṛṣṇa conception of Godhead.

And sometimes taken to some department again when the sukṛti comes trying to assert then we get sort, the Mohammedism, Christianity, the Śaktaism, the Śaivaism, and we come to Kṛṣṇa consciousness. That is also possible.

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [Bhagavad-gītā, 18.66]

Dharma means conception of religious duty, dharma, pure duty, sacred duty, dharma. But Kṛṣṇa consciousness says that is so superior demand that has got, given us, that all conceptions of holy duties should be given up for His service. So gradation is always there. And how Kṛṣṇa consciousness holds the supreme position of pure attainment: that is to be understood by the help of scriptures as well as from the sādhus of that layer, śravaṇa kīrtana, sādhu śāstra.

‘sādhu saṅga,’ ‘sādhu saṅga,’ - sarva śāstre kaya [lava-mātra sādhu-saṅge sarva-siddhi haya]

[“The verdict of all revealed scriptures is that by even a moment’s association with a pure devotee, one can attain all success.”] [Caitanya-caritāmṛta, Madhya-līlā, 22.54]

The most importance has been given in the company of the sādhus for our higher realisation. So many conceptions of religious views we find, but what is the speciality of Kṛṣṇa consciousness, that we are to understand by our knowledge, by our practice, by the experience of the companions, all these things.

Devotee: You mentioned Guru tyāga...

Śrīla Śrīdhara Mahārāja: Guru tyāga, that is not really Guru tyāga but the misconceived Guru within us.

Devotee: Dhīra Kṛṣṇa Mahārāja and I, we heard that perhaps Śrīla Bhaktivinoda Ṭhākura later on he rejected Vipina. Is this true? Vipina Goswāmī his Guru.

Śrīla Śrīdhara Mahārāja: In fact not formally not only he did, and that is really he left him. Bhaktivinoda Ṭhākura in his Hari-Nāma-cintāmaṇi book he has mentioned in what stage Guru tyāga can be effected. Guru tyāga, to ignore the proper guide, the leader, everything, life, that is very unfortunate thing. But still, if we have been misguided, when it comes to consciousness that I'm being misguided, one must leave, can't help. So Guru tyāga is also there, give up.

You had perhaps some sort of Guru, some Christian, some Mohammedan, Catholic, Protestant, and then one changes one department, comes to another. It is everywhere we find. When Mohammed came there was no Muslim. After perhaps there were Jews, they have also their Guru. So Jesu came before there were Jews. They left their Guru and came to join Jesus' party. Then Catholics, some they

changed their view and go to the Protestants. So Guru tyāga is everywhere to be seen. When Mahāprabhu came so many leaving their other folds came to join Mahāprabhu's party to take initiation: so it is not an impossible thing. We've also seen in our life, in history also that the Guru tyāga and that is also a great thing in many places.

But it must be considerate. It must be helpful. We must be very cautious to leave one and to have a new. But progress means elimination. And also at the same time the step, the foundation where we are standing, and before leaving that foundation we must be sure that where I'm going to take my post that is higher. Then only can I move my – I must leave the present ground and occupy the second. [?]

Devotee: Guru Mahārāja, I live in Los Angeles, for at least a couple of more months I'll live there before I move to where Dhīra Kṛṣṇa Mahārāja is. But there I have some friends who are disciples of Rāmeśvara. They live near me, they live in the same building.

Śrīla Śrīdhara Mahārāja: Then consult with Dhīra Kṛṣṇa Prabhu and do whatever necessary. Consult with Dhīra Kṛṣṇa Prabhu and do the needful.

Devotee: Yes, but the question is...

Śrīla Śrīdhara Mahārāja: I don't like to disturb the ISKCON. If anyone is quite dissatisfied with the present administration of ISKCON and leaves their association, then I want to help them. But as long as one is under ISKCON I don't like to disturb them. Some benefit they may have there. But if they cannot, they're out of ISKCON; then those I like to help, if necessary, if possible. And I told, a relief work, I want to do some relief work. That those who are not healthy, unsatisfied with ISKCON, try to

help them. I've asked Dhīra Kṛṣṇa Prabhu in this way. Don't go to interfere with the ISKCON administration, but if you find that one is going away, depressed and dejected, disappointed, and leaving the fold of Swāmī Mahārāja and Mahāprabhu and Kṛṣṇa consciousness, try to help them. Don't go to any direct hit with ISKCON.

Devotee: I'm very much aloof, I don't.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja has created such a big thing, and I don't like to disturb them. But those that are going away from ISKCON disappointed; try to, if possible, to take them within the fold of Mahāprabhu, and Swāmī Mahārāja.

What I say, Swāmī Mahārāja and myself and so many others got from our Guru Mahārāja and Mahāprabhu, so it is very akin, nearer things. So those who have been disappointed with the ISKCON management of the present time, try to help them, they may not go away cutting all connections with Mahāprabhu. So no competition but relief work. That was my instruction to him, and everyone.

In my old age I have no such ambition that I shall go to construct a separate mission. No, only just to help these diseased persons, disappointed persons, that much, not entering into any competitive work. In my young age when I was required to do so I did not. And your Swāmī Mahārāja also repeatedly requested me, "Please look after them."

And Guru Mahārāja also ordered me to go to the west for preaching. "You have got some quality."

And because you all come – I do not go but you all come to me, and I, though unfit in this old age in many ways, still I try my little if any good may be effected. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

[?]

Devotee: I have heard that if the living entity is born within the realm of Vṛndāvana Dhāma on the mundane plane it is his last birth in the material world, and after that he goes into Kṛṣṇa līlā. Is this the same for Navadvīpa Dhāma?

Śrīla Śrīdhara Mahārāja: Yes. The Navadvīpa Dhāma is more favourable to the devotees, more favourable. That is, it is more benevolent, mahā-vadanyāya. The men committing offences, they've also got some better chance in Navadvīpa Dhāma than in Vṛndāvana. For the fallen souls Navadvīpa Dhāma is more magnanimous and gracious. That is, Mahāprabhu, Nityānanda Prabhu, They're most liberal to the offenders.

Devotee: So this is their last birth, they take birth now...

Śrīla Śrīdhara Mahārāja: Not in the physical sense, in the spiritual sense.

Devotee: We see so many things that are not Kṛṣṇa conscious going on, here, some fish eating, smoking cigarettes here, and worship of Kali, so many. How are we to see? How am I to see that? How should I see these people that are doing like that, but they're within Navadvīpa?

Śrīla Śrīdhara Mahārāja: Just as Kali-kāla, the iron age, most unfavourable, so Mahāprabhu and Hari Nāma comes, the most needy time and most needy place also. The Kṛṣṇa Nāma, Mahāprabhu, They come at the most needy, both in...

End of 81.12.21.A

81.12.21.B_81.12.22.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Devotee: Guru Mahārāja, it's difficult for me to conceive how such a person, you know, should be dealt with. I mean, how should I see him? He takes birth in Navadvīpa Dhāma yet he doesn't worship Mahāprabhu, externally...

Śrīla Śrīdhara Mahārāja: Mahāprabhu instructs to Jagadānanda Paṇḍita: "You go to Vṛndāvana, show your respect from a distance, but don't mix with them closely."

So general respect we must have for this Dhāma, but not particular attention to the present inhabitants, not coming in close connection with them, but a distant respect. That should be our policy. Though outwardly we do not feel anything favourable in them, but still, the furthest connection of this Dhāma will bring some distant future goodness for them, which at present we can't feel and we can't get benefited by that. So from a distance we show some revered attitude but don't go closely to have their influence. Mahāprabhu asked Jagadānanda Paṇḍita when he stayed in Vṛndāvana. vṛndāvana jayje nara lekhi atara [?]

[śīghra āsiha, tāhāṇ nā rahiha cira-kāla, govardhane nā caḍiha dekhite ‘gopāla’]

[“You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity.”] [Caitanya-caritāmṛta, Antya-līlā, 13. 39]

“Don’t stay there for a long time, govardhane nā caḍiha dekhite ‘gopāla.’ To have a look of that Giridhari, don’t try to climb up on the hill. And about the vraja-vāsī, from far off you will show respect to them but don’t come in closer connection with them.”

And Kavirāja Gosvāmī has written:

paścimera loka saba mūḍha anācāra, tāhāṇ pracārila donhe bhakti-sadācāra

[“The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī they were trained in devotional service and good behaviour.”] [Caitanya-caritāmṛta, Ādi-līlā, 10.89]

Sanātana Gosvāmī and Rūpa, they preached there the good conduct, bhakti-sadācāra, the devotee-like practices they preached there. Because they’re all mūḍha anācāra, they’re foolish and their practices

were not very pure in Vṛndāvana. We find in Caitanya-caritāmṛta - paścimera loka saba mūḍha anācāra tāhāṅ pracāрила donhe bhakti-sadācāra. So, on the whole we come that they have got fortune so they have come in connection with that Dhāma, but at present that is not properly developed, so we cannot get any benefit by their association. But Your connection with Vraja Dhāma they have got, very meagre. In this way we should tread with them. Hare Kṛṣṇa.

Devotee: Bhaktisiddhānta, one book I've been reading on Bhaktisiddhānta, he talks about sumati, sumati.

Śrīla Śrīdhara Mahārāja: Sumati?

Devotee: Yes, a good disposition.

Śrīla Śrīdhara Mahārāja: Yes. That sumati, su means good, but good to its extremist sense must come in Kṛṣṇa devotion, Kṛṣṇa consciousness.

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' ['ei bhāla, ei manda',-ei saba 'bhrama']

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [Caitanya-caritāmṛta, Antya-līlā, 4.176]

The calculation of good, bad, in this misconceived area, the wholesale is false. But good and bad in the real plane of Kṛṣṇa consciousness, both is

good. The opposition party and the real party, both have got some good position, efficacy. In a good governed land the opposition party has got also some value. And the evil government, when in the land there is evil government is standing, so both parties are bad. So what is good and bad, the intrinsic value we must try to observe, what is the criterion of good and bad. And the exploitation and renunciation, both are bad. And service is good. And service is of two kinds, one calculative and another surrendered. Surrendered service is the highest type of service, and that is found in Vṛndāvana, Kṛṣṇa consciousness. Slavery to the extreme, and gain also to the extreme. Service means to accept slavery. He's so good that if we can have the connection of slavery to Him we will be saved, so good.

As much degree of slavery we will be able to accept, we may attain such height of goodness. It is quite reasonable. Otherwise we won't have any entrance into that holy land, the holiest land. Holiest land, we can have admission only if we offer our service to the extreme point of slavery, then we can be admitted, entered into that area, land. And unconditional, slavery of course is unconditional. That must be very heartfelt. Then we may be accepted to that holy domain. But slavery in that domain, that is far, far better, than the mastery of this land of exploitation, that of reaction. Reaction is very, very bad. And in the middle, the land of renunciation, that is neither good nor bad, nothing, zero. That is zero, freezing point.

Devotee: Guru Mahārāja, you mentioned that Śrīla Bhaktisiddhānta when he put on the brāhmaṇa's thread that previously Jīva Goswāmī had written that one would have to take birth in the family of a brāhmaṇa to become a brāhmaṇa, but that some later mahājana would change the rule. Is this...

Śrīla Śrīdhara Mahārāja: Yes. Jīva Goswāmī has written that ordinary sādhus, the yogīs, the brāhmaṇas, Śāṅkara, all these schools, they say that, "By the dint of our knowledge, the yoga and the devotion, we can

destroy all the actions. But except, save and except, those actions that are being attached to this body to suffer, except this.” But the devotee school say, “No. The impurity for which this present attachment of the race, or anything, that also can be done away with by the influence of Kṛṣṇa Nāma.” Prārabdha, prārabdha-karma, that those karma that is already attached to be suffered or enjoyed in this body, that is prārabdha-karma. The other schools they think that without prārabdha that this body’s attached karma all other karmas may be finished. But the bhakta school says that by taking Hari Nāma, it is not possible by yoga and jñāna and other things, but by Kṛṣṇa Nāma one can get rid of all sorts of impurities, even in this birth, in this body. This body is the outcome of previous good and bad actions, but this also is purified, the prārabdha-karma.

Now, the question is if the prārabdha-karma is purified then one comes to the highest birth of a brāhmaṇa. Jīva Goswāmī says that he attains the position of a brāhmaṇa body. But, a brāhmaṇa body, brāhmaṇa boy, until and unless he’s given the sacred thread and mantram he’s not considered to be eligible to do the work of a brāhmaṇa. Brāhmaṇa boy only when he’s conferred with upavit [?] saṁskāra, then also he’s eligible to worship Nārāyaṇa and do all other sacrifices what only the brāhmaṇas can do. So by taking the Name one is purified and becomes, attains the stage of a brāhmaṇa boy.

And Jīva Goswāmī says because we do not find any custom to give them sacred thread, so they must wait for the next birth. But Jīva Goswāmī admits that anyhow, whatever caste he may be, if he takes the Name of Kṛṣṇa then he discards the defects of his, of any other lower birth, and attains the position of a brāhmaṇa birth. It is admitted. It means he attains the position of a brāhmaṇa boy who has not been given any sacred thread. A brāhmaṇa boy until and unless he’s given the sacred thread he is not admitted for the services of Nārāyaṇa and any other yajñā. So, there is no custom introduced here to give them sacred thread, consequently they’re to wait for the next birth. That is the conclusion of Jīva Goswāmī.

But our Guru Mahārāja came with that, “When, no harm if they can be given sacred thread. The custom will be introduced. Custom may be

introduced.” He says there is no such custom... but that may be introduced. Our Guru Mahārāja came to introduce that thing what was not in vogue, because he said that the two things are being given indulgence by not introducing that usage. What? Why? Those that get the Vaiṣṇava initiation, they think that they’re lower than brāhmaṇa. So they must be encouraged that no longer they’re in lower position, they’re fit to do all these services. They should also be encouraged. For that purpose, and another thing, the so-called brāhmaṇas, they’re proud of their flesh consciousness, they come to think that this Vaiṣṇava dīkṣā, who has got Vaiṣṇava dīkṣā, they are lower than us. So they’re committing offence to the Vaiṣṇava. So the brāhmaṇas and the so-called other higher castes, they should not be given the chance of committing Vaiṣṇava aparādha. And at the same time, those that are taking the Vaiṣṇava mantra, they also should not think themselves lower, that they’re unfit to do the worship of the worthy body brāhmaṇa can do, they cannot do that. So for this two-fold help in the Vaiṣṇava society, this function, this usage, should be introduced. So Bhaktisiddhānta Sarasvatī Ṭhākura he boldly came forward to introduce this system for which Jīva Goswāmī told that because that is not the usage, though qualitatively it is all right, but because there is no custom so they have got no other alternative but to wait for their next birth. Do you follow? Am I clear?

Devotee: Yes. Jīva Goswāmī he wrote that someone would come, did he write that someone would come and introduce?

Śrīla Śrīdhara Mahārāja: Yes. If any mahājana, if a great personage he’ll come and introduce such custom, then it will be all right, no difficulty with rules of śāstra. The fact, it is all right. But none has introduced such custom so they have no other alternative but to wait. But if any mahājana comes and he begins such introduction, boldly, then it is all right from the standpoint of the fact, truth, it is all right. According to śāstra siddhānta it is not wrong, but only no custom, no usage, so again it is stopped. But if any mahājana comes and introduces such usage then it will be all right. And our Guru Mahārāja did that. He told, because two-fold

disadvantages are found. The brāhmaṇas are committing offences against the Vaiṣṇavas, and the Vaiṣṇavas also think in their turn that they're very lower. They cannot attain, so the regular faith in the Name is also being disturbed in them. So it must be introduced.

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate satra-yāji-sahasrebhyaḥ
sarvva-vedānta-pāragāḥ sarvva-vedānta-vit-koṭi yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate

[“Among many thousands of brāhmaṇas, a yajñika brāhmaṇa is best. Among thousands of yajñika brāhmaṇas, one who fully knows Vedānta is best. Among millions of knowers of Vedānta, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.”] [Hari-Bhakti-Vilāsa, 10.117] + [Bhakti-Sandarbha, 117]

That he is a devotee of Viṣṇu he is superior to crores of ordinary vaidāntik brāhmaṇas. A practical brāhmaṇa is better than a birth brāhmaṇa, practical means one who commits, who performs yajña, etc., worships Kṛṣṇa. And those that worship with material things, one who can worship with the help of his consciousness, he will be preferred, given more preference, vedānta-vit. Then the vedānta-vit they think that their goal is non-differentiated consciousness, so if one can have the idea of differentiated consciousness, then he will hold the higher position than crores of such vaidāntik brāhmaṇas, those who are suffering from the disease that spirituality means non-differentiated Brahman. So Viṣṇu bhakta, who can see the Personality in consciousness, they will be far more superior. And viṣṇubhakto sahasrebhyaḥ ekāntyeko viśiṣyate, and amongst the devotees who regulates themselves according to śāstra and calculation, they're of lower order, in Vaikuṇṭha. And those that can have exclusively surrendered to the service of the Absolute Entity with the inner most love and faith, they're dependable, they're of the highest

order.

.....

Devotee: When the disciple isn't in the physical presence of his Guru, is it the same for him, his physical presence?

Akṣayānanda Mahārāja: What's the question?

Devotee: When the disciple is not in physical presence of a Guru, is it as, you know, as um spiritually benefiting, as being, you know, apart?

Akṣayānanda Mahārāja: Any spiritual difference?

Devotee: Yes, any spiritual difference?

Akṣayānanda Mahārāja: Being physically together and being many miles away, any difference in the spiritual condition or not? He's asking.

Śrīla Śrīdhara Mahārāja: We can get benefit only through śraddhā. Guru's position should not be considered as mundane. He should not be identified with his mundane appearance. Only through śraddhā we are able to approach him, from far off also. But still of course by physical vicinity we can get the chance of hearing from him, and also many practical dealings that may help us about the knowledge of Vaiṣṇava sadācāra, what should be the conduct of a Vaiṣṇava. All these things we can have some sort of conception. But śraddhā must be there. Physical

closeness or distance, in both cases śraddhā or faith, respectable faith, must be there. And in the lower stage that physical nearness has got some more efficacy. By his movements, by his talks, instructions, we are to learn the spiritual etiquette, and also many spiritual ideals also may be cleared, ideal thoughts. Physical vicinity will be useful in the lower case, lower stage, but śraddhā must be there, that is faith. Otherwise we may commit offences. Physical nearness if devoid of faith then that may be the cause of offences against Gurudeva.

Sometimes senior Godbrothers may be very useful in helping our dealings to Gurudeva, for the beginners. His conduct may not be very clear and helpful always, so in that case some senior Godbrothers may come to help us, to explain his movements and do away with the differences.

Īśvarāṇām vachāḥ satyaṁ, tathāivacharitaṁ kvachit teṣāṁ yat svavacho yuktaṁ buddhimāṁs tat samācharet [Śrīmad-Bhāgavatam, 10.33.31]

The instructions of the great personages are always true, but their conduct, their practice may not be always useful to the beginners. Vachāḥ satyaṁ, tathāivacharitaṁ, acharitaṁ, not always may be useful, but their words are always useful, instructions, but not their practices always. So, fair understanding persons will accept those practices that are backed by his words, svavacho yuktaṁ buddhimāṁs tat samācharet, they will accept them also, because from his higher stage he may do something that will not be useful in my stage. [?] He has got such spiritual power that little defects may not harm him in any way in the practice, little defects in practice may not harm him. So Īśvarāṇām vachāḥ satyaṁ, their instructions should always be followed, but their conduct not always. Only those conducts, practices, that are in consonance with his instructions, they should be accepted by the fair-minded beginners. Teṣāṁ yat svavacho yuktaṁ. Hare Kṛṣṇa.

Devotee: Guru Mahārāja, I had one question about...

Śrīla Śrīdhara Mahārāja: Do you follow what I say?

Devotees: Yes, I understand. Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Am I clear?

Akṣayānanda Mahārāja: Very clear.

Devotee: We shouldn't try to imitate those who are very advanced.

Śrīla Śrīdhara Mahārāja: Not imitate but follow, not imitation but to pursue. Not anukaraṇa but anusaraṇa. Anusaraṇa and anukaraṇa, one is imitation and another to follow the footsteps. These things are different. What did you say?

Devotee: Well my question was that, is there a fixed number of living entities or does Kṛṣṇa always expand the number of living entities? Does He increase always?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Is there a fixed number? Jīvas, jīvātmā, is there a certain number fixed, or Kṛṣṇa can create more, expand the number? Generally we are told asankhya.

Śrīla Śrīdhara Mahārāja: Yes, we think it as asankhya, innumerable.

Akṣayānanda Mahārāja: Immeasurable.

Śrīla Śrīdhara Mahārāja: There was a question that whether jīva is free? If Kṛṣṇa is omniscient then how jīva's action can be free? Do you follow? Kṛṣṇa is omniscient, God is omniscient, He knows everything, so the future of the jīva also. Then jīva is compelled to retrace that way then how he is free if it already fixed? Do you follow?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: This naughty question. One Doctor of Philosophy put me this question in U.P. Allahabad. Ultimately he joined our Mission, that Kapoor jī in Vṛndāvana.

Akṣayānanda Mahārāja: Oh yes, O.B.L. Kapoor.

Śrīla Śrīdhara Mahārāja: Yes. Oudh Bihari Lal Kapoor. He put me this question. Then I put another question to him, God is free or not? He said, "Yes." And He's omniscient. How you can harmonise with the omniscience and free will of God? I put this question. If He's omniscient He knows his future and he must go by that fixed road, then how he can be free? So jīva's freedom, and he's also part of the freedom of the Lord, and his knowledge and understanding also a part of the Supreme. - But if it is innumerable then how God is omniscient? If He does not know what is the number of the jīva soul then how He can be...

Akṣayānanda Mahārāja: All knowing.

Śrīla Śrīdhara Mahārāja: ...in a position of omniscience? He does not know, God does not know? So we are in the plane of limitation and counting. The laws and rules of the world of Infinite is something more. So He knows everything, He knows Himself. And also sometimes it is stated that He cannot finish Himself, both such characteristics going on. He knows Him, and also it is mentioned in Bhāgavatam that His potency is also not of less importance. Sometimes He Himself cannot measure the utility and capacity of His potency. That is also infinite. His every aspect is infinite.

So that is peculiar thing, peculiar thing that is not to be harmonised in our limited brain. The adhokṣaja, the ways and nature of the Infinite cannot be understood by our puppy brain, puppy brain. We must be conscious of the fact. And so, the Bhāgavatam has repeatedly requested us not to go to measure the Infinite. But submit to your own respective duty, you'll draw more benefit thereby. Don't go to measure the immeasurable. That is loss of energy. That is not possible for you. So if you get some insinuation from within that avoiding for inquiry into the Infinite, mind your duty what is attached to you, you'll be more benefited thereby. And this is not your department. That will be wild goose chasing. It is impossible for you to measure the Infinite, so why waste of energy.

Jñāne prayāsam udapāśya [Śrīmad-Bhāgavatam, 10.14.3]. Be satisfied with the knowledge that you have come to Him, He's such and such, and one drop is sufficient to inundate you wholly. One drop of nectar is sufficient to inundate the whole Earth, of your, infinite of your conception. Why do you bother only for knowing, knowing, knowing? It is immeasurable. So your inquisitive tendency is not very wholesome. Try to utilise you in the service of Him. Wherever you are posted try to give you wholly there, dedicate you there in your located position, and then from there you will benefit yourself to the highest degree. Jñāne prayāsam udapāśya namanta eva jīvanti.

Jñāna sunya bhakti - eho bāhya āge kaha āra ["This is superficial; go further." Caitanya- caritāmṛta, Madhya-līlā, 8.59] Jñāna-misra, inquisitiveness, that is adulterated bhakti, devotion, not devotion proper. There inquisitive characteristic is predominating, that sort of service is adulterated service. "I shall do something, I can create something," this is

karma-miśrā. “I can contribute something.” This egoistic feeling: that is karma-miśrā. And, “I should know everything,” too much curiosity to know everything, that is jñāna-miśrā.

Pure devotion, “Whatever given to me I am satisfied and I want to engage myself wholly in that point. Then that will be the best utility of my own self in the universe. Other tendencies are futile, not only futile, but it is injurious, it is losing my time, wasting my time.” This is pure bhakti. This is pure bhakti. Jñāna-sunya-bhakti, śraddhā proper, faith proper gives inspiration only to that.

karmaṇy evādhikāras te, mā phaleṣu [kadācana

mā karma-phala-hetur bhūr, mā te saṅgo ‘stv akarmaṇi]

[“I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.”] [Bhagavad-gītā, 2.47]

Never allow yourself to go into the calculation. Engage yourself deeply and deeply. Mā phaleṣu kadācana mā karma-phala-hetur bhūr, mā te saṅgo ‘stv akarmaṇi. When we enquire, we are surcharged with the spirit of enquiry, then that means some sort of doubt is there and attachment for the result, and the consequence. The underlying spirit under enquiry is that our attachment with the fruit, with the consequence of the work. Mā phaleṣu kadācana, whether I am doing, it will benefit some tasteful result to me or not. So that is anti slavery spirit. We must do our duty within the limit, within the limit.

And also we may be given the chance of leadership also, just as Guru, his function is always there, inspires you to do, to look after. Though that

is also service, absolute service, one who has come to recommend and teach us what is absolute service, he's also in the service, in the proper service. But still, we have to do something on behalf of Kṛṣṇa, to look after the welfare of so many, and what line will suit which man, and also sometimes to punish them, sometimes to accept their services for himself: these things done but only inspired by Kṛṣṇa. They say this is abnormal, and in their normal position the Guru is also a servant, he's also serving Kṛṣṇa by showing leadership to so many. He's more conscious with his connection with the upper world when serving.

“Because Kṛṣṇa wants me to punish this man for this purpose I do. Not for punishment, nor for showing my superiority to him that I am punishing him, but Kṛṣṇa wants me to, I can't help. For His service I am to show that I am greater than him, I am controlling him, I am doing so many practices, that is to show my, that I am his master.”

This is, all these things are the effect of the serving spirit to Kṛṣṇa. So in every work he's fully established in service. And service requires that he should be, he should guide, he should master over many; only for the service it may be necessary. Otherwise service, the duty, if He wants me to read a book, a scripture, then it is devotion. But, if to satisfy my curiosity I read the same book, that Bhāgavatam, that won't be bhakti, won't be devotion. I hear the lecture of Guru, Vaiṣṇava, with the object that I should get some benefit and I utilise it for some purpose to satisfy me, that won't be devotion, ādau arpyeta paścād kriyeta.

[sā cārpitaiva satī yadi kriyeta, na tu kṛtā satī paścād arpyeta]

[“Devotional services must be first offered to the Lord, then performed; not performed and offered afterwards.”] [Śrīla Śrīdhara Swāmī]

I am hearing, I am listening to the words, the instructions of sādhu, Guru, for what purpose? Who will be the beneficiary? Kṛṣṇa. That sort of crude conception must be there. I'm not entity at all. The entity is He. I'm subservient. Whatever I shall earn it goes to Him. That sort of basic idea there should be in the devotional work, good or bad. Good or bad, whatever I acquire that will go to my Master. I'm not independent entity at all. I'm not the recipient. Slave.

Vikritasya yata paso [?] I'm just a domestic animal. The master he may do as he feels. He may sell me. The master may sell a domestic animal, the horse, or cow, and get the money and may utilise it in any way he likes. The domestic beast may not have any complaint there, nothing to say against the master. So think yourself in that plane, vikritasya [?] śaraṇāgati, surrender means of such quality surrender. Surrender of this type, that the owner of a domestic animal, a dog, a cow, a horse, I'm like that. He may utilise in any way He likes. That is the ideal of śaraṇāgati. We should conceive ourselves to be so much subordinate, to the Absolute Will. As much as we can realise this, the necessity of such submission, we gain, we are gainer, in the negative side. Try to increase your helplessness, the negative side. Then you'll be nearer, nearer to the positive. The more the negative the more you can draw the positive. Bhakti, devotion proper is of such type, surrender, dainya. I'm nowhere. I'm helpless to the extreme. And that will draw the sympathy of your Guardian, your Master, so much.

End of 81.12.21.B_81.12.22.A

81.12.22.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī

Mahārāja

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Nitāi. So faith, or śraddhā, that is the first thing necessary, and then the nearness, physical nearness. And when we are far, then also through letters also we can have his connection, but connection in a proper line, proper plane, that is the vital point. The proper plane, and plane is independent of energising in the gross and subtle way that is enquiry. Inquisitiveness and energising, that will go to the Guru, and jijñāsuḥ śreyaḥ uttamam...

[tasmād gurum prapadyeta, jijñāsuḥ śreyaḥ uttamam

śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam]

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."

[Śrīmad-Bhāgavatam, 11.3.21]

...and enquiry after one's own welfare: that is part and parcel of the quest. Quest means in Vedānta, brahma-jijñāsa, in the plane of knowing, knowledge; understanding.

But when it came to Mahāprabhu in the line of Bhāgavatam, plane of

Bhāgavatam, from Vedānta, Veda is compared with a tree, Vedānta with the flower, and the Bhāgavata the ripe fruit. What is somewhat mixed with activity, that is in Veda, yajña, etc. In the flower it becomes only conscious enquiry, “Who am I? Where am I? What am I?” Then in the fruit, the utility, that is kṛṣṇānusandhāna. That is also, outwardly, somewhat of enquiry characteristic, but kṛṣṇānusandhāna, not brahma-jijñāsa. The enquiry about the Infinite, where I am, where I am a part only, that is in Vedānta, the enquiry about the infinite environment. And in Bhāgavatam, kṛṣṇānusandhāna, “Who is my master? Who is my guide? For whom I am?”

Reality is for Itself. In Bhāgavatam, in the plane of Bhāgavatam, the energy and the knowledge comes to seek after his guardian for whom he’s existing, Kṛṣṇa, kṛṣṇānusandhāna. Brahma-jijñāsa in Vedānta has developed into a form of kṛṣṇānusandhāna, madly to enquire “Who is my master? With whom I may have my fulfilment of life? Who can engage them, engage myself to the fullest extent? Where is that master of my heart, the Lord of my heart?” That is in the plane of Bhāgavatam, the ripe fruit of the Veda tree.

And Mahāprabhu came with that, kṛṣṇānusandhāna, madly after enquiry, “Where is My master? Where is My Lord? I can’t retain Myself without My Lord.”

That has been, inactive in the world of activity, energising also we are seeking some rasa, some satisfaction, meagre satisfaction, so I undertake this work, that work, but common thing is satisfaction. In Vedānta that comes to a graphic, most wide form, “Who am I in the world? Where am I?” - in Vedānta, and that is the flower stage.

And in the fruit stage the same thing comes, “Where is my Lord? I belong to whom? Who will give the fulfilment of my life? Where is my guardian?” Kṛṣṇānusandhāna. “I am for Him. I am not for me, and not for the whole infinite I survey. And the Lord of my heart, the fulfilment of my heart, who can satisfy all thirst within me, where is that master?”

That is in Bhāgavatam stage. Mahāprabhu came with that. “Here your real enquiry is for this only, otherwise your enquiry won’t stop. Enquiry

must come to this stage and have proper guidance and gradually you'll be taken to Him, you master. You are seeking for whom, that rasa, that happiness, the pleasure, that is your master, that is your guardian, not your servant. That is not your servant that will come and satisfy you as though you are his master. Really, that is your everything, your master, your Lord, for which you are moving this way, that way, in the universe, enquiry, whatever you are doing. The centre, the centre is with you, that is making you active. You're searching something that is fulfilment. And fulfilment in the highest stage means this, He's Kṛṣṇa."

And real search begins only when you come across with sad-guru, a Kṛṣṇa bhakta. Then proper enquiry begins there, scientific enquiry begins there. And with this idea we must, praṇipāt, paripraśna, then sevā.

[tad viddhi praṇipātena, paripraśnena sevayā upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisance, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

You must be conscious that you are to be utilised by Him, whom you are searching after, sevā. Then you can only be lead in that way, the sevā. And the very beginning meagre stage it is śraddhā, faith. Faith can lead you to that great plane, the noble plane, faith. All other properties which you think are under your control, they'll fail, the inquisitive tendency, or your energising ability, they will all fail to reach that plane.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Generally, when we are far away from the living source, the scriptures may help us, and the letters also may help us. And subordinate sādhus in the same line, they may help us. Gaura Hari. Gaura Hari.

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha] sajātī-yāśye snigdhe
sādhau saṅgaḥ svato vare

["One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position, to associate with such saintly persons will help us the most to progress towards the ultimate goal."] [Bhakti-rasāmṛta-sindhu, 1.2.91] & [Caitanya-caritāmṛta, Madhya-līlā, 22.131]

May not be of anti-line, for the beginners, one who cannot detect what is ānukūlya, what is satikūlya. Who are in some considerable safe position, he can meet the anti-party and he can fight with them, discard them. But for the beginners they should try to avoid their best those imitationists, or misguide them, misguidance. Sajātī-yāśye, of similar nature, similar mentality, of similar aim, and superior to me: a man of the same destination but he's well-versed about the aim. Sajātī-yāśye snigdhe sādhau saṅgaḥ svato vare. Svato vare, superior to me but in the same line, of same goal. This sort of sādhu we should try always to meet, that is, to serve, to be influenced by them, to attend them. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

You are to leave today?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, what more questions, if any?

Devotee: No. I don't have any questions.

Śrīla Śrīdhara Mahārāja: All right.

Devotee: Completely satisfied with anything I could ask.

Śrīla Śrīdhara Mahārāja: All right. Let Kṛṣṇa fulfil your hankering, and bless you. Gaura Haribol. Gaura Haribol. You keep connection with Akṣayānanda Mahārāja here and there also Dhīra Kṛṣṇa Mahārāja. Gaura Haribol. Gaura Haribol. You'll go direct to Dhīra Kṛṣṇa Prabhu, Mahārāja?

Devotee: No, not for...

Śrīla Śrīdhara Mahārāja: Through Purī and Vṛndāvana?

Devotee: No, no.

Śrīla Śrīdhara Mahārāja: No?

Devotee: I'm going to Calcutta, then I'm going to America, Los Angeles.

Śrīla Śrīdhara Mahārāja: Los Angeles.

Devotee: Then after, I think I must, after I buy a car I'm going to try to move up five hundred miles north to where Dhīra Kṛṣṇa lives. So then I will try to help with the publication of your books.

Śrīla Śrīdhara Mahārāja: With that Dhīra Kṛṣṇa Mahārāja?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: All right. Hare Kṛṣṇa. So, who has said to me, I can't remember, mentioned in letter, that this Prapanna-jīvanāmṛta, that will supply the foundation and make it sweeter, what Swāmī Mahārāja has given already.

Akṣayānanda Mahārāja: Will supply the foundation and?

Śrīla Śrīdhara Mahārāja: That more deeper, it will create, it will be, it will prove to be the foundation of what Swāmī Mahārāja has said, more deeper, and also sweetened what he has given. We have told this already, he mentioned, some letter perhaps, "What we find in Prapanna-jīvanāmṛta, it is more wide and more sweet in character.

Akṣayānanda Mahārāja: That was also my feeling.

Śrīla Śrīdhara Mahārāja: Your feeling?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Prapanna-jīvanāmṛta. Because, there is also, just as a tree has got so many roots, so different type of sādhus, and their appreciation and their inner feeling has been collected there, like so many roots of a tree. And different lines of cultivation from different places has been supplied, and their great affinity capturing those.

When I was forced to leave the Mission of my Guru Mahārāja I came here quite helpless. I had to find, seek for some shelter. And I went through the books known to me that I got from my Guru Mahārāja, those references, and tried to dive deep in there and to collect. The basis of devotional life is śaraṇāgati and wherever I can find the traces recommending relatively śaraṇāgati I tried my best to collect them and to put together. The nectar, the nectar in life of one who has taken, who has surrendered himself to the feet of the Divine Lord, the basis, this is like that.

And I found there, in one place it is mentioned, “Śaraṇāgati, the surrender in itself is sufficient to produce all sorts of development in bhakti. Nothing else is necessary.” It is also mentioned in some place. “You only try to stick to śaraṇāgati, try your best to stick to śaraṇāgati, everything will come automatically to you from the other side. Your business will be always to adhere to the most intense degree possible to śaraṇāgati, nothing else necessary, then everything will come, will be supplied from up, upper world, from the Lord. Śaraṇāgati in itself is perfect. No other devotional practice, service is necessary, only śaraṇāgati is enough. Surrender, surrender, and without śaraṇāgati no bhakti can stand, no devotion can stand. Śaraṇāgati, the greatness, the nobility, the substantiality of śaraṇāgati has been sung, praised, appreciated in such a way, śaraṇāgati. That is surrender. Surrender is the very basis, surrendering temperament.”

“I am for You. You may utilise or You may neglect me. But I am Yours. You may accept or You may reject but You are my master. You are independent to deal in any way You like. You can put me in the eternal hell or You can adore me and take me on Your lap. In this way, every right You have got over me.”

With such heart we must approach towards our Lord. It is noble. It is divine. The Divinity in its highest degree we can find there. In our self-effacement not only, but in self-surrendering, real self-effacement we are to find out. In self-surrender, there is the self-effacement that is positive, to the positive, negative. Negative cannot exist without positive, and positive also so.

śakti sakti mato rajevea [?] Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Predominating, according to our Guru Mahārāja, Predominating Moiety and Predominated Moiety, two Moieties, two halves of one whole. Predominating and Predominated, both have got importance in Their existence, equal. One cannot stand without the other. And the fullest expression is Rādhā-Govinda, full-fledged, infinite, so our mantra, Guru paramparā, all leading to that, this rūpānuga-sampradāya, the mantram, we find, all leading towards that. And at the side, we are to cross this vātsalya-rasam, sākhyā-rasam, dāsyā-rasam, but directly towards mādihura- rasam, the Guru paramparā and the mantram, mantra-paramparā. It is in full, full rasa is there, all others partial, and subordinate, and subservient, supplemental. But the main rasa is mādihura-rasa, and there, service is supplemental, subservient to mādihura-rasa. They're also necessary, mādihura-rasa does not stand alone, without its paraphernalia. Just as friends, then parents, such rasa must be around this rasa. Gaura Haribol. Gaura Haribol. Gaura Haribol. And very fortunately they can have a life in such a rasa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de [rādhāra mahimā,
prema-rasa-sīmā jagate jānāta ke madhura vṛndā vipina mādhurī
praveśa cāturī sāra baraja yuvatī bhāvera bhakati śakati hoita kāra]

Vāsudeva Datta says: “If Mahāprabhu did not appear at all then how could we sustain our lives? How could we live? What ecstatic rasa has He has taken in, and what we have, a little taste of? Without this our lives would have been impossible. Prema-rasa-sīmā jagate jānāta ke. Then who will make us know, take us to the acme of the realisation of the position of Śrīmatī Rādhārāṇī? She holds the highest realised position. She is the greatest victim to the consuming capacity of Kṛṣṇa is She. She stands as the greatest sacrifice, just before Kṛṣṇa’s infinite consuming power. Gaura Sundara. Rasa-rāja-mahābhava dui eka rūpa, [Caitanya-caritāmṛta, Madhya-līlā, 8.282], the rasa is there, and the drawer of the rasa from the store, from the source, to draw out the rasa, such negative capacity to draw to the highest degree, in quality and quantity. She’s there.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Swāmī Mahārāj says: “My Gurudeva, Rādhārāṇī, She will be very gracious to You Kṛṣṇa if You help me in discharging the order of my Gurudeva, if You help me in this propaganda.” He says there, is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He says there in a poetry, rādhārāṇī khusī habe. [kṛṣṇa tava puṇya habe bhāi e-puṇya koribe jabe rādhārāṇī khusī habe dhruva ati boli tomā tāi]

["I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Kṛṣṇa only when Śrīmatī Rādhārāṇī becomes pleased with you."]

[Prayer to the Lotus Feet of Kṛṣṇa, written on board the Jaladuta, Sept. 13, 1965] [Songs of the Vaiṣṇava Ācāryas, page 26]

"If You help me, I am going to obey the order of my Gurudeva who is Rādhārāṇī, and if She is pleased, She will be pleased if You help me." Ha, ha. "So You must help me." Ha, ha, ha, ha. "You must help me. If You seek anything, You are in want of anything, that will be the good will of Rādhārāṇī. We want that. And She will be pleased with you if You help me because I am going to obey Her order, Guru Mahārāja, Who is none but Rādhārāṇī Personified," he says. "So You must help me." And Kṛṣṇa had no other alternative but to come down to him to help in his propaganda work. He had to come.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Ha, ha, ha, ha. We see all these things in my old age. I did not care for a cloth or any other in my youth, but now this thing, then this thing...

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Then so many. Ha, ha. Sometimes only on the floor, sometimes on the wooden bench, I generally used to sleep. Even when in my college hostel life, ha, ha, they appreciated this I am told, "That he lies only on a blank wooden bench. Does not care for any pillow

or any...

Akṣayānanda Mahārāja: Mattress.

Śrīla Śrīdhara Mahārāja: Mat, what is this thing on the bed?

Akṣayānanda Mahārāja: Blanket.

Śrīla Śrīdhara Mahārāja: Blanket, did not care, in young age, did not care for rain or for the sun. I liked that I must be independent.

mātrā-sparśās tu kaunteya, śītoṣṇa-sukha-duḥkha-dāḥ

[āgamāpāyino 'nityās, tāṁs titikṣasva bhārata]

[“O son of Kuntī, only the engagement of the senses with their objects gives rise to the sensations of cold, heat, pleasure, and pain. But these effects are temporary - they come and go. Therefore, O Bhārata, you are to endure them.”] [Bhagavad-gītā, 2.14]

I must make myself fit against heat and cold, ha, ha, and water, watery season. But in my old age it is being paid with interest. Ha, ha, ha. Gaura Haribol.

yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu yukta-svapnābodbodhasya, yogo bhavati duḥkha-hā

[“For a person who eats, relaxes, and exerts himself in all duties in a

regulated way, and who keeps regular hours in proper measure, the practice of yoga gradually becomes the source of dispelling all worldly suffering.”] [Bhagavad-gītā, 6.17]

We must be always considerate and proper in our relationship with the environment. Temperate, we should become temperate, not miser, nor prodigal, neither miser nor prodigal in our dealings with the environment.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Sometimes we feel like a stone.

Śrīla Śrīdhara Mahārāja: Hmm?

Akṣayānanda Mahārāja: When you speak such wonderful things, that we can only sit like stone, like a rock.

Śrīla Śrīdhara Mahārāja: Who?

Akṣayānanda Mahārāja: Myself especially.

Śrīla Śrīdhara Mahārāja: You’re like a rock?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Why?

Akṣayānanda Mahārāja: I don't know. You speak so many wonderful things. We cannot dare to venture into that area perhaps.

Śrīla Śrīdhara Mahārāja: It can soften you but petrify?

Akṣayānanda Mahārāja: Ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso
'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: “I won't allow myself to become fascinated by the proposal of the higher level service as a friend, sākhyā. Rather, I shall tend always to do the lower service, dāsyā, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - “No, you are no longer to serve there; now you must serve in this higher category.”]
[Vilāpa-kusamāñjali, 16]

Dāsa Goswāmī says: “My respect to the friendly relation with Kṛṣṇa, but let my taste, real taste, be towards the service. I should give preference to the service, to the duty of a servant, and let me learn to respect, to

give respect to the higher form of services. That should be the quest, the tendency of a real devotee. Kṛṣṇa will take up, but he will go to take down, go down, to the lowest form of services. The tendency of the serving, “That I am not so qualified as to render higher service to You Kṛṣṇa, confidential service. I rather may be utilised in the lowest strata of service.” That will be, but Kṛṣṇa will take him up, take him or her up. The promotion will come from His side and the devotee will be reluctant to be utilised in the higher form of service. That will be sincere to that, “No, no. I’m not qualified to render such confidential service. I shall go to serve You in the lower order. That will suffice. I am not worthy of serving You in the higher stage.” That is the tendency of the real devotee, should be.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

When are you to start for Calcutta?

Devotee: The train is twenty after eleven, eleven twenty train.

Śrīla Śrīdhara Mahārāja: [?] Hare Kṛṣṇa.

_____ [?] Mahā-Dvādaśī. You take some curry and some...

Devotee: When I was initiated, Hari-Nāma, some of my God-brothers who were initiated then, they never saw Swāmī Mahārāja, they never saw him.

Śrīla Śrīdhara Mahārāja: So you get Hari-Nāma through his ṛtvik, representative, not direct from him? What does he say?

Akṣayānanda Mahārāja: Through mail, through letter?

Devotee: I saw him, I saw Śrīla Prabhupāda several times, but some of my God-brothers they never saw him.

Akṣayānanda Mahārāja: At any time?

Devotee: At any time.

Akṣayānanda Mahārāja: Some disciples of our Gurudeva, they never saw him at any time, never met him.

Śrīla Śrīdhara Mahārāja: Whom?

Akṣayānanda Mahārāja: To our Gurudeva, Śrīla Bhaktivedanta Swāmī Prabhupāda. They never met him.

Śrīla Śrīdhara Mahārāja: But through his representative they have got their...

Akṣayānanda Mahārāja: Through a letter, he would give a letter and then the local President would make this yajñā...

Śrīla Śrīdhara Mahārāja: For both Hari-Nāma and dīkṣā, both?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Only through letter?

Akṣayānanda Mahārāja: Yes. But he's saying that some disciples, their whole life they never met their Gurudeva.

Śrīla Śrīdhara Mahārāja: But anyhow that will be useful.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: His will will work.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: His good will is at the back.

When he installed the Deity here in this Śrī Caitanya Māyāpur Candrodaya Maṭha, he invited me and asked me, "You will go and install."

I went, and I was, my quarter was upstairs. Then he himself did all these things, the yajñā and things.

Then Govinda Mahārāja asked him, "You took Guru Mahārāja for the installation of your Deity, but you are doing it yourself."

"Oh, he has come to do it; that is sufficient. I am doing it on his behalf." That was his answer.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: “That he has come with that purpose that is enough for me. I am watching. He has come for that.” That was his statement.

Akṣayānanda Mahārāja: That is more than enough for us.

Devotees: Ha, ha, ha, ha. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: More than enough for us. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: And [?] when I reached there, Bhāvānanda drove the car, myself, Govinda Mahārāja, perhaps Nimāi, and it was somewhat late. And he was just going to take bath, so one napkin here, one napkin on the upper portion. And when he heard that I had suddenly reached there, he left, in that very position he came to receive me in the car, half naked.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Half naked, one napkin on the waist, another napkin on the upper, two napkins, he came to receive me, so affectionate for me, and so intimate with me he was. Hare Kṛṣṇa. Nitāi.

I can't forget, one lady, half mad she came from England to here. She

told she lived in India with her father who was a high officer in the police department in British India. And she heard anyhow that Swāmī Mahārāja is in England, and got some dream, and went to meet him, very earnest, eager heart, but heard that Swāmī Mahārāja has left for India. And then, anyhow she managed to come to India, but little late. And here when she reached she heard that Swāmī Mahārāja has left the world. She came to Māyāpur, and here also.

“I got some dream that Swāmī Mahārāja has come to deliver the world and I’m so earnestly coming to meet him to be saved. A saviour he has come. But I missed him.”

And in the dress of a widow, no ornaments, no oil or anything in the hair, and half mad she came. A middle aged perhaps thirty or so, or forty maybe her age. She stood there, a blank look. “I’m frustrated with my life.” With some others also from Māyāpur, other ladies.

At that time many European ladies also lived here. I don’t know whether any European ladies still here, in Śrī Caitanya Candrodāya Maṭha. One Iranian lady she used to serve Swāmī Mahārāja’s sister, Bhāvinī Didi, Pishima, aunt. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

I heard about one of the ladies that she used to serve Tulasī and somehow or other when the coolies were working there and some injury to that Tulasī plant was done and she left her food and fasting. But after two days fast she was requested to break her fast. Then that man was found out. He came and apologised. He was forgiven. And then some bhoga pūjā was arranged for the Tulasī Devī and prasāda was distributed and then he could have prasāda after two days complete fast.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

“It is possible for us to live in a family with God, this attracted me,” one lady told here in her lecture, “That this attracted most, that we can live with God as a family person. Serve confidentially, Him, it is possible. Nothing can be more greater achievement than that for us fallen souls, that high ideal. That has captivated, captured.”

Then I told: gehaṁ juṣāṁ api manasy udiyāt sadā naḥ [verse beginning āhuś ca te] [Śrīmad-Bhāgavatam, 10.82.49] & [Caitanya-caritāmṛta, Madhya-līlā, 13.136]

“We are not going to be satisfied by abstract meditation like the yogīs or jñānīs. Neither we want You like the instrumental agent to help Your own exploiting business like karmī. We want a concrete life of service in the vicinity of You, the Lord of the world and the Lord of my heart, the Master of my heart...

End of 81.12.22.B

81.12.22.C_81.12.23.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: So near, so near, it is impossible for us even to dream of. But it is possible by the grace of Mahāprabhu and Kṛṣṇa and the gopīs. What more we can expect for our prospect. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Mahāprabhu says, “Don’t bother yourself with the enquiry in knowledge.”

Or to become master as in the present scientific civilisation, that you want everything under your control, the whole must come under your control; you will be the biggest controller, that is karmī. But the jñānī he wants to

know every corner, nook and corner, where it is, what it is. No necessity of that. No charm for that, but only heartfelt service there of the most loving Lord; that is what is our prayer. So Mahāprabhu has eliminated the karmī, the jñānī, and jñāna sunya bhakti, that is a peculiar thing, jñāna sunya bhakti, no enquiry, no doubt. To satisfy, to relieve the doubt, knowledge is necessary to relieve the doubt. But doubt is unreal to the straight service. That should be left outside.

Faith, faith should guide us, or protect us. Under the protection of the faith we shall live and move, optimistic. Faith is optimistic. Knowledge is suspicious. Knowledge is suspicious, apprehension. Hare Kṛṣṇa. Scepticism, background is scepticism, knowledge. Faith is natural.

Knowledge is indirect. Faith is direct. Knowledge, enquiry, is indirect, negative side, and not faith. Negative side of faith is knowledge: wants to verify the faith, verification of the faith. That we don't like. We want to be born and die in faith, in the area of faith. In faith, a gentleman never deceives anyone. He won't like to live in the plane of scepticism, doubts, and enquiring satisfaction, or this calculation. The normal tendency in faith, the normal tendency is not to deceive anyone. And that land we want to live in, where in dream also deception is impossible, can't enter into that area, deception, verification, knowing everything, all these things. Everything automatic: in that plane we want to live, jñāna sunya bhakti, śraddhā – śraddhā ratir bhaktir anukramiṣyati.

[sataṁ prasaṅgān mama vīrya-saṁvido, bhavanti hṛt-karṇa-rasāyanāḥ
kathāḥ taj-joṣaṇād āśv apavarga-vartmani, śraddhā ratir bhaktir
anukramiṣyati]

["One will rapidly progress on the path of liberation, and naturally will develop firm faith, attraction and devotion, when he cultivates the activity of engaging in discussions about My glorious pastimes in the association

of pure devotees. Such activities are very nourishing to the ear and heart.”] [Śrīmad-Bhāgavatam, 3.25.25]

The real good lives in that quarter. He does not allow himself to be a victim of your doubt and enquiry and scepticism. He does not want. He does not like that he'll behold a position to you of your scepticism, “Whether I am, or whether I am not, You will be deceived, all these.” This poverty of heart! Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. So generous, in the deceiving plane: mahā-vadanyāya.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Acyutānanda wrote an article hearing from me and that was outed, published in Back to Godhead, and that was again further published in Back to Godhead, and again published in our Gauḍīya Darśana, the last, Govinda Mahārāja. [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] That was very much

appreciated in America I was told. Gaura Haribol. Gaura Haribol. [?] Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. [?]

...

Any question?

Devotee: Mahārāja, you said something yesterday about jñāna miśrā bhakti. So one devotee told me that Prahlāda Mahārāja he's a jñāna miśrā bhakta, but we thought from reading Bhāgavatam that he is pure devotee.

Śrīla Śrīdhara Mahārāja: No, he's śuddha-bhakta, Prahlāda. In Bṛhat-Bhāgavatāmṛta we find that in the course of the realization of śuddha bhakti, a devotee is visiting different places.

First, karma-miśrā bhakti in Allahabad, a brāhmaṇa, moneyed man, on the occasion of Kumbha Mela, arranged for services of the different types of sādhus, then yajña, and finally with saṅkīrtana he finished his function there. And the devotee began his life there, he saw, mainly karma-kāṇḍa, but sādhu sevā, and ultimately the finishing touch with Nāma-saṅkīrtana, approached that gentleman, "You are very fortunate you are doing such and such things, utilization of your money and your caste, engaged in such holy engagement. Very fortunate you are."

And then he told, "What I am doing? This is nothing. You just go to see the fortune of Indradymna Mahārāja. He's distributing the prasādam of Jagannātha in a great style. And how grand is the process worshipping of Nārāyaṇa there. Go and you appreciate."

He went there, and also found the king extensively engaged with all his resources for the worship of Nārāyaṇa there; Jagannātha, and approached him, "You are so fortunate in this world."

“What we can do brāhmaṇa? This is nothing. But if you just want to see how devotion should be practised, you go to Brahmā there.”

And he went to Brahmā, and there also this karma miśrā bhakti in its highest campaign he found, Indra and Brahmā, to Indra and then to Brahmā. So in śruti also in praise of Brahmā, “You are most fortunate.”

Brahmā guided him. And then perhaps it is the position of Nārada. Nārada approached Brahmā. Nārada was Brahmā’s son and also disciple. He told, “How great you are. How fortunate you are. You are entrusted by Nārāyaṇa Himself for the management of the whole of the brahmāṇḍa. And sometimes you are visiting Him for the guidance of the administration of the brahmāṇḍa. You are so fortunate. In śruti also we find some portion which is engaged in singing your glories.”

Then Brahmā felt a little disturbed. “What do you say Nārada? You are pumping me, my false pride. Did I not say to you that I am nothing? I am a small creature in the hand of Nārāyaṇa. Rather, I am engaged in external activity. I have no time that I can give to my devotional aspect or self in the interest of my devotional life. My Lord has rather deceived me, engaging me in such a busy matter. I am unfortunate. Rather you go to Mahādeva, Śiva, he does not care for anything of this world. He is aloof, indifferent, and he has got his aim toward Nārāyaṇa. His devotion is towards Rāmacandra, he’s very fond of Rāma Nāma. Parvatī Devī, she’s also helping him in discharging his devotional life, very happy.”

And then he went to Mahādeva. Nārada began to chant in praise of Śiva, that, “He’s the master of the world, and the Vedas also sing glories to him, so he holds the highest position, in this way.”

Then Śiva he was rather very excited, and a little angry, “What do you say Nārada? I am more indifference and knowledge, and penance, these holds my better portion. What little I have got for devotional service to Nārāyaṇa that is very negligible. Sometimes even I have got such apathetic spirit to Nārāyaṇa that I go to fight with Him, in favour of my favourite disciples. So I am disgusted with my position. Penance, power, siddhi, then indifference to the world, that is my fate.”

So up to this, this is jñāna miśrā bhakti. Brahmā is the ideal of karma miśrā, and Mahādeva is the type of jñāna miśrā bhakti. Some sort of affinity for an independent position. Not cent percent acceptance of the slavery of Nārāyaṇa, that is the service of Nārāyaṇa.

“If you really want to experience what is śuddha bhakti go to Prahlāda. There you will find śuddha-bhakti.”

In this way it has been directed to us to trace śuddha-bhakti beginning with Prahlāda, because Prahlāda does not want anything, na sa bhr̥tyaḥ sa vai vaṇik, he says.

[nānyathā te 'khila-guro, ghaṭeta karuṇātmanaḥ yas ta āśiṣa āśāste, na sa bhr̥tyaḥ sa vai vaṇik]

[Prahāda Mahārāja states: “Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something un-beneficial for him. On the other hand, one

who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service.”] [Śrīmad-Bhāgavatam, 7.10.4]

“Whoever is doing something for the satisfaction of Nārāyaṇa wants anything in return, he’s not a servant. He’s a merchant, giving and taking, giving something and to take some price for that.”

So, Prahlāda is a śuddha bhakti, and only through the devotee of Nārāyaṇa one can have śuddha bhakti. All these peculiar achievements in the devotional world we can find from Prahlāda Mahārāja, śuddha bhakta. But that is of śanta rasa: not actual service, but perfect adherence to Nārāyaṇa under all circumstances. Whatever be the unfavourable condition in the environment, but he’s standing to the faith that Nārāyaṇa is all in all, and He’s our master. So, Prahlāda, śanta rasa, and the catuḥsana also to be reckoned there, śanta rasa bhakti.

Then when Nārada went to Prahlāda, Prahlāda is Nārada’s disciple; still to test, Nārada was approaching, to give us the measurement of the standard in the devotional world. Nārada approaching Prahlāda, says that, “I have come to see you Prahlāda. Mahādeva also he appreciates your position. You are really the devotee of Nārāyaṇa, Kṛṣṇa. So you are very fortunate. I have come to see how you are.”

Prahlāda told, “Gurudeva, you are all in all. You have come to test me. What you say, I have got by your grace. I am born in a demon family, so the demoniac qualities have not left me exclusively. Don’t you know that in Naimiṣāranya I went to fight with Nārāyaṇa, Viṣṇu? I repent for that. But what to do? He has given me such position. I can’t have the privilege of direct service to Him; only mentally I think of

Him, that He's everything. But I am devoid of rendering practical service to Him. That fortune I have not got. Hanumān, he's really a devotee. How fortunate he is; what grace he has, he gave to Rāmacandra. I envy his situation, but what to do? His dispensing must be absolute. That must be accepted by us. But Hanumān's position is really an enviable one. How attached to his master he is, and what magnitude of service he has done for his master."

Then from there, Nārada went to visit Hanumān in [?] When Nārada approached towards Hanumān's residence, taking [?] Rāma Rāma Rāma Rāma Rāma, Hanumān suddenly hearing the Name of his Master from some other quarter, he jumped towards that direction, and even in the sky, he embraced Nārada. "O! Who is helping me to hear the Rāma Nāma after so long a time? The song Rāma Nāma is enlivening me. I was dying without hearing Rāma Nāma."

And tears were running down from the eyes of both of them. And then Nārada came to Hanumān's quarters, and began to praise his fortune. "How fortunate you are Hanumān. You serve Rāmacandra so much intimately and you do not know anything but your master Rāmacandra. How great service you render to Rāmacandra. That has become an ideal for the whole of the world, in this way."

Hanumān he told, "Yes, Rāmacandra, by His grace, I was able to do something, but it is all His grace. I am nothing. No worth. But now that Rāmacandra has come as Kṛṣṇa. But I can't like any other incarnation but Rāmacandra. But I hear from a distance that how Kṛṣṇa, who is Rāmacandra Himself, He is showing His favour to the Pāṇḍavas. Pāṇḍavas are very fortunate. Like an intimate friend He's dealing with the Pāṇḍavas. So, I have great appreciation for the fortune of the Pāṇḍavas." In this way, he began to praise the Pāṇḍavas' fortune.

Then Nārada, leaving him, went to the Pāṇḍavas, and there found Yudhiṣṭhira Mahārāja on the throne, and began to sing the glories of the devotees and the Pāṇḍavas; how they are friendly in their relationship with Kṛṣṇa; how fortunate they are.

Yudhiṣṭhira Mahārāja came out, “What do you say Devarṣi? Of course Kṛṣṇa favours us, we can’t deny that, but what is our position? We have no position at all. On the other hand, this I feel every now and then, that for us, by looking at the example of us, the Pāṇḍavas, the people won’t come to serve Kṛṣṇa, because they will calculate that being such intimate friends of Kṛṣṇa, the Pāṇḍavas, the whole of their life they had to pass through different troubles and dangers. So to become Kṛṣṇa bhakta means the whole life to suffer under trouble. So I am afraid that thinking of us, one will not venture to approach Kṛṣṇa, that, “Devotion to Kṛṣṇa means suffering like the Pāṇḍavas in the whole of their life.”

Devarṣi Nārada told, “No, no, we don’t look from that angle of vision. But what is danger or affliction to Pāṇḍava, what is the meaning of that? That is the messenger that Kṛṣṇa is coming. When there is danger with the Pāṇḍava is nothing but the messenger to say that Kṛṣṇa is coming to you. So your mother also told:

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro bhavato darśanam yat syād, apunar bhava-darśanam

[Queen Kuntī Devī prayed to Kṛṣṇa: “I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your darśana again and again, for seeing You means that we will no longer

see repeated births and deaths.”] [Śrīmad-Bhāgavatam, 1.8.25]

“That famous statement of Kuntī Devī, your mother, stands there. She says, Let those dangers come, may visit me always. I don’t care for that, because that brings Kṛṣṇa very closer towards us. So, we rather like the danger which brings Kṛṣṇa to our intimate and closer position.”

So, Pāṇḍava Yudhiṣṭhira says, “Yes, Kṛṣṇa visits us now and then, in the time of our dire need. But how the Yadus they are fortunate. Kṛṣṇa is always with them. How they do not care for any other power in the world. So, they are so proud of their Master Kṛṣṇa and how closely connected with them, very fortunate.”

Then, Nārada went to the Yadus and then began to chant many things in their praise.

They told, “What do you say, Devarṣi Nārada? He is with us of course, and at any time of great danger, He wants relief for us, but how much do we care for Him? We are living independently, careless about His existence. But among us, Uddhava, he is really His favourite. Whatever Kṛṣṇa does He consults with Uddhava, and whatever His very confidential things, Uddhava is present there; and in every case, He is very thick and thin with Uddhava. We envy his fortune, Uddhava.”

Then Nārada went to Uddhava, Uddhava hearing, “You are the most favourite of Kṛṣṇa; Kṛṣṇa says, ‘Even, what to speak of other devotees, even He holds you higher than His own life. You are in such higher position, so intimate, even more than His own life,’ He says.”

“Yes, of course, out of His causeless benevolence, He might have said like that. But I don’t think that I am His real devotee, especially after visiting Vṛndāvana, all my pride has been melted away by that sort of devotee. The serving spirit, the intensity of the love towards Kṛṣṇa I found in Vṛndāvana. Devarṣi I am nowhere. You know that statement. It is recorded in Bhāgavatam, where I disclosed my heart fully. What quality of love I found in the damsels of Vṛndāvana towards Kṛṣṇa, that I could not but aspire, that I want to be born in Vṛndāvana in the form of a shrub or a grass so that the feet dust of those divine damsels may easily touch my head. So, what do you say Devarṣi? If you would like to see real devotion, real love divine, you go to Vṛndāvana. Don’t put us in awkward position saying that we possess devotion to Kṛṣṇa. This is rather a mockery. That we are devotees of Kṛṣṇa, this is - to hear this, to say this - that is a mockery, a foundation-less utterance. A devotee proper of Lord Kṛṣṇa I found in Vṛndāvana.”

In this way, Sanātana Goswāmī tries his best to take us to the path; and the gradual development of devotion towards Kṛṣṇa.

So, what was your question? Prahlāda. Prahlāda has been accepted as the basis of śuddha bhakti, the beginning of śuddha bhakti, because there is śanta rasa. Above that there is dāsyā rasa. Above that there is dāsyā rasa, Hanumān, sākhyā rasa, Pāṇḍavas, and Uddhava, somewhat sākhyā connecting with vātsalya and mādhyā. In this way, the adherence, the devotion, our near adherence towards Kṛṣṇa runs in this way, to Vṛndāvana, and the acme is there. In Rāmānanda-saṁvāda also we find. Tebhyas tāḥ paśu-pāla-paṅkaja-dr̥śas-tābhyo ‘pi sā rādhikā.

[karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ tebhyas tāḥ paśu-pāla-paṅkaja-dr̥śas tābhyo ‘pi sā rādhikā preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]

[“There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord’s loving service. Among all devotees, however, the gopīs are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the Vedas, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the gopīs, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of gopīs during the rasa dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places.”]

[Upadeśāmṛta, 10]

And Rādhārāṇī’s devotional service is categorically different from that of the gopīs. Then what type of serving spirit is to be found there, that is unaccountable, inconceivable.

Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61] The Vedas, the ṛṣis that saw the Veda mantram, that is eternal, they are not creators of mantram, of Veda, they’re only seers. They are feelers of the current, and they are noting. That is śruti, the knowledge which is contained in the śruti, in the Veda, that is not created by anything, that is eternal; and passing, they are onlookers, and they are recorders. Śrutibhir vimṛgyām. Those śruti, Veda that have come to reveal the fundamental truth underlying the whole creation, they are only inquisitive

of something, they're inquiring about something. What is that thing they do not know. The highest revelation whatever, so long come down in the world, they are only seeking, searching for reality, but they have not come in connection with. Śrutibhir vimṛgyām.

That is Kṛṣṇa bhakti, Vraja bhakti. And Mahāprabhu came, Śrīmad-Bhāgavatam came with the quality of that type of adherence to the truth. Unconditional surrender and adherence and searching and a serving attitude, seeking that fortune of serving the truth. Such a higher type of truth is existence, that if we can be a seeker after that we may consider ourselves to be the holders of the highest fortune, the possessors of the highest fortune. We can really post ourselves in the path leading to that truth.

And self-surrender, that is the very basis and the degree of surrender. Surrender, ātma- nivedanam, whatever beautiful and valuable thing we come across, we cannot but surrender ourselves to that. That is the criterion. If anything higher we come across within our vicinity, our appreciation means our surrendering to that. So according to the degree of surrender, we are to measure that what sort of quality of the truth we have come across. That can be traced, that can be measured only according to the degree of our surrender. That what sort of truth we have come in connection with? That can be measured only by the intensity of our surrender, how much we could surrender to what I have come in connection with.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Can't come back: and they know that no satisfaction one can feel that I have got. No trace of such satisfaction that I have achieved. Never! Degree and magnitude! The sweetness, the inner sweetness of the truth and its infinite characteristic is such, it can attract to the highest degree.

The yajña patnis, when the wives of the brāhmaṇas in the yajña some ladies are going to have darśana of Kṛṣṇa and one brāhmaṇa came and opposed this, stopped his wife. "No. I won't allow you to go to see Kṛṣṇa." He stopped her body but the life expired. The life expired, the dead body

remained there, life ran, so much attraction she felt to have a darśana of Kṛṣṇa. Immediately lifeless body stood there and the life vanished.

Gaura Hari. Beauty, Reality the Beautiful, beauty absorbs us. Māyāvādīs, they say that the Brahman absorbs the individual soul so much that we cannot have any trace of that. But this is artificial conception of absorption. The real idea of absorption, the reality, the existence of the seer of the truth is not done away with. It is there but with life he's absorbed, so absorbed and such attraction that maintaining separate existence also always one full of Kṛṣṇa consciousness to the highest degree, maintaining; showing to the world. Hare Kṛṣṇa. That oneness of Māyāvādī, that is of course crossed in the beginning.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati [samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

[“The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me.”]
[Bhagavad- gītā, 18.54]

There it is eliminated, ‘that I am one with Brahman.’ But here the attraction, union and separation, and different līlā pastimes, but still oneness cannot but think anything else. The līlā to maintain the stage and the process of līlā is – can be kept, can be maintained. No complete absorption and oneness and everything finished. Not that thing. Līlā is also eternal. His Name, His rūpa, His guṇa, His parikara, His līlā, all eternal, it is a dynamic thing not a static one. Union in separation also we are in union. In every stage the unity is there. But still because the līlā, the pastimes, the dynamic character requires this to be such. Otherwise, His self-giving, and devotees’ God-attainment would have been

impossible.

Gaura Haribol. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja, how is your health? Some trouble in the ear?

Gaura Hari. Gaura Hari. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Śaraṇāgati. When I entered Gauḍīya Maṭha first I got Śaraṇāgati and that was so sweet to me that I purchased some copies and distributed amongst my friends. Only four paisa price, small booklet, four paisa, and I distributed amongst my friends.

Akṣayānanda Mahārāja: Śaraṇāgati for four paisa.

Śrīla Śrīdhara Mahārāja: Śaraṇāgati compiled by Bhaktivinoda Ṭhākura in Bengali, Śaraṇāgati, a small booklet, four paisa price at that time, I distributed amongst my friends. So sweet it touched my heart. Here is Kṛṣṇa. Kṛṣṇa kathā is Kṛṣṇa Himself. Who can speak about Kṛṣṇa, Adhokṣaja, Śaraṇāgati.

Akṣayānanda Mahārāja: We have your book also with tikā; that you have given some tikā. I have that book also of Śaraṇāgati, with your own comments there.

Śrīla Śrīdhara Mahārāja: Yes. Bhaktivinoda Ṭhākura one bhāṣya.

Akṣayānanda Mahārāja: Yes. It's very helpful.

Śrīla Śrīdhara Mahārāja: I composed it in Nandagram where Kṛṣṇadāsa Bābājī was there. I lived...

End of 81.12.22.C_81.12.23.A

81.12.23.B_81.12.24.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ... that bhajan-kuṭīra there on the banks of Pavan-sarovara, Sanātana Goswāmī lived there. And Rūpa Goswāmī two miles off, in one place, Kadam-kandī, between Nanda-grāma and Yavata, the middle position, Kadam-kandī, there lived Rūpa Goswāmī.

And that introductory poem, in Śaraṇāgati, that tikā.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Introductory poetry in Sanskrit.

svairācārābdhi-saṁmagnān, jīvān gaurāṅghri-paṅkaje uddhṛtya

śaraṇāpatter, māhātmyaṁ samabodhayat

All souls they are saṁmagnān, they are diving or struggling in the ocean of svairācāra, pleasure seeking, anyābhilāṣa, immoral activities, whimsical activities. Mostly the jīvās are struggling in the ocean of whimsical activities, energising. Svairācārābdhi-saṁmagnān, jīvān gaurāṅghri-paṅkaje uddhṛtya, taking them out of that ocean, put them in the lotus feet of Śrī Gaurāṅga. You collected them from the ocean wide, the troubled ocean, and put in the lotus feet of Gaurāṅga.

Svairācārābdhi-saṁmagnān, jīvān gaurāṅghri-paṅkaje, uddhṛtya śaraṇāpatter, māhātmyaṁ samabodhayat. And there placing them you began to instruct them about the great nobility of śaraṇāgati, the high value of śaraṇāgati. Samabodhayat, and tried to make them understand, to realise that what is the efficacy of śaraṇāgati proper. My Gurudeva did so, so I bow down to him first.

Then Bhaktivinoda Ṭhākura, in this way, I can't remember that.

[The forgotten verse begins with śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādr̥taṁ] Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. śaraṇāgati. śaraṇāgati.

So, admission of śaraṇāgati, appreciation of śaraṇāgati, that means that we have come in the relativity of a great thing, a great substance, otherwise one can't find the necessity of śaraṇāgati at all. "Why śaraṇāgati? We want to make master over everything." Ha, ha. The science, the karmī, the exploitationist, they want everything under his control. But this is just the opposite, and opposite to the highest degree, that we have found such great, noble aspect of the nature that we want voluntarily to be offered to be the eternal servants of it. I am in relativity of such a magnanimous noble thing, śaraṇāgati.

Śaraṇāgati herself it is, she contains Kṛṣṇa within its boundary, within her boundary, Kṛṣṇa is. Cross śaraṇāgati and you will find Kṛṣṇa. Ha, ha.

Śaraṇāgati, the halo, the halo of Kṛṣṇa is śaraṇāgati. Through śaraṇāgati we can approach to Kṛṣṇa conception. Not enquiry, not barren enquiry, but sincere and substantial enquiry, and that requires śaraṇāgati.

Praṇipāta, paripraśna, sevā. The praṇipāta, first you must give exclusive respect to Him otherwise you won't allow yourself to approach. If you want to approach Him at all, the first qualification is praṇipāta, you must surrender, that you are approaching a great thing, and great, great, great in the infinite, so praṇipāta, and then paripraśna somewhat, to certain extent.

And then service, to be utilised by Him, to be utilised by Him. That means to taste the juice, to serve means to taste the juice. By serving only we can connect, we can feel, we can have any experience through service. Just opposite to enjoyment and indifference. Enjoyment, indifference and service, and service as duty and service as love, loving service, service is generally of two kinds. Service in consideration from the standpoint of duty in the Vaikuṇṭha: that also fetches something. But service of love, actuated through love only, that is amply given, that gives us amply. And there is also gradation, śanta, dāsyā, sākhyā, vātsalya, mādhyura, gradation there. This is reality in this world. In the world of enjoyment also we find more intense enjoyment in the lady love, intense enjoyment, and this is the perverted reflection. So there also, that sort of, that type of divine divinity there in the service, so mādhyura-rasa, and there is also gradation.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Big things in the small tongue, in a mean tongue, noble things in a mean tongue, noble words in a mean tongue! Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Lotus things from lotus mouth.

Śrīla Śrīdhara Mahārāja: Gaurāṅga Sundara. Gaurāṅga Sundara. Gaura Haribol. Gaura Haribol. Gaura Haribol. Humble. We may let things flow towards downward, the flow from high to down. The most down place can contain, ha, ha, may not allow anything to flow away from that place, the container. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharaṁ
prakāśitum vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-
pataṅgakān vṛthā

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”] [Caitanya-caritāmṛta, Madhya- līlā, 2.45]

“It is clear proof that I have no faith otherwise I could not have lived, I could not live in separation of that highest prospect.”

In this world also many men died of frustration, broken-hearted, a great loss cannot bear, dies broken-hearted.

So Mahāprabhu says, “That I am continuing My life, that is a proof positive that I have no attraction for Kṛṣṇa, otherwise I could not, I should not have lived, should not have lived.”

This is the standard, the direction, how highly valuable that Kṛṣṇa prema. Never go to pose and think that you are in possession of that. That can't come in anyone's possession. But it is a peculiar thing that the disciple he sees that, "It is in possession of my Gurudeva, or possession of Vaiṣṇava. I do not possess anything, but the Vaiṣṇava, it is in their possession I see, I can clearly see that it is in their possession."

But the Vaiṣṇava says, "No, no, it is not in my possession, it is my Guru's property. It is really the property of my Gurudeva. I am not fully aware whether it is with me. Of course when I say when he's a mediator, can't deny that something is passing through him. But I do not know it fully, I can't appreciate them fully. But it is passing anyhow through me."

Unknown and unknowable, a peculiar characteristic, adhokṣaja, the transaction of the adhokṣaja can't touch, but he's the agent, but he cannot, he's not beneficiary but he's the agent. None is beneficiary, everyone thinks they're mere agent. Hare Kṛṣṇa. Hare Kṛṣṇa. That is so independent in characteristic, so independent, and valuable, the highest value. That cannot be subservient to the possessor, but still there is possessor.

And Kṛṣṇa Himself is to admit that, "Without My devotee I am nothing. I am nothing."

If we had all been animals then no worth of gold, ha, ha, ha. Gold has no worth amongst the beasts, the animals.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa.

Devotees: Mahārāja, is Prahlāda Mahārāja still in this universe or has he left?

Śrīla Śrīdhara Mahārāja: Prahlāda Mahārāja?

Akṣayānanda Mahārāja: Is he still living in this brahmāṇḍa, universe, or is he living somewhere else?

Śrīla Śrīdhara Mahārāja: Prahlāda Mahārāja. He can be conceived to live with Nṛsiṃhadeva in His zone in Vaikuṇṭha. In Vaikuṇṭha there are different zones also, and twenty-four of them have been mentioned, in different Purāṇas, and there is also a zone of Nṛsiṃha. He's there. Wherever there's Nṛsiṃhadeva there is Prahlāda, wherever, in Arcā-Mūrti also, in the Arcā, Prahlāda is inseparably connected with Nṛsiṃhadeva. His presence is not only in one place, in Vaikuṇṭha, and also in different places wherever there is Nṛsiṃhadeva. That is the ideal devotee of Nṛsiṃha, viśraya and āśraya. They're inseparably connected. Hare Kṛṣṇa. Hare Kṛṣṇa.

Kṛṣṇa is One, but there are so many Vighraha's everywhere there is Kṛṣṇa. And also we can say the separate Kṛṣṇa, there is some union in separation. Ha, ha. The Kṛṣṇa of that temple, Rādhārāṇī of that temple. She says that, "I have not got it." This is in Caitanya-caritāmṛta.

That Pratāparudra's queen, she wanted to give her, that mukta, to Sākṣi Gopāla, Sākṣi Gopāla - so she hesitated and came back. Then she got a dream. No. She thought that, "There is no hole on the nose so how can I

put it into His nose?” So she came back, and got a dream.

“No, no. I have got a hole in My nose. In My childhood, My mother, to decorate Me with this nose ornament she created a hole. I have got that. You just give that ornament to Me what you wanted to give.”

Then she again went and found, “Yes, there is a hole,” and put the ornament.

Once, during my Gurudeva's time when this Bagh Bazaar Maṭh was installed, myself and Hayagrīva Brahmachārī, afterwards Mādhava Mahārāja, went to collect funds towards Dimondara [?] or some place. And there we approached a rich gentleman for collection, this utsava, “And for one days expenditure you please take it, bear it.”

Then he went to consult with his wife and came back and told, ha, ha, something else. “That my wife says that she wants to give a golden necklace to you. She saw that last night in a dream that a girl has come to her, ‘That I want to get a necklace, my necklace is stolen away, I want a necklace from you.’”

“And who are you?”

“I am Rādhārāṇī of Gauḍīya Maṭh Bagh Bazaar.”

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: “She got such a dream, so she is ready to give that. You are coming from Gauḍīya Maṭh Bagh Bazaar? So she's willing to give to you a golden necklace for Rādhārāṇī, because the girl told that, ‘I am Rādhārāṇī of Gauḍīya Maṭh.’”

So Rādhārāṇī of Gauḍīya Maṭh, Rādhārāṇī of Chaitanya Maṭh, They're also different - One and different. That is the peculiar conception how we could put in our fleshy brain, limited brain. akigigraita ananta svarūpa [?] In the same Śrī Mūrti He has got His infinite phases.

“So I am Rādhārāṇī of Gauḍīya Maṭh Bagh Bazaar. I have come to - really, these ornaments were stolen perhaps a day or two before.”

Then I said yes, the ornament have been stolen we know, we know. Then your wife is very, very fortunate that Rādhārāṇī came to beg ornaments, especially necklace for Her, from your wife. She must be a devoted lady. Then she did so.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

[?] Mādhavendra Purī's Gopāla.

“The, My servant being afraid of the Muslim invaders, anyhow put Me in the bush here and he fled. And there a long time I am un-served and I am unfed. I'm waiting for Mādhavendra Purī. When he will come and take Me out and install Me and will begin My services? I am waiting for you Mādhavendra Purī long time.” Ha, ha, ha. “I'm very hungry, I'm very hungry.”

All these things, Gaura Haribol. What is not in the cause cannot be in the effect. But the cause is perfect but the effect this is perverted, this is vulnerable. And the real is such.

Hare Kṛṣṇa. Hare Kṛṣṇa. [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: There was one devotee of Mahāprabhu, Raghunandana, in Śrīkhaṇḍa. Narahari Sarakara, Raghunandana, and another, Mukunda, Raghunandana's father, three devotees there. Raghunandana, he has been told to be incarnation of Pradyumna. Very beautiful and very devoted from boyhood.

And he, when Mukunda one day he went, he was a kaviṛāja, some call from a distance and he went to attend that, and asked Raghunandana, “You please make to eat, that is, serve the Deity.” Perhaps Gopāla or something, Raghunandana. “You are to offer, the offer made, then to Gopāla. And in the ordinary sense you are to make Him eat, my Deity.” This order he gave to his son, young son Raghunandana. Son means he’s of course more than fifteen to eighteen, something like that his age. He asked him, “You feed my Gopāla today. I am going. I can’t return.”

Then Raghunandana he, the (naividyam, the andam?) and the curry or what was given there, he appealed to Gopāla. “You take it, You take it.”

He says that He does not eat.

He began to cry, “What is this? My father will come and chastise me. You are not eating. How is this? You must have to eat.” And he began to cry. “My father ordered me that I must feed You, but You are not eating.” And began to cry such heartily that Gopāla had to eat.

Then the mother came to take out the bhoga phalla but there was nothing. “What is this? You have eaten the whole thing?”

“No, no, no. I have not eaten. The Deity has eaten.”

“No, no, you wicked son, what have you done? The Vighraha, the Arcā-Mūrti does He eat anything? Only looks over.”

“No. Father told me that, ‘you must feed Gopāla’ and in the beginning He did not come to feed, take, but I began to cry and He came and took everything.”

“What is this? No. We can’t believe it. You have eaten it.” He began to cry. Then the father came, “What the matter?” “This is so.”

“You boy, what do you say? It is impossible that the Deity will eat.”

“Yes my father, He did not eat in the beginning, but I began to cry, ‘my father requested me to feed You and You don’t eat. Then he’ll beat me.’ In this way, then He ate.”

Then his father told, “Can you show me? Can you show me my boy?”
“Yes, perhaps I can show.”

Then, when he was present he could not, but then it was arranged that he will be aloof and from afar he’s to look, and he could see that Raghunandana.

And when Raghunandana met with Mahāprabhu in Purī with his father, and uncle Narahari, Mahāprabhu is putting question to Mukunda. “You are Raghunandana’s father or Raghunandana is father to you?”
Mahāprabhu’s putting this question to Mukunda Sākha.

Then, Mukunda could understand the meaning. “Yes. Raghunandana is our father, because, yāñhā haite kṛṣṇa-bhakti sei guru haya.”

[Śuni' harṣe kahe prabhu - “kahile niścaya, yāñhā haite kṛṣṇa-bhakti sei guru haya”]

[Hearing Mukunda dāsa give this proper decision, Śrī Caitanya Mahāprabhu confirmed it, saying, “Yes, it is correct. One who awakens devotion to Kṛṣṇa is certainly a spiritual master.”]

[Caitanya-caritāmṛta, Madhya-līlā, 15.117]

“He has got the external body from me, but we got our devotion from him,

so he's our Guru, he's my father. He is my Guru, he is my father."

āmā sabāra kṛṣṇa-bhakti raghunandana haite, ataeva pitā -
raghunandana āmāra niścite

["All of us have attained devotion to Kṛṣṇa due to Raghunandana.
Therefore in my mind he is my father."] [Caitanya-caritāmṛta, Madhya-līlā,
15.116]

"Yes, yāñhā haite kṛṣṇa-bhakti sei guru haya. Who is Guru? Who holds superior position? Whoever be in the question of flesh and blood in historical fact, but who gives Kṛṣṇa bhakti, he's Guru. You are all grateful to Raghunandana. To get your devotional family you are all indebted to him, that is Raghunandana."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. So everything is possible, everything impossible. What is impossible to the fool that is possible to the educated, so many scientific researchers.

yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī [yasyām jāgrati
bhūtāni, sā niśā paśyato muneḥ]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such

pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”] [Bhagavad-gītā, 2.69]

What is true to an intelligent man, to an ordinary man that is nothing, that is ludicrous. So one who has got devotion he has got all the pastimes of līlā in him, it is real to him. But who has not got that sort of eye... anye buddha chat kulyad visaya dhuli te kamona sei para tattva baive leki te [?] The eye is covered with the exploiting and renunciation dust so cannot have. Their sight is not deep enough to pierce through the cover and to see substance within the cover.

sarvatya krsnera murti kari jal mal sei leki te pari akhini amore [?]

anyi bhuta cakru yal visaya dhuli te kamona sei para tattva baive leki te [?]

Covered with the dusts, so many, so many fleeting desires, kāma, kamana, vāsanā, vāsanā, so many, infinite number of desires, vāsanā. Like so many dusts covered our eyes. And then the renunciation cover, indifference, indifference, atheism. “Nothing better than me” If those covers of exploitation and of renunciation, then positive serving member I am in the universe it is good. Then the goodness, innate goodness of the environment will come out to his eye and heart.

“Yes, you are a gentleman and you are living in the society of a gentleman.”

And dacoits, you find yourself in the midst of the dacoits necessarily. Birds of the same feather flock together, flock together. You are born in your desired circle so you cannot but see if you look around, all exploitationist, all exploitationist. I deserved so and I have been thrust into such society, the all exploitationist. Exploitationists of different kinds.

Automatically we are being adjusted in that way according to our own desire we are pushed into a particular environment. And we find birds of the same feather flock together.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: But you are so kind that non gentlemen also can come to you.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, non gentlemen, gentlemen. Mahāprabhu came amongst the non gentle to make them gentle. And our Guru Mahārāja and others benevolently they came. And we non gentle came for that purpose and we are asked, “Try to help and see that all gentle and whatever non gentle you find try to cleanse it and then you will be able to become a gentleman.” Gaura Haribol. Gaura Haribol. So here we stop today.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Jaya om viṣṇu-pāda...

...

Śrīla Śrīdhara Mahārāja: Mahāprabhu putting questions and Rāmānanda answering. In this posing the whole of the theological

development was expressed there on the banks of the Godāvarī: very sacred place.

Devotee: So that's the meeting place of Lord Caitanya and Rāmānanda Rāya?

Śrīla Śrīdhara Mahārāja: Yes. **Devotee:** Opposite Raja Bihari?

Śrīla Śrīdhara Mahārāja: And at that time Prabhupāda when he sent me there he converted my name into Rāmānanda Dāsa, and sent there. He gave me the name from Rāmendrasundar he converted to Rāmānanda Dāsa and sent me to discover the land, as well as to construct a temple, and to install footprints there. And I lived there for some time and purchased land also there in which the Maṭha is now established. The land was purchased by me, of course by collections.

Rāmānanda Rāya arcay godavari diti [?] Very sweet, sweet and grand, generous, sweetness and generosity mixed. Magnanimity and sweetness mixed. Only, that is the place where Mahāprabhu showed His real self, who is He. Who was He; that was shown to Rāmānanda Rāya only in that place, and never we find anywhere else. Rasa-rāja mahābhāva dui eka rūpa [Caitanya-caritāmṛta, Madhya-līlā, 8.282] Both Rādhā and Kṛṣṇa combined. The most secret ocean of the truth was shown there only once. And we never found that that was expressed, revealed in any other place. Rasa-rāja mahābhāva dui eka rūpa. Rāmānanda could not contain himself. He lost his senses. By visiting that combined Vighraha Rāmānanda fell unconscious.

Then Mahāprabhu touching his body again took him to consciousness. And then he saw that the sannyāsī is sitting on his front.

And then in a plea He left the place. That Mahāprabhu was Rādhā-Govinda Both combined.

That He Himself showed in that place.

The naked, positive and negative origin of the whole, how They are. The most prime cause is beauty, twofold, Predominating and Predominated. Predominated part of the beauty and Predominating part of the beauty; that is supposed to be the prime cause of the whole existence.

Mahāprabhu and Bhāgavatam says that. Not power, nor force, nothing of any other type, but beauty and love; that is the prime cause. That is a new grant to the world which was never given to the world, that the prime cause of the whole infinite is beauty and love. This is the speciality of Śrīmad-Bhāgavatam and Mahāprabhu.

So we need not be afraid. The apprehension is only superficial, māyā. But in the depths of our lives achievement no apprehension: all love and beauty. So our future is guaranteed in a most optimistic way. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja [?]

Devotee: I went to the town. I want to buy a picture of Kṛṣṇa, photograph. And there are many pictures of Kali which show that Kali is staying with her feet on a demon. She has killed some demon and she's standing with her feet on the chest of this demon. There is a story like this.

Śrīla Śrīdhara Mahārāja: Eh? What is that?

Devotee: There is a picture of Kali which shows that she is staying with her feet on the chest of a demon.

Śrīla Śrīdhara Mahārāja: No.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Kali is standing on the Śiva. **Devotee:** She's standing on Lord Śiva?

Śrīla Śrīdhara Mahārāja: Lord Śiva.

Devotee: What is the story?

Śrīla Śrīdhara Mahārāja: That means that generally the jīva soul is considered as śiva intrinsically. But those that are under bondage, there the māyā is standing over the jīva soul. Really jīva soul should be the master of Kali, the māyā śakti. But actually when jīva is captured by māyā then śakti is having the predominating part and the jīva is at her feet, at her disposal. It is shown like that. That śiva means jīva soul, falling, and she's māyā, the māyāic potency is standing on his chest. Then helplessly falling at the feet of the māyā potency the jīva, śiva, but in fact he should be, the jīva soul should be master of that force. But those that are in bondage their position is such, falling at the feet of the māyāic potency, illusory energy. They think that they're master here. When they have come to exploit their real position is at the feet of the illusory potency. That has been depicted there.

Devotee: So the jīva soul is compared to Śiva?

Śrīla Śrīdhara Mahārāja: Fallen soul, jīva soul, soul in bondage, is compared as under the feet of the illusory energy. But she should not be

so. Really his position is that he's master of that potency.

Devotee: So the picture does not mean that Kali is higher than Śiva because she's standing with her feet on the top of Śiva?

Śrīla Śrīdhara Mahārāja: No. In the space of the fallen soul their position is such. But as śiva he must be lord of Kali.

Devotee: Yes, because the karmīs they misinterpret, they say Kali's higher because she's staying...

Śrīla Śrīdhara Mahārāja: Not interpretation but showing the fact, that this is really your position, you are śiva, but now under illusion you are her slave, you are being trampled down by the māyāic potency. You are being trampled by māyāic potency, but your real position is not so helpless, but you should be master of that potency. Pāśa-baddho bhaved jīvaḥ pāśa-muktaḥ sadāśivaḥ. When in bondage the position is such under the foot of the illusory potency. And when he's liberated he's over that potency.

Devotee: Yes. I understand now. The karmīs they say, they misinterpret, they say Kali is higher because she's standing on top of Śiva.

Śrīla Śrīdhara Mahārāja: Mama māyā duratyayā.

daivī hy eṣā guṇamayī, mama māyā duratyayā [mām eva ye
prapadyante, māyām etāṁ taranti te]

[“This “trimodal,” supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy.”]
[Bhagavad-gītā, 7.14]

“If the individual jīva soul if he leaves My connection it is invincible, the māyāic śakti is invincible by you. But if you get My connection, mām eva ye prapadyante, māyām etāṁ taranti te, whenever you get My connection the illusory potency will leave you. Otherwise you are very meagre...

End of 81.12.23.B_81.12.24.A

81.12.24.B_81.12.27.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: [?] Many people come, for them to accommodate. During the birth ceremony of Mahāprabhu on Gaura Pūrṇimā the parikramā circumambulation, many people come here and to accommodate one gentleman he’s constructing a building. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Any question?

Devotee: I want to know, now I'm conditioned soul, I'm in māyā. I do not know my relationship to Kṛṣṇa. It is said that I have an eternal relationship to Kṛṣṇa and I can know when I become pure, completely purified, then I will know what kind of relationship I have.

Śrīla Śrīdhara Mahārāja: Yes. When the mist will be cleared the sun will...

Devotee: Yes, the sun will come out.

Śrīla Śrīdhara Mahārāja: ...be in its full pristine glory. The mist of misunderstanding, anyābhilāṣa, karma, jñāna, that is a cover and that will be dissolved gradually and the internal relationship will appear.

Devotee: So this internal relationship, is this always the same or can this be also changed like from the parental loving affection to mādhyura, or from mādhyura to a servant? Do they have a change of this relationship?

Śrīla Śrīdhara Mahārāja: That will be known gradually when the barrier will be cleared, the cover between, and that will be vague it will come to me. The preventive wall between the two, that will be faded, thinner and thinner, and then it will be conceived in gradual process. Hare Kṛṣṇa. When in the stage of bhāva bhakti then it will come into understanding somewhat and then gradually it will be clear. Anartha-nivṛtti, tataḥ ruci, āsakti, then bhāva. When the devotion will reach the stage of bhāva then of course it will appear to certain extent in vague way. And then by gradual process the definite identification will be clear. Through the

attraction, the quality of attraction, one will feel from Kṛṣṇa it will clear gradually. The attraction, the connection between the two is intervened by anyābhilāṣa, karma, jñāna, these propensities of foreign things. And that will be thinner and thinner and then gradually the nature of attraction, in what rasa, and what depth and intensity, gradually it will come to be disclosed. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. And not imagination or vague: it is more clear than the sun. Hare Kṛṣṇa.

Devotee: Śrīdhara Mahārāja, I was reading a book about Kṛṣṇa līlā and the difference between prākṛta and aprākṛta.

Śrīla Śrīdhara Mahārāja: Prākṛta and aprākṛta?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Aprākṛta, He's always aprākṛta. Aprākṛta means similar to prākṛta, similar to human person, but it is not so. Not mundane but similar to mundane.

kṛṣṇera yateka khelā, sarvottama nara-līlā, [nara-vapu tāhāra svarūpa gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

Amongst all His pastimes the human type of pastimes is the best, it has been mentioned, human being. His humanly behaviour has been considered to be best suited, highest conception, not Godly, or grave and majestic. That is not the highest type. The simplicity, these ordinary humanly pastimes has been considered to be the best of all. That is the most original. And grandeur, awe, reverence, that is not liked by the yogīs of the higher type: the grand majesty, all these things, awe, reverence, very far distant relation, and human, as if, equal with us, very close, very intensely intimate. And that has been said to be the highest mercy there. That is His real, highest position, when He's such, so merciful. So merciful, so loving, so affectionate, just like in the same rank with His servitors. Sometimes mother Yaśodā whipping. He's crying, weeping, and carrying the shoes of His father. And the friends are also climbing on His shoulder. In this way, very homely: very, very homely.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Gaura Haribol.

His magnanimity, His love and affection is of such a high degree that He becomes so_____ [?] homely [?] the affection rise to...

...

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, when the Guru is here he engages us for something that Kṛṣṇa wants. But in the absence of our Guru we may do some devotional service according to our own initiative. How do we know if Kṛṣṇa wants that?

Śrīla Śrīdhara Mahārāja: We shall try to ask our internal Guru. We shall

try to get dictation from the internal: “In such case what may be required of me my Master? Please reveal.” With this idea we are to move, that caitya Guru. Or if any other śikṣā Guru is available outside. If śikṣā Guru is not available then we are to appeal to our internal caitya Guru.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

[“O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [Bhagavad-gītā, 6.40]

The sincere they won't have anything to repent. If he's sincere to his own self he'll have such dictation which will help him in his progress in his spiritual life. He'll ask his Master within and put to test that. “What, in such case, what should please my Gurudeva, then I shall do that. As much as I can guess, as much as I can understand, I can feel, I am doing that, that this sincerity will be the last resort.” But if any outside śikṣā Guru is available we must consult with them. Hare Kṛṣṇa.

Devotee: Sometimes śikṣā Gurus have differences of opinion, many śikṣā Gurus.

Śrīla Śrīdhara Mahārāja: In that case also I'm to appeal to my own inner Guru. “What should I take, please suggest to me, the internal suggestion?” Otherwise, what can I do? In every case we are to do like

that, if any difference of opinion in the outside guides then we are to appeal to our own conscience [?] No other alternative. Or if possible to another recognised śikṣā Guru I may approach against these two difference of opinions. That I can do. And if there also I fail then I must appeal to my internal Guru: no other alternative.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: If I ask the Guru within my heart, the caitya Guru, then how do I know that the Guru is speaking to me and not my mind? Maybe my mind is telling me something.

Śrīla Śrīdhara Mahārāja: That will be according to my own realised position. It may not be clear always, but we have no other alternative. Our inner judge, that is to decide finally, even if I come to my Gurudeva, that also by the inner selection took me there. I left my present environment and came to Swāmī Mahārāja, how? My internal guide helped me to accept him as Guru. So I can't neglect him, my dictator within. If he has taken me to a right Guru then he may not be a traitor. We can consult with him as a friend, reliable friend, who has taken me to such a personality.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: We're just neophytes, beginning devotees. We're not so pure we think to communicate with the caitya Guru.

Śrīla Śrīdhara Mahārāja: If that is so it will be better for us to get a śikṣā Guru to secure if possible. That will be easy for us, more helpful. But in extreme case when that is not possible then fervently to appeal to our own Guru within, caitya Guru: no other alternative but that. And when our real Master is also living, I am posted in some duty far away, but some urgent step to be taken for some consideration, and no time, must take some decision, then what will I do? I may appeal to my inner Guru, what he will be pleased to accept. As I may consider within I shall do that, if no time to take his order from far off, immediate decision is necessary for something, then also we do such things. No time to come his direct order: I must make the decision immediately. At that time, this will please my Gurudeva. With this assertion I shall take up the duty, work. Hare Kṛṣṇa.

Devotee: On this Kṛṣṇa consciousness movement...

Śrīla Śrīdhara Mahārāja: Niveditātmā, it is mentioned, one who has surrendered, he may not commit any offence. If he's surrendered and then appeals, "What am I to do my Master? Dictate me." And he'll do accordingly, sincerely, then if it is wrong also you are not to be a party to that wrong. It is like that, because not consciously he wanted to disobey him. You will try your utmost to obey him to cent percent, but from your position you are not a perfect man. So from your position, as much as possible you have done. He'll be satisfied with that. He's all-knowing. He's omniscient. He has tried his best. From our position we shall try our best and we'll be rewarded accordingly. There may not be any insincerity, duplicity, hypocrisy, self-suicidal.

Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati. [Bhagavad-gītā, 6.40]
One who is sincere, who is thinking, who is trying to get the good, he'll never be deceived. Gaura Haribol. We must be true to our own self, to our own conscience, in whatever plane we'll be. We must be true to our consciousness in that plane. Again when we rise up we must consider

according to the stage of that plane. We must not be insincere in the thinking within our plane.

His dictation is also of similar type. According to our stage he gives us some order. In higher stage he gives another type of order, another higher stage another type of order. According to our capacity, our stage, our nature, the orders come to us, otherwise it would be impossible for us to make any progress. According to our stage our duty should be entrusted, and the result expected accordingly. A man who has got the capacity of lifting one mound, he may not be asked that, 'you must lift the weight of one hundred mounds.' Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: It seems Mahārāja sometimes we think we're sincere and we might have a little sincerity. But then we find out that we're insincere, because of other levels, or other things started coming in so we find out our sincerity was nothing.

Śrīla Śrīdhara Mahārāja: I can't follow. What does he say?

Devotee: Can you understand what I'm saying? Sometimes our sincerity, we're sincere, but then all of a sudden we realise that the sincerity we have is only a superficial thing.

Devotee: We think we're sincere, but the reality is that we're not very sincere. We think that we're very sincerely serving Kṛṣṇa but the reality becomes known that we're actually very shallow in sincerity.

Śrīla Śrīdhara Mahārāja: Of course. That may be in all cases it is possible and according to our stage we will be dealt with.

Devotee: So it seems that the, when we have the insincerity, then maybe we can become sincere again.

Śrīla Śrīdhara Mahārāja: A boy should be given the standard of examination of a boy, not a grown up man. Boy's examination, boy's questions in the examination of a boy will be like that of a boy, not of grown up man. A different standard, and gradually we'll be taken to the higher standard.

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam [karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

[“Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.”] [Śrīmad-Bhāgavatam, 11.3.44]

Just as a boy, a child will be guided with some modified policy, so that sort of process has been taken in to deal with us.

Devotee: Sometimes the Guru engages us in service which is...

Śrīla Śrīdhara Mahārāja: [?]

Devotee: Sometimes the Guru he engages us in service that is above our ability to perform, it's beyond our capacity.

Śrīla Śrīdhara Mahārāja: Then you are to inform him that, 'It is very difficult for me to do this.' Then if he still urges then as you can you will do, you are to do. If you think that this is beyond your capacity you may just inform it to Gurudeva, your master that, 'I'm not fit to, I don't think me to be fit to discharge this sort of duty. You please consider.' But still if he says, 'No, you are to do this,' then you will do as much as you can, if you have faith in that Guru. If you think he's a real Guru you can do that, as much as you can. You must think then that he has some super motive to engage me in such a thing, some higher, some far-fetched idea. Then you'll do, engage yourself in that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, this Kṛṣṇa consciousness is very beautiful. The cult of Śrī Caitanya Mahāprabhu is very, very sweet. Many people become attracted by Kṛṣṇa and by Lord Caitanya Mahāprabhu. So why sometimes some devotees they're losing their taste and they're going away after some time?

Śrīla Śrīdhara Mahārāja: It is: first thing it depends on the intensity of sukṛti, and second is of course free will, the circumstance. His independent will, the circumstance, and his previous initial merit. Every action is combination of several resultants, every action. In Bhagavad-gītā we find, pañcaitāni nibodha me karaṇaṁ ca pṛthag-vidham.

[pañcaitāni mahā-bāho, kāraṇāni nibodha me

sāṅkhye kṛtānte proktāni, siddhaye sarvva-karmmaṇām]

[adhiṣṭhānaṁ tathā kart, karaṇaṁ ca pṛthag-vidham vividhāś ca pṛthak
ceṣṭā, daivaṁ caivātra pañcamam]

["O mighty hero, in the scripture known as Sāṅkhya, or Vedānta, these
five causes of the accomplishment of all actions have been described,
and you may now learn of these from Me."]

[(With the help of these five factors, all actions are effected): The body
(the place of action), ego (the performer - in the form of the knot of spirit
and matter), the separate senses, the different endeavours, and destiny,
or the intervention of the Supreme Universal Controller - the Supersoul."]
[Bhagavad-gītā, 18.13-4]

If one event he's to analyse then we are to find contribution from different
parts. It is a combination of different forces. So generally his previous
merit, and the present free will, and the environment, and the mercy of
the Lord: it depends on these four, five things. That free will may commit
Vaiṣṇava aparādha, and the previous merit, that means sukṛti, that keeps
us floating on the standard, that level, that is the previous acquisition,
keeps us on the standard of that type. And then the transaction of the
free will: he may commit some offences also. And the environment, the
paraphernalia around, their free will, their mercy. It depends on all these
things. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, once one of your God brothers he was telling me
that we're chanting Hare Rāma in the mahā-mantra but we're not
supposed to say Rāma. He says this is not śuddha, we should say Rām.

He said that we're chanting Rāma, Hare Rāma, Hare Rāma..

Śrīla Śrīdhara Mahārāja: Rā ma?

Devotee: Yes. He said this is not śuddha, not pure.

Śrīla Śrīdhara Mahārāja: But Rām?

Devotee: Yes. But in kīrtana everybody's chanting Rāma.

Śrīla Śrīdhara Mahārāja: Yes. Rāma: that is the true pronunciation. But if one says Rām that does not mean that will be nothing, somewhat. The internal feeling, that is more important, underlying the sound. This Kṛṣṇa, Kanhaiyā, Kānhā, anything one may say, but mainly it depends on the internal realisation of the meaning of the word, bhāva. Rādhā, some say Rāi, Kanhai, in this way, very adorable way of addressing, Kānhā, Kamani. But internal, the wealth is within the feeling of the meaning, internal feeling of the meaning.

One has got a written name but mother may call him by the same sound and not fully according to grammar or enunciation. But that does not affect, her affection is all in all. If the mother calls her child by a name, the name may not be pronounced in the very strict sense but the affection behind the name calling that is more valuable.

So Rāma or Rām, that may not be very, the Rāma and Rām, that is not to be considered very valuably. But the internal feeling with which he's taking the Name that is more and more important.

Devotee: So sometimes we're introducing mahā-mantra to new persons, and they have no idea, no feeling what is Rāma what is Kṛṣṇa. How should they pronounce?

Śrīla Śrīdhara Mahārāja: They should do it naturally as Rāma not Rām. Rāma: that is the real pronunciation. But if one pronounces it as Rām that does not mean that the whole thing is spoiled. But Rāma: that is the correct pronunciation, grammatically correct. But everything depends on the heart, on the feeling, on the sincere dedication, surrender. That is the thing to be considered of most importance, the highest importance: your earnestness. The child calls the father papa or in any disfigured sound, but that is overlooked. The inner earnestness, that is to be reckoned.

Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Sometimes we're introducing the chanting process to many new persons, but because of some previous idea they do not like the Hare Kṛṣṇa mantra. So we can tell them something else like Govinda Jaya Jaya or something like that?

Śrīla Śrīdhara Mahārāja: That depends upon their stage of devotion, different variegated stages of devotion. Govinda Jaya Jaya, Govinda Jaya Jaya, but when asked to pronounce Hare Kṛṣṇa they do not show any encouragement there. Hare Kṛṣṇa.

Devotee: Our Guru Mahārāja has told us to chant minimum sixteen

rounds. So for a neophyte devotee sometimes we don't have so much attraction for our chanting sixteen rounds. What can we do to get more attraction for chanting?

Śrīla Śrīdhara Mahārāja: Naturally minor differences, in chanting, but he must engage himself in the service. Service of the Name, and service of Guru, Vaiṣṇava, they're almost equal. But still, the basis must be the service of the Name to certain extent. Your Guru Mahārāja introduced sixteen rounds. Our Guru Mahārāja told at least four rounds, because we were engaged more busily in the services. "You must see that the mālā may not fast. Some sort of services to the Nāma must be had, at least four rounds." That was his instruction. "But when you get leisure you can do more, more, more." Not only sixteen rounds but four sixteen rounds, one lākh: that is the general standard recommended by Mahāprabhu.

Devotee: One lākh?

Śrīla Śrīdhara Mahārāja: One lākh, when one is not in an organised body, living individually, especially. But when in the organised body they have always got orders from the superiors to do this, that, and always engaged in service, there it is relaxed: in that case it is relaxed. But when a gr̥hastha living individually they should rather take one lākh: that is the general standard recommended by Mahāprabhu, and our Guru Mahārāja. But when in an organised body and they're required to do services, running here and there, sometimes so much busy that he can't sleep even in the night, in that case also he'll try at least four rounds, when he's getting no rest in twenty four hours, so busily engaged. But living individually as a gr̥hastha he should take one lākh. That was the general recommendation. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nine thirty, is it?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then I retire today.

...

...and Canada is more cold?

Devotee: Yes. Now they have snow all over Canada.

Śrīla Śrīdhara Mahārāja: And Mexico, Venezuela, they're hot country?

Devotee: Yes, similar to here.

Śrīla Śrīdhara Mahārāja: The southern side of the equator?

One Rāmānuja came with Acyutānanda in the first trip. Now I understand that Rāmānuja he came from the hippy section and again he has returned to that hippy. Is it? But for some time got some sukṛti, gathered some sukṛti. Helplessly wandering, the jīva soul: attracted by different direction. Gaura Haribol. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Hari.

...

Then the kṛṣṇa-smṛti, opposite, kṛṣṇa-smṛti and opposite is deha-smṛti.

Gopī-gaṇe says:

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra, [tāhā haite nā cāhe
uddhāra viraha-samudra-jale, kāma-timiṅgile gile, gopī-gaṇe neha' tāra
pāra]

[Śrī Caitanya Mahāprabhu continued: “The gopīs are fallen in the great ocean of separation, and they are being devoured by the timiṅgila fish, which represent their ambition to serve You. The gopīs are to be delivered from the mouths of these timiṅgila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopīs do not want that liberation desired by the yogīs and jñānīs, for they are already liberated from the ocean of material existence.”] [Caitanya-caritāmṛta, Madhya-līlā, 13.142]

One who is unconscious of his material body, he has got no worldly connection, material connection. We are conscious of our material body and then come in connection with the material world, atmosphere. If we are unconscious, independent of this material body, no connection with the world, mortal. This is the medium between the material world and ātmā. First connection is mind, mental system, and then this body consciousness. Parīkṣit Mahārāja [Śukadeva] after finishing his Bhāgavata discourse in the conclusion he's warning the audience, especially Parīkṣit.

tvam tu rājan mariṣyeti, paśu-buddhim imām jahi

[na jātaḥ prāg abhūto 'dya, deha-vat tvam na naṅkṣyasi]

["O King, give up the animalistic mentality of thinking: 'I am going to die.' Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [Śrīmad-Bhāgavatam, 12.5.2]

"O King, that you will die, give up this animal consciousness. Eliminate it fully from your attention that you will die. Don't allow your attention to come down to material conception. You remain in your own soul conception. Take your stand firmly there. Why do you allow yourself to come down to the conception of this matter, your body: all these things? It is unnecessary. Don't allow your attention to come down to material consciousness. You are independent of that. Think of your soul, and the higher soul, and its achievement with the higher soul's prospect. Your transaction all upwards: stick to that. Why do you care to come down in this material conception of the world, or body, all these things? It is unnecessary. Independent of that you can live and move and very happily."

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Paśu-buddhi, this is animal consciousness: that I cannot stay without a body. What is this? You can stay without the body. The body's left here you also stay. Why do you allow yourself to come in this consciousness of matter which is mortal? Don't allow yourself to come down to have experience of this material world. This is animal consciousness. Kill it, butcher it. Tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi. That I shall die, this is animal consciousness. Just kill it, finally. At the same time try to soar up from soul to over-soul, from over-soul to the Nārāyaṇa conception, from there to the Kṛṣṇa conception. Try to live in Vraja connection with those divine damsels, how they're recklessly engaged in serving the sweet will of their Lord. They're all sacrificed emblem, prepared always.

That SS Army of Hitler with what: suicidal squadron, prepared for anything and everything.

So the Vraja gopīs are something like that, suicidal. For the slight satisfaction of Kṛṣṇa they ready to give up their whole, not only whole body, their whole prospect, whole thing, everything. Everything concerning, very: at second notice, such prepared-ness for the service of Kṛṣṇa with the whole risk of whole thing. That is the highest standard of life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Hari. Sacrifice to the extreme we find. Sacrifice for the good. Sacrifice for the Absolute Good, and good, beauty, and bliss, ecstasy. So your abode will be very nearest according to the degree and intensity of sacrificing attitude. The nearer approach: by sacrifice we live, and by enjoying we lose, and by serving we thrive. By serving we thrive and by enjoying we lose. And renunciation is zero, no loss, no gain. In comparison with the positive acquisition it is loss. No loss, no gain, when there is no gain then that is a loss. In that sense that is a loss. Renunciation, mukti, salvation, mere liberation, that is a loss in comparison with the positive attainment of a servitor. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Reality is For Itself. It is for nothing else than Him, He. We are for Him. We are for Him. Our existence meant only for Him, service for Him. He's the integer. He's existing. He's all in all, and we are all subservient.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

‘dayāl nitāi caitanya bo’le nāc re āmār man, nitāi caitanya bo’le nāc re āmār man, aparādha dūre jābe, pābe prema-dhan, kṛṣṇa-nāme ruci

ha'be, ghucibe bandhan anāyāse saphal habe jīvera jīvan, vṛndāvane
rādhā-śyāmer pā be darśan nitāi caitanya bo'le nāc re āmār man

Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Nitāi Gaura Gadādhara.

[(1)]

['dayāl nitāi caitanya bo'le nāc re āmār man, nāc re āmār man, nāc re
āmār man]

["O my mind, just dance! O my mind, just dance! O my mind, please
dance, chanting, "dayāl nitāi caitanya!"]

...

[(2)]

[(emon dayāl to nāi he, mār kheyē prema dey) (tabe) aparādha dūre
jābe, pābe prema-dhan (aparādhera-vicāra to nāi he)

takhon kṛṣṇa-nāme ruci ha'be, ghucibe bandhan]

["Such a merciful personality as Nityānanda Prabhu is not to be found
anywhere. He suffers a beating from Jagāi and Mādhāi and still gives
them love of God. When you become offenceless, you will obtain love of
God; but in these names of Caitanya and Nitāi there is no consideration
of offences. Once you have a taste for the Holy Name of Kṛṣṇa, bondage
to this world will come to an end."]]

...

[(3)]

[(anurāg to habe he)

takhon anāyāse saphal habe jīvera jīvan (kṛṣṇa-rati vinā jīvan to miche he)

śeṣe vṛndāvane rādhā-śyāmer pā be darśan (gaura-kṛpā hale he)]

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[“When there is attachment to the Holy Name of Kṛṣṇa, then, very easily, the life of a living being becomes successful. Without attachment to Kṛṣṇa, life is simply false. If the mercy of Lord Gaura is there, then at the end of life you will obtain the beautiful vision of Rādhā and Śyāma in Vṛndāvana.”]

[Dayāl Nitāi Caitanya, by Śrīla Bhaktivinoda Ṭhākura] [Within SCSM Kīrttan Guide, 4th Edition, p 54]

End of 81.12.24.B_81.12.27.A

81.12.27.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja:

nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitam bāndhavaṁ śrīmad-
bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ śrīmad-bhāgavataṁ sadā
sva-nayanāśru-pāyanaiḥ pūjayan gosvāmi-prabaro gadādhara-vibhūr-
bhūyāt mad-ekā-gatiḥ

[“On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read Śrīmad-Bhāgavatam to Śrī Caitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of Kṛṣṇa līlā to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of Śrīmad-Bhāgavatam. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book.”]

[Śrīla Śrīdhara Mahārāja originally composed this verse to introduce his summary study of the 18,000 verse Śrīmad-Bhāgavatam. Just as Śrīla Bhaktivinoda Ṭhākura condensed the whole Bhāgavata principle into 1,000 verses in his Bhāgavata-arka-marici-mālā, Śrīla Śrīdhara Mahārāja said he had a mind to consolidate it even more, to represent it within 300 verses, but he did not finish it.]

Mahāprabhu Gaurāṅga Sundar. Gaurāṅga Sundar. [?] Nimāi is in his room studying?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. Peculiar boy! Hare Kṛṣṇa. Hare Kṛṣṇa. He knows to play mṛdaṅga, he knows to sing, he knows to deliver lecture, he knows to explain the Sanskrit, his pronunciation of Sanskrit verse also very accurate and sweet. He's got qualities, but he's beside himself.

Devotee: No, he's not there Mahārāja.

Śrīla Śrīdhara Mahārāja: Not there.

Akṣayānanda Mahārāja: He's down somewhere.

Śrīla Śrīdhara Mahārāja: He's playing with that child, that son, Sarvabhavana's son, Aniruddha, what's his name?

Akṣayānanda Mahārāja: Aniruddha.

Śrīla Śrīdhara Mahārāja: No, Abhimanyu, playing with Abhimanyu. Ha, ha, ha.

Akṣayānanda Mahārāja: Is he?

Śrīla Śrīdhara Mahārāja: No? He's not there?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. Gaura Hari. He's fond of milk. Ha, ha. Śukadeva Goswāmī's also stated, he only stood there where he found that one is milking the cow, stood for some time. And that

man automatically took the pots of milk.

[sa go-dohana-mātraṁ hi, gr̥heṣu gr̥ha-medhinām avekṣate mahā-bhāgas, tīrthī-kurvaṁs tad āśramam]

["He [Śukadeva Goswāmī] was accustomed to stay at the door of a householder only long enough for a cow to be milked. And he did this just to sanctify the residence."] [Śrīmad- Bhāgavatam, 1.4.8]

Go-dohana-mātraṁ, he's always moving, wandering. Only he was found to stand where he found that one is milking his cow, for some time, for the spiritual necessity, and taking some milk. No necessity of any house, or any room, or any dress, or anything else. Astonishing! Sixteen years old, but no dress, naked, and health is also full grown. No trace of austerity is there, full blown power, naked, with a vacant vision, searching vision for something else, transcendental, roaming about here and there. That is his external habit. Internally he's roaming in the land of infinite beauty and charm. And his personality also was a charm to all the stalwarts of the scholars of the day, the charm, a mysterious charm, his personality – no scholarship, no yoga, nothing – satisfied in himself he's roaming about – caring for nothing of this world. Only sometimes he's seen to stand where cow milking, that has been mentioned. That is perhaps for the inspiration, Kṛṣṇa's, at the intervention of Kṛṣṇa, to stand, and getting something, vanishing.

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā [gr̥hīta-cetā rājarṣe, ākhyānaṁ yad adhītavān, tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān yasya śraddadhatām āśu, syān mukunde matiḥ sate]

[“O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.”] [“That very Śrīmad-Bhāgavatam I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing Śrīmad-Bhāgavatam achieves unflinching faith in the Supreme Lord, the giver of salvation.”] [Śrīmad-Bhāgavatam, 2.1.9-10]

His mind is always following the meaning of the uttamaḥ-śloka. “How wonderful description in the Sanskrit poems there are about Kṛṣṇa, what wonderful, what wonderful, what wonder, wonder, wonder, land of wonder, land of wonder, love, beauty, charm, ecstasy, whatnot.”

Nitāi. Nitāi. Nitāi. Hare Kṛṣṇa.

svapne yathā śiraś-chedaṁ, [pañcatvādy ātmanaḥ svayam yasmāt paśyati dehasya, tata ātmā hy ajo 'maraḥ]

[“In a dream one can see his own head being cut off and thus understand that his actual self is standing apart from the dream experience. Similarly, while awake one can see that his body is a product of the five material elements. Therefore it is to be understood that the actual self, the soul, is distinct from the body it observes and is unborn and immortal.”] [Śrīmad-Bhāgavatam, 12.5.4]

A man may see that his body is falling there beheaded, but does not affect his existence or his perception. A body is beheaded there fallen, he’s seeing in his dream. So that connection with the body, the soul has got similar connection with this world. It is not affected. He may see standing the Earth vanished, but still he’s standing somewhere, Earth

vanishes, it becomes pulverised, vanishes. So such is the independent position of the soul, but not dependent on material existence, but it thinks that material thing is indispensable necessary to maintain his existence, the wrong concoction. But in fact he may see in dream he's there but the whole Earth has vanished, the Earth is going away from under his feet. He may see in dream the very Earth is going away from my feet where I'm standing. So such is the connection with the material world he has got, no necessity of material conception for him to stand on, which seems to be so much indispensable for our being: it is not so. It is independent. In the mental system that is also independent of the material existence, what to speak of soul. Soul has nothing to do with this matter. This is some foreign concocted dream, dream substance, this matter. This is our poison to the soul. The material conception is rather poison to the soul – drawing soul towards opposite interest.

So the Māyāvādī, the Buddhist, “With the dissolution of the material conception nothing remains.” Nothing remains according to Buddhists. And according to Śaṅkara, “Only some non-differentiated consciousness remains, and no individual conception there can stand.”

But the Vaiṣṇava says, “No, there is a world of reality made of higher stuff than your soul is. Soul is vulnerable consciousness, and invulnerable conscious world is there. And if you can manage to enter there only by the interest of serving, getting service there, to render a service there, with that interest you can enter, contact entrance into that land, and you will be happy. And that sort of adopt-ability is within you. That is your svarūpa, the adopt-ability of the positive life is within the soul inherent. You are to grow, full bloom, full blown, you reach the Goloka stage – blossom, in blossomed condition. And material adopt-ability, mal adopt-ability has taken us in the negative side, in different stages. We are wandering for that. Not only unnecessary but it is injurious for the soul, fallen condition. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.

Just as by swimming we can make progress, so also by hearing and

kīrtana, chanting, we can make progress, śravaṇa kīrtana jali, to hear and to distribute it to others. What I've acquired I shall give it to others. In this way the progress is very fast, śravaṇa kīrtana, to take delivery from the capitalist and to give delivery to the customers. Indenting and exporting, in this way make fare progress, śravaṇa kīrtana, śravaṇa kīrtana, by passing. And the Absolute Capitalist He will supply, as much as we can make delivery to the customers. Mahāprabhu's dictation is something like that.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

Give delivery of these goods to anyone and everyone and new light will come to you and distribute it to others. In this way dynamic, a passing life, progressive life you'll have.

Mahāprabhu Gaurāṅga Sundara. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Rādhe jaya jaya Rādhe, Rādhe jaya jaya Rādhe, jaya jaya jayo jayo Rādhe, Rādhe jaya jaya Rādhe, Rādhe jaya jaya Rādhe, jaya jaya jayo jayo Rādhe, Rādhe jaya jaya Rādhe.

Mahāprabhu Gaurāṅga Sundara. Hare Kṛṣṇa. Hare Kṛṣṇa. Akṣayānanda Mahārāja, very cold?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: No? You have got sufficient blanket?

Akṣayānanda Mahārāja: O yes, everything by your grace.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. His mercy: grace.

Akṣayānanda Mahārāja: Our cold is how to catch the thread of that service.

Śrīla Śrīdhara Mahārāja: Service?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: What service? That you have got?

Akṣayānanda Mahārāja: Our coldness, that we are cold so that the thread of service, bhakti proper.

Śrīla Śrīdhara Mahārāja: Your preparedness for service that is your capital.

Devotees: [Laugh]

Śrīla Śrīdhara Mahārāja: Madhan Manohan Prabhu has sent a letter that he's coming to Vṛndāvana and he likes to purchase a plot there, and he has asked for my permission. Then he'll stay there up to ten, after that he may come here. But as soon as possible he wanted me to give, if I think it proper, to give him order purchase some plot there. He likes that place very much.

Akṣayānanda Mahārāja: O yes.

Śrīla Śrīdhara Mahārāja: Because, he says, none to criticise there. The devotees in any other place, people at large they want to criticise the Vaiṣṇava, the śikhā, the mālā, the very life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. That is śanta rasa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Peaceful life, and the servant, they are ready to fight for, if necessary.

Swāmī Mahārāja invoked help, assistance from Kṛṣṇa. "Come to my help. I have been ordered by Your favourite to do this duty. Please help me. After discharging, or finishing this duty I shall again join Your play in Vṛndāvana. And there we shall play, we shall run, we shall...

Akṣayānanda Mahārāja: Jump and roll.

Śrīla Śrīdhara Mahārāja: ...jump and we shall do anything and everything in a boisterous way.” Ha, ha, ha. “Join Your campaign. But now a little duty I have got to discharge. And that is ordered by Your most favourite person. And if You help me for that then Your friend will be, that most favourite friend will be pleased with You. You’ll get some advantage there.”

In this way he’s posing. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Kṛṣṇa taba puṇya habe bhāi, “You will acquire good merit if You help me.”
[From Śrīla Swāmī Mahārāja’s Prayer to the Lotus Feet of Kṛṣṇa, written on the Jaladuta, Sept 13th 1965]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. When Kṛṣṇa He held that Govardhana Giri with the little finger of the left hand, then after the function was over, His friends the cowherds they told, “You did not hold it alone. We also helped You with our sticks. You mind it. You could not do it alone.” So they’re sharing the pleasure. And also they think, they do not care to think about His extraordinary majesty or power or anything else. “One among us, but very beautiful, we cannot but live without Him. We don’t know why, what for. But anyhow if He’s not in our midst we are all lifeless. When He comes we get the power of merriment, anything.” Very life to them. “Some peculiar power He possesses, but still He’s one of them, one of us. If there is He is God, no, no, He can’t be God. We don’t admit that. He’s our friend. Who says that He’s God? We don’t care. He’s our friend, and very charming friend.”

Yaśodā also: “He’s my son. Those people that do not like that I may live in peace they say so many things, that, ‘He’s God, He’s so and He’s so.’ Why do they say like that? He’s my child. They’re so much jealous and envious they don’t like that I may stay, I may live peacefully with my son and husband. So envious they are they say that He’s God, He’s so and He’s so. No. He’s my child. They cannot tolerate such a beautiful child I have got, they can’t tolerate that, so they’re floating speculations of

different types. I don't like these things. That will be some ominous thing to my child. Why He should go to be a god? Human beings as we are."

kr̥ṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

Mahāprabhu taught all these things. Everyone's society seems to be so much valuable, why? Because Kṛṣṇa's original līlā is in this form. So the human society is created after His original social fashion, so they're so important, this human society, human form, human civilisation, after that, it's created after that. Sarvottama nara-līlā, nara-vapu tāhāra svarūpa.

And this has been mutilated in these days to say that human creation that is the highest of all creation. "Of all creation, human section is the highest. So we are masters of the fossil world. We are masters. We have not to give explanation for our activities to anyone. We are the masters." That is the scientific civilisation. But sometimes they're afraid. "If higher cultured people are found in sukragraha [?] or any other star then we are nowhere. In flying saucer if they come once to attack with new type of weapons then we are nowhere." But before this they may fight with one another with atom bomb and they're finished.

Gaura Haribol. Suicidal, this is suicidal, after all, discordant plane. One cannot live without devouring his environment. That is the law of the land. If you want to live, stay, you must devour your environment, otherwise

you can't stay. So suicidal plane, one eating another, one eating another; only then he can live, for the time being. So is this a land to live?

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

‘gaurāṅga bolite habe pulaka-śarīra, ‘hari hari’ bolite nayane ba’be nīra

āra kabe nitāi-cānder koruṇā hoibe, saṁsāra-vāsanā mora kabe tuccha ha’be viṣaya chāriyā kabe śuddha ha’be mana, kabe hāma herabo śrī-vṛndāvana rūpa-raghunātha-pade hoibe ākūti, kabe hāma bujhabo se jugala-pīriti rūpa-raghunātha-pade rahu mora āśa, prāthanā koroye sadā narottama-dāsa [From Narottama Dāsa Ṭhākura’s Lālasāmayī Prārthanā] [& page 70, Songs of the Vaiṣṇava Ācāryas]

Gaura Hari Haribol. Gaura Hari Hari. Gaura Nityānanda bol. Gaura Haribol. Gaura Gadādhara bol. Gaura Hari Hari. Gaura Śrī Advaita bol. Gaura Hari Hari. Gaura Śrīnivāsa bol. Gaura Hari Hari. Gaura Haribol. Gaura Haribol.

Mahāprabhu. Mahāprabhu. Mahāprabhu.

Today’s Sunday? Sunday! Have you taken prasādam?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hari. ...came, what is his name? Yesterday or day before yesterday. (That of grave arm, maha-bhuja, bhuja, bhuk, bhoga yujya ?)

Who can consume infinite, that is [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

...to cross this jungle; to put into the highway, we want to go towards [?]

Then that chief told, “Yes, my astrologer told me, reported to me, that you have not seven but eight coins with you – with your – this night I’d planned to kill you both and to take that. But you have come voluntarily to hand it over to me. I’m much satisfied with your behaviour. I won’t accept them – but only, as you are a good man I shall help you to get away from the jungle towards the highway.”

“No, no. If you don’t accept please be kind enough to accept this, otherwise anyone will kill me for this, so you please accept.”

Then he accepted and helped him to get out.

Sanātana Goswāmī came back and asked his attendant, “Have you got one more?” “Yes, I have got one more.”

“You did not tell it so I could not know. Only one you have kept. If necessary for your service in any place with this coin you go back.”

Then Sanātana Goswāmī went alone: crossed the jungle path. And then he was in a mango tope [?] he’s sitting, too much tired, in Hajipur, Bihar. Then his brother-in-law was also serving under him, in the military department. He was sent to purchase some horses necessary for the

battle. He, from the roof of a house suddenly found that in the mango tope a person seems like his brother-in-law, his wife's brother. And Sanātana Goswāmī was his sister's husband.

Devotee: They were brothers-in-law.

Śrīla Śrīdhara Mahārāja: Both were brothers-in-law. And he came down and met him in a solitary garden. "What is this?"

"You don't spread it. I'm flying away. Leaving [?] against [?] though I was imprisoned [?] I'm going away. Don't make any..."

Devotee: Alarm.

Śrīla Śrīdhara Mahārāja: "Alarm, or don't inform it to others."

"Then you will die, in such winter season without any dress you are starting towards that.

Please accept this one blanket." A costly blanket he gave. "This is costly."

"No, save yourself and then whatever you'll do."

Then with that [?] Then Sanātana Goswāmī went to Benares and there he heard that Caitanyadeva has come back from Vṛndāvana and staying here in Benares. Then he ascertained that Caitanyadeva is in the house of Candraśekhara. And he, Mahāprabhu is sitting on the veranda of the

Candraśekhara. And Sanātana Goswāmī just did not venture to enter into the house, he wanted to enter but could not, he passed through the gate and took his seat on the other side.

But he could not avoid Mahāprabhu's detection. Mahāprabhu asked the householder, Candraśekhara, "There is some vairāgī perhaps just outside the gate. Please call him to Me."

Then Candraśekhara went out and saw, but did not find any vairāgī. "No, there is no vairāgī there."

"But is anyone there, anyone else?" "Yes, there is a fakir."

"Yes, call that fakir."

Then that daraveśa, 'prabhu tomāya bolāya, āisa, daraveśa!', he told: "My Lord is calling you, sending for you. You fortunate daraveśa come within."

Śuni' ānande sanātana karilā praveśa, Mahāprabhu hurriedly came down and went to embrace him.

Sanātana told, "No, no, I'm so mean, I'm so wretched. Don't touch me. Don't touch me."

Prabhu kahe, – "tomā sparśi ātma pavitrite, Mahāprabhu says, "Only to purify Myself that I want to touch you Sanātana. You are so pure. You are so great. You possess Kṛṣṇa prema. You are so pure to the extreme. Only to purify Me I want to touch you."

In this way Sanātana was embraced.

[candraśekharera ghare āsi' dvārete vasilā, mahāprabhu jāni'
candraśekhara kahilā]

['dvāre eka 'vaiṣṇava' haya, bolāha tāñhāre' candraśekhara dekhe –
'vaiṣṇava' nāhika dvāre] ['dvārete vaiṣṇava nāhi' – prabhure kahila, 'keha

haya' kari' prabhu tãhãre puchila]

[teñho kahe – eka 'daraveśa' āche dvāre, 'tãñre āna' prabhura vākya
kahila tãñhãre] ['prabhu tomāya bolāya, āisa, daraveśa!', śuni' ānande
sanātana karilā praveśa] [tãñhãre aṅgane dekhi' prabhu dhãññā āilā, tãñre
āliṅgana kari' premāviṣṭa hailā] [prabhu-sparśe premāviṣṭa ha-ilā
sanātana, 'more nā chuñiha' – kahe gadgada-vacana] [dui-jane galāgali
rodana apāra, dekhi' candraśekhara ha-ila camatkāra]

[tabe prabhu tãñra hāta dhari' laññā gelā, piṇḍāra upare āpana-pāśe
vasāilā]

[śrī-haste karena tãñra aṅga sammārjana, teñho kahe, – 'more, prabhu,
nā kara sparśana'] [prabhu kahe, – “tomā sparśi ātma pavitrite, bhakti-
bale pāra tumi brahmāṇḍa śodhite] [bhavad-vidhā bhāgavatās, tīrtha-
bhūtāḥ svayaṁ prabho tīrthī-kurvanti tīrthāni, svāntaḥ-sthena gadā-bhṛtā]

[Sanātana Goswāmī then went to the house of Candraśekhara and sat
down by the door. Understanding what was happening, Śrī Caitanya
Mahāprabhu spoke to Candraśekhara.] [Śrī Caitanya Mahāprabhu said,
“There is a devotee at your door. Please call him in.” Going outside,
Candraśekhara could not see a Vaiṣṇava at his door.] [When
Candraśekhara informed the Lord that no Vaiṣṇava was at his door, the
Lord asked him, “Is there anyone at your door at all?”] [Candraśekhara
replied, “There is a Muslim mendicant.” Śrī Caitanya Mahāprabhu
immediately said, “Please bring him here.” Candraśekhara then spoke to
Sanātana Goswāmī, who was still sitting beside the door.] [“O Muslim
mendicant, please come in. The Lord is calling you.” Sanātana Goswāmī
was very pleased to hear this order, and he entered Candraśekhara's
house.] [As soon as Śrī Caitanya Mahāprabhu saw Sanātana Goswāmī
in the courtyard, He immediately went up to him with great haste. After
embracing him, the Lord was overwhelmed with ecstatic love.] [As soon
as Śrī Caitanya Mahāprabhu touched Sanātana Goswāmī, Sanātana was
also overwhelmed with ecstatic love. In a faltering voice, he said, “O my
Lord, do not touch me.”] [Shoulder to shoulder, Śrī Caitanya Mahāprabhu
and Sanātana Goswāmī began to cry unlimitedly. Candraśekhara was

very astonished to see this.] [Catching his hand, Śrī Caitanya Mahāprabhu took Sanātana Goswāmī inside and made him sit in an elevated place next to Him.] [When Śrī Caitanya Mahāprabhu began cleansing Sanātana Goswāmī's body with His own transcendental hand, Sanātana Goswāmī said, "O my Lord, please do not touch me."] [The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe."] [“Saints of your calibre are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.”] [Caitanya-caritāmṛta, Madhya-līlā, 20.46-56]

Then Sanātana had a talk, primary. And then Mahāprabhu was looking towards this valuable wrapper, casting glance. And Sanātana thought that, "Mahāprabhu does not like it. Repeatedly He's casting His eyes on this valuable [blanket]. I'm a beggar. I'm eating by begging, and this valuable wrapper around my neck it does not look well."

So Sanātana went to the Ganges to take bath and there he found that one Bengali gentleman, his kāñthā, his cloth, prepared from old dhotis by sewing together, and one Bengali beggar after cleansing it he has given it to be dried in the sun. Sanātana approached him, "O my friend, will you take this rag and give me your cloth to me."

He looks at his face, "You seem to be a man of consideration, but why do you laugh at me, ridicule me? This is highly valuable wrapper and you want to interchange. I don't understand your ways."

"No, no, you please be gracious. I appeal. It does not look well that I shall have. One gentleman has given it to me but it doesn't fit my livelihood." So anyhow he managed to get in exchange that old cloth for that wrapper.

And also Mahāprabhu felt that, bhadra karāñā [Caitanya-caritāmṛta, Madhya-līlā, 20.70] That big beard and moustache and a clean shave,

and changing that valuable wrapper with that old cloth wrapper he came to Mahāprabhu. Mahāprabhu was highly pleased and gave him the dress which is now we find with the bābājīs, one for the upper part and another for the lower part, and kaupīna. And Tapana Miśra he went with new cloth, Sanātana did not accept. “Only give old, used one.” And with that old, used cloth he prepared his dress and went on the front of Mahāprabhu, and that was the bābājī dress of the present day.

In this way, two months Sanātana stayed there, and Mahāprabhu also to teach them full two months Mahāprabhu taught him about the devotional instructions of different Purāṇas, and that renowned ātmārāma śloka explanation.

When everything finished Sanātana Goswāmī told, “I want to hear those eighteen kinds of explanations You gave to a particular śloka of Bhāgavatam. I’d like to hear that if You please, if You think me fit to attend that please.”

Mahāprabhu told, “Generally I know variegated meanings come to My mind, that in the association of Sārvabhauma Paṇḍita that came at that time in My mind and I explained. Let Me try. Through your association what sort of explanations may come within My mind, let Me try.” In this way Mahāprabhu began to explain that śloka in different ways and it came to sixty one there; types of explanations from one śloka.

Then Sanātana Goswāmī told, “That You say of Yuga Avatāra, but who is the Yuga Avatāra in Kali-yuga?”

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] “Then this colour will be yellow, the figure will be such and such. And His behaviour will be to take everyone Kṛṣṇa Nāma, give Kṛṣṇa prema, He’s the Kali-yuga Avatāra?” Just meaning Mahāprabhu.

Mahāprabhu avoided, “You say all these cunning behaviour and hear about other things.” In this way avoided and went on.

And after the instruction and advices were finished then Sanātana Goswāmī, “You have given me the burden of responsibility of doing so many things which is not possible by this tiny soul. But if You grace me, You bless me, then I shall try what You have given me the responsibility of doing so many things.”

Lukta tīrtha udar vighraha prakasa, then śāstra prakasa, sadacar, all these śāstra.

Then Mahāprabhu told that, “I say that when you begin this work Kṛṣṇa will come to your help.”

“I do not know Kṛṣṇa. I know You alone. So if You bless me with Your feet dust then I get some inspiration.”

And Mahāprabhu put His hand on his head, and Sanātana Goswāmī forcibly took His feet on his head, “That this will help me when I shall begin.”

After that Mahāprabhu left for Purī and Sanātana Goswāmī anyhow stayed there.

“You go to Vṛndāvana. Rūpa is already trained in Allahabad and sent to Vṛndāvana with some charge...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: ...and then both brothers there, and began to fulfil the orders of Mahāprabhu Śrī Caitanyadeva, those two brothers. Then gradually Gopāla Bhaṭṭa came, Raghunātha dāsa went, then that Raghunātha Bhaṭṭa also went there. Then Jīva Goswāmī also joined lastly, six Goswāmīs and Lokanātha Goswāmī, Bhugarbha Goswāmī. There was a party of Mahāprabhu. They began to spread the teachings and practices of Mahāprabhu there.

End of 81.12.27.B

81.12.27.C_81.12.29.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...are supplied by them, the scriptural aspect of the pracāra, and the practical by Nityānanda, Advaita, Śrīnivāsa Ācārya, in Bengal. They're going on with practical duties, saṅkīrtana, making disciples. And the scriptural side was gathered, compiled and gathered and published by the Vṛndāvana party, under the lead of Sanātana, then Rūpa, Jīva, Gopāla Bhaṭṭa, and Raghunātha dāsa etc. They're the authentic scriptural...

Devotee: Under the leadership of Sanātana Goswāmī Mahārāja. He was the leader of the scriptural compilation.

Śrīla Śrīdhara Mahārāja: Physically, but that is with the viddhi...

Devotee: The rules and regulations.

Śrīla Śrīdhara Mahārāja: The general...

Devotee: Scriptural injunction.

Śrīla Śrīdhara Mahārāja: ...scriptural injunction, the injunction of the general devotional side. And the internal, raga side, that was relied with Rūpa Goswāmī to analyse the affection, love, and the, our affinity, the mental, the sentimental side. That was taken up by Śrī Rūpa, the rasa-vihara, śanta, dāsyā, sākhyā, vātsalya. The external side by Sanātana and the internal side of love given Vṛndāvana, and that was entrusted with Śrī Rūpa, he's empowered, inspiration from Mahāprabhu for that. And Rūpa took up that anurāga side, the love affairs, divine love. He began to produce original scriptures. And Sanātana he collected many directions from different Purāṇas and other previous scriptures, holy scriptures, and by power of that he tried to prove that what Śrī Caitanyadeva has told, that is the real purpose of life. And in this way we can acquire that end of our life. The external side was supplied by Sanātana Goswāmī and the internal side by Rūpa Goswāmī. And Jīva Goswāmī afterwards came to prove and put that in Vedic and Vedāntic basis. That this is the object, the purpose of the Veda, the Vedānta, and the Purāṇa, they all say what's the gist, the very purport, what Mahāprabhu has endowed our Guru, Goswāmī, Sanātana, Rūpa has done, that is proved by the scriptures, living scriptures of all of the sanātana-dhāma. And Gopāla Bhaṭṭa also gave some dictence about the smṛti from Rāmānuja section the bhaktiskal [?] also was added to that. In this way the things began, nearly four-hundred and a half years ago, four-fifty years back.

Devotee: Mahārāja, did Mahāprabhu in any place directly mention that He was the Supreme Personality?

Śrīla Śrīdhara Mahārāja: That was only revealed with Rāmānanda.

Devotee: But that even not spoken out.

Śrīla Śrīdhara Mahārāja: No. “You conceal it. Your intense divine love has forced Me to show this to you, but don’t divulge it to others.” In this way He showed, Rasa-rāja mahābhāva dui eka rūpa [Caitanya-caritāmṛta, Madhya-līlā, 8.282]. He was forced by Rāmānanda’s love to show in that way. And in other places also, in some mystic way, just as to...

Devotee: Murārī Gupta.

Śrīla Śrīdhara Mahārāja: This Murārī Gupta in a way, that Tīrtha-vipra, to him. Suddenly in some places and then suppressed. In this way He showed.

Devotee: Sārvabhauma Bhaṭṭācārya.

Śrīla Śrīdhara Mahārāja: Sārvabhauma, playfully, not direct, “That I am so.” To Tīrtha-vipra somewhat, and to Rāmānanda to the fullest extent, “That I am so and so.” That also in a suppressed way, somehow, “Don’t divulge it to others, don’t give it publicity.”

Devotee: Mahārāja, yesterday you were beginning to explain that Svarūpa Dāmodara Goswāmī, he had composed fourteen śloka which is the basis of...

Śrīla Śrīdhara Mahārāja: Basis of all.

Devotee: Yes. But I think something else came in between and you did not explain. Could we hear that explanation once more Mahārāja, if it is...

Śrīla Śrīdhara Mahārāja: What?

Devotee: About these fourteen ślokas.

Śrīla Śrīdhara Mahārāja: It is found in Caitanya-caritāmṛta [Ādi-līlā, 1-14] who is Mahāprabhu, who is Nityānanda Prabhu, who is Gadādhara, who is Advaita, this Pañca-Tattva. Six ślokas for Mahāprabhu, five devoted to Nityānanda Prabhu, perhaps two for Advaita Prabhu, one for Gadādhara Paṇḍita, another for Pañca-Tattva perhaps. These fourteen ślokas came from Svarūpa Dāmodara and that is the basis of the whole līlā of Mahāprabhu. He was the most intimate, Rādhārāṇī, Lalitā, and he knew everything. Hare Kṛṣṇa. Hare Kṛṣṇa. Svarūpa Dāmodara is within our Guru paramparā but not Rāmānanda. Rāmānanda is nearer to Kṛṣṇa than to Rādhārāṇī.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Viśākhā Nāma, between the Two, middle-man. A little inclined towards Kṛṣṇa. But Lalitā is exclusively in the support of Rādhārāṇī. And sometimes she becomes haughty, ha, ha, towards Kṛṣṇa, cruel, to deal with Him, to keep up the dignity of her Mistress Śrī Rādhikā. She is [?]

Devotee: Unconcerned.

Śrīla Śrīdhara Mahārāja: No. Desperate, sometimes she becomes desperate, crosses the reason and, the plane of reason and rhyme. Uttugga-sauhrda-visesa-vasat pragalbham, Rūpa Goswāmī, he's describing her nature, Lalitā Devī.

rādhā-mukunda-pada-sambhava-gharmmabindu-,
nirmmañcanopakarāṇe kṛta-deha-lakṣyām uttugga-sauhrda-visesa-vasat
pragalbham, devim gunaih sulalitam lalitam namami

[“I offer praṇāma unto the haughty Lalitā Devī who is charmingly endowed with many beautiful, sweet qualities (sulalita). She has natural expertise in all arts (lalita), thus her sevā self-manifests. She wipes away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed in the most elevated mellow of sauhrda-rasa, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā.”]
[Lalitastakam, 1]

Rūpa Goswāmī says, “I bow down to that great mistress Lalitā, whose nature is such. How? Rādhā-mukunda-pada-sambhava-gharmma-bindu-nirma. If she finds a little drop of sweat either in the foot of Rādhārāṇī or Mādhava she's besides herself and wants to take one million bodies. How eagerly she wants to remove that drop of sweat. That is her eagerness, earnestness of service of Both of Them. She can't tolerate that if a drop of sweat should come on Their feet she becomes mad to find it. And at least with one lākh of bodies, with that attitude she goes to remove that. So much affection she behaves towards Them. Rādhā-mukunda-pada-sambhava-gharmmabindu-, nirmmañcanopakarāṇe kṛta-

deha-lakṣyām, uttugga-sauhrda-visesa-vasat pragalbham. Sometimes she's a little [?]

Devotee: Light?

Śrīla Śrīdhara Mahārāja: [?] Boisterous, sometimes she seems to...

Devotee: Playful mood?

Śrīla Śrīdhara Mahārāja: Not playful, a little ugra [haughtiness]...

Devotee: Cruel?

Devotees: No. No.

Śrīla Śrīdhara Mahārāja: She crosses the limit of gentleness, discourteous, impertinence, some degree of impertinence is shown in her behaviour. Uttugga-sauhrda-visesa-vasat pragalbham. But over-talkative, she's something more, unnecessary, but that is only meant for the highest degree of her affection towards the Both. Can't tolerate, she becomes a little, prajalpa, talkative, over-talkative sometimes, crosses the limit of courtesy she's seen sometimes. But that is only for the extreme attraction for Their good.

yam kam api vraja-kule vrsabhanujayah-, preksya sva-paksa-padavim anuruddhyamanam - [sadyas tad ista-ghatanena krtarthayantim-, devim gunaih sulalitam lalitam namami]

["I offer praṇāma unto the supremely charming Śrī Lalitā Devī, the

treasure house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her priya-sakhī Śrīmatī Rādhikā, Lalitā immediately tells Rādhā that She must accept this person in Her own party (sva-paksa). Rādhā obeys Lalitā, who thus fulfils that maiden's desires.”] [Lalitastakam, 7]

Whomever she's coming across while walking in the streets of Vṛndāvana: “Come, join our side.” Ha, ha. “Join us, join us. There is Candrāvalī's side and others. Join us, join us.” Whomever she finds, any girl. “Come, come, join us, join us, join the camp of Rādhārāṇī.” Yam kam api vraja-kule vrsabhanujayah-preksya sva-paksa-padavim anuruddhyamanam - sadyas tad ista. And if only she admits, “Yes, take me, accept me, yes...

Devotee: Enlist your name.

Śrīla Śrīdhara Mahārāja: “Yes, enlist her name. Come, join us.” In this way she's moving. Sadyas tad ista-ghatanena kṛtarthayantim: fulfilling her aspiration immediately, “Come, join, take her to the office of Rūpa.” Ha, ha, ha...

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: ... of Rūpa, if she will take up the invitation.” Big things! Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: This can only, such topics, although it is far above us Mahārāja, but never the less hearing it from you we might get a desire...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa.

Devotee: ... to approach that with utmost respect.

Śrīla Śrīdhara Mahārāja: Very guarded, well-guarded, we shall try to if possible.

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: So he showed his stand, but still of such time on that. Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61], the Śruti, the Veda, from far away showing by fingers the braja-rasa in this side. Ha, ha. "In this side, go that side. We can't approach more. In this way." Gaura Haribol.

Devotee: There's a wonderful prayer...

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Devotee:...by the Śrutis personified in Bṛhat-Bhāgavatāmṛta, Sanātana, it's very beautiful..

Śrīla Śrīdhara Mahārāja: In Bhāgavatam also, the Śruti they're trying to get their crime excused.

Akṣayānanda Mahārāja: Forgiven.

Śrīla Śrīdhara Mahārāja: They say that, “We say that we Śruti we failed in our duty to express You my Lord. We rather, what we expressed that was something like Brahman. But You are so and so, so playful, so sweet, so accommodating, we could not understand. We could not express also even like that, our failure when we asked for that.” The Śrutis are saying like that.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de rādhāra mahimā,
prema-rasa-sīmā jagate jānāta ke [madhura vṛndā vipina mādhuri
praveśa cāturī sāra baraja yuvatī bhāvera bhakati śakati hoita kāra]
[Vāsudeva Datta]

“Who would come to divulge all these secrets of the harem of Kṛṣṇa if Mahāprabhu did not appear in this world with so much benevolence? It won’t be possible that a jīva can enter there in such a highest quarter of the līlā of the Lord.”

Hare Kṛṣṇa. Hare Kṛṣṇa. [?] **Devotee:** Jaya om viṣṇu-pāda
paramahaṁsa...

...

Śrīla Śrīdhara Mahārāja: ...Hyderabad, it is also within Andhra, Andhra Province. Mādhava Mahārāja [Janakabhai]: Yes.

Śrīla Śrīdhara Mahārāja: This temple, so Hyderabad has got some influence there, the richest temple in the whole of India.

Mādhava Mahārāja: I wanted to invite you to come there Mahārāja so

they could meet you. I wanted to invite you to Tirupati so that they can meet you and maybe they can make you the Ācārya there.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. It is not possible for me to go so far. I wish you success from here.

Mādhava Mahārāja: They have put Bhakti Svarūpa Dāmodar Mahārāja, and myself, and Shankabrit dāsa, we are now...

Śrīla Śrīdhara Mahārāja: And?

Mādhava Mahārāja: Shankabrit, he is one South Indian devotee. They have put us on the Advisory Council to the Executive Officer.

Śrīla Śrīdhara Mahārāja: Shankabrit is a disciple of Swāmī Mahārāja?

Mādhava Mahārāja: Yes, yes.

Śrīla Śrīdhara Mahārāja: Yes. He comes from Andhra or Keral?

Mādhava Mahārāja: He comes from, perhaps from Bangalore, I think he may be from Bangalore, I'm not sure. He's a notorious disciple of Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: Tamil, Andhra, Tamil, and that Kanatak, and Kerala, four sections in the south.

Mādhava Mahārāja: Yes. So he wants us also to become active in the press, to bring up the quality of the printing. It's very bad quality at present. But they have all modern machinery, computers, and big, big machines. They're spending crores of rupees for printing press.

Śrīla Śrīdhara Mahārāja: Caru Swāmī, has he reached there?

Mādhava Mahārāja: Bhakti Caru Mahārāja is there.

Śrīla Śrīdhara Mahārāja: There?

Mādhava Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right.

Mādhava Mahārāja: He was lecturing with us and they liked him very much also. He gave a wonderful lecture, very scientific lecture for one hour and a half. They want him to write this lecture in a book and distribute it in Tamil also, in Telugu. So I also have some good news for you from Delhi.

Śrīla Śrīdhara Mahārāja: What is this?

Mādhava Mahārāja: We had that big conference in Delhi you know...

Śrīla Śrīdhara Mahārāja: That conference, yes, yes.

Mādhava Mahārāja: ...with two Nobel laureates. So in the newspaper it says, “Nobel laureate debunks theory of evolution.” Debunk.

Śrīla Śrīdhara Mahārāja: Bunk?

Mādhava Mahārāja: Ha, ha. Debunk, ha, ha, ha.

Akṣayānanda Mahārāja: Debunk.

Śrīla Śrīdhara Mahārāja: Debunk means?

Mādhava Mahārāja: Means he has defeated the theory of evolution, he has thrown it out, Nobel laureate.

Akṣayānanda Mahārāja: Defeats, means he defeated the theory of evolution.

Śrīla Śrīdhara Mahārāja: Oh. The Darwin evolution.

Devotees: Refuted. It is finished.

Śrīla Śrīdhara Mahārāja: That is finished, all right.

Mādhava Mahārāja: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: That is crushed, evaporated.

Mādhava Mahārāja: It says, “Nobel laureate Professor Illya Prigosene

[?] of Belgium, here today, Darwin's theory of evolution about chance and necessity was no longer valid."

Śrīla Śrīdhara Mahārāja: The Hegel's 'Ideal Realism' is there to back, 'Ideal Realism.' The reality is an idea, the beginning of everything the idea first. 'Ideal Realism.' Idea is not an abstract imaginary thing but it is real. Everything is the effect of ideas, starting with an idea and then it is translated into action. Everywhere we find that. The beginning with idea, and then it realises itself into action. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Ideal Realism: that is Hegel's theory. And ours of course, consciousness first, then these are all effects of consciousness. So many kinds of experience, theirs rather connected, grathitha [?] means - just as, what is this to _____ [?] sūtre maṇi-gaṇā iva, in Gītā:

[mattaḥ parataram nānyat, kiñcid asti dhanañjaya mayi sarvam idaṁ protaṁ, sūtre maṇi-gaṇā iva]

["O Arjuna, there is nothing superior to Me. Everything depends on Me, just like pearls strung on a thread.] [Bhagavad-gītā, 7.7]

Akṣayānanda Mahārāja: Thread, threading.

Śrīla Śrīdhara Mahārāja: Yes. Mayi sarvam idaṁ protaṁ, sūtre maṇi-gaṇā iva. "Just as in a thread so many jewels in a garland so I am within and everything is just like so many gems, jewels, and I am the sūtre grathitha [?] making them one, coming through, passing through them, sūtre. Mayi sarvam idaṁ protaṁ. Whatever you find it is all in Me in a thread, sūtre maṇi-gaṇā iva, just as in a thread so many jewels are connected to make it a garland. So I am within just like a thread."

So the beginning, the basis, the foundation, is He, the consciousness, the conscious will. And whatever everything is outwardly floating, the depth is the consciousness, He.

Devotees: [?]

...

Śrīla Śrīdhara Mahārāja: Sūtre maṇi-gaṇā iva, in Bhagavad-gītā you'll find, sūtre maṇi-gaṇā iva.

raso 'ham apsu kaunteya, prabhāsmi śaśi-sūryayoḥ

[praṇavaḥ sarva-vedeṣu, śabdaḥ khe pauruṣam nṛṣu]

["O son of Kuntī, by the potency of the primordial element of taste, I am situated as the basis of the flavour of water; and by the opulence of effulgence, I am present in the sun and moon. I am present in the Vedas as their primeval sound vibration, the letter Om; I am present in the atmosphere as the primordial element of sound; and as the Supreme Male, I am present in all men."] [Bhagavad-gītā, 7.8]

"The very gist of everything, all pervading, that is My, apparent, My one function is that, one of My functions, the pervading all through, keeping them, holding them. Raso 'ham apsu kaunteya, prabhāsmi śaśi-sūryayoḥ. In this way, the very gist of everything within Myself. And the conclusion is sūtre maṇi-gaṇā iva. Just as a thread He contains so many kinds of gems and flowers and many things, but the thread is there unifying. My position is such."

Gaura Haribol.

Mādhava Mahārāja: So they said that when we presented our paper, we presented one paper...

Śrīla Śrīdhara Mahārāja: That is the beginning. You will be able to pulverise. Ha, ha.

Mādhava Mahārāja: Ha, ha, ha. They said we had established new school of thought. So I was wondering what will we call it?

Śrīla Śrīdhara Mahārāja: This is not, this is the oldest school, this is the oldest school, we have taken it up again.

Mādhava Mahārāja: What should we call this school? They should give us a name, the new school of thought. We were thinking of calling it 'Interactionism,' Interaction of life and matter. Do you think that would be appropriate?

Śrīla Śrīdhara Mahārāja: Parīkṣit Mahārāja is told in the conclusion of Bhāgavatam by Śukadeva Goswāmī:

tvam tu rājan mariṣyeti, paśu-buddhim imām jahi

[na jātaḥ prāg abhūto 'dya, deha-vat tvam na naṅkṣyasi]

["O King, give up the animalistic mentality of thinking: 'I am going to die.' Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."]
[Śrīmad-Bhāgavatam, 12.5.2]

"That you will die, this is an animal consciousness. Don't allow you to come down to the phenomenal world. You are independent; you can stay independently in the world of consciousness. And that is your eternal life. You come down in consciousness and influenced by the consciousness of matter, then you began to die and be reborn, because this matter comes and goes. But you are eternal soul. Why do you allow yourself to come down to material consciousness? You can retain your own ego and everything, pure in the spiritual sky, the spiritual atmosphere, independent of this matter. Don't allow yourself to come, to indulge in, coming in material consciousness. If you do so you will die, and you will be born and death, birth and death; you will be victim to birth and death, because of your mal focused consciousness in this matter. Otherwise you can live independently, no necessity, no relativity of matter is necessary in your intrinsic life. This is, kill this wholesale, wholesale; butcher the idea. This is animal consciousness, paśu-buddhi, to come down and identify one with this physical frame. Why do you allow yourself to come down so low? That is the basis of spiritual consciousness. You can live and move freely. And you have got other prospects and resources in the spiritual world. Tvam tu rājan mariṣyeti, paśu-buddhim, that I shall die, this is animal consciousness. Just kill it."

And there's another...the conclusion of Bhāgavatam he says, warning, "Are you afraid of dying now, you Parīkṣit. That serpent will come and bite you and you will die. Are you afraid of your death now, still now?"

“No, no, no. By your grace I am fully established in the conscious world. Now, whatever the serpent may like may do with this body. I don’t care to know what part he’s coming and biting and whatever will be the effect. I don’t care for that. I am fully established in my spiritual position, foundation.”

After the conclusion of Bhāgavatam he was asked in such a way, and he answered, replied also in that way.

So we find that in Mahābharata we find that snake rolled around his neck and then put a bite on the forehead. But in Bhāgavatam the snake came and touched his feet and Parīkṣit Mahārāja left the world. During Mahābharata stage what is the forehead biting, in Bhāgavata only touching the toe of the feet. So much negligence to this material existence, so much intensity of negligence in the material experience that the author of Bhāgavata says that the material disturbance only touched the feet. Whereas Mahābharata says it touched the head, gave his bite into the head. So material consciousness has been shown less importance in Bhāgavatam; well established. Same thing, same fact, but ignored, ignored its influence, the influence of matter over soul, so hatefully negligently shown in Bhāgavatam. But Mahābharata, some effect, that went to attack in the head.

These material incidents are of no importance. This is under the leg, under the foot, to be trampled down, material consciousness, prosperity, its charm, all these material achievements to be trampled down under foot.

Here we’ve got a real position by drinking the nectar of the līlā of the Supreme Entity. What do we care for these material things, achievements, or prosperity, or knowledge, or scholarship? Nothing of the thing, neglectfully dealt. We rather drunk deep the nectar of Kṛṣṇa līlā. The Mahābharata is not realised such a high stage, not dealt with. Gaura Haribol.

Anyhow, good sign, you've got good news and victory. But what's the difficulty with ISKCON there? I am told that they already expressed that, "We don't want to connect with ISKCON." Is it true?

Akṣayānanda Mahārāja: Tirupati.

Śrīla Śrīdhara Mahārāja: Tirupati. Anything like that?

Mādhava Mahārāja: Well, some devotees have gone to Tirupati, and they were not pleased with their activities.

Śrīla Śrīdhara Mahārāja: Who was the leader of that party?

Mādhava Mahārāja: Different, no, not party, but different devotees have gone whom they found that were too aggressive. So, he only wants to have those devotees who are not, er, who understand the mentality...

Śrīla Śrīdhara Mahārāja: Yea, anyhow, Swāmī Mahārāja, you are there, Swāmī Mahārāja is there.

Mādhava Mahārāja: Yes. They know Swāmī Mahārāja. They respect him very much.

Śrīla Śrīdhara Mahārāja: Whether ISKCON or this Trust, Vedānta Trust, one and the same.

Mādhava Mahārāja: But they discriminate between good devotees and bad devotees, ha, ha. So they are very pleased with Bhakti Svarūpa Dāmodar Mahārāja, he is very pleased with him. He likes him very much. So we are very happy to have him there to work with. We have made some programmes of giving lectures to the staff of TTD, and started one temple programme in one small temple in the housing colony. And they want us to do naga-saṅkīrtana daily, simple programme. They don't want us to build one temple because already the temple is there. They simply want us to do naga-saṅkīrtana and give lectures on bhakti-yoga. Eventually they will give us some land. They want to get one hundred acres so we can build our institute.

Śrīla Śrīdhara Mahārāja: On the hill, or lowland?

Mādhava Mahārāja: On the lowland. The hill is considered Śeṣa-Nāga.

Śrīla Śrīdhara Mahārāja: Śeṣa-Nāga.

Mādhava Mahārāja: [?] considers that hill to be Śeṣa-Nāga.

Śrīla Śrīdhara Mahārāja: On which side, the temple, on the southern?

Mādhava Mahārāja: I'm not sure which side that is. That is the side toward the Tirupati, when you're coming up the hill...

Śrīla Śrīdhara Mahārāja: The train from Gudru [?] from main line Gudru, Madras, Calcutta, from Gudru junction, a small, narrow gauge line going up, on which side of the line?

Mādhava Mahārāja: Well, when we're coming from Gudur [?] to Tirupati you can see that side of the hill. You can see on the hill there is the hoods; the heads of Śeṣa-Nāga. And that mountain goes around and it curls around at the bottom, just like the tail.

Śrīla Śrīdhara Mahārāja: There was a quarrel between Śaṅkara and Rāmānuja sampradāya there. And both of them demanded - the Śaṅkarācārya sampradāya told, "It is Śiva Mūrti", and the Rāmānuja told, "No, He's Viṣṇu Mūrti, Nārāyaṇa." Then some weapons were placed there and the doors closed. Then, anyhow, it was found afterwards that the weapons of Nārāyaṇa had been caught by the hands of the Deity, and it was decided that He was Viṣṇu Mūrti not Śiva Mūrti. We are told like that. And also it is told that Rāmānuja was Śeṣa, Śeṣa Avatāra. Taking the body of a serpent, he entered through the drain and put the weapons into the hands of the Mūrti and then passed away, ha, ha, ha, ha, stealthily. There is a story like that. Balaji. Hare Kṛṣṇa.

Mādhava Mahārāja: I also heard that Rāmānuja, he went up that hill with his knees, he tied his feet and he walked on his knees because he did not want to step on Śeṣa-Nāga, seven hills, seven mountains to cross, before getting to Baladeva.

Mahārāja, one Nobel laureate also stayed at our temple in Bombay. One Nobel prize winner, Nobel laureate, he stayed with us in Bhaktivedānta Institute in Bombay for two days.

Śrīla Śrīdhara Mahārāja: Who is he?

Mādhava Mahārāja: His name is George Wall, he's from Harvard University, US. And he came and he stayed with us for two days and he gave lecture to the devotees in the temple, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Following your line, eh? Ha, ha, ha.

Mādhava Mahārāja: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: You are proud of your knowledge, proud of your knowledge, and you want to lower down the position of the knowledge itself. You must hold that it is a primary thing, and they're all the effect of knowledge. And the stone producing knowledge, it is shameful to hear for the scholars. Ha, ha, ha, ha, ha. And to value with the valuation of knowledge, that is, it is coming from the stone, that fossil fatherism. Ha, ha, ha.

Mādhava Mahārāja: He thinks that we come from the star, from the dying star he says man has been born. The star had to die so that man can be born.

Śrīla Śrīdhara Mahārāja: Moon or Sun, everything came from the Sun but where from does the Sun come? Matter comes from matter. What is the new thing? Earth, Moon, all comes from the Sun, but Sun is also material substance. So matter comes from matter, no new thing there. This is all stale. And that is no explanation at all. From matter is dividing itself into different planets, what is the charm in the argument there? From big matter particles are thrown this side that side. Is it an explanation? ...sarge loko smin. Demonic and deity, what is from deity, adjective?

Akṣayānanda Mahārāja: Divine.

Śrīla Śrīdhara Mahārāja: Divine, the divine and demonic. The fossil father, that is demonic conception. The divine must come down from high to low. Divinity must be given the first preference in existence. Such noble thing, that is born only from stone? Suicidal to think that stone has given birth to divinity. What is this thing? How a man can think, a rational man?

Mādhava Mahārāja: It is very unreasonable, this idea is very unreasonable, but still, sometimes...

Śrīla Śrīdhara Mahārāja: Yes. Unreasonable, but it is foolish, unfortunate and meanness, mean-heartedness, that stone has produced divinity.

Mādhava Mahārāja: How is it that so many big, big scholars have been fooled by this theory?

Śrīla Śrīdhara Mahārāja: You'll be able, by the grace of Swāmī Mahārāja, to disperse them, throw them into the ocean. Ha, ha, ha, ha, ha.

Mādhava Mahārāja: Ha, ha, ha, ha, ha. We sold many of our science books, you know we have some science books that we made, and at that conference many people bought those books, at least fifty-per-cent of the members bought our books. We were all sold out. And also we sold

some Bhagavad-gītās. So they're finding a lot of interest in our books now.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Many books distributed.

Śrīla Śrīdhara Mahārāja: Oh, there?

Akṣayānanda Mahārāja: Yeah, by Janaka Bhaya, at the meeting in Delhi.

Mādhava Mahārāja: They thought this was very interesting, our approach, combining Eastern and Western philosophy. Somehow, all over the world, interest is developing in consciousness. I don't know how but everyone is becoming interested.

Śrīla Śrīdhara Mahārāja: Because in the internal nature everyone cannot but have sympathy. This is after all foreign thing, the Darwin theory and all these are misconceptions, ignorance, that cannot have its own independent existence. Just like a cover, spare, that cannot be really, outcome, foreign, the superficial.

Mādhava Mahārāja: But why so many people now are becoming interested, at this time especially?

Śrīla Śrīdhara Mahārāja: Ignorance.

Mādhava Mahārāja: Before, not so many people were interested.

Śrīla Śrīdhara Mahārāja: Though foreign, avantu [?], not, like parasite, it has come, it is not innate but it is come from out, but still, at the present that has got the over reigning power, the ignorance. So, but still it cannot be intrinsic. It is only foreign thing, indented, not natural, but like dress. Barshan siji nani yatha vihay [?] We can take it, we can leave it, like the cover, like a garment, not innate.

Mādhava Mahārāja: But why at this time, now at present they're giving up? Previously they were accepting and this time now they're giving up, why this time is so special?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. By this Kali-yuga the special grant of grace comes with Mahāprabhu gradually to help the people from such intense ignorance. Which is generally

_____ [?] comes here to visit this mundane world. Satya, Tretā, Dvāpara, Kali. Just after winter comes summer, after summer rainy season, in this way the movement of the time. The Kali comes when ignorance gathered more. And then also to help the inmates of Kali a special grant also comes and thereby they're benefited and they can do away with the darkness by that higher knowledge, higher grace. Māyā, ignorance is there, light is also there. In some places sometimes light predominates and in some places suppose darkness predominates. But that does not mean that darkness must be a positive thing. Light is desirable. That is positive thing. Darkness may not be given the importance of light, though it is eternal.

End of 81.12.27.C_81.12.29.A

81.12.29.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...māyā is also eternal, misunderstanding, that is also eternal, this possibility, in the relativity. Kṛṣṇa.

Mādhava Mahārāja: I have one letter here from Bhakti Caru Mahārāja, he has written one letter from [?]

Śrīla Śrīdhara Mahārāja: It is in English or Bengali?

Mādhava Mahārāja: Bengali.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja, Caru Swāmī [?]

...

To remove the defects of all other five darśanas Vyāsadeva had to compile Vedānta darśana in their form, in a logical form, Vedānta darśana. And the Bhāgavat is the commentary of that Vedānta darśana. Vedānta darśana is considered to be the flower in the tree, and Śrīmad-Bhāgavatam the ripe fruit. In this way the adjustment of the Vedic culture has been given, a developed form. Hare Kṛṣṇa.

Śrīdhara Swāmī also in his commentary in the introduction of

Bhāgavatam also shown this path, that how the root is the sat-saṅga, then the Gāyatrī, then the praṇava, oṁkāra, then Gāyatrī, then the tree Veda, and then the fruit, the flower, and then fruit, Bhāgavatam, the desired ripe fruit. Śrīmad-Bhāgavatam, raso vai saḥ, is full of juice, nectar. How it has come from Veda and where from Veda comes. All these things have been described in a very nutshell way.

Hare Kṛṣṇa. Hare Kṛṣṇa. So that is the right way to move to the people, as least who have got some faith in the Veda, they should be dealt in such a way. 'The Veda is developing in this way.' And to show skilfully the stages of development step by step, and just like a theorism in a logical way we are to show to the public that this is blossoming in this way, the bud blossoming into a flower and then to fruit, how. The intermediate steps should be explained, supplied; then it will be easy to make them convinced. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Vedaiś ca sarvair aham eva vedyah.

[sarvasya cāham hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanam ca vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his karma, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the Vedas. I am the author of the Vedānta - Vedavyāsa, the expounder of the knowable meaning of the Vedas. And certainly I am the knower of the purport of the Vedas."] [Bhagavad-gītā, 15.15]

"I am the object, the aim, of all the Vedic mantrams, background. They're all aiming towards Me, to prove Me."

Hare Kṛṣṇa. In Bhāgavatam also it is said, “If it fails to do so, this varṇāśrama, this Vedic tol, school’s instructions, Vedic education, if they fail to take to the Supreme Lord Kṛṣṇa then they’re useless. They’re wasting their energy. They’re committing suicide. And anyhow if they take us, any sort of training or education takes us to the conception of Kṛṣṇa to be the highest, it fulfils its object.”

dharmah svanuṣṭhithaḥ puṁsāṁ, viṣvaksena-kathāsu yaḥ notpādayed
yadi ratim, śrama eva hi kevalam

[“The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead.”]

[Śrīmad-Bhāgavatam, 1.2.8]

...

...but it could not produce the desired result, that Kṛṣṇa consciousness, then that’s all a

waste of energy. And there is another, just the opposite.

ataḥ pumbhir dvija-śreṣṭhā, varṇāśrama-vibhāgaśaḥ svanuṣṭhitasya
dharmasya, saṁsiddhir hari-toṣaṇam

[“O best among the twice-born, it is therefore concluded that the highest

perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead.”] [Śrīmad-Bhāgavatam, 1.2.13]

But if one is found that he has reached to the stage of serving Kṛṣṇa then all his duties, past duties have been successful. The certificate can be issued to him blindly. He has reached the goal. So anyhow, whatever he did, all justified, because he reached the goal. And who misses the goal, then all his grandeur in discharging his duties of different stages, that all gone, because he misses the right end, the aim, missing the aim, object of those duties. So they're all wasted. It is in Bhāgavatam. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: How can I chanting properly? My chanting not properly now.

Śrīla Śrīdhara Mahārāja: Chant. By the living sources, by leaving of the evil influences aside, that sādhu and śāstra, first sādhu and then śāstra. From the association we are to draw, we are to try to get energy, direction, all in their association, favourable environment. When the medicine is failing to do its duty then we are advised to have a change of place, where unconsciously the air and water, everything, comes to our help to improve the health. Change, when the medicine fails to produce its result. So also, the environment, the environment and the energy within, two things, when the energy within is failing then strength must be acquired from the environment, favourable environment. That is the association, sat-saṅga, sat-saṅga. And the living, more living, the sādhus more living, and the next, passive saṅga, that is scripture. Sādhu śāstra, only two things can help us in our need. Guru is there. God sent sādhu for me, the agent, on His behalf. Then we can concentrate to him, to his submission. Otherwise the śikṣā Guru, the sādhu, and in want of that, the śāstra, the scriptures who can enlighten us about the thing we need.

sādhū-śāstra-kṛpāya [yadi kṛṣṇonmukha haya, sei jīva nistare, māyā tāhāre chāḍaya]

[“If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of māyā, who gives him up.”] [Caitanya-caritāmṛta, Madhya-līlā, 20.120]

This is the only remedy, first sādhu, that is living scripture, and then passive, active and passive environment. Hare Kṛṣṇa. So, and how to get association? Only through serving attitude we can have cooperation, not by indifference, or by aggression, aggressive tendency. To get anything from higher, that means only through service we can, the attitude of serving, we can draw them towards us. We can make master over our lower things, but when we are in want of higher things then only through serving, praṇipāta, paripraśna, sevā. By these three qualifications only we can imbibe things from higher sphere, serving attitude.

...

Devotee: ...control.

Śrīla Śrīdhara Mahārāja: Gradually it will be controlled. If you want to kill an animal it takes some time to kill it. Ha, ha. So the anartha, they're there, and to dispense with them some time is necessary. But that also, the energy of killing them, to remove them, that energy we should gather from higher sources, then with less energy we can do away with them.

[anyathā swatantra kāma anrthādi jāra dhāma, bhakti-patha sadā deya bhaṅga] kibā bā karite parekāma-krodha sadhākere, jadi haya sādhu-janara saṅga

["If lust is not controlled, then it becomes the breeding ground for a host of vices and checks one's advancement on the path of devotional service. However, if one stays in the association of the saintly devotees, then that association will carry him beyond the influence of lust, anger, and their friends."] [Śrīla Narottama Dāsa Ṭhākura's Śrī Prema-bhakti-candrikā, 2.11]

What the lust and greed and anger can do harm to a seeker after truth, the sādhu, who is in the path of realisation of Divinity, if you can fortunately have the intimate association of a sādhu? What, in other words then they cannot do anything. Because something is being spent, but another side income, coming and going. If help coming from the higher, that supersedes, then the spending, expenditure, cannot make any harm, kāma-krodha sadhākere. And there is also

_____ [?] intelligent adjustment, we can get relief. It is such in Narottama Ṭhākura's that:

'kāma' kṛṣṇa-karmārpaṇe, ['krodha' bhaktadveṣi-jāne, 'lobha' sādhu-saṅga harikathā 'moha' iṣṭa-lābha bine, 'mada' kṛṣṇa guṇagāne, niyukta kariba yathā tathā]

["Lust I will engage in offering the fruits of my work to Lord Kṛṣṇa. Anger I will direct towards the enemies of the devotees. Greed I will engage by being greedy to hear the topics of Lord Hari in the association of the saintly devotees. Bewilderment will be manifested because I cannot immediately attain my worshippable Lord. Madness will be there when I

madly glorify the transcendental attributes of Lord Kṛṣṇa. In this way I will engage each of these in the service of Lord Kṛṣṇa.”] [Śrīla Narottama Dāsa Ṭhākura’s Śrī Prema-bhakti-candrikā, 2.10]

Some impulse we feel within, try to utilise in the service of the impulse, that force, try to utilise it, regulate it in the service of Kṛṣṇa. Krodha bhakta-dveṣi-jāne. Some apathy, anger, try to use it against those that are antagonistic to the sādhu, to the Kṛṣṇa bhakta. Lobha sādhu-saṅge.

The greed you may try to engage in hearing from the lips of the sādhu some Hari kathā. Moha iṣṭa-labha-bine. Sometimes depression comes, try to utilise it when you are separated from a sādhu, iṣṭa-labha-bine. Mada kṛṣṇa-guṇa-gāne. Sometimes over energy appears within us. Engage that overflowing energy into dancing and chanting in the Name of Kṛṣṇa. Ha, ha. 'Mada' kṛṣṇa guṇagāne niyukta kariba yathā tathā. In this way some flow of energy, try to regulate them in the service of Kṛṣṇa. Anyhow manage it and you will be free from them in no time, in this way. And there is another thing.

[rajas tamaś ca sattvena, sattvaṁ copaśamena ca] etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet

[“One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of śuddha-sattva. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature.”] [Śrīmad-Bhāgavatam, 7.15.25]

In Bhāgavatam it is mentioned, Devar̥ṣi Nārada is saying:

asaṅkalpāḥ jayet kāmāṁ, [krodhaṁ kāma-vivarjanāt arthānarthekṣayā
lobhaṁ, bhayaṁ tattvāvamārśanāt]

[“By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear.”] [Śrīmad-Bhāgavatam, 7.15.22]

You have got many designs and plans to carry out, asaṅkalpāḥ. Don't allow yourself to enter into such big, ambitious speculation. Thereby from the start you control. Don't allow yourself to be busy with big engagements in life, ambitious engagements. Asaṅkalpāḥ jayet kāmāṁ. Krodhaṁ kāma-vivarjanāt. And bad temper sometimes comes within you. Only you withdraw from the beginning. That don't settle, identify yourself fully with a particular plan, then any hindrance comes and you'll be full into anger. And if you're not very particularly addicted to a particular plan, no chance of being excited; that krodhaṁ kāma-vivarjanāt. Arthānarthekṣayā lobhaṁ. You have much greed for the money, you are to discriminate that what is the stage of money, money can do these things, whatever it can construct that automatically vanishes in course of time. So what is in the charm of money? Arthānarthekṣayā lobhaṁ. Bhayaṁ tattvāvamārśanāt. And if you've got any fear, apprehension, then you are to discriminate here in the plane, tattvāvamārśanāt. “Oh, so many things combined, this matter, the water, the ether, the combination of everything, and everything disappears, comes and stays for some time and disappears. So the birth and death in course of nature it is coming and going everywhere. Every second something is born and something is dying.” Calculating in this way you should leave your fear.

Etat sarvaṁ gurau bhaktyā. So many, a long list is given there in Bhāgavatam. And in the conclusion it is said, etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet. All these undesirables can be checked only by concentrating one's attention towards the service of his Guru. 'My Guru has ordered...oh, no fear, no other things, because my absolute guide he has ordered.' We may take this advantage and everything will disappear in no time. Etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet. Very easily you'll be able to cross over all these temptations and difficulties if you can concentrate only to the divine feet of your Guru Mahārāja. 'He is my guide. I'm not my own.

I belong to him. Whatever he'll instruct I must do without caring for my individual loss and gain.' In this way. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: How can you find a Guru?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Your Guru is already there, and who is nearer to him... Why you accepted him as Guru, what for? What did you see peculiar in him? And that peculiarity wherever you will find, there you can rely as Guru. Same nature, same temperament, same instruction, same object, things of that stage, that layer, that plane what attracted you. You did not come to a figure, not attracted by a figure only, the eye experience, but you are attracted by a particular ideal, proposal, instruction, and that will be your real guide. Wherever you'll find that your Guru is present there, in his instruction, in his advice, in his conception given about you and your environment, your prospect. All these things wherever you'll find you will find your Guru. In your Guru eye or anywhere, wherever you will find what attracted your inner heart, you must try to find out that. ...with the eye experience... experience, or

touch experience, anything else, but the ideal, the advice.

Devotee: Most detectable with the heart.

Śrīla Śrīdhara Mahārāja: Prospect, ah, the heart, the unfolding of his heart. He gave you the prospects of some supernatural sweetness and prospect, hope. Wherever you will find things of that layer, there you can find your Guru. He's present there, and that is one with your Guru. The gist, the very existence of our Guru is of that consciousness, of that feeling, that sentiment, that hope, that knowledge, that light. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The meaning of his words: our Guru Mahārāja departed forty four years ago, but we are living, but we have caught hold of his advices, the gist of his speech, advices, and his conduct, his movement. And looking after that and consulting that also with the similar scriptures and other past Vaiṣṇavas, making an adjustment we are moving forward so long. So long, and we don't think that we have deviated from his divine feet. We are still there. His divine feet still within our heart as fresh as ever. Hare Kṛṣṇa. Enlivening us always. And what he said we find in Bhāgavatam, in Gītā, more deeper and deeper in his line, progressing, not deviating, by his grace.

And whatever new things come to us, we try to adjust with them in such a way that it may improve his advice and we may have some adjustment with them. What position, if any new things come we are to also give adjustment with that, keeping his glory above all. In his line we are to make adjustments if new things we come across, keeping the standard given by him intact. Ha, ha, ha.

...

...what is high, what is low, with that universal standard we apply and we find the taste. “What is this? It is gold, or it is silver, or it is iron, or it is mud?” By applying that standard of knowledge we examine and place them accordingly. “Oh you mud, you earth, you have come with a posing of the gold, never, go away. Go, take your place down there. Only with a glittering colour you have come, the mud, to take the position of the gold.”

Ha, ha, ha. What do you say? The eternal standard, that test. Gaura Haribol. Acintya bhedābheda, advaya-jñāna, satyam, śivam, sundaram, the conception of the progressive substance, satyam, śivam, sundaram. The eternal existence, the knowledge, and the beauty, ānandam, charm, how the superior conception, one after another. Acintya bhedābheda, and bhedābheda and advaya-jñāna. One all-harmonising organic whole, and there is difference and common, and that is in the hand of the Absolute Power. And Absolute Power is not, there is not any anarchy, but there is not only justice, but above that there is mercy. Not only consciousness, judgement, decision, judiciousness, but there is beauty, there is love, holding the supreme position, sympathy.

“I am friendly. I am the Absolute Power but I am friendly to you all. So don’t be afraid.” ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca

[na tu mām abhijānanti, tattvenātaś cyavanti te]

[“-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.”] [Bhagavad-gītā, 9.24]

bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram suhṛdaṁ sarvva-bhūtānām, jñātvā mām śāntim ṛcchati

[“I am the enjoyer of the results of sacrifice performed by the fruit-hunter,

as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity.”]
[Bhagavad-gītā, 5.29]

You will attain peace, you will get peace, only when you find that the final controlling agent is my friend. Then you'll be, no apprehension you'll have. The ultimate controller is my friend so my interest is well represented there. Then only I can find ease, no anxiety. You are to only find that, that I am not in a chaotic environment, but it is considerate, judicious, and the ultimate dispenser is my friend. Ha, ha, ha. This conception gets us living relief from any anxiety we can apprehend. Is it not?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, in Gītā it is said, Kṛṣṇa says that: “I am all in all but I am friend to you all,” So no misgivings, ha, ha, ha, no apprehension.

Mādhava Mahārāja: Mahārāja, if one wants to spread Kṛṣṇa consciousness, sometimes he has to engage in big projects in order to make a big impact.

Śrīla Śrīdhara Mahārāja: Of course, if he's inspired, if inspiration is there, not individual ambition, then it will devour you, it is pratiṣṭhā. But if

within you find the inspiration then you'll have no fear. If ordered, if from that side, then you are all right. Otherwise, not for your own individual name and fame, that is an anartha, that is, the agent of māyā will entice you and leave you in the darkness, ha, ha, after all. Pratiṣṭhā, one is pratiṣṭhā, the name and fame for individual aspiration, and the other the opposite rather to serve, to engage every nārtha for the service of Guru, to satisfy, to fulfil the order of the upper divinity. We must differentiate between the two.

Mādhava Mahārāja: Should one be afraid, should a person be afraid of his own personal individual...

Śrīla Śrīdhara Mahārāja: So with the good association we can take any ambitious work, the faithful association, sādhu-saṅga. Our Venkatta Prabhu once he told me, in my Prapanna-jīvanāmṛtam there is one poem composed by me, in the beginning, introduction.

antaḥ kavi-yaśas-kāmaṁ, sādhutāvaraṇaṁ bahiḥ śudhyantu sādhavaḥ
sarvve, duṣcikitsyam imaṁ janam

["O saintly devotees, please purify this wrongdoer who on the pretext of saintliness desires in his heart the prestige of a poet, and who is thus afflicted with the practically incurable disease of insincerity."] [Śrī Śrī Prapanna-jīvanāmṛtam, 1.9]

There is a verse in the introduction I have written. "Within I have got some sort of ambition of being a poet, becoming a poet, ambition of a poet within. And outwardly I am under the cover of a sādhu, so a hopeless case for the doctors to treat. So I pray to the divine agents to

come to my relief. This is my prayer.” This has been appreciated much by...

Akṣayānanda Mahārāja: Satsvarūpa Mahārāja.

Śrīla Śrīdhara Mahārāja: Satsvarūpa Mahārāja, ha, ha. He’s also writing something. Perhaps he might have, ha, ha, ha, felt himself in that...

...

...suspicious of our purity, that I may not be misguided. “Is it for the service of Guru-Gaurāṅga or some inner mal purpose, evil purpose within me?” We’ll be very alert in our self analysis, self analysis. So our Guru, Kavirāja Goswāmī and others, Mahāprabhu: *ṭṭṇād api sunīcena* [Śikṣāṣṭakam, 3], *purīṣera kīṭa haite muñi se laghiṣṭha*, *jagāi mādhai haite muñi se pāpiṣṭha*, *purīṣera kīṭa haite muñi se laghiṣṭha*. [Caitanya-caritāmṛta, Ādi-līlā, 5.205] This is their, they’re suspicious, they’re rather definitely accusing own self. “You are sinner of the sinner. You are sinner always.” They’re alert to chastise their inner feeling, inner existence, “That you are meanest of the mean.” It is, whatever good you find it is all grace from outside coming to you. In that case you may consider yourself to be fortunate. But as for your intrinsic value, that is all meanness there, if you are to find. You are traitor, you have left the Kṛṣṇa consciousness, and come to compromise with the illusory energy. How can you rely on yourself? This is your innate nature. You are a foreign land, atom. How have you joined this māyic campaign? Why have you joined this māyic campaign? You must think it deeply. Why are you here? This is your fault. So you are well known, notorious to me. I can’t rely on you. Only by the grace of the sādhus that you have some ray of hope.” In this way one is to chastise his own self. Who is he, ke?

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Bhaktivinoda Ṭhākura explains *trṇād api sunīcena*, “You consider yourself lower than a grass, blade of grass.” And he comes to explain why lower than a blade of grass. “It may be a material thing but still it has got its own position. And what about you? You are *vikṛta*, your position is lower than a material existence. Why? A man may be a fool, but he’s not mad. A mad man is worse than a fool. So you are *vikṛta*, you are misguided, you are determined to dig your own grave, so your position is lower than a blade of grass. It may be zero, but you are negative value, you have got.” In this way Bhaktivinoda Ṭhākura is explaining this *trṇād api sunīcena*. “Why you are meaner than the blade of grass, why? You are misguided. But it retains its zero position, but you’re in the negative side, progressing.” Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: In this way. A straw has got no independence, but you have got independence, free will, but working in the negative side. So your position is worse. Gaura Haribol. Gaura Haribol. One has got no capital but one has got loan, he’s less than that poor man, a man who has got loan. Hare Kṛṣṇa. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

_____ [?]

Our Guru Mahārāja used to say about the power of illusion, misconception. This is compared with the leg of a cock. The cock moves

in such a way as if its leg is very strong, very, very strong. With such gait, such posture and gesture, the cock moves. But how much power is there?

So our Guru Mahārāja generally used, “This is māyā but it has got the ignorance. When compared with the potency of Kṛṣṇa what power he has got? That may be brittle and broken with the least energy. But when compared with the potency of the sādhus then of course māyā is nothing.”

And one who is a soldier under some Napoleonic general he won’t care for Alps, but otherwise, if one climbs into Alps he will die; single ambition. The general is there, his insinuation, his order, has got that sort of value, from all sides of intelligence, and other weapons and other things, food, weapons, the guidance of a general makes the soldiers invincible. So under the command of the grand preceptor, a soldier, a sādhu, can do anything and everything because the general is there. His genius is guiding. Otherwise, singularly fighting, a soldier, how much he has got the power? Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Initiation a necessary part of everyone?

Akṣayānanda Mahārāja: Dīkṣā, is it necessary for everyone?

Śrīla Śrīdhara Mahārāja: Of course, that is the general thing. Dīkṣā means what? Dīkṣā means divyaṁ jñānaṁ.

[divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ]

[“The process by which divine knowledge (divyaṁ jñānaṁ) is given and sins are destroyed is called dīkṣā by the highly learned scholars who are expert in spiritual affairs.”] [Hari-bhakti- vilāsa, 27]

That is a process through which divine knowledge and power is imparted to a person; that is a process, not a form, where there's some material thing within the form, some substantial thing. There must be something given, not in terms of money or any material, but in form of knowledge and grace. Sometimes it is not detectable, just like homoeopathic globules. All the globules very similar, but the potency within, that is all in all. In a particular seed that big tree is within there. So the potency within, that is all-important. It will develop, express itself in proper time, whether it is a mustard seed, or very small, that is the seed of a banyan tree. The small seed can produce banyan tree, and the small seed very similar that mustard oil, seed, shrub; a homoeopathic globule. Akara [?] Only not the physical sound, but some good will within the sound, the knowledge, the prospect, everything, very fine, within the sound that is given to the disciple. And by cultivating that we gradually find, and the mania must be given, the sādhu-saṅga and others, otherwise it will die. It must be helped to develop naturally. The mania, some air, some water is necessary then it will prove that it is a banyan tree. Hare Kṛṣṇa. Gaura Haribol. Gaura Hari. Gaura Hari.

Mādhava Mahārāja: In the other religions Mahārāja, like Christianity and...

Śrīla Śrīdhara Mahārāja: Yes, Christianity truly followed, it will take you to the Christian conception of Godhead. But there is Absolute, there is comparison. There is also, that is relative position, but in comparison the difference between the Christian conception of Godhead, or Mohammedan conception of Allah, how Nārāyaṇa conception, Kṛṣṇa consciousness, how they may be more effective, and more beautiful, more giving.

Mādhava Mahārāja: But there's no initiation, no dīkṣā, in those religions.

Śrīla Śrīdhara Mahārāja: In some way or other something must be there. Some sort of, some form must be there. Different process in form, but they will require you to do something.

Akṣayānanda Mahārāja: Baptising, confession.

Śrīla Śrīdhara Mahārāja: Baptising, then also, the different birth I am told, the Jesus cross. I have got some regard for Jesus also, how he gave out for the people, in what way he sacrificed, and firm faith in God, in the conception of Godhead. But in God also, different type, different conceptions of Godhead is there. Hare Kṛṣṇa. In instalments, something is better than nothing, in this way. He has established that a spiritual gain is all in all and this material achievement is nothing, firmly established here. That is laudable, admirable, but the conception of the goal is not so high, according to us, and not so scientifically described.

...

...that spirit over matter, God over, the dispensation over everyone. All these things have been accepted and this cannot but be appreciated, such position of Godhead, the guardianship over man and animals. But we find there the transmigration is not there. Individuality has not been admitted to live in the creatures and animals, animals have got no soul. The other insects and trees, plants, no soul: and no birth and rebirth. These things of course, Bhaktivinoda Ṭhākura has said, "To which particular section where he preached it was not necessary to say the whole truth there, some things are left."

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam [karma-mokṣāya
karmāṇi, vidhatte hy agadaṁ yathā]

[“Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.”]
[Śrīmad- Bhāgavatam, 11.3.44]

Just as when a child is to be taught the whole thing cannot be delivered at once, but by instalments. So we consider it that instalments suiting to the particular clan where he preached it. But that is primary education, but still it is education, we accept it.

And Bhaktivinoda Ṭhākura has given it superior position of even that of Śaṅkara, the imagined God, the conception, the professing, to profess that ‘God is imaginary.’ But in Christianity and in Islam God is not imaginary, it is real. So in that sense it is superior to the Śaṅkara conception of so-called Vedānta, Hindu Vedānta.

End of 81.12.29.B

81.12.29.C_81.12.30.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Mādhava Mahārāja: I have one more question for you Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Mādhava Mahārāja: In order to understand a particular thing, one has to have experience of that thing and the absence of that thing. For instance, if you want to understand what you are, the self, if you want to understand the self that means you have to have experience...

Śrīla Śrīdhara Mahārāja: Of what you are not. Of course, that is a process of knowledge, yes. That this is this, and this is not that. What is Kṛṣṇa and what is not Kṛṣṇa, that is what is māyā.

Mādhava Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But what is Kṛṣṇa, if you are to understand clearly what is Kṛṣṇa, what is non Kṛṣṇa that will automatically come.

Mādhava Mahārāja: So that is called in logic, logical corollaries.

Śrīla Śrīdhara Mahārāja: Do you follow? So, whenever you like to have a proper conception of Kṛṣṇa you are to eliminate so many things that are apparent to Kṛṣṇa. In this way you are to develop your consciousness about Kṛṣṇa.

Mādhava Mahārāja: Is that true on...

Śrīla Śrīdhara Mahārāja: In Kṛṣṇa consciousness, even it is said, Vṛndāvana Kṛṣṇa, and then, lower, is Mathurā, Dvārakā Kṛṣṇa, and then Rāmacandra Kṛṣṇa, this Nārāyaṇa Kṛṣṇa. There are so many different conceptions of Godhead.

Mādhava Mahārāja: Is that true...

Śrīla Śrīdhara Mahārāja: Even Kṛṣṇa Himself says that, “I feel much charm when I see My figure in Vṛndāvana.” The Dvārakā Kṛṣṇa says. “I am charmed to find My Vṛndāvana līlā.” This is higher.

Mādhava Mahārāja: But is that true also in the Absolute world? Absolute platform, to understand one thing means...

Śrīla Śrīdhara Mahārāja: We can get a guess, we can get an approximate conception from far away. “Where is that Kṛṣṇa?” He’s fully known, we may say, to Rādhārāṇī, even not to Yaśodā. All His internal moods are not known to Yaśodā, as it is known to Śrī Rādhikā. In this way, as He’s so much open to His confidential friends, He’s not so much known to the servitors - in this way - so gradation of knowing, and jurisdiction also. Hare Kṛṣṇa. So Svayaṁ-Bhagavān Kṛṣṇa.

Mādhava Mahārāja: I have written, we have written one paper...

Śrīla Śrīdhara Mahārāja: Rādhāramana Kṛṣṇa, then Yaśodā Nandana, then Devakī Nandana, Rukmiṇī-pati, different conceptions in the subtle differences, subtle consideration. There are so many differences, may be.

Brahmā cannot understand Kṛṣṇa as Nārāyaṇa, so different from Nārāyaṇa he found. “What is this? Nārāyaṇa is all in all. I am known to Him, He is my Master. Under His direction I work and I control the whole world,” Brahmā says. “But this cowboy, who is he? He does not care for me. I am even not known to him, he does not know me, does not care.” So he wanted to test Him, by stealing His companions, and also the cow calves. But he found that he’s nowhere.

And the example is given there very fine, that in the sun, in the daytime, we can’t detect the glow-worm, we can’t see the glow-worm in the daytime. And also, we can’t see the mist in night. Night, in amavasya, [?]

Akṣayānanda Mahārāja: Dark moon.

Śrīla Śrīdhara Mahārāja: Dark moon, the dark moon, and new moon, new moon and full moon. In the dark moon night we can’t see the mist. That is the māyā of Brahmā. Brahmā wanted to introduce some policy to test Kṛṣṇa, but that cannot be detected, detectable, as mist is not detectable in dark moon. And the knowledge also is just as the glow-worm cannot be detected in the day’s light, so also, the grace, or any assertive tendency of Brahmā is like that to Kṛṣṇa. The lower thing is disappeared in the higher intensity of the same thing. So Brahmā also

could not detect, what is Kṛṣṇa, though he's so conversant with Nārāyaṇa.

So such special and revolutionary difference in the conception of the Reality, and we are to follow how through the grace of the sādhu and scripture, by their grace, by the light given by them. What is the difference between Nārāyaṇa, Rāmacandra, Dvārakesh? And very carefully we are to approach through the plane. Where is Nārāyaṇa? The Nārāyaṇa is greater, then Rāmacandra, then Dvārakesh, then Vṛndāvanesh. Very carefully we are to walk over, as if, to that plane to distinguish between the different conceptions of different positions of the Supreme Entity, of the Supreme Truth, the praṇipāta, paripraśna, sevā.

[tad viddhi praṇipātena, paripraśnena sevayā upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisance, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

With these three acquisitions we can dare to approach to discriminate such different stages of the Absolute. By the Grace of Gurudeva it is possible, svarūpa-śakti, it is possible to discriminate. Gaura Haribol. It is done rather by the potency that is given, that is supplied from higher.

Sanātana Goswāmī says, "I am, what a tiny position I have got, meagre. I'm a man of no position. I am writing about, describing such, so many things about the harem of Kṛṣṇa. Rukminī is such and such, Satyabhāma is such and such. What audacity I have got that I am going to describe

them, who are unknown to this plane. But someone is forcing my hand, and handling my pen, and making me to write.”

That will be seen. Wherever we say, or talk about that thing, “That Guru talks within me. I set myself aside and allow the Guru to talk through me, through me.” That is, the svarūpa-śakti is allowed, and the māyā and taṭasthā-śakti withdraws. And then it is possible that Divine flow may come down. One can set aside himself, his own ego, the ego surcharged with the knowledge of bodily experience, and allow the flow from the higher to come down and express Himself fully, to be this plane. Then only we can.

mukam karoti vācālaṁ panghum langhāyate [girīm yat kṛpā tam ahaṁ vande śrī gurun dīna-tāraṇam]

[“I offer my respectful obeisance unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry.”] [Bhavārtha Dipikā, maṅgala stotram, 1]

Then what is the necessity before going to speak from the Guru’s chair, invocation? First Guru, Gaurāṅga, Kṛṣṇa, and then to try to, that is to invite Them, “Come within me and You talk through me.” In this way. Is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: To help them to talk, to withdraw one's own egoistic experience of the world, of the lower order. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. He can speak about Him and none else, ha, ha. He can feel, setting aside, like audience we also, what is coming.

Once I remember in Gaya, only I was accompanying Guru Mahārāja. We went to visit a gentleman's house, invited, and there he delivered lecture. Of course, lecture means Kanada lecture. And peculiar points of higher type came down from him. And I was, I felt much disturbed. No pen I took with me. I thought that such new points are coming down and it must be noted. But so uneasy I felt because I could not note them, that I could not hear also very attentively. And I was cursing me, no pen to note, and whole disturbed I felt because I could not note, so I can't give full attention to hear, in such position. Then, I thought maybe anyhow, what to do but to accept the fate.

But it enhanced it more when Guru Mahārāja came back and told that, "You are a worthless man. So many fine points came through me today, that I also want to read them again." He told. "I also feel the necessity of reading it again, the points that came through me at that time."

So I was, I felt my position in the dilemma. In one side I thought myself very fortunate that I could appreciate those points to be very fine and high, because Guru Mahārāja himself says for him it was also necessary to see them again. So my appreciation and capacity is high, I was glad in that fact. And I could not collect them, when I thought like that, I cursed myself like anything. The fine points appreciated even by Guru Mahārāja, and he told that, "I wanted to see them once more." I could not give them.

So speaking about the Supreme Entity is something like that. The speaker is not master of the thought. Ha, ha. The speaker may not be considered to be the master of the thought. He's selected by His grace for the time being. We may think like that, he's a selected medium. Gaura

Hari. And He's all-independent and our life is like that of a slave. We may be adored, we may be cast aside. Still, He's our master.

āśliṣya vā pāda-ratām pinaṣṭu mām, [adarśanān marma-hatām karotu vā yathā tathā vā vidadhātu lampāṭo, mat-prāna-nāthas tu sa eva nāparaḥ]

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."]
[Śikṣāṣṭakam, 8]

He may embrace me, put me in His lap, or He may kick me, throw me to... still, He's my Lord. I have no other alternative. Mahāprabhu told, "This sort of attitude, one, a devotee should have towards the Absolute, Kṛṣṇa. The highest type is there." Do you follow?

Mādhava Mahārāja: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Mādhava Mahārāja: Thank you very much.

Śrīla Śrīdhara Mahārāja: Ha, ha. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Hari. With this new friend you have come.

Mādhava Mahārāja: He's been working with Bhaktivedānta Institute with me in Bombay for one year.

Śrīla Śrīdhara Mahārāja: His name?

Mādhava Mahārāja: His name is Paramānanda.

Śrīla Śrīdhara Mahārāja: Paramānanda. Oh, very pet name to our Guru Mahārāja. He came, Paramānanda Prabhu, we had one, and he came at the age of thirteen years. And he was very pet, and in the beginning time he came, Paramānanda Prabhu.

Mādhava Mahārāja: He's only seventeen.

Śrīla Śrīdhara Mahārāja: That name is very dear to us, Paramānanda. He comes from America?

Mādhava Mahārāja: He's from Orissa.

Śrīla Śrīdhara Mahārāja: O, Orissa. You know Bengali also?

Devotee: Actually Mahārāja I don't speak Bengali. I am unashamed to begin, but I don't speak Bengali.

Śrīla Śrīdhara Mahārāja: What part of Orissa you come from?

Devotee: Gangam [?]

Śrīla Śrīdhara Mahārāja: Gangam, where?

Devotee: Barampur [?]

Śrīla Śrīdhara Mahārāja: Barampur proper, town?

Devotee: No, near the one village Gondala [?]

Śrīla Śrīdhara Mahārāja: Which? This side? Gondala, towards Aska [?]

Devotee: Near to Aska.

Śrīla Śrīdhara Mahārāja: Near to Aska. Do you know anyone, any devotee of Gauḍīya Maṭh there? One Gaurāṅga Banamali, there are so many, who are our God brothers.

Devotee: I don't even know temple or Maṭh_Puruṣottama.

Śrīla Śrīdhara Mahārāja: Puruṣottama does not come from...

Devotee: Bhaktivinoda Āśrama.

Śrīla Śrīdhara Mahārāja: Bhaktivedānta?

Devotee: Bhaktivinoda Āśrama in Barampur.

Śrīla Śrīdhara Mahārāja: In Barampur. Founder, who is that? Nityānanda? Who has got a press and he established this Hari Bhakti Vilāsa and ...

Devotee: Ah, books, books, books.

Śrīla Śrīdhara Mahārāja: Books, book publishing, that is Nityānanda, our God brother, in Barampur. And there is also a Temple there, there one small boy, boy of Miniakur State [?] Gopāla...

Devotee: Tomorrow I'm to go there.

Devotee: But now he's not small boy.

Devotee: No, no. He's now writing books: one press.

Śrīla Śrīdhara Mahārāja: One press. That is Nityānanda. And that Purī Mahārāja, Nṛsimha Kavirāja, formerly Nṛsimha Kavirāja now Purī Mahārāja. And one of his colleagues is Tīrtha Mahārāja now, formerly he was Puruṣottama Brahmācārī, they're also preaching in that side.

Devotee: Tomorrow I'm to go there.

Śrīla Śrīdhara Mahārāja: And you come across Suja Nārāyaṇa Panday?

Devotee: I do not know him.

Śrīla Śrīdhara Mahārāja: You don't know.

Devotee: I am only reading that book, Bhaktivinoda Āsramas.

Śrīla Śrīdhara Mahārāja: Suja Nārāyaṇa Panday, he was, he lived for some time in Vṛndāvana also, sometimes in Bon Mahārāja's Maṭh. And Ānanda you know? He lived for some time in, Ānanda Panda, in ISKCON

also.

Devotee: Ānanda Panda? Where is he, Bombay?

Śrīla Śrīdhara Mahārāja: No, no. Here in, at Caitanya Candrodaya Maṭh and also in Vṛndāvana. For long time he lived there.

Akṣayānanda Mahārāja: I know him.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You are known to those leaders? Nandavisaspati? Are you known to her, or Viśvanātha dāsa who was sometimes Governor of Orissa, and mukhavanti [?] chief minister, in the beginning, chief minister of Orissa?

Devotee: I did not know [?]

Śrīla Śrīdhara Mahārāja: [?] Hare Kṛṣṇa. You have heard their name,

Congress Leaders? [?] Hare Kṛṣṇa. Do you know anything about Jagannātha, Utivadi Jagannātha? A section amongst the Vaiṣṇava, śuddha Vaiṣṇava there, Utivadi Jagannātha.

Akṣayānanda Mahārāja: Utivadi Jagannātha, a type of Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: Contemporary Vaiṣṇava, contemporary of Mahāprabhu, Śrī Caitanyadeva. He has got a sampradāya there, in big number. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: What is that sampradāya?

Śrīla Śrīdhara Mahārāja: Utivadi sampradāya.

Akṣayānanda Mahārāja: Not of the four, not coming in the catuḥ sampradāya?

Śrīla Śrīdhara Mahārāja: No. Do you know Bāladeva Vidyābhūṣaṇa? Have you heard his name? Govinda-bhasyam of Vedānta, came from Oriya, Orissa. Śyāmānanda Prabhu came, Rāmānanda Prabhu from Midnapur. One Govinda dāsa. Nitāi. Nitāi.

Mādhava Mahārāja: Now we have some interest, so we want to keep up the interest. So I will try to be back [?]

Śrīla Śrīdhara Mahārāja: You met Sarvabhavan Prabhu yesterday?

Mādhava Mahārāja: Yes. I saw him yesterday.

Śrīla Śrīdhara Mahārāja: He came here.

Mādhava Mahārāja: Yes. He was translating your Prapanna-jīvanāmṛta,

he was doing the translation. I'm also going to see Venkatta. I will go to Vṛndāvana for half a day and I will also speak with him. Do you have anything I can say to him?

Śrīla Śrīdhara Mahārāja: Yes, do, but you are not going to America soon?

Mādhava Mahārāja: No. I will be staying here.

Śrīla Śrīdhara Mahārāja: You are to stay here.

Mādhava Mahārāja: I wish I could stay here with you all the time.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Mādhava Mahārāja: Unlike Akṣayānanda Mahārāja. Ha, ha. I do not have such good fortune.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja is your representative. Ha, ha, ha.

Mādhava Mahārāja: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: He represents you all.

Mādhava Mahārāja: Ha, ha. I do not like to have anybody represent me

in this matter. Ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha. You consult together and do whatever you like. Hare Kṛṣṇa.

Devotee: What time do you want to go to Calcutta?

Śrīla Śrīdhara Mahārāja: Tomorrow, or the day after tomorrow?

Mādhava Mahārāja: No, today. We're going to Calcutta.

Śrīla Śrīdhara Mahārāja: Today?

Mādhava Mahārāja: Yes. In two more hours, in one or two more hours we'll go.

Śrīla Śrīdhara Mahārāja: [?]

...

 [?]

Devotee: Always dancing with Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: There is a plane, so happy plane of life, planes of life, all plenary, so many different planes. Cowards live in a particular plane and the heroes also live in another plane, without caring for their life, and the coward dies many times before their death. Ha, ha. So different planes of life there are, different experience, different world, different world of different experience.

Hare Kṛṣṇa. Hare Kṛṣṇa. Bhaktivinoda Ṭhākura watched when he was in Godrum that every day, early morning, a flow of wind from the eastern side, east-south-east corner, goes to Yoga-Piṭha side, Māyāpur side. “What’s the reason?” With inquisitive mind in the early morning he waits. “What’s this? Every day some wind passes from this side to that side.” Then one day the flash came into him. “Nṛsiṁhadeva goes to attend the maṅgala-ārātrikam of Mahāprabhu.” Then what is the dignity of Mahāprabhu that Nṛsiṁhadeva Himself, He runs to attend the maṅgala-ārātrikam? Different plenary existence, even in the conception of Godhead and service, His service.

Vidagdha-Mādhava: Is this the reason why some devotees disagree with each other, because they are experiencing different planes?

Śrīla Śrīdhara Mahārāja: Some difference in discrimination there may be, sesedikari ya nistha [?] Everyone thinks that his point is the highest, the relative position. In the relative thinking, such conception is there. A boy may think that, “My mother has got the greatest affection. So much affection I have never seen anywhere.” That is also existing, acintya bhedābheda, both relative and absolute consideration simultaneously. Ke?

Devotee: [?]

...

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vidagdha-Mādhava: Mahārāja, in the Hari-bhakti-vilāsa by Sanātana Goswāmī he is recommending the puraścaryā process before initiation. And there's one quote by our Swāmī Mahārāja in Madhya-līlā that states, "One must first undergo puraścaryā activities to bring success to the initiation of a devotee."

Śrīla Śrīdhara Mahārāja:

dikṣa purascarya viddhi apeksa na kori, astas parsay na sakal udhari [?]
There is a śloka, Govinda Mahārāja [?]

no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāg īkṣate mantrō
'yam rasanā-sprṅ eva phalati śrī kṛṣṇa nāmātmakaḥ

ākṛṣṭhiḥ kṛta-cetasāṁ sumanasāṁ uccāṭanaṁ cāmhasāṁ

ācaṇḍālam amūka-loka sulabho vaśyaś ca mukti-śriyaḥ

no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāg īkṣate mantrō
'yam rasanā-sprṅ eva phalati śrī kṛṣṇa nāmātmakaḥ

[“The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberated people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the caṇḍāla. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with one's tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the puraścaryā regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient.”] [Śrīla Rūpa Goswāmī's

Padyāvalī, 29] & [Caitanya-caritāmṛta, Madhya-līlā, 15.110]

The Kṛṣṇa Nāma is more catholic. It does not care for so many regulations. It is generally, these are all formalities to help the real function, innate function. Kṛṣṇa Nāma is more concerned with the inner love, inner attraction. And that is very rarely to be found. So, so many formalities have been recommended anyhow to put, to help, to awaken, that inner attraction that is love. It is more concerned with love. And by mechanical processes love cannot be produced, so sādhu- saṅga, by sādhu-saṅga, the association of a devotee of higher type who has already awakened within the love for Kṛṣṇa. When that is possible, no other means, other means have almost become useless. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So sādhu-saṅga.

sādhu-saṅge kṛṣṇa-nāma ei mātra cāi, saṁsāra jinite āra kona vasttu nāi

The real thing is our internal attraction, ruci, bhāva, bhakti, prema. And that prema in another's heart, that influence, just as in contagious disease also, infectious disease, so, ha, ha, ha, that infection, the prema in one's heart, in the heart of a devotee, if we mix with and serve them, that is the royal road, ha, ha, ha, royal road. Others, by pressure, by this and that, try hard to intensify the movement of the heart that is coming down, something like that. So, if we can get the association of the devotees, then that is the highest thing. And the prema, the influence of prema direct coming, the flow coming and going. And then when that is not available then so many things and processes are recommended to do

their quota, to help the inner awakening of the internal attraction, or ruci, ruci, love divine, that is.

...

But sādhu-saṅga, and kīrtana, Nāma-kīrtana. So the lakshidars [?] it is quoted in Caitanya- caritāmṛta, where? no dīkṣāṁ laxidar [?] the brother of Śrīdhara Swāmī, Śrīdhara Swāmī has one brother, he [?]

There this śloka is mentioned [Rūpa Goswāmī's Padyāvalī, 29], and it is also quoted in Caitanya-caritāmṛta, [Madhya-līlā, 15.110]. Ākrṣṭhiḥ kṛta-cetasāṁ, those that have got little contribution towards the service, of small extent, ākrṣṭhiḥ kṛta-cetasāṁ. Kṛta means sukṛti, those that have got little amount of sukṛti, Kṛṣṇa Nāma draws them with only slight qualification. Kṛṣṇa Nāma is so generous with slight connection if it comes in contact it begins to act. Ākrṣṭhiḥ kṛta- cetasāṁ sumanasāṁ uccāṭanam cāmhasāṁ.

And those that are a little good minded, their sins are brushed away, uccāṭanam cāmhasāṁ, ācaṇḍālam amūka-loka sulabho. Even to the lowest, to the meanest position, it approaches to take up, not ordinary qualification, in the ordinary, in the general, even general qualification sometimes not necessary, goes down to draw from the meanest, from their lowest position, ācaṇḍālam amūka-loka sulabho.

Vaśyaś ca mukti-śriyaḥ, it is only – vaśyaś ca mukti-śriyaḥ – the resources that we can acquire after liberation proper, that is prema, it is only submissive to that, Kṛṣṇa Nāma. Only prema can control the Name. The higher type of love divine, that can have influence over the Name, can play with Him in any way, vaśyaś ca mukti-śriyaḥ.

No dīkṣāṁ na ca sat-kriyāṁ, it does not depend on any other things, like dīkṣā. Dīkṣā, that is mantra dīkṣā, that second initiation may not be necessary sometimes. But to help, second initiation has been introduced, but without second initiation, that is mantra, the help of tantra, it can work. Na ca sat-kriyāṁ, not in public works or good deeds in the worldly

sense, can that have any contribution for getting the grace of the Name Divine, Kṛṣṇa Nāma.

Na ca puraścaryāṁ. And the śāstric process that in particular auspicious time, in particular holy place you should generally in the time of the solar eclipse or moon, lunar eclipse, and on the banks also of a sacred river, one will engage himself in counting the japam for thousands to limitation, limiting with thousands. All these fashions it does not care for. Na ca puraścaryāṁ manāg īkṣate mantro 'yam.

Mantro 'yam rasanā-sprṅ eva phalati. This mantram which contains Kṛṣṇa Nāma, that is so generous and broad, wider and very catholic view, the Kṛṣṇa mantra, the Kṛṣṇa Nāma, Kṛṣṇa Name. Rasanā-sprṅ eva phalati. Anyhow if it can come to touch the tongue it will produce the desired result. But only one thing to be presupposed, that the Nāma must be proper one, not a sham transaction, artificial, imitation transaction. A genuine Kṛṣṇa Nāma, that must be got from a Gurudeva, one who can pronounce, who can culture direct in the plane where Kṛṣṇa has got His līlā. In the Name the sound must be genuine sound originating from the wave of Goloka, Goloka, Kṛṣṇa's place. The quality will be high and the conditions, circumstances, the strictness in the circumstances may be loosened. This is the, on the whole. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: The quality, that will be high, and other conditions conducive to help them that are recommended so long, so far, that is, that may be neglected if the Kṛṣṇa Nāma proper we get, then these formalities may not be of much importance. That is the meaning. So puraścaryā of course that is conducive, that may help us, but that contribution may not be given so much importance. The more importance has been given to get the real Name from a real Guru and then to cultivate it with the serving temperament along with the real associates. That is what is really necessary.

And these things are recommended only for the gr̥hastha that are living alone, always engaged in material engagements, worldly affairs. They will try. It is very difficult to have the eternal association and the service along with the devotees, unalloyed devotees. They should take to these advantages and may try to improve their condition gradually. For this, so many other things have been recommended.

But the main thing is that we must get the real thing, and the real mania is the association of the sādhu, and association means the serving attitude. Otherwise we can't have any association proper with the higher layer. Association means service, and service of the genuine sādhu, and with that company if we get the real Name we can go straight and very shortly, shortly. That is the purpose of all the advice we find in different places, in different forms in the scriptures.

Hari-bhakti-vilāsa; that is mainly recommended for the householders who generally have a secluded life, may not have company easily with the association. They will take this sort of advantage, as occasionally in particular time and particular place they must give their attention to this thought and accumulate something, something, collect. That is the main idea.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Ha, ha. Once, our Guru Mahārāja wanted to pass the Puruṣottama month that occurred in the, perhaps August-September, during the day of Kṛṣṇa Janmāṣṭamī, Puruṣottama month, he wanted to pass it in Vṛndāvana. And sent Mādhava Mahārāja, you know, you have seen the Founder of Chaitanya Gauḍīya Maṭh?

Vidagdha-Mādhava: No Mahārāja.

Śrīla Śrīdhara Mahārāja: Mādhava Mahārāja.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He was then Hayagrīva Brahmachāri, white clad. He sent him, wanted to send him in advance to hire a house in Mathurā. And the day he had to start for Mathurā for hiring the house in advance, that was Janmāṣṭamī, the birthday of Kṛṣṇa. And we are all fasting, and those that cannot fast, they may take some juice [?] in this way we observed the day, Janmāṣṭamī day, the birthday of Kṛṣṇa. Prabhupāda ordered his personal cook, “Give some rice to Hayagrīva Brahmachāri. Prepare for him, that he will have to take the journey, and by fasting if he undertakes the journey there may be disturbance in the activity there in Mathurā.” And he must find out a house because after two days Prabhupāda is starting for there with his party. He asked, “Give him food.” Food means rice, not only other things, not anukalpa, but he proposed to give him rice. So such is the way.

That Kṛṣṇa Nāma, Kṛṣṇa mantra, it does not matter much about rules and regulations, but this is rāga-mārga, anurāga. And one must be fit for such stage. But Hayagrīva Prabhu anyhow took, not rice but some other things as anukalpa and started...

End of 81.12.29.C_81.12.30.A

81.12.30.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja:...then he used to take fast, complete fast he used to observe. But for the service, he negligently, disregard of this viddhi-mārga, this ordinary physical regulation.

Vaidhī-bhāva, vaidhī bhakta du karastu raga de bhava nava te [?] So long we do not get any clue of the rāga-mārga, that the method of love and affection, we are to respect and observe so many rulings as are given to us, extended to us from the śāstra. But whenever we have got a tinge of that higher thing, the ruci, the greed, the sincere earnestness, for the truth, other formalities may be neglected. Or we should not waste our time for making too much for those formalities. The central thread is our sincere attraction. If that is anyhow achieved then we must not waste our time in allowing us to attend this side and that side. We attentively must follow that side, that most important inner thread, the sincere attraction for the love, and only with the help of the service of the devotees of that type of higher realisation.

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha] sajātī-yāśye snigdhe sādhanau saṅgaḥ svato vare

[“One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position; to associate with such saintly persons will help us the most to progress towards the ultimate goal.”] [Bhakti-rasāmṛta-sindhu, 1.2.91] & [Caitanya-caritāmṛta, Madhya-līlā, 22.131]

Gaura Haribol. Gaura Haribol. Gaura Haribol. [?]

Akṣayānanda Mahārāja: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Akṣayānanda Mahārāja: Raghunātha dāsa placed all, he showed the, we understand the best example of following sankhya and all that, but still he was above it.

Śrīla Śrīdhara Mahārāja: So, that will, in order to avoid the misapplication, we need not think that we have got that valuable thread of earnest attraction.

Akṣayānanda Mahārāja: Then jump.

Śrīla Śrīdhara Mahārāja: So, we may not jump, may not be too much optimistic in our realisation, so the care must be taken for that, Ācārya. And only we shall try to stick to the rulings of the śāstra, but whenever there is any position for selection, whether this side or that side, whether the sādhu-sevā or the rulings of the śāstra, we must select the service of the devotees. Do you follow?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja:

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso
'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: “I won’t allow myself to become fascinated by the proposal of the higher level service as a friend, sākhyā. Rather, I shall tend always to do the lower service, dāsyā, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - “No, you are no longer to serve there; now you must serve in this higher category.”]

[Vilāpa-kusamāñjali, 16]

I am not, I have not attained such realisation of a higher type that I shall neglect all rulings and scriptures, the orders of the scriptures and thought, like the sahajiyā, that I have got that Kṛṣṇa prema and leaving everything aside I shall go in rāga-mārga. The lust, we may not misidentify love for lust. That sort of care must be taken. So the association of the real sādhu, that will make me right in my path. That is all important, the association, the normal association, higher association, that will do away, whatever difficulty will come, they will help to do it away. That is the all important thing, sādhu-saṅga, and then śāstra. But whenever the inner awakening of that love comes we shall try to take advantage of that valuable thing, not caring much for those that are meant for the ordinary people. But the sādhu-saṅga will guard me from all discrepancies.

_____ [?] Gaura Haribol. Gaura Haribol.

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya, lava-mātra sādhu-saṅge sarva-siddhi haya

[“The verdict of all revealed scriptures is that by even a moment’s

association with a pure devotee, one can attain all success.”] [Caitanya-caritāmṛta, Madhya-līlā, 22.54]

So when Bhaktivinoda Ṭhākura’s recommendation if we closely try to follow we will find somewhat separate from that of Bhaktisiddhānta Saraswatī, because Bhaktivinoda Ṭhākura’s recommendations are mostly for, not an organised sādhu saṅga, a solitary realisation. So he has given more stress to the life of a householder than that of a sannyāsī. “Remain a householder and strictly try to follow all these rulings.” We shall find more, such stress in the writings of Bhaktivinoda Ṭhākura.

But Prabhupāda he came with, he made it very cheap, the sādhu saṅga. He started a mission with the sādhus and then anyone and everyone he called and gave that sādhu saṅga, the services of the higher association, gradually. The first group is serving him, and the next group that is carrying out his order, another group serving the first class servants, then the second class servants. In this way all gets the chance of sādhu saṅga, sādhu saṅga, service of the Vaiṣṇava. That was very cheaply available. So all those rulings, they have not much value, which was meant for the secluded life, independent life of the gr̥hastha. That that could be neglected, only that they got advantage of cent percent time serving advantage, a serving chance, sādhu, Vaiṣṇava sevā. Vaiṣṇava sevā is very rarely available because a Vaiṣṇava generally does not like to take any service. That is the difficulty. Vaiṣṇava generally, their tendency is not to take service from anyone. But here, in an organised body, necessarily, because he’s serving a higher type, this ordinary service he may take from someone, ordinary service, this cooking, then cleansing the dress, if another man does then he can engage himself in the higher type of service. And they can earn more, so no chance of being loser. So in this way, this organised, when the Vaiṣṇava sevā was available, then the most effective, most promoting advantage, we got here so we could – certain degree. Am I clear? No?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So Vaiṣṇava sevā is very rarely to be found because no Vaiṣṇava wants to take service for himself. But here, in an organic body, it was so arranged that one Vaiṣṇava he's giving his service to another Vaiṣṇava of a lower type, but he's getting the advantage in serving of a higher type of Vaiṣṇava. So, on the whole he's a gainer, so he's not loser, so he can give chance to others to serve him, he's not become loser, and all together doing some higher form of service, engaged. So this is the key to attain the success being in the association of an organised body. That is their special advantage, to live in the association of the sādhus. What is very rarely available we can get here very cheaply, Vaiṣṇava sevā. Very cheaply we can get the chance of Vaiṣṇava sevā which is very rarely to be found.

And the Lord says that, "Who serves Me, he's not My real servant. But who serves My servant, he's My real servant."

Because when God receives his service and He wants to give something but he won't accept, the servant won't accept anything from the God. "No, no. I shall serve. I won't want anything as remuneration." So God cannot give anything to the servant. But if anyone serves His servant then He thinks that, "He's doing My duty." So He's very much inclined towards the servant of the servant. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja:

ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ mad bhaktānām
ca ye bhaktās, te me bhaktatamā mataḥ

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [Ādi Purāṇa]

"Those that are direct servitors, I do not care for them. But really, who serves My servants, they are My real servants. I am very much indebted to them, very much inclined to. Because what I cannot do, they, he's doing on My behalf."

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So He's very much propitiated with them.
Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.

Vidagdha-Mādhava: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Vidagdha-Mādhava: In Caitanya līlā Lord Caitanya Mahāprabhu would practice kīrtana at Śrīnivāsa Ācārya's house before They took this kīrtana

to the people, there was some rehearsal, some practice behind closed doors, yes?

Śrīla Śrīdhara Mahārāja: Eh? What do you say?

Vidagdha-Mādhava: Lord Caitanya and the devotees...

Śrīla Śrīdhara Mahārāja: He was engaged in Kṛṣṇa kīrtana in Śrīvāsa Aṅgan, then some ordinary people...

Vidagdha-Mādhava: No, They would practice Their kīrtana together and then They would go out with the kīrtana.

Akṣayānanda Mahārāja: Naga-saṅkīrtana.

Vidagdha-Mādhava: After some time practising with the devotees They would go and present the kīrtana to the people in general, yes?

Śrīla Śrīdhara Mahārāja: Yes. First He began kīrtana in the compound of Śrīvāsa Ācārya, Śrīvāsa Paṇḍita, and then when the opposition came from outside, then He took up the challenge and introduced big processional kīrtana along the roads, streets of Nadia town, Navadvīpa town. But before that He used to perform kīrtana within the compound of Śrīvāsa Paṇḍita, in his house, within the house of Śrīvāsa Paṇḍita. But a challenge came.

Some lodged complaint to the town controller, administrator, “That there

at night we can't get sleep. These people they're chanting loudly and this mṛdaṅga playing. We feel much disturbed. You do some sort of restriction, otherwise we'll feel much disturbed."

Then that Kāzī, the ruler of the town, he came on a visit and found that in some other houses also they're playing with mṛdaṅga and kīrtana, dancing, all these things, and he opposed them. Perhaps they did not care. Then he broke the mṛdaṅga, the Kāzī, by his men, and went away.

And this news reached Nimāi Paṇḍita that, "Some of our neighbours had lodged complaint to the town's administrator and he came and visited. And those that are following us used to chant kīrtana in their own respective house with mṛdaṅga. Some of the mṛdaṅgas have been broken and they're warned against further saṅkīrtana in the house."

Then Mahāprabhu said, "Let Me see what administrator, what Kāzī comes to oppose Me." So ordered in a general, this processional kīrtana on the streets of Navadvīpa.

...

His quarter. And the Kāzī seeing that huge numbers collected, almost the whole town was mad to join that saṅkīrtana and dancing and chanting, and a huge mob. The Kāzī was much afraid and he entered into a corner of his house and hid himself there.

Then Mahāprabhu approached his, when He found no position in the road, then He entered the house of Kāzī. "Where is that Kāzī? You come out. Why do you disturb our saṅkīrtana. This is nothing of any political

character. It is purely spiritual character. Why you have come to this?”

Then anyhow, Kāzī came very timid because the mob is overflowing mob, the Kāzī came out. And Mahāprabhu had a direct talk, and the Kāzī told that: “You are my nephew [?] in the relation of the neighbourhood. So though I have disturbed with you but you’re Hindus, a particular section of the so-called Hindus, they lodged a complaint and I had to take some step against that.”

“But why today you have hid yourself?”

“The day when I broke the mṛdaṅga, that very night I had a dream, and a furious dream; that one Nṛsiṃha Mūrti just coming over my breast, sitting over my breast. ‘I shall tear asunder your breast. You have disturbed My saṅkīrtana.’ So I was much afraid and I left that campaign, so I don’t do, I don’t like to disturb You any longer. Whatever You like You can do.” In this way.

[?]

Devotees: [?]

Vidagdha-Mādhava: So, I’ve seen in our ISKCON many very wild kīrtanas. And I was wondering if there’s a proper mood, a proper attitude, or a guideline in how the group can derive the highest benefit in congregational chanting, if there’s a particular mood, or a particular

consciousness in which the group could share and experience the Holy Name.

Śrīla Śrīdhara Mahārāja: So our attention must always be given to the quality. But it is not possible to have it always. There are many types of devotees. So it has been mentioned that we should join such a kīrtana party, saṅkīrtana party, where at least the leader must be, at least one must be śuddha-bhakta, and under his guidance the different types of devotee may go on singing saṅkīrtana. But the guide, at least one, must be śuddha-bhakta, pure devotee. That has been told by Bhaktivinoda Ṭhākura. Otherwise we won't join that, at least one śuddha-bhakta amongst the guide.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] The purity of purpose you don't find in their saṅkīrtana, the standard, the pure standard you say?

Vidagdha-Mādhava: Well, I had an experience recently where the boys were very frivolous and not very serious. And I was wondering if there was a way to preach to these boys how one can engage in a kīrtana, or what's the proper mood?

Śrīla Śrīdhara Mahārāja: Not self-control, nor proper devotional mood...

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: ...but only physical movements you find there. Not mental or spiritual adjustment.

Vidagdha-Mādhava: Something like that. Sometimes just slapstick kind of comedy kind of things.

Akṣayānanda Mahārāja: Some kind of exhibition.

Vidagdha-Mādhava: Yes, some kind of...

Śrīla Śrīdhara Mahārāja: Playing mood, as if they're playing, showing a play.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Imitation, rather than the real, more or less imitating. But the boys may be something but the leader of that kīrtana must be bona fide. The main object must be connected. Some may be of that type. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. They're taking it very lightly, not seriously. Ha, ha. Hare Kṛṣṇa. All may not come with real purpose, but ulterior motive also many have gathered. So such things are seen to occur.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Caitanya. Nitāi Gaura Haribol. Vidagdha Prabhu, you stayed last night here?

Vidagdha-Mādhava: No Mahārāja...

Śrīla Śrīdhara Mahārāja: Oh, you went away and come this morning?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Any new face come there, no, yesterday?

Vidagdha-Mādhava: Yesterday, Jayapataka Mahārāja, he just left.

I find myself very busy with this work, but sometimes I think, ‘what can I do for you?’

Śrīla Śrīdhara Mahārāja: No. You engage yourself busily there. I will be satisfied with that. **Devotee:** What are you doing there?

Vidagdha-Mādhava: I work with artists, clay sculpting, in clay, many figures will adorn the samādhi, devatas and kīrtana all around the building, and devotional personalities, Hanumānjī, Prahāda, King Pṛthu, Lakṣmī Devī, all around in many murals.

Śrīla Śrīdhara Mahārāja: Who is devising the plan?

Vidagdha-Mādhava: Yes.

Akṣayānanda Mahārāja: Who is?

Śrīla Śrīdhara Mahārāja: Who?

Vidagdha-Mādhava: I am.

Śrīla Śrīdhara Mahārāja: Plan and construction, both sides you are looking after?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Very good. Do it. Hare Kṛṣṇa. Gaura Hari.

Akṣayānanda Mahārāja: But those figures will be outside?

Vidagdha-Mādhava: Yes. I just went to Vṛndāvana and on the way stopped by Taj Mahal, and although from far distance it was very nice, coming closer it was disappointment, it was dry.

Śrīla Śrīdhara Mahārāja: He came, they came to consult with me, “What sort of figures we should carve, engrave there?” Because there is a question that the Vaiṣṇava figure, figures of the Vaiṣṇavas should be worshipped, respected, should be given some respect of worshipping, devotional respect, and not as mere decoration. The Śrī Mūrti of the Deities in Bagh Bazaar Maṭh, with some steel frame, Rādhā-Kṛṣṇa Mūrtis They’re placed over the doors, but Prabhupāda discarded Them. “Remove Them.” And the Rādhā-Govinda Mūrtis and other Mūrtis just on the doors in steel frame, that was removed, and some oṁkāra, praṇava was replaced there.

So Keśava Mahārāja, the Vedānta Society, they have placed as gate-man, gate-keeper, the Vaiṣṇava, the Jagāi Mādhāi, and Vāsudeva, and Devānanda Paṇḍita, like gate-keepers they have engaged the Mūrti, and I discarded it. I don’t enter the temple for that. Our Guru Mahārāja he placed Madhvācārya, Rāmānuja, and Viṣṇuswāmī and Nimbārka and made arrangement for their worship.

In the south we find engraved figures of so many Deities on the outside of the temples, but our Guru Mahārāja did not allow. The Vaiṣṇava should be, wherever we find such emblem, we must bow down, some sort of devotional regard should be paid to them. They should not be placed in such a way that others will belittle it. Then we’ll be responsible for that. The ordinary people they may thrust some mud on the face, this and that.

Akṣayānanda Mahārāja: And birds may come...

Śrīla Śrīdhara Mahārāja: And birds may come and pass their stool on the head. These things are anti devotional. And when they came to me for that engravement or erecting the idols here in Vṛndāvana temple I advised in that way. Very cautiously you will do in such a way, go on very cautiously, that people at large may not have any chance of showing disregard to the figures, respectable, venerable figures. We should have such thing in our mind.

Akṣayānanda Mahārāja: So what will be the condition here then?

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Vidagdha-Mādhava: These things are sheltered but they're outside, so far.

Akṣayānanda Mahārāja: Not worshipped?

Vidagdha-Mādhava: No. That is the plan so far. But what about a mural, say, like a Śrīmad- Bhāgavatam scene with Mahārāja Parīkṣit and Śukadeva Goswāmī in a flat, a base relief? Yeah? Under a roof, is that acceptable or not?

Śrīla Śrīdhara Mahārāja: Some sort of shelter must be there so that crows and other birds may not come ordinarily and put some filthy things there.

Vidagdha-Mādhava: I understand that.

Śrīla Śrīdhara Mahārāja: And also, there should be some arrangement of showing some respect, either flower garlands or some chandan paste, some sort of respect should be shown. For devotion, not for pleasure seeking, that should help our devotional temperament to arouse.

Akṣayānanda Mahārāja: Not just decoration.

Śrīla Śrīdhara Mahārāja: Not mere decoration.

Vidagdha-Mādhava: What about the demigods, let's say...

Śrīla Śrīdhara Mahārāja: Demigods may be said first, only demigods have no value. Demigods not showing respect to the God proper, some sort.

Vidagdha-Mādhava: And a devotee kīrtana, just not specific devotees, but devotees in kīrtana.

Śrīla Śrīdhara Mahārāja: Anyhow some devotional respect should be given, in any position, that is desirable, not to belittle their connection.

Vidagdha-Mādhava: The idea behind the samādhi is, I believe, is to attract many...

Śrīla Śrīdhara Mahārāja: At most the śanta-rasa devotees, śanta-rasa, that may be placed to certain extent, śanta-rasa. But those that are engaged in the service of different types, sākhyā, vātsalya, mādhyura-rasa servitors, they must be given some respectful environment. That should be the ideal to follow, that that may arouse respect and veneration into the heart of the sightseer.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: So if a person can respect a living sādhu then certainly he'll respect the Mūrti. But if he can't respect the living sādhu then he'll make all offence to the Mūrti also.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Though we find it extensively used in the southern temples, in the temples in the south we find lavishly such things. But our Guru Mahārāja did not allow, the belittling. Hare Kṛṣṇa. Hare Kṛṣṇa. A respectable position we may give such those figures so that with the attitude of veneration people will look at them respectfully, in this way. So somewhat inside, but outside the temple, engraving such things - Gaura Haribol - according to one's own.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: [?] Nitāi Gaura Haribol. Nitāi. Nitai Caitanya. Hare Kṛṣṇa.

Vidagdha-Mādhava: Mahārāja, I've seen in at least one purport where our Swāmī Mahārāja he says it's not possible to go back to Godhead in one lifetime. Then, on the other extreme, a friend of mine in ISKCON claims that Prabhupāda, our Swāmī Mahārāja, gave the arrangement that if we simply chant sixteen rounds daily, follow four regulative principals, and do some service, we're going back home, in this lifetime. Is this possible that the spiritual master can make such an arrangement?

Śrīla Śrīdhara Mahārāja: There may be, in a particular case there may be. Bhaktivinoda Ṭhākura has written, in his way, that from the stage of varṇāśrama a man can go, a man can reach to the highest destination if he can utilise himself very properly. It is possible in one life to attain svarūpa-siddhi. But he told that from the conception of varṇāśrama, I found it, perhaps in Caitanya-Śikṣāmṛta or so. Anyhow it is not impossible but it is not to be trusted, very, in an ordinary way we can't trust it, but it is not impossible, so much. By the grace of the Lord anything may be possible, anything and everything may be possible, there cannot be anything impossible. But still, generally we must prepare ourselves not to put faith in such things, that in one life we have attained the highest aim. But at the same time we may think that it may not be impossible, because the grace of the Infinite is also infinite. One may have such chance, though very, very rare. Nothing is impossible by, from the Absolute Grace.

But what to that person who is not well-versed in very plane of highest realisation. Just as one zamīndār of Chinipur [?] came to ask Prabhupāda, taking him in a solitary place. "Have you seen Kṛṣṇa, have you seen?" Very earnestly.

And Prabhupāda answered, "If I say I have seen, or I may say I have not

seen, what is that to you? You learn, your necessity will be to learn what is Kṛṣṇa and how to see Him. That is your concern. And another may deceive you, 'Yes, I have seen Kṛṣṇa.' You do not know what is Kṛṣṇa, how to see, he may deceive you, exploit you. So that is not necessary. It is necessary to learn who is Kṛṣṇa. Where is He? And those that attain Him, what is their position? What is what? We are to know that. Otherwise such statements have no value, whether one can get Kṛṣṇa or one cannot."

It depends on the knowledge of the enquirer, the direct realisation. Otherwise this is hearsay, ha, ha, no value to anyone. But still, it may give us some hope, "Yes, it is, let me try, let me try." But the trial must be in a proper line, may not be misguided. There are so many difficulties and hindrances on the way. So many things may come that we may misconceive something for Kṛṣṇa. It is also not impossible, in the way of siddhi, so many different mysterious powers, and so many sceneries may be seen in the way of one's sādhana. So the higher guidance may be always necessary, and the safe thing. Anyābhilāṣa, and the scripture as well as the living guide, always.

kṛṣṇa-bhakti-janma-mūla haya 'sādhū-saṅga' [kṛṣṇa-prema janme, teṅho punar mukhya aṅga]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."] [Caitanya-caritāmṛta, Madhya-līlā, 22.83]

The very root of Kṛṣṇa bhakti, the very seed, the very basis, is the association with a genuine devotee of Kṛṣṇa. Kṛṣṇa-prema janme, when

one has attained the highest thing, that is love, that prema for Kṛṣṇa, punar mukhya aṅga, at that time also, at that stage also, the sādhu plays the important part. Under no circumstances are the sādhus eliminated from our circle of bhajana, devotion. Always under the guidance of the Guru, this Rūpa Mañjarī, or Lalitā, or Yaśodā, Nanda, Śrīdama, Sudama, under Their guidance and with Their association we are to do our quota. So when we are liberated, we have attained that stage, there also sādhus are playing important part. So sādhu, real association that is all important from the beginning to the end. And under no circumstances that can be eliminated, even in the highest stage when I am engaged in the real service, there also, so many I like. In the midst of so many friends I am discharging my duty, not alone, never alone. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: From beginning to end. So it has been laid much stress and the beginners may not take it very happily, “Because between myself and Kṛṣṇa some other person will come to disturb the direct connection, that is not tolerable.” For the beginners it seems like that. But when one will come to higher realisation then they will feel. Just as I gave the example of the spectacles; the sight and the eye, there is something, the spectacles, but it enhances the view and not opposes. So sādhu never opposes but increases our inner relationship with, just as in telescope.

So, bhr̥tyasya-bhr̥tya-paricāraka-bhr̥tya-bhr̥tyasa [Mukunda-Mālā-stotra, 25].

So many guardians I have got, all well wishers, so I am safe. As many guardians I possess there in the higher circle I am so much safe for my well future. That is the line. So always I am servant of the servant of the servant of the servant, in this way they want. Outwardly it will be, “What is this? This is not desirable that I shall go so low and so many persons to tamper between.” Apparently it will seem like that, but it is not so, just the

opposite.

Gaura Haribol. Nitāi Gaura Haribol.

That is not opaque. Transparent, more and more transparent, and helping, sympathising, and not taking a part of my morsel, crust of bread, not like bread, finite thing that if they come to take part then I will be loser. It is not like that. But they will come with infinite resources to me, to educate me about the infinite character of the thing. Of different type, different mentalities, different stage, different light, different shade, they will come to me to represent, all well-wishers, all givers.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Caitanya.

End of 81.12.30.B

81.12.30.C_81.12.31.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Vidagdha-Mādhava: Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Vidagdha-Mādhava: Could you tell us something of the character of Lord Caitanya Mahāprabhu? Could you speak a little bit on Gaura līlā, of the character of Mahāprabhu?

Śrīla Śrīdhara Mahārāja: [?] Govinda Mahārāja [?] What does he say?

Akṣayānanda Mahārāja: Lord Caitanya Mahāprabhu's character. He just wants, he's requesting you to speak something about the character, ha, ha, of Lord Caitanya Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa and Rādhārāṇī combined, when Both of Them combine, He's very eager to grant the ordinary public persons to enter into the highest stage of realisation. When Both of them come down to the meanest circle to take them up into the highest position of realisation of giving Themselves, of distributing Themselves, Their all wealth. That is Mahāprabhu, Gaurāṅga.

"The highest wealth ever conceived, take, take it, I am bestowing it to you."

He comes and invites all. That Kṛṣṇa, when Kṛṣṇa is graciously distributing Himself He's Mahāprabhu, with Rādhārāṇī, both combined. Hare Kṛṣṇa. This is more wonderful than dream, than imagination, than any hallucination or speculation. Still, it is real. If we can accept it as so, then we have got the highest, possess the highest prospect, sukṛti, if I

can take it in that way.

Sva-bhajana-vibhajana-prayojan-avatārī. Jīva Goswāmī gives this statement. When the Kṛṣṇa has got this object of life, He has come down to give out Himself to the public, sva-bhajana, vibhajana, wants to distribute amongst others, what is His own temperament, what He Himself is doing. He's eager to give it to others. His own function He's distributing to others, to the public. He has come in the form of Gaurāṅga. Sva-bhajana-vibhajana-prayojana, and avatārī means that highest conception of Godhead, He in such a pose that He wants to distribute Himself wholly to the public.

“Come, take possession of Myself, possession of Myself wholesale, come. I am the highest type of beauty, and charm, and sweetness, and anything you may conceive as desirable.”

Follow?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Kṛṣṇa Himself has become Guru. He has come Himself direct, to play the function of the Guru.

guru-rūpa-hariṁ gauram, rādhā-ruci-rucāvr̥tam nityam naumi navadvīpe,
nāma-kīrttana-narttanaiḥ

[“Perpetually do I sing the glories of Lord Gaurāṅga, who is the Supreme Personality of Godhead, Śrī Hari, embraced by the heart and halo of

Śrīmatī Rādhikā, and who has descended as the Divine Master. In this holy abode of Śrī Navadvīpa Dhāma, He is absorbed in the pastimes of profusely chanting the Holy Names, dancing in ecstasy.”] [Śrī Śrī Prapanna-jīvanāmṛtam, p2-3]

As an Ācārya, in the garb of an Ācārya Kṛṣṇa has come down. “I give you the clue, how, very shortly and very beautifully you can attain Me. I have come to help you to catch Me.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

“Take Me. I have come. And in this way I can be caught very easily.” Ha, ha, ha, ha. “If you want to catch Me, come this way, you thoroughly can capture Me.” Ha, ha, ha. “I am giving you the clue. The key of My storehouse you can come and loot, plunder, there.”

Gaura Haribol.

“But it is infinite. As much as you plunder it will increase and increase. No want is possible.” jasai sindhu ahe kohe bhai napai ko [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, when we chant śrī-kṛṣṇa-caitanya prabhu nityānanda, śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda,

of course we have no doubt, but is that traced, that particular Pañca-Tattva mantra, is that traced? We can trace that in the writings of Bhaktivinoda perhaps? We don't have any doubt but for the purpose of, sometimes people may query, "From where have you got this mantra?" Of course as far as we're concerned there's no difficulty.

Śrīla Śrīdhara Mahārāja: It has come from the paraphernalia, but I could not have any trace in any scripture. And at the same time I am to tell you, there are two types of this Pañca-Tattva mantra. One in the Narahari Sarakara School, instead of Śrīvāsa Paṇḍita they put the name of Narahari Sarakara, Pañca-Tattva. But the Goswāmīs have accepted Pañca-Tattva as these five. In Caitanya-caritāmṛta we find Pañca-Tattva including Śrīvāsa Paṇḍita instead of Narahari Sarakara. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. And this is generally accepted, but there is a particular school, they like to introduce Narahari Sarakara instead of Śrīvāsa Paṇḍita. But Sanātana Goswāmī and others have given this. And Svarūpa Dāmodara, the highest authority in the Caitanya School accepted Paṇḍita Śrīvāsa. In Caitanya-caritāmṛta this śloka is also mentioned there, Pañca-Tattva with Śrīvāsa Paṇḍita.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Vidagdha-Mādhava: Mahārāja, could you tell us something about Ekādaśī, how that arrangement took place? Ekādaśī, there's a story...

Śrīla Śrīdhara Mahārāja: Ekādaśī, yes, the history you may find in Hari-bhakti-vilāsa. But what I got, the purport from Guru Mahārāja, he told, he

explained in an ontological way, that generally in the Ekādaśī tithi the tendency of enjoyment of Kṛṣṇa is increased, is increased. And so, the devotees on their part, they are exceptionally; become more busy to supply the objects of His enjoyment, this bhoga, for His bhoga, His enjoyment. And so they do not find much time to cook for themselves and engage themselves in their own livelihood. So upavāsa means they generally stay or live very near to Him to give, supply what is needed for His satisfaction, _____ [?] to live in the vicinity of Kṛṣṇa and minimise their own necessities of life. That is one aspect.

Another thing from Purāṇa we understand, the śina on the day of Ekādaśī, generally śina selects their abode in some of the crops, and so they should not be used by the ordinary devotees. In general it is said, it is mentioned somewhere, taha upavasa jaha nama vai [?] It is mentioned in Caitanya-caritāmṛta, when the Bengal devotees went to have a darśana of Śrī Caitanyadeva during the ratha-yatra, they went direct in a procession to the abode of Mahāprabhu, the residence of Mahāprabhu. Only offering their respect from Śrībhadrā [?] to Jagannātha, did not enter in. And there Mahāprabhu requested them to take some prasādam when they're coming from a long distance and the fatigue of the travelling, all the concern, considering all these things. And they took prasādam, and then, under the guidance of Mahāprabhu they came to have darśana of Jagannātha.

Then Pratāparudra Mahārāja, from the roof of his house, palace, he's looking at all these things and putting questions to Sārvabhauma Paṇḍita. "What is this? That generally people come to this place of pilgrimage and they make kora karma [?] and observe fasting, and then after having a darśana of Jagannātha they take food. But why these people without caring for the darśana of Jagannātha, or any fasting or any other observances, they're taking food, and also being united with Mahāprabhu without having darśana of Jagannātha Deva?"

In that place it is mentioned, "Where there is Mahā prasāda, no

necessity, no question of any fasting.” It is mentioned there. And accordingly, many persons, especially the father of Natali Subash [?] Janaki Bosh [?], he was a Pleader in Kattack, every Ekādaśī day he visited Purī so that he may not have to fast, observe the Ekādaśī, then take prasādam, rice, anu-prasādam. So many go there and take.

But Bhaktivinoda Ṭhākura, and śuddha-bhaktas, they ask us, that in that higher type of rāga-mārga that observance may not be necessary. But we do not consider ourselves in that position, so we observe fasting as recommended in Hari-bhakti-vilāsa.

So Ekādaśī, because Kṛṣṇa’s enjoying spirit increases, we should diminish our ordinary necessities of life in order to make more time to help His service. That is one underlying principle. And another, we should take not anything and everything, though in small quantities with a fasting mood, but some selected things where the sin does not enter in that particular time, or particular moment of the day, particular part of the time. From these two things we observe. We take something, not everything which we ordinarily take, and also we do not take much, anukalpa, means half feeding, less feeding, anukalpa means because we should rouse in our mind that this day the necessity I have got the special duty of supplying the services proper to my Master. This day He wants to receive more. It is by His will, it is His will, and I must abide by that.

Ekādaśī, especially in prapañca we find this doa bhatta [?], this ebb and tide, the whole nature is filled with more juice in the Ekādaśī day generally. And from the physical consideration also some say, if we observe fast before this full moon or new moon, no moon, then it is helpful for our physical health also, because the general ebb and tide wherever there is water. And eighty-five per cent in our body is water, so water, it will be wholesome for us also to observe some sort of fasting to keep our health regular normally. The physical meaning also is given in this way by some scholars.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

You are to take prasādam here, now, or to go away now? You have a call of your duty?

Vidagdha-Mādhava: I can stay. I stay away enough. I should probably stay here for some time.

Śrīla Śrīdhara Mahārāja: Today you are to leave?

Vidagdha-Mādhava: No. I will stay.

Śrīla Śrīdhara Mahārāja: Whole day?

Vidagdha-Mādhava: I have some duties in the afternoon.

Śrīla Śrīdhara Mahārāja: Duties in afternoon. So after taking prasādam you'll start for Māyāpur, is it?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: All right. Gaura Hari.

Kamalāsana: Mahārāja, Keith and I would like to know if we can stay here for a few weeks at your āśrama?

Akṣayānanda Mahārāja: He's asking if he and Keith could stay a few weeks at the āśrama?

Śrīla Śrīdhara Mahārāja: Who is he?

Akṣayānanda Mahārāja: Kamalāsana.

Śrīla Śrīdhara Mahārāja: Kamalāsana. Yes. You are at liberty to stay here as you like. Kamalāsana: Thank you.

Śrīla Śrīdhara Mahārāja: Yes. It is meant to help the bona fide devotees who want to enquire, to know about Mahāprabhu and Kṛṣṇa and Gurudeva. It is meant for that purpose, so you live here as long as you like. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: That is very kind. Kamalāsana: Yes.

Akṣayānanda Mahārāja: You're very kind Mahārāja.

Śrīla Śrīdhara Mahārāja: So today we may stop here...

...

So new, Satya Nārāyaṇa...

Devotee: Satyānanda.

Śrīla Śrīdhara Mahārāja: Satyānanda, he's only newcomer, only he?

Śrīla Govinda Mahārāja: No. Ten years ago he was initiated by Prabhupāda.

Śrīla Śrīdhara Mahārāja: No, newcomer...

Akṣayānanda Mahārāja: Newcomer here.

Śrīla Śrīdhara Mahārāja: Did you visit this place here before, no?

Devotee: No. This is first time.

Śrīla Śrīdhara Mahārāja: First time, and you alone?

Devotees: [?]

Śrīla Śrīdhara Mahārāja: [?]

Akṣayānanda Mahārāja: Vidagdha-Mādhava Prabhu.

Śrīla Śrīdhara Mahārāja: Vidagdha-Mādhava Prabhu, you come alone or along with him?

Vidagdha-Mādhava: I just came from Māyāpur, together.

Śrīla Śrīdhara Mahārāja: Came from Māyāpur, but taken anything here, no?

Vidagdha-Mādhava: O yes.

Śrīla Śrīdhara Mahārāja: Any question?

Devotee: Well no, not yet.

Śrīla Śrīdhara Mahārāja: No, good, ha, ha. Then if any of you put some question to open discussion.

Vidagdha-Mādhava: I have a question. Yesterday you were saying if a pure devotee is leading a kīrtana then it is quite all right to join in this kīrtana. So my question is, how does one tell if a pure devotee is leading the kīrtana?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: The kīrtana should be lead by at least one śuddha-bhakta.

Śrīla Śrīdhara Mahārāja: At least, at least one, the leader, at least one must be śuddha-bhakta. Then we can expect any good result from joining that kīrtana party.

Akṣayānanda Mahārāja: But he's asking, how to know, how will we know if he's a śuddha- bhakta or not?

Śrīla Śrīdhara Mahārāja: That will be there according to, as we decide in every other case also, our previous knowledge, experience, and inner consciousness, and opinions of the bona fide known sādhus. Generally, wherever we take some decision, how do we do? What are the ingredients on the basis of which we take any decision? In any case our

previous experience, our internal suggestion, and also the opinions which I know, that is also within my experience, opinions about him, whom we know to be bona fide, their opinion about that leader, and my experience, whatever I have gathered previously. And then again my spiritual free reason, free reason in the spiritual field, that is conscience. And by the help of them I am to assert.

If I have already heard about him, gathered opinion from the higher circle whom I can place confidence, that it should be the first thing. The second thing, my experience of the śāstra, the scripture, that this should be the sign of a good devotee. And then, my internal approval, the new suggestion, then my mind, that is imitation, it is imitation without any life within. If you have got experience of the world of spiritual vitality then you'll be able to detect whether that is lip deep or heart deep. You'll be able to feel that, what is the depth, what is the depth of the words? Hare Kṛṣṇa.

And you will have to acknowledge that only the tune, only music is not kīrtana. Kīrtana, Hari kīrtana is something other than music. So mere music, music also can appeal our sentiment, but mere music is not Hari kīrtana. Hari is the all important factor, and Hari means serving attitude, and service, that must have certificate from the bona fide Vaiṣṇava. In this way we are to understand things spiritual. Spiritual things, test should be spiritual standard, and that should be gathered from that circle. In this way we are to proceed to every judgement concerning spiritual questions, that test, sādhu-śāstra.

Sādhu-śāstra, guru-vākya, cittete koriyā aikya, Narottama Ṭhākura says [in Śrī Guru- vandanā]. The sādhu, the opinion of the devotees, śāstra, the opinion of the spiritual scripture, guru-vākya, and we must try to harmonise with them what we have heard from our Gurudeva, adjustment. And cittete koriyā aikya, and internal approval. I shall have to gather about the consideration of those three, then I can go forward. This is the general line to negotiate with every new thing, new approach. Gaura Hari. Gaura Hari. Gaura Hari.

What we are to do? This is not only within this physical world, nor in the mental world, nor in the scientific jurisdiction, but passing that; and also

passing the stage of siddhi, mukti, the plane of exploitation and the plane of renunciation. And also the plane of viddhi-bhakti, that is constitutional dedication. Rāga-bhakti, that is spontaneous, natural, self giving, self surrendering. The degree of self surrender, that is to be considered, and that is to be given the highest importance, surrender. Our temperament of surrender it vanishes in rāga-bhakti, anurāga-bhakti, self dedication, self dedication. Just as exploitation, ruthless exploitation, lawless exploitation in the lowest. And there also, lawless exploited tendency is at the acme of the highest. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: It is exploitation of two kinds, systematic and ruthless, lawless, and so, this is the perverted reflection. So, in the real world, reckless dedication, that is rāga-bhakti, not calculating. Calculated dedication in Vaikuṇṭha. So that is the standard, and accordingly our judgement should be taken or should be given. Gaura Haribol. The general conception is such, exploitation, dedication, and abscissa, marginal, no-man's-land; that is renunciation. Renunciation means above exploitation, but dedication begins positive side, to give, die to live, Hegelian theory, die to live. That is the theory to be followed. Prepare yourself to die a hard death and you'll find you'll be gainer thereby. No risk no gain. As much risk, as much done, so much gain: that is the main theory all through, dedication and exploitation opposite, and lawless, ruthless exploitation, and risky dedication. Gaura Haribol. In this way we are to measure things. The quality, quality, as much dedication, so much qualitative highness, but that must be to the good, Absolute Good, then it's guaranteed, otherwise everything is gone. Absolute Good is such. Praṇipātena, paripraśnena sevayā, tad viddhi:

[tad viddhi praṇipātena, paripraśnena sevayā

upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisance, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

Higher knowledge is allowed only in such, towards such ethic, praṇipāt, paripraśna, sevā. If you have your liking at all for the enquiry of higher domain, you must couch yourself in this way, with this dress. That is, praṇipāt, surrender, paripraśna, honest enquiry, and sevā, that is the important thing. You are for Him, not He is for you. For Himself - Hegel - ha, ha, Hegel has given a good basis, ha, ha. Die to live, and, Reality is for Itself, and not for you, or everything. Reality cannot be dependent to any other thing, for His existence or to fulfil the purpose. He's independent in the beginning and the end, the future and the past. He's created by Himself, and future He's meant to maintain His existence for His own purpose, not subservient to any other purpose, then He's no Reality. So Reality is for Itself, Reality is by Itself, and your question, self determination, die to live. If you want to live a proper life you'll have to die as you are at present with false ego. That is the broad thing to be followed particularly, the basis of Vaiṣṇavism proper.

But not details mentioned there. What is the real conception of the Reality? It is Vraja līlā, it is Kṛṣṇa conception, all these things. There they're silent, that is, they're silent. But Mahāprabhu, Śrīmad-Bhāgavatam, has taken it. Reality in Its highest conception cannot but be Śrī Kṛṣṇa in Vṛndāvana, the cow boy. And you are to enquire about that, why He's a cow boy? Why He's not a brāhmaṇa? Why He's not a yogī? Why He's not a king, a mere cow boy? Gaura Haribol.

The medium: not the sattya-guṇa brāhmaṇa, nor the raja-guṇa kṣatriya king, but in the vaiśya mentality, nor the śūdra also, in the middle, a type

of aboriginal vaiśya. Not capitalist vaiśya, cow keeper. Cow, sattya-guṇa, amongst the animals the cows are representative of sattya-guṇa, śanta. And it is told that amongst the animals the cow birth is the last. After that, that animal gets chance of a human birth, to come for, to be prepared for independent action. Otherwise they're all enjoying or suffering the result of their past karma, no independent karma is possible in the paśu or in the devata, generally, only in the human, in the taṭasthā, in the middle position. They can, human birth is the only the basis of taking independent action, and all below, they're suffering or enjoying the results of their past, no independent action possible there. And the last animal birth is cow. Innocent and giving, giving to others by milk, by cultivation help to the society, less taking and more giving, innocent position. Then after that, the term finished, gets another chance of human birth and new karma can arise from human birth.

Hare Kṛṣṇa. Gaura Hari. Cow keeping, cow keeper, cow keeping is a most easy duty, easy task. Go-wallahing [?] with the gopīs, cow keeping girls, cow keeping girls. Human, to select human species, and again therein cow keeping, and again therein cow keeping girls. That comes the highest position, highest posing rather, posing, by which we can give our maximum service to the Supreme Entity. Boys also to somewhat. Boys, girls, grown up men, in different types, śanta, dāsya, sākhyā, vātsalya, mādhyā in Vṛndāvana, the Yamunā, the peacock, the parrot, the cuckoo, the deer, they're very favourable to create a favourable environment for the simple and sweet pastimes. Simple and sweet, simplicity is near sweetness, basis of sweetness. Complexity is not, simplicity. Within simplicity sweetness lives in, a simple way of life, not gorgeous, half jungle.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi.

George Washington, after finishing the war, he went to farmer's life, we are told. In the last stage of his life he selected the life of a farmer. Not a warrior, or minister, or Prime Minister, or director, nothing else of the kind.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Anything?

Vidagdha-Mādhava: Yes Mahārāja. Yesterday you were saying...

Śrīla Śrīdhara Mahārāja: Though it is clear what you put: the first question?

Vidagdha-Mādhava: Very clear.

Śrīla Śrīdhara Mahārāja: All right, then?

Vidagdha-Mādhava: So, we are going by Guru, śāstra and sādhu, and I would like to...

Śrīla Śrīdhara Mahārāja: Yes, our heart's approval, our inner approval, we must give some trace there because that took me to my Guru. Guru is all in all, but who took me to that Guru? My inner sentiment, inner guide, it did not like anything else in the environment, but selected the advice. Who? I need not come, so many others they do not care to come, so many others that may ridicule this life. But what made me to come here? I cannot depreciate that internal approval, that conscience, sincerely. So that is also an important factor. Ultimately we are to depend on it most when collecting advice from the scriptures, when seeking advice and relying on the advice of a sādhu, my internal approval that my inner friend, that only takes me there. Otherwise I might not have come, so many others did not care to come. Who has taken me to this plane?

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

"One who sincerely wants real good he can never be deceived, can never be deceived, when really a seeker after truth. Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati. My dear boy, one who is sincerely hankering after truth, he can never come across anything unfortunate."

If apparently come across, misfortune, if apparently some misfortune comes to visit us in our way, that is to enhance our position, our improvement. Some sort of danger may come on the way, but if we are sincere they will come and test us and then they will beat the drum of my glory when they will be rejected, the temptations will be rejected, they will plead for us again. So sincerity, sincere hankering after the truth. And that is if we are to go to further and that is of course made of sukṛti, the grace of the divine agents that are wandering through this cursed land to help others unconsciously. That is the basis.

[bhaktis tu bhagavad-bhaktasaṅgena parijāyate]

sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ

[“Actually we can recognise a sādhu by sukṛti. Apparently we can know him from the śāstras, the scriptures, because the śāstra helps us to know who is a sādhu, and the sādhu gives us the interpretation of the śāstra. So sādhu and śāstra are interdependent, but the sādhu holds the more important position and the śāstra has the secondary position. The living śāstra is the sādhu, but to know who is Guru, who is sādhu, we are to consult the descriptions given about them in the scriptures. The symptoms of the sādhu, both of the Guru as well as the disciple, have been written in the Bhāgavatam, in the Gītā and in the Upaniṣads.”]
[Bṛhan-nāradya Purāṇa]

And there, my unconscious help, unconsciously got help from the agents of the Lord who are wandering to do good to the people at large, that is accumulated, that has helped me to understand what is good and what is bad. That is sukṛti, ajñāta-sukṛti, jñāta-sukṛti, then śraddhā, then sādhu-saṅga. Then I have come on the surface to, in search of a sādhu and I have got my Guru, guide, and I’m there, and so many others necessary in the journey. And as much as possible I shall gather help from the outside when I’m passing through the street. Sādhana, śravaṇa-daśā, varaṇa-daśā, sādhanā-daśā, āpana-daśā, prapanna-daśā, five stages of sādhanā, of realisation. Hare Kṛṣṇa.

Vidagdha-Mādhava: So yesterday we, you were instructing me that these devotees should not be outside. So to avoid the mistake...

End of 81.12.30.C_81.12.31.A

81.12.31.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Vidagdha-Mādhava: ... you could possibly give me some śāstric...

Śrīla Śrīdhara Mahārāja: What can you do? The management, the administration is there, authority.

Vidagdha-Mādhava: Yes [?] reasonable argument [?]

Śrīla Śrīdhara Mahārāja: And you can put your plan to them, and also you may put to them that, “Śrīdhara Mahārāja says that they should be put, the venerable figures or pictures should be put in such a way that the general people may feel tendency to show some respect to them. And not that they should be placed in the exposure and they will be neglected by the people and the birds, animals, etc. That is his advice.”

And they came for Vṛndāvana matter, and I already told them that though it is seen in the southern provinces, but still our Guru Mahārāja’s feeling, sentiment, was in this way, and we try to follow that as much as possible. And it should be observed. But if they do not, what can you do?

Now, another vital question will come whether you’ll be a party to that or not. That is your point, lookout. But you should try that they should be put in a honourable position. Śrī Mūrti, Śrī Vighraha, or any of the spiritual things, should be placed in such a venerable position, atmosphere, so that draws respect and devotion of the public. Not only knowledge is necessary, but respectability should be drawn. Is it not?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Not only knowledge, that above this, above this, but with due respect They should be placed, and highest honour should be given to Mahāprabhu and Kṛṣṇa. But they have got their respective position of respectability, then only it will prove that Mahāprabhu is on the highest respect. Otherwise, on whose head he's placed if they're not respected then who'll go to respect the highest thing? Gradually distributed, the respect should be gradually distributed, and the publicity, pracāra, propaganda, means not only the dry knowledge but respectability, devotion also, in the exhibition. This is something like an exhibition. But exhibition must not be placed in such a way that it will be only the food of the archaeology, or only for dry siddhānta conception, knowledge. But the adjustment of the veneration, devotional tendency, must be depicted there, for the good of the public and propaganda.

Akṣayānanda Mahārāja: Not just for architecture.

Śrīla Śrīdhara Mahārāja: Not mere architecture, and to distribute the knowledge, the gradation of the hierarchy, not only the hierarchy, but the devotional spirit should be dealt with, mixed there, mingled. That is my understanding from Guru Mahārāja's conduct and I am to express that. Gaura Sundara. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, śravaṇa-daśā and varaṇa-daśā, second one.

Śrīla Śrīdhara Mahārāja: Varaṇa-daśā, śravaṇa-daśā and varaṇa-daśā, that when satisfied, first hearing, that is a probational life, and varaṇa-daśā, “Yes, it is, śravaṇa, I am satisfied with śravaṇa, now I accept the guide, guru-karaṇa.” Varaṇa-daśā means I take admission, formal admission I take. “That I, we, accept you as our leader. Now, whatever you’ll say I must obey.” That is varaṇa-daśā. “I first accept the clan, different, the Christianity, the Mohammedanism, this thing that thing, but I come first to accept the particular creed, and next the man who’ll be able to satisfy me according to this creed, and will give me my desired end of life.” That is guru-karaṇa, to accept the creed and then to accept the guide, guru-karaṇa. Then varaṇa-daśā finished. Then sādhana-daśā begins. Under his guidance I am to go on with the practices. That is sādhana-daśā, the third. And then to come to realise, to attain some tangible position, that, “Yes, I am feeling what was in words, what was in propaganda, now my heart feels the touch of that thing.” That is āpana-daśā. And the prapanna-daśā, “I am well established and I can distribute it to others also.”

Hare Kṛṣṇa. Gaura Haribol. Gaura Sundara. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: Then there are five stages...

Śrīla Śrīdhara Mahārāja: What? Five stages!

Akṣayānanda Mahārāja: Śravaṇa, varaṇa...

Śrīla Śrīdhara Mahārāja: Śravaṇa, varaṇa, sādhana, sādhana, within the camp. Then āpana, to feel it, to come to the position of self experience of the thing, attainment of some, they come to come in touch with the reality, and then to be established in that real plane, and to, so that I can distribute it to others also.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura

Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Who is there, in that extremity?

Devotee: Bhakti-keg [?]

Śrīla Śrīdhara Mahārāja: Bhakti-keg. Nitāi Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] **Devotee:** [?]

Śrīla Śrīdhara Mahārāja: [?] He may know partially, but still he wants to make it clear for others. [?] What do you say?

Yari badhu ari butta sadhu le sakha [?] Mahāprabhu says to Sanātana Goswāmī when he put questions. “You know all these things, still of course, you are making questions, making enquiry. Because it is the nature of the sādhu, they know it well, but still, to make it more and more firm, they put the questions again and again.”

Ha, ha, ha. This is in the talk, discourse of Mahāprabhu and Sanātana Goswāmī. Yani lagdha laghi bhuddhi [?] With more firmness, puts questions.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi.

Dayāl Nitāi. Dayāl Nitāi. Dayāl Nitāi. Dayāl Nitāi. Dayāl Nitāi. Dayāl Nitāi. Dayāl Nitāi.

Vidagdha-Mādhava: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Vidagdha-Mādhava: You were explaining that in a particular stage of realisation one experiences within the heart, one gets that connection and then establishes himself in that plane. Then he's more or less safe? He can go on in a safe way from that point? In other words, the external manifestation of Kṛṣṇa is the Guru. And the Guru helps one to contact caitya Guru, yes, the Paramātmā?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: There's two questions. First question, when we have inner conviction are we safe? And second question, does the external Guru help us to contact the caitya Guru?

Vidagdha-Mādhava: That is the same? Is that the same? Are those two things the same?

Śrīla Śrīdhara Mahārāja: Not only to contact, but the external Guru helps to prepare us so that we can infallibly read the direction of caitya Guru. Caitya Guru direction first we get in a raw way, and then mahāntaḥ Guru comes, with the help of caitya Guru we come to mahāntaḥ Guru, that caitya Guru's help in raw. Not very systematically clear, a general. Then we come to mahāntaḥ Guru. We feel that caitya Guru's internal hankering is being satisfied and elaborate and it is more beautifully decorated, delivered. Then, with the help of mahāntaḥ Guru we again come to find it in our caitya Guru. They're helping one another. By the help of the mahāntaḥ Guru caitya Guru becomes more clear, or more developed. The inner caitya Guru that becomes more clear, cleansed from the different thoughts, ideas, mixed up from yogīc and jñānic and karmī, so many classes, they're mixed. The raw things, they become more clear by the help of mahāntaḥ Guru. And they can give such adherence more and more to the mahāntaḥ Guru. In this way both help one another.

Otherwise cooperation is not possible. And sometimes it may also happen that after, with the help of caitya Guru we have come to mahāntaḥ Guru, then after accepting mahāntaḥ Guru my caitya Guru has again been covered. Then mahāntaḥ Guru will try to help him, to take him in again, and to cleanse the dirt that has covered my caitya Guru. Again, by his care we may get my caitya Guru back. Caitya Guru for the, temporarily may be buried, by anartha, by Vaiṣṇava aparādhā, then mahāntaḥ Guru comes to our relief.

Sometimes many joins the Mission and then goes away. The Guru is there. But Guru does not allow so easy to go off. He tries his best to take him again in and to make him understand firmly. "Why you have gone away?"

"For such and such things, so many things, giving this monetary connection more importance, or free mixing with the ladies. These disturbed me, I went away."

Then the mahāntaḥ Guru, if genuine, he will say, "No, no, this is in

particular cases and that should be removed, that is not the real object. But for some purpose it has been allowed to certain extent for the good of them.” In this way he will explain the temporary connection. And again he will try to reinstate him. “These are of minor matters. In such grave and serious matters something, some dirt, may enter with some people coming within, but it will be finished in no time and he will get the real path. You won’t disturb yourself for this little, tiny, filthy things. Don’t go away.” In this way.

So many un grown, so many unfit persons join a Mission, so it is not impossible that some sort of anartha may again come to attack anyone, it is a fight within. And sometimes this party is winning ground and that party is losing. In this way, ultimately, the real party will win the battle. It is a battle, everyone’s heart will be a battle, because they’re sādḥaka, not siddha. They’re not fully realised souls, they’re also in the process of realisation, sometimes coming back, sometimes going ahead, more. In this way, on the whole, they will have to make progress. So some sort of consideration and generosity should be allowed.

I am in a hospital, I am to think that I am in a hospital, there are so many diseased persons. This is not a place where all the healthy persons will live in the hospital. It is not possible. I am also a patient. There are so many patients. Patients are of different types, even some may die, and some progressing, and may come some setback. But you have got real interest for recovering my health. Ignoring all these facts I must go on with the doctor, taking his help in medicine and in diet, then I will be cured.

It does not mean that so many patients dying, so many degrading, so I will also degrade. In the school also, all may not pass, so many meets failure, but still, a determined student must go through. So, a little unsuccessful cases should not discourage me to follow my path of eternal benefit. I should not be cowed down by seeing, but it is my vital interest. I must be wakeful to the fact that it is my vital, my only interest, I can’t leave it, go away. Everyone goes. I must fight single with the enemy.

The Casabianca, have you gone through that poem of Casabianca?

[By the English poet Felicia Dorothea Hemans, 1793 – 1835, first published in 1826]

“The boy stood on the burning deck,” the French boy. “Whence all but he had fled.” Ha, ha, ha, ha. “All may fly away, I shall fight singularly.” With such determination, because this is my right of interest, I have already understood. I have already realised. I can’t shirk back.

Gaura Haribol. Gaura Haribol. Such determined resolution must come from within if it is deep-rooted within our heart we find once. That this is the thing I was searching after.

Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: One question.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: You mentioned that, some, everyone is in the hospital and some are patients and they can get cured by the instructions of the doctor. So someone who is patient, can he take the position of a doctor?

Śrīla Śrīdhara Mahārāja: What he says, the inefficiency of a doctor?

Akṣayānanda Mahārāja: No. Can a patient also become a doctor?

Śrīla Śrīdhara Mahārāja: Yes. When he's fully cured and he studies the medicine and the necessary education of a doctor he can be doctor.

Devotee: But before, while he's...

Śrīla Śrīdhara Mahārāja: By the appointment, by qualification and also by the appointment. You see? The qualification necessary first, and the appointment from the higher, hierarchy, administration, then you can become a doctor in the hospital. The private practice you can do if you are qualified, but to get, as a doctor, to become a doctor of a hospital you have some sanction from above. As an ordinary sādhu you can help this and that, but to become an Ācārya of a big position, you should have some sanction from above, prapanna-daśā.

Devotee: Who will decide whether the patient is qualified?

Śrīla Śrīdhara Mahārāja: He will feel it within. Only external, written sanction is not necessary, by a letter. But he's already awake in the internal world, and revolution, inspiration, that will come to him from the internal world. In such a way that these people are suffering and you know the medicine and you are seeing firm, "Go and help them." The urge, the power from within that, "You have got the medicine and the patient suffering around. Why do you not apply the medicine, administer the medicine to the patients?" The urge will come. And you may see in the dream, and in wakeful stage also you find such urge, that internal insinuation, that will come to you. Helplessly you will advance to help the patients, because you know the medicine, you know the symptoms of the disease, and you have got the medicine, and it cannot but engage yourself in the treatment. That will be in broad daylight conception you will find. That will be more real than you see this world. This world of

experience through the channels of the senses may be vague, but that will be clear, more, within, urge. “Why do you not give the medicine? The man is suffering and know everything. You have yourself, after using that medicine, you are cured, and you find the man is suffering from the same disease, and you have the medicine in your hand, why should you not apply? What reason, what explanation you have got not to do such?” Not money making, or for fame, but internal urge to help them. And you will find the noble predecessors also have asked us to do so.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

There is a ditch, a man will fall, and you know the fact, a man is going, blindly. You won't try to save him? This is natural right, this natural feeling. When that will be plain, so plain to you the man will fall and die in the ditch and if you don't help him you will be responsible. Ha, ha, ha. This common sense may be applied. But we must be sincere, and not for money, or for fame, or for any other worldly gain, that is the danger. Kanak, kāmīnī, pratiṣṭhā, the three mainly disturbing elements misguides us. But we are free from them, the street, the way, is broad and clear in which we shall walk, that is clear. Only these three things are disturbing, drawing me this side, that side, otherwise the way is clear. Do good, and what is good? God is good. And you will like to see that everyone

becomes good by getting the God. God is good. God is good and great. Is it not? What is that general phrase? The God is good and great, or great and good. So, when that sincere feeling will be very clear to you, all your activities will be controlled by only that principal of life, and you will go on helping others. Hare Kṛṣṇa. Hare Kṛṣṇa. Very tasteful and very safe and must be given to all. Let them come in a safe position in the dangerous zone, and to be happy. The medicine, tasteful medicine will make happy. That is in your possession. You cannot but do. And you will feel urge within that you help others, help others, with this real knowledge of walking. Where to go? How to go, and what for to go? All these general questions to be solved and helped, help to others.

'ke āmi,' 'kene āmāya jāre tāpa-traya', [ihā nāhi jāni – 'kemanē hita haya']

[“Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?”] [Caitanya-caritāmṛta, Madhya-līlā, 20.102]

Who am I? Why I am troubled? And how I can get my desired end? These fundamental problems should be solved. And if you have the solution you must give it to others. “Solve your problem, my friend, solve your problem.” That will be the mentality of a preacher, and very intense in Ācārya.

Devotee: Someone, he may have sincere urge to help others...

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: ...but because he is not completely, may not understand danger...

Śrīla Śrīdhara Mahārāja: If he's...

Devotee: ...and he may himself become infected.

Śrīla Śrīdhara Mahārāja: Yes, if he finds that if he goes to, then with the help of the higher agent he may approach, otherwise not, he'll be nowhere, he'll be lost. When he'll approach to cure a patient, the patient he'll not be able to cure, that patient's germ will attack him and he will also die with the patient. In that case he won't approach. With the help of a higher doctor he may inform to the higher doctor with better medicine, "That please, hopeless patient, please see him." He will approach a higher doctor. If there is any doubt that if I approach him with this meagre medicine and meagre instruments then I won't be able to cure him, rather, I shall die. If in that case you won't approach, you approach the doctor of higher position, superior position. Is it not, reasonable?

Devotee: Very reasonable.

Śrīla Śrīdhara Mahārāja:

bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari' kara
para-upakāra

[“One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.”] [Caitanya-caritamṛta, Ādi-līla, 9.41]

But still it may be rarely found that doctor approaching with a good heart to cure the patient but he dies. That case is also not impossible. But that is not desirable.

Sometimes in a body when one approaches that relief work, some soldiers may be sacrificed before attaining the victory. The victorious party fighting with the enemy, they have also to incur some loss. So in a mission, in a propaganda, some soldiers who are asked to approach the rich men, to approach the women, sometimes some are lost. For the time being at least, but again they will come back. It may be possible.

But in a mission, as our Satsvarūpa Mahārāja has written in the biography of Swāmī Mahārāja, “Some drifted away but so many, more large number come to him again. And some old disciples left him, drifted away.” It is such a big campaign, some old disciples we find have gone away from him, but more large number has come towards him. But we expect that they will again come back, again come back. Because what taste they have got once, can’t forget.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate svalpam apy asya
dharmasya, trāyate mahato bhayāt

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [Bhagavad-gītā, 2.40]

What he has acquired that cannot be destroyed. Very eternal, durability is of very high degree. Gaura Haribol. Gaura Haribol. So, na me bhaktaḥ pranaśyati?

Akṣayānanda Mahārāja: Kaunteya pratijānīhi, na me bhaktaḥ pranaśyati.

Śrīla Śrīdhara Mahārāja: Kaunteya pratijānīhi, na me bhaktaḥ pranaśyati. [kṣipram bhavati dharmātmā, śaśvac-chāntim nigacchati kaunteya pratijānīhi, na me bhaktaḥ pranaśyati]

[“He soon becomes righteous (dharmātmā) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes.”]
[Bhagavad-gītā, 9.31]

“The assurance is there. If only for the time being he has come to Me, may be seen for some time to go away, but ultimately he must come to Me again.”

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: I have one question about the conception of the Guru by the disciple, and that his conception of the Guru is absolute, but others may see the same person in a relative conception. So the doubt that I have is, a Guru seems to be relative or absolute...

Śrīla Śrīdhara Mahārāja: Generally, in general it has been advised that one in the beginning he's to look towards his Guru as the representative of the Lord Himself, the Absolute Himself. But when he makes some progress and some inner awakening begins, then he will gradually find that Kṛṣṇa, that the Absolute is a particular system, organic whole. And He has got His potency of different variety. And according to his inner awakening his fitness for a particular class of service, that should be considered and he will be taken in to that immediate guide of that type of service. So one may go to see his Guru, gradually he will find, some will find sākhyā-rasa, some will go to vātsalya-rasa, some will go to mādhyura-rasa. According to his innate capacity, innate quality, he will be.

Mainly, the government, and then different departments of government. The acceptance of the government grants the service, then some examination, and then test. And he'll be put to a particular department and he'll find his immediate boss, under which he'll say, "He's my guide and under his direction I am to serve. And that is my maximum gain there." In general, it is like that.

First, a whole system one, and then in a particular department of the system arrangement, according to the awakening and my fitness it will be considered. Then, finally posted I shall find that he is my Guru, under his guidance I am to do anything and everything. So Kṛṣṇa Guru, then in different camps, Rādhārāṇī, Yaśodā, then in the mādhyura-rasa comes Rūpa Mañjarī to Guru, in this way. And sees that is oneness, unity, one and the same, but more efficient service may be drawn from this point, not from higher point. I have my best utility if I am located here only. I can be best interested if I'm located here. But if I'm located in some higher circle then I'll be the loser, I have not got such fitness so anomaly will be created. Do you follow?

Devotee: No.

Akṣayānanda Mahārāja: He does not follow.

Śrīla Śrīdhara Mahārāja: You explain. You have followed?

Akṣayānanda Mahārāja: Not fully.

Śrīla Śrīdhara Mahārāja: Ha, ha, not fully.

ācāryaṁ mām vijānīyān, [nāvamanyeta karhicit na martya-
buddhyāsūyeta, sarva-deva-mayo guru]

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”]

[Śrīmad-Bhāgavatam, 11.17.27]

In the beginning we are told that, “Ācārya, Guru is Myself.” And then [Raghunātha] Dāsa Goswāmī, the final Ācārya of prayojana, he says, mukunda-preṣṭhatve, sutatve guru-varam.

[na dharmam-nādharmam-śruti-gaṇa-niruktam-kila kuru vraje rādhā-
kṛṣṇa-pracura-paricaryām iha tanuḥ]

śacī-sūnum-nandīśvara-pati-sutatve guru-varam mukunda-preṣṭhatve
smara padam ajasram-nanu manaḥ]

[“Mind, don’t do the pious and impious deeds described in the Vedas. Intently serve Śrī Śrī Rādhā-Kṛṣṇa in Vraja. Always remember that Lord Caitanya is the son of Mahārāja Nanda and my Guru is most dear to Lord Mukunda.”] [Maṇaḥ-śikṣā, 2]

He’s not God himself but his most favourite is the position of Ācārya. We are to harmonise between. Do you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Sākṣād-dharitvena, kintu prabhor yaḥ priya eva tasya. [sākṣād-dharitvena samasta-śāstrair, uktas tathā bhāvyata eva sadbhiḥ

kintu prabhor yaḥ priya eva tasya, vande guroḥ śrī-caraṇāravindam]

[“In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master.”] [Śrī Śrī Gurv-aṣṭaka, 7]

Ultimately we find the most favourite of Him, His potency, that is Guru. But in the beginning, in general, in śāstra also it is mentioned that, “Brahman means Kṛṣṇa as a whole.” But clear vision, the Nārāyaṇa, the Vasudeva, then Nārāyaṇa, then Rāmacandra, Dvārakesh, and the most clear estimation we find is Kṛṣṇa within.

trayisti syama itya varitam pura tatasya he vivat gatha gatim [?] vibhakta
vai bhakta mam iti pramana mo naradesa [?]

When Kṛṣṇa, Uddhava, Balarāma, Three in a conference in Dvārakā,
They saw that a mass of light is approaching towards Them. Then after a
little found that there is a figure in the mass, in the light, within the light.
Then further approach then found, “Oh, this is a male figure.” Then very
near, “Oh, there is Devarṣi Nārada coming.” In this way, from far off we
get the conception of a whole.

Just as the Himalaya, a distant view of the Himalaya you can have many
things, but as much as you approach there you will find a particular path
but more clearly. Then when entered there you’ll find your Lord, your own
men, and you will mix there. At that time you are not finding the whole
Himalaya, you are located in a particular position. And there the desired
end of your life is fulfilled, and not with the whole Himalaya.

So Kṛṣṇa from far approach, we see, we have got a clear sat-cit-ānanda,
infinite, infinite Kṛṣṇa. Then as much as we shall approach, because we
are small we’ll be located in a particular position. In this way, according to
my fitness I will be taken in to a particular position of His service. And
there, whatever I get in the portion of His service, I will be engaged and
the fullest satisfaction of my nature I will draw from there.

The Guru means guide, the first guide, the wholesale of Bhagavān Kṛṣṇa
attracting me. Then attraction makes me to make progress towards Him.
And I am a tiny fellow, and as much I gain, so many big visions, hazy big
visions eliminated, and a particular place is more clear. In this way, in
function, in size, in every matter, I’ll be located in a particular part of the
infinite. And then as my duty towards that, that will draw for me the
highest benefit.

In the rasa department, śanta, dāsya, sākhyā, vātsalya, mādhyura, all
these departments, according to my capacity I’ll be given admission in a

particular department of rasa in service. Then there also many departments, in mādhyura-rasa, śānta-rasa, then according to my innermost fitness I shall be located in a particular department. So many departments of service, in mādhyura-rasa some are engaged in garlanding, some about bed matters, some about cooking affairs, in this way different departments. According to my capacity and fitness I'll be taken in a particular department, and ultimately I'll be placed in a position. "Do your duty here." And immediate guide I shall see that he's my Guru, whatever he says I am to do that, and thereby I am getting my best benefit, properly located. Religion is proper adjustment.

There are so many Ācārya, even in the Gauḍīya Mission. You have come to Bhaktivedānta Swāmī Mahārāja, some peculiarity in him. Again, he has got many departments of service, this book selling, then this delivering lectures, and others, according to your fitness you'll be given to serve in a particular department, in this way. But you are in connection with the whole ISKCON there. Wherever you are posted you are connected with the whole of ISKCON, but your specific duty is in a particular place. Gaura Hari. Not clear?

Devotee: Yes, but I've still...

Śrīla Śrīdhara Mahārāja: You joined the ISKCON first, but what is ISKCON? ISKCON is a huge thing with so many departments, so many Maṭhs, so many duties. You joined ISKCON, a hazy thing, a big thing. Then after you were admitted you were taken in and placed to some direction, to some post, part. Your attention is directed and you go there and gradually get some duty to discharge. You are in the whole of ISKCON is yours, but still you have got a particular department and particular duty, more and more. You may come to the personal secretary of Swāmī Mahārāja maybe. Or someone preaching, or someone cooking department. For cooking himself and cooking Guru Mahārāja, and some goes, "Oh no, go there, go to America, go to China. A dangerous position to preach, go there." He's also got a duty. So adjustment, entrance into

ISKCON and then adjustment begins. Religion is proper adjustment according to the fitness of the man given admission. Can't follow?

Devotee: I follow but still there's some questions.

Vidagdha-Mādhava: Ask the question.

Śrīla Śrīdhara Mahārāja: According to your fitness, your fitness and their necessity. The necessity in the hues and of different type, according to your fitness you'll be given a particular duty. What difficulty there may be in understanding this? Proper adjustment, that is infinite and you cannot swallow the infinite within you. You are detached, you are infinitesimal, and you are approaching the infinite. So you are to be located in a particular position of the infinite. You are to adjust in this way. You cannot devour the whole infinite within your belly. Do you follow? Do you like that, that I must devour the whole infinite within my belly? Ha, ha, ha, ha, ha. So you are to be located in a particular infinitesimal position. And in your case you will draw maximum remuneration from that. If you are placed in some other place you will be loser. According to this fitness the adjustment comes to us. And it is quite reasonable.

Devotee: So, example, some person comes to this ISKCON movement and he will understand by reading my spiritual master's books that he must approach a Guru. And then he will approach one of the Guru's in our ISKCON movement and accept him on the absolute, as absolute. But I may not see that same person like that. So it's confusing to me how...

End of 81.12.31.B

81.12.31.C_82.01.01.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: As much as possible we shall try towards Her satisfaction because our own hankering that is not a negligible factor. And also the advice given by the sādhus and the Guru and scriptures, and I am the person who is the, who is responsible after all for accepting anything and everything. I have accepted the Ācārya also on my own risk, and here also I'm to adjust according to myself. But we shall have to consider that my consideration may not be prejudiced by any mal object. That my selection may be genuine, may be sincere, and not to satisfy some ulterior motive, I'm to do that. I'm responsible ultimately for my own fortune.

Devotee: a new person, his selection [?]

Akṣayānanda Mahārāja: The disciple is responsible, he's asking, Your Grace is speaking about the disciple is responsible for his selection.

Śrīla Śrīdhara Mahārāja: Of course, ultimately he's responsible. Why you have joined, how you have joined? On your own responsibility you have joined ISKCON. You have left Christianity, or Mohammedism, or Hinduism, you have joined ISKCON, on your responsibility. Ultimate responsibility is with the person who selects, who has got the right of selection, it is there only. We have jumped to Gauḍīya Mission, why? Taking the risk of anything else we have jumped, we have cast our fate. We are so much captured with the ideal, the beauty of the idea, that we jumped, left our previous environment and jumped to accept the new. Everyone is such, case is such.

Akṣayānanda Mahārāja: Kṛṣṇa Saran Prabhu is here.

Śrīla Śrīdhara Mahārāja: Oh! Hare Kṛṣṇa [?]

Devotee: A new man he accepts, he chooses a Guru, and he sees him as Absolute. But the God-brother of the Guru he may not see that he's absolute in the same way.

Akṣayānanda Mahārāja: Then how to adjust? **Devotee:** Yes. How to adjust?

Śrīla Śrīdhara Mahārāja: He's not requested also to see he's absolute, he's not requested, he's brotherly position, but some outward respect he should show of a special character to help the new recruits. Whether the new recruits they have come to see him as absolute their sentiment may not be disturbed. This sort of consideration one should have. But internally he's not bound to accept his God-brother as his own Guru. Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: You are not compelled, you are not bound, to see him as Swāmī Mahārāja, you are seeing your Guru, not in that light. But you should have some consideration that the new persons that are recruited by him and who are expected to see him as Guru Absolute, you may not disturb their sentiment or feeling. With such caution you are to

behave.

Devotee: The confusion in my mind is that the conception is only relative to ones own position, that it's only absolute from your own position. If I, if a disciple sees his Guru as Absolute then it's difficult to say who is actually Absolute. It's very confusing to me.

Śrīla Śrīdhara Mahārāja: The Guru is Absolute, the two Absolute, God is Absolute, then Guru is Absolute.

Devotee: But the Guru is Absolute according to ones position.

Śrīla Śrīdhara Mahārāja: Now we are to think one thing. The God has also got different Avatāra, reverent attitude. You are to understand this mathematical, fundamental truth, that from zero if you add the zero it becomes zero. Zero into zero is zero. Zero minus zero is zero. So Infinite minus Infinite that is Infinite. Can you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So God may express Himself in different Avatāra, different type, still They're Infinite. His every posing is Infinite, but still there is also gradation, according to rasa, classification, a posing. He's One but different posing and there are differences in the posing. A King sometimes, a King as a general, a King as law maker, the King as husband and father, one man, but the question of superiority may be traced there also, what is the highest attitude of the King. He's one. So

there is differentiated character in the Absolute but still He's one, in this way. He's got potency. You are approaching the son of a King, you can consider that if I capture the son the King will be captured. And that is not false, wholly. So God's favourite is also having some power of God. In this way we are to distribute. The Guru is favourite, Guru is not outside God. His own particular potency to deliver the fallen is there, enjoying maximum power, maximum power from Kṛṣṇa, Guru from Kṛṣṇa, in the department of delivering the fallen souls. We are to take in that way. But in Infinity that may not be divided like mundane things: quite separately. So we are to adjust in that way.

On the whole we want to say, and I have repeatedly said it, the Bhāgavata asks not to make much in the enquiry, that is to approach through knowledge, to know. That I'll be able to finish by my knowledge, I'll be able to satisfy my knowing faculty. I'll be able to measure the whole thing with my tiny brain. In a particular cell of my head I shall put the Infinite as a prisoner. Give up this position.

jñāne prayāsam udapāśya namanta eva, jīvanti san-mukharitām
bhavadīya-vārtām [sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye
prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhāgavatam, 10.14.3]

This is the speciality Bhāgavata School, by surrender you'll be able to

know, because He's super-subjective. He won't come to be the object of your tiny brain. If you work that way you will be disappointed. No tiny brain can finish, to know the whole thing by its power. So by surrendering, namanta eva, jīvanti.

When Mahāprabhu asking questions and Rāmānanda answering, then "Eho bahya, this is superficial. Our searching through jñāna, through knowledge, but that is superficial thing. That is not the real path." Then he came, "Give up the vanity of thinking you can know anything and everything." When he comes to surrender he comes to accept the real path to know Him, because if He makes Himself known to him he can know, and as much he can know that much.

Once I was asked, "If finite can know Infinite," one Ārya Samāj leader, "He's no Infinite." His statement is, "If finite can know Infinite then He's no Infinite."

And my answer was, if Infinite cannot make Himself known to finite then He's no Infinite. Infinite can make Himself known to finite according to its sweet will. But finite cannot force the Infinite to make Himself known to him. Do you follow?

Devotee: Hmm.

Śrīla Śrīdhara Mahārāja: So it has been recommended that jñāne prayāsa, leaving, dismissing your vanity that you'll be able to know the Infinite. Dismiss that idea, that tendency, and surrender to Him, and accept the attitude of the negative to draw the positive. Positive cannot encroach out of itself, but in the negative. The positive can encroach and

may be aggressive. And negative should put himself at the disposal of positive. Predominating Moiety and Predominated Moiety. Predominated Moiety is the potency, and Predominating Moiety is the possessor of the potency. Kṛṣṇa is the possessor of the potency, śaktimān, and śakti the potency at His disposal. So we are a part of potency, so we shall try with preparedness to receive Him. And when, according to His sweet will He comes to me I shall be able to get His touch. This is the path. No other path. So:

bhaktyāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt]

[“I, the Supreme Lord and the most Beloved, am attainable by the pure saints, by virtue of the potency of their exclusive devotion born of faith (śraddhā). Exclusive devotion in Me purifies even the lowest outcastes known as caṇḍālas. Śva means dog. Even the dog-eaters, that is, the lower section, can also be purified from their lower birth.”] [Śrīmad-Bhāgavatam, 11.14.21]

Only through devotion, dedication, their preparedness to put at His disposal, to be dealt by Him, with this attitude, this is the negative characteristic so as to invite the positive. To invite the positive, that should be the characteristic of the negative, and that by humility, modesty, self- abnegation to the extreme, self-sacrifice. These are the qualifications of a devotee, should be, to improve his negative characteristic, to draw. The super subject, I’m subject, I’m experiencing the objective world, and who is super subject I’m object to Him. When He will care to come down in my plane I will have some sort of feeling, sentiment, experience, that one has come. Very finer thing has come in my gross consciousness, come down. I find so much ecstatic joy. “Oh, how subtle a thing has descended into my plane of consciousness, how wonderful it is, never experienced before. A very sweet, fine

consciousness has come down in my gross area of consciousness.” I’ll be benumbed, astonished, wondered, astounded.

māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu, mādhyam eva nu
mano-nayanāmṛtaṁ nu venī-mrjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam
abhyudayate mama locanāya

[“My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a kadamba flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the gopīs? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?”] [Kṛṣṇa-Karṇāmṛtam, 68]

The finest conception of the sweet knowledge coming down to a heart of a devotee and his gradual experience is in this way, represented by Bilvamaṅgala Ṭhākura. First approach he felt, “Oh, Divine Cupid has come down in my plane of consciousness, māraḥ svayaṁ nu madhura-dyuti. Oh, this is infinite ray of sweetness has come, madhura-dyuti. Mādhyam, the very gist of sweetness I find, it can never be otherwise conceived, madhura-dyuti-maṇḍalaṁ. Nayanām, Oh, it is capturing my eyes also with beauty and other experiences. Other channels of experience all captured by that finer and finest consciousness, captured, whole pervaded. Nayanāmṛtaṁ nu, my eyes also are feeling that exceptional sweetness. Venī-mrjo nu, Oh, He has accepted me as His sweetheart and He’s rubbing softly my venī, my hair, in mādhyam rasa He has accepted me. I’m now His. No other independent existence I have got. I am now fully, wholesale accepted by Him.”

Gaura Haribol. Gaura Haribol. No more, here I finish today. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura

Haribol.

Akṣayānanda Mahārāja: Jaya om viṣṇu-pāda...

...

Śrīla Śrīdhara Mahārāja: New year's day, nineteen thirty seven, this early morning Guru Mahārāja passed away. That also was Friday, first of January thirty seven, that was Friday, early morning. I attended his bed, sick bed, from two to four, and then another turn came to attend. I went to bed. Two of us were attending him...

[Unclear recording for about ten and a half minutes]

Then next day that was Saturday. Then at Calcutta Maṭha there is engagement, some gentlemen, perhaps some European gentlemen should come there, it was appointed so some of us must go there. And among the list my name was also. I was so much tired, can't move my body, still, what to do, must go. Must go, no disobedience is possible just after the demise of Guru Mahārāja. The general secretary he wants me to go. I remember I felt inability but anyhow dragged myself to Calcutta.

And when I'm in Rāma-ghāṭa station junction I found that Lalitā Prasād is walking on the platform. Some told that Lalitā Bābū is there. From the railway carriage we had a look on him. That is the first time I saw him. Afterwards, once more I saw him. Twice I have seen him, Lalitā Prasād. He was a bachelor. He had service in the writers [?] building, government clan. Then retiring he opened an āśrama. In the beginning he was living with Prabhupāda in Yoga-pīṭha, but after Kuñja Bābu came, became general secretary and began to start the propaganda work, Lalitā Prasād had some difference with Kuñja Bābu, and he went away gradually, cutting connection with brother, our Guru Mahārāja. And established an āśrama there in the birth place of Bhaktivinoda Ṭhākura, that is the

maternal uncle's house of Bhaktivinoda Ṭhākura, that Udar [?]

Bhaktivinoda Ṭhākura comes from Calcutta Dutta family, renowned, and from the same family Vivekananda also came, that Datta family of Hat Cola [?] a renowned family in Calcutta, Datta family, Hat Cola [?] Datta. Vivekananda also came out of that family, Bhaktivinoda Ṭhākura also. But Bhaktivinoda Ṭhākura's mother's birthplace was Ula [?] and he was born in maternal uncle's house. They're also zamīndārs, mustafi [?] they're zamīndārs, big zamīndārs of the time. But there he was born so that place has been taken up by Lalitā Prasād and made an āśrama and he lived there.

After little long time Prabhupāda passed away sixty three, and Lalitā Prasād over hundred, one or two, hundred one or two he lived after that.

He appreciated my poem about Bhaktivinoda Ṭhākura, I came to know through his sister. His sister came here some twenty years back perhaps or more. She told that, 'he has appreciated your poem about Bhaktivinoda Ṭhākura very much.' And sometimes the disciples also come here now and then. I give some five rupees, ten rupees, in this way. Looking of course in taking the name of Bhaktivinoda Ṭhākura anyhow going on. Not to such accuracy and intensity as our Guru Mahārāja did, but to certain extent some connection or other. Hare Kṛṣṇa. According to our Guru Mahārāja he had some connection with Bhaktivinoda Ṭhākura but that is contaminated with the flesh connection, more, than spiritual. Ha, ha. Baba, bada. He was son, and Bhaktivinoda Ṭhākura was his father, he can't forget that. Independent of that connection, of course he has got some idea but that is not very bona fide, we are told, and nearing towards sahajiyā vāda. Hare Kṛṣṇa.

Madhvācārya has written a poem, Māyāvādā-Śata-Dūṣaṇī, a hundred poems against Māyāvādā. And our Guru Mahārāja, Prākṛta-rasa Śata-Dūṣaṇī, a hundred lines devoted to expose sahajiyāism, that is imitation of prema bhakti. What is lust, what is sense pleasure, to conceive that, to take that, in the place of divine love. This human love is conceived in a colour to be the divine love. What is so rare that even Brahmā and Śiva they cannot expect to possess that thing, that high thing. And they think they have already got, by, through imagination, imagining himself as a

girl. And also, so much so that they imagine some gentleman, bābājī to be Kṛṣṇa. And they began to practice their relationship in that way, thinking that will be conducive, that will assist them to raise up their standard of life to that high creation, only by thinking, and in that way. A nasty thing, going on in the name. So the society looks down upon them as the pests of the society. So Prabhupāda gave a new line, the goswāmīns, you look at the śāstra and will find what is that.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye yatatām api siddhānāṁ,
kaścin māṁ vetti tattvataḥ

[“Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara.”] [Bhagavad-gītā, 7.3]

bahūnāṁ janmanāṁ ante, jñānavān māṁ prapadyate vāsudevaḥ sarvam
iti, sa mahātmā sudurlabhaḥ

[“After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”] [Bhagavad-gītā, 7.19]

tapasvibhyo ‘dhiko yogī, jñānibhyo ‘pi mato ‘dhikaḥ karmibhyaś cādhiko
yogī, tasmād yogī bhavārjuna

["A yogī is greater than an ascetic, a philosopher jñānī, or a fruitive working karmī.

Therefore, O Arjuna, always be a yogī."] [Bhagavad-gītā, 6.46]

yoginām api sarveṣāṁ, mad-gatenāntarātmanā śraddhāvān bhajate yo
mām, sa me yuktatamo mataḥ

["In My opinion, of all types of yogīs, the most elevated of all is he who
surrenders his heart to Me and serves Me in devotion with sincere,
internal faith."] [Bhagavad-gītā, 6.47]

In Bhāgavatam [6.14.5],

muktānām api siddhānām nārāyaṇa-parāyaṇa sudurlabhaḥ praśāntātmā
koṭīṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in
knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or
Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] &
[Caitanya-caritāmṛta, Madhya-līlā, 19.150]

brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate satra-yāji-sahasrebhyaḥ
sarvva-vedānta-pāragaḥ sarvva-vedānta-vit-koṭi yā viṣṇubhakto viśiṣyate
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate

[“Among many thousands of brāhmaṇas, a yajñika brāhmaṇa is best. Among thousands of yajñika brāhmaṇas, one who fully knows Vedānta is best. Among millions of knowers of Vedānta, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.”] [Hari-Bhakti-Vilāsa, 10.117] & [Bhakti-Sandarbha, 117]

In this way the steps are clearly shown, by climbing up by these steps then you are to go to that, you can go up to that place of wonderful dream. But that is more wonderful than dream, the Lord's harem. Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

We could feel also how it is possible imitating such a filthy plane. Sense pleasure and the sense pleasure of the Adhokṣaja, of the Divinity, just two opposites. South pole and north pole. Sense pleasure, that is the lowest conception of pleasure. And to seek the pleasure of the senses of the highest conception of the Deity, which generally seems to be impossible, to reach to that standard, how much sacrifice and self abnegation and self surrendering is required. It is infinitely intensified stage in which we can hope to come to such a position and to find the personal characteristic of the Lord in full. And then again to approach Him, and not only to touch His holy feet which is also impossible to the consciousness at large that we can touch His feet. What to speak of to raise one's self in a loving position and the love of the unreserved and of the highest type. This is dream of a dream.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. One may think of that very rarely, but to achieve that, that is almost impossible. It is such. It is such. By his personal touch one can't grasp it, but when they grasp, 'Yes, it can be conceived, His such behaviour, such loving behaviour with the highest type of loving devotees,' that may be thought out, but never with one's own achievement. We can come up to such height as to think that Lord is very affectionately playing with His most favourite group so much. And never any selfish touch that will brush you aside, down, if you go to approach direct with your conception of ego.

Guru janma sitay bhumay sitay paya sata guṇa [?] That is of such nature that on the head of my Gurudeva that looks very beautiful. This is of such type, thing of such type that on the head of my Gurudeva it looks very well, very beautiful. By nature it is such, that in the highest position of my imagination I may guess to have His, to see His position. It's so rarely seen and conceived that thing is to our society, our level, thinkers of our level.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So first January, Friday, in nineteen thirty seven also such concurrence. In the middle also several times such concurrence must have been, must have happened, but I don't remember. But this time I remembered that. This Friday, first January, and this occurred, same with that, thirty seven. Perhaps after seven years or so it may come, but the leap year also to be taken into consideration. Hare Kṛṣṇa. One day increased in every four days in a year...

End of 81.12.31.C_82.01.01.A

1982

82.00.00.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: “The result has got no relation with your duty. You go on with doing your duty. Don’t leave it. And the result is in My hand. Don’t worry about the result. Only fully attend, concentrate only in discharging your duty. Whole attention devote only to discharge your duty, perfectly, and don’t look after the consequence. It is in My hand, not in yours. It is in the hand the resultant of the whole forces.”

“And that is the special characteristic of the advice in Bhagavad-gītā, and nowhere.” One German scholar told, “When I was a college student I came to this [?]”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol.

And Hitler’s dictation was very favourite to me. He asked the ladies, “Go home, leave the office work. And give good sons. I shall reward you. You all go home and give me well trained children. And I shall reward you all.”

This is Indian culture, nearer to Indian culture.

And Goering told, “A man who is afraid of the battlefield, and a woman who is afraid of childbirth, they are the worst kind of men and women. Women must not be afraid of the pain of childbirth. And a man must not be afraid of dying in the battlefield.” Goering told like that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura

Hari. Gaura Hari. Nitāi Gaura Hari.

And that Willhelm Kaiser, in the first great war, about him we are told his mother was British and he was German. The German, generally, they hate the British. Once when he was young, he was playing with his mother's brother's son, maternal cousin, he was playing, and anyhow some strike came on the nose and blood oozing. Then he was very much enraged and told, "Let the British blood flow away from my body." The mother came from the British. So he was very much proud of that German blood. In that first war we are told of, 'Free nation and free ocean.' Kaiser fought for free nation and free ocean. "Why the British will have control over the whole of the ocean?" British was in full glory of its power at that time.

_____ [?] "The Sun never sets on the British Empire."
British held such power at that time.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

_____ [?] Nitāi
Gaura Haribol.

Badrinārāyaṇa: Mahārāja, the first time the Bṛhat-Bhāgavatāmṛta was spoken, was it Uttara from Parīkṣit Mahārāja?

Śrīla Śrīdhara Mahārāja: The beginning is such.

Badrinārāyaṇa: He had that much realization?

Śrīla Śrīdhara Mahārāja: Very small time left between the hearing of

Parīkṣit and his death. Śukadeva parted away after. There is another book where it is mentioned that Śukadeva went away and Parīkṣit had little time to be bitten by the snake.

And just at that time Uttara, Parīkṣit's mother came, approached him and told, "What you have heard, speak it, give darśana to me."

And in a small span of life, Parīkṣit he gave the summary, the substance of what he heard from Śukadeva. And that is the basis of Bṛhat-Bhāgavatāmṛta. Sanātana Goswāmī has mentioned. And there is a book, where it is mentioned. I forgot the name. It is mentioned there. Nitāi Gaura Haribol. Sambandha jñāna, where we are, what is our environment, for this Bṛhat-Bhāgavatāmṛta is very helping, different stages of life, progress, step by step. [?] The peep of spiritual knowledge, and the highest attainment, in gradual process. Nitāi Gaura Haribol. The map we may have of the spiritual kingdom. Which country is where, which country is where. We have a conception of that. Then any anomaly we can correct immediately. Ke?

Badrinārāyaṇa: Dāsarātha Sūta Prabhu.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Once Kṛṣṇa He became Dāsarātha Sūta, do you know? In Dvārakā Kṛṣṇa was sitting with Rukmiṇī, Satyabhāmā. And with some purpose he sent Garuḍa to bring some blue lotus. And Garuḍa went to bring lotus and that was under the jurisdiction of Hanumān. Hanumānji knew it and Kṛṣṇa wanted to check the pride, or something like that, of Garuḍa, Sudarśana and Satyabhāmā. These three He wanted to check their audacity.

Badrinārāyaṇa: In previous, in Rāmacandra līlā, Garuḍa...

Śrīla Śrīdhara Mahārāja: checked, no, Garuḍa's pride was crushed by Hanumān. Ke?

Badrinārāyaṇa: Anurādhā.

Śrīla Śrīdhara Mahārāja: Oh, Anurādhā come, taking so much risk.

[?] Hanumān's pride was

And then Sudarśana was also, he was just on the outside, gate keeper, his pride was also checked. Hanumān coming, "Jai Rāma Jai Rāma." He's chanting the Name of "Rāma Rāma." He does not know his object of worship Rāmacandra, none but Rāma.

Then Kṛṣṇa, He asked Satyabhāmā, "Oh, Hanumān is coming. I must take the figure of Rāmacandra and you take the figure Sītā."

Satyabhāmā could not do that. So she had to go under the throne. And He asked Rukmiṇī Devī, "You try to get the figure of Sītā."

Then Rukmiṇī managed that and she sat on His left side and Kṛṣṇa became Rāma.

Then Hanumān came and with those blue lotus worshipped Rāmacandra. And then after some time, then Satyabhāmā, she insulted rather, and her pride that she holds the highest position of all the queens, that was quenched.

And Sudarśana he was moving on the gateway. And Hanumān told him, “I have to go.” “Where do you go? I shall go and take permission and then I shall allow.”

Hanumān threw his finger within that round thing and suddenly swelled his finger and it became like a ring on the finger of Hanumān. And Garuḍa, he took him in his armpit.

Then Kṛṣṇa gradually released them. “Sudarśana, you are here. Oh: Garuḍa under the armpit.” “Yes, they came to disturb me.”

In this way He wanted to check their pride.

This is the līlā of the Lord. Everything is there but the standpoint is just the opposite. That is līlā, all surrender to the centre. Everything is just like this. It is perverted reflection. And that is original movement. So all similar, only the standpoint is just opposite, one fullest sacrifice and one fullest aggrandising principle. A question of the principle of adjustment, nothing more is necessary. Hare Kṛṣṇa. Hare Kṛṣṇa. Inner internal adjustment, the question, the rub is there, adjustment.

Our Guru Mahārāja, every now and then he used this word. “Religion is proper adjustment.” We are improperly adjusted. Adjusting the whole, and the conception of the whole also varies according to different stages of understanding. The highest adjustment is beauty, adjustment with the love. That is the highest. So no complaint there can be necessarily only. If there is something else then that is defect in the adjustment, nothing less, adjustment; adjustment.

Poison becomes medicine and medicine becomes poison. What is medicine of Māyāvādī that is poison to the devotee. Liberation, the question of non differentiated liberation, that is the highest goal. That is their nectar. That is their highest form of medicine, diet. And that is poison to a Vaiṣṇava.

And none wants slavery. Everyone hates slavery. But slavery to the government, to Kṛṣṇa, that is the highest attainment according to Vaiṣṇava, most highly valued. But as much as, according to the degree of slavery, we get our position dignified. Slavery is not so cheap to that highest entity. Slavery means unconditioned surrender, wholesale surrender. It requires the greatest fortune to be so much self abnegated. Selfishness means aggression, exploitation. And to dissolve the so called selfishness of aggressive nature, leave it all, whole, and whole represented in its cause and that cause is love divine, and to have connection direct with Him.

Gaura Sundara. Gaura Sundara. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vasu Gosh says that:

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de

[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke madhura vṛndā vipina mādthurī praveśa cāturī sāra baraja yuvatī bhāvera bhakati śakati hoita kāra]

“If Gaurāṅga did not come then how could I live? Through Gaurāṅga I have got the taste of such a high type of nectar. If Gaurāṅga did not come, we could not have any taste of such highest thing. Then how it would be possible for me to live? It is so life sustaining, such nectar. So much high degree of sustenance I find from this nectar brought by Gaurāṅga that I can’t imagine if He did not come, how could I live. Without my such highest prospect of life. I could not know myself my own fulfilment. I was just a foreigner to my own self. He came and showed myself how beautiful I am, how high I am. So much dignity of mine He has shown to me. I was devoid of that, I was living so long, long ages. Gaurāṅga took the key of my own home, sweet home. He has given me the key of my own home, my sweet home. How could I live before if Gaurāṅga did not come? So much wealth I have got within me I could not know.”

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. “How indebtedness to Gaurāṅga, kemone dharitām de, rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke. My whole property [?] take it to be the secret of my life, secret success of my life.” [?] “But what sort of gratitude I can show to Gaurāṅga? Nothing. He has given so much but I have to give Him nothing. So I am a stone. This heart is a stony heart. I cannot show my proper thankfulness to that

Gaurāṅga who has given me so much.” [?] “O cruel creator, what stony heart you have given to me that I cannot show my proper respect to that Gaurāṅga who has given me so much, this cannot be overestimated.”

These are the feelings of the devotees eternal of Gaurāṅga. They are impressed with so much of the magnanimity of Gaurāṅga [?] the land of Gaurāṅga. Hare Kṛṣṇa. Nitāi. How you are feeling?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: I gave the examples of Hitler in my religious lectures. Hitler classified the general public into four classes: clever lazy, clever industrious, stupid lazy, stupid industrious. He told that, “Generally I fear the working people who are clever and industrious. But clever and lazy I put them at the head of the department, a peculiar thing, clever and lazy. Because they are clever, they can manage and because lazy, at the time of need, they can come with fresh energy. And those that are clever and industrious, they are always labouring and labouring and they are finished, and at the time of need, no fresh energy can come from them. And those that are stupid and lazy, I try to give some sort of engagement, but I am always keeping myself far off from the stupid and industrious. They will do always wrong and some other hands will be necessary to do away with their wrong.”

So the karmīs, the exploitationists, they are stupid and industrious. And the stupid and lazy are renunciationists, Buddhists and Śāṅkara, the mukti karmī. And clever and industrious are the devotional group, clever and industrious. And clever and lazy is Kṛṣṇa. In this way I used to qualify to the public. The whole staff is clever and industrious. They are always engaged in service and cleverly, not misusing their energy. And the opposite is the karmī school, the exploitationists. They are digging their own grave. They are prey to the reaction. For every action there is equal and opposite. Or taking loan and thinking that I am making progress. Stupid and lazy, the Māyāvādī. Māyāvādī they only go to the abscissa and, “No; that is nothing, no more, no more land to go up.” They dig their own grave and enter there and finishes there, the stupid and lazy. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, you said that the goal of the Buddhists is the Virajā. What is that?

Śrīla Śrīdhara Mahārāja: Virajā prakṛti nirvana, in the verge, the last extremity of the exploiting energy, energy of exploitation, coming in no contact with their permanent soul within. And the Śaṅkara brahma nirvana, that comes to touch their own self, soul, and not towards upper connection of the souls.

apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parāṁ [jīva-bhūtāṁ mahā-bāho, yayedam dhāryate jagat]

[“O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individuals fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine.”]
[Bhagavad-gītā, 7.5]

Para-prakṛti, and the internal potency, unknown to them, to para-prakṛti, brahma nirvana: to come anyhow to the consciousness that I am a particle of consciousness, and no more. In the world of consciousness, there are so many things, but they do not care to know that, or to enter there. Āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādrṭa-yuṣmad-aṅghrayaḥ.

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-

buddhayaḥ āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [Śrīmad-Bhāgavatam, 10.2.32]

Go up to abscissa with the passport, go to the limit of the country, but without visa, have to come back. No other alternative. [?] told that, "Your visa example has given a very clear conception of the svarūpa śakti land." The visa. Passport is not everything. That is mukti, to go to the verge of the land. Last extremity you can go, passport. Passport of two kinds, one within the country and another to have a glance of the other country, standing only here, so this is that land and this is ours. Hare Kṛṣṇa. 'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya.

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā River and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."] [Caitanya- caritāmṛta, Madhya-līlā, 19.153-4]

Bhakti-latā, one who gets the seed of devotion, their progress goes and it crosses the area of Virajā and then that of Brahmaloḥa and then enters into Vaikuṇṭha, the spiritual cosmos. 'Virajā,' 'brahmaloḥa,' bhedi' 'paravyoma' pāya, the serving cosmos, they enter. And the lower part is calculative cosmos and the highest part is un calculative, spontaneous, automatic. Service is automatic, you do not know. Just as reflexive action, digestion and so many other things within our system is going on unknown of our consciousness, we do not know. Involuntary, automatic, that has got a technical name. The whole system of digestion we do not know anything. Without our knowledge they are doing, and that has got some technical name. So it is like that. Unconsciously they are engaged in service. They cannot but do that, this is Vraja, Vraja-bhumi. Brajabumi is taken by mother Maṇjula to ISKCON is it not?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Let us try to think it is all for the best. It is all for the best. We may or may not know. What is that?

Devotee: That is a video, Dāsarātha Sūta...

Śrīla Śrīdhara Mahārāja: Oh, he's come this side?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: [?]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, our God-brothers were not successful in their preaching in Germany. They have tried for some years but they have not been successful there.

Śrīla Śrīdhara Mahārāja: But I heard, it is in Back To Godhead, Haṁsadūta Mahārāja went there, the German people they have banned any kīrtana and preaching in the public places. Only they can do within the room. And some broke the law and preached in the street, so they were put into prison. And Haṁsadūta Mahārāja went there and the case in the court and he pleaded himself and he impressed the solicitor of the opposite party as well as the judge that what they are doing it is for the service of the Lord. They have no right to stop it. Still they take the room, the judge also have an oath in the name of the Lord and justice in the court they take the name of the Lord, they take the oath in the name of the Lord. So it is over the government system. The law of God they admit that it is over the man made government, so they should not do this. And since they loosened their, slacked their control. I was told like that. Is it not true?

Why the German people they are apathetic, because the source is from America, they have got that apprehension. They are still suffering from the phobia. That Eisenhower who was the general of the opposite party, he was a German. Einstein he lived in Germany, who invented that atom bomb which concluded the war in; against Germany. So Germany is mainly afraid of the opposite camp. So much so that they do not like that something from America will come. In what colour it is coming and how, what colour it will take in the last time and what disaster they will come in our country: apprehension still lingering there.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Eisenhower was of German blood, and Einstein. They are the two main causes of the defeat of Germany. In both the great wars America came in the last time and crushed German people.

Clever and industrious, this is the very nature of German people.

Even Churchill, when it happened, came in such a position, war, that Germany will jump on the shore of England, it was apprehended. And France was captured. And Germany now must jump over England. At that time Churchill is giving warning to the people, “Don’t think that our navy will be able to protect them, even any time they may land some land force to the shore. The land soldiers you also be very much attentive, alert.” At that time he told, “They are working with German thoroughness.” That came from the mouth of Churchill, the worst enemy of Germany. German thoroughness, an idiomatic word, “What they do, they can do thoroughly. So much thoroughness in activity is never found elsewhere.” It came from the mouth of Churchill himself. “With German thoroughness. That is their national characteristic. What they do, they do well.”

Industrious and clever, and cheap. In British India the German mercantiles used to come to India, efficient, also the cheapest [?] none could compete with them. Then Japan came to compete with Germany, more cheap, but not good things. But Germans peculiarity, things are good and also cheap, so none could cope with them in this affair. A nation blessed with much exceptional quality. Their appreciation for India is solid.

So Rabindranatha, when our Guru Mahārāja wanted to send preachers to England, he sent his followers Bon Mahārāja and others to Rabindranatha, “Take his advice what he says.”

Rabindranatha told, “Oh, you want to go to England, but they are proud of their rulers, and we are ruled, so they won’t care to hear your words. And if you go to France, France also it can take easily, and also shake off easily. And America, the field has been wasted, exploited. So many yogīs

and others went there to preach something, and they especially mixed with the ladies, with some yoga system and purchased bad name for India. So rather go to Germany. They have got real understanding. They do not take anything easily, but when they appreciate they take it rightly and hold it, accept it, a solid nation.” Rabindranatha told like that.

Hare Kṛṣṇa. Gaura Haribol.

End of 82.00.00.A

82.00.00.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...theistic, naturally, generally they are theistic people. And also Huns, Huns means haṁsa. I told little before, I read in an English paper [?] Furious Frank and fiery Huns. Fiery Huns means German, and furious Frank perhaps at the time of Napoleon. The fight was a very strict fight. Huns means haṁsa. And haṁsa and paramahaṁsa, the two ancient sections, it is written in Bhāgavatam. The paramahaṁsa that are selected group given to religious life out and out, and haṁsa that was under them. Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: ...told that they migrated from Malaysia to

Germany and these places at some time, from when the attack came, Paraśurāma perhaps, in ancient, Paraśurāma.

Devotee: Paraśurāma, yes, and also King Yayati, Sarmistha and Devayani and King Yayati.

Śrīla Śrīdhara Mahārāja: Oh, Yayati. Yes, they migrated to those places. It is mentioned that the River Saravati, they crossed then the River Saravati and cast them on the other side. Saravati. What is that River Saravati I don't – it is mentioned there. They are banished on the other banks of Saravati. Maybe Volga or Rhine, Rhine is on the other side. Volga also passing from Germany, no? The greatest river in Europe coming from Russia is going, Volga. There's a book written by someone called Gaṅgā and Volga, a civilization on the banks of Gaṅgā and Volga. The Caspian Sea, the Kasya and Caspian, Kaśyapa is the father of the gods and demons. Perhaps his place, ancient abode was near Caspian Sea. And this varṣa, nava-varṣa, Bhārata-varṣa, Hari-varṣa, Kimpuruṣa-varṣa, Ilāvṛta-varṣa, the nine divisions in the globe; mentioned in Bhāgavatam. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Bali was sent to the Pātāla. Bali, raja, was sent by Vāmana Deva to the Pātāla. Pātāla means the urda, urda is the northern and south is the subterranean region. So in South America Bolivia is there, Bali-via, Bali lived there for some time, Bali-via.

But after all, the world of our sense experience is floating in our consciousness. This is the distinction, floating in the ocean of consciousness. Not that mind in the world, but world is in the mind. Mental sphere is more spacious than the world of experience of senses, the colour and the sound all superficial things floating on the ocean of consciousness. Consciousness is more deeper and more spacious than this mind. And the plane of intelligence, buddhi, that is more spacious and more deeper. In this way, the part of our sense experience is very

small, very small, and floating in a part of, in a corner of our mental experience for births together. What we see, what we feel, that is a part of our consciousness. That is the real conception of things. Consciousness presupposes its experience, presupposed by the world of experience.

The cause is within and not in any external place. Then we can get out of it very quickly, if we can think so. It is difficult. We are accustomed to complain against our suffering, complain against others, that they are responsible, the environment responsible for my misery. But that is misunderstanding. When we will be able to realize the misery comes from within, sometimes individually, sometimes collectively. It comes from within, not from outside. Then, we'll get relief very soon. The experts they are of such opinion.

In Bhāgavatam it is one step further. When the misery will come to visit you, it is the result of your own action previous. Not only tolerate but if you can think that it is the grace of the Lord, not only the negative side, to tolerate, that my misery I am experiencing, I am undergoing the past actions, my results of my own bad action. Not only that, but with some positive tinge of nectar. It is the grace of the Lord, His sanction. His sanction is connected with this particular incident. And He is all good, unquestionable good. So there must be some good object in it.

tat te 'nukampāṁ [susamīkṣamāṇo, bhuñjāna evātma-kṛtāṁ vipākam

hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya
bhāk]

[Lord Brahmā said: “One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”] [Śrīmad-Bhāgavatam, 10.14.8]

It is His grace. He wants me to purify as soon as possible, to release me as quickly as possible from my own action. That is His Grace. If we can feel that, very easily and very quickly we shall get out of this misery. That has been recommended by Bhāgavatam, to get out of the misery that comes from within. Nothing can occur, nothing can come without His sanction. And when His sanction is there, He is connected there. And His connection means His grace, all gracious. And we are to look to that. We are to invite that element of the great world above. And thereby we can promote our fortune, our fate, to be connected with that domain divine. No chaos, everything is cosmos. Cosmos connected with all good, we are to look like that.

Queen Kuntī Devī invited such adverse conditions. “Always keep me within adverse circumstance so that my heart can dive deep with a prayer to You for my welfare. If I am engaged by the apparent pleasing environment, thereby I lose Your memory and that is the great loss comparatively.”

These are the spiritual instructions of Bhāgavatam. In Gītā outwardly, man apaman jaya para jaya [?] Both sides, gain, loss, both transient, deal them with equal spirit. Stand direct and meet them, both sides. Success or failure, both equal, because the very plane is a concoction. Like a dream, to become a king in a dream, that is also false, and to become a beggar in the street in a dream, that is also false, of equal value. So here loss and gain in this plane all false. Don't allow yourself to be disturbed by the loss and gain, by the victory or by the failure. And prepare yourself for the greater harmony neglecting these adverse apparent nearer environment. Prepare yourself as a student of the higher study, neglecting all these troubles coming to you.

...

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Be a little more ambitious, more ambitious, not to confine your ambition to this mortal area. Gaura Haribol. Gaura Haribol. Gaura Haribol.

I feel tired. I disperse talking now.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja met Indira [Gandhi], he reminded her, “That Indu, do you recognize me? I was there, the shop keeper, the agent of Bengal Chemical in [?] Road in Allahabad. You used to come with your father who was a regular purchaser of mine, medicines from my shop.”

Then she could recognize. “Oh, you need not come to me any longer. You will send your assistants to me and I shall consider this.” She told like that I heard.

I told that Indira name was given by Rabindranatha [Tagore] to Indira. Indira in European pronunciation, India, Indira, representing India. So Indira name was given by Rabindranatha. When she came to study for some time in Bharpur, university, Rabindranatha. [?] she received her education from perhaps [?] Jawaharlal [Nehru] was a student of [?] College and Indira was also student for some time in [?] And [?] he took training in Vṛṣabhānu [?] College. Hare Kṛṣṇa.

Devotee: What is the meaning of the name Indira?

Śrīla Śrīdhara Mahārāja: Ind means resourcefulness, prosperity, aiśvarya. Indra the king of the heaven is Indra. Indra means master of property. And Indira means Lakṣmī from Ind who can give prosperity. Ra means to give, rati-dadati, rati-laxati, who can protect and who can give the prosperity. She is Indira, Lakṣmī Devī. Lakṣmī's name is Indira. Lakṣmī padalaya padma kamala sri haripriya indira lokamata ma hrabdhi tomaya rama [?] These are the names of Lakṣmī Devī. Lakṣmī, Padalaya, Padma, Kamala, Śrī, Haripriya, Indira, Lokamata, Ma, Hrabdhi tomaya, Rama. These are the synonyms for the name of Lakṣmī, in dictionary we find, Amara-Kośa, all synonymous [?] Hare Kṛṣṇa. Indra the king of heaven, the master of all resources, fine resources, Hare Kṛṣṇa.

Ultimately all goes to the Absolute. That is all relative position. The king, who is the king, that is relative, ultimately, that the king is not master of his own body, what to be master of the whole country. So the absolute, Indra means the absolute. The possessor of all resources is Kṛṣṇa. Everything goes to Kṛṣṇa when the rein is taken off, mukta pragraha [?] When the rein is taken off the horse the horse may run [?] and goes to the Absolute. Every word goes to the Absolute in its fullest meaning. And partially, relatively, it stands here and there.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

So cure yourself quickly. The place was waiting for you, partially at least. Gaura Hari. Kṛṣṇa is the Absolute but He says:

ahaṁ bhakta-parārdhīno, [hy asvatantra iva dvija sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no

freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.”] [Śrīmad-Bhāgavatam, 9.4.63]

“I am controlled by My devotees. What can I do? I am not independent. I have got My partiality. I can’t avoid the request of My devotees. That is My weakness. What to do? Who have left everything and come to depend on Me, how can I discourage them? You say Durvāsā, how it is possible for Me, who has left everything for Me, and don’t want anything for Me, but if any request comes from their side,

_____ [?] how can I deny that? Is it possible? Ahaṁ bhakta-parārdhīno, hy asvatantra. Though I am Absolute, but still I have to come of My own accord to a relative position. A father, a husband, a son, all these relative positions I shall have to observe, of My own accord, though I am Absolute. I am assistant, they are all depending on Me and I shall have to look after them. The Absolute does not mean that He is all cruel: must be sympathetic also. What can I do? You say in the case of Ambarīṣa and yourself, you demand you are a brāhmaṇa, you demand you are a sannyāsī, but you fled for fear of your life. But Ambarīṣa is standing there. He is not going to step back when your created fire wanted to burn him. No padar padena cacala naiva [?] He did not get back, only one step back, no, he stood firmly.”

“If I am culprit, let punishment go on with me.” He did not back out.

But you, when Sudarśana came to charge you, you were flying from this to that, from the four corners of the world, running after for fear of your life. Who is more dignified position, Ambarīṣa or you? You are a brāhmaṇa, he’s a kṣatriya. But you yourself observed the Ekādaśī day,

Dvādaśī, and time of pāraṇa you showed respect that Ekādaśī vrata for Me. And he also did that. He showed respect to Me by observing properly Ekādaśī vrata. And you thought he has dishonoured you. You were his guest. And before feeding you he has taken a drop of water to observe the Ekādaśī day and with concerns to Me. You yourself did that vrata and he also did that only for Me, not for self feeding, self gratification. You could not tolerate, you thought he has dishonoured you. So you say that you are a brāhmaṇa, very near to Me, and he's a kṣatriya, he's a little far off. He's gr̥hastha, he's farther. You are sannyāsī, you are nearer to Me, brāhmaṇa. But this is only a fashion. But practically he's nearer to Me. He's not afraid of getting any punishment. And still he's waiting for you. He's fasting."

"That my guest I have not fed, Durvāsā. He's running hither, thither, restless, how can I feed myself?" "He's still standing, waiting, and when you will go he will feed you and then he will take prasādam.

What do you say?" [?] Left everything and surrendered wholly to Me, should

I not protect them? Little gratitude I must not have, only I am slave of your formality and not the spirit. Spirit I shall ignore and only formality I shall make much of? What do you say, Durvāsā? Go to him, you will have to go to him. And to see how magnanimous he is, he's still unfed, standing waiting for you. Go and see."

And Durvāsā had to come and then appreciate. Ambarīṣa came like a criminal. "What I have done? All these troubles to you brāhmaṇa, my guest, only for my fault. I am culprit, offender. Please be propitiated with me."

And Durvāsā fell flat. "Yes, so magnanimous. It is possible only for the devotees of Nārāyaṇa. You are so great. We think, we boast of our brāhmaṇa birth and our yogic attempt, but in fact you are real

magnanimous people and we are far below.” In this way Durvāsā began to:

aho ananta-dāsānām, mahattvaṁ [dr̥ṣṭam adya me / kṛtāgasō 'pi yad
rājan, mangalāni samīhase]

[“I have seen the greatness of the servitors of the Anantadeva, Śrī Nārāyaṇa. You are so magnanimous that although I am an offender you have prayed for me. You hold an unparalleled position in the whole universe.”] [Śrīmad-Bhāgavatam, 9.5.14]

“The greatness of the servitors of the Anantadeva, Nārāyaṇa, you all people hear how great, how magnanimous they are. Unparalleled position they hold in the whole universe.”

In this way he began to preach, that Durvāsā, whose very nature is always to find fault with others and to give them punishment by his yogic power. That is his nature. But he began to sing the song in praise of the devotees like Ambarīṣa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Have you taken anything?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: All right. The diet is everything now in this stage of your disease. Hare Kṛṣṇa. Hare Kṛṣṇa. But the God sent friends you have got, that is a good sign. Nitāi Gaura Hari. Nitāi Gaura Hari. Badrinārāyaṇa Prabhu, he has gone?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Left. Untimely he has come, could catch the train. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Optimism, cent percent optimistic we shall have to become, cent percent optimistic, and no place, no room of pessimism. Kṛṣṇa bhakta, he will apprehend that I may not commit any offence, especially against Vaiṣṇavas. Very alert, they should have to become. So gracious, so valuable fortune we are aspiring after, so I must be very, very careful. It will raise, arouse envy, jealousy on different parts, that we are connected with such a great fortune. So as much as possible we must be very cautious, careful that no disturbance may come outside to do away with our motive, or our pure aspiration. Gaura Haribol. So Mahāprabhu told:

trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ
sadā hariḥ

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [Śikṣāṣṭakam, 3]

In one word you must be conscious that you are living in a place which is worthless, no value. *Trṇād api sunīcena*, don't go to oppose anyone. No meaning of giving any opposition. It is all fictitious. Why should I lose my energy to give opposition to something, all fictitious? *Taror api sahiṣṇunā*, if any opposition comes to you, don't care for that. It is also unreal. Their motive is only superficial. That may not affect your inner train of, trend of thought. So don't be very careful about any opposition coming to you. Don't create any opposition to others, and still if any opposition comes to you, try not to care. It is all futile. *Amāninā*, and don't hanker after any appreciation from the ordinary public, any name and fame, appreciation, because they do not know. Their appreciation has got no value at all. They are all like madmen, they're besides themselves. Their own good they do not know. So their appreciation has got no value. Depreciation has also no value. So don't hanker after any appreciation from the public. *Mānadena*, and still you must be alert to give their due respect, otherwise they will come to disturb you. Like bribe, to show some, offer some respect to them, and go on with your own campaign. As much as undisturbed, try to make progress as rapidly as possible, because circumstance may cut off this opportunity and connection. So as much as the present circumstance you will be able to utilize, you try to do that. Live, live in the acting present.

Trust no future however pleasant! Let the dead past bury its dead! Act, act, in the living present! Heart within, and God overhead! [Henry Wadsworth Longfellow, 1807-82, U.S. poet]

With this policy, go on. Gaura Haribol. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Now let us fall flat on the bed.

...

Infinite minus infinite is infinite. Zero minus zero is zero, zero plus zero is zero, zero into zero is zero. So is the question of infinite. Infinite plus infinite is infinite, infinite into infinite is infinite, infinite minus infinite is infinite. Beyond the reach of calculation, so adhokṣaja, beyond our jurisdiction of understanding. But He can connect us. He can connect us, we can't. Then, how we can have His connection? Only drawing His attention to connect with us, so that is by increasing our negative characteristic.

"I'm so helpless. My position is the worst position. I desire the best attention."

Sincerely by such prayer we can draw His attention. So try to increase the negative aspect of our, to draw His attention, that He may come down to us. We can't go up to His level, never, but He can come down. And how to attract Him to come down to my lower level, that is devotion. That is the very nature of devotion, to increase ones negative prospect, that "I am the lowest of the low. I am the most needy." Not the mere statement but such sincere feeling in one's own heart. That can draw. Gaura Hari. Nitāi Gaura Haribol. He's positive, the owner, possessor, He can exercise right by his power. We are dependent, relative position, potency. Master is He. He can utilize us. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Yam evaiṣa vṛnute tena labhyaḥ. No qualification is sufficient to draw His attention, these mundane qualities here, the knowledge of the scriptures, and sharp memory, intelligence, energy, all failure.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena [yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām]

["One cannot understand the substance of the Paramātmā, the Super-

soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self- manifest form directly before him.”] [Kāṭha-Upaniṣad, 1.2.23] & [Muṇḍaka-Upaniṣad, 2.3.2]

Never, by no means, yam evaiṣa vṛnute, whomever He wants to speak with comes to connect. He can have a touch of Him. He can come, so subtle, so efficient, so powerful in all respects, holding higher position. So He can connect, but we cannot connect, going up. We're gross. Gross thing cannot enter, subtle thing can enter into gross. Ether can enter everywhere, but earth, stone cannot enter into ether. It can float on the ethereal ocean. So our position is gross. Consciousness, fine consciousness, very sharp intellect, that is also gross in comparison with His nature, energy, whole circle so fine.

So āroha-panthā, ascending method is a failure. Descending method, that after He descends to my level, by my earnest prayer, heartfelt prayer, that is bhakti, devotion, śaraṇāgati, surrender. “No other alternative, my Lord, without Your attention or Your grace, no other alternative.” Such sincere wave can touch Him and attract Him. Dainyam, humility is the beginning of śaraṇāgati, dainyam, humility. And not any show of humility, but most heartfelt sincere humility. Then, one helpless, humble, necessarily he will search for some support, then ātma-nivedanam, dainyam, ātma-nivedanam. When one feels himself quite helpless, then naturally he seeks for some support, so ātma-nivedanam. “Where to throw myself for any existence of improvement, or maintenance: where to? I have nothing. I am no entity, so some entity is necessary to depend on, to respond is necessary, direct desire. Goptṛtve varaṇ, and then to accept, You are my protector, You are my guardian, You are all in all. I throw myself in Your grace, sweet will. I have no other alternative, goptṛtve varaṇam. Rakṣiṣyatīti viśvāso. From the first of the idea, He is great, He is my mania, He must protect me. He must give me shelter, to foster such idea. bhakti anukul matra [?]

And what is favourable, such life, to accept that, and what is unfavourable, to reject that. This is śaraṇāgati. Gaura Haribol. Gaura Haribol. This is the basis of spiritual life, devotional life. Without this, no devotion can stand, can stay, can be considered theistic.

End of 82.00.00.B

82.01.01.A.rr

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...nineteen thirty seven, this early morning Guru Mahārāja passed away. That also was Friday, first January, thirty seven, that was Friday, early morning. I attended his bed, sick bed, from two to four, and then another's turn came to attend. I went to bed. Two of us were attending him in a pair, two. Went to bed, and then suddenly, who cooked for him, that gentleman, generally we called him Mahārāja, Sajjan-mani [?] Mahārāja, came to rouse me.

“Come quickly. Prabhupāda perhaps he's going away. Come quickly.”

At once we, in the morning I came to his bed but sweat was with my body. At once I jumped out and went, but saw, could not see him any longer.

Just twenty four hours back he called me, the same, through Mahārāja,

Sajjanānanda and asked me to sing śrī-rūpa-mañjarī, twenty four hours back; that is Thursday, early morning.

But this day we heard, after twelve o'clock new year's day began according to the English custom, so after twelve the whistles from different steamers and other places were pleased to show new year come.

Then also Prabhupāda was there, but perhaps at five o'clock, at five am he passed away. Then a special train was arranged from Salda Calcutta to Kṛṣṇaga: special train. We all came with him to Kṛṣṇaga. Then a bus was reserved – but could not be taken in the bus, so on the roof of the bus some of us climbed up, because he was lying in some temporarily arranged plank or something like that. Then when we with the bus we came to the Svarūpa-Ganga ghat, already dark. And we are all fasting, not even a drop of water. Then anyhow after crossing the Saraswatī River, other side, and we carried him on our shoulders to Māyāpur. There in some place, the vicinity where he lived before, from the beginning, before his sannyāsa, nearby that a place was dug.

But Kuñja Bābu [Śrīpād Bhakti Vilās] Tīrtha Mahārāja rejected that. “No, must have a Mandeer and a Nat Mandeer before that so this place will not suit.”

So it was removed to its present place, position, and there we began to dig ourselves, almost the whole night, by dark. And then his Śrī Mūrti was placed on āsana in a sitting posture with spectacles and what he used to wear every day. And such elegant and beautifully decorated he showed the posture which charmed me. I never saw him in such great Ācārya there, most dignified way I could see him there. And as usual the salts were given around his figure, and then earth. Earth could not touch his body, only salt, and then earth.

In this way when it came up to the neck I came out from the samādhi. I could not tolerate to see his face to be covered with salt. I came out.

And Keśava Mahārāja he was there, and others also [?] Then after the pit was filled up a Tulasī bidi was temporarily built there and the barrier

around. Then we went to sing songs, suiting the time, viraha-saṅkīrtana from different places was sung, then some summary talk about him. One Bhāratī Mahārāja he was chanting. I asked him to chant that [?] the conclusion of the poem composed by Guru Mahārāja in conclusion of Caitanya-caritāmṛta Anubhāṣya there where he's mentioning about Bhaktivinoda Ṭhākura after his departure.

Yar samanya keha dari ayi nara deha nahi koila kṛṣṇa bhakti dhan [?]
“Never any man came in human figure who could spread the news of the Supreme so much for the benefit of the world.”

That was awakened in my mind, and at that time felt that he has moved his every nath to spread the cult given by Mahāprabhu. He strained his every nath to the finish to spread the advices or instructions of Mahāprabhu, Kṛṣṇa bhakti, the devotion of Kṛṣṇa. We never experience such personality before.

Then in the conclusion Vāsudeva Prabhu asked me to chant śrī-rūpa-mañjarī-pada, and I did so, because only two days ago he wanted to hear from my lips that song. Then the function was closed. Then of course so many men began to cry, some embracing another man and crying.

“How shall we live now? Only, we all came and joined here for the attraction of his holy feet. Now he has disappeared. How we are to live? The centre is removed, centre of interest of all of us suddenly removed. How can we live, and how to live hereafter, in what way?”

Perplexed for the time being. Anyhow his Mission is there, and what he has done we shall try our best to go on with that. That is a general faith. With that trend we are to go on in future life, in this way.

Then next day that was Saturday. Then at Calcutta Maṭha there is engagement, some gentlemen, perhaps some European gentlemen should come there, it was appointed so some of us must go there. And among the list my name was also. I was so much tired, can't move my body, still, what to do, must go. Must go, no disobedience is possible just after the demise of Guru Mahārāja. The general secretary he wants me to go. I remember I felt inability but anyhow dragged myself to Calcutta.

And when I'm in Rāma-ghāṭa station junction I found that Lalitā Prasād is walking on the platform. Some told that Lalitā Bābū is there. From the railway carriage we had a look on him. That is the first time I saw him. Afterwards, once more I saw him. Twice I have seen him, Lalitā Prasād. He was a bachelor. He had service in the writers [?] building, government clan. Then retiring he opened an āśrama. In the beginning he was living with Prabhupāda in Yoga-pīṭha, but after Kuñja Bābu came, became general secretary and began to start the propaganda work, Lalitā Prasād had some difference with Kuñja Bābu, and he went away gradually, cutting connection with brother, our Guru Mahārāja. And established an āśrama there in the birth place of Bhaktivinoda Ṭhākura, that is the maternal uncle's house of Bhaktivinoda Ṭhākura, that Ula.

Bhaktivinoda Ṭhākura comes from Calcutta Datta family, renowned, and from the same family Vivekananda also came, that Datta family of Hat Cola [?] a renowned family in Calcutta, Datta family, Hat Cola [?] Datta. Vivekananda also came out of that family, Bhaktivinoda Ṭhākura also. But Bhaktivinoda Ṭhākura's mother's birthplace was Ula, and he was born in maternal uncle's house. They're also zamīndārs, Mustafi Datta family, they're zamīndārs, big zamīndārs of that time. But there he was born, so that place has been taken up by Lalitā Prasād and made an āśrama and he lived there.

After, he lived long time, Prabhupāda passed away sixty three, and Lalitā Prasād over hundred, one or two, hundred one or two, he lived after that.

He appreciated my poem about Bhaktivinoda Ṭhākura, I came to know through his sister. His sister came here some twenty years back perhaps or more. She told that, 'he has appreciated your poem about Bhaktivinoda Ṭhākura very much.'

And sometimes the disciples also come here now and then. I give some five rupees, ten rupees, this way looking. Of course taking the name of Bhaktivinoda Ṭhākura anyhow going on, not to such accuracy and intensity as our Guru Mahārāja did, but to certain extent some connection or other. Hare Kṛṣṇa.

According to our Guru Mahārāja he had some connection with Bhaktivinoda Ṭhākura but that is contaminated with the flesh connection, more, than spiritual. Ha, ha. Baba, bada. He was son, and Bhaktivinoda Ṭhākura was his father, he can't forget that. Independent of that connection – of course he has got some idea but that is not very bona fide, we are told, and nearing towards sahajiyā vāda. Hare Kṛṣṇa.

Madhvācārya has written a poem, Māyāvādā-Śata-Dūṣaṇī, a hundred poems against Māyāvādā. And our Guru Mahārāja has written Prākṛta-rasa Śata-Dūṣaṇī, a hundred lines devoted to expose sahajiyāism; that is imitation of prema bhakti. What is lust, what is sense pleasure, to conceive that, to take that in the place of divine love. This human love is conceived in a colour to be the divine love. What is so rare that even Brahmā and Śiva they cannot expect to possess that thing, that high thing. And they think they have already got, by, through imagination, imagining himself as a girl. And also, so much so that they imagine some gentleman, bābājī to be Kṛṣṇa. And they began to practice their relationship in that way, thinking that will be conducive, that will assist them to raise up their standard of life to that high creation, only by thinking, and in that way. A nasty thing, going on in the name, so the society looks down upon them as the pests of the society, society outside.

So Prabhupāda gave a new line, that, “Goswāmīns, you look at the śāstra, you will find what is that.”

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye yatatām api siddhānāṁ,
kaścin māṁ vetti tattvataḥ

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [Bhagavad-gītā, 7.3]

bahūnāṁ janmanāṁ ante, jñānavān mām prapadyate vāsudevaḥ sarvam
iti, sa mahātmā sudurlabhaḥ

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."] [Bhagavad-gītā, 7.19]

tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ karmibhyaś cādhiko
yogī, tasmād yogī bhavārjuna

["A yogī is greater than an ascetic, a philosopher jñānī, or a fruitive working karmī. Therefore, O Arjuna, always be a yogī."] [Bhagavad-gītā, 6.46]

yoginām api sarveṣāṁ, mad-gatenāntarātmanā śraddhāvān bhajate yo
mām, sa me yuktatamo mataḥ

["In My opinion, of all types of yogīs, the most elevated of all is he who

surrenders his heart to Me and serves Me in devotion with sincere, internal faith.”] [Bhagavad-gītā, 6.47]

In Bhāgavatam [6.14.5],

muktānām api siddhānām nārāyaṇa-parāyaṇa sudurlabhaḥ praśāntātmā
koṭīśv api mahā-mune

[“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.”] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate satra-yāji-sahasrebhyaḥ
sarvva-vedānta-pāragaḥ sarvva-vedānta-vit-koṭi yā viṣṇubhakto viśiṣyate
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate

[“Among many thousands of brāhmaṇas, a yajñika brāhmaṇa is best. Among thousands of yajñika brāhmaṇas, one who fully knows Vedānta is best. Among millions of knowers of Vedānta, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.”] [Hari-Bhakti-Vilāsa, 10.117] & [Bhakti-Sandarbha, 117]

In this way the steps are clearly shown, by climbing up by these steps then you are to go to that. You can go up to that place of wonderful dream. But that is more wonderful than dream, the Lord’s harem. Ha, ha.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

We could feel also how it is possible to imitate in such a filthy plane. Sense pleasure and the sense pleasure of the Adhokṣaja, of the Divinity, just two opposites. South pole and north pole. Sense pleasure, that is the lowest conception of pleasure. And to seek the pleasure of the senses of the highest conception of the Deity, which generally seems to be impossible, to reach to that standard, how much sacrifice and self abnegation and self surrendering is required. It is infinitely intensified stage in which we can hope to come to such a position and to find the personal characteristic of the Lord in full. And then again to approach Him and not only to touch His holy feet which is also impossible to the consciousness at large that we can touch His feet. What to speak of to raise one's self in a loving position and love of the unreserved and of the highest type. This is dream of a dream.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. One may think of that very rarely, but to achieve that, that is almost impossible. It is such. It is such. By his personal touch one can't grasp it, but when they grasp, 'Yes, it can be conceived, His such behaviour, such loving behaviour with the highest type of loving devotees,' that may be thought out, but never with one's own achievement. We can come up to such height as to think that Lord is very affectionately playing with His most favourite group so much. And never any selfish touch that will brush you aside, down, if you go to approach direct with your conception of ego.

Guru janma sitay bhumay sitay paya sata guṇa [?] That is of such nature that on the head of my Gurudeva that looks very beautiful. This is of such type, thing of such type, that on the head of my Gurudeva it looks very well, very beautiful. By nature it is such, that in the highest position of my imagination I may guess to have His, to see His position. It's so rarely seen and conceived that thing is to our society, our level, thinkers of our level.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So first January, Friday, in nineteen thirty seven also such concurrence. In the middle also several times such concurrence must have been, must have happened, but I don't remember. But this time I remembered that. This Friday, first January, and this occurred, same with that, thirty seven. Perhaps after seven years or so it may come, but the leap year also to be taken into consideration. Hare Kṛṣṇa. One day increased in every four days in a year.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

After his separation I composed a poem. The beginning stanza is this.

nīte yasmin niśante nayana-jala-bharaiḥ snāta-gātrārbudānām ucchair
utkrośatām śrī-vṛṣa-kapi-sutayā-dhīrayā svīya-goṣṭhīm pṛthvī
gāḍhāndhakārair-hṛta-nayana-maṇivāvṛtā yena hīnā yatrāsau tatra
śīghram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam

[At the close of night, early morn, there were crores of devotees fleshly bathed, loudly wailing, their eyes overflowing with sorrowful tears of hopelessness. Śrīmatī Rādhikā, that radiantly beautiful queen of Vraja and daughter of King Vṛṣabhānu, had summoned Her intimate servant Śrī Dayita dāsa to return to Her divine camp, their personal family. Now in the absence of Nayana-maṇi mañjari, the Earth planet has been vacuumed into the deepest, vacant darkness. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.]
[Śrī-Śrī Dayita-dāsa-daśakam, 1]

Nīte yasmin niśante, at the last moment of the night he was taken in by Śrī Rādhārāṇī as if She was very much impatient to tolerate his separation, svīya-goṣṭhīm. Nayana-jala-bharaiḥ snāta-gātrārbudānām,

amongst hundreds, thousands of people who were weeping, weeping profusely so that they're taking bath in their own tears, snāta-gātrārbudānām, neglecting that, Rādhārāṇī took impatiently at once, drew him in Her camp, very impatiently. Yasmin niśante nayana-jala-bharaiḥ snāta-gātrārbudānām ucchair utkrośatām, and someone is crying aloud for the separation. But without caring for that Rādhārāṇī impatiently took him because She could not tolerate his separation any longer [?] Now, what was the condition of the Earth at that time? Pṛthvī gāḍhāndhakārair-hṛta-nayana-maṇī. Our Guru Mahārāja's secret name was Nayana-maṇi mañjari. Nayana-maṇi means this eyeball. If eyeball is taken out then the whole Earth is dark to that gentleman. The Nayana-maṇi was taken suddenly and the whole world was covered with darkness to the people, hṛta-nayana-maṇīvā, pṛthvī gāḍhāndhakārair, deep darkness came down as if the eyeball has been taken out of them, yena hīnā, by his separation. Yatrāsau tatra śīghram kṛpaṇa-nayana, addressing as if to one's own eye. "You are so miser. Where he's going, please take me hurriedly there towards that direction which way he's going. O my dear eye, take me in that side hurriedly, yatrāsau tatra śīghram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam. Take this servant. Why you are so miser my eye? Take me hurriedly towards that direction which way he is going. And another internal meaning is kṛpaṇa-nayana he, he's Nayana-maṇi mañjari, his name. [?] you are so cruel to me Nayana." Nayana means Gurudeva. "You please take me where you are going along with you. Why you are so cruel to me?" Nayana he nīyatām. "Take this servant along with you, and very hurriedly."

In this way, this is the beginning in this way. There are perhaps eleven or twelve stanzas.

[Ten prayers, stanzas, offered in the mood of separation on the disappearance day of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, known as Śrī-Śrī Dayita-dāsa-daśakam]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

And another śloka:

gaurendor asta-śaile kimu kanakaghano hema-hṛj-jambu-nadyā
āvirbhūtaḥ pravarṣair nikhila-jana-padaṁ plāvayan dāva-dagdham
gaurāvirbhāva-bhūmau rajasi ca sahasā saṁjugopa-svayaṁ svaṁ
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam

[You appeared like a massive golden cloud above the horizon of the blue hills of Nīlācala, precisely where that golden moon Śrīman Mahāprabhu set. From your golden heart a golden shower has inundated suffering humanity, extinguishing the scorching blaze of worldly life. Suddenly disappearing, you have hidden yourself within the holy dust of the holy abode of Navadvīpa, where Śrī Caitanyadeva appeared. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.] [Śrī-Śrī Dayita-dāsa-daśakam, 5]

Where Mahāprabhu came down, Gaurendu, the moon Gaurāṅga was set down where, this He was from, came out from that very place. And where Mahāprabhu came out he set down there, Navadvīpa. Mahāprabhu was born in Nadia and disappeared in Purī. And our Guru Mahārāja appeared from Purī and disappeared here in his birthplace. So gaurendor asta-śaile, where he, moon of Gaurāṅga was set down he took his birth, how? Kimu kanakaghano hema-hṛj-jambu-nadyā, a golden cloud, taking, drawing his lustre from that wonderful imaginary gold that comes from [?] he did such, a golden cloud, taking birth from the Purī there [?]

End of 82.01.01.A.rr

82.01.01.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. After his separation I composed a poem. The beginning stanza is this.

nīte yasmin niśante nayana-jala-bharaiḥ snāta-gātrārbudānām ucchair
utkrośatām śrī-vṛṣa-kapi-sutayā-dhīrayā svīya-goṣṭhīm pṛthvī
gāḍhāndhakārair-hṛta-nayana-maṇivāvṛtā yena hīnā yatrāsau tatra
śīghraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam

[At the close of night, early morn, there were crores of devotees fleshly bathed, loudly wailing, their eyes overflowing with sorrowful tears of hopelessness. Śrīmatī Rādhikā, that radiantly beautiful queen of Vraja and daughter of King Vṛṣabhānu, had summoned Her intimate servant Śrī Dayita dāsa to return to Her divine camp, their personal family. Now in the absence of Nayana-maṇi mañjari, the Earth planet has been vacuumed into the deepest, vacant darkness. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.]
[Śrī-Śrī Dayita-dāsa-daśakam, 1]

Nīte yasmin niśante, at the last moment of the night he was taken in by Śrī Rādhārāṇī as if She was very much impatient to tolerate his separation, svīya-goṣṭhīm. Nayana-jala-bharaiḥ snāta-gātrārbudānām, amongst hundreds, thousands of people who were weeping, weeping profusely: so that they're taking bath in their own tears, snāta-gātrārbudānām, neglecting that Rādhārāṇī took impatiently, entrance, drew him in Her camp, very impatiently. Yasmin niśante nayana-jala-bharaiḥ snāta-gātrārbudānām ucchair utkrośatām, and someone is crying aloud for the separation. But without caring for that Rādhārāṇī impatiently took him because She could not tolerate his separation any longer. Now, what was the condition of the Earth at that time? Pṛthvī gāḍhāndhakārair-hṛta-nayana-maṇī. Our Guru Mahārāja's secret name was Nayana-maṇi mañjari. Nayana-maṇi means this eyeball. If eyeball is taken out, then the whole Earth is dark to that gentleman. The Nayana-maṇi was taken suddenly and the whole world was covered with darkness to the people, hṛta-nayana-maṇīvā, pṛthvī gāḍhāndhakārair, deep darkness came down as if the eyeball has been taken out of them, yena hīnā, by his separation. Yatrāsau tatra śīghram kṛpaṇa-nayana, addressing as if to ones own eye. "You are so miser. Where he's going, please take me hurriedly towards that direction, which way he's going O my miser eye take me that side hurriedly. Yatrāsau tatra śīghram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam. Take this servant. Why you are so miser my eye? Take me hurriedly towards that direction which way he is going. And another internal meaning is kṛpaṇa-nayana he, he's Nayana-maṇi mañjari, his name. Addressing him, "You are so cruel to me Nayana." Nayana means Gurudeva. "You please take me where you are going along with you. Why you are so cruel to me?" Nayana he nīyatām. "Take this servant along with you, and very hurriedly."

In this way, this is the beginning in this way. There are perhaps eleven or twelve stanzas.

[Ten prayers, stanzas, offered in the mood of separation on the disappearance day of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, known as Śrī-Śrī Dayita-dāsa-daśakam]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. He took, he was born in Purī, there is one śloka:

gaurendor asta-śaile kimu kanakaghano hema-hrj-jambu-nadyā
āvirbhūtaḥ pravarṣair nikhila-jana-padaṁ plāvayan dāva-dagdham
gaurāvirbhāva-bhūmau rajasi ca sahasā saṁjugopa-svayaṁ svaṁ
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam

[You appeared like a massive golden cloud above the horizon of the blue hills of Nīlācala, precisely where that golden moon Śrīman Mahāprabhu set. From your golden heart a golden shower has inundated suffering humanity, extinguishing the scorching blaze of worldly life. Suddenly disappearing, you have hidden yourself within the holy dust of the holy abode of Navadvīpa, where Śrī Caitanyadeva appeared. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.] [Śrī-Śrī Dayita-dāsa-daśakam, 5]

Where Mahāprabhu set down, Gaurendu, the moon Gaurāṅga set down where, this He was, sprang, came out from that very place. And where Mahāprabhu came out, he set down there, Navadvīpa. Mahāprabhu was born in Nadiyā and disappeared in Purī. And our Guru Mahārāja appeared from Purī and disappeared here in His birthplace. So gaurendor asta-śaile, where the moon of Gaurāṅga was set down, he took his birth how? Kimu kanakaghano hema- hrj-jambu-nadyā, a golden

cloud, taking, drawing its lustre from that wonderful imaginary gold that comes out in Jambūdvīpa, sprung up in Jambūdvīpa, that special quality gold, is it such, such a golden cloud, taking birth from the Purī there? Jambu-nadyā, āvirbhūtaḥ pravarṣair nikhila- jana-padaṁ plāvayan dāva-dagdham. The whole country has been burned by the severe sun, and the famine, drought, and that cloud raining profusely the whole country, then came and suddenly disappeared in the place of appearance of Gaurāṅga. Is it so? In this way.

yā vāṇī kaṇṭha-lagnā vilasati satataṁ kṛṣṇa-caitanya-candre kaṇa-kroḍāḥ
janānāṁ kimu nayana-gatāṁ saiva mūrtiṁ prakāśya [nilādrīśasya
netrārpaṇa-bhavana-gatā netra-tārābhidheyā yatrāsau tatra śīghraṁ
kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam]

[Through your voice, the wonderful explanations concerning Śrī Caitanya Mahāprabhu eternally resound with great joy. And how did those topics enter into the ears of the people at large and reveal before their very eyes the beautiful figure of Śrī Caitanyadeva? Once, by His glance, Lord Jagannātha, the universal master of Śrī Nilācala, arranged for you to appear in the holy place of Jagannātha Purī to spread the glories of Mahāprabhu everywhere. There you remain as the very pupil of His eyes. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.] [Śrī-Śrī Dayita-dāsa-daśakam, 4]

The voice of Gaurāṅga, Saraswatī, our Guru Mahārāja's name was Saraswatī. Saraswatī means vāṇī, words. Yā vāṇī kaṇṭha-lagnā vilasati satataṁ kṛṣṇa-caitanya-candre. The voice what lived in connection with the throat of Śrī Gaurāṅga Mahāprabhu, is that, has that come out again from the ears, kaṇa-kroḍ, the lap of the ear of so many devotees who attended the talk of Gaurāṅga? From that ear, from that cave, has it come out again? Then, janānāṁ kimu nayana- gatāṁ saiva mūrtiṁ. Is it

that that very, the words now have appeared in the form of a visionary type, that sound has been transformed into vision, mūrtiṁ prakāśya, visible, visibility? And when the Jagannātha He starts in the chariot, Prabhupāda was born just on the side of that way where that Jagannātha Ratha, the chariot of Jagannātha passes on the road, and just on the side Bhaktivinoda Ṭhākura he hired a house and in that house Prabhupāda was born. So where Jagannātha cast His glance, from there it has got the Nayana-maṇi name. The Nayana-maṇi that is, the eyeball of Jagannātha was cast in that house, and from there it has taken a visible form who was originally in the voice of Gaurāṅga, Gaura-Saraswatī, Gaura vāṇī. Has that taken such form from the place where Jagannātha cast His glance on that house? Karṇa-kroḍāj janānām kimu nayana-gatām saiva mūrtiṁ prakāśya, and so one of his names was nayanatara, the eyeball. Is it for that one of his names was eyeball, Nayana-maṇi? Netra-tārābhidheyā, anyhow whatever it may be, my miser eye, take me hurriedly towards that direction in which way he's going away."

In this way some eleven or twelve stanzas I... Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, when did he get that name Nayana-maṇi?

Śrīla Śrīdhara Mahārāja: He himself has expressed that in one place. Bhaktivinoda Ṭhākura is Kamala- maṇi Mañjarī. Guṇa-maṇi Mañjarī is Gaura Kiśora Bābājī Mahārāja, Guṇa Mañjarī. Bhaktivinoda Ṭhākura is Kamala Mañjarī. And our Guru Mahārāja expressed his name, privately, Nayana-maṇi Mañjarī, to some people, we heard from him Nayana-maṇi Mañjarī. It is written in some place. Gaura Haribol.

Once in Rādhā-kuṇḍa, some of us were living with him for a month. At that time the aṣṭa-kālīya-līlā he was hearing, making to sing by some of

the persons who were his devotees there. I followed him very closely, trying for a mental attitude to be very closer to his Vṛndāvana personality. In the daytime he used to live in a new built building. The month was this October perhaps, a little cold. The daytime in a new built building and at night time the new built building that was a little cold, so at night he used to stay in a tent spread just on a fallow land in the front of that building. He lived inside, and I took my position just on the gate of that tent, outside. At night I used to take my bedding just outside his gate, passed night.

One day, in morning time, he's coming to the pukha house, the building, I'm following him closely. There was no other man. He put his sleeper just before entering the room, and he thought that after entering the room he will take the sleeper with his hand and put it in a proper place, under the bedstead, and then he will. But whenever he left the sleeper and entered the room I took it, I took the sleeper. And after turning he came to take the sleeper he found that it is in my hand.

Then he told a simple sentence, *ami sariye nitche* [?] "That I am taking it away, this is the word."

But it came with so sweetness and softness that I had to think, 'Where from this voice is coming? It is not a voice, not a sound of this plane, this land. It is coming from some other land, some other plane, so soft and so sweet the voice came. Only the word is this, *ami sariye nitche*, that I am thinking it, only this much, nothing more. But it rang in my ear, that this is not a sound of this plane. This comes from some other world, some other world, so soft, so sweet, so heart capturing. Is this the way in which the conduct may behaviour occurs and so harmoniously there so sweet?

Kathā gānaṁ [Brahma-saṁhitā, 56] every speech, every word is like a song. A movement, *gamanam nāṭyaṁ*, movement means it is dancing. Every movement is like dancing, sweet, and every word coming out, it is song, singing. It has been described, everything modified with high degree of duty. In the land of duty everything is beautiful; everything is beautiful, everything having the touch of the beauty divine, charming. Charming, the prime cause is charming, attracting, charming, snatching the heart, soft. There is a land of such sort of existence. And our

aspiration is after that sort of life, we aspire after. Rādhikā- mādhavāśāṁ. We can sincerely foster that sort of idea to feel attraction, a life of such a plane where everything is music, where everything is music character. The flute of Kṛṣṇa: that is guiding everything. That can draw out even the life from the body. The sound is so charming that as if the very feeling, sentiment, is as if it is coming out, wants to come out of the body, of the bodily existence. Whatever part of our body is touched with any sort of dealing, that seems to disconnect with other parts, and that party runs to move, to join, if it is possible to think. If the colour the eye wants to feed it: as if separating himself with other parts of the body. If ear hears the sound, ear wants to run towards that sound, even neglecting his connections with other parts of the body. Competition. 'I don't want your connection, this body. I want to run towards that direction. There is call from there, the ear will say, the eye will say, the touch will say, that competition. Whatever touch that wants to run away from the other friendly companions.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Once when Prabhupāda conducted the whole Braja maṇḍala parikramā, after that is finished he asked his disciples, "What positions have attracted you most? What position in Vṛndāvana has attracted you most?"

When it was asked to me I told that, 'Kadamkandi, the birthplace of Rūpa Goswāmī Prabhu's Bhajan sthali, between Nandagram Kṛṣṇa and Yavat Rādhārāṇī. Midway there was an āśrama where Rūpa Goswāmī settled and used to write the Bhakti-rasāmṛta-sindhu _____ [?] from there, generally. I told, 'That place attracted me most.'

Then after a year or two again when we had gone to Rādhā-kuṇḍa in his company, suddenly he told, “Your place,” that very place, “Your place.”

I’m astounded, ‘What is this, where is my place?’ “Your place, that Kadamkandi, Rūpa Goswāmī.”

I thought, O, two or three years ago he enquired which was very attractive to whom, and that is with some purpose, and he has kept it in his mind, and accordingly today he’s saying that, ‘Your place.’ ‘Your place.’

‘Where is my place?’ So he was so much particular about that, that is ruci parīkṣa, to test the, to examine the taste of a particular person to a particular līlā, for particular group of service. These are necessary in the Ācārya to test his disciples, which is the place where he’s to be located, where his taste stands. And accordingly in harmony with that innate taste he’s to help him in his march towards that land of glamour.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Rādhikā-mādhavāśāṁ, that our hoping against hope, that the highest hope, we are pinned down: our fate is pinned down there. The goal, the destination has been settled, and how to reach there, and when to reach there, and who, others will come to my help to reach there. The master, śikṣā Guru, dīkṣā Guru, whoever will help me to go there he’s my Guru. He’s my guide who will help me to go to my destination, which is located in this way: the hankering, the hankering, the station of my hankering, innate, innermost hankering, the station, the destination. Gaura Haribol. Rādhikā-mādhavāśāṁ prāpto yasya prathitaḥ kṛpayā śrī-gurum taṁ nato 'smi.

[nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ rūpaṁ
tasyāgrajam uru-purīṁ māthurīṁ goṣṭavāṭīm rādhā-kunḍaṁ giri-varam
aho rādhikā-mādhavāśāṁ prāpto yasya prathita-kṛpayā śrī gururṁ taṁ
nato 'smi]

[Śrīla Raghunātha Dāsa Goswāmī prays: “I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing.”]

And who has helped me to locate my place of destination, rādhikā-mādhavāśāṁ prāpto, he has given, he has educated me how to aspire after, what to aspire after, and how we can go to Their aspired shelter: highest. All these I have got from whom, who is my all in all in life, the master of my life. This is a boat and he's the helmsman. I have surrendered to him. I have accepted, I have put myself in his boat and he's taking me towards the goal, the end of my life. Guru-karṇadhāram, helmsman, nṛ-deham has been compared with a boat. By utilising my resources in this body and mind my Gurudeva is rowing me towards the goal as helmsman, guru-karṇadhāram. One who has come in human species if he does not take this advantage he commits suicide. He commits suicide after coming in this human birth if he loses to take this advantage of crossing the ocean of life and death, life and death, birth and death, birth and death, birth and death. The ocean, the very nature is waves of birth and death, birth and death, to cross this ocean of birth and death. The helmsman is Gurudeva. And if one misses the chance he's committing suicide – in Bhāgavatam [11.20.17].

nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram mayānukūlena nabhasvateritaṁ, pumān bhavābdaḥ na taret sa ātmahā

“Committer of suicide he is. And I’m helping so many boats,” Lord says, “So many boats are passing and I’m helping like a favourable wind. Helmsman is Guru and I am favourable wind. The boat is this human body. And you all should take the advantage of crossing this ocean of birth and death. It is compared to the infinite, this world, something like infinite. It is very difficult to cross this ocean of birth and death, birth and death. If you want to get away from these troubles, janma-mṛtyu-jarā-vyādhi [Bhagavad-gītā, 13.9] you must take the chance. You must take the chance, otherwise you’ll lose so much that it amounts to suicide.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Gaura Haribol.

Mahāprabhu’s grace presupposes some sort of selection, but Nityānanda Prabhu’s grace no selection. Whoever He comes across he gets the grace. He’s so magnanimous, Nityānanda Prabhu, He’s so much magnanimous whoever He comes across on his way he gets benefit, he’s saved. So raw, indiscriminate, and so spacious His mercy. Most benevolent, generous, magnanimous: Nityānanda. But Mahāprabhu has a sort of discrimination. But Nityānanda Prabhu does not care for any discrimination, whether he’s fit or unfit; so worthy His mercy. Nitāi. Nitāi. So, heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi [Mañḍa-śikṣā] Overlooking the grace of Nityānanda Prabhu, overlooking Him, never be courageous to go to Rādhā- Kṛṣṇa neglecting the grace of Nityānanda. So Swāmī Mahārāja has laid stress on Nityānanda, Balarāma. Nityānanda is Balarāma. Laid stress for the fallen, Nityānanda Prabhu’s grace is wealth, is real wealth, because discrimination has not got much place there. But in the grace, in the mercy of Gaurāṅga, magnanimity of Gaurāṅga, some sort of discrimination is there. Still not so much, but still we find a sort of discrimination. But Nityānanda Prabhu is more generous, so first go to Nityānanda. And by grace you will go to Mahāprabhu. And by the grace

of Mahāprabhu you will easily reach the Rādhā-Govinda, Vṛndāvana. That is the way shown to us. Go to Nityānanda, from there to Śrī Gaurāṅga.

yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ tathā
tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[Prabodhānanda Saraswatī Ṭhākura says: “As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: “Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service.”] [Caitanya- candrāmṛta, 88]

Percolated by the mercy of Gaurāṅga, try to approach Rādhārāṇī, then no possibility of any dirt to enter and disturb you there in that plane. That will be percolated here by Gaurāṅga. You have got Gaurāṅga you are sure that you will very safely, smoothly, easily, and very intimately you will have the service of Rādhārāṇī. Otherwise it is very dangerous and sometimes suicidal, and reactionary, if you do not go through Gaurāṅga. If you want to approach direct to Vṛndāvana towards Rādhārāṇī it is very dangerous. You must go recommended by Śrī Gaurāṅga. That is, if you can appreciate the life of Gaurāṅga, the ideal of Gaurāṅga, the kāma and other things will be exhaustively eliminated. You'll be really purified to be acceptable to that domain of that highest līlā, or pastimes. This is the fact.

Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.

Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gurudeva. Śrī Gurudeva. Śrī Gurudeva. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vidagdha-Mādhava: Mahārāja, there's a temple they say, some devotees they say there is the place where Lord Nityānanda and Lord Gaurāṅga met for the first time. There's a temple on New Māyāpur side. Is that true?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: There's a mandira...

Śrīla Śrīdhara Mahārāja: Where?

Akṣayānanda Mahārāja: Near Māyāpur, and it's told that Caitanya Mahāprabhu and Nityānanda Prabhu met there.

Śrīla Śrīdhara Mahārāja: Yes. That is Goswāmī Mahārāja, the Gauḍīya Saṅga. I myself gave the name there, Nandan Ācārya Bhavan.

When Nityānanda Prabhu first visited Navadvīpa then He took His shelter in the Nandan Ācārya Bhavan, in a particular house in the town. Then Mahāprabhu told to His devotees that, "One great person has come here. Try to find out Him. I'm feeling in My heart that a great personage has come to visit the town, last night. I found that in a chariot, whose sign is that of Baladeva, kalajanga [?], came and enquiring here, 'Where is Nimāi Paṇḍita's house? Will you say, will you guide Me to where Nimāi

Paṇḍita lives? Where does He live?’ I saw in a dream of that type.” Mahāprabhu, Nimāi Paṇḍita told to His friends. “So one great man must have come here to enquire about Him.” This was the advice of Mahāprabhu towards His paraphernalia.

And they tried to search for Him, such a big, great man, great person, but they came out in despair, disappointed. “No such person we could find.”

Then Mahāprabhu told, “Yes, let Me try. Come along with Me.” And He came at once to that Nandan Ācārya’s house and there found Nityānanda Prabhu is sitting on the veranda. And there meeting Nityānanda Prabhu lost His senses finding Nimāi Paṇḍita. And so many shedding tears and all these things, and Nityānanda Prabhu was introduced to the devotees and as the first acquaintance.

Now, in another time when some disturbance from Advaita Prabhu’s remark, Mahāprabhu left His place and at once He jumped in the Ganges. And Nityānanda Prabhu and Haridāsa Ṭhākura also jumped in the water of the Ganges and took Nimāi Paṇḍita out.

And after that Nimāi Paṇḍita told: “I am hiding Myself in the house of Nandana Ācārya. And you say to Advaita Ācārya that Nimāi Paṇḍita jumped into the Ganges, we could not find Him. And let us see what he will do.”

Advaita Prabhu remarked... Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari. Then, in another time also, Mahāprabhu hid Him in Nandana Ācārya’s house, some other time; these two times. Another time also, He went to Śāntipura or somewhere else and from there He came to Nandana Ācārya’s house; that was on the

Śāntipura side near Ganges and on the side of Śāntipura His devotee's house was Nandana Ācārya's. And generally when He used to hide Himself, playfully, from the devotees, for some reason or other, He used to take His shelter in that house, Nandana Ācārya's house. First met with Nityānanda there, and in another two times also He used to hide Himself there.

And our Guru Mahārāja he sometimes repeated the founder of that Maṭha, that Bhakti Saranga Goswāmī, Aprākṛta Prabhu, who was afterwards Goswāmī Mahārāja, that is Nityānanda's connection, he has written something in his praise. He traced some sort of sentiment of Nityānanda in him. So following that when he established his Maṭha, and that Maṭha I – he did not want to establish his Maṭha there. He purchased a house nearby Yoga-pitha, and that was dispossessed by Kuñja Bābu. So out of that sentiment he did not want to have any centre here.

But my interest was that everyone who has come out of the main Maṭha they should have their own centre in that area. I tried my best, first I purchased some portion which I have given now to Paramahaṁsa Mahārāja, purchased that land and gradually Mādhava Mahārāja and me, I helped many to purchase land and to establish centre there. Because that was akin, it seemed to me, that any pilgrim when he likes to go to Māyāpur, the place was such that he may be looted there on the banks of that river. It was such a dangerous place. Now, after partition, so many Hindu residents from East Bengal have come so we find that influx of population. Otherwise it was a very solitary place. When I came here it was all jungle and even the leopards and jackals, so many hyenas and all to be found here.

So that place I, – he told that, “I won't have any, I purchased a house and that is out of possession now, forcibly possessed a portion, I won't make any centre here.”

But I requested him, ‘It is not possible. You are a remarkable follower of our Guru Mahārāja. You visited England also. And here in India you did so much important service to Guru Mahārāja. And you should have one

centre there, at least only to show that Guru Mahārāja had disciples of such dignity. You must have.’ So anyhow I purchased the land with my money and I took the deed to him to Calcutta, ‘I have purchased in your name this land and you must have a centre there.’

And then he paid up the money to me.

And then I told that, ‘We heard that you have some connection with Nityānanda and this place Nityānanda first stayed and Mahāprabhu met Him here. So I think, and this also in the southern extremity of Māyāpur, this side. The centre is somewhere near the bridge and this has been the southern extremity of Māyāpur, and you have connection with Nityānanda, this must be the place of Nityānanda’s first visit, first shelter. So you may give it the name of Nandana Ācārya Bhavan.’

And he did so. There he has placed, installed, that Gaura-Nityānanda. This is the history underlying. Gaura Haribol. Nitāi Gaura Haribol.

End of 82.01.01.B

82.01.02.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Goswāmī Mahārāja, Gauḍīya Saṅga. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, I always thought our Gurudeva had some special treasure, but he was not revealing that, but I think he has kept that treasure with you.

Śrīla Śrīdhara Mahārāja: What is that?

Akṣayānanda Mahārāja: Just what you tell us, it confirms exactly as he has preached. But he has also kept something, and I feel that he has kept it with you.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Maybe! So he might have repeatedly requested me, “I am taking them, please look after.” He told me, and I am going on according to my capacity and my realization. I cannot do outside that. What am I, and what he knew me to be, anyhow he requested me, it is true, several times. And he has gone, I am left, and I feel some sort of obligation as a student of Gauḍīya Mission to do some sort of duty for the sampradāya. I am doing as much as possible, and if sometimes reluctantly, you are pressing out from me some sort of service it may be got.

What I feel almost always that Guru Mahārāja wanted me to do some sort of service, and many of our mission stalwarts recommended me to preach, to be a preacher for the West, recommended that, “He is the fittest man to preach in the West.” But anyhow, it could not happen. And now I see that anyhow it is being effected to certain extent, I am doing. I am a slothful person by nature, I do not move, of reserved nature, of idle nature.

Our Guru Mahārāja remarked, “A comfort seeker. You are ease-lover.” His word was ease-lover. “You are ease-lover.” He told.

Hare Kṛṣṇa. Of reserved type, of reserved mood, generally speak less, and think more. A man of more thinking and less speaking, that type I am. And sometimes childish mood also with me sometimes, very simple and open speaking. That is budugraha [?], the planet Budha [?] he has got much influence on me, in the horoscope. And he's of childish temperament, and a little poetic, and fond of little industry, and very childish in temperament. That Budha has got much influence and the Br̥haspati. Budha, Br̥haspati and Śani, these are the guiding stars in my horoscope. Br̥haspati means ontological knowledge. Bud means the poetic and childishness and poetic habit. And the Śani, Saturn means strong abnegation and connection with the caste outside Hindu. Śani means that. This stern abnegation, indifference, as well as touch with the persons outside varṇāśrama. That is Śani, and Bud, and Br̥haspati, these three are the guiding stars they are at their highest position. Gaura Hari. So, ontological reasoning comes from Br̥haspati, indifference to the worldly pleasure from Śani, and poetry and childish temperament from Bud, three things. Gaura Haribol. Nitāi Gaura Hari. Gaura Hari. Gaura Haribol.

Sometimes the stalwarts in our mission used to say, used to express their grievance that "We serious persons of highest age and position eagerly try to mix with him. How is it that you mix with those children type persons?"

But I have got a nature to mix with the children. And they could not tolerate this.

"You are so sober, serious, and so endowed with high levelled philosophical talk, that we eagerly want to mix with you and talk with you, and we can't tolerate that you mix with the children, of the lower type."

They had some sort of complaint against me like that. That is my nature, a childish nature, temperament.

Akṣayānanda Mahārāja: So, here we are so many children of a lower type, and you are so kindly mixing with us.

Śrīla Śrīdhara Mahārāja: You are all serious talkers, not childish, serious talkers. You are engaging me in serious talk.

Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

My centre of interest is Mahāprabhu anyhow. And Mahāprabhu has taken me to my Guru Mahārāja. In selection of my Gurudeva, Mahāprabhu's part is almost cent percent. I have got some affection for Kṛṣṇa of Gītā, Gītā Kṛṣṇa, not so much for Vṛndāvana Kṛṣṇa, though in my childhood I had some mystic, transcendental regard for Vṛndāvana, Rādhā-Kṛṣṇa. In my childhood I visited several times a respectable temple of Rādhā-Govinda near our village, where my father, grandfather used to read Bhāgavatam every Kārtika month, one month in a year, they had to read Bhāgavatam there for a month. And in my childhood even when I was six perhaps, I visited that temple. And I remember that I saw with some mystic reverence in the temple, the Śrī Mūrti, and I still remember that how a mystic conception I got about Rādhā-Govinda there.

But consciously, perhaps some moral consideration, by predominating moral consideration I could not adjust with Kṛṣṇa līlā in Vṛndāvana, what Mahāprabhu has given to me. My regard for Mahāprabhu has taken me to Rādhārāṇī. And at present my highest centre in future is Rādhārāṇī, but present centre is Mahāprabhu. And from Mahāprabhu I have come to Gurudeva, to find out who will be the fittest preacher, fittest speaker about, giver of Mahāprabhu, and then I have come across to my Guru Mahārāja. The first centre was Mahāprabhu and that I came suddenly when I was reading in the fourth year class, age about twenty three. Mahāprabhu suddenly appeared in my heart, and captured, almost captured myself.

Otherwise, I was born in a smārta family, they're nyāyaic of the high type,

logicians, the Indian logic, nyāya and smṛti, there was this Purāṇic and pūjā etc, and Bhāgavatam. Smṛti, Purāṇa and nyāya, three things predominated there.

But I had some sort of previous life's acquisition, because I had a tendency to become a sādhu, more than to become a householder in my future life. I felt it from my childhood, much attraction for the life of a sādhu, inner sannyāsī, but not of any particular shape. But Mahāprabhu gave me the real shape. He's my captor, Mahāprabhu, and through Him only I could come to Vṛndāvana.

So necessarily, my ideas of Vṛndāvana cannot go to the level of sahajiyāism. We are born haters of sahajiyāism, sahajiyā, born haters. They have got no place. But anyhow, when I got first connection with Mahāprabhu, these sahajiyās also seemed to me very close friends. Anyhow they are continuing the Name of Caitanyadeva, that was my point: whatever they may be, they may be pests of the society, but still they take the Name of Caitanyadeva Who is so near and dear to me. From that point even I could look after them with some regard, with some nearness. It was so much so to me. But coming to Gauḍīya Maṭha, I began to hate them once more, that they are misrepresenting Gaurāṅga, taking the Name of Gaurāṅga, but misrepresenting Him. Not doing any service, but doing a disservice to Gaurāṅga. Gaura Haribol. Gaura Haribol. What's the time?

Akṣayānanda Mahārāja: Ten.

Śrīla Śrīdhara Mahārāja: Ten. Gaura Haribol. So, today, less question and more answer.

Akṣayānanda Mahārāja: More answers than questions, we are capable of not so many questions, as the answers you give.

Śrīla Śrīdhara Mahārāja: It came in connection of my Guru Mahārāja because this is the day, this Friday and first January were combined and reminded me of him, that day, so I had to begin speaking without your enquiry. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: It is our great fortune.

Śrīla Śrīdhara Mahārāja: The new friends, they have nothing to say, any urgent question?

Gaura Haribol. Gaura Haribol. What I speak to you in English, that is out of necessity. I have got no fine knowledge in English, I can't understand also, and also cannot speak, not habituated to speak. But anyhow, for some necessity, I try my best to express myself, and whatever comes, in a mutilated form.

Akṣayānanda Mahārāja: Rather, we find your speech very eloquent.

Śrīla Śrīdhara Mahārāja: But what I search, I'm guided by the thought, and not by the language. And it seems there are some who are carried by the language and not by the thought. But my temperament is to live and move in the thought and try to give vent to that.

Akṣayānanda Mahārāja: But we find your speaking masterful.

Śrīla Śrīdhara Mahārāja: Not masterful, but less philosophical type.

Akṣayānanda Mahārāja: We find full command, absolute command.

Śrīla Śrīdhara Mahārāja: I can't find accurate words always, does not come, especially now memory is being faded day by day, so I search after accurate words, but sometimes cannot find it, so I have to anyhow move in a curved way. I have to express my thoughts many times in a curved way because I do not find the accurate word in the front. Otherwise my way of speaking is very straight. But I can't be effective without accurate words, so I have to take some curved way sometimes. This is the instance with me. Gaura Haribol. But perhaps it carries weight. Thought is deep and nearer to the truth. As much as I have got my capacity, that is the nature, style of my speech, hitting the centre, and not on the outskirts. That is the aim of my, the general style of my speaking, hitting the centre. Things synthetical, not so much analytical, but synthetical, always touching the centre. Hare Kṛṣṇa. Capturing the centre, that is the way of my thinking. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. I'm not satisfied with anything, with any outskirts, any dress, but only the central reality. That is my nature. I want to understand the inner point. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

When Prabhupāda was living and he was giving discourses, so many others, even senior sannyāsīs and devotees they attended, then after that, some senior sannyāsīs, preachers, they also invited me, they asked, "What Prabhupāda told, repeat it to us." And I did, and they were satisfied. Prabhupāda's discourses were also very deep. The general public could not understand, deep philosophy, so I was requested to repeat his lecture by the respectable circle of our Guru Mahārāja's disciples. I could repeat it, at least to their satisfaction.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Even Madhusudhan Mahārāja and others always were of a very sceptic nature, not prepared to rely on any man, but they also speak that when they attend my lecture that we almost feel that it is in the line of Prabhupāda. Prabhupāda is delivering the discourse. So, my type of delivery is very akin to that of my Guru Mahārāja, by his grace. They say like that. Repeatedly they have told like that. That is the ontological colour, the ontological representation. Our Guru Mahārāja's lecture had this peculiarity, ontological nature. And my tendency is also towards that, the ontological understanding of the thing. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. So, we may...

Akṣayānanda Mahārāja: We'll take your leave. Jaya om viṣṇu-pāda...

...

Śrīla Śrīdhara Mahārāja:

avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti

sattvasya śuddhiṁ paramātmā-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktam

[“For one who remembers the lotus feet of Kṛṣṇa, all inauspiciousness soon disappears, and one's good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death, and one's real spiritual life begins. As one's heart becomes gradually purified, one's devotion for the Lord within the heart awakens, and one realises the Paramātmā. Thus one gradually develops knowledge (jñāna), realisation (vijñāna), and renunciation

(vairāgya).”] [Śrīmad- Bhāgavatam, 12.12.55]

In Bhāgavata, avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi, the undesirable elements that are within us, that will be diminished by the continuation of the remembrance of Kṛṣṇa. The undesirable elements will gradually vanish away. Padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti, and some positive conception of real [?] maṅgalam, of good, that will spread within us, śaṁ tanoti. Sattvasya śuddhiṁ, and our very existence will be purified. All other elements, non Kṛṣṇa elements will be purged out. Paramātmā-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktam. At the same time sambandha jñāna, unnecessary abnegation or indifference to non Kṛṣṇa will increase more and more. Smṛtiḥ, continued remembrance of Kṛṣṇa, to be merged in Kṛṣṇa consciousness, to remain merged in Kṛṣṇa consciousness, what is Kṛṣṇa, Who is Kṛṣṇa. Who am I to Him? What is my duty towards Him? Gradually all these things will come out from the foundation underground as much as the smṛtiḥ will be dense.

_____ [?] Nitāi. Nitāi. Any come from Māyāpur?

Akṣayānanda Mahārāja: Not yet.

Śrīla Śrīdhara Mahārāja: Not yet.

Akṣayānanda Mahārāja: That gentleman Satyānanda said he will come, but as yet not come.

Śrīla Śrīdhara Mahārāja: But I see you five are here. Devotees: Yes.

Śrīla Śrīdhara Mahārāja: [?]

Akṣayānanda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Any question, from any

quarter?

Devotee: Yes Mahārāja, can you explain to me how Gāyatrī initiation helps the chanting of Hari-Nāma ?

Śrīla Śrīdhara Mahārāja: It helps to consolidate the foundation of Hari and His Name and everything, of course when the Vaiṣṇava interpretation we get from there. The Śāṅkara School interpretation they will conclude from Gāyatrī that everything ultimately is non differentiated and non specified, heavy mass. But the Vaiṣṇava understanding of Gāyatrī is different. Śrīmad- Bhāgavatam [1.1.1] begins, satyaṁ param dhīmahi. Gāyatrī, Bhāgavatam, Purāṇa, it is mentioned:

artho 'yaṁ brahma sūtrānām, bhāratārtha-vinirṇayaḥ gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribriṁhitaḥ

[“Śrīmad-Bhāgavatam represents the real purport of Vedānta-sūtra. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic Mahābhārata, the great history of the world, Śrīmad Bhāgavatam has come to give its real meaning. The mother of all Vedic knowledge is the Gāyatrī mantra. Śrīmad-Bhāgavatam gives the gist of Gāyatrī in a very full-fledged way. And the supplementary truths of the Vedas are also found within Śrīmad- Bhāgavatam.”] [Garuḍa-Purāṇa]

This is said about Bhāgavatam in Purāṇa, what is Bhāgavatam. In Bhāgavatam itself it is said: nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam pibata bhāgavatam rasam ālayam, muhur aho rasikā bhuvi bhāvukāḥ]

[“O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.”] [Śrīmad- Bhāgavatam, 1.1.3]

The ripe fruit of the tree of Veda, but in another place it is said about Gāyatrī, artho 'yaṁ brahma sūtrānām, this gives the real meaning of Vedānta-sūtra compiled by Vedavyāsa collecting principal portions from the Upaniṣads, Vedānta. Artho 'yaṁ brahma sūtrānām, bhāratārtha-vinirṇayaḥ. The very gist of the whole of the Mahābhārata is represented here in Bhāgavatam, vinirṇayaḥ, all the meanings must come through this channel, bhāratārtha-vinirṇayaḥ. Gāyatrī bhāṣya rūpo 'sau, and this is the expansion of the proper meaning of Gāyatrī. Vedārthaḥ paribrimhitaḥ, and the whole meaning of the Veda has been reserved here in a nutshell. Veda-mātā-gāyatrī, Gāyatrī is considered the mother of Veda. In a nutshell the whole purport of the Veda is here.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: [?] **Akṣayānanda Mahārāja:** [?]

Śrīla Śrīdhara Mahārāja: Oh. I heard that Jīva Goswāmī Prabhu has given an explanation of the Gāyatrī, Brahma-Gāyatrī, but I did not come across that explanation. Myself I have evolved a sort of meaning leading it towards the end of, the conclusion of Bhāgavatam. Gāyatrī bhāṣya rūpo 'sau, the Bhāgavata is the bhāṣya, like the expansion of Gāyatrī so Gāyatrī's meaning must go to support the conclusion what Bhāgavata has given to us from the Vedas. And this is in this way.

Bhūr, bhuvaḥ, svaḥ, Bhūr means the world of sense experience, bhuvaḥ, the mental sphere, svaḥ, the plane that can be understood, caught by

intelligence only, not by feeling, neither by physical senses, buddhi-loka. In this way finer and finer, higher and higher planes there are in the strata, in this mundane sphere also, gross, subtle, subtler, subtlest, in this way it is progressing, different planes, fourteen planes of living here, human in the beginning and seven others. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka: seven strata, or planes, from gross to fine. In this way it is developed.

Then Virajā, Virajā means the last limit of the material consciousness. Then Brahmaloḥa, where jīva soul is, that is the beginning of Vaikuṇṭhaloḥa, the marginal position, Virajā and Brahmaloḥa. Then the Vaikuṇṭha and Goloka: the land of service. The land of exploitation and the land of dedication, between the two, meeting place, this side Virajā, this is no man's land, buffer state, this side approaching towards exploiting world of Virajā, and that side Brahmaloḥa. Then Vaikuṇṭha begins.

So bhūr, bhuvaḥ, svaḥ, tat, savitur, varenyaṁ. Tat is the sum total of the world of exploitation, tat, savitur. Now a new thing which shows this mundane, savitur, means Surya, Sun, savitur, meaning who expresses things, from whom everything is emerging, savitur, [?]

Just as a lady gives birth to a child [?] from her womb a child is coming. So this experience of the material world is coming from a particular light, like the Sun is showing the planets. The Sun is the savitur, savitur means [?] That from whom all is emerging, the conception, and all sorts of conceptions of the material type they're coming only from the Sun. If Sun is withdrawn, no conception. So savitur means: in Bhagavad-gītā [13.34] also it is mentioned, "What is ātmā? As Sun is expressing the world, so your ātmā is expressing the world, that light, that spark, that knowledge. If that ātmā is withdrawn everything is dark. Your body, mind, everything gone, but the ātmā is there, the unit of knowledge is there, so to you everything is in consciousness. So savitur, varenyaṁ, which is giving birth, as if, to this whole world of your experience from the gross to the subtle, that savitur, that consciousness, savitur, varenyaṁ, which is respectful to that savitur, to that sort of consciousness which is giving birth to all this knowledge of variety. He's varenyaṁ, he's venerable plane, he's worshippable plane. That is Vaikuṇṭhaloḥa, made of higher

knowledge, svarūpa-śakti, that bhargo. He's venerable bhargo. Bhargo means svarūpa-śakti and the very gist of svarūpa-śakti is the effulgence of this particular centre. And that is Śrī Rādhā.

Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi:

Bhāgavata [1.1.1] says. By His Dhāma, by His plane, by His light, all the misgivings and misunderstandings are cleared, a particular type of light, by the ray of which, all our ignorance disappears. That is the Dhāma, the very abode of the Lord is such that by the strength of its light all sorts of ignorance and misconception vanishes, that bhargo. Whose bhargo? It belongs to Deva. Who is Deva? Deva means, two meanings, Deva means [?] 'One whose a playful entity, and very beautiful, beauty and play, līlā and saundaryya, Devata, and He's bhargo, He's the proprietor of that Dhāma, and that beautiful sweet ray by which everything has been evolved.

Dhiyo yo naḥ pracodayāt, and dhī, dhīmahi, by the help of our pure consciousness we shall attend Him, serve Him, conscious service, dhīmahi, dhī means buddhi, jñāna, ānuśīlanam, cultivation. We shall get this conscious cultivation, dhīmahi. One day through our consciousness we can approach and render service to Him, dhīmahi. And what will be the result? Dhiyo yo naḥ pracodayāt. And He will, as remuneration, He will give us dhiyo, and the capacity of serving Him, of cultivating Him more and more. That is prema. He will give me prema as remuneration. Prema means the more capability of serving. So we shall serve Him and He will give more eligibility, more capacity, efficiency to serve more and more. This is the underlying meaning.

And the bhargo means the whole svarūpa-śakti represented by the ray that is the vaibhava of Śrī Rādhikā which is the mukhya-rasa combined. Mādhurya-rasa is the principal rasa and the most expansive which contains all the services of other rasa in Him. If mādhurya-rasa is there then vātsalya, sākhyā, dāsya, and śanta, everything is there, so the whole is the representation of Her, of Rādhikā. That is the meaning of Gāyatrī, going so deep as to make us understand.

So my Sanskrit poem is there. It is perhaps in the Kīrtana Mañjuṣā. I forget.

bhvādes tat savitur vareṇya-vihitaṁ kṣetra-jña sevyārthakaṁ bhargo vai
vṛṣabhānu-jātma-vibhavaikārāadhanā śrī puram bhargo jyotir acintya
līlana sudhaikārāadhanā śrī puram (bhargo dhāma-taraṅga khelana
sudhaikārāadhanā śrī puram) (bhargo dhāma sadā-nirasta kuhakaṁ
prajñāna-līlā-puram)

devasyāmṛta-rūpa-līla-rasadherārādha-dhīḥ prerīṇaḥ (devasyāmṛta-rūpa-
līla puruṣasyārādha-dhīḥ preṣīṇaḥ (devasya dyuti-sundaraika-
puruṣasyārādhya-dhīḥ preṣīṇaḥ)

gāyatrī-muralīṣṭa-kīrtana-dhanaṁ rādhā-padaṁ dhīmahi (gāyatrī-gaditaṁ
mahāprabhu-mataṁ rādhā-padaṁ dhīmahi) (dhīr ārāadhanam eva nānyad
iti tad rādhā-padaṁ dhīmahi)

gāyatrī-muralīṣṭa-kīrtana-dhanaṁ rādhā-padaṁ dhīmahi

By step by step I have given the meaning, the very purport in this way,
the meaning of Gāyatrī. Veda- mātā-gāyatrī, the mother of the Veda, and
that must be the highest thing we are to detect how it is accommodated
and placed there. Gaura Haribol. Gaura Haribol. Gaura Haribol. We are
to discuss, follow, and only through the serving, by devotion, that is the
serving attitude, we can enter into the depth of the subtle, spiritual plane,
and we can realise more and more about the truth of the same.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura
Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Caitanya. So none have come from Māyāpur today?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Today the Calcutta people may come there, in a weekly bus service? Today is Saturday. And Sarvabhavan Prabhu also may come? You don't know.

Devotee: I don't know.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, can you tell us the story of the appearance of Śrīmatī Rādhārāṇī, how She appeared.

Śrīla Śrīdhara Mahārāja: How She appeared, She's eternal, that is what we're to understand first. She's eternal, but She's coming down to this plane that is how She's born, Kṛṣṇa is born, just like the Sun is born, something like that. After the night the Sun is being born, that is coming into our eye, it is there, nitya-līlā. In Goloka, in nitya-līlā They're always there. Only by Their grace sometimes we are given the chance of experiencing Their līlā in particular. That is something like exhibition [?]

Suppose the atom bomb is being manufactured in somewhere, and how it is done, it is shown in exhibition in India. What is going on in a big scale in some place that is being shown to a particular place in an exhibition, 'that these things are made in such a way.'

So in prapañca it is eternally going on, but is shown to us like exhibition

in prapañca-līlā. You get the specimen is extending to you for your taste and then you try to enter for recruitment for customers. Just as the industrial arrangement is shown, exhibited in a place, what for, only to capture customers for business. So the prapañca-līlā comes to draw our attention to that, and then gradually we will enlist our name that we shall, we want these things and we shall get admission and gradually we shall try to have that. It is already there, nitya-līlā, but sometimes it is extended here like exhibition, or to recruit us, to capture us, to take us there.

In this way sometimes She comes. First Her father found Her in a tank on the lotus, a small, beautiful girl on the lotus, floating. And Vṛṣabhānu had no son, he took that beautiful...

End of 82.01.02.A

82.01.02.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...child, so one day when going to take bath in the tank found that on the lotus a very beautiful baby. So he took Her to his house and nurtured, and that was Rādhārāṇī. That we are told.

Devotee: Is it true that She never opened Her eyes until...

Śrīla Śrīdhara Mahārāja: And Sītā Devī also came in that way, when

Janaka Rāja is ploughing in the field then suddenly a girl he found, she came out. So She's told to be the daughter of [?]

What is that?

Devotee: I heard that She never opened Her eyes until She would see Kṛṣṇa first, until Kṛṣṇa was in front of Her.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: There's a story...

Śrīla Śrīdhara Mahārāja: [?]

Akṣayānanda Mahārāja: No. There's a story that She did not open Her eyes until seeing Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. She was very beautiful but the eyes were closed. Then anyhow it was arranged that the Nanda Rāja and Vṛṣabhānu Rāja were friends and anyhow Yaśodā went to visit the famous girl picked up from the lotus, Yaśodā went to see that girl and along with Kṛṣṇa. And when Kṛṣṇa as a child also, and He approached towards Her and touched, Rādhārāṇī opened Her eyes and found Kṛṣṇa. It is mentioned in Purāṇa, that maybe. But this is not much. The divine arrangement may be such. Both of Them are very

intimate, They know each other, They know one another, and They're also conscious that They have come here to show some drama like thing. They're fully conscious of that. Not only of Their personality, but Their father, mother, Their friends, everything They're fully conscious of, They were. They came to show a drama, something like that, nitya-līlā from nitya-līlā, just as in drama it is shown so They have come here to show some drama.

Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Who are you?

Devotee: Kamalāsana.

Śrīla Śrīdhara Mahārāja: And he's Kṛṣṇasūta dāsa. He?

Devotee: Bhakta Pete.

Śrīla Śrīdhara Mahārāja: And you?

Devotee: Dāsarātha Sūta.

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: Mahārāja, I was wondering, being a neophyte devotee, I was wondering what questions must be answered in one's mind or heart to know who your Guru is?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: How should one know in his heart who is his Guru?

Śrīla Śrīdhara Mahārāja: [?] Who is his Guru?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Śravaṇa-daśā, first is śravaṇa-daśā, you are to attend the lectures, advices, instructions, of so many probable Gurus. And then after that is finished you can come in conclusion by the suggestion of your inner spiritual conscience, that where do you find that which can satisfy, whose instructions, impressions, can satisfy the inner most demand of your heart. Then you are to select there, that such news, and such spacious wave, instructive waves are coming from a particular place and that will be wholesome for me. You are to decide that.

And the general is you will seek for the śāstra, left by the mahājānas, what should be the qualification of the Guru, and what should be the qualification of the disciple. With a particular proper mood you will approach the Guru, guided by the śāstra, that whose position is unquestionable, such śāstra. The śāstra, that is the opinion that comes from unquestionable spiritual masters, spiritual persons. You are to consult them, and also to consult your friends, and then to approach the person from which some average spiritual life may come, approach them personally one by one, the all possible instructors. And then you are to decide that your inner approval and accepting tendency select whom to be your eternal, who can appeal most to the deepest sentiment of your heart, the deepest earnestness of your heart can be satisfied, and you are to accept there your guide.

There are so many guides. You want to visit a place, suppose Africa. There are so many guides and you are to make acquaintance with them, then when found that this will be the most safe guide who can take me to the – to show me there, you are to accept that. Ultimately you will be the judge in the selection of your guide.

And the advices necessary from my own experience I am giving

suggestion to you. The śāstra and sādhu consultation and then personal approach, and then to select whose association touches you deepest, you are to finally decide. That the approximate suggestion may be given in that way, the selection must come from you and in this way that will be safer. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, is it possible to spend too much time looking for a Guru?

Śrīla Śrīdhara Mahārāja: Of course as long as we are not satisfied, with maximum satisfaction we should not surrender anywhere and everywhere, should take some time. And at the same time must be earnest and we must try as soon as it is possible because human life is not a permanent thing. Any time it is vulnerable. Any time we may lose it. So we must be earnest, and at the same time, all possible forces you must tackle and satisfy yourself.

...

...the Ācāryas there, that eleven Ācāryas, you must come in touch with them direct, direct personally, or even through their writings, in any way you are to, if it may be said, to examine, to have a test about their instructions. And then you are to select that which is suiting you best, you can trust best, your best that 'I must throw myself here, whatever my future fate is.' With this idea you are to throw yourself down at the feet of such a great mahājana. But before throwing you finally, surrendering yourself finally, you'll try your best and in the shortest time possible to save you, so that the most undesirable disaster is to leave one's Guru, that is the greatest curse in one's life if one has to become separated from his selected Guru. So we shall try our best that we may not have to meet such disaster.

And always you'll pray to the Lord Who's transcendental, "Please help me to select my guide. Please send to me my guide." That will be your prayerful mood to the All Omniscient Almighty. "Please send me, show me my guide." With that prayerful mood you should examine. As much as possible, of course it is not possible for the disciple to know the Guru, as much as possible.

We also did such, wander and wander, here, there and tried to test as much as possible within our jurisdiction, but dissatisfied. Then finally were I was satisfied fully I threw myself there. Hare Kṛṣṇa. Hare Kṛṣṇa. Five years, more than five or six years I ran hither thither to different directions for finding, searching after Gurudeva. At last, after six years, the seventh year I came to his feet.

Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

More or less you were all attracted by Swāmī Mahārāja, so your general line will be to try with his appointed Ācāryas. But I don't say that there you will finalise. But if anything comes beyond from any other quarter beyond that, if it comes to you then you will try that also. Anyhow, their instructions, advices, and their discourse, or any books. Anyhow coming in their connection you are to select that where you find the thread of future union, of same taste, same liking, same aspiration, of the same cord that can come, that can bring harmony with the cord that is within your heart. As fast as possible it is necessary, and at the same time you must be considerate, not injudicious, impartial. Sincere, judicious, searching with earnestness you do.

Just as marriage, according to Hindu law, once married no separation is possible, according to Hindu law, selected for life. No divorce system here. Now it is introduced. When I was student of law then I read in a book, of course about Hindu laws this is a sacred thing, marriage. And Muslim and Christian marriage they're rather, they say, it is like some contract, marriage means contract, Christian. But Hindu marriage that is a life together, that is a sacred thing, a part of the sacred duty never to be separated, especially for the women. Now they're fighting for the equality of the women with men. But I'm not of that opinion. Because, the ideal of surrender, śakti, potency, ideal of surrendering. Surrender should be

considerate and must be durable. Surrendering today in one place and next day in another place, this is foolish surrender, the name is impure, that surrender. Surrender is surrender. No withdraw is possible. That must be very unhappy. If we're to retreat after surrender that's most unhappy thing, that is no surrender, and especially in the case of the Omniscient and Almighty, very disastrous reaction to come back. Mahāprabhu:

āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo, mat-prāna-nāthas tu sa eva nāparaḥ

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."]
[Śikṣāṣṭakam, 8]

The purity of surrendering must be of this type. "Āśliṣya vā, He may embrace me with much adoration or, pāda-ratām, or I am holding fast the feet, and casts me, and throw me from there, pāda-ratām pinaṣṭu mām, casts me or places me by His foot, trample down under the foot, pāda-ratām pinaṣṭu. Adarśanān marma-hatām karotu, He may be totally indifferent towards me. That is more intolerable. Rather He may punish me, it is tolerable, but if He becomes indifferent that is more severe, adarśanān marma-hatām karotu. More so, yathā tathā vā vidadhātu lampāṭo, showing me He's adoring another. My quota is given to another person; that is more intolerable. But whatever He may do I have no other alternative but to remain wholly under His guidance." That should be the type of quality of our surrender. Under no circumstances I shall have to go away from my Lord. This quality of surrender is recommended to be the highest for us to serve our purpose. In another place Rūpa Goswāmī Prabhu says:

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatiṁ iha na bhavattaḥ
kācid anyā mamāsti [nīpatatu śata-koṭīṁ nīrbharaṁ vā navāmbhas, tad api
kila payodaḥ stūyate cātakena]

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."] [Śrī-Rūpapādānām]

"Viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā. O Lord of the [?] of the dīnabandho, who are humble, the Master of the humble, of the poor, of the mean, O Master of the mean, dīnabandho, the friend of the mean, dīnabandho, viracaya mayi daṇḍaṁ, You may punish me or You may show Your kindness to me. You can do anything and everything. You are at liberty to do anything and everything with me, dīnabandho dayāṁ vā. Gatiṁ iha na bhavattaḥ, but in no case, in any case, I have no other alternative but to stick strictly, sincerely and strictly to Your divine feet. I have no other alternative. So You may punish me or You may adore me. Viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatiṁ iha na bhavattaḥ kācid anyā mamāsti. How? Nīpatatu śata-koṭīṁ nīrbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena. There is a kind of bird who only drinks from the rainwater and never from the water which is touching the ground: either river, or a fountain, or the ocean, or any, no water but the rainwater drinks. This is cātaka by name, in Sanskrit, cātaka, a kind of bird. They're all with their face up. Patit-jal, "A drop of water," it is said in this way. Patit-jal, Patit-jal. Their sound is like this. Patit-jal, Patit-jal, pure water, pure water. And this is the nature of their sound. Nīpatatu śata-koṭīṁ nīrbharaṁ. The sky may grant sufficient rainwater to them, or sometimes the thunder may come and he will be finished, nowhere. But still, they're always with their head up, "Water, water, water. Pure water, pure water." But instead of pure water thunder may come and finish him,

but still no other, he'll never come to take water anywhere else.

That should be the attitude of a surrendered soul. To surrender to get Guru is such a great thing. Such gravity and purity and sincerity we must begin: well begun half done. Is it not? To get a real Guru, a bona fide Guru, that means a great thing, a great achievement in one's life [?] he will surely guide me to the proper destination.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Sundara. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

You come from New York?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: And whose zone is it? Who is the Ācārya of that zone, where you come from?

Devotee: There are five at present.

Śrīla Śrīdhara Mahārāja: Five in the whole New York, but in the particular portion of New York where you reside, who's the Ācārya of that portion?

Devotee: There are five. It's been a new GBC ruling that the five Ācāryas are Gurus for New York.

Śrīla Śrīdhara Mahārāja: No. The Ācārya is Hridayānanda, or

Rāmeśvara, who is he?

Akṣayānanda Mahārāja: Who are they?

Śrīla Śrīdhara Mahārāja: Or Bhaktipāda Kīrtanānanda?

Devotee: Kīrtanānanda Mahārāja, Bhāvānanda Mahārāja, Rāmeśvara...

Śrīla Śrīdhara Mahārāja: All joint Ācārya?

Akṣayānanda Mahārāja: Yes, five in New York City.

Devotee: Harikeśa Mahārāja.

Śrīla Śrīdhara Mahārāja: Not zone division?

Akṣayānanda Mahārāja: The zone of New York, they have a new decision and five Ācārya men will be there, may be selected.

Śrīla Śrīdhara Mahārāja: Oh, anyone, just as in Māyāpur, Bhāvānanda and Jayapataka.

Akṣayānanda Mahārāja: They have two, yes.

Śrīla Śrīdhara Mahārāja: Two, so five there?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right.

Akṣayānanda Mahārāja: I also did not know that. So there's Rāmeśvara Mahārāja, Kīrtanānanda Mahārāja, Bhāvānanda Mahārāja, Harikeśa Mahārāja, one more.

Śrīla Śrīdhara Mahārāja: Hridayānanda.

Devotee: No [?] he's not initiating Guru.

Akṣayānanda Mahārāja: Satsvarūpa?

Devotee: No.

Akṣayānanda Mahārāja: Not sure of the last one.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol. How are you attracted in this path, through books, first connection with ISKCON?

Devotee: I saw a Hari-Nāma party many years ago in California and I was thinking about it, but it's through a friend actually, through a devotee friend that brought me to the temple.

Śrīla Śrīdhara Mahārāja: Who are they?

Devotee: He is, I don't believe he's initiated. He's in California at the present time. This is about seven years ago he brought me to the early

New York temple, and where I first saw Śrī Śrī Rādhā-Govinda. Then attraction developed over the years.

Śrīla Śrīdhara Mahārāja: Did you see Swāmī Mahārāja?

Devotee: No, I wasn't able. I had a chance at one time but I was not able to see him.

Śrīla Śrīdhara Mahārāja: Could not. Have you met any of the Ācāryas?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Whom have you met?

Devotee: I've spoken with Śrīla Bhāvānanda Mahārāja and Śrīla Kīrtanānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Bhāvānanda Mahārāja, Kīrtanānanda Mahārāja. Jayapataka no?

Devotee: I haven't spoken with him personally. I've listened to him lecture.

Śrīla Śrīdhara Mahārāja: Lecture of Jayapataka Mahārāja?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Yes, then lectures in papers or?

Akṣayānanda Mahārāja: In person?

Devotee: In person, yes.

Akṣayānanda Mahārāja: In person he heard the lecture.

Śrīla Śrīdhara Mahārāja: So you have seen him.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: But you are not attracted by their speech, their lecture, or their books or anything, their instructions?

Devotee: I am attracted...

Śrīla Śrīdhara Mahārāja: Not impressed?

Devotee: I am attracted but not a hundred per cent. My heart has not directed me.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Not one hundred per cent, not cent per cent.

Śrīla Śrīdhara Mahārāja: Partially, partial appreciation. Then you try, the highest appreciation of your heart, that is hr̥daye nābhya nujñāto, the last decision will come from your own heart, core of your heart. More of heart than of brain. You are going, you are trying, you like to go to the land of

heart, crossing the land of brain, plane of brain. Yes? The heart has got more valuation there, the land of heart, hṛdaye. Without brain an animal may live, but heart is indispensable. Is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Brainless animals may be there, no? Heart, the palpitation; that is the very heart. Heart represents love, and brain represents knowledge. And hands and legs represent labour, karma.

mukha-bāhūru-pādebhyaḥ, puruṣa-[syāśramaiḥ saha catvāro jajñire varṇā, guṇair viprādayaḥ pṛthak]

[“From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms, the kṣatriyas have come, from his waist the vaiśyas have come and from his legs the śūdras have come. These four orders and their spiritual counterparts (brahmacarya, gṛhastha, vānaprastha, and sannyāsa) combine to make society complete.”] [Śrīmad-Bhāgavatam, 11.5.2]

The heart good everywhere, brain represents brāhmaṇa section, the hand kṣatriya, the sword and the gun, that is kṣatriya, organiser, leader. And the thigh that is vaiśya, money, finance. And the leg that is śūdra, general labour, this varṇāśrama. General labour lowest portion, then finance, then this military, and the brāhmaṇas guide. Heart friend to all. If heart is paralysed, blood circulation stopped everywhere, everyone. So bhakti is like that, devotion, love is like that. As friend to all he lives, all living, the heart, he’s friendly to all.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.
[About eighty seconds of Bengali conversation?]

...

...took his shelter in some hotel, in some hostel, or where?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: It is mentioned in his life?

Devotee: Pennsylvania [?]

Akṣayānanda Mahārāja: When he entered New York where did he first stay, Śrīla Prabhupāda?

Devotee: [?]

Akṣayānanda Mahārāja: Oh, one āśrama, there was one Māyāvādī.

Śrīla Śrīdhara Mahārāja: Āśrama, Ramakrishna Mission, no?

Akṣayānanda Mahārāja: Not Ramakrishna Mission, but what was his name?

Devotee: [?]

Akṣayānanda Mahārāja: Mishra, Dr. Mishra, he was a Doctor and also

somewhat some kind of preaching, some kind of āśrama he also had. So our Gurudeva stayed with him for some time.

Śrīla Śrīdhara Mahārāja: He's still living?

Akṣayānanda Mahārāja: Still living? I can't say.

Śrīla Śrīdhara Mahārāja: But he did not come this side? Was he converted, no?

Akṣayānanda Mahārāja: No. They used to quarrel because he was attached to the Śaṅkarācārya School. They would quarrel but always remain as friends, in spite of that.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Akṣayānanda Mahārāja: And that Mishra used to give lectures and our Gurudeva would attend that, and he would ask our Gurudeva to sing saṅkīrtana. And then one day he asked our Gurudeva to speak something. So he spoke telling that, "What your Dr. Mishra is telling is all nonsense."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. "Then to whom have I given shelter?"

Akṣayānanda Mahārāja: Ha, ha, ha, ha, ha. Yes. Then after that he never asked him to speak again. But somehow or other they remained

friends.

Śrīla Śrīdhara Mahārāja: Gradually Mishra will have to be attracted.

Akṣayānanda Mahārāja: Yes, must be.

...

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Dayadhara's last letter has been replied, no?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So both Dhīra Kṛṣṇa Prabhu and Dayadhara, both of them...

...

Akṣayānanda Mahārāja: Oh.

Śrīla Śrīdhara Mahārāja: Do you know?

Akṣayānanda Mahārāja: Yes. He tells...

Śrīla Śrīdhara Mahārāja: He says sexual pleasure is the be all and end all of life.

Akṣayānanda Mahārāja: Sambhoga Se Samādhi. He has written one

book Sambhoga Se Samādhi, from sex then we get samādhi. That's his philosophy.

Śrīla Śrīdhara Mahārāja: Sex indicates samādhi?

Akṣayānanda Mahārāja: Gives, sambhoga se, from sex we'll get samādhi.

Śrīla Śrīdhara Mahārāja: Through?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Through sexual experience he will attain samādhi?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Samādhi means that is Māyāvāda Śaṅkara samādhi?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: To be nowhere?

Akṣayānanda Mahārāja: Somewhat, something like that.

Śrīla Śrīdhara Mahārāja: So life is undesirable, anyhow to finish it?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And that is Cārvāka, the most atheistic...

Akṣayānanda Mahārāja: Cārvāka, yes. He's another Cārvāka.

Śrīla Śrīdhara Mahārāja: The English philosopher Epicurus or some gentleman, like Cārvāka.

Akṣayānanda Mahārāja: Yeah, he's like that.

Śrīla Śrīdhara Mahārāja: java jive sukham jive [?] Cārvāka says, "As long as you live, live happily." Java jive [?] "Yes, get loan and eat well."

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: "Get loan and that won't be cleared."

Akṣayānanda Mahārāja: Won't be paid.

Śrīla Śrīdhara Mahārāja: "No necessity of clearing your debt. Anyhow secure let, that is, cheat others and live happily."

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: [?] "If one's body is reduced to ashes then no

question of coming back." Is this a philosophy of a gentleman? Can that satisfy a gentleman?

Akṣayānanda Mahārāja: But that Rajneesh has disappeared now.

Śrīla Śrīdhara Mahārāja: Not only demonic, demons are also moralist, but piśāci, piśāci means...

Akṣayānanda Mahārāja: Witch.

Śrīla Śrīdhara Mahārāja: Witch? There's another, the treader on – piśāci means the lowest type of nasty people, nasty section. Demons are a little civilised and they also have some respect for some gods, Śiva, Brahmā, etc, and moral also. But the piśāci they're fond of eating stools and drinking urine.

Akṣayānanda Mahārāja: The bāula is something perhaps?

Śrīla Śrīdhara Mahārāja: Bāula is in India...

Akṣayānanda Mahārāja: I was told that they...

Śrīla Śrīdhara Mahārāja: A particular Indian section, tending to that, but piśāci, bhūta, bhoti, a sort of the lowest order of spirit.

Akṣayānanda Mahārāja: Black magic.

Śrīla Śrīdhara Mahārāja: Black, not magic, black...

Akṣayānanda Mahārāja: Witchcraft.

Śrīla Śrīdhara Mahārāja: Piśāci, the meanest section of the ghost, they're fond of very filthy things, very nasty things. Their dealings, their habits, their houses, everything, they're very fond of very nasty things.

Akṣayānanda Mahārāja: That Rajneesh, we told in the newspaper, “He is number one rākṣasa.” And they have published that widely. And he has disappeared now. No one knows where he’s gone.

Śrīla Śrīdhara Mahārāja: One facsimile on his behalf is, one second of Rajneesh is working there?

Akṣayānanda Mahārāja: That has been said, but at the moment I’m told there is no, he’s gone somewhere, to America and nobody knows what is his present whereabouts. That we are told.

Devotee: I heard recently he bought a huge farm in Oregon.

Śrīla Śrīdhara Mahārāja: I was in Bombay, thirty three or so, then one high police officer told me, “There is one gentleman in the garb of a sādhu in some mountain there.” And he also was preaching something like that, “I am Kṛṣṇa, I am Kṛṣṇa.” And many ladies are going there and offering them to him and he’s enjoying one lady and other ladies are clapping their hands and saying, “How fortunate she is. She is being enjoyed by Kṛṣṇa Himself. And we are poor fated persons.” In this way that gentleman told me, he was a higher officer in the police, he said. But at that time that was not very widely spread. What will be the age of that gentleman, that Rajneesh, approximately?

Akṣayānanda Mahārāja: Fifties.

Śrīla Śrīdhara Mahārāja: Eighties?

Akṣayānanda Mahārāja: No, no, fifties.

Śrīla Śrīdhara Mahārāja: Fifties, then that is not that man.

Akṣayānanda Mahārāja: When I was preaching...

Śrīla Śrīdhara Mahārāja: In Gujrat there are many of the Vallabhi sampradāya. I hear that the Vallabhi sampradāya they're not strictly moralist, so there they get indulgence of these nasty things.

Akṣayānanda Mahārāja: When we was preaching in Maharasthra, at that time many people they would see us saffron clad, because the Rajneesh they would wear some red cloth...

End of 82.01.02.B

82.01.03.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Akṣayānanda Mahārāja: No new faces today, we're the same.

Śrīla Śrīdhara Mahārāja: No new faces. [?] Nitāi Gaura Haribol.

This is Bhakta Keith?

Devotee: Jaya Mahārāja.

Śrīla Śrīdhara Mahārāja: And here is Sitisuddha? And Dāsarātha Sūta?

Devotee: Kamalāśana.

Śrīla Śrīdhara Mahārāja: Kamalāśana. Dāsarātha Sūta gone to Māyāpur?

Akṣayānanda Mahārāja: No, not feeling well.

Śrīla Śrīdhara Mahārāja: Not doing well, stomach trouble?

Akṣayānanda Mahārāja: No. Previously he had some jaundice.

Śrīla Śrīdhara Mahārāja: Jaundice?

Akṣayānanda Mahārāja: Yeah, and occasionally now just weakness strikes now and then. So on account of that he took some rest. He said, “I’m going to try and come. I may be late. I’ll try and come now.” Weakness.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Any question?

Akṣayānanda Mahārāja: Mahārāja, Yesterday you said, you were mentioning to me that in the case of some advanced devotees, for some time they were eating less, for purpose of defeating Māyāvādīs. Who was that? What was that example?

Śrīla Śrīdhara Mahārāja: That is of two kinds. What I told, that is for the

preaching staff. And there is another section that are not meant to preach for the time being, still, to show that to control the force of the mundane senses, some sort of abstention is necessary. While not engaged in any work, any sevā culture, service, only living a secluded life, austerity is necessary at that time. In the case of Raghunātha Dāsa, he was at that time not in a preaching mood, ostentatiously, but he showed his abnegation to the highest degree. And what I told, that was in the case of Rūpa Sanātana. They had to compete there with the Māyāvādī section, that though they recommend the yukta-vairāgya, but not for their enjoying purpose. To establish yukta-vairāgya and the Vraja bhajan, they had to practice more indifference in the abnegation, vairāgya to the highest degree in competition with the Māyāvādīs that they may not blame them that they are encouraging the sense pleasure.

Akṣayānanda Mahārāja: Amazing.

Śrīla Śrīdhara Mahārāja: Even, so much so, that they did not take shelter under one tree for some long time. Every day under a separate tree they took shelter.

[“aniketa duñhe, vane yata vṛkṣa-gaṇa,] eka eka vṛkṣera tale eka eka rātri śayana

[“The brothers actually have no fixed residence. They reside beneath trees — one night under one tree and the next night under another.”]
[Caitanya-caritāmṛta, Madhya-līlā, 19.127]

One day under one tree, another day under the shade of another tree, in this way they wandered in Vṛndāvana, and spent their time in quest of the

holy pastimes. They were conscious they were going to establish Vraja līlā, even mādhubhāsa-līlā, very similar to the mundane life. So, when they're to establish that, that is over and above the plane of renunciation, just as Śukadeva Goswāmī says,

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā grhīta-cetā rājarṣe,
ākhyānam yad adhītavān

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] [Śrīmad-Bhāgavatam, 2.1.9]

"Don't think that the līlā in Vṛndāvana, that has got any relationship with that of this mundane world. I am well established in the mood of renunciation for a long time, and what captured my attention, that is from the higher side. You are to conjecture that this dynamic character, that is of serving mood, not similar to this mundane mood. That is nothing to do with this world of enjoyment. That is world of service dedication."

To distinguish that, they had to strictly follow the life of highly renounced persons, which even these fellows cannot imitate. That was necessary, "That we are above nirguṇa, not any enjoying mood to be traced within us." It was necessary. Dāsa Goswāmī he played the part of a beginner, and a beginner, they should not enjoy in the name of bhajan, ānukūlyasya saṅkalpaḥ, yukta-vairāgya, in the name of yukta- vairāgya, they should not pass on the enjoying temperament, won't indulge in the name of yukta-vairāgya. They should not indulge in taking, in satisfying their senses. So, he showed that portion, yukta- vairāgya. Mahāprabhu also told,

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe, bhāla nā khāibe āra
bhāla nā paribe

[“Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.”] [Caitanya-caritāmṛta, Antya-līlā, 6.236]

“Don’t attempt, don’t mix with the people engaged in this mundane life. And don’t eat what is tasteful to your tongue. And also don’t use garments which are pleasing to dress, bhāla nā khāibe āra bhāla nā paribe, bhāla means to use the garments, the good garments.”

But those who take to the service in a missionary organization, it is a separate thing. They should use that yukta-vairāgya. Whatever is necessary to render maximum service, they should take that. Even sometimes milk, brain work, one who is engaged in brain work, some milk diet may be necessary for him. Or ordinary bodily, this physical labour, one should accept some dāl. That is cheap and nutritious. Of course, if he can digest that. Anyhow, maximum energy should be utilized in the service of the Vaiṣṇava and the sampradāya. In that case they may not mark much to accept the show of abnegation in the public. We do not want that they should be less fed and weak and won’t be able to render expected service. That is not.

And especially Rūpa Sanātana, by their life of abnegation, they established the theory. In the beginning it was difficult. The competition with the Māyāvādīns was very high, so he had to take that position, “That we are not less, we are not afraid of the life of renunciation in this body. Still, we recommend that this is not the be-all and end-all of life, the renunciation. The positive life is there. Yukta-vairāgya is necessary. We recommend yukta-vairāgya, but not for us. We are not inferior to you, but

on principle we say that yukta-vairāgya is the most effective, in this way. Because we are to prepare for the service and not for the ultimate renunciation, to accept that is our goal. The abnegation is our goal, or renunciation is our goal, we don't admit that. There is a positive thing, there is a dynamic thing, there is a life of service, and we must,... but still that is not mundane, we support that, but not for the weakness which is required for renunciation, not for that purpose, but it is for the sake of the truth, we say."

So much so that when anyone visiting from Vṛndāvana used to come to see Mahāprabhu, then Mahāprabhu asked them, "How Rūpa Sanātana is doing there, how are they behaving, how living?"

They used to say, "Oh, their self abnegation, their renunciation is incomparable, unparalleled. Living one night under the shade of one tree, and the next day under another tree, not under the same tree, same shade, but some arrangement is ready there, every day meeting with new accommodation." [Caitanya- caritāmṛta, Madhya-līlā, 19.127]

No attachment, 'that this is my pet place, this is very suitable, I shall live under this tree.' Not that. Every day aniketa, aniketaḥ sthira-matir, in Bhagavad-gita [12.19], no fixed living room or place, aniketa, no living place, no fixed living place. Today here, next day there, no attachment of a few of ears land, 'that here I must stay, I must cleanse.' Not like that. Akasa viti. Not fixed diet, whatever comes in whatever time, whatever day, and living on that, no, aniketa. Akasa viti means whatever comes out of its own accord, they are to take that. Not any fixed diet, of any definite diet, whatever comes each day, to be satisfied with that, akasa viti bhojan. And aniketa, no fixed place to lay down the body, aniketa, that is Vaikuṇṭha.

"Whatever, being accustomed to space and time and food, whatever by

the will of the Lord is coming, that is my prasāda. He is making arrangements, whatever time, whatever day. I must not allow my time and energy to use for my comfort. I won't. No food, all right: one, two days without food."

[‘vipra-gr̥he’ sthūla-bhikṣā, kāhāṇ mādhu-karī]

śuṣka ruṭī-cānā civāya [bhoga parihari’]

["Śrīla Rūpa and Sanātana Gosvāmī beg a little food from the houses of brāhmaṇas. Giving up all kinds of material enjoyment, they take only some dry bread and fried chickpeas."] [Caitanya-caritāmṛta, Madhya-līlā, 19.128]

Śuṣka ruṭī-cānā civāya. Getting whatever by begging little, this fried gram [chickpeas] and also this dry bread that is stale, not fresh, cannot buy bhoga for them. But their previous habit was like respectable family members. They were the high officers of the king, so comfortable life they were accustomed with, but then they came out to take sannyāsa. But if we imitate that we will die. We will be finished. Because they are parṣada-bhakta, their body was not material. They could show such high standard, and still lived up to eighty, ninety years, and did so many works, produced so many writings, and established temples, discovery of holy places, collection of books. They did hard labour, and uncertain, minimum food, and uncertain minimum residence, only to lay down the body, where-so-ever. In this way, they have given such wealth. So many books, and that is collection from all sorts of scriptures, of very high rank, the comparative study. If we say brain work, then very high order brain work they produced in that poorly styled living. Hare Kṛṣṇa. Hare Kṛṣṇa.

And Dāsa Goswāmī, the prasāda of Jagannātha, stale, two three days after, cannot, that is given to the cows of Jagannātha, they also could not, due to bad odour could not take, he took that rice, and washed it with much water, again and again, and the little whatever was found, a little hard substance within that rotten rice with applying some salt he used to take that.

It came to Mahāprabhu that Raghunātha Dāsa, his father's income was twenty lākhs at that time. Twelve lākhs rent to give to the Nawab, and eight lākhs net income, only one son in the family. His position is such that the rotten rice whatever little hard substance in the middle, washing, eliminating the outskirts, with some salt he used to take that.

Mahāprabhu heard this, and one day He went to visit. "Raghunātha, you are taking such prasādam. Just now I want to take a morsel." He took. "Oh! So sweet! Raghunātha, you eat nectar prasādam, so sweet. I have taken much prasādam of many sorts, but so sweet prasādam I have never taken. Raghunātha, you don't give it to Me?"

Svarūpa Dāmodara caught hold of the hand of Mahāprabhu. "No, never, one, two, three, no more, it is not for you my Lord. It is for us."

Because,

[amānī mānada hañā kṛṣṇa-nāma sadā la'be] vraje rādhā-kṛṣṇa-sevā
mānase karibe

["Do not expect honour, but offer all respects to others. Always chant the Holy Name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana."] [Caitanya-caritāmṛta, Antya- līlā, 6.237]

Because within, there Kṛṣṇa with Yaśodā, much eating, the butter, the other good things they are eating. Kṛṣṇa is meeting with the gopīs, talking

with pleasure, all these things, and within encouraging all these sorts of enjoying substance, and outwardly, so much strict, for His own personal livelihood.

Otherwise people will say, “Oh, these fellows they are of the clan of Rajneesh. They’re all servants of Rajneesh. In ideal also they are debauch, the debauch idea of the Lord is very favourite to them and they themselves also go on in the name of God, they are passing so many adulteries, the Rajaneesh clan.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

But it is not for us to imitate. Only by physical imitation, that won’t give our, the object of fulfilment. So our mundane life, whatever is necessary to keep up this body we take that. The discomfort, the home comfort, the food comfort, we accept as much as necessary to keep up the energy. And then your body is vulnerable. No big imitation body is not vulnerable, we have to admit that. And according to take advantage from the physical world to keep up our standard energy and as much as possible to engage ourselves for the service which is already established by our masters with great penance and abnegation. Kṛṣṇa.

Mano bhaja samit keney sutrey siva smi evati [?] Kalidāsa says in Raghuvamśa, “That I have come with a great ambition to write about Raghuvamśa, such a renowned dynasty, and what capacity have I got to relate, to describe about their great heroism and magnanimity, all these things? But still, I may consider that so many other big poets have already described all their high ways, and mine will be only to follow them, just as, mano bhaja samit keney sutrey siva smi evati [?] The garland of gems, jewels, the first hole within the jewel is done by the some machinery, drill, the jewel is holed and the hole is created within the jewel, and then the thread passes through the jewel. The jewel garland, the thread passes through the hole. Holes are already made by some instrument, hard instrument, a steel needle or something like that, drilling machine. It creates a hole, and the thread can pass only through that.

So Rūpa and Sanātana, with the drilling machine, they have made the way and like threads we are passing through that easily, easily we are

going. But they had to make the hole. Strict morality, abnegation, all these things, so that it will be possible for the people at large to think that though they have regard for the high sort of vilas, the pastimes of the Lord, but not for their sense satisfaction. That has been shown by their own example, ideal. And ours, like thread we are passing through that, quoting their words and sentences. They have established the ideal with the śāstra and we only refer to them and go on easily to the outset. They are not wanting in vairāgya, what you give such importance to. They are also more than that. Still, they have recommended that the sweet pastimes of the Lord, we must partake there, that is our highest fulfilment of life. And what you think, it is not that. It is all dedication and no exploitation. That is not sense exploitation of the insensible being Lord. Adhoksaja. Who has not got these mundane things there, all service. Service also can take such a shape. Such a sweet shape, that is the real, and this is the perverted reflection. The real happiness is there, because that is the highest stage of surrender to the Autocrat Enjoying Entity. It is of this form, the highest form of surrendering is in this way. That is the form in which the highest surrender is having its full play. And here it is shown, the reflection, and perverted, and that is original. That is good, this is bad, it is worst, and that is best, because of self abnegation, because of serving, dedication.

In fact, we are to understand the difference between dedication and exploitation. Dedication and exploitation. Dedication is pure, exploitation is filthy. We are to understand this plain thing, this primary thing, to differentiate between the two, exploitation and dedication. And exploitation to the highest and dedication to the highest, we have to conjecture in that way. Exploitation in the highest, that is the lowest form of living, and dedication to the highest, that is the highest form of life, purest form. We are to differentiate between the two principals of life, dedication. Here, wholesale dedication is not possible. In sattva-guṇa to a certain extent. Hare Kṛṣṇa. We can really feel the nobility, nobleness of dedication. It is above liberation. Liberation from exploitation, and after that begins dedication. This plenary thing we are to understand, the basis of bhakti, śuddha-bhakti. Mad-bhaktiṁ labhate parām.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati [samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me."] [Bhagavad-gītā, 18.54]

When we attain our brahma-bhūtaḥ, our conscious identification purely, then we have got no affinity for this mundane achievement. We neither mourn if we lose anything here, neither we are joyful if we gain anything here. All loss and gain is equal for this mundane life. Then we can begin our life of dedication upwards. In Bhagavad-gītā it is mentioned, mad-bhaktiṁ labhate parām. Then only is it possible to enter into the domain of high devotion, parām bhaktiṁ labhate. After you have been fully relieved from your all sorts of attachment for this mundane world, name, fame, money, women, then delicious food, then all charms finished. Then only is it possible for you to enter into that land.

"To search after what is delicious to Me, what food is delicious to Me, with exemption of your interest. What is soft and touchable to Me, what is beautiful to Me, what is beautiful to My ear, you are to acquire those and apply for My satisfaction. Mad-bhaktiṁ labhate parām."

Mahāprabhu says, "Eho bahya, this is also superficial, go deeper." [Caitanya-caritāmṛta, Madhya-līlā, 8.59]

Mad-bhaktiṁ labhate parām. Now he's eligible to enter, but he has not

yet entered. He's eligible. He has acquired his eligibility when he has got no charm for this mundane acquisition. He has acquired his eligibility. Now he has to begin his life. When? Jñāne prayāsa, only through śraddhā. He has to enter, the śraddhā is the visa, with śraddhā he will negotiate to enter.

“He will find, he will relish My tidings. Whatever statement or relation comes to him about Me, he will very earnestly attend those things from the real, from the genuine source. ‘That what charming thoughts are coming from the mystic world, and there lies my real fortune.’ With such eagerness, they will very ardently hear when it is coming from the lips of the genuine persons, agents.”

Gaura Hari.

...

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vidagdha did not come yesterday?

Akṣayānanda Mahārāja: He came last night. In the evening he came.

Śrīla Śrīdhara Mahārāja: He came, from Calcutta?

Akṣayānanda Mahārāja: Māyāpur.

Śrīla Śrīdhara Mahārāja: And this morning went to Calcutta?

Akṣayānanda Mahārāja: No. He went back the same evening, in the

night.

Śrīla Śrīdhara Mahārāja: Why? Why did he come and immediately leave?

Akṣayānanda Mahārāja: Some commitment there.

Śrīla Śrīdhara Mahārāja: But still, why? He stayed here one hour at least?

Akṣayānanda Mahārāja: He came and what Your Grace was speaking yesterday he heard the tape. Just to hear the tape and then ran.

Śrīla Śrīdhara Mahārāja: He has invented a world, 'that not two hours is necessary, only in five minutes I can finish the two hours work.' Ha, ha, ha, ha. He did not take anything also, no food, no prasādam?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: No new news from him?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, the flute of Kṛṣṇa, veṇu, is that in...

Śrīla Śrīdhara Mahārāja: Of different types, veṇu, mūralī and vaṁśī, of three types; in the length, also perhaps in volume or sweetness of the tune, there are different types, some very small, to keep always with Him, and some, mūralī perhaps the longest, vaṁśī, veṇu, mūralī. That is given in Bhakti-rasāmṛta- sindu, maybe.

gāyatrī muralīṣṭa-kīrttana-dhanam rādhāpadam dhīmahi

What is mūralī? The tune, the sound of mūralī attracts to one's highest duty; "Engage yourself, the chance has come. Come to serve Me."

_____ [?] The sound of mūralī, the sweet sound of mūralī attracts us to engage, offers the chance of engaging ourselves in His service, confidential service, mūralī. That is the highest fulfilment of life, the highest fulfilment of life. And Gāyatrī, what is the meaning? That singing which we can get liberation: and liberation in the positive sense, to be engaged in service. Liberation, the negative side only to get out of the negative side, but that is not liberation of the positive conception. The positive conception of liberation is self determination, svarūpa-siddhi, to be located in one's highest duty, service function, in the organic whole. So, by the singing this song which gives us liberation proper, and the mūralī sound, that is also song. Gāyatrī means song, the song of the Vedas which gives us the highest form of liberation. So, Gāyatrī leading towards mūralī: that is also sweet sound which attracts and engages us in the highest form of service. So, mūralī, the beginning is Gāyatrī syama gan, veda gan [?] and the highest object, the mūralī attracting, "Engage yourself in the service of similar thing." Do you find, follow?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So Gāyatrī and mūralī, mūralī in its highest form, and Gayatri in the beginner form. Gānat trāyate, the song which gives us liberation, emancipation. And there also mūralī attracts, “Come to serve Me here.” So similar things, and the kīrtana of Mahāprabhu is also, Nāma kīrtana, in the middle, leading, combining the two. Gāyatrī muralīṣṭa- kīrtana- dhanam. Ista mana wipeta [?] What is the real object, the real purpose, what is the purpose of mūralī, that is the muralīṣṭa, kīrtana: that is the wealth of Gāyatrī. And what is that? Mūralī is connected with whom? The highest pleasure of Kṛṣṇa is in the company of Rādhārāṇī, so the Gāyatrī is guiding us really, if we can follow, towards that Rādhā Dāsyam. That meaning has been drawn from Gāyatrī by myself, by the grace of my Guru Mahārāja.

And I heard that Jīva Goswāmī Prabhu has also given such sort of meaning to Gāyatrī, but I did not come across. He has also given a positive meaning of Gāyatrī. I don’t know; it might be something like this, because, vedaiś ca sarvair aham eva vedyah [Bhagavad-gītā, 15.15], śrutibhir vimṛgyām [Śrīmad- Bhāgavatam, 10.47.61] That is the leading instruction which will guide us everywhere, whenever we shall read anything, our seeking tendency, characteristic, must be of such order to have its fulfilment.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaurāṅga Sundara.

Rūpa and Sanātana were above eighty. Raghunātha Dāsa. And we heard that Jīva Goswāmī went up to ninety. And he began also from a very young age. Longest period engaged in service, from perhaps twenty to ninety. So when he first came to Navadvīpa he met Nityānanda Prabhu. He wandered along with him in the Dhāma and then asked him, “Go direct to Vṛndāvana.”

Akṣayānanda Mahārāja: So, the vaṁśī and mūralī and veṇu, they are servitors...

Śrīla Śrīdhara Mahārāja: [?]

End of 82.01.03.A

82.01.03.B_82.01.04.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja: [?]

Vidagdha-Mādhava: ...a pastime about Gauri dāsa Paṇḍita. Gauri dāsa Paṇḍita, a devotee of Lord Caitanya, to do with his Deities. I was told these Gaura Nitāi Deities were made in the presence of Lord Caitanya. Do you know anything about that?

Śrīla Śrīdhara Mahārāja: Yes. It is told that both Nityānanda Prabhu and Mahāprabhu went to Kalna where Gauri dāsa Paṇḍita had his quarters, by swimming over the Ganges, and suddenly They presented

Themselves in his quarters.

Gauri dāsa Paṇḍita is in sākhyā-rasa, he was Subal perhaps, Subal sakhā. And he also could anyhow intuitively recognize Them, and They lived there a day or two. And when They wanted to come away, then Gauri dāsa Paṇḍita was so much disturbed for Their separation, so much pained, that, “I can’t stand Your separation, Your going away. I won’t live if You leave me and go away now.”

They said, “No no, We shall not go.” Then, “We shall remain with you.” “How?”

“You construct two Mūrtis according to Our figures.”

And he did so, then, exactly similar Mūrtis were made from wood. “And here you place Them, now you go on worshipping.”

“No no, that won’t do.”

“Then what do you want? This is Mūrti. We and Mūrtis are one and same.” “No, no, no. I won’t accept that.”

“Then what do you like?”

“If You say that the Mūrtis are the same, then I shall place You and the Mūrtis may go.”

It was done, “Yes you do.” Then Nityānanda Prabhu and Mahāprabhu were placed on the throne and the two Mūrtis were going away.

“What is this? You are going? You say You are kept?” “No, no, no, in anyhow, We have escaped.”

“You are very cunning. You have escaped anyhow.”

“No, no, open the lock and see whether We are there or not.” “Yes it is there, and they’re Mūrti, and You are going, leaving.”

“Then, whatever you like, either take both of Us or take both of Them.

Whatever you like you put there.”

“I want to put Them there.”

In this way again changed. Then again began to walk, the Mūrtis, in this way, once or twice it was verified, and what to do? They went off and those Mūrtis remained there. It has been told.

Subal sakhā, the most intimate among the friendly group of Kṛṣṇa, Subal, who had some connection with mādhyura-rasa. Sometimes Subal he played proxy for Rādhārāṇī. Subal was closely connected, and his figure and face something like Rādhārāṇī, colour, all these things. So Subal milan, there is a particular pastime of Kṛṣṇa named Subal milan.

Subal was sent to Rādhārāṇī's house and he took the dress of Rādhārāṇī, and remained in the home, and Rādhārāṇī, taking the dress of Subal with a calf on her breast, She went to see Kṛṣṇa in the daytime in the forest. And Kṛṣṇa could not recognize Her.

“O Subal, you came back! You couldn't manage to bring Her here? I can't tolerate, I can't endure.” Rādhārāṇī, in the garb of Subal said, “No no, it is not very easy to take Her in the daytime here.” Then Kṛṣṇa fell and lost consciousness.

Then Rādhārāṇī said, “My Lord? You could not feel, You could not know, You could not recognize Your maidservant? So little liking for Me in You that You could not recognize Me, Your maidservant I am? I have come.”

Then He regained His consciousness.

The high talks, very high talks, these things are there.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So Subal, the bhāva, sneha, mana, praṇaya, raga, anurāga, bhāva, the stage of prema, the height, then next mahābhāva is only reserved for Rādhārāṇī. And the bhāva not found, that is found in vātsalya-rasa, and only one in sākhyā-rasa, Subal. Subal can attain to the intensity of prema, to the degree of bhāva, only Subal, no other friends of Kṛṣṇa. Subal can have bhāva-daśā. So, love is so intense that he [?] leaves everything but unmindful, lost himself in the intensity of love, bhāva. And mahābhāva, complete forgetfulness of Herself, that is only found in Rādhārāṇī, total forgetfulness. Movements are automatic, but forgetfulness of Her own self, mahābhāva, but the pastimes are being done regular. And bhāva in vātsalya-rasa, Yaśodā: and in sākhyā-rasa Subal, bhāva-daśā, perplexed, half-conscious, sober degree of ecstasy. That individual consciousness half mad, that stage, overpowered by ecstatic love, duties are done rightly, but half-forgetfulness of their own self, bhāva, mahābhāva. Then the last śloka by Rāya Rāmānanda:

pahilehi rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela nā
so ramaṇa, nā hāma ramaṇī, duṅhu-mana manobhava peṣala jāni' e
sakhi, se-saba prema-kāhinī, kānu-ṭhāme kahabi vichurala jāni'

[nā khoṇjaluṅ dūtī, nā khoṇjaluṅ ān, duṅhukeri milane madhya ta pāñca-
bāṇa ab sohi virāga, tuṅhu bheli dūtī, su-purukha-premaki aichana rīti]

[“Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually begun to grow, and there is no limit to it. Now, that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as manobhava, or Cupid. Kṛṣṇa’s mind and My mind have merged

together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Kṛṣṇa might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence.'] [Caitanya-caritāmṛta, Madhya-līlā, 8.194]

That leads to the, to produce Mahāprabhu – not to produce, it is eternal, the parallel, Mahāprabhu. Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. [?]

Devotee: [?]

...

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Vidagdha-Mādhava: So these Deities of Caitanya, Gaurāṅga...

Śrīla Śrīdhara Mahārāja: That is Subal sakhā in Kalna.

Vidagdha-Mādhava: ...and Nityānanda, They are very much looking like the original Lord Caitanya and Nityānanda?

Śrīla Śrīdhara Mahārāja: Yes. Those Vighrahas, as well as here established by Viṣṇu Prīya Devī, that was originally prepared by some carpenter. And it is told Viṣṇu Prīya Devī rejected, “That this is not after the likeness.” Then the last production was so enlivening and so perfect that Viṣṇu Prīya Devī she suddenly brought her cloth down to hide her face, bashfully.

Generally, the ladies, the wife, they do not show in daytime their face to the husband, husband and other superior male persons. They hide their face, the young wives, young girls, hide their face with the shade of the cloth.

It was so accurately presented, the Mūrti, that suddenly she hid her face, she drew the head dress, because it was, but in gradual process that might have been otherwise.

Anyhow, the Mūrtis are very similar to that of Mahāprabhu. That was, those Mūrtis only when Mahāprabhu living, Mahāprabhu and Nityānanda Prabhu living, at that time those Mūrtis of Kalna were prepared.

Here also it may be, then Mahāprabhu was a sannyāsī in Nīlācala, it might have been prepared at that time, then other Mūrtis afterwards Mahāprabhu’s departure. One we find engraved in the outside of the temple of Jagannātha on high level, sannyāsa Mūrti of Mahāprabhu engraved there in the Jagannātha temple.

And another, Mahāprabhu, Rāmacandra and Kṛṣṇa, three combined Vighraha established in Jagannātha compound and daily worshipping there. Daruvan, vaṁśī, and daṇḍa kamaṇḍalu, in this way. The colour of Mahāprabhu, and the posture of Kṛṣṇa with veṇu, the two hands in the middle, and colour and sannyāsa daṇḍa kamaṇḍalu in the lower side, and the upper Rāmacandra daruvan in this way. It is found in the Jagannātha temple in the compound. Hare Kṛṣṇa.

Murārī Gupta, we find in Murārī Gupta’s poems in praise of Mahāprabhu such figure that was shown to Murārī Gupta. He was, Murārī Gupta was

a devotee of Rāmacandra. So Mahāprabhu showed that Rāmacandra combined with Kṛṣṇa and then Mahāprabhu.

Gaura Haribol. Gaura Haribol. [?] ...return when?

Vidagdha-Mādhava: After darśana.

Śrīla Śrīdhara Mahārāja: After taking prasādam?

Vidagdha-Mādhava: After darśana Mahārāja.

Śrīla Śrīdhara Mahārāja: Just now?

Vidagdha-Mādhava: In some time.

Śrīla Śrīdhara Mahārāja: You have got busy engagement there? Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi.

Here is Dāsarātha Prabhu? Oh [?] Both, ailing not only in sight but also in memory. Nitāi Gaura Haribol.

Vidagdha-Mādhava: In the Śrīmad-Bhāgavatam class, the verse explains that the mind is a combination of the mode of goodness and ego, egoism in the mode of sattva-guṇa, whereas the intelligence is egoism and passion. As I understand in Bhagavad-gītā intelligence is over the mind, mind over senses, intelligence over mind. So how is it that the intelligence – this is a complicated question.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says, according to Bhāgavata the mind is a mixture of sattva-guṇa and ahaṅkāra, and the buddhi is a mixture of raja-guṇa and ahaṅkāra, ego, and mind is sattva-guṇa mixed with ego. Then why, if buddhi is above mind...

Śrīla Śrīdhara Mahārāja: Where do you find it?

Akṣayānanda Mahārāja: Where do you find it? Where's the verse?

Śrīla Śrīdhara Mahārāja: This is not mind, that is called citta, citta is over buddhi according to Bhāgavatam, not mind. Sanka vikalpa mana [?] But in Bhāgavatam, citta, that is given superior place to buddhi and ātmā. Cit means caitan, that aspect of caitan, that the first stage. Citta [?]

Vāsudeva, and ahaṅkāra is Pradyumna, buddhi is Aniruddha. Pradyumna is mind. Saṅkarṣaṇa is ahaṅkāra. Vāsudeva citta, and Saṅkarṣaṇa is mind, no, ahaṅkāra. And mind is Pradyumna and buddhi is Aniruddha. In this way it has been classified there. Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. Pradyumna more sentiment, feeling is predominating in Pradyumna. Aniruddha, that is fine decisive faculty is connected with Aniruddha. And ahaṅkāra, the asserting tendency, that is Saṅkarṣaṇa. And citta, the higher conscious plane, that is citta, that represents Vāsudeva. Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, in this way.

Where do you find this, what you say?

Akṣayānanda Mahārāja: Where is the verse?

Vidagdha-Mādhava: It's in the third canto. I'll get the verse next time I come.

Śrīla Śrīdhara Mahārāja: Yes. Next time you come with reference where it is mentioned. Gaura Hari. Prakṛtermahān ahaṅkara pancatran mahatrāṇi. In this way it is developing, prakṛtermahān, mahat-tattva has been called citta, the first stage. The development which can be traced in the first stage, negative side: that is citta. Then ahaṅkāra means Saṅkarṣaṇa, Vāsudeva, Saṅkarṣaṇa, Balarāma. Vāsudeva representing Kṛṣṇa and then Saṅkarṣaṇa Balarāma, ahaṅkara pancatran mahatrāṇi, and again in lower stage that Pradyumna and Aniruddha. In this way it has been described there.

Hare Kṛṣṇa. Gaura Hari. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Pradyumna is Garbhodakaśāyī, and Aniruddha is Kṣīrodakaśāyī representative, and Saṅkarṣaṇa Kāraṇārṇavaśāyī Śrī Purusa, and Vāsudeva is above. In the wholesale creation Their position is such. And individual cases are also in this way. The first transformation is mahat-tattva, or citta. Then next developed condition is Saṅkarṣaṇa, ahaṅkara. Then comes mental impulse, Pradyumna. And then judgement begins with Aniruddha, buddhi. Decision begins, discrimination begins.

...

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Any question from the newcomers?

Devotee: I'd like to know why in our mandeers we worship Gaura-Nitāi? Prabhupāda has instructed us to worship Gaura-Nitāi. But I see mostly in Gauḍīya Maṭha temples only Caitanya Mahāprabhu is there. Did Śrīla Bhaktisiddhānta Mahārāja, did he...

Śrīla Śrīdhara Mahārāja: I understand. It is only your question, or supported by any other of you? What do you say? He has put a question, he has got some doubt, and any other of you have got that same suspicion? Why Bhaktisiddhānta Saraswatī Ṭhākura he installed Rādhā-Govinda and Mahāprabhu in all places of his temple? And Swāmī Mahārāja he has given some special stress on Gaura-Nityānanda, Kṛṣṇa-Balarāma, what is the reason? This sort of deviation or modification, what should there be any meaning, or only chance, or on principle? Following some principle or only chance coincidence? What do you think?

Akṣayānanda Mahārāja: Must be a principle.

Śrīla Śrīdhara Mahārāja: And I ask other friends also. Are they interested to hear this?

Akṣayānanda Mahārāja: Would you like to hear that Prabhu?

Śrīla Śrīdhara Mahārāja: Mahāprabhu is called mahā-vadanyāya, magnanimous, more merciful than Kṛṣṇa. And Nityānanda Prabhu is little more than Mahāprabhu. Whom Mahāprabhu rejected, Nityānanda Prabhu accepted them. He had got such position and power, more magnanimous. The extension of His magnanimity was greater towards the fallen.

So Swāmī Mahārāja has taken that chance because he was approaching

to the fallen people who had got least regard for the Indian theistic conception, who was supposed to have. Exceptional cases may be there, but in general they may have got less regard towards the Vedic truths, and the special Vedic conception of the Godhead as Kṛṣṇa. So he sought the help of Nityānanda Prabhu, the most magnanimous amongst the Gauḍīya sampradāya, Gauḍīya Ācārya. That is one thing.

And another thing comes in my mind that Nityānanda Prabhu had some special affinity towards the race, towards the caste from which Swāmī Mahārāja had come out, this suvarṇa-vaṇik, the golden tradesmen, he comes from that section. And Nityānanda Prabhu had some special favour to that caste. They're little civilised, still because they're in trade of gold which is generally discouraged in Bhāgavatam.

Kali, we find in Bhāgavatam, when he came to take possession of India, the karma-kṣetra, the selected place where according to karma one will get the chance of his future, can modify his future prospect. Then Parīkṣit Mahārāja met him in Kurukṣetra and challenged and Kali submitted to him and there was a truce. Kali wanted, Kali asked him for a few places where he may have his full control, dyūtaṁ, pānaṁ, striyaḥ, sūnā. Where these sorts of transactions will be in vogue, there the Kali will remain with his full freedom. In other places he won't have any entry, admission. A contract was formed there. First these four places, dyūtaṁ, gambling: pānaṁ, intoxication: striyaḥ, unlicensed visiting women: and sūnā means this butchering. These four places Parīkṣit Mahārāja granted. [Śrīmad-Bhāgavatam, 1.17.38] Then another place he specially sought permission for, and that is this, exchange market or something, that is suvarṇa.

punaś ca yācamānāya, jāta-rūpam adāt prabhuḥ

[tato 'nṛtaṁ madaṁ kāmaṁ, rajo vairāṁ ca pañcamam]

[The personality of Kali asked for something more, and because of his

begging, the King gave him permission to live where there is gold, because wherever there is gold there is also falsity, intoxication, lust, envy, and enmity.] [Śrīmad-Bhāgavatam, 1.17.39]

Then again he prayed for another place and that is jātam and suvarṇam, where the trade of gold exists, jāta-rūpam, trading in golden things. And Parīkṣit Mahārāja gave his consent to that also. So suvarṇa-vaṇik, that are specially meant to trade in gold, they were generally condemned for their trade. And he came from that school. But their conduct was gentle. But because they're trading in gold so they're considered to be of lower caste among the Hindus.

But Nityānanda Prabhu when He came to preach about Mahāprabhu here in Bengal, requested by Caitanyadeva when He was in Purī, He was not of very scholarly type outwardly, Nityānanda Prabhu. He appealed to the masses generally, and these civilised and neglected persons, the golden traders who were not considered to be holding a higher position in the society, they generally came under His feet, under His direction.

So much so that one Uddhāraṇa Daṭṭa, the leader amongst the suvarṇa-vaṇik, gold merchants, he was very closely intimate to Nityānanda Prabhu. And Nityānanda Prabhu took prasādam from him; he used to cook for Nityānanda Prabhu.

So Nityānanda Prabhu's special grace to that particular generation and Nityānanda Prabhu's most magnanimous characteristic for the fallen, both combined had got some influence over Swāmī Mahārāja. And he, with the, with his capital of Nityānanda, that mood, the mood of Nityānanda Prabhu, he approached the western people who are considered to be the mleccha, outcasts, who were very difficult to convince them about Vedic truth. So Nityānanda Prabhu's grace would be most effective in their recruitment, in the process of their recruitment. With this idea the most gracious, Mahāprabhu is gracious, and more gracious Nityānanda Prabhu has been taken to, His care. His mercy was especially appealed for by him. This is my conviction. Hare Kṛṣṇa. Anything more? Am I clear? What do you think? What I've told, is

it clear to you?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Then, if any question on that, you may put. Any other question on that issue from anyone?

So, once in Madras, when we were working there, then one boy when we were in Elor [?] in Andhra Pradesh, in some dharmaśālā, myself and Mādhava Mahārāja, then Hayagrīva Brahmācārī, were preaching there and collecting funds. One boy was with us and he suddenly connected with a girl there. And he was caught by the local people, and we drove him from our party, rather, sent him to Madras. And Guru Mahārāja was expected to come here soon. Anyhow we sent him to the headquarters Madras. And there was old Tīrtha Mahārāja who went to England, he gave him a good beating, and the brahmācārī fled from the Maṭha. Then, after six months we also returned to Madras centre and Guru Mahārāja also came for the opening function of the lecture hall there.

In the meantime that boy he reconnected with us again and used to come and offering, “I have done once, I have done wrong. I may be pardoned. Please accept me.”

We told him, ‘Guru Mahārāja is coming very shortly and you come at that time.’ And when Guru Mahārāja went there then he also came. Then we put his question, ‘this is the fact, now he’s repentant. Six months he’s waiting here and there, and he wants to join us again. He’s repentant.’

Then Guru Mahārāja told, our Prabhupāda told a peculiar thing. “When he has got connection with another’s woman, paradar, another’s wife, I can’t accept him because Mahāprabhu did not, that Kālā Kṛṣṇadāsa. But Nityānanda Prabhu gave him shelter: who was rejected by Mahāprabhu. So it will be your duty to keep him.”

We were perplexed. ‘Then are we outside you? You can’t accept and we are your servants, how can we accept then?’ A peculiar thing.

But he told, “Nityānanda Prabhu did so.”

Kālā Kṛṣṇadāsa he connected with some lady in Malava [?] and Mahāprabhu took him from that place, and reaching Purī He dismissed him from the party. “Now you go home.”

But Nityānanda Prabhu He gave some engagement. “Now go, but go to Śacī Devī and inform her that Mahāprabhu has reached Purī safely from His two year tour program, He has reached there safely.” So gave some engagement to him.

So it is possible, Mahāprabhu, sometimes apparently going against, the direction of Mahāprabhu, this Nityānanda Prabhu He extended His mercy more we find. And that could not be ignored by Mahāprabhu, what He did. His relationship with Mahāprabhu so intimate, if disobeying Him Nityānanda Prabhu showed more extension in His mercy, Mahāprabhu had no other alternative but to accept that. That was Their relation, we find.

So the most extended boundary of magnanimity we find in Nityānanda Prabhu. And that weapon was used by Swāmī Mahārāja in his approach in his battle in the west, that weapon of magnanimity of the greatest strength from Nityānanda Prabhu. Gaura Haribol. Gaura Hari. The most extensive magnanimity, with the backing of that, and the duty, his gratitude, thankfulness to Nityānanda Prabhu he has specially installed Nityānanda Prabhu in his temples.

“Only by the most extensive grace of Nityānanda Prabhu I’m indebted to Him, to His grace. So I should be a traitor if I do not give such honour to Him, special honour to Him.”

So he has done so. And also, general recruitment towards, Nityānanda Prabhu belongs to sākhyā-rasa, so general recruitment he has got that side and he has expressed his free function also of that type. At the same time he admitted that his Guru was representation of Rādhārāṇī. That is also written by himself in the very poem, “That my Gurudeva who represents Rādhārāṇī, he has ordered me to do this service. And You Kṛṣṇa if You come to my help then he will be pleased.”

End of 82.01.03.B_82.01.04.A

82.01.04.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...Mahāprabhu and our Ācārya paramparā, Guru paramparā, we find all the Gurus they're all of mādhyura-rasa not sākhyā-rasa. Mahāprabhu Śrī Caitanya then Svarūpa, Rūpa, Sanātana, Raghunātha, Kavirāja, Narottama, Viśvanātha Cakravartī, all the, Gaura Kīśora Bābājī Mahārāja, our Prabhupāda, Bhaktivinoda Ṭhākura, all of mādhyura-rasa Ācārya. And Prabhupāda our Guru Mahārāja also followed the same path, Rādhā-Govinda and Both of Them combined, Mahāprabhu, not Baladeva. Where Rādhārāṇī is Baladeva cannot stay there by the side of Kṛṣṇa because there will be a clash in the service of rasa. Baladeva is the elder brother of Kṛṣṇa and He, Kṛṣṇa is with His elder brother Rādhārāṇī cannot approach Kṛṣṇa at that time, so when Rādhā-Kṛṣṇa are there, Baladeva can't come there. There is a clash in vātsalya and sākhyā-rasa and mādhyura-rasa. And Prabhupāda closely followed this line, that Mahāprabhu can stay, both Rādhā and Kṛṣṇa combined, nothing else, so where Rādhā- Govinda is, then Mahāprabhu

can stay in the same place. Both combined, but no other rasa, representation, to be there. Only the sakhīs of Rādhārāṇī, the girl friends of Rādhārāṇī, they can stay there. They are also of the same tendency of mādhyura-rasa service to Kṛṣṇa, so they may stay with Rādhā-Kṛṣṇa.

So when I heard that Swāmī Mahārāja had installed Rādhā-Govinda, and there some sakhīs also in Their side, but where Kṛṣṇa Baladeva, separately, no other. Some cow boys maybe Śrīdam, Sudam may be installed there, and Gaura-Nityānanda They are also, this Advaita, Gadādhara they may be place there, but not Rādhārāṇī. Rādhā-Kṛṣṇa, mādhyura-rasa service, only sakhīs, the she friends of Rādhārāṇī, they can be installed in the same place, in the same room, same place. This is by the analysis of the rasa, the ontology of love. If it is analogy, the psychology, the emotional aspect, purity: to be considered finely, then we are to follow these things. We have to understand in their line. So, it is general recruitment in sākhyā-rasa, and by the grace of Nityānanda Prabhu and Baladeva, that was effected, and he achieved a great success by following that path. So, to show his real gratitude to Baladeva, Nityānanda, he installed Them specially. Gaura Haribol. That I can see, to harmonize his ways and our Guru Mahārāja, from whom he got his spiritual beginning. At least what is shown in this life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

Where is Vidagdha Prabhu, has he come, no?

Devotee: Vidagdha, he will be coming a little later.

Śrīla Śrīdhara Mahārāja: Last evening, did he come, no?

Devotee: No.

Śrīla Śrīdhara Mahārāja: So after two or three days he will come and hear the tape, is it?

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Have you seen that portrait of Swāmī Mahārāja came here different times, and the photo is there?

Akṣayānanda Mahārāja: O Yes.

Śrīla Śrīdhara Mahārāja: And the newcomers, have they seen?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Several times he visited here and some sort of photo has been kept. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. And in that room on the other side, when he came last, he took his rest there for two hours in the noon, last time. And when he came first, he lived nearly a month at that house where you are living, with two, Acyutānanda, Rāmānuja. And Pisima, Madan's mother, she also came and lived there, and I gave one cook there. She was living in that house. And civic address was given to him from the town, at that time, first time, it was arranged. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, which room was Swāmī Mahārāja staying in?

Akṣayānanda Mahārāja: I know that place. He's asking which room, which place?

Śrīla Śrīdhara Mahārāja: In that place, only two hours he took rest at noon, and generally he used to sit here, myself here and he was here. And he lived nearly a month in that building, where they are living now.

The Caitanya Candrodaya Maṭha had not appeared at that time. I asked Acyutānanda to try for land in that position, where it is now located, that between Gauḍīya Saṅga Āśrama and Dāmodara Mahārāja there is a

long gap; you try to find a place, purchase a place there, and that was done, Acyutānanda. At that time Jayapataka Mahārāja first came.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. I am more than forty years here. Ha, ha, ha. Hare Kṛṣṇa. From [nineteen] forty two, continuously staying here, but it was purchased in forty one, in the beginning of forty one. And by the end of forty I reached here and lived in a rented house. In forty two, I began my living here, in a hut, thatched hut. I of course did not try for any propaganda, out of my nature.

Gaura Haribol. Gaura Haribol. Gaura Haribol. The peculiarity of this place is this; aparādha-bhañjan- pāt. The greatest sinners also get their offences pardoned in this place by Mahāprabhu.

When after five years of His sannyāsa, travelling over the whole southern places of pilgrimage, Mahāprabhu came to visit His birthplace according to the custom of the sannyāsīs, and this side He will go to Vṛndāvana He thought. He came, and when He reached here, the whole Southern India conquered by Him. The only independent Hindu king, Pratāparudra, near Bengal, the whole Bengal captured by Mohammedans and the Hindu independent emperor was Pratāparudra. And his very scholarly minister Sārvabhauma, they fell on the holy feet of Mahāprabhu. And the people of Bengal heard all these things after that when He came back, about age thirty. Mostly the whole of Bengal fell on His feet, with repentance.

“That I could not understand or appreciate You, Your greatness. Please forgive us.”

And the stalwarts of them, they also came to beg forgiveness and Mahāprabhu absolved them, pardoned, general pardon. “Yes, I absolve you of any offence committed against Me.” And this is the place.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

[“At Koladvīpa - the Govarddhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all.”] [Caitanya-Bhāgavat: Antya, 3.541]

Everyone got his fulfilment, whoever asked favour from Him. All satisfied. All the heinous persons, they were given admission in the holy life. Aparādhā, this is Govardhana, Gupta Govardhana, Navadvīpa Gupta Vṛndāvana, more magnanimous than Vṛndāvana, the Dhāma for the fallen. And the Govardhana is here and the Rādhā-Kuṇḍa on the other side; the most holy place for the fallen. I selected this to be my eternal home. And this is Govinda-Kuṇḍa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

And in my last days you are coming in numbers here and I think it's ornamentation, your visit is ornamenting. Ornament you know, decoration, ornament? By your presence, this place is being ornamented. What do you think? So many bright faces are coming here to attain the advices of the great master. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. You are attracted to the advice of the great master, great messiah who gave entrance, according to us, to the highest prospect of human kind.

One lady, an American lady perhaps, when she delivered lecture in this hall she told, “I can't forget that we have come to this fate of Kṛṣṇa consciousness because we felt much encouragement in the idea that we can live as a family member of Godhead. It is inconceivable that we can live with God as a family member. This idea captured our heart and we have left everything and joined the holy feet of Swāmī Mahārāja. So intimate connection with God is possible? It is impossible. God is high

and higher and far, far away from a tiny soul. We may not have any nearer approach. Only from far away we shall have some recollection we must satisfy us with that only. But what is this? The devotees can come, embrace, even ride on His shoulder, the sākhyā-rasa, and in mādhyura-rasa the what-not, Yaśodā in vātsalya-rasa whipping Him. So much thick and thin relationship, is it possible with God? And if anyone gives such hope we can do anything and everything for him, such prospect.” And not fervently as I say, but she told like that, “That this has drawn us to this, why we want to live, the prospect that we can live as family members with God. God is so gracious, so close and intimate friend of us? If it’s a dream, still it’s better to die in such dream.”

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi.

Ha, ha, ha. Dayādhara Prabhu, Svarūpa Dāmodara, this Mādhavānanda, who have got the charge of crushing the Darwin theory of the fossil beginning of the world, they should be given to understand especially this expression of Śukadeva Goswāmī.

tvam tu rājan mariṣyeti, paśu-buddhim imām jahi

[na jātaḥ prāg abhūto 'dya, deha-vat tvam na nañkṣyasi]

[“O King, give up the animalistic mentality of thinking: ‘I am going to die.’

Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed.”]
[Śrīmad-Bhāgavatam, 12.5.2]

“You are flesh and blood, your identification with the gross that is animal consciousness. Do away with that and then you will have your real life, your real existence, and real identification, independent of this fossil conception, the flesh conception, the material conception. You are there, you are a child of that soil. This is the truth. Anyhow you have connected with this fossil consciousness, flesh consciousness, material consciousness. That is your danger, the real danger in you there, your connection. And that has forcibly taken you down in the world of life and death, living and dying, birth and death. Only this misconception has engraved you, buried you in the material world. But really you are not a child of this sphere. That is not concoction, this is concoction.”

So Swāmī Mahārāja meant you this that crush the fossil-ism, the fossil is the parent. Fossil father-ism, crush it. Establish a spiritual infinite. It's all spiritual. The fossil is also a part of this spiritual stage, a stage of consciousness. The fossil conception is a part of so many conceptions in the spiritual plane. The original substance is spirit, is soul, is consciousness, and fossil forms a part of that conscious portion, conscious substance. Not that fossil produced consciousness, is in one part. Consciousness is infinite and everything in the ocean, somewhere some ice, somewhere moss, somewhere some iron, all in the ocean, the different conceptions. The fossil, that the consciousness is all in all, everything forming a part, having a shelter there. Tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi.

yathā nabhasi meghaugho, reṇur vā pārthivo 'nile evaṁ draṣṭari
dṛsyatvam, āropitam abuddhibhiḥ

["The unintelligent equate the sky with the clouds, the air with the dust particles floating in it, and think that the sky is cloudy or that the air is dirty."] [Śrīmad-Bhāgavatam, 1.3.31]

Another approaching towards that same fact. Just as you find the patches of cloud in the sky, or so many dusts in the air, so the material conception, *dr̥syatva*, is there. That in a conscious sky and somewhere these patches of cloud and the dust in the air. You can't see the air because dust is in the air. You can't see the sky because of clouds in the sky. The background is consciousness and there we find somewhere dust, somewhere cloud, and you say it is in the sky but you can't see the sky. So *draṣṭari*, the subjective, consciousness is in the background and whatever you experience this is, that is floating there in the conscious ocean. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So consciousness is the background and there is developed position in consciousness, *Bhūr*, *Bhuvar*, *Svar*, *Mahar*, *Janar*, from *Brahmaloka*. And service is added and it is enhanced. A sweet structure begins from there when service is added to consciousness. Service can construct a beautiful capitol, country, all these things. It is there, only you are to feel and enter and join your service, your appointed service. You will think, 'This is my home. This appointment seems to be very friendly to me. Again I have come here.' This means the innate capacity or nature, *svarūpa*, which is covered now by ignorance, of misconception of things.

Just like a mad man leaving his own sweet home he's wandering in the street and he thinks it is imperative to collect the pieces of paper or cloth:

that is his business, which is absurd. His brain is focused in such a direction that he thinks that, 'It is my duty to collect the pieces of paper and cloth and some pebble,' in this way. But what is his real, innate wealth of heart, if he can remember his home, his father, mother, wife, his home, home sweet home. He's banished, the consciousness is forcibly focused to some mal engagement.

So the position of so many, including so many philosophers, scientists, political leaders and all focused towards external direction. They're collecting, some collecting more pebble, some collecting more pieces of cloth, or pieces of paper, in this way.

Swāmī Mahārāja told, League of Nations, and, what is this?

Akṣayānanda Mahārāja: UNESCO.

Śrīla Śrīdhara Mahārāja: UNESCO. That is the world committee?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Barking, the dogs barking, and both equal. Rather that is more dangerous, capturing the brainy people, but of equal value, of same value, casting their attention towards material substance which is illusion, misconception. And they're with big posing they're giving so much importance to that thing and that thing, just as so many dogs they also bark to have possession of a particular thing.

Akṣayānanda Mahārāja: United Nations.

Śrīla Śrīdhara Mahārāja: Not more than that. With this courage he refuted, wanted to kick that League of Nations.

Akṣayānanda Mahārāja: United Nations.

Śrīla Śrīdhara Mahārāja: This sort of conception is waiting for our prospect.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu-Nityānanda. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu. Mahāprabhu. Mahāprabhu. Gurudeva. Gurudeva. Gurudeva. Nitāi Gaura Gadādhara.

[?] Who is there?

Devotee: Dāsarātha sūta.

Śrīla Śrīdhara Mahārāja: Dāsarātha sūta. How you are doing?
Dāsarātha sūta: OK.

Śrīla Śrīdhara Mahārāja: Feeling better? Dāsarātha sūta: A little.

Śrīla Śrīdhara Mahārāja: You were sick? Dāsarātha sūta: Yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Any other question, from any quarter?

Parvat Mahārāja: What is the meaning, or rather the utility behind the sannyāsa order in our sampradāya when Lord Caitanya Mahāprabhu has said that it was forbidden, sannyāsa in this age?

Akṣayānanda Mahārāja: That same question, how that we're accepting sannyāsa in our sampradāya that sannyāsa has been forbidden, that Lord Caitanya quoted one verse.

aśvamedham gavāmbham, sannyāsam pala-paitṛkam [devareṇa
sutotpattim, kalau pañca vivarjayet]

["In this age of Kali, the five acts known as karma-kaṇḍa are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife."] [Śrīmad- Bhāgavatam, 9.6.7] [Malamāsatatva-dhṛta Brahma-Vaivarta Purāṇa, Kṛṣṇa-jaṇma-khaṇḍa, 185.180]

Śrīla Śrīdhara Mahārāja: That is explained there because it is a general question, not only of Gauḍīya sampradāya, but Rāmānuja, Madhvācārya, even Śaṅkara, Buddha. Buddha they may not care for such direction of Purāṇa, but Śaṅkara School, and other Vaiṣṇava School they all accept. Śaṅkara was a sannyāsī and his successors were all sannyāsīns mostly, then Rāmānuja also, Madhvācārya also, and Viṣṇuswāmī sampradāya also.

The meaning is this, their interpretation is this. In Kali-yuga sannyāsa of the strict sense, that karma- sannyāsa is meant karma-sannyāsa, that you leave everything. That sannyāsa is not possible in Kali-yuga. In Satya-yuga it is told, as long as the bones will exist a man will live. According to the durability of the bone the life will be there. In Treta perhaps the nervous system or something like that. And in Kali it is told, Kala vamna gata prana [?]

Their longevity depends on food. So sannyāsa in the strict sense is not possible in Kali, this is karma- sannyāsa, to leave all possible activities

and to go on. Like Vālmīki, years after he's engaged tapasya. Even the white ants have capture his whole body and reduced the flesh into earth, still he's there with the help of the bones, Vālmīki is there. Then again by the help of some spiritual miracle the whole body was evolved.

So in Kali-yuga without food, in all other penances also they're specially arranged for Kali-yuga. Only continued twenty four hours fasting is allowed in Kali-yuga, not more than that. But in other ages at least twelve days fasting, that was general rule, twelve days, praja putra [?] If he has done anything wrong, in the smṛti śāstra that so many praja putra, one praja putra means twelve days fasting, that was the principal of punishment for any commitment of sin. But in Kali-yuga only twenty four hours fasting is the maximum because without food the man or the animal cannot live. So karma-sannyāsa, extremely connecting you with the material giving and taking, you won't stand. So the Vaiṣṇava tridaṇḍī-sannyāsa which is not very extreme, take prasādam, do service, this sort of modified that:

yuktāhāra-vihārasya, [yukta-ceṣṭasya karmasu / yukta-svapnābodbodhasya, yogo bhavati duḥkha-hā]

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of yoga gradually becomes the source of dispelling all worldly suffering."] [Bhagavad-gītā, 6.17]

When living on this principal you can take sannyāsa. Mahāprabhu took sannyāsa. Śaṅkarācārya and Rāmānuja, all the pioneers of different sampradāyas they took sannyāsa. But it has been interpreted as karma-sannyāsa. Sannyāsa is of several kinds. What is this? Vidvata. Narottama sannyāsa, vidvat sannyāsa is considered in the section of the salvationist to be the highest. Their idea is when one has fully realised

that his connection with the material world is a negative one, he will perish, he will finish his material case, encasement, and he enters into the spiritual sky, spiritual sphere. When one fully established in this firm consciousness that my connection with material world is only injurious to me, he will kill his own body and go away to the sky, vidvat sannyāsa. And narottama,

[yaḥ svakāt parato vecha, jāta-nirveda ātmavān] / hṛdi kṛtvā hariṁ gehāt, pravrajat sa narottamaḥ

[“A narottama, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart.”] [Śrīmad-Bhāgavatam, 1.13.27]

The narottama system of sannyāsa that he realised the presence, the existence of God within his heart. And thinking of Him he leaves his present engagement and duties of the household and he goes outside, anywhere and everywhere, under a tree, or under, in the cave, anyhow wherever he gets, careless of his physical. But whatever he gets he does not immediately cleanse his body, but whatever he gets he takes, not getting, fasting, in this way. Hṛdi kṛtvā hariṁ, pravrajat, comes out of the household for, finally coming out, pravrajat, this is narottama sannyāsa.

And there are also different stages in sannyāsa. It is also mentioned. But tridaṇḍa-sannyāsa, when they engage themselves in the service of Godhead by spreading His news and doing some good to the public, that characteristic is different. It is categorically different. They're not leaving, they're not disgusted with the temptation of this world, the engagement of this world. But they have engaged themselves in the higher duty of the upper world, through agent. So their body has got utility. From remaining

here, having, maintaining connection here, indenting higher things from above and distributing that to the environment. So that is another conception of sannyāsa. This has got some positive value.

Just as incarnation of God coming down, and His favourite parṣada, friends, servitors also, sent by Him to come down to do some service to help of this. They're also sub-agents who are getting some engagement from the higher agent, and as sub-agents they're moving and there they can earn more wealth than those who are very eager to disconnect from this material campaign. But these people they try to utilise their connection with this mundane and from here they want to earn something substantial, a wealth of the upper house. They're engaged as God's agent, they work as God's agent, that sannyāsa. They will take prasādam and do duty, as in Vaiṣṇava. They're also engaged, service intake is also somewhat that. Vaiṣṇava in this extension of the Vaiṣṇava here, their life.

Sannyāsa means some wholesale truce, armistice, when both the fighting parties they're ordered by the general to leave their weapons, what is that? Armistice or something? First class they want to imitate that, but these they try to utilise their present position in the service of the Lord. Not only armistice, not only stopping, leaving the weapon, but with those weapons that are already wounded in the battlefield and jackals and tigers and wolves are coming to devour the half dead persons, with the weapon they go and relieve them. Something like that. Not to leave the arms, but with the arms they want to save the half wounded persons, injured persons, driving away the wolves and the jackals that are trying to feed on their flesh, when they're helplessly falling on the battlefield. Something like that.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Vidvat sannyāsa, vidvat vivitsya, narottama.

Akṣayānanda Mahārāja: Vidagdha Prabhu came.

Śrīla Śrīdhara Mahārāja: What's the news?

Vidagdha-Mādhava: I have a question about something you said yesterday about this Deity of Lord Caitanya that Viṣṇu Prīya Devī she moved her cloth: is that a different Deity from Gauridāsa Paṇḍita, his Deity?

Akṣayānanda Mahārāja: When mother Śacī covered her head, you told...

Vidagdha-Mādhava: Viṣṇu Prīya.

Śrīla Śrīdhara Mahārāja: Viṣṇu Prīya Devī.

Akṣayānanda Mahārāja: Sorry, Viṣṇu Prīya Devī...

Śrīla Śrīdhara Mahārāja: Viṣṇu Prīya Devī. She covered her head when she looked at the Mūrti of Mahāprabhu. It was so similar to Mahāprabhu Himself.

Vidagdha-Mādhava: Is that the same Deity as Gauridāsa Paṇḍita's Deity?

Akṣayānanda Mahārāja: Is that Gauridāsa Paṇḍita's Deity, the same Deity? He's asking.

Śrīla Śrīdhara Mahārāja: That was given first, the Gauridāsa Paṇḍita, that was installed first, and this later on. But posture may be different.

Vidagdha-Mādhava: Where is this Deity? Can we find this other Deity? We know Gauridāsa Paṇḍita's Deity is in...

Śrīla Śrīdhara Mahārāja: Is there.

Vidagdha-Mādhava: Yes but is this Deity also there?

Śrīla Śrīdhara Mahārāja: But so many installations have taken place in the middle, here also like that. As the advice, instructions, when They come here by the influence of time They become...

End of 82.01.04.B

82.01.04.C_82.01.05.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...the position of a Gauḍīya student is not very

particular for the Deities. They're more concerned with the eye to see the Deity. This fleshy eye cannot have real conception of the Deity. The eye is necessary, and eye is got from, eye we get from the Guru, ajñāna-timirāndhasya. Dīkṣā,

divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam [tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ]

["The process by which divine knowledge (divyaṁ jñānaṁ) is given and sins are destroyed is called dīkṣā by the highly learned scholars who are expert in spiritual affairs."] [Hari-bhakti-vilāsa, 27 - from Viṣṇu-Yamala]

That cannot, that is, the Deity proper not to be experienced by our fleshy senses, atīndriya. The real figure, the real personification of the Lord, not to be got through the eyes, or ears, or anything, but inner eye, inner ear, and that we get from Guru, and Vaiṣṇava, sādhu. So we are more concerned with sādhu- saṅga to get real eye and to look to the Deity. We cannot see the Deity because it is made of higher stuff than we see with our eye. We are subject and that is made of super subjective element. So, that I can see Him, that is imagination, that is a false notion. I can't see Him. If I approach the Deity to see in the external sense I shall stand there and pray, "Let Him see me. His glance may be cast upon me then I'll be purified." With this idea we shall stand before the Deity. I can't see Him but He can see me. He's there. I can see with the fleshy eye as stone, or wood, or something else, or some mineral substance I can see. So I can't see. He's adhokṣaja, but He can see me. "Let Him cast His glance, His graceful glance towards me and I may be cleansed from the anomaly, from different prejudices of this mundane world, may be purified." With this idea, God is always on the subjective line and never in the objective. Still He comes with some object it's said, only for the most fallen, of very lower śraddhā. Then they may think, 'O, God is here. I am doing that thing, that thing,' to give engagement in the lowest strata. But

real sight, real seeing of the God... Ke?

Akṣayānanda Mahārāja: Govinda Mahārāja.

Śrīla Śrīdhara Mahārāja: ...is not there. He's adhokṣaja. And we must try to clear the dirt from our eyes, and we must feel that He can see me. And when Dhruva and other devotees see Him, what is the position? He comes down, captures the heart, the consciousness, and it overflows. The overflowing emotions or sentiments coming out, and I can see Him there, but not any material body. It comes down from the layer of Paramātmā to the layer of jīvātmā, and controlling the soul He comes to control the mind. He can come everywhere, mind, and then controlling the eyes and ears, and so overflowing emotions that when I spread my eye flows I see He's there, He's really there. And He can make us see, and He can speak. This eye may think that I'm hearing His voice. It is possible, but that must be effected from higher to lower. My senses cannot approach Him. He's adhokṣaja always. He can come down but I can't go up. But with the sādhu when we soar from this sort of material consideration, then gradually through the help of serving attitude we can go against the current. After crossing the world of exploitation and that of renunciation, and with the help of the visa we can enter into that land, and there we can have. And that is with sevonmukhe hi jihvādau, that my whole inner body is made of serving nature: that can contact, permanently. That can contact with Him permanently, that eye, that ear, in order to mind of the service, and to make that possible from permanent grant we find from the Yogamāyā there. And independent visa I can go here and there or everywhere, we can get that sort of license. Then we can see Him. Always we shall think, He's all independent, adhokṣaja, above the plane of our experience, beyond the land of our experience, buddhi-grāhyam atīndriyam [Bhagavad-gītā, 6.21]. Anyhow with our spiritual reasoning we can contact with Him, somewhat, from here, atīndriyam, not in the realm of sense experience but higher. In the higher plane we are to enquire about Him, buddhi-grāhyam atīndriyam, not within the jurisdiction of our senses, transcendental. So we are to try to

take up our existence to the transcendental world to have any connection about Him. That is all-important.

tīrtha-yātrā pariśrama sakal manera bhrama sarva siddhi govinda caran
[Narottama Dāsa Ṭhākura]

One who has got that clue, that sort of suggestion within him, then he will avoid to thrive by visiting the material places of Him, tīrtha-yātrā pariśrama. They will try to make much, to engage his whole energy to pierce through the different planes in the consciousness, to enter permanently in that domain. The whole energy should be used, utilised to pierce the cloud, the cloudy atmosphere, and to go up, and there I shall be able to find, by the help of svarūpa-śakti. This is only for the beginners.

Just as a child has been supplied some dolls for his play and for also his primary education, but when little grown up he'll be given pen and paper, but in the beginning some gross like chalk and on the earth, 'you practice ABC.' When little grown up, 'take pen and paper and try to practice some sort of writing.' More grown up, 'utilise it for some purpose, write this document, write this book, or something what is useful and necessary, not mere practising,' in this way.

arcayam eva haraye, pūjām yaḥ śraddhāyehate / na tad-bhakteṣu
cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [Śrīmad-Bhāgavatam, 11.2.47]

Of the lowest type of devotee, he will be very eager to see the material connection of the Supreme. But more conscious and higher connection of the Supreme Lord in madhyama-adhikāra, they will try to enquire there, in the plane of knowledge and consciousness. In the plane of consciousness he'll enquire about God and His men, and not in the material mundane representation.

So, when Parvat Mahārāja as a sannyāsī went to visit Badrinārāyaṇa he was punished by Guru Mahārāja. That leaving away any service entrusted by Guru Mahārāja, neglecting that service he went to satisfy his lower whims connected with some holy idea to go to visit the tīrtha, the Deity. I was a beginner and that gave us a great impression, that to engage under the direction of Guru Mahārāja that is so high, that leaving that if I go to visit the holy places that is a punishable crime. Then, to remain in service under the direction of a sādhu, how higher position. I could understand that I have to abstain and strictly I observed that. So much so that, I'm fond of Bhagavad-gītā, from the beginning, but I remained in Kurukṣetra for three years but I did not go to visit the place where Kṛṣṇa is said to have delivered Bhagavad-gītā there. I did not go, because I heard of that impression that without his opinion, I'm with him, I'm carrying his order. I'm with him. If I go to visit some place according to my whim, I'm disconnecting me from him, from Vaikuṇṭha, and going, wandering in the mundane sphere. Can't you follow, do you follow that?

Devotees: Yes.

...

Vidagdha-Mādhava: Mahārāja, sometimes our Swāmī Mahārāja would distribute prasādam by his own hand. And I've brought some pieces of prasādam here, I was wondering if you might distribute this to the devotees.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: [?] And other persons are coming...

Akṣayānanda Mahārāja: So we'll take your leave now.

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa.

trṇād api sunīcena, taror api sahiṣṇunā, [amāninā mānadena, kīrtanīyaḥ
sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [Śikṣāṣṭakam, 3]

As you talked yesterday, when walking in the town, so many push, and abusive language. Mahāprabhu is seeing all these things, Nityānanda Prabhu also.

Nityānanda Prabhu Himself was treated like, so heinously, even... Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: The earthen pot was thrown on His face, the face of Nityānanda Prabhu, by them, the townsmen of Navadvīpa.

Of course He approached them, "Take the Name of Kṛṣṇa." That was His offence. And the earthen pot was thrown down on Him, and the blood

oozing.

News reached to Mahāprabhu. Mahāprabhu came with furious attitude. “The blood oozing from Nityānanda, blood shed of Nityānanda? I shall finish them in Navadvīpa.” With so much rage He came out, with cakra.

Nityānanda Prabhu pacified Him, “Do You forget Yourself? You are no longer that Kṛṣṇa of Dvārakā, cakradhari. Now, You have come for some other purpose. You don’t forget Yourself.”

Mahāprabhu composed Himself. “I can’t tolerate bloodshed of Nityānanda Prabhu.” Hare Kṛṣṇa.

“Two rogues. One of them came to beat Me, then another gentleman he stopped him.” “O! You stopped him?” Mahāprabhu embraced him. “You helped Nityānanda?”

Then the other man’s heart melted. “We two are one and the same, and he is graced?” He began to cry aloud with ‘Kṛṣṇa, Kṛṣṇa.’ The other gentleman, he was bewildered, and perplexed, and fell on the feet. “I have committed a wrong to Nityānanda Prabhu.”

“If Nityānanda Prabhu accepts you, pardons you, then you will be pardoned.”

Nityānanda Prabhu: “The two fruits on the same branch, one is delivered, why the other will remain?”

Please accept him also.”

Then both of them: immediate conversion of the both of the rogues of the rogues, Jagāi Mādhāi. [mahā-krpā-pātra prabhura jagāi, mādhai,] ‘patita-pāvana’ nāmera sākṣī dui bhāi

[Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya’s mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly

named Patita-pāvana, “the deliverer of the fallen souls.”] [Caitanya-caritāmṛta, Ādi-līlā, 10.120]

From the vision of eternity they came to magnify the position of Gaura-Nityānanda. Their sacrifice, Jagāi Mādhāi, their example was sacrifice. And that enhanced the dignity and the magnanimity of Gaura-Nityānanda.

Just as Judas. I think when Jesus carrying the cross on his shoulder, he's going to the place where he will be crucified. And both sides crowd of innumerable men and women, and he's going, hanging his head. Suddenly, he looked, he cast a glance, and there was Judas. He's going, hanging head, crowds both sides, with the cross on his shoulder he's approaching towards the crucifying land. Suddenly he cast his glance on the face of Judas. Judas saw something in his eye; ran away from there half mad, threw off the bribe to the persons. “What have I done?” In this way he began to repent. Converted Judas. I think what Judas saw in the eye of Christ, and Christ also suddenly, hanging head he's going, suddenly he saw Judas' face. And Judas, in the manner of ju-jitsu he fell down.

I think that in the eye of Christ it was such that, “Judas, your sacrifice for my name and fame is immensely great. I am indebted to you. I am indebted to you. In the history I am taking the advantage of your name. That you have betrayed me, that is a great sacrifice in you, to uplift my name. I am indebted, eternally indebted to you Judas. You are going down, and raising me up. Your eternal fame is lost to increase my fame in the world, and activity, in that way. So, you forgive me. Judas, you forgive me. I am using your life to purchase my fame. It is necessary for the good of the world, and I have taken you.”

In Caitanya-caritāmṛta, Kavirāja Goswāmī says, patita-pāvana' nāmera

sākṣī dui bhāi, mahā-kṛpā-pātra prabhura jagāi, mādhai, 'patita-pāvana'
nāmera sākṣī dui bhāi.

“We must not estimate them to be of a very lowly order. They are the evidences which made the Name of our Lord so great. So heinous they were, and they were converted in a second. Such power Mahāprabhu had in Him. They are standing witness to the magnanimity and mystic strength of Mahāprabhu. They stand witness, so we must bow down to them. Their life from the consideration of eternal standpoint: great sacrifice.”

Bhaktivinoda Ṭhākura says, ekhon je brahmakule caitanyer ari, ta'ke jani caitanyer lila-pustikari. [I know that these enemies of Lord Caitanya, coming from brāhmaṇa background, are actually assistants for giving nourishment to Lord Caitanya's pastime.] [From Prathana Lalasamayi (Prayer of eager longing), Song Four, The Secret of Lord Caitanya's Enemies, 11]

“Even in these days, when we find so many enemies to Śrī Caitanyadeva, we are to look at them as they're enhancing the magnanimity of Śrī Caitanyadeva, from the indirect side.”

Direct and indirect, indirectly they are contrast to the generosity of Śrī Caitanyadeva, encouraging us from the negative side. And Śrī Caitanyadeva selected the place of His activity or His līlā, such place He selected, just as the kāla-kali, the time and the space, both most unfavourable. Kali-kāla is unfavourable at this factor of time and also the place, the Bengal, the Tantric. Tantric means, “We are masters, the prakṛti, we are Śiva and we are masters of the world. Bhavani bhatta, we are lords of all potencies. We only want to realize that fact, that we are

lord of the worldly forces. Śivo ham, I am the highest.” The field is for that. So Kali is the most unfavourable time and unfavourable space, where Mahāprabhu appeared. They are to remind us of the fact, ekhon je brahmakule caitanyer ari, ari means enemy, foe. Whom we find in the brāhmaṇa section here, caitanyer lila-pustikari, they are to enhance, they are also contributors in the līlā of Śrī Caitanya, from the negative side. We have to adjust in this way. Śrī Caitanyadeva came in such atmosphere to preach.

Once, just before freedom came to India, the Muslim section under the leadership of [Muhammad Ali] Jinnah began to torture the Hindu section very much. Then both the Bengals under one province, and one Mohammedan, Sula Badi [?] he was the chief minister here; and Jinnah, he recommended the Muslims direct action; attack the Hindus. That was his direct action. And in East Bengal where they had the majority of the Mohammedans, especially Noah Kali [?] district, rowdyism went to its extreme. The ladies and the properties were looted, killed; so much so that all madly flying towards West Bengal from East Bengal. And they were butchered on the way, so much anarchy. All were cowed down.

Then Gandhi came out, this I saw in newspaper, suddenly he came to Calcutta. And he was an apostle of ahimsā. Then Gandhi told that, “I think my burial place will be in Noah Kali [?] I am going to sacrifice my life there. Otherwise, like so many cowards, the Hindus are all flying away from the place. I can’t tolerate this. I am going there to be killed.”

And he went. But his personality was world personality. So many reporters from the different parts of the world, and Sula Badi [?] also no other alternative but to make a special arrangement for his protection, he had to make, so a special group of police was given to protect him. But he anyhow, he went there; dismissed the police protection. In the beginning they remained for some time in the room, then next, “No.” He began to walk. “I want to be killed.” Of course, empty handed, he went to walk, sometimes by the boat, he went to take, to go hither thither in this way. The Muslims, they disturbed him from far off, throwing stools etc., and other insulting arrangements.

But then at that time [Lord Louis] Mountbatten came and the British already decided to give independence, the [Clement] Attlee, the head of the Labour Party. After Churchill, the Labour Party came in power and Attlee was the leader. And he was broad minded enough to order that, "Now India should be given independence." And Lord Mountbatten, he was selected, "You please arrange."

Previously, before that, Mr. Warble [?], a military general, he was in charge of India, but he was not very efficient.

But Mountbatten was a very efficient man. He did not talk much, very sober and silent, but very grave and powerful, and well decisive man. He controlled Jinnah.

Jawaharlal [Pandit Nehru] ran to Noah Kali [?] to see, to consult Gandhi there, in that position, that dangerous position, anyhow, by the help of helicopter or something.

But Gandhi, I saw, could not tolerate so much cowardice. This dangerous spot is most acute, and he was bold enough to face that, very courageous.

And when leaving India, the general in charge of the Eastern force, Achinlay [?] perhaps, or someone, he told plainly that, "We are retiring from India only for the boldness of one man, and he is Mr. Gandhi. He infused so much boldness to the whole nation that we have to retire from here. We did not fear any military organization or intimidation of the anarchists. Not for intimidation from the anarchists are we leaving, but we are leaving for Gandhi."

Though this fellow claimed that Netaji Subash Bose had much contribution, because from the side of Japan he attacked India, but he was repulsed by the British.

So, Gandhi was a very brave man.

Then in Calcutta, when India was getting independence, then Suda Badi's [?] life was in danger in Calcutta, there also the rioting; Hindus and Muslims were rioting. Many a time in Calcutta it happened, Hindu, Muslim rioting, severe rioting. And at that time, the Hindus, they wanted to take retaliation of the West Bengal, wanted to kill Suda Badi, chief minister of that time.

And Gandhi gave him shelter. "No. Such cowardly assassination I can't allow." He took Suda Badi in his own house where he lived, Elagata [?] He gave shelter to Suda Badi.

Infuriated West Bengal people charged Gandhi. "You go away! We shall kill him."

"Never! You may take out my dead body, but not my living body can you take out from here. You may kill. I won't go to harm you. You may kill me. I am at your disposal. And then you may take my dead body out of this house. As long as I live I shall protect my friend Suda Badi." That was the place.

And there is a picture, photo of Gandhi. Raja Gopalachari he got charge of West Bengal, he was the Governor here, power already transferred. Hindu Muslim riots were going on, very acute, in Chitpur and Harrison Road, at that junction. And Gandhi came there, and with folded palms he was praying to the mob, "Don't!" And his eyes like bullets coming out from the body, red and very open and excited eyes, and with folded hands in this way, "Don't do it." In this way, he's appealing to the mob engaged in such a riot. The photo is there of that man.

But from the standard of Gauḍīya Maṭha we do not care for him. This is misused. This sort of moral powers has been misused only for material aims and objects, and rather drawing a screen to the spiritual one.

When he was in Purī, he won't enter the temple, because the untouchables are not allowed to enter there. He's espousing the cause of the untouchable section. But his wife, without his notice, she went to

have a darśana of Jagannātha. And when it came to his notice, he was very much enraged with his wife, “Why have you gone?”

Too much, Jagannātha is not the master of his wife, and his wife is cent per cent under, is his property, he thinks, and Jagannātha is none, that thing.

He was invited once, beforehand, to see Gauḍīya Maṭha. He told, “Is there any cherka, that sewing machine?”

“No no, there is Deity, Rādhā-Govinda, Mahāprabhu.” “No! Cherka is my God!”

He told, Cherka is his God, he has got that sort of idea, that narrow idea.

At the same time, that Teelok [?], before him, he was also a patriot, a notable renowned patriot Maharastra, Teelok, brahmin. He told, “I can sacrifice truth to country.”

And Gandhi told, “I can sacrifice country to truth.”

But this is his conception of truth. Gauḍīya Maṭha hates it, the conception of his truth. His truth only limited, to the limited standard of, conception of ahimsā. But Gītā has rejected that.

Arjuna also wanted a sort of non martial attitude. “I shall rather live on begging, than to kill my superiors, my teachers, my grandfathers, my relatives. Only for the greed of kingdom, no, rather, I shall beg and live. I won’t.”

But Kṛṣṇa discouraged it, “What do you say? This is sheer cowardice. This is tamo guṇa, your affinity towards material things. But religion is meant for some higher purpose of life, where no consideration, death and living, and dying are very non important factors there, in our eternal realization, in the realization of our eternal good in life. To sacrifice the body, body has no, it is a negative existence, it is not so important. The dharma, the duty is connected with higher purpose of life. It has got a relation in the eternal benefit of our life. And what you say, that is only this temporary and the mundane life, good or bad, you are labouring there. So give up this neutered temperament, a mean temperament in the garb of magnanimity.”

So, Mahāprabhu came in the most adverse circumstances, and adverse position to time and space, both unfavourable, and there Mahāprabhu had to come and to face the environment of challenge, and He began, to begin His work. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

[?]

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet

[Śukadeva Goswāmī tells Parīkṣit Mahārāja: “O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord.”] [Śrīmad-Bhāgavatam, 12.3.51]

When you have got a particular seed, which, without manure, in the barren land also that will produce fruit, something like that. Mahāprabhu came with a seed to sow in a most unfavourable land. But: then why the

question of offences, ten offences, etc? But we should consider it with the idea that how lofty is the goal, the destination of this Name. We must keep it in our mind, that these troubles, these unfavourable space and time, and that is not much, and the offences not much in consideration with the most lofty destination that has been promised as our prospect.

End of 82.01.04.C_82.01.05.A

82.01.05.B_82.01.07.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ... pumān viriñcatām eti tataḥ param hi mām.

[svadharma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye]

[“A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.”] [Śrīmad-Bhāgavatam, 4.24.29]

After hundreds of lives the dutiful religious life takes us to the post, makes us eligible for the post of a Brahmā, the administrator of the whole globe, whole, so many solar systems, brahmāṇḍas. Tataḥ param hi mām. Then Mahādeva says, “I’m beyond all material creation, the world of exploitation. I’m above that.

Avyākṛtaṁ. Not very easily intelligible am I, some things renunciation, some things devotion, some things connecting with the exploiting world. I’m a peculiar type of entity.” Mahādeva: and devotee, vaiṣṇavānām yathā śambhuḥ [Śrīmad-Bhāgavatam, 12.13.16] “I’m fighting with the Lord, sometimes going against, with weapon I’m going to fight with my Lord. I’m master who controls the whole, the force who controls the whole of the world of exploitation; I’m master of that, leader of the opposition party, advaya-jñāna. I’m the first revolt against the harmony, īśāvāsyam, that all is one. No. I’m not along with You. I have separate existence.”

...

“Avyākṛtaṁ, not very plainly understood, my position. It is hazy, it is unintelligible, it is perplexing, avyākṛtaṁ. Tataḥ param hi mām, avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ. But there is another section above me, after me, vaiṣṇavaṁ, padaṁ. They are living in a place known as the land of the Vaiṣṇavas. Yathāhaṁ vibudhāḥ kalātyaye. And I aspire to occupy that position. I aspire to get a visa of that land in any good future time. Yathāhaṁ vibudhāḥ. O gods, kalātyaye, and the wholesale dissolution of the whole exploitation land will be withdrawn into the subtle-most existence. At that time I hope that I will enter that higher region. Bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye. O gods, I aspire after, I’m waiting for the time.”

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: [?]

...

Śrīla Śrīdhara Mahārāja: ... Saraswatī Ṭhākura. Almost always he's in speaking mood in praise of Mahāprabhu. So much so, in his hymn I mentioned:

kr̥payā hari-kīrtana-mūrti-dharaṁ, [dharaṇī-bhara-hāraka-gaura-janam
janakādhika-vatsala-snigdha-padaṁ, praṇamāmi sadā prabhupāda-
padam]

[Bestowing his grace upon all souls, he is Hari kīrtana incarnate. As the associate of Śrī Gaura, he relieves Mother Earth of the burden of offences committed upon her. And he is so gracious that his endearance of all beings excels that of even a father. I make my obeisance unto him - the mine of all these qualities; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.] [Śrī Śrī Prabhupāda-padma-stavakaḥ, 8]

Just, the kīrtana has been personified in his figure when he came here, always chanting. And sometimes he told, as if in a repentant mood, “We are not speaking in these days about the greatness, nobleness of Nāma, Nāma-bhajan.” Yet all his attempt only to mean that the Name of the Lord, the Holy Name, that is the most great aspect, noble aspect of the Lord, especially in the case to save the fallen souls. That was the only purpose of his life. Still, sometimes he showed that, “I’m not speaking

about the nobility of the Name. What I am doing?” In this way.

Sanātana Goswāmī has written:

jayati jayati nāmānanda rūpam murarer, viramita nija dharma dhyāna
pujyadhi yatna katham api sakṛdāttam muktidaṁ prānināṁ yat,
paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me

[“Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, nāma rupaṁ murāreḥ, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa.”] [Bṛhat-Bhāgavatāmṛta, 1.1.9]

Sanātana Goswāmī: “Let the ecstasy coming from taking the Holy Name may be victorious. Nāmānanda rūpam murarer, ānanda, ecstasy, nāmānanda, it is coming out from the service of the Name. That may be victorious all over tendencies that are found in the world, it may prevail, crowned with success, may have the greatest influence over everything. Viramita nija dharma dhyāna pujyadhi, which can paralyse all our holy tendencies, not only ordinary tendencies, all other holy tendencies, attempts, may be stopped. It is so powerful. Nija dharma, duty, in every phase of life, when the ecstasy coming out of the Holy Name may paralyse all other duties has come I think, dharma, duty. Dhyāna, our conscious movement of meditation, meditating attempt: that also is paralysed. Nija, dharma, dhyāna, pūjā, and the attempt, this arcana, the pūjā, the serving temperament, becomes so much intense that all other attempts are for the moment we forget, make us forget. Viramita nija dharma dhyāna pujyadhi yatna, nija dharma, in discharging our duties

that is what is in the nature of karma, holy pious karma. Then dhyāna means in the area of pure consciousness, conscious attempt. And pūjā our reverent offering to the Lord, that is also. Dhyāna puṇyadhi yatna, katham api sakṛdāttam muktidaṁ prānināṁ yat. It's so powerful, in any way if we can come to have a holy touch of that Holy Name, katham api, anyhow, if we can, if we're blessed with the slight connection of that Holy Name, katham api sakṛdāttam muktidaṁ prānināṁ yat, the liberation from all undesirable things at once effected. So disinfecting in character. Katham api sakṛdāttam muktidaṁ prānināṁ yat, paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me. And one can feel it is sustaining the very life, life's sustainer, life giving, enlivening. Jīvanaṁ bhuṣanaṁ, and also decoration, not only life but the decoration also, the vilasa, is also we find from that sound, Vaikuṇṭha Nāma, the Name."

Rūpa Goswāmī says:

nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta

ayi mukta-kulair upāsyamānaṁ, paritas tvāṁ hari-nāma saṁśrayāmi

["The acme of all the Vedas, the Upaniṣads, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance."] [Nāmāṣṭakam, 1]

Rūpa Goswāmī Prabhu's approach towards the greatness of the Name, holiness, highly holy nature of the Name is such. Nikhila-śruti-mauli ratna mālā, dyuti. We cannot find in ordinary śruti the mention and the praise of

the Holy Name. But those that are finest and highest expressive in the thought of śruti, Veda, the highest, Veda means revealed truth, the finest and highest revelation we find that they're meant in the praise of the Holy Name, the holy sound aspect of the Lord. And they're considered to be the highest amongst the revealed truth. The highest quality of revealed truth only is seen as if, nīrājita, as if with its light, nīrājita means āratika, trying to show the holy figure of the Lord, the light, nīrājita-pāda-paṅkajānta. And what is the highest type of revealed truth is only trying to show us the pāda-paṅkajānta, the lowest: the highest revealed truth is trying to show us, connect us with the lowest portion of the holy figure, pāda-paṅkajānta. Ayi mukta-kulair upāsya. Where we should begin? Our proper beginning will be with the holy feet. If we try to focus on other parts of the Lord that will be something like misguidance. The proper beginning must be to the lowest position, and then gradually we shall go up. That will be the healthy progress, line of progress, pāda-paṅkajānta. Ayi mukta-kulair upāsyamānaṁ. O Name, the ordinary men that are in bondage can't approach You. Your real realisation and Your proper dealings, service, is only possible by those who are really masters of all the illusory tendencies. Only they can be liberated. The highly liberated souls can only approach You. Ayi mukta-kulair upāsyamānaṁ, paritas. And they're all around You, in a crowd as if, the liberated souls are trying to give their obeisance to You. Paritas tvām hari-nām saṁśrayāmi. And I am praying to get a shelter on Your holy feet."

This is spoken by Rūpa Goswāmī, in Padma-Purāṇa we find, nāmānanda rūpam, in Padma-Purāṇa. What is the poem?

nāma cintāmaṇiḥ kṛṣṇaś, caitanya-rasa-vigrahaḥ

pūrṇaḥ śuddho nitya-mukto, 'bhinnatvān nāma-nāminoḥ

[“The Holy Name of Kṛṣṇa is full of transcendental bliss. It blesses the devotee with all fulfilment, for it is non-different from Kṛṣṇa, the fountain source of all pleasure. Therefore it is also by nature the embodiment of all transcendental mellows. It is complete, pure, eternal and ever liberated from all material conditioning because the Name of Kṛṣṇa and Kṛṣṇa Himself are identical.”] [Bhakti-rasāmṛta- sindu, Pūrva-vibhāga, 2.233] & [Padma-Purāṇa]

Nāma cintāmaṇiḥ kṛṣṇaś, caitanya-rasa-vigrahaḥ. The Name of the Lord, Kṛṣṇa, is just like cintāmaṇi. Cintāmaṇi is a kind of jewel, the possessor of which, whatever He will think it will automatically come to Him, cintāmaṇi, like kalpa-vṛkṣa, whatever is wanted... [?]

Nāma cintāmaṇiḥ kṛṣṇaś, a particular kind of jewel, the possessor, whatever He thinks, at once that comes to Him. That is cintāmaṇi. Nāma cintāmaṇiḥ kṛṣṇaś, Kṛṣṇa Nāma is cintāmaṇi. Any holy benefit we may get from, out of it, we can expect to get. It can supply all the necessary demands of our inner heart in the holiest transaction. Nāma cintāmaṇiḥ kṛṣṇaś, Kṛṣṇa’s Name is such, and caitanya-rasa- vigrahaḥ, we shall try to think it that ecstasy personified and purely of spiritual play. Caitanya-rasa, the rasa, ecstasy, and that is purely spiritual. Spiritual means that is of serving attitude, serving tendency: no least trace there could be made of exploitation, or renunciation or negligence, indifferent. It commands our active sympathy, draws our attention in a natural way. That is the nature of service, our submission, subjugation can be produced by its charming presence, caitanya-rasa-vigrahaḥ. Nāma cintāmaṇiḥ kṛṣṇaś, caitanya-rasa-vigrahaḥ. Rasa, our innate, the element which can, the fine element, the fine and the pious element, that can attract our inner-most attention and interest towards it, rasa. Caitanya-rasa-vigrahaḥ, and that is conscious, that is pure consciousness, that is serving wave, serving, sympathetic wave towards the aim, destination, that current. The rasa-vigrahaḥ, and that is personified, rasa-vigrahaḥ. Nitya, that is eternal, never ending. Mukta, it is free, having no obligation to any other entity, nitya, mukta. Then śuddho, pūrṇaḥ, that is absolute in nature. And purity, śuddha means purity. Purity we are to understand what is purity, always our aim will be that only service is purity.

na hi jñānena sadṛśaṁ, pavitraṁ iha vidyate / [tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati] ["Among the aforementioned practices of sacrifice, austerity, and yoga, there is nothing as pure as divine knowledge. After a long time, a person who has achieved perfection in his practice on the path of selfless action realises such knowledge spontaneously within his heart."] [Bhagavad-gītā, 4.38]

It is written in Bhagavad-gītā, pavitra, work can never be, our energising in this plane can never be pure. It is inevitable it must be impure, filthy. No energy can move here without creating some disturbance in the environment, so no purity, normal, is possible to locate here in this plane of exploitation, gross or subtle. But exploitation is inevitably connected with this mundane life. Then, renunciation is said, comparatively, to be pure, na hi jñānena sadṛśaṁ, pavitraṁ, that is it withdraws from the plane of exploitation and retains to be its own internal selfish condition. But that gradually equates to zero. Still, comparatively it is considered to be pure, than the meditation, the knowledge.

As Kant, the German philosopher says, "Good will only can be pure, but no action can be pure."

But we say, 'Even good will can never be pure if it is in the relativity of the mundane world.' So na hi jñānena sadṛśaṁ, pavitraṁ iha vidyate, it is comparatively, the jñāna. But Śrīmad- Bhāgavatam says,

naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ
nirañjanam kutaḥ punaḥ śaśvad abhadraṁ īśvare, na cārpitaṁ karma
yad apy akāraṇam

["Knowledge of self-realisation, even though free from all material affinity,

does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?”] [Śrīmad-Bhāgavatam, 1.5.12]

Śrīmad-Bhāgavatam says that even that renowned knowledge, naiṣkarmya, naiṣkarmya- paramāṁ- siddhiṁ [Bhagavad-gītā, 18.49]. In Bhāgavatam [12.13.18] also naiṣkarmyam āviṣkṛtaṁ, but jñāna vairāgya bhakti sahitaṁ naiṣkarmyam āviṣkṛtaṁ.

[śrīmad-bhāgavatam purāṇam amalāṁ yad vaiṣṇavānāṁ priyāṁ yasmin pāramahaṁsyam ekam amalāṁ jñānaṁ param gīyate tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ tac chr̥ṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ]

[“Śrīmad-Bhāgavatam is the spotless Purāṇa. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the paramahaṁsas. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion.”] [Śrīmad-Bhāgavatam, 12.13.18]

Naiṣkarmya, that is absent of assertion. Karma means to assert, self-assertion, that is karma. Absence of self-assertion, that is naiṣkarmya. But Bhāgavatam says, “No. That is not the real criterion of purity. That naiṣkarmya, comparatively it is admitted by some to be pure, but real purity can never be without the connection of the service of Kṛṣṇa.”

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate, acyuta-bhāva-varjitaṁ, who has no connection with Acyuta, with Kṛṣṇa, that sort of

strike, the stage of strike in the worldly transaction cannot be considered as the standard purity, na śobhate jñānam alaṁ nirañjanam. So śuddha, what is śuddha? As much as it is producing the satisfaction of Kṛṣṇa the calculation of the purity will depend on it. As much as surrender and surrendered service for the centre, for the Absolute Good, it will be considered so much pure. Nitya śuddha, always who takes the Name of the Lord, satisfied only with the sound aspect, or engaged in the service of the sound aspect of God, he's always pure. He has no ambition in this world of elevation, neither elevationist nor he has any quest for the perfect rest in the renounced stage, but he's self-dedicating soul. Who is taking the Name of the Lord and is fascinated by the charm of the sound aspect of the Lord, he's considered to be above the plane of exploitation as well as renunciation. He's deeply engaged in the service. So much that he does not want anything, only the connection of the sound aspect is satisfying him highly. He's so much niṣkiñcana, he does not want anything, only the Name is suffice, the Name of Kṛṣṇa is sufficient for him. He's so easily satisfied; no demand.

Nitya-śuddha, nitya-mukta, pūrṇaḥ śuddho nitya-mukto, 'bhinnatvān nāma-nāminoḥ. And why it is so? Because the sound is inseparably represented with the subject itself, or Himself, there cannot be any sound where the whole representation of the Absolute is not present.

Bhinnatvān nāma-nāminoḥ. It is, deho dehi vibagha guhyam. In the mundane conception we find that the name, the figure, the colour, different aspects they have got their separate existence, they can be separately conceived. But it is not the way, not the nature about the things which is divine. Every part is present everywhere. Here the eye can see, the hand can touch and catch. But in the case of the Vaikuṇṭha, divinity, especially of the Lord, the eye can see, eye can hear, eye can touch. Feet can see, feet can touch, feet can smell. In this way, just as in our mind, mind can see, mind can hear, mind can touch, mind can smell: central position, but I cannot do so.

So He's the most central thing that can act in any way. The part and the whole cannot be differentiated, in general. But still, when He likes He's got that capacity also. To a particular class of devotee He's found with His full fledged figurative characteristic. The eye's so beautiful in different

way, the nose beauty is another way. So all-pervading omniscience, omnipotence, these are servants of His will of Him. We may take it like that. On the basis of that, all sorts of knowledge, all sorts of energies are only in a serving attitude, waiting His order. Though He has got figure, but not with the limitation of the figure. Though in figure, still He's infinite in His character.

So pūrṇaḥ śuddho nitya-mukto, 'bhinnatvān nāma-nāminoḥ, the Name, the sound representation is not quite different from the original existence, the original conception by different ways, the colour can have, our eyes can have a particular aspect of Him, our ear can have another. The ear, the sound, the tongue, our touch, they may hanker for different aspects of Him. But still there is unity and it is inconceivable. But the Name, the sound aspect is the most gracious and it is far reaching, especially meant for the fallen souls to take them up. That is the peculiarity in – by His free will it has been endowed with, 'bhinnatvān nāma- nāminoḥ.

tuṇḍe tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhave

[kaṇṇa-kroḍa-kaḍambinī ghaṭayate kaṇṇārbudebhyaḥ sprhām cetaḥ-
prāṅgaṇa-saṅginī vijayate sarvendriyāñāṁ kṛtim no jāne janitā kiyadbhir
amṛtaiḥ kṛṣṇeti varṇa-dvayī]

[“When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: ‘With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I’ll never feel any satisfaction by chanting with only one mouth.’”] [Vidagdha-Mādhava, 1.15]

In Bhakti-rasāmṛta-sindhu another:

tuṇḍe tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhaye

karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām

We are finite and we are going to venture to talk about infinite. So only dig-darśana, śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61], only showing that this side the partial aspect, this side we can. Tuṇḍe tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhaye. It is seen sometimes when one is taking the Name he's so charmingly engaged, tuṇḍāvalī-labdhaye, ratim vitanute tuṇḍāvalī. Only one lip or one tongue, it cannot satisfy me by taking the Name. Hundreds and thousands of tongues are necessary. Such sort of mystic feeling arises in ones heart if one can come to have to such a position to take the Name of the Lord. 'One tongue, what one tongue can do?'

Just as the gopīs wanted: "Why not thousands of eyes; the creator has given to us?" Jedi jedi krsna

_____ [?] "The Brahmā, the creator, he does not know, he cannot do justice in creation." They're blaming him. "He does not know what is proper creation. One who will have the opportunity of looking at the face of Kṛṣṇa, he has given only two eyes, the creator, he does not know how to create."

_____ [?] "There only two eyes have been attached to him who'll get the opportunity of looking at the beauty of the face of Kṛṣṇa. What is this? This is sheer injustice, intolerable."

So tuṇḍe tāṇḍavinī ratim vitanute, when the Name comes down in the heart, from there the wave is coming towards the tongue. The inspiration

coming from above, from the plane of Paramātmā in the plane of jīvātmā enters the heart. And there, and from the heart, the inspiration comes to the tongue and the tongue begins to dance, engaged in a mad dance taking the Name of Kṛṣṇa. Tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī. And he feels, the heart feels only one tongue is very, very insufficient. Thousands of tongues are necessary. The current from the heart is passing, is rushing in such a big magnitude that one tongue cannot pass the sound. Thousands of tongues necessary. The current is coming and rushing towards the tongue to produce sound in the atmosphere.

Karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām. Again when that sound enters the ears he feels ‘one or two ears can’t receive, thousands of ears necessary to receive the sound,’ karṇārbudebhyaḥ sprhām. Such sort of hankering, earnestness, arises within the heart.

Cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāñāṁ kṛtiṁ. And sometimes when perplexed by these thoughts – unconscious. By the clash of these coming and going and the meagre supply, sometimes the rush of the current is so much that it seems that the whole thing is going to be paralysed. Effacement, no movement is possible at all, so much raja has come. Prāṅgaṇa-saṅginī vijayate sarvendriyāñāṁ kṛtiṁ. And the whole function of all the senses are going to be at a standstill, so much rush. Prāṅgaṇa-saṅginī vijayate sarvendriyāñāṁ kṛtiṁ. All the functions of all the senses, all movements are going to be blocked. No jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī. I fail to understand that how much magnitude of ecstasy has been allotted in the Name of the Lord, kiyadbhir amṛtaiḥ. How much nectar of what sort of

degree, it is with the Holy Name, I can’t assert.”

This is the sayings of the devotees, the Name is such, within, nāmānanda.

In the desert the presence of water by glass or pipe it is meagre, but when the water comes from the cloud it may inundate the whole thing in a moment. So we’re tiny persons concerned with tiny things. But His

position, His grant is so much, so deep. Ānanda-śukha, we can't be happy with this thing, that thing, and you, if we secure something that vanishes immediately. But the infinite happiness, its characteristic and its purity, that cannot be conceived by us. But still it is there, and we are also here, it is also true. We want rasa, the infinite rasa is there, and still we are hankering for a drop of nectar. That is also true. And how we are to be joined with that ocean of ānandam, rasam, ecstasy, happiness, everything, joy is there. It is true and we are also so many beggars for a drop; it is also true. And there are so many agents that are to connect us with their departments. And our demand may be satisfied, our hankering, our thirst may be quenched, and more than enough. We can get so much that we can't store it within us, we are to give away to others. We can come nearer to such ocean of joy or ecstasy, and by His agents, through His agents it is possible.

Ke? [?]

In Name, there may be aparādha, ābhāsa, all these things to be considered. It is also mentioned in Padma-Purāṇa, the ten kinds of offences against the Name. The beginner should be careful about that, know and be careful to avoid them. Padma-Purāṇa, there are eighteen Purāṇas. Purāṇa means, vedartha purāṇath purāṇam, two characteristics of Purāṇa, Jīva Goswāmī Prabhu has mentioned in his Bhāgavata Sandarbha, purāṇath purāṇam, fulfilling, that is supplementary to Veda. In this sense it is known as Purāṇa. Vedartha purāṇath. What is not plain, expressive in the Veda, the Purāṇa has come as to do supplementary work for that, vedartha purāṇath, and also purāṇam, which is not found in the Veda that we can find in the Purāṇa. That even ancient Purāṇa, Purāṇa means ancient. Veda nigadhi padam.

It is in Veda and we find in the Purāṇa also Vāmana Avatāra, because Veda also comes after every creation. After the wholesale dissolution then when creation begins Veda comes from Nārāyaṇa to Brahmā. So Purāṇa, there are so many seers, ṛṣis, that can collect and keep the occurrences that took place in the previous creation, kalpa. In the time of previous, the wholesale dissolution and even before that there world and there was history and that history has been retained here in Purāṇa, which is not in the Veda. So Purāṇa is not to be neglected as the

Brahman School or the Ārya Samāj, they neglect Purāṇa. But Jīva Goswāmī Prabhu has lifted high the position of Purāṇa. Bhāgavata is also Purāṇa, Mahā Purāṇa. Because Purāṇa should not be neglected that it has not got the dignity with the same rank with the Veda, but not so. Even previous to Veda, so many incidents we can find in Purāṇa. It can record this time Veda, precedent to that, so purāṇam.

So Purāṇa, there are eighteen Purāṇas and they're classified tamasik, rajasik, sattvik. Padma-Purāṇa is one of the sattvika Purāṇas, and there we find mentioned which, favour of, protection of the devotional school, especially. Sattvika Purāṇa deals with Nārāyaṇa...

End of 82.01.05.B_82.01.07.A

82.01.07.B_82.01.08.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...things, promoting the devotion of Kṛṣṇa, Hari, Nārāyaṇa, is found there. So in Padma-Purāṇa we find ten offences against the Name. One who will take the path of the Name, by the use of the Holy Name of the Lord when one wants to enter into that domain they will be careful about these ten offences. What are they? I'm enumerating one by one, the first and most important, sādhu-nindā, they will avoid, sādhu:

satam ninda namnah paramam aparadham vitanute [Padma-Purāṇa, Brahmā-khanda, 25.15-18, 22-23] [Gauḍīya Kanthahara, 17.69-75]

The great offence is committed when we give blame to the sādhus, to the real agents of the Lord. Satam ninda namnah paramam aparadham vitanute. Sādhu-nindā. Who are the sādhus? Sat, what is eternal, connecting with that. Who are trying to distribute the eternal aspect of the whole; they're considered as sādhus. And those that are in the garment of sādhu but dealing with material things, "O, take this, it will save you from disease. It will give some help in your business." All these mundane things, who are dealing with these in the garb of sādhu they're not real sādhu. Or, who are trying to take us to other demigods. Demigods means they're departmental helps, they can give this thing, that thing, so many things of mundane type. So to lead us to the particular mundane god, that means to fulfil some aspiration of the mundane nature. So such agents of demigods are not to be considered as sādhu. Who are dealing with reality, that is Nārāyaṇa or Kṛṣṇa, Vaikuṇṭha vastu, the infinite, they're real sādhus. And we must be careful not to speak anything against them, very careful, sata-nindā.

And also śāstra-nindā, in that case also it is such that those śāstra, there are many kinds of scripture, but those śāstra, scriptures that tell about Kṛṣṇa, Nārāyaṇa, Viṣṇu, that is the eternal aspect of the Lord, līlā of the Lord, those śāstras must not be blamed. That will be suicidal, because, yatah khyatim kathamu, they have come to help us, and I'm blaming him, that is, I'm losing the chance of getting the help from them. So Name, He does not like that, "My agents should be insulted, abused, blamed." So Name is not satisfied. "That I'm sending My messenger to help you and you are blaming him, you are dealing badly with him." Then He becomes dissatisfied, śāstra-nindā.

Then, guroravajna, to undermine the Guru, in the general sense when we come to the Guru by the result of my own previous sukṛti I have come to Guru. And there is a time when both of them should have a chance of test, not suddenly one should accept, but he must satisfy himself to the possible satisfaction, to the possible judgement, what is possible in that

stage. And then he will surrender. And once surrendering he should not very easily retire them, retire from him, from his shelter. He's the most valuable.

Even everywhere it may be applied. Suppose I may continue a business, I'm approaching a capitalist, I must not connect with him very easily, must not put any trust in him very easily. I must satisfy myself that I may have connection and he will help me. But once after satisfying me from, by all points I have connected with him and making transactions, giving and taking, giving and taking, suddenly we should not disconnect with him. There may be disturbance or loss in my business life.

So in the spiritual matter also we shall try our utmost to study as much as possible by the help of the scriptures, by the help of the reliable other sādhus, I shall have to select where I shall surrender my life, I can rely that he will be able to remove my difficulties wholesale, as much as possible. The most serious connection in our spiritual eternal life, so there, before establishing that connection we shall try to satisfy myself in all possible ways that I have come to the real party where from I may get my best benefit. So with such clear and pure faith we should try to establish the holy relationship as if as pure as with much purity I'm approaching to the holiest Lord. With that sort of sincerity and unprejudiced purity we shall approach. And also invoking the highest help of the Supreme Entity, that, "Please help me to have a choice in my master of this life, of life eternal." So it is a very serious thing, the most serious in our life. And what should be our dealing? We should try our best not to find fault there, not to find fault there. Once I have accepted I must not be very frivolous to play with such sort of dignified relationship. We must be very serious, serious and very careful to maintain that sort of holy relationship as much as I can accord I'll try. I must not believe myself always to the fullest.

Just as it has been told that in the Ganges water, martyāsad-dhīḥ [Śrīmad-Bhāgavatam, 7.15.26] Gurudeva he's also seen to eat, to sleep, and also to pass the stools, pass urine, sometimes suffering from disease. All these things may disturb our mind, may say, "He's an

ordinary person, ordinary man. So why should I try to have my highest respect and highest regard for him?" These things may come in our mind, martyāsad-dhīḥ, the signs, the symptoms of mortal world is sometimes seen in him, in sādhus also, in Vaiṣṇavas also. Vaiṣṇavas may come in different sections. Haridāsa Ṭhākura came in the Mohammedan section. So many paṣada came in the lower sections, not in the brāhmaṇas. In Ganges water as we find that it may be filthy, from material consideration, but the purifying attitude of it is independent of this material aspect. We are to see like that. This is another thing. The purification capacity that is beyond the conception of our material capacity, material good or bad, we are to distinguish there.

The Śrī Mūrti outwardly if we exercise our physical senses it may be of stone, or wood, or any mineral substance, or earthen Mūrti. But are we to look to that? That is martya buddhi. We shall try that, "The Lord is here, attracted by the affection, by the love of the sādhu. He is there." As in the purifying tendency in Ganges water, so the purifying tendency is in the Śrī Vighraha, in the form, in every connection of Him. Independent of our physical senses and physical calculative mind, transcending all the stage of knowledge which is collected from the sense experience, beyond that there is something, and that is to be tested only by śāstra-cakṣuḥ, veda-cakṣuḥ, sādhu-cakṣuḥ, only by the opinion of the sādhu and by the advice which is mentioned in the śāstra.

It is said that, paśu pasyati gandhena [?] Generally the animals they see things by their nose, scent. Veda pasyanti paṇḍita [?] The paṇḍita, the scholars, they see things not through their eye experience,

but by the advice of the Veda. They should try to see things what is mentioned in the Veda, in the scriptures.

And, raja pasyanti garna bhang [?] And the King the King sees through the eye, that is through the spies. Raja sees the country only through his ear; that is through the spy.

Cakṣuḥ varma [?] Ordinary people they see things with their fleshy eye. But, vede pasyanti paṇḍita, paṇḍita sees not by his eye, but śāstra-cakṣuḥ.

Srute kita vasa [?] The śruti, the Veda, the truth coming from a pure channel enters the ear and it will guide the eye to see, how to see. That is the way to see things divine. So the ordinary eye experience, or mind experience, won't be able to make me judge right and wrong what is with the sādhu and Guru. So very carefully we shall: so when we shall accept Guru our guidance will be of that nature, and so that it may not be disconnected in any way, in any time. It will be very much deplorable if things happen like that. So we'll be very careful in our selection of Guru. That is the most valuable judgement, and most serious and valuable judgement in our life to select our master of eternal life, master of my divine prospect. It is not possible to know about him wholly from this plane. Still, as much as possible, with the help of the sādhu, and with the help of the scriptures, we shall come to select. And when we have surrendered, not so easily we shall withdraw from there. But that does not mean that the blind faith should be encouraged, blind shade. Our spiritual consciousness with the spiritual purity and hankering that I must be wakeful that I'm under his guidance, I'm doing.

bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo
'nughāsam]

[“As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things.”] [Śrīmad-Bhāgavatam, 11.2.42]

These things when we are hungry, we are weak, hungry, we have some tendency earnestness for eating, weak and dissatisfied. By our bhajan, after surrender the transaction that will go on, that will give me these three things. Bhakti, my tendency to serve, tendency for divine service will increase with accelerated motion: with acceleration. Pareśānubhavo. I must have some conception of what is reality. What is reality, proper? Some sort, what is Brahman, what is Paramātmā, what is Nārāyaṇa, what is Kṛṣṇa, what is sat, what is cit, what is ānandam – all these principles we shall have some sort of conception and that I'm advancing, we must feel. Pareśānubhavo anyatra viraktir. And my indifference, or my, for other things than what is holy, that will increase. That is my withdrawal from mundane world, what is opposite to affection, to love, my hatred for non God and non holy things; that will also increase. So these things, just as when we take food our hankering for eating also decreases, and when hungry I'm weak, the weakness also removed by every morsel. And tuṣṭiḥ puṣṭiḥ kṣudapāyo, the hunger removed, tuṣṭiḥ, satisfaction, and kṣudapāyo, and the tendency to eat, these three things by every morsel we experience. So also we shall experience in our heart our progress towards the realisation of the holy object.

So – and fourth, that is to imagine various types of meanings in the Name of the Lord, from dictionary and other places. Hari means to snatch away. Hari means lion. Hari means serpent. Hari means lotus. So many meanings the Hari word has got. So we must not indulge us to analyse and think of different meanings of that word. Hari means who can attract everything of us.

[prabhu kahe,] -- “kṛṣṇa-nāmera bahu artha nā māni “śyāma-sundara’ ‘yaśodā-nandana,’ – [ei-mātra jāni]

[Lord Śrī Caitanya Mahāprabhu replied, “I do not accept many different meanings for the Holy Name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāmasundara and Yaśodānandana. That's all I know.”] [Caitanya-caritāmṛta, Antya-līlā, 7.85]

Kṛṣṇa who can draw and who can give some pleasure: many things we may have to find there, but no, the central thing. All the meanings must be carried to the central force, or degree, to the centre, to the prime cause.

So - and the fifth, the fourth is to think that Kṛṣṇa is of course Nārāyaṇa, They're Supreme God, but there are other gods also, the Kali, the Śiva, the Indra, the Surya the Sun, there are others. To think that they're equal to Kṛṣṇa, any demigod is equal to Him, to indulge in thinking this way that is also aparādha. Then the sixth, to think, "Yes, Kṛṣṇa Nāma, to take the Name, that is a good thing no doubt, but there are other names also. To make donations, the penances, then so many other things, sacrifice for the country, for others, all these things. They're also not to be blamed. They're all equal." If we think like that then also we commit offences to the Absolute realisation.

Then, to give Name, to distribute Name to anyone and everyone, without being inspired, to begin the action like a trade: the Goswāmīns, the Yati Goswāmīns, they are doing. By their generation, the son of a Guru is Guru, whether he may be qualified or not, he's Guru. So without being in a proper position of distributing the Name, if you once take up that position of a Guru then he'll be, he will fall. That will commence aparādha. Taking the Name, he did not find any inspiration within to give it to others, but for his fame and name he wants, he takes up the position of a Guru and begins to make disciples. That is also offence to the Name.

And there is another: too much, namno balad papa-buddhir. The Holy Name can remove all sorts of impurities, sins, offences, so let me go on with committing so many sins, and so many crimes, and I shall take Name and everything will be purified. If with this spirit we take the Name, that the Name is to serve, to clean my sins and impurity in me, with this spirit if we approach to take the Name it will not be real service of the Name but it will be offences.

Then another, if I make too much of my material achievement, then as if the anchor is there and the boat is rowing it will go round the anchor the

boat will move. So when we have a particular attachment to a particular mundane matter and I'm taking Name, then I shall wander about that anchor, that thing of my highest attachment. So the anchor should be taken in and boat should be allowed to go to the destination where the Guru will take me. There will be much change, transformation in the mind by taking the Name, and the soul will be taken to another direction and we must be a party to that. We must not be reluctant and to try to stay fixed in ones present position with much attachment. That attachment should be severed and we should allow ourselves the transformation. We must make cooperation with the necessary transformation of our mental system, with progress.

And another, we must not think that we're going to a foreign land, but that is my home, sweet, sweet home. He's my best friend. With this consciousness that the Lord whose Name I'm taking He's my best friend. I'm going to my highest friend, the centre of the highest love and attraction for me. I'm going home, not to a foreign land. So these things should be observed and we must be careful about all these things.

And the nāmābhāsa of four kinds: sāṅketyaṁ, parihāsyā, stobha, helanam, nāmābhāsa. Not the pure Name, nor for any attraction for this mundane, but only liberation. We want only freedom. We're afraid of serving life. The serving, that is also to give my own interest to others. I shall live only for him. I shall not have any separate interest of my own. All these things may not disturb. That is healthy, that is holy, and that is my inner life giving sweetness, or ecstasy. In this way, my own of my own, in this way we shall try, so the confidence should be created. So with the object of serving Vaiṣṇava and Viṣṇu, Kṛṣṇa and His paraphernalia, with this object we shall take the Holy Name. So the exploitation as well as renunciation: nāmābhāsa, due to affinity towards renunciation, the result of renunciation. So bhoga, tyāga, we must eliminate and we shall try to have in our object the service of the Lord and His devotees. With this aim in us we shall go on taking the Name.

So it is late, now I dissolve. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Śrī

Kṛṣṇa Caitanya Prabhu Nityānanda Śrī Advaita Gadādhara Śrīvāsa Ādi
Gaura Bhakta Vṛnda.

...

Where is Vidagdha Prabhu, Calcutta or Māyāpur?

Devotee: Calcutta.

Śrīla Śrīdhara Mahārāja: Calcutta. Vanu asked questions?

Devotee: Yes. He's asking about Om̐, the Om̐kāra, he's saying it's a representation Kṛṣṇa, Rādhā and the jīva. So if you chant Om̐ then can you achieve Kṛṣṇa prema? Or what platform does one reach by chanting Om̐?

Śrīla Śrīdhara Mahārāja: That may be that I want to hear something more, then I can take up that question. But the answer of Om̐kāra in the primary stage it is meant Brahmā, Viṣṇu, Maheśvara, a-u-ma, a, u, and ma. Ma-kara, Mahādeva: u-kara, Viṣṇu palan [?]: and a-kara, sisti [?] Brahmā, a-u-ma. A Viṣṇu, u Brahmā, sattya, raja, tama, akṣaram asmy, [Bhagavad-gītā, 10.25], sattya, raja, tama, from this side. And the highest conception of that, three tattva, it may come to jñāna, bala, krīya, ca. Jñāna means Vāsudeva, Baladeva, and krīya śakti, represented by Rādhārāṇī, three tattva. And Baladeva here is thought to be the source of jīva, Baladeva, the source of general jīva in different rasa is Baladeva, Saṅkarṣaṇa, source of all different ahaṅkāra representation. The most primitive representation of the jīva is Baladeva, and Vāsudeva leading to Kṛṣṇa conception, and Rādhārāṇī the source of the highest quality

ecstasy. And She's the source of all servitors in Her group of mādihurya-rasa. Mādihurya-rasa concerns that is included in Rādhārāṇī's group, Her aṅga-jyoti. They're considered within constructing the atom in the halo of Her divine body, figure, Her existence. And jīva in general their source is represented by Baladeva, jñāna, bala, kṛīya, ca. A-u-ma, that is reflected here in this, Brahmā, Viṣṇu, Maheśvara, sattya, raja, tama, Brahmā raja, Viṣṇu sattya, and tama Mahādeva. In a nutshell this much can be said. Hare Kṛṣṇa.

The Vanu is a beginner and he's discussing or thinking of all these matters. He should rather be particular in the lower steps, strata. Hare Kṛṣṇa.

Devotee: He's asking if the same result can be achieved through chanting Om̐ as through chanting...

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: If we chant Hare Kṛṣṇa and chant Om̐, can we get the same result, he's asking?

Śrīla Śrīdhara Mahārāja: That depends upon the realised stage of the person. Dāsa Goswāmī says that, "The ordinary talk in this Vṛndāvana is higher than so many Vedic sādhana in other places." That depends upon the angle of vision. Mahāprabhu, He's chanting an ordinary śloka and finding there the meaning of the highest type corresponding.

yaḥ kaumāra-haraḥ [sa eva hi varas tā eva caitra-kṣapās te conmīlita-
mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ sā caivāsmi tathāpi tatra
surata-vyāpāra-līlā-vidhau revā-rodhasi vetasī-taru-tale cetaḥ
samutkaṇṭhate]

[“That very Personality Who stole My heart during My youth is now again
My Master. These are the same moonlit nights of the month of Caitra.
The same fragrance of mālatī flowers is there, and the same sweet
breezes are blowing from the kadamba forest. In Our intimate
relationship, I am also the same lover, yet My mind is not happy here. I
am eager to go back to that place on the bank of the Revā under the
Vetasī tree. That is My desire.”] [Kāvya-prakāśa] & [Caitanya-caritāmṛta,
Antya-līlā, 1.78]

An ordinary śloka, in the worldly sense it is a nasty one, but in His vision
it is showing, when I see, suppose in a glass looking down but we may
trace the luminary bodies on the sky. We’re looking down in a glass but
we see the reflection of the highest place, in that way. So Mahāprabhu
and devotees of that layer, wherever they’re casting their glance cannot
see but that. According to ones stage he’s directed to see things around.
What was his question?

Akṣayānanda Mahārāja: If we chant Kṛṣṇa Nāma and Omkāra...

Śrīla Śrīdhara Mahārāja: Ah! So Nāma, one who commits nāmāparādha
that is something, and a paramahansa he may call any other thing, but
that is giving him encouragement there, the uddīpana, the excitement:
showing according to their stages. Just as your instance, Om, a-u-ma,
generally it is known Brahmā, Viṣṇu, Maheśvara, but everything can be
traced in its highest point to Kṛṣṇa līlā, everything.

Mahāprabhu when He began, after coming from Gaya, to teach grammar; and in every point He's taking Kṛṣṇa.

The students were astounded. "What's this?"

He's teaching grammar, vyākaraṇa, and there is the verb, the adjective, the noun, all these things, but He's explaining them connecting with Kṛṣṇa, everywhere.

The students were perplexed. Then they went to the former teacher of Mahāprabhu, Gaṅgādāsa Paṇḍita. "We are students of Nimāi Paṇḍita and He used to teach us in such a way that we can't get that sort of life elsewhere. But now after coming from Gaya He's not teaching properly. Everywhere He's trying to trace the existence and the pastimes of Kṛṣṇa līlā. So for which we have come to be taught by Him, our objects are not being fulfilled. You please ask Him to teach us in a proper way, in a normal way."

"Yes. You ask Him to come to me. I shall instruct Him to do so."

They informed Mahāprabhu, Nimāi Paṇḍita, that, "Gaṅgādāsa Paṇḍita has asked You to see him, Your former teacher."

"Yes, I shall see him." He went to see him, to pay His respect to His former teacher Gaṅgādāsa Paṇḍita.

"Oh, You went to Gaya, You have done Your duty as a son to Your parents. You are fortunate enough in all these things I'm talking. Your students came to me that after returning from Gaya You are not teaching them properly. Please do that. I request You. Of course You have got devotion. It is a very fortunate thing. But that does not matter that You will leave the proper instruction of the grammar and other books," he cried.

Then Mahāprabhu told: "By the grace of your feet dust, what I teach I don't think that anyone can come and to challenge that. I shall go, and I shall begin to teach, and I invite all the scholars, let them come and challenge My explanations if they have got some..."

Devotee: [?]

...

Śrīla Śrīdhara Mahārāja: Every word, in the meaning of its fullest extent comes to Kṛṣṇa. Everything has its connection with the Absolute Centre.

Madhvācārya has mentioned this: Jahat sata aja sata mukta pragraha vrti [?] Ugra [?] means lagan [?] the rein. If the rein is taken off from the mouth of the horse it gets its fullest speed. So every meaning of every word if it is allowed to take its fullest speed it shows that it has got, it runs to Kṛṣṇa the Absolute Centre, anyhow, everything. As in taking the word Indra: Indra means aiśvarya, the majesty. Madhvācārya says that, “To an ordinary person if you call Indra, he will say, ‘Oh, Indra is my neighbour.’ He’ll think that name is meaning ‘man.’ Then some will think Indra is the King of the Heaven, ‘He’s Indra.’ Indra means ‘who has got aiśvarya, power, or majesty.’ And in the absolute sense the source of all majesty is only Kṛṣṇa. It is the outcome from everything emanating from Him. So every word has got its meaning, everything, has got its furthest connection of origin in the Absolute Cause. So, but there is adjustment, there are stages, according to the realisation of the estimator, the seer, the conceiver, the meaning will come to him to such extent, such quality, such magnitude. So, the point of adjustment, and according to that sometimes no further: that is also divine limitation.

[prabhu kahe,] -- “kṛṣṇa-nāmera bahu artha nā māni “śyāma-sundara’ ‘yaśodā-nandana,’ – ei-mātra jāni

[Lord Śrī Caitanya Mahāprabhu replied, “I do not accept many different meanings for the Holy Name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāmasundara and Yaśodānandana. That’s all I know.”] [Caitanya-caritāmṛta, Antya-līlā, 7.85]

Kṛṣṇa: who can attract He's Kṛṣṇa, and give some pleasure, from the lowest stage to the highest. But the higher realised soul won't care for these little Kṛṣṇas. Kṛṣṇa is He, Kṛṣṇa is my Lord.

The āsuras say, "Oh, Kṛṣṇa is a great general." Some say, "He's a most cunning fellow." The friends, "No, He's equal to one of us."

When Kṛṣṇa lifted up the Govardhana the sakhās told, "You did not, You could not carry it singly, we also helped You so it was possible for You."

This jñāna-sunya-bhakti, they also fix the Absolute in a particular position. But that is holding highest position, of a type.

Yaśodā, "He's my son, no, He can't be Infinite, He can't be Absolute, He's my son, my child: I shall look after His welfare otherwise He'll be spoiled." She's taking the feet dust of a sādhu and putting on the head of her son.

So this is also jñāna-sunya-bhakti, very beautiful, very tasteful. And only through the knowledge if we go in every step with the measuring standard: "How much He's big, how..."

End of 82.01.07.B_82.01.08.A

82.01.08.C_82.01.09.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: In my Premadhāma-stotra I have also written something. The highest conception of Absolute cannot but be the highest form of ānandam, rasam, rasa. And that is conscious rasa. And Mahāprabhu's dancing, that indicates that is full of rasa, and kīrtana that is distribution of that rasa. His dancing means He has got the acme of rasa, or feeling, and His kīrtana means He's eager to distribute that to others. So, scientifically if we come to search who is Mahāprabhu, we cannot but find that He's the Ultimate Reality. He's mad in feeling His own internal nectar, and dancing is the outcome, result of that. And He's chanting, that is, He's distributing that to others. And that should be the real character of the Absolute rasa. Progressive giving, dynamic rasa, not static rasa, dynamic rasa, must try to extend itself to the outside, to extend Himself outside. And rasa, He Himself, His position is almost mad in drinking His own inner nectar, sokam, martya, nrtya and kīrtana. So, following quite closely and surely follow the character of Mahāprabhu, we cannot but think that He is the Absolute representation. By following this thread, if we approach towards Him? Yes.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

If infinite cannot make Himself known to finite, He's no infinite. The basis of all this: Infinite can make Himself known to the finite, and that is the basis of all our knowledge, and achievement, everything. It is all His sweet will. It is His sweet will, His nature, natural sweet will that we can talk, we can move, we can aspire about Him. Otherwise, we cannot have any connection with Him. His good will is at the back. To have His connection in any way, however meagre it may be, His cooperation, His good will, at the bottom, at the foundation, otherwise it is impossible. If that is withdrawn, we are atheists. Our nature will be that of an atheist, of the pure type. Just like Māyāvādī, that innocent atheist.

But Yāmunācārya says, tesam ajnana eva aparādha na tu isa ta dosa [?] “Their ignorance is their offence. Let them live without any hindrance in their life. May they live long. And they are not to be blamed. But their ignorance is to be blamed.” Yāmunācārya. “Let them live happily, but they are not to be blamed, I am not going to blame them, but their ignorance is the root of all their misfortune. Not that they are to be blamed.” With this gesture, Yāmunācārya has discarded them generously, tesam ajanam eva aparadhyate na tu isata dosa [?] “Let them live so long, I can’t put blame on them. That, what is to be blamed that is their ignorance.” A piteous remark: a pitiful remark.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.

Parvat Mahārāja: Mahārāja, you are giving so much mercy to us, and we feel so much attraction to you, just like to our Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. We may come from the same plane, similar plane, but he has got more power, magnitude. With his power he has inundated the whole of the world. And I am a tiny soul, sitting in a corner of the place, and praying for some, “water, water” to quench my thirst. But he has inundated the world with water, the sweet water. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Parvat Mahārāja: You're helping us along the same path.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. But our source is one and the same. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol. Where is it found that he proposed to make me President of ISKCON?

Aranya Mahārāja: In the third volume of the Līlāmṛta.

Akṣayānanda Mahārāja: Our Satsvarūpa Mahārāja has written that in the biography of our Gurudeva.

Śrīla Śrīdhara Mahārāja: From Acyutānanda?

Akṣayānanda Mahārāja: Yes, from Acyutānanda.

Śrīla Śrīdhara Mahārāja: Now I can remember when he gave that proposal. I remember. I forgot.

Parvat Mahārāja: What is written?

Aranya Mahārāja: It is written that Śrīla Prabhupāda asked Śrīla Śrīdhara Mahārāja to become President of ISKCON Society, in nineteen seventy three I think.

Śrīla Śrīdhara Mahārāja: And as my nature is to come backwards I refused, always to come backwards. And so Prabhupāda remarked, "You are ease-lover," he remarked on me, "You are ease-lover." I am ease-lover person, ease-loving person. I am afraid of assertion, asserting

myself. Not an asserting agent or medium. To collect more, that is my nature. Hearing is very appreciable by all, our God-brothers appreciated much for my acute listening, acute and accurate listening.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Aranya Mahārāja: Maybe it is meant by that statement that, “With ease, everyone can love you.”

Śrīla Śrīdhara Mahārāja: That is their goodness. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Or easily you have taken love of Kṛṣṇa, ease-lover, so easily you have got love.

Parvat Mahārāja: And easily you’re giving.

Śrīla Śrīdhara Mahārāja: And very recently I am approaching towards that, I think I am approaching. I have more attraction for Mahāprabhu and Rādhārāṇī, and Rāmacandra. I am fond of generosity, self-giving. But Kṛṣṇa seems to me absorbing energy. But I am fond of giving, distributing away, ātma-nivedanam, self-sacrifice attracts me most. So when I think about Rādhārāṇī I lose my existence. I think of Mahāprabhu and my connection to Kṛṣṇa has been given by Mahāprabhu only. Because Mahāprabhu recommends Kṛṣṇa, I have come to Kṛṣṇa. I have got some independent attraction towards Kṛṣṇa through Gītā. But Vṛndāvana Kṛṣṇa, Mahāprabhu has given me, and Rādhārāṇī. I am more attracted by Their personality, than that of Kṛṣṇa. That is my inner nature, I say to you, that is my nature. I am more impressed by sacrifice, magnanimity, ātma-nivedanam, self-giving.

But recently, very recently, I have got some special attraction towards Kṛṣṇa, because, without that, I can't enter into the camp of Rādhārāṇī. We must have His mercy first, then we can enter that camp, otherwise it is impossible. So, the necessity of that sort of feeling is drawing me towards Kṛṣṇa, in a natural, and wide, and comprehensive way, the kiśora Kṛṣṇa of Vṛndāvana. And a general charm, not extraordinary, always present, but the inner drawing wave; that is in such stage. More attracted, captured by self-giving. Where there is self-giving, that attracts me most, than taking.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

What do you say? So, here we may stop today. What's the time?

Akṣayānanda Mahārāja: Five to ten.

Śrīla Śrīdhara Mahārāja: Five to ten, almost ten o'clock. Going to high degree of confession, nothing, it is nothing, it is depending on Him, so we have got nothing. The wholesale dependence, the acquisition by dependence: another way of capturing. No formal right, but a new way of conquering things, new way of capturing, not ordinary way of capturing which is known to the world, new way of capturing. No external right could be established, but always without possession to get the facility of the wholesale possession. That is potency, that is negative, negative, but negative has got also its demand, its existence to keep out, to keep out, to maintain, to make its assertion for the positive, in that way, not assertive, but drawing nature. Predominated and Predominating Moiety, in our Prabhupāda's expression: Predominating Moiety and Predominated Moiety, Two halves. To Kṛṣṇa, the Predominated Moiety is indispensable. We, belonging to Predominated Moiety, our necessity is for the Predominating. But, for the Predominating Moiety, the Predominated Moiety is absolutely necessary. It has been dealt with in Caitanya-caritāmṛta, perhaps in the first part, fourth chapter. And for which Kṛṣṇa has to come as Śrī Caitanya Deva, Mahāprabhu, to

appreciate the position of the Predominated Moiety. The comparison has been drawn. How much necessity of the Predominating Moiety towards the Predominated? And what is the corresponding feeling of the Predominated Moiety towards the Predominating? That is dealt there, weighed almost, to a certain extent. And Kavirāja Goswāmī says that the side of Rādhārāṇī is hanging down more and Kṛṣṇa going that way. What is that?

Akṣayānanda Mahārāja: Scales.

Śrīla Śrīdhara Mahārāja: Yes. Because the ecstasy which we find in Kṛṣṇa when He has got the association of Rādhārāṇī, the intensity of ecstasy, and Rādhārāṇī when She's getting the closer association of Kṛṣṇa and Her intensive ecstasy has being weighed down. And he proved that Rādhārāṇī when She feels Kṛṣṇa's union, Her ecstasy is much more than that of Kṛṣṇa, so She's the gainer. She's the gainer, though She's completely dependent on Kṛṣṇa, without Kṛṣṇa, She cannot think of anything, but Kṛṣṇa can think anything and everything without Her, externally. But here, neither externally nor internally, to maintain Her life is possible without Kṛṣṇa. But Kṛṣṇa, Rādhārāṇī only in the case of mana, that is a necessary stage of love, only can dismiss Kṛṣṇa, but Kṛṣṇa finally dismissed Her. Not within, but without, and joined the Dvārakā campaign, and so many others. So sacrifice, self-giving, self-offering is much more here than that side. So the gain is also weighed and shown that this Rādhārāṇī's side has got greater weight.

Gaura Haribol. High talks, mad talks: so, high talks mean mad talks.
Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: There's one, suchanda-vacanaṁ, devaṁ divya-tanuṁ suchanda- vacanaṁ. [From a prayer to Śrīla Śrīdhara Mahārāja, composed by Śrīla Govinda Mahārāja] Describing you.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura. Nitāi Gaura. Nitāi. Pralap vakra [?] Mahāprabhu says that is pralap vakra, anadhikāra, where we have got no right we are talking. No right, no right, we are talking, these are all useless talking. Gaura Haribol. Pralarp, a madman's delirium, it is a sort of delirium to us, madman's delirium.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So, we stop here today. Nitāi Gaura Haribol. Jaya om viṣṇu-pāda...

...

Śrīla Śrīdhara Mahārāja: ...in his own address, in Caitanya Candrodaya Maṭha he told, "Yes, I look after Govinda Mahārāja as my affectionate child." Hare Kṛṣṇa.

Devotee: Your Divine Grace, I'd like to offer this to you. Yesterday I got so much inspiration from your lecture that I wanted to write a little something, so I put some of my thoughts down there for you.

Śrīla Śrīdhara Mahārāja: What is this?

Akṣayānanda Mahārāja: He wrote, Kṛṣṇa Smṛti Sudar Prabhu has written a prayer to you.

Śrīla Śrīdhara Mahārāja: What is therein?

Akṣayānanda Mahārāja: He can read to you?

Śrīla Śrīdhara Mahārāja: He can read.

Kṛṣṇa Smṛti Sudar dāsa: The six opulences of our spiritual master. As we have aspired for wealth, of house, family, and position, we discovered through our spiritual master the supreme wealth, the Holy Name. Sometimes we try to renounce this world and then become like stone. After some time we find a diamond, the supreme renouncer, who is our spiritual master. We are always looking at different ways to become famous, but the supreme fame is to serve the dust of the lotus feet of our spiritual master. We all have enthusiasm to desire knowledge, but the supreme knowledge is bhakta sevā given by our spiritual master. At times we are so much involved with our physical strength, our own health, that we forget the supreme strength of our spiritual master's glance. How much beauty can the living entity have without the supreme beauty of the spiritual master's love? Your worthless servant, Kṛṣṇa Smṛti Sudar dāsa.

Śrīla Śrīdhara Mahārāja: You please read it again. Nitāi Gaura Haribol.

...

Of course, really we can see the Supreme Entity on the head of our Guru Mahārāja. That has been said by Bhaktivinoda Ṭhākura. A hundred times bright we see the object of our Supreme love just over the head of our Guru Mahārāja. That is the key to have a real sight of the Supreme

Entity.

But the conception of Guru is dynamic. It is not static. As far as we shall go, approach nearer to some, new things will appear to us. Some will come in newer and newer colour, but it is the same, so the position of the Guru is also like that. Not that he's changing his colour or his view. But that my ignorance is being removed more and more, and a clear sight I am having of him: a dynamic, not static. This we shall try to understand, the position of Guru, God, everything. As much as the cover will be removed, the vision will be deeper and deeper, clearer and clearer. Deeper and deeper we shall have ever new aspect in our conception about the whole, not only of Guru, Guru, Lord, everything.

A dynamic we shall always try to remember this that he's dynamic in his characteristic and of variegated nature at the same time. I am seeing him in one way, another is seeing him in another colour, it is possible, according to His will. He's to command, control. So the whole experience coming from the subjective, controlled by the subjective world, and not by the objective world. The super-subject is controlling the subject, to have experience of the environment, and not that the environment is exciting the senses, and through that it is trying to establish itself in the subjective realm. We don't admit that sort of Darwin theory, 'the object is all in all, he's the master hand,' no. The subject is all in all, and in a negligible part of this subjective whole, the objective conception is floating. Just as a piece of ice is floating in the ocean, so the objective world of experience is floating in a negligible part of the world. Just as prison house in a particular negligible place of the whole normal country. The country is normal we may think, then the prison house located in a particular place, and not very desirable: desirability only to educate the criminals. That is the optimistic or positive side. And negative, the undesirable punishment. Undesirable punishment of the criminals: that is the negative side, and the positive to remove their offences and to purify them. That is the positive, and that is located in a particular place and not to be comparable with the normal lives, and positions, freedom, all these comforts of the ordinary people who are not in the prison. So the conception of this māyāic world is negligible, perverted reflection, *chāyeva durgā* [Brahma-saṁhitā, 44] Gaura Haribol.

Devotee: The normal condition of the living entity is that with the Supreme, our eternal relationship. There are different philosophies coming in America, different swāmīs are preaching ultimately different conclusions. One conclusion is that the highest relationship we've ever got, that the living entity has gotten to is the brahmajyoti, Brahman realisation. And the other philosophy is that ultimately we have a - the highest form is conjugal love. So if the living entity has fallen from the spiritual world, what was our position originally? I don't know if that's clear or not.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Ah! Is your question, 'how did we fall here?'

Devotee: If one time we were in the spiritual world full of bliss and knowledge and happiness...

...

Akṣayānanda Mahārāja: Old question.

Śrīla Śrīdhara Mahārāja: We are not to think that we were in the spiritual world. We are to think that we were in the taṭasthā loka, in the marginal position.

[jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'] kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa' [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

The marginal potency, who has come out of the marginal potency, not the dedicating internal potency of Kṛṣṇa, nor the external potency of self seeking tendency, separate consciousness, consciousness of separate interest. That is the world, when the separate interest consciousness is prevailing, that is this world. And the Kṛṣṇa interest consciousness prevailing, that is the svarūpa śakti internal world. And the margin between the two is taṭasthā, that is the marginal potency, a peculiar position, inconceivable peculiar position, the margin between the two. The meeting place of two opposite forces, one in-carrying to the centre, and one out-carrying from the centre, and the margin, Virajā. And that is also conceived in two different ways, nearing this side is Virajā, and nearing the upper side is Brahmaloka. Generally jīva comes from Brahmaloka. And he comes to this side and some going that side, in this way the beginning we are to conceive.

But we have got adopt-ability within us for either of the worlds, the adopt-ability. That is not clear, vague, in germinal form, undetectable. And that by the influence of the environment it takes its way to this side, that side, in this way: and that depends on something that is also inconceivably a peculiar thing, free will. That is responsible, neither the God nor the māyā. The ultimate responsibility however subtle and small it may be in quantity and quality, still it is free will. The responsibility is with free will, however meagre, helpless, and vulnerable it may be. It has been traced finally that because he's conscious unit, consciousness devoid of freedom it cannot be. It is unthinkable, inconceivable and un-exist-able.

Consciousness means free, and devoid of consciousness means matter. So because jīva is a unit of consciousness it is free, but it is very small, and the freedom is also very, very weak. Anyhow the first action began with his consent, that free will, and then the environment came. Just as in the case of a buffer state, inclination, cooperation, some sort of meagre consent, passive consent also, then the power from the next place comes to help him, and captures him. Just as Russia came to capture Afghanistan, with little consciousness, something, some consent, and

taking advantage of that consent he entered and captured, in this way. The buffer state is in danger in this way.

So marginal potency we are to see. No blame to be put on the shoulder of Kṛṣṇa, neither māyā. But you are responsible for your own. You are weak, your thinking, your capacity, your everything is weak, but only with the help of the friendly big you can become big. And that is also always dependent big.

And that is the development in the negative side. As much dedication: you have nothing in calculation, but you are becoming master, that is the most inconceivable and wonderful magnanimity of what is called bhakti or love. Even the Absolute can be controlled by His negative potency. The potency in the eye of law has no position, but only position by the dint of the positive. Ostentatiously power is in the hand of the positive, but negative has got its own power to attract the positive in the law of relativity. Positive cannot stand without the negative, so He's also dependent on the negative. Aggressing and aggressed, predominating and predominated. Guru is on the side of predominated.

In continuance to yesterday's lecture I should say something more about Gurudeva.

Once, when I came in the beginning I found that Professor Nisikanta Sanyal he has written an address during the Vyāsa pūjā day, the day of advent of our Guru Mahārāja, in English.

And he mentioned there, "Because I do not know Kṛṣṇa, because you say that I have got some relation with Kṛṣṇa, so I go to seek my relationship with Kṛṣṇa, otherwise not."

I could not understand this, in the beginning.

"I know you. You say that my duty is to serve Kṛṣṇa, so I consider it is my duty to serve Kṛṣṇa, otherwise not."

I failed to understand this meaning of this passage in the beginning. Then

after some years when in Rādhā-kuṇḍa our Guru Mahārāja he lived for a month and took some of his, several disciples there, in the month of Kārtika, urja-vrata.

Then one day, Paramānanda Prabhu was his pet disciple, and he came at the age of thirteen, perhaps he was the first or second disciple of him, child. He suddenly came from his morning walk, and put questions, told Prabhupāda that “dowei, that is the dewan, Chief Minister of Bharatpur State, he’s circumambulating Rādhā-kuṇḍa, and his wife and others, some other men and women, by lying and measuring, lie down and then mark, and again here lie down, then mark, in this way: the whole of Rādhā- kuṇḍa.”

Then Paramānanda Prabhu came and told Prabhupāda, “They also have great respect for Rādhārāṇī.” Then Prabhupāda came out with his remark. “Yes, they have got real respect for Kṛṣṇa, and because

Rādhārāṇī is favourite to Kṛṣṇa so they have got some concern with Rādhārāṇī. But ours is the opposite. This is to be remarked. We want Rādhārāṇī as our own, and because Rādhārāṇī wants Kṛṣṇa, so we have got our duty towards Kṛṣṇa. This is to be followed. Our main concern is with Rādhārāṇī and because She wants Kṛṣṇa, so we have got also some necessity in Kṛṣṇa.”

Then more clearly, there are so many jīva that comes out of the personal halo of particular great types of service. And Rādhārāṇī’s service is considered to be the most comprehensive, and in quality of the highest. So those that have got their resemblance, or some remote connection with Her lustre, units in the lustre of Her spiritual body, they know their immediate Mistress is Rādhārāṇī, direct contact with Her. And whatever Rādhārāṇī does they follow. Inseparably connected with Her. That is a particular group. So also so many souls, unit of souls around: within the halo of Baladeva, and different main servitors, moiety.

So Prabhupāda told, “We are really śakta, we are worshipper of śakti, potency, but not vidha-śakta but śuddha-śakta. We are, our, we’re also more concerned with the original potential half, potential half, in different aspects.”

And also we find: balav puspa pata [?] She’s named, as just in a lata, in a creeper, so many branches, so many leaves, so many flowers, all these things, and so the whole is a creeper, so in the śakti of different types also. The main is someone, and other constituent parts, ornamental parts there, in this way. They never want Kṛṣṇa in direct connection; that is their innate nature, want direct connection. But Rādhārāṇī sometimes, She in any plea, under some plea, She allows some private contact of them with Kṛṣṇa. That is Her...

End of 82.01.08.C_82.01.09.A

82.01.09.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...we lose our taste, our taste is lost there when we go to measure things with a rod, with a standard in our heart, so jñāne prayāsam udapāsyā namanta eva [Śrīmad-Bhāgavatam, 10.14.3]. Locate yourself in a sort of infinite limitation. Infinite limitation is jñāna-sunya-bhakti, crossing the stage where we hanker after the infinite characteristic of the Supreme. That is not very tasteful. This is the statement of the devotees and Mahāprabhu, to go to measure the huge,

the aiśvarya, the majesty, the magnanimity. All these things are great attributes they may be, they are, but that won't serve our purpose to its highest interest.

We tiny fellow, we should be adjusted in such a position that with the seeming finite environment, apparent finite environment, and the infinite characteristic must be left below. That we find in jñāna-sunya-bhakti, in Bhāgavatam. That is most suiting and most beneficial to us, we find as grace, we can thrive there most. That is the conclusion. Don't go to tackle the infinite characteristic of the Absolute. There you'll lose. The attempt of measurement, you'll be lost there. You can't get anything in return as any benefit. So jñāna-sunya-bhakti. Tackle the plane of affection and love. There you'll be more – you'll be gainer, more gainer there. That is the be all and end all of the teachings of Bhāgavatam and Mahāprabhu, jñāna-sunya-bhakti.

But sometimes it is necessary for the preacher to prove, show to the public what status the jñāna-sunya- bhakti has got in its ontological comparison in discussion. But ultimately we accept that only to bury it underground and there to put up a plant of Tulasī. Jñāne prayāsam udapāsyā namanta eva. But that is indirect aspect of our attainment, not direct. Without taking to the knowing or understanding element within us, eliminating from the beginning, we can achieve the highest point.

Bhaktivinoda Ṭhākura has said that kaniṣṭha adhikārī if fortunately he comes in contact with uttama adhikārī, the madhyama adhikārī that is the ocean of science, knowledge, he can easily, unconsciously he can cross over and go to jñāna-sunya-bhakti, prema-bhakti. Jñāne parisamāpyate, karmākhilam, jñāne parisamāpyate.

[śreyān dravyamayād yajñāḥ, jñāna-yajñāḥ parantapa sarvaṁ
karmākhilam pārtha, jñāne parisamāpyate]

["O Arjuna, subduer of the enemy, of those various sacrifices, the

sacrifice of knowledge as mentioned, brahmāgnāḥ apare [Bhagavad-gītā, 4.25] is far superior to the sacrifice of various articles, indicated by brahmārpaṇaṁ brahma haviḥ [Bhagavad-gītā, 4.24], because all action ultimately culminates in knowledge.”] [Bhagavad-gītā, 4.33]

And jñāna takes us to prema and disappears. But the kaniṣṭha adhikārī if he comes in connection from the beginning, fortunately, with an uttama adhikārī, then unconsciously he can cross over the ocean of knowledge and he may have got his settlement in the devotional space, stage. And the madhyama adhikāra, this jñāna bhakti, that is a little dangerous. Sometimes we may be lost while in the midst of calculation. There is possibility if we have no bona fide connection with the higher devotional school. That is dangerous, ‘that we are subject and everything is object of my calculation, of my measurement.’ That attitude is dangerous, ‘that there cannot be super-subject.’ I must be conscious always that the higher realm that has got subjective character and not objective. If we can have that sort of consciousness then there is possibility of commitment of error very small.

Just like the Māyāvādī, they consider Brahman but they cannot consider Para-Brahman. ‘Brahmāsmi, brahma-bhūta, the status of jīva is that of Brahman.’ But then the Para-Brahman aspect is there, the Puruṣottama aspect is there, Vāsudeva aspect.

bahūnāṁ janmanāṁ ante, jñānavān māṁ prapadyate vāsudevaḥ sarvaṁ
iti, sa mahātmā sudurlabhaḥ

[“After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”] [Bhagavad-gītā, 7.19]

Such a jñānī is very rarely to be found who can, vāsudevaḥ sarvam, who can see Para-Brahman, Puruṣottama. So jñāna is very dangerous, jñāna, this knowing, 'I shall know everything. I am subject and everything will be my object. What cannot be within the jurisdiction of my objective sensation, experience, I won't admit that. I won't admit that to be existent at all.' There we eliminate the adhokṣaja realm. The Rāmānuja, Madhvācārya, all the Ācārya are eliminated there, 'that I am the subject, and everything must be the object of my knowledge. Then I shall stand guarantee for their existence, otherwise not.' That is a dangerous way of thinking and the Māyāvādīns they vanish here.

And those that can really accept the existence of Super-subjective realm, 'I'm subject and these things are object: then there's super existence to which I'm object, and He's subject.' In this way it is gone to the infinite. And only by sevāya we can pass those places, pierce through that land. By walking I cannot go over the sea, and by walking I cannot go to the moon, in this way. So only by the acceptance of our serving nature we can go through, we can walk through the ways of the higher region. That is to be reckoned. That is all-important factor that is the basis of the real devotion, that there are domains which is made of higher things than we are made of.

vaikuṇṭhara pṛthivy ādi sakala cinmaya, [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

The earth, the water, the air, everything is consciousness, and of higher quality than we, our subjective existence are of. This idea we must try to foster, understand and follow. Then we can have some sort of conception

that which side the God lives, where the God lives, what is the domain of the God. And it is not imagination, or speculation, or hallucination. That is concrete. We can have that sort of faith within us, higher subjective, higher, higher subjective characteristic of things. Just in the lower also objective, this mud, then the dry earth, then the stone, then the iron, in this way developing in grossness. The water, then the grossness is also increasing, so subtly also increasing in the subjective character there. This we are to realise primarily, then our religious life will be genuine. Otherwise imagination, we can't depend on that. Now our speculation, emotion, I'm thinking that I have achieved anything and everything like Nadiyānanda and his brothers. And then I shall find I'm nowhere. This is not imagination, this is reality, and what sort of reality, that we are to understand very firmly. That will be the basis of our religious life, that sort of conception will be basis. And then we'll be able to know about our progress, whether it is genuine or it is concoction. Imagination of a thing is not is not that thing. And it will come inevitably.

This Bābājī Mahārāja told, Gaura Kiśora Bābājī Mahārāja he was living in a hut on the banks of the Ganges. Another gentleman he also taking such robe of a bābājī constructed another hut nearby. And he began to imitate Bābājī Mahārāja, physically, his dress, his taking food, and any other process also he began to imitate. Then someone came and placed this to Bābājī Mahārāja, perhaps one of his, one who had some respect for him.

Then Gaura Kiśora Bābājī Mahārāja remarked, "Only if a lady enters into a labour room and imitates the sounds of another lady who is producing, giving birth to a child – generally when ladies they give birth to a child they feel some sort of pain and some sort of sound also perhaps they may produce or something like that. But the lady who has got no child in the womb and if she enters into the room of labour and imitates that sound no child will come out."

So only physical imitation of a sādhu that won't do, that won't do.

Śuddha-sattva, the sattva-guṇa, sattva, raja, tama, and there is viśuddha-sattva. Mahādeva says in Bhāgavatam,

sattvam viśuddham vasudeva śabditam, [yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā
vidhīyate]

["I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering."] [Śrīmad-Bhāgavatam, 4.3.23]

It is there, a concrete thing, sattvam viśuddham. Just as the knowledge, the consciousness is a finer substance than the iron and earth. It is a wonderful thing this consciousness this is easily understood, wonderful thing in comparison with the earthen pot and other, the iron. So also, this is sattva-guṇa, which is in the relativity of this material world, and viśuddha-sattva, who has got no connection with material conception. It can conceive itself, viśuddha-sattva, sattvam viśuddham vasudeva śabditam. The world there is made of all consciousness, not of any material substance, sattvam viśuddham vasudeva śabditam. It is continued. The knowing aspect of this world is continued to be finer and finer and finest in this way, and merges in prema, in love. So sattvam viśuddham vasudeva śabditam, what is Vāsudeva in proper? Vāsudeva means viśuddha-sattva, the finest substance, finest substance, vasudeva śabditam.

Yad īyate tatra pumān apāvṛtaḥ. And if we can find the pumān, pumān means Puruṣa, that is the Predominating aspect, the personal conception there in that plane, in the finest conception of spiritual substance, when we can by close connection we can detect that that is personal existence,

then that is Vāsudeva. That is no longer a substance of objective existence, but subjective existence we can trace Para-Brahman Vāsudeva.

Mahādeva says that, “My head is always bowing on that, showing reverence to that existence, that viśuddha-sattva. Sattvam viśuddham vasudeva śabditam, that is known as Vasudeva, the father of Kṛṣṇa, and there Vāsudeva which grows higher from that foundation, Vasudeva is a foundation and Vāsudeva again springing up higher. That is Vāsudeva. Vāsudeva who is seen, who could be seen through Vasudeva that as if He’s coming from Vasudeva, the higher existence, that is Vāsudeva. And my head is always connected that I’m always conscious of the fact and my head is drawn incessantly connected, tied with that consciousness. So it was not possible to take my head from that layer and to bow down to my so- called father-in-law Dakṣa.”

This is when Durgā Devī asked Śiva when that – the thing is that Dakṣa, the father of Satī, he arranged for a sacrifice and invited all the gods and they came. And Śiva he also joined, he was invited and joined. But Brahmā, the father of Dakṣa, he did not show any respect to Dakṣa. Viṣṇu, Nārāyaṇa He also did not, and all other gods showed some respect to Dakṣa, but Śiva did not.

Though Dakṣa was enraged, “I’m his father-in-law. Why he should not show respect to me?” So he announced another sacrifice, a great utsava, and invited all the gods, and did not invite Mahādeva. It is to insult him he began a bigger sacrificial ceremony and did not send any invitation to Śiva.

Then all are going to attend the ceremony, and because Śiva is not invited, so Dakṣa’s daughter, Śiva’s wife, Satī, she can’t go because her husband is not invited. Then she could not control her, she asked permission from Śiva that, “Allow me to attend the function.”

Mahādeva told, “He has purposely eliminated us to insult, so if you go there the situation won’t be happy, so it is better not to go there.”

But she did not mind it. “No, my father’s house, so many sisters and others as kinsmen are attending and I won’t go, that cannot be.” In this way.

Then Śiva: “If you like you may go, but I don’t voluntarily allow you to go. You may go.”

Then Satī went there. Ah! Then Satī asked, “Then why did you not show obeisance to Dakṣa? He has eliminated you what for? Because you did not show any respect. After all he’s your wife’s father, that is father-in-law, so you should have shown some respect to him.”

Then in answer to that Śiva says this śloka in Bhāgavatam.

sattvam viśuddham vasudeva śabditam, yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā
vidhīyate

[“I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering.”] [Śrīmad-Bhāgavatam, 4.3.23]

“Devī, to speak you really, my heart, my head is always connected with Vāsudeva. Where is that Vāsudeva? Sattvam viśuddham, viśuddha-sattva is Vāsudeva, and who is supposed to be seen on that plane, in the plane Vāsudeva who is playing. The playing, the higher substance, that on the basis of Vāsudeva, that foundation He’s living and doing His pastimes, His movement there. There my head is always connected, and

to take it from there and to put it to any other lower position, it is impossible for me. So I could not. My exclusive and final respect is connected with Vāsudeva always. So to withdraw from that position and to show some respect to any other place that was not possible for me. This is the – not to insult him, but the fact is such. It has got some positive meaning.”

So there this śloka, viśuddha-sattva, the sattva means higher substance, that is the knowing substance, and then viśuddha-sattva, it is produced to the higher direction, viśuddha-sattva. And there we find that original conception, and this world is only a perverted reflection of that. We come to understand like this.

So the meaning of everything when the rein is taken off it runs towards the – to connect it with the highest cause. So meanings of different stages we find, in Hare Kṛṣṇa mahā-mantra, everywhere, in every mantra of Veda, everywhere. The meaning from the superficial to the internal, and inner, innermost, in this way the meaning of everything will connect with Kṛṣṇa, the Absolute Good, the Autocrat, the Loving Substance. In this way meanings will vary according to different stages.

The conception of the Sun: a child he may have some sort of conception of the Sun or Moon, the grown persons they will have some greater. In this way, the scientific they will have more, closer conception. In this way everything goes to the infinite position in connection with Him. He's everything, He's infinite. Everything is infinite. Soul's prospect is also infinite and goes to that jñāna-sunya-bhakti and takes some shape of finite characteristic there, jñāna-sunya. And when we're in the stage of calculation everything becomes infinite. And when it comes again in the position of tastefulness it has to locate, the journey is finished and there some hut is built and begins to stay and enjoy his life in a particular duty being fixed.

So Mahāprabhu has asked, “Come to this stage and leave your horse, or

your conveyance, and construct a hut and live here and no further.”

The jñāna is like a horse on which we can ride and go, make progress, jñāna proper. And generally it comes and stops in the Virajā Brahmāloka. Buddhists stop their chariot in Virajā. And Śaṅkara he stops his chariot, the horses, in the Brahmāloka. Then comes Rāmānuja. With the help of the devotees, take the service. Visa, to accept a visa you must prove some interest there on that land, someone is there, some person, some interest, real interest, and they'll be satisfied, then they'll issue visa. Show some interest there. So if you want to enter that land you must have some interest there, and then the visa will be allowed. Not your interest, but the interest to be located there, then you'll be taken in. So your ruci, you are going to serve, not to rob that land, but you are to contribute something to the land, some interest, then you'll be allowed to enter.

Parvat Mahārāja: Haribol.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, why is it that we're accepting the name Kṛṣṇa, rather there are so many names of Kṛṣṇa, Gopāla, Govinda, Vāsudeva, why especially the name Kṛṣṇa we are chanting?

Śrīla Śrīdhara Mahārāja: According to the position of one's realisation Kṛṣṇa is also in a Vaikuṇṭha name. There is in Veda the Kṛṣṇa name is mentioned as that of āsura, demon. And in Vaikuṇṭha also the Nārāyaṇa is in the centre, and twenty four delegated figures around Him, and there is also one whose name is Kṛṣṇa. And then that Svayaṁ Bhagavān Kṛṣṇa, then Dvārakā Kṛṣṇa, Mathurā Kṛṣṇa, there is also differentiation.

So according to the quality of differentiation the name Kṛṣṇa will have its importance.

The Māyāvādī they also have some sort of faith in Kṛṣṇa, but that is this side, in māyā. They also have respect for Kṛṣṇa, but Brahman is above Kṛṣṇa, in that way.

According to the nature of realisation, the meaning, the purpose of Kṛṣṇa differs. And from, the source from which the first impression is coming and guiding us, it will depend on that. And we'll find that the highest is Kṛṣṇa, Who can attract everyone. Kṛṣṇa, akārṣaṇ, the centre of gravitation can give, the attraction can give the – create the cosmos, attraction.

The Sun, Moon, so many planets, they're all depending on the force of attraction. So many molecules and atoms by attraction they're producing things. Different shapes, different colours, everything is combination of attraction. It depends on attraction in its differentiative character, otherwise all would be dissolved, no figure, nothing, this attraction. So attraction and when the attraction when endowed with life that is love. And the centre of love that is two-fold, positive, negative, and They're attracted by one another, each other. Everyone, even the jīva has got some attraction; it can attract something around him. The attraction Absolute that is Kṛṣṇa and when that is living that is love, the centre of love, centre of prema is Kṛṣṇa. And nothing else is necessary. Everyone's dire necessity in his existence is attraction. So Kṛṣṇa, He attracts, wholesale attractor of us, wholesale attractor.

I feel that when we take the name Kṛṣṇa every nerve is attracted. The very existence is channelled outside Him, His interest, the attraction, wholesale attraction of everything comes from that centre, Kṛṣṇa. And we must be conscious of the fact of our existence, that the basic principle of our life is almost solved. Where we take our stand, that is attraction, there we stand. The earth, everything stands on that plane, moves by the attraction.

On the higher zone there is no attraction so they cannot walk. After coming down from this sputnik they cannot walk as they do here, is it

not? Have you not found in paper, that they cannot walk coming out of that – sputnik, they cannot walk as on the earth. They have to do something like swim.

Parvat Mahārāja: Gravity is different.

Śrīla Śrīdhara Mahārāja: No gravity, no gravitation. So the attraction is our foundation. No attraction we cannot move, inert, attraction helps us in all phases of our life. We cannot eliminate its utility and necessity from our existence, but we must be conscious of that. And there our satisfaction can stay safe.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Attraction, and that sort of attraction attracts me, safe, the love also attracts in the living, the physical attraction and the living attraction is love, affection. That is very happy thing, pleasing, no doubt, attraction. So we say that the point of attraction is loving, not – and the loving in the charming camp banish our enquiry. If we're satisfied with love, then our imagination and our aspiration for further enquiry and discovery is finished.

'I have got my desired end, the taste of love. That seems to be the highest thing of our aspiration. We can stop, our journey's stopped there if we can land in a loving land, in the land of love.'

That is explicitly given in Bhāgavatam and especially inaugurated by Mahāprabhu Śrī Caitanya Deva, prema, bhāgavat-prema, that mystic realisation of charm and beauty. That is our innate enquiry, we are to detect that. In the heart of our heart the space and the enquiry is only for such things which can quench our thirst, and nothing else. Knowledge is only making enquiry, why. Why enquiry? To find inner satisfaction, his enquiry is to satisfy the inner interest, inner enquiry. And when he finds it he's finished.

‘No more enquiry necessary. I’ve got my desired thing for which I was in searching mood life after life. I have got that.’

And this is prema, affection, love, beauty, charm, which can stop our progress with guarantee.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

[śreyān dravyamayād yajñāḥ, jñāna-yajñāḥ parantapa] sarvaṁ
karmākhilam pārtha, jñāne parisamāpyate

[“O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, brahmāgnāv apare [Bhagavad-gītā, 4.25] is far superior to the sacrifice of various articles, indicated by brahmārpaṇam brahma haviḥ [Bhagavad-gītā, 4.24], because all action ultimately culminates in knowledge.”] [Bhagavad-gītā, 4.33]

Karma is finished where knowledge begins, and when knowledge, tapasvibhyo ‘dhiko yogī, jñānibhyo ‘pi mato ‘dhikaḥ karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna

[“The yogī who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the cāndrāyaṇa, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a yogī.”]
[Bhagavad-gītā, 6.46]

yoginām api sarveṣāṁ, mad-gatenāntarātmanā śraddhāvān bhajate yo
mām, sa me yuktatamo mataḥ

[“Among all types of yogīs, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion.”] [Bhagavad-gītā, 6.47]

“When he has got My service, My sevā, then everything finished, all eliminated, everything dismissed. He has engaged in My service. Mad-gatenāntarātmanā śraddhāvān bhajate yo mām. He’s the highest of all the yogīs, all the jñānīs, all the tapasvis, all the karmīs, who has come to Me and who has got full engagement, cent per cent engagement in Me. I consider him to be the highest. Otherwise there are tapasvis, yogīs, jñānīs, etc, so many, siddhas, attempting students. But when he has got the service in Me, the student life finished, enquiry finished. He will be busy then how to satisfy Me. He’s engaged all his talents only that nitya-sevā. And that is also of infinite character, not finite. Different departments of service and evolving different type of – the garland, the bed, the food, so many departments, diplomatic section: so many sections there. And he’s engaged there and he’s fully engrossed in his duty. Everyone’s duty is infinite. You may use your talent to its best limit to show how improved service you can render. The scope is there. But mainly it is service, not enquiry for any other fortune. You’re not a fortune seeker any longer. Fortune is fixed, and there you are showing your genius in that limitation. And you find that you are thriving there most.”

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.
Dayal Nitāi. Dayal Nitāi. Mahāprabhu. Mahāprabhu. Gaurāṅga Sundar.

Mahāprabhu. Mahāprabhu. Nitāi Gaura Haribol.

Any other query? Mahāprabhu. Gaurāṅga Sundar. Gaurāṅga Sundar bada nitya neha nama bhir [?] Prabhodananda Sarasvati. Gauranga nagara bara nitya neha nama bhir [?] The nagara means citizen, the ideal citizen, Gaurāṅga. Nimāi. He's dancing with His own name, gauranga nagara bara. Nagara means not only ordinary citizen, but a standard citizen who has got, resourceful citizen. And also whose smart and having some leading talent and resources, this nagara. He's dancing, drawing the nectar from His own name. He's drinking the nectar from within and dancing. That is the representation of Gaurāṅga, by Prabodhānanda Sarasvatī, the Guru, the spiritual guide of Gopāla Bhaṭṭa. Brother of Venkata Bhaṭṭa, who has written Rādhā-rasa-sudhānidhi, and also Vṛndāvana-sataka, Navadvīpa-sataka, and very fervent style of writing, very high, deep, and comprehensive, impressive, and also symbols accommodating variegated sentiments, forceful style.

And Bhaktivinoda Ṭhākura's translation of that Sanskrit poem into Bengali that seems to be most beautiful and original. Just like it cannot be thought as translation, it seems to be of original characteristic, the translation. At least I have found there that quality. The translation, that seems to be original: such colour is to be found there in the translation.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Gauranga nagara bara nitya neha nama bhir [?]

Jīva Goswāmī: sva-bhajana vibhajana prayojan avatari. Whose own attitude, whose business is to distribute His own attitude to the public, that is His nature. What is the necessity of His life...

End of 82.01.09.B

82.01.09.C

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...subsidiary friends to come in direct contact with Kṛṣṇa. But the very nature of the sakhīs, the friends of Her, they never want any contact, direct contact with Kṛṣṇa. Always the very nature of serving tendency is such that they seek the best satisfaction of Kṛṣṇa and they are fully conscious that Rādhārāṇī alone can supply that happiness to Him.

‘And we shall all help Her so that She being helped by our services approaches to satisfy the desires of Kṛṣṇa. And thereby we will be more – will shall derive more benefit. If we approach direct we will be loser. But if we approach Kṛṣṇa through Rādhārāṇī, in every way we shall derive more benefit.’

So Rādhā-kaiṅkaryam, Rādhā-dāsyā, that has been told for us to be our highest, the summa bonum of our life, highest end, Rādhā-kaiṅkaryā general sense, but in a particular, we are servitors in different [?]

[?] kaiṅkaryā of Kṛṣṇa in a This is in mādhyama-rasa, in vātsalya-rasa, in sākhyā-rasa, and the Guru represents the highest position. In its highest conception he holds the position in every rasa the direct servitor of Kṛṣṇa. It reaches gradually there, in its highest conception. But relatively, again we are required to come down a little more. From Rādhārāṇī there is Lalitā group sakhī, and there are so many groups of sakhī, and the Rūpa Mañjarī, the principal of the girl servitors. And so on in the vātsalya-rasa, sākhyā-rasa, dāsyā-rasa, everywhere, in this way.

But we are more concerned with the mādhyura-rasa, as in our mantra, the Rūpānuga sampradāya, and in the mantra, and in the Guru paramparā we find that all within mādhyura-rasa. That mādhyura-rasa is the combination of all rasa. Ādi-rasa, one of its names and [?] is Ādi-rasa. That is the most original rasa is this rasa and it is the combination of all rasa, the sākhyā, the vātsalya, dāsya, śanta, all the essence of all other rasa is present in mādhyura-rasa. Or the mukhya-rasa, that is principal rasa in the service of Kṛṣṇa, kiśora Kṛṣṇa.

And our highest approach should be the service of Rādhārāṇī in the hierarchy, and it is Her business to look after the real satisfaction of Kṛṣṇa, and none else can do so. Only She's the fittest to render real service to Kṛṣṇa. And we should be accordingly adjusted under Her serving hierarchy in a proper place. Then we'll be best beneficiary. Otherwise if we're located here and there wrongly then we're gone. We can't hope what will be our normal position and normal gain. Only properly located we'll be able to draw our most, our salary, our remuneration, in the term of love. Love, attraction towards Kṛṣṇa, that will be more and more, and that is the coin by which we are paid, the coin of love, more attraction towards Kṛṣṇa if properly located. And then our service, our remuneration will be more. Otherwise we shall have to labour on some anomaly. And to the fine adjustment we shall have to come anyhow.

That is the, and the nearest leader we shall see through whom the order for the necessary service is reaching me, and who is taking my service and passing it through the proper channel to Kṛṣṇa. And they're not hindrances, not opaque, but transparent. Not only transparent but they're helping more. Our capacity will be enhanced. When it is passing through that it will be purer, purer. Any anomaly, that will be purified and it will be taken to Kṛṣṇa in its purest quality.

So they're all guardians, they're all well-wishers, and though they're mediator, standing in the middle, not hampering but improving my fortune, in this way we are to reckon. So we are seeing always: dāsa-dāsa-dāsānudāsatvam, this is the clue they're giving.

Mahāprabhu says, so many devotees say that, "Only the direct servant, I

can't tolerate that teja [?] that who are in power by direct."

Just as we can get best benefit of the Sun if we're adjusted in a particular distance. If we're put in the nearer we'll be burned to ashes. So adjustment is a very precious thing, proper adjustment. There we get our best benefit, adjustment. So in the question of adjustment and our innate value, valuation of calculation we are posted, quality, quantity, we are posted in a particular place, position, where we can get most. That is wanted.

Our Guru Mahārāja used in his last days, often he used: "Religion is proper adjustment, proper adjustment."

So we shall try to adjust to realise to understand this maxim: that is the Hegel's, as I always say, "Die to live." Die to live. This is Vaikuṇṭha. Death is finished in this world. But in the eternal world where death is absent, there 'die to live' means by sacrifice we can become great. Here also partially, one may give up the money, he gets the fame, the life of a fame. So 'Die to live,' and, 'Everything is for Himself.' We are to adjust with this, that He's the enjoyer, and we're supplier of His enjoyment. That is our natural position and we can thrive only in that plane, in that attitude. By giving we can thrive, to Him, we are to accommodate ourselves with this tendency. Through service we live, and through renunciation, exploitation, we die.

That is our innate nature. We must adjust ourselves with that principle. Then we are invincible. We are invincible. None, nothing in the world can take away from this principle of life, if we can adjust properly what is service, what is dedication, what is surrender, and how helpful that is to us. Especially when we're in the midst of gross exploitation, and if not so, renunciation of any type. The renunciation and exploitation, these are the two general enemies of the devotees. And if we can cross these two enemy lands then of course then there is Vaikuṇṭha, and the highest position is that of automatic, spontaneous surrendering love of Kṛṣṇaloka.

Mainly, these few planes we are to be acquainted with, what is what. Then we can maintain our consciousness, ourselves in the plane of Kṛṣṇaloka, Goloka Vṛndāvana. What is Vṛndāvana? In the ontological conception we must have such idea. And if we can adjust with this we can be invincible. And we'll be bold enough to announce to the world, so many, all the souls we find:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya [guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

Quite confident, strongly established in such position, anyone I see I shall say, “Oh, what are you doing? Save yourself. Come in contact with Kṛṣṇaloka. You'll be saved and prosper beyond your conception. Why do you lose your capital, investing them in this mundane and filthy world of exploitation? Everyone is trying to exploit the vitiated world. Why do you put your energy, capital, in this filthy and mundane world? Go. Come. And put your investment, whatever you have got, little, on such bank, invulnerable bank you deposit. It will come to you in time of need and immensely beyond your expectation you'll have profit there.” In this way we are to approach one and all whatever he be.

Swāmī Mahārāja told, “So many dogs in the UNO they’re talking about Russia and America and this Iran, this oil problem is the greatest problem for the civilisation nowadays. And because the Arabian countries they’re in possession of that oil everyone is looking with a greedy eye, and talking and gesturing, posturing. All these things to that oil centre.”

America, two or three years ago declared that, ‘Oil is indispensable to keep up our civilisation. So without oil we shall die, we shall have to die. It is better that we shall fight. We shall fight and die. Why should we die for want of oil? Our civilisation will be finished if we don’t get the oil. So why should we be finished in that way? Rather, we shall give a fight, and then if we can’t attain victory we shall die. We won’t allow our civilisation to die fasting, but rather in a battlefield.’ That was declared two or three years ago. I remember I saw it in a paper.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

None come today from Māyāpur?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. I passed last night with some apprehension after hearing from Ambujaka Prabhu about the

present position of ISKCON, I'm very much troubled at heart. The great ISKCON of Swāmī Mahārāja. They're keeping something else, can't keep the standard of his purity of purpose, engaged in self-seeking, or materialistic grandeur, formality. They're at stake, the present position. It is very deplorable to me. We feel proud, infinitely proud we feel for his great success to carry out the message of Mahāprabhu so far and wide, capturing the whole of the world. And so soon if that structure be slackened it is a very deplorable thing. Where is Ambujaka Prabhu?

Aranya Mahārāja: He's in Calcutta. He's getting his things to come here.

Śrīla Śrīdhara Mahārāja: He's gone to Calcutta?

Akṣayānanda Mahārāja: Yes, to bring some things, belongings.

Śrīla Śrīdhara Mahārāja: But what he told, as he presented, that very soon it will be dismembered. It's very difficult to conceive things in that way. How to keep it up to standard? That is our great pride.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

I don't know whether it is too much candid, they say even Jayapataka Mahārāja he will also leave. His apprehension is like that he will also leave. He's so energetically moving on all sides to keep up the dignity of – he says that he will also come and leave the administration and will come, because he's simple and he's plain thinking man. He can't remain in that diplomatic circle for long. That is his opinion. I don't think so much, but still whatever shadow he cast in my mind I passed last night, an

unpleasant night I passed herein. Let Kṛṣṇa save, Guru Mahārāja save, let Swāmī Mahārāja help such great child, great child the ISKCON, the pride of us all. Gaura Haribol. Kṛṣṇa knows well than we are, nothing is, it is not so favourite to us than His. He's most favourite. He knows everything and well, more than us. But from our position we deplore. Let God save, let Kṛṣṇa save, Guru Mahārāja, Mahāprabhu save from such dismemberment, disruption.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

I had the conception of Madhyadwīpa project, that if they remained and wants to take you all again, the Madhyadwīpa will also enter into the ISKCON. That idea I fostered within. It will remain intact, Swāmī Mahārāja's glory.

It is true I now remember that Swāmī Mahārāja requested me, I now remember clearly, to take the post of President in the ISKCON. I remember that.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I forgot, but now when reminded I can recollect that yes, he proposed me to be the President of ISKCON. But he has gone. So early he has finished his duty. Kṛṣṇa has called him.

Mahāprabhu. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura
Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi. Mahāprabhu Gaurāṅga Sundara.

Gaurāṅga sundara bara nitya nira nama bhir [?]

Acyutānanda once told, he was sent by my advice to stay with Dāmodara Mahārāja and to find some land there for purchasing. And he went and lived there for few days. And Dāmodara Mahārāja a little crack vent somewhat. Leaving him in his house he went for collection, and few days food only in store, and finishing that Acyutānanda he's fasting. After one days fast he came away to me.

Then what's the matter?

“Dāmodara Mahārāja gone out and the food he kept for me that is finished in two days. And I'm fasting the last day wholesale, and today also I have to fast I have come here.”

Yes you did. Then Govinda Mahārāja or someone he, “Why did you not come yesterday?” “He told that he will come back.”

“Unnecessarily you are observing fast one day and a half without anything.”

He told, “Kṛṣṇa dancing.” That was his very charming reply he made, “Kṛṣṇa dancing. He has no time to think of others. And we are cast aside by the wave of His dancing, hither and thither, and some falling, some breaking his legs, and some losing consciousness. But He's engaged in His dancing.” Something like that, I'm elaborating, he told, “Kṛṣṇa dancing, He has no time to think about us. And we are suffering, we are cast aside by the wave of His joyful dancing, and we are thrown this side, that side, no care, no caretaker of us.”

The Kṛṣṇa dancing: the līlā of the Lord. And this is of course our desirable thing that He will dance.

And we shall rather fall at His feet, “Dance over my chest my Lord. Why do You dance on the earth?”

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Sarvabhavana Prabhu is expected this morning.

Devotee: You told us an example of Gaura Kiśora Dāsa Bābājī, about the pregnant woman and a woman who's not really pregnant, just imitating.

Śrīla Śrīdhara Mahārāja: Imitation is not realisation. We are to know it as a general thing that imitation is not proper realisation, the outward imitation. The taking the dress of a sannyāsī is not real sannyāsī, but mockery. That is rather offensive: without realising a particular position you take. If I take the dress of a king or a police officer I'll be punished, If I take the police officer's dress or anyone to deceive the public I should be punished. So in the spiritual world no such punishment is seen from this plane, but punishment it attacks there on the higher plane. But now there are agents who make us careful about the imitationists. 'Don't mix with them. Try to understand what is the real symptom of a real thing. Don't approach the sham, the adulterated goods. Don't approach to buy or purchase the adulterated things. All that glitters is not gold. Glittering is not the only qualification of gold, there's something more.' Something like that. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: It is a general thing, but it is very difficult to understand the highly valued things. There is every possibility of being imitation. Imitation comes in the market why: to get more money. So highly valued things will have most, greater imitation, they're more dangerous than the ordinary exploitationist.

You see, you know the Rāma Rāvaṇa Jeda [?] Mahi Rāvaṇa [?] have you heard, anyone of you? When Rāma is engaged in fighting with Rāvaṇa in Laṅkā, Śrī Laṅkā, many of the heroes of the Rāvaṇa group had been killed, then Rāvaṇa disappointed remembered that one of his sons is living underground in the lower world, subterranean.

Perhaps as I was told the atomic war there creating town underground: is it not, to save persons from atomic attack.

Akṣayānanda Mahārāja: Fallout shelter, bomb shelter they call that.

Śrīla Śrīdhara Mahārāja: What is the technical name of that?

Aranya Mahārāja: Bomb shelter.

Śrīla Śrīdhara Mahārāja: Bomb shelter? No, some other.

Akṣayānanda Mahārāja: Fallout shelter.

Śrīla Śrīdhara Mahārāja: And that will be controlled by the machine man, robot. The robot controls the subterranean town.

Anyhow that Mahi Rāvaṇa [?], Rāvaṇa's one son, he lived in the subterranean town of his own, and he was informed and he came to see Rāvaṇa and told, heard, 'So many things have happened. Almost all the stalwarts are killed in the battle with Rāma.'

After hearing, the Mahi Rāvaṇa also as went to advise Rāvaṇa that, "Why in this unfortunate battle you have engaged yourself? Still there is time. You may be saved if you respectfully return Sītā Devī, His beloved wife, only wife He has got. Generally the kings they have got any number of wives. He has got only one wife. How beloved She is to Him, and you

have taken Her. It is very deplorable father. You give Her back to Rāma and get a truce, a peace.”

But Rāvaṇa enraged, “What do you know? I have called you only to help me, not to instruct me.” “Then of course if you wish, desire so, I’m ready to sacrifice my life.”

So he was a highly qualified magician. He anyhow managed, Rāma-Lakṣmaṇa, he wanted: he planned to carry Rāma-Lakṣmaṇa to his subterranean palace.

And Vibhiṣana, the brother who had sided Rāmacandra, he cautioned Rāma. “The most dangerous mystic hypnotist, magician, son of Rāvaṇa has come, and something inconceivable is going to happen. You, Hanumān, Sugriva, keep Rāma-Lakṣmaṇa in a very guarded position. I suppose he will try his best to steal Rāma-Lakṣmaṇa from our midst. I think if his plan will be such, so guard Them in any way, especially in the night when They will sleep.”

Then Hanumān, they constructed a temporary room and Hanumān is guarding: night guard always. And Vibhiṣana he’s giving a view, surveying the whole battle position of the army and he’s patrolling, and now and then coming: “Hanumān, are you ready, none have entered?”

“Yes. Some came to enter. One came in the form of Kausalya, Rāma’s mother.”

“I can’t see Rāmacandra. I can’t keep my life any more. Please show my affectionate son, Rāma.”

“In this way I have dismissed her. No. Where Kausalya for so long, and only today you have come? I don’t believe in you. Then came as Rāmacandra’s father-in-law, Janaka, in this, that, in so many forms.”

“Very careful, if your father comes don’t allow him to enter within. Guard very strictly.” In this way his appealing, warning, and he’s patrolling the whole position.

Then, when so many attempts failed, that Mahi Rāvaṇa he had some

new play, plan. He took the figure of Vibhiṣana himself, and came.
“Hanumān, are you very careful? Very careful you should remain. If your father himself comes don't allow him to enter.”

“No, no.”

“But are They safe? Are you sure?” “Yes, They are safe.”

“Let me go, enter and see whether They're in safe order or not.”

Hanumān thought, ‘the Vibhiṣana he's my guide. He told about this mischievous plan and he's the most interested person.’ He allowed him to enter.

Then Vibhiṣana again came in his patrol, “Hanumān, are you alert?”

“What is this? Just a minute ago you entered the room and you told – oh,” finished, Hanumān finished, went, no Rāma-Lakṣmaṇa there. “What can I do? Then a demon has taken away those sleeping masters of ours. What to do?”

“But there is the door, there is a hole, and if you can go there, there is a subterranean town.”

And Hanumān also went, and anyhow there is a story how he killed that demon and took out Rāma- Lakṣmaṇa on his shoulders [?] that Vibhiṣana's imitation.

So the highest thing we want to aspire after, and if imitation is there how loss can be effected on us, on our fortune. So we must be careful about the imitation. And Bābājī Mahārāja has warned in a plain way that śuddha life is very rare, it is not very cheap. What we have come after by our inconceivable great fortune, it is not cheap. We must try to follow, to be acquainted with the steps. Bhūr, Bhuvar, Svar, Maha, Jana, Tapa, Satya, Virajā, Brahmaloaka, then Vaikuṇṭha, Paravyoma, then Goloka, in this way. The steps we must not omit, and try to know something about the nature of those steps.

When the sound is coming, 'Oh, it must have come from that plane: it is sound which can be produced, the vibration, it is only from that plane.' In this way we must acquaint ourselves. The sound, the Name, why mantram, the Name, it may be everywhere, even in a book you can find, but why the sound comes from a Guru? Who is living in that plane the sound of that plane, that will come within us and awaken us. Just as homoeopathic globule, externally it is all one and the same, but, nāmākṣara bahiraya batu nāma kabu naya. But the meaning must have such depth which when it will exert, it will show, take me to Goloka.

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya
bhakti-latā-bīja

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."] [Caitanya-caritāmṛta, Madhya-līlā, 19.151]

mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrtana-jale karaye secana

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of śravaṇa and kīrtana, the seed will begin to sprout."] [Caitanya-caritāmṛta, Madhya-līlā, 19.152]

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, [Caitanya-caritāmṛta, Madhya-līlā, 19.153] Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satyaloka, brahmāṇḍa.

Virajā, 'brahmaloka,' bhedi' 'paravyoma' pāya [Caitanya-caritāmṛta, Madhya-līlā, 19.153] Vaikuṇṭha Paravyoma, Nārāyaṇa's domain.

tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana [Caitanya-caritāmṛta, Madhya-līlā, 19.154]

[“The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā River and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet.”] [Caitanya- caritāmṛta, Madhya-līlā, 19.153-4]

The creeper of devotion will grow and pierce through the different planes, atmosphere, and go direct to Kṛṣṇa pāda, Kṛṣṇa conception of Godhead, and there it will take its place and that will surround him. His holy feet, generally, at His feet means His own paraphernalia. And gradually Kṛṣṇa will located himself in a proper serving school and then give him engagement fully in His holy service.

Sambandha jñāna, that is sambandha jñāna, sambandha, abhidheya, prayojana, in three groups we are to understand the thing. Sambandha, place, purpose, position, all these things: and destination, prayojana, and abhidheya means the means to attain the goal. That is in three heads we are to understand, under three heads. Sambandha jñāna and prayojana and abhidheya, under these three classifications we are to understand, or to realise the nature of the whole thing which we aspire after.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Advaita Prabhu. Nitāi

Gaura Haribol. Nitāi Gaura Gadādhara Prabhu. Nitāi Gaura Gadādhara Prabhu. Gaura Advaita Prabhu. Gaura Śrīnivāsa Prabhu. Tada Gaura Bhakta Vṛnda Prabhu. Nitāi Gaura Haribol. Mahāprabhu. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Aranya Mahārāja: Śrīla Śrīdhara Mahārāja, when you first came here you were worshipping Śālagrāma- śilā?

Śrīla Śrīdhara Mahārāja: No. We came with Giridhari. We came here with Govardhana-śilā. Mahāprabhu gave Govardhana-śilā to Raghunātha dāsa Goswāmī. So in Vṛndāvana His followers generally they begin the worship, go on with Govardhana-śilā. Here the, that is in rāga-mārga, Goloka process. But Śālagrāma- śilā is a system of Vaikuṇṭha, it is in Vaikuṇṭha.

So our Guru Mahārāja he wanted to show that Goloka is above Vaikuṇṭha. So one who has climbed up to Goloka, necessarily he has passed the Vaikuṇṭha, that is Śālagrāma worshipping. But that is not our end. That is probationary, something. Mahāprabhu gave Giridhari, and Prabhupāda also, generally he used to give Giridhari, Govardhana-śilā to his devotees, especially the householders, Govardhana-śilā. He told, “You worship, as He’s Kṛṣṇa. Worship Him.”

And Raghunātha dāsa Goswāmī also he, the other half he has supplied. It is mentioned that Tulasī Mañjarī, this gunja, the kind of beautiful seeds to be had somewhere that is known as gunja-phal. A favourite of Kṛṣṇa also in the garland made of all that beautiful red and little black and almost the whole body is red. Gunja-phal, a garland of that putting on the Govardhana and that is conceived as Rādhārāṇī, the small garland. It is in Caitanya-caritāmṛta we find. This Govardhana-śilā, that is meaning Kṛṣṇa, and that small garland of gunja-phal, that is Rādhārāṇī. With this idea Rādhā-Govinda worshipping continued by Dāsa Goswāmī Prabhu,

who is supposed, who is accepted the Ācārya of our highest goal, destination, prayojana Ācārya. And whose famous poem,

āśābharair-amṛta-sindhu-mayaiḥ kathañcit, [kālo mayātigamitaḥ kila sāmpratam hi tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi?]

[“O Varoru my beautiful, most magnanimous Goddess, my heart is flooded with an ocean of nectarean hopes. I have somehow been passing time until now eagerly longing for Your grace, which is an ocean of ever cherished nectar. If still You do not bestow Your mercy on me then of what use to me are my life, the land of Vraja, or even Śrī Kṛṣṇa who without You, is simply a mighty hero, the destroyer of demoniac forces like Baka.”] [Vilāpa-Kusumāñjali, 102] [From Śrī Bhakti Rakṣaka Bhajana Madhuri, p 39]

When Prabhupāda used to chant this śloka, we found him most excited and sometimes shedding tears. This is Rādhā-dāsyā. This is the basis of Rādhā-dāsyā, to be our highest realisation. Āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ. Dāsa Goswāmī he’s addressing Rādhārāṇī in this way. “O my Mistress, or my Lady, so long a time I’m passing my days with a great hope, a great, great hope, amṛta-sindhu-mayaiḥ kathañcit. I can’t, now it is surpassing my forbearance, toleration, I can’t continue more. What for? Āśābharair. Āśābharair. The forceful, or the heavy hope, and surcharged, weighty hope, āśābharair...

End of 82.01.09.C

82.01.09.D

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...something like that. Amṛta-sindhu-mayaiḥ. And You are, if it is made of nectar, and also nectarine ocean, infinite. His character is infinite sweetness.

Āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ. Anyhow I have dragged myself to such extent, to such position anyhow. Now my forbearance is almost finished, my toleration finished, I can't move any more. My whole energy is always going to be finished, just now.

Āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi, tvaṁ cet kṛpaṁ mayi. Now, immediately, if You don't grant Your gracious look towards me, cast Your gracious and pitiful look towards this humble soul, kālo mayātigamitaḥ kila sāmprataṁ hi, tvaṁ cet kṛpaṁ mayi vidhāsyasi, if You do not extend a drop of nectar of Your grace at this time, the last moment, sāmprataṁ hi. Āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi, tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair. I do not like to continue to live any longer. I can't live. I have come to the last point. I won't be able to live any longer, prānair. And I do not like also to live. I don't like to live, kiṁ me, prānair.

Vrajema ca, and what is the necessity of this Vraja? It is a farce to me. The real achievement of Vraja is absent. What is the necessity of this paraphernalia, vrajema ca?

Varoru bakārināpi? If You say Kṛṣṇa is there, no, forgive me, I don't have any direct contact with Kṛṣṇa I don't want, if I may not get Your grace. Kṛṣṇa is Yours. Without You none can give Kṛṣṇa. He's the play-doll to You. I have at least understood that thing. I may be unfit otherwise, but

I'm sure that I have come to realise this point, that Kṛṣṇa is totally a play-doll in Your hands. You are so big. So I don't want Kṛṣṇa. I want Your grace. I want Your grace, and without You nothing is palatable to me."

And this is the highest aim of the Gauḍīya Vaiṣṇava, Rādhā-kaiṅkaryya. Do you follow? Hare Kṛṣṇa.

And Mahāprabhu gave him this Giridhari and that guñja-mālā, "And go on, that is the emblem in this plane and you approach."

And this is all show, certificate, a sort of certificate, this Nārāyaṇa-śilā and the Vaikuṇṭha characteristic, this upa-ved-saṁskāra, the red cloth, there are so many lākhs certificate granted. 'Yes, you can, you are to pass. You pass this stage and go there.' The check in station, something like, 'Yes, you pass. Otherwise the imitation, or the exploiting imitationist will capture you, and will deceive you, so pass by this way.'

Pūjāla rāgapāṭha gaurava bāṅge. That was the tenor of the whole preaching of our Guru Mahārāja. "Rāgapāṭha, that is over our head. We're not fit to climb to that higher plane from here. We are to aspire after. Only we shall aspire after such higher thing. That is the place of my Guru Mahārāja. I won't venture to approach that plane. Of course I shall have to go there only for the service of my Guru Mahārāja, but I shall come back and remain here in the lower plane."

So that was the tenor of the whole for preaching movement of our Guru Mahārāja, pūjāla rāgapāṭha gaurava bāṅge. First acclimatise you with this plane, and then you'll be called for the service in that higher, inconceivable plane, of inconceivable fortune, or achievement. So that was to make your position strong in this plane. Be habituated with the acquaintance of the proper plane of Vaikuṇṭha, then above Vaikuṇṭha. Don't go over-lapping without coming through this plane you'll go direct there and, duṣṭa phala karibe arjjana. You'll get something instead of that thing, real thing. You'll be misguided by the sham agents. Gradually you

are to understand, to be acquainted with different layers. In this way after crossing you will go to the safe – don't try to get that very high – you consolidate your position here, the camp, keep, and from here you'll go to negotiate that. And have your base here. And that is your land of achievement, that is of dream. A dreamy land of achievement you foster in this way. And if you don't go to swallow it just now and it will be missed, don't think like that. You consolidate your position such, and your aspiration there. Maintain your position in this plane, and your aspiration for that plane. That will be safe. And the time will come when you feel that irresistibly you are taken up. Up till now you wait in this position. Don't go unwanted. Don't try to enter the plane unwanted. And don't think that they've not got proper eye on you. They're seeing everything and when the time will come you will feel irresistible attraction is taking you there forcibly. Don't think that only with imagination you will achieve that thing. It is reality, and it is all conscious. And it has got its guardian's eye, the watching eye, the loving eye, of justice, mercy, over you all. You are not missed in that eye, in His calculation. Don't think like that. They're all love, they're all accommodating, their loving, affectionate eye over us all. So you don't try to hurriedly try to approach the realm, should not be a trespasser. Gaura Haribol. Gaura Haribol. Gaura Haribol. That has been taught by our Guru Mahārāja. Try to increase your efficiency, and don't be greedy to occupy the post. [?]

...

Aranya Mahārāja: ...because one boy he brought from Vṛndāvana two Govardhana-śilās, Daśaratha sūta, so we were wondering...

Śrīla Śrīdhara Mahārāja: [?] ... attempt, preaching. This is arcana. But we should not neglect the arcana. But, the preacher they have no time, not in a settled station they live. A life unsettled, today here, the next time there, in this way moving. So they're meant to do anything and everything mentally, manasic. They're supposed to be madhyama-adhikārī, the middle class. And the primary section, they should be given more facilities in the arcana, worship. And those that are considered to be preachers, they're expected to do everything mentally: and prasāda also

in that way. The kaniṣṭha- adhikārī he will take the things and offer to the Deity and then he'll think it is prasādam, with mantram, then he takes. But a sannyāsī whatever comes to him he offers mentally, not any physical arrangement, mentally he offers, and then takes his prasādam. And uttama-adhikārī he does not feel the necessity of offering. Whatever is coming, "He's sending, Kṛṣṇa's sending this to me." With this conception he takes. No mantram, nothing, no offering function, neither mentally nor physically. So the sannyāsīns, the preachers, they're generally meant to go here, there, everywhere, so where the purity of the arcana may not be possible to be maintained. So it is not very imperative to them. But still if he does so it is no harm, rather it may improve another nature within. Giridhārī. So no any hard and fast rules: wherever and whenever possible he may keep in the box and if possible he may offer something and then take, in this way not any hard and fast rule there. If you begin in that way, otherwise It is kept in the box. You may think of Him and whenever you'll find it useful you may put Him there and make arrangement for regular worship and bhoga.

Aranya Mahārāja: We were thinking that maybe we would establish Them in Madhyadwīpa, put Them there.

Śrīla Śrīdhara Mahārāja: Yes. And then keep It intact and when some shelter will be there, you may put there.

When I came here, I came with three pieces of śilā, and whatever in the daytime after cooking I offered śilā and once, and chanting bhoga-āratī. Not much worshipping, but whatever I took I offered Him with bhoga-āratī. And engaged myself in daytime in reading, and after night taking, counting the beads. And in day, because no money, so light was utilised in reading, and at night no light but counting, in this way. And I had to eat something, I offered in the noon time and took that by bhoga-āratī shutting the door outside chanting the bhoga-āratī. I cooked for myself,

and took Ganges water, went to take bath in the Ganges. From nineteen forty one, the last part of forty, December, I came here. And only two rupees rent, I got a house there. Two rupees monthly rent. Then that was taken by another. I went to the Manipur side on the banks of the Ganges, there for almost one year and a half, and four rupees rent. A complete house surrounded by the wall. Two rooms, one veranda and that, one covered veranda, another the platform, and another cooking room, and the well, and the latrine, and compound wall, four katta [?] or so, only four rupees a month.

Then Sakhī Bābu, who was a multi millionaire, constructed Guru Mahārāja's house and the big temple in Mahāprabhu's birthplace, he purchased this land for me, when I came here in a cottage to live, in [nineteen] forty two, the ratha-yātrā day, the ratha-yātrā of Jagannātha. That day I entered the cottage here, forty two: from that time living here.

And that year came a flood, within one month and a half, as if I was living in a boat. The current is passing from all sides and I'm living in a boat. And one serpent, one snake on the thatch, and in the mosquito I'm under the serpent; one month and a half I lived there.

And another gentleman was with me. We put Prabhupāda's photograph and that Giridhari also in place. And the floor, that was transformed into mud by the flood. Then I took some bricks and some sand there, and then put some mat, that āsana, and there taking my seat I used to do arcana in a general way, Guru's photograph, Param Guru's photograph, and the Giridhari.

Then after the temple had been constructed the Vighraha's came. Then one gentleman he presented the Śālagrāma. The Śālagrāma is a very strict one in its nature. So many Śālagrāma's they have Their natures also are explained in the scripture, Hari-bhakti-vilāsa. It is Varāha Nṛsiṃhadeva or something like. Śālagrāma is very strict. If any person, not quite fit, he begins the worship, then for the offence he will be punished. This is His nature. But that man he was a great paṇḍita, aṣṭa-tīrtha, eight examinations in the Sanskrit Department he passed, and he

was Professor in Molvaria [?] College and also in Navadvīpa College: a brāhmaṇa of Midnapore. He could not keep it. Anyhow he managed to send it to me, and I have taken Him and He's being worshipped here, good or bad. Today I stop here. Gaura Haribol.

End of 82.01.09.D

82.01.11.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ... that was modified by Nityānanda in Bengal, yāre dekha, tāre kaha 'gaura'- upadeśa, transformed.

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma, yei jana gaurāṅga
bhaje sei amāra prāna

[“Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana.”]

_____ [?] Kṛṣṇa bhajan, that is rather little difficult, come through Gaura bhajan and that will automatically come to you within with Gaura bhajan, Gaurāṅga. And automatically you'll find you are in the midst of Vṛndāvana without any special attempt, endeavour.

It will be, just take your seat in a particular plane of New York and you'll find 'I am in New York.'

A particular plane to accept Gaurāṅga, most benevolent Kṛṣṇa, because Kṛṣṇa and Rādhārāṇī combined, Both are combined, the most desirable, highest, mightiest, present in one place. You find the last śloka of Rāya Rāmānanda: when Mahāprabhu enquired, "It was all right what you have told, I accept it as the zenith of our destination, of our prospect. But still, can you conceive anything else more than that?"

When this question was put to Rāmānanda Rāya he was little perplexed. "Above this is there anyone in the world to enquire? Sometimes I feel in the inner most portion of my heart, and I have composed also one poem accordingly. But does He mean, does He hit that point?" So he came, "I do not know that there is anyone in the world who can search after that thing. I don't find it anywhere in the scriptures of the great predecessors. But still something peeps in my mind at times, and that, I think it is my whim when He enquires something more, further, I take out to You. Whether You like it or not I don't know because it is beyond the record hitherto come to this world. But sometimes it's peeping in my mind. And let me try." He came with the representation.

And Mahāprabhu after hearing some portion He put His hand on his mouth. "No more." Bhakti Caru Swāmī: What was that actually Mahārāja? What was Rāmānanda Rāya going to say?

Śrīla Śrīdhara Mahārāja: The Māyāvādīns say, they take, 'Oh, here we have got our point, the both combined, the Rādhā-Govinda combined.' They say that, 'I belong to You,' in the bhakti step, the first is 'I belong to You,' that sakhīya, as a, no tadīya, 'I am Yours.' First stage of devotion is 'I belong to You.' And the highest is, 'You belong to me.' Rādhārāṇī madīya. Tadīya Chandravālī etc, in the highest stage, 'we belong to You.' And higher than that, 'You belong to me.' Tadīya, madīya, then 'tad aham.' 'I am Him.' They come to that. But that māyāvāda has been eliminated totally in the beginning.

brahma-bhūtaḥ prasannātmā, [na śocati na kāṅkṣati samaḥ sarveṣu
bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me."]
[Bhagavad-gītā, 18.54]

Wrong, so what should it be? And Mahāprabhu going to cover his mouth, "Don't." It may not be, it's hitting Mahāprabhu; it hits Śrī Caitanya Deva. Rasa-rāja mahābhāva dui eka rūpa [Caitanya-caritāmṛta, Madhya-līlā, 8.282] If Both of Them combined then the transformation produces that Rādhārāṇī's mood captures that of Kṛṣṇa and, sva-bhajana-vibhajana-prayojan- avatari. Searching after Himself, as I described in Gadādhara Prabhu's śloka.

nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitaṁ bāndhavaṁ [śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ śrīmad-bhāgavataṁ sadā sva-nayanāśru-pāyanaiḥ pūjayan gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ]

["On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read Śrīmad-Bhāgavatam to Śrī Caitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of Kṛṣṇa līlā to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of Śrīmad- Bhāgavatam. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of

the Goswāmīs, be my only object in writing this book.”]

What is, I conceived a shortest book from the gist of Bhāgavatam. There in the praṇāma of Gadādhara Goswāmī I put this śloka. That nīlāmbhodhi-taṭe, on the banks of the infinite ocean, sadā sva-virahā-kṣepanvitam bāndhavam, his friend who is always madly engaged in separation of His own self, and deeply merged in grief. [?] Who? Sva-virahā-kṣepa, [?] by the separation of His own self He’s feeling a great grief thereby, that madly grief, bhāgavatī madirayā. Gadādhara Goswāmī is helping Him to listen to Bhāgavatam, reading Bhāgavatam. And that serves as some intoxication to Him, to relieve Him from His own pain. Just as in the world if the patient feels severe pain then morphine injection or something, or the wine is administered to save him from the pain. So Gadādhara Prabhu Goswāmī he’s only reading Bhāgavatam to his friend. And what is the condition of the friend; that He’s suffering severely. And what is the cause of His suffering; virahā, separation. And what is – ātmā-virahā, kṛṣṇānusandhāna, Kṛṣṇa is searching after Him in the mood of Rādhārāṇī.

So that is mentioned in the last śloka of Rāmānanda Rāya, and he says, “I don’t know whether it will help You, will be tasteful to You, I don’t know. We don’t find it anywhere, but sometimes it peeps in my mind and I have composed a song and I am reciting it to You.”

pahilehi rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela nā
so ramaṇa, nā hāma ramaṇī, duṅhu-mana manobhava peṣala jāni’ e
sakhi, se-saba prema-kāhinī, kānu-ṭhāme kahabi vichurala jāni’

nā khoṅjaluṅ dūtī, nā khoṅjaluṅ ān, duṅhukeri milane madhya ta pāñca-
bāṇa ab sohi virāga, tuṅhu bheli dūtī, su-purukha-premaki aichana rīti

[“Alas, before We met there was an initial attachment between Us

brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually begun to grow, and there is no limit to it. Now, that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as manobhava, or Cupid.

Kṛṣṇa's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Kṛṣṇa might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.194]

That represents the principle on which Mahāprabhu represented Himself here and so Mahāprabhu went to shut his mouth. “Don't come out with that.” Just as when He showed His own līlā, Avatāra, rasa-rāja mahābhāva dui eka rūpa [Caitanya-caritāmṛta, Madhya-līlā, 8.282] it was also like that.

Bhakti Caru Swāmī: Mahārāja, to whom did He show the combined form of Rādhā-Kṛṣṇa? Did He show it...

Śrīla Śrīdhara Mahārāja: To Rāmānanda Rāya, there only we find this: and of course Svarūpa Dāmodara new it because he has given that conception of Mahāprabhu, rādhā-bhāva-dyuti- suvalitaṁ naumi kṛṣṇa svarūpam.

[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau caitanyākhyam prakāṣam adhunā tad-dvayaṁ caikyam āptaṁ rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam]

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [Caitanya-caritāmṛta, Ādi-līlā, 1.5]

Svarūpa knew everything of Mahāprabhu and he supplied this steel frame on which the whole Caitanya līlā is based, the fourteen ślokaṣ we find in Caitanya-caritāmṛta. And Sanātana Goswāmī, Rūpa Goswāmī, their basis is also supplied by Svarūpa Dāmodara. Saksad mahaprabhu dvitiya svarup [?] Whatever Mahāprabhu did Svarūpa Dāmodara knew everything.

Sei slokera artha jane ekala svarupa [Caitanya-caritāmṛta, Madhya-līlā, 9-16, 133, ?] Only one single person, Svarūpa Dāmodara, he knew the śloka Mahāprabhu pronounced just before the chariot, yaḥ kaumāra-haraḥ. [Caitanya-caritāmṛta, Antya-līlā, 1.78] And [?] by chance Rūpa Goswāmī was present in that particular year there, and Rūpa Goswāmī of course heard and taking out the meaning, or the real purpose of the śloka he composed another śloka.

priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra-militas [tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe mano me kālindī-pulina-vipināya sprḥayati]

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: “O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest.”] [Padyāvalī, 383]

The substance he took out and he gave understandable to us what is the purpose for which Mahāprabhu is singing that śloka which is outwardly not very well. But what is His purpose, internal purpose, taking out and composing a śloka, priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra. That Kurukṣetra, so Jagannātha, the Subhadrā is there, Balarāma is there, so it represents the characteristic of Kṛṣṇa in Dvārakā. And sometimes eager to go to the bhuvan, Vṛndāvana and Mahāprabhu just taking, Sei sloka suni radha kunjela sakala badha kṛṣṇa prapti prakṛti haila [?]

That Bhāgavata śloka,

āhuś ca te nalina-nābha [padāravindam, yogeśvarair hr̥di vicintyam agādha-bodhaiḥ saṁsāra-kūpa-patitottaraṇāvalambam, geham juṣām api manasy udiyāt sadā naḥ]

[“The gopīs spoke thus: ‘Dear Lord, whose navel is just like a lotus flower,

Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.”] [Śrīmad-Bhāgavatam, 10.82.49] & [Caitanya-caritāmṛta, Madhya-līlā, 13.136]

And the reply,

mayi bhaktir hi bhūtānām, amṛtatvāya kalpate diṣṭyā yad āsīn mat sneho,
bhavatīnām mad-āpanaḥ

[“My dear gopīs, everyone considers themselves fortunate if they possess devotion for Me, and by that they achieve an eternal life of nectar. But I must admit that I consider Myself most fortunate because I have come in touch with the wonderful affection found in your hearts.”]
[Śrīmad-Bhāgavatam, 10.42.44]

“The whole world if they have some devotion towards Me they are saved, they are saved from mortality. But I am so that I myself think, considers, that I am fortunate to have your company. The whole world may think, ‘If they get Me their highest fortune,’ and that Myself I think that I have fortunately come by chance, I have got your affection. So your affection is so valuable. So that stands guarantee that I am yours. I consider that I have fortunately come in contact with your affection and your affection is so valuable. So you may think, may clearly take it for granted, for sure, you may remain assured that I am always yours.”

Raso 'py asya, param dṛṣṭvā nivartate. [viṣayā vinivartante, nirāhārya dehinaḥ

rasa-varjaṁ raso 'py asya, paraṁ dṛṣṭvā nivartate]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [Bhagavad-gītā, 2.59]

"I have got so much ecstasy of tastefulness in your company that I cannot but be yours."

Sei sloka suni radha kunjela sakala bhada kṛṣṇa prapti prakṛti haila [?] And after hearing, listening to this sort of confession from Kṛṣṇa, Rādhārāṇī was fully satisfied. "Yes, He is Mine." And with this confidence Rādhārāṇī came back to Vṛndāvana. "Wherever He may be in plea of discharging other duties He may have perhaps, but still wherever He'll be He's Mine." With this proud feeling in Her heart Rādhārāṇī came back to Vṛndāvana. So Mahāprabhu says,

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās te conmīlita-
mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ sā caivāsmi tathāpi tatra
surata-vyāpāra-līlā-vidhau revā-rodhasi vetasī-taru-tale cetaḥ
samutkaṇṭhate

["That very Personality Who stole My heart during My youth is now again My Master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In Our intimate

relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is My desire.”] [Padyāvalī] & [Kāvya-prakāśa] & [Caitanya-caritāmṛta, Antya-līlā, 1.78]

An ordinary śloka and ordinary nayika, nayaka, hero and heroine, and only in plea of that Mahāprabhu is tasting the highest ecstasy divine in His heart. And Svarūpa Goswāmī took it out to write, for our, to persons like us, ordinary calibre. This is the purpose of Mahāprabhu’s song.

And so it is for the highest satisfaction of Rādhārāṇī that, “He’s Mine.”

So this is the highest prospect of all those that are in the group of Rādhārāṇī. “Kṛṣṇa, He’s always exclusively attached to our camp, to our Mistress.” With that pride they can move. And that is the highest; the acme of our achievement or realisation, that Kṛṣṇa belongs to Rādhārāṇī.

We are proud, the whole Gauḍīya sampradāya is proud of that. The Absolute will, the Autocrat, He’s no longer Autocrat. He’s only the caught, caught hold in a cage, and we must approach that cage. The Autocrat is caught in a cage. He’s imprisoned. Gaura Haribol. Now the despot, none can control Him, but He’s controlled, just like the royal Bengal tiger in the cage. Gaura Haribol. And this is the clue, āśraya- vighraha, it is impossible, but only in one place it has been possible. And we belong to that group, so our pride knows no bounds. Our Gurudeva, we should think we may not be audacious enough to declare that, but our Guru and the paramparā they’re proud of that, they’re proud. And anyhow we have come to that camp and our prospect may lie on that way. What do you think Akṣayānanda Mahārāja? That should be our way of thinking.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura

Haribol. Nitāi.

Bhaktivinoda Ṭhākura he thought that he will construct a cottage just near Dvaipayan Road and pass his whole life there.

But Mahāprabhu requested him, “What do you think, where to go, no. You are to discover My birthplace here. I want you to do this service.”

Then he could not do so, engaged himself in the discovery and there to place Mahāprabhu Vighraha, and to propagate His benevolence, His preaching, all these things.

And our Guru Mahārāja, from childhood he was given, life given to this idea, but he was in a... Eh?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: ...preparatory stage on reading scriptures, and taking the Name, in this way.

When Bhaktivinoda Ṭhākura saw that, ‘I am, very soon I have to go away from this world,’ he requested our Guru Mahārāja to take the charge.

But Guru Mahārāja he modestly refused, ‘That I don’t like to accept all these troubles, some things. I’m engaged in a secluded life in taking Hari Nāma and given to the study of the śāstra. But what you want to place on my head that means the connection with the public and that is very disturbing. I do not like that.’ Then Bhaktivinoda Ṭhākura told, ‘Then what do you mean? You don’t like to accept the service of Mahāprabhu, and you say that will be troublesome to you. Do you like to be a māyāvādī, nirviśeṣa, is that your aim, free from all troubles? You don’t like to take

troubles for Mahāprabhu's service?'

Then he had a shock in his mind, as he told. Then he was preparing himself, and somehow Bhaktivinoda Ṭhākura disappeared. Necessarily some sort of burden came to him and still he was thinking what to do. 'What to do? I'm not very, I don't think myself fit to deal with the public. Naturally I'm of secluded nature. I shall go through the scripture and take Hari Nāma, in this way I shall pass my life, but what to do. What to do?'

Then he suddenly found that, he was also fond of publishing books from the beginning, Caitanya- caritāmṛta and other Journals also, but suddenly found when he's deeply engaged in thinking what to do, he found a piece of paper, by the wave of the wind, suddenly came on his front. And he collected it and read that Mahāprabhu gave four directions to Sanātana Goswāmī on His behalf to do those things in Vṛndāvana.

Śrī Vighraha prakash, lupta tīrtha udhav, Vaiṣṇava sadācāra [?] and something other, these four things Mahāprabhu ordered Sanātana Goswāmī to do on His behalf.

[Mahāprabhu gave Sanātana four responsibilities: (1) to preach pure devotional service by establishing the doctrines of pure devotion; (2) to discover and make known the various places where Kṛṣṇa had His pastimes; (3) to establish the service of the Deity of Kṛṣṇa in Vṛndāvana; and (4), to establish proper Vaiṣṇava behaviour through compiling a Vaiṣṇava rule book or smṛti, and in this way make the foundations of a Vaiṣṇava society.

"O Sanātana, you should broadcast the revealed scriptures on devotional service and excavate the lost places of pilgrimage in the district of Mathurā. Establish the Deity service of Lord Kṛṣṇa in Vṛndāvana. You should also compile a scripture containing the rules of devotional practice and preach these practices." Caitanya-caritāmṛta, 2.23.97-8]

[From Swāmī Bhakti Ballabha Tīrtha's Śrī Chaitanya: His Life and Associates, page 171]

And suddenly that paper he found and took it that it is the desire of Mahāprabhu. “Bhaktivinoda Ṭhākura, Mahāprabhu, they want these four things from me.” Then he was thinking, “How it can be effected? I’m not prepared constitutionally for mixing with the public at large.”

Then Gaura Kiśora Bābājī Mahārāja disappeared. And that very day Sakhī Bābu and Kuñja Bābu they came to visit Gaura Kiśora Bābājī Mahārāja. I heard from Sakhī Bābu direct that, “We came to see him but we came and heard that last night he disappeared.”

And there was a quarrel between the particular sections who had much adherence of Bābājī Mahārāja, and the sahajiyā camp on the other side their large number. Both parties say that, “We should bury his body within our compound.”

And this party, the Gaura Kiśora Mahārāja’s special party, they found themselves weak, so they wanted to inform that, “The only disciple, and he’s respectable, we must inform him.” They sent a messenger to Prabhupāda, to bring him to help about the proper burial for Gaura Kiśora Bābājī’s holy body. And the messenger was Kuṣja Bābu. He passed matrices by the time perhaps and joined some postal service in Calcutta, but anyhow he also came along with Sakhī Bābu. I heard it direct from the mouth of Sakhī Bābu.

And also it is mentioned, it is published also in paper. Professor Sanyal wrote a book, in vyāsa-pūjā there it is mentioned in English.

Then Prabhupāda he somehow or other he heard that Bābājī Mahārāja had left the world last night. He was coming to attend. And on the Ganges ghāṭa both met, he met Kuñja Bābu on the other side. And both of them came and Prabhupāda had to come to Police Station to plead on behalf of the direct disciples of Gaura Kiśora Bābājī, not disciples but followers, disciple was perhaps only one and that is our Guru Mahārāja: the followers.

And then, of course there was a hot discussion, I'm not going into details, the bābājī's they were discouraged on the front of the officer and they went away. And the bona fide followers they buried the holy body of Gaura Kiśora Bābājī Mahārāja. Prabhupāda was present there.

And then Sakhī Bābu and Kuñja Bābu went to meet Prabhupāda in Māyāpur where he was living at the time, Caitanya Maṭha at present. And then there Prabhupāda began to talk about Mahāprabhu and His grace.

Sakhī Bābu told, "We can't understand his speech very much, can't appreciate. But only we could detect this much that he's trying to – as if to devour us something with utmost. Sometimes he's putting his clap on the table, slapping his hand on the table, and face is red, and highly excited as if he wants to bring some nectar towards us. He's trying to bring us some nectar but he fails. He had not much impression on us, much reaction on us, and so desperately he's slapping and trying to push something within us. That we could find, we can remember." Sakhī Bābu told.

"But anyhow we came back and gradually we began to go there, connect with him. And Kuñja Bābu he had some knack of mixing with the public, and that was when he could understand. In the beginning he was of that Vivekānanda minded, and it took some time to convert him. And then when he came and realised a bit, then he wanted to make propaganda of such thing. That Ramakrishna Mission they're spreading such a broad view thing, and they're all rubbish. Then such a valuable thing Mahāprabhu has given to us, and that is being misused and misrepresented. This valuable thing must be taken before the public and we must go to Calcutta, the cosmopolitan town, and there we shall be able to meet persons of various nationality and caste and all these things, educated society. It must be taken there."

So by his special wish the Calcutta centre was established in a rented house near Parisnath [?] temple. And from there the present propaganda began there. And Swāmī Mahārāja met him, our Guru Mahārāja, first there. One Mr. Noreen Malik [?], his class friend, I heard from Swāmī Mahārāja himself, "Noreen Malik took me one night, one evening to meet Prabhupāda. But there is one brahmacārī; that is grown up, unmarried

person dedicated his life to the cause, for the preaching of Mahāprabhu's śikṣā and will you go to see him?"

"Yes. Let us go. We went to him. And when he heard that we are just come out from the College perhaps, Scottish Church College, then he, with little more interest talked with us. And what I heard from him I found that so long Mahāprabhu's teachings have come to be delivered in a proper hand. Before, the Goswāmīns and others in the name of Mahāprabhu they twisted His things, but here," as he told me, "A proper hand, Mahāprabhu's śikṣā has come and it will gradually develop in time properly, and will be spread to its desirable manner. In this way I had conception and came back."

And then next he met in Allahabad after long time, Prabhupāda, and gradually came to accept Prabhupāda's grace. In this way Prabhupāda began.

So Kuñja Bābu's contribution, but at the same time it is also mentioned, we are to mention that Kuñja Bābu had some ulterior motive also, along with this sort of help. His sons and his brother they also went there with him, they all took, especially his brother Samvit, he did some personal service to Prabhupāda in his young age. But when grown up, the education and all their necessities they're supplied from the Maṭha fund. So some of the Maṭha members did not look at it with good idea, 'that why so many sannyāsīns they're collecting funds and that is being utilised for family maintenance of Kuñja Bābu? Why should it be?' Still, Kuñja Bābu did many things.

Once, I also, as a representative of the sannyāsīns put this matter to Prabhupāda.

And Prabhupāda said, "Why do you bother with all these things? This is not good for you. For the service of Kṛṣṇa if it is necessary to draw, to pour the money into the water, that also should be done by us."

And when going to Madras, nineteen thirty, December thirtieth, suddenly he came with Bhāgavatam, "Here is your answer, reply, sva-pāda-mūlam bhajataḥ."

I was surprised, ‘what is my answer?’ Then when I found the śloka, ‘Oh, I questioned about Kuñja Bābu and he gives the reply here from Bhāgavatam.

sva-pāda-mūlam bhajataḥ priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcid, dhunoti sarvaṁ hr̥di sanniviṣṭaḥ

[“One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone’s heart, immediately takes away the reaction to such sin.”] [Śrīmad-Bhāgavatam, 11.5.42]

It is mentioned there. Then hearing that I could remember, ‘Oh, this is the answer of my previous question what I put in Mangalgiri [?] Dagmangala [?] In Mangalgiri we were going to that pada pitha temple. There in Dagmangala Prabhupāda was staying and I put this question on behalf of so many there. And answer was given a few weeks after in Madras. Then I could understand, that one who has come in touch of a śuddha bhakti campaign, pure devotional campaign, that who has come in connection with Kṛṣṇa, no penances is necessary for him. Because the penance, the daṇḍa, the punishment for his misdeed – punishment has been recommended in the karma-kāṇḍa, and jñāna-kāṇḍa also, repentance etc. But who has got connection with śuddha bhakti no provision of any sort of penances or punishment. Only whatever he’s doing that is the most efficient thing, engagement. That is the highest engagement, purest engagement, and that can purify very shortly all the discrepancies that are in the devotion.

Sva-pāda-mūlam bhajataḥ, who has come to serve Him, priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ, whose ultimate aim is exhaustively eliminated, he does not want anything but Kṛṣṇa. But so many previous tendencies are always in his mental system, for his case, priyasya, tyaktānya- bhāvasya hariḥ pareśaḥ, vikarma yac cotpatitaṁ kathañcid. Anyhow his previous mental impulses of different type may remain, for that, no punishment, no, nothing of the character is necessary.

Priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ, vikarma yac cotpatitaṁ kathañcid, dhunoti sarvaṁ hr̥di sanniviṣṭaḥ. Because by his serving attitude, Hari is coming nearer to him. He's extending Himself to him. So automatically every inauspicious, ominous things will have to retire forever. That is the principle, it is there. So no other prāyaścitta, no other punishment is necessary, only for those who are connected, must have real connection with śuddha bhakti, the purest devotion; dedication, so undesirable things will be driven away automatically in no time. The Hari's service is the most effective to drive away the inauspicious things. That is there. So anyone who has joined this mission they may have their previous tendencies in the mind, but if he's true to his own, not in a trading, or with ulterior motive he has come, but he wants at heart, if it is so then all the discrepancies they must vanish gradually and forever. And no other method is necessary. That was shown to me. Gaura Haribol. Nitāi Gaura.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] **Devotee:** [?]

Śrīla Śrīdhara Mahārāja: And there is another śloka also parallel.

devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ, na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ, gato mukundaṁ parihṛtya kartam

[“Anyone who has taken shelter at the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers.”]
[Śrīmad- Bhāgavatam, 11.5.41]

Devaṛṣi, all these doing, we are indebted, born indebted we are with loan, to ṛṣi, devata, pitṛi, society, but if we...

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [Bhagavad-gītā, 18.66]

...as śaraṇāgata, then these debts we are not to clear. These two ślokaś, this what we should do, if I do not do that. And what is desirable as our duty, if we take to exclusive Hari bhajan then if we neglect our duty we are not responsible for that. Kṛṣṇa will adjust that on our account. One thing, we neglect our duty: another thing, what is objectionable, if that comes within us, that also, both our positive duty and our obligation for our previous action, or any filthy connection, anything. One who is śaraṇāgata, one who is surrendered to the feet of Kṛṣṇa and if that is genuine character, not a sham one, then we should not waste our least energy to any other direction. Then we’ll be loser. Pitā na sa syāj jananī na sā syāt, in this way, and, gurur na sa syāt sva jano na sa syāt.

[gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta
mr̥tyum]

[R̥ṣabhadeva says: “Even a spiritual master, relative, parent, husband, or
demigod who cannot save us from repeated birth and death should be
abandoned at once.”] [Śrīmad-Bhāgavatam, 5.5.18]

No obligation to anyone if we enter into Kṛṣṇa, of course when we enter
Kṛṣṇa conception the Guru and the servitors of Kṛṣṇa, that is included
within Kṛṣṇa, that is not outside. Gurur na sa syāt, that Guru if goes anti
direction, that Guru will be given up: but only to concentrate all our
energy at the disposal of the real Guru. In this way it will be mentioned.
Gurur na sa syāt sva jano na sa syāt. Gurur na sa syāt example with Bali
Mahārāja. Sva jano na sa syāt example of Vibhiṣana, he left Rāvaṇa and
his clans. Pitā na sa syāj, Prahlāda is example. Jananī na sā syāt, the
example with Bharata, the son of Kaikeyi, he neglected his mother.
Daivaṁ na tat syān, the example with Khatvāṅga Raja, who gave up
instantaneously the sympathy of the devata and went and surrendered
himself to Nārāyaṇa. Na patiś ca sa syān, the yajña patnis, the wives of
the brāhmaṇas, engaged in sacrifice on the verge, outskirts of Mathurā:
they’re the proof. Disobeying their husbands they went to meet Kṛṣṇa. Na
mocayed yaḥ samupeta mr̥tyum, only the extreme external gain has
been dealt with here, that one who cannot save me from my highest
danger, what interest I may have for him? I’m always plodding in the
difficulties of mortality, janma-mr̥tyu-jarā- vyādhi [Bhagavad-gītā, 13.9],
and who can’t save me from that general and the real trouble of mine,
what adoration I may have for him? So it is mentioned there, na mocayed
yaḥ samupeta mr̥tyum. But in the positive sense it may be explained in
another way. Without Kṛṣṇa bhajan the life is considered to be that of a
dead man. Life is only there in its self determined stage, svarūpa-siddhi,
there we are.

End of 82.01.11.A

82.01.11.C_82.01.12.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: “I remain eternally indebted to you. I have nothing with which I can clear out your debt. Your service is of so higher quality.” His defeat: Kṛṣṇa’s defeat.

ye yathā mām prapadyante, tāms tathaiva bhajāmy aham [mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: “As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects.”] [Bhagavad-gītā, 4.11]

But that is broken here. “I can’t, I fail, I can’t.”

Bhakti Caru Swāmī: Sarva-loka-maheśvaram [Bhagavad-gītā, 5.29] has become bankrupt.

Śrīla Śrīdhara Mahārāja: Bankrupt. Ha, ha, ha.

aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate [iti matvā bhajante
mām, budhā bhāva-samanvitāḥ]

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the Vedas and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, rāga-mārga, and adore Me forever."] [Bhagavad-gītā, 10.8]

"In other words, I have given, seeing your yogyatā, fitness, the whole I have given to you. Under your consideration I have nothing more that with which I shall go clear your debt. Already the whole store is finished. Though I'm the storehouse, infinite storehouse, but that is all given to you already. Nothing more left that I can give it to you, that sort of thing."

Devotee: Mahābhāva.

Śrīla Śrīdhara Mahārāja: Mahābhāva.

Akṣayānanda Mahārāja: He's been plundered.

Śrīla Śrīdhara Mahārāja: And in order for that, He had to become Mahāprabhu. “That I shall dedicate My life in praise of you all, the gopī-bhajan, the vraja-bhajan. I shall do the work of your canvasser, and then I must get some remuneration, and thereby, I shall try My best to clear your debt.”

So _____ [?] Kṛṣṇa came, and Rādhārāṇī also told, “Oh, do You think that I shall leave You free? I shall surround You. Your body I won’t allow to touch the ground. You will roll on the earth. My body will be there. You can’t go beyond Me.”

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Gaura Haribol. Gaura Haribol. Gaura Haribol.

_____ [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Panentheism, viśiṣṭādvaita-vāda [?]
Ontologically, it is almost the same as that of Rāmānuja.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Ideal Realism. It is real. Matter, material existence is real. Ideal realism, that consciousness is real. Reality is trying to alert to the consciousness. The consciousness is real.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: abstract line. The basis for the Vaiṣṇava conception.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Secret trap, a wolf in the lamb's skin, Mahusudhan Sarasvati a wolf in the lamb's skin. [?]

Devotee: [?]

...

Śrīla Śrīdhara Mahārāja: ...I chanted this śloka we find in Caitanya Bhāgavat.

[?] "I prepared the greatest medicine, named pipalikanda, which is the highest remedy of any kind of catching cold. But I see the cough, the coldness is increased, is increasingly attacking, and that is the fated to be, cannot be, it is beyond treatment, it seems to be beyond treatment. It will take its own course towards the doom."

That was the utterance of Mahāprabhu. Pipalikanda, pipal means that chill, a small fruit like this, very helpful for cold treatment. Just as pipali is

also a little biter or pungent, so pipali, that is also a little pungent. And according to Ayurveda that is the best medicine for the cold, pipalikanda, a preparation of that particular shrub, pipali. I forgot the English name.

But Mahāprabhu says, “I came with pipalikanda, the best medicine for the Kali-yuga, I came with that.

But I find that they are making intrigue against Me, so they are fated to be doomed.”

That was His decision. And then He went to take sannyāsa at Katwa. He left His household life and straight went to Katwa within a few days, and the day is coming tomorrow. Tomorrow night, about three o'clock, that is day after tomorrow, He reached, He crossed the Ganges by swimming and with wet cloth He went to Katwa, straight. By nine or ten o'clock He reached there a distance of twenty five miles, from Māyāpur to Katwa almost twenty five miles. With the wet cloth, swimming the Ganges personally, He went there.

And Keśava Bhāratī with his paraphernalia he was sitting. Suddenly he found as if the Sun is rising, is coming, in such a glorious mood he feels that Sun coming to him. Then he offered, he could not accept that. “We are charmed by Your beauty, Your personality, and You are so young, only twenty four or something, or more younger. What about Your mother, Your wife, Your guardians? Without consulting them I can't venture to give You the robe of renunciation.” Keśava Bhāratī told.

And there was so many, that was a holy time, makara-saṅkrāntī, a famous tithi, and many came to take bath in the Ganges, that occasion. And they also came to see the āśrama of the sannyāsī. And many persons crowded there, a big throng. And they all opposed, “If Keśava Bhāratī you give sannyāsa to this young, charming, beautiful boy, then we will break down your āśrama immediately. It can't be.” They were opposed.

Then Keśava Bhāratī asked Mahāprabhu, Nimāi Paṇḍita, “So, You are that Nimāi Paṇḍita about whom we have heard so much? Many big scholars that came to conquer in Navadvīpa, the renowned place for the scholars of nyāya and You have defeated them, that Digvijayī and others, You are that Nimāi Paṇḍita?”

“Yes.”

“I can give You sannyāsa, but You must take the permission of Your guardians to me.” Mahāprabhu at once suddenly went, and going to get permission.

Then again, He was stopped. “The extraordinary personality which You possess, You can do anything and everything. You will go, You will charm Your guardians and get permission and You will come. Nothing is impossible for You. You’ve got such a look, that commanding look, commanding appearance. You can do anything and everything. So, consider Yourself, and we are also considering.”

The movement, the whole day, crores of the ordinary public are very much enraged. “We can’t allow you sannyāsī, to give sannyāsa to this boy, this young boy, impossible. What do you think? We shall smash your āśrama.”

Then kīrtana was begun. The whole day, whole night passed in saṅkīrtana and that convulsion movement, and the next day also. His will is prevailing. Gradually the mob, they were prepared for what is inevitable, that gradually controlled. And all began to cry.

Nimāi Paṇḍita put the mantram to Keśava Bhāratī: “Is this the mantram you will offer, I got in dream?” “Yes, yes, this is mantram, the Name also.”

In this way, the next day, afternoon, the sannyāsa function began. By that time the maternal uncle of Mahāprabhu, Candraśekhara Ācārya reached there. He was there, and he was asked to do the function on behalf of Caitanyadeva, Nimāi Paṇḍita. He began to chant and dance, and all the

audience influenced by Him.

The barber was asked to shave. He can't venture to touch His body. "I can't touch." Anyhow, ordered repeatedly, at last he had to do the service. The shaving the beautiful curling hair of the beautiful face of the twenty four years genius boy, shaved. The barber promised, "I won't touch with this hand anyone else for my occupation. I shall rather eat begging. This is my last service. This hand I won't touch anybodies body from today." So he began the occupation of a sweetmeat-maker, the barber, became sweetmeat- maker.

Then after sannyāsa, began to dance mad, began to chant the śloka of Bhāgavatam:

etāṁ sa āsthāya parātmā-niṣṭhāṁ, adhyāsitāṁ pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāraṁ, tamo mukundāṅghri-niṣevayaiva

[(As a brāhmaṇa from Avantī-deśa said:)] "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead." [Śrīmad-Bhāgavatam, 11.23.57] & [Caitanya-caritāmṛta, Madhya,3.6]

Tridaṇḍī-bhikṣu [?] eleventh canto [chapter seven]. Kṛṣṇa Himself is giving description of this sannyāsa to Uddhava. It is mentioned there, tridaṇḍī-bhikṣu. And what was sung by tridaṇḍī-bhikṣu, that passage was sung by Mahāprabhu.

"I have accepted this garb. This is favourable to My life of bhajan. None have any claim in the society over Me, and exclusively I shall be able to

devote Myself for the service of Kṛṣṇa. I am going to Vṛndāvana, no other engagement, no other connection with anybody, anything I have after this sannyāsa.”

In this way, with ecstatic madness He began to dance and chant. Bhāratī also came to embrace Him, and both the Guru and the disciple clutching at their hands began to dance, and so many also began to chant and dance, in this way.

Then suddenly His whim came, “I shall go to Vṛndāvana immediately, during the evening time.” And He ran towards near the jungle, He entered into the jungle.”

And Nityānanda Prabhu, Candraśekhara Ācārya, Mukunda and Jagadānanda, these four followed Him.

He’s in trance, running sometimes, and crying sometimes, “I am going to Vṛndāvana. Exclusively I am devoted to serve Kṛṣṇa. I see no other duty I have got.” He’s running.

And they were also trying to follow Him as much; but He surpassed them. Night came; they were perplexed, lost His connection, all these, three, four. Then after some time, the winter night sometime they could hear that a very piteous tone, crying, coming to touch their ears, from a particular direction. Then in the dense darkness of the night, following that voice, they went that side.

And as He’s falling on the earth, on the ground, crying in a very piteous tone, “Kṛṣṇa Kṛṣṇa.” kāhāṅ mora prāna nātha muralī-vadana, kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana

[“Where is my beloved Kṛṣṇa? I can’t tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?”] [Caitanya-caritāmṛta,

Madhya-līlā, 2.15]

“Where is My beloved Kṛṣṇa? I can’t tolerate His separation. Where should I go, where shall I find Him?”

In this way, in piteous tone, heart-rending tone, He’s crying. And then they went near and managed to put some water on the eye and on the face, and then again He came out of the swoon.

“Who are you? I am going to Vṛndāvana. You are disturbing Me. Why?”

Again He got up and began His charge running towards that way. But in a bewildered stage, no consciousness of any particular direction: running, going to Vṛndāvana. But the great attraction of the devotees in Navadvīpa, Śāntipura, did not allow Him to go towards the west. But anyhow, the attraction came; He is going, and the attraction this side. In this way He came gradually to the way of Śāntipura. From Nadia He went and He went that side, and the attraction of the devotees, gradually they took to this course, and He came towards Kalna, Dubrarājpura.

And the trance also passing away; Nityānanda Prabhu came in His front. He found a sannyāsī. “I am going to Vṛndāvana. A sannyāsī is in My front. Who are you sannyāsī Śrīpād? Where do you go?”

“I’m going to Vṛndāvana with You.”

“Oh, you are going to Vṛndāvana? Yes, yes, very good. How far Vṛndāvana is from here?”

“No, no, We are come very near. Just You see the Yamunā.” Nityananda Prabhu showed Ganges there near Kalna. “You have come to the Yamunā, and after crossing, we shall get Vṛndāvana. Come, I am going to Vṛndāvana with You.”

...

So tomorrow we observe Mahāprabhu in His own house, from the hands of Śacī Devī, Mahāprabhu took food. In Bengal, generally, that day inauguration of Lakṣmī pūjā, some [?] some sort of cakes are prepared. So tomorrow that cake will be prepared.

And at night, dugda lag lagi [?] When Mahāprabhu thought that next morning, or in the later part of the night He will leave Navadvīpa, so He attracted His devotees in such a way that almost every leading devotee came to see Him in the evening. And those that are coming they're taking a flower garland. And so many garlands and He's putting again that garland to the neck of other devotees. And the devotees do not know: only four of the devotees knew that He will go, but ordinary devotees they don't know that this is the last night of His stay in Nadiyā. And whoever is coming to see Him, He's giving the advice.

āpana galāra mālā sabākāre diyā, ajña kareṇa gaura-hari kṛṣṇa kaha
giyā [ki bhojane ki śayane kibā jāgarāṇe, aharniśa cinta kṛṣṇa balaha
badane yadi āmāra prati sneha thāke sabākara, kṛṣṇa binā keha kichu na
balibe āra jagatera pitā kṛṣṇa ye na bhaje bāpa, pitṛ-drohī pātakīra janme
janme tāpa]

[“Blessing everyone with affection and placing His own flower garlands around their necks, Śrī Gaura Hari instructed them to return to their homes and fully engage in the service and worship of Kṛṣṇa with all devotion. He said: “Always engage in thinking, remembering, hearing and

speaking about Kṛṣṇa in all situations, whether awake or sleeping, eating or resting. If you have affection for Me, please promise that you will never cultivate anything other than Kṛṣṇa. Kṛṣṇa is the benevolent father and supreme cause of the whole universe and all beings. One who deliberately avoids worshipping his own transcendental father, is considered most fallen and suffers birth after birth.”] [Caitanya-Bhāgavat, Madhya, 28, 25-28] & [Śrī Bhakti Rakṣaka Bhajana Madhuri, p 16]

From His own neck, He is putting the garlands on the other devotees, and says: “Under any condition, don’t leave this Kṛṣṇa Nāma. Wherever, while eating, staying, sleeping, waking, always take the Name of Kṛṣṇa. Sabākāre diyā, ajña kareṇa gaura-hari. This is My last request to you all My friends. Kṛṣṇa kaha giyā, always talk about Kṛṣṇa, nothing else. Ki bhojane, while eating, ki śayane, sleeping, kibā jāgarane, or waking, aharniśa cinta kṛṣṇa, day and night think of Kṛṣṇa, balaha badane, and pronounce on your tongue.

Yadi āmāra prati sneha thāke sabākara. If you have got real attraction, affection for Me, kṛṣṇa binā keha kichu na balibe āra, then without, taking the Name of Kṛṣṇa, do nothing, nothing else. If really you have got any attraction for Me, then only go on with Kṛṣṇa cultivation.

Jagatera pitā kṛṣṇa ye na bhaje bāpa, He’s the origin of us all, He’s our father. We have come from Him. Pitṛ-drohī pātakīra janme janme tāpa, and the son who has no gratitude towards the father, he’s sure to be punished birth after birth. Jagatera pitā kṛṣṇa ye na bhaje bāpa, pitṛ-drohī pātakīra janme janme tāpa. Then, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Uttering this particular Name, sabākara, kṛṣṇa binā keha kichu na balibe āra, always take this Name and no other rules and regulations to be followed on this. Take the Name; go on chanting the Name of Kṛṣṇa. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Hari-Nāma mahā-mantra, this is not ordinary mantra, but this is mahā-mantra. Sarva mantra sara, this is the great among the great mantra, sarva mantra sara, and the very essence of all the mantras ever known to the world, sarva mantra sara. Sarvaka

balite nahi ara [?] Only take to this, always, always. No other restriction to be followed on this account.”

He was telling in this way. And they were all coming; some intuitively because that was the last night, so almost all coming. Then late at night, that Śrīdhara Kholaveca, who used to make trade on the plantain tree, the fruit, ripe or green, and that inner stem in the plantain, and then leaves also on which to take food, he had a trade on these things. And Mahāprabhu used to snatch it from him every day. Giving less price He used to collect the good things snatching from him. And that Śrīdhara came to see Him late at night with a green gourd, or what is that big fruit? Laow [?]

Devotees: Mellon? Jackfruit?

Śrīla Śrīdhara Mahārāja: Not jackfruit; this is a vegetable thing.

Akṣayānanda Mahārāja: Squash.

Śrīla Śrīdhara Mahārāja: And Mahāprabhu asked, Mahāprabhu thought that Śrīdhara, “I took almost the whole life snatching from him so many vegetables snatching from him, and in this last night, he has taken this vegetable and I can’t leave it.” So asked His mother, “Mother, Śrīdhara has presented this vegetable...”

Parvat Mahārāja: Squash?

Śrīla Śrīdhara Mahārāja: Not squash, but a big size, you will see it here.

“And so, think how it may be prepared.” And at that very time, one came with some milk. Then Mahāprabhu asked, “Mother, with this milk and this lauw [?], prepare some sort of sweet food, paramāṇna.”

Akṣayānanda Mahārāja: Sweet-rice.

Śrīla Śrīdhara Mahārāja: Dugha laga lagi [?] its name. That vegetable boiled in the milk with some sugar. That was prepared and Mahāprabhu took it.

Then almost about three o'clock or so, or even before, He came away. Śacī Devī knew, she had got some clue, she was staying, guarding at the door. Mahāprabhu bowed down to her, and like a stone figure, statue, Śacī Devī, mother, sat there.

Then the early morning, the devotees are coming to see Him, they found that Śacī Devī is like a statue, she is sitting at the door, door opened, everything empty. “What’s the matter Śacī Devī?”

“Oh, I was waiting for you, you devotees. You take possession of the house. I am waiting for you. I can’t enter into the house any more, any longer. I shall go anywhere and everywhere. You take possession. You are His devotees. You are real heir of His property, you take possession. I am going.” In this way.

They began to throng around her and to console her. “You will go? What about that girl, wife, He left, only fourteen years old? Who will protect her? You can’t shun the responsibility given to you. It is on your shoulders.” In this way, they came and they consoled her and took her again into the home, and wailing began there.

And in Katwa also, that thing was being done. Then after three days fasting and running, Mahāprabhu was taken to Śāntipura, Advaita-bhavan by Nityānanda. Nityānanda, when He found that He's sure to guide Him towards Śāntipura, He sent other followers, "Go ask Advaita Prabhu to come with a boat here in this ghāṭa, bathing place, and run to Navadvīpa to inform Śacī Devī that we have taken Him again in this side, Śāntipura, and take her in palanquin here in Śāntipura." Managed by Nityānanda Prabhu.

Then Nityānanda Prabhu took Him to Ganges, "Yes, yes, this is Yamunā."

Mahāprabhu jumped into the river after three days fasting. Yamunā darśana, Mahāprabhu took His bath. Taking His bath, suddenly found that one boat came by Him and some old man with beard rising from the boat with some red cloth etc. Then Mahāprabhu, finishing His bath He's on the bank and then he came, the old man came and bowed down to Him.

And Mahāprabhu marked his face, "Oh! I think you are Advaita Ācārya."
"Yes, I am him."

"Oh! How do you know that I'm in Vṛndāvana? How could you find? How could you know?"

"No, no, I'm not in Vṛndāvana. Wherever You are present that is Vṛndāvana. And by my fortune, You have come to the banks of the Ganges."

Then whole thing turned within the mind of Mahāprabhu. "Oh, then that sannyāsī is Nityānanda." He finds, He's finding the face of, prabhu kahe nityananda amila kanail ganga ke ami jamuna koila.

"Oh, Nityānanda had Me enticed, led Me to the banks of the Ganges and plainly told that this is Yamunā and He has taken Me to the Yamunā."

The whole trance disappeared.

Advaita Ācārya told, “Yes, Nityānanda did not speak wrong. In scriptures it is mentioned that Yamunā falls in Ganges near Allahabad and generally it is in the western side of the Bhagavati, the Yamunā. And on the other side, the eastern side, there is the Ganges. So You have now taken Your bath in Yamunā proper according to scripture. Now, give up Your wet clothing, and I have taken this dry [?] for sannyaśī, kaupīna, You please accept. This is my [?] And today after three days of fasting, You are to get something in my, I pray to be a guest in my house to take something, as Your begging diet. Your begging diet must, should take place in my home today. Please be kind with me.”

What to do? They all took Him in the boat, and took to Śāntipura. And the next day morning Śacī Devī was taken there. And about ten days or twelve days, Mahāprabhu remained in Śāntipura, met Śacī Devī, so many chanting and singing, dancing, all these things. After that He took His way to Nīlācala, Jagannātha Purī, it was arranged with them.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Then Vidagdha Prabhu will be in difficulty. He won't be able to come here. I have ordered him to go on with the service there to Swāmī Mahārāja. It does not matter. He may stay, and go on with the service, all right. Gaura Haribol. Hare Kṛṣṇa, Hare Kṛṣṇa. Gaura Haribol.

In an ordinary way if we think that they are justified to do so to keep up their position as they think. To keep up the constitution, the institution to save, that those that are going there, they are hearing something, and thinking that we are below the standard, so it will be difficult for them to keep regard of us. So to save us, we must construct some wall between

the two, that that influence may not come and lose the confidence of the general newcomers, especially on us, so non-cooperation in the beginning. I apprehended that they may not stop there only, but take some aggressive measure also they may take. God save them. Hare Kṛṣṇa. But what to do? I'm very slowly and cautiously going on with my own considered opinion, going ahead, as far as possible, with much restraint. I don't feel any enthusiasm or encouragement going against them. That is the creation of Swāmī Mahārāja who has done such a big work for Mahāprabhu and my Gurudeva. So much so almost impossible thing has been done by him. And his created institute that should be saved at any cost: a great thing, inconceivably great thing that should be saved. Only that the standard may not be lowered, at the same time, that is whatever we have understood and we have realized to be the truth. Only to a particular section, we want to keep it intact, that this is the standard of the estimation of the consideration of the realization of Śrīmad-Bhāgavatam and Mahāprabhu and our Gurudeva and Swāmī Mahārāja also. The standard of the culture is of this type.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Parvat Mahārāja: It seems like we are on the platform of friends and enemies.

Śrīla Śrīdhara Mahārāja: The yesterday perhaps for the first time I heard, I can't trust it even, that Bhāvānanda Mahārāja, he trampled down his foot on a book named the Gauḍīya Kaṇṭhahāra, the very gist of all the Vaiṣṇava scriptures prepared by our Guru Mahārāja, Gauḍīya Kaṇṭhahāra. I can't trust such heinous work being done by him. I can't follow, can't conceive that that scripture containing the very gist of Bhāgavatam, Gītā, and all other Vaiṣṇava scriptures, including the Goswāmīns, the pramāṇa, that is the most useful weapon of the preachers, sannyāsīns. It was prepared to that line. And that has been trampled down under foot. I can't conceive. So much so that I...

End of 82.01.11.C_82.01.12.A

82.01.12.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...happy if I can hear again, “No, no, this is false information.” I’ll be happy then, because I thought him to be very simple, a candid person, and trying his utmost to follow the line of Mahāprabhu. Hare Kṛṣṇa. This horrible thing: anyhow, we may have to be converted into stone if we are to hear these things from the Ācāryas of Swāmī Mahārāja, appointed by direct appointment. I shudder to think it. Hare Kṛṣṇa. It may be false. I would like to hear that it is false news.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So Mahāprabhu is leaving His gr̥hastha līlā and preparing for His sannyāsa. From the only tomorrow at dead of night He will leave His home and go for the public.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Parvat Mahārāja: Mahāprabhu swims across the Ganges at what time?

Śrīla Śrīdhara Mahārāja: By three o'clock or so.

Parvat Mahārāja: In the morning?

Śrīla Śrīdhara Mahārāja: At night, yes.

Parvat Mahārāja: Tomorrow. Would it be auspicious if we do that?

Śrīla Śrīdhara Mahārāja: Hmm?

Aranya Mahārāja: To swim across the Ganges? I don't think so.

Śrīla Śrīdhara Mahārāja: It is a very painful story for us to think, that Mahāprabhu is doing in this way. The devotees of Mahāprabhu, they are not very happy to see Him in His sannyāsa līlā. You see wherever His Śrī Mūrti has been installed, none is in sannyāsa. The devotees don't like to see Him in sannyāsa. Just as the gopīs don't like to see Kṛṣṇa of Dvārakā, Kṛṣṇa of Gītā, they don't like. Dvārakā, Mathurā Kṛṣṇa, they want to avoid. "Kṛṣṇa of Vṛndāvana we want." They don't allow to trespass that Dvārakā conception. With much grief they are forced to look at, as it occurred in Kurukṣetra and Prabhasa Tīrtha. They are none, who was master of Kṛṣṇa, now they are none, can't see. So in that position, their followers cannot tolerate. These are fine things of divine sentiments, sentimental truth.

That Satadanya Mahārāja, he is in charge of Caitanya Candrodaya Maṭha now, is it not? Satadanya?

Akṣayānanda Mahārāja: Under Bhāvānanda and Jayapataka.

Śrīla Śrīdhara Mahārāja: [?] Disconnected, non-cooperate.

Devotees: Martial law, dictatorship, just like in Poland.

Śrīla Śrīdhara Mahārāja: No, not martial, but they're not happy to do that. But on policy they are to, for the time being, they are to test what effect it can have. They also have some affection for me. But still, to save their institution from the present crisis, what they think like that, it is a crisis, temporarily they are giving trial to this particular injunction.

Devotee: Temporary injunction.

Śrīla Śrīdhara Mahārāja: I think like that. I think like that.

Akṣayānanda Mahārāja: You are very merciful.

Śrīla Śrīdhara Mahārāja: But they cannot forget me totally. The newcomers may think like that, but the old that have seen me along with Swāmī Mahārāja there, it will be very difficult for them to bar, to put such a rigid law between the two, for those old men that have said how intimately Swāmī Mahārāja dealt with me. It will be very difficult for them. But still they, as a policy to take, in the check, the flow is coming this side.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: So...

Devotee: With Caru Swāmī?

Devotee: No, alone, I will meet them there.

Śrīla Śrīdhara Mahārāja: So [To Kṛṣṇa Smṛti Sudha re: Tīrtha Yatra] you may begin with Katwa...

Devotee: [?]

Aranya Mahārāja: No, he's saying you should begin with Katwa.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And then two days after.

Devotee: The day after tomorrow Caitanya Mahāprabhu taken sannyāsa, in Katwa. **Aranya Mahārāja:** That's twenty five miles from here.

Śrīla Śrīdhara Mahārāja: Twenty five miles, Katwa station.

Devotee: One hour journey.

Aranya Mahārāja: By train?

Devotee: By train, bus also.

Aranya Mahārāja: So maybe we can go, today, and visit.

Śrīla Śrīdhara Mahārāja: You may do one thing in the meantime, you may go to Śāntipura and come back, and then day after tomorrow go to Katwa, come back, and then you start via Calcutta towards Purī, and then to the South.

Devotee: Ok. Yes.

Śrīla Śrīdhara Mahārāja: [?]

Devotee: Śāntipura Advaita Ācārya's house.

Śrīla Śrīdhara Mahārāja: Mahāprabhu often He went to Śāntipura and stayed a few days there chanting and dancing and so many līlās performed in Śāntipura, the home of Advaita Ācārya.

Aranya Mahārāja: Cross the river, take rikshaw?

Devotee: Yes, or you go by bus [?]

Śrīla Śrīdhara Mahārāja: Direct train also, from Svarūpa Ganja the narrow gauge train that is via Krishnanaga direct goes to Śāntipura. If you take the train in Krishnanaga...

Devotee: Bus also always.

Śrīla Śrīdhara Mahārāja: Always bus also. Go to Krishnanaga and from there to Śāntipura.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: The town Śāntipura, just at the extremity of the Śāntipura town, there is one temple known as Babla [?] that is conceived to be the old home of Advaita Ācārya. The town is a little off. And there is

one, that is Kulia, Haridāsa Ṭhākura's bhajan-kuṭīra is there, nearby in Kulia, these two, this Advaita Prabhu's home and Haridāsa Ṭhākura's bhajan-kuṭīra, two things to see there. And when you go to Kalna, the Gauridāsa Paṇḍita, Gaura-Nityānanda that was installed during the lifetime of Gaura- Nityānanda there in Kalna. You can go see and come back, and also go to Śāntipura come back, and go to Katwa come back. And then you via Calcutta go to Purī, and you may take halt in Remuṇā also, the Kṣīra-corā-Gopīnātha.

Aranya Mahārāja: How many hours to Katwa?

Devotee: Katwa is one hour journey.

Aranya Mahārāja: And Śāntipura?

Devotee: You go here, go to Kalna, Gauridāsa Paṇḍita, then go to Śāntipura.

Aranya Mahārāja: How?

Devotee: Over the Ganges and then rikshaw.

Śrīla Śrīdhara Mahārāja: taxi available, direct, but that will be costly. If five or six of you go...

Devotee: Over the Ganges, Svarūpa Ganj there is many cars also, direct.

Śrīla Śrīdhara Mahārāja: So if you like to go in a group...

Aranya Mahārāja: Cheaper to go with taxi.

Parvat Mahārāja: Gaura-Nitāi came and became the Deity?

Śrīla Śrīdhara Mahārāja: Became the Deity, yes, it is told like that. And then he said, “No, no, I don’t believe. You have managed anyhow to escape from the room.” Then put Them again, and “You go.” And the Deities were taken out and he under lock and key. Then the Deities began to walk. And he found, entered and found that They are petrified, Gaura-Nityānanda, like Deity. There this has been told.

It is all hypnotism, the highest hypnotism, satya-saṅkalpa. Let there be water, there was water, let there be light, there was light. Such willpower is at the back of all this creation what we see, satya-saṅkalpa.

His will is all. We are to prepare ourselves to come to such a conception about the creation. His will. So, subjective causality, the cause is subjective.

Consciousness is the original substance, not the fossil. Fossil is floating in a negligent part of consciousness: the consciousness is the ocean and some iceberg is floating on it. So all these are floating on the ocean of consciousness in different gradation, satya-saṅkalpa.

The lower things, more or less perverted reflection of the higher; and lower cannot create higher. It is common sense. In higher things we may find here and there according to the degree of our misconception, something unnecessary, un-useful, undesirable, and hard and soft; all these, for our own misguided subjective feeling.

In the fullest length of our vision everything is good, serving Kṛṣṇa from their different positions, serving Kṛṣṇa. The transformation is according to the transformation within our consciousness, the seer. The seer is the

responsible for different kinds of sight, the deviation in the seer from the standpoint of the Absolute interest, these differences.

There is difference in so many things. Māyāvādīs say that these are all false. The Vaiṣṇavas do not say false. Nemo namast akincana [?] “There is no variegated-ness.”

But variegated-ness is there. Otherwise why it is mentioned? It is a disease, but disease is a real thing. So, medicine, doctor, all these are necessary to cure the disease. We can't say that disease is false. Then what is the necessity of curing?

So world is real, for the bondage, otherwise why the necessity of the Vedas, the Avatāras, the sādhus and to canvass, ‘That don't, this is not the normal place, it is abnormal. Go to be reinstated in your normal place, go to home, back to God.’ What is the necessity of uttering all these advices if it is not there? That is the contradiction between the Vaiṣṇava and the Māyāvāda. This is also here. It is also real. The error is real, the disease is real. This is one point. Another point, and that is the highest, cause is a differentiated one, not a static non-differentiated thing. There is hierarchy, everything is there. What we find here, this is the reflection, but perverted, but it is the reflection of the original. Otherwise how can it come here? If it is not in the cause, it cannot come in the effect. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

It is deplorable, but it seems to be true that the whole ISKCON administration is tottering. It is a very deplorable thing. But we see as a fact. And generally such things happen because the Ācārya can, they, there is a tendency to depend on their own disciples more. With their help, they like to go on with their work according to their free will. But the God-brothers, they may not rely much, because almost of equal status. They cannot order them forcefully to take up some duty and to carry out that. The difference comes from there. And there is some scientific basis of that. The vātsalya-rasa and the sākhyā-rasa: sākhyā-rasa is with God-brothers, and the vātsalya-rasa with the disciples. And vātsalya-rasa is

stronger than sākhyā-rasa, so the vātsalya-rasa asserts itself, and the sākhyā-rasa is slackened: then scientific basis. But it depends on the Ācārya to be very careful that not so soon they should not go to depend on their disciples more. But in the beginning at least, they should rely more on the friends, these brothers, God- brothers. Very soon, if very soon, they go to depend on their disciples and the relationship with the friendly circle will be slackened. They will be, they cannot but be indifferent, so some elimination is possible, is likely.

And I told that so many good souls that came through Swāmī Mahārāja to throng under the flag of Mahāprabhu, Gauḍīya Maṭha, they will fast and die. So, some relief work should be done. That was my intention, and not, avoiding all possible clashes with the main institution, no clash with the main institution. No competition but only relief work. That was my – the big souls, the great souls, they are going, being aloof, and going away and becoming indifferent to Swāmī Mahārāja and Mahāprabhu, our Guru Mahārāja, Śrīmad-Bhāgavatam and Kṛṣṇa. And I shall stand and tolerate all these things seeing I shall feel that I won't see. That is difficult for me. So I ask my friends, "Start a relief work, to save those old friends that may not be encouraged by the present organizers."

But it is obvious that they will rely more on the sons than the brothers. It is a general thing. And we had a sad experience in our own institution like that. So I could conjecture that such things may come, may occur. And indifferently we shall try to help them somewhat, otherwise we'll be responsible to Mahāprabhu.

Though personally I'm not fit to carry on the responsibility of many devotees, and so and especially in this old age, it is not possible. So I ask you to create a separate institution nearby and sometimes possible help from me, and you go in your own way. In that way I can help you. That was my intention. So from the beginning I told, close to me, "Get one institution, independent, and go on working from that centre, and come now and then and consult with me. And I shall give my help as much as possible, from my present position, whatever is possible. That is my intention. Hare Kṛṣṇa.

The living man is going to die, to tolerate this view and this is not very

easy for another living man. Hare Kṛṣṇa. Gaura Haribol. Die to live. The constitution is not everything, but still it has got some efficacy to help the people. Organisation to help the people is necessary, but a bogus organisation is not desirable. A bankrupt organisation; the capital must be there.

Once in Kulna, when talking with an important follower of Ramakrishna Mission, I had to give some analogy. “The big signboards are there, Ramakrishna Mission, Bharata Sevā Āśrama, Congress Sevā, all these, but the auditor goes, they will find all bankrupt. Only signboards there, but the real position is that of a bankrupt. No capital. So mere signboard won’t do, and a business practice and capacity, that won’t do. The capital must be there, should be there. What is the capital? The capital is necessary. Hare Kṛṣṇa. Hare Kṛṣṇa. [?] The cottage industry may also be encouraged if the capital is there, in small ways, but must be a substantial and a living thing. And dead man’s gesticulation that is convulsion. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol.

Aranya Mahārāja: You are our capital.

Śrīla Śrīdhara Mahārāja: Not myself. Yes, Swāmī Mahārāja, Guru Mahārāja, Mahāprabhu, Bhāgavata, Kṛṣṇa, there are so many things. Swāmī Mahārāja passed away, the other day I will pass away. But you may, everyone will have to stand on his leg, that means must have some considerable position, considerable conception, considerable realization of for what we have come. That will be our safe position.

That gentleman, it is very deplorable that Pradyumna he has turned to be atheist. He came so far and now suddenly bankrupt? No faith in Kṛṣṇa? All was just a show, mere show? Or so hurried depression, degradation, how it is possible? How he could commit Vaiṣṇava aparādha or so

hurried degradation, almost atheist? Maybe some despair, dejection may come, may suffer from dejection, despair, but atheist? I can't consider that what, his śraddhā bankrupt, and his śraddhā was only a show, only an imitative play; a dramatic show? Hare Kṛṣṇa. Gaura Hari. Gaura Hari. He may not have unity with the institution as a whole, but separately he must go on in his own way. How can he leave the idea and become an atheist? It is all inconceivable to me.

Gaura Haribol, Gaura Haribol. Nitāi Gaura Hari. Nitāi Gaura Haribol. Ha, ha, ha, ha, their_____ [?] this rule, that none from here will go to see Śrīdhara Mahārāja. This has been banned. The curiosity of the people in general: that will be increased; "What for?"

Akṣayānanda Mahārāja: "There must be something great over there. Let me see what's there."

Śrīla Śrīdhara Mahārāja: Such a big Mission, they feel endangered?

Akṣayānanda Mahārāja: Yes. Actually they are in danger Mahārāja.

Śrīla Śrīdhara Mahārāja: They're all in danger from that man, and "Who is that man? We hear of something that he was an intimate friend to our Guru Mahārāja, our Founder, and now he's a danger to this Mission, what's the matter? We must have to have a look, have a peep of it before going, some idea of the dangerous spot from whom we shall be very careful. What is that thing?"

Akṣayānanda Mahārāja: The safest place has become the most dangerous.

Śrīla Śrīdhara Mahārāja: "What are those Nāma-aparādhās from which

we shall sit tight to save ourselves? We have some conception of Nāma-aparādhās, offences against the Holy Name, then we shall try to avoid them. What is that matter?” Gaura Haribol.

But I do not aspire after anything, but I’m going on, only giving response and attending the immediate call of duty. No plan, no speculation, nothing of the kind. Only the immediate call of duty I am doing and I am answering and attending. That is my idea. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

When I mildly refused conditionally to my Guru Mahārāja to go the west for preaching, I told, “I don’t think myself so fit.” I avoided, and Guru Mahārāja left me.

Then one of the ancient sannyāsīns, he told me in Bombay, “Swāmīji, I feel within my mind that I shall fall at your feet. You have checked such an ambitious chance. If you went to the west, a big name you could acquire easily as a western preacher, but you left it so easily.”

I simply told, “Yes, Mahārāja. You please bless me that no other ambition may enter into my heart, but to become a servant of Mahāprabhu. I crave for such benediction from you all. I don’t feel, of becoming, no temptation for big name I have got I think, and may not enter it again into my heart, but Mahāprabhu may capture the whole of my heart. That I pray for your blessings.”

Akṣayānanda Mahārāja: And we are praying for your blessings.

Aranya Mahārāja: That that may happen to us.

Akṣayānanda Mahārāja: The same thing.

Śrīla Śrīdhara Mahārāja: That should be the prayer of all others, I feel,

everyone, that Kṛṣṇa may capture every nook and corner of our heart, we'll be blessed, we'll be fortunate, there cannot be any other fortunate to be thought out. Let Him capture every point, every atom of our existence. That should be our summon bonum of our life. The wholesale capturing by Him and His devotees, and nothing remains. That should be our prayer. What more? We have come out for that, the truth, the highest conception of the truth; that will transform me into its own part and parcel. Nirguṇa, and not anything left with separate interest in the saṁguṇa world. There is our aim of life. And let it continue with... Mahāprabhu. Gaurāṅga Sundara. Live in the eternity, member of the eternity, only in relativity of Kṛṣṇa consciousness, nothing else.

Gaura Hari. Gaura Hari. Nitāi-Gaura-Gadādhara. Gaura-Gadādhara. Gaura-Gadādhara. Nitāi-Gaura. Nitāi-Gaura-Gadādhara. Gaura Haribol, Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. So, Kamalāsana Prabhu has not come today?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He's here? But every day he comes from Māyāpur?

Akṣayānanda Mahārāja: He has one good friend of his there, Kanva Prabhu. He does garden work and Kamalāsana also likes garden work, and all that where we lived there, he cleaned all the outside.

Śrīla Śrīdhara Mahārāja: That's Kṛṣṇa Kīṅkara?

Akṣayānanda Mahārāja: And also Kamalāsana, the whole outside section... Kamalāsana: I got permission to take as many flowers as I wanted and plant them...

Śrīla Śrīdhara Mahārāja: Then, you are not to return there today? Generally after the class he goes to Māyāpur, and again before evening he comes here, I am told.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But he can't go to Māyāpur today?
Kamalāsana: I'm going to prepare the flower beds today.

Akṣayānanda Mahārāja: No. He's not going. He's working on a garden, here.

Aranya Mahārāja: The point is, are you allowed to go and come to and from Māyāpur? Kamalāsana: Well, it's because no one knows where I really live.

Śrīla Śrīdhara Mahārāja: And what about that Haripāda?

Akṣayānanda Mahārāja: He left this morning to go to Vṛndāvana.

Śrīla Śrīdhara Mahārāja: At the departure of Swāmī Mahārāja, perhaps from Māyāpur, I came to ISKCON and Jayapataka Mahārāja, he very heartily requested me, that I explain there that śloka of Kurukṣetra, āhuś ca te nalina-nābha [Śrīmad-Bhāgavatam, 10.82.49] & [Caitanya-caritāmṛta, Madhya-līlā, 13.136]. Perhaps that was very striking to Jayapataka Mahārāja. He came to request me, "Please go with us to America. This beautiful śloka of Bhāgavatam you are to explain there."

He requested.

‘It is impossible for me in this old age to go there. In general I’m very idle type man. Again, in this old age, to take the trouble of going so far to take such risk is not possible for me. Forgive me.’

But very earnestly he requested me, “You go to explain the śloka of Śrīmad-Bhāgavatam there. That is necessary.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Organizations there are innumerable, but what for? That is in question, the organization. Organization is good of course, if it is prepared to render service cent per cent to the real principle. That we should remember, everywhere, otherwise it is a burden.

Akṣayānanda Mahārāja: They say that, “Śrīdhara Mahārāja is all right, but those devotees who go to hear him, they are poison. Mahārāja is all right, but the devotees going, they have got separate interest.”

Śrīla Śrīdhara Mahārāja: That is the symptom of a thing of all rightness. A good thing he poisons everything. That is the logic: “Śrīdhara Mahārāja is all right, but anyone coming in contact with him, they are poison, poisoned by him!” They’re committing suicide.

Akṣayānanda Mahārāja: What else?

Parvat Mahārāja: They say we are poison, but we are coming here to

become free from the poison that we were eating there.

Akṣayānanda Mahārāja: But this is the most valuable poison we have ever found in our life.

Śrīla Śrīdhara Mahārāja: You also approach there, and with your heart, then you will also be poisoned. That is Kṛṣṇa poisoning.

Akṣayānanda Mahārāja: This poisoning here is very sweet. It is killing all anarthas this poison here. We are very anxious for this poison, like cataka bird.

Śrīla Śrīdhara Mahārāja: Visasya visamud daran [?] Poison also medicine in some disease: yes, poison, poison to māyā. It has also been described in Kṛṣṇa līlā, we find in the song, they say, the gopīs, perhaps Rādhārāṇī, is bitten by the black snake, so no hope of Her being cured. The black snake has bitten Her. The Kṛṣṇa conception has poisoned. Sarva-dharmān parityajya [Bhagavad-gītā, 18.66]. He leaves all phases of duties, and if that sort of poison enters your body, he leaves all sorts of normal, so called normal life here, normal duties all left. Govinda Mahārāja [?] ...institution here, and that whole worldwide organization they are giving so much importance to me? [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Sudurlabha bhagavata hi loke, only recognizing your real position, actual position being recognized.

[aksnoh phalam tvadrsa-darsanam hi, tanoh phalam tvadrsa-gatrasangah
jihva phalam tvadrsa-kirtanam hi, sudurlabha bhagavata hi loke]

["O Vaisnava! To see you is the perfection of the eyes. To touch your holy feet is the perfection of the body. To vibrate your holy qualities is the perfection of the tongue, for it is very rare to find a pure devotee within this world."] [Hari-bhakti-sudhodaya, 13.2] & [Gauḍīya Kaṇṭhahāra, 3.47]

Śrīla Śrīdhara Mahārāja: Sudurlabha bhagavata hi loke, it is the opinion of a particular orthodox section.

Akṣayānanda Mahārāja: Koṭiṣv api mahā-mune.

muktānām api siddhānām nārāyaṇa-parāyaṇa sudurlabhaḥ praśāntātmā
koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] He says that, what did you answer to him?

Parvat Mahārāja: He didn't tell me, these other devotees. I went to get my suitcase out of there to bring here.

Śrīla Śrīdhara Mahārāja: [?] He (Satadhanya Mahārāja) addressed to other servitors of the [Māyāpur] Maṭha, when he was getting away with his own baggage.

Parvat Mahārāja: Renouncing. Deeper realizations, very high realizations, he is keeping them for himself, but now you are giving them.

...

Śrīla Śrīdhara Mahārāja: ...Ācārya, present Ācārya, "That if you can collect such articles for your paper, your paper standard will be raised up." And saying that he repeatedly requested me, wherever, in Madras, Bombay: "Send articles please. Prabhupāda remarked about your articles is such: it will raise the standard of the paper." That was one thing.

Then the Bhaktivinoda Ṭhākura, that poem produced very good influence in his heart. He remarked in different way and expressed that, "There is someone left to say my say in future." That was his remark. "That what I want to say, in future it is remaining, I'm going satisfied."

That is the development in the conception of the Gauḍīya ontological representation, how from Brahman, Paramātmā, Nārāyaṇa is higher, and from Nārāyaṇa how Kṛṣṇa conception is higher. And in Kṛṣṇa conception how mādhyura-rasa, Vṛndāvana Kṛṣṇa is higher. And then how Rādhā-

dāsyam, Rādhā- kairākṛyā is the highest. It is shown there by gradual process. The real bhajan of the Gauḍīya Vaiṣṇava it climbs...

End of 82.01.12.B

82.01.12.C_82.01.16.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...may be affectionate, but even Lalitā Prasād who was anti Guru Mahārāja. He also appreciated because it is written in the name of Bhaktivinoda Ṭhākura, common interest, so he also expressed her appreciation for this śloka, this Bhaktivinoda Ṭhākura. What is Bhaktivinoda Ṭhākura? In comparison with other Ācāryas, spiritual preceptors, what is his position? It was depicted there by gradual development. The gradual development of the theism, of the theistic realisation, that was shown there and Prabhupāda appreciated that very much. The comparative study of the real theism, how it grows, very logically.

That Rāmānanda Rāya, the topics of Mahāprabhu and Rāmānanda Rāya that is very, very sweet in my heart, and my heart follows that very closely as if making it one with me. So much so that the development in the theistic conception of the Gauḍīya Vaiṣṇava, the Bhāgavata School, as it was expressed in the discourse of Mahāprabhu and Rāya Rāmānanda. Mahāprabhu is asking and Rāmānanda replying, in this process how step by step it climbed up to the highest.

I closely followed that and that is the key to all my talk. There in one place it is found in the varṇāśrama how gradually it is developing step by step. We are to follow that strictly. Strictly and sincerely we are to follow, then everything we can have a conception of, what is Gauḍīya Vaiṣṇava, what is Bhāgavata Dharma, what is Kṛṣṇa consciousness. It is there. And any true student of that discourse divine he may have the real conception, entrance into the very private, into the secret of the whole Gauḍīya Vaiṣṇava theology. It is there. And then of course in Sanātana śikṣā, Rūpa śikṣā: there elaborately. But in a nut shell the whole system is to be found there, from top to bottom there. Hare Kṛṣṇa. And that is within my heart always.

Gaura-Nityānanda. Gaura-Nityānanda. Nitāi-Gaura-Gadādhara. Nitāi-Gaura-Gadādhara.

I like and I feel that I'm at their feet. I want to secure my position near the feet of Rāya Rāmānanda and Mahāprabhu, Svarūpa Dāmodara. No other wealth has any charm in my life here in the world, or in Vaikuṇṭha, anywhere else. What the ISKCON will do, harm to me? I want to take my position there, firm, eternal position under the feet of my master.

Ratna-cintāmaṇi, Kavirāja Goswāmī has mentioned there the talk is discovering valuable after valuable, more and more valuable gems and gems in gradual process. Go deeper, go deeper, to get more valuable gems. Go deeper in this way. It has been given by instalment.

Sciata [?], sona, ratna-cintāmaṇi [Caitanya-caritāmṛta, Madhya-līlā, 8, 294] In this process the valuable, more valuable, more valuable things have been distributed there in that talk. "It is a public thing. It is there. Go and take and loot. It is open to all. It is open to all. Go and drink to the fullest extent of your capacity. Quench your all hankering, thirst. It is there."

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja:

kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite, se
caitanya-līlā haya, sarovara akṣaya, mano-hamṣa carāha' tahate

[“There is no doubt that we find the highest nectarine taste of rasa in Kṛṣṇa-līlā. But what is Gaura-līlā? In Gaura-līlā, the nectar of Kṛṣṇa-līlā is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of Kṛṣṇa-līlā hundreds of streams are flowing.”] [Caitanya-caritāmṛta, Madhya-līlā, 25.271]

Śrīla Śrīdhara Mahārāja: Bhakta-gana, suna mora sadenya bhajan
[Caitanya-caritāmṛta, Madhya-līlā, 25.272?] Śrī Govinda Mahārāja has appreciation for this very much. It is written in Caitanya-caritāmṛta. What is Mahāprabhu? Kavirāja Goswāmī is giving description about Mahāprabhu. Who is He? Just from a divine infinite lake so many hundreds of currents are coming out of nectar. Nectarine currents are in thousands coming out from a particular divine lake. And all those currents are kṛṣṇa-līlā amṛta, and coming out from the lake who is Mahāprabhu. Who is Mahāprabhu: from whom in thousand ways the variegated nature of Kṛṣṇa-līlā coming out. Kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara. Hundreds of streams are coming out of a particular inconceivable divine lake, and the current of kṛṣṇa-līlā amṛta, the nectarine pastimes of Kṛṣṇa is coming out. And the lake has been compared with Mahāprabhu Śrī Caitanyadeva, oozing out from Him in every movement, His glance, His appearance, His talk, His dancing, His kīrtana, His ordinary discourse with His devotees. In different variegated nature and a beautiful way only kṛṣṇa-līlā amṛta and the streams are oozing in different place, of different taste, peculiar. Unthinkable sweetness there coming out from Him from every posture, gesture, look, movement, Kṛṣṇa coming out; that is Śrī Caitanya Mahāprabhu. When if one can understand Him that, raso 'py asya, paramṁ drṣṭva nivartate...

[“However, inner attachment to sense objects is spontaneously denounced by the person of a properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth.”]
[Bhagavad-gītā, 2.59]

...no other ambition he can cherish in his heart any longer. That may be the blessing of the divinity towards me, and towards everyone. No other wealth is ever calculated to be better than this. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de rādhāra mahimā,
prema-rasa-sīmā jagate jānāta ke [madhura vṛndā vipina mādhurī
praveśa cāturī sāra baraja yuvatī bhāvera bhakati śakati hoita kārā]
[Vāsudeva Ghosa]

[“What great insurmountable, unsurpassable loss would we have faced in our life, if Śrī Gaurāṅga had not appeared before us on this earth? How could we bear our unfulfilled, empty life without Him? Who in this world would have described the super excellent transcendental glory of Śrī Rādhikā, Who is the last limit of divine love and devotion for the Supreme Lord Kṛṣṇa? Without His grace, who would be able to know the super excellent devotional path that gives entrance into the transcendental realm of the ambrosial ecstasy of Vṛndāvana? Who would be able to attain the mood and taste of the topmost devotional ecstasy of the young damsels of Vraja?”] [Śrī Bhakti Rakṣaka Bhajana Madhuri, p 32]

Gaura Hari. Ke ar kori vedar patita dekhi ar patita dekhi ar ruci kandiya
[?] Mahāprabhu gone: who else again will cry aloud seeing the fallen condition of the souls? He could not tolerate this stage of the souls

disconnected from Kṛṣṇa under so deplorable conditions. Haridas hari nahi pai [?] It is a very strange thing that who is really by His existence He is the servitor of Kṛṣṇa and He's devoid of Kṛṣṇa, separated from Kṛṣṇa. What is this? It is quite unnatural. It cannot be tolerated. Kṛṣṇa is His own master and He's separated from His own Lord of heart: very wonderful. A normal thinking man can't tolerate this. This is His birthright, home, out of home. Their feeling is like that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

_____ Govinda Mahārāja.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Nitāi Dayal. Nitāi Dayal. Nitāi Dayal. Nitāi Dayal. Mahāprabhu Govinda Sundara hey. Gaurangera nagara baddha nityayet namabhi [?] The beloved citizen of Navadvīpa beautifully dancing and singing His own Name and own līlā. Singing and dancing and feeling His own self, that ideal citizen of Navadvīpa, that famous citizen, Gaurāṅga. Dancing, feeling His own beauty, especially that of Name, tasting His own Name and beauty and dancing: that was seen in the streets of Nadiyā that time. Prabodhānanda Sarasvatī, the Guru, the guide of Gopāla Bhaṭṭa Goswāmī, his poem: Gaurangera nagara badbha nityayet namabhi [?] How beautiful, taking His own Name in a way, and by His own charm He's charmed in dancing and singing.

Sva-bhajana vibhajana prayojana avatari.

Sva virakhi vivam bandham milana nanda ksepan nitya madhuras
madhuri [?]

Nitāi Gaura Haribol. Gaura Sundara. Gaura Sundara. Gaura Sundara.
Gaura Sundara. **Devotee:** [?]

Śrīla Śrīdhara Mahārāja: So we may stop here today.

...

...by direct, by instalment according to the capability of those for whom I give. But one who will have such fine understanding, as to understand, as to know, as to feel this is also His order but to a particular group. But more intelligent and higher minded persons they may cross those rulings and advance further. So many scriptures to be ignored, many sādhu's of that level to be ignored: and even the society and well-wishers, well-wishers of different interest. Everything should be ignored if you want Me as Kṛṣṇa, Svayaṁ-Bhagavān Kṛṣṇa, especially in Vṛndāvana, Vraja. I can't tolerate any partner of any shade in My dealings of everyone, no partner. I am the Absolute Enjoyer. No partnership I can tolerate. Even to whom you should have obligation, the Guru section, pita, mātā, the relatives, the parents, so-called superiors, none I can tolerate. Then I'm not there cent per cent. If you want Me then I want to have cent per cent in quality. You may have to attend those duties but outwardly, a show. But the inner most heart I want wholesale. There I am. I am there. Otherwise you will have to come to My outer expression. So many other forms I have got to engage you in that holy life. But brajendra-nandan, if you want brajendra-kīśora, no other path."

Hare Kṛṣṇa. Svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-pada-vīm
śrutibhir vimṛgyām.

[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām

yā dustyajāṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīm śrutibhir vimṛgyām]

[“The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the Vedas. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.”] [Śrīmad-Bhāgavatam, 10.47.61]

“Because, the rulings, law books, religious law books also, they can’t express what they’re aiming at, such a thing, śrutibhir vimṛgyām. All the revealed truths, revealed expressions, they’re also aiming towards this, but can’t express fully. That is, My nature is such, and most selfish in that respect. So selfish even the scriptures cannot measure it, they fail to measure and express that I’m so selfish. But, you will try to understand that is your absolute good. Absolute good, absolute cannot be, cannot admit any secondary position. He can’t tolerate that He’ll be second to someone, because He’s Absolute, not second to anyone. So no partnership is conceivable there. I’m such.”

But, connotation increases denotation decreases, denotation increases connotation decreases, in logic we read. Connotation increases denotation decreases, in this way. This conception is there everywhere.

muktānām api siddhānām nārāyaṇa-parāyaṇa [sudurlabhaḥ praśāntātmā koṭīṣv api mahā-mune]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14. 5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

Karmibhyaś cādhiko yogī, jñānibhyo [Bhagavad-gītā, 6.46] Yoginām api sarveṣāṁ, mad-gatena, śraddhā [Bhagavad-gītā, 6.47]

[tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna yoginām api sarveṣāṁ, mad-gatenāntarātmanā śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ]

["The yogī who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the cāndrāyaṇa, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a yogī."] ["Among all types of yogīs, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [Bhagavad-gītā, 6.46-7]

The gradual process, elimination and improvement: improvement means elimination. So those that are very particular about quality, they cannot mix with the mass, hankering for mass qualification or capacity. They're always trying to go up, in eliminative nature. They're ruthlessly progressing of eliminating nature.

Yudhiṣṭhira Mahārāja in his mahāprasthāna when he's making advance, the Draupadī, Sahadeva, Nakula, all, falling down and asking, "Why it is so? We are so keenly or so intimately connected with you Mahārāja, you are going away, you are going up, and we fall down."

Carelessly Yudhiṣṭhira Mahārāja going up, "Oh, you had such defects so you fell down one by one, Draupadī, Sahadeva, Nakula, Arjuna, Bhīma – "Why I am falling down?" – you had some such defect of this nature so you fall down." Without caring he's marching onward.

Then should we mark that this is a type of selfishness? No. To advance towards truth it cannot be so. Truth is distributed by Himself. Truth, not only wholesome, distributive also, self distributing in nature, so I'm going only to enhance that. By serving Him I'm going to help Him to self distribution. It is universal. Apparently it may be thought to be very narrowed in the worldly sense, in the external sense, but it is more universal from the qualitative difference.

Eliminating stone, earth, water, we are going to ether, but ether is more extensive than the earth. Water is more extensive than the earth; then the air is more extensive, spacious, than the water, in this way. The sukṣma, the gross is being eliminated and we're going to approach towards sukṣma, subtle, from subtler to subtlest. But in one sense that is more accommodating.

Truth: so Svayaṁ-Bhagavān Kṛṣṇa, whimsical, Absolute Good whimsical; that is at the back of every form of truth. So outwardly eliminating but inwardly it is accommodating.

Hare Kṛṣṇa. Nitāi Gaura. So quality is valuable, it is precious. Quantity is available, it is very cheap, quantity here we find. But here in this mundane plane the nature of quality is very rarely found.

Different nature we find, even in the Ācārya, goṣṭhy-ānandī, whatever they have in a collective way they want get it, enjoy. And there are some who very eager to improve their qualitative realisation, do not care much for the environment, but more careful towards inner realisation. But when anyone is used by the Absolute to do any work he will have to do that. He'll be given such nature. Arurakta [?] The stage when just he's going to climb the stage, that āpana-daśā, that in his own plane: amongst them two kinds, goṣṭhyānandī and viviktānandī [aka bhajanānandī].

Bhāratī Mahārāja: Mahārāja, in the Hari-Nāma-cintāmaṇi it describes about the āpana-daśā and those different stages. And Bhaktivinoda says that there are persons who have arcana-pravṛtti and those have saṅkīrtana-pravṛtti.

Śrīla Śrīdhara Mahārāja: Hmm? Bhāratī Mahārāja: Arcana-pravṛtti...

Śrīla Śrīdhara Mahārāja: Arcana-pravṛtti in āpana-daśā ?

Bhāratī Mahārāja: Yes, no, not in that but generally sādhakas may have arcana-pravṛtti or saṅkīrtana- pravṛtti. So are these comparisons...

Śrīla Śrīdhara Mahārāja: Arcana temperament in the highest stage it is to be found in Rāmānuja sampradāya, in Vaiṣṇava, the arcana may attain final stage. But in Goloka arcana is secondary, and the rāga service that is primary. Arcana, not arcana proper but takes the shape of arcana we find in Nimbarka sampradāya, something like arcana. And opposite, rāga sevā we find in Vallabha sampradāya, Viṣṇuswāmī, Vallabha sampradāya, sevā. They even do not like to pronounce the name arcana, but 'sevā I'm doing.'

And kīrtana is in Gauḍīya sampradāya and what seems to be arcana is

not real arcana. It is what Rūpa, Sanātana did themselves, Goswāmīns: that is a kind of sevā, not much of arcana. Arcana is there when scripture plays the part, important play. But heart within, the satisfaction of the inner heart, that plays the important part in bhajan, sevā.

In Vraja-maṇḍala about Kṛṣṇa, Gopāla, all these things, the rāga-mārga, the inner inclination, tendency, that is more valuable, is considered to be more valuable than what is recommended in the scriptures in arcana-mārga.

Once, in Gauḍīya you may find, one such question was put to our Guru Mahārāja. “That Rūpa, Sanātana, their Govinda Mandira, all these temples have been established by them, Deities installed, so they also did arcanam.”

Then Guru Mahārāja told, “No. What they did that is bhajan. Arcana is indirect, through the scripture, bhajan from heart to heart, direct approach. So apparently people may think that they’re making arcana but it is not so. Bhajan means direct service, and arcana through the scriptural rules. So Rūpa, Sanātana were not followers of, or the Goswāmīns, were not followers of arcana though they installed Deities, temples, etc. More concerned with inner sentiment, that is bhajan. And more care taken to the rules regulations of the śāstra that is arcana.”

That will help gradually to arouse our internal feeling, sentiment, so arcana is not to be condemned but if any distinction to be thought out it is like that. The bhajan more hearty and the arcana more scriptural.

Bhāratī Mahārāja: Arcana is more jñāna-miśrā?

Śrīla Śrīdhara Mahārāja: Śāstra-niṣṭha. Śāstra-niṣṭha. Śrutibhir

vimṛgyām [from the verse beginning āsā maho caraṇa-renu-juṣām
[Śrīmad- Bhāgavatam, 10.47.61]

Bhāratī Mahārāja: So this platform of āpana is extremely advanced, very advanced, āpana-daśā is very advanced stage.

Śrīla Śrīdhara Mahārāja: Of course. Svarūpa-siddhi, advanced stage.

...

... general maintain, consolidate your position where you are, that you may not have to go back. Then you must march and that is the object of your consolidated position.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [Bhagavad-gītā, 18.66]

So relative things to be attended because we may go down, but the object is to go onward absolute, absolute consideration, it is not a static one. Hare Kṛṣṇa. Otherwise it will be a stagnant, rotten thing. Progressing nature there always should be, and the same time to maintain ones advanced position also. So relative only to maintain the present position, and absolute consideration to go up, further, onward. So that is our aim and this is our position that we may not go down.

But the nature of government whether democratic or autocratic, what sort of government should be, utilise, administer to the people through them, that is all important.

Rāmeśvara Mahārāja's tone that when he has got recognition from Swāmī Mahārāja to do the function of the Ācārya, then necessarily he's in absolute position.

But I do not recognise his position to be so. Still he's a student, madhyama-adhikārī, at most, at best.

Then there's Ādikeśa, he was an Ācārya?

Akṣayānanda Mahārāja: No, only GBC.

Śrīla Śrīdhara Mahārāja: Only GBC.

Parvat Mahārāja: He was trying to be an Ācārya.

Akṣayānanda Mahārāja: He desires of becoming an Ācārya, we're told.

Śrīla Śrīdhara Mahārāja: And I was told that one Ācārya he has married his own disciple?

Akṣayānanda Mahārāja: No, he didn't do it, he had some desire to do that, and then he checked that desire.

Parvat Mahārāja: He asked the GBC's permission.

Akṣayānanda Mahārāja: He requested it.

Śrīla Śrīdhara Mahārāja: Who is he?

Akṣayānanda Mahārāja: Harikeśa.

Śrīla Śrīdhara Mahārāja: Harikeśa is more afraid, Harikeśa is more afraid of me that he wants to keep the standard of the Ācārya. He's there to criticise the standard of Ācārya.

“We are all perfect, we are supposed to be perfect.”

But that gentleman he does not recognise that position in us...

...

... He's the son of our aunt Śacī Devī. Śacī Devī is our aunt and He's born of her, so what greater position He may hold than us? [?] Then of course we are to admit that He's over-intelligent and endowed with some great prospect. That does not mean that He will say that we are nothing, and He's all perfect.”

...

You may go through that tridaṇḍī-bhikṣu [?] Kṛṣṇa Himself is chanting that how he was disturbed by the public, that brāhmaṇa of Avantīpur, that tridaṇḍī-bhikṣu, how the public disturbed him. Collecting some food he's placing on the bank of a river and eating. Some came and passed urine there, so much it is mentioned. And of course it is coming from the mouth of Kṛṣṇa Himself. The public is, may be so boisterous, so rude, so cruel, so beastly in their temperament. That collecting some food by begging and he's taking that, and one came and began to pass urine. What more can take? Then they will put so many questions. He's tired of answering them, he's keeping silence. Then giving some slap. “You don't say anything, you must be a thief, or dacoit.” In this way this is [?] And this passes through the notice of Kṛṣṇa Himself. But it is necessary for the improvement of the sādhu's condition. So He does not interfere. It helps

them indirectly. That may be hateful to the world at large that they may not have any charm in future for such life, mystery life.

...

Bhāratī Mahārāja: Jyoti Vasu, he recently died in Jaipur.

Akṣayānanda Mahārāja: He's the chief minister.

Śrīla Śrīdhara Mahārāja: Oh, Jyoti Mai Vasu [?]

Bhāratī Mahārāja: Any reaction in Bengal?

Śrīla Śrīdhara Mahārāja: Reaction that one of the strong members of the Communist Party went away, not much. He has a big majority still. Mai Vasu [?] he was an assembly member only, but fighting member, man of learning, he was somewhat a learned man, in law.

Bhāratī Mahārāja: He was favourable to some degree towards ISKCON.

Śrīla Śrīdhara Mahārāja: Favourable?

Bhāratī Mahārāja: Yeah, he had some connection with Bhāvānanda and Jayapataka. He carried some influence for ISKCON.

Śrīla Śrīdhara Mahārāja: So natural, his father – was going to commit suicide: action reaction, ā-virincyād amaṅgalam, karmaṇām pariṇāmitvād, ā-virincyād amaṇ...

[karmaṇām pariṇāmitvād, ā-virincyād amaṅgalam vipācin naśvaram

paśyed, adr̥ṣṭam api dr̥ṣṭa-vat]

[“An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end.”] [Śrīmad-Bhāgavatam, 11.19.18]

End of 82.01.12.C_82.01.16.A

82.01.13.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ... Rādhārāṇī's brother, not direct, Rādhārāṇī's brother is Śrīdam. Śrīdam is Rādhārāṇī's brother, elder brother. And Subal he has also intimate connection with Rādhārāṇī's father-in-law's house. He had free access there when very young, and almost similar to She, as Rādhārāṇī. He was very beautiful and he could give proxy of Rādhārāṇī. Subal milan.

Once, Subal at noontime, when Kṛṣṇa hankered after Rādhārāṇī's company so much, Subal was sent to fetch Her, in noontime. And Subal went there and took the garments of Rādhārāṇī and stayed in the harem. And Rādhārāṇī took the garments – She was dressed by the garment like

Subal. And anyhow She managed to get out of the house, and with a young calf on Her breast She approached to Kṛṣṇa.

So much so imitation, Kṛṣṇa could not detect, “Oh, Subal you come back. You can’t manage to take Her here?”

“Yes.” Rādhārāṇī in the garb of Subal answered, “Yes, it is very difficult. I could not manage to take Her.”

Then Kṛṣṇa going to faint, in half fainted form fell down.

Then Rādhārāṇī fell on His feet. “Eh, can’t recognise Your eternal maidservant, You My Lord? You fail to recognise Me. I’m Your eternal servitor maidservant and You can’t recognise Me My Lord. I have come.”

No. Rādhārāṇī put in merry joke. “I could not take Her, but if you ask I can bring Candra. Should I make any attempt for that?”

“No, no, no. You don’t understand My heart. I don’t want Candra now. My hankering to the extreme for Rādhārāṇī.”

Then Rādhārāṇī could not be taken. What to do? Then He was going to faint. Then She came out, “I’m Your eternal maidservant. You could not recognise Me My master, this is Myself.” With such things.

And Subal was very similar and very intimate to the friend of Rādhārāṇī’s father-in-law, Subal. Among all the friends he was very reliable, especially in the case of this mādhyura-rasa connection. So Subal, though in friendly rasa he can reach up to bhāva intensity. No other friends can attain up to bhāva-daśā, sneha, mana, pranaya, rāga, anurāga, bhāva, so intensified prema that it comes, reaches to the condition of bhāva, then mahābhāva. That is only in mādhyura-rasa and with Rādhārāṇī. Subal means sākhyā-rasa, but because of his connection with mādhyura-rasa, the friends rasa could reach up to bhāva, bhāva-daśā. So much intensity he could reach, he could acquire.

Gaura Haribol. Gaura Haribol. So, I like if possible you can go to see Ekacākrā, Nityānanda Prabhu's birthplace. He's all in all of Gaura-maṇḍala. Mahāprabhu left the whole responsibility of Gaura-maṇḍala to Nityānanda. And He did his best inconceivably preaching the Name of Śrī Gaurāṅga here. You can look how advanced the position is here, you can experience yourself. If you go out the people will come like dog to bite you. In such position Nityānanda Prabhu He could capture so many on the side of Mahāprabhu.

Mahāprabhu when He sent Nityānanda Prabhu, "No other person is eligible to manage in Bengal, in Gaura-maṇḍala, but You Śrīpāda. Only You can manage there."

He had the knack to appeal to the masses. The scholar section eliminated and the mass conversion was made by Nityānanda, and very few scholars, but mass conversion that was led by Nityānanda Prabhu here in Bengal. So Nityānanda Prabhu's birthplace is Ekacākrā, Bīrbhum District.

I went there while coming from Vṛndāvana via Dhambad [?], Bholpur [?], Malapur [?] station, and from Malapur of course now bus, I hired a bullock cart and deposited my beddings there and I walked behind that bullock cart. And then I stayed there one night, and there was a gentleman in charge, one Bidu Visanca Padar [?], he was M.A., B.L., he also read from Baharampur College and he could understand me. And he welcomed me there very much, and when I come began to shed tears, that Bidu Visanca Padar. Secluded educated man in that village, he slept almost alone, no one to talk of his level. So anyhow he began to shed tears, Bidu Visanca Padar. Only once I went there. That is in nineteen forty, December, I visited the place. Now much improvement must have been made there.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Gaura Sundara. So many places are shown as the līlā- sthāna, the places of pastimes in His early days, where did He do what things, that is also mentioned. Garbhavas [?], is a place.

And there is another place where Bhīma, Bhīmasen, one of the Pāṇḍavas, he killed one Baka-rākṣasa there, Ekacākrā. When they were in disguise, moving in different places, they came to Ekacākrā, Pāṇḍavas with Kuntī. And there that Baka-rākṣasa was a big demon and he was killed by Bhīma. That is also shown a little far, few furlongs, under the tree that deed was done, Ekacākrā. The Pāṇḍavas living with a brāhmaṇa family in secrecy, and the Baka-rākṣasa the demon, they would eat human bodies also, so he was devastating the locality.

So the king, or the chief of that locality had a contract with him that, “Every day I shall send in a cart some paramāṇna, that boiled milk-rice, to some huge quantity, and two bullocks, and the man who will guide the bullocks, and large quantity of that milk-rice, will reach you every day timely. You don’t devastate my land, don’t disturb my subjects.”

And that was done, that one man must go, human body, and two bullocks, and that huge quantity of milk-rice, he used to devour, that Baka. Now, he managed that every family should give a man who will guide that bullock cart and be food of that demon.

So in the house Kuntī took her shelter with five sons, the turn came to their family one day. And in the family there was a mourning picture, “Who is to go to be devoured by the demon, to be his food today?”

Then hearing about the wailing in the family Kuntī came to ask, “What’s the matter? Why do you mourn so much? What’s the matter?”

Then they gave the description that such is the matter.

“Oh, it does not matter. You have only son, you should not. The son says, ‘I shall go.’ The father says, ‘No, I shall go.’ The daughter says, ‘I shall go.’ In this way. Then Kuntī told, “We are living here very comfortably for so long a time, so you need not, I have got five sons, I shall send one. We are very much satisfied with your dealings. As guest we are living very happily. I shall give one son. You don’t bother.”

“No, no, no. You are our guest. Guests should be treated like Nārāyaṇa, it is in the scripture. How can I do? We can’t accept that, your offer.”

Then Kuntī came out, “I have got such a son I think he will go and kill the demon and relieve your locality forever.”

Anyhow hearing that, that was managed, Kuntī Devī asked Bhīmasen. Bhīma was very much pleased. He can’t eat to his full belly there by collection. So much paramāṇna, that is milk-rice, this large quantity, “Yes, very nice thing, engagement.” Bhīma went there and no sooner he reached there he took down that paramāṇna there in the big pot and began to eat, himself, to drink it there.

And that demon, enraged, he came, “What’s the matter? That man’s so bold. I shall eat him for he’s eating my food.”

Bhīma does not care, he has got sweet preparation of paramāṇna, he’s taking carelessly.

Then he’s coming with tree branches, broken branches of trees and began, and in one hand Bhīma he’s protecting himself and with the right hand he’s going on taking. Then when it’s finished he came out and there was a fight and the demon Bak was killed there, Bakaśura. Ekacākrā Bakarākṣasa [?]

And nearby, a few furlongs southern, to the south, southern position, the garbhavas [?] where Hadāi Paṇḍita had his small cottage where Nityānanda Prabhu came. And up to twelve years He lived here, then one sannyāsī came and begged the child for him, for his servant. For that

was the custom of the day, he could not deny their beautiful son of twelve years only, so brisk and smart and very beautiful. But the parents had no other alternative but to give it in the beggar's pot. He was taken when twelve years. And then He wandered with that sādhu almost all the places of pilgrimage in India in His boyhood. Then when He was about twenty years He wandered to different tīrthas with the sannyāsī. And when He was about thirty two then Mahāprabhu came out with His saṅkīrtana-līlā, and Nityānanda Prabhu gradually joined.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Then Mahāprabhu - Nityānanda Prabhu has come here and He hid Himself in the house of Nandan Ācārya. Mahāprabhu had a dream at night that one sādhu He has come in a chariot, and the chariot is Haladhara's, just like that of Balarāma. And He's making enquiry here, "Where is the house located of Nimāi Paṇḍita? Where is Nimāi Paṇḍita? Where does He live?" He had that dream.

And in the morning He asked His friends, "That a great personage has visited Navadvīpa, has come to visit Navadvīpa. You please try to find out Him, where He's putting up."

Then they went around the town, and as much as much as possible they searched but did not have any clue. "No great person has come here. We have searched all possible localities but no such person."

Then Mahāprabhu told, "Let Me try. Come along with Me."

And He came direct to Nandan Ācārya's bhavan, and there when entered the compound found a big, very grown up, beautiful body, just sitting on the veranda. And Mahāprabhu went there and offering His respect to His Nityānanda Prabhu He eyed Himself, looked at Him very deeply. Then perhaps They embraced and fainted. "I have got My Lord."

Before that He expressed, "Kṛṣṇa has come here. Where is He? I went to

Vṛndāvana, I found the throne is empty, vacant. Kṛṣṇa is not there now. He has come here I'm told."

In this way, intuitively He's saying like that, it appears like that, "That I searched Kṛṣṇa but could not find there in Vṛndāvana. Wherever I went the throne is empty. And I was told that Kṛṣṇa has come recently to Navadvīpa. So I ran here."

In this way He was talking. Then finding Mahāprabhu, embraced Him, fainted.

The other devotees they can't make out what's the matter. "A newcomer, a stranger, and so close intimation: what's the matter? Who are They, so deep connection, inconceivably deep? We are so long with Nityānanda but we are far off, and this newcomer so deeply connected that after embracing fainted."

Then gradually when They arose Nityānanda Prabhu joined the saṅkīrtana campaign and became the leader of the party.

In Jagāi, Mādhāi case He offered Himself to be the opponent, or offered Himself as their food. And He was wounded, blood oozing, Mahāprabhu Śrī Caitanya, He, Śrī Gaurāṅga, lost His temper, invited cakram to destroy the whole atheist section. Nityānanda Prabhu checked Him, cautioned Him, "What are You doing? Don't You forget in this līlā not to use any force, but only love is the weapon to conquer the heart of the fallen, and no use of force." He cautioned Mahāprabhu.

But He lost His temper, Mahāprabhu, "Blood oozing from Nityānanda's body," could not: this is the Godhead in the God, He can't tolerate His own promise.

Just as Kṛṣṇa did in the case of Bhīṣma, when Bhīṣma with folded palms fell on the gate, "Oh, an insignificant person I am and to keep up my promise You break Your promise."

Kṛṣṇa promised that He won't catch any weapon in Kurukṣetra war, Kurukṣetra battle. And Bhīṣma he also promised that, "I shall force Kṛṣṇa to catch weapon in today's battle." And he so vehemently, desperately Bhīṣma fought that day that Arjuna could not protect him. And when Arjuna was, his activities almost stopped, he began to throw weapon to Kṛṣṇa. And Kṛṣṇa seeing Arjuna helpless He jumped out of the chariot and with the cakram in His hand He went to attack Bhīṣma, walking.

Then Arjuna also jumped, got his consciousness back, jumped and cried, "No, no, my friend, why You are going? You are breaking Your promise."

"No. You Dhanañjaya, do you think that without you the battle of Kurukṣetra cannot be won? Do you think like that? I alone attain the victory in this battle and make Mahārāja Yudhiṣṭhira – I shall install him on the throne. Who can oppose this I shall see."

On the other side Bhīṣma's wish has been fulfilled, "He has taken that weapon," and he with folded palms, "How great You are. A tiny soul like myself, to keep up my promise You have broken Your promise. How high minded, how noble You are my Lord."

So that is the nature of God. For His own servant He does not hesitate to put Himself in the lower position, to keep up the dignity of the position of the devotees. That is His nature.

Here also when Mahāprabhu saw that blood oozing from Nityānanda's head He could not contain Himself and He came out with – from within, unconscious of His Gaura līlā to give a good lesson to the rogues of Nadiyā.

But Nityānanda Prabhu pacified Him, "No, don't do so. You forget Your promise that You have come to take up the fallen souls, to deliver them, and this is not the way in this time."

Then Mahāprabhu was stopped. And anyhow, Nityānanda Prabhu in the front, He came to forgive them, and necessarily Mahāprabhu also had to

come to forgive them. Their heart was transformed totally. This Jagāi Mādhāi was converted fully and surrendered themselves under the feet of Gaura-Nitāi.

And when the two notorious rogues, guṇḍās, were converted, then the enemy party they became afraid. “What’s the matter? Those great rogues, notorious, now they’re on that side, then no longer I could attack Them in any way I like.” In this way: by Nityānanda Prabhu’s favour.

And Haridāsa Ṭhākura was also with Nityānanda at that time. The first batch of preaching party, Haridāsa and Nityānanda, Mahāprabhu sent Them both. He’s sitting in the home and sent these two, “Go from door to door and ask them, ‘What are you doing? Take the Name of Kṛṣṇa.’” This Kṛṣṇa saṅkīrtana propaganda, the first party was composed of Nityānanda and Haridāsa, went from door to door, wherever:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

Whomever They’re meeting, “Oh, take the Name of Kṛṣṇa.” In this way They began the propaganda.

And now you are spreading lākhs or crores of books as the consequence of that small beginning from door to door preaching of Nityānanda and Haridāsa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi.

Back to home, back to God; back to home. What is the necessity of visiting door to door, door to door, and to ask them to take the Name of Kṛṣṇa? The necessity is, 'You come home. Why you are wandering in the troublesome foreign places, foreign countries, and undergoing so much misery unnecessarily? Why? Come home, come home, sweet, sweet home. Everything is there.' It is the general question to answer the suppressed pain of every animal, every animation; every life. Wherever there is life within that some innate tendency, feeling of misery, uneasiness, this is a general question. If the creeper, stone, [demi-]god, man, tigers, elephants, everywhere this is a general demand to get out of the uneasiness in the midst of which we are. So only one medicine: Kṛṣṇa Nāma. So it is the most general demand of the whole animation and not any sectarian or any partial dealings. The most general dealing, not only to human beings but to all creation, the whole creation here, the only inner demand, expressed or unexpressed but the demand is there. The removal of all discomfort, this attempt, 'Come home, everything there. To take the Name of Kṛṣṇa that is the means, most easiest means to take you, to guide you to your home. Come to homeland.' Homeland: that is the general nature of our preaching to one and all, including the beasts, the vegetable kingdom, the stones; everywhere. Where there is life some inconceivable uneasiness is there. And to give that perfect happiness, to call them towards home, come home. All, in other words, all more or less mad crack, crack brained. Just as that is in the civilised language, what will it be?

Devotees: Crazy, insane.

Śrīla Śrīdhara Mahārāja: Insane, all are insane, and to remind him of his home. He forgot his own, his guardian, his son, his father, his wife, children. You may think whatever is wanted for our fullest comfort, everything is there, only he's forgetful of that and wandering here and there. Endlessly wandering and being pained in different order of experience. To be reinstated in his former consciousness, previous consciousness that you are a family member and your family is doing very well and you come there.

So the call with Kṛṣṇa Nāma, through Kṛṣṇa Nāma; call everyone to his home, so it is the most general duty we are asked to do. We are asked to do, general need, not to give the food, or clothing, or medicine, or this or that. These all only go to the outer coating and not the inner person. The inner persons demand is this, and the outer cases, the garments, the coat, the cloth, the, this and that. This food only to the fleshy garment and we are eating one another. To maintain our outer coating we are eating one another. We are living at the cost of others: our environment we are eating. Just as a mad man he bites his own hand, and he tears his own hair. So we are eating the environment creating disturbance to one another. This is our position here, most abnormal. To relieve us from such abnormal life and to take us to a normal life proper, that is our campaign, our duty, through Kṛṣṇa Nāma.

Proper adjustment: mal- adjusted you are, you are eating each other. Adjust yourself properly. Don't be cruel to the environment and at the same time to you, your own self. That is the news we're carrying from our Guru and Gaurāṅga, Bhāgavata, Gītā, all these things. Our holy duty we have accepted fortunately to be that only. We are soldiers of that war which from disharmony, discord, wants to take everything towards harmony. Relief work, we're soldiers to do relief work. They're sufferers, not bodily but the deeper suffering, suffering in the deepest plane where the real person exists, in that plane.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So you try to visit if possible the birthplace of Nityānanda. This Hadāi and

Padmāvatī, there they gave their son Nityānanda as alms to the sannyāsī. And some say that sannyāsī was no other than Mādhavendra Purī. And Nityānanda Prabhu, Advaita Prabhu, as well as Īśvara Purī Guru of Mahāprabhu, They are three disciples of Mādhavendra Purī. Advaita Prabhu, Nityānanda Prabhu and Īśvara Purī who was accepted as Guru by Mahāprabhu: these three they're all disciples of Mādhavendra Purī. So Mādhavendra Purī might have taken Nityānanda from His father, from His parents. And they, giving the loving child to the sannyāsī became almost mad.

Loke bala hadai oja haila padal [?] The local people began to say that the Hadāi Gosai has become mad. Loke bala hadai oja haila padal [?] (We are the title?) He has become mad. Giving away such an affection child like Nityānanda to the sannyāsī he became mad. Hare Kṛṣṇa.

And the place of Kavirāja Goswāmī's birthplace also very near to Katwa, that Jamapur [?]

There is a sahaḥjiyā Maṭha there, I visited once. Kavirāja Goswāmī who gave the best scripture in the world, according to me, Śrī Caitanya-caritāmṛta, Rāya Rāmānanda, Rūpa śikṣā, Sanātana śikṣā, and Mahāprabhu's samādhi pastimes. When Mahāprabhu had samādhi and He used to see Kṛṣṇa līlā in Govardhana sometimes, in Yamunā sometimes, and that has been described in such a way by Kavirāja Goswāmī, that even your little sincerity who have got in the ordinary scholars, they can also say, many of them has said, that how Kṛṣṇa līlā is aprākṛta, if we go through Caitanya-caritāmṛta we can have some idea. Kavirāja Goswāmī has described the pastimes of Kṛṣṇa with the gopīs. Generally that excites the feeling of lust in ordinary minds, but some of the scholars have already remarked that is not the pastimes of the lust of our level, but it is of some higher level, though similar to this kāma kriya but it is not so. The description of Kavirāja Goswāmī has been successful to give that idea to the public. The Kṛṣṇa līlā is not like ordinary human pastimes. Kavirāja.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura

Haribol.

This day in the year Mahāprabhu stayed the last day of His family stay. This afternoon He'll meet many of His friends and will appeal to them fervently to take to Kṛṣṇa Nāma.

“Whatever you do, in every engagement, you try to take Kṛṣṇa always with you. Whatever, eating, sleeping, walking, whatever you are physically engaged in, but go on with the consciousness of Kṛṣṇa. Don't...

End of 82.01.13.A

82.01.13.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...friends and relations in His birthplace, if we are to say so in this Navadvīpa. And then by the end of this night He left Navadvīpa for all. Then after five years He came, and of course here and there, but not entered His home, only approached to the front of His house and cast a glance towards His house through the door.

And we are told Viṣṇupriyā Devī she, with a very dirty, wrapping her body with a very dirty cover, fell flat in the front of His feet. Mahāprabhu Caitanyadeva could understand that it must be she, and He put His, took off His sandals there. “Try to remove your pain of separation with the help of these two sandals.” And He went away. And those sandals we are told are still on the throne of Viṣṇupriyā here, left by Mahāprabhu, the wooden sandals that were left. They say that those sandals, very old wooden

sandals are still shown there, left by Mahāprabhu. And Viṣṇupriyā Devī used to worship them, those wooden sandals, after five years of His sannyāsa.

Then He moved towards Vṛndāvana via Rāmakeli, and after accepting Rūpa, Sanātana, from there He came back again to Śāntipura, and then from there to Purī. And from Purī He went straight via Benares to Vṛndāvana. And full month of this Pauṣa [Dec-Jan], this month, the extreme cold, passed in Vṛndāvana visiting different places of the Kṛṣṇa līlā. And then came in the beginning of the Māgha [Jan-Feb], this time, finishing Pauṣa He came to take bath in Prayāga, His attendant Balabha, and there Rūpa met Him in Prayāga. And for nearly a fortnight He stopped there and educated Śrī Rūpa in rāga-bhakti. And then Rūpa was asked to go to Vṛndāvana, and entrusted with some duties, then came to Benares and there met Sanātana. And two months He lived there in Benares and there instructed Sanātana in a little elaborate way.

And also that was the capital of the māyāvādīs, this Benares. And He met the leader anyhow and he was converted.

Then He went back to Purī, Mahāprabhu, for six years. Twenty four years, the half of His life He was in Navadvīpa, another six years He had toured in different parts of India. And the other eighteen years left, first six years of them He used to meet with so many devotees. And the last twelve years almost cut off His connection with the public and engaged Himself deeply in the cultivation of the separation pains, if we're to say so, of Śrī Rādhikā, vipralambha. Full twelve years He engaged Himself how Rādhārāṇī did, or what was Her different mental stages, that deep and fiery, ostentatiously, outwardly, that fiery separation has been depicted for twelve years more.

And Rāmānanda Rāya and Svarūpa Dāmodara they were very close assistants, attendants and especially Svarūpa Dāmodara always, day and night attended Him, with several other friends. Sometimes rubbing His face on the wall, "I can't tolerate the separation." In this way sometimes running into the sea, sometimes jumping into the thorny plane, in this way intense restlessness, mad restlessness in the separation for Kṛṣṇa. That was depicted by Him, half mad, most intense

pains of separation of Kṛṣṇa.

So our union with Kṛṣṇa that can produce what intensity of ecstasy: we may try to measure the intensity of ecstasy in union by the hankering. By measuring the degree of hankering for Kṛṣṇa's union we can measure what sort of intense pleasure one can have when he'll be in union with Kṛṣṇa. Negatively the measurement is there. As much as hunger so much is the pleasure in taking the food.

[nānopacāra-kṛta-pūjanam ārta-bandhoḥ, premṇaiva bhakta-hṛdayam sukha-vidrutam syāt] yāvat kṣud asti jaṭhare jaraṭhā pipāsā, tāvat sukhāya bhavato nanu bhakṣya-peye

[Rāmānanda Rāya continued, “ ‘As long as there is hunger and thirst within the stomach, varieties of food and drink make one feel very happy. Similarly, when the Lord is worshipped with pure love, the various activities performed in the course of that worship awaken transcendental bliss in the heart of the devotee.’] [Caitanya-caritāmṛta, Madhya-līlā, 8.69]

According to the degree of hunger the pleasure of eating comes. Yāvat kṣud asti, food and hunger. As much hunger we have got in our belly, so much I shall feel the pleasure when taking the food, tāvat sukhāya bhavato nanu bhakṣya-peye, food and drink. So the fire of separation can give us some evidence that what is the pleasure of union with Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Ke?

Akṣayānanda Mahārāja: Kamalāsana Prabhu.

Śrīla Śrīdhara Mahārāja: Kamalāsana. So not only Kṛṣṇa is necessary

for us, but the degree of necessity is so much, so urgent, so imminent, so – inner necessity. Not only that we shall leave this adverse circumstance and come to Kṛṣṇa, that is only in śānta-rasa, but dāśya, sākhyā, vātsalya, mādhyā, to enter into the deepest part. Without Kṛṣṇa how we suffer, and by attaining Him how we can enjoy. What necessity we have with Him in the deepest self of us, the deepest self, the necessity for Kṛṣṇa is so intense and so great, so inviting, so urgent, as is shown.

Hare Kṛṣṇa. It is a general, not a sectarian thing. It is never sectarian, the most general of all generals. Our relation with Kṛṣṇa is the general of all generals. Universal of all universal of our conception: universal of our conception, that is also provincial. But Kṛṣṇa consciousness we need the universal of the universal. There's no question of sectarianism coming here, most wide.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Just law of gravitation, law of attraction, this is a general thing, and the basis of which so many inventions, discoveries are being made. So the attraction, the love, that is the object, that is the object of every existence, to acquire love, satisfaction, pleasure, happiness. We can't eliminate us from that. When we say apparently that die to live, apparently we may think that one giving his life for his country that is he's embracing pain, suffering, apparently. And that is very much praised. But that has got its far-fetched object of getting pleasure, joy, happiness, in subtle plane. So our attraction for joy, for happiness, that is the most basic and general thing, but we are to pay for that. For higher class of happiness we are to pay, we are to sacrifice lower class of pleasure.

Gaura Haribol. Rāma. Rāma. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

...

Aranya Mahārāja: How long did Lord Nityānanda live for? How long did He stay on the planet for?

Śrīla Śrīdhara Mahārāja: We don't know. After Mahāprabhu disappeared also He stayed for some time and then He disappeared. Vṛndāvana dāsa Ṭhākura was the last disciple of Him.

He's deploring that, "I have got that birth, but not few days back I could see all the līlā of Caitanyadeva in Navadvīpa. Those places I see with my own eyes, His house, His tol, the market, the Śrīdhara, the Jagāi Mādhāi udar, His bedding place. All left only few days ago I could have my bath. I could see that līlā with my own eyes."

Vṛndāvana dāsa Ṭhākura's mourning. And he was the last disciple of Nityānanda Prabhu it is mentioned. Not long time, when Mahāprabhu departed, very soon, within few years, Nityānanda Prabhu, Advaita Prabhu, the paraphernalia was withdrawn. Only the Goswāmīns they live for long time in Vṛndāvana. And this Bengal came under Śrīnivāsa Ācārya, Narottama, Śyāmānanda, and His Jāhnavā Devī, and Advaita Prabhu's son Acyutānanda, and some of Narahari Sarakara's family, two or three. These were moving in Bengal as representatives of Śrī Caitanyadeva, and also the sons of Śivānanda, Kavi Karṇapūra, etc, they were there. If you go through Bhakti-ratnākara then you can have some idea about after the withdrawal of Mahāprabhu and His own paraphernalia, what was the position here.

Parvat Mahārāja: Mahārāja, how does the concept of good and evil appear?

Śrīla Śrīdhara Mahārāja: Whenever we enter into the attempt of separate interest we deviate from common interest and enter into separate interest. Master of our own and we should live on our own earning, this idea.

bhayaṁ dvitīyābhīniveśataḥ syād, īśād apetasya viparyyayo 'smṛtiḥ tan-

māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā

[“Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called māyā. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipping deity and as his very life and soul.”] [Śrīmad-Bhāgavatam, 11.2.37]

Bhayaṁ dvitīyābhiniveśataḥ syād, īśād apetasya, dvitīyābhiniveśa, consciousness of separate interest, not within. Of course the ground of such possibility has been given to us to understand as taṭasthā-śakti, the marginal potency. That is a peculiar thing with adopt-ability of both forms of life. In kūṭa-sthaḥ, undetectable, selfish acquaintance, kūṭa-sthaḥ.

Dvau bhūta-sargau loke ‘smin [Bhagavad-gītā, 16.6] Kṣaraś cākṣara eva ca [Bhagavad-gītā, 15.16]

[dvau bhūta-sargau loke ‘smin, daiva āsura eva ca

daivo vistaraśaḥ prokta, āsuraṁ pārtha me śṛṇu]

[“O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature.”]

[Bhagavad-gītā, 16.6]

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca kṣaraḥ sarvāṇi bhūtāni,
kūṭastho 'kṣara ucyate]

[uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ yo loka-trayam
āviśya, bibharti avyaya īśvaraḥ]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord.)"] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [Bhagavad-gītā, 15.16-17]

In Bhagavad-gītā it is mentioned, the two kinds of creation we find here, one dynamic one static, non-differentiated, and one dynamic or expressive. Kṣaraḥ sarvāṇi bhūtāni. Kṣaraḥ, all we see belongs to the area of kṣaraḥ. And kūṭastho 'kṣara ucyate, what is undetectable, undifferentiable to us, a plane thing, plane sheet, what is there we can't find, we can't understand. That background is ākṣara.

"And I am above these two."

[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ ato 'smi loke vede ca,
prathitaḥ puruṣottamaḥ

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."] [Bhagavad- gītā, 15.18]

So above Brahmaloḥa, the Brahman, Virajā, Brahmaloḥa, that has been told as ākṣara area. And this is kṣaraḥ, changing and transformation. And that is, no influence of transformation is seen there, static, the marginal potency.

"And above that is My domain, akṣarād api cottamaḥ, better is My position, My domain. There I live, and if you can come enter that domain, yad gatvā na nivartante, tad dhāma paramaṁ mama, he can live there happily."

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ

yad gatvā na nivartante, tad dhāma paramaṁ mama]

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire

- nothing can illuminate that all-illuminating supreme abode."] [Bhagavad- gītā, 15.6]

That is the land of dedication and land of service, and here a land of self

aggrandisement, here. And that of self surrendering to the prime cause, to the harmony, the harmonious waves, to come with the harmony of the waves that are coming from the centre of all good, all love. To tune ourselves to dance with the waves of that loving world, that is what is necessary we are told for us.

Parvat Mahārāja: In Christian theology they have a personalised controller of evil, the Devil, or Satan. In our understanding is there a personal controller of evil?

Śrīla Śrīdhara Mahārāja: That is temptation personified to take us out from that universal harmony of God. Adam and Eve, they were living happily, as if in the verge of the level of śaraṇāgati, self surrendered stage. And just over the same, in the beginning of the self surrendered area they were living, and it was possible so to entice them. The tree of knowledge, that is, “You look after your own self. Why do you depend on God, His will? You exercise your free will and come to live happily.” And that sort of enticement induced them. They’re in the lowest verge and they were enticed and came to eat the fruit of the knowledge, take to their own responsibility of their livelihood and their improvement in life, everything. In one word they took the responsibility of their life in their own hands. That is to eat the fruit of the tree of knowledge, knowledge means this. ‘Know yourself and assert yourself. Your own good you try to understand yourself. Don’t depend on God.’ So śaraṇāgati deviated this and then they began to earn bread with the sweat of their brow. ‘Live on your own responsibility.’ That’s the idea, no difficulty, only this difficulty that when they were already in that plane how they could fall down, just like Jaya, Vijaya? Jaya, Vijaya they were just in the verge. That is not very sure. The no-man’s land in the middle, buffer state, and the people living nearby the buffer state they have to undergo some sort of trouble now and then: something like that.

Parvat Mahārāja: So the personality of Kali, he would be...

Śrīla Śrīdhara Mahārāja: Kali, something like Satan, the māyā. Kali's a little different of course; on the whole māyā, the enticing principle, attracting against the dispensation of the Lord, God. The anti God principle: that is apparently māyā. But Satan is also within the jurisdiction of God but still he's allowed his existence, to entice. That is also in that point of view in the help to the positive existence of the domain of the Lord. Opposition party is necessary for the good administration; something like that.

Parvat Mahārāja: So in a play of Kavi Karṇapūra, Caitanya-candrodaya, we see that Kali, adharma, amita, they appear as personalities. Do they have subtle bodies?

Śrīla Śrīdhara Mahārāja: Kali we find what is the position, that the jīva soul śiva under her foot and she's in a demonic posture continuing her devastating killing, butchering of the jīva soul. But ultimately it is meant that it is dealing this sort of punishment only to the demonic persons, not to the devotees. But the demons are victims of her ruthless repression and wholesale murder. They're all demons. This is suicidal area. We call her mother and the mother is punishing us ruthlessly because we are fallen at her feet. And by punishment she wants to purify us in the first stage. In Bhāgavatam it is said,

nunam nanam agad nadya santim nitya ca sarva [?] tesam esa prasamor
danda pasu nanglago yata [?]

Baladeva says that for the animals this advice cannot be effective, so

only the stick; the rod is used to guide the animals. So those that have got animalistic impulse, such āsura, the demons, they're to be punished ruthlessly. They're to be dealt with ruthless punishment, the āsura, then some sort of enquiry will awake in them, then the plane of advice will come. Otherwise they won't care to hear. Only by punishment their bad propensities will be controlled to certain extent, then he will care to hear your advice, give attention to your advice and then your preaching will begin. But in the crude form of criminal tendency this physical punishment is necessary.

So Kali is the type of potency here who is in charge of that ruthless punishment to the lower section of jīva who are endowed with demonic energy to devastate the whole area. That is the idea. And the jīva helplessly under, the soul minor, and the manager, the mind, the intelligence, the ego, they're asserting on behalf of the soul. The soul is under the feet, like minor, he's the proprietor. If he's withdrawn these managers, this ego, bad reason, the impulse, can't do anything. They're not the party, but like the administration, mal- administration, not the proprietor. And the proprietor under her feet, and she's punishing those managers and workers doing mischief in the name of doing good to the proprietor: some such idea.

Parvat Mahārāja: My question is now that these are subtle entities which exist on the subtle plane just like demigods have subtle bodies, ghosts have subtle bodies? Now these personalities like the personality of Kali whose ruling Kali-yuga, adharmā, mīṭa, lust, greed, are they subtle entities with subtle bodies affecting people in a subtle mind?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says that Kali and the different personalities, are they actually in sukṣma- deha, they've got subtle bodies, sukṣma-deha? They're existing in personality form?

Śrīla Śrīdhara Mahārāja: Yes. In subtle bodies they're always eternally existing, and in gross bodies sometimes come out. Just as the Sun coming sometimes but at night we don't see the Sun but it is there. So whenever necessary she comes. Just as a military, when the ordinary administration fails the military is called, not always, but military is there: something like that. They come when the position is very intense they come to work, otherwise they're in the background. And this brahmāṇḍa or may be necessary in another brahmāṇḍa. In another brahmāṇḍa they may be expressively doing their duty, in this way. Generally if you take that then sometimes in the back and sometimes coming in the front, when the position is very acute they come on the surface, otherwise the principle is there. They're also nitya, this māyā nitya, the world is nitya, as much as, that is also the necessity is eternal because if the world is eternal then necessity of this sort of tendency in the ordinary public to revolt, to come to demonic activity. That is also eternal and to face with that rebel the government force is also eternal to control the situation. Just as,

yadā yadā hi dharmasya, glānir bhavati bhārata [abhyutthānam
adharmasya, tadātmānaṁ sṛjāmy aham]

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [Bhagavad-gītā, 4.7]

Sometimes He Himself comes to establish peace. So also sometimes the

police, the military is sent to quench the dacoit character of the people, to save the ordinary subjects from the great disturbance.

When Bhagavān comes to relieve the people that is a civil attempt, and when Kali is sent to pacify the situation that is some military, or police, in that way. But Kṛṣṇa's coming to pacify, to clear the disturbance here, or by sādhu, that is like some civil attempt. And that is military and police attempt by Kali and others, to control the wicked persons.

Parvat Mahārāja: Now when Mahārāja Parīkṣit was here the personality of Kali appeared...

Śrīla Śrīdhara Mahārāja: Kali and Kali are two different.

Parvat Mahārāja: Yeah. I'm speaking about the Kali that appeared to Mahārāja Parīkṣit.

Śrīla Śrīdhara Mahārāja: Oh, that Kali. Yes. Kali, he's also there. He, you may suppose him to be the collective – his basis, his origin, from the collective bad deeds of ordinary people, and that is not individual but collectively acquired bad fortune by the so many people. That brings, draws Kali here.

Just as a man has, sometimes he may feel his health a little wholesome and sometimes feels his body with discomfort. So the Satya, Tretā, Dvāpara, Kali, in ones own individual life also one can feel sometimes favourable, sometimes unfavourable. So in the life of the mass people sometimes good and sometimes bad, as the result of their own karma, collectively. Then bad times come, Kali comes. And again Kali vanishes after giving his punishment to the people in different ways, he vanishes.

The sin, the bad result of the sin when punishment is given then Kali disappears. And then again Satya-yuga comes, Satya, Tretā, Dvāpara, Kali, in this way it is moving in a circle. Just as after winter the summer, the rainy season, again winter, autumn, in this way it is passing through.

The good time and bad time in the individual person, and so in a national position also sometimes good sometimes bad. And the whole creation also earned by the collective karma. The resultant of that is calculated and given the circumstance favourable, unfavourable for the work: favourable circumstance for the work and unfavourable circumstance. Kali is unfavourable and it is earned by the collective action of so many people. And he's not a separate person jealously or out of envy he has come to punish the jīva. It is not. It is acquired by their own karma, a mass effect, the result of karma by the masses, a resultant. So many forces have brought down here unfavourable circumstances to them. That is Kali kāla, that is unfavourable time, and favourable time is considered as Satya, and gradually deviated Tretā, Dvāpara, and then Kali, and viewed the most unfavourable time for us.

Devotee: [?]

...

Śrīla Śrīdhara Mahārāja: It is only the result of our own karma, and collective, not personal, one individual. That is acquired by the bad circumstances, unfavourable circumstance which we earn by our own karma, not individually but a mass collective effect. That is Kali.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Any more question? Is that clear, no, Kali, the conception of Kali?

Parvat Mahārāja: But he becomes a person.

Śrīla Śrīdhara Mahārāja: Time and space is acquired by our karma, individual as well as collective. Time also acquired by our karma. The environment we acquire by our karma. And that is in time, in space, in different characters. So Kali, our mass fortune, mass fate, acquired such unfavourable time. That is the result, consequence of our own karma. The bad time, or the bad place, even the bad body, all here acquired by our karma, evil karma, the gradation is there. The consequence of karma is bad and there is gradation. Do you follow?

Akṣayānanda Mahārāja: Mahārāja, is the personality of Kali a jīva or a person like that?

Śrīla Śrīdhara Mahārāja: Yes. Everything is seen in the Vedic culture as jīva, person. Even the grahan sugah grahan [?], the chaya, the Rahu, they are all conception of jīva, because it is the part of the subjective conception in the universe. The objective thing is the product of subjective consciousness, so even the shade has been considered as jīva. The whole conception of whole thing comes from the plane of consciousness, so degree of consciousness, but they're all considered as jīva. More or less everything is conscious. This is a basic conception of the Vedic truth. You can approach anything and everything only through the view of consciousness. That is...

Akṣayānanda Mahārāja: Presupposed?

Śrīla Śrīdhara Mahārāja: Just recommendation, yes. Eh? Not presupposed, but that has got at least preference. Everything we must see as consciousness, as a person. Consciousness means person. We

shall try to view, to count everything as with personality. Even the fossilism also, because everything is a part of consciousness. A diseased part, a paralysed part, there is also some sort of sensation, otherwise it can't stay. The moving body, some part is paralysed, but there is the degree, vitality is less but it is there, otherwise it can't stand. So whatever we see that is a part of consciousness. Consciousness can have experience of consciousness. That is its own soil, own element, and the attribution of the fossilism or the materialism, that is a foreign thing.

Swāmī Mahārāja told that, "You try to crush the fossil theory."

So if you understand this you'll be able to eliminate fossilism forever. Do you see? The first hand you are to accept anything as conscious. Then according to degree what is of its variety whether it is less fossil or intense fossil. But that is consciousness as a paralysed part of a body. The feeling is there still, otherwise it will have been rotten and vanished. The vitality is still there though apparently paralysed. Do you follow?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Can you understand?

Akṣayānanda Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Then we can do away with fossilism. First approach of everything will be with the idea of consciousness because we're in the plane of consciousness. And consciousness is its own plane, own player. We can only approach everything through consciousness. Whatever is seen, the object, subject, the transaction, it will be done, the seeing, the hearing, that is also all living, all consciousness. My sight means the object of my sight: the seer and the seeing transaction all conscious. Can't you follow?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then you are above. tvam tu rājan mariṣyeti, paśu-buddhim imāṁ jahi

[na jātaḥ prāg abhūto 'dya, deha-vat tvam na naṅkṣyasi]

["O King, give up the animalistic mentality of thinking: "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [Śrīmad-Bhāgavatam, 12.5.2]

After the whole Bhāgavata is chanted Śukadeva Goswāmī appealing to his disciple...

End of 82.01.13.B

82.01.13.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Such is the case with us at present, but just the opposite we are to understand. We have no right from consciousness to come to fossil and then to conceive everything in the terms of fossil, matter. Do you follow?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You? This will be the basic conception to have estimate of anything and everything around us. Gaura Haribol. Gaura Haribol. That is foreign, matter is foreign to us, but consciousness is our home, and what we live, and move, and see, and hear, everything is made of consciousness. That is our home understanding. And to indent matter from foreign land, from the land of māyā, measurement, not in Vaikuṇṭha, immeasurable world. That is foreign things to indent, matter. We are a child of that soil. And this is, I want to mean a guest, matter is an evil guest, trespasser to our home. We are a child of that soil. Our home is there. We can think and do everything in terms of consciousness. That is the reality with us. This is a foreign, artificial conception of the world. There is Satan. Satan's business is to take us to calculate in the terms of fossil. 'You are master. You are to enjoy.'

No. We are all one, there our revered things around, so a diabolical change, wholesale change, this Kṛṣṇa consciousness. Only the matter consciousness, only floating in the ocean of consciousness in one part, the fossil conception, matter conception, and that has got its gradation. And that also seems to us infinite. We feel we are in the midst of infinite matter, material consciousness. But if we go home and take view from that plane then we'll see that this is a very negligent part. My home is more, more spacious and more real and more near to me, that home plane. So we shall try to go to our home plane. That is Vaikuṇṭha, the plane of service, where there's not exploitation, not taking but giving, the plane of service. That is pure, where we dedicate. The plane of dedication is pure, and exploitation, however apparently it may be good, ultimately it is all wrong and all injurious. It cannot be good to any person, any living thing.

So wholesale the Kṛṣṇa consciousness means – you see the Unesco, the scientists, they're seeing this, this, chemical thing will create atom bomb, that is all dog barking Swāmī Mahārāja told. The scholars with the

material interest they're talking this thing, that thing, this will be utilised by the human senses, human being, all meaningless like dog barking. If both the talk of the diplomats, as well as the scientists, both who deal with matter, all dog barking. Can't you understand?

Devotees: Yes, first class.

Śrīla Śrīdhara Mahārāja: From such a level you are to fight. You must take your stand in such a plane and fight. You can blow, push them out. It's not clear?

Akṣayānanda Mahārāja: Yes, first class.

Parvat Mahārāja: Super clear.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi Gaura Haribol.

Parvat Mahārāja: It seems like the Devil is doing so much propaganda to get the innocent people to their side.

Śrīla Śrīdhara Mahārāja: No innocent people here.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: All culprits. Not only culprits, but we may go further, they're all traitors. We betrayed our loving Lord. Why you have come this side, this world? Everything belongs to Him. And instead of rendering service to Him, we have come to exploit His own things. We

are traitors. We should be punished severely and we will understand this punishment is not sufficient. 'Punish me more.' Then the day of liberation will come very near. 'Oh, his character, correction has come in him. No punishment any longer.'

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam

hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya
bhāk

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed – such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [Śrīmad- Bhāgavatam, 10.14.8]

He'll be fit to get total liberation whenever, the moment when he'll understand that, 'I'm a criminal of the first order and more punishment should be dealt on me.' The punishment is not meant with the idea of envy, but only to cure. So when our heart is cured the very moment the punishment will be stopped by the Lord. The omniscient, He's all looking, all searching eye overhead always. No longer punishment is necessary. He has fully realised his own position and absolved him. Only we are to feel sincerely, 'More punishment I should have been given. I'm a traitor. I've betrayed my Lord by so many actions, by my bad example.' In this way some repentance will come in us in whatever position we're in. Then our promotion is ensured very soon. He'll take us, give us, our duty will be entrusted.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. A radical change, not only mortification, repairment won't do, to repair, a radical change. Up to

Brahmā, ā-viriñcyād amaṅgalam.

[karmaṇām pariṇāmitvād, ā-viriñcyād amaṅgalam vipaścin naśvaram paśyed, adṛṣtam api drṣṭa-vat]

[“An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all he has seen is temporary, similarly, all things within the universe have a beginning and an end.”] [Śrīmad-Bhāgavatam, 11.19.18]

The creator is also within prison, is within the jurisdiction of the law, the creator of this brahmāṇḍa, what to speak of us, ā-viriñcyād, viriñci means Brahmā the creator of this world. He’s also [?] of course he’s with the Supreme, who can produce law. And we are His own, that is our solace. No cruelty but necessity.

...

Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Gaura Haribol. Gaura Haribol. Nitāi Gaura Gadādhara. Who is here [?]

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And where is Kamalāsana?

Devotees: Here.

Śrīla Śrīdhara Mahārāja: All white clad, hmm?

Akṣayānanda Mahārāja: A little faded cloth, half white, white shirt. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: White means truth, and black means false, sin. So black is the emblem of sin, and white is the emblem of sattya-guṇa, that is goodness, white. So red represents raja-guṇa [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Dayal Nitāi.

In Madras, with one of the chief Ācāryas of Madhva School, Satyavan Tīrtha, with biggest followers in that sampradāya he commands. We went to see him, myself, Bon Mahārāja, and Mādhava Mahārāja then Brahmācārī Hayagrīva, see him and to collect some funds from him for our installation of the Deities there in Madras Maṭha. So many, Barristers, Advocates, educated persons are all around him, many of them his disciples, followers. Then the talk about the Arcā-Mūrti came in.

He told that, “Within Arcā-Mūrti there is God. The Lord is within that Mūrti, that Vighraha.” We told, no, the Arcā-Mūrti wholesale is the Lord, He is all conscious.

Then, unfortunately, the expression came from his mouth, “If I hit with a club the Śālagrāma, Viṣṇu śīlā, it is crushed, it is broken to pieces.”

Then we put our hands over the ears, that it is un-hearable.

All were astonished, the whole party. “What is this, that our Ācārya has

spoken something and they put their hand on the ear? That is beneath hearing? What is this?” He came out with his argument.

I had already heard one śloka in Bhāgavatam from our Guru Mahārāja, and there I got some mystic basis, as I told you today.

sarva-vedānta-sāraṁ yad, brahmātmakatva-lakṣaṇam vastv advitīyaṁ
tan-niṣṭhaṁ, kaivalyaika-prayojanam

[ādi-madhyāvasāneṣu, vairāgyākhyāna-saṁyutam hari-līlā-kathā-vrātā-
,mṛtānandita-sat-suram

sarva-vedānta-sāraṁ yad, brahmātmakatva-lakṣaṇam vastv advitīyaṁ
tan-niṣṭhaṁ, kaivalyaika-prayojanam]

[“From beginning to end, the Śrīmad-Bhāgavatam is full of narrations that encourage renunciation of material life, as well as nectarine accounts of Lord Hari’s transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.”] [Śrīmad-Bhāgavatam, 12.13.11-12]

I heard, at that time I was a beginner, newcomer, but still my hearing capacity is a little acute. What I heard, this came to my mind to refute him. I just pronounced this śloka, on the basis of that I advanced. Here we are to notice that kaivalya. Kaivalya means oneness. Sarva-vedānta-sāraṁ yad, brahmādi, that Brahman, Paramātmā, Bhagavān, this representation is all in all. It is proved in Vedānta. And Bhāgavat also in the same line of thinking with Vedānta, will be given. Sarva-vedānta-

sāraṁ yad, brahmātmakatva-lakṣaṇam. Generally ordinary scholars they mistake Brahman, ātmā means Brahman and ātmā, tat tvam asi, 'I am Brahman.' But Jīva Goswāmī has explained in a very different and very natural way. He quoted that in the beginning Bhāgavatam promised, brahmeti paramātmēti, bhagavān iti śabdyate.

[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam brahmeti paramātmēti, bhagavān iti śabdyate]

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [Śrīmad-Bhāgavatam, 1.2.11]

Brahman, Paramātmā and Bhagavān, three conceptions of the Godhead, with little difference, They're one and same. Here also, brahmātmakatva-lakṣaṇam, not that Brahman and jīva, but Brahman, Paramātmā and Bhagavān of similar nature They are. But according to different sections They are viewed in different ways, but one and same thing, brahmātmakatva-lakṣaṇam. And that is vastv advitīyaṁ, this is the conception of the Absolute. The conception of the Absolute is such, advitīyaṁ tan-niṣṭhaṁ, pertaining to that, kaivalyaika-prayojanam, our necessity is kaivalya. Kaivalya, that is oneness [?] without any participation here. Here and there, by misconception. It is an eternal flow of comprehensive knowledge. No other material and other conceptions will be allowed to enter into it. Then the kaivalya, this oneness is disturbed. Kaivalyaika-prayojanam, we must not allow us within our spiritual transaction some eye experience, or ear experience of the material world to enter into and spoil our whole conception. Am I clear, no?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So, very careful: I was going to put that kaivalyaika-prayojanam, what is, what the scripture wants us to understand, we shall take something of it and then mix this material experience with it and jumble and spoil the whole thing. But we must retain wholesale that śrauta; that revealed truth. Our material experience may stand evidence or witness or may not. But we won't allow us to deviate from the conception what was given by the revealed truth, Veda. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Kaivalyaika-prayojanam, that taken to practical things, I put this question to him. When Kṛṣṇa He was hit by arrow by Jarā's arrow, the blood oozing, was it?

"Yes, bloodshed was there." Is that material blood? "No."

Why? We are seeing with our eye the material blood is oozing from His body.

"No, no, His body is not material. That is only a show to the deluded. That is māyā."

This also, if you hit the Śālagrāma it is broken, this is also māyā. We deviate from that position, just as blood oozing from the body of the Lord; that is māyā. Because we can't think that Kṛṣṇa had any material body: all spiritual body, and why the blood coming and seems similar to our blood. We won't recognise that as material blood. So also what we say that is deceived, our senses are being deceived by the material existence. We won't allow us to come away from what is recommended in the Vedas that all conscious.

So what I told today, we have no right to come out of the conscious plane to have some material conception and enter and mix with them and to prepare a khichari. Khichari you know?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: All hodgepodge; so material experience must not be allowed to trespass into the plane of consciousness. We are a child of consciousness. We live, move, we eat, everything is conscious, the food, whatever we do there, they're all conscious. We are child of that soil. And this conception is foreign to us. But now we have finished us, we have misidentified and come to identify with this base nature and think everything in the terms, even if I go to think about soul or God, some sort of material conception I carry from here and try to make it with this material.

Nigay bhogay goray laghi gauranga [?] Our Prabhupāda remarked against the Śīśir [Kumār] Ghose, the writer of Lord Gaurāṅga and Amiya Nimai Charit, "You have constructed your Gaurāṅga with the elements of your own enjoyment, whims of this world. You have constructed a Gaurāṅga of your own, not Gaurāṅga as He is. You don't want to take Him."

Akṣayānanda Mahārāja: Who was that?

Śrīla Śrīdhara Mahārāja: Prabhupāda told about Śīśir Ghose, the Amṛta Bāzzār Patrikā's Founder, and writer of Lord Gaurāṅga, and Amiya Nimai Charit, and others, a pseudo Vaiṣṇava. A good scholar and political man also he was. Nigay bhogay goray laghi gauranga [?] "You have

constructed your Gaurāṅga fitting your own whim.” Nigay bhogay. So our conception of God is also constructed by some material things carried there, so:

tad viddhi praṇipātena, paripraśnena sevayā [upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [Bhagavad-gītā, 4.34]

Praṇipāta means complete non-cooperation with this material world, praṇipāta. The surrender: that I have finished with this material enterprise. I have nothing to enquire here. That means praṇipāta, surrender. Paripraśna, and to eager, honest enquiry about, and then sevā, all in all, I want to dedicate, surrender to that truth. Not that to fetch that truth and to put in my pocket, or my iron chest, and to use it for the satisfaction of my base ego, not that. Gaura Haribol. Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Then, I may stop here today.

Devotee: [?]

...

Śrīla Śrīdhara Mahārāja: ...has no meaning [?] Gaura Haribol.

Aranya Mahārāja: The spiritual master is forcing open the eyes of the disciple.

Śrīla Śrīdhara Mahārāja: Forcibly opening.

om ajñāna-timirāndhasya jñānāñjana-śalākayā / cakṣur unmilitaṁ yena,
tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

The cataract is removed from the eyes, then,

divyaṁ jñānaṁ yato dadyāt, [kuryāt pāpasya saṅkṣayam tasmād dīkṣeti
sā proktā, deśikais tattva-kovidaiḥ]

["The process by which divine knowledge (divyaṁ jñānaṁ) is given and sins are destroyed is called dīkṣā by the highly learned scholars who are expert in spiritual affairs."] [Hari-bhakti-vilāsa, 27]

Dīkṣā means divyaṁ jñānaṁ yato dadyāt, transcendental knowledge is imparted in a process and that is dīkṣā proper, divyaṁ jñānaṁ yato. That centre standpoint calculated knowledge, not part interest calculated knowledge.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Gaura Haribol.

Gaura Haribol.

End of 82.01.13.C

82.01.16.B_82.01.17.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...the law is not respecter of any person. The law of nature, the law of exploitation has such reaction, reaction of such quality that even the creator of this world he won't be spared, cannot get scot free, ā-viriñcyād amaṅgalam.

[karmaṇām pariṇāmitvād, ā-viriñcyād amaṅgalam vipaścin naśvaram paśyed, adṛṣṭam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [Śrīmad-Bhāgavatam, 11.19.18]

So take care of yourself. Don't measure your improved stage in this relative position, men, money, intelligence, knowledge of this world, etc,

all reactionary. So you try,

evaṁ lokam param vidyān, naśvaraṁ karma-nirmitam sa-tulyātiśaya-
dhvaṁsaṁ, yathā maṇḍala-vartinām

[“One cannot find permanent happiness even on the heavenly planets, which one can attain in the next life by ritualistic ceremonies and sacrifices. Even in material heaven the living entity is disturbed by rivalry with his equals and envy of those superior to him. And since one’s residence in heaven is finished with the exhaustion of pious fruitive activities, the denizens of heaven are afflicted by fear, anticipating the destruction of their heavenly life. Thus they resemble kings who, though enviously admired by ordinary citizens, are constantly harassed by enemy kings and who therefore never attain actual happiness.”] [Śrīmad-Bhāgavatam, 11.3.20]

With the basis of such conception try to find out your ways what you select. This is permanent plane, in the beginner’s life in a permanent plane. Or to become heir of a royal family or government, the successor of a mundane king, or to begin a life of a beggar in a higher plane which is above all these reactions. Select.

And to do that the Buddha, the Śaṅkara they come to recommend the eternal sleep, the dissolution of the ego. But that is negative.

Now the question of positive came, positive life, whether it is possible. Rāmānujācārya he brought very strongly opposing Śaṅkara. “There is a positive life and that is in Vaikuṇṭha. You cannot be master, but as a servant if you want to live there is a plane where you can live. And the service is not mean, service is noble, free service, accept the life of free service in a fair land. That is nobility, and that is not slavery as you think here.”

Already in the scripture, but Rāmānuja in his philosophical discussions from Vedānta he strongly advocated this, after Śaṅkara, the renunciationist school, then of course Madhvācārya, Nimbarka, Viṣṇuswāmī. It was there in the Veda, in Upaniṣad, in Purāṇa, but the scholars misunderstood and finalised the fate in inconceivable infinite slumber.

But adhokṣaja, we can retain our identity and live a noble life, but that is of service of the higher, not of the lower. In the lower area in the name of master we rather begin practically servant. But there the servants in character, in name, but they really enjoy a master's life because all fair. No appreciation of unfairness there. Such a high position. It is better to serve in heaven than to reign in hell. Hare Kṛṣṇa. Adhokṣaja. And Mahāprabhu took it to the standard of Bhāgavatam, that in a loving place, the service in its highest form is that of really affection and loving sphere. The competition is there of dedicating, of dedication, in the noble plane, all from nobility.

Here, in summer, we may in a richly decorated air conditioned room we may find some sort of comfort. But in the society if the poorest man he also gets the facility of air conditioned position. The poorest man in the society he enjoys the air conditioned position, but here it is very costly. So the soil is such the poorest man is not ill-fed there, highly fed in all ways, the plane is such, kathā gānaṁ, gamanam, nāṭyaṁ, kalpa-taru.

[śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpataravo drumā bhūmiś
cintāmaṇigaṇamayī toyam amṛtam kathā gānaṁ nāṭyaṁ gamanam api
vaṁśī priyasakhī cid ānandaṁ jyotiḥ param api tad āsvādyam api ca sa
yatra kṣīrābdhiḥ sravati surabhībhyaś ca sumahān nimeṣārddhākhyo vā
vrajati na hi yatrāpi samayaḥ bhaje śvetadvīpaṁ tam aham iha golokam
iti yaṁ vidantas te santaḥ kṣiti-virala-cārāḥ katipaye]

["That place where the Divine Goddesses of Fortune are the Beloved, and Kṛṣṇa, the Supreme Male, is the only Lover; all the trees are Divine

wish-fulfilling trees, the soil is made of Transcendental Gems and the water is nectar; where every word is a song, every movement is dancing, the flute is the dear-most companion, sunlight and moonlight are Divine Ecstasy, and all that be is Divine, and enjoyable; where a great ocean of milk eternally flows from the udders of billions of surabhī cows and the Divine time is eternally present, never suffering the estrangement of past and future for even a split second . . .that Supreme Transcendental Abode of Śvetadvīpa do I adore. Practically no one in this world knows that place but for only a few pure devotees - and they know it as Goloka.”] [Brahma-saṁhitā, 56]

That is, all their words are music. All walking is dancing. Some sort of conception has been given here, that the harmony is in such a degree there that everything is sweet there. There is a song in Bengali, Se moran saroga saman [?] There may be such a death which one may aspire after like heaven. Se moran saroga saman. That kind of death is compared with heaven, a happy death. So the plane is such that everyone, the giver, taker, everyone becomes happy hearted, within their heart. We can guess that is built by self sacrifice and service, not with the idea of exploitation, so it cannot but be a happy one we can conjecture. Here we cannot live without exploiting the environment, and there the opposite, so cannot but be happy. All are, everyone giving, none taking. Everyone is eager to give. To take, that is crime there, so there everyone becomes happy. And here everyone is busy to take, not to give. What is given that is also got with interest in future, sarga. So no giving practically in the true sense it is available here, is possible here, such a vitiated plane it is. Pure giving, pure gift is not possible here, all false, black marketing. Everything is black marketing here, whose thing, who gives, all on false basis, ownership of false basis. Hare Kṛṣṇa.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol.

...

Today He will reach to Śāntipura by two o'clock to the Ganges near Śāntipura, two o'clock or so: one or two o'clock. He's wandering in the meadow, in the paddy fields of this Radhadeśa in Birban District side. It is very astonishing to mark that in the worldly sense also the extraordinary great scholar, He is in such a consciousness of an infant. Such simplicity when He's coming down from His trance. Transcendental world, when He's coming down to this world of sense experience, so to say.

Then Nityānanda Prabhu was so familiar and known, He's just on the front. Nityānanda Prabhu could conceive so He managed anyhow so that Mahāprabhu's trance is coming down, and He suddenly – there is a big lake and thousands of cows and buffaloes from the surrounding villages graze there, and so many cow boys also.

Seeing the cows Mahāprabhu says, "Gokula go braja go."

The cows are their main trade, milkmen, gopa, the keeper of cows.

So He came to a cow boy, "Oh, so many cows together, thousands of cows here, this must be Vṛndāvana, then I'm already come to Vṛndāvana. I have come. So many cows."

Then one cow boy He asked – when they saw Mahāprabhu they began to chant 'Haribol' the cow boys, 'Haribol.'

"Oh, Haribol and so many cows, cow boys, then I have reached Vṛndāvana. I have reached Vṛndāvana, at least nearby."

And Nityānanda Prabhu could trace this sort of coming down from the trance to this world of conception. He asked the cow boys, privately, He taught the cow boys privately, "If Mahāprabhu, if this sannyāsī asks you, 'Which way I should go to Vṛndāvana?' you show this road." He managed

anyhow.

And then Mahāprabhu necessarily asked one, “What way I shall go to Vṛndāvana?” Nityānanda Prabhu already advised so they told, ‘This is the way You go to Vṛndāvana.’”

And Mahāprabhu is going. And Nityānanda Prabhu in the meantime He managed to just come before Him. Then gradually Mahāprabhu saw that a man is going in front of Him and He’s in red robe, a sannyāsī.

Then Mahāprabhu asked, “Śrīpād, Gosai, where do you go, you Śrīpād?”

The Śrīpād that is a respectable title for the sannyāsīns, generally they’re addressed by that Śrīpād. “Śrīpād, where are you going?”

“Yes, I’m going to Vṛndāvana along with You.”

“Oh, is it, you’re going to Vṛndāvana, all right, let Me...”

Like an infant, this childish simplicity. Then when Nityānanda Prabhu guided Him to Ganges, the Ganges bank, “You see the Yamunā.”

Then Mahāprabhu thought, “I have come to Yamunā.”

aho bhāgya, yamunāre pāiluṅ daraśana, [eta bali' yamunāra karena stavana]

[The Lord said: “Oh, what good fortune! Now I have seen the River Yamunā.” Thus thinking the Ganges to be the River Yamunā, Caitanya Mahāprabhu began to offer prayers to it.] [Caitanya-caritāmṛta, Madhya-līlā, 3.27]

“What a great fortune I have that I have got the sight of the Yamunā

herself.”

Then He jumped in the water of the Ganges with a śloka chanting stol [?] this Kṛṣṇa-Karṇāmṛta, son of

Śivānanda who wrote Caitanya-candrodaya: a good scholar, a good poet also.

cid-ānanda-bhanoḥ sadā nanda-sunoḥ, para-prema-pātri drava-brahma-gātrī aghānām lavitrī jagat-kṣema-dhātrī, pavitrī-kriyān no vapur mitra-putrī

[“O daughter of the sun: although you have appeared in the form of water, you are most dear to the son of Nanda, who is the spiritual sun. You dispel the sins of all sinners. Please purify this mortal body.”]
[Caitanya-candrodaya-nāṭakam, 5.13]

This śloka, what Mahāprabhu told, Kavi Karṇapūra has expressed His idea in this Sanskrit verse. Cid- ānanda-bhanoḥ sadā nanda-sunoḥ, cid- ānanda-bhanoḥ, bhanoḥ means Sūrya, sun. Cid-ānanda, jñāna moi ānanda, the conscious ecstasy, the son of conscious ecstasy, He’s Kṛṣṇa. Kṛṣṇa the son of conscious son of ecstasy. Cid-ānanda-bhanoḥ sadā nanda-sunoḥ, the son of Nanda, He’s represented. Who is He? Son of conscious ecstasy. Cid-ānanda-bhanoḥ sadā nanda-sunoḥ, para-prema-pātri. You are much beloved of Him, you Yamunā. Yamunā the person pervading the river.

In Vedic culture one is accustomed to see everything in its personal conception, the water, the Ganges, the watery body but there is personality behind. The Yamunā, the watery body personal really Sindhu.

Rāmacandra when He wanted to construct a bridge to Laṅkā He made penances fasting and worshipping the ocean, the sea god. The sea god, the person representing the sea, sea did not care. Then Rāmacandra was enraged and asked Lakṣmaṇa, “My brother Lakṣmaṇa, give Me a bow and arrow. I’m observing whole day fast, worshipping the sea, and ask, pray to him to come to Me to help to construct a bridge over him, if he may kindly allow. But he does not care to come to Me. I’m approaching him so respectfully. But I can’t tolerate this audacity, impertinence. Bring Me, I shall make it dry, the whole sea I shall make it dry. The whole water I shall absorb, My arrows will absorb.”

Then at this the sea god was very much afraid and came hurriedly to Him. “What do You say my Lord?

I could not understand You. You are Nārāyaṇa.”

“I want to construct a bridge over you. You please don’t mind it. It is My urgent necessity.” “Yes, I shall help You in all respects.”

So in Vedic conception of the truth, everything, the Earth has got its personality, personal representation, body, the hills, the river, everything. Because, the other day as I told that,

tvam tu rājan mariṣyeti, paśu-buddhim imāṁ jahi

[na jātaḥ prāg abhūto 'dya, deha-vat tvam na naṅkṣyasi]

[“O King, give up the animalistic mentality of thinking: “I am going to die.” Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed.”]
[Śrīmad-Bhāgavatam, 12.5.2]

We must do away with our animal consciousness, our identification with the material substance. Independent of material conception we can live and move; every one of us. So really in our proper existence we think about not in material terms but in spiritual terms. What I see, I see a tree, but when mentally I see a tree, suppose in a dream I'm seeing a tree, what did I see at that time? No connection with material eye, but I see the colour. I hear the sound in dream. So really we are in contact with that conscious objectiveness. That is our direct, we detect, we miss that and come at once to this material conception that is the physical sense perception. But in the middle some non material conception as we find dream that is intercepting. We ignore that. So really, before coming to sense perception we are to pass through mental conception. That is cid-ābhasa. And more accurately that is cetana, that is consciousness. The objective we leave when we can live in the conscious world. Both the subject and the object is of almost equal substance.

So Mahāprabhu jumps into Yamunā. He's addressing her so, "You are favourite to Kṛṣṇa, para-prema- pātri drava-brahma-gātrī, but your body is liquid. Your body is liquid but you are within, the person is there. Para-prema-pātri, and you are very favourite to nanda-sūta, the son of Nanda. Cid-ānanda-bhanoḥ sadā nanda-sunoḥ, para-prema-pātri drava-brahma-gātrī, drava- brahma, the liquefied consciousness: brahma, jāla-brahma, śabda-brahma. Śabda-brahma means the sound -ised consciousness. Just as liquefied, so sound, which is transformed into sound, the brahma, the cetana, the consciousness; that has been transformed into a form of sound, śabda-brahma. Śabda-brahma, jāla-brahma.

Mahāprabhu says, "Sārvabhauma, you are worshipping Dāru-brahma [the apparent wooden Lord Jagannātha]. In the consciousness that brahma in the conception of Dāru, He's transformed as if it's in a Dāru. And jāla-brahma, and Vācaspati your brother, he's near jāla-brahma, that brahma, that consciousness appeared in the form of water."

So para-prema-pātri drava-brahma-gātrī, aghānām lavitrī. You can do away with all the sins of the people. Aghānām, aghā means pāpa, sin. You can wash away the sins of the persons sinful, aghānām lavitrī. Cid-ānanda-bhanoḥ sadā nanda-sunoḥ, para-prema-pātri drava- brahma-gātrī, aghānām lavitrī jagat-kṣema-dhātrī. And you can endow the world with kalyāṇa, good, auspicious, maṅgalam. You can extend goodness to the world. Jagat-kṣema-dhātrī, pavitrī- kriyān no vapur mitra-putrī. Mitra-putrī means you are daughter of the Sun. Pavitrī-kriyā, you please purify My body.”

With this prayer Mahāprabhu jumped into Ganges, thinking that, “I have come to Vṛndāvana and this is Yamunā and I’m taking My bath there.” With this idea, this day in the year it happened like that, after some time. Mahāprabhu’s every līlā is nitya. All His pastimes are eternal, coexisting; coexistent in space and time, not only coexistence.

When I was a student of philosophy I was told that, “Coexistent is the criterion by which we can find, we can feel the idea of space, we can know. Space means coexistence. Space is that form of thought which can accommodate coexistence: and time, succession. Time, there cannot be coexistence in time.” That was the opinion.

But later on another philosopher came and told, “No, in time also coexistence is possible. How? I’m uttering a sentence, and the first word is kept in mind and when the last word finished then joining them I find the meaning. So that is there, the first words meaning is there and that last words meaning when finished then I understand the meaning of the whole. So coexistence is possible in time also.”

So nitya-līlā means all His līlā coexistent in time also, nitya-līlā. So, what I was going to say? Aghānām lavitrī jagat-kṣema-dhātrī, pavitrī-kriyān no vapur mitra-putrī. “You purify Me.” Oh, then today also we can conceive

that Mahāprabhu after His sannyāsa He passed by this way and then after mid day He will reach the Ganges, where these friends the other day via Kalna they went to Śāntipura. They crossed the banks of the Ganges. Somewhere there He will cross this afternoon and reach Śāntipura, Advaita-bhavan. And there, after three days fasting He will take some prasādam which was cooked very ardently by Sītā Ṭhākuraṇī, Advaita Prabhu's wife. Very affectionate she was to Mahāprabhu from the beginning. In the birth day of Mahāprabhu we find that Sītā Ṭhākuraṇī is going with many ornaments to decorate Mahāprabhu, Nimāi, at that time. So today is the day we may think that Mahāprabhu will pass this side and there He'll take bath and go to Advaita-bhavan, and after almost fasting three days He'll take prasādam. And in the evening He will begin chanting. And Mukunda Daṭṭa he will sing. Advaita Prabhu also sings.

ki kahiba re sakhi ājuka ānanda ora, cira-dine mādharma mandire mora

[Advaita Ācārya said: “My dear friends, what shall I say? Today I have received the highest transcendental pleasure. After many, many days, Lord Kṛṣṇa is in My house.”] [Caitanya-caritāmṛta, Madhya-līlā, 3.114]

“I am so joyful today. What I shall say to you my friend? After long separation the Mādharma has come to my cottage.”

And Mukunda also sang another song. Mukunda was following these three days with Mahāprabhu, four days, sānkrantī, four days fasting. They are also fasting with Prabhu.

[rātri-dine poḍe mana soyāsti nā pāṇ], yāhāṇ gele kānu pāṇ, tāhāṇ uḍi' yāṇ

["My feeling is like this: My mind burns day and night, and I can get no rest. If there were some place I could go to meet Kṛṣṇa, I would immediately fly there."] [Caitanya-caritāmṛta, Madhya-līlā, 3.125]

Mukunda, anyhow Mukunda sang and the meaning, "That if I get those two pakhi dana, two wings, then wherever Kānu is, my friend Kanhaiyā, I like to fly there." This sort of song was sung by Mukunda.

Then Mahāprabhu fainted. And encouraged by the spirit of this song He rose and began to dance and chant, in the evening. Yāhāñ gele kānu pāñ, tāhāñ uḍi' yāñ.

And there was Acyutānanda, a five year young boy almost, or little more, youngest son of Advaita Ācārya.

One gentleman came and asked, "Who is the sannyāsa Guru of Caitanyadeva?"

Then Advaita Prabhu told, "Keśava Bhāratī, he's His sannyāsa Guru." He was speaking like that.

Then the boy Acyutānanda protested. "What do you say father? Jagat Guru Caitanya Gosāṣi, He's the Guru of all. Caitanyadeva is the Guru of all, the whole world, of three worlds, of fourteen worlds. You say that He has also Guru. You will ruin the whole world I see." In this way in a chastising mood the boy is saying to his father. "You say He has Guru. He's the Guru of all Gurus. He's the Guru of all Gurus. And you say He has His Guru, someone or other one. You will mar the whole thing." That is Acyutānanda.

And Mahāprabhu after sannyāsa He had so much affection with

Acyutānanda. He took him, embraced him, took him on His lap.
“Acyutānanda, Ācārya is My father so you are My brother, ācārya more pita, so you are My young brother.”

That Acyutānanda. When grown up Acyutānanda took initiation from Gadādhara Paṇḍita. He came in the Gadādhara line. Six sons Advaita Prabhu had. The elder three they went to smārta sampradāya, but the younger three came this side, Kṛṣṇa Miśra, Acyutānanda, and Gopāla, three came to Vaiṣṇavism. Hare Kṛṣṇa. Divided into two, Advaita’s family, latter on.

In Narottama Ṭhākura’s poem [Manaḥ-śikṣā], aiming at the so-called scholars amongst the sons of Advaita, sei paśu baḍa durācāra, they did not have any recognition for Nityānanda Prabhu, scholarly ego. And Nityānanda Prabhu generally He mixed and converted amongst, and moved with the masses. And they were in vanity of scholarship, these Advaita sons. So Narottama Ṭhākura had to say in a song, vidyā- kule ki karibe tāra.

nitāi-pada-kamala koṭi candra-suśītala, ye chāyāya jagat juḍāya

hena nitāi vine bhāi rādhā-kṛṣṇa pāite nāi, dṛdha kari' dhara nitāir pāy

Nitāi nā bālila mukhe majila saṁsāra-sukhe, vidyā-kule ki karibe tāra. What value has the scholarship he may have or expect from? Nitāi nā bālila mukhe majila saṁsāra-sukhe, sei paśu baḍa durācāra. He’s still in contamination with animal consciousness, paśu, baḍa durācāra. And whatever type of Vedānta he may culture, cultivate, but still he’s in the midst of bad practices, malpractices. Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Kule ki karibe tāra. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Mahāprabhu the next day, that is tomorrow morning, Śacī Devī will come from Śāntipura. And about ten days Mahāprabhu will live there, and then He will, after satisfying His mother and other friends here He went towards Purī. And four followed Him.

Here we find some difference in number, Caitanya-Bhāgavata and Caitanya-caritāmṛta. Caitanya-caritāmṛta says that four, these Nityānanda, Mukunda, Jagadānanda, and Dāmodara Paṇḍita, these four followed Him. But in Caitanya-Bhāgavata we find another two, Gadādhara and Brahmānanda. And it is told that Brahmānanda and Dāmodara Paṇḍit were one and same, then Gadādhara. But in Caitanya-caritāmṛta we find Gadādhara went there afterwards. So some sort of differences. But generally we accept in the case of difference Caitanya-caritāmṛta to be the highest authority, because it is written afterwards and considering all possible alternative questions. The adjustment there may be considered to be the final.

Prabhupāda also has written in his letter to, perhaps addressed to Sambidānanda when he was reading in London, there is a letter. “The wholesale of Caitanya-caritāmṛta we accept as perfect evidence. And other books, Caitanya-Bhāgavata and Caitanya-mangala, or Bhakti-ratnākara, partially: some siddhānta from somewhere, geographical description from somewhere, and historical from somewhere. But what Caitanya-caritāmṛta has given, that we accept wholesale.”

To the atheist one is one Bhimam [?] mundane scholar, one Bhimam Majumdar, he has written a thesis on Caitanya līlā perhaps. I’m told he tried his best to find out the anomalies in Caitanya līlā. And that man, he’s very afraid of Gauḍīya Maṭha. And very cleverly he has avoided that

and now and then tried to pinch the Gauḍīya Maṭha palm at respectable distance. He wrote that, “Prema-vivarta is a book where we find, it is published by Gauḍīya Maṭha in the name of Paṇḍita Jagadānanda. But we do not find in any other place that such book was written by Jagadānanda, no reference. And especially all the siddhāntas what the Gauḍīya Maṭha at present preach, that is to be found in that book.”

In other words he wants to say that Bhaktivinoda Ṭhākura he has made forgery. In the name of Jagadānanda Paṇḍita he...

End of 82.01.16.B_82.01.17.A

82.01.17.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...make it go to the public. It may go in the name of Jagadānanda to the public. That was his aim, but cleverly he is putting such language. “Only the Gauḍīya Maṭha siddhāntas they are found wholesale. And this book is told to come from Jagadānanda, but we do find any trace in any place about that.”

So he, as here also in Caitanya-caritāmṛta we find four followed Mahāprabhu from Bengal to Orissa. But Caitanya-Bhāgavata says there are six in number. Then what we are to accept? You see the anomaly, they are not omniscient. The Vaiṣṇavas, Vṛndāvana, paṣada, Kavirāja Goswāmī, they are all paṣada bhakta, they are all omniscient, but you judge how omniscient they are. One omniscient is differing from another omniscient. In this way he’s trying his best to

discredit Mahāprabhu and His teachings to the public. He was a Professor of Padnai [?] University and he wrote a thesis on Caitanya.

But if he comes to me I shall say, I shall say that that is a grand idea of hypnotism. Mahāprabhu how disappeared? Some say in the Jagannātha, some say in the Gopīnātha, Tota Gopīnātha, some say He passed over the sea. But I assert that everything is true. Everything is possible. Try to refute it. As He willed to show His passing to any group He could show like that. He had that ability. Even the yogīs can do such feats, what to mention about Mahāprabhu, Lord Himself? If so many yogīs they may attain such siddhi that they can show himself in different bodies aṇimā, laghimā, vyāpti, kāmāvasāyitā, all these siddhis. A yogī, he's here, he can show that he's there also, kāyavyūha, it is possible. So what do you say you materialist fool? What do you know about the ways and the laws of the spiritual world? P.C. Raya, that magician, P.C. Raya, can befool you. You are a fodder of an ordinary worldly magician and you venture to make your remark on a plane you don't know what it is of nature? You want to: what is air you want to, the quality of earth to thrust on the quality of the air or either.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān gopānām
svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ mṛtyur bhojapater virāḍ
aviduṣām tattvaṁ paraṁ yoginām vṛṣṇīnām paradevateti vidito raṅgaṁ
gataḥ sāgrajaḥ

[“O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cow herdsman; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the yogīs, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena.”] [Śrīmad-Bhāgavatam, 10.43.17]

When Kṛṣṇa is entering into the arena of Kāṁsa then so many different sections are having different view about Him. In the same place they are. But a particular section there, “Oh, the great unknown is coming.” Some say, “Oh, my son approaching, He is the real ruler, fittest ruler of us.” In this way some see He is according to their realization, stage of realization. It is possible.

Dhṛtarāṣṭra could see Him, could see Him without his blindness being removed. “Temporarily please remove my blindness, I can have a darśana of You.”

“No. Physical blindness need not be removed. I say you see Me.” Then he could see Him, but he was blind.

What is this? So it is His will. Not only He controls His own, Himself, but He controls all the subject that will attempt to feel Him. All other subsidiary subjective existence: super-subjective, supreme subjective existence can control all the subsidiary, so many subjective units. It is not non-scientific. Just as Sun can control by attraction so many planets. The bigger mass can control the movements of the smaller mass. So the supreme subjective existence should control the all minor subordinate, subjective existence, and that is not non-scientific. It is quite understandable.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The laws and rules of the material world we want to thrust on the spiritual substance. There are separate law. Separate nature and separate law, everything is separate there. This law cannot work there. To take everything under this law that is stupidity, foolishness. Hare Kṛṣṇa. They have got their own law. And we are to understand, we are to read and understand the nature of the law of things of the higher level.

tad viddhi praṇipātena, paripraśnena sevayā / [upadekṣyanti te jñānam, jñāninas tattva darśinaḥ]

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [Bhagavad-gītā, 4.34]

The sevā: that has put the hammer on our heads. We mundane creatures, we want to think in our term. We want to get some benefit, some exploitation. No exploitation, no relation. We are sons of exploiting soil. No exploitation, no relation. But there is another land, just the opposite. If you don't like to be exploited, no entrance is possible in that holy land. You may thank your stars if you offer yourself for dedication. Still if you are accepted you will thank your stars. That your offering of self dedication how far it will be genuine, that is to be considered. Only lip deep dedication is no dedication. Dedication proper has its criterion. And those that are experts of that land they can measure it. They can recognise what is dedication. Only to pronounce in the mouth that I am dedicated soul.

Just as one man, one headmaster in Purī, when he met us when we are going towards Madras; Bon Maharaja, myself, then Mādhava Mahārāja, then Hayagrīva Brahmācārī, and another Sad Mahārāja: constructing the footprints of Mahāprabhu. A party was sent by Guru Mahārāja and we reached Purī and in a hired house the Maṭha was established there, Para Kuti [?], by name.

Then one Paraśurāma Patanayaka, a Brahmo type man, senior teacher, head master perhaps of some school. Anyhow he knew that the Gauḍīya Maṭha people they were out and out spiritualists, they do not care for anyone, even the scholars of India. “They are very bigoted and they only accept Bhāgavatam and Mahāprabhu or Goswāmīs and don’t care for anything and everything. And they say they are master, they are dealing with God and they can only give God and none else. Such vanity they have got.”

So he came to approach and proposed, “Do you think that God exists really?”

And one of us: “Yes we believe so, we think so. And our own lives you can take it as witness to that evidence. Because we believe and so we have come out to search Him.”

Then, “Can we get Him?”

“We think yes, we can get Him.” “Can you show Him?”

“Yes, if you come in our way we hope you will be able to see Him.” “How we can see Him?”

Then someone of us told, “Śaraṇāgati, by surrendering to Him we can come nearer and nearer to Him and we can see Him.”

“Yes, I am śaraṇāgata. I am śaraṇāgata. I have surrendered myself. If you test it, if you ask me to jump into the ocean I shall do at once.”

Then our party was little perplexed when he put this, he says, “I am already surrendered soul. You test me, you ask me to jump and I shall at once jump.” He told.

Then anyhow it came from my mind that what you say that is just the opposite of śaraṇāgati. A surrendered soul, we find in the scriptures, that his sincere feeling will be such, 'I can't become śaraṇāgata, I can't surrender.' As much as he will be able to surrender, so much he will feel I cannot surrender myself. The opposite what you say. Then he was nonplussed, and our party also got some relief.

So śaraṇāgata: from what point I came to this? That is surrendering, sevayā, paripraśnena sevayā, our fitness, our certificate. My certificate for my fitness won't do. That certificate must come from a bona-fide circle. Hare Kṛṣṇa. What is surrender, what is dedication, but something like this is there we can hope. We have nothing to aspire after, this is all stale. The material, the world of material conception is finished. Nothing, no charm here to attract me, then praṇipāt is possible. Now the search, Vedānta, athāto brahma-jijñāsā, then this plane where I am living this is unsatisfactory. I have no charm here. Then I am to inquire, sincere inquiring, paripraśna then sevā.

You will be ordered, your search should be in such a way that you won't be, retain your master-ship on that plane. You will have to become a servant, a slave of that higher plane. If you like to serve, the wholesale serving attitude of self-giving, not getting anything in return, are you ready to be so selfless? Then you can come in contact with some higher realm. But before that you are to know that you can't, you won't be able to assert there in any way. That is merging. The exploiting agent that will vanish, that will have to vanish for eternity. Your exploiting ego is to be dissolved finally, so you as you are can't be traced any longer. A wholesale conversion, are you ready?

That is recruitment of the coolies of the charvagan [?] on the oil mines. We are told they are black marketing so many men, purchasing, and taking them and use them to be coolie in their; so many capitalist have such sort of bad name. So you are, you will be asked to be lost, as in the calculation of your loss and gain as you are in the present, you'll be lost. And some other golden figure from you, that will merge and he will claim

that, ‘Yes I am within you.’ Now I have got the chance I shall enter and live here. Die to live. He is for Himself. But if we accept this then we will be astonished to find that He’s not for Himself but He’s for all.

bhoktāraṁ yajña-tapasāṁ, [sarva-loka-maheśvaram suhrdaṁ sarva-bhūtānāṁ, jñātvā mām śāntim ṛcchati]

[“I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee’s most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity.”]
[Bhagavad- gītā, 5.29]

“Apparently I enjoy everything. I am the enjoyer of everything apparently, bhoktāraṁ yajña-tapasāṁ. Sarva-loka-maheśvaram, controller of everything: autocrat. Suhrdaṁ sarva- bhūtānāṁ, the next, I am your friend. I am your friend. Then only you can have conception of real peace of mind. This is the adjustment. I am everything. And you have no position. But I am your friend at the same time. Bhoktāraṁ yajña-tapasāṁ, everything meant for Me. Sarva-loka- maheśvaram, it is a fact. And I control everything; that is also a fact. But suhrdaṁ sarva-bhūtānāṁ, My temperament, My nature is that I represent the interest of all of you in a friendly way. If you can adjust yourself with this position you are all right, you will get peace, otherwise your case is hopeless. You must try to adjust yourself in such a way with the centre and not keeping the power within your hand, within your fist. That is not the key; that is not the clue to success, to the highest success.”

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Ke?

Devotee: Daśaratha sūta.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Gaura Sundara. Prema, love and lust, lust and love, love divine, life divine, transcendental. Atīndriya, buddhi-grāhyam atīndriyam [Bhagavad-gītā, 6.21]. Avāñ-manaso gocaraḥ [the mind is full of misconception]. Buddher yaḥ paratas tu saḥ [Bhagavad-gītā, 3.42]. Buddhi, citta, mahat-tattva. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu.

prema-dhāma-divya-dīrgha-deha-deva-nanditaṁ hema-kañja-puñja-
nindi-kānti-candra-vanditam nāma-gāna-nṛtya-navya-divya-bhāva-
mandiraṁ prema-dhāma-devam eva naumi gaura-sundaram

[The tall divine figure of Śrī Gaurāṅgadeva enhances the joy of the universal gods as He is the charming embodiment of pure love. The radiant aura emanating from His beautiful form insults millions of golden lotuses while winning the respect of that effulgent personality Candradeva. Śrī Gaurāṅga is the background stage of all spiritual pastimes as exhibited in the ever-fresh dynamic moods of sattvika-bhāva as seen in His joyful dancing when congregationally chanting Lord Kṛṣṇa's Holy Names. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa prema.] [Śrī Śrī Prema Dhāma deva stotram, 21]

Gaurāṅga sundara bara nitya nija nama bir [?]

...

kṛṣṇa-prema, nṛloke nā haya, yadi haya tāra yoga,
nā haya tabe viyoga, viyoga haile keha nā jīyaya.

[akaitava kṛṣṇa-prema, yena jāmbū-nada-hema, sei premā nṛloke nā
haya yadi haya tāra yoga, nā haya tabe viyoga, viyoga haile keha nā
jīyaya]

["Pure love for Kṛṣṇa, just like gold from the Jāmbū River, does not exist
in human society. If it existed, there could not be separation. If separation
were there, one could not live."] [Caitanya-caritāmṛta, Madhya-līlā, 2.43]

"Kṛṣṇa prema is not meant for this mundane world. Sanātana, to speak
plainly, the Kṛṣṇa prema, the divine love, is not a thing of this world,
nṛloke nā haya, it is not meant for this world. How can we aspire after? If
anyhow anyone fortunately has its connection then he, nā haya viyoga,
not disconnected any time, there is permanent connection. If by chance
that is severed, that connection, he can't tolerate the pain of separation
and die at once, viyoga haile keha nā jīyaya. The generally sane man
cannot talk about Kṛṣṇa prema. Only the insane persons in the sense of
the worldly judgement, they can spare their life for such thing, which has
got no value in this mundane world. They're considered to be mad,
generally. The sane, the sanity of this world cannot accommodate them.
One who deals about that thing, he's considered to be mad. And who
accepts, who listens to that, he's also taken as mad, abnormal thinking,
not normal of this world."

Kulivar krpa pati jaya [?] Who will come to believe this?

āmi - eka bātula, tumi - dvitīya bātula, [ataeva tomāya āmāya ha-i sama-tula]

[Mahāprabhu said: “I am insane, mad, bāula - pāgala - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.291]

“I am insane of the first order, and you may also consider yourself to be so, dvitīya bātula. Then we both of us are abnormal so let us go on with this unnatural transaction.”

yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī / yasyām jāgrati
bhūtāni, sā niśā paśyato muneḥ

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self- realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”] [Bhagavad-gītā, 2.69]

One party can see at night. To the owls, day is night. And to us night is night. But the owl’s night is day. Yā niśā sarva-bhūtānām, tasyām jāgarti.

dhīrāḥ paśyanti nārāyaṇam ayaṁ jagad lubdhāḥ paśyanti dhanamayam

jagad kāmukāḥ smṛti kāmīnīmāyam jagad

[Found in the BBT Śrīmad-Bhāgavatam, 7.7.55, purport]

According to the nature one lives in a particular phase of life. Someone is conscious of money, some hunt for mundane sense pleasure. And some they are always trying to see the transcendental truth at the back of everything in the general, most accommodating spacious cause, want to search after the root.

yato vā imāni bhūtāni jāyante, [yena jātāni jīvanti

yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa]

[“The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him.”] [Taittirīya Upaniṣad, 3.1]

Where from what we see everything has sprung up. Yena jātāni jīvanti, what is maintaining the whole. Yat prayanty, again entering into that prime, non-differentiated cause. Abhiṣamviśanti, sometimes seems to lose its own existence totally like suṣupti, sound sleep. Tad vijijñāsa, try to enter after Him, after that cause. Tad eva brahma, and He is the most spacious, all accommodating substance. If you can know that you may know everything.

One doctor, I met him for some purpose; consult some disease or so. I

told to him that brahma-jñāna is all accommodating. One who knows Him can know everything.

He told, “I don’t believe that. You are trying to inquire after Brahman?”
“Yes. We are trying.”

“Do you know everything?” I could not answer.

He told “Why have you come to me? I am examining the chest of that patient. Do you know what is there, in the chest of that patient?”

“I don’t know. I am trying to go that side.”

“Then why do you say by knowing one thing you can know everything?”

I did not try to continue the questioning and we there stopped. But afterwards I thought that what he told that, ‘What is the anomaly in the body of this patient, can’t you say?’ I can’t say that. Then what should have been my answer? Now I have come to some explanation, explanatory answer.

It is possible when we come to this resolution that anything and everything depends on His sweet will. In that way we can think that I know everything. The first plane is the result of his own karma, and the last plane that His will, His sweet will, that is the cause of everything. Every detail can be explained only by one answer, it is His will. Kṛṣṇe ca, kṛṣṇe rca, kṛṣṇe līlā [?] In one word the answer of all the questions. And that is real. He can control, He can withdraw, He can make it otherwise. Even the dead son of His Guru He took him back. It is possible. The laws of this world, laws, rules, all these: all futile. Then at the very bottom His will and to know that to know everything. His will, it is His will. And we are told, sometimes we hear also from some sort of people, whatever occurs, Kṛṣṇe rca, govinda rca [?] It is His will, His līlā. Practically, really it is so. But the intermediate stages we may not know. And the very call, the starting call, everything known. It depends on Him. To know that is to know everything. That is, go to Him, offer to Him, no other duty. No other remedy, all remedy of all anomaly is in Him. To know this is to know everything, to know everything, in some way, not only

some, but in a real way. That is the central truth. The one controller, He is the cause of everything. That is to become sārva-jñā, to know all, in one sense, in the real sense. Otherwise how much may be the extensive character of our knowledge? That is limited: to infinite that has no place at all. The wide experience has got no value when it is compared with the infinite, only a speck, and that also relative. Now it is, little after, that will be nowhere, no certainty. But to know this, that it is His will. That is to know everything, in a form, in the real form. Gaura Hari. Gaura Hari.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ [vraja ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

The justification of this saying of Kṛṣṇa: "Leave every duty, give up all your duties, come to My feet. No reaction, no repentance you will have to undergo. I assure you. I assure you, give up all your duties when coming towards Me. All your duties are on one side and I am another side. I am more weighty; I am bigger. Whatever you can conceive to stand against Me, all futile. I am so. In this way try to understand Me. You will get peace. Otherwise no peace is possible. What you are searching innately, to have it – impossible." Tad vijijñāsa tad eva brahma.

[yato vā imāni bhūtāni jāyante, yena jātāni jīvanti

yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa]

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."] [Taittirīya Upaniṣad, 3.1]

Searching this and that, A.B.C.D, in infinite character; drop all these engagements. Search Him with the fine comb: that is proper engagement, other attempts all futile, useless, foolish.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī
baddhāḥ]

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [Śrīmad-Bhāgavatam, 7.5.31]

You are making much of a mole hill. You are on the surface and the superficial things you are after. But that is nothing at all. That is a product of my whims. Dive deep, learn what to be searched. What to search, learn that. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, our internal search is

after Viṣṇu, not for the superficial, so many glamour. We can't understand so we are aimlessly wandering and being tired. Durāśayā ye bahir-arthamāninaḥ, making much of the superficial, the cover, leaving away the substance within, of the fruit. Andhā yathāndhair upanīyamānās, just as one blind is guiding another blind. The transaction is like that. Andhā yathāndhair upanīyamānās, one blind man is guiding another blind man, both of them blind about their object of search. Such is the condition. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. So all wild goose chasing: very busy about nothing. In Bhāgavatam, Śukadeva Goswāmī in his beginning says:

śrotavyādīni rājendra nṛṇāṃ santi sahasraśaḥ [apaśyatām ātma-tattvaṃ gr̥heṣu gr̥ha-medhinām]

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."]
[Śrīmad-Bhāgavatam, 2.1.2]

Thousands of engagements are awaiting us. No want there, śrotavyādīni, what is to be attained by ear, what is to be attained by eye [?] there are thousands, limitless, no want of that, for whom? Apaśyatām ātma-tattvaṃ. No diagnosis: who does not know himself, who does not have recognition about his inner existence, nature, for him thousands of engagements. But one who knows himself, what is necessity, only one. Śrotavyādīni rājendra nṛṇāṃ santi sahasraśaḥ, apaśyatām ātma-tattvaṃ. Not examined, the inner nature is not examined, what is its necessity, only running here, thither, thither. Gr̥heṣu gr̥ha-medhinām, and the false centre of their life they have created and running after phantasmagoria. That is the case with us all here. Hare Kṛṣṇa. Hare Kṛṣṇa.

The government of the land, the government of the people: for the people, and by the people. Government of the people, yes, it is all right. For the people, it is also all right, but not by the people. By the experts; by the experts, not by masses, mass is ignorant. What do they know of their own benefit and welfare, these fallible creatures? Abraham Lincoln, or who is that gentleman that gave the basis of democracy? This is conceived to be the democratic government; of the people, by the people, and for the people. Government of the people, for the people, and by the people, the basis of democratic government, and they all dance in the name of democracy. Vox populi is not vox dei. But vox dei should be vox populi, should be.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi caitanya candre daya kavi havi jal nija kari deji hari mat kal [?] If you have the opportunity to consider, to judge about the magnanimity of Śrī Caitanyadeva, you will be simply astounded. “What sort of dignified things He has discovered for us. What sort of high prospect He has taken to our door?” You will be charmed; if you can trace you will be charmed, simply. “What prospect He has discovered for us? Hare Kṛṣṇa. Hare Kṛṣṇa. Our goal, destination, self determination leads where, self determination.

nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-
karṇadhāraṁ mayānukūlena nabhasvateritaṁ, pumān bhavābhdhiṁ na
taret sa ātmahā

[“The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the spiritual master as the captain and the instructions of the Personality of Godhead as favourable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence must be considered the killer of his own soul.”] [Śrīmad-Bhāgavatam, 11.20.17]

Getting the advantage of a human birth, and after meeting the spiritual guide if one does not take the advantage of...

End of 82.01.17.B

82.01.17.C_82.01.18.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...birth and death, then he commits suicide. He loses such a chance, a great and most valuable chance that it amounts to suicide. Gaura Haribol. Gaura Haribol. Mahāprabhu. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. No question came today.

...

Parvat Mahārāja: ...then where it fits, our independent will, our free will, where does it fit?

Śrīla Śrīdhara Mahārāja: Your free will is a part of the Absolute free will.

Parvat Mahārāja: So one can say therefore I do whatever I want and that's the Supreme will?

Śrīla Śrīdhara Mahārāja: Yes. But the nature of spiritual substance is such that every atomic existence is free, but free is limited. He's limited and everything belonging to him is limited. And with Absolute the whole thing is Absolute. This is to be applied in all things, not only freedom. In magnitude, in intelligence, in freedom, in every way in a system there is part and there is whole, the relation between the part and the whole. Every cell of your body has some sort of freedom, and still it is within the organisation, everything. Everything, suppose in a family when it is in harmony, there is the guardian, and there is hierarchy of the guardian, and free submission of all of the family to the guardian. Is it not possible? That obedience to the higher guardian: does it mean self effacement completely if free service is not possible? What do you think? Free service, loving service, loving offering: if one loves another does it mean that he loses his existence? Eh?

Parvat Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Even you may die for him, but does it mean that you have no freedom? If through love you want to sacrifice wholesale for the object of your love, you do so much submission, but does it mean that you have no existence at all? If you like to efface yourself, your unitary, your specific existence cannot be maintained thereby, it is gone? Free offering means all forced? One may offer something being enforced and freely. Is it not possible? To offer means by compulsion: free cooperation is not possible? What do you conceive about that? Retaining your freedom you cannot surrender to your superior? If coerced, forced, no happiness, happiness vanishes, dematerialised. And when free you can enjoy what is known as free will, love. Love means free sacrifice. Love presupposes free sacrifice. Sacrifice, but when it is free sacrifice, that is prema. Attraction, free attraction existing between the free entities: that is called prema. Force, but not force of the meanest nature, but the highest natured force that is,

and that force even can take down the Absolute to the finite. Infinite can be subservient to finite. It is such a force. So sacrifice and freedom can go together. Sacrifice does not mean that losing ones freedom, free identity. What do you think?

Parvat Mahārāja: It seems that the supreme free will of the Infinite is sanctioning the free will of the minute part.

Śrīla Śrīdhara Mahārāja: When you are aiming at that, then in that case you will aim everything in a similar angle of vision. Then the Absolute is enjoying, He's continuing His līlā. When the freedom in the absolute sense you consider, then the whole thing within Him, in His body, is as one; and it is His līlā, līlā vāda. In one sense you will give wholesale to Him, and in another sense you will take something out of Him: that cannot be. When in every way you are thinking, your form of thought, you attribute whole thing to Him, then in that sense He's one, advaya-jñāna, He's going on with His līlā.

And no one to be aggrieved existing outside, none is aggrieved existing outside, all within Him. He's going on with His līlā. No separate entity to be aggrieved. He's all in all, the wholesale in one, the whole system, it is He only. The absolute freedom, absolute existence, absolute nature, in all phases if you come to that oneness, then no one to grudge, none left to grudge. He's within Him. It is His līlā. He's going on with His own play. None to say against that, and if you with partial representation you got to give some importance then it is divided there. But it's not divided equally: proportionately, superior, inferior.

In a hierarchy in official circle, the higher, higher officer he's prevailing through the clerks and other lower. Whatever he'll say they have to obey. That does not mean that they do not exist. The officer's position, his power, can be supposed to work through everyone, his direction. And whatever anomaly he's coming to correct. He's already there, pervading. So, so many gods, but Kṛṣṇa pervading everywhere, whenever

necessary He can control. So such, go to the higher plane there.

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu / praviṣṭāny apraviṣṭāni,
tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [Śrīmad-Bhāgavatam, 2.9.35]

In Bhāgavatam, in Bhagavad-gītā,

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā mat-sthāni sarva-
bhūtāni, na cāhaṁ teṣv avasthitaḥ. na ca mat-sthāni bhūtāni, paśya me
yogam aiśvaram

[bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]

["In an un-manifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (acintya-bhedābheda) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [Bhagavad-gītā, 9.4-5]

"I am everywhere, everything in Me. I am nowhere, nothing in Me. Note

the peculiar mystic position of Mine in relation to all.”

In Bhāgavatam, yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu, praviṣṭāny apraviṣṭāni, the great created masses, water, air, fire, heat, ether, how they exist intermingled. One is within everything and also not there always. The ether is within the earth, within the water, within the fire, heat, everywhere, and still there is somewhere He's not there. If necessary He can assert.

Just as relative positions, the paramount power here, the central authority of India, but still I'm considered to be the possessor of this land. But within twenty four hours notice, or even a minute's notice if necessary for battle they can occupy this position, their right is enshrined. In this way adjusted, the powers, the figures, everything adjusted in this way. Not assert, always, everyone does not assert. God does not assert, everywhere, it is His will.

“I am everywhere, I am nowhere. Everything in Me, nothing in Me. Paśya me yogam aiśvaram. Try to understand the peculiar position that I have got.”

So in everything you are to follow this dictum. Whether we exist or we do not exist, God exists. I do not exist, only God exists, we can't take that. And we also cannot take what the Śaṅkara, “That this is mal existence, in proper existence we and God one and same thing.” And that is sāyujya mukti, brahman, that is non-specified, non-dynamic some substance, non- differentiated substance, nirviśeṣa.

But we follow according to the Vaiṣṇava Ācārya this bhedābheda can be maintained all through in the true organisation, not only in the mundane, in the true aspect of the whole. That is also, this is the perverted reflection, one and many, adjust in this way, one and many is always

there. The kāṣṭhā-kalā, one and many, the foundation and the – the container and the contained, the relationship is always there, everywhere, and both of them are true. But the power, the lord-ship, that is adjusted in different ways, small or big. Space, time, power, in every way some adjusted position between the two, finite and infinite. Hare Kṛṣṇa.

Ha, ha, so, jñāne prayāsam udapāsyā [Śrīmad-Bhāgavatam, 10.14.3], so finite cannot know Infinite, but Infinite can make Himself known to finite. So through sevā, service, we are to get His will in our favour, then as much as He will be known to me, He makes Himself known to me I'll have to be satisfied with that knowledge. I cannot think that the Infinite will be imprisoned in one cell of the finite brain. That is futile, that is foolishness. To know and finish all the characteristics of Infinite, for a finite being, it is sheer foolishness. So knowledge, this enquiry, has been discarded, to some certain extent. What is necessary for my real benefit to be reinstated in a proper adjusted position, sevā. Without knowing the whole I can be placed in my highest position where I can draw my best benefit, sevā.

The gopīs were not big scholars. They did not care to know anything, but they were particular for service. And they could draw the best benefit from the Absolute. Not through scholarship but by sacrifice and service at another plane. Don't apply yourself in the plane of force, nor indifference and knowledge, but try to apply to be utilised. Utility, you try to live in the plane of utility, as a whole, utility as a whole, try to achieve. Seek your achievement in that plane of utility. Neither karma energising: foolish energising has no value: so foolish enquiry also has no value. But utility, try to find out your small quota in the Infinite utility; that is service, that is plane of love. You can be best benefited in that plane. So try to find a short cut to enter into the plane of utility, and give service, be utilised, and then you will be most benefited. That is the line. Hare Kṛṣṇa. Do you follow, to certain extent?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So, that utility, usefulness, and usefulness which is decided by the highest quarter. Hare Kṛṣṇa. That is service.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol. Jñāna- sunya-bhakti, I repeatedly told that I came to that plane where Mahāprabhu is recommending jñāna- sunya-bhakti. Jñāna-miśrā-bhakti, karma-miśrā, rejected, jñāna-miśrā rejected: jñāna-sunya-bhakti – a hammer came on my head. Jñāna-sunya-bhakti, jñāna is to be eliminated? Searching, that means surrender is greater than searching, with self interest. Surrender to the Absolute decision is better than searching for self interest. That is done in terms of finite. By surrendering we can utilise the intelligence and justice of the Absolute, so that is infinitely higher. The Divinity has its peculiar character of this type. By surrendering we come to such a higher plane, we are allowed to live with such a high order of people that cannot be conceivable from our mundane self searching plane. Cannot accommodate what sort of generous dealing we may have by surrendering, by coming, taking ourselves to the foot of the noble. Their line of thinking is noble, and ours more or less satanic, self searching. Self searching means to create disturbance in the environment. And by sacrifice we come in the plane of the noble where one can thrive by sacrifice, service. So diabolical change, die to live, die to live, if you want to live an honourable life you'll have to die wholesale, of this mundane, everything to be banished, good or bad.

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma', ['ei bhāla, ei manda',-ei saba 'bhrama']

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [Caitanya-caritāmṛta, Antya-līlā, 4.176]

Good and bad, calculated from this reasoning, this side of thinking, and that is all false.

So Hegel's idea is very sweet, 'Die to live.' A very general word, 'die to live.' Learn to die, and you won't die, you will see that you are immortal. Die in body consideration, but if you ignore your body consideration with body interest you will find yourself in soul plane, it is immortal.

Like Socrates: and he could reject all the favourable proposals to save him, "No, give me the poison glass." And unhesitatingly he took it. "I know sure that I'm immortal. To prove that I'm immortal I'm hatefully rejecting this material prospect, to take, I'm dying." Die to live. "I'm immortal. The connection with the mortality it is injurious to me. I prove it by dying."

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari. All right, a request coming from some quarter.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

...

...in order to pacify the āsura these things have been adopted. In this way Mahāprabhu has given explanation. Gaura Haribol.

The Vasudeva's son Vāsudeva, that is also eternal, and Nandanandan that also eternal. Svayaṁ- Bhagavān is Nandanandan, and Vāsudeva is kāyavyūha of Nandanandan. Svayaṁ- Bhagavān: Svayaṁ- prakāśa, Svayaṁ-prakāśa-vilāsa. Prakāśa: prābhava-prakāśa, vaibhava- prakāśa. Vilāsa: prābhava-vilāsa, vaibhava-vilāsa. In this way, from Svayaṁ- Bhagavān it is deviating, different conceptions in intensity, prakāśa, vaibhava, outcome incarnation. But Svayaṁ-Bhagavān Nandanandan, that has been told to be original Absolute in prema-loka.

You are to go through Caitanya-caritāmṛta there when this prakāśa, vilāsa, and also it has been in Laghu- Bhāgavatāmṛta by Rūpa Goswāmī. Before dealing the whole thing you are to go through Laghu- Bhāgavatāmṛta, original, and at least Caitanya-caritāmṛta, is explained there, and the tika also by our Guru Mahārāja, Bhaktivinoda Ṭhākura tika. Amṛta-pravāha-bhāṣya, and this Anubhāṣya, Caitanya- caritāmṛta you are to contact with them, very closely, and then you take the pen, how to refute. Hare Kṛṣṇa.

You take to the notice of the ISKCON who has especially published those books, whether it has got real connection with the manuscripts. First read it, and find difference, and then refer to the original quarter, whether they have published in this way. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: This is definitely the book. The book he's referring to, we're certain that this is the book.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Who is the responsible officer of the publication? Satsvarūpa?

Aranya Mahārāja: Rāmeśvara Mahārāja in Los Angeles, but Jayadwaita

Mahārāja does all the editing. Jayadwaita Mahārāja in Philadelphia is the chief editor, and Rāmeśvara Mahārāja is the publisher.

Śrīla Śrīdhara Mahārāja: So you may refer to them, ‘That this we find, then what’s the matter? I bring to your notice it has been done, and what to do against that, you think and do.’

Akṣayānanda Mahārāja: And this man has another article coming again next month, in the same, he’s written at the end, ‘To be continued.’ So next month he’s going to make more points.

Śrīla Śrīdhara Mahārāja: Yes. It’ll be very sad.

Akṣayānanda Mahārāja: He’s made a dedicated effort. He’s fault finding very meticulously, very technical manner.

Śrīla Śrīdhara Mahārāja: They went to get that Bhakti Kuṭīra in Purī and in that auction they’re defeated. So they have got some complain and lapse. And perhaps from there he has got the insinuation, and starting against.

Akṣayānanda Mahārāja: We had another idea is that we think that Satsvarūpa has criticised Bhakti Vilās Tīrtha Mahārāja in the biography; and that will also cause it.

Śrīla Śrīdhara Mahārāja: Oh. That may be, yes. The other day that Rūpa Vilās, means that Bhāgavata Mahārāja from Bagh Bazaar Maṭha, he also came, “That in the books of the ISKCON are drastic criticisms against us is published. So they want to discredit us all.” He asked me, “We are told that they have some affectionate connection with you, so you try to pacify them so they may not do so. Otherwise we shall be also forced to take the opposition movement.” That Bhāgavata Mahārāja came the other day, at night, met me here. Hare Kṛṣṇa. His grievance is also like that. “Only Keśava Mahārāja and yourself exempted and all others including us are drastically criticised. And thousands and lākhs of books are with such criticism against us is being spread throughout the world. So for our self protection we are to oppose.” This was his remark. So when he will see that in a paper the criticism has been out, they have also got paper, they will also...

Akṣayānanda Mahārāja: Counter.

Śrīla Śrīdhara Mahārāja: Yes, attempt, it will be difficult thing. Anyhow you inform it to the central authority. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: This statement is here Mahārāja.

Śrīla Śrīdhara Mahārāja: You first go through Caitanya-caritāmṛta and the commentary.

Akṣayānanda Mahārāja: Regarding that Nandanandana.

Śrīla Śrīdhara Mahārāja: Yes. All these things are there, then you will, and in Bhāgavata’s Tipani of Sanātana Goswāmī, that is the authority. Jīva Goswāmī’s also there, Rūpa Goswāmī’s Laghu- Bhāgavatāmṛta,

and Dashami-Tipani of Sanātana Goswāmī. And also Viśvanātha Cakravartī, all these authorities you are to consult. And in the beginning you go through Caitanya-caritāmṛta and Bhaktivinoda Ṭhākura's commentary and Prabhupāda's [Bhaktisiddhānta Saraswatī] commentary; then prepare yourself what should be the ground of protest. Nitāi Gaura Haribol.

Parvat Mahārāja: In Bhagavad-gītā Kṛṣṇa says in the verse:

traiguṇya-viṣayā vedā, nistraiguṇyo bhavāṛjuna [nirdvandvo nitya-sattva-stho, niryoga-kṣema ātmavān]

[“O Arjuna, when defining non-devotional paths based on action and knowledge, the Vedas deal with the three modes of material nature. Foolish men, whose intelligence is covered by exploitation and renunciation, engage themselves in the cultivation of action and knowledge. Thus, they remain in ignorance of the principal object aimed at by the Vedas, which is transcendence beyond the three modes of material nature. But Arjuna, you be free from duality, live in the association of My eternal devotees, and give up all pursuits for gain and preservation. Then by buddhi-yoga, dedicating your intelligence to Me, reach that plane which is free from material qualities, and situate yourself in that transcendence which is the object of the Vedas. In other words, withdrawing yourself from the cultivation of action and knowledge, engage exclusively in the path of devotion as commanded by the Vedas.”] [Bhagavad-gītā, 2.45]

At the end he says, niryoga-kṣema ātmavān. Śrīla Prabhupāda says that, in the translation, “Be transcendental to all the modes, be free from all dualities and from all anxieties for gain and safety, and be established in

the Self.” And this Self here is with capital letter. Now, my question is...

Śrīla Śrīdhara Mahārāja: Self means ātmā.

Parvat Mahārāja: Ātmā, the soul.

Śrīla Śrīdhara Mahārāja: Denounce your relationship and cooperation with the mental and physical plane, and concentrate in the plane of your self, ātmā. And the ātmās function, the natural function of ātmā is with Paramātmā, and not with the material world, you will find. Ātmā tuṣṭaḥ [Bhagavad-gītā, 2.55], to withdraw from the different planes where we move and live: in this way. Amnamay kosha, prāṇamaya kosha, manomaya kosha, vijñānamaya kosha and ānandamay kosha. Different planes of life.

The first stage, the most gross plane is the physical body, amnamay. Amnamay that is by feeding we are compelled to maintain. Food is necessary to keep up a particular plane, that is amnamay, amna means food. If you give up the food, that plane will die. That is amnamay kosha, one state, the outward state, outward encasement. And then next, subtle case, is prāṇamaya kosha, vitality. That is said to be a particular encasement, finer, to this physical encasement. Then manomaya kosha, then the mental system within that: a third, finer plane, encasement of ātmā. And then vijñānamaya kosha, there lives ātmā, the taṭasthā-śakti. And ānandamay kosha, that is the plane where svarūpa-śakti Bhagavān lives. Where the Godhead with His own paraphernalia lives in ānandamay kosha, the most fine plane.

So differentiation from gross to subtle, so differentiation stage. So self means withdraw to your soul leaving aside your attachment and your connection with these three gross encasements outside. That is amnamay kosha, prāṇamaya kosha, and manomaya kosha, and concentrate, withdraw in the ātmā kosha, then you'll find that self determination, that

svarūpa-siddhi, ātmā tuṣṭaḥ. Then you will find you will feel a natural attraction from the Paramātmā and you will be asked to cooperate with that inner centre within you. That is the meaning: the self.

uddhared ātmanātmānam, nātmānam avasādayet

ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ

[“The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy.”] [Bhagavad-gītā, 6.5]

This is improper self that I’m human being, I’m a beast, I’m a [demi-]god, all improper, that is identification with improper self conception. Your proper self conception if you attain that you will find that your relationship with Paramātmā. You will feel the attraction there for Paramātmā, not any attraction for this filthy gross atmosphere. Withdraw to the self conception. Your self is within a particular system in God conception. And now your contact with the so many gross elements have forcibly taken you away from your internal and proper vision towards outside, bahirmukha, and forced you to come and connect with the outer world. We try to withdraw, neti, neti, neti, this is not, this is not, this is not. Tanma, tanma, tanma, that is not, that is not, in this way eliminate everything and go to your self.

indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [Bhagavad-gītā, 3.42]

Buddhir ātmā mahan para [?] So withdrawal from the external coatings and to retire in ātmā sakhatka [?] And from there to Paramātmā sakhatka [?] Deep, deeper and inner quest, enquiry to be promoted, that is meant here. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura.

_____ [?] Nitāi Gaura Haribol.

Parvat Mahārāja: Satyavak just came from Māyāpur.

Śrīla Śrīdhara Mahārāja: All right. Any knew news, any newcomer there?

Satyavak: No newcomers Mahārāja.

Śrīla Śrīdhara Mahārāja: And Venkaṭa Prabhu?

Satyavak: Venkaṭa and Parisevana they're just coming after one hour maybe.

...

Parvat Mahārāja: Paramātmā realisation is also realisation of the Personality of Godhead as Paramātmā also seems to be person.

Śrīla Śrīdhara Mahārāja: In deeper vision, Paramātmā is seen as Vāsudeva. It is above Brahman, that Kṣīrodakaśāyī, Kṣīrodakaśāyī as Antaryāmī within ātmā, jīvātmā, and with watchful attention we can

understand His dictation also from within, inner voice. And sometimes the yogīs they feel them in the

_____ [?] they imagine Him here. It is mentioned in Bhagavad-gītā. So Brahman conception, Paramātmā conception, then that becomes Vāsudeva conception. When clear, more clear, Paramātmā conception leads to Vāsudeva conception. General yogīs are concerned with that. That all comprehensive aspect is Brahman, and all permeating aspect is Paramātmā. And everywhere with more deeper vision it is seen to be personal. Superficial vision it is hazy, impersonal. Nothing is impersonal in this world. Every molecule, atom, if completely viewed, there must be person. That is, person means consciousness, all consciousness.

Māyā is illusion. Māyā is also personal, Māyā as a whole is person. She's repenting, "Oh Kṛṣṇa, You have created me, or I'm with You, but the people say," we find in Dhāma Parikramā, Bhaktivinoda Ṭhākura's writing, "Where is Kṛṣṇa, I'm not there. I'm eternally created only to be aloof of You. What is this? You must accept me as Your maidservant."

Kṛṣṇa will say, "Yes, yes, you are also serving Me but indirect way, so that is service, be satisfied, don't repent." In that way His solace. So with the farthest vision everything is conscious.

End of 82.01.17.C_82.01.18.A

82.01.18.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: In Braja līlā, the extension in Braja līlā, there we find as the point has arisen, Kātyānanī pūjā, gopīs are rendering respect to – gopīs were supposed to hold the highest position, they're rendering respect to Kātyānanī Devī who is entrusted with the management of this ordinary world. She's also given some petition, "Help me so that we can be united with Kṛṣṇa easily. Don't give any opposition Devī. Be pleased with us."

The farthest extremity is also harmonised there, the stealing, the lying, to speak lie, to steal things. Kṛṣṇa is so perfect that even these filthy things are also harmonised in His character it is seen, the debauchery, all harmonised. He's so good, so pure, that everything coming in connection with Him receives its highest realisation, appreciation. Nothing is filthy; only aggrandisement. Exploitation is filthy and renunciation also filthy. The highest conception of harmony can harmonise everything. He's so good. Nothing is wrong from that angle of vision; that has got a place and position in the adjustment of the whole, the final adjustment. The Absolute Good is so good, anything coming in His connection it is harmonised [?] that we find in Kṛṣṇa līlā, in Braja līlā. His immorality is more than our

conceived moral standard. Like the touchstone, whatever comes in its touch it is gold, the harmony in its highest sense, Absolute Good. Murdering, stealing, debauchery in the ordinary sense: that has no question, no place there, so universal in character. And the ownership is also indisputable. Hare Kṛṣṇa.

Unity, still it is dynamic. The Pantheistic School they can't keep the dynamic. When they have conception of oneness, all merged in non-differentiated thing. But the Vaiṣṇava School, all one, but it is dynamic, the difference there. Līlāmaya, līlā, it is His līlā, it is His play, sweet play.

And you are all surrounded there, you are being fostered from there, you get your everything from there. Amṛtam, the nectarine food is supplied to you from there. And He's of such. You are not of separate existence. You also do not like to maintain common interest. His interest is your interest, but He's Absolute Good. Absolute Good means good for all, no enemy. But the enemy that is in līlā playing, just as in play also there are two parties, enemy, but enemy of play is not ordinary enemy. So if in human play there may not be any enemy, a seeming enemy, so in Him the enemy is also something like friend.

Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu. Gaurāṅga Sundara.

Parvat Mahārāja: I have a doubt about a point that our Gurudeva has made, and that is that when Lord Rāmacandra was present the sages actually prayed to be closer associates to Him, and in their next life they appeared as gopīs. So how is it that the gopīs in their previous lives they were sages, jñānīs?

Śrīla Śrīdhara Mahārāja: Sages, yes. The cause is to be traced from the sukr̥ti, the innate nature, that is connection with the nirguṇa plane, so,

ātmārāmāś ca munayo, [nirgranthā apy urukrame kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ]

[“Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world.”] [Śrīmad- Bhāgavatam, 1.7.10]

All sages are not of equal temperament. Some sages,

prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ nairguṇya-sthā ramante
sma, guṇānukathane hareḥ

[“O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord.”] [Śrīmad-Bhāgavatam, 2.1.7]

There are so many sages who are fated to go towards nirguṇa. Due to their ajñāta and jñāta sukṛti that will guide them towards that unconsciously. That is the case everywhere, the sukṛti is our guide. Gradually it comes to assert in favourable connection and then we can select the way of our work in life.

So the muni, their mental tendency was like a masculine temperament in the mind, and some sort of renunciation and these penances, all those mixed in the mind. But anyhow their inner sukṛti when they come to see Rāmacandra, there awakened some attraction for that. Not to enjoy but to serve, this very close connection service of Rāmacandra. Rāmacandra was also, though Kṛṣṇa within, but outwardly He's Rāmacandra. And outwardly they're moaning, but internal awakening to come in close connection, very intense connection; family connection with the Lord.

Then they, there are so many ladies also may be when they see Rāmacandra their heart attracted towards Him as to serve like a wife. But Rāmacandra's was promise was priti suta vadi, that only one wife He will take. Rāmacandra's father had thousands of wives, but Rāmacandra took only one wife. That was His disposition.

So Rāmacandra told them that, “Yes, you have got some attraction in

connection of My spiritual body, not enjoyment but service, but it is not possible. I'm avowed in this Avatāra in a particular way I'm couched. You will get it in Kṛṣṇa Avatāra. There it is possible. The Svayaṁ-Bhagavān He comes promised for such service giving attitude. So you will have your fulfilment when I shall come as Kṛṣṇa. At that time your prayer will be fulfilled."

That was the arrangement, no anomaly. No anomaly because Kṛṣṇa the Svayaṁ-Rūpa that is the most original and that is the very gist of all Avatāra; the most accommodating plane, most subtle and most accommodating. In all other Incarnations a partial duty attached, but the most universal duty to attract all and to react accordingly, that is possible in the Svayaṁ-Bhagavān cases. They're grouped in different ways and one; there's no overlapping. The vātsalya-rasa, the mother rank, the father rank, the friend rank, in their own rank, in their own rasa they want to serve Him, to love Him. But the most accommodating, and most original, and most subtle, and the most liberal, as you say, is Svayaṁ-Bhagavān Kṛṣṇa. Even crossing the limit of our conceived morality does not stand here. He's Absolute, He's over law. He's so good, so affectionate, that no consideration of any law is necessary there. He's able to accommodate everyone beyond law, beyond question.

Only to understand and adjust for ourselves we go and venture to put some law on Him, 'He's of such nature, such nature,' but it is very futile. How much can we know about the Infinite? But dig-darśana, only we can say, 'somewhat like this,' to give consolation to our understanding we utter, 'somewhat like that, somewhat like that.' But that is ocean, so explanation by knowledge is not possible. Still, to satisfy our suspicious mind, everything is possible in Him. He's infinite. Hare Kṛṣṇa.

So Rāmacandra He was not satisfied, and also it is seen in exceptional case, when Rāmacandra had the necessity of the help of Garuḍa who was connected with Kṛṣṇa more than Hanumān: Hanumān and

Rāmacandra, and Garuḍa with Kṛṣṇa. When it was necessity in Laṅkā He had to remember Garuḍa when He was tied by nagapasa, was tied by the serpents.

Then Brahmā informed Him, “Oh, You remember Your servant Garuḍa. As soon as he’ll approach the snakes will disappear.”

And when Garuḍa came and snakes disappeared, They were free, then Garuḍa wanted one boon from Rāmacandra. “I want to see, I know You are my Master but You are in the figure of Rāmacandra. And that is monopoly of Your servant Hanumān. But if You are propitiated with me, please show me once that Dvāpara-yuga Kṛṣṇa Avatāra.”

Rāmacandra answered, “Yes, it may be managed privately only.”

“Yes, I’m arranging.” By his [?] Garuḍa constructed a temporary room by his wings. And Rāmacandra within that He showed His Kṛṣṇa Rūpa to Garuḍa.

So the confidential arrangement is there within, and the court arrangement is something. Hanumān is there, he won’t like that ‘my Lord Rāmacandra,’ and Hanumān also got a chance in Dvāpara-yuga. When Garuḍa went fetch some blue lotus he met, that was only in the jurisdiction of Hanumān. When there Hanumān also opposed him in a playful way, and Garuḍa did not care about Hanumān. Hanumān playfully managed, tested the power of Garuḍa.

And very shortly I’m going.

Then Garuḍa was defeated in fight with Hanumān, and Hanumān took Garuḍa in his armpit, and took the blue lotus and went to Dvārakā, Kṛṣṇa.

And Kṛṣṇa went, “Jai Rāma, Jai Rāma.”

Hanumān is always loudly taking the Name of Rāma, “Jai, all victory to Rāma,” in this way approaching.

Kṛṣṇa knew that Hanumān wants to see Rāmacandra, not Kṛṣṇa, so He asked His queens, “Take the shape of Sītā and just take your position on My left side. I’m taking the shape of Rāmacandra. Hanumān is approaching with ‘Jai Rāma’ and he should be pleased.”

We are told that Satyabhāmā could not: Rukmiṇī took the shape, the bodily appearance of Sītā. And Hanumān came and with the blue lotus he worshipped Kṛṣṇa, this Rukmiṇī Kṛṣṇa, no, Rāma-Sītā he saw.

And Sudarśana was guarding the gate, and Hanumān came and Sudarśana won’t allow him to enter the compound. Hanumān put his finger within and suddenly made it so big that like a ring on the finger Sudarśana, and Garuḍa there under the armpit. And Satyabhāmā she could not take the appearance of Sītā, she had to take shelter under the throne. Then these three they had some sort of pride, so Kṛṣṇa in this particular līlā He checked these three, their vanity. And Hanumān came and worshipped.

Then, “Who is your, what is on your finger?”

“Oh, some circular cakra, some disc, he was wandering, roaming there and did not allow me to enter, so I put him there.”

Then, “Who is in your armpit?”

“Yes, one bird, from him I heard that You want these blue lotus, and he could not do it, I have collected. I have desired to see You my God.”

“Release him, release him.”

Then Hanumān says, “Who is there under the throne? There is a lady.” Then Satyabhāmā came out.

So the pride, the vanity of these three was checked by the will of Kṛṣṇa. In this way: all līlā. So Hanumān got chance in the Kṛṣṇa līlā to see his heart’s God, Rāmacandra. And Garuḍa also took the advantage in Rāma līlā to have his darśana with Kṛṣṇa in Laṅkā.

...

...is utilised by Mahāprabhu in the south in His argument. The muni, Daṇḍakaranya vāsī-ṛṣis, and the śruti, they got the chance of the participation in the mādhyura-rasa-līlā of Kṛṣṇa. Whereas Lakṣmī Devī herself she did not get admission. What is the cause?"

And then he was nonplussed, that Vyeṅkaṭa Bhaṭṭa, father of Gopāla Bhaṭṭa Goswāmī. "I could not think that there was so much in the underground, in siddhānta, in understanding. Simply we know Lakṣmī Devī is above, all Lakṣmī-Nārāyaṇa, and Kṛṣṇa comes out, incarnation of Nārāyaṇa."

But Mahāprabhu told, "No. Kṛṣṇa is above Nārāyaṇa. Otherwise Lakṣmī Devī, she had got privilege of full service of Nārāyaṇa, why she's hankering after rasa-līlā? So something wanting in Nārāyaṇa and that is existing in Kṛṣṇa. So aspiration of Lakṣmī Devī for rasa, but Lakṣmī Devī does not get entrance. On the other hand the muni ṛṣis they're getting, because they wanted to approach through the gopīs, under the guidance of the gopīs and taking the attitude of gopī. But Lakṣmī Devī keeping up her divine character she wanted to approach rasa, but that is not possible. That is not possible. She did, took penances, tried her best to have access, but barred from that opportunity, Lakṣmī Devī herself. But on the other hand, the gopīs when they come to meet Nārāyaṇa they give some honour and praise for their attraction for Kṛṣṇa, not connection with Nārāyaṇa. Nārāyaṇa has got no internal charm for them. But Lakṣmī Devī had her charm for Kṛṣṇa's līlā, mādhyura-rasa. So we are to decide hereby Who is where, whether Kṛṣṇa or Nārāyaṇa, Who is holding the supreme position."

Mahāprabhu's argument was always with common sense, accepting common sense. He also put to the sannyāsīns of Benares, 'that Śiva

is the absolute.’ Mahāprabhu put His argument, “Take the case of Gaṅgā. Gaṅgā comes from the feet of Nārāyaṇa and Śiva takes her on his head. Decide what is the position of Nārāyaṇa and Śiva. Who is oozing from the lotus feet, the divine feet, that is on the head of Śiva. She decides the relationship between Śiva and – Śiva is His servant, vaiṣṇavānām yathā śambhuḥ, as it is mentioned in Bhāgavatam [12.13.16], that is the real conception of things.” So Mahāprabhu’s ways were like that, by the common example He used to establish His position, the different conceptions, superiority of different conceptions of divinity.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nanda-Yaśodā had their original, the most original superior personality, and Drona and Dharā were absorbed in them.

And also there is mention in the scripture that so many heavenly prostitutes were amongst the gopīs, sarvesya [?]. Madhvācārya has taken resort to that, mentioned that. But the Gauḍīya Goswāmīns can’t tolerate. They might have been absorbed for their higher benefit, but the real party was that of Goloka party. They’re eternal and they’re higher than the higher. They’re higher than the highest, the Goloka gopī party, the original, so, Rādhā-Kṛṣṇa nitya līlā koila prakasa [?]

Ordinary conception of the Māyāvādī Smārta School it was something like that, “That Kṛṣṇa we consider to be the God. But He came with the ordinary people, the gopīs, the gopa, and they were all delivered by Him. His friends, His parents, His beloved, all mundane, but He’s super-

mundane and by His connection even in a filthy nature delivered them.”
That is the conception of the Smārta School.

But the Vaiṣṇava School they think, Sapaṁśada siddha dhama saha
avatari [?]

Mahāprabhu came in Navadvīpa with His own place, own capitol, with
His own paraphernalia, not He Himself came alone in a jungle, but He
came with all His paraphernalia.

When a king goes to visit a place he takes his own paraphernalia there,
raja-cavati [?]. The king is moving, going to visit that place; that does not
mean that he’s going singly.

So they say that when He comes down with His own paraphernalia He
comes. His own capitol, He’s come with whole here, so everywhere, that
is the case. And whatever is told by other scripture, that are not meant for
the most deep thinkers, so many absorbed there. Just as in Avatāra also,
Avatāra of lower order is absorbed in the Avatāra of higher order.

When a king comes to visit a particular place, the special power of
magistrate and other officers all merged in the king. Whatever he says
practically, whatever he says they have to carry out. All their special
powers disappear and enter into the higher. Whenever the higher comes
to a lower, apparently they’re non entity. Whatever he will say, the whole
power absorbed there, so like that.

When Svayaṁ-Bhagavān came the Yuga Avatāra entered there, in Mahāprabhu also, rādhā-govinda- milita-tanu. When astavincha chata yuga [?] then the time of Yuga Avatāra only to preach Nāma- saṅkīrtana absorbed in Him. That is the case always.

So Kṛṣṇa does not come always with gopī līlā, only astavincha chata yuga [?], only in one day of Brahmā, astavincha chata yuga, one yuga in Brahmā, not every day, not every yuga, Dvāpara, but once in a day of Brahmā. And Brahmā's day is sahasra yuga padhyanta [?] hundred yugas is one day of Brahmā. And only that one yuga in thousand yuga that Svayaṁ-Bhagavān Kṛṣṇa appears; in all other yugas only Yuga Avatāra not Svayaṁ-Bhagavān. It has been taken out by the Goswāmīns that Kṛṣṇa not only a chance coincidence Avatāra but nitya-līlā.

This is the highest, which seems to be the highest that has got its own position in the universe, in the topmost place. And He comes just as exhibition He comes to exhibit here in this prapañca. And as the Sun is passing through all the countries, so also He's līlā passes through the whole universe. Sun sets here, rises in another place. So Kṛṣṇa līlā is also like that in the brahmāṇḍa and it has got its original position intact in the highest quarter, nitya-līlā, and nitya and the highest.

So, they're to explain, though it is not explicitly stated in Bhāgavatam, Svayaṁ-Bhagavān, the word is mentioned. But the Goswāmīns they by consulting all other scriptures and the spirit of Bhāgavatam they are discovering the internal position of Kṛṣṇa. They say that in Bhāgavatam, nanda-tanuja not only so, the Svayaṁ-Bhagavān, vasudeva manaseja [?] in the mental sphere. But they say, they go so far that He comes out of the body of Nanda, nanda-tanuja it is mentioned, nanda-tanuja. So the closest connection with Nanda than Vasudeva, it is mentioned in many places nanda-tanuja and some other expression.

Not without any purpose we are to bring out the real thing. So they say and finding reference from other scriptures when Vasudeva took his son to the Nanda's camp in the room of her, Yaśodā gave birth to a baby girl, female baby, he put there, Vasudeva did not detect that there was another, male baby, there. Vasudeva put his own son Vāsudeva there and took the female baby in return. And this Vāsudeva baby that entered into Yaśodā-Nandan. That is their finding, consulting all other, many scriptures, and the expression, the hint from Bhāgavatam. The Goswāmīs, Sanātana Goswāmī and others they have established, have come to such conclusion to harmonise all the scriptures about the Kṛṣṇa līlā. So Nanda- nandan was there. Yaśodā gave birth to twins, male and female, and Vasudeva only found the female and put his male child there and took the female child. And the male child Vāsudeva entered, was absorbed into Nanda-nandan. And as long as He was there, and He's always there, vṛndāvanam parityajya sa kvacit naiva gacchati.

[kṛṣṇo 'nyo yadu-sambhūto yaḥ pūrṇaḥ so 'styataḥ paraḥ vṛndāvanam parityajya sa kvacit naiva gacchati dvibhujāḥ sarvadā so 'tra na kadacit caturbhūjaḥ gopyaikayā yutas tatra parikīḍati nityadā]

["The Kṛṣṇa known as Yadu-kumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumāra Kṛṣṇa manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment. That original Personality of Godhead Kṛṣṇa who is Svayaṁ Bhagavān always manifests two arms. He never manifests four arms. He is always by the right hand side of the foremost of gopīs, Śrīmatī Rādhārāṇī, and He never leaves Vṛndāvana."] [Laghu-Bhāgavatāmṛta, Pūrva-khaṇḍa, 165]

Only externally or internally but He's always in Vṛndāvana, that Svayaṁ Bhagavān, the highest conception of Godhead is always in Vṛndāvana. But sometimes the worldly people can have the experience of that, and sometimes they do not see. But He's always there. Only the question that He is or He's not, that we're disconnected, the switch is off. When switch is on we can see, and switch is off we can't see [?] transcendental.

So Drona, the gopīs also, and there are different sections of gopīs, they're newcomers, that svarūpa- siddha, those that are svarūpa-siddha before they attain vastu-siddhi, the highest stage, they are to be born there where the prapañca-līlā is going on. There they get the chance of being born, and then first participation in direct līlā of Kṛṣṇa, then they enter vastu-siddhi. They enter permanently there, get post, engagement.

These things have been, in details, discussed and analysed, and discussed and given out to us by the Goswāmīns to keep the harmony of all the scriptures and with the ontology of the thing, as they get inspiration from Mahāprabhu. What is the meaning of Svayaṁ Bhagavān? Bhagavān, this adjective may be used to any incarnation, but Svayaṁ Bhagavān the source of all Bhagavān, that is Svayaṁ Bhagavān. How to think and understand Him? In that case so many arguments, and so much information, and so many authorities have been collected, and the Goswāmīns have done. By the blessings of Mahāprabhu they came to such a conclusion, and they have left for us. And we are to follow that. We are to try to understand that. What is this, what is that?

And it is not very possible to know, and to retain also the different divisions of His show, how He showed this Svayaṁ Bhagavān and His prakāśa and vilāsa. Prakāśa also two kinds, prabhāva and vaibhava: and the vilāsa also has prabhāva and vaibhava, so four classifications. And also it is written clearly that vaibhava prakāśa Kṛṣṇa is Śrī Balarāma. Balarāma is vaibhava prakāśa of Kṛṣṇa. And the devakī-tanuja, Kṛṣṇa,

He Himself also vaibhava prakāśa of Svayaṁ Bhagavān: so devakī-tanuja with two hands in Mathurā and Balarāma in Vṛndāvana, They're of equal rank. The Balarāma of Vṛndāvana is equal to two-handed Vāsudeva in Mathurā, of equal rank. It has been clearly described in Caritāmṛta and Laghu-Bhāgavatāmṛta. So we are to follow closely that.

And so also in the case of Rādhārāṇī, the gopīs they're also come out, their spring is Rādhārāṇī, the mādhyura-rasa gopīs. The Svayaṁ Bhagavān is always with Svayaṁ Rūpa, Svayaṁ Rūp and Svayaṁ Rūpa, Rādhārāṇī. In the rasa the Svayaṁ Bhagavān He was always by the side of Rādhārāṇī. And by the side of other gopīs not Svayaṁ Bhagavān, there Svayaṁ Prakāśa of Kṛṣṇa as the first double, facsimile or something like that we'll say. The first class double and the second class double in this way. When in rasa, only Svayaṁ Bhagavān with Her, with Rādhārāṇī. At the side of Rādhārāṇī is Svayaṁ Bhagavān, and at the side of other gopīs that Svayaṁ Prakāśa; not Svayaṁ Rūpa, Svayaṁ Prakāśa.

In this way the gradation is there. As much devotedness, so much intensity in Bhāgavata, in Godhead, in this way it is distributed. And the love is the highest criterion, and then power, in this way it is distributed. According to devotion, the nature and degree of devotion, Godhead also distributes Himself to the devotees in a particular gradation. So the devotees are hankering for the service of Rādhārāṇī's camp. Why? The Svayaṁ Bhagavān is always with Her. And others are of lower order. So the Rādhā kainkarya, that has been settled for us to be the highest achievement for that. Through Rādhārāṇī we can have the taste of the service of the Svayaṁ Bhagavān. So many things to be known!

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. A qualitative difference! Nitāi Gaura Haribol.

End of 82.01.18.B

82.01.18.C_82.01.19.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ... their commentary, Bhaktivinoda Ṭhākura and Prabhupāda. That is comprehensive. Still if you like, you want to consult Laghu-Bhāgavatāmṛta, the origin Rūpa Goswāmī, and also Dashami-Tipani by Sanātana Goswāmī on Bhāgavatam.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Tipani means the commentary of the commentary, the highest commentary. So that is Tipani, prepared by Sanātana Goswāmī himself who had blessing from Mahāprabhu, “That wherever you’ll look Kṛṣṇa will help you at that time.”

And he told that, “If You put Your foot on my head, then I can get such courage.”

“Yes, I’m putting My hand on your head. Kṛṣṇa will help you when you begin your writing.”

And Sanātana forcibly took His foot on his head. “Now I’m sanguine that Kṛṣṇa will help me when I...” So this is the route that Sanātana Goswāmī has given, that is our supreme court. And if we try to go against that we shall have fear of committing offence against the true decision which

comes from

Mahāprabhu and Sanātana Goswāmī. So we shall have to manage in any other way. Hare Kṛṣṇa.

...

Akṣayānanda Mahārāja: ...person who offers prasāda to the Lord, prasāda may be in gradation?

Śrīla Śrīdhara Mahārāja: Suiting to the adhikārī. Generally I have arranged that one dal and laphra, and sour, that is for general. And for the patient one particular rasa [?] which may be suitable for them. And for the respectable guest some sort of little fair diet.

Mahāprabhu always used to say that, Morai deha laphra danjan pita bana deha bhakta gane [?] “The rich dishes you should serve amongst the Vaiṣṇava, but to Me I’m a sannyāsī, only ordinary things you give to Me.”

So on the background of that only to keep the body and soul together we should tread and that we can collect some maximum energy and to devotee for the service, for the necessity. Milk may not be necessary for the body labourer, but the brain labourer they must have some milk food. In this consideration there is distinction. In our previous Maṭha of Guru Mahārāja also it was like that, little milk. And there was Sundarānanda, the editor of Gauḍīya, he could not digest milk so the chānā, chānā you know?

Akṣayānanda Mahārāja: Yea, chick peas.

Śrīla Śrīdhara Mahārāja: That was necessary for him, and milk for some, we ordinary people with dal and gal. There is a saying among the Vaiṣṇava society. “One who can tolerate this dal and gal, gal means abuse, blaming. Then if you want to become a Vaiṣṇava you must be prepared to be abused very much from your superiors. You must not be ready, must not be very self respective, seeker of respect, but you should be prepared always to be punished, to be abused. And also not much food but only nutritious and less costly is dal, the pulse. And so you must be prepared for the less costly nutritious food, this dal, and gal means abuse of the Vaiṣṇava.” Ha, ha, ha. Their chastisement and the ordinary less valuable nutritious food is dal.

So Mahāprabhu says, laphra banjan [?] “I’ve not climbed up to that superior section that he will think that, ‘O, Jagannātha has taken.’”

Svarūpa Dāmodara was very clever, he put some, “You please taste how Jagannātha has tasted it.” Then Mahāprabhu was defeated.

Of course, a devotee must try to see that how Jagannātha has tasted, if it is very salty, or very bitter, or how it is, Jagannātha has tasted. In that way it is sent to the Infinite, and not limited to one’s personal responsibility and risk if it’s connected with the Infinite.

And Jagadānanda he did not know so much ontological question. He put the rich thing in Mahāprabhu’s pot and watching from far away whether Mahāprabhu is taking. If He does not take then he’ll go and close his door and he’ll fast, continue fasting. And by fear of that Mahāprabhu had to take something: in this way. Pita bana deha bhakta gane teji yosam nadosaya [?]

They will be able to adjust, but we’ll be caught by the tongue taste

material world. ‘This is sweet, this is very tasteful.’ The material taste and sweetness will caste us down in the material world, so not rich tasteful dishes for us.

And Dāsa Goswāmī went to the extreme. The Jagannātha prasāda what was even rotten it was thrown to the cows and the cows also took away their mouth from, and he took that. And with much water washing the external portion, the very little substance what was found in the midst, he collected that and applying some salt he used to take that, for long time. And he was the son of eighteen lākhs, twenty lākhs of rupees income, father’s only son. And he showed such example how a Vaiṣṇava should behave.

But they’re all parṣada bhakta. They can, they have kept the standard, and they can live without food also. But we can’t. We are to follow the middle path, that whatever will be suitable to keep up my body and that I shall save the energy and devote for the service, my adopt-ability will be according to yukta- vairāgya.

yuktāhāra-vihārasya, [yukta-ceṣṭasya karmasu / yukta-svapnābodbodhasya, yogo bhavati duḥkha-hā]

[“For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of yoga gradually becomes the source of dispelling all worldly suffering.”] [Bhagavad-gītā, 6.17]

Not more rich, not more poor. What will keep up my body and supply my best energy and that should be devoted in the service of Kṛṣṇa. That will be our line of adopt-ability with the external world, yukta- vairāgya. Not only of food, yuktāhāra-vihārasya, also walking, and also sleeping, whatever is necessary, will keep me fit for the service. I’m a servant. I

must not neglect my food and become weak and won't be able to render service. That will also be a loss to me. So only that much what will keep myself fit for service of my nature for which I'm meant. That sort I shall take from the rest, the sleep, the movement. Always sitting, that also may be harmful. So yukta, āhāra, vihā, saran, all these things will be temperate, snāna, exposure, in every way of life we shall be moderate. And the standard will be how I shall collect maximum energy that can be devoted in the service of Kṛṣṇa and Vaiṣṇava. That should be our ideal. *Adi kena udayanca cavati paramatava* [?] If too extreme that will harm our cause, *adhikāra*, much more *vairāgya* and less *vairāgya*, only middle path. And that is, one rule may not apply all, by individual case it will be accordingly. Someone cannot digest dal, someone cannot digest milk. Someone cannot tolerate cold, someone cannot tolerate heat. In this way, so individual case should also be considered, the general rule is that. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, Dāsa Goswāmī was the prayojana Ācārya, then what was his...

Śrīla Śrīdhara Mahārāja: Prayojana, because he hit the point, the Rādhā-dāsyā, the Svayaṁ-Bhagavān and Rādhārāṇī, Svayaṁ-Rūpa, Svayaṁ-Rūp. The qualitative current that is passing within the two, minimum of that, a point of that quality current we want. That is our maximum, highest prayojana is there. The Svayaṁ-Rūp and Svayaṁ-Rūpa, when that class of positive and negative connected, are playing, that is the highest of highest order. And however smallest point we want of that quality, so rūpānuga dara. And that is also maximum in quantity in that less grown girl devotees. They have got a free entrance into the deepest līlā. But the grown up she friends, sakhī, cannot approach; not approachable by them, but is approachable by this Rūpa Mañjarī class. So these are very high talks, we're not eligible to speak of, about all these things.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura
Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura
Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

yā niśā sarva-bhūtānām, tasyām jāgati samyamī / yasyām jāgrati
bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self- realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [Bhagavad-gītā, 2.69]

One section is awake, another is sleeping there, a plane. Just as Swāmī Mahārāja told to Acyutānanda, “If I, what we’re talking in a particular layer, if say to you you’ll faint. That your consciousness will rise there to the point of zero; you won’t be able to understand, beyond the area of your consciousness. If you try to be conscious of that it will be reduced to zero point, not understandable. That means you’ll faint.”

Yā niśā, where one is awakening another is sleeping in that plane, and where the others are awake and the sādhus sleeping there, in this way. Yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī. They have one particular plane where they're fully awake, but ordinary people are sleeping there, no consciousness they can raise there. And the sādhus they also do not take down their consciousness to the filthy area where the ordinary people are very much busy. They're sleeping, they cannot, they also faint here, no trace of their consciousness in that area, in this

way.

...

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. So I want to retire now.

...from his principle. If we find out that plane as our shelter no adversity can remove, has the power to

remove us from that plane. Such sort of mysterious affinity we have there within us. The suicidal squad does not care for anything but for the cause. Kāma-rūpa group there is another, sambandha-rūpa, kāma-rūpacar. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. It's difficult to find such a plane where once if we can take our stand, no question of removal. Not flickering; none can separate the innate function. Back to God, back to home, home means that, inseparable. So sweet, so sweet, inseparable, the sign of home is such.

If separated, Koila tabu kabu najiyai [?] Mahāprabhu says, "I forcibly separated, it is impossible; almost he dies."

Just as the fish separated from the water they will die; something like

that. But here, death is not possible, soul is eternal. So as Swāmī Mahārāja told to Acyutānanda, ‘you will faint.’ In that plane you will faint, you may live, but fainting. Takhoile setana yadi haya taj yog kabana haya yog [?] Separation is impossible: still if any way forcibly anyone can attempt to do it he will die almost, he will faint. He cannot maintain his consciousness, not a child of that soil, that is.

yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī / yasyām jāgrati
bhūtāni, sā niśā paśyato muneḥ

Hare Kṛṣṇa. Nitāi Gaura Haribol. Gaura Hari. So manodharma means changing. Buddhiloka is more stable, the plane of judiciousness, that is more real, more stable. Then Ātmāloka is further more. In this way, the Paramātmāloka which is, according to our progress, we reach higher plane, and there it is possible for us to live for long time. Sanātana Goswāmī has showed the gradation, how the sādḥaka is taken to a particular place and after living for some time; dissatisfaction. Again, some connection is given, and he’s taken in the upper layer, thereafter some, the same dissatisfaction. Then some arrangement is made, some higher connection reaches him, and he’s taken in the higher plane. In this way, he’s gradually taken up to Vṛndāvana, through different positions, Vaikuṇṭha, then Ayodhyā, Dvārakā, then Vṛndāvana, in this way. The Satyaloka, Śivaloka, Vaikuṇṭhaloka, in this way, progressing. Gopakumara: Bṛhat-Bhāgavatāmṛta. His life began in a lower plane, gradually going up, showing the importance of different planes.

Parvat Mahārāja: I have a question about this, that Gopakumar he seems to have the same inner nature, even though he’s going through the different planes, he doesn’t seem to be changing himself, until he finds the plane in which he actually finds full satisfaction. But he’s not, seemingly, changing himself. His identity doesn’t seem to be changing, as he goes through the different planes he’s always perfectly situated in

his inner nature.

Śrīla Śrīdhara Mahārāja: What does he say?

Parvat Mahārāja: Gopakumar, he's going to these different places, as you mentioned, but he's not affected. He's always remaining in his own constitutional position. He's a vrajavāsī, always, he's not changing, he's not being affected...

Śrīla Śrīdhara Mahārāja: Yes. So, our inner self is located there. If our inner self, by construction it is meant for Vraja, then the progress will be like that, line, up to that realization he cannot feel any satisfaction. He cannot fully identify himself with other plenary activities. If one who has got his innate nature in Vaikuṇṭha, in Vaikuntha there the termination, he'll remain there satisfied. But this Gopakumar means, the name is hitting his innermost tendency.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Gopakumar, this name was given to him only by Sanātana Goswāmī that his innate nature is gopa. But if one's innate nature is vaikuṇṭha-vāsī, Nārāyaṇa sevāka, then he will go to Vaikuṇṭha, and there he will stay satisfactorily forever. Gopakumar: suppose we cannot see, but through x-ray it can be seen. So if a sādhu can see what is his inner nature, is he a unit of Goloka, and unit also of what group, not only in Goloka, in sākhyā-rasa, mādhyā-rasa, where his innate nature, by x-ray it is seen, and then that name has been given, Gopakumar.

[About fifty seconds of Bengali [?] conversation]

Śrīla Śrīdhara Mahārāja: The very innate nature, the perfect innate nature, according to that, the name has been given to him, allotted to him: Gopakumar. And one who is in his self-determined stage, who is Gopakumar, his line of sādhana will be like this. He won't be satisfied anywhere, in any plane. Gradually he will go there, and there his sādhana will be finished. The means to end will be finished there, and he's satisfied there because he has got his own plane, own home. Gopakumar means whose innate home is gopa, with the gopas, he's Gopakumar. And if one Vaikuṇṭha sevāka, he will stop in Vaikuṇṭha. This Hanumān, kapiḥ, Rāma sevāka, he will stop in Ayodhyā. That is the inner diagnosis is there. The innate nature is that of gopa so he won't be satisfied – though he may be offered many things on the way, but he won't be satisfied as long as he cannot reach the Vṛndāvana. All tasteless, sometimes for the time being he's trying to adjust with the environment, but he can't, fails, dissatisfied. Again a new thing is given to him. He's trying his best to accommodate him with the circumstances, paraphernalia, but he can't. His inner tendency does not allow him to settle there permanently; uneasiness, dissatisfaction. Then, a higher plane, next higher, next higher, in this way he won't be free, or won't be satisfied in any environment, until and unless he reaches to that plane.

Parvat Mahārāja: How is it that one develops this innate nature? Is it developed?

Śrīla Śrīdhara Mahārāja: It is not developed, discovered.

kr̥ti-sādhyā bhavet sādhyā-bhāva sā sādhanābhidhā nitya-siddhasya
bhāvasya prākāṭyaṁ hṛdi sādhyatā

[“The process of devotional service, beginning with chanting and hearing, is called sādhana-bhakti. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone’s heart, and by the offenceless chanting of the Holy Names of the Kṛṣṇa, one’s original dormant Kṛṣṇa consciousness is awakened, as the beginning of sādhana-bhakti. This can be divided into many different parts, such as, faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa.”]
[Bhakti-rasāmṛta-sindhu, 1.2.2]

What is already there, only to discover, to remove the covering, sādhana means that. It is there. It is there in very germinal form, inactive, covered, inactive, to remove the cover, and then it will assert itself.

Parvat Mahārāja: So that means that the souls that are in the brahmajyoti, they have their innate positions also?

Śrīla Śrīdhara Mahārāja: A thousand times that has been answered by me. That is adopt-ability there, both sides. The brahmajyoti, how can he enter into this mundane world? The possibility, the adopt-ability, we are to consider there. This is undetectable stage, undetectable stage. Only with the influence of the lower it can come to the lower region, and with the help of the higher, it can go to the higher region, the adopt- ability in the seed. You are to think out what it can be. It is in the buffer state, in the abscissa, an undetectable subtle thing. But the adopt-ability, endowed with the adopt-ability of both the sides, the higher and the lower. If it is

possible that it can come lower, there is possibility it can go higher. But by very minute observation one can detect what is the higher possibility in him. Then it is caught that its higher adopt-ability, possibility, prospect in life is up to Vraja, up to Vaikuṇṭha. In Vraja also in different rasa, that is very subtle form, undetectable way, it is there, that is the svarūpa. And without that svarūpa, how we can come down here, from the tat, undetectable position? That is Brahman, ākṣara.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca] / kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate

[“In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).”] [Bhagavad-gītā, 15.16]

Kūṭa-sthaḥ, undetectable, something like unknowable position, so subtle, so the possibility. Taṭasthā, margin means neither actively participating in any side. But there is possibility there of participation on both the sides. Such is the wonderful position where the taṭasthā jīva comes. This is their question. Very impertinent question; it cannot be solved and conceived very easily. But we must have to adjust with it.

[jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa',] kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'

[“The constitutional nature of the jīva soul is that of an eternal servant of Kṛṣṇa; the jīva soul is a manifestation of divinity which is one with Kṛṣṇa

and different from Him. The jīva souls are the marginal potency of the Lord.”] [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

By conclusion it comes like that, is created with the adopt-ability. That is undetectable. So it is there. The disease is there. And the cure is our desirable. And to go, for a patient to go into the details of how that disease can come in a body, that is with the doctor, and the medical student, not the patient. The patient practically wants relief. Relief is his question, important, how he can get relief. That is the important necessity in him.

So, jñāne prayāsam udapāsyā [Śrīmad-Bhāgavatam, 10.14.3], don't try to know the whole mystery of the infinite mysterious power. You have no right to enter into all the details. Then you will be another infinite, so this is impossibility, jñāne prayāsam. You are finite, you want to measure the whole of the infinite? Absurd! Don't go to crash your brain, your head against the hill. What is your immediate relief, try for that, the cure of the disease, that is your business. So, jñāne prayāsam udapāsyā namanta eva. Submit to the infinite, and try to have your own quota, mind that, mind your own business. Don't go to interfere with others, in their affairs. That is, Śrīmad-Bhāgavatam directs us, “Mind your own business, how you can get the best benefit within the whole, that is your own business, that should be your own business.”

So, jñāna-sunya-bhakti: just as you eliminate your energy in the exploitation, so eliminate your curiosity of knowing everything. That is also an anartha, undesirable. That is your enemy. In the way of your search for the real goal they're enemy. How can I let loose all the energy I accumulated? How can I leave of them? With so much endeavour I have acquired some energy; why should I leave them? Because you are going to drown in the water with those energies, with those gold coins, leave the gold coins, and then you can swim easily. The heavy gold coins will take you down. Leave the gold coins and be light and swim across the river. So energy so long acquired, leave. So, the curiosity for knowing everything, that is also a subtle burden to you. Leave it; mind your own business, surrender. Surrendering, the curiosity is against, it is enemy to

surrender. Curiosity of knowing this thing, that thing, many things: that is an enemy to the principle of surrendering. He will look after. He's infinite. He's all-good. Curiosity or the nature of the knowledge, he wants to take his own right by calculation, whether I am being given anything less, whether I am being deceived. In the plane I am going to enter, whether there is any possibility of deceiving me, so I want to know. I can't [put] faith in the environment. But they can't tolerate; for this atheist, eliminate him. Faithless, suspicious and another word, who has got no faith, eliminate. Eliminate them, they're not simple, plain, do not learn to believe the environment.

Akṣayānanda Mahārāja: Sceptic.

Śrīla Śrīdhara Mahārāja: Sceptic, eliminate the sceptic. Sceptic is not fitted to live here. The sceptic should be eliminated. It is not a plane for the sceptic to live. Like spies they have entered. They are spies of the lower area. They should be eliminated. Only the candidate faithful, optimistic, they will be given entrance, admission here, the plane of surrender. None can deceive; by very nature deception is foreign to them. And anyone within his heart with some scepticism, they won't like his company. He's searching, searching, with some doubt, that man, we should not have such company here. The spy of māyā has entered. He wants to take measure of everything, and then to accept. That man must be undesirable in this soil.

Do you feel, follow? Hare Kṛṣṇa. Hare Kṛṣṇa. Simple simplicity, then mixed with confidence, surrendering to the whole soil. Surrender only is accepted there.

"If you come to calculate and to exact your gain here, such people we don't want. They should not live here, enter here. He wants his calculation for his own selfish view, selfish end."

If you can give more, suppose if you're cheated, you'll think that, 'I am

fortunate.’ Are you prepared for that? If you’re cheated by anyone there, you should have to consider, ‘I am blessed, I am fortunate enough.’

There is a story in the Rāmānuja section. Rāmānuja had a very favourite gr̥hastha bhakta, householder. Some Dhanur Dāsa or something was his name. Very favourite, so much so that even the sannyāsīns, the renounced souls, they also had some jealousy over that. Then, Rāmānuja made an arrangement one day. When the sannyāsīns went to take their bath, their clothing was somewhere perhaps in the sun or so. Rāmānuja asked one of his disciples just, “They have put their bahirvas [outer cloth?] and kaupīna in a particular place, misplace them, change their position.”

Then when they came after taking bath, “Where is my cloth? O, you have taken it!” Also, “You have taken mine!”

In this way they began to create a row.

Rāmānuja came, “What’s the matter? You are only, kaupīna is your only wealth, and so much attachment to that, that only they’re misplaced, and you are making the Maṭha simply a place of battle? What is this?” Then anyhow subsided!

End of 82.01.18.C_82.01.19.A

82.01.20.B_82.01.21.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...reflected itself in the heart, unjust, very cruel. Then Nanda took Him on his lap and untied: in this way, could not be tied.

So Veda, the Upaniṣads says, ucatistha dasangalam [?] Whatever you can conceive to be the perfect, He's exceeding over that by twelve fingers, transcendental. Can't come, He won't come under the jurisdiction of your any conception however high of height it may be by nature. It is always transcendental. Whatever height you may reach, still He's above that. Hare Kṛṣṇa.

So whatever achievement we have, if we can connect with Him, He's all in all, He's the owner, He's the enjoyer, it is His, He's the owner, He's the enjoyer. I also belong to Him. Only with this sort of conception you can come to your normal position. Otherwise you're suffering from diseased knowledge, false knowledge. If you want proper adjustment with the Absolute, you are to set yourself in such similar position. You belong to Him. Everything belongs to Him. That is, He's by Himself and He's for Himself. By itself and for itself. He's at the root of everything and He's the future of everything. In this way we're to adjust ourselves with the Absolute, then we can hope to come nearer to Him. Otherwise we are going far, far away for our selfish attainment. Gaura Haribol. Gaura Haribol. No standard can measure Him in any respect.

Mr. Einstein has said that, "A thing as it is, and something more."

The measurement, what is the measurement and something more. He's going, or He's diminishing, that must be added there. What it is, it is not that, it is some qualification, some more qualification should be added there. You limit in the Infinite. What a thing is, and not only that thing, but

something more to be added there. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. The possibility and prospect should be added in a particular thing when you're going to calculate. This is the length, breadth and height, then something more you are to add there, for its possibility. Every second changing, everything changing, and by the whim of the Supreme Will depending: everything for its existence on His Divine Will and environment and whole environment of the Divine Will. So uncertain, nothing is certain here, because it depends on the sweet will of Him. So without calculating Him, your calculation is not perfect. The Supreme Will at the back of everything, whatever you can go to calculate. Something more you have to add there, because it is dependent on some other force. The calculation of the Sun, the planets, the brahmāṇḍa, and whatever it is, all changing, based on His Sweet Will. No definite calculation or gain can do.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

Whatever, wandering through the different stages of life according to our past karma, wherever we are placed, whatever qualification we have got, we are to surrender to the Infinite, to the Absolute Will. And that can take us nearer to His plane, karmārpaṇa; then jñāna-miśrā.

So here in India, that hedonist, or worshippers of many gods there are, but in the end the connection is mantramic, "Whatever I have done, the result, the consequence, I'm offering to Kṛṣṇa." This Durgā pūjā, this pūjā, that pūjā, so many pūjās are done. Then after finishing the whole ceremony there is one connection, one mantra. Dikṛte tat karma phalaṁ [?] "Whatever I have done, the result of the consequence of this, I am offering to Kṛṣṇa." Sri kṛsnaya samarpitam astu [?] The link is there. According to my whim, my mental tendency, I'm bound to do something. But the ṛṣis, the well-wishers, the guardians of society, spiritual society, they have given the link there. "Connect it, whatever you do, connect it with Kṛṣṇa."

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / [yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam]

[“O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me.”] [Bhagavad-gītā, 9.27]

So Rāmānanda-saṁvāda, the basis was begun with varṇāśrama, then next the Kṛṣṇa karmārpaṇa, because indirectly varṇāśrama dharma connected with Kṛṣṇa everywhere. But to feel direct connection with Kṛṣṇa with all the results, all the fruits, that is one step higher. And then, to give up that and to accept the conscious plane, dismissing the material energy, that no faith in the material energy. But spiritual energy, that is more efficient and powerful, we should take to that. And placed in such a plane of spiritual substance, I’m spirit. I’m nothing to do with matter. Samaḥ sarveṣu bhūteṣu [Bhagavad-gītā, 18.54], I am brahman, I am cetana, I am conscious, and my necessity with the material energy is nil. So attainment of material acquisition, or loss, both, I won’t be affected by that, by the loss and gain of the material plane, mad-bhaktiṁ labhate parām [Bhagavad-gītā, 18.54]

“He’s eligible from that basis, he’s eligible really to seek Me, to search after Me, when the charm of material acquisition disappears from his heart totally. He has got a better position.”

But Mahāprabhu says, “Eho bahya [Caitanya-caritāmṛta, Madhya-līlā, 8.59], this is also lower conception. Go higher, deeper. This is also superficial. Mad-bhaktiṁ labhate parām, he has not attained any

devotional attraction there, but only independent of material loss or gain. But that does not mean, withdrawal from the negative side does not mean that he has attained some position in the positive world. So eho bahya, this is also superficial, go further.”

Then he came, “Jñāna-sunya-bhakti, the taste for Kṛṣṇa kathā, for the tidings, for the narration about the līlā of Kṛṣṇa. Wherever he may be posted, in whatever shade of life he may be posted. But if he’s seen to have some taste, his liking the Kṛṣṇa kathā, the story of Kṛṣṇa is very pleasing his heart.”

“Here you are,” Mahāprabhu says. “Eho bahya, age kaha ara. Now I admit that when taste for Kṛṣṇa kathā is to be traced in any jīva it is a sure, positive link, independent of his external position, wherever he may be. He may be a beast even, Hanumān, Garuḍa, but the taste, the partiality, likeness for Kṛṣṇa; that is to be traced in his heart. Here it has begun. Then go further.”

Then from this to śanta-rasa, then dāsyā, sākhyā, vātsalyā, in this way.

Gaura Haribol. Nitāi Gaura Haribol. Ha, ha. Cold! Ha, ha, ha. Now feeling hot, now cold, ha, ha, ha. What to do? Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. See the position, the stable position of this material world. No dependence, now this, now that. Hare Kṛṣṇa. Hare Kṛṣṇa. From here we are to begin, in such unsettled position. And such things also may be felt when one is well established there.

yata dekha vaisnavera vyavahara-duhkha, niscaya janiha sei parananda
sukha [visaya-madandha saba kicchui na jane, vidya kula, dhana-made

vaisnava na cine]

[“When you see a Vaiṣṇava of the highest order who seems to be suffering from material misery, you should know for sure that he is really experiencing the highest ecstasy. (When ordinary people see that a devotee has no material wealth of his own, that he is not enjoying the mellows of family life and has no important position in society, they think that he is suffering. They do not understand that a devotee takes no pleasure in wealth, women, and prestige, but takes transcendental pleasure in humbly serving the Lord.) Bewildered by sense enjoyment and puffed up with pride in their knowledge, education, birth, wealth, beauty, and so on, the ignorant people in general cannot understand the activities or position of a Vaiṣṇava. (One should not think, however, that because a devotee does not consider these things important that he is therefore ignorant. A devotee simply cannot be understood in terms of birth, beauty, education or wealth.) A Vaiṣṇava, on the other hand never considers birth, education, and wealth to be important qualifications, but distributes the Lord’s mercy to everyone, regardless of their social position.”]

[Caitanya-Bhagavata, Madhya, 9.240-241] & [Gauḍīya-Kanthara, 3.49]

If Kṛṣṇa’s will is at backing direct, then everything is possible. Even Kṛṣṇa Himself, He’s being the prey of the arrow of that Jarā, hunter. But that does not harm His Absolute position in any way, He’s such. He’s not bound to show His invulnerable aspect towards us.

kṛṣṇera yateka khelā, sarvottama nara-līlā, [nara-vapu tāhāra svarūpa

gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

This is aprākṛta-svarūpa, adhokṣaja, transcendental. And then aprākṛta means very similar to prākṛta, but not prākṛta. That is fifth and last and the highest stage, Śrīmad-Bhāgavatam says. That His fullest play is to be found even in connection what we think to be non harmonised. What cannot be harmonised with His real character, that is also found within the harmony. That is His highest, the nature of highest harmony is such, to make the impossible possible, in all phases. In vulnerability, in morality, in many other aspects, what is thought to be the most nasty: that may be most pure in purity coming in His connection. There the perfection of the Absolutes pastimes. Whenever anything is getting His connection, whatever show, or whatever sort of play it may show, that is all right. That is all right because it has His connection. So filthy things, the minutest gets the quality of the greatest, of the biggest, most filthy, that can get the position of the purest. He’s so miraculous. He’s mystic. He’s miracle. So when in His connection, everything, the meanest thing is highest. And without His connection the purest thing is the most mean. He’s such. His characteristic is such.

“I’m everywhere, I’m nowhere. Everything in Me, I’m in nothing. So I’m beyond all your comprehension and calculation. That means that you are accustomed to calculate and conceive things in a particular way, I’m far, far beyond that.”

athavā bahunaitena, kiṁ jñātena tavārjjuna / viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [Bhagavad-gītā, 10.42]

"I am so, I am so, I am so. I am everything. I am this thing, that thing. I am everything. Still, whatever you can think about Me, that is in My small part. I am such."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

madhuraṁ madhuraṁ vapur asya vibhor, madhuraṁ madhuraṁ
vadanam madhuraṁ madhu gandhi mṛdu smitam etad aho, madhuraṁ
madhuraṁ madhuraṁ madhuraṁ

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."] [Kṛṣṇa- Karṇāmṛtam, 92]

Bilvamaṅgala Ṭhākura. “His conception, His figure is very sweet, very sweet. Madhuram madhuram vadanam madhuram, His face, sweeter than His body, madhuram madhuram vadanam madhuram, His figure, His conception. Then His conception of His face: face is the mirror of the heart, that is very sweeter. Madhu gandhi mṛdu smitam etad aho, and then the smiling on the face that is very, very sweet. Madhuram madhuram madhuram madhuram. Then what should I go to say and narrate, everything sweet, sweet, sweet, sweet!” There he ends, Bilvamaṅgala.

Sweetness, existence, then knowledge, categorically different from existence, then ānandam, sweetness, that is also categorically different, from consciousness as well as mere existence. That is fulfilment, sat-cit-ānandam, sat-cit-ānanda-vigraha. Ānandam, sweetness is the original substance, and it presupposes conception, and that presupposes existence, sat-cit-ānandam. Ānandam is the integer, akhila- rasāmṛta-murtiḥ, in its variegated nature, harmonised one whole. Plurality and unity harmonised. Hare Kṛṣṇa. Gaura Sundara. Gaurāṅga Sundara. Today

_____ [?]

[?] with me!

“The responsibility is Mine. You go on taking the Name, as much as you can, especially that of Gaurāṅga. The rest you leave with Me. I’m responsible. You obey My order.”

But our sceptic mind won’t allow. I want to make progress calculating

every inch, whether which side I'm being taken in. We are a child of that particular soil, without calculation of our interest, we won't take a step forwards. We're very reasonable and very judicious. Is it possible to become a fool, won't rely on a beggar? What is this?

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet / [prakṛtibhyaḥ param yacca tad-acintyasya lakṣam] ["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [Skanda- Purāṇa] & [Mahābharata, Bhiṣma Parva, 5.22]

It is above your calculation. What really you want for, that is not within your calculation. That is above calculation. Our calculation is fruitless, meaningless there. Really, what is your inner aspiration, your calculation can never guide you there, it is something more. That calculation path you are to shun, to abandon: and take another path, of faith. Faith: that is necessary. Your faith also very meagre. To infinite possibility, how your faith can conceive? How good, how noble your faith can conceive? That is also within limitation.

But there are things you'll be astounded to think, as Swāmī Mahārāja told to Acyutānanda, "You'll faint." Your understanding can never reach that standard. Such great things are there. So please give up that mania of depending on your calculation, your reason, judiciousness, all these things. Give up this shackle, undesirable shackle. Faith also very meagre, how much you can put faith in? It is more and more infinite, and your internal aspiration for that. So give up the calculative life. Come to faith, and try to increase the boundary of your faith, only in the company of the sādhus who are dealing with that faith substance. Leaving life of calculation, come to increase your faith in the association of those that are making cultivation about faith. Connecting yourself, persons with higher and higher faith, there your fortune lies, and never otherwise. The shackle of your calculation, this buddhi, the consideration of this, this is a cage, a nasty cage. Break it down, smash it. Come to faith; that can emulate your fortune, really, in the standard of the infinite. That is the

standard to measure the infinite: only faith. That is also very little, new. Still, by developing that side you can come out of this cage, the cage of knowledge, the knowledge within the cage. Smaller cage or higher cage, bigger cage, it is cage after all.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

...

...from that independent plane. Some connection of that independent plane enters. That can enter here, but we cannot reach there. So in that nirguṇa, sukṛti, ajñāta-sukṛti, jñāta-sukṛti then śraddhā. Śraddhā means faith, of a lower order faith, śraddhā, and it can be developed in different ways.

ādau śraddhā tataḥ sādhu-saṅgo' [tha bhajana-kriyā tato' nartha-nivṛttiḥ
syāt tato niṣṭhā rucis tataḥ athāsaktis tato bhāvas tataḥ
premābhyudañcati

sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

[“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of sādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in

Kṛṣṇa consciousness.”] [Bhakti-rasāmṛta-sindhu, 1.4.15-16]

It can be nurtured within a favourable company and then it grows. And independent of our calculative worldly prospect it passes through, śraddhā, sādhu-saṅga, anartha-nivṛttiḥ, then ruci, āsakti, then bhāva-bhakti, sneha, mana, praṇaya, in this way it vanishes. It disappears into the will of Kṛṣṇa in the svarūpa-śakti kingdom, and feels, it can feel, the heart, the faith will arouse some feeling within us, hr̥daye nābhya nujñāto [Mānu-Saṁhitā, 2.1]. The heart, the inner thirst: that will be quenched. That will say that, “I have come in a proper soil.” The inner most feeling of our interest, the inner most interest: that will come as evidence to me. “Yes, yes, I’m going home, sweet, sweet home. I feel that I’m going to home. I am come to home.” That inner evidence, hr̥daye nābhya nujñāto, from the core of the heart the approval will come, “I want this. And whatever acquired environment so long has been thrust on me, that I want this: that I rejected. But now I feel that my real want is going to be satisfied. Our real self will come out, that yes, this is my home.” That will be the evidence, hr̥daye nābhya nujñāto, the heart’s approval. The core of the heart will come to approve.

...

Kālidāsa in Śakuntalā, one of the very notable dramas in ancient India in Sanskrit: Śakuntalā of Kālidāsa. When history, Śakuntalā she was brought up in an āśrama. And Mahārāja Dusanta he went hunting and there he met Śakuntalā and he was charmed with her beauty or nature anyhow. Privately they married in gandharva style. But Śakuntalā was left there. And suddenly mahārṣi Durvāsā visited that āśrama. All absent, engaged in some duty, and Śakuntalā she was sitting, absent minded, thinking about her future and the king. Durvāsā, he was of very angry type. You know that Durvāsā from Ambarīṣa uvāca, easily enraged and cursing. So he came and also perhaps begged something for him, but she was unmindful, could not hear, so gave her some curse. “You are thinking whom he will forget you totally.” So that was with Dusanta.

In the meantime Śakuntalā felt that child in her womb and when that was out, mahārṣi Karna, the āśrama leader, he with two of his disciples and one old lady sent her to Mahārāja Dusanta. They went there, but the king forgot the whole thing as the result of the curse of Durvāsā Ṛṣi. He could not remember anything.

And another thing, miraculous incident, the king gave his ring to Śakuntalā. “This is my presentation to you. Whenever necessary you will show, use it.”

_____ [?] The curse of the fortune also! When going Śakuntalā confident that, “His ring with me, king’s ring.” But when she took bath on the way of her journey, some fish at that time took off that ring and he swallowed that ring, the fish.

So Śakuntalā went there and the king forgot everything. Śakuntalā asked the brahmacārīs of the āśrama, they put the question. The ministers and so many gentlemen in the court totally refused them, “I don’t know anything about such agreement. It is impossible.”

Then they asked Śakuntalā, “You plead for yourself. She does not like to hear us, no.”

Then Śakuntalā tried, and perhaps she related also the circumstance in the environment and things that happened. And also perhaps it was informed that his child is in her womb. But still he could not remember and could not recognise. So wholly frustrated, disappointed, what to do, and about to come back.

Then the priest of the king told, “You Mahārāja, she says so earnestly that we cannot disbelieve her. But one thing may be done. You have no child, but she says that she’s with child, put him under the care of your

priest, put her under the care. And when she will give birth to the child, he must be your heir and royal signs must be seen in his body. It will be detected there like that.”

With the advice of his priest, minister, Mahārāja arranged like that. “All right, take her to the house of my priest, brāhmaṇa priest, there she will be allowed to stay.”

And then, those that came, one old lady and two brahmacārīs of the āśrama, they left her to her fate and they went away back to āśrama.

Then Śakuntalā when she was led to the house of the brāhmaṇa priest she was so much disheartened and disappointed she prayed to the Lord. “I’m not untrue, and such is my fate. Oh mother earth, give me shelter in your lap. I don’t like to show my face in such position of insult and disregard.”

At the same time there was some miracle. Śakuntalā was born from a Ṛṣi in the womb of Urvaśī.

Suddenly Urvaśī appeared and took her above, up, it is mentioned, in the heaven.

Then the priest who was guiding her, he came and described, related the thing, “An astonishing incident, some lady with halo, with jyoti, like lightening she appeared and took her and went up: a most astounding event.” What to do, he finished anyhow.

After a few days one fisherman is caught by the police, that he came to sell the ring. He caught a fish and when cutting he found the ring in the belly of the fish. Necessarily he came to sell it to a shop, and the shopkeeper saw that there is some stamp of the name of the king there. So he told the police and the police caught the fisherman, and took to the king with the ring.

Hmm. In the meantime, I forgot to say. When Durvāsā was casting his curse he’s going away, the two other she friends of Śakuntalā they were coming from some business, or from the river after bath, or anyhow. They

heard that already that Durvāsā has cursed her, and they fell to the feet of the Ṛṣi, “What have you done? She’s innocent. You have cast a curse on her. Be propitiated.”

Then by their request the Ṛṣi told, “That if she can show any sign to the king then the king will again remember the whole thing.”

They were confident then, “That yes, king’s ring with her, and she may show then everything will be clear.”

But the ring was taken off when going in the river while taking bath.

Now the ring has come to the king, the whole thing came in his mind, and he began to repent. “What mischief I have done. The innocent lady, and she’s with child. And I have no heir. My heir is with her. And I have so rudely and with ingratitude I have done so much wrong to her.” He began to: now no rest, no sleep, no relishing any food, he was repentant. Anyhow what to do, it is finished.

Then he was invited by Indra to help him in his fight with the demons. Dusanta went to help. When coming back after finishing the battle, in the āśrama of Kaśyapa he found a boy, grown up boy, after, boy of seven or eight, something like that, he’s fighting with a lion...

End of 82.01.20.B_82.01.21.A

82.01.21.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...tiger, they're not very he wants to be, not a very furious character. They don't like to harm the boy. But boy is teasing the lion, sometimes taking out his tongue, sometimes drawing his ears, and the case of the manes sometimes tearing in this way he's fighting, teasing the lion.

Devotee: Fighting or playing?

Śrīla Śrīdhara Mahārāja: Playing. But the lion does not like that, but still boy won't let it off.

So Dusyanta saw him, stroke him, and he after seeing, he found that the boy's figure is almost similar to that of him, his eyes, nose, a facsimile. "What is this? If my boy in Śakuntalā: if she has given the birth of a child, and his age also would have been like this, and my facsimile."

At this time there were so many she friends of Śakuntalā there. They tried to help the lion and take off the boy. Boy won't come. Then they say, "We are giving, we are producing you a śakunta."

Śakunta means a doll bird, doll of a bird. That is in Sanskrit śakunta.

When he pronounced the word śakunta, the she friend of Śakuntalā, "Where is my mother Śakunta, Śakuntalā? My mother, yes, I shall go to her."

Then the king was again astonished, "Oh, śakunta, Śakuntalā, then Śakuntalā must be here." Then he came nearer and enquired about the matter and it was found that Śakuntalā is there living and this boy his own son. Then of course they were presented together and by mutual arrangement Śakuntalā and the boy – the name of the boy was Bhārata,

and they were all taken in.

I wanted to come to one śloka, that when Śakuntalā is starting from the āśrama towards the king, at that time these two brahmacārīns who were asked by the leader of the āśrama Karna Muni, the guardian of the āśrama, “Tomorrow morning you will start, you three with Śakuntalā will start towards the capitol.” Then in the morning they arose and seeing, there is a śloka:

Yate katosta se karam pati dosa dinam aviskrto dina purasara eka tat
kara [?]

Ei yudya esya yuga padma pasamo daya ban loke niyam mata evatma
dasam tadesu [?]

That śloka is there. Kālidāsa has described, giving description. The Sun is coming and the Moon is going down. Yate katosta se karam pati dosa dinam [?] The Moon is supposed to be the fosterer, the feeder of so many auṣadhi, so many herbs, medicine that can cure many diseases miraculously. And they get their food from the ray of Moon. So such Moon who can cure so many catastrophe, he's forced to go down. And on the other side the Sun who has got his charioteer, Ulna [?], who is Ulna is born before full grown, and he's considered to be ominous. The untimely born child is generally taken as ominous. So the ominous personified just on his front, in his face, with this liability also the Sun is rising, on its rise, and the master of the miraculous medicine, the Moon, is going down. This is very peculiar thing. Yate katosta se karam pati dosa dinam aviskrto dina purasara eka aka [?] Both of them are luminary bodies, tejan [?] powerful, just, yuga padma pasamo daya [?] But one in danger and another in prospect. Esya yuga padma pasamo daya ban loke niyam mata evatma dasam tadesu [?] As if it is warning the people at large, “Be prepared that your present stage won't continue. If you're in danger, danger will not remain for long time. And if you're in prosperity, in good position, you'll have to lose that in the course of time.” So this is

teaching us, teaching the people at large, the public, the whole, especially the intelligentsia. “Read it from the law of nature that nothing remains permanent here, and be prepared accordingly.”

And here also giving some hint to Śakuntalā, “You are going with some great prospect that you’ll be queen there, but beware of the hand behind. What you want to enjoy, going to enjoy your prospect, that you may lose your fortune.”

So, and a similar śloka we find in Marga [?] the kavya, where the famous poet he has described Kṛṣṇa līlā, Marga [?] Kundavan apas sri sri madam bhoja kadam leti mokam kadam [?] The red flowers which at night with the ray of the Moon flourishes, but in day they’re a little discouraged. And padam, this lily, lotus, it flourishes in daytime with Sun rays and when day is gone they’re a little discouraged. So the morning coming the [?] they were so much pleased by the Moon light they’re going down. And on the other hand the lotus section they’re being very cheerful. Simultaneously one part is discouraged, another part is encouraged, here side by side. By changes of events someone feels encouragement, someone discouragement. Kundavan apas sri sri madam bhoja kadam [?] And the Moon going down and the Sun rising! [?] When the night passing the owls they’re naturally morose, disappointed. On the other hand the chakrava section their custom is that at night the male and female they must be separated by nature. It is the nature when night falls, the evening, the pair must be separated, and when day will come they will meet. This is the fashion of that class of birds. Generally they stay at the side of the river, and when night comes if one remains this side, another will go the other side of the river. This is the fashion. And daytime then again they will meet. When they can see at night so when day comes they’re disappointed. At the same time the chakrava section they’re very much cheerful, now they’ll meet. [?]

Whether we like it or not this is the very nature of the nature. This is inevitable so we must be prepared for such differences in time, and in our

fate. And Bhagavad-gītā has come to adjust us here. You have no hand on the external thing. What is necessary to you to adjust yourself with these dualities, the duality is there, man apa man jaya para jaya [?] Good, bad, this, you can't interfere. Then what precaution should you take? Your internal adjustment without any care, you can thrive. It cannot affect you really. It is some wave, external wave. Because you give much attention to that superficial wave you are discouraged. But don't care for that. Your real improvement is independent of this good or bad what is seen on the surface. Your prospect, real prospect is within, not on the surface where such things are inevitable to come. So don't care for that, in any, whatever the physical circumstance may come. You neglect it. It will come and you will of course have to tolerate but don't be much attentive to that. You go on with your internal affairs and that is the key to the success of your life. And many times it is repeated in Bhagavad-gītā. This sort of advice has been repeated in many places.

And one, I forgot his name, one German scholar he told that, "This is the peculiar advice of Bhagavad- gītā and this is the only remedy to emulate our lot, to gain, to improve our lot. And this is the highest theology in the whole of the world. This is not found anywhere so explicitly as it is suggesting in Bhagavad-gītā that you can't change the superficial incidents, circumstance."

But that does not mean that you are lost. Only don't care for them and take your mind to your own thing without caring these dualities of the world. You can't fight with them, that is to fight with your own shadow. It is unnecessary at all, this dual thing, rāga-dveṣa, because you have got affinity for something and you have got jealousy for something. The both, jealousy and your, the two kinds of prejudice, in favour and in opposition, you must conquer this sort of feeling. And then you march on to your goal, otherwise your energy will be hopelessly lost. And this is the key to success of your life, this rāga-dveṣa, affinity and indifference, this jealousy, something, rāga-dveṣa. Man apa man jaya para jaya [?] They will be always, you don't care for that, go on your own way, that is the:

rāga-dveṣa-vimuktais tu, viṣayān indriyaiś caran / ātma-vaśyair
vidheyātmā, prasādam adhigacchati ["However, a true devotee on the
path of renunciation in devotion (yukta-vairāgya) acts exclusively for My
transcendental satisfaction. Abandoning attachment and envy, although
accepting sense objects with his controlled senses, he attains full
contentment of heart."] [Bhagavad-gītā, 2.64]

If you want really the peace of mind which is independent of the incidents
of any kind of the phenomenal world, the peace is independent, it does
not depend on the external events at all, the peace of mind. It is a
separate thing. One may find peace of mind in very unfavourable
circumstances, and another man in his very favourable circumstances he
may not find peace in his mind, always anxiety, anxiety. 'If I lose it, if I
lose it,' he's in possession but still, 'I may lose it, I may lose it.' The
anxiety is making him suffer. So peace is independent. What is the object
of the search of all of us, that peace, real peace, that is independent of
the incidents which apparently seem to be favourable or unfavourable; it
does not matter at all. Don't care for that.

sukha-duḥkhe same kṛtvā, lābhālābhau jayājayau / tato yuddhāya
yujiyasva, naivam pāpam avāpsyasi ["Knowing pleasure and pain, gain
and loss, and victory and defeat to be one and the same - fight. You will
be unaffected by sin."] [Bhagavad-gītā, 2.38]

Whatever you do you don't entangle with these two waves, these
superficial waves of the world. Don't care for that. Ignore them; trample
them under your feet. You create your mentality in such a way that you
trample down this favourable, unfavourable, and go on with your duty.
That will fetch the real value for your labour, your energy. You're devoting
your energy cent per cent for His duty. Don't care for the success. If
you're devoting sincerely your energy that will be counted, and those
things won't be counted, the success or un-success won't be counted for
you. So be indifferent to the external events and go on internally
discharging His duty. That is the clue to success. Don't enter into the

world of success, world of peace. Rāga-dveṣa-vimuktais tu [Bhagavad-gītā, 2.64], our sympathy or apathy for external things, one who's liberated, independent of this sympathy and apathy to the worldly event, viṣayān indriyaiś caran, in this indifferent way he's taking his food, bath, working, all these things: indifferent. Ātma-vaśyair, and he's more concerned towards inner world, his ātmā, soul. Vidheyātmā, and can control by the interest of his soul he can control the interest of the mind and that is world interest. Prasādam adhigacchati, he's sure to reach the plane of real peace. He will find that one day he will find himself settled in the plane of peacefulness. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

...

...two Bhārata at least, one Rṣabhadeva's eldest son was Bhārata who left his kingdom and went to the forest to the ṛṣis and who had to take another birth by nurturing a deer, infant deer, and again got the birth of a deer.

And then next Jaḍa Bharata, a brāhmaṇa's son who was saved by the goddess Kālī when he was taken by the dacoits to sacrifice before her in Kurukṣetra, Badra Kālī. The dacoits picked up Bharata. He was non resisting, and very good figure, auspicious.

They thought, 'If we can give sacrifice before the goddess of Kālī then we'll be fortunate enough to get a chance of looting.'

He did not resist, Bharata, "Whatever the dispensing of the Lord let that happen." He did not give any resistance. "Take." Going, and when putting they will cut him asunder. "All His will," thorough submission to the will of the inevitable Lord!

But the goddess Kālī could not tolerate this. She came with her sword in her hand to cut up the dacoits and let loose that Bharata.

In the last moment the nature revolves against truth mongers. We are to wait for the reaction in the nature for reasonable time. That is what is

necessary. Up and down, up, down, up, down, so that is in extreme cases he comes out. Inevitable, change is inevitable here, Satya, Tretā, Dvāpara, Kali. The very nature of the time and space, in this way it is set by the nature.

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary
adhaḥ [tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra
gabhīra-ramhasā]

[“Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.”]
[Śrīmad-Bhāgavatam, 1.5.18]

It is turning, and the nature, good, bad, good, bad, good, bad, in this way it is adjusted. So you need not attempt for any pleasure, as you do not attempt for sorrow, misery. Misery comes of its own accord to you, so happiness will also come of its own accord to you. You need not take any trouble to earn happiness. It is there, adjusted, good, bad, good, bad, good, bad, in this way, action reaction, action reaction. In this way it is adjusted. That is the very nature of things. So you won't be mindful for this thing, good, bad. But you must be all attentive to something else, the third thing. What is that thing? Tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ, tal labhyate duḥkhavad anyataḥ, to discover your own nature. The gems are covered there, jewels are covered there. It is buried within your mind, or your intelligence, or your soul. Gradual process you will be gainer there. Be indifferent to the plane where you are very wakeful now, very attentive now. This is not a plane to give your attention for any real benefit. Dive deep into the internal

world and there you'll find most valuable, more and more valuable things. That is the tenor of the discourse of Mahāprabhu and Rāya Rāmānanda. Go deeper, go deeper, go deeper, deeper. Dive deep within you. There you will also find so many assistants, the sādhus there you'll find.

...

Nitāi Gaura Haribol. Long journey, long journey to the infinite, so many happenings may come on the way, so we must not be dejected here. We are also a member of the infinite world, a particle though we are, but the nature of infinite with us also. So we must not be discouraged by the finite waves of good, bad, calculation, false calculation. After all this is māyā, it's measurable. Nothing on this surface has any infinite value. So we must not be, must not waste our time making us busy with the finite character of the world. Try to come in the consideration, enter the consideration of the infinite, eternal, of infinite prospect. We must draw our attention towards that, and neglecting the present intimacy with the finite aspect of the world, the superficial.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. asato mā sad gamayo tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."] [Bṛhad Āraṇyaka Upaniṣad, 1st Adhyaya, 3rd Brāhmaṇa, 23rd mantra]

From non-existence to existence, eternity, that is from mortality to eternity, then from darkness to light, and from misery to ecstasy. The three phases, the existence, the consciousness, and the bliss. Essential three elements we found in our experience: existence, mere existence, and then conscious existence, and then peaceful conscious existence, ecstatic conscious existence. So ecstasy, or happiness, joy: that

presupposes the other two, consciousness as well as existence. But existence may not be endowed with consciousness and blissfulness. Mere consciousness that has got existence and also feeling, but not feeling of peace is guaranteed there. But peace is a full thing, it has got both consciousness that is feeling, and existence. That is the integer proper. And these are dependent. That is independent. That is the full thing, that peace, or that blissfulness. That is the conception of the full thing. And mere consciousness is not full, because from feeling means hankering for peace, and mere existence, the stone, fossil, has got also that existence. It is incomplete. But the existence of peace, that contains within it feeling as well as existence, ānandam, sat-cit-ānandam, āmṛtam, ānandam.

Mṛtyor mā amṛta gamayo. How should our endeavour be systematised in this way by Upaniṣad? Try to get out from mortality, from ignorance, and positively try for peace. This should be the tenor of our attempt, everywhere. We must be conscious of our gain, of our interest, our interest to acquire peace, not mere consciousness, not mere knowledge. Knowledge hankers after something. What is that? That is peace. Knowledge seeks peace, peace we should, blissfulness.

sukha-rūpa kṛṣṇa kare sukha āsvādana, [bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa]

[“Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the hlādinī-śakti, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.158]

The happiness Himself it is personal. Happiness is not a property. We are person and we are enjoying happiness, it is not like that, just the opposite. Happiness has got personal conception. When we can understand that, we cross māvāda, 'that brahma-vāda, the happiness, the peace is static, not assertive, not personal. Happiness is not personal. Blissfulness is not personal. It is like a thing, a substance, and we are the owner, we can play on it, we can enjoy it.' It is not that. That blissfulness that is the highest entity, and the highest entity must be endowed with personal conception. He's super person, so we're to become slave to Him if we want that. So dedication, service is necessary if we want peace, we want bliss. And bliss is person, if we can understand, then we've got no other alternative but to submit, to surrender and to be acquired and engaged by Him. The whole thing will be changed. We cannot make Him object of our experience any time. Then we must be thrust down, thrown down in this mundane world. If you are master then you can control only things that are lower in status to you. You go to that mean circle, become master there. But if higher association you want you must approach there as a lower substance. It is quite scientific. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. So:

trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ
sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [Śikṣāṣṭakam, 3]

Hari kīrtana will be in its right way, the proper method, if you couch yourself, adjust yourself in such temperament. Otherwise you cannot enter into the plane of Hari.

Sevonmukhe hi jihvādaḥ [Bhakti-rasāmṛta-sindhu, 1.2.234] Praṇipātena sevayā, paripraśnena sevayā [Bhagavad-gītā, 4.34]

Sevā, the necessity of serving attitude there we must have to appreciate on the whole. We can enter there as a servant, as a servitor we can enter the plane. So we must make ourselves fit with the attitude of accepting eternal servitor-ship. Otherwise that is nothing to me. So subtle and so dignified I won't be cared there, won't have any visa there. Visa only for the interest of that plane: that is natural. So sevonmukhe, whatever we do that will be bhakti if sevonmukhata is there. If serving attitude is there, any form that may take up the nature of devotion.

And the mastering temperament, 'I'm monarch of all I survey,' then that is sealed, barred. So not only are you to get out of that false vanity, 'I am monarch of all I survey,' and not even with any attitude of indifference, 'I don't care for anything,' this abnegation spirit that is also your enemy.

You must have earnestness to have the association of a good plane. At the same time you must be prepared that if you want to enter into higher plane you can enter only as a lower, and then serving for the interest of that. The visa will be issued only for the interest of that plane; that land. We must be conscious of this fact. So sevonmukhata, whether I chant the Name, or do some job by the hand, or worship the Deity, but to approach and enter into that plane this is compulsory that we must be prepared that we want to serve Him, to serve the land. For the interest of that plane we can only get admission. The broad fact, ignoring that, all other exercises will be false, tuṣāvaghātinām. Just as we press only the tuṣā, the cover where there's no rice, tuṣā means the cover of the rice, paddy, the cover of the paddy is called tuṣā, and the substance within that is rice. Rice and paddy, and if so many tuṣā, the cover of the paddy we press no rice will come, sthūla-tuṣāvaghātinām.

śreyāḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhave teṣāṁ asau kleśāla eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Aranya Mahārāja: Guru Mahārāja, who was the person who inspired Bhaktivinoda to preach in the west; begin his preaching in the west?

Śrīla Śrīdhara Mahārāja: None did inspire Bhaktivinoda Ṭhākura as we can understand, but he saw, he felt in his pure heart that such things will happen, mantra drāṣṭā. Just as the Upaniṣad, Veda, the truth contained, that is not created by anyone, but that was there and they first detected and expressed: something like that.

End of 82.01.21.B

82.01.21.C_82.01.22.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...in this way he felt. The general dispensation of the Lord, he felt. And that was taken up in practice by our Guru Mahārāja in the beginning. And that has been widely effected by Swāmī Mahārāja we see, we see that. He saw it, then next generation our Guru Mahārāja attempted, and the next generation Swāmī Mahārāja made it fruitful, practically, what we see. And it was foretold in Caitanya-Bhāgavata.

pr̥thivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa saṅkīrtana. He said: “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”] [Caitanya-Bhāgavata]

And Bhaktivinoda Ṭhākura saw it in his general intuitional consciousness. He mentioned it in this way, “That it is so plain and so natural that the intelligentsia of the world cannot deny this, that this is the highest acme of our spiritual attainment. It is inevitable. It cannot but be. Cannot but have appreciation. It is so plain and so natural what Mahāprabhu has given: the love to the Divinity. If there is any possibility of any spiritual connection to have a relationship of love to that highest entity, that is the, that should be the highest, clearly, as clear as anything, it should be the goal, cannot but be. To come near the family or to be intimate, if there is any possibility to live a life of intimacy with the Supreme, if it is possible at all then who should not want it and who sincere should not want it, cannot but have appreciation.”

His general vision was like that. “It cannot but be appreciated by the sincere seekers after spiritual truth.” That was his general idea, and on the basis of that he expressed the feeling, “That in no time every sincere intelligentsia seeker after spiritual truth they can’t forego this truth, this reality, that what Caitanyadeva gave out to be the goal of the soul, that is the highest conception of our aspiration. We want to be familiar, most intimate to that Divine Divinity. Not knowing of Him is sufficient, but we must taste Him, have a tasteful life, not theoretical knowledge should satisfy anyone, any heart, but everyone should want to taste it, that sweet, sweetness. Not only an onlooker, sightseer; sightseeing cannot

satisfy any sincere spiritualist. You must have practical, a life of living with the spiritual substance. That must, inner necessity of heart must have its play, must have its opening and start and movement and achievement, cannot but be.” That was his vision.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

After it is such chance has been allowed to the human kind by Mahāprabhu they can’t but appreciate. By the very nature of its thing it will attract so many is there is sincerity. If he’s true to his own self he cannot but come this side, otherwise he’s a traitor to his own ego. Hare Kṛṣṇa. Hare Kṛṣṇa.

ko nu rājann indriyavān, mukunda-caraṇāmbujam na bhajet sarvato-
mr̥tyur, upāsyam amarottamaiḥ

[“My dear King, in the material world the conditioned souls are confronted by death at every step of life. Therefore, who among the conditioned souls would not render service to the lotus feet of Lord Mukunda, who is worshipping even for the greatest of liberated souls?”] [Śrīmad-Bhāgavatam, 11.2.2]

Śukadeva also says, expressing his wonder, “Who won’t come to this way, indriyavān, who has got the senses to perceive things outside? Why should he not come to experience by his whole senses such nectarine existence in the environment? The seeing capacity, the hearing capacity, the tasting capacity, all these are created for nothing, only to receive the nearest reaction for them, no good willing in them in this creation? A full-fledged theism will supply the food for all we have got within us. Only misguided, the whole, the satisfaction of the whole, the eye, the ear, but not this flesh, but the causal eye, causal nose, causal touch, have got

their possibility of satisfaction. This ideal is not for nothing. Ko nu rājann indriyavān, mukunda-caraṇāmbujam, na bhajet. Now it is only mortal things, and that will be nectar. That is what is necessary. It is by cover to cover, the internal soul to soul relationship, soul to Supersoul, superior element. Because you are vulnerable you are to deviate, and that undeviating nature, that causal nectarine and superior to you, and you are to approach Him in that way.”

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol. Haribol. Haribol. Haribol. Haribol.

Ko nu rājann indriyavān, mukunda-caraṇāmbujam, na bhajet. Śukadeva is expressing his wonder. “How it is possible that so many, devoid of this nectar within, they’re wandering like mad persons, misguided? It is a wonder. The nectar is there, and so many are cheated by their own free will, vulnerability of free will, they’re being cheated. And those that are immortal they’re thronging like in a crowd to take this nectar. And these poor fellows, misguided, ill-fated fellows, they’re wandering hither, thither, in this way. Sarvato-mṛtyur, and they’re meeting death at every point, opposition at every point, but still they’re pursuing that phantasmagoria.”

‘Will o the wisp’ our Prabhupāda told, ‘will o the wisp’ or phantasmagoria, these two terms were favourite to him, ‘We are hunting phantasmagoria, after ‘will o the wisp.’ Those that have come in connection they wonder, ‘How it is possible? Such a higher, big thing for us, only the mania that we should be master, we’ll be master of a stool house.’

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.

It is whose expression, what is the expression? “It is better to serve in

heaven than to reign in hell,” or the opposite, by Satan. “It is better to reign in hell than to serve in heaven.” Which is the better, actually? Is it in Paradise Lost? What is the expression? “It is better to reign in hell than to serve in heaven.” Or, “It is better to serve in heaven than to reign in hell.” The opposite! We are one party, and the others are another party. The fight, Kṛṣṇa consciousness and this scientific civilisation consciousness, the atom, the electron, and the hydrogen bomb, and the drama bomb, and now recently, property!

The boast of heraldry, the pomp of power, and all that beauty, all that wealth e’er gave, Awaits alike the inevitable hour; the path of glory leads but to the grave.

[Elegy written in a country churchyard. 1751] [Thomas Gray, 1716-71, English poet]

Moorā nava dijānar [?] The necessary conclusion of our material acquisition, that to be buried with the body!

...

...to learn to see, guided by the ear. Receiving guidance from the ear, then with that colour we shall ask our eye to see things, śruti-kṛta. Śruti will show the eye, “It is this. Don’t see it like that. It is this. Try to capture, learn to see, to have a look, have an estimation, the principle supplied by the ear.” Ear means śruti; that is revealed truth.

Vede pasyanti paṇḍita [?] The paṇḍita that has got that Vedic knowledge, śāstric pasyanti paṇḍita, they will see not by their own eyes but by instruction of the Veda, revealed scripture, he will try to see things.

[?] King also sees not through eye but through ear, that is through the detective, the intelligent man.

Raja sees through the intelligent man.

Pasu pasyanti gandena [?] General the beast they see things, judge things by the scent. And chakuvan [?] ordinary people they see things by their eyes.

...

Hare Kṛṣṇa. Nitāi Gaura Haribol. Do you know, did you hear anything about that man...

...Kuñja Bābu, I began to sing, but Prabhupāda was dissatisfied and then you had to go on with singing the song.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Many secret purpose under the guise of this particular līlā he had, under the cover of this līlā he had some mysterious and secret instruction.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: If only to, his will to have been to hear a song only, then he could have heard it from many other sources.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Because he could select, he knew the real current of rūpānuga dara, so he has selected you and from your lips he wanted to hear that song.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: If only to hear the song, then I was more expert in singing than yourself, ostentatiously, he would not prevent me.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: You are really a follower of rūpānuga. That has been clearly expressed by this sort of his deed.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: So I always aspire after your grace, he says. Senior disciple.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: He has got an annual function, very nearby, within a week, and he has invited me, and says, not only to join in the annual ceremony, but your good will I pray for this function.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Your good will I want and...

Śrīla Govinda Mahārāja: Etc, etc.

Śrīla Śrīdhara Mahārāja: And repeatedly he says like that. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: [?]

Akṣayānanda Mahārāja: Confirmation came the same day Dhīra Kṛṣṇa Mahārāja's letter, and here the confirmation came the same day.

Śrīla Śrīdhara Mahārāja: Same thing, the concurrent. Gaura Hari.

...

Akṣayānanda Mahārāja: ...pass over the honour due to an elderly spiritual master. That's the end.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. The position is only clarified there.

Akṣayānanda Mahārāja: Very clear.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

...towards their subordinates, what is the, we don't find any copy of that
[?]

Devotee: Not yet.

Akṣayānanda Mahārāja: No, we don't have any.

Śrīla Śrīdhara Mahārāja: Any copy?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Any letter that has been issued...

Akṣayānanda Mahārāja: No. We've not seen that, yet.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Mahāprabhu.

...

The opposition also gives us new energy, in indirect way. So it is designed in the very original system, it is also not useless; it has got its position, the fight between the positive and negative. One direct, one indirect, that is a necessary part, thesis, antithesis, synthesis, but synthesis is necessary. Hegel says this is a necessary part in progress. But we consider it is a part of līlā of eternal value. Not only that the imperfect is going to improve itself through this process, but this is the process adopted in His līlā in the perfect dynamic movement, is accepted. It is not imperfect, not the way from imperfect to perfect. But the perfect is there and it is for its natural position there, it is. And it is not harmonious, no. It is enhancing the beauty of the harmony contribution; the opposition is a contribution to the harmony. We are to think like that, this is the līlā, then we can accept it as līlā. Otherwise from Hegelian standpoint we're to conceive that He's not perfect, from imperfection to

perfection the movement is going on. Hegel has explained in his own way, that whatever He's willing immediately it's being fulfilled, so no question of His imperfection. Only willing and immediate coming into effect, no opposition can stop it, so He's not imperfect. But we're not satisfied with that. It is the beauty, it's adding to the beauty of the līlā and it's part of the perfection, otherwise it would have been imperfect.

Gaura Haribol. Gaura Haribol. Mahāprabhu says,

koṭi-kāmadhenu-patira chāgi yaiche mare, ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

[“If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?”]
[Caitanya-caritāmṛta, Madhya-līlā, 15.179]

There He refutes Hegel. Mahāprabhu says, “Kṛṣṇa's independence is so absolute character that even the whole indirect process is abolished He does not suffer any loss. If one who possesses crores of kāmadhenu, the milk cow, and His will, independent of calf or any – Generally when the cow has got a child, then only she has got milk. But kāmadhenu without calf she can deliver milk, that is kāmadhenu. Koṭi-kāmadhenu-patira chāgi yaiche. One who possesses crores of kāmadhenu, if any kid dies, no loss. You can consider. So if the whole māyā establishment of māyāic existence is abolished, Kṛṣṇa does not consider any loss to His līlā.” So here He says, “Indirect necessity even may be abolished by His sweet will.”

But Hegelian philosophers say, “That is a necessary part. Without this the whole cannot exist.” They laid stress there.

But Mahāprabhu laid stress in Kṛṣṇa's will, that even indirect, the māyāic, all the prison houses may be closed at one time, once. The whole of the prison houses may be closed. Still the government may go on. This is applicable in the case of Kṛṣṇa. Generally it is thought the prison houses are necessary, otherwise the normal government cannot go on.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Someone come here today, Saturday. The weekly bus...

End of 82.01.21.C_82.01.22.A

82.01.24.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...quality consciousness came down and captured my conscious existence. I could feel, oh this is adhokṣaja. I could feel that this is superior and it captured, surrounded me on all sides. Then I had at that time in my mind that, is this the puṣpa-ratha, the ratha, the chariot that comes down here to take in blessed souls to higher region? This sort of feeling came too. If I, if my body falls now I'm captured. My whole existence is captured by a holy atmosphere, holy and superior conscious atmosphere, I'm there. And now the body drops it can take me anywhere. I'm helpless. That sort of feeling when sitting there.

And two gentlemen were also present there, I told them. But I committed some foolish thing, I told them, gradually it began to disappear. Otherwise I could have seen nothing more, but I told I was wondered, such things is possible. Such things is possible. Superior conscious area is there and it can pervade through our jīva consciousness, overpower. That was happy atmosphere, desirable. And I found that I'm dependent, surrounded I'm dependent. Wherever that will go, that is free, that will go, within that my self consciousness will have to go in a cage, conscious cage, cage of consciousness. So it is there, independent consciousness they're there, they're more free and they can go anywhere and everywhere, subtler than the soul, jīva soul. Still it is real.

Ideal realism, Hegel said, Ideal Realism. The idea is not imagination or a dead thing dependent on matter, but it has got its independent real existence, idea. But idea captured from mundane world that is another thing. Independent of mundane consciousness, mundane impression, the reality is existing, in its source, its spirit. And the highest conception of it is in Godhead, gradual complete reality. Soul is complete reality, not by product of material chemical combination. It is the independent basis and the conscious, and the matter is floating in a negligent part of that conscious ocean. And now we are to consider about the superiority and inferiority of the conscious ocean, conscious atmosphere, conscious infinite: what is the lower part, what is higher part, there. But independent conception of spirit, that should be the basis of theism, and the matter only a floating part, in the negligent and the neglected part in the conscious ocean, like an iceberg. Matter's like an iceberg floating in the ocean.

And there is also gradation and qualitative differentiative existence in material and spiritual world. The first part is Śivaloka, then Vaikuṇṭhaloka, then Goloka. Goloka though it is a part; but in some considerations it is the whole, because it is pervading through everything. Just as ether, ether is above. Where there is water there ether also can enter there. And water, air, ether can enter, all pervasive something. Goloka means full, solid circle, full-fledged, that is what Goloka means, full-fledged. The raga there, the attraction, Kṛṣṇa means attraction. Attraction living that is priti, love. Love is all pervading

and subtle-most thing, ākarṣiṇī, attraction, the living attraction, that is the very vitality of the spiritual existence. But just as iceberg is also floating, so in Goloka, Vaikuṇṭha is floating in a part. Kavirāja [?] Goswāmī has given hint that Vṛndāvana is said to be thirty two miles circumference, floating. And Paravyoma means infinite. But this is inconceivable that many Paravyoma may live within the limit of that Vṛndāvana. Have you found it?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So the aprākṛta limitation is of that type. Kṛṣṇa, in Kṛṣṇa body, human body not much aiśvarya, of grandeur and mysticism is not the – awe, reverence, and aiśvarya, vibhūti, that display of power is not there. But everything is included and in its negligent part it is existing. In this way we are to approach, we are to think out, that though it is limitation, but still that limitation comprehends the infinite within it, aprākṛta. Aprākṛta, the middle position: aṇor aṇīyān [Kaṭha Upaniṣad, 1.2.20], the subtle-most of the subtle, and the biggest of the big, and the golden mean. We shall consider the golden mean to be the prime cause and not the degree of magnitude, or the bigness, or all the smallness, not subtlest and the biggest. In the middle, golden mean. We are to consider the golden mean which has got something like halo and something like shade within. So aprākṛta [?] limited. But a sort of limit consists within it, unlimited. That sort of knowledge in Vṛndāvana, though everything is infinite, but posing is that of a finite, jñāna-sunya-bhakti. The jñāna is behind, negligently in the underground, jñāna. If in any time they invite jñāna, jñāna will be ready there with folded palms.

bhaktis tvayi sthiratarā bhagavan yadi syād, daivena nah phalati divya-
kiśora-mūrttiḥ muktiḥ svayaṁ mukulitānjali sevate 'smān, dharmārtha-
kāma-gatayaḥ samaya-pratīkṣāḥ

[“Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then muktī (salvation or liberation) will wait to serve us with open arms. What to speak of muktī, even dharma (ritualistic virtue), artha (affluence), and kāma (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying, ‘What do you want?’”]
[Bilvamaṅgala Ṭhākura’s Kṛṣṇa-Karṇāmṛtam, 107]

They do not want it but they’re above it. If at any time anything necessary that may come of its own accord with folded palms, “Yes, what do you like, want from me, any service?”

So infinite is of that type there, though finite, but the king of infinite. Kṛṣṇa’s king of infinite, though His land, His paraphernalia, everything seems to be finite, seems to be a little ignorant, but it’s above science. In this way we’re to understand.

Svarūpa Dāmodara is making argument with Śrīvāsa in Purī, ratha-yātrā case. “Śrīvāsa, you don’t remember, you’re very much charmed with the majesty of Vaikuṇṭha, but don’t you know that in a particular flower and leaf of Vṛndāvana all these grandeurs that is suppressed. Suppressed but they’re all there, at beck and call they will come. Such is Vṛndāvana Śrīvāsa. And don’t think that is devoid of all

[?] So we are to consider Kṛṣṇaloka, Goloka, Vṛndāvana, as such, they’re above, but not in wanting, not in wanting.

A king may like to wander in a simple dress, but that does not mean he has no crown, he has no golden rod, or golden shoe, anything, but he

likes the simple dress in the garden he's owning, in this way, playing with the child. That does not mean he's in want of all those resources: never, but superseding.

Just as Washington went to cultivate land. Washington was considered the saviour of America at that time, but he gave up, left the position of the President and went to live, went to cultivation, agriculture, simplicity.

There are many type, many men, many persons that like a simple life, not a gorgeous. But the gorgeous, the majesty, awe, reverence, that is underground.

Such aprākṛta is Vṛndāvana. Not in want of, but it is served by: such plainness which is served by the grandeur. Hare Kṛṣṇa.

Military is there, but the ruler is not the general, under his beck and call, the military is there. Something like that, the power, the military is not the, not represents the authority of the country. The authority is something plain, limited power, but the dreadful military at his beck and call. So something like that. Plainness, simplicity, these things are there. That is supposed to be the highest, and not the militia grandeur, or any other show.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jñāna-sunya-bhakti. "Eho bahya, age kaha ara." [Caitanya-caritāmṛta, Madhya-līlā, 8.59]

Devotee: Mahārāja, I have to beg your leave.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Vidagdha-Mādhava Prabhu has not come?

Akṣayānanda Mahārāja: He went to Vṛndāvana we heard.

Aranya Mahārāja: Śrīla Śrīdhara Mahārāja, what is the difference between the mādhyura-rasa and audārya-rasa?

Śrīla Śrīdhara Mahārāja: When mādhyura is going to be distributed to others, the public, then it becomes audārya. Mādhyura when self-distributing, in a mood of self-distributing, the mādhyura-rasa when in a mood of self-distribution that is audārya, distribution: that is the sacrifice. When it takes place within a particular circle, qualified circle, the pastimes going on, it is mādhyura. And when an attempt is made to give it outside the area, give others also entrance, help them to taste it and to take them in, when for propagation, mādhyura in the mood of propagation then it is audārya. In every place when anything is in distributing characteristic it is called audārya, helping others, sacrifice, helping others.

Rāmacandra [?] more generous. His life is a life of sacrifice for the subjects, the king of the subjects. Raja prkṛti ranjanatha. Not so much for His own enjoyment but He gave His ideal to help the subjects. He came to give Himself, audārya.

Giving is predominant in ones character, he's called generous, in every position, self distribution. Self distribution is audārya. And tasting within a

particular circle amongst the fit, the vilāsa, the pastimes, in a circle of the fittest, that is mādhyura, particular rasa. And when that is going to be distributed to the others, come and take, taste, that is audārya. Every rasa may be audārya. Dāsya-rasa, sākhyā-rasa, vātsalya, and mādhyura the highest rasa that [?] līlā in that highest group if invitation comes for admission. We want to admit more in this circle. This is audārya, giving himself to others, self distributing nature in līlā, distributing nature. And to taste, tasting ones own self with a non group, non friends of a particular circle that is mādhyura-rasa, tasting himself. And helping others to taste that is audārya.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, generally we've understood there to be four Vedas. I was wondering if the other Vedas like the Ayur Veda and the Veda for astrology...

Śrīla Śrīdhara Mahārāja: Ṛg-Veda, Ṛg, Sāma, Yajur, Atharva. Atharva generally deals with material things, the jyotiṣa, the [?] etc. Many things in connection with mundane world that is mentioned in Atharva in some places, generally.

Akṣayānanda Mahārāja: He's asking Ayur-Veda.

Śrīla Śrīdhara Mahārāja: Ayur-Veda is a part of Atharva-Veda, dealing with material things mainly. Ayur-Veda, Dhanur-Veda, Dhanur-Veda means āstra-śikṣā, this weapon culture, that is Dhanur-Veda. Then Ayur-

Veda, that is dealing with medicine and disease, Ayur-Veda. Yajur-Veda mainly with sacrifice, Sāma-Veda mainly with song, stotram: and Ṛg-Veda mainly the substantial – the truth in substance, Ṛg, revelation. No reason no rhyme. This is revelation, naked revealed truth. No reason no rhyme. [?] that universal sound, the substantial delivery, not much figure and colour. Nitāi Gaura Haribol. Commanding, you may care or may not.

om tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur
ātataṁ [tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat
paramaṁ padaṁ]

[“As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head.”] [Ṛg-Veda, 1.22.20]

Ṛg mantra, tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātataṁ. Just as we can see the Sun spread on your head, so also the Divine Holy Feet of Viṣṇu, Nārāyaṇa, is over your head and seeing everything. That His Divine Feet can see everything and He’s on your head seeing everything. So do, think it and go on doing. The guardian’s vigilant eye is over your head. With this conception you approach any activity, any and every activity. And that will do away with you, the guardian’s vigilant careful eye on your head. With this idea you do your duty. Then it will be very difficult to take to any misdeed. The searching eye over me, and He’s my guardian. Viṣṇu, yaḥ idaṁ viṣṇuḥ vyāpnotīti. He’s param pada, His beloved feet, that is like Sun that can see, that is like Sun and spread over your head like a Sun. His eye searching whatever you do you can’t do it secretly. With this idea you do. Hare Kṛṣṇa. Hare Kṛṣṇa. In broad daylight you are to do anything and everything, no darkness...

...

Know everywhere there is light: the eye of Viṣṇu, your well-wisher, your guardian's eye. With this idea you are to approach anything and everything, then you can't do any evil things. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. This is one Ṛg mantra, Veda mantra, Ṛg-Veda. And here the brāhmaṇa whatever duty he's going to perform, first he pronounce this mantram and then go. First omkāra, om, and then tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam. Bhūta-śuddhi, the identification is purged out of any sinful tendency. Now with this idea approach, go to perform your duty. Any duty you're going to perform, first bhūta-śuddhi, means you purify your existence in this way. You are not this or that, but you are in this position. Now you approach your duty.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

In these days they're accustomed to hate brāhmaṇism and to expose this brāhminical varṇāśrama they're all out to prove it a hateful thing. It is not such original ideally. Ideally it is such. All the brāhmaṇas always conscious of the spiritual substance, he's the mediator between the spiritual and the material. With his aim in the spiritual with his leg in the material, the brāhmaṇas, their ideal is all on the spiritual. A true brāhmaṇa means that, not very differentiated. More differentiated spiritual consciousness that is a Vaiṣṇava, Nārāyaṇa bhakta. And Kṛṣṇa bhakta that is very rarely to be found.

Like mundane men, a Christian missionary he said, "Oh, your God Kṛṣṇa He's a thief. He's a debauch. You are going to worship Him? What is this? He's a thief. He's a liar, a thief, He's a debauch, and you want to go to worship Him. What's this?"

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

Amongst the political leaders here C.R. Das [?] was [?]

Ram Mohan Raya, the Founder of Brahmo-samāja, Brahmo conception, “We want that non- differentiated Brahman to be the highest, and no any figure, colour, or any quality of the highest order. It is spiritual substance, and we’re a part of that, we must return there, everything finished.” The Brahmo conception! “The Māyāvādī also they take to material means, the pūjā, sevā, all these they include.” The Brahmo hates this, “This is idolatry.”

Something like Mohammad-ism, Māyāvādī and Muslim.

Vivekānanda told, “That if Vedānta, that is Māyāvāda conception, that is head, and the body of a Muslim: Islam body and Vedānta head. That should be the ideal nationalism or religion.”

The body of the Muslim, it is mentioned in Jawaharlal’s [Pandit Nehru] Discovery of India, “The Vivekānanda somewhere he wrote, the body of the Islam and the head of the Vedānta, Śaṅkara’s Vedānta, that should be ideal.”

So Brahmo is something like that.

But Vivekānanda he [?] he worshipped Kālī and he told that, “I’m talking with her.” Here he’s undone.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādr̥taṁ rūpādyaiḥ
pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam jīvādyair abhirakṣitaṁ śuka-
śiva-brahmādi sammānitaṁ śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum
īśo bhavān

[“What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? śrī-rādhā-pada-sevanā: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.”] [Śrīla Śrīdhara Mahārāja’s Śrīmad-Bhaktivinoda-viraha-daśakam, verse 9]

kvāhaṁ manda-matis tv atīva-patitaḥ kva tvaṁ jagat-pāvanaḥ bho
svāmin kṛpayāparādha-nicayo nūnaṁ tvayā kṣamyatām yāce 'haṁ
karuṇā-nidhe! varam imaṁ pādābja-mūle bhavat- sarvasvāvadhi-rādhikā-
dayita-dāsānāṁ gaṇe gaṇyatām

[“Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! O Lord, by your grace, you are sure to forgive my offences. O ocean of mercy, in the dust of your lotus feet I pray for just this benediction: kindly make my life successful by recommending me for admission into the group of Śrī Vārṣabhānavī Dayita Dāsa, who is the dearest one in your heart.”] [Śrīmad- Bhaktivinoda-viraha-daśakam, verse 10]

Mahāprabhu. Govinda Sundara.

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādr̥taṁ rūpādyaiḥ
pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam jīvādyair abhirakṣitaṁ śuka-
śiva-brahmādi sammānitaṁ śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum
īśo bhavān

Mahāprabhu. Gaurāṅga Sundara.

Gauranga sundara bada nityam niya namabhi [?] Gauranga nagara bada
nityam niya namabhi [?]

yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena
kṛtārtha mānī

yogīndra durgama gatiḥ madhusūdano'pi, tasyā namo'stu vṛṣabhānu
bhuvo diśe'pi

[Prabodhānanda Saraswatī says: “From a reverential distance with full
adoration I offer my obeisances unto the daughter of King Vṛṣabhānu, Śrī
Rādhikā. Once a gentle gust of wind wafted the sweet scent of Her
clothing towards Kṛṣṇa, the supreme beautiful God, making Him feel so
blessedly fulfilled that He immediately embraced that fragrance to His
heart.”] [Rādhā-rasa-sudhā-nidhi-Mangalacarana]

[A Regardful Offering, p 13]

End of 82.01.24.A

82.01.24.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...Gurudeva of Gopāla Bhaṭṭa Goswāmī, brother of Vyeṅkaṭa. He used to stay in Śrīkuṇḍa Kamavan. Very higher poetry, poetic language, very fervour and impressive: very sweet and very comprehensive, his ideas.

yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ

[tathā tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ]

[Prabodhānanda Saraswatī Ṭhākura says: “As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: “Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service.”] [Caitanya- candrāmṛta, 88]

Only as a result of our good deeds of many, many lives, that make us fit

to come to the Holy Feet of Gaurāṅga, to have His appreciation, kṛta puṇya rāśiḥ. And such a fortunate man if he takes to the Divine Feet of Śrī Caitanya, Lord Gaurāṅga, gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ, he's automatically and suddenly finds that he's in the midst of Vṛndāvana in the camp of Rādhārāṇī. Padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ, tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ. He's feeling he's got the chance of entering into the feeling of the high sentiment which is within the service of Śrī Rādhārāṇī, suddenly. And what is that Rādhārāṇī he has also described in one book, a famous poem.

yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena
kṛtārtha mānī [yogīndra durgama gatiḥ madhusūdano'pi, tasyā namo'stu
vṛṣabhānu bhuvo diśe'pi]

[Prabodhānanda Saraswatī says: “From a reverential distance with full adoration I offer my obeisances unto the daughter of King Vṛṣabhānu, Śrī Rādhikā. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Kṛṣṇa, the supreme beautiful God, making Him feel so blessedly fulfilled that He immediately embraced that fragrance to His heart.”] [Rādhā-rasa-sudhā-nidhi-Mangalacarana]

“Sometime it so happened that Rādhārāṇī, the outskirts of Her cloth is floating in the wind, and that wind touched the body of Kṛṣṇa. And Kṛṣṇa thought Himself so fortunate. “I have got the wind of the fluttering of the cloth of Rādhārāṇī.” He considered Himself to be the best fortunate. Yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena. The wind also considering himself most thankful:

“I’m the most fortunate.” And Kṛṣṇa Himself also getting the touch of that wind, He thinks that, “What a fortunate I am.” Kṛtārtha mānī. Yogīndra durgama gatiḥ. And who is that Kṛṣṇa? The yogīs, the jñānīs, after their utmost trial and endeavour can’t reach to His plane. That Kṛṣṇa, the yogīs, the jñānīs, the highest object of their quest and they mostly fail to reach that plane where Kṛṣṇa is taking His stand. And that Kṛṣṇa He thinks Himself to be infinitely fortunate when He gets the slight touch of the wind that is coming out of the fluttering, flapping of the outskirts of the cloth worn by Rādhārāṇī.”

yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena
kṛtārtha mānī yogīndra durgama gatiḥ madhusūdano'pi, tasyā namo'stu
vṛṣabhānu bhuvo diśe'pi

“Let me bow down to that direction of the land where Rādhārāṇī took Her birth, vṛṣabhānu bhuvo diśe'pi. What to speak of Her, the land that was given to us, towards that direction let us fall prostrate. So high! Kṛṣṇa is madly aspiring and how, what sort of inconceivable quality She’s couched, the sacrifice: the sacrifice to what degree? Rasa-rāja mahābhāva. The magnitude and the quality of sacrifice is of such a degree it cannot be conceived.”

So self-giving, you are prepared with your capital to come to enter into Vṛndāvana. What sort of capital you have got my dear friend? Such sacrifice! Rādhāpadāṅkita dhāma, vṛndāvana yāra nāma. What is Vṛndāvana? The land that bares the impression of the footprints of Rādhārāṇī, purified by the footprints of Śrī Rādhikā: that is Vṛndāvana. Rādhāpadāṅkita dhāma, vṛndāvana yāra nāma, [tāhā yena āśraya karila]

[“He who has failed to carefully worship the Lotus Feet of Śrīmatī Rādhikā, which are the abodes of all auspiciousness; who has not taken shelter in the transcendental abode known as Vṛndāvana, which is decorated with the beautiful Lotus Flower Named Rādhā; who in this life has not associated with the devotees of Rādhikā, who are very wise and whose devotion for Rādhā is very deep - how will such a person ever experience the bliss of bathing in the ocean of Lord Śyāma’s sublime mellows? Please understand this most attentively.”] [Śrī Rādhāṣṭaka, song 1] [From The Songs Of Bhaktivinoda Ṭhākura, p 118-9]

Bhaktivinoda Ṭhākura says, “Because Vṛndāvana bares the footprints, the divine footprints of that divine: and Kṛṣṇa is mad in Her quest. What sacrifice, sacrifice of what quality and what magnitude to be found there? Be prepared my friend for that type of sacrifice. Question of debauchery and this pleasure hunting, sense lust hunting; that is the worst disease you’re suffering from. And if you can get a little pinch of that high quarter of sacrifice then this will all be banished forever, the kāmā. Hṛd-rogam, this is a disease of heart, and if you want to get out of this disease, perfect cure of this disease, only point, a bit of that, that līlā, the sacrifice. Only a speck if you can apply you will get rid of this nasty disease of pleasure hunting, sense pleasure hunting. You’ll be saved forever: a little pinch, attraction of that high order of sacrifice of Rādhārāṇī.”

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha
varṇayed yaḥ [bhaktiṁ parām bhagavati pratilabhya kāmāṁ, hṛd-rogam
āśv apahinoty acireṇa dhīraḥ]

[“One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the gopīs, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa.”] [Śrīmad-Bhāgavatam, 10.33.39]

Only hearing also with a regardful attitude, that will release you from that great disease of the monstrous demon, ‘that I am master, I am monarch of all I survey.’ The nasty disease, ‘whatever you get it is for you,’ the monster.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol.

Rādhāpadāṅkita dhāma, vṛndāvana yāra nāma. In Vṛndāvana why only by the touch of the footprints of that great sacrifice personification. Even regards the thinking of the plane can absolve you from all troubles you are suffering from, from eternity, to infinitum. Mahāprabhu Gaurāṅga Sundara. Gaurāṅga Sundara. So Vāsudeva says, gaura nā hoita, kemone hoita.

[yadi gaura nā hoita, tabe ki hoita, kemone dharitām de rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke madhura vṛndā vipina mādhurī praveśa cāturī sāra baraja yuvatī bhāvera bhakati śakati hoita kāra]

[Vāsudeva Datta has said: “If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic rasa has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa’s infinite consuming power. Rasarāja-Mahābhava - the rasa is there, and She is

the drawer of that rasa from the storehouse. She has such negative capacity that She can draw out the rasa to the highest degree both in quality and quantity.”]

“Then who would come with all these such prospects to us if Gaurāṅga did not come? Then who will come here with this prospect, the most sweetest and highest prospect of our life? How could we know if Gaurāṅga did not come here? Gaura nā hoita, kemone hoita kemone. How could we live then? Without this hope, the ray of hope of such a great prospect to us ordinary people, such a saviour, if He did not come then how could we live? Wonderful!”

Vāsudeva Datta, Ghosh, he says like that. So in what adoration those take Gaurāṅga at that time when He came here? His servants, His friends, with what love, dignified love they took Gaurāṅga in their midst? And after His sannyāsa, five years, Gaurāṅga came here in this Koladvīpa, and a general amnesty He declared for all the offenders.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

[“At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whomever He found. He accepted them all.”] [Caitanya-Bhāgavata, Antya, 3.541]

Everyone got his fullest satisfaction, and He announced a general amnesty of the heinous offenders. So this is the place. Mahāprabhu

came here, aparādha-bhañjan-pāṭ. All our offences may be forgiven by the Lord of Lords. By His grace we may be accepted as candidates for the Vṛndāvana in the camp of Śrī Rādhikā, Rādhārāṇī. Gaura Haribol. Of course all these things we can get by the most magnanimous heart, Nityānanda Prabhu, etc.

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi dṛdha kari' dhara nitāir pāy
[Narottama Dāsa Ṭhākura's Manaḥ-śikṣā, 1]

Catch firmly the holy feet of Nityānanda. All else will come automatically to you. The Gaurāṅga will come and when Gaurāṅga comes everything comes.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

āmi - eka bātula, tumi - dvitīya bātula [ataeva tomāya āmāya ha-i sama-tula]

[Mahāprabhu said: "I am insane, mad, bāula - pāgala - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."] [Caitanya-caritāmṛta, Madhya-līlā, 8.291]

Mahāprabhu says, “I am a madman and you are also a madman. So these talks are like mad talks.”

Extraordinary means mad, not accepted by the common intelligentsia. That is madness. What do you say? Not accepted by the common intelligentsia. They're besides them, abnormal. Normality is all exploitation, how we can increase the boundary of our exploitation.

Not satisfied with the Earth, or to the Moon, to the Sun, 'All should be engaged in our service. Now the fuel, the oil is going to vanish, so Sun should be forced to serve our purpose, the cooking, the motor driving, or the aeroplane driving, the Sun should be made a public servant. As appointed by the Lord that He's giving so much grace to us we should worship Him, 'No, no. We shall be so powerful we shall engage the Sun to serve human society.' Not with thankful eyes, 'That Sun, you are giving me so much facility,' with gratitude, not in that type. 'You Sun, I am intellectual giant, I force you, come and serve us.'

Anyhow, exploitation, plane of exploitation, the plane of renunciation, that also has no position at present, then what to speak of the plane of dedication.

The fools, 'We want to be king, and you want to be slave. You fool! You are undesirable element in the world. You will promote slavery, slave mentality. We hate you, we shall banish you. We shall efface your enemy culture. We can't tolerate. You are the worst enemy. We are king, and you say we are slave. And you want that infectious disease in the intellect, the brain killer, you must be punished.'

Gaura Haribol. Gaura Haribol. So we're mad, and the madman's talk.

I, when a B.A. student I read a book Lander's Imaginary Conversation, whether do you know or not. There the Sidney and another philosopher, in the shade of a cool garden they're talking, two philosopher friends.

One is asking, “What do you think my friend about the public workers? What is their position?”

Then other friend, “I take them as hotel boy, hostel boy. One who feeds someone vegetarian, someone fish, someone meat. But the hotel boy he’s not interested with that, he’s only cleansing the place and the pot, in this way, so public workers are of that position. What men are doing or undoing they do not take into their play, but rendering some sort of service, disinterested service. The rubbing of the dishes, to supply the water, to cleanse the place, quite inattentive and un-careful. What they’re eating, how they’re tasting or not tasting, good diet or bad diet, they’re indifferent to that, only rendering some service. So public workers are like that.”

It satisfied me very much at that time. The public, the Ramakrishna Mission, the social worker, whether he’s a diabetic patient, he should not be given sweet things, then his disease will be enhanced. No concern with that. So rendering service, whether he’s going to die, or whether going to good or bad, it does not matter for them, the public servants, they have this sort of social service. Gaura Haribol. Gaura Haribol. That has got some appreciation.

kaḥibāra kathā nahe, kaḥile keha nā bujhayē, [aiche citra caitanyera raṅga sei se bujhite pāre, caitanyera kṛpā yāñre, haya tāñra dāsānudāsa-saṅga]

[“Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant.”] [Caitanya-caritāmṛta, Madhya-līlā, 2.83]

Not to speak at large to the public, but still, those who are abnormal, super normal, they cannot but speak, deal with these things. But who will care to believe it? Won't, no interest for the public – kahibāra kathā nahe, kahile keha nā bujhayē. Who will come to believe? None! Koṭiṣv api mahā-mune.

[muktānām api siddhānām nārāyaṇa-parāyaṇa, sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

One in a crore, that is also too much to say, ha, ha. Sudurlabhaḥ, koṭiṣv api mahā-mune. One in a crore, that is also too much to say. Sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

gaura prabhu prema vilasa prabhu niskincana bhaktivinoda nama [?]
gopistitu bhakti kuti lakuste sitay nisa nama ganam murari [?]
mahāprabhu gaurāṅga sundara bada nitya nija nama bir [?]

He's madly dancing with His own Name. So sweetness, taking His own Name and dancing madly, how sweetness He finds there in His own Name! The sound aspect: that is ordained to come to save the world. He's tasting Himself and throwing to the world.

“Oh, how sweet My Name, My own Name it is how sweet, and how useful and effective,” and throwing around and dancing. “Yes, this is a pleasing duty. It is really a duty, work, pastimes, of the high type, what I'm doing, dancing, throwing around the Name.”

His Name, He Himself tasting His own Name and throwing around!
Gaurāṅga nāgārā barā nitya biyā nāmābhī [?] Līlā, this is līlā. Līlā means almost meaningless pastimes, meaningless; the meaning may not be estimated, meaningless means inestimable meaning, infinite meaning, that is līlā. Līlā, movements whose utility cannot be explained by any qualification. That is līlā. Distributing His own Name and satisfied by that He's tasting Himself and dancing. nitya niyā nāmābhī [?] Mahāprabhu Gaurāṅga Sundara.

And this is the place where Mahāprabhu did it, began such sort of pastimes, Navadvīpa. Then, if we get a little appreciation for a particle for the same, then when Akṣayānanda Mahārāja goes through the streets and some abuses and some push comes to his body, how should it be estimated? That valuation and this undesirability in this plane, how to adjust? How to adjust? Kṛṣṇa līlā is such, Gaura līlā is such, aprākṛta, this is aprākṛta.

Ete kele pite sai [?] There's a Bengali proverb, if one can eat, fill the belly, his back can tolerate something. Ete kele. If one gets something to satisfy his belly, then he's ready to tolerate something, some injury to his back.

So, if you are to become a student of the class of such, that high circle, you venture to have an admission there, the little prickling in this sort of and the thorn is in your sole, how should you take? Perhaps if that would not exist it would have been injustice. He feels like that. If so smoothly then it would have been injustice. This is pleasure, this sort of toleration should be thankfully honoured, oh, thankfully honoured, worshipped, if we're connected with that highest of the highest aim. The prospect is so high, inconceivably high. And the thorn in the sole, or hot sand under the sole, not to be counted, but it is beautiful, it may add to the beauty. It may be harmonised with so much height it is all pleasure. It is all pleasure. This honour, we should be honoured, we should be bribed. We have come to study in a school of such high order and should we want any bribe for that?

What do you say, Akṣayānanda Mahārāja? Your push, the push you get that is an ornament; we may think it as an ornament.

A soldier when fighting may not get any hurt in the body. What type of soldier? You are a coward. No wound at your body to show and you say, 'I fought.' So that is honour? We can consider that to be honour? Hare Kṛṣṇa. Hare Kṛṣṇa.

And then it may be sweet, 'Oh, this is in the plane of Gaurāṅga. They're insulting, they're beating; that is also adoration?' There may be another outlook, 'This is all adoration.' Just as the guardian gives a slap to a child, by adoring, it may come to such extent also. That is also adoration. That is Mahāprabhu's adoration, the Dhāma adoration. In this way may be so much precious our understanding. Gaura Haribol. Gaura Haribol.

In consideration of the highest prospect we are to consider all these things in comparison. Then nothing is too much, nothing is too much, nothing is intolerable. So it is said in Bhāgavatam, "If chastising comes from my Lord, should we disperse it with dishonour? No!"

Priya yadi man kori kore ei vatsan vedastu haite tabe haya koti vom [?]
"The scholars following the hymns of the Vedas are chanting in praise of

My existence, My beauty, so many attributes, but if,” Kṛṣṇa says, “If My favourite sweetheart is giving some stricture to Me that is more sweet than the Vedic praise, hymns.” Priya yadi man kori kore ei vatsan [?]

The Vṛndāvana is of such type. What is objectionable to another plane, that is also sweeter there, the harmony of such degree and category, we are told. We are given that sort of idea. There we are to connect our fortune. We want to connect our fortune to our prospect in that plane. Mahāprabhu says, koṭi-deha kṣaṇeke tabe chāḍite pāriye.

[sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāriye,

deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]

[“My dear Sanātana,” He said: “If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment’s hesitation.”] [“You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him.”] [Caitanya-caritāmṛta, Antya-līlā, 4.55-56]

“In a second I’m ready to die crores of times if only by that deed I can get the grace of Kṛṣṇa. But it is not in that way to be achieved Sanātana. Patiently following what is recommended by the higher agents, we are to follow that.”

Gaura Haribol. Gaura Haribol. Very satisfactory things have come today, very good things. Is it not? High idea!

Devotees: Yes. Amazing things!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu says when requested by Sanātana to give the different types of explanation of ātmārāma śloka. “It does not come to Me ordinarily, but in the company of Sārvabhauma it came. I gave of course eighteen classes of interpretation. Now let Me try by the influence of you how much meaning may come of variegated nature for this śloka.” And sixty one type of explanations Mahāprabhu gave to Sanātana.

So it is by the influence of you all such things are coming through me. Kṛṣṇa is giving to you these ideas through me. So you have much contribution for this sort of attraction of the highest ideal to this plane.

Sometimes Kṛṣṇa was requested to repeat the Bhagavad-gītā. He also told, “No, no. The circumstance drew from Me that sort of discourse. But without circumstance I can’t produce that same thing.”

Something like that! Gaura Haribol. Your attracting nature, your devotional nature, is attracting things from the high plane. And I am also feeling thankful for experiencing this sort of the flow, the current of such thought. Gaura Sundara. Gaura Sundara. Gaura Sundara.

Our Guru Mahārāja once when delivering a discourse in Gaya, invited by some gr̥hastha devotee, only I was present with him, and I did not take any paper and pencil or pen. But,

satya-vratam satya-param tri-satyam, [satyasya yonim nihitam ca satye
satyasya satyam ṛta-satya-netram, satyātmakam tvām śaraṇam
prapannāḥ]

[“The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation – creation, maintenance and annihilation – You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favour, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryāmī, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection.”] [Śrīmad-Bhāgavatam, 10.2.26]

This śloka of Bhāgavatam he explained in such a beautiful and original way I was charmed. I never found such sort of meaning coming from him. So much so, I was embarrassed that I wanted earnestly to take them down so much so that I could not hear, listen, give attention to his speech very closely. I was between the dynamo. One time I’m following his thought, another time I’m eager to find out some pen and paper, so two things go on. Then anyhow what can I do, I came back.

But when Guru Mahārāja told, himself, he told me, “You are goba gaṇeśa.” A simple bad name, goba gaṇeśa! Gaṇeśa is the expert of writing, and goba gaṇeśa who is Gaṇeśa made up of this cow dung, that is goba gaṇeśa, useless.

He told that, “What came out from my mouth, from my lips today, so many fine points that I had also necessity to go over them more and

more.”

When he appreciated, when he told like that, I had got some satisfaction, ‘Oh, then I have got some qualification of appreciation of what is high and what is – he also says that, ‘Very rare things came through his lips today.’ Then I repented that I can’t take down those, then I can appreciate, but unfortunately I could not keep them for others. So some sort of repentance and some sort of satisfaction that I could appreciate those things what is appreciated by my Guru Mahārāja so much that he says that, “Fine points came this time what I had also the necessity of going through once more.” So sometimes it comes.

Gaura Haribol. It is His will Divine that is all conscious and free. Free plane may come down and may withdraw. Things like that, they can withdraw and they can come down at their sweet will. But something keeps, when trading, a part he goes away, some sort of touch remains there. He came and he went away, but some touch will be left there.

bhavārṇavaṁ bhīmam adabhra-sauhrdāḥ, nidhāya yātāḥ sad anugraho,
sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauhrdāḥ.
Bhāgavatam.

svayaṁ samuttīrya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam
adabhra-sauhrdāḥ bhavat-padāmbhōruha-nāvam atra te, nidhāya yātāḥ
sad anugraho bhavān

[“O Self-revealed One, You are bhakta-vāñchākalpataru, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the Guru

paramparā or in the line of Revealed Truth, Śrauta-panthā) - because, they are greatly affectionate to all beings.”] [Śrīmad- Bhāgavatam, 10.2.31]

The great sages, saints, they come here and go, crossing this ocean of life and death, but they leave their footprints for our use. That following that we also may cross this un-crossable ocean of mortality. This is in Bhāgavatam.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Nitāi Gaura Haribol. Today we stop here.

Akṣayānanda Mahārāja: You are such person.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. By your good will let my aspiration be for such thing.

Devotee: Your causeless mercy upon us.

Śrīla Śrīdhara Mahārāja: By sincere aspiration of the thing, that is our lookout. Mahāprabhu.

The heart aching disappeared: for fear, being afraid to hear all these things, then, so, so much attentive to this fact that he forgets his own business. That I have come to create some disturbance, he forgot that business...

End of 82.01.24.B

82.01.25.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...Absolute, relative, correlated; inseparably correlated. How can you get out of that? Thesis, antithesis, synthesis! [?]

No thought, thinking is possible without the conception of the relative and Absolute, everywhere.

I have already spoken I went to Badrinārāyaṇa once. There, one Gujarati advocate...

Mahāprabhu's interpretation different from Śaṅkarācārya's. Mahāprabhu says that the Vedic truth we are to accept in toto. Not with any modification.

Śaṅkarācārya has only accepted few according to his own choice, and that also, partial representation, not whole. Just as his four principle expressions from the Vedas, "tat tvam asi, so'ham, ahaṁ brahmāsmi, sarvaṁ khalv idaṁ brahma."

Mahāprabhu told, “Sarvaṁ khalv idaṁ brahma.”

Śaṅkarācārya says, ‘Brahma is existing, sarva is not existing.’

Then why this question arises? Sarva is there, many in one. Many is also there, and one is also there. Then why the question arises, to whom we are speaking? For whom the Veda has come with this advice? So both the relative and Absolute existing together: coexistent. Tat tvam asi, tat is also there, and tvam, you also there, and he also there. Variety is there, unity is there.

But Śaṅkarācārya takes only one and rejects the other. So, it is misinterpretation, it is not proper interpretation of the Veda. His own idea, conception, thrust into the name of the Veda. But Śaṅkarācārya’s interpretation of the Vedas, it is an artificial, it is selfish and provincial. It cannot be entered.

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti

yat prayanty [abhiṣamviśanti, tad brahma tad vijijñāsa]

[“The Absolute Truth is He from whom everything is coming, who is maintaining everything, within whom everything exists, and into whom everything enters at the time of annihilation.”] [Taittirīya Upaniṣad, 3.1]

What does it mean? It is sufficient, “From whom everything is coming, and who is maintaining everything and existing in whom and entering into whom.” Then, is that not sufficient, specific? It is non- differentiated? How it can be?

In this way, Mahāprabhu refutes Śaṅkarācārya, in very common sense,

through common sense. Mahāprabhu's peculiar characteristic is this; that He refutes everything through common sense. Not through the abstract, difficult arguments of the intellectualism; only common sense.

Whether Śiva is greater or Nārāyaṇa is greater; see the position of the Ganges. She is feet water of one, and lives on the head of the other. Then who should be the greater? Through common sense you can judge.

Whether Nārāyaṇa is greater or Kṛṣṇa is greater? Take the example of Lakṣmī Devī; she is aspiring after Kṛṣṇa, though she has got everything with Nārāyaṇa, still some aspiration. But on the other hand, the gopīs, when they meet Nārāyaṇa, they pray that their devotion to Kṛṣṇa may be enhanced by your grace, and no attraction for Narayana.

So, this way we can judge. Apply your common sense, intuition. Apply intuition more than abstruse argument, tarkā-pratiṣṭhānāt. Argument cannot give a solution to any conclusion. Argument can never help us to reach any particular conclusion. Rather intuition or common sense can help really. That is the recommendation of Mahāprabhu. Hare Kṛṣṇa. He's refuting the great Digvijayī also in that fashion. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Our newcomer friend?

Akṣayānanda Mahārāja: Parisevān Prabhu, and Caitanya Candra, and also Satyavak.

Śrīla Śrīdhara Mahārāja: And what about Vyeṅkaṭa Prabhu?

Devotee: Vyeṅkaṭa is in Calcutta.

Devotee: Do you have any questions?

Devotee: Not right away.

Akṣayānanda Mahārāja: Not just now.

Śrīla Śrīdhara Mahārāja: Not any particular question. But he comes from Buddhistic School? Eh? Mahāprabhu met many a Buddhist when He was passing through Andhra province. Andhra province had much of the Buddhist scholars there. The great Nagarjun [?] of the Buddhist School, he comes from Andhra. But Bihar, that was the home of Buddhists and the greatest Maṭha was Narendra [?].

Devotee: Now he wants to ask you some questions. [Group laughter]

Śrīla Śrīdhara Mahārāja: Ah! The cat has come out of the bag?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Yes, let us hear.

Devotee: Your Divine Grace, there is one point in Buddhist philosophy that is called anatha. They say there is no soul; that after you go through the experience of everything sensory, underneath it all there's actually no foundation of life. No foundation of the living entity. There's nothing there.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He said they have philosophy, anatha, that

there is no soul: after experience removed then found underneath no soul, no basis.

Śrīla Śrīdhara Mahārāja: The Cārvāka, here in Eastern philosophy, and Epicurus, in the Western philosophy, their opinion, they're extreme atheists. They say that the consciousness is the by product of the chemical combinations of so many material substances. So, with the dissolution of this physical body, nothing remains, as soul or consciousness, nothing. Only the physical combinations; just as chemical combination produces something more, so the physical connection of different material elements together and the consciousness produced. With the dissolution of this body, fleshy body, nothing remains. Epicurus in the West and Cārvāka in the East!

Then comes the Buddhist School, they say that if the body is dissolved, the subtle body, that is the mental system, it remains. And with the dissolution of the mental system, through transmigration of birth, they admit, this body may vanish, another body we are to enter according to karma. And then, if we do work in a particular way, then the subtle body, the mental system dissolves, and nothing remains, no soul.

Śaṅkarācārya is also of the same type, with slight difference. Buddhist School they say the individual soul does not exist, no permanent individual soul. Śaṅkara also said no permanent individual soul can exist. But difference between them is such that Śaṅkara says the Brahman, the conscious substance is there, and this separate consciousness, consciousness of separate existence, that is false. And with the dissolution of the mental system, nothing remains, no individual soul remains, but the conscious Brahman, whose reflection is the individual soul, that vanishes; that is non-existing. But there is a substance like Brahman. Just as the Moon is there and in a glass there is the reflection, in water, reflection. You remove the glass and no reflection, reflected Moon is nowhere. So all individual souls are reflections from the common cause that is Brahman, consciousness. That is reflected.

_____ [?] reflected, so, as for individual souls; both are one and the same.

So Mahāprabhu says, “Vedāśraya nāstikya-vāda.”

[veda nā māniyā bauddha haya' ta nāstika, vedāśraya nāstikya-vāda
bauddhake adhika]

[“The Buddhists do not recognise the authority of the Vedas; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists.”]
[Caitanya-caritāmṛta, Madhya-līlā, 6.168]

Śaṅkara also preaches on behalf of the Buddhists and apparently has given some cover. That Brahman is there. And the Buddhists say that nothing is there. This is the difference between them.

But Vaiṣṇava Ācāryas they say, “No. Individual jīva soul, it is nitya. It is just like the particle of dust of the earth, or the pencils of rays of the Sun, something like that. The infinite soul, consciousness, and the finite spark, a great conflagration and the spark, so many jīvas enveloped in darkness, somehow it may be covered, and when it comes to conflagration it is all right.” Something like that!

So, if we're to refute the Buddhists we're to go to the modern philosopher Descartes. Descartes. “I doubt everything. Whatever you say, I doubt.” Then, Descartes says that, “Doubter is existing is true or not? You have to start from there. Who is he? Whatever is related, stated, you say, I oppose. I doubt.”

Then, the doubter is existing or he is non-existent? If he is non-existent,

then no question arises. If you come in the way of argument, then you are to come whether the doubter, what is his position, you are to assert. "Whatever is said, I doubt." Yes, but whether you are existing really or not, you are to find that, answer that, the starting point. And what is he? Is he an atom, a dust, without knowledge? Then how he comes to assert? The point of starting should be examined. You do it. Whatever you say, the sayer, who is he? Is he conscious? Has he got reason? Has he got any existence at all? Or is it imaginary? The starting point! Then you will come to find whether you exist or not. And you means who? A matter is putting the question, or a unit of consciousness is putting the question? Who is putting the question, the first starting from where, from conscious region? Then what will be the basic existence, consciousness or matter, fossil or God?

Stevenstein [?], one German scholar, he took Indian nationalism during the first great war. I saw him in the university when I was a student of law. I studied in fourth year class his philosophy; his edition, ontology, psychology. Steven's [?] language was very simple, still and argumentative, fine arguments, simply produced. Four tests against the atheist he gave. One of that is very useful against the atheists. That is the starting point, consciousness. Whatever you say, it presupposes consciousness. Any statement presupposes consciousness. The fossil, what is fossil? It is black, it is hard, it is smell, some smell, something, attribute, but what is that? That is the stage of mind, consciousness, stage off consciousness. Without consciousness, no assertion can be made. Without the help of consciousness no assertion is possible at all. Extreme case, fossil, fossil is the most elemental substance. Fossil means what? Some colour, from eye, some touch, hard, then some scent, some taste; but the background is consciousness. After all, it is an idea, like Berkely, it is an idea. In the ocean the iceberg is floating, so fossil is floating in the conscious ocean. Ultimately everything, whatever we can assert, that of our experience, that is floating on the iceberg; like iceberg in the ocean of consciousness. It can never be refuted.

I have got experience sometimes. When I was twenty three I had got some indifference to the world, a very natural and deep indifference to the world. At that time I had some experience. I saw, I felt that the material world is floating, just as in the milk there is the cream floating over the milk. So the Bhūr, Bhuvar, Svar, Mahar, Janar; Bhuvarloka below, and the Bhūloka, like cream. The world of experience is like cream floating over the milk which is the mind. I felt it myself. And a huge quantity of milk, and the floating portion is very meagre, a cover. I could feel at that time just like it was, that suggestion came to me. Bhuvarloka, the mental world is huge, and the cover is like that cream, it is over.

_____ [?] The scent, the eye, the ear, the tongue, which is caught by these external senses, that is only the cover. And in Bhāgavatam also Prahlāda Mahārāja says,

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī
baddhāḥ]

[Prahlāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”] [Śrīmad-Bhāgavatam, 7.5.31]

Making much of the cover, bahir-artha-māninaḥ, but do not dive deep into the internal substance. There he will find Viṣṇu. Most peaceful substance

within, and the cover, like cream it is over, and we are making much of that, that cover. Durāśayā ye bahir-artha-māninaḥ. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ. The very substance within, the fruit is covered by this layer, and what we experience at present, that is the cover and we are making much of that, ignoring the very substance for which this cover has been used. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

So, you try to find out the knower, analyse the knower, the doubter, what is he? Is he an atom, like a dust? Or its characteristic is an atom in the conscious, in the knowing, knower, unknown, enquirer, enquired? The starting, coming from the starting, coming from a particular point, who is he? He's iron, or he's stone, or he's a point of consciousness, cetana, spirit, soul? Try to find yourself.

Then gradually you will come to know, just as in your case, that within the particle of consciousness, spirit, the whole world is also like that, covered, but within the spirit. In other words, again you will be able to see that it is a part of consciousness, a particular part of consciousness. In consciousness, different sorts of experience are floating here and there. In your conscious seat: the Sun, Moon, tree, stone, human beings, your beloved, your enemy, all floating on that consciousness. There you will be nearer to you. In that conception you will come, your approach will be nearer to your real self. Matter is far, far away, but soul is near. Try to conceive in that line. Soul, spirit, consciousness is nearer. You are a child of that soil, and matter is far, far away. But the interrupting planes have been so close together that you don't see. Just as if we put the finger in the eye, we can't see the finger. Only one foot distant we can see finely. So, what is very nearer we can't see. I cannot see myself. I can see so many things. I can't see myself.

Devotee: They like to say that consciousness is a material thing.

Śrīla Śrīdhara Mahārāja: Who says?

Devotee: The Buddhists.

Śrīla Śrīdhara Mahārāja: I say no material thing. If I am to answer your question, then I shall say that nothing is matter. Whatever you feel, that is only a part of your consciousness, all idea. You are concerned only with consciousness. Beyond that you can't go. That is only idea: the idea of stone, idea of tree, idea of house, idea of body, all idea. And that is very closer to you. And what is shown as particular thing that is far away. You are concerned only with idea. You can't go outside that. All the things of your experience is a part of your mind.

Akṣayānanda Mahārāja: So, the eighty four lākh species, that is only idea?

Śrīla Śrīdhara Mahārāja: All idea, in the primary position. Because they are also in Vṛndāvana, Goloka Vṛndāvana, originally, nothing is eliminated, everything is harmonised. Everything has its proper position, nothing to be eliminated. Only harmony is necessary, only outlook, angle of vision to be changed. Self-centre: exploitation and renunciation must be given up. This is the cause of hallucination, exploitation and as well as renunciation. Viśvam purna sukhāyate.

Yat kinca tina guṇa mukhi katha matay gosthe samastam hetat [?] Sadva nanda māyā mukunda dvaitam lilanukulam param [?]

Everything has its contribution to the service of the centre, advaya-jñāna. In reflection also there are so many, there is undesirability there. In Brahmā, the highest position...

ābrahma-bhuvanāl lokāḥ, [punar āvartino 'rjuna mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

...and to the lowest creature; misconceived. In Vṛndāvana so many things, but they have got their contribution towards the assistance of Rādhā-Govinda līlā. They are there, they are all conscious, Vṛndāvana every...

Khi katha mukham, yat kinca tina guṇa mukhi katha mukham [?]

Uddhava is aspiring after the birth of a creeper or a shrub in Vṛndāvana? Then, what is the value of the shrub and the creeper in Vṛndāvana? Uddhava's aspiration is imaginary, theoretical, no practical value? Uddhava, the greatest devotee of Kṛṣṇa, he's aspiring to have a birth of a shrub in Vṛndāvana. So, already those that are born there in that body; are they useless, or this ordinary shrub, or ordinary creeper? Conscious: anyhow, they are necessary for the pastimes of Rādhā-Govinda. They have got their value, direct value.

Śānta-rasa, a man who does not harm anybody, even a fly or a mosquito he does not kill, that does not mean that he's paralysed. A mosquito taking the blood, he does not harm. That does not mean that he's paralysed, diseased man. So there śānta-rasa in passive mood, serving in a passive mood, the sands of Yamunā, the trees, the birds, the insects, they're in that sort of mood.

Just as in a drama, in a theatre. One he's playing the part of a dead man.

His body is being carried. He's playing the part of a dead man. He can't say, he can't move. That does not mean then that he's a dead body, he's dead, when in a drama we find the posing is such. So śanta-rasa, dāsyā-rasa, that posing is in that way. That is giving service.

So, śanta-rasa bhakta, a devotee, when he's, suppose a king's son, he's playing the part of a sweeper, and when he's playing the part of a sweeper, he's doing so nicely that the men give up claps by appreciation. But really he's a prince, but playing the part of a sweeper he's getting applause there.

So that sort of posing, that is also contribution to the service of Kṛṣṇa, satisfaction. Rādhā-Kuṇḍa, the jālam, the water in Rādhā-Kuṇḍa, is considered to be the highest place in Vṛndāvana. For the water there are so many gods and devotees, they are in praise of Rādhā-Kuṇḍa, and what is the position of that Rādhā-Kuṇḍa?

The Govardhana, and that is also a posing, but Govardhana is worshipped as Kṛṣṇa Himself, but in a stone, Śālagrāma, Deities. The Ganges water. Like water, filthy, or filthy water, on the other side is covered. That water can pure, and the purest water in the material sense cannot pure, by touch. So that is another aspect of the things. It is existing, it can exist.

Mahāprabhu says, "Please consider Me Your feet dust. Not even a part of Your body, feet dust."

Vibhinnāṁśa jīva, feet dust, that is inanimate thing, 'consider me feet dust,' but that dust, that is not matter, that is cetana, a unit of consciousness. And filled with love; filled with knowledge as well as love, the feet dust. Feet dust, that is also loving and consciousness present; posing is such. And they are happy there. No comparative study is there. But the primary consideration, they should be understood, that they are also unit of prema and jñāna, knowledge and ānandam, ecstasy. Feet

dust is also the emblem of knowledge and ecstasy. Existence presupposed, knowledge also presupposed. That is also points of prema, love divine, in Vṛndāvana, and Navadvīpa. And the wholesale conversion everywhere it will be so, Kṛṣṇa's kingdom, Mahāprabhu's kingdom. Only angle of vision, we have lost, that is to be acquired, angle of vision. 'I'm in the midst of enemy,' but if angle of vision may be changed, I may think that, 'No, I'm in the midst of friends.' It is so broad.

So broad that Jaḍa Bharata, caught by the dacoits, and there he was taken to the Kālī Mūrti and he was, will be sacrificed, he'll be killed there. But Jaḍa Bharata has got such a spacious angle of vision; he does not care for anything. "His will. Whatever is happening, it is His will. He is the proprietor, He is seeing everything. I have nothing to do." With this idea, wherever taken he's going without resistance; and put into the field to be beheaded. At the last moment the goddess Kālī came and killed the dacoits and saved him. But Jaḍa Bharata did not give any resistance. In the midst of enemy, he does not care for that. "No, I am in friendly cycle. No danger." He's in such a plane of consciousness that no apprehension, no danger; "I'm under His care, His care." It was proved that yes, his angle of vision was not a philosophy and imagination but it is reality. It is reality. So many instances are there, that enemy is no enemy.

[akiñcanasya dāntasya śāntasya sama-cetasah] mayā santuṣṭa-manasaḥ
sarvāḥ sukha-mayā diśaḥ

["One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes."] [Śrīmad-Bhāgavatam, 11.14.13]

His Divine will at the back of everything. When one can come in connection with that paramount power, and that original plane of reality, he may not have any care. Still in jñāna-sunya-bhakti, that sort of posing is there, it is in jñāna-sunya-bhakti. But that is quite different in nature, Yogamāyā. The gopīs, the friends, know, “Where is Kṛṣṇa? Kṛṣṇa is not here,” running hither and thither, “Kṛṣṇa!” Cows not grazing, this and that: that is also by Yogamāyā, to arrange for the satisfaction of Kṛṣṇa, such līlā, jñāna- sunya-bhakti.

Gaura Haribol. Gaura Haribol. Gaura Haribol. What is your inner search? In one word, the revealed scriptures say, “Yes.” The answer of the whole revealed truth in one word is “yes,” to everyone. To everyone, one word, one answer: “yes.” What is the meaning of that yes? What you want, it is there. What you are searching, it is there. What is your inner search, to live, and to improve; you examine yourself, what is your innermost search, what do you want? The revealed truth says, “Yes, that is. Your thirst will be quenched. You will be well-fed, in one word, the answer!”

Akṣayānanda Mahārāja: In Bhagavad-gītā when Lord says, jīva-bhūtāṁ mahā-bāho, yayedaṁ dhāryate jagat, what is the angle of vision, yayedaṁ dhāryate jagat?

[apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parāṁ jīva-bhūtāṁ mahā-bāho, yayedaṁ dhāryate jagat]

[“O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual’s fruit-hunting actions and

reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine.”] [Bhagavad-gītā, 7.5]

Śrīla Śrīdhara Mahārāja: The misguided souls are from taṭasthā-loka, that has come within his illusory angle of vision; misguided, this world. And also, yayedam dhāryate jagat, there also in Vaikuntha, so many, that is another. The universe of discourse is of this material world here, yayedam dhāryate jagat. This is dead matter, and they entered and movement came, entered within this material conception, and moving it, in that sense, yayedam dhāryate jagat. But ultimately everything is in Him.

aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate

[iti matvā bhajante mām, budhā bhāva-samanvitāḥ]

[“I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the Vedas and allied scriptures which guide everyone’s worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, rāga-mārga, and adore Me forever.”] [Bhagavad-gītā, 10.8]

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti

yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa

[“The Absolute Truth is He from whom everything is coming, who is maintaining everything, within whom everything exists, and into whom everything enters at the time of annihilation.”] [Taittirīya Upaniṣad, 3.1]

He’s catching everything. Everything on Him, but here this material world, when this fallen soul’s concern, so many sparks have entered into this, like glow worms entered into the dark region, and there showing that darkness as surrounding it. But the glow worms, like jīva in the dark night, somehow carrying on within the darkness. We can trace like light in darkness, a very meagre light in darkness. Almost covered but can know itself in such a thick way.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Who did you say in the west was expounding the Buddhist philosophy Mahārāja? You said Cārvāka in the east and who in the west?

Akṣayānanda Mahārāja: In the east Cārvāka: and in the west?

Śrīla Śrīdhara Mahārāja: Epicurus. We heard from western philosophy, we read, Epicurus is the atheist of the worst type, like Cārvāka in the east. “With the dissolution of this physical body, nothing remains, and no mental system. What we come across in our dream, that mental system also not existing.” According to him!

But Śaṅkara and Buddha, both of them accept the mental system is also

within this physical body. And transmigration of the soul is also admitted in their philosophy. But with the dissolution of the mental system, that is the sukṣma-śarira, nothing remains. Nothing remains; Buddha says, Śaṅkara also says in individual case. But Śaṅkara says, “The consciousness within the mental body, that is a reflection of the above, and that Brahman is existing.” And Buddha says, “Nothing remains,” prikiti karana vada: and Śaṅkara, brahma karana vada. Śaṅkara says,

śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ

“In half line of poem, I’m expressing the whole truth that has been expressed by so many volumes after volumes of śāstra. Only within half śloka I shall say, brahma satyaṁ, jagan mithyā, and the jīva, nothing than that Brahman reflected. This is the substance of all the scriptures ever found in the world.” That is his...

End of 82.01.25.A

82.01.25.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: Proper knowledge is not possible under them.

Why you have come, to speak to whom? Is it imagination? Your coming, your endeavour to refute Buddhism and to establish that nirviśeṣa brahma, it has got no meaning? To whom you have come to preach if that is not real, the problem has no reality? Then why so much trouble you are taking, for which? It is also imagination?

Akṣayānanda Mahārāja: Madhvācārya told.

Śrīla Śrīdhara Mahārāja: Rāmānuja also: Rāmānuja was the first great opponent of Śaṅkarācārya was Rāmānuja, then Madhva comes. Rāmānuja's refutation is very strong and based on sound basis, sound foundation.

Then this karma-kāṇḍa, "The God can come, God can help, all these, the Ganges, the Vighraha and all these things all... Then what is the necessity for you to energize so much? All fictitious, your feats, no necessity, it is suicidal. You have come to do nothing? You are come to correct the error, but error is there, error must be there. And the error or misconception has got some sort of reality, otherwise what is the necessity of refuting so much, spending so much energy. Māyā is there; māyā-nitya, jīva-nitya, individual soul and māyā this is nitya."

The basis is that taṭasthā-jīva, possibility of committing error, of misconception. Anuta prayukta, anu caitanya. Freedom not perfect, defective freedom: that is the cause of this illusion. Prison houses must be there, because the possibility of doing misdeed is in the ordinary peace loving subject. The possibility is there. The possibility of disease is there, so hospital, the medicine, the diet, all these things are necessary. The possibility is there, because weak, freedom is weak, limited.

Māyā is not necessary for the Absolute. But for the relative position, the differentiation, this māyā, measurement is necessary. Division, distribution, when there is many, it is necessary. There is one, not necessary. There the māyā, the same, that serves. The law of the

country: the law of the country one and the same. The law helps the law abiding, and the law punishes the law disobeying. One and the same law: protection for the good, and suppression for the bad, one law. Law means to divide rights. One and the same law: providing for protection for the good and the other aspect punishment for the bad. So, the śakti, svarūpa-śakti helps the good, and the māyā-śakti punishes the bad. The purpose is one, law. Good rule. Good rule means this. So śakti is serving the purpose of the Lord, and necessarily it has got two aspects.

paritrāṇāya sādhūnām, vināśāya ca duṣkṛtām

[dharma-saṁsthāpanārthāya, sambhavāmi yuge yuge]

["I appear in every age to deliver the saintly devotees, to vanquish sinful miscreants, and to firmly establish true religion."] [Bhagavad-gītā, 4.8]

Two aspects, He comes with two aspects, everything with two aspects: one aspect for the good, another for the bad, one thing. He's also like that. He comes here also with that purpose, a combined purpose. The conception of unity is not a stale non-differentiated, but viśiṣṭādvaita-vāda. Śaṅkarācārya kevalādvaita- vāda, kevalādvaita, oneness, unity, oneness. Rāmānuja says, "One, but differentiated one, not non-differentiated oneness, differentiated one. One no doubt, but one with specification and differentiation, one, viśiṣṭādvaita. Pantheism and Panantheism. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Then in the higher sense, highest realization, that matter is also conscious, because, yato vā imāni bhūtāni, because coming from the Lord. In the beginning we learn that it's dead matter, and the living entities motivate, but then in the higher realization also living.

Śrīla Śrīdhara Mahārāja: Living, that śanta-rasa. The glass, the stone, the earth, the wood, in its so many innumerable, specific colours, the matter, the cetana is there, śanta-rasa.

Akṣayānanda Mahārāja: And the flute?

Śrīla Śrīdhara Mahārāja: So we are to say; I told the other day, paśu-buddhim imāṁ jahi, we are always in the midst of consciousness. Consciousness is enough, but in different gradation of conception. Gradation of conception may be different, but it's all consciousness, all eternal, paśu-buddhim.

tvam tu rājan mariṣyeti, paśu-buddhim imāṁ jahi

[na jātaḥ prāg abhūto 'dya, deha-vat tvam na naṅkṣyasi]

["O King, give up the animalistic mentality of thinking: "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [Śrīmad-Bhāgavatam, 12.5.2]

Enter, or reinstate you in your own plane, what is such, without the help of this mortal element you can live, happily. 'That is not non-differentiated world, and you have no individual representation.' Not that. If a non-differentiated mass of consciousness can be admitted, then a system of consciousness should be admitted. What's the harm?

Rāmānuja says that, “It is a system.”

Śaṅkara says, “There is only a mass, non-differentiated mass of light.”

Rāmānuja says, “No, differentiated light mass. That is the basis. Not non-differentiated. Not non- distinguishable.”

Hare Kṛṣṇa. Hare Kṛṣṇa. And Mahāprabhu says acintya bhedābheda, everywhere relative, something common, something different, everywhere. Whatever point you may go to discuss, some common, some difference. Nothing is quite the same, identical, bhedābheda. And after all, that is not within your fist. That is commanded by the Supreme. The differentiated character; that is in the hand of the Supreme power, Supreme will. It does not depend on your whim. Mahāprabhu. Gaurāṅga Sundara.

Akṣayānanda Mahārāja: Guru Mahārāja, in the many descriptions of Kṛṣṇa’s flute in the Caitanya- caritāmṛta, what is the rasa of Kṛṣṇa’s flute?

Śrīla Śrīdhara Mahārāja: Different rasa. One thing, that one tune is to mādhyura-rasa its idea is something; to the friends, the sākhyā-rasa it’s something, to the cows another thing, to the gods in some other way.

mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān gopānām
svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ mṛtyur bhojapater virāḍ
aviduṣām tattvaṁ param yuginām vṛṣṇīnām paradevateti vidito raṅgaṁ
gataḥ sāgrajaḥ

[“O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child

to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the yogīs, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena.”] [Śrīmad-Bhāgavatam, 10.43.17]

He’s entering the arena of Kaṁsa, and one is seeing, looking at Him in his own way. He represents everyone; satisfies everyone.

“Oh, He’s mine.” Yaśodā says, “My boy!”

And the grown up gopīs say, “Naughty child.” Friends: “One of our playmates.”

The cows in Vṛndāvana: sva-pada-ramaṇam.

Bhāgavata even says, “Whenever He is stepping His foot and Vṛndāvana, the Bhūmi says, “My fate is fulfilled, my fortune.” The very earth, the dust, they are also feeling as if the pleasure of ramaṇam, of the highest type, only by the touch of His foot, sva-pada-ramaṇam. Vṛndāranyam sva-pada-ramaṇam prāviśad gīta-kīrtiḥ [Śrīmad-Bhāgavatam, 10.21.5, barhāpīḍam naṭa-vara-vapuḥ] Wherever He’s putting His footsteps, the Earth is, knows no, her joy knows no bounds. The most intense type of ecstasy the Earth is feeling by the touch.

The mādhyura personified, the ānanda personified, He is every way and is corresponding to their own demand. The centre has got the peculiar capacity of correspondence, and demand. The thirst of the whole paraphernalia; according to their capacity, and their rank, and their dignity, it is distributed. They can receive the juice from there, yo yac chraddhaḥ sa eva saḥ.

[sattvānurūpā sarvasya, śraddhā bhavati bhārata

śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [Bhagavad-gītā, 17.3]

As one's capacity he can. The sugar candy, if there's bile on the tongue it's bitter, but normal tongue very sweet. One thing: according to the capacity of the receiver, it's tasted in different ways. A man is working; his child will see him as a father, wife will see him in such a way, the servant will see, will look at him in particular way. The dog and others, creatures, they will also take him in a particular way, according to their own rasa. The man is one.

So flute, the sound universal; it is touching the heart of the gopīs in one way, the Yaśodā also another way, "My child is safe." And the mādhyura-rasa gopīs, "Oh, He's calling for us, intimating such news to us." The sakhās, the friends, they'll be encouraged perhaps for their play arrangement. And the cows they will be benumbed, to see some sweetness; leaving their grazing they will look for the sound. In this way! Sometimes Govardhana becomes liquid, the stone becomes liquid. The current of Yamunā goes up side, not low side current but is going up. Yamunā yan maihe [?] Sometimes Yamunā becomes condensed, the water condensed, and the stone melts. Stone melting and the water comes to be solidified. Such is the peculiar sound of different type.

The will, the God ordered, "Let there be water!" There was water. "Let there be light!" There was light. His will is the basis of everything. His will

is working underground, everywhere. So it has been told that stone melting and the water solidified. It is also possible, what to speak of others. The sound, the capacity of sound is such. The flute, the energy, the will He's expressing through it. It may be beautiful, it may be horrible, it may express itself in anything else. The prime cause of everything is there, centred, the central prime cause.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayapataka Mahārāja is here in Māyāpur, no?

Devotee: No, he's in Thailand.

...

Śrīla Śrīdhara Mahārāja: ...Bṛhat-Bhāgavatāmṛta by Sanātana Goswāmī. I got my idea from there, the gradation. Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satyaloka. Then Virajā, Brahmaloka, Śivaloka, Paravyoma, Goloka: in the middle Ayodhyā, Dvārakā. This gradation is represented there in an elaborate manner. How, how the gradation is going, from down, what is Bhūloka, what is Bhuvar? Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satya, then Virajā, Brahmaloka, then Paravyoma, and then Goloka.

In the comparative study of the rasa, just as I told many times previously, the gold is the mediator between different coins of the different nationality, so rasa is the common standard to measure different opinions of different philosopher's ontological conceptions. The rasa, the ānandam, the śuka, that is the common standard of all. None say that I

don't want happiness. None say that I won't to avoid misery. All are common there. And the common standard of measurement is rasa; how that rasa is developing, desirable rasa eliminating undesirable rasa.

Pleasure from the: the thief also when he steals he gets some pleasure. So there is gradation. And one can give the whole thing, and get pleasure. But the difference between that pleasure: the plunderer and the giver, so qualitative difference. According to that the gradation has been allotted there.

Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satyaloka, this is within brahmāṇḍa. Then, the land of, this is exploitation, the land of exploitation, the happiness out of exploitation. Then the happiness out of renunciation, of both kinds: Virajā the Buddhists and Brahma the Śaṅkarite. And then comes Śivaloka, according to Gauḍīya Vaiṣṇava, Bhāgavatam, vaiṣṇavānāṁ yathā śambhuḥ [Śrīmad- Bhāgavatam, 12.13.16] Rāmānuja eliminates that portion. Then Vaikuṇṭha, Paravyoma. Then the higher part of Paravyoma is Goloka, the full globe, and Paravyoma is something like hemisphere. The half of the rasa may be represented there. But full five rasas in its fullest conception is only found in Goloka. And midway we have to pass through Ayodhyā and Dvārakā, Mathurā, Vṛndāvana, Govardhana, Rādhā- kuṇḍa, in this way. How the rasa is attaining its highest and higher and higher tastes, that has been traced there.

So, the Temple [of the Vedic Planetarium] I told that there should be an exhibition, to the theological enquirers; that these are the stages, from down to go to the up. What is Goloka? That is to Kṛṣṇaloka and Navadvīpa and Vṛndāvana. And they have come down here to deliver us to take us from that stage. Scientifically, there position is there, and now in prapañca they have come here, as exhibition. The exhibition of the highest has come in the Earth to recruit us from that position; intermediate positions are such and such and such.

Consciously we are to, so no room for sahajiyāism, imitationist. These stages we must pass to attain that Goloka. And here, if we dream, remaining in the Earth I can dream of that, that is nothing. We are to pass these stages; then only our progress be genuine [?] the account, proper account. These are the layers we are to pass; and the acquaintance, the

nature of the layer is such. Tapaloka, what is this, the characteristic is this. A man living in Tapaloka, his model, his idea is this, Nava-yogendras living in Tapaloka. Bhṛgu living in Maharloka; and their representation is such, their activity is such. So Svarloka, Indra, Brahmā, there is Svarloka. Mahar, Jana, Janaloka. Janaloka, something...

Devotee: Kumāras?

Śrīla Śrīdhara Mahārāja: Kumāras in Satyaloka, these Catuḥsana, in this way. Persons of such grade of devotion, they live in such a stage, strata, stages of a devotee. Mahāprabhu says at once pass through these stages of exploitation and renunciation as a whole, then comes to Paravyoma, and from there come to Goloka. The calculative service, and then the spontaneous, loving service, and there's śanta, dāśya, sākhyā, vātsalya. These are the things that are to be illustrated in dolls there. The theology, the Gauḍīya Vaiṣṇava theology should be represented in the temple in dolls, something like that.

Devotees: Dioramas.

Parvat Mahārāja: The inferior systems also should be represented? Like the lower planetary systems, hell, Pātāla, should also be shown, sinful reactions?

Śrīla Śrīdhara Mahārāja: Pātāla. That also may be shown. Yes, underground.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: If that is underground, then it will come to make us understand what is Pātāla.

Devotee: Like a spiral...

Śrīla Śrīdhara Mahārāja: Pātāla will be rather this demonic exploitation. But Bhūloka, that is a peculiar place where we can have a free choice. But other places, only meant to enjoy or to suffer the good or bad deeds, mainly. But in this human species, in Bhūloka, that is the gateway we can take, here some independent step. In other places we have got more or less no independence, generally. But particularly by the powerful will of the Vaiṣṇava and the Lord anything can be effected. But the general gait of the free will to adopt anything and to reject anything that is really meant in this mānasa-deha in Bhūloka.

Aranya Mahārāja: Something like a spiral staircase; the temple should be like a spiral staircase?

Śrīla Śrīdhara Mahārāja: Maybe in this way, that will be easy, easy for the onlookers: a few steps and then Bhūloka, a few steps Bhuvar. And their activities also to be acquainted there, they're doing yajña, and they're doing tapasya, and they're doing Vedānta analysis, in this way, some sort, what is given in Bṛhat- Bhāgavatāmṛta by Sanātana Goswāmī. From sambandha jñāna, from there, mainly, what is what, which is where. With that conception we can have a general idea of the whole system of Gauḍīya Vaiṣṇavism. What is what, what thought is to be placed where, systematic arrangement. Then the main explanation: renunciation and dedication. Dedication mainly of two kinds; calculative and spontaneous, and in renunciation two types; Virajā, Brahmaloḥa: and the exploitation, the seven, from above. And the other, Pātāla, that is also meant to feel the consequence of the evil deeds, generally. Not so very important for the – that is a type of punishment, but for the enquirers not so very

important.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. You have taken prasādam?

Parvat Mahārāja: Yes we did.

End of 82.01.25.B

82.01.26.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Pratyakṣa, parokṣa, aparokṣa, adhokṣaja, aprakṛta, five stages of knowledge, conception. Pratyakṣa: sense experience working, sense experience aspect of the world.

Then knowledge that is drawn from the experience of other persons, not direct experience by me, the second class, second layer of knowledge.

The third is in the sound sleep, however inconceivable, some knowledge is there. When we come back from deep slumber, we say that, “I slept a very peaceful sleep.” So some sort of experience has been attached there, knowledge; aparokṣa [?]. Pratyakṣa, parokṣa, aparokṣa, direct experience, but we faint there generally, according to Swāmī Mahārāja’s expression. We faint in that plane aparokṣa

_____ [?] in sound sleep. We be there, we come back. Very hazy, slight knowledge we draw, and when awake we say, “Very peacefully I have slept a sleep.” So a sort of knowledge, aparokṣa.

Again, crossing that, further knowledge is possible, that is adhokṣaja layer. That depends upon the sweet will of the higher plane. Not as a matter of right we can enter there, as a subject. We are object there; we cannot wander there as a subject. That is adhokṣaja. By all directions we are helpless, only dependent on Their sweet will; such a plane. That plane is more valuable than we are, in all respects. Still, there is a plane above our subjective area, so that is called super-subjective, transcendental. When that plane cares to take us in, we can enter, and if it lets us out, we are nowhere. That is adhokṣaja, Vaikuṇṭha. Freedom of the plane, of the soil, is greater than that of us. According to its whim, or His whim, we may be taken in, and we may be thrust down, brushed aside. But still, that is a plane higher than we ourselves are. We cannot be subject there, but we are object of Their grace and kindness. They can kindly take me. That is adhokṣaja.

Then at the top of that plane there is aprakṛta, Goloka Vṛndāvana, the plane of love. So it is so rare, so the aprakṛta, the Kṛṣṇa līlā, that is so much rarely to be, to come in, not very easy thing, we're told, look for it with such temperament. By mere liberation from the forces of nature, we cannot be eligible to have entrance there.

muktānām api siddhānām [nārāyaṇa-parāyaṇa sudurlabhaḥ praśāntātmā koṭīśv api mahā-mune]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

It does not matter whether he's liberated, or he's siddha, in yoga-siddhi. Nārāyaṇa-parāyaṇa, sudurlabhaḥ praśāntātmā. His sweet will, the sweet

will of Nārāyaṇa, He may take in, or He may not care to take in, it is sweet will, pleasure. Such higher plane, so only by dedication can we acquire eligibility to enter into that plane. The visa may be granted, or may not be granted. If they think that it is not in the interest of their land they won't grant any visa, something like that. So, we are helpless there. Their help is the serving agents who come here, the sādhus, they can help us, recommending us. So Vaiṣṇava has been given very higher place, Vaiṣṇava. A Vaiṣṇava is not a very cheap thing, very cheap thing to be a bona fide member of that plane, who has got some influence in the plane. This is what is reality, concrete reality is such.

bahūnām janmanām ante, jñānavān mām prapadyate vāsudevaḥ sarvam
iti, sa mahātmā sudurlabhaḥ

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."] [Bhagavad-gītā, 7.19]

tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ karmibhyaś cādhiko
yogī, tasmād yogī bhavārjuna

["The yogī who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the cāndrāyaṇa, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a yogī."] [Bhagavad-gītā, 6.46]

yoginām api sarveṣāṁ, mad-gatenāntarātmā śraddhāvān bhajate yo
mām, sa me yuktatamo mataḥ

["In My opinion, of all types of yogīs, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith."] [Bhagavad-gītā, 6.47]

Vaiṣṇava kṛpā, Vaiṣṇava is rarely to be found. Only by accepting the dress of a Vaiṣṇava, imitation, we can't: Vaiṣṇava dāsa. So our Guru Mahārāja was very fond of saying, "Vaiṣṇava dāsa. Our aspiration to become the servant of a Vaiṣṇava, so don't venture to pronounce the words that "I am a Vaiṣṇava." "I want to be a servant of Vaiṣṇava." That should be the sincere temperament in us. "I want; I aspire after the post of a servant of a Vaiṣṇava." Vaiṣṇavas are bona fide members of that plane. They have got recognition, position, power, influence, in that plane which is independent in all respects, not dependent of this world in any way, full in itself, self-satisfied.

Here also we may find some people self-satisfied, may not want anything for him, self-sufficient, he does not care for anything. Death or life, equal, loss and gain, equal, does not care for anything, no prejudice there. And that is superior existence, that they're at all for anything of this mundane help, independently self-sufficient. It is in its own resources.

It is our necessity to have their company. They are not in want of us, but still, there is some feeling, that karuna, dayā, grace. That manages anyhow the connection of the fallen souls for them. There is mercy, grace, kindness, that must have some food, whom to grace, whom to be kind? Some fallen soul is necessary. So only we have got some place there, that there the faculty of grace, kindness, pity, that should be applied for. So fallen souls are necessary so that they'll feel pity for them, give something to help them. So we have some got position there only through their compassion.

ye yatha patita haya, tava dayā tata tāya, [tāte āmi supātra dayāra]

[Śrīla Bhaktivinoda Ṭhākura says: “Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace.”] [Gītamālā, Yāmuna-bhāvāvali, 19]

As much fallen as one is, the hearty person will be so much moved to remove his difficulty. Patita- pāvana, saviour of the fallen: that is also a qualification in him, so we have got some place in his thinking. Because he’s patita-pāvana, the Vaiṣṇavas are patita-pāvana, so we have got some position, some place, that we may find that they have got some necessity to search after us and to take us up. That is our solace; that is our consolation, such higher entity is possible. We may achieve or may not achieve, but if we know that there is such magnanimous reality, that is enough for us. That is enough for us that there is such magnanimous existence, magnanimous aspect of the world. We may be faulty. We are faulty. But there is so much greatness, so much magnanimity and greatness is there, that our fallen characteristic is nothing.

Just as Acyutānanda told, he put a question to the Urupi Ācārya, “The sin acquired by the eating the cow flesh is more powerful, or the power of purification of the Holy Name of the Lord is more powerful?”

Then he had to submit: “No! God’s grace is infinitely more powerful than any magnitude of sin a man can commit.”

That is our consolation.

[nāmno 'sya yāvatī śaktiḥ pāpa-nirharāṇe hareḥ] / tāvat karttum na śaknoti pātakam pātakī janah

[Still, we are requested to observe the formalities of taking one thousand Names, one lākh (one lākh is, one hundred thousand) of Names, sixteen rounds, etc. These observances are necessary for the lower order. Our attention should nonetheless focus on quality. One Name can be infinitely more effective than crores (one crore is, ten million) of Names if they are only Nāmāparādha or Nāmābhāsa (offensive or an indirect, hazy facsimile). They must be discerned.] [Kūrma Purāṇa]

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhya nāhi tata pāpa kare

[“No sinner can commit as much sin as one Name of Kṛṣṇa can destroy.”]

Nāmno 'sya yāvatī śaktiḥ pāpa-nirharāṇe hareḥ. So much power the Name has got to purify, a sinner has no power, no capacity to commit sin of such a magnitude. He has no power to commit sin, that is, whatever magnitude of sin one may commit, only at least connection of the purifying Name it vanishes. That is our solace, our consolation.

...

That I have some position there, the nature of right is such there. None can find his own position stable, but others see that he has got a good position. One can see, “He’s a Vaiṣṇava,” but none can think that he himself is a Vaiṣṇava. That is the peculiarity. “I have no position. I only aspire after some position, and the position of a servant.” To get the position of a slave is not so very easy there. Very easy to be a king, to be a Brahmā, to be a Śiva: but very unsettled position to get a position of a slave in Vaikuntha and Goloka, so flickering, so real humiliation is possible there. All humble, humility, and sincere humility. None can realize his real position. At the same time the others feel the position of

another. One can feel the position of another servitor, but he can't, he's not certain of his own position. That is the peculiarity, everywhere. He feels that his position is uncertain. Only it depends on the sweet will of the authority. But that sweet will seems to him to be reality in the case of others, but not for himself. "I have got no position; but the others have their position ensured, but my position is nowhere." That is a peculiar feeling there, and it is sincere feeling, not hypocrite humility, not hypocritical, but sincere feeling that, "I am nowhere, only on the grace of so many Vaiṣṇavas. But that is not the case with others, other friends, their position is ensured." That is a peculiar thing there. So, when asserting: paricāraka- bhr̥tya-bhr̥tya- bhr̥tyasya bhr̥tyam iti mām smara lokanātha.

[maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre, mat prārthanīya mad anugraha eṣa eva tvad bhr̥tya-bhr̥tya-paricāraka-bhr̥tya-bhr̥tya-, bhr̥tyasya bhr̥tyam iti mām smara lokanātha]

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] [Mukunda-Mālā-stotra, 25]

Always they try to go down to the last extremity. "There I may have some position. I may be given a position in the lowest place." The tendency, the prayer is like that, we find always, with everyone. Purīṣera kīṭa haite muṇi sei laghiṣṭha, ["I am so mean, lower even than the worm in stool." Caitanya- caritāmṛta, Ādi-līlā, 5.205]

Only exception, when their superiors are challenged, faced with any challenge, they come out with their unconscious power, come to assert, and become desperate at that time. When their superior is challenged, the challenge against their Guru, they come out with new vigour, they're desperate. Any loss or gain they do not care for; comes to assert. Vaiṣṇavī pratiṣṭhā, tāte kara niṣṭhā. [From Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's Vaiṣṇava ke? Who is a Vaiṣṇava?] With all his vigour, all his prospects, risking all his prospects he comes out to defend the Guru, Vaiṣṇava, and others, when necessary. There only we can find assertion in a Vaiṣṇava, ācārya-abhimāna. Ācārya-abhimāna means, "I hold some position. From some position I talk to you all." But he's sure that position is a position of service, not of a master. A Guru's servant is Ācārya, but who is Ācārya? He's always conscious that, "I am engaged in; I am entrusted with some service of my Gurudeva." He can be Ācārya. Ācārya-abhimāna. "Whatever I'm doing, for the cause of my Guru, I may risk anything and everything, what I have, and if necessary I am to incur debt, loan. Still, I must assert to keep up the prestige of my Gurudeva." The cat comes out of the bag at that time, with a furious nature, if necessary. Ācārya-abhimāna. Rāmānuja says that this is one of the means to the end, sādhana, ācārya-abhimāna, to assert from the position of Ācārya, when he's entrusted by the Ācārya to do some work on his behalf.

Our Guru Mahārāja told in Vyāsa-pūjā in Cuttack, that, "So many gentlemen present here in this meeting, and I am receiving so many flowers at my feet. I am not ashamed. Even an animal also feels ashamed, that amongst so many, taking pūjā in the feet. But I have not that minimum sense, that so many respectable gentlemen in the meeting, and excluding everyone, I am receiving this foot worship in the meeting. I am fully conscious of that. But I want to show to all my respected friends my Guru's position is such. The position of my Gurudeva is such that he can command the highest respect amongst us. Such high level he's living on, and high aspiration what he can fulfil. Only to give some hint to the public of such higher existence I'm compelled on his behalf to accept this sort of respect amongst you all, my friends. It is only meant for that,

meant for my Guru: his dignified position is such. I want to inform you all by this shameful act of mine.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura
Gadādhara. Advaita. Śrīvāsa. sankirtana sanga pange panca karo dasa
[?]

Nityānanda Prabhu, to deliver Jagāi, Mādhāi, He received wound from the guṇḍā. But Mahāprabhu could not tolerate. He lost His temper to see Nityānanda exposed, dishonoured in such a way by the guṇḍā and He took resort to cakram. “You cakra, come, I shall kill the whole.” But that was conceived to help that loving campaign of Nityānanda, so there is justification. Ordinary people think that Mahāprabhu lost His temper. Nityananda could keep it, but Śrī Caitanyadeva He lost His temper; He did wrong. The general consideration will be like that, that Nityananda Prabhu was sober, but Śrī Caitanya, He could not keep His temperament.

Just as in the case of Jīva Goswāmī. Rūpa, Sanātana gave their signature to the Digvijayī. “Yes! We’re not so big a scholar. You are we admit, you are a big scholar.”

Jīva Goswāmī could not tolerate that. “That that man will consider that my Guru, Rūpa, Sanātana inferior to him in scholarship, that fool will preach in the world in this way.”

When he got, “You give the signature. Jīva, you are, though young, we have heard that you have a good name in the scholarly circle. So your signature is necessary. You see, your Gurus, Rūpa, Sanātana, they have given signature.”

“Let me see it.” Torn it to pieces! “What, what, impertinent you are.”

“Yes. You do not know why they gave signatures. I want to make you know that, that they in hateful temperament to you they gave signatures and dismissed you, your company. To avoid your company they gave

signatures and fled. But I am their servant, I can't tolerate that you will go and spread in the world that they're fools, they're stupid, ignorant, no knowledge of śāstra, they're afraid of talking about śāstra siddhānta with you. I'm ready for fight." And in his fight, that man was cornered. "Now you know why they gave signature to you. How, why, neglectfully to your scholarship they gave for avoiding, but they're not so."

That assertion, that is also valuable for us. That humility is better than impertinence, but impertinence comes to serve humility. Otherwise, humility goes in the rank of cowardice, humility is cowardice. But humility is not cowardice: to prove that, some resistance necessary, somewhere, by the servants of humble persons. The king is plain, but the dewan, he's very gorgeous: the gorgeous servant of a plain king.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitai. Nitai. Nitai.
Mahāprabhu. Gaurāṅga. Hari.

Gaura prabhu prema vilasa bhuma niskincana bhaktivinoda nama [?]
Gopistitu bhakti kutira koste srmta mrsam nama guna murari [?]

...

Parvat Mahārāja: What is the position, even though a person feels very unqualified in all ways, what is his position as he desires to accept more responsibility for serving his Guru, or of his zone?

Śrīla Śrīdhara Mahārāja: Qualification or non-qualification of the plane of exploitation and renunciation, that has got no much value for the qualification of the positive plane. That is, when it is vague, meagre position, it is sukṛti, then śraddhā, then bhakti. That is all important, the nirguṇa. Good or bad consideration from the standpoint of nirguṇa dhāma, guṇātīta, apathy or sympathy, our devotion and offence to the

Absolute. A consideration of relative positions in the plane of exploitation and renunciation, that is not very important.

api cet sudurācāro, bhajate mām ananya-bhāḥ sādhuḥ eva sa
mantavyaḥ, [samyag vyavasito hi saḥ]

[“If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life.”]
[Bhagavad-gītā, 9.30]

Who has got his progress in the nirguṇa plane, in the plane of devotion proper, śuddha-bhakti, acquisition in that plane, that has real importance. And the position and power acquired in this misconceived area, it has got not much position there, in calculation. A man may be a sinner in the consideration of this plane of aggression, exploitation, but that is not very important. Real importance, how much position he has acquired in the nirguṇa, in the plane independent of exploitation and renunciation. The serving attitude, śraddhā, self dedication, how much progress he has acquired in the plane of self dedication.

[nehābhikrama-nāśo 'sti, pratyavāyo na vidyate] svalpam apy asya
dharmasya, trāyate mahato bhayāt

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [Bhagavad-gītā, 2.40]

A little position there can get rid of a great or dreadful future in this world. This is non-important phase of life, the physical and mental. But the wealth acquired in the soul, in the area of soul; that is all important. Do you follow?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Nirguṇa, bhakti, śraddhā, ananya-bhajan, exclusive adherence to the Absolute Good, that is a particular attitude of the inner most soul, that is all important. And these are minor things; this is going and coming, going and coming, transient matter, no so much stability. But that is of high stability and high value, a soul's transaction towards over-soul, inner transaction; that is all important. This external outer transaction of the coating, this is like garment. The mind is also a subtle garment, not the soul proper. All important that is, how he's prepared to accept the principle of a surrendered life. That is the most valuable. The surrendered life is a real life if one can conceive within his heart, the core of his heart. That is real property, real wealth. And the external things are coming and going, flickering, non- stable things.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, I want to ask you if there's any validity to this concept that I've heard, and that is, within the material plane, is there such a thing as a more favourable or less favourable position for coming to the service of the Lord?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: In material condition, is there more and less favourable positions for coming to Lord's service, materially consideration of favourable and unfavourable for bhakti? Is there some material consideration?

Śrīla Śrīdhara Mahārāja: That must be, we can apply them in favour of that inner life, bhakti proper. That will do some service, some help, for service. So the value of the plane, that is more powerful, so karmārpaṇa, in whatever position, I have got this small thing I am giving, karmārpaṇa. Karmārpaṇa is a lower stage.

śreyān dravyamayād yajñāḥ, jñāna-yajñah parantapa [sarvaṁ karmākhilam pārtha, jñāne parisamāpyate]

[“O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, brahmāgnāv apare [B-g, 4.25] is far superior to the sacrifice of various articles, indicated by brahmārpaṇam brahma haviḥ [B-g, 4.24], because all action ultimately culminates in knowledge.”] [Bhagavad-gītā, 4.33]

As much as inner dedication that is more valuable: the physical dedication in the physical plane less valuable. Inner dedication: as much as inner that is more valuable. And external that has also got value to certain extent, better than non-dedication, and dedicating external things. But the real party to dedicate is one's own self, then everything is dedicated. The proprietor to be dedicated, not the property. Property is less valuable than the proprietor. Is it not?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Property is less valuable than the property holder. But here the case is mainly with the property holder, not so much with the property. Property does not belong to him. It is already on false claim. But real party is within the holder of the property, the holder, the possessor of the unlawful property. He's a criminal, not property is criminal, but the holder of the unlawful property, he's a criminal. And so much so, when the proprietor of things he's independent of the state, he's also a criminal, mukta. But he's a property of the state, when the proprietor thinks it is all right.

How much dominant he's faithful to the state, he's of serving attitude to the state, that is to be considered first. How much faithful, willingly faithful to the state: that is state's first interest. Then he's not enemy to the state, that is second, and the last is, his property, how it's being used, against the interest of the state, or for favour of the state welfare? In this way, the inner most existence is more valuable than the outer. An inner man is necessary, whether he's indifferent, or he's enemy, or he's faithful...

End of 82.01.26.A

82.01.26.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...faithful to the state, man may be indifferent to the welfare of the state, and man may be antagonistic to the welfare of the state, the interest of the whole. That is to be considered. If the real man he's faithful to the state, but his property is utilised against the interest of the state, that may be easily managed if the man is really faithful. So misuse of his property, that may be easily compensated, managed. If he's indifferent, of course with difficulty: but if the man within he's against the state, whether with property or no property, he's to be eliminated. The inner man is all important, all others less important. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

api cet sudurācāro, bhajate mām ananya-bhāk sādthur eva sa
mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]
[Bhagavad-gītā, 9.30]

The man is really faithful to the state, but his properties, dependants, are doing something opposite, that is not very harmful to the man. That can be easily taken into real line. Not desirable, but less injurious. The inner man he's all concern, what is the attitude of him towards the state, towards the authority of the state. That is all important.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura
Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura
Haribol. Mahāprabhu.

‘gaurāṅga’ bolite habe pulaka-śarīra, ‘hari hari’ bolite nayane ba’be nīra
āra kabe nitāi-cānda koruṇā koribe, saṁsāra-bāsanā mora kabe tuccha
ha’be viṣaya chāḍiyā kabe śuddha ha’be mana, kabe hāma herabo śrī-
vṛndāvana rūpa-raghunātha-pade hoibe ākuti, kabe hāma bujhabo se
yugala-pīriti

[“When will that opportune moment come to us when there will be shivering of the body as soon as we chant Lord Gaurāṅga's name? While chanting Hare Kṛṣṇa, when will there be tears in the eyes?] [When will I obtain the mercy of Lord Nityānandacandra? When, by His mercy, will the desire for material enjoyment become very insignificant?] [When the mind is completely purified, being freed from material anxieties and desires, then I shall be able to understand Vṛndāvana and the conjugal of Rādhā and Kṛṣṇa, and then my spiritual life will be successful.] [When shall I be very much eager to study the books left by the Six Goswāmīs, headed by Śrīla Rūpa Goswāmī and Śrīla Raghunātha dāsa Goswāmī? By their instruction I shall be able to properly understand the loving affairs of Rādhā and Kṛṣṇa.”]

[From Narottama Dāsa Ṭhākura's Lālasāmayī Prārthanā – Longings and Prayers]

Mahāprabhu. The tuft of hair tied with the feet of the Lord, Guru, Gaurāṅga, the tuft, it is meant for tying. Catch by the tuft when diving in the water.

They say aerial, the communists, “Aerial, aerial, electric current, to catch electric current into brain.” Yes, aerial, to imbibe higher knowledge, transcendental knowledge: keeping connection with the higher. The puṣpa which is offered to the Deity, to keep that tied here, that prasāda, offered to the feet of the Deity that is tied here, generally. I am lower than

the dedicated flower on the feet: that is on my head. I'm residing lower. The offered flower on my head, on my highest part I hold it. The flower that is offered to the divine feet I'm tying it there; and always below, and connected.

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ ucchiṣṭa-bhojino
dāsās, tava māyām jayema hi

[Uddhava says: “Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy.”] [Śrīmad-Bhāgavatam, 11.6.46]

Uddhava says, “The very easy way to cross this world of exploitation and renunciation, what is this? Only to revere Your remnants.

Tvayopabhukta-srak, this mālā, garland, gandha, the scent, candan paste and other things, srak, gandha, vāsaḥ, what is offered to You that sort of dress. Alaṅkāra, and also ornaments offered as prasādam, vāso 'laṅkāra-carccitāḥ. By adoring that as prasādam, as remnants left by You, to live with that. With this temperament only we shall be able to cross the whole of undesirable elements in the world. Only through my respect for the remnants offered to You, and I am decorated wholesale with only the remnants. That is my all; that is my crown, my glory. The remnants are my glory. I want to glorify myself wholesale with the remnants which is offered to Him and the remaining I glorify. Only with this idea we shall be able to cross this un-crossable; charming forces of nature, apparently charming forces of nature. We shall, by the charm of Your remnants, with this connection, anyhow to connect with the lower stage, lowest, least consciousness, connection of the high, least connection of that Divinity we are to maintain.” That is nirguṇa.

harir hi nirguṇaḥ sākṣāt, [puruṣaḥ prakṛteḥ paraḥ sa sarva-dṛg upadraṣṭā, taṁ bhajan nirguṇo bhavet]

[“Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature. Therefore He is the Supreme Transcendental Person. He can see everything, inside and outside. Therefore He is the Supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, they also attain a transcendental position.”] [Śrīmad-Bhāgavatam, 10.88.5]

We are to know what is nirguṇa and what is saguṇa. Saguṇa means which is discordant with the Absolute harmony; that is saguṇa. Not in harmony, clashing with the Absolute harmony of the whole. In the deepest plane the harmony is perfect. And on the surface harmony seems to be a little disturbed; so many authorities in clash in their mode of living their life. Even someone is eating another and maintaining his existence. In the surface discord is so plain that one cannot live, maintain his body, without disturbing another’s existence. That is the discord to the highest position, jīvo jīvasya jīvanam.

[ahastāni sahaṣṭānām, apadāni caṭuṣpadām laghuni tatra mahatām, jīvo jīvasya jīvanam]

[“Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another.”] [Śrīmad-Bhāgavatam, 1.13.47]

To maintain one’s body he’s devouring so many bodies of so many souls;

the discord in the highest sense. And the deepest position none is devoured but everything is eager to devote himself to maintain the existence of the environment, and keeping the tune intact with the centre, central interest, in soul. And that is eternal, the soul is eternal, no necessity of maintaining existence by devouring the bodies of other persons in the same plane. So a diabolical change in life! Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Do you want some water?

Śrīla Śrīdhara Mahārāja: No. Nimāi. [?]

Last night not very cold, so did not use any cover, only the jersey and that dress sufficed, was sufficient, so perhaps some cold catching, some little cold. [?]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Niskincana bhaktivinoda nama gopistitu [?]

Mahāprabhu gauranga sundara bara nitya nija nama bir [?] Gauranga nagara [?]

Akṣayānanda Mahārāja: Mahārāja, is that lady arranging printing press?

Śrīla Śrīdhara Mahārāja: She's gone; no information as yet. She's expected on the Pūrṇimā day for her second initiation. Perhaps at that time it will be more clear.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

I'm unfit for gorgeous life. Plain and simple is very favourite to me. So I am ease lover, ease lover.

And the Mādhava Mahārāja told once his temperament is such that not only one engagement, at least five, six engagements will always be at his disposal. His nature was such. He told. "Not only one engagement, five, six, departments, and so many assistants will come and consult and I will guide them." That was his nature.

But I'm just the opposite with me. I'm more concerned with the upper, than the lower. That is another tendency in me, obligation with the upper rank, and not much affinity towards the subordinate. That is also another nature in me, not so much attraction for the subordinate, but more for the superior. That is a temperament in me. Hare Kṛṣṇa. Hare Kṛṣṇa. But in the last part of my life Guru Mahārāja forcing me to distribute something on his behalf, what he kept with me perhaps, that I see, forcibly.

Akṣayānanda Mahārāja: Mahārāja, I wanted to ask you, because we cannot know, but Śrīla Bhaktisiddhānta must have had, his nature must have been very sweet...

Śrīla Śrīdhara Mahārāja: Of course, sweetness attracted, though outwardly he was not very sweet, he was very...

Parvat Mahārāja: Like a lion? Nṛsiṃha Guru!

Śrīla Śrīdhara Mahārāja: Yes. But inwardly very, very, sweet: very, very sweet inwardly, yet could be traced only at internal, his internal sweetness, but outwardly gorgeous. Pūjāla rāgapāṭha gaurava bāṅge, this one expression depicted him, pūjāla rāgapāṭha gaurava bāṅge. The way of love was worshipped by him with grandeur and awe and reverence. The object was the simple and beautiful; that love, divine love. But his ways to establish in the world was like a lion temperament. Pūjāla rāgapāṭha gaurava bāṅge. In one śloka I have described his life, I think after his departure. If he would live he would say that, “Śrīdhara Mahārāja has imprisoned me in a cage.”

nikhila-bhuvana-māyā-chinna-vichinna-kartrī, [vibudha-bahula-mṛgyā-mukti-mohānta-dātrī śithilita-vidhi-rāgārādhya-rādheśa-dhānī, vilasatu hr̥di nityaṁ bhaktisiddhānta-vāṇī]

[“Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars’ manic search for liberation’s throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā’s Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever.”]

Vigorously cutting asunder the whole plane of exploitation, and vibudha-bahula-mṛgyā- mukti- mohānta-dātrī, and he put end to all the scholarly attempt for working or real salvation from this apathetic nature, salvation. Different scholars have given different conceptions of salvation, of liberated stages. But he has given a stop to all their calculations. Then, third plane, third step, śithilita-vidhi-rāgārādhya- rādheśa-dhānī, the

ways, rules and regulations, the hardness and stiffness of the rules and regulations, that has been minimised by a touch of divine love. And he has given us the Rādhā Govinda aradhana, that Vaikuṇṭha, crossing the Vaikuṇṭha, the calculation, the viddhi, awe, reverence, all these things. That is minimised, checked, that is slackened, through love. And he represented the Rādhā Govinda aradhana.

That is Bhaktisiddhānta vāṇī, the real existence of Bhaktisiddhānta is there. He's there, the softness of Vṛndāvana within, and the hardness of a devastator in the [?] Genghis Khan, they created havoc in the world. So fighting with one and all, single handed fight against the whole world and cutting asunder everything coming before him. That is his external attitude. And the second attitude, to put a stop to all scholarly researches, doctorates, to attack the doctorates of different departments, and to stop their boasting researches. And third, to minimise the grandeur of the worship of Nārāyaṇa, he slackened. And the domain of love is taken down, that Rādhā Govinda, it is the core of the heart, the flow of love from your heart, that is all in all, and with that you come to your object of worship. That was his history.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And Swāmī Mahārāja also did with such vigour. “You UNESCO, like so many dogs you are barking. Dogs bark, fixing their aim at a thing, and you are this world thing. But where will you all go, you boasting persons? A few days after, where will you have to go, all wholesale, you don't think of that. And everyone for whom you are shedding crocodile tears, what will be their fate in future? You don't have time to think about that, crocodile tears shedding.” So proudly he spoke from the highest platform of the world, vigorously refuting the present civilisation. Undaunted he stood alone to fight with the present civilised stalwarts from the highest platform of the world. With so much force and power and authority he

came and stood against. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: He told, “The dogs are going on four legs, and you are going on four wheels, so proud of your cars.”

Śrīla Śrīdhara Mahārāja: More faster than dogs.

Parvat Mahārāja: “But you’re running after the same thing,” he said. “With four legs or four wheels, what’s the difference?”

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. How pleased our Prabhupāda would have been if he, of course he’s there and he’s pleased. Ke? Nitāi Gaura Haribol. [?]

...

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Last days, just before passing from the world, imposed duty, this is grace, his grace. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: So therefore passing is not permitted, no permission.

Parvat Mahārāja: No permission for passing from this world. No granted permission.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. No permission for departure.

Parvat Mahārāja: Cancelled.

Śrīla Śrīdhara Mahārāja: Everything may be possible.

Parvat Mahārāja: Delayed.

Śrīla Śrīdhara Mahārāja: Delayed, it may be delayed.

Parvat Mahārāja: Vaiṣṇava kṛpa.

Śrīla Śrīdhara Mahārāja: Vaiṣṇava kṛpa can do anything and everything.

Akṣayānanda Mahārāja: Actually we're passing, ha, ha. We're the ones who are passing away.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Only you are saving us actually.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura. Nitāi Gaura. Nitāi Gaura.

Mahāprabhu prema vilasa guṇa niskincana bhaktivinoda nama [?] Bhakti
kutira kosti nama guṇa murari [?]

Isolation!

End of 82.01.26.B

82.01.27.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...through books, by the help of br̥hat-mṛdaṅga, the bigger mṛdaṅga. Mṛdaṅga, that class of instrument is found in west north. Any type of this yantra...

Akṣayānanda Mahārāja: Drum.

Śrīla Śrīdhara Mahārāja: Drum.

Akṣayānanda Mahārāja: Not same as mṛdaṅga.

Śrīla Śrīdhara Mahārāja: Not same.

Akṣayānanda Mahārāja: Only since our Gurudeva went.

Śrīla Śrīdhara Mahārāja: Mṛdaṅga means built by earth, mṛd means

earth, aṅga means limbs, sprung from earth, earthen drum, mṛdaṅga, plain, simple. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Any question?

Devotee: Mahārāja, what is the meaning of Chaitanya Sāraswat? You have given the name Chaitanya Sāraswat Maṭha.

Śrīla Śrīdhara Mahārāja: That Chaitanya Maṭha and Saraswatī our Gurudeva, from Chaitanya to Saraswatī. The knowledge that has come from Chaitanyadeva up to Saraswatī, Guru Mahārāja. That length, propaganda within that length we are to revere, accept and preach, Chaitanya Sāraswat, from Chaitanya to Saraswatī. And the angle of vision of our Guru Mahārāja Saraswatī, his angle of vision about Chaitanyadeva, how he has seen with his divine eyes, it is available here. We are concerned with that, from Chaitanya to Saraswatī, our Guru Mahārāja, the Guru paramparā, the whole covered, considered, cultured, and being preached or spread. Chaitanya Sāraswat. Hare Kṛṣṇa.

Chaitanyānuga Sāraswat, another meaning. Saraswatī means vāṇī, vākya, words, expressions of Chaitanya, Chaitanya vāṇī, the real preaching, instructions of Śrī Chaitanyadeva, His words. That may be the meaning here. Chaitanya vāṇī: or really from Chaitanya to Saraswatī. The culture of Bhāgavatam as viewed by Śrī Chaitanyadeva and His followers up to Saraswatī. That is the object, the theme of our life, the purpose of our life. Our parichay, our identification, or nature, acquaintance is there. Who are we? We are so and so. They're our masters. We're a servant of that group. We want to revere them, to propagate them, to ask people to accept them. Our whole concern is there. Chaitanya Sāraswata. Sāraswata Chaitanya. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Sāraswata Brāhmaṇas, there is a class of brāhmaṇas – Sāraswata, Chaitanyānuga Sāraswata, there are other Sāraswata Brāhmaṇas in Mahārāṣṭra side. They say they are Gauḍa Brāhmaṇas, Sāraswata

Brāhmaṇas. Sāraswata. So we are Sāraswata, the particular class, particular Sāraswata group that are under Chaitanyadeva, that Sāraswata: that may be another meaning. In Manu- saṁhitā also it is mentioned, Saraswatī, Dr̥ṣadvatī.

[saraswatī-dr̥ṣadvatyor deva-nadyor yad antaram

taṁ deva-nirmmitaṁ deśaṁ brahmāvarttaṁ prachakṣate]

The Āryan civilization that came from up country, first it was between Saraswatī and Dr̥ṣadvatī, between two rivers. The Vyāsadeva, they all belonged to that quarter, that Badarīkāśrama. Ambarīṣa Mahārāja he lives that side it is mentioned, the Saraswatī River which is falling on the Ganges near Badarīkāśrama. Badarīkāśrama just on the bank of Saraswatī, where Vyāsadeva used to live, and Nārada came to give dictation about the principles of Bhāgavatam there in Badarīkāśrama just on the banks of Saraswatī. And Vyāsadeva also taught the principles of Bhāgavatam to Śukadeva in Badarīkāśrama on the banks of Saraswatī. Ambarīṣa Mahārāja used to live that side. It is mentioned in Bhāgavatam, hundreds of sacrifices were done by him on two banks of Saraswatī River. That was in very ancient time.

At that time Himālaya was considered to be the latest mountain; highest but not ancient, but very lately out. Of all the mountains, Himālaya, though it is biggest, but it is the youngest. So Himālaya was down, and Himālaya going up, and those places are becoming very cold and people were coming down to have their inhabitation in the plane. And the plane that also with the rising of Himālaya, the Indian Territory was small and with the rise of Himālaya, the plane is also rising from the sea extension. And that is too cold so people are coming down to settle in the sea banks. In this way the seat of ancient civilization was there. But that is up and people are coming down and coming this side. So the first seat of Āryan civilization, Vedic civilisation, used to be located that side, and gradually it's spreading itself this way. So Saraswatī, the banks of the

Saraswatī: that is the place where the Vedic culture began. And gradually that is being extended towards this side. East Bengal and other things up to this Ganges it is ancient, but above that, that has all sprung up from the sea; and in the south also something like that.

So, Sāraswata Brāhmaṇas, a particular group of brāhmaṇas that held up the Vedic culture, they are supposed to have their residence on the upper Himālaya now, and that is gradually coming this side. So, Sāraswata Brāhmaṇas, this is Chaitanya Sāraswata, to differentiate from them, and modified by Chaitanya in the line of Bhāgavatam, He has spread amongst all the Ācāryas. Chaitanyadeva preached about love divine. Clearly, and in a developed way, scientific way, Śrī Chaitanyadeva only preached the fifth end of life, that Bhāgavata prema, the end of life to acquire love, affection, attraction for Godhead, for Kṛṣṇa. Kṛṣṇa is the Lord of love and He's the innermost conception of Godhead. The highest conception of Godhead is in Kṛṣṇa. And the jīva can have a relation with Him, that of love, and that is the highest achievement of all souls ever known, come to the world. So Chaitanya Sāraswata, not other Sāraswata, Chaitanyānuga Sāraswata: belonging to the School of Chaitanya. Sāraswata: that belongs to the School of Śrī Chaitanyadeva, Chaitanya Sāraswata.

...

Nitāi Gaura Gadādhara Advaita Śrīvāsa saṅkīrtana sange pange panca paracas [?]

Śrī Chaitanya Sāraswata, Sāraswatas that are the followers of Śrī Chaitanyadeva, Kṛṣṇa Chaitanyadeva. Who believes in the consciousness of Kṛṣṇa, Kṛṣṇa consciousness, the believers in Kṛṣṇa consciousness, Chaitanya Sāraswata, and His instructions. Sāraswata, whose transaction is with sounds, Saraswatī means vāṇī, words, the word trader Sāraswata, whose business is with words, sounds. Sound means Name, Nāma, śabda. Their business with divine sounds, whose

duty is the transaction of divine sound: and what sort of divinity? Kṛṣṇa Chaitanya, Kṛṣṇa consciousness sound business. That is their trade they're engaged in, in that transaction of the divine sound of Kṛṣṇa cult, Kṛṣṇa consciousness.

ISKCON: I asked Swāmī Mahārāja, “You are so fond of name but why have you given the name as ISKCON? Kṛṣṇa consciousness, Kṛṣṇa Chaitanya, Mahāprabhu's Name, Kṛṣṇa consciousness, that philosophical, ontological expression, but Kṛṣṇa Chaitanya, consciousness means caitanya. Kṛṣṇa Chaitanya is there, caitanya is there, consciousness, caitanya, His Name, Kṛṣṇa Chaitanya. You say ISKCON but the world says Hare Kṛṣṇa Movement. They have taken the idea of name, very welcome, very intimately, Hare Kṛṣṇa Movement. The public has given the name Hare Kṛṣṇa Movement. Hare Kṛṣṇa automatically said. But Kṛṣṇa consciousness it is ontological expression to be realised for the philosophical minded. But Kṛṣṇa caitanya, consciousness means cetana, caitanya, Kṛṣṇa consciousness means Kṛṣṇa cetana, Kṛṣṇa caitanya. The Name is there personified. Hare Kṛṣṇa.

Īśa-con. He answered, “Īśa-con, Īśāvāsyam idaṁ sarvaṁ.” [Śrī Īśopaniṣad, 1] Īśa-con, he answered, replied, “That Īśa-con is there, Īśāvāsyam idaṁ sarvaṁ.”

Gaura Haribol. Gaura Haribol. I did not push further. Īśā is some abstract conception of God, Master, but Chaitanyadeva, Kṛṣṇa Chaitanya full of divine love, highest there. Gaura Hari. Gaura Hari. Gaura Hari.

Parvat Mahārāja: What name do you think would be appropriate then?

Śrīla Śrīdhara Mahārāja: [?] that Kṛṣṇa caitanya and Kṛṣṇa consciousness very near, closer, Kṛṣṇa Chaitanya Name. The other

fellows, Ramakrishna Mission, they have given the name Ramakrishna Mission. Mission is English word and Ramakrishna is Indian. Gaura Sundara. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, who are the descendants of the Āryans? There are different opinions that the Āryans have descended into this race and that race. Of course it may not be a very spiritual questions, but for historical reason.

Śrīla Śrīdhara Mahārāja: We do not know about the present historians, but in faith we find those that are followers of the Vedic culture, they are Āryans, ārya. Ārya, Āryans. Ārya means venerable, ārya-putra, ārya-pradhana; principal. Here is a custom that the wife addresses the husband by the name of Ārya-putra. Ārya means grand. The husband's father is called [?] grandfather, as it is told, grand, in that sense ārya is used. So ārya means, Āryans, means pradhana, who are the revered, who held the highest culture at that time. In the beginning of creation who is supposed to hold the highest culture commanded such reverence of all; that is ārya.

And under different circumstances they had to go towards different directions. Of course it may be thought that they are somewhere near the Caspian Sea. Kaśyapa. Kaśyapa is supposed to be the father of the gods. Then nearby came Manu, the ṛṣi, they're all mostly, they're residing in that other place on the other side of Himālaya. Then gradually Himālaya rose up and some sort of partition, some came this side, that side, in this way might have been distributed.

But that does not matter. We are not concerned much with the geography. We are concerned with the culture, the comparative study of all available cultures. We are to accept, we are to compare, and we are to receive the comparative study of cultural height. Wherever it be it does not matter. So dīkṣā Guru and śikṣā Guru the same thing comes: relative

position and absolute position.

And in this connection I sometimes quote this Barrister Norton. Aurobindo was a very powerful writer, good English, and very, teja [?] powerful writer in English, forceful. And when he absconded, 'where is he?' to trace, that Norton, one Barrister of very strong common sense, he used to read different newspapers and seeing some article, "Oh, here is Mr. Ghose." By his articles he could find.

So, we have to find like that, where is Kṛṣṇa, the Kṛṣṇa conception of Godhead, Śrī Chaitanya who has given out that Kṛṣṇa conception of Godhead, Vyāsadeva, who has given that Bhāgavata, where Kṛṣṇa conception of Godhead. Devaṛṣi Nārada, who came to instruct Vyāsadeva to spread Kṛṣṇa consciousness of Godhead, without that everything is tasteless. "Whatever you have delivered so long, that will be all tasteless and unnecessary if you in the end don't connect it with Kṛṣṇa consciousness of Godhead."

In this way general Vedic culture they could not reveal the meaning of Kṛṣṇa consciousness properly. In rasa, the śruti, the Veda personified, the higher Veda śruti personified, they're admitting that, "We failed to express You my Lord, that You are so beautiful and so loving, we could not understand. We failed to distribute to the public Your higher conception." The śrutis were confessing this. "What we have so far given to the public to understand, that is somewhat Brahman, Paramātmā, that was predominating in our statement. But now we are charmed. So beautiful within, so charming, so loving within, we failed to understand and we also failed to deliver. We will be forgiven our failing." The general revealed truth at large also failed.

Then Bhāgavatam [10.47.61] came with, śrutibhir vimṛgyām. “All the revealed truth, they are only trying to show the direction, that this side, we do not know it fully but it must be somewhere this side. This is the general instruction of all the revealed truth in the world. It must be very sweet and very useful, indispensable for us, very high: all these things, but so loving and so charming and so beautiful as to attract us to the utmost. We even forget our own existence. So much charming, we could not understand.”

That is the confession of the general revealed truth of different types. That has been given in Bhāgavatam by Vyāsadeva, by Nārada, Śuka, etc., and in the very root the Kṛṣṇa is there, Śrī Chaitanyadeva, Kṛṣṇa as Chaitanyadeva, He's at the root of the distribution of sweetness of so much high degree of the Lord. So we are surrendered to Him. And He says that this should be spread the length and breadth of the infinite world. Pṛthivīte ache, that has been, in different places it is seen.

[pṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma]

[Śrī Chaitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa saṅkīrtana. He said: “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”] [Chaitanya-Bhāgavata]

Pṛthivīte 'paryyanta' yata nagarādi-grama, not only the towns and villages on the Earth but pṛthivīte 'paryyanta', up to the villages and towns up to the Earth, that is, all the planets are also concerned. Pṛthivīte 'paryyanta', from somewhere else up to the Earth, wherever there are villages, inhabitants to be traced anywhere. And brahmāṇḍa tārīte, brahmāṇḍa

means created by one Brahmā, the space and time that is controlled by one Brahmā. So many aṇḍas, aṇḍa means eggs, so many egg-like solid things are floating in the air, brahmāṇḍa. So many eggs-like, so many innumerable planets are floating in the air like so many eggs. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Akṣayānanda Mahārāja: Satyānanda Prabhu has some question Mahārāja.

Satyānanda Prabhu: This year, nineteen eighty two, there is prediction astrologically of many eclipses of the Sun and Moon. And also sometime in the end of February or beginning of March there is a prediction of planets to line up behind the Sun. And also some planets are in retrograde. So this is a very inauspicious time, according to astrological understanding. And many natural disturbances will be there in the Earth. So a devotee, for his service to Kṛṣṇa, should he consider these things when preparing to go to a place? For example, I'm supposed to go to Japan to preach, so that place is known to have many earthquakes and many natural disturbances. So, my question is, for my service, for myself, should these things be considered, should it be important to protect oneself so that one can serve Kṛṣṇa nicely or should one simply depend upon Kṛṣṇa's mercy in every situation?

Śrīla Śrīdhara Mahārāja: In nineteen twenty seven perhaps, there was a big solar eclipse, and at that time the Kurukṣetra Maṭha was newly started. I was Maṭha command there. And Prabhupāda went there and some spiritual exhibition was also arranged there, about the gopīs and Dvārakā Kṛṣṇa meeting how that was depicted. At that time I first heard from our Guru Mahārāja that why on account of solar or lunar eclipse, especially solar eclipse people come to a holy place and take bath, collected by lākhs and crores. His explanation was, I remember, that at that time the planets come in a particular line and there is possibility by

increased attraction they may come together and clash and everything may be finished, pulverised by that clash. So with this apprehension, to utilize their time as best as possible they come to a holy place to take bath, take the Name of the Lord, all these things. They concentrate their spiritual activity apprehending some danger, natural or accidental, natural, ādhidaivika, something like the earthquake, the storm; these dangers. What is the suitable word for that?

Devotees: Disaster! Calamity! Catastrophe!

Śrīla Śrīdhara Mahārāja: Anyhow, as a universal apprehension of danger, we are to come to a particular place to engage oneself when the last moment has come. Perhaps it may be crushed. So I must utilize my time for the best. So according to their own religious instruction, some Namarg [?], some prayer, church prayer, Hindus, the Nāma-saṅkīrtana, all these things: so when the general apprehension comes or the destruction, whether individual or collective, we should try our best to utilize the time with the high conception in divinity. That is very good, very good. And also it is appreciable, as you say, where the apprehension of danger is acute, to run there for relief work. It is laudable. But, how far that intention is correct, that is to be judged.

When I was in Madras, some pleader came to me and preached about Ramakrishna Mission's activity. "Why you want to deliver the people? But they're dying, ill-fed and diseased. You don't go to help them. If they die, to whom you will preach? So relief work is necessary. Just give them food, give them medicine, keep them in health. Then of course you will give them the God inspiration. That is good. But if they die, to whom will you help in a spiritual way?" That was his point.

I told him, "That there is a famine, want of food in the country, and I have got some food and I am distributing to those that are flocking together around me. But someone is running away. Then what should I do? Should I distribute the food to those that are nearby to them, or stopping that I shall run after the man to catch him to give some food to him? What should I do?" I asked him. "There are thousands of men crowded on my side, and should I go on distributing, or stopping that I shall go to run after him, to take him? So also, men are dying, but other men are ready around me, and the important function of distributing the food why should I leave for the time being. I lose the time for running and leaving the distribution; stopping the distribution I shall run for the man. What is the necessity? So many around me flocking together thickly, I shall go on. So many living persons they are going: why I must be partial to them only? There are hundreds and thousands around me."

So whether this policy is to be more fruitful or not, this is to be judged. There are so needy persons around me. Should I save them, or I shall run to another place for particular necessity of them? Of course if there are men to attend here, then I can go. If they are attended here, so many attendants to look after here, I may go to some other place where needed. Otherwise why should I lose time by running, by travelling? My business, my aim will be to engage myself always in that. And sometimes not only distribution is the only work. Some are shown to distribute, some supplying, some cooking, so different functions are necessary to save the people. And the disaster, some acute are distributed slow, always, disaster is always going on, not only including human beings, but so many insects, animals, others also. They are also in need of receiving such vibration that comes from the divine layer.

When Mahāprabhu went through Jhāḍakhaṇḍa even the lions, elephants, deer, they also got some benefit from His Nāma-saṅkīrtana. Nāma-saṅkīrtana should be done properly. I shall always emanate that divine energy. I shall try to invite and to distribute, as mediator, to draw and to distribute. So we shall engage ourselves in the most intensified duty of serving, of a mediator. That is the primary thing, main thing, that I may be deeply engaged in drawing from the upper layer and to emanate towards

the environment. That sort of high ray, or high wave, that is necessary.

I saw today one important thing in review of Mother Theresa. Mother Theresa told that... What is this pangū? English?

Akṣayānanda Mahārāja: Crippled?

Śrīla Śrīdhara Mahārāja: Crippled, those that are not well grown, full grown. “That not only in the physical sense but also mental sense, there are more, many crippled, they should be helped, the mentally crippled persons.” The mentally crippled: so all the civilized persons are mentally crippled. So, physician cure thyself! They are mentally crippled. So around me so many, all, only to remove that I should try to hold myself as an agent. But according to my own adhikāra, my stage, to be sincere to my own self, I shall do as much as possible. It should be done above history and geography. The general...

End of 82.01.27.A

82.01.27.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: And in this connection I want to say, one jyotiṣi he told that there is a rumour that the planets are coming in this position, this is not so serious because such things happen now and then. And

very recently also it happened like [nineteen] thirty seven and minimized the rumour, not so serious. Two or three years ago there was another rumour like that. So much so that I came out there, the earthquake will come and the whole thing will be demolished. Then I removed myself to this room. And if such a vehement earthquake comes then I shall go and stand under the tree. Some rumours come.

Then when Khrushchev sent the atomic energy towards Cuba, perhaps, to make a base there and perhaps Kennedy was the president, he told, “No, I shall oppose it. I don’t like that so close to America, in Cuba, Russia will bring the atomic missile, so rather I shall oppose him in the ocean.” So Kennedy sent his man of war, or something, navy to oppose Russia. Anyhow the good sense awakened in Khrushchev and he ordered to come back. At that time also it was thought the most acute time has come and the atomic war is going to begin.

So many things I was thinking. I thought I shall enter the temple with Tulasī and close the doors. The whole atmosphere will be polluted. But I shall enter the temple and with Tulasī. Because the oxygen will be spoiled so no oxygen to take, to breathe in, so Tulasī will be there, they breath, they give oxygen. Gaura Haribol. Gaura Haribol. Gaura Haribol. So underground towns are being constructed now for atomic war! Hare Kṛṣṇa. Hare Kṛṣṇa. But to get out of this world of blood and flesh and bones, we are more in danger when we live in this cage. If we can live outside of this cage, no fear: in danger only this fleshy body that is in danger. Gaura Haribol. Gaura Haribol.

Parvat Mahārāja: This body is an atomic body.

Śrīla Śrīdhara Mahārāja: It attracts atoms, they kill me, the body is always inviting the death, come to me. This body means invitation to the death. So dear our body is to us, but our real welfare is to get out of this body and may not enter this body which is so favourite to us at present. To be out of his association, with his association I’m dying, I’m in danger,

and this body is only an outer product. The mental body is responsible for everything, we can see in our dream, that body. There is a country where those bodies move and live, and that government also. They are also dealt with.

Pitrloka generally according to Hindu śāstra the departed souls they live in Moon. Uttarāyaṇam, dakṣiṇāyaṇam [Bhagavad-gītā, 8.24-5]. Dakṣiṇāyaṇam means he passes from the body but again to return to this side. That is their karma. The mental body is of such quality that he will again come back here. So after death they go up to the Moon, to rest for some time there. And there is arrangement in the śāstra to send something, some food to them. In their name it is offered and given to the sādhus, brāhmaṇas, cows, in this way, and they get the food thereby. They have left their energy here and those that are heirs take possession after his departure, his own accumulated energy, they should offer something to them. And by the process of mantram it is as if such subtle company is there, if it is done under such direction they will have to reach to that place, to the departed souls. The subtle body of the departed soul, he's supposed to stay there and it will be taken there by the process of mantram. The ṛṣi, there is a company and the company looks after that affairs, to transmit it to them. And according to their necessity they will get that food sent from here. Just as if I send rupees from here, money order, M.O., that can be converted into dollars in America, through the exchange. So whatever I shall offer, that will be converted by that company to the necessary need wherever he's living. They will send them there. That is generally Cāndraloka. And their fortnight, their day, the two fortnight, one increasing according to the increment of the Moon. Black and bright...

Akṣayānanda Mahārāja: Waxing and waning Moon. Black and bright.

Śrīla Śrīdhara Mahārāja: Ah. Then that is the day, waning, the growing Moon that is their day, and the fading Moon that is their night. So pakṣa, it is mentioned in Bhagavad-gītā also, that one month their night in

Cāndraloka. And those whose karma is not to take him in again here, Earth is the centre, Moon is revolving the Earth, they go, uttarāyaṇam, towards the Sun. Crosses the limit of the attraction of the Earth and passes into the maha-sunya, great void, crossing the attraction of the Earth they pass, transcends, and go somewhere else to have their life nearby the Sun, uttarāyaṇam. [?] that is more light. And Cāndraloka is dependent light, and it's circumambulating this Earth. But the Sun is above Earth and light more, knowledge representing. So beyond the boundary of the Earth, goes away never to return on this Earth again, those subtle bodies, that is uttarāyaṇam. And this is dakṣiṇāyaṇam, anyayāvartate punaḥ, [Bhagavad-gītā, 8.26], and that leaves Earth forever, goes to somewhere else according to his karma to live there. But we are asked to have our direction through the Sun, through the light, through knowledge. jyotir abhyantare rūpam atulaṁ śyāmasundaram.

This is a relative direction, light. What is light proper? Light is knowledge. Knowledge is light. Ignorance is darkness, really. So piercing the light, that is knowledge, we shall try to find some śyāmasundara, green land, a green person with a green land. Jyotir abhyantare rūpam atulaṁ śyāmasundaram. Śyāmasundara means green beauty, personification of green beauty. We are to try to seek through the Sun, through the light. That is the remote direction to us by the revealed mantram of the Vedas. Go, light, avoid darkness, welcome light. But light is the representative of knowledge and tackle the knowledge in such a way that you can find a cosmos which is very beautiful and evergreen, kiśora, green, śyāma, sundara. Satyaṁ śivaṁ sundaram, that is maṅgalam, that is good and that is beautiful, ānandam. We are given such direction; direction in a symbolic way. We are far from that, to a person of the remote place, some symbolical expression is extended, in this way. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Tad viṣṇo paramaṁ padam [R̥g Veda, 1.22.20]. In Gāyatrī, the Veda-mātā, only one sentence containing the whole Vedic truth. That is Gāyatrī. What is that?

Bhūr bhuvaḥ svaḥ tat savitur vareṇyam. Different stages of physical

experience you are in the midst of; gross, then subtle, subtle, in this way, different stages of conception of gross things, gross to subtle.

Tat savitur, then categorical change! Whatever is divulging to you, the material gross and subtle, whatever makes you conscious of the gross and subtle experience, catch that light, which is showing. Light does not create a thing, light shows the thing. So the knowledge showing, so try to achieve that knowledge which is showing. That is, go to the subjective aspect of things. Try to catch the shower. That is consciousness, not what is being shown, not that, but who is showing. Try to pierce the subjective, enter there if possible, possibly you can come. There you will find what is showing, savitur, that which is giving back to all these material experience. The light, light means the Sun is giving birth to all these by sending his ray. So savitur, the universal subject that is helping your dependent subjects to see and have experience of this world, try to connect with that.

Savitur, vareṇyam bhargo, then some respectful, reverential cause try to trace, vareṇyam. What is showing to you, that grand general subject, try to pierce through to find the world on the transcendental side, other side, higher side, upper side. And there you will find vareṇyam, that is varaṇīya, pūjya, that is a venerable world. Here the question of submission and devotion comes in. Not only light, not only knowledge, but there you will find that a venerable plane is on the other side which we should serve, we should worship, we should respect. Such world is on the other side. Vareṇyam bhargo means that is all knowledge, but mixed with veneration or devotion, dedication, worship that nature, that world.

Devasya dhīmahi, and we should try to exert our all conscious self to the bhargo, devasya is a divine personality, deva. The root meaning of deva: who is very beautiful and who is full of pastimes, dynamic character, not static. Beauty and vilāsa, līlā, līlā, sundarya, beauty, and līlā, deva means. And His bhargo, His paraphernalia of venerable and knowing substance.

Devasya dhīmahi, dhiyo yo naḥ prachodayāt. And if we try to with this

venerated knowing faculty you can use, and He will enhance that. If we can engage ourselves in that endeavour and the reaction we shall get for that sort of work, that it will increase our capacity to go more and more higher in that direction. Dhiyo yo naḥ prachodayāt. Our capacity will be increased as the reaction, not any other remuneration for that sort of campaign or endeavour. This is the substance which is given, which is within Gāyatrī that is considered to be the mother of the whole of revealed truth, in a nutshell, Gāyatrī.

In Bhāgavatam [1.1.1], dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi. Here also Gāyatrī says dhīmahi. Dhīmahi means chidanuśīlana, that is spiritual cultivation, chidanuśīlana, dhīmahi, and in that stage it will be a venerable spiritual cultivation, anuśīlana. Satyaṁ paraṁ, dhāmnā svena sadā nirasta-kuhakaṁ. By the halo of that noble substance the whole misunderstandings will be cleared and we shall have the connection of the real truth as a whole. And we shall be blessed by the higher consequences of our attempt, if in that direction it is guided. Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi. There is a realm of prajñāna, vijñāna, prajñāna. Prajñāna; the mystic, higher, unintelligible conscious experience, prajñāna, vijñāna, prajñāna, prakṛṣṭa-jñāna, proper knowledge, and this is improper knowledge, defective knowledge. Proper, prakṛṣṭa, purna, real knowledge is prajñāna, in the universal characteristic.

Gaura Sundara. Gaura Sundara. Gaura Haribol. Gaura Haribol. Gaura Haribol.

ko nu rājann indriyavān, mukunda-caraṇāmbujam na bhajet sarvato-mṛtyur, upāsyam amarottamaiḥ

["My dear King, in the material world the conditioned souls are confronted by death at every step of life. Therefore, who among the conditioned souls would not render service to the lotus feet of Lord Mukunda, who is worshipping even for the greatest of liberated souls?"] [Śrīmad-

Bhāgavatam, 11.2.2]

Bhāgavata gives direction that, “Why do you seek danger in the factor of history and geography? You are always surrounded by danger. You are to think that you are always surrounded, not geographical distance, or time distance, independent of that we are covered with danger always. Ko nu rājann indriyavān, mukunda-caraṇāmbujam, na bhajet sarvato-mṛtyur. Mṛtyur, the highest danger is all around us. We are covered. We are in a closed cage of danger, everywhere danger. Sarvato-mṛtyur, everywhere there is death. We are surrounded by dying conception, every moment changing, so many cells dying, coming, dying. We are in the land of death, and death has closely covered us. If we are conscious we have an eye to see that, not far off, not in a particular time. And may be a little intense, or little thin, but we are always closed under the cage of danger, the danger of different types. Still:

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

[“O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me.”] [Bhagavad-gītā, 9.27]

We are in a particular level of our thinking. We shall try to utilize our present knowledge to its best. I shall run there. There is another example.

One gentleman took a patient to a good doctor. “Please examine him, he is very sick, and he seems to be very diseased.”

That physician he looked up at the man who has brought the patient to him, with very noted glance. “I’m not the patient, sir, he’s the patient. Examine him.”

“No, no, his disease is very light, slight. But I find that you within six months you must die. I am saying that to you.”

“No, no, I’m all right. What do you say?”

“Not so, his disease is nothing, but your disease is serious.”

So physician cure thyself. That business, the Guru, the best thing whatever my Guru has ordered, I shall do that.

There was some advertisement to secure a sycophant of a nawab. Advertisement arranged, given notice, and so many persons came to get the service of a sycophant.

What is sycophant, another name in English? Flatterer?

Akṣayānanda Mahārāja: Flatterer, yes man.

Śrīla Śrīdhara Mahārāja: Flatterer, yes man. So many persons have come. Then the nawab, the bursar, whimsical king – what is the appropriate term, whimsical king? – he’s examining them, interview is there, “Will you be able to do the service?”

“Yes sir, I shall be able.”

“I don’t think that you will be able.” “No, no. I shall be able.”

And in this way he was putting questions to many. Then he put questions to another man. “Will you be able to do this difficult service?”

“Yes sir, I shall be able.”

“I think you won’t be able.”

“Yes, I’m also thinking that I may not do.” “You are the fittest man, yes man.”

And who says, when the nawab says that, “You won’t be able to do,” he says, “No, no, I shall be able to do,” he was rejected.

So who is introducing a patient, he’s more, greater patient. Sycophant, what should I do?

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ

[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]

[“Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world.”]
[Bhagavad-gītā, 4.16]

Even the erudite scholars fail to understand what is the duty, and what is not duty, kiṁ karma and kim akarma, what should I do and what should I not do. Muhyanti yat sūrayaḥ [Śrīmad- Bhāgavatam, 1.1.1]. The great scholars fail to understand the ways. So it is best to obey the orders of the higher authority in the spiritual line.

[rajas tamaś ca sattvena, sattvaṁ copaśamena ca] etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet

[“One must conquer the modes of passion and ignorance by developing

the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of śuddha-sattva. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature.”] [Śrīmad-Bhāgavatam, 7.15.25]

Whatever necessity is extended to me from the upper quarter, I shall do that. Whether I shall run to Japan, or I shall sit tight in the room, the higher instruction, caitya Guru. I must be sincerely seeking after His instruction within. And I shall do that.

What is what: the physical death is not death proper. The forgetfulness is the real death, forgetfulness of the Lord; that is death proper. The underlying principle of death is such. Wherever I be, a tree, or a mosquito, or a fly, or worm, or anything, if I'm in Kṛṣṇa consciousness I'm all right, I'm healthy, I'm wholesome. We are to measure things, good or bad, by that standard. The physical death is not the death only, there are higher deaths, non-physical higher deaths there are.

Mother Theresa said, “The mental crippled, they should also need much help.”

So physical crippling, that is not the only look out for service. The mental crippled are many, really diseased persons are they that are mentally diseased, and they're everywhere, in different ways. We are to dispel, we are to help the mental crippled, the mentally dead, the mentally buried. They are buried in ignorance. The body is not the all important thing, but really mind is more important thing. Whom to help? To help the soul, not the mind, not the body: soul is incarcerated. The party is there. These are not party, they are all cages, dresses. So dress is going to be changed. It does not matter much. The fleshy death is going to be changed, that is not a great thing. But the minds, crippled minds, Kṛṣṇa vimuk jīva, God consciousness-less jīva, that should be the hit of our object. Karma śuddha [?] to purify me, and to purify those that are encaged in mental cages, closed in mental cages. Our lookout should be from that standpoint. Who is to be helped?

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Another question, the living entity comes into the material world from the spiritual world.

Śrīla Śrīdhara Mahārāja: From the spiritual world?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Who says so? It is a difficult point. Where from it comes, that is taṭasthā-śakti, marginal potency, generally it has been told. And those that come from spiritual, they are show of coming. And they can go there. The spiritual body that comes here, that is a show. They are inhabitants of that plane. They come and they go to higher plane, they come to the lower plane of their own accord, or by the direction of their Lord. And they can go after finishing his engagement, his duty. But those that are in bondage here, where from they come, that should be the question, is it not? What do you want?

Devotee: But isn't – kṛṣṇa bhuli sei jīva... when the living entity forgets Kṛṣṇa then he...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa bhuli, that does not mean that Kṛṣṇa is on the side, missing him he's coming here. From the marginal potency he has come generally this side. Kṛṣṇa bhuli, forgetting Kṛṣṇa, that's on the other side, unmindful of that, their misfortune; unfortunately coming this

side. But on the other side there is Kṛṣṇa. That is the purpose of the expression,

kṛṣṇa bhuli sei jīva anādi-bahirmukha, [ataeva māyā tāre deya saṁsāra dukḥa]

[“The constitutional nature of the jīva soul is that of an eternal servant of Kṛṣṇa; the jīva soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The jīva souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents.”]
[Caitanya-caritāmṛta, Madhya-līlā, 20.117]

Devotee: Isn't the living entity the superior energy of Kṛṣṇa, jīva-bhūta.

Śrīla Śrīdhara Mahārāja: Everything also. Everything is energy of Kṛṣṇa, but there is gradation, where he has come, that also belongs to Kṛṣṇa, in the absolute sense. In the relative, that is māyā, under māyā, ignorance. Ignorance, māyā, misunderstanding! Kṛṣṇa is there, proper understanding and misunderstanding, both exist. And the meeting point of the negative, positive, there is a meeting point. The water and the earth, the gas and water, the heat and – margin: and all the difficulty with the marginal position. Neither air, nor ether, but the meeting point. Transformation, one can go to another. So a marginal stage of transformation, we are to understand, and that is the difficulty.

Devotee: The living entity is never born and never dies. And he has come into this material world at some point, although it's since time immemorial. So before coming to this material world...

Śrīla Śrīdhara Mahārāja: Yes. That is relative, immemorial, but the time, the factor of this material space and time, he enters into this material thought, thinking, and then the space and time in the form of material thinking comes and captures him, so anādi. This is before space and time. Space and time is a form of thought. So before coming into such consciousness he had no sense of space and time.

Just as when you are in deep slumber, profound slumber, sleep, no consciousness of space and time. Whenever you come to awake, you have come in the realm of space and time. But how do you come, can you trace it? The fine stages from deep sleep to awakening, can you trace them? But still it is there, vague. No consciousness in sound sleep, but when you awake you come to consciousness, and then space, time, things, body, paraphernalia, all these. But can you measure there? That is the example to be applied there also, the transformation, one to another, consciousness, but so subtle it is very difficult to measure.

The microscope, microscope's microscope, and then that microscope's microscope, you can apply there, in the factor of time. So telescope, microscope, and so many in the space and time. You see that in your own experience how from sleep you come out. But how can you trace that? That you may apply in the general case. It is acintya, unintelligible by our present capacity, beyond our capacity. But still it is there, it is the fact, we can't ignore, that from nothing we are coming to something. We can't ignore. And it's being repeated daily, a daily experience, but that is unintelligible. So apply it in the bigger case, how the birth and death is transforming.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Parvat Mahārāja: You spoke of a mental country, and mental government.

Śrīla Śrīdhara Mahārāja: Of course. Yes. The Yāmarāja is there. Even beyond this body, there is person, there is a government, and there is judgement, and the sarga, nāraka arrangement, that is all reality. In a good dream I feel pleasure. In a bad dream I feel pain. So when that mental body beyond this, out of this body, there also in that plane he can feel pain and pleasure, sarga and nāraka. Independent of this body the pain and pleasure experience is not impossible, it is there, possible there. The suffering and enjoying, it is there in the material. In a dream body we also enjoy this material pain and pleasure relating to this material achievement or loss, related to this material experience.

And that is of different type and different plane. Mahar, Janar, Tapar, engaged in good. Without this body that mental body in its plane, Bhūr, Bhuvār, Svar, Mahar, as I wanted in the temple [ISKCON's Māyāpur Vedic Planetarium] to exhibit, in sukṣma-deha, different planes of life, different engagement. And up to Satyaloka, this material relativity; fine, fine, more fine, more fine, in this way, but material relativity. Then Virajā, material connection gone: in Brahmāloka the connection of the other state, peeping, awakening. And then entrance in that land comes with the help of dedicating agents and dedicating tendency we can come at the door of another country, spiritual, finer, in this way.

And that is according to rasa, ānandam, the classification, the gradation there, raso vai saḥ. The gold is the medium of all printed coins. The value of the paper is nothing. But the stamp is everything. The gold is the rasa, ānandam. How much the inner necessity for everyone is for rasa, ānandam, śukham, happiness, ecstasy. And if one by robbing he gets pleasure, another by giving wholesale standing only, he also gets pleasure, but qualitative difference. So by giving, by abnegation we thrive, we get more, maximum rasa. In this way by dedication we get higher type, higher quality rasa, and we advance and advance, march on and on. Dedication, then spontaneous dedication in Vraja, full of love around. By dedication we acquire the atmosphere, the country of love to live in. It is not non-scientific.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura
Sundara. Gaura Sundara. Gaura Sundara. [?]

Devotee: Does the living entity then come from the brahmajyoti?

Śrīla Śrīdhara Mahārāja: Generally you may think like that, brahmajyoti: that is the marginal position, brahmajyoti, akṣara. In Gītā [16.6], dvau bhūta-sargau loke 'smin, two kinds of creation...

End of 82.01.27.B

82.01.27.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...moving, and what is static, stands still, just like suṣupti, that deep slumber. Kṣaraḥ sarvāṇi bhūtāni.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate]

[“In this world, there are two kinds of souls: the fallible and the infallible.

All beings from Lord Brahmā down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).”] [Bhagavad-gītā, 15.16]

Whatever you'll have in your experience in this world they're always changing place, moving. And kūṭa-stho 'kṣara ucyate, which is undetectable, that is said to be the prime cause, or foundation of this kṣaraḥ, this moving world. That is static, a plane undetectable, ākṣara.

yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ [ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]

[“Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person.”] [Bhagavad- gītā, 15.18]

“I am independent of these two classes of created things, both kṣaraḥ and ākṣara, the static or this moving. I transcend both these types of existence. I'm there.”

So detectable and undetectable: undetectable is the base, foundation, for which the detectable things are to be seen here. Gaura Haribol. Nitāi Gaura. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: Mahārāja, the wives, the yajña patnis, some of

the wives of the brāhmaṇas, yajña patnis, they could not be with Kṛṣṇa and by force they have left the body, seemingly, that is?

Śrīla Śrīdhara Mahārāja: One left when she was physically opposed, the body was there and the soul went away. That is one case. And others after visit they are reluctant to come back after their darśana, service to Kṛṣṇa. And also they expressed apprehension, “That if we go back, we have disobeyed them, they won’t accept us again.”

“No, no. You will go. They will accept you with respect. You don’t be afraid. I’m everywhere: I’m even existing within their mind. I shall manage. You go, you’ll be respectfully received back.”

And they reluctantly came away. And their qualification as brāhmaṇas, they’re not gopīs, so they’re – Lakṣmī Devī is not getting the entrance, admission, so they had some difficulty also for their previous form attachment, something like. But still, next time he’ll be, they’ll be able to get entrance. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, you said that the Kṛṣṇa consciousness movement would spread also to other planets. What is the means by which preaching will go on in other planets?

Śrīla Śrīdhara Mahārāja: Everywhere, everywhere, what about the planet. Even it’s possible in the realm of trees, birds, there also so many agents may be sent by Kṛṣṇa’s will. Amongst the birds, the bird preacher will preach. In different society, different type of agent may go and spread about Kṛṣṇa consciousness. It may not be impossible, in their own term, in their expression it may continue.

And their representative there also in Vṛndāvana, they’re all conscious, the trees, creepers, birds, they’re all conscious of Kṛṣṇa. From their party

delegations may go, agents may be distributed, sent in different quarters, “Go, speak in English, and speak in Sanskrit.” Only Sanskrit preaching to your Kṛṣṇa consciousness, you’ll be confined to Sanskrit speakers, no, in English, in African, Arabic, Gītā translation. So in any place, in any language, even in the language of the birds and beasts and insects and worms, it is possible. But still, the human species, generally, is accepted for preaching. It is well suited, in the śāstra we’re told. But not impossible in anywhere, but here facility is greater, this human birth.

Parvat Mahārāja: In Jhāḍakhaṇḍa Lord Caitanya preached to the animals.

Śrīla Śrīdhara Mahārāja: Yes, because in that plane, independent of body and mind, there is a plane of soul. If waves may be transmitted in that layer of soul, it can awaken there. It is possible.

And Vāsudeva Datta, when he says, prays to Mahāprabhu, “Release all the suffering souls of different types and the whole burden of their sin may be put on my head and I may go to eternal hell.”

“No, no, Kṛṣṇa is not bankrupt, that to release so many souls He will have to make loan and for that He will keep you as the guarantee.”

Guarantor, something like that, when a person stands guarantee for another what is it?

Anyhow, the Kṛṣṇa, “You are a devotee and you are putting a petition to Him, and He will grant you, rest assured. Your hell life is not necessary for releasing them.”

And Haridāsa Ṭhākura says, “Oh! I’m quite confident that when You are singing the Name of Kṛṣṇa and whatever that sound, that wave is reaching whatever ear, they’re all going, getting released, and going to Kṛṣṇa. Not to speak of human beings, but even the beasts, birds, even the trees, even the stones, in whatever. So deep Your singing of Kṛṣṇa, so penetrating into the highest plane of soul, most subtle. So carried by the wave of that finest layer it will reach their heart, and it is so strong it will work to release them forever and take them to Kṛṣṇa. Previously, we are told, that Rāmacandra with all of His capitol, the whole capitol, He went to Vaikuṇṭha, took along with Him the whole animation of Ayodhyā. And so You have come, You will take the whole globe in Your age to Kṛṣṇaloka, not for a very small handful of human beings You have come here. Your descent is general amnesty, must be, in the world.” That was spoken by Haridāsa Ṭhākura to Mahāprabhu.

Gaura Haribol. It may be possible because the movement, the wave created in the finest layer of soul, and independent of the body and mind it may work in that plane and absolve them.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. And that Caitanya dāsa is he here or gone, the disciple of...

Devotees: He’s here.

Śrīla Śrīdhara Mahārāja: He’s here. He’s putting question, no?

Akṣayānanda Mahārāja: No. Satyānanda Prabhu.

Śrīla Śrīdhara Mahārāja: One question, what is that?

Satyānanda Prabhu: Often I'm wondering, it is said that Lord Kṛṣṇa appears in all the species of life. And I know that He appears in different incarnations as Matsya, Kūrma, etc., but I often wonder how He appears in every species of life. Could you please explain this to me?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He said, Kṛṣṇa incarnates, Avatāra, in Matsya, Kūrma, Varāha, adyadi, but we are told that He appears in all species, and we don't understand. Kṛṣṇa appears in all the different praniya yoniya. How is that?

Śrīla Śrīdhara Mahārāja: It may be, may be as His sweet will. And in their language He may present Himself. He's infinite.

There was one atheist, Ārya Samāji, came in Karachi to put a question, "If finite can know Infinite He's no Infinite."

Then I answered in the opposite direction, "If Infinite cannot make Himself known to finite then He's no Infinite."

But that man shook my hand and fled away without speaking a single word, but, "Namaste."

So when He's Infinite He can do anything and everything, otherwise He's not Infinite. If He fails to make Himself known to the grass, or to the stone, He's not Infinite. Because He's Infinite His capacity, His grace, everything is Infinite, we are to take it up.

And what a finite brain we have got, according to our Guru Mahārāja, “This puppy brain.” Puppy brain! Hare Kṛṣṇa.

Swāmī Mahārāja says that, “UNESCO members, they’re so many dogs.”

Parvat Mahārāja: Barking.

Śrīla Śrīdhara Mahārāja: Even dog’s capacity, merit, may be more than those dogs, the scientific civilised dogs. A question of mind, to catch the truth, the urgent necessity is the mind attitude, and not this human figure only, mental equipped, so many dogs, asses, Śrīmad-Bhāgavatam says many a time:

śva-vid-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ na yat-karṇa-pathopeto jātu nāma gadāgrajaḥ

[“Men who live like dogs, hogs, camels, and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from all evils.”] [Śrīmad-Bhāgavatam, 2.3.19]

The Name of the Lord has not entered a particular ear, he’s lower than an ass, dog, the hog, and camel.

The saṁstutaḥ, they’re all praising that mind, human figure, “That you are a higher dog.” And the hog says, “You are a greater hog.”

The camel says, “You are a more efficient camel.” In this way they’re making praise of them.

“Because with so much intelligence, so much high capacity you are doing what we are doing, so our market is going to fail. You intelligent camel has entered into our arena and we are becoming worthless.”

In this way they're praising them. The camel says, "I eat these thorny branches, and the thorn enters into my mouth and the blood oozes. This is my special characteristic. I don't – but you get so many thorns entering always in your mind as pain, but still you do not care for that, you go on that sort of bad experience with your habit."

The hog says that, "I am notorious for eating, for honouring the rejected things of all, the stools. But what do you do? You are always the viṣaya, the kāma, krodha, lobha, all these things; you are always devouring and this, punaḥ punaś carvita-carvaṇānām."

[matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gr̥ha-vratānām
adānta-gobir viśatām tamisram, punaḥ punaś carvita-carvaṇānām]

[Prahlaḍa Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life, make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."] [Śrīmad-Bhāgavatam, 7.5.30]

"You are always tasting that thing; the stools. Without prasāda, whatever we eat, that takes me down.

You are devouring that. You have exceeded me."

The dog, that, "Without any aim I always run in the street. I run to a particular direction, that I have got some urgent business. Then again, suddenly changing the direction, again I want to run in the opposite direction. You have also surpassed me in that, no proper aim of your life, only hither, thither, attracted, and you are running, always running very busy about nothing. It is my bad name that I'm very busy, always busy running without any real aim. But you are doing the same thing, in higher

way. So my brain will be finished.”

And the ass, “People call me very bad names, that I only bear the burden. Without having any taste of it I am made to bear. But what burden, tasteless burden you are bearing man: so many responsibilities in your brain, but what for? Your son, your wife, your friends, for your country, you give posing that you are bearing so much responsibility. But that is all futile. Whatever you are doing that creates more trouble for them. This is tasteless, bearing the responsibility, which is aimless, all burdened, producing no desired result. You are a greater ass.” In this way!

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Hare.

This black marketing, in a good, big brain, black marketing is done in such way all the small black marketers they do not get any livelihood, they can’t earn money to live. The big black marketers with their higher brain they’re making monopoly of black marketing, so the small black marketers they’re always fasting, and calling bad name to the greater. “You human beings, you are devolving, and you accuse us, but you are greater black marketers.”

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So our Amjaka [?] Prabhu, you are to look after the construction now and then. Govinda Mahārāja is not here, not always, but...

Parvat Mahārāja: Yeah, until he comes back.

End of 82.01.27.C

82.01.28.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: When in I.A. [?] course we had to read an English novel, The Cloister and the Hearth [1861], written by one Mr. [Charles] Reade. Gerard and Margaret, and their son was Erasmus who is supposed to be a very big genius of the western culture, Erasmus. The whole European literature is rich with his high level thoughts, we are told, Erasmus. And his parents Gerard and Margaret they were inhabitants of Holland.

...

...the hearth, and [?] true to the kindred point of heaven and hearth [?]
heaven and hearth and earth, true to the kindred point of heaven and
hearth. Aprākṛta [?] heaven and hearth, true, harmonised, heaven and
hearth harmonised.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

So very difficult to differentiate between religion and worldly life: religious life, life divine; and life mundane. Internal distinction and distinction also of the largest quality and quantity! The acute lust and acute love divine, very similar. This parakīya, lampata, debauchery, stealing, lying, these are to be considered the divinity of the highest order. How it is possible, for a sane man? So: tumi eka bātula, āmi, dvitīya bātula.

[āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula]

[Mahāprabhu said to Rāmānanda Rāya: “I am insane, mad, bāula - pāgala - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class.”] [Caitanya- caritāmṛta, Madhya- līlā, 8.291]

“I am also insane, and you are also so.”

We are talking of the dialogue of insanity, talking about the matter above sanity. Hare Kṛṣṇa.

Koiliya bak keva pati haya [?] Where is the man to be found of normal thinking that will come to believe in this?

So Bhaktivinoda Ṭhākura told, “Why Caitanyadeva could support such things as the highest standard of religious realisation? A man of character, and highly scholarship holder, and of indomitable spirit, independent thinking, He espouses such a cause, the Absolute is such.

The conception of the Divine Autocracy means debauchery? No, no, it can't be thought out."

So Śukadeva was required there as the mediator, the man for whom no such complaint can be conceived of. Vipu nodar nara sukasya vibikya deste [?] His eye glance is such that none can suspect that that glance has any wistfulness, vacant look, wholesale vacant look. Any man with some motive he wants to look at his eyes, they can't find them to respond his question, enquiry. No possibility of the answer of any enquiry from his eyes, no response from this world. Different types of men are living here, but his eyes his aim at above all. The extreme example has also been given. Śukadeva going on towards forest, there is a tank and the dibya stri, ladies, that have not got this material body but astral body. They can express, they can create their own physical body and they can leave it also, so powerful, in such position. They can move in subtle body, move and live, and also at their pleasure they can show, they can create a show of this physical body in the physical plane also. Such ladies they're playing in the water, naked. And Śukadeva is passing by the roadside tank passing by the road. They met often that young man of about sixteen and they knew him very much closely. And they did not think it necessary to clothe them, to cover their body.

But Vyāsadeva is following Śukadeva, "Oh my child where do you go? Come back, come back." And they, finding that Vyāsa is coming they hurriedly came to the bank and covered their body with dress, with proper clothing.

So in Bhāgavatam the wonder has been expressed, "How is this?" In the beginning, the Śaunaka Ṛṣī, "The Śukadeva is a man of tale. He's not a man of this concrete world. We have heard about him, that the young man of sixteen passing and young ladies do not care to cover their body. And Vyāsadeva is an old man, he's going, and they're very busy to cover their body. What's the matter? That man, that mystic personality Śukadeva and he was speaker and you attended that assembly, you Sūta Goswāmī, we're very eager to hear through you what that Śukadeva, that person of dream, what he told. We're very eager to hear

that. The man of tale, of story, when he represented in the meeting, inaugurated about Kṛṣṇa līlā, Kṛṣṇa līlā had got some substantial footing here.” Śuka-mukhād amṛta-drava-saṁyutam.

[nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-saṁyutam pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]

[“O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.”] [Śrīmad- Bhāgavatam, 1.1.3]

Śrīdhara Swāmī says, śuka-mukhād amṛta-drava-saṁyutam, that is, Śukadeva mantavya saṁyutam. Through his mouth means with his remarks, when the Bhāgavat instructions came to this world, modified by the remarks of Śukadeva, then it was easy for the scholars here to accept that it may be possible.

“It may be possible that quite human like attempts, that is the highest in human fashion, the life in the human fashion. And not only ordinary moral human fashion, but so much so as to the standard of immoral human fashion. And that is the acme of our realisation? We are to believe that? So such a fool we are, what is this?” But when it came through Śukadeva with his necessary remarks the scholars could not deny it. “Maybe, everything is possible in the Infinite, maybe.” But they could believe and came in a proper line they were vague, stood as evidence.

And Raghupati Upādhyāya says,

kam prati kathayitum īśe, samprati ko vā pratītim āyātu go-pati-tanayā-
kuñje, gopa-vadhūṭī-vitaṁ brahma

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"] [Caitanya-caritāmṛta, Madhya-līlā, 19.98]

When Mahāprabhu went to Vṛndāvana, perhaps coming back He met in Allahabad, Prayāga, with one brāhmaṇa devotee named Raghupati Upādhyāya. The two had a discourse and in the discourse Raghupati Upādhyāya is uttering this śloka. "It is unbelievable."

Mahāprabhu asked him, "Upādhyāya, you are a devotee of Kṛṣṇa it seems. What have you understood? Please, what is the object of your bhajan, your attempt, your spiritual attention? Please divulge it to Me, say." Then,

śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ aham
iha nandaṁ vande, yasyālinde paraṁ brahma

["Those who fear rebirth in this world may follow the advice of the Vedic scriptures, others may follow the Mahābhārata - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [Caitanya-caritāmṛta, Madhya-līlā, 19.96] & [Padyāvalī, 126]

“I see that You are a great personage. You ask me about my inner enquiry and attendance to be sincere to You. I think this is my present realisation. Śrutim apare, let those lovers of śruti, Veda, revealed truth, run after śruti. I don't care for that. Smṛtim itare, there are so many scholars, they're more engaged in smṛti śāstra, śruti translated into daily activity, mixed with daily habits, habitual activities, smṛti. Let them be busy with the smṛti.

Bhāratam anye bhajantu bhava-bhītāḥ. Then there is that story book, the great volume Mahābhārata, where in the way of different stories the truth of high conception has been delivered. Anye bhajantu bhava-bhītāḥ. I think all those enquirers, their enquiry is more or less by the fear of death. They want to save them from the adversities of circumstances, environment. They're all seekers of emancipation, liberation. They are after that. The śruti, smṛti, Mahābhārata, Pañcama-Veda, another name for Mahābhārata is Pañcama-Veda, the fifth Veda, that honour the Mahābhārata has acquired. It comes from Vyāsadeva and, “Everything, there is no thought which is not inside Mahābhārata.” All the scholars that

flock together they're all, according to me, they're opportunist. They want, they seek after

liberation, emancipation from the adverse circumstances. That is their aim, mukti-kal. Bhava-bhītāḥ, they're afraid of birth and death, birth and death, to be afraid of existence at all, wants mukti, liberation, sāyujya, that is, wants to become zero, than to be a member of this undesirable world of misery, bhava- bhītāḥ.

But: aham iha nandaṁ vande, yasyālinde paraṁ brahma. But my conclusion is quite different. I don't care for śruti, smṛti, or Mahābhārata, or such scriptures. I have found one thing that is the centre of my thought, my realisation, my everything. You asked me and I see Your question is also from very bigger figure and appearance that I can't hold me off from You. From the inner heart I cannot but talk to You my inner

most attempts I want to say. Aham iha nandaṁ vande. I have found a very, very sweet thing, Mahārāja Nanda. I want to worship his feet. No charm for anything in the world, in the śāstric world also, for me. But I have one charm, one charm in my mind. What is that? Attraction for Nanda Mahārāja! Why? Yasyālinde paraṁ brahma. Who is heard to be the highest conception of reality, authority, goodness, He's crawling in his compound. What sort of acquisition he has got, that who is said to be Param Brahma, He's crawling in his compound? A very charming thing he has got. In such helpless way the Param Brahma has come and in a helpless form and crawling there. So how great is he, how greater position does he hold? The Param Brahma is dependant to him, crawling like an infant. What is this? Of all mysterious astonishment this seems to be the highest, to me, and I'm caught thereby. This is my..."

Mahāprabhu, perhaps by the response of the appreciation he went on, further.

kam prati kathayitum īśe, samprati ko vā pratītim āyātu

go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"] [Caitanya-caritāmṛta, Madhya-līlā, 19.98]

"And what more I have to hear, I am to hear, that is more and more astonishing, astounding things, gopa-vadhūṭī-vitaṁ brahma. Kam prati kathayitum īśe. I don't find a second man to whom I can express my heart, the thought of my heart. Kam prati kathayitum. To whom should we say, tell? Ko vā pratītim āyātu. Who will believe me? I don't find that anyone will believe me, will second me, ko vā pratītim āyātu. What is that, more wonderful! This is vātsalya rasa, the first, Nanda, vātsalya rasa, then this comes mādhyura rasa, more wonderful, gopa-vadhūṭī-

vitam brahma. That great Brahman who has got no limit, He's charmed with the touch of the gopī girls, He's running after. He's running after the sweet faces of the gopī girls. It is most unintelligible and most unbelievable thing. This is charming. Though I can put my faith somewhat, but I found no one, not a second person to whom I shall talk about that. This is my inner most heart. I cannot but express it to You, gopa-vadhūtī."

I found here, I wrote an article in Harmonist from Madras Maṭha on this point.

Samprati ko vā pratītim āyātu, Raghupati Upādhyāya says to Mahāprabhu, "Samprati, at present, samprati ko vā pratītim āyātu, now no one I find who will believe in this, if it is read samprati. Then afterwards some substantial persons may have confidence on this, but now the condition is such, now. And what is the force of the meaning of the word? That now none else will believe, now, samprati ko vā pratītim āyātu. There is none to put faith in this conception now, so I don't divulge it to anyone. Why this 'now?' I took from here the point that after the Rādhā- Govinda combined Śrī Caitanyadeva will come and He will show out of His own practices and instructions in such a realistic way, then some will, it will be easy for many to believe in this. As Śukadeva was successful to establish amongst the scholars the theoretical existence, and when Caitanyadeva will come to take it up again, and by His own realisation He will establish towards the length and breadth of the world, then of course this won't remain a fable, but it will come to be, to have recognition in the society of the good scholars. That is the force of the word 'now.' Now, none will believe, but the day is not far when the people will have to believe in this. "That yes, Kṛṣṇa runs after the girls, or the gopīs. Yes, Kṛṣṇa, the highest conception of Divinity and Godhead, He crawls on the compound of Nanda and Yaśodā. Śukadeva also told,

nandaḥ kim akarod brahman, śreya evaṁ mahodayam yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ

[Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: “O learned brāhmaṇa, mother Yaśodā’s breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?”] [Śrīmad-Bhāgavatam, 10.8.46]

In vātsalya rasa it is said, nandaḥ kim akarod brahman. Parīkṣit Mahārāja asking Śukadeva, “What did Nanda do, what wonderful thing, what is the wonderful karma or realisation of Nanda? And his wife Yaśodā, what merit she had acquired that Hari, the prime cause, the absolute cause of the whole world is like a child sucking the breast of Yaśodā? Papau yasyāḥ stanam hariḥ. Hari has come down to suck the breast milk of Yaśodā for His sustenance. But that wonderful and these tales are to be taken as truth? Nandaḥ kim akarod brahman, śreya evam mahodayam. Such a grand truth, consequence may come out of that? Yaśodā ca mahā-bhāgā, the infinitely fortunate Yaśodā: papau yasyāḥ stanam hariḥ, Hari has come to her, to suck her breast for His sustenance, papau yasyāḥ stanam hariḥ. So these are all wonders.

Kaihiliay pati haya [?] The faith, faith should be raised to such a standard, śraddhā. If we are to come in connection with the Infinity then infinite possibilities must be accepted there: and say that Infinite is taken up so near to you, so near, nearer to you, the Infinite: tad dūre tad v antike.

[tad ejati tan naijati, tad dūre tad v antike

tad antarasya sarvasya, tad u sarvasyāsyā bāhyataḥ]

["The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything."] [Śrī Īśopaniṣad, 5]

In Upaniṣad, that is, He's in the distance, the farthest distance, and He's to the nearest. He's nearest of all to you, at the same time.

Once, when I had some sudden indifference in my young age of twenty three, then to discourage me one of my nephews, he was a pleader, he's relating a story in my front addressing some other brother. "That one big scholar came; he was practising in Kalna, at that time, Kalna Court. He was the grandfather of Sylen [?]" He told, addressing another brother, "One great scholar of the Brahmo School came to deliver lecture in Kalna town. There was a big festival meeting, we also attended. The gentleman told that, "What is the infinite magnitude of this universe, that there are so many stars whose ray has not yet touched the Earth, and the speed of the light is per second this. One lākh, seventeen thousand miles or so, that in speed it can run around the Earth seven times. So the circumference of the Earth is twenty five thousand miles. And seven times in a second, so one lākh and seventeen thousand, approximately, that is the speed. And there is such a star whose light has not yet touched the Earth: so huge magnitude, infinite, from the physical. And if there be any God, then, has He got any time to take care of this Earth, a small planet? He's very busy with the whole Infinite who has got no limit." He was discouraging me, "Your attempt to seek, to search God; that is futile; leave it." In this, that was his purpose.

Then, after he's finished, automatically came to our mind this expression, of Upaniṣad perhaps, tad dūre tad v antike. I asked him, what you have told it is all right, the magnitude is infinite, of this physical world, and more, mental and other. But can you tell me of any place where He's not present? That was my question. Is there any atom where He's absent?

What do you say? Silenced! He was about forty five perhaps and I was twenty three. I replied in this way; that is there any atom where He's absent, He's not there present? He could not speak anything. Tad dūre tad v antike. Vidūra-kāṣṭhāya [Śrīmad-Bhāgavatam, 2.4.14] The distant of the distance, but nearest of the nearest, He's nearest of the nearest, at the same time. So we can have a very closest connection. And it is not unreasonable or unscientific. So we may not have to take the trouble of riding on the stage of morality even.

There I recollect C.R. Dāsa. He was a politician but he was of Vaiṣṇava temperament. He criticised in a very drastic way this Rabindranath and the founder Brahmo Dharma, Ram Mohan Raya. The Ram Mohan Raya took the extreme case to blame, to throw mud in the Vaiṣṇava sampradāya. He incited a particular – of course we also do not approve that, that a zamīndār he's sitting in a royal style [?] a big pillow on the back, and there is the tobacco pipe in his mouth, and listening to a kīrtana party there. And in kīrtana what's the play that's going on? The Kṛṣṇa has become a she barber, in the disguise of she barber He has approached the gopīs.

Rādhārāṇī, She's in this māna, this apathetic mood. Kṛṣṇa, leaving Her went to the other camp, of Chandravālī. She's mortified. Her heart has revolted. And She has ordered that, "Don't allow Kṛṣṇa to enter My assembly. Don't allow Him. He's a traitor. He asked Me to come, and I've come with all sorts of preparations, and He's enjoying in the other camp. He has frustrated Me, and from today He's barred to enter My compound." In this way She's in that mood.

And Kṛṣṇa, anyhow He won't have any clear approach, so in the garb of a she barber He has come to approach, to – the she friends of Rādhārāṇī, many of them know, but in that dress Kṛṣṇa has entered, has come to do some service for Rādhārāṇī at this stage.

Then Ram Mohan Raya says, "This is Vaiṣṇavism, Gauḍīya Vaiṣṇavism? The upasya, the highest object of worship, that is a barber. And the zamīndār is enjoying his adistha devata. The highest conception of

Godhead He has come in that approach, represented there in such a mean position and he's enjoying. This is Vaiṣṇava dharma?"

So to criticise this Gauḍīya Vaiṣṇavism he has written in a very strong way taking such examples also.

Then C.R. Dāsa [?] says that, "Ram Mohan Raya, he was an atheist. He read Bible and Koran and somewhat Śaṅkara philosophy. But he did not have the fortune of seeing even Rāmānuja Darśana and Nārāyaṇa Upaniṣad. He's everywhere. He can do anything and everything. He can approach us in the dress, in the garb of a thief. Any way He can come to us and capture us. He may stealthily come, approach and capture us. It is also possible. Nārāyaṇa, everywhere He is and with His full grace. It is not impossible." In this way he has tried to refute Ram Mohan Raya, Founder of Brahmo Dharma.

The Rabi [Rabindranath] Tagore also, their group professes that Brahmo Dharma.

At the time of death, the other day I found on perhaps the radio that Rabi Tagore told, asked his nurse, relative nurse, "That remind me at the last moment, satyam, śivam, advaitam." Not sundaram, but in Upaniṣad we find satyam, śivam, sundaram. But they have modified it perhaps, his father, Devendranatha Tagore, Founder of Santiniketan, Devendra Tagore. Hindu, half converted into Brahmo-ism. "That nirviśeṣa-brahman that is all in all, and the saviśeṣa, whatever is saviśeṣa all mortal." And satyam, śivam, sundaram, he modified as satyam, śivam, advaitam. So Rabi Tagore requested, "At my last time please remind me of this great mantram, satyam, śivam, advaitam." Not sundaram.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. It is [?] kam prati kathayitum īśe, samprati....

Govinda Mahārāja, this Govinda Mahārāja, when we were invited

perhaps for the installation ceremony there in Chaitanya Candrodaya Maṭha, when he was asked to say something there, he began with this śloka. He rose and after finishing his hymns, praṇāma-mantra he began,

kam prati kathayitum īśe, samprati ko vā pratītim āyātu [go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma]

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"] [Caitanya-caritāmṛta, Madhya-līlā, 19.98]

You are our friend you are telling me that, he will say that. Then he took it to Swāmī Mahārāja's campaign, "That it is, ko vā pratītim āyātu, it is beyond our conception and belief what Swāmī Mahārāja has done: a tremendous service to Mahāprabhu and his great Gurudeva. Inconceivable, unbelievable, what he has done by the extensive service which is generally thought to be impossible. That has been done by him. Kam prati kathayitum īśe, samprati ko vā pratītim āyātu. Just as Raghupati Upādhyāya told to Mahāprabhu, it is like that."

So inconceivable, unbelievable, still it is, but we can have it only through the sādhu, by the service of the Vaiṣṇava, by the Vaiṣṇava of that type, by their grace. We may talk many things about that, that may be like a...

End of 82.01.28.A

82.01.28.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...sitting on the bottle of, the barrier is the glass, and not possible for the bee to touch the honey, so, praṇipāta, paripraśna, sevā.

[tad viddhi praṇipātena, paripraśnena sevayā upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisance, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [Bhagavad-gītā, 4.34]

Only by the service of Guru and Vaiṣṇava we can hope to reach one day in such a divine domain. The process we shall try our best to control our senses. That question is coming, what Yati Mahārāja told. Dhīra, dhīra means jitendriya, we must try our best not to undergo the influence of our senses, gross and subtle. Next thing, we must hear the 'nuśṛṇuyād, our way, our method of acquisition must be in a bona fide way, from the authority, as mentioned by Swāmī Mahārāja, from the authority who has, authorised agent who can really give it.

tomāra, kṛṣṇa dite pāro, tomāra śakati āche vaiṣṇava ṭhākura, doyāra sāgara, e dāse korunā kori' diyā pada-chāyā, śodho he āmāya, tomāra caraṇa dhorī tomāra, kṛṣṇa dite pāro, tomāra śakati āche

23) [ohe! vaiṣṇava ṭhākura, doyāra sāgara, e dāse korunā kori' diyā pada-chāyā, śodho he āmāya, tomāra caraṇa dhorī]

24) [chaya vega domi', chaya doṣa śodhi', chaya guna deho' dāse chaya sat-saṅga, deho' he āmāre, bosechi saṅgera āśe]

25) [ekakī āmāra, nāhi pāya bala, hari-nāma-saṅkīrtane

tumi kṛpā kori', śraddhā-bindu diyā, deho' kṛṣṇa-nāma-dhane] 4 [kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche āmi to' kāṅgāla, kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche]

[O revered Vaiṣṇava Ṭhākura! O ocean of mercy! Please be merciful to me, your humble servant. Purify me by giving the shade of your lotus feet. Your feet I clasp submissively.] [Please help me to control the six urges, purify me of the six faults, and please instil in your servant the six good qualities. Oh, bestow upon me the six kinds of holy association! I am seated here in the hope of having your company.] [On my own, I find I have no strength to chant the holy name of Lord Hari. Please be merciful by awarding me with a particle of faith and giving me the great treasure of the holy name of Kṛṣṇa.] [Kṛṣṇa is yours, therefore you are able to give Him to others. This is certainly within your power. I am indeed wretched and fallen, simply running after you crying “Kṛṣṇa! Kṛṣṇa!”] [Bhaktivinoda Ṭhākura's, Ohe! Vaiṣṇava Ṭhākura, from Śaraṇāgati]

We must approach to a bona fide person who can really give, whose giving is sanctioned, has got already sanction from the higher bona fide person. We must be some sort of minimum standard of qualification. That is, we must not indulge in sense pleasure: that is one thing expected from

us. The more thing is that we must approach a bona fide person as a beggar to him for this substance. And the third qualification is that we must have śraddhā, śraddhānvito, 'nuśṛṇuyād, dhīraḥ, three points must be satisfied in our search, then we can hope to have it, to get it.

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, [śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]

[“One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the gopīs, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa.”] [Śrīmad-Bhāgavatam, 10.33.39]

Viṣṇoḥ here, not kṛṣṇas ca, why Viṣṇu? Viśvanātha Cakravartī perhaps has come to explain why Viṣṇu. Why Viṣṇu? Really, Viṣṇu has got nothing to do with the Vraja līlā. Here Kṛṣṇa, Svayaṁ-Bhagavān Kṛṣṇa. But why this word viṣṇoḥ has been applied, selected to apply here? That we may not conceive the Kṛṣṇa as human being, to get out of our association with this ordinary humanity, the Kṛṣṇa is a man, ordinary man. To avoid this sort of tendency, the viṣṇoḥ, you see Viṣṇu. Viṣṇu has got His highest aspect in that way. In this way the midway has been accepted here. But really speaking this is not the līlā of Viṣṇu but it is Kṛṣṇa, the Kṛṣṇa conception of Godhead, not the ordinary Viṣṇu conception of Godhead. But you are to pass through the dignified position of Viṣṇu and then again from there to take a leap towards Kṛṣṇa.

All these precautions and warnings have been given to us that we may not be misguided in the way of imitationist, the sahajiyā section, to save us from the sahajiyā section, the imitationists. That remaining in this plane we shall dream that I have got that. To guard us from that sort of catastrophe it has been guarded in such a way. It's not very cheap.

muktānām api siddhānām [nārāyaṇa-parāyaṇa, sudurlabhah
praśāntātmā koṭiṣv api mahā-mune]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

One who's not a self deceit he'll be too much awake on these facts: not a self deceit, traitor to his own. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

The aim I shall achieve and then enquire after this. Now it is intolerable. Gaura Hari. Such is our position. Gaura Haribol. Vulnerable position, it proves our inability and capacity at every step where we are. But only our ālambana, our source of support and consolation is our dependence on Gurudeva, Vaiṣṇava, Kṛṣṇa-jan, Viṣṇu-jan, kave visnu jane. The nearest approach of Kṛṣṇa, the nearest centre where Kṛṣṇa lives, what is in connection of Kṛṣṇa. Always dependent, taṭasthā jīva, the śakti, the fate, the fate of the negative existence is always dependent. Dependence is intrinsic characteristic. No time it can think that I can stand independently: then it is lost. However higher approach, everywhere, the one common thing, that I'm dependent. I'm dependent. I can't stand on my own leg. That is the very innate nature of the potency, can't stand: can't stand independent, always dependent.

But the idea of dependence can increase, that is dainya, ātma-nivedana, the dainya, that humility, that I have nothing. I possess nothing. So that cannot but induce us to surrender, to seek the support of some other thing. As much as I will be able to think that I am in want, I am supportless, no footing to stand on, my earnest will be more sincere search for

any support. To that much, that degree, as much helpless I shall feel, so much of earnestness for the support cannot but automatically arise in my mind. The beauty, wealth, ātma-nivedana, goptr̥tve varaṇa, and to hold fast that; “You are my saviour!” The irresistible result of ātma-nivedana, that means to hold Him fast. “You are my only support. I can live only by Your grace. Otherwise I’m nowhere.” Goptr̥tve varaṇa, rakṣiṣyatīti, kṛṣṇa viśvāsaḥ, at the same time to foster the idea that He must protect me. He will keep me. This internal trust to develop, that He surely He will keep me, He won’t dismiss me. Goptr̥tve varaṇa, rakṣiṣyatīti viśvāsaḥ. And bhakti ānukūl, what is favourable to accept that in our adjustment, and what is unfavourable to reject that. That should be the general attitude. The general attitude will be like that. That is our way.

“I have got it,” then finished. When I shall think that “I have got it” you are finished. How? The progress in the negative side, are you ready for that? You come to become a Vaiṣṇava, or the proposal of the Māyāvādī, “I am so ham, I am He.” The fascinating proposal on the other side: “Why do you go to that side, the slave mentality, the encourager, the creator and encourager of slave mentality? Be off you. And “so ham,” I am He. I am the Absolute.” Their call, “so ham,” dignified!

And the Vaiṣṇava are very much afraid of that, they don’t want. Where is such incident?

Ah! Rāmacandra Purī, the case of Rāmacandra Purī. When Mādhavendra Purī, the great devotee, the Grand Guru of Mahāprabhu, at the time of his departure in Mathurā, he’s weeping, “In my last moment, where are You Kṛṣṇa? Ayi-dīna-dayārdra-nātha. We are told that You are very pitiful to the helpless. Dīna-dayārdra-nātha he, mathurā-nātha. You are the master of this Mathurā-maṇḍala. Kadāvalokyase. I may at any time when You will cast a glance on me, is it too much my Lord even at the time of my departure I may not have Your pitiful look on me, on this fallen soul. Hr̥dayaṁ tvad-aloka-kātaraṁ, dayita. O my dearest, my beloved Lord, my heart is aching too much. I can’t stand for Your little care, for a drop of Your pity. Dayita bhrāmyati kiṁ karomy aham. I’m helpless. I can’t take me off from You. I can’t, I fail. I feel I can’t live

without a drop of nectar of Your grace my Lord. My last moment I pray in this way!”

[ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase hrdayam
tvad-aloka-kātaram, dayita bhrāmyati kiṁ karomy aham]

[While passing away from the material world, Śrīla Mādhavendra Purī chanted the following verse: “O gentle-hearted Lord, ever-gracious upon the destitute, O Lord of Mathurā, when shall I see You again? In Your absence my broken heart trembles. Beloved! What shall I do now?”]
[Padyāvalī] & [Caitanya- caritāmṛta, Antya-līlā, 8.34]

Then that Rāmacandra Purī, one of his disciples, came, “Why, like a worldly man you are wailing? The śoka-moha, what is this? In śāstra have you not gone through? The śāstra has asked us, gave us instruction, advised us to be above this śoka, the mourning, and this moha, this misconception that I’m in the world. You are Brahman, you’re above that. You think of your real self, that you are the biggest thing. Why do you undergo, why do you indulge in this last moment to come down to such a lower level that you are insignificant, you are helpless? You are the biggest of the big. You think like that, like a heroic way.”

Then Mādhavendra Purī dismissed: “You go away. If I see your face and depart, then I’ll get a very dark future. Be hence.” Rāmacandra Purī.

And what about Īśvara Purī? He, the meanest of the mean, a mean servant, a sannyāsī, but he’s serving his Guru.

[Īśvara-purī gosāñi kare śrī-pāda-sevana,] svahaste karena mala-mūtrādi mārjana

[Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand.] [Caitanya-caritāmṛta, Antya-līlā, 8.28]

The stools, the urine, cleansing all these things of Guru, Īśvara Purī, and he got the post of the spiritual guide of Mahāprabhu. Who is Īśvara Purī? Who is serving so meanly, in mean way his Guru: that is Kavirāja Goswāmī could not but mention; svahaste karena mala-mūtrādi mārjana, the stools and urine cleansing, Īśvara Purī. And that was accepted as the proper spiritual guide of the Lord, Mahāprabhu.

So who are the gainers and who are the losers? To accept the way of self abnegation, “I have nothing. I have nothing. So my Lord You come to fulfil my heart. I don’t see anything else in the world that can cure my inner want, necessity.”

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-[artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold

miseries.”] [Śrīmad-Bhāgavatam, 7.5.31]

So:

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatiṁ iha na bhavattaḥ
kācid anyā mamāsti [nīpatatu śata-koṭiṁ nirbharaṁ vā navāmbhas, tad api
kila payodaḥ stūyate cātakena]

[“O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud.”] [Śrī-Rūpapaḍānām]

“Whether You give or do not give, I can’t go anywhere as a beggar. You may save or You can – You can make or mar, You can save or kill, but no alternative for me, to have any compensation from any other source than You.” Ananya-bhakti.

ananyāś cintayanto mām, ye janāḥ paryupāsate

teṣāṁ nityābhiyuktānām, yoga-kṣemaṁ vahāmy aham

[“I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects.”]
[Bhagavad-gītā, 9.22]

His promise is also, anyhow, visibly or invisibly He cannot come to our rescue, not always visibly He may come, but invisibly He helps through others also, yoga-kṣemaṁ vahāmy aham. It has been proved in many cases on the surface also. Gaura Haribol. Gaura Haribol. Gaura Haribol. So the path will always be of submission, humiliation, sincere search, and after all the service, and service of the Vaiṣṇava, service of Guru. In other words the service of Kṛṣṇa conception, consciousness, service of Kṛṣṇa consciousness, but that is not a chaotic thing that has got some real nature, Kṛṣṇa conception.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [Bhakti-rasāmṛta-sindhu, 1.1.11] & [Caitanya-caritāmṛta, Madhya-līlā, 19-167] & [Śrīmad-Bhāgavatam, 11.21.11, purport]

Kṛṣṇa bhakti, the encasement, the outer garment, the cover should be eliminated and the essence should be taken in, should be accepted. So we are to indirectly we are to have some consciousness what is anyābhilāṣa, what is karma, what is jñāna, what is yoga, what is śaithilya, some sort of knowledge, indirect knowledge of these things what is not Kṛṣṇa consciousness, what is anti Kṛṣṇa consciousness. Some knowledge about that, and main knowledge to the substance, and some knowledge of the covers, with this, and the solace is that.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid,
durgatiṁ tāta gacchati

[“O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [Bhagavad-gītā, 6.40]

If we are sincere in our search then none can seduce us. Our caitya Guru, our inner guide, our simplicity, sincerity, that will help us always. We shall ask within that, “Oh my Lord, I’m in the crossing, crossroad, which way to select?” Whatever he’ll say to the inner voice that is a response we must get. “If you want your benefit you go this side. This won’t be opportunist sacrifice to your religious realisation, that conscience, that inner voice, as much as possible for you to collect. Beyond that no help, I can’t go, but He can come. He can come to my position to guide me, but I can’t go beyond my limit, so my prayer is my everything.” Gaura Haribol. Always, in every case we shall sincerely pray for the inner voice to guard us properly, especially in time of crisis. No other way left for us. We’re not omniscient, we’re not absolute, not all powerful. So what more we can expect? But we must be sincere to our own. That is our ultimate benefit, welfare. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Any question?

Parvat Mahārāja: Yes. What is, how can we recognise the difference between the inner voice, as we say, and so many other voices that are actually proposing that we enjoy māyā, that we go here and there, so many voices internally...

Śrīla Śrīdhara Mahārāja: As much as I have come to understand so much responsibility with me. What I do not know I may not have any responsibility there. But it will be according to my own knowledge and experience.

Kṛṣṇa says that, “If one prays to Me, and due to his ignorance prays for something what is not beneficial to him...”

kṛṣṇa kahe, - 'āmā bhaje, māge viṣaya-sukha / amṛta chāḍi' viṣa māge, - ei baḍa mūrkhā āmi - vijñā, ei mūrkhē 'viṣaya' kene diba? / sva-caraṇāmṛta diyā 'viṣaya' bhulāiba

[“Kṛṣṇa says, ‘If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison.’] [“Since I am very intelligent: why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.”]
[Caitanya-caritāmṛta, Madhya-līlā, 22, 38-39]

So ignorance is no bar to the realisation of Kṛṣṇa. He’s too clever. But our inner hankering, the quality of our inner hankering, that is all in all. Even an ignorant man may be directed properly, and a scholarly man may not have any real direction or revelation. That is sincerity that comes, that quality of sincerity that is dependent on the quality of the sukṛti that I have acquired from the previous Vaiṣṇavas in my previous birth’s action. Sukṛti, the quality of the sukṛti, that will guide us, generally we’re saying sukṛti. Three kinds of dealings we find in the case of the liberation, or our achievement about Kṛṣṇa. General case is,

ye yathā mām prapadyante, tāmś tathaiva bhajāmy aham [mama
vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: “As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects.”]
[Bhagavad-gītā, 4.11]

“Whoever approaches Me in what spirit, My reaction for him is accordingly. If he approaches Me with

_____ [?] a challenging mood, I also approach him in a challenging mood, with the demons. In a very simple way, I also deal in simple way. In this way, ye yathā mām prapadyante, how anyone, because he’s free I’m and the free man’s approach, according to his approach I deal with them. That is the general case. But there are two side issues. Sometimes one formally asks for My devotion, but I give them mukti and they’re disposed of. Because I can see the inner most quarter, there something else. But anyhow, ostentatiously he’s praying for devotion, My favour, but I also can detect and I give him salvation and

dismiss him.

And there is also another side, another issue. He’s very sincere at heart but don’t know, he has got no regulated way of prayer, does not know how to formally put the petition to Me. In that case I overlook his superficial faults and correct it and say, ‘You want, you’ve prayed for this thing, but I think you want this thing, is it not?’ Then he says, ‘Yes.’ You correct it and you pray for this, and I’m granting that.”

These three corresponding conducts we find about Him in the scripture, and we're to adjust with that in such a way. Three types of dealings: one general and two particular, one for deception, and another, amendment of the ignorance. It is there and accordingly we are to adjust, we are to make us careful about the sincerity.

Murkho badati visnaya dhiro badati visnave [?] There is another saying, murkho badati visnaya, and uneducated in Sanskrit, an uneducated man he says, visnaya namo, just as devaya namo. But the correct form grammatically it will be visnaveha not visnaya. The word is not visna but visnu [?] But the uneducated priest he does not know so much he says visnaya namo, and dhiro badati a scholar he will correctly pronounce the visnave dadyat [?]

But, Etat sarvaṁ parityajya bhāva-grāhī-janārdanaḥ. But the Janārdana He accepts the thing according to his heart's nature, not the word. In Bhāgavatam also it is said, in the ten outlines, points, Nārada giving to Vyāsadeva, the very ten points.

tad-vāg-visargo janatāgha-viplavo, yasmin prati-ślokaṁ abaddhavyaty api nāmāny anantasya yaśo 'nkitāni yat, śṛṇvanti gāyanti grṇanti sādhaḥ

["On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified

men who are thoroughly honest.”] [Śrīmad-Bhāgavatam, 1.5.11]

The grammatical mistakes and other such ornamental mistakes are overlooked by the Lord. He reads the heart; the language of heart is all in all, tad-vāg-visargo janatāgha...

...

The sin will be removed, washed away, by those words which are grammatically full of mistakes but surcharged with the real spirit of the devotion, on the other hand, this opposite śloka.

na yad vacaś citra-padaṁ harer yaśo, jagat-pavitraṁ pragṇīta karhicit
tad vāyasaṁ tīrtham uśanti mānasā, na yatra haṁsā niramanty uśik-
kṣayāḥ

[Those words which do not describe the glories of the Lord: who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.] [Śrīmad-Bhāgavatam, 1.5.10] & [Śrīmad-Bhāgavatam, 12.12.51, is very similar]

The style, the language, everything is very beautifully couched, but if you dive deep you'll find no mention about the glory of the Lord, he's putting rather him in the middle. But ornamental language, dignified style, all these things, so many, but they're lifeless.

So Nārada asked Vyāsadeva, “Whatever it will be, the substance must be Kṛṣṇa. You must be very careful to that, then it is all right.”

The outward show, that is nothing, that is misleading. So heart, not the brain but the heart is accepted. In the gopī’s case are they scholars, great scholars they are? They reject, jñāna-sunya-bhakti, Mahāprabhu accepts. Just as ignorance is also an enemy, so ‘I know’ that is also an enemy in the case of what is unintelligible, what is not within your scope of understanding, where you cannot be the subject and make it object of your subjective calculation. So in that case your knowing has no meaning, ‘that I know,’ that has got no meaning, because it is already, its very existence is superseding your subjective area of knowledge. So knowledge has got no meaning there.

But your śraddhā can go. Just as x-ray, the light ray of x-ray can pierce through the wall, through the barrier, so śraddhā, the faith can go through the walls of variegated nature, however hard it may be. The faith can pierce through, but knowledge, light, has got its limit. Just as touch has got its limit which is not within the jurisdiction, ‘I can’t touch, I can’t get that experience,’ but my eye has got more range. But eye has also got a limit, where my intelligence can go. And intelligence also cannot go, but faith can go. It is not non scientific. The jurisdiction of faith may take us to that plane, but our intelligence fails. Our knowledge, experience fails to give any photo and any conception of that world, cannot catch, beyond its jurisdiction. Ether can connect with Moon, but not air. The Moon, the sukra, the Sun, with something there very fine, in fine plane they can connect, but not with gross plane they can connect. So faith is the only reliable, the heart’s expansion is, possibility, prospect, heart’s prospect is the highest, its jurisdiction, its range, heart, but not our reason. Reason fails to reach to calculate. “No!” Reason will say, “This is impossible.” But heart can accommodate, the heart, the most accommodating, the faith, most accommodating. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, is faith a constant thing, or sometimes our faith is weak and sometimes our faith is strong?

Śrīla Śrīdhara Mahārāja: It may be. The covers are there. Sometimes, just as in a tank so many plants floating on the water, what is that? Plants floating on the water, sometimes if it is moved the water is seen, sometimes closed. In this way śraddhā is closed by ignorance, anyābhilāṣa, karma, jñāna. It may cover, we are detached, but it is within. Everywhere that is, the faith is everywhere, in svarūpa, in innate nature the faith, but it is [?] ambrosia, or what is this in the womb?

Devotees: Embryo.

Śrīla Śrīdhara Mahārāja: In the womb, when the child is in the womb of the mother, embryo or something. That is, heart is there, faith is there, but by favourable environment it grows, gradually, it will grow by favourable environment. Unfavourable, it is lost to the minutest degree, suppressed.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Where is that Viraha Prakāśa?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: You ask him if anyone of them has lost some dollars.

Parvat Mahārāja: I have already asked.

Śrīla Śrīdhara Mahārāja: But they're ignorant of the fact?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: the gate keeper, he got forty dollars. One twenty and two tens, and produced it to Kṛṣṇa Saran Prabhu. But perhaps they lived here in this room, any way that they slipped from their pocket or something.

Parvat Mahārāja: They will check and see.

Śrīla Śrīdhara Mahārāja: Yes. Ask them to check whether the limit is forty, or more, or something. That is my interest, it is real maybe when he has given it to us, may be reliable but it may be forty, but we can't say, it may be more also. So they're to check.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. When Pramāṇa Swāmī is being expected?

Akṣayānanda Mahārāja: After one week.

...

Śrīla Śrīdhara Mahārāja: ...attracted me most. Wherever I felt attraction I collected them. Gaura Haribol. Gaura Haribol. Gaura Haribol. The common interest, the common cord, internal cord will be touched, will be helpful for us greatly. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Someone told, Dayādhara or someone, someone told that, "It will supply the very basis and foundation of Swāmī Mahārāja's activity..."

Akṣayānanda Mahārāja: Dayādhara.

Śrīla Śrīdhara Mahārāja: ...and strengthen it. It is of such nature that it will supply the foundation of his propaganda. And also sweeten it. It is of more intellectual characteristic and it will contribute some sweetness to that structure, and also deep foundation in the heart. So it will help the movement in a great and happy way.” That is the opinion of someone. “So it will have some universal need and natural.” Gaura Haribol. Let it be, by the grace of the Lord.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

And one says, “That Premadhāma-stotra is very condensed. It must be analysed, expanded, the teachings, the līlā and both the teachings of Śrī Caitanyadeva in a very condensed and dignified form. In dignified and condensed way the śikṣā has been represented in this Premadhāma-stotra. Commentary is necessary for that.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

When Madhvācārya had a bull, and Madhvācārya was asked by one of his disciples named Akṣobhya, he asked Madhvācārya, “After you, after your departure, who will prepare the commentary of all your works?”

Then Madhvācārya pointed out to the bull, “He will expand my teachings to the world.”

He heard it but could not digest. Anyhow, he says, that he was the fourth in order of Madhvācārya School Ācārya. First Padmanābha, then Nṛhari, Mādhava, Akṣobhya...

End of 82.01.28.B

82.01.28.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...and got down by the steps to the tank, and with his mouth touching the surface of the water he's drinking: he began to drink.

The very idea of Madhvācārya just came, rushed to his mind. "Oh! Madhvācārya, when great Guru told that the bull will explain all these writings he has left. So this man he's imitating the bull, to drink water by the mouth, not by hand. He may be that bull. In his next birth he has come, but the bull's tendency is still remnant there."

The suggestion came to his brain, and he asked his disciple, "Please fetch the man to me."

And he was taken to him, and began to talk with him, and in his mind whether he can convert him to become his disciple. Then the great Guru's prophecy, prediction will be, will come true. Then gradually that soldier he came towards conversion, and he was Jaya Tīrtha, the great scholar and exponent of the Madhva School. He was so much famous that after he passed away then the scholars of the Madhva School they used to assemble in the day of his departure. All the Ācāryas and scholars of the Madhva School must join, and so familiar and so famous he was. And so his contribution to the Madhva School was of such great value that every scholar, if any scholar is absent to join, absent in the assembly, then they took it for certain that he's no more, he's dead, otherwise he must have joined this meeting. Such was the hold in the

Madhva sampradāya that Jaya Tīrtha had, the bull. It is His will, and who is selected instrument.

mukam karoti vācālaṁ panghum langhāyate girīm [yat kṛpā tam ahaṁ vande śrī gurun dīna-tāraṇam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [Bhavārtha Dipikā, maṅgala stotram, 1]

Not the credit of anyone else. Mukam karoti vācālaṁ panghum langhāyate girīm, yat kṛpā tam ahaṁ vande. It is such: His will. It is more beautiful to see that a small man can give delivery of a great deed, work; deed. It is His beauty. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Satya-saṅkalpa, what He wants to do that is done. None can oppose. That is Absolute, His thought is Absolute. His word, everything is Absolute. Every part of the Absolute is Absolute.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. That is the characteristic of the Infinite, or Absolute, we are told. Everything connecting with zero is zero. Zero minus zero, zero plus zero, zero into zero, zero divided by zero, all zero. So in the case of Infinite we are to take like that, that analogy about Infinite. And what to speak of, we're told that Ananta is the bed where the Lord takes His rest, so Infinite is the basis on which the Lord has His existence. That is the basis.

To Arjuna, "Infinite of our conception is nothing." To Arjuna He says,

athavā bahunaitena, kiṁ jñātena tavārjjuna viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

[“But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings.”]
[Bhagavad-gītā, 10.42]

“Whatever you can think, whatever may be its limit, that forms only My one part. It is in My one part. Whatever infinite conception you may have that’s only a part of Me. In a nut shell you know this. What I am, in very concise form I say to you. That whatever you can think, whatever you can believe, that forms My one negligent part.”

In Māyā’s Essay [?] I read in young age, “Everywhere there is centre and nowhere circumference.” The conception of Infinite he has given in a peculiar way. “Everywhere there is centre and nowhere circumference.” That will help us to think about Infinite.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

The three aspects, sat, cit, ānanda, all Infinite: no limit of existence, no limit of knowledge, no limit of love. [?] But still, though infinite, everything, but the strata is there, the limit, ānandam we find limited. To us we are infinitesimal, so to us everything is limited. But ānanda, the jñāna, the knowledge, the ecstasy, the existence, all to us is limited. Infinite to us is finite. So we have such a position, detached from the real thinking. From the zone of real thinking we’re driven away, we’re driven away to the realm of māyā and we’re forced to have conception of only limitation in

every aspect. Though we find that no limit, but limit of the jurisdiction of the sight, but after the jurisdiction then again there is, so here everything, the limit and unlimited also we find relatively. Still we are given with limited capacity, and limit in the unlimited we are. But we're asked, that at least through your faith you try to keep connection with the Infinite. It is not possible by your physical body, or even by your intelligence or knowledge. But by faith you can make yourself more extensive. You may have acquaintance with more and more substances. Faith is within you. That is the most extensive plane where you can connect with you. But other things, even knowledge, inference, everything is within limitation, what to speak of the physical senses.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

End of 82.01.28.C

82.01.29.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja:

kṛpayā hari-kīrtana-mūrti-dharaṁ, dharaṇī-bhara-hāraka-gaura-janam
janakādhika-vatsala-snigdha-padaṁ, praṇamāmi sadā prabhupāda-
padam

[O Śrīla Prabhupāda, you serve the living entities by mercifully revealing your divine personality as the embodiment of Lord Kṛṣṇa's spiritual glories, and in doing so, you eliminate the offences which burden the Earth planet. Your loving disposition is more affectionate than even a father to the followers of Lord Gaurāṅga. I eternally offer my respects unto that charming effulgence that shines from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.] [Śrī Śrī Prabhupāda-padma-stavakaḥ, 8]

I composed a few poems, few stanzas, in the hymn devoted to Guru Mahārāja Bhaktisiddhānta Sarasvatī. One stanza is this. Kṛpayā hari-kīrtana-mūrti-dharaṁ. As he came, the kīrtana – what is kīrtana? Preaching! Professor [?] translates as preaching, kīrtana means preaching. Śravaṇaṁ kīrtanaṁ viṣṇoḥ, śravaṇa – to listen to, and kīrtana means to preach. That was his translation. Kīrtana means preaching, to give vent to the feeling what we receive by the ear, endeavour to express that by the tongue. So kīrtana is translated as strongly in the word preaching: the purpose of kīrtana is preaching, to reproduce. What we hear, what we receive, the attempt to reproduce that, and that is considered to be the highest type of cultivation, to try to reproduce, kīrtana, reproduction. The verification also, what we have already listened to, is it proper, that is also checked, tested, examined, whether I have listened correctly or not. That is also done there. And when listening we may be absent minded, but when to reproduce we cannot be so. We must be all attentive, we must be relevant so all attentive, that is the very life of kīrtana. Otherwise only to pronounce words, the repetition of the words, that may not be kīrtana proper, kīrtana, the assertion of the inner most faculty, the use there. We must be all attentive. It is very difficult to control the mind, to become attentive to a particular purpose. So while kīrtana, while preaching, kīrtana in the sense of preaching, not

pronouncing by the tongue, but preaching. I am – its very life is to help others, what I have received I want to give that to the environment to others. So I am to exert utmost what I have received to bring that in the public, before the public. So preaching has been the word used to reproduce properly what is kīrtana in Sanskrit. Śravaṇaṁ kīrtanaṁ.

Kīrtana. Austa spandanam mantrena kirtanam tato varam [?] The meaning of austa spandan, that is also something because it proves that what I have acquired by listening, that is some living thing that can assert itself. Hr̥daya haite bale jive agrete chaley [?] Bhaktivinoda Ṭhākura writes, it comes from the heart to the tongue. Hr̥daya haite bale [?] by force. Its origin is in the heart, when I receive through the ear, comes in the heart, hr̥daya, and from there forcibly it comes to the tongue. Hr̥daya haite bale jive agrete chaley [?] It comes, bale means not speaks but bale means forcibly. It forces me to take in the tongue, and then to give vent. Jive agrete chaley sabde [?] So assertion is there in kīrtana much. Kīrtana, sound is the only free medium, very easy medium, and assertion through the sound only, which is less affected by the environment, sound. Kīrtana, kṛpayā hari-kīrtana-mūrti-dharaṁ. Here it is mentioned that hari-kīrtana itself is personified, hari-kīrtana is personified, untiring. He can't, as if his body is so much tired he can't pronounce: still he won't leave.

Once in Bombay one gentleman came on the sea beach side, a two story building there we are staying when Śrī Mūrtis are installed that time in Bombay. Prabhupāda with his group went there. I was also one of them.

At night, eight or ten, some Marathi gentleman came, "I want to hear something from your holy lips." Prabhupāda is too tired. He asked me, "You say something."

Ah, his question was, "Who is sādhu?" The gentleman's enquiry was, "Who is sādhu?"

Prabhupāda referred to me to talk with him, he was very much tired. I began, sādhave hṛdayaṁ mahyaṁ, sādhuṇāṁ hṛdayaṁ tv aham

mad-anyat te na jānanti, nāhaṁ tebhyo manāg api

["My pure devotees are always in My heart, and I am always in their heart. My devotees know nothing but Me, and I know nothing but them."] [Śrīmad-Bhāgavatam, 9.4.68]

With this I wanted to begin, to say, to give impression to the gentleman that sādhave hṛdayaṁ mahyaṁ, the sādhu should have to be the very, to live in His heart. And He will live in the heart of the sādhu. This corresponding relationship there must be. In this way I wanted to approach.

But as these lines generally mean, "The sādhus are so favourite to Me," Prabhupāda was not satisfied with this beginning, he himself began.

But I failed to understand why this beginning was not accepted by him. I also knew somewhat that this is the highest position of the sādhus, this śloka expressing the position of the sādhus. But the sign of a sādhu, symptom of a sādhu, is not here, that I would have talked of in course of my speech. But anyhow he was not satisfied with this beginning. I got the name, the word sādhu here and I thought that from there I shall come to the symptoms. But the conclusion is such, the sādhus are the heart to the Lord, and Lord is heart to the sādhus, a high degree, their position.

Anyhow he began. I was very much mortified, not that my beginning was discarded, not that, but that with great pain he's talking, he's too tired. Still, he began to talk. I had to stop. That was painful to me, and still it is, that he had to talk himself to that man. Of course a short time, then again perhaps I took up the thread.

So kīrtana-mūrti-dharaṁ, always talking, talking, talking, talking, incessant talking about Hari, that was his very nature. So it is mentioned

there, kṛpayā hari-kīrtana-mūrti-dharaṁ. Just as the hari-kīrtana, the very principle is personified in him, untiringly speaking about this, that.

I heard from Sakhī Bābu [?] disciple, was first a poor man, he became a multi millionaire afterwards. And many service, he has left this Bhakti Vijay Bhavan, this big temple in Yoga-pīṭha. In Vṛndāvana also many places constructed, repaired many things there. In Rādhā- Dāmodara compound his samādhi has been built by his son.

He told that, “When he and Kuñja Bābu [later known as Bhakti Vilās Tīrtha Mahārāja] met Prabhupāda in the early days of his preaching life,” Prabhupāda’s preaching life, he told that, “He’s talking so forcibly and sometimes even slapping the table, with reddish face.” Sakhī Bābu told that, “In Bengali, but we can’t understand what he says. But this much we understand by our common sense that he wants to infuse within us something. He’s trying his utmost to infuse something, to inject something within us. And we can’t follow, though in Bengali language, as philosophical. And the face is red, and sometimes he’s giving forcible slap on the table and trying to express himself, in this way.”

This Hayagrīva Prabhu, the Mādhava Mahārāja, previously Hayagrīva Brahmācārī, before he joined the Maṭha, he and another friend went to Katwa to see the place where Mahāprabhu had His renunciation. Then while returning they went to see Māyāpur also and met Prabhupāda. And Hayagrīva Prabhu, previously, that Mādhava Mahārāja told that, “When he went to see him and to give our respect,” “Where did you go?”

“We went to Katwa?” “Why?”

“To see the Deities there: and the place of sannyāsa!” “Have you seen the Deity?”

“Yes, I have seen.”

“Have you seen Mahāprabhu?”

“Then we were surprised. That we have seen the Deities there, but again he’s asking ‘have you seen Mahāprabhu, have you seen?’ So something must be his meaning. Then we can’t understand what you say, “That have you seen Him” in this way. “He can’t be seen by this fleshy eye.”

Mahāprabhu can’t be seen. Adhokṣaja, is a favourite word in Bhāgavatam and also of Prabhupāda, “He’s Adhokṣaja, this primary thing we’re to understand first, which is Adhokṣaja.”

Adhaḥkṛtaṁ indriya-jāṁ jñānaṁ yena. Superseding the plane of the knowledge of our senses, He lives there. He lives in a plane transcending our plane of experience. Not to be found there. It has been repeatedly and with great stress, it’s always pushed to us. We want to see, He could be seen, He can be seen, but He’s in another plane. You are to acquire such eye, first thing, divya-dṛṣṭi, divya-darśana, so, gurum evābhigacchet.

[tad vijñānārthaṁ sa gurum evābhigacchet, samit pañiḥ śrotriyaṁ brahma niṣṭhaṁ]

[“One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source.”] [Muṇḍaka Upaniṣad, 1.2.12]

To get the eye, to get the eye, if you have got the eye then you can see Him, but the eye is necessary to see. He’s there but above the world of our experience. It is a sad thing of course. And there are very few realised souls that can see with this eye also. It becomes so much intense the ordinary eye experience vanishes.

In the case of Dhruva, first he saw in his meditation, He's in the mind, He's come down and captured his mental system, and he's seeing, feeling. Again when so very much intensified then when he opened his eyes he also saw.

This physical vision is removed. The inner vision has come overflowing, inner vision, the flow has come out and captured, and the external vision removed, pushed back. Then only we can see with these senses also. It comes down in such a huge quantity, a huge degree, that it pushes back the plane of our physical vision. It is possible, captures the whole thing, surroundings are also captured. But the flow comes from within, from above, then we can see like that, the external world. But really, that is not matter.

So, just as external things can enter into the internal mind, a picture, what we can see in our dream, external senses are closed, but a particular impression is within, corresponding. So also the opposite, visa versa, the internal, not the mental but the soul's impression, differentiating, that also can come out, inner flow. If out can go in, so in can come out, we can see.

[ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san] prakṛtiṁ svām
adhiṣṭhāya, sambhavāmy ātma-māyayā

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of yoga-māyā."] [Bhagavad-gītā, 4.6]

Prakṛtiṁ svām adhiṣṭhāya. "When I come here in the external world, in the world of external conception, what I have to do? The laws of the physical world are to be pushed back."

When an officer enters the prison house the prison law goes back, wherever he goes the prison law going back. The King comes to visit the prison, wherever the King is going, there no law of the prison, it is going back, going away. And the King's law is surrounding him, pushing them. Prakṛtiṁ svām adhiṣṭhāya, sambhavām. The activity paralysed, the law of nature is being paralysed and pushed back. Ātma-māyayā means Yogamāyā, with the help of Yogamāyā, a higher law.

“I remove, push back the lower laws of matter, material laws, and come down. Wherever I am the Para- Prakṛti, the Yogamāyā is surrounding Me always. So I can go anywhere and everywhere, with guard.”

Police officers, the higher officers, wherever they're going, the guard, the atmosphere also going there, protecting them. Wherever they go they're under protection. Wherever they move, that atmosphere of protection goes there, before, surrounding.

“So, prakṛtiṁ svām adhiṣṭhāya, prakṛti, that is under My control, it is Mine, it obeys Me, svām prakṛtim. Adhiṣṭhāya, [?] stopping its possession, removing it, and with My own ātma-māyayā, by My peculiar mystic forces I push them back and come down, adhiṣṭhāya, sambhavāmy.”

avajānanti mām mūḍhā, mānuṣīm tanum āśritam [param bhāvam
ajānanto, mama bhūta-maheśvaram]

[“Unable to comprehend My super-excellent divine form of human

features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being.”] [Bhagavad-gītā, 9.11]

“When I become, I take the figure of a human being, ordinary people can’t understand. They think Myself as an ordinary person. Avajānanti mām mūḍhā. They’re foolish. Mānuṣīm tanum āśritam, param bhāvam ajānanto. They’re not aware of My superior capacity and potency, so they think like that. They’re connected with the lower laws, lower type of laws. What is the fault with them? They do not know that higher laws in the transcendental world also exist, avajānanti, so misunderstanding, mistake, under estimate Me, under estimation, avajānanti, mānuṣīm tanum āśritam, that I am of lower type. I’m not of that type. When they come with their eye of knowledge jñāna-netra, dhyana-netra, then they come to My proper conception. But when I come down they under estimate, the yogīs, the jñānīs. This is My less representation, My lower representation, the yogī and jñānī. But when they go up to see Me and whatever small quantity they get they think, “Oh, that is very higher order.” But when I come down their estimation is very poor about Me. Avajānanti mām mūḍhā, mānuṣīm tanum āśritam, param bhāvam ajānanto. Because they’re not aware of My higher potency, My higher capacity, so they say like that. Mama bhūta- maheśvaram. Param bhāvam ajānanto, mama bhūta-maheśvaram. That I’m master of all sorts of different existences, bhūta-maheśvara, and the great controller of all the laws which is obeyed by the substances of different types and colour. I am all controller. They can’t understand that. That in My full capacity I may present Myself in any place.”

The King can assert himself in any corner of his kingdom. “Oh, he can control the throne area only, or only the capital.”

But in every corner of his kingdom he can come and fully assert himself there. That side they can’t conceive.

“To the farthest corner I can come with My full power and authority. Avajānanti mām mūḍhā, mānuṣīm tanum āśritam, param bhāvam ajānanto, mama bhūta-maheśvaram. Bhūta-maheśvaram, the controller of all sorts of existence: the great controller of all sorts of laws and existing substances.”

Gaura Hari. Gaura Hari. Kṛpayā hari-kīrtana-mūrti-dharam. As if the hari-kīrtana giving vent through sound, to extend Himself through sound, hari-kīrtana. The extension through sound, in the form of sound to extension, that is personified untiringly talking about Kṛṣṇa and Mahāprabhu and Nityānanda. And when talking about Rādhārāṇī he was conceived to be, of course from our standpoint, moved, utmost, wholesale merged. We could see he’s going to be merged in some other region. Very closer to his own Mistress and perhaps he’s going to lose his individuality there. And sometimes with great pride also came out, but very cautiously: whenever we have seen him talk about Rādhārāṇī, very, very cautiously, that it may not be misunderstood. That was his continued apprehension that it may not be misunderstood, that he may not misrepresent Her. That was the care always to be found with him, as if he’s talking to the undeserved, whether it will be well for him to talk about Her amongst those he’s talking around, with some such care. Hare Kṛṣṇa. His general tenor of all his talk was to lead to śrutibhir vimṛgyām.

[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām

yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm śrutibhir vimṛgyām]

[“The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take

shelter of the lotus feet of Kṛṣṇa, which are sought after by even the Vedas. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.”] [Śrīmad-Bhāgavatam, 10.47.61]

To lead towards that side, the conclusion, drawing from different departments to show the direction it is, go this side. Not to talk much of that position, or place, but wherever he begins, the tenor of his speech was always directing in conclusion towards Rādhā-dāsyā, towards. Not dealing directly about that līlā but concluding towards that. That was his aim. You may trace it everywhere, so many books there may be, and also prabandha, articles, the conclusion going that side. In this way he left. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. That is the centre, and when he was in that zone he was felt to be quite at home.

Dusta mana! tumi kiserā vaiṣṇava? [Who is a Vaiṣṇava?] [Gauḍīya Kanthahara, 3.24]

In that poem, where it is mentioned, once, Radha dāsyā tahi chahi [?]

_____ [?]

And there is another thing: anyhow, pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range] [“The path of divine love is worshipping to us and should be held overhead as our highest aspiration.”] All his attempts may be summarised in this expression. Many grand things have been tackled, either physically or in the conscious world, this yoga, the dhyana, the Vedānta and everything, the gorgeous things he has tackled. But conclusion always towards rāgapāṭha [?] That is the highest thing, that was the whole tenor of his speech, his movement was like that, pūjāla rāgapāṭha gaurava bāṅge. Gaurav of knowledge and also activity, karma, jñāna, he has not neglected but accepted them only as the means to the end, and never for

any independent purpose for them. Anything has been accepted, but only to take the advantage of it to prove, to establish as foundation of that Braja rasa, the loving worship, loving service. Love is over all, and very much particular that lust may not be mistaken for love, always guarding in that way. That was one of the most peculiar – the lust may not be considered, may not be mistaken for love. There is every possibility for the ordinary fallen souls, and that is the condition generally with them that are passing in the Name of Mahāprabhu and Nityānanda Prabhu. The most, almost cent per cent, they're plodding in the domain of lust and professing that we are in the land of love. So,

āula, bāula, karttābhajā, neḍā, daraveśa, sāñi / sahajiyā, sakhībhekī, smārta, jāta-gosāñi ativāḍī, cūḍādhārī, gaurāṅga-nāgarī / tato kahe, ei terara saṅga nāhi kari

[The names of the sahajiyā saṁpradāyas are as follows: āula (a mendicant sect following a very easy course of worship), bāula (a sect of mendicants who wander about singing sweet melodies about the pastimes of Rādhā and Kṛṣṇa while engaging in abominable activities), karttābhajā (a sect of “followers” of Śrī Gaurāṅga in Bengal), neḍā (literally means: “shaven-headed.” Refers to devotees whose greatest religious principle is their shaven heads. The word also means bald or barren and connotes someone who represents himself as a devotee while his so-called religious life is barren of genuine realisation), daraveśa (a Muslim mendicant. This word has also been used by Śrīla A.C. Bhaktivedānta Swāmī to mean “hippy”), sāñi (literally means: “religious instructor”), sahajiyā (literally means: “easiest.” Indicates one who takes the pastimes of Rādhā and Kṛṣṇa in Vṛndāvana cheaply), sakhībhekī (one who imagines himself to be a gopī, and adopts the dress of a woman), smārta (formalistic and materialistic brāhmaṇas), jāta-gosāñi (caste goswāmīs), ativāḍī (proud devotees), cūḍādhārī (those whose only religious principle consists in shaving the head and maintaining a tuft of hair, marking themselves as Vaiṣṇavas), and gaurāṅga-nāgarī (those who consider that it is the position of Śrī

Caitanya Mahāprabhu to be the enjoyer of women, when in fact as a sannyāsī in His ācārya-līlā He avoided all association with women). One should avoid associating with these different classes of imitation devotees.] [Gauḍīya Kaṇṭhahāra, 13.111]

Avoid especially these forms of religious conception. Avoid them. Avoid them. And then go on enquiring, go on.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [Bhakti-rasāmṛta-sindhu, 1.1.11] & [Caitanya-caritāmṛta, Madhya-līlā, 19-167] & [Śrīmad-Bhāgavatam, 11.21.11, purport]

This is by Rūpa Goswāmī, and the original pramāṇa, evidence, has been quoted by him from Nārada- pañcarātra.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate

[“Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest.”] [Nārada-pañcarātra]

Sarvopādhi-vinirmuktaṁ, upādhi means dress, garment, coating, cover, upādhi. Following, that is following, not to be traced in the original existence. That is arantuk, outcome, coming from out. So sarvopādhi-vinirmuktaṁ, all the covers, gross and subtle, should be eliminated, upādhi- vinirmuktaṁ. Tat paratvena nirmalam, the very gist, the very life of the thing is tat paratva, extremely and exclusively ended, concentrated towards one point, for Him, that is the difficulty. Generally scattered, our attention is always scattered. To collect them and to hit to one particular point, that is necessary, tat paratva, only His satisfaction will be the only aim of our campaign. Tat paratvena nirmalam, the nirmalata, the purity depends on that, oneness: the peculiarity, the aim, the oneness in aim, tat paratvena nirmalam. Hṛṣīkena hṛṣīkeśa-sevanam, and you can apply all your senses, but under the direction of that aim, that end. End must be peculiarly exclusive, and ways may be inclusive, but the aim must be exclusive only to one: Kṛṣṇa. But the means may be inclusive. Everything we may accept but to that end. Whether a Mohammedan, whether a Christian, whether a Dravidian, anyone may be accepted. But Kṛṣṇa bhajan, Śrī Kṛṣṇa has got His conception. There we can be one in that platform only if for Kṛṣṇa bhajan, that exclusive end, we all can meet there. It does not matter. So very generous and very bigoted, very, very bigoted. Not less than Kṛṣṇa conception, even not less than Vṛndāvana Kṛṣṇa, in this way it is developing. Very narrow viewed, most narrowed view, and most extensive. And this is not only a policy but this is truth. We will have to accept that this is the truth.

tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumanḡalāḥ

kṣemaṁ na vindanti vinā yad-arpaṇam, [tasmai subhadra-śravase namo namaḥ]

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him,

neither the liberationists (jñānīs) who are dedicated to austerities, not the charitable worldly workers (karmīs), nor the world famous, nor the performers of Aśvamedha sacrifices, nor the sages or yogīs, nor persons dedicated to chanting mantras, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life.”] [Śrīmad-Bhāgavatam, 2.4.17]

The side issues, so many capitalists, so many enterprise we find, this yoga, this jñāna, this tapasya, tapasvino, one class. Tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumāṅgalāḥ. Different types of companies they're going on with their individual enterprise, as if, the class enterprise. But kṣemaṁ na vindanti, Śukadeva Goswāmī is drawing them to one point. But in one point they all have in common, have got some relation of subjugation to the Paramount Power, otherwise they cannot exist. So many independent companies may flourish in the country, but must have some understanding with the paramount power of the country, or government, some connection. Independent companies are working, but some understanding with the government, otherwise they can't exist. They won't be allowed to go on with their... So tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ, so many campaigns they're going on their business and they're flourishing. But anyhow they're connected with that same, must have sanction from there otherwise they can't live here in the soil, not allowed. Śukadeva Goswāmī says in the beginning of Bhāgavatam. Tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumāṅgalāḥ, kṣemaṁ na vindanti vinā yad-arpaṇaṁ. Some contribution, some rent towards the power Absolute Controller, some rent is paid to the power. Otherwise, kṣemaṁ means their existence, maintenance would not be possible. So,

kirāta-hūṇāndhra-pulinda-pulkaśā, ābhīra-śumbhā yavanāḥ khasādayaḥ

ye 'nye ca pāpā yad-apāśrayāśrayāḥ, śudhyanti tasmai prabhaviṣṇave namaḥ

["Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him."] [Śrīmad-Bhāgavatam, 2.4.18]

In the consideration of denotation here, Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, so many tribes, so many different faiths they're holding. Ābhīra, Śumbha, Yavana, khasādayaḥ. Nye ca pāpā, other sinful tribes also who do not care even for morality, moral life also, pāpā yad-apāśrayāśrayāḥ...

End of 82.01.29.A

82.01.29.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Anyone of them may get rid of any type of their sinfulness, disability, if they come in connection with Kṛṣṇa conception, Kṛṣṇa consciousness. All accommodating, all accommodating, but as to the aim, the most bigoted section.

"We want Kṛṣṇa, none else, Kṛṣṇa conception. And even in that Kṛṣṇa conception, that Dvārakā conception, that Mathurā conception, so sentimental and sceptic, so much sceptic that only Kṛṣṇa won't do, the Kṛṣṇa of Vṛndāvana. Kṛṣṇa of Vṛndāvana; that is what is really wanted."

So bigoted in one hand, and so generous in another hand: true to the kindred point of heaven and hearth. It may accommodate the most rejected thing, and connect with the, by the strength of the purest connection they venture to accept things of very lowest order. That is the science. This purity centre is so high, and so great, and so noble, that it's able to capture any type of insane, impure, and mean, and all sorts of neglected things of which we are afraid of, because the centre is so reliable in its purification. So from that standpoint the harmony is not unreasonable.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Any question? Not any newcomer, none from Māyāpur today?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Nor from Calcutta, yesterday night?

Bhāratī Mahārāja: Jīva Goswāmī has written a commentary on tenth canto, Krama-Sandarbha, and later he goes back and he writes another commentary, Brhad-Krama-Sandarbha. So what are the differences between those two? Why was it necessary to write two commentaries?

Śrīla Śrīdhara Mahārāja: I'm not aware of that, that two commentaries he's got. Krama-Sandarbha means Bhāgavata-Sandarbha, that is six, Sat-Sandarbha. And there you find that is in Priti-Sandarbha, in what part?

Bhāratī Mahārāja: No. Krama-Sandarbha.

Śrīla Śrīdhara Mahārāja: Krama-Sandarbha and Bhāgavata-Sandarbha one and the same, is it not?

Bhāratī Mahārāja: No, different.

Śrīla Śrīdhara Mahārāja: Krama-Sandarbha is his tikā on Bhāgavata you say?

Bhāratī Mahārāja: Yes, Krama-Sandarbha.

Śrīla Śrīdhara Mahārāja: Krama-Sandarbha, and Bhāgavata-Sandarbha is the gist of that as I found in another book.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Achar. Then Krama-Sandarbha you say is his commentary of tenth canto.

Bhāratī Mahārāja: Yes. And later he writes another commentary, Bṛhad-Krama-Sandarbha.

Śrīla Śrīdhara Mahārāja: I did not hear the name of that Bṛhad-Krama-Sandarbha. Anyhow, what is the point?

Bhāratī Mahārāja: I was wondering what was the necessity, reason, for writing the Bṛhad- Krama- Sandarbha?

Śrīla Śrīdhara Mahārāja: That I can't say, but if I can come in connection

with the two: here it is dealt in this way, and there in that way, then I can come to some conclusion. And in the ordinary way I can remark that more elaborate, perhaps Br̥had that is more elaborate, more analysis of the ontological subjects to be found there in Br̥had. Laghu-Sandarbha by Rūpa Goswāmī, and Br̥had, Laghu-Sandarbha not, Laghu-Bhāgavatāmṛta, and Br̥had-Bhāgavatāmṛta of Sanātana Goswāmī: so br̥had means dealt in more extended way. But if you give any example then I can give my opinion. Br̥had-Krama-Sandarbha: of tenth canto, or the whole of Bhāgavatam?

Bhāratī Mahārāja: Tenth canto.

Śrīla Śrīdhara Mahārāja: Tenth canto. There perhaps he might have dealt with tipani of Sanātana Goswāmī. Sanātana Goswāmī's tipani, Dasama-Tipani, that is the most analytical and extensive book on dasama-skanda. And perhaps he has dealt with that tipani.

Bhāratī Mahārāja: That means Vaiṣṇava-Toṣaṇī ?

Śrīla Śrīdhara Mahārāja: Vaiṣṇava-Toṣaṇī. Jīva Goswāmī's tenor of works is always to support, to show the reasonability what his Gurus Sanātana and Rūpa has given to the public. His nature of delivery is always to make it understandable to the scholar public. The references from different scriptures, he has collected extensive references from different scriptures, and has pointed out in a logical way that what Sanātana and Rūpa they have written, that is justified by the scriptural and also reasonable side. That is his service, his nature of service is always that, to protect the delivery given by Rūpa, Sanātana, which comes direct by inspiration from Mahāprabhu. They got inspiration from Mahāprabhu, Rūpa and Sanātana, and that was the better part of their

writings. That had the predominating, or the influential part, that inspiration, and they have given some sort of pramāṇa and reason. And Jīva Goswāmī more firmly he has established Rūpa, Sanātana, by extensive quotations from different scriptures, and also by logical representation, to guard them. To guard their Guru's scripture, Guru's literature, that was his service, the tenor of, nature of service, to guard, to show the beauty what is given by Rūpa and Sanātana. That was his position. Eh? What do you say?

Bhāratī Mahārāja: Yesterday I was reading in Kṛṣṇa-Sandarbha, in reply to this Yati Mahārāja, so there was one description of how Devakī and Vasudeva they were aṁśa-avista, jīva-aṁśe- avista. And when the two personalities, Pṛśni, Sutapā, that Devakī and Vasudeva they were avista, aṁśa-avista, within these two personalities.

Śrīla Śrīdhara Mahārāja: Two personalities?

Bhāratī Mahārāja: Yeah, who performed austerities, tapasya.

Śrīla Śrīdhara Mahārāja: That is all a lower representation. Just as the Drona and Dara entered Nanda and Yaśodā, they're partial representation and under the garb. The real thing was – just as Mahāprabhu; that was Yuga-Avatāra, but Svayaṁ-Bhagavān when came it was absorbed there. So by their tapasya the Pṛśni and Sutapā they made penance and wanted to have that the object of their tapasya to have Nārāyaṇa as their son. Then Vasudeva also says to Nārada, "We are ignorant..."

Aham kila pula pajatam bavi mukti dam apujayat namakaya nahito deva

mayaya [?]

These ostentatious meanings should be purged out. The plain meaning that Vasudeva is confessing to Devarṣi Nārada, that, “Moksa is a greater thing, but misguided we prayed for Nārāyaṇa to become our son and not for mukti. We are befooled.” But really to get Nārāyaṇa as a son it is far, far higher than mukti. But it is in such a posing that Vasudeva says ‘we were befooled.’ Yogamāyā daran muktave [?] “Enchanted, we could not understand that moksa is the highest attainment. We simply prayed for Him to become our son.”

The Yogamāyā, the inner meaning will be the Yogamāyā is higher. And Yogamāyā did not allow him to go to the moksa: took him higher to come in the filial service of Kṛṣṇa. So this is all subdued artha, meaning. In many places it is like that, and so the demigods they entered, they got the chance at that time. Kṛṣṇa is also Yuga Avatāra, and Svayaṁ-Bhagavān, and Svayaṁ-Prakāśa, that Svayaṁ-Vilāsa, Prabhāva- Vilāsa, in different characteristics He’s there. We are to very carefully and very – eliminate all these snares, that Drona and Dara.

Even Madhvācārya has said that, “The gopīs they’re the heavenly prostitutes.”

But are we to accept that? No! We shall say that they had some chance to be absorbed in Their halo, in Their halo of body. The spiritual body there is halo, and there they got some chance to be absorbed, in this way.

Rāmānuja sampradāya says that, “Rādhārāṇī was Śurpanākha.” A

hateful expression!

We at least, if they can prove with śāstric quotation, that might have been in the, placed in the foot dust of Rādhārāṇī, by Her grace, it may be possible.

Keśa-Avatāras, Mahāprabhu says, “Many things acceptable and non-acceptable.”

Where it is possible we may accept, least connection outside. And sometimes we’re to neglect the wholesale as āsura-vimohan.

The gopīs were looted by the dacoits, mahoisi-maran [?] When Arjuna was taking them to Hastinā they were looted by the dacoits, it is mentioned.

Just as Sītā Devī was stolen by Rāvaṇa! Sita akrti māyā hari laya ravana [?]

Only a shadow was taken by Rāvaṇa, not Sītā Devī proper. Sita bandi bhangirata [?]

There was a brāhmaṇa in the south, Mahāprabhu was his guest. The brāhmaṇa is only full of repentance, crying and sighing.

Then Mahāprabhu asked, “What is the trouble with you brāhmaṇa? It’s so late, you give something to Me, and you are fasting, what’s the matter?”

“What shall I say to You sādhuji? I heard Sītā Devī was stolen away by a

rākṣasa, demon. So Lakṣmī Devī she was forcibly touched and carried.”

Mahāprabhu consoled him, “Don’t mind in that way. What to speak of catching Sītā Devī by his hand, he can’t see even Sītā Devī.” Aprakṛta vastu naya prakṛta bulya [?] “Sītā Devī is wholesale spirit personified. The fleshy hand cannot see the spirit, what to speak of touching and forcibly carrying.” But this is all māyā, so māyā and virudha vacan [?]

Keśa-Avatāras, another, the Kṛṣṇa-Balarāma when the Dara, the goddess of the Earth went to Brahmā, approached him, “I can’t tolerate the burden of so much sin as being committed now. So arrange for my relief. Otherwise I can’t go.”

Then Brahmā took two hairs from his head, one grey and one black, and cast, “Yes, I’m sending two Avatāras. They’ll come down and They will kill the demons and minimise the trouble for you, Keśa- Avatāra.” And that became Kṛṣṇa-Balarāma. It is mentioned in some scripture.

According to different adhikāra, means capacity, or ruci, that is hankering, different things have been allotted by the authority. And we are to distinguish them and accept. So that is an outer meaning.

What do you say? That Sutapā and all these things, they will stay in the garments outside. They may have some sort of shelter. But the main thing, the inner thing is going to be discussed in the case of Vṛndāvana and others.

Even it is said that when Vṛndāvana Kṛṣṇa is engaged in killing so many demons, it is the Viṣṇu, He’s performing on behalf, and not the lover Kṛṣṇa. Sometimes it has been shown in such a light. But They differ. Some say that in a hero, in a heroic life, demon killing is a part. In a hero the killing of the demons must be there. And some say no, the Lord of love, and the demon that is being removed, they’re antagonistic, they’re

opposed to His līlā, they're being killed. This killing, this cruel activity are done not by Kṛṣṇa but the Nārāyaṇa living there on His body. He's embodiment of everything, so that is being done by Them, not by Līlā Puruṣottama.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, there was another explanation, the main explanation why Kṛṣṇa appears is because of vātsalya rasa. Vātsalya rasa is predominant in Devakī and Vasudeva, and also Yaśodā and Nanda Mahārāja. So in both cases this rasa is predominating, so Kṛṣṇa appears.

Śrīla Śrīdhara Mahārāja: But there is difference, bheda and ābheda. We shall say the quality of vātsalya rasa what descended in Yaśodā and Nanda, and Vasudeva-Devakī should be of little lower type. This is kṣatriya-abhimāna, and gopa-abhimāna is that of higher type, Svayaṁ-Bhagavān. And this must be, Vasudeva-nandan is subordinate to Braja-nandan, Nanda-nandan. Devakī-nandan is of little lower type than of Yaśodā-nandan. We are to differentiate like that.

Of course to speak so many things in our mean mouth it does not look well, but still, if we're to follow the dictations of the Ācārya as inspired by Mahāprabhu, then we're to find like that, the Nanda-nandan, Svayaṁ-Bhagavān. So much so that when in the rasa, Svayaṁ-Rūpa only in the side of Rādhārāṇī, and so many Kṛṣṇas, the facsimile in the side of the gopīs, that is Svayaṁ-Prakāśa, not Svayaṁ-Rūpa. As gopīs also, little lower than Rādhārāṇī, so the Kṛṣṇa that approaches other gopīs that is also of little lower rank.

So this rūpānuga, when Kṛṣṇa is with Rādhārāṇī, that combination gives

such a highest quality of rasa, and the Rūpa etc, though mañjarī, they can get taste of that highest quality of rasa. When other gopīs are approaching Kṛṣṇa, that will be of lower quality.

These are high things, only our conjecture, not much to talk. Gaura Haribol. Gaura Haribol. It is stated there, and if possible we're to grasp it. We're to grasp it, the differentiation: appreciate how it is possible, why? This is very abstruse case. We must – mind your own lesson, something like. Oil your own machine. In the stage we are, we should try our best to attend to the immediate duty, imperative, and then we'll be raised to the higher standard, then we shall have to talk like that, to try to understand all these things. Pūjāla rāgapāṭha gaurava bāṅge.

Our Guru Mahārāja always told we must serve our Guru varga, Gurudevas, and so much we shall have to go to the highest position Rādhā-kuṇḍa, but we won't stay there. We're not fit to live in Rādhā-kuṇḍa, we must come to the nearest, lowest place, Govardhana, and we shall live there, and go to Rādhā-kuṇḍa, serve Them and come back and live nearby.

When Guru Mahārāja lived in Purī, Chattack Parvata, their bungalow, Chattack Parvata was considered as Govardhana, so,

[śīghra āsiha, tāhān nā rahiha cira-kāla,] govardhane nā caḍiha dekhite 'gopāla'

["You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity."] [Caitanya-caritāmṛta, Antya-līlā, 13.39]

Mahāprabhu says to many, "Don't climb over Govardhana, even to see, to have a darśana of Gopāla, don't go over, climb over."

But Guru Mahārāja constructed his bungalow over Govardhana. Construction finished when he was, he went to occupy, to live there, the Vyāsa and Madhvācārya's Mūrti were also built, also constructed and placed in a room by the side of his room.

And Guru Mahārāja asked Vasudeva Prabhu to worship them before he enters the room, use the room. And I was asked to worship Vyāsa and Madhvācārya there, the Mūrtis. I told, I do not know by what mantra to worship Vyāsa and Madhvācārya.

I was told, "Whatever you know about them, you think of that and give some flower in respect. And also offer some food, naividya, to them, and give them the garland, in this way, in whatever way you may do it." By their order I did that, to Madhvācārya, whatever I knew about him, the ananda_____ [?] anyhow in his memory, [?] in this way I worshipped two Deities _____ [?] We were finished.

[?] Pronounced that and offered flower

Then Guru Mahārāja used, that he's using bungalow which is erected on the head of Chatack Parvata that is considered to be the extension of Govardhana in Vṛndāvana, and to climb over which is objected by Mahāprabhu Himself. How to adjust? So I found that the adjustment is in this way, that the Vyāsa and Madhva, the Vyāsa was over the mountain, Madhva also met him, two Ācāryas. And in connection of their service Prabhupāda lived there to satisfy them. Though apparently he crossed the advices of Mahāprabhu, but he made his adjustment with this Vyāsa and Madhva conception helped him to stay there.

So for the service of Guru, the service of our Guru, we can even climb up his bedstead. Sometimes if necessary to crown the Deity, the Deity is a little high, then we're to place our foot on the śimhāsana and then decorate and then come up. Or some cloth and then we can put our foot, and then the Deity is decorated, and then we come to remove the cloth

and bow down to the simhāsana which is supposed to be the extension of Baladeva and Nityānanda. All surrounding necessary articles they come from Baladeva and Nityānanda we are told. So for serving necessity we can approach anywhere and everywhere, but not to fulfil our purpose.

Bhāratī Mahārāja: Was that at the Puruṣottama Maṭha?

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: Near the Tota Gopīnātha?

Śrīla Śrīdhara Mahārāja: Near Tota Gopīnātha, there the Prabhupāda's bungalow. It is placed on the Chattack Parvata, over Chattack Parvata. And Guru Mahārāja in his last days he lived there sometimes when he went to Purī. That is apadata, that is ostentatiously objectionable. But with the particular trend of adjustment he lived there. The necessity of the service, suiting to his health, and his service, he had to accept that, though ordinarily objectionable by the devotional principle, had to do that, but the necessity for the service of Guru.

So to understand was necessary to follow the higher directions and statements of the Guru we sometimes enter into the higher zone of siddhānta, the Rādhārāṇī, the sakhī, the mañjarī, etc. But only for the purpose of service, and not to stay there a long time. To come back and to live, to take stand in our own fitting position. Otherwise they'll be dishonoured and they'll disappear forever from my mind. I'll be nowhere, the faith will be withdrawn. Through faith we're approaching. If faith, the subtle thing is withdrawn, then we will turn to be a disbeliever, unbeliever. Just as that Hiranyagarba, we are told that he has become an atheist. And for long time some aparādha must have been committed.

Akṣayānanda Mahārāja: And Pradyumna.

Śrīla Śrīdhara Mahārāja: Pradyumna, yes, Pradyumna, and the fine faith withdrawn, and what can we do? Helpless, he's helplessly thrown in the plane of an atheist. So we're to tackle those things very carefully, and only in the necessity of our service of Gurudeva, in connection with the service of Guru we should go there. Otherwise always we shall keep it high, higher. Any day if any call comes to me for their service I shall venture to approach them, otherwise keep it always on our head. Don't try to make it object of your sense, of your experience, don't try, don't try. Don't be so very rushed. They're so very subtle and susceptible sentiment to the world. There are so many very sentimental, very susceptible, they won't tolerate that anyone, fools rush in where angels fear to tread.

Gaura Sundara. [?] Nitāi. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Fools rush in where angels fear to tread. Any subtle, soft, and higher things should not be handled roughly, always be kept in their pristine glory and honour above our head. The temperament of servant, though in the loving or affectionate area, still the temperament of serving spirit may not leave us. We shall be very much careful about that. After all we're servants, slaves, we have accepted here as. He may show closer affection, intimate affection, but the modesty, humility, must be genuinely maintained there. If that's gone we're lost. Amāninā mānadena [Śikṣāṣṭakam, 3], as a foreigner we are taṭasthā-śakti, we're granted permission to move and live freely as long as we're faithful generally towards the plane, towards the land. If anything, anomaly, then we may be banished. Not as a matter of right, but for the gracious extension of our service we are allowed there to live.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Otherwise, as a matter of right, we cannot be allowed to go so high, so high. It is only a gracious contribution or gracious extension. Only with the permission of that department we go and live there and do our duty. As much as my faith, that type of faith will be awakened in me, I'm safe. I'll be adored by them. But aggrandising tendency, that is a foreign thing there, the assertion of right, that is the most filthy thing there.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Pūjāla rāgapāṭha gaurava bāṅge. This formula!

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

...half mad bridegroom of a zamīndār. Anyhow, he was heir to the zamīndāri, the state. He sometimes used to tell to his paraphernalia, "The whole village is within my fist, is it not?"

The sycophants, the karma-tyāgī, the officers, "Yes sir, the whole village is within your fist."

Then he opened, unloosened this fist, "Going, there is nothing. You told that the whole thing is within my fist but why? I can't find it. What is that?"

So something...

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

"Sudden flash may come. But while I want to see particularly, vanishes." Bhaktivinoda Ṭhākura writes, "Sometimes in a mood we are searching,

searching. Sudden flash came and saw: when I go to particularise, vanished.”

No exercise of right to be tolerated there. All extension of grace! If you have any interest you go, otherwise don't go. If you want the highest connection it will be independent of such characteristic. If you like you can connect, otherwise not necessary. They're not under any necessity that they'll be bound to connect with you. It is such. All extension of gracious wave, but the second, the least connection, that will destroy all charm of all your past experiences: only that lightening experience. That experience only as lightening comes, that lightening experience, that will clearly prove in your heart that exceeds all in quality all your past experiences. Such a type of ecstatic novelty is there. And that is very rarely to be found: cannot but be.

Ko vu vido vartena [?] Bilvamangala says, [?] I got my spiritual education from the throne of Sananda, that in your inner self there is so much ecstatic joy you can't conceive so high. But, artena kena [?] Such a higher type of ecstasy came down suddenly to capture me, and to capture me in such a way as to make a slave of slave of that ecstasy. That lightening experience that has captivated me wholesale...

End of 82.01.29.B

82.01.29.C_82.01.30.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...and all other layers, planes of ecstasy, that is all trash to me, such highest type of ecstatic, only for a lightening has captured, letting, and making me see. Ko vu vido vartena [?] Kṛṣṇa, He's playing, He's exploiting the beauty of the gopīs, the Braja girls. That attitude like lightening peeped in my heart, and I'm undone, all else is like trash and stool. I can't be normal with any environment, can't adjust. It is my heart drawn there, hopelessly drawn, but I can't retain my existence until any farther I come in the connection of that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu. Mahāprabhu. Mahāprabhu. Mahāprabhu. Gaurāṅga Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu.

Today I finish here.

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Today is a very auspicious day, the day of advent of Viṣṇupriyā Devī, and also that of Puṇḍarīka Vidyānidhi, Raghunandan Ṭhākura, and Raghunātha Dāsa Goswāmī Prabhu. And also the day of departure of Viśvanātha Ṭhākura: and also two of my sannyāsī God-brothers, Bharati Mahārāja and Parvat Mahārāja, departed this day. And generally this day the goddess of learning, Sarasvatī Devī, is being worshipped.

Deve vide vide para ca para ca [?] In Upaniṣad we find, two classes of learning, para and apara.

_____ [?] By which we can understand the unknowable, the transcendental truth, that is para, that is principal learning. And which takes them away from that sort of knowledge of reality, that is apara, the principal and the auxiliary. Bhaktivinoda Ṭhākura writes, Bhakti bada yar hoite sei vida masta [?]

Really Sarasvatī, mundane, Sarasvatī in Purāṇic conception is accepted as the wife of Nārāyaṇa, Lakṣmī, Sarasvatī, etc, both of them, they are the serving potency of Nārāyaṇa, Sarasvatī. Bhakti bada yar hoite [?] Any learning, any knowledge, that stands in the way of our real relationship with the Absolute. Very hatefully, trample it down. And which helps us to go to reach to the object of our inner desired desire, which can satisfy the eternal thirst we're suffering from, which can quench that thirst, svārtha-gatiṁ hi viṣṇuṁ [Śrīmad-Bhāgavatam, 7.5.31], the learning, the knowledge that will help us to reach the proper goal, destination of our inner hankering, we bow down to her.

Viṣṇupriyā Devī's life is that of helping the fallen to go to the utmost, the highest domain of love where Kṛṣṇa, love divine, where jīva can be very, very nearer to Kṛṣṇa. Mercy is over justice. Love is also over justice, prema, divine love over justice. Generally we cannot conceive that anything should be, can be good over justice, crossing justice, it is impossible. Then injustice, what is more justice that is injustice, but injustice cannot be endowed. But mercy got his noble place above justice. We may have certain conception of that, a vague conception of that, that mercy is over justice: so jñāna, knowledge, estimation proper, but prema, the love, that is above. So for the fallen, love is only the object of our hope. We are needy, we are fallen. We have got no merit, no capacity.

So Mahāprabhu comes, "Take the chance! Take the chance! Go to the window where the fallen names are enlisted to be taken in. The royal help comes, royal, extraordinary grant for them, for the fallen. Go to that window and try to have a ticket there, buy, purchase if possible."

vicārite āobi, guṇa nāhi pāobi, kṛpā kara choḍata vicāra [From Bhaktivinoda Ṭhākura' Śaraṇāgati, Dainya, 5.5]

“If you come to calculate, I have nothing, no qualification, so don’t go that side, where, according to merit the reward is given. Don’t go that side, avoid, and come to this side to try your fortune.”

So with prema, with love, with mercy, Mahāprabhu came. And Viṣṇupriyā Devī helps us in that way. Her whole life is that of sacrifice. And sacrifice may be of different quality, but here, sacrifice for which? For the highest attainment of the whole public, whole fallen! Her contribution is in that line. So whatever we may have, how she helped us indirectly, what was her own, she gave it to the world. And by her example the heart, the iron heart also had to melt. She led her life in such a stern, strict way of devotion, showing it to us that even the stone melted. The opposition party also had to appreciate. Such was her life.

From the very young age she very strictly observed the way, to show us how we should try for our highest benefit. That is by her example. We’re told that she took the Name, counted it by rice grains, and that grain was cooked and it was dedicated to Kṛṣṇa. And that also He distributed to some of His devotees, and the remains she took. And daily emaciating from young age, daily, thinner and thinner, in this way she’s going. But her body is not like mass of flesh, us, but she continued.

Śrīnivāsa Ācārya was graced by her, and many other devotees, later, got her mercy, grace. In this way she established, installed Mahāprabhu’s Vighraha, and regularly by the help of His eternal dynasty, eternal succession, she arranged the worship of Mahāprabhu. And we find it still we’re told.

After renunciation, five years, Mahāprabhu came here to visit, according to the custom of the sannyāsīns. And He approached towards His home, previous, and Viṣṇupriyā Devī very dirtily clad in dirty clothing, fell near the feet of Mahāprabhu the sannyāsīn. And Mahāprabhu took off the sandals and blessed her and went away immediately. “Soften your burning heart by the help of these sandals.” Uttering these words

Mahāprabhu went away. And she took those sandals and worshipped them as long as she lived. Those sandals are still shown to us by the disciplic succession.

So Viṣṇupriyā Devī, very silent, modest, bashful life she led. She did not come out of the home. And her contribution towards our emulation of devotion is great. So today we're told the day of her appearance. We invoke her mercy on us fallen souls that we can have for the highest benefit of our fortune, she may be propitiated with us.

Next comes Puṇḍarīka Vidyānidhi. He was born in Chaṭṭagrām, Chaṭṭalabhumi in Sanskrit. In a brāhmaṇa zamīndār family he was a well-to-do man. But at heart he was very rich with Kṛṣṇa prema, love divine, but outwardly a man of luxury, luxurious life. Curling hair in a fashioned way, with scented oil: then the smoking style also, very princely, then also the bedding, and his dress: all of a very princely style.

Then at that time, of course for the purity and divinity of the Ganges, many persons used to come – used to come to the Ganges side to take bath sometimes. So he had also a house in Navadvīpa. At that time of course the boat was the conveyance. Sometimes he used to come and live here.

And Mukunda Datta who was one of the favourite disciple servitors of Mahāprabhu, he also comes from that place, that Chaṭṭagrām. He remained here permanently. He knew him. When Puṇḍarīka Vidyānidhi has reached Navadvīpa after a few days Mukunda Datta has come to Gadādhara Paṇḍita. Gadādhara Paṇḍita is younger in age and very mild temperament, who is supposed to be the incarnation of Rādhārāṇī's bhāva, very sober, mild, young, and soft hearted, and tending towards devotion from childhood.

Mukunda Datta respected and liked him best, and asked Gadādhara Paṇḍita, “Paṇḍita, do you like to see a Vaiṣṇava?”

“Yes, yes. I want to see Vaiṣṇava.”

“Then come with me.” He took Gadādhara Paṇḍita.

Gadādhara Paṇḍita went there and saw that in a rich bedstead he’s sitting. And with that tobacco pipe in his mouth, and curled hairs fashionably arranged, and very rich dress. And Mukunda Datta, he’s a brāhmaṇa, Mukunda Datta went straight and made obeisance. Gadādhara Paṇḍita also imitated, but he thought in himself, “What a Vaiṣṇava he has taken me to see?”

Then Mukunda Datta could feel that Gadādhara Paṇḍita is little [?] So Mukunda Datta in his natural sweet tone he read this śloka of Bhāgavatam, chanted.

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema

[Uddhava says: “Oh, how amazing it is! The sister of Bakāsura, Bakī (Pūtanā), desiring to kill Śrī Kṛṣṇa, smeared poison on her breasts and forced Kṛṣṇa to drink their milk. Even so, Lord Kṛṣṇa accepted her as His mother (dhātrī), and so she reached the destination suitable for Kṛṣṇa’s mother. In this way she came to try and kill Him; yet Kṛṣṇa gave her a position as a nursemaid in His group of assisting mothers.

So gracious is the Lord. There is limitless Grace in Him. Of whom should I take shelter but the most merciful Kṛṣṇa? Who else but Kṛṣṇa should we approach for our good? Who can be so kind, so gracious?”] [Śrīmad-Bhāgavatam, 3.2.23] & [Caitanya-caritāmṛta, Madhya-līlā, 22.98]

This śloka was, in a sweet voice and tune, was sung by Mukunda Datta there. Then that touched the heart of Puṇḍarīka Vidyānidhi, and gradually

shivering began. And then abnormal mind came down and began to throw his limbs. Then began to snatch his hair, and began to roll, and began to throw his legs and head in such a way. That where is that tobacco pipe: where is that richly set dress? All these things, he began to roll. “Kaṁ vā dayāluṁ śaraṇaṁ vrajema.” This is on his lips, “kaṁ vā dayāluṁ śaraṇaṁ vrajema.” He’s convulsing, divine convulsion.

Then Gadādhara was afraid. “What have I done? Such a great Vaiṣṇava, and kaṁ vā dayāluṁ śaraṇaṁ vrajema, in this way!”

So more than an hour such happenings took place, and anyhow they tried their best to nurse him, befitting the position. And then gradually he became peaceful, and after long time he came to these worldly senses.

Then they came away, then Gadādhara Paṇḍita had a great reaction. “I have committed offence against Vaiṣṇava. Mentally I disregarded him, so surely I have committed offence against Vaiṣṇava, such a great Vaiṣṇava.” Then he thought within himself, “How to be absolved of this Vaiṣṇava aparādhā? It is heard in scripture that if we take shelter under his protection as disciple then he will forgive all my offences. The Guru does not take any offence, generally, from the disciple side. He’s always merciful. So I have not yet accepted any Gurudeva, officially, so if I really want to be absolved from this Vaiṣṇava aparādhā then I must surrender to his feet wholly.” Then he thought, “Of course my real master is Nimāi Paṇḍita. I shall have to get permission from Him.” Then he went to Mahāprabhu.

And Mahāprabhu, Nimāi Paṇḍita at that time, He’d already come from Gayā and He’s continuing His saṅkīrtana campaign most intensely. And suddenly one day He began to cry, “Puṇḍarīka Bāp Puṇḍarīka! Bāp!” He began “Puṇḍarīka Bāp!” None knows what is the name: who is Puṇḍarīka. Mahāprabhu is crying, “Bāp Puṇḍarīka! Oh My father, Puṇḍarīka, where are you? When will you come to see Me?”

In this way, but generally none knows who is Puṇḍarīka, only Mukunda Datta whose home was just nearby in Chaṭṭagrām, he knew Puṇḍarīka Vidyānidhi. He’s a good Paṇḍita also, Sanskrit scholar. Vidyānidhi was his title. And he was a friend to Svarūpa Dāmodara, we are told hear

after. But then, Puṇḍarīka, after Mahāprabhu cried in this way, wailed in this way, taking the name of Puṇḍarīka, within a few days Puṇḍarīka reached Navadvīpa, Puṇḍarīka Vidyānidhi.

And Mahāprabhu instead of saying Vidyānidhi, He used to give the name Premanidhi. Mahāprabhu told Premanidhi not Vidyānidhi.

And Gadādhara Paṇḍita asked permission from Nīmāi Paṇḍita. “I have not yet been initiated, but in the Vaiṣṇava School there’s the custom that one must take initiation. So I’d like to take initiation from Puṇḍarīka Vidyānidhi.”

“Yes, yes. He’s your Gurudeva. He’s your father.”

Puṇḍarīka Vidyānidhi is the incarnation of Vṛṣabhānu, father of Rādhārāṇī. “Yes, you do it, certainly you take initiation from him.”

Then it was proposed through Mukunda Datta, and Gadādhara Paṇḍita took initiation from him, Puṇḍarīka Vidyānidhi, who was the incarnation of Vṛṣabhānu Raja.

Also later on we find in Purī once, Puṇḍarīka Vidyānidhi, though he himself is a typical student of rāga-mārga without caring viddhi, still he had some suspicion in mind that, “Why the pāṇḍās in Orriya they dress Jagannātha with [?] without washing the clothing, after it is washed then some prepared some...

Devotee: Starch.

Śrīla Śrīdhara Mahārāja: Starch, is applied there, margowa, marg, means the juice of the rice, that is applied in the new clothing, and that was used for the dressing purpose of Jagannātha.

But Puṇḍarīka Vidyānidhi told that, “It must be cleansed and then it should be, Jagannātha should be dressed.” Puṇḍarīka Vidyānidhi thought like that, and that very night he had a dream and he sees that both Jagannātha and Balarāma They’re giving a heavy slap on his both cheeks. And in the morning his intimate friend Svarūpa Dāmodara he’s going to him. “What is my fate? Last night I get such a heavy slap that you see my cheeks have been swollen.”

Svarūpa Dāmodara he, “It is only possible for you. Your devotion has attracted Them.”

“Here, all these superfluous-ness, this purity or impurity, not to be considered here in Jagannātha kṣetra, you Puṇḍarīka.” In this way he was given stricture. “You have come to scrutinise in these smaller things. I am here, generous of the generous to deliver the fallen of the fallen. So these things are ignored here. You have come to...in this way.”

And one, there was some water play in the Indrayumna Sarovar, Mahāprabhu is enjoying with Sārvabhauma and Rāmānanda, very sublime, as ocean, like They’re engaged in childish play, one is throwing water against another. The Sārvabhauma Paṇḍita man of the greatest position of the learned school, and also Rāmānanda Rāya, a most grave governor who was the ruler under Pratāparudra King after Madras the whole Andhra Province was under Orissa governor empire, included. The most serious and grave type of men they’re like engaged in childish play. Puṇḍarīka Vidyānidhi and Svarūpa Dāmodara there also, Nityānanda Prabhu and Advaita Prabhu They’re also playing with water, and Mahāprabhu enjoying from the banks.

And asking that Gopīnātha Ācārya who first introduced Mahāprabhu that, “He’s not a man, human being, but the Lord has come here,” that Gopīnātha Ācārya. Mahāprabhu says in a merry sport, “What these serious temperament men are doing like a childish play? Gopīnātha, go and stop Them what They’re doing. How the people will say when they look at Them?”

Then Gopīnātha Ācārya says, “Your love, You have brought it in this world that can merge the big mountains, what to speak of these two stone chips.” Meru mandala saila kali [?] “Big mountains are to go down in the flood of divine love, and these two child, what to speak of them [?] they’re beside themselves. Where is their sobriety and their vanity and all these things. They’re like child. And it is Your credit that You have made them such.”

That Puṇḍarīka Vidyānidhi, his birthday, his day of appearance today. So we invoke for his mercy to us fallen souls.

And you know of Raghunandana in Śrī Khanda near Katwa. He was the son of Mukunda Kavirāja, a well-to-do man, this treatment is his occupation, good practice. His son was Raghunandana. And Raghunandana’s early life is very wonderful and mysterious.

Once, Mukunda got a call for treatment to a distant part of the country. The boy, Raghunandana was asked, “Please feed my Deity.” The Rādhā-Kṛṣṇa was the family Deity to be worshipped in their house, and he asked the young Raghunandana, “I’m going far and I may not come back in time, so my boy, you are to serve Them, to feed Them in time.”

Raghunandana, when the time has come, or has not yet come, he took the dishes, and first worshipping took the dishes there, closed the room and said, “Oh Lord, You must take this.” Then closed the door and went away. Opening, that is as it was. He has not swallowed. “Then what is this?” He began to cry. Again shut the door. “Please take, otherwise what my father will say to me? Take it!” So in his simple earnestness he’ll have to cry. “You take it my Lord, otherwise what, my father will punish me.” Twice, thrice, then the Lord swallowed.

Then after a little, mother has come to take, remove the dishes. “What is this? You have eaten it all up, the whole thing. What is this?”

“No, no, no, I have not. The Gopāla has eaten.”

“Gopāla has eaten? You fool. You want to befool me, Gopāla has taken? You have taken.”

“No, no, I’ve not taken. Gopāla has taken.”

Then the father came back. Mother told, “You asked the boy to do it, then the empty pot I had to take out. The naughty child has devoured everything.”

“What’s the matter Raghunandana?”

“No, no, my father, first He did not take. But I told Him repeatedly, the father will come and chastise me. He asked me to feed You and You don’t take then I’ll be punished by my father. I cried. And then Gopāla took it.”

“Is it? Is it Gopāla took it?” “Yes.”

“Can you show me?” “I may try.”

Then Mukunda, being outside, appointed Raghunandana to worship Them. And when Raghunandana offers it is vacant, but when he himself he prays, nothing, as it is.

So one day, “How Gopāla can eat, can’t you show me?” “Yes, I shall try.”

So anyhow, by the peeping through the window, a little distant, he, Mukunda, saw that Gopāla eating. “The Raghunandana is not ordinary child. Who is he come to my house?”

Then Mahāprabhu with Raghunandana, Raghunandana was very beautiful, exquisitely beautiful, and he was a good dancer, very charming dancing he could manage. Later on the Vaiṣṇava scholars have given

their opinion that he was Pradyumna Avatāra, Pradyumna. Very beautiful and dancing also very charming!

Raghunandana and Mukunda both went to Purī to see Mahāprabhu.

Mahāprabhu asking Mukunda, “Who is father, who is son? Mukunda, you are Raghunandana’s father or Raghunandana is your father?”

Mukunda could understand the tenor, “No, Raghunandana is my father.”

[śuni’ harṣe kahe prabhu — “kahile niścaya] yāñhā haite kṛṣṇa-bhakti sei guru haya”

[“Hearing Mukunda dāsa give this proper decision, Śrī Caitanya Mahāprabhu confirmed it, saying, “Yes, it is correct. One who awakens devotion to Kṛṣṇa is certainly the spiritual master.”] [Caitanya- caritāmṛta, Madhya-līlā, 15.117]

...

āmā sabāra kṛṣṇa-bhakti raghunandana haite [ataeva pitā — raghunandana āmāra niścite]

[“All of us have attained devotion to Kṛṣṇa due to Raghunandana. Therefore in my mind he is my father.”] [Caitanya-caritāmṛta, Madhya-līlā, 15.116]

“We have got a little devotion what we think from Raghunandana. But he’s my Guru and so he’s my father, and not that I’m his father.”

“Yes!” Yāñhā haite kṛṣṇa-bhakti sei guru haya. “Who gives, imparts Kṛṣṇa bhakti, devotion of Kṛṣṇa, he’s the superior, right you are.”

That is Raghunandana. And when the Jagannātha’s chariot was going there were seven groups that sang and danced, seven sañkīrtana parties, and one party completely made of the Śrī Khanda staff, the Narahari Sarakara, Raghunandana, Mukunda, and their following, one party. And Raghunandana used to dance there, madly, and very charmingly, we’re told. And he was bachelor whole life, Raghunandana. So he was such a type of devotee, we’re told. So we all beg his grace, pray for his grace.

Then Raghunātha Dāsa, that is a famous, who’s considered to be the prayojana Ācārya, what is our highest goal, he has played the part of that himself, practised, and shown to us and left also for us that Rādhā-dāsyā. Rādhā-dāsyā is the supreme-most goal of all of us.

He’s born in a very rich family. His parents, his father, uncles, they’re all not only rich but very benevolent. Advaita Ācārya and others, big Paṇḍitas, they all got some regular help from him. In that ancient time, twenty lākhs income from the state, and twelve lākhs to Nawab, and eight lākhs net profit...

End of 82.01.29.C_82.01.30.A

82.01.30.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī

Mahārāja

Devotee: Every month?

Śrīla Śrīdhara Mahārāja: No, year. And lavishly they used it for the help of the scholars and the poor. And only one son, Raghunātha, he's the only heir in future. But he did not relish that. He had such inner temperament. When Mahāprabhu after sannyāsa He went to Śāntipura he first met Him there and was half mad. Anyhow went back. Then when Nityānanda Prabhu was ordered to preach the Kṛṣṇa prema in Bengal, then Raghunātha met Him once in Panihati, that daṇḍa mahotsava. Nityānanda Prabhu [?] of course, and He asked, "You are to feed My group today. This is My punishment to you."

Raghunātha arranged and satisfied and found that Nityānanda Prabhu even took Mahāprabhu also there and in saṅkīrtana and blessed Raghunātha Dāsa. And told to the devotees that, "He has got the opulence of Indra, the king of heaven, and his wife is like the heavenly beautiful girls. But that can't attract his mind. He's mad for Caitanyadeva. You all bless him that he may be successful in his life."

Raghunātha, after going back, going home, he kept him quite indifferent in the household affairs. And his father and uncle, they, apprehending that he will go away, so ten persons engaged to protect him always: twenty four hours protection that he may not fly away. But anyhow he had one occasion, one chance, and he fled there and went to Purī.

And Mahāprabhu handed him over, gave his charge to Svarūpa Dāmodara, who is the second, who is the double of Mahāprabhu, He told. Sakha mahaprabhu ditiya svarupa [?] He gave him the charge, Lalitā Devī, who was in Kṛṣṇa Avatāra, to him, told: "What I do not know, Svarūpa Dāmodara knows all, so I give your charge to him. Whatever you feel, any necessity, you put it to him, in this way." Again once more when Raghunātha came to Him He told, "I've already given your charge

to Svarūpa Dāmodara, still, if you want to hear something from My lips, then,

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe bhāla nā khāibe āra
bhāla nā paribe

amānī mānada hañā kṛṣṇa-nāma sadā la'be vraje rādhā-kṛṣṇa-sevā
mānase karibe

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: “Don’t indulge in worldly talk, don’t hear worldly talk. Try your best to avoid mundane matters. Don’t eat delicious dishes, but take whatever ordinary food may come of its own accord; and don’t dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering service to Śrī Śrī Rādhā-Kṛṣṇa līlā.”]
[Caitanya-caritāmṛta, Antya-līlā, 6.236-7]

The negative side, “Don’t eat palatable dishes, and nor indulge in worldly talk. And always try to take the Name of Kṛṣṇa, and in the inner mind you will try to connect with the service of Rādhā-Govinda in Vṛndāvana.”

These four outlines were given to Raghunātha Dāsa direct by Mahāprabhu, and the whole life he adored like that. Then again He gave the Govardhana Śilā and the gunga-mālā that came from Vṛndāvana. That Raghunātha thought the Govardhana Śilā is Kṛṣṇa, and the gunga-mālā is Rādhikā. So in that attitude he used to jala Tulasī, Tulasī and water, with this he was regularly offering Them in this way. Sixteen years

he lived in such a way in Purī.

In the meantime when Raghunātha went there and could not be – that is an independent country, Orissa, Hindu State, and this Bengal is under Mohammedan rule, so no influence from here can work in Orissa. So his father and the other guardians made arrangements, sent one cook, and another servant, and with money, “Go and hire a good house, and at least ask him to take food from you, and try to help him in his daily life.”

But Raghunātha he did not accept it for himself, only he requested Mahāprabhu to take prasādam there. “That they have sent, if Mahāprabhu takes something of that then they will be blessed.” With this idea he asked Mahāprabhu, invited Mahāprabhu to take prasādam there, twice in a month or so. Then after some time he left that idea.

Then Mahāprabhu is asking Svarūpa, “Why Raghunātha is not inviting Me any more?”

“He has thought something within that You are not pleased to: only for his sake You go and take prasādam but You are not very satisfied therein.”

“Yes. He has rightly understood. Only that he will be mortified I used to take.” “viṣayīra anna khāile malina haya mana [malina mana haile nahe kṛṣṇera smaraṇa]

[“When one eats food offered by a materialistic man, one’s mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly.”] [Caitanya-caritāmṛta, Antya-līlā, 6.278]

“If we take something from the worldly person, worldly minded person, then by the return as reaction some poison enters with the thing into our mind. Our mind may be impure. Yes, he has thought rightly.” Then dismissed!

Then Raghunātha, his vairāgya was above standard of our thinking. Sometimes begging from the temple, prasādam, sometimes in the regular food giving company. And sometimes then afterwards he began to collect the rotten prasādam of Jagannātha which even Jagannātha's cows could not swallow it, eat it, for the bad smell. Raghunātha collected that sort of prasādam and by washing the rotten portion, the inner things he collected, and with applying some salt he used to take.

It went to Mahāprabhu, "The Raghunātha, he's living on such prasādam."

Mahāprabhu one day went there to see. And Raghunātha when he's going, after preparation he's going to take, Mahāprabhu suddenly appeared, "Oh! What a nice thing, prasādam you take. Let Me see it. Oh, so sweet, so sweet prasāda you take every day and you don't offer it to Me. I can't know." Then again He...

Then third time Svarūpa Dāmodara caught His hand, "No, no, this is not for You my Lord, not for You."

Anyhow, so such was the degree of self abnegation, the intense degree, of Raghunātha Dāsa.

And after Mahāprabhu's departure he went to Vṛndāvana with his mind that, "After having a view of Vṛndāvana, cursory view, I leave this body. And that also that from climbing up Govardhana I shall cast me down, throw me down, and I shall leave, pass away."

But we are told that with this idea Raghunātha went to Vṛndāvana and then he found Rūpa Sanātana, and what is more wonderful he found Mahāprabhu within them. "Oh! Mahāprabhu is here. Mahāprabhu is working through them." Mahāprabhu's literature, in the literature of Rūpa, Sanātana, in their deeds, in their movement, he found fully possessed by

Mahāprabhu. “Oh! Mahāprabhu is here. I can’t die.” So he came in close, closer and closer connection with Rūpa, Sanātana. And with his extreme indifference and self abnegation life he’s gone through the literature, especially that of Rūpa and the rāga-mārga. And perhaps he was the greatest student of rūpānuga school, and so much so that he has developed even more, he more clearly gave us than Rūpa that we should aspire after the service exclusively of Rādhārāṇī, and not of Kṛṣṇa without Rādhārāṇī.

When I was in Madras, Prabhupāda’s Vyāsa-pūjā took place in Māyāpur, in Chaitanya Maṭha. Professor Sanyal wrote something, an article in English, and there he mentioned, “Because I do not know Kṛṣṇa, because you say that I’m to worship Kṛṣṇa so I do.”

I could not understand the meaning, internally, ‘What does he say? Guru is independent, independently the highest attainment, highest entity of our attainment. How it is possible?’ I could not follow.

But then after several, two, three years, or four years, in Rādhā-kuṇḍa one day, Prabhupāda in Śvānanda-sukhada-kuñja he was there. And Paramānanda Prabhu, he came as a child to Prabhupāda when his age was thirteen only, he came to live with Prabhupāda, Paramānanda Brahmācārī, and very intimate.

He came after a walk in Rādhā-kuṇḍa he came to Prabhupāda and reported that, “The dewan of Bharatpur State with the whole of his family he’s circumambulating Rādhā-kuṇḍa. And perhaps his wife she’s lying and by measuring, she’s lying and then there is a sign, and then again from there again lying, in this way measuring by her body she’s circumambulating Rādhā-kuṇḍa.” So Paramānanda Prabhu very ardently he puts to, “They also regard Rādhārāṇī so much.”

Then Prabhupāda came out, from his inner quarter, he told, “Yes, their concern for Rādhārāṇī and our concern for Rādhārāṇī is quite different.”

I was very much attentive.

Then he said, “They have real respect for Kṛṣṇa and because Rādhārāṇī is favourite to Kṛṣṇa so they also come to Rādhārāṇī. But our position is that our interest is Rādhārāṇī and because Kṛṣṇa is favourite to Rādhārāṇī so we respect Him: the opposite.”

Then I could remember that Sanyal’s writing. “Oh!”

Then later on of course I read out from Jaiva Dharma or somewhere else, that some jīva, some, they’re born out of Baladeva’s angajyoti. The brahmajyoti, the unit of non-distinguishable divine halo, that is the foundation where we get our birth. So some have connection with Baladeva, some with brahmajyoti, they fill up the general. But some have got their birth from the halo of Rādhārāṇī and Her group, their direct connection with Rādhārāṇī. She’s their Mistress. And whatever She does they’re necessarily following Her.

So Prabhupāda told, “We’re really śakta, worshipper of potency, but not vidya-śakta, śuddha-śakta. The real potency is in Vraja, the original, and that is a Dedicating Moiety towards Kṛṣṇa, and our direct connection is there, and indirect with Kṛṣṇa through Her.”

This is our position. All these are thought and accepted to certain extent according to my capacity. I can’t forget. And also with the mantram we’ll find, in the sannyāsa mantra that is peculiarity. In ordinary mantram there is direct connection with Kṛṣṇa, but in sannyāsa mantra our intimate connection is shown towards gopī, there, that is Rādhā-dāsyā. That is above Kṛṣṇa-dāsyā, after sannyāsa, the purport, the gist of the mantram of sannyāsa, gopī-dāsyā is meant there, inner meaning is that.

So this is our claim and we have got it from Dāsa Goswāmī. We pray in his day of appearance he may bless us with his good wish.

And today is the day of departure, Vaiṣṇava viraha, in the discourse of Rāmānanda Rāya and Mahāprabhu it is mentioned, “What is the greatest calamity a devotee may think of?”

[‘duḥkha-madhye kona duḥkha haya gurutara?'] / ‘kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para’ [Śrī Caitanya Mahāprabhu asked, “Of all kinds of distress, what is the most painful?”

Śrī Rāmānanda Rāya replied, “Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.248]

“The greatest calamity, the greatest sorrow or pain that ever has been felt here, the most intense is in our separation with the Kṛṣṇa bhakta.”

Kṛṣṇa bhakta, Guru viraha, bhakta viraha, that is the deepest pain ever felt in this world. So viraha gives the purity, separation gives the purity, and it is a check, it is a test to our adherence to the cause. If in separation we feel as much pain it measures, it is the standard of measurement what sort of love, attraction, I bear to Him. The measurement we can have by the standard of the intensity of our pain of separation. So it is a real test, it is a real friend. There the enjoyment cannot be present, what may be supposed to exist in any nature or other to keep Him.

So vipralambha, especially for the fallen souls, they’ll be encouraged for, to observe separation. That will be helpful to them more, vipralambha. And sambhoga, they may have some misapplication to the fallen. So their safe path is through vipralambha. Vipralambha is real friend, a guardian, a chastiser, a real friend. And sambhoga, we may be deceived for our ill fate there, the possibility may be there. So we’re more safe

when culturing in vipralambha than in sambhoga.

Then the departure of a Vaiṣṇava: the Viśvanātha Cakravartī who gave so extensively, you see Rūpa Goswāmī gave aṣṭa-kālīya-līlā of Rādhā-Govinda in Vṛndāvana, Viśvanātha Cakravartī has given aṣṭa-kālīya-līlā of Mahāprabhu here, that original. Just as Kṛṣṇadāsa Kavirāja Goswāmī in his Govinda-līlāmṛta he has described the aṣṭa-kālīya-līlā of Rādhā-Govinda. Viśvanātha Cakravartī has given us Śrī-Kṛṣṇa-Bhavanāmṛta perhaps. There he has given the aṣṭa-kālīya-līlā of Mahāprabhu, how, and also the aṣṭa-kālīya-līlā of Rādhā-dāsyā, how the she-friends and servitors of Rādhārāṇī they have got their twenty four hour duty in the camp of Rādhikā in Her service. That has been given by Viśvanātha Cakravartī. For twenty four hours they have got their designed engagement in the service of Rādhārāṇī's camp. Rādhārāṇī's already given to Kṛṣṇa, there's no question, wholly given to Kṛṣṇa, and their high camp how they're busy twenty four hours and what is their programme carrying out, that is given elaborately by Viśvanātha Cakravartī, aṣṭa-kālīya-līlā of Rādhārāṇī's camp.

These are their grace, grant, to us fallen souls. We are to utilise it, then of course we may hope by the grace of Guru and Vaiṣṇava we may have our highest attainment in life.

Then others, the Bhāratī Mahārāja, he was a giant preacher in the beginning of Prabhupāda. His figure was a little taller than ordinary persons, and his voice was very sweet, and his lectures were filled with common sense appeal, so he could capture the mass, Bhāratī Mahārāja.

And the next, Parvat Mahārāja, his birthplace was this Svarūpa Gañja. From very young age he saw Bhaktivinoda Ṭhākura just living by the side

of his house. Parvat Mahārāja's house was here, there is a boundary wall, and there is Bhaktivinoda Ṭhākura's bhajan-kuṭīra, Surabhī Kuñja. In his childhood he saw him chanting the Name. I heard from him direct, that, "Bhaktivinoda Ṭhākura at three o'clock left his bed and he began to chant Hare Kṛṣṇa Kṛṣṇa, as if a man is calling out a man who has gone to a distance. He's calling a man who's at a distance. In such a living way he used to take the Name of Kṛṣṇa. He's calling some gentleman by that name with this hearty and earnest meaningful way he used to chant the Name of Kṛṣṇa. And in his old age whenever felt tired, there was a cement chair, a chair made by cement, brick, cement, and he used to take his seat for some time there, in the old age, and again after a rest, again wandering in the flower garden and chanting the Name of Kṛṣṇa." He saw him many times, Bhaktivinoda Ṭhākura.

He was married but suddenly by the grace of Bhaktivinoda Ṭhākura, or somehow, suddenly some vairāgya, indifference came in him for the worldly life. And leaving the young wife he went straight to Prabhupāda in Māyāpur Chaitanya Maṭha and offered himself. "I no longer have any liking for household life. Please deliver me."

Prabhupāda sent him to Purī. Of course at that time Mission had no foundation. After Kuñja Bābu joined then the conception of Mission came with him, in Prabhupāda. Paravat Mahārāja at that time was Haripada Bhattadesik, his previous name, he was deputed to that Bhakti Kuṭir in Purī, to take care there. He used to live there and took prasādam from the temple and took Hari-Nāma and wandered through the banks of the sea. In this way he began his life. Afterwards he became sannyāsī and then served Prabhupāda with heartfelt and severe labour, we saw. Only one paisa, muri [?] or something, half clad, and very strictly indifferent life he led, and very hard labour. I have seen him with my own eyes to do for the service of Prabhupāda.

He told one day, Prabhupāda told, "Yes, I have my eye on you. When the day will come, I'm watching, then I shall take you from this hard labour of life and ask you to sit somewhere and to take the Name, and I shall give an attendant to you." This was said by Prabhupāda to him.

So Parvat Mahārāja, Bhāratī Mahārāja, and another, Viśvanātha Cakravartī. So now we're finished. We invoke their grace so that we may go on in our way which is extraordinary in the spiritual world, we think so surely. By the grace of Gurudeva of course, that is general capital to us, the grace of Gurudeva which can help us in any direction in our spiritual aspiration.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. No more today! Gaura Haribol. Gaura Haribol.

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Śrīpād A.C. Bhaktivedānta Swāmī Mahārāja kī jaya! Sevā Vṛnda kī jaya!

Jaya Viṣṇupriyā Devī kī jaya!

Jaya Śrī Puṇḍarīka Vidyānidhi Prabhu kī jaya! Śrī Raghunandan Ṭhākura Mahāśaya kī jaya! Jaya Raghunātha Dāsa Goswāmī Prabhu kī jaya! Viśvanātha Cakravartī Ṭhākura kī jaya!

Jaya Bharati Mahārāja, Parvat Mahārāja! Bhakti Vṛnda kī jaya!

Navadvīpa Dhāma kī jaya! Hari-Nāma saṅkīrtana kī jaya! Gaura-premānande hari-haribol!

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

End of 82.01.30.B

82.01.31.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: Apo mulam phalaṁ paya havir brāhmaṇa [?] These eight do not harm our vow, so he wanted us to take something. But I told that this anukalpa arrangement, only in the case when one is not fit to observe that full fasting, then only anukalpa, otherwise not. But he tried his best to impress that he was a brāhmaṇa and brāhmaṇa kanya, and his wishes, his desire is that we should take something. But anyhow, I, we, refused, no, because my point of argument was that when we're unable to observe a full fast then only this is applicable, otherwise not.

And I gave the example of Rāmacandra. When Bharata went to take back Rāmacandra from His vow of forest life for fourteen years, with Vasiṣṭha and others guardians of the dynasty, there Bharata put, no, Ramacandra told that, "When my father he had obligation to My stepmother that whatever she will want and he must grant it to her. So father is already in obligation, and I'm his son, it is My duty to fulfil what was his obligation. I must do that. And that was concerning Me. His prayer is that Rāma must go to the forest, and Bharata will get the throne. But father, though I'm told that he could not pronounce the cruel word, but still he's under obligation. And I conceive that it is My imperative duty to do what My father had commitment, so I'm come and I must go on with this forest life for fourteen years."

Then Bharata came with this argument. “All right, there is provision in the śāstra that one can delegate his duty, anyone to discharge the duty. So you accept me as Your delegation and I shall live in the forest fourteen years and You go and take possession of the throne. Otherwise the public in general and all concerned they’re feeling much pain. They’re in misery so go and relieve them.”

And that was approved by the priests, devas, Guru, Vasiṣṭha, etc, the authority in the śāstra, the supposed authority in the śāstra, śāstric knowledge. They approved, “Yes, by delegation it may be done.”

But Rāmacandra still refused, “No. The question of delegation presupposes that one has got some sort of inability, then only he can delegate, otherwise not. But I’m quite fit. Why should I accept another person to do it for Myself? I’m quite fit. When unfit, then only the question of delegating ones duty comes to exist, otherwise not.” The ṛṣis were all silent.

I put this argument to that gentleman, that brāhmaṇa, goswāmī, that when we feel some difficulty to go on with our duty in any way, then of course the question of anukalpa arises. But when I’m quite fit why should I take recourse to anukalpa? I can, we can fast. That was the plane of my argument. Then of course he could not urge more. The request stopped. We came from there fasting and offering our obeisances there.

Puṇḍarīka Vidyānidhi, Vāsudeva Datta, and Mukunda Datta, in one village these three great Vaiṣṇavas, followers of Mahāprabhu, were born. Gaura Haribol. Gaura Haribol. Gaura Haribol. Mukunda Datta was a continuous follower of Mahāprabhu, almost, got his peculiar position in Gauḍīya literature. And Vāsudeva Datta is also so. Mahāprabhu told, “Vāsudeva Datta can use Me as a commodity. Wherever he wants Me to sell I cannot but be sold there. He has got so much affinity for Me, Vāsudeva Datta.” And who told that, “The whole burden of all the sins may be put on my head, and let me go for eternity to hell, but release the whole creation. I can’t tolerate their suffering.” That is the famous expression of Vāsudeva Datta. Gaura Haribol. Gaura Haribol. Gaura

Haribol. And Puṇḍarīka Vidyānidhi, these three, from Chaṭṭagrām, and Mahāprabhu used to imitate their language, Chaṭṭagrām, when Nīmāi Paṇḍita, ha, ha, He used to...

Devotee: Mimic.

Śrīla Śrīdhara Mahārāja: [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Haribol. Nītāi Gaura Haribol.

Devotee: Is it Vāsudeva Datta, Mahārāja, who wrote that poem, who sang that poem, yadi gaura nā hoita...

Śrīla Śrīdhara Mahārāja: Vāsudeva Ghoṣa, he comes from Rada-Desa, Vāsudeva Ghosh, from Birbam [?] and Vāsudeva Datta, Chaṭṭagrām.

Devotee: Is Mukunda Datta and Vāsudeva Datta brothers Mahārāja?

Śrīla Śrīdhara Mahārāja: They're not brothers, perhaps nephew and uncle perhaps. Vāsudeva Datta is senior and Mukunda a little...

Devotee: Yesterday you were speaking about Mukunda Datta...

Śrīla Śrīdhara Mahārāja: Mukunda Datta, Vāsudeva... Yesterday we

told, saying about Puṇḍarīka Vidyānidhi...

Devotee: Yes, and in relation to him it was Mukunda Datta who introduced Gadādhara Paṇḍita...

Śrīla Śrīdhara Mahārāja: Gadādhara Paṇḍita, yes, Mukunda Datta.

Devotee: He was Pradyumna...

Śrīla Śrīdhara Mahārāja: Pradyumna, Raghunāndan. Mukunda Datta was neighbour of Puṇḍarīka Vidyānidhi, in the same village they lived. Mukunda Datta, Vāsudeva Datta and Puṇḍarīka Vidyānidhi, the common village, near Chaṭṭagrām. And Vāsu Ghoṣa, Govinda Ghoṣa, they come from Rada-Desa, near about Nityānanda Prabhu's place, Birbhum, a part of Badavan, western part. Hare Kṛṣṇa. Hare Kṛṣṇa. Vāsu Ghoṣa is one of the eight sakhīs in Vṛndāvana, Vāsu Ghoṣa. Bhaktivinoda Ṭhākura says, "mukunda- vāsu-ghoṣ-ādi gāya."

[narahari-ādi kori' cāmara ḍhulāya, sañjaya-mukunda-vāsu-ghoṣ-ādi gāya]

[Narahari Sarakāra and other associates fan Him with yak-tail whisks as Sañjaya Paṇḍita, Mukunda Datta and Vāsu Ghoṣa sing sweet kīrtan along with the other devotees for Lord Caitanya's pleasure.] [Gaura-ārati, 4, from Gītāvalī]

Vāsu Ghoṣa, Vāsudeva Datta, Mukunda Datta. Any question?

Parvat Mahārāja: Yes. When we start chanting japa, the mahā-mantra, Hare Kṛṣṇa, the first times we're chanting a japa-mālā by the order of the spiritual master it seems that we get more realisation, more of the mantra. Then as time goes it seems it becomes more and more difficult. Many devotees have said, have mentioned then that they had this feeling as time goes it becomes more difficult. Why does this happen?

Śrīla Śrīdhara Mahārāja: That is test of Māyā presents itself. When one begins a religious life, in the beginning he's neglected. "How long he will, let us see how long he can stick to it." But when Māyā finds that, "Yes, it is not flickering, but really he wants to leave my jurisdiction," then she starts her real attack. And that comes as a test to the beginner, and if he can stand that then of course he will go out, parīkṣa, the test. That is in every case it becomes such. In the beginning if neighbouring country comes to disturb the big power neglects it, that is boyish attempt. But if it finds that it's serious then he also becomes serious, and then the fight comes, and then one must survive. That is the... And the sādhana means that is the fight, the battle, sādhana, to fight with the adverse circumstances, they're also arranged against that.

Once, this boy, Govinda Mahārāja, in Calcutta, he went to collect funds and to preach, side by side. Then one merchant told him, "Why the sādhus they have got any disease? Are you, they have accepted the path to God and why should they suffer from any disease?"

The boy answered, "Is it the sādhu who should only be attacked with disease, and why you should be attacked? Why? Because you are faithful subject of Māyā, any time Māyā will be able to get rent from you. You are all submissive subjects. You may be relieved. But when one is going, trying his utmost to go out of her jurisdiction, she will come with all her dues. "Ah! Pay off my dues and then you will be out."

Devotee: That's a very good answer Mahārāja.

Śrīla Śrīdhara Mahārāja: Natural common sense, a notable answer. So also, when fight begins seriously, in a serious stage, then also the test from Māyā comes. "Yes, you want to go out of my clutches, let me try." Hare Kṛṣṇa.

Satānanda: I have one question, if you can excuse me...

Śrīla Śrīdhara Mahārāja: Yes. Satānanda: ...that concerns...

Devotee: Say your name.

Satānanda: My name is Satānanda, and I have one question about the ISKCON Society today is very disturbed because of the recent initiations by your divine grace of the sannyāsa initiation. So I cannot understand that my Śrīla Prabhupāda has given the managerial authority to the leaders of our movement, and that we follow them. So I cannot understand how we can please our Śrīla Prabhupāda by going against their instructions, even if they may be, their understanding may not be right and may be acting wrongly. I cannot understand how we can please him, how we can please our Śrīla Prabhupāda if we act against their instructions. And also, from yourself, I cannot understand how you can initiate them and encourage them to also act in this way. I beg your forgiveness for any offence against you, but can you please explain this to me. It's a confusing thing in my mind.

Śrīla Śrīdhara Mahārāja: What does he say?

Devotees: [Group laughter]

Akṣayānanda Mahārāja: He said, “Excuse me, but there other gentlemen in our ISKCON Society are managing authority...

Śrīla Śrīdhara Mahārāja: Who is he?

Akṣayānanda Mahārāja: GBC.

Satānanda: No, I’m not GBC.

Akṣayānanda Mahārāja: He’s Satyānanda.

Śrīla Śrīdhara Mahārāja: Satyānanda is within GBC?

Akṣayānanda Mahārāja: No. He’s Satyānanda.

Satānanda: Satānanda.

Śrīla Śrīdhara Mahārāja: He’s Satānanda? Oh!

Akṣayānanda Mahārāja: He says that your grace conferred sannyaśa and...

Śrīla Śrīdhara Mahārāja: What is his position?

Satānanda: Gṛhastha, I’m gṛhastha.

Śrīla Śrīdhara Mahārāja: I see something black. Have you got moustache, no?

Satānanda: In Japan they don't allow foreign Vaiṣṇava, in Japan. So to go in there we have to disguise our identity.

Śrīla Śrīdhara Mahārāja: In Japan all must have this moustache?

Satānanda: There's only two Americans there, all others are Japanese or another country, so it is a very special arrangement.

Śrīla Śrīdhara Mahārāja: Right.

Satānanda: Because there was some trouble with the government there before. They don't allow our Society.

Śrīla Śrīdhara Mahārāja: I may say, but I don't say also, that whether you'll be able to understand my points of argument.

Satānanda: I'm willing to hear.

Śrīla Śrīdhara Mahārāja: You see, you try to follow it. The relative and the absolute standpoints! Suppose, you are an American, there is communist...

Satānanda: Some is there, there may be some, a few people there, a few.

Śrīla Śrīdhara Mahārāja: A few, and mainly?

Satānanda: Mainly capitalist.

Śrīla Śrīdhara Mahārāja: Catholic?

Satānanda: Capitalist.

Śrīla Śrīdhara Mahārāja: Capitalist. Capitalist and communist and socialist. Suppose you are a socialist at heart, when there is clash within the capitalist and socialist, in general practices you will have some harmonious way of life. But when any clash, what side you are to accept, first socialist or capitalist? Your creed is that of socialist. You live in a country where the majority is capitalist. No clash, no difference. But when there is any clash, what side you are to identify yourself with?

Satānanda: Internally I may identify as socialist, but for peace, for the good of the country...

Śrīla Śrīdhara Mahārāja: If you're an out and out socialist, then you should try to leave the country and join the socialists if necessary. If we try to assert the social cause, cause of the socialist, if you fail, you will try to keep your creed, your purity of faith for the socialist you will try to leave the country and join the socialists. Will you do that?

Satānanda: Yes, but...

Śrīla Śrīdhara Mahārāja: Or you will take leave of the socialist creed and mix with the capitalists, what should you do?

Satānanda: I will leave the country.

Śrīla Śrīdhara Mahārāja: So the absolute and relative, two classes of interest. When for the absolute interest we find more importance we must be sincere to our own creed. Then sometimes we're to leave the paraphernalia if that does not suit me. So in the conception of the purity of what is Vaiṣṇava creed, the purity and the form, the form is also necessary to help me in a general way to maintain my present position. And at the same time my conception of the higher ideal will always goad me to advance, to go forward. And wherever I shall go the greater model, greater ideal, I must go. Life is progressive not stagnant. Do you follow? It is progressive. We're in sādhana, we're in progressive life. We are wanted to go ahead, not back, not backward. So the formal position will help me to maintain my present position, and my external affinity for the ideal will goad me towards the front.

And the progressive party, there are so many parties in so many nations, the progressive communists, and progressive communists in Christianity, generally Catholic, then again Protestant, again Puritans, in this way. So development in the right way and also in the wrong way. It is a dynamic world, a living one, adjustment, readjustment is always going on, and accordingly we should also change our present position. We shall have to change our present position so that we may not have to sacrifice the high ideal for which we have come. So it is necessary.

One is born in a particular family by the arrangement of the nature, but his high ideal asks him to leave the country sometimes. Einstein had to leave Germany and to go to America for his high ideal life. So many instances may be found in the world. The ideal is all in all. The highest ideal in a man is the highest thing, jewel, gem, the most precious is our ideal. In Bhagavad-gītā.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

"I am the real purport of śāstra."

There are śāstras, scriptures, many things are recommended there, but meant to promote us towards the truth in indirect way. When you come to a position of direct search you must accept that.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt] sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [Bhagavad-gītā, 3.35]

It is also said that for the sake of your friends near about you will give up your ideal. That is also recommended. But it is also told, sarva-dharmān parityajya, if necessary to maintain the high ideal you will have to give up

your friends also. The high type of idealist they give up their country, their family, their friends, everything, but can't give up the ideal. So the idealists...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: We are spiritual opportunists. Will you follow, be able to follow? The śikṣā Guru, our Guru paramparā is that of śikṣā Guru, not of dīkṣā Guru. Do you follow? Do you understand? The Guru paramparā, you will find,

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya rūpānuga janera jīvana
[viśwambhara priyaṅkara śrī-swarūpa dāmodara, śrī-goswāmī rūpa-
sanātana]

[“Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya).”]

[From Songs Of The Vaiṣṇava Ācāryas, p 90-3] [This verse is the sixth of eight describing the Brahma-Mādhva-Gauḍīya sampradāya as compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.]

In this way the line of descent of the highest truth of Kṛṣṇa consciousness: the channel that is of śikṣā Guru. There, who has a standard of realisation in a proper line that has been taken in the list of Guru paramparā, not of dīkṣā paramparā. Dīkṣā is more or less a formal thing, and the material thing is śikṣā Guru, and if śikṣā Guru and dīkṣā Guru is congruent, most fortunate we are. So it is necessary, in śāstra it

has been told that, Guru lakṣaṇa śiṣya lakṣaṇa. What should be the signs of a Guru, and what will be the symptoms of a disciple. Disciple and preceptor, in the scripture their lakṣaṇa, their symptoms, have been described. The Guru must be of such order, and disciple must be of such order, and they will come in connection and then it will produce the desired result.

And also it is mentioned in Hari-bhakti-vilāsa, when a better person is available then those of lower type they should not venture to make disciples on their face.

Suppose you have got a better seed, you have got the land, the better seed should be utilised first. And if better seed is not available then ordinary seed may be sown. Do you follow? For the interest of the whole, the better seed should be given first chance. If we're indifferent, if we're pure in heart, if we're selfless, then the better seed should be allowed to be sown first, as much as possible, wherever it is available. Lower type of seed should be withdrawn.

So when a higher type of Guru is available to any circle, the lower type of Guru they will think not to interfere for the benefit of the whole, and that is the wish of the Supreme Will, Supreme God. It is not a monopoly of anyone. It should be the monopoly of Kṛṣṇa and Kṛṣṇa consciousness, and wherever that Kṛṣṇa consciousness is available, we're concerned with that.

Kṛṣṇa says in Gītā, and many places, in Bhāgavatam especially that, "I start the movement, but gradually by the enervating influence of the plane, that goes down. And then when I find that it has gone down considerably, then I shall have to come again and to give a fresh movement. And then again I find that that is going down by the adverse influence of the environment. And again I send some person of My own to clear the position and to give some fresh energy, invest some fresh capital. And again I find that, in this way things go on here."

We should look to the standard of knowledge, what is Kṛṣṇa consciousness. That is not a thing to keep in an iron chest and keep the key in his one hand. Kṛṣṇa consciousness, not any particular persons monopoly. It is there, wherever it is we must bow down our head. One who has got eye he will see it. So we shall, divya-jñāna, but that sort of eye is necessary. What is Kṛṣṇa consciousness? The Guru should try to impart the capacity of reading what is Kṛṣṇa consciousness proper - and must have sincerity. It is not a trade, not a monopoly. Where is Kṛṣṇa consciousness, the sincere souls must hanker, and thank their stars that 'I can appreciate this is Kṛṣṇa consciousness,' wherever it may be I can appreciate. 'Oh, this is real Kṛṣṇa consciousness.' We should thank our stars if we can feel it, understand it, conceive it, Kṛṣṇa consciousness proper.

So, I started with this idea that so many sincere souls that came in my connection, they're becoming dissatisfied and indifferent to the present Movement of ISKCON. They're avoiding them, they going away. This touched my heart.

And I was repeatedly requested by Swāmī Mahārāja, "Look after them. I have taken them, some raw things to you all, especially to you. Please look after them."

I did not think at that time that he will pass away before me. And above that I have got some affinity for the cause we have come to our Guru, for the cause of Mahāprabhu. For the cause of the Bhāgavata as our belief I've come. I must, I should have some interest in general. So if anyone coming to me to seek Kṛṣṇa consciousness, he's going away frustrated, then naturally some sympathy should come in my heart to help them, to give them relief. With that idea whatever I can, that is very meagre, still, I'm sitting here, I'm not running hither thither to disturb the brains of the ISKCON followers. I'm not running hither thither, but I'm sitting here, idle man. And those that are coming to me, how can I think in my heart there is some good will for Guru Mahārāja, Swāmī Mahārāja, and Mahāprabhu and Bhāgavatam and Kṛṣṇa, if I've got some sympathy for them, then those who come to me how can I sit tight without giving what I know,

what I feel, without extending this sort of help to those persons.

Only some formal consideration that what ISKCON is doing, the few gentlemen, whom I consider to be a student, not a professor. From my absolute consideration, standpoint, I'm saying, I consider them to be student, not professor. And there they've become self made authority and whatever they'll dictate I shall obey that. I'm not a person of that type.

Devotees: Haribol!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. With my clear conscience to God, that is to Kṛṣṇa, to Mahāprabhu, to my Gurudeva, and to Swāmī Mahārāja, what I'm doing I think it is justified.

Satānanda: For preaching all over the world then...

Śrīla Śrīdhara Mahārāja: Yes. Whatever doing that I have appreciation. In general way they can go on, extend, but special cases that are not satisfied with them. What about them? They came to Swāmī Mahārāja with their sincere heart to get something, and they will be frustrated, go back empty handed, and crying, hither and thither. And they will march on in their bigoted way. Let them do their world at large, gain the wide world, let them do their work. But only a few that are not satisfied with their conduct and their policy, if they are given some sort of provision to maintain their religious lives, spiritual life, why they create row so much for that? That is detrimental to their own cause. I'm not aggressor. I'm not an enemy to them. I always like that they flourish. That is my interest, that is the interest of my Guru, Swāmī Mahārāja, Mahāprabhu, that they will let them capture the whole world. I'll be satisfied. I'm not an enemy.

Satānanda: But I think they're afraid now that if anyone, if this is allowed, then in the future others may do what they like.

Śrīla Śrīdhara Mahārāja: They should not be afraid of me. I think I'm their friend. And let us take that angle of vision, let them take that angle of vision. I'm still their friend, because we have our common cause. But at the same time, I don't think that those novice they are all perfect Vaiṣṇava.

Satānanda: No, I don't either. But they think that now whenever someone has a different idea they may do what they like and they don't need to follow.

Śrīla Śrīdhara Mahārāja: We're all seekers, all students we are, and none of us perfect. Whenever we shall think that 'I have attained perfection' I'm gone. The quest is such, always dependent on the above. That attitude should be maintained all through the life, always dependent. Whenever I shall think that it is within our fist I'm gone. Always a life of a beggar and not of a king! Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol.

...

I asked him, 'don't do this.' Swāmī Mahārāja [?] So not so easily they should be considered to be the criminal before your court. So they're self condemned. That the position of Ācārya is not perfect, they have proved it already by their past action, that Ācārya's position is vulnerable. But I gave caution, before that, not saying that they're perfect, but that this posing will help them for that purpose. And when there is apparent clash

with me they consider they're perfect. What's this? A foolish thing! Even Swāmī Mahārāja had some respect for me, their Gurudeva, I know it. We had this confidential talk here. And he has got also the courage to openly declare that, that “Śrīdhara Mahārāja I have some respect for.” But still they consider that I am a criminal to stand on the box of a criminal against their, before their parliamentary constitution.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

End of 82.01.31.A

82.01.31.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Satānanda: So if someone, a devotee, he has some difference of opinion with his GBC, he's thinking in a different way, that this is not right. Should you think that he should act for the cause of peaceful...

Śrīla Śrīdhara Mahārāja: They should try by their combined effort to solve any problem facing their mission, and whenever they will find some difficulty they should refer to me. I'm affectionate towards them, in connection with Swāmī Mahārāja, in connection with my Guru Mahārāja who wanted to preach in the west, and Mahāprabhu and Bhāgavatam, Kṛṣṇa consciousness, for the interest of the principle I'm in favour of them, I'm friendly. So they're not to apprehend anything from me. I'm eager to serve, to help them, but not against the principle for which I

understand to be the true. Then in that case I'll be a traitor to my own cause, to my own master. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Na hi kalyāṇa-kṛt kaścīd durgatim [Bhagavad-gītā, 6.40] Be sincere and you'll understand everything.

arjavam brahmane saksat [sudro'narjava-laksanah gautamastv iti
vijnaya satya-kamamupanayat]

[Truthfulness is the symptom of a brāhmaṇa, whereas dishonesty is the symptom of a śūdra. Knowing this, Gautama Ṛṣi initiated Satyakama as a brāhmaṇa in recognition of his truthfulness.]

[Chandogya Upanisad, Madhva-bhanya, Sama-samhita] & [Gauḍīya Kaṇṭhahāra, 14.46]

Simplicity, sincerity, is the qualification of a brāhmaṇa. And then, not only sincerity, but serving eagerness plus sincerity, that is qualification of a Vaiṣṇava. Not to take but to give. Not to make, not to lord it over, as the favourite expression of my Gurudeva, to lord it over. Not to lord it over, but to be a servant, seeing that everything belongs to my Master Divine. That is added to simplicity and sincerity, then one enters the realm of Vaiṣṇavism, in general. Then calculative and spontaneous, voluntary and reflexive: two types of Vaiṣṇava.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Parvat Mahārāja: We're afraid that the institution is breaking, the society, institution may be breaking. And it seems like they cannot understand

there is something within the institution itself, content, and the institution is like a shell.

Śrīla Śrīdhara Mahārāja: They'll be a little, if they're seeker after truth they'll be fearless and reckless. It is His institution and if He likes He will keep it. It is spread by His will, so spaciouly and so extensively that in so small span of life Swāmī Mahārāja took it to the length and breadth of the world. It is by Divine Will. It is by Divine Will he could do such a great impossible magnitude of work. That Divine Will, that is all in all. We shall try to look in that way. Still of course, as much as possible we shall go on with our capital, what small capital we have got. Sincerely we shall try to utilise them in the service. But at the same time there is the risk of coming in clash with the real truth.

Devotee: Mahārāja, their position is that now there's so much difficulty, and they know in their heart of hearts that everything is not going correctly. So they're just looking for somebody to blame. They don't want to blame themselves. They're just looking for somebody outside to blame.

Śrīla Śrīdhara Mahārāja: It is human nature: that is general weakness of man.

Devotee: But they don't understand that in spiritual life that they have to be careful who they put the blame on.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Chidānanda: Mahārāja, I have a question concerning śikṣā Guru.

Śrīla Śrīdhara Mahārāja: Who are you?

Chidānanda: Chidānanda. The first question is, we understand that sometimes in history there's gaps where there is no śikṣā Guru present. In the beginning of our Bhagavad-gītā Prabhupāda he lists the disciplic succession from Kṛṣṇa down to himself. And there would have to be great time periods when there's no person to be the śikṣā Guru. So are we to understand that as a fact that there are times in history when there's no person to be the śikṣā Guru?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: The time gap between the Guru paramparā, different Gurus in paramparā system, some time gap.

Śrīla Śrīdhara Mahārāja: Yes. So not only the material connection, the mediator not this flesh and body what we think generally. Suppose one may connect from Newton to Einstein, leaving so many, non- important scientists. The new thing whatever he'll touch as far as from Galileo, Newton, and someone, and then Einstein, neglecting the middle point. Their contribution, if these are taken into account, then whole thing is taken into account.

Chidānanda: If what is taken into account?

Devotee: If their consideration, like the main preceptor's consideration is taken into account, then the lesser preceptors automatically follow the same...

Śrīla Śrīdhara Mahārāja: May be eliminated. When a long distance is to survey, then the nearest significant pillars may be neglected. Is it clear? Do you understand?

Chidānanda: So the works...

Devotee: He has understood.

Śrīla Śrīdhara Mahārāja: In the case of long distance measuring, so my post, when we are to measure the distance between one planet to another planet, the light year consideration is used. Do you follow it, light year?

Devotees: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Light year, the distance of light year, and not from mile to mile, or metre or metre. So also in – as long as the stalwarts are considered where Kṛṣṇa has given the main thing, those points are accepted for the facility of the work. Something like that.

Parvat Mahārāja: One question also is actually, what is the position of a person who wants to advance spiritually as to the acceptance of one or more spiritual masters?

Śrīla Śrīdhara Mahārāja: You see, here we find generally the Advaita and Nityānanda vaṁśa Guru, a general gr̥hastha they come and take their initiation. But when one disciple he wants to give us his whole life more intensely, the Guru is engaged in his gr̥hastha dharma, household affairs. But the śiṣya, the disciple, he wants to have an exclusive life, the bābājī class, what is in fashion, he goes and accepts one bābājī Guru, leaves his dīkṣā Guru.

Dīkṣā Guru coming from Advaita vaṁśa or Nityānanda vaṁśa, there are some of them amongst the gr̥hastha Guru, they say, “The Guru is representation of God, so if you want to have an exclusive life, still you must take bābājī mantram from me, though I’m a householder.”

But the bābājīs say, “No, no, the sannyāsa you must take from a sannyāsī, and not the gr̥hastha Guru.” The gr̥hastha Guru they say, “You are ignoring me. You are committing offence.”

But still it is in vogue. Why? He accepts as his sannyāsa Guru, and generally abides by the instructions of that bābājī Guru, but shows some respect to the primary master. When I’m reading in a primary school I show much respect. Then when I go up for higher study, then if I meet the teacher of my primary school, primary life, I also give some respect, not an enemy. That I began my life of learning from him, I began, I have some respect. But still, there are higher professors to whom I think I’m more indebted. In this way, I got my primary help from particular places, vartma-pradarśaka Guru, then dīkṣā Guru, then sannyāsa Guru. Śikṣā Guru circle is wide, broad, anywhere I may get. Wherever I get it is all advaya-jñāna, all interest of Kṛṣṇa. We should not be much jealous about that: all concern of Kṛṣṇa. Toleration, but there is gradation, and if I, my heart due to my previous good karma, if my bhajan becomes speedy; all

may not be stagnant. In our mission also, so many came in the beginning, but for their less qualification they continue in the primary condition, kaniṣṭha adhikāra. But some came late, they went up to madhyama adhikāra, late comer also went up. So seniority is not the consideration, but the quality, anyhow it has come it must be respected. It's not a historic matter. It's coming from the help from above, unknown quarter. If coming late he may go.

Napoleon he did not follow his previous rules and regulations of battle, new things he evolved. That is also found.

So the God gifted things. When Upaniṣad came, that gave some hazy idea, then full-fledged theism came in Bhāgavatam, just on the verge of Kali. After long time the full-fledged theism, and the Veda is considered as a tree, and the ripe fruit Śrīmad-Bhāgavatam that came so very late. So historic questions should not be misused in this way. The newcomer may go higher, and the old persons may lag behind. It's divine arrangement. But how to judge, the criterion is there. Kṛṣṇa's ways are not stale, not stagnant, it is a dynamic one. And it can be traced, but to trace that, what is necessary, one must have that thing; that is self effulgent.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ vyartho 'pi
naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

[One party says: "God exists!" The other says: "God does not exist!" Śrīmad-Bhāgavatam says that the ātmā is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [Śrīmad-Bhāgavatam, 11.22.34]

Just as ātmā is self effulgent, Kṛṣṇa also more and more to the utmost self effulgent. So there is some contention between the parties. Some say, “Ātmā is.” Some say, “No! No!” The atheists won’t allow that soul can exist independent of matter. But Kṛṣṇa says, that does not mean that that can’t affect the existence of ātmā, it is self evident and existent. But this sort of quarrel that won’t subside, because that will confine to a particular group, they will always have some doubt. Though Sun is, but those that have no eye, in that section whether the Sun is or Sun does not exist, this will continue within that particular section. So half knowledge is also like that, half truth, also that. Half truth will also continue to live forever. And the comparative study must be there, otherwise progress is cipher. Hare Kṛṣṇa. Hare Kṛṣṇa. The make believe, what is the meaning of make believe?

Devotee: [?]

Akṣayānanda Mahārāja: Imagination.

Śrīla Śrīdhara Mahārāja: Not to be confident, to be confident what is not true, to accept true what is not true.

Parvat Mahārāja: Make believe is illusionism.

Śrīla Śrīdhara Mahārāja: Illusory.

Devotee: Fiction.

Parvat Mahārāja: Fairy tale.

Śrīla Śrīdhara Mahārāja: Peacefully sitting in a position, that this is the highest.

Devotee: Yes, that's make believe.

Śrīla Śrīdhara Mahārāja: Make believe. Hare Kṛṣṇa. So no position of make believe here. Always a student, a seeker after truth, seeking, searching after new planes, newer and newer planes that should be considered living, accommodating, more and more accommodating. Earnestness and eagerness must remain. To maintain ones position, present position, a kind of energy is necessary. I don't deny that. To maintain ones present position some sort of energy is necessary, and then to give a push back to go ahead. That is all important, so,

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]

sva dharme nidhanaṁ śreyah, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [Bhagavad-gītā, 3.35]

Try to maintain your position at the cost of your life. Then, the next point, go ahead, march on. Why, to maintain your present position was advised, that you may not have to go back. And that does not mean that you're not to go in the front, make progress in the front. It does not mean that, so sva dharme nidhanaṁ śreyah, at the cost of your life you'll try to maintain your position firm. But that does not mean that you won't go ahead.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ [vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

Give up all considerations and take the risk of marching onward. Only to help that, the first advice was given, at any cost you must maintain your position, and the next, march on. Do you follow?

Satānanda: I think so.

Śrīla Śrīdhara Mahārāja: Yes, so relative and absolute. Hare Kṛṣṇa. A living spiritual life, spiritual conception, must be of that type.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Satānanda: I'm still, I'm so much kaniṣṭha. I have so many doubts.

Śrīla Śrīdhara Mahārāja: Yes, yes, such questions must arise in any type of sincere soul. "Why this clash, it is not desirable, neither for you, nor for us." Nor for them who are coming to me. The clash is not necessary in itself, but only the question how to live, how to save ones own self. From that ground it is coming. How to live, that is, how to save my position, and how to improve my position: this dire necessity, that is what is happening here, not any canvassing for any mal purpose. Such a huge magnitude Swāmī Mahārāja has done and shown before me, and I

shall be the last person to make any harm to that, but only some modification, some, as I told, 'no hitch but relief work.' And that is in a small way, only that comes any way to me I'm to deal with him, with them. And they're making hill of a molehill?

Akṣayānanda Mahārāja: Mountain out of a molehill.

Śrīla Śrīdhara Mahārāja: Mountain of a molehill and that is being detrimental to their cause. They overlook this. It is not their interest, but it's going against their interest.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: In the spiritual sky Mahārāja, in the spiritual world, everybody has a position of a Guru for the person who enters.

Śrīla Śrīdhara Mahārāja: Of course, for their little help, and we must be thankful to him. A good temperament must be thankful to all. Only giving slight help, "Yes, I'm very thankful for your guidance."

Devotee: Prabhupāda used to say that gratitude is one of the main qualifications in progress in spiritual life.

Śrīla Śrīdhara Mahārāja: Only their learning the, what is the theory, the science of gratitude. I'm grateful to everyone in the environment. The very domain is of that character. Everyone thinks, always thinks himself a thief. I'm a trespasser. Only by the grace of the atmosphere that I can have my position here. They're all well wisher, and only with the exception of me. That should be the temperament. And he'll be busy and sometimes forgetful of himself in the intense service, but all...

vaikuṇṭhara pṛthivy ādi sakala cinmaya, [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

As I told the other day that Hiranyagarbha, vaikuṇṭhara pṛthivy ādi sakala cinmaya, where I'm going to live, that whole environment is of better stuff than I am made of. We're to think like that. We're entered into a super subjective. I am of subjective character, taṭasthā, but I am getting admission to enter into super subjective area, where everything holds higher position than me. That should be the attitude of all the newly recruited persons there. Everyone is of that consciousness. The air, the earth, the tree, they all hold higher position than mine. I'm still given the permission by the supreme authority to wander here, only that I'm giving some service, I'm serving, and I'm eager to render that service in the area. With this attitude in the background one should live there. It is in the background when one is accustomed to discharge his particular duty, then in the background this is always, that I have come, I'm treading over a soil who is really, whose intrinsic value is superior.

Madhava: Hare Kṛṣṇa. Mahārāja.

Akṣayānanda Mahārāja: Madhava.

Śrīla Śrīdhara Mahārāja: That I am on my mother's lap. My mother is revered, but I'm in the lap of my mother. An infant cannot understand, but a grown up child if he's taken into the lap of his mother, 'Oh, mother is revered, and she has taken me in her lap. I take the feet dust of my mother and that mother has taken me, whole body in her lap.' Such is the example when we enter the Vaikuṇṭha Goloka. The whole is reverential atmosphere, higher than myself, and still, they have embraced me, they have taken me in their lap, the svarūpa-śakti. And I am asked to do some duty there. The whole environment is reverential, revered environment. I'm allowed to live in only by the grace, not as a matter of right. As a matter of right I may be cast in Brahmaloḥa, taṭasthā, marginal potency. So we must be conscious of the fact. Before going to enlist our name in the Kṛṣṇa consciousness school we must have this primary knowledge, that our chance is to enter where? In a mother's land, in God's throne, only for particular service I'm entering the temple which has got superior position. I'm there only for the service, because they're graceful, by gracious nature they're drawing me there. And the mother's lap, whose feet dust I take on the head, that mother has taken me, my whole, even including my feet, on her lap. Hare Kṛṣṇa.

Madhava Prabhu coming from Māyāpur?

Madhava Prabhu: I'm coming from Calcutta Mahārāja. I went to Manipur but they would not let us in.

Śrīla Śrīdhara Mahārāja: Oh! Caru Swāmī went to Manipur? Madhava Prabhu: Svarūpa Dāmodara is there, yes, Bhakti Caru, yes.

Śrīla Śrīdhara Mahārāja: To open the school ceremony?

Madhava Prabhu: Yes, opening of the school.

Devotee: [?] Madhava Prabhu was not allowed to enter in the Manipur because he's a foreigner and they have restrictions there for foreigners. So they had to come back.

Śrīla Śrīdhara Mahārāja: Manipura, oh. [?] Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Mīśra, Mahāprabhu's father's house, not very well-to-do, but every day guests used to come there. Not so much in the rich brāhmaṇa family, but the poor brāhmaṇa family of Jagannātha Mīśra, the guests used to come every day. And Mādhavendra Purī says in Śrī Ranga Purī in Pandapur [?] Śacī Devī, mother of Mahāprabhu, used to treat with them like her son [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol.

Devotee: May I ask one question please?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: I'm interested to find out about the Vasus. Bhīṣmadeva was one Vasu. Could you please tell me the story about the curse that made him take birth as Bhīṣmadeva.

Śrīla Śrīdhara Mahārāja: That is minor thing. Vasu, for stealing the milking cow of Vasiṣṭha they're cursed and they're forced to come to the Earth. They're degraded from their position, and Bhīṣma was the leader so he was punished with a long life here, that is in prison house, and the others only, his attendants, they're with less punishment they're allowed to get out. All the eight Vasus, that is some demigods, they made some [?]

Devotee: Connivance. Some plan, connivance.

Śrīla Śrīdhara Mahārāja: Anyhow, to take away the milk cow, kāmadhenu of Vasiṣṭha. Perhaps Bhīṣma he milked and the others helped.

When Vasiṣṭha came to know that he gave a curse, "Why they have done such injury to me? I say they must come down to this material world of death and infirmity."

And they had to come, and Bhīṣma was principal among them, so Bhīṣma had to stay here for long time in degraded position. And the others they had slight help so immediately after their birth they're all released, and Bhīṣma was detained. And after all then Bhīṣma also gave his life, in that way. That is minor thing, a question of history. That is history, not much spirituality in that, there. But how Bhīṣma became one of the twelve stalwarts in the spiritual realm: that is an important question.

Devotee: How did he become?

Śrīla Śrīdhara Mahārāja: That by the grace of the Ganges and Santanu, the father was incarnation of Śiva. With their influence Bhīṣma accepted.

Devotee: He's considered one of the mahājanas.

Śrīla Śrīdhara Mahārāja: Mahājana, but he may be considered as a jñāna miśrā bhakti, under the jurisdiction of jñāna miśrā bhakti. Sometimes opposite to Kṛṣṇa, and sometimes in favour, just like Śiva. Śiva is the jñāna miśrā. Brahmā karma miśrā example, Śiva, jñāna miśrā.

Then they say from Prahlāda pure devotion begins. But Prahlāda also says that, "I have some element of opposition with the paramount power. Sometimes I went to fight against Him in Naimiṣāraṇya due to my demonic connection. I'm not pure. But Hanumān is pure."

But Hanumān he says, "I envy the position of the Pāṇḍavas."

Then Pāṇḍavas say in their turn, "The Yadavas are the real fortunate, always in close connection with Kṛṣṇa."

The Yadavas say, "We are in name in connection, but real connection we find with Uddhava."

And Uddhava in his great statement, comment, "That I aspire after a birth of a creeper and shrub in Vṛndāvana."

It is so inconceivably superior in the realm of devotion, pure devotion. In this way the things are going up. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. The quality should be judged. This is the way, the scriptural suggestion, and our realisation must follow the path, how it is. It is there, it is written, but we must have to understand that. How it is possible? How in this gradation the devotion is going to its zenith? We are to realise that, that it is so, so it becomes superior, so more superior, in this way. Gaura

Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

...

Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Chidānanda: Mahārāja, I'd just like to ask you one more question – I'd just like to ask if this is a correct consideration, that when Prabhupāda was present he was giving me spiritual instructions so therefore he was my śikṣā Guru. And then after he departed, now I take instructions from his books and his tapes and general instructions. So is he personally still considered my śikṣā Guru or are his books and tapes considered my śikṣā Guru?

Śrīla Śrīdhara Mahārāja: What does he say? When Prabhupāda living, then, he used to?

Akṣayānanda Mahārāja: He's my śikṣā Guru.

Śrīla Śrīdhara Mahārāja: He was dīkṣā, śikṣā, all?

Akṣayānanda Mahārāja: Yes, everything, but now departed, so his

book, and his recording, that is also now my śikṣā Guru? That is the question?

Chidānanda: Yes.

Śrīla Śrīdhara Mahārāja: Of course, and that in a passive way, that in a passive way that śikṣā Guru. And generally the caitya Guru's function is greater there. That is passive. If you fail to understand a particular passage, you cannot catch, then you cannot have progress. This is passively represented to you, and you are to extract real purpose from there. But another Vaiṣṇava may see something else there, something more. So it has been said, ya'o vaiṣṇavera sthane bhāgavata paḍa.

[“yāha, bhāgavata paḍa vaiṣṇavera sthāne, ekānta āśraya kara caitanya-carāṇe]

[“If you want to understand Śrīmad-Bhāgavatam,” he said, “you must approach a self- realized Vaiṣṇava and study it under his guidance, while at the same time taking exclusive shelter of the lotus feet of Śrī Caitanya Mahāprabhu.”] [Caitanya-caritamṛta, Antya-līla, 5.131]

If you want to read Bhāgavata you must go to a Vaiṣṇava Ācārya, Vaiṣṇava teacher, from him you read the Bhāgavatam. Otherwise you may not, you fail to understand the real standpoint. The Vaiṣṇava Ācārya, with his help you're to read Vaiṣṇava scripture. So that is śikṣā Guru, all right, it will help to remind you, but if you fail to understand, the book won't come to remove your misconception. But a living śikṣā Guru, sādhu, he will point out, “No, your fault is here, you can't understand this point.” So sādhu, śāstra, both, sādhu is principal and in absence of

sādhū, the living scripture, then this passive scripture is our help.

sādhū-śāstra-kṛpāya [yadi kṛṣṇonmukha haya, sei jīva nistare, māyā tāhāre chāḍaya]

[“If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of māyā, who gives him up.”]

[Caitanya-caritāmṛta, Madhya-līlā, 20.120]

Devotee: Caitya Guru is the passive...

Śrīla Śrīdhara Mahārāja: Caitya Guru not passive, but it is something vague within us, we can’t detect its directions always. It is difficult to understand the inner voice.

Devotee: Caitya Guru can be both a manifestation of our Gurudeva or Kṛṣṇa also?

Śrīla Śrīdhara Mahārāja: Yes. When we ask something, standing before, within us, standing before Gurudeva, “Please advise me in this peculiar position what I’m to do.” And the Guru what I feel that Gurudeva is giving this suggestion. If I’m pure, then I shall be able to catch the real suggestion from him. Or sometimes I may ask Kṛṣṇa while reading Gītā, “What is the real meaning of Your speech? Please allow me to understand.” And according to my position, if Kṛṣṇa He gives suggestion to me, I can understand that this is the purpose of His speech, in this way. But it is vague. It depends upon one’s capacity of realisation.

End of 82.01.31.B

82.02.00.A_150.2

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Dhīra Kṛṣṇa Mahārāja: ...Ruci Prabhu, he's from America.

Devotee: kaliphos [?]

Dhīra Kṛṣṇa Mahārāja: So he's from America and he's been listening to the tapes of Your Divine Grace very ardently for around one year. He listens very, very carefully and is studying the theistic conception that you're presenting. And Bhaupadeva Prabhu he's coming from South Africa, and he has one letter to Your Divine Grace from Mukunda Mālā Dāsa, Mukunda Mālā Vilāsa.

Śrīla Śrīdhara Mahārāja: What is the letter?

Dhīra Kṛṣṇa Mahārāja: In the letter there's also a hundred dollar donation.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja.

Dhīra Kṛṣṇa Mahārāja: It says, “To His Divine Grace Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja, Chaitanya Sāraswat Maṭha, Koladwīp, Bengal. Dear Gurudeva, please accept my humble obeisances. All glories to your lotus feet. As an agent of Mahāprabhu you shower the mercy from the highest plane upon the lowest of men. Such an act of kindness can never be repaid, for the gift you are giving is so valuable that it can never be purchased by any amount of material opulence.”

And then he quotes the verse of Raghunātha Dāsa Goswāmī:

nāma-śreṣṭham manum api śacī-putram atra svarūpaṁ rūpaṁ
tasyāgrajam uru-purīm māthurīm goṣṭavāṭīm rādhā-kuṇḍam giri-varam
aho rādhikā-mādhavāśāṁ prāpto yasya prathita-kṛpayā śrī gurum taṁ
nato 'smi

“I bow down to the beautiful lotus feet of my Gurudeva, by whose causeless mercy I have attained the Supreme Holy Name, the Divine Mantra, the service of the Son of Śacī Mātā, the association of Śrīla Svarūpa Dāmodara, Rūpa Goswāmī, and his older brother Sanātana Goswāmī, the Supreme Abode of Mathurā, the Blissful Abode of Vṛndāvana, the Divine Rādhā-kuṇḍa and Govardhana Hill, and desire within my heart for the loving service of Śrī Rādhikā and Mādhava in Vṛndāvana.”

“After the disappearance of our beloved Śrīla Prabhupāda we felt like a rudderless ship cast adrift in a great ocean. Although he has given us the course and pointed out the direction in which to sail, in his absence we feel so much incompetent to steer the ship on our own.”

tvam̐ naḥ sandarśito dhātrā, dustaram̐ nistitīrṣatām kalim̐ sattva-haram̐
puṁsām̐, karṇa-dhāra ivārṇavam

“We think that we have met Your Goodness by the will of providence, just so that we may accept you as captain of the ship for those who wish to cross over the dangerous ocean of Kali, which deteriorates all the good qualities of a human being.” [Śrīmad-Bhāgavatam, 1.1.22]

“I’m simply praying that by your mercy I’ll be enabled to understand the essence of your teachings and surrender completely to your instructions, which are non-different from those of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, and our own Śrīla Prabhupāda. I would like to glorify you properly but I’m an insignificant jīva. No one can estimate the extent of your glories. Out of billions of living beings only a few have the human form of life. Out of billions of human beings only a few are devotees. And out of thousands of devotees one may be a mahā-bhāgavata. Who then can estimate the rare good fortune of those who have the sublime opportunity of sitting before your lotus feet...

Dhīra Kṛṣṇa Mahārāja: Jai! “...as we are doing...”

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: ... “and hearing you explain Bhāgavatam? Such

persons must be the most fortunate souls in the universe.”

tulayāma lavenāpi, na svargaṁ nāpunar-bhavam bhagavat-saṅgi-
saṅgasya, martyānām kim utāśiṣaḥ

[Śrī Śaunaka Ṛṣi said to the assembly of the sages of Naimiṣāranya:
“The attainment of heavenly planets or liberation from material existence
cannot even slightly compare with the immeasurable fortune gained by a
moment’s association of a devotee of the Supreme Lord. What, then, can
be said of the petty dominion and assets of mortal men.”] [Śrīmad-
Bhāgavatam, 1.18.13]

“The value of a moment’s association with a devotee of the Lord cannot
be compared to the attainment of heavenly planets, or liberation from
matter, and what to speak of worldly benedictions in the form of material
prosperity which are for those who are meant for death. I had also
planned to be in Navadvīpa in order to take firm shelter of your lotus feet,
but it seems that Kṛṣṇa has other plans. I have heard from Yudhāmanyu
Prabhu that Dhīra Kṛṣṇa Mahārāja wants me to go to America as soon as
possible. I will help him in the publication of a book compiled from your
lectures. You once explained that just as a son is relieved of his debt to
his father by begetting a child, the disciple is somewhat relieved of his
debt to his Guru by establishing the message of his Guru within human
society for the benefit of future generations. There’s an urgent need for
the devotees of the world to hear your message. And even the non
devotees may be reclaimed by hearing from you. I want to see
your words published in books that can be distributed all over the
world.”

pr̥thivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa saṅkīrtana. He said: “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”] [Chaitanya-Bhāgavata]

“Śrīla Bhaktisiddhānta Saraswatī Ṭhākura stressed the need for the publication and distribution of transcendental literature. And if a fallen soul such as myself can assist Dhīra Kṛṣṇa Mahārāja in fulfilling this mission I will consider it a great honour. I have no qualification to help him but by your mercy I may become fit to do this service. Please give me your blessings so that I may become inspired to help Dhīra Kṛṣṇa Mahārāja in distributing your teachings to the world.

Since I've been here in South Africa I've done my best to help with the relief work. I've typed up manuscripts of your lectures which I've distributed among the devotees here. The temple president here, Mahātmā Dāsa, is becoming more and more eager to hear your siddhānta, and he's thinking about going to India to take shelter of you, and ask for guidance and help. Many other devotees are also enthusiastic to know more about you, and I'm trying in my own small way to encourage them to hear your tapes, read the transcripts, and the paper of Dhīra Kṛṣṇa Mahārāja, and in this way develop an understanding of your relationship with Swāmī Mahārāja and ISKCON.

I am well and happy, and by your inspiration I'm still going out regularly for preaching. Since I've been here I've distributed about five hundred volumes of a book entitled Teachings of Queen Kuntī, a series of lectures by our Śrīla Prabhupāda. The people here are simple and friendly and interested in our philosophy. I will depart for England on the eighth of March, and hope to arrive in America soon after that to work with Dhīra Kṛṣṇa. I hope this meets with your approval.”

And then he says he has one question to ask you.

Śrīla Śrīdhara Mahārāja: What is that?

Dhīra Kṛṣṇa Mahārāja: It is he says, “I hope it is not impertinent.” But before the question, in your poetry you say, “Kamala-priya-nayanam.” [Śrī-Dayita-dāsa-praṇāti-pañcakam, 4]

Śrīla Śrīdhara Mahārāja: Kamala-priya-nayanam, yes. Kamala, the name of Bhaktivinoda Ṭhākura in her private life in, under Rūpa Goswāmī to serve Rādhārāṇī, and nayanam means that our, the name of our Guru Mahārāja. Kamala-priya-nayanam.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Nayanamaṇi is, was the name of our Guru Mahārāja in her Vṛndāvana bhajan, and Kamala Mañjarī that of Bhaktivinoda Ṭhākura, and Guṇa Mañjarī that of Gaura Kiśora Bābājī Mahārāja. Three have been mentioned there in that poem.

Dhīra Kṛṣṇa Mahārāja: So that’s why this question is about Bhaktivinoda Ṭhākura and Svarūpa Dāmodara.

Śrīla Śrīdhara Mahārāja: Svarūpa Dāmodara is Lalitā Sakhī, it is mentioned.

Dhīra Kṛṣṇa Mahārāja: Anyway, then he says, “I hope I have not committed any offence by making this letter too long. Please forgive any impertinence I may have committed.”

Jaya om viṣṇupāda paramahaṁsa-parivrājakācārya aṣṭottara-śata-śrī-śrīmad bhakti rakṣak śrīla śrīdhar dev-goswāmī mahārāj kī jaya!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: “Your humble servant, Mukunda Mālā Vilāsa Dāsa. Enclosed is a donation of one hundred dollars.”

Śrīla Śrīdhara Mahārāja: Has come through?

Dhīra Kṛṣṇa Mahārāja: Bhaupadeva Dāsa.

Śrīla Śrīdhara Mahārāja: Bhaupadeva. He’s coming from South Africa, this Bhaupadeva?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And he wants to stay up to Gaura-Pūrṇimā?

Dhīra Kṛṣṇa Mahārāja: Yes. His ticket expires on that day so he will be

forced to leave the country. Mukunda Mālā Vilāsa, he must leave South Africa.

Śrīla Śrīdhara Mahārāja: And another boy, this Ruci or who? Aranya Maharaja: Ruci Dāsa Brahmācārī and Rohiṇīpriyā Dāsa.

Devotee: Just coming today Mahārāja.

Śrīla Śrīdhara Mahārāja: And another boy came with them to enquire, to inform me that I am ill-presented about the ISKCON.

Dhīra Kṛṣṇa Mahārāja: Yes, misinformed.

Śrīla Śrīdhara Mahārāja: Misinformed, misrepresent ISKCON has been misrepresented to me by some. Is that boy here?

Dhīra Kṛṣṇa Mahārāja: No, he's returned to Māyāpur.

Śrīla Śrīdhara Mahārāja: Without meeting me.

Dhīra Kṛṣṇa Mahārāja: Yes.

Aranya Maharaja: He asked some questions this morning. He asked many of the questions about Mahāprabhu _____

Śrīla Śrīdhara Mahārāja: All right.

Dhīra Kṛṣṇa Mahārāja: He had a lengthy discussion with me after your darśana for around one and a half hours.

Śrīla Śrīdhara Mahārāja: And this Satānanda.

Śrīla Govinda Mahārāja: Satānanda Prabhu.

Śrīla Śrīdhara Mahārāja: He's also in some doubt.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So you're to help him according to your capacity. He has lost his faith there, and whatever faith he had in me that is also disturbed by their abuse for me. Hare Kṛṣṇa. So he's a little perplexed.

Dhīra Kṛṣṇa Mahārāja: Hmm. Doubts, in Bhagavad-gītā,

Śrīla Śrīdhara Mahārāja: Saṁśayātmā vinaśyati, nāyaṁ loko 'na paro [ajñāś cāśraddadhānaś ca saṁśayātmā vinaśyati nāyaṁ loko 'sti na paro na sukhaṁ saṁśayātmanaḥ]

["But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next."] [Bhagavad-gītā, 4.40]

So doubt is a very mischievous thing. That should be cleared as early as possible, and to place us in a positive plane. Hare Kṛṣṇa. Gaura Haribol.

Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So I proposed to Mukunda Mālā Vilāsa to help me with this book. And also I wanted to inform you that the idea of the book would be to take excerpts from your speaking in the mornings on particular subjects. You speak repeatedly on a particular subject in different lectures.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So I want to combine them together to create a chapter.

Śrīla Śrīdhara Mahārāja: As you like you can adjust them. Hare Kṛṣṇa. But if it is possible, in two ways you can, one, sambandha, abhidheya, prayojana, selection under three heads. Or historical, date by date, or classification of the same nature, that is sambandha, abhidheya, prayojana, or by historical instalments, as suits you. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. And the topics in the heading, or in the marginal note, the topics dealt with may be given in the margin or in the heading. The subject matter, to facilitate the understanding of the reader you may use.

Dhīra Kṛṣṇa Mahārāja: There are also certain phrases that you use repeatedly that make nice titles for chapters.

Śrīla Śrīdhara Mahārāja: Maybe, I forgot. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Just like you speak of the world of exploitation.

Śrīla Śrīdhara Mahārāja: Ha, ha, yes.

Dhīra Kṛṣṇa Mahārāja: That is a nice title for a chapter.

Śrīla Śrīdhara Mahārāja: Exploitation, renunciation and dedication.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Exploitation also karma, vikarma, sukarma, sub-division there may be, renunciation also of several kinds, dedication generally two. Vaikuṇṭha, Paravyoma and Goloka area, there is also gradation, development. Any way! And the abstract of the lectures also may be given in the beginning in a note as you like.

Dhīra Kṛṣṇa Mahārāja: Yes. That's what I'd like.

Śrīla Śrīdhara Mahārāja: To help others to understand in your own way you may put note there. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Also to capture their curiosity, their interest.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Govinda Mahārāja [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotees: Akṣayānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja quite silent.

Akṣayānanda Mahārāja: I just came Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Haribol. You are to help our Satānanda Prabhu. He's a little weakened. Hare Kṛṣṇa. Gaura Haribol. What are the points of his doubts, suspicion, to note carefully and to try to help him. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi

Gaura Haribol. _____[?]

[?] Nitāi Gaura Haribol. Govinda Mahārāja

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, in your poem you say, “Kamala-priya-nayanam.” [Śrī-Dayita-dāsa- praṇati-pañcakam, 4] Is this revealed, some kind of revelation, the identities?

Śrīla Śrīdhara Mahārāja: It is mentioned there, Bhaktivinoda Ṭhākura has mentioned his name in his poem he’s such. And we also could trace the name of Prabhupāda from some letter, and so I have mentioned there. And I heard from the lips of Prabhupāda about the name of Gaura Kiśora Bābājī Mahārāja, that secret name I got from Prabhupāda. And Prabhupāda’s own name I got from his letter, one letter. And Bhaktivinoda Ṭhākura’s name, that is already mentioned in his own self composed poem. And Gaura Kiśora Bābājī Mahārāja’s name perhaps mentioned in Gauḍīya. Hare Kṛṣṇa.

Aranya Mahārāja: So it’s true that the great Ācāryas they reveal their identity in their literatures, in some of their writings?

Śrīla Śrīdhara Mahārāja: In their Kṛṣṇa līlā participation within a very confidential circle. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. So I want to go in.

...

Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya.

Śrīmad Bhaktivedānta Swāmī Mahārāja kī jaya.

Śrīla Śrīdhara Mahārāja: ... not Haṁsadūta, Jayatīrtha Mahārāja, so he told Jayatīrtha Mahārāja himself has recommended that Satsvarūpa Mahārāja.

Jayatīrtha Mahārāja: Yes. I notice some difference in temperament between myself and himself to some extent.

Śrīla Śrīdhara Mahārāja: He had some grievance in his mind that, “Jayatīrtha Mahārāja he’s not so much engages himself in the study of Swāmī Mahārāja’s books, but Bhaktisiddhānta Saraswatī Thākura and your tapes. He devotes much of his time for that, not so much fond of Guru Mahārāja’s books and literature: little indifferent.” That was his complaint.

Jayatīrtha Mahārāja: Achar.

Śrīla Śrīdhara Mahārāja: I told that what Swāmī Mahārāja imparted to you all, that is a general course, but there is special course also. And that you can find from your Guru paramparā and the mantram you have got. Where to go, where is the goal? The primary training he has given you all. But long way to go. If you consult the mantra which you have got, the second dīkṣā, second initiation, and also Guru paramparā. And if you go through Rāmānanda Rāya saṁvāda, how step by step we are to go, where, it is clearly mentioned there. Where denotation increases connotation decreases. And if connotation is to increase denotation will diminish, necessarily.

End of 82.02.00.A_150.2

82.02.00.B_150.2

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Aranya Mahārāja: I've already given the letter to him.

Śrīla Śrīdhara Mahārāja: Oh, you already gave?

Aranya Mahārāja: Yeah. Hari Charan [?] It is final, Yati Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, he has mentioned that. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Hare Kṛṣṇa.

Devotee: Has he accepted it was a mistake that he had done?

Aranya Mahārāja: No.

Devotee: He has not accepted. What did he say?

Dhīra Kṛṣṇa Mahārāja: That different people in Madras have been sometimes disturbed about these things, and since their society is most prominent Gauḍīya society they have to take some position. So recently he looked at his writings and came with these observations and

miscalculations. And that he'll be coming here, he wants to talk to him personally, and also...

Devotee: Talk to Akṣayānanda Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yeah, and he said, but also while he's here he will consult with Śrīla Śrīdhara Mahārāja and his statements will be taken as the final, finally into account. Something like that.

Śrīla Śrīdhara Mahārāja: The people here are philosophical minded. On their pressure I had to enter into such discussion and whatever I have understood I have done so. So many others also are to be tackled. And I shall go and see you and have a discussion. And what Śrīdhara Mahārāja will say that will be the final. Something like that, the purport of his letter. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: But he's going to stop continuing that, did he mention that he's going to stop, in his next issues?

Śrīla Śrīdhara Mahārāja: Of course, he stopped.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja: [?]

...

Jayatīrtha Mahārāja: ... in England that the Dean of Westminster, he's the personal minister, priest, for the Queen, has invited me to speak in Westminster Abbey on April 20th. I'm supposed to address a group of important persons in Westminster Abbey on April the 20th. This is I think a good step forward.

Śrīla Śrīdhara Mahārāja: Encouraging. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Sarvabhavana Prabhu [?]

Devotee: [?]

...

Akṣayānanda Mahārāja: ... Yati Mahārāja.

Śrīla Śrīdhara Mahārāja: I heard.

Akṣayānanda Mahārāja: He said, "I would like to come and discuss here," and he said, "The decision of Revered Śrīla Śrīdhara Mahārāja will be final."

Śrīla Śrīdhara Mahārāja: All right.

Devotees: Haribol. Haribol. Haribol.

Akṣayānanda Mahārāja: He's coming on the seventeenth of March.

Śrīla Śrīdhara Mahārāja: All right. In the meantime I'd like to communicate with ISKCON on that point, the last word Swāmī Mahārāja felt his sentiment, he expressed his sentiment. That he has done many things, and he told many things against God-brothers, as he felt necessity for propagation. "So I beg forgiveness from them." On the basis of that, to omit that portion in his publication where it is mentioned, that should no longer be continued, on the basis of his last wish.

Akṣayānanda Mahārāja: I've already written such a letter.

Śrīla Śrīdhara Mahārāja: To?

Akṣayānanda Mahārāja: To our ISKCON, some of our men.

Devotee: To whom?

Śrīla Śrīdhara Mahārāja: I also like to send...

Akṣayānanda Mahārāja: Rāmeśvara Mahārāja, Satsvarūpa Mahārāja...

Śrīla Śrīdhara Mahārāja: To the President or Secretary?

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: After this meeting new President perhaps will be selected, is it not?

Devotees: Yes, and new Chairman.

Jayatīrtha Mahārāja: The first order of business.

Śrīla Śrīdhara Mahārāja: Then, to the new President, in my name I want to get some information of this type. Ke? Nimāi. That it is desirable that you should omit on the basis of his last wish, the name. Hare Kṛṣṇa.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: They put me in the jurisdiction of Gauḍīya Maṭha in general.

Devotee: ISKCON leader?

Śrīla Śrīdhara Mahārāja: ISKCON leader. Gauḍīya Maṭha in general, that means they're not one with them, and so, now, they have come to such decision that Śrīdhara Mahārāja will also be cast on that group of Gauḍīya Maṭha. We shall see him...

Devotee: I don't think so Mahārāja.

Śrīla Śrīdhara Mahārāja: ...as we were seeing Gauḍīya Maṭha so far. And from now we shall also have to see Śrīdhara Mahārāja as of Gauḍīya Maṭha. Where it is mentioned? In, Dhīra Kṛṣṇa, in their advice to some gentleman it is mentioned somewhere.

Jayatīrtha Mahārāja: Yes, in general they're advising the devotees should not come here. They're a little worried I think that you're proving so attractive.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Giri Mahārāja wrote in his letter that, Giri Mahārāja mentioned that point in his letter.

Dhīra Kṛṣṇa Mahārāja: He was to be viewed, because he took sannyāsa from you, he was to be viewed as Gauḍīya Maṭha sannyāsī.

Akṣayānanda Mahārāja: Ah, he even mentioned that.

Śrīla Śrīdhara Mahārāja: And Gauḍīya Maṭha and ISKCON, two different institutions. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: ...address that Śrīla Bhaktisiddhānta Saraswatī Ṭhākura gives to the sannyāsīs who are leaving for the West he says that, "The Śrī Chaitanya Maṭha is a Divine Manifestation." And he requests them to try to extend its scope everywhere.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Yes.

Jayatīrtha Mahārāja: So apparently this...

Śrīla Śrīdhara Mahārāja: He had such convictions, strong conviction.

Once, when he was in Purī, at that time Mahārājah Manindra Nandi, he was a Mahārājah, a very charitable hearted and used to help the sahajiyā section with a great amount of money. He went to meet our Prabhupāda in Purī. Then the sahajiyā section they do not admit this Yoga-pīṭha in Māyāpur, the birthplace of Mahāprabhu. So that question occurred.

And Prabhupāda told to that Mahārājah that, he was, in his hand the Tulasī mālīkā was counting, that, “Mahārājah, with this Tulasī mālā in my hand I pronounce what Bhaktivinoda Ṭhākura has expressed to be the birthplace of Mahāprabhu. None in the world or anywhere will be able to remove Bhaktivinoda Ṭhākura’s decision. None can challenge, and no earthly, worldly power will be able to remove the birthplace from there to any other.”

This Prachin, they told that Prachin Māyāpur is the birthplace. So there was some contest. Some case was also in the court of Krishna, but the judge he gave opinion in favour of Prabhupāda, present Māyāpur,

“That this is proper Māyāpur, and not this Prachin Māyāpur on the other side of the Ganges,” [?] his idea.

Another time he told, there was some quarrel with the most local Muslims pertaining to a particular land. Then one of his disciples made a compromise with the Muslims to, the necessary land was acquired by offering another land as exchange.

So Prabhupāda was very much dissatisfied. “I requested you to get the land by purchasing, not by exchange. The land which is already in possession, that is also necessary for Nitāi kuṇḍa. It is necessary for Gaura kuṇḍa just by the side there Nitāi kuṇḍa I’ve already designed, and that land is kept for that. So you have done without asking my permission, did wrong, I can’t accept.”

In course of that argument, “I have no want of money, no want of money. Mahāprabhu’s temple here, and there are so many jewels and gems I found. If necessary I shall take one of the jewels from the temple and I sell it, and I will get thereby crores of rupees, and thereby I shall reconstruct the whole Navadvīpa as it was at the time of Mahāprabhu.” Feelingly he told like that. “I shall sell the jewel of the temple of Mahāprabhu. It is there, and crores of rupees I shall get for it. And I shall improve the whole area. No want of money.”

So he was, came from another land, the land of faith, land of faith, and he could see what was inside, Vṛndāvana, this Navadvīpa.

The Svarūpa Dāmodara and Śrīvāsa Paṇḍita, they’re having hot discussion. “Vaikuṇṭha is full of wealth, and Vṛndāvana is only forest, creepers and jungle, some flower and some creeper.”

Devotee: Mahārāja [?]

Śrīla Śrīdhara Mahārāja: Faith is a wonderful potency, infinite potency there is in faith. That cannot be estimated. Through faith we can see any phase of the Absolute, according to its degree and quality. It is possible. The plane of faith, incalculable resourcefulness: and it is real. That is the real aspect. This is wonder. What we think to be the most imaginary, but we’re told that is the real basis. By faith we can come in contact of such a plane that Almighty, Omniscience, Omnipotent, and so many other Infinite Attributes, such cause, the only cause of the world, can be only approached by faith.

Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi. Bhaktivinoda Ṭhākura

says, “Set aside everything and praise the Goddess of Śraddhā.” Śraddhā, faith, śraddhā, a tiny soul, how can we raise the limit of our faith? How much we can conjecture, or we can estimate? That will be but an infinitesimal part of the Absolute; whatever we’ll be able to expect, hope, that will be very low to the normal degree, faith. So what is and what is not, our puppy brain can’t have, can’t give any estimation for. Everything is possible.

There is a story in Purāṇa that one devotee of a lower standard asked Devarṣi Nārada, “What Nārāyaṇa is doing?”

Nārada Goswāmī replied, “That through the eye of the needle He’s passing elephant, many times, passing animals, incessantly.”

“Is it possible? You don’t, you’re deceiving me.”

So we’re told in Bhāgavatam that at the night of rasa-līlā, the Brahmārat night, the light of the Brahmā: that was infused in it, entered. The factor of time: that can be expanded. And the space also can be expanded and narrowed down, what is so easy to us, both space and time, that is after all a form of thought. That can be squeezed and that can be extended, narrowed and expanded, expansion is possible. Only we are to, the difficulty is to educate us up to the standard to see, divya-darśana, how to see things. Whatever we see, everything is Infinite, everything has got Infinite possibility, only learn how to see, darśana. How to see, how to think, how to estimate, connect you with Infinite. And you’re going, you like the company of finite very much, to be surrounded by the things of limited energy, limited prospect, limited value. You like it you have got it. But you leave it. Try to find infinite around.

[akiñcanasya dāntasya śāntasya sama-cetasah] mayā santuṣṭa-manasaḥ
sarvāḥ sukha-mayā diśaḥ

["One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes."] [Śrīmad-Bhāgavatam, 11.14.13]

"When you'll come to be satisfied with My connection then you'll feel all the waves coming from four directions are carrying only happy news for you."

tat te 'nukampāṁ [susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya
bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [Śrīmad-Bhāgavatam, 10.14.8]

Only learn how to look at, how to estimate your environment. Śṛṇvantu viśve amṛtasya putrāḥ. You are born in the ocean of nectar, but the worst destiny has taken you in the world of limitation and want. Always want, want, want. But really you are a child of the land of nectar, amṛtasya. Only connect, try to reconnect, on which your soul, your proper self is standing, the foundation, the soul, where the soul's standing, try to find out. Indriyāṇi parāṇy āhur, in the wrong direction you have come so far.

indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ manasas tu parā
buddhir, buddher yaḥ paratas tu saḥ

[“The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself.”] [Bhagavad-gītā, 3.42]

You are there my friend, you are there. Your proper self is there. And all this negative side you have entered into encasement of different orders. Then the positive side on the other hand, Paramātmā, Puruṣottama, and Vaiṣṇava Lakṣmī Nārāyaṇa, Rāmacandra, Dvārakeśa, Vṛndāvana, gradual development.

yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate vaiṣṇave
paramukta-bhrṅga-caraṇo nārāyaṇo yaḥ svayam tasyāṁśī bhagavān
svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ

[“The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the Upaniṣads and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great yogīs practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaiṣṇava planets, whose lotus feet are worshipped and served by His unexcelled bee-like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa bhakti, but Svayam-Bhagavān

Kṛṣṇa, the original conception of the Absolute, who is all- ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public.”] [Śrīmad-Bhaktivinod-viraha-daśakam, v 7] & [Śrī Kīrtana Mañjuṣā, p 53]

Our Guru Mahārāja was very happy when he read through this stanza, composed by me. “A happy style,” he told. And just previous to that also,

lokānām hita-kāmyayā bhagavato bhakti-pracāras tvayā granthānām
racanaiḥ satām abhimatair nana vidhair darśitaḥ ācāryaiḥ kṛta-pūrvam
eva kila tad rāmānujādyair budhaiḥ premāmbho-nidhi-vigrahasya
bhavato mātmya-sīmā na tat

[Desiring to benefit the people in general, you preached the Bhāgavata principles of devotion. Like the great spiritual geniuses Rāmānuja, Mādhva, Nimbarka, and Viṣṇuswāmī, you composed different scriptures which reveal the divine philosophical vision of the previous ācāryas and great devotees. But, O Bhaktivinoda Ṭhākura, O Gurudeva, more than that, you are a vast ocean of divine love, and your magnanimity knows no bounds.] [Śrīmad-Bhaktivinoda-viraha-daśakam, 6] & [Śrī Kīrtana Mañjuṣā, p 52]

Is about Bhaktivinoda Ṭhākura, and his confidence in Bhaktivinoda Ṭhākura is so great, so deep, that any connection of him he used to see as infinite: everything of Bhaktivinoda Ṭhākura of infinite colour.

Infinite also has their quality, qualitative infinite, from Brahman infinite may begin. Brahman, Vaikuṇṭha, all infinite type, different types of infinite. The basis of Vaikuṇṭha means infinite, no kuṇṭha, no measurement, no limitation, Vaikuṇṭha. Kuṇṭhasam vikuṇṭhanath. Hare Kṛṣṇa.

He's wonderful, wonderful, that of wonderful stride, adbutakrāma, Vāmanadeva is called, adbutakrāma, krāma means stride, one foot, another foot, putting, that is krāma. That of Urukrama, adbutakrāma, whose strides are wonderful, His thoughts, manners, every gesture, posture, all made of wonder. Even jīva soul is wonder, in Gītā it is mentioned.

āścaryavat paśyati kaścīd enam, [āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścit]

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."] [Bhagavad-gītā, 2.29]

Enam means jīvātmānam, says, stares with wonder. Āścaryavad vadati tathaiva cānyaḥ, then another section when they come to speak about ātmā they're wondered. Āścaryavac cainam anyaḥ śṛṇoti, and who wants to give audience to the relation of anyone about ātmā he's also struck dumb. "Such things are existing, I'm so and so?" Wonder! Śrutvāpy enam veda na caiva kaścit, and there are many even attending, and listening to the description of ātmā they can't trace anything about his existence. But still it is.

Once, Jawaharlal [Pandit Nehru], he came to give a speech about some election campaign in Calcutta_____ [?] and some, at that time Mukha Mantri [?] was Bihan Raya [?], and those communists, that Yati Bosh [?] party, about four hundred or so with black flag, "Go back Jawaharlal! Go back!" They began to cry.

Jawaharlal told, "About sixty crores of men in India and I represented them. And you four or five hundred people only showing black flag "Go

back” and I shall go back? Only four hundred people “Jawaharlal go back!” But about sixty crores of people they want me. What should I do?” Like that! So a portion,

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ vyartho 'pi
naivoparameta puṁsām, mattaḥ parāvṛtta-dhiyām sva-lokāt

[One party says: “God exists!” The other says: “God does not exist!” Śrīmad-Bhāgavatam says that the ātmā is self effulgent, but still we find that one class of men say, “He exists, we see Him, He can be seen,” and another says: “He has never existed.” This quarrel has no end because one of the parties hasn’t got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [Śrīmad-Bhāgavatam, 11.22.34]

A particular negligent section they say that, “God does not exist, there is no God. I can’t see Him.” Like some owls, they will say, “I can’t see the Sun.” That does not mean that Sun won’t exist.

End of 82.02.00.B_150.2

82.02.01.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: So his former Guru he accepted his position as

vartma-pradarśaka, something like ṛtvik. His position was then like a ṛtvik, he offered them. Just as mildly in your ISKCON so many ṛtviks are giving, distributing mālā, counting, distributing down, so many are distributing, but they're not Guru. But somewhat they're agent for his good period, the beginning, vartma-pradarśaka, he's taking him to the proper Guru. "Come here and take your initiation." But when he says, "Count Hare Kṛṣṇa, Hare Kṛṣṇa," this is a kind of slight dīkṣā when uttering Hare Kṛṣṇa to any person. That has got also some value but very meagre.

Śrīla Govinda Mahārāja: DK Swāmiji.

Aranya Mahārāja: Dhīra Kṛṣṇa Mahārāja, Brahmā, Bhaupadeva, Madan Manohara, and Ruci Dāsa.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

[The first part of the transcript dated 82.02.00.A_150.2 appears again in this transcript timed approximately 01:50 – 23:07. "So he's from America self composed poem."]

Dhīra Kṛṣṇa Mahārāja: So Ruci Prabhu, he's from America.

Śrīla Govinda Mahārāja: kaliphos [?]

Dhīra Kṛṣṇa Mahārāja: So he's from America and he's been listening to the tapes of Your Divine Grace very ardently for around one year. He listens very, very carefully and is studying the theistic conception that you're presenting. And Bhaupadeva Prabhu he's coming from South Africa, and he has one letter to Your Divine Grace from Mukunda Mālā Dāsa, Mukunda Mālā Vilāsa.

Śrīla Śrīdhara Mahārāja: What is the letter?

Dhīra Kṛṣṇa Mahārāja: In the letter there's also a hundred dollar donation.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja.

Dhīra Kṛṣṇa Mahārāja: It says, "To His Divine Grace Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja, Chaitanya Sāraswat Maṭha, Koladwīp, Bengal. ... souls in the universe."

tulayāma lavenāpi, na svargaṁ nāpunar-bhavam bhagavat-saṅgi-
saṅgasya, martyānāṁ kim utāśiṣaḥ

[Śrī Śaunaka Ṛṣi said to the assembly of the sages of Naimiṣāranya:
“The attainment of heavenly planets or liberation from material existence
cannot even slightly compare with the immeasurable fortune gained by a
moment’s association of a devotee of the Supreme Lord. What, then, can
be said of the petty dominion and assets of mortal men.”] [Śrīmad-
Bhāgavatam, 1.18.13]

“The value of a moment’s association with a devotee of the Lord cannot
be compared to the attainment of heavenly planets, or liberation from
matter, and what to speak of worldly benedictions in the form of material
prosperity which are for those who are meant for death. I had also
planned to be in Navadvīpa in order to take firm shelter of your lotus feet,
but it seems that Kṛṣṇa has other plans. I have heard from Yudhāmanyu
Prabhu that Dhīra Kṛṣṇa Mahārāja wants me to go to America as soon as
possible. I will help him in the publication of a book compiled from your
lectures. You once explained that just as a son is relieved of his debt to
his father by begetting a child, the disciple is somewhat relieved of his
debt to his Guru by establishing the message of his Guru within human
society for the benefit of future generations. There’s an urgent need for
the devotees of the world to hear your message. And even the non
devotees may be reclaimed by hearing from you. I want to see
your words published in books that can be distributed all over the
world.”

prthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa saṅkīrtana. He

said: “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”] [Chaitanya-Bhāgavata]

“Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura stressed the need for the publication and distribution of transcendental literature. And if a fallen soul such as myself can assist Dhīra Kṛṣṇa Mahārāja in fulfilling this mission I will consider it a great honour. I have no qualification to help him but by your mercy I may become fit to do this service. Please give me your blessings so that I may become inspired to help Dhīra Kṛṣṇa Mahārāja in distributing your teachings to the world.

Since I’ve been here in South Africa I’ve done my best to help with the relief work. I’ve typed up manuscripts of your lectures which I’ve distributed among the devotees here. The temple president here, Mahātmā Dāsa, is becoming more and more eager to hear your siddhānta, and he’s thinking about going to India to take shelter of you, and ask for guidance and help. Many other devotees are also enthusiastic to know more about you, and I’m trying in my own small way to encourage them to hear your tapes, read the transcripts, and the paper of Dhīra Kṛṣṇa Mahārāja, and in this way develop an understanding of your relationship with Swāmī Mahārāja and ISKCON.

I am well and happy, and by your inspiration I’m still going out regularly for preaching. Since I’ve been here I’ve distributed about five hundred volumes of a book entitled Teachings of Queen Kuntī, a series of lectures by our Śrīla Prabhupāda. The people here are simple and friendly and interested in our philosophy. I will depart for England on the eighth of March, and hope to arrive in America soon after that to work with Dhīra Kṛṣṇa. I hope this meets with your approval.”

And then he says he has one question to ask you.

Śrīla Śrīdhara Mahārāja: What is that?

Dhīra Kṛṣṇa Mahārāja: It is he says, “I hope it is not impertinent.” But before the question, in your poetry you say, “Kamala-priya-nayanam.” [Śrī-Dayita-dāsa-praṇāti-pañcakam, 4]

Śrīla Śrīdhara Mahārāja: Kamala-priya-nayanam, yes. Kamala, the name of Bhaktivinoda Ṭhākura in her private life in, under Rūpa Goswāmī to serve Rādhārāṇī, and nayanam means that our, the name of our Guru Mahārāja. Kamala-priya-nayanam.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Nayanamaṇi is, was the name of our Guru Mahārāja in her Vṛndāvana bhajan, and Kamala Mañjarī that of Bhaktivinoda Ṭhākura, and Guṇa Mañjarī that of Gaura Kīśora Bābājī Mahārāja. Three have been mentioned there in that poem.

Dhīra Kṛṣṇa Mahārāja: So that’s why this question is about Bhaktivinoda Ṭhākura and Svarūpa Dāmodara.

Śrīla Śrīdhara Mahārāja: Svarūpa Dāmodara is Lalitā Sakhī, it is mentioned.

Dhīra Kṛṣṇa Mahārāja: Anyway, then he says, “I hope I have not committed any offence by making this letter too long. Please forgive any impertinence I may have committed.”

Jaya om viṣṇupāda paramahaṁsa-parivrājakācārya aṣṭottara-śata-śrī-śrīmad bhakti rakṣak śrīla śrīdhara dev-goswāmī mahārāj kī jaya!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: “Your humble servant, Mukunda Mālā Vilāsa Dāsa. Enclosed is a donation of one hundred dollars.”

Śrīla Śrīdhara Mahārāja: Has come through?

Dhīra Kṛṣṇa Mahārāja: Bhaupadeva Dāsa.

Śrīla Śrīdhara Mahārāja: Bhaupadeva. He’s coming from South Africa, this Bhaupadeva?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And he wants to stay up to Gaura-Pūrṇimā?

Dhīra Kṛṣṇa Mahārāja: Yes. His ticket expires on that day so he will be forced to leave the country. Mukunda Mālā Vilāsa, he must leave South Africa.

Śrīla Śrīdhara Mahārāja: And another boy, this Ruci or who?

Aranya Maharaja: Ruci Dāsa Brahmācārī and Rohiṇīpriyā Dāsa.

Devotee: Just coming today Mahārāja.

Śrīla Śrīdhara Mahārāja: And another boy came with them to enquire, to inform me that I am ill-presented about the ISKCON.

Dhīra Kṛṣṇa Mahārāja: Yes, misinformed.

Śrīla Śrīdhara Mahārāja: Misinformed, misrepresent ISKCON has been misrepresented to me by some. Is that boy here?

Dhīra Kṛṣṇa Mahārāja: No, he's returned to Māyāpur.

Śrīla Śrīdhara Mahārāja: Without meeting me.

Dhīra Kṛṣṇa Mahārāja: Yes.

Aranya Maharaja: He asked some questions this morning. He asked many of the questions about Mahāprabhu _____

Śrīla Śrīdhara Mahārāja: All right.

Dhīra Kṛṣṇa Mahārāja: He had a lengthy discussion with me after your darśana for around one and a half hours.

Śrīla Śrīdhara Mahārāja: And this Satānanda.

Śrīla Govinda Mahārāja: Satānanda Prabhu.

Śrīla Śrīdhara Mahārāja: He's also in some doubt.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So you're to help him according to your capacity. He has lost his faith there, and whatever faith he had in me, that is also disturbed by their abuse for me. Hare Kṛṣṇa. So he's a little perplexed.

Dhīra Kṛṣṇa Mahārāja: Hmm. Doubts, in Bhagavad-gītā,

Śrīla Śrīdhara Mahārāja: Saṁśayātmā vinaśyati, nāyaṁ loko 'na paro saṁśayātmanah. [ajñāś cāśraddadhānaś ca saṁśayātmā vinaśyati nāyaṁ loko 'sti na paro na sukhaṁ saṁśayātmanah]

["But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next."] [Bhagavad-gītā, 4.40]

So saṁśaya, doubt, is a very mischievous thing. That should be cleared as early as possible, and to place us in a positive plane. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So I proposed to Mukunda Mālā Vilāsa to help me with this book. And also, I wanted to inform you that the idea of the book would be to take excerpts from your speaking in the mornings on particular subjects. You speak repeatedly on a particular subject in different lectures.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So I want to combine them together to create a chapter.

Śrīla Śrīdhara Mahārāja: As you like you can adjust them. Hare Kṛṣṇa. But if it is possible, in two ways you can, one, sambandha, abhidheya, prayojana, selection under three heads. Or historical, date by date, or classification of the same nature, that is sambandha, abhidheya, prayojana, or by historical instalments, as suits you. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. And the topics in the heading, or in the marginal note, the topics dealt with may be given in the margin or in the heading. The subject matter, to facilitate the understanding of the reader you may use.

Dhīra Kṛṣṇa Mahārāja: Yes. There are also certain phrases that you use repeatedly that make nice titles for chapters.

Śrīla Śrīdhara Mahārāja: Maybe, I forgot. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Just like you speak of the world of exploitation.

Śrīla Śrīdhara Mahārāja: Ha, ha, yes.

Dhīra Kṛṣṇa Mahārāja: That is a nice title for a chapter.

Śrīla Śrīdhara Mahārāja: Exploitation, renunciation and dedication.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Exploitation also karma, vikarma, sukarma, sub-division there may be, renunciation also of several kinds, dedication generally two. Vaikuṇṭha, Paravyoma and Goloka area, there is also gradation, development. Any way! And the abstract of the lectures also may be given in the beginning in a note as you like.

Dhīra Kṛṣṇa Mahārāja: Yes. That's what I'd like.

Śrīla Śrīdhara Mahārāja: To help others to understand in your own way you may put note there. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Also to capture their curiosity, their interest.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Govinda Mahārāja [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotees: Akṣayānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja quite silent.

Akṣayānanda Mahārāja: I just came Mahārāja, just now.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Haribol. You are to help our Satānanda Prabhu. He's a little weakened. Hare Kṛṣṇa. Gaura Haribol. What are the points of his doubts, suspicion, to note carefully and to try to help him. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. [?] Nitāi Gaura Haribol. Govinda Mahārāja [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, in your poem you say, “Kamala-priya-nayanam.” [Śrī-Dayita-dāsa- praṇati-pañcakam, 4] Is this revealed, some kind of revelation, the identities?

Śrīla Śrīdhara Mahārāja: It is mentioned there, Bhaktivinoda Ṭhākura has mentioned his name in his poem he's such. And we also could trace the name of Prabhupāda from some letter, and so I have mentioned

there. And I heard from the lips of Prabhupāda about the name of Gaura Kīśora Bābājī Mahārāja, that secret name I got from Prabhupāda. And Prabhupāda's own name I got from his letter, one letter. And Bhaktivinoda Ṭhākura's name, that is already mentioned in his own self composed poem.

[The first part of the transcript dated 82.02.00.A_150.2, timed approximately 01:50 – 23:07 – “So he's from America self composed poem.”], ends here.]

...

Śrīla Śrīdhara Mahārāja: ... But what is the proof that you have got the grace and I not got His grace? What's the guarantee there?”

Then his answer was that, vastu visay [?] The Absolute consideration is there. What you want though that is relative. Everywhere such difference, point may be drawn. So Absolute knowledge is not possible, comparative knowledge, but to know what is what. To call a spade a spade, and to call an axe a spade, that must be different then in particular level who knows the meaning of the words and identification with the thing, he will, he can detect the mistake. “But this is not spade, this is axe.” But ordinary people who are not well versed with the language and the thing then says it's an axe. But the discrimination is possible, and that is known by the symptoms.

“I say He's Lord Himself. You say that he's man, a human being. But one day you will have to say, “No, He's superman, not a man.”

And when that day came Gopīnātha Ācārya told, “What, Sārvabhauma, what I told you put objection.

Now you're seeing the same thing.” He's beaten.

“Yes, by your grace, by your affection to me Caitanyadeva Śrī Caitanya was gracious on me, by your company, your affection, with these valuable things.”

Hare Kṛṣṇa. So Sārvabhauma showed his respect to Gopīnātha Ācārya.

Absolute knowledge is possible, but not to all, just as, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt. Always there'll be a particular section who'll be atheist, who'll be half atheist, who'll be this and that, so many, because for their deviated position cannot but be.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

[One party says: “God exists!” The other says: “God does not exist!” Śrīmad-Bhāgavatam says that the

ātmā is self effulgent, but still we find that one class of men say, “He exists, we see Him, He can be seen,” and another says: “He has never existed.” This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [Śrīmad-Bhāgavatam, 11.22.34]

And devoid of God consciousness means devoid of self consciousness as the result. One who does not know God he cannot know himself, because his estimation in relation to the whole, that is to be asserted, otherwise no estimation. To have an estimation of a person we must have the estimation of the paraphernalia, otherwise he can't be judged, proper estimation is not possible. According to the environment what position he holds, that is necessary, sambandha-jñāna, who is who. Ke? [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

...

Dhīra Kṛṣṇa Mahārāja: ...to inform him, might be a better time.

Akṣayānanda Mahārāja: He may be more receptive at that time.

Śrīla Śrīdhara Mahārāja: [?]

Akṣayānanda Mahārāja: Dhīra Kṛṣṇa Mahārāja thought that if we write now they may make an unpleasant issue of it in their meeting.

Dhīra Kṛṣṇa Mahārāja: That is their tendency.

Akṣayānanda Mahārāja: From bad to worse. Maybe better to write after.

Devotee: Mahārāja first.

Śrīla Śrīdhara Mahārāja: diplomacy. I'm talking straight. He says no, with some diplomacy.

Akṣayānanda Mahārāja: After some time.

Śrīla Śrīdhara Mahārāja: [?] We pananju jñānam kevalanam visa vadanam upadeśo hi mūrkhāṇāṁ prakopāya na śāntaye [Śrīmad-

Bhāgavatam, 4.25.9, purport] [It is said in Hitopadeśa, upadeśo hi mūrkhāṇāṁ prakopāya na śāntaye. If good instructions are given to a foolish person, he does not take advantage of them, but becomes more and more angry.] [Śrīmad- Bhāgavatam, 7.8.11, purport]

[Devakī knew very well that because the killing of her many children had been ordained by destiny, Kāṁsa was not to be blamed. There was no need to give good instructions to Kāṁsa. Upadeśo hi mūrkhāṇāṁ prakopāya na śāntaye (Cāṇakya Paṇḍita). If a foolish person is given good instructions, he becomes more and more angry. Moreover, a cruel person is more dangerous than a snake. A snake and a cruel person are both cruel, but a cruel person is more dangerous because although a snake can be charmed by mantras or subdued by herbs, a cruel person cannot be subdued by any means. Such was the nature of Kāṁsa.] [Śrīmad-Bhāgavatam, 10.4.5, purport]

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Govinda Mahārāja: You know this śloka.

Śrīla Śrīdhara Mahārāja: You know?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Govinda Mahārāja: Prakopāya na śāntaye.

Śrīla Śrīdhara Mahārāja: You think that this will be the case?

Dhīra Kṛṣṇa Mahārāja: Yes, a definite case of upadeśo hi mūrkhāṇām.

Śrīla Govinda Mahārāja: [?]

Dhīra Kṛṣṇa Mahārāja: But whatever Your Divine Grace's will is we are surrendered to that.

Akṣayānanda Mahārāja: Order supplier.

Dhīra Kṛṣṇa Mahārāja: To go to heaven or hell.

Śrīla Govinda Mahārāja: [?]

Dhīra Kṛṣṇa Mahārāja: Na kutasya na vidyati [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Acyutānanda [?] brahmāṇḍa brhamite kona bhāgyavān jīva, [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."] [Caitanya-caritāmṛta, Madhya- līlā, 19.151]

It is acquired by wandering throughout the length and breadth of this wide world. Anyone can acquire that sukṛti, by the help of which, we can catch what is Kṛṣṇa consciousness, how it is universal, how it is attracting, how

it is charming, how it is our own: all these things.

Karun nai vilasay na vidya na caru purosam [?]

nāhaṁ vedair na tapasā, na dānena na cejyayā śakya evaṁ-vidho
draṣṭuṁ, dṛṣṭavān asi yan mama bhaktyā tv ananyayā śakya, aham
evaṁ-vidho 'rjjuna jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca parantapa

["Neither by study of the Vedas, nor by austerity, charity, or sacrifice, can anyone behold My humanlike form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."] ["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [Bhagavad-gītā, 11.53-4]

bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām [bhaktiḥ punāti
man-niṣṭhā śvapākān api sambhavāt]

["I, who am dear to the sādhus, can be reached only by devotion born of unalloyed faith. Even a dog- flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."] [Śrīmad-Bhāgavatam, 11.14.21]

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena [yam
evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self- manifest form directly before him.”]
[Kathopaniṣad, 1.2.23] & [Muṇḍaka Upaniṣad, 2.3.2]

These are no qualifications, but [?] So that is another classification. That is progress in the nirguṇa plane. So progress in the plane of this saṁguṇa world, good bad, the relative position in the consideration of māyā: that has got no value in ones progress towards Kṛṣṇa prema. That is a separate plane. [?]

One ṛṣi, Uttanka, he came to throw curse on Kṛṣṇa. “Kṛṣṇa, You are the cause of the whole dreadful pain that was created by this Kurukṣetra battle. So many widows, so many orphans, and so many mothers, fathers are crying. They have lost their son, their father, their child, all these things: a horrible lamentation in a general way.” [?]

Devotee: Broken.

Śrīla Śrīdhara Mahārāja: “Breaking the sky, so I, You are responsible for all these troubles. I want to curse you.”

Kṛṣṇa smilingly told, “You brāhmaṇa, by great pain and misery and suffering you have accumulated some good puṇyam, good merit. But I’m standing on nirguṇa bhūmika. You will lose the whole of your merit if you come to curse Me. I will remain untouched, unharmed. This will be the result. Don’t do so. Then after great pain you have acquired some sort of

merit, but that will vanish, you'll be nowhere. But that will not be able to produce any effect in Me. I'm taking My stand in the nirguṇa bhūmika, nirguṇa and saguṇa. I am absolute position in the absolute plane. I'm following the absolute wave of the whole universe. And your partial, provincial, local origin, wave, that will be crushed when it will come in to face the wave, and that is irresistible, moving in the absolute plane with absolute force, for the nirguṇa plane, that irresistible."

And what amount of force that is coming it will, going to the whole of the universe with how much strength that wave moves. And locally created and locally finished, otherwise provincialism. So however greater, no provincial energy can stand if it comes into clash with the absolute movement that are working here in the universe. That may be fine, but that is the most powerful, nirguṇa. Nirguṇa means nirbhadi. Guṇa not a positive, guṇa means negative, prakṛti guṇa is a negative, this māyā, the negative aspect of the world. And it has got three guṇas, satya, raja, tama. The lowest, then the middle, and the highest, but the whole thing is erroneous, miscalculated, māyā, mā yā, it is false.

There is a story of three thieves. One thief robbed a man and wanted to kill him. The second thief, "No, no, don't. You have robbed all right, no necessity of killing him." So that is little better, the thief. Then the third thief, "Oh, he'll not be able to get out of this dense forest. Come along with me, I shall show you the path towards the village or town." He took him and, "Oh, this is the path, you go." But they're all thieves, but little difference between them. The tama guṇa the worst, want to rob and to kill. The raja guṇa opposes to kill but robbing. And the satya guṇa he's also taking share in the robbing wealth, but he's taking him towards, "Go safely this side." But they're all thieves, that satya, raja, tama, all thieves, all misconception, but difference between them very little. And nirguṇa is positive, is truth: so good or bad calculation from the provincial world standpoint cannot stand before the absolute calculation. Hare Kṛṣṇa. Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Oh! [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Oh! [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Oh! [?] Hare Kṛṣṇa. [?] bhagavan ananta tam nirvito niyatato bhajeta samsata heto paramasya yatra [?] The basic explanation! Evam sat citte sata eva sidho [?] Within one's one heart the self effulgent truth comes from perception. Sat citte sata eva sidho [?] Not to be borrowed from anywhere else, but it is within. And by its own light it is seen, just as Sun is seen by his own light. Whether the Sun is existent that's not to be proved by any other light. Sun is always proving his existence, self evident. Sat citte sata eva sidho [?] Ātmā, Paramātmā, the cetan, the light, light like substance, ātmā. That can be shown, that can be seen by his radiance. His existence not to be proved by any material evidence. Sata siddhya praman, sat citte sata eva siddha [?] Within you, and it will show, the ātmā will show itself, or himself, by his own light you'll be able to see him, just like the Sun. Sat citte sata eva siddha [?] Not outside but within, and not by the help of any other light or any other proof, but he's his own proof. This is the nature of the substance, the soul. Soul is such substance. Sat citte sata eva siddho [?] Ātmā, and what is his nature, how he will emit his acquaintance with you? From within him, ātmā priyā, your favourite, your loving substance, that will come from there, not outside. It will, just like light, there is your affection, that will also come, emanate from that and touch you, your heart, and you will be able to feel ātmā priyā. Artha, artha means that is the object of your search, artha...

End of 82.02.01.A

82.02.01.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...then, that ātmā, that Paramātmā, as a whole. Bhagavān means bhajanīya-guṇa- viśiṣṭha, He'll attract your regard, your affectionate service. By His own nature He will attract, He will prove to you that, "I'm your Master, I'm your Guardian, I'm your friend." This qualification in Him: not only light, but that personal affection is there. Bhagavān bhajanīya-guṇa-viśiṣṭha. Such qualifications He possess that He can attract your reverence, your heart's affection, love divine, bhagavān ananto.

Evam sajite sata eva sidho ātmā priyato bhagavan ananta tam nevito
niyatata bhajeta [?]

And now your duty will be to give, to take leave from all other prospects and proposals of life, nevito niyatata, and with regular attempt to approach towards them, towards Him.

niyatata bhajeta samsara heto paramastata [?]

And your charm, attraction, bondage, and your hankering for this, what is non-Bhagavān, this world, that will disappear in no time, this also.

Evam sajite sata eva sidho ātmā priyato bhagavan ananta tam nevito
niyatata bhajeta samsara heto paramastata [?]

It is not hearsay. Only try and you will have the whole evidence and everything within you. And such experience you'll have that you will stand again guarantee to make it known to others. And you will ask others, "Try, verify; only what I say here, and do and you'll see."

"Veni vidi vici." Julius Caesar. "I wandered and I conquered, I saw and I conquered." The Julius Caesar, he was such a great general and his conquests of different directions was so easy that he told...

Dhīra Kṛṣṇa Mahārāja: "I came, I saw...

Śrīla Śrīdhara Mahārāja: "I came, I saw, I conquered."

Parvat Mahārāja: "Veni vidi vici."

Śrīla Śrīdhara Mahārāja: "Veni vidi vici." So you come, and what I say, listen to, do it and you'll find. But the attempt must be sincere and thorough, not haphazard and hesitating.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol.

Hari Charan [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. [?]

...

[04:30 – 06:00 [?]

Devotee: Back home to Godhead.

Devotee: Sound vibration.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Dhīra Kṛṣṇa Mahārāja: What was that? Mahārāja, what did you say about the mosquitoes?

Śrīla Śrīdhara Mahārāja: What is it?

Dhīra Kṛṣṇa Mahārāja: You spoke something about mosquito.

Śrīla Śrīdhara Mahārāja: They mentioned the name of mosquito and Hari Charan has collected many mosquito Calcutta, mosquito carton.

Akṣayānanda Mahārāja: Net.

Śrīla Śrīdhara Mahārāja: So I asked him, “The mosquito class, are they informed that you have collected so many mosquito cartons? Have they got any clue?”

Devotees: [Group laughter] [?]

Śrīla Śrīdhara Mahārāja: [?] Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

End of 82.02.01.B

82.02.03.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...then, after thousands of lives I shall come. I shall get. I shall get, and thousands past in a moment.

Mahāprabhu told, “Take him. What was thousands of lives after he will meet Me, but by his dint of devotion let thousand lives that is vanished. And only in one second the thousand life’s time vanished in one second. He has got such power within him. Take him now, just now.”

And also the gopīs told, though one brahmaratri was made to enter into this ordinary night, rasa līlā night, but the gopīs thought, “Only my winking, winking of an eye the night passed away, such a happy night passed within a winking of an eye.”

But we are told, Śukadeva Goswāmī says,

sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ rātriṁ yuga-
sahasrāntām, [te 'ho-rātra-vido janāḥ]

[“A day of Lord Brahmā lasts for one thousand caturyugas* and his night is of the same duration.

Persons who know this have the true conception of day and night.”]

[Bhagavad-gītā, 8.17] [*One yuga (age) in the time calculation of the demigods = the four yugas or one caturyuga in the time calculation of mankind, or 4.320.000 years.]

General Satya, Tretā, Dvāpara, Kali, this is one yuga, and such thousand yugas, that is the measure of the night of Brahmā. And that Brahmā night at that time was entered by the will of the Supreme. But still they told that within a winking of an eye the night passed away, we remain not satisfied. This is also possible by the Absolute will. The necessary law: that also is changed. What the scientists can never think of, that how within a small span of time a big span of time can be entered. A small space can be contracted and space can be expanded. Time also can be contracted and expanded. This is beyond the brain of the scientists, but it is possible by the Supreme will. We are told like that. And there are many instances that the space also contracts and expands. So time also contracts and expands. This is all consciousness.

So the causal calculation goes towards consciousness, not depending on the matter which is floating on consciousness, like iceberg in the ocean. That is the Vedic conception. Vedic conception and that in a negligible part of consciousness the world consciousness is floating. We are to explain with this fundamental theory everything: consciousness is all in all. His will. “Let there be water.” There was water. “Let there be earth, fire.” There was fire, light. The causal nature is such.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Then only exclusive devotion to Him, that will have the principal necessity

and urgency, and our prospect lies there. Our faith is designed and determined there, best thing there. He's all powerful, and all conscious, all powerful and at the same time all charming. So no objection can be filed against Him. Suhr̥daṁ sarvva-bhūtānāṁ.

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram suhr̥daṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]
[Bhagavad- gītā, 5.29]

"I'm really friendly to all. If you understand that you'll find peace in your life. You're not in the land of enemy. Really, you're in the land of your intimate, heartiest friend."

Such consciousness in the background. Be optimistic to the utmost. Optimistic to the utmost: no place of pessimism. That is very negligible. That is only confined in the area of māyā, and very meagre position. The whole, jīva soul, is place of optimism. Yes. Om̐ means yes, a big yes, covering all questions. Om̐ means yes. Yes means whatever you are searching, that is existing. That is, whatever, everyone you are in searching and this is – all the searches combined, it will come to mean that happiness. Happiness, ecstasy, after all that one thing. Hankingering may be of different type, but the common thing is happiness. And the

Veda, the revealed truth says in one word, “Yes, what you’re searching that does exist. Don’t be disheartened, be hopeful.” That is the first general answer to all the questions of the world. And then comes details and coming in different instalments, in different stages by instalments. And so much so it’s going that you are surrendering and He’s also surrendering to you, so much so. If you’re infinitesimal you can surrender your whole. If it is possible you’ll find the Absolute is surrendering to you: such is also possible. Such is also possible. Such hope, such great prospect we may have. Infinitesimal, he can conquer the Infinite, only through surrendering in a proper channel. Hare Kṛṣṇa. Hare Kṛṣṇa.

aham bhakta-parārdhīno, hy asvatantra iva dvija sādhubhir grasta-
hṛdayo, bhaktair bhakta-jana-priyaḥ

[The Lord tells Durvāsā: “I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.”] [Śrīmad-Bhāgavatam, 9.4.63]

“It is My pleasure to become subservient to My servants, to My devotees. Voluntarily I feel pleasure to become servitor, useful to My own servants. This is My nature.”

So bhakti is the most wonderful thing that is the basis of surrendering. So bhakti has been praised in the scriptures like anything. Śrī-kṛṣṇākarṣiṇī ca sā. She’s possible to attract the Absolute to the finite. Such is the peculiar force of bhakti. Wherever the Absolute, wherever the power, He’s submitting to the affection. There is the astonishing presence of

devotion will come.

So once, we heard from Parvat Mahārāja, one devotee, he asked Prabhupāda, when Rādhārāṇī, after leaving the rasa, She's going away, She could not tolerate the equal treatment of all. Then no special characteristic in the treatment of Kṛṣṇa in the rasa, then She was dissatisfied and suddenly disappeared from that arena. And when Kṛṣṇa came to find suddenly that Rādhārāṇī's not here, then He also disappeared from that assembly and went to search among His queens. Then at last He found Her.

And going to some other place, Rādhārāṇī told that, "I can't walk any more. If You want to take Me further You are to carry Me."

Then Kṛṣṇa suddenly disappeared.

Then Parvat Mahārāja is asking to our Guru Mahārāja, "Why Kṛṣṇa disappeared at that time? He did not fulfil the purpose of Rādhārāṇī?"

It was intolerable for the time being to our Guru Mahārāja. "What is devotional presence here?" He expressed his virakti, little enraged. "No bhakti is present here, no devotional...?" He wanted to avoid. That Kṛṣṇa is avoiding Rādhārāṇī, the group of Rādhārāṇī they're not prepared to tolerate, not to hear even such news, "That our Mistress has been defeated or discouraged or insulted," they won't like and they can't tolerate such idea. Then I heard from him that Guru Mahārāja avoided to answer the point.

I searched what Bhaktivinoda Ṭhākura has given in answer in his commentary. Then I found Bhaktivinoda Ṭhākura has written that, "Kṛṣṇa wanted to enjoy the situation. If suddenly He disappears then what will be the position of Śrī Rādhikā? He wanted, He was curious to experience that fact, that event, "That what, that how She will stand. That sort of thing Kṛṣṇa wanted to enjoy, so for the time being He did like that. Then

again coming to Yamunā He may be there.” So bhakti is there where the surrender gets the free hand, better hand...

Devotees: Upper hand.

Śrīla Śrīdhara Mahārāja: Upper hand, surrender, the devotees get the upper hand. There we can find the presence of intense bhakti, devotion. Devotion's very nature is such that, kṛta hari prema bhajan. Hari, the Absolute, He's overpowered by heart and makes Him to, as if to serve His devotees. There is bhakti. Bhakti's presence is intense there only. This is bhakti, where the power, such as you may conceive. A great General comes home and his infant boy taking him by a finger and drawing towards some direction and he's going. The power is following affection. He's defeated near affection. That is devotion. There devotion means that, where power has no power. Power becomes powerless. That charming substance is devotion, dedication, surrender. It is so powerful. So the land, the plane of surrendering where power is useless, rather power is servant to that place. The land of service is so high, so noble, so elevated. By surrender we can attain such a high plane where power has got no power. Hare Kṛṣṇa. Hare Kṛṣṇa. The knowledge, the power, everything: the power may be represented by energy, and even knowledge, calculation, high, low, all vanishes when Love Divine comes. So that plane is such, and the acme, the full conception in mādhyama rasa, and then that is also gradation. It is vanishing in Śrī Rādhikā's Holy Feet.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de

[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke madhura vṛndā
vipina mādhurī praveśa cāturī sāra baraja yuvatī bhāvera bhakati śakati
hoita kāra]

Vāsudeva Gosh is saying that, “Gaurāṅga came with Him such things of the highest wave has come down. If He did not come how could we live? There is such a thing and I cannot have taste of that. That living is no living, a cipher. There is such a high thing and I’m detached from that. What’s the meaning of such life? But I’ve got that clue. Now I find life is something, life is worth living because there’s such end of our fortune, fate; our life has become enlivened for that prospect. It is there whether I get or may not get, but still that is there. So much degree of fulfilment of a life is possible I can live. I want to live.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Nitāi Gaura Haribol.

Swāmī Mahārāja has taken the news of such prospect through all the wide world. How fortunate he is he has done such a great service to humanity. And it was in another plane, he has done in the plane of our calculation, and it was prepared in the subtle plane and pushed with energy by Guru Mahārāja, Bhaktisiddhānta Saraswatī Ṭhākura. His will power gave him such a great push and externally that is taken to the length and breadth of the world.

Mahāprabhu Gaurāṅga Sundara. Gaurāṅga sundara badar nitya nira nama bhir [?]

He's singing His own Name and dancing madly. Gaurāṅga is dancing in His own wonderful mood, taking His Own Name and dancing. And that wave is being distributed to all around, all over the whole creation, that wave. Gaurāṅga nagara badar nitya nira nama bhir [?] That is a peculiar type of movement in this world.

Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara. Who are at present in Māyāpur – both?

Devotee: Jayapataka and...

Śrīla Śrīdhara Mahārāja: Jayapataka Mahārāja and...

Devotee: Bhāvānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Bhāvānanda Mahārāja. They're all doing well there?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: No other sannyāsīns?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Or Ācārya or...

Devotee: No.

Śrīla Śrīdhara Mahārāja: GBC present there?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Only those two? Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Bhāvānanda is leaving today.

Śrīla Śrīdhara Mahārāja: For?

Devotee: Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Vṛndāvana. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa nāma-kīrtanaṁ rāma-rāma-gāna-ramya-
divya-chanda-nartanam yatra-tatra-kṛṣṇa-nāma-dāna-loka-niṣṭaraṁ
prema-dhāma-devam eva naumi gaura-sundaram

[“The Lord travelled to the holy places of pilgrimage in South India with the clever underlying compassionate intention of delivering the fallen souls. Appearing as a beautiful young renunciate He distributed the sweet transcendental Names of the Supreme Lord, singing Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa he...as He strolled down the different pathways, entered temples and visited homesteads. During His sacred pilgrimage sometimes the Lord would be carried away by some indescribable, ineffable, divine exaltation and would sing “Rāma Rāma” and dance gracefully with most charming gestures and rhythms. Regardless of any time,

place, circumstance, or personal qualification, He magnanimously delivered all those in South India who came in contact with Him by inspiring them to chant Kṛṣṇa's Holy Names with pure devotion. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love.”] [Premadhāma-deva-stotram, 22]

When He was going to the South in preaching tour Mahāprabhu in this posture, kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he

rāma rāghava rāma rāghava rāma rāghava rakṣa mām kṛṣṇa keśava kṛṣṇa keśava kṛṣṇa keśava pāhi mām [Within the purport of Caitanya-caritāmṛta, Ādi-līlā, 8.26]

In this way in dancing posture He's progressing towards the South. Beautiful tall figure and He's chanting and tears running down, and tears at the same time dancing. Apparently two opposite things, tears running down, and dancing with His hands up, He was always walking: a peculiar type. What is it? What is this? So much sweetness is there, but we're devoid of it.

Devotee: This is coming from your Prapanna-jīvanāmṛtam Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes. Where He's going, Prapanna-jīvanāmṛtam. Where He's going towards Godāvarī, when He's going to Rāya Rāmānanda in that posture He's found. A peculiar conquering type. His conquering fashion is that, that dancing, hands up, and crying with tears coming down. “We are so unhappy, but there is happiness. Take the Name. You will be in a position to attain that great thing more.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

vañcito 'smi vañcito 'smi, vañcito 'smi na saṁśayaḥ viśvaṁ gaura-rase
magnaṁ, sparśo 'pi mama nābhavat

[Śrīla Prabodhānanda Saraswatī says: “Deceived, deceived, no doubt, deceived I am! The whole universe became flooded with love of Śrī Gaurāṅga, but alas, my fate was not to get even the slightest touch of it.”]
[Caitanya-candrāmṛta, 46]

Prabodhānandapāda says, “Surely I’m deceived, I’m cheated. I’m deceived, I’m deceived, I’m deceived, no doubt. The whole world merged in Divine Ecstasy and the only exception is mine. Vañcito 'smi, vañcito 'smi, vañcito 'smi, no doubt the whole world I see they’re merging in the wonderful Divine Ecstasy of joy, only with the exception of me.”

That is a type, that whole is inundated, the environment is inundated with Divine Blissfulness and I am only the exception. Such is the peculiarity in feeling of that thing. That is the peculiar symptom of surrendering. If I have got, then that is a difficult position. Only from the indirect side one may see that he might have got.

But, the capitalist, as much as they can amass money, so much they think: ‘No, no, how much little maybe it will finish in one wave.’

Only the direction is changed, hankering, finite wants to become Infinite, he’s looking after Infinite. And Infinite enters into his heart, then inspires him to come closer to Him. And seeing the Infinite characteristic he finds in himself that, ‘I’m in want. I’m in want.’ The reaction in that way! Finites starting towards Infinite brings such reaction in finite: ‘I’m in want, so much to attain. I have nothing, no progress. No real progress I can make,

so dissatisfaction,' so vipralambha, in want. Hare Kṛṣṇa. Hare Kṛṣṇa. That is normal position. So hankering of embracing the Infinite, that is the measuring unit, how much hankering for the Infinite, not that how much Infinite is attained by me, but by the hankering for the Infinite in the finite. That is the measurement of his attainment. So Mahāprabhu Himself says:

na prema-gandho 'sti [darāpi me harau, krandāmi saubhāgya-bharam
prakāśitum vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-
pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”] [Caitanya-caritāmṛta, Madhya-līlā, 2.45]

“What to speak of prema proper, even only infinitesimal point of scent of real devotion I have got, what to speak of getting proper, love proper. Even the remotest scent, a point of scent of the Divine Love has not come in Me. I don't trace in Me.” He Himself says like that.

These are big words, big meanings of big expressions: too big, too big to deal. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. But anyhow we are to justify pure reason somewhat, while swimming in the ocean: reason's satisfaction. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Can't get, can't leave. I'm not getting anything. Then leave. No, no, I can't. Don't say so. Then you're caught red handed. Why can't you leave?

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So Pramāṇa Swāmī Mahārāja, how many with you?

Pramāṇa Swāmī: Nine.

Śrīla Śrīdhara Mahārāja: Nine. Where to accommodate them there?

Akṣayānanda Mahārāja: You'll be staying here?

Pramāṇa Swāmī: They're staying in Candrodaya Mandir still.

Akṣayānanda Mahārāja: Managing in Māyāpur.

Śrīla Śrīdhara Mahārāja: They're all in Māyāpur? And you have come alone or with one or two? **Pramāṇa Swāmī:** They're with me now. We're all together now Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh! All have come here. **Pramāṇa Swāmī:** Yes.

Akṣayānanda Mahārāja: Staying is managed there, their living is managed there. Staying is managed in Māyāpur, residing.

Śrīla Śrīdhara Mahārāja: So you'll go back?

Pramāṇa Swāmī: Yes. We'll come tomorrow morning.

Śrīla Śrīdhara Mahārāja: You'll come tomorrow morning?

Pramāṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: With all of them?

Pramāṇa Swāmī: All together, yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura. Will they allow you to come here?

Pramāṇa Swāmī: Yes. No compromise.

Śrīla Śrīdhara Mahārāja: No compromise.

Pramāṇa Swāmī: No. They are, they feel uneasy.

Śrīla Śrīdhara Mahārāja: Oh, by your presence there?

Pramāṇa Swāmī: No.

Śrīla Śrīdhara Mahārāja: Then?

Pramāṇa Swāmī: They're feeling some uneasiness because we're coming here.

Śrīla Śrīdhara Mahārāja: Of course, cannot but, it is quite natural. They should not be blamed for that. After all you are all in connection of Swāmī Mahārāja, so it must be painful for them, if you show slackness in your friendship. Is it not?

Pramāṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: But still they cannot quench your thirst; that's the difficulty. The purpose for which you have joined the holy feet of Swāmī Mahārāja, that aspiration, that hunger, earnestness, that must have some food. That is the real thing. We have come out for that. We have left the circumstances where we were born and out in quest for something, and wherever that is located we must be slave to that circumstance, if we're to be sincere to our inner quest. Gaura Haribol. Gaura Haribol. Quite natural, and this is also natural, that question of stages, question of different stages in our development and realisation.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

They're apathetic to me, thinking that I'm not their well-wisher, because we're not following, pursuing their resolution, of the GBC. Ha, ha. What I got from my Guru Mahārāja GBC cannot show anything more than that to me. I don't think like that: that is my point. I must be sincere to my own self, the understanding of my Gurudeva, cannot betray my own creed. But I'm friendly to them. They may overlook it. Because I love Swāmī Mahārāja and this is his creation, ostentatiously.

The desired end of my Guru Mahārāja, primary, how he was earnest for preaching in the foreign land. He requested me also, and also I found his earnestness to preach, to take Mahāprabhu to the wide world. That I saw, I felt. I was chastised. Ha, ha.

He was so generous in his practices he felt to invite people to the Maṭha,

even the non-vegetarians will be accommodated within the Maṭha and the arrangement should be made with the nearest hostel to supply a non-vegetarian diet to them.

I, a mild protest: Then there will be a blame on the Mission.

“Thousand lives ago I have finished that decision what you told today.” That was the reaction. “Thousands of births ago I had come to this conclusion. For the service of Mahāprabhu we must be of vaikunṭha-vṛtti.” That was his word, vaikunṭha-vṛtti.

And the feeling sensation passed through my body, in Bombay, in a hired two story building, the first floor, just near the sea shore, he told me in an exited mood.

“Thousands of lives before I decided and I came to this conclusion, everything we shall do for the service of Mahāprabhu. No stone unturned.”

Vigorously came forth. I was astounded feeling such vigorous will, impression, and that took figure in the activity of Swāmī Mahārāja. First party Bon Mahārāja, second party Goswāmī Mahārāja. Then the chance, Swāmī Mahārāja he took the fame after long time, and anyhow with his grace came all empty handed, fully dependent on Him, and that was the key to his success. He had to come down to help him, and he did wonderful, astounding results he showed. So I see as a resultant of that feeling of my Guru Mahārāja what I saw in nineteen thirty three or four...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

End of 82.02.03.A

82.02.03.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: [?] Once I saw his face when he was delivering some introductory lectures for the Harmonist to the Editor, Professor Sanyal. I saw, I felt, the face, just like_____ [?] a class of lotus, white and red, and with a very big size, and of circular type. He's talking, inspired, and movement of his blood circulation is such a way that sometimes here a little reddish, here a little whitish. In this way just like petals of flower I found in his face. I experienced just like a [?] a type of lotus, I found his face once in Calcutta. Wholly given to devotional path and Mahāprabhu. Besides that he had no existence at all. That incarnate, his preaching and work Mahāprabhu incarnate. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.

Swāmī Mahārāja told me, "That in your presence," that is in my presence, Prabhupāda told him, "You'll also have to be ready, you'll have to go to the West." Before me, but I faintly remember when he told me, "That in your presence Guru Mahārāja told." Then I'm trying to recollect and faintly can recollect it might have been said before me. Because it was his general way, "You go to the West for preaching the doctrine of Mahāprabhu." So common thing at that time, that was in Bombay.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

From the outcome of that wave you all have come, as concrete, what was from subtle, that has come to take shape in material world, attracted

so many of you to the great pilgrimage. So many pilgrims on pilgrimage towards Gaura Dhāma, Kṛṣṇa Dhāma, Navadvīpa and Vṛndāvana, all pilgrims gathered.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [Bhakti-rasāmṛta-sindhu, 1.1.11] [Caitanya-caritāmṛta, Madhya-līlā, 19-167] & [Śrīmad-Bhāgavatam, 11.21.11, purport]

Kṛṣṇānu-śīlanam, the cultivation of Kṛṣṇa, Kṛṣṇa culture. Eh?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] How the progress in the building?

Parvat Mahārāja: Oh, it's big, almost to the ceiling of the first floor, the wall is almost to the ceiling of the first floor.

Śrīla Śrīdhara Mahārāja: The beams just above the doors and the windows...

Parvat Mahārāja: Yes, one beam all around, yes. Yesterday...

Śrīla Śrīdhara Mahārāja: Then some wall...

Parvat Mahārāja: A little wall, yes, two and a half, two feet more.

Śrīla Śrīdhara Mahārāja: Two feet more?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Seven, eight, seven feet up to door, then eight, nine, ten, even four feet perhaps.

Parvat Mahārāja: Ten, ten and a half, then the beam is almost one foot, about one brick and a half.

Śrīla Śrīdhara Mahārāja: All right. Gaura Haribol. Gaura Haribol. To be completed within three weeks?

Parvat Mahārāja: Five days before – Mr. Dina [?] said five days before Gaura Pūrṇimā will be ready with doors closing.

Śrīla Śrīdhara Mahārāja: Ha, ha. All right, let us see, let us hope. Gaura Haribol. Gaura Haribol.

Parvat Mahārāja: Can house many devotees.

Śrīla Śrīdhara Mahārāja: Yes, very good. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Those days gone by when during parikramā just in the front singing and dancing and guidance, and gave guidance.

Parvat Mahārāja: You're still guiding.

Śrīla Śrīdhara Mahārāja: I was mad. I became almost mad to sing and dance in the Name of Gaurāṅga, and without any [?] almost, and those days gone by. Now to go down I have to...

Parvat Mahārāja: We can get a palanquin, you can come down with us.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. I'm pleased to think that so many of you will dance in Gaura-maṇḍala taking the Name. That is more proud, we feel more proud to think that so many adding to the resourcefulness of Gaura Dhāma, as was foretold by Bhaktivinoda Ṭhākura. "The day is not far off when the friends, the devotees of the West, they will mix with the Eastern, and they will chant and dance with the Name of Śrī Gaurāṅga," as foretold by him.

He gave a lecture in the City College and at that time one great scholar of theosophy and Vedānta also, Hiran Datta, he came one day to preside over a meeting in Bagh Bazaar Maṭh. He told, "When we were young student of City College Ṭhākura Bhaktivinoda he gave a lecture there, and he mentioned that the days are not far off when the Western devotees will also come here, and along with the Eastern sing jointly the Name of Gaura Nityānanda." He told, "I'm pleased to see the beginning."

At that time that [Herr] Schulze and Baron and one [?] gentleman came here, and he was requested to preside over a welcoming meeting. Perhaps there he told, “I heard as a student from the lips of Bhaktivinoda Ṭhākura. I’m a witness, and I’m pleased to see the beginning of that,” he told. Hare Kṛṣṇa.

But we’ve not seen Bhaktivinoda Ṭhākura, we’ve read. He passed nineteen fourteen, August, Bhaktivinoda Ṭhākura passed away. I joined twenty six. And first great war began that year Bhaktivinoda Ṭhākura passed away, nineteen fourteen.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And the next year Gaura Kiśora Bābājī Mahārāja passed away. And Prabhupāda thought himself helpless, as we have heard from him, from his lips. “I felt myself devoid of guardian. The burden came to me. What to do? Bhaktivinoda Ṭhākura wanted that, “You must take the charge of the activity I began, about the service of Mahāprabhu.”

But he said that he himself was of another type, and secluded type. He wanted to speak about Mahāprabhu but his temperament was not to invite the people and to take the responsibility of looking after them, for their accommodation, for their feeding. That sort of activity he was not – the temperament was not such.

So when Kuñja Bābu joined he took that side, and Prabhupāda, he got ready the educated society to hear his talk, his speech about Mahāprabhu. Little philosophical, his style was philosophical, so he preferred educated society as the listeners. Kuñja Bābu he did that side, he took the trouble of inviting and accommodating and feeding. Such trouble was, the burden was taken generally by Kuñja Bābu.

And Prabhupāda he told once in Benares, I heard it with my own ear, “That my demand is only some educated listeners. That is what I want,

not any gorgeous arrangement for my personal comfort. We don't like that. Simply my demand is some educated persons to whom I can give vent to my feelings about Kṛṣṇa bhakti, Vraja-maṇḍala, Vṛndāvana bhakti, and Mahāprabhu, Nityānanda, all these things. I'm very eager to give them, to make them out, to distribute so sweet, so great, so divine, so noble, the idea I've got. I want to distribute that to the public. That is only my hankering, nothing else."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. [?] Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Any question? Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

...

All the disturbing elements disappear. When He's favourable, the circumstance cannot but be favourable, the central arrangement. Nitāi. So we're to take up everything as His grace.

tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam

hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

[Lord Brahmā said: “One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”] [Śrīmad-Bhāgavatam, 10.14.8]

That is the key to success, the wholesale success, the key to wholesale success, tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ. Not to oppose anything in the circumstance, but to try our earnest to see it favourable as much as possible, that it cannot but be favourable. This is the necessity at this stage of my life. Whatever seems to apparently apathetic we are to search with a searching look, ‘no, this is the necessity at this moment for my progress, because it is passed by the hand from the ultimate guardian. Nothing can miss His attention. Then the enemy will lose its venom [?] a divine connection. The enemy, the sting of enemy will be rubbed, will be modified, having the Absolute connection. The key to success recommended by Prahlaḍa Mahārāja.

“Try to read your environment with a friendly optimistic approach. Approach the unfavourable circumstance with optimistic and friendly search, and you’ll find ultimately that it is your friend. He’s your friend, because he’s got connection Him who is a friendly guardian to you, passing through His attentive and favourable sight. You try to find the whole in every point, the optimistic whole in every point. Then if the adverse circumstance that you think surrounding you that will vanish, that can’t but vanish.”

īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe ‘rjjuna tiṣṭhati [bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā]

[“O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours.”] [Bhagavad-gītā, 18.61]

Because He’s the wire-puller of everyone, the key is in His hand, to the minutest circumstance, point of circumstance. All is in His close attention and He’s the key holder. We’re facing Him and not an independent entity. You’re to tackle every event like that. Gaura Haribol. Gaura Haribol. That is the key of success to one’s life if one can follow this attitude as ideal. Gaura Haribol.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

[“O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [Bhagavad-gītā, 6.40]

No sincere good soul can meet ever any adverse circumstances, na hi kalyāṇa-kṛt kaścid, so kalyāṇa maṅgalam must be in our heart, within the throne of our heart. We shall install that kalyāṇa maṅgalam, goodness itself, or Himself, you must install in your heart. The corresponding response cannot but be good. The plane of life may be such. By His

grace we may live in such a plane of life. Gaura Haribol. Gaura Haribol. Gaura Haribol. And what we think at present to be our own interest, if there is any mistake that will be corrected. “Oh, I wanted this but I could not detect that this is harmful to me. So by this instance I’m educated, I’m instructed that I’m to change my attitude.” That is progress in life.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

He came to change the plane of our life. “Why do you live in this plane? Come, to live in this plane, this is meant for you. Why troubling in the gross, undesirable plane? Come to My plane of love and leave it. Not only happy but a wonderful happiness of every seconds nobility, prati-padaṁ pūrṇāmṛtāsvādanam.”

[ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam ānandāmbudhi-varadhanam prati-padaṁ pūrṇāmṛtāsvādanam sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam]

[“The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon’s cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa.”] [Śikṣāṣṭakam, 1]

Every second it gives some wonderful new taste. Its characteristic is such, it never becomes stale. And at the same time it is peculiar, the fullest type of blissfulness. Not partial, it seems. The number of infinite is infinite. Any number infinite together is infinite. So at every step it is infinitely blissful, tasteful. Such is the characteristic. kahiva katha na tatha baulake [?] Not to be talked out, but still, a mad cannot but give vent to his expression. And who will come to believe that he must be of that nature of madness, insane. Insane in the sense of the sanity of this world, but real sanity is there. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Prati-padaṁ pūrṇāmṛtāsvādanaṁ, ānandāmbudhi-varḍhanaṁ. Showing the direction, from some distance, dig darśana, only pointing out, only pointing out the nature, from far off, that it is such, it is such. Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61], sayings in the revealed truth, they're also: "We're searching, we're going this way. You come along with us," the śruti says: "Yes, we're also in search, and as far as we know it is in this side. Come along with us." That is the nature of the revealed instructions. Śrutibhir vimṛgyām. They have not finished, they're only guides on the path. Śrutibhir vimṛgyām. And the Śruti they're also confessors in the rasa līlā, "We have failed to express You my Lord. But by Your grace what we experience we failed to distribute to the public, this Your particular noble divine character, we could not. The public should not be blamed. We failed in our duty to express so ecstatic noble characteristic of Yours.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhaktivinoda Ṭhākura, he has given out, told us, that Gokula is more comprehensive than this Goloka. This is a peculiar expression. Gokula that we find in this perverted reflection what is called, that is Gokula, and Goloka that is in the original quarter in the causal area. But Kṛṣṇa līlā is so peculiar type, nara līlā.

kṛṣṇera yateka khelā, sarvottama nara-līlā, [nara-vapu tāhāra svarūpa gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

That līlā finds its fullest play in this mundane, than in the original. This is a peculiar type of thought. It is very similar to mundane, not mundane but similar to mundane, so it flourishes so in mundane more attractively than in the original. We are to see it like that. Suppose in a town there is a drama which is representing a narration of a village life. So when it is enacted in a village it will look more beautiful. But in town, in some artificial village creation it is to be played: something like that. Here, the negative side flourish more. There, the negative side is just like picture, in Goloka. [?] But the negative side when it's in connection with the positive waves utmost that is more relishable. Maybe something like that, Gokula.

Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi. Inconceivable, acintya bhedābheda, simultaneous distinction, and non-distinction, of the part of the whole, Mahāprabhu says, acintya, inconceivable. Mahāprabhu is very particular to keep up this expression, that inconceivable. Nothing is within your hand. All Rights Reserved there. Being conscious of the fact and

then go to decide, to pass remark, or to give vent to your thoughts. All Rights Reserved there: Autocrat in every department to the minutest point. With this idea you go to describe, give description to anything and everything: All Rights Reserved. So it depends on His whim, so acintya, you cannot give any definite description of anything. With this on your head you go to deal with things. Gaura Haribol. Nitāi Gaura Haribol.

End of 82.02.03.B

82.02.13.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Govinda Mahārāja: [Leading singing ? – 1:38]

Śrīla Śrīdhara Mahārāja: Emona durmmati, saṁsāra bhitare.

Śrīla Govinda Mahārāja: (1)

emona durmati, saṁsāra bhitore, poḍiyā āchinu āmi

tava nija-jana, kono mahājane, pāṭhāiyā dile tumi

(2)

doyā kori' more, patita dekhiyā, kohilo āmāre giyā ohe dīna-jana, śuno

bhālo kathā, ullasita ha'be hiyā

(3)

tomāre tārīte, śrī-kṛṣṇa-caitanya, navadvīpe avatār tomā heno koto, dīna
hīna jane, korilena bhava-pār

(4)

vedera pratijñā, rākhibāra tare, rukma-varna vipra-suta mahāprabhu
nāme, nadīyā mātāya, saṅge bhāi avadhūta

(5)

nanda-suta jini, caitanya gosāi, nija-nāma kori' dān tārilo jagat, tumi-o
jāiyā, loho nija-paritrān

(6)

se kathā śuniyā, āsiyāchi, nātha! tomāra caraṇa-tale bhakativinoda,
kāṇḍiyā kāṇḍiyā, āpana-kāhinī bole

[1) O Lord! With such a wicked mind as this I have fallen into the material world, but You have sent one of Your pure and elevated devotees to rescue me. 2) He saw me so fallen and wretched, took pity, and came to me saying, "O humbled soul, please listen to this good tiding, for it will gladden your heart. 3) Śrī Kṛṣṇa Caitanya has appeared in the land of Navadvīpa in order to deliver you. He has safely conducted many miserable souls such as you across the sea of worldly existence. 4) To

fulfil the promise of the Vedas, the son of a brāhmaṇa, of golden complexion and bearing the name of Mahāprabhu, has descended along with His brother, the avadhūta Nityānanda. Together They have overwhelmed all of Nadīyā with divine ecstasy. 5) Śrī Caitanya Gosāi, who is Kṛṣṇa Himself, the son of Nanda, has saved the world by freely distributing the gift of His own holy name. Go to Him also and receive your deliverance.”

6) Hearing those words, O Lord, Bhaktivinoda has come weeping and weeping to the soles of Your lotus feet and tells the story of his life.]
[Dainyātmikā, by Śrīla Bhaktivinoda Ṭhākura]

Śrīla Śrīdhara Mahārāja: Kṛpā-bindu diyā, gurudeva! kṛpā-bindu diyā.

Śrīla Govinda Mahārāja: Nimāi.

Nimāi [?]:

(1)

gurudev!

kṛpā-bindu diyā, koro’ ei dāse, tṛṇāpekṣā ati hīna sakala sahane, bala diyā koro’, nija-māne sprhā-hīna

(2)

sakale sammāna, korite śakati, deho’ nātha! jathājatha tabe to’ gāibo, hari-nāma-sukhe,, aparādha ha’be hata

(3)

kabe heno kṛpā, labhiyā e jana, kṛtārtha hoibe, nātha!

śakti-buddhi-hīna, āmi ati dīna, koro' more ātma-sātha

(4)

yogyatā-vicāre, kichu nāhi pāi, tomāra karuṇā—sāra karuṇā nā hoile,
kāṇḍiyā kāṇḍiyā, prāṇa nā rākhibo āra

[1) O Gurudeva! By administering a drop of your mercy make this servant of yours infinitely more humble than a blade of grass. Giving me the strength to bear all trials and troubles, free me from desires for personal honour. 2) O lord and master! Inspire me with the power to befittingly honour all living beings. Only then will I sing the holy name of the Lord in great ecstasy, and my offensive activities will cease. 3) When will this person be indeed blessed by receiving your mercy, O lord and master? Devoid of all strength and intelligence, I am very low and fallen. Please make me your own. 4) When I examine myself for worthiness, I find nothing of value. Therefore Your mercy is the essence of life. If you are not merciful to me, then I will constantly weep and weep, no longer being able to maintain my life.]

[Gurudeva, by Śrīla Bhaktivinoda Ṭhākura]

Śrīla Śrīdhara Mahārāja: Sarvasva tomār, caraṇe saṁpiyā.

Śrīla Govinda Mahārāja: sarvasva tomār, caraṇe saṁpiyā [?]

Śrīla Śrīdhara Mahārāja: (1)

sarvasva tomār, caraṇe saṁpiyā, poḍechi tomāra ghare

tumi to' ṭhākur, tomāra kukur, boliyā jānaho more

(2)

bāṇdhiyā nikaṭe, āmāre pālibe, rohibo tomāra dwāre pratīpa-janere, āsite
nā dibo, rākhibo gaḍera pāre

(3)

tava nija-jana, prasād seviyā, ucchiṣṭa rākhibe jāhā āmāra bhojan,
parama-ānande, prati-din ha'be tāhā

(4)

bosiyā śuiyā, tomāra caraṇa, cintibo satata āmi nācite nācite, nikaṭe
jāibo, jakhona ḍākibe tumi

(5)

nijera poṣana, kabhu nā bhāvibo, rohibo bhāvera bhore bhakativinoda,
tomāre pālaka, boliyā varaṇa kore

[1) Now that I have surrendered all that I possess unto Your lotus feet, I
throw myself down before Your house. You are the master of the house;

kindly consider me Your own dog. 2) Chaining me nearby, You will maintain me, and I shall lie at Your doorstep. I will not allow Your enemies to enter, but will keep them outside the bounds of the surrounding moat. 3) Whatever food remnants Your devotees leave behind after honouring Your prasāda will be my daily sustenance. I will feast on those remnants in great bliss. 4) While sitting up or lying down, I will constantly meditate on Your lotus feet. Whenever You call, I will immediately run to You and dance in rapture. 5) I will never think for my own nourishment, and will remain absorbed in ever cherishing love for my Master. Bhaktivinoda now accepts You as his only maintainer.] [From Śrīla Bhaktivinoda Ṭhākura's, Śaraṇāgati, Goptr̥tve-varaṇa, 4]

[?]

Śrīla Govinda Mahārāja: [?]

jayore jayore jaya, paramahaṁsa mahāśaya, śrī bhaktisiddhānta
saraswatī goswāmī ṭhākura jaya, parama karuṇāmaya, dīnahīna agatira
gaṭi

nīlācale haiyā udaya, śrī gauḍamaṇḍale āsi' prema bhakti parakāśi, jivera
nāśilā bhava-bhaya

tomāra mahimā gāi, hena sādhyā mora nāi, tabe pāri yadi deho śakti
viśvāhite avirata, ācāra-pracāre rata, viśuddha śrī rūpānugā bhakti

jāni āmi mahāśaya, yaśovāñchā nāhi haya, vindu mātra tomāra antare

tava guṇa vīṇādhārī, mora kaṇṭha-vīṇā dhari’...

Śrīla Śrīdhara Mahārāja: Śrī gauḍamaṇḍala bhūmi, bhakta saṅge parikrami.

Śrīla Govinda Mahārāja: Śrī gauḍamaṇḍala bhūmi, bhakta saṅge parikrami, sukīrti sthāpilā mahāśaya.

Śrīla Śrīdhara Mahārāja: Kuliyāte pāyaṇḍīrā, atyācāra kaila yā’rā.

Śrīla Govinda Mahārāja: Kuliyāte pāyaṇḍīrā, atyācāra kaila yā’rā.

Śrīla Śrīdhara Mahārāja: Tā savāra doṣa kṣamā karī’, jagate kaile ghoṣaṇā, ‘taroriva sahiṣṇunā’, hana ‘kīrttanīyaḥ sadā hariḥ. [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] Smārttamāta jaladhara.

Śrīla Govinda Mahārāja:

smārttamāta jaladhara, śuddha bhakti rabi-kara, ācchādila bhāviyā

antare

śāstra sindhu manthanete, susiddhānta jhañjhāvāte, uḍailā dig digantare

sthāne sthāne kata maṭha, sthāpiyācha niṣkapaṭa, prema sevā śikhāite
jīve maṭhera vaiṣṇava gaṇa, sadā kore vitarāṇa, hari guṇa-kathāmṛta
bhava

śuddha-bhakti-mandākinī, vimala pravāha āni, śītala karilā taptaprāṇa
deśe deśe niṣkiñcana, prerilā vaiṣṇava gaṇa, vistārite hariguṇa gāna

pūrvve yathā gaura hari, māyāvāda cheda kari, vaiṣṇava karilā kāśivāsī
vaiṣṇava darśana-sukṣma, vicāre tumi he dakṣa, temati toṣilā vārāṇasī

śrī pāṭ khetari dhāma, ṭhākura śrī narottama, tomāte tāñhāra guṇa dekhi
śāstrera siddhānta-sāra, śuni lāge camatkāra, kutā kika dite nāra phāñki

śuddha bhakti-mata yata, upadharma-kavalita, heriyā lokera mane
trāsa hāni' susiddhānta-vāṇa, upadharma khāna khāna, saj janera
vāḍāle ullāsa

daivavarṇāśrama-dharma, hari bhakti yāra marmma, śāstra yukte
karilā-niścaya jñāna-yoga-karmma caya, mulya tāra kichu naya, bhaktira
virodhi yadi haya

śrī viśvavaiṣṇava-rāja, sabhāmadhye 'pātrarāja', upādhi-bhūṣaṇe
vibhūyita viśvera maṅgala lāgi', haiyācha sarvva tyāgī, viśvavāśī jana-
hite rata

karitecha upakāra, yāte para upakāra, labhe jīva śrī kṛṣṇa-sevāya
dūre yāya bhava-roga, khaṇḍe yāhe karma bhoga, hari pāda padma
yā'te pāya

jīva moha-nidrā gata, jāgā'te vaikuṇṭha dūta, 'gauḍīya' pāṭhāo ghare
ghare uṭhare uṭhare bhāi, āra ta samaya nāi, 'kṛṣṇa bhaja' bole
uccaisvare

tomāra mukhāra vinda, vigalita makaranda, siñcita acyuta-guṇagāthā
śunile juḍāya prāṇa, tamo moha antarddhāna, dūre yāya hrdayera vyathā

jāni āmi mahāśaya, yaśovāñchā nāhi haya, vindu mātra tomāra antare
tave guṇa vīṇādhārī, mora kanṭha-vīṇā dhari', avaśete valāya āmāre

vaiṣṇavera guṇa-gāna, karile jīvera trāṇa, suniyāchi sādhu guru mukhe
kṛṣṇa bhakti samudaya, janama saphala haya, e bhava-sāgara tare
sukhe

te-kāraṇe prayāsa, yathā rāmanera āśa, gaganera cāṇda dhari vāre
adoṣa-daraśī tumi, adhama patita āmi, nija guṇe kṣamivā āmāre

śrī gaurāṅga-pāriṣada, ṭhākura bhaktivinoda, dīnahīna patitera bandhu
kalitamaḥ vināśīte, ānilena avanīte, toma' akalaṅka pūrṇa indu

kora kṛpā vitarāṇa, premasudhā anukṣaṇa, mātiyā uṭhuka jīva gaṇa
harināma-saṁkīrttane, nācuka jagata-jane, vaiṣṇava-dāsera nivedana

harināma-saṁkīrttane, nācuka jagata-jane, harināma-saṁkīrttane,
nācuka jagata-jane, harināma-saṁkīrttane, nācuka jagata-jane,

Haribol, Haribol, Haribol, Haribol,

Nitai Gaura Haribol, Haribol, Haribol, Haribol, Nitai Gaura Haribol,
Haribol, Haribol, Haribol

[Ācāryya-vandanā, From Kīrttan Guide, 4th Edition, p 11-13] [No English
verse translation available here]

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja: [?] (1)

bhayabhañjana-jayaśaṁsana-karuṇāyatanayanam kanakotpala
janakojjala-rasasāgara-cayanam mukharīkṛta-dharaṇīṭala-harikīrtana-
rasanam kṣitipāvana-bhavatāraṇa-pihitāruṇa-vasanam śubhadodaya-
divase vṛṣaravijā-nija-dayitam praṇamāmi ca caraṇāntika-paricāraka-
sahitam

(2)

śaraṇāgata-bhajanavrata-cirapālana-caraṇam sukr̥tālaya-saralāśaya-
sujanākhila-varaṇam harisādhana-kṛtabādhana janaśāsana-kalanam
sacarācara-karuṇākara-nikhilāśiva-dalanam śubhadodaya-divase
vṛṣaravijā-nija-dayitam praṇamāmi ca caraṇāntika-paricāraka-sahitam

(3)

atilaukika-gatitaulika-ratikautuka-vapuṣam atidaivata-mativaiṣṇava-yati-
vaibhava-puruṣam sasanātana-raghurūpaka-paramāṇugacaritam
suvicāraka iva jīvaka iti sādhubhiruditam śubhadodaya-divase vṛṣaravijā-
nija-dayitam praṇamāmi ca caraṇāntika-paricāraka-sahitam

(4)

sarasītata-sukhadoṭaja-nikaṭapriyabhajanam lalitāmukha-lalanākula-
paramādarayajanam vrajakānana-bahumānana-kamalapriyanayanam
guṇamañjari-garimā-guṇa-harivāsanavayanam śubhadodaya-divase
vṛṣaravijā-nija-dayitam praṇamāmi ca caraṇāntika-paricāraka-sahitam

(5)

vimalotsavam amalotkala-puruṣottama-jananam patitoddhṛti-karuṇāstr̥ti-
kṛtanūtana-pulinam mathurāpura-puruṣottama-samagaurapuraṭanam
harikāmaka-haridhāmaka-harināmaka-raṭanam śubhadodaya-divase
vṛṣaravijā-nija-dayitam praṇamāmi ca caraṇāntika-paricāraka-sahitam

[1] He (of divine form) came forth from the birthplace of the golden lotus -

the ocean of the mellow of divine consorhood. His large, merciful eyes dispel (the suffering souls') fear and proclaim (the surrendered souls') victory. His tongue (constantly) vibrates the whole Earth planet with Śrī Kṛṣṇa saṅkīrtana, his beauty resplendent in the robes of the Sun's radiance (saffron) that purifies the universe and dispels the suffering of material existence. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānundanī, and the servitors of his lotus feet.

2The devotees surrendered in pure devotion are eternally protected at his lotus feet. He is worshipping by the pure souls endowed with sincerity and good fortune, and he accepts (even) those who obstruct the service of Śrī Hari, just to rectify them. As the very fountainhead of mercy upon all mobile and immobile beings, he crushes the inauspiciousness of the whole universe. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānundanī, and the servitors of his lotus feet.

3Like a miracle, his body moves with a joyful elegance and charm beyond the world's understanding, fulfilling the artist's aspiration. (Or, dancing in pastimes transcendental to the world, his artistic form incites divine love's hankering). His intellect surpasses that of (even) the demigods, and he is nobility incarnate as the commander in-chief of the Vaiṣṇava sannyāsīs (tridaṇḍi-yatis). The sādhus of profound intellect describe the nature of his personality as meticulously in the line of Śrī Sanātana, Śrī Rūpa, and Śrī Raghunātha, and they speak of him as being on the same plane as Śrī Jīva-pāda (being superbly replete in perfect theistic conclusions). On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānundanī, and the servitors of his lotus feet.

2 On the bank of Śrī Rādhā Kuṇḍa at Svānanda Sukhada Kuñja, he is

devoted to the service of his Beloved, and (furthermore) he is greatly endeared to the divine damsels of Vraja headed by Lalitā. He is most favourite to Kamala Mañjarī who is pre-eminent in Vṛndāvana, and with the glorious qualities of Guṇa Mañjarī he builds the residence of Śrī Hari. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Sri Vṛṣabhānandinī, and the servitors of his lotus feet.

5. He is immaculate joy incarnate, or, he is the graciousness or the joy of Vimalā Devī. He manifested the pastimes of his Advent at Puruṣottama Kṣetra in the holy land of Orissa, and he revealed his pastimes of delivering the fallen souls and extending his mercy upon them (by awarding them the gift of divine love) at the ‘new isles,’ or Navadvīpa. Circumambulating Gaura Dhāma in the same way as traditionally done at Vraja Dhāma and Puruṣottama Dhāma, he continuously propagates - the loving desire of Vraja, the divine abode of Vaiṣṇava, and the holy name of Kṛṣṇa. On his Day of Holy Advent, I (again and again) make my obeisance unto that dear associate of Śrī Vṛṣabhānandinī, and the servitors of his holy lotus feet.] [Śrī-Dayita-dāsa-praṇati-pañcakam, Homage unto Śrī Dayita Dāsa]

[Śrī Śrī Prapanna-jīvanāmṛtam, p 216-218]

Śrīla Śrīdhara Mahārāja: Kabe gaura-vane.

Śrīla Govinda Mahārāja: (1)

kabe gaura-vane, suradhunī-taṭe, `hā rādhe hā kṛṣṇa’ bole’ kāṇḍiyā
beḍā’bo, deho-sukha chāḍi’, nānā latā-taru-tale

(2)

śwa-paca-grhete, māgiyā khāibo, pibo saraswatī-jala puline puline, gaḍā-

gaḍi dibo, kori' kṛṣṇa-kolāhala

(3)

dhāma-bāsī jane, pranati koriyā, māgibo kṛpāra leśa vaiṣṇava-caraṇa-
reṇu gāya mākhī', dhorī' avadhūta-veśa

(4)

gauḍa-braja-jane, bheda nā dekhibo, hoibo baraja-bāsī dhāmera
swarūpa, sphuribe nayane, hoibo rādhāra dāsī

[1) When will I wander weeping under the shade of various trees and creepers on the banks of the celestial Gaṅgā River in the land of Navadvīpa, crying, “O Rādhē! O Kṛṣṇa!” and forgetting all physical comforts? 2) I will take my meals by begging at the homes of dog-eaters, and will drink the water of the Sarasvatī River. In ecstasy I will roll on the ground from bank to bank of the river, raising an uproar of “Kṛṣṇa! Kṛṣṇa!” 3) Bowing down to the inhabitants of the holy land, I will beg a particle of their mercy. I will smear the dust of the Vaiṣṇavas' feet all over my body and wear the dress of a mendicant. 4) I will see no difference between the inhabitants of Vraja Bhūmi and those of Navadvīpa, and I will be transformed into a resident of Vraja. The true nature of the Lord's abode will manifest itself to my eyes, and I will become a maidservant of Śrīmatī Rādhārāṇī.] [Siddhi-lālasā, by Śrīla Bhaktivinoda Ṭhākura] & [Kīrttan Guide, 4th Edition, p 60-1]

Śrīla Śrīdhara Mahārāja:

śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana sei
mora prāṇa-dhana sei mora abharaṇa, sei mora jīvanera jīvana

sei mora rasa-nidhi sei mora vāñchā-siddhi, sei mora vedera dharama
sei vrata, sei tapaḥ sei mora maṇtra-japa, sei mora dharama-karama

anukūla habe vidhi se pade haibe siddhi, nirakhiba e dui nayane

se-rūpa mādhurī-rāśi prāṇa-kuvalaya – śaśī, praphullita habe niśi-dine

tuyā adarśana ahi garale jarala dehi, cira-dina tāpita jīvana

hā hā prabhu kara dayā deha more pada-chāyā, narottama laila śaraṇa
[Śrī-rūpa-mañjarī-pada]

[“The divine lotus feet and shelter of Śrī Rūpa Mañjarī are my ever cherished invaluable wealth and object of my devotional service and worship. They are the treasure of my heart that adorns my existence and they are the life of my life. They are the infinite reservoir of all transcendental mellows and the perfection that fulfils all my desires. They are the conclusion of the esoteric meaning of the Vedas for me. They are the goal of my vows, austerity, maṇtras and meditation. They are the purpose of my inner divine existence and the spiritual activities of my soul.

I am earnestly praying that the divine will of providence will greatly favour me so I may maintain perfection in the pure loving service of her lotus feet. At that moment the moon like beauty and radiance of Śrī Rūpa Mañjarī will appear before my eyes captivating and bathing the lotus of my heart with rays of ecstasy constantly day and night. My heart burns afflicted by the venomous bite of separation from such a beautiful life of fulfilment. I am in such desperate need therefore, O my divine mistress Śrī Rūpa Mañjarī, please shower your ambrosial mercy upon me, soothe

me, and embrace me in the shade of your lotus feet. Narottama dāsa takes complete shelter of you.”] [Prathana Lalasa, 16, by Narottama Dāsa Ṭhākura]

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma
Rāma Rāma Hare Hare

Nitāi Gaura Haribol Haribol Haribol Haribol Nitāi Gaura Haribol Haribol
Haribol Haribol Nitāi Gaura Haribol Haribol Haribol Haribol

Nitāi Gaura Haribol Haribol Haribol Haribol

Jaya om viṣṇupāda śrī śrīmad bhakti siddhānta saraswatī goswāmī
prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya tadīya mahāvir bhavaśan mahotsav kī!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya parikara vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jay ācārya vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Harināma saṅkīrtana kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Chaitanya Maṭha kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Govinda Sāraswat Maṭha kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śākha Maṭha samo kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Devotee: Jaya om viṣṇupāda paramahaṁsa-parivrājakācārya aṣṭottara-śata-śrī śrīmad bhakti rakṣak śrīdhar dev-goswāmī mahārāja kī jaya!

Devotees: Jaya!

Devotee: Jagad guru śrīla śrīdhar dev-goswāmī mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja:

nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ rūpaṁ

tasyāgrajam uru-purīm māthurīm goṣṭavāṭīm rādhā-kuṇḍam giri-varam
aho rādhikā-mādhavāśām prāpto yasya prathita-kṛpayā śrī gurum taṁ
nato 'smi

[Śrīla Raghunātha Dāsa Goswāmī prays: “I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing.”]

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca patitānām
pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te kṛṣṇaya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ

[I offer praṇāma unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing Kṛṣṇa prema.]

End of 82.02.13.A

82.02.13.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja:

[dīvyad vṛndāranya-kalpa-drumādhaḥ,] śrīmad-ratnāgāra-simhāsana-
sthau śrī śrī rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau
smarāmi

[I constantly meditate upon that Divine Couple Śrī Śrī Rādhā-Govinda,
who are seated upon a wonderful throne highly decorated with brilliant
jewels. They are sitting within the illustrious forest of Vraja, beneath a
mind attracting desire tree, accompanied by Their dedicated servitors
such as Śrī Rūpa Mañjarī, Lalitā Devī, and other intimate servants like
the priyanarma sakhīs.]

Adara nastidam rante priyacet punar punar srimad rupa rambhoga duli
syam janma janmani [?]

śrī caitanya mano'bhīṣṭaṁ, stāpithaṁ yena bhūtale svayaṁ rūpa kadā
mahyaṁ, dadāti sva-pandāntikaṁ

[Narottama dāsa Ṭhākura said: “O when will Śrīla Rūpa Goswāmī, who

has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?”]

mukam karoti vācālaṁ panghum langhāyate girīm yat kṛpā tam ahaṁ
vande śrī gurun dīna-tāraṇam

[“I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry.”] [Bhavārtha Dipikā, maṅgala stotram, 1]

[?] Gaura Haribol.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [The recording from now (01:00) until 12:50 is in Bengali [?]

So, I like to produce something for your discretion about our revered beloved master who attracted us from different direction under the shade of his holy feet. His words are all exclusively devoted to that of Mahāprabhu. What Śrī Caitanyadeva He wanted to give to the jīva soul, soul world at large, that was his attempt was identified with that.

And in scripture we find, the Veda, the ancient scripture of revealed truth,

the most ancient of all the revealed truth scriptures is Veda. That has been seen as a tree, and the Vedānta, the very substantial portion, plucked up from the Veda, Upaniṣad, and there they have been placed in a very argumentative and gradual development way, to prove that theism, that our aspiration for the sat-cit-ānanda, eternity and full knowledge, as well as full satisfaction, that is possible. Vedānta has proved that. But that is also hazy to some extent. So Śrīmad-Bhāgavatam,

artho 'yaṁ brahma sūtrānām, [bhāratārtha-vinirṇayaḥ gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribriṁhitaḥ]

[“Śrīmad-Bhāgavatam represents the real purport of Vedānta-sūtra. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic Mahābhārata, the great history of the world, Śrīmad-Bhāgavatam has come to give its real meaning. The mother of all Vedic knowledge is the Gāyatrī mantra. Śrīmad-Bhāgavatam gives the gist of Gāyatrī in a very full-fledged way. And the supplementary truths of the Vedas are also found within Śrīmad- Bhāgavatam.”] [Garuḍa Purāṇa]

He, the Bhāgavatam, the same propounder of Vedānta, he, having some novel impression from his Gurudeva Nārada Goswāmī, he gave himself the commentary of Vedānta as Bhāgavatam. There he has given some idea of full-fledged theism. And afterwards thinking about the adverse circumstances of the present age of Kali where in every point there is challenge. Without challenge nothing can pass. So ordinary simple and fair transaction is not very easily possible, can pass here. Kali kalaha, every step one will come and put some doubt, objection, “No, it can’t be.” In such age, the most simple way, simple means to be devised for the ordinary person to get out of this entanglement and to go to the highest attainment.

So it was settled that only through sound, only through sound, sound

should be the vehicle, sound should be the means to attain our end. And that sound must be genuine sound, śabda- brahma, Vaikuṇṭha sound. Sound, the vibration which produces sound, that must be, that must come down, that must be taken down here in this plane, and with the help of that sound one will be able to arrive to that highest height. This world, and the sound will be such that the other defects of the environment may not, its progress may not delay or destroy its progress. The Vaikuṇṭha. So the genuine sound which represents the highest truth, that should be given to one and all liberally as far as possible.

So Mahāprabhu came with the Name, the Name God, śabda-brahma. And because the jīva soul is considered, of Kali, was considered to be the most wretched, so the pity of the highest order was drawn with deep impression, and the highest thing of our attainment that was given through the sound. That is the highest thing, its representation, that sort of symbol, that has been extended to us, that Kṛṣṇa Nāma. Because we're fallen to the extreme so to our relief the extreme highest thing has been used. And Mahāprabhu came with that.

And it was inconceivable that only through sound a man can attain his highest prospect. It may be very ludicrous at the apparent vision. "Only through sound, we're trying our utmost, labouring so hard for the achievement of small acquisition, and the highest acquisition can be had only through sound? How it may be possible?"

So the divine scholars and scriptures come to our help and to show and to prove that it is possible. And then recruiting officers are also sent from that level to here to preach, to make us understand, and to help us in various ways to take to that domain. So Bhaktisiddhānta Saraswatī Ṭhākura he came, one of the most courageous agent or recruiter, came here to recruit so many fallen souls to the highest level. And he had to, "We're going to fight with all the representatives of all the different levels

intermediate.”

And he did so. Mostly he considered that Māyāvāda that was his greatest enemy. All others may be refuted, other thoughts may be refuted very easily. But the Māyāvāda, the Brahman conception, that the renunciationists they took the upper hand in the religious world than the elevationist. So he had to fight out with them, and not only that, even he had to fight out with the lower conception of the spiritual world that is viśiṣṭādvaita-vāda, śuddhādvaita-vāda, etc, and to prove that what Śrīman Mahāprabhu has given by His benevolence that is the summum bonum of our life, all. And that very easily we can get, and the highest thing we can get if we can follow systematically the line of Mahāprabhu Śrī Caitanyadeva.

And Bhaktisiddhānta Ṭhākura he did a great, noble service for that, of Mahāprabhu as well as the people, fallen souls like us at large. And also taking that thread, A.C. Bhaktivedānta Swāmī Mahārāja, his achievement is unthinkable to us, and as the result of which you all have come today in Navadvīpa Dhāma. And also in the day when our Guru Mahārāja appeared in this world to show your respect to him and thereby to the line that Bhaktivinoda Ṭhākura, the Guru paramparā and also Mahāprabhu and what they gave, that Rādhā-Govinda.

The Braja līlā of Kṛṣṇa, and the Braja līlā of Kṛṣṇa and Navadvīpa līlā they’re almost of equal level. In Braja the highest attainment within a particular group and in Navadvīpa līlā something added that how that can be distributed to the public. So, according to some they say that Gaura līlā is more gracious to us, greater, as our Gurudeva also.

“I’m directly indebted to my Gurudeva, most, most, because he’s the nearest station from I have got my prospect. My fulfilment of life I got from the nearest station. I’m indebted to him most, most. And through

him I'm to go to show my obeisances to any other higher layer."

Anyhow we're to realise how practically we can get benefit what is given by A.C. Bhaktivedānta Swāmī, or Śrī Bhaktisiddhānta Saraswatī Mahārāja, or Bhaktivinoda Ṭhākura, or Mahāprabhu. Practically we're to acquire that knowledge, that feeling, that sentiment. We're to make that highly valuable wealth, to make our own property. That should be our object of life, how shortly, and how genuinely I can reach. Otherwise my appreciation for them will be lip deep. To be sincere we must try hard how we can really get that thing.

bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari' kara
para-upakāra

[One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people.] [Caitanya-caritāmṛta, Ādi-līlā, 9.41]

Satisfy yourself and then satisfy others with the nectar that you appreciate, that we appreciate that is given by our Guru Mahārāja. If we can do that successfully, then it will be befitting for us that we say that is great, that is noble, that is high. Otherwise all this will be mere lip deep talk. But if we can acquire that, and if we can really distribute that, and convert so many and prove that it is really the nectar, it can save.

More or less we're always in every stage of our life we're in apprehension of mortality, of dissipation. Everything is vanishing. So eternity which we first want, and not only eternity but with consciousness, the anu-bhūti, that we can feel and we can feel what good, the satisfaction. Sat-cit-

ānanda, satyam, śivam, sundaram. Sundar the beauty, the charm: the ānanda that anyone of us, everyone of us we're knowingly or unknowingly we're only earnestly hankering for that thing, that ānandam. Ānanda and sundar they're synonymous.

So we want, in this connection I may say that when Gandhi, Mahātmā Gandhi with his political movement of ahimsā, satyagraha or something, for political achievement. Rabindranath was the single opposition amongst the scholars of India. And Gandhi told that, "While I'm trying to release Sītā Devī from the hands of demons as cherka, and Rabindranath he wants to...

Devotee: Play the flute.

Śrīla Śrīdhara Mahārāja: "He wants to, by his flute he wants to dance the gopīs."

So that sort of complaint can come against us. The immediate necessity, Gauḍīya Maṭha had to fight out in intense circumstances when the political men they're up by their great sacrifice of this, resources of this world. They're trying to earn political freedom. We had to do that, "This is nothing, futile. You're trying to fight for the senses, freedom for the senses. But we want to fight freedom from the senses, not for the senses, for the senses."

So the sense can, senses may be pleased by their acquisition: that is of very lower order. But really the senses: that is our real enemy. We want to get freedom from the hands of those misguiding apparent friends like senses and this material achievement. And not only that, but so many kinds of proposals of liberation, that is also snare.

Aurobindo also told, "Mukti is the last snare of māyā." I found in Yoga and its Object before I joined Gauḍīya Maṭha. "Mukti is the last snare of māyā."

So mukti, that is also to be discarded, and something else above that, and then that respectful devotion, and that devotion which is pure, actuated by the mood of pure love. The highest sacrifice is there and the highest gain is also there. These things have been proved in the scripture as well as by their practices by the great personages, the Vaiṣṇava, and our Guru Mahārāja, one of that great messiah who came with such news to deliver and delivered many of them. And as a result we all assembled here, it is his, he began, and now we're here.

Once he told to an Attorney in Calcutta Maṭha, "I began, I single handed I began this fight. And now so many I have got, about five hundred who are speaking on my behalf."

Now thousands and thousands they're speaking on his behalf in the world. He started single first. The background was given by Bhaktivinoda Ṭhākura but practical dealing he began single. And then today we find we are so many under his holy feet to show our gratitude to that noble leader of Mahāprabhu. So in his birth day, today is the day of his advent and we should, as Rāmānanda Rāya says, *tabe sei ghaṭī-kṣaṇa- pala, alaṅkṛta karimu sakala*. Rāmānanda Rāya says that time is very precious. *Ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi*.

Mahāprabhu says:

'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'
punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-
pala diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala

[Jagannātha-vallabha-nāṭaka, 3.12-3] & [Caitanya-caritāmṛta, Madhya-līlā, 2.37-8]

“Suddenly like lightning the most happiest plane came down to have some connection to Me and suddenly disappeared. Now I’m, only I have, I can remember the touch, slight lightening touch of a wonderful type of ecstasy. Now I think if that point of time can be made to stay here for little long I should try to do that. I shall try to propitiate the time so that the time may make delay in this plane and I’ll be able to have such connection if time is – but if time passes away, everything. So the time is also very valuable, so following that we should try to worship that time, the time that delivered such a good omen to the world.”

So we’re all assembled here to honour the time. That time gave our noble and our fortune giver, our master, our leader who has commanded whole life, whole energy and is directing which way to go and move. So all important in our life is our guide. What way he wants to guide us we are to go. So guide is the great important factor in our life. So good guide who can satisfy all our aspirations to its fullest extent, such a guide, how important position he holds. So how much we should be thankful to them, and to the time, and everything in his connection.

“Die to live.” Hegel says, “Die to live.” If you want to live the life, a proper life, you’ll have to die. So at the cost of our death we’re making some progress, how valuable it is. And who is that guide and what importance he holds in our heart. With that sort of energy and attention we shall try to devote, to show our little honour. We are child, and he knows it fully well, so only seeing our childish attempt, perhaps he’ll be satisfied with us.

With this statement I want retire today from this function. And we’re to put some puṣpa-añjali. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

End of 82.02.13.B

82.02.15.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: No gramisya grato gratyet [?] There is this moral teachings in India. No gramisya grato gratyet siddhe karye samam phalam [?]

Yadi karye vipadi syat mukha rasa tasya anyate [?]

It is not based on truth, but this is niti, means politics, this politics. No gramisya grato [?] When a party is making advance don't go ahead. No gramisya grato gratyet siddhe karye samam phalam [?] If the object is achieved then we'll all be equal sharer and, yadi karye vipadi syat [?] But if we're to meet danger ahead then, mukha rasa tasya anyate [?] Those that will be in front they will be, they're to suffer. This is policy, politics, raja niti. But devotional rules is not such. The servitors, the servants of the Vaiṣṇava, they'll take on their head all the difficulties and allow their masters to live in pristine glory: just the opposite.

[krṣṇa-nāma-cintāmaṇi, akhila rasera khani, nitya-mukta śuddha-rasa-moy] nāmera bālāi jata, saba lo'ye hoi hata, tabe mora sukhera uday

[The Name of Kṛṣṇa is a transcendental touchstone, a mine of all devotional mellows. It is eternally liberated, and the embodiment of pure rasa. When all impediments to the pure chanting of the Holy Name are taken away and destroyed, then my happiness will know its true awakening.] [Śrī Nāma-Māhātmya, 8, From Śaraṇāgati]

Bhaktivinoda Ṭhākura says, “Whatever offences against the Holy Name is there let me welcome them and be perished, and let the glory of the Name in its splendour, let it shine in its own splendour. And the difficulties I shall take and I want to perish with them.”

The Vaiṣṇava cult, die to live: the Hegel is a very good man. Die to live, because ātmā has got no death, he’s eternal. Death is only to the shackle over the, the coating, the dress, the garment, and that is accumulated from the foreign land. And let the foreign part dissolve. Die means death to the foreign encasement, and ātmā is eternal, that won’t die. And by embracing death ātmā shines more and more. Die to live. Just as the gold when put into fire it comes with brighter colour.

Davitam davitam punari puna kancanam kanta varna [?] As much as the gold is burned into fire, it comes with brighter colour, ātmā. Not self aggrandizement, but self-dedication, that is the nature of ātmā. Ātmā lives only on that. Only that is his food. By giving away, by distribution, not by aggrandizement, ātmā lives by distribution.

Yate kori vedan tata yari ved [?] It is said in connection with our knowledge, that what a peculiar type of wealth our knowledge is, not like other properties.

Jnata ved banta nay vaiva [?] When the co-sharers come to divide a property, joint property, brothers, father’s property, heirs, they want to share the property amongst them, divide, but, jnata ved banta nay vaiva [?] If one has got knowledge that cannot be taken into share, cut up into shares and take possession. Jnata ved banta nay vaiva [?]

Chori napi na maniya te [?] The thief can steal everything, but he cannot take one’s knowledge, learning. No dani no kayam jyati [?] Other properties, if you make a gift then it becomes less, but your learning, as much as you can distribute, it won’t be lessened. Rather it will be enhanced. Vidya ratna maha dano [?]

So, the jewel of knowledge is of such peculiar higher nature. So also the wealth of the ātmā, the soul; you may distribute as much as you like, but it won't be diminished. It will rather be enhanced. The very existence requests this, the law of existence. Ātmā, so by giving, by serving, ātmā thrives, and by accumulating, absorbing, ātmā dies, or he's surrounded by foreign elements covering. His death means to be buried under some foreign elements. Ātmā's death means to be buried under earth of foreign elements.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura
Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
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Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura
Haribol. Nitāi Gaura Haribol.

Nāmera bālāi jata, saba lo'ye hoi hata, tabe mora sukhera udoy. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Bālāi means, Maharaja?

Śrīla Śrīdhara Mahārāja: Bālāi means the dangers... bālāi haita bālāi [?] The infant, so many difficulties or dangers that come to attack the child: that is bālāi. Bala means child, not full-grown, child, that is balaka, bala. And what comes to attack the child stage of Name, that is when the Nāma is in a very crude form, not full-blown, full-grown, fully expressed, at that time there are so many dangers for the Name as aparādhā, ābhāsa, etc.

Bhaktivinoda says, “Let all the offences if possible, to be put on my head, and I want to...” A suicidal squad! “I want to die with all the troubles, and let the Name grow without any danger from the environment.”

Devotee: [?]

Śrīla Śrīdhara Mahārāja: No. [?] Bālāi. When Name is full-grown, then nothing can approach, no difficulty, no obstacles can approach. But when in its crude form, then only so many enemies of Name may come. In the beginning when a devotee is serving the Divine Name in the beginning, then so many defects may come, and those difficulties may be removed.

Bhaktivinod Ṭhākura prays to the Lord, “Please, the difficulties in the first stage of a student of the Name School may be allowed by Your special grace to be allotted to me. And the Name, God, Name, Lord, may easily be tasteful to all the public who need it.”

That is an aspiration, whether that is possible or not. It is possible by the special pleasure of God everything is possible. Aloka dhan [?] The bhakti is sādhana-siddha and bhagavad-icha -siddha, two types. Only by exclusive grace of the Lord also, a jīva can attain his highest position, special case. Generally we are acquired through sādhana that is the general way, but special grant is also possible, and that is of four types. I forgot the name, the aloka dhan [?] and another three type of the grant of special grace to the devotees. Ke? Hari Charan? Govinda Mahārāja [?]
On the whole, I find,

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid,
durgatiṁ tāta gacchati

[“O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination

either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [Bhagavad-gītā, 6.40]

A sincere soul must be saved, is sure to be saved from unlimited difficulties there may be. Our previous births are also unlimited. And the acquisition, wrong acquisition of so many previous births, they are deposited in some form or other. That must be disposed of. So, they will come ahead to disturb me, my progress. But still, according to our sincerity in the attempt, we shall get the divine help. And as much as they may be in their intensity, or in their... and whatever be their venom, but none will be able to do anything.

The case of Prahlāda is teaching us. Even from the nearest person, nearest in the sense of mundane affection, the father, he may also turn to be the greatest enemy, but he's defeated, not Prahlāda. All these examples show us that He's there. If you really search for Him, He's all-pervading, all-knowing, omniscient, and omnipotent also. He's at your backing, according to the purity of your purpose He will come to you in proper time, won't fail. No treachery from that side, but benevolent and gracious approach. Only because you do not give consent, so He cannot approach to you, because that will be interfering with your free will. Otherwise, He's favourable. That is our solace. We are not out to search for a stone, or any passive friend, but passive, active in all points. He's all complete, all perfect. I'm going to search for Him. He's very near to me. Only I am not allowed to, due to my past, not allowed to connect with Him. All-permeating, all-pervading! Tad dūre tad v antike.

[tad ejati tan naijati, tad dūre tad v antike

tad antarasya sarvasya, tad u sarvasyāśya bāhyataḥ]

["The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything."] [Śrī Īśopaniṣad, 5]

No doubt He's far, far away, but still, He's the nearest of the near. So near perhaps I am not so much near to me, He's so near to me. I myself am not so near to my own real self, paravasa [?] I am, what I am, that is my ego, is a foreign thing. I am a foreigner. What at present I am, my present ego, that is a foreigner. So, I'm not very closely near to my own self, own interest, own identification. That is my position. I want to be my real I. Real I means not purchased by any provincial opportunity. Not the opportunity hunter.

Dhīra Kṛṣṇa Mahārāja: Opportunist.

Śrīla Śrīdhara Mahārāja: Opportunist. Opportunists are traitors to the environment, of his own section, opportunists. But opportunist may have got also a broad, broader sense. Opportunist! Sarva-dharmān parityajya [Bhagavad-gītā, 18.66], he's also bold opportunist to seek the proper opportunity of his life. Opportunist! Janma sārthaka kari' kara para-upakāra. [Caitanya- caritāmṛta, Ādi-līlā, 9.41] Acquire goodness and distribute that to others. First, selfish, acquire the truthful knowledge, the knowledge of truth, and then you can distribute truth to others. So in that sense self-seeker; "I want to find truth. And then only I can help others. Otherwise, if I'm living in half truth or falsehood, whatever I shall do for others that will be also of that nature, cannot but be." So, Svayam asida katha manyam syam yet [?] When one who has not attained perfection, how can you help others to be perfect? So,

bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari' kara
para-upakāra

[One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people [by preaching nama-sankirtana, the chanting of the Holy Name of Kṛṣṇa.] [Caitanya-caritāmṛta, Ādi-līlā, 9.41]

Realize yourself, and then help others to realize the truth. That is not so-called opportunist. That is good. So that plane is such, the plane of harmony, but harmony in the Absolute sense. Yathā taror mula niṣecanena [Śrīmad-Bhāgavatam, 4.31.14], to pour water into the root of the tree; to put food into the stomach; apparently it is provincial, the stomach is getting the food, but not the ...by the result it is not so, because stomach is a serving unit, for particular purpose of life. Hare Kṛṣṇa. Hare Kṛṣṇa. So, the plane is such, all-harmonizing plane. Everyone's interest is properly represented there. Everyone's best interest is properly represented. Such a plane is, and we have to seek for such a plane, such a soil to live in. A very, very abstract thing, but when one's inner awakening has occurred, earnestness for that plane: he can't avoid.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

aham hi sarva-yajñānām, bhoktā ca prabhur eva ca [na tu mām
abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [Bhagavad-gītā, 9.24]

"Yes it is that I'm the proprietor and the consumer of anything and everything. But I am your friend. I am your friend, well-wisher, your guardian, so no apprehension of losing anything, when the case is in My hand."

You try to think that. If you realize that to be the truth, then you have no misgivings. Then only you can find true peace at heart; that I am well represented in the highest management, administration. The perfect administration is there and I am well-represented. Not only myself, all, all well-represented there. The interest of everyone is well-represented there in that centre. I want friendship with that centre. I only want to realize that. Then only I can be at ease. No misgivings, no apprehension; I can find peace proper. So this is a general thing.

Then there is higher layer also that is designed by Yogamāyā, to enhance the pleasure of the pleasing principle; that is unthinkable, unknowable. The personal interest of the Absolute is designed there. The cause, the cause of all the energy, to produce more energy, more satisfaction in Him, the design has been by His sanction been made by Baladeva etc, to keep up His dynamic character always. The dynamo is supplying energy, electricity, to so many places, but to preserve and to promote the power of dynamo, there is also a design. Something like that. He is there, His domain, that is also in such a way that the very centre is being supplied with more and more energy, and vice versa. In this way, that is Yogamāyā. That is the internal management of home of

the Absolute. The Absolute as if He has got a home, where so many members are trying to keep up His energy, and the jñāna bala krīya ca, in different directions we are told, and it is eternal.

This cakra, one helps another. The Napoleonic chair, everyone is sitting on the chair, and everyone has turned himself into chair. Cakra movement, that is shown, Viṣṇu cakra, that is the very nature of the eternal movement, movement in a circular way, one helping another. That I told the other day that when men are required to live in the sky, their stools will be converted into food, such attempt is going on, and that is in circular order. To continue, to maintain, easy maintenance of the eternal character, this circular movement has been designed.

So positive imbibes power from negative. In Caitanya-caritāmṛta, perhaps fourth chapter, Rādhārāṇī and Kṛṣṇa and Their mutual position and Their conduct has been described, as if Kṛṣṇa is imbibing His force. In connection, so Both are indispensably connected: predominating and predominated aspect of things.

One cannot stand independently, what has been conceived by Śaṅkara and Buddhistic School. Buddhistic School; their ultimate is prakṛti, that is the negative side. And Śaṅkara, eliminating the negative side only tries to establish the positive side, eliminating negative side, that prakṛti, objective side, only subjective and that is nothing.

Without object, subject can't stand, and without subject object can't stand. This is Vaiṣṇava theory. Both is eternally true, and so the dynamic character. Otherwise Virajā is static, the ultimate cause is Virajā, prakṛti, and Brahman, that is also a static conception of the prime cause. But prakṛti puruṣa, the enjoyer and the enjoyed, the aggressor and the aggressed, the positive and negative, and eternally connected, cannot be abstracted, one from another. Eternal! Vaiṣṇava theology! Only, outwardly positive holds the primary position, very important position. But if we go to scrutinize further, then we cannot but feel that the negative has got also as if a positive position of its own. Otherwise the positive cannot act: a peculiar thing in that sense.

Kṛṣṇa can make mad the whole world in their attraction for Him, but the same Kṛṣṇa, He becomes mad to have the company of the hlādinī śakti, becomes mad. In this way it has been shown in Chatu sadyai [?] And that is the secret of the Gauḍīya Vaiṣṇavism, śuddha-śakta. The potency has been given higher attention. And we are to follow this, even from the outward utterances of scripture when Lord Himself says, “Those that are directly devoted to Me, they are not devotee proper, but those that are devotees of My devotees, they are My real devotees.” If we try to follow the very principle of this saying, that this is not hyperbolic remark, but there is some genuine reality in it.

ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ mad bhaktānām
ca ye bhaktās, te me bhaktatamā mataḥ

[“Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees.”] [Ādi Purāṇa]

If we try to find out the very inner meaning, the inner purpose of such sayings, then we can reach to that conclusion as our Guru Mahārāja remarked, “We are śuddha-śakta.” We are worshippers of the potency, but not this mundane potency, but the potency wholesale dedicated to the possessor of the potency. Without retaining Her individual independent entity at all, cent per cent dependent; such potency is very, very rarely can be conceived and realised.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

“The direct approachers to Me are not, that is not proper approaching;

but approaching through proper channel, through the devotees, that is proper approach. That is real approach.”

So Gauḍīya Maṭha eliminates Mirabhai and so many other apparent devotees to be real devotees, because they are mad in praise of Kṛṣṇa, not so much for the devotees of Kṛṣṇa. So the Kṛṣṇa is not alone. King is not alone. King means so many, big establishment always; and to approach the King if it is real, then the approach must be through a channel. So Kṛṣṇa means He’s already surrounded by a big hierarchy, a big bureaucracy. And to approach, one cannot approach direct: if his approach is real he must select a particular channel. And he cannot but praise them, revere them, and their magnanimity. It is by their help only we can get the nearness of Kṛṣṇa, otherwise not. Gaurna bengalaskar [?] One will take a lift across the whole system and then approach the King? It is avastava, unreal. So, when one is engaged so much apparently that he’s a great devotee of Kṛṣṇa, eliminating the devotee class; then that devotion has not come to take the shape of real approach. It is a vague thing; he’s far from Kṛṣṇa.

Suppose the highest peak in Himalaya, Everest, from far off we can see the Everest, but if we want to climb Everest, then we are to pass through, as much as we shall approach, we shall so see so many nearer peaks, lower peaks of mountains. Then we can approach. So, when approach to the Everest will be actual approach, then we cannot avoid the names and the characteristic of other peaks surrounding Everest. But from far-off, we can see only Everest, and not the other peaks around it.

So, when we express our connection with Kṛṣṇa, only, alone, then we are far-off. But really when we’re in the field, we’re practically doing, we cannot but have connection and express and acquaintances of the nearer peaks that are surrounding that higher peak. Something like that. So, practically who are in the field, and practically who are engaged in approaching Kṛṣṇa, their approach will be realistic only when they’re engaged with so many devotees of different departments of Kṛṣṇa.

So I marked when preaching in the South, whenever any gentleman approached our Prabhupāda, he's a very renowned devotee of this place, then Prabhupāda used to ask him, "Under whose guidance your devotional activity goes on to Kṛṣṇa?"

Generally they used to say that, "No, no, I am directly concerned with Kṛṣṇa, Rāma,..."

Then, when they went away, we heard our Guru Mahārāja to say, "He has no devotion." Dismissed, no devotion, no practical devotion, that is vague, not any particular shape it has taken now. Because that's ignoring the āśraya, the surrounding positions of the Lord, without which all will be only abstract thinking, not practical approach. Gaura Hari.

That is the great test whether the devotion wants liberation, wants any other thing but Kṛṣṇa, but the Lord. That is also a criterion, much devotion shown, but why? We want emancipation, liberation, not service of Kṛṣṇa. But for, to acquire, to earn liberation we are taking the devotion of Kṛṣṇa. That is also lower, guṇa-māyā worship: worldly worship, and not worship real in the transcendental plane. That is not eternal. For the time being, that is māyā. That is sattya-guṇa, and also another, not liberation, not any other object. The devotion of the Lord must not be subservient to any other end of life. That devotion, or siddhi some other, that is one criterion. Another criterion, that elevated devotee, only the Lord alone is being worshipped. That is also false. Two types of devotional practices generally seen in the world, they may be dismissed because they cannot do, they cannot satisfy these two criteria of devotion proper. But the world does not get any news of all these things, this Ramakrishna Mission...

End of 82.02.15.A

82.02.15.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...then whatever goods may be delivered to you, that is God. Any parcel with the stamp of God that will deliver you God. The Ramakrishna Mission, jata mata tata patha [any spiritual path is just as good as another]. It does not depend on the contents of the mata. Not [?] opinion, any opinion.

Then I put them questions that, “If I say that to insult Ramakrishna and Vivekānanda, that is a path, to the highest goal, will you allow that? No particular criterion of any opinion, but on the whole any opinion in the name of religion stamp, religious stamp, the opinion may be anything and everything, and that will lead to the proper goal?”

This Siddhanti Mahārāja who told that Vivekānanda was a guṇḍā in the public meeting: in Chitagan [?], no, in Kisora Gangi Mayi Mansi [?]

Then one gentleman said, “Everything is equal, everything is equal, all is equal. Kṛṣṇa, Brahman, whatever you say, yes, they are all equal.”

Then he put the question, “Your father and this dog – equal?” Then he is seen. “You want to abuse me?”

“No, no, no, not abusing, everything is equal, then you have nothing to say, this dog and your father is equal. If I say what you do to your father will you do to the dog?”

Such things in the name of religion, many things are going on. Gaura Hari. Gaura Hari. The most scientific conception, acintya bhedābheda, most accommodating, in nutshell, given by Mahāprabhu.

One gentleman, one scholarly gentleman came to me about thirty years back perhaps, “What do you do?” All these things!

I told, “We do this, publish books, journal also, monthly.” “What is the name?”

“Gauḍīya Darśana.”

“Darśana? You are a Vaiṣṇava? What philosophy? You’ll make kīrtana, bhakti? You are supposed to know and to speak about bhakti, but what darśana?”

“Yes, the Bhakti School has got darśana. Other schools have no darśana.” “How? Śaṅkara...”

“Śaṅkara has got no darśana.” “What is the name of your darśana?”
“Acintya bhedābheda.”

“How it is? You say you are giving a particular conception of your view, and the same time you say that, acintya, un-thinkable. How is it possible?”

“Have you gone through Bhagavad-gītā?” “Yes, I have gone.”

“Then: paśya me yogam aiśvaram.

[na tu mām śakyase draṣṭum, anenaiva sva-cakṣuṣā divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram]

["By these present eyes of yours you will not be able to see Me. Therefore I give you supernatural eyes by which you can see My almighty, mystic power."] [Bhagavad-gītā, 11.8]

"I am everywhere, everything in Me, I am nowhere, nothing in Me."

Can you conceive? Can you show such a thing in this world? This is acintya. It depends on the final relationship of anything and everything. It depends upon the sweet will of the Lord. No final sanction has been given to any stage of the existence of anything here. It is in His hands, so acintya. General statement.

"Everything in Me, I'm everywhere, and if I wish, I can withdraw Myself from a particular thing. It is My sweet will."

This is acintya bhedābheda. And what your Śaṅkara says? He says that everything is false. Then why has he come to preach, to whom? The false has come to preach to the false?

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So, the spiritual master is sometimes called āśraya-vigraha?

Śrīla Śrīdhara Mahārāja: Yes, in the beginning like the forest, then in the end, the very near circle of the forest. From far off only He is āśraya, Kṛṣṇa. And then when we approach closely, we find, no, our āśraya means our shelter is somewhere located within His servitor circle, and not in Him directly. There I am. I am of vitiated nature, entity, unit. So those that are under any circumstances deviate from Him they're the eternal paraphernalia: cannot but be. They're eternally connected. But we, sometimes we're coming away and going. Unreliable servitors: that is our position so we cannot claim the position of the Absolute servitors, but under their guidance we can be given chance of service. That we must accept, we have to accept, that we are recruiters. We're not amongst the permanent servitors of Him. So recruiters must have some a servant under any genuine bona fide subjects. The foreigners must be guest and gradually accommodated with some bona fide permanent servitors of the land of Kṛṣṇa, and dependent. So, there is a fixed law. The recruiters may come to such position in the eye of law, and not more.

But Guru, Gurudeva, by the special will of Kṛṣṇa, he's a specially delegated power. So in him we can see deeply, the function, the delegation of Kṛṣṇa, and accordingly to think him in that way, a special delegation. If we attend very closely to the delegation aspect in Gurudeva: Gurudeva person and the inspiration of Kṛṣṇa in him, the two aspects in Gurudeva. He's a Vaiṣṇava. He himself when in Ekādaśī, he does not take annam. His conduct will be like a Vaiṣṇava. But śiṣya, he will give him anna in Ekādaśī. He's concerned with the delegation power, the inner side, the inspired side, the inspired Vaiṣṇava. The inspired Vaiṣṇava is an Ācārya, Guru. So, when he looks that side, the śiṣya, he marks only the special inspired portion within the Vaiṣṇava, the Guru. He's more concerned with that part.

Then Gurudeva himself, he generally poses as Vaiṣṇava. So, his dealings towards disciples and his dealings with other Vaiṣṇavas will be different, then that acintya bhedābheda, sometimes. And that the free will of Kṛṣṇa he will do, mark and do.

What I say, that is the ideal, the model, but there may be imitation, and there may be deviation, both is possible. Imitation is also possible for ulterior motive. One may make trade of a Guru, as in Yati Goswāmī, and

being unfit also, for some reason or other one may pose as Guru. But the real Guru, the lakṣaṇa is there in the śāstra.

[tasmād gurum prapadyeta, jijñāsuḥ śreya uttamam]

śābde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [Śrīmad-Bhāgavatam, 11.3.21]

In Bhagavad-gītā...

Dhīra Kṛṣṇa Mahārāja: Tad viddhi praṇipātena.

Śrīla Śrīdhara Mahārāja:

[tad viddhi praṇipātena,] paripraśnena sevayā [upadekṣyanti te jñānaṁ,]
jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

So in the case of only saying that I'm Guru is not Guru.

Gaurane gaurane mukhe bole de nai chale gaure vichar loile vichar phal phal [?]

So imitation is always possible. The scripture will come for the selection of a real Guru, and the real Guru will come to take out the meaning of the scripture; interdependent. One will help another, for our recognition. The Guru will say, ya'o paḍa bhāgavata vaiṣṇavera sthane [Caitanya-caritāmṛta, Antya-līlā, 5.131] we must, acaryavan puruso veda [Chandogya Upanisad, 6.18.2]. We shall read the scripture under the guidance of a proper professor, proper Guru, Vaiṣṇava. So, the scripture is dependent on Ācārya, and Ācārya, who is Ācārya, the scripture will say; so interdependent they are sādhu, śāstra, both, the active and passive agents.

Tene brahma hr̥dā ya ādi-kavaye [Śrīmad-Bhāgavatam, 1.1.1] "First I transmitted the true knowledge through Brahmā to this world. And then from him, what came, that was written as Veda, śruti, and that was held by his disciples, Catuḥsana and then Marīci, with Atri, Aṅgirā, all these gentlemen."

In the men and in the book, śruti. First it was in the sound and not script. Gradually it became in writing, but in the beginning only direct through the sound from one man to another, from lip to ear. Śruti. Then no script,

writing, was invented at the time, but the knowledge continued from mouth to ear, śruti, sayings, śruti, audio. You have made audio?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Through audio, it was passing through audio. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: But sometimes it becomes lost.

Śrīla Śrīdhara Mahārāja: Yes, without, for the absence of the mediator, sometimes lost, and sometimes disfigured, distorted. Then again the Lord feels the necessity of coming. Yadā yadā hi dharmasya [Bhagavad-gītā, 4.7] Sometimes He Himself comes, sometimes sends a normal thinking man to reinstate the standard of the truth of religion. It is necessary, to keep to the standard.

imaṁ vivasvate yogaṁ, proktavān aham avyayam vivasvān manave
prāha, manur ikṣvākave' bravīt [evaṁ paramparā-prāptam, imaṁ
rājarṣayo viduḥ] sa kāleneha mahatā, yogo naṣṭaḥ parantapa

[The Supreme Lord said: “Previously I instructed the Sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the Sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter,

Manu instructed the same knowledge to his son Ikṣvāku. O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost.”] [Bhagavad-gītā, 4.1-2]

“What I say, this karma yoga to you Arjuna, I first told it to Sūrya, and from Sūrya it came from generation to generation, and then it has been disfigured, mutilated. Again I am talking that very same thing to you today.”

So the enervating plane, the truth, whatever comes, the truth when comes it is fresh, bright, but gradually with the contact of this enervating plane it becomes weak, disfigured, demoralized. And then again He has to rejuvenate it, renaissance or something like that, from time to time.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Is there any difference between an Ācārya and a Guru?

Śrīla Śrīdhara Mahārāja: Guru, Ācārya same thing, but generally Ācārya may be told more extensive work, Ācārya. And also another thing, the Ācārya must have some knowledge of the scriptures, and the Guru may not have expressedly some knowledge of scripture, but real knowledge, the purport of the śāstra is there. He may not quote scripture, but he feels the meaning of the scripture. Then, he may be Guru. But Ācārya means one who will preach, and who will be able to quote scriptural evidences,

generally. Acinoti yah sastrartham, acaryas tena kirttitah.

[acinoti yah sastrartham acare sthapayaty api, svayam acarate yasmad acaryas tena kirttitah]

[An Ācārya is one who fully understands the conclusions of the revealed scriptures. His own behaviour reflects his deep realization, and thus he is a living example of divine precept. He is therefore known as an Ācārya, or one who teaches the meaning of the scriptures, both by word and deed.] [Vayu Purāṇa] & [Gauḍīya Kanthahara, 1.23]

The definition of Ācārya is this. Acinoti yah sastrartham, from the scriptures he'll be able to draw out the proper meaning, yah sastrartham. Acare sthapayaty api, and who has got the capacity of the people to accept them, those meanings of the scriptures. Some influence over the people, to accept the proper meaning of the śāstra. Svayam acarate, and he himself practices those rules and regulations in his own life, acaryas tena kirttitah. And he's known, he's called an Ācārya.

Who is standing? [Looking at the person with the camera]

Dhīra Kṛṣṇa Mahārāja: That is...

Akṣayānanda Mahārāja: Parvat Mahārāja.

Dhīra Kṛṣṇa Mahārāja: Now we have Śrīdhara Mahārāja Video. We have audio. This is Video. That is Parvat Mahārāja. [Behind the camera] So, that śloka is from the Vayu Purāṇa?

Śrīla Śrīdhara Mahārāja: I don't remember. But there is one thing. I was told that Bhāvānanda Mahārāja, he trampled down under his foot the Gauḍīya Kaṇṭhahāra, a very important book of the preachers section.

Prabhupāda collected from different scriptures, as if he collected so many weapons for the preachers to use in the field proper, Gauḍīya Kaṇṭhahāra. And put them in a very regular way. Guru-Tattva, Gaura-Tattva, Bhāgavata-Tattva, Nityānanda-Tattva, Śiṣya-Tattva, then Nāma-Tattva. In this way a fair division, and also all the necessary quotations from different śāstras, that is the weapon of the preacher. If one goes through that book, Gauḍīya Kaṇṭhahāra, then he's satisfied with all the requirements when he's in the field of preaching.

But I was told that Bhāvānanda trampled down that. How? "We are only to go through the books given to us by our Swāmī Mahārāja, our Prabhupāda, and don't touch all those books."

In this way, that he must have committed a great offence, a heinous offence. And I advised for him, it may be intimated to him, he should publish that Gauḍīya Kaṇṭhahāra in a very beautiful way, and with repentance, and with all regard. Otherwise he will have to mourn, to reap the result of such heinous actions, whoever he be. It is not a matter to trifle in such a way.

It is Nāma-aparādha, first Nāma-aparādha. Then the Vaiṣṇava aparādha, and the second, satam ninda namnah paramam aparadham vitanute [To blaspheme the devotees who have dedicated their lives for propagating the Holy Name of the Lord] [Padma Purāṇa, Brahma-Khanda, 25.15] [Gauḍīya Kaṇṭhahāra, 17.69] Then śāstra. The śāstra, that is giving us the devotional process to us, if we dishonour that, then the Name will be

dissatisfied. Sādhū ninda and śāstra ninda, the śāstra ninda, to talk against śāstra, that is mild.

And what he has done that is a demonic, heinous thing. And he must beg to propitiate the śāstra, and he should publish that particular śāstra in a very honourable way and distribute to others. Then he may escape from that sort of offence. Any friend of him may say to him in my name. This is not a trifling thing.

If Kṛṣṇa is concrete reality, then śāstra is also so. They have got also, they have got such value. Not to be belittled. The carrying the news of Kṛṣṇa, that is not to be belittled. It is so serious. It is as real as Kṛṣṇa. We shudder to hear such things. So he must do some service to that very śāstra, Gauḍīya Kaṇṭhahāra. It is a very favourite book of our Guru Mahārāja. We have seen it. He collected them and as equipment, the tool [?], the storehouse of weapons with all the preachers, as storehouse of weapons, and the tool [?] in Sanskrit, where they opens, or get. So the preachers, that is, so many important, vital quotations to support the Kṛṣṇa consciousness: and that has been dealt with in such a wrong insulting way. I am, never I have heard it. My heart is aching to think of that offence. If I do not inform to him, I will be under offence. So, at least to save me, I want to put my request to him, 'Do this my friend. My friend, my boy, you save yourself.'

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: I should be natural. Ha, ha, ha. What am I? They are to look after what is awkward, what is beautiful. Ha, ha, ha.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: I am what I am. Hare Kṛṣṇa. Hare Kṛṣṇa. That I'm for that, or that is for me. Ha, ha. What is the position? Ha, ha. Gaura Haribol. Nītāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So our Guru Mahārāja in the Ādi-līlā [1.46] of Caitanya-caritāmṛta in the verse ācāryaṁ mām vijānīyān, nāvamanyeta karhicit, in the explanation he mentions that, "In all the ancient literatures of devotional service and in the more recent songs of Śrīla Narottama dāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura, and other unalloyed Vaiṣṇavas, the spiritual master is always considered either one of the confidential associates of Śrīmatī Rādhārāṇī, or a manifested representation of Śrīla Nityānanda Prabhu."

Śrīla Śrīdhara Mahārāja: According to rasa-vicāra. To the mādhyura rasa, representation of Rādhārāṇī: in other rasa representation of Nityānanda, Baladeva, two divisions. By representation of Himself: representation of the highest servitor of a particular department, and also maybe representation of any of the special servitors in any of these camps. These three phases may be discussed and understood, the three phases. First the Lord Himself is Guru. Next we are told the most favourite and that most favourite may be in different rasa. Hari Charan [?]

Hari Charan: [?]

Śrīla Śrīdhara Mahārāja: Three, then, the three there, in first darśana only the top of the Everest. And next, the nearby peaks. And then, what is suitable for my special personality according to the atmosphere, so much cold, where I can take permanent shelter, what cave will be suitable for me to, for permanent living there; in this way, it is to be adjusted at least in three different planes.

First to the Lord Himself, then next stage we find the first class servitor, the head of every department of service, then my particular department. One servitor may have different departments. Then any particular department there is head. Under his care, I shall to begin my eternal life. The mañjarī class, Rūpa Mañjarī, Rādhārāṇī, Rūpa Mañjarī. First Kṛṣṇa, Rādhārāṇī, Rūpa Mañjarī. Kṛṣṇa, Baladeva and then Subal or any other friend, in this way. In vātsalya rasa, Kṛṣṇa, Yaśodā, Nanda and then any other helping hand to Yaśodā, Nanda, in this way, the location is to be traced. And there are three stages.

Devotee: So there are different groups of intimate associates?

Śrīla Śrīdhara Mahārāja: Yes, there are different groups. And groups and then fighting between the groups; Rādhārāṇī's group, Chandravālī's group, Their fighting temperament, that is also there.

Devotee: There are all harmonized in the transcendental plane, there is complete harmony within.

Śrīla Śrīdhara Mahārāja: Yes, that harmony, that difference also to

promote intensity of service. There it is harmonized, the competition; that means competition. Perhaps Swāmī Mahārāja utilized this competitive spirit in his propaganda. There is competition that enhances the central capital. So that has been, that design, that plan, has been accepted there, the competition, the Yogamāyā. By competition enhances the degree of serving attitude and that is utilized. What is here, what is there, perverted reflection here. So competition is also utilized, the spirit of competition, and because that all harmonizing one it is all good.

Dhīra Kṛṣṇa Mahārāja: He used to tell, “Transcendental competition.”

Śrīla Śrīdhara Mahārāja: Yes. Of course everything is there transcendental. Or the mundane is so much worse, the competition and everything worse. But competition of dedication at the bottom, it is dedication, and competition in the dedication, that is most desirable thing.

We are told when the Mohammedans came here in India in the beginning, there was one fort. And two parties of Rajputs, they wanted to enter into, attacked from both sides, and whose party will enter first into the fort, there was a competition. The one party tried to enter through the main gate, and on the gate, so many hooks, spikes, were put on the door. So they excited an elephant to break down that door, but the hooks were there, elephant puts his head and coming back. So one Rajput, he embraced that hook, and on his back, the elephant was engaged. And then the elephant used his force, and broke open the door. Because they wanted that they will enter the fort first. But on the other hand, the other party, crossing the wall, already entered. But there, the sacrifice was so much that one soldier he embraced the hook on the door, and then the elephant pushed, and of course with the door, the man, dead body fell.

So competition, for the land of competition of dedication, you can't blame anyone. Not competition for selfish end, but competition of dedication,

and dedication all-comprehensive. The cause represents the general characteristic. So the competition of dedication, and dedication, the result may be enjoyed by anyone and everyone, because the centre of interest is one. And by His satisfaction we're satisfied. In this way it is distributed. So He's harmonizing everything. The highest standard has been given out by Rādhārāṇī.

Moray yade diya sukha diya pai maha sukha tabi sei dukha sukha bhaja
[?]

“If by giving pain to Me, He becomes satisfied, then My pain is welcomed by Me, to be welcomed by Me. If Kṛṣṇa is pleased by giving pain to Me, that pain is My wealth.”

In this way She harmonizes everything.

Moray yade diya sukha diya pai maha sukha tabi sei dukha sukha bhaja
[?]

“That is My highest bliss. If by giving pain to Me, He becomes happy, then that pain is My highest happiness.”

There it is harmonized. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. [?]

Akṣayānanda Mahārāja: We'll take your leave now?

Śrīla Śrīdhara Mahārāja: Yes.

End of 82.02.15.B

82.02.17.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja:

om tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur
ātataṁ [tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat
paramaṁ padaṁ]

["As the Sun and Sun light is continuous over the skies as light-giver to us (for that Sun light is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [Ṛg-Veda, 1.22.20]

The holy, the divine feet of our holy master is just like the Sun, an eye, a big eye like the Sun, which is above our head. A vigilant eye of a guardian, grand guardian, it is hanging on our head and we are living under that vigilant eye of the guardian.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Not that the objective reference, but the subjective reference. We shall try to live always in subjective relativity, not objective. Not under the feet that I have got hard ground to stand so I am big. Because under my foot there is hard land I can stand erect, not that. But over my consciousness is super-consciousness, the vigilant guardian's eye. I am living under the shade of that eye. Not below, but up side, above, our āśraya. We are hanging. We are hanging with our support in the substantial and upper world. Always be conscious, consideration with the guardian. And only on their direction we shall come to connect with servants, that is which is considered to be of lower realization. But main support we shall think about to have from the upper world.

Tad viṣṇo, so this Ṛg mantra, this is a principal mantra in Ṛg-Veda. Whenever anyone will approach to any new duty he will think himself, just before that what is he, who is going to approach a particular duty, what is his position? His position has been given to think out in such a way: that you are under the vigilant eye of your guardian. And it is as living as the Sun. A great eye just like the Sun spread over your head. Light itself, it can pierce through to see anything within you. And with this identification of you, you approach anything whatsoever as your duty.

But not encouraged that you are on a solid Earth you are standing and you are going to do this thing and that thing, never, so subjective relationship. We have, really, just as the Sun's ray, where does it stand, the Sun's ray? It stands on the Sun. The ray stands on the Sun. That is its source.

So also we are to think that our stand is on the, we are so many particles of consciousness, and our stand, our motherland is that conscious area, God consciousness, Kṛṣṇa consciousness. Kṛṣṇa consciousness, that is our relationship, we shall always be conscious of

the fact. We are connected with Kṛṣṇa consciousness. We are members of the Kṛṣṇa consciousness world. And we have come to wander in the foreign land of material consciousness. This māyā, misconception, that we are one unit of this material world. It is not so. We are unit of the conscious world, Kṛṣṇa conscious world. And anyhow we have come in this material conception of things. And matter is where we can exploit our objective side. And the subjective side, which we should revere, and our relationship with of that of reverence, devotion, with the higher entity and not that of exploitation or enjoyment. The real enjoyment, enjoyment divine, that comes from service, not from exploitation. All these basic things we are to understand.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Swāmī Mahārāja told in New York, “The engineers they have built so many houses that will stand for ages. But they did not mind that their body may stay how long, the engineer’s body how long. The houses will stand for long, long period. But those that will live in the houses, their body how long it will stand and how the vitality can be improved, longevity can be improved, they had not cared for that at all.”

The objective side, very busy with the objective side, neglecting the subjective value will use them. No cultivation is necessary for the user of the objective world. All importance to the objective side; not neglecting totally the subjective side, who will utilise the object, they’re neglected.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Parisevana has come.

Śrīla Śrīdhara Mahārāja: Parisevana. But our Bhāratī Mahārāja gone to Durgāpur, or where?

Akṣayānanda Mahārāja: So he said. No news yet though.

Śrīla Śrīdhara Mahārāja: For a week he has gone. Hare Kṛṣṇa. Who is at Māyāpur now, Bhāvānanda Mahārāja or Jayapataka Mahārāja?

Devotee: Only Bhāvānanda and Jayapataka.

Śrīla Śrīdhara Mahārāja: Both?

Devotee: Yes. No one else has arrived.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: No one else has arrived.

Śrīla Śrīdhara Mahārāja: No one, only two.

Devotee: I did not want to explain my position to them.

Śrīla Śrīdhara Mahārāja: Not even a courtesy visit, a formal visit for courtesy?

Devotee: I was staying there for one month. And they understood that I was coming for your darśana in the morning every day. So they asked me, 'Please leave Māyāpur. Please go to Japan.' So I said all right. But I did not go to Japan, I came here. But now they understand that I am here. So they are saying, 'So please come back.'

Śrīla Śrīdhara Mahārāja: That is general expectation in a sane man. Especially, their guardian, his guardian has asked him to do so.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

What are other two letters in the name of Mahamuni? Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Sun ray that touching the Earth. Then, where is its home? A Sun ray considered play is touching the Sun, is touching the hill, touching the water. What should be the considered his home? Necessarily the Sun: and not the Earth where it is. That is our position. We pertain to conscious world, not the material, home connection there, the Sun; the spiritual Sun. We are being advised to consider that though you are in a hole of this Earth, but still your soil is in the Sun proper. You emanate from there. You are sustained from there. And your prospect is there; though you are in a hole of this Earth, or water. We have to conceive like that. Because we are consciousness so our home is the source of consciousness. Wherever we are; birds, beasts, the mountain, whatever position, the consciousness, this conscious existence. Your source is there, just like Sun.

You are not a child of this soil. You may be captive here, captive, but not

your home, a foreign land. All your prospect and aspiration can be applied from that side because your nature is of that order. Your food, your everything will be of that stuff, and this will be all poison to you.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Pertaining to consciousness, that is our immediate, our nearest nature or acquaintance, but if we are to go deeper, then we shall find something else. Crossing the vision of light or consciousness, the necessity of the existence, that is happiness or ecstasy, prema, on the other side. Following cit, we are to go and establish ourselves in the realm of prema, love, more than that, ānanda, beauty, sundaram, and never in this side.

So ānanda is above light. Rasa is above consciousness. Beauty, charm, that is above mere consciousness, mere understanding. Feeling, feeling is not complete in itself. Feeling for something, feeling. So perfect thing, the fullest conception of thing is in beauty or ecstasy. Consciousness cannot be the perfect thing, just as not mere existence, but ānandam, ecstasy is perfect, prema, love, beauty. That presupposes consciousness as well as existence, sat-cit-ānanda. Ānanda is the final conception of substance. It can stay by itself, it can exist by itself, or he or she can exist by himself or herself, ānandam. But feeling, consciousness, and hankering for ecstasy, and existence without consciousness and ānandam, that is useless. Mere existence is useless, it's to no purpose. But endowed with consciousness somewhat can search for its own good, and the goodness itself is ānandam, ecstasy. And that is independent and complete thing, because the feeling as well as the existence, both subservient to its existence, ānandam. Ānandaṁ brahmaṇo vidvān, na vibhēti kutaścaneti.

[yato vācho nivarttante, aprāpya manasā saha

ānandaṁ brahmaṇo vidvān, na vibhēti kutaścaneti]

[“As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine.”] [Taittirīya Upaniṣad, 11.9.1, p 522]

When you are to realize that, raso vai saḥ, you need not be afraid of anything, from any apprehension that can arise here. Ānandaṁ brahmaṇo vidvān, na vibhēti kutaścaneti. The apprehension, the fear, fear of death, fear of the threatening of non-existence. Not only I shall have any fulfilment but my existence is also at stake. I may be devoured by non-existence. So disappearance will be banished, ānandaṁ brahmaṇo vidvān. Where I’m trying to find it, it is not located here.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Apparently when Mahāprabhu is looking at the Śrī Mūrti of Jagannātha Deva, apparently it seems that His aim, He’s fixed in the, what we look at the Vīgraha. To our vision, only a doll of wood, and Mahāprabhu is fixing His eye there. But He’s shedding tears, and tears flowing in a current, no end: incessant current. What, where is it He’s connected? What we see as a wooden doll, and He is looking at that and incessant current of tears coming down. His connection where located? He’s on the opposite side, in the subjective. Subjective! So when we shall approach to have a darśana of the Śrī Mūrti, what attitude should I approach, to have a look of the Śrī Mūrti? So we should learn to

have darśana of Śrī Mūrti. It is meant, it is not a mundane thing, try to see with the opposite connection. It has come down to help you, you fallen souls in the material world. And He has come down as if in such a plane to take you up to His domain, He has come down.

Paravyūha vaibhava antaryāmī arcā. Rāmānuja has classified the expression of the Supreme Entity in these five forms. Para, the central conception of the highest entity. Vyūha, then He extends Himself, His extended self, extends Himself in different functions. In different figure, if you may call it. Vaibhava, by further attempt He comes down here in this mundane plane as Avatāra, Matsya, Kūrma, Varāha. Antaryāmī, by another function He is present at every heart of every soul. Every conscious unit holds within, His presence. That is the fourth function of Him. And the fifth is Arcā. He comes down in the plane of our physical perception. I can touch, I can see, I can have scent, there. But it is He. He has come.

And to help our understanding, Mahāprabhu looked at the Vighraha and He was inundated with His own tears. That His eyes were not fixed on the wood, but with the touch of that superficial wood characteristic it is connected high to Kṛṣṇa consciousness, deep with Kṛṣṇa consciousness. That He has come here and making arrangement for the deliverance of the crores of fallen souls, especially by extending His own prasādam to one and all. In a great magnitude, His magnanimous presence here: for the relief work, for the relief work of this world. Hare Kṛṣṇa.

Durvikṣā: that is famine. Our Guru Maharaja used mostly this word, “the famine, durvikṣā.” What sort of durvikṣā, famine, food want? Want of food, Kṛṣṇa kathā will be. The world is suffering from the famine of Kṛṣṇa consciousness, Kṛṣṇa talk, Kṛṣṇa kīrtana. So, here try to open so many food distributing offices, stocks. Distribute food of all the souls. Talk about Kṛṣṇa.”

Yāre dekha, tāre kaha [Caitanya-caritāmṛta, Madhya-līlā, 7.128]
Mahāprabhu also told, “Whomever you come across, talk of Kṛṣṇa. Give him food. And the food is Kṛṣṇa consciousness, Kṛṣṇa kathā.”

“The famine period, that is only, famine stricken, the world, the whole we find all famine stricken people. Famine stricken and distribute food, right and left whomever you come across, say about Kṛṣṇa.” Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: That was the feeling of our Guru Mahārāja. And Swāmī Mahārāja did that in the west, distribution of food to the souls. They are famine stricken, all, everywhere.

Kṛṣṇa-kathā-durvikṣā. Our Guru Mahārāja told, “I do not admit of any other conception of famine. But only famine is here and that is of Kṛṣṇa kathā, Kṛṣṇa smṛti, Kṛṣṇa consciousness. Only that famine is here and I don’t admit any other conception of famine or want in this world.”

So, with so seriousness he could conceive the necessity of Kṛṣṇa consciousness in connection with us. We are suffering from famine. For want of food, that is only our food, we can thrive there, Kṛṣṇa kathā, Kṛṣṇa kathā. So Kṛṣṇa is such to us, of such importance to our existence, to live, to move, vitality. Kṛṣṇa can supply vitality to us, Kṛṣṇa consciousness.

So Vasudeva Datta says, “Śrī Gaurāṅga is my vitality. How could I live if Gaurāṅga did not appear? I could not live.” Yadi gaura nā hoita, tabe ki hoita, kemone dharitām de. “If Gaurāṅga did not appear then how could I

live? I have come in connection with such a valuable thing, valuable food, now I think that without this my life is sheer impossible.”

So vitality of the vitality, Kṛṣṇa kathā, Kṛṣṇa consciousness! And Swāmī Mahārāja went to distribute that vitality of the vitality of the soul, the soul of the soul, in the western world. And Prabhupāda did his best here. And so we have come.

And it is also told by Haridāsa Ṭhākura to Mahāprabhu that, “You have chanted Kṛṣṇa Name, cultivated Kṛṣṇa consciousness here. Stava jangam [?] Animate, inanimate, the whole world is supplied with food of Kṛṣṇa consciousness there. Their life is fulfilled in whatever position they may be. I heard of Your Jhārikhaṇḍa campaign, the elephants, the tigers also danced and chanted with Kṛṣṇa Nāma. So what wonder there will be if I say that the stones, the trees, they are also, have attained their highest end of Kṛṣṇa consciousness when You chanting, You yourself chanting. What degree of intensity Kṛṣṇa consciousness has been produced here by Your own chanting.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Primary education is also education, but that should not come in hitch with higher education, no, should not enter into compete, competition, with higher education, primary education. We must be careful about that. At the same time, higher education and lower education, the

differentiation between the two must be genuine also. Primary education may not be thought that this is the highest education, then that will also be dangerous thing. Alpavidyā bhayaṁkorī. In Sanskrit there is a saying: what is the English idiom? Alpavidyā bhayaṁkorī.

Akṣayānanda Mahārāja: A little knowledge is a dangerous thing.

Śrīla Śrīdhara Mahārāja: Yes, a dangerous thing. We must be careful about that, otherwise it will be suicidal. The question of offence comes there. When primary stands against higher education, asserts, that sort of assertion is committing offence. Commitment of offence means that, the lower stands against higher. Offence arises from that tendency.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Amāninā mānadena, kīrtanīyaḥ sadā hariḥ. We should take resort to kīrtana always, but our attitude should be such, Mahāprabhu recommends,

trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, [kīrtanīyaḥ sadā hariḥ]

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [Śikṣāṣṭakam, 3]

But generally upwards, trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, we will be, our attitude will be humble all towards high. And if we think that we’re being done wrong, still also we shall take to patience, amāni. And under no circumstances we shall work for our own position and prestige. That should not be our aim. From above, amāninā mānadena, and we shall try to respect everybody. It is all mostly connected towards upper world, trṇād api sunīcena, taror api sahiṣṇunā, towards Vaiṣṇava world. Our conduct will be always like that. Then only we can thrive well in our campaign.

Slow and steady wins the race. It’s a long journey, not a journey to finish within a few hours, or a few days, or a few years, a continued appointment. It is to go on a long way, so we are to adjust accordingly. But we should run quickly and then we shall stop and sleep, it’s not a matter of that type, but it’s a long way we’ll have to walk on. And so our attitude will be such, then we’ll be successful. Trṇād api sunīc, no cause, we should not extend any cause for resistance, which will create resistance. Won’t create such circumstance that invites resistance; trṇād api sunīcena. Still if any resistance unexpectedly approach me; I shall try my best to forbear, being conscious that my guardian’s eye over me. He’s also eager to help me in my campaign. I’m not alone. So I may make, or

go on confidently that there is person above to redress the wrong that can be shown to me. So I may not take initiative in the beginning, sahiṣṇunā, amāninā. And no other object will come and pollute my aim, the pure purpose of my life. I won't allow any...

End of 82.02.17.A

82.02.17.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...amāninā, that pratiṣṭhā will come, or any other temptation will come and induce me to go ahead. I should never allow any other but the satisfaction of Guru, Gaurāṅga, and Kṛṣṇa, etc, Vaiṣṇava. No other element can enter there in my purpose. The purity of purpose should always be maintained very scrupulously, amāninā. And mānadena, and I won't shrink to give proper conduct, to show proper conduct to my environment. That is, won't expect that they will come and help me; I must not very eagerly, amāninā mānadena, why they are not coming to help me? No such mentality. They are engaged in their own business. It is my own. Alone I shall go on with my duty. I won't be always searching that someone must come and help me, mānadena. They are doing, let them do their own duty. It is mine. I shall go along with this, amāninā mānadena kīrtanīyaḥ sadā hariḥ. With this attitude we shall go on. Kṛṣṇa ne bhāvita [?]

My concentration only with this sort of adjustment may be more and more intense. My confidence in Kṛṣṇa will be more and more increased. And my duty will be purer if I couch myself in such a way, kīrtanīyaḥ sadā hariḥ, Hari kīrtana, Hari kīrtana. Also it will make us to be conscious that such sort of hindrances, obstacles, is almost sure to come to attack you. So already you are given this instruction. Whenever you begin your work, all these things will come to attack you. But you have already been given this instruction. So if they come in your way; and almost sure they will come, you are to deal with them in such a way.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Hari kīrtana. The life is not very comfortable, a life of comfort. Ha, ha. My Guru Mahārāja told me, “Comfort seeker,” accused me of comfort seeking nature. “You don’t want to risk you, you are comfort seeker. You don’t want to take the risk of Kṛṣṇa kīrtana. You are ease lover. Ease lover, you don’t like to take the risk of Kṛṣṇa kīrtana. So many in the famine, so many souls they are dying, and you keep yourself under closed door, in the room, ease lover. I can’t sit idle. You may sit idle, but I can’t. So many crying in need of food! I can’t.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

His grace! “You need not go out to distribute food in the famine area, you just look after the store. You stand and keep the store and I shall engage another person. You become store keeper at least.” He told me. “You don’t like to take risk for the distribution [?] then a store keeper: at least you do the duty.” Gaura Hari. So much graceful to me!

Aranya Mahārāja: You have such valuables in your store that people from all over the world are coming to purchase them.

Śrīla Śrīdhara Mahārāja: Almost my time is finished. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Store keepers post. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

I am saying so many things about myself, but also it is seen in the śāstra. The Vedavyāsa has written Bhāgavatam but there also his name is mentioned with due honour. The writing came from him after all. Bhagavān Vyāsa, when someone is addressing Vyāsa he uses Bhagavān Vyāsa. But it is ultimately passing through him. That is nirapekṣa, impartial representation of his own self also. When he's saying something in his writing, in his own writing, still he's doing justice to him also, the writer himself, impartial judgement. "Bhagavān Vyāsa," the Vyāsadeva himself is writing that, as it is. As it is: impartial description!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: But Mahārāja, Vyāsadeva, he's saying "Bhagavān Vyāsa." But you're not speaking like that.

Śrīla Śrīdhara Mahārāja: I told just now, the store keeper, ha, ha, ha, ha, store keeper. In a general way as I'm taught by others I simply represented their feelings. But am I to think I'm really a store keeper? I'm giving vent to the general opinion only. But according to the advice of Mahāprabhu,

na prema-gandho 'sti darāpi me harau, [krandāmi saubhāgya-bharaṁ prakāśitum varṇśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”] [Caitanya-caritāmṛta, Madhya-līlā, 2.45]

“No store. I have not come across any store as yet. If we could find such store then what would be my condition?” From the Absolute standpoint and standpoint of Mahāprabhu: “I do not know what is the real scent of Kṛṣṇa prema divine, the love divine, the Kṛṣṇa, divine love of Kṛṣṇa. I have no scent even of that high thing.” Mahāprabhu says like that. So He has got some conception of what Kṛṣṇa prema should be, what higher standard that has got. “Not yet I have achieved the scent, what to speak of getting anything in possession.” So high, how high the position of the purity of Kṛṣṇa prema. This is all fighting with shadow. Still, yāre dekha, tāre kaha [Caitanya-caritāmṛta, Madhya-līlā, 7.128], because we are wanted in our condition to do so, we do.

Dūre śuddha kṛṣṇa prema [?] Mahāprabhu. Mahāprabhu. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol.

The Sun is the source of the infinite intensity of heat. But that is not necessary for us. A particular stage of heat is sufficient for us. More than that not useful for our purpose! So we are to take position in a particular place where we can thrive from the heat of the Sun, and may not be burnt into ashes, thriving point in a particular space.

You see iron is being melted by a particular heat. But there are metals which hold that liquid iron that is of harder stuff that can tolerate that intense heat. That is not melted. The pot is not melted, but iron in the pot is being melted by the heat. Different stuff!

So we're told that proper location, proper location. Liberation is proper location. And the highest heat we cannot tolerate, we cannot endure. So the first group, Nanda, Yaśodā, Śrīdhama, Sudhama, Rādhārāṇī, Lalitā, they are, they can tolerate, they can adjust. And our capacity requires adjustment in a proper position of ānanda. The wave should be utilized. Mahābhāva, rasa-rāja mahābhāva dui eka rūpa, the rasa- rāja mahābhāva. [Caitanya-caritāmṛta, Madhya-līlā, 8.282]

Gaura Hari. Gaura Hari.

Devotee: Three persons from ISKCON came just now.

Śrīla Śrīdhara Mahārāja: What for?

Devotee: What for I don't know. They're downstairs now. I didn't meet them yet.

Śrīla Śrīdhara Mahārāja: [?] Indians?

Akṣayānanda Mahārāja: Nimāi Prabhu, are they Indians?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Some one of you may go and meet, one should go...

Devotee: I'll go.

Śrīla Śrīdhara Mahārāja: ...and meet, what is their necessary

requirement.

Dhīra Kṛṣṇa Mahārāja: So the jīva śakti, what you mentioned, Śrīdhama, Sudhama, they are cit śakti, they can tolerate that heat. Can jīva śakti ever tolerate such heat?

Śrīla Śrīdhara Mahārāja: They can't contain, no. So under, just behind them they should take their stand, position. They'll be as Swāmī Mahārāja told to Acyutānanda, "You will faint." Do you remember?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You will faint there, cannot keep your consciousness to that standard. As yet you have not acquired that position. So something like that, we will faint there. Ha, ha, ha. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So jīva śakti always remains jīva śakti?

Śrīla Śrīdhara Mahārāja: Jīva śakti always in subservient position, secondary, that will be his highest attainment, position.

Dhīra Kṛṣṇa Mahārāja: Yes. Nitya Kṛṣṇa dāsa.

Śrīla Śrīdhara Mahārāja: But the dāsatva is of such degree. [?] (Three members of ISKCON arrive and are introduced.)

Śrīla Śrīdhara Mahārāja: Old faces or new?

Dhīra Kṛṣṇa Mahārāja: This is Ruci dāsa.

Śrīla Śrīdhara Mahārāja: Ruci, I might have heard his name perhaps.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: One devotee, Vipramukya, from Jayatīrtha Mahārāja's zone.

Devotee: Sukra.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Oh, in England.

Dhīra Kṛṣṇa Mahārāja: England.

Śrīla Śrīdhara Mahārāja: How long he's separate from Jayatīrtha Mahārāja?

Dhīra Kṛṣṇa Mahārāja: He says, "How long are you separate from Jayatīrtha Mahārāja?" Vipramukya: Not separate.

Śrīla Śrīdhara Mahārāja: Not separate in that sense. But you come away. I want to hear his news from you. How long you do not know, you are disconnected?

Vipramukya: I've been away for two weeks.

Śrīla Śrīdhara Mahārāja: Two weeks. He is all right then? Vipramukya: Yes.

Śrīla Śrīdhara Mahārāja: Before two weeks he was all right?
Vipramukya: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. You come from Māyāpur now?

Vipramukya: Yes.

Śrīla Śrīdhara Mahārāja: Bhāvānanda Mahārāja, Jayapataka Mahārāja, both of them are there now?

Vipramukya: Yes.

Śrīla Śrīdhara Mahārāja: Yes. They are doing well?

Aranya Mahārāja: They are doing well?

Vipramukya: Yes.

Śrīla Śrīdhara Mahārāja: [?] rainfall?

Vipramukya: Much construction is going on there now.

Śrīla Śrīdhara Mahārāja: Much?

Vipramukya: Construction, building.

Śrīla Śrīdhara Mahārāja: Construction. Construction means Swāmī Mahārāja's temple construction?

Vipramukya: Yes, samādhi.

Śrīla Śrīdhara Mahārāja: Samādhi Mandir. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Rain coming!

Dhīra Kṛṣṇa Mahārāja: No, it's not coming.

Akṣayānanda Mahārāja: Outside it's coming.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Akṣayānanda Mahārāja: Your room is completely full, house full, packed.

Śrīla Śrīdhara Mahārāja: So the spectacle only formal.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Manu-saṁhitā begins creation from this point.

āsīd idaṁ tamo bhūtam, aprajñātam alakṣanam apratarkyam avijñeyam,
prasuptam iva sarvataḥ

[tataḥ svayambhur bhāgavān, avyaktavyam jayan idaṁ mahābhutādi
vṛtaujaḥ, prādur āsin tamonudaḥ]

[Manu-saṁhitā, 1.1.5-6]

Just before creation, the creative movement began. Just before that the position is that of equilibrium, *taṭasthā* means equilibrium. *Āsīd idam tamo bhūtam*. In the stage of darkness, ignorance, enveloped fully with ignorance, *aprajñātam*, no possibility of any estimation. *Alakṣanam*, no symptoms would exist that any conjecture or inference will be possible. *Avijñātam*, science had no position there for investigation. *Prasuptam iva sarvataḥ*, only we can say from here was complete in deep sleep. Deep sleep may bear some conception of the period. *Prasuptam iva sarvataḥ*, sound sleep. *Tataḥ svayambhur bhāgavān, avyaktavyam*. Then a movement began. A movement began from within, and some light came. Light was seen by the seers, that the seers, but the light, that was pre-existent, but the seers got the eye to see the light, they began to see.

Apa eva sa sadyado [?] In the first conception there was water. The light first showed something like water. *Apa eva sa sadyado* [?] The light that came that is compared with personality. Light means consciousness. Consciousness means person. The personality gave birth to the onlooker, to the feeler. A substance, objective substance just like water: that is *Virajā*. *Brahmaloka* and *Virajā*, what is told by the *Vaiṣṇava* vocabulary, the light means *Brahmaloka*, and the first objective side represented as water, *Virajā, jala*. *Apa eva sa sadyado* [?]

Then, *pasa bījam apasayat* [?] Then the seeds were sown in the water, the shade of light. The first conception like water, accommodating, moving solution, *tasa bījam apasayat* [?] And some seed was sown, thrown into that water, *apasayat* [?] *apa* means of lower conception. So, the lower creation began. The water is also, the water proper, that was created long afterwards, but the first creative energy is compared with water. That is *prakṛti*, the highest conception of *prakṛti* is considered to be like water. And the lowest conception of Godhead is considered like light, ray, ray and water. The nearest approach of the conception of the *caitan* as well as *jala*: matter and consciousness. Consciousness compared with light and matter compared with water, in their primitive differentiated position. *Prakṛti mahan*, then in connection with the *bija* and the water the next production was known as *mahā-tattva*. The sum light mixed with the sum matter as mass. The mass of matter infused with some light: that is known as

mahā-tattva. And that was divided into many units; ahaṅkāra, mahato ahaṅkāra. Ahaṅkāra as a whole, the element of all the ahaṅkāra, the mother ahaṅkāra is mahā-tattva, prakṛti mahan, mahato ahaṅkāra. Ahaṅkāra pañca tan- mātrani.

Then it expressed himself, developed itself into five main ingredients, pañca tan-mātra. That is what can be seen, what can be scented, what can be heard, what can be tasted, what can be touched: the primitive principle of such expression. Pañca tan-mātram ahaṅkāra pañca tan-mātrani. Then they again that five principle developed himself in three phases, satya, raja, tama. Just as rūpa, the vision, and the darśa, the Sun, the light, the vision, the colour, and the eye. So the either, the ear and sound, so everything in this way: those five again converted himself into three respectively. So five into three, twenty came into existence. And those prakṛti, mahat-tattva, ahaṅkāra. Twenty [?]

The development of the material world has been described to come down in such a process. Again when withdrawn; the most gross enters, dissolves into the subtle. And then into the more subtle, more subtle and in this way it enters into that prakṛti, that watery substance. And the ātmā to that Brahman, that mere consciousness: non-differentiated mass of consciousness, Brahman, akṣaraḥ.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca] kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate

[“In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).”] [Bhagavad-gītā, 15.16]

That Brahman has been defined as akṣaraḥ.

[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ [ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."] [Bhagavad- gītā, 15.18]

"I exist transcending both the two aspects of the substance, kṣara and akṣaraḥ, so I'm Puruṣottama, Vāsudeva, Parabrahma. Within Me the whole of My jurisdiction also considered, that Vaikuṇṭha, Goloka, the whole thing, represented by only the name of Puruṣottama or Vāsudeva."

Then when we enter into that domain of Vāsudeva we can see so many demarcation, so many stages, so many pastimes, so many dealings there. They're busy in their dedicated life there, eternal world. The general conception like that, calculative dedication and then spontaneous dedication: that is called Goloka. And there are so many different kinds of pastimes, śanta, dāsyā, sākhyā, vātsalyā, mādhyā, svakīyā, parakīyā. That is very, very high. Still we have to somewhat view that our fate is finally connected with that high thing what is given to us by Bhāgavatam, Mahāprabhu, Caitanya-caritāmṛta, etc., Bhaktivinoda Ṭhākura, etc, in the scriptures. That is our future, our future prospect. Prospectus is such. Sambhanda jñāna needs it, according to our taste. Taste also can also be improved by hearing from higher source. Selection, the spirit of selection may be improved when we are shown different ideas, models. What may attract us most according to our choice, inner choice, we are to move on to get that, to acquire that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nimāi [?]

Viśuddha sattva dāsa: In the process of the sankhya universe, in the creation of the sankhya universe, _____ [?] the consciousness is being differentiated as a unity. How that takes place?

Śrīla Śrīdhara Mahārāja: I can't follow.

Viśuddha sattva dāsa: In the evolution of the sankhya universe, the creation process that you explained...

Śrīla Śrīdhara Mahārāja: Who are you?

Viśuddha sattva dāsa: Viśuddha sattva dāsa.

Śrīla Śrīdhara Mahārāja: Viśuddha sattva. Ha, ha. Viśuddha sattva is above all creation.

Devotees: (Group laughter)

Viśuddha sattva dāsa: I'm only a servant of all Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: Now what do you say?

Viśuddha sattva dāsa: In which time the consciousness, the individual consciousness takes place in the individual entity in the process of sankhya universe?

Śrīla Śrīdhara Mahārāja: Anyone repeat it.

Akṣayānanda Mahārāja: In the process of sankhya universe...

Śrīla Śrīdhara Mahārāja: In the process...

Akṣayānanda Mahārāja: Creation of the universe...

Śrīla Śrīdhara Mahārāja: Sankhya?

Akṣayānanda Mahārāja: According to Sankhya philosophy at which stage does individual consciousness occur: during the process of creation?

Śrīla Śrīdhara Mahārāja: Just now I described that. The general ahaṅkāra is created first. prakṛti, paśa bījam apasayat [?] Tal-līgaṁ bhagavān śambhur. In Brahma-saṁhitā [5.8], the ray of consciousness comes to mingle with prakṛti, prakṛti means energy. The consciousness and energy, the most primitive conception of energy: that is prakṛti. And consciousness they are of two categorical difference, energy and consciousness. The mass consciousness comes in contact with mass energy and they mingle together. And then a general ego comes to be seen. Then that is dissolved. That general ego is dissolved into

innumerable parts, innumerable ego. And that consciousness within, that also distributes itself within each unit. In this way gradually the individual soul is coming down, individual ahaṅkāra. When they are one as a common whole all ahaṅkāra in that primitive state it is known as mahat-tattva. Then after when it grows into so many individual units, when a particular thing is broken to pieces, an atom. An atom also broken, then electrons, in this way gradually in their development they came as individual ahaṅkāra, jīva souls. Taṭasthā, akṣaraḥ, undetectable, akṣaraḥ means undetectable. From that plane it comes to detectable plane as a whole. And then again in the next process of development in the negative side it is seen, innumerable units from that mass lump as mahat-tattva. Then gradually other things develop in this negative side of exploitation.

Devotee: Creation of brahmāṇḍa is posterior to this process?

Śrīla Śrīdhara Mahārāja: Ah! Hare Kṛṣṇa. Eko ya yatra navriti ramnaya bata tirvano [?]

Force sometimes thrashing, pushing forth and sometimes withdrawing: in this way heart contracts and expands, contracts and expands. The whole brahmāṇḍa expands and contracts. Connecting with the one and many, one and many, in this way, the creation and dissolution, evolution, dissolution: in this way. As a heart moving, contracts and expands: the whole brahmāṇḍa in such a process. What we find in the smallest unit, the same character is to be traced in the bigger units. This is the suggestion to know the whole, more or less. And there are some categorical new elements to be added to our knowledge also. And those that are within; they can have some partial knowledge. And those that are independent, outside this contracted and expand world, onlookers from outside, they are giving the real history of the whole thing. And that is revealed truth. And that also accordingly distributed according to the capacity of the people, of the province, of the section. So revealed truth also as Bible, as Koran, as Veda, in this way, they are dealt, revealed truth has dealt partially thinking the capacity of that particular group in

that portion. But revealed truth is reliable somewhat. And there also extended with some modification befitting person to whom it is extended. So some difference we find in the revealed truth.

End of 82.02.17.B

82.02.17.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...full-fledged theism. And also there is mention that beyond this created world what is there? Eternally dancing world, the eternal dance is there. Here contraction and expansion and there eternal dance. And that is also lower and higher type according to the nature of the rasa, or ānanda, or ecstasy, which is the desired thing of every conscious unit.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Rain Stopped?

Devotee: Yeah.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vipramukya: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Vipramukya: Kṛṣṇa's pastimes in this material world are eternally going on.

Śrīla Śrīdhara Mahārāja: Yes.

Vipramukya: When Kṛṣṇa finishes one pastime in this universe, the pastime begins in another universe.

Śrīla Śrīdhara Mahārāja: What?

Vipramukya: So my question is, when the universes are withdrawn into Mahā Viṣṇu, do the pastimes continue to go on?

Śrīla Śrīdhara Mahārāja: Then what?

Akṣayānanda Mahārāja: When the universes...

Śrīla Śrīdhara Mahārāja: Dissolved.

Dhīra Kṛṣṇa Mahārāja: Mahāpralaya.

Śrīla Śrīdhara Mahārāja: Mahāpralaya, this side, this side is almost

equated to zero, equilibrium. And the other side is in full swing always, nitya līlā, the eternal aspect. No harm there.

Dhīra Kṛṣṇa Mahārāja: With the bauma līlā.

Śrīla Śrīdhara Mahārāja: Just as suppose the fruit fall from the tree and it is finished gradually, but the tree is there. Something like that. This may be, may equate to zero, but the other is eternally going on.

Dhīra Kṛṣṇa Mahārāja: But this question of Goloka-Gokula arises.

Śrīla Śrīdhara Mahārāja: Yes. Ha, ha. The Gokula Vṛndāvana it is there, but the seers are all absent. It is there, it is there, it is there in ideal. That is extended here. What we see, we see from our different position of existence, but it is there always. But we have not eye so no seer, no touch, none to, but it is same with that. It is in such a plane that it cannot, the external different processes of the material energy, it cannot touch that fine ideal existence in that plane. Suppose if the Earth vanishes, that does not mean that whole solar system will vanish, it is there. But the men on the Earth, they cannot see that, and its influence on the Earth. It is in another plane existing, finest plane. That the creation, the evolution, it is beyond evolution and dissolution, such subtle energy. If the Earth's destroyed, the air or the ether may not be destroyed. The ethereal representation in the Earth is not destroyed, but is within and outside the Earth. The ether within and outside the Earth, but with the dissolution of the Earth, ether may not be dissolved, it is there. Something like that.

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu praviṣṭāny apraviṣṭāni,
tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [Śrīmad-Bhāgavatam, 2.9.35]

He's there and not there. "I'm everywhere and I'm nowhere. Everything in Me nothing in Me." We are to understand that aspect of the cause, of the effect, the relation of the cause and effect, of different type. The inner representation of the cause and the outer superficial representation of the cause, they may have different position, different property in every respect. The body may be destroyed, mind may not be. Mind may be destroyed, ātmā may not be.

Vipramukya: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Vipramukya: When Kṛṣṇa, in Kṛṣṇa līlā, Kṛṣṇa in Vṛndāvana is the original Kṛṣṇa. But when Kṛṣṇa is in Mathurā or Dvārakā it's Vāsudeva Kṛṣṇa. So my question is when Caitanya Mahāprabhu is in Navadvīpa and when Caitanya Mahāprabhu goes to Jagannātha Purī is Caitanya Mahāprabhu in Jagannātha Purī the original Caitanya Mahāprabhu?

Śrīla Śrīdhara Mahārāja: One and the same, but difference function and our concern. He's conscious of His own position. But the functional questions differ. Gaura Hari. Ke? Nimāi [?] Kṛṣṇa.

Vipramukya: Is Mahāprabhu in Jagannātha Purī an expansion of Mahāprabhu in Navadvīpa?

Śrīla Śrīdhara Mahārāja: Mahāprabhu in Navadvīpa generally of two phases, Rādhā-Kṛṣṇa milita: that has come once in one day of Brahmā.

aṣṭāviṁśa catur-yuge [dvāparera śeṣe, vrajera sahite haya kṛṣṇera prakāśe]

[“At the end of the Dvāpara-yuga of the twenty-eighth divya-yuga, Lord Kṛṣṇa appears on Earth with the full paraphernalia of His eternal Vrajadhāma.”] [Caitanya-caritāmṛta, Ādi,līlā, 3.10]

And Mahāprabhu as the giver of the Hari-Nāma, Yuga-Avatāra, every Kali-yuga He comes. Both combined here. And when in Purī, generally we do not find this Nāma Avatāra, but that Rādhā-Govinda milita and He’s particularly engaged in His original līlā. He’s searching Himself in the mood of Rādhārāṇī. Not so much engagement of spreading, only the Name of Kṛṣṇa is to be found there. That superficial aspect is almost absent there. A very far connection, but not completely eliminated. But in the greater aspect the partial representation is represented in such way, the Yuga-Avatāra is represented in Svayaṁ-Bhagavān līlā.

harṣe prabhu kahena, — “śuna svarūpa-rāma-rāya / nāma-saṅkīrtana — kalau parama upāya

[In great jubilation, Śrī Caitanya Mahāprabhu said, “My dear Svarūpa Dāmodara and Rāmānanda Rāya, know from Me that chanting the Holy Names is the most feasible means of salvation in this Age of Kali.”]
[Caitanya-caritāmṛta, Antya-līlā, 20.8]

Mahāprabhu addressing to Svarūpa and Rāma Rāya, “Oh,” sometimes coming outside on the superficial temperament in connection with world, “Oh Svarūpa, Oh Dāmodara, this Rāmānanda, the Nāma-saṅkīrtana is a very wonderful means to attain the divine love of Kṛṣṇa.” In this way He’s expressing and tasting, but mostly deeply engaged in separation of Kṛṣṇa, searching.

More attentive or less attentive, no function can be completely separated from another. All have some unification of uniting relationship tied in. Isva tatve veda mane de haya aparadha [?] The continuance is always present everywhere and anywhere. Nothing can come in to separate totally, it is continuous.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vipramukya: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Vipramukya: In every Kali-yuga there is a particular form of Caitanya Mahāprabhu comes?

Śrīla Śrīdhara Mahārāja: What does he say?

Aranya Mahārāja: In every Kali-yuga does a particular form of Mahāprabhu come?

Śrīla Śrīdhara Mahārāja: Yes, a Yuga Avatāra, as Yuga Avatāra He generally comes every Kali-yuga. Kṛṣṇa also comes every Kali-yuga, then Haṁsa and Hayagrīva, then Satya-yuga, Satya, Tretā, Dvāpara, Kali.

kṛte yad dhyāyato viṣṇum, [tretāyām yajato makhaiḥ dvāpare
paricaryyāyām, kalau tadd hari-kīrttanāt]

[“Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord’s lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.”] [Śrīmad-Bhāgavatam, 12.3.52]

tretāyām rakta-varṇo ‘sau [Śrīmad-Bhāgavatam, 11.5.24] [In Tretā-yuga the Lord appears with a red complexion]

dvāpare bhagavān śyāmaḥ [Śrīmad-Bhāgavatam, 11.5.27]

[In Dvāpara-yuga the Lord appears with a dark blue complexion] And in Kali,

kṛṣṇa-varṇam tviṣā 'kṛṣṇam, sāṅgopāṅgāstra-pārṣadam yajñaiḥ
saṅkīrttana-prāyair, yajanti hi sumedhasaḥ

[“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.”] [Śrīmad-Bhāgavatam, 11.5.32]

Guhya Avatāra, secret, so in a mystic way it has been described in Bhāgavatam, not very clearly as in other areas. Because channaḥ kalau, in Prahlāda Mahārāja’s song we find. “So one of Your Names is Triyuga, You are represented in three Yuga. And in the fourth, it is channaḥ, in disguise.” [Śrīmad- Bhāgavatam, 7.9.38]

...

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Rāma. Hare Rāma. Rāma. Rāma.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura Haribol.

... from the newcomers, Mm?

Vipramukya: Mahārāja, in the Gambhīrā, at Jagannātha Purī...

Devotee: Gambhīrā.

Śrīla Śrīdhara Mahārāja: Gambhīrā, yes.

Vipramukya: Gambhīrā in Jagannātha Purī, is that Gauḍīya Maṭha temple?

Śrīla Śrīdhara Mahārāja: No, that is separate. Not within the administration of any followers of Prabhupāda Bhaktisiddhānta Saraswatī, but they belong to the sahajiyā section.

Vipramukya: They are sahajiyās?

Śrīla Śrīdhara Mahārāja: Something like. More influence of the sahajiyā section there. But still cannot but be some modification in them though they are opposing Gauḍīya Maṭha, but unconsciously imbibing something from there. Cannot but influence their condition. Though putting blame on Gauḍīya Maṭha people, but still they're correcting themselves unconsciously. Because the eyes of the public are being opened, so it is difficult to continue in their foolish way. They're being modified more or less. Those Goswāmīns, the other so many who take the Name of Nītāi-Gaurāṅga and go on with their whimsical things. As much as the propagation of Gauḍīya Maṭha is extending they are feeling to maintain difficulty of their own whimsical opinions and activities. Unconsciously they're modifying themselves, correcting themselves. Gaura Haribol.

Gaura Haribol.

Many of them are openly announcing, “We could not understand Bhaktisiddhānta Saraswatī Ṭhākura in the beginning, we opposed him like anything. But now we understand gradually that what he did, though we thought it was against the sampradāya, but now we can see that what he did, apparently different from our custom, but he did rightly.” Many of them say like that in the open meeting.

One of them, who was the chairman when some municipal address was given to Swāmī Mahārāja when he came here first with Acyutānanda and that Rāmānuja. He was given here the welcome, municipal welcome, and one Mr. Kopenhdu, Sankatirtha [?], he was a good scholar of Sanskrit and so-called follower of Mahāprabhu, and his remark one day in a meeting where I was present, that; “We fought with Bhaktisiddhānta Saraswatī Ṭhākura in many ways, that he’s introducing many novelties into the sampradāya, crossing the direction of the previous Ācāryas. We accused him with this vehemently in paper and press and platform. But now we come to realize that what he did, he did it rightly. We have not so much foresight to see him at that time.”

So the other day the Caitanya Goswāmī, the Principal of the College Navadvīpa, he also announced that in a meeting. “We could not understand him at that time. Now we realize that what he did is quite justified. And we failed to understand him.” In this way they are many of them are admitting the fact.

The apparent services may not be real, and the real service may not always apparently a copy of the former: imitation of the former. The spirit is all important and not the form. Rūpa, Sanātana took the form of kaupīna, white dress, and Prabhupāda took red dress and daṇḍam, new introduction. But the spirit was there, the form was modified. And the form is what the bābājīs – that spirit is absent, the difference is this. So spirit should be welcomed at all cost, in all ages and time. The spirit is all and all, and the form may vary, the outer, according to the environment the form may vary. But the spirit must be there eternally. And the

differentiation between spiritual representation that is of eternal type, it is there. And we are to adjust with them according to our inner necessity and capacity.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Swāmī Mahārāja he has deviation from Guru Mahārāja in giving the names of the sannyāsīs. The process in which our Guru Mahārāja gave name to the sannyāsīs, Swāmī Mahārāja deviated from that. But I, though other God-brothers they feel something difference, I did not do so. Because his work was more grand, and great in magnitude, and the circumstances was also very different than that of India. So this sort of freedom he must have to adjust with the circumstances, and with the nature, and the education, and the civilization of the populace. This latitude he must: should enjoy. Enjoy means he must found such inspiration from within for greater accommodation. So his naming and so many things are different. But we are to see the spirit within, not the outer thing.

And Prabhupāda also, formerly, he seemed to deviate from Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura laid stress in the household life and he was very much afraid of the renounced life. Life of renunciation, that may be very grave and serious and may be reactionary. But Prabhupāda he came with such an organization. He gave some chance for what was not generally available, that Vaiṣṇava sevā, Vaiṣṇava association, sādhu-saṅga. What is the most indispensable necessity in the life of a sādḥaka: that is sādhu-saṅga. He made arrangement with that sādhu-saṅga available to many. And so he told, took bold step to collect persons of different stages and to draw them in and giving chance of divine service under the guidance of the Vaiṣṇava, Vaiṣṇava sevā, always hearing, always engagement. And so these deviations from Bhaktivinoda Ṭhākura was amply compensated by another aspect. So that deviation is no

deviation in spirit, but in form.

So Swāmī Mahārāja also had deviated, formally, in many cases. But the spirit is intact, there. Who has eyes to see that they will embrace them, otherwise others will murmur that he took the name of “Prabhupāda” himself, of his Guru. His Guru had reverence for Bhaktivinoda Ṭhākura’s name. And he has given this “Ānanda,” Vivikānanda dīkṣā in the Ramakrishna Misson, they generally use this “Ānanda” in the sannyāsī. But our Prabhupāda did not do. So deviation from Prabhupāda, all this sort of accusation may come on Swāmī Mahārāja, deviation from his own Guru. But one who has got eye to see the spirit within, he won’t care for this change of formality. He’ll see the inner thing and not the external. And one who has got such a high degree of distributing himself, he must be given by the higher authority some latitude, magnitude of extending himself in some original way. Hare Kṛṣṇa.

Vipramukya: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Vipramukya: What form did the apparent deviation of our Śrīla Prabhupāda take place? Exactly what was the difference of how he was different...

Śrīla Śrīdhara Mahārāja: I can’t count them but I gave you example, two, three etc.

Vipramukya: Yeah, but, no, I know that, but specifically in relationship to the sannyāsa names.

Śrīla Śrīdhara Mahārāja: Sannyāsa names, Prabhupāda used first

“Bhakti” and then three worded, three lettered word, one word and then that hundred and eight names he began to use, beginning from the first. This sanṇyāsa, that was not in vogue before Prabhupāda: these hundred and eight names or so, sanṇyāsī names. There was bābājī, always bābājī and dāsa. And he did not use any “Ānanda.” Generally it was aslisyadosh [?] of Vivikānanda, they use it. Śaṅkara’s section also some way or other. This “Ānanda” is generally added in the brahmacārī, the Svarūpa, Ānanda, Caitanya and Prakāśa, these are generally recommended for the brahmacārī. But we find the Ramakrishna Mission and the Śaṅkara also in the name sanṇyāsa, Prakāśānanda, Prabhodānanda. But Prabhupāda used according to scripture only “Ānanda” in the brahmacārī, Ānanda, Prakāśa, Svarūpa and Caitanya, in brahmacārī, not in the name of sanṇyāsī.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

I was told, I heard that from Sakhī Bābu, that when Prabhupāda took sanṇyāsa then he went to Vṛndāvana with two of his followers, one Paramānanda, another Kuṅja Bābu, a gr̥hastha, the Bhakti Vilās Tīrtha, who was recently the Ācārya of Caitanya Maṭha. And their dress, Prabhupāda’s dress was that of a sanṇyāsī, red cloth, what the bābājīs they did not like. And they said, rakta-vastra ‘vaiṣṇavera’ parite nā yuyāya. It is mentioned in Caitanya-caritāmṛta [Antya-līlā, 13.61], a Vaiṣṇava should not wear red cloth because that represents mere māyāvādī and tantric, so they will always take white cloth, that is. But Prabhupāda took red cloth and his dress was that of sanṇyāsī. He went to Vṛndāvana. And two of his disciples that followed him, Paramānanda and Kuṅja Bābu, they were clad in European dress.

Sakhī Bābu told that created a commotion amongst the sahajiyās. “What is this?”

He went to Vṛndāvana with red cloth and also took the brahmacārīs with European dress. Generally who uses cloth, the India dress, but entering Vṛndāvana it was revolutionary dress. They began to criticize on all sides.

That's what Prabhupāda showed. "We see that was the emblem that you people, you don't appreciate what Mahāprabhu has given for us. All your attention is drawn by the glamour of the European culture. So, Europeans should be approached and when it will be possible to for us to accept them, Mahāprabhu's creed, then you will come and accept. You are followers of the glamour of European civilization, you are all slaves. You have become slaves to European civilization: all your attention towards that. So they should be taken in. So I'm couching myself in such a way that I shall approach to the present scientific culture and the seat is with the Europeans."

So his attitude was to attack, to prepare himself as a general to attack the present civilization in the European camp. "And these fools they're only blind followers of that culture." That was his attitude.

Devotee: Mahārāja [?]

Śrīla Śrīdhara Mahārāja: All right. Hare Kṛṣṇa. Hare Kṛṣṇa. So we shall search the spirit most, and not the form so much. Whether it is a cloth, or it is a pantaloons, or a coat, that has got some value, not that no value, some value, but within, the man within is all important. All right then, I shall dissolve.

Akṣayānanda Mahārāja: Jaya om viṣṇupāda śrī śrīla bhakti rakṣak śrīdhar dev-goswāmī mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Śrī bhaktisiddhānta saraswatī goswāmī
prabhupāda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīmad A.C. Bhaktivedanta Swāmī Mahārāja
kī jaya!

Devotees: Kī jaya!

Śrīla Śrīdhara Mahārāja: Sevā vṛnda kī jaya!

Devotees: Jaya.

End of 82.02.17.C

82.02.18.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...then we are to look at the different structure there, how, we're to trace. We must have a scientific conception of devotional school. It is not whimsical. It is not unsubstantial, which cannot be proved, but it has got its proof. It has got its real nature, but the test will be of different type. Telescope cannot be used as microscope. Microscope cannot be used as telescope. So in the pramāṇa, the proof, the guarantee, that will be of different nature. What is applicable in, for the mundane science, that test cannot be applied in the transcendental plane. So that has got the standard of measurement that is different, and we're to acquaint ourselves with them, what is the criterion of the

standard of measurement, or test of the transcendental world. We're to get that, then we'll be able to understand that any whimsical statement is not transcendental truth. It has got its specific characteristic. Yata mata tata pata, "Any opinion of any man has got any value," there, this sort of anarchical position is not there. That is more systematic, more truthful. Vidyam vastava matra gostha subadam [?] It is apparent and that is reality, and that reality can be known by the dint of reality. By the power of reality it is to make Himself known that is in His hand.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena [yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [Kathopaniṣad, 1.2.23] & [Muṇḍaka Upaniṣad, 2.3.2]

Worldly qualification is not sufficient to get that. Yam evaiṣa vṛnute tena labhyas. This one path we're recommended. By His grace we can know Him, no other alternative. Yam evaiṣa vṛnute tena labhyas. Whoever is graced by His selection to know Him, he can only know, otherwise it is impossible. All Right Reserved! If He wants to make Himself known to another, then that 'another' will know Him, the only path, that śrauta path, grace, kṛpā. That is the way, otherwise invulnerable, unapproachable. Nāyam ātmā pravacanena labhyo, na medhayā na bahunā. High intellectualism, high scholarship, scholarship of a genius, pravacanena labhyo, and who can describe and deliver lectures in a beautiful way, pravacanena labhyo, na medhayā na bahunā śrutena, vast study. No. Everything is useless. Yam evaiṣa vṛnute. Only one way, that selection appointment must come from that quarter to take in.

Here, visa cannot be granted by the passport officers. The visa can only be granted by that domain. These passport officers are helpless to give any visa. It must come from the other world. So yam evaiṣa vṛnute tena labhyas. “Yes, you may come in. You’re desirable. You may come in. You’re desirable.” That sort of visa has to come compulsory for entering that land. Yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām. Then He will make Himself known clearly and more intimately in its progressive: according to development of his inner progress. As much as he’ll be able to accept the nationality of that land, he’ll be so much adored there. He’ll be taken into secrecy of all serious departments if he can prove that he won’t be a traitor at any time. Eternally accepted in the nationality of that country he’ll be given full confidence there according to his adjustment, improvement in the adjustment. He’ll be allowed to enter into the deeper-most position.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Sukha, sukha, happiness, rasa, raso vai saḥ. The quality of the rasa that is all. Rasa, higher rasa only by dedication, by surrender and dedication we can attain the higher rasa and higher type of gentlemen, their intimate company we can acquire by dedication. By dedication! That is devotion. And dedication of quality and quantity, two things to be observed, dedication of class quality and quantity.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nimāi [?] Hare Kṛṣṇa.

Akṣayānanda Mahārāja: You told, Mahārāja, “Service of quality and quantity.”

Śrīla Śrīdhara Mahārāja: Quality, it is also of innumerable kind and

differentiation and the quantity also. Degree of affinity and nature of affinity, division, sub-division, sub-sub-division: as in branches, in different branches Rūpa Goswāmī has given. Especially in mādhyura rasa he has classified, in Ujjvala-nīlamanī. In Bhakti-rasāmṛta-sindhu the science of general devotion he takes it, the general bhakti, and bhakti gradual development. And the highest position it comes to mādhyura rasa, it is closed there in Bhakti-rasāmṛta-sindhu, first part. And in second part Ujjvala-nīlamanī, there only mādhyura rasa has been dealt with in details.

I've not gone through it but only Caitanya-caritāmṛta and other literature. We did not venture to enter into the details of mādhyura rasa. Our Guru Mahārāja did not like it. But it will come irresistibly within you. You go on, śravaṇa kīrtana. Pūjāla rāgapāṭha gaurava bāṅge. Fools rush in where angels fear to tread. It is so high. When it will come it will awaken within you. You won't be awakened by any other person. Oh!

An example was given by Gaura Kīśora Bābājī Mahārāja in a general way. That Bābājī Mahārāja he used to live in a very small hut on the banks of the Ganges. Another gentleman imitating him erected a similar cottage nearby. And physically he used to make penances like Bābājī Mahārāja, eating, or not eating, taking bath, some days not taking bath, in this way, physical austerities. Then his remark came one day to one sādhu, "Only entering the labour room a girl cannot produce a child, the mere imitation, but many things necessary beforehand."

And also there's another tale. A girl talking to her mother, "When the child will come out of my womb, mother, you please awaken me at the time."

The mother told, "No, no, you will awaken then at the time. It won't be necessary that I shall rouse you from your slumber. Oh, a child is coming, you awake. It is not like that."

So the sahajiyā bābājīs they were labouring hard externally to produce some child. But our Guru Mahārāja told, “It is no easy a thing.”

muktānām api siddhānām nārāyaṇa-parāyaṇa sudurlabhaḥ praśāntātmā
koṭīśv api mahā-mune

[“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.”]
[Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

“It is highest of the highest, so won’t allow you to venture to run towards that exclusive only. No. When the day will dawn by the grace of the Lord, you’ll not be able to resist that thing, that tendency within you. You go on.”

[tāhāṇ vistārita hañā phale prema-phala,] ihāṇ mālī sece nitya śravaṇādi
jala

[“The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.”] [Caitanya-caritāmṛta, Madhya-līlā, 19.155]

The duty of the mālī, of the disciple, to pour water into the root, and natural growth there will be, and then the fruit will come down, from here

you'll taste. In this way! So don't venture to rush in, in that. Ujjvala-nīlamanī, there is a book where only mādhyura rasa has been dealt in details. And very shortly that is given here and there in Caitanya-caritāmṛta in well guarded way. We have our approach from there, and whatever little we have heard from Guru Mahārāja from his lips.

Sometimes we, like a star here and there, we look at them. Not a detailed account we have gone through wholesale. But whatever we have heard that is enough and one day we may be allowed to enter that domain, in any life, a vague representation. Ujjvala-nīlamanī, there is groups, sakhī, nama-sakhī, priya-sakhī, in this way so many groups of sakhī. And there are then mañjarī, and different departments, so many things there are.

That is on our head, on the upper side of our attainment. We're hoping, but not unnaturally enter there as a trespasser, then everything will be spoiled. We're not ready to spoil our fortune. Whatever we've got there is much there. There is much, but any greater prospect which is impossible for mankind to reach there, why should I be so much ardent, impatient, and to spoil my prospect? I won't go to spoil. What we have got that is enough food. And if we do not find any food there, then to find food to run up that will be treachery. Eagerness is good but rushing is foolish. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Ujjvala-nīlamanī. [Viśvanātha] Cakravartī Ṭhākura has given gist in three of his summary books. Kiran-bindu-kana, Kiran-ujjvala-nīlamanī, no! Kiran-bindu-kana. Kana-Bhāgavatāmṛta, Āmṛta-kana, Kiran-ujjvala-nīlamanī-kiran: Ray of the gems, lustre of the gems. And bindu, a particle of the nectar, bindu, Bhakti-rasāmṛta-sindu-bindu, A drop of water of the ocean: Kiran-bindu-kana. There he has mentioned in a very short sketch.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: If there's no one, if Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura did not approve of his disciples to read such a book as Ujjvala-nīlamanī, then who was the book written for?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. We're not atheists, that before reading that book if I die my prospect is gone forever. Don't think like that. If I'm there in the soil I'm safe. One day I must get that. He gave me some hints. He gave me admission by requesting me to sing the song of Rūpa Mañjarī. And I think that he has given, at least, many of our friends told that, "he has given you admission." His well, good wish is there, that I may not misunderstand at least. A gate-keeper, ha, ha, ha: by the name of Bhakti Rakṣaka. They say that I'm the protector, but I think that I'm a gate-keeper.

Devotee: Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gate-keeper. By this name he has appointed me as a gate-keeper. "Who will go in, you are to see." Hare Kṛṣṇa. So I'm not giving passport or visa to anyone and everyone.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa.

vaikuṇṭhara pṛthivy ādi sakala cinmaya, māyika bhūtera tathi janma nāhi haya

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

We are to be conscious that the soil of that land is more valuable than, by which we are made of. We taṭasthā jīva, our, the material by which we have been created, and where we are wanted to enter, that is of more valuable type of material, the water, the earth, the air, everything. If I'm not a traitor of this sort of understanding then how can I venture? I'm allowed to go: I'm required to go over, putting my footsteps what is more pure and venerable for me, only for the necessity from that region. That is free. It is not so cheap, most valuable.

Jīva Goswāmī has mentioned in Sandarbha that why Śukadeva did not take the Name of Rādhārāṇī in Bhāgavatam. He came, he approached, and almost was going to take Her Name, but he shuddered and pushed back. That is the opinion of thinking the audience, the characteristic of the audience. Śukadeva, he approached to take the Name, but again he came back. "No!" What is the thought underlying this of Jīva Goswāmī?

So we preachers we must follow that, with scrupulousness. Pūjāla rāgapāṭha gaurava bāṅge. So our Guru Mahārāja is said to be the incarnation of Jīva Goswāmī, Bhaktisiddhānta Saraswatī Ṭhākura, Śrī Jīva. Su-vicāraka iva jīvaka. I have read, I heard, I put it in his poem, [Śrī-Dayita- dāsa-praṇati-pañcakam, 3] And also in another place, kavirāja-narottama, raghu-rūpa-sanātana- kīrti-dharam, dharaṇī-tala-kīrtita- jīva-kavim [Śrī Śrī Prabhupāda-padma-stavakaḥ, 7] He was the protector of the bhakti rasa, and rāgapāṭha gaurava bāṅge, as Jīva Goswāmī did. Jivadye ravi raksitam.

It is high above, and tried to prove that from evidences from different scriptures: from this Purāṇa, Tantra, Veda, Upaniṣad, Mahābhārata. Jīva Goswāmī's function was to prove that what Rūpa and Sanātana gave, that is the highest in the theological world, to prove that, that was his

function. And our Gurudeva's function was similar, to prove that is above, and, "Come to understand the steps and make it understood with me, come. I won't allow you to spread blasphemy about the same. That is my duty. And Gauḍīya Maṭha mainly for that, that it is high, that is higher than the highest. And you all come to fight in the lower position, lower plane."

Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61] All the śruti, revealed truth, in different expressions, they're only showing, 'in that direction.' That is the position of the thing, śrutibhir vimṛgyām. They're particularly showing the direction only, 'that is in this side,' and not taken into and analysed and testing, not like that. It is so valuable, it is adhokṣaja. It is the harem of Śrī Kṛṣṇa Himself. It must not be undervalued, undermined. That is the danger in it, the danger of undervaluation. That must be guarded with all our might. And it is self effulgent. When it will come it will awaken in one's heart. It's apratihātā, irresistible. And then it will be full-fledged, it will be natural growth. One won't be able to return to catch the reign of his progress, won't be able. Ha, ha. It should be such, natural. And he'll find that he'll be surrounded by that plane, no help, it is such. It will come down. The higher atmosphere will come down to surround.

I myself, in the lowest order, I had some experience of the adhokṣaja knowledge. One day I was sitting on that chair there, and talking with Manoviram Prabhu and Satyananda Prabhu. Suddenly I found that some subtle plane of knowledge came down and captured my whole consciousness. My consciousness, limited consciousness, as if it is surrounded. And even at the bottom at the disposal of that higher knowledge I felt: so much so that I, when it is drawn, a few seconds, or half a minute, or a minute, then it will be vanished. I began to tell to those, "That now I'm experiencing some wonderful thing. That higher consciousness has come down and it has surrounded me from all sides. I think my ego is within another atmosphere, and that is something like mist, but that is conscious, not any other thing. Not even, that's of higher substance than I am, than my knowledge, I felt it."

Then I thought, 'Oh, we're told that when one is going to Vaikuṇṭha in a chariot, is this a token of chariot?' Some surrounding and whenever I felt

myself helpless, wherever it will go I'm captured, as captive I shall have to go there, I felt. 'I'm helpless here. Wherever this consciousness will go I'm a captive within that in a cell. I shall have to go. No other alternative.' I conceived this, so that I've come to, that is adhokṣaja. Higher consciousness came down and within and without, I found that thing. Anyhow, it was my feeling, that is higher consciousness coming down and surrounding me and I'm a captive in its hand. And wherever this will go I will have to go as a captive.' That was my feeling at that time.

Previously also I had some conception what is soul, what is Kṛṣṇa consciousness, a flash, but this is outside, a sudden flash of knowledge came. I'm there and it is outside, some flash came, went away. This Viśvarūpa advaya, not Viśvarūpa...

Sadvata pranipa sarva loka sri mukam sarvatas himam loke sarvam
avrisyati sadhi [?]

That sort of conception of the Lord suddenly came as a flash, and went away, vanished. That is all external experience, though purely conscious. But this time I felt that I was a captive of that knowledge.

So higher knowledge is possible, which is not object to us: which is not object. I'm a subject and that is an object. Generally things are like that, high or low, but I'm subject. But if we're to enter Vaikuṇṭha, all are surrounded by our Guru, who are above or below, the whole atmosphere, the land of Guru. Everyone to be served, everyone to be served, and no one to enjoy, or to exploit: everyone, the whole atmosphere to be served. I'm the only servant and it is required that I shall serve the whole environment. I'm to enter into that law. Have I got such faith in me, of that standard, that there may be such a place where from the bottom to the up things of all my consideration is all venerable, and I'm to serve all of them? I'm the only servant, and the whole environment is to be served. Such sincere feeling we must have first, otherwise I'm a disbeliever. I'm an enemy to the cult of devotion proper. I can't be a traitor. I'm disbeliever if I can't believe that Paravyoma is a sphere which is constituted by all venerable unit to me. Then, how can I enter there? Only the plea of

service I'm called. "Come to serve Me." Only I can go there, otherwise I cannot put my foot in the venerable plane. So I believe that, so,

[nehābhikrama-nāśo 'sti, pratyavāyo na vidyate] svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

The faith that such things is existent, all venerable soil, the whole soil is venerable, such things exist: has firm faith, that is enough. Others will come from them, the land of guardian. They're well-wisher. How much I can love myself, my interest? How can a child know how to love him? His mother, his father, the guardian, they love the child more than the child can discriminate and love himself. So we must have faith in the guardian, in the higher conception of the plane that there is such, there is consideration, there is affection, there is judgement, there is grace, mercy, in the land of my guardian. That is enough to have real faith in such. Not imaginary philosophic faith but practical. A theoretical philosophical understanding won't do. Hare Kṛṣṇa.

If God is there, Kṛṣṇa is there, everywhere, He's looking after me. To have such consciousness, concrete consciousness, real consciousness, the vigilante eye, the guardian's eye, I'm bathing in the nectarine glance of my Lord from here. The ray of His grace is bathing me, under His gracious look, merciful look. In front of that I'm... If I have firm faith there is no miscalculation on the other side. When I've got my position real in a particular step, He's there.

tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ divīva cakṣur ātatam
[Rg Veda, 1.22.20]

Like a Sun the grand eye with mercy extended towards us on our head.
I'm being, I'm taking bath in the Sun ray, the graceful ray of the Lord. I'm
taking bath always in that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura
Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Is this what Purī Mahārāja of Kalna, he said
rūpānuga-dhara.

Śrīla Śrīdhara Mahārāja: Eh? Purī Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Of Kalna, he said rūpānuga-dhara.

Śrīla Śrīdhara Mahārāja: Yes. Rūpānuga-dhara.

Dhīra Kṛṣṇa Mahārāja: Dhara means?

Śrīla Śrīdhara Mahārāja: Dhara means current, dhara, line, lineage of
current. The stream, the current of pure love that is coming through Śrī
Rūpa Goswāmī and his predecessors and successors. But he's the
middle figure. His predecessor's line has been collected and scientifically
arranged by him and then through him it is passing afterwards. According

to Mahāprabhu’s advice Rūpa Goswāmī has given a scientific form of that dhara, of that current, and what is passing through him to this side, we are followers of that. We want to take bath in that stream, and following that stream we want to go up. Gaura Sundara. Gaura Hari...

End of 82.02.18.B

82.02.18.C_82.02.20.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: I have written a poem about Prabhupāda, praṇāma mantra. gaṇḍe gāṅga-taṭe [nava-vraja-navadvīpa tu mājāpure

śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ śrī siddhānta-sarasvatīti-vidito gaṇḍīya-gurvanvaye bhāto bhānuriva prabhātagagane rūpānugaiḥ pūjitāḥ]

[“That great personality who resides in Gauḍa-deśa on the banks of the Gaṅgā in Navadvīpa, which is new Vṛndāvana and is known as Mājāpur, has manifest Śrī Chaitanya Maṭha and is the only person concerned with the real welfare of the living entities. He is known as Śrī Bhaktisiddhānta Sarasvatī who is in the succession of Gauḍīya Gurus; resplendent as the Sun in the morning sky, he is worshipped by the followers of Śrī Rūpa

Goswāmī.”] [Encounters with Divinity, p 215]

Gauḍe gāṅga-taṭe, the land of Gauḍa, gāṅga-taṭe, on the banks of the Ganges. Gauḍe gāṅga- taṭe nava- vraja-navadvīpa tu māyāpure. In this Bengal, the Gauḍadeśa, on the banks of the Ganges, gāṅga-taṭe. Vraja-vida, or para Braja, which is identified with Braja, Vṛndāvana, which is a separate or a double expression of Vṛndāvana Himself, vraja-vida-navadvīpa, New Vṛndāvana, or secret Vṛndāvana, gupta Vṛndāvana, or para Vṛndāvana. Māyāpure, in the village of Māyāpur. Śrī chaitanya-maṭha-prakaśa- kavaro, who established there Śrī Chaitanya Maṭha. Jīvaika- kalyāṇadhīḥ, for the highest benefit of the jīva at large, jīvaika-kalyāṇadhīḥ.

gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure

śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ

What is the only good of jīva, that was within his mind and for that he established Chaitanya Maṭha in Māyāpur.

śrī siddhānta-sarasvatīti viditau [gauḍīya-gurv-anvaye bhāto bhānur iva prabhāta-gagane yo gaura-saṅkīrtanaiḥ māyāvāda-timīṅgilodara-gatān uddhṛtya jīvanimān

kṛṣṇa-prema-sudhābdhi gāhana sukhaṁ prādāt prabhuṁ taṁ bhaje]

[“In the great Gauḍīya Vaiṣṇava teachers’ line,

as Śrīla Bhaktisiddhānta Sarasvatī he’s renowned. Like the radiant Sun

in the morning sky, he appeared to rescue all souls swallowed by the all-devouring impersonal philosophy.

By spreading the teaching of Lord Gaurāṅga to sing the holy name of Lord Kṛṣṇa, he gave all the chance to dive in the ocean of love for Śrī Kṛṣṇa, the Supreme Person.

Śrīla Bhaktisiddhānta, my lord, divine master – at his feet do I pray to serve him forever.”]

[Śrīmad Bhagavad-gītā, The Hidden Treasure of the Sweet Absolute, p x]

Śrī siddhānta-sarasvatīti viditau. And he was known by Bhaktisiddhānta Sarasvatī here. Gauḍīya-gurv- anvaye. In the lineage of the Gauḍīya Vaiṣṇava his name is Bhaktisiddhānta Sarasvatī. Gauḍīya-gurv- anvaye, bhāto bhānur iva. He expressed himself. No! He shined like a Sun in the morning. He shined like a morning Sun. Bhāto bhānur iva prabhāta-gagane, rūpānuga pūjitāḥ, and worshipped by the followers of Śrī Rūpa Goswāmī. Bhaktisiddhānta Sarasvatī, he came and established Chaitanya Maṭha on the banks of the Ganges, Māyāpur, in Gauḍadeśa, what is a separate facsimile of Vṛndāvana, and in the name of guru-paramparā, in the spiritual lineage as Bhaktisiddhānta Sarasvatī he was shining like a morning Sun and being worshipped by the followers of Rūpa Goswāmī. Rūpānuga pūjitāḥ. Sūrya upāsanā is done by Rādhārāṇī. Rādhārāṇī is worshipper of Sūrya, outwardly, bhānu-kāṇḍa, all these things: Vṛṣabhānu, in the line of Sūrya, his father's relation. So bhāto bhānur iva prabhāta-gagane, the morning Sun mild ray, Sun ray. Rūpānuga pūjitāḥ, and all the true followers of Rūpa Goswāmī they surrounded him with their veneration and materials to worship him.

Rūpānuga janera jīvana, in Prabhupāda's own language in the guru-paramparā.

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya

[rūpānuga janera jīvana viśwambhara priyaṅkara

śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana]

[“Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya).”] [Śrī Guru- paramparā, 6] [Songs Of The Vaiṣṇava Ācāryas, p 90-3]

Mahāprabhu śrī-caitanya. Who is none but Rādhā-Kṛṣṇa combined. Rūpānuga janera jīvana. He's the very life of these followers of these sections of rūpānuga. Viśwambhara priyaṅkara, śrī-swarūpa dāmodara. And the very favourite of Viśwambhara, Mahāprabhu, Swarūpa Dāmodara, and śrī-goswāmī rūpa-sanātana, and both those Goswāmī brothers known by Rūpa and Sanātana the name was given by Mahāprabhu Himself, Rūpa, Sanātana.

[Śrī Guru-paramparā, 7] Rūpa-priya mahājana, jīva, then the favourite of Rūpa is Jīva, as well as Raghunātha. And tāra priya kavi kṛṣṇadāsa, then the next step the Kṛṣṇadāsa Kavirāja, the writer of Caitanya-caritāmṛta, he's connected with Raghunātha. Then kṛṣṇadāsa-priya-bara, narottama sevā-para, though Kṛṣṇadāsa's Guru was Lokanātha but Prabhupāda saw that the dhara, the current from Kavirāja coming to Narottama Ṭhākura, the similar current, the rāga-mārga. Narottama priya then Viśvanātha Cakravartī then it came, Baladeva [Vidyābhūṣaṇa], Viśvanātha Cakravartī then Baladeva [Vidyābhūṣaṇa], Jagannātha [dāsa Bābājī]. Then Bhaktivinoda Ṭhākura, in him he could trace that the same current of the same high quality in Bhaktivinoda Ṭhākura. And then Gaura Kiśora Bābājī Mahārāja also added.

And then he says that, “I have got always eternal aspiration to serve the Holy Feet of Rādhārāṇī.” Śrī- vārṣabhānavī-barā, sadā sevya-sevā-parā, tāhāra-dayita-dāsa-nāma. And that person's name is Dayita dāsa, dayita-

dāsa-nāma. [Songs Of The Vaiṣṇava Ācāryas, p 93] Ei saba hari-jana. “And I am trying to do the service to this lineage to satisfy my Guru, Gaurāṅga, and Rādhā-Govinda.” In this way he’s giving his own, the knowledge of his position there.

We’re to follow that, the spirit, and not the form we find there. The physical connection has been ignored, and the flow of the pure knowledge that has been traced there in Guru paramparā. And we’re to believe. If we’ve got faith in such thing then we’re a real follower of Gauḍīya Maṭha and its creed, if we have.

The sahajiyās they attack us, “Oh, they have no Guru paramparā. They’re all lost. Who will care for that? They have no guardian, guardian-less. They’re all mushrooms. Gauḍīya Maṭha Guru was a mushroom. No lineage to be traced. What are they?” That is their kolahul [?] their loud noise.

The śāstra is there, the development, Rāmānanda Rāya, then other śāstra collected by that Sat- Sandarbha through which we are to understand the Bhāgavata, Mahābhārata, Gītā, and all the śāstra. And where is the substance we are hankering that, where the goods are, that goods shed. The real goods shed, we want to purchase a ticket surrounding the goods shed. “It’s located here.” The Gītā says, the Bhāgavata says, the Mahābhārata says, Caitanya-caritāmṛta, and that has the approval with our heart. Kriyatām yadi kuto 'pi labhyate [Caitanya-caritāmṛta, Madhya- līlā, 8.70], wherever it is available, in whatever market it is available, deposit the money, purchase it at once. No haggling of the price, bargaining, in a tedious way, no, wherever you find it purchase at any value wherever you find. And Bhagavad-gītā gave the stress, such valuable thing, in Mahābhārata and in Bhāgavatam, here and there, “Oh! Such valuable thing is possible. It is existing, then wherever you find it purchase it at once. No cost is more for that.”

Gaura Haribol. Gaura Haribol. So I like to stop here today. What’s the

time?

Akṣayānanda Mahārāja: Twenty to ten.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Jaya Om Viṣṇupāda Śrīla Bhakti Rakṣak
Śrīdhar Dev-Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpāda A.C. Bhaktivedanta Swāmī Mahārāja
kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja come?

Akṣayānanda Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. What's the time now?

Akṣayānanda Mahārāja: Just eight o'clock.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja's plan of Purī University, is it in progress?

Jayatīrtha Mahārāja: Yes. We have the deed now for the land. That's in our possession now. And I've been arranging in England some means for collecting funds.

Śrīla Śrīdhara Mahārāja: For that.

Jayatīrtha Mahārāja: I want to collect two lākhs of rupees per month towards the construction. That's my preliminary goal. So then we want to draw the designs and so forth. Anyway, of course I can't do anything, but if I get your blessings. If you like such a program then it will work out all right.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. The Government there are sympathetic, more than Bengal?

Jayatīrtha Mahārāja: Yes. In fact I know the Chief Minister there, Mr.

Panyaika. He's very fond of Śrīla Prabhupāda, and we had a long discussion with him some, about two years ago in Delhi, and at that time he encouraged us directly to do something in Jagannātha Purī. He said that, "Why your Society hasn't done anything in Purī? Purī is more important to Mahāprabhu than Navadvīpa."

(Group laughter)

Jayatīrtha Mahārāja: That was his argument.

Śrīla Śrīdhara Mahārāja: Bengal he rejected and Purī he selected.
(Group laughter)

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Sārvabhauma, Rāmānanda, Pratāparudra Mahārāja, the then independent king of India, Hindu India, he submit, became His disciple. And when conquering Orissa and South India He came back to Bengal, then Bengal came to appreciate Him, partially.

Devotee: Mahārāja [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Gaura Haribol. Nitāi Gaura Haribol. So many small kings they're all Gauḍīya Vaiṣṇava of the influence of Pratāparudra, previously. Hare Kṛṣṇa. In Jagannātha Temple also the Vighraha, the ṣaḍ-bhuja Gaurāṅga Mūrti is established within. But the devotees they do not like to worship Mahāprabhu in His sannyāsa veśa, in the dress of renunciation. Ha, ha, ha, sannyāsa veśa.

Here, those that are incorporated in His līlā of Navadvīpa, they take it as Dvārakā, sannyāsa veśi gaurāṅga, as Dvārakeśa. When Mahāprabhu has returned in Bengal and He's putting up with Vidyāvācaspati, Vidyāvācaspati's building there.

And Bhaktivinoda Ṭhākura he aspires from this Vṛndāvana, from Ganges side, as if he's Rādhārāṇī with gopīs meeting Kṛṣṇa in Kurukṣetra, the Dvārakeśa. So Bhaktivinoda Ṭhākura he's meeting sannyāsī Mahāprabhu in Vidyānagara from far away, that he has met, the gopīs have met the Dvārakeśa and asking them to come again to Vṛndāvana. In Bhajana-līlasā we find in Bhaktivinoda Ṭhākura.

“When giving up that sannyāsa veśa You will come and join in Śrīvāsa Aṅgan, the rasa-maṇḍala of saṅkīrtana? There we will dance and chant with You the Name of Kṛṣṇa, Gaurāṅga at this. That is the acme of our hankering, that we want to get back Gaurāṅga in Śrīvāsa Aṅgan, the rasa-līlā-sthan.”

Gaura Hari. Gaura Hari. Aspiration, that, “He's taken sannyāsa and He's undertaking such painful practices of a sannyāsī. And we're here, we can't help. We shall serve Him in all possible ways. And for the public good He has accepted this sannyāsa dress. We can't tolerate that. The public activity, from private life He's transferred into public life.”

“Kṛṣṇa also so, from His private life of enjoyment in Vṛndāvana He went to do public service. Bhu bar varan [?] the fighting with the king, the depressing Jarāsandha, Śiśupāla, all these things in political life He

entered, leaving His free and usual enjoying life in Vṛndāvana. He has gone to render, to discharge His duty to the public. We don't like it. He must remain with us, along with us, and we shall enjoy His company, dance, sing, all these things. That is our desire." That is, their inner outlook is like that.

Jayatīrtha Mahārāja: So the residents of Navadvīpa see Purī as a kind of New Dvārakā, something like Dvārakā they see Purī?

Śrīla Śrīdhara Mahārāja: Dvārakā, Purī, and Jagannātha is also there, the Dvārakeśa. And Mahāprabhu from Dvārakā He: the Guṇḍicā is supposed to be Vṛndāvana, Nava-Vṛndāvana. And in the chariot He's taken from Dvārakā to Vṛndāvana, Mahāprabhu, that, priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra-militas tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe mano me kālindī-pulina-vipināya sprṇhayati

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: "O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest."] [Padyāvalī, 383]

"I am that Rādhā. He's that Kṛṣṇa. But the environment is not very favourable, so I'm not happy. I'm taking Him to Vṛndāvana and there We'll be happy, in comfort, We shall live. And here in Dvārakā We're not in the proper mood. We can't come."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: Bhaktivinoda Ṭhākura was hankering to get his post within Navadvīpa Maṇḍala.

Śrīla Śrīdhara Mahārāja: Hmm?

Jayatīrtha Mahārāja: Bhaktivinoda Ṭhākura, when he was in the Government service he was applying for the transfer to come to this District, I believe.

Śrīla Śrīdhara Mahārāja: Yes. He, when after his retirement he wanted to go to Vṛndāvana and live there, but anyhow he went to Tarakeshwar [?] for some business, and there he got a dream, twice, two nights consecutively.

“Where you are going, to Vṛndāvana? But in your own home there is some important service. You are to discover the real position of the birthplace of Śrī Gaurāṅga Deva. And you’ll have to do that. You don’t go to Vṛndāvana.”

Then he came and again took the service in Krishnanagar, he re-entered into the service, for the facility, for the advantage of getting, going through the records of the place. So there he began to be acquainted with the ancient records of the Gaura-Maṇḍala, and got one Hunter’s Statistics.

There he found just on the other side of the Ganges this Māyāpur, MYAPUR, in the Hunter's Statistics it was mentioned. And then also many documents of the transfer of land, old documents of the locality he collected. And there also there was 'Māyāpur.' And also in Bhakti-ratnākara it was mentioned that, "In the Māyāpur keli was the birthplace of Śrī Gaurāṅga Deva." And then he found that Māyāpur in the old documents, the transfer of land, in this way he found something like here the Māyāpur should be located.

Then he wanted, "If Mahāprabhu really wants to discover His birth site by me, let Him show me something of that type."

So one day on this side of the Ganges in early morning, about three or four o'clock, on the roof of a house he's taking Hari-Nāma and fixing his eye towards that Māyāpur, with the expectation if anything can be seen by his eyes, anything divine. Then suddenly he found a flash of light on that side, and the saṅkīrtana going on. Then he attentively tried to trace the position of the place, and then anyhow found that a palm tree is standing there. Then, that day dropped.

Again on the Svarūpa Gaṅgā side on the roof of another building he was staring at that place taking Name, and then also suddenly some flash came, came and found that saṅkīrtana party. When he, the first day, after having his darśana in the morning he went to the place to trace whether that palm tree is there, and whether other trees are where, in this way he went to trace the land. With some experience he came out. And the next time when he saw from the Svarūpa Gaṅgā side, then another flash, he had some experience of the place and he could locate approximately. And the other day he went there and fixed the position, and that was the nearby the high land, that was selected for the temple. In this way the Yoga- pīṭha was found out.

And he went out himself for collection to erect some building and to place Mahāprabhu's Śrī Mūrti pūjā there. Nichibara [?] State helped him a great deal, then this Kavi [?] the Vaiṣṇava State zamīndār. When he went to them for collection a lady was the proprietor. She read already the books,

Jaiva Dharma and others of Bhaktivinoda Ṭhākura, and she was a Vaiṣṇava lady. She asked her manager, “My state belongs to Kṛṣṇa and His devotee has come. So what to give subscription, you forward all your income and expenditure and the whole paper to him, and ask him what the amount should be of subscription.” The lady told, “He’s a Vaiṣṇava and this is the state of the Lord. So when he has come he’s the owner of the state and let him sign how much and just show the income and the expenditure and leave the paper to him and ask him to sign how much.” That lady, famous lady. Just as Sumati Morarji she managed to help Swāmī Mahārāja to go to the West, so this lady did so. So anyhow that was done, nineteen, eighteen, ninety three or four, anyhow, sometime, that place was, the building was erected there perhaps and sevā.

Then he wished to hand it over to our Guru Mahārāja, Bhaktisiddhānta Saraswatī Ṭhākura. He was reluctant in the beginning, but Bhaktivinoda Ṭhākura had to give some pressure. “That you don’t like to bear the trouble of the service of Mahāprabhu? Do you like to become a Māyāvādī, nirviśeṣa-vādī? You are seeking after your own comfort.”

Then Prabhupāda told this, “What to do? Then I had to come this side.” Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

When Gurudeva himself is saying about his weakness, how a disciple should look at him? He himself is expressing that he was so, and his Guru is correcting him. Guru is to show that my Guru is perfect, but still when he himself in his own mouth he says, expresses, ‘that I have some defect, this defect, and I was corrected.’ How this should be taken by his disciple? Perplexed! Then of course the explanation is there, many times. So, that āsura mohan [?], then this childish play of Kṛṣṇa, that He’s got so many defects, His guardians are trying to teach Him. Then Mahāprabhu, the guardians, vātsalya rasa, all these things there are. In Caitanya Bhāgavata, misra kayhe putra kane mahe narayan tata pita daran kara sikhan [?]

In a dream when Jagannātha Miśra is chastising Nimāi, boy Nimāi, for His lesson, then one day he had a dream that, “You are punishing your

boy, but do you know who is He? He's siddha nidha, all learning is within Him."

Then Jagannātha Miśra also answered in the dream, "The son, what to speak of being siddha, but even he may be Nārāyaṇa Himself, but still it is my duty." So this is what is vātsalya rasa.

misra kayhe putra kane mahe narayan tata pita daran kara sikhan [?]

Yaśodā won't admit that, "My boy, he's absolute. No, no. People, they're jealous of me. I've got a good child. And they say no, this is not mine, He's so and so. I don't like these people. They're coming to spoil my child."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: This is vātsalya rasa, pure vātsalya, won't admit. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: Bhaktivinoda Ṭhākura has got his eternal residence in Godrum?

Śrīla Śrīdhara Mahārāja: I can't follow. Bhaktivinoda?

Jayatīrtha Mahārāja: Bhaktivinoda Ṭhākura has got his eternal residence in Godrum?

Śrīla Śrīdhara Mahārāja: In Godrum, yes. Śvānanda-sukhada-kuñja. Bhaktivinoda Ṭhākura installed there: first Surabhi-kuñja and then Śvānanda-sukhada-kuñja. Śvānanda-sukhada-kuñja is the name of the kuñja of Lalitā Devī in Vṛndāvana. And our Prabhupāda he established Śvānanda-sukhada-kuñja in Rādhā-kuṇḍa. Śvānanda-sukhada-kuñja's position is on the north eastern corner of Rādhā-kuṇḍa in Vṛndāvana, the Lalitā Devī's camp there. And Bhaktivinoda Ṭhākura he constructed his house here and gave that name, Śvānanda-sukhada-kuñja. Just as here, and Prabhupāda afterwards he established in Rādhā-kuṇḍa Śvānanda-sukhada-kuñja, and gave the name Braja-Śvānanda-sukhada-kuñja.

That came to my mind in some doubt it came. The Vṛndāvana Śvānanda-sukhada-kuñja that is original, and in Navadvīpa of course it was established afterwards. But that is already Śvānanda-sukhada-kuñja and Prabhupāda with some qualification established here Śvānanda-sukhada-kuñja and gave an adjective Braja-Śvānanda-sukhada-kuñja. That is, this is original, this is original. Because his Gurudeva has expressed here Śvānanda-sukhada-kuñja, and Braja and Navadvīpa both eternal, whether this first and that second, or that first this second, that is in eternity, it cannot be considered in that way. Whether summer is first or winter is first, it is in a cyclic order. So Svarūpa Dāmodara also has given, deha- bhedaṁ gatau tau, caitanyākhyāṁ prakāṣam adhunā tad-dvayaṁ caikyam āptaṁ, rādhā-bhāva-dyuti- suvalitaṁ. [?]

Devotee: Rādhā kṛṣṇa-praṇaya.

Śrīla Śrīdhara Mahārāja:

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād ekātmānāv api bhuvi
purā deha-bhedam gatau tau

[caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam

rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam]

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [Caitanya-caritāmṛta, Ādi-līlā, 1.5]

They're one and the same but still They divided Themselves into two in Vṛndāvana, in Vraja. Caitanyākhyam prakāṣam adhunā. Again They have combined and come as Caitanya, caitanyākhyam. Rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam. So who is the first, who is the second: They're both eternal. Eternal means co-existent.

If you want to ask whether winter is beginning, or the summer beginning, or the autumn beginning, the rainy beginning: what should be the beginning? We are to answer that all developing, co-existently developing, simultaneously developing into this present figure. From crude form it is coming out, simultaneously the whole thing together.

So it is eternal simultaneous, both līlā. So asks us to taste and allow others to taste. One who is tasting something, we're told that our tendency to express such sweet or good taste to others, that is also simultaneously grown, following our own taste. We cannot taste anything, good or bad, cannot taste or cannot do anything completely forgetful of our environment. Some sort of influence from the environment is always

with us in our existence. The consciousness of the paraphernalia is indivisible in our own existence. The circumstance is also relative to our own self conception. We cannot conceive our position forgetful of the environment. It is not possible, so it comes to that. In our identification, the environment's position is also inseparably connected. So we cannot be selfish. We cannot be selfish, independent of the environment.

We like our family. We like our country. We like the land. We like the brahmāṇḍa: this way. I'm a member and I have got my Guru, that vātsalya rasa, or mādhyura rasa, that friend rasa. In the seed everything is represented, so co-relative.

The law of relativity, that Einstein says, "We cannot divorce a particular, separate a particular thing from the environment. That thing plus something, some probability should be calculated with that, law of relativity."

The law of relativity requires us to think of outside. So the enjoyment within, and the wish, the will of distributing the same enjoyment to the environment, both is eternal. One cannot be traced as the beginning in particular. So the magnanimous...

End of 82.02.18.C_82.02.20.A

82.02.19.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī

Mahārāja

Śrīla Śrīdhara Mahārāja: ...avismṛtiḥ kṛṣṇa padāra, the continued recollection of Kṛṣṇa, the divine feet of Kṛṣṇa, avismṛtiḥ, not that unforgetfulness of the remembrance of Kṛṣṇa consciousness, of His divine feet.

avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi [ca śaṁ tanoti

sattvasya śuddhiṁ paramātmā-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktam]

[“For one who remembers the lotus feet of Kṛṣṇa, all inauspiciousness soon disappears, and one’s good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death, and one’s real spiritual life begins. As one’s heart becomes gradually purified, one’s devotion for the Lord within the heart awakens, and one realises the Paramātmā. Thus one gradually develops knowledge (jñāna), realisation (vijñāna), and renunciation (vairāgya).”] [Śrīmad- Bhāgavatam, 12.12.55]

It will dissipate, destroy, abhadra, no bhadra is desirable, what is not good. The element that is not good in us, nasty, which is nasty, which is impure within us, that will be destroyed by the continuance of Kṛṣṇa consciousness, in any stage. In its lower stage, in slightest negligent connection even: can destroy the un - desirability of our connection with things of lower nature. Kṣiṇoty abhadrāṇi ca śaṁ tanoti, and it will promote maṅgalam, goodness within us, śaṁ tanoti. Sattvasya śuddhiṁ, the substantial character of our existence will be improved, sattvasya śuddhiṁ, our soul existence, that will be purified. Our standpoint, our understanding, our aspiration, everything will be purified. Paramātmā-

bhaktiṁ, and we shall attain devotion, attachment towards the super-subjective realm, jñānaṁ ca. And our knowledge, our conception about the same will improve: jñānaṁ ca.

One word missing [vijñāna], three lettered word, jñānaṁ ca, virāgya-yuktaṁ. Jñāna, virāgya, are the two co-relative terms, jñāna, virāgya, jñānaṁ ca, virāgya-yuktaṁ, one word missing from the memory.

And the knowledge, the conception about that, will have in its retinue, the proper conception and apathy to this mundane world. Virāgya jñānaṁ, virāgya-yuktaṁ, avismṛtiḥ kṛṣṇa-padāra. So anyhow we are to maintain our Kṛṣṇa consciousness, and here the advice is that, try to maintain. Kṛṣṇa consciousness, it is the medicine, and there is no other medicine which can produce Kṛṣṇa consciousness, cure our disease and discover Kṛṣṇa consciousness within us. Kṛṣṇa consciousness is the cause of Kṛṣṇa consciousness. And we have to get help from the sādhus who have got Kṛṣṇa consciousness within them.

Just as from one light another candle may be lit. A candle cannot produce light from within, but it is to be lit from another candle. Something like that. We are to, we are to awaken our buried Kṛṣṇa consciousness which is covered by anyābhilāṣa, karma, jñāna. That should be awakened with the help of another light. That will come to help the slept Kṛṣṇa consciousness within us, and our consciousness will arise from its sleep, as it is. So method is like that, sādhu-saṅga, kṛṣṇa-janma-mūla.

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' [kṛṣṇa-prema janme, teṅho punar mukhya aṅga]

[“The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one’s dormant love for Kṛṣṇa awakens, association with devotees is still most essential.”] [Caitanya- caritāmṛta, Madhya-līlā, 22.83]

At the same time it is told that it is ahaituky, causeless. How to harmonize? Kṛṣṇa bhakti, the faith in Kṛṣṇa, or the devotion towards Kṛṣṇa, we can get from the sādhu. At the same time it is told that it is causeless. So Cakravartī Ṭhākura has: ahaituky apratihatā.

sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje ahaituky apratihatā,
[yayātmā suprasīdati]

[“The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.”] [Śrīmad-Bhāgavatam, 1.2.6]

It is causeless and it cannot be checked, ahaituky apratihatā. sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje ahaituky apratihatā, yayātmā suprasīdati

When it is awakened within our heart we can feel that the heart is getting wonderfully satisfied. The satisfaction is produced in our heart, we can feel it. Ahaituky apratihatā, no cause and cannot be checked, cannot be opposed, any opposition cannot have any effect there. It is such. Then: bhaktyā sañjāyā bhaktyā [Śrīmad-Bhāgavatam, 11.3.31], bhakti comes from bhakti, so it is ahaituky. The light is there, another candle is lit from it. From light, light coming. So it is ahaituky. In this way we are to trace the original light. That is eternal self existence. And it is extending itself. So it has no cause, it is causeless. The cause is there eternally and it is only extending itself. And apratihatā, it may be, temporarily it may be opposed or apparently checked, but it:

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate [svalpam apy asya
dharmasya, trāyate mahato bhayāt]

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [Bhagavad-gītā, 2.40]

It won't leave you. For the time being it may suppressed, a little. But it cannot be finished, it is of eternal type, eternal type. It has got connection with the eternal aspect of the universe, so apratihātā. We are to come to, come near such sort of existence. We are to come in connection with that plane of life, a particular plane, plenary existence or acquaintance of nature. It is there. Only we are to connect, have connection with that.

avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti

sattvasya śuddhiṁ paramātmā-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-
yuktam

That vijñāna: that was missing, jñānaṁ ca vijñāna-virāgya-yuktam. Jñāna means direct knowledge of the thing. And vijñāna that a systematic knowledge. In Bhagavad-gītā also we find vijñāna.

jñānam te' ham sa-vijñānam, idaṁ vakṣyāmy aśeṣataḥ yaj jñātvā neha
bhūyo 'nyaj, jñātavyam avaśiṣyate

[“Now I shall fully describe to you, with the taste of the flavour of My divine sweetness, this knowledge of My grand majestic splendour and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path.”]
[Bhagavad-gītā, 7.2]

Sa-vijñānam, jñānam, sa-vijñānam, jñāna means a general knowledge. And vijñāna means the knowledge of its constituent parts, as a system, systematic knowledge. So jñānam ca vijñāna-virāgya- yuktaṁ, you will attain the knowledge of the Absolute as a system, a part, hierarchy, gradation.

And virāgya means, twofold meaning, one negative, another positive. Negative; you will have no attraction for non-God, that is mundane attachment. No attraction for mundane necessity. And positive, viśiṣṭa-rāga, you will have viśiṣṭa, excellent rāga, anurāga, attachment, viśiṣṭa. Which is accepted by calculation and elimination, that sort of rāga, in a proper place, not in the approximate good, bad, all mixture, not that. But eliminative attraction, adjusted attraction you will have.

Virāgya-yuktaṁ, jñānam ca vijñāna-virāgya-yuktaṁ, the knowledge that is supported by attraction and also experience of the system, system, as much as necessary in any part of it. Discriminative attachment: attachment for the eye, attachment for the nail, they should not be equal. Adjusted attachment in a particular system, more or less attachment should be well adjusted. Wherever, how much attention is necessary according to that. The head is more the important and the leg is little less. In this way proper adjusted attachment for the systematic whole, you will acquire gradually. First hazy, as a mass of attraction, and then the attraction will be systematized as much as you will come in connection with the other side, the object of your attachment in a systematic way you will be able to realize. Hare Kṛṣṇa. Gaura Hari.

Avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti. In general way the good advancement, sattvasya śuddhiṁ, your understanding in its progress will eliminate undesirable portion from it.

Your conception will be more clear and clear. More and more clear. So undesirable things from your conception will gradually vanish and it will lead to the perfect conception, sattvasya śuddhiṁ.

In the beginning the sattya, what you come to understand approximately to be eternal sat-cid-ānanda, but there will be gradual development of your understanding. More clear and more pure! First a mass of light, then a figure, then the potency, then the līlā with the potency, in this way your approach will be closer and closer and many things close and minute things will come to your view. The minutest part also, detailed things, the full cid-vilasa will be gradually very close to you, or you will be led closer to the specified differentiated view of the plane, higher and higher. In this way development progressive, progressive life in bhakti, in devotion. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Any question?

Dhīra Kṛṣṇa Mahārāja: So when it says,

bahūnām janmanām ante, jñānavān mām prapadyate vāsudevaḥ sarvam
iti, [sa mahātmā sudurlabhaḥ]

[“After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”] [Bhagavad-gītā, 7.19]

Śrīla Śrīdhara Mahārāja: Vāsudevaḥ sarvam iti. From Brahman conception the different instalments, first all consciousness, then the consciousness is of individual character. Individuality is added to consciousness. No consciousness can exist without personality. The consciousness is personal. The next step will come. The consciousness

is for personal: personality and consciousness that is, cannot be separated one from another. What is differentiated from personality that is only a halo of the personality, something like, that is Brahman, there also minutest personality, combination, akṣaram. Kṣaram atīto 'ham, akṣarād api cottamaḥ.

[yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."] [Bhagavad- gītā, 15.18]

Kṣara means perishable changeable or unchangeable, eternal. Substance of two kinds: changing or unchanging. Kṣaraḥ sarvāṇi bhūtāni.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate uttamaḥ puruṣas tv anyāḥ, paramātmety udāhṛtaḥ yo loka-trayaṁ āviśya, bibharty avyaya īśvaraḥ]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the

three worlds in His eternal form, He maintains all beings in the universe.”]
[Bhagavad-gītā, 15.16-17]

“Whatever we see in the changing aspect of the world that is called kṣaraḥ and ākṣara unchangeable. I am transcending, I exist transcending both of these two substances, kṣaraḥ, ākṣara. I am Puruṣottama. So My name is Puruṣottama.”

Puruṣottama means Vāsudeva. Vāsudeva, bahūnām janmanām ante [Bhagavad-gītā, 7.19]. When the jñānī, the Impersonal School, they come to understand that the prime cause of consciousness of their quest is personal one, then they come to conceive Vāsudeva. But such jñānīs are very rarely to be found. Mostly jñānīs cannot cross this line. They are lost there:

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-
buddhayaḥ āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādrta-
yuṣmad-aṅghrayaḥ

[“O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet.”] [Śrīmad-Bhāgavatam, 10.2.32]

They generally, the general faith of the jñānīs to climb up to the highest position with great effort, and then when they cannot catch that consciousness means person, cannot cross that; they have to revert

back, come back, fall back. And those that can cross, 'Yes, consciousness means person; the big personality, I am small.' So bhakti begins there. The relation of subordination of the lower to the higher that comes to be effected. And sa mahātmā sudurlabhaḥ [Bhagavad-gītā, 7.19], and such a person amongst the jñānīs is very rarely to be found who can take the positive connection for the higher aspect of life, sudurlabhaḥ. And mostly they come back. They have to come back from that. After much penances they climbed up to that high mark, and because they did not accommodate that the higher entity must be dealt with devotion so they had to come back.

Those are vāsudevaḥ sarvam iti [Bhagavad-gītā, 7.19], Vāsudeva is personal, Puruṣottama, but they can cross the line and enter Vaikuṇṭha. And there we are told gradually as their vision grows more and more they can find potency on the side of the personal God. Then becomes a devotee of Lakṣmī Nārāyaṇa, and enters complete in Vaikuntha sevā. But there is awe, reverence, there are śāstric rules, and there are examples of the higher realized souls to guide them. And there they do not find the whole of their innate nature. Having full engagement some sort of thirst have no corresponding relation to satisfy its inner tendency.

And when they feel some urge from within, they are to search after other rasa, a purer friendship, friendly service, then the filial service. And the mādhyura rasa service, service of a sweetheart. Consort hood urges him to go up, or go deeper, and gradually coming in contact with such agents, gradually they find their own heart blossoming and blossoming to its fullest extent takes him gradually towards Goloka Vṛndāvana.

He can see that what was Brahman, then Paramātmā or Vāsudeva, then Lakṣmī Nārāyaṇa, that has gradually come into him as Kṛṣṇa consciousness, not Nārāyaṇa consciousness. Superseding Nārāyaṇa consciousness he comes in contact with Kṛṣṇa consciousness of the reality. He'll awaken, he finds himself awakened in a plane where he sees the all connecting, all harmonizing principal is no longer Nārāyaṇa, but He's Kṛṣṇa, as Kṛṣṇa fully awakened. His heart also fully awakened, and at the same time it says that the environment, the object of his search is also fully equipped: full-fledged theism. Full-fledged theism; the theistic conviction, conception, receives its satisfaction in the fullest way.

Just as with the opening of the eye we can see the world, and according to the degree of our sight we come to the subtlest thing of the environment. So also by our inner awakening of the fullest type we come to a particular world, environment, and that is Vṛndāvana, Goloka. Vṛndāvana: the land of love, spontaneous labour, movement. Movement is spontaneous and all around we find only friendly plane, plain, friendly and very intimacy, intimacy. And no quench for higher but with the quench, eternal quench of coming in closer relation with them, closer connection with them. No possibility of any higher change of environment. But that is almost final and now only remaining things, how to come in, from closer to more close connection with the environment. And that becomes the initiative of our movement there, more and more intimate connection with the environment. Environment is eternal. But our intimacy, there is the competition. The movement and the guidance is there.

That is what may be thought of as nitya-līlā. Nitya-līlā. Līlā means movement, some sort of necessity. Repetition, but ever new, ever new, only question of time. Every day when I am hungry in the morning food is tasteful to me. Not always. So by the movement of the time it is like that. Everything is palatable, not stale. It is managed by Yogamāyā in such a way. The līlā is eternal. Fullest satisfaction of all the inner parts of our system: the wholesale satisfaction of every atom of our constituent part of our spiritual body. In this way things go on.

prati aṅga lāgi kānde, prati aṅga mora

[Jñāna Dāsa says in his Vaiṣṇava-padāvali - Anthology of Vaiṣṇava Songs: "Every part of My being cries for the corresponding part of Him."]

Every limb, every part of my limb cries for the corresponding part of the

limb of the other side. The sambhanda, it may come to such a stage that every atom constituting my body, my spiritual body, mind, whatever it may be, will aspire after the union of the every corresponding part of the environment. And this way, in such friendly way, so many are moving there, and it is adjusted by Yogamāyā. Hare Kṛṣṇa. Hare Kṛṣṇa. Prati aṅga lāgi kānde, prati aṅga mora. The highest conception: every atom in my existence is in loving aspiration with the environment. And that is Kṛṣṇa. Kṛṣṇa consciousness has circulated me. Circulated means from all sides it has embraced me. I'm lost in the thought of Kṛṣṇa consciousness which is detailed, elaborate, acquaintance. I'm merged, I'm merged in the deeper most part of Kṛṣṇa consciousness where I shall feel that Kṛṣṇa has captured every atom of my existence. Every atom is feeling as if separate pleasure by His embracing. By His embracing, and that also is possible only in consortherhood of relationship; that every atom has been embraced, captured. Coming through the most intimate connection, ādi rasa or mukhya rasa, the name of mādhyama rasa is ādi rasa. That is the most original. That is the source of all other rasa. All other rasa is dependent on ādi rasa. And mukhya rasa, all rasa is represented there, all other rasa, sum total of all rasa, of course with the gist of them. We are told like that and Mahāprabhu came with this, anarpita-carīm cirāt [Caitanya- caritāmṛta, Ādi-līlā, 1.4]. What, it is considered never any distribution, possible distribution of it was previously, before Mahāprabhu.

In Jaiva Dharma we find one Vaiṣṇava is asking his Gurudeva: "Devotion that is eternal, but why do you say that it came from Mahāprabhu?"

Then his Guru, that Paramahansa Bābājī, his Guru, he's saying, "I visited Vṛndāvana and asked the eternal servitor of Śrī Caitanyadeva, Śrī Sanātana Goswāmī, anarpita-carīm cirāt, what is the meaning underlying? What has never been dealt with before?"

Then he told, "Bhakti is eternal, generally, in Nārada-sūtra, Śaṇḍilya-sūtra, all these things. But the type of devotion what Mahāprabhu, what we meet after the advent of Mahāprabhu Śrī Caitanyadeva; that was not previously any time open to the ordinary person. So it is called anarpita-

carīm. And what is that? That this is that, this complete surrender to Kṛṣṇa in consorhood of relation where every atom of the jīva soul gets welcomed and embraced by the corresponding atom of Kṛṣṇa consciousness in mādhyura rasa. That was not open to the public before. This is my finding or my faith. You may accept or may not accept.” Sanātana Goswāmī told it to the Vaiṣṇava Ācārya, “This is my private conception. You may take it or may not.” Sanātana Goswāmī told. So, devotion in general there is beginning.

prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ nairguṇya-sthā ramante
sma, guṇā-nukathane hareḥ

[“O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord.”] [Śrīmad-Bhāgavatam, 2.1.7]

ātmārāmāś ca munayo, nirgranthā apy urukrame kurvanty ahaitukīm
bhaktim, ittham-bhūta guṇo hariḥ

[“Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world.”] [Śrīmad- Bhāgavatam, 1.7.10]

Begins from here.

pariniṣṭhito 'pi nairgunye, uttamaḥ-śloka-līlayā grhīta-cetā rājarṣe,
ākhyānaṁ yad adhītavān

[“O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.”] [Śrīmad-Bhāgavatam, 2.1.9]

The beginning of bhakti is śanta rasa, catuḥsana.

tasyāravinda-nayanasya padāravinda-, kiñjalka-miśra-tulasī-makaranda-
vāyuḥ antar-gataḥ sva-vivareṇa cakāra teṣāṁ, saṅkṣobham akṣara-
juṣāṁ api citta-tanvoḥ

[“When the breeze carrying the aroma of Tulasī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.”] [Śrīmad-Bhāgavatam, 3.15.43]

The primary admission into devotional school: above jñāna, vairāgya, śanta rasa. na tathā me priyatama ātmayonir na śaṅkaraḥ na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

[“Neither Brahmā nor Śiva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My

own Self is not as dear to Me as you.”] [Śrīmad-Bhāgavatam, 11.14.15]

Step by step the development of the devotional school has been proved here, so gradation is there. bahūnām janmanām ante, jñānavān mām prapadyate vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

[“After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”] [Bhagavad-gītā, 7.19]

The beginning of devotional life, and then there is step by step going up. In Rāmānanda Rāya: varṇāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam

[“The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one’s prescribed duties in the social system of varṇa and āśrama.”] [Viṣṇu-Purāṇa, 3.8.9] [Caitanya-caritāmṛta, Madhya-līlā, 8.58]

The beginning.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat

yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

[“O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me.”] [Bhagavad-gītā, 9.27]

Second step: third,

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati samaḥ sarveṣu
bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me."] [Bhagavad-gītā, 18.54]

No, third:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-
pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān

dharmmān saṁtyajya yaḥ sarvān, myām bhajet sa ca sattamaḥ

[“In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (sādhū).”] [Śrīmad-Bhāgavatam, 11.11.32]

Then fourth:

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati samaḥ sarveṣu
bhūteṣu, mad-bhaktiṁ labhate parām

[“The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me.”]
[Bhagavad-gītā, 18.54]

Then, “eho bāhya,” [Caitanya-caritāmṛta, Madhya-līlā, 8.59], the fourth step: “eho bāhya.” Then: jñāne prayāsam udapāśya namanta eva, jīvanti san-mukharitām bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: “Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahman by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and

words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [Śrīmad-Bhāgavatam, 10.14.3]

That is the fifth, “eho bāhya āge kaha āra.” [Caitanya-caritāmṛta, Madhya-līlā, 8.59] Then, [yan-nama-sruti-matrena, puman bhavati nirmalah]

tasya tirtha-padah kim va, dasanam avasisyate

[“A man becomes purified simply by hearing the Holy Name of the Supreme Personality of Godhead, whose lotus feet create the holy places of pilgrimage. Therefore what remains to be attained by those who have become His servants?”] [Caitanya-caritāmṛta, Madhya-līlā, 8.72]

Sixth, then the sākhyā rasa, then vātsalya rasa, eho bāhya uttama, then mādhyāsa rasa, in this way it is going up. Systematically we are to understand and digest. Digest what is bhakti. In the beginning we must have a broad conception of the positive world, the world of dedication. The world of exploitation we are living in at present. Just the opposite life is possible similar, a systematic and progressive life of dedication. And the renunciation, that is in the middle. We must have, tre dhani vadi padam [?] Three checks of the Lord, exploitation, renunciation and dedication. The basic faith we must have.

End of 82.02.19.Aṣ

82.02.19.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Buddhi Yoga Dāsa: When Kṛṣṇa took His Mohinī Avatāra and Śiva was following Him, but in Śrīmad- Bhāgavatam they say that there was no issue. But in South India they worship an issue which is called Hari Hara Putra. Is this bona fide?

Śrīla Śrīdhara Mahārāja: Who's putting this question?

Devotee: Buddhi Yoga.

Śrīla Śrīdhara Mahārāja: Buddhi Yoga, when has he come? **Buddhi Yoga Dāsa:** I've just come.

Akṣayānanda Mahārāja: Today.

Śrīla Śrīdhara Mahārāja: Today? All right! Then, what is your question?

Buddhi Yoga Dāsa: When Kṛṣṇa took His Mohinī Avatāra and Śiva was following Him, in Śrīmad- Bhāgavatam...

Śrīla Śrīdhara Mahārāja: Yes. What is the question underlying?

Buddhi Yoga Dāsa: The question is, in South India they worship an issue as Hari Hara Putra, the combination of Śiva and Viṣṇu. I was asking if this was bona fide? There was an issue, there was a putra from Mohinī and Śiva.

Śrīla Śrīdhara Mahārāja: What does he say, in South India?

Akṣayānanda Mahārāja: In South India they worship the Hari Hara Putra, the son of Mohinī and Śiva. Is it correct or not?

Śrīla Śrīdhara Mahārāja: Ha, ha. Mohinī and Śiva. This is the first time, we travelled throughout the South India, the first time this comes to me. And it gives me a suggestion that there is a class of pāṣaṇḍīs, followers of Śiva, extreme followers of Śiva, it is perhaps their created blaspheme. This never occurred. And if it is found in any Purāṇa, Liṅga Purāṇa or this tamasic Purāṇa, then also it should be taken as, Mayavada macharsan patchan navodam utchatay [?] Later created by some of the mischievous persons in that way, pāṣaṇḍa Śiva.

And so Rāmānuja told, Bhagre na cakre mano pi no gadchet so mangiram [?] “It is better that a tiger will devour you. Yet, never the less you must not enter into the temple of Śiva.” No gadchet so mandiram [?] “So for shelter, don’t go to take shelter in Śiva temple: rather, the tiger may devour you. You’ll be less harmed.”

So Śiva: I have not heard like that, so far. Rather it is mentioned in Bhāgavatam that Śiva was so much excited seeing that Mohinī Mūrti. Mohinī Mūrti was not a material one, only Śiva wanted, Śiva was not present when Mohini Mūrti, Viṣṇu distributed nectar amongst the Gods and the demons. Śiva heard it afterwards, and he was so much charmed with the description of the beauty of Mohinī Mūrti that he came to the place later on when all things have finished.

Then Śiva prayed, “If I could have seen that beautiful Mūrti.”

Then when he went to Nārāyaṇa and prayed for this, then suddenly he saw that beautiful woman figure as Mohinī, just appeared before him, before his eyes.

And Śiva’s wife was just on his side, but still, wife in the side, that means the man must have some check, but he forgot himself, that his guardian is there. Forgot, and so much besides himself, he approached to catch her. But the Mohinī Mūrti, that was a phantom and that slipped away, then vanished.

But Śiva was so much excited that the semen fell from him, and wherever the semen fell, the gold was produced thereby. It has been mentioned in Bhāgavatam. But not any possibility there was of union between Mohinī and Śiva. No possibility.

And Viṣṇu is always Puruṣa, enjoyer, and not to be enjoyed anywhere. Intrinsically, substantially, He’s always enjoyer, and not to be enjoyed. That is prakṛti. We have never heard that Viṣṇu took the form of women. He’s enjoyer, not to be enjoyed. Predominating Moiety, not Predominated Moiety!

Hare Kṛṣṇa. Where have you found that?

Devotee: In Kerala.

Devotees: Where? What place?

Devotee: All over Kerala the temples of Ayappa.

Śrīla Śrīdhara Mahārāja: Then, ancient or recent?

Devotee: They say ancient.

Śrīla Śrīdhara Mahārāja: They say: what you have, your experience?

Akṣayānanda Mahārāja: He's talking Ayappa.

Śrīla Śrīdhara Mahārāja: Ayappa means?

Akṣayānanda Mahārāja: There's one particular...

Śrīla Śrīdhara Mahārāja: Ayappa? Particular Province?

Akṣayānanda Mahārāja: No, particular deity called Ayappa. You must have heard of them in that time also.

Śrīla Śrīdhara Mahārāja: Where is it located, in what town?

Akṣayānanda Mahārāja: Many places in Kerala, Tamil Nadu, many people worship Ayappa.

Śrīla Śrīdhara Mahārāja: Ayappa means the son of Viṣṇu and Śiva?

Akṣayānanda Mahārāja: Yes. I also saw that. They're bogus.

Devotee: Their main shrine is in Shabari Malay [?]

Śrīla Śrīdhara Mahārāja: I did not hear. I heard only that they take Viṣṇu as the brother-in-law of Śiva, because in Vṛndāvana, from Yaśodā the

twin came asta-bhuja-devi, whom Vasudeva took to Mathurā from Vṛndāvana, the Asta Bhuja Mūrti, the sister of Kṛṣṇa. Kṛṣṇa was born and asta-bhuja Mūrti born. Vasudeva took Kṛṣṇa to Yaśodā and took her son. So, they say that that asta-bhuja Mūrti, Kātyānanī, she was the sister of Kṛṣṇa and because asta-bhuja is the wife of Śiva, so Viṣṇu becomes wife's brother, that is brother-in-law. In this way, they represent Viṣṇu. The extreme section that worship, that take Śiva to be the highest god. Four sections of the Śiva worshippers we found in the South. Pasupat, I forget the name, four sections they are divided into.

But I never heard hitherto that such one child has been...but I found the name of Nija Linga papa [?] Nija Linga papa [?] whose, papa means father, whose father is his own; who is his own father. Nija Linga papa [?] He's father of Himself. That is Nija Linga [?] That is Svayambhū, He has created Himself. That is Svayambhū. "By Itself," of Hegel, "He's by reality by itself." Nija Linga [?] Hare Kṛṣṇa.

Māyā akṛti [?] Mahāprabhu says that Sanātana Goswāmī that, mahishi haran [?] Keśa Avatāra, Rudra vakan [?] that is all imagination to suit some purpose what is that word technically known, Mahāprabhu told, remarked, āsura mohan.

Just as Śaṅkara was ordered that, "Go and try to take away the general attention of the people against Me, do away from Me. Lokan madvi mukan koro [?]"

That is for the utility of segregation. In a hospital the more serious patients are taken away for the interest of the less serious patients. So this policy has been adopted, that the, who are great offenders, serious offenders, more heinous, they should be secluded. They're all offenders, more or less, but the most desperate should be separated to save the mild offenders. For the interest of the mild offenders, the grave offenders should be separated. So those who are, whose disposition is more atheistic, they should be separated from the wavering, hesitating public. So madvi koram kuro [?], that "I am God." Preach that, it has been said like that. Lokan madvi mukan kuru [?] What's the name you told?

Akṣayānanda Mahārāja: Ayappa.

Śrīla Śrīdhara Mahārāja: Ayappa. Aya means aya, apa means father. Aya means masaya, apa means father, pita mahasaya. Ayappa, aya means father, apa means also father, aya means father aya. Both pita – ayappa – bap e bap – something like that, father of the father, ayappa, the father of the father.

Devotee: Aya sometimes means big brother.

Śrīla Śrīdhara Mahārāja: Meaning may come to this, aya, bap apa, father's father, that is father's father, ayappa.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Haribol. Gaura Haribol. Any concoction, a curious concoction!

[?] Anyhow, that. Gaura

Devotee: Mahārāja, I was wondering, since today is Ekādaśī, if you could tell us a little something about the importance of Ekādaśī.

Śrīla Śrīdhara Mahārāja: Ekādaśī. Aprākṛta. Aprākṛta means which is

like prākṛta. Super- mundane, aprākṛta, which is similar to mundane, but not mundane, that is aprākṛta, super-mundane. The mundane colour is there, so the word mundane is used. But we are to remind, give warning, that this is not mundane though similar to mundane, so, aprākṛta. So we are told... Dhīra Kṛṣṇa Mahārāja is going away?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: ...super-mundane, so like mundane, similarity. It bears the similarity of mundane. So as we find here that by the influence of the Moon, here in this world, everything by the influence of the Moon, from the heat of the world, or the rasa, means the watery portion in the body, that increases, in every place, in the samudra, in ocean also, this draw, the ebb and tide, what is that, ebb and tide?

Aranya Mahārāja: High and low tide.

Śrīla Śrīdhara Mahārāja: High and low. So in full Moon and new Moon, nearing both these occasions there the watery portion is swallowed, is enhanced, and thereby the enjoying spirit is also developed. I'm talking of it from the lecture of my Guru Mahārāja in Kurukṣetra in nineteen twenty seven or twenty eight. The basis, scientific basis that by the movement of the Earth, Moon planet and the Sun, the heat becomes less: and the exciting rasa, juice in our body is enhanced, and thereby it increases the tendency of exploitation, enjoyment. So, fasting is necessary to meet with that external movement of the nature, the fasting can save us from that peculiar reaction. So fasting has been recommended, and especially if one cannot fast at all, it's impossible, then he may take to some classes of diet that will give less cause for excitement, so anukalpa. But mainly fasting, why? To check the senses, because the senses at that time, by

the natural flow, it becomes more intense, and the result is that he's excited, and he wants to enjoy, to encroach on others, on the environment. So this unfair encroachment of one's own self, to be controlled, this fasting has been recommended; this is one way.

And another way, if it is taken to the centre; by, in such season, that Kṛṣṇa Himself, He also feels more necessity of enjoying, and when Kṛṣṇa feels more necessity, the devotees, they get a greater chance of service. The time is very valuable for them, because Kṛṣṇa wants to enjoy, and at that time, devotees should be busy to supply the things for His enjoyment, so much so that they won't have any time to feed themselves. Upa sāmīpya vāsa, upa means sāmīpya, always to remain by the side of Kṛṣṇa, whatever He wants, only to supply. They forget to take their own food etc., or any other thing. They want to be more busily engaged for the service of Kṛṣṇa, because in the time of need they will fetch more remuneration, that is affinity towards Kṛṣṇa; more grace, so upa sāmīpya vāsa. And secondary is to, by fasting we can make our body dry, and so our enjoying spirit will be lessened. These two: the general explanation.

Then there are so many things, that everything is conscious, everything is personal. So Ekādaśī has got her personal character, and she devotes herself for the service of Kṛṣṇa with all, accompanying them in the service of Kṛṣṇa, engaged them. And does not know any food or anything else, and does not allow others also in her group to take food and waste-time, but always engagement with the service of Kṛṣṇa, underlying meaning is that. Am I clear?

Devotee: Yes.

Parvat Mahārāja: Why is it then, that we take some food, and not other foods?

Śrīla Śrīdhara Mahārāja: That I told, that is less injurious. Those that are considered to be less injurious, not more exciting, in that way it has been. And also it is mentioned in another way in Hari-bhakti-vilāsa. Some peculiar sins, they're fond of taking their shelter in those places which we reject. Pāpa means a type of sin that are very fond of taking their shelter in those trees and those places which we surely want to avoid. It is mentioned like that. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, can you tell us also about the importance of Dvādaśī?

Śrīla Śrīdhara Mahārāja: Yes, Ekādaśī, Dvādaśī, then Pūrṇimā, Amavasya. So in the beginning Dvādaśī is more: in another word we are told, another aspect, approach, that Ekādaśī, Dvādaśī, they are very favourite tithi of Hari. So, in that the underlying cause already explained, but it is told that these two tithis they are very favourite to Hari. And in those tithis, if we serve Hari, Hari will be pleased with a smaller service.

So, Dvādaśī, Ekādaśī, both are very favourite to Hari. So Dvādaśī has been called more favourite but little lenient. So Ekādaśī only aṣṭa mahā Dvādaśī, then there we can leave Ekādaśī and we observe Dvādaśī, otherwise Ekādaśī observance is compulsory. Though Dvādaśī is also honoured and favourite of Hari, still Ekādaśī has got preference for fasting. And only in the eight cases, by the mixture of nakṣatra tithi etc, that Dvādaśī has got the preference over Ekādaśī.

That is the time when our small service will give us greater result. That is the clue, the key. In Ekādaśī, in Dvādaśī, if we serve, service is small, but we get some greater remuneration. Remuneration means His prema, priti, serving attitude, our earnestness, all these things will be enhanced at that particular time, season.

But the scientific cause in that sense, that Hari in that time because pure,

because Hari wants to consume more from the service. So, that is the fortune of the servitors, that Hari demands more service, so the importance for the servitors. At that time during Ekādaśī and Dvādaśī, less service of Hari is more useful. That is the key. Hare Kṛṣṇa. Gaura Haribol. And in the approach of Pūrṇimā, Amavasya, where the rasa, that the material eccentricity of enjoying energy becomes to the highest degree, so, check in the beginning the check, before full Moon and new Moon, that is checked nearby.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. [A devotee places a wireless microphone on Śrīla Śrīdhara Mahārāja's clothing]

Dhīra Kṛṣṇa Mahārāja: It is a microphone that works, wireless microphone.

Śrīla Śrīdhara Mahārāja: Oh, in any place it may be placed?

Dhīra Kṛṣṇa Mahārāja: Anywhere.

Śrīla Śrīdhara Mahārāja: I'm told that one button, this button was presented by America to Krushchev or from Krushchev to American President, "I'm presenting this button to you." And it was there, and whatever they're talking all reported.

Dhīra Kṛṣṇa Mahārāja: It is like that.

Śrīla Śrīdhara Mahārāja: And in the second war I was told that one Japanese, half mad sādhu, he was posted in Burma. Under a tree, he was a madman begging, and spending his days in some meditation and etc. But he had a peculiar type of machine, something like in his hand, that was detected. And then it was found that he was a spy, the sādhu, but only what he speaks sometimes, this hand watch perhaps, and that is

transmitted.

Parvat Mahārāja: They think that we Western Vaiṣṇavas, that we are from the C.I.A.

Śrīla Śrīdhara Mahārāja: They're of that mentality. Sama shila bhajanti vai [?] "They're all of political mind." I was told that there was one leader of communistic thought previously, one Nipen [?] Professor Nipen [?] when he came here, he also gave lecture, and he told that, "I went to meet Bhāvānanda Mahārāja."

Swāmī Mahārāja was present at that time. But he told, "You Indians, you don't like, you don't want to put faith in God; it is very wonderful. You first put faith, and then you see whether He is or not. Beforehand you say, 'there is no God, no God,' but come to see God in a process that has been recommended: then you will know."

So that gentleman told, that Professor here, "That I was not defeated by his arguments, but I could trace his simplicity, and that attracted me." That gentleman told.

And I was told by another gentleman that he approached Bhāvānanda Mahārāja, "You are all C.I.A.," all these things. "That we wonder that in India, you cannot think it that a man can exclusively devote his life for spiritual purpose. We are to see that in India, the land famous for its spiritual culture."

So, they are all, so it justifies our attitude of Guru Mahārāja to approach the West, that these are slave mentality, they're doing right. The Indians

or Asians, they are more or less hankering up, staring at European culture, civilization. So they are all slaves to that culture, scientific civilization, so they should be approached, not these people who are always hankering after the glamour of present civilization which is found in Europe and America, in the Western countries. So, it is useless to approach these people, but rather we shall try to approach them. So, they're all more or less political minded, mostly political minded, can't see beyond politics, this body conception.

Though the land is famous for spiritual cultivation, but this Kali-yuga just the opposite. And so Mahāprabhu has come with the highest conception of spirituality, the highest degree of spiritual conception. He had to come to retaliate, to save the situation. The highest form of theism, a drop of the highest form of theism may be dealt with to these persons. Other medicines won't work. Only the highest type of medicine can work here. So in some other ages also, men who have got real sense, they aspire after a birth in Kali-yuga. Apparently so unfavourable for spiritual life; so very unfavourable for spiritual life this Kali-yuga, but still, sāragrāhī, there are persons in any other yuga where apparently the environment is more spiritual, they want a birth in this Kali, the adverse position, that the highest degree of theism is distributed here.

kalim sabhājayanty āryā, guṇa jñāḥ sāra-bhāginaḥ yatra saṅkīrtanenaiva, sarva-svārtho 'bhilabhyate

[“Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of saṅkīrtana.”] [Śrīmad-Bhāgavatam, 11.5.36]

Only by small participation into that higher type of theism, one can be

fulfilled in all respects, aspects of life. So, because the environment is unfavourable, the guardian, our guardian is more thoughtful about our goodness, welfare. Taking more care; more attentive to take care of us. Because the environment is so harmful our guardian's eye is more vigilant towards us, and they are providing similarly for our relief.

All political consciousness, politics, politics! Many of C.I.D's approached me also, several times, and I told them straight, that, "No."

I was told that Swāmī Mahārāja was also asked by Indira [Gandhi], "That they say that there are so many C.I.D's under your..."

"It maybe, that's your lookout." Swāmī Mahārāja told this straight. "It is your lookout. There may be some. So many persons come. But I say that I am starting really, dealing with reality, and not with this politics or sociality, I can assure. But in such a huge crowd, some may enter, and it will be your business to find them and to punish them, not mine."

And Indira was very affectionate to Swāmī Mahārāja, because when she was a child, she used to come with her father to purchase medicine from the shop of Swāmī Mahārāja in Allahabad. Because the national medical shop was only in Bengal, Bengal Chemical, the first medicine was produced here in Bengal, and he was the agent of that Bengali country made medicine in Allahabad.

And Jawarlal [Pandit Nehru], Itilal [?] because they were nationalists so they liked the Indian production of medicine, anything which is produced in India, to encourage that industry, so they were customers to Swāmī Mahārāja's shop.

And Indira as a girl, she also followed her father to purchase medicine from Swāmī Mahārāja. At that time she was perhaps a girl of nine or ten,

maybe. In nineteen thirty, when I met Swāmī Mahārāja, Indira was a girl of twelve at that time. So even from before, she used to come with her father to purchase medicine from Swāmī Mahārāja. So, eight, ten, nine, she used to come to Swāmī Mahārāja, the only agent of the national production of medicine in India at that time. No Bombay production in Maharashtra or Gujrat they began. Only Bengal produced first medicine. Hare Kṛṣṇa.

So, he, Swāmī Mahārāja addressed her as “Indu,” her family name, Indu. Hare Kṛṣṇa.

And also she told, I heard from Swāmī Mahārāja perhaps, direct, she told, “You need not come to me for this concern, you may send your secretary to me. That will suffice.” She gave assurance to Swāmī Mahārāja.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma. Rāma Rāma. Hare Hare. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: How is it that Advaita Ācārya can be Mahā Viṣṇu and Sadāśiva?

Śrīla Śrīdhara Mahārāja: Sadāśiva and Mahā Viṣṇu have similar positions; that is, the jīva tattva as a whole represented in Śiva, as a whole. If the whole jīva tattva is represented in a symbolic way, that comes to give delivery of Śiva. And Śiva has got two fold characteristics, with adaptability of two sides. One, he can exploit this misconceived world...

End of 82.02.19.B

82.02.19.C

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ... But when you go to serve the real world, that is Śivaloka. It is called Sadāśiva: the more original form of representation of Śiva there. And there, the Viṣṇu, that Śiva is also utilized for the first officer to serve for the, this mundane world, the misunderstood world. So Nārāyaṇa enters there, enters in one aspect, in one function, He enters there and manipulates through him. So if we're to look at the manipulator, then He's Mahā Viṣṇu, and where the inspiration is, has come and through whom it is working, then we find Śiva; the delegation of Mahā Viṣṇu come in Śiva. So that is an eternal post created at the bottom of this whole brahmāṇḍa, that is the misunderstood aspect of the world. The eternal position of an officer, where the delegation of Viṣṇu is there in the creation: in the management of this world. If we look at the inner function, there is Mahā Viṣṇu, and Mahā Viṣṇu is utilizing the highest representation of this māyic world, the jīva as a whole, searching after, it is incomplete, it is imperfect.

Whenever any Southern Indian people approached me when I was there in Madras, "Śiva is greater or Viṣṇu is greater?"

I used to point out to them this thing, that Śiva's type is a searching type, a penance, he's practising penances and searching after truth; he's not complete. But Viṣṇu is always full. Generally, Viṣṇu Avatāra is seen to be full with His own; not searching for any higher promotion or higher object.

But Śiva is a type who is searching and inquiring and making penances to attain his end. So he's in want, but he's trying his utmost to eliminate his inner want. He's a type like that, seeking after truth, searching after truth, and making penances. But Nārāyaṇa, He does not do, He's such. He's full in Himself. Generally we see where so many, this solution, so many problems, none can solve, then at last they come to Nārāyaṇa, and He comes and solves the matter. His position is like that. He's self-contented, and He's the giver of the highest solution in the case of very intricate position, which cannot be solved by any other.

Devotee: Mahārāja, did Rāmacandra really do Śiva pūjā?

Śrīla Śrīdhara Mahārāja: Yes, He did.

Devotee: Why?

Śrīla Śrīdhara Mahārāja: In a formal way, as He came as human being. Kṛṣṇa also in Dvārakā life, He also showed so many. Even the brāhmaṇas and so many observances of varṇāśrama dharma He did; He also served His Guru, He went to Gurukula, this is all in human way He wanted to:

yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ sa yat pramāṇam kurute,
lokas tad anuvartate

[“Whatever action is performed by a great man, the general masses imitate and follow. And whatever standards the great personality sets by exemplary acts, the whole world pursues as the right conclusion.”]
[Bhagavad-gītā, 3.21]

utsīdeyur ime lokā, na kuryāṁ karma ced aham saṅkarasya ca kartā
syām, upahanyām imāḥ prajāḥ

["If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity."] [Bhagavad-gītā, 3.24]

What the higher personality does, the others follow, so,

na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅginām [yojayet sarva-
karmāṇi, vidvān yuktaḥ samācaran]

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, "Leave aside action, and cultivate knowledge." Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."] [Bhagavad-gītā, 3.26]

In Gītā it is, what you want, the answer given in Bhagavad-gītā. "If I do not observe all these things, the public won't care to observe, and they'll be lost. So, I have to do."

So Rāmacandra, as He came here to teach a particular type of lesson to the public in this mundane world, and as mundane, He had to approach

all the duties. Only in special cases He asserted Himself. Then He began the worship of the ocean, the person ocean. But the ocean did not care to come to Him, the sea. When just before the construction of the bridge from India to Laṅkā, He, to keep the honour of the sea, He fasted whole day, and He worshipped the deity of sea, and He wanted to ask her permission. But she did not care to come, to appear.

Then He asked Lakṣmaṇa, He ordered Lakṣmaṇa, “Oh, she’s not coming. Give My arrow and bow. I shall make the whole sea a dry pit, the whole water I shall draw out of her.”

When the goddess of the sea, she could understand this, she ran and fell on His feet.

In this way, He came in a human form, and to show to the public how an ideal king should go on in discharging his duty. He was conscious of that, so in a human way He behaved almost everywhere. So, once He worshipped the sea, worshipped many, worshipped Śiva also, and also gave respect to the brāhmaṇas, to so many, like a human being.

Devotee: Mahārāja, are Hanumānji and Gaṇeśa and Subraminia, are they āmśas or jīvas?

Śrīla Śrīdhara Mahārāja: Hanumānji is a devotee, svarūpa-śakti. His eternal abode is Ayodhyā in Vaikuṇṭha. And what you say, Hanumān, svarūpa-śakti.

Devotee: Gaṇeśa, Gaṇapati.

Śrīla Śrīdhara Mahārāja: Gaṇapati, sometimes within him some function of Viṣṇu enters and works. Some delegation is found sometimes. But

Gaṇapati means binayaka [?], that is the leader of the democratic party, gaṇ means many, and the leader of the many. Generally they're misdoers, binayaka [?]. They represent the voice of the people, voice of the self-seekers. People are generally, fallen people in bondage they're self-seekers. And Gaṇeśa is the leader of them. So they're satisfied: when one is going to begin a good action, any good attempt, give some in way of bribe something they, 'Don't come to prevent my good attempt, I'm satisfying.' So in the beginning the gana binayaka binakara [?] whose nature is always to disturb the good people they're giving something. 'I'm giving this. You go off. Don't disturb me.' A disturbing element: that is Gaṇeśa. And also there is some, sometimes we see there is some delegated power in Gaṇeśa. In Bhagavad-gītā [chapter ten] it is mentioned.

"Wherever you'll find any power concentrated you may think that I'm there, that vibhūti-yoga. In this way, wherever any power, anything big, anything, greatness, you find extraordinary, you must think that My power in any way is there. And tapasya also, by penances they want to acquire some power, they pray, and I have to give him something. In this way!"

Akṣayānanda Mahārāja: So Gaṇeśa is jīva śakti or svarūpa śakti?

Śrīla Śrīdhara Mahārāja: Gaṇeśa? Gaṇeśa is not svarūpa śakti. And the Kārttikeya he's also sometimes delegated power, because to kill a great demon the Kārttikeya was necessary, and peculiar, some potency to be attached there to make him successful in his campaign. Just as sometimes the leader of the party is given, is promised some reward. "Oh, you control your men. I'm rewarding you with this little thing, and you control your party." A form of bribe! So for the benefit of the people, and for the good administration, many things to be adopted by the administrator! Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, after Nṛsiṃhadeva killed Hiraṇyakaśipu, no one could approach Nṛsiṃhadeva to pacify Him except Prahlāda Mahārāja. Why couldn't Lakṣmī approach Him if Lakṣmī was His eternal consort?

Śrīla Śrīdhara Mahārāja: That was the, to make the position of Prahlāda Mahārāja unique, in the relation of service to Nṛsiṃhadeva. Lakṣmī Devī she withdrew herself and purposely told that. And apparently it was also convincing for the peculiar figure of Nṛsiṃhadeva.

Lakṣmī Devī she told that, “I’m afraid to approach Him. He’s in a furious mood. But only this has been taken for Prahlāda’s cause, benefit. So only Prahlāda can approach Him, and he’ll find in a loving mood. Otherwise He’s now in a furious mood, and approach from any other quarter will have a clash between His present mood and from any other mood from any other quarter. But this is meant only for Prahlāda, this furious figure. And Prahlāda’s approach will be considerate and will be real path to the solution to minimise His anger.”

That was a general common sense, and by that Prahlāda’s devotion that was eulogised. And Lakṣmī Devī herself told that, “I’m afraid to approach Him when He’s so much enraged.” And only Prahlāda, and it was the nature, it was the truth, and thereby Prahlāda’s position was enhanced as a devotee.

Dhīra Kṛṣṇa Mahārāja: So also in Rādhā-kuṇḍa Śrīla Bhaktisiddhānta Saraswatī Ṭhākura he spoke about Prahlāda Mahārāja from the Bhāgavatam.

Śrīla Śrīdhara Mahārāja: Not Rādhā-kuṇḍa. In Vṛndāvana he asked his sannyāsī disciple to explain about Prahlāda Mahārāja’s śuddha bhakti

from Bhāgavatam, and not to indulge in describing the pastimes of Kṛṣṇa and gopī and others, because it is too high. We must begin from the first plane of bhakti. Then that is above, pūjāla rāgapāṭha gaurava bāṅge. That is high, high.

And the sahajiyā has taken down in this mundane rasa in Vṛndāvana. So to discourage them that, “What you are doing in Vṛndāvana, thinking you are gopī and Kṛṣṇa in this way you are doing, this is all false, wrong. This is all hell. You have created a hell in Vṛndāvana. So begin from ABC, the śuddha bhakti, Prahlāda, śuddha bhakti. Then go step by step to the higher devotional realm.”

And in the Śyāma-kunḍa and Rādhā-kunḍa, at that barrier, he himself used to explain Upadeśāmṛta of Rūpa Goswāmī and not any tenth canto, and Rādhā-Kṛṣṇa līlā, but Upadeśāmṛta he explained himself there. And were the listeners, audience. Gaura Sundara.

Dhīra Kṛṣṇa Mahārāja: In which position are the teachings of Ṛṣabhadeva?

Śrīla Śrīdhara Mahārāja: Ṛṣabhadeva? What part you want to learn?

Dhīra Kṛṣṇa Mahārāja: That where are his teachings placed: in which devotional stage? Like you say Prahlāda is śuddha bhakti.

Śrīla Śrīdhara Mahārāja: You give particular instance.

Dhīra Kṛṣṇa Mahārāja: Of his teachings?

Akṣayānanda Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: Like, nāyaṁ deho deha-bhājaṁ nṛloke [Śrīmad-Bhāgavatam, 5.5.1] [...“Of all the living entities who have accepted

material bodies in this world, ...]

Śrīla Śrīdhara Mahārāja: This is general bhakti. In Bhārata, in R̥ṣabhadeva, it is ordinary general bhakti. In Ambarīṣa also, maybe reckoned in śanta rasa.

Akṣayānanda Mahārāja: Mahārāja, we're told that Bhārata Mahārāja who was attracted to the deer, he fell from the stage of bhāva bhakti. He fell due to attachment for the deer, but he was in that stage of bhāva bhakti, still he fell.

Śrīla Śrīdhara Mahārāja: It may be considered the lowest stage of bhāva bhakti. Or it may be considered that to give us warning it has been shown like that. Just as the Lord Himself sometimes comes to teach us, taking what is impossible, taking Him in him only to show. So bhāva bhakti, what to speak of bhāva bhakti, it has also been warned against that from svarūpa siddhi also one may fall down. Only in vastu siddhi they're safe. When they attain vastu siddhi they're saved eternally. Even in svarūpa siddhi there may be danger. Gradual, the fullest attainment, but not actually accepted, participating in it, in the real līlā.

Our fitness is imperfection but no recognition. Fitness before recognition is also dangerous. Something like that. When recognised you are safe. Before that, from fitness you may lose the chance of getting that. It may be possible. That is svarūpa siddhi. One has attained his highest position, but after that vastu siddhi, he gets recognition, entrance, by the higher sphere. "Yes, he's one of us." Admitted, then he works. They look after, the government will look after you. Otherwise you're in individual consideration, something like that. That is also within the jurisdiction of svarūpa śakti. But in svarūpa śakti also there are divisions, higher, lower. So the recognition may be vastu siddhi. Formally it is told when one has attained svarūpa siddhi then where the Kṛṣṇa līlā in the prapañca, in the

material sphere is going on, he receives a call from there. And then he enters. He's allowed to have entrance into that bhauma līlā. And from some rehearsal and then he's taken in eternally. Something like that: the recognition, the rehearsal and recognition, and before that they, that government recommended rehearsal and the recognition his fate is uncertain.

Dhīra Kṛṣṇa Mahārāja: So Kṛṣṇa says, tyaktvā dehaṁ punar janma, naiti mām eti. [janma karma ca me divyam, evaṁ yo vetti tattvataḥ

tyaktvā dehaṁ punar janma, naiti mām eti so 'arjuna]

[“O Arjuna, one who actually perceives My supramundane birth and activities enacted by My sweet will, does not undergo rebirth. After giving up his present body, he attains Me. Having become subservient to My divine pleasure (hlādinī-śakti) in the form of My revealed divine potency, such a soul achieves eternal devotional service unto Me.”] [Bhagavad-gītā, 4.9]

Śrīla Śrīdhara Mahārāja: So 'arjuna.

Dhīra Kṛṣṇa Mahārāja: So before this mām eti, tyaktvā dehaṁ, so does that mean only giving up the body as in death, or giving up the bodily conception?

Śrīla Śrīdhara Mahārāja: Body of different materials. This deha means this flesh body. Then the sukṣma body is also there. Tyaktvā dehaṁ punar janma, naiti mām eti so 'arjuna. Who [?] for whom it is told, tyaktvā dehaṁ punar janma, naiti mām eti so 'arjuna?

Dhīra Kṛṣṇa Mahārāja: Evaṁ yo vetti tattvataḥ.

Akṣayānanda Mahārāja: Janma karma ca me divyam.

Śrīla Śrīdhara Mahārāja: Evaṁ yo vetti tattvataḥ. Oh! Janma karma ca me divyam, evaṁ yo vetti tattvataḥ.

Dhīra Kṛṣṇa Mahārāja: “One who knows Me.”

Śrīla Śrīdhara Mahārāja: Where is it, eleventh canto?

Dhīra Kṛṣṇa Mahārāja: Bhagavad-gītā, fourth chapter [ninth verse]

Śrīla Śrīdhara Mahārāja: Fourth chapter.

Dhīra Kṛṣṇa Mahārāja: Janma karma ca me divyam...

Śrīla Śrīdhara Mahārāja: In what connection it is told? Janma karma ca me divyam, evaṁ yo vetti tattvataḥ. Tattvataḥ means there is wrong thing. It is tattvataḥ in word word but there are so many stages, evaṁ yo vetti tattvataḥ. Tato mām tattvato jñātvā, viśate tad-anantaram.

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ tato mām tattvato jñātvā, viśate tad-anantaram]

[“Only through love and devotion can I be understood as I am.
Thereafter, fully understanding Me, you can merge into My entourage.”]
[Bhagavad-gītā, 18.55]

Tattvataḥ, realisation, knowledge about the reality, that knowledge of different stages and strata, planes of knowledge. We’re to cross that, and accordingly our leaving there can enter in another layer: first layer, second layer, third layer, in this way. That is also within him. So formal and material, or substantial consideration everywhere to be traced: division, sub-division, sub-sub-divisions. As much as we’re minute we can find them, the minutest difference between them. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, are there any examples given? Of course it is an undesirable thing, but are there any examples given for instruction of devotees who may have fallen from svarūpa siddhi? Are there any such examples given for instruction?

Śrīla Śrīdhara Mahārāja: Svarūpa siddhi. Fallen, but that fall is also very temporary, it may be. We may take the case of Viṣṇu Chita who is even recognised as parṣada bhakta. But there also we find such thing. Do you know the story of Viṣṇu Chita?

Devotees: No.

Śrīla Śrīdhara Mahārāja: Viṣṇu Chita was a priest in some temple in the south. He was a brahmacārī. He very scrupulously engaged himself in the service. One day suddenly two girls came there to see the temple, and one of them was very much charmed with the beautiful figure of

Viṣṇu Chita. And she told her elder sister that, “I’m charmed by the beauty of this pūjārī. I can’t leave the place. You go.”

Then, how to live there? They approached, both of them approached the priest, he was the manager also. “She wants to serve in this temple for some time. She’s charmed by the atmosphere of the temple and she wants to render service to the Deity.”

In a simple way Viṣṇu Chita accepted. “Yes, if she likes so the service of my Lord she may remain here.”

Then, she’s trying to entice the devotee, but devotee does not care. In this way, some time passed. Suddenly one day in a rainy season with his wet cloth so closely mixed with his body that perhaps her, anyhow her body attracted suddenly the attention of Viṣṇu Chita, and gradually they had some illicit connection. And so much so that when the girl thought that the man is under her clutches she left the temple. And the man, leaving the service of the Deity followed her. And she went to her own place, home, Śrī Ranganatham. And the man Viṣṇu Chita he also gave the charge away to the temple proprietor and went away.

Then after some time that girl rejected him. “I don’t want you.”

But he can’t leave her. “Oh, take some money or something, otherwise I won’t allow you to enter my room.” What to do, he’s trying.

One day that gentleman he’s lying on a veranda of some householder. He’s trying to sleep but can’t sleep, the mosquito is disturbing, and he’s that way, disturbed way, he’s passing the night.

And at that time Ranganatham and Lakṣmī Devī They were out on a night tour, throughout the streets if Śrī Rangam. Lakṣmī Devī asked Ranganatham, “Who is that man? Why he’s lying there and tolerating mosquito bites in very miserable condition?”

Then, “Oh, you don’t recognise him. He’s Our old servant of that particular temple, Viṣṇu Chita.” “Why he’s in such deplorable condition?”

Then Ranganatham described the whole thing. “Such and such things

happened.”

“You are very cruel. Give something to the man, and he may enter the room of that girl.” “What can be given?”

“The golden pañcapatram, the golden spoon.”

They aroused Viṣṇu Chita. “Oh, man you are suffering, you are very poor. Take this thing. This is valuable thing, you take this.”

Then he did not care, he’s mad in his own way, did not care who’s giving to him, when the God with a golden spoon, or very much joy. And he went to the door of the girl and pushed: “Yes, I have brought something valuable. Open the door.”

Then she opened the door and found this is this. “How; where have you got it?” “I have got it, some gentleman has given it.” Anyway, passed the night perhaps!

And then in the temple that was missed, and it was reported to the king, and the king gave a beat of drum in the town. “Wherever it will be found you’ll be in danger: if anyone has found it, just put it, produce it to us.”

Then when they also got the news it will be dangerous to keep it, then that girl gave it that, “This man has given it to me.”

He was put into the prison.

Then Ranganatha He gave a dream to the king as well as to the highest priest that, “I have given it to him. He was My old servant in that temple. I have given him a reward. He won’t be punished.”

Then of course he was released and then he came to his former senses. “What have I done? I was so and so and I have come down to such a mean position.” Then he roused, like Ajāmila, and went away to his own service.

In this way some higher position it is shown that even from high position we may fall. We must not boast of our position, must not be proud of our high position. Always be careful. Always be in a prayer mood, praying mood. What am I? A tiny soul! The māvā is so extensive, endowed with so much power, but only our hope is the grace of Guru, Vaiṣṇava. Always be in want, and prayerful mood we should try to pass our time. Hare Kṛṣṇa. We may not commit to the feet of those higher advanced people by coming, indulging in discussion of their pure character, to take them down in the – to make the object of our – to satisfy our curiosity. But the necessity for which we’re trying to draw, to get, their grace may be gracious to us.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: It is said that Lord Gaṇeśa removes impediments from one’s devotional service. One time someone asked Swāmī Mahārāja Śrīla Prabhupāda about this and he said, “Well, give me a hundred thousand dollars a month and I will start immediately his worship.” What are some practical things that we may do to remove some of these impediments that we have?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: I’m not sure.

Dhīra Kṛṣṇa Mahārāja: About Gaṇeśa removing impediments.

Akṣayānanda Mahārāja: Gaṇeśa removes obstacles in our service.

Śrīla Śrīdhara Mahārāja: I can’t follow.

Akṣayānanda Mahārāja: He said Gaṇeśa – to worship Gaṇeśa, Gaṇeśa pūjā, a devotee may do that, to remove obstacles, impediments in his service. So can we do that?

Śrīla Śrīdhara Mahārāja: In a particular case it may be granted when a devotee's found by his Guru that he's got much affinity towards Gaṇeśa. Then he may ask him, "Do it and pray to him that in no time he can release you and to help you to the way of Viṣṇu." Just as we're told,

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat

yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [Bhagavad-gītā, 9.27]

Whatever you are much engaged with you can't get out from there. Try to connect it with the Supreme, and do it for some time, then it will vanish. Whatever you have got some affinity to particular work you try to work in that way, but the result you be very particular to devote it to the centre. And then in no time you'll get relief from that particular tendency which is an obstacle, ānukūlyasya saṅkalpaḥ. It will come under this jurisdiction, Kṛṣṇa karmārpaṇam. I've got particular affinity for particular duty, and that duty may be some time given attached, and only to connect it towards the centre, and in short time I'll be relieved of that tendency. With this idea that may be provided, timely. Hare Kṛṣṇa.

Devotee: I was meaning, what are some other practical general things that we can do to remove some of these impediments and troubles we have in devotional service?

Śrīla Śrīdhara Mahārāja: What does he say?

Aranya Mahārāja: He's asking, what other things can be done to remove – what other activities can be performed to remove the anarthas or the obstacles to devotional service?

Akṣayānanda Mahārāja: Not just Gaṇeśa pūjā but any other thing.

Śrīla Śrīdhara Mahārāja: Anything, Gaṇeśa pūjā affinity, or Śiva pūjā, or whatever it may be. I'm captured by particular interest, and if I want to get out of that particular interest that should be connected with the Absolute. And then in the shortest time I'll be relieved of that.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat

yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

[“O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me.”] [Bhagavad-gītā, 9.27]

In varṇāśrama dharma they're worshipping the deity Durgā, all these things. Pita tat karma phalam sri krsnaya samapita mastu [?]

The connecting link in this way, and when that will be more purified then, yat karoṣi yad aśnāsi, whatever he's doing, direct towards Kṛṣṇa.

Tusme tuste priyatam pundarikakha [?]

The connection is given in this way, and that will be more and more clear and direct, and then, sarva- dharmān parityajya [Bhagavad-gītā, 18.66], he will come to that stage that he can give up all conceptions of duties for the service...

End of 82.02.19.C

82.02.19.D

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Any question?

Akṣayānanda Mahārāja: What's his name?

Dhīra Kṛṣṇa Mahārāja: Bhakta Jeff.

Akṣayānanda Mahārāja: Bhakta Jeff.

Śrīla Śrīdhara Mahārāja: Bhakta?

Akṣayānanda Mahārāja: Jeff.

Śrīla Śrīdhara Mahārāja: Jet?

Akṣayānanda Mahārāja: Jeff.

Śrīla Śrīdhara Mahārāja: J,e,p?

Akṣayānanda Mahārāja: J,e,f,f, double f, Jeffery. He came with Dhīra Kṛṣṇa Mahārāja.

Śrīla Śrīdhara Mahārāja: Just as in Upaniṣad it is told, I'm riding a horse. I'm trying to take the horse this side, but the horse is going forcibly. I shall try always to make it turn towards a particular direction, but the horse is going. I am to let loose for some time, and I will always be trying to get it. Then sometimes I shall find that horse whim has been diminished and he's coming to my desired way. It is mentioned in Upaniṣad, something like that. We are helplessly, we may allow to go another way but our desired way is another side. So we are allowed to go something in advance and always trying to change the direction. In this way sometime I shall find that I'm able to change my direction towards Kṛṣṇa.

loke vyavāyāmiṣa-madya-sevā, nityā hi janitor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña-, surā-grahair āsu nivṛttir iṣṭā

[“Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the

Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities.”] [Śrīmad-Bhāgavatam, 11.5.11]

To allow us to work in the wrong direction for some time with the object and with some strategic advice that you come back through that. If I want to go to give him direct opposition I may be lost. So that strategy has been recommended to be accepted by us in our spiritual movement also!

Devotee: In the incident of Bali Mahārāja rejecting Śukrācārya to accept Vāmanadeva, what are some of the practical instructions we can get from this?

Śrīla Śrīdhara Mahārāja: That depends upon the sukṛti. For some dukṛti, some evil action, my fate is entangled with a Guru who is not up to my liking. So in that case my sukṛti guides me against the acceptance of my temporary Guru. And by crossing the order of Guru we have to do something. That whoever will be, who will stand on the way of myself and my Supreme Lord, he may be rejected: and what to speak of any other different hindrances, even Guru, false Guru. Guru means false Guru, who wants to create some hindrance, create some boundary wall between myself and my desired Lord. Such Guru should be removed. And here came the sukṛti in the disciple. Sukṛti was of a pure type, but anyhow for some false deed of his previous life he had to meet a false Guru, not a proper guide. And it was necessary that sham Guru should be given up. There are so many taking the dīkṣā from this Guru- tradesman, Guru-trader, and to give up that and come to the real sādhu Guru. The laksan according to the symptoms of Guru has been given in the scriptures. And by leaving aside the ordinary common Guru that are going on in the world, he should take shelter of a proper Guru, guru nirvacan [?] kula guru [?] then so many Gurus avaiṣṇava.

avaiṣṇavopadiṣṭena mantreṇa niryaṁ vrajet

punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ

[“One who accepts the mantra from a Guru who is a non-devotee or is addicted to sensual pleasure with women is doomed to a life in hell. Such a person must immediately approach a genuine Vaiṣṇava Guru and again accept the mantra from him.”] [Hari-Bhakti-Vilāsa, 4.366]

For my previous offences I unconsciously submitted to a formal Guru. But when the material acquisition pushed me, pinched me, and warned me of my false future and showed me proper light, then leaving that I must come to a fair Vaiṣṇava gentleman and to accept him my Guru. So this is...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: By chanting the Name of Gaura-Nityānanda we want to take our position proper. [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Bhajan kushal [?] there is a courtesy in the Vaisnava society when meeting to ask one another, bhajan kushal, that not only about health, physical health, but about the mental. That is about spiritual realization, how it is going on. That is a custom, bhajan kushal.

Gaura Haribol. Gaura Haribol. Because there are also many hindrances may come, many obstacles along the way of bhajan. Bhajan means dedication to the Supreme. Dedication to the Supreme. Exploitation and dedication, the opposite current, and the abscissa in the middle, merging. Centre, self-centred or sense centred, and God centred; two current. Sense centred current, this side, that of exploitation. And that is of dedication to the highest centre. Kṛṣṇa consciousness means the current which will take us toward Kṛṣṇa, Kṛṣṇa consciousness, opposite current. Hare Kṛṣṇa. Hare Kṛṣṇa. That is no imagination, that is reality. More than we are accustomed to tell this world as realistic view. Realistic, the worldly sense which is realistic, that is unreal to us. In Bhāgavatam [1.1.2], vedyarṇ vāstavam atra vastu śivadarṇ, the Vyāsadeva is addressing us to join with him in his cultivation about vāstava-vastu, the absolute substance, unassailable substance.

Dhāmnā svena sadā nirasta-kuhakarṇ [Śrīmad- Bhāgavatam, 1.1.1], misunderstanding about which can be removed only by His grace, ray.

Yam evaiṣa vṛnute tena labhyaḥ [Kaṭha-Upaniṣad, 1.2.23], by His grace He can be known. Not any other can, any other thing can make Himself known, only He can be known by His sweet will. We are to look after, we are to pray faithfully so that the ray may come down and I will be able to have perception of Him. Avaroha-panthā, coming down, not going up: not empirical but deductive method. Not ascending but descending method He should be approached. We are subject and the realm is made of super subjective elements.

Vaikunṭhera pṛthivy ādi sakala cinmaya [Caitanya-caritāmṛta, Ādi-līlā, 5.53] The earth, the water, the air, everything in that soil all spiritual: not only spiritual but made up of stuff which is superior in quality than I am, because I come from the lower strata, taṭasthā śakti.

Kṛṣṇera taṭasthā-śakti, bhedābheda prakāśa [Caitanya-caritāmṛta, Madhya-līlā, 20.108] So we cannot make them object. That is all subjective and as an object we can try to enter into their domain. All Guru, no servant, all superior, I am only the inferior. So I have to enter

into the land of all superiority. It is very difficult and wonderful at the same time. It is very rarely to be had, if possible, practically. They're all spiritual; the earth, water, everything all spiritual substance. So no self-deception, self-deception has no place. It is just like mathematical calculation. That is super-subject. I am object in comparison to that domain where I want to enter into.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. It is difficult to conceive, what to acquire. It is stranger than dream. It is difficult to conceive that such plane is possible which is super-subjective, which is made of the element that is super-subjective. Unknown and unknowable in general sense, transcendental, supra-mental, adhokṣaja, aprākṛta, are the terms by which we can have a vague conception of the world, that world. Gaura Hari. Gaura Hari. Gaura Haribol. Only by sheer submission we may be drawn there, drawn up by the members and by the Lord there. We have come out for such life possible.

svadharma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param
hi mām avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ
vibudhāḥ kalātyaye

[“A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.”] [Śrīmad-Bhāgavatam, 4.24.29]

In Bhāgavatam Mahādeva says, Śiva: that, “If one can regularly discharge hundred births his attached duty under varṇāśrama he can be qualified for the post of Brahmā: Brahmā, the director of one brahmāṇḍa.”

Tataḥ param hi mām, “After that my position,” Mahādeva says, “Covering the land of renunciation and penance, all these things, over attachment to the mundane plane, world. I cover administration there over Brahmā.”

Tataḥ param hi mām, avyākṛtaṁ, “Not clearly differentiated, my position, buffer stage, controller of the buffer state. Some this side, some other side, and vague, no clear position or rule, something, avyākṛtaṁ, [?] not clearly specified. Avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ. There is another section superior and higher to me and there is vaiṣṇavaṁ padaṁ, and Vaikuṇṭha padaṁ.”

That is the upper current there, the in-carrying current, centre-carrying current. Here there is out- carrying current, so many subsections, subsections of animals. There centre-carrying, in- carrying current, bhāgavata vaiṣṇavaṁ padaṁ. Yathāhaṁ vibudhāḥ kalātyaye, addressing the gods, vibudhāḥ, “Oh you gods, there is such things above me, yathāhaṁ, and when there will be a wholesale dissolution of this world of exploitation then I shall also be, I shall also get the chance of retiring in that domain. I will get recognition of entering into Vaikuṇṭha, that bhaktaloka; that is another.”

We are to have clear faith. Faith is our guide. And all our qualities are useless there. They can't work. Only through faith in the guidance of the saint and scripture, thereby it is possible to make any advancement. Just as by seeing the map one can make progress, so also something like that. Seeing the map, direction in the śāstra, we are this, after that, after that. Śāstra and the saints, the words of the saints, instructions of the saints, with such things to our help we can march on that side.

In the first half is Vaikuṇṭha, the calculative service, and the higher half is spontaneous, automatic, raga bhakti, no motive, cannot but do the service, love, labour of love. Only on the higher sphere, and Kṛṣṇa resides in that quarter. Around Him so many different types of services are arranged. This is one more wonderful than dream. Dream, only dream's jurisdiction that is drawn from this material world thoughts and

ideas in the mental system and that is reproduced. So the reproduction must be similar to this mundane world. Here they are drawn from this experience of this world, the eye experience, the ear experience, the touch experience, so dream: these materials in a fine way. But that is not world of experience, but only by faith can we have some vague idea from the scriptures and the sādhus.

sādhū-śāstra-kṛpāya yadi kṛṣṇonmukha haya, [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of māyā, who gives him up."] [Caitanya-caritāmṛta, Madhya-līlā, 20.120]

That is our path. So faith, whether increasing or decreasing, bhajan means our progress, progress in faith. Faith getting the characteristic of reality or vagueness, faith is deep, deeper, or faint and fainter: that is what is the health of bhajan.

I'm not keeping well, can't talk much, tired. They are going away. But as you came new, newly, so I had to talk something. Otherwise they're all going, I don't, I'm not able to talk...

...

...and in former life he was overseer. So in the birth place of our Guru Mahārāja a big temple being constructed and he was supervising all that. Now that is installed, finished. He has come to parikramā here in Navadvīpa. Coming here for a time again, go and settle in Vṛndāvana,

he's already settled there. Big family he has come, respectable, and vairāgyam, indifference to the world. For long time he rendered service to the Maṭha and Guru Mahārāja. Hare Kṛṣṇa. They are disciples of Swāmī Mahārāja, staying with me for some time. They have got much affection to me, like to hear the śāstric explanations from me, so they're staying here. Gaura Haribol. Where is Aranya Mahārāja?

Aranya Mahārāja: Here.

Śrīla Śrīdhara Mahārāja: How did you see? Did you go to?

Aranya Mahārāja: Yes, I went. We calculated how many doors and windows had to be placed.

Śrīla Śrīdhara Mahārāja: I was...

...

karmaṇy evādhikāras te, mā phaleṣu kadācana

[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

It is His business. It is not our business. It is His lookout. So whatever we shall do we shall offer it to Him. Immediately our responsibility ceases there. Do: the result offer to the Lord, our responsibility finished. And only to look after how He has taken, what is His meaning. That we are to modify our activity in that way, that perhaps His will is moving in such a way, so I should adjust myself accordingly, in this way. Otherwise it will be something like karma. A fixed plan we want to carry out with desperate determination.

Dhīra Kṛṣṇa Mahārāja: What I want to know is, the public, they will say there is a difference. There are two organizations separate from one another. How should we speak to them?

Śrīla Śrīdhara Mahārāja: Then that's a plain thing, as I of course told you, that those who are not satisfied with their management, if they like to follow the ideal of our Guru Mahārāja but different from the present administration, they will like to have connection with them. This is our business, not any ambition of any parallel institution. But it is something like relief work. They may come and take rest here, and they may live here, they may talk here, kīrtana. With some engagement we are trying to provide for them, those who have got reverence for Guru Mahārāja, Mahāprabhu etc, but not satisfied with the present administration of ISKCON. As we are sufferers and those that are sufferers we try to help them little. This you may begin with this idea and then it will depend on Him how it will go.

Dhīra Kṛṣṇa Mahārāja: Yes, that's what I've been telling people.

Śrīla Śrīdhara Mahārāja: That this is our good will, and if you like that those that differ with the present management of ISKCON and also they

have respect for Guru Mahārāja and Mahāprabhu and Kṛṣṇa consciousness in general, we may live together. For that we are trying to establish some small places in this way, humble beginning. Plain living, high thinking. Let it grow naturally in its own way, only to provide for the basis. God willing, many will be dissatisfied and they will seek some shelter and association for mutual co-operation and go on. Where is Sarvabhavana Prabhu?

Akṣayānanda Mahārāja: He's down, but he's not come. I don't know why.

Śrīla Śrīdhara Mahārāja: But what did he say that Caru Swāmī is expected tomorrow?

Dhīra Kṛṣṇa Mahārāja: I heard today or tomorrow.

Śrīla Śrīdhara Mahārāja: Today or tomorrow. Hare Kṛṣṇa. Gaura Hari. [?] After a week: or no?

Dhīra Kṛṣṇa Mahārāja: Maybe by March third, fourth.

Śrīla Śrīdhara Mahārāja: Third, fourth. And before our parikramā begins?

Dhīra Kṛṣṇa Mahārāja: Yes. I don't want to go on the parikramā, because I think it may be some conflict, or awkward situation.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. As you like.

Akṣayānanda Mahārāja: Sarvabhavana Prabhu.

Śrīla Śrīdhara Mahārāja: Sarvabhavana Prabhu.

Aranya Mahārāja: And Bhakta John.

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Dhīra Kṛṣṇa Mahārāja: Mahārāja, I was also wondering in regards to establishing Deities in San Jose in California.

Śrīla Śrīdhara Mahārāja: Deity?

Dhīra Kṛṣṇa Mahārāja: Yeah, Mūrti.

Śrīla Śrīdhara Mahārāja: Oh, Deity. How, what sort of Deity?

Dhīra Kṛṣṇa Mahārāja: Well, I was attracted personally by the Deity of Rādhā-Kṛṣṇa and Mahāprabhu, as you have established here.

Śrīla Śrīdhara Mahārāja: That is our Guru Mahārāja's idea. Everywhere mostly he established, installed, these three Deities. But Swāmī Mahārāja has done how there?

Dhīra Kṛṣṇa Mahārāja: He's done different ways. He's done this Rādhā-Kṛṣṇa, Mahāprabhu he did in Māyāpur and he did in Calcutta. And generally he's done Rādhā-Kṛṣṇa, also Jagannātha, Subhadrā, Baladeva, and Gaura-Nitāi.

Śrīla Śrīdhara Mahārāja: But in America?

Dhīra Kṛṣṇa Mahārāja: All over America like that.

Śrīla Śrīdhara Mahārāja: Jagannātha and Gaura-Nitāi and Rādhā-Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In three ways.

Dhīra Kṛṣṇa Mahārāja: Yes, three altars.

Śrīla Śrīdhara Mahārāja: You begin with Giridhari, then gradually when you find a place proper you'll be able to take responsibility of the installed Deity services, then you may begin: responsibility continuing the sevā-pūjā.

Dhīra Kṛṣṇa Mahārāja: One thing, it's not so much for me, as for the people who are coming to the temple, and the...

Śrīla Śrīdhara Mahārāja: But anyhow one will have to take the responsibility for the maintenance, of such type and hope.

...

Have they considered that letter, my letter?

Dhīra Kṛṣṇa Mahārāja: They probably are reading that now also. I think you will get a favourable response to the letter.

Śrīla Śrīdhara Mahārāja: Where's Bhāratī Mahārāja, he's there?

Dhīra Kṛṣṇa Mahārāja: Yes, he's working on Prapanna-jīvanāmṛtam.

Śrīla Śrīdhara Mahārāja: Near timing for the publishing.

Dhīra Kṛṣṇa Mahārāja: Well they're still working, because there's a problem, that I don't know if anyone is competent enough to give the correct meaning of what your intentions were.

Śrīla Śrīdhara Mahārāja: Approximately, whatever may be available. Meaning has no end. Mahāprabhu when giving the ātmārāma śloka meaning expressing to Sanātana Goswāmī sixty-one different meanings.

Then Sanātana Goswāmī would say, "You are Kṛṣṇa Himself. Whatever You like You can bring meaning from whatever word or expression of śloka."

Mahāprabhu told on the other hand, "Why do you praise me Sanātana? Don't you know that every word of Bhāgavatam is Kṛṣṇa Himself?"

So infinite possibility is there [?] infinite. So any and every meaning can be drawn from any and every letter and word. Ke?

Dhīra Kṛṣṇa Mahārāja: It's Brahmā, Brahmā dāsa. I just read that also, that part of Caitanya-caritāmṛta. And Mahāprabhu said that, "By your, after sixty meanings," He said, "By your devotion you're bringing another meaning."

Śrīla Śrīdhara Mahārāja: “You are drawing through Me.” And Sārvabhauma by his association came so many, eighteen or so. “Let Me try. I generally do not have any meaning, but in your connection let Me try what Kṛṣṇa gives supply to Me.” Then sixty one came in connection with Sanātana.

Sahajiyā natha kana artha puspati nahi pai [?] “Circumstance gives the inspiration and I go.”

Even Kṛṣṇa is the same, somewhere the Gītā, some wanted to hear the Gītā again. “No that is not possible, that particular circumstance, environment, that helped us to deliver that advice. Any and every time it is not possible.”

Devotee: [?]

Śrīla Śrīdhara Mahārāja: One thing: Dhīra Kṛṣṇa Prabhu has shifted to that [?]

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Yajavar Mahārāja, one of the oldest sannyāsī God-brothers, he generally...

Dhīra Kṛṣṇa Mahārāja: Stays in the room downstairs, yes I’ll make the arrangement.

Śrīla Śrīdhara Mahārāja: He is very old and invalid so that room should be vacated.

Dhīra Kṛṣṇa Mahārāja: Vacated, yes.

Śrīla Śrīdhara Mahārāja: And we shall like to cleanse it. He is almost

invalid. Though little younger to me but he has become more invalid than myself. And his contribution towards the service of this Maṭha is also laudable. So he's coming.

Śrīla Govinda Mahārāja: Last sannyāsī of Prabhupāda.

Dhīra Kṛṣṇa Mahārāja: Last?

Śrīla Śrīdhara Mahārāja: Last sannyāsī.

Devotee: When is he coming?

Dhīra Kṛṣṇa Mahārāja: Today.

Śrīla Śrīdhara Mahārāja: May come today also may come. Today pañcamī, he may come, start, then evening he may come, today, or tomorrow.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

...

By second or third March you want to go to America?

Dhīra Kṛṣṇa Mahārāja: Well I want to test the environment, the atmosphere, after the arrival.

Śrīla Śrīdhara Mahārāja: After meeting is finished.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja: Mādhava Prabhu and Jeff Prabhu.

Śrīla Śrīdhara Mahārāja: Mādhava Prabhu is non-compromising. And he cannot take any artificial shape.

Mādhava Prabhu: I spoke to Rāmeśvara the other day and therefore he became angry. Mahārāja, there are now two devotees from Māyāpur, they're Bhāvānanda's disciples, they're at the house talking with Bhāratī Mahārāja and Parvat Mahārāja. And they're expressing some difficulties they're having.

Śrīla Śrīdhara Mahārāja: Who?

Mādhava Prabhu: These two disciples of Bhāvānanda; one is first initiated and the other has been twice initiated by Bhāvānanda Mahārāja, and they're expressing...

Śrīla Śrīdhara Mahārāja: Indian or American?

Mādhava Prabhu: One is American, one is Indian. The one who has first initiation is Indian, and he knows Tapan Prabhu. And the one who has second initiation, first and second, he's a Gurukula boy. He's about twenty years old now. And he's complaining that he has been more or less forced to take initiation by Bhāvānanda...

Śrīla Śrīdhara Mahārāja: In the meantime one boy came to Bhāratī Mahārāja and made it known to him by his request I gave him Hari-Nāma. That he would stay with Bhāratī Mahārāja. But suddenly he left the mālā here with Kṛṣṇa Sarana and went away. Only one day or two days I think. I do not know them, but Bhāratī Mahārāja told that, "He is intimately known to me and he will work with me." He did not have any initiation there, a newcomer. But someone came and wanted to see me, I told that I do not feel well, I can't see now. So they mixed with that boy and I heard that Bhāratī Mahārāja is not here at present, he went to somewhere in the meantime, and the boy ran away. So some are sent sometimes to watch also how the things are going on here, the intelligent branch. Now what do they say?

Mādhava Prabhu: So, they're preaching to them that they should remain with Bhāvānanda, and get his permission to come here, if they want to come.

Śrīla Śrīdhara Mahārāja: If you like you may keep along with you for some time and see how genuine they are in their heart.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Serious meeting, discussing on myself. I am the subject of the meeting. How to deal with this Śrīdhara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: The super-subject.

Śrīla Govinda Mahārāja: Dhīra Kṛṣṇa Mahārāja is super subject.

Dhīra Kṛṣṇa Mahārāja: No, he's super subject.

Śrīla Govinda Mahārāja: No, you.

Śrīla Śrīdhara Mahārāja: He's super subject.

Śrīla Govinda Mahārāja: Ah! Dhīra Kṛṣṇa Mahārāja is super subject.

Śrīla Śrīdhara Mahārāja: And I'm the subject, whether he's friend or foe. Some say he's a foe, you must reject him. Some say, may not be foe. Some say he may be foe inside, but outwardly friend. Still, we shall have a policy not to cut him off altogether now. Let us wait and see. And that sort of conclusion will be supported by majority, I think, not now. Hare Kṛṣṇa.

Mādhava Prabhu: Rūpānuga said there is a spirit of accommodation, among the GBC.

Śrīla Śrīdhara Mahārāja: Accommodating...

End of 82.02.19.D

82.02.19.E

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Mādhava Prabhu: They feel that there is some threat from this side.

Śrīla Śrīdhara Mahārāja: Then, another danger is there, that Haṁsadūta Mahārāja has come already. He's a dangerous man. Hare Kṛṣṇa.

Mādhava Prabhu: So if a person has taken dīkṣā from one of the ISKCON Ācāryas, but nonetheless he's feeling some genuine dissatisfaction, then should he be encouraged to remain dīkṣā with those Gurus but come to you for śikṣā?

Śrīla Śrīdhara Mahārāja: Can't follow.

Dhīra Kṛṣṇa Mahārāja: He's saying; if some man has taken dīkṣā from an ISKCON Guru, but he feels persistently dissatisfaction, should we

encourage him to remain...

Śrīla Śrīdhara Mahārāja: Come here for śikṣā?

Dhīra Kṛṣṇa Mahārāja: ...for śikṣā.

Śrīla Śrīdhara Mahārāja: [?] In spite of the opposition of their dīkṣā Guru, or by their consent: if by their consent, then no harm, but if after opposition, then it's to be considered. That how far he's genuine, sincerity, why he's leaving the place, the question of standard of śikṣā or something else? So many questions to be known! Why he has lost faith in the dīkṣā Guru? These considerations are to be taken in. Now this Mukunda Mālā created havoc. Ha, ha, ha, ha.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Our Jayatīrtha Mahārāja is trying to take Rāmeśvara Mahārāja here, trying his best to take him here to me. Jayatīrtha Mahārāja is trying hard to take Rāmeśvara Mahārāja here to me. But I don't know what attitude I shall have then about Rāmeśvara Mahārāja.

Mādhava Prabhu: Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes.

Mādhava Prabhu: All the Gurus are upset over this issue, but Mukunda Mālā is very happy. So why are they upset? Is their unhappiness because he's not becoming Kṛṣṇa conscious? What is their unhappiness?

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja: Mahārāja cannot see, out.

Śrīla Śrīdhara Mahārāja: Such a big figure approaching, I'm thinking that tiny girl is coming.

...

Gaura Haribol. Gaura Haribol. [?] Mādhava Prabhu's question.

[?]

Harshly, that even my talk was little harsh, is it not? And excited!

Dhīra Kṛṣṇa Mahārāja: Whose talk?

Śrīla Govinda Mahārāja: Mahārāja's talk.

Dhīra Kṛṣṇa Mahārāja: When?

Śrīla Śrīdhara Mahārāja: When Mādhava Prabhu began to put questions and I began to reply.

Dhīra Kṛṣṇa Mahārāja: Oh, yes. That's right.

Śrīla Śrīdhara Mahārāja: At that day the talk was little rude, and excited, the answers. Is it not? It should not be, should be more mild.

Śrīla Govinda Mahārāja: No, naked truth.

Śrīla Śrīdhara Mahārāja: Naked.

Śrīla Govinda Mahārāja: Not truth, but naked truth.

Śrīla Śrīdhara Mahārāja: Not couched, dressed according to suit the purpose of the public. That means naked. Truth, as Swāmī Mahārāja told Gītā As It Is. Not to suit the taste of the public, not dressed according to that.

Śrīla Govinda Mahārāja: 06:40 - 07:40 [Bengali?]

Śrīla Śrīdhara Mahārāja: [?] Many different aspects and in a reasonable foundation, it is established firmly.

_____ [?]

We can educate the three worlds by only, by the help of the knowledge that is in Gītā.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Sārvabhauma gave negative side, and positive side Rāmānanda.

Śrīla Govinda Mahārāja: [?] Rāmānanda positive, Sārvabhauma, Sārvabhauma Bhaṭṭācārya negative [?]

Śrīla Śrīdhara Mahārāja: [?] Bhaktivinoda Ṭhākura in his Śrī Kṛṣṇa-saṁhita he has given this idea; that in the highest stage it may be seen that externally one may be a king, a ruler, a politician, engaged fully in this, but at heart he may be a soft-hearted woman, a gopī. And as if she, he's enjoying the service of Kṛṣṇa. It is possible. Outwards, outwardly he may have engagement in this external world, and inward he may be another, quite different. In Śrī Kṛṣṇa-saṁhita there differentiated between the two groups, vāragrāhī, sāragrāhī.

There are many who bears the burden of the śāstra, and the sayings of the sādhu, saints. Can't understand the real purpose, but the memory is taxed with many quotations and many kinds of thought, but can't capture the very gist, the very substance. That is one class.

And another class, sāragrāhī, they collect the very essence of things and do accordingly. And the sāragrāhī section they apparently they may be seen engaged in different public activities, this, that thing. So something will be common. In quarrel they will be peace maker, in such stage they'll come with this thing. Some sort of symptoms to be found in them. But in inner world it just may be very soft and loving heart, and where he's engaged in the confident service of Kṛṣṇa, it is possible. Śrī Kṛṣṇa-saṁhita. Hare Kṛṣṇa. Outwardly one colour and figure, and the inward endeavour is just opposite, it may be.

Dhīra Kṛṣṇa Mahārāja: So Bhaktivinoda Ṭhākura he was like that.

Śrīla Śrīdhara Mahārāja: Sometimes when he was in official works, at

that time he was like that.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Ha, ha [?] In his last days sometimes he used to walk around taking the Name quite naked, stark naked. And he gave instructions to his intimate attendants that, “If any person comes from outside, then you will cast some cloth around me, wrapper on me.” That was his way.

'ye dine gr̥he bhajane dekhi, gr̥hete goloka bhāya [caraṇa-sīdhu, dekhiyā gaṅgā, sukha nā sīmā pāya]

[“Goloka Vṛndāvana appears in my home whenever I see the worship and service of Lord Hari taking place there. When I see the Ganges, that river of nectar emanating from the Lotus Feet of the Lord, my happiness knows no bounds.”] [Bhakti-anukūla-mātra Kāryera Svīkāra, song 4, verse 6] [The Songs Of Bhaktivinoda Ṭhākura, p 37-8]

“Whenever I see that others are helping me in this Kṛṣṇa consciousness, then I think, I feel that it is Vṛndāvana, Goloka, my house is Goloka.”

Easily excited, that shows the function, the inner function, with slight connection come out. We are trying, we are trying, we are engaged by outside experience, but we have to try to conceive the līlā of Vṛndāvana with some effort. But there is the opposite stage also. They are always there, inner experience, inner world. Sometimes they will have to come

outside [?]

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

...

...first we came to join the mission. Sometimes newcomers when there was any talk of the outsiders, they are attacking Gauḍīya Maṭha, any commentation, any litigation, all these things, the newcomers they would not be allowed to enter into that, that sort of talk.

We asked, “Why, everything is for Kṛṣṇa?”

“No, this is madhyama adhikāra, they can stand only, love and rupture. Whatever is for Kṛṣṇa that should be adopted. The kaniṣṭha adhikārī, they cannot adjust with such things. The litigation, the commentation, that stern commentation of the opponents, all these things, this is meant only for the madhyama adhikārī, not kaniṣṭha adhikārī. They should be kept aloof.”

That sort of arrangement we found. Then gradually when they’re making progress and could understand that whatever is done for the service of Kṛṣṇa, the guarantee is the purity of Gurudeva, of the Vaiṣṇava. They’re doing not for fame, but surrendered soul. It is difficult. One may, to leave this charm for women and money that is easy to detect. But whether he’s working for his own fame as a religious man, it is very difficult to detect that.

“I am an Ācārya, I am a religious authority, and so many will revere me. I shall be like a king in the spiritual world.”

That sort of thirst for good name and fame: that may remain within. And it is very difficult that he has got no such hankering for name and fame, but he has dedicated whole, surrendered whole for the Lord. So there lies the rub. There the difficulty, whether, “Yes, what is the guarantee?”

Ordinary man can't measure, can't gauge that, the depth. So to do so it becomes necessary that we must also go, climb up nearer the level. Then only it is possible. Whereas from lower level it is not possible to measure how much he has got selfish hankering for name and fame, or fully given for the cause of Kṛṣṇa consciousness or Gaura consciousness, very hard to detect that. So in order to do so we shall have to go up to level nearer, then only we can detect that. Surrendered, surrender. How much affinity, how much close affection, how much identified with the real cause. The real cause, that is to do or die for the principle, do or die for the principle. In very subtle points that can be known by one who has got nearer approach the plane. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Maharaja?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: What if we find this pratiṣṭhā within ourselves? We cannot give up the mission so what should we do?

Śrīla Śrīdhara Mahārāja: What?

Dhīra Kṛṣṇa Mahārāja: We find within ourselves desire for name and fame but we cannot give up the mission.

Śrīla Śrīdhara Mahārāja: That is, by the recommended, the recommended activities which are meant for us to do: if we do that, and

find our inner affinity, the progress in the inner affinity, attraction for the thing. That will, the intensity of the attraction for Kṛṣṇa consciousness and [?] and a desperate attitude for the cause, all these things will prove whether I'm sincere. [?] Simplicity, sincerity, that is the wealth by which we can purchase, lobha, our, laulyam api mūlyam ekalaṁ, [Caitanya-caritāmṛta, Madhya-līlā, 8.70], only the purchase money is our greed, inner greed.

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam

[“As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things.”] [Śrīmad-Bhāgavatam, 11.2.42]

By these three tests we can measure the progress: affinity towards the goal, for the destination, and our apathy for non Kṛṣṇa consciousness, sympathy for the positive and apathy for the negative. And also one's position, his position is being strengthened day by day. The faith is being strengthened day by day. These should be the criterion. Progress in the positive, and withdrawal from the negative, and get strength more and more to advance, these three are written in Bhāgavatam.

If non Kṛṣṇa consciousness things dealt, one, a devotee won't relish it. Very much disturbance he will feel. From the negative side that is a measurement. And whenever Kṛṣṇa kathā, talk of home, he will feel very encouragement and earnestly he'll be all attentive to hear minutely. And gradually the strength of such nature will increase day by day, with more earnestness, with more apathy to the negative, the strength, intensity.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol.

...

That their men will come and associate with persons here and without any cause, serious cause we should not like to give indulgence to such events. They have come, they may see āśrama, they may have taken some prasādam, bow down to the Deity, and they may go. But if any particular important case is there then of course we are to attend. Otherwise generally to satisfy curiosity, I have no time and energy to spare.

...

...

...

...

Generally I'm feeling disturbed that they are all thinking of me not in a sympathetic way.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. You have seen Śrī Kṛṣṇa-saṁhita by Bhaktivinoda Ṭhākura?

Bhāratī Mahārāja: Yes, I have that, read some portions of it.

Śrīla Śrīdhara Mahārāja: Some portions. Have you gone through that portion where he has given, he has mentioned sāragrāhī and vāragrāhī?

Bhāratī Mahārāja: I've read that, and also you've discussed it.

Śrīla Śrīdhara Mahārāja: Vāragrāhī and sāragrāhī.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is to be very minutely gone through.

Bhāratī Mahārāja: You had used that when you were defeating Hiranyagarbha. When he came you were defeating him with this.

Śrīla Śrīdhara Mahārāja: This Hiranyagarbha should be shown one article. Two articles we had about Lalitā Prasād by Prabhupāda himself. One, Badha Rādhā [?], another article he's engaged in the worship of Urichandi [?] The presiding Deity of the town was Urichandi [?] Śakti, Kali pūjā.

Bhāratī Mahārāja: Viranagar.

Śrīla Śrīdhara Mahārāja: Viranagar, Ula [?] And he's engaged, Lalitā Prasād is engaged in the worship of Urichandi [?] the Śakti not of Śaktimān that Kṛṣṇa, that is materialistic view he's possessed with. Clear description there! Imitation is not genuine thing. Jara vilāsa and cid vilāsa, serving and enjoying, may be similar but not same, the opposite. Dedication and exploitation opposite, both are very busy, busy to work for their satisfaction. But satisfaction connected with the senses, or the satisfaction of the senses of Kṛṣṇa, the opposite, sāragrāhī, vāragrāhī. Even going through the various scriptures one may not understand the real purpose, what is the gist, what is the aim of the writings: it is very difficult to understand, what for. Athāto brahma-jijñāsā, athā, athā brahma-jijñāsā, the reason for brahma-jijñāsā: and dharma-jijñāsā by Jaimini, and brahma-jijñāsā by Vyāsa in Vedānta. Pūrvva-mīmāṃsā and uttara-mīmāṃsā, pūrvva- mīmāṃsā by Jaimini, athāto dharma-jijñāsā: and uttara-mīmāṃsā by Vyāsa, athāto brahma-jijñāsā. Enquiry is present in both the treatise. Hare Kṛṣṇa. Hare Kṛṣṇa. [?] Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, in the beginning of Nārada Bhakti Sūtra doesn't he have the equivalent towards, "Now is the time to inquire about bhakti?"

Śrīla Śrīdhara Mahārāja: Paranu bhakti isvari, Śāṇḍilya Sūtra, Nārada Sūtra. But all of them collected and harmonized in Bhakti-rasāmṛta-sindu. Full-fledged theism, theism, He is, He is, how He is, how He is. Theism means this Om, Om means theism, in the bud, then tree, branches, flowers, fruits, and ripe fruit, galitaṁ phalaṁ, Bhāgavatam [1.1.3]. Rasam, raso vai saḥ, rasaṁ labdhānandī bhavati.

[raso vai saḥ. rasaṁ hyevāyaṁ labdhānandī bhavati

ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa
hyevānandayati]

[“Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy.”] [Taittirīya Upaniṣad, 2.7] & [Gauḍīya Kaṇṭhahāra, 9.2]

Rasa is controlling the whole market in different phases, in different appearance, that rasa. According to purity of the rasa the standard of life is being dignified: the qualitative difference. Rasa in exploitation, rasa in renunciation, and rasa in service, and dutiful service, and spontaneous service. And also śānta, dāśya, sākhyā, vātsalya, mādhyura, the different group, the differentiated symptoms, criterion, are difficult to detect.

Only a spiritual expert is he who can detect those subtle differences between the different stages in different rasa. And in one rasa also there are so many personifications. There is also gradation. Knowledge is gradation, experience of gradation. It is spelled to the extreme.

Even in Kṛṣṇa conception, the Svayaṁ-Bhagavān, then Svayaṁ-Prakāśa, then Prabhāva-Prakāśa, Prabhāva-Vilāsa, in this way even there is gradation of Kṛṣṇa Himself, what to speak of the servitors. Svayaṁ-Bhagavān, then Svayaṁ-Rūpa, Svayaṁ-Prakāśa, then Prabhāva-Prakāśa, Vaibhava-Prakāśa, then Prabhāva-Vilāsa, Vaibhava-Vilāsa, in this way permutation combination in mathematics it is going on. What to speak of others.

Then Kṛṣṇa, Balarāma, then Caturvyūha in Dvārakā, then in Vaikuṇṭha, Caturvyūha Nārāyaṇa, Caturvyūha, then the twenty-four extended vilāsa extension that is extended functions of delegated figures, in this way.

Then Kāraṇārṇavaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī. Then this Matsya, Kūrma, Varāha, these Avatāras. Then this Yuga-Avatāra, then Śaktyāveśa-Avatāra, Manvantara Avatāra, so many, according to their function, so many stages, so many intensity, degree, classification, in svāmśa tattva, and then vibhinnāmśa, taṭasthā jīva, and then this māyāic world. And there also, prakṛtermahān ahaṅkara pancatran mahatrāni, then, panca bhu panca indriya [?] Development!

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The full fledged material evolution and also the spiritual dedicative evolution there, and it is always dynamic, always progressive. Hare Kṛṣṇa. And we must have some concrete experience, a real touch with reality.

In the words of our Prabhupāda; “The honey is in the stop of file, in a file, the mouth is closed, and the bee just sitting on the, or sitting over the glass thinking that, ‘I’m tasting honey.’”

Such case is there also. Mane mana man kala kal [?] He’s cheating his own mind, that Kṛṣṇa līlā is such. Externally they’re dealing with men and women in a particular process and they think that, ‘we are enjoying that līlā.’ Like Caṇḍīdāsa and others they also say that, ‘We are by our physical conduct and behaviour we are tasting the same thing as in Vṛndāvana.’ And Hiranyagarbha has entered that section. So he will be master in no time, master of Goloka, master of Vṛndāvana, no time, very ready made things he’s getting there.

I heard that one bābājī he had reputation of a good character, that he did not mix with women, he keeps his character good. But when he has died so many men and women of that sect they’re assembled, gathered there. Then one bābājī, one women, the mātāji, she’s lamenting, “Oh, the bābājī dead but he could not reach Goloka. It is very repentable, lamentable that he could not reach Goloka, because it was supposed that he did not mix with any women.”

Then another lady came out, “Who says that he had no Goloka. I know it fully, he had my association.” She came forward to give certificate to the dead bābājī that he had connection of Goloka.

Vaikuṇṭha means moral and Goloka means immoral according to them. Engaged in immoral activities, men and women, and they are experimenting with Goloka. And those that are little immoral temperament are lost according to them. He remained in Vaikuṇṭha, he could not understand what is Goloka. This is their fashion of dealing with Kṛṣṇa consciousness, most filthy, immoral. And Hiranyagarbha has entered that clan: make believe. He’s not wasting time like us in philosophising, or ontological labour, but he has already attained that rasa and going on tasting.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. So I like to retire now my friends. Gaura Haribol.

Devotees: Jaya om viṣṇu-pāda...

End of 82.02.19.E

82.02.20.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ... mādhyā and audārya, both simultaneously existing. [rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād]

ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau caitanyākhyam
prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ rādhā-bhāva-dyuti-
suvalitaṁ naumi kṛṣṇa svarūpam

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [Caitanya-caritāmṛta, Ādi-līlā, 1.5]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: So the tendency to truly distribute the glories of the Lord, throughout the environment, that will grow naturally along with the development of devotion on the inner plane.

Śrīla Śrīdhara Mahārāja: Within. So kīrtana has been accepted the most efficient to enhance his own inner wealth. Distribute your good will to others and as reaction that will come to help you in your development. Good will, excise: that will enhance the degree. That is, distribution

means attraction, attraction and distribution, both are co-relative friends. One does not live at the cost of the other; but they are co-operating. Think good for others and your own good will be thought out automatically.

Jayatīrtha Mahārāja: So this is the real basis of the position of the Guru.

Śrīla Śrīdhara Mahārāja: Yes.

Jayatīrtha Mahārāja: He who has sufficient good will for others may be considered Guru. I think this must be that.

Śrīla Śrīdhara Mahārāja: Yes, so self-forgetfulness. Christ said self-forgetfulness. Self-sacrifice in Socrates and self-forgetfulness is in Christ we are told this way. In Mahāprabhu we find self-forgetfulness: only difference in quality. Where the distribution, self-forgetful distribution in what layer, that is the difference, in what plane? That may be in mundane plane distributing food and clothing, and then in the learning, the plane of ordinary, this scientific education etc. And the reaction goes, the distribution of creating atomic bomb, atom bomb market, to distribute atom bombs to others that is to invite suicide. And their distribution of love that will bring love in its retinue.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: Hare Kṛṣṇa. There they have the principle of deterrents, nuclear deterrents. But we've got loving adherence, adherence, opposite I think.

Śrīla Śrīdhara Mahārāja: I don't follow: they?

Jayatīrtha Mahārāja: The militarists they say that, "If I have enough atom bombs then I'll be able to deter the tendency of the other party to attack me with their atom bombs." So this is the principle of mutual deterrents.

Śrīla Śrīdhara Mahārāja: The mutual, both are in competition in the wrong plane.

Jayatīrtha Mahārāja: Yes, so both sides are always having to build more and more bombs in order to deter each other.

Śrīla Śrīdhara Mahārāja: Tit for tat. One is accumulating tit another is accumulating tat. **Devotees:** (Group laughter)

Devotee: But you are distributing bombs of bhakti in our hearts.

Śrīla Śrīdhara Mahārāja: That sort of strength was with my Guru Mahārāja. Single handed he began to challenge the whole of the world. "Everything what you are busy in all trash, give up poison, poison. Try to invoke the mercy of Kṛṣṇa. The whole world is suffering only for the dearth of Kṛṣṇa consciousness." "Kṛṣṇa-kathā-durvikṣā," he told, "I don't admit any famine, any famine in this world, but only the famine of Kṛṣṇa consciousness." Repeatedly that was told by our Guru Mahārāja. "Only

famine of Kṛṣṇa consciousness, no other famine I admit. I'm not prepared to admit any type of famine in this world, only Kṛṣṇa kathā. Give Kṛṣṇa consciousness to all then all right, they're not in want. This is a concocted dearth of unnecessary things. Everyone has got ample, only he must be conscious of his own real self, who is he. They are so much busy about nothing. After phantasmagoria they are running after. Only their attention should be directed towards the truth and they will find they're all right. Only one problem: that unconsciousness to Kṛṣṇa. Mind your own self, mind to God and no want in this world." Repeatedly and very strongly he told, and single handed he began his fighting.

And one day he remarked to a Barrister in Calcutta, "I began ten years ago. I wanted only one, but now I have got five hundred to speak the same thing on my behalf."

The Barrister he challenged him, "Do you like to convert me?" When he was saying to him why he was doing all these things, "Do you want to convert me?"

"Yes, I want to convert you if only you give a little attention. But you are not giving me attention. How can you convert? If I have only five minutes I will convert you if you give proper attention." He told. "One day I began to preach singly, now five hundred I have got within these ten years."

So how happy he would have been to find so many faces from the civilized world of the day: would have been happy. Ke? Gaura Haribol. Gaura Haribol. Kṛṣṇa-kathā-durvikṣā. My ear still remembers that experience. Kona, kṛṣṇa-kathā-durvikṣā, kona durvikṣā nāi jagate.

[jagate eka mātra hari-kathā-durvikṣā, chāḍ'a āra kona durvikṣā nāi]
[Subjective Evolution of Consciousness, p 20]

“No want, no famine, only the want of Kṛṣṇa consciousness in this world. No other famine.” Very strongly he repeatedly told. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: On the appearance day of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda we read there was one address given by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura to the sannyāsīs who were going to preach in the West, in nineteen thirty-three perhaps. It was his farewell address to them and encouraging them in the preaching work in the West, and all the devotees who that were listening to that they became very ecstatic to hear Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's words at the very beginning of the preaching work in the West.

Śrīla Śrīdhara Mahārāja: Where did you find, in Gauḍīya?

Jayatīrtha Mahārāja: It was published in one book called Śrī Caitanya's Teachings. A collection of some articles and speeches I think.

Śrīla Śrīdhara Mahārāja: By whom, edited by whom?

Jayatīrtha Mahārāja: It was collected together by that Tīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Ah, yes. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: He instructed them at the time that they should employ the method of propaganda as explained by Caitanya Mahāprabhu.

trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ
sadā hariḥ

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [Śikṣāṣṭakam, 3]

He said that that should be the method they employ in their propaganda in the West, that that would be successful.

Śrīla Śrīdhara Mahārāja: And Swāmī Mahārāja did that. His life was also at stake, but still with divine confidence he marched on.

Jayatīrtha Mahārāja: Yes. Maximum risk, maximum gain.

Śrīla Śrīdhara Mahārāja: Ha, ha. No risk, no gain. That is mahābhāva. To risk means mahābhāva, and to gain means rasa-rāja, who can risk, the negative and the positive, negative is risking and thereby get the positive, to attract positive. To risk means to attract positive.

There was a Bengali poet, one lady, of Brahmo type, she's writing that, Amar ami nile karinath amari [?] Of course it is collected from Vaiṣṇava Darśana. Amar ami nile karinath amari karinath sunya [?]

Ami rikta hariya danya harinama ami tumi sakuna [?]

Perhaps the wife is addressing to her husband, "You have snatched my ego from me." Amar ami nile karinath [?] "And leaving me quite empty, and I feel that I am very much fortunate, being quite empty. You are so perfect, that you have taken everything from me. I feel I am empty and I consider myself to be very fortunate that I have nothing and everything you have taken away from me. You are such perfect. You are such perfect that you have snatched everything from me and I think that I am fortunate."

Hare Kṛṣṇa. Gaura Hari. Just as Mahāprabhu told,

yaḥ kaumāra-haraḥ sa eva hi varas [tā eva caitra-kṣapās te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate]

["That very Personality Who stole My heart during My youth is now again My Master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In Our intimate relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is My desire."] [Kūrma-Purāṇa] + [Padāvalī] + [Caitanya-caritāmṛta, Antya-līlā, 1.78]

That Ratha-yatra celebration, He chanted an ordinary poem in some ordinary book. The corresponding thought was couched in Sanskrit by Rūpa Goswāmī, priyaḥ so 'yaṁ kṛṣṇaḥ, in this way!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vipramukhya: Mahārāja, why do you say that it was ordinary?

Śrīla Śrīdhara Mahārāja: Uh?

Vipramukhya: Why do you say that it was ordinary what Mahāprabhu...

Śrīla Śrīdhara Mahārāja: Ordinary?

Vipramukhya: This verse.

Śrīla Śrīdhara Mahārāja: Ordinary? It was produced by some people, worldly poet. That is ordinary, worldly poet, not from scripture. But it is collected from an ordinary epic, in the social epic. There is one book named Kāvya-Prakāśa in Sanskrit. There a quotation from the ancient poem, poetry book, one śloka. There it is mentioned that one lady she says that, “Before my marriage, I loved some gentleman and I met him in a jungle on the banks of river. That was a night, a moonlit night and the season was also the spring. But in course of time I am afterwards married to that very gentleman, and I find that the same moonlit night and so sweet odour is coming from the flowers from the garden also, and he is the same man, I am the same lady. Still my mind is always attracted by that environment where we first met before our marriage.” The general

poetry is like that, in a particular ordinary social or worldly book.

And Mahāprabhu chanted that śloka when He's dancing just on the front of the chariot of Jagannātha. He was chanting that śloka but ordinary people cannot, even His paṣada, they could not understand why that particular poem from a particular social book He's chanting and madly dancing before Jagannātha. And Rūpa Goswāmī, sei ślokārtha lañā akarilā svarūpa.

prabhura nṛtya-śloka śuni' śrī-rūpa-gosāñi, sei ślokārtha lañā śloka karilā tathāi

["When Rūpa Gosvāmī heard a verse uttered by Śrī Caitanya Mahāprabhu during the ceremony, he immediately composed another verse dealing with the same subject."] [Caitanya- caritāmṛta, Antya-līlā, 1.73]

Only Svarūpa could understand why He's chanting that śloka which is considered to be a nasty one. But Rūpa Goswāmī came that year and he composed a parallel śloka giving it the proper meaning and connection with Vṛndāvana līlā. Rūpa translated in this way.

"That Rādhārāṇī has met Kṛṣṇa in Kuruksetra. And there She says, "I am that Rādhā, He's that Kṛṣṇa. But My mind is always attracting Me to Vṛndāvana. I can't get any satisfaction here. Both the main figures, both of Us present. But I don't have any sense of real enjoyment. My mind is always being attracted to Vṛndāvana."

priyaḥ so 'yaṁ kṛṣṇaḥ saha-carī kuru-kṣetra-militaḥ tathāhaṁ sā rādhā tad

idam ubhayoḥ saṅgama-sukham tathāpy antaḥ-khelan-madhura-muralī-
pañcama-juṣe mano me kālindī-pulina-vipināya spr̥hayati

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: “O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest.”] [Padāvalī, 383] [Caitanya-caritāmṛta, Antya-līlā, 1.79]

Rūpa Goswāmī wrote that and on a plantain leaf it was written and put under the thatched roof of the hut where he was living. Mahāprabhu was going for taking bath in the sea, and Rūpa had already left for taking bath. And Mahāprabhu waiting there for some minutes perhaps: the Rūpa Goswāmī will come and he will meet Him and then he will go to take bath. Suddenly He looked above and under the thatch something was written in a plantain leaf is there, thrust. He took it and He saw and He was in meditating mood. And He is asking Svarūpa Dāmodara, He knew the handwriting of Rūpa, then when Rūpa came Mahāprabhu is asking Svarūpa Dāmodara.

“Svarūpa, how is this that Rūpa he has understood the meaning of My heart? I chanted some ordinary śloka from the ordinary book and danced, and the purport, real purport is known by him. How it is possible?”

Svarūpa Dāmodara told, “You don’t understand this Master? It is Your grace. The cause is only Your grace to him. No other way. There can be no other way to enter Your heart. But Your grace has made him so dignified. You have opened the door of Your heart to him and he has entered there and got everything.”

“Yes, I did so Dāmodara Svarūpa. I did so. He’s a good soul and he’s qualified to deal with this subtle divine love. So I have fully given him

what I have got. And not only that, I request you also to give your whole self to that boy. He's really a fit person to deal with all these higher ecstatic things." Mahāprabhu recommended.

And then Rūpa came and Mahāprabhu gave a slap. "How can you know My inner feelings?" He gave a slap on his back.

Gaura Hari. That was in Siddha Bakula, still the place is there, Siddha Bakula, Haridāsa Prabhu's place, Siddha Bakula. This incident took place there, Siddha Bakula.

Vipramukhya: With Mahāprabhu and Rūpa Goswāmī in Siddha Bakula?

Śrīla Śrīdhara Mahārāja: He met with Rūpa-Sanātana. Rūpa-Sanātana used to live with Haridāsa Ṭhākura in Siddha Bakula. And Mahāprabhu met them there. Because they had some intimate association with the Muslims and so the Hindus or the brāhmaṇas or the priests of Jagannātha they were scrupulous not to touch them. So they used to live there, in some secluded place where they may not have any complaint against them. *Trṇād api sunīcena, taror api sahiṣṇunā.* [Śikṣāṣṭakam, 3] They themselves were very careful not to come to any criticism by the public of that day. So Rūpa, Sanātana used to take their abode with Haridāsa Ṭhākura. That was a garden of the Guru Kāśī Miśra of Pratāparudra, the Emperor.

Mahāprabhu He begged for that place. "I want that," He asked, "A solitary place that will be little far from Jagannātha temple, not very far, and a solitary place I want where I should sometimes live in a peaceful manner. I want such a place."

Then Sārvabhauma, or someone recommended that Kāśī Miśra's place.

“That is very solitary and that is not very far off and still secluded place.”

So Mahāprabhu begged from Kāśī Miśra, “I want that garden house for My own purpose.”

Kāśī Miśra said, “Yes, everything belongs to You. Whatever You select You may have it freely.”

So Haridāsa Ṭhākura was placed there in that Siddha Bakula, and Rūpa, Sanātana used to live there. Twice they came and lived there, Rūpa, Sanātana, twice or once. Sanātana, once perhaps they came. And Rūpa to some he presented his writings: that was discussed by Mahāprabhu along with Sārvabhauma, Rāmānanda and Svarūpa Dāmodara, and that was appreciated very much. So much so when Rūpa Goswāmī showed his Guru-vandanā; anarpita-carīm cirāt, Mahāprabhu, Śrī Caitanyadeva could not tolerate. He said, Pratisthate hai ei nindad lakan [?] “You have, in your description you have been too much liberal. And this equates to blaming one, to put blame on one: exceedingly, praise, praise of extreme degree that equates to almost blame.” Pratisthate hai ei nindad lakan. “You have made too much of Me. So much so that you have blamed Me.” Pratisthate hai ei nindad lakan.

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau samarpayitum unnatojjvala-
rasām sva-bhakti-śriyam hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah

[“May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”] [Caitanya-caritāmṛta, Ādi-līlā, 1.4]

Sārvabhauma says, “No, he has dedicated to his Guru. Guru should be praised in such a way. He has done rightly, nothing wrong.” In this way!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Have you finished your pāraṇa?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: All?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Pāraṇa. From nine thirty or sometime within that you must take something, Ekādaśī pāraṇa.

Vipramukya: Today it's nine fifty-seven.

Śrīla Śrīdhara Mahārāja: Now?

Vipramukya: No, nine fifty-seven, after one hour.

Śrīla Śrīdhara Mahārāja: Pāraṇa time or now?

Dhīra Kṛṣṇa Mahārāja: Hari Carana Prabhu he already, we've already broken, we've already done the pāraṇa at around seven thirty.

Śrīla Śrīdhara Mahārāja: Seven thirty, all right. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: I also feel like I am breaking my fast this morning after several months of missing yourself. This morning I am also breaking fast.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I am talking just before, pratisthate hai ei nindad lakan [?] To make too much praise, that means to blame oneself.

Vipramukya: Śrīdhara Mahārāja, how important is it to break fast the day after Ekādaśī? Is that very important to break fast in early the morning?

Śrīla Śrīdhara Mahārāja: To break fast, that is, there are three constituent parts there are, so pāraṇa is also considered to be the part of that vrata. Everything is service, nothing is enjoyment of aggression, but still it is considered to be a part of the vrata, pāraṇa. So such importance is attached here that if that day, the birthday of Vāmana or Varāhadeva, the pāraṇa time must remain fixed. And there, janma time that respect that is shown to the birthday that will come earlier, within pāraṇa time, and not the pāraṇa will go later. Such importance is given. Because Ekādaśī, observance of Ekādaśī in toto it is very important, as importance is given by the śāstras.

Vipramukya: Sometimes the pāraṇa time is calculated to be very early in the morning.

Śrīla Śrīdhara Mahārāja: Yes. Sometimes according to the combination of tithi, nakṣatra, etc, they have calculated.

Vipramukya: In England sometimes the pāraṇa time is before sunrise. It says on the calendar break fast after sunrise and before a certain time.

Śrīla Śrīdhara Mahārāja: That is to be adjusted calculating in the almanac. From Navadvīpa and Vṛndāvana thousand miles difference, so how they calculate the difference in observance, and that should be extended to the West according to the mileage. Because in America is just the opposite; when day there is night, there is noon there is midnight. So how, and Vṛndāvana and Navadvīpa, how differentiation, and in that ideal that should be lengthened.

Vipramukya: Sometimes that pāraṇa time comes before we are finished with our morning program. Then we should break fast before morning program is finished? What is the result if one does not break fast?

Śrīla Śrīdhara Mahārāja: That combination of the calculation of the Ekādaśī tithi by the Sun and the Moon's, generally by Moon's movement, the tithi is formed. So that is for the astronomers.

Akṣayānanda Mahārāja: He's asking if by chance one does not do that.

Śrīla Śrīdhara Mahārāja: Then Jīva Goswāmī Prabhu has written, he has recommended to come later not earlier. If one is in a foreign land and he does not find any almanac or any trace, then he observes it towards later time not earlier. That has been advised in general.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vipramukya: Mahārāja, the other day I was here and you said that Mahāprabhu comes every Kali-yuga.

Śrīla Śrīdhara Mahārāja: Every Kali-yuga as giver of Hari Nāma. Nāma, Kṛṣṇa Nāma, Nāmāmṛtam: and not as Rādhā-Govinda-milita-tanu. Ordinary Yuga Avatāra, not only here, in Vṛndāvana also, in every Dvāpara-yuga Kṛṣṇa comes, but only Yuga Avatāra, not Rādhā-Govinda līlā. But Rādhā-Govinda līlā is eternal in Vṛndāvana in suppressed way. Here also Navadvīpa līlā eternal suppressed, underground, but not come on the surface of prapañca. But it is eternal, has got connection with the eternal. The subtle most plane is always present in the gross thing. The ether, the electricity, present everywhere, in stone, in wood, in brick, everywhere, and also transcending this material. So the higher planes are so subtle and so real, that it holds up, it supports all sorts of existence. And that is at the bottom, or within, or surpassing, transcending, so everywhere that is. The subtle most thing, and it's quality, it's movement is always there. Only it comes over the surface, asserts sometimes, and in disguise present always.

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu praviṣṭāny apraviṣṭāni,

tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [Śrīmad-Bhāgavatam, 2.9.35]

"I am everywhere, I am nowhere."

Ether is everywhere, ether is nowhere, according to experience.

Vipramukya: Mahāprabhu is golden colour when He comes?

Śrīla Śrīdhara Mahārāja: Yes. But it varies in the case of ordinary Kali-yuga. In Nārada Purāṇa we find, śuka akha varna [?] the colour of a śuka, parrot. It is also mentioned, the Varāhadeva sometimes in black and sometimes in white colour, in different kalpa the colour may be different, sometimes, it is mentioned. But golden colour this,

aṣṭāviṁśa catur-yuge [dvāparera śeṣe, vrajera sahite haya kṛṣṇera prakāśe]

["At the end of the Dvāpara-yuga of the twenty-eighth divya-yuga, Lord Kṛṣṇa appears on Earth with the full paraphernalia of His eternal Vrajadhāma."] [Caitanya-caritāmṛta, Ādi,līlā, 3.10]

Because the colour of Rādhārāṇī which is fixed, golden. Hare Kṛṣṇa.
Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: When Mahāprabhu comes does the whole universe become empty?

Śrīla Śrīdhara Mahārāja: Empty? Why?

Devotee: All the souls become liberated.

Śrīla Śrīdhara Mahārāja: Not empty, but just like the current of the Ganges River, passing and then again filled up. That is also, the question all liberated, there also the question was put as you put now.

Haridas jive sunya haibe [?] The question from the other side it was put.

Puna sukya jive udvudva karive [?] It will be filled up from the subtle plane of Brahmaloka.

Devotee: Is that the same thing with Kṛṣṇa and Rāmacandra?

Śrīla Śrīdhara Mahārāja: You see, for the time being in particular, suppose the day of independence the government orders to release all the prisoners. Prisoners are released, then again prisoners begin to come and fill up, in this way. Hare Kṛṣṇa.

Vipramukya: Mahārāja, does that mean that the living entities that are in this universe at the present time were not here in this universe when Mahāprabhu was here?

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: Those who are living here now they were not here at the time of Mahāprabhu, they came after Mahāprabhu? He's asking.

Śrīla Śrīdhara Mahārāja: Came after Mahāprabhu we may take it. And some of His parśadas are also here and there, scattered. They are sent for some good purpose.

Vipramukya: Where did they come from? Did they come from another universe?

Śrīla Śrīdhara Mahārāja: Generally they come from Brahmaloka. The Infinite source is there, ākṣara, kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate, kūṭa-sthaḥ.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate uttamaḥ puruṣas tv anyah, paramātmety

udāhṛtaḥ yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]

[“In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).”] [“But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe.”] [Bhagavad-gītā, 15.16-17]

The marginal plane is also infinite. A line can be infinite, a plane can be infinite, a solid also can be infinite. The marginal plane that is also infinite.

Vipramukhya: Is it possible in transmigration to go from one universe to another?

Śrīla Śrīdhara Mahārāja: Maybe, one universe to another universe. And generally after death, to enjoy the good and bad results of karma, they are transferred here and there to another brahmāṇḍa, to another planet also. Generally the ordinary people that have got attraction for the Earthly pleasure after death they are transferred to Moon, the Moon being intimately connected with the Earth. Again they are to return here for enjoyment or something. And those that are a little of renunciating character they're allowed to cross the attractive plane of the Earth and to go further on other planet also.

Uttarāyaṇam and dakṣiṇāyaṇam, in Bhagavad-gītā [8.26] it is mentioned, ekayā yāty anāvṛttim, anyayāvartate punaḥ, someone goes to uttarāyaṇam, towards the Sun. Taking the knowledge, the path of

renunciation, the yogī, the jñānī, they go crossing the attractive portion of the Earth. And those that have got attraction here they go to Moon and they come back. But they do not have this body of flesh and blood so no such food is necessary. So only thinking that they have got some position where they stay, with this idea they can pass their time in Moon. Though no such food, no such things, but only just in a dream one may think that 'I am taking a shelter, rain coming, I am to take shelter under some shed.' All in imagination, something like that! They hold the position of Moon. Then they again come shortly here for fulfil their purpose here. They have got some interest, debt, some debt and some gain and loss they are connected with this relativity so they have to come here for attraction. Ekayā yāty anāvṛttim, anyayāvartate punaḥ. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

End of 82.02.20.B

82.02.20.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Vipramukhya: ... Yuga Avatāra for Dvāpara-yuga yet He appeared on the brink of Kali-yuga.

Śrīla Śrīdhara Mahārāja: Uh?

Akṣayānanda Mahārāja: Kṛṣṇa is Avatāra for Dvāpara-yuga, then why He came just at the beginning of Kali-yuga?

Śrīla Śrīdhara Mahārāja: Every yuga, to recommend a particular duty of that yuga. In Satya-yuga also, in Treta-yuga, in Dvāpara-yuga and also in Kali-yuga, every yuga what will be the specific duty of that yuga suiting to the season. So to recommend and to inaugurate that He generally comes: that is Yuga Avatāra. He comes many a time but this is one sort of coming down, one type, this Yuga Avatāra to inaugurate, to open what should be the duty of that particular age, He comes Himself and He does it by His own practice and asks people to go on in that way.

Dhīra Kṛṣṇa Mahārāja: But his question is, “Then why does Kṛṣṇa come at the end of Dvāpara-yuga and not at the beginning?”

Śrīla Śrīdhara Mahārāja: He does for the necessity, the necessity of this yuga where the Rādhā-Govinda līlā. That was the main purpose of coming towards the end.

Devotee: Mahārāja, how is it that Caitanya Mahāprabhu had Madhavi Devī as an intimate associate?

Śrīla Śrīdhara Mahārāja: Not intimate associate, but Madhavi Devī has her, had amassed divine love to such a degree that a particular section told that she’s a great devotee in Oriya of Mahāprabhu, Madhavi Devī. Madhavi Devī means Śikhi-Māhiti and Madhavi Devī who is Madhavi Devī?

Devotees: Śikhi-Māhiti's sister, sister of Śikhi-Māhiti.

Śrīla Śrīdhara Mahārāja: Śikhi-Māhiti yes. A particular section in Orissa, they're of that opinion that Śikhi-Māhiti and Madhavi Devī, they were very much attached towards Mahāprabhu. They were great devotee, devotee of a high order of Mahāprabhu in Orissa. But that is not generally accepted by the Gauḍīya School. They show some respect to that opinion of the particular section of Orissa. In this Avatāra only there is two and a half. One is Śikhi-Māhiti and half is Madhavi Devī. Because she's woman so half, that is also not easy to be accepted. The woman figure, only for the figure she will be given less benefit. That is also not proper. A particular section is of that opinion. It is recommendatory, not real.

Devotee: So Mahārāja, exactly what offence did Choṭa Haridāsa perform?

Śrīla Śrīdhara Mahārāja: We should take it as Mahāprabhu by His own person is teaching it to the public. He was not actually so; but he was made to play the part of such a person. That the, and outwardly that was given serious objection, that in the name of Mahāprabhu he went to beg something from the lady. Mahāprabhu did not like that.

This is to warn us that a particular plea, or under the plea of preaching or something we should not try to satisfy our carnal desire which is within our heart. Outwardly I'm going to meet a person, as if for the service of Kṛṣṇa, or serve the sampradāya, or some benefit divine. But if within our heart there is something underground, and the satisfaction of that, for the satisfaction, for the real satisfaction of our inner lust, if we apply or use the plea of preaching, coming in connection with the outside, that is a

very serious offence. Do you follow? Outwardly the plea for the God's service, but inwardly at the same time I want my sense satisfaction. That has been condemned in very strong way. That is very punishable. Vedāśraya-nāstikya-vāda bhauda keli [?] Half truth is more dangerous than falsehood. To take the advantage of the service and under that disguise to go on one's own sense pleasure, to seek sense pleasure under the colour of devotion, that is a serious offence. It has been showed there, that you are making your good feeling subservient to the lower tendency. You are asking your Gurudeva to serve you. Such serious thing!

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

That is a warning. We must be very careful for that when we are preachers. Nitāi Gaura Haribol. But that punishment was given outwardly, but Choṭa Haridāsa he used to sing around Mahāprabhu, and Mahāprabhu could hear his song, and other devotees also could hear. But outwardly he was sacrificed.

Jayatīrtha Mahārāja: Once, one of our sannyāsīs, ISKCON sannyāsīs, apparently had fallen into sense gratification. And afterwards he committed suicide thinking that this was the only way of atonement. But later Śrīla Prabhupāda said it was not a very good idea.

Śrīla Śrīdhara Mahārāja: Mahāprabhu showed that extreme exemplary punishment, but still in our level we should not deprive ourselves from the valuable time in this human birth, most valuable. We must repent and will again take the advantage of this human birth time to utilize. That was extreme case, Choṭa Haridāsa. Mahāprabhu had to be so much strict because He was conserving the love divine which is so similar to the mundane lust. So to show the great difference between love divine, braja prema, and the, what is going on here, the lady love. So to show that though it may look to be similar, but this is just the opposite. So such

strict, to keep up the standard, purity of the standard, He had to apply to take to such serious punishment. That under no circumstances, this should not be taken as that.

Vipramukhya: Mahārāja, if a sannyāsī falls down, does he lose the grace of Caitanya Mahāprabhu? If he again takes up the service of the Lord, can he regain the grace of Caitanya Mahāprabhu?

Śrīla Śrīdhara Mahārāja: Of course temporarily he loses but, bhūmau-skhalita-pādānām bhūmir, again he will try to get up and go on. Fallible creature we are, we won't leave any stone unturned.

bhūmau-skhalita-pādānām bhūmir evāvalambanam [tvayi
jātāparādhānām, tvam eva śaraṇam prabho]

[“For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge.”] [Skanda-Purāṇa]

If we fall down on the ground again with the help of the ground we shall try to stand up. And when the Guru and the sādhu are there, by their forgiveness also we may be, may begun a fresh life again, on behalf of God and they may sanction the mercy.

Vipramukhya: So Mahāprabhu behaves in that way with Choṭa Haridāsa but not with everyone?

Śrīla Śrīdhara Mahārāja: Not everyone.

Parvat Mahārāja: Would it be correct to assume that He did that...

Śrīla Śrīdhara Mahārāja: But He did not like. There is another, Kālākṛṣṇa dāsa, who was enticed in the South.

Vipramukhya: Bhaṭṭathāris.

Śrīla Śrīdhara Mahārāja: He took him here and then dismissed him from His company. But Nityānanda Prabhu gave him some service engagement and kept within the fold. He's more generous.

Once, one, when we were preaching in Ellor, in Andradesha, myself, this Mādhava Mahārāja, at that time Hayagrīva Brahmācārī, and others, two or three, we were preaching in the Ellor town. Then it so happened that one of our brahmācārīs he perhaps had connection with a lady in that, we are living in a chotri [?] that is a dharmaśālā, rest house. And at night some people came with the cry that the brahmācārī has been found in the room of that particular lady. I was at that time aching with headache. I was lying in the room. And they came and roused this Mādhava Mahārāja, the Hayagrīva Brahmācārī and told that, "Such things have happened."

Then Hayagrīva Prabhu cleverly told that, "Mahārāja is sleeping and his health is not well, so tomorrow morning you will come and we shall do what is necessary."

Then after they went away, Hayagrīva Prabhu silently saying to me, “Mahārāja, have you heard what things are going on?”

I told, yes I have heard everything. Then what to do? And at that time our Guru Mahārāja was at Madras Maṭha. I asked him, I think you remove this boy just now. Just now consult the railway guide, the train, whether the Madras side or the Bengal side, immediately remove him from this spot. And then in the morning we shall see what to do.

So Hayagrīva Prabhu took his bedding and he put outside under the shade of a tree. And came back and asked him, “You go.”

So he went to Madras. So just now at that time, one o’clock, a train is going towards Madras, Ellor station, and he was sent to Madras.

Then in the morning they came, then Hayagrīva Prabhu told, “When Mahārāja he woke at night I related everything to him and he was very much enraged and immediately dismissed him and has driven him. Where he has gone we don’t know.”

Then of course the culprit was not there so things were arranged smoothly.

Then Tīrtha Mahārāja, that old Tīrtha Mahārāja he was in Madras. Prabhupāda went to open Dacca Maṭha. Anyhow he came to know, “Why you have come?” And something like this, then he, Tīrtha Mahārāja gave a good whipping and drove him away from the Maṭha.

And he was living in Madras, with some industry there. And within six months Prabhupāda again visited the place. And he was coming now and then, “Please accept me.”

Then we told him that, “Prabhupada is coming shortly, at that time you come, then we shall recommend your case.” Then Prabhupāda came and that boy also came and we asked Prabhupāda, “That boy is still in Madras town, he’s taking some business here and he’s coming now and then and he wants to be reinstated. What we can do?”

Prabhupāda told, and it was a strange thing to us, he told, “Mahāprabhu

did not accept such persons so I can't. But Nityānanda Prabhu kept them. So your attitude should be to keep them."

Then we were perplexed.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Prabhupāda says, "I can't accept him because Mahāprabhu did not accept. But your duty should be to give him shelter because Nityānanda Prabhu gave shelter."

In this way, for the time being we were perplexed. "Are we disobedient to you that we'll go against your order?" But anyhow he told that Nityananda Prabhu...

And another time also, I was in Calcutta Maṭha, letters coming, and someone is reading letters to Prabhupāda. One letter came from Kurukṣetra Maṭha that one gentleman he was driven from the Maṭha for such action, intimate connection with lady, they have driven out. Then again he has come to Kurukṣetra to join. Then the Maṭha commander of the place has asked Prabhupāda permission. "That he's coming and I have kept him here and whatever you like to say I'm to do that."

Then Prabhupāda, considering the letter said, "Only connection with the sādhu, that can help us, help a jīva. Sādhu-saṅga, Kṛṣṇa-Nāma: that is the only way to our relief. There is no other way, so how can I drive away that man? Then he will have no alternative." So asked him to keep him: no other way!

Another time Prabhupāda told, I had some complaint against some big man in our Maṭha that his monetary transaction is suspected. Prabhupāda in the beginning he chastised me, "You have also attraction

for money. You are a sannyāsī. Why should you have so much attraction for money? The money may be thrown into water. If necessary for the pleasure of Kṛṣṇa money may be thrown into water. What is money?" In this way he rebuked me somewhat. Then after few days in Madras Maṭha, I was there, he was also [?] suddenly he took Bhāgavatam to me, "Your answer is here."

sva-pāda-mūlam bhajataḥ priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcid, dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

["One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin."] [Śrīmad-Bhāgavatam, 11.5.42]

If any devotee he has got some fault, anything undesirable if is seen in him, he's not to be punished for that. Either expulsion or any other punishment, he is not to be punished. Why? He's engaged in a particular thing, that is the service of the Lord and that is the, that can fetch the highest value. So if he's given some punishment or expulsion, that cannot cure him, purify him. The highest form of purification is in which he's already engaged, and that can purify to the highest degree. So, no other punishment of any form is necessary for him. He should be allowed to go on in the service, and in no time he will be purified. So it will be injustice. In Bhāgavatam, sva-pāda-mūlam bhajataḥ priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ, vikarma yac cotpatitaṁ kathañcid. Anyhow, if any malpractice is found in him, dhunoti sarvaṁ hṛdi sanniviṣṭaḥ, Hari, staying in his heart, He will purge out everything. He will sweep out everything. No other punishment or any alternative arrangement should be made; for ananya-bhāḥ, who has exclusively given him for the service

of Kṛṣṇa, no other practice. That was shown to me. Hare Kṛṣṇa. So that is the reason. So sometimes from the outward it seems, it appears awkward, that he committed something wrong, and still he's given indulgence. Sometimes from outside it seems to be awkward, but still that is the theory.

api cet sudurācāro, bhajate mām ananya-bhāḥ sādhuḥ eva sa
mantavyaḥ, samyag vyavasito hi saḥ

[“If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life.”]
[Bhagavad-gītā, 9.30]

“Sādhu are sādhu measured from the standard of this māyā, sattya, raja, tama guṇa or guṇamay which is misconception. So from the plane of misconception good or bad should not be applied to My devotee who is working in the nirguṇa plane. This law does not apply there, in the case of ananya-bhāḥ who is in nirguṇa plane, who has accepted exclusive devotion to Me is all in all.”

Exclusive devotion to Kṛṣṇa, serving promise, devotedness to Kṛṣṇa, when this has been accepted broadly in a soul, then whatever he commits in the calculation of this mundane plane good or bad; that should be ignored totally. Because that is of good or bad, both is unreal in the misconception area. And there whatever little he can collect that is crore times, infinitely of greater value than any valuation, high valuation of this world of miscalculation. That's the conception. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Īśāvāsyam idaṁ sarvaṁ [Śrī Īsopaniṣad, 1] And here; ‘Oh, this is mine, this is yours. Why you have stolen my thing?’ All false, good or bad: everything false. And in the absolute sense everything belongs to Him. He’s His servant. In the necessity of service what he has done, perhaps he has stolen a flower and dedicated to Kṛṣṇa. Not only it is stolen, but from whom it is stolen he will be benefited, unconsciously. So nothing can be wrong. Hare Kṛṣṇa. Gaura Hari. Absolute consideration and the relative consideration!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vipramukhya: Mahārāja, I have a question on another subject matter. When the jīva is in the grips of māyā how much independence does he actually have?

Śrīla Śrīdhara Mahārāja: According to his position. A tree has got less independence, free will, a man has got the maximum. Also in that, it is, the gradation it comes in this way. Āvṛta cetana, covered consciousness, then saṅkucita cetana, narrowed consciousness. Then mukulita cetana, blooming consciousness, and there comes āvṛta cetana, the trees, the narrowed consciousness the animals, the blooming consciousness human beings. And then also classification:

—

In this way classification, and as much as going higher so much responsibility, and when in dense darkness his movement will be less

productive and may be dealt with mercy, more grace. And as much as, occupying higher position, their crimes should be given more importance. In this way it will be judged. As much freedom, as much sense of responsibility, so much the degree of punishment should be attached.

If a sādhu does something wrong, of course in his line there will be a bigger punishment. Punishment means in the Vaikuṇṭha, in a general way, in Vaikuṇṭha, no punishment. Only you accept yourself more. What has gone is gone. Let the dead past bury its dead. With new urge you begin. The most lenient position, in Kṛṣṇa consciousness they enjoy. But there the quality of sacrifice must be of a very high type. He's dealing also with very valuable thing because the whole self surrendering creed to be signed there in Kṛṣṇa consciousness. Everything belongs to Him, nothing to me. Nothing to me, such high degree sacrifice to be that, that bond to be signed sincerely. Then he can come under such merciful consideration.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, if real bhakti begins in the brahma-bhūtaḥ stage, what is this shadow bhakti?

Śrīla Śrīdhara Mahārāja: Sādhu bhakti?

Devotees: Shadow, chaya.

Śrīla Śrīdhara Mahārāja: Shadow, shadow bhakti, brahma-bhūtaḥ.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati samaḥ sarveṣu
bhūteṣu, mad-bhaktim labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me."]
[Bhagavad-gītā, 18.54]

What do you say?

Devotee: Prabhupāda talks in The Nectar of Devotion about shadow bhakti.

Śrīla Śrīdhara Mahārāja: What does he say? Other devotees: Shadow attachment.

Akṣayānanda Mahārāja: It's mentioned in Bhakti-rasāmṛta-sindhu, shadow attachment. (To other devotees) What's that called para-aśakti?

Śrīla Śrīdhara Mahārāja: Chaya bhakti?

Akṣayānanda Mahārāja: Shadow attachment, aśakti.

Śrīla Śrīdhara Mahārāja: Shadow?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Chaya rati ?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Chaya rati, that is of two kinds, which is not

genuine, that is divided into two, one reflection another shadow. So shadow is considered to be the higher than the reflection. Reflection in māyāvādā, really no faith, faith is already, the foundation is a concoction. And in the case of chaya it has not reached to the degree of reality, but still it is in the real path. That is chaya rati. Nearness, nearness of the reality, is shadow, but no intermediate intervention. But in reflection that is in pratibimba rati, there is that non conference, a barrier between them. So pratibimba rati is very lower and chaya rati is near to the reality, but not reality proper. That is chaya rati. Gaura Haribol. In Hari-Nāma-cintāmaṇi it has been described by Bhaktivinoda Ṭhākura, you may see, chaya and pratibimba.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: So that means that the jīva's feelings are still in the relative plane but they're somehow moving in the direction of the absolute plane?

Śrīla Śrīdhara Mahārāja: Moving in direction but far away from the reality. It has not touched reality, but come near.

Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa.

Vipramukhya: Mahārāja, Kṛṣṇa says, “Man-manā bhava mad-bhakto, fix your mind upon Me.” [Bhagavad-gītā, 18.65] When we fix our mind upon Kṛṣṇa the mind becomes purified. When the living entity ascends into the spiritual world, does he enter the spiritual world with his purified mind, or does he have to leave behind the purified mind?

Śrīla Śrīdhara Mahārāja: Yes, real mind, and this is shadow mind. What we are possessing at present that is shadow mind. Mind is a plane where the sympathy and apathy live, sympathy for something and apathy for something, saṅkalpa, vikalpa. 'I want this, I want to reject this, I want avoid this.' These two opposite desires live in mind. And there also the mind is there, everything is there. And this is self-centred and that is God-centred. That would be the response.

Ane hrday more more man vrndavana mane mane eka kori mani [?] Mahāprabhu says, "They have got their mind. They're thinking, 'I want this for Kṛṣṇa, I don't want this for Kṛṣṇa.' Kṛṣṇa is the object of interest there, the aim of interest, His love, His satisfaction. And here it is self-centred or this mundane centred, this land centred or family centred, or some other centred than that of Kṛṣṇa."

Vipramukhya: So is it possible to say that the only difference between the material mind and the spiritual mind is a question of purification?

Śrīla Śrīdhara Mahārāja: A question of purification and the criterion is that Kṛṣṇa interest and other interest. One may sacrifice for the country; but that is not Kṛṣṇa. The Kṛṣṇa sacrifice, preparedness for satisfaction of Kṛṣṇa to the utmost: that should be the criterion, and everything is there, and this is perverted reflection. What's the time?

Akṣayānanda Mahārāja: Five to ten, almost ten.

Śrīla Śrīdhara Mahārāja: Almost ten. Gaura Hari. So, Jayapataka Mahārāja, no, Jayatīrtha Mahārāja, are you to return to Māyāpur,

evening?

Jayatīrtha Mahārāja: Yes, in the evening.

Śrīla Śrīdhara Mahārāja: In the evening. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. So Dhīra Kṛṣṇa Mahārāja...

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Jayapataka Mahārāja, to stay...

Devotee: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja, ha, ha, Gaura Hari, to...

Jayatīrtha Mahārāja: He's mistaken me for a Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: To take rest here in the noon, arrangements should be made for that. You ask Govinda Mahārāja where he'll take rest at noon here, the Jayatīrtha Mahārāja.

Akṣayānanda Mahārāja: Here's our eternal rest.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: Our eternal rest is here.

Jayatīrtha Mahārāja: Hare Kṛṣṇa. Jai!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Who has come along with you here? Where are they?

Jayatīrtha Mahārāja: Śrīmad-Bhāgavatam dāsa.

Śrīla Śrīdhara Mahārāja: And, another?

Jayatīrtha Mahārāja: Kiśora-Kiśori dāsa, he's my second initiated disciple from America. And then Satyavak Prabhu came with me also.

Śrīla Śrīdhara Mahārāja: He's old?

Jayatīrtha Mahārāja: Satyavak, yes, he is our old God-brother whose living in Māyāpur.

Parvat Mahārāja: He comes every year.

Śrīla Śrīdhara Mahārāja: But who comes along with you from London?

Jayatīrtha Mahārāja: Śrīmad-Bhāgavatam dāsa came with me from London; and Vipramukhya's also here from London.

Śrīla Śrīdhara Mahārāja: I want to make some inquiry about the health of Vaiṣṇava Carana, and his mother.

Jayatīrtha Mahārāja: You can inquire from Kiśora-Kiśori I think. He may know something.

Śrīla Śrīdhara Mahārāja: Are they well?

Devotee: Oh yes.

Śrīla Śrīdhara Mahārāja: They are doing well?

Devotee: Very good.

Śrīla Śrīdhara Mahārāja: All right. I got letter from her, Vaiṣṇava Carana and also his mother, a letter, a month ago perhaps. And I gave reply also. And it is mentioned there they will come on pilgrimage, for pilgrimage in India. Do you know anything about that?

Devotee: I don't know when they'll be arriving. I don't know.

Śrīla Śrīdhara Mahārāja: It was mentioned in a letter, "We may go on pilgrimage to India before this Dola Yatra ceremony." And I asked them that at that time you must come to see me. I consider you to be my daughter.

Jayatīrtha Mahārāja: Hare Kṛṣṇa. I've heard only one report about them and that is they're your unconditional servants. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Vaiṣṇava Carana is a promising Vaiṣṇava. When the Govardhana- Śilā was mentioned by, to him, by someone that when Mahārāja, that is myself, when I came here with Govardhana-Śilā I began. “Oh how wonderful,” he remarked, the boy. That boy remarked “How wonderful.” Who came from his heart. “That this Maṭha was begun only with the Govardhana-Śilā, how wonderful.” That showed his heart, inner heart. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: We also think it’s very wonderful. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

This is Gupta Govardhana, Girīrāja in Navadvīpa.

śrīmac-caitanya-sārasvata-maṭhavara-udgīta-kīrtir jaya-śrīm bibhrat
sambhāti gaṅgā-taṭa-nikaṭa-navadvīpa-kolādri-rāje [yatra śrī-gaura-
sārasvata-mata-niratā-gaura-gāthā grṇanti śrīmad-rūpānuga śrī-kṛtamati-
guru-gaurāṅga-rādhā-jitāśā]

[In the Holy Abode of transcendental touchstone Śrī Navadvīp Dhām - the selfsame Śrī Vṛndāvan, in the land of Koladvīp, whose inner identity is the King of mountains Śrī Govardhan, near the charming shores of the holy River Bhāgīrathī who delivers all the fallen souls stands that great and glorious King of all Temples - Śrī Chaitanya Sāraswat Maṭh.

In that beautiful retreat, the surrendered devotees whose lives are the message of Śrī Gaura, are eternally absorbed in the loving service of the Divine Master, the Golden Lord Gaurāṅga and the Loving Lord Śrī Govindasundar with His consort Śrīmatī Gāndharvā, accompanied by all

Their beloved associates.

With hearts always filled with good hope to attain the grace of the Lord, following faithfully in the line of Śrī Śrī Rūpa and Raghunāth - the storekeepers of the unlimited treasure of pure, sweet love divine, those surrendered souls ever sing the unending glories of the transcendental name and qualities of the most magnanimous, original Supreme Lord Śrī Śrī Gaurāṅgasundara.

Indeed the hearts of all beings, moving and still, marvel in the glory of Śrī Chaitanya Sāraswat Maṭh as they take shelter in the soothing, affectionate shade of the victory flag that flies aloft and sings wholeheartedly to the world the ever-expanding renown of Śrī Chaitanya Sāraswat Maṭh; bearing that banner of all transcendental benedictions, Śrī Chaitanya Sāraswat Maṭh ever shines resplendent in all its divine magnificence.]

[Composed by Śrīla Śrīdhara Mahārāja while residing in a hut on the banks of the Ganges in 1941. Rendered into English by Śrīpad B.A. Sāgara Mahārāja from the Bengali translation by Śrīla B.S. Govinda Mahārāja.] [Kīrtan Guide, 4th Edition, p 16]

Kolādri-rāje means Govardhana, Koladwīpa, kolādri-rāje. yatra śrī-gaura-sārasvata-mata-niratā-gaura-gāthā grṇanti

śrīmad-rūpānuga śrī-kṛtamati-guru-gaurāṅga-rādhā-jitāśā

Aim is Rādhā-Govinda's service: line is that of Rūpa Goswāmī. Who are we? From Caitanyadeva to Saraswatī Goswāmī, the flow of the instructions, we are bridged there and our stay is here, Govardhana, aparādha-bhañjan-pāṭ. This is so.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. So there, Vaiṣṇava Carana is not expected to come here, this evening?

End of 82.02.20.C

82.02.21.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: Kuntī Devī,

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro [bhavato darśanam yat
syād, apunar bhava-darśanam]

[Queen Kuntī Devī prayed to Kṛṣṇa: “I wish that all those calamities
(poisoning, arson, cannibalism, the vicious assembly, exile in the forest,
the battle), would occur again and again so that we could have Your
darśana again and again, for seeing You means that we will no longer
see repeated births and deaths.”] [Śrīmad-Bhāgavatam, 1.8.25]

And Bhaktivinoda Ṭhākura [?] kichu nāhi pāi, tomāra karuṇā sāra [from
Gurudeva, 4] So many quotations from Bhaktivinoda Ṭhākura’s
Śaraṇāgati, and other books, and also Bhāgavatam! A very good letter, a
devotee’s proper letter!

...

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Ke? Govinda Mahārāja. Jayatīrtha Mahārāja [?]

Gaurāṅga Campū. Where have you got that book, [?] edition?

Bhāratī Mahārāja: Possibly published in Calcutta.

Śrīla Śrīdhara Mahārāja: Ānanda-Vṛndāvana-Campū, and that Gopāla-Campū of Jīva Goswāmī. Ānanda- Vṛndāvana-Campū perhaps that, compiled by...

Bhāratī Mahārāja: Kavi Karṇapūra.

Śrīla Śrīdhara Mahārāja: Kavi Karṇapūra.

Devotee: Some of us were discussing this morning that some of us we don't always stay in one temple and have an opportunity to do regulated Deity worship, but we like doing Deity worship. So as far as an individual travelling with his own Deity, maybe you can give us some advice that would be the best form of the Lord, or the best procedure for an individual to travel with Deities.

Śrīla Śrīdhara Mahārāja: Who is he?

Devotees: Ruci Prabhu.

Śrīla Śrīdhara Mahārāja: Ruci Prabhu. What is his point?

Akṣayānanda Mahārāja: He does travelling and preaching. He travels much. And he doesn't get chance to be in the temple and see the Deity. And he wants to know if he can travel and take one Deity with him. What type of Deity is the best, what is permitted?

Śrīla Śrīdhara Mahārāja: Who has given the Deity to him?

Akṣayānanda Mahārāja: No, he doesn't have now.

Śrīla Śrīdhara Mahārāja: Govardhana Śilā or Gopāl Mūrti, what is the Deity?

Bhakti Caru Swāmī: Mahārāja, he doesn't have any now. He doesn't have anything now. But he wants your advice as to what would be the best form of the Lord to worship while travelling.

Akṣayānanda Mahārāja: He hasn't started it yet.

Śrīla Śrīdhara Mahārāja: That is not necessary. Kīrtana is of higher type, so arcana is less powerful. So, if we are asked by a superior to take the service of arcana that is all right. Otherwise in the general case kīrtana will be more powerful and more fruitful, to serve in kīrtana, the preaching department.

Anyhow the importance is there that under whose guidance I am working, that is all important. My energy will be translated or transformed into a subtle form and it will be lead to the higher quarter. By devoting my energy I shall receive some remuneration and that will be in terms of whom I shall obey, under whose order I am devoting my energy for the service. The quality of that man under whose order I am devoting my energy, I shall be paid in terms of that.

So sādhu-anugatya, that is all important thing. One side, that I will be relieved from my mental tendency which is forcing me to wander in the different stages of this material world, I shall get relief from that. And the positive side: that I will be, my soul will be lead to what strata, what plane? The plane from which the order is coming to me, in that coin I shall be paid. His qualities will come down to help me. My lower energy will evaporate, will be diminished, will disappear, and I will find myself in the plane for whom I'm working. That is all important in bhakti. Hare Kṛṣṇa.

Even murdering may be bhakti and worship of the Deity may be karma or jñāna. The quality depends at whose disposal I'm doing the work. Hanumānji, he killed so many, but that was pure devotion. At the same time there are so many, huge money being spent to construct temple, and Deity also installed into the śāstric order. And in a grand way the arrangement for the worshipping, but that may be karma-kāṇḍa if any object there is, any begging purpose underlying. So,

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ

[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]

["Even very learned men are baffled in ascertaining the nature of action

and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world.”]
[Bhagavad-gītā, 4.16]

Even the higher scholars cannot understand what is karma, what is akarma, what is vikarma. The object is all important for which I’m working. Hatvāpi sa imāṁ lokān na hanti na nibadhyate [Bhagavad-gītā, 18.17] There is a plane if one is standing on that plane he can crush so many brahmāṇḍas, he does not do anything. It is possible. Revolutionary thought. Crushing so many solar systems, one may not be entangled in any activity, good or bad. Such a plane is there. The universal wave, that is moving, and if I can dance in tune of that wave I’m free. No reaction will have any effect on me, in nirguṇa-bhūmita, that is called nirguṇa. No motive, no local interest however spacious is there. Universal, irresistible, and bhakti proper means to adjust ourselves with the dance of that plane. That is bhakti proper, nirguṇa.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

And local interest, provincial interest, they clash with one another. That may be very small or big, that does not matter; that is saṁguṇa. Dvītīyābhiniveśa, bhayaṁ dvītīyābhiniveśataḥ syād [Śrīmad-Bhāgavatam, 11.2.37]: consideration of second interest. But in higher cid-vilāsa also, there it is apparent that local interest, personal interest, but that is not so, that is a fashion of the universal wave, and Yogamāyā. At the bottom there is that consideration of Absolute interest, not of any local. Gaura Haribol. Nitāi Gaura Haribol.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja:

[eṣā te 'bhihitā sāṅkhye,] buddhir yoge tv imāṁ śṛṇu buddhyā yukto yayā
pārtha, karma-bandhaṁ prahāsyasi

[Kṛṣṇa said: “I have just explained to you the wisdom of the conception of reality (sāṅkhya philosophy). Now hear of the conception of devotional service, or bhakti-yoga. O Pārtha, by buddhi-yoga, engaging your intelligence in devotion, you will be able to completely cut the bondage of action.”] [Bhagavad-gītā, 2.39]

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate svalpam apy asya
dharmasya, trāyate mahato bhayāt

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [Bhagavad-gītā, 2.40]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

[?]

Bhakti Caru Swāmī: So what would be the difference, Mahārāja,

between bhakti-yoga and buddhi-yoga, according to Bhaktivinoda Ṭhākura?

Śrīla Śrīdhara Mahārāja: According to Bhaktivinoda Ṭhākura buddhi-yoga is more spacious and accommodating. It's aprākṛta, it will suit mostly for aprākṛta-līlā, more accommodating, more nearer to Kṛṣṇa consciousness, buddhi-yoga. The bhakti-yoga is just above jñāna-yoga, what is described in twelfth canto, twelfth or thirteenth. But buddhi-yoga is more spacious. Externally he may deal with anything and everything, but that has no influence on him: buddhi yoga. But in bhakti-yoga, in dvadaya sadhyai [?] we find that some sort of restriction, control, is applied there. [?] All these things are all right, but any external connection with the, which may be considered to be rejectable, even in the highest position of devotee, that can also be harmonized, everything. Doing anything; he may not do. Hare Kṛṣṇa. Hare Kṛṣṇa. Buddhi-yoga, eka akura nandana [?] Whatever he's asked to be done by his master he's ready to do that, without any consideration of good or bad, buddhi- yoga.

Bhakti Caru Swāmī: Mahārāja, this Mahalambrita [?] Brahmācārī, he was once interpreting...

Śrīla Śrīdhara Mahārāja: Eh?

Bhakti Caru Swāmī: He was once giving a lecture and interpreting that to follow the instruction of the Guru...

Śrīla Śrīdhara Mahārāja: He's a nasty man.

Bhakti Caru Swāmī: He's a nasty man, yes.

Śrīla Śrīdhara Mahārāja: He came from the source of Jagabandhu. When he went to America for doctorate, I was in charge of Bombay Maṭha at that time. And when he came back I saw his doctorate. But there also defect. In his writing in the name of Jīva Goswāmī what he has written there is error. He again, the acme, when he told that, “Mahā-jano yena gataḥ sa panthāḥ,” I heard from one of my God- brothers, Dr. Samlal, he attended one of his lectures perhaps in Barampura or somewhere. And he told, and perhaps I might have seen in the paper also. He was explaining mahā-jano yena gataḥ sa panthāḥ, he said, “Gandhi is a mahājana, Rabindranath is a mahājana.” Hearing that I have rejected him and cast him in the dustbin!

[dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ]

[Yudhiṣṭhira Mahārāja said: “The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahā-janas advocate.”]
[Mahābhārata, Vana-parva]

Devotees: (Group laughter)

Bhakti Caru Swāmī: That is your kṛpa Mahārāja. At least he has a place in your dustbin.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Pratisthate hai ei nindad lakan [?]

Gaura Haribol. Gaura Haribol. And another thing I found in his writing; he was very eager to find out the name of Śrī Caitanyadeva in the writing of Rabindranatha. And anyhow he mentioned a place where Rabindranatha is saying to some persons that: “You are too much of the varṇāśrama fascination, but Caitanya also did not care for your formality.”

He, with very eagerness tried to trace that Rabindranatha also took the name of Caitanya. But Rabindranatha took it in that hateful way. “Even Caitanya did not care for your formality,” not Śrī Caitanya, Caitanya. “Caitanya also did not care for the formalities of varṇāśrama, what of mine, I don’t care for you.” And he was so much proud that Caitanya is mentioned and it came from the lips of Rabindranatha, that fellow.

I was told that he can deliver lecture very fluently, and very impressive way. That I have heard. Long ago, when I went to Jalpai Purī [?] for preaching, the general educated public told that, “What you have preached here about Gauḍīya Maṭha, hitherto, such high calibre of pracāra [?] but Mahalambrita [?], he came and in the name of Caitanya, he delivered several lectures and the people were impressed. But Mahalambrita [?] had fluent style of lecture but nothing within. “That Gandhi is a mahājana, Rabindranatha is a mahājana, in the line of mahājana.” [?]

So long a fool may cut a good figure, as long as he does not open his lips. Opening his lips to the scholar section, that is a difficult thing! Hare Kṛṣṇa.

Devotee: [?]

Śrīla Govinda Mahārāja: [?]

Bhakti Caru Swāmī: He also smokes, Mahārāja. That Mahalambrita [?] after giving his lecture as soon as he goes inside, he is puffing, to get

back his inspiration.

Śrīla Śrīdhara Mahārāja: And smoking mere tobacco or gangika. That will be more stimulating.

Bhakti Caru Swāmī: So one of our God-brothers he was visiting him before. So he asked him, “How do I see that you are smoking?” He said, “No, this is for private, amongst you. But for public, I am against smoking.” Such a bogus character he is.

Śrīla Śrīdhara Mahārāja: He’s hypocrite. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, in Durgapura there was one gentleman who was arguing from this Kali- santaraṇa-Upaniṣad. And from there he was quoting one verse where, I think Lord Brahmā he is stating the mahā-mantra with Hare Rāma Hare Rāma Rāma Rāma Hare Hare first, and Hare Kṛṣṇa afterwards. So he said, “How do you adjust this in your philosophy?”

Śrīla Śrīdhara Mahārāja: What did you say?

Bhāratī Mahārāja: I told him that in the Ananta saṁhitā and Garuḍa Purāṇa, and one other Purāṇa that the Hare Kṛṣṇa mantra is given as we chant it. And that Brahmā he’s Haridāsa Ṭhākura, the Nāma-Ācārya, so we follow his example.

Śrīla Śrīdhara Mahārāja: Kali-santarāṇa-Upaniṣad it is such. Agni Purāṇa, and Brahmāṇḍa Purāṇa, half- half. But they say that this is because it comes from Upaniṣad it is Vedic mantra. And ordinary people may not have any entrance to Vedic mantra. So Caitanya Mahāprabhu has re-adjusted this mantram, and the Vedic mantra concern is cancelled, thereby and He gave it to all. That is, a section of people in the U.P [Uttar Pradesh] side who love Śrī Caitanyadeva, they like to give their opinion like this.

But ours is that where it is mentioned “Hare Rāma” first, then that is superficial. Their concern is that Rāma Avatāra that took place first, and Kṛṣṇa Avatāra that afterwards that occurred: so first Rāma, Hare Rāma and Hare Kṛṣṇa. But our deeper meaning is that in danda, when similar two things are connected together, not the historical precedent, but the consideration of the highly developed conception. So Kṛṣṇa Nāma is higher than that of Rāma Nāma. It is mentioned in Purāṇa. Sahasra nama rama nama_____ [?] Then three Rāma Nāma is equal to Kṛṣṇa Nāma, in this way it has been mentioned in Purāṇa. So Kṛṣṇa Nāma is more superior to Rāma Nāma. So in danda samas [?] when they are connected together, the stress is given to the superiority, so Kṛṣṇa Nāma is to come first. This is one point.

Another point is that everything is moving in a cyclic order. Which is first, which is next, that cannot be ascertained, in the eternal cycle, whether Kṛṣṇa is before, or Rāma is before. So from that consideration also if we take Kṛṣṇa Nāma that is not relating to posterity, but in the eternal cycle any place you may begin.

Then, another higher thing of our sampradāya people secrets is this, that our deeper meaning is not concerned with Rāma līlā. Even the Name Rāma there we find Rādhāramaṇa Rāma, the wholesale in Kṛṣṇa consciousness, not Rāma consciousness of Godhead.

So, Mahāprabhu’s highest conception of thing, the Svayaṁ-Bhagavān Kṛṣṇa līlā, it is connected with that. So, the Kṛṣṇa līlām, not historical Avatāra, in the predecessor of Kṛṣṇa, but we are concerned with,

independent of desa, kala, only Vṛndāvana līlā, Svayaṁ-Bhagavān līlā of Kṛṣṇa. That is the real purpose of Mahāprabhu which it is not mentioning of Rāma līlā of Ayodhyā at all, no connection. Mukta pragraha [?] [?] Do you follow?

Bhāratī Mahārāja: Yes Mahārāja. There was also another thing that came up, while we were discussing, and that was Gautama Ṛṣi and this his wife, Hotami [?]

Śrīla Śrīdhara Mahārāja: Na vai vidhu saro napi deva kuto manisya [?] What Mahāprabhu gave, the internal meaning, the Ṛṣi cannot stand there, no ṛṣi. Na vai vidhu saro napi deva kuto manisya [?] No mention of the humanity, human scholarship, you to trespass into the realm, even the ṛṣi do not know. They have dealt superficial theism. Superficial theism has been given by the ṛṣis.

_____ [?] What are the ṛṣis? Some substantial, some ground, ground preparation, ground of theism that is supplied by the ṛṣi in general. Vyāso vetti na vetti vā [Caitanya-caritāmṛta, Madhya-līlā, 24.313] The development of the theism. Cārvāka is also ṛṣi, ṛṣi means research scholar. Who has given a new, doctor, ṛṣi means doctor, who has given some original opinion into the society he's ṛṣi. Brahmārṣi, devarṣi, rajaṛṣi, there are so many ṛṣis, section of ṛṣi.

atrir vasiṣṭhaś cyavanaḥ śaradvān, ariṣṭanemir bhr̥gur aṅgirāś ca
parāśaro gādhi-suto 'tha rāma, [utathya indrapramadedhmavāhau]

[medhātithir devala ārṣṭiṣeṇo, bhāradvājo gautamaḥ pippalādaḥ

maitreya aurvaḥ kavaṣaḥ kumbhayonir,] dvaipāyano bhagavān nāradaś
ca

[From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada.] [Śrīmad-Bhāgavatam, 1.19.9-10]

They are all students and with profound silence they are giving hearing what novel thing is coming from the mouth of this boy. They're struck dumb, the ṛṣis. When Śukadeva began to deliver his lecture on Bhāgavatam they are all struck dumb, the ṛṣis. The new thing coming. Hare Kṛṣṇa. Gaura Haribol.

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān

dharmmān saṁtyajya yaḥ sarvān, [myām bhajet sa ca sattamaḥ]

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (sādhu)."] [Śrīmad-Bhāgavatam, 11.11.32]

What to speak of the ṛṣis, what God Himself He has by His own lips He has given, ordered, "This is your..." and that is also being cancelled: and go; necessity of going up. Kṛṣṇa Himself He has also given so many things in the name of religion, but there is gradation. Go further, go

further, go deeper. The development is there in theism. So, na vai vidhu visaro [?] In many places it is mentioned. Anya prakas paranam visisya ana nana mano [?]

Even those, the lords of ṛṣis, the munis, if they cannot understand Your such, loving service, the value, then they will have to go down. Such authority will also have to go down, so-called authority. Such a high level Mahāprabhu has given. This Rādhā-Govinda līlā combined. What He has given that cannot be comparable. Not only on this brahmāṇḍa, this history of solar system, but in the course of the history of crores of creation and dissolution, creation and dissolution, such high thing, theism. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Na bhuto na visyati [?] What Mahāprabhu has given to us!

Ha, ha, ha. One gentleman told that, “Sati, Savitri, Sita, Damayanti and so many others, Draupadī, the high models of so many ladies, they are shining like stars in the history, in the Purāṇa, of the Vedic culture here. So long they are shining very, with great splendour. But whenever Rādhārāṇī has entered the arena, they all have become pale. All the models, the ideals, they cast shadow. Covered with shadow more or less when Rādhārāṇī entered with Her intense love for Kṛṣṇa. The whole creation, even including so many śāstra, Purāṇa, ṛṣi, culture, everything, by Her dazzling personality everything became paled.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Hari. Gaura Hari. Gaura Hari.

Doctor Dinassen [?] told like that. “When through the door of Brahma-vaivarta-Purāṇa the character of Rādhārāṇī entered into the world of literature, then all other ideals of the highest attainment of the ladies, of the chaste ladies, all became pale, paled away.”

So Mahāprabhu came with that. And so it is told that Mahāprabhu, Kṛṣṇa and Rādhārāṇī combined. anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau

[samarpayitum unnatojjvala-rasām sva-bhakti-śriyam

hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ sadā hṛdaya-kandare
sphuratu vaḥ śacī-nandanah]

[“May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”] [Caitanya-caritāmṛta, Ādi-līlā, 1.4]

Not ever been given to the world. In the cyclic order of the creation, dissolution, that has never been given to the world, what Mahāprabhu has given, dhanyāḥ kali, this fortunate Kali-yuga.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Die to live. The death has also has got its degree. The degree of the death, the intensity of the degree of death, what Rādhārāṇī showed for Kṛṣṇa: no parallel ever conceived in the world! Such self-giving, self-offering, so intense self-surrendering is never to be thought of even by the scholars of the world, of the devotees. It is impossible. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

And accordingly all the groups of Kṛṣṇa, the sakhās, the servitors, the vātsalya rasa, father, mother, all: all the highest degree of sacrifice and surrender to be found only in Kṛṣṇa līlā, Svayaṁ-Bhagavān in Vṛndāvana.

Otherwise the greatest devotee Uddhava, it is coming from His own mouth, of Kṛṣṇa. “Where the Brahmā, the Śiva, the Saṅkarṣaṇa, Lakṣmī, and Myself even, is not so superior as My favourite Uddhava. I consider him to be more favourite than My own body.” Kṛṣṇa says.

And that Uddhava says, “I want to be a creeper, a shrub in Vṛndāvana that I may have the chance of the touch of the feet dust of these damsels of Vraja.”

What is this? Can you think it out? It is impossible for us to think out what high degree of devotion and sacrifice can be present there. And this cannot be denied. I put it to a Madrasī Paṇḍita and he could not say anything in opposition. Paṇḍita from Bhāgavata and whole Bhāgavata in his mouth; he does not care to take any book, whole Bhāgavata in his memory, that Paṇḍita. I met him in Bangalore. But when I put this proof he could not speak anything. So many appreciators, very staunch advocates, judges, followers, could not speak a single word.

Proof positive, Kṛṣṇa Himself says, “Uddhava you are such a favourite devotee of Mine, none is so.”

And that Uddhava says like this. And how to measure, by light years! When we are to measure the distance of the stars that are very far, far off, by light year! So here also, light year Brahmā, Śiva, Saṅkarṣaṇa, Lakṣmī, Myself, Uddhava and thereafter...

End of 82.02.21.A

82.02.21.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, you were talking about the Caturvyūha and the Catuḥsana before...

Śrīla Śrīdhara Mahārāja: Caturvyūha and Catuḥsana are not one and the same.

Bhāratī Mahārāja: No, I'm sorry. So Pradyumna, and Aniruddha, and Saṅkarṣaṇa, and Vāsudeva.

Śrīla Śrīdhara Mahārāja: Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha.

Bhāratī Mahārāja: So, in the material world...

Śrīla Śrīdhara Mahārāja: Mula Caturvyūha, adi Caturvyūha and Their extensions. Mula Saṅkarṣaṇa in Dvārakā, mula Caturvyūha, adi

Caturvyūha, Caturvyūha in Vaikuṇṭha, Adi Caturvyūha in Dvārakā, and this Kāraṇodakaśāyī and Garbhodakaśāyī They're extensions. Now?

Bhāratī Mahārāja: So, with the extensions...

Śrīla Śrīdhara Mahārāja: Extension, extension, the delegation, you may say. They have particular type of function, they have got their particular type of function. And that sort of function wherever is present, we are to trace the origin in that line.

Bhāratī Mahārāja: So what part does Durgā Devī play in the function of the mind, buddhi and the [?]

Śrīla Śrīdhara Mahārāja: Mind, body and?

Bhāratī Mahārāja: The Kāraṇodakaśāyī Viṣṇu is an expansion of Saṅkarṣaṇa.

Śrīla Śrīdhara Mahārāja: Kāraṇodakaśāyī, He has to deal with the whole of prakṛti. And the Garbhodakaśāyī a particular part of brahmāṇḍa, a part of brahmāṇḍa. The whole dealt by, just as DN [?] and SDO [?] and the commissioner and rajapal in this way. So above the whole of the prakṛti, movement, there is Kāraṇodakaśāyī. And at every brahmāṇḍa there is Garbhodakaśāyī. And every soul within there is Kṣīrodakaśāyī.

Bhāratī Mahārāja: Pradyumna and Aniruddha, Their expansions are Garbhodakaśāyī and Kṣīrodakaśāyī Viṣṇu, Their expansions...

Śrīla Śrīdhara Mahārāja: Aniruddha: Kṣīrodakaśāyī, and Pradyumna: Garbhodakaśāyī, and Saṅkarṣaṇa: Kāraṇodakaśāyī, and Vāsudeva above all. Vāsudeva is higher, and He's above, transcendental of the whole of Brahman conception. This Brahman, Kāraṇodakaśāyī, He's also above the Brahman conception. But Brahman has direct concern with Him. Tal-liṅgaṁ bhagavān śambhur [Brahma-saṁhitā, 5.8] That Kāraṇodakaśāyī, the rays coming to touch prakṛti, this energy, and that is Śiva, and Kāraṇodakaśāyī in the background. And transcending all the relativity of the māyāic world, of the material world, there stands Vāsudeva, Parabrahman, Puruṣottama. Kṣaram atīto 'ham, akṣarād api cottamaḥ.

[yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."] [Bhagavad- gītā, 15.18]

He's got no concern with this material transaction, the Vāsudeva. And Saṅkarṣaṇa, the first step down, to connect with material conception as a whole, and the partial management by the Garbhodakaśāyī. And the individual case of jīva is taken by the Kṣīrodakaśāyī, Antaryāmī, Paramātmā. In this way Their function can be, They are all one and the same, but according to Their function we are to trace Them in different way. [?] manay haya aparādha [?] One power of government represented

in so many figures. Something like that.

Bhāratī Mahārāja: Mahārāja, what function does Durgā Devī play?

Śrīla Śrīdhara Mahārāja: Durgā Devī?

Bhāratī Mahārāja: These three, Pradyumna, Aniruddha and Saṅkarṣaṇa, in this as expansions, what is her duty?

Śrīla Śrīdhara Mahārāja: From the negative side, the negative side, that is in a representative government, in the democratic government, the parliament and also the king's side or rajapati. Something like that. Durgā Devī, she is direct, her direct concern with this world of punishment: misguided souls, to train them, to punish them. And there also the representation from above has been sent here to detect how the function is going on. From the government above their representation has been put in the administration of Durgā Devī, to check how far it is going on, in a system, or whimsically, something like that. The representation of the above, and Durgā Devī in general charge of the administration of punishment for the misguided. She's the empirical representative and that is coming down from above to help the jīva, that they may not be mishandled. Something like that.

Devotee: (asks a question too far away from the microphone to record)

Śrīla Śrīdhara Mahārāja: What does he say?

Another devotee: What is the relationship between Subhadrā Devī and Durgā Devī?

Śrīla Śrīdhara Mahārāja: Subhadrā Devī and Durgā Devī. What is the reason of your asking this question? Where do you find anything in common between them? Subhadrā Devī She represents the līlā of Kṛṣṇa. She's there, She's in Dvārakā. She has got no administrative function. Where is the room of misconception between the two?

Devotee: Viṣṇu, in Viṣṇu form, and Yogamāyā... [?]

Śrīla Śrīdhara Mahārāja: Yogamāyā, who is Yogamāyā? Subhadrā?

Devotee: Subhadrā.

Śrīla Śrīdhara Mahārāja: Subhadrā is not Yogamāyā. A part may be played by Her to function of Yogamāyā. Subhadrā has got no mundane function. She's there with Dvārakā līlā of Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, from Kṛṣṇa so many expansions are coming, like Caturvyūha. So from Rādhārāṇī could you explain how Durgā Devī is an expansion [?]

Śrīla Śrīdhara Mahārāja: Durgā Devī and Yogamāyā. Durgā Devī's concern with Yogamāyā. And Yogamāyā may be considered to be the comprehensive potency under Baladeva, where, who are entrusted with

the charge of management and the arrangement to facilitate Kṛṣṇa līlā there in Vṛndāvana. And Durgā Devī may be considered Her, Yogamāyā's representation in this perverted world. Bhuvanāni durgā, chāyeva yasya, vibharti, bhuvanāni durgā.

[srṣṭi-sthiti-pralaya-sādhana-śaktir-ekā, chāyeva yasya bhuvanāni vibharti durgā

icchānurūpam api yasya ca ceṣṭate sā, govindam ādi puruṣam tam aham bhajāmi]

[The external energy, māyā, is of the nature of the shadow of the cit potency. She is worshipped as Durgā – the agent of the Lord who is responsible for creating, preserving, and destroying the mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durgā conducts herself.] [Brahma-saṁhitā 5.44]

She's in charge of this mundane world for management, for administration. And her extension in the positive world is Yogamāyā. Yogamāyā there in the transcendental world is making management necessary and Her facsimile, shadow, cast here in this mundane world, and here Durgā Devī is in charge of management. Something like that.

So Durgā Devī says, "I am there in Chandi. I am Rādhā in Vṛndāvana." She's proud to trace that, "We are potency and potency should not be neglected by the person. We have got our extension up to Vṛndāvana and there my class is represented even in the position of Rādhārāṇī. The most favourite position in Vṛndāvana She holds. And She also belongs to my section, that is potency, the negative side. Negative side is extended up to the highest quarter. You should not ignore us." She's boasting like that.

_____ [?]

There is a saying in, like Aesop's Fable, this Indian Aesop's Fable, this Pañcatantra, that one small bird, like the sparrow, she put some egg in the banks of the ocean. And the ocean's waves washed it away. Then the parent told, "Oh, you neglect me so much. I shall look after you. I shall see to punish you." The ocean laughed away. But she sent the information to a higher bird, and from there to another higher, and from there it went to Garuḍa. The bird section, Garuḍa holds the highest position of the whole bird kingdom. So when it reached, Garuḍa came to threaten the ocean. "I shall drink you up. Why you have taken away the eggs of that sparrow? You beg forgiveness to her, or otherwise I shall drink you fully." Then samudra, the ocean, came to beg forgiveness to the sparrow.

So [?] So Durgā Devī here making boast that, "You don't neglect me that I'm māyā here, but my concern is there also, in the highest position. We are negative side. I'm represented there in the highest favourite domain of Kṛṣṇa. There I am Rādhā. Here I am favourite to Mahādeva and in my inner self we hold the highest position there." Something like that.

When we are told in the śāstra such sort of statement, we are to harmonize in this way. That negativity as whole, the potency as whole, differentiated from that of the Predominating Moiety and Predominated Moiety, śakti-śaktimān. From effect to cause, and from cause to effect, we shall have to understand the point of adjustment. Religion is proper adjustment, a favourite word, expression of our Guru Mahārāja. Even in his last days, often he uttered this; religion is proper adjustment.

Sambandha jñāna, and that you automatically engage yourself in your duty, the sambandha jñāna, fully awake of your position in the universe. If you are fully awake you cannot but discharge your own duty, sambandha jñāna. And if you can perfectly discharge your duty, the end, the udesya [?], the consequence, cannot but be in your fist. The prema prayojana tattva cannot but come to you, will welcome you. So proper adjustment, our real position, what is my real, Ke ami kana more janata [?] Who am I?

Who am I, only the flesh and blood, or only the mental system which I have got experience at the time of my dream, or as told in Upaniṣad, and Veda? In Gītā:

indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ manasas tu parā
buddhir, buddher yaḥ paratas tu saḥ

[“The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself.”] [Bhagavad-gītā, 3.42]

Then Paramātmā and other subjective worlds. How to find the adjustment? What am I? I’m a member of this material soil, or something more? Transcending this material consideration I have got my existence in the unassailable higher quarter of knowledge and love, the strata of knowledge, and then that of love. Transcending knowledge there is another higher plane of ecstasy, joy, and love, prema [?] There exploitation and renunciation and dedication, and dedication of the highest order, the surrendered dedication.

Where do you want to live? These are extended to us for our preference. You select where you want to live, in what plane. And this is not poetry, or not even philosophy, but inner demand, a sincere, sincere willingness, determined will, that where? Not a fashion, not philosophy, or luxury. Serious point, we are to decide for ourselves where do we want to live, in what plane of life. In the plane of a guṇḍā, the plane of the patriot, so many, plane of the scientific, the wire-puller of the exploitationist: what plane? I must seek and I must find out my life sincerely where do I select to be my home? Back to God, back to home; where is my home? Self-determination, the problem of self-determination in our front and we are to judge sincerely, to do justice to our own self. Not a luxurious attempt of

putting others to their higher interest. First, I am concerned where I am to seek my position, sincerely? Then the next question will be that I shall try also to put others in that position. Janma sārthaka kari' kara para-upakāra.

[bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari' kara para-upakāra]

["One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people."] [Caitanya-caritāmṛta, Ādi-līlā, 9.41]

Only hypocritically preaching, that has got no higher benefit. But if under the guidance of a real guide I begin my work, my hypocrisy also may vanish. That may be connected by my previous sukṛti independent of my voluntary thinking, it is possible. The sukṛti has connected me some higher guide, and gradually the hypocrisy, the self-suicidal tendency that will vanish. Hypocrisy, kapaṭā, deceit, self- deception tendency, kapaṭā, hypocrisy, that will vanish. Sukṛti may join me, my faith, with a real guide. And all the other defects will gradually vanish when I'm in the process of purification by carrying out his order. It is possible. And as much as I'll be sincere, my words will carry so much value, and the others will be benefited by my words, my vibration will work in them, janma sārthaka kari. Sādhū-saṅga, sādhū- saṅga. So it has been requested repeatedly in the śāstra, that sādhū-saṅga, select your association, select your guide. The association in general, and the guide in particular, that is all important in our life. We are living in an uncertain eternity, and to secure a certain position we must strive hard. And the association and the guide, that can help us most in our campaign. We are lost in the eternity.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura
Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura
Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura
Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Any of you are expected to go to Māyāpur?

Devotee: A couple of boys [?]

Śrīla Śrīdhara Mahārāja: Is there anyone?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Through him I want to give some news to [?]

Devotees: Caitanya Candra is going Mahārāja.

Śrīla Śrīdhara Mahārāja: Caitanya Candra, who is he?

Akṣayānanda Mahārāja: Disciple of Jayatīrtha Mahārāja. Caitanya
Candra, disciple of Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Disciple of Jayatīrtha Mahārāja. [?] a little

representative, two, things what, one about: omit, I want to request them to omit what is mentioned in the writings of Swāmī Mahārāja attacking his God-brothers, on the basis of his last word. That is one of my requests to them. It would be better for them on that basis henceforth the publication that will be issued, that their names should be suppressed.

Otherwise there is possibility, as Yati Mahārāja has done, and the Rūpa Vilasa, who has become president of the Bagh Bazaar Maṭha, Bhāgavata Mahārāja, he has sent something attacking this Gauḍīya Maṭha, mentioning their names, so many things are out.

They will also come with their attacking spirit and that won't be very pleasing, not pleasing, a controversy. And there are men who will be up to get something un-tasteful against Swāmī Mahārāja. There are no want of such men who want to make down the glorious head of ISKCON, there are men, so if they will come with their weapons and fighting that is undesirable.

So, on the basis of his last word, that may be omitted. I want to: and there I'll be free from my responsibility. If they do not care to discuss, their meeting will take place, I want to put it seriously to them. 'It is advisable you do this. And there is the basis of his last word; you can do it. And if you don't do, then the atmosphere may be worse. And because I have got some affection for Swāmī Mahārāja's institution I cannot but warn you with this request. There is time. And one is out, and another will also be out. And it will spread, and the people who, they are not in favour of ISKCON, they will advance, take this opportunity, and they will try to make the position down of ISKCON.' This may be represented to them. Then they can do anything and everything. I will have no... Who is the man who can represent this to them properly, our Bhāratī Mahārāja?

Bhāratī Mahārāja: I could go and speak with Bhāvānanda.

Śrīla Śrīdhara Mahārāja: Yes, you go and you tell you were sent by me

and these things. Yati has already begun, and the Bhāgavat Mahārāja, Bagh Bazaar, he will also begin. And that may not be in the [?] They may take these steps, our Guru Mahārāja has written what to do, and there is the last word that I give for some purpose, and now I retire from that, he has told. And on that basis they can take up this. This is to point out to them before the meeting. Otherwise the meeting will finish then they cannot be able to take such a drastic measure individually. So before meeting this must be represented to them. This is one thing, and in my name also. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: That was one thing.

Akṣayānanda Mahārāja: That was one point.

Śrīla Śrīdhara Mahārāja: Eh, what is that?

Dhīra Kṛṣṇa Mahārāja: That was one thing. You said, 'a few things.'

Śrīla Śrīdhara Mahārāja: Two things? Another thing came from the background, perhaps this Rāmeśvara Mahārāja question, maybe. I forget. This is one, and another...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, the suggestion is that it will be better if we have a written form so that we can present it to the GBC board.

Śrīla Śrīdhara Mahārāja: What I may say I have said now you put it in...

Dhīra Kṛṣṇa Mahārāja: Transcribe it here and Bhāratī Mahārāja can deliver.

Śrīla Śrīdhara Mahārāja: Compose, you compose a letter and then if you...

Akṣayānanda Mahārāja: Get your approval...

Śrīla Śrīdhara Mahārāja: And then send through him.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
The coming trouble may be quenched.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura
Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: Eka point Mahārāja? Only one point? You were saying there were two points.

Śrīla Śrīdhara Mahārāja: Ha, ha. That I don't venture to mention.

Bhakti Caru Swāmī: Maybe later on Mahārāja.

Śrīla Śrīdhara Mahārāja: Later on. That is concerning Rāmeśvara Mahārāja. To speak plainly that would be something like audacity on my part, to cross [?]

Bhakti Caru Swāmī: Un-authorised, un-bona-fide criticism? Undue?

Śrīla Śrīdhara Mahārāja: Undue privilege, undue. Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Nitāi.

Our Aranya Mahārāja is here?

Aranya Mahārāja: Yes, right here.

Śrīla Śrīdhara Mahārāja: You will have to go to Calcutta is it not, to fetch the money?

Aranya Mahārāja: Tomorrow.

Śrīla Śrīdhara Mahārāja: Tomorrow.

Aranya Mahārāja: Tomorrow morning.

Śrīla Śrīdhara Mahārāja: As early as possible. So if you go this evening then you may manage for the exchange tomorrow and then come tomorrow or day after tomorrow.

Aranya Mahārāja: Sarvabhavana is going back this afternoon, maybe I'll consider going with him.

Śrīla Śrīdhara Mahārāja: So you can, what to do you think?

Devotee: It's all right if he comes tomorrow.

Bhakti Caru Swāmī: Evening is the right time Mahārāja. Because right now for the festival there will be so many visitors coming that there will be extra police then.

Śrīla Śrīdhara Mahārāja: May be accommodated there. So it is necessary that we shall begin some repair work there. We shall have to begin some repair work. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. You may go and visit the place.

Bhakti Caru Swāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: You may go with Govinda Mahārāja or anyone you like.

Bhakti Caru Swāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja has seen?

Aranya Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja has seen?

Akṣayānanda Mahārāja: Hmm.

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Mahārāja not seen?

Dhīra Kṛṣṇa Mahārāja: No.

Aranya Mahārāja: We can all take a walk down there.

Śrīla Śrīdhara Mahārāja: And anyone wants to see, the transaction almost settled...

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: ...so you can visit.

Dhīra Kṛṣṇa Mahārāja: I had one question, that, I believe in one of your songs, you say that this area is the aparādha-bhañjan.

Śrīla Śrīdhara Mahārāja: Yes, aparādha-bhañjan. All sorts of difficult offences were pardoned here by Mahāprabhu. This is the place, aparādha-bhañjan. Mahāprabhu was so liberal. He's magnanimous, but still the acme of His magnanimity was shown in this place.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

[“At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all.”] [Caitanya-Bhāgavat, Antya-līlā, 3.541]

Whatever prayer came to Him when He came back from sannyāsa to here, and all petitions were granted. All sorts of prayers were granted and extensive pardon, wholesale: the wholesale pardoning place. Kuliyā-

grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya. Everyone got his aspiration fulfilled here. None went empty handed. Gaura Hari.

Anyhow I passed here forty years [?] And I came with permission from Nityānanda Prabhu from that Ekacākrā. I took my permission of Nityānanda from there. “You are the Master of Gaura-maṇḍala. I come to take Your permission. I want to have my cottage there and to pass the last days of my life there. You please grant it.” And almost I have finished my period. Aparādha-bhañjan-pāṭ.

Bhakti Caru Swāmī: And that is still going on Mahārāja.

Śrīla Śrīdhara Mahārāja: Of course, it cannot but be. The very nature of the soil demands that, attracts the aparādhis.

Devotees: (Group laughter)

Bhakti Caru Swāmī: And we feel Mahārāja.

Śrīla Śrīdhara Mahārāja: The fortunate, attracts the fortunate. And that is the pardon. The forgiveness is sure, so only the fortunate are attracted here. For it is sure his aparādhhas gone then he will have everything. Ha, ha. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So, because now...

Śrīla Śrīdhara Mahārāja: So we may inform that to GBC also.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: All the offenders are gathered here, and in no time our offences will be pardoned. And our fulfilment will be got, we are sure to get our fulfilment. Ha, ha, ha. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: That's what I was hoping for.

Śrīla Śrīdhara Mahārāja: Yes all hoping, all students. All of us are students. And students also consult and help each other. Our Guru Mahārāja...

End of 82.02.21.B

82.02.21.C_82.02.22.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: "...student, but I'm monitor." In his Madras life he, it was published in Harmonist perhaps and pamphlets issued there in Madras. "I'm monitor."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura
Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

He told, “I am a monitor,” but I did not relish that idea.

Bhakti Caru Swāmī: Who told Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Bhaktisiddhānta Saraswatī.

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta.

Bhakti Caru Swāmī: Oh, told that you were a monitor?

Dhīra Kṛṣṇa Mahārāja: No, no.

Bhakti Caru Swāmī: Oh, he himself. I see.

Śrīla Śrīdhara Mahārāja: No, he himself, he told that, “I am a monitor.”

Bhakti Caru Swāmī: So we also do not relish, Mahārāja, when you include yourself as a student.

Śrīla Śrīdhara Mahārāja: That is still, he's student, it was difficult for me to take it. I did not take it. But he posed himself like that: "Then still I have to know." That is dynamic. The progress is always dynamic. Everything is dynamic in character. Hare Kṛṣṇa. Hare Kṛṣṇa. Progressive, līlā, nava-navayana. The conception of infinite is not a stagnant one, but a dynamic infinite, infinite is dynamic. That is very difficult to have a conception of infinite, of course clearly difficult. A dynamic infinite, infinite, the conception of it is infinite, not static but it is dynamic.

Gaura Hari. Līlāmay, and līlā means nava-navayana, ever new. Ever new, that is also a characteristic of infinite. We have to have some direction, līlāmay, and it is not that it is in want and to have fulfilment, not that. But it is, it's nature, līlā, that is called līlā. The very nature, existence with the eternal, with the eternity, with the eternal conception of infinite, it is līlā, always satisfying Himself. The movement is always a pleasing moving thing. The pleasure itself is of moving characteristic. The ecstasy itself is of moving characteristic, līlā, ānandam, no want to fulfil, to be fulfilled.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

bāulake kahiha - loka ha - ila bāula, bāulake kahiha - hāṭe nā vikāya
cāula bāulake kahiha - kāye nāhika āula, bāulake kahiha - ihā kahiyāche
bāula

["Tell our Prabhu, who acts as madmen do, that everyone has lost their sanity, And rice once high in price has no value.

In love of God, half-crazed humanity neglects this world and all they once held dear; tell Him a madman brings this to His ear."]

[Caitanya-caritāmṛta, Antya-līlā, 19. 20-1]

“Not to be discussed, still one cannot but talk it, talk about it like a madman. And if we go on talking, talking, who will come to believe in it? None will lose their time to listen to the madman’s delirium.

_____ [?] In another place, “I am a madman, talking in delirium and you are also a madman of the same type. So you have come to listen to this delirious statement.”

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said: “I am insane, mad, bāula - pāgala - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.291]

“We are of the same section, same section, I am also mad, you are also mad, so we feel enjoyment in such mad talk.” Rāmānanda Rāya, Mahāprabhu, āmi - eka bātula, tumi - dvitīya bātula.

yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati bhūtāni, sā niśā paśyato muneḥ

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self- realised soul remains awake, directly relishing the

divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”] [Bhagavad-gītā, 2.69]

Mahāprabhu. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura
Haribol. Nitāi Gaura Haribol. Mahāprabhu. Mahāprabhu. Mahāprabhu.
Gaurāṅga Sundara. Gaurāṅga Sundara.

Gaurāṅga Sundara bhara nitya niya nama bir [?]

He’s dancing, taking His own Name and dancing, niya nama bir [?]
Uttering different sounds, receiving some impression from them and
dancing Himself. Getting impression from the sound of His own Name
and dancing.

There is, pritio principia [?], or what? The cause is the effect, in a cycle.
Pritio principia [?], or what is this?

Devotee: The Latin expression, does anybody know it?

Śrīla Śrīdhara Mahārāja: In logic, perhaps I heard, pritio principia [?] a
circular movement: that Napoleonic chair. Hare Kṛṣṇa. nitya niya nama
bir [?]

His own Name is the cause of His own dancing. The suggestions from

different names are coming and that impression creating some energy and that energy is making Him dance. Ecstasy, ecstatic energy, the dynamo is creating ecstatic energy. And that is the cause of His dancing: taking His own Name He's dancing, the līlā. nitya niya nama bir [?] Such is Gaurāṅga, that moving ānanda, moving ecstasy.

In my Prema dhama Stotram, I put that He's the ultimate reality, absolute. Why? The two things presented in Him. One: dancing, in ecstatic joy, feeling within Him. And chanting; distributing that to the others. Finding Himself in ecstatic joy, ecstatic, and distributing to others. This is Gaurāṅga, and the highest principal of ecstatic energy is such, cannot be but such. He's of a dancing mood, fulfilling Himself. The dancing explains that the inner propensity is of ecstatic joy, dancing. And kīrtana means that is distribution to the public, to the environment, that asserting. The ecstatic joy is assertive, self-assertion, self-distributing ecstatic joy. That we find in Gaurāṅga. So Gaurāṅga is the highest entity. In that way I have dealt it there. The sat-cit- ānandam in ecstatic joy He's dancing, and kīrtanam, that He's trying to distribute to the others, ātmā-vandanam. He's offering Himself to the environment, distributing Himself, līlā.

ānanda-līlāmaya-vigrahāya, hemābha-divya-cchavi-sundarāya

tasmaimahā-prema-rasa-pradāya, caitanyacandrāya namo namas te

["He who is the embodiment of divine bliss, whose form is decorated with the symptoms of ecstasy, who appears magnificently beautiful with a complexion as splendid as gold, He who benevolently gives in charity to all the ecstatic love of Kṛṣṇa, the highest divine perfection of life, I worship Him again and again, my beloved Lord Caitanyacandra with all devotion."] [Caitanya-candrāmṛta, 11]

That is His dance. Perhaps from Prabodhānanda Sarasvatī, the Guru of

Gopāla Bhaṭṭa Goswāmī, this beautiful stanza coming in praise of Śrī Caitanyadeva. Ānanda-līlāya-rasa- vīgrahāya, ānanda-līlā-rasa, in the ecstatic pastimes: rasa personified. Hemābha-divya-cchavi- suṇḍarāya, and the golden beauty, the ecstatic beauty emitting golden lustre, very beautiful figure, hemābha-divya-cchavi-suṇḍarāya, that divine figure. Mahā-prema-rasa-pradāya, and He's distributing the great divine love, distributing by His movements, and the words, and every gesture, posture, distribution of divine love. Mahā-prema-rasa- pradāya, caitanya-candrāya namo namaḥ te. I bow down my head to such Śrī Caitanyadeva Who is so and so. In Arcana Kana this has been taken up as dhyāna. When we meditate Mahāprabhu, we should do in this way. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Sometimes we've heard of Guru-Gaurāṅga, this expression, and also in...

Śrīla Śrīdhara Mahārāja: Guru-Gaurāṅga Gāndharvā-Gīrīdhārī. That is the name given by Guru Mahārāja in the Māyāpur Deities. The Guru is there, the guide, and Gaurāṅga, who is the potency guide and Gaurāṅga, the Lord Himself as Guru. And Gāndharvā, which can draw the best, maximum rasa, Gāndharvā. And Govinda-Suṇḍara, that is the source of everything, around whom the whole is existing and playing, and He's the source of all rasa, and the concern, the concern and the gist of the whole campaign. The holder, the support of the infinite existence: that is rasa. Ecstatic aspect, and the drawing of that ecstasy aspect, [?] and both combined distributing Themselves, Gaurāṅga, and who has come to make the world known of this fact, Guru.

Dhīra Kṛṣṇa Mahārāja: So in arcana is there also Guru-Gaurāṅga, in the beginning stages?

Śrīla Śrīdhara Mahārāja: According to one's own capacity and stage he will try to see. And the awakening of his inner self he will go on with arcana. Goswāmī Bon also expressed Vighraha, but our Prabhupāda told that cannot be told that arcana proper, that was bhajana. They are serving. Arcana means through mantram we hope through this process that one day we shall come to the direct position of service. The medium, arcana means medium, and bhajana means direct service.

When there was a question, “Why the Goswāmīs they installed Śrī Mūrtis there in Vṛndāvana; Name was sufficient, they are taking Name, and they have encouraged arcanam which is generally found with the Rāmānuja section? Mahāprabhu has not given much stress on arcanam, but Nāma bhajana.”

And our Guru Mahārāja answered, “Arcana, installed for others, recommended, but they themselves engaged in direct service, that is bhajana. Bhajana means direct service, soul to Supersoul, not through the medium of any mental system, to purify one's own mind. When the liberated souls, the svarūpa siddha souls, they are found to go on with arcana, that should not be considered as arcana mere, but that is bhajana, direct service.”

Hare Kṛṣṇa. I shall have to go to bathroom, so I retire here. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

Śrīla Śrīdhara Mahārāja: Govardhana-Śilā that was given by Mahāprabhu to Raghunātha dāsa Goswāmī. That is, as Śālagrāma is considered with respect in varṇāśrama amongst the brāhmaṇas, so amongst the Vaiṣṇavas the Govardhana-Śilā. Śālagrāma is called Gaṇḍhaki-Śilā. Naturally we are known by revelation. By that Gaṇḍhaki-

Śilā, the Śilā that is found in the River Gaṇḍhaki, there, natural existence of the Lord Nārāyaṇa in different ways, it is revealed. And so who has got their faith in that revelation, they accept the path of worshipping Nārāyaṇa in Gaṇḍhaki Śilā, or Śālagrāma.

And so also Kṛṣṇa expressed Himself in Bhāgavatam and other places we find that, “I am in Govardhana. Govardhana and Myself, inseparably We are connected. So anyone, anyone who will worship Govardhana, he will worship Me.”

And with this idea Mahāprabhu, He knew it Himself, He gave it to Dāsa Goswāmī Prabhu. And then in Gauḍīya Vaiṣṇava School that worship of Govardhana-Śilā is continuing. And it gives us entrance into the rāga-mārga, direct in the line of divine love towards Kṛṣṇa.

To worship Nārāyaṇa-Śilā, that is Gaṇḍhaki-Śilā or Śālagrāma, in viddhi-mārga. That is very hard and very stiff and very strict methods of worshipping Nārāyaṇa in viddhi-mārga.

And in rāga-mārga, rāga-mārga is more liberal. It wants the heart and not much formality. So for the Gauḍīya Vaiṣṇava, who wants to attain their position in the land of divinity, the Govardhana-Śilā worshipping that is very advantageous, and encouraging, and fruitful for them.

This is in nutshell I say about Govardhana-Śilā to you. Hare Kṛṣṇa. Hare Kṛṣṇa. It helps us to enter into the domain of divine love; avoiding the domain of this legal devotion, lawful devotion, rules and regulations according to the order of the śāstra. And if there is any flaw: then we become damaged, our ideal prospect is damaged. Very strictly we are to observe the rules and regulations of the worship, very strict.

So Mahāprabhu wanted that we may avoid that path. Our faith is somewhere else that is above this land of viddhi, upāsanā. So Govardhana-Śilā worshipping will be more safe, and more fruitful for our

purpose. Because we want to have service in the Vṛndāvana area, the domain of love divine. That's the purpose and utility of having our dīkṣā, initiation in the line of worshipping Govardhana-Śilā. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: So Mahārāja, I'm asking your blessings if I can begin worship. I'm asking your blessings for me to worship Govardhana Śilā, when I go to Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: (repeats in Bengali)

Akṣayānanda Mahārāja: He wants to worship Govardhana-Śilā.

Śrīla Śrīdhara Mahārāja: Yes. You have got mantram from Swāmī Mahārāja?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: First and second initiation?

Devotee: Yes, first and second.

Śrīla Śrīdhara Mahārāja: Of course you can begin worshipping Govardhana-Śilā.

Devotee: Thank you very much Mahārāja.

Another **Devotee:** Guru Mahārāja also when he came that time with

Govardhana-Śilā only, taken from Vṛndāvana. In that temple is Govardhana-Śilā.

Parvat Mahārāja: The devotee here, Dāsarātha Sūta, he has two Śilās. And before you gave me sannyāsa I offered water and Tulasī to one of the Śilās, un-authorisedly and I painted the eyes of the Śilā, Govardhana-Śilā. And then I was very astonished when you named me Parvat. Because I felt I got the blessings from this Govardhana-Śilā.

Śrīla Śrīdhara Mahārāja: Ha, ha, Might be. Ha, ha, ha. Stealthily He's drawing you towards Him, unconsciously.

Parvat Mahārāja: It is said that sannyāsīs should not worship the Śilās?

Śrīla Śrīdhara Mahārāja: They also may do. But sannyāsa is not necessary for worshipping Govardhana or serving Govardhana. That is mainly taken for preaching. For preaching purpose the sannyāsa āśrama is necessary. Hare Kṛṣṇa. Gaura Hari.

Devotee: Mahārāja, could you perhaps give some specific or some detailed instruction about worshipping Govardhana-Śilā?

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: Some instruction of the details of worship.

Śrīla Śrīdhara Mahārāja: Very simple. Mahāprabhu advised that the minimum will be with little water and Tulasī. And generally, whatever we take, no splendour, no grandeur, but in a simple way, generally whatever we are to take, the food we must put. And if possible bathing, and then offering the puṣpa, flower, Tulasī, and then some food, in the bhoga. And anything may be done as we can do in the Vighraha of Kṛṣṇa. So also everything may be done. But the simple and the short way of honouring Him will be. He's self satisfied. With the minimum we have found that water and Tulasī is sufficient. But as you can accommodate in that affair very easily you can do that.

Devotee: Anything that I that I would institute extra, would I have to maintain that every day?

Śrīla Śrīdhara Mahārāja: Anything?

Devotee: Anything beyond Tulasī and water...

Śrīla Śrīdhara Mahārāja: Yes also you can offer.

Devotee: But would I have to maintain that every day?

Śrīla Śrīdhara Mahārāja: Maintain?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: No. As suiting with the circumstance, you may

do that.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

...

Dhīra Kṛṣṇa Mahārāja: So, this is Mahātmā Prabhu over here. He's arrived from South Africa, where Yudhāmanyu is. Yudhāmanyu's working with him.

Śrīla Śrīdhara Mahārāja: Coming from Africa.

Dhīra Kṛṣṇa Mahārāja: Yeah, South Africa.

Śrīla Śrīdhara Mahārāja: South Africa. And he's an American?

Dhīra Kṛṣṇa Mahārāja: Yes, no he is a Canadian, oh American.

Śrīla Śrīdhara Mahārāja: Canadian.

Dhīra Kṛṣṇa Mahārāja: American.

Śrīla Śrīdhara Mahārāja: American. All right, he will stay here after?

Dhīra Kṛṣṇa Mahārāja: For some time.

Śrīla Śrīdhara Mahārāja: Some time means after Gaura-Pūrṇimā, no?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right. Does he want to go there also, Māyāpur, or only here? Mahātmā Prabhu: Yudhāmanyu encouraged me to stay here.

Dhīra Kṛṣṇa Mahārāja: He says Yudhāmanyu Prabhu encouraged him to stay here.

Śrīla Śrīdhara Mahārāja: Here, all right, as you like. As you like you may do. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Our Aranya Mahārāja has left for Calcutta?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He alone?

Dhīra Kṛṣṇa Mahārāja: Govinda Mahārāja [?]

Śrīla Śrīdhara Mahārāja: He will meet with Sarvabhavana and will do the necessary.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, what function does Lord Nṛsiṃhadeva play in devotional service? He can help us to attain pure bhakti?

Śrīla Śrīdhara Mahārāja: Who is he?

Devotees: Bopadeva.

Śrīla Śrīdhara Mahārāja: Bopadeva, comes from?

Dhīra Kṛṣṇa Mahārāja: He's also coming from South Africa, but he's an American.

Śrīla Śrīdhara Mahārāja: What is his question?

Dhīra Kṛṣṇa Mahārāja: It's about the function of Lord Nṛsiṃhadeva in devotional service.

Śrīla Śrīdhara Mahārāja: His special function is to do away with the obstacles that come in the way of the devotees for their advancement towards the plane of divinity. Bhakti-vighna-vinasana [?] Vighna, the obstacles that may come on the way of our progress towards the divine world: generally He takes care of that and removes those obstacles from the way. So especially the devotees they have got some special relationship with Him. They revere that the undesirable things may be removed and the path may be cleared by His grace. He did so in the case of Prahlāda Mahārāja. And it is very conspicuous how He helped the devotee, in what sort of dangerous and unfavourable position. It is very clear, and so devotees they have got special liking and interest in the service of Nṛsiṃhadeva, so the hindrances may be removed and the path may be cleared by His grace. Hare Kṛṣṇa.

Devotee: Mahārāja, you said that Mahāprabhu preferred the Govardhana-Śilā worship over Śālagrāma worship. Why then do we see in the Gauḍīya temples, the Gauḍīya Vaiṣṇava temples of Mahāprabhu, that they also have Śālagrāma, Nārāyaṇa Deities on their altars?

Śrīla Śrīdhara Mahārāja: What is the question?

Akṣayānanda Mahārāja: In the Gauḍīya temples we find Śālagrāma-Śilā worship, but Mahāprabhu preferred Govardhana.

Śrīla Śrīdhara Mahārāja: Just as the sacred thread is also not necessary, and the Śālagrāma-Śilā worship is also not necessary for a Vaiṣṇava, Gauḍīya Vaiṣṇava devotee to make progress in his path to the goal. But it was arranged only with some purpose, so that it was meant for two purposes, positive and negative.

Positive side is this; that one should not think that Kṛṣṇa worship is lower than that of Nārāyaṇa worship. The Goloka is on the upper position of Vaikuṇṭha. So if we are to go there we have to pass through Vaikuṇṭha. This process we have to pass through. The man otherwise he will become a sahaṁyā. He will give much respect to the blood brāhmaṇas, the flesh brāhmaṇas, and he will keep his position lower, and he will be afraid of approaching Nārāyaṇa. And naturally there may be inclination that Kṛṣṇa, He comes from Nārāyaṇa. Nārāyaṇa is the origin of all, the source of all conceptions of Godhead: as the Rāmānuja, Madhvācārya sampradāya do. But Kṛṣṇa Svayaṁ-Bhagavān, He's above all. To promote such faith in the devotee it is necessary, it was found necessary, that he will think that we'll have to pass such condition, and then above that the domain of love.

And on the other hand the brāhmaṇas, so-called blood brāhmaṇas they think that the Vaiṣṇava they have no right to come to Vaikuṇṭha. They are

also worshipping the Kṛṣṇa, the cowboy, and their position is lower to that of us. So they commit offences against these Vaiṣṇava. To save them, to save the blood brāhmaṇas from their offences to the Vaiṣṇava, and to make the Vaiṣṇava also, the disciples of Vaiṣṇava, the servants of Vaiṣṇava be conscious that their land is crossing Brahmaloka and Vaikuṇṭha, so he must be very careful in his campaign, valuable campaign.

For these two purpose these have been introduced, the sacred thread as well as the worship of Nārāyaṇa. Otherwise they're not necessary, neither the sacred thread nor the worship of Nārāyaṇa. But the intermediate steps were supplied, finding that there is misconception about the Vaiṣṇava in the social stair, about the social status of them and others. The Vaiṣṇava is lower than brāhmaṇa, they have no right to worship Śālagrāma. In this way their value is minimized and their position comes in lower conception. So in order to remove that misconception in the servant of the Vaiṣṇava as well as the so-called society of the brāhmaṇas, this method has been introduced by our Guru Mahārāja especially, Bhaktisiddhānta Saraswatī Ṭhākura. And we are also following his footsteps. Gaura Haribol. Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: We've also heard that one becomes free from offences by worshipping the Śālagrāma- Śilā.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: He said, we've heard that we become free from offences by worshipping Śālagrāma-Śilā.

Śrīla Śrīdhara Mahārāja: Not that, free from offences. Necessarily we will have to be more attentive to our flaws. More attentive that Śālagrāma is not so forgiving character. He's very strict, my Master whom I am going to serve, He's very strict. That will excite me and encourage me to be very accurate in my service. In that way it may be. But without love, the only the tendency that is excited or actuated by any fear, or any other object, that may be of less value. Love is the most valuable, the inner love. The innate love: that is the most valuable thing. Without that, so strict following in the observance and etiquette divine, that will more or less tasteless, useless. Murko badati visnaya dino badati visnave [?]

etat sarvam parityajya bhāva-grāhī-janārdanaḥ

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] The bhāva is the most

important thing, the inner feeling, the inner sentiment, ruci. That is valuable than the formalities, the fashion. An uneducated man may say visnaya namaḥ, grammatically incorrect. And the scholarly man will say visnave namaḥ, it is grammatically correct. But the Lord will accept the meaning, the purpose of the heart, not so much the outer ornamental figure or aspect.

End of 82.02.21.C_82.02.22.A

82.02.22.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, is it rasābhāsa to worship Gaura-Nitāi Deities and Govardhana-Śilā together?

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: Is it rasābhāsa to worship Govardhana-Śilā and Gaura-Nitāi together?

Śrīla Śrīdhara Mahārāja: No. Gaura-Nitāi and Govardhana-Śilā not rasābhāsa. But if Rādhārāṇī's representation is there, then it will come to clash in rasa. But in separate, a separation, a screen may be given between Nitāi. Nitāi, Gaura-Nitāi, and if Govardhana-Śilā there is Rādhārāṇī then screen should be given between the two. Hare Kṛṣṇa.

Parvat Mahārāja: Yesterday you said that after Rādhā-kuṇḍa, Govardhana is the most important place of līlā. We don't know much about Kṛṣṇa līlā in Govardhana.

Śrīla Śrīdhara Mahārāja: That is generally told to be the favourite place of the Chandrāvalī section. Sākhya-rasa līlā is also in full swing in Govardhana. And there the Chandrāvalī section, udara-paṇi-ramaṇat, that section, we are told, they have the place of līlā nearby. Rādhā-kuṇḍa also near to Govardhana but, udara-paṇi-ramaṇat tatrapī govardhanah [Upadesamṛta, 9]: anyhow selected few than that we find in Vṛndāvana. In Vṛndāvana the general mādhyura-rasa and Govardhana selected. And Rādhā-kuṇḍa is only the selected group of Rādhārāṇī, not any other, no entrance of any other. This has been mentioned by Rūpa Goswāmī. But I saw in my Guru Mahārāja's one article, "Rādhā-kuṇḍa, tree, and also water, there is also some differentiation. And the Rādhā-kuṇḍa water, that is the highest position, to promote the most intricate līlā in the water." These are very high talks. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Ke?

Devotees: Paramānanda.

Śrīla Śrīdhara Mahārāja: Paramānanda. Kṛṣṇa. Kṛṣṇa. Gaura Hari. This side I feel intense sun. Should we arrange that side?

Akṣayānanda Mahārāja: As you wish.

Śrīla Śrīdhara Mahārāja: My body's sweating.

Akṣayānanda Mahārāja: Too hot.

Dhīra Kṛṣṇa Mahārāja: Yes.

...

Devotee: Mahārāja, you have said that Madhvācārya has some opinions about the gopīs that we do not accept. My question is, how is it that Madhvācārya, so great Ācārya, can make such mistakes?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. It is the supreme and independent will of the Lord. There is mohana in Brahmā. Have you heard of that, brahmā-moha?

Devotee: Yes, brahmā-vimohana-līlā.

Śrīla Śrīdhara Mahārāja: Brahmā-vimohana. Can you accommodate that?

Devotee: Er?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: The original Guru of Madhvācārya also, Brahmā sampradāya, and the Śrī sampradāya, Lakṣmī Devī. So it is such, you can know, I cannot know. His will, sweet play, sweet will. Brahmā-moha. Vyāso vetti na [Caitanya-caritāmṛta, Madhya-līlā, 24.313]

...

Mahāprabhu says that, “Sanātana, something is passing through Me. I can feel that something higher, knowledge, a flow, is going through Me to you, to grace you, but I can’t taste them.”

Such is also possible. His supreme will is such, His characteristic. You do not know, but through you some intimation is sent to another gentleman, through you. He can send some intimation to another gentleman through you. You won’t be able to read it. Do concede this? Eh?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So it is possible. Only when Mahāprabhu Himself came, Rādhā- Govinda...

...

It is possible for Him only, to give the idea of the fullest thing, it is His grace. It is His sweet will. It is His own, and not a property of many. He’s autocrat, He’s the highest, and whomever He selects to give His own thing, he will get it. No question can be raised: ‘no taxation without representation,’ that sort of slogan has got no room here. But you can know, as Bhaktivinoda Ṭhākura told on our behalf. Vinod bani haya hay hari-dasa hari nahi pay.

[“Those who live in this universe but are not interested in Your eternal form remain completely oblivious just like ignorant frogs who live in a small, shallow well. Now Bhaktivinoda sings, alas! What an unfortunate, sorry situation has arisen here! For it seems that the eternal servants of Hari have not become fixed up in the service of their eternal Lord Hari.”]

[From Śrī Śrī Gītā-mālā, translated by Daśaratha-Sūta dāsa]

“My position is that of a servant of Hari and I am devoid of Hari. What is the fun? What am I? I am a slave to Kṛṣṇa, to the Lord. And I’m devoid of my Lord as my master. What a fun it is.”

You can wail, you can depend, you can moan, but all right reserved. And when you will awaken to that stage you will get that. But still He’s above law, we are to consider, the surrender, otherwise the position of surrender is nowhere. Surrender, if we analyse the very basis of surrender, then in what stage surrender has got, may have its existence? Only where there is no right. ‘Whenever any right is going to be established, surrender is not necessary, we must fight out our innate right.’ It is not so. To certain extent it may go on, but in Kṛṣṇa līlā this has got no place. Even Lakṣmī Devī she can’t enter, what to speak of others. She cannot secure any admission card there. Acintya bheda, so Mahāprabhu has put this, the acintya, it is not within any law or anyone’s fist. All right reserved! His sweet will, but He’s absolute good. That is our solace. As a matter of right we can’t enter. Even Lakṣmī Devī cannot, even Brahmā does not know, even Śiva outside. But still we have, if we take the way chalked out by Mahāprabhu, śiva viriñcira vāñchita ye dhana, we can enter there. We can have a place there. It is so dear and so rare and so valuable and desirable, brahmara vāñchita ye dhana, jagate phelila ḍhāli.

[emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche hena prema paracār, śiva viriñcira vāñchita ye dhana jagate phelila ḍhāli,

kāṅgāle pāiye khāila nāciye bājāiyekaratāli, nāciyā gāhiyā khola karatāle dhāiyā mātiyā phire, tarāsa pāiye śamaṇa kiṅkara kabāṭa hānila dvāre, e tina bhuvana ānande bharila uṭhila maṅgala śora, kahe premānande ehenā gaurāṅge rati nā janmila mora]

[“O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet karatālas. Frightened by the power of such holy saṅkīrtana, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (svarga, martya and patala) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premānanda says: “I can never have enough devotion to my beloved Gaurāṅga.”]

[From Bhakti Nandan Svāmī’s Śrī Bhakti Rakṣaka Bhajana Madhuri, p 7]
& [A Collection of Verses used by Śrīla Śrīdhara Mahārāja, verse 147]

The magnanimity, we are to look for the magnanimity of Mahāprabhu. Śiva viriñcira vāñchita, which is aspired by Śiva and Brahmā. A drop, for a drop they are praying. But that He took here in a flood. Inundated with that nectar, a drop of which is very rarely to be had and thought of even. We are to approach with such attitude and hankering and expectation. It is so great, it so magnanimous. What is this?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura raghava kavita bara [?]
Gaura Haribol. Gaura Haribol.

na tathā me priyatama ātmayonir na śaṅkaraḥ na ca saṅkarṣaṇo na śrīr
naivātmā ca yathā bhavān

[“Neither Brahmā nor Śīva are as dear to Me as you; My elder brother
Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My
own Self is not as dear to Me as you.”] [Śrīmad-Bhāgavatam, 11.14.15]

Uddhava!

āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-
latauṣadhīnām yā dustyajam svajanam ārya-patham ca hitvā, bhejur
mukunda-padavīm śrutibhir vimṛgām

[“The gopīs of Vṛndāvana have given up the association of their
husbands, sons and other family members, who are very difficult to
renounce, and they have sacrificed even their religious principles to take
shelter of the lotus feet of Kṛṣṇa, which are sought after by even the
Vedas. O grant me the fortune to be born as a blade of grass in
Vṛndāvana, so that I may take the dust of those great souls upon my
head.”] [Śrīmad-Bhāgavatam, 10.47.61]

These two ślokaś, one from the mouth of Kṛṣṇa Himself, and the next

from the mouth of Uddhava, straightly can take us to that highest place. Eliminating so many things outside, from Brahmāloka, from Catuḥsana, from Brahmā, beginning from Brahmā, the grand trunk road is passing up to Uddhava in Dvārakā, and then from Uddhava coming direct to Vṛndāvana to show the position, how higher, how far. Eliminating many things on both sides of various higher prospects, all left, and we are marching, we have to march on, and the way that of surrender, of devotion, loving devotion, not only formal devotion.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam udāra-
pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kunḍam ihāpi gokula-pateḥ
premāmṛtāplāvanāt kuryād asya virājato giri-taṭe sevām vivekī na kaḥ

[“The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa’s rāsa-līlā pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kunḍa stands supreme, for it is over-flooded with the ambrosial nectarean prema of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kunḍa, which is situated at the foot of Govardhana Hill?”] [Upadeśāmṛta, 9]

These subtle things we are to put in our faith. Only through the faith of the finer order that we can be led to that quarter, the highest conception that is in the heart of Kṛṣṇa. The heart of Kṛṣṇa we are to enter into, not any other place, the heart of Kṛṣṇa. Gaura Haribol. It is there. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. This is the way chalked out, but on the higher side there are many things also. Līlā, mādhyama-līlā cannot stand alone, the sākhyā-līlā, the vātsalya-līlā, they have got their high

necessity, high value to support them. Mādhurya-līlā, of course that is the main thing, but still that is dependent on the paraphernalia: there must be vātsalya-līlā, there must be sākhyā-līlā, the different groups and the servitor group, all śanta group.

Even Rādhārāṇī when She missed Kṛṣṇa in Kurukṣetra, Her mind is running to Vṛndāvana. Running to Vṛndāvana, “The Kṛṣṇa is there, Myself is also here, We two.” But Her mind is running to Vṛndāvana. What for? So Vṛndāvana has got its valuable part to play in this līlā, Vṛndāvana. And what is Vṛndāvana? Vṛndāvana, the sands of Yamunā, the water, the jungle, the birds, the peacocks, the stag, deer, the cows, the cowboys, the Govardhana, the cave of Govardhana, then the motherly relatives. Everything there and that is well designed for Their purpose most suitable. So for the stage, She’s hankering for the stage where to get His company. So Vṛndāvana and the whole, the sākhyā group, the vātsalya group, the śanta group, they have got their own peculiar valuation that cannot be eliminated. Rādhā-Govinda cannot be taken out from Vṛndāvana, as Mahāprabhu from Navadvīpa. And so many devotees all have got their own necessity and respective position in the harmony. The whole thing is a system: one part cannot be snatched away from the other parts. Then it is not living, it is dead, it is artificial. It is useless. It cannot be imagined even, it’s such, organic whole.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura-Nityānanda bol. Gaura Haribol. Gaura-Nityānanda bol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

pañcama-juṣe kālindī-pulina-vipināya sprhayati

priyaḥ so 'yaṁ kṛṣṇaḥ saha-carī kuru-kṣetra-militas tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham tathāpy antaḥ-khelan-madhura-muralī-

pañcama-juṣe mano me kālindī-pulina-vipināya spr̥hayati

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: “O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest.”] [Padyāvalī, 383]

“My mind is running straight towards Vṛndāvana. I have got the main object of My pleasure. But it is useless, useless, not the favourable paraphernalia.”

So Rādhārāṇī's pain of separation, he's writing to the highest point here. Getting the object of Her union very near, very close, after long separation. But still She cannot get the real advantage of union.

So Bhaktivinoda Ṭhākura told: our Guru Mahārāja's words were mostly very revolutionary. I am a beginner. I have entered newly, two years or so perhaps in Calcutta Gauḍīya Maṭha in the hired house. I was in charge of Kurukṣetra Maṭha. I came during Calcutta ceremony and again I shall have to go back to Kurukṣetra. Prabhupāda had in mind that he will open an exhibition there in Kurukṣetra showing with dolls that Kṛṣṇa with friends coming from Dvārakā, and the gopīs from Vṛndāvana have come. It is mentioned in Śrīmad-Bhāgavatam during eclipse ceremony to take bath in that Brahmā-kunḍa, dvaipayan, etc. He wanted to show that by doll, exhibition was arranged. Then he ordered a letter should be printed in this way and that will be circulated. Twenty thousand may be circulated in a big area.

And in connection of that he's saying that: "You all know that the bogus people, something like that. Bhuwa [?], bhuwa in Bengali, bhuwa means antasasunya [?] hollow. And when a tree is hollow, within it is hollow, then it is said it is bhuwa in Bengali. Vṛndāvana bhuwa loka maskare eka tatni bolyen [?] He told this, "That only the hollow people, the men of shallow thinking, they like Vṛndāvana."

I was very much perplexed. What is this? Hitherto I am told that Vṛndāvana is a place, the highest place. Anartha yukta, one who has not attained master-ship over his senses he won't enter Vṛndāvana. Mukta kula, only the mukta, the liberated souls can enter Vṛndāvana, and may have opportunity of discussing Kṛṣṇa līlā. Only the liberated, it is for the liberated. Those that are not liberated from their senses, they may take to Navadvīpa. But the liberated souls they may have entrance for their benefit in Vṛndāvana.

And now Guru Mahārāja says that, "Only shallow thinkers they will enjoy, they will welcome Vṛndāvana. But the man of real bhajana, real divine aspiration, he must take to Kurukṣetra." I fell as if from the top of the tree.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: What is this? So long, so long we're listening to such things. Now that Vṛndāvana is the highest position and that is fallen. What is that? I am a very acute hearer, listener, so was very much acute to catch what should be the meaning.

Then next thought he gave, "Bhaktivinoda Ṭhākura after his tour through different place of pilgrimage, he, when he came back he told, 'The last

days of my life I shall pass in Kurukṣetra. I shall construct a cottage there near Brahmā-kunḍa, and I shall pass the rest of my life there. That is the real place of bhajana.”

Why? The servitors, just as a general merchant they will seek a market in the war time. Why? There they expend money like water, without caring. No value of any money. During that dangerous position they can spare money like water. So the merchants say that, “We shall be able to earn something if war period comes.”

So when the service is more valuable according to the intensity of its necessity. So when Kṛṣṇa and Rādhārāṇī there but union is impossible, so separation, the degree of the sentiment of separation it is reaching to the highest zenith. And at that time service is very, very valuable to the āśraya, to Rādhārāṇī. When it is necessary to the highest degree, according to the necessity, She is in the highest necessity, because She has got Her position in such place that She can't control. “I'm here, near, just near.”

The football just from the goal if it comes away, there we consider a great loss. Coming to the goal it has again come back, the most valuable position, coming near the goal.

So Kṛṣṇa is there after long separation, the spirit, the hankering for union must come to the greatest point. But it is impossible, the circumstance not allowing so. So She is, She needs the highest service from Her circle, the sakhīs. Her group must come with their serving spirit in that case, that She's in the most need of help from outside to maintain Her position.

And Bhaktivionda Ṭhākura says, “There, a particle, a drop of help, will fetch the greatest amount of prema. So I want vipralambha, sambhoga and vipralambha. Things are very near, can't meet. So service in that place can fetch the most gain for the servitors. So I shall construct a hut there on the banks of Brahmā-kunḍa and I shall think of that position of

the Divine Couple. And if I can raise myself to that standard then it may not come back to this mundane plane any time. No possibility. If so high I can put up my serving prospect.” So,

priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra-militas tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe mano me kālindī-pulina-vipināya sprḥayati

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: “O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest.”] [Padyāvalī, 383]

So wherever She is, but Vṛndāvana is necessary for Them. And Vṛndāvana means the whole paraphernalia, favourable paraphernalia. To that extent Vṛndāvana is unique. Vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam [Upadeśāmṛta, 9]. But that is the main thing, in this way.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. And the gopīs told,

āhuś ca te nalina-nābha padāravindaṁ, yogeśvarair hr̥di vicintyam agādha-bodhaiḥ saṁsāra-kūpa-patitottaraṇāvalambaṁ, gehaṁ juṣāṁ api manasy udiyāt sadā naḥ

[“The gopīs spoke thus: ‘Dear Lord, whose navel is just like a lotus flower,

Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.”] [Śrīmad-Bhāgavatam, 10.82.49] & [Caitanya-caritāmṛta, Madhya-līlā, 13.136]

The gopīs in general they presented a petition to Kṛṣṇa. Publicly Kṛṣṇa is a king and the leader of so many kings in India. And these they have come from unknown quarter, living in jungle in the society of the milkmen. What position they have got there? Externally no position! And Kṛṣṇa holding the highest position in the political and royal society of the then India, and so He's the figure like eyeball in every eye: Kṛṣṇa's position. And they're in helpless, poor, and neglected condition. What value they have got? But when Kṛṣṇa Himself came, first to Nanda-Yaśodā's camp to give mother praise, parental respect to them, within the midst of great disappointment for the time being, they felt, 'Oh, my boy has come at last to see us.' As if for the time being they got their life back again in a dead body. Anyhow after some courtesy shown to them, Kṛṣṇa in the meantime made arrangement to meet with the gopīs. Gopīs privately and also suddenly appeared in their camp.

Hare Kṛṣṇa. Rūpa Goswāmī has collected many ślokaś, many poems, from different devotees in Padyāvalī, mentioned devotees. They had also their poems about Kṛṣṇa līlā and Rūpa Goswāmī has collected them and published in Padyāvalī. Stavāvalī of [Raghunātha] Dāsa Goswāmī and Padyāvalī of Rūpa Goswāmī. There is a śloka, it should not be spoken at large; still I do. In Bhāgavatam of course it is like this, that when Kṛṣṇa came and they, in general they gave something in as a petition.

Āhuś ca te, the group of the gopī, they told: “Āhuś ca te nalina-nābha padāravindam, Oh You of lotus navel, padāravindam, Your holy feet, lotus feet. Yogeśvarair hṛdi vicintya, we are told that the great master yogīs they try to meditate on Your lotus feet, agādha-bodhaiḥ, and with their unfathomed knowledge and mental resources they come to think of Your lotus feet. They try, their endeavour is for to have You in

imagination, the lotus feet of Yours, we are told. And we believe also. Saṁsāra-kūpa- patitottaraṇām, that yogīs means those that have nothing to do with this mundane, with the clay, but higher realization in the conscious world, spiritual world. They are said to be, centre their highest attention toward Your lotus feet. And those that are busy in elevating their life in this mundane world, the material exploitation, elevation of their life, saṁsāra-kūpa-patitottaraṇāvalambam, they also are busy to worship Your lotus feet to get out of this entanglement of the action, reaction, in the mundane world, they use it. The karmīs, the elevationists and the salvationists, the centre of their interest, both of these sections, is Your padāravindam, Your lotus feet: the elevationist as well as the salvationist. And what are we? We live in the neglected part of the lower society, in jungle. And cows is our wealth, of cowherds, we are some animal traders. Live in jungle and we trade in cow business and we sell the curd and the milk and these things in the outskirts of the society.

āhuś ca te nalina-nābha padāravindam, yogeśvarair hṛdi vicinityam
agādha-bodhaiḥ saṁsāra-kūpa-patitottaraṇāvalambam, geham juṣām api
manasy udiyāt sadā naḥ

“We are neither karmī, that scientific exploiter, nor the higher exploiters in the world of consciousness, or the researcher, researching, but saṁsāra-kūpa-patitottaraṇāvalambam, geham juṣām, we only know family life only. Family life, geham juṣām api manasy udiyāt sadā, we have no other qualification, but only a family life of the lower section of the society. That capacity we have got. Geham juṣām api. But our audacity that we pray that You, very great, You may if You kindly condescend to extend Your lotus feet to our negligent part of our society, in our negligent heart, any time, we’ll think us blessed. Geham juṣām api manasy udiyāt. In our mind, that we can maintain in our mind the memory of Your holy feet. We are busy in our family matters. We do not know śāstric life, nor the salvationist, yoga, jñāna, Vedānta, Veda, etc, nothing of the kind. Neither scripture, nor moral standard we have got. A neglected position we hold. And there in our family possibly we can think in our mind, we can

remember about Your holy lotus feet. You please grant this to us. We can't expect anything more from You." That is their petition.

And Kṛṣṇa also outwardly told: "Yes I know."

mayi bhaktir hi bhūtānām, amṛtatvāya kalpate [diṣṭyā yad āsīn mat sneho, bhavatīnām mad-āpanaḥ]

["My dear gopīs, everyone considers themselves fortunate if they possess devotion for Me, and by that they achieve an eternal life of nectar. But I must admit that I consider Myself most fortunate because I have come in touch with the wonderful affection found in your hearts."] [Śrīmad-Bhāgavatam, 10.42.44]

"The people they want My devotion for their life in the eternity, amṛtatvāya. To cross the limit of mortality and to have an eternal life they worship, they come to Me. They take to My service. Mayi bhaktir hi bhūtānām, amṛtatvāya kalpate, diṣṭyā yad āsīn mat sneho, bhavatīnām mad-āpanaḥ. But fortunately for you, you have got some affection towards Me. Anyhow it has occurred that you have some affection towards Me. So that will take you to Me ultimately."

That is the external meaning: the formal meaning, the superficial meaning, of both the camps. But our Ācārya's they have squeezed out another meaning from those forms of prayers. They say they are conscious of the real private relationship between the two. So they have drawn out of that another meaning based on sentimentalism, the clash of sentimentalism between both the parties, beloved, lover and beloved. And it is in this way. When the gopīs in general put a prayer the meaning

is this.

“Oh we remember that You sent Uddhava to console us one day. To console us outwardly, Uddhava, by reciting many śāstric śloka, śāstric representation, that it is nothing, the whole world is mortal, we shall all have to go away from this. So the affection has got no such any value. Attachment: that must be cut off to anything. You must try to liberate us from any attraction for the environment and make us free. All these apparently sweet things You wanted to distribute to us through Uddhava. And now You Yourself also showing us the same path, that You are so and so, You are great, and everyone should try for his own highest interest, to think Me, and take benefit for their own.”

In this way, in Caitanya-caritāmṛta you will find the meaning explained in this way.

End of 82.02.22.B

82.02.22.C

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...not yogīs that we will be satisfied with abstract thinking about You. Are we yogīs that we shall be satisfied with

abstract thinking? Thinking, or imagination, concoction, all these things, we're not a party to that. Neither we are karmī that we are incurring so much debt from the nature, and to get relief of that we shall come to Your door, 'Oh, please relieve me my God from my previous bad activities, please relieve me.' We do not belong to any of these two sections. But what are we? Gehaṁ juṣāṁ api manasy. We want to live with You as a family man. Not that abstract thinking, nor to use You to clear off the fault of the nullified activity, to use You for any other purpose. We want to have a direct family life with You. Don't You know that? And You come to, first by Uddhava and now You Yourself. Are You not ashamed of that?"

This is their inner meaning. Gehaṁ juṣāṁ api manasy udiyāt sadā naḥ. So mildly they're putting, that, "We won't be satisfied by anything else. You know it for certain. You know it better. But if You kindly come, You as we had You wholesale in our midst, our prayer is there, and we're not satisfied with anything less than that. Anything less than that cannot satisfy. We're talking, not abstract thinking, nor we want to utilize You to relieve us from the entanglement of this material nature. We have got no conception of our body, no body conception we have got."

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhāṇ tāra, tāhā haite nā cāhe
uddhāra [viraha-samudra-jale, kāma-timiṅgile gile, gopī-gaṇe neha' tāra
pāra]

[Śrī Caitanya Mahāprabhu continued: "The gopīs are fallen in the great ocean of separation, and they are being devoured by the timiṅgila fish, which represent their ambition to serve You. The gopīs are to be delivered from the mouths of these timiṅgila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopīs do not want that liberation desired by the yogīs and jñānīs, for they are already liberated from the ocean of material existence."] [Caitanya- caritāmṛta, Madhya-līlā, 13.142]

“We have no body consciousness, so we do not get relief from the reactionary suffering of this material life. We don’t care for that. We are unconscious of that. So what is our real need? That we want to serve You direct in our loving cell, to please, try to do that.”

And then Kṛṣṇa’s answer, that had got also inner aspect. *mayi bhaktir hi bhūtānām, amṛtatvāya kalpate*

[*diṣṭyā yad āsīn mat sneho, bhavatīnām mad-āpanaḥ*]

[“My dear gopīs, everyone considers themselves fortunate if they possess devotion for Me, and by that they achieve an eternal life of nectar. But I must admit that I consider Myself most fortunate because I have come in touch with the wonderful affection found in your hearts.”]
[Śrīmad-Bhāgavatam, 10.42.44]

“You know all the people they want Me through devotion to attain, to help them for the acquisition of the highest position in the eternal world, the world of eternal benefit. Fortunately, if they get such connection with Me they consider themselves fortunate. But on the other hand, I consider Myself to be fortunate because I got your affection. The whole world wants to show their affection to Me. And that I, Myself, consider that I am fortunate because I have got your affection towards Me. *Diṣṭyā yad āsīn mat sneho*. That fortunately for Me that I have come in touch with such valuable affection what I found in your heart. I consider Myself to be fortunate.”

The inner meaning, the gopīs read like that.

[eta tāñre kahi kṛṣṇa, vraje yāite satṛṣṇa, eka śloka paḍi' śunāila]

sei śloka śuni' rādhā, khāṇḍila sakala bādhā, kṛṣṇa-prāptye pratīti ha-ila

[While speaking to Śrīmatī Rādhārāṇī, Kṛṣṇa became very anxious to return to Vṛndāvana. He made Her listen to a verse which banished all Her difficulties and which assured Her that She would again attain Kṛṣṇa.] [Caitanya-caritāmṛta, Madhya-līlā, 13.159]

When Rādhārāṇī She could look into the meaning of Kṛṣṇa's answer, reply, "Yes," She became satisfied. "Wherever He may be in the physical sense, but at heart He's mine alone. So He could compose His troubles within, and He came back to Vṛndāvana. But very soon He cannot but come to join our party again."

And what I was going to say little after, the śloka, the meaning of the śloka collected by Rūpa Goswāmī, when Kṛṣṇa met in Kurukṣetra.

Kim pardante yutusye vibane swamino he satantra kancit kalum kachit [?]

_____ [?]
When Kṛṣṇa came to the camp He found suddenly Rādhārāṇī. And just He stooped down as if to touch Her feet. Kim padante [?] And Rādhārāṇī is shrinking away, She says, "What You do?" Kim pardante yutusye vibana [?] "I found You on My feet and coming to catch My feet, what's the matter?" She shudders. Kim pardante yutusye [?] "You have no fault. You are as pure as anything. You have not done anything wrong." Swamino he satantra [?] "You are My master. You are My Lord. You are at liberty to do anything and everything. I am Your servitor. We are Your servitors, our position under You. We shall try our every nerve to satisfy You. By nature our position is such. And You are master, You are our

Lord. You can do anything and everything. Why do You come and stoop to low as to touch My feet? I can't tolerate." Kim pardante yutusye vibane swamino he satantra kancit kalum kachit [?] "For a little time You have got engagement in some other place, but what harm there? No Harm. [?] "No crime for You, for that."

_____ [?] "I am criminal, the crime I have committed, on the other hand." Avaskarini aham eho māyā [?] "Why: how?" [?] "I still dragged down My body and life. I could not die for Your separation. So great and holy affection I came in touch of, and I could not die. I am showing My face to the public. I am not worth Your divine affection. I could not die for the separation of Yourself, and I had to show My face to the public, avaskarini [?] So I am criminal of the first quarter." Avaskarini aham eho māyā jivitam tad viyoge [?] "I maintained My life till now." Bhakti prayanasi [?] "It is, in the scripture it has been arranged, that the wife should be the wholesale subservient to the master, to the husband. And not that husband should be very submissive to the wife. It is not the scriptural standard. So You are all right. The whole burden of breaking the law of love is on My head."

In this way She told, as Mahaprabhu also told:

na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam
prakāśitum vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-
pataṅgakān vṛthā

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [Caitanya-caritāmṛta, Madhya-līlā, 2.45]

Śrī Caitanyadeva also echoing the same thing, na prema-gandho 'sti darāpi me. “Not a bit of divine love in Me for Kṛṣṇa, even little, a bit of scent, of divine love of Kṛṣṇa is in Me, krandāmi saubhāgya.”

“Then why You are shedding tears profusely, uninterruptedly? Always day and night You are shedding tears for Kṛṣṇa, Kṛṣṇa.”

“Oh you don’t know it. To show to the public, to canvass that, ‘Oh I have got Kṛṣṇa prema, I have got divine love for Kṛṣṇa. Only to show to the people and thereby to get some good name of a Kṛṣṇa dāsa: to deceive the people I have all hypocrisy in Me.”

“Why? Why do you say so?”

Vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā. “The positive proof is there. That is still I live, I could not die. If I had some real love, by separation I must have died. That is positive proof that I have not a bit of, the scent of Kṛṣṇa prema in Me. Kṛṣṇa prema is so high, so attractive, once coming in contact with that none can maintain his life without further connection with that thing. It is impossible, it is so high, so enchanting, so attracting, so beautiful, and so heart swallowing it is impossible. It is such, it is of such higher degree, that love is, na prema. Prāṇa-pataṅgakān vṛthā.”

Sanātana kṛṣṇa prema nilokena haya yadi haya tyaja yoga kahuna ya...
[?]

“Sanātana, that divine love for Kṛṣṇa is not to be had, to be traced in this mundane world. It is impossible that a human can come in connection with that sort of divine higher love, yadi haya. If anyone by chance comes in connection with that, then no separation is possible, he can’t forget

that. He cannot live separately without that connection.” [?]

If by chance any participation, any separation, he will die instantly. It is so attractive, so high, he will have to die instantly without that sort of vital, vital devotion, higher, noble life. It is such, so great, so noble, so beautiful, so magnanimous, that is what is. Gaura Haribol. We are out to search for that thing in the world. For that thing in the world Mahāprabhu came to inform us that there is such vital thing, vital of the vitality. Without that given us chance to come in contact with that it is impossible him to go on living without that connection with that. There is such prospect for us all, and Mahāprabhu came to distribute that to the world for us.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

A little connection. I am told that a section in South Africa, they committed suicide in a collective way.

Dhīra Kṛṣṇa Mahārāja: In South America.

Śrīla Śrīdhara Mahārāja: Eh? South America, somewhere, South Africa, somewhere, because their faithful process of life is going to be disturbed by the present civilization, they could not tolerate. Rather, “Take the poison and be off, take leave from this world, that we can live safely in the world of our faith. Faith divine, no charm for anything in this mundane world, let us go with peace. And as members of the peaceful world, let us enjoy that peace which is independent of the material acquisition. So here is no charm that we shall hesitate to withdraw us from this world.’

But we shall say that this life is valuable relatively, why, because higher aspiration we can acquire. We can have the chance of acquisition from this plane. The seed from this human life is so valuable that we can take

the path of the highest divine conception.

labdhvā su-durlabham idaṁ bahu-sambhavānte mānuṣyam artha-dam
anityam apīha dhīraḥ tūrṇaṁ yateta na pated anu-mṛtyu yāvan
niḥśreyasāya viśayaḥ khalu sarvataḥ syāt

[“The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life.”] [Śrīmad-Bhāgavatam, 11.9.29]

Su-durlabham idaṁ, very highly valued, and rarely found, this human body: because there are so many forms of life.

jalajā nava lakṣāṇi, sthāvarā lakṣa viṁśati

[kṛmayo rudra-saṅkhyakāḥ, pakṣiṇām daśa lakṣaṇam triṁsal lakṣāṇi
paśavaḥ, catur lakṣāṇi mānuṣaḥ]

[In the laws of Manu, it is written: “There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species.” Manu says that the trees are in such a hopeless position as a result of their own karma. Their feelings of pain and pleasure are similar to ours; their souls are not of a lower standard. Still, they are in such a deplorable position as a result of their

own karma. They have none to blame but themselves. This is the state of affairs in this external world.”] [Viṣṇu-Purāṇa]

The water animals, the vegetable kingdom, the animals, the birds, and so many ghosts and others also above, but only in this human position that one – this is the key for the solution of whole path, all the forms of life we are to travel in. If we can utilize this valuable life, the time of this valuable life in a valuable way, then we can acquire such a thing that we can avoid the whole chain of the life of this troublesome world. We can get rid of all sorts of troubles in our physical life, our mental life, the key is here. In the lower stages, viveka ha hitvat [?] Jīva Goswāmī says viveka is not sufficient understanding is awakened in the lower life, and in the higher life that, ved gandharva bhoga vinivesa etat syat [?] Previously acquired enjoying energy is sufficiently accumulated there on all sides. So it is difficult for them. So chief enjoying elements are surrounding, it becomes difficult for them to get out there of the charm of those and to engage one to begin the prospect of a fresh life. So this is human life is the highest form of advantageous position to go out of this entanglement and to reach to the highest object of our life divine. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Crore manu davati [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Whenever I go to talk about, my mind is always drawn towards that, towards... Hari Caran Prabhu: Gaura-premānande hari hari bol!

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Ha, ha, ha.

Hari Caran Prabhu: Jaya om viṣṇu-pāda... [etc.]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. The forced retirement! Nitāi-Gaura.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Hari Caran Prabhu: Jaya om viṣṇu-pāda... kī jaya! [etc, etc.]

Śrīla Śrīdhara Mahārāja: Hari Caran Prabhu kī jaya!

Devotees: (Group laughter)

Hari Caran Prabhu: (continues)

Śrīla Śrīdhara Mahārāja: Jaya.

Hari Caran Prabhu: (continues)

Śrīla Śrīdhara Mahārāja: Jaya.

Hari Caran Prabhu: Gaura-premānande hari hari bol!

Śrīla Śrīdhara Mahārāja: Jaya. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Hari Caran Prabhu: [?]

Śrīla Śrīdhara Mahārāja: [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Any question?

Devotee: Why did Caitanya Mahāprabhu choose to give the highest conception of love of Kṛṣṇa to the lowest class of people, to the people of Kali-yuga?

Śrīla Śrīdhara Mahārāja: Eh, what's the point?

Akṣayānanda Mahārāja: Why did Mahāprabhu like to give the highest love of Godhead to the lowest persons of this Kali-yuga?

Śrīla Śrīdhara Mahārāja: That is the very nature of Śrī Caitanya Avatāra. Why the gopīs they came to form the neglected social position, the gopa? It looks: it is the most befitting. The highest conception of

magnanimity means what? The highest point, the conception of the highest magnanimity, how should be nature of that? To help the most needy, and because He comes from the high position He cannot give ordinary things. The valuable things He must give, and His attention must be drawn to the most needy. Is it unnatural? What do you think?

Devotee: No, that's correct.

Śrīla Śrīdhara Mahārāja: The highest magnanimity must take notice of the lowest needy. And if He wants to help them by His own coin and that is His coin. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He cannot distribute them only the grass, or the stone chips. What He thinks to be real wealth, He must extend that to the lowest, the poorest people. There is opulence of jewels and gems, and He will go to search some stone chips for the distribution to the lowest level. What should be the natural thing? Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So we all try to fall at the feet of that Great Messiah, Śrī Gaurāṅgadeva. The devotees say, “We can't keep up our life to conceive that there may be a place where Gaurāṅga won't be. We shudder to think that without such a magnanimous friend how one can live his life? This is impossible.”

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de [rādhāra mahimā,
prema-rasa-sīmā jagate jānāta ke madhura vṛndā vipina mādhurī
praveśa cāturī sāra baraja yuvatī bhāvera bhakati śakati hoita kārā]

[Vāsudeva Datta/Gosh]

The world is not worth for living. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, Śrīla Swāmī Mahārāja writes that we can become free from offences to the Holy Name if we chant the names of Lord Caitanya and the Pañca Tattva. So how is this?

Śrīla Śrīdhara Mahārāja: What does she say?

Akṣayānanda Mahārāja: She tells, Swāmī Mahārāja, Śrīla Prabhupāda, he writes if we chant Pañca Tattva mantra then we can get free from the nāmāparādhas. Why is that; how is that?

Śrīla Śrīdhara Mahārāja: Yes, he has rightly done so. They're so magnanimous They're meant, the Pañca Tattva is meant to raise up the souls from their fallen condition. Only the deserving person can have entrance in Vṛndāvana, Kṛṣṇa līlā. But Kṛṣṇa has come down to cure the offenders from their offences and then to allow them entrance into Vṛndāvana. So Pañca Tattva, by taking Their name and by remembering Their līlā in our lowest position we can be purified and we are prepared for the participation of Vṛndāvana līlā. And in Vṛndāvana līlā there is the twofold līlā going on. In Vṛndāvana, in Goloka, one Vṛndāvana the mādhyura rasa prakāśa where within their own circle they're enjoying the pastimes of divine love: and there is another quarter where Śrī Rādhā-Govinda milita Gaurāṅga He Himself tasting in the mood of Rādhārāṇī His own qualifications, His own sweetness with His paraphernalia. That is also there, we are told. And we are to realize gradually by the recommended processes. Gaura Haribol. Gaura Haribol. Who is she?

Dhīra Kṛṣṇa Mahārāja: Her name is Bhakta Priyā.

Śrīla Śrīdhara Mahārāja: Bhakta Priyā. Comes from?

Dhīra Kṛṣṇa Mahārāja: She comes from San Jose with us, she's helping us there.

Śrīla Śrīdhara Mahārāja: She comes with her husband or alone?

Dhīra Kṛṣṇa Mahārāja: She's a widow.

Śrīla Śrīdhara Mahārāja: She's a widow. And she's disciple of Swāmī Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Twofold initiations, she got?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right. And she has come with whom?

Dhīra Kṛṣṇa Mahārāja: With myself and Brahmā and Bhakta Jeff. We all came together.

Śrīla Śrīdhara Mahārāja: All right. Gaura Haribol. Gaura Haribol. Gaura

Haribol. Gaura Haribol. The Japanese lady she has gone to Vṛndāvana or to Japan?

Dhīra Kṛṣṇa Mahārāja: Japan.

Śrīla Śrīdhara Mahārāja: And this Iranian lady who came from Ceylon, she's here?

Dhīra Kṛṣṇa Mahārāja: She is here.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I can't see, so I have to enquire one thing so many times. I beg to be excused for that, by you all. It is difficulty enquiring one for his identification, of course it is objectionable, un-courteous, but can't help. So you be all gracious to me and excuse such defect and fault in me.

Devotee: What you are seeing, we are all aspiring for that.

Śrīla Śrīdhara Mahārāja: Of course, by God's grace as I told before, Mahāprabhu said, "Sanātana, Kṛṣṇa is sending grace to you through Me." It cannot be the acquired property of any one of us, it is free. And we may be utilized like a channel. He's having His own līlā, His līlā, His pastimes in different way is in a movement. As much we can make ourselves empty it is easy for us to see His līlā. Withdraw once our ego.

īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā

[“O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours.”] [Bhagavad-gītā, 18.61]

He’s acting through us. The inner plane everywhere is the plane of His own līlā, and our existence on the gross surface, gross coating. Hare Kṛṣṇa. Taṭasthā, svarūpa-śakti, then taṭasthā-śakti, then this material coating: but the inner most substance all filled up with the flow of His pastimes, in the sweet, sweetest, and most generous way, Kṛṣṇa and Gaurāṅga.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, what is the meaning of the higher energy of the Lord, the internal energy, the most intimate energy of the Lord?

Śrīla Śrīdhara Mahārāja: That is go to the similar direction. We may apply some approximate word for the same. Sometimes we say higher, sometimes innate. In this way we try to give some direction by using such words according to our mentality and capacity of the direction. But what we direct, what we want to mean by those words, that depends upon the circumstance when we’re dealing with a particular thing. We are taṭasthā position and higher, inner, that means towards the, higher means inner, deeper, sometimes higher, sometimes deeper, sometimes inner, in this way only a directive meaning. Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61], the Vedas also are directing, “Toward this side.” Unknown and unknowable, inestimable from this plane of life: only some vague, some

nearer expressions to be used by us. Adhokṣaja, aprākṛta, supernatural, transcendental, still we are trying to deal in our own way.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, when Kṛṣṇa or Mahāprabhu descends to this world, what is happening in Goloka Vṛndāvana?

Śrīla Śrīdhara Mahārāja: There also.

Devotee: Also? So there's two?

Śrīla Śrīdhara Mahārāja: Yes. He can extend Himself. He's such. The characteristic of the infinite is such. Infinite minus infinite is infinite. Infinite plus infinite is infinite. Infinite into infinite, that is also infinite. Infinite divided by infinite is infinite. You may take the case of zero. Zero plus zero is zero. Zero minus zero is zero. Zero into zero is zero. Zero divided by zero is zero. Just the opposite you are to think.

om pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate pūrṇasya
pūrṇam ādāya, pūrṇam evāvaśiṣyate

[“The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance.”] [Śrī Īśopaniṣad – Invocation]

In Upaniṣad we find the basis of such existence. It is possible. What we can't conceive, it is there, it is such. The nature of infinite is such.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. So what's the time?

Akṣayānanda Mahārāja: Five to ten.

Śrīla Śrīdhara Mahārāja: Five to ten.

Akṣayānanda Mahārāja: Almost ten.

Śrīla Śrīdhara Mahārāja: So we should show some respect to Hari Carana's request.

Devotees: (Group laughter)

Gaura Hari. Nitāi Gaura Hari. Jaya om viṣṇu-pāda...

End of 82.02.22.C

82.02.23.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Mādhava Mahārāja: ...favourable in general.

Śrīla Śrīdhara Mahārāja: He's as before?

Mādhava Mahārāja: Hmm?

Śrīla Śrīdhara Mahārāja: As he was before?

Mādhava Mahārāja: Yes. I requested him to come here and speak with you. He's going to try to come.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He may try to come here to meet you, Svarūpa Dāmodara Mahārāja.

Śrīla Śrīdhara Mahārāja: Did you meet Jayatīrtha Mahārāja?

Mādhava Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Doing well? He is doing well?

Mādhava Mahārāja: Oh yes.

Śrīla Śrīdhara Mahārāja: And what about that Mukhyavipra?

Devotees: Vipramukhya.

Mādhava Mahārāja: I did not see him.

Śrīla Śrīdhara Mahārāja: Did not see. Gaura Haribol. Gaura Haribol. Gaura Haribol. All the Ācāryas come?

Mādhava Mahārāja: No.

Śrīla Śrīdhara Mahārāja: With the exception of Haṁsadūta?

Mādhava Mahārāja: Haṁsadūta is not there, Hṛdayānanda is not there.

Śrīla Śrīdhara Mahārāja: Hṛdayānanda, two absent.

Mādhava Mahārāja: Some, I don't know all. Only about thirteen GBC members have come so far. They don't seem very enthusiastic this year.

Śrīla Śrīdhara Mahārāja: Who? Another devotee: The GBC.

Śrīla Śrīdhara Mahārāja: They have got their responsibility, how to conduct the present movement. And any news of Pramāṇa Swāmī and Viraha Prakāśa, are they in Vṛndāvana?

Devotee: Somebody told me Mahārāja that they're going to Venezuela because they can't extend the tickets.

Śrīla Śrīdhara Mahārāja: Oh, both of them?

Devotee: Looks like that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Prabhu is there?

Devotee: No. I didn't see him.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: Yesterday when we went to Māyāpur we feel that the spirit of Kṛṣṇa consciousness is missing there. Relations between the Vaiṣṇavas are very cold there.

Śrīla Śrīdhara Mahārāja: Remarking that way that will be too much: missing altogether.

Devotee: Mahārāja, in about a week and a half Navadvīpa Dhāma parikramās are coming up. Perhaps you can tell us something about that.

Akṣayānanda Mahārāja: Parikramā. After one week or so there will be Navadvīpa parikramā. He wants to hear something about Navadvīpa parikramā.

Śrīla Śrīdhara Mahārāja: To be more introduced with the realistic view of

Navadvīpa, there are so many division in this Navadvīpa Dhāma, mainly nine, and they're told as representation of nine sections of devotion, śravaṇa, kīrtana, smaraṇa, vandanaṁ, then arcanam, sakhya, ātma-nivedana. Śravaṇam, that Sīmantadvīpa is, represents śravaṇa, akya [?] bhakti. Kīrtana, this Godruma. Smaraṇam is Madhyadvīpa, pāda-sevana, this Koladvīpa, arcana, the Jahnūdwīp. What is this? Koladvīpa and then Rudradvīpa and vandana is Jahnūdwīp. Sakhya is Rudradvīpa, and ātma-nivedana is Māyāpur. They have got connection with these nine types of main devotional conception. And when we travel there we are reminded by the incidents of those places how such representations come from such places. And all together promotes us to understand what is devotion proper. And ātma-nivedana is the basis of all. And if after ātma-nivedana, that is surrender, the plane of life will be categorically changed. After ātma-nivedana, after surrendering to the central direction, whatever will be done by us that will come to have recognition as devotion: that is devotion, ātma-nivedana, selflessness plus self-surrendering. Self-surrendering means, presupposes selflessness, selfish actions come to end, and selflessness that is also crossed and then self-surrendered life begins. And that is devotion proper. A life of a devotee, not any individual interest or provincial interest, but they work for the universal interest of the whole absolute: they are soldiers of that plane. They do anything and everything they may do but the suggestion, inspiration comes from the centre. Centre, the absolute good!

So, though apparently they seem to be member of this plane, world, but through their heart the connection is with the absolute good cause. So their colour is completely changed, valuation is completely changed. Their movement, valuation of their movement completely changed, though apparently they seem to be doing everything almost similar to the mundane persons. They are eating, they are also eating, but properly they are not eating they are serving the remnants sent by the Lord, in this way.

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ ucchiṣṭa-bhojino

dāsās, tava māyām jayema hi

[“Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (māyā).”] [Śrīmad-Bhāgavatam, 11.6.46]

Uddhava says in Bhāgavatam that, “We shall conquer the whole of the māyāic energy only by one thing. What is that? We shall accept everything with the spirit of service. Whatever You send for us, tvayopabhukta. You have taken it, You have enjoyed, and the remnants we shall have to go to serve. And thereby the whole illusory energy will be devastated.”

So once that Professor Baul [?], who wrote that Śrī Kṛṣṇa Caitanya in English, he had his younger brother, he was a graduate perhaps, and he challenged Professor Sānyāl.

“What do you do there? What we shall do you also do in the Maṭha.” “No, no, we don’t do that what you do.”

“No you don’t do that. You don’t eat?” “No we don’t eat.”

“Then what do you do? I have seen you with my own eyes that you are eating.”

“No, we don’t eat. We don’t eat like you. Devouring solid things, putting into the stomach, we don’t do that. We serve mahā-prasāda.”

As Swāmī Mahārāja told Acyutānanda, “You will faint there.” “So it is beyond your understanding what we do. We don’t eat like you. No spirit

of consumption. We don't consume anything. We honour the remains of the Lord. That's what we do."

So such will be the difference of all the activities of the true Vaiṣṇava and the worldly men. Apparently they seem to do the same things that the others are doing. Working, sleeping, eating, and abusing persons, so many things. Earning money and distributing, so many similar, but the standpoint is totally different. Connected with the centre, abiding by the direction of the central movement; and they are guided by their provincial and local interest. Local and absolute, that is the difference and that difference is very, very great. On the other side of the selflessness, or renounced life, renunciation comes between, complete renunciation, and this side and other side. So what is devotion proper that to be realized. Realized, it is not by apparent movement generally, but the question of adjustment, angle of vision. Angle of vision: that is to be changed.

So Dhāma parikramā, so many stories, so many sceneries, but all meaning to help us in our absolute adjusted life. And if one can catch that, his parikramā, his walking, travelling through different tīrtha and receiving the local historical or eternal instructions thereby in different conceptions of devotion. That is encouraged.

So it is not like the merit hunter, punya karmī. There are general people in the general Hindu section who also who are out in pilgrimage coming in contact with the holy places with some holy association. Their main object to get some unseen help in their present life! In their present life what they want they want that to be satisfied by some invisible help, daiva. That is punya karmana. Good, to acquire good merit, that will help to their present life in success according to their conception, not śuddha-bhakti.

But the devotees, the Gauḍīya Maṭha people, their object is quite different. That is, cannot be reckoned in any of the different planes of present education of some section are hunting for. They can't think even that a purely spiritual life is possible at all. That may be only a concoction they are suffering from...

...

...culture. According to the so-called civilized scientific scholars: “The Gauḍīya Maṭha, that is fighting with their shadow. They’re hunting after impossibility and the imaginary things. That is superstition. They’re hunting, or running after phantasmagoria, superstition.”

yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati bhūtāni,
sā niśā paśyato muneḥ

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self- realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”] [Bhagavad-gītā, 2.69]

On the other side we think that in the name of concrete reality they are running after phantasmagoria, just opposite. The mortal, which is produced certainly in the mortal achievement, they are running after that. They think immortality is not possible. There Socrates had to pay for it, that soul is immortal. So at the cost of his life he had to announce those words, “soul is immortal.” Otherwise, “No, nothing is immortal. So it is foolish to neglect the mortal pleasure. Whatever there may be let us enjoy.”

That is their - but we neglect it simply, and ours is, yā niśā sarva-bhūtānām, tasyām jāgarti. What is quite darkness to them, we want to be

wakeful in that plane of life. The basis is, soul is immortal and there is the immortal world. And not only immortal but that is of nectarine reality.

Śrṇvantu viśve amṛtasya putrāḥ. “Oh, you sons of nectarine world, be mindful in my address. You are all internally sons of that soil. You are child of that soil, why do you suffer so much? You are to become victims of mortality but really you are not so. You have got inconceivably higher prospect of life. Come back, come back to your own plane. Come back home.”

That is the general call of Upaniṣad. The most ancient revealed scripture comes to realize. So the attempt of Gauḍīya Maṭha, not only call for the theistic life, but theism to its full-fledged condition. That is, a family life with God, family life with the absolute beauty and charm. “Your place is just on the lap of the affectionate father: or just in the lap of the beloved consort.”

In this way, and do or die, do or die that is the slogan of Gauḍīya Maṭha. Let us try our utmost, strive our utmost to achieve what is our own, what is our own real prospect, for that, and no compromise. Not any compromise on the way, in midway, but fight to the finish. We have to fight to the finish and we must be prepared for that. All of the Gauḍīya Maṭha Ācāryas were so, not any haphazard or any compromise, nothing of the type.

So he had to begin his fighting almost single handed, against the whole of the world, against all different stages of culture ever known to the world. And his only support was Śrīmad- Bhāgavatam and Mahāprabhu. On his head, with heart within and God overhead, on the head Mahāprabhu and Bhāgavatam, has stood single to fight out Their cause, Bhaktisiddhānta Saraswatī Ṭhākura. And that also, not only he wanted to come fighting in Bengal, the province of Mahāprabhu, the Gaudadeśa, or not only India, but outside. To attack, he meant to attack the highest position of the present civilization, the western world. The scientific civilization, so proud they are with their present achievement. And to break down the whole structure of present false civilization structure, to demolish and to construct a divine temple, divine temple over the remnants of this mundane world, construct a temple of God. And not only

this half truth, but according to Bhāgavata the fullest, in his words full-fledged theism. Not stop in the midway or halfway or be satisfied with partial progress, but wholesale dealing. And that as given by Bhāgavatam. Vai vijñāna-virāga-yuktam, what is that śloka?

avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti
sattvasya śuddhiṁ paramātmā-bhaktiṁ, jñānaṁ ca vijñāna-virāga-
yuktam

[“For one who remembers the lotus feet of Kṛṣṇa all inauspiciousness soon disappears, and one’s good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death and one’s real spiritual life begins. As one’s heart becomes gradually purified, one’s devotion for the Lord within the heart awakens, and one realizes the Paramātmā. Thus one gradually develops knowledge (jñāna), realization (vijñāna), and renunciation (vairāgya).”] [Śrīmad- Bhāgavatam, 12.12.55]

The conception of theism something like this: avismṛtiḥ kṛṣṇa-padāravindayoḥ, continuous existence, kṛṣṇa-padāravindayoḥ, under the holy protection of the divine feet of Kṛṣṇa, continuous, to maintain ones continuous engagement life, all sorts of movements. And thinking the guide is on my head, the holy divine feet of Kṛṣṇa, padāravindayoḥ. Avismṛtiḥ kṛṣṇa- padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti. By this attitude we can remove what is foreign in us in no time, very easily. The continued memory, or remembrance of Kṛṣṇa pada, Kṛṣṇa connection will, in no time it will disperse all the difficulties on the way, kṣiṇoty abhadrāṇi, what is meanness, what is meanness, what is not dignified.

Gauḍīya Maṭha stands for the dignity of human race. Slavery to Kṛṣṇa is a most dignified position, we have to understand. And what is against it

that is meanness, abhadrāṇi. The only standard, gentle life, a gentle standard, gentleman's life is to understand and to accept the position of subordination to the Absolute Truth. It is not mean life. What is proper, what is real, to admit that and to only on that basis to make one's life advanced, that is not meanness. To understand one's proper position and proper duty and to discharge that, that is gentleman's life, what is truth: to accept that. So avismṛtiḥ kṛṣṇa- padāravindayoḥ, kṣiṇoty abhadrāṇi, what is considered to be meanness that is removed very soon, abhadrāṇi. Ca śaṁ tanoti, and what is really welfare, beneficial to us, that will extend, that will increase, śaṁ tanoti.

Sattvasya śuddhiṁ, you are in some adulterated conception of your own life, adulterated, mind, this intelligence, the exploitation energies of different kinds is all adulteration. So sattvasya śuddhiṁ, your existence will eliminate all sorts of adulterated things, adulteration, sattvasya śuddhiṁ, it will be purified and come out in its pristine glory, your real self from within, sattvasya śuddhiṁ.

Paramātmā-bhaktiṁ, and you'll find you have got a happy devotional connection with the Supersoul, with the super knowledge, paramātmā-bhaktiṁ. Jñānaṁ ca vijñāna-virāga-yuktam, and the knowledge proper, with His paraphernalia, not a hazy impersonal knowledge but knowledge proper with His parivar, with His paraphernalia, vijñāna, is a systematic existence, vijñāna-virāga-yuktam. Jñānaṁ ca vijñāna- virāga-yuktam. Virāga means what at present your attraction is in this mundane that will be transferred, viśiṣṭa-rāga, the rāga, the affection proper will be discovered. Now your affection and attraction and love misdirected. But they will find their proper place of affection, virāga-yuktam, they will have a real place and position where they are to act. The affection, the attraction, the viśiṣṭata, vaiśiṣṭya is a special characteristic you will find, these faculties will find there a special support, to which they will be directed, proper place they will find. This is devotion.

...

...of Śrī Gaurāṅgadeva, who is He and what He came here to give to us.

All these things will be clear and easily accessible to us and acceptable to us. It will promote to our highest goal of life. Help is meant for that. It is meant for that, to get Gaurāṅga nearer to our soul, nearer to us, and to get Him nearer to our soul, that is to get guarantee of our achievement in Kṛṣṇa līlā, even unconsciously. So, for us fallen souls it is more useful to cultivate about and to know about Śrī Gaurāṅga, which will be able to give us the fulfilment of life with least trouble and in the fullest path. It will not recommend any haphazard or any misconceived Kṛṣṇa consciousness, but real Kṛṣṇa consciousness and also with least difficulty we can have full Kṛṣṇa consciousness by the help of Gaura consciousness. Śrī Gaurāṅga consciousness; and then also we will be able to feel that Gaura consciousness also includes Kṛṣṇa consciousness, plus something more. What is that? The distribution of Kṛṣṇa consciousness. Kṛṣṇa consciousness and the arrangement of distribution of Kṛṣṇa consciousness, both combined is Gaura consciousness. Kavirāja Goswāmī has written:

kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite, se
caitanya-līlā haya, sarovara akṣaya, mano-haṁsa carāha' tahate

["There is no doubt that we find the highest nectarine taste of rasa in Kṛṣṇa līlā. But what is Gaura līlā? In Gaura līlā, the nectar of Kṛṣṇa līlā is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of Kṛṣṇa līlā hundreds of streams are flowing."] [Caitanya-caritāmṛta, Madhya-līlā, 25.271]

Kavirāja Goswāmī, the giver of Caitanya-caritāmṛta, the most valuable literature, theological, has ever seen the light. Kṛṣṇa-līlā amṛta-sara. What is Kṛṣṇa līlā? That is the real gist of nectar, sweetness, happiness, ecstasy, kṛṣṇa-līlā amṛta-sara. The sweetest of the sweet that can ever be conceived, that is represented in Kṛṣṇa līlā, sweetness in its acme. And what is Caitanya līlā? That sweet fluid of

Kṛṣṇa līlā is spring and the current coming by hundred channels. Gaura līlā is such the fountain of Kṛṣṇa līlā from where towards ten directions hundreds of streams of that sweet Kṛṣṇa līlā in fluid, like river it is being spread on all sides. Sweetness of Kṛṣṇa līlā as a fluid, and from the fountain that is starting towards ten directions. Kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike. Hundreds of such streams of sweet fluid is passing towards ten directions. That fountain is Gaura līlā. Kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite, se caitanya-līlā haya. You try to understand what is Caitanya līlā. It is the source. You may take it the source, the foundation, because līlā is eternal. Though it is after we see in Kali and that was in Dvāpara, the previous Kṛṣṇa līlā, but it is eternal. The giver is there then the gift is coming to us. Daśa-dike vahe yāhā haite, se caitanya-līlā haya, sarovara akṣaya. And not a fountain, it is almost a lake. A lake, ten directions, so many streams of sweet Kṛṣṇa līlā is being distributed to the world.

kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite, se caitanya-līlā haya, sarovara akṣaya, mano-haṁsa carāha' tahate

“Oh devotees, come like so many birds. So many birds you swim in the lake. From what lake the Kṛṣṇa līlā in different streams are going to the world outside, come and live in that lake, sarovara akṣaya. Mano- haṁsa carāha' tahate. The swan of your mind asking to take shelter in this sarovara, the haṁsa: the mind is compared with a swan. And the swan may swim in that nectarine lake of Gaura līlā from where towards ten directions so many hundreds streams of nectar is going in all ten directions.”

[bhakta-gaṇa, śuna mora dainya-vacana

tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari', kichu muñi karoṇ nivedana]

["With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments. Now, my dear devotees, please hear one thing more from me."] [Caitanya- caritāmṛta, Madhya-līlā, 25.272]

“Oh devotees my humble prayer to you all,” Kavirāja Goswāmī says, śuna mora dainya-vacana. [ei amṛta anukṣaṇa, sādhu mahānta-megha-gaṇa, viśvodyāne kare variṣaṇa

tāte phale amṛta-phala, bhakta khāya nirantara, tāra śeṣe jīye jaga-jana]

["The devotees who have taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu take the responsibility for distributing nectarean devotional service all over the world. They are like clouds pouring water on the ground that nourishes the fruit of love of Godhead in this world. The devotees eat that fruit to their hearts' content, and whatever remnants they leave are eaten by the general populace. Thus they live happily."] [Caitanya-caritāmṛta, Madhya-līlā, 25.276]

Mahānta-megha-gaṇa. “And the devotees, the saints, like clouds they are taking that nectar from that sarovara, just as the cloud takes the water from the...

End of 82.02.23.A

82.02.23.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...giving to the fortunate souls.

Mora sadhu manta eho van kori akasan cato dikhe kori vari san [?]

This is the conception of Kavirāja Goswāmī. There's something more but I forget. It is there you will find, very charming, heart touching things, and giving a, such clear conception. Govinda-līlāmṛta, in Sanskrit the Govinda-līlāmṛta, that book has been written by Kavirāja Goswāmī, where the aṣṭa-kālīya- līlā, the full twenty-four hours engagement of the gopīs with Kṛṣṇa, how, it has been described there. And in Caitanya-caritāmṛta in Bengali and Sanskrit, and that is purely Sanskrit. These two books has made him immortal, and given very, very high position among the sādhus. Kasturi Mañjarī is his name in Kṛṣṇa līlā, Kavirāja Goswāmī Prabhu. And his place was that, between Katwa and, Katwa and Ekacākrā, Nityānanda Prabhu's son Station Balarama. There you have to go two miles north from Balarama Station. There is Jamatpur [?] place of Kavirāja Goswāmī.

Once I went to visit that place, and all through my request was to ISKCON, just try to improve that place, most important, according to me. Who has given Mahāprabhu proper to us.

Prabhupāda, our Guru Mahārāja, told that sarvansa [?] Caitanya-caritāmṛta, all his, every part and parcel of it is aprākṛta, composed of the purest material, highest material. No part can be disregarded as less valuable, all of equal value, the whole thing, sarvansa brahmani [?] And in other books there are some things substantial, other things only to help that, so many stories etc, have been added. Even in Bhāgavatam so many stories which may not be necessary for us, but only to support the original thought they are devised. But Caitanya-caritāmṛta, never a letter to be found which has not got the highest value, such is impossible. Anything to be composed there necessary of elements of different type, generally, different type of elements necessary for the construction of a

particular thing. But Caitanya-caritāmṛta, the wholesale: a golden temple or something more than that. Gaura Haribol. Gaura Haribol. Gaura Haribol.

If one can have gone through Caitanya-caritāmṛta he has got anything and everything within his fist. The Bhāgavatam, Mahābhārata, anywhere, Veda, any other, the central truth he'll be able to attain. Nothing in the theological world will be new to him. He will get the clue of adjustment in the theological world. If one can go through Caitanya-caritāmṛta in the right way he will have the key of the theological kingdom in his hands. In a gross or in a subtle way all conceptions of theistic world have been represented there in their own position. The outlook, the adjustment is such fine and perfect there within Caitanya-caritāmṛta.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati ["By knowing Him, everything is known - by getting Him, everything is gained."]

What is the conception of the centre? Centre can represent the whole in it. The seed represents the tree. So if one can have knowledge in dissection of the seed, in the subtle form, he may get some knowledge of the tree there, it is possible. So, yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati. Apparently it seems to be impossible, 'if one thing is known everything is known,' a madman's delirium. Apparently it seems like that, one thing is known everything is known. Then what is the meaning of one? One in many, how when one known everything is known? Nonsense: in this in the apparent understanding. But the Upaniṣad, the revealed truth, its central representation is such, that it is possible by knowing one, we can know many. This is the revolutionary assertion and we are to face with that in a sincere and an earnest way. How it is possible? This is such a great thing, a great truth cannot be buried underground. And we will dance that we are civilised, like a madman. When we come to have recognition from

within, then we get śraddhā, faith. Faith means to come to admit this fact, that if one is known many is known, everything is known. This impossibility if we can accept within our heart, then we are theistic people, we have got śraddhā, we have got faith, we have got faith. Otherwise our religious tendency is all hypocrisy, hypocrisy.

'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya

["Śraddhā is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service."] [Caitanya-caritāmṛta, Madhya-līlā, 22.62]

If you do your duty to Kṛṣṇa, all duties are done, discharged. If you can have such quality of faith, then you have got śraddhā. You are faithful. Faith is a divine thing. It has awakened in you. So in no time you will thrive, śraddhā.

Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi. [Śrīla Bhaktivinoda Ṭhākura has written] Throw away everything which you think to be your property and friend. Try to sing the noble characteristic of śraddhā, that is faith, faith, śraddhā. That can only deliver you the infinite within you finite. The infinite that is giving you the news, the tidings that finite can come in infinite, you can get Kṛṣṇa, you can get infinite. Only such faith is the seed, otherwise how can you approach?

Kṛṣṇe bhakti kaile sarva-karma kṛta haya. In other words, Infinite can come in finite. So that is the good news. This śraddhā can only take to you that prospect, that hope. So dismiss, disperse everything. Only foster, adore the śraddhā, the faith. And that you will, that will be able to give you everything. That will be able to satisfy you fully. All others are

partial adventure, and that will take you, to guide you in a blind lane. All are blind lane, only the royal road is śraddhā in the life of every soul.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, you say that the infinite can come in finite form, what is the form that the infinite...

Śrīla Śrīdhara Mahārāja: It is not finite, but in the terms of finite you may think like that. But your feeling is satisfied by the infinite. What your preparedness in you for the, to accept, to welcome the infinite, that will all be fulfilled and more than that. All your earnestness will be fully embraced and compensated, and there you will feel still there is more and more, can't finish. But in qualitative aspect you'll be fortunate to meet that. Finite cannot finish its taste in infinite. But it is fulfilled with the proper qualitative aspect. The highest possible attainment of the jīva, Eka-bindu jagat ḍubāya [Caitanya-caritāmṛta, Antya-līlā, 15.19] One drop is sufficient to inundate the whole creation. It is such, it has been told like that. You will be lost in this sweet ocean. We are swimming in the ocean of nectar. We may swim, we may dream, we may do anything and everything, but sweetness is there. Sweetness to our utmost capacity when all will be cured, no aspiration more than that. Whatever is endowed in us that will have its fulfilment amply, more than that, beyond its capacity, rather, the capacity will be more increased and you will be satisfied. Hare Kṛṣṇa.

Devotee: Mahārāja, how our consciousness can bring us to the stage śuddha Nāma, chanting without offences?

Śrīla Śrīdhara Mahārāja: That is the same thing, by the association of

the sādhu, who has got that, who is living in that plane, and he's emitting that sort of ray outside. And if I be fortunate enough to come to him, with of course the favourable attitude, then I will be able to imbibe that, and that will help the quality of my, in the process of my taking the Name. So sādhu-saṅga, and next śāstra-saṅga. That is the favourable atmosphere, can only help. Just as the proper weather can help a patient. A patient is suffering from some disease and the doctor may recommend, 'you go to that weather and that will improve your health unconsciously, the air, the water: all these things.' Sādhu-saṅga, sādhu-saṅga, where the vibration of higher type, real type, to take advantage of that vibration, that will help improve, to remove the filthy character of my mind and awaken the Naming, the Name taking aspect in me, to improve its condition internally. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Hari. And that is sevonmukhe hi, sevonmukhe hi, the road to the Name is Vaikuṇṭha, spiritual, and the road to go to that, that of service, not of exploitation, nor of renunciation, that of dedication. And this dedication spirit within us can be improved by the association of the sādhus.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ] sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["Therefore the material senses cannot appreciate Kṛṣṇa's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the holy name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realize Kṛṣṇa, for He will reveal Himself directly to the sincere soul."] [Bhakti-rasāmṛta-sindu, 1.2.234]

As much as we shall be able to improve our dedicating temperament, we'll be nearer to the spiritual substance, spiritual existence, spiritual master, spiritual food, everything spiritual. To dive deep into the spiritual realm only to increase our capacity, our dedication, and that we can imbibe from the association of the sādhu and then śāstra.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Nitāi. Gaura Nitāi. Gaura Nitāi. Gaura Nitāi. Gaura Nitāi.

Bhāratī Mahārāja: Mahārāja, in the absence of the spiritual master, how does one keep the association...

Śrīla Śrīdhara Mahārāja: A spiritual master is not a limited thing. We must not fix limitation in him. Spiritual master I find in a figure, or any Vaiṣṇava, but at the same time it has been told that he's God Himself. That aspect we should not ignore. One who can know who is his well-wisher, if we know it properly what is well and who is my well-wisher; if I understand that. So the spiritual master may approach me by various lives and aspects, spiritual master.

But our Guru Mahārāja used to see in a small incident: "Oh, Bhaktivinoda Ṭhākura came. I could not understand him." In many incidents he used to look like that. "Oh, Bhaktivinoda Ṭhākura came to me through him, but I could not take him."

That is, always in search of his master. The bona fide disciple is always living in the association of his master. And the master also cannot be idle without giving response to the bona fide disciple. So in many ways, in many instances he may come to help us, it is also possible. So that Guru, we won't go to Guru to confine in a visual, mind, eye experience cage.

What I know about Guru? Guru is He. Or Guru is a particular servitor of Him. But still it is in that Guru is He.

“I Myself is Guru to all.”

That that instruction of Kṛṣṇa may not be ignored. And also if the yogīs they can come hither and there to meet their objects, and the Vaiṣṇavas also by the will of God they can also go here and there in many ways and help. So we must have some extensive infinite idea about our Gurudeva, not a limited thing. But in different provincial interest, in different aspects, he may come to help to me. If I’m sincere my guardian’s eye is always vigilant over my head. He cannot forget me, his child, if I have got real interest in him. He, on the other hand, must have corresponding interest in me, cannot but be. So after all, na hi kalyāṇa-kṛt kaścid, durgatim.

[pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchatī]

[“O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [Bhagavad-gītā, 6.40]

If you are pure, the nature won’t commit any mistake, environment is not going to commit any mistake, or be jealous to your progress. His watching eye over you all! Mind your own lesson. Oil your own machine. And He’s there, He’s there. A true disciple’s mind is always living in

relativity of his Gurudeva. So we found here and there in many places, “Oh, Bhaktivinoda Ṭhākura, I could not. Bhaktivinoda Ṭhākura. Bhaktivinoda.” Always constant connection of Bhaktivinoda Ṭhākura, he lived. One disciple came, Bhāgavatānanda, from Purī. Only a year or two perhaps he lived and he passed away. Prabhupāda began to cry. He wrote one article in Gauḍīya [?] Bhāgavatānanda, a Maṭha was established in his birthplace, Bhāgavatānanda Maṭha in Midnapore. And Prabhupāda, “Bhaktivinoda Ṭhākura came. I could not understand.” Profusely he was shedding tears.

As I told some several times that there was one Barrister, Mr. Norton, in Calcutta High Court. Aurobindo absconded and he wrote under disguise some article. And Norton finding his writings said, “Oh, here is Mister Gosh!” He went to trace, “Where is Aurobindo? This article it cannot be but that of Mr. Gosh. So enquire, enquire the office of this magazine, where he has got this article. So there you will find the clue where Mr. Gosh is living.” [?]

Bhāratī Mahārāja: So the vapu and vāṇī is unlimited and living.

Śrīla Śrīdhara Mahārāja: Yes, the vapu should be eliminated. Vāṇī may also be vapu only form of word. It was published in Gauḍīya but I had some objection to that. The vāṇī means the sound vapu. Vapu means this practical life, they took it. And vāṇī, it is said that, “What I say you take it, but what I do don’t take it.” It is something like that. Vapu and vāṇī, they meant like that. “What he does, don’t go to imitate. But what he says, his advice, they accept that.” What is that śloka in Bhāgavatam?

Īśvarāṇām vachāḥ satyaṁ, tathāivacharitaṁ kvachit teṣāṁ yat svavachō yuktaṁ, buddhimāns tat samācharet

["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [Śrīmad-Bhāgavatam, 10.33.31]

Those that are great, their advices are always reliable, vachāḥ satyaṁ. Tathaivacharitaṁ kvachit, but their practices are not always to be accepted, acharitaṁ kvachit. Teṣāṁ yat svavacho yuktaṁ, which is, the practices which is combined, supported by his advice: that should be acceptable to the intelligent section, because he's paramahansa. But for particular reason, he's old, so suppose in Ekādaśī day he takes something. So the, another man, "Oh, when he takes something, then we must take. If we are able to fast completely, why do we do? He's taking?" So, he's not feeling well.

Just as Mahāprabhu told to Haridāsa, "You are now old, you decrease your saṁskāra, saṁskāra alpakāra [?]"

Haridāsa Ṭhākura said, "I cannot fulfil my nedistha saṁskāra [?] What I have fixed that every day I shall take tri lākha Nāma, three lākha of Names. I can't fulfil."

"Oh! Why three lākhs? Now you are old, you minimize your standard."

So according to one's own necessity, a man of higher position, his practices, daily practices, may be a little slackened. But that should not

be taken into account by an ordinary disciple. His instructions: always take, and practices, only those that are combined with instruction, that he will take. So, what I told, from what point?

Akṣayānanda Mahārāja: Vāṇī vapu.

Śrīla Śrīdhara Mahārāja: Vāṇī vapu. So vāṇī means advice. But vāṇī tattva, one may say something in the meeting, but he may not be so. Then he will accept his vāṇī and not vapu, not practice but his words, the upadeśa. But there we may find many who in the meeting will say something, but he's not sticking to that sincerely. Then what to do? Vāṇī is also not acceptable always, vāṇī, vapu. So vāṇī is also vapu. If we want to analyse more finely, then we'll find that vāṇī also vapu. Externally vāṇī is delivered in some way, but internally he may think some other. Generally hypocrites do that. They say something and they do another thing. Not only, even in sincerity they are lacking, vāṇī, vapu. It is very difficult to understand the inner man. By bombastic expressions and lectures one cannot be great. Inner personality to understand it is difficult. The inner man, not the imitation can be in practice as well as can be in words and expressions, in lectures also, imitation maybe. But the man within that is different. So we must be very alert. Only sweet words won't do, sweet words. The sweetness of the sound: that is not kīrtana. One who can chant Kṛṣṇa Nāma, very sweetly, very touching, satisfying the ear, there are so many in this Orriya they can chant very sweetly the kīrtana, but that sound, sweetness of the sound that is not Kṛṣṇa Himself, it's something else.

This Rāmadāsa Bābājī, he used to take the name Kṛṣṇa and tears running from, and through the nose also liquid things are coming. And at the two sides two men with some pieces of cloth always removing them. And he's shivering like anything for Nitāi Gaura Rādhā Śyāma Nitāi Rādhā Gaura Śyāma. That false thing is madly chanted, and so many of

the audience are charmed how he's taking the name, he's shivering, he's shedding tears, and so many things, lost his senses of the outside world all these things. But,

What of sound? This vapu and this vāṇī, the vāṇī is coming and the vapu is shivering, but still, that is dismissed as offences against the Vaikuṇṭha Nāma, because other conducts and also the false knowledge, false conception of the tattva, ontology, the Nitāi is Rādhā. If Nitāi is Rādhā we are to cancel out Sanātana Goswāmī and this Narottama Ṭhākura, and so many others, Bhaktivinoda Ṭhākura, and so many others. And he's dancing and chanting and weeping and showing so many feats.

Bhāratī Mahārāja: Mahārāja, it seems like a symptom of Kali-yuga that everyone limits, even in other societies besides Gauḍīya Maṭha, everyone limits their Guru to vapu and vāṇī.

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: Everyone has a limited conception of Guru.

Śrīla Śrīdhara Mahārāja: Yes, yo yac chraddhaḥ sa eva saḥ.
[sattvānurūpā sarvasya, śraddhā bhavati bhārata śraddhāmayo 'yaṁ
puruṣo, yo yac chraddhaḥ sa eva saḥ]

[“O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith

- their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith.”] [Bhagavad-gītā, 17.3]

The object of worship is not in dearth. Dearth of object of worship, and no dearth of Guru in the world, a guṇḍā has also his Guru. What is Guru? Yo yac chraddhaḥ sa eva saḥ, Bhagavad-gītā, worshippers of many gods there are. There śraddhā, but the very śraddhā to be analysed and seen what type of śraddhā, and that type of Guru and that type of devata is everywhere. So sattvasya śuddhiṁ paramātmā-bhaktiṁ.

[avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti

sattvasya śuddhiṁ paramātmā-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktaṁ]

[“For one who remembers the lotus feet of Kṛṣṇa, all inauspiciousness soon disappears, and one’s good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death, and one’s real spiritual life begins. As one’s heart becomes gradually purified, one’s devotion for the Lord within the heart awakens, and one realises the Paramātmā. Thus one gradually develops knowledge (jñāna), realisation (vijñāna), and renunciation (vairāgya).”] [Śrīmad- Bhāgavatam, 12.12.55]

These - adulteration. What we are, what are our real necessity? That is to be found. If I am this body or I am this subtle mind? Or I am only the soul, a part of Brahmāloka? So many different stages of thinking, by the elimination!

keśava tuwā jagata bicitra [karama-vipāke bhava-bana bhrama-i,
pekhaluñ raṅga bahu citra]

tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane dohi' jāi kapila,
patañjali, gautama, kaṇabhojī, jaimini, bauddha āowe dhāi'

tab koi nija-mate, bhukti, mukti jācato, pāta-i nānā-bidha fānd so-sabu--
bañcaka, tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād

baimukha-bañcane, bhaṭa so-sabu, niramilo vividha pasār daṇḍabat
dūrato, bhakativinoda bhelo, bhakata-caraṇa kori' sār.

[“Oh Lord! Your creation is a very wonderful type, different and variegated. My real pain however, is from out of separation from You. And here I am seeing a diverse character of different types, different sectarian views. But the real purpose of all these things is only our separation from You. If we are to diagnose properly, only our separate existence from You - separate consciousness - is the root of all this faithfulness. I am suffering from Your separation, but so many doctors of different types have come. They are running to me to cure me; Kapila - Śaṅkara, Patañjali - Yoga, Gautama, Kaṇada - everything produced from atoms - Kaṇada. Bauddha - that is, the dissolution of the mental system ends everything. Jaiminī, although good activity is transient, still, what to do? “Go on doing good activity and try to live happily; there is no other end to life.” They come apparently to represent You, but, when they give delivery to things, we find that either they advocate enjoyment or salvation; exploitation or salvation, that is in their fund and nothing else! In whatever dress they may couch, but ultimately if it is analysed we find either salvation, pleasure, or this total dissolution into indecipherable something? But, to take us to that goal, only these two goals, they create

various kinds of charming traps to catch us. But, ultimately, they lead us to these two and nothing else. Either the higher planes of life in the subtle world (for the time being) or complete annihilation, effacement. Why are they here? It is the view from the Universal standpoint; they have come to segregate those that are not sincere. Those that are sincere will not be affected by such canvassing. They come for only those half-hearted persons and take them away from this camp. Then, the devotees may go on in their own way peacefully. They won't be able to come to disturb them. They are in their own path. That is the underlying purpose of You. They have created multifarious very charming things for their canvassing. But anyhow, I might have been saved. I understand that definitely only the feet dust of Your devotees is everything for me - nothing else! I want only the holy feet dust of Your devotee. No other ambition I have got! And I have got this sort of yearning by Your Grace. So, Bhaktivinoda discarded them.”]

By the help of Guru and our śraddhā we are to eliminate so many tempting offerings will come to us from different directions. “It is the truth.” “It is the truth.” In this way with their own [?] that is selling pot they will come. “Oh, you want this? This is a very good thing.” And many canvassers will come and represent their things, dolls. So we have to eliminate through śraddhā. Sukṛti and śraddhā will help us to eliminate all the outer demands of the outer coating of our existence. And the inner soul he will be able to recognize, ‘this is what I want.’ In this way the elimination will go. And one who can understand that thing, and what is gold and what is only glittering things that are not gold, in this way to understand. And that is the beginning, in the very beginning of Gauḍīya Maṭha. Tanma tamna tanma. “This is not, this is not, this is not.” Neti neti. “It is not, it is not, it is not.” In this way, but in this way there is infinite possibility. So through śraddhā, nirguṇa, sakala chāḍiyā bhāi, śraddhādevīra, the faith, faith in Kṛṣṇa. Faith in Kṛṣṇa consciousness, that is elimination mostly of bhukti, mukti, and viddhi bhakti, all sorts of exploiting tendency and all sorts of renunciation tendency, avoiding tendency. And then also this service under restriction, rāga bhakti, that is natural, that is sincere, non artificial. We have appreciation for that.

Mahāprabhu came to give that and Śrīmad Bhāgavatam has recommended that. We are to understand our thing. What is our need? What you say that may be fallible at every strata, so formal knowledge is no knowledge.

That is, in Bhāgavatam, Nārada Goswāmī's upadeśa. Gaura Haribol. Naur ivāspadam. Vātāhata-naur ivāspadam. The wind hunted boat, sometimes driven this side, that side, that side. Vātāhata-naur ivāspadam. Uncertain position, uncertain position, wherever the wind blows the boat is running, carried by that. Any charm from any direction coming and swallowing me: that is nothing.

[tato 'nyathā kiñcana yad vivakṣataḥ, pṛthag dṛśas tat-kṛta-rūpa-nāmabhiḥ na karhicit kvāpi ca duḥsthitā matir, labheta vātāhata-naur ivāspadam]

["Whatever you desire to describe that is separate in vision from the Lord simply reacts, with different forms, names and results, to agitate the mind, as the wind agitates a boat which has no resting place."] [Śrīmad-Bhāgavatam, 1.5.14]

Astira siddhante ahino madiya hari bhakti lailate [?] Must have our standpoint fixed. Unmovable standpoint we must have and that is the real wealth. We shall be able to know what is what. Anyone will come and catch me by the ear will drag me to a particular direction. And I am showing so many feats of devotional practices, that's nothing. We must stand on the ground, have our stand and we will be able to know what is what. There are mainly of exploiters, different types of exploitation, and then that of renunciation, and then of viddhi bhakti. These are the nikhila-bhuvana-māyā...

End of 82.02.23.B

82.02.23.C

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja:

[nikhila-bhuvana-māyā-chinna-vichinna-kartrī, vibudha-bahula-mṛgyā-
mukti-]mohānta-dātrī śīthilīta-vidhi-rāgārādhya-rādhēśa-dhānī, vilasatu
hṛdi nityaṁ bhaktisiddhānta-vāṇī

["Slashing and smashing the illusion of the whole mundane plane,
Dealing the deathblow to the scholars' manic search for liberation's
throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī
Rādhā's Lord Supreme: O Abode of Divine Love, Divine Message of Śrī-
Bhakti-Siddhānta, May you dance and play and sing your song within my
heart forever."]

[Composed by Śrīla Śrīdhara Mahārāja]

Bhaktisiddhānta-vāṇī has a particular position. What is it, that?

Bhaktivinoda Ṭhākura says that: keśava tuwā jagata bicitra. “So many Ācāryas with their own offerings they are coming to canvass us and to make their disciple. The Kapila, Patañjali, Bauddha, Jaiminī, so many. I won’t be fed their prey. Otherwise no man’s land, everyone will come to capture me. Anyone will come to entice me. I must not have such position, a chaste position we must have, that is valuable.”

So many paṇḍits gave their signature to that Krimikanta, King of Keral [?] “Yes, Śiva is the highest conception of divinity.”

His minister said, “Oh, so many signs you see, it is all established fully.”

“No, no. The signatures that is given here we see, no position. If you can collect signature of Rāmānuja then of course it is, we can accept.”

So, knowledge, the absolute characteristic, if knowledge is possible we are to admit that. Chidyante sarva-saṁśayāḥ [Śrīmad-Bhāgavatam, 1.2.21 & 11.20.30] A knowledge of that quality is possible. Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. Absolute knowledge is possible, to have that. We must understand first that. It is possible to come in touch with absolute knowledge, chidyante sarva- saṁśayāḥ, such knowledge is there which can eliminate all other existing sorts of opinions to be wrong.

Bhāratī Mahārāja: Mahārāja, what is the meaning of chastity for the proper disciple?

Śrīla Śrīdhara Mahārāja: Chastity, that is faithful to the cause, faithfulness to the cause for which he has come. Ha, ha, ha, is a relative term. So, chastity, unchangeable adherence to Kṛṣṇa consciousness: that is chastity in the absolute sense. There may be relative chastity.

Sincerely he's finding interest in a particular plane. Not sincerity is complete there. It is only sincerity complete when one comes to accept Kṛṣṇa consciousness of Godhead. Others all relative and no knowledge is chaste than Kṛṣṇa consciousness. And in Kṛṣṇa consciousness also one may not think that by beginning, by getting the touch of Kṛṣṇa consciousness, he has acquired the whole thing. So according to his getting pure conception of Kṛṣṇa consciousness, the hazy consciousness, the pure Kṛṣṇa consciousness that is degree, and by his awakening he'll become more chaste and chaste, in this way. Chastity means our adherence to the truth. The truth, we have come to realize, that truth is in Kṛṣṇa consciousness. And that Kṛṣṇa consciousness is not a limited thing that only when one has got in his hand but he has swallowed that. It is also of infinite character. And there is gradation, and there is the room of progress in Kṛṣṇa consciousness. So one true to his own sincere progress he's chaste, we shall have to say so, not to the figure. Vyāso vetti na vetti vā.

[aham vedmi śuko vetti, vyāso vetti na vetti vā

bhaktyā bhāgavatam grāhyam na buddhyā na ca ṭikayā]

[Lord Śiva says: "I know the true purpose of Śrīmad-Bhāgavatam; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the Śrīmad-Bhāgavatam, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the Śrīmad-Bhāgavatam is very difficult to conceive and can only be known through bhakti."] [Caitanya-caritāmṛta, Madhya-līlā, 24.313]

Such strong expression is also there, vyāso vetti na vetti vā. All right reserved, Kṛṣṇa consciousness, it is unlimited. Still there is possibility of conceiving its purity and adulterated form and the Ācāryas, they have given it to us. He has come, in classification we find.

vande gurūn īśa-bhaktān, īśam īśāvatārakān

tat-prakāśāṁś ca tac-chaktīḥ, kṛṣṇa-caitanya-saṁjñakam

["I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who appears in six features as: the instructing and initiating Gurus; the Lord's devotees beginning with Śrīvāsa Ṭhākura; His Avatāras such as Advaita Ācārya; His prakāśa, or full expansion (Nityanānda Prabhu); and His śakti, or divine energy (Gadādhara Paṇḍita)."]
[Caitanya-caritāmṛta, Ādi-līlā, 1.1]

And,

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
[śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitāṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ

śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca]
[Kṛṣṇadāsa Kavirāja Goswāmī]

First rank that we come in direct contact with, first this rank.
Vande 'haṁ śrī-guroḥ śrī-yuta- pada- kamalaṁ śrī-gurūn vaiṣṇavāṁś
ca. Then śāstra Guru, the authentic śāstra given by whom: and with the
help of that, this first section of Guru comes to help us.
Śrī-rūpaṁ sāgrajātaṁ saha- gaṇa- raghunāthānvitāṁ taṁ sa-jīvam.
Who has given in a permanent shape what is Kṛṣṇa consciousness. Not
direct but through our Guru their experienced things are given to us,
extended to us. Then, sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-
caitanya-devaṁ. Who originally came to distribute Himself, the thing.

What is that? That has been given by Rūpa Goswāmī, the śāstra, śāstra maker. So the original giver section that. And what they gave? Śrī-rādhā-kṛṣṇa- pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca. By four stages it has been introduced to us.

What our Guru Mahārāja told, everything may not be understood and accepted in the beginner's stage.

But afterwards we are to realize, 'Oh, what he told, this is its meaning.'

Just as when I was in Madras I found in a Vyāsa Pūjā address, Professor Sanyal told that, "I don't want Kṛṣṇa. But because you say that I have necessity with Kṛṣṇa so I worship Him. I take His Name."

I could not understand. "What is this? We have come out for Kṛṣṇa and who can give Kṛṣṇa, in search of that we have come to Guru." That was my understanding. I came out for Kṛṣṇa and Mahāprabhu. Then who can give me the real conception of Kṛṣṇa, Gaurāṅga, I have come to search out for him and then I find Guru.

And he says, "Because you say I have got necessity with Kṛṣṇa, so I want to connect with Kṛṣṇa, otherwise not."

I did not understand. But in Rādhā-Kuṇḍa once when the Bharatpur State Dewan, with his family came to circumambulate Rādhā-Kuṇḍa, respectfully, by lying and measuring in this way.

Then Paramānanda Prabhu, a favourite disciple of Prabhupāda, he came and informed Prabhupāda. "Prabhu, those, they also, the Dewan and family, they also have great respect for Rādhā-Kuṇḍa."

Prabhupāda answered, "Their devotion for Rādhārāṇī and ours are of different type. They have got reverence, devotion for Rādhārāṇī because they have got direct reverence, devotion for Kṛṣṇa. And because Rādhārāṇī is favourite to Kṛṣṇa they also revere Śrī Rādhā. But

our case is different. Our concern is with Rādhārāṇī. And because Rādhārāṇī reveres, wants Kṛṣṇa, so we also want Kṛṣṇa.”

Then that was clear in me after three-four years. So whenever we come approximately thinking that this is truth, we cannot receive or understand the whole of it. If we're in the line, gradually it will come to our realization. Many things still we find in śāstra that after in the process of realization such things will come. In bhāva bhakti, [?] All these things, and prema bhakti there according to their realization there is written the different stages how it develops. Those are not within us. But that is given and gradually we are to understand, in this way. In the beginning, a beginner in a college getting admission they may not expect to know anything and everything.

Hare Kṛṣṇa. A systematic knowledge, knowledge properly adjusted, otherwise there are many amongst our group, they heard Prabhupāda's advices, words, but partly. One day some Aranya Mahārāja told, he was a senior man, he told: I forget. Somewhat mainly, that Prabhupāda told on this thing, supposes, who... Anyhow some provincial remark he wanted to utilize in a universal way. But I gave some objection. 'Mahārāja, Prabhupāda told this, it is all right. But this is not the whole thing. He told this also. So we are to harmonize. We cannot ignore the other thing, other part of his advice. So we shall have to come in adjustment in a systematic understanding of the words. So only partial aspect is laid stress in a, sometimes in a particular point, and who has attentively caught that he takes that and nothing else behind, nothing beyond that. So, a systematic knowledge of the whole must be understood.'

Gaura Haribol. Gaura Haribol. In a progressive life, what, the step when one wants to get up, another's business only to take the leg from that and to put in another step. So the kaniṣṭha adhikārī which is the object of his attainment, a madhyama adhikārī he's perhaps withdrawing from that and trying to climb on the upper, in this way. Under the guidance of Guru so many different sections of śiṣyas, all may not be equal of realisation. One can understand some, another can understand something more,

another more, in this way there may be gradation. But even the senior disciple may fall back, and the junior may go up. It is also possible. We have seen and you can also see now. So many oldest gone away and newcomers are showing greater energy. You can find among yourselves; we have also found it. No stereo type rules. It is a living thing and...

As I told you another gentleman made the remark that Darwin theory, survival of the fittest, natural selection, survival of the fittest. Not in the Darwin line of thinking. Came back, went forward. We have seen and we are to see that. It is a living thing, not a stereo type. Hare Kṛṣṇa. Hare Kṛṣṇa.

He's there. He has not finished Himself. In His own śāstra He says "What I have written this you do.

Even crossing that who may come to Me, he's My higher servitor."

So He's living, still, and He's above all. The transaction, ready made money, the trading by loan and trade with ready money. Trade with ready money, purchasing with ready money and purchasing in loan. He's there, He is master, He's autocrat. His dealings should not be limited, even in scripture. He says, "Even crossing scripture I exist."

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān

[dharmmān samtyajya yaḥ sarvān, mām bhajet sa ca sattamaḥ]

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in

order to engage in My devotional service is the best of honest men (sādhū).”] [Śrīmad-Bhāgavatam, 11.11.32]

“Though they are given by Me, those directions. So directions for different classes, so sometimes it will be necessary to show My devotion even crossing My own laws. And they are higher devotee.”

So many things are there. The main thing is faithfulness, to die for the cause. Die to live.

[?] Simplicity means to be independent of prejudices, ancient prejudices, that is to be simple. To be empty, to be un-possessed of the mal-possession, to be clear, to be free of foreign possession: that is simplicity. Gaura Haribol. Gaura Haribol. Formal, formal and substantial, the two things, that is the main trouble towards progress.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt] sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

[“It is better to carry out one’s own duties a little imperfectly rather than faultlessly perform another’s duties. Know that even death is auspicious in the discharge of one’s duties appropriate to his natural position in the ordained socio-religious system, because to pursue another’s path is perilous.”] [Bhagavad-gītā, 3.35]

The progress means to deal with these two difficulties. To stick to one’s former position and then to make progress, advance. If advancement is not sure it is judicious to take the former position. If there is any doubt of

any progress one should stick to the former position. But, that it is no progress. Progress means to leave the former position and go away. And only who is hopeful of his bright future he should leave his former and go and advance. And those who are of doubtful mentality, suspicious mentality, it is better for them to stick to the former position: that already consolidated foundation, to take stand there.

During the time of Guru Mahārāja there were so many who did not take sannyāsa, but later on they found to go more speedily towards the goal, taking sannyāsa. To take sannyāsa means to take risk. To take risk means for further progress, he's taking risk, his preparedness for further progress, taking risk. So should he hold that same position in the time of Guru Mahārāja where he was? Should he stick to that position, or his desirable line he will try to make progress? And if he makes progress he will see so many things new and so many things to be rejected. According to his own progress he cannot but see some things to be kept back and some things in the front to invite, to go near. So progress means this. Gaura Haribol. Gaura Haribol.

What is good what is bad; what is Kṛṣṇa, what is non Kṛṣṇa. Some sort of approximate knowledge we should have and that will be realized more and more. 'Oh, I could not detect this but now I feel that with Kṛṣṇa conception this is also a valuable point.' In this way the realization will advance. Life is progressive. Gaura Haribol. Gaura Haribol. But without being sure of his progress one should not leave his former position. Sva dharme nidhanaṁ śreyah, para-dharmo bhayāvahaḥ. What I do not find to my own, I must not take risk for that. But when I shall find, though it is a little far, but this is my own, I must jump there. 'That this is my own, my inner hankering is searching only for that thing. Oh, it is on the jurisdiction of my look. I must jump and take.' It depends on our sincerity and our proper understanding.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

Sometimes one may fall down, but he will be able to understand. jāto-śraddho mat kathāsu, [nirviṇṇaḥ sarvva-karmmasu veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ]

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."] [Śrīmad-Bhāgavatam, 11.20.27]

That these are not desirable but they are hunting me and for the time being capturing me. But after little they vanish, then that man thinks 'Oh, what suddenly came and overpowered me? So my interest is hampered. Again I may not be attacked by them. I must be very alert.' In this way, sometimes the lower propensities also may get the better hand, go down, and sometimes one may go up. But we are always in the midst of battle. We are a soldier always fighting for progress.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Any one of you think that indifference to the present committee which was founded by Swāmī Mahārāja, to differ from that committee, whether it will be helpful or not, if any doubt it will be better to stick to the resolution of the committee. But if one can see clearly that what the committee wants to get from us that is not the real desire of our Guru Mahārāja, what he wanted to show, it is not keeping up to that standard: and at the same time if you find what I say that is nearer to the ideal for which Guru Mahārāja came to preach, then only there will be justification for you to come to this side ignoring the committee decision. That will be their justification. If anyone can't see that difference they should not take such bold step, it should not be considered for them.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: What is the time, nine o'clock?

Devotees: Five after ten.

Śrīla Śrīdhara Mahārāja: Ten?

Devotee: Five past.

Śrīla Śrīdhara Mahārāja: Five after ten? All right! Nitāi Gaura Haribol. What was your question?

Bhāratī Mahārāja: Chastity, first chastity then vapu vāṇī.

Akṣayānanda Mahārāja: What is the chastity of the true disciple?

Śrīla Śrīdhara Mahārāja: Then, do you find that it is replied in any way? Or it is more obscure?

Bhāratī Mahārāja: It is living.

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: When it comes from you it is living.

Parvat Maharaja: Fresh water, new water.

Śrīla Śrīdhara Mahārāja: What you all say?

Bhāratī Mahārāja: Easily applicable.

Akṣayānanda Mahārāja: Very clear, but we have to come to the standard.

Śrīla Śrīdhara Mahārāja: Yes to appreciate, come to have a touch of the soil proper, then it will be able to feel and discriminate. We have to take our stand in a proper plane, then only viewing outside we can see what is whose position, where from. Sambhanda jñāna, Sanātana Goswāmī has given it in Bṛhat- Bhāgavatāmṛta. We are closely to follow that then we shall have got a proper; that means proper adjustment. Taking our stand in a particular position if we look out around, by casting a glance, cursory view, we'll be able to say, "Oh, this is there, this is here, this is there, this is lower, this is upper, all these things."

We must have sambhanda jñāna in Kṛṣṇa consciousness. What is Kṛṣṇa, what is Nārāyaṇa, what is Baladeva, what is the potency group, all these things we must have some sort of conception, who is where. We cast glance and say his position. Just as in the army, army, the general perhaps from the up, aeroplane, he will have a look, "Oh, here they are posted they are all right." The general taking his glance, who is where, everyone in his own position is all right. So the absolute standpoint given by Bhāgavatam, Vedavyāsa in his last revealed truth, book, scripture, He has given, kṛṣṇas tu bhagavān svayam [Śrīmad- Bhāgavatam, 1.3.28], anādir ādir govindaḥ [Brahma-saṁhitā, 5.1]. Taking our stand there we

are to get, we'll have a view of the environment and have our decision who is where, what is what.

So Bhaktivinoda Ṭhākura, keśava tuwā jagata bicitra, a market, variegated things are displayed, shown here, keśava tuwā jagata. So many mercantiles are around us, they're just placed around us for show, keśava tuwā jagata bicitra.

Then, tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane, dohi' jāi. Your separation, separateness from You, from Your conception, has put me to such trouble that I am always being burned by different types of painfulness. Kapila, Patañjali, Gautama, Kaṇabhojī, Jaimini, Bauddha, āowe dhāi'. They do not know what is the real trouble within. I am burning for Your separation, they do not know that. They are producing different types of medicine very eagerly. "Oh take this, take this, take this." So many doctors are coming eagerly to give relief, to remove my pain. But my pain is separation from You. They do not know.

Tab koi nija-mate, bhukti, mukti jācato, pāta-i nānā-bidha fānd. They mostly take Name of You. "Yes, I have come to give you relief." The painfulness you are feeling they say that, "Yes, I know what type of pain you are suffering from. So that pain must be banished if you accept this, taba koi." In Your Name they come. That to remove my pain, what, for Your separation, they do not know, but still the painfulness I shall be able to remove, in this way they come, approach. Tab koi nija-mate, bhukti, mukti jācato. And ultimately we find either they are of the exploitationist group or the renunciationist group. In this they must be put into these two groups, bhukti or mukti. Jaiminī etc, they come to offer some higher level of exploitation. And the renunciationist they come for liberation. They cannot surpass the jurisdiction of these two, on the whole. Bhukti, mukti jācato, pāta-i nānā-bidha fānd. But their method of approaching is of a different and capturing type, nānā-bidha fānd, entrap. They want to entrap us in a variegated charming way, pāta-i nānā-bidha fānd. So-sabu--bañcaka, tuwā bhakti bahir-mukha, ghaṭāowe, but all of them at least they are common in one place, they're all against Your devotion. They have got no real recognition for You. It is sure, I have found, tuwā

bhakti bahir-mukha, ghaṭāowe biṣama. So they are – “God, save me from my friends,” they come to give me relief, but actually they aggravate the disease, ghaṭāowe biṣama paramād.

Baimukha-bañcane, bhaṭa so-sabu. Now Bhaktivinoda Ṭhākura is coming with his own conclusion. “Then why You are giving indulgence all those professors to misguide the people? Baimukha-bañcane, bhaṭa so-sabu. It is for testing. It is for segregation. To help the real thinking man, You want the half- deep, lip-deep devotees to take away. Your plan is like that. You send them to test who is bona fide in his quest about You. And who are superficial they are taken away by them. And leaving them to go on with, smoothly, without any disturbance of the seeming friends they can work, go on smoothly. That is Your object. Baimukha-bañcane, bhaṭa so-sabu, niramilo vividha pasār.

So I, Your servant of the servant, Bhaktivinoda, his finding is this. Niramilo vividha pasār daṇḍabat dūrato, bhaktivinoda bhelo, bhakata-caraṇa kori' sār. I have got by Your grace a glimpse of right knowledge to understand who is who. So I honourably give some respect to them, and be off. Yes, I am all right, now you please let me off. And I want the feet-dust of Your devotees. The pure holy feet dust of Your devotees, that is the only medicine to do away with my trouble. The pain, the pangs of separation: that is my real disease.

And the feet-dust, vinā mahat-pāda-rajo-'bhiṣekam [Śrīmad-Bhāgavatam, 5.12.12] And, niṣkiñcanānām na vṛñīta yāvat [Śrīmad-Bhāgavatam, 7.5.32]

The dust, holy dust of Your devotees, that is the only medicine to remove my pain. I have found it my Lord by Your grace. Giving some honour to all those doctors, to bid adieu to them.”

So this eliminative capacity when we,

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam [ānukūlyena-kṛṣṇānu-
śīlanam bhaktir uttamā]

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [Bhakti-rasāmṛta-sindu, 1.1.11] & [Śrīmad-Bhāgavatam, 11.21.11, purport] & [Caitanya-caritāmṛta, Madhya-līlā, 19-167]

And this also, amongst the devotees also, all that came to Swāmī Mahārāja, or our Guru Mahārāja, they are not of equal. Many of them have gone away, and many are very weak, labouring below. And many are shining, trying to go up, we see. And many they are busy...

End of 82.02.23.C

82.02.23.D_82.02.24.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...want to exploit Swāmī Mahārāja, his good

name, his credit, his good will. They know themselves what is their position by measuring by real standard within, but there are many who cannot control the temptation of exploiting him, “Guru bhogi.” There is a term, “Kṛṣṇa bhogi,” wants to exploit Kṛṣṇa, wants to exploit Guru, his name, and to make field for his own personal exploitations, that is also possible. So a real student, a bona fide student is to be alert from all sides that the non Kṛṣṇa may come in different dress and I must try to save me. And if we are sincere none can disturb us.

Vibhiṣana, he says, “We must not rely māyā.” The Hanumān was keeping the Rāma-Lakṣmaṇa within room of his tail and Vibhiṣana is warning, “Hanumān, very careful that Mahi-Rāvaṇa will entice you, entice Rāma-Lakṣmaṇa and in different dress he will come.” Then at last he came in the garb of Vibhiṣana himself and took Them away.

So the possibility of the approaching of māyā is very spacious, comprehensive. So we have to be careful to maintain the valuable tendency and outlook for our inner awakening what we have got, taste. We’ll be very careful to maintain that and if possible to make progress on the line. That is our interest. So, ‘God save me from enemies,’ that is also a general thing, ‘God save me from my friends,’ that is also there. And I am also included within that. You must be alert of that. I may be also as a friend I may go to deceive you. You will be so much careful. At your own risk you pray for the, appeal to the caitya Guru for giving right direction, what is what. What is what, what is to be accepted, crucial point.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. I don’t want to take the responsibility. Mahāprabhu and Kṛṣṇa has also not taken the responsibility. You are free.

[iti te jñānam ākhyātām, guhyād guhyataram mayā] vimṛśyaitad aśeṣeṇa,
yatheccchasi tathā kuru

["I have now disclosed more and more hidden treasures to you.
Remember all this, and then do as you wish."] [Bhagavad-gītā, 18.63]

One who can compel everything to come to His own line: He also says,
"You are free. What I had to say I have said. Now you, Arjuna, decide
what you are to do. Vimṛśyaitad aśeṣeṇa, exhaustively to the fullest
capacity of yourself, you discriminate and decide, what step you are
going to accept."

What else, anything?

Mādhva Prabhu: Mahārāja, yesterday they asked me if I accepted the
GBC as absolute. I say because I accept them as relative, because they
see themselves as absolute. Then they asked, 'Do you accept Śrīdhara
Mahārāja as absolute?' I say, 'Yes, I accept him as absolute because he
sees himself as relative.'

Śrīla Śrīdhara Mahārāja: Eh, what does he say?

Akṣayānanda Mahārāja: He said yesterday he was asked, "Do you
accept the GBC as absolute."

Śrīla Śrīdhara Mahārāja: Who?

Devotees: Mādhva Prabhu.

Śrīla Śrīdhara Mahārāja: Mādhva Prabhu.

Akṣayānanda Mahārāja: He said, “No, I see the GBC as relative because they think themselves to be absolute. But I see Śrīdhara Mahārāja as absolute because he presents himself as relative.”

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Paid in their own coin. Yes I am conscious of both absolute and relative, I am relative also. Everyone holds the relative position, because further more to realize there. So he’s a research scholar.

Parvat Mahārāja: Presented very scientifically.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: So, I retire today.

Parvat Mahārāja: Jaya om viṣṇu-pāda...

...

Śrīla Śrīdhara Mahārāja: Today is the day of departure of one Rasikānanda Mahārāja, disciple of Śyāmānanda Prabhu. Rasikānanda Prabhu, and Jagannātha dāsa Bābājī Mahārāja. At the same time the

day of departure of our colleague Mādhava Mahārāja. Rasikānanda Mahārāja he was in Midnapore side, he was the disciple of Śyāmānanda Prabhu.

Śyāmānanda Prabhu's history is this; that he first got initiation in the sākhyā rasa from Hṛdaya Caitanya Goswāmī near Kalna. Anyhow he went to see Vṛndāvana. He came from a non brāhmaṇa family, generally cultivator section. Went to Vṛndāvana and one day in the early morning he was out on visiting different holy places. From Nandagram he's going eastward toward Kalivana. Suddenly found on the way an ornament called nupur, the foot ornament of the ladies, he suddenly found.

Bhāratī Mahārāja: Bangle.

Śrīla Śrīdhara Mahārāja: Bangle, nupur, in Sanskrit. Just over the foot, in this way, nupur. Then he took it on his bag and being very much surcharged with love divine, he's going. Suddenly when looking back side he found that a girl of exquisite beauty she's searching for something there where he got it. Then he came back, asked the girl "What you are searching for?"

"An ornament missed here. One nupur of Rādhārāṇī missed somewhere here. I'm searching for that." "Oh, I have got it." He handed over.

And the girl put that nupur on his forehead and vanished.

Then he was besides himself, "What's the matter? I am fortunate enough that I have got, I have had darśana of the divine damsels of Vraja."

Then he had been thinking in this way, already he had some sākhyā rasa training. His Guru gave him mantram such. He's thinking I have got that sort of duty. He's thinking in that way and taking Name. But from this incident a change came in his mind and his tendency began to grow in favour of mādhyura rasa. "How beautiful, charming figure they are, what is their duty, at night they attend rasa ceremony." In this way, thinking

thus there was a great change in his mind.

And he connected Jīva Goswāmī, “That such is the condition. My Gurudeva, he’s in that rasa, but I am finding deep tendency, irresistible, towards the service of mādhyura rasa. What to do?”

Jīva Goswāmī examined him, and being satisfied gave him dīkṣā in mādhyura rasa.

Then this was broadcast gradually amongst the Gauḍīya Vaiṣṇavas, not only in Vṛndāvana but in Śrī Gaura Maṇḍala also, “That such has happened in this case.”

His Guru, Hṛdaya Caitanya, he felt disturbed. “What is this? Jīva Goswāmī, the standard Vaiṣṇava, followers of Rūpa, Sanātana, he did such thing. That is against courtesy. Śyāmānanda was my disciple.”

Anyhow he managed to call for a Vaiṣṇava assembly in Vṛndāvana. And there from that assembly he called for both Jīva Goswāmī and Śyāmānanda to give explanation for that uncourteous activity.

Jīva Goswāmī did not attend but he sent Śyāmānanda, “Go attend the meeting, answer their call.”

Śyāmānanda went. From the meeting, from the committee, the assembly called explanation; “What’s the matter? You took initiation from Hṛdaya Caitanya Prabhu?”

“Yes, I did.”

“What was your tilak?”

“At that time it was such and such.”

“Now you have changed your tilak into that nupura.” “Yes, it is changed.”

“Why and how?”

He related the story. No, he wanted, his Guru desired that present tilak

will be effaced. “You efface your tilak, present tilak.”

“I can’t efface. If you can, you may efface my tilak.”

They tried but could not. Then they were bewildered. “What’s the matter? Why such, what is this?” He related the narration, the story. Then of course they had some awe, reverence.

Then he told his...

Another internal story; that when the call for explanation came, he prayed to Rādhārāṇī, “This is the difficulty. What I am to do?”

Then it is told that Rādhārāṇī gave him assurance, “I shall look after that.”

So Rādhārāṇī connected with Subal, the leader of the sākhyā rasa in his group. “One of your servitors I am taking him, you allow.” And he gladly did so. In this way that was intimated to, revealed to Hṛdaya Caitanya and everything was compromised, minimised. This is Śyāmānanda.

When he came back, these three, Narottama, Śrīnivāsa, Śyāmānanda, these three came back with the bullock cart with a chest full of books. And that was looted near Bapura, Viṣṇupura. And after trying for many days for searching out those books they failed. And then Śyāmānanda went to his own country to preach, Midnapore side. And Narottama also left for north Bengal to preach to mind their own lesson. But Śrīnivāsa was the leader of them in charge of the books. He did not leave, like half mad he was roaming, and anyhow when...

That was looted by the local chief, Birhambir by name. He had some affinity for Bhāgavatam, and his Guru, Vyāsa, one Vyāsa by name, he used to chant Bhāgavatam in his assembly every afternoon. And Śrīnivāsa anyhow came and suddenly, unconsciously he pointed out

some mistake in the reading of Bhāgavata of that Vyāsa, Birhambir's Guru. Then he was detected, "Oh, he's not a mad but he's a great genius in Bhāgavatam." Then anyhow they came to know his position. And the books that were lost, grantham, all these things came in. And then they told that, "I have stolen those caskets." And it was shown to Śrīnivāsa and the Birhambir also became disciple of Śrīnivāsa.

Then Śyāmānanda, when preaching in Midnapore he got a disciple named Rasikānanda. He was very sincere and his feeling, emotion was so much great, almost after dīkṣā he became half mad. And he was preaching the Name of Kṛṣṇa and the Vṛndāvana līlā of Mahāprabhu, of Kṛṣṇa as by Mahāprabhu. And his sentiments were so deep that he's told by some to be the Avatāra, Aniruddha Avatāra. That which is not found in human soul, such intense were his sentiments about the different thought of Vṛndāvana. He established a Maṭha on the western side of Midnapore District.

Devotee: Gopījana-vallabha-pura.

Śrīla Śrīdhara Mahārāja: Gopījana-vallabha-pura. His famous seat was there and he preached in a very intense way. Rasika-maṅgala, there is a book, it is mentioned there that one day one fakir, Muslim fakir, who had some power of showing miracles to the public, he came. He heard the name of Rasikānanda to be a great saint, so he came to test him. He came on the back of a tiger to the āśrama of Rasikānanda. "Where is he? I have come to see him. He's a great saint."

And at that time it is told that Rasikānanda Prabhu he was rubbing his teeth by a branch, a small branch of tree.

Parvat Mahārāja: Twig.

Śrīla Śrīdhara Mahārāja: A twig: and he was sitting on a broken wall of a broken room, an earthen wall. Then when it was intimated to him that fakir has come on the back of a tiger, then it is told he asked the wall, the broken wall where he was sitting, “Wall, it is necessary that you should go, you should carry me,” and the wall coming.

And then the fakir came down from the tiger. “This is animate and he can move the inanimate? This is siddhi.”

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Rasikānanda Prabhu he was a śuddha bhakta. But this yoga vibhuti, the wall, inanimate wall, was asked to advance, to march on, and the wall did. What’s the matter? Then of course it is seen, it is stated,

[bhaktis tvayi sthiratarā bhagavan yadi syād, daivena nah phalati divya-kiśora-mūrttiḥ] muktiḥ svayaṁ mukulitānjali sevate ‘smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

[“Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then mukti (salvation or liberation) will wait to serve us with open arms. What to speak of mukti, even dharma (ritualistic virtue), artha (affluence), and kāma (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying, ‘What do you want?’”]
[Kṛṣṇa-Karṇāmṛtam, 107]

The siddhi, yoga siddhi, all these things, they only wait for the order of a Vaiṣṇava, who does not care for siddhi. But if in any place such wish may come to them, it is effected. And these things prove, these incidences if we take to be true, then that theory it is very difficult to prove by the science of fossil, fossilism. But what I say that everything is hypnotism, in the character of hypnotism; then all is possible. Only will force, that can show anyone anything. The willpower can create so many thoughts and ideas of our experience. We can explain from that background.

Anyhow, Rasikānanda Prabhu he spread Mahāprabhu's doctrine in that part of the land extensively. And his devotion was very firm and fast, fervent and sentimental. His heart fully melted when he took the Name of the Lord or engaged himself in any service. So much so that the section of Vaiṣṇava, they thought he's not human soul but he's Īśvara koṭi, that he's a function of the Lord Himself, Avatāra. It is told by some, Rasikānanda. His day of departure is today.

And then the next, Jagannātha dāsa Bābājī, who is supposed to be the veśa Guru of Bhaktivinoda Ṭhākura, and also veśa Guru of Gaura Kiśora Bābājī Mahārāja, as well as that of Guru of Carana dāsa Bābājī, who was the Guru of Rāma dāsa Bābājī. So-called Rāma dāsa Bābājī his Guru was Carana dāsa. And Carana dāsa, his Guru was Bhāgavata dāsa. Bhāgavata dāsa, and Gaura Kiśora Bābājī Mahārāja who is Guru of our Prabhupāda, Bhaktisiddhānta Saraswatī, they took, Bhāgavata dāsa and Gaura Kiśora dāsa, took their bābājī initiation from Jagannātha dāsa Bābājī. And Bhaktivinoda Ṭhākura is also told to have his veśa, that bābājī veśa and mantram from Jagannātha dāsa Bābājī.

And also it is told that Jagannātha dāsa Bābājī once he went to find where is the birth place of Mahāprabhu. And he was very old, one hundred and twenty-five years old. And crippled, and one U.P. devotee named Vihari dāsa, we have seen him, he used to carry him on his shoulders, generally.

He one day told that, “I want to see the birthplace of Caitanyadeva, take me on the other side of the Ganges.”

Jagannātha dāsa Bābājī has got his samādhi here. When he was taken there, “Stop here, dig earth. Here the Kazi broke the mṛdaṅga of many, of some householders of that time who used to go on chanting, before Mahaprabhu subdued him.”

And some broken pieces of that earthen mṛdaṅga were found there. And it is told that was in Śrīvāsa Aṅgan, somewhere there, like nearby, this Jagannātha dāsa Bābājī. So in another way he also located the birthplace of Mahāprabhu on that side. His samādhi is this side, Jagannātha dāsa Bābājī, his day of departure is also today.

And Mādhava Mahārāja you know. He was my God-brother, junior to me, both in age and also in – junior. Nineteen thirty he joined the mission exclusively. You might have seen him, a fair, young, energetic man. He was very energetic, so much so our Guru Mahārāja once remarked that, “He has got volcanic energy, that Mādhava Mahārāja, volcanic energy he has got, very energetic.”

And he was very dissatisfied with me and he tried always that, “You must come out for preaching.”

For long time he was in my party. I am sannyāsī and he was white clad canvasser. And collection was generally his responsibility. And whatever we collected we sent it straight to Prabhupāda. And Prabhupāda was happy to speak, “This is my party, my party.” Anyhow our preaching was also satisfactory and the collection also.

So he was very satisfied with my preaching capacity, and reported to Guru Mahārāja many a time, “Whether any opponent equipped with ancient knowledge of Veda, Upaniṣad, Purāṇa, etc, or a modern scholar with any scientific knowledge may come to oppose, Śrīdhara Mahārāja

will keep the prestige all through, of the mission.” That was his remark, and especially of my analogy. I could give appropriate analogy to the opponents to prove my case. That was some special...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

...

Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: You spoke of your use of analogy.

Śrīla Śrīdhara Mahārāja: Analogy, that was very famous. I was famous for my analogy, accurate analogy.

Parvat Mahārāja: Can you give us some examples?

Śrīla Śrīdhara Mahārāja: Analogy in every point whenever any difference I tried to put my case by giving some analogy. That is my special characteristic. You also can hear, whenever, generally I put some analogy to clear the position of the ontological aspect. That is my nature, the nyāya- śāstra.

Once it happened that in Kulna one Ramakrishna follower, follower of Ramakrishna Mission, one doctor, man of position, he came to fight on their part. And I told him to make him understand in course of my

discussion, ‘that there are so many big sign boards, big sign boards, but if the auditor goes in they say the company is bankrupt.’

So Ramakrishna , Bhārata Sevā Āśrama, Congress, they are giving relief work to the people, doing good service to the people. A big sign board is on the office. But if a real auditor goes to check what sort of benefit they are doing, he’ll say, ‘they are all bankrupt completely. No capital but only show.’

Then it is gone our Siddhānti Mahārāja, who has got a Maṭha here, at Calcutta, Purī. Then in his – we came Mādhava Mahārāja, that is Hayagrīva Brahmācārī, came, we were with Prabhupāda in Purī and he gave lecture and quoted such example, that very example. And that was out in an article in Nadiyā Prakāśa.

Prabhupāda read it. “Siddhānti,” that is Siddha Svarūpa Brahmācārī, “he can put good analogy, this economic analogy.”

Then there was Hayagrīva Brahmācārī, Mādhava Mahārāja, he told, “This is Śrīdhara Mahārāja’s analogy.”

In this way: in Madras when our Guru Mahārāja was to go there we were arranging for some procession from the station to the Maṭha. I went to visit the leader of the boy scout, a Marathi gentleman, some [?] I asked him that, we are making arrangements for many things to follow the procession. We’d like if your boy scout also can join our procession.

“No, no that is only for social work. We have no religious program for us. We don’t commit.” Ours is also a social.

“How yours is social? You do only religious side: you take up no social work.”

I gave him analogy; support. What is this? You are human species, cow species, dog species, so many species. You like that we shall help the dog society retaining them that they will be dog always, dog society. Ours is that if there is possibility of the dog to come to human society we shall

take our service in that line, to make the dog toward, to take the dog up to the human section if possible. Then what sort of service will be more useful?

The man, “Of course if it is possible to take the dog to the human society that will be more appreciable.”

“Ours is like that. And you want the dog will remain dog and you will serve them.”

In that way: one gentleman, one of them came, “You – the man is dead, you do not go, like Ramakrishna Mission, you don’t attend the patients. But if he’s dead to whom you will preach?” He came with this question.

I told that, suppose there is a famine and I have got some quantity of food and I am distributing and the crowd is there and I am only distributing the food. But if someone flies away, runs away, should I stop my distribution and run after him to fetch him, then again I shall distribute? But the crowd is there, I am doing that important business. If I stop distributing then so many will be losers. Why I should take? So many men dying, what’s the matter dying, going away from my sight? Then why should I engage myself in another engagement without distributing the nectar? That will be bad economy. In this way: whatever.

Once I went to an education minister there, for recommendation letter, we shall go to your district for preaching, we want an introduction letter.

“No, no Swāmiji. That is village and you must learn Tamil then you can go and preach there. But in English you can’t preach there.” He told like that.

I told, suppose I am running through the street of your village and a boy is drowning in the water in a tank. Should I go to learn Tamil?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Or any way I shall try to make understood that he's drowning, what should we do? So we are looking with that importance, the man is drowning, so any man, any interpreter we shall catch there and we shall give vent to our feelings to help them.

In this way whenever any opposition used to come I could put some analogy in different ways.

There was one I.C.S., the king of Jaipur Orissa, he promised to pay for the cost for the construction of the Madras temple. But he told that, "I do not know, the new Diwan I.C.S., he has come, O. Pulla Reddy, you please approach him, he will pay you the money. I am only signing."

I avoided, that is a young I.C.S., new comer. If I approach him then some opposition may come. "But the king has signed, this will be..."

End of 82.02.23.D_82.02.24.A

82.02.24.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi. Satyam, śivam, sundaram, sat-cit-ānanda.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

[varṇāśramācāravatā] puruṣeṇa paraḥ pumān viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam

[“The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one’s prescribed duties in the social system of varṇa and āśrama.”]

[Viṣṇu-Purāṇa, 3.8.9] [Caitanya-caritāmṛta, Madhya, 8.58] [Gauḍīya-Kanthahara, 14.2]

Varṇāśrama has been designed on the plane of theism, morality as well as theism, moral theism. The basis of religious life is there: and then go up. Para śloka śabdera nirnaya [?]

Quote authority and say what should be our object of search, aim of search. The enquiry, the quest, what should we seek? How should I, we, regulate our searching faculty? The first answer came, varṇāśramācāravatā, morality and theistic basis.

And not like Śaṅkara, the imaginary theism. Śeṣya, Īśvara, Īśvara means saviśeṣa, the master, who is master, who can have the power of dispensation. That is not impersonal. To get faith in such mastership, or masterhood in the management of the Absolute, and also some sort of conception of duty towards the neighbour. Śeṣya naiyitik [?]

Here varṇāśrama begins: and then go on gradually, march towards, make advance towards theistic conception more and more, higher from higher.

So, 'For Itself, Reality is for Itself, for Itself.' Your existence is subservient, subordinate. Absolute is there, and you must have some relation with Him, and try to find out what happy relation you have got with the Absolute. We are searching, always searching for something, to fulfil our fleeting desires. That search should be converted into some scientific and universal search. That is what is necessary. Search should be there, but such search should be regulated properly. That is what is necessary.

So brahma-jijñāsā, and Jaiminī says dharma-jijñāsā, what should be our duty. According to Śaṅkara brahma-jijñāsā, what is the most comprehensive. And Mahāprabhu says kṛṣṇānusandhāna, search after a friendly guardian. That is enlivened, not a dead search, that I am subject, I am analysing and searching something in the objective world. No! Search for your guardian. Search for higher entity than you are. You are limited, it is very plain, it is very plain to you and all that you are limited, insignificant. So search means who can satisfy you that must be of higher level, so conduct your serving endeavour towards higher plane. And there is gradation and finally you'll have to come to Kṛṣṇa conception of Godhead. It won't have its satisfaction anywhere.

So Mahāprabhu says, "Age kaha ara." [Caitanya-caritāmṛta, Madhya-līlā, 8.59], "Go further, go further." In Rāmānanda Rāya. "Go deeper, go further. It is superficial, it is superficial. Yes, it is, but still go further. Yes, it is good, go further. Yes, it is very good, a little more, go." In this way, step by step He's drawing out what is our real necessity in a very scientific way and systematic way what should be our quest.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So I want to retire now. So Jayatīrtha Mahārāja's rikshaw should be arranged for him. You two will go?

Jayatīrtha Mahārāja: Yes. Myself and several others...

Śrīla Śrīdhara Mahārāja: One attendant?

Jayatīrtha Mahārāja: I think I have two with me. Kiśora Kiśori perhaps...

Aranya Mahārāja: And Śrīmad-Bhāgavatam dāsa.

Devotees: [?] **Devotee:** I'll ask to arrange two rikshaws.

Aranya Mahārāja: Maybe just one.

Devotee: When would you like to have, just now?

Jayatīrtha Mahārāja: Yes, now.

...

Vipramukhya: You were talking in such a way because I'm so foolish. Me, just like some ass, you must beat the ass.

Śrīla Śrīdhara Mahārāja: You have got some, I can see you have got some, from so far away you have come to consult with me. You have some affection for me, some reliance on me, so you have come. And there are so many you're not going to meet, so I appreciate you, your attempt. Because you have heard that I'm closely connected with Swāmī Mahārāja so long you have come for that. I'm a stranger to them. Hare Kṛṣṇa. Gaura Haribol.

Vipramukhya: I think that we should all take leave.

Śrīla Śrīdhara Mahārāja: Yes. I am still a friend to ISKCON, wholesale. What I had to do, what my Guru Mahārāja wanted me to do, at least to certain extent, my brother Swāmī Mahārāja he has done that very thing so well and extensively and wonderfully. We cannot but feel sympathy, affection, gratitude, love for him. Otherwise I'd be a stone, a satan. Hare Kṛṣṇa. So you may go now, take some prasādam. Gaura Haribol.

Śrīla Govinda Mahārāja: If you want to stay here [?]

Śrīla Śrīdhara Mahārāja: You can come here any time. I've not asked any one of these friends to remain, but I've asked them, if you like you can stay, so they are staying.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Bon Mahārāja [?] Swāmī Mahārāja was the first man to announce, "That here, Europe is defeated by Asia."

Devotees: (Group laughter)

Devotee: Within a few minutes Bon Mahārāja was quietened.

Śrīla Śrīdhara Mahārāja: And Swāmī Mahārāja was sitting on the front there. I'm here, Bon Mahārāja here, then Swāmī Mahārāja, then [Herr] Schulze [later, Sadānanda dāsa], these four, within a round table, and hot discussions.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Standing, who are they?

Devotees: [?]

Śrīla Śrīdhara Mahārāja: No seats?

Parvat Mahārāja: A little more comfortable. Oh yes, it's all right. Can see you better.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. [?] Our Guru Mahārāja told, "See by the help of the ear." Ear should direct our vision, our eye. What I see, independent of ear, that is defective.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Ah, [?] Babu went to see the āratī of Jagannātha in Purī. And Prabhupāda could not find one who has delivered a carton [?] lecture. We were all, had to do that, and _____ [?] was sent. He was an advocate, renowned advocate, and also son of zamīndār in Bahura [?] Then, “Where is [?] Babu?”

“He has gone to see the āratī in the Jagannātha Temple.” “Oh, he has gone for eye exercise.”

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Next morning when he came, he was present, then that was repeated. “You went to have an eye exercise there.” So such revolutionary remarks we are accustomed with.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Vede pasyanti pandita. By the standpoint of the Vedic advice, a Vedic scholar, a devotee, will try, will learn to see things, not as seen by this fleshy eye. But the standpoint that is given to us by the revealed truth we should accept. Try to see that. Try to read the nature, the environment, in accordance with the instructions of the revealed knowledge.

Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Govinda Mahārāja [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: go to Māyāpur now?

Jayatīrtha Mahārāja: Yes, sometime, soon.

Śrīla Śrīdhara Mahārāja: Sometime, yet in your hand?

Jayatīrtha Mahārāja: Yes.

Śrīla Govinda Mahārāja: Jayatīrtha Mahārāja not taken prasādam today. All day he's fasting.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: That I'm undermining them.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Should I go in? With your consent!

...

[sattvam viśuddham vasudeva śabditam], yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā
vidhīyate

["I am always engaged in offering obeisances to Lord Vāsudeva in pure
Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure
consciousness, in which the Supreme Personality of Godhead, known
as Vāsudeva, is revealed without any covering."] [Śrīmad-Bhāgavatam,
4.3.23]

This is uttered by Mahādeva. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura
Haribol. Gaura Haribol. Sattvam viśuddham vasudeva sattva. In
comparison to ordinary sattya-guṇa, sattya, raja, tama, three planes of
misconception, and to differentiate from that sattya-guṇa, the pure
consciousness is known as viśuddha sattva, śuddha sattva, viśuddha
sattva. That transcending all qualities of mundane colour, viśuddha
sattva, the purest consciousness, not mixed with māyā, mundane
thought. Hare Kṛṣṇa. Viśuddha sattva. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura
Haribol. Satya means truth, satya means jīva. Hare Kṛṣṇa. Gaura
Haribol.

Devotee: [?] and Nadiyā dāsa.

Śrīla Śrīdhara Mahārāja: Nadiyā dāsa?

Dhīra Kṛṣṇa Mahārāja: He's Jayatīrtha Mahārāja's disciple.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja doing well there?

Devotee: He's here Mahārāja since yesterday.

Śrīla Śrīdhara Mahārāja: Oh, since yesterday he's here?

Dhīra Kṛṣṇa Mahārāja: Yes, so he hasn't been to Māyāpur, recently.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Mādhava Prabhu, he was just in Māyāpur, oh you weren't there. Viśuddha Sattva was in Māyāpur.

Śrīla Śrīdhara Mahārāja: Oh. Hare Kṛṣṇa. Those that were to come, they've all come, hmm, perhaps? All GBC must have come there?

Dhīra Kṛṣṇa Mahārāja: He said Haṁsadūta has not come. Atreya Ṛṣi has not come.

Śrīla Śrīdhara Mahārāja: Atreya Ṛṣi not come?

Dhīra Kṛṣṇa Mahārāja: Who else?

Devotee: Adi Keśava Mahārāja not come.

Śrīla Śrīdhara Mahārāja: Adi Keśava not come.

Dhīra Kṛṣṇa Mahārāja: He resigned.

Śrīla Śrīdhara Mahārāja: The Harikeśa come?

Dhīra Kṛṣṇa Mahārāja: He's there, Harikeśa?

Devotee: Yes, Harikeśa is there.

Śrīla Śrīdhara Mahārāja: Only Adi Keśava, Haṁsadūta, and Atreya Ṛṣi.

Dhīra Kṛṣṇa Mahārāja: Is Balavanta there?

Devotee: Not yet.

Śrīla Śrīdhara Mahārāja: Not yet come. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: And they made Rūpānuga the Chairman, he's new Chairman.

Śrīla Śrīdhara Mahārāja: Oh, Chairman already selected?

Dhīra Kṛṣṇa Mahārāja: Yes, on the first day Chairman is selected.

Śrīla Śrīdhara Mahārāja: Oh.

Devotee: Bhakti Svarūpa Dāmodara, in the meeting he says that he's accepting you as a more elevated Vaiṣṇava in the planet, and as your śikṣā Guru. So the decisions they have made look like everybody who came to take sannyāsa from you is considered to be outside of ISKCON.

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: He says that Bhakti Svarūpa Dāmodara told in the GBC meeting he accepts you as the most elevated Vaiṣṇava on the planet, and you as his śikṣā Guru. But they're deciding that, the general GBC, that anyone who takes sannyāsa from you is outside of ISKCON.

Devotee: So he want to speak with Mādhava before he take sannyāsa and maybe he's the chance that he can speak in front of all the GBC about what is his feelings.

Dhīra Kṛṣṇa Mahārāja: Mādhava?

Devotee: Yes.

Dhīra Kṛṣṇa Mahārāja: He says Bhakti Svarūpa he wants to speak to Mādhava Prabhu before taking sannyāsa, and perhaps give him the opportunity to address the GBC about his personal feelings.

Devotee: Rūpānuga Prabhu is friend of Mādhava and he's the President so he can arrange for that.

Śrīla Śrīdhara Mahārāja: What? I can't follow.

Dhīra Kṛṣṇa Mahārāja: Rūpānuga...

Śrīla Śrīdhara Mahārāja: That, before this.

Dhīra Kṛṣṇa Mahārāja: Oh. That they may give Mādhava Prabhu the opportunity to address the GBC, why...

Śrīla Śrīdhara Mahārāja: To draw?

Dhīra Kṛṣṇa Mahārāja: No, to speak to the GBC, why he wants to take sannyāsa from Your Divine Grace.

Śrīla Śrīdhara Mahārāja: But he wrote a letter, but they want to hear something aurally from him, is it?

Dhīra Kṛṣṇa Mahārāja: They may give him the opportunity to speak, I don't know if they're requesting.

Mādhava Prabhu: Mahārāja, I'm Mādhava. I'm thinking they simply want to lecture to me because they're taking the absolute position. So I was going to request that they come here and speak all together, in an inoffensive atmosphere.

Śrīla Śrīdhara Mahārāja: Hmm, what does he say?

Dhīra Kṛṣṇa Mahārāja: He says, it may not be that they want to hear from him, but they may want to speak to Mādhava. But his suggestion to

them would be that they come here, to see Your Divine Grace, and in that atmosphere they can discuss this point.

Śrīla Śrīdhara Mahārāja: At this time this is too much to expect from them, that they will come here and consult about yourself.

Devotee: Mahārāja, Bhakti Svarūpa Dāmodara he want to come here but it is very sick, so he tried to come many time. So I ask him to come when he's feeling well.

Śrīla Śrīdhara Mahārāja: Rūpānuga Mahārāja, his zone is where?

Dhīra Kṛṣṇa Mahārāja: His zone...

Aranya Mahārāja: Florida, oh, Florida, Georgia, Tennessee...

Dhīra Kṛṣṇa Mahārāja: Southern United States.

Śrīla Śrīdhara Mahārāja: Southern?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: United States. That is Mexico and others...

Dhīra Kṛṣṇa Mahārāja: No. South Eastern United States, like Georgia, Florida, Tennessee.

Śrīla Śrīdhara Mahārāja: Anywhere outside America?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: And who will be the Vice President?

Dhīra Kṛṣṇa Mahārāja: Jayapataka.

Śrīla Śrīdhara Mahārāja: Jayapataka Mahārāja, and Secretary?

Dhīra Kṛṣṇa Mahārāja: And Secretary is Bhagavān.

Śrīla Śrīdhara Mahārāja: Bhagavān Mahārāja, previously he was President once, is it?

Dhīra Kṛṣṇa Mahārāja: Yes. He was Chairman before Bhāvānanda and Jayapataka was Secretary.

Śrīla Śrīdhara Mahārāja: Yes, and Secretary is Bhagavān Mahārāja, and Assistant Secretary?

Dhīra Kṛṣṇa Mahārāja: No Assistant Secretary.

Śrīla Śrīdhara Mahārāja: No Assistant Secretary.

Dhīra Kṛṣṇa Mahārāja: Three officers.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Any proposed sannyāsī, or new member of GBC?

Dhīra Kṛṣṇa Mahārāja: There's proposals for new sannyāsīs: how many?

Devotee: About twelve. They want to make so many ceremonies before taking initiation: go to take bath in the Gaṅgā, and follow the Gopāla Bhaṭṭa Goswāmī's...

Śrīla Śrīdhara Mahārāja: All right, and any addition to the GBC, are they thinking of, no?

Dhīra Kṛṣṇa Mahārāja: They're going to have a meeting, Ācāryas will have a meeting about extending Ācāryaship.

Śrīla Śrīdhara Mahārāja: Yes. They'll do? Last year I asked, requested to do so, but they accepted the principle but not any practical step. Afterwards they came and told me, "We have accepted the principle of extension of Ācārya, but this year we have not done so." So the present year perhaps they will increase the number of Ācārya from eleven to twelve, thirteen, fourteen, maybe. Hare Kṛṣṇa. Perhaps that one has resigned and then fill up the gap.

Dhīra Kṛṣṇa Mahārāja: Well, he was not Ācārya.

Śrīla Śrīdhara Mahārāja: Not Ācārya?

Dhīra Kṛṣṇa Mahārāja: No. GBC. He was candidate for Ācāryaship last year.

Śrīla Śrīdhara Mahārāja: Now Gopāla Kṛṣṇa Mahārāja he's a strong candidate for Ācāryaship, is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Last year also he expressed his desire to have recognition of the Ācārya post. This year perhaps he will be given recognition of Ācāryaship.

Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So also, Caitanya Candra he says that Jayatīrtha Mahārāja was speaking today that around seventy five of his disciples are coming to the festival. Oh, forty, maybe less. But he wants to bring them here, and they may not approve of that.

Śrīla Śrīdhara Mahārāja: They may not?

Dhīra Kṛṣṇa Mahārāja: The GBC may not approve of him bringing his disciples here to see you.

Śrīla Śrīdhara Mahārāja: Oh. They won't approve, even to have a look of...

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: ...of me, is it?

Dhīra Kṛṣṇa Mahārāja: Well, you know what one moment's association...

Śrīla Śrīdhara Mahārāja: I'm so poisonous to them.

Dhīra Kṛṣṇa Mahārāja: But,

['sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya], lava-mātra sādhu-saṅge sarva-siddhi haya

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [Caitanya-caritāmṛta, Madhya-līlā, 22.54]

Even a small association will have a strong effect on them.

Śrīla Śrīdhara Mahārāja: If we consider one to be a real sādhu then that quotation will apply, otherwise not. Sādhu may be of different types. Just as Guru bhyuva [?], sādhu bhyuva, who says that 'I am a sādhu.' A mere statement cannot make one's self to be sādhu. They say he's sādhu bhyuva [?]. He's advertising himself as a sādhu, not he's a real sādhu. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. And what about that Pramāṇa Swāmī, they're still in Vṛndāvana or gone back?

Dhīra Kṛṣṇa Mahārāja: We've heard that he may have to return because of some ticket problem, but it's not confirmed.

Śrīla Śrīdhara Mahārāja: Oh, both of them, Viraha Prakāśa as well as Pramāṇa?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I might have expected some wrong circumstances also may apprehend something. Hare Kṛṣṇa. Gaura

Haribol. Nitāi Gaura Haribol.

Nimāi was sent by me for some purpose to ISKCON Maṭha. Both Bhāvānanda Mahārāja and Jayapataka Mahārāja was staying, both of them staying at that time. When he approaches Bhāvānanda Mahārāja he says, ‘Just go and ask Jayapataka Mahārāja.’ And when he goes to Jayapataka Mahārāja, ‘Oh you just go to Bhāvānanda Mahārāja.’

Then he once found that they two are discussing. ‘Now, this is your transcendental diplomacy,’ Nimāi told, ‘transcendental diplomacy.’ You say go to him, he says go to him. Whom should we approach, so ‘transcendental diplomacy.’ Gaura Haribol.

They say, “Yes, we have got some confidence in him, but his present attitude is not conducive to our propaganda.” That will be their version. “We can’t understand his present policy. We think that his present policy is going against us. We are more interested with our Guru Mahārāja, and next, we may regard him. But here, now we feel that the very real interest of our Guru Mahārāja is at stake, so we cannot show such blind honour to him. According to our conscience we are to go on. What can we do?”

Mādhava Prabhu, this will be their argument, and what you are to say? Gaura Haribol.

Mādhava Prabhu: As they’re going by their conscience, I’m also going by my conscience...

Śrīla Śrīdhara Mahārāja: “Yes, of course. Yes, but our collective conscience, and that has already got some certificate from Guru Mahārāja whom you also have obligation to.”

Then what will be your answer?

Mādhava Prabhu: Prabhupāda's sanction is that when there's some confusion that we should come to you for solving the difficulty. So I think we should follow that order.

Śrīla Śrīdhara Mahārāja: Of course, if you feel that then what will be their point they know. Then they may come to argue that, 'That Śrīdhara Mahārāja is no more living, who was friendly to our Guru Mahārāja. He seems to be changed by this time. He's too old, and his thoughts are not very regular now.'

Devotees: (Group laughter)

Dhīra Kṛṣṇa Mahārāja: But we can say that that GBC is no longer living.

Śrīla Śrīdhara Mahārāja: 'But we are still young. No defect of our brain may come down so soon. But he's too old. It is possible that his brain might have sustained some defect. He's old man.'

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Kṛṣṇa willing, His līlā!

Mādhava Prabhu: That is called limited conception of Guru.

Śrīla Śrīdhara Mahārāja: Hmm?

Dhīra Kṛṣṇa Mahārāja: He said that is called the limited conception of Guru.

Śrīla Śrīdhara Mahārāja: That Guru is in disease?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Rūpa Goswāmī has advised against such consideration.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Also Kṛṣṇadāsa Kavirāja Goswāmī, vande gurūn īśa-bhaktān [Caitanya-caritāmṛta, Ādi-līlā, 1.1.]

Śrīla Śrīdhara Mahārāja: Of course they're too old...

Dhīra Kṛṣṇa Mahārāja: Kṛṣṇadāsa Kavirāja, he wrote the Caitanya-caritāmṛta, so all these things came into his mind in his old age.

Śrīla Śrīdhara Mahārāja: That is special case. The contention will be,

‘that is special case.’ Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: And Śrīla Prabhupāda he wrote Śrīmad-Bhāgavatam purports from his bed in Vṛndāvana when he was very sick, our Bhaktivedanta Prabhupāda. And the purport reads the same in the last volume of tenth canto of Bhāgavatam as in the beginning.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, in the Jaiva Dharma of Bhaktivinoda Ṭhākura, in one section we find that a Guru is taking his disciple to meet with his Guru.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: Living.

Śrīla Śrīdhara Mahārāja: Yes, like Nṛsiṃhānanda, he was in Nṛsiṃhatala. And that Vaiṣṇava dāsa Guru, Paramahansa, he’s taking him to meet his own Guru. And he prostrated on his Guru and from there he learned how he’s to deal with his own Guru. He got there that sort of lesson. Gaura Haribol. Gaura Haribol. I remember that.

Dhīra Kṛṣṇa Mahārāja: So does that show the principle that sometimes one may initiate in the presence of one regarded as the Spiritual Master?

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: And how should a disciple think?

Śrīla Śrīdhara Mahārāja: As grandfather, something like that. That I told the other day to [?] Mahārāja. 'The Sonhood of Godhead.' Though Yaśodā is whipping Kṛṣṇa, still Kṛṣṇa is the highest. Hare Kṛṣṇa.

...

...has not come there?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Caru Swāmī?

Devotees: [?]

Śrīla Śrīdhara Mahārāja: He's not come. Bhadrīdaran [?] Prabhu come, no?

Dhīra Kṛṣṇa Mahārāja: He usually stays in Calcutta.

Śrīla Śrīdhara Mahārāja: He's in charge in Calcutta Maṭha.

Dhīra Kṛṣṇa Mahārāja: Yes. He doesn't leave that place.

Śrīla Śrīdhara Mahārāja: Can't leave the place. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

...

...who, that Vipramukhya, where is he? He's not taking sannyāsa?

Dhīra Kṛṣṇa Mahārāja: Māyāpur. Yes, he's taking sannyāsa.

Śrīla Śrīdhara Mahārāja: Has taken?

Dhīra Kṛṣṇa Mahārāja: Taking, will take.

Śrīla Śrīdhara Mahārāja: Take from, Rūpānuga Mahārāja?

Dhīra Kṛṣṇa Mahārāja: No. Rūpānuga, he was a sannyāsī many years ago, but he went back to his wife. He's not a sannyāsī any more.

Śrīla Śrīdhara Mahārāja: Oh. He's a gr̥hastha?

Dhīra Kṛṣṇa Mahārāja: Yes. But Vipramukhya he wants to take sannyāsa from Satsvarūpa.

Śrīla Śrīdhara Mahārāja: Yes, Satsvarūpa, I heard the name.

Dhīra Kṛṣṇa Mahārāja: But sometimes Satsvarūpa likes for people to wait, and have association with him for a year before giving them some

initiation. So whether he will require that of Vipramukhya or not we don't know.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Where is that John?

Dhīra Kṛṣṇa Mahārāja: At the house, over there, in Navadvīpa but at that house.

Aranya Mahārāja: That's the white house. He's at the white house on the corner. He's staying with Akṣayānanda Mahārāja.

Dhīra Kṛṣṇa Mahārāja: He's staying with all our devotees.

Śrīla Śrīdhara Mahārāja: Here?

Dhīra Kṛṣṇa Mahārāja: Here.

Śrīla Śrīdhara Mahārāja: He comes from the zone of Jayatīrtha Mahārāja. Jayatīrtha Mahārāja's party not yet come? They will come is it? They're expected to come, not yet come?

Dhīra Kṛṣṇa Mahārāja: Yes. Around March first they're coming.

Śrīla Śrīdhara Mahārāja: March first, today is twenty fourth?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Five days.

Dhīra Kṛṣṇa Mahārāja: Wednesday, five days.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, Bhaktivinoda Ṭhākura's Hari-Nāma-cintāmaṇi which explains about how we can liberate from nāmābhāsa and come to the transcendental chanting. Maybe you can explain about this.

Śrīla Śrīdhara Mahārāja: Eh, what's he say?

Dhīra Kṛṣṇa Mahārāja: He says that Bhaktivinoda Ṭhākura in Hari-Nāma-cintāmaṇi is explaining how to...

Śrīla Śrīdhara Mahārāja: Avoid nāmābhāsa...

Dhīra Kṛṣṇa Mahārāja: Yes, and come to the pure stage.

Śrīla Śrīdhara Mahārāja: ...and to attain śuddha-nāma.

End of 82.02.24.A

82.02.24.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...but repeatedly the king of Jaipur, he asked me to see the dewan, and I could not avoid, I approached him.

He flatly refused. “What do you say? This is the, generally the [?] the jungle people, they are ill-fed, half-clad and poor men, and from their revenue, if anything is surplus I like to expend them for their benefit. And you will construct a temple and that also in Madras town. If you could build within their area then also I could consider that sometimes they will have recreation there by religious talks, but in Madras. And I am the last man to help in this way.”

The king has given the signature you see.

“Oh he was the man walking on the street, this Radhakrishnan and others, because they took bribe, one lākh of rupees every year for the Andhra University and he has been put into the throne. And the real heir, the wife of the late king, she is at Lucknow now, she’s the real heir. A man on the street is put on the throne by Radhakrishnan and others by conspiracy because they got one lākh of rupees every year for their University of Andhra.”

I said, “You please try to dissuade the king from contributing one lākh to the University. Who will pay the money they are the poorest of the poor.” In this way he disappointed me. Then I thought that I have almost lost the thing. Anyhow I collected courage and gave him a good blow. Vikrīḍitaṁ, and within I am calling for the help of Guru Mahārāja. “I am frustrated. If you come to my help then it may be possible.” Within I am praying for his help, and outwardly I caught him like a turtle, and told,

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha
varṇayed yaḥ bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam
āśv apahinoty acireṇa dhīraḥ

[“One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the gopīs, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa.”] [Śrīmad-Bhāgavatam, 10.33.39]

From Bhāgavatam quoted. I told him, with deep impression of course, because I am frustrated at that time, wholly, then I told him, “You see, when I was a hog I devoured a hillock of stools but my hunger is not appeased. When I was an elephant, I devoured a jungle but appetite is not quenched. So appetite, our hunger, is not appeased in this way. As much as we get, so much my thirst is more and more.”

Sahasra nityati sati sahasra laksati naksadhi laksato rajam rajo tata [?]

So Śukadeva Goswāmī has diagnosed this thirst, this hunger as heart disease. And that heart disease can only be cured perfectly if one can adjust with Kṛṣṇa līlā, listen to the vraja-vadhūbhir idaṁ ca viṣṇoḥ, Kṛṣṇa’s pastimes with the damsels of Vṛndāvana. If one can attain and adjust and harmonize himself with such thought of such plane then only

this heart disease is cured fully. Otherwise it is not, it is within the very mental, very deep rooted, it is the nature and it wants to be fully cured.

Anyhow this touched the heart of the man, and the drops, his tears, was little wet with tears he stood.

He told, “Swāmīji, you believe me, I have faith in God.” “And your eyes are the witness.” I saw.

“Yes I shall get your money. But not now, I shall send you, you may be sure that I shall give you the money.”

In this way the analogy, many analogy!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So I was very intimately connected in my life of preaching with this Mādhava Mahārāja who was Hayagrīva Brahmācārī, a tall, fair and robust health. I can't believe that he has gone. And he was about eight years younger than myself.

And he used to come to me at least once or twice in a year, and with this complaint all through; “You are deceiving the educated public.” That was his general complaint against me. “You could help them but due to the miserly habit, as Prabhupāda told, ‘ease lover.’ I do not know much, but I push forward. Whatever little I know I want to take it from door to door. You know that I am not very scholarly, or I have not such capacity or intelligence. Still I try my best to carry out from door to door whatever little I know. But you are doing injustice.” That was his general complaint.

And when any serious problem he used to consult with me, “What should I do?” When opening any new centre he used to consult with me.

Whether giving sannyāsa or taking sannyāsa, all the important matters, he used to come to me to consult. That was his nature, younger brother. And when he invited me to his Calcutta meetings, I used to visit almost every year, and to deliver lecture there and they appreciated my talking. I took that chance: that I am not doing myself, but Calcutta that is a place of educated men. And there five days in dharmaśālā we used to convene. And in almost every year for those five days or six days I went there and spoke whatever I could, in this way.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Mahāprabhu Gaurāṅga Sundara.

Parvat Mahārāja: What was your saṅkīrtana? You were going on the party and preaching and collecting funds you were mentioning earlier with Mādhava Mahārāja. Then you would send all the money. What would you do, how would you approach people?

Śrīla Śrīdhara Mahārāja: Yes, we, suppose we went to a place from the station. From the station, previously some sort of invitation we had. And otherwise we went to a place and stopping at the station, some were out to enquire, “Who is the religiously minded man here?” Then after having some sort of information we used to [?] with him.

And then he wanted us, “Take your beddings away. I am arranging for your stay.”

And then we, some handbills we printed and circulated, or by drum beating circulation, “Gauḍīya Maṭha people has come. And they will convene meeting in such and such place. And Bhāgavata-pāṭham, explanation of Bhāgavatam, in someone’s house, or in some temple, you all come.” In this way two, three days program, or at most, five days program. Then after that we took name of who are the benevolent persons and who can help for this purpose. We approached him, “We have come to you, give to our Maṭha, or that particular Maṭha, you take,

bare the cost.” Or, “The Vighraha will be installed there, you please bare the cost.” Or, “There will be in parikramā so many people will gather and huge expenditure; you give some rice, or one days expenses you please bare.” Or, “In Māyāpur our cooking room is damaged and to repair some money is required.” Or, “You help us to publish an edition of Bhagavad-gītā, or this book or that book.” In this way some sort of service we mentioned and we asked collection, for temples, Deities, water, rooms, books, in this way did collection, or land in some place, variegated.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

In Bombay while preaching, one gentleman, an officer, Bengali officer of course, mint officer “You are out for collection but you are all rich men,” he told. “You are all rich. Gauḍīya Maṭha is very rich institution. Why should you collect?”

I told him, “Yes, when you see that we are rich, at least you see that we spend money very extravagantly. Is it not?”

“Yes.”

“But we say that we are beggars. And being beggars we spend money very extravagantly, what a rich man can do. A very big rich man he can spend money in that way, extravagantly. But we say that we are beggars. Now your point will be that in which we spend money whether that is unnecessary with extravagance, or that has got real necessity there? There the difference, not that we are rich. Your point will be that a beggar why he should spend money like water in these things which we consider to be luxury?

Suppose a doctor, he has not much money but still he runs in a motorcar. None will see, “Oh, this is luxury.” But we may not think like that. The motorcar saves his time, takes him to many patients in a short time. That is help to the society.

So we also may use motorcar or some such vehicle or thing to approach many to talk about God consciousness, which we think that is the real service to society, though we are penniless, in this way. And we are decorating the Deity in a very luxurious way. We are distributing prasādam profusely, what a rich man cannot do. By begging we are distributing prasādam to so many. So spending money, but money spending does not mean that one is rich, a poor man also can do. Now we are to try to understand why, what is seemed redundant and we consider that to be very important and we spend for that, by begging. That should be necessary for you to understand. That we are rich so we are spending, not principle is that there, in this way.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

What’s the time? Nine o’clock?

Devotee: Yeah, five past nine.

Śrīla Śrīdhara Mahārāja: Hari Charan [?]

Devotee: No.

Śrīla Śrīdhara Mahārāja: Nimāi [?] Nimāi [?]

Devotee: Where’s Nimāi?

Devotee: I haven’t seen him. Maybe in his room? [?]

Śrīla Śrīdhara Mahārāja: Nimāi in study? By nine thirty you and Nimāi after taking some food you may start to Mādhava Mahārāja’s Maṭha.

Devotee: He's coming Mahārāja. Nīmāi is coming. Hari Charan Prabhu has come as well.

Śrīla Śrīdhara Mahārāja: Have seen, but that important function of registration of the land, so Hari Charan cannot be spared. You have taken bath?

Devotee: Yes Mahārāja. I'm ready.

Parvat Mahārāja: I have a question. In Prabhupāda's books it is mentioned that as one feels, in a certain point of our spiritual life, one feels natural attraction, the words, 'one type of relationship, one rasa.' Then yesterday I heard that the initial ruci we feel is the result of our previous karma from previous lives, and of present...

Śrīla Śrīdhara Mahārāja: There are two points, two line of dealing with the thing. One in the crude form we can't know which is our inner attraction. So it may differ in the beginning when we have got no real connection with the inner most tendency of our heart, then the change of faith is possible. And in the higher realization also it is possible, but that is very rarely. Very rarely there is interference of the higher. Interference may come from higher. It is possible but it is very, very rarely possible. Generally due to the non defecting to detection such things happens. Misreading, in general case generally due to misreading of the inner tendency, such diagnosis is made. This is a general case where we find from one branch to another branch. Mostly it is like that. And real change in the spiritual realization it is very rarely possible by the interference of the superior power. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, how does Bhaktisiddhānta and Lalitā Prasāda differ in their ideas?

Śrīla Śrīdhara Mahārāja: Who are you?

Devotees: Buddhi Yoga.

Śrīla Śrīdhara Mahārāja: Buddhi Yoga. Bhaktisiddhānta Saraswatī Ṭhākura had no recognition for Lalitā Prasāda, though physically his younger brother. We read in Nadiyā Prakāśa article that he has, in the beginning Lalitā Prasāda was living with Bhaktisiddhānta Saraswatī. But gradually difference came between them and he left our Guru Mahārāja, and went straight to Bhaktivinoda Ṭhākura's birthplace, his maternal uncle's home village where he was born. And he attended there to found a separate Maṭha for his own centre.

And at that time our Guru Mahārāja wrote that, "He has gone to worship Ulicandi [?]" Ula [?] is the name of the village. And there the specific deity was Kali, Śakti, Candi. "He has gone to serve Ulicandi [?], instead of Kṛṣṇa." That was the remark of our Guru Mahārāja.

And also later, sometime later on, his remark came that, "He is fond of his baba, father, and not of Rādhā. He sees Bhaktivinoda Ṭhākura in his physical affection. That is not out of him, that paternal respect that is commanding his heart and to render some sort of service. He does not understand what Bhaktivinoda Ṭhākura really was."

That was the finding of our Guru Mahārāja. This Ulicandi [?], though he's worshipping Mahāprabhu and that is Ulicandi [?] that is bhoga, when we do anything for some exploiting purpose, then really that is the service of the external material potency and not of Kṛṣṇa consciousness.

kāmais tais tair hr̥ta-jñānāḥ, prapadyante 'nya-devatāḥ [taṁ taṁ
niyamam āsthāya, prakṛtyā niyatāḥ svayā]

[“Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly.”] [Bhagavad-gītā, 7.20]

If want of sincerity, the heart is not cleared of the undesirable things, anyābhilāṣa, karma, jñāna, etc. So it is told that he's doing, he's a śakta, that is, he's a worshipper of the śakti, potency, or exploitationist. So he was looked at by our Guru Mahārāja in that way. The material affinity to his father, that is the underlying motive which is pushing him to these apparently religious duties or so. That was the opinion of our Guru Mahārāja.

Once when I entered Maṭha, or from outside I am visiting, I heard our Guru Mahārāja to say one day; Bhaktisiddhānta Sarasvatī Ṭhākura, one man asked, “What is the position of the śaktas, worshippers of the potency, physical potency of the Lord?”

He told that, “They are materialist. Their position is that of materialist.”

I could not take that word immediately to be true cent per cent. I came from a śakta family. I heard and I saw in books that Māyā was also caitanya rupini. Kaivalya dahini caitanya rupini cinmayi [?]

She's consciousness, I heard. And now he told that they are materialist, they are atheist, those that are worshipper of potency. I tried to come to

some adjustment. His words cannot be neglected, and what I have gone through, the śāstra, and got, that is cinmayi, śakti, the potency is conscious. And he says worshippers of the external potency they are atheists, they are materialist. How to harmonize? Then I gave more stress to Bhaktisiddhānta Saraswatī's statement. Why he says materialist? Then I came to this understanding. The materialist, that is śakta, their opinion is that śakti, potency, is the most original substance, and consciousness is the outcome of that potency. Potency and consciousness; puruṣa and prakṛti, and when prakṛti which is not puruṣa or not conscious, that is held to be the most ultimate, and the consciousness comes out of it, then of course, that is materialism, fossilism. So śaktivāda is fossilism.

So our Guru Mahārāja's remark to Lalitā Prasāda was of that type. That his reverence towards Bhaktivinoda Ṭhākura and through him towards Mahāprabhu, that the origin of that is material connection of Bhaktivinoda Ṭhākura. It is baba, badha, Rādhā. There was one article in Gauḍīya, "I say," that is the opinion of Prabhupāda, "Bhaktivinoda Ṭhākura should be seen as Rādhā. But he could not see as Rādhā, there came some badha, that means hindrance, and the next baba, father. So his endeavour towards Bhaktivinoda Ṭhākura and through him towards Mahāprabhu, that basis was his physical connection." That was traced by Bhaktisiddhānta Saraswatī Ṭhākura, and we are followers of him.

And another time also he says, "He's engaged in the worship of Ulicandi [?], that the deity Kali, who is supposed to be the presiding Goddess of that town, his energy is devoted only for that. That is also connecting with materialism, and not pure spiritualism."

He once remarked about Śīśir Ghose who wrote Lord Gaurāṅga, and Amiya Nimai Charit, and many things about Mahāprabhu: editor and founder of Amṛta Bāzzār Patrikā, a man of prestige and renowned man.

Nija bhogi golila gauranga [?] Prabhupāda's remark, "He has constructed Gaurāṅga, suiting his own enjoying purpose." Nija bhogi golila gauranga [?]

Gaurāṅga As He Is, as Swāmī Mahārāja has written Gītā As It Is, and Gītā as seen by so many scholars. Independent of that, he tried to guide the readers of Gītā, the Gītā As It Is. So Gaurāṅga as it is, as He is: and Gaurāṅga as we want to make, create our created Gaurāṅga, that mental concoction Gaurāṅga. Gaurāṅga may be, sute kita pata [?]

We must hear in a bona fide method and then we shall guide our eye to see and then to produce the form. Not to create by our own mental prejudice. That is one thing. We should try our best to get out of our prejudice and saṁskāra, and to go, to catch, try to catch what is independent of our self and so many like us, the mental concoction, the māyic conception. So Gaurāṅga as He is, Vṛndāvana Kṛṣṇa consciousness as it is: and to create Kṛṣṇa consciousness in his own mental way, these things will be very different. We shall always try set aside our mental representations and to catch what is already there.

This is, in other words our Guru Mahārāja told once, "When we take the Name we shall not encourage our mind to see a picture, because," he says, "that whenever anything comes to mind other senses goes there like vulture on the cremation ground. Whenever some sound, eyes say, 'oh it must be of such colour, such figure. The touch, 'oh, it may be touched in such a way.' Like vultures all other senses will run and fall on it with their own impression. But they should not be given any chance of doing that. The sound will produce its own rūpa, colour, or figure, and then the guṇa, the quality, not like the quality that is found here. That is diametrically different. Such Nāma, nāmna, rūpa, rūpasya, then guṇa, then parikar, then līlā, all these things, the cetan, that will come down. That is of different type. And this mundane experience won't be allowed to cover what will, is expected to come down from the other world. So our prejudice, our saṁskāra, our mental tendency to place before us that, 'I

know anything, I know everything, oh, it is of that type.' The mental tendency, prejudice will come out and will stand on your side, 'oh it is known to me to certain extent, it must be like that.' All these are hindrances. They must not be allowed to do so."

We shall try, the Name I have got, what I got from my Gurudeva, that is different, original, that of revolutionary type of thing, sound. I am to concentrate to cultivate that only. And that will gradually assert itself in a particular gradation, rūpa, guṇa, līlā, and I shall find my own soul as unit in that system shown by the Name. And that is another world. Not the world of our own experience and conception, or inference, or something like that. It is pure spiritual consciousness. And we shall dismiss all our empirical attempts to go and modify. That will be, the progress will be hampered thereby.

So sevonmukhe hi jihvādau, we shall engage in the service that will come from the Vaiṣṇava quarter, and thereby the prejudices will die and clear out from our mind, without food. Whatever initiative is taken from the mind, that will feed the mind and help it to continue its longevity. So only we shall carry out the order of the Vaiṣṇava, the Guru, and according to my fortune, higher Gurus, Guru of higher level, by obeying his orders I shall be able to imbibe. That under my present existence will vanish gradually, the mental existence. Ete he rabi sabanatha [?]

A new world will come before me and I shall find that I have got my individual position there, in my soul. And all the mental system with this body they will evaporate. They will vanish. And only my inner soul and I will find there the light that will come. The soul is there and unity is there. And the whole new world will come. Will come in view and I shall find that I am there represented in such and such position. And my present conception of my own existence with ego, with mental system, with body, everything will go away, something like that. Gaura Haribol. [?]

Devotee: He's gone downstairs Mahārāja.

Śrīla Śrīdhara Mahārāja: Gone down, ask him to take bath.

Akṣayānanda Mahārāja: I told him Mahārāja.

Śrīla Śrīdhara Mahārāja: Take bath, and you may take him to attend the meeting.

Devotee: He told me, “Just wait for a while.” He will come.

Śrīla Śrīdhara Mahārāja: All right. There will be a meeting perhaps and some will have to speak something. And when Nīmāi is requested he can also speak something. And then the distribution of prasāda and then you may come away.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, I’ve heard one story. I wanted to know you could tell me if it’s true or not. It’s about Mīrābāī, famous Mīrābāī, the women devotee and Jīva Goswāmī.

Śrīla Śrīdhara Mahārāja: We do not know that. So far we know that Mīrābāī devotion is that of some mixed type, not real type of devotion. Because her devotion only confined to Kṛṣṇa, and not any mention of any devotees. The Kṛṣṇa: where it is mentioned about only the king that is imperfect. King means so many ministers, generals, queens, all these things. King is not one. So Kṛṣṇa is not one, the svarūpa śakti is there, and that is real Kṛṣṇa. And the other Kṛṣṇa is a Kṛṣṇa of creation, mental creation, concoction. That is a reflection of Kṛṣṇa may be in this world, where we cannot see that Kṛṣṇa with His different rasa is surrounded by different groups of servitors in different rasa. That is Kṛṣṇa real. True Kṛṣṇa is of that conception. That is in svarūpa śakti. Otherwise in this

area of Māyā, the satya guṇa, the Kṛṣṇa has come and I and Kṛṣṇa. And Kṛṣṇa surrounded by His svarūpa śakti servitors that is real Kṛṣṇa, of cid vilasa. And in the transcendental world in His own position Kṛṣṇa is such. And by crossing, without crossing them, without caring to see them, my direct contact with Kṛṣṇa that is a dream. That is imagination, may be imagination, not reality.

So Gauḍīya Maṭha people, and their Ācārya, and their consideration, cannot give such only so many sentimental, emotional that may be, but the bottom, the very foundation is wrong. That these sentiments cannot give us Kṛṣṇa, the worldly sentiments, mental feats. Kṛṣṇa is not alone. And without submissive, submitting to His eternal devotees we can never approach Him, properly. The proper approach towards Kṛṣṇa cannot but be through His devotees. Not direct contact or contract to get Him is possible. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So direct service...

Śrīla Śrīdhara Mahārāja: Of Kṛṣṇa never possible for the taṭasthā jīva śakti.

Dhīra Kṛṣṇa Mahārāja: So their direct service would be to the servitors, the servants of the servant.

Śrīla Śrīdhara Mahārāja: Yes, through the servant of the servant, the service that is realistic conception of Kṛṣṇa, service of Kṛṣṇa. Otherwise that is imaginary. It is not measured by the amount of tears, or amount of dancing, or so many feats.

Devotee: But Mahārāja, they say that she took initiation from Jīva Goswāmī.

Śrīla Śrīdhara Mahārāja: No. We don't find that. In the [?], in the songs of Mīrābāī, such things are not present. They have connected, they are connecting, some connects and some things more.

She also insulted Rūpa Goswāmī. It is told that Mīrābāī came to see Rūpa Goswāmī. And Rūpa Goswāmī at that time, perhaps he was in particular mood, he told that, "I don't like to see any lady."

Then she told, remarked that, "Oh, he thinks himself to be a man. I think the only man in Vṛndāvana is Kṛṣṇa, and all else are women." With that remark she went away.

This also perhaps mentioned in Bhaktamala, grantha. And that is not very authentic, that Bhaktamala grantha. There collection of lives of many devotees of different types, but not very authentic.

Devotee: Mahārāja, I've heard that she is a gopī on Chandrāvalī's side.

Śrīla Śrīdhara Mahārāja: Eh?

End of 82.02.24.B

82.02.24.C_82.02.25.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...have to give recognition of Chandrāvalī, the gopīs, the Nanda, Yaśodā, and the Vṛndāvana, so many things must come, for her praise. Only Kṛṣṇa is the object of her praise, admiration, and all eliminated. She can't see the greatness, the nobleness, of the paraphernalia; only Kṛṣṇa. This is artificial.

“If you want to be My devotee, become a devotee of the devotee. One who is a devotee of the devotee, he's My real devotee.”

And, “I can't recognise the greatness, the nobleness of the devotee of Kṛṣṇa,” and eliminating them, “I am good and Kṛṣṇa is good.” And all eliminated; what is this? “No greater person than myself, only Kṛṣṇa, and myself. And all eliminated.” This is madness. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, is opulence, money, an indication that Kṛṣṇa is being pleased or served properly in the temple, if there's money and many devotees and so on?

Śrīla Śrīdhara Mahārāja: That is not the criterion, money is not criterion, and if by Kṛṣṇa's wish money is also utilised in the service; that also may be. But that is not the only criterion. Even Sanātana Goswāmī when he's putting to Rādhā-Mādhana-mohan only a quantity of butter, and only putting into the fire and he's offering that and taking it. Bhāva-grāhī janārdanaḥ, He does not, Kṛṣṇa does not accept anything material. But what the devotee offers Him with his own earnestness, that earnestness is taken by Kṛṣṇa, the bhāva-grāhī. He's cetana, and He's spiritual, and the spiritual element – that in a worshipper, what he gets by the offering, Kṛṣṇa takes that, the inner tendency is accepted by Him, not the outer, outside.

There is a tale that there was one devotee in Purī, Mādhava dāsa. He was a man, he was a devotee of sākhyā-rasa. So much so that we are told one day Jagannātha says, “Mādhava, I shall go to steal jackfruit from the garden of a particular pāṇḍā. You are to follow Me.”

“What is this my Lord - Your pastimes? All right, what You will, I must carry out.”

Then at night, taking Mādhava, He has come, entered the garden of jackfruit. And Kṛṣṇa went up the tree and He’s snatching and they fell. There was sound. The pāṇḍā came out.

“Who is there, stealing my jackfruit?”

Then Kṛṣṇa leaving His over-cloth on the branch He jumped and ran away.

And the man found this Mādhava. “Oh! You are that Satan. At daytime you sit by the side of a road and beg, you are a big sādhu. And at night you have come to steal my jackfruit.” He gave a good beating.

“Kṛṣṇa took me...”

“Kṛṣṇa took, Jagannātha took...”

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: ...came to steal with you. You fool. You want to convince me that.” “There is His sheet you see.”

“Oh. You have stolen also the over-cloth of Jagannātha, you have stolen and put there, and you want to befool me.”

He was taken and was brought, took him to the King, and of course a good beating.

Then Jagannātha gave a dream to the King as well as to the leader of the priests. “I went with Mādhava to steal jackfruit, and Mādhava is beaten and I have taken all those beatings in My body. And please arrange to apply some medicine on My body.”

Then there was a great upset. “Mādhava is really such a devotee. Jagannātha Himself given dream both simultaneously to the King and the leader of the pāṇḍās.”

Then Mādhava left the place; went to Vṛndāvana. “Now people will throng to see me, that I am such a high devotee. I won’t be able to tolerate all these...” So he went away.

And it is told, written in Bhakta-mala, that Mādhava, when collecting some fried gram, he offered it to Bankibihari, their temple. And he took himself. And Bankibihari is of course daily worshipped, that arrangement, the bhoga, raga, everything. But at that time the servitor of Bankibihari, he was of a high type, and he could feel Bankibihari’s satisfaction after bhogam. That day, he says that, “Bankibihari’s face is not very peaceful. He has not taken anything it seems.” Then he told, “I must have some flaw.” So again he prepared new bhoga and again placed. Then also, after short time he removed, he came to see the face of the Deity and found Him uneasy; the Deity is uneasy. So he began to cry. “I am so sinful my things are not being accepted, my Lord, by my Lord. What is this? What shall do?” He fasted. “I can’t eat. I can’t take prasādam when I feel that Bankibihari did not touch it.” Then without taking food he’s lying on the bed and in his coma he says, he sees that Bankibihari told that,

“It is not your fault. But I cannot feel well. I feel sick. That Mādhava, My devotee has come from Purī, and he has offered Me that channa, that fried gram, and I took that in such quantity that I can’t eat anything. A full belly I took and I fell sick.”

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: So external grandeur is no criterion; only fried gram, that may cause so much filling that He becomes sick, bhāva-grāhī janārdanaḥ.

And there is another story that of that mongoose in rājasūya-yajña. The mongoose only rolled in a spot where a brahmin was staying at the time of dubīkṣā. So much degree of sacrifice was only perhaps rice or bread, on some two or three hairs, but the degree of sacrifice was great, and in the rājasūya so many mass collections from the King and a big yajña, a gorgeous rājasik. So sattvic, rajasic, tamasic, the yajña of three kinds in this world, anyhow devotion is covetable for the Lord. Prema, God is fond of prema, not any external grandeur. Rather grandeur may go on to a little extent in Vaikuṇṭha, this may be, but Vṛndāvana especially they're all subterranean, not fond of any gorgeousness. Plainness, simple, and prema, devotion, love, sacrifice, affinity, surrender. That is the wealth admired in Vṛndāvana, specially.

So what's the time?

Akṣayānanda Mahārāja: Quarter to ten.

Śrīla Śrīdhara Mahārāja: I like to retire today.

Akṣayānanda Mahārāja: Jaya om viṣṇu-pāda...

.....

Parvat Mahārāja: ...in my zone. That is the proof they are the devils. Keep creating the troubles.

Śrīla Śrīdhara Mahārāja: He's most affected because Dhīra Kṛṣṇa Mahārāja is very near to him. His zone is nearer to Dhīra Kṛṣṇa Mahārāja, so he's most affected; and also nearer to Haṁsadūta Mahārāja, is it?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So naturally he will be very much excited.

Aksayānanda Mahārāja: His nature is also like that.

Śrīla Śrīdhara Mahārāja: He's also challenging also; all right. No discussion begun about my request, proposal?

Parvat Mahārāja: He said the meetings did not start yet, just preliminary.

Śrīla Śrīdhara Mahārāja: All right. Where is Mādhava Prabhu, is he here?

Aksayānanda Mahārāja: He came at two o'clock in the morning, so he may be tired.

Śrīla Śrīdhara Mahārāja: So late he could manage to come?

Aksayānanda Mahārāja: Yes. He also went late; he went at seven o'clock and came at one or two in the morning. So they must have had a long talk into the night.

Bhāratī Mahārāja: Six hours.

Parvat Mahārāja: Only Hṛdayānanda Mahārāja came into the room and after a calm introduction he also became like a lion or tiger, agitated.

Śrīla Śrīdhara Mahārāja: Who?

Parvat Mahārāja: Hṛdayānanda.

Śrīla Śrīdhara Mahārāja: And how many lions are there?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: One Rāmeśvara, then Hṛdayānanda, these two, and perhaps Bhagavān is also not a less one, Bhagavān dāsa. Then three, and...

Parvat Mahārāja: They are waiting for Kīrtanānanda Mahārāja to arrive.

Śrīla Śrīdhara Mahārāja: He's a sober man. At least very meek and speaks very little. Kīrtanānanda Mahārāja, last year he came here, Kīrtanānanda Mahārāja.

Parvat Mahārāja: Tamal Kṛṣṇa Mahārāja.

Śrīla Śrīdhara Mahārāja: Tamal Kṛṣṇa Mahārāja is very shrewd and clever.

Parvat Mahārāja: More like a tiger.

Aksayānanda Mahārāja: More like a fox.

Śrīla Śrīdhara Mahārāja: He may be a lion or tiger, but in my case he's considered with little calmness perhaps. Hare Kṛṣṇa. Gaura Hari. And how is Satsvarūpa Mahārāja, a little sober?

Devotee: Yes he is sober.

Bhāratī Mahārāja: He's trying to remain neutral.

Aksayānanda Mahārāja: Neutral but not positive.

Śrīla Śrīdhara Mahārāja: And what about Gopāla Kṛṣṇa Prabhu?

Parvat Mahārāja: His name is on the table for Guru-ship, this year. Him, Bhakti Tīrtha, the black sannyāsī, he'll be the first black Ācārya for the black community.

Śrīla Śrīdhara Mahārāja: Bhakti Tīrtha comes from Africa?

Parvat Mahārāja: Yeah, well, no, he's American, but he's Negro.

Śrīla Śrīdhara Mahārāja: Negro, Bhakti Tirtha.

Parvat Mahārāja: And also Panchadravida Mahārāja.

Śrīla Śrīdhara Mahārāja: Panchadravida, in Madras?

Parvat Mahārāja: Panchadravida Mahārāja in South America, Mexico.

Śrīla Śrīdhara Mahārāja: South America.

Parvat Mahārāja: Mexico.

Śrīla Śrīdhara Mahārāja: Panchadravida.

Parvat Mahārāja: These are three of the names on the table for Ācāryaship.

Śrīla Śrīdhara Mahārāja: Consideration of Ācāryaship.

Parvat Mahārāja: They know that you are forcing them to do this.

Śrīla Śrīdhara Mahārāja: And not Svarūpa Dāmodara?

Parvat Mahārāja: We didn't hear about it.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Not any Indian?

Aksayānanda Mahārāja: Yes, Gopāla Kṛṣṇa's Indian.

Śrīla Śrīdhara Mahārāja: Indian, Punjabi, comes from Punjab?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And no trace of Caitanya dāsa, Caitanyapāda, that absconder in Punjab?

Aksayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: No trace?

Aksayānanda Mahārāja: No, he's gone. Apparently he was arrested in Australia.

Śrīla Śrīdhara Mahārāja: Eh?

Aksayānanda Mahārāja: He was found and arrested in Australia.

Śrīla Śrīdhara Mahārāja: Arrested?

Aksayānanda Mahārāja: Yes, many months ago. Almost a year ago he was found in Australia and he was arrested.

Śrīla Śrīdhara Mahārāja: Arrested for the interest of ISKCON?

Aksayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Oh.

Aksayānanda Mahārāja: What happened to him after that I don't know.

Śrīla Śrīdhara Mahārāja: He sold away the building and many properties of ISKCON. Hare Kṛṣṇa. Hare Kṛṣṇa. And no news about Haṁsadūta Mahārāja?

Parvat Mahārāja: He's said to be completely ousted of ISKCON.

Śrīla Śrīdhara Mahārāja: Oh, ousted.

Devotee: Rejected.

Śrīla Śrīdhara Mahārāja: Rejected. Haṁsadūta Mahārāja. So he's already a dead member of ISKCON.

Aksayānanda Mahārāja: But that's not official. No official decision in that way though. That's just general talk.

Śrīla Śrīdhara Mahārāja: But he's hopeless, hopeless case for the ISKCON.

Dhīra Kṛṣṇa Mahārāja: That they say.

Śrīla Śrīdhara Mahārāja: That they say. That they say. So this is not a unanimous decision, objection, that they say, but he may not be so, he is not so.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Anyaiar vriti vana yatsar sarvata sarvada [?] Direct and indirect method, we may approach a cause. But direct approach is more healthy and helpful; ānukūlyena-kṛṣṇānu-śīlanam.

[anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [Bhakti-rasāmṛta-sindhu, 1.1.11] & [Caitanya-caritāmṛta, Madhya-līlā, 19-167]

And prātikūlyena-kṛṣṇānu-śīlanam, that is also possible, to cultivate in indirect way. That is also possible, but that is not very desirable. Ānukūlyena-kṛṣṇānu-śīlanam, to cultivate about Kṛṣṇa in favourable way, in positive way - that is desirable, by elimination of the indirect side. But indirect side is not less important. It is approaching to the highest stage of devotion in any way or other. It is necessary. It is a necessary part; indirect.

Devakī is indirect to Yaśodā. Yaśodā is always afraid of Devakī, Vasudeva. “They come to claim the child as their own. How can it be?”

And in Rādhārāṇī's camp they think that Chandrāvalī's camp, group, they are anti, indirect to the direct camp. So in all rasa there's harmony in

discord.

When Kṛṣṇa begins His play along with the friends, two parties of course, one side with Kṛṣṇa and another side Balarāma. And then the other cowboys they are divided, divided. But two sides, Balarāma and Kṛṣṇa, represent two opposite sides, when playing began, and others divided into two. And they began to fight and who will be defeated, their punishment is that they will carry the men of the other party on their shoulders; in this way some sort of service punishment. Hare Kṛṣṇa.

Balarāma was very strong; on the other side Śrīdāmā was very strong. Śrīdāmā came to Kṛṣṇa's party, Kṛṣṇa was less strong; Balarāma sufficiently strong. So Balarāma one party, and Kṛṣṇa another party, and Śrīdāmā must be in the party of Kṛṣṇa. In this way and then the playing began, Their two parties fighting. And Balarāma generally did not accept that He's defeated. His party is defeated He won't accept that. So whenever that proposal announced, "Your party defeated," Balarāma became enraged. "No. You are wrong." That was His nature. Hare Kṛṣṇa. Hare Kṛṣṇa.

And sometimes some demons also entered into the parties, taking the form of a cowboy. There's this Pralamba, then Vyomāsura, they mixed within the party. And they are seeking opportunity of taking on the shoulders taking away any of them. So Vyomāsura he one day carried Balarāma into the depths of the jungle. And when Balarāma could understand that he's a demon and not anyone of our party, then such a big blow He put on his head. Hare Kṛṣṇa.

Enjoyer, enjoyed, then also sub groups of different rasa. In this way it is the necessity of the nature of līlā, bifurcation. Thesis, antithesis, synthesis; synthesis means there are many antithesis, otherwise synthesis, harmony means many, many and one, one and many, purity and plurality. That is harmony, plurality must be there, bahu. Neha nānāsti kimcana. Who will say many and they are not independent, they are meeting in a common cause, no nānā, not many because they are harmonized into one. So in [Kāṭha] Upaniṣad [Part 4, mantra 11] it is said

neha nānāsti kimcana, there is no variegatedness.

What's the meaning? Śaṅkarācārya he sacrifices many and accepted only one.

Mahaprābhu told, “This is not proper acceptance of the revealed truth. The nānā must have recognition and the one also have recognition. Both plurality and unity, both should have recognition, not only one. Why do you say that there is no nānā, no variety, no plurality? You have no right to say that. If plurality is not there then what is the necessity of saying, what is the necessity of saying that there is no plurality? Plurality is there and still there is one who is connecting the, and controlling the plurality. So the plurality and unity, both exist simultaneously. You have to admit this.” This is the conclusion of Mahāprabhu.

But Śaṅkarācārya he sacrificed the wholesale plurality, diversity; that only one is there. No plurality.

Then necessarily it becomes non-differentiated, non-specified, nirviśeṣa.

apāṇi-pādo javano grahitā, [paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ

sa veti vedyaṁ na ca tasyāsti vettā, tam āhur agryaṁ puruṣaṁ mahāntam]

[“The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears.”] [Śvetāśvatara Upaniṣad, 3.19]

No leg no hand, no hand no leg. But He can run and He can catch. Paśyaty acakṣuḥ, no eye, but He can see. Sa śṛṇoty akarṇaḥ, no ear, but He can hear.

Then Śaṅkarācārya accepts only one part. No ear, no eye, no leg, no hand. But Mahāprabhu says, “No, you must accept both. He has no leg but He can run, He can walk.”

What does it mean? He can see, but He has no eye. What should be the meaning? The eye is there but the eye is not of the fleshy eye as we have got. This is the purport. The leg is not like the leg that we possess. The eye is not so that we have got. But He has got His eye. So, prakṛta nisedi kori aprakṛta sthapan [?] That is the conclusion of Mahāprabhu. Not this mundane, but He has got spiritual. Spiritually He has got everything. And this negative-ness only will apply to the mundane characteristic. Otherwise He can see so He has got eye. But He has got no eye; that is no eye similar to us. That should be the purpose of the Vedic mantram. Everywhere we are to take in that way.

Sarvaṁ khalv idaṁ brahma, whatever we see it is Brahman, sarvaṁ. Śaṅkarācārya says, “No sarva, no many, but only one Brahman.”

But Mahāprabhu says, “No. Sarvaṁ is also existing; otherwise no necessity of saying such. But one is the master and they are subordinate, in a system, the controlled and the controller; in this way, otherwise no necessity. If it is not existing then what is the necessity of your talking so much? Whom you have come to preach? What is the necessity of preaching if they are not existing? That is also, Māyā is also there. Māyā has got its existence otherwise why you have come to remove Māyā? If Māyā does not exist, if misconception, misunderstanding does not exist at all, then what is the necessity of your talking so much to remove misunderstanding? It is there. So misconception, the possibility of

misconception is also there, it is reality. It is reality that misconception, provincial, local conception, it is also there. The relative is also there, not only absolute; absolute, relative, both co-existent. This is cid-vilāsa. Not the negation of a particular thing but the adjustment; adjustment of everything with the whole.”

Gaura Hari. Gaura Hari. Gaura Hari.

So, Kṛṣṇa is considering in the case of Śiśupāla, how he will be killed. A meeting, Kṛṣṇa, Balarāma, and Uddhava, three discussing. What Kṛṣṇa says Baladeva giving opposition. Kṛṣṇa wants a policy to be adopted.

Baladeva, “What is this policy? You please leave it to Me. I shall go and kill him straight. What is the policy - this and that - I don’t understand.”

Then Uddhava he’s trying to pacify Baladeva.

And it is represented very cleverly in marga kavi [?] Ukta musala pani na [?] ...in the ornamental way, what the musala pani [?] has told - musala pani is Baladeva - musa means this club. Musala pani Baladeva, that gives a hint that He does not rely on any intelligence or politics. He wants to solve everything with the club, with the strike of His club. Musala pani, that He has got less intelligence, but wild force, musala pani.

Then it was arranged that the rājasūya-yajña is advancing and Śiśupāla will be, all will be invited and Kṛṣṇa will be given by the Pāṇḍavas the highest position. And that Śiśupāla won’t be able to tolerate and he will abuse Kṛṣṇa in a very boisterous way. And then, Kṛṣṇa already promised that hundred offences He will pardon, to Śiśupāla’s mother, His maternal aunt. And that will be fulfilled and he will be killed there. These all were presented by Uddhava in that meeting. And the ultimately what to do - that was by accepted Balarāma also.

Gaura Haribol. Nitāi Gaura Haribol.

Opposition is also service: in mādhyura rasa also, opposition may be seeming opposition, bhāma- bhāva, bhāma. Of course this is very higher topic. Rādhārāṇī's nature is bhāma-bhāva, bhāma. Whatever is offered from the side of Kṛṣṇa, She flatly refuses that. And that increases excitement in Kṛṣṇa. That is a peculiar thing, niyantor-bhāma. The highest type of, what is niyaka?

Devotees: Hero, heroine.

Śrīla Śrīdhara Mahārāja: Hero, heroine; the highest type of heroine. She will possess that sort of attitude, always opposing the hero, such a tendency. It is supposed to be highest quality – so, all these things. So opposition is also a particular service to the cause. In harmony it has got its position, otherwise what is the necessity of harmony? The greatest opposition force, if one can control, there is the real capacity, or real sapasamsar, superiority of harmonizing principle. The greatest opposition force can be harmonized by whom? He's the expert of harmonizing of the harmonizers. So harmony - harmony means to control opposite forces. And it must have to be such powerful that it will come to...

Rāmacandra told, once when Lakṣmaṇa fell when hit by the sakti shil, a peculiar type of weapon of Rāvaṇa, sakti shil; perhaps by Indrajit or so. Rāmacandra repented very much and He told - afterwards... Desi desi kalatrani [?] "We can get the, no, wife may be available in every province and country, desi desi. Friends also we can have from many countries."

Anta desh na pasyami yat pradarsh aho data [?] "But no land is seen where a brother from the same mother can be found." That was the wailing of Rāmacandra.

But Lakṣmaṇa told from the opposite side. Rāmacandra said a friend like

brother is never available anywhere. But Lakṣmaṇa He told from the opposite angle of vision.

Garbastha kira hanthara [?] “The brother is the worst type of enemy. Because when he comes in the mother’s womb, the elder brother, he cannot suck the breast of the mother; milk. When the brother is in the womb, the elder brother is deprived of the mother’s milk of the breast.”

Garbastha kira hanthara, bhu istha crohatta [?] “When he comes out of the womb of the mother then he, the brother, captures the lap of the mother, and the elder brother is dispossessed of the lap of mother.” Bhu istha croha dahaka [?] “That lap of mother is dispossessed by the elder.”

Yogame dana hantara [?] “When he’s grown up, he comes to take the share of the father’s property, claims, ‘I must have equal share with you.’”

Vanasti vati samoripur [?] “So brother is the first class enemy of the brother.” That was argued by Lakṣmaṇa Himself.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Opposition, still Rāmacandra He could control brothers. Harmony, in Rāmacandra also we find He left Sītā, banished Her, banished Sītā when She was with child. Only by the remark of an ordinary subject He banished Sītā.

Then when there was a particular sacrifice Rāmacandra was asked by the ṛṣis that, “You must marry.

Without wife such sacrifice cannot be performed, so You have to marry.” That aśvamedha-yajña.

Then Rāmacandra refused to marry. Then there was a compromise. Then a golden statue of Sītā, that will be prepared and that will be on the left side of Rāmacandra when He will begin to engage Himself in the

actual sacrifice, ṛṣis agreed.

And when that news reached Sītā, Sītā thought first... Rāmacandra has only one wife, Sītā, while Dāsarātha had several thousand, His father, but Rāmacandra only single wife, eka patni dar. Kṛṣṇa, bahubalav, in Dwārakā, thousands, but Rāmacandra only one, Sītā. And Rāmacandra, of course apparently, dealt with Her very cruelly. But when Sītā heard that Rāmacandra is performing yajña Sītā knew that He must have to marry again. But when She heard that Rāmacandra with a golden statue of Sītā on His side is performing yajña and He did not marry...

End of 82.02.24.C_82.02.25.A

82.02.25.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...She had Her satisfaction to the highest degree. “He’s so faithful to me. I am not banished from His heart, I am banished externally for the policy of government, but actually I am not banished from His heart.”

So harmony; how the things of opposite types can be harmonized by higher principle. To harmonize things of a particular plane, energy of the higher plane is necessary to harmonize. Thesis, antithesis, synthesis. Anything, and there must be something anti, cannot but be, some

opposition, some opposite conception. Any statement, some opposition, and to harmonize that. Hegel says that is the process of progress. Process of progress, progress means this; whatever there will be, some opposite conception of opposition possibility. The possibility of opposition and then to do away with the opposition greater harmony is necessary. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Highest type of harmony is so, that diversity ultimately helps it. The opposition helps the main flow. Not only harmonized but it enhances the beauty of the harmony. When harmony is successful then it becomes the necessity of beauty, beauty and harmony - same thing. Beauty and harmony, harmony generally perhaps used in the sound world and beauty in the eye world, eye and ear; but anyhow, the opposition enhances the beauty. If there would not be any diversity then beauty is not possible. Different things will be and they will be harmonized and that is beauty, vilāsa. Otherwise it will be jumbled together in nirviśeṣa brahman.

So Kṛṣṇa represents beauty and His harmonizing capacity exceeds, supersedes everything. Even stealing is beautiful, lying is beautiful, whatever He does, His wickedness is also beautiful. The conception of the greatest harmony: that can harmonize anything and everything. Nothing can be there that He cannot harmonize. So the opposition what is very objectionable, the stealing, the lying, debauchery, so to say, is inconceivable in Him, all harmonized. All harmonized, so sweet, no enemy. Enemy also becomes friend in harmony. Beauty means that, harmony means that. Gaura Haribol. Not afraid, advaya-jñāna.

bhayaṁ dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This

bewildering, fearful condition is effected by the potency for illusion, called māyā. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipping deity and as his very life and soul.”] [Śrīmad-Bhāgavatam, 11.2.37]

The origin of fear only comes from the lack of harmony. Fear's born from disappointment of harmony, otherwise no place of any fear. Bhayaṁ dvitīyābhiniveśa, undesirability is represented in Sanskrit as bhayaṁ. Bhayaṁ means apprehension, fear, originates from lack of harmony. Bhayaṁ dvitīyābhiniveśataḥ syād, of second interest. Common interest, one interest, if we can reduce many interests into one interest, as parts of one interest, then there is harmony, no fear. Only fear from separate interest, clash between separate interests. But if that can be linked in common interest, no fear, bhayaṁ dvitīyābhiniveśataḥ syād.

Īśād apetasya viparyyayo 'smṛtiḥ: the first stage that we are afraid, we have got apprehension. Why? Dvitīyābhiniveśa, we are suffering from the mania of second interest, separate interest. So we are afraid, we have got apprehension, dvitīyābhiniveśa. Īśād apetasya, when does it come to effect, to take place, this apprehension? Īśād apetasya, when we deviate from the common-most idea, of common master, common controller, common guardian, then only we suffer from apprehension. The vyādhi, the disease of apprehension, arises only when we lose, we separate ourselves from the common controller, common guardian of all. Īśād apetasya, the master consciousness, that we have got a master, we have got a controller and he is common to all, and his interest represented there in that common master. Īśā, Īśā jñāna, I have got my master and he is to look after that and he is master of all, so no apprehension. So deviation from the consciousness of a common master, common guardian, the apprehension comes to rise. Īśād apetasya viparyyayo 'smṛtiḥ, and then when deviated, one is minus of the common guardian, then viparyyayo, he comes in a very unfavourable circumstance. Losing that common master consciousness he comes in a very dreadful position, viparyyayo. Viparyyayo 'smṛtiḥ, and forgets, he's puzzled, and forgets his own self, real self and self interest also he loses, viparyyayo 'smṛtiḥ, he's

beside himself, 'smṛtiḥ.

Tan-māyayāto budha ābhajet taṁ, then if he can come to know anyhow by the help of the external sādhus, it is His māyā; then who can control the māyā? He does not go to fight with māyā, illusion, misconception, the forgetfulness of the centre, the forgetfulness of his guardian. Then he appeals to the guardian, the guardian himself.

bhūmau-skhalita-pādānām bhūmir evāvalambanam [tvayi
jātāparādhānām, tvam eva śaraṇam prabho]

[“For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge.”] [Skanda-Purāṇa]

If we fall on the ground, with the help of the ground we stand again. So our forgetfulness of our guardian, that is the cause of all the disasters in which we find ourselves. And again the only way to get out of this, to be reinstated in that idea of guardian, common guardianship. And that is effected by the sādhus that are normal, that have not deviated from God consciousness. With their help we are to appeal to that all controlling agency and then we can again be reinstated in that īśa jñāna that I have got my master. I have got my master to whom, in whose holy feet I am to take shelter. I am to surrender to my master, the life of surrender again will come, will take, and everything is there. Only we shall always be conscious of our guardian, the highest harmonizer. The problem is one, only one problem; that we deviate from the consciousness of our guardian, and the only way to get out of the trouble, is to become conscious of our common guardian. That is God consciousness, Kṛṣṇa consciousness. Back to God, back to home, back to Godhead. Only one problem, we are deviated from Godhead and we shall try to go towards

Godhead. We should go back to Godhead. And only one word that is necessary, what is necessary, back to Godhead, back to home, back to God, back to home. The general problem is this. And by so many variegated ways that is to be promoted. But the main thing is this.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. So Kṛṣṇa consciousness, the centre of highest harmony, and harmony is sweetness, harmony is beautiful, harmony is Kṛṣṇa, harmony is our guardian, harmony is our mother, guardian, harmony is our master. That is sweetness; that is rasa. No enemy, no apprehension I'll be devoured by the inauspicious elements around.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma. Rāma Rāma. Hare Hare.

That guardian came to us, from door to door, Gaura, Nityānanda, "Take Us. I have come to you, take Me." Gaurāṅga, Nityānanda, from door to door. "Accept Gaurāṅga, I'll be sold to you without any price. No price necessary, I'll be sold to you. Only you take to Gaurāṅga."

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma, yei jana gaurāṅga bhaje sei amāra prāna.

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

He's my vitality of vitality, you say, you take refuge of Gaurāṅga. What is your real necessity, He has come to your door. Accept Him. Accept Him. And what is necessary I am doing.

Jesus came to wash the feet of his followers, is it not?

Devotee: Hmm.

Śrīla Śrīdhara Mahārāja: Washed the feet of the disciples, ten: something like that?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So Nityānanda Prabhu has come to offer any service, any service, “You take to the Name of Gaurāṅga.” The approach there is similar, but the object of approach there is great difference between Jesus and Gaurāṅga. Kṛṣṇa or Krista: Christ and Kṛṣṇa, one full-fledged, another partial achievement, so method closer, in closer relation. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. And the Gandhi also there, ahimsā, but the achievement is only political, mostly, this mundane political emancipation. But Jesus had some higher, spiritual offer. And Mahāprabhu the highest spiritual offer, on the basis of science, full-fledged theism. And Śukadeva announced in the assembly of the great scholars of ancient India of different thought.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Any question?

Devotee: Mahārāja, when Rāmacandra was separated from Sītā, can those feelings of separation be compared to when Rādhā was feeling separation from Kṛṣṇa? Is there any comparison there?

Śrīla Śrīdhara Mahārāja: No, not, this is relating to the mundane government Avatāra but that is the eternal, this is of eternal, but it has got temporary value, and that is permanent. This is as a policy in the mundane administration, nīti. Rāmacandra is more given, Rāma līlā is more given to the nīti [?]

Akṣayānanda Mahārāja: Morality.

Śrīla Śrīdhara Mahārāja: Moral...

Dhīra Kṛṣṇa Mahārāja: Conduct.

Śrīla Śrīdhara Mahārāja: ... and this mundane moral side. And Kṛṣṇa's pastimes concern only wholesale the highest pastimes. No mundane reference. And here the reference is mundane. A good King, the good King of the highest conception. That we find in Rāmacandra, the highest possible ideal King, in consideration with this mundane administration of many, with religious background. But Kṛṣṇa līlā, that has got no connection with this mundane world. That is an eternal plane in the highest quarter of the existence. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Parvat Mahārāja: What is the teaching behind His hearing a person, of the people, and on the basis of hearing that impression He banishes Sītā who is impeccable? What is the teaching behind it, or moral, government, what is it?

Śrīla Śrīdhara Mahārāja: He takes the responsibility of even promising good government even to the worst people. Just as a bad son, he should also get affection of the mother or father. A most wicked child, he has got also a position in the affectionate bosom of his mother or father. A slight

remark against His good name, a slight remark against the sincerity of good government, Rāmacandra could not tolerate. For that He took the highest bait, highest sacrifice. For the least dissatisfaction of the subject, He held Himself responsible and took the whole reaction on Him, the penances on Him.

“I am not only Master of so many, so many souls, but if anything, even any imaginable remark comes against it.”

Just as when any deserver in the department of any administration, the minister resigns. You are acquainted with that, this fashion, this etiquette, that whenever any unsuccessful in particular department of a minister, the minister thinks that, “I’m not fit, I resign. A fit man should be engaged in my place.” He does, to save his honour. Honourable retreat, retirement, this is honourable retreat, “That I am unfit.”

So in that colour, line, “I am a King. I am supposed to give a good government to My subjects. But I find there is some complaint about Me. Then I must take the charge, the bad remark against Me, and I must have to take the challenge. Either to give away the kingdom, I’m not fit, I leave the kingdom. Or I shall have to, the alternate thing I shall have to make sacrifice so as to make compensation for the complaint.” So Rāmacandra took the second line.

“That you say that I am Myself doing wrong, I’m not law abiding, the moral law abiding. I’m the dispenser of the laws and I’m law breaker. Who is dealing with the laws of the country and the complaint came that He’s the law breaker, religious law breaker. Then I’m taking the punishment on My own head. According to your judgement, you subjects, I give judgement for your control, and your opinion is controlling Me, accept your judgement. And though I know that I’m not, I can’t be charged with that complaint, but still, because someone says that I’m so

and so, so I take the punishment Myself so that there'll not be any room for other subjects to do such things.

Apparently that may be objectionable, not really. Sītā is chaste, Sītā lived for one full year in Rāvaṇa's house and Rāvaṇa was a demon and he was a great power. So easily one may think that Sītā has been polluted. She was under the care of a satanic person for the whole year. So easily some complaint may come against Her. But few of us are satisfied that She's as pure as We can conceive. But general public may not have such understanding. So to satisfy the mob, I take their decision as punishment on Me and I accept that, yes, I banish Sītā. I'm giving punishment to anyone and everyone, from this throne, and when a slight voice is regaled against Me that I'm a culprit, I must take the punishment."

That was the most generous type of attitude which Rāmacandra showed. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, you were speaking of the principle of harmony.

Śrīla Śrīdhara Mahārāja: Then, Kṛṣṇa also did so, when a bad name came to Him that He has stolen that Syamantaka-maṇi. But Kṛṣṇa knew that He has not taken, but He had to take that challenge, and run after, to do some justice to that bad name. And anyhow He followed the Prasena, and the lion, and then from Jāmbavān He restored that Syamantaka-maṇi and gave it to the owner to prove that He was not the thief, the kalanka. The bad name came to Him and in order to do away with that He had to take such trouble and prove that, "I'm not the thief."

Hmm, then, what do you say?

Devotee: I had a question because you were speaking about the principle of harmony. I was wondering if you could explain how that applies practically, what you were explaining?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: I don't know.

Aranya Mahārāja: He wants to understand how to practically understand this principle of harmony.

Śrīla Śrīdhara Mahārāja: How practically to understand what is the principle of harmony? **Aranya Mahārāja:** Yes. He's asking that question.

Śrīla Śrīdhara Mahārāja: Hmm, ha, ha. What is the meaning of harmony you know?

Devotee: Yeah, ha, ha.

Śrīla Śrīdhara Mahārāja: Harmony means what, in your conception? What is harmony?

Devotee: Well, harmony, strictly speaking, is a musical term and it refers to different musical tones which are in balance and they sound...

Śrīla Śrīdhara Mahārāja: So different sound is tuned to one, that is harmony, different instruments, different tone, from different men, many,

plural is connected with one and giving some sweet, on the whole, giving some sweet and soothing feeling, or sentiment. That is harmony. There must be different things, different kinds of sounds from different kinds of instruments, and different kinds of voice. That is harmony.

As you see, the Earth, the planets, they're moving in their own way, and again they're connected with another movement, another force. The Moon is moving around the Earth. There are so many upagra, planets, are moving around another planet. Upagra [?] means, ki?

Just Moon to the Earth so in Br̥haspati [?] there are so many sub planets, they're moving in their own way. Again, with all those movements, Earth is moving round the Sun. So many others moving, in this way in one year Earth is circumambulating the Sun. There is Br̥haspati [?] in two or four years or twelve years Br̥haspati completes its round, around the Sun. Again, there is a time when everyone can complete his one year movement.

This, you know the LCM, mathematics, LCM, BCM, do you know? LCM, to find a common...

Akṣayānanda Mahārāja: Lowest common multiple.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Common, so many figures meet their common, divided, some five times, some ten times, some hundred times, they're to meet at one point. In this way variety meets in one point, he represents in one, all meet in one. That is harmony, plurality meeting unity, in different planes. In the plane of sound, in the plane of colour, in the plane of movement, it may be of different phases, but many meets one, in one point, that is harmony. Just as so many branches of the tree, they meet in the trunk. The trunk harmonises so many branches. The twig harmonises so many leaves. In this way, harmonised.

...

...sound, and beauty which is applied in the plane of colour, vision. So also in different planes the beauty, the harmony, the unity, and many similar words that can represent. The master, the guardian, the controller, the well-wisher: in different phases it may be applied. Many in one, many represented in one part, in the interest of the many when represented in one place.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: So in the Absolute, even discord brings harmony.

Śrīla Śrīdhara Mahārāja: Yes. In the highest Absolute there's room for the accommodation of anything and everything, otherwise it cannot be absolute. If something outside, it is not absolute, absolute one, one accommodates everything. Enemy is no enemy to Him. All relatives, so according to...

The Śaṅkara says, "Then it becomes zero. All, enemy, friend, all jumbled together, that is possible only in zero conception."

But the theistic school says, "No. That is dynamic, living. Absolute means absolute good, not zero. Not necessarily to be non-differentiated, non-specified, a zero like thing. But everything will have got its fullest representation. Still, whole is so great that it can accommodate them. They're in full swing. All the parts they've got their full interest."

And the controller is, the general is so high and tactful that he can control the soldiers, they're so brave as suicidal squad. The suicidal squad soldiers must be very brave and the general of that squad must be very, very brave. Bold and brave and desperate soldiers also can be harmonised in a particular army. They can be controlled. Such brave and such genius there may be as to become their general.

Gaura Haribol. Positivist, not negativist like Śaṅkara, but positivist, "Yes, everything is."

When I was a boy of fourteen I heard from one of my teachers, Satyam briyath briyam briyath na briyath satyam apriyam [?] Briyam ca nanitam briyath esa dharma sanatana [?]

He quoted it from some Upaniṣad perhaps. It says, satyam briyath, always speak the truth. Briyam briyath, always speak what is pleasing. Na briyath satyam apriyam, never speak such truth which is not pleasing, unpleasant, satyam apriyam. Briyam ca nanitam briyath, at the same time you must not speak a pleasing thing which is untrue, which is false. Esa dharma sanatana, this is sanatana dharma, the eternal conduct.

I was puzzled, what is this? Satyam briyath, it is all right. Then briyam briyath it is also all right, not objectionable. But na briyath satyam apriyam, never say such truth which is unpleasant. How it can be tolerated? Whether it is pleasing or not pleasing, truth must be spoken. Why should it be, should have any opposition that truth must not be spoken? Na briyath satyam apriyam. At the same time, briyam ca nanitam, what was pleasant but not true don't say so. Esa dharma sanatana, dharma, the eternal conduct should be like this.

So truth also has necessity of modification. There is the truth of our conception. The higher truth can conceive, can harmonise both truth and falsehood. It comes out of that.

Kṛṣṇa asking Yudhiṣṭhira, “Say that Aśvatthāmā is dead. Say to Droṇācārya.” But Yudhiṣṭhira’s faltering, hesitating.

But Kṛṣṇa says, “What is the truth of your conception, from the higher standpoint that may not have such value.”

A general law in a particular plane that may lose its generalness in the consideration of higher office: so gradation of conception in truth. Truth in our conception may not be truth from the higher plane of conception.

Arjuna, he promised that whoever will blame his Gāṇḍīva he will cut his head immediately. One day when Yudhiṣṭhira was insulted by Karṇa in the Kurukṣetra battle, then Arjuna and Kṛṣṇa had retired from the battle to take some rest in the camp and Yudhiṣṭhira abused Arjuna.

“You gave me assurance that you will make me King and I am enchanted by that I am a fellow prey to your influence. But you can’t do that. Karṇa has insulted me very eagerly, and fie your Gāṇḍīva.”

Then Arjuna when the blame came to Gāṇḍīva, Arjuna trying to draw the sword from his...

End of 82.02.25.B

82.02.25.C_82.02.26.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...very well, how to keep up the promise, is it not? Ha, ha, ha.

“But have you got only one promise, that whoever will blame your Gāṇḍīva you will behead him? Only this promise in your life you have made? But there are other promises that you will make King, the Yudhiṣṭhira, the King of India. Was that not a promise of you? Then was that not a promise, so many promises, and if you don’t keep up your promise you will welcome death. There is another alternative. If you don’t, if you can’t keep up your promise then you will die, but death is also of different kinds: eight kinds of death. One of them, one of death is to engage in ones own praise. So as the sin, so the penance, so go on praising your own capacity. Then eight kinds of death: that is one kind of death, to praise ones own self. Do that.”

Arjuna was perplexed. Yes, he was really going to behead Yudhiṣṭhira to keep up his promise, but he already promised that he must make him Emperor of India. That was also a promise. So Kṛṣṇa came with the conception of higher truth. Arjuna was perplexed and Arjuna left.

In this way, in the conception of our truthfulness there is also some defect. So satyam briyath briyam, what is satyam param dhīmahī [Śrīmad-Bhāgavatam, 1.1.1], so what is true? The truth is not law, truth is Kṛṣṇa. The ultimate conception will come that truth is personal, truth is a living thing, not a dead law, abstract. That is not the real conception of truth proper. Satyam param dhīmahī, the characteristic of truth, let us try to understand.

Śrīmad-Bhāgavatam says, “I am hereby going to give you the real conception what is truth proper.

Truth is person. Truth is Absolute. Truth is Lord. Truth is not a law, abstract, a man-made expression.”

So to abide by the Absolute movement, flow, flow of movement coming from the Absolute control centre, that is truth. Whatever He desires, He wants, surrender to that. That is truth. The highest conception of truth is there in harmony. Truth is to dance in harmony with the most original plane according to its vibration and wave. That is truth. That is inevitable, causeless, inevitable movement of the plane, to dance in tune of that. That is truth. Gaura Haribol. Gaura Haribol. Gaura Hari.

Truth is God. Satyam, then śivam, then sundaram. Truth can be raised into that of goodness, and then again that is sweetness. Truth is sweetness, sweetness, ānandam, rasam. That is truth. That is truth, what can fulfil, what can quench the thirst of all. That is truth. In its higher conception, truth that can satisfy, that can quench the thirst of anyone and everyone in the world. Truth has got such a wide conception. Satyam, and gradually that śivam, so when truth says that man will be punished with death, then mercy comes and minimises, then mercy is not truth, rather, the higher conception of truth, mercy, who can compensate the situation. Mercy may not come from a man in the street, but mercy can come only from such a position who can give harmony, can compensate. He can only show mercy, not anyone in the street. So in this way the higher conception of truth runs to sundara, satisfaction, to remove all the difficulties, not only, but positively to fill up the whole heart with sweet nectar, juice, sweet juice. Akhila- rasāmṛta-murtiḥ. The definition of Kṛṣṇa has been given in Bhakti-rasāmṛta-sindhu by Rūpa Goswāmī. Akhila-rasāmṛta-murtiḥ, the nectarine rasa, juice, and that is personified, that is harmonised. Personification means harmonised and living thing.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. What's the time?

Akṣayānanda Mahārāja: Nine thirty.

Śrīla Śrīdhara Mahārāja: Nine thirty. Any question? Nitāi Gaura Haribol. Our Bhāratī Mahārāja is here?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: No question from you, what is this?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Bhāratī Mahārāja: I'm trying to harmonise.

Śrīla Śrīdhara Mahārāja: Vijñāna Bhāratī. **Devotees:** (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Vijñāna Bhāratī. Sounds, speech, words, filled up with viśiṣṭa jñāna, words consisting scientific knowledge, or higher knowledge. Words filled up with high knowledge, and in the field of devotion. Bhakti Vijñāna Bhāratī.

Akṣayānanda Mahārāja: Very dignified name.

Śrīla Śrīdhara Mahārāja: Ha, ha. So you are to keep up the dignity of the name.

Bhāratī Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. And he's Bhakti Vilāsa Parvat, the parvat who's containing the bhakti vilāsa, the play of devotion. The play of love is displayed where: in the caves of mountain, Govardhana, jñāna- sunya-bhakti. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, you didn't explain the last line of that verse.

Śrīla Śrīdhara Mahārāja: Which?

Bhāratī Mahārāja: Bhayaṁ dvitīyābhiniveśataḥ syād [Śrīmad-Bhāgavatam, 11.2.37]

Akṣayānanda Mahārāja: Bhayaṁ dvitīyābhiniveśataḥ syād, īśād apetasya viparyyayo.

Bhāratī Mahārāja: The last line you didn't finish.

Śrīla Śrīdhara Mahārāja: Tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā. How to be reinstated into that harmony, if we lose the harmony, how to be reinstated? Bhaktyaikayeśaṁ guru- devatātmā. Only by devotion, only by devotion, only by surrender, surrendering: not by calculative attempt, but by surrendering. And what is the type of surrender? Guru-devatātmā. Guru-devatātmā ca, guru-devatātmā, it may come in the first plane of explanation, Guru and devata. Devata means abhista, for to give whom Guru has come, this is guru-devatātmā, that He Himself is Guru, and what the Guru comes to give. Three things must be represented there, Guru, devata, ātmā. The disciple, the Guru, and the summon bonum, the goal, that will be one. One means not physically one, but in one tune, in one sweet connection, guru- devatātmā. Again, guru-devatātmā ca, Guru

is everything. He's devata. We shall try to find our goal also in Guru, and ātmā, devata, and ātmā means priya. Guru is the object of my worship as well as he's the object of my love and affection, devatātmā. In this way we shall concentrate and we'll be reinstated in no time in my former position, back to home. We are to rely on Gurudeva. And who is Guru? Guru is he who has come to deliver me, to take me there. Guru is not a static thing, but he's of dynamic character. He's living, so living that we are requested to see him, the ultimate, sāṅkṣād dharitvena [Śrī Śrī Gurv-aṣṭaka, 7]

ācāryaṁ mām vijānīyān, [nāvamanyeta karhicit na martya-buddhyāsūyeta, sarva-deva-mayo guru]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[Śrīmad-Bhāgavatam, 11.17.27] & [Caitanya-caritāmṛta, Ādi-līlā, 1.46]

"You want Me. You want Me. I have come to take you to My Own place. Guru is such. In whatever lower position you may be, you are born in the line of the fish, I have come to you in the form of a fish, Matsya Avatāra, to help you. You have come in a tree, I have come in the form of a tree. In this way I have come here to take you in."

That is the general conception of Guru. He has come. Then again, he comes, how? In different representations He can come, but He's there within, because none can give Him without He Himself. Yam evaiṣa vṛnute tena labhyas.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Supersoul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self- manifest form directly before him."] [Kāṭha-Upaniṣad, 1.2.23] & [Muṇḍaka-Upaniṣad, 2.3.2]

The conception of the super existence is such, that they can come down, but we cannot go up to Him. So His coming down, that is most indispensable thing. He comes down in different ways, in different forms, in different instalments He may come. But if any connection really to have with Him, He will have to come. But He may come in different form, different plane, but still, it is dynamic and not fully identified with a particular plane or form. We are to find it in that way. Guru-devatātmā, Guru, devata, and not a human form with some human mentality, with some human education, with some sort of particular knowledge in the spiritual world: not. Gurudeva, devata, Guru, Kṛṣṇa. Kṛṣṇa rūpam śāstre pramāṇe.

So in innermost finding He has come to take me. And He means His own, His representative also. If He comes here, He's staying, His representative also, so some representative also may come. Through him He may negotiate with me. So Guru is infinite, infinite. We should not give any finite characteristic in him. Still, because we're finite, so only with some sort of finite conception we are to approach. But at the same time we must be very careful that my limited knowledge, my prejudices, may not be bar to my way of progress in the unknown, real path. Guru, guru-devatātmā. Anyhow your deep connection and hankering for the object, and who has mostly come to think for you and take your charge ostentatiously. You must not be lacking showing your fullest sympathy and cooperation with that deliverer. This way you'll be easily taken in

there, what you hanker after, guru-devatātmā.

bhayaṁ dvitīyābhiniveśataḥ syād, īśād apetasya viparyyayo 'smṛtiḥ tan-
māyayāto budha ābhajet taṁ, [bhaktyaikayeśaṁ guru-devatātmā]

[“Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called māyā. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipping deity and as his very life and soul.”] [Śrīmad-Bhāgavatam, 11.2.37]

Here, because by His peculiar, particular potency, I am thrown here, so I must take the, that shelter to the potency. It is not recommended in Bhāgavatam.

As the śaktas, the tantrics say, “The māyā has got direct connection with me so I must take shelter to māyā. And when māyā will be satisfied with me she will open the door and I shall be allowed to go up.”

But here, Bhāgavata says, “No. Whose māyā, He’s the Master of māyā, and whenever you will show your tendency to be one with the, to satisfy Him, the māyā automatically she will leave you, she’ll withdraw from you.” That is the Vaiṣṇava theory. And in the good sense also it may be taken that Guru he also may be His potency, the potency, this māyic potency and the real potency, real and misconceived. The Guru is real potency, that we must take shelter through him, to Kṛṣṇa, in this way.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

[“O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [Bhagavad-gītā, 6.40]

If we're sincere, we're not to incur any loss. We must be rewarded with success. Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati. A very valuable advice in Gītā, be true to your own self. Be sincere in your search, in your activity, in your prayer, in your movement. Crookedness, be aloof from, kapaṭā means deceitfulness. Be very careful of deceitfulness. That is māyā, deception is māyā. Try to drive away the tendency of deception. It comes to self deception. Deception is bad. Simplicity is good. If we're simple then we can have our quota easily. Because we draw a screen and then we're separated. In this way, be clear, be straight, in thinking, and be a student, really student. Become: prepare yourself to be a student, proper student, always trying to learn, student. Student in this sense, students also become teacher. Learning and distributing that learning to another, still he's always student. None can finish his learning, his inquisitiveness, inquiry.

Kṛṣṇānusandhāna can never be stopped, cannot come in a stagnant position, kṛṣṇānusandhāna. It is continued eternally, kṛṣṇānusandhāna, how to search, and how to satisfy Kṛṣṇa, no end. No end of satisfaction to Kṛṣṇa. As much as he will try to satisfy, so much so he will think that, 'I can't satisfy Him.' That is the very nature of the quest, infinite, we are told, because it is infinite. But still we are in the element, though we think we are in want, we are searching, but still we are in the element, not misconceived ego. Kṛṣṇānusandhāna, kṛṣṇānusandhāna, everywhere, it cannot be finished, kṛṣṇānusandhāna, search after Kṛṣṇa, it is never

ending, can never be finished. Sweetness, more sweetness, more sweetness, more charming, more charming. A race cannot be run, to commence a race that can never be run to its finish.

So scientists, they're also after searching of infinite, but in the plane of exploitation, that is the difference. The plane of renunciation and the plane of self distribution, plane of love, the plane of dedication; that should be done. Everything we shall search after to satisfy Kṛṣṇa, for the centre, not for any part, the central interest. We shall work in the interest of the central necessity, the central arrangement. Hare Kṛṣṇa. Search is there, search, how to satisfy my Lord. How to satisfy my next superior who is in his higher way trying to satisfy his higher master: in this way to Kṛṣṇa, in this way. Energy with more energy, more and more energy, but the plane is a different one. No cessation of energetic movement in any time, always a dynamic character. A servant should be more dynamic than the master. But the master in his position he will also try to be more dynamic to give rest to his own master.

In this way they will find more dynamic, all dynamic. Through sweetness also dynamic in its self distribution, Mahāprabhu is also incessantly distributing Himself, His sweetness. He's also of dynamic character. Cooperation, action, reaction, difference of plane in our life. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, you said that mercy is the highest conception of the truth. Could you give us an example?

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Devotee: Mercy is the highest conception of truth. She wants an example of that.

Śrīla Śrīdhara Mahārāja: Mercy, the highest conception of truth, yes. There is in Mahāprabhu, Aparadhe vicara te nahidhi [?] Jagāi, Mādhāi, they came to oppose Mahāprabhu and His campaign. Who came to distribute Divine Love, Jagāi, Mādhāi opposed, but they were pardoned, and also they got the high position of a devotee, that prema. Pūtanā came to kill Kṛṣṇa with poison in a motherly form, but apparently she was killed by Kṛṣṇa in some way or other, but elevated her soul to the highest position, through mercy.

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī

lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayālum śaraṇaṁ vrajema

[“How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord’s nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?”] [Śrīmad-Bhāgavatam, 3.2.23]

“Whom should we go to seek for my best achievement than Kṛṣṇa who even forgave His slaughterer and gave her the highest position of a mother, motherly position?”

So there we find mercy over justice.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Nityānanda Dayal. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Do you follow?

Akṣayānanda Mahārāja: Yes, she follows.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Mādhava Prabhu not yet come?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So we may finish today here.

Devotees: Jaya om viṣṇu-pāda...

...

Devotee: Mahārāja, when we first become devotees it is said that Kṛṣṇa doesn't accept any of our offences. So in the beginning we make advancement very quickly, and then after some time that advancement slows. Can you explain what those offences are?

Śrīla Śrīdhara Mahārāja: What does he say? Who is he?

Dhīra Kṛṣṇa Mahārāja: This is Mahātmā Prabhu.

Śrīla Śrīdhara Mahārāja: Mahātmā Prabhu, newly come?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Come from where?

Dhīra Kṛṣṇa Mahārāja: South Africa.

Śrīla Śrīdhara Mahārāja: South Africa. What is his question?

Dhīra Kṛṣṇa Mahārāja: His question is that when we are newcomers to Kṛṣṇa consciousness it appears that we make some rapid advancement...

Śrīla Śrīdhara Mahārāja: Yes, then little retardation?

Dhīra Kṛṣṇa Mahārāja: Yes. So what is the explanation?

Śrīla Śrīdhara Mahārāja: It is mentioned in Viśvanātha Cakravartī Ṭhākura's book [Mādhurya Kādambinī, p 15], he has classified, utsāha-mayī, ghana-tarālā, then viṣaya-saṅgarā, in this way five stages in the beginning, sometimes it is seen like that. In the beginning that is utsāha-mayī, with much enthusiasm one approaches the cause. And then gradually, ghana-tarālā, sometimes it is enthusiastic and sometimes depression, in this way, viṣaya-saṅgarā. Then again he may come to his former position also. Then he's saṅgarā, he's very much busy for his fame as a devotee. So many sub-divisions have been mentioned in the first stage. But the only remedy is to engage oneself in the service under proper guidance, saṅga, sādhu-saṅga. That can help us, mostly, in general. Whatever disadvantage we feel in our way, mostly they can be compensated by the association of sādhus. Unconsciously we may make progress there. So to live in the organisation and to have a position.

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha] / sajātī-yāśye snigdhe
sādhau saṅgaḥ svato vare

[“One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position, to associate with such saintly persons will help us the most to progress towards the ultimate goal.”] [Bhakti-rasāmṛta-sindhu, 1.2.91) & [Caitanya-caritāmṛta, Madhya-līlā, 22.131]

Of similar temperament but superior to myself, such association will help us a great deal, and also when sādhu is not available then śāstra saṅga as much as possible. But it happens in many cases, but we shall try to avoid it, avoid this, because the attainment is very valuable and time is very short. After this human birth, if I’m posted somewhere else as a result of my previous karma then the condition will be more helpless and hopeless. So śāstra has given instructions to us to utilise the time which is before my death.

Anu mṛtya yavat [?] So long I am this side the death, I shall try my utmost to utilise this valuable time for this purpose. Otherwise the alternative, visaya kula sarva tasvat [?] What engagement I shall get, alternate, in the opposite side, that will be available everywhere. Wherever I shall go, there this viṣaya saṅga, my sense pleasure will be available everywhere.

Only through sevā my own self, the most valuable thing, that cannot be had anywhere else, but only in this human birth, and only with the company of the sādhus, the association of the devotee. So much trace has been laid on this sādhu saṅga. And we have also read, heard, and by our experience we have been informed that sādhu saṅga, Vaiṣṇava saṅga, sevā, that is the most important thing.

Though in the beginning a beginner devotee, beginner, he may not even tolerate, “That sādhu saṅga, he’s also after a man. There may be some other alternatives but why they put so much trace on the sādhu saṅga?”

Vaiṣṇava sādhu saṅga means sādhu sevā. Sādhu means

Vaiṣṇava, Vaiṣṇava sevā. Sevā means by submissive listening also we can serve him, not only personal service. That is also very valuable. But at least to have, to avail oneself of the chance of listening, coming in close connection with sādhu, intimate connection with the sādhu. The sādhu means Vaiṣṇava. His inner existence is always busy in the service of Kṛṣṇa in higher type. And that influence if I can catch, immediately I may be rich in my serving attitude. Sādhu and śāstra, these two can help us a great deal in our progress. So anyhow to manage that otherwise no other way, no other way. Those that are interested in such things for which I have come, those with real interest, I must have association of them. They know the value for which I'm hankering, so they will take the necessary action to help me. They appreciate the wealth for which I'm searching after. So only they are my intimate friend. And it is their interest also to increase their number to help that others may also be servitor of his Lord, it is their interest, so common interest he has got with me. So anyhow that association we have to secure, for the retardation, the slackness, the lethargy, that that may vanish, and we may feel more earnest necessity and do accordingly.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: I'd like to ask a question. I'd like to know what is meant by the term acyuta-gotra.

Śrīla Śrīdhara Mahārāja: Who is he?

Devotee: Gaura Keśava dāsa.

Akṣayānanda Mahārāja: Gaura Keśava. Yesterday he came.

Śrīla Śrīdhara Mahārāja: From where?

Gaura Keśava dāsa: From Bangalore, South India.

Śrīla Śrīdhara Mahārāja: From? South India. Where? Bangalore. Whose disciple?

Gaura Keśava dāsa: Prabhupāda.

Devotees: Swāmī Mahārāja, our Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: How long? Gaura Keśava dāsa: Six years.

Śrīla Śrīdhara Mahārāja: How long you are in connection with ISKCON?

Dhīra Kṛṣṇa Mahārāja: Six years.

Gaura Keśava dāsa: In connection with ISKCON for about nine years.

Śrīla Śrīdhara Mahārāja: Nine years. You have got both the initiations?

Gaura Keśava dāsa: Yes.

Śrīla Śrīdhara Mahārāja: Your previous acquaintance? What was your name?

Gaura Keśava dāsa: My previous name? My previous name was Greg,

karmī name, Gregory, English name. I'm from Australia originally.

Śrīla Śrīdhara Mahārāja: Oh, from Australia. Now, what is your question?

Akṣayānanda Mahārāja: What is the meaning of acyuta-gotra?

Śrīla Śrīdhara Mahārāja: Do you know the Sanskrit word acyuta?

Gaura Keśava dāsa: Yes.

Śrīla Śrīdhara Mahārāja: What is it?

Gaura Keśava dāsa: It's a Name of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: The derivative meaning, na cyuta, acyuta, cyuta means which is separated, comes down, falls down, cyuta. Na cyuta, who never deviates or falls down, acyuta, always can maintain His eternal position that He's acyuta, always maintaining His position as eternal, not cyuti, no deviation, no separation, no fall from the original position. So acyuta-gotra...

End of 82.02.25.C_82.02.26.A

82.02.25.D

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: [?]

...

...that to give us warning it has been shown like that. Just as the Lord Himself sometimes comes to teach us, taking what is impossible, taking Him in him only to show, so bhāva bhakti. What to speak of bhāva bhakti, it has also...

...

Mādhava Prabhu: ...yes, as usual, the meetings have not yet started, just preliminary discussions. I had a long discussion with Rūpānuga.

Śrīla Śrīdhara Mahārāja: Yourself?

Mādhava Prabhu: Yes. The President of the GBC, for this year, until the early morning hours, so I did not come this morning because I was so tired from the discussion last night. But he brought up many interesting points, and he requested that we'll not make the points known to the others in general so that his position does not become known by anyone because he's going to be the Chairman and he doesn't want to appear to be on one side or the other. So he said, he wants first of all to send his respectful obeisances to you, and that his main concern is that no one will offend Śrīdhara Mahārāja. He's afraid that anyone may offend you. He wants to avoid such things, because he feels it would be very damaging to anyone's spiritual life. So then he brought up some questions which I have for you.

Devotee: Rūpānuga's President of GBC?

Mādhava Prabhu: Rūpānuga, he's GBC.

Dhīra Kṛṣṇa Mahārāja: He's Chairman.

Śrīla Śrīdhara Mahārāja: For the coming year he has been appointed Chairman of the GBC.

Mādhava Prabhu: He came here many years ago and he was very impressed with your good self, and then recently he came when some of the...

Śrīla Śrīdhara Mahārāja: With Swāmī Mahārāja?

Mādhava Prabhu: Yes, he also came by himself I think.

Dhīra Kṛṣṇa Mahārāja: Nineteen seventy four was our first international festival. He came at that time.

Mādhava Prabhu: Then he came during the time when the GBC inquired about the Guru issue, also.

Dhīra Kṛṣṇa Mahārāja: Nineteen seventy eight.

Mādhava Prabhu: So he said he's always been very impressed, and he wants establish some relationship with you, but he's not able to do so now because of the social consideration.

Śrīla Śrīdhara Mahārāja: Eh?

Dhīra Kṛṣṇa Mahārāja: He wants to establish some relationship with Your Divine Grace, but because of the present unfavourable social environment he's unable to do so.

Mādhava Prabhu: Well, one of the main...

Śrīla Śrīdhara Mahārāja: What about Caru Swāmī, he says?

Dhīra Kṛṣṇa Mahārāja: Caru Swāmī, nothing, he said nothing.

Śrīla Śrīdhara Mahārāja: Now what is your decision, now?

Mādhava Prabhu: My decision is finalized.

Śrīla Śrīdhara Mahārāja: Finalized?

Mādhava Prabhu: Yes, before I went there, so I am staying firmly at your lotus feet. But he kept raising one point that I think is – maybe you can explain for us. That point is that he says, “Prabhupāda gave a general instruction that we should not associate with his God-brothers.”

Śrīla Śrīdhara Mahārāja: Yes.

Mādhava Prabhu: He said, “This is a general instruction.” He said, “He may have given some particular instruction to some devotees that they can come here,” he said, “but in general he said we should not associate

with them. And he said that this association means that we should not take initiation from them. That although he instructed particular devotees that they can come, he did not in particular instruct me that I can come. This instruction that he gave to the GBC also, was they could come to you for philosophical questions, was also given just to the GBC, and not to the others.” And this was his argument, one of his arguments.

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: He’s saying that our Guru Mahārāja’s general instructions...

Śrīla Śrīdhara Mahārāja: Yes: that I understood.

Dhīra Kṛṣṇa Mahārāja: “Do not associate intimately. Intimately means also, taking initiation, and such things. He’s saying, he gave another general instruction to the GBC, they can come and hear from you on some philosophical matters. But he did not tell the devotees who are under the GBC that they may come.” So he was saying that Mādhava, he did not get any specific instructions that he can come.

Śrīla Śrīdhara Mahārāja: Hmm? He has given specific instructions...

Dhīra Kṛṣṇa Mahārāja: Has not given to Mādhava any specific instructions. To a few devotees, he gave some specific instructions, Acyutānanda, Rāmānuja, some others, but he did not give him any specific instructions like that.

Mādhava Prabhu: So therefore, “I’m not following Prabhupāda’s order.”

Śrīla Śrīdhara Mahārāja: What specific advice was given to Acyutānanda? What was that? Not to come to me?

Dhīra Kṛṣṇa Mahārāja: No, that he should come to you and take your advices, instructions.

Śrīla Śrīdhara Mahārāja: Yes, in the beginning.

Dhīra Kṛṣṇa Mahārāja: Yes, and that’s where he mentioned you are śikṣā Guru.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. Do you know anything what is the fate of my request, the letter requesting omission of the....

Dhīra Kṛṣṇa Mahārāja: God-brothers.

Mādhava Prabhu: Yes, I told that to Rūpānuga, and he said, “Yes, this is a very good idea, that we should not do this.” He has agreed.

Śrīla Śrīdhara Mahārāja: Yes, very good.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja [?] criticise [?]

_____ [?] further publication will omit [?]

_____ [?]

_____ [?]

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

_____ [?] So, not any particular question to me?

Mādhava Prabhu: Well, this one point. How do I respond to him? I told him that Prabhupāda's instruction to us was to approach a qualified person who is spiritually giving instruction.

Śrīla Śrīdhara Mahārāja: [?] open. So that they may not be mishandled by the outsiders, so such precaution he must have pronounced, so that they may not be misguided and enticed. But not that the path of progress towards the higher realization of devotion that he has banned thereby.

Suppose you have come from some school to take Christianity. But there also that sort of instruction and request to the authorities must have been given previously, to the Catholic Church, or to any organization. That, "You must not mix with outsiders, so that your spirit may be disturbed.

You must observe the authority.” Just as in the case of the catholic, the Pope.

Such instructions are, precautions, are always given in every religious view or sampradāya, society. But still, who are seekers after truth, they may not care for that and they’ll come out to seek the real, the concrete truth, not the stereotyped thing that was followed from ancient time. Everyone, more or less, they’re under particular religious, social binding. And it is, as I told repeatedly, in Bhagavad-gītā.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt] sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one’s own duties a little imperfectly rather than faultlessly perform another’s duties. Know that even death is auspicious in the discharge of one’s duties appropriate to his natural position in the ordained socio-religious system, because to pursue another’s path is perilous."] [Bhagavad-gītā, 3.35]

Very strongly here it is advocated, that, “Don’t leave your own religion, conception of your spiritual duty. Don’t leave your present position. But rather you should die, and after death, some change may come. Don’t leave your position.” Then,

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-

gītā, 18.66]

It is also there. So it should be considered that to maintain our present position, we are recommended so strongly because we may not fall down. But if I get chance of advancing, then with risk we must try to go ahead, if such opportunity I get. No risk no gain. But I must be sure that I'm advancing, in the name of advancement I'm not going down. That sort of self satisfaction, self decision, clear conscience, we must have. I'm going ahead. Not in the name of going forward, I'm going down. Mainly I'm justified to leave my present consolidated position. Sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ. The duty, in the consciousness of which you have taken your stand at present, rather die therein, don't leave the position. Very strongest terms it is told there, but again there is, sarva-dharmān parityajya, if that clear call of advancement will come, one cannot but take the risk of advancing, going ahead.

Mādhava Prabhu: Mahārāja...

Śrīla Śrīdhara Mahārāja: Yes.

Mādhava Prabhu: So another point that he made, criticism, was that, about yourself, that you did not follow the order of Bhaktisiddhānta Saraswatī about the GBC, that instead you wanted to establish one Ācārya, and uh...

Śrīla Śrīdhara Mahārāja: I can't follow.

Dhīra Kṛṣṇa Mahārāja: He is saying that Rūpānuga has brought up this criticism against yourself that Śrīla Bhaktisiddhānta, he wanted that among the GBC of Gauḍīya Maṭha, who were successful, that a self-effulgent Ācārya should come forth...

Śrīla Śrīdhara Mahārāja: Then wrong information. The GBC was in our favour. The GBC, after the tenth or thirteenth day of departure of our Guru Mahārāja, GBC was formed. Then there was division, and five against, and eight in our side, we followed GBC.

Dhīra Kṛṣṇa Mahārāja: Well they're saying that you created the division.

Śrīla Śrīdhara Mahārāja: No. Yes, I created means I supported, and got in my side eight in number, in the beginning. And then in the next stage, when I was frustrated, two years after, then of course I left. The minority GBC, they put a case on high court, on the basis of the will, and the case was going on between two parties. Then the majority portion, the number eight, they're in possession. Mainly more than eighty per cent of men sided on our side, came on our side. But after two years when I had some cause to be frustrated with the Ācārya, then I retired. And then after long time, after twelve years after the departure of our Guru Mahārāja, I affected a compromise between the two parties, the two litigating parties.

Dhīra Kṛṣṇa Mahārāja: But Rūpānuga he's saying that in the letter he received from our Guru Mahārāja, that our Guru Mahārāja is saying that you are responsible for disobeying the order of Bhaktisiddhānta.

Śrīla Śrīdhara Mahārāja: No. I supported a particular party, their

division, and I supported one party according to my own opinion. But the GBC divided, thirteen members, five one side, and eight another side.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: I was in the party of the eight team, majority.

Devotee: GBC [?]

Śrīla Śrīdhara Mahārāja: I am not a member of GBC.

Dhīra Kṛṣṇa Mahārāja: Right, but you told us...

Śrīla Śrīdhara Mahārāja: But when that eight again formed full GBC, eliminating those five, and they had requested me very earnestly to be a member of GBC, but I refused. I did not enter into GBC any time. I was always outside.

Dhīra Kṛṣṇa Mahārāja: Right, but you said that Siddhanti Mahārāja said that your influence was so great that you convinced.

Śrīla Śrīdhara Mahārāja: Yes, and my support of this party, majority party, my support was very valuable. And they say, for my support, they got the majority, overhead majority, Siddhanti told. But I had also in my mind, I did according to my conscience clear, and I had in my mind that Professor Sanyal, his support was most valuable, Professor Sanyal. But Siddhanti said, “No, your support was most effective.”

Dhīra Kṛṣṇa Mahārāja: But what did the five want?

Śrīla Śrīdhara Mahārāja: What?

Dhīra Kṛṣṇa Mahārāja: The five, the eight wanted Vasudeva, were in favour of Vasudeva, and the other five, what did they want?

Śrīla Śrīdhara Mahārāja: They wanted many Ācāryas. Generally those five, they were opportunist. So, we wanted to purify the mission, at least I, and many like us, wanted to purify the mission, because those five were, generally [?] just as Bon Mahārāja. Then there was Nemi Mahārāja, then Kuñja Bābu, who was exploited for his family interests. And so many, they were something like notorious for their ill conduct. But we wanted to purify.

Devotee: [?] Paramānanda Prabhu.

Śrīla Śrīdhara Mahārāja: Paramānanda [?] Paramānanda, Bon Mahārāja, Nemi Mahārāja, Bhāratī Mahārāja [?] Professor, Sundarānanda, Tīrtha Mahārāja, Keśava Mahārāja.

Devotee: Keśava Mahārāja [?]

Śrīla Śrīdhara Mahārāja: [?]

Dhīra Kṛṣṇa Mahārāja: Mahārāja, they say that you are against things

like GBC in principle, because you like dictatorship...

Śrīla Śrīdhara Mahārāja: Yes. When I left I was requested by Sanyal whom I revered to certain extent. Now the decision of the GBC, that's the second GBC, "You must obey."

But I told, 'No. GBC, I have no charm for GBC. And the property under GBC, who has got some temptation for that, he's compelled to obey the GBC. But I want to serve under the guidance of a Vaiṣṇava. So, wherever I shall find a Vaiṣṇava, my interest will be to serve under his guidance. And if I don't find, I shall retire and I shall follow my own conscience.' That was my statement, at that time, a little harshly.

So much so, that the different parties wanted to make myself as Ācārya, the Keśava Mahārāja's party, the Mādhava Mahārāja's party.

But I refused. 'No. Because there are senior brothers, there are many, senior members, and I won't be able to follow their guidance. I want to keep my conscience clear. So, because I won't be able to follow them, who is their majority, so I did not take the position of the Ācārya offered by them. I came here to live separately. I tried once, but when failed, then I thought that I will not remain subservient to anyone in the mission.

Dhīra Kṛṣṇa Mahārāja: So, the point that they have to question is that, see, they heard from our Guru Mahārāja that Śrīla Bhaktisiddhanta's order was that a strong governing body be formed.

Śrīla Śrīdhara Mahārāja: "Form a Governing..." in his last days that was published in a paper. "Form a Governing Body of ten or twelve, but Kuñja Bābu will manage as long as he lives. Kuñja Bābu's intelligence excels that of all." Then, last words: "I am indebted to Professor Sanyal, Bhakti Sudhakar Prabhu." Then, "Vasudeva may help to preach the rūpānuga instructions. Bhāratī Mahārāja should to look to the Mission." So several,

such sayings were there.

Dhīra Kṛṣṇa Mahārāja: Didn't he also say something about love and rupture?

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: Should have the same end?

Śrīla Śrīdhara Mahārāja: Then he told Kuñja Bābu, he asked Kuñja Bābu, “To be courageous and callous.” He asked Kuñja Bābu. “Love and rupture,” yes two words. “Both desirable if for Kṛṣṇa, if we are to face rupture or love, we must do it for Kṛṣṇa.” That was one point.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Mādhava Prabhu: So, Mahārāja, did Bhaktisiddhānta Mahārāja ever say that one Ācārya should not be chosen?

Śrīla Śrīdhara Mahārāja: One Ācārya?

Dhīra Kṛṣṇa Mahārāja: Did he ever say that they should not select only one Ācārya?

Śrīla Śrīdhara Mahārāja: No, never. He was silent about the question of Ācārya.

Dhīra Kṛṣṇa Mahārāja: Didn't everyone wonder?

Śrīla Śrīdhara Mahārāja: But whatever he, he was sick, what he told that was not we have thought, we thought afterwards the Governing Body would select some Ācārya. When the Governing Body was formed, that day Mādhava Mahārāja, he was Hayagrīva Brahmācārī, he proposed first that, "Who will be the Ācārya? We shall go out for preaching, and people will come to enquire, 'who is the next successor of your Guru Mahārāja? What should we tell them?'" Kuñja Bābu, the management with whom he was little enraged. "That we shall see hereafter. Why you are so busy with that question?" And he was silenced.

Mādhava Prabhu: Another point that he was interested in was the idea of the GBC being above the Ācāryas. You have said that that is not correct.

Śrīla Śrīdhara Mahārāja: Eh, what does he say?

Dhīra Kṛṣṇa Mahārāja: He's saying that Rūpānuga, or this position was expressed, that the GBC they're the ultimate authority.

Śrīla Śrīdhara Mahārāja: They?

Dhīra Kṛṣṇa Mahārāja: They are ultimate managing authority.

Śrīla Śrīdhara Mahārāja: They are?

Dhīra Kṛṣṇa Mahārāja: The ultimate, final.

Śrīla Śrīdhara Mahārāja: Ultimate authority.

Dhīra Kṛṣṇa Mahārāja: Above even the Ācāryas. And you have said previously, this is not the correct understanding.

Śrīla Śrīdhara Mahārāja: Yes, I told. I told. The management is the function of the kṣatriya organizer, and the Ācārya, they are of brāhmaṇa class. An Ācārya should not be put at the disposal of the management. That is my opinion. There should be some Ācārya Board. Another committee there may be, the experts in the śāstric knowledge. They may be consulted, by the Ācārya? And GBC will manage under Ācārya Board: that is my conception. The management is the activity of a kṣatriya. And the Ācārya: that is the function of a brāhmaṇa who are more given to philosophy and śāstric knowledge, but that does not care much for the organization. They are more devoted to the philosophy, to the ontology, to the spiritual practices, and the spiritual enquiries, and the publishing of the śāstra, etc. Their time should be more devoted towards that. The ontological side, they should represent. And the money matters and the administration, that may be with the GBC, the GBC. And they should be under the direction of the Ācāryas. That is my point. I don't approve that the GBC, that the Chairman he'll be with the Ācārya Board and the

Governing Body mixed, and the Chairman will be one GBC. That is dishonourable to the Ācārya. Ācārya, they should be more or less to be thought like having some Divine representation, so faith, more faith in the Ācārya than the administrators.

Just as in varṇāśrama, the brāhmaṇas are Ācārya. They do not make much of the monetary and the administration. Money is given to the vaiśya, finance. First knowledge, second administration, kṣatriya, third finance, and fourth general labour: that is the ideal varṇāśrama, in the Vedic expression. And here begins the Vaiṣṇava cult, in a very crude form and then it advances towards, varṇāśramācāravatā, in Rāmānanda-Saṁvāda. First began with varṇāśrama. Then, it is developed into Kṛṣṇa consciousness gradually. The basis is varṇāśrama. So in this mundane world varṇāśrama should be the system through which people have connection with the spiritual life of high type.

Mādhava Prabhu: So when the Ācārya is a GBC?

Śrīla Śrīdhara Mahārāja: Ācāryas, they may consult with one another, real Ācārya, sincere and real Ācārya who has got more affinity towards devotion and the śāstra and ontology. More attraction towards that, than to make money and men: that should be the symptom of an Ācārya. He will be more or less indifferent to the material acquisition. And his tendency will be towards higher realizations, and he'll try to distribute that amongst the people, in such way. And the administrator, financial administration, all these things, that should be done by the experts of that department. But the cultivation of the śāstra, and the realization of the truth, and suggestion what should be done about the publication of śāstra, all these things. And such education, may be in charge of the syllabus in the school, colleges, all these, the knowledge department, that should be with the Ācārya. And the property dispensation that may be under the guidance of the Ācārya: or collaboration. Management must not go to control the scholars.

Mādhava Prabhu: So when the Ācārya is a GBC is that some conflict?

Śrīla Śrīdhara Mahārāja: Ācārya Board, about the spiritual matters the Ācārya Board's decision will be final. And in consonance with that, the Administrative Board, they will try to manage.

Mādhava Prabhu: There is no conflict if one is both Ācārya and GBC?

Śrīla Śrīdhara Mahārāja: Then, a general body of them and another, I told, suggested, that the experts in the śāstric knowledge, may not be Ācārya but scholars, they can help the Ācārya. And also the GBC minimised to keep harmonious connection.

Dhīra Kṛṣṇa Mahārāja: He's saying, is there any problem for an Ācārya to also be a GBC, administrator?

Śrīla Śrīdhara Mahārāja: Ācārya may be GBC, but who is not Ācārya, he will go to control Ācārya that is awkward. Non Ācārya will go to control Ācārya that is awkward thing.

Dhīra Kṛṣṇa Mahārāja: Yes, very clear.

Śrīla Śrīdhara Mahārāja: Ācārya must have such reliable position, not a

man of suspected character. And the zone that also may be in an ordinary sense, but the stalwarts of every zone, they should have some free choice of their Ācārya, whom he can really put faith in, he will take him good. Because he's in a particular zone, without his free choice he's forced to take that man as Ācārya, he has no faith, he has forced initiation, that is also not good. They should be allowed to select their Ācārya whom they can really put faith in. An ordinary man in a particular zone, he can take the Ācārya, he's primary student. Primary students they will have the local school. But those that can go out and mix with all the Ācāryas, they should be given chance to choose their own Ācārya, Gurudeva. That will be natural. The faith will have its full play. It's a question of faith, not of administration. The question of faith has the first importance, if one is natural towards. The transaction of faith, free faith, free relationship, free choice, otherwise only administration purpose, one is forced to accept a particular Ācārya. That, I think is unnatural, artificial thing. So when administration comes to take the first position, then these things will come. Free transaction, sincere and free! Gaura Haribol. Gaura Haribol. Gaura Haribol.

Mādhava Prabhu: There was a rumour that you said that the GBC meeting was meaningless, because it is all relative.

Śrīla Śrīdhara Mahārāja: All?

Mādhava Prabhu: Relative.

Śrīla Śrīdhara Mahārāja: Yes. From the absolute understanding, I don't think that GBC is supernaturally a perfect body. I don't think. As much as they will come with their decision to the Absolute truth, as I can conceive, I shall give so much value to it. I have got some knowledge, and I am not going to submit my own spiritual experience blindly to anyone and everyone. Last year I told after the decision of the GBC, 'It is unfortunate and injudicious.' A bold remark I made. I've got my own [?] range, logical.

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Eh? [?]

Bhāratī Mahārāja: Prerogative?

Śrīla Śrīdhara Mahārāja: No. The world of consideration, a range of a particular universal discourse, universal discourse, logical term: the point on which we're discussing, the range within the range.

When I was in Madras, one judge, Rāmānuja, named Vallabhacari, afterwards he was the chairman of the Supreme Court of India, Supreme Court from Madras, when one day I approached him, he told that, "Swāmīji, I have no faith in any organization, because I have reason to believe that in Ancient India, in the Ācārya in the preaching system, there was no organization, all individual enterprise. In Purāṇa, in Vedic time and in other time, always we find that no organization in the religious matter we found, no trace. It came with the Buddhists first, and they're out of Vedic culture, veda namaniya, they did not accept Veda."

I only replied him, that, sango śakti kalau yuge. It is mentioned in scripture, Vedic, Vedānta scripture somewhere...

[Śrī Caitanya Mahāprabhu came and introduced saṅkīrtana - sango śakti kalau yuge. "In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful."] [The Search For Śrī Kṛṣṇa, p 109]

End of 82.02.25.D

82.02.25.E

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ... the professors of Sanskrit, professors, paṇḍitas, Ācāryas, they're all individual case, that according to their scholarship, according to their honesty, śāstric knowledge, their realization, they will sign this, could make many disciples. But not that, and only following his disciples of course, but none in an organized way. He must be disciple to that person, cannot be, that system was here. That is artificial. In our case what should we do?

I came from a brāhmaṇa paṇḍita family of high, good name. Then, we had our family Guru, but I had no faith in them, as gr̥hastha. From my childhood, I thought that I must have a tyāgī whose life is exclusively given for the truth. I must have such a Guru. I want to improve my connection, my condition, so from childhood I had such aspiration.

Then suddenly, when I was fourth year student, my age was twenty two or three, suddenly a change came, and it seemed very critical change. And at that time I came across the life and teachings of Mahāprabhu. And almost I surrendered. Then afterwards when I had to search for Guru, then necessarily: 'who is the best man, best soul in the sampradāya of Mahāprabhu?' That was my quest.

I searched in different places. So many Goswāmīs, they're paṇḍitas but they have no renounced life, the śāstric knowledge, but they're all family men, many, in dedicated life. And those that are apparently dedicated, this bābājī class, in our section they were notorious for their character-

less-ness and also for their ignorance, want of knowledge, mostly, in śāstra, the bābājī class. Some sort of bābājīs given absolutely to knowledge of śāstra can be found, but still not so much impression in their advices, instructions, or words.

At last I came to Ācārya of Gauḍīya Maṭha. I found exclusively, exhaustively devoted to Mahāprabhu, and with strength, so much inestimable strength and exclusive adherence, following the instructions of Mahāprabhu. And I gave my head there. [?] This is my position.

So I have my independent characteristic, in my own way from the bottom, from the foundation of knowledge which I have acquired. Some family contribution, in my family there was the nyāya śāstra, Indian logic, then Purāṇa, and Bhāgavatam, and the Smṛti, all these departments of śāstra. Not so much Vedānta of high type: that had not cultivation there.

So Prabhupāda accepted me with a little, greater affinity, affection. I may not mention every personal questions, but generally my example and personality had some respect in the Mission. Hare Kṛṣṇa.

Mādhava Prabhu: The letters from Rāmeśvara Mahārāja to yourself, they want a copy of those letters, to see what offence has been made.

Śrīla Śrīdhara Mahārāja: What offence?

Mādhava Prabhu: What offence? I explained that Rāmeśvara had written one letter that was offensive, and they want to know what it is that he said.

Śrīla Śrīdhara Mahārāja: Offence to whom?

Mādhava Prabhu: To yourself.

Dhīra Kṛṣṇa Mahārāja: To you.

Śrīla Śrīdhara Mahārāja: Who says it is offence?

Mādhava Prabhu: I was explaining that Rāmeśvara had written a letter which you became offended by.

Śrīla Śrīdhara Mahārāja: In his position of an Ācārya he came to call for explanation why I had given initiation to someone whom was already initiated by him. But the fact that I faced, that the disciple lost his faith in Guru, and knowing that the Guru also rejected the disciple. And the rejected disciple came to me. I delayed and enquired, and when I was satisfied; generally I tried to reinstate his faith to his former Guru, he might have committed an error. But with some evidence also he came out that he could not put his faith in the Ācārya, for some undesirable deeds, and also no possibility of reinstating his faith in his former Ācārya, Rāmeśvara. Then I came to know that Rāmeśvara Mahārāja when he came to know that he has lost his faith in him, he rejected him. When Rāmeśvara Mahārāja had rejected him, I came to know by some evidence: then I gave him connection.

Mādhava Prabhu: Would you like them to have a copy of that letter?

Śrīla Śrīdhara Mahārāja: What I wrote to him?

Mādhava Prabhu: No, his letter...

Dhīra Kṛṣṇa Mahārāja: No, Rāmeśvara, his letter to you.

Śrīla Śrīdhara Mahārāja: The copy is here, three letters or two letters, perhaps there's a copy with Akṣayānanda Mahārāja.

Dhīra Kṛṣṇa Mahārāja: Yes, they would like to see.

Śrīla Śrīdhara Mahārāja: They may like to see, yes you may take. We're keeping a copy here of the letter.

Rāmeśvara Mahārāja is calling for explanation from me from the absolute position of an Ācārya. But I do not look on him as an Ācārya holding some absolute position. And plainly speaking, I think that my experience about the spiritual world and position of the Ācārya is superior to him. And it is somewhat accepted by his own Ācārya, Swāmī Mahārāja. It shows his ignorance, that he's 'master' of the world, of a particular province, a particular section. It is not a property of this world that we should demand. The atomic jīva is free. Jīva is endowed with free will. That cannot be dealt like a property, material thing.

Our Guru Mahārāja, his ideal was to deal the disciples in general, that a leaf, a flower, offered to the Deity, how should one deal with the flower? Flower when come in connection with the Deity. So soul is offered to the holy feet of the Deity, of Kṛṣṇa, he should be considered as honourable, as pure. And he used to give praṇāmas to the śiṣya also. But there is

such estimation in the background. And whenever the Guru is compelled to punish or to abuse the śiṣya that is his pralapita: that he's possessed by particular tendency only, particular emotion that he does so, not in normal position. When Guru goes to abuse and punish the disciple, at that time he's not considered to be in proper mood, but the mood of punishing that especially comes from Kṛṣṇa. That is pralapita, abnormal. And normally they say that as giving flower, and I have offered him to the holy feet of Kṛṣṇa, so he should be seen with some respect. The śiṣya should be seen with some respect. That is the ideal. He's living, soul, and he wants to go to Kṛṣṇa and comes for my help. He's not my slave, but honourable relation.

We are taught from the position of a man who's endowed with delegated power, not naturally. Rank is but the guinea stamp, man is the gold holder. Everywhere, the stamp and the man, the rank and the man, both should be considered. The rank is not everything.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: You can see the letter from Akṣayānanda Mahārāja [?]

Mādhava Prabhu: So he likes very much that I go there and speak with him on regular basis. He wants that I go there...

Śrīla Śrīdhara Mahārāja: Who?

Mādhava Prabhu: Myself, Rūpānuga.

Śrīla Śrīdhara Mahārāja: Rūpānuga Prabhu wants that you should go there and?

Mādhava Prabhu: Regular way to communicate with him about what is going on from here, because he does not know.

Dhīra Kṛṣṇa Mahārāja: He wants, Rūpānuga wants that Mādhava Prabhu may come there and inform him of what is coming from this side.

Śrīla Śrīdhara Mahārāja: About [?]

Mādhava Prabhu: The main topic of discussion of the GBC meeting is yourself, and the devotees who are coming to you. So he wants there to be communication between this side and that side so that any problems that come up they may be clarified easily.

Śrīla Śrīdhara Mahārāja: I have no any special desire for this, only that will come to me, my first tendency will be to avoid them. But if I can't avoid then I shall give some attention. And then if I find that they desire help then I will try to render help according to my small position. That is my principle all through. I don't like to go against the GBC, nor I like to submit to their decision. They're independent. I am also independent. I'm not going to interfere with their activities. But when that report of their activities comes to me by anyone and seeks some advice from me, I give my, I'm independent man, I give my own instruction as I understand to them. And they're free to take it or not to take it. That is my position, open position. I'm not sold to any plan of my life, specially, and my plan always in the line of compromise.

I'm not [?] but my tendency is always to minimise and compromise and harmonise. My general nature is such. But still I'm a man of independent understanding, and independent opinion, and independent realisation, and I differ from many of our own section. I can't submit to their realisations, their thought, their advice. I'm independent of them. I don't go to interfere with anyone's activity, but when it comes to me I give my independent decision, and generally I stick to that, whether they take it or does not take, it does not matter much with me. So I'm not their friend, neither their foe. More friend than foe. But still I have my own understanding, own conscience, and I'm open to all that come to me for advice, I give them advice [?] But I have no time, nor age, nor energy to take any responsible charge of anyone or any action, in this time, of this era. And previously, when I was young I had also no such mentality.

I have got three stars with much influence on me. One is Buda [?], that means some childish and some creative nature, childish and creative nature, mainly. And Br̥haspati, vedavit, a sober and master of ontological type. And Soni [?] represents indifference, independent characteristic, without caring anyone, and no aspiration, even for the disciples [?] And if some connection with the lowers section, that is the nature of Soni, the spirit of our own highest benefit in my life. And to give us that connection is really the Sun, so a very auspicious connection . And also the Br̥haspati has a favourable relation with Moon. That is also very good I am told. But still I have not got that. I've got some ontological knowledge but my understanding does not allow me to organise, and give shelter to, to take responsibility of any Mission or other help of any high standard: that won't allow. And Bud [?] some playful and some frivolousness, with simplicity to mix with the child, childishness, childish simplicity and playful temperament, that is Bud [?] And Br̥haspati, the solar, the ontological capacity, and strong common sense, and clear decision, all these things. And the Soni [?], the habits of abnegation, not of accommodating temperament. That is the present characteristic in me.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. So you are to go back this night?

Mādhava Prabhu: No, no. I will go tomorrow night.

Śrīla Śrīdhara Mahārāja: Tomorrow morning, oh, night, there is time.

Mādhava Prabhu: Yes.

Śrīla Śrīdhara Mahārāja: You may think what to do. If you like you can take the letter.

Mādhava Prabhu: Ok.

Śrīla Śrīdhara Mahārāja: They may not find anything objectionable. First you see if there's anything objectionable. The play is of hesitant tone.

Dhīra Kṛṣṇa Mahārāja: Challenging, they have a challenging spirit.

Śrīla Śrīdhara Mahārāja: And now, perhaps as a policy they want to express that, 'I'm not to be blamed. But there are some followers of Swāmī Mahārāja who has taken me, dragging me to this position which is blameable.'

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: 'And Dhīra Kṛṣṇa Mahārāja, and he's the most wretched person who has taken this bold step, revolting against GBC. And he's trying to establish a second organisation, taking my name, to fulfil his own ambition.' Something like that their complaint is.

Mādhava Prabhu: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: But I find that Dhīra Kṛṣṇa Mahārāja has got, it is my opinion, he has got very clear thinking to catch the purport of the śāstras very finely. And he is impressed by my decision and my representation of the śāstric knowledge. And I'm convinced, not only he, but many of my God-brothers, they appreciated my way of thinking, in the ontological.

Even our Guru Mahārāja, he had asked the editors of papers, "Try to collect Śrīdhara Mahārāja's articles, then the standard of your paper will be higher."

With Sraman Mahārāja, who is now Ācārya of Caitanya Maṭha, he was editor of Nadiyā Prakāśa Daily, and to him I wrote an article from Bombay Maṭha about Bhaktivinoda Ṭhākura. And that was published in Nadiyā Prakāśa and Prabhupāda read that, and remarked that, "Try to collect such articles for your paper, then the standard of your paper will be higher."

And my Sanskrit passage only one poetry was published during Prabhupāda, that was very much appreciated by him. And also my lectures and arguments reported to him several times by many canvassers, and he appreciated. And even my senior God-brothers in the living time of our Prabhupāda, he used to ask me to repeat what we heard from Guru Mahārāja, and I represented and they're satisfied.

I have got some special capacity of catching the fine ontological points and to represent. So when Guru Mahārāja was present I got some appreciation. I have got some faith, confidence, in my own decision, spiritual decision on that plane. And I feel that I have got some experience about the Gauḍīya Vaiṣṇava ontological things. So I cannot submit to anyone and everyone, to their decisions. That seems to be childish to me. This is not self conceit but away from the taṭasthā, from taṭasthā temperament which I am describing for any other, without concerning myself. Impartial, as an impartial judge, this is my knowledge,

in my dealing, in my frame of thinking. I don't care for any future ambition, still any necessity of caring other's opinion so much. My life is finished, almost finished [?]

About two years ago one my experienced law God-brothers told that, "Your disinterested nature and strong common sense, has given you some unique position in the Mission, whole of the Mission. Non interested nature and strong common sense in the spiritual realm also."

Gaura Hari. I do not want any help from others. At the same time I do not want to submit to them things that I have, to submit to anyone, of the present living persons. So my good, of general respect I shall have to say [?] And I also revere Swāmī Mahārāja for the great magnitude of work he did, beyond conception. So I say that śaktyāveśa avatāra. So much personal capacity, strength, that some divine force came to work in his favour. [?] It is damaged [?]

Devotee: No.

Śrīla Śrīdhara Mahārāja: So many last weeks I insulted them permanently and the talk has been recorded, eh?

Devotees: (Group laughter?)

Śrīla Śrīdhara Mahārāja: You caught me.

Dhīra Kṛṣṇa Mahārāja: I won't distribute this recording.

Śrīla Śrīdhara Mahārāja: Yes, you may distribute.

Devotees: (Group laughter?)

Dhīra Kṛṣṇa Mahārāja: All right I will.

Śrīla Śrīdhara Mahārāja: What I am within me, the people will know and they will abuse me.

Devotees: (Group laughter?)

Śrīla Śrīdhara Mahārāja: But what I am, if I need to be abused it will be well and good, any offences will be purged out.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Ha, ha, ha, ha. Gaura Haribol. Gaura

Haribol. Gaura Haribol. Then, should we stop here?

[?] Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotees: (Group laughter?) Yes Mahārāja.

Dhīra Kṛṣṇa Mahārāja: Yes, but the more that you reveal to us about yourself, the more we become attached to your lotus feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. That is also captured here.

Devotees: (Group laughter?)

Śrīla Śrīdhara Mahārāja: So they will say that, “Dhīra Kṛṣṇa Mahārāja, he’s the root of all this evil.”

Devotees: (Group laughter?)

Śrīla Śrīdhara Mahārāja: “So this year, GBC meeting mainly concerning this nasty fellow.”

Hare Kṛṣṇa. But I cannot, I like them, I love them, but I can’t betray my conscience towards Mahāprabhu and Gurudeva. My own sincere understanding about Mahāprabhu, and spiritual scriptures, and Gurudeva and Vaiṣṇava, what I know I can’t betray them for the acquisition of the favour of GBC. I can’t sacrifice them. But still I think that I love them. I love them for Swāmī Mahārāja. He had affection for me. And it is a great work he has done for Mahāprabhu, so laudable. A blind man also can see what magnitude of service he has done for Mahāprabhu. For his connection, still affection and I’m well-wisher of ISKCON. They may believe or may not. This is the question of my heart. If I don’t love them as a child of Swāmī Mahārāja then think I do injustice to the cause of Gauḍīya Vaiṣṇava sampradāya as well as my faith in my obligation to Guru Gaurāṅga, and Bhāgavata and Gītā and Vedic knowledge. I can’t commit suicide. I cannot be a traitor to my own self, to my own understanding and sincere realisation. That is my position. Jaya Om Viṣṇu-Pāda...

End of 82.02.25.E

82.02.26.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...is, who gets recognition as family member of Kṛṣṇa, of Acyuta. There are so many gotra that the original they trace their lineage from some original position, from Br̥ghu from Sandila, who is known in the society, a famous man in the society and coming down in his lineage, he says, that is they're dying and taking birth in another body and there he's to be recognised in the lineage of another person, can't retain the position of his former. By the change of the body the birth line also changes, so their cyuta, changeable.

But one who enters acyuta gotra he enters the family of God. "He's my Master. He's my Lord." So he's not to change his acquaintance in future any longer, acyuta gotra.

Others today in ones gotra, Agasta Ṛṣi, then next birth another gotra, another ṛṣi. Next birth another, perhaps an animal, no parichar, no acquaintance of any lineage.

But once enters into acyuta gotra, "That Acyuta is my Lord. I'm to be acquainted in His Name. That I'm such and such belonging to Him, it won't be changed. Won't be changed, it will continue eternally that, I'm connected with Acyuta. Not cyuta, not to be disconnected, that is Acyuta, whose position is unchangeable, He's Acyuta. And I have come to connect my fate with Him. That my recognition will not have to be changed any longer. Always I shall be able to say, I belong to Kṛṣṇa consciousness, and no necessity of changing that position. For eternity I

shall, I may go on with this parichar_____ [?]

Bhāratī Mahārāja: Identification?

Śrīla Śrīdhara Mahārāja: Identification or so, [?] Introduction letter, parichar [?] that I am so and so. And it won't have to be changed any time. My introduction will remain eternally one and the same, acyuta gotra. I belong to Kṛṣṇa consciousness. Kṛṣṇa is my Lord. Once one can attain such, he won't have to change it, won't, any time. But others,

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna [mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

Others identification must undergo some sort of change, every possibility of changing in any other identification. But if I can attain identification in connection with Acyuta that may not have to be changed.

Suppose, if I have some introduction from the President of the whole country, that may be used in any provinces. But if I have any provincial introduction, that may have to be changed in another province, or one district to another district. But if I can have from the central authority, then wherever I shall go I shall not have to change my introduction. That introduction will be valid everywhere.

So acyuta gotra means my relationship with the Supreme Lord, whose respect is everywhere, acyuta gotra. Gotra means connection, lineage connection.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari. Did he write a letter, from Bangalore, no, here?

Devotees: No. No: another gentleman.

Śrīla Śrīdhara Mahārāja: Who is that gentleman?

Akṣayānanda Mahārāja: Who wrote?

Śrīla Śrīdhara Mahārāja: That is also [?] mahājana...

Akṣayānanda Mahārāja: One Indian gentleman wrote...

Śrīla Śrīdhara Mahārāja: Some gentleman, from Bangalore side.

Devotee: [?]

...

Śrīla Śrīdhara Mahārāja: His contention is...

Akṣayānanda Mahārāja: He wants all three.

Śrīla Śrīdhara Mahārāja: “A bad ISKCON-ist is better than a good Gauḍīya.”

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: But it is not limited there. “They may be, they may go back to Christianity or to any other creed. Even they may turn to

be atheist. But they should not enter the Gauḍīya association.”

Devotees: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Śrīla Śrīdhara Mahārāja: The mentality in this line, “A bad ISKCON-ist is better than a good Gauḍīya. The rejected ISKCON-ist may go anywhere, but they should not associate with Gauḍīya. That will be more...

Akṣayānanda Mahārāja: Poison.

Śrīla Śrīdhara Mahārāja: ...injurious to us.” The principle at present is like this. Hare Kṛṣṇa. Too much sensitiveness and susceptibility: to keep up one's own prestige. If it does not come from high it is difficult to maintain. Who gave Swāmī Mahārāja so much prestige? Where from did it come? Ha, ha. Such a great prestige, where from did it come?

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. And they're busy to find out what was wrong with me. But in spite of so much wrongness Swāmī Mahārāja appreciated me. That is enough. To his last days, he had some appreciation for me to his last day of appearance. So that is enough for me. I don't want, whether I was litigant, I was a fallen man, I always after the policy of divide and rule, many things may be told against me. But in spite of that, Swāmī Mahārāja appreciated my association up to his last day. I do not want anything to plead in my favour than that. Ha, ha, ha.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: At least to them. Gaura Haribol. That half truth is more dangerous than falsehood. That will apply in their case, at least. Gaura Haribol. Gaura Haribol. So the letter here may be given to Mādhava Prabhu if he wants.

Akṣayānanda Mahārāja: I'll arrange that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: Photostat copy, duplicate.

Akṣayānanda Mahārāja: I'll manage that, no problem there. Five minutes work.

Devotee: Mahārāja, I've heard that Tulasī first appeared as a dumb girl and married someone called Śaṅkhacūḍa and then became a plant. Is this true or not?

Śrīla Śrīdhara Mahārāja: Hmm? What's he say?

Akṣayānanda Mahārāja: It's the question of Tulasī.

Devotee: [?]

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Yes, yes it is true.

Devotee: Will you tell us the story.

Śrīla Śrīdhara Mahārāja: It is true. It is possible. And it is so. And at the same time, Nārāyaṇa He had to also take the shape of Śālagrāma. She came as plant, and Nārāyaṇa came as stone. And Nārāyaṇa's special desire, "That without your touch I won't accept any form of worship."

Devotee: It's also said that Śaṅkhacūḍa...

Śrīla Śrīdhara Mahārāja: Adulteration in the worldly sense, but in connection with Nārāyaṇa no charge of adulteration is possible, because everything belongs to Him. So adulteration: that is a perverted view of reality. So in this perverted world also it was adjusted in this way. But in fact there is no pollution, no filthiness. It is pure as anything. From that angle of vision it is līlā, and the anomaly only in the wrong view, perverted reflection here. From the angle of vision of the absolute realm it is līlā, it is as pure as anything. Only diversity in unity, plurality in harmony, it is that. From this side, through the spectacle of māyā where we're eager to establish our own right, Tulasī and that Jalandar dasu, that demon, there is some right, conjugal right which is māyā, misidentification, misreading of the truth. There it is wrong from that plane. And there also that high connection came down to take us there anyhow. Here also that Nārāyaṇa also came as stone, in our view, and Tulasī came as plant. And there was some understanding to help our spiritual future that Nārāyaṇa won't reject Tulasī in any time. Their connection is eternal. And without the connection of Tulasī, Nārāyaṇa won't accept any sort of pūjā, worship to Him, any honour, not acceptable if not connected with Tulasī. So it is so universal we are led to understand, for our gradual advancement towards the Absolute Truth. Gaura Haribol. Gaura Haribol.

Parvat Mahārāja: Mahārāja, this prescribed duty, belonging only to the conditioned stage, what determines...

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Nitya karma, naimittika karma, naimittika karma is duty that springs from a particular cause. So whatever karma: our only duty and obligation towards the centre. And the other obligations in the midway: that also to be connected with the Absolute Centre. Even the karma-kāṇḍa, that is also, that is attempt to connect the unnecessary duties to connect with the centre, anything. Anything and everything should have some connection with the centre: then it will be useful for us, our purpose. Centres connection will be healthy. Only our duties connected with centre that is perfect stage. Partial duties if connected with the centre, that is better, and even any duties, and every duty, connected with centre that is the best. Anyhow to have any connection with the centre that is useful for us, whether karma, or naimittika, or nitya, it does not matter.

A paramahansa, we are told, even they go to answer nature's call: that is also connected with service. To pass urine, that is also connected with service, what to speak of other things. It is such. Everything for the interest of Kṛṣṇa, not for any other interest, whatever it may be, that is what is necessary. And in the process of that whatever is connected that is good. No question, no difference of nitya, naimittika, or karma, or any other thing.

Sleep, sleep is also connected with the service. A good sleep can give good energy, and that may be utilised for the service. In deeper sleep he has no utilisation of any energy. That is also reckoned a part of the service because that helps the service.

yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā

[“For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of yoga gradually becomes the source of dispelling all worldly suffering.”] [Bhagavad-gītā, 6.17]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

End of 82.02.26.B

82.02.26.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...but to see what Kṛṣṇa wants Arjuna to see, to look at. He can control the subject. He’s super-subject. He has the power to control the subject and to make to see, or hear, or touch, anything He can do by subjective interference. Not objective production is necessary, only by subjective control the super-subject can get you any sort of experience. He can do. It is better and easier to think in that way about the līlā of the Lord. He’s not to create a new thing with fossil or matter, but only His will, will control your subject, your subjective existence in such a way that whatever He likes you to experience, you’ll have no other alternative but to experience that thing. He has got such supernatural position and power. Then everything can be explained. All miracles can be explained very easily.

...

Devotee: ...world, then Kṛṣṇa He is always taking birth in the spiritual world, always being born. Because the material world that is reflection, the past... the līlā here is reflection...

End of 82.02.26.C

82.02.27.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...to meet as a body, and to go on in the line of Swāmī Mahārāja, as you can think, within you best - not to be silent or inactive. As much as we know, as much as we have got from him, with so small capital we shall go on, whatever, but sincerity in, of heart, sincerity of heart, that is the real capital. If it is found anywhere...

...

The conscience that took me to that Great Messiah, Swāmī Mahārāja, I cannot neglect that inner voice of mine; that guide. I shall do accordingly. I should rely on my inner tendency that took me to Swāmī Mahārāja, leaving so many things aside. So according to the dictation of my sincere heart, I shall go on. Go on. Ahaitukī apratihātā, that is causeless and that is irresistible. None can control. That particle is within us, that is bhakti. That is causeless. That means that has got no ulterior motive. That is

innate, innate. You are an eternal flow of the plane. It is a particle, element of that substance, and apratihātā, none can oppose. Hare Kṛṣṇa, Gaura Hari, Gaura Hari.

I have suggested that a centre in the Madhyadwīpa should be established by dissatisfied sincere souls, for the propagation of which they have imbibed from Swāmī Mahārāja, for the best benefit of the people. But in a mild way, not any boisterous way. What they're complaining against the present body, that may not enter into their association. With this idea they should combine and go on with what they have understood from Swāmī Mahārāja, to take it from door to door in a mild way, in a mild way. So much as competition with them, but to carry the truth, which they cannot tolerate that should not be; in their own way; out of necessity, not for any competition purpose. Then Swāmī Mahārāja willing, God willing, that will grow, that will grow; according to the sincerity of the feeling that will grow.

Swāmī Mahārāja has left a big organisation, and property, and men. But these people will have to begin in a humble, in humble way, and their sincerity and goodness will be their capital. Not so many grandeurs, so many money, so many men. So mild way, with heart within and God overhead, they may launch another missionary work.

[yaḥ svakāt parato vecha, jāta-nirveda ātmavān] hr̥di kṛtvā hariṁ gehāt, pravrajat sa narottamaḥ

["A narottama, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart."] [Śrīmad-Bhāgavatam, 1.13.27]

A narottama sannyāsī has been qualified in this way. At heart there is Hari, Guru, and they leave the world and connect with the, leave their individual interest for the cause of the Supreme. Hṛdi kṛtvā hariṁ gehāt, pravrajat. Gehāt means from individual consideration. Renounce, devote for the public consideration, to distribute Guru and Hari to one and all, narottama sannyāsa, for the service of Hari.

Bahava iha vihaṅgā bhikṣu-caryāṁ caranti. Like birds from one tree to another tree; but their campaign is, yad-anucarita-līlā-karṇa-pīyūṣa. I am drinking nectar through my ears. Yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-, sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ. And that is causing the dissolution of this māyik, this misconceived solidarity, one drop is dissolving.

[yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ- / sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ sapadi gr̥ha-kuṭumbaṁ dīnam utsrjya dīnā / bahava iha vihaṅgā bhikṣu-caryāṁ caranti]

[“The transcendental līlā of Śrī Kṛṣṇa is great nectar for the ears. Those who relish just a single drop of that nectar even once have their attachment to material duality totally ruined. Many such persons have immediately given up their futile homes and families and have come to Vṛndāvana like a free bird out of a cage. Becoming totally detached from their material life, those devotees have taken up the path of renunciation and have accepted alms just to maintain their lives on this plane. In this way they continue to search for Him, the all fulfilment of life.”] [Śrīmad-Bhāgavatam, 10.47.18]

Just as I am told, that there is some chemical thing which applied in the iron chest, the iron dissolved; some acid. To open, the dacoits, to open the iron chest uses some solution I am told.

So one drop of nectar, nectar in connection with the Absolute - that can dissolve long drawn family solidarity, in the interest of the body, mind. And when that is dissolved then bondage, the man in the public street and his business will be to take from door to door, the news, the nobility of that solution.

That amṛtam, that nectar, a drop of nectar has absolved me from all my loan of exploitation and made me free. And you also use this, you will be free. You will be free of your long incurred loan from this nature and you will be able to go to your own soil, back to home, back to Godhead. You will carry that nectar, drop of nectar, Hari-kathā, the news of the Absolute, sweetest of the sweet. Necessity, the only necessity; no other necessity is there, the only necessity, of all of us, indispensable necessity.

Nitāi Gaura Haribol. The other day one gentleman told that some of them are roaring like lions. It is very difficult to find roaring for the cause of Kṛṣṇa. That is most desirable, roaring, that will diminish the bondage of māyā. Hare Kṛṣṇa, Hare Kṛṣṇa, Gaura Haribol. Huṅkāra, Nityānanda Prabhu had that huṅkāra; a roaring voice.

nityānanda bali' yabe karena huṅkāra [tāhā dekhi' lokera haya mahā-camatkāra]

["Whenever He shouted aloud the name Nityānanda, the people around Him were filled with great wonder and astonishment."] [Caitanya-caritāmṛta, Ādi-līlā, 5.167]

Koriya kalma sanath [?] That sound with the spiritual potency, could remove all the misconception of the audience.

Devotees: Mahārāja, Kṛṣṇa Sharan Prabhu...

Śrīla Śrīdhara Mahārāja: [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol.

It is deplorable that they have lost their faith in me. I was, I am, their well-wisher. And Swāmī Mahārāja who could not put his faith to any other God-brothers, but he had faith in me; and they are misusing that. I have no personal ambition, so I am in an impartial position. Many come to consult with me. I am not a, I am a consulting physician, not having any practice for myself, something like that. My position is more or less like that, consulting lawyer, or consulting physician; ha, ha, ha, having his own dispensary. Gaura Haribol. Gaura Haribol. Gaura Haribol. That is my very nature from my boyhood. Not self seeker, but a tendency for seeking for others. My mother used to abuse me, “You don’t want your own interest, always trying for the interest of the others.” Hare Kṛṣṇa. This is my nature.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Of course, I am not perfect, but..... in self seeking, but with impartial judgement to try to help others, as much as possible for me to know and do.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura
Haribol. Hare Kṛṣṇa. Nitāi Gaura. Kṛṣṇa. Kṛṣṇa.

_____ [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Mahāprabhu. It is very easy to feel and understand that we can't, we can't serve Hari, Guru, Vaiṣṇava. But, 'I am serving, I have got,' that is to say, that is the most difficult. The nature of our acquirement is such. We are going to capture those that are higher in all respect than me, and that also in infinite degree. Then how it is possible? We must be conscious. We want to be connected with the superiors, with the superiors, whom it is impossible to control; but only the love, the affection, no right, no force.

That is the plane of approach, and love and devotion, that means sacrifice. Sacrifice, self sacrifice. That is the royal road, sacrifice. By sacrifice, no undesirable thing can enter. Sacrifice, no selfishness, selfish idea, and it has got no end. So we must not be afraid of any dejection.

When beginning, we are to promise, we are to sign a creed, that we won't require any result, any consequence. That is with Him. That is in the infinite. That is with the infinite. Only the part of duty, insignificant it may be, attached for my position, my concern with only that, with that. The rest is in His hand. We must not bother about that. Only we shall concentrate ourselves to that one point, that what is my duty, to ascertain that and to accept that. And the rest will come out of its own accord. I won't go to bother about that. With this spirit we are to begin any endeavour. Gaura Haribol.

We are going to take bath in the "Ocean of Sacrifice." Ha, ha. Sacrifice: die to live, in Hegel, a very good expression. Die to live. That is the process of living; to die. What we are at present, die. Die, to your whole self, as a bait for the service. For the hankering of the service the bait is your wholesale ego. Die. And you don't die. At the same time it will be clear that you want to die, but you can't die. But that, your inner acquaintance will come out, that you don't die. You don't die. You are eternal. You will be able to find out that every moment I tried to do the thing at the cost of my death, but death is not coming. Why? I am trying to embrace death, but death is not come. What's the matter? That I won't die. I won't die, I am eternal. And the power and the courage become more and more, bigger for me. Die to Live, sacrifice, ahutih, yajña, this word yajña means ahutih. That put into fire. You put yourself into the fire. Your dearest thing put into the fire, yajña. Yajña means sacrifice.

yajñārthāt karmaṇo 'nyatra, loka 'yaṁ karma-bandhanaḥ [tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called yajña, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death.

Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (nirguṇa-bhakti)."] [Bhagavad-gītā, 3.9]

sarva yajnyena saro [?]

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhuḥ eva ca [na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [Bhagavad-gītā, 9.24]

"I am the master, the controller, and enjoyer, and recipient of all the sacrifices. Wherever it occurs, the recipient is Myself. Beneficiary, the only beneficiary in the world is Myself." Kṛṣṇa says, "I am the only beneficiary, no other. All transmitter, all transmitting agent. But the ultimate beneficiary is Myself. Ahaṁ hi sarva-yajñānāṁ, bhoktā ca

prabhur eva ca. But that Myself, that I, is friendly to you, not foe.
Suhṛdaṁ sarvva-bhūtānāṁ [Bhagavad-gītā, 5.29] “I am your best friend.”

That is proper adjustment, which we hanker after. The Absolute Guardian, the owner, is my friend; is my friend. We are to realise that and do accordingly, with heart within, God overhead. Gaura Haribol.

Our Guru Mahārāja in the last words, “Be courageous and callous,” one of the expression peculiar, “Be courageous and callous.” Courageous we understand but callous is a mystic. Callous means perhaps forbearing, tolerant: callous. Callous not dismissing, not hateful, but tolerating spirit. Tolerating, forbearing, courageous and forbearing: callous. Be courageous and callous.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Love and rupture for Kṛṣṇa is welcome. It may be apparently love, it may be apparently rupture, but if it is for Kṛṣṇa, then it is acceptable. We must accept it. Only that for my personal fame I shall try to avoid rupture. That may not be justified. Yes, rupture, but it must be for the cause of Kṛṣṇa. That must be guaranteed from my heart. Then, if it is necessary, I must take it on my head, rupture.

Apparently, it is undesirable to come in connection with rupture with anybody, but if it is necessary for the cause of Kṛṣṇa we won't come back. According to our own capacity, we are to invite. But it must be for the cause of Kṛṣṇa, it will have, fetch equal value with love. Love and rupture: rāga and dveṣa. Everything should be devoted to the cause of Kṛṣṇa, but not unnecessary, not some selfish purpose.

Whatever is done for His account it is justified fully, and that is nirguṇa. That is called nirguṇa. Caring for any result, to go on with the conceivable duty, the conception of duty towards Him, the Absolute Truth, that is nirguṇa. That is the most original wave of the whole universe, of our conception. Ahaitukī apratihātā, that is causeless, that is līlā. That is dynamic, but that is causeless, and that is irresistible, that wave, that is

the līlā of Kṛṣṇa. None can oppose that. We are to adjust with that wave. And then we can enjoy the harmony. The harmony is not a static one but it is a dynamic, harmony is dynamic. And the dynamic harmony, to adjust oneself with the ultimate wave, the ultimate movement, plane of movement, that is nirguṇa, and Kṛṣṇa's flute and dancing, the autocrat, beauty autocrat is in that plane.

Our Gāyatrī, Veda-mātā, is also tuned with that aim, as I have tried to draw out from Gāyatrī. Gāyatrī. Gāyatrī muralīṣṭa-kīrttana-dhanaṁ rādhā-padaṁ dhīmahi. In the same tune, the origin of the Revealed Truth, the Gāyatrī, Revealed Truth, Veda, the mother of the Vedic knowledge, that the Revealed Truth. Or directing tendency, and the call of Kṛṣṇa by the tune of His flute to adjust everyone in their respective duty, to satisfy Him, that is well connected. And the kīrtana of Mahāprabhu, saṅkīrtana, all aiming at the final adjustment with the nirguṇa, with the most fundamental plane, or wave of the most fundamental plane. Gāyatrī muralīṣṭa-kīrttana-dhanaṁ rādhā-padaṁ dhīmahi.

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Mādhava Prabhu: Śrīdhara Mahārāja, when Bhaktisiddhānta said that a GBC should be formed and that the Ācārya would be self effulgent, did he say how initiations would go on before that Ācārya became manifest?

Śrīla Śrīdhara Mahārāja: Who is he?

Devotees: Mādhava.

Śrīla Śrīdhara Mahārāja: Mādhava. What is he saying?

Bhakti Caru Swāmī: He's saying that, "When Bhaktisiddhānta Saraswatī Ṭhākura formed the GBC body he had said, he had left instruction that Ācārya will be self effulgent from amongst his disciples to continue the sampradāya." So he's asking, "Did Bhaktisiddhānta Saraswatī Ṭhākura leave any specific instructions as to how initiation would go on before this Ācārya manifest himself?"

Śrīla Śrīdhara Mahārāja: I can't follow. I was thinking something else. What do you say?

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Bhakti Caru Swāmī: Whether Bhaktisiddhānta Saraswatī Ṭhākura left any specific instructions how initiation will go on, after his disappearance, and before that Ācārya manifests himself?

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And, as it happened afterwards, in relative, from the relative plane we may not appreciate that, but from the Absolute standpoint, we find that everything happens by the will of Kṛṣṇa, or Mahāprabhu, and necessarily, of Gurudeva. That is all good. In different ways, in different stages, that reacted, what he told, the reaction, the vibration, has come in different ways.

Anaya bedi gaban yasva sarvatra sat pada [?] If we can accommodate the dissolution of Yadu varṁśa, the war of Kurukṣetra, if we find that that is not lacking in spiritual, from the Absolute standpoint, then this dismemberment also is to be appreciated. While complaining, but we are to, still we are to accept the inevitable, and through this process, the inevitable will appear.

Now we are sitting to find dissatisfaction in the existing administration. It is a process, and through this process perhaps something will come out. We can't avoid this. It is a necessary process. So after Bhaktisiddhānta Saraswatī Ṭhākura: that was also so. Through our complaint among dissatisfaction, so many things came and it was propagated and preached in a particular way. That is the final reading of things. That in the ultimate, ultimate decision is in His hand, and what is happening, that is all right. That is all all right. Still according to our own realisation we shall stand, 'don't do this,' but when done, that may be accepted as the will of Kṛṣṇa. It is a peculiar of thesis, antithesis, synthesis. It is undesirable, don't do it. But when it is done, it should be accepted, His will. We must, I am to adjust with that. In this way we are to take things.

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[karmaṇy evādhikāras te, mā phaleṣu kadācana mā karma-phala-hetur bhūr,] mā te saṅgo 'stv akarmaṇi

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

Because the fruit is not in your hand, so you neglect your service, don't do that. 'The fruit is not mine, then why should we labour?' That satanic tendency may not enter your heart. What you think to be best, you try your best for that. But don't look at the result. At the same time don't be idle. 'When I have got no connection with the result, why should I labour fruitlessly?' That is satanic.

He's warning against you, "No. Your part is only to do your, discharge your duty, and the next with the infinite."

Because you are not only, you are only a very negligible portion of the infinite, so you do your duty. But the result involves so many clash with these waves of the infinite quarter. You don't go to fix that your particular duty will produce a particular result, no. That is not possible, that is impossible. You are to do your duty as a quota, as your contribution to the Infinite. Be, try to have such life, and more than that, sacrifice. Your life: a particle of sacrifice for the cause of the whole. Try to die. Try to die for the Infinite. That is really your position. Learn to die for the Infinite, not for your own selfish purpose. And not magnified selfish, that is national, or social, or some family interest, like that. And there you find your best satisfaction within. You are there. When you are a sacrificed unit wholesale you can find the maximum pleasure in you; apparently which is thought to be impossible.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The plane, the plane of sacrifice, there we live, your prospect is there, so don't be discouraged. Atreya Ṛṣi must not be discouraged. He's there, He's there. Whom you are searching for, He's there. None can make monopoly. He's there. Why should we be disappointed? No

disappointment. No disappointment. It is all for the best, all for the best.

End of 82.02.27.A

82.02.27.A_O [A copy of 82.02.27.A]

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...to meet as a body, and to go on in the line of Swāmī Mahārāja, as you can think, within you best - not to be silent or inactive. As much as we know, as much as we have got from him, with so small capital we shall go on, whatever, but sincerity in, of heart, sincerity of heart, that is the real capital. If it is found anywhere...

...

The conscience that took me to that Great Messiah, Swāmī Mahārāja, I cannot neglect that inner voice of mine; that guide. I shall do accordingly. I should rely on my inner tendency that took me to Swāmī Mahārāja, leaving so many things aside. So according to the dictation of my sincere heart, I shall go on. Go on. Ahaitukī apratihātā, that is causeless and that is irresistible. None can control. That particle is within us, that is bhakti. That is causeless. That means that has got no ulterior motive. That is innate, innate. You are an eternal flow of the plane. It is a particle, element of that substance and apratihātā, none can oppose. Hare Kṛṣṇa, Gaura Hari, Gaura Hari.

I have suggested that a centre in the Madhyadwīpa should be established by dissatisfied sincere souls, for the propagation of which they have imbibed from Swāmī Mahārāja, for the best benefit of the people; but in a mild way, not any boisterous way. What they're complaining against the present body, that may not enter into their association. With this idea they should combine and go on with what they have understood from Swāmī Mahārāja, to take it from door to door in a mild way, in a mild way. So much as competition with them, but to carry the truth, which they cannot tolerate that should not be; in their own way; out of necessity, not for any competition purpose. Then Swāmī Mahārāja willing, God willing, that will grow, that will grow; according to the sincerity of the feeling that will grow.

Swāmī Mahārāja has left a big organisation, and property and men. But these people will have to begin in a humble, in humble way and their sincerity and goodness will be their capital. Not so many grandeurs, so many money, so many men. So mild way with heart within and God overhead, they may launch another missionary work.

[yaḥ svakāt parato vecha, jāta-nirveda ātmavān] hr̥di kṛtvā hariṁ gehāt, pravrajat sa narottamaḥ

["A narottama, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart."] [Śrīmad-Bhāgavatam, 1.13.27]

A narottama sannyāsī has been qualified in this way. At heart there is Hari, Guru, and they leave the world and connect with the, leave their individual interest for the cause of the Supreme. Hr̥di kṛtvā hariṁ gehāt, pravrajat. Gehāt means from individual consideration. Renounce, devote

for the public consideration, to distribute Guru and Hari to one and all, narottama sannyāsa, for the service of Hari.

Bahava iha vihaṅgā bhikṣu-caryām caranti. Like birds from one tree to another tree; but their campaign is, yad-anucarita-līlā-karṇa-pīyūṣa. I am drinking nectar through my ears. Yad- anucarita-līlā-karṇa- pīyūṣa-vipruṭ-, sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ. And that is causing the dissolution of this māyik, this misconceived solidarity, one drop is dissolving.

[yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-, sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ sapadi gr̥ha-kuṭumbaṁ dīnam utsrjya dīnā, bahava iha vihaṅgā bhikṣu-caryām caranti]

[“The transcendental līlā of Śrī Kṛṣṇa is great nectar for the ears. Those who relish just a single drop of that nectar even once have their attachment to material duality totally ruined. Many such persons have immediately given up their futile homes and families and have come to Vṛndāvana like a free bird out of a cage. Becoming totally detached from their material life, those devotees have taken up the path of renunciation and have accepted alms just to maintain their lives on this plane. In this way they continue to search for Him, the all fulfilment of life.”] [Śrīmad-Bhāgavatam, 10.47.18]

Just as I am told, that there is some chemical thing which applied in the iron chest, the iron dissolved; some acid. To open, the dacoits, to open the iron chest uses some solution I am told.

So one drop of nectar, nectar in connection with the Absolute - that can dissolve long drawn family solidarity, in the interest of the body, mind. And when that is dissolved then bondage, the man in the public street

and his business will be to take from door to door, the news, the nobility of that solution.

That amṛtam, that nectar, a drop of nectar has absolved me from all my loan of exploitation and made me free. And you also use this, you will be free. You will be free of your long incurred loan from this nature and you will be able to go to your own soil, back to home, back to Godhead. You will carry that nectar, drop of nectar, Hari-kathā, the news of the Absolute, sweetest of the sweet. Necessity, the only necessity; no other necessity is there, the only necessity, of all of us, indispensable necessity.

Nitāi Gaura Haribol. The other day one gentleman told that some of them are roaring like lions. It is very difficult to find roaring for the cause of Kṛṣṇa. That is most desirable, roaring, that will diminish the bondage of māyā. Hare Kṛṣṇa, Hare Kṛṣṇa, Gaura Haribol. Huṅkāra, Nityānanda Prabhu had that huṅkāra; a roaring voice. Nityānanda bali' yabe karena huṅkāra [Caitanya-caritāmṛta, Ādi-līlā, 5.167] Koriya kalma sanath [?] That sound with the spiritual potency, could remove all the misconception of the audience.

Devotees: Mahārāja, Kṛṣṇa Sharan Prabhu...

Śrīla Śrīdhara Mahārāja: [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

It is deplorable that they have lost their faith in me. I was, I am, their well-wisher. And Swāmī Mahārāja who could not put his faith to any other God-brothers, but he had faith in me; and they are misusing that. I have no personal ambition so I am in an impartial position. Many come to consult with me. I am not a, I am a consulting physician, not having any practice for myself, something like that. My position is more or less like that, consulting lawyer or consulting physician; ha, ha, ha, having his own

dispensary. Gaura Haribol. Gaura Haribol. Gaura Haribol.

That is my very nature from my boyhood. Not self seeker, but a tendency for seeking for others. My mother used to abuse me, “You don’t want your own interest, always trying for the interest of the others.” Hare Kṛṣṇa. This is my nature.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Of course, I am not perfect, but in self seeking, but with impartial judgement to try to help others, as much as possible for me to know and do.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Nitāi Gaura. Kṛṣṇa. Kṛṣṇa.

[?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Mahāprabhu. It is very easy to feel and understand that we can’t, we can’t serve Hari, Guru, Vaiṣṇava. But, ‘I am serving, I have got,’ that is to say, that is the most difficult. The nature of our acquirement is such. We are going to capture those that are higher in all respect than me, and that also in infinite degree. Then how it is possible? We must be conscious. We want to be connected with the superiors, with the superiors, whom it is impossible to control; but only the love, the affection, no right, no force.

That is the plane of approach, and love and devotion, that means sacrifice. Sacrifice, self sacrifice. That is the royal road, sacrifice. By sacrifice no undesirable thing can enter. Sacrifice, no selfishness, selfish idea, and it has got no end. So we must not be afraid of any dejection.

When beginning we are to promise, we are to sign a creed that we won't require any result, any consequence. That is with Him. That is in the infinite. That is with the infinite. Only the part of duty, insignificant it may be, attached for my position, my concern with only that, with that. The rest is in His hand, we must not bother about that. Only we shall concentrate ourselves to that one point that what is my duty, to ascertain that and to accept that - and the rest will come out of its own accord. I won't go to bother about that. With this spirit we are to begin any endeavour. Gaura Haribol.

We are going to take bath in the "Ocean of Sacrifice." Ha, ha. Sacrifice: die to live, in Hegel, a very good expression. Die to live. That is the process of living; to die. What we are at present, die. Die, to your whole self, as a bait for the service. For the hankering of the service the bait is your wholesale ego. Die. And you don't die. At the same time it will be clear that you want to die, but you can't die. But that, your inner acquaintance will come out, that you don't die. You don't die. You are eternal. You will be able to find out that every moment I tried to do the thing at the cost of my death, but death is not coming. Why? I am trying to embrace death, but death is not coming. What's the matter? That I won't die. I won't die, I am eternal and the power and the courage become more and more, bigger for me. Die To Live, sacrifice, ahutih, yajña, this word yajña means ahutih. That put into fire. You put yourself into the fire. Your dearest thing put into the fire, yajña. Yajña means sacrifice.

yajñārthāt karmaṇo 'nyatra, loka 'yaṁ karma-bandhanaḥ [tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called yajña, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death.

Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering

the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (nirguṇa-bhakti).”] [Bhagavad-gītā, 3.9]

sarva yajnyena saro [?]

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca [na tu mām
abhijānanti, tattvenātaś cyavanti te]

[“-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.”] [Bhagavad-gītā, 9.24]

“I am the master, the controller and enjoyer and recipient of all the sacrifices. Wherever it occurs, the recipient is Myself. Beneficiary, the only beneficiary in the world is Myself.” Kṛṣṇa says, “I am the only beneficiary, no other. All transmitter, all transmitting agent. But the ultimate beneficiary is Myself. Ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca. But that Myself, that I, is friendly to you, not foe. Suhrdaṁ sarvva-bhūtānāṁ [Bhagavad-gītā, 5.29] “I am your best friend.”

That is proper adjustment, which we hanker after. The Absolute Guardian, the owner, is my friend; is my friend. We are to realise that and do accordingly, with heart within, God overhead. Gaura Haribol.

Our Guru Mahārāja in the last words, “Be courageous and callous,” one of the expression peculiar, “Be courageous and callous.” Courageous we understand but callous is a mystic. Callous means perhaps forbearing, tolerant: callous. Callous not dismissing, not hateful, but tolerating spirit.

Tolerating, forbearing, courageous and forbearing: callous. Be courageous and callous.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Love and rupture for Kṛṣṇa is welcome. It may be apparently love, it may be apparently rupture, but if it is for Kṛṣṇa, then it is acceptable. We must accept it. Only that for my personal fame I shall try to avoid rupture. That may not be justified. Yes, rupture, but it must be for the cause of Kṛṣṇa. That must be guaranteed from my heart. Then, if it is necessary, I must take it on my head, rupture.

Apparently, it is undesirable to come in connection with rupture with anybody, but if it is necessary for the cause of Kṛṣṇa we won't come back. According to our own capacity, we are to invite. But it must be for the cause of Kṛṣṇa, it will have, fetch equal value with love. Love and rupture: rāga and dveṣa. Everything should be devoted to the cause of Kṛṣṇa, but not unnecessary, not some selfish purpose.

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that is well connected. And the kīrtana of Mahāprabhu, saṅkīrtana, all aiming at the final adjustment with the nirguṇa, with the most fundamental plane, or wave of the most fundamental plane. Gāyatrī muralīṣṭha-kīrtana-dhanaṁ rādhā-padaṁ dhīmahi.

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Devotees: (Group laughter)

Bhakti Caru Swāmī: Whether Bhaktisiddhānta Saraswatī Ṭhākura left any specific instructions how initiation will go on, after his disappearance, and before that Ācārya manifests himself?

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[karmaṇy evādhikāras te, mā phaleṣu kadācana mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

Because the fruit is not in your hand so you neglect your service, don't do that. 'The fruit is not mine then why should we labour?' That Satanic tendency may not enter your heart. What you think to be best, you try your best for that. But don't look at the result. At the same time don't be idle. 'When I have got no connection with the result, why should I labour fruitlessly?' That is Satanic.

He's warning against you, "No. Your part is only to do your, discharge your duty, and the next with the infinite."

Because you are not only, you are only a very negligible portion of the infinite, so you do your duty. But the result involves so many clash with these waves of the infinite quarter. You don't go to fix that your particular duty will produce a particular result, no. That is not possible, that is impossible. You are to do your duty as a quota, as your contribution to the Infinite. Be, try to have such life and more than that, sacrifice. Your life: a particle of sacrifice for the cause of the whole. Try to die. Try to die for the Infinite. That is really your position. Learn to die for the Infinite, not for your own selfish purpose. And not magnified selfish, that is national, or social, or some family interest, like that. And there you find your best satisfaction within. You are there. When you are a sacrificed unit wholesale you can find the maximum pleasure in you; apparently which is thought to be impossible.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The plane, the plane of sacrifice, there we live, your prospect is there, so don't be discouraged. Atreya R̥ṣi must not be discouraged. He's there, He's there. Whom you are searching for, He's there. None can make monopoly. He's there. Why should we be disappointed? No disappointment. No disappointment. It is all for the best, all for the best.

End of 82.02.27.A_O

82.02.27.B_O [a duplicate of 82.02.27.B_82.02.28.A]

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...is necessary for my progress, we are to take that. We are to accept every event that, 'This is the necessity. I am to pass this examination. If I go back, then it is kept, again I shall have to pass this examination.' So whatever is, tat te 'nukampāṁ [Śrīmad-Bhāgavatam, 10.14.8], it is His grace, whatever in shape it may be. But it is His grace. It is necessary for me, immediately, at this time. So I am to face this, face this with a good heart, and good, encouraging and sincere heart. Thinking the other side is conscious, He's not ignorant. I am in His relativity, whatever step I am taking forward, I am in His relativity I am taking. He is there, all conscious, and I am less conscious, meagre consciousness. He's all love. And I'm searching. What is my fate, what is my fortune? So I have come out to find Him, not a stone, not an ignorant Infinite, but a conscious and a loving and merciful Infinite, I have come. I am surrounded by Him so why should I be dejected? Dejected. Because this has come to me, it is necessary for me, so it has come to me, according to my stage. I am to face this, face it, courageously and faithfully, to face every circumstance faithfully, sincerely. And not cowed down by any special interest, but universal interest. And that is my inner interest. We are to face every circumstance with that. Stand in front, face to face. Not that, 'If it would be withdrawn, I will be saved,' not that. Then it will be kept for my future examination. Not that. His grace, it is necessary for me; for my progress of life it is necessary. In this way we are to face. Then we can advance more and more. No avoidance. No

spiritual avoidance. Gaura Haribol. That's a positive.

Devotee: Thank you very much Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. The real thanks, the attitude, due to Him. We are all instruments playing in His hand. Nitāi Gaura Haribol. Nitāi Gaura Haribol. So this shows your integrity, your purity, your affinity, faithfulness, to your Gurudeva, that your heart seems to be dissatisfied. Susceptible that the order: the line of your Guru Mahārāja may not be covered, may not be disregarded. That earnestness in your heart: that is jewel. A valuable jewel is there, that you are eager, you are alert that Guru Mahārāja may be extended, and by so many clouds his gracious birth may not be covered. You feel in your heart, that is your wealth. That is our wealth also, all of us. We should try to keep up, to be grateful to the wealth we have got from our Guru Mahārāja, and keep with all alertness that it may keep that spark within us, a spark of Divine Nectar, a drop of Divine Nectar. We may keep intact in our hearts, and all our wishes, desires, activities, will be controlled for the interest of that drop, that spark.

Eka mat karam juste guru sisyaena bide prasidban nasty tatvam yad tatya
so ari nimbaved [?]

Only through one word, the Guru gives something to the heart of the disciple. And the earth, the universe, cannot produce so much wealth that can purchase that only one drop, that can be equal as value to purchase that one drop. It is so valuable. And with that Divinity we must try to keep up the valuable drop of instruction which he has extended in our heart. We must be faithful to that instruction, that principle. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi.

We must not be aggrieved, because whatever happens cannot go outside His will. Ha, ha. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

On the other hand, we are to be adjusted. We must learn to be adjusted to what is inevitable. What is happening, it is backed by His will and we shall try to take leave from all sorts of complaints that are arising from us. That is the fullest adjustment of the highest section of devotion, paramahaṁsa. They can adjust with everything. But in madhyama adhikāra there is some complaint, 'Oh, this is good, this is bad, my Guru and that will be spread.' This is madhayama adhikāra, when he says that, 'This is good, this is God, non-God, God, non-God.'

But when fully established in nirguṇa, there is no such complaint. Everywhere he can trace the will and the meaning of His līlā, fully adjusted. In the middle way of course we shall have some complaint. But at the same time to solace our own progressive dissatisfied mind, that the finer adjustment is to adjust with everything that happens, comes to us.

Para-duḥkha duḥkhī. Vaiṣṇava, a real Vaiṣṇava, has got no dissatisfaction for his own, but they have got some sort of sorrow, pain, for the trouble of others, para-duḥkha duḥkhī. Now, your section has got this pain. 'That we of course have got little grace from Swāmī Mahārāja direct. But others in the posterity, they're going to be deceived.' And there is your dissatisfaction. Why should you not work smoothly in the line of Swāmī Mahārāja? The trouble is there, para-duḥkha duḥkhī. And as for your own, 'That we have got some clue. We can go on. We can do with the help of that. But the others are being deceived. They're not getting the thing exactly what we got.' There the para-duḥkha duḥkhī. Then that Dāsa Goswāmī says about Sanātana Goswāmī,

vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum
andham kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum
āśrayāmi

[“I surrender unto Śrī Sanātana Goswāmī, the Ācārya of sambandha-jñāna. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine rasa of divine love.”] [Vilāpa-kuṣumāñjali, 6]

Not for his concern but his concern is that others are being deceived to receive the same thing what I have got. Para-duḥkha-dukhī is a qualification of Vaiṣṇava.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: May I take permission of your leave Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: I think I have to face my...

Śrīla Śrīdhara Mahārāja: Hṛdi kṛtvā hariṁ gehāt pravrajat.

[yaḥ svakāt parato vecha, jāta-nirveda ātmavān hṛdi kṛtvā hariṁ gehāt, pravrajat sa narottamaḥ]

[“A narottama, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of

this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart.”] [Śrīmad-Bhāgavatam, 1.13.27]

In your heart, with Hari and Guru, you may take leave. [?] Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. You have not taken anything, eh, any breakfast, no?

Devotee: Some have.

Devotee: We’ve all taken.

Devotee: Some have taken. Most have taken.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol.

Akṣayānanda Mahārāja: Would you like to rest Mahārāja? Would you like to retire?

Śrīla Śrīdhara Mahārāja: My health is not going well. Still I have got some wound from the door, and the whole night I got some pain, felt some pain, therein. Old age, power of resistance diminished. Hare Kṛṣṇa. Nitāi. So should we retire today?

Akṣayānanda Mahārāja: Yes. We’ll take your leave. Jaya om viṣṇupāda...

...

Śrīla Śrīdhara Mahārāja: ...everyone will know. So this roaring of Rāmeśvara Mahārāja, Bhagavān Mahārāja, produced in chanting, roaring was converted into chanting, song. Hare Kṛṣṇa. Gaura Haribol. Anyhow: hopeful news. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. More accommodating. They're all members of GBC, is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gopāla Kṛṣṇa, and another gentleman, Pañcadraida, he's also GBC?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Svarūpa Dāmodara also GBC.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Only Pramāṇa Swāmī, he's accepted provisionally, he's not GBC.

Dhīra Kṛṣṇa Mahārāja: Their principle that they're applying, that they've taken, is that GBC may be nominated as Ācārya. And with a three quarters vote he may be accepted, three fourths, majority three fourths he may be accepted.

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: The nominated Ācārya.

Śrīla Śrīdhara Mahārāja: Ah, by three fourths majority.

Dhīra Kṛṣṇa Mahārāja: Yes.

Devotee: There are twenty two. Sixteen should vote favourably.

Śrīla Śrīdhara Mahārāja: Eh, sixteen?

Dhīra Kṛṣṇa Mahārāja: Sixteen out of twenty two.

Parvat Mahārāja: Should vote favourably.

Śrīla Śrīdhara Mahārāja: Sixteen, twenty two, that three fourths majority they have got, is it? Or something? What about the sannyāsa of that gentleman, that Vipramukhya?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: He has taken sannyāsa?

Devotee: Not yet, in Gaura Pūrṇimā, with fifteen more devotees, fifteen or twenty more.

Śrīla Śrīdhara Mahārāja: Twenty more.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: From different Ācārya?

Devotee: From different, yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Hari. Nitāi Gaura Haribol. One GBC has resigned, that Harikeśa, or Adikeśava?

Devotee: Adikeśava.

Śrīla Śrīdhara Mahārāja: Adikeśava. Then in his place some...

Dhīra Kṛṣṇa Mahārāja: The GBC from Australia, he has gone to New York, in his place.

Śrīla Śrīdhara Mahārāja: But not anyone appointed as new GBC, new man appointed to fill up his place?

Dhīra Kṛṣṇa Mahārāja: Not that I know.

Śrīla Śrīdhara Mahārāja: So the number of GBC is less by one.

Devotee: Also they want to extend Mahārāja, they want to extend the GBC members. There are some proposals, like Tripurari Swāmī, Girirāja Swāmī, and there are seven more proposals. But it's not been decided yet, anything.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi. [?]

...

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam [rakṣiṣyatīti viśvāso,
goptr̥tve varaṇam tathā. ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evam paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

[“The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa’s guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft.”] [Caitanya-caritāmṛta, Madhya-līlā, 22.100]

These are within that heading, ānukūlyasya. But this is not one with Hari bhajan. This is favourable or unfavourable adjustment towards our divine realisation. The body, the administration, they’re not itself realisation. But this may help or may not help our realisation. This should be seen from that angle of vision, the favourable adjustment and unfavourable adjustment. But actually our divine realisation does not depend on these arrangements, actually. That is something else. That is rather our connection with the infinite possibility, and not any limitation. We must be open to anything and everything that is Vaikuṇṭha. Kuṇṭha, no measurement, no limitation, no concern with, no relativity with limitation. But they may be considered as favourable or unfavourable. So much valuation we can attach to that, this sort of adjustment in this mundane world.

But bhajan means our self surrendering, the infinite conscience, we must live in the midst of infinite, under the sky. Always we must be under the sky, unlimited. Kṛṣṇe icar [?] Any desire, any movement, any suggestion

may come anywhere, any time, to us, to obey. Such preparedness, we shall stand face to face with the Infinite Will, and expecting that everything comes from Him. That is the necessity and that is the beauty and that is our destination. Face to face, individually or collectively. Whether I'm taking Hari-Nāma, or preaching, everything may be mundane, mere formal. And everything may have its infinite characteristic, every movement, every step. Only we shall be conscious of our environment in such way. We're living in the eternity, not any mundane rules, platform, country, province, they're all relative.

_____ [?] Another relative world is there.

Our Guru Mahārāja has written Relative Worlds, one book. In Bengali, Paratanta jagat tai [?] Two kinds of worlds, self-centred and God-centred: it is relative, that is also relative; but that is God-centred and this is self-centred, this māyā. Jara vilas and cit vilas. The controlling force there, the satisfaction of Kṛṣṇa: and here the satisfaction of the sensual persons. Hare Kṛṣṇa. Gaura Haribol. So, a particular action may be bhajan, may be devotion to someone and maybe enjoyment to another one. Only the attitude is concerned.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Purity depends upon surrender, degree of surrender. Surrender to the highest prime cause. Surrender to Nārāyaṇa, or surrender to Rāmacandra, Dvārakeśa, Mathureśa, Vrajendra-nandan, in this way, more and more. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Whether we are taking Name, or formally, we may be seen engaged in any sort of activity, but our attitude, our internal object, that will decide what is what. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Love and rupture. It may be in the form of love externally, or in the form of rupture also externally, but internal adjustment is to be considered as all important. We have to understand, we have to follow how it is there. Gaura Haribol. Gaura Haribol. So, it does not depend on the environment, on the dealings of others. Hare Kṛṣṇa. Ahaitukī apratihātā. None but my own ego, I am my greatest enemy, I am my greatest friend.

Friend or enemy are really in me. No force outside can check if I am right. That may enhance, of course for a beginner, some concern, but otherwise, that is also dependent on the nature of sukṛti.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

The assurance: "I am there. I am there to look after any unfavourable consideration of anyone. I am omniscient. I am omnipotent also. So, if anyone is directed towards Me, I look after him."

And it is also seen in history, Dhruva, Prahlāda, and so many other cases. Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati. So apprehension has got limitation, and that comes to improve our position, if we can take it in that way, everything comes to help us. Tat te 'nukampāṁ susamīkṣamāṇo [Śrīmad- Bhāgavatam, 10.14.8]. The most hopeful suggestion to us, in all shades of life, tat te 'nu. Na hi kalyāṇa- kṛt kaścid, from inside, and from outside, tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma. Blame yourself, and none else. Take this attitude. That is the perfect adjustment. Blame yourself for your past activity. Don't waste your energy to blame others, to throw mud on the face of others. The energy is only being wasted thereby. You must concentrate the whole of your energy on this side, that the blame is to you and to have

appreciation for the Lord; His 'nukampām, His grace, and we are taking it as undesirable because it does not suit my present taste. The medicine may not be tasteful to a patient. A diet also may not always be tasteful to a patient. But it is conducive to health, wholesome. This is the highest type of regulation of the śāstra. If you can take benefit of this law, in no time you will have a very good position. Tat te 'nukampām susamīkṣamāṇo, not only to blame the circumstances, but to appreciate, that is He at the back. My best friend, He's at the back of everything. Everything is passing through His eyes, attentive eyes. So there cannot be any defect there.

Even Rādhārāṇī, She also says, “Not to blame for this long separation with Kṛṣṇa. It is only the outcome; it is coming out of My fate. He's not to be blamed for this sort of: though outwardly it is seen by, admitted by all He has left us cruelly.” But She's not prepared to put the blame on the side of Kṛṣṇa, never. “No wrong can be found there. There must be something wrong in Me which has come out in such form.”

The competition between the groups in the service: that is also harmonized in this way in Rādhārāṇī. Kavirāja: most important point. Rādhārāṇī says that, “Not that She does not like other party to serve Kṛṣṇa in competition with Her, but Her idea is that they cannot satisfy Kṛṣṇa well. This is to be noted carefully, that Her attitude is that they cannot give proper satisfaction to Kṛṣṇa, so She cannot like them. That is Her contention.”

“If they could serve Kṛṣṇa well, satisfy Him well, I have no complaint; let them do. But they can't do, but still, as aggressor they come to serve.”

There's the difference. Kavirāja Goswāmī, he cites an example.

kuṣṭhī-viprera ramaṇī, pativratā-śiromaṇi, pati lāgi' kailā veśyāra sevā
[stambhila sūryera gati, jīyāila mṛta pati, tuṣṭa kaila mukhya tina-devā]

[The wife of a brāhmaṇa suffering from leprosy manifested herself as the topmost of all chaste women by serving a prostitute to satisfy her husband. She thus stopped the movement of the sun, brought her dead husband back to life and satisfied the three principal demigods [Brahmā, Viṣṇu and Maheśvara]. [Caitanya-caritāmṛta, Antya-līlā, 20.57]

There is an historical reference from Purāṇa. There was one chaste wife, whose husband was a leper. She tried her best to serve him. One day, she took her husband to the, some holy river, perhaps on the banks of the Ganges they lived, and there she also bathed her husband. But there one prostitute, by name, Lakshahera, one lākh diamond, ray, that lustre, that prostitute went to take bath in the Ganges, or some holy river, I don't remember, and the brāhmaṇa, they were brāhmaṇas, the leper brāhmaṇa he felt some charm for that prostitute. Anyhow, he was taken back home and the chaste wife detected some dissatisfaction, some reaction in her husband.

She asked, she enquired, “Why do you seem to be unhappy?”

The husband told, “I felt some attraction for the beauty of that prostitute. I can't take my mind off her.” “Oh. You want her?”

“Yes.”

“I shall try.” Then that lady, she was a brāhmaṇa, but still, every day in the morning, she used to go to the house of that prostitute. She was a rich lady, and she used to do the work of a maidservant there, without any remuneration. She did the duty of the maidservant there, and very scrutinisingly, so that it attracted the attention of the mistress.

“Who cleans this area and does these things so beautifully?”

And by enquiring she came to know that, “One brāhmaṇa lady, she comes, and every morning she does all these things. We tried to oppose, but she does not hear.”

“Why she...?”

“She wants to meet you.”

“All right, tomorrow, you may take her to me.”

Then, next morning when she was taken to that prostitute, that brāhmaṇa lady, she expressed her inner motive, “That my husband is so and so, and he’s much attracted towards you, and it is my desire that you may satisfy him. It is my lookout as his religious wife that how he’ll be satisfied, but this is his aspiration. And I like to see him satisfied.”

Then the lady could understand, that prostitute, “Yes, tomorrow, take him. I invite you both to take food in my house tomorrow.”

That was intimated to the brāhmaṇa, and they came. Of course there was agreement for brāhmaṇa cooks etc, so many things. Two dishes were served: one, some prasādam, Bhāgavata prasādam in a plantain leaf, Ganges water into earthen pot, all vegetarian, fruits, etc. Next, by the side, in golden and silver pots, so many meats and rich dishes, they were served, and a good āsana, all these things: one sattvic, another rajarsic, tamasic.

Then, she with folded palms invited the brāhmaṇas and asked, “This is Bhāgavata prasādam, in such and such way, and that is a rich dish, prepared in such and such way. Whatever you like, you may take at your sweet will.”

Anyhow the leper brāhmaṇa, he had the choice of the prasādam, and he accepted that and he took, began to take.

Then that prostitute, after he has finished his prasādam, taking, “Your wife is like this prasādam, sattvic, and this is rajarsic; meat, rich dishes, gold, silver, all these things, this is me. I am so and so, and your wife is purest of the pure, higher type. Then why, when your taste is for this

sattvica, the Bhāgavata prasādam, purity, and externally, that is very gorgeous but internally, very impure, filthy, why have you come here?”

Then the brāhmaṇa came to his senses. “Yes, I am wrong. God has taught me through you. My fleeting desires ended, no more now. I am satisfied. You are my teacher in the spiritual line.”

In this way [?] Kavirāja Goswāmī has quoted this in Caitanya-caritāmṛta.

End of 82.02.27.B_O

82.02.27.B_82.02.28.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...is necessary for my progress, we are to take that. We are to accept every event that, ‘This is the necessity. I am to pass this examination. If I go back, then it is kept, again I shall have to pass this examination.’ So whatever is, tat te 'nukampāṁ [Śrīmad-Bhāgavatam, 10.14.8], it is His grace, whatever in shape it may be. But it is His grace. It is necessary for me, immediately, at this time. So I am to face this, face this with a good heart, and good, encouraging and sincere heart. Thinking the other side is conscious, He’s not ignorant. I am in His relativity, whatever step I am taking forward, I am in His relativity I am taking. He is there, all conscious, and I am less conscious, meagre consciousness. He’s all love. And I’m searching. What is my fate, what is my fortune? So I have come out to find Him, not a stone, not an ignorant Infinite, but a conscious and a loving and merciful Infinite, I have come. I

am surrounded by Him so why should I be dejected? Dejected. Because this has come to me, it is necessary for me, so it has come to me, according to my stage. I am to face this, face it, courageously and faithfully, to face every circumstance faithfully, sincerely. And not cowed down by any special interest, but universal interest. And that is my inner interest. We are to face every circumstance with that. Stand in front, face to face. Not that, 'If it would be withdrawn, I will be saved,' not that. Then it will be kept for my future examination. Not that. His grace, it is necessary for me; for my progress of life it is necessary. In this way we are to face. Then we can advance more and more. No avoidance. No spiritual avoidance. Gaura Haribol. That's a positive.

Devotee: Thank you very much Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. The real thanks, the attitude, due to Him. We are all instruments playing in His hand. Nitāi Gaura Haribol. Nitāi Gaura Haribol. So this shows your integrity, your purity, your affinity, faithfulness, to your Gurudeva, that your heart seems to be dissatisfied. Susceptible that the order: the line of your Guru Mahārāja may not be covered, may not be disregarded. That earnestness in your heart: that is jewel. A valuable jewel is there, that you are eager, you are alert that Guru Mahārāja may be extended, and by so many clouds his gracious birth may not be covered. You feel in your heart, that is your wealth. That is our wealth also, all of us. We should try to keep up, to be grateful to the wealth we have got from our Guru Mahārāja, and keep with all alertness that it may keep that spark within us, a spark of Divine Nectar, a drop of Divine Nectar. We may keep intact in our hearts, and all our wishes, desires, activities, will be controlled for the interest of that drop, that spark.

Eka mat karam juste guru sisyaena bide prasidban nasty tatvam yad tatya so ari nimbaved [?]

Only through one word, the Guru gives something to the heart of the

disciple. And the earth, the universe, cannot produce so much wealth that can purchase that only one drop, that can be equal as value to purchase that one drop. It is so valuable. And with that Divinity we must try to keep up the valuable drop of instruction which he has extended in our heart. We must be faithful to that instruction, that principle. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi.

We must not be aggrieved, because whatever happens cannot go outside His will. Ha, ha. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

On the other hand, we are to be adjusted. We must learn to be adjusted to what is inevitable. What is happening, it is backed by His will and we shall try to take leave from all sorts of complaints that are arising from us. That is the fullest adjustment of the highest section of devotion, paramahansa. They can adjust with everything. But in madhyama adhikāra there is some complaint, 'Oh, this is good, this is bad, my Guru and that will be spread.' This is madhyama adhikāra, when he says that, 'This is good, this is God, non-God, God, non-God.'

But when fully established in nirguṇa, there is no such complaint. Everywhere he can trace the will and the meaning of His līlā, fully adjusted. In the middle way of course we shall have some complaint. But at the same time to solace our own progressive dissatisfied mind, that the finer adjustment is to adjust with everything that happens, comes to us.

Para-duḥkha duḥkhī. [Śrīmad-Bhāgavatam, 11.11.29-32, purport] Vaiṣṇava, a real Vaiṣṇava, has got no dissatisfaction for his own, but they have got some sort of sorrow, pain, for the trouble of others, para-duḥkha duḥkhī. Now, your section has got this pain. 'That we of course have got little grace from Swāmī Mahārāja direct. But others in the posterity, they're going to be deceived.' And there is your dissatisfaction. Why should you not work smoothly in the line of Swāmī Mahārāja? The trouble is there, para-duḥkha duḥkhī. And as for your own, 'That we have got some clue. We can go on. We can do with the help of that. But the others are being deceived. They're not getting the thing exactly what we

got.’ There the para-duḥkha duḥkhī. Then that Dāsa Goswāmī says about Sanātana Goswāmī,

vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum
andham kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanam taṁ prabhum
āśrayāmi

[“I surrender unto Śrī Sanātana Goswāmī, the Ācārya of sambandha-jñāna. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine rasa of divine love.”] [Vilāpa-kuṣumāñjali 6]

Not for his concern but his concern is that others are being deceived to receive the same thing what I have got. Para-duḥkha-dukhī is a qualification of Vaiṣṇava.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: May I take permission of your leave Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: I think I have to face my...

Śrīla Śrīdhara Mahārāja: Hr̥di kṛtvā harim̐ gehāt pravrajat.

[yaḥ svakāt parato vecha, jāta-nirveda ātmavān hr̥di kṛtvā harim̐ gehāt, pravrajat sa narottamaḥ]

["A narottama, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart."] [Śrīmad-Bhāgavatam, 1.13.27]

In your heart, with Hari and Guru, you may take leave. [?] Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. You have not taken anything, eh, any breakfast, no?

Devotee: Some have.

Devotee: We've all taken.

Devotee: Some have taken. Most have taken.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol.

Akṣayānanda Mahārāja: Would you like to rest Mahārāja? Would you like to retire?

Śrīla Śrīdhara Mahārāja: My health is not going well. Still I have got some wound from the door, and the whole night I got some pain, felt

some pain, therein. Old age, power of resistance diminished. Hare Kṛṣṇa. Nitāi. So should we retire today?

Akṣayānanda Mahārāja: Yes. We'll take your leave. Jaya om viṣṇupāda...

...

Śrīla Śrīdhara Mahārāja: ...everyone will know. So this roaring of Rāmeśvara Mahārāja, Bhagavān Mahārāja, produced in chanting, roaring was converted into chanting, song. Hare Kṛṣṇa. Gaura Haribol. Anyhow: hopeful news. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. More accommodating. They're all members of GBC, is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gopāla Kṛṣṇa, and another gentleman, Pañcadravida, he's also GBC?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Svarūpa Dāmodara also GBC.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Only Pramāṇa Swāmī, he's accepted provisionally, he's not GBC.

Dhīra Kṛṣṇa Mahārāja: Their principle that they're applying, that they've taken, is that GBC may be nominated as Ācārya. And with a three

quarters vote he may be accepted, three fourths, majority three fourths he may be accepted.

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: The nominated Ācārya.

Śrīla Śrīdhara Mahārāja: Ah, by three fourths majority.

Dhīra Kṛṣṇa Mahārāja: Yes.

Devotee: There are twenty two. Sixteen should vote favourably.

Śrīla Śrīdhara Mahārāja: Eh, sixteen?

Dhīra Kṛṣṇa Mahārāja: Sixteen out of twenty two.

Parvat Mahārāja: Should vote favourably.

Śrīla Śrīdhara Mahārāja: Sixteen, twenty two, that three fourths majority they have got, is it? Or something? What about the sannyāsa of that gentleman, that Vipramukhya?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: He has taken sannyāsa?

Devotee: Not yet, in Gaura Pūrṇimā, with fifteen more devotees, fifteen or twenty more.

Śrīla Śrīdhara Mahārāja: Twenty more.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: From different Ācārya?

Devotee: From different, yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Hari. Nitāi Gaura Haribol. One GBC has resigned, that Harikeśa, or Adikeśava?

Devotee: Adikeśava.

Śrīla Śrīdhara Mahārāja: Adikeśava. Then in his place some...

Dhīra Kṛṣṇa Mahārāja: The GBC from Australia, he has gone to New York, in his place.

Śrīla Śrīdhara Mahārāja: But not anyone appointed as new GBC, new man appointed to fill up his place?

Dhīra Kṛṣṇa Mahārāja: Not that I know.

Śrīla Śrīdhara Mahārāja: So the number of GBC is less by one.

Devotee: Also they want to extend Mahārāja, they want to extend the GBC members. There are some proposals, like Tripurari Swāmī, Girirāja Swāmī, and there are seven more proposals. But it's not been decided yet, anything.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi. [?]

...

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam [rakṣiṣyatīti viśvāso,
gopṭṛtve varaṇam tathā. ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatih
evam paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

[“The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft.”] [Caitanya-caritāmṛta, Madhya-līlā, 22.100]

These are within that heading, ānukūlyasya. But this is not one with Hari bhajan. This is favourable or unfavourable adjustment towards our divine realisation. The body, the administration, they're not itself realisation. But this may help or may not help our realisation. This should be seen from that angle of vision, the favourable adjustment and unfavourable adjustment. But actually our divine realisation does not depend on these

arrangements, actually. That is something else. That is rather our connection with the infinite possibility, and not any limitation. We must be open to anything and everything that is *Vaikuṇṭha*. *Kuṇṭha*, no measurement, no limitation, no concern with, no relativity with limitation. But they may be considered as favourable or unfavourable. So much valuation we can attach to that, this sort of adjustment in this mundane world.

But *bhajan* means our self surrendering, the infinite conscience, we must live in the midst of infinite, under the sky. Always we must be under the sky, unlimited. *Kṛṣṇe icchar* [?] Any desire, any movement, any suggestion may come anywhere, any time, to us, to obey. Such preparedness, we shall stand face to face with the Infinite Will, and expecting that everything comes from Him. That is the necessity and that is the beauty and that is our destination. Face to face, individually or collectively. Whether I'm taking *Hari-Nāma*, or preaching, everything may be mundane, mere formal. And everything may have its infinite characteristic, every movement, every step. Only we shall be conscious of our environment in such way. We're living in the eternity, not any mundane rules, platform, country, province, they're all relative.

_____ [?] Another relative world is there.

Our Guru *Mahārāja* has written *Relative Worlds*, one book. In Bengali, *Paratanta jagat tai* [?] Two kinds of worlds, self-centred and God-centred: it is relative, that is also relative; but that is God-centred and this is self-centred, this *māyā*. *Jara vilas* and *cit vilas*. The controlling force there, the satisfaction of *Kṛṣṇa*: and here the satisfaction of the sensual persons. *Hare Kṛṣṇa*. *Gaura Haribol*. So, a particular action may be *bhajan*, may be devotion to someone and maybe enjoyment to another one. Only the attitude is concerned.

Hare Kṛṣṇa. *Gaura Haribol*. *Gaura Haribol*. *Gaura Haribol*. *Gaura Haribol*. *Gaura Haribol*. *Gaura Haribol*. *Gaura Haribol*. *Gaura Haribol*.

Purity depends upon surrender, degree of surrender. Surrender to the highest prime cause. Surrender to *Nārāyaṇa*, or surrender to *Rāmacandra*, *Dvārakeśa*, *Mathureśa*, *Vrajendra-nandan*, in this way,

more and more. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Whether we are taking Name, or formally, we may be seen engaged in any sort of activity, but our attitude, our internal object, that will decide what is what. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Love and rupture. It may be in the form of love externally, or in the form of rupture also externally, but internal adjustment is to be considered as all important. We have to understand, we have to follow how it is there. Gaura Haribol. Gaura Haribol. So, it does not depend on the environment, on the dealings of others. Hare Kṛṣṇa. Ahaitukī apratihātā. None but my own ego, I am my greatest enemy, I am my greatest friend. Friend or enemy are really in me. No force outside can check if I am right. That may enhance, of course for a beginner, some concern, but otherwise, that is also dependent on the nature of sukṛti.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

The assurance: "I am there. I am there to look after any unfavourable consideration of anyone. I am omniscient. I am omnipotent also. So, if anyone is directed towards Me, I look after him."

And it is also seen in history, Dhruva, Prahlāda, and so many other cases. Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati. So apprehension

has got limitation, and that comes to improve our position, if we can take it in that way, everything comes to help us. Tat te 'nukampāṁ susamīkṣamāṇo [Śrīmad- Bhāgavatam, 10.14.8]. The most hopeful suggestion to us, in all shades of life, tat te 'nu. Na hi kalyāṇa- kṛt kaścid, from inside, and from outside, tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma. Blame yourself, and none else. Take this attitude. That is the perfect adjustment. Blame yourself for your past activity. Don't waste your energy to blame others, to throw mud on the face of others. The energy is only being wasted thereby. You must concentrate the whole of your energy on this side, that the blame is to you and to have appreciation for the Lord; His 'nukampāṁ, His grace, and we are taking it as undesirable because it does not suit my present taste. The medicine may not be tasteful to a patient. A diet also may not always be tasteful to a patient. But it is conducive to health, wholesome. This is the highest type of regulation of the śāstra. If you can take benefit of this law, in no time you will have a very good position. Tat te 'nukampāṁ susamīkṣamāṇo, not only to blame the circumstances, but to appreciate, that is He at the back. My best friend, He's at the back of everything. Everything is passing through His eyes, attentive eyes. So there cannot be any defect there.

Even Rādhārāṇī, She also says, “Not to blame for this long separation with Kṛṣṇa. It is only the outcome; it is coming out of My fate. He's not to be blamed for this sort of: though outwardly it is seen by, admitted by all He has left us cruelly.” But She's not prepared to put the blame on the side of Kṛṣṇa, never. “No wrong can be found there. There must be something wrong in Me which has come out in such form.”

The competition between the groups in the service: that is also harmonized in this way in Rādhārāṇī. Kavirāja: most important point. Rādhārāṇī says that, “Not that She does not like other party to serve Kṛṣṇa in competition with Her, but Her idea is that they cannot satisfy Kṛṣṇa well. This is to be noted carefully, that Her attitude is that they cannot give proper satisfaction to Kṛṣṇa, so She cannot like them. That is

Her contention.” “If they could serve Kṛṣṇa well, satisfy Him well, I have no complaint; let them do. But they can’t do, but still, as aggressor they come to serve.” There’s the difference. Kavirāja Goswāmī, he cites an example.

kuṣṭhī-viprera ramaṇī, pativratā-śiromaṇi, pati lāgi' kailā veśyāra sevā
[stambhila sūryera gati, jīyāila mṛta pati, tuṣṭa kaila mukhya tina-devā]

[The wife of a brāhmaṇa suffering from leprosy manifested herself as the topmost of all chaste women by serving a prostitute to satisfy her husband. She thus stopped the movement of the sun, brought her dead husband back to life and satisfied the three principal demigods [Brahmā, Viṣṇu and Maheśvara]. [Caitanya-caritāmṛta, Antya-līlā, 20.57]

There is an historical reference from Purāṇa. There was one chaste wife, whose husband was a leper. She tried her best to serve him. One day, she took her husband to the, some holy river, perhaps on the banks of the Ganges they lived, and there she also bathed her husband. But there one prostitute, by name, Lakshahera, one lākh diamond, ray, that lustre, that prostitute went to take bath in the Ganges, or some holy river, I don’t remember, and the brāhmaṇa, they were brāhmaṇas, the leper brāhmaṇa he felt some charm for that prostitute. Anyhow, he was taken back home and the chaste wife detected some dissatisfaction, some reaction in her husband.

She asked, she enquired, “Why do you seem to be unhappy?”

The husband told, “I felt some attraction for the beauty of that prostitute. I can’t take my mind off her.” “Oh. You want her?”

“Yes.”

“I shall try.” Then that lady, she was a brāhmaṇa, but still, every day in the

morning, she used to go to the house of that prostitute. She was a rich lady, and she used to do the work of a maidservant there, without any remuneration. She did the duty of the maidservant there, and very scrutinisingly, so that it attracted the attention of the mistress.

“Who cleans this area and does these things so beautifully?”

And by enquiring she came to know that, “One brāhmaṇa lady, she comes, and every morning she does all these things. We tried to oppose, but she does not hear.”

“Why she...?”

“She wants to meet you.”

“All right, tomorrow, you may take her to me.”

Then, next morning when she was taken to that prostitute, that brāhmaṇa lady, she expressed her inner motive, “That my husband is so and so, and he’s much attracted towards you, and it is my desire that you may satisfy him. It is my lookout as his religious wife that how he’ll be satisfied, but this is his aspiration. And I like to see him satisfied.”

Then the lady could understand, that prostitute, “Yes, tomorrow, take him. I invite you both to take food in my house tomorrow.”

That was intimated to the brāhmaṇa, and they came. Of course there was agreement for brāhmaṇa cooks etc, so many things. Two dishes were served: one, some prasādam, Bhāgavata prasādam in a plantain leaf, Ganges water into earthen pot, all vegetarian, fruits, etc. Next, by the side, in golden and silver pots, so many meats and rich dishes, they were served, and a good āsana, all these things: one sattvic, another rajarsic, tamasic.

Then, she with folded palms invited the brāhmaṇas and asked, “This is Bhāgavata prasādam, in such and such way, and that is a rich dish, prepared in such and such way. Whatever you like, you may take at your sweet will.”

Anyhow the leper brāhmaṇa, he had the choice of the prasādam, and he accepted that and he took, began to take.

Then that prostitute, after he has finished his prasādam, taking, “Your wife is like this prasādam, sattvic, and this is rajarsic; meat, rich dishes, gold, silver, all these things, this is me. I am so and so, and your wife is purest of the pure, higher type. Then why, when your taste is for this sattvica, the Bhāgavata prasādam, purity, and externally, that is very gorgeous but internally, very impure, filthy, why have you come here?”

Then the brāhmaṇa came to his senses. “Yes, I am wrong. God has taught me through you. My fleeting desires ended, no more now. I am satisfied. You are my teacher in the spiritual line.”

In this way [?] Kavirāja Goswāmī has quoted this in Caitanya-caritāmṛta.

End of 82.02.27.B_82.02.28.A

82.02.28.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ... dīkṣā Guru, śikṣā Guru, śāstra Guru. So he’s a beggar. He’s indenting from one side and...

...

... went to serve the prostitute. Why? For the satisfaction of her husband!

So, Rādhārāṇī says that, “I’m ready to serve those opposite, seeming, apparently opposite camp, if they can really satisfy My Lord. I’m ready to serve. But they can’t. But they have got some demand. I differ in that point. Not that My share is being lessened. That is not My attitude.”

So, wherever any unfavourable circumstance comes it is always Her durdaiva-vilāsa. It is coming from within, and not anything to be traced outside. That should be the attitude of a true devotee of Kṛṣṇa, and thereby, we will invite, we will be able to invite good ideas within. We shall attract good things, collect good things from the environment to purify me and my position. Always, though it is not very easy, but still, the energy, if possible should be devoted only to collect good wishes, good will, from the external circumstances. Try to indent as much as you can, good will, to purify your own position.

Tat te 'nukampāṁ susamīkṣamāṇo [Śrīmad-Bhāgavatam, 10.14.8]. We are encouraged to look deeper. Try to look deeper and then you will find your friend. Be liberal in your attitude towards the environment, and you cannot but come in connection with the plane which is really liberal. That is Kṛṣṇa consciousness in its ultimate reach. You’ll find Kṛṣṇa consciousness, home.

Prahlāda boldly met all the adverse circumstances, but ultimately he was victorious. And Prahlāda’s father’s calculation about the environment was falsified. And Prahlāda’s calculation came out in flying colours to show that it is his calculation, his deeper vision could read correctly. There is Hari everywhere. Kṛṣṇa consciousness is commanding the whole.

So, we must not allow ourselves to be discouraged under any circumstances, however acute apparently it may seem to us. He’s there. As much as the circumstance seems to be apparently very serious and very apathetic to us, but it is not so. The smiling face will come behind the screen of the Lord. Kṛṣṇa consciousness, Kṛṣṇa, the type of Kṛṣṇa, He’s beautiful, He’s aggressor. He’s waiting for us. He’s infinite. His

consumption has no limit: eagerly awaiting to accept our services. Only the screen should be removed, and our preparedness must be to that degree of intensity. And that inner wealth can be discovered only by the help of the sādhu, Guru, etc, and such scriptures, association. Association can help us, but the fact is such, the śāstra will also say, the Guru, sādhu, they are all one, to say like this.

“That is all nectar, and you have drawn a screen between the nectar and you are tasting the poison, thinking that this is very useful to you.”

On the whole, think it, that no blame is to be put to another part. No difficulty, but it is the truth. We are responsible for our disgrace, our fallen stage. And the path is also of similar: self-condemnation and appreciation of the environment, especially God and His men, and then gradually everyone. None can be given authority to harm me. All superfluous and misleading, that one can do harm to another, that is misleading on the superficial plane. Ultimately it is not so. All friendly: when we reach the highest stage of a devotee we shall see that all our apprehension was wrong, was concocted, māyā. Misconception, māyā, misconception, māyā, what is not, that what is not, māyā. Mriyate, anaya, all measured from the standpoint of measured vision, from that localized or provincialized interest, and not Absolute Interest.

I was guided by provincial or local interest, selfish, and not by universal interest. So that was the cause of all these troubles, mriyate, by measured, not by Infinite consideration, but by measured consideration. My angle of vision was guided by measured consideration, mriyate anaya, but not from Absolute or Infinite consideration, so I am suffering, I was suffering. But now that I have come to understand my interest included in the Absolute, or the infinite interest, I am released; no trouble, it will be like that.

So, a bad workman quarrels with his tools. According to my karma, this environment I am producing, the environment which I'm going to blame,

that is created by my own karma. So as I used the food, so the stools have come, so I should not go to quarrel with the stools, it is the effect of my own feeding. So, I did karma, the result has come as environment. So a bad workman quarrels with his stools. Stool is innocent, that has got no fault. So, karma is such, it is like stool. As we eat, so the stool comes. So, that is useless, waste of energy.

With the help of the sādhu, and the scripture, try to get out of the diseased hankering, diseased food, selection of the food. Take prasādam, Bhāgavata prasādam. Connect everything with Kṛṣṇa, not only imaginary connection, the connect everything that is – try to connect, it has no connection, not so. The connection is there, but you can't detect. Try to detect that, everything. Try to live in Kṛṣṇa, not in measured interest. Then everything will be all right. Whatever, you may take Hari-Nāma, you may preach, you may write, you may work, you may meditate, you may worship, you may cultivate, but:

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ [tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

[“Selfless duty performed as an offering to the Supreme Lord is called yajña, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death.

Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (nirguṇa-bhakti).”] [Bhagavad-gītā, 3.9]

It must be for the sacrifice, for the satisfaction of Kṛṣṇa, representing the whole of the whole, Kṛṣṇa consciousness. Do everything in Kṛṣṇa consciousness, and you will be released in no time, and you will be

reinstated as a member of the Kṛṣṇa conscious world. Gaura Haribol. Gaura Haribol. So, Kṛṣṇa consciousness is infinite, it is not monopoly, but still it is monopoly of the sādhus, Guru and the scriptures, that have promised to distribute it to the misguided.

Ahaṁ bhakta-parārdhīno [Śrīmad-Bhāgavatam, 9.4.63] “Those that take bath by the feet dust of My devotee, that is the door to enter into My land, in a submissive way.”

Vinā mahat-pāda-rajo-‘bhiṣekam [Śrīmad-Bhāgavatam, 5.12.12]
[rahūgaṇaitat tapasā na yāti, na cejyayā nirvapaṇād grhād vā na
cchandasā naiva jalāgni-sūryair, vinā mahat-pāda-rajo-‘bhiṣekam]

[“O King Rahūgaṇa, the perfectional stage of devotional service, or the paramahaṁsa stage of life, cannot be attained unless one is blessed by the feet dust of the great devotees. It is never attained by austerity, Vedic worship, acceptance of the renounced order of life, the discharge of the duties of household life, the chanting of the Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire.”] [Śrīmad-Bhāgavatam, 5.12.12]

Akṣayānanda Mahārāja: Niṣkiñcanānām.

Śrīla Śrīdhara Mahārāja: Niñkiṣcanānām na vṛṇīta yāvat. And also,

naiṣāṁ matis tāvad urukramāṅghriṁ, sprṣaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ, [niṣkiñcanānām na vṛṇīta yāvat]

[Prahlaḍa Mahārāja states: “Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.”] [Śrīmad-Bhāgavatam, 7.5.32]

In Prahlaḍa and in Rahūgaṇa, in two places it is mentioned very clearly. That only taking bath in the pure dust, divine dust, of the feet of the Guru and Vaiṣṇava, sādhu. That with a humble and a prayerful mind, if we try to show our allegiance and surrender to the smallest advices of the Guru, Vaiṣṇava, that is the door through which we can enter into that world. By our submissive acceptance of the smallest meanings of the words coming from the Guru, Vaiṣṇava: that is the door we can enter into the Vaikuṇṭha, and Goloka, etc. That is here, no dearth of that peaceful life. It is ample, it is infinite. Only we are finite. We are finite; there is no dearth of that what we aspire after.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaurāṅga, They came with that news, tidings. “Come home. Come to Kṛṣṇa consciousness.” Their earnestness to take us to that domain was unparalleled, unprecedented in the history of the world. And also we are told that Their coming also repeatedly occurs, every asta vinca yuga of Brahmā, every Kali-yuga, generally Hari-Nāma.

Anyhow, we should not miss the present. Sama ei sarvat praman [?] The present time, that is the real capital. Trust no future. Trust no future. Act, act in the living present. Anuvṛitya yavat [?] Only the days, the number of days that is this side your death. That is, you may think at your hands, that is your capital, this time, this side the death. After death, where you

will be posted, that is uncertain. Don't go to depend on that, it won't be judicious. Only this side the death, the time, that you may have some consideration.

mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ.

[As a consequence of such sinfulness, men are condemned (mandāḥ), their intelligence is unclear (sumanda-matayaḥ), they are unfortunate (manda-bhāgyāḥ), and therefore they are always disturbed by many problems (upadrutāḥ). This is their situation in this life, and after death they are punished in hellish conditions.] [From the purport of Śrīmad-Bhāgavatam, 6.2.5-6]

These are adverse circumstances. So many diseases are there. Then unfavourable circumstances may be created, so many hindrances. But still, human birth and only just before the death, so many days you may expect, that is your capital, you may think. The real capital of course is sādhu-saṅga, and your cooperation, and the days also. About the time, not so much trace has been given.

Sukadeva Goswāmī, varaṁ muhūrtaṁ viditaṁ. One moment properly understood, that is enough to begin with, to connect with. That fortunate moment, fortunate second, that takes you in connection with the right thing, that is valuable. Kiṁ pramattasya bahubhiḥ parokṣair. Hundreds of births, barren, may pass away, already passed. But that time is the most fortunate moment, and most valuable moment, when we come in connection with Kṛṣṇa consciousness through any sort of agency.

[kiṁ pramattasya bahubhiḥ, parokṣair hāyanair iha varaṁ muhūrtaṁ viditaṁ, ghaṭate śreyase yataḥ]

["What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest."] [Śrīmad-Bhāgavatam, 2.1.12]

One gentleman, one Parvat Mahārāja or who told? He got one book from the dustbin.

Parvat Mahārāja: Trash can.

Śrīla Śrīdhara Mahārāja: From the dustbin, he collected a book, and that took him to Kṛṣṇa consciousness. Bhāvānanda Mahārāja told that, "I was looking at that festival, dancing and chanting around the ratha.

What is this?"

Tamal Kṛṣṇa told, "You don't know? Have you heard of Kṛṣṇa?" "Who is Kṛṣṇa?"

"Gītā: the book you have..." "No. What is Gītā?"

In this way, he went enumerator and reject everything. "Oh, do you know India?"

"Yes, I know India. I have heard the name of the country."

Well there the God came as incarnation of Kṛṣṇa, this thing and that thing."

"But anyhow, the circumambulation and dancing and chanting Hare Kṛṣṇa, but I don't know why I associated, I entered in that circular dancing. Then I became unconscious for some time, then when I had my lost consciousness again, that they are putting some water into the, here,

all these things, and I was chanting Hare Kṛṣṇa Hare Kṛṣṇa, I became devotee. I became devotee suddenly.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. “I can’t leave Hare Kṛṣṇa.”
Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bilvamaṅgala’s connection, that is more wonderful. He used to come to a prostitute. And the prostitute remarked, “In such unfavourable circumstances you have come to me in this dead of night in hail and storm. If a slight portion of this sort of attention you had for Kṛṣṇa, then you will be how much benefited.”

But this struck the man within. “Yes, it is so. A hundredth part of such energy, desperate energy, to be used for the Kṛṣṇa consciousness, then how we will be benefited, saved.” That turned the man, created the turn. “Oh, yes.” He bowed down to that prostitute and began his journey for Kṛṣṇa.

So, from the smallest incident, the most negligent incident also can connect us with Kṛṣṇa consciousness. Everything is surcharged. Just as the enemy camp puts some underground bomb, time bomb here and there, and bursts! So, here and there, everywhere, such bombs are posted, placed, and when the bomb burst, then Kṛṣṇa consciousness comes in. Gaura Haribol. Underground arrangement we find in many places.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

[advaita-vīthī-pathikair upāsyāḥ,] svānanda-simhāsana-labdha-dīkṣāḥ
haṭhena kenāpi vyaṁ śaṭhena, dāsī-kṛtā gopa-vadhū-viṭena

["Although I am worshipping by the wanderers on the path of monism, and although I have received initiation into ascending the great throne of self-satisfaction, I have been forcibly converted into a maidservant by some deceitful paramour of the Gopīs."] [Śrī Śrī Prapanna-jīvanāmṛtam, 7.20]

Karṇāmṛtam. Kavi Karṇapūra he says. And Śukadeva says,

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā / gṛhīta-cetā rājarṣe,
ākhyānaṁ yad adhītavān

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] [Śrīmad-Bhāgavatam, 2.1.9]

Śukadeva says, "My case was more hopeless than a viṣayī. There they have got mal-engagement, but I had non-engagement."

Non-engagement, that fate which has got no engagement, aspiration of perfect rest, no engagement: that is said to be more dangerous. Idle man's brain is devil's workshop. The idleness to its extremity in sāyujya mukti, samādhi. The greatest type of atheist, that brahma samādhi, that most pessimistic, the most pessimistic section, there, there cannot by any goodness, only to equate to zero, that to get relief. All troublesome, only complete withdrawal to non-existence: that is the highest aim of life, to everyone, the most pessimistic.

And Vaiṣṇavas, they are most optimistic, most optimistic. Karmīs are generally misguided fools, and the intelligentsia, the jñānīs, they dig their own grave. They are very eager to dig their own grave. The highest aim is pessimism; nothing can be used, no utilization, no good exists; what exists, that is all bad. So complete withdrawal, so consciousness means conscious of bad things, so, no other alternative but to enter the grave, death. That is their ultimate aim. But optimistic are the Vaiṣṇava, everything good. What is bad it seems, that is only with my indiscrimination, mal decision: that is responsible. But the world, the creation, it is infinite good, worth living life to its extreme highest attainment, especially the Kṛṣṇa conscious people. Nothing which does not contribute for the satisfaction of the whole, including myself. Including myself everything is meant to contribute satisfaction for the whole, including myself. A cooperative goodness and blissfulness: that is the world. World means that, the cooperating good units are working together, and there is the Master. He's the source of all goodness, the most optimistic conception, the Kṛṣṇa consciousness.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de [Vāsudeva Ghosa]

It is a peculiar sentiment. Yadi gaura nā hoita, tabe ki hoita, kemone dharitām de. "But why so long you have, you are carrying your body? You have come in connection of Gaurāṅga in future? But how you have carried your body so long, you had no connection with Gaurāṅga? Now you think that it is impossible to live without Gaurāṅga, but before this, before you invented Gaurāṅga, how could you live?"

So, the centre is here. The past life, the conception of our svarūpa, of our

real self is in the centre. And without that connection, everything is redundant. That is no life, that is death. That is a dead man's dead body. Here I found that I am living, my life is worth living. I got back the clue of the existence of my life here in Gaurāṅga's advice and the association. The centre is here. The past and future is not the centre; present is the centre. We may think that centre might have been in the past, but that philosophy has been denied here. The present is the centre, and from there the future and the past may connect, go on. It is eternal, life eternal. Everywhere there is centre, nowhere circumference.

We find that here in Kṛṣṇa consciousness, "Oh it is, my self is here! Who says that without Kṛṣṇa consciousness that I lived? It was impossible, I am here, I am living here." This is astonishing, wonderful, when one awakes from his slumber he finds that, 'I am here.' So when one gets back to Kṛṣṇa consciousness his feeling is like that. "That this is my beginning, this is my future, everything here. That was, all others concoction. That was taking me from here, just as in dream, we're sleeping in a bed, and I was taken to some jungle, to some mountain, to some other country, but when we get up, I find I was in the bed. I'm in the bed, but I was wandering here and there.

So: gaura nā hoita kemone hoita prema-rasa-sīmā rādhāra kemone dharitām de. "Without this conception, this prospect, the life of such a highest prospect I am meant for. I went away from my prospect of life, how wonderful, that is all imaginary, not real. The reality is that I am living at the feet of Gaurāṅga. That is reality, all others concoction. From here, in a dream I am going and sometimes vegetable kingdom, sometimes bird kingdom, sometimes animal kingdom, sometimes ghost kingdom, human kingdom, wandering. But here I am in the feet dust of Gaurāṅga."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. What's the time?

Akṣayānanda Mahārāja: Nine o'clock.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Nitāi. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Any question? [?] Mahāprabhu Govinda Sundara.

Devotee: Mahārāja, how is your finger today?

Śrīla Śrīdhara Mahārāja: Finger? Gradually in the curing process, it was pressed in the door, here. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, what was the dissatisfaction that Śrīla Vyāsadeva felt after compiling some of the Vedic literature, even though some of these literatures had some pastimes of Kṛṣṇa in them?

Śrīla Śrīdhara Mahārāja: Yes, why the dissatisfaction?

Devotees: Dissatisfaction.

Śrīla Śrīdhara Mahārāja: If we go to construct a building, then, and over the plane why we dig the earth and begin our foundation from the lower position, something like that, a reaction, a setback. When one does something, he gets satisfaction, and after doing so much, he felt dissatisfaction, that is to dig the ground, to put the structure there.

“I have given so much, but the subconsciousness, dissatisfaction says that you have done nothing.”

A reaction came. And then the structure was placed there, so dissatisfaction. Satisfaction of the fulfilment of one's life if possible, so the dissatisfaction of un-fulfilment, non-fulfilment of one's life; that is dissatisfaction.

“I have done nothing. Life is wasted. In the garb of doing so many things, I have deceived the people, ultimately, I'm told. A background for that.”

And the Nārada also came with such stricture.

jugupsitaṁ dharmma-kṛte 'nuśāsataḥ, [svabhāva-raktasya mahān vyatikramaḥ yad vākyato dharmma itī taraḥ sthito, na manyate tasya nivāraṇaṁ janaḥ]

[“You have committed a great wrong. In your injunctions of religious duty for the masses, you have sanctioned condemnable worldly works for fulfilment of mundane desires. The masses are already by nature attached to condemnable worldly works for fulfilment of mundane desires. It is a great wrong because the worldly masses will conclude that your messages alone are the central religious duty. Even if they are taught by other knowers of the truth to refrain from those worldly works, they will not accept those teachings, or, they will not be able to understand them for themselves.”] [Śrīmad-Bhāgavatam, 1.5.15]

“What you have done, that is most filthy thing. Jugupsitaṁ means gave hateful things. Hateful things you have given, you have distributed to the world in the name of their real benefit. You are treacherous. In the garb of an Ācārya you have given delivery to things which is all sham; not any real thing you have given to the world. And reality is He, Kṛṣṇa, the Absolute Good. Not His halo, nor the explanation of the description of the negative side of the world. The good and bad in the wholesale is wrong. In a dream, good or bad, everything is bad, everything is false. So you have dealt with sattya, raja, tama, Bhūr, Bhuvar, Svar, Mahar, Janar, Satya-loka, Mahar-loka, Janar-loka, all in the negative side. And you feel great satisfaction that you have given much to the world, but that is within the jurisdiction of the negative side.

And about positive, what you have told that is non-understandable, a vague thing, a Brahman what is Brahmān? In Brahmāpura, in the domain of Brahmā, everything is there, so many jewels there buried in the Brahmloka. Brahmloka means the halo of the real world of love divine. That is Brahmloka from outside, only the halo. On the verge, on the last point, last plane of this mundane world of exploitation, you say there is something, Brahman, and some Puruṣottama, all these things, vague things. But you have not given delivery of the real thing. God, the beloved, the lover of the whole world, and every jīva has got his fulfilment in His service. What's concrete, the life's fulfilment, you have not distributed to the world. So many forms and fashions and ornaments, and in dignified language you have distributed, all empty things.”

In this way he came, jugupsitaṁ, gaditaṁ, ninditaṁ. “What you have done, that is blameable, dharmma-kṛte, because the stamp is religion, but ultimately the thing is not, bogus. It is the parcel, over parcel this is nectar, but we find this is poison. Dharmma-kṛte 'nuśāsataḥ, svabhāva-raktasya mahān vyatikramaḥ. You've done a great misdeed to the world. Yad vākyato dharmma itī taraḥ sthito, na manyate. Because, you were respected by the whole scholarly world that you know the best what is religion. Now if anyone comes to give the delivery of the real thing,

people won't accept him at all. So, I have come to you and you...

End of 82.02.28.B

82.02.28.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ... “That will be your penance, the compensation. So long you have only shown more or less the negative side. Now the positive side you are to supply, through you it must be supplied, otherwise the people won't accept.”

In this way, he was dissatisfied. Doing so much for the world, in the ordinary calculation, he has done enough. Inestimable service he has done in the religious world. That is the general understanding of the people.

But Devarṣi Nārada came and told: and before that, he found nonplussed. “He has done so much good for the world, but still, he himself is not satisfied, what to satisfy others. But the giver himself, he does not feel peace in his mind. The giver of so many good things to the world, he finds in himself that he's in want. He's not in peace. He's in misery, uneasiness. So in that highest order, what gives real peace to him, that will be considered easily that the real way to the peace to the world.”

Do you follow? Not clear? Not fully clear. If anyone can understand you

may clarify.

Vyāsa recommended to the world for their peaceful life, “Don’t steal others property, don’t take forcible possession of others property, love your neighbour, all these things, so many things, then you will find permanent peace in life.”

But the giver of all these things, he did not find peace in his mind, because what he gave, really, the valuation of that was very little. So, he could not find peace himself. The giver of peace, he is in non- peace.

And then Nārada came and told him, “What is real peace you please take it from me, and now give it, distribute to the public. Then you will find peace.”

And Vyāsa said, “I did so, and I found real peace in my mind. And oh, you worldly people, you take it. What I have given before, that is not sufficient. What I give now, that is really peaceful, and you accept that.”

That was the thing. So, hitherto, what was in possession of Vyāsadeva that cannot contribute real peace to us. To show that to us, and for his natural position as such, Vyāsadeva was in sorrow, not in peace. But when he got the real seed of peace from his Gurudeva Devarṣi Nārada, “That you have lost peace of mind: only it is necessary that you will have to give real peaceful thing to the world.” And it was effected in that way.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, but one thing is that Vyāsadeva, he had already given Mahābhārata with Bhagavad-gītā.

Śrīla Śrīdhara Mahārāja: Yes. That is in seed, unconsciously. That was given by him [?], what he did not conceive himself, to the real standard. In Padma-Purāṇa, and the other, but in Bhāgavatam, he has given it. That is, hitherto, his gift may, there was chance of being misconceived of

the mundane world. The devotion of Kṛṣṇa, that might have been conceived as a part of this mundane world, in sattva guṇa. But Bhāgavata made it clear that it is over Brahmaloḥa, cid-vilāsa. Not within sattva guṇa, it is nirguṇa. And Vyāsadeva, he gave it, and not only by him, but when it came percolated from the realization of Śrī Śuka, it reached that standard, that cid-vilāsa, not jaḍa-vilāsa. Not in the mental world, but in the transcendental world; the stealing, the lying and other autocratic movements, all is of absolute purity in the centre. Infinite value of the highest order: that was attached, that was made public, of Kṛṣṇa consciousness to the world, when it came through the mouth of Śukadeva. So, vyāso vetti na vetti vā.

[aham vedmi śuko vetti, vyāso vetti na vetti vā bhaktyā bhāgavatam grāhyam na buddhyā na ca tīkayā]

[Lord Śiva says: “I know the true purpose of Śrīmad-Bhāgavatam; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the Śrīmad-Bhāgavatam, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the Śrīmad-Bhāgavatam is very difficult to conceive and can only be known through bhakti.”] [Caitanya-caritāmṛta, Madhya-līlā, 24.313]

But Vyāsa was living and after three editions, or fourth edition, first from Nārada to Vyāsa only ten lines, and Vyāsa to Śuka, that is few lines. And then, Śuka to Parīkṣit, that was the main thing, and then last, from Sūta Goswāmī to Śaunaka Rṣī, the fourth, and then, Vyāsadeva, the whole thing he put in a book form, last edition, and sent it to the market. The fourth sitting, it is there. And the introduction, three ślokaś, janmādy asya [Bhāgavatam, 1.1.1], nigama-kalpa-taror [Bhāgavatam, 1.1.3], dharmah projjhita [Bhāgavatam, 1.1.2]. Three introductory ślokaś given by Vyāsadeva, and it sent to the market, what at present we get. So, when came through Śuka, it got the, Bhāgavata got the standard in the cid-

vilāsa, over Vedānta. Previously it was mentioned, but the real characteristic, to stand over in the standard transcendental world was not up to mark, up to standard: only narrative, narration. In Padma-Purāṇa, Brahma-vaivarta-Purāṇa, they had got only not the standard of philosophy, ontological standard, but narration, history, something like. But comparative study and ontological position, to this Kṛṣṇa consciousness, given mainly by Bhāgavatam. When it came to be given, also,

artho 'yaṁ brahma sūtrānām, bhāratārtha-vinirṇayaḥ gāyatrī bhāṣya rūpo
'sau, vedārthaḥ paribrimhitaḥ

[“Śrīmad-Bhāgavatam represents the real purport of Vedānta-sūtra. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic Mahābhārata, the great history of the world, Śrīmad Bhāgavatam has come to give its real meaning. The mother of all Vedic knowledge is the Gāyatrī mantra. Śrīmad Bhāgavatam gives the gist of Gāyatrī in a very full-fledged way. And the supplementary truths of the Vedas are also found within Śrīmad Bhāgavatam.”] [Garuḍa-Purāṇa]

So, Gāyatrī, then Veda, Brahmā-sūtra, and Gītā, Mahābhārata, all these things, everything represented in nutshell here, and something more. In this way, the Kṛṣṇa consciousness in its fullest dignity we get, and when it can satisfy the Vaidāntic scholars, and supersede all the scholars, the jñāna-kāṇḍa. The jñāna- kāṇḍa, those that are salvationist, they are the exploitationist like Jaiminī, they had not so much credit in the society, but the credit was in the hands of the renunciationists, this Kapila, Pātañjali, this nyāya, this logical section that dealt with the meanings of the Veda. And Vedavyāsa had no other alternative but to relieve them, this Vedānta, uttara-mīmāṃsā: that was given by Vyāsadeva to combat the other opponents, that sāṅkhya, yoga, etc. But that was also vague, like that is Brahman, not very discriminated, differentiated realm of the truth

of Kṛṣṇa consciousness. So there was necessity of Bhāgavatam. Rasam the highest thing is rasa, and not the intellectualism. In Vedānta and other śāstras of the higher order, they are full of intellectualisms, ontological jugglery. But that is rasa, the rasa is the upper hand of everything, ānandam, and not consciousness; not intelligence, not consciousness, not ontology. But ultimately the highest thing is rasa, ānandam, beauty, charm, harmony. That is all important. And it was given in Bhāgavatam, in Gopī Gītā, in other places that, that is rasa. That is ānanda. That is not intellectual jugglery. From the plane of intellectual jugglery it is taken to the domain of rasa in Bhāgavatam, the unique treatise.

Devotee: Mahārāja, what will be the value of Caitanya-caritāmṛta in comparison with the super excellent position of the Śrīmad-Bhāgavatam?

Śrīla Śrīdhara Mahārāja: Bhāgavata has got a general position in Sanskrit and also in exclusive information, historical reference, and dealings with many of the various departments of the intellectualists. That has got its position. But if we are to consider the very gist of Bhāgavatam, then we get Caitanya-caritāmṛta; above that. Above that, because in Bhāgavatam, other things are also mentioned, many things, which is not so much necessary, but it was considered to be necessary to maintain the position of Bhāgavatam from that Davamandala samsthar [?], the geographical position, the historical position, all these things are mentioned.

But in the Caitanya-caritāmṛta, that is the very essence, and that is also, that was percolated by Śukadeva's realization and here it's coming from, that is percolated from Mahāprabhu, the Kṛṣṇa, rādhā- govinda-milita-tanu, the combined Rādhā-Govinda. Through Him it is coming in its intensified glory, more purer glory from the Caitanya-caritāmṛta, and not many things which apparently may seem undesirable and unnecessary in Bhāgavatam; so many things, so many stories.

But that will be for the selected few, not for all. Bhāgavata will have more

spacious jurisdiction than Caritāmṛta. But increased connotation we find in Caitanya-caritāmṛta than in Bhāgavatam. Bhāgavata has got its influence over a larger area. The Madhvācārya, the Viṣṇusvāmī, the Nimbarka, Rāmānuja and Sanatani, they have got some sort of obligation towards Bhāgavata that is coming from Vyāsadeva. But Caitanya-caritāmṛta, a more selected group; and who understands that, he thinks that this is more useful and more safe and more giving of purer conception of Bhāgavatam.

Hare Kṛṣṇa. Hare Kṛṣṇa. So, who are attracted by Bhāgavatam there may be some room of misconception. But in Caitanya-caritāmṛta that misconception has been mostly eliminated, prākṛta, to conceive it as mundane. More caution is given in Caitanya-caritāmṛta. But still, those that recognise Caitanya-caritāmṛtam to be the highest standard, they're also seen engaged in filthy practices like the sahajiyā, āula, bāula, etc, in the field.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: I've heard one explanation of how the River Gaṇḍhakī appeared, and I do not know if it is true, the explanation. Can you say: is there some explanation how Gaṇḍhakī River has appeared?

Śrīla Śrīdhara Mahārāja: How?

Akṣayānanda Mahārāja: River Gaṇḍhakī, how the appearance took place?

Śrīla Śrīdhara Mahārāja: Gaṇḍhakī, appearance of Gaṇḍhakī River. I don't know the history.

Devotee: I've heard one story. There was a discussion between Lakṣmī, Sarasvatī, and I think Parvatī, and they were trying to understand who was the most chaste woman in the universe.

So Nārada Muni, they consulted Nārada Muni and he said that, "Actually, none of these three is the most chaste, but the most chaste is this one prostitute."

So they were very shocked and they went to Viṣṇu. And so Viṣṇu He approached Nārada Muni and he said, "Yes." Nārada Muni said, "Yes, there is this one woman and she's the most chaste."

So Viṣṇu thought He would test her. She was a prostitute so He appeared before her as a leper.

And so she brought Him into, well, her maidservant greeted the leper and then the maidservant went to the prostitute and said, "There is this gentleman here."

And she said, the prostitute said, "Yes, show him in." So the maidservant said, "But he's a leper."

And the woman said, "No, that is all right, just show him in."

So then she prepared a big banquet and then she served it to the leper. And He ate everything, but as He was eating, part of his, some of His skin fell into the food.

So the maidservant when the man, the leper was finished eating, the maidservant brought the remnants before the woman, and the woman ate the remnants of the leper. And then she saw the skin there and she ate even the skin. So in this way she served the leper, with great devotion she served the leper.

And, I don't remember so clearly, but Viṣṇu, Who was coming before her as the leper, He was very impressed with her devotion.

And so He said, "Yes, because you are so devoted you will be the Gaṇḍhakī River and I will appear within your waters as Śālāgrāma-śilā."

Śrīla Śrīdhara Mahārāja: I do not know that. Where is it found, in any Purāṇa? I've not come across...

Devotee: I've only heard it from my...

Śrīla Śrīdhara Mahārāja: ... but I see some sort of rasābhāsa there. Viṣṇu accepted the prostitute, not mother, is it? The prostitute and Viṣṇu, that leper connection, was that of wife and husband, or mother and son?

Devotee: I think more wife and husband.

Śrīla Śrīdhara Mahārāja: Then how that prostitute who was accepted as wife, she can be transformed to be the mother of Śālāgrāma-śilā?

Devotee: Yes, I see.

Śrīla Śrīdhara Mahārāja: So there must be some misconception, mis-description perhaps. I want to see the original thing, then I can give decision.

Devotee: I see.

Śrīla Śrīdhara Mahārāja: That here some anomaly we find in the story.

Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. So any
more question, from any corner?

Akṣayānanda Mahārāja: Vidagdha-Mādhava Prabhu has just come.

Śrīla Śrīdhara Mahārāja: Ah. Any news from him: fresh?

Vidagdha Mādhava: Haṁsadūta Mahārāja [?]

Śrīla Śrīdhara Mahārāja: Has he come, is it, eh?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Today?

Vidagdha Mādhava: Yesterday.

Śrīla Śrīdhara Mahārāja: Today he has come.

Akṣayānanda Mahārāja: Yesterday.

Śrīla Śrīdhara Mahārāja: All right.

Vidagdha Mādhava: And you know there's three new Gurus.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: You've already heard the news about the new Gurus.

Śrīla Śrīdhara Mahārāja: Oh, new Gurus, yes. Three new Ācāryas has been added to the Ācārya Board. One is Svarūpa Dāmodara, another is Pañcadravida and Gopāla Kṛṣṇa. All right. And that Praṇāma Swāmī is also being given some hopeful news that under some condition he may also be incorporated. Anyhow, they are more extensive, becoming more extensive. And that was unanimously or any opposition: their decision?

Vidagdha Mādhava: There was some deadlock for two days. There was some opposition.

Śrīla Śrīdhara Mahārāja: Some opposition, opposition recorded or ultimately it was accepted unanimously? In the course of the meeting may have any opposition, but when in conclusion more than three, four majority perhaps it was accepted, in the face of opposition or ultimately unanimously? You don't know?

Vidagdha Mādhava: I don't know.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Vidagdha Mādhava: Pañcadraavidha Swāmī is coming.

Akṣayānanda Mahārāja: Now, here?

Vidagdha Mādhava: Yes, he'll be coming here, now, after the meeting he wants to come. And Jayatīrtha Mahārāja he will try to bring others, including Rāmeśvara.

Śrīla Śrīdhara Mahārāja: Eh?

Aranya Mahārāja: Jayatīrtha Mahārāja is going to try and bring Rāmeśvara Mahārāja here.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So now I want to retire.

Devotees: Jaya om viṣṇu-pāda...

...

Śrīla Śrīdhara Mahārāja: ... even the animals, the vegetable kingdom, all may be benefited. The wave that is created, the sound, the wave, that can help even the inanimate object, to certain extent. So the vibration that helps the atmosphere, purifies the atmosphere with Kṛṣṇa consciousness. That the subtle most which can have effect in all sorts of gross elements in the world, the subtle most is Kṛṣṇa consciousness.

That can work anywhere and everywhere in every plane. But we may not detect.

Mangalam bhagavan visnu mangalam madhusudanam [?] Mangalam
sarva devesu mangalaya tanu hari [?]

Śivam, all auspicious, auspicious and anti mortality, generally that is considered to be śivam_____ [?] Śiva, who has conquered this mortal aspect of the world, mortal wave, conquered the mortal waves. Beyond mortality, immortal, is śivam. And then positive area of love and beauty, that is something more, the highest transcendental position. And above that nothing can be, love and beauty, satyam, śivam, sundaram, all satisfying rasa. No complaint against, all harmonising, none have to complain.

I heard in my boyhood one śloka from Upaniṣad, satyam briyath priyam briyath [?] “First, speak what is truth, speak truth, satyam briyath.” Na priyam na briyath satyam apriyam [?] “But don’t say truth which is not pleasing.”

That struck me. What is this? Satya, truth must be pleasing, or may not be pleasing, it may be cruel, harsh, but still, truth must be spoken. Why that will be modified? Satyam briyath. Then, priyam briyath, talk truth, speak truth, the next, priyam briyath, talk pleasing, tell pleasing, priyam briyath. Why modification? Na briyath satyam apriyam. Don’t venture to speak a truth what is not pleasing. I could not adjust. Why it will be so? Truth must be spoken at any cost. Na briyath satyam apriyam. Priyam cananitam briyath. And don’t go to speak pleasing which is not true. That is also there. Esa dharma sanatana. This is the proper substance of the sanātana- dharma, of the eternal duty, or function.

Anyhow I got a shock. The truth may not be universal. There’s something

more than that which can, the truth will be modified by that. Then gradually I came to know, truth means justice, but mercy is above that, the possibility of the existence of mercy. So truth and priya means love, prema. Prema is over justice, consideration, knowledge. That represents truth. But love is more than that: love, mercy, more than that, satyam, śivam, sundaram. There is truth, there is auspicious, beyond mortality, eternal, śivam, and then fulfilment of life is in beauty and love, prema. It is possible. Over justice there can exist something. One party aggrieved, but if in the domain of love none aggrieved. What is, apparently seems to be grievance that is also compensated in another way. So satyam, śivam, sundaram, raso vai sah, sundara means beauty, and prema love, mercy: of same category. And truth, justice: in the same category. And the exploitation, adhama, that is of the lowest category.

So Mahāprabhu came, the Lord of love came with, to distribute love. Love means, not this which is passing here in the name love, not that. That is lust. Love only connecting with the Supreme Divinity. Love is Divine, always Divine, prema. And here, enemy of love is lust. That is current here in this plane. Gaura Haribol. The distinction between love and lust we are to maintain always. That will be of a principal thing in our preaching endeavour. Bhaktivinoda Ṭhākura says,

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma ‘prema’ nāhi haya

[“My brother, lust and love appear as one and the same; yet, lust is never love.”] [Kalyāṇa-kalpataṛu, song 18]

Similar but not same, we’ll be warned against that very much. The sahaḥiyā section they mingle in the name of love they really what they

cultivate that is lust.

Charna mamsa mayo kama [?] It is in this world of flesh and blood, whatever it is applied it is lust. And, prema cid ananda dhama [?] That is on the other side, on the transcendental side, crossing the existence of our soul, Supersoul, or Paramātmā. Even in the realm of Paramātmā we don't find love. Even in the realm of Nārāyaṇa we don't find real love. Surpassing that the love is in the Goloka, especially in Vṛndāvana it is. So the warning has been given by the Ācāryas previous that we must not make, we must not jumble together love and lust. One is life, another is death, two extremes. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Śrīdhara Mahārāja, if we have not yet come to the platform of even truth and justice, then how can we know that that which we're trying to apply to a person in the name of love or treating him with the highest principal is not simply mundane or sentiment?

Śrīla Śrīdhara Mahārāja: What is his... Who is here, Akṣayānanda Mahārāja or Bhāratī Mahārāja? What does he say?

Devotee: If we have not yet even come to the platform...

Śrīla Śrīdhara Mahārāja: Yes, somewhat...

Devotee: ... of truth or justice, how can we know if we try to deal with someone with love that it's not just mundane sentiment?

Śrīla Śrīdhara Mahārāja: So we are to... At least we have got some clue through our faith. We may not be established in that plane, but through faith we're connected. And we're to repeat the advices of our predecessors with faith, with good feeling, good attitude, and gradually the undesirable thing will pass away by that transaction, that process. What we have heard from Guru, from the śāstra, we're to repeat that.

In my boyhood also I had, I came in connection with another thing. Avrti sarva sastranam bodha gadi godarsi [?] It is mentioned in a Sanskrit verse, that to chant repeatedly one thing is better than to understand the meaning. I could not understand this, at that time, I could not understand. I was a boy of thirteen, fourteen. Then I came across this śloka. avrti sarva sastranam. That is repeatedly chanting of the hymns of śāstra, of the advices, the mantram of śāstra, bodha gadi godarsi. It supersedes even the understanding of the meaning of it. I could not understand. But I came to understand this when I came to Gauḍīya Maṭha. It is possible. The śāstra, the perfect words, śāstric words, the Nāma, Name, the Name we do not understand the meaning, real meaning of the Name, but if through faith we go to continue taking the Name, gradually Name will come with His pristine glory to me. So the many advices in the śāstra, it is written, we can't understand, can't follow the real meaning, but still if with faith we go on chanting and tackling the saying repeatedly, one day I will find the śāstra is revealing His meaning in me. It is possible. It is fact. We have experienced that.

So it has been said that don't think that śāstra is inanimate. It is a posing in that position, a passive position: the sound. The sound which is aprākṛta, that is cetan, the sound, not ordinary sound, but, vaikuṇṭha-nāma-grahaṇam [Śrīmad-Bhāgavatam, 6.2.14] The sounds that are transcendental, they're person, they're cetan, but they're posing in that some passive way, in śānta rasa. So when they're satisfied with us, they will come with their meaning to our own plane. They will descend. The meaning will descend. Just as like the water has been ice, then the ice will be melted into water, something like that. Those rigid sounds which is impenetrable at present, one day that will come out within my heart with

self effulgent way, and I shall be able to understand. 'After long time, oh, this is the purport of this śloka.'

So, when we generally take seat in a vyāsāsana and going to read any śāstra, Bhāgavata, Caritāmṛta, we worship with flower and do namaskāra. That is not an objective thing, subjective, super-subjective, so I honour before I go to read. If He likes, He's pleased with me, then He will give the real meaning. It will come within my heart with its real meaning, purpose. It is possible. So the mahā-jana, the advices that come from the mahā-jana, that is all cetan embodied within. And any time that will be pleased with me, my behaviour, my attitude, my earnestness, my good will, they will come with pristine glory with his real meaning in my heart.

So we are to carry out that, in that tune we are to carry out preaching, preaching that we are not perfect. That is also a ban, an obstacle, to think that I am perfect. 'I'm carrying out the order of my Gurudeva. I'm a peon, I'm not proprietor.' This spirit a preacher must have. This is healthy, healthy sign of a preacher, an Ācārya. 'I'm mediator,' and never, 'I'm master.' If you think master then he becomes opaque, the line banned there, it is tampered. But he says, 'I am peon,' what is coming always, 'I'm a middle capitalist. There is higher capitalist, I am taking from him and I'm distributing to the ordinary people.' This should be our attitude, not the lustre, the highest centre, then we'll be undone. Always a current, a current is passing through me, and receiving the grace from up, and I am distributing them to the lower, junior section. I shall be instrumental, always a preacher must think, Guru must think. But externally the Guru may not express that idea, but internally it must be seen. He's a beggar. He's a beggar at the...

End of 82.02.28.C

82.03.00 Blank

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End of 82.03.00

82.03.01.A

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Rāma Rāma.
Nitāi Gaura Haribol.

Haṁsadūta Mahārāja is coming from which side? Direct from America?

Haṁsadūta Mahārāja: I spent two weeks in the Philippines.

Śrīla Śrīdhara Mahārāja: Philippines, through Philippines. And you have
reached only yesterday, here.

Haṁsadūta Mahārāja: On the twenty seventh.

Śrīla Śrīdhara Mahārāja: Twenty seventh, today's first, day before
yesterday. Gaura Haribol. You remain in health and spirit, eh? All right.
Gaura Haribol.

Haṁsadūta Mahārāja: Yes. By your grace.

Śrīla Śrīdhara Mahārāja: By the grace of the Lord. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari. Who else have come with you?

Haṁsadūta Mahārāja: I just brought one servant.

Śrīla Śrīdhara Mahārāja: Only one, one attendant.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Jayatīrtha Mahārāja's party from England reached, no?

Jayatīrtha Mahārāja: Yes. Some of our men reached, so far about thirty men, forty men have reached.

Śrīla Śrīdhara Mahārāja: All right.

Jayatīrtha Mahārāja: But more are coming still.

Śrīla Śrīdhara Mahārāja: Coming still. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Jayatīrtha Mahārāja: Actually they're coming on pilgrimage to see your lotus feet.

Śrīla Śrīdhara Mahārāja: [?] Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura...

End of 82.03.01.A

82.03.01.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...natural. It should be, the relation should be that of happy combination, not forced, not forced. It should be adjusted like that, happy, natural, fruitful. Question of faith, question of faith, not of practice, not of practices, not of creating habits, main thing is faith.

There was one case in Andhra Pradesh. Once I met one SDO [?] in Kanada, Andhradesh. We're having a talk. Then he's putting questions from here and there. I gave him a blow. That you are talking at random. We are following a particular system, but you are talking at random. Anyhow that was very impressive to him.

Later on he searched for me. "Where is Śrīdhara Mahārāja? He has changed the course of my life, remarking, 'talking at random.' Yes, I was doing so. Then I began to read systems, Śaṅkara, Rāmānuja, all these particular line of thought, then I changed."

That gentleman told me that, "One Hindu girl, no, one Hindu husband, he

became Christian, and the case came to my court. I myself crossed the young boy. 'Young boy, don't you feel any responsibility to your former wife? You married her, and she came to you, and you had some responsibility for her whole life, her sustenance, maintenance.' This way!

But the boy answered, Sir, when faith changes, sense of duty disappears, is changed automatically."

He told, "I could not answer him. The boy told, 'When faith changes, the sense of duty disappears, or also changes. When I was a Hindu I had some obligation. But now I'm a Christian, wholesale change has come in my life. I'm standing on my faith. So my former obligation has no effect in my present position.'"

So faith is the most extensive ground, most spacious ground. When man changes his faith, whole life is in a new risk. Then ordinary sense of duty cannot come to work there. It will be artificial, a self opposing life, suicidal life. Faith going one side, and practices another side. What fruit we can derive from that action? So faith should be given preference, śraddhā. Otherwise life will be artificial, miserable, and fruitless. You consider. You are all so many sober men. I can give suggestion out of my experience, and my knowledge of scriptures. But everyone is to think for us because we are living at our own risk, everyone, more or less. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

We may try if we think that faith is running to a wrong way, we shall try to help him. 'That what you think, this is not well. This has got this difficulty, or you have got this wrong in your faith.' I don't say that faith means only, the word faith, that is all perfect. There is also gradation in faith, proper, improper. But faith should be interfered in a mild way to save his life. But if any time it is seen that his faith has awakened for higher thing, we should not go to interfere. That sort of exception, that may be bad example to others also. We are to consider that that may set bad examples to other colleagues. So in considering both we are to deal with, that only in the name of faith everyone is going away. That is also difficult in the administration, difficulty. So we are to use our free and sincere

conscience as the judgement. At the same time if we check real faith to have its own real end, then we shall have to incur the penalty for that. So faith is not very cheap thing, real faith, that is valuable, and so, every whim may not be, may not pass on in the name of faith. At the same time, the valuable faith should not be discouraged. So we are to seek between them. The valuable chance should not be checked. At the same time, anything, any whim may not be passed in the name of faith. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

[pārtha naiveha nāmutra, vināśas tasya vidyate] / na hi kalyāṇa-kṛt
kaścid, durgatiṁ tāta gacchati

[“O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [Bhagavad-gītā, 6.40]

We must be sincere in our decision, otherwise our own bhajan will be disturbed, own realization will be checked. The law is not the respecter of any person. So truth is also not respecter of Kṛṣṇa consciousness. That is impartial, and partial to faith. Partiality, favouritism towards the devotee, that is the faithful. So śraddhā, faith, that is all-important wealth, a universal wealth for all of us. We may not create offence against the general faith, śraddhā. Śraddhā, that is prema, śraddhā when in developed form, that is prema, that is love divine. And Kṛṣṇa is also partial to that, attached to that. So to commit offence against faith, that is also detrimental to our main cause. So with this consideration we are to move on. We have come out to fight, we have come out to take the bold, the position of an Ācārya, of a general, to fight out the cause of Kṛṣṇa, Kṛṣṇa consciousness. But my movement may not be detrimental to the

very cause for which I am out to propagate. I must save my own position. May not be, the fight may not be the same side goal. What is this, same side, same side goal?

Haṁsadūta Mahārāja: Touch back.

Śrīla Śrīdhara Mahārāja: The player sometimes erroneously taking the ball in such a way that the party he becomes responsible to make goal in his own side, same side goal. I went to oppose, but it was touched in such a way that the ball came within the goal. Same side goal it is called.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. It is a very subtle thing, very susceptible.

Pañchadravida Swāmī: So, Śrīdhara Mahārāja, we must take your leave now. There is some decision to put forward the names of new sannyāsīs. They are going to choose new persons who will receive sannyāsa, so we are going back for that decision.

Śrīla Śrīdhara Mahārāja: Yes, yes, yes. You may go. Yes. Hare Kṛṣṇa. Gaura Hari. Jaya om viṣṇu-pāda...

End of 82.03.01.B

82.03.01.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī

Mahārāja

Parvat Mahārāja: We hear that, when one accepts a spiritual master, then the spiritual master, we heard, if the disciple does not finish his sādhana in this life, then the spiritual master will have to come again in the next life. And I want to know if that means that the same jīva, who was acting as a spiritual master in this life-time, will appear in the next life-time. What is the situation?

Śrīla Śrīdhara Mahārāja: So, it is said that,

ācāryaṁ mām vijānīyān, [nāvamanyeta karhicit na martya-
buddhyāsūyeta, sarva-deva-mayo guru]

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”]

[Śrīmad-Bhāgavatam, 11.17.27] + [Caitanya-caritāmṛta, Ādi-līlā, 1.46]

Suppose a jīva has begun his spiritual life under the guidance of a particular Ācārya, and the jīva could not attain perfection, and the Ācārya went away. And next time, he will get, in next birth, in that birth also he may get help from śikṣā Guru. And also, after that birth also, he may meet Guru. But, that very jīva, through which he was taken up, may not come; in any other form, in any other jīva also he may come. It may be possible.

Not only that, Narottama Ṭhākura says - his Guru was Lokanātha Goswāmī - Narottama Ṭhākura is praying, kabe lokanatha mora hatete doriya, samatidei rupa samhita diya [?] “I aspire after the day when my Guru Lokanātha, will take me by the hand and will take me to Rūpa Goswāmī – Śrī Rūpa Mañjarī. And I shall get there, my appointment of eternal service in the camp of Lalitā - Rādhā-Govinda.”

It is also possible. So, only mundane figurism must not be thrust in the conception of Guru. Guru can come to disciple in any mood, in any figure, any colour, any place, any time. The connection with the... So, it is said, ācāryaṁ māṁ vijānīyān. Guru’s position is extensive, comprehensive, unlimited. In any way, any form, he may come, he may come.

His concern is to be benefited in a line, and not to quarrel with this Guru, that Guru. In the general sense, of course, we should abide by the rules of Guru; and the... every moment we shall change a Guru, that will hamper our cause. It is not desirable. With our whole attention as we can command, we will submit to Gurudeva, because, I’m very low and that is very high. To command my whole attention, then I can understand a little. So, to collect all our scattered mind, attention, to one point; so that it may be utilized to its highest extent, to catch the word. Guru should be thought, ‘He’s perfect, may not be perfect, but...

Just as the child, to him the mother should be conceived as the most affectionate. So many mothers are there, but feels his respective mother. That must have some special dealings and affection, and we should take the advantage of that. But, then, suppose the mother dies, then none will come to help the child for its nurturing and well being? Anyone may come, and help the child; even more than motherly affection may be found somewhere else. It is possible.

So, we must be awake to our real interest. Why Guru? What for? What is Guru? Only, not making much with the form, but the material for which I have come to Guru. What is that? We must have to understand that, we must have to calculate and realize our Guru. Sometimes even, though

very rarely, Guru tyāga is also necessary. Sometimes, most unhappy circumstances, one has to give up his Guru. Such is also mentioned; not happy, not very cheap; very, very rarely, even it is possible that one may give up his Guru. Smārta Guru, the Jati Goswāmī, the kula Guru, the sectarian Guru, they have to be left, and to come to vaiṣṇavād guroḥ.

avaiṣṇavopadiṣṭena, mantreṇa niryam vrayet punaś ca vidhinā samyag,
grāhayed vaiṣṇavād guroḥ

[“One who accepts the mantra from a Guru who is a non-devotee or who is addicted to sensual pleasures with women is doomed to a life of hell. Such a person must immediately approach a genuine Vaiṣṇava Guru and again accept the mantra from him.”] [Nārada-pañcarātra] & [Hari-bhakti-vilāsa, 4.366] & [Gauḍīya Kaṇṭhahāra, 1.54]

Worshippers of other gods, they’re advised to leave their own Guru and come to a Vaiṣṇava Guru. And in Vaiṣṇava Guru, also there is gradation. So, we must have to feel, to come face to face with truth, for which Guru is necessary, and which Guru will impart. Guru lakhan is there, the symptom of a Guru is there, and the symptom of a śiṣya is there. So, Guru, the avadhūta, he had twenty-four Gurus, giving respect [Śrīmad-Bhāgavatam, 11.7.33-35]. And śikṣā Guru’s importance is also not undermined, in Caitanya-caritāmṛta.

śikṣā-guruke ta’ jāni kṛṣṇera svarūpa, [antaryāmī, bhakta-śreṣṭha, - ei dui rūpa]

[One should know the instructing Guru to be Kṛṣṇa Himself. As Guru, Kṛṣṇa has two forms as the Supersoul and as the best of devotees.]

[Caitanya-caritāmṛta, Ādi-līlā, 1.47]

Even we can see. Where there is real devotion, if we can trace, there is Guru. Higher devotion, there is Guru. And Guru won't come into clash, fight each other. Guru won't come to fight with each other. They have got their intimate connection, helping one another, that should be the type, when in real position.

_____ [?] Guru fighting one another, that is not desirable and not of higher type. Some must, for mundane necessity may be there for fighting.

So, it is general. I'm dealing always with this: the relative and the absolute. First, the relative position, we must maintain our own position, that we may not have to go down. And next, to try for a higher realization, advancement, that is necessary.

So, our adherence to Guru, real Guru is Guru jñāna and Guru identified; and also the instalment of knowledge that we have got from Gurudeva. Then, if it is possible that a higher instalment I may get from another figure. If I accept that, that is not disregarding the Guru; the higher study, higher study. Gurudeva, before giving me higher training, he departed and higher training is necessary for me, if it is available anywhere, if I get that, what will be the harm? I'm not going to kill, to behave very rudely with the Guru. Guru will be satisfied, "Yes, you have got it."

The blind faith is always dangerous. But we shall do, with open eye, and the eye should have the power to see; not blind eye. Hare Kṛṣṇa. And formal change is also not being necessary. "Yes, I'm there." And in particular case, even formal change may be necessary. But in the general case, one must stick to sad- guru, and won't leave him, leave him.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt] sva dharme
nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [Bhagavad-gītā, 3.35]

At the same time, sarva dharmān [Bhagavad-gītā, 18.66], we are to adjust to this: local and absolute, questions; to apply in our own case. And here, no question of renouncing the Guru has come; is coming. "What Gurudeva told, I could not catch the whole thing. Perhaps by the help of anyone, I'm getting more light and more knowledge about what he wanted to make me understand. By the help from any other place, I'm getting more understanding what my Gurudeva wanted me to understand, I'm getting. He's not here, but if from some other source I can understand what Gurudeva wanted me to understand; where's the harm? My allegiance to him will be more increased. He wanted to give me such and such things, but unfortunately he departed, I could not get all these higher things. But now fortunately, from some other quarter, some light is given to my previous experience, in such a way; that I find what my Gurudeva meant to give me, that was more and more higher." What's the good?

[pārtha naiveha nāmutra, vināśas tasya vidyate] / na hi kalyāṇa-kṛt
kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination

either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [Bhagavad-gītā, 6.40]

Thereby I’m not going to insult my former Gurudeva. Gurudeva’s gift I could not appreciate. What he wanted to give us, I could not understand wholly, and it is not possible also. But, if by the help of another gentleman, I can more clearly understand what Gurudeva wanted to give me, then there is no harm. Only misgivings, suspicions, and some other engagements, and some other motive: that may dissuade me from such, getting knowledge from outside. ‘You must confine to that. And don’t try: if you try to get more light from some other to understand what you have, if you do, then you are a non-believer.’ We don’t think it is such.

When, Mahāprabhu went to Purī, there was one; met Sārvabhauma, and Sārvabhauma and his students could not accept Mahāprabhu as Lord Himself.

“A good scholar and sannyāsī: young sannyāsī.” Sārvabhauma proposed to his brother-in-law, Gopinātha Ācārya, that, “He’s too young; and now He has taken sannyāsa. It will be very difficult for Him to maintain the whole life in this sannyāsī roll.” And, “All right, when it is done already, I shall try my best to help the young boy, very charming figure, and also very bright student, to help Him. And always keep Him engaged with Vedantic transactions, advaita-marga, show that the world is all nothing, all māyā, it is all false, the charm for anything in this world all false. Always such things should be reminded, and then it will be able for Him to control His senses, and to remain in this path.”

Gopinātha Ācārya, he could not tolerate these sayings, statements of

Sārvabhauma. “Sārvabhauma, do you think that He’s an ordinary young man? You have seen with your own eyes, when you took Him from the temple of Jagannātha, the sattvik-vikar, which is not possible in human body. You yourself have seen that with your own eyes. Still you can’t understand who is He? He’s not a human being, He’s the Lord Himself.”

“No, no, young man. Of course, He has got good prospect; but persons like you, you will finish His career. You are all flatterers, and you will chill His head. I’m not of that line. I shall try to do good to Him.” In this way. Then Sārvabhauma told, “Go and take Him to my house and feed Him with some care, and then you will come and again you will teach me. Go out.”

Then, another day, the students of Sārvabhauma, they began to make argument with Gopīnātha Ācārya. Sārvabhauma was there.

Gopīnātha Ācārya told, “You say, you think that you have got good knowledge of the śāstra. But in śāstra, Mahābhārata, Bhāgavat, there is evidence enough to prove that Śrī Caitanyadeva is Lord Himself, Avatāra. But you, yet you can’t put faith in Him. You have no grace. Only by the grace of the Lord He can be known, not by any worldly intelligence, knowledge.”

Then, from these students of the Sārvabhauma School, they asked that, “You say that only by the grace of the Lord, Lord can be known. But what is the proof that you have got the grace, and we have got no grace? What’s the basis of your argument? You have got grace and so you understand Him to be Lord, and we have got not grace, so we can’t understand. How can you prove that?”

ācārya kahe, - “vastu-viṣaye haya vastu-jñāna, vastu-tattva-jñāna haya kṛpāte pramāṇa

[Gopīnātha Ācārya replied: “Knowledge of the summum bonum, the Absolute Truth, is evidence of the mercy of the Supreme Lord.”]
[Caitanya-caritāmṛta, Madhya-līlā, 6.89]

So, the question of absolute truth is coming here. Just as in Bhāgavatam it is said,

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ vyartho ‘pi
naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

[The speculative argument of philosophers – “This world is real,” “No, it is not real” – is based upon incomplete knowledge of the Supreme Soul and is simply aimed at understanding material dualities. Although such argument is useless, persons who have turned their attention away from Me, their own true Self, are unable to give it up.”] [Śrīmad-Bhāgavatam, 11.22.34]

Ātmā – God or jīvātmā – that is self effulgent, then, that can be known by his own light, innate light, but still there are so many sections that do not believe in ātmā, or in God.

Kṛṣṇa says that, “This will continue. Though ātmā is self-evident, self-effulgent, still, to a particular section, this thing, or this suspicion that ātmā is or not is, that will continue forever. And that only confined to a particular section. Mattaḥ parāvṛtta-dhiyāṁ sva-lokāt, whose consciousness has deviated from his own position. First, deviation from Me, My conception, and next, as a result of that, from his own conception. That deviated section, they will always say that, ‘No, no ātmā, no Paramātmā.’ So it is like that.”

So, we must really – that absolute knowledge. Not the form, but the substance, what is the main thing. But substance and form, they have got some relationship. But mere form is not the substance. If any difference to be drawn, substance is more important than the form. So, it is possible, that what Swāmī Mahārāja wanted to give you, that is something, and that can prove its real existence. So, you, if you get the same thing from outside, what he wanted to give you, if you try to, if you get it somewhere else, then you are not to dishonour him. That will rather bring more honour to him. He wanted to give this, but he departed, then I'm getting further more. The basis he has given, and how well wisher he was for us, and what valuable thing he wanted us to give. So, that will increase your thankfulness, your gratitude towards him. And what he wanted to give if it comes from some other thing, they must be friendly, they can't come from opposite direction. They must be very familiar and friendly. So, so only it is possible that his friend can give what he wanted to give. When we cannot understand the reality, then these objects of quarrel comes to cover us, and that is most unfortunate thing. [?]

Whatever you feel better, you do that; and gradually when the time will come, then you will try to understand. Now, what you think you do that. According to one's own capacity, and not to push, and press, and [?] rubbing the same thing. English ki ache [?]

Dhīra Kṛṣṇa Mahārāja: Friction?

Śrīla Śrīdhara Mahārāja: Not friction – that unnecessary tickling, meddling – unnecessary pressure or handling, unnecessary handling – interfering. What you feel within, you do that. Because, by only pressing to make one understand, one may not understand. He must have some adhikār, capacity, to catch the thing. Otherwise, he will be... only waste one's energy. If he cannot catch the fine point, then it will be a waste of energy. The same thing will; no solution will come in new form. Always,

the same thing will come. So, in the hesitation, whether this way or that way, what you think better, you do it.

sve svehadhikāre yā niṣṭhā, sa gunāḥ parikīrtitāḥ [viparyayas tu doṣaḥ syād, ubhayor eṣa niścayaḥ]

[“Remaining fixed in the position for which one is qualified is considered virtuous. The opposite - accepting a position for which one is unqualified, while giving up a position for which one is qualified - is irresponsible and is considered impious. This is the conclusion of Śrīmad-Bhāgavatam.”]
[11.21.2]

In one’s own capacity, what he can accept, it is better to follow that, to take that. Otherwise, by pressure one may, for the time being may have a peep of something, next moment he loses, and then again in the furious condition. In that case, when we are not sure of our fair and safe progress, it is better to stand, taking the hold in the former firm position.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt] sva-dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

[It is better to do one’s duty poorly than to do another’s duty perfectly. It is better to die doing one’s duties than to leave them and follow another’s dharma. To attempt to follow another’s dharma is dangerous.]
[Bhagavad-gītā, 3.35]

And when our understanding will be clear that, “What my Guru Mahārāja

came to give me, I'm finding the same thing here, why should I not take?" His own courage, at his own risk he will run to take that. "I have got my Guru Mahārāja's thing exactly so, and he was so fine, so higher thing he came to give us." No grudge, no trouble, no quarrel, this bothering, botheration.

Parvat Mahārāja: That is our understanding, that you're giving us the same, in higher level.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Śrīla Śrīdhara Mahārāja, if one hasn't got the natural propensity as a preacher of philosophy, should he try and develop that propensity, or be satisfied in using propensities he has got, in Kṛṣṇa's service?

Śrīla Śrīdhara Mahārāja: I can't understand what he says.

Dhira Kṛṣṇa Mahārāja: He says that, "If one has not got some tendency for preaching philosophy, should he be satisfied to engage the tendencies he has in Kṛṣṇa's service, or try to culture the philosophical tendency?"

Śrīla Śrīdhara Mahārāja: Yes. Yes - philosophy is not all, not all important thing. Service is all important. Faith is necessary, śraddhā, regard; regard, that is necessary for the service. That is all in all.

Philosophy in the middle stage, one may have it, or may not have it. From kaniṣṭha adhikāra, without caring this madhyama adhikāra of philosophy, one may go straight to uttama adhikāra. It is also mentioned. In the middle stage of the devotee, such philosophy is there, but from the first stage, to the third, to the highest stage, one can pass without the help of philosophy, it has been stated. By śraddhā; automatically he can cross the realm of philosophy. No charm of philosophy in him. He will think, 'I have got my heart's - my thirst is quenched, I have come in connection direct with my object of search.'

yaṁ labdhvā cāparam lābhaṁ, manyate nādhikaṁ tataḥ / yasmin sthito na duḥkhena, guruṇāpi vicālyate [By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers.] [Bhagavad-gītā, 6.22]

jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām
bhavadīya-vārtām

[sthāne sthitāḥ śruti-gatāṁ tanu-vāñ-manobhir, ye prāyaśo 'jita jito 'py asi
tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhāgavatam, 10.14.3]

śreyasḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-

labdhaye teṣāṃ asau kleśala eva śiṣyate, nānyad yathā sthūla-
tuṣāvaghātinām

[“My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One’s labour becomes fruitless.”] [Śrīmad-Bhāgavatam, 10.14.4] & [Caitanya-caritāmṛta, Madhya-līlā, 22.22]

naiṣkarmyam apy acyuta-bhāva-varjitam, na śobhate jñānam alam
nirañjanam

kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitam karma yad apy
akāraṇam

[“Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?”] [Śrīmad-Bhāgavatam, 1.5.12]

Na vai vidur ṛṣayo nāpi devāḥ, kuto manuṣyāḥ.

[dharmam tu sāksād bhagavat-praṇītam, na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ, kuto nu vidyādhara-cāraṇādayaḥ]

["Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great ṛṣis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the asuras, ordinary human beings, Vidyādharas and Cāraṇas."] [Śrīmad-Bhāgavatam, 6.3.19]

bhaktyāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt]

["I, who am dear to the sādhus, can be reached only by devotion born of unalloyed faith. Even a dog- flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."] [Śrīmad-Bhāgavatam, 11.14.21]

So serving attitude can give us, can take us to the land; bhakti. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Sevonmukhe hi jihvādaḥ svayam eva sphuraty adaḥ.

Śrīla Śrīdhara Mahārāja: Ah!

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi jihvādaḥ svayam eva sphuraty adaḥ

[Our senses, physical or mental, are ineligible to come in touch with the transcendental. The Name is non-material (aprakṛta), without mundane limitation (vaikuṇṭha). It belongs to another plane. So, nothing about Kṛṣṇa, His Name, Form, Qualities, or Pastimes can be touched by our physical or mental senses. But when we have a serving attitude, He comes down to us of His own accord.] [Bhakti-rasāmṛta-sindhu, 1.2.234]

Not by increasing our knowledge, but by increasing our tendency of serving the cause, that is our dedication, whatever small position we may hold. But dedicating us for the cause, we can make progress, firmly. And sometimes, philosophy may help, to make my determination firm.

Bhaktivinoda Ṭhākura had few disciples; one of them he was graduate, that Yogendranath Bose, Headmaster. He joined Prabhupāda, took sannyāsa from him, and he looked at our Guru Mahārāja as his own Guru. Own sannyāsa Guru, and his Guru, initiating Guru was Bhaktivinoda Ṭhākura. But he showed respect to sannyāsa Guru - Bhaktivinoda Ṭhākura and our Guru Mahārāja from the same outlook, angle of vision, abhinna, same angle of vision. Respect not less than that. We have seen with our own eyes. Hare Kṛṣṇa.

What is the case of the person who has got first initiation from Swāmī Mahārāja, and the second initiation from the present Ācārya, what will be their case? What will be? How the śraddhā will be weighed? How much to the initiating Guru, and how much to the former Nāma Guru? How to see that? Some sort of difference there must be. Swāmī Mahārāja and his disciple who has become Ācārya, how they will differentiate between them? And with, also, the brother, his God-brother and his disciple, how they will look at one another?

We are so many God-brothers. We are, many of us are making disciples in the general sense. But, should I not tolerate another God-brother who is also making disciples? Or my disciple won't be able to tolerate that another God-brother is making disciple him? What will be the matter? In

this Indian soil, so many Gauḍīya Gurus, so many disciples of Prabhupāda, they are serving their Guru in their own way, and anyhow they are mixing together in some relationship or other, not fighting with each other.

So, this ISKCON's policy, they won't allow to enter any God-brothers of Swāmī Mahārāja to have disciples there; the monopoly. Do they think that it is the divine will? 'The divine will be such that no one should enter, where Swāmī Mahārāja's men are preaching.' None of the disciples of Swāmī Mahārāja's Gurudeva, they will have entrance in any place where they are making trade. What's the matter? So, non- accommodating spirit!

Here in India, so many they are doing. In Mahāprabhu's time, also, Advaita Ācārya, Nityānanda Ācārya, Śrīvāsa Paṇḍita, so many. They had their disciples: Śrīnivāsa Ācārya, Virachandra Prabhu. They were preaching cooperatively, they were preaching and having their disciples.

But, 'This will be the standard, degree of devotion, that we won't allow anyone's disciple making in near about us.' That mentality - that should be appreciated as the highest type of Guru bhakti, devotion to Guru? That, 'None will be allowed to enter in this place where we are, we followers of Swāmī Mahārāja are going on.'

Have they got such real faith in Swāmī Mahārāja's words? They can't keep their own position, can't keep up their own position; many of them are falling down. Dehki dekhiti dina te nasta yaha [?] Three conditions in one day, and these men, they are puffed up to say that they are all perfect. They do not know what is perfection proper: their audacity to say that, 'I'm perfect,' or, 'We are perfect.' They do not know what is perfection! Everyone should try to be a student, to remain a student, for eternity, student. Mahāprabhu Himself does not say that He's perfect. No Goswāmīs have said that they're perfect. What is this?

The Jayapataka ran to me, "That Jayatīrtha Mahārāja is showing so many sentiments, symptoms, and he's preaching that all these are divine.

Should we believe that?”

Never, and the śāstra and the reason I proved to him.

He was satisfied, and told, “Now I will crush him,” he told here, “I shall crush him.”

This is their ability, their standard of devotional knowledge; and they come to assert that they are all perfect.

Dhira Kṛṣṇa Mahārāja: Sometimes they say, “We are not perfect individually, but when all these imperfect men get together, then we’re perfect.”

Śrīla Śrīdhara Mahārāja: Yes. So, a number of finite can make infinite.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Infinite is the sum total of finite.

Parvat Mahārāja: It’s more the case of blind leading the blind.

Śrīla Śrīdhara Mahārāja: Do they have such faith in Swāmī Mahārāja; faith of such degree to Swāmī Mahārāja? Then appointed by Swāmī Mahārāja so many Ācāryas, how they came to push-up, by the majority? If so, then why they took them in by my recommendation? Why they crossed that verdict of majority, by my advice? If that is absolute, the verdict of the majority of the GBC is absolute, then, why they left the absolute by my advice and reinstated them in their own position? What’s the reason?

End of 82.03.01.C

82.03.01.D

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja: [?] Mahārāja cannot see.

Haṁsadūta Mahārāja: He can see through the ears.

Śrīla Govinda Mahārāja: Yes.

Jayatīrtha Mahārāja: And through the heart as well. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: I have read your lecture of Germany.

Haṁsadūta Mahārāja: Ah, in the court?

Śrīla Govinda Mahārāja: Yes, court.

Śrīla Śrīdhara Mahārāja: Harmonist.

Śrīla Govinda Mahārāja: Back to Godhead.

Śrīla Śrīdhara Mahārāja: Back to Godhead, all right. Many of them are appreciating very much.

_____ [?] And all the Opponents, Judges, Advocates, as well as the Bishop, all ousted, crushing defeat. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja: Very nice and bright.

Devotees: [?]

Jayatīrtha Mahārāja: Does anyone have that thing written down?

Śrīla Śrīdhara Mahārāja: Where is that Pañcadravida Mahārāja, new Ācārya?

Jayatīrtha Mahārāja: He's preaching in Mexico and in places of that sort and doing very good work, selling many books especially and many new devotees are coming under his supervision.

Śrīla Śrīdhara Mahārāja: Fortunate enough that Mahāprabhu has accepted him to be a good preacher. Without His grace we can't do anything.

mukam karoti vācālaṁ panghum langhāyate girīm / [yat kṛpā tam ahaṁ vande śrī gurun dīna-tāraṇam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [Bhavārtha Dipikā, maṅgala stotram, 1]

Whom He selects as His own agent he can do. Hare Kṛṣṇa. Yam evaiṣa vṛnute tena labhyas. [nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutenayam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self- manifest form directly before him."] [Kāṭha Upaniṣad, 1.2.23] + [Muṇḍaka Upaniṣad, 2.3.2]

The main current of thought is like this. It comes from up. We're all instruments. Our duty is to be, to surrender to His will. The current is already there and we are to connect. All our sādhana means that.

_____ [?] It is already there and only disconnected. That is our position, only to connect. Everything is there. The deepest plane, deepest foundation of the universe, is Kṛṣṇa consciousness. Kṛṣṇa consciousness is the finest and the deepest foundation. Waves are always moving there, and we are to adjust with them, that, those waves, to dance in that tune. We shall try to dance in the tune. That is nirguṇa, causeless and irresistible, ahaitukī apratihātā. The wave, that is moving in the deepest foundation of Kṛṣṇa consciousness that is causeless, ahaitukī, no other cause. That is the prime cause, cause of all causes. And apratihātā, that means that is irresistible, nothing can oppose it. That's the universal movement, eternal movement, and movement of goodness and love, beauty. And we are to connect with that and harmoniously we are also to

dance life. That is what is necessary. Back to God back to home. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate / svalpam apy asya dharmasya, trāyate mahato bhayāt [“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The

most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [Bhagavad-gītā, 2.40]

A least connection of that movement, that is inestimable gain, over all estimations that gain, anyhow, that is quite natural. At present we are suffering from abnormality, but normal is there. We are to remember this all the time. That is home and we are normal there, and here on other surface we are all abnormal, suffering from disease. Jarā-vyādhi, to be born and to die, that is a general disease of this so called soul in bondage. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: I wanted to beg you for your blessings and the blessings of the assembled Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. The Ācāryas all blessing.

Swāmī Mahārāja told I hear in America when he was suffering apparently from some disease, apprehended that he may not live long, he told, “If I die don’t be discouraged. Your grandfather is there.”

So the ancestors they’re all well wishing, they’re all overhead to encourage us in our line of extending the current of love to the world, to one and all. Not only human beings, they have got the higher chance, but...

[the following text is also in the transcript dated 82.02.28.C]

...even the animals, the vegetable kingdom, all may be benefited. The wave that is created, the sound, the wave, that can help even the inanimate object, to certain extent. The vibration, that helps the atmosphere, purifies the atmosphere with Kṛṣṇa consciousness. That's the subtle most which can effect in all sorts of gross elements in the world. The subtle most is Kṛṣṇa consciousness. That can work anywhere and everywhere in every plane. But we may not detect.

Mangalam bhagavan visnu mangalam madhusudanam [?] Mangalam sarva devesu mangalay tanu hari [?]

Śivam, all auspicious, auspicious and anti mortality, generally that is considered to be śivam

_____ [?] Śiva, who has conquered this mortal aspect of the world, mortal wave, conquered the mortal waves. Beyond mortality, immortal, is śivam. And then positive area of love and beauty, that is something more, the highest transcendental position. And above that nothing can be, love and beauty, satyam, śivam, sundaram, all satisfying rasa. So no complaint against, all harmonising, none have to complain.

I heard in my boyhood one śloka from Upaniṣad, “Satyam briyath priyam briyath [?] First, speak what is truth, speak truth, satyam briyath. Na priyam na briyath satyam apriyam [?] But don't say truth which is not pleasing.” That struck me. What is this? Satya, truth must be pleasing, or may not be pleasing, it may be cruel, harsh, but still, truth must be spoken. Why that will be modified? Satyam briyath. Then, priyam briyath,

talk truth, speak truth, the next, priyam briyath, talk pleasing, tell pleasing, priyam briyath. Why modification? Na briyath satyam apriyam. Don't venture to speak a truth what is not pleasing. I could not adjust. Why it will be so? Truth must be spoken at any cost. Na briyath satyam apriyam. Priyam ca nanitam briyath. And don't go to speak pleasing which is not true. That is also there. Esa dharma sanatana. This is the proper substance of the sanātana-dharma, of the eternal duty, or function.

Anyhow I got a shock. The truth may not be universal. There's something more than that which can, the truth will be modified by that. Then gradually I came to know, truth means justice, but mercy is above that, the possibility of the existence of mercy. So truth and priya means love, prema. Prema is over justice, consideration, knowledge. That represents truth. But love is more than that: love, mercy, more than that, satyam, śivam, sundaram. There is truth, there is auspicious, beyond mortality, eternal, śivam, and then fulfilment of life is in beauty and love, prema. It is possible. Over justice there can exist something. One party aggrieved but if in the domain of love none aggrieved. What is apparently seems to be grievance that is also compensated in another way. So satyam, śivam, sundaram, raso vai saḥ, sundara means beauty, and prema love, mercy: of same category. And truth, justice: in the same category. And the exploitation [?] that is of the lowest category.

So Mahāprabhu came, the Lord of love came with, to distribute love. Love means, not this which is passing here in the name love, not that. That is lust. Love only connecting with the Supreme Divinity. Love is Divine, always Divine, prema. And here, enemy of love is lust. That is current here in this plane. Gaura Haribol. The distinction between love and lust we are to maintain always. That will be of a principal thing in our preaching endeavour.

Bhaktivinoda Ṭhākura says,

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma ‘prema’ nāhi haya

[“My brother, lust and love appear as one and the same; yet, lust is never love.”] [Kalyāṇa-kalpataru, 18]

Similar but not same, we’ll be warned against that very much. The saḥajiyā section they mingle in the name of love they really what they cultivate that is lust. Charna mamsa mayo kama [?] It is in this world of flesh and blood, whatever it is applied it is lust. And, prema cid ananda dhama. That is on the other side, on the transcendental side, crossing the existence of our soul, Supersoul, or Paramātmā. Even in the realm of Paramātmā we don’t find love. Even in the realm of Nārāyaṇa we don’t find real love. Surpassing that the love is in the Goloka, especially in Vṛndāvana it is. So the warning has been given by the Ācāryas previous that we must not make, we must not jumble together love and lust. One is life another is death, two extremes. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Śrīdhara Mahārāja, if we have not yet come to the platform of even truth and justice then how can we know that that which we’re trying to apply to a person in the name of love or treating him with the highest principal is not simply mundane or sentiment?

Śrīla Śrīdhara Mahārāja: What is his... Who is here, Akṣayānanda Mahārāja or Bhāratī Mahārāja? What does he say?

Devotee: If we have not yet even come to the platform...

Śrīla Śrīdhara Mahārāja: Yes, somewhat...

Devotee: ... of truth or justice, how can we know if we try to deal with someone with love that it's not just mundane sentiment?

Śrīla Śrīdhara Mahārāja: So we are to... At least we have got some clue through our faith. We may not be established in that plane but through faith we're connected. And we're to repeat the advices of our predecessors with faith, with good feeling, good attitude, and gradually the undesirable thing will pass away by that transaction, that process. What we have heard from Guru, from the śāstra, we're to repeat that.

In my boyhood also I had, I came in connection with another thing. Avrti sarva sastranam bodha gadi godarsi [?] It is mentioned in a Sanskrit verse, that to chant repeatedly one thing is better than to understand the meaning. I could not understand this, at that time, I could not understand. I was a boy of thirteen, fourteen. Then I came across this śloka, avrti sarva sastranam. That is repeatedly chanting of the hymns of śāstra, of the advices, the mantram of śāstra. bodha gadi godarsi. It supersedes even the understanding of the meaning of it. I could not understand. But I came to understand this when I came to Gauḍīya Maṭha. It is possible. The śāstra, the perfect words, śāstric words, the Nāma, Name, the Name we do not understand the meaning, real meaning of the Name, but if through faith we go to continue taking the Name, gradually Name will come with His pristine glory to me. So the many advices in the śāstra, it is written, we can't understand, can't follow the real meaning, but still if with faith we go on chanting and tackling the saying repeatedly, one day I will find the śāstra is revealing His meaning in me. It is possible. It is fact. We have experienced that.

So it has been said that don't think that śāstra is inanimate. It is a posing in that position, a passive position: the sound. The sound which is aprākṛta, that is cetan, the sound, not ordinary sound, but, vaikunṭha-nāma-grahaṇam [Śrīmad-Bhāgavatam, 6.2.14] The sounds that are transcendental, they're person, they're cetan, but they're posing in that some passive way, in śānta rasa. So when they're satisfied with us they will come with their meaning to our own plane. They will descend. The meaning will descend. Just as like the water has been ice, then the ice will be melted into water, something like that. Those rigid sounds which is impenetrable at present, one day that will come out within my heart with self effulgent way, and I shall be able to understand. 'After long time, oh, this is the purport of this śloka.'

So, when we generally take seat in a vyāsāsana and going to read any śāstra, Bhāgavata, Caritāmṛta, we worship with flower and do namaskāra. That is not an objective thing, subjective, super-subjective, so I honour before I go to read. If He likes, if He's pleased with me, then He will give the real meaning. It will come within my heart with its real meaning, purpose. It is possible. So the mahājana, the advices that come from the mahājana, that is all cetan embodied within, and any time that will be pleased with me, my behaviour, my attitude, my earnestness, my good will, they will come with pristine glory with his real meaning in my heart.

So we are to carry out that, in that tune we are to carry out preaching, preaching that we are not perfect. That is also a ban, an obstacle, to think that I am perfect. 'I'm carrying out the order of my Gurudeva. I'm a peon, I'm not proprietor.' This spirit a preacher must have. This is healthy, healthy sign of a preacher, an Ācārya. 'I'm mediator,' and never, 'I'm master.' If you think master then he becomes opaque, the line banned there, it is tampered. But he says, 'I am peon,' what is coming always, 'I'm a middle capitalist. There is higher capitalist, I am taking from him and I'm distributing to the ordinary people.' This should be our attitude, not the lustre, the highest centre, then we'll be undone. Always a current, a current is passing through me, and receiving the grace from up and I am distributing them to the lower, junior section. I shall be instrumental, always a preacher must think, Guru must think. But externally the Guru

may not express that idea, but internally it must be seen. He's a beggar. He's a beggar at the...

[End of transcript dated 82.02.28.C]

...holy feet of his own Guru, a beggar. Dīkṣā Guru, śikṣā Guru, śāstra Guru, so he's a beggar. He's indenting from one side and distributing towards another side. That should be the healthy sign of a Guru, Ācārya, preacher, or any servant of Kṛṣṇa consciousness.

[the following text is also in the transcript dated 82.03.01.A]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Rāma. Rāma. Nitāi Gaura Hari.

Śrīla Śrīdhara Mahārāja: Haṁsadūta Mahārāja is coming from which side? Direct from America?

Haṁsadūta Mahārāja: I spent two weeks in the Philippines.

Śrīla Śrīdhara Mahārāja: Philippines, through Philippines. And you have reached only yesterday here?

Haṁsadūta Mahārāja: On the twenty seventh.

Śrīla Śrīdhara Mahārāja: Twenty seventh, today is first, day before yesterday. Gaura Haribol. You remain in health and spirit all right?

Haṁsadūta Mahārāja: Yes, by your grace.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. By the grace of the Lord! Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Who else have come with you?

Haṁsadūta Mahārāja: I just brought one servant.

Śrīla Śrīdhara Mahārāja: Only one.

Haṁsadūta Mahārāja: One yes.

Śrīla Śrīdhara Mahārāja: One attendant.

Haṁsadūta Mahārāja: Yes.

Jayatīrtha Mahārāja: Like Mahāprabhu in the South.

Śrīla Śrīdhara Mahārāja: And Jayatīrtha Mahārāja's party reached from England, no?

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: How many...

Jayatīrtha Mahārāja: Yes, some of our men have reached, so far about thirty men, forty men have reached.

Śrīla Śrīdhara Mahārāja: All right.

Jayatīrtha Mahārāja: But more are coming still.

Śrīla Śrīdhara Mahārāja: More coming still. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Jayatīrtha Mahārāja: Actually they are coming on pilgrimage to see your lotus feet.

Śrīla Śrīdhara Mahārāja: [?] Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

[End of transcript dated 82.03.01.A]

Śrīla Śrīdhara Mahārāja: Who is he?

Parvat Mahārāja: Parvat.

Śrīla Śrīdhara Mahārāja: Parvat Mahārāja. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. You're all vibhāva of Swāmī Mahārāja. Once he came here with hundred and fifty approximately, and had a meeting. With hundred and fifty persons he came. Wonderful!

Haṁsadūta Mahārāja: I was present at that time.

Śrīla Śrīdhara Mahārāja: You were present.

Haṁsadūta Mahārāja: And there was a big feast.

Śrīla Śrīdhara Mahārāja: Who else are here that were present that time, anyone? Another devotee: I was present.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. All going away one by one leaving me. What is His will? Hare Kṛṣṇa.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Haṁsadūta Mahārāja: I sent Dayādhara Gaurāṅga to Malaysia to preach. Dayādhara, I sent him to Malaysia for preaching.

Śrīla Śrīdhara Mahārāja: He's your subordinate; you may utilize him in any way you like.

Haṁsadūta Mahārāja: He's one of your soldiers. So I put him to work.

Śrīla Śrīdhara Mahārāja: He's a good scholar. And you are to utilize him in the service of Mahāprabhu.

_____ [?] Hare Rāma. Rāma Rāma. Hare Hare. Gaura Haribol. Gaura Haribol. Rāma Rāma.

Jayatīrtha Mahārāja: Today I was discussing, in the morning, with several of the God-brothers, there at Māyāpur Chandrodaya Mandir, that I thought the central issue at the current moment is whether or not it is actually acceptable for someone who is an initiated disciple of Śrīla Prabhupāda to accept you as his śikṣā Guru. Because I felt that if that principle was accepted then the question of sannyāsa, the question of the authority of the preaching of the sannyāsīs, the question of their future engagement and so forth becomes clear. And if that principle is accepted then the matter can be resolved. And if it's not accepted then it seems to be the centre of the controversy.

Śrīla Śrīdhara Mahārāja: Let the universal will work out in His own sweet way.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: And we shall try to submit to that. Our business is to submit to the Divine Will. Hare Kṛṣṇa. Gaura Haribol.

I know from the core of my heart that I am not only friend to them, but I like to be friend to all existence in the line of Mahāprabhu. As Mahāprabhu Śrī Caitanyadeva wanted to be friend to the whole universe, and He is so, we have come to learn in His school and to learn the ways how we can be friendly used by the whole animation. That should be our ambition, everyone, friendly but in a particular way. As the doctor is a friend of the patient. Sometimes externally the patient may not consider the doctor to be his friend. Or even his nearer relatives who want to very bitter medicine to swallow. But ultimately we want to be friend to all. We have come out almost for common cause according to our position. So ultimately we all want to be friendly to all, especially to those that are out for such campaign. But still there some difference may be seen, due to

different position in the same work. But that will be minimized. That may be removed. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Some of us are anxious for your guidance and others seem to be somewhat indifferent.

Śrīla Śrīdhara Mahārāja: I am informed that some of you are always trying to remove the differences between ISKCON and myself; very eager, some members. I am getting information now and then that some are striving hard to re-establish, to reinstate the friendly relations between the two; myself and ISKCON.

Haṁsadūta Mahārāja: Yesterday I suggested that the GBC Body, who is the administration of our movement, they should relate with Your Divine Grace just as, for example in America a government administration changes but they keep some regard, great regard for a veteran politician, like Kissinger for example.

Śrīla Śrīdhara Mahārāja: I have not gone to America, America has come to me.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: And it is Divine Dispensation. I am sitting idle here. I am a notorious man, ease lover, ease loving man. I got that remark from my Guru Mahārāja. I am not going to anywhere, I am here.

But the others coming to me by the dispensation of the divinity. So, I am

not afraid. I have no loss, no gain. It is His arrangement that you have all come here. I have got not the least contribution for that. Only Swāmī Mahārāja came, I welcomed him, seeing that a great divine force has come down to work for him. Otherwise it is impossible what he has done. I was eager to welcome him. And so, and he also could rely on me. He knew me from beforehand so he sent his men here. And he came here repeatedly and had some give and take, this way. Then again you are coming in number, more number. Now he's not here as a

friend, one of his friends left here, you are affectionately thinking, I am doing...

End of 82.03.01.D

82.03.02.A

and as much as possible I am

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Gaura Haribol. [twenty seconds of Bengali]

Bhakti Caru Swāmī: He's saying that the way you defeated the

scientists, and the way you preached like a lion in Germany; Mahārāja was remembering that.

Śrīla Śrīdhara Mahārāja: Bauddhācārya mahā-panḍita nija nava-mate. Takhe kandila prabhu na pare stavi te [?]

[bauddhācārya mahā-panḍita nija nava-mate, prabhura āge udgrāha kari' lāgilā balite]

["One of them was a leader of the Buddhist cult and was a very learned scholar. To establish the nine philosophical conclusions of Buddhism, he came before the Lord and began to speak."] [Caitanya- caritāmṛta, Madhya-līlā, 9.47]

Mahāprabhu had to meet many Buddhist Ācāryas in Andradesa, the province of Nagaryam [?] a stalwart in the Buddhistic philosophy. And also we find in a great poet, Śrī Harsa [?] naisaraka, naisaraka's kavya, naisadi padi lalitam [?] a good epic, naishad [?] And there is mentioned, Haṁsadūta is there, mentioned a poem, very poetic writings.

pistibi dhunie rasanesi tapi, diktiyate hamsa kulavatam [?] vijnapani aniruma yata, kundakya dusni rdaya sadasya [?] pistibi dhunie rasanesi tapi, diktiyate hamsa kulavatam [?]

Haṁsadūta. Rūpa Goswāmī also used haṁsa as dūta. Haṁsadūta.

Bhakti Caru Swāmī: Kālidāsa also used.

Śrīla Śrīdhara Mahārāja: [?] That has been criticized, as haṁsa, may play the part, but how the cloud may be taken as messenger? Kālidāsa has himself given explanation for that. Karmatma na prakṛti cetana cetanesu [?] So much engrossed in lust feeling that they lose the sense whether addressing to animate or inanimate; can't differentiate - so much blind with lust. Hare Kṛṣṇa.

But in the highest sense anything can be messenger, He willing, God willing. Everything is animate. What I like to say, that consciousness first and matter conception last. So, at the bottom of every material consciousness there is some spiritual consciousness. Consciousness can know consciousness, can contact consciousness direct. This, chayaya garba sambhutam [?] ...Sun, all the planets. From consciousness, first hazy consciousness, and then material consciousness. When consciousness coming into stage of matter; material conception, before that he's to experience a sort of vague consciousness, and crossing that coming down to material consciousness. So everything has got its spiritual side. And we are in direct connection with that aspect only. Especially, the Earth is conceived as a woman, presiding deity of the Earth is as woman. The Sun, so the devata, is there because the soul coming into material consciousness must come through Sun, from cidābhāsa, then acit. Without crossing that plane, consciousness cannot come to matter consciousness. When pure consciousness is coming to matter consciousness, before that he will pass through cidābhāsa, so, at the background of everything material thing, there is some spiritual conception, and that cannot but be.

Bhakti Caru Swāmī: Mahārāja, what is that cidābhāsa?

Śrīla Śrīdhara Mahārāja: That is something like mind. Suppose the

consciousness comes to feel matter, consciousness is coming to material world, to know material world, he has to pass through the material consciousness and then to matter. As according to Darwin theory, “The matter gradually produces consciousness.” But before producing consciousness that must produce some hazy consciousness, mind, and then soul: just the opposite.

Devotee [Svarūpa Dāmodara Goswāmī?]: What is this subjective evolution that I’ve been hearing about?

Śrīla Śrīdhara Mahārāja: Subjective evolution in toto, you may take it as parallel to material evolution. Subject is first, super subject is first, then jīva subject next, and then from jīva subjective the product is coming as matter. And before the product comes to matter it must have to penetrate through hazy consciousness and then matter, cidābhāsa, that devata.

Madhavācārya says that anything within that devata and then vayu or Guru, and then Baladeva, then cid-līlāmṛtam, the five classification given by Madhavācārya - a thing, and then presiding deity of that thing. Then within him there is Guru tattva, vayu, mukha vayu, mukha prana, and then within that Baladeva, and within that cid-līlāmṛtam, Rādhā-Kṛṣṇa. The process of development in this way, this is upward.

But I say downward. The reality exists, and according to Hegel, “By Itself and for Itself.” This is independent. To become Absolute, Hegel says that, “It must be by itself and must be for itself.” That it is His own cause and also it exists to fulfil His own purpose. Not subservient to any other, then that any other will be in higher position. So, to become reality if we at all assert that there is anything reality, that two qualifications he must possess. What? That must be by itself, He will be His own cause. And the second, more important to us, that He exists to fulfil His own purpose. Not subservient to any other entity. Then its position will be secondary. So, reality, the absolute, it is full in itself.

Then other things are coming from Him. Perfect things already exist and what we see to be imperfect that comes down according to our defective mentality. That will be dependent; imperfect will be dependent on perfect, in a particular portion, may be, to prove His perfection. To prove the perfection, conditioned, unconditioned, finite, infinite, this is indirectly existing. The defective world has got indirect position in the truth. So without, from reality to come to what is we think to be unreal, we are to pass through a sort of consciousness, then to the material representation, necessarily. At once that cannot jump into matter conception, but must pass through a process to come to material consciousness.

Devotee: But it's not that the subjective evolution is a removal of the, or upgrading the ātmā which is bound within this material body. To remove this material body...

Śrīla Śrīdhara Mahārāja: Evolution means it is eternal. What exists that is eternal, a system, not that a non-differentiated cause like a seed, and then evolving to a tree. It is there, the dynamic whole is there. So, the svarūpa-śakti evolution is already there, the inner evolution is eternal with the cause; that is eternal, nitya. Then from taṭasthā, from the verge of the eternal potential evolution which is eternal; then the taṭasthā-śakti, brahmaloka, the evolution and dissolution begins only on the outer-skirts. And svarūpa-śakti that is always evolved thing, not from non-differentiated, differentiation is coming. Eternally differentiated thing, līlā, it is there. If static can be conceived eternal, then why not dynamic thing can be conceived eternal? Evolved, within, svarūpa-śakti, it is nitya. Then evolution and dissolution that is concerning only this, to the subtle spirit to the gross material. Here the evolution-dissolution, not there, in the eternal abode, svarūpa-śakti.

Devotee: So objective evolution is what modern science calls Darwinian

Evolution, and subjective evolution will be in Kṛṣṇa conscious sense...

Śrīla Śrīdhara Mahārāja: You are to take the example of hypnotism. Hypnotism, subject, super-subject controls the subject to see anything and everything. And he's bound to see that. As we see the stone, stone compels us to see it as stone, just take the opposite. The super-subject, He can compel us to see even water as stone. I shall see stone. The whole control is on the upward and nothing remains in what we see in the objective world. Objective world fully controlled by the subjective.

[na tu mām śakyase draṣṭum, anenaiva sva-cakṣuṣā] divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram

["By these present eyes of yours you will not be able to see Me. Therefore I give you supernatural eyes by which you can see My almighty, mystic power."] [Bhagavad-gītā, 11.8]

"I say see Me in this, he's bound to see. No other alternative."

Bhakti Caru Swāmī: Mahārāja, mattaḥ smṛtir jñānam apohanam ca, does that also imply? [sarvasya cāham hr̥di sanniviṣṭho, mattaḥ smṛtir jñānam apohanam ca vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his karma, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the Vedas. I am the author of the Vedānta - Vedavyāsa, the expounder of the knowable meaning of the

Vedas. And certainly I am the knower of the purport of the Vedas.”]
[Bhagavad-gītā, 15.15]

Śrīla Śrīdhara Mahārāja: Mattaḥ smṛtir jñānam apohanam ca, He’s the prime cause, but not the immediate cause. That depends on the; it is applicable to the taṭasthā śakti jīva, this side of the world. Bhūr, Bhuvaḥ, Svar, Mahar, Janar, Tapar, Satyaloka - up to that. Also, He’s the controller, He can, for His līlā He can do anything and everything. In His own domain also He may play in that way. But what is meant here in Gītā that is concerning this Satyaloka, this brahmāṇḍa; this evolution and dissolution area.

Mattaḥ smṛtir jñānam apohanam ca, that is also a gist. “Everything manipulated by Me.”

No credit can be attached to the external things, but all credit should go the centre. Centre is controlling anything and everything. The colour is produced through the eye. Not that the colour is there and the eye can catch it. In wholesale consideration the colour has been produced from sūkṣma. The stool, the gross is coming from the subtle. So, sound is created by the ear. In sāṅkhya philosophy of course, pañca tanmatra, that is bifurcating thing three ways, branched three ways. In tama guṇa the objective, raja guṇa the instrumental, and sattya guṇa the light: the light, the eye, the colour. So, the sky, the sound, ear and what is another?

Devotee: Sound.

Śrīla Śrīdhara Mahārāja: Sound. In this way the one cause is branching in three ways, pañca tanmatra, branching three ways, tama, raja, sattya.

The world is coming from subtle, the gross is coming through these channels. The feeler, the instrument is creating the object of his perception.

Devotee: There was a conference in December in Delhi, that Mādhava and I...

Śrīla Śrīdhara Mahārāja: You try to understand this hypnotism. The whole thing is a hypnotism, the whole creation, and it is completely in the hand of the Subject. All this has got no meaning, the law, sub- law; all is pertaining to the subjective world.

Devotee: But how does one know that there's hypnotism?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: How will one understand, or will realize that there's hypnotism?

Śrīla Śrīdhara Mahārāja: Will that process; how one can know that from the laboratory three gases can produce water? The hydrogen and oxygen, these can produce water. How can one know? Only when you come to that stage of knowledge can you know that the gas can produce this material thing. In that way when you have got idea of the higher things then you can say that from subtle gross things are coming out.

Bhakti Caru Swāmī: Mahārāja, can we compare it to a dream? Like a dream is a reflection of the reality and this reality is a reflection of the absolute reality. This relative reality is a reflection of the absolute reality.

Śrīla Śrīdhara Mahārāja: Perverted reflection. Yes. And highly qualified things must be given the position of the causal importance. Not that the lower thing can produce higher thing. But higher thing, it is easy for the higher to produce lower. Why should we not follow that?

Devotee: Yes. That's our point.

Śrīla Śrīdhara Mahārāja: Our point. The lower, the stone can produce soul, we are to take that? Why not that soul can produce stone? Why not? We are to enquire that process, how soul can produce stone. We have done away with that, and the stone is gradually producing soul. We are very fond of investigating in that line. Why? The subtle will be given more importance than the gross. Man has created God, and not God has created man.

Bhakti Caru Swāmī: Mahārāja, so then God is the magician and we are the observers.

Śrīla Śrīdhara Mahārāja: He is magician, and super magician, not ordinary magician of our experience.

Bhakti Caru Swāmī: Then what is the role of Yogamāyā Mahārāja?

Śrīla Śrīdhara Mahārāja: Eh?

Bhakti Caru Swāmī: What is the role of Yogamāyā?

Śrīla Śrīdhara Mahārāja: That is company, eternal company of God, prakṛti puruṣa, existing together. The potency, thing and potency, substance-potency inconceivably connected. Otherwise that would be Brahman. Independent of potency we conceive the soul that is Brahman of Sankarācārya; so the prakṛti puruṣa, the energy and consciousness.

Baladeva - three things, jñāna, bala, kriya ca, the eternal aspect of the absolute whole, first bifurcation in three ways we find, energy and consciousness, thinking, feeling, willing, sat-cit-ānanda. Satya, the existing; existence maintains what is the potency as Baladeva, and the consciousness mainly Vasudeva, and the feeling mainly Rādhikā. Jñāna, bala, kriya ca, sat-cit-ānanda, hlādinī, three phases, advaya-jñāna, one whole can be thought in first evolved stage if we say so in three ways; consciousness, main consciousness, main energy and main satisfaction. Three phases we are to conceive that ultimate reality. It is there. Jñāna, bala, kriya ca, thinking, feeling, willing, sat-cit-ānanda, satyam, śivam, sundaram: then by evolution and dissolution in the eternal and in the non-eternal.

You are to go through Bhaktivinoda Ṭhākura's Śrī Kṛṣṇa Saṁhitā. Have you gone through?

Devotee: No, no.

Śrīla Śrīdhara Mahārāja: You must go through it, Śrī Kṛṣṇa Saṁhitā, that book of Bhaktivinoda Ṭhākura, the development has been given there in creation.

Vipin Pal, he gave lecture in a public hall [?] a university institute. There a meeting was held after the departure of Bhaktivinoda Ṭhākura, Vipin Pal, a political leader. And he also edited for some time a magazine named Nārāyaṇa, financed by C.R. Das [?] There he of course dealt with Bhagavad-gītā and many things. But he gave lecture there, “That going through Śrī Kṛṣṇa Saṁhitā of Bhaktivinoda Ṭhākura my faith in Vaiṣṇavism came back.” He was Brahmo type but he told, in a public meeting he declared, “That after reading Bhaktivinoda Ṭhākura’s Śrī Kṛṣṇa Saṁhitā, my faith came back to Vaiṣṇavism.” His ancestors were Vaiṣṇavas perhaps. He was a man of Sri Hatta [?].

So in a very scientific way Bhaktivinoda Ṭhākura has dealt there, theism. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

So this came from my mind, in my mind, this question of grahan, surya grahan, candra grahan [?] You see by material combination and movement, but in scripture it has been described that Rahu is devouring the Sun or the Moon.

When in the last days of Prabhupāda he was in Purī, bungalow, and perhaps some eclipse came at that time, can’t remember. Vasudeva Prabhu who was supposed to be knowing the siddhānta, next to Prabhupāda, he suddenly ridiculed the idea given in Bhāgavatam that Rahu is devouring Moon or Sun. This was in a ridicule tone [?] something like that.

But I could not tolerate that, that in the name of Bhāgavatam such remark should be passed. I came to support Bhāgavatam. Prabhupāda was there, our Guru Mahārāja. I opposed Vasudeva Prabhu. That what Bhāgavatam has stated, that must not be taken so lightly. So I came with some far-fetched support saying that Bhaktivinoda Ṭhākura, in Jaiva Dharma has created so many imaginary characters. But I think that is not imagination. It might have occurred in some kalpa, some day of Brahmā. And that has come. In this way I went to support, that what is necessary

to prove reality, that has got some real position, cannot but be. In this way my argument was. And Prabhupāda supported me.

Devotee: What was Prabhupāda's explanation?

Śrīla Śrīdhara Mahārāja: He only supported me. Then I think now and then, what is the matter, this Rahu? What Śukadeva, he told, Vyāsadeva has told, geographically which is impossible, but it is there. Swāmī Mahārāja and Gita As It Is, how to prove, I don't know. But it is, I have got faith in this, ṣaṇ-māsā dakṣiṇāyaṇam, uttarāyaṇam, all these things, so many things.

[agnir jyotir ahaḥ śuklaḥ, ṣaṇ-māsā uttarāyaṇam / tatra prayātā gacchanti, brahma brahma-vido janāḥ]

[The followers of the path of knowledge who are in knowledge of the Absolute attain the Absolute by expiring at a time of day illuminated by fire, sun, and associated elements, within a fortnight of the bright moon during the sun's six-month northern orbit.] [Bhagavad-gītā, 8.24]

[dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyaṇam / tatra cāndramasam jyotir, yogī prāpya nivartate]

[If he expires on a dark night within a fortnight of the dark moon, during the sun's six-month southern orbit, the fruitive worker on the path of action reaches the heavenly plane, but subsequently has to undergo rebirth.] [Bhagavad-gītā, 8.25]

sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ / [rātriṁ yuga-sahasrāntāṁ, te 'ho-rātra-vido janāḥ]

[A day of Lord Brahmā lasts for one thousand catur-yugas and his night is of the same duration.

Persons who know this have the true conception of day and night.]
[Bhagavad-gītā, 8.17]

So, very recently, I always meditate on these things, I generally live alone, but I generally live with the scriptures, especially trying to understand the inner meaning of the śloka in a universal way. So, recently this suggestion came to me: the chaya, the shadow; that is also considered to be a stage of consciousness. And only through that stage we can come to the material conception, and not without. That recently came to mind, a month ago, because I am internally discussing with me all these things, all the time, always.

Recently this came to me that, why they used to see, the Āryans used to see everything as conscious? This shadow, shadow is also conscious. Before we go to have conception of a shadow we must pass from soul through the mind to the material conception. So, the chaya, the shadow, before we reach the conception of shadow we must pass through some mental stage, and that is cidābhāsa, that is, personification may be attached there. Before we attach, soul approaching matter, material world, but before that we must have passed through some cidābhāsa, into matter, what is non-matter, non-consciousness. Through such realm he must pass, must have to pass through. And that is to be reckoned first.

That is chaya got his personality it is cetan, chaya. Everything, every material conception presupposes some spiritual conception of that

particular thing. Necessarily the soul must pass through that stage to have a conception of material existence. So chaya has got personality. And Bhāgavata and the ṛṣis they're addressing in that way. Everywhere they're finding the personal, the personal type. What we think we conceive it to be the dead matter, but they are always taking the personal representation. Why? The soul when going to the material conception will have to pass through some personal. That is his own, real, in the store, and that is to be reckoned. And what is concrete matter that is unknown and mere effect, so personal conception there must be. Govinda Mahārāja, [?]

...

Devotee: You said shadow, consciousness in the shadow.

Śrīla Śrīdhara Mahārāja: So the shadow, before we reach the conception of shadow, the soul is going to have experience of the shadow. So soul has to pass through a stage to go to the shadow conception and that will be person. That has some spiritual existence. So everything, the Earth, the Moon, everything has got personal conception. So what we say to be matter, at the background must have some personal conception of them. Without personal conception we cannot reach to the gross matter. That is my argument, contention. So in our ancient śāstra we find that they're always talking to the person. Though to us it is matter, dead matter, but they have considered them as persons. Why? That matter is rather the shadow of that thing. That is more real. That is more real, and the matter is less real.

Bhakti Caru Swāmī: So the shadow is Rahu?

Śrīla Śrīdhara Mahārāja: Eh?

Bhakti Caru Swāmī: The shadow is Rahu.

Śrīla Śrīdhara Mahārāja: Shadow, when it is seen as a person, that may be Rahu.

Bhakti Caru Swāmī: So that means the Moon is going through the influence of Rahu, which is...

Śrīla Śrīdhara Mahārāja: And rather, everything is conscious. The shadow, that effect, when the Moon is between the Sun and Earth, the shadow of the Moon is coming here. And what is coming that is also, everything is conscious, everything first conscious, then matter. Through the personal conception we are come out to have gross consciousness. We must pass through. So really what is in our side that is all personal. So everything they're addressing as person, the tree, the mountain, the Sun, the Moon, this ocean, everything person. They are dealing everything as person. Why? Because before coming to that material conception they have to come through a particular process. And pure consciousness is coming to pure matter, then must be some mixed stage and that is person, in karma, suffering in karma. Person means they are not whole spiritual person as we are; mixture. So, what they are saying and addressing, 'everything is person,' it is real. It is not concoction. It is necessary truth. Before we come to the conception of any matter our soul passes through a process to go to that material conception. And the representation, the reflection in the soul, that is something conscious. Without, and piercing through that we are to go to the material conception.

Bhakti Caru Swāmī: Mahārāja, this reminds me also, in New York city the police, when the police car goes they have a siren and they make a very weird sound, a very strange sound. And Prabhupāda used to say that there are ghosts sitting on the siren and making that sound. Ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. So, everything is conscious. As the present scientists say everything is matter, everything is matter, so we have real cause to think that everything is conscious.

Bhakti Caru Swāmī: So Mahārāja, will it mean that some personalities are creating the impressions in our consciousness that is giving us the impression? Whatever we are experiencing is being caused by the influence of some personality?

Śrīla Śrīdhara Mahārāja: Eh?

Bhakti Caru Swāmī: Say we are seeing, say the shadow we are seeing, now this shadow...

Śrīla Śrīdhara Mahārāja: Whatever we see that does not matter. But we can direct feel what is in our nature that is consciousness. In developed or degraded position it may be. But that is nearer to us, nearer to us. We feel our mental energy only.

Devotee: So the colour we see, colour, when we see colour; is our mental energy?

Śrīla Śrīdhara Mahārāja: That is a mental stage.

Devotee: What is the reality of that object?

Śrīla Śrīdhara Mahārāja: The reality that it is in soul, that is only real. The seer is reality. Reality is the seer.

Devotee: The subject?

Śrīla Śrīdhara Mahārāja: Subject, subject is real. And whatever the subject goes to feel, that is also emanating from the subject.

Bhakti Caru Swāmī: But Mahārāja, are the objects also person? Like say we are seeing the colour red. Is red also a personality?

Śrīla Śrīdhara Mahārāja: Yes, of different personality. Everything, first consciousness, and then when more gross then we can think like that. What is that thing? It is unknown and unknowable. In the class of ontological also we get, that we can know a thing, it's attribute to the eye is such; to the ear is such; to the touch is such. But independent of all these appearances what the being, what is the nature of the being? In the class of ontology in the western philosophy also we had to read like this. The independent of the appearances, a thing is appearing to the eye in a particular way, to the ear in a particular way, to the touch in a particular way. But these are all appearances. But independent of appearances, the ontological aspect, what is it? The reality, that is unknown and unknowable.

So, my contention, when the consciousness is going to feel some non-conscious matter, it will have to pass through a conscious area to meet the material. And so the representation of that material, what it is in its feeling; that cannot but have consciousness so that is also person. So, the Sun, Moon, ocean, mountain, everything is addressed by our ṛṣis as person - first that conception and then you will have to come to this material idea. So to consciousness, conscious world is very near and the material world is far off. So they are addressing in the environment whatever they will find as they're all person. In Veda, in the ancient literature, we find that they are all in the midst of persons, so many persons. Everything is a person.

Devotee: And person means thinking, willing and feeling.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Thinking, willing and feeling.

Śrīla Śrīdhara Mahārāja: Thinking, feeling and willing, yes.

Bhakti Caru Swāmī: A living entity.

Śrīla Śrīdhara Mahārāja: A living entity has got three phases. So, God with His potency; that is a subject is existing first, and then its experiences. And experiences of the subtle must come first and given importance. And when the subject is coming to the more distant way to conceive matter, that will be very far away from him. So he will address everything that he is surrounded by all person, personal conception. It cannot but go beyond that, to assert that this is matter, that it is far off. His direct connection is with the shadow of the material, the reflection of the material into conscious world. He can understand that only. If matter

can exist independently, then also the matter has got a shadow in the conscious world and he's concerned with that shadow. In other words, that is person, and this is his body, after effect. This matter is the after effect. But respective of all material conceptions what has direct contact with soul, that is all person. That is all something like mental substance as we have within.

End of 82.03.02.A

82.03.02.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...cidābhāsa. Person, pure person, liberated soul, and this struggling in the matter, that soul, two kinds, baddha jīva, kṣaraś cākṣara, cākṣara eva ca. Kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate, then the kṣaraś – what, I missed the link...

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca / kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ / yo loka-trayam āviśya, bibharti avyaya īśvaraḥ]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are

known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord.”] [“But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe.”] [Bhagavad-gītā, 15.16-17]

Bhakti Caru Swāmī: That first consciousness and then the manifestation. Like I asked you the question that everything is actually a person. Like, now its morning...

Śrīla Śrīdhara Mahārāja: Ah, that. Person, baddha jīva, just as baddha jīva.

Bhakti Caru Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: Person means liberated person and non-liberated person, mixed with material transaction. So they'll be considered all persons, person means all consciousness, unit of consciousness. So person is surrounded by personal existence, cetana.

Bhakti Caru Swāmī: But Mahārāja, say Gaṅgā, we are perceiving Gaṅgā as the water, but she's a person, but on what platform?

Śrīla Śrīdhara Mahārāja: Yes, everything is person. Before we go to the material conception we must pass through the personal conception, aspect of that thing.

Bhakti Caru Swāmī: Oh, I see. So purer we become the more personal we become.

Śrīla Śrīdhara Mahārāja: Yes. And actually it is so. It is Yamunā, the balukana [?] all cetan, but posing in a passive way. Posing is in different way but they are all conscious, the trees, the fruit, everything is conscious, spiritual. But posing of different type, the cows, everything is conscious. So conscious characteristic we find the Āryans they took in nature everything conscious, addressing them as conscious. That is the basis, universal basis, that before we come to material consciousness we have to pass through a stage of conception, a concept of a particular thing. That is in my experience what we find that is conscious in this side. It is in me, this reflection in me, and in me the plane that is conscious. The subject is consciousness and whatever that thing may be it cast its reflection in it. And he is concerned only with that. And he does not know what on the other side.

Devotee: Mahārāja, in the individual how we can differentiate consciousness from mind?

Śrīla Śrīdhara Mahārāja: Eh?

Bhakti Caru Swāmī: With an individual, how can you make a distinction between the consciousness and the mind?

Śrīla Śrīdhara Mahārāja: Consciousness, in Gītā the road is suggested.

indriyāṇi parāṇy āhur, indriyebhyaḥ param manah / manasas tu parā buddhir, buddher yaḥ paratas tu saḥ [“The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself.”] [Bhagavad-gītā, 3.42]

Paramātmā, from the soul conception, the spiritual conception, the world conception, you are coming through a particular process. By a method of elimination you can go and trace, and what is mind it is told that vāsanā, “I want this, I don’t want this.”

Bhakti Caru Swāmī: Saṅkalpa, vikalpa.

Śrīla Śrīdhara Mahārāja: Saṅkalpa, vikalpa. Atmakam manah. What is mind? The thing which contains apathy and sympathy for the external thing: that is mind. And we are to trace within us what is that thing. What is that thing, it is with me and I am to enter into my own cell and try to have experience. What is that thing? Then the faculty of judgement, reason, what is that thing it is in me, try to come in touch with that thing direct. I did once; once I did so, tried to find, “What is my mind? It is already in me, what is that thing? What is the reason in it, and what is the source, crossing the stage of the decisive faculty? What is that thing? Like yogī, to come in direct touch with the materials within us. The intelligence is within me and why should I not come to trace what is it to see?”

Devotee: When the faith is growing in a particular direction, how we can say, how we can know that it’s coming from our own self, from our inner consciousness, and not from the influence of the environment or the

circumstances?

Śrīla Śrīdhara Mahārāja: Can't follow, wholly. When the faith develops?

Bhakti Caru Swāmī: He's saying, Mahārāja, how do we know that it is developing from inside and not an influence from outside?

Devotee: I say when the faith is growing in a particular direction, how we can know for sure that it's coming from our inner consciousness and not from the influence of the environment?

Śrīla Śrīdhara Mahārāja: Just as in dormant, by help of the external, when one is sleeping, by external interference he can be roused. So something like that. It is dormant but by external help he awakes from his slumber. He can feel his own feeling is guaranteed. "I was such and such, I am such and such, and if I apply the process I am becoming more and more conscious." In this way he's his own guarantee. "That by the help of my friends my health is, I recover my health." In this way.

Svarūpa Dāmodara Mahārāja: Mahārāja, I wanted to clarify one point; that in Kapila's Sāṅkhya philosophy, that the pradhana that is un-manifested matter which is eternal. So you were saying everything is consciousness. So that also has consciousness? Is that correct?

Śrīla Śrīdhara Mahārāja: Yes.

Svarūpa Dāmodara Mahārāja: So from there the three modes of material nature...

Śrīla Śrīdhara Mahārāja: Material, only misconception which is the cause of all this material existence; that has got also personality, the Devī. That is also...

Svarūpa Dāmodara Mahārāja: But then why is that when in the manifested world, in this cosmic world, when the living entities it's said is injected into this pradhana stage, so that the individual consciousness comes into existence?

Śrīla Śrīdhara Mahārāja: That is all mainly, the world means within misconception, within misconception. You have proper conception, then you can read Kṛṣṇa līlā everywhere.

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'

[When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.] [Caitanya-caritāmṛta, Madhya-līlā, 17.55]

Everything will excite you about Vṛndāvana. You won't see the outward

thing if you are relived from misconception. A mad man, mad man, mal-adjusted brain, when he's cured, when in madness he's in the midst of his friends, but when he's gone back to normal position the same thing; all friends. Only the misconception to be removed, the disease, the disease to be removed; everything is all right.

Svarūpa Dāmodara Mahārāja: The disease is a lack of Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Eh? A lack of consciousness, misconception, disease: dvitīyābhiniveśataḥ syād. [bhayaṁ dvitīyābhiniveśataḥ syād, īśād apetasya viparyyayo 'smṛtiḥ

tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]

[“Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called māyā. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipping deity and as his very life and soul.”] [Śrīmad-Bhāgavatam, 11.2.37]

This separate interest, the point of separate interest. Dvitīyābhiniveśataḥ syād, īśād apetasya viparyyayo 'smṛtiḥ. The deviation, the charm of separate interest, the prospect of separate interest is the root cause of all these misunderstandings. Bhayaṁ dvitīyābhiniveśataḥ syād. The concept of provincialism, localism, local interest, provincial interest, has caused the difference from the central; we're away from the central conception. From universal consciousness we have come to local, all the

ways in so many differences. Bhūr, Bhuvaḥ, Svaḥ, Mahar, Jana, Tapa loka, different stages are evolved only in this process. It is provincialism and universalism, loss of the consciousness of the centre; that is the root of everything. Dvītīyābhiniveśataḥ syād, īśād apetasya viparyyayo 'smṛtiḥ. The whole organic, organic whole consciousness, that is the most healthy position. That is adjustment. Mal-adjustment is the cause. Adjustment is life, it is liberated life. And to be the prey of mal-adjustment, that is to approach pain, misery, because everything is all right, only in the conception of our own personal interest. Special interest, not universal: that is the cause of the detachment from the conception of the whole. And from that conception of our health or the satisfaction, the ānanda, the happiness of health, we are deprived of the happiness of our healthy position. The cause is self interest. Dvītīyābhiniveśataḥ syād.

Gaura Haribol. Gaura Haribol. The autocrat is absolute good. The absolute autocrat is absolute good, so no room for complaint. Suhr̥daṁ sarvva-bhūtānām, jñātvā mām:

[bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram

suh̥r̥daṁ sarvva-bhūtānām, jñātvā mām śāntim ṛcchatī]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]

[Bhagavad- gītā, 5.29]

"I am everything. You are nothing. But I am your friend. Don't forget that.

You are represented in Me. Don't forget that. That detachment has been the cause of all the misery you are suffering from at present. You and your caste, all of you have lost faith in Me, that I am your friend. You are jealous that, "I am not the master. Someone be master. No taxation without representation." But you are well represented in Me. More than you can conceive. Why do you forget that? Reinstate you in that faith, you will be all right. It is by your fault that you are suffering, otherwise no difference in dealing or vision from the universal standpoint."

Gaura Haribol. Nitāi. So, dvitīyābhiniveśataḥ syād, īśād apetasya, īśā jñāna, my master, that He's my master. He's my well wisher, He's my guardian. Deviation from that is misery of so infinite magnitude. But the cause is very subtle and little. Hare Kṛṣṇa. Detachment, we are detached. We're captivated in enemy camp. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Svarūpa Dāmodara Mahārāja: So this is wonderful information.

Śrīla Śrīdhara Mahārāja: Just as you may take the case of a mad man. Vikitya chitya [?] Pātañjali, vikitya chitya, chitya is rather better, disorganized. But vikitya, it is organized. Organized way we are attending towards our - what is bad, what is evil. In organized way we are searching that. Not only vikitya, not only disorganized way, but it is quite intellectually set, intelligence is set towards the bad. That is vikitya, worse than mad, according to Pātañjali.

So what will be the relief? A madman what everything he has got in his possession, but only he is out of consciousness. The consciousness is to be set properly. Then he will find, 'Oh. Everything is there.' Back to home, his consciousness cast aside, not in home. The homeward, that consciousness must be pushed homeward. That is the problem.

Our Guru Mahārāja used to tell, “I don’t admit any famine in this world; only that of Kṛṣṇa consciousness.” Kṛṣṇa kathā-durvikṣā [?] Whenever excited he used to give this expression out, kona durvikṣā nāi chāḍ'a āra jagate eka mātra kṛṣṇa-kathā- durvikṣā. “Say from door to door that Kṛṣṇa is there. You are Kṛṣṇa’s, you belong to Kṛṣṇa. You are Kṛṣṇa dāsa. Only remind this from door to door, soul to soul, you are Kṛṣṇa dāsa. Then he will find, ‘Oh! Everything I have got. I am Kṛṣṇa dāsa, connected with Kṛṣṇa.’ That link must be supplied, then everything all right. No other dearth of anything here. No dearth, no misery, no nothing. Only that you have forgot Kṛṣṇa, your Lord. Only that point you must push, strike. And this universal necessity is here, no other necessity. I don’t admit anything.” When excited he used to say like that, eka mātra kṛṣṇa-kathā-durvikṣā. “Only one want is here, that is, they have forgotten their Lord who is infinite, infinite bliss. Only try to reinstate those souls, those conceiving, those feeling agents, connect with that Kṛṣṇa; everything will be all right.”

“There’s always fire, fire burning. No necessity of extinguishing the fire. What will be burnt into ashes by fire, you have nothing to do with that world. All your inner demands can be met only in connection with Kṛṣṇa. The other things are all unnecessary, which may be burned to ashes, which may be devoured by the flood or anything else. We have no real concern there. The opposite concern, they have taken you back, attracting you back towards it. You can’t allow your mind to go to Kṛṣṇa. So negative, these are our enemy, so may be burned to ashes, the whole world. We are not affected in any way by that. The war may devastate; the Earth, Sun, everything may vanish; but still we remain. And if we can have connection with Kṛṣṇa, these are all unnecessary for us, and for everyone. Why should we come to live in the mortal world; erroneously identifying with flesh and blood? And we are only thinking that we are dying, we are being born and dying – a false notion.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. So everything is conscious. And when we realize it fully we are in svarūpa-śakti domain, there, but posing itself, that Yamunā, that water, that creeper, that tree, but all consciousness, posing in different ways.

Bhakti Caru Swāmī: They are acting also consciously Mahārāja.

Śrīla Śrīdhara Mahārāja: Consciously.

Bhakti Caru Swāmī: Like when Kṛṣṇa goes to take bath in Yamunā all the waves rush to embrace Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yamunā uyarn [?] They melt, footsteps, the stone melting, the footsteps printed there, sometimes. So everything is conscious. So this Rahu-ketu vigrahan [?], the Āryans in their scripture, everywhere they find they're talking with the nature as they're talking with persons. And it is real. And ours is deviated ignorance.

Hare Kṛṣṇa. So fossilism you are to crush; Swāmī Mahārāja's order; you will take strong position here and crush the fossilism. Who says there is fossilism? First consciousness, that Berkley's theory, 'Not that we are in the world, but world is in the mind. Not that the mind is in the world, but the world is in the mind.' In everything, no conception, nothing here remains.

Bhakti Caru Swāmī: Actually from that the English expression came, "No matter, never mind."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Ultimately all concoction, undesirable things are all concoction, so don't worry.

Bhakti Caru Swāmī: Mahārāja, while coming, we saw that, we noticed that in front of the Devananda Gauḍīya Maṭh that the lion is biting the elephant. So Haṁsadūta Mahārāja wondered what is the symbolism, what does it signify?

Haṁsadūta Mahārāja: I can't understand it. I don't follow the idea, why the lions are biting.

Śrīla Śrīdhara Mahārāja: I don't appreciate that, but the opposite.

Bhakti Caru Swāmī: Yeah, right, because the elephant is sattya guṇa Mahārāja, and the lion is raja guṇa.

Śrīla Śrīdhara Mahārāja: Elephant is sattya guṇa and elephant is Nārāyaṇa's, Anantadev's vahana and lion is vahana of Devī. So elephant should be given preference.

Haṁsadūta Mahārāja: So why is it opposite?

Śrīla Śrīdhara Mahārāja: I don't appreciate that.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: And so many anomalies are there. The Jagāi, Mādāi, the Vasudeva, and that Devānanda Ṭhākura kept as gate keepers. That is objectionable. So many gods, the Mūrti of the mahātmā also, in so many things I differ from them. I told them but they are angry with me.

Bhakti Caru Swāmī: I was just telling Haṁsadūta Mahārāja that. Mahārāja, then what was their idea? **Haṁsadūta Mahārāja:** We understand the right idea, but what's their idea?

Bhakti Caru Swāmī: British government is ruling over Indian government. Ha, ha, ha. The lion was the symbol of the British in India. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha. And they may take it perhaps that we Vaiṣṇavas are lions. Vedanta Keśori, Vedānta Gauḍīya Maṭha. 'And you may be in mass, such a big volume, you the śakta_____ [?] but like lion we have attacked you.' In this way they may have their conception.

Bhakti Caru Swāmī: But Mahārāja, what is the relationship between the elephant and śakta?

Śrīla Śrīdhara Mahārāja: That I don't find. That what I find is that the elephant is the carrier of Ananta Deva. Sometimes Ananta Deva, He's imagined to be on the back of elephant. And lion is always the carrier of Devī, Durgā Devī. So I don't find the harmony there.

Bhakti Caru Swāmī: Mahārāja, can this mean that transcending the mode of goodness...

[?]

Śrīla Śrīdhara Mahārāja: But the symbol will be lion?

trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ
sadā hariḥ

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [Śikṣāṣṭakam, 3]

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Lion! Hare Kṛṣṇa.
Hare Kṛṣṇa. Nitāi Gaura. Nitāi Gaura Hari.

Bhakti Caru Swāmī: Mahārāja, Svarūpa Dāmodara Mahārāja [?]

Śrīla Śrīdhara Mahārāja: All right! prasāda [?] Kṛṣṇa. Kṛṣṇa. Gaura
Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Svarūpa Dāmodara Mahārāja [?]

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: he started a school in Manipura, and he was working very hard for months together, and right after opening the school he became bedridden.

Śrīla Śrīdhara Mahārāja: But what about his opening here, Maṭha?

Bhakti Caru Swāmī: (to Svarūpa Dāmodara Mahārāja) Yeah, what happened to your Maṭha Mahārāja in Navadvīpa?

Svarūpa Dāmodara Mahārāja: Ha, ha. negotiations.

Bhakti Caru Swāmī: The negotiation is going on, like they're very much willing to hand him over the Maṭha.

Śrīla Śrīdhara Mahārāja: Yes, then the sooner the better. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Svarūpa Dāmodara Mahārāja: So Bhāratī Mahārāja, I think we should go now.

Bhakti Caru Swāmī: And Atreya Ṛṣi Prabhu came. He's sitting here Mahārāja.

Śrīla Śrīdhara Mahārāja: Where? Here?

Bhakti Caru Swāmī: Yes. He came when you were talking so I did not announce his arrival. And actually we were supposed to come together but Svarūpa Dāmodara Mahārāja was in such a hurry so we had to leave without him. Ha, ha, ha. And I was feeling very guilty then. But he came on his own. Ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Atreya Rṣi: I am persistent, that's my only qualification. Like a goat.

Śrīla Śrīdhara Mahārāja: So, your persistence is your qualification, so none can conquer you.

Devotees: (Group laughter)

Bhakti Caru Swāmī: And he made a mistake, Mahārāja, he said that he's as persistent as a goat, but it's not the goat is not persistent, it's the bull that's persistent; Dharma.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Persistent. Hare Kṛṣṇa. Hare Kṛṣṇa. Everything coming in connection with Kṛṣṇa: that is converted into jewel, gem. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Rāma. Hare Rāma. Kṛṣṇa can utilize anything and everything. That is His special position. He can harmonize; the highest harmonizer. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: [?] Hare Kṛṣṇa. Nitāi Gaura Haribol.

_____ [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare
Rāma, Rāma Rāma, Hare Hare.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura
Haribol.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol.

...

Śrīla Śrīdhara Mahārāja: The meeting is over, finished?

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: What about that, I put some application about
stopping in the future publication whatever spoken against the God-
brothers of Swāmī Mahārāja that should be omitted. That was my
request.

Haṁsadūta Mahārāja: I think that subject will probably come up at the
BBT meeting, book trust meeting, separate from the GBC.

Śrīla Śrīdhara Mahārāja: By book trust meeting, they're also under the

GBC is it not?

Haṁsadūta Mahārāja: No, no.

Śrīla Śrīdhara Mahārāja: BBT, they're independent?

Haṁsadūta Mahārāja: Yes, they're independent, completely.

Śrīla Śrīdhara Mahārāja: So the application is directed to that meeting, or it is in the waste paper basket?

Haṁsadūta Mahārāja: I don't know because I came late. But BBT meeting will take place today. So I'll be there and then I'll let you know.

Devotees: [?]

Haṁsadūta Mahārāja: If I get a copy from Akṣayānanda Mahārāja I'll introduce it.

Śrīla Śrīdhara Mahārāja: Who are the members of that Book Trust meeting, who are the members of that committee?

Haṁsadūta Mahārāja: Who are they? Myself, Bhagavān Mahārāja...

Śrīla Śrīdhara Mahārāja: Your name?

Haṁsadūta Mahārāja: Haṁsadūta.

Śrīla Śrīdhara Mahārāja: Oh, Haṁsadūta Mahārāja. So you are one of the members?

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Have you seen my petition?

Haṁsadūta Mahārāja: No, I haven't seen it. He'll give me a copy and I'll bring it up.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Are you very weak now?

Haṁsadūta Mahārāja: Weak, no, I'm strong.

Other devotees: He's well now Mahārāja, he's doing well.

Śrīla Śrīdhara Mahārāja: Doing well?

Aksayānanda Mahārāja: We're all happy to see that.

Śrīla Śrīdhara Mahārāja: But he has become more... Atreya Ṛṣi: He's more satisfied.

Śrīla Śrīdhara Mahārāja: Satisfied?

Haṁsadūta Mahārāja: Independent.

Śrīla Śrīdhara Mahārāja: Or more humble?

Haṁsadūta Mahārāja: More humble? No. I'm working without getting involved. I'm not taking any part.

Śrīla Śrīdhara Mahārāja: So, peaceful.

Aksayānanda Mahārāja: He's aloof.

Haṁsadūta Mahārāja: Non-co-operation, no, not non-co-operation...

Śrīla Śrīdhara Mahārāja: Not non-co-operation.

Haṁsadūta Mahārāja: Non-participant.

Śrīla Śrīdhara Mahārāja: Non-participant, non-interfering.

Haṁsadūta Mahārāja: Non-interfering. No, I'm just doing the positive work; print some books, sell some books, preach.

Aksayānanda Mahārāja: He printed, re-printed the books of our Gurudeva in a very nice way. Haṁsadūta Mahārāja has re-printed the books in a very beautiful way. And everybody is hankering for those books that he has made.

Śrīla Śrīdhara Mahārāja: But we have not received a copy yet.

Haṁsadūta Mahārāja: I only have one set and it's on display. I have to

take orders then I will bring it. You can see it. We printed in Singapore.

Śrīla Śrīdhara Mahārāja: That is less costly there?

Haṁsadūta Mahārāja: Yes, one third the cost.

Śrīla Śrīdhara Mahārāja: I heard it; less costly. In Japan also less costly.

Haṁsadūta Mahārāja: No, no. Japan is very expensive now.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. I heard Swāmī Mahārāja arranged with some Japanese editor to publish his books.

Haṁsadūta Mahārāja: That was years ago, but since then their economy has expanded so much that they're practically on par with America.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Today Jayatīrtha Mahārāja not come. Is he there?

Devotees: Yes. He's there.

Śrīla Śrīdhara Mahārāja: Many of his men come from London perhaps.

Atreya Ṛṣi: This morning there is a committee where Jayatīrtha Mahārāja is also a member to discuss about the God-brothers who have come here.

Śrīla Śrīdhara Mahārāja: And Haṁsadūta Mahārāja is eliminated from the meeting?

Atreya Ṛṣi: No, just four or five members committee.

Śrīla Śrīdhara Mahārāja: Who are they? One Jayatīrtha Mahārāja?

Atreya Ṛṣi: Jayatīrtha Mahārāja, Bhakti Svarūpa Dāmodara Mahārāja, Tamal Kṛṣṇa Mahārāja.

Śrīla Śrīdhara Mahārāja: Three.

Atreya Ṛṣi: Rāmeśvara, no, no, not Rāmeśvara. Bhagavān, Kīrtanānanda, Jayapataka.

Śrīla Śrīdhara Mahārāja: Four, five, six.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: I am thinking that I may disconnect with ISKCON for my own peace.

Haṁsadūta Mahārāja: Ha, ha, ha, ha.

Atreya Ṛṣi: Please don't, Mahārāja, we need your mercy.

Śrīla Śrīdhara Mahārāja: I shall be independent here and whatever I should think best I shall do.

Atreya Ṛṣi: Mahārāja, please remain our well wisher.

Śrīla Śrīdhara Mahārāja: For Swāmī Mahārāja's request. He repeatedly requested me to look after ISKCON.

Atreya Ṛṣi: Please, yes, Mahārāja.

Śrīla Śrīdhara Mahārāja: But I did not think at that time that he will pass away before me. In ordinary way he's requesting me, "You please look after, look after." And naturally I had some affection for them because such bright work of men, great magnitude, almost inconceivable. The success of the Gauḍīya Maṭha as a whole, Mahāprabhu, Kṛṣṇa consciousness, we have already sold our head to Kṛṣṇa consciousness through Mahāprabhu and we find such a great glory, such a glorious victory over the world. Naturally our head should be bent on that. And we had pride of our heart. But that does not mean that I shall forgo my own existence. Ha, ha.

Atreya Ṛṣi: Mahārāja, the negative, un-appreciating elements are temporary. They're temporary and insignificant.

Śrīla Śrīdhara Mahārāja: I am old enough; I can't stand so much botheration. I can't stand it. They are all eager to hear something from me, but these tapes are working as enemy towards them. What is this? They themselves come to hear from me and when my statements, my sayings are proving enemy to them. So this is very, to deplore, a

deplorable thing that in the old age I am entangled into this undesirable relativity.

Haṁsadūta Mahārāja: But it says in the Bhāgavatam that the great souls live only for the welfare of others.

Śrīla Śrīdhara Mahārāja: Para-duḥkha duḥkhī, it is there. They have got no misery for their own, but they think themselves miserable only for others. But I am old, I can't tolerate. And my nature is non- interfering from the beginning. So much so that I am called, "ease lover." Not aggressive. Not for preaching but only to know; the knowing aspect, listening aspect, the aspect of inquisitiveness, that is predominating in me.

Haṁsadūta Mahārāja: So these are the doing aspects; these Americans, they do.

Śrīla Śrīdhara Mahārāja: And to find new lights, to find new lights from the scripture, from the words heard from my Guru Mahārāja, every day in new colour. I can see, I can feel, everything is infinite. Every word, every letter is of infinite characteristic. I'm rather internally busy for that in my last days. But these external disturbances are proving too much for my health even, these undesirable things.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

End of 82.03.02.B

82.03.02.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Suppose – in a general way I remark. There is a disease, a medicine has been invented and that is applied. If any better medicine is invented to deal with the patients, what are we to do? Import duty? From the standpoint of humanity, what should we do? The other country has produced a medicine of higher utility and my countrymen have not produced that sort of medicine. Then should we use any import duty?

Atreya Ṛṣi: It depends on what the goal is; if the goal is to get well or if the goal is to get bigger country.

Śrīla Śrīdhara Mahārāja: What does he say? I don't follow.

Bhakti Caru Swāmī: It depends on the goal. Whether the goal is to get well or the goal is to get wealthy. Ha, ha, ha. If the goal is to get well then there should not be any duty, but if the goal is to become wealthy...

Śrīla Śrīdhara Mahārāja: Wealth?

Devotees: Wealthy. Rich.

Śrīla Śrīdhara Mahārāja: Rich, wealth.

Devotees: Make commerce, trade.

Bhakti Caru Swāmī: Then impose tax.

Śrīla Śrīdhara Mahārāja: Kāma paśyanti kāmīnī mayam jagad lubdhāḥ paśyanti dhana-mayam jagad. Gold is above anything and no health of the county men? Gold is above the health of the countrymen.

[nārāyaṇa-mayam dhīrāḥ, paśyanti paramārthināḥ jagad dhana-mayam lubdhāḥ, kāmukāḥ kāmīnī-mayam]

[A devotee sees everyone and everything in relationship with Nārāyaṇa (nārāyaṇa-mayam). Everything is an expansion of Nārāyaṇa's energy. Just as those who are greedy see everything as a source of money-making and those who are lusty see everything as being conducive to sex, the most perfect devotee, Prahlāda Mahārāja, saw Nārāyaṇa even within a stone column.] [From Śrīmad-Bhāgavatam, 7.7.55, purport]

Atreya Ṛṣi: It's unfortunate; our misfortune.

Haṁsadūta Mahārāja: But the fact that there are a number of GBC men and Gurus coming to your lotus feet...

Śrīla Śrīdhara Mahārāja: Then why they did not allow Swāmī Mahārāja to enter into their country? Why, what for?

Haṁsadūta Mahārāja: Well they want to sell their own medicine.

Śrīla Śrīdhara Mahārāja: Why not import duty at that time? Gaura Haribol. Gaura Haribol.

Haṁsadūta Mahārāja: But our Swāmī Mahārāja; I was going to say that because already some of the GBC men are coming to your lotus feet to take instructions and advice, this shows that...

... a chain is as strong as its weakest link.

Śrīla Śrīdhara Mahārāja: It is for their own interest. Swāmī Mahārāja was bold enough to discourage, to cancel other God-brothers. He could speak against me also but he did not do so. Why? He has dismissed other God-brothers more or less, but he has not dismissed me. Lack of courage, or something else?

Haṁsadūta Mahārāja: No, no, no. He respected you highly.

Śrīla Śrīdhara Mahārāja: Or his appreciation for me?

Haṁsadūta Mahārāja: He appreciated.

Śrīla Śrīdhara Mahārāja: It is a clear thing, he was courageous enough;

he has challenged the whole world and even including our so many God-brothers. But still he had some affection for me. And that is zero? What do they say? Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. They're disregarding Swāmī Mahārāja himself.

In the case of Caru Swāmī some came to give opposition to his sannyāsa. But what did Swāmī Mahārāja tell? "He's not newcomer to me. He's my old friend." And in spite of their opposition he gave him sannyāsa.

He asked, Acutyānanda, "What sort of talk you had with Śrīdhara Mahārāja?" "You would faint to hear that." Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

But from the beginning we had some good relation, both; from the very conception of Back to Godhead, from when he was translating Gītā; so many discussions day after day about the meaning of Gītā. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. And they're separating me from him, because he's absent, physically. It's painful. I have got no other selfish interest of my own. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Kṛṣṇa is selfish to the extreme. Ha, ha, ha, ha. Mahāprabhu is selfish to establish Kṛṣṇa consciousness to be the Absolute, and our Guru Mahārāja also. Ha, ha, ha.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

I am going to form an opposition party? Then in my tapes they are to find out, they are to show that, ‘This is objectionable. We can’t accept this.’ The general things that are the answer to questions I am giving out: they are to establish, ‘No, no. These are all false, not up to mark, the standard of scripture, or the sayings of mahā-janas – objectionable.’ They are to prove. But to come down to that level of their criticism, it is better for me to stop connection, not to enter into any quarrel. Hare Kṛṣṇa. Hare Kṛṣṇa. The last days of my life may go on peacefully, these troubles.

Bhakti Caru Swāmī: Mahārāja, time will prove that you are right and they are wrong.

Śrīla Śrīdhara Mahārāja: They are making much of the form, neglecting the spirit, making much of the form. The committee is absolute, but that committee decision is already defeated by my recommendation, last year, when they rejected three of the Ācāryas. By my request they reinstated. Then where does go the decision of the committee? It loses its absolute characteristic there? Hare Kṛṣṇa. Hare Kṛṣṇa. They say it is absolute, they are all perfect. But I don’t see that I am perfect, I am still a student. I want to be student. Even my Guru Mahārāja told in Madras, in his letters, “I am the monitor of the class.” Something like that. The leader of the class is called monitor?

Devotees: Monitor.

Śrīla Śrīdhara Mahārāja: Monitor.

Hamsadūta Mahārāja: He’s a student.

Śrīla Śrīdhara Mahārāja: He was monitor, a student, a leading student. He told himself, “I am a student.” Really we are so. We are in the path of

infinite. We must be conscious that we are travelling in the path of infinite. So none can conceive to be perfect, especially the preacher class. The paramahansa, who has got nothing, seeing everything everywhere Kṛṣṇa, that is another thing. But the preacher class, they're supposed to live in an environment of progress. A student, the attitude of student, I am not finished infinite. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. After attaining perfection then what comes next? It will begin to rot.

Atreya Ṛṣi: It's death.

Śrīla Śrīdhara Mahārāja: Eh?

Atreya Ṛṣi: Its death, crystallisation.

Śrīla Śrīdhara Mahārāja: The way to death. After rising to the zenith, then you have to come down. And the progressing to the unlimited that will always go on, Vaikuṇṭha rasa. We are living in Vaikuṇṭha. What is that Vaikuṇṭha?

Atreya Ṛṣi: Progress.

Śrīla Śrīdhara Mahārāja: In a surrounding of infinite everything is infinite, everything has got its infinite character, I am living within. All understandable, everything of infinite character; we must live in that.

_____ [?] Gaura Hari.

...

Bhakti Caru Swāmī: You will just speak, and the ones who are sincere they will be automatically attracted to you. And those who are insincere they'll automatically run away from you. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Your grand certificate is too much for me. But every one of us should have that attitude, to live in the infinite means all Guru and I am the disciple. But only when particularly inspired by the Absolute Will, then one can chastise another. That is a temporary influence, inspiration. Otherwise we're all are students.

Bhakti Caru Swāmī: Once you told us Mahārāja, "In Vṛndāvana even the dusts they're also our Gurus."

Śrīla Śrīdhara Mahārāja: Yes.

vaikuṇṭhara pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

What does it mean?

indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ manasas tu parā
buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [Bhagavad-gītā, 3.42]

Then Paramātmā and jīva, taṭasthā-loka, brahma-loka and Vaikuṇṭha, the earth, the water, everything made of spiritual stuff. And that is of higher quality than that of taṭasthā-loka. Svarūpa-śakti _____ [?] Guru veta rtaya asambha guru sampat guru dharcari [?] Otherwise no other plea to go there, only [?]

Bhakti Caru Swāmī: And with that mood Bhaktisiddhānta Saraswatī Ṭhākura wanted to stay in Govardhana. He didn't want to go to Rādhā-kuṇḍa.

Śrīla Śrīdhara Mahārāja: (about 7min 12secs of Bengali conversation)
We have got combination. We have got our committee that is absolute. Whatever we shall do that must be justified by the resolution of our combined opinion.

Bhakti Caru Swāmī: Another thing is, Mahārāja, they are so much into

lording it over that they cannot stand that somebody should go away from their clutches, from their controlling jurisdiction.

Śrīla Śrīdhara Mahārāja: (about 1min 20secs of Bengali)

Bhakti Caru Swāmī: [?] Mahārāja just said that he feels that it

would be better if the mass takes the initiation from the local, the zonal Guru. But the class, these who are getting a chance to meet, to see the other Gurus, mix around with the other Gurus, they should be given a chance...

Akṣayānanda Mahārāja: According to their faith, śraddhā.

Bhakti Caru Swāmī: Yes, according to their faith they can select their Guru; otherwise if somebody develops their faith for somebody else and is forced to take initiation from somebody else that will not be natural.

Śrīla Śrīdhara Mahārāja: And the concept of provincialism will also disappear. Everyone has got disciple from anywhere, any place, combined. According to śraddhā the relationship should be allowed to grow, for Guru and śiṣya, otherwise it is artificial, a laboured thing, a pressure on the faith. As much as natural we should try to go on, faith, independent faith.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, what happens when one is forced to take initiation from somebody and then later on he develops his faith on somebody else?

Śrīla Śrīdhara Mahārāja: So by chance it may happen it was not available, but the policy is there, that is worse.

Bhakti Caru Swāmī: I see. But what is the position of that man who has been forced to take initiation from somebody in whom he doesn't have total faith?

Śrīla Śrīdhara Mahārāja: Very unwholesome position. Whole life he will labour under uncertainty. No progress.

Bhakti Caru Swāmī: Can he change, can he take sort of, can he surrender himself...

Śrīla Śrīdhara Mahārāja: That is undesirable, it is undesirable. In reality it should be, either in this life or in another life, next life. Otherwise it cannot thrive, the soul cannot thrive without natural connection. According to ruci, according to the rasa, adjustment and re-adjustment is possible. But this life is almost useless; it will go on repenting in hesitation and no progress. The progress may be intellectually, but from soul's standpoint no progress, no faith. A forced Guru is thrust on him whom he cannot regard, give regard, that is life in death, something like

life in death.

Bhakti Caru Swāmī: These are the defects of an institution Mahārāja.

Śrīla Śrīdhara Mahārāja: So as much as an institution must be accommodating to the truth, the conception of truth.

So, Balavacari [?] one gentleman, a leading advocate of the Rāmānuja section in Madras, he told me clearly and strongly that, “I do not believe Swāmiji.” Modestly he put to me, “I do not believe in organization. In ancient India, in every case, Indians [?] No constitution.”

I told him, sango śakti kalau yuge [Śrī Caitanya Mahāprabhu said: “In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful.”] So it has been arranged by our Guru Mahārāja in this system.

Regularly he was a judge in the Supreme Court, Balavacari [?] He told me that, “In ancient India we don’t find any organized attempt to do anything. But all individual attempt, in every case, in finance, or in the education department, or in any departmental enterprise [?]”

Of course Jīva Goswāmī had the conception of Viśva-Vaiṣṇava-Rāja-Sabhā, but that has been translated by professor Baul [?] as “court” and not as “assembly.” Assembly, that is democratic line, by election. And court by selection from up, deducting, descending method, not ascending.

_____ [?]

Bhakti Caru Swāmī: Mahārāja, you take some rest now.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Caru Swāmī feels excitement in me and asks me to take rest. Humble Swāmīji!

Akṣayānanda Mahārāja: Caru Swāmī means humble Swāmīji.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Haṁsadūta Mahārāja - is he to return to Māyāpur?

Bhakti Caru Swāmī: Yes Mahārāja.

(To Haṁsadūta Mahārāja) He's asking whether you have to go back to Māyāpur today.

Haṁsadūta Mahārāja: Not when it's raining.

Śrīla Śrīdhara Mahārāja: What do you think?

Haṁsadūta Mahārāja: I have to go later for GBC meeting.

Bhakti Caru Swāmī: Today Svarūpa Dāmodara Mahārāja has brought some Manipuri cooks from Manipura. So they made it a point that we must go back before one o'clock to attain the prasāda, I mean to attend.

Śrīla Śrīdhara Mahārāja: All right, if any commitment then I can't help. Gaura Haribol. Hare Kṛṣṇa. Where is he sitting, Haṁsadūta Mahārāja?

Bhakti Caru Swāmī: He's here, standing Mahārāja.

Śrīla Śrīdhara Mahārāja: But he should be offered a chair, Haṁsadūta Mahārāja.

Haṁsadūta Mahārāja: No, no. No.

Akṣayānanda Mahārāja: He doesn't want, no.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. [?]

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: [?]

Haṁsadūta Mahārāja: No, no. I would be offensive to the chair.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: The chair is here Mahārāja.

Bhakti Caru Swāmī: [?] "Now that I know the chair is a person, if I sit on the chair I'll be offensive to the chair."

Śrīla Śrīdhara Mahārāja: Then?

Bhakti Caru Swāmī: We brought two chairs for Atreya R̥ṣi Prabhu and Haṁsadūta Mahārāja but neither of them wants to sit. They're actually feeling that they shouldn't sit in an elevated position in front of you.

Śrīla Śrīdhara Mahārāja: But...

Bhakti Caru Swāmī: Now Haṁsadūta Mahārāja is kneeling down on the ground.

Śrīla Śrīdhara Mahārāja: Does he forget that request, the value of request? Ha, ha. Haṁsadūta Mahārāja, no value in the request you can find? Ha, ha, ha, ha, ha, ha.

Haṁsadūta Mahārāja: No matter what I do I'm going to be offensive.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Caru Swāmī: "No matter what I do I'll be offensive."

Haṁsadūta Mahārāja: If I refuse your request...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Mahāprabhu asked Sārvabhauma, “Sārvabhauma, what can I do? Govinda is sent by My Gurudeva to serve Me, but I must give honour to him, he's My God-brother. But he says that Gurudeva has ordered him. What should I do?”

guru seva kaya manya apana guru ajnadhi upadhi paya [?] Something like that. Then Sārvabhauma told, ajna balava [?]

Bhakti Caru Swāmī: (to Haṁsadūta Mahārāja) So Mahārāja, now you are defeated. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: But this is not ajna [?]

Bhakti Caru Swāmī: No Mahārāja, to us.

Śrīla Śrīdhara Mahārāja: ...but request. I cannot be audacious so much as to say like that.

Bhakti Caru Swāmī: (addressing others) Mahārāja cited the example of Govinda Prabhu. When he went to Caitanya Mahāprabhu and because His Gurudeva sent him, Īśvara Purī sent him, to become Mahāprabhu's servant, to attend Him, so He said, “How can I take service from you? You are My God-brother.” So He said, “By order of the spiritual master.” Then Sarvabhauma Bhaṭācārya said, “The order is higher.”

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. But here is not order.

Bhakti Caru Swāmī: Here is request which is even higher.

Śrīla Śrīdhara Mahārāja: That can be a plea to you.

Haṁsadūta Mahārāja: All right, I'll sit on the chair.

Bhakti Caru Swāmī: Somebody please bring another one for Atreya Ṛṣi Prabhu. Then Haṁsadūta Mahārāja will feel better. Haṁsadūta Mahārāja is sitting alone in a chair so he's feeling uneasy. So I said that if Atreya Ṛṣi Prabhu sits in a chair...

Śrīla Śrīdhara Mahārāja: It will help him.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

He's cutting jokes. There is one statement by some Vaiṣṇava.

_____ [?]

So these talks what we had, in enjoying mood we are having talks, but if it is connected with Kṛṣṇa consciousness, this is also sādhana. The mock fight between the friends, that is also sādhana [?] Everything may be harmonized in a life dedicated to Kṛṣṇa consciousness.

Haṁsadūta Mahārāja: You are our uncle, spiritual uncle, so with the uncle there is always more humour. Sometimes some light relationship.

Śrīla Śrīdhara Mahārāja: Uncle; not only uncle, but elder uncle.

Devotee: (Group laughter)

Haṁsadūta Mahārāja: That makes it even more relishable.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Elder uncle, both in age perhaps and in seniority, elder uncle, form, it is formal. Baladeva is also uncle to someone.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. [Finishes with about three minutes of conversation with Bhakti Caru Swāmī]

End of 82.03.02.C

82.03.02.C_

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Bhakti Caru Swāmī: Mahārāja, you take some rest now.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Caru Swāmī feels excitement in me and asks me to take rest. Humble Swāmīji!

Akṣayānanda Mahārāja: Caru Swāmī means humble Swāmīji.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Haṁsadūta Mahārāja - is he to return to Māyāpur?

Bhakti Caru Swāmī: Yes Mahārāja.

(To Haṁsadūta Mahārāja) He's asking whether you have to go back to Māyāpur today.

Haṁsadūta Mahārāja: Not when it's raining.

Śrīla Śrīdhara Mahārāja: What do you think, of going back?

Haṁsadūta Mahārāja: I have to go later for GBC meeting.

Bhakti Caru Swāmī: Today Svarūpa Dāmodara Mahārāja has brought some Manipuri cooks from Manipura. So they made it a point that we must go back before one o'clock to attain the prasāda, I mean to attend.

Śrīla Śrīdhara Mahārāja: All right, if any commitment then I can't help. Gaura Haribol. Hare Kṛṣṇa. Where is he sitting, Haṁsadūta Mahārāja?

Bhakti Caru Swāmī: He's here, standing Mahārāja.

End of 82.03.02.C_

82.03.02.C_O

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Haṁsadūta Mahārāja: He [Kīrtanānanda Mahārāja] made an interesting remark. He said that perhaps Your Divine Grace's words, which is

attracting a certain type of devotee, will inspire the larger ISKCON body to become more enthusiastic to preach Kṛṣṇa consciousness just to make their point, so...

Śrīla Śrīdhara Mahārāja: What? I can't follow.

Haṁsadūta Mahārāja: In other words he's seeing the positive side. That now that there's some competition perhaps ISKCON will become even more enthusiastic to preach.

Śrīla Śrīdhara Mahārāja: Their defeatist mentality is responsible for that.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: Haṁsadūta Mahārāja is telling that Kīrtanānanda Mahārāja made a nice point yesterday. That is that the ones, those who are being inspired by Your Divine Grace, mostly they will inspire the larger ISKCON body to become more involved in preaching, because the opposition party will inspire them to get into competitive spirit.

Akṣayānanda Mahārāja: Competitive spirit will be arisen because so many are coming here.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja: [?]

Haṁsadūta Mahārāja: It's Kṛṣṇa's way to give more inspiration.

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja: [?]

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: [?]

Haṁsadūta Mahārāja: Without competition there's no...

Bhakti Caru Swāmī: Yes. Mahārāja also said that once.

_____ [?] It's always good to have an
opposition party.

Śrīla Śrīdhara Mahārāja: [?] Rādhārāṇī [?]

The Chandravālī's group, what is the ideal? [?] The opposition intensifies, it is natural.

Bhakti Caru Swāmī: And you can see that this year only they changed a lot and then the GBC...

Akṣayānanda Mahārāja: Actually Mahārāja, you told that you did not like that the standard would go lower, and I think your desire is being fulfilled.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: Your desire that the standard will not go lower is being fulfilled because they are taking it as a challenge to progress.

Śrīla Śrīdhara Mahārāja: I depreciate their statement.

Bhakti Caru Swāmī: Depreciate, yes.

Śrīla Śrīdhara Mahārāja: Yes. I am not an opposition party to Swāmī Mahārāja. Rather it may be supplementary. It can be said so, it will supplement.

Atreya Ṛṣi: Yes. That is our conviction.

Śrīla Śrīdhara Mahārāja: What Swāmī Mahārāja has not yet given to them, they may get that thing here; to add, and not to caste outside as opposition.

Bhakti Caru Swāmī: Mahārāja he actually didn't say opposition party; that was the way I presented it.

Śrīla Śrīdhara Mahārāja: But enliven, that I can accept. And Dayādhara Prabhu has written in his one letter that, "Your Prapanna-jīvanāmṛta and your tapes, that will enliven. It is, it will supply the deeper roots to ISKCON. The people, if they come across this book and these tapes, their faith will be more consolidated in ISKCON." That is his conception, and I also conceive like that. They're allowed, after his departure there may come a general depression, but these things will help them, will give similar food.

Bhakti Caru Swāmī: Life, yes. We don't have any doubt Mahārāja. I mean we're all under the same...

Śrīla Śrīdhara Mahārāja: Because my expressions, the nature of my expressions, of my representation, that was appreciated by my Guru Mahārāja and mostly by all the scholars in our Maṭha. Because it is based on this ontological conception based on pure cid-vilāsa. That is whatever I see I have in view that it must cross the level of Brahmaloḥa. Not of this world but of other world, cid-vilāsa-lakṣaṇa. That the smallest thing that we mention here, that is placed above renunciation, liberation. Not this side, that is śuddha-sattva, viśuddha-sattva. Not this side liberation, or emancipation, sattva-guṇa. Not sattva-guṇa, Viṣṇu, not sattva-guṇa but viśuddha- sattva, nirguṇa, cid-vilāsa. Every word, every syllable what I express, I give out, that is from the plane of viśuddha-sattva. That is the special characteristic of my sayings. So our; this so many stalwarts that are Ācārya, Madhusudana Mahārāja, Purī Mahārāja, and others, they appreciate my talk very much, that ever new. Not a stereo type thing. Whenever I approach, when I give explanation to a particular śloka every time some new thing will come, not any,

er_____ [?]

Devotees: Memorised, not parrot fashion, mechanical?

Śrīla Śrīdhara Mahārāja: ...any mere repetition, but come with some touch with infinite. Whatever I say must have some touch with infinite conception. That is the peculiarity in me. So, increase the faith, the śraddhā, the basis always for that. The foundation, the faith, that will be more consolidated. So not any enemy to any person, in a general way, not referring any particular section, in most generalized way I deal things.

Akṣayānanda Mahārāja: We're all indebted to you.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: We're all indebted to you Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. We're indebted to the source, the Guru Mahārāja. If I can carry that channel then I am fortunate. It is his; it may be stopped any moment. Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. I have not many disciples. But I was never afraid that if my disciples mix with another's they will be discouraged. Come and go, can't understand me, but I am here. But I am not afraid that by mixing with other party they will be weakened. duty other market efficient industry_ _____ to save ones own industry?

Devotees: Tax, import, to restrict import?

Śrīla Śrīdhara Mahārāja: To impose duty on the import, impose taxes.

Haṁsadūta Mahārāja: To restrict import.

Śrīla Śrīdhara Mahārāja: Import taxes, because the internal industry will not be able to compete with the product, so some taxes should be used. Something like that. A protection duty, something like that, it seems to me.

Śrīla Śrīdhara Mahārāja: Suppose – in a general way I remark. There is a disease, a medicine has been invented and that is applied. If any better medicine is invented to deal with the patients, what are we to do? Import duty? From the standpoint of humanity, what should we do? The other country has produced a medicine of higher utility and my countrymen have not produced that sort of medicine. Then should we use any import duty?

Atreya Ṛṣi: It depends on what the goal is; if the goal is to get well or if the goal is to get bigger country.

Śrīla Śrīdhara Mahārāja: What does he say? I don't follow.

Bhakti Caru Swāmī: It depends on the goal. Whether the goal is to get well or the goal is to get wealthy. Ha, ha, ha. If the goal is to get well then there should not be any duty, but if the goal is to become wealthy...

Śrīla Śrīdhara Mahārāja: Wealth?

Devotees: Wealthy. Rich.

Śrīla Śrīdhara Mahārāja: Rich, wealth.

Devotees: Make commerce, trade.

Bhakti Caru Swāmī: Then impose tax.

Śrīla Śrīdhara Mahārāja: Kāma paśyanti kāmīnī mayam jagad lubdhāḥ paśyanti dhana-mayaṁ jagad. Gold is above anything and no health of the county men? Gold is above the health of the countrymen.

[nārāyaṇa-mayaṁ dhīrāḥ, paśyanti paramārthināḥ

jagad dhana-mayaṁ lubdhāḥ, kāmukāḥ kāmīnī-mayaṁ]

[A devotee sees everyone and everything in relationship with Nārāyaṇa (nārāyaṇa-mayaṁ). Everything is an expansion of Nārāyaṇa's energy. Just as those who are greedy see everything as a source of money-making and those who are lusty see everything as being conducive to sex, the most perfect devotee, Prahlāda Mahārāja, saw Nārāyaṇa even within a stone column.] [From Śrīmad-Bhāgavatam, 7.7.55, purport]

Atreya Ṛṣi: It's unfortunate; our misfortune.

Haṁsadūta Mahārāja: But the fact that there are a number of GBC men and Gurus coming to your lotus feet...

Śrīla Śrīdhara Mahārāja: Then why they did not allow Swāmī Mahārāja to enter into their country? Why, what for?

Haṁsadūta Mahārāja: Well they want to sell their own medicine.

Śrīla Śrīdhara Mahārāja: Why not import duty at that time? Gaura Haribol. Gaura Haribol.

Haṁsadūta Mahārāja: But our Swāmī Mahārāja; I was going to say that because already some of the GBC men are coming to your lotus feet to take instructions and advice, this shows that...

... a chain is as strong as its weakest link.

Śrīla Śrīdhara Mahārāja: It is for their own interest. Swāmī Mahārāja was bold enough to discourage, to cancel other God-brothers. He could speak against me also but he did not do so. Why? He has dismissed other God-brothers more or less, but he has not dismissed me. Lack of courage, or something else?

Haṁsadūta Mahārāja: No, no, no. He respected you highly.

Śrīla Śrīdhara Mahārāja: Or his appreciation for me?

Haṁsadūta Mahārāja: He appreciated.

Śrīla Śrīdhara Mahārāja: It is a clear thing, he was courageous enough; he has challenged the whole world and even including our so many God-brothers. But still he had some affection for me. And that is zero? What

do they say? Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. They're disregarding Swāmī Mahārāja himself.

In the case of Caru Swāmī some came to give opposition to his sannyāsa. But what did Swāmī Mahārāja tell? "He's not newcomer to me. He's my old friend." And in spite of their opposition he gave him sannyāsa.

He asked, Acutyānanda, "What sort of talk you had with Śrīdhara Mahārāja?" "You would faint to hear that." Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

But from the beginning we had some good relation, both; from the very conception of Back to Godhead, from when he was translating Gītā; so many discussions day after day about the meaning of Gītā. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. And they're separating me from him, because he's absent, physically. It's painful. I have got no other selfish interest of my own. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Kṛṣṇa is selfish to the extreme. Ha, ha, ha, ha. Mahāprabhu is selfish to establish Kṛṣṇa consciousness to be the Absolute, and our Guru Mahārāja also. Ha, ha, ha.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

I am going to form an opposition party? Then in my tapes they are to find out, they are to show that, 'This is objectionable. We can't accept this.' The general things that are the answer to questions I am giving out: they are to establish, 'No, no. These are all false, not up to mark, the standard

of scripture, or the sayings of mahā-janas – objectionable.’ They are to prove. But to come down to that level of their criticism, it is better for me to stop connection, not to enter into any quarrel. Hare Kṛṣṇa. Hare Kṛṣṇa. The last days of my life may go on peacefully, these troubles.

Bhakti Caru Swāmī: Mahārāja, time will prove that you are right and they are wrong.

Śrīla Śrīdhara Mahārāja: They are making much of the form, neglecting the spirit, making much of the form. The committee is absolute, but that committee decision is already defeated by my recommendation, last year, when they rejected three of the Ācāryas. By my request they reinstated. Then where does go the decision of the committee? It loses its absolute characteristic there? Hare Kṛṣṇa. Hare Kṛṣṇa. They say it is absolute, they are all perfect. But I don’t see that I am perfect, I am still a student. I want to be student. Even my Guru Mahārāja told in Madras, in his letters, “I am the monitor of the class.” Something like that. The leader of the class is called monitor?

Devotees: Monitor.

Śrīla Śrīdhara Mahārāja: Monitor.

Haṁsadūta Mahārāja: He’s a student.

Śrīla Śrīdhara Mahārāja: He was monitor, a student, a leading student. He told himself, “I am a student.” Really we are so. We are in the path of infinite. We must be conscious that we are travelling in the path of infinite. So none can conceive to be perfect, especially the preacher class. The paramahansa, who has got nothing, seeing everything everywhere Kṛṣṇa, that is another thing. But the preacher class, they’re supposed to live in an environment of progress. A student, the attitude of student, I am not finished infinite. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. After attaining perfection then what comes next? It will begin to rot.

Atreya Ṛṣi: It’s death.

Śrīla Śrīdhara Mahārāja: Eh?

Atreya Ṛṣi: Its death, crystallisation.

Śrīla Śrīdhara Mahārāja: The way to death. After rising to the zenith, then you have to come down. And the progressing to the unlimited that will always go on, Vaikuṇṭha rasa. We are living in Vaikuṇṭha. What is that Vaikuṇṭha?

Atreya Ṛṣi: Progress.

Śrīla Śrīdhara Mahārāja: In a surrounding of infinite everything is infinite, everything has got its infinite character, I am living within. All un-understandable, everything of infinite character; we must live in that.

[?] Gaura
Hari.

...

Bhakti Caru Swāmī: You will just speak, and the ones who are sincere they will be automatically attracted to you. And those who are insincere they'll automatically run away from you. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Your grand certificate is too much for me. But every one of us should have that attitude, to live in the infinite means all Guru and I am the disciple. But only when particularly inspired by the Absolute Will, then one can chastise another. That is a temporary influence, inspiration. Otherwise we're all are students.

Bhakti Caru Swāmī: Once you told us Mahārāja, "In Vṛndāvana even the dusts they're also our Gurus."

Śrīla Śrīdhara Mahārāja: Yes.

vaikuṇṭhara pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

What does it mean?

indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ manasas tu parā
buddhir, buddher yaḥ paratas tu saḥ

[“The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself.”] [Bhagavad-gītā, 3.42]

Then Paramātmā and jīva, taṭasthā-loka, brahma-loka and Vaikuṇṭha, the earth, the water, everything made of spiritual stuff. And that is of higher quality than that of taṭasthā-loka. Svarūpa-śakti

_____ [?]

Guru veta rtaya asambha guru sampat guru dharcari [?] Otherwise no other plea to go there, only [?]

[?]

Bhakti Caru Swāmī: And with that mood Bhaktisiddhānta Saraswatī Ṭhākura wanted to stay in Govardhana. He didn’t want to go to Rādhā-kuṇḍa.

Śrīla Śrīdhara Mahārāja: (about 7min 12secs of Bengali conversation)
We have got combination. We have got our committee that is absolute. Whatever we shall do that must be justified by the resolution of our

combined opinion.

Bhakti Caru Swāmī: Another thing is, Mahārāja, they are so much into lording it over that they cannot stand that somebody should go away from their clutches, from their controlling jurisdiction.

Śrīla Śrīdhara Mahārāja: (about 1min 20secs of Bengali)

Bhakti Caru Swāmī: [?] Mahārāja just said that he feels that it would be better if the mass takes the initiation from the local, the zonal Guru. But the class, these who are getting a chance to meet, to see the other Gurus, mix around with the other Gurus, they should be given a chance...

Akṣayānanda Mahārāja: According to their faith, śraddhā.

Bhakti Caru Swāmī: Yes, according to their faith they can select their Guru; otherwise if somebody develops their faith for somebody else and is forced to take initiation from somebody else that will not be natural.

Śrīla Śrīdhara Mahārāja: And the concept of provincialism will also disappear. Everyone has got disciple from anywhere, any place, combined. According to śraddhā the relationship should be allowed to grow, for Guru and śiṣya, otherwise it is artificial, a laboured thing, a pressure on the faith. As much as natural we should try to go on, faith, independent faith. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, what happens when one is forced to take initiation from somebody and then later on he develops his faith on somebody else?

Śrīla Śrīdhara Mahārāja: So by chance it may happen it was not available, but the policy is there, that is worse.

Bhakti Caru Swāmī: I see. But what is the position of that man who has been forced to take initiation from somebody in whom he doesn't have total faith?

Śrīla Śrīdhara Mahārāja: Very unwholesome position. Whole life he will labour under uncertainty. No progress.

Bhakti Caru Swāmī: Can he change, can he take sort of, can he surrender himself...

Śrīla Śrīdhara Mahārāja: That is undesirable, it is undesirable. In reality it should be, either in this life or in another life, next life. Otherwise it cannot thrive, the soul cannot thrive without natural connection. According to ruci, according to the rasa, adjustment and re-adjustment is possible. But this life is almost useless; it will go on repenting in hesitation and no progress. The progress may be intellectually, but from soul's standpoint no progress, no faith. A forced Guru is thrust on him whom he cannot regard, give regard, that is life in death, something like life in death.

Bhakti Caru Swāmī: These are the defects of an institution Mahārāja.

Śrīla Śrīdhara Mahārāja: So as much as an institution must be accommodating to the truth, the conception of truth.

So, Balavacari [?] one gentleman, a leading advocate of the Rāmānuja section in Madras, he told me clearly and strongly that, “I do not believe Swāmiji.” Modestly he put to me, “I do not believe in organization. In ancient India, in every case, Indians [?] No constitution.”

I told him, sango śakti kalau yuge [Śrī Caitanya Mahāprabhu said: “In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful.”] So it has been arranged by our Guru Mahārāja in this system.

Regularly he was a judge in the Supreme Court, Balavacari [?] He told me that, “In ancient India we don’t find any organized attempt to do anything. But all individual attempt, in every case, in finance, or in the education department, or in any departmental enterprise [?]”

Of course Jīva Goswāmī had the conception of Viśva-Vaiṣṇava-Rāja-Sabhā, but that has been translated by professor Baul [?] as “court” and not as “assembly.” Assembly, that is democratic line, by election. And court by selection from up, deducting, descending method, not ascending.

_____ [?]

End of 82.03.02.C_O

82.03.02.D

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Bhakti Caru Swāmī: ...Atreya Ṛṣi Prabhu and Haṁsadūta Mahārāja but none of them want to sit. They're actually feeling that they shouldn't sit in an elevated position in front of you.

Śrīla Śrīdhara Mahārāja: But...

Bhakti Caru Swāmī: Now Haṁsadūta Mahārāja is kneeling down on the ground.

Śrīla Śrīdhara Mahārāja: Does he forget that request, the value of request? Ha, ha. Haṁsadūta Mahārāja, no value in the request you can find? Ha, ha, ha, ha, ha, ha.

Haṁsadūta Mahārāja: No matter what I do I'm going to be offensive.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Caru Swāmī: “No matter what I do I’ll be offensive.”

Haṁsadūta Mahārāja: If I refuse your request...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Mahāprabhu asked Sārvabhauma, “Sārvabhauma, what can I do? Govinda is sent by My Gurudeva to serve Me, but I must give honour to him, he’s My Godbrother. But he says that Gurudeva has ordered him. What should I do?”

guru seva kaya manya apana guru ajnadhi upadhi paya [?] Something like that. Then Sārvabhauma told, ajna balava [?]

Bhakti Caru Swāmī: (to Haṁsadūta Mahārāja) So Mahārāja, now you are defeated.

Śrīla Śrīdhara Mahārāja: But this is not ajna [?]

Bhakti Caru Swāmī: No Mahārāja, to us.

Śrīla Śrīdhara Mahārāja: ...but request. I cannot be audacious so much as to say like that. My request!

Bhakti Caru Swāmī: (addressing others) Mahārāja cited the example of Govinda Prabhu. When he went to Caitanya Mahāprabhu and because His Gurudeva sent him, Īśvara Purī sent him, to become Mahāprabhu’s servant, to attend Him, so He said, “How can I take service from you?”

You are My God- brother.” So He said, “By order of the spiritual master.” Then Sarvabhauma Bhatācārya said, “The order is higher.”

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. But here is not order.

Bhakti Caru Swāmī: Here is request which is even higher.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: That can be a plea to you. Ha, ha, ha, ha.

Haṁsadūta Mahārāja: All right, I’ll sit on the chair.

Bhakti Caru Swāmī: Somebody please bring another one for Atreya Ṛṣi Prabhu. Then Haṁsadūta Mahārāja will feel better. Haṁsadūta Mahārāja is sitting alone in a chair so he’s feeling uneasy. So I said that if Atreya Ṛṣi Prabhu sits in a chair...

Śrīla Śrīdhara Mahārāja: It will help him.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. He’s cutting jokes?

Devotee: Here’s another chair.

Śrīla Śrīdhara Mahārāja: Who is that? There is one statement by some Vaiṣṇava.

So these talks what we had, in enjoying mood we are having talks, but if it is connected with Kṛṣṇa consciousness, this is also sādhana. The mock fight between the friends, that is also sādhana [?] Everything may be harmonized in a life dedicated to Kṛṣṇa consciousness.

Haṁsadūta Mahārāja: You are our uncle, spiritual uncle, so with the uncle there is always more humour. Sometimes some light relationship.

Śrīla Śrīdhara Mahārāja: Uncle; not only uncle, but elder uncle.

Devotees: (Group laughter)

Haṁsadūta Mahārāja: That makes it even more relishable.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Elder uncle, both in age perhaps and in seniority, elder uncle, form, it is formal. Baladeva is also uncle to someone. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

[About two minutes of conversation with Bhakti Caru Swāmī]

Bhakti Caru Swāmī: He was actually thinking of going to Calcutta tomorrow for a day or two, and then come back; stay through the festival and then go to Calcutta for a few days.

Haṁsadūta Mahārāja: I'm under the control of Bhakti Caru. No freedom. And Bhakti Caru is under your control. So I think everything depends on Your Divine Grace.

Śrīla Śrīdhara Mahārāja: You should not say so, there is GBC.

Devotees: (Group laughter)

Haṁsadūta Mahārāja: They are under Kṛṣṇa.

Bhakti Caru Swāmī: Or Kṛṣṇa's energy.

Śrīla Śrīdhara Mahārāja: They are under Kṛṣṇa or Kṛṣṇa is under them?

Haṁsadūta Mahārāja: No. I think they're under Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: What they think?

Bhakti Caru Swāmī: If they think Kṛṣṇa is under them, then they come under Kṛṣṇa's energy, Mahārāja.

Haṁsadūta Mahārāja: I think everything will come out all right because after all everything is under Kṛṣṇa. It just takes different colours.

Śrīla Śrīdhara Mahārāja: Yes. Of course we are to accept that ultimately. This is all for the best, so no room for any grave complaint.

[akiñcanasya dāntasya śāntasya sama-cetasah] / mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ

["One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes."] [Śrīmad-Bhāgavatam, 11.14.13]

"Who is satisfied with Me, every wave coming from outside are carrying happy news for him." Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam

[hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

[Lord Brahmā said: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [Śrīmad-Bhāgavatam, 10.14.8]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. That is the real solace of life. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotees: Mahārāja [?]

Śrīla Śrīdhara Mahārāja: [?] Jaya om viṣṇu-pāda...

...

Dhīra Kṛṣṇa Mahārāja: Letter is addressed to His Divine Grace Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja. Śrī Chaitanya Saraswat Maṭh. From West Malaysia.

Śrīla Śrīdhara Mahārāja: He's there, West Malaysia?

Dhīra Kṛṣṇa Mahārāja: Yes. "My dear Śrīdhara Mahārāja, Please accept my humble obeisance's and glories at the lotus feet of His Divine Grace Bhaktisiddhānta Saraswatī Goswāmī, who is an ocean of unending, inconceivable and unpredictable mercy in Kṛṣṇa consciousness. Leaving the shelter of the devotees at New Jagannātha Purī," that's San Francisco or Berkley, "I have come to Malaysia to help begin a temple in Borneo. Although I am ill-equipped for such a project I am hoping for the mercy of the sādhus and Kṛṣṇa to make me more humble in this difficult task. I would also like to beg for your mercy, but I am too proud and arrogant to do such a thing, being a westerner who has so much going for him in the material world. Still, at every moment I know that I am receiving your mercy. And in fact I am nothing but your mercy. Such is my great fortune.

As you have said, "Such is our divinity. We have come in connection with such noble life with a conception of such nobility, self abnegation to such a degree of honour to the living being a selfless life. Caitanya Mahāprabhu has brought the highest thing down from that quarter to us."

And there in that position we are the highest gainer we are told by the experts of that world. Perhaps I am a mere dreamer. Perhaps one of the admiring pseudo intellectuals of the exploiting west. Perhaps a waste of all of Kṛṣṇa's energy spent on mundane efforts to attain name and fame. But your eloquence is a thrill for me. It sustains me, it encourages me, it shames me, it bolsters me, it scares me, it dares me to dedicate even a fragment of my false ego to you and to the great Vaiṣṇava tradition which

I have been so fortunate to behold by the mercy of Swāmī Mahārāja.

What one considers as a fortune is relative. One thousand dollars is a fortune to one man, a bother to another. But to a low born wolf of such deleterious qualifications for a noble life as myself, how can one access the worth of my involvement in such a life in such exalted association? It can be compared to an ant serving prasāda to an elephant. How is it possible for the ant to please the elephant? Yet somehow the ant is favoured by the elephant. Though the elephant has no need to accept the offerings of the ant, still he encourages him. What a great thing we have got. Indeed how do we pay for such a gem whose value has become inestimable? What is the worth of such a life? How can we calculate such an empire in our own currency? By some inattentiveness I have misplaced the address of mother Uma, your disciple in Kota Kinaballu, East Malaysia.”

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: He says, “I have misplaced the address. If we chanced to visit that city I would be desirous to visit her. Could Hari Carana send me the address? I pray to Kṛṣṇa that you shall not be further offended by these nonsense GBC antics on this Gaura Pūrṇimā. I further pray that in some small way this ant can somehow circumambulate your lotus feet the rest of his stay on this planet and eternally receive your benedictine association. All daṇḍavats again and again to Your Divine Grace for attracting me to your service.

Your helpless servant, Dayādhara Gaurāṅga dāsa.”

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Another letter today came to someone Kamal, Kamalāsana. He has got it? He is not here?

Devotee: He's in Māyāpur today.

Śrīla Śrīdhara Mahārāja: Letter with whom?

Devotee: Kamalāsana Prabhu.

Śrīla Śrīdhara Mahārāja: A letter came in his address. So far I remember the name is Kamalāsana. I have sent it downstairs.

...

Devotee: They're printing in Germany every month.

Dhīra Kṛṣṇa Mahārāja: Śrīmad-Bhāgavatam insert!

Śrīla Śrīdhara Mahārāja: Published by whom, in German language?

Dhīra Kṛṣṇa Mahārāja: By Harikeśa.

Śrīla Śrīdhara Mahārāja: Harikeśa Mahārāja knows German language?

Dhīra Kṛṣṇa Mahārāja: Something. The local German devotees they do it under his direction.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. German people are nearer to India in thought. Max Muller, he was a German, is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He had ancient appreciation for the Upaniṣads.

And I forget the name, one German scholar, he expressed very firmly that, “Bhagavad-gītā, Śrīmad Bhagavad-gītā is the highest theological book ever come to the world.”

And with this remark that Gītā advises us to adjust ourselves with the environment, we can't have any control over the environment. It is not possible. So, if you like to have real peace you are to adjust yourself with the environment. The whole sādhana, or the means to end, self-determination, is within this adjustment. That is irremovable, that is eternal. You can have no control over the environment at any time. It is the resultant of so many forces outside and that is inevitable. Only the clue to find peace in your life is how you can take them favourably. You are to learn that. You must have to come to a point of understanding with the environment. It is in you and not outside, the wrong with you and you are to correct yourself, mā phaleṣu kadācana.

karmaṇy evādhikāras te, mā phaleṣu kadācana / mā karma-phala-hetur
bhūr, mā te saṅgo 'stv akarmaṇi

[“I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.”] [Bhagavad-gītā, 2.47]

Don't try to interfere with external forces and try to bring them to your control. It is impossible. Only the whole concentration of you should be applied, your internal adjustment with the environment, whatever it may be. There lies the key to success. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura

Haribol. Gaura Haribol. Nitāi Gaura Haribol. Where is Mādhava Mahārāja? Has he come, no?

Devotee: Mādhava Prabhu?

Śrīla Śrīdhara Mahārāja: Mādhava Prabhu.

Dhīra Kṛṣṇa Mahārāja: He has not returned from Māyāpur yet.

Śrīla Śrīdhara Mahārāja: And Bhāratī Mahārāja also...

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...with him? And do you think that Vrajendra-nandan to come back here?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Today?

Dhīra Kṛṣṇa Mahārāja: Tomorrow.

Śrīla Śrīdhara Mahārāja: Tomorrow. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Gaura Haribol. Akṣayānanda Mahārāja keeping well?

Aranya Mahārāja: No, he's got headache; no, not ears, sinus problems, his nose...

Śrīla Śrīdhara Mahārāja: No dysentery also?

Aranya Mahārāja: No, just he's been up late typing the Prapanna-jīvanāmṛta, he's been typing the manuscript. He stayed up a little late last night so he got sick.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. No other gentleman here knows typing?

Aranya Mahārāja: No other people to type.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So Dayādhara Gaurāṅga is a Doctor? Dhira Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Mādhava Prabhu is also a Doctor? Dhira Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And there is one Astana he's also a Doctor? Dhira Kṛṣṇa Mahārāja: Ami Astana?

Śrīla Śrīdhara Mahārāja: Ami Astana. Dhira Kṛṣṇa Mahārāja: He is a Doctor?

Śrīla Śrīdhara Mahārāja: Doctor. He will come soon.

Dhira Kṛṣṇa Mahārāja: But you are the Transcendental Professor.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. As long as my Lord wills: conditional.

mukam karoti vācālaṁ panghum langhāyate girīm / yat kṛpā tam ahaṁ
vande śrī gurun dīna-tāraṇam

[“I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry.”] [Bhavārha Dipikā, maṅgala stotram, 1]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. The nature of transcendental talk is like that. Only one should surrender at the sweet will, and it will come down to give vent to own self. That should be the nature of transcendental advices; to request, to pray, to come down, come down. Not my property. Generally we should see, look at it as the property of my Gurudeva, and he has entrusted it with me. With such disposition we shall try to talk about transcendental tidings, affairs. So it is necessary that we shall offer our obeisances before we begin to talk; that I may be used as an instrument. I am mere instrument of the talk, of the supernatural, transcendental subject matter. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Svayam eva sphuraty adaḥ.

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi
jihvātau svayam eva sphuraty adaḥ

[Our senses, physical or mental, are ineligible to come in touch with the transcendental. The Name is non-material (aprakṛta), without mundane limitation (vaikuṇṭha). It belongs to another plane. So, nothing about Kṛṣṇa, His Name, Form, Qualities, or Pastimes can be touched by our physical or mental senses. But when we have a serving attitude, He comes down to us of His own accord.] [Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 2.234]

Because it is transcendental, supernatural, aprakṛta, adhokṣaja, in characteristic; so the nāma, rūpa, guṇa, līlā - anything pertaining to the Supreme Entity, pertaining to Kṛṣṇa. Nāma, rūpa - na bhaved grāhyam indriyaiḥ, it is never approachable, by nature, it is not approachable by any senses, even including mind, avāñ-manaso gocaraḥ. It exists transcending the jurisdiction of our senses, including the mind. Hare Kṛṣṇa. Na bhaved grāhyam indriyaiḥ. Then how can we get connection with that?

Sevonmukhe hi, with expectant attitude, serving attitude we are to approach, sevonmukhe hi jihvādau. Then this jīva is indriyaiḥ, eye indriyaiḥ, and ear indriyaiḥ. If our heart, our soul, is of serving attitude and prayerful expectant attitude, then that descends in the plane, in the consciousness. Then from there it comes to the plane of our senses and exerts Himself to come out in the external atmosphere. Svayam eva sphuraty, He comes out of His own accord. We cannot make it object of our mind, or object of our senses. It is independent. Only by prayerful mood we can invite Him and He will come down graciously, come down. And from the consciousness, the ahaṅkāra, mind, in this way, then it comes to the tongue, from tongue to the ear. In any way we approached it becomes rūpa, guṇa, līlā, etc. So we always think that serving attitude and serving presupposes surrender. First surrender and then on that ground, on that foundation, any other attitude may work, may work to appeal to the higher region.

So lip cannot pronounce the Name. This physical ear can't hear or listen

to the Vaikuṇṭha śabda, can't grasp the meaning; only surrendered ear. The man must surrender and that surrendering tendency must be, must reach, it must flow to every part of our mind and body. And when it reaches the ear, that surrendering mentality, then the ear can catch the meaning of the sound. Comes to the tongue, then the tongue can produce real Kṛṣṇa Nāma. Otherwise it will be only a shallow sound pronounced by the physical instrument. Nāmākṣara bahiraya batu [nāma kabu naya] [From Jagadānanda Paṇḍit's Prema Vivarta]

...

Hare Kṛṣṇa. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. This is in Bhakti-rasāmṛta-sindhu, science of devotion by Rūpa Goswāmī. This is most important śloka. Otherwise God consciousness will be only imagination. But if we can understand this connecting link, we'll be conscious of such connection, connecting the Vaikuṇṭha and the mundane world; then it will be no longer imaginary thing, concrete reality. Only we should know how to approach. How to approach, what side it exists, and how to attain that, sevonmukhe hi.

There was one scholar, Indian scholar in the south, he accused that Radhakrishna, and also one scholar, Bengali scholar, Suren Dasa Gupta [?], who wrote books about the different existing philosophies of the world and also Indian philosophy. That man remarked that they have approached Eastern philosophy through Western method. That is through intellectualism. But eastern philosophers they have got their peculiar way of approaching the truth, praṇipāta, paripraśna, sevā. Without serving attitude we cannot expect to have any connection with higher entity. If we want to have connection with the plane which is higher than that of us, then we must have to work for the interest of that plane, otherwise no admission. Then only connection is possible, for their interest.

Sevonmukhe hi, praṇipāta, paripraśna, sevā. I want connection only to fulfil the object that will come from that plane. A scholar must not abide by the dictation of an idiot, an ignorant man, there will be no good. The

scholar cannot surrender to an ignorant man. But one ignorant man if he surrenders to the scholar, then he may be used to some good effect. So we are, on the whole, are of lower capacity, lower understanding, and in many ways of lower position. So, if we are ready to - the raw materials for their discretion, then we can have some entrance there in that market. And they will mould our raw energy to produce some fruitful result. From it utility will come, otherwise we can't have any connection, what to speak of controlling.

So prema, or love means that. So complete surrender for the cause. And higher things can be captured only by love, by surrender, by increasing our negative tendency. I am in want. You have many. I am in want. I want Your grace. I am in want of what? Of the opulence You have got, that is of higher quality, Your grace. You are full. You are high. I am low. I am small. I want Your grace to remove my want, my difficulties, my imperfection. So, the beginning, the attitude of the beginning of a spiritual life must be sincere in this respect - that we are needy in the real sense. Needy of the property that is of high characteristic, that is of high value. So, in such a mood we are to approach; praṇipāta, paripraśna, sevā.

Praṇipāta means I have finished my search in this world, in this plane of life. Nothing can satisfy me in this plane. My search finished, hankering finished. And I have come to conclusion that the thing for which my innate hankering, without which my innate thirst can never be quenched. That is with You and I want that thing. I want to live there where such innate hankering will be satisfied, that nectar. I want to live to serve in the world of nectar. Because without nectar, nothing can satisfy my heart, quench the thirst of my heart. So, I want be indebted into the land of nectar. Nectar is our real food which can satisfy our inner hankering, śṛṇvantu viśve amṛtasya putrāḥ. You are child of that soil.

End of 82.03.02.D

82.03.02.E_82.03.03.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: So also, you soul, you can thrive there, in Vṛndāvana, the land of love divine. How hopeful, how encouraging, how fulfilling, fulfilment giving, inestimable goal, come back to Godhead. Back to Godhead, as Swāmī Mahārāja has given that expression, Back to Godhead. It was in a small booklet published first by our Guru Mahārāja. Gauḍīya Maṭh Ki Koran, what does Gauḍīya Maṭh do? A very small pamphlet: Back to God, back to home. Then latter Prabhupāda used not to God but to Godhead, because by the word God the Christian conception of Godhead comes in the front, so Godhead; different conceptions of God amongst the different sections, sampradāya. So Godhead, that word was preferable to our Guru Mahārāja Bhaktisiddhānta Saraswatī. So Back to Godhead: Godhead, the source of all different conceptions of God. Svayaṁ Bhagavān Kṛṣṇa, Godhead. Back to Godhead, come home. Śṛṇvantu viśve amṛtasya putrāḥ. You are child, you are really meant for this soil, amṛtasya putrāḥ. You are to live on nectar, you are amṛtasya putrāḥ. You are product of amṛta, of eternal sweetness, beauty. Your original connection's with that thing, with Him. So, why do you pass your days in despair? Why you pass your days in trouble of different types, for long, long period? Help yourself, try to live, try to save yourself from all sorts of difficulties in general.

Ādhiyātmika, ādhibhautika, ādhidaivika, scientifically in these three classes the miseries, the difficulties of our life may be seen. Ādhibhautika: from one man or animal to another animal. Ādhiyātmika: within, from within, within the body, from within the mind, as disease or repentance; something like that. Ādhidaivika, famine, flood, these natural dangers, difficulties; these are always disturbing you. And try to work out wholesale liberation from the hands of those. And that is the negative side only. In the positive side, you are to have a happy engagement, to your fullest satisfaction, and it is concrete reality. What you think to be reality that you find that it is transient, it is traceless, you have got

sufficient experience of that. But the proposal that's coming from above, try to taste it with sincerity.

Then, praṇipāta, that I have finished my searching here in this mundane, janma-mṛtyu jarā- vyādhi- duḥkha-doṣānudarśanam. [Bhagavad-gītā, 13.9] Then honest enquiry: not to establish one's own opinion over the other and quarrelling. No such time to lose by useless quarrelling talks, discussions to defeat one another; that is intellectual jugglery, but paripraśna, honest enquiry. And then the principle thing, you are to accept service. If you want company or association of the higher, then you should utilise yourself for their interest, that higher interest. You are to make higher interest of your own. Your lower interest, interest as you can conceive in your lower nature; that cannot have any worth, any respect there. But if you can have real sincere respect for the ideal there, then you will go, you'll be allowed admission in that plane, that you will go to live there, and not to make trade. But you are going to be a bona fide resident of the place. That nationality you are to take, not to rob and come back. Then no entrance is possible automatically. But if you have real charm, why should you come back?

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ] / yad gatvā na nivartante, tad dhāma paramaṁ mama ["My supreme holy abode is that place which the surrendered souls reach, never to return again.

Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [Bhagavad-gītā, 15.6]

"That is My very sweet land. My land is very sweet, My plane where I live, and none can wish to come back from that land of Mine."

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna / [mām upetya tu kaunteya, punar janma na vidyate]

[“O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.”] [Bhagavad-gītā, 8.16]

“Wherever you will go by the outskirts or My land, you can’t stand. You will all be revolving. But if you can enter into My sweet land, then you will not have to come back any longer. Yad gatvā na nivartante, tad dhāma paramaṁ mama.” The Lord Himself is tasting as if the very sweetness of His land He’s tasting. “My dhāma is param dhāma. Where I live is a very sweet place. And if you can come you won’t be pushed back.”

So it is a great prospect for us. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

madhuraṁ madhuraṁ vapur asya vibhor, madhuraṁ madhuraṁ
vadanam madhuraṁ madhu gandhi mṛdu smitam etad aho, madhuraṁ
madhuraṁ madhuraṁ madhuraṁ

[“O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still.”] [Kṛṣṇa- Karnāmṛtam, 92]

Bilvamaṅgala says he can’t check his own tongue, always saying, “Sweet, sweet, sweet; His figure is very sweet. His face is more sweet, and if we can find a smile in the face that is very, very, very sweet. And what should I say? Everything is sweet, sweet, sweet, sweet, madhuraṁ madhuraṁ madhuraṁ madhuraṁ. I can’t say anything else; sweet, sweet, sweet, sweet.”

Bilvamaṅgala Ṭhākura. And it is seen that he was a man of our type. He was a prey to a prostitute, and how suddenly by the grace of the Lord and his previous sukṛti, sudden change, and it took him to the highest quarter. So, however fallen we are, we may have our hope. We may be optimistic that we also may be taken up into that, which is dream of the dream into that high place divine, our home. Gaura Haribol. So I finish here today.

Devotees: Jaya om viṣṇu-pāda...

...

Śrīla Śrīdhara Mahārāja: You're Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: What is there?

Akṣayānanda Mahārāja: In this connection here they've stated that, "Those who have taken sannyāsa from other Gauḍīya Ācāryas ... whether they accept Swāmī Mahārāja Prabhupāda, as ultimate authority ... be allowed to preach in ISKCON Mandir.

Śrīla Śrīdhara Mahārāja: [?] Full-fledged theism: that requires us to change our angle of vision, to meet the future as well as the present. Whatever is coming, past by the omniscient and omni... [About thirty seconds silence] ...I am put into test, the circumstance, as thinking it as divine arrangement, divine. So, we must...

...

Which seems to be non-sympathetic, apparently, but in the case of every devotee when they're put to trial, their case was dealt in such a way. Optimistic; optimism is our goal, and we must try to bring, to draw within our own self, the optimistic attitude to meet the optimistic outside. Then we can attain complete liberation from the hands of miscalculation; māyā means miscalculation. Optimism for optimism – environment, there must be good under the guidance of the Absolute. And I must be also meet with same attitude – optimism. From my part no pessimism should be encouraged.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam

[hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

[Lord Brahmā said: “One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”] [Śrīmad-Bhāgavatam, 10.14.8]

Whatever undesirability we find within me, that is due to my previous mal-adjusted activity. And this is the policy by which we can finish the undesirability within us. By non-encouragement, that attitude what cannot help me in the adjustment with the circumstances, that element must not be encouraged in me. So, evātma-kṛtaṁ vipākam: that should be considered the result of my previous undesirable activities. The remnant must vanish as soon as possible. The best way is to discourage that anomaly within me. That cannot make me adjust with the most trying circumstances. What if – a general endowed with special capacities, he

can devise ways and means if he's surrounded by the enemy forces in any overhead way, he can make out the way for his own. There lies the speciality in the general. So, in this way, however we are surrounded we think by the enemy force, the tactics given, the lessons given by Bhāgavatam; be friendly, be friendly, and then you will find that some immediate real help is coming to you. Don't be discouraged, tat te 'nukampāṁ susamīkṣamāṇo; because your sacrifice won't be wasted.

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram] suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]

[Bhagavad- gītā, 5.29]

The final dispenser, He's my friend. The final decision is in His hand. He's my friend so I should not be afraid of anything. Go with the sense of my duty, duty consciousness. Concentrate ourselves in duty consciousness.

karmaṇy evādhikāras te, [mā phaleṣu kadācana / mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi] ["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform

your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.]

[Bhagavad-gītā, 2.47]

“Concentrate your whole energy to understand and to perform your duty. That is expected in you, and that will be your best key to success of life. And it is universal, not only for you, for everyone it is so. Concentrate your whole, concentrate wholly only you are to understand what is your duty and what it is necessary to do your duty. Within that limit you keep yourself and do it to your best capacity and understanding. That is what is required of you. And the rest on Me,” the Lord says. “The rest is with Me and I am friendly to all; I am not traitor to anybody. So you may have reliance on Me and go on with your duty consciousness.”

The great advice, a general advice; hope to the hopeless, courage to the afraid, this is very nectar of life.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtāṁ vipākam

hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya
bhāk [Śrīmad-Bhāgavatam, 10.14.8]

Very soon you will find that you are not surrounded by your enemies, you are liberated. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Act, act in the living present, with heart within and God overhead. Gaura Haribol. Gaura Haribol. And that is bhakti, we want to get bhakti. We want; we have come out to acquire devotion, to the faithfulness. To acquire faith, faithful soldiers of the Almighty, of the Absolute Authority. The faith is our life, faith is everything. Faith in Him: that is everything to us. Go on. Go on. We want Him only and nothing else. No compromise, no compromise only with Him. Not any other proposal that may tempt me to some other direction, but wholesale faith towards Him. And out of that consciousness what sense of duty will come within me on my part, I am, I must discharge that. The rest on Him: the rest on my guardian. And I am to

perform my duty, as I can understand, that this is the desire of my guardian - in this way.

So we are soldier, soldiers for eternity we may say. Die to live, soldiers in the eternity, eternal life. Particular circumstances may face us, but we need not allow us to be tempted by any particular good results. The eternal principle we must follow. What we have got from my Gurudeva, from Mahāprabhu, Bhāgavatam, that Kṛṣṇa consciousness, that is not any partial truth. Not any time serving necessity. But we are eternally wedded to that. Once for all we have given us to the universal truth. And we shall go on, we shall go on by the call that we hear from Bhāgavatam and from Mahāprabhu, from Gurudeva; march on, on.

Only one road and one slogan: For Kṛṣṇa's pleasure; for the satisfaction of Kṛṣṇa we are out to do anything and everything. One slogan, Kṛṣṇa saṁtoṣa, satisfaction of Kṛṣṇa, the Absolute Lord, Absolute Master, the Absolute Good, what we are given to understand. We are to adjust accordingly in the road. I may ask me whether it will lead me towards that road, so I sincerely ask to me, and what answer I shall get I shall do that. I won't be betrayer to my own dictation of my own conscience spiritual. That will be our path. We may not be betrayer to our spiritual conscience. According to our own standard, own capacity, own stage, this should be the general way. And,

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate / svalpam apy asya dharmasya, trāyate mahato bhayāt ["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The

most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

The danger will disperse. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Test should be there to indicate my progress, so that we'll not be cowed down. We may ask my own conscious what to do, and whatever I shall find in my inner voice, sincere.

[pārtha naiveha nāmutra, vināśas tasya vidyate] / na hi kalyāṇa-kṛt
kaścid, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

The assurance is given there. So we are to adjust accordingly, according to our capacity and understanding, so we may not have to mourn that I neglected my inner voice and I had to come here. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The Milton said, "Doth God exact day-labour, light denied?"

[After going blind, the English poet John Milton (1608-74) wrote the poem, On His Blindness. In the sonnet's last line he reflects that even with his disability he has a place in the world]:

[When I consider how my light is spent

Ere half my days in this dark world and wide, And that one Talent which is death to hide Lodged with me useless, though my soul more bent To serve therewith my Maker, and present My true account, lest He returning chide, "Doth God exact day-labour, light denied?" I fondly ask. But

Patience, to prevent That murmur, soon replies, "God doth not need
Either man's work or his own gifts. Who best Bear his mild yoke, they
serve him best. His state Is kingly: thousands at his bidding speed, And
post o'er land and ocean without rest; They also serve who only stand
and wait.]"

He is such, injustice may remain with God. He wants labour that can be
done only in day time. When Milton was blind, in his sonnet, we read it,
that; "Doth God exact day-labour, light denied?" So, is He so much unjust
that He will demand labour from me which can be done only in daytime
with light? And He will ask me to do in darkness what can be done only in
day with light, with the help of light? So no injustice of such order can
remain with Him.

So as much light given to me, with the help of that light how much I can
see, I shall do that. Not more than that may be required of me. That is
necessary for me for the present. So no possibility of injustice from His
side. Perhaps we are to dive deep into our heart to enquire. "What is my
inner necessity? In such case, such circumstances, what should be my
duty? To enlighten me about my own duty, perhaps such hazy
circumstances sometimes come to surround us."

Gaura Haribol. The faith will help us to come out with flying colours under
any eventuality. In this infinite universe only faith to Him, that can save
us. The highest intelligence will only take us to that sort of understanding.
Otherwise we are lost. However big it is only an infinitesimal part of the
whole. So one cannot be proud of his magnitude, however greater it may
seem, that is only a negligible part in the universe. So between small and
big there is not much difference. Only those that depend on the whole,
they are gainer. Otherwise big and small, the difference is very small.
Gaura Haribol. Gaura Haribol. Gaura Haribol. To take refuge to the
highest authority, that is to be faithful to His dispensation; that is the
highest, the best policy recommended by Bhāgavatam. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol.

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro / bhavato darśanam yat
syād, apunar bhava-darśanam

[Queen Kuntī Devī prayed to Kṛṣṇa: “I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your darśana again and again, for seeing You means that we will no longer see repeated births and deaths.”] [Śrīmad-Bhāgavatam, 1.8.25]

Kuntī Devī inviting dangerous position so that only in danger we can collect our attention to the highest degree to search for the answer; to search for Him Who can give relief to us. We can concentrate; we are compelled to concentrate our intelligence the most when we are in danger. So, Kuntī Devī says that, “Danger is my friend. So I want danger. I welcome danger, where helplessly I am to approach to Kṛṣṇa with the highest possible attention. So I have calculated, and I have seen, it is finished, that danger is my friend, because I can be best attentive to pray for the help of Kṛṣṇa.”

So deeper vision of the circumstances they are coming to help us in our position. Danger is no danger if we have faith in Him whose forgetfulness is only danger and nothing, no danger. We admit no danger but the forgetfulness of Kṛṣṇa; that is only danger, the māyā. Māyā is only danger, forgetfulness of Kṛṣṇa, forgetfulness of our guardian, of our well-wisher, guardian, that is danger. No other danger we should admit. So whatever will encourage me to be nearer to my guardian, that is my friend. We shall try to understand this line of help, and understanding. Only Kṛṣṇa is our friend, and non Kṛṣṇa is our danger.

And simplicity but not diplomacy can give us Kṛṣṇa. Sada haya [?] gaura siksa

_____ [?] What is necessary is our sincere hankering and not diplomatic. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Kṛṣṇānusandhāna, Mahāprabhu said; brahma-jijñāsa and kṛṣṇānusandhāna. The whole attempt should resolve into this general current. All current of inquisitiveness will come into one flow, and that is kṛṣṇānusandhāna, the quest, the search for Kṛṣṇa. That is only one campaign in whatever form we may do it. Search for Kṛṣṇa and sincerity in the search is the best qualification, nothing else. Must be true to our own self, our own search, whether I am after something else, non Kṛṣṇa or Kṛṣṇa. We must ask to us clearly. And according to the answer we shall move.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Kṛṣṇānusandhāna.

hāhā kṛṣṇa prāṇa-nātha vrajendra-nandana!, kāhāṇ yāṇa kāhāṇ pāṇa, muralī-vadana!’

[The Lord would cry, “O My Lord Kṛṣṇa, My life and soul! O son of Mahārāja Nanda, where shall I go? Where shall I attain You? O Supreme Personality who plays with Your flute to Your mouth!”] [Caitanya-caritāmṛta, Antya-līlā, 12.5]

“Hāhā kṛṣṇa. Where is my Lord of heart? Hāhā kṛṣṇa prāṇa-nātha, who can satisfy the quench of, who can quench the thirst of my inner most heart, prāṇa-nātha, and who can supply the vitality which is losing, fighting with the circumstances. Vrajendra-nandana!, kāhāṇ yāṇa. And He’s Vrajendra-nandana, no other conception of Godhead, but the

sustainer of life, supplier of vitality; who can strengthen My heart, My existence. Prāṇa-nātha, Vrajendra-nandana Kṛṣṇa - not in any other form, Vrajendra-nandana divine love dealer: that is His nature. He's dealing with love divine, prema, attraction, charm, beauty, Vrajendra-nandana, kāhāṇ yāṇa kāhāṇ pāṇa, muralī-vadana! And He has got His flute divine. The tune of which, the sound of which is always trying to adjust us, to call us to attend our respective duties; helps us, to guide us to the respective service, the flute. The sound encouraging everyone to take possession of his natural service, service that is self determination, the cause is helping self determination. Giving the proper adjustment in everyone's own respective duty, the tune, the sound. Vrajendra-nandana, kāhāṇ yāṇa kāhāṇ pāṇa, muralī-vadana! - a loving and affectionate call to attend our respective duty in the adjusted infinite, we want."

Mahāprabhu showed the way, "Come in this way. Always be eager to catch the suggestion of His flute. From the sound of His flute: where to join your duty, where to join your duty, in general or particular time and space. The guidance will come from His flute, and sweet flute. The sweet sound of His flute, not forced one, but sweet sound, a sweet call will encourage you to attend your own respective duty. I want that master, that master Vrajendra-nandana. I am searching for Him."

Mahāprabhu went on the way, advanced Himself and told us all to follow Him. "Hāhā kṛṣṇa prāṇa- nātha. He's master of My life, Vrajendra-nandana, kāhāṇ yāṇa kāhāṇ pāṇa, muralī-vadana! The general call, the general sound of the flute of Kṛṣṇa is such, and we have to listen to that and begin our journey towards infinite domain of love. We have all come out of our own respective caves of different types and joined in a procession, as if, leading towards Vṛndāvana, a procession towards Vṛndāvana, so many of us want to go."

End of 82.03.02.E_82.03.03.A

82.03.03.B

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja**

Śrīla Śrīdhara Mahārāja: ...the land of our dream. Do or die. If I get that it is all right, that is God. What is the benefit of life? So, we are out.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [Bhagavad-gītā, 18.66]

Śaraṇaṁ vraja, not gaja [?] The hint is there. There’s a particular type of ornamental suggestion. Sarva- dharmān parityajya, “I am going to issue such an order. But where is the goal? It is that Vraja and nowhere else, nowhere. Sarva-dharmān parityajya, it is only found in Vraja. That is where, without caring for the laws, and the society, and so many dear and near, absolutely given to My call. Their whole fate, their whole fortune given to Me. Still they’re at stake. Only in Vṛndāvana, Vraja, you can find that and nowhere else. Mām ekaṁ śaraṇaṁ vraja, ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ. Ultimately you will see that you will above all, mā śucaḥ.” No room of any repentance you will have, you will be able to realize. No offer will be higher in this whole world. You will be able to feel that. Raso 'py asya, paraṁ dṛṣtvā nivartate.

[viṣayā vinivartante, nirāhārasya dehinaḥ / rasa-varjaṁ raso 'py asya,
paraṁ dr̥ṣṭvā nivartate]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [Bhagavad-gītā, 2.59]

No temptation can snatch you from that level of life. It is such.
Mokṣayiṣyāmi mā śucaḥ. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi
Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei
deśa [kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe
mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

The campaign was of such universal character that no condition was attached to that; such a wide universal, the call was of such nature.

[A loud aeroplane flies overhead]

Devotees: Jet, jet fighter.

Śrīla Śrīdhara Mahārāja: Fighter?

Devotees: Jet fighter, yes.

Śrīla Śrīdhara Mahārāja: Jet fighter? They are busy to show, make show that we have got jet fighter. Ha, ha, ha, ha. There is a Sanskrit poetry, beko bhavati [?] the frog is jumping. Tanca bhavati dani [?] Then a serpent is pursuing that frog. Sikhi phani darvati [?] Then one peacock, he's running after the serpent. Then peacock's, bado darvati [?] Then one hunter, he's also following the peacock to catch him. Then the bagdo darvati [?] Then one tiger, he's also running after the hunter. In this way, then kalo darvati [?] The time is following them all to devour.

Kāla, mahā-kāla, that is represented by Śiva, Śiva, mahā-kāla, factor of time and space. We are accustomed to think in terms of time and space, deṣa, kāla, space and time, here, because we do not know what is eternity. The soul is a member of the soil which is eternal, and then deviated conception of the soul, that is member of this mundane time and space, ahaṅkāra. Ahaṅkāra, ahaṅkāra pañca tan-mātrani, all these. Our consciousness focused outside; outside in this material world. But our real soil of life, living, in the realm of soul. We are to withdraw from the negative side of mortal aspect of our thought. If we can withdraw from it to our own self, ātmārāma.

ātmārāmāś ca munayo, nirgranthā apy urukrame [kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ]

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [Śrīmad- Bhāgavatam, 1.7.10]

What is necessary to withdraw from the negative conception of our own representation, identity, this is partial, this is negative side, this is mukti.

indriyāṇi parāṇy āhur, indriyebhyaḥ param manāḥ manasas tu parā
buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [Bhagavad-gītā, 3.42]

Masked so much in the negative life, and so withdraw our identification, our self consciousness to the plane of soul and then try to march on, on the positive side, Paramātmā, super-subjective area. Super- subjective area from the standpoint of consciousness, super-subjective. But super-love from the standpoint, super-sympathy, super-sympathy where they all like and love one another and tries to be useful to one another. Here everyone wants to maintain his existence at the cost of others. Killing so many animals he can keep up his own body, mind, everything here. Otherwise it is impossible, without exploitation one can't stand here in this plane. But there, self-distribution, not exploitation. The soul's upper, from soul to upper direction. Not super-subjective, but super-sympathetic,

super-loving, that is the realm, this affection. From the standpoint of affection, that is also superior to superior.

So, generally, the call from that land will come to us: “Anyhow run away from the dangerous zone, come away.” Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya – “I say, intimate, anyone, everyone, ‘Come out to the safe position.’ That was the imperative call of Mahāprabhu. “Danger that is underground always [?] by which this bomb is prepared - gunpowder, something like that. And so anyhow through any agent take them out of the dangerous position, and the safe position is Kṛṣṇa. Yāre dekha, tāre kaha 'kṛṣṇa'.

As I told that Education Minister of Madras - I saw him, that I am going to visit your land to preach, I want one recommendation letter from you.

That man told, “Oh, Swāmīji, you don’t know the language of my district, then what will you do going there?”

Then I replied that, ‘Suppose I have gone your district and passing by a tank and one boy is drowning, should I go to learn your language and then to inform that the boy is drowning? We feel so much urgency, that everyone is dying every moment, every second, and we have come to help them, with that sort of urgency. So I shall try to find one translator, mediator [?] anyhow one who will translate.

Devotee: Interpreter.

Śrīla Śrīdhara Mahārāja: Not interpreter, but anyhow I shall secure, and what I have to say I shall say then. With such urgency we are wandering through the length and breadth of the country. Not wasting time for learning language, and then to say that you are in danger, what is this?

So, yāre dekha, tāre kaha 'kr̥ṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa. Mahāprabhu's call was such urgent. He felt anyhow, for which that they are in danger, and there is their hope.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Our Guru Mahārāja began with such mad intensity. Sakhī Bābu told me that this Kuñja Bābu, Prabhupāda was almost alone at that time in Caitanya Maṭha, and Sakhī Bābu and Kuñja Bābu went to see him after the samādhi of his Gurudeva, Gaura Kiśora Bābājī.

Sakhī Bābu told that, "He is trying his best to make something, to understand, to inform us. His face has become red. Of course he's speaking Bengali and they are also Bengalis but we can't understand what he says. Giving much impression, his face is red. Sometimes he's giving slap on the table and we felt that he wants us to devour something, immediately. But we can't, we're like dull, we are sitting, callous. We're callous. He's not able to produce any impression on us. But he's not being discouraged; going on with his full sentiment." So something like that. Hare Kṛṣṇa. Hare Kṛṣṇa.

What necessity Swāmī Mahārāja had in him? He took the risk of going abroad; and so helplessly without any provision for his food and clothing, also in that foreign land, unknown quarter. Took the risk of his life, and got down there quite empty. Only capital - the sweet will of Kṛṣṇa. The sweet will of Kṛṣṇa, the autocrat. 'He may do, He may not care,' but only his capital was His will. His will, his Guru's suggestion, suggestion from his Gurudeva he caught and he thought, 'Kṛṣṇa will help me.' With this capital he went there empty handed. But what grand success we see in his activity.

Gaura Haribol. Gaura Haribol. We are not courageous enough, but he had the courage, practical courage. And he showed it, proved to the world, that still some unknown help can be got. Not only in the time of

Christ and other Messiahs, but still that is continuing. He is there and He can do miracles. His little wish can show the miracle to the world. Adbhutakrama, one stride is sufficient to cover the whole world. Gaura Haribol. Gaura Haribol.

In famine we do not get a glass of water for drinking, and when there is flood, there is water, water everywhere. How we will be saved from water? His will is such. We are infinitesimal, He is infinite. So it will be the best interest of the infinitesimal to connect with the infinite. No greater prospect can be than this connection, this attempt to connect.

Once in Bombay our Guru Mahārāja told, “A poor girl, nothing, even nothing to eat and clothing, but if she’s married to a rich man, then by that connection she becomes master of so much wealth.”

So, we have nothing, but if we can have some affectionate connection with Kṛṣṇa, everything belongs to Kṛṣṇa, so I have got everything at my disposal. Only through the link of love it may be possible. So the highest prospect, through love we can attain. Even Kṛṣṇa, who is the monarch of everything, He becomes my friend, and He comes to satisfy me, what of other things.

Gaura Haribol. Gaura Haribol. Mahāprabhu has given such key in your hand. “Hey, infinitesimal soul, go and become master of the whole. Only connect with the real master in the thread of love. Such high position, highest of the high; it is in your fate, in your fortune, unlink it. The possibility, the prospect is so great, try to link yourself with that tie. There is such subtle tie, thread, is possible, you can tie with the Absolute. I am giving you the clue. Don’t pray for anything, but take His name. And whatever He will give you of His own accord, accept that. Don’t pray. If you pray for anything, that will be your loss; don’t pray. Only want Him, pray Him, and not anything which He can give. Pray His love, His

attraction. His serving, service, that will be the object of your prayer, nothing else - then you'll be loser."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So: yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa. You are all out for to accept that holiest duty. Not only to save the mortal souls, mortal jīva, but this is the highest prospect you are to link them with. Such noble and magnanimous to the highest degree, to come to the fold of Mahāprabhu, Śrī Gaurāṅga Deva, to have the clue.

Kṛṣṇa says that, "The type of their approach in Vṛndāvana, divine love, can move Me to such a great extent that I think whatever little they give to Me, still I cannot clear their debt. I think Myself that I am indebted to them, I can't clear their debt. Such fine cord they touch in Me when they come through the Vraja conception of love, prema. The prema that is found in Vṛndāvana, when anyone comes to approach Me with that type of service, I forget Myself fully and I think My fine cord is touched in such a way that I think if I give them wholesale, still I am in debt."

Such thing, which is, can never been conceived, is given by Mahāprabhu, Rādhā-Govinda Themselves combined. What more we may expect, we tiny souls? What may be our expectation more, any more can we conceive? Never!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi, dṛdha kari' dhara nitāir pāy
[From Manaḥ-śikṣā, verse 1]

Where should we go? Everywhere we find the highest position. Infinite is such. Whatever point we touch, in whatever side we approach, that is infinite. Nityānanda Prabhu, Mahāprabhu, Kṛṣṇa, Rādhārāṇī, Yaśodā, friends, whichever way we shall approach the Absolute; that everyone...

Our Guru Mahārāja, when anything cooked well and distributed to him, served to him, and someone is asking, 'Which of the cooked vegetables is more tasteful?' When someone is asking to him, he said, 'Everything is better than everything.'

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Sabda chey sabda bare [?] 'Everything is better than everything.' That was a peculiar answer. 'This is the best, and this is the next, no, everything is better than everything.' Now you understand what.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Whatever side we shall approach we shall find, 'Oh! This is what can satisfy my heart's thirst.' Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Everything in its own position is the best, it means that.

Generally when, before joining Gauḍīya Maṭh, that is hearing our Guru Mahārāja, we thought Rūpa Goswāmī's position is higher. And the sahajiyā section, Rūpa, Sanātana they gave signature to the digvijayī, they did not care to discuss.

But Jīva Goswāmī could not tolerate, he came to discuss with the digvijayī and defeated him. And then asked; "Now you should try to find the higher plane from which my Gurus, Rūpa, Sanātana, did not like to give you signature. They did not like to come down to such a plane. But that does not mean that they are not scholars. Only to teach you that I have come to discuss with you, otherwise I would also have given my sign. But you would have been deceived thereby. So for your benefit I had come to discuss with you about the śāstric siddhānta."

So some amongst the sahajiyās, they say, "Jīva Goswāmī was a Vaiṣṇava of a lower order."

But we came to hear from Guru Mahārāja, "No. He's also perfect in his own point of service. Different departments and every department is perfect in its own way. So Jīva Goswāmī had his allotted service of that type, and there he's perfect, he's not less. This alternative is necessary."

And also we are told that Kavirāja Goswāmī says after writing this book [Caitanya-caritāmṛta], "Who will read this book, at present, or in future, I am hankering for their feet dust. Feet dust, everyone who will read my book in future also, from here I show my obeisance to the future generation. Purīṣera kīṭa, I am very low, lowest of the low I am. But only the incalculable grace of the divinity has helped me to write this book. I have nothing." In this way!

But on the other hand, Vṛndāvana dāsa Ṭhākura, he has written, "I am

appealing to the public from all respects with all my might, accept, try to understand who is Nityānanda, who is Gaurāṅga. They are so great, so magnanimous, so merciful. Still, if anyone does not accept Them, for his own pride, I like to kick on his head with my left foot.” He said like that.

[?] Of course apparently it is very proud statement. Naturally we may think Kavirāja Goswāmī was a Vaiṣṇava of higher type and Vṛndāvana dāsa of lower type. But to my wonder I got interpretation from Guru Mahārāja one day. When he was speaking to someone, in side issue he mentioned that, “Those blamers of Gaura-Nityānanda, who had no other alternative, hereby, by giving his punishment, he has given some clue for their fate to come in the camp of Gaura-Nityānanda. They were lost finally. But only because Vṛndāvana dāsa Ṭhākura has punished in such a way, so Kṛṣṇa’s sympathy will come in that way to capture them, to take them in. He has made the way by such statement, undesirable statement, to the public, he has made, he has given some connection for them to come to Kṛṣṇa.”

Do you follow? Am I clear, no?

Kṛṣṇa will think, “Oh! My beloved servant has treated them so rudely.” So He will come to nurture, to take care of those fellows.

Suppose if a child is quarrelling and beating another child. The mother of the child who’s beating another will come to show sympathy to the other child who is done wrong by her own child.

So, the Vṛndāvana dāsa Ṭhākura, the devotee of Nityānanda, he has

dealt cruelly with someone. And Nityānanda Prabhu will come to help him, to console him. “No, no my child has done something wrong. Don’t mind, you come and take food in My house.” In this way! Who had no other way, but Vṛndāvana Ṭhākura, by giving punishment to them, by speaking ill of them, has connected them with the Supreme. As I heard first from the lips of my Guru Mahārāja, He’s so harmonizing. The harmony comes to what extent? Adjustment to the greatest distance, even crossing the limit it is going to take in. So any punishment from the side of the devotee draws sympathy of the higher agent toward that punished person.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

So betideak [?] it is negative; as also being into the positive. Prātikūl is being connected ānukūl; that is indirect is being converted into direct. Ānukūlyasya saṅkalpaḥ. Ānukūlyena-kṛṣṇānu-śīlanam. So, some prātikūlya-ānu-śīlanam: that is being converted into ānukūlya adhikāra. Indirect is being converted into direct service. Everything is there, direct or indirect, but we find that indirect is being converted into direct. So conversion is possible everywhere, change.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] So today I take your leave now.

Jaya om viṣṇu-pāda...

End of 82.03.03.B

82.03.03.C

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Parvat Mahārāja: The point is that our Guru Mahārāja never appointed them. That's a lie.

Śrīla Śrīdhara Mahārāja: That is another thing. That is to take the foundation from under their foot.

Parvat Mahārāja: Tamal Kṛṣṇa Goswāmī said when he was being kicked out, he said to an assembly of God-brothers that, "ISKCON has been living a lie for the last three and a half years: our movement, because Śrīla Prabhupāda never appointed any Ācārya."

Śrīla Śrīdhara Mahārāja: If their decision of the majority is Absolute, why they are afraid so much for the tapes of Dhīra Kṛṣṇa Mahārāja. They're in possession of the Absolute Divine Power, eh?

Dhīra Kṛṣṇa Mahārāja: In fact they said that just one tape could destroy ISKCON.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. It is not meant for that. It is meant to help ISKCON. Swāmī Mahārāja came with some Divine inspiration. After that, it will be difficult for them to keep up the structure. As Dayādhara Prabhu has rightly pointed out that my tapes and my books will help them with more, enliven them to go on with their activity. They are not able to utilize it, but seeing a ghost that is going to attack them. Gaura Haribol, Gaura Haribol. Who is he who put the question from that side?

Devotees: Bhakta John.

Śrīla Śrīdhara Mahārāja: John. He was sent by Jayapataka Mahārāja, no, Jayatīrtha Mahārāja?

Aranya Mahārāja: Jayatīrtha's zone, coming from London.

Śrīla Śrīdhara Mahārāja: Jayatīrtha's zone he came from.

Śrīla Govinda Mahārāja: Bhakta John [?]

Śrīla Śrīdhara Mahārāja: Supplied the money.

Devotee: Very small place, very nice place. He belongs to Bridgenorth. Not far from his place in England.

Śrīla Śrīdhara Mahārāja: Oh, England.

Devotee: Yes Mahārāja. It's a beautiful place, nice place. So he's also nice.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Nitāi Gaura Haribol.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: So, I like to retire now.

...

Madhumangal.

...

Vidagdha-Mādhava: ...Letter explaining my initiations to yourself to Surabhir Mahārāja.

Śrīla Śrīdhara Mahārāja: To?

Vidagdha-Mādhava: Surabhir Mahārāja.

Śrīla Śrīdhara Mahārāja: Which Mahārāja?

Akṣayānanda Mahārāja: Surabhir Abi Paliantam Mahārāja.

Śrīla Śrīdhara Mahārāja: Who is he, GBC?

Akṣayānanda Mahārāja: He does the building, architect and all that, designing, not a GBC. He's in charge of samādhi building and all that.

Śrīla Govinda Mahārāja: What he say?

Vidagdha-Mādhava: So, the response was that I should give you up as both śikṣā and dīkṣā Guru and take another initiation from an ISKCON Ācārya, and that would be the way I would stay in ISKCON. So I've left.

Śrīla Śrīdhara Mahārāja: What does he say, Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: He says, Mahārāja, he told that Surabhir Swāmī, he revealed that, 'I have got dīkṣā from Śrīla Śrīdhara Mahārāja.'

Śrīla Śrīdhara Mahārāja: Yes, then?

Akṣayānanda Mahārāja: Then he said that Surabhir Swāmī told, 'You may go to another Guru.' He recommended, 'Go to an ISKCON Guru and disregard this dīkṣā.' An unfortunate thing!

Śrīla Śrīdhara Mahārāja: Then it is for you to select. I have no objection, if you disconnect me and take dīkṣā from anyone of them...

Vidagdha-Mādhava: No! Don't even speak like this Mahārāja. Don't speak like this [?]

Akṣayānanda Mahārāja: He would never do that.

Śrīla Śrīdhara Mahārāja: I'm open to all. I'm clear. Then, what should I say?

Vidagdha-Mādhava: No problem, I have no problem.

Śrīla Śrīdhara Mahārāja: All right. That is his letter, his letter to Hamsadūta Mahārāja, Jayatīrtha Mahārāja? Your letter?

Vidagdha-Mādhava: Yes. This was from Vṛndāvana. I had asked him to present something to the GBC.

Śrīla Śrīdhara Mahārāja: Oh. So you're ousted from GBC, from ISKCON?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: This is... now, that should be a lesson to others that are coming to me.

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary
adhaḥ tal labhyate duḥkhavad anyataḥ sukham, kālena sarvatra gabhīra-
raṁhasā

[“Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by

wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.”] [Śrīmad-Bhāgavatam, 1.5.18]

And just before that,

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer, bhajann apakvo ‘tha patet tato yadi yatra kva vābhadram abhūd amuṣya kiṁ, ko vārtha āpto ‘bhajatām sva-dharmataḥ

[“If someone takes to Kṛṣṇa consciousness, even though he may not follow the prescribed duties in the śāstras nor execute the devotional service properly, and even though in an immature stage he may fall down from the standard, there is no loss or danger for him. But if he carries out all the injunctions for purification in the śāstras, what does it avail him if he is not Kṛṣṇa conscious?”] [Śrīmad-Bhāgavatam, 1.5.17]

Hare Kṛṣṇa. A great impression to take risk, here in this śloka: tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer, bhajann apakvo ‘tha patet tato yadi, yatra kva vābhadram abhūd amuṣya. What we miss thereby? Nothing, because, ko vārtha āpto ‘bhajatām sva-dharmataḥ. If there is no bhajan, then, bhajan means our realisation towards Kṛṣṇa, Absolute Truth. Then in the relative position, what value? Thousands of times we are turning up and down, crores of times.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja: You have got one copy from Caru Swāmī?

Devotees: No.

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Govinda Mahārāja: Yes I have, but no copy, original.

Śrīla Śrīdhara Mahārāja: Original with you, and Caru Swāmī has made so many...

Śrīla Govinda Mahārāja: But I do not know, Caru Swāmī has do or...

Dhīra Kṛṣṇa Mahārāja: I don't think he did. He didn't make the copies.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja: Photostat.

Śrīla Śrīdhara Mahārāja: Photostat copy [?]

Devotees: [?]

Śrīla Govinda Mahārāja: Letter to Acyutānanda, and letter to Bengali. He wants to hear in English translation.

Śrīpad Govinda Mahārāja [?]

Śrīla Śrīdhara Mahārāja: Śrīpad Govinda Mahārāja, you will know my obeisance to you. Then?

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Your letter dated the fifth...

Śrīla Govinda Mahārāja: January.

Śrīla Śrīdhara Mahārāja: ...duly received.

Śrīla Govinda Mahārāja: Śrīpad Śrīdhara Mahārāja [?]

Śrīla Śrīdhara Mahārāja: What Śrīdhara Mahārāja has directed I took it on my head.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: I take it on my head. He's my always well-wisher.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: After the departure of Prabhupāda I should accept his direction.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: I got direction from him that I shall live in this country forever.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Very soon, in near future, I may get the nationality citizenship here.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: You will all bless me that I may die working in this way here.

Śrīla Govinda Mahārāja: Back to Godhead [?]

Śrīla Śrīdhara Mahārāja: Your advice relating to Back to Godhead is very, very enlivening.

Śrīla Govinda Mahārāja: Back to Godhead [?]

Śrīla Śrīdhara Mahārāja: Hence you will mark more (srividhi?) more decoration, more development, improvement in decoration and other matters.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Now the news is this that Acyutānanda is going to you for good association and instruction so please give him shelter for a few months.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: I have no courage, no, what should be, I can't collect courage to keep him in Vṛndāvana alone.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: If he be in disadvantage then he may come back to this country. He has got return ticket in his possession.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Hope that you will ask Śrīdhara Mahārāja and arrange for his living there_____ [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Knowing that he's not doing well I did not write any letter direct to him.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Hope you are all in health and spirit.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: My offering to you is this.

Devotee: Twenty ninth January, nineteen sixty nine.

Śrīla Śrīdhara Mahārāja: This is one letter: another letter to Akṣayānanda Mahārāja by whom?

Akṣayānanda Mahārāja: Mukundamālā Prabhu.

Śrīla Śrīdhara Mahārāja: Oh, what's the purport?

Akṣayānanda Mahārāja: He had some complaint against Rāmeśvara.

Śrīla Śrīdhara Mahārāja: Against Rāmeśvara.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He's far away in Africa.

Akṣayānanda Mahārāja: He has one letter of Rāmeśvara, news report, monthly news letter he writes, monthly news report of this book trust.

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: Rāmeśvara, every month he sends one news letter to all the ISKCON centres around the world.

Akṣayānanda Mahārāja: So Mukundamālā Prabhu has complained that his news report is offensive to Your Grace. But he does not mention your name in that letter.

Dhīra Kṛṣṇa Mahārāja: What it is...

Śrīla Śrīdhara Mahārāja: Somebody, he's very greedy of enticing our disciples, so must be careful of him.

Akṣayānanda Mahārāja: No, he didn't say that.

Dhīra Kṛṣṇa Mahārāja: No, what he's giving here, he's quoting one letter of our Guru Mahārāja regarding the...

Śrīla Śrīdhara Mahārāja: God-brothers in general?

Dhīra Kṛṣṇa Mahārāja: No, not God-brothers. This is about the jīva ātmā.

Akṣayānanda Mahārāja: Coming from brahmajyoti or not, that question. And he says that our Swāmī Mahārāja has given one explanation so we should not accept explanation of anyone else. That's all.

Dhīra Kṛṣṇa Mahārāja: Even though Ācāryas they may have different opinions. So they think that what our Guru Mahārāja says here is different than what you say.

Śrīla Śrīdhara Mahārāja: What is that point I say coming from brahmajyoti, taṭasthā loka. And Swāmī Mahārāja's opinion is which, what?

Dhīra Kṛṣṇa Mahārāja: Do you want to hear? I can read it to you.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: He says, “We never had any occasion when we were separated from Kṛṣṇa. Just like one man is dreaming and he forgets himself, in dream he creates himself in different forms: ‘now I am a king discussing with my staff. Now I am being pounced upon by a ferocious tiger,’ like that. This creation of himself as seer and subject matter or seen, two things, but as soon as the dream is over the seen disappears, but the seer...

Śrīla Śrīdhara Mahārāja: That is all right, but the question is, the dream begins, just before dream what was the stage?

Dhīra Kṛṣṇa Mahārāja: Yes, that he will say.

Akṣayānanda Mahārāja: He’s coming to that.

Dhīra Kṛṣṇa Mahārāja: He says, “Now...

Śrīla Śrīdhara Mahārāja: The question will come whether from svarūpa śakti realm one can be fallible. That will be the question. So Jīva Goswāmī Prabhu has given this sort of explanation that otherwise our position, our svarūpa is vulnerable. Again if we go to that position again we may have to come back, so uncertain. So Jīva Goswāmī Prabhu has taken this and those that are in this world he gave such sort of decision, the taṭasthā. Even in Bhāgavatam in nine months of age in the mother’s womb says see the Lord. It is mentioned in Bhāgavatam. Jīva Goswāmī Prabhu says but whenever he comes out of the womb he forgets everything. Here also Jīva Goswāmī Prabhu has taken this point, he said that particular group and who can see in nine months of age the Supreme Entity they do not forget. That is his argument. Once coming in connection with Him the māyā may not attack him and make him captive, his subject. Then Rāmeśvara Mahārāja has written in this way. All right, he may do.

Akṣayānanda Mahārāja: Actually, without even touching Jīva Goswāmī or any other of the previous

Ācāryas he has given this narrow minded...

Śrīla Śrīdhara Mahārāja: I'm not going to interfere with the siddhānta of Swāmī Mahārāja.

Akṣayānanda Mahārāja: Of course, we know that Mahārāja. These gentlemen are a little unfortunate. Nothing can be said more, little unfortunate (sampiyen?) buddhi.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Then that is letter from Mukundamālā.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And he's to decide what to do.

Akṣayānanda Mahārāja: He asked me, that you may not tolerate this, you should give me some idea to fight against that Rāmeśvara.

Śrīla Śrīdhara Mahārāja: I don't like much fighting.

Akṣayānanda Mahārāja: No, I also. Here it may not be so necessary. I don't also envisage any fighting, not necessary.

Śrīla Śrīdhara Mahārāja: Then, that is your letter?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Another letter of John, to what effect?

Akṣayānanda Mahārāja: His friend in England.

Śrīla Śrīdhara Mahārāja: England. Good news?

Akṣayānanda Mahārāja: Just general greeting.

Śrīla Śrīdhara Mahārāja: They're all well and they have wanted to know about his health? All right, finished! Hare Kṛṣṇa. Dhīra Kṛṣṇa Mahārāja has created this trouble by publishing that booklet, pamphlet. Ha, ha, ha.

Akṣayānanda Mahārāja: But many lucky people have read that.

Śrīla Śrīdhara Mahārāja: They must have to take some step, otherwise this letter will crush their credit. So, for their self defence it is necessary that they will catch even they find a straw in the current.

Akṣayānanda Mahārāja: Yes. But Mahārāja, many innocent devotees are being saved by that letter, who would have gone away. They have found that this gentleman in Navadvīpa I did not know he was there, and they're running to hear.

Śrīla Śrīdhara Mahārāja: Anyhow, the śāstra has also adopted that policy. na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅginām

[yojayet sarva-karmāṇi, vidvān yuktaḥ samācaran]

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, "Leave aside action, and cultivate knowledge." Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."]
[Bhagavad-gītā, 3.26]

And they may go on with investing their energy in a particular stage, then again if anyone does not want to deceive himself, deprive himself, none can deprive him.

[pārtha naiveha nāmutra, vināśas tasya vidyate] / na hi kalyāṇa-kṛt
kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

So, He's there to look after anyone and everyone. We're not living in a kingdom, in anarchical kingdom, so does not matter. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha.

Devotee: Tomorrow morning I shall go.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa.

Devotee: To Māyāpur?

Śrīla Śrīdhara Mahārāja: No, here in market, to purchase some important...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Akṣayānanda Mahārāja: Tomorrow morning.

Śrīla Śrīdhara Mahārāja: Then...

Akṣayānanda Mahārāja: He likes to establish his position with them. And yesterday, one, our Nārāyaṇa Mahārāja of the Devananda Gauḍīya Maṭha, of the Vedānta Samiti, Bhaktivedanta Nārāyaṇa Mahārāja, he went there, to Māyāpur, and he told Bhāvānanda, Jayapataka, and Bhagavān and others that, “This Bhāratī Mahārāja, previously Venkatta, he’s a good boy. You must accept him. You must not reject him.”

And they were nonplussed and they said, “Yes, yes, Mahārāja, of course we will accept him.”

Because he’s considered much senior to everyone: that Bhaktivedanta Nārāyaṇa Mahārāja. He actually performed the samādhi ceremony of our Śrīla Prabhupāda. He was requested by Prabhupāda before leaving, “That you should kindly see the affairs of my samādhi.” Which he did!

Śrīla Śrīdhara Mahārāja: So, he will join ISKCON and sever connection with us?

Akṣayānanda Mahārāja: Who?

Śrīla Śrīdhara Mahārāja: Bhāratī Mahārāja.

Akṣayānanda Mahārāja: No. He will never sever connection here.

Śrīla Śrīdhara Mahārāja: But they will accept?

Akṣayānanda Mahārāja: Yes, they're becoming lenient.

Śrīla Śrīdhara Mahārāja: On the exceptional case, only one exception.

Akṣayānanda Mahārāja: Yes. So far it seems to be only one. But Bhāratī Mahārāja would never consider. You're everything to him. He would never consider any...

Śrīla Śrīdhara Mahārāja: But he's little soft minded man.

Akṣayānanda Mahārāja: Yes, it's true, but still he has many times told me that, "Śrīla Śrīdhara Mahārāja is everything to me."

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari.

Akṣayānanda Mahārāja: “But for preaching sake I may mix on that side for some time also, with your blessings.”

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Because I also challenged him on that point. I also did not like it, running this way and that. And he...

Śrīla Śrīdhara Mahārāja: You replied the letter of Jayapataka Mahārāja?

Akṣayānanda Mahārāja: Yes, I replied Mahārāja. I told him, I’m not studying any book of karma-kāṇḍa and jñāna-kāṇḍa, and I do not want to become a learned scholar, as you have implied. And I do not know who has told you these things. And I also wrote that, ‘You have written that Prabhupāda cannot be pleased, I cannot see how Prabhupāda is pleased by you sitting in Navadvīpa.’ So I wrote, ‘Yes, I know that you cannot see how Prabhupāda is pleased by me sitting in Navadvīpa, but I have got my own conviction, so kindly excuse me. And your invitation, I cannot come just now, but it is very kind of you to remember me.’ I only wrote these things. On account of Your Divine Grace I did not make any challenge or mud throwing. But when meeting personally I may tell him anything and everything, but I thought better not to put in a letter, because there will be another mud throwing, and no end of mud throwing. But when meeting them personally I’m prepared for anything.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Akṣayānanda Mahārāja: And also Bhāvānanda, I would like to meet him some day and tell him about that Gauḍīya-Kaṇṭhahāra, and question, be careful, what you're doing is a great dishonour to the whole sampradāya. One of his disciples...

Śrīla Śrīdhara Mahārāja: Especially Prabhupāda.

Akṣayānanda Mahārāja: Yes. I know it.

Śrīla Śrīdhara Mahārāja: Very carefully he collected and that is the weapon of the preachers. It is a sacred book. Though it was published in the name of a gr̥hastha, Atindriya Bhakti Ratnakara, but it was done by Prabhupāda himself. All the necessary proofs which preachers should have he collected there in different chapters, very suitable. The company of a preacher, that book, every preacher should keep that book in his company, such worth. Gauḍīya-Kaṇṭhahāra, Kaṇṭhahāra means the necklace of the Gauḍīya. And the name was given by Guru Mahārāja, Bhaktisiddhānta Saraswatī.

Akṣayānanda Mahārāja: Mahārāja, yesterday, one disciple of Bhāvānanda came to me, and he was very affectionate to me before also. And he had received initiation in our, when we were not together these last few months. So I encouraged him, but it awakened my spirit to try to help Bhāvānanda, rather than to: otherwise. So Gaura Pūrṇimā or someday I may meet him, briefly if possibly, and try to help him. That is my desire, because I see so many innocent souls are there. They're taking Hari-Nāma and dīkṣā and this and that, and they must be all helped. Not only Bhāvānanda but so many disciples they may be

misguided so it is a great danger, injustice. And they're all innocent more or less it would appear.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Kṛṣṇa. Kṛṣṇa.

Akṣayānanda Mahārāja: Anyway, all good things come from you, what we could get by Your Grace.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: He took time to think out: he came with proposal long ago, but I asked him to wait and see and don't take any decisions so hurriedly, swiftly. And he waited for long time and then he expressed his firm desire. Then of course I came to connect with him, and also asked him that, you may work in connection of ISKCON. I have no objection. Because he was already engaged in the service of that samādhi mandir, you can go on with work. It is his samādhi mandir, Swāmī Mahārāja's, so you go on working there.

Śrīla Govinda Mahārāja: Vidagdha-Mādhava Prabhu.

Śrīla Śrīdhara Mahārāja: Ah, Vidagdha-Mādhava Prabhu.

Akṣayānanda Mahārāja: He was aware Mahārāja, he knew.

Śrīla Śrīdhara Mahārāja: Now, he's refused by them. So anyone who will risk them to come this side they must be prepared for such drastic

action from that side. Otherwise it will be inconvenient for him to protect their institution.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: They did not tell him to go out.

Śrīla Śrīdhara Mahārāja: Now what is his decision? He will again go there or I won't go?

Vidagdha-Mādhava: They gave me a choice of taking another initiation and staying. Otherwise, Bhāvānanda Mahārāja said, 'You cannot serve in my zone, certainly you cannot work on the samādhi.'

Akṣayānanda Mahārāja: Bhāvānanda Mahārāja said, 'Either take dīkṣā from someone else, otherwise you can't work in my zone, and you cannot work in samādhi service.'

Śrīla Śrīdhara Mahārāja: In any duty of ISKCON, now nowhere?

Vidagdha-Mādhava: No, just Bhāvānanda's...

Akṣayānanda Mahārāja: Not the whole ISKCON, only Bhāvānanda's particular zone. But other GBC's will not say that, Jayatīrtha Mahārāja,

Haṁsadūta Mahārāja, Atreya Ṛṣi Prabhu, they would not say that. There are certain who are more broad minded, more intelligent, more accommodating.

Śrīla Śrīdhara Mahārāja: As you like you may.

Śrīla Govinda Mahārāja: [?]

Akṣayānanda Mahārāja: And of course Dhīra Kṛṣṇa Mahārāja.

Śrīla Śrīdhara Mahārāja: Ha, ha.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Now you may select your company: favourable company you may select of your own accord with whom you like to work.

Akṣayānanda Mahārāja: Before he took dīkṣā from you, from Your Grace, I told him that, ‘Kindly consider you may be rejected outright. Please consider this point.’

And he told, ‘No, the lotus feet of Śrīla Śrīdhara Mahārāja are everything to me. Whatever happens, I want that.’

So there was no problem there, I think, is it not?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: So you all consult and decide and try to utilise him in the service of Mahāprabhu. Hare Kṛṣṇa. Gaura Haribol.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Where is Mādhava Prabhu, is he here, no?

Dhīra Kṛṣṇa Mahārāja: Māyāpur.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: You may think together. You may think with their advice.

Akṣayānanda Mahārāja: You're very lenient Mahārāja, and accommodating to us, although we do not deserve.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Vidagdha-Mādhava: Mahārāja, I now have some sincerity of purpose that was not there before. Some sincerity of purpose I have. It is my wealth, you have given.

Akṣayānanda Mahārāja: By Your Grace, I now have got some sincerity of purpose.

Śrīla Śrīdhara Mahārāja: Everyone should be sincere. Without sincerity we can't connect ourselves with noble things so high.

Devotee: Another point which was brought before...

...

Śrīla Śrīdhara Mahārāja: ...you went there alone, or...

Dhīra Kṛṣṇa Mahārāja: To Yoga-pīṭha, to get some books of Śrīla Bhaktisiddhānta.

Śrīla Śrīdhara Mahārāja: What are those books?

Akṣayānanda Mahārāja: Did you get your books?

Parvat Mahārāja: No, they didn't receive any English books until Gaura Pūrṇimā.

Dhīra Kṛṣṇa Mahārāja: We wanted to get Śrī Caitanya's Teachings.

Śrīla Śrīdhara Mahārāja: Ah, Life and Teachings by Bhaktivinoda Ṭhākura.

Dhīra Kṛṣṇa Mahārāja: No. Śrī Caitanya's Teachings.

Śrīla Śrīdhara Mahārāja: By whom?

Dhīra Kṛṣṇa Mahārāja: Śrīla Bhaktisiddhānta. It is made by Tīrtha Mahārāja: many different lectures.

Śrīla Śrīdhara Mahārāja: Oh, compiled.

Dhīra Kṛṣṇa Mahārāja: Yes. Bhaktisiddhānta Saraswatī Ṭhākura.

Śrīla Śrīdhara Mahārāja: [?]

Devotee: That book is available at Devananda Gauḍīya Maṭha.

Dhīra Kṛṣṇa Mahārāja: Jaiva Dharma, Bhaktivinoda Ṭhākura's Jaiva Dharma, and Bṛhat-Bhāgavatāmṛta, that book he wanted also, and The Bhāgavat, Bhaktivinoda, The Bhāgavat, also.

Śrīla Śrīdhara Mahārāja: Bhāgavatārka-marīci-mālā.

Dhīra Kṛṣṇa Mahārāja: Also, Bhāgavat lecture.

Śrīla Śrīdhara Mahārāja: Oh, Bhāgavat speech, yes.

Dhīra Kṛṣṇa Mahārāja: Theology, also Bhāgavatārka-marīci-mālā, Vaiṣṇavism, Nāma-bhajan.

Śrīla Śrīdhara Mahārāja: Bhāgavatārka-marīci-mālā is that translated into English?

Dhīra Kṛṣṇa Mahārāja: Yes.

Akṣayānanda Mahārāja: By Yati Mahārāja. And he's coming here he told, on the sixteenth, so another two weeks.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So, it would be good for us to go through these books?

Śrīla Śrīdhara Mahārāja: Yes.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Translation...

Akṣayānanda Mahārāja: May be checked.

Śrīla Śrīdhara Mahārāja: The original is all right, the translation there may be grammatical mistake or so.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Govinda Mahārāja: And siddhānta.

Śrīla Śrīdhara Mahārāja: Siddhānta may differ in translation: that will be very little.

Dhīra Kṛṣṇa Mahārāja: Śrī Caitanya’s Teachings...

Śrīla Śrīdhara Mahārāja: Where there will be any doubt you may consult...

End of 82.03.03.C

82.03.03.D_82.03.04.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Govinda Mahārāja: We are all students.

Śrīla Śrīdhara Mahārāja: And my Guru Mahārāja also told, “I’m the monitor.” We must not be afraid of the eternal existence of our guide and Guru, so we are always student. Ha, ha, ha. Always to serve under their direction! Kṛṣṇa-prema janme, teṅho punar mukhya aṅga. Sādhū-saṅga, always it is necessary, the direction of the sādhus. Kṛṣṇa-bhakti-janma-mūla haya ‘sādhū-saṅga’, [Caitanya-caritāmṛta, Madhya-līlā, 22.83] the

very origin of Kṛṣṇa bhakti is in the association of the sādhu. And kṛṣṇa-prema janme, and when you have already acquired, established in Kṛṣṇa prema, teṅho mukhya aṅga, he's the principal part your transaction, your realization, your service, and in every case his guidance will be necessary. Don't try to be perfect, that is the greatest disease. That is almost māyāvādā, that I am brahma, so 'ham. Daso 'ham that is healthy mantra, formula, daso 'ham always: Mahāprabhu says, “dāsa-dāsānudāsaḥ.”

nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro, nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher, gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

[“I am not a priest, a king, a merchant, or a labourer (brāhmaṇa, kṣatriya, vaiśya, śūdra); nor am I a student, a householder, a retired householder, or a mendicant (brahmacārī, gṛhastha, vānaprastha, sannyāsī). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the gopīs, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy.”] [Caitanya-caritāmṛta, Madhya-līlā, 13.80]

That is; Mahāprabhu Himself says like that. For whom: only for the newcomers and not for us? So, one who thinks that he's in perfection, perfect stage, because he's appointed as Ācārya then he's the highest position, his position is invulnerable, indisputable, unassailable - if they think like that, they are gone, finished.

Akṣayānanda Mahārāja: Mahārāja, we are told that when our Gurudeva used to offer obeisance to Śrīla Bhaktisiddhānta, that Śrīla Bhaktisiddhānta would say, “Daso 'smi.”

Śrīla Śrīdhara Mahārāja: Yes, to everyone.

Akṣayānanda Mahārāja: Everyone?

Śrīla Śrīdhara Mahārāja: Everyone, whoever he is, not only his disciples, daso 'smi.

Once it so happened, I had not joined the Maṭha, but I'm coming and going, in Calcutta, that hired house. And I saw that he's sitting straight, but whoever is coming and making bow, bow down, and he bends his waist and daso 'smi, in this way. I thought, it came in my mind, that we are once bending our head and he, the saint, he's always bending his head in response to so many. So I should not bow down to him, that was my conclusion, at least I shall give some relief. So mentally I honoured him and passed away. I put this question to another senior disciple, 'I did so.'

"Why you did?" Little excited!

Then I explained the position. That is incidentally he had to bend down and I thought that must be very troublesome for him. So at least I give him relief, with this idea.

"Then it is all right."

I mentally offered my obeisances to him but not physically. Only from this then he supported me. "Of course if that is your idea, you are all right."

So daso 'smi, daso 'smi – men are passing through his door toward the meeting. Meeting is there on the

- there is a shade built on the roof and he's in the door and this is the stair case and by his front they're to go. So anyone is coming and offering obeisances and in return he says, "Daso 'smi," in this way, always daso 'smi, daso 'smi, daso 'smi. Hare Kṛṣṇa. "I am your servant. I am servant. I want to cleanse the temple in your heart, Hari mandir." A Guru he wants to cleanse the heart of the disciple; that is Guṇḍicā

marjana. “That Kṛṣṇa is sitting there. I must cleanse the heart, that throne, so the duty of a servant.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

Akṣayānanda Mahārāja: We would be in dark forever.

Aranya Mahārāja: These things are cleaning our hearts.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra.

[tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-ramhasā]

[“Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.”] [Śrīmad-Bhāgavatam, 1.5.18]

manapa manastolam durlam mitradibak haya [?] We should not hanker for honour, respect only. Whatever comes from Him we must try to take it

on our head. Gaura Haribol. Ultimately it is passing through Him. Hare Kṛṣṇa. [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

...

That German disciple of our Guru Mahārāja, Herr Schulze [Sadānanda dāsa], he asked Prabhupāda; Prabhupāda asked him to go with a party somewhere but he very modestly put that, “We in Germany we first make a program sometimes three months ago, sometimes a month ago, then we do accordingly. But here only at least one week ago if any program including me is to be done, at least one week ago if I get the information it is better for me.”

But our Guru Mahārāja answered, “I get intimation only five minutes ago. How can I give you one week ago?”

So things are such, committee, program, all the machinery, things should be handled with that spirit; there is dictation coming and we are to transmit that. To deal with higher subjective element and if that is autocrat then there is no estimation about that. Our preparation for the service must be of that type and attitude. Always busy, wait, what will be the dictation from up, from above, we are to carry out that. This should be the general nature of a devotee, muktiḥ svayaṁ mukulitānjali sevate ‘smān.

[bhaktis tvayi sthiratarā bhagavan yadi syād, daivena nah phalati divya-kiśora-mūrttiḥ muktiḥ svayaṁ mukulitānjali sevate ‘smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ]

[“Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then mukti (salvation or liberation) will wait to serve us with open arms. What to speak of mukti, even dharma (ritualistic virtue), artha (affluence), and kāma (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying, ‘What do you want?’”]
[Kṛṣṇa-Karṇāmṛtam, 107]

Everyone waiting with folded palm to receive the order: and to try to carry out that. That is the way of living with higher subject, always expectant attitude. A servant near the master, whatever order is coming I am to with vacant mind. To plan program, I’m doing from here, carrying out of lower order. We must try to live in the vicinity of the autocrat master. Of course general program is there, Hari kīrtana.

In Vṛndāvana also we are told that those that are trying to follow the different līlā which is occurring everyday in different places of Vṛndāvana, though bābājīs, not very pseudo bābājī, in the beginning they are to go on with a formal chart. ‘The rasa is there and what will be our duty if there is rasa, in these way what to do, what will be one’s function?’ In this way they get their training, something like that, training, rehearsal, something like rehearsal. When we are told that our higher stage they can catch or understand where the rasa līlā is to take its seat today. They get the clue and they go to attend that place. ‘Today the rasa will be in Vṛndāvana, today it will be in Govardhana, today in that part, that part.’ The nitya līlā is there and they getting some connection, some clue, they go there and try to participate. In this way also it is a custom amongst them. Some might have seen some time ago, they get some suggestion within their mind, revelation in their mind that, ‘Today the rasa līlā is going to take its seat in such and such place. So let us go there and survey, watch how things may happen, whether we can see or can’t see.’ This way: the living pastimes, in the beginning the rehearsal, the next the living thing where it is occurring to attend that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Subjective character: that is all important thing for us. We are going to connect with the Master World, not to make program for an objective world and to go on with our program. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Whatever we do we must be conscious of the fact: awaiting for the decision from the higher zone, higher realm.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Whose men have come, Jayatīrtha Mahārāja?

Devotees: Yes.

Parvat Mahārāja: One of them has a question to pose you.

Śrīla Śrīdhara Mahārāja: He's coming from London?

Aranya Mahārāja: All from London, yes.

Śrīla Śrīdhara Mahārāja: London. Known to Mr. John? No. Is he known? No. John is also come from London.

Aranya Mahārāja: Yes, John is from London, he went to Calcutta this morning. He will be back this afternoon, tonight.

Śrīla Śrīdhara Mahārāja: All right. What is his question?

Devotee: I've been told that the pure devotee, his consciousness is dovetailed with the Supreme Consciousness, with the Lord. And yet we see that there are different opinions amongst pure devotees. Can you explain why?

Śrīla Śrīdhara Mahārāja: Ki bolchen?

Aranya Mahārāja: His question is, why are there differences amongst the pure devotees?

Parvat Mahārāja: Of opinions once their consciousness is dovetailed with the Supreme.

Śrīla Śrīdhara Mahārāja: It may be of two types. One type, the highest type, differentiated character of the līlā. Different group of services with apparent different interests and they are to make arrangement accordingly to them. The rasa has got its respective connection, relation with another rasa. Even it is said that the vātsalya and mādhyura rasa they're antagonistic. Yaśodā is serving, she's serving in vātsalya rasa. And the mādhyura rasa servitors, the gopīs, their interest is opposite. Yaśodā wants that her boy may take full rest at night, His sleep may not be disturbed, then His health will be broken. But the mādhyura rasa servitors, their interest just opposite. So even in the perfect ideal of the rasa there may be some difference. Only one instance extreme I show, but such differences we can find, small or great in the vilāsa, in līlā. That is of one type.

And another type, when we do not realize, all of us, of same standard: when there is difference in our realization, according to our calculation difference cannot but be. So when we do not know the whole thing there may be difference, and in the ideal also there is some difference. That is concerning ideal and the realization according to our stage of devotion, there cannot but be difference. So in sādhana and siddha difference may be there, cid vilāsa. But generally we are to think that we are not in

perfect condition so our differences will be due to our realization, degree of realization. Everything varied.

But the difference amongst the main principals, that is deplorable, and that will cause disturbance to the newcomers. It is a great catastrophe for the newcomers. They have come with open faith of a very mild standard. Their faith is not so high, so intense, that they will be able to tolerate many things which seem to be like discord. The difficulty is with them. So whenever such things to be happened, generally the madhyama adhikārī Vaiṣṇava should try to keep the beginners outside. They should not be allowed to enter into these discussions and differences and quarrel and litigation, all these things. This is only reserved for madhyama adhikārī.

laukikī vaidikī vāpi, yā kriyā kriyate mune, / [hari-sevānukūlaiva, sa kāryā bhaktim icchatā]

[“O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari.”] [Bhakti-rasāmṛta-sindhu, Purva- vibhaga, 2.200, from Nārada-pañcarātra] & [Gauḍīya Kaṇṭhahāra, 13.82] & [In Caitanya-caritāmṛta, Antya-līlā, 13.113, purport]

Whether it is social affairs or any śāstric affairs discussion, what is the real post, standpoint? What will be the real good, beneficent? According to their stage they will try to struggle, quarrel. One says, ‘No, this will be good,’ another says, ‘No, this defect is there in your program.’ Some quarrel may come even amongst the sincere souls. But still the [?] adhikārī, the beginners, must not be allowed in that circle, kaniṣṭha adhikārī. The first training, the stage of first training, that cannot tolerate all these things. But still it is there in madhyama adhikārī. To use all our

faculties in connection with Kṛṣṇa consciousness, love and rupture. We have to quarrel, sometimes we have to go to litigation. Sometimes difference in our realization concerning understanding of the proper meaning of the particular mantram of the scriptures, particular poem of the scriptures. There may be differences, discussions: that is not undesirable, sometimes it is necessary.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [Bhagavad-gītā, 9.26]

"Good or bad, whatever is within you, that must be thrown for the object of My service." 'kāma' kṛṣṇa-karmārpaṇe, 'krodha' bhaktadveṣi-jāne, 'lobha' sādhu-saṅga harikathā

['moha' iṣṭa-lābha bine, 'mada' kṛṣṇa guṇagāne, niyukta kariba yathā tathā]

["Lust I will engage in offering the fruits of my work to Lord Kṛṣṇa. Anger I will direct towards the enemies of the devotees. Greed I will engage by being greedy to hear the topics of Lord Hari in the association of the saintly devotees. Bewilderment will be manifested because I cannot immediately attain my worshipping Lord. Madness will be there when I madly glorify the transcendental attributes of Lord Kṛṣṇa. In this way I will engage each of these in the service of Lord Kṛṣṇa."] [Śrīla Narottama Dāsa Ṭhākura's, Śrī Prema-bhakti-candrikā, 2.10]

It may be adjusted in such way. I have got anger, that anger should be

tried to be utilized in favour of the service of the Lord. 'Krodha' bhaktadveṣi-jāne. Who has come to attack the devotees, I may use my anger against him, in this way, to make the best of a bad bargain. So many tendencies are in my mind and when I want a transformation, wholesale, within my mental system, I shall try to adjust them in such a way. That in connection with divine service I shall try to utilize them in that stage. The diplomacy, diplomatic knowledge I have got, that also may be utilized for the service. In this way whatever one has got he may try to utilize that as much as possible for the service of the Lord. In that way he will be able to purge out them very soon and very easily.

Yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

And then, sarva-dharmān parityajya [Bhagavad-gītā, 18.66], next higher stage, then when you have very little you give it, give them all and become one with cetan, soul. Brahma-bhūtaḥ prasannātmā [Bhagavad-gītā, 18.54], brahma-bhūtaḥ prasannātmā stage, jñāna miśrā bhakti. And yat karoṣi yad aśnāsi, that is karma miśrā. And sarva-dharmān parityajya means from karma miśrā to jñāna miśrā. And then real bhakti begins: jñāne prayāsam udapāśya namanta eva [Śrīmad-Bhāgavatam, 10.14.3]. Not to keep connection independent of the connection with karma and jñāna only to take the help of ruci, taste. Whatever be my condition, but if I got taste and I have got the connection of a sādhu, the taste will take me up, very strongly and very safely to the right direction. Only sādhu-saṅga, that is the all important, my taste to hear from the lips of a real sādhu, where the real God consciousness has begun. My taste for real God consciousness, Kṛṣṇa consciousness: that is the most valuable thing. Then all will go away in no time and that taste will take me upward.

Mahāprabhu says, "Here it is, it is the beginning. Otherwise from other stages we may fall back. But if we've got real taste when, in the real God consciousness, Kṛṣṇa consciousness, then we are safe, laulam atra. Eho

bāhya āge kaha āra [Caitanya-caritāmṛta, Madhya-līlā, 8.59]. Yes, it is. It is the real beginning of the real life of a real devotee. It is here, the real God consciousness and the real test of the disciple and he's fortunate enough to have real relation with real God consciousness, eho bāhya. All other qualification, non-qualification all ignored. Jñāne prayāsam udapāsyā namanta, jīvanti san-mukharitām. Above calculation the faith has begun in its original form, in its real form here. Now faith has given shelter this disciple and he's safe. And he's safe, otherwise by calculation, by using our knowledge in drawing the comparison of the goodness of this world and that world, these are all very weak things. Cannot be reliable, but faith is reliable. But faith has got its real characteristic. Must have connection of a real sādhu and he will find inner taste to that." Here Mahāprabhu sanctions. "Yes, here it begins, the life of a devotee proper begins here. He has crossed the dangerous line of danger of māyā."

The calculation cannot be dependent on, not relied. Calculation can't help us to reach the proper space, but sukṛti and śraddhā, nirguna, independent, śraddhā. Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi [Bhaktivinoda Ṭhākura] Firm faith, that is most valuable thing to reach. No knowledge and no energy, amount of energy, this money, men, worldly wealth all energy, but energy and knowledge, both are futile. Only śraddhā, faith: that is our inner function. Why? Knowledge means doubt. Knowledge means in the background there is doubt, suspicion, and he wants to get elimination and acceptance. 'This is good, this is bad.' This is the symptom of the badness and goodness calculation. It is not automatic. Knowledge, the possibility of suspicion on the background, 'I may be deceived, I shall have to understand.' He's in the plane of a treachery atmosphere, suspicious. And he's to calculate and find out what is true, what is untrue, all these things. So he's living in the plane of suspicion, doubt, knowledge means. But faith, he has reached such a plane where no treachery is possible. No room of any suspicion, no room. In that country suspicion is not to be found. Because that are living in the soil they do not know what is cheating, deception, so simple dealings there. There a plane of faith, then we have come to the real soil

where calculation is not necessary. Such a safe plane we have come in, so, sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi. Faith, when we have connection within us with faith and also the genuine party, genuine party as my Guru I have got. This connection is the happiest for the soul.

Mahāprabhu says, “Yes, here it is, now go further. Otherwise, eho bāhya, this is superficial, this is superficial, go ahead, go forth. Eho bāhya, eho bāhya, eho bāhya, eho bāhya, now here it is, go, make further progress.”

Jñāna-sunya-bhakti, that is śraddhā, and śraddhā cannot be exploited, real śraddhā, yo yac chraddhaḥ sa eva saḥ.

[sattvānurūpā sarvasya, śraddhā bhavati bhārata śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

[“O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith.”] [Bhagavad-gītā, 17.3]

Śraddhā will take to a particular place, śraddhā, there the guidance of the Supreme. None can seduce one who has got real śraddhā. Through faith he will understand the real thing. Innate attraction, my heart feels very confident here in his, he may be an illiterate, he may be a poor person devoid of all these worldly resources, but heart will select his company automatically. As selection of friend the heart will guide him surely to a proper. He may not know but that will seem to be very congenial to him, that company, devotee, so,

[pārtha naiveha nāmutra, vināśas tasya vidyate] / na hi kalyāṇa-kṛt
kaścid, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

That is the greatest solace for us. That ignorance cannot be in general, cannot be, that is not ignorance proper but illiteracy or something like that, that cannot stand on our way. It is some other thing. A beast can approach a scholar you can hate only: it may be even of such order. Hare Kṛṣṇa. Hare Kṛṣṇa. So, we need not worry much, still it is all undesirable, especially for the beginners. Differences between the upper persons whom we consider to be of upper rank, they're quarrelling, and the lower class cannot but be disturbed. So they will try to avoid as much as possible. At that time they may give their attention towards the scriptures. Less quarrelling, scriptures also quarrelling, because they recommend advices of different stages, so that is also quarrel. Everywhere progress means quarrel, elimination and acceptance, that means quarrel, one condemns another. Progress means such, we can't avoid it altogether. But still, the progress is there. We must not be afraid.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Progressive, progress!

Śrīmad-Bhāgavatam: Śrīdhara Mahārāja, as disciples of Śrīla

Tīrthapāda we can see that our spiritual master is very much attached to you and he's having very much affection for you. But we are also seeing that some other people, his Godbrothers, also pure devotees, Ācāryas, are feeling not similar in their viewpoints. And what you said earlier that the kaniṣṭha adhikārī should not be allowed to hear the discussions of the upper class devotees, we are hearing these discussions without even wanting to and we are becoming confused. Would you please...

Śrīla Śrīdhara Mahārāja: Who is he?

Akṣayānanda Mahārāja: He is Śrīmad-Bhāgavatam Prabhu.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He's disciple of our Jayatīrtha Mahārāja. He says that, "My Guru Mahārāja, Jayatīrtha Mahārāja, is very much attached and affectionate to Your Divine Grace. And we consider ourselves kaniṣṭha but we should not hear adverse things, but we cannot help but hear these things. And there are differences in other Ācāryas and they are considered by us pure devotees. So we feel some confusion.

Śrīla Śrīdhara Mahārāja: Or you may think it will be, if well meaning, you will not allow yourself to enter into that plane, but, to waste your energy. But in the meantime you may utilize your energy in some other form of duties. You may attend to the books. You may not give attention to the quarrelling stage. That will be more considerate and useful to you or men of your stage. Gradually we shall come to know what is what. But now

because I don't understand I am being puzzled, I don't go that side, I may use my energy in another place. That policy you may take.

Suppose one cannot go where the fighting is going on, killing, blood shedding, all these things. But he may utilize himself in services far from where the fighting is going on. In that way you can utilize your energy. You can't tolerate the bloodshed and so in a peaceful place others suppose the supply of food and the nursing of patients in hospital, you can utilize your energy there. And those they love fighting they will run towards the front and with sword begin fighting...

End of 82.03.03.D_82.03.04.A

82.03.04.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. That will be judiciousness. Gaura Haribol. Gaura Haribol. There is Hitopadeśa, this moral teachings book.

no ganeshya grato gachit siddhi cadye samam phalam [?] yadhikar jevi bhakti mukha satya hanyate [?]

When a party going on to a dangerous place, don't go ahead, but keep towards back, no ganeshya grato gachit siddhi cadye [?] If the party is

victorious, then everyone will be gainer. And if there is danger, who is in the front, he will die. The others will be saved, mukha satya hanyate [?] This is Cāṇakya niti koutila [?] policy, diplomacy.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

When there is doubt in our understanding we shall keep back. Until and unless I'm fully confident that my energy will be utilized in such activity of service, I should not venture. That is not my adhikāra. "I have not reached that stage." With such thinking we shall keep back.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Parvat Mahārāja: Mahārāja, the Christians also preach about the Holy Ghost and faith in the Holy Ghost within the heart, and that one should surrender to the Holy Ghost with faith. And they deny knowledge as inferior to revelation.

Śrīla Śrīdhara Mahārāja: But how surrendering to Holy Ghost? Holy Ghost means non- differentiated, or what is this? Ghost means God the father, God the son, God Guru, or God the Holy Ghost. Three conceptions amongst the Christians I heard, three aspects; and perhaps they come to say lastly that God the Holy Ghost, that is the highest conception. Is it? God the father means creator, and God the son means Guru, who comes to deliver the people, fallen souls. And God the Holy Ghost, that is the very gist, the substance of the two aspects of Godhead. That is something like Brahman, but how to surrender to Brahman that means be one with him. What's the matter? I don't know that. Holy

Ghost, that non- differentiated: any personality there? Father is the personality. And the Ghost that is jyoti, that is consciousness. But differentiated or non- differentiated, that is like Brahman, and to surrender means to be one with him and not maintain any individual existence, personality. Is that the idea?

Parvat Mahārāja: Actually they pray to the Holy Ghost to come into their heart.

Śrīla Śrīdhara Mahārāja: Then?

Parvat Mahārāja: And when the Holy Ghost comes into their heart they achieve many mystical powers.

Śrīla Śrīdhara Mahārāja: And then?

Parvat Mahārāja: They have some kind of a personal addressing in prayer.

Aranya Mahārāja: I think their conception of Holy Ghost is more in line with the Paramātmā, Supersoul.

Śrīla Śrīdhara Mahārāja: Paramātmā.

Parvat Mahārāja: Yes, caitya Guru.

Another devotee: Yes; God coming to them and instructing them from within.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: God comes to them and He instructs them from within.

Śrīla Śrīdhara Mahārāja: They're conscious of the presence of Godhead within him, and on behalf of God they may say many things, eh?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Avasitha [?]

Parvat Mahārāja: "God spoke to me and told me to do this. So I am following God. I don't need anyone to tell me. God is in my heart. He's telling me that I should eat meat and do all these things, and nonsense, but it's not nonsense because God is telling me to do this. I have faith in that."

Śrīla Śrīdhara Mahārāja: Once I was told by a gentleman that when the British began to rule in the beginning and the churchman or the padre, what is the English?

Parvat Mahārāja: Priest, like a priest.

Śrīla Śrīdhara Mahārāja: Priest. They used to take class of Bible every week perhaps, every day, in Rajsayi [?] town. One gentleman told him, “I was a boy, he was older than myself. He told me that he was taking, a good priest, he was taking class of Bible and he read the portion where Moses saw in his dream, Moses or Abraham, someone, saw in his dream that God is ordering him to this and that, and so many things, saw. In dream saw God came to him in dream and ordered him to do this and that.” Then that gentleman told, “I was a boy, I stood up. And if any from the audience stands up then he thinks that he will have to say something. He stopped his speaking and attended him. And he told that Moses saw in dream, God appeared and asked him to do this and that. Then what did he see? You say that God has no figure, then in dream what did he see? He must have seen Him in dream, you say it is mentioned, but what did he see? What form, form there may be.”

Then the priest stopped for some time and told, “This boy has asked me a question and I can’t answer just now. Tomorrow I shall try to answer.”

In this way, so He’s in him, He’s directing, but in what way?

apāṇi-pādo javano grahitā, paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ

[sa vetti vedyam na ca tasyāsti vettā, tam āhur agryam puruṣam mahāntam]

[“The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears.”] [Śvetāśvatara Upaniṣad, 3.19]

In the beginning it seems to be non-differentiated because He has got no figure of the mundane type. Paśyaty acakṣuḥ. He can see, but He has no eye. He can catch, He has no hand. He can walk, He has no leg. All these things are said in Upaniṣad.

And the Śaṅkarācārya class, impersonalists, they say that, “No leg, finished.”

But Mahāprabhu came to say, “He must have eye, but not fleshy eye. He’s got leg, but not this fleshy leg. Sa śṛṇoty akarṇaḥ. Not ear like us, of flesh and blood, but He has got ear. So He has got everything.”

So only to dissuade us from having a carnal, a mundane figure, but really there is figure in the conscious world, in the cinmaya, that is pure spiritual world, sarviśeṣa. So the hazy, the primary conception may be that we can’t differentiate. The yogī also, in their first conception, Paramātmā, but when they’re nearer the real conception that Paramātmā becomes Vāsudeva. And for the jñānis also, Brahman, then when personality within Brahman, then that becomes Vāsudeva. Parabrahma, Puruṣottama, in Bhagavad-gītā we find Puruṣottama, Parabrahma. Brahmaṇo hi pratiṣṭhāham [Gītā, 14.27] – Bahūnāṁ janmanāṁ ante, jñānavān māṁ prapadyate [Gītā, 7.19]

[brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca / śāśvatasya ca dharmasya, sukhasyaikāntikasya ca] [Kṛṣṇa says: “I am the basis and original mainstay of the undivided divine vitality of the impersonal

Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine.”] [Bhagavad-gītā, 14.27]

[bahūnāṁ janmanāṁ ante, jñānavān māṁ prapadyate / vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ] [“After many, many births and

deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”] [Bhagavad-gītā, 7.19]

Whenever personality is seen in that infinite consciousness, then devotion proper begins, finally. And not as a means to a particular end, devotion; that is saṁguṇa, and nirguṇa devotion means final decision, that my final position is such position, a big personality, Vāsudeva.

Here also in the development of jīva, in tree there is also a person within, ātmā. And then idiot, there is also ātmā, a person, a scholar there is a vaijñānī, the ātmā developed, developed evolution. So when in the evolution of theism we see the personal conception, then we go nearer to the reality.

Bahūnām janmanām ante, jñānavān mām prapadyate. Then bhakti cannot but come, the idea of superiority. And the oneness, I am also conscious, the cause is also conscious, only big seat and small. One drop of water and the ocean, but one drop of water. I am person. I have got individuality and the ocean has got also individuality, personality. Personality, then Vāsudeva. Brahman becomes Parabrahma or Puruṣottama or Vāsudeva. Was in first conception, primary conception, not person but consciousness as a substance, mere substance, consciousness. We are subject and from an objective view when we see the super subject with the view of objective tendency we find Paramātmā, nirviśeṣa, brahman, nirviśeṣa, to certain...

Paramātmā all pervading, inner most: Who's living everywhere. And when everything is living in Him; that is Brahman, brhatama [?] All comprehensive aspect; all comprehensive aspect; that is Brahman, brhat brahma [?] which can accommodate everything within Him, that is Brahman. And which is living within everything, even atom, electron, whatever smallest part, within that He is. That is Paramātmā, Antaryāmī. But, something like inner substantial conception, not a subjective conception. Whenever subjective conception we can feel, relating to that, then we see person, the Puruṣottama, Vāsudeva, Paramātmā.

In Gītā also mentioned: bhu vare vantare rupam [?]

That Vāsudeva, catuḥ bhuja yogī, they say like that, gradually. So Paramātmā and Brahman, both in clear vision; we are to look them as personal God. Vāsudeva, ekala vāsudeva [?] Vāsudeva only Puruṣa, and then again with more closer vision we find there is potency behind Him. Sa śakti [?], Lakṣmī Nārāyaṇa. More deeper vision discloses that not only Vāsudeva is one, but by the side of Him there is potency, Lakṣmī Devī. In this way through Rāma līlā, Dvārakā, Mathurā, Vṛndāvana, it is developing gradually. One in many; one in many. Oneness in its gradual developed condition, we have to see, according to the opening of the inner eye. We are seeing, we are reading the environment and the relativity. We can judge the relativity according our inner awakening, with deeper vision.

premāñjana-cchurita-bhakti-vilocanena, [santaḥ sadaiva hṛdayeṣu
vilokayanti

yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ, govindam ādi puruṣaṁ
tam ahaṁ bhajāmi]

["I worship Govinda, the Primeval Lord, Who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable Attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love."] [Brahma-saṁhitā, 38]

When the inner most tendency within us: that is love; when that awakens then our vision also changes about the environment and the cause of the environment changes. We are to differentiate between energy and knowledge, that is willing, thinking and feeling. Willing, thinking and feeling. Willing produces energy. Thinking: His own conception of His existence and the outside. And the feeling: that is what for the thinking is

existing; what is searching. Thinking, what is the object of thinking, what he wants. That is feeling, a good sensation, good sentiment. That is hlādinī, that is rasa, ānandam, that is beauty, charm. And that is the most original desirable thing. All of us, knowingly, unknowingly: all of us after that, after the search of rasa, beauty, harmony, ānandam, ecstasy. That is our real diagnosis: every one of us wants that. And feeling presupposes the sensation of enjoyment; that presupposes thinking as well as existence, jñāna bala kriya ca; thinking, feeling, willing, sat-cid-ānandam, or satyam śivam sundaram - the trinity.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. So we beginners, on the whole, we shall try to avoid the quarrelling and try to keep aloof – still, with some engagement in a peaceful part, peaceful way. We may engage us in the books, or in the opposition, or any other activities there. We may not take the quarrelling has no value at all or opposite value. It may have some value. No value or everything is opposite, that also we may not take. And discussing, then finding some fault, some defect; so many are leaving; of course different defect might have entered here and how to remove that. So somewhat discussion you have to go in this way, this way. It is not desirable, this is desirable, a quest is there with earnestness. So search after truth, searching in a particular mode it is going on there. And different person recommending different means to end, in this way anyhow. But we are not to dismiss, ‘because quarrelling so nothing, no good can stay here,’ not to take that sort of decision.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, you said earlier when the question was asked about the Christian who says that God was telling him to do things. And that we say, ‘No, you can’t perceive God.’ But in Bhagavad-gītā Kṛṣṇa says, “I am directing the wanderings of all living entities.” Can you explain that? The verse that says they are seated on the machine made of material energy?

Aksayānanda Mahārāja: In Bhagavad-gītā, Lord says īśvaraḥ sarvva-bhūtānām... [īśvaraḥ sarvva-bhūtānām, hr̥d-deśe ‘rjjuna tiṣṭhati

bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā]

[“O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours.”] [Bhagavad-gītā, 18.61]

Śrīla Śrīdhara Mahārāja: Hṛd-deśe ‘rjjuna tiṣṭhati.

Aksayānanda Mahārāja: Yantrārūḍhāni māyayā. But the Christians say...

Devotee: They say, “God is telling me, God is directing me...”

Śrīla Śrīdhara Mahārāja: Vāsudeva, Paramātmā. It is like Paramātmā, and still He’s acting, so not hazy, not non-differentiated, Īśvaraḥ sarvva-bhūtānām, hṛd-deśe ‘rjjuna tiṣṭhati, as Paramātmā.

“I am residing at the heart of everyone and I help him as much as possible keeping his freedom. Without interfering with his freedom I try guide him in a passive way. I dictate, ‘don’t do this, do that.’ He may care or may not care. I don’t assert Myself, only in a passive way I give direction. Sometimes he may catch, sometimes he may ignore. But I am there, I am everywhere. There is not a place where I am not, I am everywhere. And I am in his heart also and I am giving dictation also. Sometimes he can catch, sometimes he can’t catch, but I am there doing My duty as much as possible. The tree is there, the soul of the tree is also there, but he’s so much engrossed with ignorance that it is very

difficult to trace My dictation there. But still I am there and doing My function. Otherwise he won't have any possibility to come back from that worse position."

Aksayānanda Mahārāja: Then the Christians will say, "But we are following, like in your Gītā, it says He's in the heart directing, so we're following, that's why we're Christians." They will defend themselves. "We are following."

Śrīla Śrīdhara Mahārāja: But our difference is about the prospect. What you say, and what you are giving, your program is limited. As indicated, "Only one birth, and outside human beings no other souls. So we kill animals, trees." The reaction thereby not in your calculation, and also you give some conception of theism, but that is not fully differentiated in a scientific way as we find in Gītā and Bhāgavatam. Akhila- rasāmṛta; He's rasa, He's ānandam. But what sort of ānandam? Ānanda is analysed in different ways. All these details absent: only vague representation, as a primary study of the primary school. We don't deny; that it is nothing; it is something, but not the fully differentiated thing. It has got also necessity for a particular section.

loke vyavāyāmiṣa-madya-sevā [nityā hi janitor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña-surā-grahair āsu nivṛttir iṣṭā]

[Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who

perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities.] [Śrīmad-Bhāgavatam, 11.5.11]

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam / [karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā] [“Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of

life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.”] [Śrīmad-Bhāgavatam, 11.3.44]

Bhaktivinoda Ṭhākura has also given position to that. That to that particular country, particular sect; that sort of amount couching in that dress, it was necessary for the primary students. That is also revealed truth. But considering the space and time and the people, couched in that way it was delivered there. But there is theism. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol.

Devotee: Mahārāja, we understand from Śrīmad-Bhāgavatam that there are three states of consciousness, the wakefulness, sleep and deep sleep. If you could explain to me, Mahārāja, what's the position of the ātmā, or the soul, in these different states?

Śrīla Śrīdhara Mahārāja: Eh?

Aksayānanda Mahārāja: He said, “In Śrīmad-Bhāgavatam we understand there are three states of consciousness, wakefulness, sleep and deep sleep. So in these three stages what is the position of the ātmā?

Śrīla Śrīdhara Mahārāja: Sleep there is dream, deep sleep without dream. Deep sleep, and sleep and?

Aksayānanda Mahārāja: Wakefulness.

Śrīla Śrīdhara Mahārāja: Wakefulness. What is the position of ātmā?

Aksayānanda Mahārāja: Yes; in those states.

Śrīla Śrīdhara Mahārāja: Deep sleep - the whole negative engagement of the ātmā stopped. And in dream, that is limited and less intense. And when we are wakeful to this false identification of the world then we are in fullest conception of negative idea. And deep sleep, withdrawal from the negative side. And in dream, half, not so much intense but less intense; in the dream also these material experiences reflected in the mental plane. That we find. Very rarely we can find in dream the reflection of the upper world of cid- vilāsa, in very rare cases. When the worldly experience has become very thin, and some sukṛti that our, we gather unconsciously some connection of the supernatural power, then also sometimes in dream we can feel some supernatural incident. And when it is more intensely connected, then in our wakeful stage also sometimes we may have some catch the reflection of the supernatural things sometimes. Sometimes a flash may come from the super-subject area; come down to the plane pushing aside our energy of experience of this body. That comes down and a flash encircles me. It is also possible, in very rare cases.

But generally when fully awake we are fully connected with the negative side, engrossed, wholesale captured. And dream less powerful. But we

are captured there with mundane things but it is weak and vague. And in sound: in dreamless sleep, sound sleep, we almost withdraw from the negative side, but no practical participation of the positive. In the margin, in abscisa, we remain, suṣupti. We come to Brahman, come, withdraw to near the cause but not conscious of the cause; withdrawn from the negative but no conception of the positive.

We faint there, in Swāmī Mahārāja's language, we faint there. To that standard our consciousness can't really come: we faint in suṣupti, in brahmaloka, we faint there.

Everything is relative, our experience is all relative. Big sound we cannot hear, small also we cannot hear. Only in limited ear area our ear can work. Eye also. The dazzling light we can't see and as very meagre we can't see. Only in the middle standard we can work. So many things but our inner capacity cannot catch them. In a limited period, position, we are to live and move. Even a bird can see more than a human being, can know more. He sees the storm will come and so many birds that can know. The flood is coming; so many insects, worms can know that. But human beings can't. The knowledge, the intuitive knowledge: that is also put in a cell. Everything is put in a cell. Within that he's to work. So what was the question?

Aksayānanda Mahārāja: What is the position of the ātmā in these three states?

Śrīla Śrīdhara Mahārāja: Yes, ātmā, in this dream. In limited area we live and move. Otherwise we faint. There is night.

yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī / yasyām jāgrati
bhūtāni, sā niśā paśyato muneḥ

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self- realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”] [Bhagavad-gītā, 2.69]

We are awake somewhere and we are sleeping somewhere else. And one who is waking there, we are sleeping there, we have fainted. There are so many; objective and the super-subjective realm where we all sleep a dreamless sleep. And so many others are there wakeful in that plane but they are sleeping perhaps here.

kṣetrajñam cāpi mām viddhi, sarva-kṣetreṣu bhārata [kṣetra-kṣetrajñayor jñānam, yat taj jñānam mataṁ mama]

[“O Bhārata, you should also know Me as the knower of spheres of action (as the Supersoul situated within the heart of all living beings). Such fundamental and essential knowledge of the sphere of action and the knowers of that sphere (knowledge of the mundane, the soul, and the Supersoul) is considered by Me to be actual knowledge.”] [Bhagavad-gītā, 13.3]

“Only I am wakeful to all planes possible. But others they are conscious in a limited area. I alone am wakeful in all planes of life, everywhere; only I. Kṣetrajñam cāpi mām viddhi, sarva-kṣetreṣu bhārata. But others they are wakeful in a limited area. Wakefulness is the nature of kṣetrajñam; that is soul, but within limitation. But unlimited conception of anything and

everything, only Myself alone I have got.”

Gaura Hari.

Devotee: Mahārāja, does that mean that the more less negative the position of the soul is, the more Kṛṣṇa conscious the soul is?

Śrīla Śrīdhara Mahārāja: Gaura Hari. What?

Aksayānanda Mahārāja: Does it mean that the less negative engagement the soul has, when there is less negative engagement, does it mean he is more Kṛṣṇa conscious?

Śrīla Śrīdhara Mahārāja: Hmm?

Aksayānanda Mahārāja: When the soul has got less and less negative side, does it mean he is more and more Kṛṣṇa conscious?

Śrīla Śrīdhara Mahārāja: Ha, ha. Not necessarily. Negative as a whole, then if he has any conception at all, withdrawal from the negative, then dreamless slumber, that is Brahman conception. And then without negative some positive conception arises, this Śivaloka, then Vaikuṇṭhaloka it may be partial, it may not go to reach to Kṛṣṇa consciousness also. There may be so many stages of consciousness on the way to Kṛṣṇa consciousness. Kṛṣṇa consciousness is supposed to be

the highest quality consciousness. That is shown from different ways by scientific methods.

Aksayānanda Mahārāja: Mahārāja, if that was the case then simply by sleeping everybody would be Kṛṣṇa conscious.

Śrīla Śrīdhara Mahārāja: Eh?

Aksayānanda Mahārāja: If that was the case then simply by sleeping everybody would be Kṛṣṇa conscious.

Śrīla Śrīdhara Mahārāja: There is no conscious. Sleeping, deep sleep means no conscious. But maybe by abstraction we may think that eliminated of the negative he has come to the positive but he has got wealth within the floor. He's moving, he's sitting on the wealth, but it is underground, no idea. It is Brahman, nearest to Brahman – he's in the middle, this side Brahman, this side world, but unconscious of both the things, both sides, unconscious of both sides. Negative, not actually, if we calculate more accurately, the next time he will be wakeful and will come in the negative side; so negative tendency is also dormant in him. He's near the negative but not in its expressive condition, only very dormant, he's there. Next moment he will, when equilibrium will be disturbed and then he'll find he has come in this world. So that is near him, actually.

Dhira Kṛṣṇa Mahārāja: So what of the śloka...

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa [trika eka-kālah

prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo
'nughāsam]

[“As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things.”] [Śrīmad-Bhāgavatam, 11.2.42]

Śrīla Śrīdhara Mahārāja: Trika eka-kālaḥ, prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam. The realization proper will gradually take us to that land, to that plane. Bhakti means serving tendency. Pareśānubhavo, some sort of conception of the subjective world, superseding my subject on the other side, there is some world, pareśānubhavo.

And anyatra viraktir, that disgust with the stale experience of this world, apathy, disgust, anyatra viraktir. This negative side has no charm, loses its charm. And the positive side, he gets some peep into the positive world on the super-subjective. And the bhakti means his attention towards the positive grows more and more. More he finds energetic to have experience of the super-subjective, pareśānubhavo. And if in a general healthy way he's utilizing his energy, then gradually he'll make advance toward the higher realm, and withdraw from the lower objective world of sense experience. The world of sense experience, not only the world of sense experience, even the sense, the body, the mind, the intelligence also, that is applied in the case of negative side, all will be trash, unnecessary, undesirable enemy-like to him. He'll be very eager to get out of the whole system. The bad government, that is a system there, the judge, the magistrate, the police, everything. If the government is bad then the wholesale will be undesirable, even the judges.

So buddhi to be also rejected because that abides by the laws which is

not good servants of the law, so wholesale will be abolished, undesirable; whole system in the negative side undesirable and hateful. And he finds more sweetness into the subjective world though apparently it is of serving, not of making, not lord-it-over. Not mastery but serving. But still that will be tasteful because the company is so congenial. To give up freedom to the congenial...

End of 82.03.04.B

82.03.04.C_82.03.05.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: Better to serve in heaven than reign in hell; just the opposite that Satan told. It is better to reign in heaven than serve in hell.

Aranya Mahārāja: No, better to reign in hell than serve in heaven.

Śrīla Śrīdhara Mahārāja: Reign in hell and that is satanic. And we take the opposite. Better to serve in heaven than reign in hell. This is hell. The world of experience through these mundane senses, mundane world of enjoyment, this enjoyment is reactionary, it is a loan, this is undesirable. This is prey to janma- mṛtyu-jarā-vyādhī [birth, death, old age, disease: Bhagavad-gītā, 13.9] so this is undesirable. Not to reign. Better to serve in a land where normal production is, than to be a king of the desert. To

be master of a desert, then that is, the apathetic forces of desert will come and burn me. Better to get a service in a land of opulence. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, earlier on you were speaking about Paramātmā and you referred to Paramātmā as nirviśeṣa, and yet we always see the Paramātmā depicted as a personality. Can you clarify the point a little bit more, who is Paramātmā?

Śrīla Śrīdhara Mahārāja: What does he say? Paramātmā?

Aksayānanda Mahārāja: He says he thought he heard you say that Paramātmā was nirviśeṣa. So we generally think of Paramātmā as a person.

Śrīla Śrīdhara Mahārāja: Yes. Paramātmā is person. But generally when they approach the personality cannot be, Paramātmā and brahma is brahma pur, brahma, Para brahma. Deeper vision and proper vision, everything is person. But from hazy vision it is not found as person. But some dictative voice something like, some dictation coming just like intelligence, Paramātmā. Just as a higher form of spark, our soul is a spark-like consciousness, atom; atomic consciousness, and super-quality spark within the spark of soul. Something like in the beginning Paramātmā is seen like that. But it can dictate, soul can also dictate something, assertive soul. But because taṭasthā, marginal, not developed condition, but it has got the capacity of taking initiative. And Paramātmā is a spark of a perfect understanding. What it, what Paramātmā gives as suggestion that is perfect, connecting with perfect thing; infallible. But jīva's tendency for free choice not infallible, it may be fallible, but it is also

a spark, that is also spark in the beginning.

But whatever, but the cetana, cetana means that everything has got a form: the smallest and the biggest. In the first view the form may not be conceived, may not come within the range of conception, the form. But in closer vision everything has got its form, we find. Form in that way, form in that plane. Light also may be analysed; different constituent points, and every point has got a peculiarity, combined they produces something. So everything, air, ether, everything, they can be analysed and combined. So their form is not, just as the measurement of a solid is not exactly so as the measurement of the liquid, and the measurement of electricity is not the same as the measurement of the liquid, so their form according to their own position. But form is there. In other words the one point can be separated from another, recognised as separate from another unit. In this sense, everything has got form.

So Paramātmā if we find more definitely we find there is Vāsudeva, personality. What is Vāsudeva? Who is connected with the smallest and the biggest; the biggest is also within Him, the smallest also He's entering and living. That is Vāsudeva, who can accommodate everything in Him. Atma kocin sadve sadvam vasavati [?] And who is living within everything. He's existing, maintaining existence everywhere, within everything and outside everything. That is Vāsudeva. That characteristic we can find. And then we find He is Vāsudeva, He is person because He is consciousness. Consciousness without personality cannot exist. Consciousness means person. Every unit of consciousness is also person, and whole consciousness is also person. Personal characteristic means He wants to enjoy, bhoga, satisfaction

_____ [?] satisfaction. "Everything for Him;" Hegel's philosophy, "Reality is by itself and for itself. Everything is for Him." That is the test of personal existence. He's the absolute enjoyer. Everything is meant to satisfy Him. That is the criterion of personality. Do you follow? Not clear. Any question of any part. Where do you want to put more question, in what part?

Devotee: You gave the analogy of form, electricity and liquid.

Śrīla Śrīdhara Mahārāja: Form, yes. Liquid is also form, everything has got its form in different way. The electric unit, its form and the stone unit form will be different. If stone is analysed in the smallest part, and if a flame is analysed, fire, or the sun ray if it is analysed, their nature will be different. But still they should have got their respective nature. And parikaras, his acquaintance, by their peculiar form; form in their own way. So jīva caitanya have got their special form. Ātmā. If we can understand the differences in the formation of different types of gross things then we can draw it to the original side, that jīva souls have got their form. Ghosts also got their form. Light's form is different. There is one candle, you light another candle. One light, one ray is mixing through another ray. The water also; one glass of water, another water mixed, one enters into another, but still they will maintain their own form, mixed, unmixed.

Devotee: Jīva and caitanya have the same form.

Śrīla Śrīdhara Mahārāja: The form, one candle removed, the light becomes diminished, intensity becomes less, but - and when again the candle taken here the intensity increases. But the light has some intensity added to it, and withdrawn, its form is gone away. So in soul also it is such, in consciousness. Not this form should be thrust there; form. The ghost has got, can take any form, many forms a ghost can take, but still it has got its peculiar form. It cannot use the capacity of power of a god. The ghost's power, the ghost's capacity, is limited to that of the gods, in this way - limitation of power, capacity, duty, all these things. So,

apāṇi-pādo javano grahitā, [paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ

sa vetti vedyam na ca tasyāsti vettā, tam āhur agryam puruṣam mahāntam]

["The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."] [Śvetāśvatara Upaniṣad, 3.19]

He has not leg, He has not eye, He has not ear, He can see, He can hear, He can run, all these things. Not like this material form, but form He has got, He can see; everything different. As in mind also; mind can see, mind can hear, mind can touch, it is central, it can do anything. But still the mental seeing and the mental hearing is different. The mental ear and the mental eye is different. But on the whole, mind can see, non-differentiated world. Mind can see, mind can hear, mind can touch; in dream. But mind has eye, mind has ear, but that is not of this physical type. This you can drag on. It is and it is not, harmonize.

Devotee: Mahārāja, you were saying earlier that, in the beginning in devotional service we may be attracted by the sublime nature of spiritual consciousness. But at the same time as beginners in devotional service and especially with our backgrounds coming from very degraded conditions of life, sometimes even in pursuit of devotional service we're affected by these lower qualities. How can we come to a position very quickly of being undisturbed by material things?

Śrīla Śrīdhara Mahārāja: What does he say?

Aksayānanda Mahārāja: He says, in the beginning of devotional service we may be attracted by the sublime quality of devotional service. But because we are very low born, our background is very degraded, then sometimes again we are attracted to degraded things. So how can we very quickly cut that and advance into the pure platform?

Śrīla Śrīdhara Mahārāja: That is that renowned thing by association, by association. When my system is under disease, sometimes if you're taking medicine also I can't help my physical health. We are recommended by the doctors to go to some, to change the atmosphere, where the, unconsciously some medicine type things will enter me through the air, through the food, the water, in this way my health will improve. Something like that.

The living association, that is the sādhu; by his company, by talks, by various other connections, even without any physical cooperation only living by the side, his mental or spiritual ātmā will emit some power outside. And I will imbibe that, my ātmā, and will improve. So sādhu and śāstra; if we try we may not understand fully, but still, the śāstra, the holy books, if I try to understand their meaning that will also contribute something to improve my health. In this way, our improvement depends on the environment, and that environment, sādhu and śāstra, always. The external help I need. That means I am in want. Then some external help is necessary to improve my condition. And which can help, I am wanting in something, and where it is, if I keep myself in his company then it will be transmitted in me and my condition will be improved. A sādhu - I am lacking in a particular form of energy. And that form of energy is where that sādhu's company will help me, will give me more and more strength and health. It's a general thing. Always to improve one's own condition, the favourable environment is necessary. Favourable environment; that is the association of the living souls or sādhu, and if it is not possible, not available: then holy books I shall try to keep company of. In all cases this should be applied.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, Lord Caitanya has given us one verse, ceto-darpaṇa-mārjanam [Śikṣāṣṭakam, 1]; the process of cleaning the heart. We are preaching in the western countries, which is very contaminating.

And sometimes it seems that we are cleaning and also picking up particles of dust. So it seems like we are cleaning but sometimes getting dirty again, and going on like this, cleaning and getting muddy, and cleaning and getting dirty. So if you can please explain how we can stay clean on the transcendental platform, aloof from any dirt. It's very difficult.

Śrīla Śrīdhara Mahārāja: What does he say; that when we take the Name it is cleansed and again it is covered with dirt?

Aksayānanda Mahārāja: Because when we do pracāra in our countries, so much bad atmosphere, that again we get dirty. But we want to know how to stay always clean at every time.

Śrīla Śrīdhara Mahārāja: So that is, our connection with the higher, that must always be kept. It is possible that when I'm, suppose I'm going to nurse in an epidemic area I'm going to nurse, and the poison from the patients will come to attack me. So I must have some infective things. My good health and that the poison, the besili [?] may not enter. I must take precaution. I should get help who has sent me to relief work. I must get all those equipments and precautionary medicine and food that I may struggle in the epidemic area and can help them. Do you find, do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I must have my own protection from the higher. Then I shall venture to attend the relief work. Because it is quite natural that the besili [?] of the epidemic area, cholera, anything, the poisonous germs will attack me. I must have to take some precaution. And who has

engaged to that area I must get such; must have some guarantee of such provision, and then I shall go. So that means vaiṣṇavera ānugatya, under the direction of a Vaiṣṇava, the direction of a sādhu, Guru, we shall take that risk. Not disconnected; then we shall die. The nāmāparādha, the asraddha-dhano nama-dhan [Gauḍīya Kaṇṭhahāra, 17.69-75, from Padma Purāṇa] Where is no śraddhā, no health, I'm going to give health there, so it is risky. So, I must have some strong backing so that I can work, I can help them; otherwise I'll be lost. Ten offences against the Name, one is asraddha-dhano nama-dhan. One powerful, he can do the, take the risk. But who's weak in health, who may be attacked by the germs, he must take protection enough, necessary protection, and then he will do, take the work. And who has got that, the supernatural Name, has got in him, His descent in his heart; that is enough. He can do, and no filth will come to cover it again. He'll be able to drive away all the germs that will come to attack him. But if he's not so, he must have help from the upper house. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. What's the time?

Aksayānanda Mahārāja: Nine thirty.

Śrīla Śrīdhara Mahārāja: I'd like to stop here.

Devotees: Jaya om viṣṇu-pāda...

...

Śrīla Śrīdhara Mahārāja: No knew news from Māyāpur?

Parvat Mahārāja: Chaitanya Candra came and he has news.

Śrīla Śrīdhara Mahārāja: What is his news?

Chaitanya Candra: Your Divine Grace, the news is that they had a very strong meeting last night with the GBC, final meeting. And they made a proposal to Śrīla Tīrthapāda. They told him that he must renounce all connection with you, Your Divine Grace; including all tapes and pictures. And if he does not do that then he must leave ISKCON, renounce all his

connection with ISKCON.

Aksayānanda Mahārāja: They told Jayatīrtha Mahārāja, the GBC Board told, that unless he gives up his connection with Your Grace, and hearing your tapes and any connection, then he'll be...

Śrīla Śrīdhara Mahārāja: Ousted.

Aksayānanda Mahārāja: ...ousted. And those who have taken sannyāsa from Your Grace, they must give up that sannyāsa and they may apply again from other Gurus of ISKCON.

Śrīla Śrīdhara Mahārāja: So they're strict to the extreme. Yes. That shows their weakness. Such absolute power is not a good sign, for them.

Vyāsadeva has been accepted as jagat-guru, śaktyāveśa avatāra, Vyāsa, [?]

All the revealed scriptures of different types coming through him; still, he's writing in his own hand what was his position just before the appearance of Bhāgavatam, and how his Gurudeva Nārada he's chastising him. The jagat-guru, he also expressed that he's in want. The śaktyāveśa avatāra especially for the scriptures; he's also saying that, "I am finding in myself dissatisfaction, discontent, and I can't account for the same why I'm so."

Devaṛṣi Nārada came and told, "Yes. I know. And you have done wrong,

diabolically. And you are to compensate. It is necessary for the divine arrangement that you are to compensate for that.”

So Infinite is of such character. To deal with Infinite, it is necessary that one who is going to deal with Infinite, he'll always be conscious of his weakness. Then only will he be able to draw light from Infinite.

So it is deplorable to think themselves so much impertinent, ‘that we are masters of the whole.’ That is direct disqualification, for any institution that wants to work under Vaiṣṇava faith. Vaiṣṇava faith; from the beginning to the end, they're conscious of their own defect and want, imperfection – from the beginning to the end. And to feel that, that is to attract the grace; it is not their own property. The property of Gurudeva, property of the Lord, and as much as we are given opportunity of dealing with that thing, we can do only that. Never say that we are masters of any position. Such assertion is just the opposite. Dambha; that is the opposite of dainya, humiliation, and dambha is opposite, ‘That I am master of the situation.’ That should not be thought. That is not the direction proper. Of course, everyone, everybody is free to decide for his own.

And the Vyāsadeva, Devaṛṣi Nārada, they have come to hear what Śukadeva Goswāmī says. Vyāsadeva Himself He taught Śukadeva, but still he has come, “How the delivery?” Because He's always conscious of the infinite characteristic of the thing, of the knowledge; the knowledge revealed, that is of infinite character and none can know to its finish. He has again come with His own Guru, Vyāsadeva has come, Devaṛṣi Nārada has come, their disciples of disciples, how can represent, what sort of representation Śukadeva can deliver to the world? Eagerly they've come to hear. So the openness to infinite, that should be always observed; that characteristic, otherwise it is very dangerous.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Let them do it. Still it is in the protective side, pertaining to protection, but has not

taken any aggressive attitude.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Vyāso vetti na vetti vā.

[aham vedmi śuko vetti, vyāso vetti na vetti vā / bhaktyā bhāgavatam grāhyam na buddhyā na ca tīkayā] [Lord Śiva says: “I know the true purpose of Śrīmad-Bhāgavatam; Śukadeva, the son and disciple of

Vyāsadeva, knows it thoroughly, and the author of the Śrīmad-Bhāgavatam, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the Śrīmad-Bhāgavatam is very difficult to conceive and can only be known through bhakti.”] [Caitanya-caritāmṛta, Madhya-līlā, 24.313]

We are out to deal with infinite. The primary sincere feeling will be of the fact that we are under, we are nothing. Only we can be an instrument by His liking. If He likes He can make instrument anyone and everyone.

mukam karoti vācālaṁ panghum langhāyate girīm / [yat kṛpā tam ahaṁ vande śrī gurun dīna-tāraṇam]

[“I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry.”] [Bhavārtha Dipikā, maṅgala stotram, 1]

Our knowledge must make progress towards that line of thinking. It is He, He’s everything, and He can make anything as His mediator, instrument. And as much time as He likes, everything at His disposal, His sweet will.

We shall live always under His sweet will. We have come out to serve His sweet will, sweet autocracy; sweet but autocratic temperament, but sweet we are told. We are out for that. Our masters are of that nature, sweetness, love. That voluntarily they come to submit to the servitors, but no right can be asserted. No right can be asserted, all voluntary.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Ha, ha. There are thousands of men from that side, and you are few, five, six, or ten, twenty five; and they're so much afraid of you? Only the spirit of conquering, no attitude of give and take, learning, that we may have to learn something yet. They've finished their learning and they're ready only to distribute their own hoarded wealth. Hare Kṛṣṇa. Hare Kṛṣṇa. All right, He's there.

[About fifty seconds of Bengali spoken] Jayatīrtha Mahārāja is wavering, or what is?

Chaitanya Candra: What he's saying is that he may have to comply with them because of his responsibilities.

Śrīla Śrīdhara Mahārāja: That Vipramukhya got sannyāsa?

Aksayānanda Mahārāja: On Gaura Pūrṇimā he'll get.

Śrīla Śrīdhara Mahārāja: So perhaps he'll be set against Jayatīrtha Mahārāja there, maybe. Gaura Haribol. What about the case of our Brajendra-nandana?

Devotees: He's here now.

Śrīla Śrīdhara Mahārāja: And our

Bhāratī Mahārāja: special case?

Devotees: He did not come back, did not return yet.

Śrīla Śrīdhara Mahārāja: But he should also disconnect; otherwise no room there? **Aksayānanda Mahārāja:** Yes. And also Kanan Giri Mahārāja is there, they must disconnect.

Śrīla Śrīdhara Mahārāja: Either accept them or reject; no middle policy.

Aksayānanda Mahārāja: No black or white. Eventually it was to come.

Śrīla Śrīdhara Mahārāja: In one sense it is good. Completely separate [?]

Clear cut, independence, complete independence. Gaura Hari. [?]

ISKCON does not belong to their committee, but ISKCON ultimately belongs to Swāmī Mahārāja. It represents Swāmī Mahārāja, in my consideration. I look to ISKCON with that light. So if a friend or if a child goes astray, the guardian may not be satisfied with that, until and unless comes back. Ha, ha, ha, ha. My relation, my connection through higher source; not only that, coming through Mahāprabhu - Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] Prabhupāda and Mahāprabhu. Prabhupāda conceived the idea; Bhaktivinoda Ṭhākura and western preaching, they took the first attempt. So because I am connected permanently with them from the very conception I have got connection, so I can't disconnect it completely. My good will must be there; cannot but be. Gaura Haribol. But it is also Divine Will. Let us wait and see what the things go on, how.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. At the same time I can't give ditto to their decision because I have some connection with Gauḍīya Sampradāya, the God consciousness, Kṛṣṇa consciousness, Guru consciousness, Gaura consciousness, I can't give it from their, from that position. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. After all it is all for the best, we are to take that

everything His grace, this attitude; whatever.

Śrīla Govinda Mahārāja: Jayatīrtha Mahārāja any decision?

Devotees: Not yet, not clearly. He says different things to different people.

Śrīla Śrīdhara Mahārāja: Not yet. And what about Haṁsadūta Mahārāja?

Aksayānanda Mahārāja: They didn't approach him. He kept quiet.

Śrīla Śrīdhara Mahārāja: [?] He's a hopeless case. Already they have separated him, so in fact he's unapproachable. [?] Hare Kṛṣṇa. Who are they?

Aksayānanda Mahārāja: What is your good name?

Devotee: Drūvanātha. I used to type for you in Vṛndāvana Mahārāja.

Aksayānanda Mahārāja: Oh yes, of course. Drūvanātha, our God-brother. Nistula and Drūvanātha.

Śrīla Śrīdhara Mahārāja: What is their connection?

Aksayānanda Mahārāja: They're both disciples of our Guru Mahārāja; our God-brothers.

Śrīla Śrīdhara Mahārāja: God-brothers. They come from, America?

Aksayānanda Mahārāja: They both came from London. One from Bangladesh, and Drūvanātha's from London.

Śrīla Śrīdhara Mahārāja: They're connected with Jayatīrtha Mahārāja?

Aksayānanda Mahārāja: No.

End of 82.03.04.C_82.03.05.A

82.03.04.A_82.03.04.B_82.03.04.C_82.03.05.A

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_82.03.04.A_82.03.04.B_82.03.04.C_82.03.05.A]

Aksayānanda Mahārāja: We would be in dark forever.

Aranya Mahārāja: These things are cleaning our hearts.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

(tal labyate duhkha vadanya tasya sukham kalena sarvat?) (manapa manastulam dhulam mitradhi vakyam?)

We should not hanker for honour, respect only. Whatever comes from Him we must try to take it on our head. Gaura Haribol. Ultimately it is passing through Him. Hare Kṛṣṇa.

...

That German disciple of our Guru Mahārāja, Herr Schulze [aka Sadānanda Dāsa], he asked Prabhupāda; Prabhupāda asked him to go with a party somewhere, but he very modestly put that, “We in Germany, we first make a program sometimes three months ago, sometimes a month ago, then we do accordingly. But here only at least one week ago if any program including me is to be done, for at least one week ago if I get the information it is better for me.”

But our Guru Mahārāja answered, “I get intimation only five minutes ago. How can I give you one week ago?”

So things are such: committee, program, all the machinery, things should be handled with that spirit; there is dictation coming and we are to transmit that. To deal with higher subjective element and if that is autocrat then there is no estimation about that. Our preparation for the service must be of that type and attitude. Always busy, wait, what will be the dictation from up, above, we are to carry out that. This should be the general nature of a devotee; muktiḥ svayaṁ mukulitānjali sevate ‘smān.

[bhaktis tvayi sthīratarā bhagavan yadi syād, daivena nah phalati divya-kiśora-mūrttiḥ muktiḥ svayaṁ mukulitānjali sevate ‘smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ]

["O Supreme Lord, if our devotion (bhakti) for You were more steadfast, Your adolescent form would naturally arise (appear) within our hearts. Oh Devotion, you are of such a magnanimous nature, if there is any way that

we can have your least favour, then muktī (salvation or liberation) will wait to serve us with open arms. What to speak of muktī, even dharma (ritualistic virtue), artha (affluence), and kama (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying: 'What do you want?' Then there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire (dharma, artha, kāma), and their negation in the form of liberation, because mukti will personally attend us as a concomitant subsidiary fruit of devotion in the form of deliverance from ignorance, her hands cupped in prayer (like a preordained maidservant); and the fruits of bhukti (transitory pleasure culminating in attainment of heaven) will eagerly await their orders, from us, should any necessity arise for them in the service of Your lotus feet." [Bilvamaṅgala Ṭhākura's Kṛṣṇa Karnāmṛta, 107]

Everyone waiting with folded palm to receive the order and to try to carry out that: that is the way of living with higher subject, always expectant attitude. A servant near the master, whatever order is coming, I am to, with vacant mind. To plan program, I'm doing from here, carrying out, of lower order. We must try to live in the vicinity of the autocrat master. Of course general program is there, hari kīrtana.

In Vṛndāvana also we are told that those that are trying to follow the different līlā which is occurring everyday in different places of Vṛndāvana, though bābājīs, not very (secure?) bābājī, in the beginning they are to go on with a formal chart. The rasa is there and what will be our duty if there is rasa in these; what will be one's function. In this way they get their training, something like that. Training (.....?) rehearsal, something like rehearsal, when we are told that our higher stage they can catch or understand where the rasa līlā is to take its seat today. They get the clue and they go to attend that place. Today the rasa will be in Vṛndāvana, today in Govardhana, today in that part, that part. The nitya līlā is there and they are getting some connection, some clue, they go there and try to participate. In this way it is a custom amongst them. Some might have seen some time ago; they get some suggestion within their mind, revelation in their mind that, "Today the rasa līlā is going to take its seat in

such and such place, so let us go there and survey, watch how things may happen. What we can see or can't see, this way." So the living pastimes: in the beginning the rehearsal, the next the living thing, where what is occurring to attend that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Subjective character: that is all important thing for us. We are going to connect with the master world, not to make program for an objective world and to go on with our program.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Whatever we do we must be conscious of the fact; awaiting for the decision from the higher zone, higher realm.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Whose men have come? Jayatirtha Mahārāja?

Parvat Mahārāja: Yes. One of them has a question to pose you.

Śrīla Śrīdhara Mahārāja: He's coming from London?

Aranya Mahārāja: All from London, yes.

Śrīla Śrīdhara Mahārāja: London. Known to Mr. John? No. Is he known? No. John is also come from London.

Aranya Mahārāja: John is from London, he went to Calcutta this morning. He will be back this afternoon, tonight.

Śrīla Śrīdhara Mahārāja: What is his question?

Devotee: I've been told that the pure devotee, his consciousness is dovetailed with the Supreme Consciousness, with the Lord. And yet we see that there are different opinions amongst pure devotees. Can you explain why?

Śrīla Śrīdhara Mahārāja:?

Aranya Mahārāja: His question is; why are there differences amongst the pure devotees?

Parvat Mahārāja: Of opinions - once their consciousness is dovetailed with the Supreme.

Śrīla Śrīdhara Mahārāja: It may be of two types. One type, the highest type, differentiated character of the līlā. Different group of servitors with apparent different interests and they are to make arrangement accordingly with them. The rasa has got its respective connection,

relation with another rasa. Even it is said that the vātsalya and mādhyura-rasa they are antagonistic. Yaśodā is serving; she's serving in vātsalya-rasa. And the mādhyura-rasa servitors, the gopīs, their interest is opposite. Yaśodā wants that her boy may take full rest at night; His sleep may not be disturbed: then His health will be broken. But the mādhyura-rasa servitors, their interest just opposite. So even in the perfect ideal of the rasa there may be some difference. Only one instance extreme I show but such differences we can find, small or great in the vilāsa, the līlā. That is of one type.

And another type: when we do not realize, all of us, of same standard. When there is difference of our realization according to our calculation, difference cannot but be. So when we do not know the whole thing there may be difference, and in the ideal also there is some difference. That is concerning ideal and there'll be realization according to our stage of devotion. There cannot but be difference. So in sādhana and siddha difference may be there, cid-vilāsa. And generally we are to think that we are not in perfect condition, so our differences will be due to our realization, degree of realization. Everything varied. But the difference amongst the main principals, that is deplorable and that will cause disturbance to the newcomers. It is a great catastrophe for the newcomers. They have come with open faith of a very mild standard. They can't: their faith is not so high, so intense, that they will be able to tolerate many things which seem to be like discord. The difficulty is with them. So whenever such things to be happen, generally the madhyama-adhikārī Vaiṣṇava should try to keep the beginners outside. They should not be allowed to enter into these discussions and differences and the quarrel and litigation - all these things. This is only reserved for madhyama-adhikārī.

laukiki vaidiki vapi yakriya kriyate mune, [hari-sevanukulaiva sa karya bhaktim-icchata]

[O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari.]

[Bhakti-rasamrta-sindhu, Purva-vibhaga 2.200, from Narada-Pancaratra]

Whether it is social affairs, or any śāstric affairs; discussion what is the real (posted point?) What will be the real good, beneficent? According to their stage they will try to struggle, quarrel. One says, “No, this will be good.” Another says, “No, this defect is there in your program.” Some quarrel may come even among the sincere souls. But still the kaniṣṭha-adhikārīs, the beginners, must not be allowed in that circle. Kaniṣṭha-adhikārīs; the first training, the stage of first training that cannot tolerate all these things, but still it is there is madhyama-adhikārī. To use all our faculties in connection with Kṛṣṇa consciousness, love and rapture, we have to quarrel, sometimes we have to go to litigation, sometimes difference in our realizations concerning understanding of the proper meaning of the particular mantram of the scriptures, particular poem of the scriptures. Many differences, discussions; that is not undesirable, sometimes it is necessary.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

[“O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me.”] [Bhagavad-gītā, 9.27]

“Good or bad, whatever is within you, that must be thrown for - with the object of My service.”

(karm krsna karmatmane krod bhakta desi jani lobha sadhu sanga hari katha?)

It may be adjusted in such way – I have got anger. That anger should be tried to be utilized in favour of the service of the Lord. (krod bhakta desi jani?) Who has come to attack the devotees, I may use my anger against him; in this way, to make the best of a bad bargain. So many tendencies are in my mind and when I want transformation, wholesale, within my mental system I shall try and adjust them in such a way, that in connection with divine service I shall try to utilize them in that stage. The diplomacy, diplomatic knowledge I have got, that also may be utilized for the service. In this way, whatever one has got he may try to utilize that as much as possible for the service of the Lord . In that way he will be able to purge out them very soon and very easily.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat, yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

And then:

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

...next higher stage; then when you have very little, you give it, give them all, and become one with caitana, soul.

brahma-bhūtaḥ prasannātmā, [na śocati na kāṅkṣati samaḥ sarveṣu
bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me."]

[Bhagavad-gītā, 18.54]

Brahma-bhūtaḥ prasannātmā stage; that is jñāna miśrā bhakti; and yat karoṣi yad aśnāsi: that is karma miśrā. And sarva-dharmān parityajya means from karma miśrā to jñāna miśrā. And then real bhakti begins:

jñāne prayāsam udapāsyā namanta eva [jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir ye
prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non- differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhāgavatam, 10.14.3]

Not to keep connection independent of the connection with karma and jñāna – only to take the help of ruci, taste. Whatever may be my condition, but if I have got taste and I have got the connection of a sādhu, the taste will take me up – very strongly and very safely to the right direction. Only sādhu-saṅga, that is the all important; my taste to hear from the lips of real sādhu. Where the real God consciousness has begun; my taste for real God consciousness, Kṛṣṇa consciousness: that is the most valuable thing. Then all will go away in no time and the taste will take me upward.

Mahāprabhu says here, “It is, it is the beginning. Otherwise from other stages we can, may fall back. But if you’ve got real taste when in the real God, Kṛṣṇa consciousness, then we are safe.” Eho bāhya āge kaha āra. [“This is superficial; go further.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.51-313] “Yes, it is. It is the real beginning of the real life of a real devotee. It is here, the real God consciousness and the real taste of a disciple and he’s fortunate enough to have real relation with real God consciousness. Eho bāhya. All other qualification, non- qualification, all ignored.

Jñāne prayāsam udapāsyā namanta eva – above calculation the faith has begun in its original form, in its real form here. Now faith has given shelter to this disciple and he is safe. And he’s safe; otherwise by calculation, by using our knowledge in drawing the comparison of the goodness of this world and that world, these are all very weak things. Cannot be reliable, but faith is reliable. But faith has got its real characteristic. Must have connection of a real sādhu and he will find inner taste to that.”

Here Mahāprabhu sanctions. “Yes. Here it begins; the life of a devotee proper begins here. He has crossed the dangerous line of danger, of māyā. The calculation cannot be dependent on, not relied on - calculation can't help us to reach the proper space. But sukṛti and śraddhā; nirguṇa: independent; śraddhā.”

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, [yanra kṛpa bhakti dite pare]

[Śrīla Bhaktivinoda Ṭhākura has written: "Giving up everything, let us sing in praise of Śraddhā-devī - faith - whose grace can take us to Kṛṣṇa."]

Firm faith: that is the most valuable thing to reach. No knowledge and no energy. Amount of energy, this money, men, worldly wealth, all energy, but energy and knowledge, both are futile. Only śraddhā, faith: that is our inner function. Why? Knowledge means doubt. Knowledge means that in the background there is doubt, suspicion and he wants to get elimination and acceptance. This is good, this is bad. This is the symptom of the badness and goodness, calculation. It is not automatic. Knowledge, the possibility of suspicion on the background, 'I may be deceived, I shall have to understand.' He's in the plane of treachery atmosphere, suspicious. And he is to calculate and find out what is true, what is untrue, all these things. So he's living in the plane of suspicion, doubt, knowledge means all these things. But faith, he has reached such a plane where no treachery is possible. No room of any suspicion. In that country suspicion is not to be found. Because those that are living in the soil they do not know what is cheating, deception, so simple dealings there; a plane of faith. Then we have come to the real soil where calculation is not necessary. Such a safe plane we have come in. So, sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi. Faith, when we have connection in us with faith and also the genuine party, genuine party as my guru I have got. This connection is the happiest for the soul.

Mahāprabhu has said, "Yes, here it is, now go and further. Otherwise, eho bāhya, this is superficial, this is superficial, go ahead, go forth. Eho bāhya, eho bāhya, eho bāhya, eho bāhya, now here it is, go, make further progress."

Jñāna-sunya-bhakti: that is śraddhā, and śraddhā cannot be exploited, real śraddhā..... śraddhā will take to a particular place, śraddhā, there

the guidance of the Supreme. None can seduce one who has got real śraddhā. Through faith he will understand the real thing. Innate attraction; my heart feels very confident here in His, he may be an illiterate, may be a poor person devoid of all these worldly resources, but heart will select his company, automatically, right, show as friend, selection of friend the heart will guide him surely to a proper. He may not know but that will seem to be very congenial to him, that company.....

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[Bhagavad-gītā, 6.40]

That is the greatest solace for us. That ignorance cannot be, in general, that is not ignorance proper, but illiteracy or something like that; that cannot stand on our way. It is some other thing. A beast can approach a scholar, you can hate only, it may be even of such order.

Hare Kṛṣṇa. Hare Kṛṣṇa.

We need not worry much; still it is all undesirable, especially for the beginners. Differences between the upper persons whom we consider to be of upper rank, they are quarrelling; the lower class cannot but be disturbed. They will try to avoid as much as possible. At that time they will

give their attention toward the scriptures; less quarrelling, scriptures also quarrelling, because they recommend advices of different stages, so that is also quarrel. Everywhere progress means quarrel, elimination and acceptance, that means quarrel, one condemns another. Progress means such, we can't avoid it altogether. But still, the progress is there. We must not be afraid.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Progressive - progress.

Devotee: Śrīdhara Mahārāja, as disciples of Śrīla Tīrthapada we can see that our spiritual master is very much attached to you and he is having very much affection for you . But we are also seeing that some other people, his God-brothers, also pure devotees, ācāryas, are feeling not similar in their viewpoints. And when you said earlier that the kaniṣṭha-adhikārī should not be allowed to hear the discussions of the upper class devotees, we are hearing these discussions without even wanting to and we are becoming confused. Would you please...

Śrīla Śrīdhara Mahārāja: Who is he?

Aksayānanda Mahārāja: He's Śrīmad Bhāgavatam Prabhu.

Śrīla Śrīdhara Mahārāja: What does he say?

Aksayānanda Mahārāja: He's disciple of our Jayatīrtha Mahārāja. He says that my Guru Mahārāja, Jayatīrtha Mahārāja, is very much attached and affectionate to your divine grace. And we consider ourselves kaniṣṭha; but we should not hear adverse things but we cannot help but hear these things. And there are differences in other ācāryas and they are considered by us pure devotees. So we feel some confusion.

Śrīla Śrīdhara Mahārāja: So you may think it will be meaning, you will not allow yourself to enter into that plane to waste your energy. But in the meantime you may utilize your energy in some other form of duties. You may attend to the books, you may not give attention to the quarrelling stage. That will be more considerate and useful to you or men of your stage. Gradually we shall come to know what is what. But now because I don't understand, I am being puzzled, I don't go that side, I may use my energy in another place. That policy you may take. Suppose one cannot go where the fighting is going on, killing, blood -shedding, all these things. But he may utilize himself in services far from where the fighting is going on. In that way you can utilize your energy, you can't tolerate the bloodshed , and so in a peaceful place, or suppose the supply of food and the nursing of patients in hospital, you can utilize your energy there. And those they love fighting they will run towards the front and with sword begin fighting.

The end of side 'A'

[End of SCSMNJ dated 82.03.03.D_82.03.04.A]

82.03.04.B

[SCSMNJ MP3 dated 82.03.04.B]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. That will be judiciousness.

Gaura Haribol. Gaura Haribol.

There is (Hitopadeśa?), this moral teachings book.

(no ganeshya grato gachit siddhi cadye samam phalam?) (yadhikar jevi bhakti mukha satya hanyate?)

When a party going on to a dangerous place, don't go ahead, but keep towards back . (.....?)

If the party is victorious, then everyone will be gainer. And if there is danger, who is in the front, he will die. The others will be saved.

(.....?)

This is Chanaka niti (Koutila?) always diplomacy.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

When there is doubt in our understanding we shall keep back . Until and

unless I am fully confident that my energy will be utilized in such activity of service, I should not venture.

That is not my adhikāra. "I have not reached that stage." With such thinking we shall keep back.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Parvat Mahārāja: Mahārāja, the Christians also preach about the Holy Ghost and faith in the Holy Ghost within the heart and that one should surrender to the Holy Ghost with faith. And they deny knowledge as inferior to revelation.

Śrīla Śrīdhara Mahārāja: But how surrendering to Holy Ghost? Holy Ghost means non- differentiated, or what is this? Ghost means God the father, God the son, God guru, or God the Holy Ghost. Three conceptions amongst the Christians I heard, three aspects; and perhaps they come to say lastly that God the Holy Ghost that is the highest conception. Is it? God the father means creator, and God the son means guru, who comes to deliver the people, the fallen souls. And God the Holy Ghost that is the very gist, the substance of the two aspects of Godhead. That is something like brahma but how to surrender to brahma that means be one with him. What's the matter? I don't know that. Holy Ghost, that non-differentiated: any personality there? Father is the personality. And the Ghost that is jyoti, that is consciousness. But differentiated or non-differentiated, that is like brahma, and to surrender means to be one with him and not maintain any individual existence, personality. Is that the

idea?

Parvat Mahārāja: Actually they pray to the Holy Ghost to come into their heart.

Śrīla Śrīdhara Mahārāja: Then?

Parvat Mahārāja: And when the Holy Ghost comes into their heart they achieve many mystical powers.

Śrīla Śrīdhara Mahārāja: And then?

Parvat Mahārāja: They have some kind of a personal addressing in prayer.

Aranya Mahārāja: I think their conception of Holy Ghost is more in line with the Paramātmā, Supersoul.

Śrīla Śrīdhara Mahārāja: Paramātmā.

Parvat Mahārāja: Caitya guru.

Another devotee: Yes; God coming to them and instructing them from within.

Śrīla Śrīdhara Mahārāja: What?

Devotee: God comes to them and He instructs them from within.

Śrīla Śrīdhara Mahārāja: They are conscious of the presence of Godhead within him and on behalf of God they may say many things?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: (Avasitha?)

Parvat Mahārāja: “God spoke to me and told me to do this. So I am following God. I don't need anyone to tell me. God is in my heart. He's telling me that I should eat meat and do all these things, and nonsense, but it's not nonsense because God is telling me to do this. I have faith in that.”

Śrīla Śrīdhara Mahārāja: Once I was told by a gentleman that when the British began to rule in the beginning and the churchman or the padre, what is the English?

Parvat Mahārāja: The priest.

Śrīla Śrīdhara Mahārāja: The priest. They used to take class of Bible every week perhaps, every day, in (Rajsayi?) town. One gentleman told him, “I was a boy, he was older than myself. He told me that he was taking, a good priest, he was taking class of Bible and he read the portion where Moses saw in his dream, Moses or Abraham, someone, saw in his dream that God is ordering him to this and that and so many things, saw. In dream saw God came to him in dream and ordered him to do this and that.” Then that gentleman told, “I was a boy, I stood up. And if any from the audience stands up then he thinks that he will have to say something. He stopped his speaking and he attended him. And he told that Moses saw in dream that God appeared in dream and asked him to do this and that. Then what did he saw? You say that God has no figure, then in dream what did he see? He must have seen Him in dream, you say it is mentioned, but what did he see? What form, form there must be.”

Then the priest stopped for some time and told, “This boy has asked me a question and I can't answer just now. Tomorrow I shall try to answer.” In this way, so He's in him directing but in what way?

apāṇi-pādo javano grahitā, paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ

[sa vetti vedyam na ca tasyāsti vettā, tam āhur agryam puruṣam mahāntam]

[“The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears.”] [Śvetāśvatara Upaniṣad, 3.19]

In the beginning it seems to be non-differentiated because He has got no

figure of the mundane type. Paśyaty acakṣuḥ. He can see, but He has got no eye. He can catch, He has no hand. He can walk, He has no leg. All these things are said in Upaniṣad.

And the Śāṅkarācārya class, impersonalists, they say that, “No leg, finished.”

But Mahāprabhu came to say, “He must have eye but not fleshy eye. He’s got leg but not this fleshy leg. Sa śṛṇoty akarṇaḥ. Not ear like us, of flesh and blood, but He has got ear. So He has got everything.”

So only to dissuade us from having a carnal, a mundane figure, but really there is figure in the conscious world, in the cinmaya, that is pure spiritual world, sarviśeṣa. So the hazy, the primary conception may be that we can't differentiate. The yogī also, in their first conception, Paramātmā, but when they're nearer the real conception that Paramātmā becomes Vasudeva. And for the jñānis also, brahma, then when personality within brahma, then that becomes Vasudeva. Parabrahma, Puruṣottama, in Bhagavad-gītā we find Puruṣottama, Parabrahma.

Brahmaṇo hi pratiṣṭhāham – Bahūnām janmanām ante, jñānavān mām prapadyate

[brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca śāśvatasya ca dharmasya, sukhasyaikāntikasya ca]

[Kṛṣṇa says: “I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine.”]

[Bhagavad-gītā, 14.27]

[bahūnām janmanām ante, jñānavān mām prapadyate vāsudevaḥ
sarvam iti, sa mahātmā sudurlabhaḥ]

["After many, many births and deaths, one who is actually in knowledge
surrenders unto Me, knowing Me to be the cause of all causes and all
that is. Such a great soul is very rare."]

[Bhagavad-gītā, 7.19]

Whenever personality is seen in that infinite consciousness, then
devotion proper begins finally. And not as a means to a particular end,
devotion; that is saṁguṇa, and nirguṇa devotion means final decision, that
my final position is such position, a big personality, Vasudeva.

Here also in the development of jīva, in tree there is also a person within,
ātmā. And then idiot, there is also ātmā, a person, a scholar there is a
vaijñānī the ātmā developed, developed evolution. So when in the
evolution of theism we see the personal conception, then we go nearer to
the reality.

Bahūnām janmanām ante, jñānavān mām prapadyate. Then bhakti
cannot but come, the idea of superiority. And the oneness, I am also
conscious, the cause is also conscious, only big seat and small. One
drop of water and the ocean, but one drop of water, I am person. I have
got individuality and the ocean has got also individuality, personality .
Personality, then Vasudeva. Brahma becomes Parabrahma or
Puruṣottama or Vasudeva; was in first conception, primary conception,
not person but consciousness as a substance, mere substance,
consciousness. We are subject and from an objective view when we see
the super subject with the view of objective tendency we find Paramātmā,
nirviśeṣa, brahma, nirviśeṣa, to certain...

Paramātmā all pervading, inner most, Who's living everywhere. And

when everything is living in Him; that is brahma. (brhatama?) All comprehensive aspect; all comprehensive aspect; that is brahma, (brhat brahma?) which can accommodate everything within Him, that is brahma. And which is living within everything, even atom, electron, whatever smallest part, within that He is. That is Paramātmā, Antaryāmī. But, something like inner substantial conception, not a subjective conception. Whenever subjective conception we can feel, relating to that, then we see person, the Puruṣottama, Vasudeva, Paramātmā. In Gītā also mentioned:

(Bhu vare vantare rupam?)

That Vasudeva, catur bhuja yogī, they say like that, gradually. So Paramātmā and brahma, both in clear vision; we are to look them as personal God. Vasudeva. (ekala vasudeva?)

Vasudeva only Puruṣa, and then again with more-closer vision we find there is potency behind Him. (Sa śakti?), Lakṣmī Nārāyaṇa. More-deeper vision discloses that not only Vasudeva is one, but by side of Him there is potency, Lakṣmī Devī. In this way through Rāma līlā, Dvārakā, Mathurā, Vṛndāvana, it is developing gradually. One in many; one in many; oneness in its gradual developed condition, we have to see, according to the opening of the inner eye. We are seeing, we are reading the environment and the relativity. We can judge the relativity according our inner awakenment. Deeper vision.

premāñjana-cchurita-bhakti-vilocanena, [santaḥ sadaiva hṛdayeṣu vilokayanti

yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ, govindam ādi puruṣaṁ tam ahaṁ bhajāmi]

["I worship Govinda, the Primeval Lord, Who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable Attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love."] [Brahma-saṁhitā, 38]

When the inner most tendency within us: that is love; when that awakens then our vision also changes about the environment and the cause of the environment. We are to differentiate between energy and the knowledge that is willing, thinking and feeling. Willing, thinking and feeling. Willing produces energy. Thinking: His own conception of His existence and the outside. And the feeling: that is what for the thinking is existing; what is searching. Thinking, what is the object of thinking, what he wants. That is feeling, a good sensation, good sentiment. That is hlādinī, that is rasa, ānandam, that is beauty, charm. And that is the most original desirable thing. All of us, knowingly, unknowingly: all of us after that, after the search of rasa, beauty, harmony, ānandam, ecstasy. That is our real diagnosis: every one of us wants that. And feeling presupposes the sensation of enjoyment; that presupposes thinking as well as existence, jñāna bala kriya ca; thinking, feeling and willing, sat-cid-ānandam, or satyam śivam sundaram - the trinity.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

So we beginners, on the whole, we shall try to avoid the quarrelling and try to keep aloof – still, with some engagement in a peaceful part, peaceful way. We may engage in offering the books or in the opposition or any other activities there. We may not take the quarrelling has no value at all or opposite value. It may have some value. No value or everything is opposite that also we may not take. And discussing, then finding some fault, some defect; so many are leaving; of course different defect might have entered here and how to remove that. So somewhat

discussion you have to go in this way, this way. It is not desirable, this is desirable, a question is there with earnestness. So search after truth, searching in a particular mode it is going on there. And different person recommending different means to end, in this way anyhow. But we are not to dismiss, 'because quarrelling so nothing, no good can stay here,' not to take that sort of decision.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, you said earlier when the question was asked about the Christian who said that God was telling him to do things. And that we say, 'No, you can't perceive God'. But in Bhagavad-gītā Kṛṣṇa says, "I am directing the wanderings of all living entities." Can you explain that? The verse that says they are seated on the machine made of material energy?

Aksayānanda Mahārāja: In Bhagavad-gītā, Lord says īśvaraḥ sarvva-bhūtānām... īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati

bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours."] [Bhagavad-gītā, 18.61]

Śrīla Śrīdhara Mahārāja: Hṛd-deśe 'rjjuna tiṣṭhati.

Aksayānanda Mahārāja: Yantrārūḍhāni māyayā. But the Christians say...

Devotee: They say God is telling them, God is directing them...

Śrīla Śrīdhara Mahārāja: Vasudeva, Paramātmā. It is like Paramātmā, and still He is acting, so not hazy not non-differentiated, īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati, as Paramātmā.

"I am residing at the heart of everyone and I help him as much as possible keeping his freedom. Without interfering with his freedom I try guide him in a passive way. I dictate, 'don't do this, do that.' He may care or may not care. I don't assert Myself, only in a passive way I give direction. Sometimes he may catch, sometimes he may ignore. But I am there, I am everywhere. There is not a place where I am not, I am everywhere. And I am in his heart also and I am giving dictation also. Sometimes he can catch, sometimes he can't catch, but I am there doing My duty as much as possible.

The tree is there, the soul of the tree is also there, but he is so much engrossed with ignorance that it is very difficult to trace My dictation there. But still I am there and doing My function. Otherwise he won't have any possibility to come back from that worse position."

Aksayānanda Mahārāja: Then the Christians will say, "But we are following, like in your Gītā, it says He is in the heart directing, so we are following, that's why we are Christians." They will defend themselves. "We are following."

Śrīla Śrīdhara Mahārāja: But our difference is about the prospect. What you say, and what you are giving, your program is limited. As indicated,

“That only one birth and outside human beings no other souls. So we kill animals, trees.” The reaction thereby not in your calculation; and I say you give some conception of theism, but that is not fully differentiated in a scientific way as we find in Gītā and Bhāgavatam. Akhila-rasāmṛta; He’s rasa, He’s ānandam. But what sort of ānandam? Ānanda is analyzed in different ways. All these details absent: only vague representation, as a primary study of the primary school. We don’t deny; that it is nothing; it is something, but not the fully differentiated thing. It has got also necessity for a particular section.

loke vyavāyāmiṣa-madya-sevā [nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña-surā-grahair āsu nivṛttir iṣṭā]

[Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one’s lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities.]

[Śrīmad-Bhāgavatam, 11.5.11]

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam

[karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."]

[Śrīmad-Bhāgavatam, 11.3.44]

Bhaktivinoda Ṭhākura has also given position to that. That to that particular country, particular sect; that sort of amount couching in that dress, it was necessary for the primary students. That is also revealed truth. But considering the space and time and the people, couched in that way it was delivered there. But there is theism.

Hare Kṛṣṇa. Gaura Hari. Gaura Haribol.

Devotee: Mahārāja, we understand from Śrīmad-Bhāgavatam that there are three states of consciousness, the wakefulness, sleep and deep sleep. If you could explain to me, Mahārāja, what's the position of the ātmā, or the soul, in these different states?

Aksayānanda Mahārāja: He said, "In Śrīmad-Bhāgavatam we understand there are three states of consciousness, wakefulness, sleep and deep sleep. So in these three stages what is the position of the ātmā?"

Śrīla Śrīdhara Mahārāja: Sleep there is dream, deep sleep without dream. Deep sleep, and sleep and?

Aksayānanda Mahārāja: Wakefulness.

Śrīla Śrīdhara Mahārāja: Wakefulness. What is the position of ātmā?

Aksayānanda Mahārāja: Yes; in those states.

Śrīla Śrīdhara Mahārāja: Deep sleep - the whole negative engagement of the ātmā stopped. And in dream - that is limited and less intense. And when we are wakeful to this false identification of the world then we are in fullest conception of negative idea. And deep sleep - withdrawal from the negative side. And in dream – half, not so much intense but less intense; in the dream also these material experiences reflected in the mental plane. That we find. Very rarely we can find in dream the reflection of the upper world of cid-vilāsa, in very rare cases. When the worldly experience has become very thin and some sukṛti that our - we gather unconsciously some connection of the supernatural power, then also sometimes in dream we can feel some supernatural incident. And when he's more intensely connected, then in our wakeful stage also sometimes we may have some catch the reflection of the supernatural things sometimes. Sometimes a flash may come from the super-subject area; come down to the plane pushing aside our energy of experience of this body . That comes down and a flash encircles me. It is also possible, in very rare cases. But generally when fully awake we are fully connected with the negative side, engrossed, wholesale captured. And dream less powerful. But we are captured there with mundane things but it is weak and vague. And in sound: in dreamless sleep, sound sleep, we almost withdraw from the negative side, but no practical participation of the positive. In the margin, in abscissa, we (may remain, susukti?).

We come to brahma, come, withdraw to near the cause but not

conscious of the cause; withdrawn from the negative but no conception of the positive.

We faint there, in Swāmī Mahārāja's language, we faint there.

To that standard our consciousness (can't really come, we faint?) (nisusukti?) In brahmaloka, we faint there.

Everything is relative, our experience is all relative. Big sound we cannot hear, small also we cannot hear. Only in limited ear area our ear can work. Eye also. The dazzling light we cannot see and as very meagre we cannot see. Only in the middle standard we can work. So many things but our inner capacity cannot catch them. In a limited position we are to live and move. Even a bird can see more than a human being, can know more. He sees the storm will come and so many birds that can know. The flood is coming; so many insects, worms can know that. But human beings can't. The knowledge, the intuitive knowledge: that is also put in a cell. Everything is put in a cell. Within that he's to work.

So what was the question?

Aksayānanda Mahārāja: What is the position of the ātmā in these three states?

Śrīla Śrīdhara Mahārāja: Yes, ātmā, in this dream. In limited area we live and move.

Otherwise we faint. There is night.

yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati bhūtāni,
sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."]

[Bhagavad-gītā, 2.69]

We are awake somewhere and we are sleeping somewhere else. And one who is wakened there, we are sleeping there, we have fainted. There are so many; objective and the super- subjective realm where we all sleep a dreamless sleep. And so many others are there wakeful in that plane but they are sleeping perhaps here.

kṣetrajñam cāpi mām viddhi, sarva-kṣetreṣu bhārata

[kṣetra-kṣetrajñayor jñānam, yat taj jñānam mataṁ mama]

[O Bhārata, you should also know Me as the knower of spheres of action (as the Supersoul situated within the heart of all living beings). Such fundamental and essential knowledge of the sphere of action and the knowers of that sphere (knowledge of the mundane, the soul, and the Supersoul) is considered by Me to be actual knowledge.] [Bhagavad-gītā, 13.3]

“Only I am wakeful to all planes possible. But others they are conscious in a limited area. I alone am wakeful in all planes of life, everywhere; only I. Kṣetrajñam cāpi mām viddhi, sarva- kṣetreṣu bhārata. But others they

are wakeful in a limited area. Wakefulness is the nature of kṣetrajñam; that is soul, but within limitation. But unlimited conception of anything and everything, only Myself alone.”

Gaura Hari.

Devotee: Mahārāja, does that mean that the more less negative the position of the soul is, the more Kṛṣṇa conscious the soul is?

Śrīla Śrīdhara Mahārāja: What?

Aksayānanda Mahārāja: Does it mean that the less negative engagement the soul has, when there is less negative engagement, does it mean he is more Kṛṣṇa conscious?

Śrīla Śrīdhara Mahārāja: What?

Aksayānanda Mahārāja: When the soul has got less and less negative side, does it mean he is more and more Kṛṣṇa conscious?

Śrīla Śrīdhara Mahārāja: Ha, ha. Not necessarily. Negative as a whole, then if he has any conception at all, withdrawal from the negative, then dreamless slumber, that is brahma conception. And then without negative some positive conception arises - this Śivaloka, then Vaikuṇṭhaloka it may be partial, it may not go to reach to Kṛṣṇa consciousness also.

There may be so many stages of consciousness on the way to Kṛṣṇa consciousness. Kṛṣṇa consciousness is supposed to be the highest quality consciousness. That is shown by different ways of scientific methods.

Aksayānanda Mahārāja: Mahārāja, if that was the case then simply by sleeping everybody would be Kṛṣṇa conscious.

Śrīla Śrīdhara Mahārāja: What?

Aksayānanda Mahārāja: If that was the case then simply by sleeping everybody would be Kṛṣṇa conscious.

Śrīla Śrīdhara Mahārāja: There is no conscious. Sleeping, deep sleep means no conscious. But maybe by abstraction we may think that eliminated of the negative he has come to the positive but he has got wealth within the floor. He is moving, he is sitting on the wealth but it is underground, no idea. It is brahma, nearest to brahma – he's in the middle, this side brahma, this side world, but unconscious of both the things, both sides, unconscious of both sides. Negative, not actually, if we calculate more accurately, the next time he will be wakeful he and will come in the negative side; so negative tendency is also dormant in him. He's near the negative but not in its expressive condition, only very dormant, he's there. Next moment he will, when equilibrium will be disturbed and then we'll find he has come in this world. So that is near him, actually.

Dhira Kṛṣṇa Mahārāja: So what of the śloka...

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa [trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo
'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."]

[Śrīmad-Bhāgavatam, 11.2.42]

Śrīla Śrīdhara Mahārāja: Trika eka-kālaḥ, prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam. The realization proper will gradually take us to that land, to that plane. Bhakti means serving tendency. Pareśānubhavo, some sort of conception of the subjective world, superseding my subject on the other side, there is some world, pareśānubhavo.

And anyatra viraktir, that disgust with the stale experience of this world, apathy, disgust, anyatra viraktir. This negative side has no charm, loses its charm. And the positive side, he gets some peep into the positive world on the super-subjective. And the bhakti means his attention towards the positive grows more and more. More he finds energetic to have experience of the super-subjective, pareśānubhavo. And if in a general healthy way he is utilizing his energy then gradually he'll make advance toward the higher realm and withdraw from the lower objective world of sense experience. The world of sense experience, not only the world of sense experience, even the sense, the body, the mind, the intelligence also, that is applied in the case of the negative side, all will be trash, unnecessary, undesirable enemy- like to him. He'll be very eager to get out of the whole system. The bad government - that is a whole system there, the judge, the magistrate, the police, everything. If the

government is bad then the wholesale will be undesirable, even the judges.

So buddhi to be also rejected because that abides by the laws which is not good servants of the law, so wholesale will be abolished, undesirable; whole system in the negative side undesirable and hateful. And he finds more sweetness in the subjective world though apparently it is of serving, not of making lord-it-over. Not mastery but serving. But still that will be tasteful because the company is so congenial. To give up freedom to the congenial...

The end of the tape [End of SCSMNJ MP3 dated 82.03.04.B]

82.03.04.C_82.03.05.A

[SCSMNJ MP3 dated 82.03.04.C_82.03.05.A]

Śrīla Śrīdhara Mahārāja: Better to serve in heaven than reign in hell. Just the opposite that Satan told. It is better to reign in heaven than serve in hell.

Aranya Mahārāja: No, better to reign in hell than serve in heaven.

Śrīla Śrīdhara Mahārāja: Reign in hell and that is satanic. And we take the opposite. Better to serve in heaven than reign in hell. This is hell. The world of experience through these mundane senses, mundane world of enjoyment, this enjoyment is reactionary, it is a loan, this is undesirable.

This is prey to janma-mṛtyu-jarā-vyādhī [birth, death, old age, disease] so this is undesirable. Not to reign. Better to serve in a land where normal production is than to be a king of the desert. To be master of a desert, then that is, the apathetic forces of desert will come and burn me. Better to get a service in a land of opulence.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, earlier on you were speaking about Paramātmā and you referred to Paramātmā as nirviśeṣa, and yet we always see the Paramātmā depicted as a personality. Can you clarify the point a little bit more, who is Paramātmā?

Śrīla Śrīdhara Mahārāja: What does he say? Paramātmā?

Aksayānanda Mahārāja: He says he thought he heard you say that Paramātmā was

nirviśeṣa. So we generally think of Paramātmā as a person.

Śrīla Śrīdhara Mahārāja: Paramātmā is person. But generally when they approach the personality cannot be, Paramātmā and brahma is brahma pur, brahma, Param brahma. Deeper vision and proper vision, everything is person. But from hazy vision it is not found as person. But some dictative voice something like, some dictation coming just like intelligence, Paramātmā. A higher form of spark, our soul is a spark-like consciousness, atom; atom is consciousness, and super-quality spark within the spark of soul. Something like in the beginning Paramātmā is seen like that. But it can dictate, soul can also dictate something, assertive soul. But because taṭasthā, marginal, not developed condition,

but it has got the capacity of taking initiative. And Paramātmā is a spark of a perfect understanding. What it, what Paramātmā gives as suggestion that is perfect, connecting with perfect thing, infallible. But jīva's tendency for free choice not infallible, it may be fallible, but it is also a spark, that is also spark in the beginning. Whatever – but the cetana, cetana means that everything has got a form: the smallest and the biggest. In the first view the form may not be conceived, may not come within the range of conception, the form. But in closer vision everything has got its form, we find. Form in that way, form in that plane. Light also may be analyzed; different constituent points, and every point has got a peculiarity, combined they produces something. So everything, the air, either, everything, they can be analyzed and combined. So their form is not, just as the measurement of a solid is not exactly so as the measurement of a liquid, and the measurement of electricity is not the same as the measurement of the liquid, so their form according to their own position. But form is there. In other words the one point can be separated from another, recognised as separate from another unit. In this sense, everything has got form.

[This transcript ends at 06:22 of the SCSMNJ MP3 dated 82.03.04.C_82.03.05.A]

.....

82.03.05.A

Śrīla Śrīdhara Mahārāja: The Jagad Guru, he also expresses that he's in want. The *śaktyāveśa avatāra* especially for the scriptures; he's also saying that, "I am finding in myself dissatisfaction, discontent, and I can't account for the same why I'm so."

Devaṛṣi Nārada came and told, "Yes. I know. And you have done wrong,

diabolically. And you are to compensate. It is necessary for the divine arrangement that you are to compensate for that.”

So Infinite is of such character. To deal with Infinite, it is necessary that one who is going to deal with Infinite, he'll always be conscious of his weakness. Then only will he be able to draw light from Infinite.

So it is deplorable to think themselves so much impertinent, ‘that we are masters of the whole.’ That is direct disqualification, for any institution that wants to work under Vaiṣṇava faith. Vaiṣṇava faith; from the beginning to the end, they're conscious of their own defect and want, imperfection – from the beginning to the end. And to feel that, that is to attract the grace; it is not their own property. The property of Gurudeva, property of the Lord, and as much as we are given opportunity of dealing with that thing, we can do only that. Never say that we are masters of any position. Such assertion is just the opposite. *Dambha*; that is the opposite of *dainya*, humiliation, and *dambha* is opposite, ‘That I am master of the situation.’ That should not be thought. That is not the direction proper. Of course, everyone, everybody is free to decide for his own.

And the Vyāsadeva, Devaṛṣi Nārada, they have come to hear what Śukadeva Goswāmī says. Vyāsadeva Himself He taught Śukadeva, but still he has come, “How the delivery?” Because He's always conscious of the infinite characteristic of the thing, of the knowledge; the knowledge revealed, that is of infinite character and none can know to its finish. He has again come with His own Guru, Vyāsadeva has come, Devaṛṣi Nārada has come, their disciples of disciples, how can represent, what sort of representation Śukadeva can deliver to the world? Eagerly they've come to hear. So the openness to infinite, that should be always observed; that characteristic, otherwise it is very dangerous.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Let them do it. Still it is in the protective side, pertaining to protection, but has not taken any aggressive attitude.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. *Vyāso vetti na vetti vā.*

[aḥam vedmi śuko vetti, vyāso vetti na vetti vā bhaktyā bhāgavatam grāhyam na buddhyā na ca ṭikayā]

[Lord Śiva says: “I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*.”] [*Caitanya-caritāmṛta, Madhya-līlā, 24.313*]

We are out to deal with infinite. The primary sincere feeling will be of the fact that we are under, we are nothing. Only we can be an instrument by His liking. If He likes He can make instrument anyone and everyone.

mukam karoti vācālaṁ panghum langhāyate girīm

[yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]

[“I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry.”]

[*Bhavārtha Dipikā, maṅgala stotram*, 1]

Our knowledge must make progress towards that line of thinking. It is He, He's everything, and He can make anything as His mediator, instrument. And as much time as He likes, everything at His disposal, His sweet will. We shall live always under His sweet will. We have come out to serve His sweet will, sweet autocracy; sweet but autocratic temperament, but sweet we are told. We are out for that. Our masters are of that nature, sweetness, love. That voluntarily they come to submit to the servitors, but no right can be asserted. No right can be asserted, all voluntary.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Ha, ha. There are thousands of men from that side, and you are few, five, six, or ten...

...

Jayatīrtha Mahārāja: ... want to know whether or not you'll enlist me in your service, because my previous service was taken away from me.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: What? I can't follow.

Dhīra Kṛṣṇa Mahārāja: He, Jayatīrtha Mahārāja is saying he wants you

to enlist him in your service, because his previous service has been taken away from him.

Śrīla Śrīdhara Mahārāja: Is it such?

Jayatīrtha Mahārāja: Well, they've given ultimatum that either I agree from today never to hear Your Divine Grace's words again, or otherwise I have to leave ISKCON. So taking those two things into consideration I decided that I could not become disconnected with your words. That it was easier for me to become disconnected with ISKCON. At least on that plane. I think the ISKCON which Prabhupāda started, you're also one of the members of.

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Dhīra Kṛṣṇa Mahārāja: He says the ISKCON that Swāmī Mahārāja he began, you are also a member of that ISKCON.

Śrīla Śrīdhara Mahārāja: If you give so much stress to his words, he wanted to make me President.

Devotees: Jaya. (Group laughter)

Śrīla Śrīdhara Mahārāja: Because I remember that, once he came and proposed to me that, requested me to become President of ISKCON.

That he did. Gaura Haribol. But it is very deplorable to me to think that the so called ISKCON committee is so eager to go away from me. In other words, I see that [?] sincere feeling, this is heart's, and objectionable to certain extent, but still I cannot but think so. That principle they have got, the principle of ISKCON, not the [?] but the spirit. If they're ISKCON properly, they're promised to a particular idea. So deviation from that idea is but a shadow of ISKCON. Created, designed by Swāmī Mahārāja, ISKCON. It is very lamentable thing. Hare Kṛṣṇa. Hare Kṛṣṇa. A sincere soul like you will have no room there.

It reminds me, when I was [?] Kalna Congress Committee, nineteen twenty one, or so. The British Government also announced a rule that whoever will be in connection with the Congress Committee they should be all captured. Then the Bar Association of Kalna they took a resolution, they avoid the prison because the Congress also announced that we shall disobey law, because the disobeying program. So the Congress Committee of Calcutta composed mainly by the Advocates, they had a resolution that to save our Congress Committee we should not accept the direction of the Central Congress to disobey law. So there was one man who was, "No. I must obey the order of the Central Committee and I court arrest." Then he was dismissed from the local Congress Committee. "If you are here within then we will also be connected with your offence. So save us, the Committee, from courting the arrest." And he was eliminated. Then another, sober man, in the Committee, he told, "He who is really obeying the orders of the Central Congress Committee and he's eliminated. And bogus Committee we are satisfied with that. It is rather, we shall resign. We are not bold enough to carry out the order of the Central Congress Committee, we should resign. And that man who is new friend he will construct the Congress Committee."

So a sincere seeker after truth is simple and also a strong personality, then appreciated by Swāmī Mahārāja himself, you have no room, because you cannot separate yourself from myself. And who had so much affection all through his life from Swāmī Mahārāja. I enjoyed his

company always. And I cannot give my, personality, real person, personal realisation, that is my own existence, to be flattered by their committee voices. Can't give ditto to their resolution. Anyhow, God's will.

_____ [?] sincere that will bring victory with them, those that are sincere.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: [?]

Śrīla Śrīdhara Mahārāja:

[*pārtha naiveha nāmutra, vināśas tasya vidyate*]

na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [*Bhagavad-gītā*, 6.40]

Kalyāṇa means sincere to their purpose, but not power seekers. Power seeking, towards his nature in the administration. Hare Kṛṣṇa. Hare Kṛṣṇa. Considers me such a bitter, hopeless poison. My association is a virulent poison to the existence of ISKCON. So such severe warning against me. There will be conversations, that is they're open to all, they may find fault there when what I'm speaking that is not according to the scripture, or in accordance with the advices of the Vaiṣṇavas. It is open. Gaura Haribol. So anyhow it's all for the best. We are to take to that maxim.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtāṁ vipākam hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāḥ

[“One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”]

[*Śrīmad-Bhāgavatam*, 10.14.8]

Whether the society or the Godhead? Whom to select? *Svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīm*.

[*āsā maho caraṇa-renu-juṣām aham syām vṛndāvane kim api gulma-latauṣadhīnām yā dustyajāṁ svajanam ārya-pathaṁ ca hitvā bhejur mukunda-padavīm śrutibhir vimṛgyām*]

[“The *gopīs* of Vṛndāvana have given up the association of their

husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.”] [*Śrīmad-Bhāgavatam*, 10.47.61]

We cannot sacrifice our noble aspiration, the inner voice, our spiritual conscience. Under no circumstances [?] we should be a traitor to my inner guide. That is my ultimate view, thoughts, cannot be insincere. We must not be insincere. Try to maintain ones sincerity, my sincere faith to the Lord. We're out for Him and not for me, acquisition in His name, as Guru *bhogi*, to enjoy, to exploit Guru. The exploitation in the name of God, exploitation in the name of Guru, and Vaiṣṇava, and *śāstra*, this is also existent. Perhaps now the time has come to make us careful from the continuation of such *anartha* on the way. The exploitation in the name of the Lord. Let us accept the poverty, the helplessness, in His name. He's our saviour. And for any other proposal of any committee, wealth, or resources, we should commit against my Lord of heart, Lord of love. We should stick to that, whatever circumstances may come to threaten us.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: They also passed a resolution, thinking that I would probably leave, they passed a resolution saying that if any Ācārya leaves ISKCON, then all of his disciples actually belong not to him but to ISKCON. They're devoted actually to ISKCON not to him. And therefore the other Ācāryas will be free to try to convince them to give up their spiritual master and take initiation from one of the other Ācāryas.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: They should have to take risk of that sort of behaviour, and that will be atomic bomb to their own disciples. The Tamal Kṛṣṇa Mahārāja I think he's taking the leading part. But that heavy position, awkward position, the other day he felt, and with the same argument with you, putting against them. Mostly on the basis of that he was reinstated. That this effect of changing the faith of their Guru, on the Ācārya, or Guru, will have reaction in the whole of ISKCON and will shake the very foundation. Is it a play, what Swāmī Mahārāja began there, is it a play? That the wholesale Ācārya and the disciple, their relation it is a fun? So lightly to be tackled. What will, reaction will come in the other disciples when connect and disconnect in any way. And the charge that was made by Rāmeśvara to me in a case of single person, and in such great difference. And they're making wholesale same, with a wholesale way, wholesale disease. It is horrible to think, the future of ISKCON. Gaura Haribol. God save them from such heinous and suicidal step they're going to take. Can't, unthinkable. They go from door to door and dissuade the disciples. Is it a business? Even the mundane merchants they will be ashamed to take such steps against their co-workers, who the other day had so much reverence, and he'll be treated like this. I can't think any more.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: I am going, in Swāmī Mahārāja's words, "I'm going to faint, to think the future." Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: What do you think?

Jayatīrtha Mahārāja: I think that in the name of Swāmī Mahārāja and in the name of Your Divine Grace we have to establish a genuine Vaiṣṇava society.

Devotees: Haribol.

Śrīla Śrīdhara Mahārāja: Or to save the ISKCON from its sure, immediate death, I shall be dumb? What do you think? I go to cypher. Henceforth I don't express myself in any way, I will be silent. Do you think ISKCON will be saved at the cost of that, by the same? It is intolerable that ISKCON which has got so much honour and prestige in the whole of the world, and they will entertain this campaign to sever the disciples wholesale from their Ācārya. Then, what the world will see, look at them with what relish, come with laughter, a ludicrous thing. His question of faith is being murdered. The faith is ready to be murdered.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. What about Haṁsadūta Mahārāja, is he there?

Jayatīrtha Mahārāja: Haṁsadūta Mahārāja, when he was confronted with the proposal never to come and see Your Divine Grace again, he agreed with them. But he told me privately he didn't care much for them, he would do whatever he cared to do when he saw fit. But that he would agree in order to keep peace with the institution. I think generally because he wants a good market for his books that he's printed.

Śrīla Śrīdhara Mahārāja: His diplomatically wording.

Jayatīrtha Mahārāja: But they did not leave me so much choice as that. They saw me as the ringleader of the whole rebellion.

Śrīla Śrīdhara Mahārāja: Yourself?

Jayatīrtha Mahārāja: Myself.

Śrīla Śrīdhara Mahārāja: The ringleader?

Jayatīrtha Mahārāja: I'm the ringleader, and they wanted to capture me for sure.

Śrīla Śrīdhara Mahārāja: And Dhīra Kṛṣṇa Prabhu is eliminated from the position of ringleader.

Jayatīrtha Mahārāja: He may be the co-conspirator.

Śrīla Śrīdhara Mahārāja: You are more dangerous?

Jayatīrtha Mahārāja: Yes, because I'm more powerful, therefore more

dangerous.

Śrīla Śrīdhara Mahārāja:

*[veda nā māniyā bauddha haya' ta nāstika] vedāśraya nāstikya-vāda
bauddhake adhika*

[“The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists.”]
[*Caitanya-caritāmṛta, Madhya-līlā*, 6.168]

Jayatīrtha Mahārāja: I went to the farthest extreme that I thought I could to compromise. I offered them like this, that none of my Godbrothers would have to work on my behalf to enlist any new disciple. Only my disciples would go on like that. That I would agree not to display any picture of Your Divine Grace anywhere in our temple. That I would agree not to circulate your tapes to any of my disciples. And that I myself would only listen to your tapes in private. And that I would keep no picture in my own room of Your Divine Grace. To that extent I said I would compromise in order to keep the society in a unified condition. But that they refused to accept.

Śrīla Śrīdhara Mahārāja: Then you are to banish Śrīdhara Mahārāja from your heart.

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Won't allow him enter...

Jayatīrtha Mahārāja: Exactly. They told me that exactly.

Śrīla Śrīdhara Mahārāja: ...the area of your consciousness. You must keep him outside, rather, cast him outside, throw him outside. Not only that, you will have to preach against him, join us in chorus.

Jayatīrtha Mahārāja: Yes. So I told them, I would be willing to be silent about Your Divine Grace, and that I would not propagate the matter but keep it to myself only. Because one or two had mentioned that my relationship with you was internal and could be kept that way. But then when they also went to say that even internally it could not be tolerated, even privately it could not be tolerated, then I thought this is impossible.

Śrīla Śrīdhara Mahārāja: Rāmānanda Rāya, went in *darśana* of Jagannātha, went straight to Mahāprabhu, Kaśirāma Paṇḍita, met Kaśirāma. Mahāprabhu told to Rāya that, “He has come from his place of service. Rāya, have you *darśana* of Jagannātha.”

“No, no, I have come straight to You.”

“What have you done? On the way to Jagannātha temple you did not go there, and you came straight to Me. What have you committed?”

rāya kahe, caraṇa — ratha, hṛdaya — sārathi / yāhāṇ lañā yāya, tāhāṇ yāya jīva-rathī

[Rāmānanda Rāya said, “The legs are like the chariot, and the heart is like the charioteer. Wherever the heart takes the living entity, the living entity is obliged to go.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 11.37]

“I can’t help, my heart took me straight to You, even avoiding Jagannātha on the way. I’m helpless. What can I do? I can’t help. My heart took direct to You. I couldn’t control my heart, and so the body was carried.”

And maybe your case is similar.

Jayatīrtha Mahārāja: There’s nothing similar between me and Rāmānanda Rāya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: They told me, “On one side is the opinion of all your Godbrothers, and on the other side only this Śrīdhara Swāmī’s opinion.” So I took it that - I heard one story once about how one Tulasī leaf was - that they were trying to weigh Kṛṣṇa, I think, and whether it’s a bona fide story I don’t know.

Dhīra Kṛṣṇa Mahārāja: Yes, it is.

Jayatīrtha Mahārāja: But some much gold of the queens of Dvārakā were placed on one side, and on the other side one Tulasī leaf.

Śrīla Śrīdhara Mahārāja: [?]

Jayatīrtha Mahārāja: I think that some of my disciples are captured by Your Divine Grace already, since coming here. So perhaps they'll infiltrate to the others your message. So I told them myself that I would not make a personal attempt to take even a *paisa* from the institution, neither any building, neither any man, neither any other resource. Whatever came to me out of its own accord I would engage that in Kṛṣṇa's service, but that I wouldn't file or litigate even for a *paisa* of the whole affair.

Śrīla Śrīdhara Mahārāja: That I cannot sell my independence, my freedom. My religious, my spiritual freedom, I can't sell for any price. That was your spiritual consciousness I cannot sell for any price. I must follow my own *caitya* Guru. The Guru within I can't avoid his dictation, disobey his dictation. At any cost I must maintain his prestige that is guiding within me, on behalf of Swāmī Mahārāja. Swāmī Mahārāja living inside me, I can't banish him.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: A most heinous, it is direct offence to the faith, the *śraddhā*.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: The other day the same question they posed.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: The ruling, mental posing, attitude, prejudice, they come, the position of a ruling vanity, we are ruler.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: When Pāṇḍavas they are, after, in the gambling, and Draupadī's dishonouring, all these things, when there came another treaty that they will go to the forest for twelve years, and then one year in unknown quarter, then they may come and take the share of their kingdom. A decision was made and the Pāṇḍavas they're going to the forest, those five, and also Draupadī following. Kuntī also of course kept in charge Vidura, as mother, and the six are going to the forest. At that time Sahadeva, he was going, some only with - Bhīma, Duryodhana, er, Yudhiṣṭhira Mahārāja going with his glance upward, and Bhīma with his hands, fluttering. "Only after twelve years I shall satisfy the itching of my hands." Then Arjuna he's shedding tears profusely. And they have told what was the meaning. Arjuna when he will come back, "I shall use weapons in such a profuse way in a current to take the

revenge.” Then Nakula, or someone, he’s smearing the ashes, that for son maybe. And Sahadeva, what I mean here, he went with his hands, with his palms, by covering his face with his palms. And what was the meaning, that he can’t look, he was the astrologer, Sahadeva, a very good astrologer, and it was said that he cannot look at the future figure of the empire, he can’t, he’s closing his eyes. The future, he’s seeing the very dangerous future will come in the Kuru *varṣa*. By the astrological knowledge he’s fully conscious of that, and he can’t see, cast his eyes, look in the environment. He’s covering his face.

Same thing, something like that has come on me. I can’t cast glance into the future of ISKCON. I’m afraid to look at their future. I feel from what step they’re taking is deeply deplorable. Gaura Haribol. And I am connected with that. What Swāmī Mahārāja will think of me, what he’ll think of me? My connection is going besides them in circle from his activity.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: The Pāṇḍavas are five, and the Duryodhana party hundred, so banished, Pāṇḍavas were banished.

End of 82.03.05.A

82.03.05.B

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. I was told from friends, several selected leading persons will come to meet here, is it not?

Akṣayānanda Mahārāja: We were also told that.

Dhīra Kṛṣṇa Mahārāja: This may be a later development.

Śrīla Śrīdhara Mahārāja: That is uncertain?

Akṣayānanda Mahārāja: In the light of this new news this may not happen.

Śrīla Śrīdhara Mahārāja: That is not possible. Who is the most enthusiastic member in this sort of last resolution, or conclusion? The leading man?

Akṣayānanda Mahārāja: Tamal Kṛṣṇa Goswāmī.

Śrīla Śrīdhara Mahārāja: Tamal Kṛṣṇa?

Akṣayānanda Mahārāja: Yes. Ha, ha. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told, [?] desperate. I want to send him to China. He's the greatest type of desperate man. [?]

Who's inconsiderably bold, *dampita* [?] Inconsiderate and bold, desperate.

Śrīla Govinda Mahārāja: any question [?]

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Any question [?] Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Śrīla Govinda Mahārāja: Any religious question?

Dhīra Kṛṣṇa Mahārāja: This is the epilogue.

Śrīla Śrīdhara Mahārāja: So we may invite questions from the newcomers. Any enquiry have they got?

Śrīla Govinda Mahārāja: Do you have any questions?

Devotee: I used to visit Mahārāja a few years ago with Subhaga, and take *prasādam* here.

Akṣayānanda Mahārāja: Druvanātha used to come and see you with Subhaga Prabhu.

Śrīla Śrīdhara Mahārāja: Who?

Akṣayānanda Mahārāja: Druvanātha came...

Śrīla Govinda Mahārāja: [?]

Akṣayānanda Mahārāja: He's been here before. He used to get your *darśana* before, together with Subhaga Prabhu.

Śrīla Śrīdhara Mahārāja: All right.

Devotee: Mahārāja. In the case of reverses, how does one know, in the absence of his Guru Mahārāja, if this is Kṛṣṇa's plan, or if he's made some mistake?

Śrīla Śrīdhara Mahārāja: What does he say?

Aranya Mahārāja: He's asking, in the absence of ones Guru Mahārāja, how does he know if it's not Kṛṣṇa's plan, or it's a mistake?

Devotee: If there's some reverse, some reversal.

Śrīla Śrīdhara Mahārāja: Mistakes, there may be many, the world is full of mistakes, but Kṛṣṇa's plan is at the back of everything, because artificial arrangement cannot remain. The free will is to be, many free will to be adjusted, to be harmonised. So free will has got its chance to keep its freedom, and then only harmony will be peaceful and happy. So generally it does not interfere with the free will of the *jīva* so this happens. The whole thing is like that. Otherwise His Absolute Will might have been in such a way that no disturbance, no prison, no *māyā* could be present to keep up the peace.

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ na karma-phala-saṁyogam, svabhāvas tu pravartate

[“Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions.”] [*Bhagavad-gītā*, 5.14]

“I am independent and I don't interfere with their independence. Independently they should come to realise what is what, and accept the good, and that is desirable.”

The one and many, the relationship not of coercive necessity, not of coercive character, not of necessity. Free adjustment. The Absolute freedom and so many relatively free parts there must be harmonised in some proper understanding, that is adjustment. Otherwise *māyā* could

not exist, the *jīva* could not exist. They're all one, and that will be something like *nirviśeṣa-brahman*. The play, the *līlā*, presupposes one and many, and the relation sometimes opposition, sometimes acceptance, in this way. From the ultimate standpoint it will be seen like that. So the background has been given to us, whatever position you find, don't be discouraged, don't be unsatisfied. That is also within the boundary of the Lord, Kṛṣṇa. So don't be afraid, wherever you be, have your position. Last extremity, does not matter. But try to have faith in Him, that is good. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, how a householder can serve his Guru best, to achieve the best, good result?

Śrīla Śrīdhara Mahārāja: Not question of householder, that is posing, or a *sannyāsī*. The householder may be a better servant than a *sannyāsī*. Only how much he's prepared to sacrifice for the Lord. We have seen, when we were in the first Gandhi movement that so many *grhastha* like C.R. Das. He risked everything but so many volunteers ran away when chased by the police. But as *grhastha* he did not shirk back an inch. His sister, his wife, his only son, all arrested, he's unaffected. He's *grhastha*, the whole money is going away, does not care for it, he was *grhastha*. But many volunteers that left everything, all connection, to give them for the service of the country, they could not stand the frowning of the police at that time, we saw.

So in Rāmānuja *sampradāya* there is a story that there was one *grhastha* devotee, Dhanudas [?] and there were so many *sannyāsī* disciples of Rāmānuja. Rāmānuja had special affection towards Dhanudas. The *sannyāsīns* could not tolerate that. So one day Rāmānuja made some arrangement to show that why he had got such special attraction for Dhanudas though he's a *grhastha*. He, when the *sannyāsīns* went to take their bath, by his instruction, some of his disciples they interchanged the

position of their dress.

So after taking bath from [?] the *sannyāsīns* coming, “Where is my dress? Who has put his here? I don’t find, I put my dress here. You have taken it there. In this way you have taken.”

In this way such a quarrel came into existence that Rāmānuja had to come out. “What is the matter? You are all *sannyāsīns*. Only displacement of your dress from here to there has created you so much pain. But you are all *sannyāsīns*.”

Anyhow, that was stopped. Then he managed, he called for Dhanudas. He came. And sent one of his most confidential disciples, “Go and take away the ornaments from the body of Dhanudas’ wife.”

He went, and she was lying on the bed. Dhanudas was called away to Rāmānuja, he was sitting there. And he was very stealthily taking away one by one what ornaments she had. And then when she turn her side, he came away, he fled away. And that was presented to Rāmānuja, such things have happened. Then Dhanudas was let off. He went to his house.

And his wife told, “Is there any dearth of money in the Maṭha?” “Why do you say so?”

“That Prabhu, he came, and as you had not come, the door was not shut from inside, he entered and he took off one by one the ornaments whatever on my body. So perhaps there must be some want of money there.”

“But then, what did you do?”

“Then I turned my body from right side to left side, and he fled, perhaps he thought that.. “Why did you do so? Why did you not allow him to take the ornaments from the other side?”

“Yes, only for that, when one side taken off, to give him the chance to take from the other side, I also turned the body.”

“Then it is all right.”

Then Rāmānuja presented, “That such is the case with Dhanudas and his wife. And they’re

gr̥hasṭha, and because I have much affection for them, you *sannyāsīns* you are very jealous of that.”

So something, offering, that is a possession only, but the heart within, and as much as one can offer it to the Supreme he’s great. In Mahāprabhu’s time so many *gr̥hasṭha*. All the, many of the *parṣada bhakta* they’re all *gr̥hasṭha*, but they were not less important devotees. The question of heart, inner posing, not outer stand.

There was another *gr̥hasṭha* devotee of Rāmānuja, I forget the name. In a village perhaps, a very poor man. Rāmānuja, in a preaching tour, went to his house and became guest, and the husband has gone on begging, they lived on begging. And only the young wife was at home. And three, four, disciples, Rāmānuja became guest in his house. And what to do? How long after the husband will come can’t be said. So how to manage with [?] Vaiṣṇava, Guru [?] has come.

Then she thought that one rich merchant, man, he had some attraction for this lady. That lady thought that, “I don’t see any other way to serve my Gurudeva with his disciples. Only one ray of hope that if I go to that gentleman he may give enough, to serve them.” She straight went to him and asked that, “I want some, in the absence of my husband, my Gurudeva with disciples has become my guest. I want to serve them well. So if you kindly give some articles, necessary things.”

Very gladly he gave all these things, and thinking that his will will be satisfied. So she also was conscious of the fact and took everything, managed. When she cooked and served, and Rāmānuja with his disciples taken *prasādam* and sleeping, taking rest, her husband came in. And first finding that there’s honourable guests in his house.

And there was another, rich disciple of Rāmānuja, but Rāmānuja avoided them and came to the poorest man, poor disciple.

Then, after seeing he was very joyful, and then next thinking, “What about their, what they have taken?”

“Yes. I have managed anyhow. I begged from some gentleman all these things, and they have finished, taking rest. And I am waiting for you. You take what is there, the *prasādam* of the Vaiṣṇava, Guru, and after that I shall take.”

Then, Rāmānuja was staying, Rāmānuja could guess that such a poor man, how she could manage to serve us in such a way. He asked the lady, “Take some *prasādam*, and the gentleman who has supplied all these things for the service of Nārāyaṇa, please give some *prasādam* to him.”

Perhaps some other more secret arrangement. Like Bilvamaṅgala, when the lady went to visit the gentleman he took some *prasādam* of Rāmānuja himself, *ucchiṣṭha*, and offered to him. And he took it and his bad motive vanished, and he honoured the lady, and she came back. So this is also an instance that at the cost of her chastity she wanted to perform Vaiṣṇava *sevā*, Guru *sevā*. The body was hated, neglected so much so. The Vaiṣṇava *sevā* is of such high order it is almost inconceivable to us, almost inconceivable, but still, the example is there.

Once I, in Ellor, that Kovur Maṭha, Rāmānanda [?] in the District of Ellor, I approached that for collection there, and one man told, there was a big *zamīndār*, and he had a case in the Court of Justice, some Balaram or someone, Rāmānanda *sampradāya*.

“If you get a word from the judge to the man, then he can help you substantially.”

I myself and Mādhava Mahārāja, he was Hayagrīva Brahmācārī at that time, both of us approached the judge, Balaram or Baladev, something.

And told that we want money for Rāmānanda Gauḍīya Maṭha there on the banks of the Godāvarī. We're out to collect funds and we think, we are told that one *zamīndār* he may contribute something substantial. And if you kindly give your word in any way then it may be successful.

“You *swāmījī*, do you request me to do this? There is a case in my court and he will expect something from me in return. Then you *swāmījī*, will you advise me to do that?”

I told yes, because in your *sampradāya* such examples of Vaiṣṇava *sevā*, or Guru *sevā*. We hold that this post is given by the Lord to you, and if you utilise this position for the service of the Lord then there will be no bad pressure, consequence. And in your *sampradāya* we find that the Ranganath temples are built by the *dacoits*. And one lady, risking her chastity, she served the Vaiṣṇava and Guru. So ordinary moral rules have nothing to do with the service of God. It is, *svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm*.

[*āsā maho caraṇa-renu-juṣām aham syām vṛndāvane kim api gulma-latauṣadhīnām*

yā dustyajam svajanam ārya-patham ca hitvā bhejur mukunda-padavīm śrutibhir vimṛgyām]

[“The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.”] [*Śrīmad-Bhāgavatam*, 10.47.61]

Crossing the law of the country, and even society, the absolute call of the Lord for the service should be attended to.

“Then yes, I shall do.”

Then through the Pleader [?] Pleader, that gentleman he put a word to the Pleader, and of course what we wanted that *zamīndār* [?] he did, gave that.

So this way, neither *gr̥hastha* or *sannyāsī*, who can give more from the inside, he can get more, he's great. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

That Durvāsā's case is like that. Durvāsā was guest to Ambarīṣa Mahārāja. And then he came to take his bath in Yamunā, Dvādaśī day. And Durvāsā found the time of *pāraṇa* is expiring so took something there in the banks of Yamunā. And he thought, “What Ambarīṣa is doing? He has accepted me as guest. Without feeding the guest one should feed himself. But at the same time the time of *pāraṇa* is also going away. Then what he's doing? He's regarding for Ekādaśī or regarding for guest like me?” Then he came.

And Ambarīṣa Mahārāja also consulted his assembly authorities, *paṇḍits*, scholars. “What to do? He's my guest, I must feed him and then serve him, and then I shall take anything. But at the same time the *pāraṇa* time is being over. If I don't take anything then the *vrata* will be disturbed, offence against the Ekādaśī *vrata*. What to do?”

They thinking advised, “Take one drop of water from the *kuśa* grass and put into the mouth. Then it will be taking something and not taking, both.” He did so, and waited.

And Durvāsā he meditated and saw, “Oh, he has kept *pāraṇa*, and

neglecting me.” He came furiously. “You Ambarīṣa you disrespected me.”

“Then what to do? I asked the *śāstric paṇḍits* and according to their advice, I put a drop of water into my mouth. You see the things. But I did not eat practically, did not eat.”

“No, no. This is sufficient disregard to me.” In this way he tore one of his *yata*, the tuft of hair and threw against him, in the line of fire it is approaching to burn.

He is there, undisturbed. “If I have committed anything wrong, let my body be burned by the fire.”

But Nārāyaṇa, because he was an exclusive devotee, so He gave orders to Sudarśana to protect him always. At once Sudarśana came between and the fight began between Sudarśana and that fire that came out from the *jata* of Durvāsā. And that fire waning perhaps, created, and that was defeated by Sudarśana and pushing towards Durvāsā.

And Durvāsā thought, “What is this? As a reaction it is coming to burn me instead of burning him.” He began to fly away, to run from. Wherever he’s going the flame is following him. Then went to Brahmā, there also approaching. Then went to Śiva.

“No, no, we cannot give you protection against Nārāyaṇa. He’s direct servant of Nārāyaṇa. We are all helpless there.

“Then what to do?”

“Go at once to Nārāyaṇa, no other alternative.”

Then what to do? He went to Kṣīrodakaśāyī Nārāyaṇa. Then Sudarśana kept a little mild position. “This is the fact. You save me. You save me.”

“Yes, I shall save you, but first matter is such. I already ordered Sudarśana to protect Ambarīṣa.

He’s My continuous devotee, permanent devotee. So it has happened.”

“Yes, unhappily. But what is your decision?”

Nārāyaṇa told, “You have to go to that Ambarīṣa. I can’t do anything. I can’t help you in any way.

You are to go to Ambarīṣa.”

“What do You say? You are Master of the situation. He’s Your servant, and You like to send me to him, that means You won’t help me.”

“Yes.”

“But what can I do?” “That is the rule, fall.”

“But he’s a *grhastha*, I’m a *sannyāsī*. And I’m a *brāhmaṇa*, he’s a *kṣatriya*. And it is Your creation, and now, why do You break the law? And law is made by You in the *śāstra* that *brāhmaṇa*, *sannyāsī*, he should get the better position.”

“Yes, that is so, but that is formal, but come to the absolute consideration.”

“The *brāhmaṇadi*, You are *brāhmaṇadi*, You are supporter of the *brāhmaṇas* and I am a

brāhmaṇa.”

“Yes, I’m a supporter of the *brāhmaṇas*, because they have got their greater recognition for Me than others. But what did you do in the present case? Ekādaśī is the vow connected with Me, and Ambarīṣa gave respect to Me by observing My *vrata*. You yourself did *pāraṇa* to keep up your own *vrata*, vow. And he also, for My sake, he had to do that, and you could not tolerate that he honoured Me. Not for personal satisfaction, but he took a drop of water in honour of the vow that is connected with Myself, and you could not tolerate that he should serve Me. And you say you are a *brāhmaṇa* so I must oblige you, what is this? Then another, you say you’re a *sannyāsī*, he’s a *grhastha*, but when you threw that fire to burn him, he did not fly away. He was standing there like a criminal. “If I have committed anything wrong let the punishment go on with me.” But

what about you? Being *sannyāsī* you are running through the whole of the universe to save your life. But he did not care to save his life Durvāsā. Who is greater, you consider.”

Then Durvāsā was a little weakened. “Then if I go to him and he does not forgive me?”

“No, no. Go and see. He’s not of that kind of Vaiṣṇava. They’re not *brāhmaṇa*, they’re Vaiṣṇava, go and see.”

Then Durvāsā was compelled to come back to Ambarīṣa. And that Ambarīṣa standing in the same posture, thinking that, “What I did, what offence I did that on my account the *brāhmaṇa* is being disturbed in such a way? I am a sinner, a criminal. On my account the *brāhmaṇa* is being, have to suffer so much.” In this attitude he’s standing. “And how can I take food. He was my guest. Without feeding him, I can’t take any food.” He’s waiting there.

And Durvāsā when came and found that, “Like a criminal attitude Ambarīṣa was standing waiting for me. First he will honour the guest and then he can, this way.” Then Durvāsā came to him, and then still the Sudarśana won’t care, He’s going to burn Durvāsā. Then Durvāsā had to appeal to Ambarīṣa. “I went to Nārāyaṇa, He told that to come to you. You ask the Sudarśana that He may not burn me.”

Then Ambarīṣa with folded palms began chanting praise of Sudarśana. “If I have a drop of devotion for Nārāyaṇa, if anything good things I have done in the world, so I pray Sudarśana You stop, don’t harm my guest Durvāsā.”

And then that Sudarśana then He was satisfied and Durvāsā was relieved.

So *grhastha* and *sannyāsī*, *brāhmaṇa* and *kṣatriya*, the formal and absolute consideration. Devotion, our attract to the central truth, that has got paramount position. And all else are of relative value, everything.

Attraction, adherence, faithfulness to the central truth that is all in with,

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja

[aham tvām sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

That clarion call, we must keep it in the ear and heart always. Anything coming in clash with that absolute call must be rejected summarily. And one who has got that attitude in him, he's noble, he's great, he's perfect. That is the truth, that is to be enquired and to be known. Adherence. So Uddhava told the *gopīs*, *svajanam ārya-patham ca*, [*Śrīmad-Bhāgavatam*, 10.47.61] cross the law of the *śāstra* and their own relative consideration, everything. They have risked everything for the service, for the satisfaction of Kṛṣṇa. So Uddhava aspires, "That I like to have a birth in this Vṛndāvana as a creeper, or a grass, so that the feet dust of these divine damsels may touch on my head." That is the prayer of Uddhava who's the greatest of the devotees of Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So not much of the form, but the material things that can save us. Reality within the form, that is to be search for, and we must try to get that, whatever little, irrespective of all considerations of the outer cover. The spirit of the truth is this. The loving centre, absolute good, beauty, charm, that has been given. The faith, absolute faith in Him, and also our preparedness for the service of Him, to obey Him at all cost. That should be the object of our life, all. All animation must be of that wealth. And Mahāprabhu asked us to preach this, give this secret. The secret

success of everyone is this, and go and talk to anybody you meet the secret success of their life. The success of your life lies here, Kṛṣṇa consciousness. This is Kṛṣṇa consciousness, the Kṛṣṇa conception of the ultimate cause. That should be the only object of our search, at every cost, and every time, every place, irrespective of anything else.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān dharmmān samtyajya yaḥ sarvān, myām bhajet sa ca sattamaḥ

[“In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhū*).”] [*Śrīmad-Bhāgavatam*, 11.11.32]

sādhavo hṛdayaṁ mahyaṁ, sādhūnām hṛdayaṁ tv ahaṁ mad-anyat te na jānanti, nāhaṁ tebhyo manāg api

[“The pure devotee is always within the core of My heart, and I am

always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.”]

[*Śrīmad-Bhāgavatam*, 9.4.68]

In Durvāsā, Ambarīṣa case this *śloka* occurs.

aḥaṁ bhakta-parārdhīno, hy asvatantra iva dvija

[*sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ*]

[The Lord tells Durvāsā: “I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.”] [*Śrīmad-Bhāgavatam*, 9.4.63]

“As if I’m not free, *bhakta-parārdhīno*, I’m dependent on My devotees. Durvāsā, this is My attitude. I plainly speak to you that I’m not independent, I’m dependent to My devotees.”

Why? That explanation is also given. *Dārāgāra-putra*, leaving their house, their sons, their wives, wealth, everything, they have risked them for My service. *Katham tāṁs tyaktum utsahe*, how can I be expected to desert them, Durvāsā? You consider it. One who has risked his everything, and for Me only, and how can I leave them, in any condition, in any plea? It is impossible. So though I am Absolute, Absolutely free, still I am as if I am dependent to them. My consideration is such. I can’t

throw them out easily. But this is my position you know. And they're also not traitor. I send it to them and you will be properly treated there. I have got every understanding."

[*ye dārāgāra-putrāpta-, prāṇān vittaṁ imaṁ param hitvā mām śaraṇaṁ yātāḥ, kathaṁ tāṁs tyaktum utsahe*]

["Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?"] [*Śrīmad-Bhāgavatam*, 9.4.65]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

This is not imagination, this is realisation of the reality. Such world existing, such plane existing. Such transaction between the Lord and His servitors existing. It is concrete thing, concrete reality. And what I think to be concrete reality, that is all apparent, that can vanish any moment, and that's sure to vanish. But if we can take our shelter in such plane where such *līlā*, pastimes, between the devotees and the Lord, we can acquire merit to have our life to live in that plane we cannot but be happy. And eternal life we may have there. With that aspiration we have come out. No charm for other dazzling apparent proposals that may come to entice us from all directions, from every direction. Eliminate, eliminate, *tanmo, tanmo, neti, neti, neti*. I want this. My selection for this Kṛṣṇa consciousness in Vṛndāvana. All else, that proposal that came to me from different quarters, that must be eliminated, dismissed. I'm here, missing that. The Vṛndāvana *līlā* is only acceptable to us. We consider

ourselves to be fortunate enough if we get, like our choice for Vṛndāvana Vrajendra-nandan, where the God Himself ...

End of 82.03.05.B

82.03.05.C

Śrīla Śrīdhara Mahārāja: Carrying the shoe on His head of His father. And He's trying to touch the feet of His highest beloved. That God, homely God. God whom we can have in our home life. In home life, simple, plain, loving, best companion, Who can supply all the inner hankering fully to us. We hanker for that intimate, friendly relation with God. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. We're out for that, and by His grace let our thirst be quenched, satisfied. With His blessing, with the blessing of the Vaiṣṇava, Guru, and all good will from all. Gaura Haribol. Gaura Haribol. Gaura Haribol.

yasmin vijñāte sarvam evam vijñātam bhavati yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

If we can know Him, we know everything. If we can have Him, we have everything. Such things, and so intimately, what more, what more we may expect. But not without any price. We shall be ready to pay for that. That is such attainment, such highest attainment of life if we think, we

should be ready to pay anything as price for that. No sacrifice will be thought greater for that. We shall be prepared with this attitude to approach Him. But He's not cruel and harsh. He does not demand from us what is impossible, only what is real. He wants our heart, our cooperation, our free service. Our freedom He wants, our freedom. And if rather we can give, if we offer our freedom to Him, the freedom is more enhanced, in a more style colour the freedom comes out. Real freedom is in offering it to Him. That is real freedom. He's a hero who can, he's prepared to give his life everywhere, in every case of duty. Discharging his duty he can give anything, and his life, very easily, he's a hero. He'll give his life.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Through the banks of the Ganges Nityānanda Prabhu walked, wandered.
[?]

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma, yei jana
gaurāṅga bhaje sei amāra prāna*

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

"He's My life of life. Who will take the Name of Gaurāṅga, and he'll surrender him to the ideal of Gaurāṅga, take His Name, surrender to

Him, and I shall serve you. I promise I'll be at your disposal. You only connect with Gaurāṅga, My Lord. My loving Lord Gaurāṅga you come to connect with Him and I'll be at your disposal, to supply any service to you.”

In this way Nityānanda Prabhu wandered on both sides of the Ganges here one day. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And Mahāprabhu when after five years of His *sannyāsa* He came to this place, He was so magnanimous that all sorts of offences committed against Him in His previous life, He released them so easily, *aparādha-bhañjan*.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govarddhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [*Chaitanya-Bhāgavat, Antya*, 3.541]

All satisfied, fully satisfied, all, who came they are fully satisfied. *Yā 're prabhu nā karilā dhanya*, their all prayers were granted very lavishly.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura
Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Did Swāmī Mahārāja approach America with committee rulers or some other capital? What was his capital?

Akṣayānanda Mahārāja: One day Dr. O.B.L. Kapoor he said to Swāmī Mahārāja, when he was a chemist, he said, “You make me that mixture so I’ll get, I’ll take that formula and get Kṛṣṇa *prema*.”

And our Prabhupāda replied, “Yes, I know the formula but I cannot mix it yet.” He said, “What is that formula?”

He said,

*tṛṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena, kīrtanīyaḥ
sadā hariḥ*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”]

[*Śikṣāṣṭakam*, 3]

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. What’s the time now?

Akṣayānanda Mahārāja: Ten past nine.

Śrīla Śrīdhara Mahārāja: So any question?

Mādhava Mahārāja: Mahārāja, what is the difference between pure devotional service and the desire for the five kinds of liberation?

Śrīla Śrīdhara Mahārāja: Five kinds of?

Akṣayānanda Mahārāja: Five kinds of liberation, *sāyujya*, *sārūpya*, *sāmīpya*, *sārṣṭi*, *sālokya*, and *śuddha bhakti*?

Śrīla Śrīdhara Mahārāja: *Śuddha bhakti* does not want anything, even not liberation, *dharma*, *artha*, *kāma*, *mokṣa*.

paśu pakhī ho 'ye thāki svarge vā niroye [taba bhakti rahu bhaktivinoda-hṛdoye]

[“Be my life in heaven or hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda.”] [*Gītāvalī*, *Śikṣāṣṭakam*, 4.7, from *The Songs of Bhaktivinoda Ṭhākura*, page 136, ISKCON Press, 1980]

Bhaktivinoda Ṭhākura says in his song that, “I want Your need to be

satisfied. If You like, You need to keep in the, amongst the birds, or the beasts, or in heaven, or even as hell, it does not matter. But I may live in Your connection, that is my only prayer. *Paśu pakhī*, animal or bird. *Ho 'ye thāki svarge*, either in heaven, or misery, in hell, does not matter. Only my concentrated prayer is in one part, Your connection. *Taba bhakti rahu bhaktivinoda- hṛdoye*.

nija-karma-guṇa-doṣe je je janma pāi, janme janme jeno tava nāma-guṇa gai

["Whatever birth I may obtain due to the faults of my worldly activities, I pray that I may sing the glories of Your Holy Name birth after birth."] [Gītāvalī, Śikṣāṣṭakam, 4.3, from *The Songs of Bhaktivinoda Ṭhākura*, page 135, ISKCON Press, 1980]

"Apparently my own *karma* I don't get relief from the consequence of my *karma*. According to my *karma* I may be posted anywhere and elsewhere, but only my prayer is concentrated to only one point, that Your connection, Divine connection. Connection, a thread of love, *prema*, of service. That is only, the whole prayer concentrated to only the fine thread, Your connection. If You like me to go to hell, yes, I'm ready. No other plan, nothing of anything. Wherever You like to post."

The *gopīs* also told, when they're offered, requested by Nārada to give their feet dust for the medicine for Kṛṣṇa's headache. "You ladies, you don't care for your future life. You are courageous to give feet dust to the heavenly Lord?"

"Oh Nārada, we don't care for our future. We may be chaste. We may be put to eternal painfulness. We care little for that. But what He is, at least for the time being, His little satisfaction, relief, what we are told leaving

His headache in pain. A point, a drop of pain, the least possible pain, to remove that, when we come across the news, to do away with that, to efface that our whole existence can be put into the eternal fire.”

The risk is so much, and so they're so great. Inconceivably great is they're position who has got so much risk at their heart. Gaura Haribol. Gaura Haribol.

“Oh, nothing. Only His satisfaction. Only His satisfaction.” No consideration of ones own position.”

Self forgetfulness, as we're told the Christians say, “The Christ died, was of self forgetfulness, in his attempt to produce satisfaction in the object of our love.”

The very higher nature of love is such. Love means such things, sacrifice, surrendering. Sacrifice one into fire. Die to live. The degree of death should be such, not only mouth deep, lip deep. But heart deep, and to the extreme. Die to live. As much as we take risk to die for the truth, so much we're saved, the opposite. To have the truth, truth also comes to that extent within us. He's not bankrupt. So this is the key to the highest success of ones life. And that key was taken by Mahāprabhu and Nityānanda Prabhu to distribute to all of us.

“Take the key, enter the door, and go up to your highest, honourable position.”

By dying you will come with the most high, noble flying colours. Die to live. Surrender to have.

Surrender to the Infinite, you will have the Infinite in return. What more you want?

Christ told, in the construction of a particular church, “Many gave something, many contributed something.” And He was asked, “Who has given the most?”

Then He pointed out, “This beggar.” “Why?”

“So many men they’re, hundreds, *lākhs*, thousands, what he earned by begging during whole day, the wholesale in his possession he offered. And they offered partly. One *lākh*, one thousand, one *crore* one *lākh*, but he gave wholesale, whatever was in his possession.”

So giving wholesale, whatever tiny it may be, we can get the whole. So what sort of fool he will be if he does not take such chance of giving the most valuable thing to Him we can get in return the whole Absolute? This is the way. Gaura Haribol. Gaura Haribol. And this is not imagination but this is the law of love. There is a plane of love and it is the general law in that plane, such a holy and divine place or plane for us to live. It was opened to all of us, if we like. *Śraddhā*, *laulyaṁatram*, only your sincere greed, feeling of necessity, and that must be sincere. All else will be arranged, by the company. Only your will and that must be sincere. A concrete business, a company. Gaura, Nityānanda has opened a company, and Swāmī Mahārāja took it to America, a company. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Are there offences to be considered when chanting the name of Gaurāṅga or Śrī Pañca Tattva?

Śrīla Śrīdhara Mahārāja: *Ki bolchen*, what?

Akṣayānanda Mahārāja: When we chant the name of Gaurāṅga or the Pañca Tattva mantra are there some offences there to be considered?

Śrīla Śrīdhara Mahārāja: Less offences. Sincerity will be necessary, always not considered. Only sincere will, that is here, and not past activities considered. *Aparādhha vicār nai*, no new *aparādhha* They will accept. Your sincere acceptance, all the *aparādhhas*, past activities won't be considered. In no time that will be met by the company anyhow. They will take the risk. The mercy, there is great store of mercy with them. The justice, if you surrender to them, they have brought with them the infinite store of mercy, they will provide that to you. But your sincere admission is necessary from your part. With the fund of mercy in their fund they will meet always.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura
Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Dayal Nitāi.
Dayal Nitāi. Dayal Nitāi.

Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

■ ■ ■

...festival time, many will come and I shall have to meet them and to talk with them to certain extent. So here I stop.

■ ■ ■

...a very good astrologer. Many places it says that he cannot look at the future figure of the Kurus, Duryodhana. So he can't, he's closing his eyes, that he's seeing the very dangerous future will come in the Kuru *varṣa*. By his astrological knowledge he's fully conscious of that, and he can't see, cast his eyes, look on the environment, he's only covering his face.

Something like that has come in me. I can't cast glance into the future of the ISKCON. I'm afraid to look at their future. I feel what they did, step they're taking is very, very deplorable. Gaura Haribol. And I am connected with that. What Swāmī Mahārāja will think of me? My connection is going to excite them in such unholy activity.

Śrīla Govinda Mahārāja: No, purify. [?] purify ISKCON.

Śrīla Śrīdhara Mahārāja: The ideal. Hare Kṛṣṇa. Hare Kṛṣṇa. The Pāṇḍavas are five and Duryodhana party a hundred. Pāṇḍavas were banished from the kingdom, along with possessions. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja's sacrifice and sincerity is of so high type that it will, this light will show like x-ray. Like a searching light, will show the defects in them. His life is so sincere and so faithful for the cause. That will cast darkness to them, on their face, throw darkness. A man from such high position, he can live so easily for the truth, and still such a man is living.

Einstein once remarked, "A man who does not say a single lie, and who does not harm even a single mosquito or fly," about Gandhi, "That such a man once tread on this Earth, walked on this Earth, future generation won't believe it." That was the statement of Einstein about Gandhi. "And simple life, he never speaks a lie, and never harms a fly, or anything. Such a man used to live on the, rest on this Earth. Future generations won't believe it."

So Mahārāja is so sincere that such a tempt-able position he was holding in ISKCON and he's leaving it only for his sincere hankering for the truth.

Such prestige, such resources, position, and obligation to the disciples.
So all that he's single handed his ideal will defeat them.

And Dhīra Kṛṣṇa Mahārāja firm, and his sharp intellect to find the real *siddhānta* in the *śāstra*.

These are really the wealth of the devotee.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma.

Not a single man with a committee of so many was sent through the life so much by Swāmī Mahārāja. His future good name, presenting his future good name. They are so much against the principle.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Let the Divine Will guide us properly in our way. What could I say more?

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Govinda Mahārāja [?]

Jayatīrtha Mahārāja: Actually I also thought that since my *daṇḍa* which they gave me originally when they gave me the *sannyāsa* in Los Angeles, somehow I happened to come to India with that *daṇḍa*. And the *daṇḍa* which you gave me I left in Africa during my preaching tour there. So I thought actually that since they think that it's so easy thing to renounce *sannyāsa* Guru, so acceptable thing to renounce *sannyāsa* Guru, that my personal feeling is that I want to have it openly displayed that I'm also your *sannyāsī* disciple and not theirs. I want to return that *daṇḍa* to the chairman of the committee Rūpānuga Prabhu who's familiar with such things.

Devotees: (Group laughter)

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: Guru and śiṣya relationship un-detachable.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja: Kṛṣṇa cannot detach. Only Vaiṣṇava *aparādha* can detach. Kṛṣṇa cannot detach Guru śiṣya relationship. Only Vaiṣṇava *aparādha* can detach.

*yadi vaiṣṇava-aparādha uṭhe hātī mātā / upāḍe vā chiṇḍe, tāra śukhi’
yāya pātā*

[“If a devotee commits an offence at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offence is compared to a mad elephant that uproots the creeper and breaks it.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.156]

Śrīla Śrīdhara Mahārāja: Like a mad elephant, he can uproot the whole creeper. Hare Kṛṣṇa. Hare Kṛṣṇa. [?]

Jayatīrtha Mahārāja: I don't take any breakfast, lunch perhaps.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Once more Jayatīrtha Mahārāja has become a *sannyāsī*.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Eh? Leaving everything. Kṛṣṇa wanted even the *gopīs* to take stand naked before Him. Gaura Haribol. Nothing, *nopadhi*, stand naked. *Sannyāsa* means to become naked almost before Him. Naked stand before His sweet will, giving up all sorts of prejudice, undesirable things.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: There is no practical feeling of the definitive, but only administration. Administration in the mundane administration tendency, unconscious of the holy faith, *śraddhā*, on the divine. Meddling with divine faith in such a rude manner, it is not possible. It may not come from the hands of the devotee. A devastation, this attack.

[about two and a half minutes of Bengali conversation]

Śrīla Govinda Mahārāja: This Chandrodaya Mandira opened by Mahārāja, and there is a *vigraha* of Swāmī Mahārāja. We can try to go there for *darśana*. If they not allow me we go to Yoga-pīṭha. No problem. But there is two big Ācāryas connected.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja specially invited me there for the installation of the Deity, and I went. Acyutānanda, then Bhāvānanda Mahārāja came as a driver in the car, and Acyutānanda was in his company. And I was taken there to install the Śrī Mūrtis.

Śrīla Govinda Mahārāja: I asked Swāmī Mahārāja, “What is the arrangement of the opening ceremony, what’s the arrangement?”

Swāmī Mahārāja told me, “Mahārāja has come here, that is opened.”

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: “He has come to open and his internal sentiment that is sufficient.”

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: “That he has come to open the Maṭha. I have just done.” That was his view. Gaura Haribol. Gaura Haribol.

[about one minute of Bengali conversation]

To take rest for some time and consider and discuss with all what's the next step to take.

Jayatīrtha Mahārāja: [?] that which is poison in the beginning is nectar in the end.

...

Dhīra Kṛṣṇa Mahārāja: ...that I've given you *dīkṣā* but your connection is with the institution. You can stay if you like and *dīkṣā* from another Ācārya. But if you feel that there was something more spiritual in this connection with me, then you should come with me.

Śrīla Śrīdhara Mahārāja: So some coming, some staying, not all coming?

Dhīra Kṛṣṇa Mahārāja: Well so far I think most are coming. I have not heard of any who's not coming. Bhāratī Mahārāja has come, and Kana Giri has come also. Our Kanan Giri Mahārāja, the Godbrothers were speaking to him strongly to renounce his *sannyāsa* from Your Divine Grace. But he has decided to come anyway.

Śrīla Śrīdhara Mahārāja: And Caru Swāmī he's here?

Dhīra Kṛṣṇa Mahārāja: He was in Māyāpur and he was very disturbed how they are speaking there about Your Divine Grace. So he asked Bhāvānanda Mahārāja, "What is this? How can this go on, this Vaiṣṇava *aparādha*, this Guru *aparādha*."

Śrīla Śrīdhara Mahārāja: He says, Caru Swāmī, to Bhāvānanda?

Dhīra Kṛṣṇa Mahārāja: To Bhāvānanda, yes.

Śrīla Śrīdhara Mahārāja: Anyhow, Caru Swāmī is there.

Dhīra Kṛṣṇa Mahārāja: Or, he was, he may have left also.

Śrīla Śrīdhara Mahārāja: But has he left for Calcutta?

Dhīra Kṛṣṇa Mahārāja: I don't know.

I have one letter that my Guru Mahārāja wrote to Kīrtanānanda Swāmī which is very interesting. The question was, "Why is Arjuna, his name, not in the list of disciplic succession? In the line of disciplic succession it's Kṛṣṇa, Brahmā, Nārada, Vyāsa, Madhva. So the answer of our Guru Mahārāja, he said, "Just like I have many disciples," he said, "these many disciples, they may also make disciples, and in the list of one group of disciples you may not find the name of another." He said, "But that does not mean that he was not in the disciplic succession." And then he said, "You do not even have to be directly the disciple of a person to be in the line." And then he said, "The list I have given in *Bhagavad-gītā As It Is* is a brief list. It is not possible to list all the names." And then he said, "Things equal to the same thing are equal to one another. This is an

axiomatic truth.” And he said, “Another point, that a tree may have many branches,” he said, “but if you take a leaf from one branch, and you take a leaf from another branch, and you press them both, the taste, that is the conclusion.” And he said, “So the conclusion that we present, and the conclusion of Arjuna, it is the same.”

Śrīla Śrīdhara Mahārāja: *Ki bolchen?*

Devotee: (Explains in Bengali)

End of 82.03.05.C

82.03.05.D

Dhīra Kṛṣṇa Mahārāja:

*param brahma param dhāma, pavitraṁ [paramaṁ bhavān puruṣaṁ
śāśvataṁ divyam, ādi-devam ajaṁ vibhum]*

[“Arjuna said: O Lord, You are the Supreme Absolute Truth, the supreme shelter, and the supreme saviour.”] [*Bhagavad-gītā*, 10.12]

He accepts Kṛṣṇa, we also accept Kṛṣṇa, so the conclusion is the same,

so things equal to the same thing are equal to one another. And then he gives the example of branches of a tree, taking a leaf from one, pressing them and the taste is the same.

So I think many times that Śrīdhara Mahārāja is being told things that our Guru Mahārāja said, that he never said. You understand this? Many times devotees are telling him that our Guru Mahārāja said this or said that, but he never said that. They're misrepresenting.

Devotee: These are all concocted.

Dhīra Kṛṣṇa Mahārāja: Many times, many times.

Devotee: Yes, many times. [?] About twenty devotees are coming Mahārāja to have your *darśana*.

Śrīla Śrīdhara Mahārāja: Who are the very enthusiastic in the expulsion? They are Tamal Kṛṣṇa, then Bhagavān dāsa, Rāmeśvara.

Dhīra Kṛṣṇa Mahārāja: And Brahmānanda.

Śrīla Śrīdhara Mahārāja: Brahmānanda, Kīrtanānanda.

Dhīra Kṛṣṇa Mahārāja: Bhāvānanda.

Śrīla Śrīdhara Mahārāja: Bhāvānanda also?

Dhīra Kṛṣṇa Mahārāja: Jayapataka.

Śrīla Śrīdhara Mahārāja: Jayapataka also? All.

Dhīra Kṛṣṇa Mahārāja: Bhāratī Mahārāja, Akṣayānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. And who are less excited, less enthusiastic, who are they?

Dhīra Kṛṣṇa Mahārāja: Atreya Ṛṣi.

Śrīla Śrīdhara Mahārāja: Atreya Ṛṣi.

Dhīra Kṛṣṇa Mahārāja: Haṁsadūta.

Śrīla Śrīdhara Mahārāja: Haṁsadūta is another type. Atreya Ṛṣi, Haṁsadūta. And Satsvarūpa he is also extremist?

Dhīra Kṛṣṇa Mahārāja: I don't even know anything about him. Have you heard anything said about him?

Bhāratī Mahārāja: No. He was very quite.

Dhīra Kṛṣṇa Mahārāja: Neutral, not speaking.

Śrīla Śrīdhara Mahārāja: Rūpānuga?

Bhāratī Mahārāja: Satsvarūpa.

Śrīla Śrīdhara Mahārāja: Satsvarūpa. And Rūpānuga, the new chairman?

Bhāratī Mahārāja: Rūpānuga was against.

Śrīla Śrīdhara Mahārāja: Against, but very much enthusiastic, much excited?

Bhāratī Mahārāja: At the end. In the beginning he was hesitant, but at the end he was outspoken.

Śrīla Śrīdhara Mahārāja: But who was leading, Tamal Kṛṣṇa?

Bhāratī Mahārāja: I was speaking with six men at one time. And outspoken was Bhagavān and Kīrtanānanda. They are mainly, those two, and Jayapataka. Bhāvānanda did not speak with me, in that meeting.

Śrīla Śrīdhara Mahārāja: He felt beneath his dignity to talk with you?

Bhāratī Mahārāja: Yes. Nārāyaṇa Mahārāja came there.

Śrīla Śrīdhara Mahārāja: Today?

Bhāratī Mahārāja: Yesterday, day before yesterday. And he told them in my presence to, “Take him back.” In my favour, he told them in my face, in my presence to, “Take him back.” And Bhāvānanda Mahārāja said, “We are thinking about it. We are considering.” So then I told Bhāvānanda Mahārāja in front of the other Gurus that I had never left him. There was no question of coming back, that I had never left. But he took some insult there.

Śrīla Śrīdhara Mahārāja: As regards *sannyāsa*, Swāmī Mahārāja took *sannyāsa* from Keśava Mahārāja who took *sannyāsa* from me. It is in the line. Keśava Mahārāja got mantra from me and Swāmī Mahārāja took mantra, *sannyāsa* from Keśava Mahārāja. So it is in the line.

Akṣayānanda Maharaja: So that means we all took *sannyāsa* from you. Those of us who took *sannyāsa* from Swāmī Mahārāja we took it from you. You are the *param* Guru, *param sannyāsa* Guru.

Śrīla Śrīdhara Mahārāja: Not derailed in the line.

Parvat Mahārāja: *Sannyāsa Īśvara*.

Akṣayānanda Maharaja: But these children cannot see the simple thing. Silly boys. They're so childish.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. They are driving me out of ISKCON. Let us see who is driven out from ISKCON. Wait and see.

Akṣayānanda Maharaja: They don't know that you are also Prabhupāda, they don't know that. One Prabhupāda present in the world today.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Anyhow, there may be much test, every test to give us chance of going further, to rise, to get up to another step. Test means, nothing near [?] of success. What way I am to select. The circumstances, what do I select, what influences my selection of a new path, it is tested at every corner. To test our choice whether it is stereotype or it is fresh. Gaura Haribol. Gaura Haribol. What is *gatham gatik* [?] to go any way others have gone through, *gatham gatika* [?], mad. To follow in the footprints of others without any discrimination: whether this footprint is leading to the goal or not. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. *Sambhanda*, *abhideya* and *prayojana*. *Prayojana tattva*, the ideal, *sādhya*.

Mahāprabhu asked Rāmānanda, *sādhya-sādhana-tattva*. "What is the end of My life, My destination, and how to attain that?" *Sādhya-sādhana*, *sādhya-nirṇaya*. What is the object of my supreme attainment and then how to reach there.

[*ebe se jāniluñ sādhya-sādhana-nirṇaya, āge āra āche kichu, śūnite*

mana haya]

[“Now I have come to understand the sublime goal of life and the process of achieving it.

Nevertheless, I think that there is something more ahead, and My mind is desiring to have it.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.118]

Attempt should be living, not stereotyped. So risk at every point, we must risk, looking at His divine feet. *Vaikuṇṭha vṛtti*, live in the eternity. Not that I am in the cage and the cage is set in a room, fortified room. *Bahava iha vihaṅgā bhikṣu-caryāṁ caranti*.

yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ- sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ

sapadi gr̥ha-kuṭumbaṁ dīnam utsṛjya dīnā bahava iha vihaṅgā bhikṣu-caryāṁ caranti

[“The transcendental *līlā* of Śrī Kṛṣṇa is great nectar for the ears. Those who relish just a single drop of that nectar even once have their attachment to material duality totally ruined. Many such persons have immediately given up their futile homes and families and have come to Vṛndāvana like a free bird out of a cage. Becoming totally detached from their material life, those devotees have taken up the path of renunciation and have accepted alms just to maintain their lives on this plane. In this way they continue to search for Him, the all fulfilment of life.”] [*Śrīmad-Bhāgavatam*, 10.47.18]

One *śloka* within the ten *ślokas* which came from the lips of Rādhārāṇī.
“What charm is there in You, those that have drunk a drop through their ears that nectar?” Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja should be offered a chair because he is before his disciples.

Bhāratī Mahārāja: [?]

Devotee: Mahārāja, chair.

Dhīra Kṛṣṇa Mahārāja: Yes, Mahārāja wants you to sit in the chair, before your disciples.

Śrīla Śrīdhara Mahārāja: Your disciples are there, so many.

Jayatīrtha Mahārāja: But how can I sit in a chair in front of... But they're also your disciples.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Jayatīrtha Mahārāja: So far about twenty of my disciples have come and some of the others were intercepted at the gate of the Māyāpur Chandradaya Mandir and they are trying to speak to them and bring them before the GBC to hear the anti-statements. So we'll have to see whether they escape or not.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. [?]

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: I may go that side?

Bhāratī Mahārāja: Yes.

...

Śrīla Śrīdhara Mahārāja: Go with heavy heart, but still I cannot but appreciate your courageous efforts. You are faced with some peculiar difficulty. But in our way to progress we cannot avoid such incidents. In *Bhagavad-gītā* [18.66] we find, *sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja* – to give up all conceptions of duties. It is not mentioned that *dharma*, means duty, *śāstric* duty, recommended by the scriptures and the great men, noble men, we have to reject that. It is not mentioned that ordinary engagements, but duty which has got some holy basis, that we also have to give up. For the absolute call we are to discriminate even in the ordinary holy engagements, and to select the higher ones. So, we must be awake in our journey. Our mentality for progress must be fresh. Like a young man we shall go on in advance towards the highest goal. Devotees they may be of different types.

na tathā me priyatama ātmayonir na śaṅkaraḥ

[*na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*]

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]

[*Śrīmad-Bhāgavatam*, 11.14.15]

"Ātmayonir Brahmā he's also considered Guru. Brahmā *sampradāya*. *Na śaṅkaraḥ*, Śaṅkara is also considered as Vaiṣṇava, *vaiṣṇavānām yathā śambhuḥ* [*Śrīmad-Bhāgavatam*, 12.13.16] *Na tathā me priyatama ātmayonir na śaṅkaraḥ*, *na ca saṅkarṣaṇo*, Saṅkarṣaṇa elder brother, very keen close relationship. And always His duty to be after the satisfaction, the preparation of the satisfaction of His sweet will, Śaṅkara. *Na śrīr*, Lakṣmī Devī, who has got special advantage of special service, private service also to Nārāyaṇa. *Na ca saṅkarṣaṇo na śrīr naivātmā*. Even My devotee who is dearer to Me than My own body, My own self. At the cost of My own resources, or at the risk of My own position, I help My devotees. *Yathā bhavān*. You Uddhava, you are so much favourite to Me."

So, there is gradation among the devotees also. We shall be fully awake to this.

vaikuṇṭhara pṛthivy ādi sakala cinmaya, [*māyika bhūtera tathi janma nāhi haya*]

["The earth, water, fire, air and ether of *Vaikuṇṭha* are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.53]

We are to go to a particular zone though we come out of the *taṭasthā dhāma*. *Taṭasthā*. Rāmeśvara Mahārāja says that Swāmī Mahārāja did not accept that *jīva* is coming from the *taṭasthā-śakti*. But how he has read Swāmī Mahārāja's writings I do not know. It is clearly stated,

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti'
bhedābheda-prakāśa'

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.108]

Very clearly written there. So, *taṭasthā-śakti*, springing up from the marginal plane he is required to go up. Up on the soil which is of higher type than he himself is made of. So for the call of service we are to trample under our feet, so to say, the holy land which should be worshipped by us always. Superior in position than we are. But service is so great. Service can take us anywhere. Service taking the servitors of the friendly *rasa*, *sāhkyā rasa*, on the shoulders of the Lord Himself. Kṛṣṇa is carrying on His shoulders so many friends when He's defeated in a mock fight in *Vṛndāvana*. So service can do anything, give anything. Anything possible we may have to do for the service. The whole gradation in the section of devotees, the type and intensity of service. Śaṅkara, Baladeva, Lakṣmī, and then Uddhava; again that Uddhava says

the *gopīs* are infinitely greater than our position.

In this way we have to go on. We are to go on, march on in our way for the service. So elimination of so many bona fide people also may take place, be necessary to eliminate so-called good companies also to march on for higher aim. Let the Divine Will bless us that with all sincerity we can advance toward our desired goal. We are out not for any comfort, not for any position, dignified position, or grandeur, splendour, or temples, gorgeous temples, and styles, all these things. Our real object is to satisfy our inner hankering for the divine service. And by the divine grace we hope we shall be successful in our highest attainment of life; that is to approach for the service the greatest absolute personality. And we shall know what is Kṛṣṇa consciousness proper. Kṛṣṇa consciousness proper, that is a living thing, that is unlimited, that is progressing. That is not under any methodical thinking also.

Yadāsīt tad aṅgulam [Śrīmad-Bhāgavatam, 10.9.16] Yaśodā trying her best in her filial affection to tie around the waist of Kṛṣṇa, but the rope becoming two fingers less. Always again she's adding some more rope there, but again when she's circumambulated she finds that two fingers less.

So transcendental infinite is of such character, it is not within the fist of anyone. That sort of understanding we should not encourage when we are trying to achieve that absolute good. Perhaps, rather the progress on the other side.

Just as at that time what Jayatīrtha Mahārāja told. That a great magnitude of ornamental, the gold, jewels, so many, could not come to the weight of Kṛṣṇa. But only Tulasī *patra* with His Name that was sufficient to make Kṛṣṇa equal in weight.

So our humility, modesty, to be conscious that we are limited in all ways, from all sides, and we are fit for His pity. This aspect within us should be

attended to and that thing may grow within us. We may not be after vanity of any type. But we are so mean, meanest of the mean, so that we may attract the grace of the great, of the noble, of the high. That should be our attitude, that we are very mean, we are very low, but we have come to the feet of the most benevolent and most high. That is our attention. With this sort of attitude we shall try to be tolerant, and always to be submissive and accommodating, and may be conscious always that we have come out for the highest thing. So no risk is greater for the attainment of Him. Any risk we may take to get His favour. We shall be prepared for that. He's all-knowing, omniscient, He's omnipotent, He can do anything and everything. And we have stood just in front of His divine feet for mercy. That temperament may linger. We may first have that sort of temperament within us, and then our attempt must be crowned with success.

Gaura Haribol. Gaura Haribol. More again when we shall meet.

...

Dhīra Kṛṣṇa Mahārāja: Mahārāja...

Akṣayānanda Mahārāja: That Kīrtanānanda and Jayapataka Mahārāja are coming.

Śrīla Śrīdhara Mahārāja: Coming?

Akṣayānanda Mahārāja: Yes, just now.

Śrīla Śrīdhara Mahārāja: Where?

Akṣayānanda Mahārāja: Just in a few seconds, they're here.

Śrīla Śrīdhara Mahārāja: Near. Come up here?

Akṣayānanda Mahārāja: No, just now coming; and Gopāla Kṛṣṇa Mahārāja.

Śrīla Śrīdhara Mahārāja: Where are they?

Akṣayānanda Mahārāja: Now coming, in the gate now. First here Gopāla Kṛṣṇa Mahārāja, and now Kīrtanānanda Mahārāja and Jayapataka Mahārāja.

Śrīla Śrīdhara Mahārāja: We may meet privately there.

Akṣayānanda Mahārāja: As you wish.

Śrīla Śrīdhara Mahārāja: Not in this meeting.

Devotee: GBC, is assistant GBC.

Śrīla Śrīdhara Mahārāja: Another, anyone? No.

Akṣayānanda Mahārāja: No.

Devotee: Subala [?]

Śrīla Śrīdhara Mahārāja: These four. Subala [?] Prabhu of course known to me. So Kīrtanānanda Mahārāja is the leading man here, senior.

Devotees: He is the senior man, yes, senior most.

Jayapataka Mahārāja: Śrīla Prabhupāda's first disciple.

Śrīla Śrīdhara Mahārāja: Oh yes, first disciple. And he has installed him there like a king.

Kīrtanānanda Mahārāja: Yes, actually millions of people are coming to see Prabhupāda now.

Śrīla Śrīdhara Mahārāja: Royal style he has installed him there.

Kīrtanānanda Mahārāja: So we wanted to come and speak to you a little bit because we are anxious for your blessings, and we are more anxious that you understand us, what we are trying to do for Prabhupāda.

Śrīla Śrīdhara Mahārāja: Who is talking?

Devotees: Kīrtanānanda Swāmī.

Śrīla Śrīdhara Mahārāja: Kīrtanānanda Mahārāja, yes. Kīrtanānanda Mahārāja is a very sober man and does not speak much. Is it not?

Kīrtanānanda Mahārāja: Well, when one is a fool, if he opens his mouth very much he will be detected.

Śrīla Śrīdhara Mahārāja: You speak little slowly. I can't follow. That was the cause, though I was requested by my Guru Mahārāja to go to the west, I didn't because I can't follow the intonation of the western pronunciation. That is the defect in me.

Kīrtanānanda Mahārāja: I said that I don't usually talk so much because I am a fool. And a fool can pass undetected if he does not open his mouth.

Akṣayānanda Mahārāja: Mahārāja said, "I don't speak very much, because," very humbly he says, "I am a fool."

Śrīla Śrīdhara Mahārāja: Fool?

Akṣayānanda Mahārāja: Yes, and if he opens his mouth we can detect who is the fool.

Śrīla Śrīdhara Mahārāja: Of course it is in Kautilya [?] *śāstra*. *Parvatya sovati mukhya yavat kincin nabasate* [?] But we are requested to talk about the Supreme Lord, and by that process all undesirability within us may vanish. Take to *kīrtana*, to speak, that is the general advice, to speak; speak always and only about Kṛṣṇa. Speaking means reproducing, to reproduce. Speak, when we speak something we cannot but be all attentive. We cannot speak nonsense. So when we shall speak we must be all attentive. It is difficult to have concentration within. So preaching or speaking forcibly makes us to concentrate to a particular call, reproduction, so we cannot be nonsense to the public. I must be alert on what I am speaking. In that way it has been selected as the highest form of means to the highest end in this Kali-yuga especially. But speaking must be in a proper way, speaking Kṛṣṇa.

yat paja chitya padam hare yasa jagat pavitram paravim kore cit [?]

tad bayasam kirtan santi mamasa majat ahamsa niroti [?]

On the other hand:

*tad vāg-visargo janatāgha-samplavo, yasmin prati-ślokaṁ abaddhavyat
api nāmāny anantasya yaśo 'ñkitāni yat, śṛṇvanti gāyanti grṇanti
sādhavaḥ*

[“On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes and so on of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world’s misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.”] [*Śrīmad-Bhāgavatam*, 12.12.52]

Only when the content of our speech, the subject matter of our speech, is the absolute, it may not be ornamented, it may not be grammatically correct, or any defect, it does not matter. But the theme must be about the absolute. And that sort of word we shall always try to pronounce. It has been advised in *Bhāgavatam* in those ten selected stanzas that was given from Nārada to Vedavyāsa as the basis of *Śrīmad-Bhāgavatam* as we find it now. Gaura Haribol.

Kīrtanānanda is your name given by your Gurudeva, and you say that you are afraid of *kīrtana*.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: So, why your *kīrtana* must be bona fide, he does not chant unnecessary and unsubstantial thing. Whatever you speak, you speak truth. We are to take it in this way.

Kīrtanānanda Mahārāja: I am trying simply to remember what Prabhupāda told me and to stick to that instruction.

Śrīla Śrīdhara Mahārāja: Oh. It is good. But at the same time we shall think that, *vyāso vetti na vetti vā*.

[*aham vedmi śuko vetti, vyāso vetti na vetti vā bhaktyā bhāgavatam*

grāhyaṁ na buddhyā na ca ṭikayā]

[Lord Śiva says: “I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 24.313]

Vyāsadeva, who is considered to be *śaktyāveśa avatāra*, he gave most of the revealed scriptures. But still we see that Devaṛṣi Nārada has come and given stricture to him. In this way that, “What you have given to the world so far, you have done mischief positive to the people.” His Guru is chastising him in such a way. So to understand the words of Gurudeva it is not so easy, it is infinite. Gurudeva is infinite...

ācāryaṁ mām vijānīyān, [nāvamanyeta karhicit na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”] [*Śrīmad- Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.46]

...and his words, he deals also with infinite. And it is not, we can't put it under limitation. That I have finished what he wanted to give me, we have understood it to a finish. We are always student. We shall remain student forever, because infinite cannot be finished. We shall have to remain student all through. Only if we can think we can finish anything then we

are in relativity of *māyā*, not in relativity of infinite. Our Guru Mahārāja told that he is a monitor in the class, leader of the students. In his Madras speech, in a written speech he expressed, Bhaktisiddhānta Saraswatī Prabhu, he told, “I am a monitor.” Something like that we are all students we are, and will continue to be students, and we consider it fortune to remain student all along our life. Can’t finish, none can finish. Even the highest devotees of every type they are also of the same opinion. They are unsatisfied always; unsatisfied that I am not able to do real service to my Lord. That should be the attitude, so far we have come to understand the thing.

Kīrtanānanda Mahārāja: Yes. Prabhupāda has given us so many, many volumes of books. We cannot begin to understand all that he has given us.

Śrīla Śrīdhara Mahārāja: Yes, yes he did an extensive work. But not the question of that side, we are to question our own side. He was full, but I am such a fool that I can’t understand your fullness. That should be the attitude of a real student of spiritual world, especially of those of Kṛṣṇa consciousness, students of Kṛṣṇa consciousness.

Mahāprabhu Himself He is saying, “I have not a bit of divine love within Me.”

Kavirāja Goswāmī he was posing that, “I am the worst of the worst, meanest of the mean.”

And that is not a formal statement only; that is their sincere feeling. And how they could produce such a magnanimous work? That explanation is

also given. “Someone is forcing me to write, so I am writing.”

Sanātana Goswāmī also told, “Who am I to relate about the internal affairs of the harem of the Lord, the Queens, what audacity? But someone is forcing my hand; forcing me to write all these things.”

But we are very low, we are so mean. They stood by that side. “We are nothing but He is everything.”

One gentleman from Ārya Samāj asked me there in Karachi, the leader of the Ārya Samāj of the place, “If finite can know infinite then He is no infinite.”

I also could answer him just in his own coin, “If infinite cannot make Himself known to the finite, then He is no infinite.” *Yam evaiṣa vṛnute tena labhyas.*

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūṁ svām]

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone’s heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”]

[*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

But only one way, the way down. He can meet on the way down. We cannot meet going up. The wholesale depends on Him, He's *adhokṣaja*.

Kīrtanānanda Mahārāja: That knowledge is coming through Guru.

Śrīla Śrīdhara Mahārāja: Hmm? What?

Kīrtanānanda Mahārāja: That knowledge is coming down through Guru.

Śrīla Śrīdhara Mahārāja: Through Guru, through scriptures. We may not think that Guru is limited in a particular body, or in a particular mind.

By *Bhāgavatam*, Mahāprabhu told, “Every word is Kṛṣṇa, every word is infinite.”

We must have to come in connection in the relativity of infinite. When Mahāprabhu He gave explanations of *ātmārāma śloka* in sixty one ways, then Sanātana Goswāmī he told, “Oh, You are the Lord infinite, You can give infinite ways of meanings.”

Mahāprabhu replied, “Why you praise Me, Sanātana? Don't you know *Śrīmad-Bhāgavatam* is Kṛṣṇa Himself and every letter is Kṛṣṇa?”

Every part of infinite is infinite. Not that any number of finite can make

infinite.

End of 82.03.05.D

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Śrīla Śrīdhara Mahārāja: The dictionary, the grammar, all extraordinary about infinite. So we shall try to come very near infinite, but at the same time we must be conscious that He's infinite not finite. However near I may aspire after to become, but always I shall try to remain under the relativity of infinite.

Kīrtanānanda Mahārāja: Yes. We accept Prabhupāda that way.

Śrīla Śrīdhara Mahārāja: Yes.

Kīrtanānanda Mahārāja: Because he's our Guru, we have to accept him that way.

Śrīla Śrīdhara Mahārāja: That is material conception, *mad guru sei jagat guru*.

ācāryam mām vijānīyān, [nāvamanyeta karhicit na martya-

buddhyāsūyeta, sarva-deva-mayo guruḥ]

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.46] A universal conception we must have about our Guru.

Kīrtanānanda Mahārāja: But that is the way he has taught us.

Śrīla Śrīdhara Mahārāja: Eh?

Kīrtanānanda Mahārāja: That is the way he has taught us.

Śrīla Śrīdhara Mahārāja: Taught, no, he cannot have taught that. Our Guru Mahārāja once told that, “If I am required to explain, to give explanation of this *śloka* of *Bhāgavatam*, *ācāryaṁ māṁ vijānīyān*, if I am under necessity to explain this *śloka*, should I leave the seat and run away? I shall have to give explanation of that very *śloka*.” How? So he might have given explanation of this *śloka* and so many other *śloka*, that Guru is infinite. He also said that his Guru is infinite; he’s also of telescopic system, the infinite is going to up. Everyone, to him his Guru is infinite, he is nothing. And everything coming from his Guru, in this way it is possible. Otherwise this is the *sahajiyā* section that will say, “I am Guru, I am infinite.” Guru never says so.

In *Prākṛta-Śata-Dūṣaṇī*, Madhvācārya has written *Māyāvādā-Śata-Dūṣaṇī*. So our Guru Mahārāja, Śrī Bhaktisiddhānta Sarasvatī Ṭhākura

he also written *Prākṛta-Sahajiyā Śata-Dūṣaṇī*. There it is mentioned the Guru never says that, “I am Guru, I am infinite.”

Kīrtanānanda Mahārāja: No, no. Prabhupāda never said that he was infinite, that he was God. But we can see; we can see God through him.

Śrīla Śrīdhara Mahārāja: Of course, try to see...

Kīrtanānanda Mahārāja: He is the transparent via medium.

Śrīla Śrīdhara Mahārāja: If you can see rightly, then... We must not think that we can see Guru Mahārāja rightly, but as much as possible for my condition.

Kīrtanānanda Mahārāja: But for my seeing I am dependant on him. How he wants me to see, I will see.

Śrīla Śrīdhara Mahārāja: Yes. We, and always we shall try to think like that. At the same time we shall think that I cannot attain the fullest degree. I shall try, I am out to try which is impossible, to know the infinite. I have come to try, I must try, but I can't try, I fail when I try. That should be the healthy attitude. I am trying but I am not trying satisfactorily, so I am not getting, I am always in want.

Kīrtanānanda Mahārāja: Our concern is not so much to know the infinite

as to serve the infinite. Śrīla Prabhupāda has asked us to serve him by preaching all over the world. Therefore our movement is a preaching movement.

Śrīla Śrīdhara Mahārāja: That is not a new thing. You are preaching, all right. You are preaching as directed by your Guru Mahārāja, as much as you can catch, as much as you can understand him. Sincerely you are to do, but there are so many like you. We are also trying to move in the same way.

Kīrtanānanda Mahārāja: We're not saying we're the only ones, but we're trying to preach.

Śrīla Śrīdhara Mahārāja: We do not think you are one, there are so many.

Kīrtanānanda Mahārāja: We are trying to preach as he ordered us.

Śrīla Śrīdhara Mahārāja: So many and they are not one, they are of different stages. From different stages they are trying their utmost and some may not try also. Guru *bhoga* is also there. Guru *bhogi*, he wants to exploit in the name of Guru; that is also there we find. Guru *bhogi*, exploitation of Guru, it is also to be conceived there may be. So, criticisms of many so-called Gurus also in Gauḍīya Maṭha we found.

Kīrtanānanda Mahārāja: Any rate, I wanted to speak to you on behalf of the GBC about what has been going on.

Śrīla Śrīdhara Mahārāja: Yes. It is most deplorable. Swāmī Mahārāja very earnestly invited me in ISKCON and you are driving me out. All for the good, it is all for the best, I am to take in that way. I did not want to encroach within the presence of ISKCON, but Swāmī Mahārāja had much affection for me all throughout his whole life. He abused many of my Godbrothers but with the exception of me alone. And I think that I have much affection for ISKCON.

And he also asked me several times, “You are to look after them.” And he tried his best also. Once he proposed me to accept the post of the President of ISKCON. But I am always a backward pushing man, ease lover. So I did not venture. And I have no capacity also that I will be President of a great institution throughout the length and breadth of the world.

I am a man of small energy, small energy and satisfied with very little thing. No much ambition, and at the same time some disinterestedness also is in me. And some sort of common sense. My Godbrothers and my Guru Mahārāja also had some certificate for me, not an aggressor. I was forcibly, almost, by affection force, I was taken in connection of ISKCON. And now I am being driven out of ISKCON. But still I cannot give up my own faith what I am fostering through my whole life of fifty- five years in Gauḍīya Maṭh, and well tried. And Swāmī Mahārāja to his last days he appreciated my nature, nature of non-aggression. He could not put trust in any other place, but he had trust in me. And up to his last days he maintained his faith in me. And still I think that I am a well-wisher of that great institution, what is the result of wonderful grace of Kṛṣṇa in him. But anyhow what is happening...

Kīrtanānanda Mahārāja: I think you are misunderstanding.

Śrīla Śrīdhara Mahārāja: I think you are making much of formality of

administration divorcing the very spirit from it. That is my understanding. You are making much - all captured by the grandeur, the glamour, and not so much for the inner spirit of truth.

Kīrtanānanda Mahārāja: Personally I have great affection, and I know that many of my God- brothers...

Śrīla Śrīdhara Mahārāja: We don't think that you have made monopoly of the truth, of the absolute truth. You few heads, you have got it, the monopoly as the object of your trade you think. I am not so foolish to give recognition to the committee which is affected by few heads like you. I consider you students, all students, not professors. In my consideration you are all students, and you will be healthy if you can think that you are students and not professors.

Kīrtanānanda Mahārāja: We are students, but we are students of Prabhupāda, and we must study Prabhupāda from his books.

Śrīla Śrīdhara Mahārāja: Yes, and I am in the rank of his friend, not disciple.

Another devotee: Therefore we give you our respect.

Śrīla Śrīdhara Mahārāja: Yes, you are giving.

Devotee: We don't want to commit any offence unto you.

Śrīla Śrīdhara Mahārāja: But now you are very much afraid of me because I am a plain speaker.

Kīrtanānanda Mahārāja: No, not exactly because you are a plain speaker, but because Śrīla Prabhupāda wanted to preserve this ISKCON.

Śrīla Śrīdhara Mahārāja: In my last days I am waited with some mean interest of making my position before I go to death. You think me like that.

Jayapataka Maharaja: We have never said such things. Neither have we expressed anything like that.

Śrīla Śrīdhara Mahārāja: My position is clear, I am not an aggressor. But those that are coming to me and asking me my advice in particular case, and I cannot but extend my sympathetic help to them. That is my position. I am not running hither, thither to entice persons, or to capture them. I am sitting straight here and anyone coming, according to my own conscience I am extending my helping hand to them.

Kīrtanānanda Mahārāja: But those who are coming are using you. They are using you for their own political ends.

Śrīla Śrīdhara Mahārāja: I am not supposed to see things through your eye. I have got my own eye. I am in connection with - fifty-five years in connection with Gauḍīya Maṭh and whether I am bona fide, I do not require your certificate, any of you, in the whole of ISKCON, I don't want any certificate. I have got my way of thinking and many of my Godbrothers including Swāmī Mahārāja had confidence in me, in my thinking.

Akṣayānanda Mahārāja: But not these gentlemen. They don't have confidence.

Kīrtanānanda Mahārāja: Because Prabhupāda told us not to come.

Śrīla Śrīdhara Mahārāja: I am old man, I am tired, excited, and very, very sorry really I say, with folded palms, that you are ill-treating me, I am very sorry. Swāmī Mahārāja was so affectionate; I also treated with such affection to him. And rudely you are behaving towards me. I am very much mortified for that. But what I can do, I am an old man.

Kīrtanānanda Mahārāja: We have never said you are not bona fide. We have never said that.

Jayatīrtha Mahārāja: [shouting at Kīrtanānanda Mahārāja] You have said openly in your meetings so much.

Kīrtanānanda Mahārāja: [shouting at Jayatīrtha Mahārāja] I have never said that he is not bona fide. I have said that that's what Prabhupāda

said. It's in his books, and because you don't accept his books that's your problem.

Dhira Kṛṣṇa Mahārāja: [shouting at Kīrtanānanda Mahārāja] Because you've never read them that's your problem.

Śrīla Śrīdhara Mahārāja: [shouting] Hey! [?] Don't speak so much. In my presence at least, I do not like all this rowdy-ism. Now my final appeal to you that I am old, I am tired, I can't talk any more now. If you find any necessity to meet me, you need to come sometime after. Especially perhaps in the morning time, I am little in good health at that time. Now I am almost finished, I can't talk any longer. If you come again I shall try to put my things more slowly and judiciously and in an appealing way.

Jayapataka Mahārāja: The point was that...

Śrīla Śrīdhara Mahārāja: Now I can't move. My energy finished almost, I can't speak any more.

Jayapataka Mahārāja: If you can just tell the Mahārāja that we just wanted to express that we had nothing personal and neither was anything personal meant.

Śrīla Śrīdhara Mahārāja: Jayapataka Mahārāja...

Jayapataka Mahārāja: It was a question only of what policy we had to follow in terms of allowing...

Śrīla Śrīdhara Mahārāja: Why do you talk now? I can't listen to that, I can't record. If you say I shall have to reply, but I am unable to reply. So you think that, "Mahārāja could not reply," I don't like that. So if you want to talk more, I am ready, but you must come some suitable time. I am not lacking in reasoning, or in representing *śāstric* quotation. Anyhow I am finished now. I can't talk more. Gaura Haribol. Gaura Haribol.

Jaya Om Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Any newcomer today, no?

Mādhava Prabhu: Mādhava Tuali [?]

Śrīla Śrīdhara Mahārāja: Mādhava Prabhu here?

Akṣayānanda Mahārāja: No, another Mādhava. He brought one new friend, whose name is also Mādhava. Mādhava Tuali. He's here, a member of their Institute.

Śrīla Śrīdhara Mahārāja: Where has he come from?

Mādhava Prabhu: He's from Behar.

Śrīla Śrīdhara Mahārāja: Behar. What part?

Mādhava Tuali: [?]

Śrīla Śrīdhara Mahārāja: [?] contributed, and some unknown for Bon Mahārāja's

University, long ago of course, during British Period [?] There was one Mahārājah of [?] small chief in Behar.

Mādhava Tuali: [?]

Śrīla Śrīdhara Mahārāja: He was received when the first batch of preachers from England came back to India, in Howrah Station, Mahārājah Hatwa [?] Bon Mahārāja and two other German disciples came with him. Nineteen thirty five perhaps.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

When [Bhakti Saranga] Goswāmī Mahārāja was preaching in London, then Prabhupāda passed away, some differences among the different disciples. So no money was sent to him there. He was a good collector

when he was in India. He was known to so many chiefs also, as the Secretary of Gauḍīya Mission.

One day he found, that he told, not a farthing he had, but he'll put that into the box and the gas will come, then he'll be able to cook something, no money. But he's not disappointed. In the early morning in a near park he's taking the beads, counting the beads, and loud praise, taking Hare Kṛṣṇa. In this way.

Suddenly he found that in that park there were so many shrubs, and in some pot, he found something dazzling there, on the earth. He came, and after removing the earth he found a Śrī Mūrti, small, and took it to his quarter and he could trace that, *śaṅkha* (conch), *cakra* (discus), *gadā* (mace), *padma* (lotus) and according to *Caitanya-caritāmṛta* or *Siddhartha Saṁhita* he came to see and that Mūrti was Vāsudeva, according to the arrangement of the *astra*, *śaṅkha*, *cakra*, *gadā*, *padma*, according to the arrangement of the hands. *Śaṅkha*, *cakra*, *gadā*, *padma*, in this way the different name. So according to the arrangement of the *astra* he found that it is Vāsudeva. Then he began to worship.

Then that very day he came back, nothing to eat, but suddenly, perhaps the maidservant that used to brush the, and wash the utensils, she came with a paper that was given in the postal box. But when he took out the other letters that was left below. And that woman came with that. "Is it useful Swāmīji with you?"

Then he saw, "Oh. Davana [?] Mahārāja sent a cheque for a hundred pounds."

He wrote letters already to several chiefs already acquainted with him, and Davana responded. One hundred pounds he sent in cheque. Then of course he's satisfied, at that time he had no money at all in his hand. He went to the bank to cash it.

The bank says, "Yes, this is the cheque. But you are that Goswāmī, how shall I know? Some identification is necessary."

Then, already he gave a lecture there with Lord Zetland on the Chair, and

so many other respectable men also present in the meeting. Suddenly he found that a copy of paper therein, and he got it and showed to the man. “Is this sufficient for my identification?”

“Oh. You are this Goswāmī?” “Yes.”

“Your appearance and the name, of course it is, it will do the service.” Then of course, in the bank the cheque was cashed.

In foreign land, and penniless, he had to experience such condition there, Goswāmī Mahārāja, the Founder of Gauḍīya Saṅga.

He took *sannyāsa* from me. First *sannyāsī* disciple is that Goswāmī Mahārāja. He took *sannyāsa* from me. He was my senior Godbrother. After the departure of our Guru Mahārāja, first *sannyāsa* was taken by him, and from me. And next, [Bhakti Prajñāna] Keśava Mahārāja. Hare Kṛṣṇa. Gaura Haribol. He was very brave and pushing, Goswāmī Mahārāja. Single handed he could fight with many, hundreds. Such powerful argument he had, invincible.

Once I saw, he’s asking a man in Ambala, “You should give something for the service of Kṛṣṇa.” “I have no faith. I won’t give anything.”

“No, no, you should give something.” “No, never.”

“I must take it from you. I must take it from you, then I shall leave the place. I won’t go without doing some good to you.”

“How you can take? It is my money. If I do not pay, how can you take?”

“I must take. I won’t go without taking. I must do some *sukṛti* to you. I have come for that.”

So fighting going on. I am standing on the side. He's also white clad. I am also white clad at that time. With curiosity I'm wondering, what the man says it is true. The money is his and if he does not pay, then how he can get? He has come to beg, but still he says, "No."

Persisting, "I must take, then I shall go. Without that I won't go. You are a *pāṣaṇḍa*, and I must do some *sukṛti* to you. I shall open the door for you."

In this spirit he's coming fighting, and so many men flocked there. And after hearing they all pressed that man. "Only give something. You know he's representing a particular institution, and they're doing some service. Why you are so much determined that you won't pay a farthing? Give something, give something." Then by their pressure one rupee he handed over to him.

"And not one rupee, I'm taking one *lākh*."

Devotees: Hari bol. (Group laughter)

Śrīla Śrīdhara Mahārāja: "Because it is very difficult to give you any *sukṛti*, to create *sukṛti* for you. Kṛṣṇa will reward me profusely because I'm able to give some *sukṛti* to you. The worst type of atheist you are."

In this way. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

So Gauḍīya Maṭha people they have come to beg, but not to beg, but to give. They want to give something, and only in the, formally they take something, but really they come to give something most valuable, the connection. They want to make connection with the Divinity, with the highest type of Divinity, Kṛṣṇa consciousness. Their determination is to connect anyone and everyone with Kṛṣṇa consciousness in any way or other. That is their attitude.

Not an ordinary beggar, that one *paisa*, two *paisa*, or one *lākh*, two *lākh*, that is if they get they're satisfied with the money, no. They come to give, with this consciousness. Energy is being wasted. Energy is directing you in this mundane world and only vicious circle, up down, up down, action reaction. But to connect with *nirguṇa* world. To connect with *saguṇa* in the encirclement of the *saguṇa* world, to connect with *nirguṇa*, the permanent plane, that connection to give, that is *sukṛti*. So to give connection to the people with the eternal plane of love divine, that is their duty, anyhow. Hare Kṛṣṇa. Gaura Haribol.

Must be conscious of that. Otherwise, what is indispensable, that is the connection of those agents with the genuine source. That is all important factor, the connection with the transcendental, all important, what is of inconceivable character.

[*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate*] *hatvāpi sa imāḥ lokān, na hanti na nibadhyate*

[“He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer’s consequences.”] [*Bhagavad-gītā*, 18.17]

If we can find connection there, then our transformation may be of such order that if we kill, if we destroy the whole of the *brahmāṇḍa* we are not affected in any way. The connection with such a plane which can take us to adjustment with such grave happenings, grave events. That what to speak of destroying one *jīva*, one animal, or one man, this is nothing. If you can destroy the whole creation you will remain unaffected by that grave result. Such plane is there, and we're to have connection with that plane of life. Kṛṣṇa consciousness. The *vilāsa* is so. The destruction is life, that is so. The destruction is life there, the

destruction in the ordinary sense, that is also life giving to the proper persons that are being destroyed, amply benefited. The desirable death. Death we are facing every moment, every life. Where there is life there is death. But such a death which can kill the death itself forever, such death it is there. So that is desirable, that is help to the died man, and so the man who is the cause of such death he also gets uplifted. It is possible, it is such.

The cause of harmony is of such wonderful character that which may be such. And how, by approaching towards Him we'll be charmed to find His ways, that of wonderful stride, *adbutkrāma*, Urukṛāma, His strides are wonderful. Unthinkable, unknown and unknowable, his strides, His *pādaki*. Wonder. How much of the environment we are acquainted with is nothing, so,

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścīd*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]

[*Bhagavad-gītā*, 2.29]

None can finish. At every step he feels wonder, and still he cannot finish, no end of that feeling. Wonder of wonder, wonder of wonder, and no finish. Such engagement, such is infinite. Kṛṣṇa is such.

The Brahmās have come, and the Brahmā of this *brahmāṇḍa* when he went to see Kṛṣṇa in Dvārakā Kṛṣṇa asked the mediator that, “Which Brahmā has come?”

The Brahmā was astonished. “Which Brahmā? Then there are other Brahmās also? Say that I’m father of Sanaka, Sanātana, Catuḥsana, and four headed Brahmā. You just inform.”

Then he went. “Yes, take him in.”

He went. And Kṛṣṇa with His temperament He saw that so many Brahmās are gathered there. And they’re hundred headed, thousand headed, million headed Brahmās there. He’s seeing Kṛṣṇa as well those Brahmās. Other Brahmās they do not know anything.

So I say the basis of that is hypnotism. The whole creation is His hypnotism. This Brahmā can say, other Brahmās they do not say. They say that, “Kṛṣṇa has come in my *brahmāṇḍa* and He has called me for some necessity.”

But this Brahmā he’s seeing that only, because he enquired, “Which Brahmā? What is the meaning of which Brahmā? Are there any other Brahmās?”

naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade paśupāṅgajāya

[“I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows

tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus.”] [*Śrīmad-Bhāgavatam*, 10.14.1]

Brahmā, when he had first suspicion that, “Who is He, this boy, this cowboy, who is He? His ways are very questionable. He’s moving in such, His movement in such a way He does not care for anyone. He’s within my *brahmāṇḍa* but He does not care to know me even. What is this, this attitude? Who is He? He’s not Nārāyaṇa. Only above me there’s Nārāyaṇa. His ways and manners I’m a little accustomed. But this boy is not that Nārāyaṇa. Anything can exist over Nārāyaṇa it is impossible. Then what is the matter?”

So to test Him he took away the cowboys and also the calves. And putting them somewhere else in the cave, he has again after a year has come see degradation and despair, how He’s doing. Then also he found, yes, as he found. First, the same position, after one year he has come, but he’s finding there He’s in the same position, with the rod under His armpit, and with some morsel of food, He’s out as if in search of His friends and the stolen calves. In this way, and everything going on as it is.

Then Brahmā, “What is this? Then have they come back without my notice.” He again attended the very cave, but they’re there as he’d kept them they’re there. Then he, “What is this? Whom I stole they’re all here, deposited here. And still when I go there everything is all right, no harm.”

Then of course he was perplexed and fell at His feet. “I could not recognise You my Lord. And what fault on my part? You have come to play such a plain part, how one can believe You that You are regent, You hold the greater position even than that of Nārāyaṇa. But whatever I have done I want to be pardoned. *Naumīdya te 'bhravapuṣe taḍidambarāya*. You are venerable entity, I now come to know how. I bow down to You. *Te 'bhravapuṣe*. Your body is like that of a black cloud, *'bhravapuṣe*, cloud, black cloud. And that is some mystic representation. Black generally cannot be detected, but *taḍidambarāya*, but Your dress of yellow colour

help us to know what You are. It is carrying some similarity, bearing, with Nārāyaṇa, *pita vāsaḥ*. Black body and the yellow dress, that gives some hint towards the personification of Nārāyaṇa, these two, *taḍidambarāya*. You are un-known and un-knowable, Yourself, but Your dress, Your potency, makes You known to us by Your potency. The colour of Rādhārāṇī, the *śakti*, Your own potency, that is of yellow colour. So Your greatness, Your magnanimity, Your nobility, Your beauty, charm, can be known through Her, known through Her, *taḍidambarāya*.

Naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya. So many plain things are ornaments to You. In our consideration what is gorgeous and of splendour, we don't find anything about that here in Vṛndāvana. But in Vaikuṇṭha we're accustomed to find those things. But this is a new play. You have come to show Your play. Here we find, we come across a new conception, and wonderful, plain and charming. Plain yet attracting to the most. *Guñjāvataṁsa-paripicchala-sanmukhāya*. With simple things, ordinary things, You have decorated Yourself, but it is so extraordinarily charming we find there it is impossible to understand and to describe, *rasa mukham*.

Kavalavetraviṣāṇa-venu. Rather, they're trying to show Your most ordinary position of a cowboy, A position of a cowboy, which is a negligible position in this world, of creation. But in such a position so wonderful and charming, all attractive figure, hypnotising us...

End of 82.03.05.E_82.03.07.A

82.03.06.A

Śrīla Śrīdhara Mahārāja: Mahārāja. What for?

internally, and dis-united yourselves and joined Swāmī

Devotee: For spreading Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: You, yes, that is all important, is it not.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja

[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

Not only non religion but all phase of religion we must forsake, abandon, only for Kṛṣṇa consciousness. Kṛṣṇa consciousness is so valuable and so accommodating. So everything, we shall take all risk for Kṛṣṇa consciousness. *Sarva-dharmān parityajya*. When I was young, I was a student in *Bhagavad-gītā*, when I used to connect with this line...

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt] sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out ones own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."]

[*Bhagavad-gītā*, 3.35]

...I felt disconnected. *Sva dharme nidhanaṁ śreyaḥ*. Where I am, my duty, immediate duty, I must die for that, for discharge of duty. I was cowed down there, but whenever I came to *sarva-dharmān parityajya*, I got some strength of infinite character. The risk, everything for _____ [?] So unity, everything is laudable if it is in connection of Kṛṣṇa consciousness. For which Swāmī Mahārāja went there empty handed. I do not know, just by you, about Swāmī Mahārāja, when before he joined the mission to the last day of his life.

He asked me, from America, "That I don't feel well, I may die. Should I die here working for Kṛṣṇa consciousness, or I should go back to India?"

I told him that, I feel that Prabhupāda has given you that land for propaganda. It is in my mind. So I shall say, you give your life there working. And he took it up. I believe him best.

Devotee: Yes. There is no doubt about that.

Śrīla Śrīdhara Mahārāja: When this ISKCON, the conception of ISKCON, the very word came, before he perhaps some twenty years ago he began his actual writing, preaching, from a hired house in Calcutta.

The *Back to Godhead* was published there, my article was there, and at that time he thought of ISKCON. But you have sacrificed so much. We have also got some experience of sacrifice in our mission, in the time of our Guru Mahārāja. And then, what for? That is all important, and that is not a very cheap thing. Kṛṣṇa consciousness proper is not a very cheap thing.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-¹[śīlanam bhaktir uttamā]

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

muktānām api siddhānām nārāyaṇa-parāyaṇa sudurlabhaḥ praśāntātmā
[koṭiṣv api mahā-mune]

[“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.”] [*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19.150]

What is Kṛṣṇa consciousness proper, all important, only in human life it is possible to begin. And that is also very uncertain. So once connected one

should try his best to attain to work towards as far as possible [?] So the spirit of the thing should be kept in as much as it is possible. And then humility, and management, administration, everything is well and good.

_____ [?] He came here at least five, six times after he began his preaching. Before that also he came here, a number of times. I also used to live by his side, next door. Laboratory ground floor, I am first floor, a long time, anyhow. When he began his translation of *Bhagavad-gītā* consultation with me in a very deep way, anyhow. He requested me many a time that, "Please look after them. I am taking them this side. You have got some responsibility to look after them." In this way.

My nature is avoiding, not very inviting. But still he repeatedly came to me and requested me. And the first batch that he took here in India he kept here in my care. And it is I who suggested to purchase land now where the ISKCON is standing, managed. Anyhow I was all through friendly. Now I am also so but the things have been turned opposite. When I heard that many dissatisfied souls are going astray, away from ISKCON, and some of them I knew personally, then I felt pain in my heart. That such good souls are going away. I gave some proposal to them, that these persons should be accommodated. But they did not care to hear in the beginning. After some time, three important persons in the management they were rudely treated. And then both the parties, aggrieved and the aggressor, both came to me and I affected some compromise, and they accepted and things went on well.

Then also I find now and then evidently some persons are going away. And those that are in power and their power is growing, men and money coming in their hand, it is generally a trial for the Ācāryas. I have got experience of at least fifty five years about the mission here. In our Guru Mahārāja's mission so many split, and also I tried to make compromise, and did also something. In this way I'm staying, passing my days. I am a little indifferent character, I'm not interfere character. I do not want, I don't like any big company. Rather I like more to read the *śāstra* and to understand the meaning from it in different ways. I've written some poems in Sanskrit, and books also in Sanskrit. Anyway, my mind almost always busy to find out the real meaning from the *śāstric* scripture, the *mantram* or the *sutram*, or anything. That is my general. But when such

things are occurring - when some of the offended persons came to me and requested me to interfere in the matter, because Swāmī Mahārāja said many things about me within his mission and disciples. So some of them knew it and they asked me to interfere. Then when I gave some proposal but they showed deaf ears, then I asked them, try to help in my name in a relieving way.

Devotee: Who did you ask, and in which case?

Śrīla Śrīdhara Mahārāja: I asked, first came with eighteen points, one Hiranyagarbha. Now he's gone away. I'm sorry for him. I wrote to Tamal Kṛṣṇa...

Devotee: That was Pradyumna, Mahārāja.

Śrīla Śrīdhara Mahārāja: Eh? Yes, Pradyumna. Pradyumna came first with eighteen points of dissatisfaction. I reported it to Tamal Kṛṣṇa. He was busy in his propaganda work.

Then he told, "Things are going on very well. I can't go now. When I shall go during Gaura Pūrṇimā I shall try to meet you, I shall meet you."

But he came, went away, did not care to meet with me. "Things are going on very well."

Then one Yaśodānandan, he was in charge of Vṛndāvana *gurukula* perhaps. He came. I saw he's a good man. But I heard that he's indifferent, important man, he's indifferent...

Devotee: He was a little sorry that he was not one of the Gurus...

Śrīla Śrīdhara Mahārāja: But I see [?] not think that he's better than so many Gurus. Then next they came, "Three Gurus they're unfit and they should be discharged and punished." They came to punish three Gurus, as appointed direct from Swāmī Mahārāja. Anyhow I interfered and some compromise was affected, including Tamal Kṛṣṇa also. Then, in this way so many came and I'm hearing, and I told, go on with some relief work between them. In the meantime...

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: I'm here to, as you say, unity, this is a unity effort only. United we stand divided we fall.

Śrīla Śrīdhara Mahārāja: I differ from you. That unity for what? Unity for bad thing that can create havoc.

Devotee: But how can it be bad thing when it is all meant for Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: Yes, so, I say that the ideal is the all important and then next unity. Administration is the *kṣatriya*, the position of a

kṣatriya. And the Ācārya work that is for the *brāhmaṇa* who does not care for this worldly achievement. That is for the *brāhmaṇas*, and the administration with the *kṣatriya*, finance with the *vaiśya*. The general conception here should be. So the *brāhmaṇic* temperament they should get, with *śāstric* knowledge, Lakṣmī is their, *śabde pare ca niṣṇātaṁ*. [Śrīmad-Bhāgavatam, 11.3.21] Then in *Gītā*,

tad viddhi praṇipātena, paripraśnena sevayā upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [*Bhagavad-gītā*, 4.34]

Then in *Upaniṣad* also, *Bhāgavatam* [?]

tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam

śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam

[“Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.”]

[*Śrīmad-Bhāgavatam*, 11.3.21] In *Upaniṣad*,

tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyam brahma niṣṭham

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [*Muṇḍaka Upaniṣad*, 1.2.12]

That should be the criterion of the Ācārya. Not a man who can conduct good administration, make money, and recruit more men, that is not the criterion of an Ācārya. So, those that are dissatisfied, to help them, that was my advice to the discontented. And in that way, and before this one thing I should say [?] anyone who came to me and asked anything, they took it in tape. And that tape may be propagated anywhere. Everyone comes and whatever I say they tape it, tape of that and began to preach in their own way. In this way when I heard that Dhīra Kṛṣṇa Mahārāja he took some tapes from me and he has copied it and he's spreading it amongst the public. And I was told that that was appreciated. And those that came to hear that tape I am told that they had got some sympathy for me. In this way perhaps some persons were attracted towards me through the tapes. And that is the cause of our trouble. Those that can hear from me through the tape they're having some sympathy towards me, and they come to me seeking for some help. I'm here, and those that are coming to hear from me, irrespective of anyone I say. In this way the trouble has arisen here. Some are more attracted towards my tape. Have you heard?

Devotee: Yes. I very much appreciate. I have also heard a tape last year. Only thing that their point is that by hearing your...

Śrīla Śrīdhara Mahārāja: I also like. It is a pride of us all, those that have faith in Mahāprabhu they cannot but feel proud that Swāmī Mahārāja has done such a wonderful work in his propagation. It is inconceivable by so many. And it will diminish, its position, its prestige, will diminish, that will be almost death to us, who want that Gauḍīya Vaiṣṇava should have a spacious field. But still, the justice should be there.

Devotee: Now their point is that by hearing your tape...

Śrīla Śrīdhara Mahārāja: Their point I have heard. They say whatever we give the majority of the committee that is absolute. I differ there. But I consider that you are all students in the line of truth. So don't think that you are all perfect. You are studying of a student. So try to be accommodating and try to keep the standard.

Devotee: One thing they say that by hearing your tapes the determination to serve in ISKCON will increase, instead they're trying to find fault.

Śrīla Śrīdhara Mahārāja: Some told me, one Dayādhara, he was a Dr. sent by Haṁsadūta Mahārāja to me for initiation. Because he's sent by one of the zonal Ācāryas, and perhaps he thought of my tape or anyhow got some faith in me, I initiated. That gentleman having my, I've got one book, *Prapanna-jīvanāmṛtam*, a compiled book, compilation from many sources. That Dayādhara told that, "Your book," and some poems also I have composed in Sanskrit, "They're helping ISKCON in inestimable way. Deep rooted, making ISKCON deep rooted and also unbending." That remark came to me.

And it was not impossible. Swāmī Mahārāja spread Mahāprabhu's instructions very widely. And what I collected in that book, many very selected passages from many higher devotees. And that can help the very movement. It is desirable, it can be really thought. In this way my connection was to consolidate to make it deep rooted. But unfortunately things are going in such way that as if I'm standing in the opposite party. I don't think so. I think that my inclination, my advice, and my friendship with Swāmī Mahārāja that can help us a great deal. Both sides, from the constitutional as well as from the spiritual ideal, in my simple conviction. And I am there. In my old age, in my whole life I had no ambition, and in my old age I'm not such a fool that this time, at the cost of ISKCON, I'll try to immortalise [?] my condition.

Devotee: Now what their thing is that they always had great reverence for you, therefore whenever there was a crisis...

Śrīla Śrīdhara Mahārāja: Only when they do not differ from me.

Devotee: That is true. But whenever they had any crisis they always approached you as the most reverent Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: That is goodness.

Devotee: And even when there was a personal crisis Śrīla Tīrthapāda's life they directed, or two GBC directed him towards your good self.

Bhakti Caru Swāmī: No, no, that's not true. Śrīdhara Mahārāja wanted

Tīrthapāda to come here.

Devotee: Jayapataka Mahārāja told Tīrthapāda also.

Bhakti Caru Swāmī: Anyhow Śrīdhara Mahārāja told me to come to you.

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Tīrthapāda, who is he?

Devotees: Jayatīrtha Mahārāja.

Bhakti Caru Swāmī: Which incident are you talking about?

Devotee: Whatever, what I'm saying is that devotees have a great reverence you. It was not that, only thing that they're little bitter now is that some of the people who have some criticism against the movement.

Śrīla Śrīdhara Mahārāja: Reverence formal. What sort of reverence they have got towards me, do you think? Formal or material? Substantial, spiritual.

Devotee: Well I think for your knowledge.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: For your...

Śrīla Śrīdhara Mahārāja: No, no. Reverence for me is in a formal way, I think. At least now they have proved like that. They're more particular with formality, and formal help they want from me. But I'm not a man with formality. I more like spirit than form. Rather, I like to be a form breaker than form maker, if it is necessary for spiritual upliftment [?]

Jayatīrtha Mahārāja: Yesterday they gave the report...

Śrīla Śrīdhara Mahārāja: And it is there, *sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66]. what is that? What is the idea? *Sarva-dharmān parityajya*. And the highest goal, *svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm* [*Śrīmad-Bhāgavatam*, 10.47.61] Are you acquainted with this *śloka* of *Bhāgavatam* which is said by Uddhava about the *gopīs* of Vṛndāvana, about their qualification? Are you acquainted with this *śloka* of *Śrīmad-Bhāgavatam*?

Devotee: No. Kindly tell me.

Śrīla Śrīdhara Mahārāja: So you should be connected and we shall have connection with the highest idea we have got in Gauḍīya Vaiṣṇavism. Where to go? What is our destination? What for we have come to ISKCON? A general call Swāmī Mahārāja has given to so many, crushing the pride of the present scientific civilisation. But what for? What is our aim, highest aim? You must be conscious of that, what for you have come. You soldiers, you are allied to fight with *māyā*, but what for? What is your aim?

Devotee: I'm thirty four.

Devotees: No, what is your aim? Why have you come?

Devotee: My aim is to serve the spiritual master and spread this movement.

Śrīla Śrīdhara Mahārāja: What is the conception? There are so many conceptions, Christianity conception, Islam conception, this *varṇāśrama* conception, Buddhist conception, Śāṅkarācārya conception, so many. But what is Kṛṣṇa consciousness that Swāmī Mahārāja gave to you?

Devotee: Our thinking is that we do not know Kṛṣṇa. We have no qualification to know Kṛṣṇa, but we know Prabhupāda, Swāmī Mahārāja. And therefore we want to serve him.

Śrīla Śrīdhara Mahārāja: Ah. That is [?] thing. Why? What is your Prabhupāda? There are so many Prabhupādas in the world. What is the

peculiarity of your Prabhupāda?

Devotee: He's putting us at the feet of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Then what is Kṛṣṇa? He did not preach about Him. He preached about Kṛṣṇa consciousness.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And what is that Kṛṣṇa consciousness.

Devotee: Surrendering to Prabhupāda means preaching Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: No, no.

Devotee: And to practice Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: He captured your mind through preaching through Kṛṣṇa consciousness.

Devotee: Right.

Śrīla Śrīdhara Mahārāja: And what did you find peculiar in Kṛṣṇa consciousness that you left your previous religious ideas and joined Swāmī Mahārāja? You took so much risk. What is that Kṛṣṇa consciousness, you must know that.

Devotee: Yes, yes, we know whatever Prabhupāda has taught us.

Śrīla Śrīdhara Mahārāja: Not hazy, not taking the name of Prabhupāda. [?]

Devotee: Kṛṣṇa is the Supreme Lord. Kṛṣṇa is the Absolute Truth.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa is the Supreme Lord, that is a vague word. One will say Allah is the Supreme Lord. Another will say Jesus is the Supreme Lord.

Devotee: So He has a name, form, pastimes, paraphernalia, and they are non-different from Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Then, yes, you are to know what is Kṛṣṇa consciousness. Back to Godhead, what is that Godhead?

Devotee: We are being educated in our ISKCON society about that.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Devotee: We are.

Śrīla Śrīdhara Mahārāja: That education is not a mere fashion. That is reality.

Devotee: Our Guru Mahārāja he was there guiding this mission for thirteen years.

Śrīla Śrīdhara Mahārāja: I know your Guru Mahārāja better than you do.

Devotee: But he guided the mission.

Śrīla Śrīdhara Mahārāja: I knew him from the beginning till the last days of his life, so much so, once he proposed myself to be the President of the ISKCON. I refused. In his last days he wanted me to live along with him in ISKCON, to have my constant association.

Devotee: If I say something representing their story, you please not mind it what they're saying.

Śrīla Śrīdhara Mahārāja: Yes, say something, but whatever you may say that will be superficial to me. That won't reach to the depth of my knowledge and experience of Kṛṣṇa consciousness.

Whatever you will see, and what all of you will see, that won't reach the depth of my knowledge about ISKCON, that is Kṛṣṇa consciousness, what is, who is Kṛṣṇa. You are all primary students, I think you so.

Devotee: Whatever we are our Guru Prabhupāda...

...

Devotee: [?] I'm *mudha* number one, but I'm trying to serve Prabhupāda that's all. They're trying to spread his mission.

Śrīla Śrīdhara Mahārāja: That is good of course, trying for Prabhupāda.

Devotee: And that is our prime concern, to just give this life for Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: Ostentatiously that is appreciated, appreciable.

Devotee: I just wanted to ask you one question, that there's rising in their minds, which may have disturbed, which induced them to make some decision that disturbed your feelings. And that is that if someone leaves ISKCON and criticises the different activities of ISKCON, or different authorities of ISKCON, then he comes to take shelter of you, then if you give them *sannyāsa* or recognition immediately, then it has a bad effect on ISKCON as a whole. So that is what their concern is.

Śrīla Śrīdhara Mahārāja: I can feel the present inconvenience of ISKCON. But still, those that came to Swāmī Mahārāja, and frustrated now and going back astray, and if they come to me and want some connection here, I am not running after them, but those that come to me, and they're rejected, but if I think that they should be kept in the fold and I

give some connection, how can you say that I will be honourable not to do that.

ISKCON is not [?] They came to Swāmī Mahārāja and now frustrated they're going away, and they have their complaints, and some complaints are true. Because I have got that sort of experience from our generation in our Prabhupāda's, our Guru Mahārāja's followers. We have got some sort of experience. So we can guess what is what to certain extent. When frustrated they come and want some help, how can I say that no, I can't help you. That is my trouble.

Devotee: But then, if they come and they get shelter then they sharpen their attack on the movement, so they increase that.

Śrīla Śrīdhara Mahārāja: Sharpen means, what is that? What is that attack? Is it severe preaching, my tapes? Or the members that appreciate my, what they get from my tape? You point out that, "In your tape these undesirable things are being out, these are not desirable. Objectionable, anything I am preaching against ISKCON." What I say that is a general thing on principle. *Bhagavad-gītā*, *Bhāgavatam*, generally I explain so many *ślokas*. That is my *Hari-kathā*, my preaching is that, different types of *ślokas* I explain. My tape means that.

Devotee: That of course is appreciated by everybody.

Jayatīrtha Mahārāja: But they've been banned, all his tapes.

Devotee: one thing.

Jayatīrtha Mahārāja: Appreciation should be put in proper perspective of the current situation. But his tapes have been banned, that after last night's conversation it was referred that his teaching was *Māyāvādā*, to some extent. These things should be presented as they are, what is the

actual attitude of the current administration. And then it can be understood why I find it difficult to adjust my own spiritual feelings towards that.

Śrīla Śrīdhara Mahārāja: You see, Swāmī Mahārāja before his departure he told that, “I have said many things against my Godbrothers as a policy of preaching. But I put it, placed it to some of our Godbrothers, but I beg to be excused by them.”

On the basis of that I asked your GBC that the portions where he has abused the Godbrothers may be omitted, on the basis of his last words. Because otherwise they’re also coming to throw mud against Swāmī Mahārāja. Already they have begun. And I requested them not to do so. So I’m always trying to save the prestige of ISKCON. He abused for his propaganda almost all the camps of Gauḍīya Vaiṣṇava but save and except myself. And now they have begun to do that...

Śrīla Govinda Mahārāja: [?]

...

Dhīra Kṛṣṇa Mahārāja: ...incident to occur. So I think Jayatīrtha’s leaving is a major incident.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Compromise, my, the long and the short of your negotiation will be that you keep aloof from the affairs of ISKCON. What they may do or undo, you don’t care, worry for that. You miss your, the object of your coming here?

Devotee: Myself?

Śrīla Śrīdhara Mahārāja: To make me silent?

Devotee: No, no, no. No.

Śrīla Śrīdhara Mahārāja: Then, whoever is dissatisfied with the present management of ISKCON, and if they come to me and if I give some sympathy to them, then I'm creating an opposite party thereby [?]

Devotee: Because their feeling is that because it's a world wide mission there will always be some complaints. There maybe some dissatisfaction.

Śrīla Śrīdhara Mahārāja: Yes. Of course.

Devotee: Even at the time of Prabhupāda, our own Prabhupāda, there were people who had some difficulties and left the movement.

Śrīla Śrīdhara Mahārāja: Yes, I have got sad experience many have already left him. And in so many, all the institutions there is such.

Devotee: Yes, so, ah, but..

Śrīla Śrīdhara Mahārāja: Many coming, going, coming, going.

Devotee: But if this criticism becomes more intense then the management of the institution becomes more difficult. So that was the concern.

Śrīla Śrīdhara Mahārāja: Difficult, so they should be more accommodating, and they should be more earnest to the ideal. Swāmī Mahārāja went there empty handed, not with much wealth and power and splendour. But what was his capital? What was his capital?

Devotee: Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Then, that I want to trace more in Kṛṣṇa consciousness. And accommodating to the Godbrothers. Those I can feel that are sincere, they're sincere students. If I can find that he's a sincere student, but he's neglected by the administration, what should I do? As a servant of our Guru Mahārāja and Mahāprabhu should I extend my hand to him, or no, go away? What should I do? What should you do if anyone being a guest in your house, should we put some water or food, or he will drive away?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Then, they already came to your Prabhupāda and they're going disappointed and if they come before leaving the ISKCON and they ask something, and if I want to pacify them, and thereby a group, one, two, three, four, in this way a group, then what am I to do? Then I'm to close my door and sit in the room?

Devotee: No, no. When a group is formed like that, then there's some other preaching going on, so then there's another wider group is formed...

Devotees: [?]

Śrīla Śrīdhara Mahārāja: You see, my idea is this, Swāmī Mahārāja, you see.

[?] Our Guru Mahārāja sent a party of five or four in the beginning. Next he wanted to send me, but I was reluctant for some reason. Then he sent another one. Then when he was proposing me in Bombay, Swāmī Mahārāja was present there. And in course of his speech he told, "You all be prepared. You will have to go to the west for preaching." In Bombay.

And Swāmī Mahārāja pointed me out, "In your presence Prabhupāda requested me."

Then I came to recollect the thing that he was saying, "That all of you will have to go to the west for preaching."

Our Guru Mahārāja, Bhaktivinoda Ṭhākura foretold, our Prabhupāda began, and Swāmī Mahārāja came with flying colours, preaching in the west. So, our Guru Mahārāja he began the attempt. And he proposed me to go. I did not, for two reasons. One, that I can't understand the intonation, the pronunciation of the westerners. And the second, I'm not a

pushing man, and don't want to mix with so many. So I modestly refused. Now, in my last days of life Swāmī Mahārāja has taken so many where I am sitting idle and asking me to look after them. And also I remember my Guru Mahārāja wanted to send me to the west for preaching, because there are so many, including our Guru Mahārāja, that my words are very suiting, suitable to the westerners. My reason, my knowledge, my dealing, all these things they appreciated, or they're of such opinion. And in my last days so many are coming at my door and I shall say no, you go away? How can I say so? Who was appointed in the beginning, several, forty seven years ago, that you go to the west for preaching, and I didn't. And they're coming at my door. And what should I, what treatment should I do with them?

Devotee: There is no difficulty with that as it is. ISKCON recognises your prominence as a prominent Vaiṣṇava and they come whenever there is any need they immediately come.

Śrīla Śrīdhara Mahārāja: Then? This is one, Caru Swāmī Mahārāja he has got some appreciation for me. He was direct appointed by Swāmī Mahārāja as an Ācārya though *grhastha*. He has got some sympathy with me, and so many others also. But are they not reliable? All bogus persons are coming to me? Those that are approaching me they're all bogus?

Devotee: No, no.

Śrīla Śrīdhara Mahārāja: Then? Either I'm to blame, or those that are coming they are to be blamed? If you want to...

Devotee: No, but the, all union people, but if they're formed in many groups then the unity of the ISKCON as a whole may be in danger. This is the concern, this is the biggest concern.

Śrīla Śrīdhara Mahārāja: Yes, yes, that I know fully well. So they are to modify their policy. They should not stand firm that the majority of these few, there are several thousands of disciples of Swāmī Mahārāja and they may be leading to a twenty four. They should not think that their unity may satisfy the whole thing. They should also consider that what sort of conclusion they should come to in the meeting, substantially not formally. The majority of ISKCON, that is absolute, I'm the last man to admit that.

Devotee: But then how can we run the institution smoothly if there's not some arrangement like that, because so many groups are forming.

Śrīla Śrīdhara Mahārāja: Of course. No good administration can give Godhead, can it?

Devotee: No, no. It is just, it is for the propagation. Prabhupāda has organised for the propagation.

Śrīla Śrīdhara Mahārāja: Then? That is all approximate and relative, all approximate and relative. We should be conscious of the fact.

Devotee: Yes Mahārāja, but Prabhupāda himself organised.

Śrīla Śrīdhara Mahārāja: Because we are approaching towards infinite, so everything is finite, however greater it may be. With that consciousness we shall try to move.

Devotee: Yes Mahārāja, Prabhupāda himself organised, and his most concern was that we should all work jointly together.

Śrīla Śrīdhara Mahārāja: There are some also that say that they're all self made Ācāryas. I don't know. I don't say so. But there are some who say that Prabhupāda did not appoint any Ācārya. Rather he told,

yāre dekha, tāre kaha ['kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei thāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”]
[*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

“Every one of you speak up whenever, whomever you come across about Kṛṣṇa consciousness.” That was his general call.

Devotee: Well here's one of them. You can ask him whether they were appointed or not.

Jayatīrtha Mahārāja: Now there's complaint amongst the men there that the whole conception of Ācārya as you presented it to the GBC when they came here originally in nineteen seventy eight, at Gaura Pūrṇimā, there was something mistaken in that...

End of 82.03.06.A

82.03.06.B

Jayatīrtha Mahārāja: ...that the individual Ācārya must be completely subordinated to the committee, GBC committee, and that the disciples should be trained to understand that their real relationship is with ISKCON, and their relationship with the Ācārya is the secondary thing. It was explained to me this morning. And they think that your advices in the beginning to set up the Ācārya system in a particular way, that has been the cause of much trouble for them. The Ācāryas are all relative, they're not absolute, and they all have their...

Śrīla Śrīdhara Mahārāja: Self effulgent.

Dhīra Kṛṣṇa Mahārāja: Not self effulgent.

Devotee: No, not that way.

Jayatīrtha Mahārāja: They're not self effulgent. And therefore the Presidents and GBC are now thinking if they're not self effulgent since they were appointed Ācāryas, therefore they're second class Ācāryas and they can't be considered absolute, even to their own disciples, but that the absolute consideration will always be what the committee decides, not what the Ācārya says.

Śrīla Śrīdhara Mahārāja: Whatever he mentioned, said, I think that is all recommendatory, all relative, not absolute. It is not possible. You see, the plane is such.

When Uddhava asked Kṛṣṇa, “Why so many forms of religion?”

Kṛṣṇa told, “In the beginning it was one, and I told about what is religion to Brahmā. And from Brahmā it came to his different disciples, and every disciple understood it in a modified way according to his own mental conception. And when in their turn they gave delivery to the same thing the differentiation began.”

Prakṛti-vaicitryāt and pāramparyeṇa, it is, we can't stop differences. That is also told in *Bhagavad-gītā*, “I told it to Manu.”

Manur ikṣvākave 'bravīt [Bhagavad-gītā, 4.1]

Sa kāleneha mahatā, yogo naṣṭaḥ parantapa [Bhagavad-gītā, 4.2]

[Śrī-bhagavān uvāca

imaṁ vivasvate yogaṁ, proktavān aham avyayam vivasvān manave

prāha, manur ikṣvākave 'bravīt]

[The Supreme Lord said: “Previously, I imparted to Sūrya this changeless path of knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku.”] [*Bhagavad-gītā*, 4.1]

*evam paramparā-prāptam, imam rājarṣayo viduḥ sa kāleneha mahatā,
yogo naṣṭaḥ parantapa*

[“O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost.”] [*Bhagavad-gītā*, 4.2]

In this way the plane is such that things in the starting, as the nature be there, gradually degraded, modified. So the recommendatory but cannot be absolute.

Devotee: So far, whatever our Guru Mahārāja says, that was the standard of absoluteness. And since Guru Mahārāja is not physically...

Śrīla Śrīdhara Mahārāja: He could not say so, that this is absolute. He did not say. He could not say, and he did not, because he knew that he’s talking about infinite.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] He says that what he told, that is absolute.

Devotee: No, because, for the upliftment of the disciple, the spiritual masters instructions are absolute. And since it was his instruction...

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Oh. Kīrtanānanda last night came to say so. But I asked him that Gurus position may be absolute, but your understanding of Guru and his instructions, is it absolute?

Devotee: No. Individuals are not absolute.

Śrīla Śrīdhara Mahārāja: Then?

Devotee: But collectively as a body as a whole it is absolute.

Śrīla Śrīdhara Mahārāja: No, can never be. That is foolish.

Devotee: Because that is the only representative of Prabhupāda.

Śrīla Śrīdhara Mahārāja: That is foolish.

Devotee: That is the only representative of Prabhupāda. That's what we say.

Śrīla Śrīdhara Mahārāja: Then everything is absolute because whatever incident comes to be effected by the will of Kṛṣṇa, even a straw moves by the will of Kṛṣṇa. So everything is absolute, we are to consider.

Devotee: Considering that this is a spiritual movement, this is Kṛṣṇa consciousness movement, Kṛṣṇa consciousness movement is a representative of Kṛṣṇa on this Earth. That is what we are thinking. Therefore it is absolute.

Śrīla Śrīdhara Mahārāja: No, it is not like that. I like, what I wanted to say, at least, I like Kṛṣṇa consciousness, ISKCON should not have any monopoly of preaching over the whole world. But all my Godbrothers they also may do something in their part, everyone, you also, myself, everyone should do something for the propaganda of Kṛṣṇa consciousness. Why the others should be banned, eh?

Devotee: No banning.

Devotee: There's no banning.

Śrīla Śrīdhara Mahārāja: Then? All should be fair field.

Devotee: But ISKCON should not be splintered. United we stand, divided we fall.

Śrīla Śrīdhara Mahārāja: Fair field, let all say what Kṛṣṇa consciousness, eh? Why should we stand in the way of that? Let them say. The free market. Nation and ocean free.

Devotee: That free market should not be developed by splintering ISKCON. Let ISKCON also preach, others will also preach.

Śrīla Śrīdhara Mahārāja: Yes. ISKCON will go on with their preaching, others may also go on with preaching, with Kṛṣṇa consciousness, with Mahāprabhu, Nityānanda Prabhu, all may join, what harm? Fair field. There must be a very wider view.

Columbus, he discovered America. Should it be meant that only his people will go and live there?

Others won't go?

Devotee: We're not saying that. We want that everyone should preach.

Śrīla Śrīdhara Mahārāja: Everyone, it should be Kṛṣṇa consciousness, that is to be marked, the Kṛṣṇa consciousness, we'll be satisfied for that. Mahāprabhu, what Mahāprabhu wanted to preach, Kṛṣṇa consciousness, Gauḍīya Vaiṣṇavism School. But too much dogmatism.

I heard and that pained my heart, then that, he's a good soul, I knew him, that Bhāvānanda Mahārāja. Bhāvānanda Mahārāja trampled down one

book, *Gauḍīya Kaṇṭhahāra*, that was very favourite of our Guru Mahārāja, and the collection of all from different *śāstras* to help the preacher, *Gauḍīya Kaṇṭhahāra* was planned. Quotations from different scriptures to help Kṛṣṇa consciousness preachers. But that was trampled simply because that was not composed by Swāmī Mahārāja, that valuable book was trampled under foot. Then I sent some intimation to him, you please beg forgiveness, and in a very beautiful way, a grand way, issue one edition of *Gauḍīya Kaṇṭhahāra* to get released from that offence. It is *śāstra*, and it is collected by our Guru Mahārāja I know, and it was helping to a great extent the preachers, meant for the preachers, collection from highly valued books. Should I appreciate that, because that was not translated by Swāmī Mahārāja?

Devotee: Who was it published by?

Śrīla Śrīdhara Mahārāja: Er? Published maybe from different Press, but collected by our Guru Mahārāja.

Devotee: Paramahansa Bābājī's [?] book.

Śrīla Śrīdhara Mahārāja: You know the book. It is with us also, and that helps a great deal. That was meant mainly for the preachers. Highly valued book.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] And Swāmī Mahārāja did not want that?

Devotee: No, that is definitely wrong. Unless there was some criticism of our Guruji inside.

Śrīla Śrīdhara Mahārāja: No, no, that was long before that was printed and published. *Ke?*

Jayatīrtha Mahārāja: Bhakta Jeff.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I will be happy to the extreme if you can effect conciliation.

Devotee: I was just wondering if they can still come and talk with you, frankly and freely. Yesterday I think the meeting broke up abruptly, so it would be nicer if you give them some one other time. This is what my concern was, because I am just a small man.

Śrīla Śrīdhara Mahārāja: Yes. I gave them time. They're always welcome, anyone always welcome, and I'm ready to talk with them. This will be Hari *kathā*, Kṛṣṇa consciousness, spiritual understanding, it is preaching.

Devotee: It is they can freely express their opinion and you can reply to that. And that way some consensus may be arrived at.

Śrīla Śrīdhara Mahārāja: Of course. More freely. Everyone should have. Yes. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Tomorrow, is it not possible tomorrow?

Śrīla Śrīdhara Mahārāja: Maybe. Maybe tomorrow morning. Hare Kṛṣṇa.

Devotee: Thank you very much for your enlivened discourse.

Śrīla Śrīdhara Mahārāja: Even whole days I am unfit and I am invalid.

Bhakti Caru Swāmī: Mahārāja, I also, when I got the news, what happened, what they did to Jayatīrtha Mahārāja, I immediately felt that only you can save the situation now. And I so immediately rushed back here, and I thought that I'll take you to Māyāpur, because if they do not come...

Śrīla Śrīdhara Mahārāja: [?]

Bhakti Caru Swāmī: [?] Yeah, I heard that. Dhīra Kṛṣṇa Mahārāja just told me. So it's nice if they come here.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Your name is?

Yaśomatī-nandana dāsa: Yaśomatī-nandana dāsa.

Śrīla Śrīdhara Mahārāja: Yaśomatī-nandana, very charming name.

Yaśomatī-nandana dāsa: Thank you. Prabhupāda gave.

Śrīla Śrīdhara Mahārāja: Yaśomatī-nandana, *para ki?*

Yaśomatī-nandana dāsa: *Braja-baro-nāgara.*

Śrīla Śrīdhara Mahārāja: *Braja-baro-nāgara, gokula-rañjana kāna .*

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ aham
iha nandaṁ vande, yasyālinde paraṁ brahma*

[Raghupati Upādhyāya says: “Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.96]

Raghupati Upādhyāya. Mahāprabhu was charmed to hear, *śrutim apare smṛtim itare*. “Let them go on with their *śruti* and *smṛti*, but *aham iha nandaṁ vande*. *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] My heart is inclined towards the obeisance of Nanda. Why? *Yasyālinde paraṁ brahma*.”

One lady also told here in her lecture, when Swāmī Mahārāja came with many disciples, “That what attracted us to ISKCON is this, that we can live in a family with God. God can accept our service as family members. This has attracted to ISKCON.”

So *aham iha nandaṁ vande, yasyālinde paraṁ brahma*. The Para Brahma has come.

kṛṣṇera yateka khelā sarvottama nara-līlā nara-vapu tāhāra svarūpa

[*gope-veśa, veṇu-kara nava kiśora, nata-vara nara līlāra haya anurūpa*]

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

The *aprākṛta līlā*, similar to that of human society, but it is just the opposite. Perverted reflection here, and original there, but very similarity is there.

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātmā-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

Ātma-bhūyāya ca kalpate. "That means they're considered as My own."

Viśate tad-anantaram, tato mām tattvato jñātvā, viśate tad-anantaram

[*bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ tato mām tattvato jñātvā, viśate tad-anantaram*]

["Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."] [*Bhagavad-gītā*, 18.55]

"Ultimately knowing who am I ontologically, then they enter into My domain. Into Me, that in My group, in My, in the system where My servitors are trying their best to satisfy Me."

Gaura Haribol.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: We are out for the same.

Yaśomatī-nandana dāsa: Please bless me that I can [?]

Śrīla Śrīdhara Mahārāja: Our inner thirst is for the same. And we should think that we come, in a group we come together, all from different sources. But particular aim and there may not be any pollution in that aim, that highest object. That is all important. Organisation next, first ideal, and next, organisation, to facilitate, to preach the ideal. If ideal is drawn away the organisation can give mischief to the people.

Yaśomatī-nandana dāsa: [?]

Śrīla Śrīdhara Mahārāja: Just as Jīva Goswāmī has mentioned, take from the mantram, formula, take the Name, then put another name, it will go to the opposite site. Take Kṛṣṇa, put Kali or Śiva, it will take to the, all other words are there, but the Name is Kṛṣṇa. Take out the Kṛṣṇa and put Śiva, it will take you, carry you to another direction. So also the ideal, organisation there may be many, and more perfect organisation as military, but the ideal is all important. Otherwise, if for another ideal a good organisation is engaged that will very hurriedly take to our doom. So organisation makes first ideal, Kṛṣṇa consciousness.

Yaśomatī-nandana dāsa: But the ideal...

Śrīla Śrīdhara Mahārāja: Organisation must be subservient to Kṛṣṇa

consciousness proper. That is my contention, nothing more.

Yaśomatī-nandana dāsa: But our idea is that the ideal is non different from the organisation.

Śrīla Śrīdhara Mahārāja: You all say the organisation because it is created by Swāmī Mahārāja it is a perfect one. So this organisation whatever they will create, the majority, that is God. I differ there.

Yaśomatī-nandana dāsa: For that we're not deviating from Swāmī Mahārāja's thought.

Śrīla Śrīdhara Mahārāja: [?] should seek, they should search after. Mahāprabhu Himself told, "*Kṛṣṇānusandhāna*, I am searching for Kṛṣṇa."

Vyāsadeva says, "*Brahmansandhāna*, *brahma-jijñāsā*, I am enquiring, what is Brahman."

Jaiminī says, "*Dharma-jijñāsā*."

In this way, all, they're out to search the infinite, the absolute. And it will be foolish to think that whatever this body will dictate that there is Kṛṣṇa consciousness. The difference is here, and that is most important difference. You are to think it for your own interest, and for the interest of all of us.

Devotee: They say that because in *Bhagavad-gītā* Kṛṣṇa says that there will never be a servant more dear than the one who preaches. And because Prabhupāda exhibited such preaching vigour that has never been exhibited before, that he is the most compassionate personality. Therefore they say that the ideal of the organisation is to give everyone

Prabhupāda. Because the conviction is that if we certainly give Śrīla Prabhupāda to everyone then they will get all the mercy of Kṛṣṇa and eventually all the realisation of Kṛṣṇa consciousness. They say, because Prabhupāda exhibited the most compassionate nature and the most successful preaching effort in the world, that we simply have to now rally around Śrīla Prabhupāda and present Śrīla Prabhupāda [?]

Śrīla Śrīdhara Mahārāja: Who are you? Who is he?

Jayatīrtha Mahārāja: Jīva Pavana. First initiated disciple of Śrīla Prabhupāda. Second initiated by myself.

Jīva Pavana: This is the mood [?]

Śrīla Śrīdhara Mahārāja: I have told repeatedly the difference what you say. Mostly, those that are coming to me they all say like that. The general tenor of all the questions that are coming from ISKCON, it is of such nature. What you say that is not new thing.

Jīva Pavana: But that is that the ideal, the organisation may have its defects but that the ideal is already there.

Śrīla Śrīdhara Mahārāja: But what I say you are to understand. Yes. But I say that, I told last night to Kīrtanānanda, the Vyāsadeva is considered to be śaktyāveśa avatāra, and he delivered most of the śāstras, and still Nārada came and abused him. “Whatever you have done so far that is nothing. You give *Bhāgavatam* to the people.”

Yaśomatī-nandana dāsa: That is because Vyāsadeva was not a pure devotee... he was not presenting pure devotional service. But Prabhupāda presented the pure devotional service.

Jīva Pavana: And Prabhupāda gave us *Bhāgavatam*.

Jayatīrtha Mahārāja: He's only saying that even Vyāsadeva agreed to be chastised.

Śrīla Śrīdhara Mahārāja: You are to understand what is this, this is not my statement. What I say it is in *Bhāgavatam*.

Yaśomatī-nandana dāsa: Yes.

Śrīla Śrīdhara Mahārāja: So you are to adjust, how it is possible. Vyāsadeva is accepted as *śaktyāveśa avatāra*, and he has given all the, most part of the scriptures. Then also...

Yaśomatī-nandana dāsa: But we consider Śrīla Prabhupāda more than that.

Śrīla Śrīdhara Mahārāja: [?] What is the reason, we are to enquire why. The Brahmā is the first Guru of Gauḍīya *sampradāya*, Madhva

sampradāya, he's benumbed by Kṛṣṇa *līlā*. Madhvācārya, Rāmānuja, they're all great Ācārya, still, we are to criticise them. So, we are to think deeply everything in our own interest, and we don't get by half something and produce and reproduce that [?] not that. We are to understand all these things in details and adjust and digest. It is there, how it is possible, that the giver of *Gītā*, *Bhagavad-gītā*, *Vedānta*, all these things, he's chastised by his Guru Mahārāja. How is it possible? It is there.

Yaśomatī-nandana dāsa: Because he did not really [?]

Śrīla Śrīdhara Mahārāja: You are to digest that. So the answer is there, the answer is there. The year, by instalment, by the will of the Lord, there by His order extensively may be given by a particular instalment which is possible. His order to give a particular instalment to all.

Devotee: But I still don't understand...

Devotee: Vyāsadeva's giving a particular level...

Śrīla Śrīdhara Mahārāja: How we are to adjust all these things, from the scriptures, it is there. It is in *Bhāgavatam*. How is it possible? We are to adjust. It is not my creation, or my whimsical statement. It is there. How you are to take, you please explain it.

Bhakti Caru Swāmī: There is also that *divya-jñān hr̥de prakāśito*, [From *Śrī Guru-vandanā*, 3] that the very scripture, the realisation is coming in the heart.

Śrīla Śrīdhara Mahārāja: [?]

Devotee: What is being presented is very simple affair, that Śrīla Bhaktivinoda Ṭhākura he predicted that there would be a personality who would come and be responsible for delivering the Holy Name of Kṛṣṇa all over the world. The conviction of ISKCON is that Śrīla Prabhupāda is that personality. And the ideal of ISKCON is simply to deliver Śrīla Prabhupāda to the world. He's the person *Bhāgavatam*. He brought us the *Bhāgavatam*. He lifted us out of our nescient condition, and that the feeling of the ISKCON body is that we may have so many defects on our own, but just as Prabhupāda gave the example, we simply have to deliver the mail, just like the postman. He may not be very expert but the message is in the letter already. So our feeling is simply that we are, have to deliver. So the mood at the temple is simply we have been sitting and hearing Prabhupāda *līlā* every morning, how Prabhupāda came to the west, how he picked us up, we're becoming absorbed more and more in Prabhupāda *līlā*. And in this way we're feeling that we understand, through Prabhupāda, what is the mission of Lord Chaitanya, and a little bit about Kṛṣṇa. That's all we know is Prabhupāda. This is the feeling. And so although no one is attacking your position as a Vaiṣṇava, we feel that the general mood of the family is being disturbed since Śrīla Tīrthapāda is not there to share in these loving exchanges and remembrances of Śrīla Prabhupāda. That is the general mood, it's coming from that, from the heart, not so much from a managerial...

Śrīla Śrīdhara Mahārāja: So, you differentiate from one Guru with another Guru.

Devotee: Yes, because Śrīla Prabhupāda...

Śrīla Śrīdhara Mahārāja: Yes, you differentiate from...

Devotee: *Acintya bhedābheda tattva* .

Śrīla Śrīdhara Mahārāja: Hear me. The present Ācārya and your Prabhupāda, there is much difference? Eh?

Devotee: Yes. Because Śrīla Prabhupāda we say is Jagat Guru, because in *Bhagavad-gītā* Kṛṣṇa says, “The most dear servant...

Śrīla Śrīdhara Mahārāja: And the disciple of the present Ācārya they will see that their Guru, their Ācārya is not Jagat Guru, is it?

Devotee: They say yes, the idea is that Śrīla Prabhupāda is Founder Ācārya...

Śrīla Śrīdhara Mahārāja: No, no. I am speaking of Swāmī Mahārāja and the present Ācārya.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Founder Ācārya is another thing.

Devotees: Prabhupāda are...

[?] They say that any Ācārya in ISKCON after

End of 82.03.06.B

82.03.07.B

Śrīla Śrīdhara Mahārāja:

[naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade paśupāṅgajāya]

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."]

[Śrīmad-Bhāgavatam, 10.14.1]

...*lakṣmaśriye mṛdupade paśupāṅgajāya*. And Your movement is very slow but sure, *apadobhay* [?] Your movement is such that You don't care for anything else in this world. Though in a very simple and lower position You are, but Your gesture, posture, Your outlook, Your movement, You don't care of anything in this world. Such mixture with plainness in the highest conception of things mixed, is garbed, dressed in a very plain thing, it has given a very nice and very wonderful expression, charming. Such things of ordinary value may be so charming. Being creator also, I fail to understand what is this creation. I am proud that I have created so many things in the world, but I am lost to see the beauty of the environment here. What is that? *Lakṣmaśriye mṛdupade paśupāṅgajāya*. Movement is slow but sure and beautiful. *Mṛdupade paśupāṅgajāya*. You may be the son of that human being, even that who keeps the cows, not very high status in the society, or in the scripture. But is this Your personality, wherever You go You can make it to hold the highest position, what is this? *Mṛdupade paśupāṅgajāya*. Whoever You be, my vanity expired, defeated. To You I am taking refuge. I surrender. Please help me understand what You are really." In this way Brahmā surrendered.

Madhvācārya, he, in his conception, of Ācārya mentality, he could not harmonize with this *brahmā mohana* chapter with Guru. The *sampradāya* Guru, the first inaugurating Guru of the *sampradāya*, Brahmā *sampradāya*, Madhva *sampradāya*. So Madhvācārya has omitted these two chapters on *Brahmā mohana* from *Bhāgavatam*.

But Mahāprabhu, He did not, He accepted Śrīdhara Swāmī's edition, belonging to the *śuddhādvaita-vāda* of Viṣṇuswāmī; *rāga-mārga*. They are followers of *rāga-mārga*, the Viṣṇuswāmī *sampradāya*, the branch of which is Vallabha *sampradāya* at present. Many in number: especially in the Gujarat side, the Vallabhis. Vṛndāvana also found New Gokula, in New Dvārakā they have established the Vallabha School, they're followers of *rāga-mārga*. Śrīdhara Swāmī belongs to that section and he has accepted those *Brahmā mohana*, two chapters in his book and has

given his commentary. Mahāprabhu accepted that, in *Caitanya-caritāmṛta*, there we find mentioned. But Madhvācārya he could not accommodate, that how Guru may be seduced, how? He's all knowing, he could not tolerate that Guru may not know everything, may not be omniscient. He could not accommodate this idea, this Madhvācārya. But Mahāprabhu did that.

“Because we,” our Guru Mahārāja used to tell, “We are worshippers of sonhood of Godhead, not fatherhood. Not the extreme point as the creator or as the controller, but the sonhood, that He's in the centre. He's not in the circumference anywhere, His position. And not from one side He is furnishing everything, creating everything, He's at the back. No. He's in the centre.”

That is the conception of *Bhāgavatam*, sonhood, consortherhood, family expression is there. And His extension, His *vaibhava*, is emanating from Him, going outside, all around, going around all sides. He's at the centre. So, the father is controlling Him, mother is abusing Him, punishing Him. He is also shown to fall at the feet of His beloved. That is also, we are to accommodate. And why: what for? *Prema*, the love divine: that can make Him such. So how high the precious thing, that love divine is. After liberation, then the service of calculation. And then at the highest plane of whole creation, our whole world eternal reigns the love, the *prema*. And that all emanates from one personality: Śrī Rādhikā, emanating just as rays of light emanating from the Sun. So She's at the centre and Her extension all sides. Baladeva one hand supplying the energy, the existence, maintaining at the background, and the ecstatic side is controlled by that particular potency which can make the absolute independent a ball in the play of Her hand. So to say, it is inconceivable, it is incalculable, it is such.

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija

[*sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ*]

[The Lord tells Durvāsā: “I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.”] [*Śrīmad-Bhāgavatam*, 9.4.63]

“Yes, I am, I have freely accepted this subjugation of My devotee. Yes Durvāsā, I have got no independence of My own. The *bhakta*, the devotees, their treatment towards Me is of such wonderful way that it makes Me subservient to them. It is so charming, so loving: that *prema*, *bhāgavata prema*, *pañcan-puruṣārtha*, the fifth end of life.”

And Mahāprabhu came with that news to this plane, Nityānanda Prabhu. What is *prema*, love divine? How powerful, how charming, how wonderful, and we may have the taste of that nectar, and life also in that ocean of nectar plane. Living in the waves of that plane, ocean of love, ocean of nectar; that is our highest object. The personality can be maintained, we should necessarily not dive deep and lose our own personality, individuality. It is not necessary at all for that. But *prema* is of such nature, *amar-milita-ani* [?] you are living, but you are living on His behalf. Be wholesale converted into His service, it is a wonderful thing. You can keep your personality, still for the interest of Kṛṣṇa, of the whole, of the absolute. No selfish, no separate, no conception of separate interest, separated existence. The merging not physical, this mortal merging, not losing any variety, merging: *Mayātma-bhūyāya ca kalpate vai*.

[*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*]

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

Tato - viśate tad-anantaram.

[*bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ tato mām tattvato jñātvā, viśate tad-anantaram*]

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non-different from Mine."]

[*Bhagavad-gītā*, 18.55]

"They enters into Me. To Me means they are person in My family. Among the circles of My friend he enters. *Viśate tad-anantaram. Ātma-bhūyāya ca kalpate*. He becomes as if My own. That means without losing your personality you can be fully My own."

It is living merging, not physical and dead merging into Brahman. That is *prema*. It is above this original conception of merging into the, to lose

oneself into the ocean of consciousness; as compared with our *susukti*, the sound sleep, not that. Very sweet, we may be lost in swimming in the sweet ocean, ocean of sweetness. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. *No vidyate prabhu* [?] So Mahāprabhu has accepted.

So our Prabhupāda once told when Parvata Mahārāja enquired, “When Kṛṣṇa, when Rādhārāṇī left the *rasa līlā*, seeing, looking, tracing that all dealt almost equally, equal treatment to one and all, that did not satisfy Her; all of same value. So She suddenly disappeared. Therefore there was a competition of singing, dancing to please Kṛṣṇa in a wonderful, transcendental way. And Rādhārāṇī, at the last moment She showed Her skill in all these plays, pastimes, and suddenly disappeared. And Kṛṣṇa, He was engaged in that combined singing and dancing, suddenly found that Rādhārāṇī is absent. So He left the whole in search of Rādhārāṇī and met Her on the way. And when after going for some time Rādhārāṇī told that, “I can’t move. I can’t walk more. If You like to go somewhere else, You are to carry Me, I can’t go.” And Kṛṣṇa disappeared, disappeared suddenly.” This question was put by Parvata Mahārāja to our Guru Mahārāja.

And Guru Mahārāja answered. He was little disturbed to hear such question, apparently here the disregard of Rādhārāṇī. So he could not tolerate such question even. He could not tolerate by his nature. So much partiality towards Rādhārāṇī that he could not, he was not supposed to hear anything against Her, as if. He told, “What do you find about devotion here?” In a rather excited mood he answered Parvata Mahārāja. “What *bhakti* do you find here, that you have asked, to put this question to me.” He rejected. He could not tolerate even such enquiry.

This came to me. I tried to find what Bhaktivinoda Ṭhākura has written in, as his *anubhāva*, translation of this *śloka*. Bhaktivinoda Ṭhākura has harmonized in this way; that Kṛṣṇa wanted to experience in such stage, “If I vanish what will be the mentality in Her?” Only to experience that event He did like this. To enjoy that sort of circumstance, helplessness, in

the dark night in the jungle; how She can fare? What can be Her attitude, to enjoy? Then of course He came in.

But Prabhupāda, our Guru Mahārāja, could not tolerate even. “What is devotion? Then where is devotion proper to be traced where?”

Devotion is there in its flying colour where the absolute becomes subservient to the devotee. And the positive becomes powerless near negative. The negative is so powerful that the positive, as if losing its existence, separate; something like that. There is the victory of devotion, the negative side, the drawing. The juice is there and the drawer is there, extracting juice from the fruit. The extraction is in the most intensified condition, there is devotion. The victory of the devotees, there is devotion. Where the Absolute accepts His defeat towards His servitors, there is really the presence of devotion proper, dedication proper, surrender proper. Surrender is so powerful that even the Absolute it can capture. We are out for that. For that potency we are out for. And who possesses them, they're all in all, they're our masters. Where that power is intensified, our look towards that direction must be. For our own interest, for our highest interest, we shall try to look that side where we find that that thing is very dense and in very condensed stage that potency is there. Our aim should be directed towards that. We are beggars for that. We are not beggars for anything which is found in this mundane world of high position.

*na dhanam na janam na sundarim, kavitam va jagad-isa kamaye mama
janmani janmaniśvare, bhavatād bhaktir ahaitukī tvayi*

[Śrī Caitanya Mahāprabhu says: “O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth.”]

[Śikṣāṣṭakam, 4]

Eliminating everything our aim is directed towards one, that most intensified condition of the service divine for the Lord of love. That is our beginning, our end, our middle, everything. We should try to convert in such a way that it can go there like a rocket sent towards the unknown quarter; beyond the jurisdiction of our sensible experience of acquisition.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol. Gaura
Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura
Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura
Haribol. Nitāi Gaura Haribol.

Today, the circumambulation of Madhyadvīpa and Kīrtanakhya dvīpa [?], our party has gone there. Kīrtanakhya [?], *kīrtana*, *saṅkīrtana*, the central service recommended by Mahāprabhu especially for Kali-yuga.

Saṅkīrtana, to listen and to reproduce what we listen to; to hear and to tell. The telling, the giving expressing, giving vent to, is reproduction that is more powerful thing, *kīrtana*. We are to exert to our utmost for *kīrtana* purpose. *Kīrtana* means to preach, to preach, and that has been recommended as the highest method of our attainment, especially for the beginners. Assert as much as you can, engage every nerve for preaching, for spreading the truth you'll imbibe from the higher source. That attitude in general you take up and try to practice. Thereby you'll be benefited most, exert yourself. Exert yourself to spread the news of the Lord, that is truth. And then His omniscient supply from above will be continued lavishly to you. As much as you can sell, so much you will be furnished with materials by the capitalist. So go on. Capitalist not of this mundane world but capitalist of real property. And what will be the property? That devotion, serving, that *prema* is the only property in the world, what can dispossess us of everything, and it can fulfil the want of all, compensate, can take the place of everything. Only this *prema*, no other things can give us such perfect help to us, only *prema*, only love. Love is above everything, love is only the wealth in this world.

Dharma, artha, kāma, mokṣa, in the lowest sense *kāma*, sense experience, that is wealth for which everyone is running after, the *kāma*, sense pleasure. And then *artha*, which can make the sense pleasure permanent and distributable to others, *artha*. Then *dharma*, our duty; duty distribution to the public, to the environment without any remuneration. That is to give loan to the bank something like to the nature and I shall get it afterwards in my after-life. I am depositing in the bank I am giving it there but that is all sense pleasure, nothing else, *dharma, artha, kāma*. And the fourth is *mukti*; to know that this wealth is not wealth, this is only fascination; this is only progress in the wrong way.

So we must try our utmost to get out of this witch. The play of the witch, we are playing in the hand of the witch of *māyā*, fascinating us with these lower things, sense pleasure of different forms. So we must get out. But get out for what? Get out not to commit suicide, to enter into *samādhi*, no. There is a life, living what for, living worth. That is *adhokṣaja*, and there I may find myself in a more bright colour, not that it is not there, neither is it a very hazy thing, but more bright colour. I shall find my own individuality there in that plane. That is *Vaikuṇṭha* in reference to the infinite we shall see. *Vaikuṇṭha* means infinite, where there is no crookedness, no calculation, no limitation, to live in eternity, as a factor in eternity. That I must be conscious of the environment as it is eternal, it is un-finish-able, it is un-calculable by me, but still with optimistic view I must live there. Whatever is coming from unknown quarter, I can rely on that. But here that everything in my possession, within my fist; I can't rely. But that whole world is unknown, but still reliable.

[*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram*] *suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I

am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity.”]

[*Bhagavad-gītā*, 5.29]

That they're not dealing a blow to you, they're meant to send the wave of affection and love to you; in this way. Not frustrating, not treacherous waves. *Vaikuṇṭha* as a whole, the whole thing is conducive and healthy. And we are living under the sky in relativity with the infinite. Without any design, without any expectation, only whatever is coming, and I am:

karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

[“I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.”] [*Bhagavad-gītā*, 2.47]

Live in the sky, under the sky, not under any shed to protect you. You will find the sky is your protection, the *Vaikuṇṭha*. The infinite fully knows of your existence and He knows fully how to deal with you, what is your welfare, all these things; as well represented there. *Suhrdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati*. And then the highest stage is that of *Goloka*, the domain of love divine. And that is almost - everything is wonderful there, and something like limitation to be found there, the

father, mother, the sister, the servant, the consort, so many things. Something like known and hazy unknown infinite in the form of finite. Infinite in the form of finite can be experienced there. That has been recommended by *Bhāgavatam* to be the thing of our highest aspiration.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa

[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

And Mahāprabhu, Nityānanda Prabhu, and others, Advaita Prabhu they came with this. Not only came this time, but they come now and then with these tidings to the world, that we have got such high prospect in our life. And in coming anyhow in human birth if we do not try for that prospect for our own self we do commit suicide, something amounting to suicide. So those things are dealt in various ways and the *dhāma parikramā* inviting so many of the same plane to try for that, to acquire that wealth, whatever small and of lower character it may be, but it's object is connected with that highest plane as given by Mahāprabhu, Śrī Caitanyadeva the Lord of love. Distribution of love, Mahāprabhu, Śrī Gaurāṅga; that Kṛṣṇa consciousness and Swāmī Mahārāja took to your door and so many of you have assembled here, Gaura *dhāma*. Some told me that Swāmī Mahārāja expressed that, “Vṛndāvana is my home and Gaura Maṇḍala is my place of pilgrimage,” something like that.

Jayatīrtha Mahārāja: His place of worship.

Śrīla Śrīdhara Mahārāja: Eh?

Jayatīrtha Mahārāja: His place of worship.

Śrīla Śrīdhara Mahārāja: Place of worship? But Vṛndāvana is my home.

Jayatīrtha Mahārāja: And, “Bombay his office,” he said.

Śrīla Śrīdhara Mahārāja: And Bombay his office. That is propaganda centre. Worship, so high, inconceivable, that home comfort is being distributed from somewhere. I want to revere that position, worship. That home consciousness faints there, so high, worship. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Through that worship I can come home, the process of worship.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

That is peculiar. Svarūpa Dāmodara has given the idea that both *līlā* eternal. Generally we think that Kṛṣṇa *līlā* is previous, Dvāpara-yuga, and then next Gaura *līlā* to distribute that thing to the people after that. But in broader consciousness both *līlās* are eternal.

Towards the *smārta* it is Kṛṣṇa *līlā* in Vṛndāvana, not *nitya-līlā*. “He kindly came to this level once in the human land and showed His grace, infinite grace. Showed His favour to those that were living in the mundane world and they are fortunate enough.”

But our Goswāmīns, by the instruction of Mahāprabhu, by His inspiration, they tried to prove that this Kṛṣṇa *līlā* is not a temporary, not a whimsical, but it is eternal. This Vṛndāvana *līlā* is eternal, not that a part of the *līlā* of Nārāyaṇa as Kṛṣṇa. But Kṛṣṇa *līlā* is the supreme most and it is eternal. Always it is going on. And as such, and the distribution of Kṛṣṇa *līlā* to the public, this is also eternal; that they like to give it to others. This is not confined to a particular circle of friends. But this is approachable by others also. Here comes the incarnation, here comes the necessity of Gaurāṅga *līlā*. Now, whether Gaurāṅga *līlā* is temporary or this is also eternal, then they come to understand that, “No. This is also eternal; to try to distribute.”

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Going to see for some time. [?] Then I dissolve the meeting now.

That this is also, Gaura *līlā* is also eternal out of necessity, it cannot be temporary, Gaura *līlā*. They are finding this is also part, to enjoy within and to distribute to all, this is also eternal. And Svarūpa Dāmodara composed that *śloka*. Whether this is first, that second, no question, both eternal. Sometimes combined and sometimes divided, They are going on with Their pastimes in this way. So Gaura *līlā* and Kṛṣṇa *līlā*, Vṛndāvana and Navadvipa *līlā*, both eternal; one enjoying within Themselves,

another distributing that very higher juice to the outsiders.

Jaya Om Viṣṇu-Pāda...

End of 82.03.07.B

82.03.08.A.B

Śrīla Śrīdhara Mahārāja: ...of Mādhavendra Purī's departure. Brahmā-Madhva- *sampradāya*. The first connection with Gauḍīya type of theism in Brahmā-Madhva- *sampradāya* we find in Mādhavendra Purī. Mādhavendra Purī's connection with Madhva *sampradāya* is clear. Then we find the seed of *rāga bhakti*, first we can trace in Mādhavendra Purī. In his famous *śloka*, what Mahāprabhu Himself pronounced and tasted. That is, when at the time of his departure Mādhavendra Purī is supposed to think in the line of this stanza.

*ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase hṛdayaṁ
tvad-aloka-kātaraṁ, dayita bhrāmyati kiṁ karomy aham*

[While passing away from the material world, Śrīla Mādhavendra Purī chanted the following verse: "O gentle-hearted Lord, ever-gracious upon the destitute, O Lord of Mathurā, when shall I see You again? In Your absence my broken heart trembles. Beloved! What shall I do now?"]

[*Padyāvalī*] & [*Caitanya-caritāmṛta, Antya-līlā*, 8.34]

While chanting this stanza, which is supposed to be composed by
Mādhavendra Purī himself...

_____ Govinda Mahārāja [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

*ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase hṛdayaṁ
tvad-aloka-kātaraṁ, dayita bhrāmyati kiṁ karomy aham*

Mādhavendra Purī. “*Ayi-dīna-dayārdra-nātha*. I am so helpless and hopeless, frustrated in my last days. I don’t find any ray, or any optimistic vision. I’m almost cornered. *Dīna-dayārdra-nātha*. And I am to pass away. But with what I am passing did I get here my Lord? Quite disappointed I shall have to go. *Ayi-dīna-dayārdra-nātha*. But You are so benevolent I am told, I heard. *Dīna-dayārdra-nātha he, mathurā-nātha*. Now You are the Lord of Mathurā. Perhaps You don’t remember the helpless and disappointed section who have no other alternative but Yourself. You are now in Mathurā. But what about us? *He mathurā-nātha kadāvalokyase*. We are waiting for the days, hoping against hope, the day that will dawn with Your grace. Anyhow we are sustaining, but it becomes almost impossible for us - last moment, can’t. *Kadāvalokyase, hṛdayaṁ tvad-aloka-kātaraṁ*. Quite helpless, no consolation we can give to our aching heart. No other alternative, we can’t find any alternative but Your grace. *Kadāvalokyase*. We don’t feel ashamed now to clearly put forth our prayer to You, when will You remember us again. *Kadāvalokyase, hṛdayaṁ tvad-aloka-kātaraṁ*. We can’t console our heart

within. *Aloka-kātaram*, *dayita bhrāmyati*. Loosing its balance, the heart loosing its balance, *aloka-kātaram*, perturbed to the extreme. *Dayita bhrāmyati kiṁ karomy aham*. We don't find any ways and means how to set right our position. Quite nonplussed, non balanced, deranged, such is our stage, hopeless."

*ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase hṛdayam
tvad-aloka-kātaram, dayita bhrāmyati [kiṁ karomy aham]*

"You are the Lord of our heart, so nothing private to You. You know everything. *Dayita*. Without You it is impossible for us to drag on our life. Everything known to You. But we have reached to the extremity of our patience."

In this way he's praying to Kṛṣṇa. *He mathurā-nātha*. Of course when he's posing with the *gopīs*, siding with the *gopīs* of Vṛndāvana, Mādhavendra Purī's supposed to do that, his appeal to the *mathurā-nātha*. And when he went to Mathurā, necessarily the *gopīs* were in the ocean of trouble and disappointment. So espousing the cause of the *gopīs*, at heart he's feeling oneness with the *gopīs* and praying to the *mathurā-nātha* in this way.

Mahāprabhu, when He went to Mathurā, He repeatedly chanted this *śloka*, and showed His allegiance to Mādhavendra Purī.

One gentleman whom Mahāprabhu found, some genuine symptoms of *rāga bhakti*, he, that gentleman, that Sanoḍiyā *brāhmaṇa*, a *brāhmaṇa* of lower caste, who found Mahāprabhu Śrī Caitanyadeva, wandering in Vṛndāvana in His mood of quest of Kṛṣṇa. Then he invited Him to his

house as guest, and asked Mahāprabhu, “You revered *sannyāsī*, have You any connection with Mādhavendra Purī?” The Sanodiyā *brāhmaṇa* suddenly put this question to Śrī Caitanyadeva. “Have You got any connection with Mādhavendra Purī?”

“Yes. Yes. He was My Guru’s Guru, Mādhavendra Purī.”

“Oh. Now I can understand. That without the connection of Mādhavendra Purī it is impossible to find such symptoms in ones movement as I saw in You.” That gentleman told to Mahāprabhu.

Then there was some discussion, and he told, “Mādhavendra Purī, he accepted me as his disciple, and I got some sort of touch of this sort of *rāga bhakti*. I did not find it anywhere, but Mādhavendra Purī only started in this modern age what is *rāga bhakti* proper in modern age. And they accepted me as his disciple, and also took *prasādam*, he was guest in my house, though I am a fallen *brāhmaṇa*, not up to standard, when the *sannyāsīs* generally take their *bhikṣā*.”

So Mahāprabhu told then, “I shall also take *prasādam* in your house. What Mādhavendra Purī did that is My responsibility, My example. You are Vaiṣṇava, and I’m not going to consider the pastimes of other *sannyāsīs*, that they may not take *prasādam* in your house, but I shall do it.”

Kṛpa daya sri madhavendra puri sambandha [?] In this way Mādhavendra Purī is supposed to be the very sprout of Gauḍīya Vaiṣṇavism, the faith. And which came out in full fledged form in Mahāprabhu. Mādhavendra Purī, Īśvara Purī, then Śrī Caitanyadeva. It is described in *Caitanya-*

caritāmṛta. Mādhavendra Purī. And he was Guru of, not only of Īśvara Purī, the Guru Mahārāja of Śrī Caitanyadeva, but also we're told of Nityānanda Prabhu and Advaita Prabhu and Puṇḍarīka Vidyānidhi. These are all disciples of Mādhavendra Purī.

Mādhavendra Purī's birthplace was [?] near Katwa. Still his tomb is shown there, Mādhavendra Purī's *samādhi*, in Kulumbha [?] [?] Katwa.

_____ [?] nearby. There is one *gram*, village, there the tomb of Mādhavendra Purī is shown, sign. He was a *sannyāsī* of that time, very, very reputed man. And it is supposed that he took Nityānanda Prabhu from His house. Begged Him from His parents when Nityānanda Prabhu was twelve years or so, something. And Nityānanda Prabhu wandered different places of pilgrimage following Mādhavendra Purī. His day of departure was last, yesterday was his disappearance. All right. Gaura Haribol. Gaura Haribol. Mādhavendra.

So where it could be traced, there our interest. There our interest.

Īśvara Purī served Mādhavendra Purī in his last days very intimately.

[*Īśvara-purī gosāñi kare śrīpāda-sevana,*] *svahaste karena mala-mūtrādi mārjana*

[“Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand.”] [*Caitanya-caritāmṛta*, *Antya-līlā*, 8.28]

Īśvara Purī he cleansed, kept him cleansed in his last days, Īśvara Purī, with his own hands cleansed him from stool and urine, it is mentioned.

And there was another disciple of Mādhavendra Purī, ostentatiously. He came to advise his Guru. “You, why do you fall prey to this lamentation, mourning? You should think that you are Brahman. You have no reaction of this world. You think like that.” That gentleman, that Rāmacandra Purī, one of his disciples of Mādhavendra Purī came to advise his Guru in his last day. “Why do you think that you have something here for your attachment, and you are mourning in separation of that? Give up all these attachments of things mundane, and think you are Brahman yourself.”

Then Mādhavendra Purī rejected him. “Be off, you fool. You have come to console us in this way. If I die seeing your face then I shall have to go to some undesirable place. Be off. You don’t understand what is my position. I don’t, I am suffering that I don’t get Kṛṣṇa, and you fool you have come to console with *brahma-jñāna*, be off.”

And so Mādhavendra [Rāmacandra?] Purī’s faith was lost. So much so that he came to blame Śrī Caitanyadeva also in Purī. That we find in *Caitanya-caritāmṛta*.

Paramānanda Purī was also disciple of Mādhavendra Purī. He was favourable, sympathetic to Śrī Caitanyadeva, had much attraction and respect for Śrī Caitanyadeva, though his Godbrother, Īśvara Purī’s disciple was Śrī Caitanyadeva, formerly. But Paramānanda Purī showed much reverence.

But once Rāmacandra Purī came to Purī, Puruṣottama, and came to see Śrī Caitanyadeva in His quarter, and found some ants that are passing through. “Oh. Why these ants are wandering here? Surely some sweet

meat was here last night, so the ants are roaming about. Oh. What's the fun? These *sannyāsīns* taking the red robe externally. They have got attachment for sugar. This is most undesirable. We should not stay in such a filthy place any longer." And excited he went away.

Śrī Caitanyadeva was there with devotees. He went away. Mahāprabhu called for His attendant Govinda. "Govinda, only one *paśa* Jagannātha *prasāda*, whatever you get, that will come here for Me. If you do otherwise you won't find Me here any longer. I shall be off. And you and Baninātha, another two that stay here when I'm in attendance, you go and beg elsewhere and take *prasādam* according to your choice. But only one *paśa* price *prasādam* will come to enter here in My room, nothing more." Strict order, and that was done.

A *brāhmaṇa* came that day with *prasādam bhikṣā* for Mahāprabhu, only one *paśa* worth portion taken off from it and the others returned. The *brāhmaṇa* began to cry. "What is my fate? How I came to satisfy, to serve the *sannyāsī*, I have come to commit offence against what is my [?], anyhow."

And outwardly Mahāprabhu seemed to be emaciated day by day.

The report went to Rāmacandra Purī. "That you remarked in that way, seeing the ant, and now the condition of that offence is such. Strictly your remark is being followed."

Then, what can he do? Men after men, man after man, is going and rebuking Him in a different way.

He came again. “Oh, You are so much emaciated. This is also not the way of, to *vairāgya* by the *sannyāsīns*.” Then he pronounced the *Gītā* [6.17], *yuktāhāra-vihārasya*. “Otherwise without food You become so weak then how Your *bhajan* will be performed?” Anyhow he modified his previous remark.

He went away, Mahāprabhu. Showed His respect duly and sat silent. Then again He went away.

Then Paramānanda Purī, the Godbrother of Rāmacandra Purī went there. “That man is of such characteristic. Why do You care him. His remarks have no value. You may not bother for that. He does not know Your position, who are You. He has come to advise You. Such audacious, all these things. Otherwise we will be nowhere. If You be so stern to us only by the remark by one gentleman then all of us will be troubled. And it does not behove that You’ll behave with us in such a cruel way.”

In this way they appealed, many of them. Then Mahāprabhu doubled it two *paisa*. In this way things went on.

So Īśvara Purī, Paramānanda Purī, on one side, and Rāmacandra Purī other side, coming from the same source, Mādhavendra Purī. Mādhavendra Purī is accepted as the of Gauḍīya Vaiṣṇava faith. The *sannyāsī* who got the spark of Vṛndāvana love divine in his heart. He expressed symptoms in that way. And from him generally the Gauḍīya Vaiṣṇava School is traced when he came. So in the midway his divine arrangement.

In Madhvācārya we don't find, who took his direct *sannyāsa* from Vedavyāsa, and we hear that he met Vyāsadeva also in Badarikāśrama. But we don't find any justice to the Vṛndāvana *rasa* in Madhvācārya's writings.

Transcendental things of such order. He's autocrat, especially. Wherever His grace comes down it is hard to trace. Only the fortunate can have eye to see, to mark, to get.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

They're bewildered, the Rāmānuja section, their thought is Lakṣmī Nārāyaṇa *upāsanā* is that of the highest order. The Gopāla Bhaṭṭa Goswāmī's father, Vyenkata Bhaṭṭa, in whose house Mahāprabhu stayed four months continuously, in Śrī Raṅgam during Cāturmāsya. And there also He showed His grace to Vyenkata Bhaṭṭa, mentioning that how Kṛṣṇa *upāsanā*, Kṛṣṇa consciousness is higher to that of Vaikuṇṭha consciousness, or Lakṣmī Nārāyaṇa consciousness. Only in a curious way.

"That why Lakṣmī Devī had inclination to participate in the *rasa līlā* of Kṛṣṇa? Nārāyaṇa, She found everything, and very private service of Nārāyaṇa done by Her. Nārāyaṇa is the fullest, then Lakṣmī Devī should not have any aspiration for any other thing. She had got the taste of the quality of the highest thing. Why this mention we find in *Bhāgavatam* Her aspiration towards *rasa līlā*? Nevertheless it is found that She could not enter, could not get any admission. Only She made penances for that but not admitted. What is this?

In other words, on the other hand, we find when the *gopīs* they're meeting with Nārāyaṇa, or even Kṛṣṇa in the form of Nārāyaṇa, they're showing their respect, natural respect to Nārāyaṇa, and pray that, 'Bless

us that we can get the grace of Kṛṣṇa. Our heart may stick to Him.' That is their prayer. They have no charm for Nārāyaṇa."

In this way He managed to put to change him, Vyenkata Bhaṭṭa, towards Kṛṣṇa *līlā*. *Kṛṣṇas tu bhagavān svayam* [Śrīmad-Bhāgavatam, 1.3.28]. The highest type of *rasa*, *raso vai saḥ*, the *rasa* in magnitude and in quality, that is to be found in highest order in Kṛṣṇa consciousness. Kṛṣṇa consciousness. We hear Rāmānuja and Madhvācārya in their *sampradāya* in a general way.

"But when the fight between the Pāṇḍavas and Kaurava then we are different, otherwise we're one, a hundred and five brothers. A hundred and five brothers we are," Yudhiṣṭhira told, remarked. When Duryodhana, etc, were defeated in perhaps Kamavan or somewhere, by the Gāndharvā and taken prisoner there from. "Oh, we're a hundred and five." The battle on the outside. And when there will be fight amongst us, we're five, they're a hundred."

So this is also our position. To understand the Vraja *rasa*, *raso vai saḥ*, the type and intensity of *rasa*, the quality and quantity of the *rasa* to be concerned, specially the quality. We are to sell our heads towards the divine feet of the *vrajavāsīs*, of the inhabitants of Vṛndāvana. Swāmī Mahārāja told that, "My home is in Vṛndāvana."

So Vṛndāvana, we are sold, our prospect there. And modestly we are to differentiate from those great paraphernalias, the pioneers and propounders of Vaiṣṇavism, by the Vaiṣṇava faith. That *cid vilāsa*. Their spiritualism is not near spiritual zero. A spiritual matter is spiritual. But it is dynamic in its character and the differentiated world is there. Hare Kṛṣṇa.

Kṛṣṇas tu bhagavān svayam. Svayaṁ-Rūp, Svayaṁ-Rūpa, then Prakāśa and Vilāsa divided into two. Again sub-division, Prabhāva and Vaibhava. Prabhāva-Prakāśa, Prabhāva-Vilāsa. Vaibhava- Prakāśa, Vaibhava-Vilāsa. In this way it is differentiated there, in Vṛndāvana, Mathurā, and up to Dvārakā. Manu Saṅkarṣaṇa, Ādi Caturvyūha, in this way it has been differentiated according to the *rasa*. Hare Kṛṣṇa. *Rasa* is the gold for that. *Rasa* is the gold, and so many stages (life's stand?) According to *rasa* the valuation to be ascertained, the *rasa*, in quality, quantity. All these things to be analysed and understood. Everything is there. *Sat-cit-ānanda*, *sundaram*, *rasam sundaram*. Harmony, beauty, ecstasy, similar. Charm, *prema*, that is the highest substance ever found in any consciousness. What are reflected into the consciousness as ever this surpasses, the Vraja *rasa* surpasses everything, if scrutinised in that way.

Hare Kṛṣṇa. Hare Kṛṣṇa. We are servant. We are sold to that sort of experience, divine, transcendental, as we may call it. No other charm of any other plane or any other pastimes than in Vṛndāvana. And we are, at the same time, thankful not only but we're also surrendered to the authority that can take us in that position. And we can find if we mark with more attentive eye, that *rasa* of Vraja is in Navadvīpa also in a different way. In a different way, if we can, with the eye of Rāya Rāmānanda Prabhu, Svarūpa Dāmodara, etc, we can look into the Navadvīpa *līlā* then more glorified than Vraja *līlā* is here. What is so dear, so valuable, unavailable, that is of its own accord is being distributed here, that *rasa*. That *rasa*, how wonderful is here.

Our fate should be tied with the divine feet of the Kṛṣṇa as His agent in disguise. Kṛṣṇa, Rādhā- Govinda, has come in disguise to offer Themselves of Their own accord to the fallen souls as we are. So our real fortune is to be found, to be traced here only. We should purchase ticket here and we'll be found automatically here, there, everywhere. If we approach there direct it is difficult to enter. But if we attend here, very easily we can get this and that together. Then we'll be able to see there, the followers of them are of same rank. Some more interested this side, some that side. And there are some also who have equal appreciation of

both the parties. Just as in Kṛṣṇa *līlā* we're told that some are more inclined towards Rādhikā and some towards Kṛṣṇa. And there is another group who are interested with both parties equally. So also Kṛṣṇa *līlā* and Gaura *līlā*, Narahari Sarakara and others we find more tending to Kṛṣṇa *līlā*. And there are others who have got more taste for this Gaura *līlā*. Hare Kṛṣṇa. Hare Kṛṣṇa.

That Vasu Gosh and others they say, "We could not live. It would not have been possible for us to live if Gaura *līlā* would not have come to exist."

[A man announces something from the street from a loudspeaker while passing by the Maṭha] One old lady is missed, they say [?] Gaura Haribol.

One party from one party, another party perhaps entered, it may be. Old lady could not differentiate, possibly. Both parties meeting in a place and left there in one party.

Then, he pronounced half, and finished. [?] No more.

Hare Kṛṣṇa. Gaura Haribol. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro bhavato darśanam yat syād, apunar bhava-darśanam

[Queen Kuntī Devī prayed to Kṛṣṇa: “I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths.”] [*Śrīmad-Bhāgavatam*, 1.8.25]

In *Bhāgavatam* also, and this is also pronounced by Queen Kuntī. It is mentioned by Swāmī Mahārāja. Queen Kuntī.

End of 82.03.08.A.B

82.03.08.B

Śrīla Śrīdhara Mahārāja: No risk, no gain. *Vināyakānīkapa-mūrdhasu prabho.*

tathā na te mādharma tāvakāḥ kvacid, bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ tvayābhiguptā vicaranti nirbhayā, vināyakānīkapa-mūrdhasu prabho

[“O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like non-devotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.”] [*Śrīmad-Bhāgavatam*, 10.2.33]

Mentioned in *Bhāgavatam*. Those that want to achieve their highest goal independent of Your help, there, it is like a boat without a rudder, *vātāhata* [*Śrīmad-Bhāgavatam*, 1.5.14], with helmsman, the wind, drifted in wind, in the current wind. No direction, sometimes this side by the current, sometimes that side by the wind, *vātāhata-naur*. That is their position. The different forces of the environment are whimsically playing with them, no end. But who have taken shelter in You, their fate is not such, of anarchical position.

Tathā na te mādharma tāvakāḥ kvacid. Those that have got shelter under Your Divine Feet and direction, their fate is not like a boat in the anarchical position. But, *na te mādharma tāvakāḥ kvacid, bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ*. The wave of attraction for You is like a rope tied to Your Divine Feet. So, *tvayi baddha-sauhṛdāḥ*, the friendly, the affectionate rope is there, tied, fixed to Your Divine Feet. *Tāvakāḥ kvacid, bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ*. No possibility of going astray without [?] endlessly. *Bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ*.

Tvayābhiguptā vicaranti nirbhayā. By Your *abhiguptāḥ*, Your protection, Your careful protection is always guiding us in a safe way, *vicaranti nirbhayā*. They do not care, going this side, that side, but the rope is, from any position is taking towards proper goal. The rope is, the connection is there. They do not care whether this side, that side, not to, with the help of the compass or any other thing, not so much disturbed. But I also sometimes out of curiosity to go this side, that side, but still their destination is fixed at the same time.

Tvayābhiguptā vicaranti nirbhayā, vināyakānīkapa-mūrdhasu prabho. And those, the leaders of the, by putting, by placing their foot on the leaders of the miscreants, putting the foot on the head of the leaders of the miscreants, they make advance surely towards You.

tathā na te mādharma tāvakāḥ kvacid, bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ tvayābhiguptā vicaranti nirbhayā, vināyakānīkapa-mūrdhasu

prabho

They pass over the head of the leaders of the miscreants, towards You. *Sauhrdāḥ*. By, they can boast of such fortune, without caring for all sorts of hindrances that may come. Because they have got that connection of *nirguṇa*. Under Your, already they have got that insurance. Insurance ticket that the protectors, they will look after them. So they need not have to care, take care of themselves, but the guardians, their responsibility guides them in a proper line. So your devotion is of such quality, need not be afraid of anything, any quality of obstacle. Hare Kṛṣṇa.

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro

[*bhavato darśanam yat syād, apunar bhava-darśanam*]

[Queen Kuntī Devī prayed to Kṛṣṇa: “I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths.”] [*Śrīmad-Bhāgavatam*, 1.8.25]

Any adversity may come, but the heart’s connection with Him, with His Holy Feet, that will guide us safely towards the goal. We need not bother about that, *vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro*, whatever comes, if connected.

[*pārtha naiveha nāmutra, vināśas tasya vidyate*] *na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

"I am there. I am there."

Upadya viditam buddhi mam carante chara buddhaya [?]

Understanding, understanding, understanding, superseding understanding, intelligence, all these things, but ultimately His understanding covers everything. His omniscience, and His omnipotence, is over everything. So He says, "Your connection, I am coming." And that, *sukṛtaiḥ pūrvva-sañcitaiḥ*.

bhaktis tu bhagavad-bhaktasaṅgena parijāyate

sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ

["Actually we can recognise a *sādhū* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhū*, and the *sādhū* gives us the interpretation of the *śāstra*. So *sādhū* and *śāstra* are interdependent, but the *sādhū* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhū*, but to know who is Guru, who is *sādhū*, we are to

consult the descriptions given about them in the scriptures. The symptoms of the *sādhū*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*.”]
[*Bṛhan-Nāradya-Purāṇa*]

Anyway if we get that connection we are safe, wherever we’re posted in our life.

paśu-pakhī ho ‘ye thāki svarge vā niroye, [taba bhakti rahu bhaktivinoda-hṛdoye]

[“Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda.”] [*Śikṣāṣṭakam*, 4.7, from *The Songs of Bhaktivinoda Ṭhākura*, p 136]

In the physical sense I may be posted even in the beast, or trees, or insects, or anywhere physically, but heart’s connection, the fine thread if I possess, then, those that have got real eye to see they’ll consider that a Māyāvādī nearing the Brahman so high that his position is hopeless. But with their fine thread one is living in the vegetable kingdom his prospect is very bright. Those that have eye they can see this, that the physical posting has got no value. The inner wealth, that will come to assert itself in no time. So the prospect of anyone, the position of anyone, should be calculated according to the inner purity of tendency, and not by external opulence or position. Those who’ve got that real eye to see things in a proper way.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The purity of purpose, and the highest purity that it is Kṛṣṇa word, two words, proper Kṛṣṇa consciousness. Kṛṣṇa consciousness, not the words pronounced by the lips, not lip deep, but it must be heart deep, not lip deep, heart deep.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Gaura Hari. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

There is another *śloka* in *Nārada-pañcarātra* or something like that.

*śruti-smṛti-purāṇādi-, pañcarātra-vidhim
vinā aikāntikī harer bhaktir, utpātāyaiva
kalpate*

[“If one wants to demonstrate his great devotion to the Supreme Lord but his process of devotional service violates the standard rules of revealed scriptures such as *śruti*, *smṛti*, *Purāṇas* and *Nārada-pañcarātra*, then his alleged love of Godhead will simply disturb society by misleading people from the auspicious path of spiritual advancement.”] [*Bhakti-rasāmṛta-sindhu*, 1.2.101] [In the purport of *Śrīmad-Bhāgavatam*, 11.1.13-15]

What is not mentioned in any authentic scripture, *śruti*, *smṛti*, *pañcarātra*, *Purāṇa*, never to be traced anywhere, such sort of self evolved things, that comes to create havoc in this world, to the ill fated. Quarrelling springs up like mushrooms with some idea, *yo yac chraddhaḥ sa eva saḥ*.

[sattvānurūpā sarvasya, śraddhā bhavati bhārata

śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

[“O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith.”] [*Bhagavad-gītā*, 17.3]

When men of same feather flock together, as I was told of Rajaneesh, in Bombay one gentleman, he came out with some conception of religion. So many flocked. Now I’m told that’s finished, that’s gone away. [?] says that no trace in Bombay side for the Rajaneesh group. Only a part of them to save their position has gone to America or somewhere, but it is finished, their career finished in Bombay. [?]

āula, bāula, karttābhajā, neḍā, daraveśa, sāñi / sahajiyā, sakhībhekī, smārta, jāta-gosāñi

[ativāḍī, cūḍādhārī, gaurāṅga-nāgarī / tato kahe, ei terara saṅga nāhi kari]

[“The names of the *sahajiyā saṁpradāyas* are as follows: *āula* (a mendicant sect following a very easy course of worship), *bāula* (a sect of mendicants who wander about singing sweet melodies about the pastimes of Rādhā and Kṛṣṇa while engaging in abominable activities), *karttābhajā* (a sect of “followers” of Śrī Gaurāṅga in Bengal), *neḍā* (literally means: “shaven-headed.” Refers to devotees whose greatest religious principle is their shaven heads. The word also means bald or

barren and connotes someone who represents himself as a devotee while his so-called religious life is barren of genuine realisation), *daraveśa* (a Muslim mendicant. This word has also been used by Śrīla A.C. Bhaktivedānta Swāmī to mean “hippy”), *sāni* (literally means: “religious instructor”), *sahajiyā* (literally means: “easy-ist.” Indicates one who takes the pastimes of Rādhā and Kṛṣṇa in Vṛndāvana cheaply), *sakhībhekī* (one who imagines himself to be a *gopī*, and adopts the dress of a woman), *smārta* (formalistic and materialistic *brāhmaṇas*), *jāta-gosāñi* (caste *goswāmīs*), *ativādī* (proud devotees), *cūḍādhārī* (those whose only religious principle consists in shaving the head and maintaining a tuft of hair, marking themselves as Vaiṣṇavas), and *gaurāṅga-nāgarī* (those who consider that it is the position of Śrī Caitanya Mahāprabhu to be the enjoyer of women, when in fact as a *sannyāsī* in His *ācārya-līlā* He avoided all association with women). One should avoid associating with these different classes of imitation devotees.”] [*Gauḍīya Kaṇṭhahāra*, 13.111] [*Gauḍīya Vaiṣṇavism*, part one, p 331]

In this way so many mushrooms suddenly spring up, and cause disturbance for some time, then goes away, like allergy in the body.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. What’s the time?

Devotees: Nine o’clock.

Śrīla Śrīdhara Mahārāja: Any question?

Devotee: Mahārāja, how did Mādhavendra Purī introduce the worship of Śrī Rādhā?

Śrīla Śrīdhara Mahārāja: How?

Akṣayānanda Mahārāja: How did Mādhavendra Purī introduce the worship of Śrī Rādhā, Śrīmatī Rādhārāṇī?

Śrīla Śrīdhara Mahārāja: Rādhā-Govinda. When Mādhavendra Purī went to Vṛndāvana, and he was circumambulating Govardhana, he got a dream where the Govindadeva gave a dream to him. He first took His seat on the banks of Govinda *kuṇḍa*. And changing from Vṛndāvana *līlā*. And he had one nature, he accepted his livelihood in such a way that he won't beg anything from anyone else, but whatever will come of its own accord to him he will take that [?] So, fasting he's waiting near Govinda *kuṇḍa*. But on the hill in the forest, there some ladies sometime come to take water from that *kuṇḍa*. [?] Kṛṣṇa Himself came in the form of a boy, cow boy, and offered some milk in an earthen pot to Mādhavendra Purī.

“Why do you fast? Why do you not eat by begging? Anyhow, the ladies came to take water from the *kuṇḍa*, and they sent this little milk for you. They could trace from your face that you've not taken anything the whole day. So this milk is sent by them. You take it.”

Then he took the milk, and was very much charmed by the natural beauty of the boy. He could not forget Him, get Him out from his mind. He had a sleep there, and got a dream. That very boy has come to him in dream.

“Mādhavendra Purī, I’m waiting for you from long time. I’m nearby in a forest. There I am, and covered by so many bushes and other things. Recently, by fear of the Mohammedans, some devotee, to save Me from molestation, put Me here in the jungle and went away. And I’m waiting that Mādhavendra Purī, My devotee will come and discover Me and install Me and will make arrangement for My *pūjā*, worship, My service. So you...”

He gave possible conception of the place, in the dream, and Mādhavendra Purī, early morning woke up. He went straight to the local persons, and with their help he cut the jungle, could locate the place and cut the jungle and found that there, covered in the jungle the Vighraha, the Gopāla. And he installed there. That was his, and that is still now worshipped in... Mahāprabhu went and had *darśana* of the Gopāla. Rūpa, Sanātana, they also had much respect for the Gopāla. But afterwards when Vallabhavācārya, he afterwards submitted to Mahāprabhu, and was respected by his followers, Rūpa, Sanātana, he disappeared. Then his sons, Vitrācārya [?] and others, were very much depressed by the bereavement of the revered father.

Then Rūpa, Sanātana, gave him some engagement, “That this Gopāla, you take the charge of service of the Gopāla.”

And from there that Gopāla is under the service, it is in the train of the service of the Vallabha *sampradāya* and now it is in, we are told, in Masudja [?] that Gopāla. So Mādhavendra established that worship there.

And Gopāla one day gave another dream, “That bring that chandan sandal from Jagannātha and long time I was almost buried under the prestige of the jungle, and I have some sort of itching sensation. And to remove that you apply the sandal paste.” And then also Mādhavendra

Purī_____ [?] all these steps. But he went to Vṛndāvana on pilgrimage and there Gopāla accepted him and his service. That we find here. And Gopāla's treatment, some very intimate treatment with him.

And his own *śloka*, just before his departure that shows his inner heart, the awakening of his inner heart, in connection with Gopālaji. *Alokadan* [?], the process by which a devotee can attain that superior type of *bhakti*. There it is mentioned that the *krpa siddha* is a line which causelessly comes to one devotee from the upper layer. So here we find the Mādhavendra Purī had no connection of his Guru in this line. But his attitude and his previous birth's *sukṛti* was of such type that Gopāla Himself came directly and begged his service, and thereby automatically the paraphernalia was awakened in him in its proper way so that was appreciated by Mahāprabhu and others, that Mādhavendra. A natural gift from Gopāla Vṛndāvana, we find in him. It can't be traced by Guru *paramparā* in him, so it is *krpa siddha*.

Gaura Haribol. Gaura Haribol. Who's asking the question?

Devotees: Buddhi yoga.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: You were speaking of Govinda *kuṇḍa*. This Govinda *kuṇḍa* in front of the Maṭha is non different from that one?

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: You told that Mādhavendra Purī was sitting near Govinda *kuṇḍa*. And he's asking is this Govinda *kuṇḍa* opposite, is it the same?

Śrīla Śrīdhara Mahārāja: We are told that that is in Govardhana, and here in Govardhana, it is told in the *Dhāma parikramā granth*. So *kuṇḍa* nearby as Prabhupāda in Caitanya Maṭha he had that Gaura *kuṇḍa*, that Rādhā *kuṇḍa*, Nitāi *kuṇḍa*, Śyāma *kuṇḍa*, in this way, Rādhā *kuṇḍa*, Śyāma *kuṇḍa*, Gaura *kuṇḍa*, Govardhana. In this way it is coming, the connection came in my mind. And near Govardhana the *kuṇḍa*, Govinda *kuṇḍa*.

Parvat Mahārāja: *Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya ...*

[From Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's *Śrī Guru-paramparā*, 6]
[And *Caitanya-caritāmṛta*, *Madhya-līlā*, 16.281, purport]

When we hear that some of His devotees are also double incarnations, like I heard, I don't know if it is proper, that Rāmānanda Rāya is the incarnation of Viśākhā and also Arjuna. Is there any connection that some of His associates are double incarnations also?

Śrīla Śrīdhara Mahārāja: Arjuna, some similarity, some similar symptoms is the cause of such remark. Their nature, that is also permanent, not flickering. That sort of quality is also found here in a lady, Viśākhā. Rāmānanda Rāya is viewed by the *mādhurya rasa* disciples as Viśākhā Sakhī in the internal affairs. And externally in *sākhya rasa* some conception of Arjuna, very sober and very skilful and very submissive mind. These qualities of Arjuna are found in him on his external *sākhya rasa*. But internally Viśākhā they're sober and impartial, almost neutral. A

little tending towards Rādhikā, and also with proper consideration and sympathy towards Kṛṣṇa. That sort of *mādhurya* plus *dāsyā*, service, was also found in him. So those that are connected and concerned more with *mādhurya rasa*, they like to see him Viśākhā. But those that have got no such appreciation for *mādhurya rasa* likeness, love, outwardly they see the characteristic of Arjuna in him. So it has been mentioned in many places that in one main person the flickering of the non important personages also are combined.

Just as when a Governor comes to visit a District, for the time being the Magistrate's function is absorbed in him, in this way.

So Svayaṁ-Bhagavān Kṛṣṇa, Yuga-Avatāra Kṛṣṇa is there. Mahāprabhu Svayaṁ- Bhagavān, Rādhā-Govinda and Yuga-Avatāra, that is absorbed there.

So Yaśodā absorbed that Dharā. Nanda absorbed that Droṇa, absorbed in their function in a formal way. And Vasudeva, Nanda, Sutapa, and others, in this way, the *urvaśīs* and the *gopīs*. This fashion, this sort of conception we find to appear in many places, this is possible. One function, one junior function has been taken by a greater function in him for the time being, in that way. A function of less importance also is merged in an important function for the time being there. The custom is invoked we find. It is possible. Gaura Haribol.

Just as a man says, "Oh, you are going there? One servant it was necessary to send for this purpose. When you yourself are going, do this little service of me also. I may - it is not necessary that I shall send the servant again there. You are going so you do this. This little function, important function, this is not possible by the servant. You are to go and this small less important service you can do this." In this way.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Parvat Mahārāja: In the material world, every action produces reaction that is considered to be *karma*. If in the spiritual world, every action produces reaction, so how do we consider the actions and reactions accumulating in the spiritual world?

Śrīla Śrīdhara Mahārāja: Ha, ha. Difference is clear, it is separate interest, self centred, sense centred, and that is God centred, centred, Absolute centred, a great difference. Apparently similar but really it is just the greatest opposite possible.

Bhaktivinoda Ṭhākura says, “Mark very attentively that there is more difference between *kāma* and *prema*, lust and love, *nāhi haya*, Yet this lust is not the love. What is the difference?”

Bati vai kami premi vedi naya tabu kama prema nahi paya charya mamsa nahi kama [?] [kāma-preme dekho bhāi, lakṣanete bheda nāi / tabhu kāma ‘prema’ nāhi haya]

[“My brother, lust and love appear as one and the same; yet, lust is never love.”] [*Kalyāṇa Kalpataru*]

The lust is concerned with the flesh and blood, and *prema*, *cīd-ānanda-dhāma*. And what is love divine that is concerned with the highest conception of one's spiritual identification. Hari.

[ataeva kāma-preme bahuta antara] kāma - andha-tamaḥ, prema - nirmala bhāskara

["Therefore love and lust are quite different. Lust is like dense darkness, but love is like the bright sun."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 4.171]

So different that one is the dense darkness, and another is the fine Sun. This is the so great difference, but similar. Eh?

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] Gaura Haribol. Gaura Haribol. Jaya Om Viṣṇu-Pāda...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Gaura Haribol. His birthday today.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: We shall get some good *prasādam* today.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Mādhavendra *prasantar* [?] I am never to be [?] Mādhavendra Purī.

Devotee: Mahārāja, I have already small question. My question is that if a person leaves their body when he has just taken his first initiation, or if he leaves his body if he has taken second initiation, or if he has left his body if he has taken *sannyāsa*, what are the different levels of his ultimate...

Śrīla Śrīdhara Mahārāja: *Ke bolchen?* You say what you understand.

Akṣayānanda Mahārāja: If a person leaves the body, at death maybe he has first initiation, second initiation, or *sannyāsa*. If a person has *Hari-Nāma dīkṣā*, *Hari-Nāma*...

Śrīla Śrīdhara Mahārāja: After *Hari-Nāma dīkṣā* he leaves the body.

Akṣayānanda Mahārāja: Otherwise *Pañcarātriḱa dīkṣā*, otherwise *sannyāsa*, different gradations, what will be the difference?

Śrīla Śrīdhara Mahārāja: By surrendering to a real agent of the Lord our life is insured. Whatever we may go, we won't be lost. There will be search and I must be taken in the real path, almost guaranteed.

dīkṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama

[sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tānra caraṇa

bhajaya

["At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself."] ["When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."]

[*Caitanya-caritāmṛta, Antya-līlā, 4.192-3*]

The record, his name is taken into the records.

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātmā-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam, 11.29.34*]

Kṛṣṇa takes in His notebook the name and he won't be lost any longer. That assurance we get from the above.

*[kṣipram bhavati dharmātmā, śaśvac-chāntiṁ nigacchati kaunteya
pratijānīhi,] na me bhaktaḥ pranaśyati*

["He soon becomes righteous (*dharmātmā*) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes."]
[*Bhagavad-gītā*, 9.31]

*tatra taṁ buddhi-saṁyogaṁ, labhate paurva-dehikam yatate ca tato
bhūyaḥ, saṁsiddhau kuru-nandana*

["O son of Kuru, within one of the births I have just described to you, that unsuccessful *yogī* revives, from the practices of his previous life, his intelligence centred in the worship of the Supersoul. Thereafter, with renewed vigour, he again endeavours for the perfection of seeing Him."]

[*Bhagavad-gītā*, 6.43]

"Wherever he'll go he'll get that connection again, and from there he'll begin his journey towards Me. In this way, if in one life he cannot make sufficient progress, still, he won't be disconnected forever, any time. Once connected, no disconnection is possible. He takes the care, wherever he is. And help comes to take him towards Him. The arrangement is there, *na me bhaktaḥ pranaśyati. Kaunteya pratijānīhi*, this is not a secret dealing, this is public. You declare it to the public. It is open thing, guaranteed, this guarantee, open. I want to make it known to all that *na me bhaktaḥ pranaśyati*. Anyhow getting connection with Me his saving is guaranteed."

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: That means Gurudeva, the Guru will have to come back to this world as long as his devotees are there.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa in any form of Guru, he'll be thought like that, oneness. The well- wisher aspect of the Lord, good, mediator, well-wisher. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

*ācāryaṁ mām vijānīyān, [nāvamanyeta karhicit na martya-
buddhyāsūyeta, sarva-deva-mayo guruḥ]*

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta*, Ādi-līlā, 1.46]

“I am there represented, delegated. It is My transaction. None can give Me without Myself. So you are to consider that I am going there to take you. This mood you develop in your - in different form but I am there. None can give out Me, Myself, away to anybody else. So that understanding will be within, that I am there.” *Yam evaiṣa vṛnute tena labhyaḥ*.

[*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena*]

yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."

[*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

"If I do not like to distribute Myself there is no power in the world that can connect that. It is My function. It is My authority. My sweet will. And of course it is expressed through My devotees, through My agency, but the power of the agent that is Mine. The delegated power, the source is Mine. I am the source. In that way you are to connect. Don't be afraid by drifting this way, that way. I am there with My own acquaintance, nature, love, knowledge, everything."

End of 82.03.08.B

82.03.11.B_82.03.13.A

Śrīla Śrīdhara Mahārāja: ... in such intense and such confidential service. That should be the attitude of a real devotee. They'll appreciate my service.

"No. You come. You take the position of Ācārya."

And you say, "No. I'm afraid of taking the position because so many will come to give me respect of Guru and God, I won't be able to digest. So forgive me. I can't take the position of the Ācārya. That is very dangerous

to play the part of God.”

*ācāryaṁ mām vijānīyān, [nāvamanyeta karhicit na martya-
buddhyāsūyeta, sarva-deva-mayo guruḥ]*

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.46]

“The disciples will gather and they will treat me as they treat the Godhead Himself, most dangerous for me, forgive me, I won’t think myself fit for the position. The possibility of being led astray is dangerous position. No.”

“No, no, you’ll have to do. By order of your Guru, you are to imbibe his grace, no *pratiṣṭhā tāre kaha* will touch you. I say you’ll have take this.”

“Of course, then if You order me. What to do? I’ve no other alternative. But please protect me from the fascination, that will come in You Name, and I shall devour that in full in my own stomach. What will come for You, and I’ll devour, most dangerous.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

The negative characteristic of the potential nature always should be maintained; “That I am nothing. Whatever I’m to do on Your behalf, Your

strength, Your inspiration, Your delegation, must come within me to do Your service.” That sort of negative. “I’m nothing, but You are everything. By Your grace I may do anything and everything, but independent of I have no value.” This sort of consciousness should be always. Gaura Haribol. Gaura Haribol.

*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam
prakāśitum vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-
pataṅgakān vṛthā*

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

Rādhārāṇī says that, “People love to say that I’ve got some black name connection with Kṛṣṇa. But I think I’m not so much fortunate that I may have that connection with Kṛṣṇa. Then, they’re simply abusing Me. But if I could get that I’d think Myself to be the possessor of the highest fortune. Kṛṣṇa *kananki* [?] The people say, but I have no, I can’t feel Myself of that high standard that crossing the social and scriptural law I have My connection regard towards Kṛṣṇa. That high faith, the highest type of faith, Kṛṣṇa connection at the cost of the risk of anything and everything, and in the good name, and the good fame, for nears, dears, all crossed, and only Kṛṣṇa. That is of the highest position. But I fear, that I am sure, I have no attempt to such stage of Kṛṣṇa connection with Kṛṣṇa consciousness.”

The attitude is like that always. “I’m nothing. He’s everything. I’m nothing.”

Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.
Nitāi Gaura Gadādhara.

Devotee: Mahārāja, sometimes we meet people who have system where the guru tells the disciple what is his *rasa*, and what is his service to Kṛṣṇa. One of our God-brothers asked our Śrīla Prabhupāda about this, and he said that, “This is not bona fide. That the spiritual master doesn’t tell the disciple...

Śrīla Śrīdhara Mahārāja: [?] What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Sometimes Guru asks the disciple to serve him?

Bhāratī Mahārāja: No. *Siddha praṇālī sambandhe* [?]

Śrīla Śrīdhara Mahārāja: I’ve not come to that stage. Our Guru Mahārāja repeatedly asked,

pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

That is still to be attained. But only through the scriptures, what faint we

have, from distant, and with fearful way we are to study. But that is to be left above. We don't venture to come in direct analysis of all these things. That is to be kept above. That is there. We don't want to be atheist overnight, like this Lalitā Prasāda and Hiranyagarbha. Not so easily.

First, conversion, wholesale, to Kṛṣṇa consciousness, that is Kṛṣṇa's service, that must be finished, wholesale conversion, transformation, by cultivating Kṛṣṇa consciousness. Every atom of my physical, mental, spiritual body should be converted into that. Then the specification, the differentiative higher *mādhurya rasa* service distribution will be possible to enter into that domain. Otherwise it will be - one will fall into this mundane world, it will be very cheap to them. With the colour it will be such a crime, such an evil tendency will be created against that that will be very difficult to achieve in one's life, or lives together, *aparādhā*. So it is not curiosity. Rather, it is atheism we shall say. Theism it is, and I shall get in time. The environment is conscious of me, and that will come to help me there. I'm a theist, not atheist.

"That today I want, otherwise I won't have it. And what I'm doing that will promote me there. No, no. If I miss I'm gone. Whatever I'm doing at present that is nothing."

We are not of that type. We have got, what towards, what we're doing in this dress, that is also fetching very high value. We are confident. We have experience, that it is also very high value, and that highest value that is not very cheap. I shall get if I can work successfully here that will come down to me. The call will come down naturally.

Our Guru Mahārāja has remarked about all those things very seriously. It is atheistic, according to our consideration, to jump only to that, then I shall finish that, "Oh! Everything I have known." This is nothing. It is all imagination, a kind of imagination. The actual realisation, like day, like Sun, it will come.

The Bābājī Mahārāja's remark, that the lady, the daughter says to the

mother. “When I shall give birth to my child please wake me. When sleeping perhaps I may give birth to my child.”

Then the experienced mother says, “No, no. I shall not have to rouse you, to make you awake. You will rouse me from slumber. It is of such nature.”

Bābājī Mahārāja, Gaurakiśora Bābājī Mahārāja, Guru Mahārāja of our Guru Mahārāja, he remarked to one imitation *bābājī* this way. It is not in such case of imagination. It is reality.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Is Akṣayānanda Mahārāja here, no?

Aranya Mahārāja: Akṣayānanda Mahārāja he’s taking care of some devotees who are sick, in the blue house. Two devotees are sick, they have malaria, so he’s taking care of them.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Bhāratī Mahārāja: Parisevan has come today. [?]

Śrīla Śrīdhara Mahārāja: You all create some engagement and programme for your preaching campaign and engage yourselves

according to your capacity and your object, your aim, gradually. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura. Where is that Aranya Mahārāja? Is he here?

Aranya Mahārāja: I'm here.

Śrīla Śrīdhara Mahārāja: Then what about your, that land? Some structure, some room should be prepared, eh.

Aranya Mahārāja: Today, this morning, we're going with Govinda Mahārāja and that Mistry.

Śrīla Śrīdhara Mahārāja: So as early as possible some sort of shelter should be constructed there. Gaura Haribol. And to start with your own programme of Kṛṣṇa consciousness. Gaura Haribol. Gaura Haribol. As according to adjustment of your own capacity. Gaura Haribol. You know it best, what way to begin the service. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja he has removed the burden from his shoulders and he says that, "I shall stay here peacefully without any worry and study something here. No responsibility, but only with the free responsibility of a student I shall pass some days here." That is his present thought. Cleared of his burden, disciples. Gaura Haribol. Gaura Haribol. Gaura Haribol. In a way he has defeated them, doubly.

Bhāratī Mahārāja: Doubly, yes. Yes. This morning we were speaking.

Twice he has defeated them.

Śrīla Śrīdhara Mahārāja: Defeated them. “That I’m not one with you. I’m after something more. And what you’re aspiring after, the clash is not there. The point of clash with you is not there what you think to be, not competition, in the same plane. But I’m after something else, transcending which you think me to be.” So another stroke on their head. “Don’t consider me to be one of you.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

The position of Ācārya, that should not be allowed to be so much misconceived way. It must be cured of misconception, disease. Hare Kṛṣṇa.

Rāmacandra was requested to take possession of the throne, not only by the people, relatives, their own, for whom the throne was reserved, including Him, Bharata also, but Rāmacandra had no charm. He had His charm for the truth.

“So My father might not have pronounced through his lips that I’m to be banished by his obligation to my stepmother, but I’m his son, I’m his heir. I must clear my father from his debt to my stepmother. So I must go to forest. I must go to forest.”

And so, and others, “No. You must get on the throne.”

“No, no. I’m not only heir of the throne, but I’m also heir to carry out the debt, to clear the debt of My father. I’m heir so I must take the risk of clearing the debt of My father towards My stepmother. I must go to forest.

Father may not speak it through his lips due to his intense affection for Me he could not speak, but it is My duty. I think that I must keep the words of My father what he gave to My stepmother. So I must go to the forest.”

But others are madly requesting, “No. Give some delegation and You come to take the throne.”

But, “No. Where is delegation? When one is unfit to do a particular duty he may appoint delegation. Otherwise when he’s himself fit to perform the duty delegation not meant for that case.”

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] I began early morning with him, so I am tired also, so I take leave of you. Gaura Haribol. Gaura Haribol. Gaura Haribol. Go and take some *prasādam*.

...

Anyhow, as in [?] either you protect or you leave. You come, your accommodation is here and we shall post around there immediately.

 [?]

...

There is a saying that scholars have stated, scholars have got their taste in the *Bhāgavatam*. There is one saying like this, that the scholars are tested when they come to understand the instructions of *Bhāgavatam*. The *Bhāgavat* does not allow the scholars to pass their time in idle talks. *Bhāgavat* gives a call to all the scholars that service is necessary, not

imaginary speculation is the be all and end all of life, but *sevā*, service. That is the criterion by which ones improvement of development is to be measured. *Jñāna sunya bhakti*, the end of scholarship. The scholarly speculation, that is not the end of life. Theoretical life is no life. Life is practical. But only, not for your own interest, but for the interest of God.

karmaṇy evādhikāras te, mā phaleṣu kadācana

[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

The result is with the Lord. The fruit is with Him. And work is with you, and only in that case it is for the service. Everything will be service. Even murder may be service. Hanumānji murdered many. Arjuna. Kṛṣṇa, He murdered, we find.

*[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate] hatvāpi sa imāḥ
lokān, na hanti na nibadhyate*

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

But that murder is not ordinary murder. So we are to take it in that way. And ISKCON has conceived it very properly at this time. Anything, up to anything. This is the general way.

But Mahāprabhu did not approve that.

*tṛṇād api sunīcena, [taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ
sadā hariḥ]*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”]

[*Śikṣāṣṭakam*, 3]

He gave another point, *sunīc* and *sahiṣṇu*. That in different stage to Arjuna it was in *kṣatriya dharma* it was necessary. But Bhaktivinoda Ṭhākura says, “That same *Gītā* if delivered to Uddhava, Uddhava, though *kṣatriya*, he could not begin fighting, but he should go to the Himalaya for Kṛṣṇa cultivation.

*na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅgināṁ [jojayet sarva-
karmāṇi, vidvān yuktaḥ samācaran]*

[“The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, ‘Leave aside action, and cultivate knowledge.’ Rather, controlling their own minds, the

learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action.”]
[*Bhagavad-gītā*, 3.26]

The *kṣatriya* mentality may go that side. But Mahāprabhu has ordered *tr̥ṇād api sunīcena, taror api sahiṣṇunā*. Don’t give any opposition to anyone, but silently tolerate all forms of opposition coming to you. And give, offer respect to others and don’t want respect for you, for yourself. With this attitude you go on with *kīrtana*, spreading the name, the glory of the Lord. That will be the most effective to take us to there. And surrender should be at the bottom, the very foundation, and the Lord will come to do on behalf, whatever will be necessary after that. That should be your way, and not the Hanumān or Arjuna or others.

“In this *bhajan* that I give you instruction, it is not of that, not of that type. This is of this type.

Embracing rather *sattya guṇa*, not of *raja* and *tama guṇa*, acted here in this *Nāma bhajan*.” So,

Bhidyavatam bhagavati pariksat [?] It does not mean that if you are threatened with some danger you will shirk from your *saṅkīrtana*. But go on *saṅkīrtana* disarmed, only having your faith in God. He’s the protector. He’ll do necessary things. Mahāprabhu did not stop *saṅkīrtana* but He vigorously went with *saṅkīrtana* party and disarmed, approached the public who came to disturb. But that was managed, disturbance came to end. So not only by armament and violence we shall approach the enemies of *saṅkīrtana*. But at the same time we must not stop, we must not be cowed down thereby and leave *saṅkīrtana* and *pracāra*, preaching. We shall get stopped, but as much as possible in a gentle way we must go ahead. We must stop, neither we shall accept any violence. Let the God’s wish may be done, His will. That should be our attitude. We

don't leave the battlefield, at the same time we must not be violent. Go on preaching *kīrtana* in a modest way. And if anything comes of course we are to tolerate that.

When I heard in the present Chaitanya Chandrodaya Maṭha some attack came from outside in Gaura Pūrṇimā time, Swāmī Mahārāja was there, present, he sent a *kīrtana* party outside I was told. Do you know, any of you know? He asked, "Go on with *kīrtana* on the road." They entered to disturb within the compound and some scuffle was there. Some also had wound and bloodshed also. Then Swāmī Mahārāja asked them to, "Go outside on the road with *saṅkīrtana* party, *khol*, *karatāla*. And what attack comes to you face bravely." And they did so, and then the attacking party withdrew, went away. Some five, six, in the beginning of Chaitanya Chandrodaya Maṭha such thing happened there once.

So we can't stop, but we must not be violent, be aggressive, but we shall go shall go on with. Kṛṣṇa will come to protect us, with this, if we're doing in the right way then of course He will come. Otherwise whatever may be the fate this is not a thing which I can dismiss immediately and I can be a gentleman, ordinary gentleman giving up all these troubles which come in the way of preaching. That should be the general attitude of us, as far as I have realised.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura. World is such, troubles will come. So we are asked to be,

*trṇād api sunīcena, taror api [sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ
sadā hariḥ]*

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified

to always chant the Holy Name of Kṛṣṇa.”]

[Śikṣāṣṭakam, 3]

Don't create any attitude which can invite opposition. Don't invite opposition. *Tṛṇād api sunīc* already your ways will be so much humble that it cannot invite opposition. Still the opposition comes your attitude will be, *taror api sahiṣṇunā*, to forbear it to the extreme. Just like a tree, it is cut down, its branches cut down, may not be water, anything, but silently it is going on with its vitality. *Taror api sahiṣṇunā, amāninā mānadena*. Generally the hitch comes from this name and fame. So you'll try to give honour to everyone, one and all, as they deserve honour. And don't hanker for any honour for yourself. Don't want any good name for you, that *pratiṣṭhā*. You are trying to do your service and it has got no end, no satisfaction is possible. It is infinite character. Service of the infinite is also of infinite character. No room for satisfaction, self satisfaction, that I have done so many, so much service. That is not possible for the real servitor because service of infinite character it has no end. So *amāninā mānadena*, don't seek any honour, don't create, invite, any opposition, but give honour to all as much as possible.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol.

...

... while preaching, I and Mādhava Mahārāja, at that time white clad *brahmacārī* and talking with an LDO [?].

In course, his view is very puffed up with his knowledge, of scholarship, higher bred, so many things, so many philosophies. “Eighteen kinds of philosophy I established, all these things.”

I'm trying to make him understand that to understand this divine

philosophy there is a particular process. That is not mere intellectualism, something more. But he won't hear. Then I told him, what a slave of senses will understand philosophy?

And he was persistently and tenaciously he was sticking to his own, that blind statement. I had to speak like that, that what a slave of senses will understand philosophy?

Then he was too much infuriated and got out of his chair and began to walk.

And Mādhava Mahārāja told, "Perhaps he may come with his revolver." Ha, ha, ha, ha.

Ten past, at night, ten past already in his own office stoop. So we went. He's so much infuriated, enraged, perhaps he may take out his revolver now. He stood for some time silently then silently he walked out. There's one chance.

And in Sylet also so many young men they came to oppose our meeting there, but could not. The political leaders were criticised little drastically there. I told, that only those leaders, it is not land only for those leaders. But India has got also many other greater sons. The Vyāsa, Vasiṣṭha, Janaka, Yājñavalkya, and Śaṅkara, Rāmānuja, Madhvācārya, Śrī Caitanyadeva, this is their country also, and what they have told about the good of their country we are to look for that. Only Subash Gosh, this political revolutionary leader, or Baykincha Ruti [?] who gave the literature, supplied the literature for the revolutionary independence, this is not the country only for those two sons. But there are other greater sons, and they're appreciated from the whole of the world, and what is their consideration we are to discuss and understand that also. So if you are child, and Mahāprabhu's predecessors they were, they belong to this Śrī hatta. And Gauḍīya Maṭha is taking the message of the son of those that were inhabitants of Śrī hatta, so we should feel proud for that. And what do you feel, what will be the Subash Gosh, that political revolutionary leader, his attack and everything will come [?] And gradually

they're dispersed.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

We should not create any disturbance. We should not be a party to create any violence. But in spite of our staying, our maintaining humility, if any violence comes like a coward we shall not run from this corner to another corner we are to stand down, we are to face humbly thinking of our Lord. What can we do?

Gaura Haribol. Gaura Haribol. Gaura Haribol.

When Mahāprabhu was preaching in the Andra district one Bhudd Ācārya, big Bhudd Ācārya was defeated and he managed in the name of *prasādam* many nasty things were covered some food and that was extended, that was given to Mahāprabhu, "We have taken *prasādam* for You."

But suddenly a big bird came and took that pot by his beak and fled. And these persons they're enjoying, and then that metal plate that fell in such a way on the head of that Bhudd Ācārya and he fainted, he's almost dying.

And there the disciples they began to wail, began to cry. And came to Mahāprabhu, "What is this?"

How the bird can come and take and then hit our Ācārya."

Then Mahāprabhu told, "Oh, go with Kṛṣṇa *Nāma*, then your Ācārya will rise again."

Gaurasundara. Gaurasundara. What to do? Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Now what we are to think? The way in which we're going, is it faulty? We

may think what way we want to march on, is anything there wrong. Anything wrong, O Lord, O Gurudeva, please show me the real path.” Are we going on the wrong way? To our own sincerity we think that what we are doing is not bad, it is good. It is devotional as far as we have understood. Hare Kṛṣṇa.

So last night I am told that two gentlemen came from London. Jayatīrtha Mahārāja.

Jayatīrtha Mahārāja: Yes, well, one of my disciples and his wife, they came from London last night. They gave interesting report that some of the disciples there are not very willing to surrender to the GBC, and that they want to come here. So, some of them, at any rate, are coming. About twenty five of them are coming probably tomorrow. But I sent the message back to the GBC to Satsvarūpa who is there in London now, I sent the message back through this disciple of mine who came, that I’ll send these men back when they come and that I’ve given instructions for all of them to work with you. But still some of them say that they won’t work with you under any circumstances. So then we should perhaps meet and discuss what to do with these few fanatics who won’t give up my association.

Śrīla Śrīdhara Mahārāja: So you have passed in a general way those disciples to join with them?

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And then you say they’ll come here, but...

Jayatīrtha Mahārāja: There's one hundred of them there.

Śrīla Śrīdhara Mahārāja: One hundred.

Jayatīrtha Mahārāja: Yes. Twenty five of them who are already on the plane that's coming this morning. So it's too late to try to stop them I thought...

End of 82.03.11.B_82.03.13.A

82.03.13.B_82.03.16.A

Jayatīrtha Mahārāja: The others have got their tickets, they're ready to come, but not until Wednesday or Thursday I told them not to come, to stay there, and work with the GBC.

Śrīla Śrīdhara Mahārāja: Then others, then what they want to do there, they, the Satsvarūpa, Rāmeśvara, who have gone there to take possession of the temple, will they allow your disciples to remain in the present state, or they will go on with new initiation and other things? What do you think?

Jayatīrtha Mahārāja: Well, I think they'll be a little cautious in dealing with my disciples, a little cautious. But the situation has become very poisoned now.

Śrīla Śrīdhara Mahārāja: About the *gr̥hastha* of course they cannot force them. But those that are living in the temple if they do not submit to their proposal that they should again, leaving you they should take again initiation from another Ācārya, and if they can't do so then they will be ousted from the temple.

Jayatīrtha Mahārāja: It may happen like that.

Śrīla Śrīdhara Mahārāja: And what they will do? Those ousted, extreme devotees, they're all expected to come this side, or they can't find a place for their own there? Hmm?

Jayatīrtha Mahārāja: If it happens like that, that some are ousted, then I'll probably have them come here for some time, and then we'll make out a plan what to do. I was thinking of, if we get a small group of devotees here, twenty five, thirty devotees, I may want to start one travelling *saṅkīrtana* party in India with bullock carts, and go from village to village. And do Hari *Nāma saṅkīrtana*, distribute *prasādam*, and just have discussion of Kṛṣṇa topics with the Vaiṣṇavas along the way.

Śrīla Śrīdhara Mahārāja: And the financing in the beginning?

Jayatīrtha Mahārāja: Financing, we'll send a few men for doing

collection in the west. **Śrīla Śrīdhara Mahārāja**: In the west. You are to begin with, some capital is necessary. **Jayatīrtha Mahārāja**: Yes.

Śrīla Śrīdhara Mahārāja: And then of course it may be self supported gradually.

Devotee: [?]

...

Śrīla Śrīdhara Mahārāja: ... one *gowallah*, the cow man, he came and perhaps did something. I asked him to go away. He does not like to go away. Then when I got a little excited he told that, “You have come in our clutches, and you are talking with us so excitedly you will have to reap the result.”

What result I’ll have to reap?

“That I am following you, go, wherever you like to take me.”

So I went to that corner, then that man fled. What you can do? They’re also courageous that Govinda Mahārāja, Hari Charan. Nimāi also courageous but little easily propagated [?]. He’s a good talker, he can talk so much and according to his age he invites some violence.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

In the [?] period, about eight years ago or so, one [?] was taking bath in the tank. At that time the tank was under fencing. And some while taking bath they passed some stools also in the pond. Information came to me and I asked, there was one Muslim, my devotee, Gosh [?] he told, “Stop all sorts of entrance into the tank.”

I did so. Then one [?] he went to take his bath. He was informed that Mahārāja has ordered none will touch the water and take bath.

“No, no, I’m not doing anything, harm, I’m taking bath simply. I don’t like to obey the orders of your Mahārāja.”

That information came to me. I went down, and hearing that I’m coming he fled away. Then from there and, I’m an old man of sixty, er, eighty almost, and you are a young man of twenty. Why do you fly away for fear of me? Stand there. And so many persons on all sides they’re [?] And Mahārāja, old man coming [?] Then I went and he stood there just in front of the land, in front of the [?] he stood. Then when I reached him, you come this side. He went to the middle of that land [?]

Then very silently he says, “We are only taking bath. No harm.”

And no harm for taking bath, but ordinary nasty people they usually here, taking bath, passes stools, all these filthy things [?]

“No, no. That we shall guard. No more restriction.”

So it is all right. You take the charge. But no molestation in the front of my temple, in the Govinda *kuṇḍa*. We venerate it like anything, a venerable thing to us, and that will be polluted, and I can’t tolerate that.

“No. We shall take [?]

All right. I have no objection. Then you take care these things [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Kṛṣṇa is there. We should not worry so much. Sometimes, some, perhaps congressmen afraid of the communist, at night came to take shelter here.

I told them in the back foot, to keep the back door open. If they come in this way I shall keep under lock and key, and if they come and break the door you will fly away. In this way I told.

And sometimes the marshals came, “You will have to give some shelter in this place, this tin shed.” I can’t do that. Ordinarily, suddenly you come and take shelter, that is another thing. And to give, to attach some boons for your permanent abode, I can’t do that. Then I see two or three days after police

has come at night and by torch they’re [searching] this bush, that bush, searching for the [?] But not sheltered here. Can’t do anything. But I have not consciously harboured any [?] here, but suddenly if anyone comes for his life I give temporary protection for the time being. That I do. Indiscriminate [?] or whatever have come for life, I take for some hours and go.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So, I’m not feeling well, a little feverish. Hare Kṛṣṇa. Gaurasundara. Gaura Haribol.

Akṣayānanda Mahārāja: We can take your leave Mahārāja. We’ll take your leave now.

Jaya Om Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja:

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param
hi mām [avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ
vibudhāḥ kalātyaye]*

[“A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.”] [*Śrīmad-Bhāgavatam*, 4.24.29]

_____ [?]

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param
hi mām avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ
vibudhāḥ kalātyaye*

So general survey of the whole existence. *Svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti*. One who passes hundreds of births following the duties recommended as in *varṇāśrama* system, they do that, *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, those that are sympathetically cultivating consciousness. And to help that, those that are organisers of the nations or countries, peace lovers. Third section next, the financier, finance supplier. And the fourth, general labour. Like army, the whole nation is marching from nescience to science, in this way. In hundreds of births one can discharge his duties in, as recommended in a system of *varṇāśrama*. To discharge the duty of course it is compulsory not to want any remuneration for discharging the duty, *niskarma*. Without wanting anything in return, if simply as ordered by the Lord, *Veda*, revealed

scriptures, so I do it. I don't want anything in return. Then he can be raised to the office of the controller of one *brahmāṇḍa*, Brahmā, through whom creation begins and who is in charge of controlling mainly the whole *brahmāṇḍa*. His office is in Brahmāloka, or Satyaloka, Brahmā, and through his disciples, *manasa putra*, mental sons, of his disciples, he begins the rule of the country. *Viriñcatām eti, agatyati, apnoti*, he can attain that position, the administrator of the whole of *brahmāṇḍa*. That is the, one whole part of creation. *Tataḥ param hi mām*.

“After then he comes to me.” This is the statement of Śiva, Mahādeva. “Next he comes to me. If he discharges his duty of a Brahmā successfully then only he can come to my position, my office.”

Tataḥ param hi mām. *Mām* means *aham*, me, myself. *Avyākṛtaṁ*, there is one qualification, *ākṛtaṁ*, _____ [?] differentiatively developed world. *Avyākṛtaṁ*, [?]

Ākṛti means form, *ākṛti* means *visesa* form, a special form. *Avyākṛtaṁ*, not very special forms. That is something hazy which cannot be differentiated very clearly. That is the position of Śiva, *avyākṛtaṁ, mām avyākṛtaṁ*, non distinguishable position. Because Śiva represents the *taṭasthā-śakti* as a whole we can say. Including the supply towards the world, and also that are passing away from this world to Vaikuṇṭha, their beginner stage, Śiva. This world consciousness or the lower consciousness, so *avyākṛtaṁ*, not well discriminated. *Param hi mām avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ*. Then again there is *vaiṣṇavaṁ, padaṁ*. *Viṣṇu sambande avaiṣṇavaṁ padaṁ bhāgavato yathāham*. *Svadharmma-niṣṭhaḥ pumān eti, atha bhāgavato vaiṣṇavaṁ, padaṁ eti*.

After this, that crossing my position there is another sphere were the *bhāgavata* who are after Bhagavān. Bhagavān means *bhajanīya-guṇa-viśiṣṭha*. One whose person naturally attracts others to serve Him, lovingly. *Bhajanīya-guṇa-viśiṣṭha* Bhagavān. There are other meanings

also, but Jīva Goswāmī Prabhu has preferred this meaning, Bhagavān means *bhajanīya-guṇa-viśiṣṭha*. Whoever comes in contact with Him, he likes to give Him loving service, affectionate service. He's Bhagavān. So *bhāgavato*, and those that are of such temperament, such nature, they live above me *atha, ananta*, after me. *Vaiṣṇavaṁ, padaṁ*, they're also known as *vaiṣṇavaṁ, padaṁ*, that is Vaiṣṇavas are living there. *Yathāhaṁ*, myself also, *vibudhāḥ kalātyaye*. "O gods." He's addressing the gods, Mahādeva, *kalātyaye, kalā* and *kasta, kasta* means background, *kalā* means development of the background. *Kalātyaye*, wholesale dissolution of any sort of development or forms, wholesale dissolution. There's complete stage of equilibrium, no differentiation, no specification, none of the type. Nothing of the nature, nothing could be discriminated, traced, experienced, or even talked on, thought out.

In *Manu-saṁhitā* we also find such condition has been described.

āsīd idam tamo bhūtam, aprajñātam alakṣanam apratarkyam avijñeyam, prasuptam iva sarvataḥ [tataḥ svayambhur bhāgavān, avyaktavyam jayan idam mahābhutādi vṛtaujāḥ, prādur āsin tamonudat]

["Just before the creative movement began, the marginal potency of the Lord was in a state of equilibrium. *taṭasthā* means equilibrium: *āsīd idam tamo bhūtam*. Everything was in darkness, fully enveloped by ignorance. *alakṣanam* means there was no possibility of any estimation; no symptoms of reality existed by which any conjecture or inference about the nature of reality would have been possible. And it was *aprajñātam*: science has no capacity for investigating the nature of that stage of existence. We can only say from here that it was completely immersed in deep sleep. The analogy of deep sleep may give us some conception of that period: *prasuptam iva sarvatra*. Material existence was as if in a sound sleep."] [*Manu-saṁhitā*, 1.1.5-6] [*Subjective Evolution of Consciousness*, p 24]

Just in sound sleep, nothing can be traced. No reason, no experience, no judgement. Something like that stage, *kalātyaye*, total dissolution. “At the same time I also take shelter there.” Mahādeva says. Where?

Vaiṣṇavaṁ, padaṁ. Where the *bhāgavatas* live. So surveying the whole creation, the *nitya līlā*, to this *brahmāṇḍa līlā*. *Yathāhaṁ vibudhāḥ kalātyaye*. So this *brahmāṇḍa* of *varṇāśrama* and then Virajā Brahmaloḥa, then Paravyoma, that is *svarūpa-śakti*. *Taṭasthā-śakti jīva, māyā अपरा-śakti, para-śakti*. *Ṛtīyā śaktir-iṣyate*. In *Bhagavad-gītā* we find two kinds of potency, *apara, para*. *Apara*, this mundane world is the product of *apara-śakti*.

_____ [?]

Conscious unit within this, supplied from *para-śakti*, higher potency. Only two kinds of potency mention here. In *Viṣṇu-Purāṇa* we find, *kṣetrajñākhyā tathā-parā, ṛtīyā śaktir-iṣyate*.

[*viṣṇu-śaktiḥ parā proktā kṣetrajñākhyā tathā-parā avidyā karma-saṁjñānyā ṛtīyā śaktir-iṣyate*]

[“*Viṣṇu-śakti*, the energy of Kṛṣṇa, is threefold: *parā-śakti*, or the Lord’s superior, spiritual energy; *kṣetrajñā-śakti*, or the marginal living beings; and *avidyā-śakti*, or the illusory energy, which is characterised by *karma*, the world of action and reaction. In other words, the potency of Lord Viṣṇu is summarised in three categories - namely, the spiritual potency, the living entities, and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.”]

[*Viṣṇu-Purāṇa*, 6.7.61] & [*Gauḍīya-Kaṇṭhahāra*, 8.20] & [*Śrīmad-Bhāgavatam*, 11.11.4, purport]

There is another also, third potency by which the real domain of the Lord has been created or sustained, *tṛtīyā śaktir-iṣyate, svarūpa-śakti*. And here in *Bhagavad-gītā* when two *śaktis*, two potencies are mentioned, the third potency of the more internal higher potency is included in God Himself. His *dhāma*, His paraphernalia, His *līlā*, all is considered as one with Him. [?] So the wholesale dissolution of the mundane world, then Śiva who is considered to be the master of this *apara-śakti* of the worldly potency. He's connected, involved with this *apara-śakti*. *Apara-śakti* as a whole considered as Puruṣa, *puruṣete*, Who enters into the ground, the mundane energy, *yayedam dhāryate jagat*.

[*apareyam itas tv anyām, prakṛtiṁ viddhi me parām jīva-bhūtām mahā-bāho, yayedam dhāryate jagat*]

[“O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine.”]
[*Bhagavad-gītā*, 7.5]

Which entering into the mundane substance makes it moving, *yayedam dhāryate jagat*. So wholesale dissolution, then the conscious aspect as *para-śakti* only has connection with *vaiṣṇavam padam*, the lower portion of the Vaikuṇṭha. That is Śivaloka, Śiva, Mahā-Viṣṇu, almost entering into Mahā-Viṣṇu. Then Garbhodakaśāyī-Viṣṇu, Kṣīrodakaśāyī, They also retire into Mahā-Viṣṇu. The most fundamental background of this mundane world. So this is the background of this world of creation. And

then this mundane, there are different mundane worlds, there are different stages. Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satyaloka, upwards, and then, [?] etc. In the lower we are told.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna [mām upetya tu kaunteya, punar janma na vidyate]

[“O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.”]

[*Bhagavad-gītā*, 8.16]

Wherever we go we are to return back. We can't maintain our stability, our position, certainty or surety. But moving by the waves of action, reaction. *Mām upetya tu kaunteya, punar janma na vidyate*. If possibly crossing that land of equilibrium we can go up then of course we are saved, we acquire a substantial position there.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ] yad gatvā na nivartante, tad dhāma paramaṁ mama

[“My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode.”] [*Bhagavad-gītā*, 15.6]

We enter into the domain, the kingdom of Kṛṣṇa, Nārāyaṇa. And there, generally no question of reaction because the cause of reaction is removed. And then only we can enter there. The cause of reaction is exploiting tendency or renouncing tendency. Exploiting, everything is meant for my comfort, self centred.

Our Guru Mahārāja used this word, geocentric, and the opposite heliocentric. Helas or something the Latin name of Sun perhaps. Heliocentric means Sun is in the centre, and geocentric the Earth is in the centre. So geocentric means necessarily self centred. Everything is meant for me. I am to enjoy as much as possible. This is this world. And there, heliocentric, that is God centric, God centred. So no self centred tendency remains in those souls that are entering into Vaikuṇṭha. They have already accepted God centred nature so they are safe. Their object towards the God, and they get supply, they get help from that centre. So their position is unsafe, and more, more safe. And that *avyākṛtaṁ*, Virajā, Brahmaloka. That is the buffer state, neither exploitation, nor service.

They, like the exploiters, do not think that ‘everything is for me, or my enjoyment.’ At the same time they also do not admit that, ‘I am for someone else. I am independent. I don’t want anything for my enjoyment. At the same time I’m not to be enjoyed by anyone. I’m for myself. By myself and for myself. I’m not for any other being.’ No cooperation with the higher centre, higher sphere. That is the marginal position, between the two fences, sitting on the fence policy, neither that side nor this side. I’m independent. This is misinterpreted, so ‘*ham* [‘I am that’], misinterpreted, *aham brahmāsmi* [‘I am Brahman’], so ‘*ham*, these Vedic *mantrams* were misinterpreted by them to support their opinion, *tat tvam asi*, [‘Thou art that.’] You are that thing. They have gone so far as to say through the lips of Hanumānji who is an example of a bona fide servitor of Rāmacandra.

deho budha aham daso smi mano budha tadam sakha atma buddha tade varam te nistha virarate [?]

Something like that. “When I consider myself, identify myself with this body, I am Your servant. But when I’m on the mental plane I think I am Your part. I am servant, that is the best, lowest conception. And the middle conception, that I am Your part, *atma buddha tade varam*, when I consider my soul then I am one with You.” Their composition, so their thinking is like this. So really they have no fulfilment of life. Life is useless, just like sound sleep, *samādhi*, meaningless, purposeless, no object of life, no aim, only to withdraw from the mortal world, that is enough, withdrawal from the negative prospect of our life. No preaching positive life. So in their consideration everything is *māyā*. And if we want to get out of *māyā* we are dissolved from, nothing is. That is the very position of [?]

So *Bhāgavatam* [4.24.29] says, Śiva, *avyākṛtaṁ, mām avyākṛtaṁ*. “After Brahmā, then above Brahmā I am there. And this is very hard to understand, my position, that I am the master of *māyā*, at the same time the service beginner. On my topmost capacity I begin, I rather merge into this serving domain. And here I am also as a master, but not real master, seem to be master of this mundane, because this is all false. But that is my peculiar position.” Mahādeva says.

Sanātana Goswāmī has mentioned in his *Bṛhat-Bhāgavatāmṛtam*, when the *jīva* soul is passing away, crossing this *māyā*, the Devī Māyā may dutiful call comes to him and requests him not to leave her company. “You remain here. I shall serve you. Why do you go away, leaving me here alone?” Appealing tone the Māyā proposes her servitors, to the liberating soul. But if he gives consent, then again that *taṭasthā* position, he again comes here. But if he can get relief of that subtle most stages of consciousness and can enter, crossing that domain, can enter Vaikuṇṭha, he’s more or less safe, crossing the buffer state there, Vaikuṇṭha. Vaikuṇṭha, that land of service, the land of gentlemen who does not want to consume anything for his own selfish desire.

*akincana aki laksan saranagati akinanera aki laksan tar madhye pravi
atma samarpan [?]*

Śaraṇāgata devotee, a surrendered soul, *akiñcana*, one who's selfless and self surrendered. Two sections of people, selfless people and self surrendered. One thing, selflessness is common in both the sections. But a surrendered soul, that is something positive. What is that? *Ātmā-samarpaṇa*, self opposition, dedication. He's already *akiñcana*, does not want anything, like the previous man, *akiñcana*, don't want anything. Śaraṇāgata devotee he also will say, 'I don't want anything.' But something added. 'I want to offer myself for some cause. For my own self I don't want anything. I don't want anything for myself. But I want to offer myself, to give myself off to another higher entity.' This is added to *akiñcana*, to selflessness. He does not want, but he wants service. So what is service? We are to understand thereby, service. 'Nothing I want for my own satisfaction, but I sacrifice myself for the satisfaction of some higher being.' That is added to *akiñcana* then it becomes *bhakti*. When eternally serving creed is accepted then the selfless soul becomes a devotee. And serving to whom? The *viśuddha-sattva*, his serving land, land of service is *viśuddha-sattva*, and that is also degree of development. General hemisphere, first half is Paravyoma, and the higher half is Goloka, Braja-*dhāma*. One is calculative service, and the higher...

End of 82.03.13.B_82.03.16.A

82.03.22.B_82.03.25.A

Śrīla Śrīdhara Mahārāja: ... in that respect. Then you say you are a *brāhmaṇa*. But his tendency to do My *vrata*, that was more earnest

and you do not see any superiority there. But he sees superiority, and he had consulted the *brāhmaṇas* also, the ministers. The *brāhmaṇa* ministers were consulted before he took that *pāraṇa*, only a drop of water. You could not tolerate.

And another thing, you say you are a *sannyāsī*. What is this Durvāsā? He's a *grhastha*, he's a *kṣatriya*, but he did not go back when you wanted to destroy him. But your case, you were running for fear of your life through the whole world. So who is holding superior position? You *brāhmaṇa*, you *brahmajñā*, you should not identify yourself with your material body, but you were so much engrossed and identified with your body for fear of burning of that body you were running through the whole of the world. And Ambarīṣa, what did he do? He stood still, did not budge an inch to save his body. So consider, so many other things are also discussed.

*aham bhakta-parārdhīno, hy asvatantra iva dvija sādhubhir grasta-
hṛdayo, bhaktair bhakta-jana-priyaḥ*

[The Lord tells Durvāsā: “I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.”] [*Śrīmad-Bhāgavatam*, 9.4.63]

“I am again pleading, pleaded. You will have to go to that Ambarīṣa. My court is not bona fide to give judgement. You shall have to, this is My decision.”

“How is this? You are supreme power. And they're all...”

“No. No. There is a relation of affection and love. That is something else.

Ahaṁ bhakta- parārdhīno, hy asvatantra iva dvija. Oh *brāhmaṇa*, know it for certain that I am rather dependent to My devotees,

bhakta-parārdhīno, hy asvatantra, as if I have no freedom against them. This is My position. And you will have to abide by such law of affection. My relationship with My devotees is of such nature. *Sādhubhir grasta- hṛdayo*, they have swallowed up My heart, *bhakta-jana-priyaḥ*. And the devotees are very favourite to Me.”

And another thing,

sādhavo hṛdayaṁ mahyaṁ, sādḥūnāṁ hṛdayaṁ tv aham [mad-anyat te na jānanti, nāhaṁ tebhyo manāg api]

[“The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.”]

[*Śrīmad-Bhāgavatam*, 9.4.68]

“Our position is such, as they give their whole heart towards Me, I also cannot but offer My whole heart towards them. Action reaction, *visa versa*.”

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham [mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: “As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects.”]

[*Bhagavad-gītā*, 4.11]

“Whoever approaches Me with whatever nature, My reaction towards him is of similar nature.

They have given everything.

ye dārāgāra-putrāpta-[prāṇān vittam imaṁ param hitvā māṁ śaraṇaṁ yātāḥ, kathaṁ tāmś tyaktum utsahe]

[“Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?”] [*Śrīmad-Bhāgavatam*, 9.4.65]

“They have left their wife, and they have left their home, they have left their children, friends, everything, for Me only. And how can, I cannot respond him in similar way towards them? You decide yourself. *Ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija. Ye dārāgāra-putrāpta.* Everything they have sacrificed only for My satisfaction. *Kathaṁ tāmś tyaktum utsahe.* You consider, how can I leave them in their time of danger? It is impossible. You will have to go back to that Ambarīṣa from where this originates, this affair has got its origin, beginning. You go.”

“If he does not show any...”

“No, no, just go and see. They’re not of your type. They’re of another type. You go, you’ll have to go, and please go. And you’ll see that how,

what type of persons they are, My devotees.”

What to do? Durvāsā had no other alternative but to go back to that Ambarīṣa. Durvāsā was astonished to find that Ambarīṣa in the same posture he’s standing.

Thinking himself as a great offender, “The *brāhmaṇa* _____ [?] the *yogī* _____

[?]

Durvāsā, who is considered to be born in a part of Mahādeva. He's dishonoured by me, and how shall I go and take food. The Ṛṣi is misbehaved in such a way, how my misfortune. Oh Sudarśana, for my protection You are driving that man like a beast. How can I tolerate?”

In this way he’s in repentant mood. In same posture Ambarīṣa, one year he took, and Ambarīṣa standing, stopping all the engagements.

Durvāsā approached him and as if he attempted to fall at his feet.

He suddenly came and opposed him. “What do you do? You are my venerable [?] You are Nārāyaṇa to me. You are my guest. So you please be satisfied with me and be gracious and take food. Then only I can go and take my *prasādam*, otherwise I can't.”

Durvāsā says, “Sudarśana won't allow.”

Ambarīṣa began to chant things in praise of Sudarśana. “You Sudarśana, Your eyes are always vigilant over the devotees for their protection. You are so great. If I might have done any good activities, any devotional

action, You be propitiated, be satisfied. I request You not to disturb this *brāhmaṇa* who is my guest, honourable guest. And a guest should be considered as Nārāyaṇa's delegation. It is in the *śāstra*. So if You have got any sympathy, a drop of sympathy towards me, please don't try to be aggressive towards this *brāhmaṇa* who is my [?]

So Sudarśana, what to do, He had to retire.

And Durvāsā he was satisfied and he took *prasādam* there, and then Ambarīṣa took *prasādam*.

And then, from then Durvāsā Ṛṣi wherever he goes, on all sides says, "What is the greatness, what is the magnanimity of a Vaiṣṇava? I have seen with my own eyes, my own experience, how great they are. What are you doing by this *yoga* and other attempts, futile. But how resourceful are the servants of Viṣṇu, Nārāyaṇa, or how magnanimous they are. They are the jewels of the world. They are the hope of the world, and everyone should honour them if they want their real benefit."

In this way [?] was described in *Bhāgavatam*.

So real Vaiṣṇava, his position is such. For those that are dedicated to the Absolute Personality, and the actual reaction is also so. So the Lord is not heartless machine. We have come to a hearty Absolute, Who has got heart, everything.

I remember one lady during Swāmī Mahārāja's lifetime delivered lecture in this Nat Mandir. She told that, "We have come from so far away under the banner of Swāmī Mahārāja. As regards for myself I'd like you to know, I'd like to inform you that his call impressed me most, here only, that we can live as a family man with our Supreme Lord. We can live as a family, we can serve Him as a family man. And He also considers us as a family man."

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātmā-bhūyāya ca kalpate vai*

[“One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.”]

[*Śrīmad-Bhāgavatam*, 11.29.34]

This *ātma-bhūyāya*. In *Bhagavad-gītā*, *viśate tad-anantaram, tato māṁ tattvato jñātvā, viśate tad- anantaram* .

[*bhaktyā māṁ abhijānāti, yāvān yaś cāsmi tattvataḥ tato māṁ tattvato jñātvā, viśate tad-anantaram*]

[“By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty (*aiśvāyamaya-svarūpa*). Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non- different from Mine.”] [*Bhagavad-gītā*, 18.55]

“After this they can realise Myself, My real nature, and then enters into

Myself. What is that, what is the meaning ‘entering into Myself?’ That they enter into My family life. *Mayātmā-bhūyāya ca kalpate vai*, in *Bhāgavata*, *ātmā-bhūyāya ca kalpate*, that they’re given recognition in the midst of My own members, *ātmā-bhūyāya ca kalpate*. That I consider them as My own, even sometimes more than Myself.”

As He’s saying to Uddhava. “Uddhava, you are so dear to Me, so beloved. Even Brahmā, Śiva, My elder brother Baladeva, My wife Lakṣmī Devī. What to speak, even more than My body, I like you. I like you, I love you, even more than Myself. More than I love My own body I love you, your spiritual body, that is Myself.” [*Śrīmad-Bhāgavatam*, 11.14.15]

prana gopi gauri esi [?] It is mentioned in many places that, “More than My life I consider you to be superior, Uddhava, devotee.”

So, such things are there and they’re real. But we; that is the standard of our ideal, our ideal, our goal is of such quality. Again very, very high, at the same time we should not think that I have attained it, I have got it, only to prove that it is imaginary, it is futile. It is there, it is the real of the real. But still I am infinitesimal, I am fallen. Only with the help of the rarely found Guru, Vaiṣṇava, that we can hope to such a great level; where we can be one with the Supreme Lord. This is the most important quality of what is called love or *prema*, love divine. It is the special qualification of *bhāgavat prema* that it can raise the tiny soul to the level of the most favourite of the Lord Himself. That is not a peculiar blessing in me, but this peculiar, extraordinary qualification in devotion, or *prema*, *rāga*, *anurāga*.

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, [yanra kṛpa bhakti dite pare]

Through faith, *śraddhā*, Bhaktivinoda Ṭhākura says in one of his songs:
“Give up everything and let us flock together to sing in praise of *śraddhā*.”

Śraddhā can give anything and everything. We may be the poorest of the poor, meanest of the mean, but *śraddhā*, *prema*, it is of so high quality, substance, that slight connection of that takes us very near and closer towards the heart of my Lord. There are so many there from the servitors they're also so magnanimous, so gracious, that it is possible, becomes possible for us to enter into that divine domain of love. It is possible and found in Vṛndāvana, Braja, the Kṛṣṇa consciousness, Svayaṁ-Bhagavān, Brajendra-nandana, it is there. The friends, the consorts, the parents, servitors, the paraphernalia, the Yamunā, the hill, the forest: everything of peculiar loving type of divine existence. *Vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad*.

*[barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ bibhrad vāsaḥ
kanaka-kapiśaṁ vaijayantīṁ ca mālāṁ randhrān veṇor adhara-
sudhayāpūrayan gopa-vṛndair vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad
gīta-kīrtiḥ]*

[“While the *gopīs* were describing the sweet vibration of Kṛṣṇa’s flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vaijayantī* garland made of *tulasī*, *kuṇḍa*, *mandāra*, *parijāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consortherhood upon being embraced by the touch of Kṛṣṇa’s

lotus feet.”] [*Śrīmad-Bhāgavatam*, 10.21.5]

When Kṛṣṇa is entering into the jungle, into the forest to keep up the cows, the *Bhāgavata*, Śukadeva, he’s giving a slight description of the fact. What is the matter? Kṛṣṇa is putting one foot after another, and the Earth as if she’s feeling the *ramaṇa sukham*, the most loving concentrated pleasure of union the Earth’s feeling. The very Earth which is seen to be gross matter, the Earth is feeling like a living heart, that she is getting the thrilling touch of the high ecstatic sensation as if union in high love. *Vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ*. The friends are saying, “Around the play, in His play, how beautiful, how charming, how loving His ways and actions and words and gesture. Everything all charming, the beauty, and practices, just everything of divine capturing love, *prema*.”

That is Kṛṣṇa consciousness. We are all out of our houses, and our present engagements and environment, with these high aspirations that one day by the help of the Guru, Vaiṣṇava, we may be taken into that divine land, which is giving dream of the divinity. That may be far off, but still, we won’t accept anything as our highest goal except that.

*ananyāś cintayanto mām, ye [janāḥ paryupāsate teṣāṁ
nityābhiyuktānām, yoga-kṣemaṁ vahāmy aham]*

[“I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects.”]
[*Bhagavad-gītā*, 9.22]

Exclusive devotion: and our attention towards that. By the grace of the Vaiṣṇava and Guru; *śikṣā*, *dīkṣā*, wherever they are, we pray for their blessings that we may not be led astray. But we may go safely under their guidance towards that high Kṛṣṇa consciousness in Vṛndāvana. Gaura Haribol. Gaura Haribol. Jaya Om Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: ... should be conscious that Kṛṣṇa is all pervading and He's omniscient. He's everywhere and He's noting our present condition. He's all seer. So, there is some peculiar purpose underlying this circumstance. Nothing is without any meaning. It has got also some meaning and some deep meaning. We need not be discouraged. We must try to keep our sincerity to our faith.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchatī

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [*Bhagavad-gītā*, 6.40]

If we're to be sincere to our own creed, nothing can harm us, disturb us. We can at the same time, cast our glance into the *Purāṇic* examples, both of men and women. That those that were living that were under hard trials in their life, they are notable personages.

So much so that once Yudhiṣṭhira Mahārāja told to Devaṛṣi Nārada,

“Devaṛṣi, I am afraid that considering our life in different stages of testing, different adverse circumstances, none will come to love Kṛṣṇa. They all know that Kṛṣṇa is our close friend, but still we are suffering, outside, in such a hopeless manner. So this will discourage persons to come to devote their life towards Kṛṣṇa.”

But on the other hand Devaṛṣi Nārada told, “What do you think, Yudhiṣṭhira Mahārāja, what you have lost apparently that is nothing. But what you have gained, what is that? In every circumstance you feel any difficulty you remember Him and He’s at your door. Whom the *yogīs*, the *jñānis*, the devotees in general, cannot have a peep of His *darśana*. And whenever you remember Him in any situation peculiar, He’s at your door at once. What do you say? This is your great achievement.”

So something like that.

Kuntī Devī she also prayed that, “Keep me in unfavourable circumstances so that my attention towards You may remain intact and living. And that is the best prospect of anyone’s life and prosperity and everything. The real success is there.”

So, the apparently adverse circumstances, only for our test, how much we are really faithful to our own creed. So we must stand firm. We won’t be cowed down by the different positions in this birth, in this world, we may have to face. But it is to test our real chastity of our faith. And we must hope, by the grace of Guru and Vaiṣṇava we must pass through this ordeal.

At the same time I cannot but mention the fine, the most fine adherence to the Vaiṣṇava creed of Jayatīrtha Mahārāja. His heart is so sublime, so pure, does not care for anything which the world they aspire after, but exclusively given to that. Generally understood as some abstract, but it is

reality in his heart; the search after Kṛṣṇa. As Mahāprabhu did:

*kāhāṅ mora prāna nātha muralī-vadana, kāhāṅ karoṅ kāhāṅ pāṅ
vrajendra-nandana*

[Śrī Caitanya Mahāprabhu said: “Where is my beloved Kṛṣṇa? I can’t tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.15*]

The call of that great flute we are to attend. Our ear should be open to that; and all else will:

*na dhanam na janam na sundarim, kavitam va jagad-isa kamaye mama
janmani janmani svare, bhavatad bhaktir ahaituki tvayi*

[“O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth.”] [*Śikṣāṣṭakam, 4*]

The śloka of Mahāprabhu.

anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [*Bhakti-rasāmṛta-sindhu*, 1.1.11]

Elimination and selection will go side by side to the highest stage also. We shall be conscious and wakeful to our own proper realization [?]

veda vihinars mitayo vihinar naso vina yasya yatam vihijam [?]

dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ

[Yudhiṣṭhira Mahārāja said: “The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate.”] [*Mahābhārata*, *Vana-parva*]

Different interpreters of *Veda* and our scriptures, different leaders of different communities, even in the religious section, but the real *mahā-jana* says that the Lord Himself, He gave the path of revelation through Brahmā in the beginning of the creation. And that current we must try to select and accept and follow by the elimination of any other. He Himself told to Uddhava that, *prakṛti-vaicitryād*, and *pāraparyeṇa*.

[evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇāṁ pāraparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare]

["Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints."]

[*Śrīmad-Bhāgavatam*, 11.14.8]

The mutilation of the truth is bound to be disfigured by these two methods in this mundane world. But a fortunate soul he will have the eye of sincerity to understand what is the real path chalked out by *mahā-jana*, Vaiṣṇava and Ācārya. And to adhere to that, that is Ācārya-ship. The follower of the Ācārya, of an Ācārya, can become an Ācārya. The fitness is there. Who can understand and follow the real Ācārya, he's Ācārya. He's safe for the ordinary people to come under his direction. We hope the Vaiṣṇavas, the Lord, they will guide us in our path.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchatī

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

So His blessing on our head, we shall march on towards Vṛndāvana. Kṛṣṇa consciousness, what the great Swāmī Mahārāja has given up to the western people in such a wide magnitude.

Jai Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jai. Jai Śrīpada Bhaktivedānta Swāmī Mahārāja kī jai.

So today we dissolve the meeting here with your permission.

...

Śrīla Śrīdhara Mahārāja: ...spiritual eye, the combined *saṅkīrtana* of the westerner and the easterner. And our Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura attempted.

We first saw one German devotee, Herr Schulze [Sadānanda Dāsa], another, one Baron. The third we are told that one Bowtell, Mrs [Daisy] Bowtell, took initiation [becoming Vinode Vani Dasi] in Gauḍīya Vaiṣṇavism in London by the founder of Gauḍīya Saṅga, [Bhakti Sāraṅga] Goswāmī Mahārāja.

And then I saw [A.C. Bhaktivedanta] Swāmī Mahārāja with two followers here, one Acutyānanda another Rāmānuja. And they lived here for three weeks in that building. And that time the Navadvīpa municipality gave a reception to them, it was arranged.

And then gradually you all have come to fulfil the spiritual estimation or conception of Bhaktivinoda Ṭhākura. We are fortunate enough to see what Bhaktivinoda Ṭhākura saw in his spiritual eye. In our physical eye we are seeing and we are very happy to find that the divine love, as expounded by Śrī Caitanyadeva; that should be the only engagement of all of us.

And that is the highest attainment for which Vedavyāsa, the greatest exponent of the revealed truth in the world, was chastised by his Guru,

Devaṛṣi Nārada. “What you have given, that is nothing. What I say now to you, give *that* to the world, then your gift will be fulfilled, attain fulfilment.”

So the fulfilment of life is in divine love. And that is towards Kṛṣṇa, Svayaṁ-Bhagavān, in different phases of life, of engagement. Whole time engagement, twenty-four hours engagement with Kṛṣṇa is possible only in *mādhurya rasa*.

That gentleman, that German gentleman, though we knew it, but he first gave a clear description: “That nowhere in the world, in no religion, we can find twenty-four hours engagement with God. It is only given in Vṛndāvana and in *mādhurya rasa*. That a *jīva* may have twenty-four hours engagement with God, it seems to be impossible, and by the grace of Mahāprabhu it has been given such great hope. The greatest hope ever we can conceive; service. And service of that quality is possible.”

So by gradual process, it is not a very easy thing, we must not take, but our aim is the highest; we must be proud to think of that. And gradually one day or other we shall reach there. This is our fortune, we may think it out. There may be many obstacles on the way, does not matter. No obstacle is worth anything if we can attain the twenty-four hour service of the Supreme Lord. No price is considered to be greater, high, what we get in exchange of it. The highest prospect, the sweetest, the most charming, the most beautiful, the most conquering thing, and that is all love. All love, self giving, love means self giving, self sacrificing, self dedicating. Ostentatiously, nothing to get, but everything to give, and thereby something arises which will conquer the whole heart to its fullest extent.

Hare Kṛṣṇa. Hare Kṛṣṇa. Swāmī Mahārāja has very widely given by the grace of the Lord to the westerners. And you have all come with sincere heart for the same. And we hope the Vaiṣṇavas will be pleased with you to sanction with that great gift.

Gaura Haribol. Gaura Haribol. I am sick. I can't speak any more. So with this little talk I want to retire. Jayatīrtha Mahārāja will speak something?

Jayatīrtha Mahārāja: First we have one small presentation to make to you.

Śrīla Śrīdhara Mahārāja: Garland.

Jayatīrtha Mahārāja: A very small token from the western world, representative of the Bhaktivinoda Ṭhākura.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura's grace. Gaura Haribol. Gaura Haribol.

Devotees: Haribol.

Devotee: Śrīdhara Mahārāja kī.

Devotees: Jaya.

Parvat Mahārāja: It's not a very common garland.

Aksayānanda Mahārāja: It's a special garland.

Śrīla Śrīdhara Mahārāja: Special garland?

Aksayānanda Mahārāja: There are many notes here.

Śrīla Śrīdhara Mahārāja: Eh?

Aksayānanda Mahārāja: Many notes.

Śrīla Śrīdhara Mahārāja: Note?

Parvat Mahārāja: Between the flowers.

Śrīla Śrīdhara Mahārāja: Flower and money; of course, money.

Jayatīrtha Mahārāja: Fifty rupees for each devotee who has come, approximately, so five thousand and one.

Śrīla Śrīdhara Mahārāja: There are note, many rupee, or dollar, what are they?

Jayatīrtha Mahārāja: I'm afraid to say they're only rupees.

Śrīla Śrīdhara Mahārāja: Rupees, you have converted. Western converted into eastern.

Aksayānanda Mahārāja: But not one rupee, fifty rupees each.

Śrīla Śrīdhara Mahārāja: Fifty rupees each. It is managed by your holidays, all these things managed by your holiday.

End of 82.03.22.B_82.03.25.A

82.03.25.B_82.03.29.A

Śrīla Śrīdhara Mahārāja: More than that. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: Śrīla Prabhupāda was never short of money. Kṛṣṇa always sent so much money. Because Śrīla Prabhupāda was always expert at utilising.

Śrīla Śrīdhara Mahārāja: Yes. Empty handed he went and with a full chest he came back.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. He told that your energy and the eastern brain, western energy combined; that can do a great deal for the promotion of the propaganda of divine love.

“Peace hath her victory not less renowned than war.” Milton. In Milton we find, “Peace hath her victory not less renowned than war.”

I told Jayapatāka the other day, that power mongering, that is not the way to conquer. Something else, you should try to find out that, to keep up those followers of Swāmī Mahārāja together. Those that are in charge they should have to make some sacrifice and penances and shedding tears. Not by taking the attitude of worship measures, to rule. This is not a mundane thing to rule over, but through heart we shall try to attempt. What is wanting in us that we can't keep them together as desired by Guru Mahārāja in such a short time? They should look out for that. Gaura Haribol. At the same time,

bahave viprihamvad vikra yayad dina musidya dina [?]

Those that have tasted a drop of that divine nectarine, they do not care for anything of this world. They become poor, poorest of the poor. And at the same time, whom they leave, they are also, with heavy heart gives him send-off. Heavy heart gives him send-off and he wanders from one tree to another tree for his shelter. Going just as the bird from one tree to another tree he also with heart within, within his heart he has got that wealth and he wanders from the shade of one tree to another tree. And he himself is not very puffed up with pride but very doing in searching of some wealth as if he has lost. To find out his lost wealth of heart. With this attitude he's running from one tree to another tree. And also those that have got some affection for him, they're also shedding tears, that

he's not accepting any comfort which is offered by them. No comfort, no ordinary comfort he seeks for search after something else which has got long missing link. The divine link that he feels within his heart, he wants to find out, to trace the source of that missing link. In this attitude from one place to another he's wandering. He's also not in a very happy mood because he's searching his wealth, not yet got. And those that were his friends they're also not happy because he left them. He does not relish their company, and wandering hither thither to search his lost wealth.

sarvadiya atumbha dina musidya dina bahave viprihamvad vikra yayad caranti [?]

Not afraid of any support of the mundane world. Don't care. At heart they have some conception that the source of everything, the source of satisfaction is above, not here. Not here; it is in some divine quarter and I am to propitiate this divine will. Without whom, without whose connection my life cannot be fulfilled, cannot have any fulfilment. My fulfilment is there. I am searching for my fulfilment of life. It is not the lower fulfilment of satisfaction can tie us any longer. We are in search of that.

Kṛṣṇānusandhāna, *brahma-jijñāsā* in *Vedānta*, took the shape of *kṛṣṇānusandhāna* in Mahāprabhu, the lover divine. 'Divine lover, I am in search of Him. I can't find rest anywhere here in the world, but His grace, by His glance, little I want, *kṛṣṇānusandhāna*.' And He has also taught us to go in that way. Give up all your quests, all your engagements and take *dīkṣā* in *kṛṣṇānusandhāna*, search the Lord of your heart. The Lord of your heart, He can fulfil, give fulfilment to the fullest of your satisfaction which you want. You don't know. Knowingly or unknowingly you are searching for Him. You are searching for Him. You are thinking that this will satisfy. Whenever you meet the position you will find that no, no satisfaction. Then from that you will go to another thing, 'Oh that will satisfy me,' when you reach then no satisfaction.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha [-
māninaḥ andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-
dāmni baddhāḥ]*

[Prahāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”] [*Śrīmad-Bhāgavatam*, 7.5.31]

Unfortunately we are not conscious of the fact that only Kṛṣṇa can satisfy our, He can quench the thirst of our inner heart. And Mahāprabhu came with that. Swāmī Mahārāja took it to you in that country. You have all come with the quest of that great, greatest wealth. And I hope our superiors will look to your wants and you will get satisfaction by their grace. Your will, will be fulfilled.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

You are not habituated to this climate, to this form of diet, and also many, many things. But still with so much privation you have come to that land, holy land of Mahāprabhu, and you are undergoing the pains of living here. And I cannot make arrangements suitable for you, so I am asking my people to get some independent arrangement for you. You may suitably arrange to keep up your health. Rūpa Goswāmī has said,

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ mumukṣubhiḥ
parityāgo, vairāgyaṁ phalgu kathyate*

[“That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu- vairāgya*, external or false renunciation.”]
[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga*, 2.125]

Phalgu vairāgya, what I must, which will help to attain my object I shall accept that. I shall accept that generally in this way that I am to keep up my health well, as much as possible, easily, and then to go on with my service.

avincya katha buddha hari sambandhe madhava [?]

asakti veta sambandha sahita sakale madhava [?]

Properly adjusted we should accept the environment in such way and that will help me to the attainment of the service of Mādhava. Gaura Haribol. So Jayatīrtha Mahārāja to address something: and others also. Gaura Haribol.

Jayatīrtha Mahārāja:

om ajñāna-timirāndhasya jñānāñjana-śalākayā cakṣur unmilitaṁ yena,

tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

Our thanks for the mercy of Śrīla Śrīdhara Deva Goswāmī we know are coming spontaneously within in the heart of all the Vaiṣṇavas here. You are so kindly giving us your shelter and shown us in fact more hospitality than we've found in other places in the world. Maximum amount of mercy you've shown to us here. Surely, rather on the opposite side we are very much afraid that we are causing you a great inconvenience by staying here and creating so much noise and distraction for Your Divine Grace. And we know that you're always absorbed in tasting the nectarean mellows of love for Kṛṣṇa and we don't like to disturb your service. So at any rate we are very thankful that arrangements are being made separately so we won't be able to create offence to you in this way. But of course we must shamelessly admit that whether we stay here or whether we stay in our own camp, we're actually here in order to obtain your *kṛpā*, your mercy. And one way or the other we hope that you won't deny us that. And especially we know that you can also give us mercy of Śrīla Prabhupāda and all the predecessor Ācāryas as well, and the mercy of Mahāprabhu Himself. So we are here in the mood of that *cakora* bird, or *cataka* bird, simply looking to you, to your lotus feet for the shower of mercy that we know is always emanating from the feet of the *mahā-bhāgavata* devotees. So simply in search of that, in want of that, we've come as beggars to your door. And we know that because Vaiṣṇavas are the most magnanimous gentlemen, that you won't turn poor beggars like ourselves away, especially since we have been turned out to some extent of our own home. So we have come here to our grandfather's house seeking shelter, and it would appear as if we've come home, in the genuine sense of the term. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Speaking so much in praise of me, I am not fit for that. What little bit I could have done for you, that is the minimum one should do. I'm doing that only, because I hope that I bear a drop of sympathy towards Mahāprabhu and Gurudeva and his *sampradāya*, I cannot but do. At the same time I am ashamed that what I should have done I could not do. I could not do due to my disability. Still I considered it to be my fortune that so many of you have got love and attraction and sympathy for me. And so I may hope that my predecessors will be satisfied with me and that will help me to the attainment for my own higher goal. Your company is a proof that still some grace is left in me by the mercy of our Guru, Vaiṣṇava, Mahāprabhu, Nityānanda Prabhu. That is my solace. Gaura Haribol. Anyone, Aksayānanda Mahārāja, Bhāratī Mahārāja?

Devotees: Parvata Mahārāja.

Śrīla Śrīdhara Mahārāja: Who?

Devotees: Parvata Mahārāja.

Śrīla Śrīdhara Mahārāja: Parvata Mahārāja, yes. Hare Kṛṣṇa.

Bhāratī Mahārāja: If they ask us to perform this *aṣṭa prahar līlā, kīrtan* ?

Śrīla Śrīdhara Mahārāja: Generally we don't attend because there is the smoking amongst the parties that participate. They do not observe the rules, so smoking etc, the gangika, the tobacco, all these things. So that is *sahajiyā*. Bhaktivinoda Ṭhākura says when one *śuddha bhakta* is conducting, under the leadership of a *śuddha bhakta*, if any *saṅkīrtana* we may participate otherwise not. When *nāmāparādhā, nāmābhāsa*, is predominating, we should not join and indulge in that. At least one *śuddha bhakta* and under his leadership the *saṅkīrtana* going on, then we can participate. All may not be *śuddha bhakta* but the leadership must be

from *śuddha bhakta*.

Bhāratī Mahārāja: Because from Calcutta, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, you entered into the room where he was chanting.

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: In Calcutta, I think it was there, and he said, *puspa phelte pale hoy* [?] that story.

Śrīla Śrīdhara Mahārāja: Ha, ha.

[From 17:30 until 34:43, the end of the recording, is Bengali [?] conversation]

End of 82.03.25.B_82.03.29.A

82.03.29.B

Śrīla Śrīdhara Mahārāja: ... leaves the stage of prolapse. This medicine will help us. At least I have found like that. And in many places also its application I have experienced.

tat te 'nukampām susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam

hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāḥ

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."]

[*Śrīmad-Bhāgavatam*, 10.14.8]

I have repeatedly told this also. A bad workman quarrels with his stools. There is a saying in English literature. Whatever circumstance we find around us, that is earned by our own *karma*. None to blame. The first thing we are to take in this way. This is truth. Stern reality. This is our earned - none to be blamed. Not only to adjust oneself with his present circumstances, but we are to advance more. What is that? That is what is more important. Not only this is adversity, but this is grace of the Lord. This is what is necessary medicine of my present stage. We are to accept our environment in such an optimistic way, not in a reluctant way. The circumstance, adverse circumstance, that seems to me to be adverse, that should be faced that we are face to face with our friend and not an enemy. We are to invite, we are to welcome any adversity with this spirit. Then it will immediately change its face. This is the most, the highest type of medicine to face the danger as it is a friend. The first step, that this is my own earned, none to blame for this. And the second step, and it is the necessity, real necessity at this stage, this medicine, to uplift me. Because, every event can't come without the sanction of the Absolute. Without His sanction no movement is possible. And He's a friend to me, affectionate guardian from whose hand everything is passing to me. It is necessary, it is *the* necessity, so He has sent this to me. And if I hesitate I'll have to suffer. But I must welcome, welcome, this is coming from my Lord, my dear Lord. With this attitude if we can approach the circumstances of any type, then at once the sky will

disfigure, it will come with opposite smiling face the atmosphere will come.

Just as, suppose a boy is disobeying his affectionate mother, and mother is going to punish the boy. But whenever the boy will come into such consciousness, “Yes mother, I have done wrong. You punish me more severely. Yes, I know that I deserve such punishment. Give me more than that. You punish me more, repeatedly.”

At once the motherly heart will come out full of affection. “No, no punishment. He has gotten it, he has come to real consciousness, his offence no more.” With vindictiveness, mother cannot punish her son. Only to mend him, only to purify him, that is the necessity of the punishment.

So the Absolute arrangement, dispensation, “I’ve got no vindictive will, wish, in the back.” The ultimate reality without whose consent nothing, even a straw cannot move, He’s all alert in my, in everyone’s case, He’s always alert. He’s omniscient, He’s omnipotent, He’s all mercy. So we are not guardian less, we have got our guardian. And He’s seeing everything, so I need not be afraid of any misdeed, any wrong doing over me. It is not an anarchical land. There is government, good government, and the highest authority is my friend. He’s my sympathetic friend.

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram suhṛdaṁ sarva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

[“I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who

awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity.”]

[*Bhagavad-gītā*, 5.29]

One can get peace only when he can understand that all the activities meant for His satisfaction, He's friendly to me.

“*Suhṛdaṁ sarvva-bhūtānāṁ*. I have not vindictive spirit to retaliate over so many souls. It is necessary for their purification.”

So I am to tolerate. But whenever the purification is finished, no longer any punishment is dealt with. So *bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram, suhṛdaṁ sarvva-bhūtānāṁ*. He'll be friend of all the dangers when you can realise it really, in fact, then only all troubles, all apprehensions, disappear from our heart forever.

tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

[“One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”]

[*Śrīmad-Bhāgavatam*, 10.14.8]

When we can inspect the circumstances with a clear and a real vision,

closer attention, then it will come out. What comes out? *Tat te 'nukampāṁ susamīkṣamāṇo, samīkṣa*, means perfect inspection. *Susamīkṣa*, whole meaning, perfect examination, testing. Then we shall find that this is this. 'This is not a ghost, but this is a tree, or this is my father, figure, not ghost. I thought it is a ghost coming and approaching towards me, no, no. My affectionate father is approaching towards me.' Something like that, *susamīkṣamāṇo*.

Bhuñjāna evātma-kṛtaṁ vipākam. At the same time, whatever difficulty will come to make us suffer, we won't allow them to go away because it is the result of my own deed. Why should we turn to go to others? I must embrace it, otherwise I shall be a coward. I have done wrong and the result will be suffering to another person, what is this? What I have done wrong I must have the reaction. It is gentleman like. So I won't allow the suffering, the result of my my own bad *karma* to go away. I must take it in a gentleman like spirit. *Bhuñjāna evātma-kṛtaṁ vipākam*.

At the same time, *hṛd-vāg-vapurbhir vidhadhan namas te*, and simultaneously showing my heart felt gratitude towards the providence. 'Oh, You have - Your action has got no fault, know that. You have done the just thing, as given to me.' Our gratitude to the authority we shall show, offer. 'Yes, You have done all right. I'm suffering, I shall give thanks to the proper agents of the suffering, and think that the results of my bad deeds are being finished. No that very soon I'll get out of the reaction of all my bad deeds.' This should be the attitude. Whatever the misdeed I have done I must finish that, and who will help me to finish the consequences of those bad deeds they're my friends, and no sooner I shall be a pure type.

Tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam, hṛd-vāg-vapurbhir vidhadhan namas te. At the same time in thought, word, and deed, not only lip deep thanks but heart felt thanks towards the authority. *Jīveta*, if one can lead such a life, life of such a type, *mukti-pade sa dāya bhāḥ*, no sooner he will get rid of all the troubles that he's feeling, everything. This is the recommendation, "Do this. Very soon you will be relieved of all the troubles. Don't try to avoid them. Neither try to suffer them with much reluctance and hesitation, but invite them. The justice is coming from my Lord. It is for my good. And welcome it, and

very soon it will be finished and you will be liberated from all these troubles.

To face the danger, the adverse circumstances, *Śrīmad-Bhāgavatam* has come to teach us in this way. Face adverse circumstances with this spirit, this is real spirit, this should be of facing the troubles and you'll get relief very soon. So we're in the midst of this world. These problems are always hunting us, and *Bhāgavatam* has given His advice in this way. "Be courageous, don't allow yourself to go into despair, don't be disappointed, but have courage and face courageously and with well meaning. With thought, deed, and word, *kāya- mano-vākya*. In word also you try to say, to chant the *śloka* of *Bhāgavatam*, *Gītā*, etc, and in thought also you try to take in, and in your activity also you translate those advices in your life. Then no sooner, very sooner you will get relief, and real relief, honourable relief. Not by bribing but by dint of your own right you will work out your liberated stage, and where you will be eligible for the service of Kṛṣṇa.

That is the negative side. In the positive side also there is many things to say. That is the union in separation. We find that *vraja-vāsīs* they're eternal friends, eternal companions of Kṛṣṇa, they're also suffering sometimes by Kṛṣṇa's *viraha*, etc. That is another thing. That suffering is joy. From here we take it that they're suffering. Yaśodā is suffering so much for the separation of her affectionate son. But that suffering is not suffering in the real sense. It is a form of joy. As in the ordinary poetry, in poems also we find. "Our sweetest songs are those that tell of saddest things." Someone, Shelly or Keat or someone.

["Our sincerest laughter with some pain is fraught; Our sweetest songs are those that tell of saddest thought."]

[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

“Sweetest songs are those that tell of saddest things.” Sometimes one profusely sheds tears when we are reading some piteous history. Rāma, Sītā, then so many others there are in different ordinary poems and also religious poems. But we shed tears but we cannot give up the book. Through tears we go on to give us our goal, and more, and the tears are running. What is this? We feel some sweetness, some taste, some taste. They’re religious people but they’re suffering, suffering for the cause of God.

Christ is being crucified. The crucifixion because He says, “That is God, He is everything. He’s our Master, and we must worship Him in a general way.” He says. For that purpose He’s to be crucified. We must be very aggrieved to find this, and at the same time we cannot give up the book, we want to read it more and more. How His sacrifice, the great magnanimous sacrifice for the good of the mankind.

So that is sweet. To sacrifice for God. To sacrifice for something good, that is sweet in some sense. So Kṛṣṇa’s connection of any way, that is very sweet, sweet. His separation is also sweet, and union is also, cannot but be sweet. Sometimes also in union there is separation, *prema-vaicittya*.

“He’s there but a wave of thought came in My mind, if He leaves Me what will be My fate? And so grief is capturing the heart, but the object is there in My front.” This is in the case of Rādhārāṇī, *prema-vaicittya*, a type of affection wave is such, the object of affection is on the front but some apprehension. “If He leaves Me what will be My future?” With that there’s suffering, intensely suffering.

But this is also, in any way the affinity towards the truth, towards the Love Divine, that is *ānandam*, joy, ecstasy. There is beauty where there is love. So it is only a form, different form, but in reality that is *ānandam* because

the background, the whole thing is real, not deceitfulness, but opposite in this world. Here if one can have opulence, but still at the background that it is transient, really, and the man must be uneasy. He may be a king, he may be a great general, but the relativity in which he's existing, that is deceitful, that is treacherous, so he cannot find here any blissfulness, any cheerfulness, any happiness in a real way, substantial way.

So the *Bhagavad-gītā* repeatedly encourages us, "Go on thinking what is your duty you go to discharge. Don't try to look for the result, the consequence. Consequence, it is in My hand. It is in My hand. But your quota, the duty, it is, it has been given to you, you do, but the consequence does not depend on your activity. Your activity producing a small wave, a weak wave, but there are so many waves outside you, and they will be combined and the resultant will come accordingly. That does not depend on you. You have got no control over the result. It is the resultant. As you are producing a wave, there are so many infinite units they're also producing waves in some such way. And all waves mixed together will produce the common result. So you don't care for it, it is not your at your hand, don't care, worry for that, for the result. So a selfless way, thinking about Me, that is the all controlling centre, putting your trust on the all controlling centre, you give your quota. You contribute your partial energy to the world of infinite, looking at the all controller. Otherwise if you go to get the calculated, your estimated result, you'll be frustrated, your energy will be wasted, useless. Don't take this wrong way. So the consequence, the result is with Me, and the work, your partial duty, that is only with you. This naked truth you'll have to accept in your life, otherwise you cannot be satisfied, for wrong calculation of the circumstances outside. Every moment you'll be frustrated. Don't make you the prisoner of that frustration in your eternal life. Leave it to Me."

"This is the highest policy. The highest principle of life is here." The *Bhagavad-gītā* comes here to teach us this. "Don't do, to worry, to modify the whole world, only you mind your own self what is really in your command. That also partially, circumstantially, you are to bear to control

you. But still only if you attend, give your whole attention to your quota you'll be best benefited. And all else leaving to Me."

This is the way of living a life properly and we can thrive by following such rules as given. We are living in the infinite, and the infinite is not a stone like substance. The infinite is all conscious, all intelligent, all loving. He's infinitely superior in all respects than us. So we should not disbelieve Him to our own difficulties. That will increase our difficulties. We should learn to believe Him, the infinite represented by whom, and go on. That is harmony in life. Seek harmony not discord. The ultimate reality, ultimate controller, He's for harmony. He's harmony Himself. He's beautiful, harmony, harmonious, loving. Harmony, beauty, loving, ecstasy, that is of similar thing. So He's harmonious, and harmony will satisfy you only, not discord. Don't be a member to the discordant, to create the world of discordance, discord. But try to be a member of the world of harmony. And this is the way by which you can in no time, a very short time, you can come in connection with the world harmony, in that plane. In the sea, on the surface, so many waves, but dive deep, no waves are disturbing you. So on the surface we are seeing so many disturbing small waves clashing, in clash together, but in the deepest, if we connect with the deep sea there is no such wave clashing.

So there is a plane, *nirguṇa* plane, the *sattya*, *raja*, *tama*, *triguṇa* of *māyā*, this separatism, clash between separate, consciousness of separatism. But dive deep and you'll come in touch with the more universal characteristic of the world, and *nirguṇa*. *Vaikuṇṭha* is *nirguṇa*, and positive love, not only *nirguṇa*, not only independent of clash, but welcome adoration, with adoration welcomed you - positive love you will find if you go more deeper plane of this world. And that is *Vṛndāvana*, *Kṛṣṇa* consciousness. *Kṛṣṇa* consciousness, not only not disturbance producing, but it is love producing. Not only justice, but it is the land of mercy, land of love. Love means who compensates others' defects, that is love. By self dedication, compensating others' defect, that is the land of love. That is the land of mercy. That is in *Vṛndāvana*, in the deepest

existence, in Kṛṣṇa consciousness. And over that we are to pass through Vaikuṇṭha consciousness that is of justice. And here clash and injustice in this *māyāic* world, Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka, *brahmāṇḍa*. A clash of separate consciousness, separate interest, clash of separate interest. But passing through Brahmaloḥka if we enter, in Brahmaloḥka it is equilibrium, then passing through that if we come, Vaikuṇṭha, the land of justice. Then again deeper, if we can make progress to go we'll find Kṛṣṇa consciousness, the land of Divine Love. There everyone is compensating others' defects, as if. No defect really, but still the tendency there like that, love and mercy, self sacrifice to keep others' happiness. To sustain the general happiness of the place, everyone is contributing something, labour of love, that is the land Vṛndāvana. Kṛṣṇa consciousness, which has been given in *Śrīmad-Bhāgavatam*, and Mahāprabhu Śrī Caitanyadeva He came to point out that. In scriptures you will find different stages of advices, but the highest advice, you may not know, the goal of life has been given to us that Kṛṣṇa consciousness, that Vṛndāvana consciousness. And that is also differentiated way we are to see. In *vātsalya rasa*, some *sākhya rasa*, *mādhurya rasa*, *svakīya*, *parakīya*, specially in Vṛndāvana. In Vṛndāvana almost everything is *parakīya*. *Parakīya* means the relation not acquired by any right, but only free choice. Free choice, even crossing the ...

You see, justice is a good thing. We cannot have any complaint against justice, but still, mercy is higher thing. If we can conceive that then we can conceive even the crossing the social laws, social law, the scriptural law, rules, we venture towards the Absolute Truth. We cross the law of justice, the social law, the religious law, all these things. But towards whom? Towards Him who is the Master of everything. He's really the Master of everything. And the law distributed, this yours, this is his, this is third man's, in this way. That is justice. Justice means law. Law means adjustment of right between many. But when one is Master, Absolute Master, how can law come there? No law can come there. He's the Absolute owner of everything, absolute good, perfect. He should not be the owner? Educated person like me he'll have some right? The absolute intelligence, absolute loving tendency, the power must not be vested

there? The Absolute Good? The power should be vested, distributed amongst the deceptive gentlemen? What is this?

So in Vṛndāvana, above law, the good dictator, good, absolute owner. That sort of consciousness comes within. And also, one thing is there. Yaśodā, her affection is towards the child, but the apprehension in the background, “That some say that child does not belong to me. I may lose this child. Such an affectionate child I may - it may be lost. There are some in the background they say that this, something, He’s God. Some say He’s Vasudeva’s son. The Garga came, sent by Vasudeva to give the name Kṛṣṇa. So there is a rumour that He’s not my son, He’s Vasudeva’s son, Devakī son, He’s not my child.” This sort of background pushes this affection to the highest intensity, “That I may lose the object of my affection. My affectionate eyeball may be removed.”

So with much intensity, as much as possible, her heart can command. With that love, affection, she comes to nurture the boy, to serve the boy. Mother’s friends are also servants in some way. Sweet servants, at the cost of their life they want save the interest of the child. Ordinary servant, how much service he can render, he can give? But parents, they’re also servants. The friends are also servants, confidential servants, playing, sometimes taking on the shoulders, in different ways. All serving but in different type, different sweeter type service, in this way. *Parakīya*, friends also servants.

“Some say that He’s not of our own rank. He’s divine, He’s Lord Himself. Then, we may lose His company. Then how we’ll keep up our life if we cannot, if we’re not allowed to play with Him? In such a beautiful way, His charming way, He’s playing with us. If we’re deprived of that, how can we keep up our life?” *Parakīya*. “I can, it is not my right. The company which I get properly it is not as the result of right, but I can lose any moment. It may be withdrawn from amongst us.”

This apprehension increases the intensity of their respective service and

love towards the prime cause. So this is Vṛndāvana, the land of love, land of mercy. Of course from the lower standpoint, that Kṛṣṇa consciousness, Mahāprabhu, wanted to give it. It is His domain. He's the guardian. He's the Master of the highest there. And in *mādhurya rasa*, not to speak of, whole time engagement is possible only with the Lord in *mādhurya rasa*. And the apprehension of losing, of separation, he's also in the most intensified degree, and so the *parakīya rasa* in that sweet service, its intensity in earnest grade of degree. In this way. This has been given by Lord Himself, that Kṛṣṇa and Rādhārāṇī combined, Mahāprabhu, by Himself.

Nityānanda Prabhu announced from door to door. "Oh, come to Gaurāṅga. You don't know how you'll believe, what prospect you'll be connected with. Take the Name of Gaurāṅga. I'm touching your feet." Nityānanda Prabhu shed tears profusely from door to door. "Take, accept Gaurāṅga. Accept His teachings. Then you don't know the inestimable prospect in your future waiting for you. Don't dismiss Gaurāṅga from your door. He has very graciously come to your land here." In this way Nityānanda Prabhu's wandering here.

And so many agents are still trying to bear that, carry that flag, according to their capacity as much as they can. And our Swāmī Mahārāja did wonderful, that the flag of Mahāprabhu, Nityānanda Prabhu, or Guru Mahārāja Bhaktisiddhānta Saraswatī Ṭhākura, Bhaktivinoda Ṭhākura, he went to the west, far west, and came back with a flying colour. So many as the result we find so many of you even here also. That thing is such. And I hope you will get the taste of this high, divine love, at your heart. This sort of divine drop of love will enrich you, every heart of you, and you will be, in your turn spread it in the environment wherever you'll be.

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam kathayantaś ca
mām nityaṁ, tuṣyanti ca ramanti ca*

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

The Lord Himself says in *Bhagavad-gītā*, "*Mac-cittā*, their whole attention, mind, is on Me. *Mad-gata prāṇā*, the whole life, the whole energy also My conception commanding them. *Mad-gata prāṇā, bodhayantaḥ parasparam*. When they talk with one another, each other, they talk about Me. My devotees when they talk with their friends, their nears and dears, they talk about Me. I am the object of their talking, eating, playing, whatever they mix with Me they do, they deal everything mixing Me with that thing. *Bodhayantaḥ parasparam, kathayantaś ca mām nityam*. Always go on talking about Me. They have found a miracle in their life, the most precious jewel they have found, and talking only about that, and about Me. *Parasparam, kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*. And thereby they feel, *tuṣyanti, prasāda*, when we talk of sweet food, satisfied. Talking about Me they feel such pleasure, such ecstasy, joy, happiness. And *ramanti ca*, and even the union of the husband, wife, there, they feel this sort of pleasure. And that type of pleasure also they feel in Me, in *ramanti ca*."

Even Śaṅkarācārya, he has also that interpretation, that, just as,

yuvatīnām yathā yūni, yūnañca yuvatau yathā mano 'bhiramate tadvan, mano 'bhiramatām tvayi

["Just as a young boy feels attraction for a young girl, I want that sort of attraction towards You. I want to be engrossed in You, forgetting all

material paraphernalia. And by sincere surrender, at once, our progress begins. And the development of that kind of attraction takes us to the topmost rank. I want that intimate connection with You, my Lord. I am the neediest of the needy, but at the same time I have this ambition. I am so disgusted with the world outside that I want the most intense and comprehensive relationship with You. With this attitude, the surrendering process begins and rises step by step. I want that standard of divine love, of intimacy with You. I want to dive deep within You.”] [*Bhakti-rasāmṛta-sindu*, 1.2.153] & [*Śrī Guru And His Grace*, p 144]

It is in the *Arcana Kana*, the prayer. The servant is praying to the Lord when performing *arcana*. Just as a young man’s mind is captured by a young lady, and a young ladies mind is captured by a young man, so in that way...

End of 82.03.29.B

82.03.29.C

Śrīla Śrīdhara Mahārāja:

[yuvatīnām yathā yūni, yūnañca yuvatau yathā mano ‘bhiramate tadvan, mano ‘bhiramatām tvayi]

[“Just as a young boy feels attraction for a young girl, I want that sort of attraction towards You. I want to be engrossed in You, forgetting all material paraphernalia. And by sincere surrender, at once, our progress

begins. And the development of that kind of attraction takes us to the topmost rank. I want that intimate connection with You, my Lord. I am the neediest of the needy, but at the same time I have this ambition. I am so disgusted with the world outside that I want the most intense and comprehensive relationship with You. With this attitude, the surrendering process begins and rises step by step. I want that standard of divine love, of intimacy with You. I want to dive deep within You.”] [*Bhakti-rasāmṛta-sindu*, 1.2.153] & [*Śrī Guru And His Grace*, p 144]

...yuvatau yathā, mano ‘bhiramate tadvan, mano ‘bhiramatām tvayi . “I pray You capture me wholesale.” That is the prayer of the servitor to the Lord. “To capture me wholesale, by every atom in my life, every nerve in my life, in my body.” Then they’re surcharged with Your thought, Your love, and Your activity. And this should be our prayer. “When to be captured, captivated, by the Absolute Lord of love, to every inch of our existence.” That should be our - this is Mahāprabhu, this is *Bhāgavat*, this is Nityānanda Prabhu, our Guru Mahārāja, A.C.Bhaktivedanta Swāmī Mahārāja. They all tried to take us in such form, in such plane of life, but approximately what I’m saying to you is not.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Any question? Any question from any quarter? Gaura Haribol.

[?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. No question? Then our Bhāratī Mahārāja may address...

Bhāratī Mahārāja: Yes, one question.

Śrīla Śrīdhara Mahārāja: One question, by whom?

Sārvabhauma Bhaṭṭācārya dāsa: Sārvabhauma Bhaṭṭācārya dāsa.

Śrīla Śrīdhara Mahārāja: Oh, new gentleman, eh? Come from, come yesterday? No?

Devotee: No.

Bhāratī Mahārāja: He's Swāmī Mahārāja's disciple.

Devotee: No. Tīrthapāda's disciple.

Śrīla Śrīdhara Mahārāja: Sārvabhauma Bhaṭṭācārya, a great logician.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Sārvabhauma Bhaṭṭācārya was an outstanding scholar in logic, *nyāya*. Gaura Haribol. Gaura Haribol. Gaura Haribol. What is your question?

Sārvabhauma Bhaṭṭācārya dāsa: I was wondering if you could explain how the *jīva* comes to the material world in the first place? How he becomes envious of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: He's asking how the *jīva* comes to the material world in the first place?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Primary eh? ABC. Then in Sārvabhauma type I shall answer.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Hari Charan [?]

You are to deal with reality. Is it necessary for you to know from where you've come? Or what is your real necessity, immediate necessity? There is trouble, how to get out of the trouble? That should be the question, or it will be...

This is somewhat luxury, this question, this sort of question. First I want to get relief from the pains I'm in the midst of. That is practical, genuine, sincere. First opportunity I want to get out of fire. Next it may come that how I was caught by fire. And when I'm within the fire, that enquiry committee how I came within the fire, to get any certain enquiry committee is not necessary. First I want to save from the fire, then when I shall get out, then that question may come how I caught fire, next.

This is curiosity hunting philosophy [?] How I am to get out of the fire? That should be the real question of earnestness, practical question. And these are philosophical to satisfy philosophical curiosity, but have got no practical value. So that background we may know. Jīva Goswāmī has given, Rūpa Goswāmī has written that,

Krte sadya bhavet sadyo bhavasa sadhu navita [?] Mukti siddhasya bhavasya prakatum hr̥di sadyata [?]

It is within but it is covered, and to discover and to come out with the inner wealth. That is it is within us but it is covered, and to discover it, then we see we are in real possession. It means that it was with me. How could I lose it? How I have lost this? It comes such question in its turn. Then Jīva Goswāmī has given the explanation.

The general *jīva* soul which we find in this world, that comes from *taṭasthā*, the marginal position. Not in the positive participation, neither in the negative, but *taṭasthā*, marginal potency there is. The in carrying current and the out carrying current, and between the two there is some margin, there is some equilibrium stage. And the equilibrium has been disturbed and then this negative side movement has been created. And the *jīva* which were in dormant form in that equilibrium, that has come to this negative side to exploit. In this way the first start of the *jīva* soul in the world of exploitation has been told, described. Mahāprabhu says,

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' / kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa' [sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya / svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

[“The living entity’s constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa’s marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine

or fire. Kṛṣṇa has three varieties of energy: *cit-śakti* (His internal energy), *taṭasthā-śakti* (His marginal energy), and *māyā-śakti* (His illusory energy)]. [Caitanya-caritāmṛta, Madhya-līlā, 20.108- 109] & [Gauḍīya Kaṇṭhahāra, 10.14]

We are to harmonise that *jīva* in the *taṭasthā* he's created, if we told, but his automatic existence is endowed with two adaptability. *Taṭ* means margin. Margin may be thought out to be endowed with two possible adaptability. Adaptability for exploitation, and adaptability for dedication. But in the most marginal, most germinal form which cannot be detected. Detected,

ākṣara, kūṭa-stho 'kṣara ucyate.

[*dvāv imau puruṣau loke, kṣaraś cākṣara eva ca kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate*]

[“In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord.”] [*Bhagavad-gītā*, 15.16]

Kūṭa-stho means beyond trace, tracing, which cannot be traced. That is *kūṭa-stho*, undistinguishable position, undetectable position, that is *kūṭa-stho*. *Kūṭa-stho 'kṣara ucyate*. *Kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate*. What is already mingling in this exploiting energy, that is *kṣaraḥ*. And *ākṣara*, what is in the position of the undetectable plane, undiscriminatable plane, that is equilibrium. And if equilibrium is being disturbed then some coming this side, and some may go that side, in this

way, *kṛṣṇera taṭasthā-śakti*. *Taṭ* means margin. *Taṭ* means neither land nor ocean. That is called *taṭ* in Sanskrit, neither land nor ocean, the margin between the two.

So in carrying, out carrying, and the margin equilibrium position, and equilibrium is disturbed by the waves of both sides. And thereby many come, many from that undetectable quarter is seen to come to this world of exploitation. And here also by the grace of the Lord so many agents to recruit them to their higher prospective world where they can have higher prospect in the world of dedication. And by their gracious activity of relief work the souls they're imparted with some sort of injection of *nirguṇa*, the dedication. And that is accumulated gradually in them, create a tendency to challenge his present land of exploitation, challenge his prospect of this land of exploitation, and it is deposited more and more and creates a tendency in him to go towards the land of dedication. In this way the devotion is being preached and so many new recruitment from this world goes to that. And so many others also from that marginal infinite point, the line is infinite, the plane is also infinite. So the marginal aspect of infinite, so many comes again here. In this way it is to be mathematically understood.

But, just as who are in the plane of dedication, they sometimes at their, between the quality of their play, they manage to come here sometimes, by giving some curse, this or that, as if, they come here. But that is coming temporarily for play. Just as the Americans with some visa, passport, can come here and stay for some time and go away to their land. But for ordinary to go to that land it will be difficult, to get passport, and visa, and then to enter. But from higher position anyone can come and secure the passport, visa, playfully, and comes and goes very easily.

So from the land of dedication anyone can come by the order of God, of the Lord. Or in a group with some plan or some scheme comes to this world for the benefit of the world. And they, after passing some time in pastimes, and they vanish, go up to their own position. That is also a class, but there that is playfully come, not come here in a prison house. So many officers, and so many visitors can also enter in a jail, in a prison house. But the entering of the prisoners in the prison house, and the outside visitors in the prison, that is not one and same, different. One as

a visitor and another as the result of his own crime, permanently habited there. In this way.

Is it clear, Sārvabhauma ji, or any sub issue, eh? Generally I have described. Now if any particular point within this you'd like to ask you may ask. You have asked, but many one they have this curiosity they will also hear. So you may ask question, for the benefit of all.

Devotee: Śrīla Śrīdhara Mahārāja, what is the actual cause of the disturbance?

Śrīla Śrīdhara Mahārāja: What disturbance?

Parvat Mahārāja: That makes the *jīva* fall down from marginal to external, what disturbs the sleep condition?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. Disturbance, the movement, that may be sometimes innate and sometimes external. The Mahā Viṣṇu is at the back and He creates the,

*mama yonir mahad brahma, tasmin garbhaṁ dadhāmy aham
sambhavaḥ sarva-bhūtānāṁ, tato bhavati bhārata*

[“O Bhārata, material nature, known as *pradhāna*, is the womb into which I cast the seed (in the form of the individual soul which is born of the

material potency). From that place, all beings headed by Lord Brahmā are generated.”] [*Bhagavad-gītā*, 14.3]

The Mahā Viṣṇu Who is at the back of this, on the other side, the side of dedication, the current of dedication, on the upper side we may say, there is Mahā Viṣṇu Who is supposed to be the Master of this land, the no man’s land, the *taṭasthā*. *Taṭasthāloka*, that buffer state, that equilibrium state, that is divided from subtle standpoint into two. The exploiting side, half almost, is called Virajā, like some watery accommodating position, that is the highest conception of *prakṛti*, of matter, or exploitation, in the subtle form. And the other side that is on the dedication, that is...

And the Brahmaloка, that is the lowest conception of consciousness. Consciousness means enjoyer, and Virajā that is object of enjoyment. Enjoyer and enjoyed, *prakṛti puruṣa*. *Puruṣa* is enjoyer, *prakṛti* is enjoyed. Then this side the half is Virajā, *prakṛti*, and the other side, the Brahmaloка, is *Puruṣa*, type, but not clearly expressive. Undetectable, indiscriminate able, position. Now, from Brahmaloка the enjoyer unit is pushed to this side, and that is pushed by Mahā Viṣṇu Who is the personal conception of the first, the most lower conception of the enjoyment, enjoyer as a whole. The Mahā Viṣṇu, His push creates some disturbance here. He’s free, by His free actions some push comes into the *prakṛti*. And that is called that *tal-liṅgaṁ bhagavān śambhur* [*Śrī Brahma-saṁhitā*, 8] The *ikan* [?] of Kāraṇārṇavaśāyī, a glance, as if a glance is cast on the Virajā, the objective representation in its finest form represented as Virajā, *prakṛti*. The most crudest form of enjoyed element is *prakṛti*, and there the glance is cast, *ikan* [?] it has been described as *ikan*, [?] glance. First conception of enjoyment that comes, and thereby, backed by that Mahā Viṣṇu, is just superior to that Brahman this massive conception of the crude subjective plane, pushed from the back side, or upper side, creates some movement, and thereby some are forced to come somewhat this side. Mahā Viṣṇu, *jagat katya* [?] *Apa eva sasayado* [?]

In *Manu-saṁhitā* also, *tata svayaṁbhu-bhagavān apa eva sasayado* [?] Generally water is, has been selected to be the example of *prakṛti*, Virajā.

And the light has been suggested to be the conception, to carry the conception of consciousness, something. Brahmaloka is some light, mass of light. And mass of water. Something like, light and water. That analogy, these two analogies have been used for *prakṛti* and *Puruṣa*, as Virajā and Brahmaloka, anyhow.

And if we are to trace the cause of the cause of the cause, the prime cause, then His sweet will, He's making *līlā*.

Hegel says, "He's for Himself." Absolute must be by Itself and for Itself. So He's for Himself. Not responsible to anyone. His automatic play is *līlā*. From the Absolute consideration we are forced to come to this point, that what is causeless movement, that is *līlā*. Causeless dynamic existence means *līlā*, His pleasure, His sweet will. Ultimately everything is attributed to His sweet will. The prime cause is not under any law of necessity. We find Him in such a way. That should be the explanation of everything, the very root.

Hegel's side in German, he was also of such opinion. "Reality must be by itself and for itself. He's His own cause, and He exists to fulfil His own purpose." That is *līlā*. We see it. But ultimately it is His *līlā*. Everything is meant for Him, not for any part.

"And partial necessity is also there. It is subsidiary, under Me." Can't you follow?

Devotee: Yes, I follow.

Śrīla Śrīdhara Mahārāja: Oh. Hare Kṛṣṇa.

Devotee: So Mahārāja ...

Śrīla Śrīdhara Mahārāja: *Artheṣu abhijñāḥ svarāṭ*, in *Bhāgavatam*, [1.1.1] Also this as Hegel says, it is in *Bhāgavat*, *svārāṭ*, *artheṣu abhijñāḥ*, He knows the reason of everything, and He's absolute, *svārāṭ*. Not to give explanation for His movements to anyone else. That is His position, in *Bhāgavat* says. *Artheṣu abhijñāḥ*, but for what? Only it is known to Him, and, He's *svārāṭ*, He's autocrat. So no explanation can be called from Him. It is automatic, automatic autocrat in dynamic movement. It is His *līlā*. And law and necessity, it is all with the underlings and we're striving for that for better satisfaction.

Eh? What do you say?

Parvat Mahārāja: I was going to ask, then the ultimate goal of the Māyāvādī philosophers is to go sleeping on the *taṭasthā-śakti* line?

Śrīla Śrīdhara Mahārāja: Yes, that equilibrium, that Brahmaloka.

ye 'nye 'ravindākṣa vimukta-māninas, [tvayi asta-bhāvād aviśuddha-buddhayaḥ āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādrta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

They return to that position, which is *taṭasthā* in the conception of the

Vaiṣṇava, the Brahmaloḥa there. And in time, in *Rāmānanda Rāyā-saṁvāda* it is mentioned.

‘mukti, bhukti vāñche yei, kāhāñ duñhāra gati?’ ‘sthāvara-deha, deva-deha yaiche avasthiti’

[“And what is the destination of those who desire liberation and those who desire sense gratification?” Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya replied, “Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.257*]

Those that aspire after exploitation, enjoyment, and those that want permanent retirement, *mukti*, salvation, liberation, complete, what is their real position? Then Rāmānanda Rāya gave an answer to the query of Śrī Caitanyadeva. The *‘mukti, bhukti vāñche yei, kāhāñ duñhāra gati?’* that was the question. The answer came, *‘sthāvara-deha, deva-deha yaiche avasthiti’*. Those that aspire after enjoyment they get *deva-deha*, the position of the [demi] gods and get good arrangement for their enjoyment and then comes back. And those that aspire after liberation they go to the *sthāvara-deha*, just become a Himalaya or a tree in Australia.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: There is one tree living for five thousand years, found there. In Allahabad also there was a tree of long life. We are told

that Rāmacandra He took His seating under the shade of that tree, that Okayabot [?] was the name. And Kṛṣṇa also came to play under that tree sometimes. And when the British constructed a fort that trunk of that Bota [?] tree that was uprooted and it was kept there, perhaps now also they have kept it to show that the oldest Botabika [?] trunk is here. So long, long time. *Sthāvarāṇām himālayaḥ*.

[maharṣīṇām bhṛgur ahaṁ, girām asmy ekam akṣaram yajñānām japa-yajño 'smi, sthāvarāṇām himālayaḥ]

["Of sages, I am Bhṛgu; of sound vibrations, Om; of all sacrifices, the repetition of the Holy Names; and of the immovable, the Himālayas."]

In *Bhagavad-gītā* [10.25] it is mentioned that: "I am the choicest thing in every section, so I'm Himālaya amongst the *sthāvara*."

So *sthāvara-deha* means the body of a mountain. He wants unconscious position. Liberation means not subject object relation, subject object both combined together. *Darśana*. I'm seeing the finger, finger when reaches the seer more then more vision. So object and subject, knower and the known, when they combine then that becomes Brahman point. And he does not mind if he's Himālaya, only unconscious for long time unconscious existence. So externally that may be Himālaya [?] Or so many planets there are, they have got also life, their personality, they're in such a big figure. The trees also have got personality, the stone also.

Even Huxless [?], the scientist Huxleigh [?] he told that so small stones which are called as gotin [?] when burned it gives life, a kind of stone. That movement he measured, in one *lākh* of years perhaps one millimetre, but movement, life is there in the stone, a kind of stone. So there is life in stone also in mountain. And in Earth, in so many planets,

they're also persons, but they have got such a big figure.

Just as elephant and an insect, the *ātmā*, the soul in the insect and the elephant that is one and the same, similar. But the body is such a huge and such smallest small, microscopic small. But *ātmā* is another type. It can exist in both the places.

So Himālaya, the great mountain, a soul, a liberated soul he's sleeping as Himālaya for *crores* of years. That is *mukta jīva*, *sthāvara-deha*.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād [aviśuddha-buddhayaḥ āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ]

[“O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet.”] [*Śrīmad-Bhāgavatam*, 10.2.32]

Just as that gentleman wanted to sleep only, that Kumbhakarna. He wanted a good sleep, an endless sleep he wanted. So *mukti*, the *sāyujya* *mukti* is like that, of that type, of same, a long period of sleep, so *sāyujya*. The object and the subject related together combined, no bifurcation. That is either as exploitation or as dedication, the bifurcation of two kinds. Otherwise the both combined, mathematically. The seer and the seen.

Anyone, saying something from that quarter?

Kulangana: Śrīla Śrīdhara Mahārāja, my name is Kulangana.

Śrīla Śrīdhara Mahārāja: Oh, Kulangana, yes.

Kulangana: Could you kindly explain why people complain that Kṛṣṇa is immoral.

Śrīla Śrīdhara Mahārāja: Yes, ha, ha. Because they complain they're the culprit.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: They think that they're possessor, they're owner of someone. That Kṛṣṇa is the absolute owner of everything, they can't conceive. So they establish themselves in a false way.

'That I have got some right. The others have got some right.' Against Kṛṣṇa they want stand, make a stand. 'That we have got right against Kṛṣṇa. Kṛṣṇa is not absolute righteous owner of everything. So no, he's not infinite. Finite has got some demand in the infinite, and that not of submissive but against.'

And began, first came, as if we can trace, from Mahādeva, the master of *māyā*, the *puruṣa* as a group in general they deviated. The consciousness, the so many units of consciousness, or a mass of consciousness, which deviated from Kṛṣṇa consciousness. That is, Kṛṣṇa is all in all, the Absolute Autocrat, Beautiful, that is the prime cause and that is the Master of everything: from this consciousness deviation came. And in Śiva consciousness, who is the representative in general of the deviated souls, *pratika* [?] He says that,

bhayaṁ dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]

[“Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipping deity and as his very life and soul.”]

[*Śrīmad-Bhāgavatam*, 11.2.37]

The beginning of apprehension is here. ‘That I have got some separate existence. I want some separate property to master over.’ From here the consciousness of exploitation came, and this is blackmailing, this is black marketing, ‘that we are also owners.’ This false ego, that is the cause, ‘that Kṛṣṇa is not absolute owner of everything, absolute enjoyer of everything. But we have got also our right.’ This separate consciousness, *dvitīyābhiniveśa*, that is the cause of all troubles.

And He’s above law. Our inner heart which can feel this real truth that Kṛṣṇa, the centre of all attraction, He’s the owner of everything, Who can attract everyone by His beauty and love. He’s the sole owner and enjoyer of everything. And who comes in contact with that plane, that current, they cannot but contain them but to be at the disposal of that inner sweet current of the fundamental existence.

Do you follow, hmm? Can’t understand? Any question again? Eh?

Kulangana: I could understand.

Śrīla Śrīdhara Mahārāja: Ah, try to understand in this way that He’s the Absolute owner. All that say they’re owner, that is, he’s created, his

creation, created by him, to suit his purpose. And He's above law. Law comes only for us to regulate many. But where there is only sole owner, autocrat, law coming from Him but law is not above Him. He's the Absolute owner and enjoyer and doer, everything, is in Him Absolute position, holds Absolute position in Him, in His conception. Ultimate cause is such, it is master of everything. His will regulating every atom of existence. If we can accept that, about Kṛṣṇa, and He's all love and beauty, we cannot have any grievance. He's owner, He's thinker, knowledge, and He's beauty, *sat-cit-ānanda*, *satyam*, *śivam*, *sundaram*, the Master of all existence, the Master of all consciousness, knowledge. And the Master of all sweetness, Absolute. And everyone has natural hankering for Him, and He's for everyone, not for any partial position. For everyone He is, because He's the most fundamental. He must have to represent and fulfil, give fulfilment to everything. And when we put some objection, 'We want our position, that we have got some hold over some energy' that is false.

Kulangana: Otherwise we can say that we are envious of Him, we are envious of God.

Bhāratī Mahārāja: [?]

Kulangana: So why we say that He's immoral because we're envious of God.

Śrīla Śrīdhara Mahārāja: Yes. Yes, yes. We have got objection to call a spade a spade. The truth is truth. We have got objection. The Master, He's our Master. We have got objection to say that we have got one master, that ultimately the cause is one, the commanding principle is one. The separate existence, we have got a separate interest. We

can't tolerate the enjoyment of Kṛṣṇa as unlimited. And still, so many forms have been created by Him to enhance His position of enjoyment. That is another aspect.

This *parakīya* system has been evolved by Yogamāyā to increase the union to its highest intensity, it is necessary, what is not formed in *svakīya*. When publicly it is admitted, socially and scripturally it is admitted that He's the enjoyer of all of us, there the enjoying intensity is in general standard. But to make it more intensified, their position of union is necessary to be created in the environment by Yogamāyā.

So Jīva Goswāmī has shown from the scriptures that Rādhārāṇī in fact is Kṛṣṇa's own sweetheart. But the posing in Vṛndāvana as *parakīya*, that She belongs formerly to someone else, to some other husband, and to make it very precious and make it very risky and even blameable, the position has been made of a [?] and risky type, and then the intensity of union becomes greater. It has been explained in that way also. If we, it is true, but if we can follow, by Yogamāyā. Not only in *mādhurya rasa* but in also, as I told previously, in *vātsalya*, in *sākhya* and others. He's our, we are to serve Him, but the service may not be eternal, permanent. Only in any time I may lose such opportunity. That makes one to make the whole of his energy to collect intensely to engage in the service of that respective type.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Śrīdhara Mahārāja, I've been a disciple Śrīla Tīrthapāda. How can I render pleasing service to him?

Devotee: As a disciple...

Śrīla Śrīdhara Mahārāja: Who is he? What is...

Navanita cora dāsa: My name is Navanita chora dāsa.

Śrīla Śrīdhara Mahārāja: Navanita chora. Yes. How you can render service to him?

Navanita chora dāsa: Yes, Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: You can render service to him by carrying out his orders in a general way, it may be seen.

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Śrīla Śrīdhara Mahārāja: ...then you are to consult me with, privately you may consult with me, discuss with me. But generally his connection has taken you to this sort of life, and thankfully you must obey him. Hare Kṛṣṇa. Gaura Haribol. By the will of the Supreme he has given you this connection with this light and this prospect. So by supreme arrangement it is expected that through him you will get your aspiration satisfied, with that point, that channel, generally. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Another question Mahārāja.

Devotee: Śrīla Śrīdhara Mahārāja, while also performing our daily activities, should we meditate on Lord Caitanya Mahāprabhu, or can we meditate upon our *dīkṣā* Guru?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Everything should be done proportionately, not one is in full. Perhaps every point has got importance. The Guru, general Guru, and what is shown by the Guru, the *śāstra* Guru. Bhagavān has come as Guru. Then there is *śāstra* guide, Guru, and *śikṣā* Guru, *dīkṣā* Guru, *sannyāsa* Guru, and canvassing Guru, this *vartma-pradarśaka*. From so many points I can get my benefit, spiritual, and I should be proportionately open and dedicated towards them for my own benefit.

Earning money from different sources, the money is coming to me, and I must not stop the opening through which the money is coming, flowing to

me. As much as I find money flowing towards me I shall give that sort of attention. If am am clever then the source and the source of that source in this way I shall have to have estimation and to show my attention accordingly, and proportionately, to my gain.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. We must be realistic, we must be awake of our own interest, what is what, and what direction it is coming from. We must be awake. Hare Kṛṣṇa. Gaura Haribol.

Bhāratī Mahārāja: Question here Mahārāja. Śvetadvīpa.

Śrīla Śrīdhara Mahārāja: Śvetadvīpa. What is his question?

Śvetadvīpa: Can you explain the point between the king and the flatterer?

Bhāratī Mahārāja: The point you made between the king and the flatterer.

Śrīla Śrīdhara Mahārāja: Flatterer, the king and the flatterer. What is at the bottom of this question?

Śvetadvīpa: The king wanted a jester...

Bhāratī Mahārāja: But what's your motive? What do you want to know?

Śrīla Śrīdhara Mahārāja: Eh? Here no flattery, no extent of flattery is possible with the Supreme Authority. How much flattery? Flattery means what is not there, to ascribe that thing to him. That is flattery. To sing the glory of a king, and to make flattery of the king, that is two different things. Is it not? Flattery means false praise. What do you think? Eh? What is flattery? It means false praise, false glorification. Is it not?

But in Absolute there is nothing false. In Kṛṣṇa everything - what much you can perceive and produce? He's infinitely good, holding higher position. No, nothing can be raised into the position of flattery. What is real, the fact is there, that is beyond our ability to glorify Him. A tiny *jīva*, how much it can make praise about Him, highly, what is not there. It is impossible. Flattery is never possible in Kṛṣṇa, or in Gurudeva, etc. Flattery is in the, that role may be played in the *māyāic* world. Hare Kṛṣṇa. No flatterer of Kṛṣṇa is possible. Ha, ha, ha, ha. That empty glorification, that is not possible there. So much glorification is necessary, the Brahmā, the Anantadeva, they're always singing but don't find any limit.

Lag badhi chari ya sunyi dari bari [?]

The Anantadeva with His unlimited lips is sing the glory of the Supreme Lord but can't finish.

When the flattery will come there?

Devotee: [?]

Kulangana: I would like to say that that means we can't cheat God.

Śrīla Śrīdhara Mahārāja: What does she say?

Kulangana: We can't cheat God. It's not possible to cheat God.

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Yes, it is true, we can't cheat Him. We can't cheat Him, for He can see more than I can see myself. Hare Kṛṣṇa. I do not know fully, I do not know me, myself, fully. But He knows infinitely in the full way, knowledge about me.

Kulangana: But I was reading in the *śāstra* that God doesn't know Himself.

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. The *nirguṇa*, He knows His own qualification and for that He's to take as if another shape, Baladeva. He has got His *śakti*.

*sukha-rūpa kṛṣṇa kare sukha āsvādana / bhakta-gaṇe sukha dite
'hlādinī'-kāraṇa*

[“Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the

ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

He can feel Himself as He’s the Absolute Ecstasy, everything. But to make it explicit to us, our only source of help is His potency, the *hlādinī*. That can distribute. He’s full of ecstasy and that ecstasy to be distributed to us some potency is necessary. He Himself is *ānandam*. But to distribute that to others a potency is necessary. And His potency, that distributes Him to others, that is His external self. Nothing is beyond Him. Everything is within Him in a particular sense, and not within, that is also. But through His potency He’s known to others.

And also, the potency of ecstatic portion of Him, that is knowing, know, consciousness thinking, willing, thinking and feeling. Things may be for our understanding may be classified under these three heads, in general. Thinking, that *anubhuti*, which can understand, which can feel. That is mainly in Kṛṣṇa. But the feeling, the satisfaction, self satisfaction, that is also His part but that part is meant as *hlādinī, ānandam ca, sat-cit-ānanda*. The feeler and the felt of ecstasy, and the energy which maintains the existence both. These three aspects of the Absolute. So it has been described in the *śāstra* that Kṛṣṇa the feeler, mainly the feeler, the thinker, He feels Himself as *ānanda* and that part is represented in the fullest form in Rādhārāṇī. So He’s charmed by the beauty of Rādhārāṇī. He thinks, the thinking, the main aspect of thinking, Absolute, He’s charmed by the feeling aspect of the Absolute.

And Baladeva represents the general existence, the foundation, of the whole, the willing, the energy. And thinking, the feeler, and *hlādinī*, the felt, the ecstatic, ecstasy. In this way it has been divided for our understanding. But in total everything is one.

And there is something more to understand. Something under Baladeva and Rādhārāṇī, the two aspects. Something up to *sākhya rasa*, *vātsalya rasa*, it is commanded under Baladeva, the existence. And Rādhārāṇī from the *mādhurya rasa* is a separate department, that wholesale transaction, that is a separate department. In very subtle form it has been described in this way.

So, it is mentioned that Dvārakā Kṛṣṇa when He comes to see a portrait of Vṛndāvana Kṛṣṇa He's charmed to find His face. "I was so beautiful in My days of Vṛndāvana." He's charmed. He Himself, *sukha*. *Sukha-rūpa kṛṣṇa kare sukha āsvādana*. *Sat-cit-ānanda* as a whole represented in Him. But if we are to see Him in a more differentiated way then we are told like this, that His *hlādinī* aspect, and this thinking, Vāsudeva aspect, the thinker, principal thinker, the principal existence, and the principal object of thinking, aspiration of thinking, they may be *jñāna*, *bala*, *kṛiyā*, *ca*, as in *Upaniṣad*, *vividhaiva śrūyate, jñāna-bala-kriyā ca*.

[*na tasya kāryaṁ karaṇaṁ ca vidyate, na tat samaś cābhyadhikaś ca dṛśyate* *parāsyā śaktir-vividhaiva śrūyate, svābhāvikī jñāna-bala-kriyā ca*]

["He does not possess bodily form like that of an ordinary living entity: He has a transcendental form of bliss and knowledge, and thus there is no difference between His body and His soul. All His senses are transcendently divine. He is absolute substance. Any one of His senses can perform the action of any other sense. Nothing is greater than Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural consequence of His divine will. In other words, whatever He wills immediately becomes reality. His divine energies are threefold: His knowledge (*jñāna-śakti*) potency (a.k.a. *cit-*

śakti or *saṁvit-śakti*), His strength potency (*bala-śakti*,

a.k.a. His existence potency, *sat*, or *sandhinī-śakti*), and His pastime (*kriyā-śakti*) potency (a.k.a. His ecstasy potency, *ānanda* or *hlādinī-śakti*).”] [*Śvetāśvatara Upaniṣad*, 6.8]

Bala means energy, general energy. *Jñāna* means the feeler, the enjoyer. And *kriyā* the *vilāsa*, the pastimes, for which He’s hankering. He has given Himself to the wave of pastimes. *Jñāna-bala-kriyā ca*. And thinking, feeling, willing, these three aspects of the Absolute. And they have got their respective position, but they’re ultimately one, representing one. But when differentiated, first in three groups, and then so many branches of different groups. But one is not independent of another, having some co-relation.

Hare Kṛṣṇa. Gaura Haribol. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Mahārāja, how should we regard the inhabitants of Navadvīpa Dhāma?

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: That is according to ones stage one will do. The highest stage, not to disturb anyone and to adjust with them. Skilful adjustment, that according to my necessity, according my stage and necessity, I'm shown the way. But really there is perfection behind. With this attitude we should try to mingle. Apparently if any animosity we find, we are to take that in my spirit, to my test it is necessary. But in real representation it is not so.

Everywhere, still as the capitol and the country, the difference between capitol and ordinary country. So the Dhāma and ordinary. Everywhere there is abode of the Lord. A special feature in Dhāma, that is special presence of the king in his capitol, but everywhere he's placed. So Dhāma should be seen as the gist, the substance, substantial representation, and there at least we must adjust. In the country abroad we may speak freely, but at least in the capitol we must be a little careful in seeing and speaking, because there is intense power of the king is there. My good or bad future may be easily created there, in concentrated place. So we must be careful to deal specially in Dhāma, but always we must be careful in our dealing. Not anonymous, what is anonymous, and what is enemy, animistic, that is the origin in me not outside, just as began,

*tat te 'nukampām susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya
bhāk]*

[“One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”]

[*Śrīmad-Bhāgavatam*, 10.14.8]

I’m the cause that I have come, I am thrust here. I am put into prison. Why? In prison also there is gradation. According to my *karma*, my sin, I’m put in a particular prison. There is no mistake in the calculation of God, or nature. As that computer, a machinery calculation. So I’m put in a particular position due to, that is my fault. I’m responsible and the responsibility of my position not to be attributed to the environment. That will be wrong for me, and injurious for me.

So Dhāma in concentrated position, and anyhow and everywhere the same truth is applicable but with lower importance, and here it is increased importance, Dhāma. Just as in capitol how to deal with the king, and in ordinary country. There is concentrated position and scattered position. This sort of... Eh?

Bhāratī Mahārāja: Mahārāja, everyone asks, “Are the Dhāmavāsīs liberated?” Everyone always asks this question.

Śrīla Śrīdhara Mahārāja: That is in *mukta desti*, Dhāmavāsīs liberated. But *māyājāl*, by measurement, by measuring interest, the main interest of the measured quality we see otherwise. When that screen is removed then I shall see the Dhāma proper. *Māyājāl*.

Through the *śāstra* we are seeing the Braja *līlā* of Kṛṣṇa, as she told, ‘a debauch, a thief, an aggressor, all these things.’ But when we want to see through the *śāstra* by gradual process we are to conceive, ‘Oh, the

holiest position may be such. Most purest position may be such.'

But ordinary people, 'Oh, the fools they run after Kṛṣṇa. The example, a debauch, a thief, a liar, aggressor, and he's the ideal?' The ordinary person will see.

But who can see through a particular process given by the scripture and the *sādhū*, that their

śraddhā that will console, 'Oh, in higher conception it is possible.'

So according to the stage of our consciousness we can see things, the pure, impure.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati
bhūtāni, sā niśā paśyato muneḥ*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

What is day to one that is night to another. What is night to one that is day to another. Hare Kṛṣṇa. Hare Kṛṣṇa.

That lady, one of the ladies told that, "Only the jealous persons, they will have objection against Kṛṣṇa." Who are jealous, want to be Kṛṣṇa himself, he will say that, "Kṛṣṇa is doing wrong." Who wants to become himself Kṛṣṇa, the enjoyer. The jealousy, that cannot allow ourselves to

accept the conviction that Absolute Good He will have autocracy over everyone, and that will be good for all. The Absolute Good, He will have full control and there cannot be anything wrong. This plain conception we cannot admit.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: All right. Gaura Haribol.

Om Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī
Prabhupāda kī jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Jaya Śrīpāda A.C. Bhaktivedānta Swāmī
Mahārāja kī jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda kī jaya.

Devotees: Jaya.

...

Kulangana: ... when Lord Rāmacandra came on this planet they sent Him to forest.

Śrīla Śrīdhara Mahārāja: What does she say?

Bhāratī Mahārāja: [?] Oh, so like yourself?

Devotees: [Group laughter]

Bhāratī Mahārāja: No? [?]

...

Śrīla Śrīdhara Mahārāja: ...foam and bubbles, if we find in the Ganges water, that cannot remove the purifying capacity of the water by the stream of Ganges. So also in a Vaiṣṇava if we find some physical defect in the body or in the mind, that cannot remove his purifying capacity from within. Through his ways it is shown he's connected with the Supersoul, and Super, Supersoul Kṛṣṇa, Nārāyaṇa, etc.

dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair na prākṛtatvam iha bhakta-janasya paśyet

gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair brahma-dravatvam apagacchati nīra-dharmaiḥ

[“Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee’s having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.”] [*Śrī Upadeśāmṛta*, 6]

So this is an important *śloka* in *Upadeśāmṛta*, by which we should not try to identify with physical, jumble together the physical and spiritual things. The learned men may have a weak body, and an intellectual giant may have a weak body. So the intellect can stand without the strong body just as. So the soul can be connected with any body which is seen by us by our eye experience. We are to gradually understand the function between matter and spirit.

When the Lord Himself appeared here, though we could see with our fleshy eye, when Kṛṣṇa, Mahāprabhu, and other incarnations come down, our physical experience also can have some conception of Him, but that is not real. If it would be so then all would be able to recognise Him as God. Śiśupāla, Dantavakra, Jarāsandha, they could not recognise Kṛṣṇa as God. So physical appearance has got nothing to do with the real connection with Godhead. Our soul’s eye must be awakened. On the whole our soul experience must be awakened to have some idea, or according to the growth of awakening of our soul experience we can understand. Some can understand Nārāyaṇa, some Brahman, Paramātmā, some Dvārakeśa or Vṛndāvaneśa, in different *rasa*, all depends on the soul’s awakening. And inner awakening we can have experience of the Absolute Truth in our respective necessity, innate necessity.

So we'll always be very careful to differentiate between this sense experience, our mental experience, and the soul experience. And though there is gradation in the soul experience also we are to count for that, we should be prepared for that discrimination in the soul's experience also. Hare Kṛṣṇa. Any question?

Devotee: Śrīla Śrīdhara Mahārāja, there appears to be some worries, that even though the Ganges water is very spiritually purifying, but it may be materially damaging to the health of the devotees. Could you perhaps clarify that phrase.

Śrīla Śrīdhara Mahārāja: Nimāi, *ke bolchen?* May damage materially, but the real devotee he will try to get the spiritual benefit at the cost of the material damage.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Eh? Suppose I find that the Vaiṣṇava he's seen with some infectious disease, and if I take his *prasādam* the disease may come in me. What shall I do? If I take *prasādam* of the Vaiṣṇava it will be wholesome for my soul, soul's body. But it may contaminate my physical body. So at the risk of the physical body I must take his *prasādam* for my souls benefit. What do you think?

Devotee: Yes. It is clear, Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. There was one Vāsudeva Vipra when

Mahāprabhu was, from Purī He was in a tour in the South, then in Śrī Kurvan He met one *brāhmaṇa* who was suffering from leprosy but he was a pure devotee. Mahāprabhu became, was guest to, in the house of a *brāhmaṇa* named Kūrma, and Vāsudeva Vipra the devotee he got the intimation that, in his heart he could, he might have heard that God Himself has appeared, Kṛṣṇa, and He's in Purī and He may come this side. And he heard that He has come in our village. But before he could meet Him Mahāprabhu left the village and going off. Then from the heart that news reached him that He has left the village. Then with very emotional and earnestness he fell on the ground.

“Ha Gaurāṅga, I could not have a *darśana* of You. You came so far but I could not get Your *darśana*.”

When Mahāprabhu was going His such thought arrested His progress and He ran back and welcomed him. That *brāhmaṇa* whose whole body, not only that leprosy right stage. So much so that it is mentioned that the worm, or what is that? Worms are falling, worms are coming out of the sores and he's putting the worm again into his body, [so] that the worm will [not] die. He was of such spirit, and such developed leprosy in his body. But he was a devotee. Mahāprabhu came and embraced him and the body was transformed immediately we are told.

Sanātana Goswāmī when he came from Benares to Purī through the jungle route, and there was such atmosphere and water that he developed itches, a kind of itches into his body. And when he reached Purī he was oozing that wound, so many oozing with some sort of juice from the body. Then Mahāprabhu went to embrace him and he's running away.

“I am of such, born in such a mean section. And the body is such, of lower stuff that so many itches on my whole body and they're emitting a bad smell and juice. Don't touch me my Lord, I'll be offender.”

But Mahāprabhu did not care and embraced him. For a few days it was going on in that way. Then Sanātana Goswāmī told to Haridāsa, “I think I must leave the place, soon, and go to Vṛndāvana, because I cannot tolerate that my Lord, He’ll embrace me, this filthy body, and all these nasty things will get smeared on His beautiful body. I can’t tolerate. I must leave the place. Or I may do one thing. This nasty body I shall place just before the wheel of Jagannātha and it will be crushed, will crush me to death. Then I shall go in next birth I shall get a good chance of higher birth.”

Then it was taken to Mahāprabhu by Haridāsa Ṭhākura. Then Mahāprabhu told, you are to note this very carefully, very carefully that Mahāprabhu told, “The body of a devotee is not material, it is said. Usually Māyāvādī who do not care for this material good or bad, they also not care of the filthy or the pure character of this material thing. And what about devotees, they have some higher consideration.”

bhakte-deha 'prākṛta' kabhu naya, cid-ānanda

[prabhu kahe – vaiṣṇava-deha 'prākṛta' kabhu naya 'aprākṛta' deha bhaktera 'cid-ānanda-maya' dīkṣā-kāle bhakta kare ātma-samarpaṇa sei-kāle kṛṣṇa tāre kare ātma-sama sei deha kare tāra cid-ānanda-maya aprākṛta-dehe tānra caraṇa bhajaya]

[Śrī Caitanya Mahāprabhu said: “The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss. At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself. When the devotee’s body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.”]
[Caitanya-caritāmṛta, Antya-līlā, 4.191-3]

“It is mentioned in the scriptures that the body of a devotee is not which is seen by our fleshy eye experience. It is not confined there. *Bhakte-deha 'prākṛta' kabhu naya*. What we get experienced through our eyes, nose, etc, body senses, physical senses, one should not limit the standard of purity of the body of a devotee in that layer, *prākṛta' kabhu naya*. It is said in the scriptures, but I see that just like this ordinary material body, so many itches are there. Then what to do? I'm to believe in the revealed scripture, or to believe my eye experience? I see the filthy characteristic in the body of a devotee, but in the scriptures we are made to understand, we are wanted to understand that this is not material body.

So Kṛṣṇa, to test My genuine devotion, He has produced these things for My test, My examination, to examine My sincere affinity towards the scriptural truth, this thing has been produced by Kṛṣṇa. If I stick to My material experience then I lose My faith in the scriptures. So Haridāsa I can't do that. I can't do that. It is Kṛṣṇa's will that has produced, and only for My test. I can't fail in the examination.

I must - that this is not the material, but the special will of Kṛṣṇa to test Me, this has been created for Me, whether I'm accepting that.”

Devotee: Haridāsa Ṭhākura told...

Śrīla Śrīdhara Mahārāja: No. We don't think. No. Haridāsa Ṭhākura told, “You are our guardian, an affectionate father, mother, so just as mother by her affection she does not care the dirtiness in the stool of her son, through affection. Through affection and love, that makes Him ignore the dirt in us. Oh our Lord, devotee, we are dependent on You, and You have got much affection for us. And so Your affection does not allow You to read the defect in the object of Your affection. This is our finding.”

Haridāsa Ṭhākura told.

Then Mahāprabhu, after two days, one day suddenly and the whole thing disappeared.

Sanātana got his purest devotional body, in the external world. But Mahāprabhu also in the meantime mentioned, “That you say that it is a filthy thing emitting bad odour, but I don’t think like that. I got the scent of the *catuḥsama*, four good scents, *catuḥsama*...

...

[pāriṣada-deha ei, nā haya durgandha / prathama divase pāiluṁ catuḥsama-gandha”

[“Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odour from his body. On the first day I embraced him, I smelled the aroma of *catuḥsama* [a mixture of sandalwood pulp, camphor, *aguru* and musk].” *[Caitanya-caritāmṛta, Antya-līlā, 4.197]*

kastūrikāyā dvau bhāgau, catvāraś candanasya tu kuṅkumasya trayaś caikaḥ, śaśinaḥ syāt catuḥ-samam

[“Two parts of musk, four parts of sandalwood, three parts of *aguru* or saffron and one part of camphor, when mixed together, form *catuḥsama*.”] *[Garuḍa Purāṇa]* [From *Caitanya-caritāmṛta, Antya-līlā, 4.197* purport]

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82.03.30.B_82.03.31.A

Śrīla Śrīdhara Mahārāja: ... got his purest, devotional body in the external world.

But Mahāprabhu also in the meantime mentioned, “That you say that it is a filthy thing emitting bad odour, but I don’t think like that. I got the scent of the *catuḥsama*, four good scents, *catuḥsama*. Sandal, this camphor, and something like that, four *catuḥsama*, good scent mixed, combined, I got that scent in his body, really speaking.”

...

[pāriṣada-deha ei, nā haya durgandha / prathama divase pāilun catuḥsama-gandha”]

[“Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odour from his body. On the first day I embraced him, I smelled the aroma of *catuḥsama* [a mixture of sandalwood pulp, camphor, *aguru* and musk].” *[Caitanya-caritāmṛta, Antya-līlā, 4.197]*

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["Two parts of musk, four parts of sandalwood, three parts of *aguru* or saffron and one part of camphor, when mixed together, form *catuḥsama*."] [*Garuḍa Purāṇa*] [From *Caitanya-caritāmṛta*, *Antya-līlā*, 4.197 purport]

...

Physically it may be nasty to the ordinary man of physical consciousness. So by all these we are requested, our mind is requested to attend, to draw our attention to make distinction of the goodness of spiritual and material differentiation. The spiritually good thing we may see in a material defective thing, but we may not be misguided by that. The transcendental purity we are after. Hare Kṛṣṇa. Hare Kṛṣṇa.

Sometimes *paramahansa* Vaiṣṇava does not care for any physical purity, but their heart is as pure as anything. [?] but physically they may not be very careful for the purity. There was one Vaṁsī Dāsa Bābājī here, Vaiṣṇava respected, he commanded universal respect here. Vaṁsī Dāsa Bābājī. Sometimes it was seen that some filthy things are around him. Our Param Guru Gaura Kiśora Bābājī Mahārāja he sometimes lived in a, very near, in a room that was very near to public latrine, so that ordinary people may not approach him. Then to teach us that the physical impurity is not so much injurious as this mental. Physical impurity, purity is not so dangerous as mental purity, impurity. Sometimes to avoid the mentally filthy persons, *sādhū* they take their shelter near the physical impurity. Our Gaura Kiśora Bābājī Mahārāja he lived in a room nearby public latrine. Physical impurity but avoiding this mental impurity. That is more dangerous. Hare Kṛṣṇa. Hare Kṛṣṇa.

Any question? Who is here? That Kulangana?

Devotees: Yes, she's here.

Śrīla Śrīdhara Mahārāja: Her question yesterday, that only out of our jealousy we can't recognise Kṛṣṇa. It is a very good idea. In *Bhāgavatam* [1.1.2] also, *nirmat-sarāṇāṁ satām*, from the first śloka, perhaps.

*janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāṭ tene
brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ tejo-vāri-mṛdām yathā
vinimayo yatra tri-sargo 'mṛṣā*

dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi

[“O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”]

[*Śrīmad-Bhāgavatam*, 1.1.1] Then the second.

*dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ
satām [vedyaṁ vāstavam atra vastu śivadaṁ tāpa-
trayonmūlanam śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt]*

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata- Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

The Vedavyāsadeva in his introduction to *Bhāgavatam* in the second *śloka* he mentions this. "That I'm preparing this scripture. Why? I have given many things to the world [?]

We are told. But what is the necessity of this new inauguration? *Projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ*. This is specially prepared for the non jealous people. Jealousy, *matsarāṇāṁ* _____ [?] One who cannot tolerate the good of others, *matsara*, can't tolerate." Our Guru Mahārāja told that, "The Māyāvādīs they're all *matsara*, they can't..."

Like that Washington slogan, "No taxation without representation. We don't accept any prime cause if we're not represented. *So ham*, the prime cause I must be there, otherwise I won't admit that is the prime cause."

And Guru Mahārāja told, "Geocentric and heliocentric conception. Because I am here on this Earth so Earth must be in the centre. The others say, 'Though I'm not in the Sun, but we admit that Sun is in centre and not our Earth.'"

So, the *matsarata*, that the spirit of jealousy does not allow us to recognise that Kṛṣṇa is all in all, and we have got no position but that of a slave of Him. This is self abnegation, *nirmatsara*, who has got no trace of

jealousy in their heart, they can accept such type of Godhead of the Supreme Cause must be like that. Our defective position should sincerely prove to us that we may not have a position in the Supreme place, then we cannot deviate in such lower conception.

So everything is for Kṛṣṇa. Nothing for me. But by the great grace of the great Lord, I may be considered as a slave to Him. The self abnegation, the *tyāga*, the renunciation, the living renunciation. That is dead renunciation. The living renunciation is there in the dedication and the dedication of the fortune, of the faith, at the disposal of the Absolute. There lies real renunciation, of self abnegation, that *nirmatsara*. Only they can have the conception of the Absolute Truth as Kṛṣṇa the autocrat, the despot. He's the owner and enjoyer of anything and everything, even including me. So this is the highest abnegating spirit, that is dedication, *nirmatsarāṇāṁ satām*.

Jealousy is the greatest enemy in us. One who has got a pinch of it he cannot come in Kṛṣṇa consciousness [?] because Kṛṣṇa is all in all [?]

But by doing that they're benefited also, most. He's autocrat, He's above law. So as He comes to grace me no law can bind Him. I have got that fortune, so it is not a loss but it is the gain of us, that He's autocrat, He's above law. He's merciful, He's graceful. So we can have, can consider us to be fortunate because so low we are, if by justice He's to come we have got no hope. But only graciously He can come and uplift us to any position He likes. That is our prospect here.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Kulangana: My name is Kulangana. So yesterday I said that Lord Rāmacandra was sent to the forest, Daṇḍakaranya forest. But myself I don't feel like sending to the forest. I feel that I come to the spiritual abode. I don't think that I am condemned. I feel it extremely hard to express my happiness to be here. I don't think that I'm in India, I didn't come to India. My spiritual master A.C. Bhaktivedānta Prabhupāda he said that, "In India people there are interested in politics." And he couldn't

start his movement so he come to West.

Śrīla Śrīdhara Mahārāja: *Ke bolchen?*

Devotee: [?]

Kulangana: And it's very nice to take bath in the Ganges. But I am the most interested to have association of a great Vaiṣṇava to make...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Only show your nobility, the noble heart. Hare Kṛṣṇa. Gaura Haribol. Another gentleman was putting a question?

Kulangana: Please forgive my offences at your lotus feet.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja, how do we tell which Vaiṣṇavas we should listen to and hear philosophy from? How do we judge which personality it is beneficial to listen to?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Just as light is self effulgent, how can I see that this light gives more lustre than another. In that way. The recipient will make you acquainted that this light is stronger, this sound is stronger, and this is of lower order. In this way. Whatever you are searching, whether that is coming more intensified way, or pure way, or filthy way, or this lower degree of current. In this way. The feeler will say. The sincerity, the sincere capacity of recipient, of receiving, that will be the guarantee. *Hṛdayenābhyanujñāto*, the heart, the approval of your inner heart, that will be the guarantee. In *Manu- sarmhitā* [2.1] the definition of religion, of duty, has been given in this way.

*vidvadbhiḥ sevitaḥ [sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]*

That is generally observed by those that are learned in the revealed scripture, *sadbhir*. And that is also corroborated by the saints who do not differentiate between the worldly good and bad. *Nityam adveṣa-rāgibhiḥ*. Who does not care, has no attachment for the good and bad of this world, *sevitaḥ*, accepted by them. *Nityam adveṣa-rāgibhiḥ*, *hṛdayenābhyanujñāto*. And the third group whose internal approval, *yo dharmas taṁ nibhodhata*. The real conception of duty must have these three certificates. One from the revealed scripture. Another from the current *sādhū* who does not care for worldly benefit of loss or gain. And the third, internal recognition of his sincere heart. By these three things we are to judge whether it is true or untrue, be saved for our safety. Nutshell I say. Do you follow?

Devotee: Yes, I follow.

Śrīla Śrīdhara Mahārāja: But is it clear?

Devotee: Yes, it's clear.

Śrīla Śrīdhara Mahārāja: All right. You are to think and think, then it will be clear.

Devotee: One question at the back.

Śrīla Śrīdhara Mahārāja: Eh? Yes. What?

Devotee: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: *Ātmā*, who says that all *ātmā* are of equal status? No, never it is. They have got their specific capacity and prospect. Every unit has got its something common and something precious, everywhere. The gradation there, there are so many atoms, but if we have got eye to detect the differentiation in the atom that is also possible. Really it is so. No one soul is totally identical with another soul. No atom can be completely identical with another atom. The differentiative nature is universal. No two things can be identical, some difference and something common.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Where will they go? Those that come in this world from the marginal stage who are getting the connection with the [?] marginal connection, they go, cross over.

*'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya tabe yāya tad upari
'goloka-vṛndāvana'*

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya 'virajā,' 'brahmaloka,' bhedi'
'paravyoma' pāya tabe yāya tad upari 'goloka-vṛndāvana'*

'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.153-4]

He can cross with the help of the *sādhū*, Guru, that marginal position very easily.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: In peculiar stages that is possible, not in general. But in special cases, by the special will of the Lord, by a very powerful devotee of the Lord. It is possible that from that slumber they can be identified and taken to. But that is very, very rare, in special case.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Hmm. Because they're not awake, they're completely in slumber, deep slumber. To detect, to find, to take us, that is a very peculiar strategy is necessary. Only in the special case that is possible, not ordinary.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: From Mahāmāyā the recruitment is possible from Brahmaloḥa and Virajā, but that is very rare, by the special order of the Lord. He knows everything. Though it is undetectable, *ākṣara, kūṭa-sthaḥ*, but in the eye of the Lord everything is clear. So may be possible,

but very, very rare.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Purity, that may be of two kinds, apparent and real. Apparent purity is *sattya guṇa*. *Tama guṇa* in this world may be to make the best of a bad bargain. The whole thing is bad, but there is distinction in bad and bad, more bad and less bad. During the *sattya guṇa* the purity is according to that. But the Absolute purity is not, that is of another type, *nirguṇa* type, wholesale purity, *nirguṇa*. That is maybe found in the midst of apparently physical impurity, in a bad, the devotion may be traced. Slight purity may be found apparently in the midst of this material impurity. So it is real purity, and this is comparative purity in this *māyā*. The wholesale is misunderstanding. Less misunderstanding and gross misunderstanding. So less misunderstanding is little purer, but apparent is misunderstanding. Something like that. So purity is absolute purity. Sometimes it may be seen in material impurity for the time being, but still it is purity of the highest order. And whatever purity it has attained that won't be finished and that will take him to the highest position. The absolute purity and the relative purity we are to distinguish.

We may stop here. You may get time to cook and to do the serving duty. I'm not also feeling well.

Devotee: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya
Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīla
Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda kī jaya!

...

We try to let our hours following some rules, which is connected with our human nature and_____ [?] But there are so many worms and insects, they have their full generation within one hour. Within one hour of our measure, that may be a few lives together, there are few generations. And also we are told that one day of Brahmā, or one night of Brahmā, that means in our calculation it is *crores* of years. So small span of time may seem to us a long, long, time, period. And space also like that. Time and space, these are the factors of thought, thinking. The controlling subject is there, Super Subject. He's controlling. The idea, style, more or less, or more space or less space, the whole thing is controlled by the Super Subjective Area. We are told, the night when the *rasa līlā* took place, by the special desire of the Lord, one *brahmaratri*, that *sahasra yuga*, in human measurement, was entered into that night. Possibly it was arranged like that. One *brahmaratra* was managed to enter into our ordinary night space, time, span of time. But still the *gopīs* thought, just a twinkling of an eye the whole night passed away. Only as a twinkling of an eye, *nimesh* [?] that is twinkling of an eye. The whole night passed away so small span, though a *sahasra yuga* of measurement of Brahmā's night was entered into it, by the Supreme Agency.

So it is all questions of relativity. We are depending, we are floating on the whimsical wave of the sweet will of the Lord and His potency. We are

play dolls. We are floating in the waves like play dolls. That is our position. So only we shall try our best to be, not in opposition: always in submission, *ānukūlyena-kṛṣṇānu-śīlanaṁ*.

[anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

Not *prātikūlyena*, contributing, with the attitude of some contribution towards the fulfilment of the *līlā*. His *līlā* ocean. The waves of the *līlā* in an ocean. It is playing like that. We shall keep to the side of the authority, *ānukūlyena*, not in opposition but we should try. Everything is infinite, the *mādhurya-rasa*, the friend *rasa*, *sākhya rasa*, *vātsalya rasa*, anything which is in the relativity of the infinite, all infinite. And what is one's own natural *rasa*, that seems to him to be the best type.

Yaśodā won't say that the *mādhurya-rasa* will be better. She can't say. “Oh, this *vātsalya rasa* is the best.”

The *sākhya*, the friends will also say like that, feel like that. “That what we realise from our relative position, the friendly service, that is the highest. That is the highest.”

[kintu yāñra] yei rasa, sei sarvottama / [taṭa-stha hañā vicāṛile, āche tara-

tama]

[“It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.83*]

Whoever is naturally in possession of a particular attitude towards the service of Kṛṣṇa, he considers that to be the best. This is the general way. But still, *taṭa-stha hañā vicāṛile, āche tara- tama*. If it is possible to judge indifferent, withdrawing from the relative speciality of particular service, then calculation is possible, and then superiority and inferiority can be judged. It is possible also. *Taṭa-stha hañā vicāṛile, āche tara- tama*. More and less, this is there if it is possible for anyone to become indifferent from, withdrawal from the relative position of the *rasa*, and then to calculate. Then they have calculated the *śanta, dāsya, sākhyā, vātsalya, mādhyā, svakīya, parakīya*, in this way the development goes on, and can be understood. Hare Kṛṣṇa.

So *nimesena* [?] A twinkling of an eye. One *yuga*, this one light year, they say light year, the ray of the electricity means so quickly that it can circumambulate within, in one second it can circumambulate seven times this Earth. That is one *lākh*, seventy five thousand miles in a second, that is the...

Only one *lākh*, then how much distance it can cover? Light year, that one year that ray can go, run, as much as traced, that is called light year. And by that measurement they say so many stars are there, it is of the distance of so much, light years. Such measurement is there also, and more and more. But all controlled by the Super Subject.

yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ [śūnyāyitaṁ jagat sarvaṁ,

govinda-virahaṇa me]

[“O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever.”] [*Śikṣāṣṭakam*, 7]

One [?] one twinkling of an eye, that can be converted into one *yuga*, twelve years of time. Mahāprabhu says that, “I can’t have *darśana* of the Lord. *Yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ*. One twinkling of an eye seems to Me like one *yuga*, twelve years.”

Viraha, this is controlled by the centre. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

raso vai saḥ. [rasaṁ hyevāyaṁ labdhānandī bhavati

ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

[“Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy.”] [*Taittirīya Upaniṣad*, 2.7] & [*Gauḍīya Kaṇṭhahāra*, 9.2]

We are all subservient of *rasa*, ecstasy, beauty, love, every one of us from the core of our hearts we are thirsty of that divine blissfulness. Knowingly, unknowingly, every one of us, consciously, unconsciously, it is

our innermost nature that this thirst of that particular *rasa*, *sukham*. We can't say, anyone of us, none of us can say that. We want satisfaction. We want fulfilment. Everyone of us must feel, must seek, admit, that we want fulfilment in our life. And how to get the fulfilment that is the problem. And so, so many sciences have come, knowledge, and the diligence of different types they approach us to fulfil our innermost hankering, that our *rasa*, innermost.

Some say, "We want energy, power." Some say, "No, we want knowledge." But some say, "We are, we want beauty, we want love." In this way it has been dealt with scientifically, and shown. But those that have told that it is, "What is love, that we want really, from our heart. We belong to that section, and no energy, no knowledge, no power even can satisfy our inner hankering. But beauty and love. That is what we want from the core of our heart. And *Śrīmad-Bhāgavatam* and Mahāprabhu Śrī Caitanyadeva They came with this idea, that your diagnosis, that your real inner most want is not for anything else but for love. And if you want to go to that land to live in, then you are to follow the particular process, to reach that highest plane of life, through dedication, through *śraddhā*, through faith. In such way, the Lord of love, and His domain. That is such and such. You are to hear, you are to increase your earnestness, your thirst for the same, and to accept a particular process through which you can reach there. That is what is wanting, devotion.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Any question, from any quarter?

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: [?]

Devotee: She said, "How can we increase and develop our faith?"

Śrīla Śrīdhara Mahārāja: Ha, ha, general question. By improving our serving attitude, and coming in connection with *sādhū* and *śāstra*, scripture and living scripture. Living scripture. If we can, if we like to better our pecuniary position, then anyhow we have come to a place where the money is, anyhow we shall have to come and then to see how we can get money from there. So also if we want that divine love, anyhow we are to come to a place where that love is. So in the heart of a *sādhū* we find a trace of that love, pure love, divine love. We are to differentiate between lust and love, and the differentiating trace is this, that sacrifice. Die to live. Love always wants to give, die to live. By giving we can get it. As much as we can give, and as freely we get it as a reaction we get that thing. By taking we lose, we can get loan. By giving what we get in reaction that is good. And the quality of giving our gift will also bring in return such quality of things for us. Offer and have. Dedicate yourself and automatically you will get the benefit. Don't want anything for yourself. Unqualified surrender and dedication, and similar noble things you'll also get in return. Be noble, be generous, in your gifts, in your dedication and in that quality you will - nature is not bankrupt. The Lord is not bankrupt. As much as you will risk in your dedication, so much you'll be benefited. Unconsciously you'll find that is within you, it has come automatically. Gaura Haribol. Gaura Haribol.

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā tato' nartha-nivṛttiḥ
syāt tato niṣṭhā rucis tataḥ athāsaktis tato bhāvas tataḥ
premābhyañcati sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet
kramaḥ*

[“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and

intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”]

[*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Rūpa Goswāmī is describing the gradual development in the way of love. First *śraddhā*. Before that also *ajñāta-sukṛti*, *jñāta-sukṛti*. *Śraddhā*, the definition of *śraddhā*.

[*‘śraddhā’ - sabde*] - *viśvāsa kahe sudṛḍha niścaya kṛṣṇe bhakti kaile sarva-karma kṛta haya*

[“*Śraddhā* is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.62]

If I discharge my duty towards the central truth, of love, then everything is done. We may concentrate, control the whole of my energy and dedicate to a particular central position. And others...

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82.03.31.B

Śrīla Śrīdhara Mahārāja: *Śraddhā*. Before that also *ajñāta-sukṛti*, *jñāta-sukṛti*. *Śraddhā*, the definition of *śraddhā*.

[*'Śraddhā' - sabde*] - *viśvāsa kahe sudṛḍha niścaya kṛṣṇe bhakti kaile
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[“*Śraddhā* is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service.”] [*Caitanya-caritāmṛta, Madhya-līlā, 22.62*]

If I discharge my duty toward the central truth of love then everything is done. We may concentrate, control whole of my energy and dedicate to a particular central position and others all will be served automatically. As we put food into the stomach the whole body is served. Like that. Pour water into the root of the tree the whole tree is nourished. So, to get such faith within one's heart that is the very important thing for us that it is possible. It is possible, the central truth is there, this conviction. If we discharge our duty in His connection everything is done. We should not be partial, we should not be prejudiced. To become out of all prejudice is to try to find the centre. Eliminating the branches if we mind to the centre that is not to suffer under any prejudice but that is freedom. We are to find it.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Give up all your duties that you are so busy in discharging. You can easily eliminate, you can easily take off from all engagements and direct towards the centre. You won't be the loser thereby. This faith. Such policy of life is possible. And not only possible but it is the best beneficiary to us. If we disconnect from the whole of the environment and concentrate towards the centre, that will be no elimination in the proper sense, but that will be to be centred. To be centred and that is what is necessary for the progress of our life.

This faith, *śraddhā*, then *sādhū saṅga*, then to come in connection with those that are engaged in such campaign, necessarily we shall select their association, their company. And thereby the transaction will be give and take. "What shall I do? What you are doing you are moving in such and such way and you are improving. So please instruct me how I can move from my present position, I can utilise my position, I can improve my position, I can go make progress further towards the truth." In this way *sādhū-saṅga*. *Śravaṇa*, *kīrtana*, comes in there to listen about that and to reproduce that to the public. Thereby cultivation thereby strengthens ones own faith and position by reproducing, *kīrtana*. *Smaraṇa*, in time of leisure also to think about that, what I am doing, what is my prospect, how to attain all these, thinking. *Pāda-sevanam*, then it will take me to some such a stage that there is a figure. A figure there is the duty of the heart to discharge; the head is there, the mouth is there, the hand is there, all these. What we find in the human society, that has got their original position in the ideal of the highest type. So *pāda-sevanam*, the lowest part I can help. Help means soothing service. In this way *pāda-sevanam*.

That will come within us and will require to be satisfied by such activity, a particular feeling of service, particular type of service to the Absolute. He's personal, He has head, He has eye, He has leg, He has everything. Otherwise where from these come in the human beings and in the animals also?

What is not in the cause cannot come in the effect. What is in the effect that must be in the cause. So, in the ideal there is existence of such humanly fashion.

*kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]*

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya- līlā, 21.101*]

Mahāprabhu is enjoying in a very pathetic mood. "You are so near to Kṛṣṇa. The highest *līlā*, the highest pastimes of the highest order, that is very near to this human fashion. So, in one respect we are very near to Him."

So this *pāda-sevanam*. Then *arcanaṁ, vandanaṁ*, always from the core of our heart to appreciate. Appreciate His existence, His nature, His dealings towards us, His pastimes of different ways, to appreciate them; *vandanaṁ. Sakhyam*, to come nearer to His service. To come in the

confidential area, to enter the confidential area of service of the Supreme, *sakhyam*. *Ātma-nivedanam*, and on the whole everywhere the spirit, the general spirit will be to dedication, self dedication. That noble nature of our life's quality from within to dedicate, to make one's self empty by giving. Generally we think by giving we lose the thing, but it is not so. By giving we gain. We give in gross form, we get as reaction in a subtle form, and in higher form. So by giving we do not lose, by giving we gain. Especially in the case where we give to the higher place. By giving, that is by giving, by serving we gain as remuneration of the service in some noble coin, noble reaction we get. So *sakhyam*, *ātma nivedanam*, in all these ways we are required to deal with the higher nature. And thereby we gain, we get clear conception.

*bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo
'nughāsam]*

[“As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things.”] [*Śrīmad-Bhāgavatam*, 11.2.42]

Generally we have some conception of the object of our service, how, what nature He is, and our serving attitude also increases in the meantime. And our indifference to what is non-God, that is to enjoy up to renunciation, that also decreases. We feel disturbed if we are anyhow connected with the spirit of renunciation, or encroachment, or exploitation. That we shudder to come in connection with exploitation and renunciation. No question of exploitation and no question of renunciation. Why? There is fulfilment in the noble line of all our lives. Why

renunciation? Renunciation means negative side.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. *Bhaktyā sañjātayā bhaktyā.*

[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

[“The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.”] [*Śrīmad-Bhāgavatam*, 11.3.31]

Bhakti will increase *bhakti*. The dedication will help our progress in the line of dedication.

_____ [?] “Nothing succeeds like success.” Something like that idiom in English. Hare Kṛṣṇa. Hare Kṛṣṇa. *Sādhū-saṅga*, *śāstra-saṅga*, the statements, the advices of the *sādhū*s that are collected in books, to try to understand, to follow that, to cultivate that. And that also with the help of a living scripture that is,

“yāha, bhāgavata paḍa vaiṣṇavera sthāne [ekānta āśraya kara caitanya-carāṇe]

["If you want to understand *Śrīmad-Bhāgavatam*," he said, "you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu."] [*Caitanya-caritāmṛta, Antya-līlā*, 5.131]

To get the real standpoint of our learning from the scripture we want a teacher repeat it, proper teacher from which we are to understand. *Ācāryavān puruṣo veda*. One who has got a real guide, a real professor to teach, he can understand the meanings of the revealed scriptures. It is very hard to try to get out the real purpose what is embodied in the revealed scriptures. So it is necessary that a proper guide, proper teacher, we should get from whom we shall read, under whose guidance and instruction, *praṇipāta*, *paripraśna*, *sevā*. And higher living agents necessary for our promotion, progress, that is general way.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Cultivation, proper cultivation of the truth, that will give us progress, proper cultivation. And proper, that is in this way, in the presence of the experts of the department. If any error they will detect and help us, guide us. That is in every case, here also it is such.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Hari. Gaura Hari. Gaura Hari.

This is the general, if we take Hari *Nāma* also in this process, *nāmāparādha*, *nāmābhāsa* we are to dismiss and make progress towards *śuddha-nāma*.

asādhū-sange bhai "kṛṣṇa nāma" nahi haya ["nāmākṣara" bahiraya batu nāma kabu naya]

[“O brothers, the holy name of Kṛṣṇa is never to be found in the association of those who are unsaintly. The external sound of the holy name is never the name proper.”] [*Prema-vivārta*]

& [*Gauḍīya-Kaṇṭhahāra*, 17.55]

If we take the name, the divine name of the Lord that is a most helpful process towards the achievement of devotion. But there also, *asādhū-saṅge bhai “kṛṣṇa nāma” nahi*, we cannot take properly the name in the company of the non-devotees. *Nāmākṣara” bahiraya batu*. We may be seen to labour, to pronounce the sound, but only the form cannot produce the essence within. The essential help also must have to come, and that is, can be attained only through the approach of serving or dedication. So dedication, *bhakti* is everything.

Although a Māyāvādī can also take the name, a parrot also can take the name, a machine also can take the name. But mere sound, a peculiar vibration in the physical ether, that is not the real thing. But the inner vibration where the man is, where the soul is, the vibration must be there. Something must be produced, cultivated there in the soul, in the heart. Who is the receiver, who is searching for his own satisfaction? It must come in association of that point, of that plane. *Nāma* and every process of devotion must touch the soul, the inner party, real party. The cultivation must be in the real plane, not in the physical or mental aspect of the soul. These are all covering, physical covering, mental covering. The party, the man, the person who is the soul, and the cultivation, whatever, it must take place in that plane anyhow. We are to take it there, the soul’s plane. Have to rouse the soul to awake. And the soul can only cooperate with the Supersoul, that plane of Kṛṣṇa, Vaikuṇṭha, Goloka. The activity must be, [*sādhū saṅga kṛṣṇa nāma ei matta jai*] *vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ vidun*

[“The Holy Name must be taken with the attitude of service to the saints.

Serving means die to live; to throw oneself wholesale for the higher existence.”]

The name, the sound must be *Vaikuṇṭha*, must be of infinite character not only of this phenomenal word. Words must not be confined into the phenomenal plane, must be deep culture, soul culture. Soul and Supersoul culture, the attempt must be in that plane. We must be very careful about that. The depth, about the depth of our culture; it must be within the core of our heart, in the very essence of our existence. That we shall be very mindful of.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Not lip depth but heart depth where we are, where the man is, that is the soul, and then our inner most thirst can be quenched. It must be detected, the thirst is where to be located; in the core of our heart, and our action must satisfy. It must be of that type, that quality.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

[A loud *kīrtana* starts now downstairs making the dialogue less perceptible]

Devotee: What should we desire; should we desire to serve Kṛṣṇa or should desire to [?]

Srila Sridhara Maharaja: Eh?

Devotee: He said should we desire to serve Kṛṣṇa [?]

Śrīla Śrīdhara Mahārāja: To serve Kṛṣṇa?

Devotee: To serve Kṛṣṇa, birth after birth.

Srila Sridhara Maharaja: Eh?

Devotee: Birth after birth.

Śrīla Śrīdhara Mahārāja: Birth after birth.

Devotee: Should desire to go back to Godhead in this life?

Śrīla Śrīdhara Mahārāja: Desire of course should be [?] that immediately I can get, immediately. But our preparation must be that it may not be possible for fallen soul like me. So birth after birth I must be prepared at any cost I shall want to go there. How many births or birth it may take I am ready for that. But I may want it immediately because it may be possible by His grace, grace of the master it is possible [?]

But it may not be possible. I shall be prepared how many long maybe time to [?]

I can't live without that. [?] I have but no alternative but to go to Him. No other alternative, no other prospect is possible for me, how long time, how long energy how _____ [?] required of me, I want that only, nothing more. As soon as possible _____ [?] fortunate. That should be the attitude as [?]

the fulfilment of life of course gladly we must accept that. That is service, that is not enjoying _____ [?] But I must not think that for immediate [?]

For immediate gain I must not sacrifice the quality of my service. I want to get the highest thing, however time it may be [?] I want the best thing but whatever time will be required I must allow myself for the same. But our

hankering should be there as soon as it is possible for me to get [?] By His grace it may be possible immediately, but that does not mean that I shall [?]

I must be ready to pay for that, the real thing, that should be the [?] Hare Kṛṣṇa.

āśliṣya vā pāda-ratām pinaṣtu mām [Śikṣāṣṭakam, 8]

na dhanam na janam na sundarim [Śikṣāṣṭakam, 4]

Eliminating all sorts of enjoying and renunciation mood. Not only as duty but for the Lord's satisfaction. [?] the service not deviated by the consciousness of duty only.

_____ [?] only for the satisfaction [?] not anything in remuneration, that sort of service. [?]

The quality must be of high type, highest type, but the question of time that depends on His will, His sweet will...

End of 82.03.31.B

82.04.04.A

Śrīla Śrīdhara Mahārāja: [?] And also they're to have some respect of the Muslim and Christian Religious Institutions. May not be too much

whimsical where the provincial government of Communist influence. So, [?]

in their government consideration.

And as for yourself I want to have a separate institution and you may consider its public character as you like. There is Dhīra Kṛṣṇa Mahārāja, Akṣayānanda Mahārāja, Bhāratī Mahārāja, Parvata Mahārāja, Aranya Mahārāja. You others, you may consult and do what you want. One which suits you, both in India and outside India. Such an institution you evolve with the consultation of the lawyers, but independent of this Caitanya Sāraswat Maṭh. That is how I told it from the beginning.

That Dhīra Kṛṣṇa Mahārāja, when he wanted to do something in connection with this institution, I told him plainly, “No, this will be separate and private, it is that I want to maintain that character as I, in the beginning I found.”

And your institution you rely according to your suitability of purpose. And perhaps of international colour, character, and so it may have to be registered by.

And the rules and regulations, of course I have got the copy of, the Māyāpur Caitanya Maṭh still is a private concern. That Yoga-pīṭha is semi public from the beginning, the birth place of Mahāprabhu. And Bagh Bazaar also the first registered Mission. And then Goswāmī Mahārāja, Keśava Mahārāja, Mādhav Mahārāja, they have all registered Missions. And Mādhav Mahārāja’s rules and regulations printed copy with me. If you like you can have a copy of that, in consultation with that, or Bagh Bazaar, or anything you may want, that is my idea. But immediately that is not possible. You consult amongst yourselves and you form one suitable to you, independent of ISKCON, independent of Caitanya Sāraswat Maṭh, but keeping connection with Caitanya Sāraswat Maṭh. This is my idea. And another, in the meantime perhaps some collection is necessary there for the publication of the book you may utilise our...

Śrīla Govinda Mahārāja: Recent books.

Śrīla Śrīdhara Mahārāja: Recent books. And as I am the sole trustee, I then give sign for that. That is the underlying principal. With this basis you are to write to that gentleman, Mādhav Mahārāja. This is how you do that, and collection that. Our Bhāratī Mahārāja may start in a day or two to help him. And [?] is there. We told him fifteen thousand rupees necessary so he sent fifteen thousand for the printing. Now printing is just on his face, he will see how much is necessary, so he may also contribute for the printing charge. And from friends outside also, because our estimate was fifteen thousand, now we see almost forty thousand.

Devotees: No, more; fifty-five thousand.

Śrīla Śrīdhara Mahārāja: Fifty-five; so beyond our estimation. So from westerner or from other friends you may collect. And our Bhāratī Mahārāja he has got also some influence and especially he's involved with the committee of making collection, all these things, so he may go and join there.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Our Guru Mahārāja's Maṭh, Caitanya Maṭh; that is a private concern. But Yoga-pīṭha, the birthplace of Mahāprabhu, that is a public institution. But public does not take much care about that. Caitanya Maṭh takes all the care. But still it is a public character, this Yoga-pīṭha. So my position will be like that. Mine is a private, but though I may not control the management, still I shall have some moral connection or religious connection with the institution. In this way it is to be evolved.

Akṣayānanda Mahārāja: For the new institution.

Śrīla Śrīdhara Mahārāja: Yes, some moral or religious obligation, not legal obligation.

Akṣayānanda Mahārāja: Yes, very good.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Akṣayānanda Mahārāja: Yes. Prabhupāda's name should be in there.

Śrīla Śrīdhara Mahārāja: Yes, some representation.

Śrīla Govinda Mahārāja: Sāraswat Vedānta Society.

Devotee: Combination between Prabhupāda and Guru Mahārāja. The name should be some combination.

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja: [?] But it is not legal. Bhaktivedānta is name; his name is Bhaktivedānta. His title, *sannyāsī*, is Swāmī. That is, name not always used. Title always used. Mr. Chatterjee come, Mr. Banerjee come. Saraswatī Ṭhākura, we are saying Bhaktisiddhānta, not Bhaktivedānta.

Śrīla Śrīdhara Mahārāja: Society registration that cannot be abruptly done now, with some consideration over all the previous, that society registration book...

Akṣayānanda Mahārāja: Consulting them.

Śrīla Śrīdhara Mahārāja: Consulting, then you shall prepare as soon as possible. Now you go on in the previous private way as much as you can on faith. This based on the faith you can go on, but it will be done very soon after consultation of all the previous similar existing registration books.

Śrīla Govinda Mahārāja: Another question is there?

Akṣayānanda Mahārāja: No, no question.

Śrīla Śrīdhara Mahārāja: Have you finished the [?]

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You all may take seat. Today is Ekādaśī day, a special day for special service of the Lord. Generally our service...

End of 82.04.04.A

82.04.06.A Bengali

Śrīla Śrīdhara Mahārāja and various Vaiṣṇavas discuss in Bengali [?] for the whole recording.

End of 82.04.06.A

82.04.06.B [Bengali]

End of 82.04.06.B

82.04.06.C_82.04.14.C

[Bengali (?) until 07:00]

Parvat Mahārāja: I just want the name of the newspaper.

Devotee: Yugante [?] Bengali daily newspaper.

Parvat Mahārāja: And your name?

Devotee: Armit Chakar [?]

Parvat Mahārāja: Hare Kṛṣṇa. Thank you. When is it going to be published?

Devotee: It may be that in our hand twenty eight lives at present in our hand.

Parvat Mahārāja: Twenty eight, of these months?

Devotee: No. Twenty eight lives.

Devotee: Twenty eight life times.

Devotee: In our hand, it is twenty ninth now. So it's published once in a week.

Parvat Mahārāja: Oh, I see.

Devotee: And it may take time, about twenty nine weeks.

Parvat Mahārāja: Twenty nine weeks. Oh. We thought it would be something immediate.

Devotee: And before that there was one Bengali book titled *Who's Who and Directory*, in Bengali. That life of, er, Prabhu...

Parvat Mahārāja: Śrīdhara Deva Mahārāja.

Devotee: Śrīdhara Mahārāja included there, published in the month of

May. That book published in the month of May. And before you see the newspaper you can see in this edition.

Parvat Mahārāja: Thank you. Hare Kṛṣṇa.

Devotee: But after the sixth part of this book it will be published in English.

Parvat Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Who?

...

Parvat Mahārāja: Parvat. I went to ask the name, and the newspaper, for recording purposes.

Śrīla Śrīdhara Mahārāja: That Yugante [?] reporter?

Parvat Mahārāja: Yes. He told that on the microphone here, so we recorded also. He said that maybe in twenty something weeks it will be published. Yes. One person a week, one great personality a week. So they have about twenty seven, twenty eight.

...

Śrīla Śrīdhara Mahārāja: ...you [?] some money to keep the local [?] is it?

Akṣayānanda Mahārāja: No. I don't know anything about that.

Śrīla Śrīdhara Mahārāja: [?]

Aranya Mahārāja: That Daśaratha Sūta said that.

Śrīla Śrīdhara Mahārāja: _____*prasādam*.

[?] Get some money and then you can distribute some

Akṣayānanda Mahārāja: No. I never asked anyone for money.

Śrīla Śrīdhara Mahārāja: [?] I shall consult with him and then I shall give my opinion_____ [?]

Akṣayānanda Mahārāja: But I never asked anyone for money.

Śrīla Śrīdhara Mahārāja: And he went to Māyāpur, he came from that side [?]

...

... already given to there. Only try to mix with them that will help you to take them, to that place. That place, the land of Kṛṣṇa. The land of Yaśodā in the *vātsalya rasa*, Nanda. Where the Lord bears the shoes of His father on His head. And that is natural there, where Yaśodā can whip her child for thieving so many things, stealing so many things. And He's there.

The *bhakti*, the devotion, the love, the play can play with Him in such a way. It is possible. The Infinite has been, has become the servant of the finite, as if. As if, He's so low that He's subservient to the finite. So, so low, or so high He is, His high position where we may be taken, so close connection, it is possible.

But the, *nirmatsarāṇāṁ satām*, then one qualification is necessary *Śrīmad-Bhāgavatam* [1.1.2] says in the beginning. "All these attainments are in your favour, in your fortune, but one condition, *nirmatsarāṇāṁ satām*, this is only for those people, honest people. The honesty is to be tested, to be examined, that honesty must be of this type, *nirmatsara*. Complete elimination of the element like jealousy within you, jealousy."

If jealousy is there, *matsara*, *para sri kartara*, *matsarata*, *matsara* means *para sri kartara*, one who cannot tolerate the good of others. That is *matsara*. *Matsara* is he who cannot tolerate the good of another, that is, he's *matsara*.

So Māyāvādīs all *matsara* because they cannot tolerate that any other thing will hold the supreme position where he's not being represented. With this idea they can go only up to *mukti*, Brahmaloka. And after Brahmaloka, if they're to enter, they will have to admit that without his representation the highest thing can remain, highest things are existent. So they're not *nirmatsara*.

But *bhāgavata*, the devotee, must be *nirmatsara*. Our Guru Mahārāja used to use this analogy, heliocentric and geocentric.

So *ham* means geocentric. 'Because I am on the Earth, Earth must be in

the centre. I won't admit any other plan or proposal. I am on the Earth so Earth must be in the centre.'

But heliocentric, 'Though I am not on the Sun, but I admit that Sun is in the centre.' So the devotees they're of heliocentric thought. 'He's all in all. I may be His negligent part, but I am not all in all.'

But Māyāvādīs will say, 'No. *So ham*. I am Brahman.' They're all geocentric. And heliocentric are the devotees. 'No. Kṛṣṇa is all in all.'

So *nirmatsarāṇām satām, matsarata*. 'I must be represented. I do not admit anything more. No taxation without representation. No admittance of giving any rent where I'm not the manager.' So that Washington's slogan.

So *nirmatsarāṇām satām, matsarata, parasri karata*. The toleration of others prosperity, superiority, that is that everyone is my Guru, in other words. Whatever I shall find there, everyone is my Guru, and my guardian, and my affectionate friend. That sort of consciousness we are to get, we are to earn, the *nirmatsarāṇām satām*.

Then only can we be admitted into the plane of Vṛndāvana. *Nirmatsara*, self eliminated to the highest sense, then you'll be there, you'll be played. Everything is *nirmatsara*, but they are, the type is there, but the bad essence is not there, bad odour is not there. So there, everything is adored, everything. The Nanda's shoes are being adored on the head of the Supreme. What is the position? The shoe of Nanda is taken on the head, by whom we say, take to be The Supreme Entity.

Because there is no *matsarata, parasri karata*, none has any conception of the superiority of, cannot tolerate the superiority of others. It is such. The plane, the first faith is that, the creed, the general creed is that, and there of course development for the *līlā*, the development, the big and small, all these things are there. But the party feeling, this separate consciousness of that sort of party feeling is eliminated. That is *līlā*, play.

Real fight and mock fight. In drama one is killed, a man who is killed in a drama fight, he gets more applause than the killer, it may be.

Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] told that, “Simha prasena [?]”

Simha killed Prasena, then Simha was again killed by Jambavan. Because it is *līlā* so who is killed, killer and the killed, both are satisfied. Both, who is killed, he’s feeling misery? No. Because killing is not in fact eternal. Eternal, *cetan*, in Vaikuṇṭha nothing is killed, all is eternal, all is consciousness. Then the play of killing and being killed, that is only a form, only a form, and both are satisfied. Who is being killed, who is robbed, he’s also satisfied, and who is robbing he’s also satisfied. A play. That is *līlā*, without causing any real misery to any party.

The movement is going, movement does not effect any dissipation. Movement generally means some dissipation of energy, dissipation, but here the movement without any dissipation, rather promoting energy, the opposite. Because the very nature of things requires it, where there is no death, where there is no pain, but still the drama, the play is going on like that. So we are to understand in that way, because it is of the soul. The soul is immortal. Supersoul, what is the question of being in mortality. And what is immortal that is constant. There is no dissipation. There is no mortal transformation. It is already a constant thing. And still play is going on, as if, killer, killing, all things, and giving, non-giving, in infinite.

If we deal with zero, so if we can deal with infinite, if you deal with zero everything is unaffected, all transaction zero. Then where you are you are that, no progress, no loss. So also if you deal with infinite the similar case, no loss, no gain, it is there. But still there is the environment, the play is there, *cid-vilāsa*. So it is difficult to understand what *cid-vilāsa* is. It is easy to find that the prime cause will be non-differentiated, non-specified, like zero, like slumber, deep slumber. The prime cause, the foundation of the whole, to conceive it is easy, that must be something like zero. But the infinite is also similar to zero, but it is positive, this is negative.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. *Līlā-māyā*. Gaura Hari.

The land of occupation, the land under possession, and the land where we give our own possession to Him. Everything in possession given to Him. And thereby they get some reciprocative possession. Giving everything he gets some higher honour.

Suppose a king he has given everything to the subjects, he has got nothing, he's a beggar now. But he gets some respect from the heart of everybody, because what he had he has given everything. By that he has got everything. He has conquered the heart of everyone. So he's a king of another world. So something like that. Give everything to the extreme and you have the extreme. It is possible. So,

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātmā-bhūyāya ca kalpate vai*

[“One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.”]

[*Śrīmad-Bhāgavatam*, 11.29.34]

“Who gives everything to Me, he becomes Mine, cent percent. He becomes Mine who gives everything to Me. Thereby he becomes My own.”

This is natural. This is not a redundant hyperbolic thing. Give everything to Him. And you also belong to Him. And He comes to you, visa versa. So don't want anything, even *moksa*, even liberation.

‘Gauḍīya Maṭha preaches slave mentality.’ That was the general complaint. ‘Not dignity of the attainment, of their prospect, but slave mentality they want ultimately. That it is the most dignified thing to be a slave to that Highest Entity. Stands for the dignity of the human race. Wants to the stage of master of this *māyā* to the slave of the Absolute. Wants to take you up there. To become slave means friendly, wholesale giving, friendship, the friendly position of the Supreme Entity. Slave means that.’

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Any question? [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

_____ [?]

Devotees: [?]

Śrīla Śrīdhara Mahārāja: He’s not here?

Akṣayānanda Mahārāja: He’s not well.

Śrīla Śrīdhara Mahārāja: Not well?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: He went to Kṛṣṇaga yesterday. But after that I did not meet him.

Akṣayānanda Mahārāja: Not feeling well.

Śrīla Śrīdhara Mahārāja: Only heard through someone that partly successful. One accepted, another he'll go to Calcutta. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: So one question...

Śrīla Śrīdhara Mahārāja: I'm told, yesterday evening by Yenavendra [?] Prabhu...

Akṣayānanda Mahārāja: One boy would like to ask a question Mahārāja.

Śrīla Śrīdhara Mahārāja: Hmm? Yes, what is it? Nitāi Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja, you were saying earlier on that the leaders of the masses should be honoured so that they will not be an obstacle on the path of devotional service. So if they are an obstacle, somehow or other they do present some obstacles on the path of devotional service, should we still honour them?

Śrīla Śrīdhara Mahārāja: Who is he?

Akṣayānanda Mahārāja: Nitya-siddha, disciple of Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: What is his question?

Akṣayānanda Mahārāja: He's said, "You're saying we should honour the leaders of the masses so that they don't give some obstacle. But if they do give an obstacle should we still honour them?"

Śrīla Śrīdhara Mahārāja: That is conditional. If you give more honour, by that degree of honour he may be conquered. Generally to avoid with some honour, that is the process given by Mahāprabhu, *amāninā mānadena* [Śikṣāṣṭakam, 3]. Your dealings will be generally that it will be more effective in the long run. *Amāninā*, you don't want any honour from them, but you will give their due honour. That process generally to be used, and in the long run that has been seen to be more successful in our way, in our journey.

But if it's not possible everywhere according to the temperament of the person then they will have to suffer from the reaction. But on the whole

that has been found to be the highest process. Because the journey is not very short, a long way, and that attitude has been considered to be the most useful. *Amāninā mānadena*, don't want any honour but give honour to them. You are to adore. In *Bhāgavatam* also, *prema-maitrī-kṛpopekṣa, bālīśeṣu dviṣatsu ca*.

[īśvare tad-adhīneṣu, bālīśeṣu dviṣatsu ca prema-maitrī-kṛpopekṣa, yaḥ karoti sa madhyamaḥ]

[“The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious.”] [*Śrīmad-Bhāgavatam*, 11.2.46]

Those that are against you, with indifference, indifferent to them, not attack, offensive for offensive, that will waste your energy more, but avoid, avoid. If you stick to that, in the long run you'll be victorious, *upekṣāḥ*. *Prema*, love, affinity towards God. *Maitrī*, friendship with the devotees. And *bālīśe*, that ordinary ignorant, to be benevolent towards them. And to the enemy, indifference. The general recommendation from *Bhāgavatam*.

And by Mahāprabhu something more.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified

to always chant the Holy Name of Kṛṣṇa.”]

[Śikṣāṣṭakam, 3]

Don't oppose anyone, give opposition to anyone. But still, if any opposition comes to you, try to tolerate. And especially, don't encroach on the honour of anyone, but give honour to all. This policy will help you more, for the longest journey.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

All the positive energy we can collect should be devoted towards the, should be dedicated towards my highest aim. Maximum we can gather should not be wasted in any other way but to my highest end. And at the same time we shall be conscious. “If He likes to protect me He can do. I'm not living in the relativity of a stone. But all conscious and omniscient and omnipotent entity, He's seeing everything. And if He likes He can interfere. As in the case of Prahlad and so many other devotees, He participated to protect His devotees.”

Parvat Mahārāja: May I ask a question?

Śrīla Śrīdhara Mahārāja: Yes.

Parvat Mahārāja: What Rūpa Goswāmī says in *Upadeśāmṛta* that one of the causes of fall down is to over endeavour to get things which are very difficult materially. So what is the limit of our endeavour to get things for Kṛṣṇa which are very difficult?

Śrīla Śrīdhara Mahārāja: Everywhere ‘you cut your coat according to your cloth.’ That is *yukta- vairāgya*, that is applicable everywhere. As our Guru Mahārāja told, *maharambha*, that a man who has got the capacity of managing a kingdom, an empire, he can find more time, make much time, much leisure. And another man he cannot manage his own family of two or five members, the whole time engrossed there and becomes mad to manage a family of five. So according to the capacity one’s to adjust himself in his ways, *sādhana*.

Suppose if a devotee’s a king and there’s molestation in the temple under his rule, he can’t be indifferent. He’s in that position, he has got his duty, he must go to protect and give punishment. Because he’s a king in the position of the government so he will - but indifferently he may do that, as his duty, not as a man. Ostentatiously he may go on doing his duty, but internally he may be non- interfering.

Bhaktivinoda Ṭhākura has written in *Kṛṣṇa-saṁhitā*, *vāagrāhī*, *sāagrāhī*, two types of people. One reads, hears, and collects many things in the form of advice and understanding, but they cannot find out the gist, the very substance of the thing. But *sāagrāhī*, they collect the very gist of everything and eliminate the *vyādhī*. And the *sāagrāhī*, the highest class of devotion. Externally he’s managing the government and society, everything he’s doing, but internally perhaps he’s a *gopī* of Vṛndāvana. A *gopī* internally, there he’s another, and he’s doing his duty in that way. But externally he’s a king, or he’s a general, he’s fighting. So such double function also one may have, sometimes, not always.

madhu kusum ada pi badra api kato ami madhu kusum ada [?]

Sometimes the most stern and hard personality, over, but in the internal he may be softer than a flower, more soft than a flower his heart may be. Hare Kṛṣṇa.

Rāmacandra, who was aching after, when Sītā was taken away by Rāvaṇa, weeping of Rāmacandra created a river we're told. The Vaicarani [?] was created by the water of the eyes of Rāmacandra so much for Sītā Devī. Again, He banished Sītā Devī.

badra api kato ami madhu kusum ada [?]

Hare Kṛṣṇa. *Līlā*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Parvat Mahārāja: In *Bhagavad-gītā* Kṛṣṇa says that, “In the beginning He instructed this science to the Sun god.” Didn’t He instruct it first, this science to Brahmā? Was Brahmā not the first one?

Śrīla Śrīdhara Mahārāja: No. Vaivasvata, the son of Brahmā was Vaivasvata [?]

imaṁ vivasvate yogaṁ, proktavān aham avyayam vivasvān manave prāha, [manur ikṣvākave' bravīt]

[“The Supreme Lord said: “Previously I instructed the sun-god Sūrya

(Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku.”] [*Bhagavad-gītā*, 4.1]

Vaivasvata Manu, the son of Vivasvān was Manu, the first Manu, who compiled *Manu- saṁhitā*, the law, the *dharma* of the *varṇāśrama*.

*imaṁ vivasvate yogaṁ, proktavān aham avyayam vivasvān manave
prāha, manur ikṣvākave' bravīt*

[evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ] sa
kāleneha mahatā, yogo naṣṭah parantapa

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost."][*Bhagavad-gītā*, 4.2]

“In course of time that is all vanished. Again the same thing I am repeating to you.”

Parvat Mahārāja: We thought that the first created being who received transcendental knowledge from Kṛṣṇa was Brahmā.

Śrīla Śrīdhara Mahārāja: Yes. *Tene brahma hṛdā ya ādi-kavaye* [Śrīmad-Bhāgavatam, 1.1.1] In the way of inspiration He revealed everything, impressed everything to Brahmā. And Vaivasvata when He talked in son of His form. You may consult the *tikā*, as mentioned there in form of whom He talked with Vivasvān. I don't remember. *Imaṁ vivasvate yogaṁ, proktavān aham avyayam*.

Akṣayānanda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: I don't think, or maybe, so many *tikās*, Viśvanātha is the most elaborate.

vivasvān manave prāha, manur ikṣvākave' bravīt [Bhagavad-gītā, 4.1]

sa kāleneha mahatā, yogo naṣṭaḥ parantapa [Bhagavad-gītā, 4.2]

That is *karma yoga*. Do, but don't be, don't worry with the result, consequence. Do as your duty.

karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

"Do as duty, never abandon it, and don't aspire after the consequence. Because the result, the consequence is with Me. You are a part, and the consequence depends not on the respective small part of duty, but it depends on the, as the resultant of the whole, whole universe. So it is with Me. The resultant is with Me, result is Mine, but your partial duty you may do, you should do. But the result, that your part will produce your desired result, it is not possible. So many duties and the results must be combined together and a resultant will follow. So it is with Me. Leave it with Me. So *karmaṇy evādhikāras te, mā phaleṣu kadācana* . All is always Mine."

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram suhrdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchatī]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

Bhoktar, I am fallible.

hrday yat karma haram sri krsnaya sama pita maste [?]

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."][*Bhagavad-gītā*, 9.27]

Do, leaving the result to the Infinite, then you'll be unaffected. Otherwise if you pin down with that result which is impossible to get...

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Śrīla Śrīdhara Mahārāja: ...of coming direct to Mahāprabhu Himself. And who, that is Mahāprabhu, gave his charge to Svarūpa Dāmodara who is considered to be the second of Mahāprabhu.

[kṛṣṇa-rasa-tattva-vettā, deha — prema-rūpa] sākṣāt mahāprabhura dvitīya svarūpa

["Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He

directly represented Śrī Caitanya Mahāprabhu as His second expansion.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 10.111]

His charge was handed over to Svarūpa Dāmodara. And then once he faltered and again he came to Mahāprabhu. “Why You have made me leave my *saṁsāra*? And what is my aim of life? I don’t understand clearly. You please instruct personally.”

Then Mahāprabhu told him, “I have given your charge to Svarūpa Dāmodara. He knows more than I know, so don’t undermine him. Still, if you have got any liking to hear from Me direct, I say these things.”

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe bhāla nā khāibe āra
bhāla nā paribe*

*amānī mānada hañā kṛṣṇa-nāma sadā la'be vraje rādhā-kṛṣṇa-sevā
mānase karibe*

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: “Don’t indulge in worldly talk, don’t hear worldly talk. Try your best to avoid mundane matters. Don’t eat delicious dishes, but take whatever ordinary food may come of its own accord; and don’t dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering service to Śrī Śrī Rādhā-Kṛṣṇa-*līlā*.”]

[*Caitanya-caritāmṛta, Antya-līlā*, 6.236-7]

These four lines again He repeated. “Don’t care for good *prasādam*, food, don’t care for good food, *bhāla nā khāibe*. Or good dress, *āra bhāla nā paribe*. *Grāmya-kathā nā śunibe*, *grāmya-vārtā nā*. First line, don’t attend to worldly discussions, material discussions, don’t enter there, *grāmya-vārtā nā*. And you yourself also don’t discuss these worldly things with anyone. Neither you listen to, nor you speak about the mundane things. And don’t try to get the good dish, and nor for good dress. Then, *amānī mānada hañā kṛṣṇa-nāma sadā*, without caring for the environment you should go on with taking the Name of Kṛṣṇa. Not hankering for any fame, prestige, but you will give prestige to everyone. You will try to give prestige to everyone, but don’t hanker for the prestige from others. *Amānī mānada hañā kṛṣṇa-nāma*. In this mood go on taking the Name of Kṛṣṇa. And Vraja Rādhā- Kṛṣṇa *sevā*, and sometimes if you feel tendency to your highest object of life, do that very secretly, don’t take it out in the public, but in your mind in meditation you may go on with Rādhā-Kṛṣṇa pastimes.”

And that was granted to him, and that Govardhana Śilā and *guñja-mālā*. Then again Mahāprabhu took him by his hand and put it to Svarūpa Dāmodara, that he has crossed, already he put to Svarūpa Dāmodara. “That Svarūpa Dāmodara’s prestige, the Vaiṣṇava prestige to keep up, again He put to Svarūpa Dāmodara.

And Raghunātha dāsa most faithfully he, as long as he lived, he tried his best under the direction of Svarūpa Dāmodara. But when Mahāprabhu Himself and Svarūpa Dāmodara suddenly expired, departed, then he thought, “Why should I live here? It is difficult for me to go on with my life. And

also I should see once Vṛndāvana [?] Rūpa, Sanātana is there,

Mahāprabhu's favourite disciples." He started for Vṛndāvana and sometimes it peeped in his mind that, "Giridhari is given to me by Mahāprabhu Himself. I'm surrendered to Him. But I can't tolerate my longevity here. Life is rather a great burden, can't, emphatically. I shall climb up the Govardhana, and (depart the soil?) by accepting a fall from the peak of the hill, I shall leave my life, give it up."

With this idea within he went to Vṛndāvana. But after meeting Rūpa and Sanātana a diabolical change, revolutionary change came in him. "Where should I go, leaving Rūpa, Sanātana? They're living incarnation of Śrī Gaurāṅga. Always following the teachings of Śrī Gaurāṅga. They have not a minute left outside, continuously living with the teachings of Gaurāṅga very carefully." So he saw Mahāprabhu in Rūpa and Sanātana and lived there. And he learned many things from Rūpa Goswāmī and Sanātana.

Sanātana was given the charge of all those devotees that will come to live in Vṛndāvana. So Sanātana strictly applied that direction of Mahāprabhu, and he took care especially of Raghunātha dāsa.

His indifference was unlimited, did not care for his body, least. One day Sanātana found he's living near the Rādhā-Kuṇḍa but his consciousness somewhere else. Sanātana found a tiger came and took water, drank water from Rādhā-Kuṇḍa, first cast a glance to Raghunātha dāsa and drank. Sanātana found it from a distance, then came to Raghunātha. "What do you do?"

Then Raghunātha he took the feet dust of Sanātana Goswāmī. Sanātana Goswāmī said, "I have one request."

"No request, you order me, please."

"You must live in a cottage, and not under the shade of the tree, this is my request to you. Anyhow I shall ask a gentleman to make a small

cottage for you here. You please stay there. This is my request to you.”

“If you order I must do that.”

In this way Sanātana used to take care of the devotees of Mahāprabhu in Vṛndāvana there.

Śikṣā Guru, first Yadunandan Ācārya formal initiation. Then Mahāprabhu’s care. Then from there the caretaker was Svarūpa Dāmodara Prabhu. And from there he went to the care of Rūpa, Sanātana, śikṣā Guru, and how he accepted them.

_____ *yate punah punah srimad rūpa padambhoga*
[?]

Dīkṣā Guru and *śikṣā* Guru he, Mahāprabhu’s company, close company he already got, but how he’s living under Rūpa Goswāmī Prabhu. *Śrīmad rūpa padambhoga* [?]

“I aspire that every birth I come, I may be considered to be a dust in the feet of Śrī Rūpa.”

_____ [?] Taking a straw, catching a straw [?] To catch the straw by the teeth means the token of the highest self abnegation.

“I am the most unfortunate, most fallen, most needy. And I’m confessing that I’m the most mean, a token of meanness amongst, to the fullest extent that one takes the straw in the teeth. *yate punah punah* [?] “Again and again I pray exclusively that I may be granted the position of feet dust of Śrī Rūpa Goswāmī.”

What sort of adherence to Śrī Rūpa Goswāmī who came to be the *śikṣā* Guru in the last? And Sanātana, about him also, he has written un-grudgingly. *Vairāgyam, sanātanaṁ taṁ prabhum āśrayāmi, para-duḥkha-dukhī, vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam.*

“Who forcibly forced me to drink the *rasa*, the liquid juice of devotion, mixed with abnegation, not exploitation, abnegation, abnegation, mixed with *vairāgyam*. *Bhakti rasam prayatnair*. With much endeavour, or request, or forcibly even. *Bhakti rasam prayatnair, apāyayam*. Who am I? *Anabhipsum*. I won’t take it, my attitude, and *andham*, because I don’t know what he’s giving, what sort of high juice he’s giving to me I do not know, so I won’t take it. And he will give, must give it.”

Our Guru Mahārāja here used this example. Just as one is to give medicine to a horse to swallow, horse won’t take any medicine. But anyhow so many men will catch him and force him to devour it, swallow that medicine. Guru Mahārāja used that example of horse.

Anabhipsum andham. I won’t take because I’m blind. And he won’t spare me. He will give, make me drink forcibly, after many, many attempts, and different attempts. *Vairāgya- yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham, kṛpāmbudhir*. He’s an ocean of mercy. That is the only thing. *Para-duḥkha duḥkhī*. In his heart he’s always feeling pain for the pains of others. *Kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum*. Such Sanātana Gurudeva who came in the form of Sanātana I bow down to him.”

[*vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum āśrayāmi*]

[“I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine rasa of divine love.”]

[*Vilāpa-kuṣumāñjali*, 6] & [*Gauḍīya Vaiṣṇavism*, part two, p 465]

These things were produced from Raghunātha after his contact with Rūpa and Sanātana, again more and more, Rādhā *dāsyā*. “I don’t want Kṛṣṇa if there is no Rādhārāṇī.” And this sort of high elevated serving attitude is very rarely found, and it was found in Raghunātha *dāsa* so he’s accepted as the *prayojana* Ācārya. What is our highest aim, that came by the desire of Mahāprabhu, sweet will of Mahāprabhu, through Raghunātha, to know, that what will be our highest end of life. So much so, *sei lekhi pramali hoile paravyoma* [?]

Be very careful. If you have any attraction for the *śāstric* convention, *śāstric* indention, or in calculation, then you’ll have to come down to *paravyoma*. There Goloka, higher sphere than *paravyoma*, than Vaikuṇṭha, the domain of Nārāyaṇa. In this way.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi.

Can’t see. Slight help. [?] Who has got no eye, then what is the use of the mirror?

A very, very sweet, and very deep meaning there, *nayana mangal*, very sweet.

[?]

[?]

Very sweet and, and he was the disciple of Vaninatha who established that Chapahati Vighraha. He was the disciple of Gadādhara Paṇḍita. From Gadādhara, Vaninatha, from Vaninatha [?] And Vaninatha installed that Deity there. And Prabhupāda [Bhaktisiddhānta Saraswatī] begged it from the trustees. They were hesitating.

He told, “No, no. The property you may keep with you. Only the service of the Deity you please give me.”

They were astonished. “What is this? What type of man is he? Foolish man. He doesn’t want the property of the Deity.”

“The property you may enjoy as trustee, and then service of the Deity I shall perform with my own men and money by doing.”

That was the offering of Prabhupāda there, and anyhow they gave, and became disciples also. Nṛsiṃha Cakravartī. That man he came to stay here in his father-in-law’s house, but his own house was in a village Kaytan [?] where was my mother’s house in that village. And in my, when I was child I lived there. There was a good primary school, so I was given to study at that school, from six to eight, three years. And that gentleman he used to adore me very much, took me always on the shoulder and on the back, I remember. And he also expressed that. When I came, he was initiated before me, and when I came he was very, very happy.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. [?]

What is the necessity of a mirror to a blind man? The outlook, the angle of vision, is not present, then how can he draw the real gist from the common mass. So subject is all important, so subject is dependent,

objective side redundant, not that the subject is dependent on object, produced and dependent, but just the opposite. Just the opposite view we shall take.

We are nearer to consciousness, then through consciousness we come to matter, or anything. I am conscious unit and consciousness is nearer to me, consciousness, and through consciousness I come to many things outside, in different stages. But really speaking that is also - what I know that is conscious aspect, and not outside. That is unknown and unknowable, the other side.

So the Rahu, shadow, they're all considered as animate, not inanimate. The shadow is not inanimate, shadow of a tree is not inanimate. Why? What I conceive by intellect the shadow, that is also conscious facsimile. My nearer thing is that idea. Idea of the shadow, that is nearer to me than the shadow itself. What the shadow is it is difficult to say and feel, but the idea of shadow that is nearer to me, and that idea means it is reflected in consciousness.

So here the fossilism is being crushed. Fossil, here the fossil will be the source of every production, evolution. Evolution from fossil to consciousness, the knowledge. Knowledge has evolved from the stone. The stone is a part of the ocean of knowledge, and so many things, policy, a part of the ocean of knowledge. Hare Kṛṣṇa. That is the *Vedāntic* knowledge.

Śaṅkara and others they have given more importance to the material things, *prakṛti*, the potency. If the atoms and electrons are broken then only power may be detected, nothing else. The power, the potency, and potency, the energy, that is *prakṛti*.

And the conscious, the energy, that is *puruṣa*, consciousness, and *Vedānta* gave importance, *athāto brahma-jijñāsā*.

*yato vā imāni bhūtāni jāyante, yena jātāni jīvanti yat prayanty
abhiṣamviśanti, tad brahma tad vijijñāsa*

[“The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him.”] [*Taittirīya Upaniṣad*, 3.1] & [*The Search For Śrī Kṛṣṇa*, p 44]

The all comprehensive principle from which everything comes and is maintained, sustained, and again enters into Whom. The Prime Cause, that is Brahman, and what is this *athāto brahma-jijñāsā*. *Janmādy asya yato* [*Śrīmad-Bhāgavatam*, 1.1.1] What is the necessity of your breaking the brain with this question? *Janmādy asya yato*, because everything is coming from Him, so I’m concerned to know the controller, where I live, He’s the controller. So I have necessity to know Him. *Athāto brahma-jijñāsā*. *Janmādy asya yato*.

Śāstra yonita [?] What is the basis of your statement? What I say, you go to say, you are a fallible creature. What value we shall give to your statement, eh? The source is *śāstra*. Transcendental things have come to make Him known to us. That is my source, the line of knowledge. *Tat te samana* [?] There are so many opinions different in the *śāstra*, revealed truth. Revealed scriptures are of different opinion. *Tat te samana* [?] but they must be harmonised. According to the capacity of the man He has given different instalments, *loke vyavāyāmiṣa-madya* [*Śrīmad-Bhāgavatam*, 11.5.11] Everything cannot be told at once to anyone. There are different stages of knowledge, and we must say to them what he may grasp. In that way we’re to show in this way to be adjusted. In this way the *Vedānta* marches towards the analysis of the knowledge of the whole and the creation.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Then, that Brahman conception came to Kṛṣṇa conception, how?

*yasya brahmeti saṁjñāṁ kvacidapi nigame yāti cin-mātrasattā- pyaṁśo
yasyāṁśakaiḥ svairvibhavati vaśayanneva māyāṁ puṁhāṁś ca ekaṁ
yasyaiva rūpaṁ vilasati paramvyomni nārāyaṇākhyam*

sa śrī kṛṣṇo vidhattām svayamiha bhagavān prema-tat pāda-bhājām

[“Śrī Kṛṣṇa is the Supreme Personality of Godhead. He appears in the spiritual world of Vaikuṇṭha in the form known as Nārāyaṇa. He expands as the Puruṣāvataraṁ who control the material world. He is Himself the supreme spiritual truth designated by the word “Brahman” in the *Vedas* and *Upaniṣads*. May that Lord Kṛṣṇa grant pure love for Him to those engaged in devotional service to His lotus feet.”][*Tattva-Sandarbha*, 8]

A similar śloka written by me, composed.

Devotees: [?]

Śrīla Śrīdhara Mahārāja:

*yad dhāmnah khalu dhāma caiva nigame brahmeti saṁjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate vaikunṭhe*

*paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam tasyāṁśī bhagavān
svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ*

[“The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṇṭha planets, whose lotus feet are worshipped and served by His un- excelled bee-like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa-*bhakti*, but Svayaṁ Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public.”] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 7]

[From *Śrī Kīrtana Mañjuṣā*, p 53]

This is my composition. “*Yad dhāmnah khalu dhāma caiva nigame brahmeti*. They whose domain, the ray, the lustre of whose domain has been given the name as Brahman. *Aṅgajyoti, kṛṣṇe aṅgajyoti* and *brahme aṅgajyoti*, the lustre of the abode of Kṛṣṇa, not direct of Kṛṣṇa. The lustre of the abode of Kṛṣṇa has been given to us to be known as Brahman. *Yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte*. Given the name of Brahman in the *Vedas*, *brahmeti sanjñāyāte*.

Yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair. And the *yogīs*, after much austerity they’re trying to find out the Antaryāmī which is all-pervading. Which should be traced in every point, every atom, what is that aspect, this is the idea here, Brahman, and the all-permeating, *aṇor aṇīyān* [*Kaṭha Upaniṣad*, 1.2.20], smallest of the small, entering in

everywhere. They're trying to find out that. And that is only a particular function of the function of the function of Nārāyaṇa. *Yogeśvarair mṛgyate*. They're searching for what is a part of the part of the part.

And *vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam*. And He Himself in Vaikuṇṭha in an elegant way sitting, and so many qualified devotees they're busy to serve Him. *Paramukta-bhṛṅga-caraṇo*. There, those servitors in Vaikuṇṭha just like so many bees in the lotus.

Paramukta-bhṛṅga-caraṇo. The liberated of the higher type who are living in Vaikuṇṭha and there, they're as if they're mad to take the honey of the lotus feet of Nārāyaṇa. In a very sweet engagement they're busy there serving Nārāyaṇa.

Tasyāṁśī bhagavān svayaṁ. They're to cross that plane and to find out Who is the very gist of Nārāyaṇa Himself, *bhagavān svayaṁ*. Why? *Rasa-vapuḥ*. He has got all the different phases of *ānandam* personified, *raso vai saḥ* [*Gauḍīya Kaṇṭhahāra*, 9.2]. If we go to note, to give stress, to give the highest characteristic of the Absolute, we cannot but say, admit, that it is *ānandam*, *rasam*, beauty, charm. And not power, grandeur, or anything else. That is the very gist. Who can give fulfilment and attract our innermost heart. That is *rasa*, and *akhila-rasāmṛta-sindhu*, *rasa-vapuḥ*, Svayaṁ Bhagavān. So Bhaktivinoda Ṭhākura you can, you are in a position to take us to that Kṛṣṇa. The Brahman, Paramātmā and Nārāyaṇa, and superseding Him there is such juice, such sweet substance of everything in Kṛṣṇa conception. You are giving it to us. So great you are. So what to talk about you?

You can give.”

_____ [?] According to the capacity of the valuation of your gift you should be judged, in this way. And that was very much appreciated. And there's another stanza also, this one stanza, another connecting with Rādhārāṇī in Vṛndāvana, and the last, the Rādhā *dāśya*. *Śrī-gaurānumataṁ svarūpa-viditaṁ*. [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9] In this way I satisfied Prabhupāda [Bhaktisiddhānta Saraswatī] very much.

And he took me in his last bed, “Sing this particular song. Who is the highest servitor of Rādhārāṇī, that Rūpa Mañjarī, you sing. I want to hear, listen from your tongue the highest conception of our realisation represented in the song of Narottama Ṭhākura. That we may know this thing and that thing, but our everything is the divine feet of Śrī Rūpa, and our highest achievement. That is the gate to the entrance where we shall find our highest attainment, not hither thither.”

Gaura Haribol. Nitāi Caitanya. Nitāi Dayal.

Aranya Mahārāja: And you said one time, you are the gatekeeper.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Aranya Mahārāja: And you said one time, you are the gatekeeper to that.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Ha, ha, ha. Gaura Haribol. What I am you are daily testing, these gentlemen. ‘What mentality he’s got, how far he can run. Ha, ha, ha. Gaura Haribol. How much he’s appreciated by the devotional scholars, hmm? You’re to take me as non-compromising fanatic, and posing that he’s the scholar of the Gauḍīya theology, eh, that man.’ I am a

man of that acquaintance, generally. anything and everything.’

[?] ‘He cannot compromise with

Of course I try to compromise but can't do at the sacrifice of the ideal. That is the nature. At least it must be open to the ideal, to mark to the pure ideal. That sort of compromise should be done, and to give up in the hands of the exploiters. The exploiters come out everywhere, Guru *bhogi*. Kṛṣṇa *bhogi*, Gaura *bhogi*, Guru *bhogi*, exploiting the good will of them in a particular section of imitationists.

Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

_____ [?] Nitāi. No more shall I talk today. Nitāi Gaura Haribol.

Devotee: Jaya Om Viṣṇu-Pāda...

...

Akṣayānanda Mahārāja: ... *vijñesham apuja nitra kapadinam dvistva pujanam* [?]

Śrīla Śrīdhara Mahārāja: *Kapadinam?*

Akṣayānanda Mahārāja: *Kapadinam dvistva pujanam*. This is the statement.

vijñesham apuja nitra kapadinam dvistva pujanam [?]

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: That's all, only this.

Devotee: [?]

Akṣayānanda Mahārāja: Other, other subject. This is the only subject dealt with in the book, that has that important question.

Śrīla Śrīdhara Mahārāja: Hmm?

Akṣayānanda Mahārāja: This is the only point coinciding in the book of Swāmī Mahārāja. *Vijñesham apuja nitra kapadinam dvistva pujanam* [?] What is the meaning Mahārāja? And is slightly different in another book. This is the book published by Your Grace. And I have another book I found, Haridāsa dāsa, he's given, for Jīva Goswāmī, *vijñesham apuja nitra kapadinam dvistva va pujanam* [?] And in Cakravartī Ṭhākura, slight difference again, *vijñesham apuja nitra kapadinam va dvistva pujanam* [?]

Devotee: [?]

Akṣayānanda Mahārāja: It's only this *vijñesha* section we're concerned

with.

Śrīla Śrīdhara Mahārāja: The light that is coming to my mind is this. *Vijñeśa*, that is Gaṇeśa, leaving him aside, go to the source. *Kapadi* [?] means Śiva. And *vaiṣṇavānām yathā śambhuḥ* [Śrīmad-Bhāgavatam, 12.13.16] & [SCSM's Śrī Śrī Brahma-saṁhitā, p 144], he has got some connection with Viṣṇu. So eliminate, when Gaṇeśa comes to you, set aside indifferently, or anyhow, and take the relationship of Śiva with him. And go to Śiva, and taking the link of Śiva, then he has got some connection direct with Viṣṇu, *vaiṣṇavānām yathā śambhuḥ*, so go straight from there to Viṣṇu.

Akṣayānanda Mahārāja: So this is an *aparādha*.

Śrīla Śrīdhara Mahārāja: [?] Without worshipping Gaṇeśa, you go to the *Kapadi* [?] *Kapadi* means generally Śiva, *kapada* [?] *Kapada* means this _____ [?] we use as ornament [?]

And then another suggestion comes to my mind. *Kapalinam* [?] means, in the *kapal* of *vijñeśa*. Gaṇeśa, I suggested in *Brahma-saṁhitā*, when Gaṇeśa he does his duty to disturb the hindrances of the worldly type, then at his forehead he thinks about Nṛsiṁhadeva. So *kapal* means this skull, so within the skull, Gaṇeśa, whenever he's engaged in the, in his duty, to discharge his duty to disturb the hindrances of the worldly things, he takes request to Nṛsiṁhadeva, he meditates, and by His power he's able to do away with all these things. So *kapadi*, whose sitting in his *kapal*, in his skull. As we find in *Manu-saṁhitā*, or this *Brahma-saṁhitā*?

Akṣayānanda Mahārāja: Yea, I got that also.

Śrīla Śrīdhara Mahārāja: *Brahma-saṁhitā*. So *kapadi* generally means Śiva, *kapadi*, his connection, take the connection of Śiva, eliminate Gaṇeśa, and accept the relationship of his father more, and then come there, giving some honour and go to Viṣṇu, Kṛṣṇa. And my suggestion is coming *kapali* [?] who is highest in the *kapada*, in the skull, and that is found in *Brahma-saṁhitā*. You'll find that.

Akṣayānanda Mahārāja: I foolishly forgot. I admit that I didn't bring it. I have it but I forgot to bring it.

Śrīla Śrīdhara Mahārāja: *Brahma-saṁhitā* in English, yes you try to find out that. When Gaṇeśa he disturbs the difficulties of the obstacles in the way of success of the worldly men, at that time to perform that duty he invokes the grace of Nṛsiṁhadeva on his forehead. In this way something is mentioned. So *kapadi* ...

End of 82.04.07.A_82.04.14.A

82.04.14.B

Śrīla Śrīdhara Mahārāja: ...means Śiva, father.

Akṣayānanda Mahārāja: If they worship Śiva without honouring Gaṇeśa that is *aparādha*, *sevā aparādha*.

Śrīla Śrīdhara Mahārāja: To eliminate Gaṇeśa, and after Śiva anyhow, and go on towards.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Akṣayānanda Mahārāja: Parvat Mahārāja has a copy of *Brahma-saṁhitā*, he's bringing it now.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Eliminate Gaṇeśa, there is no doubt, but you may accept *kapali* [?] or may not, *va*. *Va* means *vikalpa*. *Vikalpa* means you may accept it or you may not.

Akṣayānanda Mahārāja: Option.

Śrīla Śrīdhara Mahārāja: Option.

Akṣayānanda Mahārāja: And the *va* also in another place, two *vas*.
Vijñesham apuja nitra kapadinam dvistva va pujanam [?]

Śrīla Śrīdhara Mahārāja: Ah. *Kapadinam*. But when Gaṇeśa comes in your front, eliminate him but you may, alternative that you may accept him as the favourite child of Śiva, and with that connection you may honour Śiva and go on taking Name.

_____ [?] When you meet the son, “Oh, your father is a friend, your father I am grateful to him.” In this way to satisfy the son, and dismiss him. Not to show honour direct to him, but in his connection to remember that, “Your forefathers, your relatives, they’re very near to me.” In this way show some respect and honour and then *upāsanā* [?], not to show any respect direct to him.

Akṣayānanda Mahārāja: [?]

yat-pāda-pallava-yugaṁ vinidhāya kumbha-, dvandve praṇāma-samaye sa gaṇādhirājaḥ vighnān vihartum alam asya jagat-trayasya, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

[“For the power to crush the obstacles of the three worlds, He whose Lotus Feet Gaṇeśa perpetually holds upon the pair of nodes of his elephantine head - the Primeval Lord, Govinda, do I worship.”]

[Śrī Chaitanya Sāraswat Maṭha’s 1992 publication of *Brahma-saṁhitā*, 50]

Would that be the right verse? *Yat-pāda-pallava-yugaṁ vinidhāya kumbha-, dvandve praṇāma- samaye sa gaṇādhirājaḥ* .

Śrīla Śrīdhara Mahārāja: *Gaṇādhirājaḥ* means Gaṇeśa.

Akṣayānanda Mahārāja: Yes. *Vighnān vihan̄tum alam asya jagat-trayasya, govindam ādi-puruṣam*

tam aham bhajāmi.

Śrīla Śrīdhara Mahārāja: So Govindam, *kumbha*. What is the meaning of *kumbha*, *vinidhāya kumbha*? *Yat-pāda-pallava-yugam*.

Akṣayānanda Mahārāja: *Kumbha dvandve*.

Devotee: *Kumbha dvandve. Praṇāma-samaye sa gaṇādhirājaḥ.*

Śrīla Śrīdhara Mahārāja: English translation is there?

Akṣayānanda Mahārāja: Yes. English translation:

“I adore the primeval Lord Govinda, whose lotus feet are always held by Gaṇeśa upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds.”

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's 3rd edition, 1973]

Śrīla Śrīdhara Mahārāja: Whatever duty he does, all with the help of

Govinda, and Govinda there _____ [?] Nṛsiṃhadeva is *vighnān asyam*, and Gaṇeśa is also *vighnān asyam*. So *vighnān asyam*, or self of Kṛṣṇa is Nṛsiṃhadeva, and Nṛsiṃhadeva's help is taken by, searched for by Gaṇeśa when he does his mundane duties. So *kapalinam* [?] that may, very mysteriously, or deep thinking, that *kapali* means that Nṛsiṃhadeva, it may come. But ordinarily it may come Śiva, *vaiṣṇavānām yathā śambhuḥ* [Śrī Chaitanya Sāraswat Maṭha's, Śrī Śrī Brahma-saṁhitā, p 144] & [Śrīmad- Bhāgavatam, 12.13.16] Eliminate Gaṇeśa and honour Śiva, or Nṛsiṃhadeva, and then go on with taking the Holy Name.

Akṣayānanda Mahārāja: Then, in this translation here, as [?] said yesterday, "One should begin the worship of the demigod Gaṇapati who drives away all impediments in the execution of devotional service. In the *Brahma-saṁhitā* it is stated that Gaṇapati worships the Lotus Feet of Lord Nṛsiṃhadeva, and in that way he has become auspicious for the devotees in clearing out all impediments. Therefore all devotees should worship Gaṇapati." [?]

Śrīla Śrīdhara Mahārāja: It will be difficult.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Taking the remote connection that when he discharged his duty towards the mundane world, he does it with the help of Nṛsiṃhadeva. So if you worship him to get out of the difficulties of your devotional way, then by the dint of his power of connection with Nṛsiṃhadeva, he will come to help you, and more connection may be. But in a general way it has been eliminated clearly.

Akṣayānanda Mahārāja: It may be...

Śrīla Śrīdhara Mahārāja: It may be connected everywhere, because everywhere He's within. *Jīva sambandhe yane kṛṣṇa dvistam* [?]

In the broad, broadest universal discourse ultimately it may come. You should honour all the *jīvas*, thinking that within him the God is residing. That is the most spacious and widest jurisdiction. Give honour to everything, whatever you see, thinking that within him God exists. In the widest way.

Akṣayānanda Mahārāja: Previously, from the *Padma Purāṇa*, there's one verse given.

*harir eva sadaradhyah sarva-devesvaresvarah itare brahma-rudradya
navajneyah kadacana*

["One should always worship Lord Hari, who is the Supreme Controller of all gods, and yet one should not show contempt for the demigods like Brahmā, Rudra, and others."] [*Bhakti-rasamṛta-sindhu*, *Purva-vibhaga* 2.116, from *Padma-Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*, 13.104]

Śrīla Śrīdhara Mahārāja: Yes. Within Hari search exclusively, but that does not mean that you will despise other demigods. *Brahma-rudradya*, including Brahmā and Śiva. Don't despise anybody, but your necessity is only exclusively devoted to Hari.

Akṣayānanda Mahārāja: Yes. So in that mood we should respect Gaṇeśa. That may be the case.

Śrīla Śrīdhara Mahārāja: Ah. We're indifferent, we're not going to dishonour anybody, to create a spirit of animosity. But we're given wholesale to my own Lord. That should be the attitude.

Akṣayānanda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Then I may go there.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: [?] Jayatīrtha Mahārāja may be expected today?

Religion is proper adjustment. We are maladjusted. It requires for our best benefit that we should be adjusted. We are a part of the whole, and we must be conscious of that fact. And where the part is properly adjusted, in the whole, that is in harmony. And where it is not, that is in *māyā*, illusory, *avidyā*. There are so many different conceptions predominating, provincialism, localism, selfishness, separatism, not properly connected with the prime cause. That is the difficulty. If we want to be reinstated - at present we are maladjusted, that is falsely adjusted, erroneously adjusted - if we want proper adjustment we're advised to follow a particular course, of *sādhana*. In Kali-yuga this Divine Sound, taking the hint of the direction from the Divine Sound, that we can trace what should be the proper way to go to the final adjustment. And whatever other attempts we make for that sort of highest adjustment, how

we are to deal with the present environment, that has been recommended, that your dealings with the present environment will be such and such.

Generally, for the success of ordinary things, worldly attempts, we worship Gaṇeśa. Gaṇeśa. That the labour leaders, the head of the labourers, the ordinary labourer, Gaṇeśa. Gaṇa means mass, a leader of the masses. Mass is ignorant, and the leader of the masses is also expected to be so. But ostentatiously they have got some power, and with the manpower they may oppose anything and everything. So to satisfy them, to bribe them, the leader should be honoured. In the general sense the leader of the masses they should not be ignored, they should be honoured, so that they cannot put any obstacles in the way of our progress. This is the general case. In this world, this is the world of *māyā* means bribe. Here everything is going on on bribe. We want our selfish attempt to be satisfied, that is illegal, unlawful, to try to fulfil our respective separate desires, without caring for the others, not to take into account the centre. Ignoring the centre, ignoring the outside, only we want to satisfy our own interest. But that is the crude form of maladjustment, *kāma*. Then *artha*, *dharma*, everything self concerned with sense pleasure centred, sense pleasure centred. And for that purpose we try to acquire some help from the outside, and for that we are to pay something to them, and that is all, may be considered as bribe. So: *ya tanya devata bhaktya yajyanti śraddhā anyatha*, No.

*kāmais tais tair hr̥ta-jñānāḥ, prapadyante 'nya-devatāḥ [taṁ taṁ
niyamam āsthāya, prakṛtyā niyatāḥ svayā]*

[“Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly.”] [*Bhagavad-gītā*, 7.20]

Whoever is found to worship another god, demigod, so many proposed authorities of different departments, whenever we go to satisfy them then it cannot be denied that we are bribing them to fulfil my motive, my selfish motive. They're in power, they're in some position by their previous *karma*, they're the heads of particular departments. And we want those things from them and we give something to them and get it very cheaply. This is the bribe. This is *māyā*. And our object is sense pleasure.

And what is wanted in us, normal, that we should seek after the satisfaction of the pleasure of the Centre that is God. If we want to attain that end of our life, that divine, highest, that pure end of our life, self abnegation, and self dedication. First, self abnegation, we must be prepared for, and then self dedication, and dedication only for the Centre. That is what will be conducive to our aim, our real benefit. Hare Kṛṣṇa. Nitāi.

So always, those that are in the path towards the highest divinity, the Vaiṣṇava, the *sādhū*, our submission, our search of help, anything, all our association, our concern will be with them. And that is the most safe position. Go through Vaiṣṇava, who are in the company of Vaiṣṇava. If you get a Vaiṣṇava then you may eliminate the God Himself. Worship Vaiṣṇava, and He'll be more pleased with you. That is the position.

And just the opposite position we find in the case of Gaṇeśa. When Gaṇeśa comes, the leader of the mass, comes just on my way, how should we deal with him, hmm? We should not disturb him. He may create some unnecessary trouble. So how to deal with him? You don't directly submit to him direct, but you may talk with him of some nearest relative who is connected with Viṣṇu, Kṛṣṇa, he's Śiva. In the case of the Vaiṣṇava: *tadīyānām samārcanam, tasmāt parataram devi, tadīyānām samārcanam*.

*[ārāadhanānām sarveśām, viṣṇor ārādhanaṁ param tasmāt parataram
devi, tadīyānām samārcanam]*

[Lord Śiva told the goddess Durgā:] ‘My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.’]

[Padma Purāṇa] & [Caitanya-caritāmṛta, Madhya-līlā, 11.31] & [Laghu-bhāgavatāmṛta, 2.4]

“Even you may eliminate Viṣṇu, but if you honour Viṣṇu dāsa your case will be more hopeful. But in the opposite case you are to give honour to the son, the subordinate. And anyhow to keep the apparent gentleman-like character. ‘Oh, your father, how is he?’ In this way, not to dissatisfy, not to dishonour, or not to honour. But His connection if anyone has any least connection with Nārāyaṇa, with Viṣṇu, my Lord, then I shall mark that.” In this attitude we are to deal with the leaders of the opposite forces where we are living. This is what we are to understand here.

[?]

We won’t indulge in cultivating hatred within us in connection with the opposite party. All our energy should be devoted to rather the prime cause. But who are not in need we should deal with indifferently, and never with any positive hate or anything. That should be our general attitude, but there may be particular cases. When I shall find that a man, a person of the enemy camp is going to attack a Vaiṣṇava, or Guru, or Śrī Mūrti, then of course the position will be otherwise, like the case of Hanumān [?]

The general is this, adjustment towards Kṛṣṇa, Kṛṣṇa conception of the God. He’s love, He’s beauty, He’s *rasa*, *ānanda*, *sukha*, happiness. Happiness, not power, nor majesty, nor splendour, grandeur, all these

things. We are to consult the *śāstra* and the *sādhus*, especially those that are trying to come to Kṛṣṇa consciousness our object will be such. But if we meet in the way the grandeur, the splendour, all these things, we shall try to utilise it without being...

Suppose if I meet just on the way something great, honourable, magnanimous, splendour, all these things, then I shall try to utilise them for that plain and simple process of worship of Vṛndāvana. That should be our temperament. Haribol. Nitāi Gaura Haribol. Kṛṣṇa consciousness. Kṛṣṇa consciousness. Just as our Guru Mahārāja told,

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

[“The path of divine love is worshipping to us
and should be held overhead as our highest aspiration.”]

Rūpa, Sanātana, they, under the direct guidance of Mahāprabhu, they eliminated grandeur wholly, grandeur of any type, even social grandeur, this red cloth. That is also a grandeur, that is that's showing the highest section of the preacher. The highest section of the religious leaders, the *sannyāsīns*, the preachers, that means the religious leaders, they have got this robe, red cloth. So it has got some connection with grandeur, leadership, social leadership. That was also eliminated by Rūpa, Sanātana.

So much so, when a big scholar came to discuss with them what is the real purpose of the *śāstra* they avoided. They did not consider it useful to spare their time in that useless discussion. “He has not come with a spirit of enquiry, but he has come to conquer, so a waste of energy.” They avoided.

But Jīva Goswāmī Prabhu he could not tolerate so much self abnegation,

because of his Guru's position. "They ignored, my Guru. I can't tolerate that. I must fight with him, and I shall make him understand why my Gurudeva avoided his discussion, avoided discussion with him. Meaning a sheer waste of time, not that they're afraid of his scholarship." And Jīva Prabhu did that. And that increased the honour of the Goswāmī's there. And it was helpful for the general public to think how big Rūpa, Sanātana is. But still, they're so humble, in humiliated position they're passing. Perhaps that helped the ordinary public to appreciate their greatness and thereby they were benefited.

And this also was taken by our Guru Mahārāja. So some are of the opinion that our Guru Mahārāja was the Avatāra of Jīva Goswāmī. And I mentioned in my own poem, that *stotram*, that:

raghu-rūpa-sanātana-kīrti-dharaṁ, dharaṇī-tala-kīrtita-jīva-kavim
[*kavirāja-narottama-sakhya-padaṁ, praṇamāmi sadā prabhupāda-*
padam]

[“O Śrīla Prabhupāda, your intense magnitude of devotion allows you a glorious position within that intimate group of Śrīla Raghunātha Dāsa, Śrīla Sanātana, and Śrīla Rūpa Gosvāmī. Your happy and elevated philosophical conceptions have crowned and seated you along with that esteemed personality, Śrīla Jīva Gosvāmī, on this Earth planet. And you share a friendly relationship with Śrī Kṛṣṇadāsa Kavirāja Gosvāmī and Śrī Narottama dāsa, as dear to them as their very own lives. I eternally offer my respects to that charming effulgence that decorates the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.”]
[*Śrī Śrī Prabhupāda-padma-stavakaḥ*, 7]

Who, *kīrti-dharaṁ*, who has held fast the flag of Rūpa, Sanātana, and who is accepted in particular sections of the devotees as the incarnation of Jīva. So his attitude was like Jīva.

Pūjāla rāgapāṭha gaurava bāṅge. “I shall gather together all the powers and grandeurs and everything like that, and I must keep them just near the divine feet of my Gurudeva, to show that all these things, only to worship the feet of my Divine Master. *Pūjāla rāgapāṭha gaurava bāṅge*. But we have got no necessity for them, no necessity for them. We have got two sides. One side, that the dark side is this, if we go to handle with these things then we may be captivated with them. If we’re weak we may be captivated by them. But only those that are masters of that idea, they can put them in the worship of the higher *sādhus*. And another thing is this, that if it is not done then ordinary mass will think that they hold the highest position and not the *niṣkiñcana*, Rūpa, Sanātana. All the *aiśvarya* is in the lower level, and the plainness of Vṛndāvana it is not in want of grandeur, but it does not require grandeur, it is above grandeur. The plainness, the real beauty, does not require any grandeur or any splendour, any *aiśvarya*. It is full in itself.” Something like that.

There was a talk between Śrīvāsa and Svarūpa Dāmodara, in Purī, in Herā-Pañcamī day or so. Śrīvāsa Paṇḍita he’s pleading on behalf of Lakṣmī Devī, the *aiśvarya*. And Svarūpa Dāmodara he was taking the part of the *gopīs* in Vṛndāvana. Two parties talking and a mild fight is going on.

And Svarūpa Dāmodara saying to Śrīvāsa, “You don’t remember that in Vṛndāvana the tree, the creeper, the bush, whatever simple things are to be found there, they’re not devoid of *aiśvarya*, of grandeur and splendour. But that is underground. If they require it, it will come at their beck-and-call. But generally they do not like it. It is above. The simplicity and the plainness and the natural position, that is of the highest type. We are to realise that, that those that have got such liking in their heart, they generally come to like Vṛndāvana, Kṛṣṇa, Svayaṁ-Bhagavān. But others, they will like Vaikuṇṭha, the land of grandeur, awe, power, reverence, all these things.”

We like to come to Kṛṣṇa consciousness so we will be very much

particular about these things in our consideration. We are very small. And if we want the biggest to be very near to us, He will have to come in a smaller shape to us He will have to come. So we shall be prepared for that. We come to be very near. We're so mean and He's so high and we want intimate connection with Him. So we should not think anything, we should not be lover of grandeur and splendour. There they create differences between everything. But only in the plane of plainness and simplicity, and especially in the land of love and mercy, that high and low can come very close together, closely together. So close association with the highest is only possible in the atmosphere of Vṛndāvana, not in any other place.

_____ *padma locana* [?] To an affectionate mother the blind son is seen to appear as a good eyed child. There is a Bengali saying. The affection has got so much fascinating power, the ugly son is seen to the affectionate mother very beautiful. Because all the defects is minimised by devotion, Yogamāyā. *Bhakti* is such. *Bhakti* is a type of such grace that the distinction between the low and the high is minimised to the least point, even nothing. So we are so mean, we are so low, so that will be our real side of our hankering, where we can come closer to the land of that mercy.

Jogyatā-vicāre, kichu nāhi pāi [*Gurudeva*, 4, from *Śaraṇāgatī*] If You come my Lord, if You come to search my qualities, to examine me, to test me, I have got nothing to say, no capital, nothing to produce to You as certificate. But only Your grace, only Your grace, Mahāprabhu told. Just go to that department and put your petition. That department of where, without any consideration help is coming. Go to that department. And don't mention that you have got this or that qualification. No qualification. No qualification. There is a department where no qualification persons is helped. Try to go there. And sincerely of course we must be mindful of our own position. In the internal mind we will foster that I am so big, I am so great, I am so, I am such a scholar, I am such, all these things internally, and externally hypocritically you will present yourself with that word. That won't do. You feel it, you feel it yourself. But what you think that you have got, all these qualities, that is all sham, all wrong, all hypocrisy. Really you have nothing, no qualification, no qualification.

Bhaktivinoda Ṭhākura says, *tṛṇād api sunīcena* [*Śikṣāṣṭakam*, 3] What is the meaning, *tṛṇād api sunīcena*, He says that, “I am lower than a blade of grass. Why? You see, a blade of grass has got its, some sort of position in the material world, some sort of intrinsic description, position, quality. But what about me? I am of opposite quality, *vikṛta*, I am disfigured. The blade of grass has got its own identification of some type or other. But I’m a diseased person. No normal intrinsic nature I have got. I am a mad man. A man may not be very meritorious, but if he’s of normal brain, he may be utilised in any position. But a mad man he may not be relied on any work. *Vikṛta nameskara, vikṛta citya* [?] I’m *vikṛta citya* [?] I’m a misguided soul. My energy, my intelligence, everything, focused towards opposite side. So my position is worse than a blade of grass. *Tṛṇād api sunīcena*. If I think really my position is worse, because I am beside myself. Whatever may be the prospect and possibility of my future, but at present I am mad, so I am negative, of negative value. So I’m lower than the blade of grass, if really it’s to be considered. So where to go for my benefit? To go to the...

Akṣayānanda Mahārāja: Madhouse.

Śrīla Śrīdhara Mahārāja: Madhouse. Madhouse is my real place of treatment, madhouse. And if I go to an ordinary hospital it will be...

Nitāi Gaura Haribol. Nitāi. So Vaiṣṇava here in the line, in this line, they are always helpful under all circumstances, Vaiṣṇava. And next, Vaiṣṇava *śāstra*. First Vaiṣṇava and then Vaiṣṇava *śāstra*. They will be our healthy association and help us.

And other [demi]gods who are holding superior positions to us they’re of other type. They sincerely believe according to, ‘They’re minor, that this is all bad, this Vaiṣṇava. What is this? You’ll thrive here.’ Like Cārvāka and others. ‘Oh, why you leave this present world of enjoyment and pleasure and running after phantasmagoria? What is God? All these things. At present you are getting so much pleasure, and leaving this, your mania is

drawing you towards some future. Whether that is really existent or not none can say.'

All these things. There are so many departments, to mix with them that our precious internal wealth will be at stake. So don't go to associate with them, or to be beggars at their door. They're not reliable, they're, naturally they have no faith in this. In their good faith also, in their so-called nature, they will try to take, to draw to their jurisdiction, their department. So don't, but at the same time don't unnecessarily make them your enemies, that they will come and hinder you. Remain indifferent,

nābhaktāya kadācana . Apare brahma nidra [?] nābhaktāya kadācana.

[idaṁ te nātapaskāya, nābhaktāya kadācana na cāśuśrūṣave vācyam, na ca mām yo 'bhyasūyati]

["You should never disclose this hidden treasure to the ease-lover, the faithless, those who are averse to My service, or those malicious persons who are envious of Me."] [*Bhagavad-gītā*, 18.67]

But at heart you know surely that your Master, your Lord, is Kṛṣṇa. Without Vṛndāvana *līlā* nothing can satisfy you. The *gopīs* in different *rasa*, the *sākhā*, the Yaśodā, the *vātsalya rasa*. Even Yamunā, even the Govardhana Giri, so many forests, so many trees, that has captured your heart. And your heart won't allow...

End of 82.04.14.B

82.04.14.D_82.04.16.A

Śrīla Śrīdhara Mahārāja: ...the seed of your, the misery of your future life will be in the expectant attitude of your own duty. Leave it there, you are free. But at the same time don't deny to discharge your duty, your quota, you must do that. That is *karma yoga*. Do everything as duty and don't aspire after any result of that. As it will come to you, you will try to be satisfied with that. That is *karma yoga*. *Karma-sannyāsāt, karma-yogo viśiṣyate*. The *sannyāsa*,

[*śrī-bhagavān uvāca*]

sannyāsaḥ karma-yogaś ca, niḥśreyasa-karāv ubhau tayos tu karma-sannyāsāt, karma-yogo viśiṣyate

[The Supreme Lord said: “Both renunciation of action and the path of selfless action are greatly beneficial. Yet, of the two, you will have to understand that the application of selfless action is superior.”] [*Bhagavad-gītā*, 5.2]

If you give up the external duty then you'll be loser in many respects.

[*niyataṁ kuru karma tvaṁ, karma jyāyo hy akarmaṇaḥ*]

śarīra-yātrāpi ca te, na prasidhyed akarmaṇaḥ

[“Perform your ablutions, worship, and other daily duties. Since even

bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory duties, your heart will be gradually purified. Then, surpassing the plane of renunciation, you will attain pure devotion, beyond the mundane plane.”] [*Bhagavad-gītā*, 3.8]

“Even your living will be in danger if you leave *karma*, eliminate *karma* exclusively from your program, so don’t eliminate *karma*. Do, and that does not mean that *vikarma* you’ll invite. Do what is generally prescribed in the *śāstra*, do accordingly, and never aspire after the result. It lives for Me.”

*ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca [na tu mām
abhijānanti, tattvenātaś cyavanti te]*

[“-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.”] [*Bhagavad- gītā*, 9.24]

Leave to the Infinite. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Akṣayānanda Mahārāja: One more question.

Devotee: Mahārāja, the nine islands of Navadvīpa, it is said that each

one corresponds to one of the nine processes of devotional service, *śravaṇaṁ kīrtanaṁ smaraṇaṁ pāda-sevanam*. It is said that Antardwīpa corresponds to *ātma-nivedanam*. So which process of devotional service is corresponding to this island, Koladwīpa?

Śrīla Śrīdhara Mahārāja: Koladwīpa, *pāda-sevanam*.

Devotee: *Pāda-sevanam*.

Śrīla Śrīdhara Mahārāja: *Pāda-sevanam*. And Lakṣmī Devī she generally represents that sort of service, *pāda-sevanam*. She has got her special tendency to service of Nārāyaṇa with *pāda-sevana* in the *viddhi mārga*.

Devotee: *Aparādha-bhañjan-pāṭ*.

Śrīla Śrīdhara Mahārāja: And in Mahāprabhu's *līlā* it has been added, *aparādha-bhañjan*, here in the *pāda-sevana* part of His Dhāma He showed His extensive mercy by releasing the greatest offender against Him. He pardoned them, a general forgiveness He showed to the offenders in His *līlā*, Koladwīpa.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya / hena nāhi, yā 're prabhu nā karilā dhanya

[“At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all.”] [*Chaitanya-Bhāgavat, Antya*, 3.541]

All object was fulfilled by Mahāprabhu here in Koladvīpa when after *sannyāsa* He came back. After *sannyāsa*, after five years, He once visited His home. And at that time when He came first here He took His residence in Vasudeva Sārvabhauma’s brother, Vidyāvācaspati. Vidyāvācaspati he was the brother of Vasudeva Sārvabhauma, and Guru of Sanātana Goswāmī. He put up [stayed] with him there. And came and took bath in the Ganges. And so many offenders flocked together around Him and prayed to be forgiven, to be pardoned.

And He granted general amnesty. “Yes, I absolve you all from all the offences you committed against Me.”

To one Cāpāla Gopāl: “Oh. You have committed offence to Śrīvāsa Paṇḍita not to Me. So you have to go to him for forgiveness and he will forgive you.” He told.

Gaura Haribol. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Parvat Mahārāja: Can I have one more question?

Śrīla Śrīdhara Mahārāja: Yes.

Parvat Mahārāja: In *Bhagavad-gītā* Kṛṣṇa says:

*akṣaram brahma paramam, svabhāvo 'dhyātmam ucyate [bhūta-
bhāvodbhava-karo, visargaḥ karma-saṁjñitaḥ]*

[The Supreme Personality of Godhead said: “The indestructible, transcendental living entity is called Brahman, and his eternal nature is called *adhyātma*, the self. Action pertaining to the development of the material bodies of the living entities is called *karma*, or fruitive activities.”]

[*Bhagavad-gītā*, 8.3]

So this, I have a little confusion as to what is He referring to as the *svabhāva* of Brahman as being *adhyātma*. What is this *adhyātma* translation proper?

Śrīla Śrīdhara Mahārāja: Yes. *Svabhāvo 'dhyātmam ucyate*. *Akṣaram brahma paramam*, that you understand?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Akṣara*.

akṣaram brahma paramam, svabhāvo 'dhyātmam ucyate bhūta-

bhāvodbhava-karo, visargaḥ karma-samjñitaḥ

Then?

Parvat Mahārāja: *Adhiyajño kṣaro...*

Śrīla Śrīdhara Mahārāja:

*adhibhūtaṁ kṣaro bhāvaḥ, puruṣaś cādhidaivatam adhiyajño 'ham
evātra, dehe deha-bhṛtām vara*

[“O best of the embodied beings, the physical nature, which is constantly changing, is called *adhibhūta* [the material manifestation]. The universal form of the Lord, which includes all the demigods, like those of the sun and moon, is called *adhidaiva*. And I, the Supreme Lord, represented as the Supersoul in the heart of every embodied being, am called *adhiyajña* [the Lord of sacrifice]

[*Bhagavad-gītā*, 8.4]

Svabhāvaḥ [?] which is including, in the area of *karma*, action reaction in this world, *svabhāvaḥ*. That is which is in the mental system which is kept as thoughts and ideas, action reaction in the subtle form in the mental system. That is *adhyātma svabhāvaḥ*. The soul is independent of that, but it is captured in the mental system, and the mental system that is composed of many subtle things in different stages of this world of exploitation, up to Satyaloka, the *saguṇa*, *satya*, *raja*, *tama*, the *tri-guṇa*.

The subtle body which contains within it the result of *karma*, that up to Brahmaloaka, this *prākṛta*, this natural life. That is *adhyātma*. *Adi kṛtam ātmā*. *Ātmā* has got different meanings.

Ātmā devi rte jive sadahi paramatmani [?] *Ātmā* means *svabhāvaḥ*, the nature. What is the nature? That there be the *karma*, the result of *karma*, that is contained in the mental system and creates *svabhāvaḥ*. And *raja svabhāvaḥ*, *satya svabhāvaḥ*, and *tama svabhāvaḥ*. And *svabhāvaḥ* of the animals, the birds, the beasts, the worms, and the gods, the *ṛṣis*, that are within the circle of this *māyā*, the twenty four stages of life within *māyā*. That is *svabhāvaḥ*, within mental jurisdiction.

With the dissolution of the mind one attains Brahmaloaka and further up. And then he's captured, the *ātmā* is captured in the mental tendency, mental system. By the dissolution of the mental system one is liberated, *akṣara*.

Do you follow?

Parvat Mahārāja: Yes. Now, this *adhyātma*, then is temporary, *svabhāvaḥ* is temporary?

Śrīla Śrīdhara Mahārāja: Not temporary: after liberation it will disappear. But with *baddha jīva* it is constant. Wherever he goes he's got this mentality, duly connected with exploitation. Gross or subtle, gross, or thing of very dense, the exploitation. *Satya*, *raja*, *tama*, *tri-guṇa* within exploitation, known

as false identification *aham* [?] 'I am enjoyer.' and he's wandering through the world,

fourteen worlds of *tri-guṇa*. That is all *adhyātma*. *Atmani adi ksetra* [?] The soul is captured in the mental tendency in the ambition of exploitation. The soul captured in the ambition of exploitation, that is, the whole life is *adhyātma*.

And when the charm for exploitation vanishes he's liberated. Then, when he can appreciate the life of dedication he enters *Vaikuṇṭha*. And the fullest surrender, wholesale surrender, to the Lord of love, then he attains the *Vṛndāvana*. In this way.

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ sarvva-vedānta-vit-koṭi yā viṣṇubhakto viśiṣyate vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate

[“Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.”] [*Hari-Bhakti-Vilāsa*, 10.117] & [*Bhakti-Sandarbha*, 117]

Kim tad brahma kim adhyātmaṁ, kim karma puruṣottama [*Bhagavad-gītā*, 8.1]

Adhibhūtaṁ kṣaro bhāvaḥ, puruṣaś cādhidaivatam, adhiyajño 'ham evātra [*B-g*, 8.4]

...

[*arjuna uvāca*

kim tad brahma kim adhyātmaṁ, kim karma puruṣottama adhibhūtaṁ ca kim proktam, adhidaivaṁ kim ucyate]

[Arjuna inquired: “O my Lord, O Supreme Person, what is Brahman? What is the self? What are fruitive activities? What is this material manifestation? And what are the demigods? Please explain this to me.”]
[*Bhagavad-gītā*, 8.1]

...

[*adhibhūtaṁ kṣaro bhāvaḥ, puruṣaś cādhidaivatam adhiyajño 'ham evātra, dehe deha-bhṛtāṁ vara*]

[“O best of the embodied beings, the physical nature, which is constantly changing, is called *adhibhūta* [the material manifestation]. The universal form of the Lord, which includes all the demigods, like those of the sun and moon, is called *adhidaiva*. And I, the Supreme Lord, represented as the Supersoul in the heart of every embodied being, am called *adhiyajña* [the Lord of sacrifice].

[*Bhagavad-gītā*, 8.4]

Adhiyajña, then who is the to - “I am the enjoyer of the sacrifice. All the *yajña*, all the sacrifice meant for Me only. I am the recipient of all sacrifices anywhere it is mentioned, practised.” Hare Kṛṣṇa. “I am the *bhokta*. For itself. Everything for Me. *Artheṣu abhijñāḥ svarāt* [*Śrīmad-Bhāgavatam*, 1.1.1] I know why the every event is for Me. Every event happening for Me. I know the meaning, none else. The creeper is moving, I know the meaning, none else. Absolute mind. And without no purpose, the creeper moving in the wind, it has all got meaning, and I know the meaning, absolutely, and none else. I am everywhere. I am interested in everything, and everything happens to satisfy Me only. No other whim they may have. If they think there may be other aims of life they’re in *māyā*, they’re suffering from false errand.”

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol. Nitāi Gaura Haribol. So Akṣayānanda Mahārāja, you are to reply to those letters.

Akṣayānanda Mahārāja: Yes. He'd like to ask one more question Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Akṣayānanda Mahārāja: For proper functioning of this material world there are so many laws and arrangements. Then what is the position of the spiritual world?

Śrīla Śrīdhara Mahārāja: Ha, ha. That is infinite. And whatever we can conceive that is a finite of the finite. What can we do? There's so much magnitude we can't conceive. That is in one part. Such is infinite. Infinite is so great, so big. In *Bhagavad-gītā* Kṛṣṇa says to Arjuna.

“I am so, I am so, I am so, I am such. I am such. Arjuna, what more I shall say to you, in nutshell, in conclusion I say this much to you. Whatever you can conceive that is in My one negligent part. I am so. Think about Me like this, that the most you can conceive, that forms only a negligent part of Mine, I am such.”

So we may not try to conceive to have the conception of the Infinite. That is futile, so, *jñāne prayāsam udapāsyā* [Śrīmad-Bhāgavatam, 10.14.3]. Don't indulge your intellect to capture the Infinite within your clench, that is useless, *kevala-bodha-labdhaye* [Śrīmad-Bhāgavatam, 10.14.4]. But only how you can utilise yourself in the universe, that is - that should be your enquiry. 'That I'm a point in the Infinite, how can I - still I'm something, how can I utilise myself in this Infinite?' That should be my duty to know, and then I'll be normal. And if I want to know intellectually more and more, more and more - wild goose chasing, that is a kind of disease. But normality will determine me when I shall think that, 'It is impossible, but I'm a part of the Infinite, how can I utilise myself in this infinite?' To know that and to do that. That will be the best thing recommended to us, for us.

Know thyself, and give accordingly. Infinite is there, you also are there, and you are a part of that Infinite it is also true. Then, you have got your own partial duty and you must do that, and satisfy yourself. And you know that then you'll be able to come in touch with the Infinite. There you can meet Infinite in Its highest form that is possible for you to get. That is the conclusion of the scriptures, of the experts, of the revealed truth, or received, revealed truth.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Is the lady Maliti here?

Akṣayānanda Mahārāja: Malati?

Śrīla Śrīdhara Mahārāja: Two letters yesterday came in her name. Has she got them?

Akṣayānanda Mahārāja: She's in Calcutta Mahārāja.

...

Śrīla Śrīdhara Mahārāja: Who is standing there? Two standing.

Devotee: Dāruka dāsa [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Our Jayatīrtha Mahārāja may come. We must be ready for that. Here I stop. What's the time?

Akṣayānanda Mahārāja: Quarter to ten.

...

Śrīla Śrīdhara Mahārāja: [?] Perhaps India may be independent.

Then that gentleman told, "No, not after *this* war, but this war will be finished and after four years, again greater world war may come, and *after* that India will get independence."

_____ [?] I wondered, that came to witness. But not after four years or so but after twenty years, the second great war. First great war began in fourteen and ended in eighteen, fourteen and eighteen, four years. And second great war broke out in thirty eight perhaps, in Poland. And then forty five it came to end, and forty seven India got independence, forty seven, August.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

That gentleman told me that I shall live up to ninety two years, and have some rheumatic pains in the end of my life. And I shall have *ātmā darśana*, I shall be able to come to consciousness, soul consciousness...

...

Śrīla Śrīdhara Mahārāja: So, the living teacher within me, which took me to Swāmī Mahārāja's feet, I am there. And I can't sell that to any other person, my inner voice.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ [vraja ahaṁ tvāṁ
sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Should I go that side? Many men here.

Jayatīrtha Mahārāja: Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ...to hear something from Jayatīrtha Mahārāja...

Jayatīrtha Mahārāja: (Giggles) Anyhow, especially Jayatīrtha Mahārāja is very eager to hear something from Your Divine Grace.

Śrīla Śrīdhara Mahārāja: ...about his last tour, a very summary. They're very eager and in anxiety, so as summary to speak with which you may satisfy the present assembly, with hopeful aspect.

Jayatīrtha Mahārāja: I've given some talks to them already since I got back.

Śrīla Śrīdhara Mahārāja: All of them?

Jayatīrtha Mahārāja: Most, mostly about our plans and programs on the

positive side, I think so, with some enthusiasm. And of course as far as that bad news side is concerned that always travels fast anyway.

Śrīla Śrīdhara Mahārāja: We are out to search the Lord of love. The conception about whom is given in *Bhāgavatam*, *Caitanya-caritāmṛta*. He's an Autocrat; but He has got the heart which is full of infinite love. We are out in search of such a master. We should not think that the path is covered by the flowers, but it may be spread with thorns also. It is necessary to test our sincerity, that how much is our hankering for that Lord.

Brahma adi deva yadi dhani nahi pai [?] There is a Bengali verse: "Even the god like Brahmā the creator cannot bring Him in his meditation."
Brahma adi deva yadi dhani nahi pai [?]

And another: "*Hari viriñcira vāñchita*... The Brahmā and the Śiva have got aspiration after Him, but no guarantee that they have got it. We have come out for such an ideal. So, we must be prepared for anything, any demand what may be necessary as the price for that. Only if we may take we may not get him, but still we want to remain on the path of searching for Him. There is a...what is that, "its own reward." There is an English proverb?

Jayatīrtha Mahārāja: Virtue is its own reward.

Śrīla Śrīdhara Mahārāja: Virtue is its own reward. That I am virtuous. Yes. That is my reward. I don't want anything else by living a virtuous life. So, that we are on the path of search of the highest truth of Kṛṣṇa consciousness, that is our reward. We don't want any other reward or

success. What can be attained, that can be stale. So, He can never be attained in such a way that the future will be something stale.

*āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān marma-hatām
karotu vā yathā tathā vā vidadhātu lampāto, mat-prāna-nāthas tu sa
eva nāparaḥ*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."]
[Śikṣāṣṭakam, 8]

*viracaya mayi daṇḍam dīnabandho dayām vā, gatir iha na bhavattaḥ
kācid anyā mamāsti nipatatu śata-koṭir nirbharam vā navāmbhas, tad api
kila payodaḥ stūyate cātakena*

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."] [Śrī Śrī Prapanna-jīvanāmṛtam, p 118]

We are given advice and understanding in such a way. That for the destination, the highest destination which we have got a conception of by Kṛṣṇa consciousness, given by the Kṛṣṇa consciousness, we must be prepared for anything else, any opposition.

We shall rather invite like Kuntī Devī, the Queen Kuntī. "You please put me in danger, constant danger: that is my friend to remind me about You.

I have thought it best, so give me danger.”

So, that should be our attitude in the quest of Kṛṣṇa, and not that already acquired things at our disposal, and the committee, the houses, the money, the power, and there is Kṛṣṇa, the monopoly of Kṛṣṇa is there, in the power-mongering and the showing of so much grandeur in the material world, it is not there.

It is in faith, deep, deep faith, the ideal. We are to consult the scripture, we are to consult the great honest men, *mahā-janas*, and *śāstra*. And *hṛdaye nābhya nujñāto* [*Manu saṁhitā*, 2.1] [Śrīla Śrīdhara Mahārāja’ collection of verses, 554], our sincere heart; we can’t ignore that, we must have its deep, deeper approval, the deeper approval of our heart, that what we are doing we are doing well, we are doing rightly. This sort of underground consciousness we must have when we go to search about Kṛṣṇa. Gaura Haribol. Gaura Haribol.

*na dhanam na janam na sundarim, kavitam va jagad-isa kamaye mama
janmani janmaniśvare, bhavatad bhaktir ahaituki tvayi*

[“O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth.”] [*Śikṣāṣṭakam*, 4]

The causeless attraction of Kṛṣṇa. Not dependent on any other things or relations; causeless. Independent of all acquisition of this mundane world. It is independent; it does not depend on anything else. It is Absolute. Absolute. Everything has got stand on it, but it is Absolute. Exclusive attraction for Him. Otherwise, He won’t care to have any connection with us. He cannot tolerate any partner. Kṛṣṇa can’t tolerate any partner because He’s the Absolute. We heard from our Guru Mahārāja that there are so many qualifications, the characteristics in Him,

in Nārāyaṇa.

aiśvāryasya samagrasya vīryasya yaśasaḥ śriyaḥ

jñāna-vairāgyayoś caiva [yan nām bhaga itīṅganā]

[“One who is inconceivably complete in the six opulences of wealth, power, fame, beauty, knowledge, and renunciation, is known as Bhagavān.”] [*Viṣṇu Purāṇa*, 6.5.74] & [*Gauḍīya Kaṇṭhahāra*, 7.28]

Vairāgya: Nārāyaṇa or Kṛṣṇa, He has got *vairāgyam*. He's indifferent to the world. Our Guru Mahārāja remarked in this way, that His *vairāgya*, His indifference to this world is so much that we can't find Him, though searching. Everything belongs to Him, but His abnegation, cent percent, His indifference to this world is so much that He could not be found out in any part of this world, which is in His possession. He has got such a type of *vairāgya*, indifference. So, indifferent to everything, but only He cannot be indifferent to His beloved, *mayi te teṣu cāpy aham*.

[samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ ye bhajanti tu mām bhaktyā,] mayi te teṣu cāpy aham

[“I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them.”] [*Bhagavad-gītā*, 9.29]

In consideration with the other parts of the world, He's everywhere, He's nowhere. Everything is in Him, nothing is in Him. But in the case of His devotees, *mayi te teṣu cāpy aham*. "I am always there, they are always in Me." In *Bhagavad-gītā* we find that. In *svarūpa-śakti*, He cannot withdraw from His *svarūpa-śakti*. Of course, to show His pastimes in different ways, that is another thing, but He cannot be completely indifferent to the *svarūpa-śakti*: *mayi te teṣu cāpy aham*.

So, one who has got a slight drop of Kṛṣṇa *bhakti*, naturally he will be apathetic to anything else; *anyābhilāṣa*, *karma*, *jñāna*. *Ādi* [etc] means *yoga* and *śaithilya* [idleness, apathy]. *Anyābhilāṣa*, fleeting desires, baseless, temporary, fleeting desires, that is *anyābhilāṣa*. *Karma*, organized way of active life in which morality and also utilitarianism can be seen, and some sort of conception, mostly imaginary, of Godhead, *karma*. *Jñāna*, to eliminate from the present environment of attraction and complete withdrawal from this world of exploitation, and to take shelter only under deep and infinite slumber. Something like that. *Samādhi*, *brahma samādhi*, or *prakṛti samādhi*, either in Virajā, the highest, the most crudest conception of this worldly energy, and Brahmaloḥa, the outermost conception of the real world, of Vaikuṇṭha. *Karma*, *jñāna*, *yoga*. *Yoga* means *jñāna yoga*: slight difference between them. The *yogīs* engaged in search of the innermost substance what is within, *aṇor aṇīyān* [*Kaṭha Upaniṣad*, 1.2.20], the smallest of the small, all-pervading, which is living in the innermost position of an atom or electron, that is *yoga*. *Karma jñāna anāvṛtam*, not any contamination of all these filthy ideas of life. *Ānukūlyena-kṛṣṇānu*. *Ādi* means *śaithilya*, slothfulness, indifference to the attempt which is necessary for the service to Kṛṣṇa, *karma jñānādi anāvṛtam*. Then also another thing to be considered, *ānukūlyena-kṛṣṇānu-śīlanam*, not *pratikūlyena*.

[*anyābhilāṣitā-śūnyam*, *jñāna-karmādy-anāvṛtam*

ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

In *Bhāgavatam* there is a śloka, *Kāmād dveṣād bhayāt* [?] in this way.

*kāmād dveṣād bhayāt snehād, yathā bhaktyeśvare manaḥ āveśya tad-
aghaṁ hitvā, bahavas tad-gatiṁ gatāḥ*

["Many, many persons have attained liberation simply by thinking of Kṛṣṇa with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Kṛṣṇa's mercy simply by concentrating one's mind upon Him."] [*Śrīmad-Bhāgavatam*, 7.1.30] & [SB, 6.16.39, purport]

In this way. It is - it does not mean to touch the very inner meaning, but externally it is giving some description. That anyone who comes in His connection, direct or indirect, he's relieved of this worldly life. Such so, the Kāṁsa he's always afraid of Kṛṣṇa. Anyhow, it brought him in the relativity of Kṛṣṇa. Not in a loving attitude, but with an animistic feeling, he's always afraid. The Śīsupāla always had jealousy about Kṛṣṇa. But he cannot give up the thought of Kṛṣṇa. Always thinking of Kṛṣṇa, but jealous. So, *dveṣā* [hatred], *bhayā* [fear], this indirect connection with Kṛṣṇa also takes one to Kṛṣṇa. But the real adjustment is here in this

way. Rūpa Goswāmī Prabhu has given in *Bhakti-rasāmṛta-sindhu* [1.2.278]:

*yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam tad brahma-kṛṣṇayor
aikyāt, kiraṇārkopamā-juṣoḥ*

[“Where it has been stated that the Lord’s enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun.”]

[*Caitanya-caritāmṛta, Ādi-līlā, 5.36*]

What is mentioned in the scriptures in different places is that anyone coming in connection with Kṛṣṇa, direct or indirect, they can attain Him. Then what is the analytical meaning here? That when the sun and the sun ray, the sun ray is included with the sun. So also when Brahman, the consciousness, mere consciousness is connected with Kṛṣṇa, then it may be applicable, that those who are in the cultivation in an indirect way, they will come to Brahmaloka, *sāyujya mukti*, up to Brahmaloka. Brahmaloka in the broadest sense is included in Kṛṣṇa. So, *dveṣā* and *bhayā*, all these indirect cultivation they come up to this Brahmaloka.

Yad arīṇāṁ means what’s talked about the enemies of Kṛṣṇa, *arīṇāṁ*, and *priyāṇāṁ*, those are His own loving affectionate servitors, *prāpyam ekam ivoditam*. Generally it seems, apparently it seems that their attainment is one and the same. But Rūpa Goswāmī is giving a caution to us. *Ekam ivoditam*. Approximately speaking, it seems like that, but really, it is not so, because in the case of the indirect cultivation, the Brahmaloka has been identified with Him, and those that are having a favourable

cultivation about Kṛṣṇa, for them the *svarūpa-śakti*, and according to the capacity of their nature, there is a great differentiation from Vaikuṇṭha to Goloka, and in different *rasa*. So, approximately it has been described in the *śāstra* that is one and the same, in any way one may come in connection with Kṛṣṇa, and he may get Him. But Him means a great difference between the two aspects of Him, one is Brahmaloka, just in the beginning of His land, and another His own home, where He plays with His friends. This great gulf of distance we are to understand when we are to adjust the things in this way. *Yad arīṇām* means about the enemies, and *priyāṇām*, about His own, and *prāpyam* means their prospect, *ekam eva*, only one and the same, *oditam*, *kathitam*, it is described in the scripture, that statement...

End of 82.04.14.D_82.04.16.A

82.04.16.B

Śrīla Śrīdhara Mahārāja: *Tad kṛṣṇa brahmayor aikyāt.*

[yad arīṇām priyāṇām ca, prāpyam ekam ivoditam tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ]

[“Where it has been stated that the Lord’s enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun.”]

[*Caitanya-caritāmṛta, Ādi-līlā, 5.36*]

It has been taken that Kṛṣṇa and Brahman is one and the same. The Kṛṣṇa and the lustre of His country, of His domain, is one and the same. With this basis of consideration this has been stated in the *śāstra*. We are to be wakeful to this fact. *Brahma-kṛṣṇayor aikyāt*. How? *Yāt kiraṇārkopamā*. Just as we may think that sun and his ray, we may sometimes include the whole extensive ray section also within sun. But a pencil of ray is where and real sun is where? A great difference. It is also like that. *Kiraṇa* means ray and *arka* means sun. Sun and its ray. We can include the ray within the sun sometimes, and we can eliminate the ray and we can consider only about the sun. So this we should understand the statements of the *śāstra* in different places when they say like this the underlying assimilation in such a way. We must be wakeful to that. So, *ānukūlyena-kṛṣṇānu-śīlanam*.

[*anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam*

ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [*Bhakti-rasāmṛta-sindhu, 1.1.11*] & [*Caitanya-caritāmṛta, Madhya-līlā, 19-167*] & [*Śrīmad-Bhāgavatam, 11.21.11, purport*]

This is our necessity, the favourable cultivation about Him. That which pleases Him. This has got also, the enemy-like dealings are also necessary in His *līlā*. But we won't like it, we should not like it, we should not select it for our own. We shall try to go within, more and more, nearer,

nearer approach there. And it is the *ānukūl* and *prātikūl*, it can be traced to the highest point, last point.

And so our aspiration is for *rūpānuga*. The Gauḍīya Vaiṣṇava, as Mahāprabhu has recommended for us there *rūpānuga*, *rāgānugā*, *rūpānuga*. First thing they're *rāgānugā*, not [?] not the path of law and rules, regulations, but they select more the path of heart, connection of heart to heart. That is *rāgānugā*. And of *rāgānugā* also there are different types. Within that *rāgānugā* is *rūpānuga*. *Rāgānugā*, the way of loving service and free from all rules, regulations, that is formality: no much formality but so much sincerity, that is *rāgānugā*. And *rūpānuga*, that is a particular group in the *mādhurya rasa*, the central line of the *mādhurya rasa* service. The highest service, the wholesale, the twenty four hour service, and the central thread comes to begin for us *rūpānuga*. So Mahāprabhu's *sampradāya* is generally known as *rūpānuga sampradāya*. Both love and *mādhurya rasa* combined in the central line, the line of Rādhārāṇī. *Rūpānuga*, and the beginning is there.

So Narottama Ṭhākura, the great Guru in our line of Divinity, his aspiration, he's describing himself. "When the day will come when my Guru Śrī Lokanātha Goswāmī he will take me by my hand and put me in the charge of Śrī Rūpa?" His Guru will carry him to Śrī Rūpa Goswāmī, *rūpānuga* line. "He'll take, he'll hand over me, when that day will dawn to show my fortune that I'm replaced by my present Guru Lokanātha Goswāmī to the hand of Rūpa Goswāmī?" That is the aspiration we're told, expressed there.

But we don't think this is anomaly, we don't think that is crossing the law of service to Guru. Here, should we think that Narottama Ṭhākura has committed any spiritual wrong when he says like that? It is out of nature, it is necessary. It is necessary, according to the detection of the inner acquaintance, innate nature, the complete analysis of the inner nature demands this sort of ostentatious transfer, we find it. And that should not be anomaly. The form and substance going together always, the form to help the substance, the ideal. Ideal is all in all, and the form conceived to help the ideal, and not to oppose it. This sort of aspect of the truth we

must realise. It will help us a great deal in the whole of our life, what is the relation between the ideal and the form. Not - form is created to help the ideal, ideal realisation, the form is coming to here.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt] sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."]

[Bhagavad-gītā, 3.35]

None have pleaded so strongly on behalf for form. The Lord Himself is pleading with strongest terms. *Sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ*. Don't go to accept other's duty. Rather die standing on the sphere of your duty. The strongest terms He as asked us to take our position firmly in the form, at the same time,

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] *[Bhagavad-gītā, 18.66]*

Why so much recommendation to stand on the form? Because I may not go down, to keep up in my own present position, to maintain my own position.

The general will consolidate his own position, but what for? Only he'll take chance that he'll go forward, but not backward. He may not be pushed backwards, so he must strengthen his position - the general. But that is not the end of his object. His object is to go forward. He must not forget that, he's to go forward, to attack his enemy and finish him. That should be his object. But he's asked by the military science that you must consolidate your position first, that the enemies may not push you back.

So, so much importance should be given to the form that my carelessness to it may not push me back. But that does not mean that I won't go forward, 'I have finished everything. My life is finished.' No finish in our life. It is dynamic. The truth is a dynamic one, not a static. Finished in Brahmaloka or Virajā. That is another thing, complete withdrawal.

But when we accept the life of service divine it is eternally divine in us, always to go forward, go forward. So we must be alert for progress, always for progress in our life, golden sphere. I have come to a standard, every days program always there must be novelty, not a stereotype thing, but novelty always in every days program.

So form should be there, but not at the sacrifice of the ideal, which we can see by the grace of the Infinite Lord, or His servitors. But the whole thing is concerned in this, the trouble, we find. Let God save us from this difficulty. This is a general difficulty which may come at every moment of every time in everyone's life. So a broad thing we are to understand clearly. Hare Kṛṣṇa. Gaura Haribol.

Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja. Progress means to give up the present and to advance for the future prospect, that is progress. Gaura Haribol. Gaura Haribol.

At the same time we may not degrade us and take it as progress, in the name of progress we may not degrade us. We shall be careful about that also. So the *śāstra* and the *sādhū*, the consideration, and careful and

selfless sincere consideration that will come to our relief.

*[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid,
[durgatim tāta gacchati]*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

We are our own enemy, and enemy is not outside, that can damage us so much, if we do not take part in that. So Kṛṣṇa is there, and if we're sincere He will surely come to our help. He'll be seen. It is His test. What we select, we select Him, or we select some other things given by Him? So many charming things sent by Him to test us, whether we're eager for Him, or eager for things that may be given by Him? So we should always try to help us in the selection of His service, and not by things given by Him.

Hare Kṛṣṇa. Gaura Haribol. [?] Gaura Haribol. Nitāi Gaura Hari bol.

Any question? We don't hear the voice of Kulangana any more. Where is she? Not come? She's busy in *arcana* of Rasesvara [?] She's busy perhaps there? Hare Kṛṣṇa. Gaura Haribol.

Jayatīrtha Mahārāja: Bhaktisiddhānta Saraswatī Ṭhākura, sometimes in his writing he refers to the analytic process and the synthetic process. Could you explain the difference between these two processes: analytic and synthetic.

Śrīla Śrīdhara Mahārāja: There is some instance? Generally his lecture is synthetical. Bhaktivinoda Ṭhākura more analytical, but our Guru Mahārāja was more synthetical. Synthetical means always tending towards the centre. Whatever part he begins, but try to connect with the centre and then to deal with it in any way. And analytical to begin from there and go to the parts, and parts of the parts, in this way. Bhaktivinoda Ṭhākura had analysed mostly. Of course the synthesis is there [?] Kṛṣṇa. But our Guru Mahārāja, Bhaktisiddhānta Saraswatī Ṭhākura, giving always a general characteristic, ontological aspect, ontological meaning. Very busy always to take anything with ontological, intellectual, the ontological satisfaction, in this way, of everything. That is required by the present scientific civilisation. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: I think your speaking is more towards the synthetic also.

Śrīla Śrīdhara Mahārāja: Mine?

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Yes. It was told like that, that mine is also synthetical. Rāmānuja is synthetical. Madhvācārya is analytical. Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: If someone in the path of devotion becomes too much concerned with the external consideration, loses sight of the question of internal earnestness or hankering for the real thing, then in what way can he be delivered from that kind of misconception?

Śrīla Śrīdhara Mahārāja: It will take time, and also it depends on the stage of devotion. His awakenment in the inner world will help him to dissolve the earnestness with the external side. As much as his awakenment will be on the internal world his object of worship will also be of the same level and it will be subtler and subtler. *Bhāva bhakti*.

Generally it is said that *brahmacārīns* and *gr̥hasthas*, in that stage they're in *arcan adhikār*, with things [?] They will, whatever they will do, they will do with the help of these material articles.

Sannyāsīns are supposed to do mental worship, not that, independent of material things, because they're *sannyāsīns*. External, physical things may not be available to them, and they're promoted to such a stage that only with the help of mental ideas they will go on with their worship. This is the middle class of devotee.

And the highest class of devotee they're above *arcanam*. They're seeing that everyone is worshipping Him, and only he's the exception, he can't do. That is their vision. 'Everyone is in connection with God,' but he's trying but he can't get the real connection. That is his temperament, of the *uttama adhikārī*, 'That I am deceived. I failed. I am unfortunate.' But at the same time he finds the connection of Kṛṣṇa with the whole of his environment. That is a peculiar type of devotion of Kṛṣṇa consciousness in the *uttama adhikārī*.

We can guess, conjecture, that because the object of our attainment is

infinite, as much as we can approach to have a conception of infinite, so much so, we cannot but find ourselves very, very meagre in the comparison, in comparison of that.

Just as Newton told, “You say I have finished the world of knowledge. But I say that I am more learned than you, because, I know that it cannot be finished. But I’m only collecting some pebbles on the shore of the infinite ocean of knowledge. So I am more learned than you.”

So, as much as one has some connection, some conception of the infinite, so much so, he feels himself that he’s smallest of the small. And when we do not care about the very nature of infinite we may say, ‘Oh, I can finish it in no time.’

Devotee: Mahārāja [?]

...

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Akṣayānanda Mahārāja not come?

Akṣayānanda Mahārāja: Hmm.

Devotee: Akṣayānanda Mahārāja, Aranya Mahārāja, Parvat Mahārāja and [?]

Śrīla Śrīdhara Mahārāja: Vidagdha-Mādhava has got a letter. [?] Hare Kṛṣṇa. Nitāi Gaura Haribol.

...

...there may be, and also clash maybe, but that should be of a proper type. The fighting of the dogs should not be the ideal of the fighting of the man, or even the lion. The brahminical fighting, the Vaiṣṇava disagreement, that must have some respectable type. There may be difference but that should not come to such deplorable standard, level. This political, more political fight. That shows the standard of our faith in the Supreme. The justice is there, the Almighty. Justice is everywhere. With this consciousness we're to handle with anything and everything.

Just as suppose, in the presence of the father or guardian, if the children they want to quarrel, but their quarrel will be of a particular type when they're thinking that they're in the front of their guardian. The father is there, the mother is there, and the children are quarrelling for some, 'he has snatched my thing. I am given less.' In this maybe quarrel, but the guardian's eye, under guardian's eye.

So our fight should be that we are under guardian's eye. Kṛṣṇa is there. Guru is there. We are seeing almost same order of affection we get from them, and we have got proportionate affection from the same source, and just before them how should we behave? A ruthless, merciless, and heinous, with such mood, and such sort of feeling, that rudeness, this shows that how much God consciousness, Guru consciousness, Kṛṣṇa consciousness, is within us. Or we think we are masters, we are seeing the matter, the object. We are more related with the objective world than the subjective. That by capturing the physical aspect of things we have done everything. What is this?

Rather, the ideal side, that is more important than the physical acquisition which was necessary to help the - to propagate the ideal. The ideal is all valuable, not those materials that were gathered to help preach the ideal. Am I clear?

Jayatīrtha Mahārāja: Yes, cent percent.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Who are more interested with the material than with spiritual, so the spiritual dissatisfaction will come there as a reaction, in general. Making too much with the material aspect, it can't satisfy the seekers after truth, quench their thirst. Ultimately none of you have come for material grandeur. You have come to surrender to the beauty of the ideal. The higher type of ideal, that has drawn you all, surely, not the external grandeur. Hare Kṛṣṇa. And there, that is normal. And we may be blessed with that sort of tendency in our heart.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Mahāprabhu showed that He's afraid of mixing with Pratāparudra, the material grandeur, power. But when Pratāparudra was found to serve Jagannātha in the form of a meanest servant, though he sits on the throne, but to Jagannātha he considers himself to be a sweeper. Pratāparudra, though a king, externally, but internally he thinks that he's a sweeper of Jagannātha. Then Mahāprabhu's heart melted. He showed that if you try to look at things in this way, through his *laghimā*, ego, how it is modest, how it is humble. That should be the standard of judging our friend. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Let us be blessed with that standard, that eye. We may not be conquered by other's ideal. Let God save them also from that sort of endeavour and adventure. They're thinking that they're progressing with much adventure. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Adventure, adventure, to explore the spiritual world, the world of humility and humbleness. There is much jewel, and what jewel we can find on the external surface? We want to be saved from that sort of charm of the external grandeur. Gaura Haribol. Gaura Haribol. Gaura Haribol.

There is a story in Sanātana's life. It is found in *Bhaktamāla*, and also Rabindranatha Ṭhākura has written a poem in that connection. In the verge of the Badrahan [?] District [?] there was a village, Mankar [?]. And there was a rich *brāhmaṇa* family and who had many lineage of worship and festivals of many religious type. But suddenly they had become poor. And the *brāhmaṇa* he says that, "I am the best of this line, lineage. I'm so poor that I cannot perform so many festivals that used to be performed here every year."

So he was a devotee of Mahādeva, Śiva. He began to pray very fervently to his lord of heart, Śiva. "That please help me that I can keep out the glory, the name and fame of my ancestors."

Then in dream he got some suggestion. "Go to Vṛndāvana, there is Sanātana Goswāmī, meet him, and your aim will be satisfied."

Then in those days no train, no bus, only by walking, the thousand miles, *brāhmaṇa* went to meet Sanātana in Vṛndāvana. Then anyhow, on the banks of Yamunā he found Sanātana in a hut and taking the Name of Kṛṣṇa. He met him and told his own things.

Then after giving hearing to him, Sanātana told, "*Brāhmaṇa* it was true that previously when I was Prime Minister to Bengal I gave many things to many *brāhmaṇas*, satisfied them. But now you find me I'm a beggar."

"Yes, I see your condition. But how can I think that my lord, Śiva, he has frustrated me, cheated me? I can't think like that."

"But what can I do? You see me."

"Yes, I see your position." Then disappointed, the *brāhmaṇa* is coming away.

The Sanātana Goswāmī suddenly - something came in his mind. "Oh *brāhmaṇa*, come, come, come. Śiva has not disappointed you. You see there is some rubbish gathered together. I think that one very bright stone was found one day and I put it there. That may be the touchstone, and if

it is so, then Śiva has given you dream rightly.”

The *brāhmaṇa* removing the rubbish found a bright stone.

“Oh, it may be the touchstone. You take it, and all you’re difficulties will be removed.”

The *brāhmaṇa* took it. “How fortunate I am. Śiva, my lord, has guided me to a proper place, and I have got it.” And now going, he was always thinking that, “It may be ordinary glass also. But I must find some... this iron.” And when searching he found a small iron nail and took it and touched and it converted into gold. “Oh! How fortunate I am. I have got the touchstone. I’m so fortunate in the world I have got the touchstone.”

He’s going, but fortunately the reaction came in his mind.

“This is really touchstone, but why that man, that Sanātana Goswāmī, he so neglectfully put it in the rubbish? How is it possible? It can’t be thought out, that this thing should be so much neglectfully dealt. Why?” Then the next second thought came to him, in the heart of that fortunate *brāhmaṇa*. “That he must have something more, greater, higher, then he could neglect this thing.” The second thought came in his mind, “He’s in possession of something higher, substance.” And then the third stage he came to think, “That I have found such a saint and if I go back only with this then I’m deceiving myself. It is a proof that he’s a saint of the highest order that he could neglect this touchstone in such a way, hatefully. I have found such a *sādhū*, such a saint, and if I leave him then I commit a great mistake in my life. It is difficult to find such a saint in the world.” So he came back, returned, retraced, and when he came in the front of the cottage of Sanātana, then it came to its zenith. He threw away that touchstone into the river, and fell on the foot of Sanātana. And it is mentioned, _____ [?] “You have got, you are in possession of such a wealth that you did not care a touchstone to be a valuable thing. I want that valuable thing from you. I don’t like to be deceived by this touchstone, valuable thing.” He threw it to the water, and falling.

So external things, the charm of the external precious things should be conquered. In this way.

Gaura Haribol. The grandeur can attract the self deceiver.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Kṛṣṇa is such He does not tolerate any second of Him, competition, so no alternative. Kṛṣṇa is the only wealth. All others in our paraphernalia should be very, very insignificant. We should be satisfied with that, satisfied with that. Only the whole adoration He should command from our heart. And there should not be anything around us which may attract us, disturb our concentration towards Him. Only the exception of His devotees, those that will help me towards right direction, towards the direction of Kṛṣṇa consciousness.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

End of 82.04.16.B

82.04.16.C

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi. What was the capital of Swāmī Mahārāja? What was the capital of Nityānanda Prabhu?

*[yena bhaje tāre bale danta tṛṇa dhari, āmāre kiniyā laha bala gaura-hari]
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya
loṭāya [Locana dāsa Ṭhākura. Śrīla Śrīdhara Mahārāja's, collection of
ślokaś, 608]*

His property was that of a negative character. He appealed, and began to cry, and request, and then began to roll on the door. "Please accept Gaura Hari, My Lord. Accept My Lord Gaura Hari. You'll be saved. You'll be saved beyond your conception. You'll be saved. Take Me." In this way His appeal, and He's crying, and He's rolling on the door, *bhūme gaḍi yāya*. Gaura Haribol. Gaura Haribol.

That the main nature should be that, propaganda. "He's my business, my earnestness, my necessity, to satisfy my inner tendency, inner hankering, I should do it, not by suppressing and oppressing others."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Deserve and have, deserve. Try to promote the line of deservation. Deserve, and then He'll be eager to embrace you. Deserve and have. Having is only a consequent result. But deserve, try to deserve. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, Mahāprabhu tells, "*Sarvatra pracāra haibe mora nāma*." So *mora nāma* is Caitanya Mahāprabhu. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Yes. Both. We can take both sides. Who will preach, and whom he will preach. Ha, ha, ha. His Name means the Name which He's out to preach. And also, consequently, His Name who'll be preaching, Who's preaching the Name. We shall accept both of them. Don't allow, won't allow anyone to go away, Ha, ha, ha, ha, ha.

Mahāprabhu's Name is of course clear. He want that, "The Name I am preaching." But we shall catch Him also there."

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. Then He'll be reluctantly revealed. Ha, ha, ha. Gaura Haribol. Ha, ha, ha. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhaktivinoda Ṭhākura saw with his divine eye that things are advancing in such a way that it cannot but be that these plain things should be understood by the general mentality. And there is the threatening of the atom war, eh? That is a contribution positive to this. Ha, ha, ha. The threatening: do or die. Ha, ha, ha, ha.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: The physical civilisation and the spiritual civilisation, come hither, or be victim of the atom bomb. Don't identify you with this physical body that is in danger in wholesale. But try to get out of this physical existence, some noble and higher, divine existence of you.

There is time yet. In the meantime you free yourself from the mal-identification of yours that you die by the atom bomb. You won't die, if you enter into Kṛṣṇa consciousness, no death.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi
Gaura Haribol. Nitāi Gaura Hari bol.

Not only no death but also a life of nectar eternally. So, it is nearby, very close to you. Rather, you have come, run a long way to this material world to die. But your Kṛṣṇa consciousness nectar ocean is very near to you: as near as you are. And your real self is there. Why do you care for all these things? So:

*tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi [na jātaḥ prāg abhūto
'dya, deha-vat tvaṁ na naṅkṣyasi]*

["O King, give up the animalistic mentality of thinking: 'I am going to die.' Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [Śrīmad-Bhāgavatam, 12.5.2]

At the conclusion of Śrīmad-Bhāgavatam the warning is given to Parīkṣit Mahārāja - to all of us - "That this animal consciousness you butcher, you murder, kill, this animal consciousness of yourself that you die. Why do you allow yourself to come down and identify yourself with this material world which dies? You are above death. You, yourself, is already above death. What you are really, that is above death. That does not die when the matter is being transformed into this and that. *Tvaṁ tu rājan mariṣyeti*, that I shall die, this idea you kill. *Paśu-buddhi*, this is animal

consciousness, your false identification of your self with this body. That is the cause. You disconnect your self with the material body.”

Just as in your dream you may see that your beheaded body is there, lying. But a beheaded man may not have any existence. But in dream you can see that your dead body is there. So also, what you are seeing, that is like that you are independent, as a seer of this world. The world is being destroyed, you’re an onlooker. “Oh. The world is being destroyed.” From aloof you are looking, you are not included there. You can make you separate from this mal identification. It is time. You do it immediately, begin. That you are an onlooker, you are subject, and not object. The objective world may vanish, even the world, the solar system may vanish, but you are not a member of that mortal world. You are a seer, always a seer, a subject. And your prospect is on the other side, on the higher side, super-subjective side. Don’t mingle, entangle yourself with this material world.

You have come to mix with this material. You are *taṭasthā*. But on the other side there is a land of prospect for you. It is infinitely spread there. Begin your activity there, your prospect there, cultivation in that land. That will produce gems, gold, for you. So that is the scientific basis. And this cannot be ignored in a rational mind. Gaura Haribol. Gaura Haribol.

And Gaurāṅga and Nityānanda came with what sort of prospect, high prospect for us. The loving lap of our Lord, and His friends, and His loving servitors. So much love we cannot conceive even in this mundane world. In such quantity and quality it is waiting for us to embrace. Go back to God, back to home, back to Godhead. The conception of Godhead is such and such. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mother Kulangana [?]

Śrīla Śrīdhara Mahārāja: Where is mother Kulangana?

Kulangana: I would like to say that since I came to this movement I was praying to Lord Kṛṣṇa to sleep on a tree.

Devotees: [Group laughter]

Kulangana: I was very much attracted by Six Goswāmīs...

Śrīla Śrīdhara Mahārāja: What does she say?

Kulangana: ...but now since I'm here in Navadvīpa I'm praying to Kṛṣṇa to allow me to stay in this blue house...

Devotees: [Group laughter]

Kulangana: ...and take this wonderful *prasādam* that Kṛṣṇa provides every day.

Śrīla Śrīdhara Mahārāja: I understand that 'blue house.' What does she say?

Akṣayānanda Mahārāja: “When I came, I was praying to Kṛṣṇa, like Goswāmīs I want to sleep under the trees. But now I came to Navadvīpa I want to stay in this blue house...

Śrīla Śrīdhara Mahārāja: Yes. Ha, ha, ha, ha.

Jayatīrtha Mahārāja: And take your *prasādam*. **Devotees:** [Group laughter]

Kulangana: I think if I can do that...

Śrīla Śrīdhara Mahārāja: She is giving *prasādam* to me. She comes almost every day in the evening with some *prasādam*...

Devotees: Hari bol.

Śrīla Śrīdhara Mahārāja: ...and I take it.

Devotees: Hari bol. Jai.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Jayatīrtha Mahārāja: She come from a highly placed family in Poland.

Śrīla Śrīdhara Mahārāja: Yes.

Jayatīrtha Mahārāja: In Poland her family is very highly placed. But she's taken refuge rather in the real land of freedom, your holy feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Navadvīpa. Nadia.

Devotee: Navadvīpa [?]

Śrīla Śrīdhara Mahārāja: The saviour, not only saviour, but giver of the highest nectarine life, admission, They take the door to enter. Especially the *aparādha-bhañjan-pāt*, the special portion of Navadvīpa where all the offences were forgiven by the Lord, without any reservation, unreserved.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

[“At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all.”] [*Caitanya-Bhāgavata, Antya-līlā*, 3.541]

Everyone got fulfilment, his fulfilment from Him, *dhanya*. This is the place.

Gaura Haribol. Gaura Haribol.

*nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanaṁ koṭi-koṭi-loka-lubdha-
mugdha-drṣṭi-karṣanam koṭi-kaṇṭha-kṛṣṇa-nāma-ghoṣa-bheditāmvaraṁ
prema-dhāma-devam eva naumi gaura-sundaram*

[“When He returned to His birthplace, Nadia, after five long years of *sannyāsa*, millions of people rushed to see Him, feeling a most wonderful and irresistible love attraction. Deeply moved with eyes full of eagerness, they beheld their Lord who attracted their innermost heart of hearts. Excited by His ecstatic presence there arose a continuous tumultuous uproar that spread in all directions and pierced the sky. To please their beloved Gaurāṅga, the people’s voices repeatedly resounded the Holy Names of Kṛṣṇa. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love.”] [*Śrī Śrī Prema Dhāma deva stotram*, 34]

When I was composing this poem, on this chair, there, I tried to think that picture when Mahāprabhu came here. And suddenly I felt that He’s here...

Devotees: Hari bol.

Śrīla Śrīdhara Mahārāja: ...and I could not check my tears. Somewhat, presence of Him I felt at my heart at that time. That I saw, *nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanaṁ*, as the usage among the *sannyāsīns*, they sometimes after *sannyāsa* they’re to give a visit to his home. Something following like that He came to Navadvīpa after five years. *Nyāsa- pañca-varṣa-pūrṇa-janma-bhūmi- darśanaṁ*. And *koṭi-*

loka-lubdha-mugdha-dṛṣṭi-karṣanam. And millions of eyes gave their attention. Millions of eyes were attracted by Him, all *lubdha*, means very greedy, and *mugdha* means not very, *mugdha* means something enchanted. *Lubdha*, earnestness, and charmed heart. They began to see Him, came to see Him by millions. *Loka-lubdha-mugdha-dṛṣṭi-karṣanam*. Attracted such attention that with their earnest and charmed, enchanted look they came to have His *darśana*. And *koṭi-kaṇṭha-kṛṣṇa-nāma-ghoṣa-bheditāmvaraṁ*. And whoever came towards Him began to ‘Hari Hari bol.’ That loud chorus, that congregational Name, that came, Hare Kṛṣṇa, that sort.

Devotee: Kulangana [?]

Śrīla Śrīdhara Mahārāja: What does she say?

Jayatīrtha Mahārāja: [Laughter]

Kulangana: Śrīla Tīrthapada, please accept my humble obeisances.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: She offers her obeisances to you.

Śrīla Śrīdhara Mahārāja: So, she has a call for the worship of Rasarāja, there? She’s taking leave?

Kulangana: [?] so you know very well Śrīla Tīrthapada in which kind of family I was born. [?] most poor.

Devotees: [Group laughter]

Jayatīrtha Mahārāja: She's making some protestation of humility.

Śrīla Śrīdhara Mahārāja: What is that she's going on?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: What does she say? Her complaint?

Jayatīrtha Mahārāja: She's protesting that actually she comes from a very low family. She does not understand why I say that she comes from a high family. She comes from the lowest family.

Śrīla Śrīdhara Mahārāja: So, opposing you?

Jayatīrtha Mahārāja: Yes. But still she offers he obeisances first, before she makes her protest.

Śrīla Śrīdhara Mahārāja: Gaura Hari. We find from the lips of Sanātana Goswāmī that, “I have come from a very low family.” Generally people say that, ‘I am low, I am humble, I am bad, I am evil, everything.’ But my family is also low, that none can say very easily. We find in Sanātana Goswāmī that he’s saying that, “I’m low born, not any other. I am low, I am humble, I am mean. But my family, I am low born, family is mean, with so much humility it is very difficult to find.” It is found in you. Hare Kṛṣṇa.

Devotees: Jai. Hari bol. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: With your connection with whatever family, your connection has made that great.

Devotees: Jai. Hari bol. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Whatever it maybe I do not know, but I can see clearly that your,

Kulam pavitram janme kuthatha yesam kula vaisnava nama deha [?]

It is written in the scripture that when one, a Vaiṣṇava is born in a particular connection, he can purify your past connection also. Because the connection has contributed something to help her, him or her, so as a reaction they get that benefit from the Lord. So they’re purified thereby.

Kulam pavitram janme kuthatha yesam kula vaisnava nama deha [?]

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: They're in the sun now. We can dissolve [?]
Hare Kṛṣṇa. Gaura Hari bol. Jaya Om Viṣṇu-Pāda...

...

...objective world. That is *adhokṣaja*, super subjective, super natural, transcendental. That sort of fine subject can come down in our gross experience, but when it withdraws we are nowhere. We can't have it to catch it again, a finer subjective existence. There the Vaikuṇṭha and other worlds. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: It is not non-scientific. Here the ether, the air, the water, the trees, the earth, the stone, the iron, is in progressive grossness. So it must be produced towards the subtle _____ [?] super, super consciousness. It does not end with the subjective side which we hold, but it must go further in the regional circle, existence, consciousness. Consciousness independent, pure consciousness, and that is also finer, finest. In this way it is progressing, no end. So Vaikuṇṭhaloka, Goloka, Kṛṣṇa, in this way it is going up.

Sat-cit-ānandam. The *satya*, the existence, eternal existence, non vulnerable existence, and then that consciousness. The feeling, the perception of the objective world. *Sat-cit* and then *ānandam*, fulfilment of

life. The consciousness is hankering to get something, fulfilment, that is happiness, or ecstasy. And that is the concrete reality. This matter has got existence only. The soul has got existence and also perception, existence plus perception. But soul wants something to attain, to get, is hankering. And this *ānandam*, that is endowed with three. It has got existence, conception, and fulfilment in him, that is beauty, or charm, or love, the three phases of existence. First is only existence, and the second existence with perception, and the third, existence, perception, and fulfilment, that is love, or *prema* divine. And that is the original substance, and these are outcome, product.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

So God is, and His Name also are there, and the service is there, and it is pure, and it is giving fulfilment to our life. Without Him we are imperfect. Coming in His connection we feel our perfection in progressive life.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

And Mahāprabhu told, *Śrīmad-Bhāgavatam*, that beauty or love, that is the highest thing, beauty and love divine, and not consciousness, not intellect, not intelligence, reason, or consciousness, but beauty, or love. It is divine, not thing of this mundane experience, but it is the prime cause. The prime cause is love. It is above justice. Mercy is above justice. Love is above calculation. It can compensate the whole defect in the existence, love, the affection, that is the highest principle of existence, and not consciousness or calculation, or blame or reason.

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Mahāprabhu preached that, and *Śrīmad-Bhāgavatam* the very gist of the *Veda*, *Upaniṣad*, is this,

sat-cit-ānandam. *Sat-cit-ānandam*, *satyam*, *śivam*, *sundaram*. *Śiva* is immortal aspect. *Satyam*, that is *satya* and *śiva*. But *sundaram*, that is the fulfilment of life. That is finishing there with *sundaram*, *ānanda* and *sundara* of equal status.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

And that is harmony also is a synonym of that substance, adjustment, harmony. Otherwise, without *sundaram*, without beauty, nothing can be harmonised fully. Harmony is beauty, fulfilment. We are to follow this.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

We are in the midst of discordant element, atmosphere. We should try to be a member of the world of harmony. Well adjustment.

Devotee: We do not want another world war.

Śrīla Śrīdhara Mahārāja: The world war will come and go, just as creation and dissolution, everywhere, in small and in a bigger size. It is the nature of this material world. But the world may be vanished and we may not be effected in any way. So Śukadeva Goswāmī advices Parīkṣit

that, “You just kill your animal consciousness that you’ll die.” You are not this body. You don’t identify yourself with this material body. You are a subject, onlooker, you are seer of the - feeler of these material things. You are a separate entity. You are soul. When the body dies you don’t die. *Na hanyate hanyamāne śarīre*.

[na jāyate mriyate vā kadācin, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ ajo nityaḥ śāśvato ‘yaṁ purāṇo], na hanyate hanyamāne śarīre

[“The soul is never born and never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed.”] [*Bhagavad-gītā*, 2.20]

When the body is killed the soul is not killed thereby. So you sever from your body consciousness and seek your prospect on the higher sphere. Don’t identify with this material body and think that your prospect is, must be in this material world, sphere, no. Atom bomb cannot do anything.

nainaṁ chindanti śastrāṇi, nainaṁ dahati pāvakaḥ na cainaṁ kledayanty āpo, na śoṣayati mārutaḥ

[“The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind.”] [*Bhagavad-gītā*, 2.23]

You’re beyond the jurisdiction of any heinous activity of this mundane world. Nothing can do any wrong to you, you are above...

Devotee: Mahārāja, it can take a lot of time to get to real Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: Getting to real Kṛṣṇa consciousness...

Śrīla Śrīdhara Mahārāja: Not lots of time, only earnestness is necessary.

When Parīkṣit Mahārāja is appealing to Śukadeva, “I have got only seven days time. The *brāhmaṇa*’s curse will take me away from this life, only seven days to live for me.”

Then Śukadeva told, “This is enough time. Only properly utilised only a moment is sufficient.”

kiṁ pramattasya bahubhiḥ, parokṣair hāyanair iha [varam muhūrtam viditam, ghaṭate śreyase yataḥ]

[“What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest.”] [*Śrīmad-Bhāgavatam*, 2.1.12]

There are so many trees and so many mountains living after ages and ages, but what is the good of that? But if properly understood one moment if utilised it can give us a revolutionary change within us, in the highest line, higher line. Only decision of a second may help us very greatly in our life. *Varaṁ muhūrtaṁ viditaṁ, ghaṭate*. Properly understood, one moment if utilised it can give a turn to ones life forever. Otherwise, sleeping over the time, what is the benefit of so much ages and ages living.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Ke?

Parvat Mahārāja: Parvat.

Śrīla Śrīdhara Mahārāja: Parvat Mahārāja. And there?

Rasarāja Dāsa: Rasarāja Dāsa.

Śrīla Śrīdhara Mahārāja: Rasarāja. And where is that Jagadadiśa [?]

Devotee: Jagadadiśa comes...

Śrīla Śrīdhara Mahārāja: When? Gone to Nepal?

Devotees: No, he's here. He's downstairs.

Devotee: He has one question.

Śrīla Śrīdhara Mahārāja: Who.

Parvat Mahārāja: Rasarāja.

Śrīla Śrīdhara Mahārāja: What is that?

Rasarāja: You said that one moment of Kṛṣṇa consciousness is sufficient if it is pure.

Śrīla Śrīdhara Mahārāja: Not Kṛṣṇa consciousness. Kṛṣṇa consciousness is higher. But one *varaṁ muhūrtaṁ*, one moment if it is meant for search of truth, *ātma samīkṣya*, self analysis, who am I? The beginning may be here, to enquire after his own self. Who am I? Where am I? And what is my prospect? It begins from here, *varaṁ muhūrtaṁ viditaṁ*, Śukadeva Goswāmī says, *kiṁ pramattasya bahubhiḥ, parokṣair hāyanair iha*. Years and years unmindful existence, unmindful of his own interest, years and years passed away. What is the good of that? But for a moment if you are careful to utilise your own solution, mind your own solution of your life, who am I? Where am I? What is my prospect? Where from I have come? All these tackling of universal questions, here it begins.

And that comes from *sukṛti*, then Kṛṣṇa consciousness, ultimately *śraddhā*, then Kṛṣṇa consciousness. At least self analysis, self enquiry, *ātmā jijñāsā. Brahman jijñāsā, ātmā jijñāsā*. Who am I? Where am I? What is my prospect? All these things, analysis, self analysis will begin here. And then when he goes to compare, 'What is my best prospect?' then Paramātmā consciousness, Brahman consciousness, Nārāyaṇa consciousness, then Kṛṣṇa consciousness, all

these alternatives come.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Hare Kṛṣṇa.

Devotee: Mahārāja. Why is it that we are deceitful?

Śrīla Śrīdhara Mahārāja: Ha, ha. The vulnerability, the weakness, imperfection, is within our constructions. We are meagre. How can we be perfect? We are of atomic existence in every way. The atom cannot hold the whole thing within it. We are part: that is the main nature of our existence. But adaptability, possibility, the prospect within of both the sides is there. *Jīva taṭasthā*, marginal point, endowed with the adoptability of both sides. He can come to the material world to exploit, and he can go to serve the higher. The association with the higher and the association with the lower. Those two, the double possibility is within him, adoptability, such is the constitution of *jīva*, of all *taṭasthā* atoms, atomic existence. That has been explained ultimately when argument is pushed understanding follow in this way. We are to accept such beginning, data. We are to begin with the data of such nature, then we can explain this possibility of life of different ways.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa' sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya, svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

[“The living entity’s constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa’s marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire. Kṛṣṇa has three varieties of energy: *cit śakti* (His internal energy),

taṭasthā śakti (His marginal energy), and *māyā śakti* (His illusory energy).”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.108-109]

The inner prospect is there in *jīva*. *Kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'*. But he has come, he's found in a peculiar potency of Kṛṣṇa, of the Absolute, which is of *taṭasthā*. *Taṭasthā* means of marginal nature, both, margin, the ocean of exploitation, and the ocean of dedication, the opposite. And the margin is inertness, or indifference. But closely inspected we find there is at times, that is not, though posed in different way, but within the constituent part there is possibility of dynamic character. Though static it is felt outwardly: *akṣaraḥ*.

dvau bhūta-sargau loke 'smin, [daiva āsura eva ca daivo vistaraśaḥ prokta, āsuram pārtha me śṛṇu]

[“O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature.”]
[*Bhagavad-gītā*, 16.6]

Two kinds of creation. In creation we find we are to trace two kinds of things, *kṣaraḥ* and *akṣaraḥ* [*Bhagavad-gītā*, 15.16]. Some in a changing plane and some in a static position. The static portion also may be taken into this dynamic position of exploitation. And it is also possible for that constituent parts of the static position to participate into the plane of dedication. In this way it has been, the fact is so, and we are to accept that and go on, with the data.

Devotee: Mahārāja, is Lord Śiva a person or a post?

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Parvat Mahārāja: Is Lord Śiva a person or a position, a post?

Śrīla Śrīdhara Mahārāja: A post?

Devotee: Like Lord Brahmā is a post.

Śrīla Śrīdhara Mahārāja: Ah. Lord Brahmā is a post in the material side, in the side of exploitation. And Śiva represents the buffer state, that is *taṭasthā*. He has come, encroachment towards this, and also on the other side, and also in the middle he holds that non-differentiated position. But some relationship with the plane of dedication, towards the centre, loyalty. And some attitude of revolting against the Absolute. Sometimes he goes to fight with Viṣṇu, and sometimes takes the name of Rāma and dance. The opposite things combined there in Śiva. So he's covering the equilibrium, some influence this side, some that side. *Bhakta* Śiva, *Sadāśiva*, and the Rudra, the destroyer of the wholesale dissolution of this world.

And *bhayaṁ dvitīyābhiniveśat* [*Śrīmad-Bhāgavatam*, 11.2.37], the first consciousness of separate consciousness, *dvitīyābhiniveśa*. 'I'm not a part of undivided whole. I have got my separate interest.' The wholesale cause of separate interest, consciousness of separate interest is represented in Śiva. *Jīva* as a whole revolts first from the previous

harmonised movement, and he's *śiva*. So he has got something in that land and something in this land.

End of 82.04.16.C

82.04.16.D_82.04.18.A

Śrīla Śrīdhara Mahārāja: ...of the illusory energy. *Māyā* means misconception, and he's the master of misconception. The *jīva caitanya* as a whole, which is in the clutches of *māyā*, misconception, that is *śiva*, *jīva caitanya*, vulnerable *jīva caitanya*, not invulnerable.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: No.

Devotee: Is his body material or spiritual?

Śrīla Śrīdhara Mahārāja: Spiritual, everything is spiritual, but influenced by, material means vulnerable, changing, changing any moment, which is not constant, which is misconceived. The misconception can change, and proper conception does not change. That also higher change, but that is some play, *līlā*.

Devotee: In seventh canto Prabhupāda writes in the purport that Lord Śiva is a post, as far as I can remember. Everybody can become a Lord Śiva.

Śrīla Śrīdhara Mahārāja: Force means *śakti*, potency. *Jīva* potency as a whole we may tell, *śakti* means force, force not inanimate but living force, that is power. Force generally is considered inanimate, and power is a living force, it is more, it is power.

Devotee: Not power, post, p,o,s,t, post.

Śrīla Śrīdhara Mahārāja: Eh?

Devotees: Post. Position.

Śrīla Śrīdhara Mahārāja: Post.

Akṣayānanda Mahārāja: And the *jīva* becomes Śiva.

Śrīla Śrīdhara Mahārāja: Post means...

Parvat Mahārāja: Government position, government post.

Śrīla Śrīdhara Mahārāja: Government post.

Parvat Mahārāja: Yea. Like the president is a post.

Śrīla Śrīdhara Mahārāja: Appointed post, to render particular duty.

Devotee: Can the *jīva* become Lord Śiva? That is the question.

Śrīla Śrīdhara Mahārāja: Yes. *Jīva* can be Śiva, similar to Śiva. *Jīva* may be similar to Śiva. All liberated souls hold the similar position of Śiva, and then they pass into Vaikuṇṭha and becomes servants of Nārāyaṇa and Kṛṣṇa.

pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ.

[*Sermons of the Guardian of Devotion*, 2, p 94]

When under misconception every soul is *jīva*, and when above misconception every soul may be considered as Śiva. But when enters, after liberation, enters into service in Vaikuṇṭha then he's Nārāyaṇa dāsa, and who can enter into Goloka then he's Kṛṣṇa dāsa.

Śiva means, generally, a liberated soul, Śiva, but in the relativity of *māyā*. Śiva. Sadāśiva, the more original aspect of Śiva, he's a devotee, Sadāśiva. Śivaloka is there, just below Vaikuṇṭha, crossing Brahmaloka there is Śivaloka. The devotee Śiva lives there. And then the

Brahmaloka. *Tal-liṅgaṁ bhagavān śambhur [Śrī Brahma-saṁhitā, 8].* Śiva, the portion of Mahā Viṣṇu that comes in contact with Nārāyaṇa as a ray and makes, creates a movement in *māyā* and this creation begins. There is a portion of, consciousness is mingled with some exploiting possibility, then they gradually develop into this world. The exploiting possibility of colonisation, some foreigners come to colonise in the exploiting area. That combination is Śiva, and develops into so many *jīvas*, when already engaged in exploitation, *jīva*. A portion of consciousness mingled with the potency of exploitation, and that gradually develops into this world, *yayedam dhāryate jagat*.

[apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parām jīva-bhūtāṁ mahā-bāho,] yayedam dhāryate jagat

[“O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual’s fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine.”]
[*Bhagavad-gītā*, 7.5]

One as an enjoyer within, and something enjoyed, materialistic things evolves, in this way.

Consciousness...

Devotee: What about Rudradeva?

Śrīla Śrīdhara Mahārāja: Rudra is a part of Śiva, when he's used only in destruction, generally that is said as Rudra. Sometimes he comes from the forehead of Brahmā. After creation when dissolution is necessary he comes to dissolve, as Rudra. Brahmā as an ordinary *jīva* may be raised in the function of Brahmā, but *jīva* when *mukta* he attains the position of a Śiva, *pāśa-muktaḥ sadāśivaḥ*. And Śiva, the *mukta jīva* first crossing the stage of Śiva becomes Sadāśiva, and then from Śiva it may again, there is vulnerability, again may come there, but from Sadāśiva he may not come down. He's on a progress on the higher side, by the help of dedication. In the beginning the calculative dedication, and then spontaneous dedication. The inner most nature of everyone is spontaneous dedication, and that is Goloka. And there is always classification, gradation there, everywhere.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Gaura Hari bol. Nitāi. Nitāi. Nitāi. Do you know that Sarvabhavana?

Devotee: I've heard of him, Sarvabhavana.

Śrīla Śrīdhara Mahārāja: All right. He told he's going to Vṛndāvana this week, whether he has come back from there I don't know. Sarvabhavana. Caru Swāmī you know? No?

Devotee: No, not heard of him.

Jai Gaurendu: Sarvabhavana is still in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Parvat Mahārāja: Jai Gaurendu Prabhu is saying that Sarvabhavana is still in Vṛndāvana.

Jai Gaurendu: I was told that he's staying there for two weeks more.

...

Akṣayānanda Mahārāja: [reading from a transcript dated 82.03.05.C]
...at the same time we shall think that I cannot attain the fullest degree. I shall try. I am out to try for that which is impossible, to know the Infinite, I have come to try ... and satisfied with very little things. Not much ambition, but at the same time some disinterestedness also is in me, and some sort of common sense. My Guru Mahārāja and also my God-brothers had some certificate for me, not an aggressor. I was forcibly, almost, by affection's force, taken into the connection of ISKCON. And now, I was forcibly, almost, by affection's force, taken into the connection of ISKCON ... I am sitting straight here and anyone coming to me, according to my own conscience I am extending my helping hand to them.

Kīrtanānanda Swāmī: But those who are coming are using you. They're using you for their own political ends.

Śrīla Śrīdhara Mahārāja: I'm not supposed to see things through your eyes. I have got my own eyes. I am fifty five years in connection ... is that I'm old. I'm tired can't talk any more now. If you find any necessity to meet me you'll have to come some time after, especially perhaps in the morning time. I'm a little in good health at that time. Now I am almost finished I can't talk longer. If you come again I shall try to put my things

more slowly and judiciously and in an appealing way.

Jayapataka Swāmī: The point was ...

Śrīla Śrīdhara Mahārāja: Now, I can't move, my energy finished almost. I can't speak any more. Jayapataka Swāmī: (said to others) You can tell Mahārāja that we just wanted to...

Śrīla Śrīdhara Mahārāja: Jayapataka Mahārāja.

Jayapataka Swāmī: We just wanted to stress that it is not a question of anything personal, and neither is anything personal, it is a question only of what policy to adopt in terms of allowing...

Śrīla Śrīdhara Mahārāja: Why do you talk now. I can't listen to that. Because if you speak, then I shall have to reply, but I am unable to reply, so you will think that, "Mahārāja could not reply." I don't like that. So, if you want to talk more, I am ready, but you must come at some suitable time, I am not lacking in reasoning, or in representing śāstric quotation. Anyway, I am finished now. I can't talk more. Gaura Hari bol.

Śrīla Śrīdhara Mahārāja: Not much objection.

Akṣayānanda Mahārāja: No trace of Māyāvādī. All Kṛṣṇa *kathā*.

Śrīla Śrīdhara Mahārāja: You can keep one copy, in your office.

Akṣayānanda Mahārāja: Yes Mahārāja. Very good. Your speech is also sweet when exited, still sweet, not different.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Govinda Mahārāja told: *Śrī siddhānta nidim* [?] All *siddhānta* with you, perfect *siddhānta*, nobody can argue with.

Just nine o'clock now.

Śrīla Śrīdhara Mahārāja: If necessary they may take class. Jayatīrtha Mahārāja [?] Today I won't come out.

...

Vidagdha-Mādhava: ... go on with the original idea to make a very gorgeous presentation, very international flavour-full book. Should the original of that idea go on, or should a volume be printed more modestly, even which way its being done now?

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Akṣayānanda Mahārāja: He wants to know what is your good opinion. Should it be published in a gorgeous way, or should it be published in a simple way, for the time being?

Śrīla Śrīdhara Mahārāja: Any way it may go to the hands of the public.

Akṣayānanda Mahārāja: So long as its published, just so long as its

done.

Śrīla Śrīdhara Mahārāja: In both ways it may happen.

Akṣayānanda Mahārāja: But now its become successor.

Parvat Mahārāja: No wait.

Śrīla Śrīdhara Mahārāja: ...come out. It may develop gradually. Anyway it will come out in the market. And the next is that *Premadhāma-stotram*, in a very nutshell the life and the teachings of Mahāprabhu. Bābājī Mahārāja has gone away, Kṛṣṇadāsa Bābājī, he appreciated my *śloka* very much. And almost in his daily production, or capitulation, so many *ślokas* of mine he quoted in his daily *bhajan*. You have seen him?

Akṣayānanda Mahārāja: Yea.

Śrīla Śrīdhara Mahārāja: With us he visited that Chaitanya Chandrodaya Maṭha.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: With Swāmī Mahārāja along with me. Myself, Bābājī Mahārāja, Paramahansa Mahārāja, Govinda Mahārāja, all were along with Swāmī Mahārāja we were taking *prasādam* there. That is in photo from there.

...

*teṣām evānukampārtham, aham ajñāna-jam tamah nāśayāmy ātma-
bhāva-stho, jñāna-dīpena bhāsvatā*

[“Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge.”] [*Bhagavad-gītā*, 10.11]

The Māyāvādīs they give quotation here. “After so much continued pure devotion, then ultimately they’re rewarded with *jñāna, jñāna-dīpena bhāsvatā*.”

But I have adjusted in some other way, that this *jñāna* is not that *jñāna* you mean. Viśvanātha Cakravartī only he has given a suggestion, *jñāna vaiśiṣṭya*, not ordinary *jñāna*. This *jñāna* has some *vaiśiṣṭya*, speciality. And what is that speciality? That *moha, śoka-moha bhayava*, that *śoka-moha, jñāna-sunya-bhakti*. The Yaśodā, Śacī Mātā, they’re also prey to that sort of so-called *śoka* and *moha*. And sometimes He comes in their heart, presents Himself in such a clear way that quench their *śoka* and *moha*, their separation. And at union sometimes when they’re suffering from the separation of Kṛṣṇa too much, then He comes suddenly and presents Himself in their heart in a very glorious way. And then they’re satisfied. This is the meaning there, *jñāna-dīpena bhāsvatā*.

Śacī Mātā has cooked many types of curries, and she’s shedding tears. “These curries are very favourite to my Nimāi. Where are you my Nimāi? Who will taste all these things? I have offered them to Gopāla. Now who will take the *prasādam* Nimāi? Where are You?”

Ata bhuli asuya harideva nayam [?] The eyes were full of tears. *Asta vasta ari jai korinu vakran* [?]

“I ran immediately and took all these things, just in the front of My mother, and she forgot everything past. And could feel that I am her Nimāi, I am taking the food. Then again I disappeared. Then again, ‘What is this? Nimāi took this food. I saw it with my own eyes. But He’s not here. Oh, He has taken *sannyāsa*, He’s my Nimāi in Jagannātha Purī. Then what did I see? But the pot is empty. Who has taken all these things?”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

“*Jñāna-sunya-bhakti*, due to *jñāna-sunya-bhakti*, that ignorant type of devotion, the *śoka* and *moha*. *Śoka* means that sometimes this lamentation, and *moha*, a sort of depression comes to the devotee, and I go and show Myself clearly to them to satisfy, to quench their thirst. And then they feel relief for the time being. *Ātma-bhāva-stho*, according to their, as some as son, to some as consort, to some as friend, *ātma-bhāva-stho*. Respective corresponding relationship I meet them and they’re satisfied for the time being. When the separation is too much acute then I do in this way, I have come out in this way, from the clutches of the Māyāvādīns, that *jñāna* is above all.”

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam kathayantaś ca mām nityam, tuṣyanti ca ramanti ca

[“My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when

they talk about Me among themselves, they feel as if they are enjoying My presence.”] [*Bhagavad-gītā*, 10.9]

*teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ
tāṁ, yena mām upayānti te*

[“To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me.”] [*Bhagavad-gītā*, 10.10]

*teṣāṁ evānukampārtham, aham ajñāna-jaṁ tamaḥ nāśayāmy ātma-
bhāva-stho, jñāna-dīpena bhāsvatā*

[“Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge.”] [*Bhagavad-gītā*, 10.11]

*paraṁ brahma paraṁ dhāma, pavitraṁ paramaṁ bhavān puruṣaṁ
śāśvataṁ divyam, ādi-devam ajaṁ vibhum*

*āhus tvāṁ ṛṣayaḥ sarve, devarṣir nāradas tathā asito devalo vyāsaḥ,
svayaṁ caiva bravīṣi me*

[Arjuna said: “O Lord, You are the Supreme Absolute Truth, the supreme shelter, and the supreme saviour. All the prominent sages such as Devarṣi Nārada, Asita, Devala and Vyāsa have described You as the

self-illuminating, self-manifest eternal Supreme Person, the foundation of almighty majesty, and the origin from whose divine play everything emanates - and now You are personally declaring this to be true.”]
[*Bhagavad-gītā*, 10.12-13]

Arjuna *uvāca*. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi
Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: We’re also told, *yena mām upayānti te, upapati*.

Śrīla Śrīdhara Mahārāja: Yes, *upapati rajana* [?] *Upapati* means [?]

Parvat Mahārāja: Microphone.

Śrīla Śrīdhara Mahārāja: Who is there?

Akṣayānanda Mahārāja: Daśaratha Sūta.

Śrīla Śrīdhara Mahārāja: As the result of our previous *karma* we are bound to undergo some natural tendency, the previous *saṁskāra*. That may be compared as *pati*. *Pati* means rightful owner of me. My previous *karma* as a resultant has got some irresistible command and power over me. That is *pati*. And the present free will anyhow I must take out from it and offer to the Lord. That is *upapati*. *Pati* is the demand of the nature for

my previous *karma*, the demand of mind and body. That has got some power on me and they won't let me be free to go to Kṛṣṇa so easily. They will try to take back. But we are to deceive that force, that internal force, and stealthily we are to take away our freedom to the sweet feet of the Divine Master.

And He's also a very clever thief, He'll also take it and digest it. Ha, ha. And He's very fond of that.

Kṛṣṇa is very fond of that stolen thing, very, very favourite to Him. Ha.

[1, *vraje prasiddhaṁ nava-nīta-cauraṁ, gopāṅganānāṁ ca dukūla-cauraṁ aneka-jamārijjita-pāpa-cauraṁ, caurāgraganyaṁ puruṣaṁ namāmi*]

["Who is famous throughout Vraja as the Butter Thief. Who steals the clothes of the cowherd girls. Who steals the sins that a devotee accrues over many lifetimes. I bow down to that Lord, the Foremost of Thieves."]

[*Chaurāgraganya-Puruṣāṣṭakam* - Eight Prayers Glorifying the Best of Thieves] An ancient prayer by an anonymous Vaiṣṇava.

[Radha-Kṛṣṇa Nectar, p, 206. Nectar Books. By Dasaratha-suta dasa, 1992] [Glossary of People, p 254]

The arch thief, the leader, the expert, He's so, His nature, only thieving, exploiting, not exploit but similar thing...

Akṣayānanda Mahārāja: Plundering.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: Plunder.

Śrīla Śrīdhara Mahārāja: Plundering, hmm, thieving, plundering. His own thing He wants to enjoy in any way He likes, freely, to the extreme freedom. Ha, ha. And some say that is the most compassionate side, the graceful side of His. We can't give Him, but He stealthily comes and takes His own thing, from reluctant giver. So kind, so kind, stealthily comes to our heart and step the best thing there, so kind, so kind. Our defects, ignoring our defects of thought, deed, words, that we are. We belong to Him. Of course sometimes in our good condition we want to offer, 'everything in me belongs to His service, please take.' But there also may be some sort of insincerity. Independent of that He comes and stealing everything from my heart. Such a great master He is. The great lover, the principle of love is of such way. Hare Kṛṣṇa. Love means that. Mercy means that. He can take the most and He can give the most. His so inner plane, He's existing in such an inner plane, the nature of which is such. He can take most and He can give most, beyond our expectations in both the cases. He's such. Gaura Hari bol. Gaura Hari bol.

kam prati kathayitum īśe, samprati ko vā pratītim āyātu go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.98] & [*Padyāvalī*, 98] Just before this Raghupati Upādhyāya says to Mahāprabhu:

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ aham
iha nandaṁ vande, yasyālinde param brahma*

[Raghupati Upādhyāya says: “Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child.”]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.96] & [*Padyāvalī*, 126]

“Let the other scholars go to *Śruti*, some to *Smṛti*, some to *Mahābhārata*, but I don’t care for all these things. My best conclusion is that I want to make friendship with Nanda Mahārāja. Nanda Mahārāja, he’s my real ideal of life. The Param Brahman, He’s crawling on his compound. What is this? The Param Brahman, He’s crawling in his compound. So some sort of enchanting capacity he has got. I don’t mind for *Śruti*, *Smṛti*, all these things. I want the substance. I want to make friendship, to make closer association with Nanda Mahārāja.”

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam yaśodā ca mahā-
bhāgā, papau yasyāḥ stanāṁ hariḥ*

[“Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā’s breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?”] [*Śrīmad-Bhāgavatam*, 10.8.46]

Śukadeva he's also feeling wonder. "What wonder, the Nanda and Yaśodā, what wonderful realisation they have got, that who is Param Brahman He has come so close and sucking the breast of Yaśodā. Oh. [?] that is ever non invented, some wave, policy of realisation, they're unknown to the thinkers of the revealed truth. No revelation of such order ever came to this plane, if not the scriptural section. It is very, very wonderful, astounding.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi Gaura Gadādhara. [?] Nitāi Gaura Hari bol.

Kam prati kathayitum īśe, samprati ko vā pratītim āyātu. To whomever I shall go to say, and who will come to believe my words? *Go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma.* What we are told to be Brahman, the highest Supreme Cause of this world, He has come to entice and to enjoy the girls of Vṛndāvana. Are we to believe in these tales? Eh? What is this? *Kam prati kathayitum īśe.* To whom should I say, and who will come to believe, put faith in such ordinary, awkward things? That Brahman has come, the Supreme-most, the Absolute has come for play here, to seek in search of affection of the *gopīs*, the girls of the milkmaid persons, milkmen. Who will come to believe it?"

Then there is *samprati*, one word, *now*, who will come *now* to believe? I gave some interpretation long ago from Madras Maṭha that what is the meaning here, now? Who will come to believe, to put faith in such apparently lower idea, now? But afterwards men will come to put faith in this. When? After Caitanya Mahāprabhu will come. When He will come, and He will place it to the public in such a way, in a clear and generous,

and crossing the law of morality in transcendental way, He will be able to show the transcendental characteristic of this thing, *then* people will come to put faith in this. That was the note in my article *Mādhavendra Purī*. In *Harmonist* I gave one article from Madras about Mādhavendra Purī. There it is mentioned in this way. That now no one will come to put faith in it, but afterwards they may come. And afterwards means after the advent of Śrī Caitanyadeva, the combined of Rādhā-Govinda. And He will push in such a way this thing that is above all moral questions, what is the real conception of 'For Itself.' He has dexterously. Then general faith in the public we may see, we can trace. It is so difficult, but Vyāsa, Nārada, who are the propounder of the School, they have come to see how Śukadeva can push the thing in the assembly of the scholars, this *parakīya*. The God is exploiter, and He likes it very much, exploitation of His own things. How he should put Him in the assembly of the scholars? *Dvaipāyano bhagavān nāradaś ca*.

*[atrir vasiṣṭhaś cyavanaḥ śaradvān, ariṣṭanemir bhṛgur aṅgirāś ca
parāśaro gādhi-suto 'tha rāma, utathya indrapramadedhmavāhau
medhātithir devala ārṣṭiṣeṇo, bhāradvājo gautamaḥ pippalādaḥ*

*maitreya aurvaḥ kavaṣaḥ kumbhayonir, dvaipāyano bhagavān nāradaś
ca]*

["From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada."]

[Śrīmad-Bhāgavatam, 1.19.9-10]

Dvaipāyana and his Guru Nārada, they also came to see how Śuka can

put successfully this principle, that Kṛṣṇa aspect of the Absolute, why so superior, to assert. *Śuka-mukhād amṛta-drava- saṁyutam*.

[nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-saṁyutam pibata bhāgavataṁ rasam ālayam, muhur aho rasikā bhuvi bhāvukāḥ]

[“O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.”] [*Śrīmad-Bhāgavatam*, 1.1.3]

By his remarks, what he heard, and that he put with his own remark to be acceptable to the scholars, theistic scholars.

Rāma Rāma. Gaura Hari bol. Now I feel hot. So I want to unloose. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

The principle of *parakīya*, did you understand? The demand of the husband towards the wife represented by our previous *karma*, the possession, the resultant of our previous *karma* as already in possession of *saṁskāra*, mental impulse, in possession of us, our freedom...

End of 82.04.16.D_82.04.18.A

82.04.18.B

Śrīla Śrīdhara Mahārāja: ...cannot come forcibly. But stealthily we are to cooperate with Kṛṣṇa in the field of our free will, unknown to the impulse.

Akṣayānanda Mahārāja: Mahāprabhu told Raghunātha in the same way.

Śrīla Śrīdhara Mahārāja: Where?

Akṣayānanda Mahārāja: Is that the same principle He told? When Raghunātha did not leave his home, so Mahāprabhu wrote a letter, that, “You go on with your...

Śrīla Śrīdhara Mahārāja: “Go on there, but externally you satisfy them that you are very fond of these *gṛhastha* duties. Cheat them, cheat your relatives.”

*markaṭa-vairāgya nā kara loka dekānā [yathā-yogya viṣaya bhuñja’
anāsakta hañā]*

[“You should not make yourself a show-bottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting

way and do not become attached to it.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 16.238*]

“This external abnegation, the show of external abnegation, don’t indulge in. *Yathā-yogya viṣaya bhuñja’ anāśakta hañā*. But show that you are sober, and you are engaged in proper life as your relatives expect of you. And internally you try to think of Kṛṣṇa. *Markaṭa-vairāgya nā kara loka dekānā, yathā-yogya viṣaya bhuñja’ anāśakta hañā*. And at heart you invite and do service, proper service to Him. It is not a matter to show to the others, but it is to indent into the core of ones heart.”

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Who else are here Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: Parvat Mahārāja, Daśaratha Suta, Bhakta Johanus from Holand, Dutch name.

Śrīla Śrīdhara Mahārāja: Dutch name. Gerard, Margaret [Brandt] I read a novel of Reade, one Mr Reade, when in I.A. class after matric in the college I read a novel, Gerard the Dutch hero, and Margaret the heroine. He came through Germany to Italy, Rome. And then one clergyman was in the plot, and anyhow he managed a letter to read that Margaret is dead. So Gerard he took to his church and became a monk. And then when he came back again into Holland he suddenly found that Margaret is there. Then there was a relation, but the relation not crossing the line of religion. Before that one child was born, of Gerard, and anyhow they mixed together, but only for religious purpose. The name of the novel is *Cloister and the Hearth*. Perhaps Margaret is representing the hearth, home, house, and cloister representing Gerard. They sometimes met, but for religious purpose.

One day, under the shade of a tree, both of them, there is a flood, both of them engaged in solitary talk, and some lady, elderly, she came to overhear and heard that they're talking that the flood is coming, how to accommodate the population? They're suffering so much. Then she went away. And when people came to talk anything ill about them she came out furiously. "Don't talk like that. They're as pure as the air is." She told, "They talk in privacy, they meet in privacy to plot charity to the poor." That was her conclusion. "They meet in privacy but to plot also. What is that plot? The charity to the poor."

And their son was Erasmus, who was a great poet afterwards, Erasmus, a good writer in English.

Erasmus. High thoughts we are told is found in his writings. Erasmus [of Rotterdam]

Cloister and the Hearth.

[*The Cloister and the Hearth* (1861) is a historical novel by the English author Charles Reade. Set in the 15th century, it relates the story revolving about the travels of a young scribe and illuminator, Gerard Eliassoen, through several European countries. *The Cloister and the Hearth* often describes the events, people and their practices in minute detail. Its main theme is the struggle between man's obligations to family and to Church. From Wikipedia]

Hare Kṛṣṇa. Nitāi. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

If our understanding is God-ward then everything is pure. Only one thing, 'For Itself. Reality is for itself. That is the current, purest current, and we must partake there. Everything is for Himself, good or bad, then everything is good. For Itself. *Artheṣu abhijñāḥ svarāṭ* [Śrīmad-

Bhāgavatam, 1.1.1]

*deha-smṛti nāhi yāra, saṁsāra-kūpa kāhāṅ tāra, tāhā haite nā cāhe
uddhāra [viraha-samudra-jale, kāma-timiṅgile gile, gopī-gaṇe neha' tāra
pāra]*

[Śrī Caitanya Mahāprabhu continued: “The *gopīs* are fallen in the great ocean of separation, and they are being devoured by the *timiṅgila* fish, which represent their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timiṅgila* fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The *gopīs* do not want that liberation desired by the *yogīs* and *jñānīs*, for they are already liberated from the ocean of material existence.”] [*Caitanya-caritāmṛta, Madhya-līlā, 13.142*]

No self consciousness, self consciousness fully merged in God consciousness. But still, individuality is retained, individual conception, personal conception exists. That is the difference between Māyāvādā and the *cid-vilāsa*. The individual consciousness, partial consciousness is not absent, it is there, and still the dedication may be so complete and perfect, keeping the individual. And that is more conducive and that enhances the *līlā*. The unity is there, the harmony, the very test of harmony is there, retaining the individuality to seek the interest of the centre. That is more in oneness, that is more than oneness. Kṛṣṇa says, *naivātmā ca yathā bhavān*.

[na tathā me priyatama ātmayonir na śaṅkaraḥ

na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]

[Śrīmad-Bhāgavatam, 11.14.15]

"Uddhava, you are My so favourite that I Myself is not so."

Central government is not very successful, but the states under central government is more conducive to its interest. Something like that. The government business is not thriving at present in India. But the individual enterprise of the merchants they're thriving, by their contribution, so if government trades through the individual, through the capitalists, they become gainer. But when they take it direct under their control they're loser. Something like that.

The individual consciousness is maintained, but is more conducive for the service of Kṛṣṇa, than his own. The śakti, the potency, is of such important type, with the Lord. *Na ca saṅkarṣaṇo nātmā yathā bhavān . Premaika-niṣṭhāḥ bhakta*. That is true in the case of the *premaika-niṣṭhāḥ* who has come in connection with the love proper. There are so many other types of *bhakta*.

Devotee: Mahārāja.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: [?]

Śrīla Śrīdhara Mahārāja:

...

[vande śrī]-kṛṣṇa-caitanya-, nityānandau sahoditau

gauḍodaye puṣpavantau, citrau śan-dau tamo-nudau

["I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."] [*Caitanya-caritāmṛta, Ādi-līlā, 1.2*]

Kavirāja Goswāmī. And Vṛndāvana dāsa Ṭhākura, today is the day of his disappearance. The first giver of Śrī Caitanya *līlā* to us, *Caitanya Bhāgavata*.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Though it is mentioned in *Caitanya-caritāmṛta*, was *Caitanya- maṅgala*. Really it is *Caitanya Bhāgavata* but we find it mentioned in *Caitanya-caritāmṛta* as *Caitanya- maṅgala*.

vṛndāvana-dāsa kaila 'caitanya-maṅgala' [yāñhāra śravaṇe nāśe sarva

amaṅgala]

[“Ṭhākura Vṛndāvana dāsa has composed *Caitanya-maṅgala*. Hearing this book will annihilate all misfortune.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 8.35]

Kavirāja Goswāmī’s writing. He has mentioned very respectfully, Kavirāja Goswāmī.

kṛṣṇa-līlā bhāgavate kahe veda-vyāsa, caitanya-līlāra vyāsa – vṛndāvana-dāsa

[“As Vyāsadeva has compiled all the pastimes of Lord Kṛṣṇa in the *Śrīmad-Bhāgavatam*, Ṭhākura Vṛndāvana dāsa has depicted the pastimes of Lord Caitanya.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 8.34]

Vṛndāvana dāsa is the Vyāsa of Caitanya *līlā*. And Vyāsadeva he wrote about Kṛṣṇa *līlā*. Especially the *bālyā līlā* we get from, the child pastimes of Mahāprabhu especially we get from Vṛndāvana dāsa Ṭhākura.

ore mūḍha loka, śuna caitanya-maṅgala, caitanya-mahimā yāte jānibe sakala

[“O fools, just read *Caitanya-maṅgala*! By reading this book you can understand all the glories of

Śrī Caitanya Mahāprabhu.”] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 8.33]

Kavirāja Goswāmī addressing to the public. “Oh you stupid persons, anyhow you give your audience, hearing, to *Caitanya-maṅgala*. And there you’ll be able to know what Śrī Caitanya is.” In this way he has recommended.

But it was we are told it was originally named as *Caitanya-maṅgala*. But little after the Locana dāsa Ṭhākura, a disciple of Narahari Sarakāra Ṭhākura of Śrīkhaṇḍa, he wrote a book and gave the name of *Caitanya-maṅgala*. So Vṛndāvana dāsa Ṭhākura then changed his name from *Caitanya-maṅgala* to *Caitanya Bhāgavata*. This conclusion we get from the ancient reporters. *Caitanya Bhāgavata*, and *Caitanya Bhāgavata* of Vṛndāvana dāsa.

Vṛndāvana dāsa is a son of Nārāyaṇī, lady Nārāyaṇa. She was a niece of Śrīvāsa Paṇḍita.

Batasaspatri [?] Nārāyaṇī was the daughter of the brother of Śrīvāsa Paṇḍita.

And Mahāprabhu had His much pastimes in the Śrīvāsa Aṅgan. One day Mahāprabhu asked Nārāyaṇī, the girl, to come to Him, and gave out of His own accord the betel chewing to her as a small girl.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Four years girl. She was so eagerly attendant to them, though girl of four years, but she liked very much the company of these big devotees, her previous *saṁskāra*, *sukṛti*. And Mahāprabhu offered that one day.

*nārāyaṇī — caitanyera ucchiṣṭa-bhājana [tāṇra garbhe janmilā śrī-dāsa-
vṛndāvana]*

[“Nārāyaṇī eternally eats the remnants of the food of Caitanya
Mahāprabhu. Śrīla Vṛndāvana dāsa

Ṭhākura was born of her womb.”] [*Caitanya-caritāmṛta, Ādi-līlā, 8.41*]

And then she had the fortune of giving birth to a child like Vṛndāvana
dāsa Ṭhākura, who came out with first description about Caitanyadeva
very vividly, and also very boldly. He represented the then social states of
Navadvīpa and in Bengal very boldly. How they were passing their time,
even they were spending money like water in a marriage of the cats. A he
cat and a she cat is being married, and in that ceremony they’re spending
money like water. That was the engagement of the society at that time.
[?] and the object of their, the subject of their worship was *visahari* [?] that
is *manasa* [?] the serpent god. And Kali, who generally is controlling the
demons. Always at war with the demons, that Kali.

And very rarely the name of Hari, Nārāyaṇa, Govinda, very rarely used to
come out from the lips of very few gentlemen when they used to come to
take bath in the Ganges water. Nārāyaṇa, Hari, Govinda. That was the
condition of the society at that time.

And of course under Mohammedan rule. The Kazi was there in
Navadvīpa. And we know how with strong hand the Hindu feelings were
checked by the Kazi, in the instance of Haridāsa Ṭhākura. Haridāsa
Ṭhākura, it is disputed thing whether he comes from Mohammedan
family, or some say he was a child of the *brāhmaṇa* family. But in his
boyhood he was taken away by the Muslims and brought up there. But
his previous *saṁskāra* was in favour of Vaiṣṇava *dharma*. He used to

take Name of Kṛṣṇa, Hare Kṛṣṇa *mahā-mantra*. And he was punished with whipping in twenty two markets. Whipping in two or three markets is sufficient to kill a man. But Haridāsa Ṭhākura was whipped in twenty two markets in Kalna, nearby. But he did not die.

Then those that were engaged to punish him they were frightened. “Then what about us? We must be punished, that we did not punish him. Only three, four market’s punishment is sufficient to kill a man, and we have punished him in twenty two markets. Still he’s alive. Now our life is at stake.”

Then they prayed to Haridāsa Ṭhākura and Haridāsa Ṭhākura showed, he’s posing in such a way that he’s dead. Then they took him to the Kazi, and the Kazi told, “Oh, you leave him on the Ganges water. Don’t give him any - put him in the burial ground, then he’ll have some good future. But as he was a *kafir*, non believer, he must be thrown into Ganges water. That will be his last punishment.” So they threw him to the Ganges water, and after a little Haridāsa Ṭhākura swam away and went to Advaita Ācārya Prabhu at Śāntipura, just opposite to Kalna.

So such was the nature of the rulers of the time. But still, some sort of religious habits were maintained by some. And Advaita Ācārya was the leading scholar amongst them. He openly accepted that Nārāyaṇa is the highest Avatāra, entity, and all else is under Him. Advaita Ācārya in Śāntipura, a good scholar.

At that time Navadvīpa was famous for this Indian logic study, *nyāya śāstra*. *Nyāya* means logic, Indian type of logic, *nyāya*, especially [?] *nyāya*. A newly adjusted logic was evolved by the scholars of Navadvīpa. So generally the people used to come and many of the easterners used to flock there for Ganges. Both learning and the Ganges presence.

So Navadvīpa - and little before Navadvīpa was the capitol of the Sen dynasty. The Balav Sen, Lakṣmaṇa Sen, they’re of Hindu creed. Before that Bengal was under the rule of Pal [?] dynasty who was Buddhist. But just before Mahāprabhu it came under the Sen dynasty, and the Sen

dynasty had their capitol in Navadvīpa. And the Pal dynasty in Malda, Gaur [?] So Navadvīpa was a capitol town a little before. And the relics are also still to be traced there, as a big bit of relics there. Balav didi [?] is there.

During Lakṣmaṇa Sen's time, Jayadeva, the great Sanskrit poet of Vṛndāvana type, he appeared during the time of Lakṣmaṇa Sen. And during Lakṣmaṇa Sen's time the Muslims attacked. And Lakṣmaṇa Sen he was a devotee we are told, and he left for Dacca leaving Navadvīpa. And Navadvīpa came easily under the clutches of the Mohammedans.

Now, Vṛndāvana dāsa Ṭhākura has given vivid description. He was the last disciple of Nityānanda Prabhu. He has written in his poems, *sarvaśeṣa-kṛpā-pātra* [*Caitanya-caritāmṛta*, *Antya-līlā*, 20.82?] "I'm the last remaining [?] of Nityānanda."

He saw those places in Navadvīpa where Mahāprabhu moved and lived, and where He used to teach the students, His house, His *tol*, and so many shops of different type, and Śrīdhara, anyone. And Vṛndāvana dāsa Ṭhākura saw with his own eye all these places.

And he also mourned, "That I have got the birth, but if little ago I could have my birth I could have seen many great personages, Mahāprabhu personally. I see with my eyes all the places empty, where He taught His students, that place is there. Where He dined, where He lived, that room, all is there. The markets, the Ganges, the banks of the Ganges where He used to roam, wander, during the afternoon or evening. All is there, only Mahāprabhu is absent. And this is my misfortune. I'm born but I'm not born a little ago." In this way he's cursing himself, his pastimes. "Why I came late, only a little after, why not a little before?"

Very vividly he has given description of the things he has seen with his own eyes of all the places of the *līlā* of Mahāprabhu Śrī Caitanyadeva. Hare Kṛṣṇa.

But we don't find any mention of the name of the father of Vṛndāvana dāsa Ṭhākura, because we are told that he was not of this, unfortunately, he was not a devotee of Mahāprabhu. So all of the writers have carefully avoided his name.

Vṛndāvana dāsa Ṭhākura afterwards he lived in Jamnavad [?] here, Moradjanma [?] Just in the north west of Navadvīpa town there is Moradjanma [?] Mangachi. He lived for some time there. And then again he moved to the north western side which is known as Denur. Perhaps in his old age he passed his time with one of his disciples in his house. And the Deities worshipped by him, Gaura- Nityānanda, Guru-Gaurāṅga, that is found there still is worshipped, in Denur, a village. There the Deities worshipped by Vṛndāvana dāsa Ṭhākura is to be found.

So Nityānanda Prabhu [Vṛndāvana dāsa Ṭhākura?] has given general description of the earlier life of Mahāprabhu, but the later part of Mahāprabhu's description and His philosophical teachings not so much found there. Generally we can think that we find there the Yuga Avatāra, the Name giving, Name distributing aspect of Mahāprabhu more, than the Rādhā-Govinda combined, His inner, which is found only in *aṣṭa-virincyād-cātur-yuga*.

The philosophy and the real representation of the whole, especially the later days, that is found in *Caitanya-caritāmṛta*. And it is found very authentically. With a great authenticity we can rely, we can read *Caitanya-caritāmṛta* to every inch. Every part of *Caitanya-caritāmṛta* represents Mahāprabhu fully, because the source is Rūpa, Sanātana, and Raghunātha, who came in direct contact with Mahāprabhu. Not only in contact but Mahāprabhu inspired and empowered Rūpa Goswāmī to deal the śāstras of divine love, *rāgānugā*, the Vṛndāvana love. The divine love has been dealt scientifically and exhaustively by Rūpa Goswāmī. And it was possible that he was inspired to such purpose by

Mahāprabhu.

Not only inspired by Him, but also we find in Purī He's asking Svarūpa Dāmodara, "I have given My all to him. You also grace him. He's a fit person to deal with this Vṛndāvana love, the science of divine love. He's the fittest person. You give everything to him. You can believe him. We can put full confidence in him."

So that Rūpa Goswāmī, and then from there Raghunātha dāsa Goswāmī. Direct contact of Mahāprabhu, Svarūpa Dāmodara, Rūpa, Sanātana. Kavirāja Goswāmī was a disciple of Raghunātha dāsa Goswāmī, and he came in close association with Rūpa, Sanātana, and Raghunātha, and got their benediction. So what he has given it is unparalleled, and that can never be imitated by anyone, *Caitanya-caritāmṛta*.

But still, he has pleaded for Vṛndāvana dāsa Ṭhākura. "Here, what Vṛndāvana dāsa Ṭhākura, the other books, contemporary books, that *Caitanya-maṅgala*, not so much reliable, but *Caitanya Bhāgavata* reliable. But still, it is of a primary order we may say, but it is *śuddha-bhakti*."

Vṛndāvana dāsa niti bhakta sri caitanya [?]

Kavirāja Goswāmī, *edam kaidam madhana mohan* [?]

And he himself says, *vṛndāvana dāsa niti bhakta sri caitanya* [?]

And Nityānanda Prabhu's grace helped him to write about Mahāprabhu. That is the first book came out about Mahāprabhu. Vṛndāvana dāsa Ṭhākura. And he was so much intimate and closer to Gaura- Nityānanda Prabhu, he was so much captured exclusively by the personality and by the teachings of Gaura-Nityānanda he could not tolerate that anyone

won't accept that.

So he has tried his best with folded palms. "I represent how magnanimous, how great Nityānanda- Gaurāṅga They are. You people try to understand Them, then what sort of divine taste of your future prospect you will get, you will understand. Come, come and accept, and you will know how great They are. So with my folded palms, falling at your feet, my request to you, come, and don't neglect Gaura-Nityānanda being puffed up by the vanity of your previous formality and this tantric mentality. But come to the feet of Gaura-Nityānanda, the great teachers. They have taken for us the great ocean of nectar."

In this way, but he could not keep himself, his extreme adherence to Gaura-Nityānanda and especially to Nityānanda as taken from his lips. "That I'm requesting you so much, but still if you don't accept, you oppose, I kick on your head."

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: *Ata bhuli hali ata* [?]

"I am trying my best, showing so many apologies. "You come and see, touch, come in touch, and you will see how great They are. But in spite of my so much entreaty and humiliation, if anyone comes to speak anything against, I want to kick on his head."

Then naturally, the ordinary person will think that he was a very proud and insolent person.

Whereas Kavirāja Goswāmī says: *purīṣera kīṭa haite muñi sei laghiṣṭha*. "I am the meaner than the meanest, even the worms in the stool." *Jagāi mādhai haite muñi se pāpiṣṭha*. I am the fallen of the fallen, sinner of the sinner, extreme sinner, even than Jagāi, Mādhai. *Mora nāma śune yei tāra puṇya kṣaya*. Whoever comes to hear my name, his merit diminishes. And *mora nāma laya yei tāra pāpa haya*. And who takes my

name, touches in his tongue, he commits direct sin. I am such mean. But Nityānanda Prabhu is so magnanimous, so gracious, so great, that such a type of fallen soul has been taken up by Him.” [Caitanya-caritāmṛta, Ādi-līlā, 5.205]

*tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ
sadā hariḥ*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”][Śikṣāṣṭakam, 3]

Mahāprabhu Himself He has given out how the characteristic of a devotee who will take to Kṛṣṇa Nāma, how his nature should be, to the ordinary public. *Tṛṇād api sunīcena, taror api sahiṣṇunā*. More forbearing than the tree, and more humble than the blade of grass.

But this gentleman, this Vṛndāvana dāsa Ṭhākura, how he will come to say that he will kick on the head of those? Most audacious, and it is objectionable even by the law of Vaiṣṇava, they will come to decide in this way.”

I had something in the mind about that, but when I came to Gauḍīya Maṭha I heard an interpretation revolutionary from Guru Mahārāja. One day I found that he said that, “Vṛndāvana dāsa Ṭhākura’s mercy knows no bounds. Those living persons who are, who have no other alternative, Vṛndāvana dāsa Ṭhākura found some way, he has made some way for them. How it is? When his kick touches any head, he’s sure to get relief.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: That sort of positive faith, the explanation in the positive line, how due to the faith in Mahāprabhu and Nityānanda Prabhu I found in Gauḍīya Maṭha. Of course, generally there is some objectionable. *Avaisnava daso* [?] And their advice is also so. But if he has crossed that - but from the positive line, in a pushing way, such explanation came from Guru Mahārāja and I heard. The harmony, where it lies, the harmony. The plane of harmony I could trace, the heart's giving of a devotee attracts the attention of Kṛṣṇa more towards the damaged person. He cannot leave His devotees, but if devotees does rudely to anyone, the Master is more attentive to them who is damaged anyhow by the devotee. This is fact, and Guru Mahārāja was saying that those that have got no chance of coming this side, Vṛndāvana dāsa Ṭhākura has relieved them by his kick.

End of 82.04.18.B

82.04.18.C

Śrīla Śrīdhara Mahārāja: ... for those unbelievers by offering his feet to them. Kṛṣṇa, Mahāprabhu, Nityānanda Prabhu, They will have to sing something about those men who have got kick of Vṛndāvana dāsa Ṭhākura, that cannot go useless. So something must be done for them. Ha, ha. Some provision. So this is thee positive line. Any wrong from the side of the devotees of Kṛṣṇa that is more than any reward conceived in the world. The positive things nature is such, especially that of Kṛṣṇa conception and divine love.

So Vṛndāvana dāsa Ṭhākura's day of disappearance today and we are trying to sing something in his praise so he may be propitiated with us. We do not know. His extreme love, extreme sentiment and appreciation

for Gaura-Nityānanda has made him mad. He did not know what he's doing, saying or not saying, doing or undoing. He's beside himself. He can't tolerate the least idea that why such a magnanimous, such a gracious, such high things, why a man should not accept it. It is impossible for him to think out the alternative. So his heart is so full of devotion towards Nityānanda and Śrī Gaurāṅga. And we pray to him a drop of that kind and pure and intense devotion towards Gaura-Nityānanda coming from his feet. Gaura Hari bol. Jai Śrī Vṛndāvana dāsa Ṭhākura kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Nityānanda Prabhu kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Nārāyaṇī Mātā kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Śrīvāsa Paṇḍita kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Śrī Gaurāṅga Mahāprabhu kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Navadvīpa Dhāma kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Śrī Madhyadvīpa, Śrī Bengal Dhāma kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Tad-dāsa-Vṛndā kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Sevā-Vṛndā kī jaya. Gaura Hari bol. Gaura Hari bol.

Devotee: Śrīla Śrīdhara Dev Goswāmī Mahārāja kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Caitanya Bhāgavat, very sweet *līlā*, very simple and very sweet in the language of Bengal. And it is told that that may be the first Bengali book composed. Before this no Bengali description of any characters is to be found. Of course Candi dāsa, Vidyapati, that [?] and that poetry, that was there. This is also poetry, but that is few and this is extensively in *līlā*, a life described, the first Bengali book.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Vṛndāvana dāsa, Caitanya *līlā*, Vyāsa, Vṛndāvana dāsa.

ore mūḍha loka, śuna caitanya-maṅgala, caitanya-mahimā yāte jānibe sakala

[“O fools, just read *Caitanya-maṅgala*! By reading this book you can understand all the glories of Śrī Caitanya Mahāprabhu.”] [*Caitanya-caritāmṛta*, Ādi-līlā, 8.33] Hare Kṛṣṇa. Hare Kṛṣṇa.

*[vande śrī-kṛṣṇa-caitanya-, nityānandau sahoditau gauḍodaye
puṣpavantau, citrau śan-dau tamo-nudau]*

["I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."] [*Caitanya-caritāmṛta, Ādi-līlā, 1.2*]

Gaura-Nityānanda pranama?

Duti duti pranama [?] Vṛndāvana dāsa [?] yuga dharma

*Caitanya-caritāmṛta - puṣpavantau, citrau śan-dau tamo-nudau Ajnana
dvanda hito cana carva dato saṅkīrtana pita daro amarayato
visvambharo dita varo [?]*

Devotee: *Vande tina jagat guro [?]*

Śrīla Śrīdhara Mahārāja: [?]

These two Sanskrit verses composed by Vṛndāvana dāsa. [?]

Both of Them have got Their hands spread up to the knee, that is the sign of great person according to *jotish*. [?] And very pure golden colour, both Gaurāṅga and Nityānanda, *dhatu, sankirtane* [?] both of Them are inaugurator of the sweet *saṅkīrtana* procession, *sankirtane pitaparo kamalaya daso* [?], with Their lotus eyes spacious is remarkably found in the *saṅkīrtana visvambharo dita varo* [?] Both comes from the noble

brāhmaṇa family and, *visvambharo*, They have come to feed the *visaya* [?] of the world. The whole of the world means the all the *jīvas* in the world to feed them They have appeared. To supply their food, that is *Kṛṣṇa prema*, the service, their real food which is come with that. *visvambharo dita varo* [?] and come to fulfil the duty of the time. This time it is mentioned as [?] in correlation with *Nārāyaṇa*, that this time in *Kali* [?] the *saṅkīrtana* should be inaugurated for the good of the people. *saṅkīrtana aika yugo dharma palo vande jagat kriya karo* [?] Both have come to do good to the world, *jagat kriya karo, karanavata karo*. And both of Them the incarnation of magnanimity and grace towards the world. [?] And he is offering obeisances to *Mahāprabhu* [?] He was true in every age, in present, in future, in past. You are eternal, You are in *Satya*, *Tretā*, *Dvāpara*, and now in *Kali* also. The other three *yuga* there was also You, and now in *Kali-yuga*. [?] Not only You are true in this *Kali-yuga* but *Yuga-Avatāra*, You came in other three ages also in the past and at the same time *tri-kala* means [?]

the present, the future, the past, You are true. *Jagannātha* [?] This time You have come as a son in the house of *Jagannātha Mīśra Paṇḍita*. [?] I bow down to You with all Your servants, Your sons, and Your potencies.

Prabhupāda has remarked here His sons means *tridaṇḍī*, those who have left the world and accepted his creed and going on accordingly. They are His sons. And the household devotees they're accepted as servants, *sarvitraya* [?] *Bhuta* [?] generally means householders who have got their independent life, and also cultivates about the gift of *Mahāprabhu*. And those who have exclusively given everything, that is *tridaṇḍī*, they are in the order of His son. *Sarvitraya sakalvitra* [?] means *Paṇḍita Gadādhara* etc, who has got some type of surrender as we find in *Vṛndāvana*. So charmed with His pleasant personality and characteristic that they forget themselves in the service in connection of *Śrī Caitanyadeva*. [?]

With all this paraphernalia I offer my obesances to You, You the whole. In this way it is covered by *Vṛndāvana dāsa Ṭhākura* in *Caitanya Bhāgavat* we find.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Then Jayatīrtha Mahārāja, will you speak something, or Akṣayānanda Mahārāja?

Jayatīrtha Mahārāja: Akṣayānanda Mahārāja is the senior *sannyāsī*, senior son.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja, senior than yourself?

Jayatīrtha Mahārāja: Oh yes.

Śrīla Śrīdhara Mahārāja: So, Akṣayānanda Mahārāja, you are caught red handed.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: You are to address us today. Gaura Hari bol.

Devotee: Mahārāja tells, 'I could not speak.'

Śrīla Śrīdhara Mahārāja: But by the special power of Hari Caran it is effected. Ha, ha.

Akṣayānanda Mahārāja:

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale śrīmate bhaktivedānta swāmin iti nāmine

[I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swāmī Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja:

vande taṁ śubhadaṁ mad-eka śaraṇaṁ nyāsīśvaraṁ śrīdharam

[The last line of Śrīla Śrīdhara Mahārāja's *praṇāma mantra*] [Composed by Śrī G.S. Vidyārañjan, later known as Śrīla B.S. Govinda Mahārāja]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

Akṣayānanda Mahārāja:

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca patitānām
pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

*vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau [Ṣaḍ-gosvāmī-
aṣṭakam]*

Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda,

Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma
Rāma Rāma Hare Hare.

Kṛṣṇa *kathā* and Gaura *kathā* we are lucky to hear. First we can hear Kṛṣṇa *kathā* but before that we can hear Gaura-Nitāi *kathā*. And before that we can hear of the associates of Mahāprabhu. And before that we can hear of the associates of the associates, and this way down from the lowest point we get the best connection. We think with the empirical mind

that we will get the best connection directly to the highest point.

But Śrī Caitanya Mahāprabhu told, “*Gopī-bharttuḥ pada-kamalayoḥ dāsa-dāsānudāsaḥ*. I am not a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*. I am not a *brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*, but I am the servant of the servant of the servant of the master of the *gopīs*.” [Caitanya-caritāmṛta, Madhya- līlā, 13.80]

Śrī Caitanya Mahāprabhu, Śrī-Kṛṣṇa-Caitanya Rādhā-Kṛṣṇa nahe anya, none other than Śrī Śrī Rādhā-Kṛṣṇa personally Themselves appearing as one. And all His associates also we find they also have their place in Kṛṣṇa līlā. Particularly Gaura-gaṇoddeśa-dīpikā and other authorized works, that’s where every associate of Śrī Kṛṣṇa in Kṛṣṇa līlā, Vraja līlā, the same corresponding personality comes in Gaura līlā. So we could hear something today by good fortune about Śrīla Vṛndāvana dāsa Thakura and Śrīla Kṛṣṇa dāsa Kavirāja Goswāmī. They also correspond in Kṛṣṇa līlā. I don’t remember, Mahārāja will tell us, Vṛndāvana dāsa Ṭhākura, perhaps Śrīla Vyāsadeva.

Śrīla Śrīdhara Mahārāja: And Kavirāja as Śukadeva.

Akṣayānanda Mahārāja: And Kavirāja Goswāmī as Śukadeva Goswāmī.

Śrīla Śrīdhara Mahārāja: Their outer aspects.

Akṣayānanda Mahārāja: Their outer aspects represented there. So the connection always comes all through. So therefore that is our fortune to hear this Kṛṣṇa gathā and bhakta gathā. And Gaura, Mahāprabhu, Nityānanda Prabhu, that whole family that takes us not just to the Vedic culture but to the Gaura culture. We had, one day we were taking

prasādam here, recently, and it was so nice all the devotees were saying, ‘this is really Vedic, very Vedic preparation.’ I was thinking ‘Vedic, very good but also it appears to be Gaura.’

Śrīla Śrīdhara Mahārāja: *Śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61] What the *Veda* is searching after, *śrutibhir vimṛgyām*, that meaning what the *Veda* is searching for, after, *śrutibhir vimṛgyām*.

Akṣayānanda Mahārāja: So we have such fortune to come here, such a place, we should live in this place, when leaving we should still live in this place always in our heart. In *Bhagavad-gītā* [8.14] Lord Śrī Kṛṣṇa has said, *tasyahām sulabhaḥ pārtha*, “I can be purchased by those who always think of Me.” *Evaṁ satata-yuktā ye* [*Bhagavad-gītā*, 12.1] I just forget the verse. But He has said there that, “Those who are always thinking of Me then I am very easily purchased.” So similarly if we are always thinking, when our Guru Mahārāja, Śrīla Prabhupāda, Swāmī Mahārāja, went to America he said, “I am always thinking of Vṛndāvana so actually I’m still in Vṛndāvana.” So by his grace we also could come to Navadvīpa to make that very special connection, down, down, down, to the present representative of Mahāprabhu Himself. That brings us to the highest point. So we should always live in Navadvīpa, whether physically or travelling to the other side of the world, I think that Navadvīpa will always remain in our hearts. And His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja will also remain there.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Devotees: Jai.

Akṣayānanda Mahārāja:

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca patitānām
pāvanebhyo vaiṣṇavebhyo namo namaḥ*

Śrīla Śrīdhara Mahārāja: Then, anyone more? Jayatīrtha Mahārāja, something. So many disciples are here waiting to hear from your lips

Jayatīrtha Mahārāja: Already they've taken bath twice. First in the nectar of your words and then Akṣayānanda Mahārāja's words. And now what will I do but throw some dirt upon them? Still at your request.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca patitānām
pāvanebhyo vaiṣṇavebhyo namo namaḥ*

The other day we heard from Śrīla Śrīdhara Deva Goswāmī that on one occasion Śrīla Bhaktisiddhānta Saraswatī Ṭhākura began his lecture because he only had a short time perhaps by speaking only this one verse in praise of the Vaiṣṇavas, not even giving address to his own Gurudeva, or to Kṛṣṇa, or to Mahāprabhu. And that Śrīdhara Mahārāja's reaction to this was to readjust his understanding of what was most essential in terms of progress in Kṛṣṇa consciousness. Of course that was his protestation of humility. We can understand that Śrīla Śrīdhara Mahārāja is a *nitya siddha*, an eternally associated part of Gaura *līlā* and Kṛṣṇa *līlā*. So therefore we can't consider at any time he couldn't know

that the service of the Vaiṣṇavas is actually the highest kind of service.

That was also on that occasion gave the remark of Lord Śiva to his wife establishing this fact. And also today by addressing the topic of Vṛndāvana dāsa Ṭhākura, the devotee of Nityānanda Prabhu, Who in turn is the devotee of Śrī Caitanya Mahāprabhu. So the devotee of the devotee, and here of course we have the opportunity to associate with his devotee, Śrīla Śrīdhara Deva Goswāmī, the devotee of Vṛndāvana dāsa Ṭhākura.

And as Akṣayānanda Mahārāja has very excellently pointed out the *siddhānta* of our faith, that by taking shelter of that station, Mahāprabhu's transcendental message, of this Kṛṣṇa *prema*, is being disseminated through the various stations in different parts known as the Vaiṣṇavas. And the quality of mercy that we receive from the Vaiṣṇavas, the servants of Mahāprabhu, has apparently in some mysterious way even been enhanced by coming through them. This principal also we find in the *Bhāgavatam* in relationship to Śrīla Śukadeva Goswāmī and his vibration of the messages of Godhead that he received from Vyāsadeva that are described as being even more sweet. So the mercy of the Lord becomes even more sweet as it comes to us through the disciplic succession. And when it reaches us finally from the Vaiṣṇava who is our immediate station, then it comes with such super excellent quality that we cannot help but recognize it as being divine in its origin. So in this way all of us have come to the lotus feet of Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī and we have the conviction that he is in fact the bona fide agent of the highest divine personage Śrī Kṛṣṇa Caitanya Mahāprabhu.

And we feel in fact the realization of that verse of Viśvanātha Cakravartī Ṭhākura, *sākṣād- dharitvena samasta-śāstrair, sākṣād-dhari...*

[sākṣād-dharitvena samasta-śāstrair, uktas tathā bhāvyata eva sadbhiḥ kintu prabhor yaḥ priya eva tasya, vande guroḥ śrī-caraṇāravindam]

[“In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master.”] [*Śrī Śrī Gurv-aṣṭaka*, 7]

...the messenger of Godhead is actually as *sākṣād-dhari* in as much as the Lord always travels with him. Therefore if we are in the company of the servitor of Godhead then we are in the company of Godhead automatically. In that sense the two are inseparable, Kṛṣṇa and His devotee, are inseparable. If we find His devotee we may not be able to find Kṛṣṇa, He's *adhokṣaja*, but if we find His devotee then in fact we've found Kṛṣṇa in him. When Raghunātha dāsa Goswāmī went to Vṛndāvana it's said that he found Mahāprabhu in Rūpa and Sanātana. So also we can understand that coming to Navadvīpa we found Mahāprabhu in Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī.

Devotees: Jai. Hari bol.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Then Parvata Mahārāja, where is he?

Devotees: He's right here Mahārāja. At your feet.

Parvat Mahārāja: Maybe Aranya Mahārāja is senior to me by *sannyāsa*.

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja, then we want to hear something from Aranya Mahārāja's lips, in the day of disappearance of Vṛndāvana dāsa Ṭhākura, who has given description about Mahāprabhu.

Aranya Mahārāja:

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca patitānām
pāvanebhyo vaiṣṇavebhyo namo namaḥ*

*om ajñāna-timirāndhasya jñānāñjana-śalākayā cakṣur unmilitam yena,
tasmai śrī-gurave namaḥ*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam kathayantaś ca
mām nityam, tuṣyanti ca ramanti ca*

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

So when we come here in the presence of such exalted personality as Śrīla Śrīdhara Mahārāja this is all we hear, topics about Kṛṣṇa, and how by hearing these topics we can become inspired to render service freely. So we are just like, Vṛndāvana dāsa Ṭhākura, he's kicking on the heads of all those rascals who oppose Caitanya Mahāprabhu and Lord Nityānanda. We are praying that he will kick on our heads, help us to become purified and to engage in the service of Gaura-Nitāi.

Also just like Kṛṣṇa dāsa Kavirāja Goswāmī was considering himself more lower than the worm in stool, we are also seeing that same humility manifest in personage of Śrīla Śrīdhara Deva Goswāmī. He's offering his respects even to ourselves coming from such low *mlecca* and *yavana* backgrounds. And he's giving us an opportunity to engage in the service of Guru and Gaurāṅga.

So we can see that as this message descends through the disciplic succession it becomes sweeter and sweeter and sweeter because all the blessings of the previous Ācāryas are there. We have seen now that by the mercy of our Guru Mahārāja, Śrīla Prabhupāda, the message was presented very, very sweetly. And now again its becoming sweeter, more relishable by coming through the lips of another exalted personage, Śrīla Śrīdhara Deva Goswāmī.

So we are praying somehow or other that just like Narrotama dāsa Ṭhākura he was praying to Lokanātha Swāmī that somehow or other that he could be led by his Gurudeva to the feet of Rūpa Goswāmī. So in this way we are also praying somehow or other that we can be directed to the higher personages for service. Service is the ultimate goal of our life cause without service simply we will remain within this material world and beat our heads against the hard rocks of *māyā's* touch. She's very hard and we can see that all the conditioned souls are suffering to such a great extent. So somehow or other we have to get that mercy and be able to go out and distribute that mercy to these fallen souls to help them from their suffering state. Just like Haridāsa Ṭhākura he underwent so much punishment being whipped, as we heard this morning, in twenty-two market places. Unbearable suffering he underwent to spread the Holy Name.

So we also see in the life of our Guru Mahārāja, such turmoil he underwent, such hardships that he experienced to spread the Holy Name throughout the whole of the world. And even we are seeing now Śrīla Śrīdhara Mahārāja in his advanced age is experiencing so much hardships and inconveniences by the presence of ourselves. We're imposing so much problems on him, but he's still willing to extend unlimited mercy to us, selfless. So we're praying somehow that we don't become a burden to him and that we actually are able to grasp the message that he is trying to deliver to us, and in return deliver that to others to help them in their journey back to Godhead. Hare Kṛṣṇa.

Devotees: Jai. Hari bol.

Śrīla Śrīdhara Mahārāja: [?]

Nimāi comes from a village which is very adjacent to Dhenur, that of Nityānanda Prabhu's place. So he will speak something. [?]

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau samarpayitum unnatojjvala-
rasām sva-bhakti-śriyam hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

[“May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”]

[*Caitanya-caritāmṛta, Ādi-līlā, 1.4*]

This composed, this poem by Rūpa Goswāmī, when it came out in the court of Rāmānanda, Sārvabhauma, Mahāprabhu, discussing how Rūpa Goswāmī has begun his books. Then when this stanza was pronounced by Rūpa Goswāmī then Mahāprabhu told, “No, no, no. This is too much.”

pratisthate hai ei nindad lakhana [?] Too much praise comes to, will use blame.

Devotee: Forgive me Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi.

Anyone want to speak something about Vṛndāvana dāsa Ṭhākura, the first author of Gaura *līlā*? Ladies also spoke here, delivered lecture in that hall. Hmm? Hare Kṛṣṇa. So no one? Then we may dissolve the meeting now. Gaura Hari bol.

Jaya Om Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī
Prabhupāda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpād A.C. Bhaktivedānta Swāmī Mahārāja kī

jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpād Vṛndāvana dāsa Ṭhākura Prabhu kī jaya!

Devotees: Jaya.

End of 82.04.18.C

82.04.23.A

Śrīla Śrīdhara Mahārāja: ...His disappearing, there was foundation for Dvārakā *līlā* from Vṛndāvana *līlā*. Vṛndāvana *līlā* went underground. After Kṛṣṇa left Vṛndāvana... (justo govinda- nandana?)

[krsno 'nyo yadu sambhuto yah purnah so 'styatah parah] vrndavanam parityajya sa kvacit naiva gacchati

[“The Kṛṣṇa known as Yadu-kumara is Vasudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumara manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī

Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment.”]

[*Laghu-Bhāgavatāmṛta*, *Purva-khanda* 165] & [*Gauḍīya Kaṇṭhahāra*, 7.42]

It is also mentioned in *Purāṇa* that Kṛṣṇa does not (*justo govinda-nandana?*) who is considered to be the son of the *gopa*; that is of Nanda, He never leaves Vṛndāvana. He's always there, that Svayaṁ Bhagavān. Kṛṣṇa is always in Vṛndāvana. He cannot live separated from Vṛndāvana and the group of His party. So when as from Mathurā Vasudeva-Nanda, Devakī-Nanda was taken by Vasudeva to the house of Nanda in Vṛndāvana, so that Devakī-Nanda really left Vṛndāvana and Nanda-Nanda with whom the Vasudeva-Nanda was mingled, He's gone underground. That is, He took His position in the transcendental world. Though Vṛndāvana is the supreme most position of the transcendental world, still He came down from that position to some, to retire some imperceivable plane. And Vṛndāvana people they felt their separation, pangs of separation. And Devakī-Nanda who is Vilāsa Mūrti, Svayaṁ Bhagavān, Svayaṁ Prakāśa. Prabhāva-vilāsa of Svayaṁ Bhagavān really He came to Mathurā, Devakī-Nanda came to Mathurā; as He went carried by Vasudeva when He was born in such a way in the prison house. That Vasudeva-Nandan came back.

Then; Rūpa Goswāmī wrote two books, one *Vidagdha-Mādhava*, another *Lalitā-Mādhava*. *Vidagdha-Mādhava* is in Vṛndāvana, very clever Mādhava, very clever. And *Lalitā-Mādhava*, Mādhava submissive, playful. *Lalitā-Mādhava* went to Mathurā and in Dvārakā. And he feels that though externally we find Rādhārāṇī than this Chandrāvalī and also the friend circle. But they are inconceivably transformed into different form. Rādhārāṇī went to Dvārakā in posing of Rukmiṇī Devī. She came from the connection of the Sun; and anyhow through the Sun She managed to represent Herself. In other words he means to say that as Vasudeva-Nanda His supreme position is as Nanda-Nanda, so the Rukmiṇī and the

Satyabhāmā the (moyhishi?) They must have Their original Svayaṁ Rūpa representation in Rādhārāṇī, and Lalitā, Chandrāvalī etc. That was his feeling, that they are not independent. Their original conception is in Rādhārāṇī and when they come in the lawful relation with Kṛṣṇa in *mādhurya rasa* they take such forms, they're *aṁśa* rather; they're part. The fullness in Śrī Rādhikā and the partial representation in all these (moyhishi?). Rādhikā and the other *gopīs* They are represented there partially in Dvārakā etc. So it is peculiar to think that (kahana moyhishi?) that the principal queen was Rukmiṇī, how She could come from Chandrāvalī? And rather of secondary position Satyabhāmā, she represents Śrī Rādhikā who is of the highest type here in Vṛndāvana, in *mādhurya rasa* service.

This is a peculiar thing and we are to follow in this way. That sentiment, in the highest place sentiment has got highest value. And little lower layer the intelligence gets the better hand. So Chandrāvalī she, her special capacity was fair intelligence and patience and the other general qualifications. And in Rādhārāṇī's case was more sentimentalism, *bhāva-pradhan*, *priti pradhan*, *bhāma bhāva*, etc. So in the second layer She has to get the second position not the primary position. These things are very abstruse, difficult to understand.

So Satyabhāmā was represented from Rādhārāṇī and Her first opposition leader, Chandrāvalī, got there the first class position in a little lower strata. And Lalitā, she became Jambhuvati, in this way, Madhumaṅgal was represented there as he is. Some *śakha* also they are represented in this way.

So Gadādhara Paṇḍita, Rādhārāṇī and Rukmiṇī, They are of the same line. And that was represented by Gadādhara Paṇḍita in Gaura *līlā*. In Gaura *līlā* the peculiarity is this; that the *bhāva*, the sentiment, the mood, the emotion of Rādhārāṇī, was taken by Mahāprabhu Himself, Kṛṣṇa Himself. So Gadādhara Paṇḍita, Rādhārāṇī who was emptied, his everything is drawn from him personally. So only a case, a shadow like position Gadādhara Paṇḍita holds there in Gaura *līlā*. And Rukmiṇī characteristic was maintained there; sober, considerate, patient, all these things, all these qualities remain there in Him. And so sometimes he's told as the Rukmiṇī *avatāra*, the *avatāra* of Rukmiṇī. But really his

position was such that of Rādhārāṇī which was drawn by Kṛṣṇa and both combined became Mahāprabhu. That is the peculiar position he holds. He cannot, just like a shadow, he cannot leave Śrī Gaurāṅga. Wherever Gaurāṅga is going he's following from a distance. He does not know anything but Gaurāṅga. But still he's not seen to come forward, in the front, always in the backside, shyness. In this way he played his part, that Gadādhara Paṇḍita.

Mahāprabhu, Kṛṣṇa and Rādhārāṇī, They are born in *aśṭamī*, the middle of the new moon and full moon, both. But here Mahāprabhu took His birth in the full moon and Gadādhara Paṇḍita just in new moon, no moon. New moon means no moon. Full moon was taken by Mahāprabhu. And new moon or no moon was taken by Gadādhara Paṇḍita. He's master of everything, but still here he has given everything to his master and he's empty. He's empty in such a way he's playing his part, Gadādhara Paṇḍita, the highest position of sacrifice. He stands there. This is the ontological side.

From the historical side we find that he was born in a *brāhmaṇa* family in this at present (Mushidapur District?) Bharatpura. At that time many gentlemen had his house in the capital town, so Navadvīpa was a famous town for the *brāhmaṇas* to cultivate their learning. So here they have a house in this (Prachin?) Māyāpur, but at present located there. Mādhava Miśra was the name of his father and Ratnavati mother's name. They lived here and he was a student, a very meek and modest student was Gadādhara Paṇḍita. And from his childhood he was given to the devotion of Nārāyaṇa, Kṛṣṇa.

Nimāi Paṇḍita, Śrī Caitanyadeva, Nimāi Paṇḍita, He showed His character as an aggressor, impertinent, and extraordinary genius: in this way very frivolous. Gadādhara Paṇḍita was just the opposite. But Gadādhara Paṇḍita had some natural inclination, submission towards Nimāi Paṇḍita. And Nimāi Paṇḍita also had some special affection for Gadādhara. But Gadādhara Paṇḍita he had some; he could not face Nimāi Paṇḍita direct, some sort of shyness he felt about Nimāi Paṇḍita. And when Nimāi Paṇḍita is seen he tried to go aloof, but Nimāi Paṇḍita won't let him go. He asked him so many questions what he felt in a very perplexing mood, Gadādhara Paṇḍita; in this way.

But when Nimāi Paṇḍita came up from Gayā He was just a turned man, a devotee. Then Nimāi Paṇḍita met Gadādhara Goswāmī. “Gadādhara,” addressing Him, “Your life is real fulfilment; from the childhood you have got devotion towards Nārāyaṇa, toward Kṛṣṇa. But My whole life is spoiled. I passed My early days in ordinary topics, not cultivating the devotion of Nārāyaṇa, devotion of Kṛṣṇa. Love of Kṛṣṇa I did not know. I passed My life, whole life uselessly. But you, Gadādhara, from the very beginning you are a pure devotee of Kṛṣṇa. You are fortunate enough. I want the grace of you all so that I may pass my future days in devotional activity.” In this way.

Then Gadādhara Paṇḍita asking the, taking the permission of Nimāi Paṇḍita, he took initiation from Puṇḍarīka Vidyānidhi who was supposed to be Vṛṣabhānu Rāja, father of Rādhārāṇī. Vṛṣabhānu Rāja, Puṇḍarīka Vidyānidhi whom Mahāprabhu gave the name Premanidhi; not Vidyānidhi but Premanidhi. He was a very great devotee a very high order this Puṇḍarīka Vidyānidhi to whom Mukunda Datta took Gadādhara Paṇḍita and he got initiation there.

Then when Mahāprabhu took *sannyāsa*, Gadādhara Paṇḍita followed Him. He could not live in Navadvīpa without Nimāi Paṇḍita, who was Kṛṣṇa Caitanya. So much so that when he found that Nimāi Paṇḍita is permanently going to settle in Purī he took *kṣetra-sannyāsa*. *Kṣetra-sannyāsa* means a type of *sannyāsa* in which the *sannyāsī* takes the vow of not leaving that particular place whole life. So Gadādhara Paṇḍita came to know that Nimāi Paṇḍita will pass the last days of His life in Purī, Jagannātha *kṣetra*, then he took *kṣetra-sannyāsa* there. And sometimes Nimāi Paṇḍita is seen invited in his *āśrama* where he installed Gopīnāthaji and engaged himself in the worship of Gopīnātha.

Nityānanda Prabhu was very intimately connected with him and whenever He went to Purī, Jagannātha *kṣetra*, He used to stay with Gadādhara Paṇḍita. And Nityānanda Prabhu used to take many presentations from Bengal, Gaudadesa, to Jagannātha Purī, and used to stay with Gadādhara Paṇḍita. And one day it so happened that Nityānanda Prabhu had taken some rice and other things that was very favourite to Mahāprabhu and They are cooking and offering to the

Gopīnātha and when They go to take food Mahāprabhu suddenly appeared there. And They were, “Nityānanda Prabhu has taken so many good things from Bengal and Gadādhara Paṇḍita is cooking and giving, offering to Gopīnātha, I must have a share there. You want to deceive Me, but I won’t be deceived. I have come here. Now take, give Me *prasādam*. Nityānanda’s things and Gadādhara’s offerings and I must have a share there. You can’t ignore, I am come, take Me, take the *prasādam*.” In this way They were highly pleased and He took *prasādam* there; so many things.

And we are told that when Mahāprabhu disappeared, Bhaktivinoda Ṭhākura has taken this opinion, that He disappeared in the *āśrama* of Gadādhara Paṇḍita and He became one with Gopīnātha whom Gadādhara Paṇḍita daily worshipped.

Mahāprabhu asked Gadādhara Paṇḍita to teach *Śrīmad-Bhāgavatam* to Śrīnivāsa Ācārya. Gadādhara Paṇḍita used to hold, by the request of Mahāprabhu, used to hold *Bhāgavata* class daily almost. And Mahāprabhu with His followers used to hear that *Bhāgavatam* from the lips of Gadādhara Paṇḍita. He was specialist as reader of *Bhāgavatam* and he was requested by Mahāprabhu to teach *Bhāgavatam* to Śrīnivāsa Ācārya. And anyhow he managed to keep that order in some way or other. And by His will Śrīnivāsa Paṇḍita was the highest exponent of *Bhāgavatam* in future time.

So this is what we know about Gadādhara Paṇḍita. Gadādhara Paṇḍita who had very intimate relationship with Mahāprabhu for which the Ācārya, the Svarūpa Dāmodara, Rūpa, Sanātana, Kavirāja Goswāmī, Raghunātha dāsa, all of them they could see Rādhārāṇī and Rukmiṇī both in him, in his personality.

And according to that we shall try to understand him. And we shall pray to him for his special grace that we may be reckoned in the section of the intimate devotees of Mahāprabhu Śrī Caitanyadeva and thereby we can attain our highest service in the group of Rādhārāṇī. Dvārakā Rukmiṇī and Rādhārāṇī Vṛndāvana.

With this aspiration we stop here today. Jai Om Visnupada... Any

question?

Śrīla Govinda Mahārāja: Mahārāja asking any question.

Śrīla Śrīdhara Mahārāja: From any quarter.

Śrīla Govinda Mahārāja: Any question from any quarter.

Devotee: Śrīdhara Mahārāja, I was wondering, “Where was Gadādhara Paṇḍita born?”

Śrīla Śrīdhara Mahārāja: What?

Another devotee: He’s asking, “Where was Gadādhara Paṇḍita born, where did He appear?”

Śrīla Śrīdhara Mahārāja: What?

Devotee: Where did Gadādhara Paṇḍita appear?

Śrīla Śrīdhara Mahārāja: Appeared in Bharatpura. At present it is in the district of (Mushidabad?) just nearby the place of Nityānanda Prabhu’s

birthplace, Ekacakra, that side. Here is Ekacakra, something like, here is Bharatpura, birthplace of Gadādhara Paṇḍita in the Radhadesa. That is, that was known as Radha. Radhadesa, that is on southern side of Ganges and western side of (Bhagirathi?), and that was called in previous time as Radha. This (Bharam District, Bilvam, Bakura, Mushidabad, half?) It is considered as Radhadesa.

From the time of Alexander it is known like that. There was Alexander's time it is mentioned the Alexander was afraid to fight with the (Gangeri?) soldiers, Ganga and Radha combined (Gangeri?); (Gangaradhi?) some invincible batch of soldiers were here. And that was taken by Candra Gupta and fought with (Seleucus?) after Alexander. And (Seleucus?) was defeated by Candra Gupta whose capital was near (Patna?) just this side of Bihara near Ganga. And (Seleucus?) came to form a truce with Candra Gupta; he gave his daughter in marriage with Candra Gupta and had a truce with him. This Radhadesa: (Gangeri?) Ganga and Radha.

This place, the place of Jayadeva, Candidāsa, Kavirāja Goswāmī, they all come from this Radhadesa. Jayadeva: great Sanskrit poet of Vṛndāvana *rasa*, and Candidāsa in Bengali representing the highest sentimental verses about Vṛndāvana *rasa*. And Kavirāja Goswāmī, you all know *Caitanya-caritāmṛta* was given by him.

And Nityānanda Prabhu Himself He appeared from Radhadesa. And so many others, *paṇḍitas*, the eternal friends of Nityānanda and Mahāprabhu they took their birth in this place, so it is considered to be a very holy place this Radhadesa.

And Mahāprabhu took His *sannyāsa* and wandered in a madly position, half mad position of Vṛndāvana *rasa* throughout the Radhadesa and then came to Śāntipura crossing the Ganges near Kalna, went to Śāntipura Advaita *bhavana*. These things are described in *Caitanya-caritāmṛta*. And *Caitanya Bhāgavata* made by Vṛndāvana Dāsa Ṭhākura who also lived nearby in Radhadesa passed his last days here. So what we get about

Śrī Caitanyadeva mostly from the poets of this Radhadesa. *Caitanya Maṅgala*; there is another epic about Mahāprabhu. The poet of that [Locana Dāsa Ṭhākura] he was also in... Kograma; that is also in Radhadesa. And Narahari Sarkar Ṭhākura in Śrī Kandha, he had got much contribution in the *līlā* of Mahāprabhu.

Any other question from any other person?

Devotee: Kulangana.

Śrīla Śrīdhara Mahārāja: What does she want to say?

Kulangana: Śrīla Śrīdhara Mahārāja, could you please say something about the Deity in this temple.

Devotee: She wants to know some things about the Deity in the temple.

Śrīla Śrīdhara Mahārāja: Here, in this temple, Deities?

Śrīla Govinda Mahārāja: (Bengali)

Śrīla Śrīdhara Mahārāja: When there was some disturbance in the Maṭh

of our Guru Mahārāja between the trustees, I left our Guru Mahārāja's Maṭh's connection and went to Vṛndāvana. But I had my aim to take my shelter for my last days here in this Koladvīpa, *aparādha-bhañjan-pāṭ*. I went to Vṛndāvana and after passing the month of Kārtika there, the holy month, and circumambulating every day the Govardhana, Girirāja, when month was finished then I took Govardhana Śilā from there and I came to live, to pass my last days of life here.

When I was coming I had a thought in my mind that I am going to take shelter in Navadvīpa Dhāma for the whole life but the real master of the land of Dhāma is Nityānanda Prabhu. So I must go to Nityānanda Prabhu to take His permission to have His grace and then I shall go to Navadvīpa. So I went to Ekacakra, the birthplace of Nityānanda Prabhu, where His Śrī Mūrtis are being worshipped regularly. And there when I fell flat before Him I got some sort of inspiration.

And anyhow from there I came here with that Govardhana Śilā and in some rented house I lived about two years. And some of my God-brothers secured this land for me and I came here in a cottage, [nineteen] forty-two. And I used to go on with my taking the Holy Name and the *pūjā*, the worship of Govardhana Śilā. Then gradually I felt that Mahāprabhu's Śrī Mūrti should be installed here. And with the help of some of my friends and their request I installed Mahāprabhu's Śrī Mūrti and Govardhana Śilā. And then gradually, according to the line of our Guru Mahārāja, with Mahāprabhu, Rādhā-Govinda Mūrti should be there. So following that order I installed also Rādhā-Govinda Śrī Mūrti and Govardhana Śilā was there and Nārāyaṇa Śālagrāma came here, Nṛsiṃha Varaha, Lakṣmī Varaha; the Mūrti, very grave and very strict.

In *Hari-Bhakti-Vilāsa* there is classification of the nature of different Śālagrāma. How we should know what are the signs in Them and according to that what name and what is His nature, this is all described in *Hari-Bhakti-Vilāsa*. According to that we can know the Nārāyaṇa Śilā who is He, what is His name and what sort of worshipping and service He wants from us. It is found there. And out of His own accord that Lakṣmī Varahadeva, Nārāyaṇa came here, and these Śrī Mūrtis are being worshipped here according to our capacity.

Śrīla Govinda Mahārāja: (Bengali)

Śrīla Śrīdhara Mahārāja: And our Guru Mahārāja he installed almost everywhere this Mahāprabhu and Rādhā-Govinda meaning that Mahāprabhu is combined Rādhā-Govinda. Mahāprabhu means Rādhā-Govinda. Svarūpa Dāmodara has given us a *śloka* about the ontological nature of Mahāprabhu.

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād ekātmānāv api bhuvi
purā deha-bhedam gatau tau*

caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam

rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam

[“I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord’s internal pleasure giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa.”] [*Caitanya-caritāmṛta, Ādi-līlā, 1.5*]

Who is Mahāprabhu? Svarūpa Dāmodara: just as Rādhārāṇī had Her most intimate friend, Lalitā, who knew the real heart of Rādhārāṇī; so here, Lalitā’s *avatāra* was Svarūpa Dāmodara. He fully knew what Mahāprabhu was and he has given this acquaintance of Mahāprabhu, who really He is, the ontological side.

He says, just as we can't say winter is first, or summer is first, or rainy season is first, autumn is first, so in cyclic order it is moving. Everyone is first and any other one is second. If I begin from winter then the next comes summer. If we begin from summer then afterwards comes winter.

So the *līlā* is eternal. Kṛṣṇa, Mahāprabhu, in Kali-yuga He is coming as Mahāprabhu, Śrī Caitanyadeva, and in Dvāpara-yuga He is coming as Kṛṣṇa. But the time is eternal factor in *nitya-līlā*. Here of course we have counted, we have taken that Satya-yuga is first, Treta, then third Dvāpara, then last Kali-yuga. Again after Kali-yuga comes Satya-yuga. Satya, Treta, Dvāpara, Kali, cyclic order. That Kali-yuga is the beginning, then comes Satya-yuga next, then Treta, then Dvāpara or Kṛṣṇa: so whether Mahāprabhu is first or Kṛṣṇa is first, that is unquestionable, it is revolving in a cyclic order.

So Svarūpa Dāmodara said Rādhā-Govinda They were combined first and we see that in Dvāpara- yuga They are different for Their *līlā*. So sometimes combined *līlā* and sometimes separate *līlā*; in this way it is coming, passing through in a cyclic order. Who was one, combined and one, Rādhā- Govinda, later we find Them to be separated in Vṛndāvana *līlā*. Both Vṛndāvana *līlā* and Navadvīpa *līlā* are eternal. In the highest eternal ontological quarter we find *līlā* of both types. In one compartment, in compound, where is Vṛndāvana we find that They are having Their pastimes amongst Them, Rādhā-Govinda separate. And in Gaura *līlā* we find Rādhā-Govinda combined and both of Them trying to give Themselves out to others, distributing Themselves. What was confined in Their own section, own circle, here in Gaura *līlā* we find that that *rasa* is being distributed to others. So *audārya* and *mādhurya*, the two specific characteristic of two *līlā* and two *avatārī*, both of Them are *avatārī*, the source of all *avatāra*, the highest conception of the ontological aspect, the absolute, but two phases. One is They're tasting Their own sweetness in Their own *līlā*. And in another place They're all trying to distribute it to the other fallen souls. The two types of the same *rasa* and of the same degree, this is the difference.

So our Guru Mahārāja wanted to show in his form of installation of the Deities that the highest order of worship is here. That Mahāprabhu combined who is giving the *rasa*, and Rādhā-Govinda with Their

paraphernalia what They are tasting within Their own circle, that highest order of sweetness is being distributed by Mahāprabhu Himself in His this figure. So They are of the same level, layer, and the same dignity and same highest position. To show, to represent this to the worldly intellect and devotion, Guru Mahārāja has taken this method in the worshipping, *arcana*, as favourable to his preaching about Rādhā-Govinda Vṛndāvana *līlā*.

Śrīla Govinda Mahārāja: (Bengali)

Śrīla Śrīdhara Mahārāja: And my Guru Mahārāja he installed his Vighraha in Caitanya Maṭh there he named Guru-Gaurāṅga-Gandharva-Giridhari. And here I have given the name, by remembering his holy feet, Guru-Gaurāṅga-Sundara, and Gandharva, and Govinda-Sundara, because Govindaji has got a special characteristic in our *sampradāya* which was worshipped, installed by Rūpa Goswāmī. In Govindaji's *praṇāma* we find:

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-simhāsana-sthau śrī-śrī-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi

[In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.] [Rūpa Goswāmī's *Abhidheyādhideva Praṇāma*]

We find in Vṛndāvana, Kṛṣṇa has been installed in three phases; Rādhā-Madana Mohana, the *sambandha-jñāna* with whom we are ultimately

connected in our final liberated position, Rādhā- Madana Mohana alone, no friend of Kṛṣṇa, no friend of Rādhārāṇī...

End of 82.04.23.A

82.04.23.B_82.04.24.A

Śrīla Śrīdhara Mahārāja: This is Kṛṣṇa, Madana Mohana. And in the mantram we find from Gurudeva, the first Kṛṣṇa and Madana Mohana that is identical. Then we come to Govinda, to Rūpa Goswāmī. Madana Mohana, Rādhā-Madana Mohana, worshipped by Sanātana Goswāmī, he's the Ācārya of *sambandha-jñāna*, with whom we are connected: to express that. Then the second, *abhidheya*, how to worship Him, that was given direction by Rūpa Goswāmī. And he installed Govindaji. What type of worship there? Rādhā-Govinda with some servitors also, the *sakhīs*, the *mañjarīs*, etc., they're serving Rādhā-Govinda. In that sort of posing it is installed by Rūpa Goswāmī. Not that They are alone but They are being worshipped. We are more concerned with that. That our superior Vaiṣṇava, Guru, and the *pārṣada*, they are worshipping Rādhā-Govinda and we can have our teachings, our trainings from that idea. That is more suitable for us. So I have tried my best to take here, to connect here the Vighraha with Govindaji. This selected group, they are worshipping Rādhā- Govinda and we shall have their example, instruction and accordingly we shall try to enter into their group. Then the third is Gopīnātha, Rādhā-Gopīnātha. And that is:

*śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ karṣaṇa veṇu-svanair
gopīr gopīnāthaḥ śrīye 'stu naḥ*

[Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, stands on the shore in Vamśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.]

Then another: the *sambandha*, *abhidheya*, and *prayojana tattva*, *rasa līlā*. Gopīnātha, when He's showing His *rasa līlā*, that He's in a general, a public *mādhurya rasa* group; then He's Gopīnātha. That He's the Lord of the *gopīs* in general, all the *gopīs* He invites with the sweet sound of His flute and He begins *rasa līlā* where all are accommodated. So anyone with the aspiration of the Kṛṣṇa worship in the *gopī* type they may have some place there, a very general assembly of the *gopīs* where Kṛṣṇa plays with them; that is *rasa līlā*; a general. But that is for general there. Rādhārāṇī, Chandrāvalī and other groups, various groups are represented there, the most public, but our need in the special group, in the group of Rādhārāṇī. So we rather try, we appreciate them all, but our special affinity towards the group of Rādhārāṇī. And that They are being worshipped by our superiors, I like that most, and I got here Śrī Govindaji in the middle. Rūpa Goswāmī: specially my Gurudeva, before his departure, he took me to his side and wanted me to sing the song of Rūpa Goswāmī, *rūpānuga vicara*. And following that I have installed here Govindaji, Rādhā-Govindaji-Gandarva-Govinda- sundara. This is my attitude in the installation of the Deity here. I represent it to you.

Gaura Hari bol. Gaura Hari bol. Nitāi Caitanya. Gaura Hari. I'm feeling weak so I try to beg your leave now. Gadādhara Paṇḍita's day anyhow we had some talk, discourse about him. Let Them bless us, be satisfied with this little quota, this speaking and hearing.

*nāhaṁ vasāmi vaikunṭhe yogināṁ hṛdayeṣu vā mad bhaktāḥ yatra
gāyante tatra tiṣṭhāmī nārada*

["I am not even in *Vaikuṇṭha*, not even in the heart of the *yogīs*, but where My devotees are singing with pleasure about Me, I am there, I am owned by them."]

“Neither I live in *Vaikuṇṭha*, nor I live in the hearts of the *yogīs*. *Vaikuṇṭhe yoginām hṛdayeṣu vā*. Wherever My devotees are talking about Me, discussing about Me, singing about Me, I present Myself. I cannot but be present there where you *Nārada*, you devotee, you are My devotee, you know it for certain that My attraction is towards discussion of My devotees. Where they talk about Me I cannot but be present there.”

So let him grace, show his grace and blessings toward us all by our, this little attempt of discussion of the Divine Lord. Invoking the grace of *Gadādhara Paṇḍita* in the day of his appearance, we retire this day from the meeting. *Gaura Hari bol. Nitāi Gaura Hari bol.*

.....

Śrīla Śrīdhara Mahārāja: ...and Rabindranath mentioned his name that he's polluting the name and fame of India, approaching the ladies with [?] tricks.

Devotee: No, not that one.

Śrīla Śrīdhara Mahārāja: What?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: That was one gentleman...

Another devotee: [?] **Śrīla Śrīdhara Mahārāja:** [?] So your present name is? **Devotee:** Śukadeva.

Śrīla Śrīdhara Mahārāja: Śukadeva, I forgot. Sixty-seven, eighty-seven years age at present, memory fading gradually. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. How are you attracted by the ISKCON movement?

Devotee: I've been attracted to ISKCON since seventy-five.

Śrīla Śrīdhara Mahārāja: Seventy-five.

Devotee: I read some articles by Śrīla Prabhupāda in the *Back to Godhead* magazine.

Śrīla Śrīdhara Mahārāja: Where?

Devotee: In Calcutta.

Śrīla Śrīdhara Mahārāja: You are living at that time at Calcutta?

Devotee: No, I was living in Bengal. I used to come to Calcutta for some work, on the *āśrama*.

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Where?

Devotee: In Bihar.

Śrīla Śrīdhara Mahārāja: That I know. I have got some idea of the [?] I knew many gentlemen of the past age.

Devotee: [?] is millionaire there.

Śrīla Śrīdhara Mahārāja: Yes millionaire, Hari Sankara and Kṛpā Sankara, those two, yes both merchants. And, Gujarati merchants, and perhaps Hari Sankara's son is Yasopanta [?] is it?

Devotee: Yes, I know.

Śrīla Śrīdhara Mahārāja: Arjuna Argarwala was in the [?]

Devotee: Arjuna.

Śrīla Śrīdhara Mahārāja: Argarwala from ...

Devotee: He is very old now, but he's very strong.

Śrīla Śrīdhara Mahārāja: Yes. Arjuna Argarwala I met, and his guru also. His guru he was in Benares, Ārya Samāji, but we had Vaiṣṇava servant. So he challenged me and he took his guru there from Benares. "How you can support Kṛṣṇa *līlā*? The debauchee Kṛṣṇa, immoral, God cannot be so such and such." All these things: arguments.

Then his guru came, he's a student of *Vedānta*, I asked him, "What sort of *Vedānta* you have studied?"

"Śaṅkara."

"And from whom?"

Then he came down. In Benares at that time there was one Dāmodara Goswāmī, a good scholar of *Vedānta*, he also published one book. I was also trying to publish a *Vedānta* at that time. Then he told, "Dāmodara Goswāmī, he is a Gauḍīya Vaiṣṇava, you know?"

“Yes I know.”

Then he fell flat. “Yes, my guru is Gauḍīya Vaiṣṇava Society, the Vedānti Dāmodara Goswāmī of Rādhāramaṇa in Vṛndāvana.”

“Rādhāramaṇa [?] I know, in Vṛndāvana. Gopāla Bhatta *parivar*.”

Then I told that, “You know that Bāladeva Vidyābhūṣaṇa *Vedānta bhāṣya* is there from the Gauḍīya *sampradāya*.”

“I have heard of that.”

“Your guru has got faith in that. Absolute good is absolute autocrat. Autocrat everything belongs to Him. We are the culprits that we think that this belongs to me, that belongs to that, then that gentleman, that belongs to other gentleman, this is quite wrong.”

īśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyām jagat tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

[“Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.”] [*Śrī Īśopaniṣad*, 1]

Everything belongs to Him and He is the enjoyer. And that Hegel philosophy, “Reality must be by itself and for itself.” By itself means it is caused by Himself, Svayambhu, otherwise He won’t become reality. If any third thing has produced Him then that will have more importance. And for itself: He’s existing to fulfil His own purpose: not to fulfil purpose of a third thing. Then if His existence is to fulfil the purpose of another thing, he will hold the higher position. So reality must have these two

ideas in it; by itself, it is His own cause, and for itself, He exists to fulfil His own purpose; not subservient to anyone. Then...

Devotee: He had to admit.

Śrīla Śrīdhara Mahārāja: Admit, had to admit, yes. So He is absolute good. Autocracy must be there, then the world will be saved. The autocracy in the hand of absolute good, so don't forget the absolute good, and power is concentrated there and that is the best benefit of the whole. In this way, Arjuna Agawala was very much satisfied, and his brother was Śaṅkara Argawala he was

_____ [?] there his sons Madana and others perhaps are living now. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. There was one Bhagavati Argawala, Ramakrishna, so many in my young days I went to that place to collect some funds for the Maṭh here.

Devotee: Even now there's possibility of opening something there, doing something there.

Śrīla Śrīdhara Mahārāja: Now everything taken and they're dispossessed of their property, government...

Devotee: But they're still very rich. There are multi millionaires.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Śukadeva, I might have heard your name perhaps, Śukadeva, now and then. Did you meet Mādhava Mahārāja? No? Mādhava Mahārāja who has a Maṭh in Vṛndāvana and Calcutta also, he was a preacher. But I preached during my Guru Mahārāja's time and little later. I am sitting here idle in this Maṭh, don't go out for preaching [?] My Guru Mahārāja wanted to send me to foreign country but I was reluctant. I can't follow their intonation and I have not a mind to mix with them. I came from big *brāhmaṇa* family, *paṇḍit* family.

So I did not go into the foreign land, but in my last days I find that Guru Mahārāja has taken so many foreign scholars to me. I can't - energy is finished, but still the demand is there.

Devotee: It is our good fortune to meet you actually.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. Gaura Hari bol. In the beginning I came I was placed in New Delhi, New Delhi just in construction. I was in charge of Kurukṣetra and New Delhi Maṭh was founded by me, Gauḍīya Maṭh. Through me it was founded at that first municipality declared [?] he was the first chairman of New Delhi Corporation. I was there. I invited him to Kurukṣetra Maṭh [?] He was the first chairman of New Delhi municipality corporation. I was there in Hanumān Road. I had a Maṭh, hired a rented house, started in Hanumān Road.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Then I had to go to Madras side for preaching. And Madras Maṭh was started and I was left there in charge of that Maṭh. Then of course

Bombay Maṭh was started. There also I lived for one or two years.

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

During the first non-cooperation movement I was studying law. And left the university and joined along with C.R. Dasa and others, Subash Gosh. We are of that type, Subash Gosh. Subash Gosh just came passing ICS but did not accept any service, joined movement along with C.R. Dasa.

Devotee: Many of his followers speculate that he is still alive. Is he still alive Swāmīji or he is passed away?

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Subash Gosh.

Śrīla Śrīdhara Mahārāja: I don't think he is living. A man of his type cannot live in disguise. That is my idea. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Then after that lull came in the movement I joined Gauḍīya Maṭh: [nineteen] twenty-six. From twenty-six I am member of Gauḍīya Maṭh, and preaching. Ha, ha, ha. [?] after fasting sixty-two days he died, and Gandhi's civil disobedience movement in full fledged. At that time we had to oppose that national movement in favour of Gauḍīya Maṭh teaching. "That what you are doing is extended selfishness. Political freedom is

nothing. By so many politically free country in the world but are they happy? What is the standard of happiness you have learned?"

Raso vai saḥ - real happiness is person. That is not a thing that we shall acquire that and put in the iron safe and enjoy. Real happiness, *raso vai saḥ, ānanda, ānandaṁ brahmaṇo vidvān*.

[yato vācho nivarttante, aprāpya manasā saha

ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti]

["As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine."] [*Taittirīya Upaniṣad*, 11.9.1]

The *rasa*, the *ānanda*: that is person, we are to understand. We are person and we are unhappy and we want to be happy by whose connection His status must be superior to that of us. So super subjective area He is living, the *rasa*. Real happiness in super subjective area, not in the objective area it can be located from. We are to begin our life in that way, *raso vai saḥ, akhila-rasāmṛta-murtiḥ*.

yaṁ labdhvā cāparaṁ lābhaṁ, manyate nādhikaṁ tataḥ yasmin sthito na duḥkhena, guruṇāpi vicālyate

["By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never

wavers.”] [*Bhagavad-gītā*, 6.22]

That sort of *rasa*, *ānanda*, *ānandaṁ brahmaṇo vidvān*, *raso vai saḥ*. *Rasa* is not be located in the objective world, but in the subjective, super subjective world. And we are to approach Him in the slave mood, mood of service, dedication, and not as a master. The land, the plane of exploitation we are living in; then the plane of renunciation as Buddha and Śaṅkara; then the plane of dedication as Rāmānuja and other Vaiṣṇava Ācārya. Three planes we are to find. The plane of exploitation and that is subdivided. Exploitation of different nature there may be, exploitation, *karma*. *Karma* means exploitation. And *jñāna* means renunciation, complete withdrawal from the objective side, by renunciation, and to retire into a plane that is similar to sound sleep, *samādhi*, and not to come out in the objective world. If we awake then we must be awake in the mortal world, plane, there will be reaction; the land of, the plane of renunciation, a zero, a spiritual zero as in slumber. Then the life real: to begin towards land of dedication as a unit in the plane of dedication, Kṛṣṇa dāsa, Nārāyaṇa dāsa: subordinate.

nityo nityānām cetanaś-cetanānām, eko bahūnām yo vidadhāti [kāmaṁ tam ātmasthaṁ ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣāṁ]

[“Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace.”][*Kaṭha Upaniṣad* 2.2.13]

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati samaḥ sarveṣu
bhūteṣu, mad-bhaktiṁ labhate parām*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

"After one has realized that he's *brahman*, he's *cetana*, and not of any mundane affinity, then only he's eligible to make his way towards Me."

*bahūnāṁ janmanām ante, jñānavān mām prapadyate vāsudevaḥ
sarvam iti, sa mahātmā sudurlabhaḥ*

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."][*Bhagavad-gītā*, 7.19]

After ages and ages a *jñānī* ultimately comes to realize that Vāsudeva is all in all. Vāsudeva, Puruṣottama, Parabrahman, He has got personality. We took Him as non-differentiating, non- aggressive, non-assertive, a mass of consciousness, but it is not so, it is person, Vāsudeva, Parabrahman, Puruṣottama.

brahmaṇo hi pratiṣṭhāham, [amṛtasyāvyayasya ca

śāśvatasya ca dharmasya, sukhasyaikāntikasya ca]

["I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine."] [*Bhagavad-gītā*, 14.27]

Have you gone through *Bhagavad-gītā*?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Brahmaṇo hi pratiṣṭhāham*: "I am the support of Brahman."

dvau bhūta-sargau loke 'smin, daiva āsura eva ca [daivo vistaraśaḥ prokta, āsuram pārtha me śṛṇu]

["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."] [*Bhagavad-gītā*, 16.6]

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate uttamaḥ puruṣas tv anyah, paramātmety

udāhṛtaḥ yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]

[“In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).” “But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe.”] [*Bhagavad-gītā*, 15.16-17]

What undergoes change and what is constant; two kinds of created things here.

*yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ ato 'smi loke vede
ca, prathitaḥ puruṣottamaḥ*

[“Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person.”] [*Bhagavad-gītā*, 15.18]

“I’m above that, both that, constant and the changing things of this world. I am above, I transcend, so I am Puruṣottama, My name is Puruṣottama. I am above those two entity, *kṣaram* and *akṣarād*. I am Puruṣottama, person.”

In this way the personal God, that is we can get it, that God is person. And He is not a substance, mere inert non-differentiated mass of consciousness, not that. Assertive and He is all-good, *ānanda, raso vai saḥ*.

Devotee: Even *adi jagat guru Śaṅkarācārya* had to admit...

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Later on, *adi jagat guru Śaṅkarācārya* had to admit that there is...person.

Śrīla Śrīdhara Mahārāja: I didn't meet any of them. I somewhat knew about Karapatri [?] I didn't meet him but I heard about him, Karapatri [?] He has gone through Vaiṣṇava literature also but his tendency toward Māyāvādā that Madhusudana Saraswati, a Bengali scholar, of the renouncement [?] Māyāvādā. Now only living on the basis of his argument, Madhusudana Saraswati, a Bengali scholar of Haridpura district. *Advaita Siddhi*, his book is known by the name of *Advaita Siddhi*. Before that Madhvācārya *sampradāya*, Jayatīrtha and others they refuted all other arguments of the Māyāvādī scholars very successfully. But this Madhusudana Saraswati came afterwards and he re-established some sort of Māyāvādā conception, we are told. But we have got our general knowledge from *Gītā*, and *Bhāgavat* and our Gurudeva. We came to understand. We met so many *paṇḍits* of so many departments, that I don't think anyone could defeat our arguments. I don't think...

Devotee: But there is some difficulty for me Swāmīji, because I have been in ten years in Māyāvādīs and...

Śrīla Śrīdhara Mahārāja: It is good that you had a good contact with Māyāvādā. Just as Jīva Goswāmī did, he first went to Benares and studied all the Māyāvādī treatise, and then in Vṛndāvana he refuted all of them.

Devotee: I would like to do that.

Śrīla Śrīdhara Mahārāja: And also I find that Kumara Bhatta, Kumari Bhatta perhaps, he went to Buddhistic Ācārya and he learned everything from them. Then again came back and refuted them, the Buddhists. And because he thought that he has betrayed his guru, though Buddha, then he put...

_____ [?] Kumari Bhatta. When Śaṅkara just coming Kumari Bhatta gone away. He was refuting the Buddhist, then Śaṅkara came and refuted successfully the Buddhist idea. But he himself delivered Buddhist goods in a new colour in Vedic literature, Śaṅkara. What Śaṅkara told that is similar to Buddhism because Buddhism says with the dissolution of the mental system nothing remains, there is no eternal existence of *jīva* soul. Here Śaṅkara and Buddha common that *jīva* soul is not of eternal type. But we find,

nityo nityānāṁ cetanaś-cetanānām, [eko bahūnāṁ yo vidadhāti kāmān tam ātmasthaṁ ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣāṁ]

[“Of the innumerable, eternal, conscious beings, there is one eternal

Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace.”][*Kaṭha Upaniṣad* 2.2.13] In *Gītā*,

[na jāyate mriyate vā kadācin, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ] ajo nityaḥ śāśvato 'yaṁ purāṇo, na hanyate hanyamāne śarīre

[“The soul is never born and never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed.”] [*Bhagavad-gītā*, 2.20]

[mamaivāṁśo jīva-loke], jīva-bhūtaḥ sanātanaḥ [manaḥ śaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati]

[“The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of *māyā*, My deluding potency.”] [*Bhagavad-gītā*, 15.7]

What is the meaning of all these scriptures? He is eternal, *jīva tattva*. But Śaṅkara did not accept; he accepted the creed of the Buddhistic that with the dissolution of the mental system nothing remains. But Buddhists are silent. If anything remains anywhere Śaṅkara says, “The *brahman* which is imperceivable, inconceivable, some source of conscious substance remains. But we have nothing to do with that, we can’t know it. And that

cannot be of any utility to us.”

Then how Śaṅkara comes to preach? How the *Veda*, how then if the truth cannot assert to come down in the *māyic* area, then how the men that are covered with illusion will get relief, go to the truth? I met many Māyāvādī *paṇḍits*, they can’t answer this. Hare Kṛṣṇa.

They say two kinds of *pāpa* [sin]. One is [?] *bhrama* and [?] *bhrama* [?] A flame is there and one is misconceiving that flame as a jewel. And there is another; the one he’s coming in connection of a real jewel but thinking, also mistaking it that it is jewel: two kinds of error.

Then I put, “How to detect that this is a particular type and this is a second line, how to understand one?” He could not answer.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: But Swāmiji why are there many Māyāvādīs preaching?

Śrīla Śrīdhara Mahārāja: Why not Māyāvādī? What is not here? Everything is here. This is not a standard place of living. This is within already the plane of misunderstanding. *Māyā* means *mā yā*, what is not that. *Mā yā*, *mā* means no, *yā* means what, what is not, that is the misunderstood aspect of the whole. So *māyā*, misunderstanding that is natural here and... *mriyate anyayate māyā* [?] Another interpretation, that everything has got infinite possibility, infinite connection, but we measure it according to our selfish nature. We see everything with our own interest, we ascribe our own interest in our environment and we want to read, and to store and record; so independent of that no interest. My impression about a thing, and a tiger’s impression, or an ant’s impression, that is not one and the same. The human interest that also may differ from this section, that section, in this way, one is friend and to

another that same friend is enemy. The record, according to our own interest we record. And our place changes and our interest also changes; our reading is also changeable. *Mriyate anaya* [?] By measured estimation *māyā* means. Not in central angle of vision we see things, but we ourselves are centre and ascribe our central interest into the paraphernalia and we go on reading and recording in that way. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That is Māyāvādā. So it will be, this is worst place.

Devotee: It means they are misleading people, public in general.

Śrīla Śrīdhara Mahārāja: Of course.

māyāvādam asac-chāstram, pracchannam baudham ucyate mayaiva vihitam devi, kalau brāhmaṇa-mūrtinā

[“The Māyāvādā philosophy, Śiva informed his wife Pārvatī, is covered Buddhism. In the form of a *brāhmaṇa* in the Kali-yuga, I teach this imagined philosophy. Śaṅkarācārya is thus widely accepted as an incarnation of Śiva.”] [*Padma Purāṇa, Uttara khanda, 25.7*]

Again this is harmonized also. “I have ordered Śaṅkara, My favourite disciple, go and preach Māyāvādā against Me, against devotees.”

Why? Just as in hospital [?] to segregate them, to save the less serious. “So, whose idea is so ‘ham; more serious type of demoniac characteristic, remove them with this false preaching. And the other, innocent people will get facility to go in their own way. But otherwise they will come and disturb. So go and create another association for them, go and preach.” Mahādeva was asked by Nārāyaṇa, “Go and take them aloof.”

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi
Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

By the grace of Gaurāṅga [?] with the conclusion of *Bhāgavatam*. And that came from Vyāsadeva as his last treatise. And after he was chastised: given stricture by his Guru Nārada.

“What have you done so far? That is all nonsense. *Dharma, artha, kāma, moksa*. You have prescribed only the diet for the patients. But a normal person, a healthy person, how he will live, you have not given it to that. So now a new idea, that the healthy persons, *raso vai saḥ*, they will cultivate about *rasa* proper. They will live above liberation. Above renunciation there is a normal life, and how they live, give that sort of instruction. Otherwise all your *Veda, Vedānta, Gītā, Mahābharata* all falsified.”

In this way Nārada came to instruct Vedavyāsa; and then he gave *Bhāgavatam*.

And Mahāprabhu came with that final thing, “Don’t worry about the so many primary and other scriptures, but the highest thing that was given in the scriptures by Vyāsadeva in his, the last treatise, take up that, take the

name of the Lord, go direct to Kṛṣṇa cultivation, *kṛṣṇānu-śīlanam*.”

[anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

To cultivate about Kṛṣṇa, how: by serving. There are so many people that raised that, “Gauḍīya Maṭh is preaching slave mentality. We say, So 'ham, so great we are. And they say, “No, no, we are slave to Kṛṣṇa.” So they are very cowed down, depression, bringing depression into the country, they're enemy of the country, Gauḍīya Maṭh people.” In this way.

And we are told that we are speaking the reality and you are suffering from so many diseased thoughts. In Sylhet we had a meeting and Siddhanti Mahārāja, you do not know perhaps, he had Maṭh in Calcutta and Purī and also here. He was a very brave and straight speaker. He attacked Subash Gosh, Bunkeen Chatterjee, (Mandakar?) all these. The young men they were of that place, they were very much disturbed and they came out to stop our meetings there. The sympathizers of the locality came to us to stop preaching, but we did not agree, we went to the meeting, they also came.

But I began with this appeal, “This is not a place, country for Subash Gosh, Bunkeen Chatterjee, (Mandakar?) only. But here is also Buddha, Śaṅkara, Vasiṣṭha, Yajñavalka, also Vedavyāsa, Śrī Caitanyadeva, Rāmānuja; they are also son of this land and what they have given to us?

Only political freedom what is that? Nothing; all the so called political countries they are suffering. So what is the real goal? That is to be...so many western scholars they also hope that India will give real freedom to the world, Max Muller and so many (Purchida?) and others. So you are to raise your consciousness to that standard." Anyhow the young men they went away and did not create any opposition.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. That Caitanya Prasāda, my name for that boy was Caitanya Prasāda.

Devotee: Caitanya dāsa or Prasāda?

Śrīla Śrīdhara Mahārāja: Prasāda. Prasāda was Cinmayānanda somewhat, that, I don't know whether... At that time Rahoul Saṅkīrtana or some Buddhist Ācārya just came from foreign to Bihara perhaps, perhaps Patna, Rahoul was his name, he was Buddhistic monk. He came...

Devotee: The leader of the Mayana...

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Mayana Buddhism.

Śrīla Śrīdhara Mahārāja: Buddhism, Rahoul was the son, child of Buddhadeva, so his name very favourite to the Buddhist monks. And that *sannyāsī's* name was Rahoul, Saṅkīrtayana perhaps. I heard from that Caitanya dāsa about him.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

ahastāni sahaṣṭānāṁ, apadāni catuṣpadām / laghuni tatra mahatām, jīvo jīvasya jīvanam

[“Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another.”] [*Śrīmad-Bhāgavatam*, 1.13.47]

We cannot live without consuming so many lives. Those that have got hands they eat those that have got no hands. And those that have got four feet they live on creepers and others, that grass, got no feet. And *laghuni tatra mahatām*, and bigger they live on the, of lower strength. *Jīvo jīvasya jīvanam*, everyone is living at the cost of so many thousands of *jīva*. That is the nonsense. We are in the midst of such hopeless situation, and to every action equal and opposite reaction.

Manu Saṁhitā says, “Do you know the derivative meaning of *mamsaḥ*?”
Manu says:

mamsa vakreta yasya mamsa adam, iti mamsesya mamsatyam padanti

manasya [?]

Manu says, “Do you know the derivative meaning of the word *maṁsaḥ*? *Maṁ saḥ*, *maṁ* means *ama ke* [?] me, myself, *saḥ* means he. Me-he, I am eating and he will eat me in turn: a reaction. So the name has been given *maṁsaḥ*, *aham tvam*, *maṁsaḥ*. In *Bhāgavata* also a parallel passage.

*ye tv anevam-vido ‘santah stabdhāḥ sad-abhimāninaḥ paśūn druhyanti
viśrabdhāḥ pretya khādanti te ca tāt*

[“Those wicked persons who do not know the real nature of *dharma*, who are proud and stubborn, who consider themselves righteous and who mercilessly slaughter animals will, in their next life, be eaten by the very beasts they kill.”] [*Śrīmad-Bhāgavatam*, 11.5.14]

In this life they are murdering, killing the animals, but in after life they will kill and eat them in return. This is the law. And we are in such hopeless position, we are victim of such law, unavoidable law. We can’t live, we can’t foster our body without causing disturbance heinously to the environment. Then, what is the way to get out?

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Śrīla Śrīdhara Mahārāja: In this way from time eternal we are going up and then reaction going down. And going down, loan is finished, taken, and then light and going up. And going up and extorting, exploiting and becoming heavy and going down. And when going down loan is taken away and we are light and going up, and this is *satya*, *raja*, *tama*, eternally in this vicious circle moving, helplessly. *Gītā* says,

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ [tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

[“Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*).”] [*Bhagavad-gītā*, 3.9]

na hi kaścit kṣaṇam api, jātu tiṣṭhaty akarmakṛt [kāryate hy avaśaḥ karma, sarvaḥ prakṛti-jair guṇaiḥ]

[“No one can remain without acting even for a moment. Everyone is forced to act helplessly, stimulated by the modes of material nature. Therefore, it is improper for a person of impure consciousness to reject the purificatory duties prescribed by the scriptures.”] [*Bhagavad-gītā*, 3.5]

Even for a second one cannot live without incurring some debt in this atmosphere. The *sashprasash* [?], the water, the step throwing, the fire for the necessity of the body, always creating disturbance and killing so many insects, helplessly, hopelessly. And the reaction you must have to take, can't avoid. Then where [?] *yajñārthāt karmaṇo 'nyatra, loka 'yaṁ karma-bandhanaḥ. Karma sasyad abhadra* [?] It is eternally the *karma*, the exploitation, the elevationist they are always within inauspicious and ultimately meeting death. *Yajñārthāt, yajño vai viṣṇu*, Viṣṇudeva, work for Him, connect everything with the centre, with the absolute and do, then you can get out of this entanglement. You can't avoid energizing, but try to energize only for Him. Connect with the centre and you will be relieved thereby to the nth term.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

[“O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me.”][*Bhagavad-gītā*, 9.27]

That is the way to get out, no other way to get out of the law of *karma*. In this way everything is connected with the absolute and we are relieved. So cent per cent when we are engaged with Him then we are free. And then that is gradation of the engagement according to the intensity and also the nature, the attitude, how to approach to serve Him. And what is His nature we have to know. So Nārāyaṇa conception of Godhead, the Vāsudeva, the Nārāyaṇa conception, the Rāma conception, the Dvārakeśa conception, Mathureśa, Vṛndāvana conception, different type of conception of the absolute is there. Gradually we are to accommodate with them and go on. There is difference also in our acquisition according to our acceptance of the gradation in the understanding of the absolute characteristic. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi

Gaura Hari bol. Nitāi Caitanya.

What's the time? Nine thirty?

Devotee: Nine o five.

Śrīla Śrīdhara Mahārāja: Nine five?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja is the exhibition of psychic powers bad for spiritual life or good?

Śrīla Śrīdhara Mahārāja: Exhibition of?

Devotee: Psychic powers.

Śrīla Śrīdhara Mahārāja: Psychic powers, that is bad, mal engagement. What for? I should have no time but the service of my Lord.

*yamātibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ mukunda-sevayā
yadvat, tathāddhātmā na śāmyati*

[“The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogic* discipline, which is generally based on sensual and mental repression (*yama*, *niyama*, etc).”] [*Śrīmad-Bhāgavatam*, 1.6.35]

Devaṛṣi Nārada says, “By *yama*, *niyama āsana* in the *yoga*, we can get some facility to get control over our senses, but that is for the time being, not permanently. But if we can engage ourselves in our natural service towards the Lord we are saved from.”

Mahāprabhu says, ‘*Karma, yoga, jñāna*... In *Bhagavad-gītā*,

*nāhaṁ vedair na tapasā, na dānena na cejyayā [śakya evaṁ-vidho
draṣṭuṁ, dṛṣṭavān asi yan mama bhaktyā tv ananyayā śakya, aham
evaṁ-vidho 'rjjuna jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca parantapa]*

[“Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you.”] [“O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes.”] [*Bhagavad-gītā*, 11.53-4]

And also,

tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ karmibhyaś cādhiko yogī, tasmād yogī bhavānjuna

[“The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyana*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*.”]
[*Bhagavad-gītā*, 6.46]

yoginām api sarveṣāṃ, mad-gatenāntarātmā śraddhāvān bhajate yo māṃ, sa me yuktatamo mataḥ

[“Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion.”][*Bhagavad-gītā*, 6.47]

Nāhaṃ vedair na tapasā, na dānena na cejyayā . Gaura Hari bol.

Mahāprabhu says - that in an example, [*Caitanya-caritāmṛta*, *Madhya-līlā*, 20. 127-136]

“That a man is poor, then one astrologer comes to him, ‘Why you are poor? There is much wealth underground. You are to find that then your

poverty will disappear. But be cautious, careful. Don't approach from the southern side, then there is that hornet, so many hornets there they will attack. They will come one by one and bite you and you will be disturbed and won't be able to go to the wealth."

That is *karma-kāṇḍa*. If you do any work, every result will come and capture you, good or bad, and keep you away from getting it.

"Then, don't go, approach from the western side, there is a magician, super powered magician, he will offer you this *aṇimā*, *laghimā*, *vyāpti* [becoming small as the atom, lighter than a feather, all pervading, etc.] all these so many things he'll offer you, and you'll be enchanted by that, and you won't be allowed to come. You'll be misguided and not allowed to come to the wealth proper."

So that is *yoga*, *yakṣa' eka haya*, Mahāprabhu says.

"And don't go to approach from the northern side. There is a python, a big serpent, *ajagare*, he will come out and devour you wholesale. The *jñāna*, the so 'ham, if you are one with *brahman* you have no existence at all, who will come to enjoy the wealth?"

"Just try to approach from the eastern side, that path of *bhakti*, *sādhusaṅga*, *ādau śraddhā*, *sādhusaṅga*, and take the name of the Lord and approach, you will get it easily."

So, in *Bhāgavata* also it is easy to dispense with the *karma*, elevation, but it is difficult to do away with the charm of knowledge, that I shall know everything. But *Bhāgavata* says that that is the worst enemy of you to go towards the Absolute. Worst enemy is *jñāna*, you want to know. You try to put you in the subjective position and you are trying always to make to draw the super subjective thing in your objective area. And that is impossible and that is killing of time. So *jñāna-miśrā-bhakti*, *jñāna-sunya-bhakti*, *jñāna-miśrā-bhakti*, *karma-miśrā bhakti*, *jñāna-miśrā-bhakti*. *Jñāna* is also the enemy; that you want to know, that you want to become subject of the super subject, is it possible? And in objective

mood you are to approach the super subjective. *Jñāna-sunya-bhakti* Mahāprabhu recommended. When I came to read this in *Rāmānanda-saṁvāda*, *jñāna-miśrā-bhakti*, *eho bāhya āge kaha āra*, here it is now go further. And *karma-miśrā*, *jñāna-miśrā*, with the spirit of elevation, the spirit of knowing everything dismissed. No, it is all futile, useless killing of time. Because He is super subject, you are object to Him.

*indriyāṇi parāṇy āhur, indriyebhyaḥ param
manah* *manasas tu parā buddhir,*
buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Who are you? Your knowledge is cast towards this objective world through the channels of your senses. Senses are all important. If you had no senses then no world for you. If you have got no mind you may say, "I was inattentive, I could not see."

"A man passed through your front." "No, I did not see him."

"Why?"

"I was unmindful."

So mind is more important to you than your senses. Then again go to the stage of judgement, *buddhi*, reason, that is more and more important. You are an idiot. You may have your senses, you may have your mind, you may have your property, but you are an idiot, your life is useless, ludicrous. So *buddhi* is all important in you. Then from *buddhi* you approach higher, you will find your own self, *ātmā*. Then beyond that

Paramātmā, in this way, the Brahman, the Nārāyaṇa, that is on the other side. They are all subjective, super subject. You are an object. In this way you are to approach this subjective area. So *jñāna-sunya-bhakti*: the energy will be wasted which you will use to know Him.

You cannot know Him. You are a point of knowledge, an ocean of knowledge, and of subjective character. So you can only be utilized by Him. You submit, surrender wholly to Him and He will utilize you, and that will be the proper connection, and you will be benefited most thereby. So,

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhir, ye
prāyaśo 'jita jito 'py asi tais tri-lokyām*

[“Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahman by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [*Śrīmad-Bhāgavatam*, 10.14.3]

Who has left hopeless about the achievement of his knowledge and submit, He will utilize you, He knows best of your interest. He is your guardian.

*[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram] suhṛdaṁ sarvva-
bhūtānāṁ, jñātvā mām śāntim ṛcchati*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]
[*Bhagavad-gītā*, 5.29]

When a person finds peace, when He's there, the ultimate controller of the whole world, He's my friend, He's my guardian. My interest is well represented there in His heart. Then only he can find peace, otherwise not. So only surrender, and He knows best your interest and He will utilize you for your best interest. That is the way recommended by Mahāprabhu, *śaraṇāgati*. The *bhakti* school has recommended *śaraṇāgati*, surrender.

And Aurobindo also says [?] his book, that we must set aside our own spirit of searching our own welfare. How much we know? It is better to leave everything for His discretion. He will do, whatever: then He will come to decide for me and how the infinite knowledge will come to decide in my favour? And I must be benefited infinitely, greater way. What is good, what is bad, how much I know? So I leave everything to Him. I am surrendering. He will do on my behalf. I do not know what. So only take His name. Don't pray; don't thrust anything on Him, any condition, "Give me this," never say; but, "I want You. I want You who can give everything. I want You." So I want the greatest thing, not any partial thing. That is the most intelligent way to approach Him.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Jñāna sunya bhakti. Karma-jñāna-anāvṛtam. The gradation of devotion is given by Rūpa Goswāmī in this way.

anyābhilāṣitā-śūnyaṁ, [jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [*Bhakti-rasāmṛta-sindhu*, 1.1.11]& [*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

Fleeting desires should be eliminated first. *Jñāna-karmādy-anāvṛtam*, the spirit of elevating your own self, your own position: that should be given up. And *jñāna-anāvṛtam*, I am one with You. No, you are of degraded nature substance and He is above, invulnerable and you are of vulnerable stuff. So you are not one with Him. *Jñāna-karmādy-anāvṛtam, ānukūlyena*. And also to serve Him, seeking His satisfaction: not to be arrayed in the opposite camp. In this way we shall, we want to cultivate our serving attitude towards Him. And he quoted also from Devarṣi Nārada’s scriptures: Nārada says,

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate

[“Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest.”] [*Nārada Purāṇa*]

The high type of devotion should be like this. *Sarvopādhi-vinirmuktaṁ*. *Upādi* means which is foreign, not natural, what has come after, to capture us like so many dresses. *Sarvopādhi- vinirmuktaṁ*, what is unnatural, what is artificial, what has come after, that all should be eliminated. What is eternal substance in me; that should be taken into account. *Tat paratvena nirmalam*. And the purity of your action will depend on how much it will satisfy Him, the centre. To what degree it is producing satisfaction in the central mind. That will be the criterion of purity, how much the centre is satisfied by your action. Not that you, you are vulnerable thing, what do you know what is bad what is good? How much do you know? You are expected to know what is good what is bad? He knows the best, and depend on Him. That will be the best intelligence and reason, judiciousness and fortune and everything to surrender, *śaraṇāgati*. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam rakṣiṣyatīti viśvāso,
gopṭṛtve varaṇaṁ tathā. ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ*

[evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

[“The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa’s guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft.”] [*Caitanya-caritāmṛta, Madhya-līlā, 22.100*]

And what is *śaraṇāgati*? That has been described in these six ways. Six departments of knowledge has been extended to us to understand what is *śaraṇāgati*, how to prepare for *śaraṇāgati*, to get Him, to achieve Him

as our own; in this way.

I compiled one book collecting many stanzas from many places, from many sources, and couched in these six forms, *Prapanna-jīvanāmṛta*. That is going to be published very soon in English. It is already in Bengali script, Sanskrit book. Gaura Hari bol. Gaura Hari bol.

Bhaktivinoda Ṭhākura has written in Bengali a *śaraṇāgati* very good life giving book, very simple as well as very life giving.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

In Rāmānuja *sampradāya* also there is one *Prapannāmṛta*. Mine is *Prapanna-jīvanāmṛta*. But in Rāmānuja *sampradāya* I am told there is a book, I have not found it, *Prapannāmṛta*. Yāmunācārya, Satakopa, they are also great exponents of *śaraṇāgati*.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

dīkṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tāñra caraṇa bhajaya

[“At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself.”]

[“When the devotee’s body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.”]

[*Caitanya-caritāmṛta*, *Antya-līlā*, 4.192-3]

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātmā-bhūyāya ca kalpate vai*

[“One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.”]

[*Śrīmad-Bhāgavatam*, 11.29.34]

“By *śaraṇāgati* they enter into My family connection.”

Brahma bhūyāya kalpate, ātmā bhūyāya kalpate . Sanātana Goswāmī explains in this way *ātmā bhūyāya* becomes His own, enters into His family life; family life of the Lord, and how sweet it can be. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So no more today, I finish here, getting tired. Afterwards: more afterwards.

.....

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca patitānām
pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Mahārāja, take your seat here. Gaura Hari bol. Gaura Hari bol.

*yasmin vijñāte sarvam evam vijñātam bhavati yasmin prāpte sarvam
idam prāptam bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

We are to know what the real enquiry should be. To enquire after that thing by knowing which everything is known, it is possible. [?] other's opinions, all [?] What is this? Then gradually, of course I have read this śloka from *Bhāgavatam* in my previous life. It came to my mind; yes it is possible.

*bhidyate hṛdaya-granthiś, [chidyante sarva-saṁśayāḥ kṣīyante cāśya
karmāṇi, mayi dṛṣṭe 'khilātmani]*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

All the ties: that is *vasana karmana* [?] I want this, I want that, I want those. All untied nothing necessary, nothing necessary more. *Bhidyate hṛdaya-granthiś*, all the ties are untied, gone. *Chidyante sarva-saṁśayāḥ*, more serious thing, all the doubts are cleared, it is unthinkable. It is unthinkable that all doubts will be cleared. I shall be over doubtless area. It is most unthinkable, astonishing, astounding. *Kṣīyante cāsyā karmāṇi*, such urgent life is there. We can accept that life. We don't want anything, we are above all suspicion, all doubts and all past actions finished. Finished, no reaction from them, released from all reactions of our past life.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāsyā karmāṇi, mayi drṣṭe 'khilātmani

“When I am seen everywhere such things happen.”

This is the end of life. No other alternative. No other duty to attend than this school, to be a student, an eternal student of this universal education of *Upaniṣad* and *Bhāgavatam*. *Bhāgavatam* is the ripe fruit of the *Vedānta*, *Upaniṣad*. So no other urgent business anyone may have than the solution of the entanglement of lives together, eternal life. We shall engage ourselves whole heartedly, exclusively only to that thing, that inquiry, that engagement. No other engagement should be considered but only this wherever you are, begin your life with this. (*stanisthita*?) Wherever you are at present, your position you hold, does not matter, but come to this central inquiry.

Jayatīrtha Mahārāja: Śrīla Śrīdhara Deva Goswāmī, yesterday you agreed to comment on *Śikṣāṣṭakam*.

Śrīla Śrīdhara Mahārāja: Eh?

Jayatīrtha Mahārāja: Starting today you agreed that you would comment on the different verses of *Śikṣāṣṭakam* starting with *ceto-darpaṇa-mārjanaṁ*, so we can try to publish.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Mahāprabhu, He gave us His advice in His eight poems composed by Himself. His other advices we have in the writings of so many devotees. But these eight *śloka*, *Śikṣāṣṭakam*, comes direct from Him, as it is, totally. And the first is this:

*ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ śreyaḥ-
kairava-candrikā-vitarāṇaṁ vidyā-vadhū-jīvanam ānandāmbudhi-
vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ sarvātma-snapanam
param vijayate śrī-kṛṣṇa-saṅkīrtanam*

[“The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon’s cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 1]

The pioneer of *Śrī Kṛṣṇa saṅkīrtanam* in this world: or universe.

pṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of *Śrī Kṛṣṇa saṅkīrtana*. He said: “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”]
[*Chaitanya-Bhāgavat*]

This *Nāma saṅkīrtana*, He meant here that, “*Nāma saṅkīrtana*, the Name I have come to inaugurate. That Name will reach to every nook and corner of this wide world, universe.” What is that? *Nāma saṅkīrtana*, *Śrī Kṛṣṇa saṅkīrtanam*.

Bahubhir militvā yat kīrtanam tad eva saṅkīrtanam, congregational chanting, *samyak kīrtana*, congregational, both concerning quality and quantity. By quantity congregational as much as possible extensive, and quality *Śrī Kṛṣṇa saṅkīrtanam* not *saṅkīrtana*, *samyak kīrtana pūrṇa kīrtana* is only *Śrī Kṛṣṇa saṅkīrtanam*. To speak in praise of any other gods that is not *saṅkīrtana*. *Saṅkīrtanam*, *pūrṇa kīrtanam*, *samyak* means *pūrṇa* that cannot be *saṅkīrtana*, *pūrṇa kīrtanam* that is partial praise. But to be *saṅkīrtanam*, the song in praise of the whole, *samyak kīrtanam* otherwise that will be partial representation and defective to certain extent. The full sun will be in praise of the full then it will be full sun, full *saṅkīrtanam*. *Śrī Kṛṣṇa saṅkīrtanam* is the fullest *saṅkīrtanam*, the chanting in the praise of the whole. He should be praised. He is *manima*. He is everything, He responsible for everything, He is the master. He is the dispenser of good and bad, the absolute controller of everything. Everything is due to Him, the fulfilment of life. The fulfilment of the life of all the parts, that only reaches Him.

Mukta pragraha vriti [?] The horse has got the reign, to check. But if it's let loose freely it goes.

So the *kīrtana*, the praise, if not checked by any purpose it will go straight toward the supreme cause. So everything is due to Him. He is the receiver, recipient of everything. Everything is for Himself, for Himself. So *saṅkīrtanam* means *kīrtana* of Kṛṣṇa; it cannot be, *saṅkīrtanam*, the praise of any other thing than Kṛṣṇa, *Śrī Kṛṣṇa saṅkīrtanam*.

And *Śrī* means Lakṣmī Devī, *śakti*, His potency. *Śrī Kṛṣṇa saṅkīrtanam* with His paraphernalia, that is included in Him. So *Śrī Kṛṣṇa saṅkīrtanam vijayate*: that should thrive in this world. That should be victorious without any hindrance. A spontaneous and natural flow without any check from any side: exclusive, independent, perfect, unhesitating, the *kīrtana*, the praise of Him; that should be chanted in a congregational manner. The *Śrī Kṛṣṇa saṅkīrtanam*, that sort of vibration should be created and that will be most healthy and wholesome for the whole of the world.

By *śuddha bhakti*, by surrender, by the pure devotion we shall take to that *Kṛṣṇa saṅkīrtanam*. And what will be the different stages through which we shall pass? It is also mentioned there, *ceto- darpaṇa-mārjanam*, the first consequence is to cleanse the mirror of our mind. Mirror of our mind, *ceta*, or our heart, or mental system, what we may say. *Ceto-darpaṇa-mārjanam*, the mirror if it is covered with dust then we cannot see things properly reflected. So if our heart is filthy, it is dirty, then *śāstric*, that is scriptural advice, or any incident cannot be reflected here properly because it is covered with dust. What are the dusts? *Anyābhilāṣa*, our desires, so many desires, fleeting and also organized desires we may have and they're considered as dust, and our heart, our mind is covered with so many dusts. Infinite desires we have got and that is as dust has covered our understanding. We cannot see things properly, can't understand the advice of the *Veda*, of anything, of the *sādhus* properly

because that cannot reflect in our mind because it is dirty. It is covered with so many infinite, ordinary desires of this mundane world, *bhukti*, *mukti*, etc.

So the first thing we get from *Śrī Kṛṣṇa saṅkīrtana* that is the cleansing of our mind, *ceto-darpaṇa-mārjanam*. And the *varṇāśrama dharma* is also formed to do this purpose. If without any attraction for the consequence we discharge the duty of *varṇāśrama dharma* then we get *cita suddhi*. The first instalment of *Nāma saṅkīrtana* gives us the result of *varṇāśrama dharma*, *cita suddhi*. *Cita suddho vasa siddhi*. Then we can have the proper memory, we can understand Vedic advice properly, *cita suddhi*. So first instalment of *Nāma saṅkīrtana* we receive as *cita suddhi*, *ceto-darpaṇa-mārjanam*.

Then next instalment, *bhava-mahā-dāvāgni-nirvāpaṇam*. *Bhukti* then *mukti*; *bhava-mahā-dāvāgni-nirvāpaṇam*, that we are to be, we are to come into creation. When this mundane wave catches the soul and mingles with the mundane vibrations in different stages: that is stopped, *mukti*: liberation. Liberation by second stride; first stride *cita suddhi*, *Nāma saṅkīrtana*, by second stride it comes to effect our liberation from the mundane forces. *Bhava-mahā-dāvāgni-nirvāpaṇam*, that the great conflagration, *ādhiyātmika*, *ādhibhautika*, *ādhidaiivika*, the three kinds of flame always burning our heart. That is stopped, appeased, *bhava-mahā-dāvāgni*. That we are to be, that we are to come in creation, we are to come in connection with the mortal world and that is to suffer misery; that is compared with fire. And that fire is extinguished forever.

They pick up *ādhiyātmika*, *ādhibhautika*, *ādhidaiivika*. *Ādhiyātmika* - which is coming from within, from the body or from the mind as repentance and so many diseases, *ādhiyātmika*. *Ādhibhautika* - which is the misery that comes from our neighbours, from man and from the beast, from the insects, so many things *ādhiyātmika*, *ādhibhautika*, *bhuta* means coming

from another animal. And *ādhidaivika* means accidental, famine, flood, all these things, earthquake, *ādhidaivika*, not direct from any *jīva* but from the nature it is coming. Three kinds of miseries we are to suffer from. And this misery burns in our heart like fire.

And everything is quenched, extinguished fire forever by second instalment, second stride *Nāma saṅkīrtana* bestows us this relief, *bhava-mahā-dāvāgni-nirvāṇam*. Then *śreyaḥ-kairava-candrikā- vitaraṇam*, then by *Nāma saṅkīrtana*, after doing away with these two negative engagements begins the positive engagement and takes us to the reality, to the truth proper, *śreyaḥ-kairava, maṅgalam śivanam, satyam śivanam sundaram*.

The *śiva* which is above these mundane difficulties, *śreyaḥ*, in a general way *maṅgalam, kairavanam*, in a general way we get. We get from it, that *Nāma saṅkīrtana*, from Him, *Nāma saṅkīrtana śreyaḥ-kairava*. Fear covers the *śanta, dāsyā, sākhyā, vātsalya rasa*. If we scrutinize in a suppressed way it takes us there and *vidyā-vadhū-jīvanam*. And takes us to the, to surrender infinitely for the disposal of Kṛṣṇa, *vidyā-vadhū*, preparedness for wholesale surrender towards Kṛṣṇa, that is found in *mādhurya rasa, śreyaḥ-kairava*, the grace of Nityānanda Prabhu. *Nitāiyer karuṇā habe, braje rādhā-kṛṣṇa pābe*. Gradually, suppressedly, it passes to *vidyā-vadhū-jīvanam*.

Then *ānandāmbudhi-varḍhanam*, then when we come in that proper layer, level, then taking the Name of Kṛṣṇa we find the ocean - that is transcendental over experience, all types of experience. Transcendental, a new type of ecstatic joy we find in *Nāma saṅkīrtana* when the surrender is complete. According to the degree of surrender Name comes to assert, assert Himself over us and gives us joy which is like ocean in that it is infinite. Infinite type of joy we come to experience at this time.

Prati-padaṁ pūrṇāmṛtāsvādanaṁ, and also not a static conception of the ocean but it is dynamic in character, *prati-padaṁ*, at every step as if we find new wave, new light, and a new type of blissfulness. It becomes never stale or static but every moment it gives us a touch of the infinite characteristic of ecstasy, *prati-padaṁ pūrṇāmṛtāsvādanaṁ*.

Sarvātma-snapanaṁ, the last and the seventh effect is *sarvātma-snapanaṁ*, we may take in a twofold meaning. *Sarvātma-snapanaṁ*, all our existence of different strata and stages is purified. This enjoyment, though it is enjoyment but it does not pollute as the mundane enjoyment, it purifies. If we experience any mundane enjoyment then that keeps a thing for reaction, so it pollutes the exploiter. Enjoyment means exploitation. So pollution attacks the enjoyer. But here because it is from the opposite side, surrendered soul potency, and Kṛṣṇa is aggressor, so purification all sorts of enjoyment which we receive from the centre, from the autocratic desire of Kṛṣṇa; that purifies us, *sarvātma-snapanaṁ*, purifies to the whole, *sarvātma*. *Atma dehi vido jive sarvadhi*. As much as different phases we can conceive in our own self, the whole self with all these different planes are fully satisfied and purified at the same time, purified, *snapanaṁ*. And another meaning, *sarvātma-snapanaṁ*, if we do it in a congregational way everyone is, according to his capacity, everyone is purified, the singer...

End of 82.04.24.B 82.04.25.A

82.04.25.B_82.04.27.A

Śrīla Śrīdhara Mahārāja: ...who comes in connection, *sarvātma*.

Snapanam means *suddhim*, *sarvātma-snapanam*, purity, dealing purity to all. That vibration purifies everywhere, whoever is coming in touch of that. So Mahāprabhu says, “Go on with *Kṛṣṇa saṅkīrtana*, but it must be *Kṛṣṇa saṅkīrtana*, *saṅkīrtana* of no other, and it must be proper, so *sādhū-saṅga* is necessary.” Not an empirical attempt but the attempt which we get from the grace from the higher, which can come down, can condescend to help us here. We must have that connection. That is all important.

asādhū-saṅge bhai "kṛṣṇa nāma" nahi haya, "nāmākṣara" bahiraya batu nāma kabu naya

[“O brothers, the Holy Name of Kṛṣṇa is never to be found in the association of those who are unsaintly. The external sound of the Holy Name is never the Name proper.”] [*Prema-vivarta*]

The Name, that is not lip deep, only mere physical sound, but it has got the other, greater and higher aspects, it is spiritual, all spiritual. And we are in the plane of marginal existence, so higher connection is necessary. That the wave will start from some higher realm and will come to us and also it will spread itself to outside. And wherever it will go it will effect, it will produce such seven fold results, consequences, this *Kṛṣṇa saṅkīrtana*. That Mahāprabhu says in His first *śloka*. *Ceto-darpaṇa-mārjanam*, by first instalment, cleansing our soul: that is attacked with so many dirt of desires from the mundane world. *Bhava-mahā-dāvāgni*, by second grant it gives *mukti*, liberation, perfect independence of these material forces. *Śreyah-kairava-candrikā-vitaranam*, then the real good, that is the opening of our soul’s treasure. The soul, the innate resources of the soul is opened gradually, *śreyah-kairava*. *Vidyā-vadhū-jīvanam*, then Mahāprabhu takes, by one step He covers other forms of relationship with the Absolute and takes the *vadhū*. *Vadhū* means absolutely disposed stage for His enjoyment, surrendering, surrendering

not conditional, unconditional surrendering for His maximum pleasure. *Vidyā-vadhū-jīvanam* takes us there in that plane. Then the other tasting of His ecstatic association in this.

*ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam sarvātma-
snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

So *ānandāmbudhi-varḍhanam prati-padam pūrṇa*.

*tuṇḍe tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhave karna-kroḍa-kaḍambinī
ghaṭayate karṇārbudebhyaḥ sprhām*

*cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇām kṛtim no jāne janitā
kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

[“When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: ‘With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I’ll never feel any satisfaction by chanting with only one mouth.’] [*Vidagdha-Mādhava*, 1.15]

In Vṛndāvana such ego comes to us. So one who can take the Name of Kṛṣṇa in a proper way, it is displayed in such way it plays with the man who takes Kṛṣṇa in such way, a person. *Tuṇḍe tāṇḍavinī*, when He comes on the lips it begins, *tāṇḍav* means a mad dancing, *tuṇḍe tāṇḍavinī*, it goes beyond our control. It takes over the charge of the movement of the lips, the Name takes over the power and it handles in

that way as if the person to whom the lips belong he loses all his control over his lips. The Name has taken the full control and dancing madly there, *tuṇḍe tāṇḍavinī*.

And *ratim vitanute tuṇḍāvalī-labdhaye*, not only dancing, engaged in mad dance, but also *ratim vitanute tuṇḍāvalī*. “With one mouth how much I can gather the ecstasy? Thousands of *lākhs*, millions of mouths necessary to chant Kṛṣṇa *Nāma* and to get blissfulness in great magnitude, one can never feel any satisfaction by one mouth chanting. *Tuṇḍe tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhaye*.

Karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām, He enters into the ear, the Name, the sound, Kṛṣṇa, the sound transcendental it awakens in one’s heart. What one or two ears, this is very injustice of the creator. Millions of ears necessary and by that if we can hear the sweet Name of Kṛṣṇa then my heart may be satisfied a little. *Karṇārbudebhyaḥ sprhām*, our desire, unquenchable desire for millions of ears to attain the sweet Name of Kṛṣṇa: that becomes the temperament.

Cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāñāṁ kṛtim, and when our attention is drawn towards it, then it faints, as Swāmī Mahārāja told to Acutyānanda. It loses itself: it is so much ecstasy, joy, that, *cetaḥ-prāṅgaṇa-saṅginī*, when attention is given towards that, what is this? Then it merges into ocean and cannot find himself anywhere. *Cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāñāṁ kṛtim*.

No jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī, and in great disappointment he’s asserting in this way. “I fail to know what sort of quality and by what amount this Kṛṣṇa *Nāma* has been made of. I fail to understand; perplexed. With what sort of honey, that is sweetness, and

what is the magnitude this Name has contained in Itself?" In this way he wonders, the taker of the Name.

This has been given by Mahāprabhu to us. "Take properly the Name, the sound representing the Absolute Sweetness."

In His flute also the sound has got in the flute of Kṛṣṇa much mystic power of capturing and pleasing the whole. *Babhrāma vaṁśī-dhvaniḥ*. The current of the river we are told goes against, stops there to hear the sound. The Yamunā's current is paralysed, can't move because the sound is there, sweet sound, attracting. The trees, the birds, the beasts, the insects, everything astounded in coming in connection with that sort of vibration, so sweet vibration coming from the flute.

So sound can play wonder. Sound has got the highest capturing potency and power. Sound can make or mar, do anything. Sound has got such intrinsic capacity. Not ordinary sound when that sound is absolute sweetness and goodness, how much power? And that is universal. That comes from the very subtle most plane, ether. So you will have some characteristic. How can it capture? We are like a blade of grass; we may be played by the current of that sweet sound, cannot trace our own personality. We may lose us there. But we do not die, the soul is eternal, we are saved. But we are diving; going up and down and played by the current of the sweet sound we are more less qualified than straw, a blade of grass. The sound is such, big and such sweet can play in any way it likes.

So *Nāma saṅkīrtana*, the Name, the sound which is identical with the absolute goodness or sweetness: how much power that may have? We cannot suppose, or we cannot think of it out. Mahāprabhu says, "Don't neglect that it is sound. But sound which has come which is one and the same with Kṛṣṇa, the sweetness, the goodness, everything there represented to you in a very cheap way. Nothing is required, no money, no physical energy, so many things are not necessary, only genuine

source, take the sound sincerely and you will be so enriched. That none can think out so much goodness and development. You also may have it very cheaply but you must do it sincerely, with whole heart. And so whole hearted sincerity that presupposes coming to a proper person, to a *sādhū* and get it from there.”

So Kṛṣṇa *saṅkīrtana* is praised by Mahāprabhu, the inaugurator who came, Rādhā-Govinda combined. His advice is so valuable and so necessary, emergent to us. With that spirit we shall come join this Kṛṣṇa *saṅkīrtana*. The most purifying, all fulfilment giving, and liberation negatively affected, and positive attainment that we lose our self in the ocean of joy, of inconceivable sweetness. It takes us there, Mahāprabhu’s *kīrtana*.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Mahāprabhu says, “*Param vijayate śrī-kṛṣṇa*, then let it be expanded into this world, mortal world. The world may be benefited infinitely. The highest and the greatest benefit of the whole world, whole *jīva* in the world may be affected. So without that no other campaign we should accept and go on. This *Nāma saṅkīrtana* all covering, all comprehensive, all sorts of different types of troubles are all considered. And the release from all sorts of troubles and to put one in his highest position this *Nāma saṅkīrtana* can only help you, in this Kali-yuga, especially. In all ages, specially in Kali-yuga because all other attempts will be opposed by many other forces, but this *Nāma saṅkīrtana* cannot be opposed by so many trifle waves. So adopt it exclusively, give you to this and you’ll be gainer of the highest fulfilment of life. No necessity of any other campaign, they are all defective and they are all partial. The most universal and the most capturing and the highest giving things, taking to the highest goal is *Nāma saṅkīrtana* only can give you, satisfy you, the fulfilment of you and everyone. Of all souls, of all consciousness that are not connected with Kṛṣṇa they may be helped in this way in general.”

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. No other movement is necessary. Exclusively devote yourself to this. And it is all embracing, all fulfilling, you will get, and with least trouble, least energy at the same time, *Nāma saṅkīrtana*, *Śrī Kṛṣṇa saṅkīrtanam*. *Param vijayate*, let it flourish in this Kali-yuga, flourish for the welfare of the whole creation, to put them in normal vibration.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. In the last *śloka* of *Śrīmad-Bhāgavatam* we find,

*nāma saṅkīrtanam yasya, sarva pāpa pranāśanam pranāmo
duḥkhaśamanas, taṁ namāmi hariṁ param*

[“I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose Holy Names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering.”] [*Śrīmad-Bhāgavatam*, 12.13.23]

The last *śloka* of *Śrīmad-Bhāgavatam*, the conclusion is this: *nāma saṅkīrtanam yasya, sarva pāpa*. *Pāpa* means anomaly, undesirable things, *bhukti mukti* all included, *mukti* is also *pāpa*, abnormal; because our natural function is to serve Kṛṣṇa. We do not do that in salvation. Mere salvation does not include our service to Kṛṣṇa so it is also an abnormal position. So something, it is also a sin. To know the duty, the natural duty, and to stand aloof that is, cannot but be sinfulness. So, *nāma saṅkīrtanam yasya, sarva pāpa pranāśanam*: the *Nāma saṅkīrtana* of Whom can relieve us from all undesirably, all sinfulness, all filthy characteristics. *Pranāmo duḥkhaśamanas*, and surrendering to whom that means to get out of all miseries, *taṁ namāmi hariṁ param*. In the conclusion *śloka* the *Bhāgavata* says let us bow down to, *nāma*

saṅkīrtanaṁ yasya, sarva pāpa pranāśanam, pranāmo duḥkhaśamanas, taṁ namāmi hariṁ param. That *Bhāgavata* stops here. With this śloka, uttering this śloka *Bhāgavata* stops silent, becomes silent, that great treatise becomes silent. Last word is this *Nāma saṅkīrtanam*. So how much importance *Bhāgavata* has given to this *Nāma saṅkīrtana*?

And Mahāprabhu took it from there, the last production of Vyāsadeva, took it from there and He gave it to the public. “Do this, nothing necessary more. Take this.” The very conclusion of *Bhāgavatam*, the great giver, spiritual giver of *Bhāgavata*: Vyāsadeva. “Take this and begin your life in this connection, the most broad and wide idea.”

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari bol. Nitāi Gaura Hari bol.

And we may consider ourselves fortunate that we have come to the verge of such generous, most generous and useful thought, understanding. We have come nearer to touch, to accept, and to go on, and to float ourselves according to our capacity and fortune. We have anyhow after passing so many kinds and types of thinking and different charm of prospect we have left, and we have come to the verge of *Nāma saṅkīrtana*, the ocean. And we may throw our body in this ocean and begin to swim in the ocean of *Nāma saṅkīrtana*, the nectar of the nectar ocean. Gaura Haribol. By the grace of our Guru and Vaiṣṇava, it is their property and we are their slave and we have got the audacity to throw our body into this ocean of *Nāma saṅkīrtana* and go on and swim in the nectarean ocean, ocean of nectar to swim there.

The Rādhā-kuṇḍa *madhyama līlā* is there also, the highest form of *Nāma saṅkīrtana*, the swimming in the Rādhā-kuṇḍa, the highest conception there.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So one day, one *śloka*, that is finished.

Jayatīrtha Mahārāja: So in eight days all of them finished. Of course you can comment on more than one *śloka*.

Śrīla Śrīdhara Mahārāja: That came to help the thought contained here.

Devotee: You'd like to hear one more *śloka*? [Group laughter]

Jayatīrtha Mahārāja: Next *śloka* is *nāmnām akāri bahudhā*, but we'll take that tomorrow. *Nāmnām akāri bahudhā nija-sarva-śaktis*, but we can take that tomorrow.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. *Śrī Kṛṣṇa saṅkīrtanam*.

Jayatīrtha Mahārāja: You have already given us a nectarean ocean today.

Śrīla Śrīdhara Mahārāja: Whole ocean is unlimited. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. The positive side: tomorrow will come the negative, the opposite possibility: that we shall take up tomorrow. Hare Kṛṣṇa. Nine thirty?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Kṛṣṇa. Kṛṣṇa. [?]

Gaurasundar. Gaurasundar. Gaurasundar. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Dhyusa-varṣiṇī tika [?] perhaps the name of the *tika* of Bhaktivinoda Ṭhākura, *Dhyusa varṣiṇī* perhaps. He has got the commentary in Sanskrit. Bhaktivinoda Ṭhākura has given Sanskrit commentary to the *Śikṣāṣṭakam*. And also Bengali translation that is a most original representation. And also our Prabhupāda's commentary on this *Śikṣāṣṭaka*, Bhaktivinoda Ṭhākura's Sanskrit and Bengali and Prabhupāda's also commentary on the *Śikṣāṣṭaka* you may have: go through. Hare Kṛṣṇa.

Devotee: And your English commentary Mahārāja.

Śrīla Śrīdhara Mahārāja: Mine? Ha, ha. I am talking at random, not in organized systematic way, commentary. But whatever I am feeling in my heart I am coming out with that. The relativity whatever comes to my mind I give vent to that. Hare Kṛṣṇa. And that is the outcome of all, Prabhupāda, Bhaktivinoda Ṭhākura, Mahāprabhu and all other, Rūpa Goswāmī, Sanātana Goswāmī. What I have collected, that is gathered, stored in my house in some way, and coming as gist from everything, it is coming. Transformation by accepting the path of devotion, it, a wholesale transformation of our internal system begins and is done. Gradually the store drawn from the outside world, that vanishes, there is a war inside.

And when Kṛṣṇa conception enters into the heart of any devotee the other thoughts and ideas they gradually have to retire.

*praviṣṭaḥ karṇa-randhreṇa, svānām bhāva-saroruham dhunoti śamalam
kṛṣṇaḥ, salilasya yathā śarat*

[“The sound incarnation of Lord Kṛṣṇa, the Supreme Soul (i.e. *Śrīmad-Bhāgavatam*), enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water.”] [*Śrīmad-Bhāgavatam*, 2.8.5]

As autumn season when appears the dirt of the water vanishes. So when Kṛṣṇa conception enters into ones heart the other conceptions and aspirations of all this world to think gradually they will have to retire leaving the ground in possession of Kṛṣṇa because they cannot stand in the fight, can't stand. When Kṛṣṇa conception in any way real, a drop of Kṛṣṇa consciousness enters into the heart, then all other resources of different types must go and Kṛṣṇa will conquer, take possession of the whole. That is the nature, none can stand in competition, not even other so-called devotions of so many *devatas* or creeds of different - this Christianity, this Islam, and other things. All conceptions of theism they have to retire leaving the field to Kṛṣṇa conception. It is such, all aggressor or all accept. None can stand and fight with Kṛṣṇa consciousness, the absolute, the sweet, the beauty. The beauty can capture, the charm, the sweetness can defeat the power. Really we aspirer after beauty and sweetness, the mercy, the affection, the *prema*, self dissipation. To compensate others with one's own energy, the generosity that conquers ultimately everyone. To give, not to take, not to possess, die to live. This has got such a force. And beauty and charm, *prema* means die to live. Not to live yourself but to give others. You die. Most generous form of life in Kṛṣṇa consciousness: self forgetfulness to

the extreme. So beautiful that one loses his own identification and existence also. Self forgetful, totally self forgetful, such a charm is there. Who will stand to fight against Him? Disarmed, everyone is disarmed who comes to fight. Hare Kṛṣṇa.

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ, puṇya-śravaṇa-kīrtanaḥ hr̥dy antaḥ
stho hy abhadrāṇi, vidhunoti suhṛt satām*

[“Śrī Kṛṣṇa, as the Supersoul within everyone’s heart and the friend of the truthful, cleanses the desire for material enjoyment from the hearts of those who have developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.”][*Śrīmad-Bhāgavatam*, 1.2.17]

*praviṣṭaḥ karṇa-randhrena, svānām bhāva-saroruham dhunoti śamalam
kṛṣṇaḥ, salilasya yathā śarat*

Then,

*śṛṇvataḥ śraddhayā nityam, gr̥ṇataś ca sva-ceṣṭitam kālena nātīdīrghena,
bhagavān viśate hr̥di*

[“Swiftly does the Lord enter into the hearts of those who with faith constantly hear and chant the glories of His personality.”][*Śrīmad-Bhāgavatam*, 2.8.4]

If in any way He enters anyone’s heart, then no other consequence, but He will take possession surely. Such helpful and benevolent, generous is He and sweet is He.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Reality the Beautiful. Hare Kṛṣṇa. Hare Kṛṣṇa.

Nitāi Gaura Hari bol.

We must advance in a proper way. That is *sādhū-saṅga*, otherwise so many misguidance, possibility of misguidance, imitation. Valuable things have got cheap and extensive imitation to deceive the public. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. So now I retire today.

Gaura Hari bol. Jai om viṣṇupād...

...

Śrīla Śrīdhara Mahārāja: ...and he gives proof in his behalf.

Garbasthakira hanthara sahara vrata [?] When he comes in the womb of mother, then the elder brother's milk from the breast of the mother stops. He snatches away. *Bhumistha kroda dhataka* [?] And when he comes out of the womb he occupies the lap of the mother and the elder brother is dispossessed. *Yauvane dhana hanthara* [?] And when young, grown up, he takes the share of the property, paternal property. *Samasti bradi samadi bhau* [?] So there is no other greater enemy than the brother.

But that Lakṣmaṇa's behaviour was the ideal of brotherhood. He did everything for the service of the elder brother. Even He went to ignore father for the sake of Rāmacandra. When Rāmacandra going to the forest, leaving, dethroned for Bharata according to the words already given by Daśaratha, His father, Lakṣmaṇa told, "Father is too old. He has lost his sense. He's now guided by the stepmother. We may not care for his vow. You are the natural owner of the throne. And I with this weapon I here control everything to make the smooth path of your throne smooth." Lakṣmaṇa told so much.

And Lakṣmaṇa's adherence to Rāmacandra we find in the greatest degree when He went to banish Sītā Devī in the forest only by the order of Rāmacandra. Sītā did not know that She's going to be banished. She was enticed to the forest Tapovana of Valmiki, "That anyhow You have expressed that You want to see Tapovana once. So Rāmacandra has ordered Me to take You to see Tapovana." In this way Sītā was taken to see Tapovana. And then there Sītā left alone under a tree in the forest and Lakṣmaṇa went to take leave.

"What do You say Lakṣmaṇa?"

"This is the order of My elder brother. You should be abandoned here in the forest."

It is impossible. What is impossible that was possible for Lakṣmaṇa, only to carry out the order blindly of His great elder brother. And Sītā Devī was left alone in the forest under a tree. And then, of course it was divine arrangement, Valmiki's disciples detected Her and took Her there in the *āśrama* and one cottage was at once arranged for Her comfortable stay there. Valmiki took the charge of seeing all comforts of Sītā Devī there. He knew already that such events coming to happen. He was composing *Rāmāyaṇa* and going ahead in his *divya darśana*. In his *divya darśana* he's seeing the future incidents and he's composing the poems. He knew that now high time that Sītā Devī will come here and She will give birth to two sons here in this Tapovana. All this was known to Valmiki Ṛṣi.

And what was that Valmiki Ṛṣi his previous history? He was a great dacoit and he was converted to a Ṛṣi only by the force of Hari *Nāma*, Rāma *Nāma*, experimental way. Devaṛṣi Nārada and Brahmā, when some inspiration came, "The Rāma *Nāma* is so purifying it can purify to any extent, anyone." For experiment they came and they took up that dacoit. Born in a *brāhmaṇa* family, most heinous, cruel, murderer, and what more, looted. "If this man can be converted by Rāma *Nāma* then of course Rāma *Nāma* greatness, magnanimity will be settled." They made this experiment. And first on the way met him and when he was told, he

came to rob them, Brahmā and Nārada, “You take Rāma *Nāma*. Think of you, what you are doing, all these things.”

“No, no. I won’t hear you, all these things which words have no value in me.”

“Do you think all the activities you are doing in this way that will have no consequence? A bad reaction is waiting for you. Still there is time, what we say, do this and you will be absolved from all your previous misdeeds.”

Then so many things happened, anyhow, “I’m doing a duty. I have got my old father, mother, wife, children, to maintain them I am doing. They will also partake of the evil consequences of my misdeeds. It is done for them, their interest.”

“None will take. It is your responsibility. Go and ask them.” “And you go away in the meantime.”

“No, no. Tie us with the tree so that we may not fly away. And you go and ask and come back.” He went straight to his family and asked everyone. None accepted him.

“I am old.” Father told.

Mother also said, “When you were young it was my duty to maintain you. I did it in some way. But now it is your duty to maintain us like your child. We are old. So you are doing your duty by maintaining, but we won’t take the share of your misdeeds. We did not tell you that you will earn money in any way. We did not do that. Do your duty in a right way. We won’t go to share the consequence of your misdeed.”

Wife also told like that. “It is your duty to maintain me. I am doing my duty here. I won’t go to take the share of your misdeeds.”

Then a change came to his mind, a reaction. He ran to the place Brahmā and Nārada they are tied there as he kept them...

End of 82.04.25.B_82.04.27.A

82.04.27.B

Śrīla Śrīdhara Mahārāja: ...so for fear of his sin the whole water disappeared. Then he came back and related to Brahmā, “Oh. It is such, such magnitude of sinfulness.”

So Brahmā had water in his *kamaṇḍalu*, he sprinkled on him and now asked him to take the Name of Rāma Rāma. He can't take Rāma *Nāma*. Then anyhow they asked him that, “The dry branch of a tree, what is that branch, how, living?”

“No. It is *mara*, dead.”

“Yes: *mara*. *Mara mara* you do.”

Mara Mara Mara Rāma Rāma, in this way he has managed to come to take Rāma *Nāma*. And he became Mahārṣi Valmiki, from the sound.

[sāṅketyaṁ pārihāsyāṁ vā, stobhaṁ helanam eva vā] vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ

[“One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *pārihāsyā*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar,

the *Harināmāmṛta-vyākaraṇa*; when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures.”] [*Śrīmad-Bhāgavatam*, 6.2.14]

The Name purified him. The sound, the most subtle thing, it can act over all possible things of gross conception, and also the mental system. Mental system contains so many thoughts and ideas, good or bad, all relating to this mundane world. But *Vaikuṇṭha Nāma*, *Vaikuṇṭha* wave: that vibration, that vibration that is created by the sound, with the help of the sound that can purify all grosser appearances in this world. *Vaikuṇṭha-nāma-grahaṇam*. Not only lip deep sound; that must have got reference of *Vaikuṇṭha*. *Vaikuṇṭha* means that limitation, above limitation. The sound must have its origin, its original conception above limitation. The realm, the plane which is above limitation, immeasurable, that immeasurable force is invited in the form of sound to do away with all the anomalies in this mundane world. Mundane, our mental system or, all bogus, anomalies, it is not normal, proper. All thinking of different free souls, free, different free wills coming, they clash with one another, abnormal. They can be normal only with the help of the most universal vibration. The vibration of the highest universal type, when that comes in this all relative mundane waves they can change them immediately; immediately and most effectively and very highly, high order. So *vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṇ viduḥ*.

...

Now today I am requested to say something on the second *śloka* of *Śikṣāṣṭaka*. I begin there.

nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ

[“O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name.”] [*Śikṣāṣṭakam*, 2]

This is the second *śloka* of Mahāprabhu, *nāmnām akāri bahudhā*; that is the general reading of the *śloka*. But there is some modified reading also. *Nāmnām akāri bahudhā*, some say '*bahuthā*', *nāmnām akāri bahuthā*, '*bahuthā*' abstract noun, '*bahuthā*'. That means; they say that is more grammatical. Some say '*namani akāri bahudhā*' *bahudhā* is retained but *nāmnām* here '*namani*' *namani akāri bahudhā nija-sarva-śaktis tatrārpitā*.

“You have revealed here, expressed here, inaugurated here, different types of Name. *Bahudhā nija-sarva-śaktis tatrārpitā*. And all Your strength, Your power, has been allotted therein, placed therein. Though it is eternal, *nāmnāmi*, the power is already with the Name eternally, but it is said in that way, that fashion. *Sarva-śaktis tatrārpitā*. That means with the Name already the potency from its beginning it is there, both is eternal, *tatrārpitā*, *sarva-śaktis*, all sorts of potencies, energies, *tatrārpitā*.

Niyamitaḥ smaraṇe na kālaḥ. And there is no time fixed for taking the Name. In any time, in any stage, in any circumstance, you can take the Name. Not that in the morning time, not that after taking bath, or any going in the holy place, no, no condition. Any time, anywhere, in any circumstances you may take, go on with taking the Name. So

magnanimous chance You have given, opportunity You have given to all about the *Nāma bhajan*, the service of the Name. So generous, so magnanimous, Your dispensation. *Niyamitaḥ smaraṇe na kālaḥ*.

Nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ, etādrśī tava kṛpā. So much graceful You are here, *tava kṛpā*, infinitely gracious here in this *Nāma bhajan* when You are giving to us.

Etādrśī tava kṛpā bhagavan mamāpi, durdaivam īdrśam ihājani. But still my calamity is of such worst type that I don't find any earnestness, any earnest desire to take the Name. No such faith, no such *śraddhā*, regard: no tendency in me I find to take the Name. No love, no affection for the Name I find. I am such an unfortunate; I am unfortunate of such a high type, worst type, that I do not find any innate hankering to take the Name. What is to be done?"

This is the second.

"You have given all from Your side to take me up from this mundane relativity. You have so generously, Your attempt is so generous, so magnanimous. But yet I find from my side, some cooperation of course is necessary, something from my side to accept that, to accept Your grace, but I find deaf ear from my part coming to Your call. Your magnanimous call, but from my side, what little is necessary, I can't find that my Lord. Hopeless I am."

So the great hope that was given by the first *śloka* of Mahāprabhu, the *Śrī Kṛṣṇa saṅkīrtanam*, if properly undertaken it may progress step by step in this way, these seven consequences. In a progressive way, step by step; that I told yesterday.

First, cleansing the consciousness: and the second, liberation from the mundane relativity. And the third: positive goodness awakens within our

heart, takes to Vṛndāvana. And the fourth: that *vidyā-vadhū-jīvanam*, under the guidance of the *svarūpa-śakti*, *svarūpa-śakti*, *Yogamāyā*, not *Mahāmāyā*. Not out carrying but in carrying current, *Yogamāyā*. The one which is always trying to centralize, to help, we come to *vadhū* conception. We are potency, unconditional potency to serve Kṛṣṇa. That sort of *rasa*, that fully connected, connection what gives full connection with the Lord. Then what after attaining that stage what are other consequences come?

That *ānandāmbudhi-vardhanam prati-padam pūrṇāmṛtāsvādanam*, *sarvātma-snapanam*: to become a particle in the ocean of joy, and then next, joy is not stale and static but ever new. Ever new, a dynamic thing, and *sarvātma-snapanam*, and it is purifying to the utmost. So utmost, though we are kept, we are allowed to keep our individual conception, but still we feel all the parts of our existence is becoming purified when we take the Name to the utmost, to the extreme. And also: not only myself but all who are connected with this *Nāma saṅkīrtana*. All is being purified, mass conversion, mass purification, and purification to the utmost. These are the results.

Now say thesis, antithesis, then when such hope is there, why so much he is under trouble? The difficulty is where? Why do not get the advantage of such a magnanimous sanction of the divine, divinity? Where is the rub? Difficulty must be detected. Here comes to the practical point.

Nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ, etādṛśī tava kṛpā. Inestimable grace from Your side, so many opportunities given. But the little, the least attempt from my side to have benefit of this, there is the want. I am so mean, so small, so meagre, so sinful. *Etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ*.

Bhaktivinoda Ṭhākura in his translation says beautifully,

*tūhu doyā-sāgar tārayite prāṇī, nām aneka tuwā śikhāoli āṇi' sakala
śakati dei nāme tohārā, grahaṇe rākholi nāhi kāla-bicārā śrī-nāma-
cintāmaṇi tohāri samānā, biśwe bilāoli karuṇā-nidānā*

*tuwā doyā aichan parama udārā, atīsoy manda nātha! bhāga hāmārā
nāhi janamalo nāme anurāga mor, bhaktivinoda-citta duḥkhe bibhor*

[O Lord, You have brought Your innumerable Holy Names to this world and have taught the chanting of them to the fallen living beings just for their deliverance; therefore You are an ocean of mercy and compassion.

You invest all Your energies in Your Holy Name and on the chanting of Your Holy Name You have not placed any consideration such as time or place.

Your Holy Name, which is like touchstone, is non-different from You. You have distributed Your Holy Name throughout the creation, and that is the essence of Your kindness.

Such is Your great mercy O Lord, but I am extremely unfortunate.

My attraction and love for the Holy Name never came about; therefore the heart of Bhaktivinoda is overwhelmed with sadness.]

[Verse 2 from Bhaktivinoda's *Eight Prayers of Divine Instruction*, based on *Śikṣāṣṭakam*]

The least requirement from my side, that I must have some liking, some taste to accept, some earnestness to accept, but there's the lacking. Then, where's the hope?

The next *śloka* coming; then how to attempt? Of course when we come in the relativity we are trying to take the Name. However formal it may be, may not be, from the core of our heart, but formally we are trying to some

form or other. Then by what process we can get the benefit and we can have progress. The third *śloka* is coming here.

Now we may have to say something in this connection; that though one feels that he has got not the least required minimum to deposit to get the grant, but it is not a hopeless case, hopeless case; why? The very nature of things takes us to that conception. It is really, when the *Nāma bhajana*, the realization of the grace of the Name, to pray for the grace of the Name, when one begins his life in such a method, or in any form of devotion towards the Lord infinite, he cannot but feel like that. In relativity of infinite he can't find anything in him. That means he's quite emptied, vacated. "I have nothing to give in return. The minimum requirement, that is also absent here." That takes to the conception that, "I have no qualification, completely emptied." Rather, the opposite qualifications are felt in one's heart.

jagāi mādhai haite muñi se pāpiṣṭha, purīṣera kīṭa haite muñi se laghiṣṭha

[Kṛṣṇadāsa Kavirāja Goswāmī says: "I am more sinful than Jagāi and Mādhai and even lower than the worms in the stool."] [*Caitanya-caritāmṛta*, *Ādī-līlā*, 5.205]

We should not be discouraged with this that we have got no capacity, not the least merit which is required for this *Nāma bhajana*. But rather that is the natural position of a devotee. But at the same time we must guard ourselves from our insincere conception that we have nothing. There's the enemy. "I have got no least liking for the Lord, no taste for the Lord, cannot have in this." It is all right. But, "I have got some taste, some earnestness, some devotion for the Lord," it is dangerous, that, "I have." When we are going to have some connection with the infinite, we must be emptied, fully emptied. Self abnegation must be complete, as it becomes complete. This attainment in this worldly line: that is the

negative side. We must withdraw completely from that. “I have nothing, no qualification that I can be accepted or be utilized in the service of the Lord. Perfectly I’m unfit.” Complete withdrawal of the egoistic world and a capture of the Yogamāyā. Everything is His. A slave has no position, the whole position with the master. So, that is the real qualification. And when you go to assert that, “I have got such and such qualification which may be utilized in that,” there’s the rub. So, Mahāprabhu says,

na prema-gandho 'sti darāpi me harau, [krandāmi saubhāgya-bharaṁ prakāśitum vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[“My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

The standard is there and from that we are to understand the position of the negative side. That is to possess nothing; that is the qualification. And everything His, that is the qualification. To feel that, to conceive that, that is the qualification and that must be sincere. That must not be imitation, there we must be careful. That *uttama-adhikārī*, the stage of the highest devotee, I must not venture to imitate. There’s the difficulty. So it’s quite natural when one can approach in this line he becomes successful in this life. Self abnegation to the complete and, “All gracefulness is seen on the side of my Lord, I am His.” And this Yogamāyā, her duty is to do this, effect this. Now what we are wanted to accept, the path, how? What process we should try to utilize ourselves for this *Nāma bhajana*. Then Mahāprabhu comes with His third *śloka*.

*tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ
sadā hariḥ*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”]

Mainly you couch yourself in this way, *tṛṇād api sunīcena*. You think yourself that you are meanest of the mean. Even a blade of grass has got its value, but you have not so much value. Bhaktivinoda Ṭhākura has come with his analysis of the meaning. “The straw, it has got its some material value. But in your case you have got no positive value, all negative, *bikṛta* [?]. A man may not be educated, but a mad man he’s more less; minus, *bikṛta*. He can think but he can think in an abnormal way his thinking is going.” So, Bhaktivinoda Ṭhākura says, *bikṛta svabhāvasa, bikṛta cittasya* [?]

“My consciousness, I have got some consciousness, some intelligence, some this and that, but that all misdirected. But a blade of grass it has got nothing, no misdirection tendency to go towards opposite direction. So *tṛṇād api sunīcena*, I am meanest than a blade of grass. A blade of grass can be taken away here, there, by the storm, by the external wave. But for myself I will always be reluctant. In a particular direction if the wave wants to take me I shall try to go towards opposite. So *tṛṇād api sunīcena*, if really considered, valued, then my position is lower than a blade of grass, with opposite tendency, not to be handled very easily.

Taror api sahiṣṇunā, that *taror api sahiṣṇunā*. So when we are taking our self in the relativity of the infinite goodness we should think that, “I have got no value but the, some negative value. I shall oppose, if He wants to grace me I shall try to resist it. I am constructed by such element that I will go to suicide. The energy which is left in me, that will try for suicide. He will come to grace, I shall oppose. This is my position. But the blade of grass won’t oppose. I have got such a nasty position.”

You must realize that you are such, and so and so. *Tṛṇād api sunīcena, taror api sahiṣṇunā*. So with this carefulness you will come to accept the goodness of the Absolute, in Name, *Nāma bhajana*. *Taror api sahiṣṇunā*. And so you don't think that your way will be very smooth. So many troubles may come from outside, as you feel now. Practically when you go with *kīrtana* party so many comes, "You monkeys, red faced monkeys." So *taror api sahiṣṇunā*, these things must come to you, so many. From so many directions, so many forms of hindrances, opposition, that will come and try to affect you, to dissuade you from this path. But *taror api sahiṣṇunā*.

The example of a tree and that is analysed. If anybody does not pour any water, tree does not say, "Oh. Give some water to me," does not say. Then anyone is coming and disturbing, snatching the leaves, cutting the branches, someone cuts the whole thing; but silent, no opposition.

So, no opposition, you will rather try to see that in this way, by insult or poverty, or any other punishment, unfavourable dealings that are coming, to purify me these things are necessary. With least punishment I am going to be released. Going to be released, *taror api sahiṣṇunā*. I have connected with the highest object of life, the highest fulfilment of life. But what price I am going to pay for that? What price? If I am confident that I am going to attain the highest fulfilment of life, but any price is sufficient for that? Inconceivable. So *taror api sahiṣṇunā*. What ever little demands come to be exacted from you, with smiling face you have to accept that, in consideration of your highest goal. If you are really confident, you have faith in your brightest future, then what little price there they want, the nature want through these miscreants, apparently.

Our Gaura Kiśora Bābājī Mahārāja, once, we are told, he's going *mādhukari-bhikṣā*, and going to his quarter. But as people they come to attack you, they did not spare him also. The boys they are pelting some small bricks and some dust throwing, and he was remarking, "Kṛṣṇa. You are cruelly dealing with me. I shall complain to mother Yaśodā about this." That is his outlook. How harmonized is he? How harmonized, so anything coming, "Oh. Kṛṣṇa. You are there, without Your; in

philosophical calculation, without Your will nothing can happen.” But in His concrete form, “You are with these children. You are disturbing me, and I shall do it, I shall teach You the lesson. I know how to deal with You.”

So in that way they are established in their, and they take everything like that. That is our beacon light to adjust with things that apparently unfavourable, a sweet adjustment there.

So, *ṭṛṇād api sunīcena, taror api sahiṣṇunā*, then *amāninā mānadena*. Almost finished, *ṭṛṇād api sunīcena, taror api sahiṣṇunā*. Don't give any opposition, still opposition will come to you, disturb, and you will forebear. You will accept them in such a line. It is finished, but still *amāninā mānadena*, the *pratiṣṭhā* is the most subtle and highest enemy of us. So a special dealing has been recommended here with *pratiṣṭhā*, prestige, position. That is the worst enemy for the devotees of Kṛṣṇa. *Pratiṣṭhā* takes to *māyāvādā* that *brahman*, “I am so 'ham,” not *dāso* 'ham, not “I am subordinate,” but only says that, “I am. I am a part of the supreme element, I am he, I am that.” Eliminating from his consideration that so big and so small I am under misery suffering so many things, all these are ignored, practical things. So *pratiṣṭhā*, position, ego, that is the worst enemy and to deal with that specially it is told how to deal; *amāninā mānadena*. You must not want respect from anybody, from the environment. But at the same time, you must give prestige to the environment, according to their position. You'll show respect, but don't desire any respect from outside. You must be very particular: this is the worst and the hidden enemy. And if you can cross this enemy anyhow, avoid, conquer, then you will be able to enter into the slave area. Slave area of Kṛṣṇa: the wholesale given, wholesale sacrifice area. Then *amāninā mānadena*: never seek for your position, prestige, from any quarter. At the same time you are required to give honour to one and all, according to your understanding.

Now here is also something. This is a general meaning. Our Guru Mahārāja, when he went to Vṛndāvana, of course he used motorcar. Then one *pāṇḍā* told in his talk with Guru Mahārāja on some occasion that, “We are Vrajavāsī *brāhmaṇa*. We can offer our benediction to Goswāmī, [Raghunātha] Dāsa Goswāmī. Dāsa Goswāmī he came from, was born of a *śūdra* family, but we are *brāhmaṇas* and we are Vrajavāsī specially. And he himself asked such benediction from us.”

*gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane svamantre śrī-nāmni
vraja-nava-yuva-[dvandva-śaraṇe sadā dambhaṁ hitvā kuru ratim
apūrvām atitarā*

maye svāntarbhrātaś caṭubhir abhiyāce dhṛta-padaḥ]

[“O mind - my brother! I fall at your feet and implore you: ‘Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth or pure *brāhmaṇas*, the *Gāyatrī mantra*, the Holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā-Govindasundara.’”]
[*Manah-śikṣā*]

“I want Guru by submission, my *praṇāma* to all in Vṛndāvana, *amāninā mānadena*, Guru, all submission to Gurudeva.” *Goṣṭhe*, the pasture ground where Kṛṣṇa with so many cows and buffaloes He had His *līlā*. *Goṣṭhālayiṣu*, and those that are living in this *goṣṭhe*, *goṣṭhe goṣṭhā*, the place for the cows. In the day they were moving, wandering in the forest and their property was cow. And wherever there is favourable food for the cows in a particular forest they used to change their houses from one place to another place, suitable for the cow grazing. The grazing ground where they found better, they used to take their houses, moved that side. So sometimes Vṛndāvana, sometimes Nandagram, sometimes

Kamavana, in this way Gokula, sometimes Gokula. When Kṛṣṇa came Nanda was in Gokula. Then grown up, then He is found in Nandagram. In this way they moved according to the grazing opportunity for the cows. They used to move their camp. The *goṣṭhā*, *go* means cow, *ṣṭhā* means the place of existence, so *goṣṭhā*, wherever the cows are sheltered *goṣṭhā* means. And there the camp of the keeper of the cows generally goes; so *goṣṭhe goṣṭhālayiṣu*. *Sujane* means Vaiṣṇava, *bhūsuragane* means *brāhmaṇas*. *Svamantre śrī-nāmni*, in this way, “The Name, the *mantra*, all, I show my submissive, my obeisances,” Dāsa Goswāmī says.

And thereby they say, “Oh. We are *goṣṭhālayi*, as well as we are *bhūsurā*, then we are in a position to give benediction to Dāsa Goswāmī.”

Our Guru Mahārāja hearing this he stopped taking *prasādam*. We were there. It was in Rādhā- kuṇḍa. “I had to hear this, that Dāsa Goswāmī, the most respected Ācārya, and this fellow who’s under the control of lust, greed, anger, all these things, and he says that he can show his grace to Dāsa Goswāmī. And I am to hear that? Without doing any... opposite action, I won’t eat, take *prasādam*.”

He’s not taking *prasādam*, we also can’t take *prasādam*; the whole camp is fasting.

Then one gentleman, local gentleman who came to know this that whole camp is fasting for this, he managed to take the man to Prabhupāda and he begged to be pardoned. And then Prabhupāda was satisfied and then showed some respect and then he took *prasādam*. That man took *mādhukari* from his own house and requested Prabhupāda [?]

At that time some one of us, of the disciples, requested Prabhupāda, “They are all fools, ignorant people. Why do you... are so much affected on his statement? You may ignore.”

Prabhupāda told, “If I would have been an ordinary *bābāṇī* then if such remarks come then I’d cover my ears and go away. But I am playing the part of an Ācārya. Why I am using this motorcar here? What justification I

have got, if I do not oppose such remarks against my Gurudeva, then why?" He repeatedly used this, "Why I am using motorcar here in Vṛndāvana? Had I been a *niṣkiñcana bābājī*, only a *kaupīna*, and I, not to be supposed to (.....?) any opposition, to save me I should leave the place and go to some other place. But when I am using, I have taken the pose of Ācārya, the teacher...

End of 82.04.27.B

82.04.27.C

Śrīla Śrīdhara Mahārāja: ...so the example of the servant of the Vaiṣṇava I have accepted, then I can't evade such circumstance. I must face and I must do everything in my power that such things may not go on undetected or unopposed; in this way. So *tṛṇād api sunīcena*, that has some sort of adjustment, *amāninā mānadena*, some sort of modification will come in the practical field.

When the ISKCON was attacked and a gun was used there was a general complaint, "Oh. They're *tṛṇād api sunīcena*, *taror api sahiṣṇunā*? Why they have crossed the advices of the Vaiṣṇava, of Mahāprabhu? How they are Vaiṣṇava? They can't be Vaiṣṇava."

So many complaints came to me. I said, "No they have done rightly." *Tṛṇād api sunīcena*, *taror api sahiṣṇunā*, *amāninā mānadena*. This example, it is on the face of the Vaiṣṇava, not a madman. A madman, general ignorant man, they are mad, *vikitri kiti* [?] they do not know what is good, what is bad. So their consideration has got no value. Whether he's *amāninā mānadena*, or *sunīcena*, or *sahiṣṇunā*, who will come to say? These mad people, ignorant people, they have got any sense that they will come to judge that who is *sunīcena*, and who is *sahiṣṇunā*, and who is *mānadena*?

The standard judgement is there. So we shall think that we are under the side, on the eyes standing in front of the Vaiṣṇava, who are standard thinkers: from their consideration, not from the consideration of ordinary persons. Of course any man may deceive the ordinary people with physical meekness. Only physical meekness, physical *sunīc*, modesty, a show of modesty is not modesty proper. A show of humiliation is not humiliation proper. It must come from the heart and must come for the real purpose. So everything, *sunīcena*, *sahiṣṇunā*, *amāninā*, *mānadena*, must be considered by a standard judgement, a standard normal person. Not by the so called ignorant, anyone, these tigers, the elephants, these jackals, there are so many they will come to judge what is humility, and what is audacity, or wickedness, impertinence, all these.

So from the consideration of the Vaiṣṇava: the Deity is going to be molested, the temple is going to be molested, and I shall stand, “Oh. I am *sunīc*, I am *mānadena*.” The dog is entering into the temple, “I am *mānadena*.” This sort of...that normal conception of thing we must have. This sort of anomaly we may not allow in the name of *sunīc* and *mānadena*; all these things. Anyone harming a Vaiṣṇava, molesting the temple, “The dog, I shall allow the dog to enter the temple, and I am *mānadena*, and I am *sahiṣṇunā*: all these things.”

Not such, the physical type of meaning, but real meaning, normal meaning will be accordingly. That I am *sunīc*, I am the slave of the slave. With that consciousness if anything comes to molest my master then I go first to sacrifice me, because I am of least importance my sacrifice no loss. So I must go to sacrifice myself to keep the prestige of the Guru, Vaiṣṇava, and my Lord. I am always in the relativity of the conception of my Lord and His family. That must be always with me, that conception, the higher and not impersonal conception. The higher conception relativity always with me, and I am the lowest. So at the cost of the lowest sacrifice I shall go to; there is the conception of honour, the conception of highness and Lord, Lord of Lords. Such conceptions I am in front of, so in consideration of that my dealings should be. So taking this into account we shall have to understand the meaning of *trṇād api sunīcena*, *taror api*

sahiṣṇunā, not physical imitation of it, but practical realization, and there this sort of distinction, *amāninā mānadena*.

So *māna* must be given the fame, honour must be given to Vaiṣṇava, and not to *māyā*. That must be enough. And in the adjustment of Bābājī Mahārāj in the highest stage, there also like some other thing; but *madhyama adhikārī* Vaiṣṇava, he's to accept things in this way. As our Guru Mahārāja told that, "Had I been in the robe of a *bābājī* I may walk away from the place. I can't do anything in opposition so I must go away, I must avoid. But when we are in preaching camp, we have taken the responsibility of leading so many towards the domain of the Lord, our adjustment will be like that, *madhyama adhikārī*."

[īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca] prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

Opposition: general indifference to the enemy, that is also individual case, but when in a company, in an organized way we are to preach for the Lord, our duty should change. We cannot be indifferent to the enemy. But that does not mean that physically we shall be eager to give physical punishment. It is mentioned, Jīva Goswāmī says, "*Vaiṣṇava nindaka*, one who is, *vaisnava caritya sarva dalpavita* [?]

One who is throwing blame over a Vaiṣṇava; then if the king is a Vaiṣṇava then he will give that Vaiṣṇava *ninda* that corporal punishment. He may banish him from his country, his state, or he may cut his tongue. *Vaiṣṇava nindaka jiha ceran* [?] That is in scripture and Jīva Goswāmī

has mentioned that. He has taken that into account and he has given his decision that if he has got that position and power, if he's a king, then if one repeatedly puts blame toward real Vaiṣṇava the king should give the punishment by cutting his tongue. But it is not for ordinary persons; then there will be a riot. According to one's particular position these things should be taken and the necessary things should be done.

So, Hanumānji is a Vaiṣṇava but he is seen to destroy so many lives. Arjuna and so many others, even Kṛṣṇa, Rāmacandra, They are also seen outwardly at war, so *tṛṇād api sunīcena*. But Mahāprabhu told not through passing that *varṇāśrama* and so many stages. He generally mentions about the highest end of life, not passing through so many different stages of *varṇāśrama*. But from any place, a least place, or anywhere, who has got aspiration for the highest goal, he may adopt such policy in his life; principal, no opposition, "Let all my previous sins finished in this way." But in the case of the insult of the Guru, Vaiṣṇava, all these things, according to his might he will oppose.

Bhaktivinoda Ṭhākura, what he said, in the sun?

Aksayānanda Mahārāja: *Śrī-kṛṣṇa-kīrtane jadi...*

Śrīla Śrīdhara Mahārāja:

*[Śrī-kṛṣṇa-kīrtane jadi] mānasa tohār, parama jatane tāhi labho adhikār
tṛṇādhika hīna, dīna, akiñcana chār, āpane mānobi sadā chārī' ahaṅkār
bṛka-sama khamā-guṇa korobi sādhan, pratihimsā tyaji' anye korobi
pālan*

[“If your mind is always absorbed with great care in chanting the glories of Śrī Kṛṣṇa, then, in that process of Kṛṣṇa *kīrtana* you will gain mastery over the mind.] [You should give up all false pride and always consider yourself as worthless, destitute, lower and more humble than a blade of grass.] [You should practice forgiveness like that of a tree, and giving up violence toward other living beings, you should protect and maintain them.”] [From verse 3 of Bhaktivinoda’s *Eight Prayers of Divine Instruction*, based on *Śikṣāṣṭakam*]

Not only to tolerate the evil doings of others, or the environment, but do something good to them. You are being tortured: in that position also you try to do some good to them. *Bṛka-sama khamā-guṇa korobi sādhan, pratihiṁsā tyaji’ anye korobi pālan*. As it is mentioned in the case of the tree, one who is cutting the tree he gets the shade of the tree; shade, comfort from the tree, though cutting it. So *bṛka-sama khamā-guṇa korobi sādhan, pratihiṁsā tyaji’ anye korobi pālan...*

Aksayānanda Mahārāja: *Jīban-nirbāhe...*

Śrīla Śrīdhara Mahārāja:

jīban-nirbāhe āne udbega nā dibe, para-upakāre nija-suka pāsaribe hoile-o saba-guṇe guṇī mahāśoy, pratiṣṭhāśā chāri koro amānī hṛdoy kṛṣṇa-adhiṣṭhān sarba-jībe jāni’ sadā, korobi sammān sabe ādare sarbadā

[“In the course of your life, you should never give anxiety to others, but rather do good to them and forget about your own happiness.] [When one has thus become a great and pious soul, because of possessing all good qualities, one should abandon all desires for fame and honour and make

one's heart humble.] [Always knowing that Lord Kṛṣṇa resides within all living creatures, one should, with great respect, show honour to all living beings at all times."] [From verse 3 of Bhaktivinoda's *Eight Prayers of Divine Instruction*, based on *Śikṣāṣṭakam*]

Then in conclusion he's summarizing the very gist.

dainya, doyā, anye māna, pratiṣṭhā-barjan, [cāri guṇe guṇī hoi', koroha kīrtan]

[“Humility, mercifulness, respect toward others, and the renunciation of desires for fame and honour – one becomes virtuous by possessing these four qualities. In such a state you should sing the glories of the Supreme Lord.”]

These four; *dainya* – you are meanest of the mean thing. Always be conscious that you are a beggar. “I am a beggar. I want the greatest. I have come to beg the highest thing.” So no disturbance may come, enter into my attempt, *dainya*. *Doyā*, and at the same time your attitude should be helpful to the environment, *doyā*, according to your capacity. *Doyā* means not to get food only, but instead, in the place of food you'll try and give him *prasādam*. In this way by Kṛṣṇa *Nāma*, by educating him to Kṛṣṇa thought then only *doyā*. *Anye māna*, according to his position everyone should be given respect for his respective position outside. And *pratiṣṭhā-barjan*: and not to want any position but the position of the slave of the slave of the Lord. That has been given as guiding instruction toward *Nāma bhajana*.

trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ

sadā hariḥ

If you want to take, chant the Name of Hari, you won't go to lose your energy with trifle things of the world. In prestige, or any gain relative to money, or any physical comfort, don't allow your attention to be disturbed by, for these small acquisitions. You are trying for the greatest thing, so don't lose your energy for the smallest thing. All other things are very small and we must be conscious of that. So don't waste your energy and your valuable time, you have got the chance for an attempt for the highest goal. Be economic and economic consideration is recommended in such a way.

So two *śloka*s finished today. What's the time?

Akṣayānanda Mahārāja: Nine thirty.

Parvat Mahārāja: Ten to ten.

Śrīla Śrīdhara Mahārāja: Ten to ten. Then should I begin a third or a fourth?

*na dhanam na janam na sundarim, kavitam va jagad-isa kamaye mama
janmani janmaniśvare, bhavatad bhaktir ahaituki tvayi*

["O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."] [*Śikṣāṣṭakam*, 4]

The nature of your guidance of your energy should take this path; *na dhanam na janam na sundarim, kavitam va*. Generally in the ordinary sense, *na dhanam*, “I don’t want any money.” *Na janam*, “No popularity, manpower I don’t want.” *Na dhanam na janam na sundarim*, generally the beautiful lady company. *Kavitam va*, this poetic honour, poetic good name, position of a poet. But it has been deeply dealt with. *Dharma, artha, kama, moksha*. Our Guru Mahārāja, our Bhaktivinoda Ṭhākura, formed in this way; *na dhanam*, Guru Mahārāja said, *dharma dhanam*, the consideration of duty. *Na janam*, that is any physical relationship for comfort, *stri, putra* etc., wife, son, *na janam*.

Kama, sundarim perhaps *kama*. *Kavitam va*, that is *moksha*, the hearsay, that *moksha, mukti*, liberation, that has got a very high value, but that is only in words, like poetry. In fact that is all imagination, that *mukti*, liberation, because ultimately my existence is gone, *sāyujya mukti*. There is nothing, only black marketing, canvassing of false things.

Jagad-īśa kāmaye, only pray for this: *mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi*. Causeless adherence to You I pray. That is causeless, without any reward. Natural serving attitude I want.

'Dāsa' kari' vetana more deha prema-dhana. *Prema dhana, prema* means the affection, the affinity, the love. “I shall serve You and in remuneration, in return, You’ll give more tendency to serve You.” *Prema* means this, the more energy and tendency, more hankering to serve. So it will be enhanced, the remuneration will come. That it is the [?] means interest will come to be capital: something like that. Money lending business: the interest becomes capital. So I am serving You and if You want to pay something, that capital will be *prema*. That more tendency, more mad energy it will be enhanced, our tendency to serve will be more and more enhanced. Whatever I do the interest must come into capital. In this way it will march on.

na dhanam na janam na sundarim, kavitam va jagad-īśa kāmaye mama

janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

Wherever I am born according to my own *karma* I aspire only for Your service my Lord: and causeless service, not any other hankering in return. '*Dāsa' kari' vetana more deha prema-dhana*. The general temptation on my four sides, of these four classes, *dhan*, *jan*, *kavitā*, *sundarīm*, for different types, *dharma*, *artha*, *kāma*, *mokṣa*, scientifically represented. "I may not have any attraction for them, so only towards You. And that is for every..."

paśu-pakhī ho 'ye thāki swarge bā niroye, [taba bhakti rahu bhaktivinoda-hṛdoye]

[“Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda.”] [From verse 4 of Bhaktivinoda’s *Eight Prayers of Divine Instruction*, based on *Śikṣāṣṭakam*]

“Even I won’t aspire after; You give me liberation and being liberated I will be able to serve You better.” That sort of condition must not be put there. Wherever, according to my own *karma*: wherever I be, my birth may take place, does not matter. But only, the whole prayer is concentrated only to that prayer of attraction for You. That is my only prayer, attraction for You. Physically wherever I be does not matter. That is the most pure, purest nature of our prayer is this. *Paśu-pakhī ho 'ye thāki swarge bā niroye*. I may, according to my *karma*, I may be a beast or a bird, here, there, or I may be even in the hell, it does not matter. But the whole aspiration concentrated to only one thing, *taba bhakti rahu*, my attraction for Your service; that may not be lost, that may be enhanced. I may have that. The whole prayer is concentrated only on one point, not independent of

the external position. Only this is my prayer. This is the purport.

*na dhanam na janam na sundarim, kavitam va jagad-Isa kamaye mama
janmani janmaniśvare, bhavatād bhaktir ahaitukī tvayi*

Ahaitukī bhakti, causeless, natural, quite natural, without any aspiration with it. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. So: almost ten?

Devotee: Ten. Yes.

Śrīla Śrīdhara Mahārāja: So four śloka finished today. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Any question, from any quarter? Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Jai Om Viṣṇupāda...

Jayatīrtha Mahārāja: We were able to find that book of Bhaktivinoda Ṭhākura, Bhaktisiddhānta Sarasvatī Ṭhākura Śikṣāṣṭakam commentary. We got it at Caitanya Maṭh. And Aksayānanda Mahārāja is now in possession of that book. And what is [?] Aksayānanda Mahārāja, you can translate?

Aksayānanda Mahārāja: Bengali is easy but the Sanskrit is difficult, Bengali is not so difficult but the Sanskrit takes some time.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. The general health of you all perhaps going well?

Devotees: Yes Mahārāja.

Jayatīrtha Mahārāja: Not so much sickness as in the beginning. The devotees are feeling better. And everyone is getting ready for this *parikramā* of Nepal.

Śrīla Śrīdhara Mahārāja: Gurupāda is very eager to do some service there in aggressive way, and you stopped him. “No aggression, but toleration, *taror api sahiṣṇunā*.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Jayatīrtha Mahārāja: Actually everyone has so many questions to ask you, but we don't want to keep you for so long. You've already given us so much of your mercy by speaking to us for so long.

Śrīla Śrīdhara Mahārāja: At least one may be dealt with now.

Jayatīrtha Mahārāja: At least one question.

Another devotee: (Bengali?)

Śrīla Śrīdhara Mahārāja: (Bengali?)

Jayatīrtha Mahārāja: In the matter of increasing, if a businessman will say that if the interest is always going to be reinvested and made as capital, then when will I ever get chance for enjoying any of the bank balance that's being created?

Śrīla Śrīdhara Mahārāja: Life is eternal, Bhaktivinoda Ṭhākura says,

[kṛṣṇa-nāma-cintāmaṇi, akhila rasera khani, nitya-mukta śuddha-rasa-moy] nāmera bālāi jato, saba lo 'ye hoi hato, tabe mora sukhera udoy

[“The Name of Kṛṣṇa is touchstone, a mine of all devotional mellows, eternally liberated, and the embodiment of pure *rasa*. When all impediments to the pure chanting of the Holy Name are taken away and destroyed, then my happiness will know its true awakening.”]

[*Śrī Nāma-Māhātmya*, The Glories of the Holy Name.]

The aspiration of the servant of a devotee is going in this way. *Nāmera bālāi jato, saba lo 'ye hoi hato*. *Bālāi* means the enemies of a baby. When

the baby has not got some knowledge then so many disease may come to attack the baby. So when Name is in its child-like stage, in the beginning, then the *aparādhās*, the crimes against Name, offences against Name can come. When grown up, no offence can approach, the *Nāma bhajan*. But for a beginner so many offences may come. So *bālāi* means the enemy of the Bala Kṛṣṇa, the *bala* Name, the less grown Name. *Nāmera bālāi jato, saba lo 'ye hoi hato*.

Bhaktivinoda Ṭhākura says in that sense, “The Name is so beautiful, so gracious, so charming, that I like to die with all the offences along with me and let others enjoy. All possible obstacles, hindrances, offences against the Name is so beautiful, so charming that I want to take them all and die. I may finish me taking that suicidal squad.”

Just as with bombs on the armpit entered they into the ship, [?] the chimney; it may lose him so that suicidal. That began from Japan towards British, and Hitler told that yet we have to learn something from Japan. That was very much appreciated by him, the suicide.

“So I want to finish myself with all the offences carrying and let others enjoy.”

This Vasudeva Datta, “Give all the offences of all the *jīvas* to me and throw me for the eternal hell.

Then others will, they will be gainer. Give them Kṛṣṇa *prema*.”

That is a sort of feeling, a highly generous feeling. It does not die. Die to live: that is higher living, attainment of higher life when such wishes come; desires come in us that I want that so much appreciation for the Lord, “Let others have it, and I, as a price of all their sins, I may go down. But it will in all glory it will.” That is a sort of feeling.

From what connection this came?

Jayatīrtha Mahārāja: We were discussing the capitalist’s viewpoint. The capitalist will consider that investing interest along with capital

consistently will mean some growth of wealth but no ability to touch that wealth. So where is the hope for enjoyment?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Enjoyment by self dissipation: from the opposite direction, enjoyment. “Please let others enjoy at my cost.” That is the basis of the highest enjoyment, Kṛṣṇa with others. “Let Kṛṣṇa enjoy with others and I must be the scapegoat.”

Āśliṣya vā pāda-ratām. The last *śloka* of Mahāprabhu will come to say about that.

And as Nārada came to the *gopīs* for the feet dust: for the treatment of Kṛṣṇa’s headache, self abnegation to what degree? That is the point of the whole thing. The very life is that, that how much sacrifice is possible? And as much as sacrifice so much the benefit. Sacrifice, die to live. So it is very favourite to me, these Hegel’s words, die to live. Don’t hesitate to give you. He is the highest consumer. You want Him, the highest consumer known to the world, and you are on the face of that. If you can face, so the devotees do not face, to face the different types of consuming consumption there is Rādhārāṇī, Yaśodā and all group. Then so many groups and those that after liberation from this world join, they have got a particular rank. Only they can be recruited in that camp. So there is classification *sakhā*, *nitya-sakhā*, *prana-sakhā*, all these groups according to the quality there.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Jayatīrtha Mahārāja: So this magnanimous aspect of Mahāprabhu is

seen as the equivalency of

mādhurya līlā. The Gaura *līlā* is magnanimity or distribution of the *rasa* is seen as the equivalent.

Śrīla Śrīdhara Mahārāja: Yes. Both the parties combined has come to give Their most secret sweetness, as if, to the public; so magnanimous. *Bramhava durlabha prem savakari jati* [?] What is...

...Brahmā, Śiva, they cannot aspire after. That sort of wealth has been taken to this Earth and it was canvassed from door to door, *Śiva viriñcira vāñchita ye dhana jagate phelila dhāli*. And very difficult to understand and appreciate how it is possible. I have written two lines in *Nityānanda stava*.

śrī-kṛṣṇa prema nāmā parama sukha-mayaḥ ko'pyacintyaḥ padārtho yad gandhāt sajjanaughā nigama bahumataṁ mokṣam apyākṣipanti [From *Śrī Kīrtana Mañjuṣā*, p 16]

Why Nityānanda Prabhu approaching towards the market? No such scholarship, no such power, majesty, and He holds the highest position, that of Balarāma, Saṅkarṣaṇa, etc., next to Kṛṣṇa. Why, what's the reason? *Śrī-kṛṣṇa prema nāmā parama sukha-mayaḥ ko'pyacintyaḥ padārtho*. There is something highly valuable, wealth, as Kṛṣṇa *prema*. *Yad gandhāt sajjanaughā nigama bahumataṁ mokṣam apyākṣipanti*. The really honest persons, if they get a slight scent of that Kṛṣṇa *prema*, that divine love for Kṛṣṇa, *mokṣam apyākṣipanti*, *nigama bahumataṁ*, which has been much praised by the scriptures, Vedic scriptures, that *moksa*, liberation, he/they also throw out that. Do not care for *moksa*, which has so much position in the *Veda* for *mukti*. *Dharma*, *artha*, *kāma* that is lower, but *mukti* is considered to be the highest attainment generally in the Vedic conception. But that is also thrown out hatefully.

Such a scent is in Kṛṣṇa *prema* and who can give that Kṛṣṇa *prema*, that wealth of the higher order, his position must be higher. So Nityānanda Prabhu's position is higher. Because what He's giving, delivering, that is of the highest value, we can see by calculation here.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So I take leave. What is my...

End of 82.04.27.C

82.04.28.A

Śrīla Śrīdhara Mahārāja: Jaya Om Viṣṇu-Pāda...

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

["I offer my respectful obeisances unto You, O most munificent incarnation! You are the Supreme Lord Śrī Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and are more magnanimous than any other incarnation, even Kṛṣṇa Himself, because You are bestowing freely what no one else has ever given - pure love of Kṛṣṇa."]

[Śrīla Rūpa Goswāmī]

*kavi sri caitanya mari kari veni doya [?] kavi ana pai vai vaisnava pada
chaya [?]*

Systematically we began from Guru, to Gaurāṅga. But sometimes it is seen that the boundary of the grace of Gaurāṅga is more extensive, and by His arrangement Guru comes to me, He comes as Guru. So Kṛṣṇa's grace is also like that. First we come in consciousness with Kṛṣṇa, roughly, then, when we enter in a systematic way then He comes as Gurudeva. He sends *vartma-pradarśaka* and so many Vaiṣṇavas to distribute *sukṛti*, and gradually we are raised to a particular standard where, *guru- pādāśraya, tadasya, gurum evābhigacchet*. Not all in a sudden one may come to Guru; underground there are many things. Help from Kṛṣṇa at large, then the systematic life begins. The rough progress stops and the systematic life begins in the spiritual world. Then He sends, He comes in the form of Gurudeva. That is we are introduced to His internal potency. First hazy *brahma darśana*.

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati samaḥ sarveṣu
bhūteṣu, mad-bhaktiṁ labhate parām*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18. 54]

Parām bhakti labhate, that systematic pure devotion: we are taken to the door of that.

kavi sri caitanya mari kari veni doya [?] kavi ana pai vai vaisnava pada

chaya [?]

By His grace we shall come across the internal departmental local grace more specified form.

Hare Kṛṣṇa. Hare Kṛṣṇa. Now we shall come to the fifth *śloka* of Mahāprabhu today, explained by His grace. It begins with,

*ayi nanda-tanuja kiṅkaraṁ, patitaṁ mām viṣame bhavāmbudhau kṛpayā
tava pāda-paṅkaja-, sthita-dhūlī-saḍṛśaṁ vicintaya*

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

Everything in His thought, in His conscious area, *cintaya*. "Please consider me, give me a little spot within Your consideration. I want to enter in the jurisdiction, in the realm of Your consideration, Your look, Your grace, so Your care. I no longer find myself safe within my guardianship, my care. I do not know to take proper care about myself. I invite Your care. Please accept me. Please give me entrance, admission in the realm of Your care. I want to live there. You are my guardian. You are my guardian. I want to live under Your guardianship. *Ayi nanda-tanuja*, but who are You? We are told about You of different conceptions. But anyhow I have come across to Your beautiful conception of Vṛndāvana."

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ aham
iha nandaṁ vande, yasyālinde paraṁ brahma*

[Raghupati Upādhyāya says: “Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child.”]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.96]

One spiritual scholar, Raghupati Upādhyāya, when he met Mahāprabhu, near perhaps Mathurā, then there was a discussion and Mahāprabhu’s putting questions and he’s answering. There this *śloka* occurs. Who is *sādhya*? Whom we want to have our master? Who will be the final goal of our life where it is placed? Raghupati Upādhyāya came out with this *śloka*. *Śrutim apare smṛtim itare*. Generally we find and here in *varṇāśrama dharma* some are under the guidance of the *smṛti*, and the higher section they tell that they are under the guidance of the *śruti*, specially the *jñāna mārgis*. The *karma mārgi* who are more engaged with these bodily duties, with a colour of Godliness, they follow *smṛti*. And those that are out of this physical demand and tries to transcend this life of enjoyment and exploitation, *nivṛti mārga*, they generally take their guidance from the *śruti* portion of the *Upaniṣad*, of the *Veda*. The higher advices are given in the *Upaniṣad*, so *śruti*.

Raghupati Upādhyāya says, “I do not know *śruti* or *smṛti*, but I feel a necessity to follow the guidance of my heart. Not so much of brain, but I consider that the real peace which has its connection more with the heart.” *Aham iha nandaṁ vande*. “My mind is always attracted by Nanda, *nandaṁ vande*. I do not know, but I have no liking to know who is *śruti*, who is *smṛti*, but I find my inner most urge, attraction for Nanda.”

śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ, aham iha nandaṁ vande, yasyālinde paraṁ brahma.

“I am seeing the concrete thing here. They say with the conception of brahman, Parabrahman, Paramātmā, but Parabrahman, Kṛṣṇa, is also said by many of those authorities as Parabrahman, and that Parabrahman is crawling on the compound of Nanda. How he has attracted Parabrahman?”

Śukadeva Goswāmī also says in *Bhāgavatam* [10.8.46]:

nandaḥ kim akarod brahman, śreya evaṁ mahodayam yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ

[Parīkṣit Mahārāja asks Śukadeva Goswāmī: “O knower of Brahman, you are always merged in the exclusive conscious world. No trace of any mundane objective reference can be found in you, for you are always engaged in the subjective world of spirit. Never is your consciousness thrown towards this objective world of ours. And you say that Kṛṣṇa is the Supreme Absolute Truth. I ask one question of you, my master: what duty did Nanda discharge, what sort of realisation did Nanda have that the Absolute Truth is so intimate with him that He appears as Nanda’s son and crawls in his courtyard? He seems to be under Nanda’s clutches. What is this? This is a most wonderful thing. Is it possible? The *yogīs*, the *ṛṣis*, the great scholars and penance-makers say that they sometimes have a rare peek into their object of aspiration and realisation, and then they come back suddenly. They can’t keep their attention in that plane for long periods of time. How is it possible that that Supreme Substance sits on the lap of Yaśodā and sucks her breast? If such things are real, if it is at all possible, then why should I not be attracted by that method by which I can have so much intimacy with the highest entity?”]

Parīkṣit Mahārāja says, “You *brahma-jñāna*, whole time you are merged in exclusive conscious world, no trace of any mundane objective reference found in you. Cent per cent time you are engaged with the subjective world and never your consciousness thrown toward this objective world of us. One question to you my master, *nandaḥ kim akarod brahman, śreya evaṁ mahodayam*. You say that Kṛṣṇa is Parabrahman, then what duty Nanda did discharge? What sort of realization Nanda got that the Parabrahman is so near to him, so intimate to him, He seems to be under their clutches? What is this? This is wonderful, this is most wonderful thing. Is it possible?”

Nandaḥ kim akarod brahman, yaśodā ca mahā-bhāgā. “The *yogīs*, the *ṛṣis*, the great scholars and penance makers, they say they sometimes have a peep, a rare peep into their object of aspiration and realization and comes back suddenly, can’t fix their attention in that plane for some time. And that substance, that thing, how it is possible that Yaśodā having in her lap, is it possible? Then how it is possible? If such things remain in reality then why should I not be attracted by that method?”

Śreya evaṁ mahodayam, yaśodā ca mahā-bhāgā, papau yasyāḥ stanāṁ hariḥ. “So much intimacy with the highest entity: how it may be possible? Is it impossible? But if it is possible at all, why should not we be attracted for that?”

So here also: the similar recourse.

śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ aham iha nandaṁ vande, yasyālinde param brahma

[Raghupati Upādhyāya says: “Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose

courtyard the Supreme Absolute Truth plays as a child.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.96]

“I don’t like to be entangled in the subtle discussion and analysis of the *śāstric* ideas and thought and ontological representation. But what I see here, on the total estimation. *Yasyālinde param brahma*. I want to surrender myself to Nanda and his party. I want to enlist my name in that group where Nanda is the master, guide.”

So eliminating that, exercising the way, that by exercising our energy we can attain a good destination, or without any faith in our own energy we may try through our consciousness, utilizing our subjective energy only, eliminating this objective temptation, with the experts of that plane to inquire into, ‘where, what will be the solution of life in the higher subjective area?’ Higher subjective area, this *jñāna, karma jñāna anārvṛtam*. Then *nanda-tanuja kiṅkaram*: missed the point, anyhow...

Aksayānanda Mahārāja: *Śrutim apare smṛtim...*

Śrīla Śrīdhara Mahārāja: Eh?

Aksayānanda Mahārāja: You were telling that verse *śrutim apare smṛtim itare*.

Śrīla Śrīdhara Mahārāja: *Aham iha nandaṁ vande*, then another, *nandaḥ kim akarod brahman*. I want to, in my concrete understanding,

the direct appeal of my heart, in another word my *śraddhā*, my faith, my common sense about religion, common sense; that is faith, *śraddhā*. We see the Parabrahman, Parabrahman which is so rare, and that is if I find concrete is so much intimate, so why should I engage myself in wild goose chasing? I shall appeal direct, direct method of teachings. 'I want Parabrahman, I found Parabrahman is so intimately got, and that is example. Then why should I allow myself to run hither and thither?

Some say that your ear is taken away by the kite and I should without touching the ear, whether it is or not, I shall run after the crow. What is this?

I find Parabrahman is here, has kindly come with all His charm here. And His charm is not a secret thing. So many great personages, past personages are being attracted. I find it straight, and I shall go to run after phantasmagoria of the meditationist or the abstractionist, renunciationist? No, I won't. *Aham iha nandaṁ vande, yasyālinde paraṁ brahma*, the common sense, the straight understanding.

So *ayi nanda-tanuja kiṅkaraṁ, patitaṁ māṁ*; we have come up to that standard, then we can ask *ayi nanda-tanuja. Kiṅkaraṁ*, the Lord of love. *Nanda-tanuja*, means You are king in the country of love. So I am feeling affection. I appeal to Your affection, *nanda-tanuja. Kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau*. I am Your servant. I feel it in myself that I have some connection with You and that is of subordination, *patitaṁ*, but anyhow I am in adverse circumstances. I feel that there are so many enemies within me and they are trying to take me away from You. I can't place my attention to You, whole of the time, *patitaṁ māṁ*. At the same time I feel from the inner plane of my heart that You are my master, You are my master, You are all in all in me. My heart won't be satisfied without Your company. I feel it in the inner quarter of my heart. So my appeal to You, but I am under unfavourable circumstances. I am suffering. And without Your grace, Your attention, Your interference, I don't find any relief from my present imprisoned position.

*nanda-tanuja kiṅkaraṁ, patitaṁ mām viṣame bhavāmbudhau kṛpayā
tava pāda-paṅkaja-, sthita-dhūlī-saḍṛśaṁ vicintaya [Śikṣāṣṭakam, 5]*

Here it is said, *dhūlī-saḍṛśaṁ vicintaya*, I am not eternally connected with You, I can feel, then this

separation would have been impossible. *Vibhinnāṁśa jīva* [?] *svāṁśa*

vibhinnāṁśa [?], I am a part of Your potency. I am not a partial representation of You [?] other incarnations are *svāṁśa*, partial representation of Himself. But *jīva* is also partial representation, but not of Him, but His potency, that *śakti* [?] So it is rather considered as His potency not...

*mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ [manaḥ ṣaṣṭhānīndriyāṇi,
prakṛti-sthāni karṣati]*

[“The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of *māyā*, My deluding potency.”] [*Bhagavad-gītā*, 15.7]

...though it is found in that way, he is *āṁśa*, but [?] so finer analysis have proved that *jīva* is not *svāṁśa*, it is *vibhinnāṁśa*, and what is that *vibhinnāṁśa*? That is the part of His potency. And *jīva* comes from *taṭasthā-śakti*. *Kṛṣṇera taṭasthā-śakti, bhedābheda prakāśa*, [“The soul comes from the marginal potency.” *Caitanya-caritāmṛta, Madhya-līlā*,

20.108] So *dhūlī*, “I am not part and parcel of Your own body, even the ray, but my representation nearer that of material, like a particle of sand, particle of earth, not even of the ray coming out of Your lustre of Your form.” In this way Mahāprabhu representing on our behalf that our petition must be of this type: *Patitaṁ mām viṣame bhavāmbudhau, kṛpayā tava pāda-paṅkaja-, sthita-dhūlī-saḍṛśaṁ vicintaya.*

I cannot give the intelligence of possessing such fortune that I may consider the inseparable part of Yourself. A separable part; and I also want Your grace and do justice to me. To the other I invoke Your mercy for special grant in my case to accept me in any position, connect me in Your connection. The lowest position, a particle of dust in Your feet, at least this must be sanctioned in my Lord, my faith, this is my prayer.

So Mahāprabhu’s asking us to pray to Kṛṣṇa in such a mild and humble way. Not with any gorgeous and higher demand. This is advised to us; *ayi nanda-tanuja*, I want *nanda-tanuja*, I am *kiṅkaraṁ*, but I am under adverse circumstance, *patitaṁ mām viṣame bhavāmbudhau*, I want Your grace, invoke Your grace. *Kṛpayā tava pāda-paṅkaja-, sthita-dhūlī-saḍṛśaṁ*, only consider myself as a particle of dust which is in the sole of Your divine feet. Our prayer should be couched in such way, in a very humiliating way. Then next comes...

Aksayānanda Mahārāja: *Nayanaṁ galad-aśru...*

Śrīla Śrīdhara Mahārāja:

*nayanaṁ galad-aśru-dhārayā, vadanam gadgada-ruddhayā girā pulakair
nicitaṁ vapuḥ kadā, tava nāma-grahaṇe bhaviṣyati*

[“O Lord, when will tears flow from my eyes like waves, and my voice

tremble in ecstasy? When will the hairs of my body stand on end while chanting Your Holy Name?”] [*Śikṣāṣṭakam*, 6]

Prayer granted, and he has acquired a position there. Now ambition has got no end, posted there in safe position, again crying, praying, for further promotion. First, only a negligent position, as a dust under the sole of Your divine feet. But when the grant came, the touch of Kṛṣṇa's holy feet came to the dust, the dust was converted with magical wand to something else. And now more demand, higher demand, higher demand automatically comes. What is this? I prayed only to become a dust on the sole of Your feet, but what I feel now within me? The very touch of the feet, I am dust and of the earth and You are Parabrahman. But earth is converted into such great, inconceivable nature, attitude, I wonder. I simply wonder, what is my nature, how it is transferred, changed, transformed? Now I find that my demand is more intense and more higher for higher intimacy.

Nayanam galad-aśru-dhārayā. First this *dāśya* but now it gets the connection of the touchstone, converted into *rāga-mārga*. Kṛṣṇa means *anurāga*, not Nārāyaṇa or Rāmacandra. Kṛṣṇa means He is worshipped by divine love, affection, the king of affection, the centre of affection and love. So when only came in touch of His feet, the whole thing changed. Demand for love and affection, and more intimacy came to grace that servitor. He was raised to such a plane: now his prayer is like that, *nayanam galad-aśru-dhārayā*. ‘What is this? My eyes are incessantly shedding tears, I can’t check my tears. It is coming out incessantly.’

Vadanam gadgada-ruddhayā girā, and when I try to take Your Name I feel that I am going beyond control. Control - some interference from some other quarter is moving me, disturbing my normal thinking and aspiration. I feel I am in the midst, I am nowhere, I have lost my control, I have become a doll in the hands of some other power or plane. *Vadanam gadgada-ruddhayā girā*.

*nayanaṁ galad-aśru-dhārayā, vadaṇaṁ gadgada-ruddhayā girā,
pulaḱair nicitaṁ vapuḥ kadā, tava nāma-graḥaṇe bhaviṣyati.*

My hankering, ambition, taking me, trying; arousing me, my aspiration, toward something else. Not only Your connection of a servitor from distant, but come in touch of You, with magical wand I change. My aspiration changes, ambition changes. I see that so many devotees they are engaged in Your service, taking Your Name, their condition is such and such. And I want to - aspiration is raised, I want to be lifted to that position. To that position, I can realize that position far off, but my earnest prayer that I may be raised to that level. Your connection has taken me to - given me such thirst. I am in touch of that plane and my aspiration increased that sort of affection and love that I can be beside myself. More handling and interference of You I like. You play with me as You like in Your own way. Your connection, Your Name, Your feeling, Your remembrance may tackle, may play with me in any way You like. My heart hankers for such interference from Your part.

*nayanaṁ galad-aśru-dhārayā, vadaṇaṁ gadgada-ruddhayā girā pulakair
nicitaṁ vapuḥ kadā, tava nāma-graḥaṇe bhaviṣyati*

When I shall take Your Name, I may take Your Name with such feeling, Your connection with such feelings as these. My previous standard has gone, and my hankering is now for this standard, and I pray that You lift me in that plane of Your affection and love. Then the next,

yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ

śūnyāyitaṁ jagat sarvaṁ, govinda-viraheṇa me

["O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever."] [*Śikṣāṣṭakam*, 7]

The devotee thought that if I am raised to that standard my heart will be fulfilled, thirst will be quenched, and I must feel some peace and satisfaction in me. But the development took him to another unexpected plane of life. Unexpected - when that sort of love, that drop, that sort of medicine is given to that hankering patient, the patient cured, will think that he is cured, but he was taken in some dangerous position. What is this? What is this? I was attracted by the charm which is found externally in the devotees, shedding tears incessantly, and when taking the Name of Kṛṣṇa it does not come, sound does not come smoothly, it is checked on the way. And these things attracted me, and sometimes hairs stand on their end. And the whole body the *pulaka* [?] attracted me. But coming to that plane what are doing, do I find, just the opposite. *Yugāyitaṁ nimeṣena*, coming in real connection or relativity with infinite, the finite feels hopelessness. No limit of progress, rather, as much as intimately I come in connection with infinite I am becoming hopeless. The more we advance, the more we find unlimited and unlimited becoming hopeless. But we can't leave, can't go back, no possibility of retracing. Only go ahead, this spirit is there - but find the infinite characteristic. We can't leave it, and also become hopeless. *Dura suddha prema bandha* [?]

The very high type of nectar is just in my front, but I can't get it. But the charm is so much I can't go back, and this entanglement. *Yugāyitaṁ nimeṣena*. It is there. I am not able to touch it, to get it in my fist. A small span of time thinks, 'Oh, long, long ages went away. I am in want. I am trying to get it, but I can't get, and the time is passing, ages by ages, I am there. Even our time, that is also of infinite character, *yugāyitaṁ nimeṣena*, *cakṣuṣā prāvṛṣāyitaṁ*, so many rivers came, got birth from my eyes. Profusely, tears ran down from my eye over the body. But I don't find to reach the position of success.

Śūnyāyitaṁ jagat sarvaṁ, mind is full, fully vacant. I can't find there any

trace of my future prospect, no charm for any other thing, that with that I shall try to console this diseased body, no possibility. All authorities eliminated, only I am in the clutch of such hankering of Kṛṣṇa connection, exclusive, *śūnyāyitaṁ jagat sarvaṁ*. No prospect in any other direction. I find I am fully in the clutches of Kṛṣṇa consciousness and love of Kṛṣṇa. No order making. *Śūnyāyitaṁ jagat - govinda- virahaṇa me*. Oh. If there is anyone, come to my relief, I am lost. I am lost, my position is such, helpless. If there is anyone, come to my rescue.'

Mahāprabhu says that when we are deeply placed in Kṛṣṇa love we can't leave it. Our satisfaction, our thirst increases, no satisfaction, we are in the midst of such apparently horrible position, helpless position.

Yugāyitaṁ nimeṣena, cakṣuṣā, this is the *divya darśana* showing the direction of what is the hankering for Kṛṣṇa if awakened in one's mind. When he really comes in Kṛṣṇa connection then his position will be all illuminative, all exclusive, and only whole concentration with Kṛṣṇa, and that is so tasteful but so further, higher conception of Him in the front. And not getting that as much he is going ahead, so finds more and more spread in the front, and he finds himself in such position.

yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ

śūnyāyitaṁ jagat sarvaṁ, govinda-virahaṇa me

["O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever."] [*Śikṣāṣṭakam*, 7]

End of 82.04.28.A

82.04.28.B

Śrīla Śrīdhara Mahārāja: ...the highest advice of Mahāprabhu comes to adjust, to help our adjustment in such position. “You are going to be lost there in Kṛṣṇa consciousness. You are a drop, a drop; you are thrown into the ocean. What will be your position? What will be your position? So this advice you accept, it will save you, somewhat. Save you somewhat, if you come this side.”

*āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām
karotu vā yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa
eva nāparaḥ*

[“Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life.”]
[Śikṣāṣṭakam, 8]

The greatest medicine for the devotees. You have come to measure the immeasurable, but always keep this in your mind. This is *the* principal you will always embrace. When you are out to connect yourself with the infinite love, or give your anything, infinite is His character we must remember. He’s only one to you, but He has many like you. Your only one is He, but He has many to deal with, *āśliṣya vā pāda-ratām pinaṣṭu*. He may embrace you with much affection and adoration, or you must be prepared for the opposite, the alternative. *Pāda-ratām pinaṣṭu mām*. You are sticking to His feet and He is trampling down you under His feet, so cruelly. *Pāda-ratām pinaṣṭu mām*. You have caught hold of His holy feet with much prospect, much aspiration, with whole heart, still you will have to see that He is trampling down you. He does not care for all your attempts and affections. You are giving your best, but that is not a dishonour, and that is dishonoured hatefully, your offerings, *āśliṣya vā*.

He may embrace you sometimes, and at the same time you'll be prepared that His dealings may be so much cruel to you. He will trample down under His feet all your offerings, yourself, *āśliṣya vā pāda-ratāṁ pinaṣtu*. His adoration and His negligence, hateful negligence, both must be prepared. *Āśliṣya vā pāda-ratāṁ pinaṣtu mām, adarśanān marma-hatāṁ karotu vā*. You should be prepared for more adverse circumstances. What is that? His indifference, may not care, when He's giving punishment He's nearer to you. But when He's indifferent to you it is more intolerable. There is no union, 'He's neglecting me so much, He won't like to keep any connection. He does not know me. I am a foreigner, unknown man, indifferent.' That is more intolerable for the devotee. Rather punishment they may accept as boon, but this indifference is more heart rending to them.

Then: another step, higher. What is that? *Yathā tathā vā vidadhātu lampaṭo*. He's embracing and adoring another, just on your front, on your face, without caring a little for you. You think that this is mine, my claim, my right, and that is being given to another just on your face. That will be more increasing trouble to you. This is the law of affection, law of love. It cannot tolerate, it is too much to tolerate, but you must be prepared for that, prepared for that from the beginning that this Kṛṣṇa *prema* means this. *Yathā tathā vā vidadhātu lampaṭo*, He's autocrat, He's love, He's the love, the *prema* is such. It is mercy, it is not justice. No law is there and you have selected this to be the highest fortune for you, and you must be prepared for that. The *prema* is such. *Prema* - there is no justice in *prema*, it is free, it may go anywhere and everywhere. The very nature is this. So you can't claim, no claim, no right you will have. The highest thing is of such nature. The rare in this way, very, very rare, and the nature of rarity is such.

Yathā tathā vā - mat-prāna-nāthas tu sa eva nāparaḥ: But from your side unhesitating adherence to that principal, it is required. It is real love and you must be prepared for that. All eventuality, all adverse circumstances, this is the real type of Kṛṣṇa *prema*, die to live. If you can accommodate all these different stages, good or bad, then you come this side, this side, it is of such nature. Mercy is above law, justice within the law, mercy

above law. *Prema* also above law, but it has got its own law.

So: another parallel *śloka* of this given by Rūpa Goswāmī.

*viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatiṁ iha na bhavattaḥ
kācid anyā mamāsti nipatatu śata-koṭī nirbharaṁ vā navāmbhas, tad api
kila payodaḥ stūyate cātakena*

[“O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud.”]

There is a kind of small bird named *cātaka*. What is the English name I don’t know, *cātaka*, a small kind of bird. Their nature is that they only drink the water, the rain water, and they never eat any water from the Earth, whether river or fountain or lake or anything. Their very nature is that with their face, with their mouth upward, they are hankering for rain water. Rūpa Goswāmī is taking this example; the devotee’s nature should be like that. Always after, to get, waiting in expectation of the rain water, that Kṛṣṇa love, and no other love.

So, *viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatiṁ iha na bhavattaḥ
kācid anyā mam*. A devotee is praying to the Lord; “You are friend of the fallen, so I have got some hope, *viracaya mayi*, so You may grant Your grace, gracious hand extend, *dīnabandho*, *viracaya mayi*, or You may punish me, severe punishment You may impart to me. *Dīnabandho dayāṁ vā, gatiṁ iha na bhavattaḥ kācid anyā mam*. I have no other alternative but to be wholly surrendered in Your feet, *kācid anyā*. How?

*viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatiṁ iha na bhavattaḥ
kācid anyā mamāsti nipatatu śata-koṭiṁ nirbharaṁ vā navāmbhas, tad api
kila payodaḥ stūyate cātakena*

That bird *cātaka*, he's always with his eyes fixed up praying for rain water. But rain water may come profusely, not only to fill up his small belly, but the whole body will be sufficient. The rain water may come, or the thunder may come without. Bolt from the blue may come and finish his small body to non-existence quarter. But still, the nature of that bird only to pray exclusively for the rain water and he won't take any water from any place under any circumstances. So our attitude should be toward Kṛṣṇa, independent of His extension of gracious hand toward us, it is our duty.

In this connection one *śloka* is coming to my memory. When in Kurukṣetra Kṛṣṇa met Rādhārāṇī after long separation, perhaps hundred years separation, outward separation, then They came. Kṛṣṇa coming in connection with Rādhārāṇī, coming near to the *gopīs*, especially in front of Rādhārāṇī, He found Himself very - that He has committed the great crime, done misdeed, misbehaviour, found Himself coming to the *gopīs* and remembering their quality of love and surrender, He found Himself the most criminal. And so much so that He was bending His body and going to touch the feet of Rādhārāṇī.

Kiṁ pādānte luṭhasi vimanāḥ. One poet has represented this scene in this way and that poetry, that poem has been collected by Rūpa Goswāmī in his *Padyāvalī*.

*[kiṁ pādānte luṭhasi vimanāḥ svāmino hi svatantrāḥ kiñcit kālaṁ kvacid
abhiratas tatra kas te 'parādhaḥ āgas-kāriṇy aham iha yayā jīvitāṁ tvad-*

viyoge bharṭṛ-prāṇāḥ striya iti nanu tvaṁ mamaivānuneyah]

[“Why have You fallen disconsolate at My feet? The husband is always independent. He may stay for some time, and then He may also go away. What fault is there on Your part? It is I who am the sinner, for I remained alive even when separated from You. The wife should always consider her husband to be her very life and soul. It is I who should apologize to You.”]

Kṛṣṇa coming in touch with the atmosphere of Vṛndāvana, now He’s a king, a paramount king almost in the whole of India, but when He came in connection with the *gopīs* He found Himself a criminal. And bending His body He was just going to touch the feet, then Rādhārāṇī, coming back, She remarks, *kiṁ pādānte luṭhasi vimanāḥ svāmino hi svatantrāḥ*. “What is this that You are coming to My feet? It is wonderful, *luṭhasi vimanāḥ*, and You are unmindful. I see You have lost the balance of Your mind and You are coming to do this thing. *Svāmino hi*, You are master of the situation. No explanation can be called from You. You are *swāmī*, You are husband, You are My master. And I am Your maidservant. *Svāmino hi svatantrāḥ*. And this is the arrangement of the Vedic scriptures.

Svāmino hi svatantrāḥ, kiñcit kālāṁ kvacid abhiratas tatra kas te 'parādhaḥ. For some time You were engaged in some other quarter; what’s the harm? What is the fault in You for that? It does not matter. This right is given to You by the scripture, by the society, *kvacid abhiratas tatra kas te 'parādhaḥ*, no crime, no sin. Already You are given that liberty by the scriptures and society so You have not committed anything wrong.

Āgas-kāriṇy aham iha yayā jīvitam tvad-viyoge. I am really the criminal, the culprit. The meanness is with Me, the defect is with Me wholly. Why, how? For the separation You are not responsible. Why You consider Yourself that You are faulty, that You have committed wrong? *Jīvitam tvad- viyoge*. The positive proof that I sustain My life. I am still living. I did

not die from the pangs of Your separation. I am showing My face to the world, that I am not faithful to You. The standard of faith which I should have maintained for Your love, I could not. So I am a criminal and You are not so.

Jīvitam tvad-viyoge, bharṭṛ-prāṇāḥ striya iti nanu tvaṁ mamaivānuneyah . It has been written in the scriptures by the saints that the wives, they should be thankful, exclusively devoted to the husband. It has been ordained in the scriptures. *Bharṭṛ-prāṇāḥ striya*, *striya* should be *bharṭṛ-prāṇāḥ*, the women should be devoted exclusively toward their husband, towards their Lord. *Tvaṁ mama*. So in this meeting I should fall to Your feet and I should beg Your pardon, forgiveness. Beg for Your forgiveness that I have really no love for You. I am maintaining this body and showing My face to society. I am not a proper partner of You. So You please forgive Me. And You are doing the opposite, what is this? Don't do so."

So this should be the ideal of our affection towards Kṛṣṇa. We, the finite, in His connection, with the infinite, we should be of this attitude. That little connection, attention may I have any time. But I will be all attentive toward Him. And there is no other alternative.

Mahāprabhu says *ekagra* [?] *bhakti*, exclusive devotion towards Kṛṣṇa, autocrat. The absolute good, the absolute love, is autocrat. And our posing must be of this type, if you want, being so small, if you want so great a thing, then this is not injustice. But our demand should be like this, our prospect, our adjustment, our understanding, must be of this type.

A small incident I - when anyone goes to fight for the country in the battlefield, then no luxury, no room for any luxury, or any other desires

may be sanctioned there.

I remember in this connection, when Gandhi formed his non-violent army, one of their soldiers told, so-called soldiers, volunteer, that, “You please arrange for a cup of tea for us.”

“No, no. The water of River [?] That may be supplied to you and no tea. If you are ready, come forth.”

So if we want to connect ourselves with Vṛndāvana, leader of Kṛṣṇa, our attitude should be this:

*tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ
sadā hariḥ*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”]

[*Śikṣāṣṭakam*, 3]

Now we shall come to understand the method recommended by Mahāprabhu. *Sahiṣṇunā*, not only about the external position in my present life, but the whole life our attitude. No complaint from my side, any complaint from my side should be carefully eliminated. And full independence of the other side. Acceptance and non-acceptance, the risk of that must be taken on our head, and then make progress. *Atho va vasra sesagram jitya vadhoksaje* [?]

Sometimes you will get and sometimes - so it is a general way. But there are more hopeful prospects for us. In some way or other if we can enter

in the group, there is a group of such nature, so everyone is of such nature, and we come together, they will console one another in their own party. So many groups in different *rasa*, in *sākhya rasa*, *mādhurya rasa*, *vātsalya rasa*, so many of the similar section, similar nature, and they:

[mac-cittā mad-gata prāṇā,] bodhayantaḥ parasparam kathayantaś ca mām nityam, tuṣyanti ca ramanti ca

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate iti matvā bhajante mām, budhā bhāva-samanvitāḥ

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."] [*Bhagavad-gītā*, 10.8]

[*Bhagavad-gītā*, 10.8]

“The scholars come to Me thinking that I am all in all. Everything from Me, I am all in all. With this consciousness they approach Me. *Bhāva-samanvitāḥ*. And they take the path of sympathy and affection, love. *Ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate, iti matvā bhajante mām, budhā bhāva-samanvitāḥ.*”

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam kathayantaś ca mām nityaṁ, tuṣyanti ca ramanti ca

[“My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence.”] [*Bhagavad-gītā*, 10.9]

“*Tuṣyanti ca ramanti ca*. They mix together and they talk about Me. Talk about Me, interchange of their thoughts, that gives consolation to their hearts and they live as if this is their food, talk about Me. *Tuṣyanti ca ramanti ca*. High kinds of pleasures and they find when they talk about Me amongst them naturally.”

teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te

[“To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me.”] [*Bhagavad-gītā*, 10.10]

Teṣām satata-yuktānām. “In this way they go on discussing about Me and feeling as if they are enjoying My presence there in their talk. And also I give some other line of thought to them and when...

teṣām evānukampārtham, aham ajñāna-jarṁ tamaḥ nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā

[“Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge.”] [*Bhagavad-gītā*, 10.11]

“Sometimes in separation also suddenly I appear before them when the feeling is very much acute, then I suddenly appear before them and quench their thirst. That also I do.”

And Mahāprabhu He has also, after giving all these things, then we have got another solace, another very fine and high type of solace to us.

[Kṛṣṇadāsa] Kavirāja Goswāmī has also given that. *Bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite* .

[“The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy.”][*Caitanya-caritāmṛta, Madhya-līlā*, 2.50]

“Don’t be afraid. Outwardly you are expressing, you are feeling a horrible pain of separation, but internally at the same time, simultaneously, you are feeling an unparalleled type of *rasa*, that is pleasing feeling, pleasure, peace, or joy or ecstasy you are feeling.”

Externally pangs of separation, but internally a satisfaction, it is there maintained, it has been told to us. And from the general example in the world also we can have some experience to keep up our faith in this subtle matter. That Shelly, or someone says that, “Our sweetest songs are those tell of saddest things.”

[“Our sincerest laughter with some pain is fraught; Our sweetest songs are those that tell of saddest thought.”]

[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

When we are reading any epic and there’s separation between the hero and heroine, and very cruel condition, they are so sweet to us, we are shedding tears, and still we cannot leave the book.

The pangs of Sītā Devī, Rāmacandra after banishing Sītā Devī, when we go to read that Rāmacandra is banishing Sītā Devī when She’s with child, uncared for in the forest, and fortunately the forest was that of Valmiki’s *āśrama* near, and they took Sītā Devī and put Her in a cottage and began to serve Her. So this is very painful, but when we read that story we can’t keep away from that, we go on reading, reading, shedding tears and still reading. So there is some sweetness within the pain. It is possible. So Kṛṣṇa *viraha* is such.

Bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite. The special characteristic in Kṛṣṇa *prema* is this; that externally we feel extreme pain, but internally heart is filled with some extraordinary ecstatic joy. So this is what Mahāprabhu has given to us. As much as we can catch His instructions, the meaning of His instructions, we shall prepare us. This is our fare in the way. *Patheyo* [?] means fare. What is this, the money necessary to go from one place to another?

Devotee: Passage...

Śrīla Śrīdhara Mahārāja: Passage, passage money. This is our passage money to go to Vṛndāvana. And when we are connected, we are acquainted, we are introduced with so many like us, then our joy knows no bounds. Of same nature, of same group, of same thinking and same attitude, we get great solace and consolation from them. So we need not be afraid. Back to God, back to home, that is our home. In spite of all these things we shall think firmly that that is our home, home comforts. And in other places we are all considered to be foreigners. And you see how foreigners, the C.I.Ds are always coming and taking a count. “Who is here, who is there?” No information. So we are not foreigners there. Here we are foreigners. Any man is treating in any way they like. But still, that is the most hopeful and full of the highest prospect and our place of inner satisfaction. We shall aspire after that. We cannot but keep aspiring for our home. What is the real joy, real ecstasy, we are not acquainted with; that is the trouble. As much as we shall go ahead we shall be conscious. The practical feeling we shall have about the nature of that joy, ecstasy, beauty, charm and more encouraged, more, more encouraged.

*yad-avadhi mama cetah kṛṣṇa padāravinde nava-nava-rasa-dhāmany
udyataṁ rantum āsīt tad-avadhi bata nāri-saṅgame smaryamāne bhavati
mukha-vikaraḥ suṣṭhu niṣṭhīvanaṁ ca*

["Since I have been engaged in the transcendental loving service of Kṛṣṇa, realising ever-new pleasure in Him, whenever I think of sex-pleasure, I spit at the thought, and my lips curl with distaste."] [*Bhakti-rasāmṛta-sindhu*, *dakṣiṇa-vibhāga*, 5.39 - quoted from Yamunācārya]

Rūpa Goswāmī says, "As long as I did not come in touch with this Vraja *rasa* – when the worldly pleasure was of much importance to me: but as soon as I have come in connection with that *rasa* then if any similar *rasa* comes in my memory from this mundane world my face becomes disfigured and spit comes on my tongue."

So, we shall think of that.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

Raso vai saḥ.

yaṁ labdhvā cāparam lābhaṁ, manyate nādhikaṁ tataḥ

yasmin sthito na duḥkhena, guruṇāpi vicāltate

[“By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers.”] [*Bhagavad-gītā*, 6.22]

Not so far, even lower position, what the *yogīs* get, there also it is mentioned. *Yam labdhvā cāparam lābham, manyate nādhikam tataḥ* . If we get a slight taste of that ecstasy, at once we come to this final understanding there cannot be any pleasure, peace here, that can be comparable with this type of *rasa*. *Yasmin sthito na duḥkhena, guruṇāpi vicāltate*. And alternatively if we are settled in that sort of atmosphere of that *rasa* then no pain of any type can disturb us, cannot affect us in any way, it is of that peculiar *rasa*. And that *rasa* is possessing in this way. There is another side also.

[nāham vasāmi vaikunṭhe, yoginām hṛdayeṣu vā] mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada

[The Lord Himself says: “O, Nārada, wherever My devotees sing My praises I cannot but be present there.”] [Within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

This is, we are advised about the dearth and high position; we must be prepared of such. The fact is not so cruel in reality. He says, “*Mayi te teṣu cāpy aham*. I am always with My devotees.”

[samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ ye bhajanti tu māṁ bhaktyā, mayi te teṣu cāpy ahaṁ]

["I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."] [*Bhagavad-gītā*, 9.29]

If such exclusive devotee is in any place He's always, like shadow He's always invisibly moving after him. This is His nature.

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"Oh. Durvāsā. You know Me totally, that I am, though you know that I am independent, but I know I am not independent. I am dependent to My devotees. You may take it, independently dependent to My devotees. This is My nature."

So these are the sayings of the Lord. We must be prepared for anything, unfavourable circumstances. But there are positive examples, He's everywhere.

When I came to this path after finishing my college career, to discourage and to dissuade me from this path, one of my learned nephews he told me, “Kṛṣṇa, the Lord, He's of course there, but He's so far, so far. There are so many stars whose light could not come to this Earth. And the speed of the light is such. Still there are so many stars whose light could not reach this Earth so, so great magnitude, infinite. And if there is any God, has He got any time to think about us? Negligent.”

But I answered intuitively, “But is there any place where He's not present?”

Then he was silenced. Any place where God is not present? Any place, any persons, anything? He's everywhere. What can he say? He was silenced. So He's so far, *tad dūre tad v antike*, He's the nearest to us.

[*tad ejati tan naijati, tad dūre tad v antike / tad antarasya sarvasya, tad u sarvasyāśya bāhyataḥ*] [“The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is

within everything, and yet He is outside of everything.”] [*Śrī Īśopaniṣad*, 5]

At the same time we must think He's the most affectionate, His care to us is most acute and sincere. His sincerity and His care, His affection towards us has got no parallel. At the same time this is also true, so we must not be discouraged.

But still Mahāprabhu has given us warning; “That you are coming to search after Kṛṣṇa, Kṛṣṇa is not as a sweet-ball from the market, take and finish. It is not like that. The highest of the highest, you are going to attain that goal, must be prepared for everything.”

But at the same time the devotees will come, “No fear, we are of the same order. We all walk on in a straight line.” So don’t be afraid, the devotees are there. So we are told that more than Kṛṣṇa, His devotees, His servitors are more sympathetic towards us, and the resort of our life and fortune, His devotees. *Mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ.*

[ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ]

[“Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees.”] [*Ādi-Purāṇa*]

And He says that, “Who is servant of My servant, they are My real servant.”

In this way, so many things, so *sādhū-saṅga*, *saṅga*, the association is the highest valuable thing for us. To make our advance and progress toward infinite, our association - that is all important factor; our guide. We must stick to that, to this conclusion.

'sādhū saṅga,' 'sādhū saṅga,' - sarva śāstre kaya / [lava-mātra sādhū-saṅge sarva-siddhi haya]

[“The verdict of all revealed scriptures is that by even a moment’s association with a pure devotee, one can attain all success.”] [*Caitanya-caritāmṛta, Madhya-līlā, 22.54*]

So *sādhū-saṅga* has been given, the good association, the *anukūla*, favourable association, that is our wealth, our real wealth is there.

What's the time?

Devotee: Ten.

Śrīla Śrīdhara Mahārāja: Ten, oh ten thirty I have got engagement. I had better stop.

End of 82.04.28.B

82.04.29.A

Parvat Mahārāja: ...this sincerity is under the free will of the *jīva*?

Śrīla Śrīdhara Mahārāja: Cooperation. But really it comes from *sukṛti*, the grace of the Vaiṣṇava. First, unconscious association, and then conscious association helps, *śraddhā*, faith, and there cooperation begins, with faith.

Just as a patient by accident fell on the street, unconsciously. Doctor's first help independent of the patient, and consciousness comes, then consulting the patient. "Where is your trouble?" With the help of the free cooperation the treatment goes on. Something like that. Ke?

Akṣayānanda Mahārāja: Akṣayānanda Mahārāja.

(Śrīla Govinda Mahārāja and Śrīla Śrīdhara Mahārāja, 01:10 - 03:10 Bengali?)

...

Śrīla Śrīdhara Mahārāja: ...Mañjarī is considered to be the leader of all the *mañjarī* class, in the camp of Rādhārāṇī. They're younger in age so they have the facility to enter into the room of Rādhā- Govinda where the advanced stage *sakhī* can't enter. Because these young girls supposed to know much about the advanced *līlā*. Anyhow they enjoy that confidence. When Rādhā and Govinda They are in solitary position these young girls are allowed. But the advanced staged she friends of Rādhārāṇī they hesitate to go at that time. So when They are combined in private affairs, Rādhārāṇī and Kṛṣṇa, in confidential position, the highest quality of *rasa* is produced by Their union. And that quality of *rasa*, that highest quality of *rasa* can come in connection with the *mañjarī*, not the *sakhī*. So Rūpanuga *sampradāya* means the opportunity of having a taste in the highest quality of the *rasa* when confidential union of Rādhā-Govinda occurs.

Mahāprabhu recommended this is the highest form of attainment possible ever for the fate of the *jīva*, *rūpānuga*. *Mādhurya rasa*, then in the camp of Rādhārāṇī, then again under the leadership of Śrī Rūpa. So *rūpānuga bhajana darpan*. Bhaktivinoda Ṭhākura has given description, that short idea, the sketch of the type of confidential spiritual service in *mādhurya rasa* under the leadership of Rūpa Goswāmī.

And here Narottama Ṭhākura he also understands that substantial

characteristic of *rūpānuga bhajan*, so much so that here he's expressing his aspiration: "When my Gurudeva Lokanātha Goswāmī will take me by my hand and will connect to Rūpa. I am giving this new *kaiṅkary*, this young maidservant to you Rūpa, you take it." His Guru Lokanātha and his aspiration: "When my Guru, he's my Gurudeva, he will connect me, he will take me and give charge of me to Śrī Rūpa?"

So Rūpa's transaction that is higher, *mañjarī* means higher plan and design and dealings of different services which is unique in the camp of Rādhārāṇī. And most confidential what is not generally aspired even within, under other *sakhīs* and others. *Śrī Rūpa Mañjarī Pada*, ones exclusive concentrated attempt, aspiration to enter, to have admission into the camp of Śrī Rūpa, that is expressed here earnestness. Exclusive earnestness to get admission into the camp of Śrī Rūpa.

Śrī-rūpa-mañjarī-pada sei mora sampada, the characteristic of the aspiration should be like this: *śrī-rūpa-mañjarī-pada sei mora*, that is my wealth. My wealth is, I consider, the holy feet of Śrī Rūpa Mañjarī as my only, my wealth. I don't consider anything else as wealth. *Sei mora sampada*.

Sei mora bhajana-pūjana. *Bhajana* means internal, sincere presentation towards the high. And *pūjana* means formal, formal attempt; both formal and, *bhajana-pūjana*. *Bhajana* is more internal and sincere, *pūjana* is more formal and, in the beginning of course attempt is formal, formal respect and internal offering, *bhajana-pūjana*.

Sei mora prāṇa dhana, that is the source of my life of sustenance. *Sei mora abharaṇa*, and that is also my ornaments, that is my outer qualifications, my inner and outer existence is there. One should be like that. *Sei mora abharaṇa*, *sei mora jīvanera jīvana*, and I also consider that to be the very life of my life, *jīvanera jīvana*, life of my life; the essence of my essential existence, *sei mora jīvanera jīvana*.

Śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana, sei mora prāṇa-dhana sei mora abharaṇa, sei mora jīvanera jīvana.

Sei mora rasa-nidhi, that is the source of all my ecstatic aspiration, *rasa-nidhi*, of the ocean, the ocean of my ecstatic joy. *Sei mora vāñchā-siddhi*, the fulfilment of my inner aspiration is there. *Sei mora vāñchā-siddhi, sei mora vedera dharama*, and I consider that, the *Veda* has got so much position and hold over the society, but I consider that *Veda* inspires me only to accept that as the real meaning of the *Veda*.

Sei vrata, sei tapaḥ sei mora mantra-japa, there is a fashion especially in the female society to do, to accept many vow, *vrata*, different kinds, *savitri vrata*. She performed the, Savitri is very famous for her chastity. By her chastity she could save her husband from death. So Savitri, so many good ideals in the ancient ladies, and in that name or any other name to take some vow and continue that, *sei vrata*. I have no other vow, formal vow I like to take, but that is my all vow, temporary commitment for any particular good action. That is my vow. *Sei vrata, sei tapaḥ*, so many penances we are told been practised to achieve their desired end. But my penance is only for that. If I do that then I think I have finished all my penances. *Sei vrata, sei tapaḥ, sei mora mantra-japa*. There are others who engage themselves in *japam*, in repetition of particular spiritual sound for the attainment of some auspicious end. That is *japam, mora mantra-japa*. *Sei mora dharama-karama*: but if there be any other phases of duty and activity then all, Rūpa, her service covers all sorts of engagements either to discover or to serve the holy purposes. All phases I concentrate only for their feet, to achieve the service of their feet. Everything will be,

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

All phases of life, all dealings of life, I want only one point, the service of Rūpa I want. *Sei mora dharama-karama*.

Anukūla habe vidhi se pade haibe siddhi, now only I want this that the circumstance may be favourable, the [?] the controller of these worldly forces, He may be propitiated with me. And He may make arrangement in favour of my such attainment of life, such attempt of life. If He becomes favourable then my fulfilment will be achieved. *Anukūla habe vidhi se pade haibe siddhi, nirakhiba e dui nayane*. Then what will be the effect if the administration becomes helpful to me.

Se-rūpa mādhurī-rāśi prāṇa-kuvalaya - śaśī, praphullita, then I will be allowed to have a vision of his beautiful figure, movement and serving attitude. That will come in me. I will be connected rather, with his feet, and his direction, and will do some service under her guidance. *Se pade haibe siddhi, nirakhiba e dui nayane, se-rūpa mādhurī-rāśi prāṇa-kuvalaya - śaśī*. I'll be allowed to have a vision of his beautiful figure, *mādhurī-rāśi prāṇa-kuvalaya - śaśī*, and which will be like moon.

Just as moon is the source of energy and beauty of the *kumuda*, means red lotus floating at night. Generally sun helps the lotus and the moon helps that red flowers that we find in the tank, that is *kumuda*, which flourishes by the moonlight. And that is of red colour. And the lotus, this lily, that gets energy from the sunlight.

But here is rays from the moon but *kuvala* is Padma. *Praphullita habe niśi-dine*. Because he wants, the demand is not only at night or daytime, but both day and night. So this time the moon taken perhaps the principle necessity is night for this *mādhurya-rasa*. So moon take the night sustaining agency and here also mentioned not *kumuda* but *kuvalaya* means a type of lotus, might have meant a particular type. *Praphullita habe niśi-dine*. That will be encouraged and sustained both day and night by the ray of that beautiful figure, colour, movement of Rūpa Goswāmī. That will inspire me day and night in the service of Kṛṣṇa camp. *Praphullita habe niśi-dine*.

Then comes another stage, *tuyā adarśana ahi garale jarala dehi*, as if after attaining this, as if it is my own property. I have attained this. I shudder to lose it again. I may not retain my position here. That apprehension comes. *Tuyā adarśana ahi garale jarala dehi*, so long I am dispossessed of such association I can't tolerate any longer. After attaining he thinks 'it is my own home. And why I was forced to remain out of my home.' And he's shuddering, 'if I again be separated I couldn't be able to tolerate. *Tuyā adarśana ahi garale jarala dehi*, your separation like a serpent bit me and I, whole of my life peace is feeling the pain of the serpent poison. And that is your separation. *Tuyā adarśana ahi garale jarala dehi*. The whole world is feeling the uneasiness of serpent, the snake-bite poison. *Tuyā adarśana ahi garale jarala dehi. Cira-dina tāpita jīvana*. And for long time I am undergoing this sort of pang of separation of you my lady, lord, lady, master, mistress. *Tāpita jīvana. Hā hā prabhu kara dayā deha more pada-chāyā, narottama laila śaraṇa*. Now I again come to your feet. Please grant me a permanent service in your camp. *Kara dayā deha more pada-chāyā*. I am taking refuge under you. I have no other alternative. I fully surrender to you, and you should give me permanent service in your camp. Without that it is not possible to go on with my life [?]"

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...enemy to his own self, treachery, suicide, *ātmā-ha* [?]

He was working there in the railway at that time and we lived in his quarter. And his wife is also a girl of this Navadvīpa town nearby, very near to Kṛṣṇa Mayee's house, *brāhmaṇa* family. His father-in-law was also, had much affection for me. He lost his wife, he was not here but lost

a child in his or her young age, and she was almost half-mad. And his sober father to save her from madness, for too much lamentation for her child, he took her to me to hear about *Bhāgavatam*, and these things. And she was very sincerely following my advices at that point, at that time. Then after a long time, few years ago, they came to take initiation from me, old friend. Hare Kṛṣṇa. Hare Kṛṣṇa.

_____ [?]

...

“I’m very favourite officer of the king, very, very favourite, favour, I get from the king, authority.

And that is my tie, attraction, they’re not allowing me to go to Vṛndāvana.”

But anyhow, Sanātana Goswāmī tore off that affectionate tie and marched towards Vṛndāvana to meet Śrī Caitanya Deva and met Him at Benares when coming back from Vṛndāvana. And for two months Caitanya Deva was detained in Benares to teach the very purpose of the *Bhāgavatam* and other scriptures. So much so that He asked him to prepare the proper scriptures of the Vaiṣṇava section propounded by Him. This *Hari-bhakti-vilāsa*, then this *Bṛhat-Bhāgavatāmṛtam*, *Vaiṣṇava-toṣaṇī-tikā* in *Bhāgavatam*, *tipanī*. Very fine note of highest type given to *Bhāgavatam darśana* by Sanātana Goswāmī.

We get from his commentary that Vasudeva took his son to Nanda-rajā, but at that time one son and one daughter already there. And Vasudeva’s son entered into the son of Nanda, unconscious of, without the knowledge of Vasudeva. And Vasudeva could see only that daughter and he took the daughter to Mathurā from Vṛndāvana, from Gokula. It is his finding from different *śāstra*, he has proved that it cannot but be that Nanda had also a son there. And Vasudeva’s son was absorbed by him, by that child.

Baladeva also having *rasa līlā*. But Sanātana Goswāmī's finding from different *siddhānta* the Baladeva *rasa līlā* it is reserved for Kṛṣṇa only. So Baladeva externally He's found to make *rasa līlā*; at heart He's managing Kṛṣṇa to make the *rasa* at His heart. These are very fine conclusions of the scriptures, drawn from different scriptures, we get from Sanātana Goswāmī. Baladeva is not making *rasa līlā* Himself. It is monopoly of Kṛṣṇa, Kṛṣṇa consciousness. But externally we see that He's doing, He's not doing in His heart, He's aloof. In His heart He's making arrangement for Kṛṣṇa, for this *rasa-līlā*.

Just as Gurudeva, apparently Gurudeva is seen to accept things from the disciples. But really whatever he gets he sends it upward, transparent Guru. And there is opaque Guru. They collect money and consumes themselves and then they are caught. But transparent Guru whatever comes goes upward, and he's clear, always transparent; mediator. He's all-conscious that this is for my Gurudeva, for my Lord, not for mine. I am the mediator. That is the position of real Guru, transparent. *Īśāvāsyam idaṁ sarvaṁ* [*Īśopaniṣad*, 1] He's always settled in such consciousness. *Īśāvāsyam*, everything for Kṛṣṇa.

And Vaiṣṇava also, but the Vaiṣṇava also does that. Vaiṣṇava he does not want anything for him, everything belongs to Him. But because I am to serve Him, so something for my own keep-up I can take as *prasādam*, grant from Him. If I do not do that, then also there will be some obstacle, hindrance in the service. I'll be in the wrong path, so,

yuktāhāra-vihārasya, [yukta-ceṣṭasya karmasu yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā]

[“For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering.”] [*Bhagavad-gītā*, 6.17]

“*āsakti rahita*” “*sambandha-sahita*,” [From Śrīla Bhaktisiddhānta’s *Vaiṣṇava ke?*]

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ mumukṣubhiḥ parityāgo, vairāgyaṁ phalgu kathyate.

[“That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation.”] [*Bhakti-rasāmṛta-sindu*, *Pūrva-vibhāga*, 2.125]

That exclusive renunciation, that is bad. The liberationists they adore that thing very much, but devotees, because their life has got some value they want to serve, so to render the proper service whatever is necessary he takes that from the fund of the king. If he does not do so he will be weak. He will not be able to render proper service. Then he will be punishable. So he must take what is necessary to up-keep himself so that he may render maximum service to the Lord. That adjustment we must accept in our life, *yuktāhāra-vihārasya*, not *phālgu-vairāgya*. Extreme abnegation is not accepted in Vaiṣṇava school. [?] Proper adjustment. The object of life is to render

maximum service, proper service. Brain work, a higher diet. Ordinary physical labour, then this *sak*, vegetable diet may be necessary to some

extent, such adjustment. Of course, a *sādhaka* when he's trying to enter - and who is settled, whatever he does, that is all right. And who is going to be settled it is direction for them; *sādhaka*.

...

Śrīla Śrīdhara Mahārāja: ...and Vidura is absent. Vidura's wife she was taking bath at the time. When she could know that Kṛṣṇa has come in her house, Vidura is absent, she was also a devotee of high type, she forgets herself in her ecstasy that Kṛṣṇa has come here to my house, my husband. She came undressed, naked. She does not know that she has come naked. She does not know that she has come naked. Kṛṣṇa threw His *utariya*, the sheet to her body. Then anyhow she managed to cover her body and came and whatever she tried to after making Kṛṣṇa to sit in as comfortable position possible. Then she went to find what was in her house that she can feed Kṛṣṇa. So found there is two or three plantains, few plantains, fruits. She took them and she's removing the cover and the fruit is missed, leaving the fruit the cover is put into the mouth of Kṛṣṇa, and Kṛṣṇa He's eating that.

And just at that time Devarṣi Nārada and Vidura, both of them was present there. Nārada says, "What are you doing?"

Vidura says, "What are you doing? The fruit is missed and the cover you are putting." Then Vidura was very much repentant, "What are you doing?"

Then Nārada came to the relief of Vidura's wife. "But that she is dispossessed of her consciousness, so ecstatic joy she has found by the visit of desired wealth. But what is this, why Kṛṣṇa is taking that?" Nārada put the charge to Kṛṣṇa. "She's mad, she's outside herself. She's doing madly something, lost her consciousness. But Kṛṣṇa is all-conscious, why He's swallowing all those covers of plantains so?"

Then Kṛṣṇa answered, "Nārada, neither I am eating the fruit nor the cover. I am accepting her devotion."

Bhāva-grāhī-janārdanaḥ. So what the devotee offers to Him, to the Deity, the material aspect may not be seen acceptable always. But the *bhāva*, the feeling that arises in the heart of the worshipper, that goes to satisfy the Lord. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: Jīva Goswāmī has criticized all the grammarians. [?] If not connecting with Kṛṣṇa then [?] means the cry of crows.

Devotee: Crows conversation.

Śrīla Śrīdhara Mahārāja: [?] will only create wound, injury. Everything if it is connected with Kṛṣṇa, that is all right. That *Bhāgavatam śloka*.

na yad vacaś citra-padam harer yaśo, jagat-pavitraṁ pragṇīta karhicit

*tad dhvāṅkṣa-tīrthaṁ na tu haṁsa-sevitaṁ, yatrācyutas tatra hi sādhave
'malāḥ*

[“Those words that do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered to be like unto a place of pilgrimage for crows, and are never resorted to by those situated in transcendental knowledge. The pure and saintly devotees take interest only in topics glorifying the infallible Supreme Lord.”]
[*Śrīmad-Bhāgavatam*, 12.12.51]

*tad vāg-visargo janatāgha-samplavo, yasmin prati-ślokaṁ abaddhavyat
api nāmāny anantasya yaśo 'ñkitāni yat, śṛṇvanti gāyanti grṇanti
sādhavaḥ*

[“On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes and so on of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world’s misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.”] [*Śrīmad-Bhāgavatam*, 12.12.52]

Whatever is connected with Kṛṣṇa that is all right. Externally, apparently it may seem to be defective, but the subject matter, the object, the real connection with Kṛṣṇa. And what is without connection of Kṛṣṇa apparently it may be very beautiful and very good but that is all impure. There is only one thing, one criterion we are to follow. We are to understand, to realize how it is. Kṛṣṇa connection only, exclusively, Kṛṣṇa connection is beneficial and one thing may be, in all other respects may be good, but if Kṛṣṇa is absent it is all dead thing.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Satyam, śivam, sundaram.

Satyam bhriyat, priyam bhriyat, na bhriyat. When I came to find this śloka then I was perplexed. Then I was a student of a school, class six or seven. *Satyam bhriyat.* One of our teachers told, *satyam bhriyat*, say truth always, tell truth always. *Priyam bhriyat*, and tell what is pleasing; speak truth, speak pleasing, *satyam bhriyat.* *Na bhriyat satyam apriyam,*

don't tell truth if not pleasing. I got some push there, what is this? If it is unpleasant, truth should not be spoken. Then truth is limited here, it must be pleasing. I had a check.

End of 82.04.29.A

82.04.29.B_82.04.30.A

Śrīla Śrīdhara Mahārāja: ... This is the real conception of *sanātana-dharma*. Tell truth, tell pleasing, never tell truth which is not pleasing, and neither you will talk pleasing what is not true. *Satyam bhriyat, priyam bhriyat, na bhriyat satyam apriyam. Priyam ca mam etam bhriyat kesa dharma sanatana* [?] Unnecessarily don't give any pain to any person, that is the underlying. And also the higher underlying principle is that above truth there is something else, so-called truth. Absolute truth is there. The truth of your conception is not to be followed always. All relative. So try, and real truth is always pleasing at the same time. *Sat-cit-ānandam*, real truth is inseparably connected with *ānandam*. Try to find out that. So this formal truth in this world is not truth proper. What we come across generally in the name of truth that is not the real conception of truth.

Rāmacandra followed the line of that moral truth, but Kṛṣṇa did not care for that. He was encouraging Yudhiṣṭhira, "Oh say lie, tell lie to Droṇācārya." Dāsaratha banished Rāmacandra but Vasudeva he did not obey, he did not keep his own word to Kāṁsa. He's stealing Kṛṣṇa to [?] but he was avowed, "That whatever child Devakī will produce I shall take it to you." He was committed already to Kāṁsa but he broke that moral law and took Kṛṣṇa to [?] But on the other hand Rāmacandra had to go to the forest because Dāsaratha could not refuse to his wife whom he

already promised that he will give some, whatever she will ask he will sanction. He could not withdraw from his promise. He fainted. So in Kṛṣṇa conception we are taught that ordinary truth which is in vogue in this phenomenal world, that has got not much value. That may be crossed.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ [vraja ahaṁ tvām
sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

“When this worldly truth and Myself is opposite party, leave the truth, come to Myself. Truth is My creation. I am *ānandam*.”

That is the supreme position, holds. Truth, *cit* and *sat*, they are rather absorbed in *ānandam*. *Ānanda* is the real integer, *ānandam*, harmony, beauty. And they’re [?] the eternal existence and also consciousness of the existence that is subsidiary to ecstasy, to *ānandam*. Fulfilment, *sat-cit-ānandam*. *Satyam*, *śivam*, *sundaram*. *Satya*, *śivam* as consciousness, that is more important, that has got two phases existence and self-consciousness. But the consciousness hankering something. But in *sundaram*, in *ānandam*, it is full in itself. It is already consciousness and existence already presupposed, it is within. And there not full, mere existence is not appreciable. Conscious existence that is also not appreciable. Consciousness means searching for some time. But *ānandam*, there is existence, consciousness, as well as fulfilment. Reality is for itself.

Gaura Hari bol. Nītāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja there is one general statement, what is the meaning?

Neha nānāsti kimcana. [Kāṭha Upaniṣad, part 4, mantra 11]

Śrīla Śrīdhara Mahārāja: ...Then another line. *Neha nānāsti kimcana.*

Akṣayānanda Mahārāja: Bhaktivinoda Ṭhākura has given three...

Śrīla Śrīdhara Mahārāja: But all, there is unity, there is harmony underlying everything. Apparently it is separate existence. But internal connection has connected them all into one whole, organic whole. The eye is there, and the nose is there, the feet, nail is there, but they are not separately independent things. They are connected to one organization.

Akṣayānanda Mahārāja: *Ekatma vṛitiya* [?]

Śrīla Śrīdhara Mahārāja: Mahāprabhu's interpretation to that, He told Sārvabhauma.

I also heard from one professor when I was a college student, *neha nānāsti kimcana*. If there is not *nāna* - the Śaṅkarācārya he accepts the meaning in a particular way, *neha nānāsti kimcana*. *Veda* says that these polarity, polarity is absent. So only one unit, Brahman, *ekatma vṛitiya* [?]

But Mahāprabhu says if *nāna* is not there then how the question arises to say that there is *nāna*. So plurality is there, diversity is there. And still you

are to understand that there is unity behind them. They are not separately independent. That will be the meaning.

So *sarvaṁ khalv idaṁ brahma*: all what we see that is Brahman. What does it mean?

Śaṅkarācārya says, “Only Brahman and what we see that is non-existent.”

Then Mahāprabhu says, “Partially you are accepting *Veda*. *Sarvaṁ* is also there. So you cannot say that there is not *sarvaṁ*. *Sarvaṁ* is also to be accepted and Brahman accepted. *Nāna* is accepted, and it is not *nāna*, that is also accepted. Both sides should be accepted. If it is not, then no question of coming to say such, to preach. So *sarvaṁ khalv idaṁ brahma*, *neha nānāsti kiṁcana*, *tat tvam asi*, *tat* also there, *tvam* also there, otherwise no necessity of giving such statement if it is not existing. Then to whom do we speak?

When I gave such interpretation in Badrinārāyaṇa, a temple, one advocate of Bombay, a Gujarati man, he appreciated very much. He was a follower of Śaṅkara. “What you say we can’t deny this.”

So Mahāprabhu says, “Yes, Śaṅkara has accepted partially.” And the full thing has been accepted by Mahāprabhu [?] Then also, Brahman.

*yato vā imāni bhūtāni jāyante, yena jātāni jīvanti yat prayanty
abhiṣamviśanti, tad brahma tad vijijñāsa*

[“The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him.”] [*Taittirīya Upaniṣad*, 3.1]

From which everything is coming, who is sustaining everything, again everything is entering in whom that is Brahman. Mahāprabhu says that this is not *nirviśeṣa*. There's so many significance in Brahman, everything is coming so He's the source. Then when it has come He's also sustaining. That is also *viśiṣṭa*, specification, particularity. And again entering and remaining in Him. So [?] and all these [?] this is *viśiṣṭa*, so not *nirviśeṣa*, not inert. So many signs of movement it is there.

...

... Chandrodaya Maṭha, after the departure of Swāmī Mahārāja. He told, "I come with heavy heart. So long we used to come with happy heart, but now with heavy heart." He was reminding me of that day. [?] also, we know that Kṛṣṇa Dāsa Bābājī Mahārāja has left this world. We would like to remember his life and activities as much as possible. [?]

About nineteen thirty, nineteen twenty six, or so I met him, I joined Gauḍīya Maṭha and shortly found him. He returned from a preaching tour with Bhāratī Mahārāja at that time. Young and smart, beautiful, jolly, and very firm in his principles, especially towards *nāma bhajana*. High family also he came from, respectable high family, from Dacca, Mansiranja [?] at present that is within Bangladesa. At that time it was all in British India, Bengal.

Next I saw him, he came with a preaching party from the west, that is west India, western parts of India with Bon Mahārāja, [?], he came. Anyhow some natural friendship grew between us, perhaps of similar high social rank, and similar education, similar simplicity and earnestness, or Kṛṣṇa consciousness, took us together, intimately, gradually. Closer connection with him I had about later part of [nineteen] twenty seven in New Delhi. For a few weeks we were allowed to work together there in New Delhi and intimacy grew more.

Then next, about twenty eight, twenty nine, thirty, twenty nine, or so, he was in Balihati in Bengal in a village Maṭha going on with his *nāma bhajana*. I requested Prabhupāda, "That he's educated young man. His

service may be very useful in present New Delhi preaching affairs. If you allow, I may ask him to come and join me in my activity.” I was then Maṭha commander of New Delhi and through me the Maṭha was founded there in New Delhi.

Prabhupāda gladly gave his consent. “That if you can take him, and engage him in preaching service of Mahāprabhu, then you will do the work of a great, real friend to him.”

And then Kṛṣṇa Dāsa Bābājī Mahārāja, then Sādhikā Rāmānda [?] Brahmācārī he went to me in New Delhi. And long time we had very intimate friendship, friendly connection we worked together. He had much appreciation for me, and I also had appreciation for him, in his sincere search after Kṛṣṇa consciousness. But his nature was more of a śāstric nature, scriptural nature. What he found to be the advice of the scriptures he tried his best to adhere to that. But about the application of scriptural advices into practical life, as our Guru Mahārāja wanted us to do, there he was little miserly. *Tāra madhye sarvva-śreṣṭha nāma-saṅkīrtana*.

[bhajanera madhye śreṣṭha nava-vidhā bhakti, `kṛṣṇa-prema,' `kṛṣṇa' dite dhare mahā-śakti tāra madhye sarvva-śreṣṭha nāma-saṅkīrtana, niraparādhe nāma laile pāya prema-dhana]

[“Of all forms of Divine Service, nine forms are superior, which with great potency bestow upon the devotees Love for Kṛṣṇa, and their personal relationship with Him; and of the nine, the best is *Nāma-saṅkīrtana*. By offencelessly taking the Holy Name, the treasure of Love for the Lord is attained.”] [*Caitanya-caritāmṛta, Antya-līlā*, 4.70-1]

It is clear scriptural advice of Mahāprabhu, he tried his best to stick to that. And almost to his last days, pure character, moral, social, educational, from different directions he was a very good man and a very strict, firm in his practice, very sincere, and very jolly. And satisfied under any circumstances always he tried to be.

When there was differences amongst the trustees in some way or other and we could not stay in the mission, I left the mission, he also did at the same time. I went to Vṛndāvana and after staying there for a month I came back here to live permanently by the grace of Nityānanda and Mahāprabhu. And he finally decided to live in Nandagram at that very time. Both retired from the missionary life and I chose this place for the last days of my life and he chose Nandagram. There is one Nandavagicar, little far off from Nandagram towards Yavata, Kadamkandi, Nandavagicar.

He wrote a letter from there to me. I found in his language that he's very much satisfied, full satisfaction he has attained in his present life. It was very conspicuous to me that he's now very happy, fully surrendered. What he searched after he has got that and is fully satisfied, I found from his letter. I was then also here in a rented house, two rupees a month, and living alone, I got his letter. That is not much.

But after a long time, only a few days ago, two or three years ago, suddenly he told, "That in my whole life I had the greatest satisfaction, real satisfaction when I lived in Nandavagicar."

That was nineteen forty, forty or forty one, beginning. So after so many years of his *bhajana*, he appreciated his, that life, that life of highest satisfaction, Nandavagicar. And I could detect from here that how he's in full satisfaction in his life. I could feel *śuddha-sattva*, completely surrendered, detached from, and wholly dependent on Kṛṣṇa. The life wholly dependent on Kṛṣṇa's will. No worry, no aims and objects of life, fully vacant, only for Kṛṣṇa to approach, to come to approach fully

prepared for that. No prejudice, even the prejudice and thoughts and suggestions for the design of ones own to acquire Kṛṣṇa consciousness, even not that. Fully surrendered. ‘Whatever He likes He may do, I’m prepared for that.’ Such attitude.

Generally we find in scripture the *śaraṇāgati*, the surrender is the basis, is the foundation on which so many variegated structures may be constructed for the service of Kṛṣṇa. It is generally. But it is also mentioned there, if one had noted, a remarkable thing. That only *śaraṇāgati* can give everything without taking any form of devotional tendency, inner *śaraṇāgati*. That reminded me about that type of *śaraṇāgati*.

It is also mentioned perhaps in my *Prapanna-jīvanāmṛtam*. *Śaraṇāgati* can give us the highest desired result. Without *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*, and so other forms, mere *śaraṇāgati*. *Śaraṇāgati* means surrender. There are different types of surrender. The very quality of surrender, if we can examine closely, we may find the element there, even of *rasa*, different *rasa*. Highest type of *śaraṇāgati* is possible in the highest type of *rasa* service, that is *mādhurya rasa*. *Mādhurya rasa* has been accepted to be the, to open up fullest *śaraṇāgati*. Every atom of ones spiritual body cries for the corresponding atoms of the spiritual body of the Lord, which is not possible in any other *rasa*.

In Bengali verse of the greatest devotees, [In Jñāna Dāsa’s *Vaiṣṇava-padāvalī*]

prati aṅga lāge kānde prati aṅga mora.

“Every part of my limb, every limb is crying for the corresponding part of the limb of the Lord.”

The *śaraṇāgati* preparedness for any sort of autocratic service of the Lord. No rhyme, no reason, no room for any aspiration, good, bad, *śaraṇāgati*. So mere *śaraṇāgati* proper can satisfy our desired end.

So Bābājī Mahārāja, that idea of surrendered life beginning in Nandagram, Nandavagicar, and he expressed in that letter, “I feel very much happy that I have taken the right course and right position in my life, exclusively given, surrendered at the sweet will of the Lord, I am so.”

And so many years passed, so many nights of Ekādaśī he has kept awake and went on with his *nāma bhajana*, *śāstric bhajana*, all these things. He deeply engaged himself in only religious forms of *bhajana*. But his remark that, “I felt highest blissfulness in my life when I was in Nandavagicar at that time at the beginning of nineteen forty one.”

Śaraṇāgati. He was fond of *sākhya rasa* though he used to read all types of *śāstra*, *rasa* of all types. And he used to hear the *kīrtana*, the representation, even including those of *sahajiyā kīrtana*. But they could not make him *sahajiyā* though he attended *sahajiyā* school. So firm his faith was in Kṛṣṇa consciousness proper.

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās [*Caitanya-caritāmṛta*, *Antya-līlā*, 1.78] Mahāprabhu says:

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – [ei 'govardhana']

[“When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 17.55]

Whose aim is firmly established, whose earnest, is very sincere for the realization of Kṛṣṇa consciousness, his associations with objectionable things in our consideration cannot attract him in the black way, but gives some contribution towards his own direction.

Mahāprabhu says about Nityānanda Prabhu,

Yadani nityananda dari tatapi brahma kohina tomari [?]

“If Nityānanda Prabhu is seen to visit the house of a wine shop keeper, and seen to enter the house of a prostitute, still you must know for certain that He’s to be, He’s worshipping of Brahmā and Śiva himself. If He goes there, not to take anything, but to give those fallen souls, to deliver them from their present position, He’s going, not to take anything from them.”

So Kṛṣṇa dāsa Bābājī though he mixed, apparently, with the so-called *sahajiyā* section, but he did not deviate from the principle, real conception of Kṛṣṇa consciousness of the Ācārya of the Gauḍīya Maṭha, what he came to give to us.

Lastly also with firmness he, we see him to stick to his firm faith. And that Nandagram, Param sarovara and there the *bhajana kuṭīra* of Sanātana Goswāmī, he made his shelter there, final selection. And from the visible world to the invisible, he entered surely in the invisible aspect of Vṛndāvana.

And he told plainly he had much attraction for *sākhya rasa*. Subala, he’s leader, he’s considered leader, his next guide as Subala, who had some connection with *mādhurya rasa*. Amongst all the friends of Kṛṣṇa, Subal is considered to be the highest for his intimate connection with *mādhurya*

rasa. So he considered his guide in the form of Subal.

He had a very liberal heart and he used to mix with all the contending parties of Gauḍīya Maṭha at that present. He almost went everywhere. And with his smiling face he used to mix and associate. But still he had some special attraction for some special quarter. He was an intimate friend of mine as I told already. And he had much appreciation specially for my poems, Sanskrit poems. I asked him once, “Why you have got such special affection for me?”

“With your poems, is the cause for that. I’m captured by the ideal, by the language, by the style of your poems.”

He was very strict, and not a man who will by the pressure of the circumstances, who will submit to anyone and everyone, not of that type. That was also one of his characteristics, of his nature. So he used to sing the poems of the Goswāmīns about Kṛṣṇa *līlā*, not ordinary, selected.

But his affection was so much towards me that he used to chant in the night of Ekādaśī and here, there, everywhere. He preferred to chant the most modern *śloka* of mine. So in heart-to-heart relation he was very intimate to me. And anyhow, today’s function is also showing something like that. It was not pre-designed. But anyhow I’m entangled with some such function in his connection by divine arrangement, divine arrangement. So our connection was something above the conscious area of our experience, with causeless connection. In many other ways also we had many common things. Sometimes I might have dealt with him in a rough way also. But he did not mind that. His friendship for me was so deep he did not care. Such happenings also took place here. So today I pray to him, whatever wrong I might have done about him he may forgive them all and accept me as his sincere friend, with the help of you all. Gaura Hari bol. Gaura Hari bol.

Vaiṣṇave guṇa gana mukhe [?]

It has been broadly advertised, that if we can sing in praise of the Vaiṣṇava, then we can have higher promotion in the line of devotion. It is easy to praise the songs or poems written about the Supreme Lord. But it is difficult to praise, to be able to praise really the servitors of the Absolute. The possibility of jealousy, *matsarata*, comes to interfere. “He is a man, I am of similar, same status. Why should I submit to him?” This sort of *pratiṣṭhā*, egoism, opposes, hinders us, to call a spade a spade, so *nirmatsarāṇām satām*. [From *Śrīmad-Bhāgavatam*, 1.1.2]

The Lord also says, “If you are My devotee you are not real devotee of Mine. But if you are devotee of My devotee, you are My real devotee.”

The jealousy has got a test there, *nirmatsarāṇām satām*. We may not have naturally any competitive position in comparison with the Supreme Lord; but a competitive superiority complex possibly comes in the case of a Vaiṣṇava. ‘I can’t submit to them. It is difficult.’ But when we are really captured and conquered by the *svarūpa-śakti*, Yoga-māyā of Kṛṣṇa, then this realistic view comes within us. And so much so, with the improvement of his own purification, his own progress...

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Śrīla Śrīdhara Mahārāja: ...and I am nothing, and it grows infinitely. I am nothing but he’s everything. He’s a Vaiṣṇava, Guru, Vaiṣṇava, they really hold Kṛṣṇa *bhakti*. They are stockist but I am empty handed, I have

nothing. This is the nature of the association of the finite of Infinite. As much as we shall have real approach towards Infinite so much so we cannot but consider us to be the meanest of the mean. The standard, the measurement is in this way in Vaiṣṇava culture. And it is not lip deep but sincere feeling of the inner most heart. Inner most heart.

Kavirāja Goswāmī when he says, *purīṣera kīṭa haite muñi sei laghiṣṭha* ["I am so mean, lower even than the worm in stool."] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.205] this is not mere imitation, it is his heart felt truth.

But some difference in *ācārya-abhimāna*, that is of another type. That is assertion only for the service of Vaiṣṇava. The sincerity is maintained there. His assertion, not assertion, not selfish assertion, but his assertion is only to save the public and to save the prestige of the Vaiṣṇava in reality. So that is proper adjustment with reality. In two fold senses. To establish the real position of a Vaiṣṇava, and at the same time to save the ordinary person from committing the false attempt or false thought. To save him from that danger, from reaction. So that sort of assertion, that is not egoistic, rather that is sacrifice in the dynamic sense, we are to consider.

So, our Guru Mahārāja in Viśva-Vaiṣṇava-Rāja-Sabhā, he tactfully managed in this way, he asked one of his disciples to speak something in praise of another disciple. *Guṇa gana* [?] appreciation. And especially who were, his disciples who were little antagonistic. He asked particularly him, "Speak something in praise of your friend." And what for? Try to mark the bright side, the *svarūpa*, and the apparent side try to ignore. When he asked, "You try to say something in praise of your friend, whom you consider to be your opponent, apparently." Ordered: necessity is the mother of invention, he had to speak something in praise, so he had to dive deep into the bright side of the person and to bring out that. Thereby the Vaiṣṇava they're giving and taking, that being aroused, and the

apparent, the *māyāic* side is ignoring, going down.

So thereby also, just as *kīrtana*. *Kīrtana* is powerful why? When I'm requested to speak something I must have to speak. I cannot but utilize my highest, best attention to speak something. I'm to attempt, to assert in the attempt of my best ability to speak something, to gather something. So also in the case of Vaiṣṇava, as in the case of Lord, the Vaiṣṇava. The *svarūpa*, the inner side, inner aspect, the bright side, and ignore the apparent side, and there you will thrive. There the real relationship amongst them will be roused, will be awakened. So it was his practice for Guru Mahārāja, especial in Viśva-Vaiṣṇava-Rāja-Sabhā. In Mahāprabhu's *dhāma*, one and same area it has its seat and there his method was such. Try to praise Vaiṣṇava. So to appreciate the nobility of a Vaiṣṇava it is difficult, and if we can do so then we can reach a standard of devotion, dedication, to certain extent.

So it is said, "Who loves Me does not love Me really. But who loves My devotees, My servitors, his love for Me is more real, is true, absolute character."

So the Vaiṣṇava we shall try to appreciate their trait, their conduct, and thereby we can raise the standard of our own life of dedication. Gaura Hari bol. Nitāi Gaura Hari bol.

Jaya Om Viṣṇu-Pāda Śrīmad Bhaktisiddhānta Sarasvatī Goswāmī
Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrīpad Kṛṣṇadāsa Bābājī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Bhakta Vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Jayatīrtha Mahārāja: Jaya Om Viṣṇu-Pāda Paramahaṁsa
Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣak Śrīdhara Deva
Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Jayatīrtha Mahārāja: ...the work of Govinda Mahārāja and Dinabandhu Brahmācārī.

Śrīla Śrīdhara Mahārāja: Yes, a credit, and Hari Charan also.

Jayatīrtha Mahārāja: Hari Charan of course, always.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Śrīla Govinda Mahārāja: [?]

Jayatīrtha Mahārāja: Cows also got *prasādam*.

Śrīla Govinda Mahārāja: Yes I wanted arrange five hundred, arrangement was. Then a hundred did not come.

Jayatīrtha Mahārāja: Four hundred came.

Śrīla Govinda Mahārāja: Four hundred.

Jayatīrtha Mahārāja: The cows got the balance.

Śrīla Govinda Mahārāja: Balance the cows [?]

Śrīla Śrīdhara Mahārāja: To show that *prasādam* is infinite, and in the connection with Jayatīrtha Mahārāja his resources, serving resources infinite. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Infinitesimal.

Śrīla Śrīdhara Mahārāja: Infinitesimal and Infinite very closely connected, the consciousness of infinitesimal.

ye yatha patita haya, tava dayā tata tāya, [tāte āmi supātra dayāra]

[Śrīla Bhaktivinoda Ṭhākura's *Gītamālā*, *Yāmuna-bhāvāvali*, 19]

“Your grace is in accordance to the necessity of those that deserve really. *Tāte āmi supātra dayāra*.” Bhaktivinoda Ṭhākura says, “In that consideration, I have got some claim. I am fallen of the fallen, the most fallen, so I have got some claim over Your grace.”

That should be the attitude of the servitors, a negative side. Improve the negative side, ‘I am the most deserving, meanest of the mean, poorest of

the poor.’ We are to increase, develop our knowledge towards that side, ‘that I am so low, so needy, so mean from all respects.’ That consciousness will draw Him towards you, and not that the mass collected energy, the mass of energy, and neither to know Him, *jñāna*, *jñāna-karmādy-anāvṛtam* [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19- 167] that, “I can know You. I can measure You.” That is impossible, wild goose chasing. To try to know Him, *Bhāgavata* declares that is wild goose chasing. You can never know Him.

Uchatistha das aṅgulaṁ [?] [*Śrīmad-Bhāgavatam*, 10.9.16, ?]

As much as you reach the boundary of your knowledge, He will be found transcending them. None can bind Him. That was shown in the attempt of Yaśodā. It was shown through Her attempt when She went to bind Kṛṣṇa around His waist, Dāmodara, two fingers less. This is inconceivable. Yaśodā trying to bind the waist of Her child, and the rope She’s taking and when She’s trying to bind only two fingers less. Again She’s adding some rope to that, the same thing is occurring, two fingers less. Again something joining when trying that two fingers.

It is mathematically impossible, naturally, but it is such. The same thing we are to know. We are to think that it is the subjective not objective. These are the examples where we can see the failure of the objective calculation, warning us against the objective calculation. “Don’t go to calculate in the objective process when it is concerned with the transcendental truth.” It is His will. That factor can never be eliminated. That is the real factor. If you approach to calculate about Him, the most realistic thought you must keep in your mind, that it depends on His supreme will, *svarāṭ*. *Artheṣu abhijñāḥ*, [*Śrīmad-Bhāgavatam*, 1.1.1] these two qualifications. He knows only what is what, and what should be what. It is His monopoly, within His fist. You may conjecture, you may suppose, you send so many alternatives in your mind, but no value. He knows what He will do. And at the same time He’s not under any explanation to anyone, not compelled to give any explanation for His

deed.

Artheṣu abhijñāḥ, and *svarāṭ*. What is what, He only knows the fact, and He's *svarāṭ*, He's autocrat, absolute. He does not care for the consideration of others. If we approach Him with this sort of mentality and impression we must advance towards that realm. That I am not going, no possibility of placing any demand in Him, no possibility, that I shall put this application, please consider this or that. No possibility. But at the same time we must not forget, that who are really of such temperament, He listens only to the words of that type of devotee. *Bhakta-parārdhīno, ahaṁ bhakta-parārdhīno* [Śrīmad-Bhāgavatam, 9.4.63] This also cannot be eliminated. But who is *bhakta*? Who knows His ways in this way, he's a devotee. He's a devotee. So to become submissive to Him, that is also in other words to keep his own independence. To be submissive to the surrendered soul, that means no submission because he's going to submit to a person who is fully His. So in other words He's always independent.

But He says, "I am subservient. I am work under the direction of My devotee."

But who are the devotees? Who have cent per cent surrendered to Him, to His sweet will. Then in other words He's independent as He is. They have not their independent wishes, as if. But still for the *līlā* it is designed by Yoga-māyā. In different *rāsa* we may see as the devotee and the Lord they are going opposite sides.

Just as Kṛṣṇa wants to steal and Yaśodā won't allow Him to steal. And she's giving punishment. Apparently it seems that it is opposite forces are going to opposite direction, but there is Yoga-māyā. In some way or other it is Kṛṣṇa's will to play like that.

Just as the director of a drama he's teaching his men, 'you must say like this and I shall oppose.'

So *līlā* means that. One point, everything moving to one point so the harmony is not disturbed. This is *līlā*. *Līlā* means no reason; which has got no reason, *līlā*. No reason and rhyme, spontaneous, no explanation for that to anyone. Dynamic existence which is dynamic in character, that is *līlā*. Not fossil, but just the opposite, that is *līlā*. And that is the nature of *rasa* or *ānanda*, *ānanda* or *rasa*, the beauty, the charm, that is such. His nature is such.

And only the trouble with *māyā*, that disconnected with that original flow, that is *māyā*. And we are under that potency. Just as the disease like the madness, insanity, is devoid of its own property, its own wealth, that is *māyā*. *Mā yā*, what is not that, *mryate anyat*, separate interest that is the cause.

Dvītiyābhiniveśataḥ syād [Śrīmad-Bhāgavatam, 11.2.37] The experts in this department they say that separate interest consciousness, that is the root of all disturbance. Everything is all right, but spirit of separatism, that is responsible for the whole anomaly. *Bhayaṁ dvītiyābhiniveśataḥ syād*. I can thrive individually, to ignore the collective life, and to try for separate interest. That fine point, that has been told to be responsible for all these disturbances, that fine point. I wanted to seek my own pleasure separating myself from that of collective consideration. *Bhayaṁ dvītiyābhiniveśataḥ syād. Īśād apetasya viparyyayo 'smṛtiḥ*. The next point, *īśād apetasya*, deviation from master consideration, that I have got my guardian. First, self interest, and then next, deviation from guardian consciousness, next stage. That I have got my master, I have got my guardian, to come out of that consciousness, the next stage, *īśād apetasya*. I am my own guardian, separate interest means it comes to such. In collective life common guardian, separate interest, I am my own guardian, *īśād apetasya*, disturbance in the second layer.

Then, *tan-māyayāto*. Why it is so? Because I am *taṭasthā*, marginal, the other side there is *māyā*. Anyhow that influence has captured my weak decisive faculty, *anu-caitanya*, *satanta*. But without my cooperation the *māyāic* transaction is impossible. So, my consent was necessary, like a minor child. With this consent of the minor the guardian can do anything and everything. Minority, infinitesimal character, that was inherent in me, and so this error. *Tan-māyayāto budha ābhajet taṁ*. Because *Māyā* is not

independent, She's also, have to work under the guidance of the supreme authority. So don't go to Māyā, but go He who is the master of Māyā. *Tan-māyayāto budha ābhajet tam*.

Though *māyā* is coming to take charge of him out of his weak consenting cooperation, but still the *budha*, means *sumeda*, they will go for the relief towards the master of *māyā* and not the *māyā*. That is the finding of *Bhāgavatam*. *Tan-māyayāto, tasya māyā*. *Māyā* is not the highest entity. *Māyā* has got also master. So when the reaction came in you for your bad deed, then you are to file appeal to the supreme authority and not to *māyā*. In *Bhagavad-gītā* also,

*daivī hy eṣā guṇamayī, mama māyā duratyayā / mām eva ye
prapadyante, māyām etāṁ taranti te*

["This 'trimodal,' supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."]
[*Bhagavad-gītā*, 7.14]

Māyā is troubling them, misunderstanding. But misunderstanding itself cannot get you relief, cannot give you relief, the cause of misunderstanding. He can only give you relief.

"So don't go to that side, come to Me. By My instruction that *māyā* will leave you. She's more powerful than yourself, Daivī, and has got higher backing, she has got higher backing. So you must try to seek your relief from the higher office, and not approach direct to *māyā*. That will not be helpful to you. If a slight backing of Me you can acquire, easily you will be

able to get out of that *māyā*.”

This is the instruction by the higher authorities to us. Misunderstanding is there, but it is not very powerful, it has got not its own support. Not independent, it is also dependent on truth. Truth has got the better constant position and not misunderstanding. So your transaction should be always with the truth, with the positive. And what is positive truth? *Sat cit ānandam*, that is the characteristic. Unassailable existence, then self consciousness, and then fulfilment. Fulfilment in itself.

In Hegalian philosophy, unassailable existence, that means ‘By Itself and For Itself.’ The other, in the middle the conscious element is suppressed there. *Sat cit ānandam*, self consciousness. He feels that he is. Stone existence may not feel its own existence. Stone may not know that he’s existing. But soul knows that he has got his existence, *caitan*. But it is not perfect, with some want, some demand, hankering for some higher life, that is *caitan*, *cit*, *sat cit ānandam*. *Ānanda*, or *rasa*, that is beauty, harmony, love. That is the conception of the fullest integer, having existence, consciousness, as well as fulfilment. Not only hankering, not only knowing, but for which to know, which to hanker, that is there, *ānandam*, *sat cit ānandam*. *Ānandam* and *sundaram* synonymous.

So I saw that some of the European philosophers they have translated this *ānandam* as beauty. Reality the beautiful and that we find very nearer conception of Kṛṣṇa. If I remember, the philosopher Martineau, who was a very good linguist also, very good, very styled, high styled poet. He has given ‘The Reality the Beautiful,’ the ultimate thing is reality the beautiful, the beauty.

Just as Wordsworth says, eye beauty and ear beauty. In poetry of

Wordsworth he's describing about a girl of his dream, perhaps Lucy Gray or someone. He writes there, "She was a village girl. There was a brook, river by the side of their village." He said that, "The jingling sound of the brook contributed to her beauty." That was his version, and many tried to give some interpretation there.

But one Bengali scholar, Harinath De, who was master of thirty two languages in the world, a good scholar but he did not live longer, Harinatha De. He gave the interpretation that 'ear beauty contributed to eye beauty.' His explanation was very taking to me. The ear beauty, the sounds, beautiful sounds helped to his physical beauty of appearance, that girl. That means ear beauty, sweet sound, contributed to eye beauty.

So Reality the Beautiful. The beauty in the broadest sense, eye beauty, ear beauty, nose beauty, touch beauty, that *ānandam*, *rasam*, in a generalised way. *Rasa*, *ānanda*, *sundara*, another *Upaniṣadic* word is *satyam śivam sundaram*. *Śiva* means *maṅgala*. *Maṅgala*, what is the nature, the criterion of *maṅgala*? *Amaṅgala* means mortal. Mortal is *amaṅgalam*, and immortality is *śivam*, *maṅgalam*. *Śiva* means immortal, that means conscious, soul, soul is immortal. So stone is mortal, but soul is immortal. So soul proper is *śiva*. But soul we see vulnerable, Supersoul that is *sundaram*, that beauty. That is concrete reality independent and fullest representation of things. All other partial representation of the Absolute. *Satyam śivam sundaram*. *Sundaram*, satisfaction, satisfaction. Soul is dissatisfied, and stone no question of satisfaction, only mere existence. But soul dissatisfied, eternal thing, self consciousness, *śivam*, meant to enjoy, Mahādeva, *Śiva*. That is free of mortality, change, eternal. But mere eternity, that is not enough. The *rasam*, *sundaram*, that can fill up the gap. So *sundaram* is the object of our quest. Wherever we go, whatever we do, if it is examined properly, then in every movement it will be detected that we are searching after beauty, after fulfilment, after *sundara*, after *rasam*.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]*

[Prahlaḍa Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”] [*Śrīmad-Bhāgavatam*, 7.5.31]

Externally, and ignorantly, it may be seen that we're in quest of this and that, money, duty, and that sense pleasure, it is some external and partial examination of things. But if it is examined deeply then it must be found that we are eager, we are eagerly searching only for *rasam*, *sundaram*, satisfaction for the fullest, not for partial, temporary so called pleasure. So *kāma*, *artha*, *dharma*, they cannot satisfy our inner hankering. Not only mere liberation of the present hankerings, emancipation of the present flickering hankerings, that is also not the goal. It is found by the scholars. Liberation, that is an artificial life, mere liberation for the negative side. Life must have its fulfilment. Everything has got its fulfilment, its necessary position. It is not meant for nothing. Zero cannot be the conclusion of the world, of the whole, but infinite, not zero. So mere liberation, and to be, to stay only as in long, deep slumber, deep sleep, that is destructive, inconclusive. That cannot be the object of creation or object of our existence.

So the other side must be searched, that *cīd-vilāsa*. And where we can get that? Here by exploitation, and the opposite, that of dedication. *Bhakti*, dedication, after surrender to the centre. That separatism - that I told, by separate interest, now to give up that separate interest and to

enter into undivided family. *Dvītīyābhini*, to accept the guardian, the guardian ruled family, to enter in there. That has been advised to us. We are to adjust ourselves to live in a family under the guardianship. And we must not be afraid of the direction of the guardianship, but we shall try to...

That we can understand that the life under a guardian, that is the wholesome and healthy one. We may not be enquirer after awful independence. That independence cannot solve the problems we are faced with. The problems we're in the midst of no doubt. The problem apparently may be thought that by independence it may be solved, but it is wrong. The scripture and *mahā-jana* they come to our help. No! Independence in the present you may think that independence will give you proper satisfaction, satisfaction of your inner heart, but it is wrong. Really, apparently, what is thought by you, that is your enemy, you want to get out of any circumstantial infringement and if you get freedom you'll be happy. This is wrong. The opposite is rather, true. You should try to live in a joint family. You must be accommodating. You must correct your own nature.

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Śrīla Śrīdhara Mahārāja: It is in a harmonious existence not in a separate existence, harmonious. And to have a life in harmony, what is really necessary, that is self surrender. Surrendering. Surrendering is your friend. And aspiration of independence is your enemy. We are to understand this. Which apparently seems to be our friend, this is independence, no, that is your real enemy, and you must learn how to

live together. You cannot separate yourself from the environment, it is not possible. That is death, or that is *samādhi*, or the infinite slumber. That is no life, that is no the answer, that is no solution. You must live with many. You see that you are a part of the whole, and what's disturbing you, that is your spirit of independence, and you must try to save you from the hands of your friends. God save me from my friends, so-called friends. And surrender can only give you relief, and can get you the real higher life. From inner most heart you will be able to understand that.

rāga-dveṣa-vimuktais tu, [viṣayān indriyaiś caran

ātma-vaśyair vidheyātmā, prasādam adhigacchatī]

[“However, a true devotee on the path of renunciation in devotion (*yukta-vairāgya*) acts exclusively for My transcendental satisfaction. Abandoning attachment and envy, although accepting sense objects with his controlled senses, he attains full contentment of heart.”] [*Bhagavad-gītā*, 2.64]

In *Gītā*, *Bhagavad-gītā*, Kṛṣṇa has hammered over only this *rāga-dveṣa*. Apathy and sympathy, those two are your enemies. Apathy for something, and sympathy for something, that is your enemy. Be independent of that, those two enemies. And concentrate you towards your guardian, and think that he's not partial. Guardian is not partial. First consideration you must have that.

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram] suhṛdaṁ sarvva-bhūtānāṁ, jñātvā mām śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]

[*Bhagavad-gītā*, 5.29]

"I am guardian, but I am friendly to you all. Don't go away from this thought. I am your guardian, but at the same time I am your friend. Don't forget this. That is the danger in your whole life. *Suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati*. Be optimistic; don't be pessimistic. You are good, and all around is bad, and withdrawal from them, that will give you real bliss; don't be so selfish thinking. That is your environment. They should be relied on. They also have goodness in them, so try to adjust yourself."

tat te 'nukampāṁ [susamīkṣamāṇo, bhuñjāna evātma-kṛtāṁ vipākam hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."]

[*Śrīmad-Bhāgavatam*, 10.14.8]

And especially with the Guardian, Who is at the bottom of all movement and all creation. Have faith in Him, and through Him you approach your environment. Then it will be all right. In *Bhāgavatam* it is said,

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ

bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ

[“A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama- bhāgavata*.”] [*Śrīmad-Bhāgavatam*, 11.2.45]

The highest position is in such a way, we can get. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. Whatever we come across, we must see it in the central interest. Not from provincial or local interest. Go straight to the centre. *Bhagavad bhāvam*, then *ātmanaḥ*. You try to see the centre everywhere, and then in connection, or through the centre, you come to approach your environment. First go to the centre, and from centre, your relationship with the centre, and then through centre you come to adjust with your paraphernalia. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. What is his relation to the centre, and what is my relation to the centre, the calculation of these two, then by this process, I shall ascertain what will be my connection with him. My connection with everyone, everything, will be calculated through the centre. Whatever I see; “O, who is he to the centre, and who am I to the centre, then what will be my relation with him?” *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. First his relation with the centre, then *ātmanaḥ*, accordingly, what will be my relationship with him. This must be calculated from the central interest. Not partial, local interest between them. That will be wrong, and that is the root of all

evil. These separate relationships; that is not wholesome. Only go straight to see things through the eye of the interest of the centre, and your relationship with the centre.

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ / bhūtāni
bhagavatī ātmany*

Vice versa. What is God's relationship to the things, and what is the things relationship with God, and according to that calculation, you come to adjustment with them, with your environment. You are out of danger. But eliminating the central interest, if you want to mix together to get your local benefit satisfied, eliminating Him, then you will be in danger.

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati tasyāhaṁ na
praṇaśyāmi, sa ca me na praṇaśyati*

[“For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me.”] [*Bhagavad-gītā*, 6.30]

*Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ /
bhūtāni bhagavatī ātmany, eṣa bhāgavatottamaḥ* . So, environment is not bad.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]*

[Prahāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”] [Śrīmad-Bhāgavatam, 7.5.31]

We’re suffering from misunderstanding, *māyā*. And that *māyā*, misunderstanding should be cleared. We shall try to live anywhere and everywhere. All-loving, if we have that deep vision to see Who is at the bottom of all of us; to find Him. To find Him.

*Madhu vata itaya te madhu karunto sindhava madhye na tosanadhi
madhuna santosasa* [?]

*Madhu do rasanatha priya madhye garbho bhavanti na madhu madhu
madhu* [?]

This also comes from *Upaniṣad*. “Try to find out that your circumstance is full of honey; nectar. Don’t try to see the outer cover only, but your sight must be deep enough to see the real position and you will find that everything is like nectar to you.”

Śṛṇvantu viśve amṛtasya putrāḥ. The clarion call coming from the *Veda*. “Oh, you sons of nectar, *amṛtasya putrāḥ*, sons of nectar, you attend,

listen to my words. *Śṛṇvantu viśve amṛtasya*. You are really sons of the nectar lake. Why should you be like poison? You are poisonous unit, now you are all trodden to be units of poison, but your real, innate self, you are a drop of nectar ocean. *Śṛṇvantu viśve amṛtasya putrāḥ*. Awake, arise! Arise to your self-consciousness that you are a drop of the nectar ocean. Try to realise. Your outer cover, the attachment to the cover, of not only outside, but of you also. All covers here, cover-calculator; dive deep into your own self, and as well as in the existence of your environment. Dive deep, and you will find all nectar, and no poison. Poison is a superficial thing in your conception.”

Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ. Making much of the cover of things, ignoring the substance within, not giving attention to the substance within. All cover- transaction; that is poisonous.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Any question? Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Any question from any side? Gaura Hari bol. Gaura Hari bol.

Jayatīrtha Mahārāja: The beauty that we see in this world, in relationship to the concept of *sundaram*, Kṛṣṇa is *sundaram*, and in this world also we something which we find to be beautiful, so what is the connection?

Śrīla Śrīdhara Mahārāja: The beautiful in local interest, that is not beauty proper. We are to see like that. The local interest, and the central interest. Beauty for individual or for provincial, that poison. And we are desirous of independence to enjoy that beauty, local beauty. That is the trap. Beauty means for the service of Kṛṣṇa. Everything is for Itself,

everything is meant for Him, then that is the real beauty. The nature of real beauty is there which is attractive to Kṛṣṇa. From the central consideration the beauty should be measured, not for local, and that is the danger. That separate consideration of beauty; beauty means what? Object to be enjoyed. To be enjoyed by whom? If by me, then I am gone. Everything meant for Him, and we are to enjoy beauty like that, if possible, we are all right. Whenever we see any beauty, it must come in our minds, “Oh, Kṛṣṇa will be able to enjoy this very much.” That should be our mentality. Mentality should be centre centred, Kṛṣṇa centred. Whatever, “Oh, it will remind me, at once it will remind me that Kṛṣṇa will enjoy it very much, the tasteful; how Kṛṣṇa has enjoyed this curry, I shall enjoy. Subsidiary, dependent, my position is dependent, how Kṛṣṇa has enjoyed this.”

Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ . Next mine, mine should be, how Kṛṣṇa has enjoyed, it may be enjoyed by Kṛṣṇa very well. I must be Kṛṣṇa centred. Then other centre, by any other person, it is a beauty to be enjoyed by some such than Kṛṣṇa, that is also risky, and that will be poison, what to speak of ones own self. Beauty, everything to be enjoyed by Him, it is meant, it is created, it is sustained, and it is meant for Him. This understanding we must reach, and that is in the deepest position, deepest plane. That is *nirguṇa*, otherwise, superficial, *saguṇa*. Get out of the *saguṇa*, the local waves, waves of local interest, that is also to a family, a village, a country, a section, human section, eliminating the beasts and birds, insects. The circle may increase, but it is limited. So nothing less than Kṛṣṇa, and everything should be connected and seen through His interest. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ*.

Accordingly, what my interest will be there. Not any independent friendship with anyone. Everything on Kṛṣṇa's account. Full negotiation, transaction, and future prospect, everything for the centre, for Kṛṣṇa. So, Absolute good. Percolated through Absolute good, everything will come to me. Absolute good. Then all poison eliminated and nectar, mixed with nectar, that will come to me. So, whatever it may be, must come via Kṛṣṇa to me. Or His bona fide servants. Gurudeva, Vaiṣṇava, whose

case or cause is inseparable with Kṛṣṇa, we may rely on them. So, anyhow, that must be percolated through Absolute good. Not vulnerable or limited goodness. Absolute good. Via that, through that; all the transactions between the plurality must be checked and sent as *prasādam* from the centre. That should be the attitude. Gaura Hari bol. Gaura Hari bol. And that is really sweet, and if we can come to that plane, then we can feel that, otherwise, it is a duty, scriptural advice, and something like that. But if we can reach that plane, then our own soul, our own existence will verify for us. That will stand witness for us. The practical life will stand witness, evidence, that it is *the* best. And without that we cannot live.

Esaba choḍata parāṇa hārāu. Bhaktivinoda Ṭhākura says, “The Vṛndāvana, or whatever I see, where they give so much intensified memory in me about Kṛṣṇa and if these things are taken away from me, I shall lose my existence, my very life. They are sustaining, because they are encouraging me to take to Kṛṣṇa consciousness.” He says that, “Govardhana [?] They’re all encouraging me, helping me, taking me towards Kṛṣṇa consciousness, and in different attitudes.

Govardhanaparvvata yāmunatīra. Rādhākuṇḍata-kuñjakuṭīra. Whatever I see, that reminds me how in a sweet way, taking me towards Kṛṣṇa conception and His *līlā*, and giving, spreading nectar in my heart. If I am to leave them, then I shall leave my existence. So encouraging, so life giving, so fulfilling my life they are all, everything around me, they’re more than my life. *Kusumasarovara, mānasagaṅgā, kalindanandinī vipula-taraṅgā*. [?] *gokula, govardhana, yāmunatīra*. All these things, how sweet contribution they are doing towards me, and taking Kṛṣṇa as if very near to me. By eliminating them I shall die. No existence at all. So beauty there, whatever brings, direct take me at lightning speed towards Kṛṣṇa consciousness, His *vilāsa*, His relationship, His pastimes with them, that is direct nectar, and that will come in me, that is Vṛindāvana.”

[From *Śaraṇāgati*, by Śrīla Bhaktivinoda Ṭhākura. SCSM Kīrtana Guide, 4th Edition, p 140-141] [From *The Songs of Bhaktivinoda Ṭhākura*, ISKCON PRESS, 1980, p 39-40]

[From the Collection Śrīla Śrīdhara Mahārāja's verses, p 322-323]

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. So friendly, so sweet, so near to us, and so well-wisher of us; quite at home. Sweet, sweet home. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Back to God, back to home, sweet, sweet home.

Svarūpe sabāra haya, golokete sthiti. In our innate, inner most existence we are a member of that plane. Now we are come out, scattered, our consciousness on the cover. Covers cover, covers cover, so many layers, and dry things. And the substance, the spirit is within. And mind also, eliminating this cover, bodily cover, mental cover, the liberation cover, the Vaikuṇṭha cover, then I may enter into the Vraja, the Vṛndāvana resident in me, if I find I have friend everywhere, that our friends and relatives, they will give me all-pleasing experience, ecstasy. That is what is.

Mahāprabhu came with that news to us. “Oh, you are a child of that soil, why do you suffer here My child, My boys? Why do you suffer? *Amṛtasya putrāḥ*. You are a son of nectar. You are a child of that soil, and you are suffering so much, coming in the desert? Your home is so resourceful, so sweet and you are running in the desert? What is this? Come with Me. I shall take you to your home, sweet, sweet home. come! Leave this poisonous charm, suicidal charm. This charm, *māyā* charm, misunderstanding charm, this is suicidal. Leave this apparent charm. This is poisonous. This is like witch, a witch has charmed you here, spellbound. Come along with Me, I shall take you to your home which is so much sweet.”

That is the general call of Mahāprabhu and Nityānanda Prabhu. “Don't think of being master of so many *siddhis*, *aṇimā*, *laghimā*, *vyāpti*, I can

play with miracles. That is all lower things. Then *mukti*, then *siddhi*, then so many obstacles there, your existence will be at stake. The *ajagara*, there is the *yakṣa*, the magician. There will be *bhīmaruḥ*, the *karma-kāṇḍa*. Come, with the least energy I shall take you from the eastern side to the wealth which is within your heart.”

This is universal, this is most spacious, generous, and sweet, and very intimate, all these things, come home. All well-wishers there around you, mutual. That is the gift of *Bhāgavatam* and Mahāprabhu. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: [The question being asked is not heard clearly]

Śrīla Śrīdhara Mahārāja: What does she say?

Akṣayānanda Mahārāja: Did you finish? What’s the question?

Devotee: [Again, the question being asked is not heard clearly]

Śrīla Śrīdhara Mahārāja: What is her question? Who can say?
Akṣayānanda Mahārāja?

Parvat Mahārāja: She says that she can understand that we can see a relationship with the pure devotee, understanding his relationship to Kṛṣṇa. But what about the general masses, the general persons, how can we see their relationship with Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: She can understand the relationship of the devotees with Kṛṣṇa, but she can't understand the relationship of the non devotees with Kṛṣṇa? That is her question?

Jayatīrtha Mahārāja: Yes, basically.

Devotee: With herself Mahārāja.

Jayatīrtha Mahārāja: From her point of view, how she should see.

Śrīla Śrīdhara Mahārāja: The relationship with Kṛṣṇa, is just as a disobeying son of a father. Obedient sons and members of the family to the guardian, that is of one type. And those that have revolted against the guardianship, and are seeking their own fortune, and getting trouble, the father's heart, or mother's heart, cries for their welfare. But by their independent action, they are far from his direction and can't help. Gone out of the house and living in another place, and also suffering there, but they can't help, but from the core of their heart, they want that they may come back and remain in the family peaceful life. That should be. Not completely separated from inside, but externally separated and suffering, and that gives some affliction to the heart of the guardian. Something like that.

When they've gone astray from the direction of the guardian and suffering, the guardian is not satisfied, but cannot but try to help him, and sends some of his men in the garb of friendship to dissuade them from their wrong path. In this way the relationship is maintained. But he does not enjoy fear with the freedom, endowed with his existence, he may misuse. To misuse one's free will, that is inherent in every *jīva*. And Kṛṣṇa does not like to take away the freedom from any conscious unit. Then he's reduced to a stone, and He does not like to punish him permanently in this way. In the time of eternity he has gone astray, he will again come back. So, just as the affectionate guardian, because the son has disobeyed and gone out and joined the enemy camp, still he wants that he may come back, He doesn't like to kill him. Tries to take him back. Such sort of relationship of Kṛṣṇa towards the outgoing children, servants. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: But, in a general way, our relationship to that category is to try to help them to come closer to the centre, to bring them towards the centre, our responsibility to them is to bring them towards the centre.

Śrīla Śrīdhara Mahārāja: Yes, and that is by the will of Kṛṣṇa. So, there is gradation, those that are revolting most intensely, they will have far, and less revolting, they will be tackled first. In this way; by groups, by instalments they'll be taken, and the transaction in the infinite. So, no limitation. It is continuing, it is eternally continuing. No finish, because it is infinite.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: So you have postponed the batch who were going to Nepal today, it is postponed?

Jayatīrtha Mahārāja: Not until Monday, they can't [?] the coach until Sunday.

Śrīla Śrīdhara Mahārāja: Monday. Today is Saturday. Tomorrow is Sunday. Then next, Monday, you're thinking of?

Jayatīrtha Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Conveniently you may do.

Jayatīrtha Mahārāja: Things are progressing in that way.

Śrīla Śrīdhara Mahārāja: But it depends upon the return of Kedar Prabhu, financially, no?

Jayatīrtha Mahārāja: No, not financially, but because of Dhīra Kṛṣṇa Mahārāja my own [?] is in question.

Śrīla Śrīdhara Mahārāja: Not your question, but I was told that a batch

of twenty five, approximately, is starting to Nepal this morning. But that is cancelled?

Jayatīrtha Mahārāja: No. Tomorrow morning perhaps, twenty five, and then on Tuesday, no, on Wednesday, the balance are supposed to go to Nepal.

Śrīla Śrīdhara Mahārāja: You are thinking of going on Wednesday, but that is depending on the return of Kedar Prabhu, your departure?

Jayatīrtha Mahārāja: No, my departure, Kedar could go directly to Nepal.

Śrīla Śrīdhara Mahārāja: [Herr] Schulze [later known as Sadānanda dāsa] asked our Guru Mahārāja, “Generally we do any work, after we have a program one month before, but here at least if you inform me one week before, what to do, it will be convenient for me.”

Then Guru Mahārāja answered, “I get intimation from my master five minutes ago, how can I inform you a week ago?”

So, His will, it is reserved there. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari bol.

We’re in expectation what direction comes from there. And that is also to do duty, to remain silently in expectation of the order from inside. Outwardly it is no work wasting time.

But that *cataka*, that bird, “I won’t do anything until I get direction from the

higher.”

So, non-cooperation with the mental system, the ego, the tendencies for so many things, for the eyes, for the ears, for the touch, so many calls they are coming, but ignoring them, to watch for the call from above.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

The Name, the Holy Name, the sound representation of the Lord, extended to here. We can easily take recourse to that. Śrī nama cintamani tu hoi samana [?]

And taking the flag of the *Nāma-saṅkīrtana* we are to do other duties. *Nāma-saṅkīrtana*, the sound aspect, most benevolent. Even it is said so here and there that the sound Kṛṣṇa, the name Kṛṣṇa is more benevolent than Kṛṣṇa Himself towards the fallen.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

...

What to do? He has given. without His will, nothing can happen. So, He has given. And why? To increase more thirst in our hearts for service. That is His object. He has stolen away - engage yourself again more intensely in the service, to give that He has taken away. *Mahā-Bhāgavata*, they see like that, what is the purpose of stealing, of Him, to

engage us more intensely and deeply, the room created for service. Ha, ha. That we are told by Guru Mahārāja. The infinite vision. Do your duty. *Mā phaleṣu kadācana*.

[karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

That is in the hand of Kṛṣṇa, that is not in your hand, in the hand of Kṛṣṇa. And He likes more eating by stealing. Stealing is His favourite *līlā*. Not in direct way. The Lord is such. No room of any complaint. Hare Kṛṣṇa.

Not only that. There is a story that in Purī, there was one Mādhava dāsa, a renowned sage.

Jagannātha, that is Kṛṣṇa, one night came to him, approached him, "Oh Mādhava, let us go to steal the jack fruits from that particular *pāṇḍā*'s house."

"What do You say my Lord? I don't know what is in Your mind. You shall take me to steal in this dead of night to a *pāṇḍā*'s house, the jack fruits? But what can I do? Whatever You say I must obey."

Then he went. Then Kṛṣṇa climbed up the tree and Mādhava was below, and He snatched one or two jack fruits, and making more noise, He leapt on the ground, so that the *pāṇḍā* he was roused by the sound and he

came to see, and Kṛṣṇa made a jump and fled away, and Mādhava was caught.

Then the man came, “O, you Mādhava dāsa? You are so hypocrite? You show yourself as a saint and a saviour and eat begging, and at night you have come to steal jack fruit?”

“No, no, no, I have not come, Jagannātha took me here”

“You fool! Rogue! Jagannātha came to steal jack fruit from my house! Am I a fool like You?”

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Śrīla Śrīdhara Mahārāja: ... “The *utaria* is there on the tree. He has left that. Oh, this is of course Jagannātha. How have you stolen that *utaria* of Jagannātha?”

...

... “That I went to steal jack fruits with Mādhava and the Mādhava has given a good beating and all those beatings causing injury in My back. So I want some medicine to be smeared on My back.” Jagannātha gave.

Then there was a great uproar. “What is this? Jagannātha took? Then he’s a real, very good saint.

But we have given beating then he comes to Mādhava, “forgive me, pardon me,” all these things. “Then Mādhava saw that so much fame has come to me, I should not stay here any longer.” He left Purī and went to Vṛndāvana, unknowingly, there. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ... give opposition, and still we can't think that we should stop our activity totally. Attach and then if necessary you should meet together and find out some way how we can approach to discharge our duty towards the people as well as to Swāmī Mahārāja, and Gauḍīya Ācārya, our Guru Mahārāja and Mahāprabhu, etc. Propaganda was taken up first by Guru Mahārāja in an organised way, Bhaktisiddhānta Sarawatī Ṭhākura. His idea was to preach the doctrines of Mahāprabhu in an organised way in India and abroad. And he began his work in a humble way, but anyhow, Swāmī Mahārāja, after his departure did that thing in, not only appreciable, but beyond that, his success we find.

And now ISKCON perhaps likes to monopolise the thing according to their own standard of thinking. But after Swāmī Mahārāja some qualified people dissatisfied with their administration they became indifferent. And so many complaints came to me, as a bona fide well-wisher of ISKCON, with recognition from Swāmī Mahārāja. And when I differed from them they gradually withdrew from my sympathy. And at first I told: "Wait and see how things may come." And I asked them also to, "take steps that these qualified persons may not go away." But they gave deaf ears to my words. Anyhow, some energetic men came to me and asked to interfere into the matter, and I asked them to go on with some work in a relief line, not in conflict with them. But anyhow, it has come in the position of conflict. It's not desired by us but they think it that we should not interfere with their activity. But our conscience does not allow us to do so.

So you are all dissatisfied with their present dealings to go on in your illustrious Gurudeva's way and with some help from me necessary. And so many brilliant workers of the ISKCON as you were, now you are, you have met together to devise some organic, some organised activity. Independent of ISKCON, how you can go on with the activity of our Gurudeva, Mahāprabhu and Swāmī Mahārāja, avoiding the defect you

detect in ISKCON. In a more perfect way, harmless way, genuine way, and without, as much as possible, coming in conflict with them. So you consult together and try to find a common basis of organised activity.

I am told that Pramāṇa Swāmī and Viraha Prakāśa Swāmī, they're also invited, and the telegram came that they're coming soon. In the meantime you consult together and try to evolve how. I have no experience of the world's activities, some common sense, but you have practical experience of the activity in the whole of the world. And my moral support is there. I don't like to be entangled practically, coming in the committee, association, but aloof well-wisher and promoter and my good will with you. You consult and important persons may, Bhakti Vijaya Mahārāja, Akṣayānanda Mahārāja, Dhīra Kṛṣṇa Mahārāja and others also, important persons of high standard. So you may begin your work in a mild way, 'with heart within and God overhead.'

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: So you consult and if you have consulted already you may intimate to me, 'that we are thinking that we may begin in this way.' Akṣayānanda Mahārāja, his position is supreme in this sense that he's *sannyāsī* of, he's an old member and he has got his wholesale connection with Swāmī Mahārāja after *sannyāsa*, and he has got some respectable position. Bhakti Vijaya Tīrtha Mahārāja, he of course already had his very good position, admiral position. But now...

Jayatīrtha Mahārāja: Disgraced man.

Swāmī B.R. Śrīdhara: But now he's, ha, ha, almost a man in the street.

Jayatīrtha Mahārāja: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: But with his simplicity, his capital is his simplicity, his adherence to the truth, to his Guru and to Mahāprabhu also, that is his capital. And the strongest personality is Dhīra Kṛṣṇa Mahārāja, the most firm, and he started independent movement perhaps, in a positive way. Akṣayānanda Mahārāja was passive. Akṣayānanda Mahārāja's attempt was of passive nature, but his, that of active nature. And so Kīrtaṇānanda Mahārāja is very much angry with Dhīra Kṛṣṇa Mahārāja.

And he says, I am told, "That with boot, by a kick, he will oust him from the fold of ISKCON." So much anger.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Have you considered these things and had any progress?

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja is a follower of Akṣayānanda Mahārāja.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: He does not want much active life.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: A peaceful life he prefers. But Parvat Mahārāja is an energetic man, and he wants a specified duty to do in the line of propagation. Preaching energy he has got, and all round capacity he has got. Anyhow, Dhīra Kṛṣṇa Mahārāja has been invited here and at the cost of his activity there, the valuable activity he was engaged in there. But he has left and come to consider the basis, the foundation, the ways, how you can move in a body and to produce more, greater result in your way. So now the time is very valuable. We have taken Dhīra Kṛṣṇa Mahārāja away from his busy field, so we must not lose any time, and consider. A committee is necessary. A committee means President, Secretary, the office holders, and the Ācārya, all these things must be considered. And try to evolve something, and after forming to certain extent you may come to me, I shall hear and if any modification, any suggestion comes from me for modification, then I will speak out, 'that this is my suggestion. You do it yourself. That is my advice.' Akṣayānanda Mahārāja, what do you say?

Akṣayānanda Mahārāja: I'm here Mahārāja.

Śrīla Śrīdhara Mahārāja: You are here!

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You have got important position.

Akṣayānanda Mahārāja: We're only praying for your mercy.

Śrīla Śrīdhara Mahārāja: And you have got appreciation that the higher conception of Mahāprabhu's theology maybe taken from door to door. Began by Swāmī Mahārāja. Your sincere heart is making more progress than the general ISKCON body towards the truth. This is my conception. So how that sort of realisation, how others may take a share of that. That sort of responsibility what you feel within you, I don't know how far. The true conception, proper conception, I am interested that my Guru Mahārāja came out with the high standard, and that was begun by Swāmī Mahārāja in a very extensive, wonderful extensive way. But the proper realisation of the truth should be distributed to the people. Rādhā-Govinda sevā.

The ISKCON, according to me, are busy with dollar, diplomacy, and very daring action in the name of devotion and dedication. But the *brāhmaṇaic* way of approaching the truth, that is of higher conception. This dollar and diplomacy, this maybe utilised for the purpose, but the more higher basis must be on *brāhmaṇaic*, on character, realisation, truthfulness, all these things. That will have real hold over the other theological conceptions. There are so many theological conceptions in the world and we are to deal with them, and that cannot be purchased only by money and grandeur.

A comparative study of theology, the ontological aspect, that must be cultivated, and that must be preached throughout the world. That can stand for long time. By bribing, by bribe, we cannot capture persons for long time, but by distributing satisfaction of their inner hankering in the theological and ontological way.

So that sort of high literature, and reply, answers to their demands, all these things there must be on paper. Some literature and character backing, and the preachers also will be there. Jayatīrtha Mahārāja has proved his capacity as a preacher. But only his weakness for the truth has banished him. Rāmacandra was banished, though He was the real heir of the throne. But something came between and Rāmacandra was banished. So Jayatīrtha Mahārāja he's banished from his throne.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

So, being sympathetic to his position, we shall come up with energy to help him, and at the same time to preach the real conception of the truth theological. That you have understood. You have understood and you have realised, so responsibility with you, and think whether you will try your best to give it to others, and how.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, you spoke of the *brāhmaṇa*ic qualities and tendencies. So generally we take it that that is non-administrative, the *kṣatriya* is more concerned with administration. So a problem arises that generally the *brāhmaṇas* now, they come underneath the *kṣatriya*.

Śrīla Śrīdhara Mahārāja: The background will be of that type and that will be taken in, in the

kṣatriya and *vaiśya* way.

divalam kṣatriya valam valam brahma va avalam [?]

There was a saying of Viśvāmitra, when he came to fight with Vashya (?) and failed to do that, then he uttered this. So character, the force of character. The monarch attractive nature to the worldly temptation, all these backgrounds are necessary in a preacher. A *kṣatriya* or *vaiśya* they may be prey to the worldly temptation, easily. But a *brāhmaṇa*ic characteristic background, that will save us from the temptation we are in the midst of, and we are using for the service of Kṛṣṇa. So that sort of background has some appreciation of character, adherence to the truth, and taking risk of poverty. Just as he did, he preferred renunciation than the enjoyment side, the money and the grandeur, the organisation, he left because he had some faith more for the *brāhmaṇa*ic side.

Adherence to the principals at the cost of anything, that is *brāhmaṇa*ic side. That is more attraction towards consciousness than towards material things. More attracted by the beauty of the consciousness, spiritually, than the *vaibhava*, the materials that are collected in the name of the service of the Lord. Partiality for the spiritual consciousness, rather than the material grandeur which of course we utilise for the service of the *brāhmaṇa*ic persons. The *kṣatriya*, *vaiśya* they're submissive to the *brāhmaṇa*ic school, and the *brāhmaṇa* should connect with the Vaiṣṇava.

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate satra-yājī-
sahasrebhyaḥ sarvva-vedānta-pāragāḥ sarvva-vedānta-vit-koṭi yā
viṣṇubhakto viśiṣyate vaiṣṇavānām sahasrebhyaḥ ekāntyeke viśiṣyate*

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-Bhakti-Vilāsa*, 10.117] & [*Bhakti-Sandarbha*, 117]

Who are in connection of the service of the personal truth, Vaiṣṇava. A *brāhmaṇa* has got preference for the spirit than the matter. And the Vaiṣṇava, the spirit is personal and we can come in closer connection of Him by service. Personal conception of the truth and service for Him, these two in Vaiṣṇava. And within the *brāhmaṇa* there's more attraction towards the spirit than the material properties. *Kṣatriya* to organise material things under the direction of the *brāhmaṇas*, to guide the general mass towards spirit, from matter to spirit. And *vaiśyas* finance giver for that purpose, this *varṇāśrama*.

Mahāprabhu began from *varṇāśrama* with Rāmānanda Rāya and meeting *varṇāśrama* step by step went to the highest position. First began with *varṇāśrama*, this organised, 'the spirit is above matter.' The quest of life of everyone may be guided towards that. "That neglect matter and appreciate spirit, soul, consciousness." That is systematically done in *varṇāśrama*, in a group, that was in an army, the navy, the air force, the land force, in that organised way. Like a march from nescience to science, from matter to spirit, a mass movement in *varṇāśrama*.

Then, Vaiṣṇava, they have more specified clear idea about the spirit, spirit is person, spirit means person, super person. And we are also meagre part of spirit, soul, we are also person and super person, Puruṣa and Puruṣottama. And then the dedication and the question of service comes in, in a real sense. So Vaiṣṇava, and among Vaiṣṇava also there are gradations. *Karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas, tebhyo jñāna-vimukta-bhakti-paramāḥ. Jñāna-śūnya-bhakti*.

Premaika- niṣṭhās tataḥ tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas . In this way it is progressing to the highest degree.

[karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]

[“There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord’s loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places.”] [*Śrī Upadeśāmṛta*, 10]

So now we have met, how to form a basis for the propaganda? By literature, and by aural preaching, and some other ways. You are already in practical connection with preaching life, so you do. And I think and you also have to understand that the organisation will be more liberal, like a

federal constitution. Preachers may have their independence as much as possible. You may think, you may try how it is. You have got some experience. You are faced with the rigid decision of the committee, and you could not appreciate the decision of the committee existing. Necessarily you find some fault with this committee, administration, so learning something from that, how you can go on with an organised attempt. You are to compensate that.

Or you like, “No, we shall work independently.” What will be your consideration now? “We want to meet together but the necessity and the nature of meeting, putting our heads together, that will be in what way? What is your opinion?” And you may convey to me and I’ll say what I have got to say. On the whole, some sort of unity is necessary to work, that is plain, cooperation, but the cooperation will be of what nature? That you are to think and form. Pramāṇa Swāmī and Viraha Prakāśa they may perhaps come soon. In the meantime you make some advance in the formation of the foundation without losing any time, because you have got value of your time in your activities.

Jayatīrtha Mahārāja: So perhaps we should go now and meet amongst ourselves?

Śrīla Śrīdhara Mahārāja: Yes, you go and meet all in private and consult and come to some sort of resolution and tell it to me. “That we think that for this time we must combine in this way and we’ll go on with our activities.” So Akṣayānanda Mahārāja, and Dhīra Kṛṣṇa Mahārāja, and Bhakti Vijaya Tīrtha Mahārāja, and Aranya Mahārāja, you meet together, perhaps in his room or where it will be convenient, and you freely express your personal opinions and come to some resolution.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] If you like, here also, separately that side or that side or here. I may go in. Wherever it will be convenient for you to talk.

...

Śrīla Śrīdhara Mahārāja: ... it shows how the development of *śuddha*, pure devotion is going up. It began from *karma-miśrā-bhakti* and it went up to Brahmā. Took it from a *brāhmaṇa*, wealthy man in Prayag, then to Purī Jagannātha. And it came from there to Indra, and from Indra to Brahmā, *karma- miśrā*.

Then next, he went to Śiva. When Nārada, whose taken to be the means of this measurement, Devarṣi Nārada is going to Brahmā, his father, Guru, and he's beginning to praise him according to this, a class of *śruti*, in praise of Brahmā. Brahmā dissatisfied with the praise of Nārada.

This is the nature of the Vaiṣṇava, they can't tolerate their own praise. They know fully well that praise, it is only due to the Supreme. 'We are praised because we have got some sort of connection with that Supreme Entity.' So they do not like, they can't relish their own praise. 'That I am so low. Only in coming in connection with the so high Entity that whatever good position I have got. And if I anyhow take it as my own, then I'll be deprived, my faith will be disturbed. But I am nothing. Everything belongs to my master.' So naturally a Vaiṣṇava won't like, sincerely, any praise in them. 'I know fully, what is good in me, that does not belong to me, that is His.'

So Brahmā, dissatisfied, rebuked Nārada. "What is your decision? You come to praise me? Have I not taught you that I'm nothing. My master is everything. But still, if you want to discriminate about devotion, then I am busy in the relativity of the material world. But Mahādeva, Śiva, he's really to be praised. And we find in the *Veda* also, Rudra *śruti*, there is *śruti mantra*, which is allotted for the praise of Mahādeva. So he's a real

devotee. [?] If you want to praise a real Vaiṣṇava go to Kailash, were he is, Mahādeva. Rudra *śrutis* there are.”

Then Nārada went up and began to sing in praise of Mahādeva. And Mahādeva, he became mad, abruptly and very agitated he came with his *pashu*.

“You are disturbing us here. You say big things towards me. Don’t you remember that Viṣṇu, Nārāyaṇa, is there, He’s everywhere. And in His presence you speak so highly about me? That is sin, that is offence. You are doing this and I can’t tolerate this interference in this way.” Then little calmed, they had a talk. Mahādeva told: “Yes, you are out to see the real faithfulness, real devotion, faith, submission towards the highest authority. Still, or course, it is Nārāyaṇa. But I have not a favourable temperament. Sometimes I’m going to speak in favour of Nārāyaṇa and sometimes standing against Him and encourage the demons saying something against Viṣṇu_____ [?]

If you really want [?]

End of 82.05.01.C_82.05.02.A

82.05.03.B

Śrīla Śrīdhara Mahārāja: ...in the line of the demon and show some demonic contact with me and I want to oppose. So these are the characteristics [?] In Naimiṣāraṇya you may remember. In this way. Of course, I appreciate Hanumān’s exclusive devotion to Rāmacandra, infallible. And in every way he serves Rāmacandra and still he’s there in Kaliyuvan [?] taking the Name of Rāmacandra. And Rāmacandra has passed away from this globe, but he’s left here and anyhow, painfully he’s passing his days.

...

Śrīla Śrīdhara Mahārāja: Today I remember one lecture of our Guru Mahārāja during Vraja- *maṇḍala parikramā*, perhaps [nineteen] thirty three, in Koshi [?] or Sheygar [?] in Vṛndāvana, perhaps in Sheygar. He gave a peculiar elevated meaning of Govardhana and his comparison to *kīrtaṇa*. Govardhana ... but *sankha nistha*, adherence, sincere adherence to the truth. The *dāsyā rasa*, not only that adherence, plus something. What is that? The tendency to serve, to be utilised by the interest of the Absolute. To dance in the wave of the *nirguṇa* vibration, somewhat, *dāsyā-rasa*. Crossing the equilibrium stage of the lowest order, then entering into the dynamic characteristic of the divine domain, *dāsyā-rasa*. Mere appreciation is not sufficient, but to be utilised by the principal of appreciation, to accept the wave, and to allow one's freedom merge in that wave, to dance in harmony with the wave. That sort of service, *dāsyā-rasa*, the land of appreciation, the plane of appreciation. The mere passive appreciation is in the beginning, then active appreciation to do something for the cause. Whatever is wanted from me, to become agent of that power, that is *dāsyā-rasa*. Whatever is required of me, gladly I like to do that. That is *dāsyā-rasa*.

Hanumān was of that type a devotee. Prahlāda was a type of *śanta-rasa* and Hanumān that of *dāsyā-rasa*. He does not want to know what is what so much. But whatever order comes to him, he with all his faith and might, he wants to go forward to carry out that order, that's *dāsyā-rasa*. Then Devarṣi Nārada, from Prahlāda he went to Hanumānji. It is described that Hanumān was living in Kaladivan [?] located somewhere in the Himālayas.

From far off Devarṣi Nārada taking the Name of Rāma: "Hare Rāma, Hare Rāma," incessantly.

Hanumān, no sooner the Name entered the ear of Hanumānji, then: "Who has come here approaching this side and making me hear the

Name of my Lord, Rāma-Nāma?”

He was so excited that he jumped up and found Devarṣi on the sky and with both hands he embraced Devarṣi Nārada, and shedding tears profusely from the eyes.

Then, “Devarṣi, you have come. It’s as if I am lying in the desert. No remembrance of Rāmacandra. Without food I am dragging on my body anyhow. This is the dispensation of the *katrihata* [?] I’m passing my days anyhow in a deplorable condition. You have come, you have made me hear my favourite and that loving Name of Rāmacandra.” In this way.

Then there was a talk between them, confidential. Nārada began to praise: “You, Hanumānji, you have created a record of service to Rāmacandra. The whole world is after you, ‘that Hanumān’s service is unparalleled, what you have done.’”

Hare Kṛṣṇa. Gaura Hari bol.

Devotees: Jaya!

Akṣayānanda Mahārāja: Śrīla Bhakti Rakṣak Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: “Hanumān’s service is unparalleled, a record you have created, *dāsyē, dāsyē*,” to Hanumān. “What have you not done for Rāmacandra? The history is witness for your glorious service record.

So you are very, very fortunate. I have come to have a look, to purify my heart, purify myself, I have come to you.”

Hanumānji says: “Oh, what do you say Devarṣi? I don’t think that you are normally speaking all these things. Yet I am reckoned in the species of the beast, Hanumān, not amongst the human species. And what knowledge I have got, and capacity, and that I will render service to Rāmacandra? What did I do? Of course, by His infinite grace He took some service from this half animal, your Hanumān. But Prabhu has left me here, my master. The whole of Ayodhyā He took with Him except this unfortunate soul. He has left me anyway, some way or other, here in this Kaladivan [?] and I am weeping day and night for the separation, how things were when Rāmacandra was in His incarnation did so much.

Such a master none will have anywhere, so deep affection and so much generosity. And so much indifference to these worldly things, and so much love for His subjects and all creatures. One can never even imagine how profound was His heart. Fortunately we feel in touch with that great incarnation, Rāmacandra, when He came. But I am unfortunate I am left here. He has withdrawn all His real devotees along with Him. They have not to tolerate the separation of His service. But I am lost. Anyhow, I hear that He has again come as Kṛṣṇa and is very favourable to the Pāṇḍavas. He’s friendly to Pāṇḍavas. And the Pāṇḍavas, according to me, I think sometime or other that how fortunate they are, how favourite they are to their Lord, of Rāmacandra Who has come again in the form of Kṛṣṇa. Sometimes I think about the fortune of the Pāṇḍavas, and sometimes think that I shall go to see them with these eyes and how happy they are.”

In this way he began to praise *sākhya-rasa*. Hanumān is the highest type of *dāsyā-rasa* and he has got his appreciation for *sākhya-rasa*, showing that that is superior to his *rasa* and having some attraction for that *rasa*. So in this way he’s proving that *sākhya-rasa* is better than *dāsyā-rasa*, though Hanumān won’t allow himself to go to *sākhya-rasa*. It is a peculiar

temperament that what is his own, that seems to him to be the best. But still in *taṭasthā-vicāra*, when in any second he can get aloof, get away from his own relative position, then he can appreciate the higher position of *sākhya-rasa*. But he himself won't like to have for his own case. *Yei rasa, sei sarvottama*. He's best fitted there, but, *taṭa- stha hañā vicāriḷe, āche tara-tama*.

[*kintu yāñra yei rasa, sei sarvottama / taṭa-stha hañā vicāriḷe, āche tara-tama*]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.83*]

If it is possible for us to get out of that relative position, then we can have a calculation and thereby we can understand these inferiorities and superiorities that exist within us.

So, from hearing the appreciation of Hanumān [?] Kṛṣṇa is there and appreciated by Hanumān about the fortune of the Pāṇḍavas, Nārada anyhow managed to get out of [?] He went straight to see the Pāṇḍavas.

Hanumān had his unchangeable heart in the service of *dāsyā-rasa*. Whenever the consideration of *dāsyā-rasa* comes in, then Hanumān is represented as the ideal servant. Of course, his peculiar service is so famous that sometimes his superiority is supported by some special consideration, which cannot be accommodated in the science of devotion.

Garuḍa is considered to be the servant of Kṛṣṇa. Kṛṣṇa is considered to be holding a higher position than Rāmacandra in His incarnations. So Garuḍa must have better consideration in *dāsyā-rasa*. But it is seen that Garuḍa is defeated in the hands of Hanumān, several times.

Of course, once Garuḍa got disappointed in the Rāma Avatāra. When Rāma and Lakṣmaṇa were in the war with Rāvaṇa, Rāma and Lakṣmaṇa, Both of Them were tied down by the snakes, then Brahmā intimated to Them to think about Garuḍa. And by the approach of Garuḍa all the snakes fled away. And Rāmacandra was propitiated, satisfied with Garuḍa's service and asked him to beg a boon, some reward.

And Garuḍa he asked that: "I know that You are my master, Kṛṣṇa, Nārāyaṇa, but You are in another form where Hanumān is Your exclusive servant. But if You are satisfied with my service in the least, I pray, please show the figure of my own beloved Lord Kṛṣṇa."

Then Rāmacandra, "The Hanumān is there, he can't tolerate. Does not matter, I shall manage."

So, Garuḍa, with his wings, he created a temporary shed, and there, Rāmacandra showed Kṛṣṇa Mūrti to Garuḍa.

Of course, Hanumān could understand and he promised, "I shall also take revenge, when my Lord will come as Kṛṣṇa." And Hanumān did. Garuḍa, without the interference of Hanumān, Garuḍa managed, but how? Hanumān took the revenge. That is a serious talk.

Once, Garuḍa was asked by Kṛṣṇa to collect one hundred and eight blue lotus, and Garuḍa went to collect. It may be had from that Kaladiva, in a lake which is very close to Hanumān's place, Kaladiva. Garuḍa is going. Hanumān he knew this and on the way he fell like an old, small monkey, he was there just in the way.

Garuḍa is passing over, but it is not good etiquette to go over, crossing over any living being. So Garuḍa asked the monkey: “Go away from my path. I’m going, I don’t like to jump over.” He’s also flying, “Not to fly over you. You please remove from my path.”

And he was not ordinary monkey but Hanumānji himself, and he had a motive, a design, and he told: “I am an old monkey, no power to remove my limbs. Please go some other zigzag way, or remove me from my position. I can’t move, I’m too old and feel uneasiness.”

Then Garuḍa again requested with some urge: “No, no. You don’t know who I am. You monkey, go away, clear my way, otherwise I shall teach you a lesson.”

“What can I do, I am unable, infirm, I can’t move my limbs. So don’t be angry with me. What can I do?”

Then Garuḍa again threatening, but the same answer Then what to do? Garuḍa: “Then I shall move you from the path.”

“Yes, you may do as you like.”

“I won’t touch you. By the fluttering of my wings I shall move you far away.” “Yes, whatever you like you may do.”

Then Garuḍa began.

Just as now the British have attacked the Falkland Island with a big navy power.

So Garuḍa began to flutter his wings, but he found, “What is this? The fluttering of my wings can remove so many trees and things, but this small monkey can’t be removed. What’s the matter?” Then he saw that not to speak of taking his body away, but even the hairs on the body is not shivering. “What’s the matter?” Then he had to come out with all his

force and with his beak he caught him and tried, but all failed.

Then the play of Garuḍa is finished, then Hanumān rose and caught hold of him and put him under his armpit.

“No, no, I have come to collect some blue lotus for my Lord. He wants them. Who are you? You are disturbing me in this way and that way.”

“Yes, yes, I shall manage for that.” But keeping him under the armpit Hanumān went to collect those blue lotus and went to Dvārakā, began his journey towards Dvārakā.

Kṛṣṇa is knowing everything, ha, ha, that such things are going to happen. There is Rukminī and Satyabhāma there. And the Sudarśana He’s watching the gate, the Sudarśana-cakra. The Garuḍa, the Sudarśana, and Devī Satyabhāma, they had some conceit, some sort of pride in their mind, in their respective roles. And it was the will of Kṛṣṇa to give some check to these three.

Now, “Jai Rāma, Jai Rāma,” with this slogan Hanumān is approaching. “Jai Rāma, Sītā Rāma.” Then Kṛṣṇa asked Satyabhāma: “You, Hanumān coming. I am taking the figure of Rāmacandra.

You take the figure of Sītā.” But Satyabhāma could not.

“You can’t do so? Then ask Rukminī.”

Then Rukminī came and she took Sītā’s figure. And what about Satyabhāma? “You go under this throne, hide yourself.”

And the Sudarśana-cakra is there. He’s just revolving near the door as watchman. Hanumān: “Jai Rāma, Jai Rāma.”

“There’s no Rāma here. Why don’t you go monkey?” “No, no. My Rāma is here. You do not know.”

“No. I can’t allow you.”

Then Hanumān just extended his finger within and suddenly made it so big that as a ring that *cakra*

lost his movement and became a very tight ring on the finger of Hanumān. With this Garuḍa under the armpit, and in his hand those blue lotus, and that *cakra* ring, Hanumān is entering. And then Hanumān is there seeing Rukminī as Sītā, Kṛṣṇa like Rāma, Hanumān saw, “My Lord is here.” He began to offer those blue lotus to the feet of Rāmacandra. “Sītā Rāma Sītā Rāma Sītā Rāma.” Then after that: “My Lord, who is moving under the throne? What is this?”

“No, no, you may not mind that.”

So by Hanumānji, Kṛṣṇa managed to check their pride. But as Kṛṣṇa we are told of higher position than Rāmacandra. But His attendants had some dishonour in the hands of Hanumān. So Hanumān’s *dāsyā-rasa* is very intensified and famous.

Kapi-patir-dasye kapi-patir. It has been mentioned. Parikṣit, *sravane parikṣid. Kirtane, Śukadeva, vaiyasakih kirtane.* Then *smarane, Prahlada. Pujane, Prthu. Śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam, Lakṣmī Devī. Arcanaṁ vandane, Akrura, vandana.* And *sakhye, Arjuna.* And *dasye kapi-patir. Vandanaṁ, pāda-sevanam, arcanaṁ vandanaṁ dāsyam. Dasye kapi-patir. Sakhye Arjuna.* And *sakhyam, ātma-nivedanam, Bali.*

[sri visnoḥ sravane parikṣidabhavad-vaiyasakih kirtane prahladah smarane tad anghribhajane laksmih prthuh pujane akruras-tvabhivandane kapi-patir-dasye'tha sarhye'rjunah sarvasvatma-nivedane balirabhut krsnaptiresam param]

[The following devotees attained Sri Kṛṣṇa and thus realized the ultimate goal of life by following one of the nine methods of devotional service: Maharaja Parikṣit realized Sri Kṛṣṇa through hearing about His glories (*śravaṇam*). Sukadeva Goswami realized Kṛṣṇa through speaking the *Srīmad- Bhāgavatam* (*kīrtanam*). Prahlaḍa realized Him through devotional remembrance (*smaranam*). Lakṣmidevi attained His mercy by serving His lotus feet (*pāda-sevanam*). Maharaja Prthu attained Him through worship (*arcanam*). Akrura attained Him through prayer (*vandanam*). Hanuman attained Him through personal service (*dāsyam*). Arjuna attained Him through friendship (*sakhyam*). Bali Maharaja attained Him through complete surrender of body, mind, and words (*ātma-nivedanam*).]

[*Padyavali* 53] & [*Bhakti-rasamṛta-sindhu*, *Purva-vibhaga*, 2.129] & [*Gauḍīya Kaṇṭhahāra*, 13.18]

[*śravaṇam kīrtanam viṣṇoḥ, smaranam pāda-sevanam arcanam vandanam dāsyam, sakhyam ātma-nivedanam. iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā kriyeta bhagavatya addhā tan manye 'dhītam uttamam*]

[“Hearing about Kṛṣṇa, chanting Kṛṣṇa’s glories, remembering Kṛṣṇa, serving Kṛṣṇa’s lotus feet, worshipping Kṛṣṇa’s transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa’s servant, considering Kṛṣṇa as one’s best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service.”] [*Śrīmad-Bhāgavatam*, 7.5.23-24]

So Hanumān has occupied the position of the *dāsyā-rasa* of Rāmacandra.

Sītā Devī and Rādhārāṇī, Their appearance of same type. Rāma, Kṛṣṇa and so many others, They're coming like human way, coming from the father and mother. But Sītā Devī did not come from the womb of the mother.

When Rājārṣi Janaka he was plying the plough, suddenly on the end of that iron instrument, on the plough, Sītā Devī came out from the earth. Sītā Devī suddenly came out from the earth when that plough was handled by Rājārṣi Janaka, suddenly She came. And Janaka took Her to his palace and gave Her to His Queen and Sītā Devī was brought up there, and was given into the hands of Rāmacandra.

Rādhārāṇī also, when Vṛṣabhānu Rāja, the King Vṛṣabhānu went to take bath in a lake he found suddenly that one small girl, so beautiful, just floating on the lotus. The lotus is floating on the lake and there was a small, beautiful girl there. He collected Her and took to his Queen that beautiful girl. So both of Them come not by ordinary way.

Everything is possible. All subjective play, no objective incidents. To understand all these so called anomalies of our reason and understanding with that grand and infinite and widest conception of subjective causal relation. That's not any object, all the objective incidents that are only the show from the subjective area and display. So anything may happen. We have got our experience of puppy brain, we are proud of that and go to explain everything from the law of our meagre experience of the negligent part of the infinite. We are accustomed to deal with things like that. But in the beginning we must bid adieu to all these experiences, *līlā-mai* [?] *Satya-saṅkalpa*. In *Bible* also, "Let there be water." There was water. "Let there be light." There was light. The creation begins, the existence also maintained. It is His will, *sattya-saṅkalpa*, His will, willing, thinking, feeling. From one cause comes out as three phases to us. His will makes the cause all possible.

Now, we want to come to Sītā Devī. The day before yesterday perhaps was Sītā-naumi, the birthday of Sītā Devī. And Sītā, Her example, Her sacrifice was magnanimous. Of course we may, many of us know the history. Sītā was brought up there. Her father was Rājarṣi Janaka. Janaka, that is just as the name of the king, or the title of the king of a particular state. Janaka means father. The subjects of that state they liked to call their king by the name of their father. So everyone is Janaka, Janaka's son, he's also Janaka. Just as Rāma in the Udaypur [?] Or Saha [?] in the Mohammedan state, everywhere, Saha means king. So Janaka means father, that is king. So Janaka Videha, a state named by Videha.

So Rājarṣi Janaka he was a great saintly man, so much so that Vyāsudeva sent Śukadeva to finish his study from Janaka. And Śukadeva came to Rājarṣi Janaka and got the finishing of his knowledge from him. That is *karma-yoga*. Śukadeva was more tending towards renunciation.

But Janaka was the type that he could deal with renunciation and participation in the same manner. It is told that Janaka, one hand put into the fire, and other hand put into the soft breast of a lady. He's enjoying or suffering, whatever you may say, both sides he's attending. So it is thought that even what is conceived to be the very lowest, he can connect him with that without incurring any bad connection from that. His position in such a central plane, that from there good and bad both equal to him, he's above that.

So that was the position, like *karma-yoga* in *Bhagavad-gītā*. Commit murder, but that may not connect you with the sin of murdering. This is possible. How? If you can connect with the Centre, and if you can allow yourself fully to be handled by the wave of the Supreme Will, only then and there you can show such practices, otherwise not. *Nirguṇa*, from *nirguṇa bhūmikā*, if you are placed in such position, such plane, your heart, your object, your aim, your self, then whatever superficially is done by you, that has got no local meaning, ever. Universal value it will always fetch.

So, that was the father of Sītā Devī. Anyhow, for the marriage of Sītā

Devī there was a *svayaṃvara*. Not exactly *svayaṃvara*, but there was some conditions. Who can fulfil, he will get the girl. What is that? There was some sort of test.

Mahādeva gave his own bow to Janaka and told that: “Who’ll be able to break this bow, he will get Sītā Devī.” That was a conditional marriage and Janaka declared.

And Viśvāmitra, he knew everything. Before this Viśvāmitra went to Ayodhyā and asked Daśaratha, the king, “That there is much disturbance between this Ayodhyā and this Bihar.” There was a forest and that was inhabited by the aborigines, that is the demons, *rākṣasas*. “They’re causing much disturbance to our sacrifices. So I want your sons Rāmacandra and Lakṣmaṇa to control their disturbance. You must give.”

Daśaratha was so fond of Rāma and Lakṣmaṇa that he could not spare Them, rather, he handed over Bharata and Satrughna in the hands of Viśvāmitra.

Then, taking away from the capital, Viśvāmitra put a question to Bharata and Satrughna. “There are two ways to reach our position, one by only six days and the other by six months. If we can go straight only by six days then we can reach the place, but there is very much disturbance in that way. Then the other way, that is very curved but it will take six months, but the way is safe. Which way would you like to go?”

“Oh, the safe way, that is preferable.”

Then he thought, “Oh, this is not Rāma, neither Lakṣmaṇa.” He went back to King Daśaratha. “You have...

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Śrīla Śrīdhara Mahārāja: ...Rāma and Lakṣmaṇa, and you handed over these two young boys. Don't you know that what is the reaction of this? I can burn your whole capital by my wrath."

Then Daśaratha came with folded palms, "Please forgive me, I have done, because Rāma is most affectionate. By His separation we can't live, so I did, please forgive me."

Anyway, Rāma and Lakṣmaṇa was taken, and on the way, it was put the same question and they said, "No, no, go by the straight way. No difficulty." And he was satisfied and he was taken.

Then there was Tarak *rākṣasi* and others, group, they came to attack and they were killed.

And then Viśvāmitra knew that Raja Ṛṣi Janaka he has declared the date of Sītā Devī's marriage. "And there is such condition so I want to take you in that assembly."

"Yes, when My father has handed us over in your care, whatever you will say, we shall go."

Then Viśvāmitra took Rāma and Lakṣmaṇa to the assembly. They were sitting in the assembly and there was that great bow sent by Mahādeva, Haradhana. Who will be able to break up that bow, he will get Sītā as his wife.

Previously, Rāvaṇa attempted, stealthily, privately, but he could not; he fled.

Here also so many kings assembled, but what to speak of breaking the bow, they can't lift it, and going to lift it, some are breaking the leg, and hand, in this way.

Then the Raja Ṛṣi Janaka, the father of Sītā, was disappointed, and began to say in the assembly, "What is this! [?] The earth is devoid of any hero? I am to understand this? What sort of hero is living in this country?"

When he began to say like this, Lakṣmaṇa could not tolerate. He came out jumping on the assembly, “What do you say! [?] A hero-less world! My elder brother Rāma is there, and I am to tolerate such a remark? I can break it to pieces, but I don’t like to do that. My well- respected elder brother is there. He can do it.”

Rāma was sitting very gently, meekly sitting there. Then all the eyes went to Rāmacandra. Very sober and serious position Rāma was feeling.

Then some of the representatives of Janaka came to Rāma, approached Rāmacandra, “You can do it! Your posture, Your figure, and Your mental appearance, we can feel or understand that You may be able to do this. But You do not care to approach. So please, we appeal to You, you please try.”

Then Rāmacandra cast His glance to the Ṛṣi, Viśvāmitra, who took Them, as guardian.

Viśvāmitra also, “Yes, You should do that. When You are faced with such incident, I think that You should try.”

Then, getting his sanction, Rāmacandra went ahead. And He held it in His left hand and when He was going to test how, the rope which connecting two ends of the bow, He was drawing the rope and it was broken into two pieces. And there was a great noise, sound.

And anyhow that was finished [?] and Sītā was given in the hands of Rāmacandra. Janaka came to know that they were sons of Raja Daśaratha and he was highly satisfied and Sītā also made arrangements to be sent to Ayodhyā, in his own chariot.

But Paraśurāma, Bhṛgu Nāma [?], he thought that none will be able to do this. He could not tolerate by nature as he came [?] *kṣatriya*. He was an incarnation of Viṣṇu, Nārāyaṇa, for a particular purpose, dedicated. He heard that great sound when the bow was broken and he was approaching. And Rāmacandra also in the chariot is going towards back

to His home, Ayodhyā.

And on the way, that great, bigger size, tall size Paraśurāma, he stood in the way. “Where do you go?”

“Rāmacandra is going home.”

“Oh. Has He broken that great bow?” “Yes, He has broken.”

“Yes, amongst the *kṣatriyas* then again heroic rising? I’m still living, this rise I can’t tolerate among the *kṣatriya* sect. Paraśurāma is still living. I want to measure the strength here. That old rotten bow might have been broken. But can He put the, connect the rope into this bow of mine?”

He extended the bow towards Rāmacandra.

Rāmacandra when challenged, what to do? Then He touched the bow, took. Paraśurāma was astounded, “What was this?”

He took the bow and connected the rope from one end to another. That was very hard thing to do, and He did that, and put the arrow, and then asked, “Where to throw this arrow? What is the aim? Please recommend me?”

The he was nonplussed, perplexed, but he had to give some reply to His challenging words. “You please destroy the path of my going into heaven. You aim that path and break it.” Paraśurāma was very perplexed and astounded. “What is this? I am defeated at the hands of this boy?”

But we are told that when Paraśurāma extended his bow to Rāmacandra, when Rāmacandra touched that bow, his special inspired potency forced Paraśurāma’s *śaktyāveśa*, that was drawn by Rāmacandra. A bigger dynamo, bigger and a full dynamo, and when a small thing came in contact, that was attracted by this. And so Paraśurāma, from that time, Paraśurāma no longer could he represent the transcendental potency, but as a human being. He was reduced to the capacity of a human being, and so Paraśurāma had to be defeated in the hands of Bhīṣma, his

disciple.

So, Sītā Devī was taken home. And then this intimation that made Daśaratha to get his other sons also married in the house of Janaka. So, Meda, Mandaki and others were also married, four sons, and they were taken there.

And then, when the installation time of Rāmacandra came, there was some great catastrophe that Kaikeyi came with her contract with Daśaratha. That obligation he wanted to be satisfied with her, and Rāmacandra had to go to the forest life, when He was just going to occupy the throne. Sītā Devī also followed Śrī Rāmacandra, and fourteen years They had to pass. After thirteen years, that Rāvaṇa carried Her to Laṅkā, and one year She was captive there. And then there was a fight, and Rāvaṇa with all his followers were killed, and Sītā Devī was taken again back to Ayodhyā.

There was also so many things with what our understanding proper. How Sītā Devī could be taken away forcibly by a demon? She's Lakṣmī, She's beloved of Rāmacandra. How is it possible? Transcendental, Their existence is quite transcendental.

Mahāprabhu explained this. [?] The demon cannot see what is transcendental substance, what to speak of stealing, or forcibly carrying. That was all eyewash, only a mere show as in the drama we say, imitation that was only to teach the public, the subjects, They had to play like this. [?] And so many things to be learned here.

Rāmacandra was so sober, so considerate, so indifferent, so courageous, but still His love towards Sītā, affection towards Sītā was so much, that like a child He began to weep for days, nights, and months after months. So much love He had for Sītā.

When Rāvaṇa was killed, Sītā was taken in front of Rāmacandra, a peculiar thing. “I won’t, I can’t take Her. She lived for long time under the clutches of Rāvaṇa. I can’t take Her. Only that I’m not a coward, one who has stolen My wife I want to teach a lesson, so I have fought. I have finished My duty, but I can’t accept Sītā. She must give some test about, some examination pass about Her chastity, for the public.” This attitude was shown by Rāmacandra.

His followers began to weep and cry. “What cruelty to our mother. We can’t tolerate.” Especially Hanumān.

Anyhow, the Absolute order. Then the fire was arranged, and Sītā Devī entered that fire. Then fire was finished, Sītā Devī remaining there intact. No harm, no injury to Her body. The people were astonished to see. And then Sītā was taken by Rāma.

Again, when Rāmacandra, the Bharata is waiting, there is another tale of Bharata. He wanted to get back Rāmacandra on the throne, but Rāmacandra did not come to accept His throne again. Then there was a contract, “That after fourteen years You will come and on Your behalf I shall rule the country, making the wooden shoe of You, putting on the throne, on its behalf, I shall rule the country. That idea.” But after fourteen years Rāmacandra came and occupied the throne.

Rāmacandra had His spies. *Raja pashyati karna dhyana*. The kings hear by the ear, not by his eyes. By the CID’s. One day, one CID came and Rāma asked him, “What’s the matter? How are things going on in the country?”

The CID said, “It is very difficult to say. Today, I have got the very worst news to say.” “Don’t be afraid, say!”

Then he told, “I saw a quarrel between the wife and husband in an ordinary family of a washer- man. The washer-man is saying to her, to his

wife,_____ [?]

‘I won’t maintain you. You lived in another’s house.’ The husband is rebuking the wife. ‘You lived at night in another house, so I won’t maintain you. That henpecked Rāma He may accept Sītā, and maintain that Sītā who lived for one year in the house of Rāvaṇa. Rāma may do it. He’s henpecked. But I won’t do this.”

This was reported to Rāmacandra. Rāmacandra became very serious, asked Lakṣmaṇa. *Raja prakriti ranjanath*. “*Raja*, the root meaning of *raja* is that his duty is to satisfy the subjects, the people. So, when I am king, I have got no independence of my own thinking. I must be guided by the will of My people. So when such objection has been raised about My practice and character, I must have to do something about this. So Lakṣmaṇa, My brother, You have done many things for Me without consideration of right and wrong. I ask you that, this is the matter, I want to leave Sītā. You go and banish Her in the forest. She, some days before proposed to Me that She wants to see the *tapovana* of Valmiki. So with that plea you take Her to the *tapovana*, that pure forest of Valmiki, and leave Her there.

Lakṣmaṇa did so. He went to Sita, that, “You wanted to visit in the Valmiki *tapovana*. Now Rāmacandra has granted that and ordered Me to take You to that place.”

Sītā, She could not apprehend, suddenly, that something, this catastrophe will come. She was rather cheerful, “Yes, take Me there.”

And after taking Her to that forest then Lakṣmaṇa began to shed tears under a tree. “Why Lakṣmaṇa You are crying?”

He told that, “This is the fact.”

“Oh, this is the fact? You have come to banish Me in the forest, amongst these wild animals? And this is the decision of My Lord?”

“Yes, what can I do? This is the order. I am not independent. I have

nothing to say, but only I am carrying the order. Please forgive Me.”

“Yes. What could you do? If He has ordered, of course You cannot but obey that.”

Sītā was also pregnant with a child at that time. There in the *tapovan* was Valmiki Ṛṣi’s *āśrama*. Lakṣmaṇa went away, Sītā perhaps was sitting under a tree, and some of the disciples of Valmiki came and saw Her there and reported to Valmiki. Valmiki knew everything, because already he had written *Rāmāyaṇa*, the *Rāma-carita*. He was waiting for the day, and he came and took Her with much affection and adoration and put Her in a cottage and treated Her like an affectionate daughter. She gave birth to two children, Lava and Kuśa, they grew up there. And an *aśvamedha-yajña* that was proposed by the Ṛṣis, and Rāmacandra accepted that, without Sītā.

But the Ṛṣis told that, “To perform a *yajña*, the formal necessity is of a queen by your side.” Rāmacandra told, “No. I won’t be prepared to accept any other wife. It is not possible for Me.” Then how to do? The Ṛṣis came to His relief, “That you can construct a statue of Sītā.”

And a golden Sītā was constructed, and taking that statue in His left, Rāmacandra performed the *yajña*.

Of course, that news came to Sītā. Sītā also thought that, ‘He’s going to perform *yajña* so He must have to marry again.’ But when She heard from banishment, ‘That no, He’s not going to marry a second time, that He has prepared My golden figure for the purpose,’ She could not be moved by the affection of Rāmacandra.

Then again there was a *yajña*, fight between Rāma-Lakṣmaṇa and the sons of Sītā, Lava and Kuśa. They were defeated and Valmiki came and made some peace between the two, and Sītā came and was taken away. Again, Rāmacandra asked Her for another example, another test of her

chastity; then Sītā was mortified.

She asked Her mother, the earth, “O mother, please. I can’t tolerate this insult, repeatedly. Please accept Me, take Me in your lap.”

It is told that there was a crack in the earth, and Sītā went in. And Rāmacandra seeing this, He ran into that crack to get Her back, but that was closed before Rāmacandra. Rāmacandra had to come out empty handed. And then of course He knew everything, sober and serious, a king above all, He had to manage, look after the welfare of the people, again went back to the throne.

Very shortly there was another incident by which Lakṣmaṇa, His ever submissive brother, there happened such an occasion, that Lakṣmaṇa was also to be given up. Lakṣmaṇa came in the assembly “Now, King, My elder brother, You have promised that if it happens such and such, You must abandon Me.”

“Yes, My brother. I am under painful necessity to grant You leave forever. You may go.” Lakṣmaṇa went away, entered the River Saroja, then after some days, Lord Rāma, and all the Ayodhyā vāsīs entered the Saroja.

So, Sītā Devī’s life, Lakṣmī Devī, She came to show such ideal for our benefit. The whole life almost full of sorrow and pain, and Her adherence, affinity, and chastity, devotion, abnegation, so many qualities have been there. The women section they can be proud of such ideal. All respects, Sītā Devī’s ideal is immortal here in India, from long time, Sītā Devī. Such selflessness, such affection towards the husband, affinity and purity, and how She could keep Her purity under adverse circumstances, all these things to be learned from Her example, Her unparalleled example. Sītā Devī. Her birthday passed perhaps yesterday. [?] Gaura Hari bol.

Any question from any side? Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Dhīrodāṭṭa. Classification of the heroes. Rāmacandra is *dhīrodāṭṭa*, sober and generous. Rāmacandra's character is very serious, sober, and mixed with generosity, extreme generosity, *dhīrodāṭṭa*. And Kṛṣṇa's character type is *dhīra-lalita*: continued pleasure seeking life, that is Kṛṣṇa's life, *dhīra-lalita*. *Lalita* means very tasteful, fascinating life, charming life, playful. And *dhīra-udāṭṭa* is Bhīma; sober and cruel, rude. *Dhīra-śanta*, Yudhiṣṭhira; sober and very meek, mild, is Yudhiṣṭhira. Rāmacandra; generous, generosity and sublime, sublime and generous, very, very generous, *dhīrodāṭṭa*. That attracts much: heart-touching, self-abnegation to the extreme. For the little complaint of a single subject, devotee, ordinary man, He sacrificed to the highest extent. A remark from one man, so many *lākhs* and *crores* of men, and a remark from one man, and from an ordinary man, and the maximum sacrifice came from Him. And Sītā Devī's adherence to such husband to the extreme last days, and Rāmacandra's abnegation. Daśaratha had several thousands of queens. Rāmacandra's father Daśaratha had innumerable queens, but Rāmacandra only a single wife. And also He played with Her in such a merciless way.

So, it is possible only for the Lord to set an example here on the earth. That we must not be allowed us to be guided, to be attracted by the so-called ideas of luxury which is very mean; the pleasure of this mundane world. Truth is above all. And we must, that should be the ideal of our life, the beck and call, only truth. We shall try to live a life of a surrendered soul with our eyes fixed on the aim that is truth. We shall live a life for the truth, and not for the amount of pleasure and comfort which may be proposed from this plane. So, these ideals rather help us to select our ways and ideals and go and show us our brilliant future, what way we are to go. These are all trifles. We must trample down under our feet all the prospects proposed by this mundane world. And the truth is truth and we must aspire after, to be subservient to the truth and to the high ideal. And this is nothing, we must trample down. This inspiration we get from the character and the example of Rāmacandra and Sītā Devī. It will elevate our, the standard of our life, and He will supply energy in the back to show substantially that ideal. We shall imbibe energy from such character

to our own idea. So, how inestimable goodness we imbibe from such character, we can't measure that. So, we are infinitely indebted to this character of Sītā Devī and Rāmacandra etc. Let Them bless us with Their more good will and grace, that we may pass through the temptations of this world towards the higher goal which we have anyhow come to accept.

Gaura Hari bol. Nitāi Gaura Hari bol. Yes, what was your question?

Dhīra Kṛṣṇa Mahārāja: Well, you said that Hanumān was the most intense example of *dāśya rasa*, so I was wondering that, it seems that generally in the scripture, *Bhakti-rasāmṛta-sindhu*, *Caitanya-caritāmṛta*, for *dāśya rasa* they mention Raktaka and Citraka, so why don't they mention Hanumān?

Śrīla Śrīdhara Mahārāja: That is in the relativity of Rāmacandra. When Kṛṣṇa is Rāmacandra, then Hanumān's service and ideal cuts a very bright figure, good, conspicuous figure.

And the *līlā* of Rāmacandra was such that Hanumān's duty had an important part, role. But Kṛṣṇa when in Vṛndāvana, the Raktaka, Patraka, Citraka, that is only in Vṛndāvana, not in Dvārakā. But here in the midst of so much service coming to him from different quarters, the Raktaka and Citraka are drowned there.

Yaśodā says, "Oh Raktaka, bring some water! Just cleanse this place!" So, Yaśodā's ideal has overshadowed all these characters, small characters, *dāśya*, *sākhya*, *vātsalya*, *mādhurya*.

From gradually higher, and the higher has subdued the lower type, the *vātsalya* and the *mādhurya* having the higher position, and then *sākhya rasa*. Especially these three are meant in Vṛndāvana. Other *rasas* are found elsewhere, but this *sākhya*, this type of *sākhya*, real type of

sākhya, *vātsalya* and *mādhurya* are not to be had anywhere else but Vṛndāvana. So beautiful, so intense, so great, never found anywhere.

And Kṛṣṇa, the ideal also should be of that type, as to attract, to draw such type of friendly service, and they are serving, conscious service, it depends on the ideal, and also the paraphernalia, more. *Dāsya* plus confidence, then comes *sākhya*. *Sākhya* is also service. Everything is service. *Vātsalya*, the whipping of Yaśodā, that is also service. Without serving spirit, none can approach the Absolute, but all service; different type of service. *Vātsalya prema*, they're also serving. Outwardly, Kṛṣṇa is carrying the wooden shoe of Nanda on His head, but Nanda is serving. He's sending the shoe on His head, that is also a form of service, helping Him to show such a play. Without serving spirit, none can enter that domain of the Absolute. So, friends they're climbing over the shoulder, sometimes giving a slap, Baladeva giving a slap, Yaśodā whipping: all service. We are to understand that. All with a serving mood. [?] "This wretched boy does not know how to go on in his life. I must teach him." That sort of training and teaching, that is...

End of 82.05.03.C

82.05.03.D

Śrīla Śrīdhara Mahārāja: ... such sweet development. Servitors may have such position that is only possible in Kṛṣṇa *līlā*, *nara-līlā*, *nara-vapu tāhāra svarūpa*.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[*gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa*]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 21.101]

Of all the pastimes of Kṛṣṇa, this humanly pastimes, that is the highest of all, sweetest of all. It is there. Just like ordinary mundane things. Nearest approach of the infinite to the finite. Infinite's nearest approach, extreme approach to finite. The infinite is approaching to finite and in its extreme form, it is in Vṛndāvana, we find. He's playing at the hands of His servitors of different types, in different ways. The extreme approach of the infinite to finite, so most beautiful, most dignified, and most prospect-giving, unique. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, Ayodhyā is in Goloka Vṛndāvana?

Śrīla Śrīdhara Mahārāja: No, midway. The *vātsalya rasa* is there. It is not under Vaikuṇṭha. Vaikuṇṭha is hemisphere. *Śanta*, *dāsyā*, and half of *sākhya*, no *vātsalya*, Lakṣmī Devī has no parents, Nārāyaṇa also no parents, but in Rāmacandra we find parents. Sītā Devī somewhat, but Rāmacandra's *vātsalya* [?] the service of affection open there. So, then the *mādhurya*.

Vaikuṇṭhāj janito varā madhu-purī [Śrī Upadeśāmṛta, 9] Why? *Janito*, *janma līlā heto*, for birth, this birth ceremony is added in Mathurā, not in Vaikuṇṭha. So, it is greater, the service of higher type to be found in Mathurā, the *rasa*. So in the measurement of *rasa*, Mathurā holds superior position to Vaikuṇṭha, because the *rasa* is variegated and more

intense there to be found. The measurement of high and low, will come according to the *rasa*, the actual measurement of the ecstasy that can be felt by the servitors.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Do you follow?

So, the nearest approach of the Absolute towards the mundane finite is found in Vṛndāvana, so, Vṛndāvana is so great for us. We may find here, *yasya linde para brahma* [?]

He's astounding. The *yogīs* and *jñānīs* and other seekers, enquirers, they're trying their utmost to find out Him, and He's nowhere. And here He has come down, taking, sucking breast, on the lap, and being whipped, and stealing, and so many displays, He has come. It is inconceivable and untrustable. [Untrustworthy] We cannot put our confidence in that, which cannot put faith in, which is not trustworthy, beyond the reach of our trust.

Hare Kṛṣṇa. Gaura Hari bol. So, stop here today. Gaura Hari bol...

End of 82.05.03.D

82.05.04.A

Śrīla Śrīdhara Mahārāja: ... extends themselves without caring for any laws or breeding. So also he told that the Kṛṣṇa consciousness will propagate without caring for any law or *dīkṣā*.

[ākṛṣṭhiḥ kṛta-cetasām sumanasā-muccāṭanaṁ cāmhasām ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ] no dīkṣām na ca sat-kriyām na ca puraścaryām manāgīkṣate mantro 'yam rasanā-sprṅg eva phalati śrī

kṛṣṇa nāmātmakaḥ

[“The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberated people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with one’s tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the *puraścaryā* regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient.”]

[Śrīla Rūpa Goswāmī’s *Padyāvalī*, 29]

Kṛṣṇa *Nāma* and the *mantra* pertaining to Kṛṣṇa *Nāma* has got free access to the world, without considering any caste, creed, qualification. It is of such nature, as Govardhana. No rules and regulations to be followed by the cow species to propagate Them. From this Govardhana idea He came to similar, to extend, the extension. Self extension of Kṛṣṇa consciousness does not care for any external limitation. It can go anywhere and everywhere freely, can go, this *rāga-mārga*, *rāga-pradhana*, not *viddhi-pradhana*. Kṛṣṇa consciousness in itself is more of love than of rules, regulations. Rules regulations, has got to do, nothing much, they have not the duty to do much in this respect of Kṛṣṇa consciousness.

In Nārāyaṇa consciousness, to spread, there is more necessity to law and order, rules, regulations, but not in Kṛṣṇa consciousness. Unbridled, unbridled, this *rāga-mārga*, does not care, mercy does not care for any qualification. It is the duty of the justice to seek for qualification, but mercy has got no such limit of its own: does not care. The area of love,

love means mercy, where the compensation for the weak section is a natural [?] a natural flow, is always ready, the provision is there to compensate the weak, the unfit. Already it is reckoned. Only one thing, is *śraddhā*, the free accepting nature, only this is to consider. *Laulyam*, if you give, He will to you, He won't cast, throw it aside.

Only the recipient if they're little alert of accepting them, *laulyam*. *Tatra laulyam api mūlyam ekalaṁ*

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

[“Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price; intense eagerness. Wherever it is available, one must purchase it immediately.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]

And *śraddhā*, regard. No question of any qualification, or his previous life, there is one nature. Another thing I found, yesterday night, thinking.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani

[“The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.”] [*Śrīmad-Bhāgavatam, 11.20.30*]

This *bhidyate hṛdaya-granthiś*, the meaning should be, I think, That our heart is sealed and the seal will be broken open, *bhidyate hṛdaya-granthiś*. Coming in contact with Kṛṣṇa consciousness our sealed heart, the seal is broken and it awakens, it is opened to receive Kṛṣṇa, *rasa*. Heart's concern with the *rasa*, *ānanda*, ecstasy, charm, *mādhurya*. It is heart not brain. And *chidyante sarva-saṁśayāḥ* is concerned with the brain. The heart has been given the most important, the first condition, *bhidyate hṛdaya-granthiś*, that is buried, the heart is covered and the heart opens, awakens, to receive *raso vai saḥ*, *akhila-rasāmṛta-murtiḥ*.

[raso vai saḥ rasaṁ hyevāyaṁ labdhānandī bhavati

*ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa
hyevānandayati]*

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."] [*Taittirīya-Upaniṣad*, 2.7]

The positive, to catch the positive good. Heart, *hṛdaya*, *hṛdaya-granthiś*, it is tied down, heart is tied down, it is sealed. Kṛṣṇa *kīrtana* breaks the seal of the heart and the heart awakens to receive *dasya rasa* [?] *ānanda sundara*. And then next, in the plane of knowledge, *chidyante sarva-saṁśayāḥ* and *raso 'py asya*, *paraṁ dṛṣtvā nivartate*:

*[viṣayā vinivartante, nirāhārasya dehinaḥ rasa-varjaṁ raso 'py asya,
paraṁ dṛṣtvā nivartate]*

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

First taste, and then suspicion vanishes. After getting the taste, *raso 'py asya*, and *yukta āsīta mat-paraḥ*:

[*tāni sarvāṇi saṁyamya, yukta āsīta mat-paraḥ vaśe hi yasyendriyāṇi, tasya prajñā pratiṣṭhitā*]

["By the practice of perfect devotion to Me, the *bhakti-yogīs* bring their senses under proper control. One whose senses are controlled is truly intelligent."] [*Bhagavad-gītā*, 2.61]

When he gets the taste of the real *rasa*, the *ānandam*, ecstasy, then necessarily all doubts are cleared by this practical participation. First getting the taste, heart, when heart is appealed, heart is captured, brain follows. 'Yes, I want this thing. I was searching for this.' The heart will say. 'I was searching for this.' Satisfied, the heart will say. Then the brain will come, will follow, 'Yes, no other doubt, no doubt. This is the highest thing of our search. Dissolve everything.' Then *karma* will close all workshops. The thing, searching, inner searching, the heart will say, 'I have got.' The brain will say, 'It is *the* thing. Stop all workshops and adjust accordingly.' This *karma*, *jñāna* and *hṛdaya*, *bhakti*. *Bhidyate hṛdaya-granthiś*, coming in touch with Kṛṣṇa consciousness the first thing that our heart awakens, *hṛdaya-granthiś*, *bhidyate*. Positive, first thing supplied to us positive, to the heart, heart is captured, and brain approves, and then our energising

in the opposite directions stops.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

So Kṛṣṇa consciousness that is the wealth of the heart, *anurāga*, and does not worry with differences amongst the receivers, or amongst the purchasers, or customers for their different qualifications. Govardhana, it goes like the cow species to extend itself without caring for any law, only one, that whether he will accept. 'Yes, he has eagerness to accept, *laulyam*.' Only one qualification, that *laulyam*, he wants it really, that he wants it really, that is qualification. 'Do you want this?' 'Yes, it is good, it is tasteful.' 'Yes, you get it.' If the demand, the prayer is genuine, 'All right, no other conditions to be required. Only you want it?' 'Yes, I want it sincerely, you say. Get it.' That is the simple transaction. You want, you have. If you want, you will have. Most simple transaction - Kṛṣṇa consciousness. Fitness, unfitness, these questions are very non-important. Want and have.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Nityānanda Prabhu, those that do not want it, He won't allow them to go away. "No, try to want. I request you." He's going a step further. "I do not want." He won't leave him. Here, Nityānanda Prabhu won't allow if anyone says, "I do not want this." "No, you have to want, you have to desire it. You think. I request you earnestly, you use it and then you will be able to understand, to feel the utility."

Just as the expert merchant will distribute the specimen to the customers. "Oh, no money now. I'm giving, you use, if you feel the value, the utility, then you will purchase. Now I am freely distributing in the market." To capture the market free distribution by the clever merchant. "Take it, take it, no price, no question of price now. First taste and then afterwards."

So Nityānanda, *bhaja gaurāṅga*:

[bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma, yei jana gaurāṅga bhaje sei amāra prāna]

[“Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga’s Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana.”]

ata bhuli nityananda bhumi gauri jai sona padva jana dulai [?]

The attempt, the appeal from the negative side, not aggression. Nityānanda began to cry, falling at the door of the feet of the customers. “Accept, accept this, accept Me. Don’t dismiss Me, don’t drive Me away. What I say, do it. Give your attention towards Gaurāṅga. This is My appeal, nothing else. Some attention towards Gaurāṅga and you’ll be benefited beyond expectation. This is My request to you all.” Shedding tears, and also where necessary He began to roll at the door of the person. “You are suspicious to accept. No, no, no suspicion. I appeal fervently, no suspicion, accept, accept, believe Me, believe Me, accept Gaurāṅga.” In this way Nityānanda Prabhu tried His best, especially these two sides of the Ganges He used to wander, roam and preach about Gaurāṅga. He knows Gaurāṅga.

Just as Baladeva, He’s also seen to perform *rasa-līlā*. But we have been advised to look at the *rasa-līlā* of Baladeva in a particular way by Sanātana Goswāmī. Baladeva, externally He’s imitating the *rasa-līlā* of Kṛṣṇa, but it is not so. At heart He’s arranging *rasa-līlā* for Kṛṣṇa. Externally He’s seen to imitate the *rasa-līlā* of Kṛṣṇa, but His nature

shows to the experts of this line that He's all dedicated towards Kṛṣṇa otherwise He's not Baladeva. He has got no individual personality for His own enjoyment. Every atom in His body always eager to make arrangements for the enjoyment of Kṛṣṇa, then only He's Baladeva. So Nityānanda Prabhu is also such that every atom of the body of Nityānanda Prabhu conscious, atom means not material, *cīnmaya*, but is only meant for the service and satisfaction of Gaurāṅga.

So much so, that one day Śacī Devī had a dream that Kṛṣṇa and Balarāma is on the throne and Nityānanda, He's trying to attract Baladeva. "You come down from the throne. Your day's past away. Now My Lord Gaurāṅga He will be installed there on the throne."

But Baladeva fighting, "No, I can't do unto My Lord Kṛṣṇa."

So there is a fight and then Nityānanda was stronger and He took Baladeva down from the throne. "Your day's gone. Now the day for My Master, Gaurāṅga, has come. So You are a trespasser, usurper, so You must come away."

And Baladeva could not successfully fight with Nityānanda Who took Him down.

So Nityānanda's position to Gaurāṅga is such. He has got nothing of His own but His everything is Gaurāṅga. *Audārya*, just as Baladeva to Kṛṣṇa, so Nityānanda to Gaurāṅga, to distribute most generous way that Vraja *prema* that is to be distributed to one and all. That was Their campaign and Their aim of incarnation.

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma, yei jana
gaurāṅga bhaje sei amāra prāna*

[“Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga’s Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana.”]

Nityānanda tried His best for the acceptance of Mahāprabhu to the people at large. And what is this? “Come straight to Gaurāṅga and safely you will have Vṛndāvana.” And Navadvīpa is also not less valuable. Vṛndāvana, the same *rasa* in one type in Vṛndāvana and another type in Navadvīpa. Some have got special attraction for Vṛndāvana *līlā* and another group they have got special attraction for Navadvīpa *līlā* and a third group represents both the camps, *audārya*, more generous. There within the circle and here, the same thing to distribute out of the circle, so more generous.

kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite, se caitanya-līlā haya, sarovara akṣaya, mano-haṁsa carāha' tahate

[“There is no doubt that we find the highest nectarine taste of *rasa* in Kṛṣṇa *līlā*. But what is Gaura

līlā? In Gaura *līlā*, the nectar of Kṛṣṇa *līlā* is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of Kṛṣṇa *līlā* hundreds of streams are flowing.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 25.271*]

Kṛṣṇadāsa Kavirāja Goswāmī’s conception is this. “Kṛṣṇa is *amṛta-sara*, yes, the highest nectarean taste we find in Kṛṣṇa *līlā* no doubt. But what is Gaura *līlā*? That is just a lake from ten sides, *tāra śata śata dhara, daśa-dike*, hundreds of streams are coming from that lake of Kṛṣṇa *līlā, daśa-dike*, on ten sides it is flowing, that *amṛta*. That nectar in the lake is Kṛṣṇa *līlā* and that is going out by so many streams on all sides. Kṛṣṇa-

līlā amṛta-sara, the first class nectar, *tāra śata śata dhara*, hundreds of currents, of streams, is passing in different directions. *Daśa-dike vahe yāhā haite*, *se gaurāṅga-līlā haya*, Śrī Caitanyadeva is such. The different types of Kṛṣṇa *līlā*, *rasa*, *amṛtam*, is spreading from that lake, on all sides it is thrown. So not confined to a limited circle, but it is thrown on all sides that very Kṛṣṇa *līlā*, Kṛṣṇa. They're tasting sweetness and throwing outside, this Pañca Tattva.

marcay mili asvadana kore evam utpat kore katcha evam [?]

They're looting, the Pañca Tattva is looting that nectar, that honey of Kṛṣṇa *līlā* and throwing hither, thither on all sides. And others getting that and their life is being fulfilled. Those that have got such aspiration it is so much to them. Otherwise to others it is an abstract imagination, and waste of time, and even going to madness. 'These are mad people.'

udbay halai chilai e nimai pandit gaya haite asiya chalai vibodit [?]

The normal thinking men of the time, of the age, told like that. "This Nimāi Paṇḍit was a good man, a gentleman, but after returning from Gayā He's totally changed. And all the undesirable things here He is handling of many new things He wants to preach here. What is this? He was a good gentleman before He came from Gayā. Now totally changed, a madman. He does not care for the rules, regulations, the customs, the ancient scriptures, only 'Kṛṣṇa, Kṛṣṇa and all is Kṛṣṇa.' Abnormal, He was normal but recently He has become abnormal. And of course He was a powerful intellect. What He begins He begins with some great energy, from beginning. When He was a *paṇḍit* He did not care for the scholarship of so many *paṇḍits* around, Digvijayī and so many others He defeated without much attempt, simply. But we have lost Him. Now He's another

type and does not care for the *brāhmaṇas* or the ordinary *śāstra* we follow. A new opinion He has got and is going on. His ways were un-understandable. Śacī Devī, what is this? Nimāi was not such. Now He does not care for us, even no charm for His wife. What is this He has become?”

Then the neighbours coming and advising Śacī Devī. “What do you do? You are a child of a good man, daughter of a gentleman. Your fate is bad. Your only son, so good son Nimāi Paṇḍit He has become mad. What to do? [?] The fact is this that your only boy, so brilliant, has become mad, this is the fact Śacī. Arrange for proper treatment.”

Then Śacī Devī called for the *kavirāja*, the doctor. And the doctor made arrangements for a small tank, then that was filled up with oil, supposed to be very cooling thing. And Nimāi Paṇḍit was asked to dive His body in that tank. And He did so and He’s sometimes laughing, Nimāi Paṇḍit laughing and also He’s playing in that tank. He’s laughing was not like a normal laugh, laughing and moving in that oil reservoir.

Then Śrīvāsa Paṇḍit suddenly came to visit. “How is Nimāi Paṇḍit?”

Śacī Devī told: “See my misfortune, my Nimāi has become fully mad. And I called for the doctor and he has arranged.”

Śrīvāsa went to see, “What is this?”

“No, no, the neighbours they advised me to do this.”

“You are very gentle lady. Do you not know how to deal with others? What He has got I want that thing, what He has got. Your boy has got Kṛṣṇa *prema*, and I want that, a drop of that I want. If we live for a little longer time then we shall see much mysterious play of Kṛṣṇa here. If we are allowed to live for few days we shall have the opportunity of seeing much mysterious play of Kṛṣṇa. I want this.” Then Mahāprabhu became sober for the time being and told: “Śrīvāsa, if you also remarked that I am mad, then just now I would have went to the Ganges and finished My life. At least you have understood what I am. That is My solace. Śrīvāsa, at least, if you had said to the public that He’s mad, then I’d have found no

man to accept what I have come to deal with, so I must enter into the river, no necessity.”

In this way, the madman.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati
bhūtāni, sā niśā paśyato muneḥ*

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self- realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”] [*Bhagavad-gītā*, 2.69]

Night for some is day for others, and what is day for some is night for other’s, awakening. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

[Raghunātha] Dāsa Goswāmī Prabhu, the only son of the richest family of Bengal at the time, all desirable things for pleasure are around. But left everything, ran like a madman towards Purī for the grace of Mahāprabhu.

bahu ye gaur yangat vikra ya jani dinam asidya dina [?]

They leave their so-called own relatives. They’re also very, he himself becomes very apathetic to any pleasure and runs out of his house, the place of comfort, from tree to tree. And those he leaves, his relatives, they also think themselves very poor and they also cry and shed tears and express much dissatisfaction, and wailing. *Dinam asidya dina* [?]

Leaves them poor and himself also poor.

“As long as I have not got that for which I am out I am poorest of the poor.”

And whom he has left, by leaving their association, they who thought that they're rich, but when his association was snatched away, then they became poor. *Dinam asidya dina* [?]

That is the nature. Rādhārāṇī's accusing Kṛṣṇa. “Your nature is such. Whoever has come in connection of You, their condition is very poor, very poor. They can't find satisfaction anywhere. The real wine of their heart is drawn away. Whomever, in any way comes in Your connection, they're undone, they're finished, no prospect anywhere. Madly they will run in search of You. And so many, his friends and relatives, they will cry, they will find themselves very, very poor. So Your touch means to dispossess all of their prospects, all the prospects of their life gone whenever any touch of You anyone has got. He's finished, the enjoyment of his life, the spirit of his life is drawn.”

Shakespeare told, in Macbeth perhaps, when Duncan was murdered: “Duncan was a good man, good king, but when he was murdered,” Shakespeare has written: “The spirit of life is drawn, the spirit of life for everyone. If such a good man may be murdered, then what is the worth of living our life. The life is not worth living. Such a good man he's murdered. In this way, the spirit of life is drawn, to everyone it is drawn. That this is not a place to live for the gentlemen. Such a gentleman is murdered, is there any law? It's anarchy. One must not aspire to live here.”

So coming in connection of Kṛṣṇa consciousness all the prospects ever finished. *Dinam asidya* [?] Considers themselves meanest of the poorest

of the poor. And searching, can't leave searching and thinks, poorest of the poor. That will be their attitude. Only with the help of the *sādhus* they can sustain their life. They're of equal status, one consoles another. In this way.

This *kīrtana*, when Mahāprabhu fainted the Name aroused Him. The Name has got miracle touch. Mahāprabhu fainted when He fell into the sea, and for a long time, the whole night, the waves are playing with His body, and ultimately cast on the shore from two miles off. Svarūpa Dāmodara and others searching the whole night. "Where has Prabhu gone?" Some say He jumped into the Yamunā where Kṛṣṇa is having His pastimes in the Yamunā, the moonlit night and He jumped into the Yamunā in the sea and carried away. Searching, searching after, and when the night was almost finished Svarūpa Dāmodara found Him thrown on the sea shore where He jumped two miles off. Then, as usual, they began to...

End of 82.05.04.A

82.05.04.B_82.05.05.A

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And Mahāprabhu came to senses, to the external world. Other times a small *samādhī*, but this time a long *samādhī*. And Mahāprabhu describing what, where He was engaged in, in Kṛṣṇa *līlā*. He said that, "In Govardhana some arrangement of Kṛṣṇa *līlā*. Rādhārāṇī with Her own group came there, and so many things are happening. I was watching from far away. How the jingling, wonderful jingling sound of the ornaments, how the beautiful voice, and what beautiful and charming the atmosphere. I was watching. Suddenly you snatched Me away from that position to here." Began to cry aloud,

Mahāprabhu. “I was engaged in seeing that wonderful atmosphere and all the pastimes there in Govardhana. I got it, but My fate could not keep it. You have all forcibly carried Me here in this plane. I have lost it.” Began to wail.

So the *Nāma*, *Kṛṣṇa-Nāma* is so forceful anyhow can take away from that deep *samādhi* also of Mahāprabhu. What peculiar things there in the *Nāma*, because He came with that *Nāma* so *Nāma* has the preference, even than direct participation in the *līlā*, took Him.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes people wonder what is the necessity then, the *Hari-Nāma* has such potency, what is the necessity for formal initiation into chanting the Holy Name?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. The real standard, two things to be considered. One, the goal, highest goal, how valuable the thing and what is the price? The calculation should be according to that. How much is required of you and how valuable is the thing? It is all right, but the poison in you it requires some sort of adjustment to receive that Name, *aparādha*, *aparādha sunyai* [?]. So, *āmāra durdaiva*, *nāme nāhi anurāga*.

[“*sarva-śakti nāme dilā kariyā vibhāga / āmāra durdaiva, — nāme nāhi anurāga!*”]

["You have invested Your full potencies in each individual Holy Name, but I am so unfortunate that I have no attachment for chanting Your Holy Names."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 20.19]

Something is necessary from your part. It is all right. *Tuwa ada vichena param audarya* [?]

He's generous enough to give you without any price, without anything in return. But the cooperation of your free will is necessary. Otherwise you would have got it from previous time automatically. Free cooperation, your freedom is not disturbed, so your free will is to be attracted towards that and to prepare your free will to cooperate with this bargain, these things are necessary, minimum. Minimum these things are required of you. And in comparison to your gain this is nothing. In other aspects the goal is of less importance, the object of our gain is not so high, but the process to gain that is more troublesome. But here, with the least price you get the highest thing. But what is necessary is cooperation of your free will, *laulya*, *śraddhā*, otherwise it is nothing to you. If you have got no *śraddhā* then thousands may be liberated and they get, but it is nothing to you, you are quite in the dark. So *śraddhā*, something is necessary from you, at minimum that is, "Yes, I want this, I want this." At least sincere earnestness to get the thing. Other things will be managed from that side. This is what we are to think out. Hare Kṛṣṇa.

.....

Śrīla Śrīdhara Mahārāja: [?] how? [?] "My apathy towards Name can never be removed. That is my heart Lord, sympathy, I can't find out sympathetic heart to accept. The trouble is there."

So the *sādhus* come and they may begin their opposition and make him fit and then connects both of them and then the fulfilment comes. So

sādhū, Guru, their room or duty with them, gradually. And they're also the agents of the Name. The Name has captured their heart wholly and there, they want also servant. That also comes from the Name. The Name Kṛṣṇa, or Mahāprabhu, the *sādhū*s that come to relieve these ordinary people on their behalf, they're also His agency. He's coming and He's cleansing the heart of them, taking the throne and taking the Deity and asking worship, all these things.

Once, myself and Mādhava Mahārāja, Hayagrīva Brahmachāri, I am a *sannyāsī*, went to preach in some Padma [?] in some place in Purva Bangal [?] East Bengal. Then we are told that just in the vicinity of the town there were some people who were a little inclined towards this Kṛṣṇa *kīrtana* etc. We went there and asked them, "We want to go on with lecture on *Bhāgavatam*, *Bhāgavata-pat*, and *kīrtana*."

"Yes, you may come, you may do, and this is the place."

"Yes, we will come. At dusk it may be begun, half an hour after sunset, something." We went there with the party, no arrangement, then what to do? We hired a light from the market with our own money, and also gathered some mats to spread in that place. Then we began to play on *mṛdaṅga* and *karatālas*. Then one by one many gentlemen came and took their seat there, and there was *saṅkīrtana* and then perhaps discourse or something, and *saṅkīrtana*.

It was finished, then one old man stood up and told: "This is Gauḍīya Maṭha. The whole burden is on them. They have come from so far. We assured them that we shall make arrangements, 'you come and have *kīrtana* and lecture,' but we all were absent. They came, with their own money they hired the light and the mats, and then one by one we came, but all the burden is on them and nothing to us."

The Gauḍīya Maṭh. So the burden of the *sādhū* is to cleanse, and that is from Kṛṣṇa's side, so Kṛṣṇa is doing everything. Ha, ha, ha. Because His men, he's cleansing, making arrangements and anyhow taking him in, from his side. He does not want to interfere with the free will, then the *jīva*

will be nowhere, it will be stone, if free will is snatched away it will be stone. Free cooperation, not sacrificing doing away with the freedom of the *jīva*. Then, what will remain? Nothing, so it is managed in this way.

.....

Śrīla Śrīdhara Mahārāja: [?] something like defeat. There was another also. Lakṣmī, Arjuna. While Hanumān was carrying Gangamadhan [?], or Lakṣmaṇa *saktise* [?], he had a mind to test the heroism of Bharata. So passing over Ayodhyā, Hanumān. And there was some shade on the *padukar* of Rāmacandra and Bharata could not tolerate that someone is crossing over this *padukar* of Rāmacandra, so Bharata shot, threw an arrow, and Hanumān fell down, “Jai Rāma,” with the sound of “Jai Rāma.”

Then Bharata, “What? Jai Rāma? He must be a servant of Rāmacandra. What have I done?”

Bharata ran to the place and found Hanumān. Then one day Hanumān was pacified, Bharata got the news and Lakṣmaṇa is in *saktise* [?] and in sympathy Hanumān thought, how, whether that Bharata can lift this mountain, Hanumān told that, “My health is damaged by your arrow. I can’t take up the hillock. If you manage kindly.” Then of course Bharata with the help of his arrow set up the hillock in the sky and then Hanumān came.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Play, *līlāgram* [?] Everything is *līlā*, if we go to measure the *līlā* by reason, ha, ha, ha, it will be lost, ha, ha. *Līlā*, that cannot be measured, cannot be challenged, that is *līlā*. The flow is irregistable and causeless, that is *nirguṇa*, *līlā*.

Dhīra Kṛṣṇa Mahārāja: Are you saying irresistible or irregistable?

Śrīla Śrīdhara Mahārāja: Irregistable, not registable, not to be

registered, can never be registered or opposed, unopposable. *Ahaituky apratihatā*, it is causeless, we cannot find out any reason, any necessity. It is automatic. Absolute Good does not care for anything because it is Absolute Good, no necessity of caring for anything. So it is irregistrable, it is *ahaituky*, causeless, no cause. And irresistible also, that unopposable. Its credit is so high, that opposition is not necessary at all. So the stuff is such it is unopposable, no necessity of opposition. The prime cause, the prime wave, the causal wave, does not require any opposition because it is Absolute Good. No question of opposition, but that opposition that is seen, that is also a part of *līlā*. How?

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet / ato hetor ahetoś ca, yūnor māna udañcati

[“Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa.”] [*Ujjvala-nīlamanī*]

Just as the serpent goes by crooked way, so also the *līlā*, *ato hetor ahetoś*, sometimes with cause, slight, sometime with no cause. The opposition, the mock fight is there, the *līlā*, the beauty is enhanced by that. But that is a part of *līlā*, but other things can never oppose it. That is *nirguṇa*, in its own nature it is going in a crooked way. But nothing from outside can oppose its flow. So, *apratihatā*, cannot be overridden, or cannot be stopped, or cannot be checked, the wave cannot be checked or stopped by any other force, it is Absolute. Absolute Good, Absolute Beauty, Absolute Ecstasy, whatever you like to say. *Ahaituky apratihatā*, *ahaituky*, no beginning, no cause, and *apratihatā*, no possibility of change in the future, the past and future both described here. *Ahaituky* means the history or the nature of the past is given there, *ahaituky*. Don't go to

find the cause, no other cause. It is its own cause. No cause has produced this. Like that Hegel, “By Itself.” And *apratihatā*, there is no other foreign force can stop it, that is for itself. It is independent, uncheckable, unchangeable by any foreign force. So it is Absolute, otherwise it cannot be Absolute.

*sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje / ahaituky
apratihatā, yayātmā suprasīdati*

[“The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.”] [*Śrīmad-Bhāgavatam*, 1.2.6]

We are asked to catch that wave. *Sa vai puṁsāṁ paro dharmo*. The highest duty of everyone is to accept that wave and to mix with it in the same tune, mix up with the tune of the Absolute wave, and that is *bhakti*, *nirguṇa*, beautiful wave, part. *Sa vai puṁsāṁ paro dharmo*, that causeless wave underground connecting with the Absolute will and your attempt should be to reach to that plane.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [ahaṁ tvām sarva-
pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

And, *sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje*, submission to that plenary movement, to dance with that wave. That is what is necessary. You are all engaged in local interest of different type, a single, or a little family, or a nation, or a globe, all these are local interest, so give up all sorts of local associations and embrace the universal wave, Kṛṣṇa *līlā*. Mix yourself with Kṛṣṇa *līlā*. It is already there and you are to adjust yourself with that *līlā* which is going, *nitya-līlā*. That is what is necessary after all, with all our different phases of action, knowledge, devotion, whatever you may say. This is the end of your life. The eternal *līlā* is there, and you are to adjust yourself with that, then everything is finished.

Now in details how that is possible? First *śraddhā, tato sādhu-saṅga*, all this in this way, passing through these different stages you can find out in the deep that *līlā* is going and you are to participate there. And there are different divisions also. The wave is not an abstract non-differentiated, but it is differentiated, beautifully decorated, so many things, and according to your taste you can find a place there. And that is the happiest position, that is the goal. Not mere liberation from the negative engagement, that is local engagement, but to participate into the positive movement, that is *līlā*. This is Vaiṣṇava *dharma*.

The *līlā* also of different status, the Nārāyaṇa, the Rāmacandra, the Dvārakeśa, Mathureśa, then Brajeśa. The Supreme most, the deepest *līlā* every found is Vraja *līlā*. Why? For such reasons, such reasons. The speciality of Kṛṣṇa conception, that is the sweetest. Why so many things shed in favour of Kṛṣṇa consciousness, generally against Nārāyaṇa consciousness, Rāma consciousness, Dvārakeśa consciousness? Crossing Them we should come to Vraja consciousness. The group that are serving in that plane, their nature is such and such, the most charming. And the sacrifice is also there to the highest point. So the gain, the remuneration is also of the highest degree. In general it is like that. Hare Kṛṣṇa.

Eho bāhya āge kaha āra, [“This is superficial; go further.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59] Over the surface apparent things are going on in a particular way. Deeper reading, deeper reading, *eho bāhya āge*,

“go deeper, go deeper.” The deepest is Vraja *līlā*, and again there, *mādhurya-līlā*. Rāmānanda Rāya, different layers, and the deepest layer in the service of Rādhārāṇī. Wholesale service of Kṛṣṇa. Negative, positive, in Their highest degree. *Rasa-rāja, mahābhāva-dui eka rūpa*, Both combined in Mahāprabhu, the greatest consumer and the greatest supplier. *Rasa-rāja*, the greatest aggression in the highest degree, and Predominated Moiety was also prepared to satisfy in the highest degree. *Rasa-rāja, mahābhāva*. Inconceivable, inconceivable, only distant ray, we can deal with very distant ray, not to be acquired by intellect.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute [tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone’s heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”]
[*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

This grand and most important factor to know the truth we must be kept in mind. That we cannot know Him, but He can make Himself known to us. Then what we are to do? Our capacity, how to invite Him? How to increase the negative side? That is our only wealth should be that, how to attract Him towards us? *Yam evaiṣa vṛnute*, how I can invite Him, *vṛnute*, *yam evaiṣa vṛnute*, how I can have His acceptance? *Vṛnute*, He will accept me, to make Himself known. Otherwise it is not possible to know Him. Only one way, that when He will come to make Himself known to me I will be able to know, only this path. Then the invitation, the prayer will be of that type. So *jñāna-śūnya-bhakti*.

*jñāne prayāsam udapāśya namanta eva, [jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye
prāyaśo 'jita jito 'py asi tais tri-lokyām]*

[“Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā- bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [*Śrīmad-Bhāgavatam*, 10.14.3]

Try to go down, increase your necessity. “I am so mean, I am so worthless. My need is the greatest. I am in the most want, so I invite Your attention towards me.” Repetition will be like that. Prepare yourself to go down. [?] There is a Bengali proverb: “If you want to become great, straightly, go to think that you are very small.” Consider yourself very, very small, then you will have the chance of becoming great. But if you are puffed up with what you have got at present in your possession, then it's the bar to progress. Try to find your need, your want, analyse you and try to see your need, that you are needy in various ways. And then a general tendency will be created that, “I am needy.” Analyse you and try to know your needy characteristic, *dainyam*, then from *dainyam*, *ātma nivedana* will necessarily come out. “I'm the meanest of the mean, so I want some help, some support. I am so fickle, so unsubstantial, nothing in me if I enquire.” So real invitation will come for the great. Otherwise when you think that, “I have got some peculiar capacity which others may not have,” with this egoistic feeling will be the bar, that will be your enemy. Sincerely if you can analyse yourself you'll see that you are helpless by nature.

[bālāgra-śata-bhāgasya śatadhā kalpitasya ca bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate]

["When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit soul."] [Śvetāśvatara-Upaniṣad, 5.9] & [Śrīmad-Bhāgavatam, 11.7.42, purport]

[keśāgra-śata-bhāgasya śatāṁśaḥ sādṛśātmakaḥ jīvaḥ sūkṣma-svarūpo 'yaṁ saṅkhyātīto hi cit-kaṇaḥ]

["There are innumerable particles of spiritual atoms, which are measured as one ten-thousandth of the upper portion of the hair."] [Śrīmad-Bhāgavatam, 11.7.42, purport]

[" 'If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all *cit-kaṇa*, particles of spirit, not matter.']

[Caitanya-caritāmṛta, Madhya-līlā, 19.140]

It has been suggested for us to understand our position. That there is one hair, if you cut the hair into a hundred pieces, and again one piece into a hundred pieces, again that piece to a hundred. You are so infinite imaginary position, infinitely small, infinitesimal. So try to realise you, then you will come to the reality. "Oh, I am so small. Then how can I stand without some help from outside?" So your real inner hankering will come for *ātma-nivedanam*. "I want a support, I want a support. Otherwise I

can't stand independently. I am so small." That sincere, intense desire, that will take us to some support, *ātma-nivedanam*. First *dainyam*, to find out the real meanness of the self, and necessarily there will come a natural search for some support, *ātma-nivedanam*. Then *gopṛtve varaṇa*, and when we get some sort of support, most earnestly to embrace that. "That without You I am nowhere so I can't leave You, *gopṛtve varaṇa*, and You must protect me."

[ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam rakṣiṣyatīti viśvāso, gopṛtve varaṇaṁ tathā. ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.100*]

Avasya rakse krsne visvasye paran [?]

And at the same time what will be favourable to that activity to accept that and what is unfavourable to dismiss that, *ṣaḍ-vidhā śaraṇāgatiḥ*. *Śaraṇāgati* itself can give everything, it is mentioned somewhere. In *Prapanna-jīvanāmṛtam* also I have mentioned this. That only *śaraṇāgati* can fulfil all your desires. Other things will come automatically. You give your full attention to *śaraṇāgati*. Don't mind anything, and other things will automatically come. You are to look out whether you are true there, may not deviate from that position, that *śaraṇāgati*. Others, *śravaṇa*, *kīrtana*, *smaraṇa*, all other things cannot but come to a *śaraṇāgata*, automatically, unconsciously. So only *śaraṇāgati* can drive away the whole trouble and

deliver the highest thing, *śaraṇāgati* is such. It is graphic, and a very broad and very wide prospect, *śaraṇāgati*. *Śaraṇāgati* means, that is to be conscious of one's helplessness. "I am born to be supported and not to give support to anyone. By birth I am such, *taṭastha-jīva*, no marginal position, no real position. I am such. What I can do? By constitution I am such. I am helpless. So my only support is as a dependent creation. So without support I can't stand, so I don't want false support, but real support."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Service, from *śaraṇāgati* comes service, and by the grace of the Lord service increases and takes different shapes, friendly, *sākhya*, *vātsalya*, etc. And *mādhurya-rasa* service is the wholesale service, unreserved, wholesale. It has been expressed in a Bengali *padāvali* (by Jñāna Dāsa in his *Vaiṣṇava-padāvali*): *prati aṅga lāgi kānde, prati aṅga mora*.

Only Rādhārāṇī can say so: "That every part of My body, every limb, every atom on My body, is crying for the corresponding atom on the other body."

Prati aṅga lāgi kānde, prati aṅga mora. The Whole is crying for the other Whole.

Hare Kṛṣṇa. It is possible, in some quarters, and we are to conceive from a respectable distance, thinking that it is possible somewhere. And we must group ourselves to that side where so much intense and expansive unity is possible. We may group ourselves to that side. Then we may have best, which cannot be had.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

So it is said, categorically different from the *gopīs*. Here also in Rāmānanda Rāya: “The service of the *gopīs*, that is the highest, *mādhurya-rasa*. And then when Mahāprabhu told: “Any further?” Then came the case of Rādhārāṇī. “Her service, not in quantity but in quality also is superior to those of the *gopīs*.” It has been mentioned in that way. Not only in quantity or intensity, but quality also is of other type.

śata-koṭi-gopīte nahe kāma-nirvāpaṇa, tāhātei anumāni śrī-rādhikāra guṇa

[“Lord Kṛṣṇa’s transcendental desires for loving exchanges could not be satisfied even in the midst of billions of *gopīs*. Thus He went searching after Śrīmatī Rādhārāṇī. Just imagine how transcendently qualified She is!”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.116]

It is mentioned there. And from Jayadeva also we find:

[kaṁsārīr api saṁsāra-, vāsanā-baddha-śṛṅkhalām] rādhām ādhāya hṛdaye, tatyāja vraja-sundarīḥ

[“ ‘Lord Kṛṣṇa, the enemy of Kaṁsa, took Śrīmatī Rādhārāṇī within His heart, for He desired to dance with Her. Thus He left the arena of the

rāsa dance and the company of all the other beautiful damsels of Vraja.”]
[*Gītā-Govinda*, 3.1] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.106]

Taking Rādhārāṇī, He left other Vraja *gopīs* and took Her to some solitary place. So categorically that in quality also some sort of difference, *prema-sevā*. The *gopī* love, that is also a high type of love, but again there is superior love which is found in Rādhārāṇī. So leaving all, Kṛṣṇa can accept Her service. There is such possibility. But we should learn to revere that ideal from afar and not try to rush in like fools where angels fear to tread.

pūjāla rāgapāṭha gaurava bāṅge, [*mattala sādhu-jana viṣaya range*]

[“The path of divine love is worshipping to us and should be held overhead as our highest aspiration.”] [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

That is the nature of teaching, of...

End of 82.05.04.B_82.05.05.A

82.05.05.B

Śrīla Śrīdhara Mahārāja:

vaikuṇṭhara pṛthivy ādi sakala cinmaya, [māyika bhūtera tathi janma nāhi haya]

[“The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.53]

...

So it is not imagination. *Vaikuṇṭhara pṛthivy ādi sakala cinmaya, māyika bhūtera tathi janma.*

Mathematically you can produce this. And all Guru. To live and move within, Guru. “I’m of the worst type, meanest type, and on all sides Guru, all Guru.”

Just as if we’re required to put our foot onto the throne of the Deity, for some service. Suppose the Deity is a little higher, bigger Deity, and for His crown the servitor is required to climb up into the throne. He generally considers that throne is very venerable thing, we can’t retire, even to touch His hand we shall shiver, ‘that I am not qualified to touch the throne.’ But when we are required for the service to put our foot on the throne and to adjust the crown of the Deity, then with what audacity we do that. And when coming down we again cleanse the place and we bow our head to the throne. ‘The throne is of superior position than me, more respectable, more venerable than I am.’

So the whole Vaikuṇṭha, Vṛndāvana, they're of that type. We must be conscious. All Guru. So not a particle of enjoying spirit will be able to come there. So respect, in the first position, respect in Vaikuṇṭha, then affection, love, in Vraja, when it will. *Anyābhilāṣa, karma, jñāna*, must be eliminated outside. It is not imagination. It is reality. It is so much reality that all other things are unreal in comparison to that, in our *śraddhā*. Everything is unreal and that is only real. And we must try to have that. No imagination.

Dhīra Kṛṣṇa Mahārāja: Hiranyagarbha, he and his friend...

Śrīla Śrīdhara Mahārāja: [?] Hiranyagarbha?

Dhīra Kṛṣṇa Mahārāja: He and his friend...

Śrīla Śrīdhara Mahārāja: Yes, Nadia.

Dhīra Kṛṣṇa Mahārāja: And Pandu, they say that, "In *Caitanya-Bhāgavata* Mahāprabhu says, one day, He says, 'I'm not going to eat in the house of a poor man. I want to eat in a house of a rich man.'"

Śrīla Śrīdhara Mahārāja: Master, master, one *lākh*, *lākheśavara*. Yes.

Dhīra Kṛṣṇa Mahārāja: *Lākheśavara*. So then they say, "Mahāprabhu is saying, if you do not chant a *lākh*..."

Śrīla Śrīdhara Mahārāja: The difficulty is that only a part of the advice should not make the molehill, mountain of a molehill.

Dhīra Kṛṣṇa Mahārāja: Mountain out of a molehill.

Śrīla Śrīdhara Mahārāja: Only that was not the advice of Mahāprabhu. There are so many advices. And all must be taken into account and the importance should be allotted, not only one point of His advice.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Lākheśavara*, and then by repetition of this sound we can get the Name? How to improve the quality of taking the Name?

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

[“Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa’s name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord’s food, Kṛṣṇa gradually reveals Himself to the

purified senses of that devotee.”]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234*]

So the interpretation of that *lākha*, this *lākha Nāma* means where the aim must not be missed - that sort of Name. Taking Name and the mind is wandering through the different worlds, different charms

- not that Name. *Eka lākha Nāma*, when the Name should be taken with the single aim, that is also what *lākha* means. Anyhow, to come to scientific position. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. Rūpa Goswāmī, and this is, Rūpa Goswāmī cannot be taken away from Mahāprabhu, as well as the scientific blame. Who are taking so many Names, Name, Kṛṣṇa is within the Name, taking Name what is the result? Why not such desired result?

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhyā nāhi tata pāpa kare

[“No sinner can commit as much sin as one Name of Kṛṣṇa can destroy.”]

One Name is sufficient. Why not that? What is that Name? *Vaikunṭha-nāma-grahaṇam aśeṣā* [*Śrīmad-Bhāgavatam, 6.2.14*] The Name is not a mundane sound. *Nāmākṣara bahiraya batu nāma kabu naya* [From Jagadānanda Paṇḍita’s *Prema-vivarta*]. The sound, the physical sound corresponding of the Name, that is not Name proper. Name is *cinmoya*. Name is Kṛṣṇa Himself. Where is that Name? It is his self deception. These fools want to deceive them. Where I’m taking the Name, where is the Name? Have I got the desired result of the Name with me when I pronounce the Name? Why not? Then there must be some rub.

Sevonmukhe hi jihvādaṁ, we are not sufficiently regardful, so Kṛṣṇa is not with the Name. Only physical Name repetition. Must come to the practical side, practical application, otherwise they will have to turn to be atheist. 'I did so much but I have found nothing.' But to the real process you go, the progress according to the step by step going, you will find and be more encouraged. And those will be able to think it is real. Otherwise those fools will think, 'This is all, I have done many things, but it is all imagination, nothing is there.'

Dhīra Kṛṣṇa Mahārāja: Yes. Many of them become atheists.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: We have seen.

Śrīla Śrīdhara Mahārāja: What to do? Not in the particular process recommended, that is ignored. And wild goose chasing, some sort of labour making in useless way, then they'll be turned to atheist, reactionary. 'Oh, I have done much, but it is nothing, all may be imagination.' that will be their announcement later on.

Dhīra Kṛṣṇa Mahārāja: Yes. Our Guru Mahārāja's disciples also, they're saying this now. "For many, many years I was chanting Hare Kṛṣṇa, doing all these things, I got nothing."

Śrīla Śrīdhara Mahārāja: So very cheaply they wanted to have that sweet-ball to devour. He taught like that. Without the money to purchase

the sweet-ball should be swallowed.

Hare Kṛṣṇa. Gaura Hari. [?]

Dhīra Kṛṣṇa Mahārāja: Ten after nine. Nine ten.

Śrīla Śrīdhara Mahārāja: Nine ten. So some *dīkṣā*, function. I shall go to take bath now.

Nimāi [?]

End of 82.05.05.B

82.05.06.A

Śrīla Śrīdhara Mahārāja: ...service that coming to Him from different quarters. The Raktaka, Citraka are drowned there.

Yaśodā says, “Oh, Raktaka, bring some water. Just cleanse this place.” So Yaśodā’s idea has over- shadowed all these characters, more than.

Dāsyā, sākhyā, vātsalyā, mādhyā. Gradually higher, and the higher has subdued the lower type. The *vātsalyā* and the *mādhyā* having the higher position, and then *sākhyā rasa*. Especially these three are meant in Vṛndāvana. Other *rasas* are found elsewhere, but this *sākhyā*, this type of *sākhyā*, real type of *sākhyā, vātsalyā* and *mādhyā*, not to be had anywhere else but Vṛndāvana. So beautiful, so intense, so great, never found anywhere.

And Kṛṣṇa, the ideal also should be of that type, as to attract, to draw such type of friendly service, and this filial service, and consort service, it depends on the ideal, and also the paraphernalia. *Dāśya* plus confidence, then comes *sākhya*. *Sākhya* is also service. Everything is service. *Vātsalya*, the whipping of Yaśodā, that is also service. Without serving spirit, none can approach the Absolute, but all service; but different type of service. *Vātsalya prema*, they're also serving. Outwardly, Kṛṣṇa is carrying the wooden shoe of Nanda on His head, but Nanda is serving. He's sending the shoe on His head, that is also a form of service, helping Him to show such a play. Without serving spirit none can enter that domain of the Absolute. So friends they're climbing over the shoulder, sometimes giving a slap, Baladeva giving a slap, Yaśodā whipping, all service. We are to understand that, all serving. *Kalyana kamana* [?]

"This wretched boy does not know how to go on in His life. I must teach Him."

That sort of training and teaching, that is in the spirit of service. But service has got so many beautiful and sweet forms. It is being shown in Vṛndāvana, sweet. Service may have such sweet development. Servitors may have such position, that is only possible in Kṛṣṇa *līlā*, *nara-līlā*.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

Of all the pastimes of Kṛṣṇa, this humanly pastime, that is the highest of all, sweetest of all. It is there. Just like ordinary mundane thing. Nearest approach of the Infinite to finite, Infinite's nearest approach, extreme approach to finite. The Infinite is approaching to finite, and in its extreme form it is in Vṛndāvana, we find. He's playing at the hands of His servitors of different type in different ways. The extreme approach of the Infinite to finite. So most beautiful. Ha, ha. Most beautiful, most dignified, and most prospect giving, unique. It is unique. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, Ayodhyā is in Goloka Vṛndāvana?

Śrīla Śrīdhara Mahārāja: No, midway. The *vātsalya rasa* is there. It's not under Vaikuṇṭha. Vaikuṇṭha is hemisphere: *śanta*, *dāsya*, and half of *sākhya*, no *vātsalya*. Lakṣmī Devī has no parents, Nārāyaṇa also no parents. But in Rāmacandra we find parents. Sītā Devī somewhat. But Rāmacandra, *vātsalya*, Kausalya and others who had affection, the service of affection open there, so half. Then the *mādhurya*.

vaikuṇṭhāj janito varā madhu-purī [tatrāpi rāsotsavād vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt kuryād asya virājato giri-taṭe sevām vivekī na kaḥ]

[“The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kunḍa stands supreme, for it is over-flooded with the

ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?”]

[Śrī Upadeśāmṛta, 9]

Why? *Janito, janma-līlā, nito*. For this birth ceremony is added in Mathurā not in Vaikuṇṭha so it is greater. The service of higher type to be found in Mathurā, the *rasa*. So in the measurement of *rasa*, Mathurā holds superior position to Vaikuṇṭha because the *rasa* is variegated and more intense there to be found. The measurement of high and low, will come according to the *rasa*, the actual measurement of the ecstasy which can be felt by the servitors. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Do you follow? So, the nearest approach of the Absolute towards the mundane finite is found in Vṛndāvana, so Vṛndāvana is so great for us. We may find here, *yasyālinde paraṁ brahma* [Caitanya- caritāmṛta, *Madhya-līlā*, 19.96] He's astounding the *yogīs* and the *jñānīs* and the other seekers, enquirers, they are trying their utmost to find out Him, and He's nowhere. And here He has come down, taking, sucking breast, on the lap, and being whipped, and stealing, and so many displays, He has come. It is inconceivable and untrustworthy. We cannot put confidence, we cannot put faith in, which is not trustworthy, beyond the reach of our trust.

Hare Kṛṣṇa, Gaura Hari bol. So, stop here today.

...

Dhīra Kṛṣṇa Mahārāja: ...to them. What is this?

...

...our old God-brothers who are separate from ISKCON, we can only ask little of them, to come together, have *Hari Nāma saṅkīrtana*, *Bhāgavata* reading, and *prasādam* distribution. We cannot ask much more than that. Because after having gone away...

Śrīla Śrīdhara Mahārāja: ...approach will be mild.

Dhīra Kṛṣṇa Mahārāja: Mild.

Śrīla Śrīdhara Mahārāja: Yes.

...

Dhīra Kṛṣṇa Mahārāja: ...that's for the general organisation.
Individual organisations are for the cent percent dedicated.

Śrīla Śrīdhara Mahārāja: Yes. [?]

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But always be mild in your attitude. That is my request. Not fighting attitude but mild attitude.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Yesterday one gentleman wrote a letter to me

[?]

Dhīra Kṛṣṇa Mahārāja: He's my old friend, Gopeśvara.

Śrīla Śrīdhara Mahārāja: Gopeśvara, yes.

Dhīra Kṛṣṇa Mahārāja: Yes. We joined today, on the same day, eleven years ago, it is almost today actually.

Śrīla Śrīdhara Mahārāja: So you will find much more, sympathetic towards it.

Dhīra Kṛṣṇa Mahārāja: Also I have...

Śrīla Śrīdhara Mahārāja: Mechanical life. There must be sincere search after truth.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, also I have some people where I'm living, who, they want to take initiation from Your Divine Grace. And there are people...

Śrīla Śrīdhara Mahārāja: I have - you will give initiation, in general. But if any particular case you may take to me. Otherwise you will do there locally, otherwise you cannot get much men in your...

...

Hare Kṛṣṇa. You have something, an Ācārya Board, ha, ha.

Dhīra Kṛṣṇa Mahārāja: You see, many of these people they knew something of our Guru Mahārāja, so they desire a Spiritual Master of equal stature.

Śrīla Śrīdhara Mahārāja: If such stalwarts are found to help you, then you may send them here.

Dhīra Kṛṣṇa Mahārāja: Yes. Well they cannot come...

Śrīla Śrīdhara Mahārāja: To consolidate your position.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In general, local people, I'm giving my consent, deal with them. Responsibility I'm transferring to your hand.

Dhīra Kṛṣṇa Mahārāja: Yes, I understand that.

Śrīla Śrīdhara Mahārāja: Oh. Special cases you may send here.

Dhīra Kṛṣṇa Mahārāja: So I have one letter to Your Divine Grace, from Mukundamālā Vilāsa.

To His Divine Grace Śrīla Śrīdhara Deva Goswāmī Mahārāja. Dear Gurudeva, please accept my humble obeisances. I hope that you are well. We're always praying for your good health and long life by the Grace of The Lord. Only by pleasing you can we hope to please Kṛṣṇa. For without your mercy we are lost. We are working on publishing a book of your lectures, and this is the only solace in our lives, as we are living in separation from Your Divine Grace, here in New Gupta Govardhana. I hope that by your mercy we can arrange for a first class publication to be brought out. This will be of great value to devotees around the world who are desperate for a deeper understanding of devotional service and Kṛṣṇa. Please bless us that we may be able to successfully serve you in this way, and always remember your instructions on spiritual life.

tava kathāmṛtaṁ tapta-jīvanaṁ, [kavibhir īḍitaṁ kalmaṣāpaham

śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi grṇanti ye bhūridā janāḥ]

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

You are distributing the real life giving nectar of Kṛṣṇa consciousness. So we think you are doing the highest relief work for the welfare of all fallen souls. Please inspire us to taste and distribute this nectar so that the whole world may be nectarised. Just as Śrīmatī Rādhārāṇī says:

punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala
[Caitanya-caritāmṛta, Madhya-līlā, 2.38]

We want to worship and propitiate time with garlands and *candana* so that time will stand still and allow you to stay with us forever so we can taste the Śrīla Śrīdhara nectar of your Hari *kathā* and bask in the rays of your lotus feet eternally. Always praying for your mercy, I hope to remain your humble servant. Mukundamālā Vilāsa.

Devotee: Mahārāja, [?]

...

Dhīra Kṛṣṇa Mahārāja: ...isn't the *bhakti-latā-bīja*, isn't that conceptual, is that *bīja* conceptual, a conception?

Śrīla Śrīdhara Mahārāja: *Bhakti-latā-bīja* means that *mantram*, yes, is given with good will and sowed. The Kṛṣṇa conception in seed, the instruction in seed it comes, *vaidhi*, about the reality.

Dhīra Kṛṣṇa Mahārāja: So therefore their...

Śrīla Śrīdhara Mahārāja: Materially, it is his own *bhajan*. But Gurudeva gives by the grace, by the desire of Kṛṣṇa, what is supplied from Kṛṣṇa's side, and he gives that, the Kṛṣṇa idea, Kṛṣṇa conception, in very meagre way, means, concise. Most concise form Kṛṣṇa conception what is given,

a living thing, and then what is nurtured and that will develop.

Dhīra Kṛṣṇa Mahārāja: So then there may be different qualities of *bīja*, according to the person who's holding the conception.

Śrīla Śrīdhara Mahārāja: Yes, according to the Kṛṣṇa's arrangement. The seed Kṛṣṇa, giving Gurudeva, then *mādhurya rasa*, *vātsalya rasa*, the seed coming. Gradually it will be clear that what type of. Kṛṣṇa also of different type, Svayaṁ-Bhagavān, Svayaṁ-Prakāśa, Svayaṁ-Vilāsa, Prabhāva, Vaibhava. Vasudeva conception of Kṛṣṇa, Vṛndāvana conception, Vṛndāvana also different conception of Kṛṣṇa. Then *parakīya* there must be in Vṛndāvana, the *parakīya*, the Kṛṣṇa, worldly Kṛṣṇa, Kṛṣṇa in worldly consciousness, *nara-līlā*.

*kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]*

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

That human complex, Kṛṣṇa Svayaṁ-Bhagavān, human complex, and that is also *parakīya*, not rightful enjoyer, as if thieving, stealing. General eating, not satisfactory to Him, rather eating by stealing He's more

satisfied. That is His nature. His own things, actually everything belongs to Him, but that does not please Him.

“I’m eating something which belongs to others. I’m stealing and eating.”

That sort of, not only human but wicked human play. The part of a wicked part He wants to play. Very tasteful to Him. That is, that gives the highest possible satisfaction to the devotees, some way or other.

Yaśodā consciousness, “Some say that He’s not my son. What is this? No. They do not know, He’s my child. But they say, ‘Oh, He has got some supernatural position. The Garga Ṛṣi came, Vasudeva sent, some say He’s Vasudeva’s son,’ How, what do they say? He’s my son.” That makes Yaśodā’s affection rise to higher extent, higher standard. “If He does not be my son, then what will be my fate if He leaves me? How can I live then? Without thinking that He’s my son how can I go on with my life?”

So this enhances, that *vātsalya rasa* is pushed into very rarity. ‘I may lose.’ The concentration, more concentration. And Rādhārāṇī’s position if the worst, most helpless, wholly given, uncertain position, wholly given, wholesale gift, but the gift to whom, He’s uncertain. But can’t withdraw...

...

[?] ...portrait and the Name is congruent, is one and same, but we do not know that in the beginning. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: So when Kṛṣṇa says:

man-manā bhava mad-bhakto, [mad-yājī māṁ namaskuru mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me]

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me.

Sincerely, this is My promise to you because you are My dear friend.”]
[*Bhagavad-gītā*, 18.65] He means to think of Him in a particular way.

Śrīla Śrīdhara Mahārāja: Ah. *Man-manā bhava mad-bhakto, mad-yājī māṁ*, that is of lower stage. They have attained the highest stage, and here, ‘come by this way.’ This is recommendatory for devotee, ‘come by this way.’

...

...come yesterday, eh?

Dhīra Kṛṣṇa Mahārāja: They’re very happy.

Śrīla Śrīdhara Mahārāja: And they’re in trouble, eh? The whole day in this hot season they will have to remain in that bus, a tedious journey, but there mostly, gradually will be cooler.

Dhīra Kṛṣṇa Mahārāja: Yes. But they’re going... Yes. So that will enliven them.

Śrīla Śrīdhara Mahārāja: Yes. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. And another bus is to come tomorrow morning.

Dhīra Kṛṣṇa Mahārāja: Yes. I hate. This material existence makes me little hateful that I'm living here.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Dhīra Kṛṣṇa Mahārāja: But it's also part of Kṛṣṇa's plan.

Śrīla Śrīdhara Mahārāja:

paśu pakhī ho 'ye thāki svarge vā niroye [taba bhakti rahu bhaktivinoda-hṛdoye]

["Be my life in heaven or hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [*Gītāvalī, Śikṣāṣṭakam*, 4.7, from *The Songs of Bhaktivinoda Thākura*, page 136, ISKCON Press, 1980]

"Either in heaven or in hell, wherever He chooses to place me, that does not matter. But only my concentrated prayer will be that my adherence to You, faith to You, may not be disturbed my Lord. The whole concentration of the prayer will be that my submissive relation to You, the prayer, to this prayer only, and nothing else. Others, whatever it may be, but Your sweet will is going. But only this much, the minimum, that Your connection I can't, admit to be cut off. Only that least demand, nothing else. Everything left on You, at Your sweet will."

Dhīra Kṛṣṇa Mahārāja: That is the *śuddha bhakta*, his prayer.

Śrīla Śrīdhara Mahārāja: *Śuddha bhakta*. Not even that, “Liberate me. Keep me along with You. No, no condition, no condition, only one prayer, a thread, only a thread connection with You. Others, as You like. I’m fully at Your disposal, fully at Your disposal. Only minimum request that a connecting thread, that I cannot tolerate to be severed, then I’m gone.” Gaura Hari. “Demand will be minimum to You, most minimum. Without that I won’t live. Other things at Your pleasure. You have every right, every right to excise Your power on me. I am Your eternal slave. You have every demand You can take from me.” Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: I was just reading about Indra and Viśvarūpa, in the *Bhāgavatam*, the sixth canto. And there it is said that the *devas*, when there’s some very distressful condition, *then* they pray to Kṛṣṇa to relieve them. They become very devoted at *that* time, and pray for some relief. But our Guru Mahārāja was writing that the *śuddha bhakta* he will not pray to Kṛṣṇa like that.

Śrīla Śrīdhara Mahārāja: *Śuddha bhakta*, won’t pray for anything, but only his connection of a slave. *Ke?*

Devotee: Nadiyā Prabhu.

Dhīra Kṛṣṇa Mahārāja: Jayatīrtha Mahārāja’s Nadiyā.

Śrīla Śrīdhara Mahārāja: How Jayatīrtha Mahārāja is doing? He’s doing

well?

Dhīra Kṛṣṇa Mahārāja: He's doing *pūjā*.

Śrīla Śrīdhara Mahārāja: *Pūjā, Govardhana Girirāja pūjā.*

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Dhyāna puṇyadhi yatnam.*

*jayati jayati nāmānanda rūpam murarer, viramita nija dharma dhyāna
puṇyadhi yatna katham api sakṛdāttam muktidaṁ prānināṁ yat,
paramāmṛtam ekaṁ jīvanam bhuṣanam me*

[Sanātana Goswāmī says: “Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rūpam murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa.”]

[*Bṛhat-Bhāgavatāmṛta*, 1.1.9]

Hare Kṛṣṇa. Gaura Hari. Where is Bhāratī Mahārāja?

Devotee: Bhāratī Mahārāja is not here yet.

Śrīla Śrīdhara Mahārāja: Is he here, there, or?

Devotee: We haven't seen him. I saw him at *maṅgala-āratī* time but I haven't seen him after that.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, also, in preparing this book, you told once we can make division, *sambandha*, *abhidheya*, *prayojana*. So I think I can understand *sambandha jñāna*. You speak of the world of exploitation, and topics of that nature. But *abhidheya jñāna* I don't understand how to distinguish.

Śrīla Śrīdhara Mahārāja: *Sambandha jñāna*, what do you mean by that?

Dhīra Kṛṣṇa Mahārāja: As an example, when you speak of the world of exploitation, that...

Śrīla Śrīdhara Mahārāja: Exploitation, renunciation, and dedication, three planes of life.

Dhīra Kṛṣṇa Mahārāja: Yes. That...

Śrīla Śrīdhara Mahārāja: And calculative dedication and spontaneous dedication. In the land of dedication two compartments. In the Vaikuṇṭha, calculative, and above, spontaneous, automatic, in Goloka. That Kṛṣṇa is there, Nārāyaṇa is here. In the land of renunciation, Virajā, Brahmaloḥa. Buddhists Virajā, Śaṅkara Brahmaloḥa. And here, Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satyaloka. Different planes of exploitation, and this in details.

And *abhidheya*, the *karma*, *jñāna*, *yoga*, *bhakti*, *viddhi bhakti*, *rāga bhakti*, ‘means to end.’ *Abhidheya* means ‘means to end,’ *abhidheya*. And *prayojana*, that is the goal, destination. That is *devata*, a position, we get the facility of exploiting others, good position in this world, higher position. And then that liberation, that *sāyujya*. And then *śanta rasa*, *śanta*, *dāsyā*, and very meagre *sākhya* in the calculative area, in the lower hemisphere of Vaikuṇṭha. And the higher, the spontaneous, full five, *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*. And the highest is that *parakīya*...

Dhīra Kṛṣṇa Mahārāja: Aranya Mahārāja ...

...

Śrīla Śrīdhara Mahārāja: And then from there...

...

Kṛṣṇa, from Kṛṣṇa it is *kāṛṣṇa*. *Kāṛṣṇi* means son of Kṛṣṇa, Pradyumna. Pradyumna is named by *kāṛṣṇi*. But *kāṛṣṇa* means Vaiṣṇava, Kṛṣṇa *bhakta*, devotees of Kṛṣṇa. One who’s connected with Kṛṣṇa is *kāṛṣṇa*. And the Vaiṣṇava is connected with Viṣṇu, Vaiṣṇava, *kāṛṣṇa*.

Akṣayānanda Mahārāja: You have given in *Prapanna-jīvanāmṛta*,

kāṛṣṇa saṅga ulasam.

Śrīla Śrīdhara Mahārāja: Might be.

Akṣayānanda Mahārāja: *Kṛṣṇa kāṛṣṇa saṅga ulasam.*

Śrīla Śrīdhara Mahārāja: Maybe. *Kṛṣṇa kāṛṣṇa.*

Akṣayānanda Mahārāja: And there was one letter you have heard from Mukundamālā Prabhu.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: Through Dhīra Kṛṣṇa Mahārāja just now perhaps.

Śrīla Śrīdhara Mahārāja: Yes. So, Dhīra Kṛṣṇa Mahārāja is going earlier perhaps than your letter. Ha, ha. Should encourage him, he has written that is all good.

Akṣayānanda Mahārāja: I'll send a reply with him.

...

Dhīra Kṛṣṇa Mahārāja: ...that I mentioned before, with regard to *dīkṣā*. I do not think that they can come to India. Not possible for all of them to come.

Śrīla Śrīdhara Mahārāja: So you are to make arrangement amongst you.

Akṣayānanda Mahārāja: *Hari Nāma*. [?]

Dhīra Kṛṣṇa Mahārāja: Sometimes our Guru Mahārāja he would chant on the beads, and give a name, and his representative could hold a *yajña*, and distribute the beads, and the name, to the initiate.

Akṣayānanda Mahārāja: He would sent by post.

Śrīla Śrīdhara Mahārāja: Big case, he did so, we found our Guru Mahārāja only once, a man, a big man in Dacca, he was dying. They're against in the beginning, but later on submitted and asked *Hari Nāma* from Guru Mahārāja. And it was managed through phone. Only one record we saw.

Dhīra Kṛṣṇa Mahārāja: Phone?

Śrīla Śrīdhara Mahārāja: Through phone. Through phone he gave *Hari*

Nāma.

Guru Mahārāja did. Counted beads, sent, and delegated person will deliver.

In special case some arrangements may be made. Hare Kṛṣṇa. Gaura Hari bol.

Akṣayānanda Mahārāja: He also used to, he also had this fire *agni-hotra yajña* for *Hari Nāma*.

Śrīla Śrīdhara Mahārāja: That may be done through delegation.

Akṣayānanda Mahārāja: But generally here for *Hari Nāma* there's no fire sacrifice, only for the

Gāyatrī.

Śrīla Śrīdhara Mahārāja: Yes. *Yajña* only for the [?] For *Nāma* is wide, grace, widely gracious, *Hari Nāma*. Does not care for anything else, any formality, much of formality. Most extensive [?] distribution, self distribution is *Nāma*, through Name. *Kalau tu nāma-*

mātreṇa pūjyate bhagavān hariḥ. Simply by the Name the Hari is satisfied. His special grant for the Kali-yuga people because the circumstance is too much adverse, so His grace is more extended to the fallen. *Kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*.

[dvāparīyair janair viṣṇuḥ pañcarātraś ca kevalam kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ]

["In Dvāpara-yuga, Lord Viṣṇu is exclusively worshipped by the people according to the principles of Deity worship delineated in the *Pañcarātra* scripture, but in Kali-yuga, the Supreme Lord Hari is worshipped only by the chanting of His Holy Name."] [From Śrīla Madhvācārya's commentary on *Muṇḍaka Upaniṣad*]

If you take *Nāma*. But one thing must be present, that *śraddhā*. *Śraddhā*, that is a sort of faith. All others neglected, disregarded, but only faith. When you take Name everything is done. Everything is done. All these formalities only to help *Nāma bhajan*, this *dīkṣā*, the *yajña*, to encourage us, our heart, to create confidence all these things are done, to give some strength to the mind. 'Oh, yes. Something done.' Otherwise so easily we get the highest thing it is difficult to believe. So some grandeur is also shown to promote his confidence towards *śraddhā*, *mantram*.

Akṣayānanda Mahārāja: In that Vṛndāvana mandeer, Kṛṣṇa-Balarāma mandeer, our Guru Mahārāja he had some *brāhmaṇas* come and perform an extensive *yajña*. And at the same time, we, his disciples, were doing *Hari Nāma saṅkīrtana*. Then later he wrote in his book, one of his purports of *Bhāgavata*, he wrote, "Actually, the *saṅkīrtana* was enough, but just so the people of Vṛndāvana would recognise we had this big *yajña*."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Yes. 'Something is done.' Ha, ha, ha, ha. In *yajña* or any other performance the sound is always leading. The *mantram* is there, the sound, and the Name in the *mantram*. If the Name is taken, Nārāyaṇa taken and Śiva, Kali, is put in that *mantram* it is

just gone to the opposite side. So Name is all in all, in the *mantram*, in the *yajñam*, the *mantram*, the sound help, help of the sound is imperative. It cannot be avoided. Whatever we do, sound can go alone. But if you do other things the help of sound is indispensable, the *mantram*. Hare Kṛṣṇa.

Devotee: Mahārāja, also Swāmī Mahārāja would change the names at *Hari Nāma*. He would change the devotee's name at *Hari Nāma*. But here you don't do that.

Śrīla Śrīdhara Mahārāja: Because here names are almost already connected with *devata*, and there it is absent, so in the beginning he changes the name and connects it with Viṣṇu *dāśya*.

In Mahāprabhu's *līlā* we find so many names which is not connected with Vaiṣṇava *dāśa*. There was one Kalidāśa, who was the cousin, no, who was the uncle of Raghunātha *dāśa*. He was a great devotee. His speciality was to enquire and find any Vaiṣṇava and take his *ucchiṣṭham*, Kalidāśa. And that Kalidāśa went to Purī once, and when Mahāprabhu entered the temple of Jagannātha, just before He washed His feet. And that water was collected in a pit. And strict instruction was given to Govinda that none can touch that water, the feet water of Mahāprabhu. But once Kalidāśa went there, and when Mahāprabhu is washing His feet, he put his folded palms, and took. Again, twice he took, just in front of Mahāprabhu, and when thrice, "No further. Stop here." But if a bird could not use that water it was so restricted by Mahāprabhu. "None should come." Only Vaiṣṇavas with some plea they will touch anyhow, "How? What is the utility?" With this plea they took it on their head. But Kalidāśa, Mahāprabhu He could not restrain Kalidāśa. One, two, three, handfuls he took that feet water on His presence, on His nose. Kalidāśa. But his name was Kalidāśa it is mentioned.

Not so much importance was given that time. But our Guru Mahārāja of course he changed the name of the disciples to mean that the...

Devotee: Today is Nṛsimha's ...

Śrīla Śrīdhara Mahārāja: It is developing gradually.

Devotee: Today is Nṛsimhadeva's appearance day.

Śrīla Śrīdhara Mahārāja: Yes, Nṛsimha *caturdasi* today.

End of 82.05.06.A

82.05.06.B

Śrīla Śrīdhara Mahārāja: ...suffered so much from the hands of his own dear father. So what his father, mother, and other friends in this world, that is exposed there. The father is trying his best to kill the son, because he's a devotee of Viṣṇu. This is his fault, the only such. The only such, though disinterested life, leaving here is not possible. All connected with some mundane purpose. The combination of a family, father, son, wife, and others, all others had some relation, mala fide object combined together. A gang of *guṇḍā*, they have got also some rules and regulations of their life.

I have written one *stotram* of Prabhupāda. There I mentioned,

*vātsalyaṁ yac ca pitro jagati bahumataṁ kaitavaṁ kevalaṁ tat
dāmpatyaṁ dasyutaiva svajana-gaṇa-kṛtā bandhutā vañcaneti vaikuṇṭha-
sneha-mūrtteḥ pada-nakha-kiraṇair yasya sandarśito 'smi yatrāsau tatra
śighraṁ kṛpaṇa-nayana he niyatāṁ kiṅkaro 'yam*

[“Parental affection, so highly esteemed in the world, is a colossal hoax (as an obstacle to *Hari- bhakti*); socially recognized pure matrimonial love is nothing but dacoitry (in that it plunders away both the husband’s and the wife’s eagerness for the chance to acquire the treasure of love unadulterated by the superficiality of familial prejudice); and common friendship is merely deception: I have gleaned these thoughts from the rays of light that emanate from the toenails of the holy feet of that great personality, the embodiment of supramundane affection. O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.”]
[Śrī Śrī Dayita Dāsa Daśakam, 3]

[Śrī Śrī Prapanna-jīvanāmṛtam, p 203]

After the departure of our Guru Mahārāja I wrote those stanzas. The meaning is, *vātsalyaṁ yac ca pitro*, material love, affection, which we see, we get from the parents, *jagati bahumataṁ*, so much praised in this world to be the genuine affection. *Kaitavaṁ kevalaṁ tat*, that is nothing but deception, deceiving, *kaitavaṁ kevalaṁ tat*. *Dāmpatyaṁ dasyutaiva*, and the conjugal love shows nothing but, *dasyu* means duty.

Akṣayānanda Mahārāja: Robbery.

Śrīla Śrīdhara Mahārāja: Robbery. *Dāmpatyaṁ dasyutaiva*. *Svajana-gaṇa-kṛtā bandhutā vañcaneti*, and whatever affectionate feelings are

shown by the mere relatives in the body connection, that is all deception, cheating. It was seen by whose, by the ray of whose nails of feet, *pada-nakha-kiraṇair yasya san*, by the ray of the nail of the feet, of whom, that is Guru Mahārāja. It was seen, shown to us. *Yasya, yatrāsau tatra śighraṁ*, Oh my miser eye, take me straight and quickly, to that place where he has gone, where he's living. *Tatra śighraṁ kṛpaṇa-nayana he niyatām kiṅkaro 'yam*. Take this servant, servitor, to that place. Why you do not take me quickly, dealing miserly? Take me."

So all these:

*gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta
mṛtyum*

[Rṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam*, 5.5.18]

Those cannot give me relief from this mortal life. Always changing my position, can't stay even for a second in a particular position, always shift, compelled to shift position every second. And these who cannot save me, *na mocayed yaḥ samupeta mṛtyum*, the *mṛtyu*, the death is devouring me, and who cannot release me from that greatest danger, then what sort of friend he is? What sort of utility I can get from him? So who can deliver me from this dangerous position of every second, he's my friend. I must seek help from him who can relieve me from my highest danger. I must take shelter under him, seek sympathy

of him. That is natural, who can keep me, who can give shelter to me. I'm being devoured every second by the eternal time, *kāla*. Eternal time, the representation of death is devouring everything. My very existence is at stake, and who can protect me, sustain me, he's my friend. I must take to him.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi
Gaura Hari bol.

In the southern part, many devotees are seeing Nṛsiṃhadeva, not so much here. Only one Vighraha there, nearby Kṛṣṇanaga, Nṛsiṃhadeva.

Bhaktivinoda Ṭhākura while he lived there in Svarūpa Ganga, he marked that early morning, one breeze, or wind, comes from Nṛsiṃha temple towards Māyāpur Yoga-pīṭha. Every day he marked. "Why at this time some wind passes?" Then by concentration he could detect that Nṛsiṃhadeva goes to attend the *maṅgala-āratī*, that morning *āratī* of Śrī Gaurāṅga in Yoga-pīṭha. Nṛsiṃhadeva attends every day, and that is the indication that the wind, He passes there. That was his finding.

These are all, adjustment in the spiritual heart. Nṛsiṃhadeva. Nṛsiṃhadeva, our hope and solace, that He's very favourable to do away with the hindrances and any opposition that comes to deviate us from the path of devotion. A general help comes from His grace. And it was very clear in Prahlāda Mahārāja, His nature. Nṛsiṃha, He's in Vaikuṇṭha. Nārāyaṇa is in the centre, and on His four sides, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. And again, five of each, so all together, six in every side, six into four, twenty four Viṣṇu Avatāras in Vaikuṇṭha on all sides of Nārāyaṇa. Nṛsiṃhadeva is there. And Nṛsiṃhadeva's special care for the devotees, to do away with their hindrances that come in the

way. Nṛsiṃhadeva. And Prahlāda's case has been traced by Jīva Goswāmī how he began his life of devotion. And it is an example to the great poem of *Bhagavad-gītā*.

...

[mām hi pārtha] vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

In *Bhagavad-gītā*, *mām hi pārtha vyapāśritya*. "Oh Arjuna, those that may come to Me, adopting a mean connection, *vy apa, apa* means mean. *Vy apa* means *viśeṣa apa*, very mean, very lower, very lower type of connection. Even one begins, anyone comes to My connection adopting very, very lower type. *Te 'pi yānti parām gatim*. They will also, are taken to the highest position. *Mām hi pārtha vyapāśritya, vy apa āśritya*. Accepting Me, or taking shelter in Me, in a very, very, mean way connection. *Ye 'pi syuḥ pāpa-yonayaḥ*. Because their origin is of that type, the very filthy company they leave. *Striyo vaiśyās tathā*. They may be women, they may be this ordinary trader, *striyo vaiśyās tathā śūdrās*, or the lowest labour class. *Te 'pi yānti parām gatim*. They can achieve to the highest, purest level."

This example, Jīva Goswāmī has accepted this Prahlāda Mahārāja's story, that in the beginning the Prahlāda was born, we may not commit any offence against Prahlāda Mahārāja.

Devotee: Puṣpa [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Jaya Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. That Prahlāda Mahārāja in his very previous life before he has come to be a devotee. He was born in a very lower family. And there was a temple by the side of his house, of Nṛsiṃhadeva, in a broken condition, he was there. Sometimes someone used to come at noon and offer something, and almost deserted. There was a compound, and Prahlāda in his previous life he took a girl in that compound. And before that he cleansed a place in that compound, and took a girl and enjoyed her. But he cleansed the place, and that was this Nṛsiṃha Caturdasi, and Nṛsiṃhadeva was satisfied with him.

Neglecting, or ignoring his purpose, his bad motive, Nṛsiṃhadeva took only the good, the bright side, “That he has cleansed My compound in this auspicious time.”

So His grace came to that gentleman. In that deed the connection came, and that grew, developed, gradually. And Prahlāda was taken towards Nṛsiṃhadeva. And now we get the present Prahlāda Mahārāja. He gave the example of a *śuddha bhakta*. But the beginning was such. *Mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ*. He came from that sort of clan and did such a thing, but that he cleansed the place and went here. With that connection the first relationship came, and that took him there, so:

*mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ, striyo vaiśyās
tathā śūdrās*

“I have got so much purifying capacity that the other side, the worth of the other side may not be considered at all. Any connection, any slight connection, that can purify.”

It's so high, so pure, so benevolent. And our prospect with that encouragement.

*mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ striyo vaiśyās
tathā śūdrās, te 'pi yānti parām gatim kiṁ punar brāhmaṇāḥ puṇyā,
bhaktā rājarṣayas tathā anityam asukhaṁ lokam, imaṁ prāpya bhajasva
mām*

[“So who can doubt that the pure devotee *brāhmaṇas* and *kṣatriyas* will achieve that supreme goal? Therefore, surely engage in My devotional service, since you have attained this temporary and miserable human body after wandering throughout many births.”] [*Bhagavad-gītā*, 9.33]

“What to speak of the higher classes, the *brāhmaṇas*, the *kṣatriyas*, who have got some good behaviour, good custom, good life devotee.”

*kiṁ punar brāhmaṇāḥ puṇyā, bhaktā rājarṣayas tathā anityam asukhaṁ
lokam, imaṁ prāpya bhajasva mām*

“You are in the midst of this uncertain and unhappy atmosphere. Anyhow connect with Me and attain the highest position. It is straight.” Kṛṣṇa says. Kṛṣṇa putting the thing straightly. “Wherever you are you in the midst of uncertainty, *anityam*, and *asukhaṁ*, unhappy atmosphere. Anyhow get some connection with Me, and ameliorate, improve your fate. Direct call. I am such and such. You are such and such. This is the fact. You have got your prospect. It does not matter whatever lower level you are staying at present, does not matter. But the matter is that My connection is all important. And that must be sincerely accepted, not insincerely. Sincere connection of Mine will give you immense, you cannot expect so much.”

So Nṛsiṁhadeva and Prahlāda, and you all know the Nṛsiṁhadeva and Prahlāda, the history. When he was tortured to the extreme by his own guardian. None could come to his relief. But Nṛsiṁhadeva came, in the most trying moment. So He’s there. He’s everywhere. He’s all conscious of our different stages. Only when our demand is very acute, very intense, He appears here.

“I am your guardian. I am here. I am here.”

In some way He’s existing. Other things are all flickering, no stability. It is all vanishing, passing, but within, the spirit, that is constant. And our inner factor is also constant. And the world outside, the inner substance is constant, and due constant must meet. And this atomic constant substance, when he comes in connection with Infinite constant substance, he’s rather astounded to find the resources. Not only the grandeur, power, but that of affection and love. We are concerned with that aspect of the outside. Inner constant substance is attracting everything towards Him.

Just as the sun attracts the planets, the planet earth attracts so many things. So attraction is a general quality of things. Attraction, the most universal, and most original quality we find here, attraction. And this attraction is physical we find here on the surface, but the inner attraction that is living, and that is love, that is affection. When physical attraction endowed with life, living attraction, that attraction, this is the attraction existing from the physical thing. One physical thing attracts another physical. But when one's soul, the spiritual substance attracts another spiritual substance, that is love, that is affection.

And the greatest dynamo of attraction is Kṛṣṇa. And His attraction is infinitely greater, which is not possible for us to tolerate. So our Ācāryas say that, "You'll not be able to deal direct with that dynamo. You please bring back to that, every group, so many types of attraction. And there the original reacting devotees are around Him. And you put yourself in the back of the greater attraction giving persons, behind Nanda, Yaśodā, Śrīdam, Sudam, Rādhārāṇī, etc. Don't go direct. You won't be able to tolerate. That sort of attraction will be nonplussed. Don't face yourself, the direct. So Vaiṣṇava *kiṅkarāḥ*, be Vaiṣṇava *kiṅkarāḥ*. That will be most for you."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Attraction living attraction, personified. Everything is person. Living means person. The attraction personified, and the attraction is He in the highest form, He's beauty, He's charm, beauty. The real representation of the centre of attraction is that of beauty, not of pomp and power.

Ostentatiously it may be seen that power attracts us, grandeur, pomp, attracts us. But no, that is of general type. But higher, deeper attraction, is that of beauty. And beauty, love, charm, and the real attraction that is not only selfless but self giving. Self giving, the generosity can attract us more, not selfishness. One who is generous, who is generous he distributes himself for others, eh? That is generous. But generosity

attracts, that self giving. The centre of attraction, beauty means self giving, charm means self giving, self distributing principle. And that attracts us, most. The plane is of such type. All gives himself for the other's interest. So self dedication, self sacrifice, self distribution, and that is spontaneous, that is the realm of love. Love means self giving, and that can attract us most, and not aggrandisement or exploitation what we find here. Another world. And we can come in touch of that if we like, if we have sincere regard, if we have earnest prayer, that maybe found. It is there. It is not non scientific, ultimately. But our position, abnormal position, has made this natural attainment far away, distant.

kṛṣṇa bhuli sei jīva anādi-bahirmukha, [ataeva māyā tāre deya saṁsāra dukḥa]

[“The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.117*] Bhaktivinoda Ṭhākura laments, *hari dāsa hari nāhi pāy*.

[nahi mane nitya-rupa, bhajiya manduka-kupa, rahe tahe udasina pray e bhaktibinoda gay, ki durdaiva haya hay, hari-dasa hari nahi pay]

[“Those who live in this universe but are not interested in Your eternal form remain completely oblivious just like ignorant frogs who live in a small, shallow well. Now Bhaktivinoda sings, alas! What an unfortunate, sorry situation has arisen here! For it seems that the eternal servants of

Hari have not become fixed up in the service of their eternal Lord Hari.”]
[From *Śrī Śrī Gītā-mālā*] [*Yamuna-Bhavavali*, (The Ecstasies of Śrī
Yāmunācārya), song 3, The Importance of the Scriptures] [Translation by
Dasaratha-suta dāsa]

“Whose very intrinsic position is the servitor of Hari, and he does not, he
can’t see Hari. What is this? A most strange thing. Whose ultimate
acquaintance is that he’s with Hari, and he’s devoid of Hari. The most
astonishing, puzzling thing. *Hari-dasa hari nahi pay. Vinoda bhade haya
hay. Hari- dasa hari nahi pay.*”

*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' / kṛṣṇera 'taṭasthā-śakti'
bhedābheda-prakāśa'*

[“The constitutional nature of the *jīva* soul is that of an eternal servant of
Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa
and different from Him. The *jīva* souls are the marginal potency of the
Lord.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

Summarizing Mahāprabhu. Who is *jīva*?

'ke āmi,' 'kene āmāya jāre tāpa-traya' [ihā nāhi jāni -- 'kemanē hita haya']

[“Who am I? Why do the threefold miseries always give me trouble? If I
do not know this, how can I be benefited?”] [*Caitanya-caritāmṛta,
Madhya-līlā*, 20.102]

This question of Sanātana Goswāmī, general question. “Who am I? Why I am troubled by these different types of misery? *Ihā nāhi jāni* -- ‘*kemane hita haya.*’ I do not know how I can get relief.”

Mahāprabhu answered, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa.*’ “The Kṛṣṇa is there. All love Lord is there. All goodness, absolute good is there. And everything has got some sort of connection with Him. *Jīva* has got also subordinate connection with Him, but he’s unconscious of his connection with his great guardian. And that is at the root of all his troubles.

Just as a madman, only his brain should be connected with his previous life. Everything stopped immediately. All his misery stopped immediately. His consciousness has come out of his own friendly circle. Only he’ll be connected to his previous memory. A slight difference, then he’ll find everything is all right. Home, quite home, sweet home. The problem is like this. The home is all right, and he’s also a proper factor to live in home. Only disconnected, passed, his memory is - self consciousness passed away from his own interest of home. And all these methods to take him back only means that. Only *'svarūpa' haya-kṛṣṇera 'nitya-dāsa.*’

kṛṣṇa bhuli sei jīva anādi-bahirmukha, ataeva [māyā tāre deya saṁsāra dukḥa]

[“The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.117*]

Anyhow to take to Kṛṣṇa consciousness. It is not necessary that the

rockets and atom bombs, all these things will be prepared, and the Himālaya should be cast into the ocean, and the ocean will be dried. No, nothing is necessary, only do that. Only Kṛṣṇa consciousness connect the soul, the party, with Kṛṣṇa. It is already there, infinitely full. But it will draw us from this physical surface, this body consciousness, go to soul consciousness. And when we're taken to Kṛṣṇa consciousness automatically without soul through the body we cannot connect. But if soul connection is vague, body is also utilised, body will do the service, and the *pūjā*, so many things, *prasāda sevā*. But meaning to go to the soul, and from soul to Supersoul. The relief will come in that way. The connection must have all these exertions on the surface, must have connection through faith, towards that soul and Supersoul plane. To go, must be willingness to go deep to the soul and Supersoul area.

For this we are doing, we are recommended to do many things, this *arcan*, this *kīrtana*, the writing, all these, but object is to dive deep into the level, into the plane of soul, Supersoul. It must, all these activities must promote us to that subtle conception of our existence, and of the world. And the subtle conception there is also so many differentiation. The Paravyoma, the service conception, and Paravyoma, then Goloka, and Kṛṣṇa, all these things, details, we are to hear and go on.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So many troubles may come. Does not matter. We have got our perseverance. If we're true to our self, everything will vanish, if we're true to our self. That is the first thing necessary, we shall be sincere in our quest.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [*Bhagavad-gītā*, 6.40]

Circumstances, outer circumstances, or environment, that is in the hand of Kṛṣṇa. He may change any moment. Any moment, foe may be your friend, and friend may be foe. But our more concern, real concern with my self. *Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*. May come some disturbance on my way, but I must be sincere in my quest of Kṛṣṇa. That is my capital. And none will be able to frustrate me because He’s there. I’m working under His eye. I have come for Him. And He’s omniscient, omnipotent, all, everything, and no error in His sight. Only the error is possible for my sight. I’m responsible for my error. I only must be careful for my own defect, then everything will be all right.

“That is *na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*. “I guarantee it. I’m guarantee for that.” Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari.

uddhared ātmanātmānaṁ, nātmānam avasādayet ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ

[“The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy.”] [*Bhagavad-gītā*, 6.5]

“All concern within you.”

bandhur ātmātmanas tasya, yenaivātmātmanā [jitaḥ anātmanas tu śatrutve, vartetātmaiva śatruvat]

[“For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy.”] [*Bhagavad-gītā*, 6.6]

“Because your free will is responsible for your deviated life, not Me, Mine. Responsibility is not Mine. It is, however small, the imaginary quantity may be your soul, still, the responsibility is there. It is not in Me.”

“I’m not a party in the creation of this [?]”

In *Gītā* it is mentioned, *svabhāvas tu pravartate*. What is the beginning? *Svabhāvas tu pravartate*. “I’m not responsible for this worldly suffering. That is *svabhāvaḥ* at present, the nature of *jīva* that he’s responsible.”

[na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ na karma-phala-saṁyogam, svabhāvas tu pravartate]

[“Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of

action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions.”] [*Bhagavad-gītā*, 5.14]

Vestitar kama hetunā [?]

“The defect is there. Defect is not in Me. I’m perfect. But the *jīva* soul is defective, and their defect means this. And that defect can be removed by the help of My devotees who have come in My connection.”

Hare Kṛṣṇa. Ke? So I stop here. Nitāi Gaur...

End of 82.05.06.B

82.05.07.A_82.05.08.A

Śrīla Śrīdhara Mahārāja: ...the Brahmo Party. Rabindranatha and Rabindranatha’s eldest brother was Dvijendra [?]. He was first friend to Bhaktivinoda Ṭhākura. Perhaps of equal age. And he had very intimate relation with the Brahmo Section. So the Brahmo Section seeing his scholarship tried their best to draw him towards them, for preaching. But Bhaktivinoda Ṭhākura had to come back from mixing with them, gradually. And in Dinajpur he gave his *Bhāgavata* speech, first booklet we find that, and there it was final that he won’t accept this Brahmo School. Brahmo School cannot expect any support from him any longer. He came to a Vaiṣṇava, in Vaiṣṇava Section.

And Christians also had much expectation from him. Ha, ha. He was a student of Scottish Church College. And that gentleman, that, the Principal, he also loved him very much. And I, we find there, “You have a great future.” Encouraging. But gradually he came out, as the greatest pro-pounder of Vaiṣṇava faith, Mahāprabhu.

In his *Rūpānuga-Bhajana-Darpaṇa* he has given out the very heart sentiment [?] And his learning, or his conception, in Gauḍīya Vaiṣṇava philosophy is so deep that our Guru Mahārāja could not see him separate from Rādhārāṇī. After finishing the *Caitanya-caritāmṛta* commentary he has written there.

“Both, Gadādhara and Svarūpa Dāmodara, two friends, they’re always going on with their *bhajan* in this Navadvīpa-Dhāma. Sometimes underground, sometimes over the surface.”

Sri gaure chayre moihe maje kahe aprakṛta parisada pada [?]

Praka hoiliya sele sri gaura kṛṣṇa devī aprakāsa katha yata yatha [?]

Not to be given, not to express it to anyone and everyone. The most secret thing what I say here, mention here. One is Gadādhara and one Svarūpa Dāmodara, Bhaktivinoda Ṭhākura and Gaura Kīśora Bābājī. Bhaktivinoda Ṭhākura was considered as Gadādhara, representation of Rādhārāṇī. And Svarūpa Dāmodara he was, represented in him, in his heart as Gaura Kīśora Bābājī Mahārāja.

Infinite, he’s always searching after infinite. Infinite is also giving His connection with that, anywhere and everywhere, here and there. They’re also earnestly trying to contact with Infinite. And in the case of the Infinite, the corresponding phase we also see. Infinite is also earnest to show Him to His devotee in different ways, here and there. The corresponding

action reaction. Both parties earnest, but still that hide and seek play. Ha, ha, ha. Hiding and seeking.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

That search, devotee's search, always for Kṛṣṇa, *kāṛṣṇa*, Kṛṣṇa and His paraphernalia. The whole heart captured by that. All other, *bhukti*, *mukti* area eliminated. The *bhukti*, the area of exploitation, the area of renunciation, both left behind. And in the area service, dedication, they're moving here and there in different parts, adopting different functions in the dedication line.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Hari Charan [?]

They're already active, in your Board. And another, to be added to that Board of Ācārya. And who else? Who of you will have courage to approach to that sort of service? Eh?

Jayatīrtha Mahārāja: That's Bhāratī Mahārāja.

Śrīla Śrīdhara Mahārāja: Collect courage.

Parvat Mahārāja: Once you said that when there is a special, higher seed, that should be planted.

Śrīla Śrīdhara Mahārāja: Of course.

Parvat Mahārāja: And that was planted in our heart as the Absolute Truth.

Śrīla Śrīdhara Mahārāja: In *Hari-bhakti-vilāsa*, and common sense is also that. The soil is needed. The good seed, better seed should be given the chance for the best production. That is common sense. And I found in *Hari-bhakti-vilāsa* some other form. There in the *varṇāśrama* case it is mentioned. Everyone can give initiation to his own clan, *kṣatriya* to the *kṣatriya*, *vaiśya* to the *vaiśya*, *śūdra* to the *śūdra*. But when a Guru of higher section is available, they must not venture to capture the land. When *brāhmaṇa* Ācārya, a real *brāhmaṇa* Ācārya, real devotion, when real devotees are available, lower devotees should not venture to capture the land, and give his seed. This sort of consideration we should have in our mind. It is mentioned there in *Hari-bhakti-vilāsa*. But still, may not be barren, land should not be non productive. Whatever little production we can give that should also be looked out for. Mahāprabhu. Though there is gradation, difference in the quality, still, in good faith, whatever I got, with that I must help those that I shall come across, that sincerely.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei thāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this

instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”]
[*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

Whomever I shall find, of course, not hypocritically, only the help in Kṛṣṇa consciousness, that sincerity must be present. Otherwise not to make trade in the name of Kṛṣṇa consciousness, to seek power and position, men and money, all these things. But to help those aching heart by taking them in connection of Kṛṣṇa, to help them to get out of the misery they’re suffering from. That sort of good will must be in the action motive, that sincerity, to help them.

Jīve dayā nāme ruci kṛṣṇa sevān [?]

The *madhyama adbhikārī* will have such *īśvare prema*.

īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca [*prema-maitrī-kṛpopekṣa, yaḥ karoti sa madhyamaḥ*]

[“The devotee in the intermediate stage of devotional service is called a *madhyama-adbhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious.”] [*Śrīmad-Bhāgavatam*, 11.2.46]

Bālīṣeṣu kṛpa. *Jīva dayā* means not by distributing food and clothing, but real *dayā* is to take him up to the truth. That is *dayā*, kindness proper, to release him from the imprisonment of falsehood, his ignorance. To help

everyone to come out of ignorance, and at the same time to be connected with the positive highest good. That sort of sincere feeling should be within us, and that is the qualification of an Ācārya.

ācinoti yaḥ śāstrārtham, [ācāre sthāpayaty api svayam ācarate yasmā, ācāryas tena kīrtitaḥ]

[“An Ācārya is one who fully understands the conclusions of the revealed scriptures. His own behaviour reflects his deep realisation, and thus he is a living example of divine precept. He is therefore known as an Ācārya, or one who teaches the meaning of the scriptures both by word and deed.”] [*Vāyu Purāṇa*]

Who can collect the very gist of the meaning from the *śāstra*, *ācāre sthāpayaty api*, and who can place others in that sort of, *ācāre* means conduct, recommended by the scriptures. *Svayam ācarate*, and himself also accepts those practices for him. *Ācāryas tena kīrtitaḥ*, for this one should be given the *upādhi*, the position of an Ācārya, recognition of an Ācārya post. Who can collect gist from the scripture, the purpose of the scripture, and who practices them himself, and who is eager to propagate, to extend that sort of practice and knowledge to others. He can be Ācārya.

In *Bhagavad-gītā* [4.34] the *lakṣaṇa* of Ācārya, *jñāninas tattva darśinaḥ*, who will have some knowledge as well as some experience of the thing. What I’m going to give to others, must have some real experience of the thing, not only book knowledge. Above book knowledge, scriptural knowledge must have some realisation about the truth recommended by the scripture. So *jñāninas tattva darśinaḥ*.

Śābde pare ca niṣṇātam, in *Bhāgavatam*, [11.3.21]. *Śābde*, in the scripture, as well as *pare*, the purpose of the scripture, both have some

position.

And in *Upaniṣad*, [*Muṇḍaka*, 1.2.12], *śrotriyaṁ brahma niṣṭham*, who has got knowledge of the *śruti*, and at the same time, *brahma niṣṭham*, who has real conduct, character, that he's established in the advice of the *śruti*. He's qualified to carry out the tidings of the *Veda* and *mahā-jana*, Guru, towards the public for their benefit, to drive away the nescience from their conception and to put them in proper scientific thought.

Not this present scientific exploitation and suicidal advancement, that in a second they can do away with the whole world. To save the people from mortality to immortal, and not to mortalise the whole world in a second. Hare Kṛṣṇa. They're only concerned with the mortal aspect of the world.

But the immortal soul is very near, we are to declare at every place this. Soul is immortal, and the Supreme Entity, that is more than that, and it is very near, and we have made Him distant. And by this process we can come to see that He's very near, and He's all in all. He's the designer and He has destined us, designed and destined we are by Him. All in all. All in all. The most intimate friend, the greatest guardian, and love, power, everything in full, and still He's our friend. Still He's our friend, most affectionate friend. Who possesses the whole power of the universe, He's very friendly to us. This short thing we are to - Who is at the command of the whole universe He's friendly to us and very near, He's living very near. Only we shall try to mind Him. And in conception of Him, of His conception, so long we have got, there is some developed aspect, and the friendly aspect, the affectionate aspect, that holds the supreme position. And Mahāprabhu came with that.

And in *Gītā*, *Bhāgavata*, *śāstra*, and any other scripture also if we try to find the meaning deeply, then we shall find that, 'Yes, He's friend. He's our beloved, and thereby we shall get our highest destination, coming to this conception that He's our friend, most intimate friend.' That is the highest achievement that we can have and we can expect. So this, all of you must know. No dread, no fear. You fear, only when concentrated in the mundane aspect of you and the outside. But you try to find what is your deeper fate, deeper self, and his connection with the deepest Absolute.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Days are being hotter day by day, eh? Ha, ha. Sweating.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Bhāratī Mahārāja: What about this air cooler?

...

Śrīla Śrīdhara Mahārāja: To be simple, to express ones heart, that is all troublesome.

Devotees: (Group laughter)

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Nitāi. Nitāi. Hare Kṛṣṇa.

Bhāratī Mahārāja: You were describing Br̥haspati as being one of the stars which favoured you, but you didn't tell us where the ring came from.

Śrīla Śrīdhara Mahārāja: Ring came from? Known to Govinda Mahārāja. Hare Kṛṣṇa. Hare Kṛṣṇa. Br̥haspati, Budha, and Śani, these three are in highest position in my horoscope, *tunga* [?] Śani, is abnegation, indifference, and connection of the foreigners. And Br̥haspati, the

common sense, _____ [?] And Budha, something in poetry and childish nature. Br̥haspati is grave, serious. But Budha is childish.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Bhāratī Mahārāja: Budha in which planet?

Śrīla Śrīdhara Mahārāja: Mercury, Budha. Śani, Saturn, and Br̥haspati, [?] Sun, Moon, _____ [?] Budha Mercury, Br̥haspati, [?] Sukra is Venus, Śani Saturn. And there is Rahu Ketu, the Rahu. Rahu means which envelopes the Sun, Moon, and stars, that possibility. That is also existing eternally, what is called shadow. But shadow is after all a part of consciousness, it is an idea. So it has got its spiritual representation like a part of consciousness. Everything of our experience that is a part of consciousness, so it is spirit. It has got existence in the conscious world. Rahu Ketu, effective, has got some characteristic, that consciousness.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

So now we may close our class. [?] Oh, again connecting, so late, connecting so late.

Aranya Mahārāja: Better late than never.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Ha, ha. Any question? I'm too tired, talking so much beyond my capacity. So only one question I shall try to deal, then go to bed, to lay down flat. Hare Kṛṣṇa. Hare Kṛṣṇa.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Parvat Mahārāja: What is the one thing that will please Your Divine Grace the most that we, your *sannyāsa* disciples do?

Śrīla Śrīdhara Mahārāja: Eh? What is it?

Parvat Mahārāja: What is the one thing that will please Your Divine Grace the most to be done by us, your *sannyāsa* disciples?

Śrīla Śrīdhara Mahārāja: That to understand my Guru Mahārāja's sayings and to distribute it to the public. Mahāprabhu is also:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei thāñi*

pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”]
[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Only one thing for a *sannyāsī*. Mahāprabhu took *sannyāsa* only for preaching purpose. And *sannyāsa* means a form for the spiritual teacher of the public. And that must be in the line of Mahāprabhu, in *Bhāgavatam, Gītā, Bhāgavatam*, Mahāprabhu, Guru Mahārāja, Swāmī Mahārāja. So to know *śravaṇa*, *kīrtana*, to receive and to distribute, the current within, living. To hear and to give, to receive and to give, to hear and to speak. That will keep the current, dynamic character. Service.

Hearing without the service, when it is distributed to others, for their purpose I’m hearing. Not only that I like it most. That is also a part of that. I like it most, I appreciate it most, so I want to distribute it to others, my friends, all. And it will help me to hear more attentively, this distribution, the necessity. The necessity of distribution will increase my attempt, the intensity of my attempt to hear, more closely, more accurately. Both cooperating, one helping the other, *śravaṇa, kīrtana*. *Kīrtana* presupposes *śravaṇa*, and *śravaṇa* also has got demand to give it to others, to give others chance of *śravaṇa*, their listening.

Ṛṣi ṛṇī, there are so many *ṛṇīs*, *ṛṇī* means loan. To the physical father the loan is paid off by producing one child, *pitṛi ṛṇī*. *Putra upara udhara* [?] By giving birth to a son one can get relief from the loan from his father. He’s taken here and he’s brought up, and he also gives something at that

time, to the line, *pitṛi ṛṇī*. And *ṛṣi ṛṇī*, we utilise the knowledge which is kept here by the predecessors. We can improve us by their help what they have left for us for our learning, and to give to the posterity that thing, we can get relief of that. That Guru *ṛṇī*, our loan to Guru, we can pay off by keeping disciples here. ‘I got, and I also give it to others.’ Does not make arrangement that is maybe continued, my gratitude for my predecessors. Because they managed to give us, I got, I think myself very fortunate I have got these things through them. And it is impending also on me that I should help that line continue, and thereby I can get, pay off the loan of the upper house. So *ṛṣi ṛṇī*, *pitṛi ṛṇī*, and *bhūta ṛṇī*. We get so much help from the environment and by making gift also we can pay off that what we get from the environment to do that to others.

Devarṣi, *deva ṛṇī*, *deva ṛṇī* means that supernatural, the water, that rain, the sun, we’re getting so many things from them. *Devarṣi*, *deva ṛṇī*, by *yajña*, performing sacrifice, connecting them, to send some energy towards the invisible world to help them. *Yajña*, *yajña adhuma* [?] contributes for the higher principles that are existing. *Deva ṛṇī*, *devarṣi*, *bhūta*, *āpta*, *āpta sajan*, the mere relatives. From them also we get many things, and to help them to certain extent.

*[devarṣi-bhūtāpta-nṛṇāṁ piṭṛṇāṁ, na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ, gato mukundaṁ parihṛtya kartam]*

[“Anyone who has taken shelter at the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers.”]

[Śrīmad-Bhāgavatam, 11.5.41]

So when we’re born, brought up, we have some debt, and to clear those debts. So here we get such valuable thing from the Guru Mahārāja and it

requires when he gives it he has got aspiration that his things will continue. He has given me, not to stop there, it is not his real desire. Of course if we're fit, but when we cannot give, deliver the thing rightly, then it is not desirable that in his name some sham things will be distributed, what does not belong to him properly. In his name we shall give tampered, adulterated: in the name of Guru if I give my own things, adulterated things, then that will be offence. What we have got from him, if we can give that thing to purify the atmosphere, the world, the *jīva*, that is desirable. That is desirable.

So the *sannyāsī*, *sannyāsa*, it is meant mostly for the position of an Ācārya. People will think that they have come to relieve us from the bad effects of the mortal world. We'll get something eternal which he'll give us of eternal value. And what to speak of, what to say, if we can give him the highest type of eternal truth. *Sannyāsī*. *Sannyāsa* means *vākya daṇḍa*, *kāya daṇḍa*, *mano daṇḍa*, *tridaṇḍa*. One who has punished his speech, word, and thought. Thought, word, and deed, three things have been punished for their engagement with this mundane mortal world, and engaged them for the service of Kṛṣṇa. They're punished and they're given engagement in the service of Kṛṣṇa. So they should be utilised only in the service in the distribution of the nectar, the immortal nectar. That will be the main function of a *sannyāsī*. Some may do by books, some may do by speeches, some may do by engaging persons, to a proper person, man. In any way, various ways we may utilise us in the service. The relief work. The relief work in the mundane world. It is not very easy thing to snatch out them from the charm of this mundane world.

Then there is so many proposals in the name of religion through comparative study and eliminating everything take them to the *Bhāgavata* conception of theism that's given by Mahāprabhu, that Kṛṣṇa consciousness. In the service of Kṛṣṇa consciousness to reach the acme, the highest position, what is given to us as *Rādhā-dāsyā*, *Rādhā-kīṅkarā*, *Rādhā* [?] We have understood this much, and as

much as possible to place it before others, other souls. In the mentioned.

*yam kam api vraja-kule vrsabhanujayah- preksya sva-paksa-padavim
anuruddhyamanam - [sadyas tad ista-ghatanena krtarthayantim- devim
gunaih sulalitam lalitam namami]*

[?] of Lalitā Devī it is

["I offer *pranama* unto the supremely charming Sri Lalita-devi, the treasure house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhi* Srimati Radhika, Lalita immediately tells Radha that She must accept this person in Her own party (*sva-paksa*). Radha obeys Lalita, who thus fulfils that maiden's desires."]

[*Lalitāṣṭakam*,7]

Lalitā Devī is out and whoever she's meeting, requesting, "Oh, join us, join our party. Why not, why do you not join our party? We can't see you amongst us. What's the matter? *Yam kam api vraja- kule vrsabhanujayah-, preksya sva-paksa-padavim*. Come to our party. Don't go to another party. *Sadyas tad ista-ghatanena krtartha*. Yes I want admission. Yes, here's my signature, go. *Yam kam api vraja-kule vrsabhanujayah-, preksya sva-paksa-padavim anuruddhyamanam - sadyas tad ista- ghatanena krtarthayantim*. Then and there her application is admitted. *Krtarthayantim-, devim gunaih sulalitam lalitam namami*. With such in the service of the camp of Rādhārāṇī qualified from all standpoints. We bow down to their feet personally."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Who is here?

Devotee: Badrinārāyaṇa.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Badrinārāyaṇa: Mahārāja, how can your *gṛhasṭha* devotees satisfy you?

Śrīla Śrīdhara Mahārāja: Yes. A *gṛhasṭha* also can do anything and everything, especially Vaiṣṇava *sevā* is the principal thing of the *gṛhasṭha*. And Advaita Prabhu he was a *gṛhasṭha*. He preached. So many, Śrīvāsa, Śrīnivāsa Ācārya, then Biracandra Prabhu, they're all *gṛhasṭha*. But anyhow Nityānanda Prabhu became *gṛhasṭha* to mix with the *gṛhasṭha* easily and to preach them, no other organised. Anyhow to cultivate about Kṛṣṇa and His devotees, that is mainly necessary. But a *gṛhasṭha*, ordinarily it is meant that they'll serve the *sannyāsīns*, in Vaiṣṇava *sevā*. Even in *varṇāśrama* it is also like that, the *gṛhasṭha* they're the main *āśrama*, they're supporting the *brahmacārīns*. *Brahmacārī* will come and beg food from the *gṛhasṭha*. Then *brahmacārī* is a stage of training by the help of the society. Then when he becomes *gṛhasṭha* he's to clear off that loan, what as *brahmacārī* he drew from the society, and now to do duty to the society, *gṛhasṭha*. *Gṛhasṭha* means an *āśrama* on which the *sannyāsīns* also come and take rest in their house and go on preaching, and they get alms from the *gṛhasṭha*.

So *gṛhasṭha*, and especially in the Mahāprabhu's Avatāra the *gṛhasṭha* all mostly *paramahansa* Vaiṣṇava. There the depth of their devotion for Mahāprabhu knows no bounds, anomalous *gṛhasṭha*. And they may pose themselves in some way or other.

There was Govinda Gosh for whom Mahāprabhu installed Gopīnāthaji. In some occasion this incident came. "Who will be the son [?] of Govinda

Ghosh?” Gopīnātha, He gave a dream that, “I shall do the duty of your son. I shall make your son [?]” That is still continuing here in that way. The son, the filial affection to serve Kṛṣṇa, *vātsalya rasam*. In various ways to have engagement in the service of Kṛṣṇa, *grhastha*.

Śrīvāsa Prabhu, he was a very poor man, so much so, that some days he had to fast, without money, without food. Mahāprabhu asked one day Śrīvāsa Paṇḍita, “Why Śrīvāsa, you’re a *brāhmaṇa*, here is order in favour of the *brāhmaṇas* that they can beg for their - begging - the occupation of a beggar he may accept, an honourable occupation for a *brāhmaṇa*, live and beg. And why do you fast? Why do you not go out for begging?”

Śrīvāsa Paṇḍita told, “No, no. I won’t go to beg. No. I shall wait. If my Lord sends something to me I shall eat, otherwise shall fast. And one, two, three, in this way, one, two, three. If three days continuous Lord does not send anything for our food I shall straight enter into the Ganges water.”

Then Mahāprabhu told, “Śrīvāsa, you have got so much faith in your Master.”

Yo yacsenna maham mahan [?]

“From hence you may not have any want. Your things will go on rightly.”

End of 82.05.07.A_82.05.08.A

82.05.09.A

Devotee: [?]

Śrīla Śrīdhara Mahārāja: *Parahaṁsa-varam-paramārtha-patim*.
Parahaṁsa means *paramahaṁsa*, the highest stage of the *sannyāsī*.
Sannyāsī has got four stages, *kuṭicaka*, *bahudaka*, *haṁsa*,
paramahaṁsa, the four stages.

Kuṭicaka, who lives in a cottage. *Kuṭicaka*, the life in a cottage, a secluded life in cottage.

Then *bahudaka* means variety of water, he takes that, he does not live in one particular place but he wanders through different places. The life of *pracāra*, preaching life, *bahudaka*.

Haṁsa, the third stage of a *sannyāsī* should be that of the type of *haṁsa*. The *haṁsa*, when the milk and water mixed together, the *haṁsa* he can take out the milk leaving aside the water. So the *sannyāsī* of the third stage, the stage of *haṁsa* means he's roaming anywhere, everywhere, but he's accepting the good, rejecting the bad. That capacity he has got. When he reaches that stage he may be named as *haṁsa*.

Then highest stage is *paramahaṁsa*. That means wherever he'll go and with whatever he mixes, but he can't deviate, or he won't deviate from his stage of a *saha-grāhī*, that who can accept the good from the bad. Always established in that mentality, in that stage of mind, which cannot be drawn towards the filthy thing. He's always in good mentality. That is *paramahaṁsa*.

So here, *Parahaṁsa-varam*, "You are the best amongst all *paramahaṁsa*. *Paramārtha-patim*, and you are the king, the master, the controller, of money, means, which is, *paramārtha* means spiritual wealth.

You are master of spiritual wealth, *paramārtha-patim*. *Patit-oddharaṇe kṛta-veśa-yatim*. Though you have nothing to be attained, you have attained everything, you are master of everything, lord of everything, still you have accepted this *veśa*, the role, of a *yati sannyāsī*. Not to acquire anything but, *paramārtha-patim*, *patit-oddharaṇe kṛta-veśa-yatim*, you have taken this role only to help others, to release others from this world of *māyā*, from the illusory energy. You have begun relief work, and for that purpose you have accepted this role of a *sannyāsī* though you are above the *sannyāsa*. And *sannyāsīns*, so many of high order they're worshipping you, serving you. *Paramārtha-patim*, *patit-oddharaṇe kṛta-veśa-yatim*, *yati-rāja-gaṇaiḥ*. The best of the *yati sannyāsīns*, *pari-sevya-padaṁ*, they're worshipping your divine feet. And you have accepted it only to raise the fallen from this ocean of *māyā*. You have accepted though you are above the position of a *sannyāsī*. That is the meaning of the passage.

*paraḥaṁsa-varaṁ-paramārtha-patim, patit-oddharaṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ-pari-sevya-padaṁ, praṇamāmi sadā prabhupāda-padam*

[“O Śrīla Prabhupāda, all the great *mahā-bhagavat* devotees are surpassed by you, because you are the storehouse-keeper of life's highest wealth, pure love for Lord Kṛṣṇa. Simply to rescue the fallen souls, you accepted the outer garb of a renunciate. Hence, your divine lotus feet are adorable in every respect by the greatest stalwart *sannyāsīs*. I eternally offer my obeisances unto that wonderful effulgence that emanates from the lotus toe tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.”]

[Śrīla Śrīdhara Mahārāja's *Śrī-Śrī-Prabhupāda-padma-stavakaḥ*, 10]

And such *prabhupāda-padam* I always show my obeisance to. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nītāi Gaura Hari bol.

Mahāprabhu also took the role of a *yati sannyāsī*, but is He a *sannyāsī*? He has taken that role only to deliver others He has accepted that. He began His activity as *grhastha*, but people had some difficulty to accept Him as Ācārya. So this He planned - of course *līlā* is *nitya*, still, it ran in this way.

He saw that they will think, ‘Oh. The man, [?] He’s the son of our aunt, Śacī. How can he be so great?’

So He took *sannyāsa*, showed that, “I have no affinity in the worldly sense, for the worldly achievement.”

So man in general they should show some respect of the world teachers to Him, and He accepted that dress of a *sannyāsī*. He had no necessity for His own purpose, but only for the necessity of the people at large He took that role.

So our Guru Mahārāja also took the role of a *sannyāsī* Ācārya to help others in the relief work from *māyā*. *Patit-oddharaṇe kṛta-veśa-yatim*. “You have only externally accepted that dress, formally.

Materially you had no necessity to have that dress for your own *sādhana*, but only to help others you have accepted that role.”

Varṇāśrama, *varṇa* and *āśrama*, *sannyāsa* is also an *āśrama*. *Varṇāśrama otita* [?] Vaiṣṇava generally he’s beyond *varṇāśrama*, but sometimes they come within *varṇāśrama* to help others.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Narahari Sarakāra Ṭhākura, he had no recognition for Mahāprabhu’s

sannyāsa līlā. “I don’t care for that. This is Your hypocrisy.” Narahari Sarakāra Ṭhākura said, “This is Your hypocrisy Kṛṣṇa. Where have You got this colour? This colour and the colour of Your cloth?”

Gopi nama kuca kunkumena kiran gitan vasarano [?]

“You are that notorious hunter of the *gopīs*, and You have now become a *sādhū*, and got Your dress red. Where have You got this redness? So it is drawn I understand it is drawn from the *kunkum* which You collected from the *gopīs*. I this way, strongly, I won’t have any recognition of You as a *sannyāsī*. I can’t rely You.” That is his renowned realisation of Kṛṣṇa *līlā*. “Kṛṣṇa *līlā*, no deviation from that. I won’t see You that.”

Just as Śacī Devī, “I won’t see You as *sannyāsī* my child Nimāi. You are my child.”

Yaśodā won’t accept Kṛṣṇa that He’s a *kṣatriya*. “They say You are also doing. What can I do? But I don’t believe that. You are my son. You are my child. They say, and You are also showing that You are King, all these things. I don’t admit. You are my *datṛi* [?] I whipped You so much and You cried. I whipped and You cried helplessly. You are that boy to me. But my fate, my misfortune that I have to see all these things, You are King far away, You are so and so. And I am that helpless *gopī*.”

Dhīra Kṛṣṇa Mahārāja: Mahārāja, who does Kṛṣṇa think that He is?

Śrīla Śrīdhara Mahārāja: Eh?

Dhīra Kṛṣṇa Mahārāja: Kṛṣṇa, all His devotees they think of Him in some particular way. How does Kṛṣṇa think of Himself?

Śrīla Śrīdhara Mahārāja: Think of Himself?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. He thinks Himself in different stages in different way. All different ways He can think at one time. *Yogapat* [?] Simultaneously He's a son of Yaśodā, son of Devakī, then the King of Dvārakā. And so many, *śānta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*, He's represented in various sections. He says,

*sarvataḥ pāṇi-pādaṁ tat, sarvato 'kṣi-śiro-mukham sarvataḥ śrutimal
loke, sarvam āvṛtya tiṣṭhati*

["Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything."] [*Bhagavad-gītā*, 13.14]

At one time He can keep all these engagements simultaneously. But there is gradation.

There is a story - Rūpa Goswāmī has given an example, in *Bhakti-*

rasāmṛta-sindu perhaps. That Kṛṣṇa is at the top, summit of a Govardhana. From there He sees that Baladeva with other friends are playing in a pasture ground. From there He saw that Yaśodā with all her helping hands preparing busily for the food and other things for Kṛṣṇa. *Sākhya*, *vātsalya*. And also He's seeing the *dāsyā rasa* they're also very busy to make arrangements under the direction of Yaśodā. So *dāsyā*, *sākhya*, and the *sakhās* are playing with Baladeva there. *Vātsalya* and *mādhurya*.

And he says that, "Chandrāvalī with her group, she's approaching to a particular appointed place to meet Kṛṣṇa."

And also sometimes he saw that Rādhārāṇī with Her group, She's also coming to the appointed place to be united with Kṛṣṇa, the group he sees. All the places of attraction of different groups represented together. Seeing this, seeing this, but Rūpa Goswāmī has proved us to see, invited us to see, that He's seeing everything but His eye is being attracted towards Rādhārāṇī. He's surveying all these things but eye attending, attracted always to that Rādhārāṇī's group. There the comparative study has been given by one *śloka* in *Bhakti-rasāmṛta-sindu*.

"I cannot control the eye. The eye automatically tending towards that particular group: charmed."

So *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*, Kṛṣṇa, Svayaṁ-Bhagavān, He's displayed in such a way, and this should be expanded because He's all in all, the whole thing within Him. So He's attending everything, but distributively, not same, not one. The particularisation there, *vaiśiṣṭha*, we must have to follow, that in this way He's everywhere.

“I am everywhere, I am nowhere. Everything in Me, nothing in Me.” But *mayi te teṣu cāpy aham*.

[samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ ye bhajanti tu māṁ bhaktyā, mayi te teṣu cāpy aham]

[“I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them.”] [*Bhagavad-gītā*, 9.29]

In the worldly conception His position, “I’m everywhere, I’m nowhere. Everything in Me, nothing in Me.” But in the *svarūpa-śakti* department, *mayi te teṣu cāpy aham*. “I can’t withdraw from them. And they can’t also withdraw from Me.”

Ahaṁ bhakta-parārdhīno, hy asvatantra [*Śrīmad-Bhāgavatam*, 9.4.63]
What is *Gītā*? *Mayi te teṣu cāpy aham*. What is the beginning?

Dhīra Kṛṣṇa Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: *Mayi te teṣu cāpy aham. Ye bhajanti tu māṁ bhaktyā, mayi te teṣu cāpy aham*. “There I can’t withdraw.”

So the classification of His existence to be traced differently. In the *māyāic* world that also distribution will be there, and in the *svarūpa-śakti* also there is also distribution. He’s everywhere, He’s Infinite. And He has to accommodate with all the finites. What to do? It is impossible for us to

imagine. Still, such is the way, we may think to certain extent. Hare Kṛṣṇa. Hare Kṛṣṇa.

And that Rūpa Goswāmī has represented His realness, position, that in the summit, from the summit of the Govardhana, all the different types of servitors represented under His condition. But he says that His eyes are unconsciously moving always towards that attraction: comparative study of attraction.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

So how did you see that *darśana* of Gaura-Gadādhara?

Jayatīrtha Mahārāja: Oh, that place is very special and very auspicious.

Śrīla Śrīdhara Mahārāja: Very auspicious.

Jayatīrtha Mahārāja: I like that place very much. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Very much. Just as the Kṛṣṇa's attention towards Rādhārāṇī's group from Govardhana summit. So in all the area of Navadvīpa that attracts you most?

Jayatīrtha Mahārāja: Achar. Hari Charan told you. Yes. That place I like very much.

Śrīla Śrīdhara Mahārāja: Gaura-Gadādhara.

Jayatīrtha Mahārāja: You've been to that place, very sweet place.

Śrīla Śrīdhara Mahārāja: No, no. Your example is somewhere else.

_____ [?] That Rādhārāṇī says, "I saw in a portrait a figure, very beautiful. So beautiful that I have surrendered Myself to that figure. Then I heard the sweet Name of Kṛṣṇa, and so sweet it seemed to Me that I have surrendered to the Name. Whose Name is Kṛṣṇa, I have surrendered to Him. Then another gentleman He plays the flute, and so sweet the sound I have surrendered. So I have surrendered in three places. Now it is not possible, anyone surrendering in three places, can get any satisfaction. So the conclusion is that now only death can solve My problem."

So wherever you are going the *Dhāma* is attracting you. But everything is one and same. The flute man, the portrait man, and also the main man, all one. [?] Ha, ha.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol.

Our Guru Mahārāja, when he was asked, after preparing the *prasādam* offered to him, and one asking, "What curry has been the best?" He generally used to say that, "Every one is better than every one."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: That was his answer. Ha, ha, ha, ha.

This is required of us. He told that ordinary *sahajiyā* they say, 'Rūpa Goswāmī is a bigger Vaiṣṇava and Jīva Goswāmī of lower type.'

But he told that, "They do not know them. Everyone is perfect in his own type, and we are to accept that." Jīva Goswāmī he's playing a part, Rūpa Goswāmī is playing another part. They're full in their own position. So they're all *parśada bhakta*. Jīva Goswāmī is not a *sādhaka* he's *siddha*, he's in perfect position. Rūpa Goswāmī he's also in perfect position and he shows that 'Sanātana Goswāmī is my Gurudeva.' But both of them...

And I'm told that Sanātana Goswāmī has mentioned somewhere, I do not know the place, perhaps in *tipanī* of *Bhāgavatam*. "I want to be *rāgānugā* or *rūpānuga*."

Anurāga bhajan, that Rūpa Goswāmī holds the supreme position by the ordination of Mahāprabhu. One is expert in one department. And Sanātana Goswāmī in *sambandha tattva*. In this way. And Dāsa Goswāmī Raghunātha who considers himself to be the disciple of Rūpa and Sanātana, he holds the supreme position, that *śabda nirnaya*, the highest fulfilment of our life, he's the Ācārya of that position.

So we should not go to differentiate too much about the devotees of Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: 24:18 - 26:05 [Bengali?]

Devotees: [?]

Parvat Mahārāja: The verse,

*tṛṇād api sunīcena, taror iva sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ
sadā hariḥ]*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

...sometimes reads *taror api sahiṣṇunā*: what’s the difference, and what is the original [?]

Śrīla Śrīdhara Mahārāja: Two forms are seen, but *taror iva* means just like in the tree, and *taror api*, even more than the tree. This will be the meaning, *tṛṇād api sunīcena, taror api*, that more than *taro*, more than the tree, *sahiṣṇunā, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ*. Like tree or more than tree. Whatever it may be does not matter, but *taror api* means more intense, more than tree, forbearing, tolerant more than tree. Hare Kṛṣṇa. Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: ...snatched him from here. Ha, ha, ha. Man of more politics. Hare Kṛṣṇa.

...

...Vigraha, that is in Koladwīpa. And that was installed by a disciple of Gadādhara Paṇḍita whose name was Vaninātha. And Vaninātha's disciple was one Nayanānanda and he has composed a very sweet song. I do not know much of his other songs but one song is very heart capturing.

Nayanānanda bani sei sei sakhale jani sakha bosa dine [?]

Kali go tini gara sara jaga jana dharana karana mara hudur [?]

The great demon Kālī has devoured the whole world. All the worldly people they're devoured by the giant demon Kālī. *Kali go tini de* [?] The ignorance of Kālī. Ignorance which comes in Kālī-kāla over-floods everything, inundated all persons in ignorance. *Kali go* is a dreadful ignorance. Not only ignorance but dreadful ignorance. *Kali go tini* has devoured the whole population. *Kali go tini gara sara jaga jana dharana kara mara hudur* [?] And no mention of any religious, or any duty, nothing of the kind.

Hasa bana cintamani bidi niday bani godarvara daya thakura [?]

But anyhow most wonderful thing astoundingly some fortune came to the people. *Hasa bana cintāmaṇi*. Without any exertion the people at large they got an extraordinary fortune. *Hasa bana cintāmaṇi bidi niday bani*. *Cintāmaṇi*, a kind of jewel, whatever we can think it can deliver it to us, that is *cintāmaṇi*. Whatever *cinta*, we may think, whatever we shall think to get from it, it will supply. That is *cintāmaṇi*, a particular gem. So *Hasa bana cintamani*, without any exertion the people at large they got suddenly one gem. *Bidi niday bani*. The great management, or administration, has supplied such a gem, *bidi niday*. Who? What is *bidi*? *Godarvara daya thakura*. The most benevolent God Gauracandra. Brahmā ordained to supply that wonderful gem Gauracandra, *godarvara daya thakura*. Inestimable grace, kindness, emits from Him.

Baida bhai gaura guṇa kahe nina jaya [?]

What is that, Your gem, that Gaura, the *cintāmaṇi*? *Gaura guṇa kahe nina jaya*. We cannot overestimate, we cannot give any estimation of His quality, of His qualifications, *kahe nina jaya*, beyond our description, *kahe nina jaya*.

Tata sata ramana kata sata ramana bara niya oh nahi pai [?]

What to speak of myself, many a Brahmā the creator, many Indra and others, this Anantadeva and Śeṣa, hundred heads chanting in praise of Nārāyaṇa, hundred headed, four headed.

Tata sata ramana kata sata ramana bara niya oh nahi pai [?]

They cannot have any fathom, any measure of that high, wonderful qualification, that ocean of qualification. *Bara niya oh nahi pai*. None can give a proper description of what sort of grace that Gaura came with, *bara niya oh nahi pai*.

Cari veda sara dara sana pari sei deli gauranga nahi bhaje [?]

Now his inner opinion coming from his heart. Who has mastered all the Vedas and other revealed scriptures, but he does not come to understand, to appreciate what Gaura is, everything. Everything useless. *Cari veda*, the four *Veda*, *R̥g*, *Yajur*, *Sāma*, *Atharva*, what they contain. *Sara dara sana pari*. This *nyāya*, *vaiśeṣika*, *karma-mimāṃsa*, *uttara-mimāṃsa*, Śaṅkara, Patañjali, all these spiritual logics. *Sei deli gauranga nahi bhaje*. But he does not come to this conclusion that Gaurāṅga should be revered. He should be respected. He should be accepted as our Master.

Cari veda sara dara sana pari sei deli gauranga nahi bhaje [?]

Vasa tara dayan naya nahi vihina jane daya pani andre jīva kaje [?]

The most striking portion is here. *Vasa tara dayan*, I say that he has only laboured uselessly in the study of the *Veda* and the *Darśana* if he does not come to understand, to realise, that what Gaurāṅga has given it is *the* best. Here is the fulfilment of our life. If he cannot appreciate this

Gaurāṅga then all his studies only useless labour. *Gaurāṅga nahi bhaje, vasa tara dayā naya nahi vihinā jana dayā paṇi andre jīva kaje* . Here's the stroke. One who has got no eye, what is the necessity of a looking glass to him? He does not know the standpoint how to judge things. The standpoint we may get from Gaurāṅga. Otherwise superficial study, the whole *Veda*, all these things.

nāhaṁ vedair na tapasā, na dānena na cejyayā [śakya evaṁ-vidho draṣṭuṁ, dṛṣṭavān asi yaṁ mama bhaktyā tv ananyayā śakya, ahaṁ evaṁ-vidho 'rjjuna jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca parantapa]

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human-like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."]

["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-4]

"If I am missed."

So *dayā paṇi andre jīva kaje*, he has got no eye to appreciate, to see, to look at. Then what is the necessity of the *dayā paṇi* that he will, he can show the mirror, the anything. Or in the microscope if there's no eye. Just as my position, telescope, microscope, nothing can help me because eyesight wanting. So *dayā paṇi andre jīva kaje*. *Veda bhidyate kichu na janata*. On the other hand, he has not even studied, or does not know the name of the *Veda* and *Purāṇa* and other things, on the other hand.

Veda bhidyate kichu na janata sei yadi gauranga yani sar [?]

But he comes to this conclusion that Gaurāṅga is all in all, he's the highest giver.

Nayananda bani sei sei sakale jane sarva siddhi kala [?]

Then this servant Nayananda he gives this out to the world that he knows everything.

yasmin vijñāte sarvam evam vijñātam bhavati yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

Tad vijñātam tad eva brahma. He knows everything, if he knows Gaurāṅga. If he can appreciate Gaurāṅga he has finished everything in his previous life. No love means necessarily no education in his present stage. In *Bhāgavatam* also similar.

[aho bata śva-paco 'to garīyān, yaj-jihvāgre vartate nāma tubhyam] tepus tapas te juhuvuḥ sasnur āryā, brahmānūcur nāma grṇanti ye te

[“Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipping. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the *Vedas* and fulfilled everything required.”]

[*Śrīmad-Bhāgavatam*, 3.33.7]

Who has now come to the stage to appreciate *Nāma bhajan*, they have already finished all these necessary things in their previous birth. *Tepus tapas te*, great penance they have made in previous birth, *tapas te*. *Juhuvuḥ*, and this sacrifice in the fire that are done by him already. *Yoga sasnur*, they take bath in the different holy tank, or a lake, or river, that also finished by him in his previous life, *sasnur*. *Āryā*, how to deal with, how to live with all these manners and behaviour and practice, conduct, all these we do not find in him, or very lower type. No, no. All these higher types of practices finished in his previous life. *Brahmānūcur*, we don't see him to chant the Vedic mantram. Oh, that is finished, far off, in his previous life. *Nāma grṇanti ye*, then only he has got faith in the Name of You. Who has got his faith practical in the Name, *Nāma bhajan* of the Lord, he has finished all other apparent practices of religious life in his previous life. Something like that.

Yadi gauranga nahi badi [?]

Veda bhidyate kichu na janata sei yadi gauranga yani sar, nayananda bani sei [?]

He says, making statement, *dani sei sei sakale yani*. He knows

everything, perfectly, *sarva siddhi kara phale*. And what are the necessary things of him, *bhukti*, *mukti*, for different position of service. Everything within his fist, whole thing within his fist, who has got the grace of Gaurāṅga.”

This song sung by Nayanānanda who was the disciple of Vaninātha whose Gurudeva was Gadādhara Paṇḍita. And Vaninātha had installed Gaura-Gadādhara, in suppressed *mādhurya-rasa*, here in Gaura *līlā*.

Just the other day I told that when Kṛṣṇa-Balarāma, Gaura-Nitāi, Gaura-Nitāi mostly in *sākhya rasa*...

...just in the sight of Rādhārāṇī, Svayaṁ-Bhagavān. And when that very Kṛṣṇa in that very place in the sight of the *gopīs* He's Prabhāva-Prakāśa, not Svayaṁ-Bhagavān. This...

[42:05 - 44:08 Bengali conversation?] End of 82.05.09.A

82.05.09.B

Śrīla Śrīdhara Mahārāja: That Kṛṣṇa is only Svayaṁ-Bhagavān. And when that very Kṛṣṇa, only then and there, standing by the side of so many *gopīs*, two *gopīs* one Kṛṣṇa in the middle, two *gopīs* as in *rasa*, that Kṛṣṇa not Svayaṁ-Bhagavān. Svayaṁ-Bhagavān is only Who is on the right side of Rādhārāṇī. Other Kṛṣṇa, Prakāśa Mūrti. That is, Prakāśa,

Prabhāva-Prakāśa, Prakāśa two kinds, Prabhāva-Vilāsa, Prabhāva central, and Vaibhava extended self. So Prabhāva-Prakāśa, Prakāśa and Vilāsa, first two groups. Prakāśa, same thing appeared. And Vilāsa, His playful expression, Vilāsa. Prakāśa again divided into two, Prabhāva and Vaibhava. Prabhāva means central, and Vaibhava means extended, from that. So Prabhāva-Prakāśa when in the side of the *gopīs*. And Vaibhava-Prakāśa, not there, it is, Balarāma is Vaibhava-Prakāśa, and two-handed Kṛṣṇa in Mathurā Vaibhava-Prakāśa. And Vilāsa, four-handed Kṛṣṇa in Mathurā, Prakāśa, He's Prabhāva-Vilāsa. And Vaibhava-Vilāsa, all other extensions of Kṛṣṇa. In this way it has been dealt. In *Caitanya-caritāmṛta* we find and also in the Rūpa Goswāmī we find, the gradation, the conception of Kṛṣṇa in differentiation in this way.

So according to the paraphernalia, the place, His mentality, Kṛṣṇa's mentality, attitude, comes down to that stage, we are to think. So different posing in *vātsalya rasa*, *sākhya rasa*, *śanta rasa*, *dāsyā rasa*, His attitude will be similar, corresponding to the servitor, the cooperation like that. So these have been given to us in very subtle things, but still we are to know to certain extent that this may be, this is possible. Kṛṣṇa is one, and whole, but still there is *yei rasa*, *sei sarvottama*.

[kintu yāñra yei rasa, sei sarvottama / taṭa-stha hañā vicārile, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.83]

Yaśodā won't say that His *rasa* is not full, something lacking, she won't

admit. 'This is the highest thing.' She will think.

The *sakhās*, the friends, they enjoy the play company, they think that, 'We are the highest obtainer, we obtain most. This is the highest which we get from His company, graceful company.'

Yei rasa, sei sarvottama. In the *taṭa-stha hañā vicāṛile*, he will draw from any relative position and come to calculate the absolute position, that consideration, then we shall find that there is small and great, scanty and sufficient. It is there.

Sometimes when there is clash between them, and which side wins, it is tested there, we can say, that which side is getting the better hand, who is defeated and who are [?]

_____ [?] say that Russia is the most powerful. Some say America is the most powerful. It will be decided when they come into clash.

So when different *rasa* comes into clash, then it is decided whose side is greater, which side.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi
Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura
Hari bol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Gradation everywhere. When Hanumān went with that [?] to see Kṛṣṇa in Dvārakā, "Jai Rāma Jai Rāma" Kṛṣṇa took the figure of Rāmacandra and asked Satyabhāmā to take the appearance of Sītā. She could not. Then He asked Rukmiṇī, "Oh, you take the appearance of Sītā." Rukmiṇī could do. Then where to put Satyabhāmā? "You go just under the throne." And Hanumān came, "Jai

Rāma Jai Rāma.” He saw that, “Yes, Rāma is there, Sītā is there.” With the [?] that blue lotus he worshipped Rāma and Sītā there. So Rukmiṇī and Satyabhāmā here, Rukmiṇī has been shown superior to Satyabhāmā. Yes?

Dhīra Kṛṣṇa Mahārāja: I wanted to know why Satyabhāmā would not take the figure of Sītā?

Śrīla Śrīdhara Mahārāja: Why Satyabhāmā could not take?

Dhīra Kṛṣṇa Mahārāja: Yes, or would not.

Śrīla Śrīdhara Mahārāja: Would not? It is seen that Rukmiṇī had that special power, special capacity, special position, she took the appearance of Sītā. And Satyabhāmā had some similarity, some [?] of Rādhārāṇī. It may be thought that she did not like to take position of Sītā. It may be thought. Without she had reverent nature of Rādhārāṇī. In *Lalitā-Mādhava* it has been covered, that Satyabhāmā was transformed - Rādhārāṇī was transformed in Dvārakā *līlā* as Satyabhāmā. Chandrāvalī, Rukmiṇī. And Jāmbavatī, Lalitā. In this way it has been described. That representation not full, as Kṛṣṇa in Dvārakā is not full, as He is in Vṛndāvana, so the *śakti*, the potency, they’re also of such type. The sentiment, Rādhārāṇī is more sentimental. Chandrāvalī is more intelligent. But in Vṛndāvana sentiment has its best appreciation, best value, in Vṛndāvana *līlā*. Not so much of intelligence as much as transaction of the heart, heart giving, not much stress in the intelligence. In Dvārakā *līlā* perhaps intelligence has got best position than the sentiment. So it may be transformed in that way. Rādhārāṇī, er, Satyabhāmā had more sentimental dealings we find, in the major portion in her. And Rukmiṇī, she’s sober, considerate, in her dealings with

everything, everyone.

So what has, in the highest plane, what has the most appreciable in the lower class of play, they have no appreciation of the similar type, the difference. Hare Kṛṣṇa. So private life and public life. Private life is higher, public life is lower. They who are the most qualified in the assistance of public life, and what is most favourable in helping private life, may be different.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. [11:10 - 11:40 Bengali (?) conversation]

...

Jayatīrtha Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: So we are to travel to approach all the supposed, apparent, proprietors of that favour approach and get transfer from them. Or otherwise we can send, give something without caring who is the owner, who is the manager, who is the administrator. Without caring you may do something, whatever you like.

Jayatīrtha Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] He will be thought a mad man very soon by

the public. Whatever he sees, “I want this.” In Mahāprabhu’s case, so pure, so high, so holy, I want the service of everything.”

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'

[“When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 17.55]

yāhāṇ nadī dekhe tāhāṇ mānaye — ‘kāḷindī’ / mahā-premāveśe nāce prabhu paḍe kāṇḍī’

[“Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the river Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying.”]
[*Caitanya-caritāmṛta, Madhya-līlā*, 17.56]

Whenever comes to see uninhabited land, “Oh, there is Govardhana.” This *līlā* of Kṛṣṇa. The river, “Oh, Yamunā.” And any forest, “Oh, Vṛndāvana.” Mahāprabhu began to cry, tears profusely falling, coming down. And fell and rose.

Gaura Hari bol. Gaura Hari bol.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: *Sahajiyā* type? Then now we want to see tears falling, show it.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: High class of *sahajiyā* where he may make some contract that how many pound of tears [?]

Jayatīrtha Mahārāja: I haven't taken my meals yet so I can't cry any tears.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: [?]

Jayatīrtha Mahārāja: Has he given permission?

Devotee: [?]

Jayatīrtha Mahārāja: Ah. This permission I need, because then I'll become his...

Parvat Mahārāja: Neighbour.

Jayatīrtha Mahārāja: I'll be at his back door. The dog stays outside the back door. Generally the dog's house is outside the back door. So if I have my place there, outside your back door, then I'll be in a very good position.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja, as I told, little before, when a dish with so many curries presented to him, and asked, "What is the best of all the curries?" He used to say that, "Everyone is better than another." So wherever you go, everything fascinates you at heart.

Jayatīrtha Mahārāja: But here we see Gadādhara Prabhu and there we see Gadādhara Prabhu, so naturally we become attracted.

Śrīla Śrīdhara Mahārāja: Gadādhara, Gaura-Gadādhara.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: 16:00 - 18:57, Bengali [?] Sanātana Goswāmī took Kṛṣṇa to Mathurā, and from there he took again back to Vṛndāvana. He did not allow Kṛṣṇa to go out of Mathurā. In *Bṛhat- Bhāgavatāmṛta* he sees.

But Rūpa Goswāmī he took, he connected the Vṛndāvana *līlā* with Dvārakā *līlā*, that they were transferred there in Dvārakā *līlā*, the Vṛndāvana Queens are so. What's the, where's the adjustment?

Prabhupāda answered, "Then why it has been told *adhokṣaja*? *Adhokṣaja*, it is reserved. *Adhokṣaja* means that everything, if we can understand, we can keep within our fist, then how it will be *adhokṣaja*?" That was his answer. *Acintya*.

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet [prakṛtibhyaḥ param yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind.

The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Skandha Purāṇa*] & [*Mahābharata, Bhiṣma Parva*, 5.22] & [*C-c, Ādi-līlā*, 5.41, purport]

His sweet will. His sweet will. We must leave everything up to that. Everything we must know, we must capture. Then His existence not transcending me? So *jñāne prayāsam* [*Śrīmad-Bhāgavatam*, 10.14.3], don't go bother yourself uselessly to know anything and everything about Him. Submit, and you will know that partial instalment according to the, to your serving necessity, it will be given to you. Don't go to devour the Infinite, being a finite. That attempt is not desirable. That is waste of energy. Not only wasted but that is detrimental to your cause, that you want to devour the whole thing, to put it in your belly, within your belly. Then there, that much, unconsciously you come to think that is limited. Otherwise how can I know, be bold enough to know to the finish? I want to know more and more, more and more. This tendency with you proves that you want to finish Him. So you can finish only *māyā* to certain extent,

and not *adhokṣaja* Kṛṣṇa in any way. Your bad hankering for knowledge, that is a disqualification in you. Not by that path you can really make any progress. *Yam evaiṣa vṛnute tena labhyaḥ*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone’s heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”] [*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

That must come from that side. You should only try encourage your negative side. “I’m so low. I’m so mean. I’m the most needy.” In that way, that must be sincere, not any show. The sincere progress is in our realising that I am the most needy, and most wretched, most mean. That is the way we should try to walk on. So *jñāne prayāsam udapāsyā*, hatefully banish. *Namanta eva, jīvanti san-mukharitām bhavadīya-vārtām*. Whatever comes through the mouths of the devotees I must try to catch, from the positive direction that it is coming to me. The knowledge is coming to me out of its own accord, Kṛṣṇa *kathā*. Only I shall expect, to welcome, to invite that, automatically coming [?] Freely coming to me. Not by labouring I shall try to know everything about Him. *Jñāne prayāsam udapāsyā namanta eva, jīvanti*. Whenever, in what form of life it may come, ‘yes, He’ll give, I shall take.’ And not I shall vex Him, disturb Him, ‘that You make Yourself known to me what You are.’

Namanta eva, jīvanti san-mukharitām bhavadīya-vārtām, sthāne sthitāḥ.

Wherever he's placed does not matter. Not even human species also, he may be in the bird or beast. That does not matter. The Hanumān is not in human form, the Garuḍa is not human form, but they have got much.

Sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām.

“Really, they have access to enter into My domain, enter My heart.”

śreyah sṛtiṁ bhaktim udasya te vibho, [kliśyanti ye kevala-bodha-labdhaye teṣāṁ asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām]

[“My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless.”] [*Śrīmad-Bhāgavatam*, 10.14.4] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.22]

“The real, *śreyah sṛtiṁ bhaktim*, the real path to Me is through devotion, through service. *Bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhaye*. Leaving the path of service, those that are very eager to know Me, to finish, *bhaktim udasya*, abandoning that path of service, *śreyah sṛtiṁ bhaktim udasya te vibho, kliśyanti*, labours much, takes much pain, *bodha-labdhaye*, to have the conception about Me, estimation about Me, *kevala-bodha-labdhaye*. *Teṣāṁ asau kleśala eva śiṣyate*. That is only, the pain is the only reward, *kleśala* [?] the pain is its own reward. If one, leaving the path of service, wants to know Me. That sort of curiosity, he wants to know Us. But what for?

You are My servant. He does not try to go that side to give the fulfilment of My satisfaction of Mine, but to know Me, very eager to know Me, who am I. But not the real thing that he's to satisfy Me. I am that *ānandam*, ecstasy. That is My highest part, and he must come to add to that. He must search for Kṛṣṇa *saṁtoṣa*. But without caring, that abstract knowledge, curiosity, is very much energy there.

They're self deceivers. *Kliśyanti ye kevala-bodha-labdhaye, teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām*. How? The example is given that if one - the paddy should be unhusked, then the rice will come. But only the cover of the rice, that [?] only the cover, if that is husked, husking the [?] that is the mere cover of the rice. Rice is already not there, only the cover side of the paddy is there and they're husking only that. That mere trying to attempt for knowledge, to know about Me, this is like that paddy cover husking, not the paddy husking. The paddy, the rice is the real thing which we want, not the cover. So *kevala-bodha-labdhaye, teṣām asau kleśala eva śiṣyate, nānyad yathā*. Those who are husking the cover of the paddy their labour is fruitless, fruitless labour, pain is its only reward. So when the Infinite wants to know the finite his labour is wasted there. Whatever you get you try to utilise you in your duty to satisfy Me, *ānandam*, that is real thing, *sukha*."

That is one. Then another. There are four *ślokas* in *Bhāgavatam* condemning *jñāna*. Another,

*naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ
nirañjanam kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma
yad apy akāraṇam*

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the

very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?”] [*Śrīmad-Bhāgavatam*, 1.5.12]

Naiṣkarmyam paramam siddhim, naiṣkarmya. It is very dishonourable, the idea, that we shall labour and live. If I have to live I must labour. Without labour I can't live, very dishonourable. So the ancient scholars they wanted to find some place, position, that without labour we can live. Without pain we can live easily. To find out that stage they went to discover, or to invent some position. *Naiṣkarmyam.*

And sometimes it got much appreciation in the society, that without labour. Now, labour trouble the capitalists are feeling, so this computer and so many machines are used in place of so many manual labour. Manual labour has been so impertinent that the capitalists want to eliminate manual labourers.

So the ancient scholars they were sometimes very busy to discover a social position for the whole *jīva* that without labour how can, *naiṣkarma*, without *karma*, without diligence how can they live. Then they came to the conclusion that *ātmārāma*, that complete withdrawal, this Buddha, Śaṅkara, they came to their relief, that there is a stage, just in our sound sleep, if we can reach that *samādhi* stage, no labour, still we can live happily, no trouble there, *naiṣkarmya*.

But in *Śrīmad-Bhāgavatam* says, Śukadeva says, “Yes, *naiṣkarmya* is also found here.”

śrīmad-bhāgavatam purāṇam amalaṁ yad vaiṣṇavānām priyaṁ yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ tac chr̥ṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ

["*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahāṁsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion."] [*Śrīmad-Bhāgavatam*, 12.13.18]

Śrīmad-Bhāgavatam gave a new form of *naiṣkarmya*, no work. Work is painful you say. Work is dissipating. Labour means this mortal, that is the injury, the wastage of energy labour means.

"Oh, I am giving you an ideal of life where no dissipation. No dissipation. You will labour without any dissipation. How?" *Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*. They say, "A new type of *naiṣkarmya* we have discovered, or invented, *jñāna-virāga-bhakti*. *Jñāna-virāga*, these two took Buddha and Śaṅkara to *samādhi*. But Bhāgavata School says, "No, no. You must not be captivated by that lair. At the cost of your own individual prospect to purchase *naiṣkarmya*, labour less life, that in *samādhi* you'll be nowhere. So for whom you're going to purchase that sort of *naiṣkarmya* in *samādhi* it is suicide. But we are giving you the labour-less, the painless labour. And that is the labour of love in *rāga-mārga*. You do. In *Bhāgavatam* it is in *ātmā*, *ātmā* is eternal. In the eternal plane you may keep your own individuality and you will labour but *ātmā* is eternal, above mortality, no pain in the labour. But you can retain your own identity, own position, and a greater form of life.

Our Guru Mahārāja used to say that [?] that when the cow shed is burned then the cows they come out, and they sometimes see a red cloud in the sky they seem to be afraid of the red cloud.

So Guru Mahārāja told that these Buddistic and the Śaṅkara School they're afraid like this of the red cloud. They think that our energising in the spiritual life, in the after life, after emancipation, there is also this pain of labour. Labour of love, labour, that will give *ānandam*, as much as you will energise you will get *ānandam*. And no dissipation because it is

eternal plane. You are eternal. Everything is in the eternal plane, no dissipation, and you can retain your life, a pleasant life, a fruitful life, a life of fulfilment, a life of progress. Everything you may have without any dissipation as you are afraid of in this mortal world. So *Bhāgavat naiṣkarmya*. *Naiṣkarmya* means out of that labour, no dissipation, labour means dissipation. So without dissipation, playfully you can live, and no reaction towards death. *Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*.

*[dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ
tāpa-trayonmūlanam] śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair
īśvaraḥ sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

[“Completely rejecting all religious activities which are materially motivated, this *Bhāgavata- Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart.”] [*Śrīmad-Bhāgavatam*, 1.1.2]

So I came from here, *naiṣkarmyam paramam suddhim, naiṣkarmya*, that sort of, that is no labour. Service of the Lord is no labour. It is gain. It is the giver, sustainer. That is no labour, no dissipation, but it sustains more, life giving. Labour, service, pure service means life giving, not life taking, not vitality killing, but vitality supplying. Opposite, labour, in the eternal, especially in the Goloka area, the labour of love. Without labour they will think they’re fasting. Making labour, making service, ‘Yes, we’re well fed.’

Service is feeding. Service is not dissipating, killing. So our attempt should not be too much for knowledge, knowing everything, but how to utilise me in the highest function, that is service, *jñāne* proper. *Śreyah sṛtiṁ*.

*naiṣkarmyam apy acyuta-bhāva-varjitam, na śobhate jñānam alam
nirañjanam kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma
yad apy akāraṇam*

[“Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?”] [*Śrīmad-Bhāgavatam*, 1.5.12]

What to think, so much renowned, appreciated by many scholars, that *naiṣkarmya*, that has no place in Bhāgavata School. What to allow the elevationists, the proposals of the elevationists in the mundane world, that has no place at all. Even that *naiṣkarmya* is discarded, it is contemptibly thrown out, this *naiṣkarmya*, which is found to have so much respect from the higher leaders like Buddha, Śaṅkara, etc, Jain, etc.

So service, service, service, don't be afraid that service is dissipating. Service is life giving, it is feeding you properly, service. Die to live. Die to live. You must have such courage to die for Kṛṣṇa and you'll see that you'll come with glorious colours. So exert yourself for the service, that is the main thing. There is another *śloka* also I don't remember. The *jñāna*, to know, futile. I can't make Him object of my knowledge.

He's *adhokṣaja*, our Guru Mahārāja told in that way. “Why this difference between the representation of Sanātana Goswāmī and Rūpa Goswāmī?

They're one and the same, but this apparent reason, He's *adhokṣaja*. Why? Don't try to understand anything, to bring to your, within your understanding everything, then it will be *māyā*. (With His own shell, all our reference?) He's unknown and unknowable. The faith will help you to die, while living.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What's the time?

Devotees: Nine forty five. A quarter to ten.

[About one minute of Bengali (?) conversation]

Śrīla Śrīdhara Mahārāja: Cauliflower. Cabbage. Prabhupāda's plan was that there will be a farm where these vegetables will be produced. Where we all go to the foreign, because the foreigners have captured the summit of the civilisation. That must be taken. The flag of present civilisation must be snatched from their hand.

Jayatīrtha Mahārāja: Hari bol!

Śrīla Śrīdhara Mahārāja: And the flag of Mahāprabhu should be given.

Jayatīrtha Mahārāja: Gaura prema ānanda. Hari Hari bol!

Śrīla Śrīdhara Mahārāja: The present civilisation, that will be discouraged, and Mahāprabhu's civilisation will be spread all through the world.

Parvat Mahārāja: Gaura Hari bol.

Śrīla Śrīdhara Mahārāja:

pr̥thivīte āche yata nagarādi-grama [sarvatra pracāra haibe mora nāma]

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."]
[*Caitanya-Bhāgavata*]

"Wherever there is any village, everywhere My Name must go." Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, [?]

Śrīla Śrīdhara Mahārāja: That once one High Court Judge, he was a very religious man, according to *varṇāśrama dharma*, (Sa Gulash Banerjee?). He's out to attend High Court, he's a Justice.

And some old lady, *brāhmaṇa* lady, suddenly came out from her house and prayed to him, "Are you a *brāhmaṇa*'s son my child. Are you a *brāhmaṇa*?"

“Yes, I am a *brāhmaṇa*.”

“There is my Śālagrāma. I have found none to offer some *bhogam* to that Śālagrāma. That is fasting. So if you’re a *brāhmaṇa* please come and worship my Śālagrāma. Otherwise I won’t be able to take food. Śālagrāma fasting then I shall have to fast. I don’t find any *brāhmaṇa*.”

So he was a very religious habited man. He went in, and tells, “A pure cloth I want mother.” And she gave. And the High Court uniform he left there, and taking that cloth he worshipped the Śālagrāma and everything.

And when he was going out the old lady came to dress him. “Who are you my child?” “I am a Justice in High Court.”

“Oh, you are...

End of 82.05.09.B

82.05.09.C_82.05.10.A

Śrīla Śrīdhara Mahārāja: So they come to praise Mahāprabhu. ‘He came for the unity of Hindu Moslem, Mahāprabhu came.’ Underestimation, a deplorable underestimation, and that equates to offence. Hare Kṛṣṇa. And they think that they’re giving much praise. Otherwise Mahāprabhu will be sectarian, with this Mahāprabhu to be accepted by a broad circle of idiots.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: There is,

*yaḥ kaumāra-haraḥ sa eva [hi varas tā eva caitra-kṣapās te conmīlita-
mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ sā caivāsmi tathāpi tatra
surata-vyāpāra-līlā-vidhau revā-rodhasi vetasī-taru-tale cetaḥ
samutkaṇṭhate]*

[“That very Personality Who stole My heart during My youth is now again My Master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In Our intimate relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is My desire.”] [*Kurma Purāṇa*] & [*Padyāvalī*]

& [*Caitanya-caritāmṛta, Antya-līlā, 1.78*]

In the garb of Kṛṣṇa’s observation, observance, they will give delivery to the goods of Mahāprabhu in the name of Christianity. “Take, this is Christianity.”

“No, no, this is your Kṛṣṇa consciousness.” “No, no, this is Christianity. Just taste it.”

Hare Kṛṣṇa. [?] Akṣayānanda Mahārāja is silent, dumbfound.

Akṣayānanda Mahārāja: Dumbfound, a club on my head.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. He found something, that is new something. Do you think like that? Only hear and hear.

Akṣayānanda Mahārāja: If I can hear then I can speak nicely, if I can hear nicely.

Śrīla Śrīdhara Mahārāja: Just as Mahāprabhu did, and just before Sārvabhauma. For seven days Sārvabhauma is explaining and explaining. And Mahāprabhu dumbfound sitting on the front.

Then the doubt came to Sārvabhauma, “What is this? I am labouring my utmost to make Him understand. The boy can’t understand, can’t appreciate my high level explanation of *Vedānta* which can never be found anywhere, so deep explanation. But it also may not be possible. His very figure shows that He’s a brilliant student, brilliant genius. What is this?” Then he could not stand and came down to ask Him, “What I say, do you understand? Silently You pass simply hearing, submissive hearing. But do You to understand?”

“Yes I understand the original, but I can’t follow your explanation.”

Then a bolt from the blue came to Sārvabhauma. “What does He say, what He means to say? He can understand the original *sūtra* is clear but He cannot understand my explanation? I am wrong, my explanation is wrong, in other words. He has so much courage that He can say so.” Anyhow taking patience, “Then can You explain to me the original *sūtra*?”

“Yes, if you order Me, I may try.” Then He began to give the original, the explanation of the original *Vedānta sūtra*.

Sārvabhauma, anyhow he was a good scholar, he could understand, “Yes, transcending the conception of Śaṅkara He’s soaring high, and keeping the *Veda pramāṇa* intact He’s giving a new explanation.” Then he was perplexed.

Then anyhow he saw, he had some eight sort of explanations of this *ātmārāma śloka* in *Bhāgavata*.

Mahāprabhu came with *Bhāgavatam*, “The *Bhāgavata* in the *Vedānta* should be interpreted in the line of *Bhāgavata*.”

artho 'yaṁ brahma sūtrānām, bhāratārtha-vinirṇayaḥ gāyatrī bhāṣya
[rūpo 'sau, vedārthaḥ paribrahmhitah]

[“*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad Bhāgavatam*.”] [*Garuḍa Purāṇa*]

Brahma sūtra artha must go towards the line of *Bhāgavatam*.

*nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-
saṁyutam pibata bhāgavataṁ rasam ālayam, muhur aho rasikā bhuvi
bhāvukāḥ]*

[“O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.”] [*Śrīmad-Bhāgavatam*, 1.1.3]

Then Sārvabhauma came out with this.

*ātmārāmāś ca munayo, nirgranthā apy urukrame [kurvanty ahaitukīm
bhaktim, ittham-bhūta guṇo hariḥ]*

[“Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world.”] [*Śrīmad-Bhāgavatam*, 1.7.10]

He prepared eightfold meanings of that particular *śloka*. And he explained that contributing something towards the interpretation of Mahāprabhu. Then still as a courtesy he again asked, “Are you satisfied with the explanation of this *śloka*? Can you do it?” Sārvabhauma thought, ‘no human genius can explain more than I have done.’

Then Mahāprabhu indicated, “If you ask Me, I may try.” “Yes, what You know, You do.”

Then leaving his eight forms of explanation Mahāprabhu gave eighteen forms of explanation, original. Then Sārvabhauma nonplussed, benumbed, lost himself.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Anyhow, then Sārvabhauma, when Sārvabhauma was besides himself, fully dispossessed of him, then Mahāprabhu showed His transcendental view. Then Sārvabhauma fainted. After that he anyhow awoke and then he saw that *sannyāsī* is sitting very modestly on his side.

And, “I may go now. You please give Me leave I shall go.” “Yes.”

And saying this He went away. This is Sārvabhauma. Hare Kṛṣṇa. He’s sitting silent. Gaura Hari bol.

Parvat Mahārāja: Because you’re not Sārvabhauma Bhaṭṭācārya.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Your explanations are like Mahāprabhu’s and then therefore we’re in the position of being dumbfounded.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Or even less.

Śrīla Śrīdhara Mahārāja: Now, not going to enter into any discussion, time is up.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi...

Jayatīrtha Mahārāja: We are energizing by hearing your words, but we are afraid that you are de-energizing by our association.

...

Śrīla Śrīdhara Mahārāja: Nitāi. [?] says, the two principles of life unavoidable: to preserve and to propagate. First to preserve, the principle of self preservation. So we cannot avoid this. Propagation may be avoided. But self preservation, to take food, that can never be avoided this principle of life. To solve that most original principle of life, that is *prasāda sevā*. The most unavoidable engagement in our life, to maintain. That the only problem is self preservation and that self preservation that should be solved, *prasāda sevā*. The first principle, the unavoidable, the single principle of life, that must be solved. And only by taking *prasādam* we can solve that problem of feeding ourselves. Otherwise we will be under reaction, eating and being eaten. But if we want to get out of that

action-reaction we can eat without being eaten in future, then *prasāda sevā*.

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ [tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

[“Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death.

Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*).”] [*Bhagavad-gītā*, 3.9]

yajña-śiṣṭāśinaḥ santo, mucyante sarva-kilbiṣaiḥ [bhuñjate te tv aghaṁ pāpā, ye pacanty ātma-kāraṇāt]

[“Virtuous souls are liberated from all sins arising from the five different kinds of violence towards all living entities, by accepting the remnants of foodstuffs from the five great sacrifices offered to the universal demigods. But miscreants who prepare food for their own gratification simply partake of sin.”] [*Bhagavad-gītā*, 3.13]

Only by serving that *prasādam* we can get out of all our entanglements with the material world.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya
karmāṇi, mayi dṛṣṭe 'khilātmani*

[“The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.”] [*Śrīmad-Bhāgavatam*, 11.20.30]

Wonderful śloka. [?]

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya
karmāṇi, mayi dṛṣṭe 'khilātmani*

...

...twice. In the [?] skanda and in the first canto [?] Sūta Goswāmī mentioning first in skanda also Kṛṣṇa mentions to Uddhava.

*jāto-śraddho mat kathāsu, nirviṇṇaḥ sarva-karmmasu veda-
duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ*

[“He who has imbibed heart’s faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc

they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy.”] [*Śrīmad-Bhāgavatam*, 11.20.27]

*tato bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ juṣamāṇaś ca tām
kāmān duḥkhodarkāṁś ca garhayan*

[“At that time, he turns his back to all the pains of the world, and he keeps Me in front. He begins to move onward: ‘Whatever happens to me, I can’t complain. It is in my Master’s jurisdiction whether He sees fit for me to undergo these trials or not. I won’t leave my new ideal - I can’t. Whatever may come, it may happen, never mind.”] [*Śrīmad-Bhāgavatam*, 11.20.28]

*prokṭena bhakti-yogena bhajato mām 'sakṛn muneḥ kāmā hṛdayyā
naśyanti sarvve mayi hṛdi sthite*

[“In this way, the introspective devotee unceasingly absorbs himself in all the practices of devotional service as enunciated by Me. And I, who am situated in the heart of My devotee, strike at the root of all the material urges that infect his heart, reducing them to oblivion.”]

[*Śrīmad-Bhāgavatam*, 11.20.29]

After that:

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya
karmāṇi, mayi dṛṣṭe 'khilātmani*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

In the beginning, *dr̥ṣṭa evātmanīśvare*, and here, *mayi dr̥ṣṭe 'khillātmani*. This difference I saw.

_____ [?]

Dhīra Kṛṣṇa Mahārāja: In *Bhāgavatam* first canto, *dr̥ṣṭa evātmanīśvare*.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

...

...from any quarter. Yesterday night someone has come? Eh?

Vidagdha-Mādhava: No Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, someone has come from somewhere I'm

told.

Vidagdha-Mādhava: Someone did come? Ah, possibly Tīrthapāda dāsa from Calcutta.

Śrīla Śrīdhara Mahārāja: From Calcutta? No fresh news?

Akṣayānanda Mahārāja: Not to our knowledge. Not as far as we know. Didn't meet him.

Śrīla Śrīdhara Mahārāja: You were far away than myself. Hare Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Vidagdha-Mādhava: Śrīla Śrīdhara Mahārāja, is there a place where the pastime of Lord Caitanya delivering Jagāi and Mādhāi, is that place known, where that pastime took place?

Śrīla Śrīdhara Mahārāja: No, that is not located. The proper location has not been discussed till now. But there is a bathing *ghāṭa* on the Ganges known as Mādhāi's *ghāṭa* where after they were relieved, Mādhāi, repentant for his past activity, wanted to do service of the Vaiṣṇavas, devotees, that come to take bath in the Ganges. So he took over himself the duty of cleansing the *ghāṭa*. And he was seen often with a spade in his hand, for cleansing the *ghāṭa* for the public to come and to take bath comfortably. And wherever there is some uneven place he used to prepare them for comfortable coming down and going up. In this way he engaged himself in a particular... So that is known as Mādhāi's *ghāṭa*, on the other side near Māyāpur.

_____ [?]

When Mahāprabhu went to, to control the Kazi He began the direction of His *kīrtana* party from His home. From there He went to His own bathing *ghāṭa*. Then from there to Mādhāi's *ghāṭa*. In this way [?] *ghāṭa*, so many different *ghāṭa* of the bathing place. In this way He went to Kazi *samādhī*.

And there is one Mādhāi tala [?] little far off between, near Banihat [?] station just before Katwa. The Ganges bathing *ghāṭa*. Mādhāi for some time he took his shelter there and went on taking Hari *Nāma*, so that is known as Mādhāi tala. Under the shade of a tree he lived for some time and there chanted Kṛṣṇa *Nāma*. The name is there which showed miracle in Gaura *līlā*, that *Nāma* and not only in Kṛṣṇa *Nāma*, then Gaura *Nāma*, Nityānanda *Nāma*, added, sound. And to connect with that, the earnestness, the valuable earnestness, the dearth of that.

_____ [?]

It is mentioned in *Caitanya-Bhāgavata*, even now the pastimes of Gaurāṅga are going on here. A very, very fortunate person can have a peep into that.

_____ [?]

Sudden flash comes within and a scenery floats on the eye and disappears. Just as like lightening, the sky is empty, suddenly some lightening comes and touches the eye and disappears.

_____ [?]

Rarely there is such a fortunate person who can have the connection of that lightening underground flow of the pastimes of Śrī Gaurāṅga with His paraphernalia. Nitāi Gaura Nitāi. [?] Exclusive devotion.

When the two Germans came with, no, one Englishman came with [Bhakti Saranga] Goswāmī Mahārāja, there was a meeting in Bagh Bazaar lecture hall. And one notable, renowned theosophist Hiranidatta, he was invited to preside over the meeting, and he told there that, “When I was a student of City College, Bhaktivinoda Ṭhākura he delivered a lecture there. And there he mentioned that those days are not far off when the westerners will come and join in the *saṅkīrtana* party of Gaura-Nityānanda, all these things. And I see that after so many years that has begun to be fruitful.”

In that occasion he related one story. At that time there was another incident. That Goswāmī Mahārāja got a Vasudeva Mūrti in some park in England. One day, he has got nothing, pauper-less, no money. That he will put one pence into the box then the gas will come then cooking will be possible, but not a penny, not even a pence in the hand. Early morning and went to the nearest park and there he’s chanting *mahā-mantra* on the *mālā*. And penniless stage in the foreign country but he’s awaiting for the assistance of Kṛṣṇa, how it may come. It is not possible that he will fast there, but how Kṛṣṇa comes to his relief at least he’s watching and taking the Name of Kṛṣṇa.

Suddenly he found that in a earthen vessel perhaps there is earth and some coming out. “What is this?” Removing the earth he found a small Mūrti. He took it, a small four-handed Deity, he took it and came home. And according to *Caitanya-caritāmṛta* the signs, the *astra*, *śaṅkha*, *cakra*, *gadā*, *padma*, in which hand what weapon. So according to the weapons as arranged it is He’s Vasudeva Mūrti. Then he cleansed and put in a good proper place.

Then suddenly one maidservant who used to cleanse the place etc. “Oh Prabhuji, please look at this whether it is a useful paper or an ordinary paper.”

He took it, the cheque of Yajavara [?] Mahārāja for a hundred pounds. Then he took it to the nearest bank.

He told, “Yes, the cheque is in your person but your identification is necessary.” But suddenly I found a newspaper and he gave lecture and with Zetland on the chair saw he the photo of that meeting and, “Oh, it is here you can see. And I am speaking and the meeting here.”

“Oh, it will suffice. Yes, take.”

Then that Vasudeva Mūrti was taken by Goswāmī Mahārāja. And that was also mentioned in the meeting and that Hirandatta, he was a theosophist. He told a story that when in Africa there was a campaign of archaeological department and some parts of some relics were collected. And they are trying to adjust the report. ‘What are they, in what age, in what Mūrti?’ In this way, final report is necessary. But a particular part of a Mūrti is not available. So the head of the department he cannot give the report, final report. Waiting, waiting, if anywhere it is available then he will put there and see and then he may give report. Anyhow it is delayed long time.

Then the head of the department thought, ‘When it is not available, what to do. I cannot delay any longer. Tomorrow morning I must have to give the final report. He’s lying having a dream. ‘The necessary part you may inquire into Rome in particular place.’ Then he rose up and inquired and there the remaining part was preserved, in some museum. And he brought them, connected.

So that Hirandatta told, “That many things in the invisible world, there are many things which we cannot believe in. It is possible, it is recorded. So the Vasudeva Mūrti coming, going, in the invisible world, there are many things. We may not depend on our physical senses, everything. So the

flash may come to any earnest inquirer.”

_____ [?]

It is not impossible for a fortunate soul to have direct experience of the *līlā*. It is possible. We are floating in a particular degree. Our eyes, nose, touch, everything, ear, in a particular plane it is fixed. The world is infinite and of different type and quality. Everything is possible.

Bhaktivinoda Ṭhākura had experience of such flash several times when he was to discover this birthplace of Mahāprabhu, at that time and many other times he has written that, we find in his writings. [?]

When they're quarrelling what is the real birthplace of Mahāprabhu, “Pracin Māyāpur, this is Yoga-pīṭha.” The Goswāmīns they used to say, “No, where Mahāprabhu is, this is the birthplace.”

So some say that this Hari Tala that is the place where Jagāi and Mādhāi were delivered. When I came here, then some *sahajiyā* parties used to come here in Hari Tala. Because they say Hari *śakta* men they're very much orthodox and it was thought that they, Jagāi and Mādhāi must have come, sprung from them because that Charan dāsa, the founder of Samaj Vari, when he came this side his *mṛdaṅga* was broken by these *brāhmaṇas* here. So they thought that is the worst place from where Jagāi and Mādhāi came. And Nityānanda Prabhu when they came...

...for us to oppose that Mahāprabhu's Janmotsava will be in Māyāpur side who our worst enemy they wanted to create Jagāi and Mādhāi also here in Hari Tala. But it does not have recognition from the public. Anything may be. *Śrauta-panthā*, we are followers of *śrauta-panthā*, *arpta vakra* [?] not the experience of the ordinary people, who have got nothing to do with the religious matter. They are very earnest to show - “Here is Mahāprabhu's birthplace, there is Mahāprabhu's birthplace.” But who are

they? What sort of interest they have got in the birthplace of Mahāprabhu? Then those that are earnest for Mahāprabhu, and His *īlā*, and His advices, they have got no value, no meaning?

Bhaktivinoda Ṭhākura who is so much devoted to Mahāprabhu we see through his writings and practices, then in his quest of the birthplace of Mahāprabhu, no response. Only these ordinary people who are engaged cent per cent in other matters, they will be the authority of locating where is the birthplace of Mahāprabhu?

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

The [Herr] Schulze, [Sadānanda dāsa], after mixing for some time with the *sahajiyā* came to conclusion. “Oh, Bhaktivinoda Ṭhākura was he told that a spiritual Māyāpur. And this ordinary Māyāpur may be located somewhere else. Very good. A spiritual and ordinary, two places of Māyāpur, birthplace of Mahāprabhu.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Māyāpur, birthplace.

...

Śrīla Śrīdhara Mahārāja: ...Professor Nixon. But who are they? [?] “Who is the lady *bābājī*?” [?] “Who is the lady *bābājī* with you?”

You have *kaupīna*. Who is the lady?”

“Ah, she has come from a very respectable family. Her brother is a Pleader in Kṛṣṇanagar court.” “Yes, yes. Then of course no harm.”

Dhīra Kṛṣṇa Mahārāja: Who was that Mahārāja?

Śrīla Śrīdhara Mahārāja: Nixon, Professor Nixon. He was in the first great war, he was an Englishman, a professor. But as a volunteer he came to fight from the French camp against the Germans. Anyhow he found that his plane is hit and it is broken and it will fall on the German land.

“At that time,” I heard it from him that, “At that time I told that if there is any God let Him save me in this position. I am hopeless. Then the rest of my time of life I shall devote for Him.”

He told, “Then I fainted. And when I got my sense I found I am in the French hospital. And I was cured. And that memory was very fresh in my mind. I came out, straight to England, and asked the churchman, the padre,” what is the name? Priest, “I want to devote my whole time for the search of God. How can you help me? They gave some sort of program, you may do this prayer or this thing. No, I want to see God in this life.”

Then some of them advised, “You want to have practical connection with God, it is not mentioned in our process. Then you go rather to India. And there we are told, there are many *yogīs* who can have communion with God.”

So he came to India. And anyhow he met, at that time in the Luknow University he came to Vṛndāvana and in that place he was roaming and trying to find out some *yogī*. But anyhow the Vice- Principal of the Luknow University was a gentleman, and his wife, she was much devoted to Gaura- Nityānanda. Anyhow this gentleman came in connection of her. And she could convince him in the *līlā* of Gaura- Nityānanda, Mahāprabhu. He was more or less impressed, and instead of going to the *yogī* and others he became rather a Vaiṣṇava and began to study all the scriptures. And he had more deeper faith and ultimately he took *sannyāsa* from someone at that place.

His name was Swāmī Kṛṣṇa Prema, a good lecturer, and also he had an *āśrama* in Almora in UP. He founded an *āśrama* there and from there he used to preach about Nitāi-Gaura. But he could not tolerate the

scrutinizing that the *siddhānta* etc. *acar*, *vicar* of Gauḍīya Maṭha. But ordinary public he could capture. He was good lecturer also in different meetings, ordinary meetings of the Hindu Sabhā. He was invited and he used to go and deliver lecture, Swāmī Kṛṣṇa Prema. Then he died. We are told he left two or three disciples also maybe in Almora *āśrama*. I don't know further about him, because he had no real affinity for Gauḍīya Maṭha; ordinary, some *sahajiyā* type. Hare Kṛṣṇa.

End of 82.05.09.C_82.05.10.A

82.05.10.B

Devotee: Who was the *bābājī* with the lady?

Dhīra Kṛṣṇa Mahārāja: The lady *bābājī*?

Śrīla Śrīdhara Mahārāja: The lady was in household life. Her husband was the Vice Principal of Lucknow University. But lady must have been initiated by any particular *bābājī*. The lady had no *mātāji* life, but ordinary, she was in the family life. She was not much famous, but anyhow she came to fame only through this action, otherwise she was unknown. Might have been an educated lady, but she lived in home with her husband. And husband was the Vice Principal of the Lucknow University.

...

Devotees: He is here, right here.

Śrīla Śrīdhara Mahārāja: There, without chair?

Jayatīrtha Mahārāja: I have a good view of your lotus feet from here.

Śrīla Śrīdhara Mahārāja: No disciples here?

Jayatīrtha Mahārāja: No disciples.

Śrīla Śrīdhara Mahārāja: No disciples, then you are free. Absolute position, no relative.

Nirupādhi, our Guru Mahārāja told once. Guru Mahārāja was in a canvas chair when I met in Māyāpur first. Another, one of his disciples who supplied the money for the construction of the temple that was opened that year, he's sitting on the floor.

Then one gentleman, "Oh, that Madana Bābū is sitting on the floor. Give some mat or something."

Then Guru Mahārāja told, "That Madana Bābū is *nirupādhi* Vaiṣṇava, and I am *sopādhika* so I have got necessity of a chair."

I thought *nirupādhi* is higher. As much I was hearing their talk the *nirupādhi* is higher, *upādhi* that is lower. But he says that, "I am *upādhika* and he's *nirupādhika*." What is the meaning; *nirupādhika* Vaiṣṇava? And *upādhika*, "I am an Ācārya. I cannot take seat in the ordinary place, some respectable position I must, I shall have to accept. I am Guru, they are

śiṣya, all relative. But I am Kṛṣṇa dāsa. No relative position here, anywhere I may take my seat.”

Nirupādhika, no circumstantial necessity, *nirupādhika*, circumstantial necessity, relative necessity. But of course this is *upādhi* in the *nirupādhika* realm, not in the mundane. There also respectable difference. At heart every Vaiṣṇava thinks that, ‘I am the worst still, I am the meanest of the mean.’ Still, the hierarchy is there and they’re to accept that.

Others won’t allow him to do, to go on according to his sweet will. “No, no, you must have such position. We can’t allow you to come in our layer.”

Relative is not bad. Relative here is bad. But there is also relative. But the difference that here at heart we want superior position, but there the opposite, at heart they want lower position, to serve. That is the difference. Those that are living in connection with the Infinite, their conception will be such, and such, seeking to the lowest position. That is great.

“I want to serve everyone.” That should be the temperament. “I am the servant. I shall serve everyone.” Just opposite here, “I am monarch of all I survey. I want to be a monarch of all I survey.” The general tendency of a soul is here like this, “Want to be monarch, everything under my command.” But there, sincerely the opposite. “I want to serve all.” That peculiarity is there. Service is so much appreciated, practically, not theoretically, not abstract: service. By serving we thrive. That is the sincere nature there. We can thrive only by service. So as much as it may be extended, expansive, we’ll be so much benefited. Sincere hankering for that service, *sevā*.

tad viddhi praṇipātena, paripraśnena sevayā [upadekṣyanti te jñānam, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Otherwise you cannot meet, you cannot come in contact with that higher substance. So our Guru Mahārāja laid stress in the training of service, than counting the beads. That serving spirit is necessary in counting the beads also, it is universal, *sevonmukhe*, so:

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi jihvādau svayam [eva sphuraty adaḥ]

["Therefore the material senses cannot appreciate Kṛṣṇa's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the holy name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realise Kṛṣṇa, for He will reveal Himself directly to the sincere soul"] [*Bhakti-rasāmṛta-sindu*, 1.2.234]

The very key to spiritual life is to acquire the tendency to serve. That is innate. You must discover that, serving, which is found in innermost part of our existence, that of service. And He will come of His own accord to

have a touch with you, *then* you can have Him. The scientific explanation of the position, *adhokṣaja*, only you can come in contact with Him when *He* desires it; otherwise not. And to invite Him, to attract Him to come to you, the only attitude is that of service. Whatever you do does not matter. Innumerable forms of devotion. There is mentioned thousands. Rūpa Goswāmī has given summary, sixty four. Then again in *Bhāgavatam* we find *śravaṇam*, *kīrtanam*, nine. Mahāprabhu again gave five, and one, *Nāma saṅkīrtana*. But serving attitude, *sevonmukhatā*, that must be present everywhere.

Otherwise no connection with the transcendental; you will turn to be atheist. “O, I tried my best, lives together I have tried to acquire, to get Him in my fist, but I failed. Oh, that is all false, no God.”

Mill, that philosopher Mill, even the last moment of his death he told, “No, I don’t find any God. Oh you priest, whatever you say, I can’t find and put faith in any God.” The philosopher Mill. Hume, Mill, Locke, they are the old atheist class.

And from Descartes, we are told the father of modern philosophy is one Mr. Descartes. He started with this theory, that a formula, “I doubt. Start with this.” He challenged the atheist class. “Oh, whatever you say, I doubt. I say there is God, you may say ‘I doubt.’ In gentle way you may say, ‘I doubt.’ Then, the doubter must be there. That was starting point. Whether the doubter is there or not you say. With this formula he started theistic philosophy. If there is no doubter then what I say God is established. The doubter is there really then at least he exists and what is he? Now you come to argue that something is and what will be the characteristic of that something which is? In this way he started, Descartes. He was told the father of modern philosophy.

Then one came Berkeley, he was the extremist. "Only idea and nothing matters. You say, whatever you will state, it is only your idea. And you cannot know whether anything is existing or not, you can't know. Everything is idea, this chair, the house, the tree, all your idea and nothing beyond." The extremist idealist, Berkeley.

And the fight began. That Johnson was a very - linguist or something like that, Johnsonian style, big bombastic words he used, Johnson, Johnsonian style. He had a discussion with Berkeley and he could not defeat Berkeley. Whatever he said, "Well, this is your idea, you exist and whatever you state, this is your idea, and not beyond that." So he was very much excited, and leaving Berkeley he's going and he kicked a chair very excitedly. "Here I refute Mr. Berkeley with a kick." He broke a chair in his angry mood and says, "Here I refute Berkeley. The thing is there, it is broken. Berkeley will come, this is also your idea."

Then came Kant, they took idealist as well as the materialist, and effected some compromise, the German philosopher Kant. His critique was very much adored by the philosophers, German Kant.

Then came Hegel. According to me, Hegel he rises above. His philosophy is revolutionary. I read in a magazine several years ago that Hegel and Marx they are contemporary. But Marx, he preached his philosophy, no students. Where Hegel was delivering lectures, not only class filled up, but even the streets the students standing heard his lectures. Hegel had so much command in his time. And now the atheist they stand around the Marx. They say, "Marx was before his time. He did not get in his lifetime any recognition. But after his death he's being appreciated so much." They say like that.

Hare Kṛṣṇa. The waves of nature. Satya, Tretā, Dvāpara, Kali. The joint effect of the *karma* of the soul produces such variegated condition. It

comes of its own accord, the resultant of the *karma* of the common *jīva* produces some environment. Satya, Tretā, Dvāpara, inevitable, and they are to pass, this is also inevitable. Kali can't, Satya cannot stand, Kali cannot stand here. This is evolving.

karma mayam loka, buddhi mayam loka, karma mayam loka, eloka kiyata karma mayaloka kiyata [?] That has got its dissipation. [?]

In our sober moment we want to have a comfortable, easy life, we take to *karma*, labour. We should labour and earn something and thereby we shall try to live a comfortable, easy life.

_____ [?] To get out of the misery, and *sukhaya ca*, to get some comfort, generally in our moral way we take to sincere labour, labour and live.

Pasye parkha vibhadya [?] Then for this purpose they have a conjugal life, and then finds in no time that whatever we are acquiring that is passing away, and I am to make some extra labour, more and more. Whatever is acquired for my comfort that is going away, vanishing. So no end, and not only that, a reaction coming for the separation. From the separation a reaction coming and also giving pain to me. In this way we find that there cannot be peace in this mundane life.

karmanām pariṇāmitvād, ā-virincyād amaṅgalam [vipścin naśvaram paśyed, adṛṣṭam api dṛṣṭa-vat]

[“An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end.”] [*Śrīmad-Bhāgavatam*, 11.19.18]

Bhāgavata says in a very commanding voice, *karmaṇām pariṇāt*, *karmadhito loko*, what you can acquire by your labour that is sure to perish. So up to Brahmā, what of you, the master of the whole *brahmāṇḍa* who is in the relativity of the whole of the mortal world, the master of the mortal area, he's also, *karmaṇām pariṇāmitvād*, *ā-virincyād amaṅgalam*, he's also a prey to reaction, to misery, what about you? So don't go that far. *Karmaṇām pariṇāmitvād*, *ā-virincyād amaṅgalam*.

Then comes Mahādeva, independent of this material force. But that is not sufficient. That is just liberated stage, primary stage of liberation, that is not safe, that is *taṭasthā śakti*, the master of this material potency, not a safe position.

You are to accept the position of a servant on the upper layer. And you can enter deep and deep into the serving area you will be more and more safe. And don't think that service and labour here to acquire enjoyment, are of same type, of same nature. That is pleasing, and this is painful, to labour here is painful, and there to labour that is pleasing. This difference you are to experience, you are to know certainly, and when you get experience of that then you are safe. You won't come here.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ]

yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

If you can enter successfully into the land of in carrying current, the

current is going towards the centre, towards the centre, and that is gentle, that is pure, not aggressive, but humiliating, and your life will be vitality giving. And fulfilment, at every step you will find you are making progress in the way of your fulfilment. *Svārtha-gatiṁ hi viṣṇuṁ*.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ*

[Prahlaḍa Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”] [*Śrīmad-Bhāgavatam*, 7.5.31]

The real interest, the way of your real interest to approach towards the centre, you will be able to know it for yourself, guarantee. Your experience will be your guarantee that you are passing in a way of pure fulfilment of your life. *Yad gatvā na nivartante, tad dhāma paramaṁ mama*. It is *paramaṁ*. It is very favourite, it is very pleasing, it is very friendly. You will be able to understand your own, it is sweet. Service is sweet and enjoyment is enemy. Enjoyment is enemy and service is friend. And liberation from the enjoyment, that is uncertain position of Śiva, Śivaloka. Three things we are to understand.

And then everything has got its gross and light stages. *Karma* also gross, *karma*, *tama guṇa*, *raja guṇa*, *sattva guṇa*, but it is after all exploitation. *Sattva guṇa* also exploitation in this world. *Viśuddha-sattva*, that is

Vasudeva, that is Vaikuṇṭha. Ordinary *sattva* means *rajas*, *tama*, mixed. That is here in (my quarter?), higher *satyaloka*, *mahar*, *jana*, like that. And renunciation takes us to the marginal, uncertain position. Either we must come in contact with this current or that current. When we go we can enter the in carrying current, centre carrying current we are saved, we are healthy, we are in a hopeful position. This is the main thing of *sambandha jñāna*. It will help our *abhidheya*, our practices of devotional activities in general. Whether I take *saṅkīrtana* Mahāprabhu says.

sādhū saṅga, nāma-kīrtana, bhāgavat-śravaṇa / mathurā-vāsa, śrī-mūrttira śraddhāya sevana sakala-sādhana-śreṣṭha ei pañca aṅga / kṛṣṇa-prema janmāya ei pañcera alpa saṅga

[“One should associate with devotees, chant the holy name of the Lord, hear *Śrīmad-Bhāgavatam*, reside at Mathurā, and worship the Deity with faith and veneration.”] [“These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.128-129*]

A slight connection of these *sādhana* can give you that divine love, in a position to give you divine love. But *sādhū saṅga* means *sādhū sevā*, *sādhū saṅga*. *Nāma kīrtana* means *sevonmukhe kīrtana*. *Bhāgavat śravaṇa* means that *sevonmukhe*.

Ādau arpita pasyat kriyeta, I am hearing *Hari kathā*, *Bhāgavatam*, whatever. Who will be the receiver, who will get it? My master, not myself. What benefit I shall derive from the *Bhāgavata śravaṇa* that will go to my master. I am not the party, my master is the party. I am his domestic animal-like thing. He’s fed and he labours but the product goes to the

master, the owner, and not the animal. So Śrīdhara Swāmī particularizes here.

adau pumsa pita visnu bhakti senam alaksana [?] And, *adau arpita pasyat kriyeta* [?]

You must give a bond in your mind that whatever I shall acquire that will go to my master. I am not the owner. I am not the party. With this attitude if we can approach the *śravaṇa*, the *kīrtana*, and any other forms of devotion, *then* it will be devotion. Otherwise it will be *karma* or *jñāna*, anything else. So we must be particular here about the nature of our performance of devotional activities. *Tat paratvena nirmalam*.

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

[“Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest.”] *[Nārada Purāṇa]*

Devaṛṣi Nārada also says in his definition about *bhakti*, *sarvopādhi-vinirmuktaṁ*, the *upādhi* means cover, there are so many covers. *Ātmā* is within, so many covers. This *buddhi yoga*, this mental, this vitality, so many, this body, so many covers. *Kosh, ānanda māyā kosha, prana māyā kosha, mano māyā kosha, vijñāna māyā kosha* [?] *Sarvopādhi*, it must be independent of all the covers of our self, present self. *Vinirmuktaṁ, tat paratvena nirmalam*. And the purity will depend as much as it is, the tendency is uncontaminated by the interest of these covers. Not only that, *tat paratvena*, how much it is dedicated towards the centre. *Tat* means centre, Kṛṣṇa, absolute. How much it is interested for that. So the purity

of the action will be measured only by this criterion. *Sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate*. The pure devotion, its definition is such. *Tat paratvena nirmalam, hr̥ṣīkena hr̥ṣīkeśa*. Whatever outwardly you do by hand, or do by eye, or do by ear, through any channel, or by mind, or by anything else you acquire, but it must be meant for the satisfaction of the centre, not by any agency living in the cover. *Sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam*. This has been quoted when Rūpa Goswāmī gave his definition.

anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167] [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

Kṛṣṇānu-śīlanam, culture of Kṛṣṇa in any way. In any way you can take with Him and culture. You speak about Him, you hear about Him, you do some service about Him. Whatever you do does not matter. But it must be *anyābhilāṣitā-śūnyam*, the fleeting desires that comes any time and every time without rhyme or reason, *anyābhilāṣ*, then *karma*, *jñāna*. *Karma* is systemic, moral, God touching activity. And *jñāna*, which encourages us to be aloof, to be free from the material contact, mortal or material contact of the atmosphere, renunciation of everything undesirable. These are all negative engagements. *Kṛṣṇānu-śīlanam*, but that must be independent of all these interests, no representation of the cover be maintained there, be heard there. *Anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam*. They’re only cover. *Ānukūlyena-kṛṣṇānu-śīlanam*.

Then says there is another thing important in the last. Try to withdraw from the camp of those who are set to oppose, in the opposition party. A party is trying to satisfy Kṛṣṇa. And for competition some opposite camp is necessary to make the service more intense. So try to avoid the opposition camp and try to follow the direct service camp. Elimination is necessary there also. When to enter that Vaikuṇṭha area you are to eliminate all these things, *anyābhilāṣ*, *karma*, *jñāna*. And when entered there, there also you be careful that you may not be led in the opposition party. The direct service party, the direct current, try to keep in that side. This warning also given by Rūpa Goswāmī.

Ānukūlyena not *pratikūlyena*. Śiśupāla, Kaṁsa, they're also connected with Kṛṣṇa *līlā*, but that is not desirable for us. We shall try to enter into the positive service party, not indirect camp. This is *śuddha bhakti*. Rūpa Goswāmī gave us warning. In *Bhāgavatam* it is generally mentioned that these, *Kamat*, *gupa*, *dvesat*, *bhayat kamsa*, *dvesat chadya dvayonipa* [?]

Any connection accepting about Kṛṣṇa we can get out of this mundane world. It is true. But any connection whether fear, or jealousy, or general lust for Him, enjoying Kṛṣṇa, His *rūpa*, etc., that can give you relief from this mundane world. But in the upper stage there is consideration of good or bad from these. *Kiraṇārkopamā-juṣoḥ*. It has been told in the scriptures many times that the demons killed by Kṛṣṇa they also get *mukti*, but that *mukti* and the *mukti* of a devotee is not one and the same. They come to Brahmaloka. *Kiraṇārkopamā-juṣoḥ*. Sūrya and his ray. This *bhaya*, *dvesa*, *kama* [?] etc., in connection of Kṛṣṇa and when Kṛṣṇa kills them, to be killed by Kṛṣṇa have some advantage. But up to Brahmaloka, no further. But His service takes us higher, higher than that place.

*yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam tad brahma-kṛṣṇayor
aikyāt, kiraṇārkopamā-juṣoḥ*

[“Where it has been stated that the Lord’s enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun.”]

[*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.36]

Yad arīṇāṁ means for the enemies. *Priyāṇāṁ ca*, about their own devotees. *Prāpyam ekam ivoditam*. Their gain is almost one and the same, it is said in many places of *śāstra*. Come in any connection with Kṛṣṇa and you’ll get salvation. That *ekam ivoditam*, just similar, it is roughly stated. But scrutinizingly if you go to understand their gain then you will find there is a great difference; one going to Brahmaloka, that *kiraṇ*, what is ray of the sun, and another entering the domain of the sun. *kiraṇārkopamā-juṣoḥ*. In this way we are to adjust.

So *ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*, giving warning. Try to side the positive line of service, and not go to the other camp who are posted in the opposition party. Your inner temperament will be such. So *sevonmukhatā* and this *ānukūla*, that should be our guide always, we shall keep in mind. The straight way, not this party, that party, these subsidiary parties, the main party, the main road, straight, we shall go, try to go.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, in *Bhāgavata*, *naṣṭa-prāyeṣu abhadreṣu*.

Sridhara Maharaja:

naṣṭa-prāyeṣu abhadreṣu, nityaṁ bhāgavata-sevayā bhagavatya uttama-śloke, bhaktir bhavati naiṣṭhikī

[“By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.”] [*Śrīmad-Bhāgavatam*, 1.2.18]

Akṣayānanda Mahārāja: So why does it say *prāya*?

Śrīla Śrīdhara Mahārāja: *Naṣṭa-prāyeṣu abhadreṣu*, that is when *anartha*, undesirable things within us, that will be almost finished, *naṣṭa-prāyeṣu*, that almost finished. Then you will try to connect with this; after that, *niṣṭhā, bhavati naiṣṭhikī*. You will have your position firm. *Naṣṭa-prāyeṣu abhadreṣu*, almost finished, the undesirable element in you, then you will try to fix you. *Bhaktir bhavati naiṣṭhikī*.

ādau śraddhā tataḥ sādhu-saṅgo’ tha bhajana-kriyā tato’ nartha-nivṛttiḥ syāt tato niṣṭhā [rucis tataḥ athāsaktis tato bhāvas tataḥ premābhyañcati sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramah]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Niṣṭhā means *nairantarya*, the continuation of Kṛṣṇa consciousness untampered by any other desire or conception. Always in Kṛṣṇa consciousness, that is *niṣṭhā*. Then the real *ruci*, or the real taste will come, not before that. When a continuance of Kṛṣṇa consciousness, then *ruci*. But before that when other desires also are present in my mind, then *ruci* for Kṛṣṇa, that may be adulterated, something not reliable. But when the continuance of Kṛṣṇa consciousness in you for twenty-four hours, then if you find any taste for Kṛṣṇa, that is genuine and reliable *ruci*. *Athāśakti*, then it will be more intensified and it will come in the stage of *āśakti*. *Āśakti* means if you suddenly it becomes little faint you will feel uneasiness, 'Oh, long time Kṛṣṇa consciousness is absent in me.' *Āśakti*. *Tato bhāva*, after that the real contact and the *bhāva bhakti*. And there is a regular description that when you attain to *bhāva bhakti* such symptoms and signs will be patent in you.

Asa bhavanda ... what is the beginning? *Yato bhavarjuna* [?]

_____ [?]

Kavirāja Goswāmī [?]

Bhukti mukti siddhi vanci tahe nahi vai [?]

[?]

First thing is *kanti*, *kanti* means *kama*. Oh there is a great loss to you, this is lost, oh, it does not matter.

End of 82.05.10.B

82.05.10.C_82.05.11.A

Śrīla Śrīdhara Mahārāja: Every point of time must be utilised to its best, that sort of tendency, *avyartha-kāla*. *Viraktir*. And other topics if anyone comes to connect, no, that may not, avoid. Avoidance of any other topics than Kṛṣṇa consciousness. *Viraktir māna-śūnyatā*. If anyone insulting,

does not matter [?] No necessity for any personal respect, no, *māna-śūnya*. *Āśā-*

bandhaḥ. “Certainly Kṛṣṇa will accept me one day. My attempt must be fulfilled, my desire inner must be fulfilled.” This sort of feeling within. *Samut-kaṇṭhā*.

“Oh, so many days gone by, but still I can’t trace any real tinge of *bhakti*,

Kṛṣṇa *bhakti* in me. When He will come? When Kṛṣṇa? My days are gone almost. When will His grace come to me? This life is gone, then wherever I shall be posted, no certainty. There I'll be lost in this universe. Who will care for me? And how, so long I'm trying but not yet any trace of success towards Kṛṣṇa *bhakti*."

Samat kaṇṭhā. Nāma-gāne sadā ruciḥ. But a common thing will be there, whenever taking Name, or hearing Name, he will feel inner encouragement. And he will also feel himself to sing the Name of Kṛṣṇa. That will be present there. *Nāma-gāne sadā ruciḥ. Āśaktis tad-guṇākhyāne*. When he's talking to his friends about the good attributes and qualities of Kṛṣṇa he will feel quite at home. It will be very tasteful to him. *Nāma-gāne. Āśaktis tad-guṇākhyāne prītis tad vasati-sthale*. And particular attraction for the place where Kṛṣṇa had His [?] *līlā*, a particular intimacy with the place and things connected with Him. *Āśaktis tad-guṇākhyāne prītis tad vasati-sthale, ityādayo 'nubhāvāḥ syur jāta-bhāvāṇ*. And this *bhāvāṅkure* means a sprout of *prema* is peeping in ones heart. Then these signs, symptoms, will be patent in that person. His life has become fulfilled. Kṛṣṇa is not far from him. This is like blossoming flower. The sweet scent has only begun to come out, and when it will be a little more blown, the sweet scent will attract Kṛṣṇa to enjoy that flower. Then it comes *prema*, and then there is so many stages of *prema*. How Rūpa Goswāmī has analytically placed all these things, in *prema, prema bhakti, rāga bhāva bhavati*.

[kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā āśā-bandhaḥ samut-kaṇṭhā nāma-gāne sadā ruciḥ āśaktis tad-guṇākhyāne prītis tad vasati-sthale ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane]

["For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed,

whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyartha-kālatā*); 3- They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samut-kaṇṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āsaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love."] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26] & [*Gauḍīya Kaṇṭhahāra*, 18.7-8]

Tatat premad bhumanchati sarva kama mayam premna avi bhavi bhavit krama [?]

Then comes the *prema bhakti* which is so desirable for us, and what will be the result in that *prema bhakti*? *Sneha*, *mana*, *pranai*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. The *prema* gradually develops in such process of stages, it has been described. Gaura Hari bol. [?]

...

...only a part, particle, eh?

Devotee: (Group laughter)

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja. Eh? Hare Kṛṣṇa. Gaura

Hari. Gaura Hari. Nitāi Gaura Hari bol. [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: But your foreign friends are so many in number, and they do some service to you, though you are reluctant, they will utilise you in your service. And this was his desire and that is unchangeable, and it came to have its effect the last time of life. So you are so many friends waiting for my welfare. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: [?]

Jayatīrtha Mahārāja: I think that you're looking after the welfare of ...

Śrīla Śrīdhara Mahārāja: And Swāmī Mahārāja he came to my relief. I was indebted to Guru Mahārāja and Swāmī Mahārāja came to release me from that debt, to help.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

He loved me very sincerely. His attraction for me and appreciation for me was very sincere and substantial.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. The general complaint against me...

Akṣayānanda Mahārāja: Therefore we died there.

Śrīla Śrīdhara Mahārāja: ...that so many friendly brothers...

Akṣayānanda Mahārāja: So we must die here.

Śrīla Śrīdhara Mahārāja: ...that I am not doing my, giving my quota to the service of my Gurudeva. I'm not giving my quota. And they have come ultimately to my relief, "That you must give it to your Gurudeva who wanted so intensely the benefit of the people through Kṛṣṇa consciousness. Your quota you must - we shall snatch from you if you be reluctant. You must give your quota."

So in time he did not forget, but now with some interest it will be exacted.

Aranya Mahārāja: And now we're incurring a great debt.

Śrīla Śrīdhara Mahārāja: This is inconceivable, unthinkable, this circumstance in my old life it was quite unthinkable, not only to me but to all, that are concerned. They're also astonished to see. It is His will, His will.

When Hanumān and others were entrusted with the building of the bridge to Śrī Laṅkā, then there were those what is this?

Akṣayānanda Mahārāja: Crow.

Devotee: No, no, no, no, no.

Śrīla Śrīdhara Mahārāja: [?] means like rat.

Devotees: Squirrel.

Śrīla Śrīdhara Mahārāja: Squirrel, and that two synonyms, squirrel and something else. They were using, they're try to help that bridge building. How? They jump into the ocean and get their body wet and then comes on the sand and they're rolling, and gathering some sand in the tail, and they're going to the bridge, and there they're shivering the tail and sending the sands into the bridge. Again coming and in this way they're carrying sands.

Then Hanumān and others they saw that these small creatures going, passing through the legs. "Sometimes we may place foot and they'll be crushed to death. So they're making hindrances rather, no practical service, but they're opposing our natural work." So Hanumān in his excitement took it and gave it a thrashing, and perhaps it was going to die.

Then Rāmacandra came to his relief, and with His soft hand He's massaging that creature, and it came to senses, and He asked Hanumān, "You are doing in you own way, and he's a small creature, you also allow him to do in his own way."

Kart balani setu bandha [?] The construction, there's a Bengali proverb, that *kart balani setu bandha*. That squirrel's attempt to construct a bridge in the ocean. However small, but still, his good will, that's to be considered. So about Infinite, everyone of us, even worse than the squirrel.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Ke?

Devotees: [?] Tīrthapāda dāsa [?]

Śrīla Śrīdhara Mahārāja: [?] Tīrthapāda dāsa. And the back of Tīrthapāda dāsa?

Parvat Mahārāja: No one, it's the shadow of a flag moving.

Śrīla Śrīdhara Mahārāja: No, no. This one, that one, two on the other side.

Jayatīrtha Mahārāja: Gaura maṇḍala and Tīrthapāda dāsa.

Śrīla Śrīdhara Mahārāja: Gaura maṇḍala and Tīrthapāda. Gaura Hari. Gaura Hari. Gaura Hari.

[14:00 - 17:06, Bengali (?) conversation]

Śrīla Śrīdhara Mahārāja: [?] The Rabindranatha, world poet,

famous Rabindranatha, he has written that, “Oh my death, you are so intimate to me as Kṛṣṇa. *Śyāma samal* [?] The heart’s worshipping God. The very fulfilment we get from Kṛṣṇa consciousness whole engagement of all our existence we get from Kṛṣṇa. Kṛṣṇa consciousness, the wholesale engagement of our hankering in Kṛṣṇa.” He says, “When one is infirm and old, death is like Kṛṣṇa to him. *Moronde tomara syama samal.*”

This is blaspheme, Kṛṣṇa is so low, as death. But anyhow he has used this word, and infirmity comes, the pains of different types attack, made him think, “Death, take me, you are my intimate friend. You take me away. I can’t tolerate the pangs of the different diseases of this body. You are my Kṛṣṇa. Death, you are my Kṛṣṇa *Nāma.*” It is his poetry. Blaspheme.

Hare Kṛṣṇa. Gaura Hari.

Gandhi also gave his appreciation for this poetry. “We want to embrace another standpoint.

Embrace death for the country. Want to die, to welcome death, for a particular cause.” But this is annihilation. It is destructive, not constructive.

Akṣayānanda Mahārāja: A kind of *śūnyavādi*.

Śrīla Śrīdhara Mahārāja: Die to live. That is another thing. But here, Mahāprabhu says,

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye

[“My dear Sanātana,” He said: “If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation.”] [*Caitanya-caritāmṛta, Antya-līlā, 4.55*]

“If only by welcoming death I can get Kṛṣṇa, then *crores* of times I want to die in a second. *Deha- tyāge kṛṣṇa yadi pāiye*. It is *tamo dharma*. This wealth, gift, body is not a great wealth that in change of it I shall get Kṛṣṇa. What is this? It is a negligible thing, a nasty thing. And I want to get Kṛṣṇa in change of this body, this nasty body, what is this? From infinite, immemorial time I dying and I’m born, I’m being born and die, born and die. This is the most nasty, the cheapest thing in the world, and by this I shall get Kṛṣṇa?”

This is very mundane feeling. Only by *bhajan*, not by death.

So when Prabhupāda was in the south, one gentleman came to ask about the position of a devotee who is very well admired in the south, Kanapa [?] He’s known as the greatest devotee of Śiva in that part. And what was his dealings for which he’s so much appreciated?

That once in a small hill there was some Śiva *linga*. And this Kanapa he comes, *apa* means father. *Kana, ana, kana*, some brother or *ana, kana*, [?] He comes from the *ādivāsī*, aborigine group, and he was known as a

devotee of Śiva. Once, he had gone to that Śiva *linga*, that Vighraha of Śiva, not *linga* but Śiva Mūrti, and he suddenly found that blood oozing from one eye of that Mūrti.

And there was some *deva vāṇī*, divine sound came. “You give your own eye to the Mūrti.”

And he did so. Then he took out his own eye and put anyhow into that Mūrti. Then found that another eye also from it blood oozing. So same way he took his other eye. Then he'll become *anda* [?] blind. So with his shoe, with the feet, with his shoe on his foot he located the position, touched and located the position and then the next eye [?]

Then Śiva was very much pleased and he got his vision again. From that test he has got so much good name of a great devotee of Śiva.

Then when this was placed to our Guru Mahārāja he told, “This is *tamasic bhakti*. Not higher devotion but very lower. Without concerning the body, *tamasic*. By exchange of our physical thing, whatever we acquire, devotion, that is of lower. Because this body is not a very good thing. The mind, the intelligence, the *ātmā*, that should be given. This is nothing.

Here also one thing happened. In this Guru Kuñja, there was a *paṇḍita* perhaps half mad. He was an educated *paṇḍita* but some crack in the brain perhaps. When his Guru was there, he was a well read man, Gour Govinda name, he was a *paṇḍita* scholar, and also he was Guru of the Gauḍīya School. Here Guru Kuñja, his Maṭha. Then that gentleman suddenly came to see his Guru, and anyhow put his, by the finger he rooted out his eye and placed with blood on the foot of the Guru, suddenly. Guru could not understand that he may do such. In a lightening speed he took out the eye. The Guru was infuriated. “What is this? This

blood and the eye, this is very nasty thing placed here.” Immediately Guru left that Maṭha and went to Vṛndāvana. That is Gour Govinda. Such happenings, incident happened here about forty years ago or so we’re told.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: That Rāmacandra wanted to give his eye to the Deity, to Devī, and Devī came and held his hand. “No. The *kamala locan*, the one lotus is missing. One hundred and eight was His promise but one missing. And that was stolen by Devī to test Rāmacandra. “And when I have promised that I shall worship with one hundred and eight, but I find that it is one less, then my promise, my *sankalpa*, that will be falsified. So Lakṣmaṇa, they say that my eye is just like a lotus, then I fill up the gap with my eye.” Whenever he’s going to do that Devī came and held his hand, “No, no. I have stolen to test you. Your object will be fulfilled. [?] will go. I am now on your side, come to your side.” *Kamala locan*.

...

[28: 35 - 31:00, ?]

Śrīla Śrīdhara Mahārāja: In the train [?] “Kṛṣṇa is very proud, so much proud. He says, ‘I am all in all. Everything in Me. I am over all.’ Most proud, naughty person.”

_____ [?]

Hegel says, “Everything is for Itself. By Itself and for Itself.” Everything is for Him, not for any other thing. If for any other thing then that will be the

absolute. Reality must have these two qualities in Him: He's His own cause, and He exists only to fulfil His own purpose, not to fulfil the purpose of any other, not subordinate position. [?] Plainly, it is plain, simple.

He says, "I am all in all." Only Kṛṣṇa has said that. In *Gītā*, in *Bhāgavatam*, He has said, explicitly that, "I am all in all." And nowhere it is, we can trace of such bold statement that, "I am all in all. Give up everything. Come to Me. No reaction, no lamentation." Only in *Gītā* and *Bhāgavatam* Krishnamurti only says, "His announcement, and no other."

So Hegel says, "I am for Myself. Everything for Me. And I'm not for anything. This is My position. I'm Absolute. Infinite means My position is such that I'm all in all. What can I do? You Arjuna, at least you think you are My friend. I won't cheat you, at least, you're My friend. What shall we say? I am everything."

*man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru mam evaiṣyasi
satyaṁ te, pratijāne priyo 'si me*

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me.

Sincerely, this is My promise to you because you are My dear friend."] [*Bhagavad-gītā*, 18.65]

"I promise this to you, *pratijāne priyo 'si me*, you are My favourite friend. I won't deceive you at least."

*man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru mam evaiṣyasi
satyaṁ te, pratijāne priyo 'si me*

“What shall I say more? I promise you that I’m everything. You come to Me.”

So clearly, so boldly, who has asserted in this world’s literature that, “I am everything. I am all. I am above all.” What to say? His position is such. Absolute. Hare Kṛṣṇa. Hare Kṛṣṇa.

So Rūpa Goswāmī says, “Don’t go to have a look to that Śrī Mūrti Mūrti Vighraha. Then it will be difficult for you to go away from that snare, and to engage yourself in the pleasure of your family and friends.”

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi
Gaura Hari bol.

...

[35:10 - 36:05, ?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. So we close today here. Gaura Hari bol. Nitāi.

...

Jayatīrtha Mahārāja: ...all right?

Śrīla Śrīdhara Mahārāja: [36:18 - 36:42, ?] You want to talk about his proposed university, is it?

Jayatīrtha Mahārāja: Yes, if possible. I don't want to trouble you with my crazy scheme, but I need your, some council from you, Your Divine Grace, your blessing. Because Śrīla Prabhupāda many times talked to us about the idea of this *varṇāśrama* college. And also there's a conversation between Your Divine Grace and Śrīla Prabhupāda concerning this *varṇāśrama* college, and specifically this Planetarium. On places of *Bṛhat-Bhāgavatāmṛtam*, your idea about the Planetarium that was to be developed in conjunction with the *varṇāśrama* college. We have that on one transcript of a tape between yourself and our Śrīla Prabhupāda. So in pursuance of that idea we want to found this university. Actually we want Your Divine Grace to be listed as the Founder for this university. One name we thought was Mahāprabhu University. That was one suggestion, but any suggestion that you have will be better. Anyway, the idea was to have three campuses. One in Navadvīpa, one in Purī, and one in Bangalore. This one in Navadvīpa ...

Śrīla Śrīdhara Mahārāja: Why Bangalore?

Jayatīrtha Mahārāja: Bangalore, because it's climate and place is very nice for the, for those who are more interested in the climate.

Śrīla Śrīdhara Mahārāja: For the climate.

Jayatīrtha Mahārāja: And Navadvīpa more for those who're interested in theism proper. Here we thought to have the campus called Centre For Theistic Studies, and the different colleges would be there within the campus. One would be School of Gauḍīya Siddhānta, and that would teach *Caitanya-caritāmṛta*, *Bṛhat-Bhāgavatāmṛtam*, and all *śāstras*, and would oversee the translation and the printing of the collective works of all of the great Ācāryas.

Then one college would be there for Sanskrit learning, for teaching Sanskrit, Bengali, and related things like *pūjā* and so forth.

Then one college will be for comparative theism, comparative philosophy and theism, teaching different theistic and philosophic perspectives and showing our philosophy in light of that.

Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja began only matrices standard, Bhaktivinoda Institute. And Bana Mahārāja began a university. But sometimes we hear that his very life is challenged, at stake.

Jayatīrtha Mahārāja: Yes. We don't want to admit any outside students. Our students will only be serious Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: To collect, in the name of education, to collect the scholars, and there from to recruit devotees, that was the idea of our Guru Mahārāja. He also started a *toḷ*, a Sanskrit line, in ancient line, and also an English school. But mainly, ordinary people come and they want to go in their own line, and sometimes create disturbance to the religious institute. Still, a few persons may be recruited from that school for the devotional affairs. That is the general result we are...

Jayatīrtha Mahārāja: We think that we can recruit serious students from all over the world.

Śrīla Śrīdhara Mahārāja: What to speak of - the Ramakrishna Mission whose duty is to serve the people at large, they're also being eliminated from the public interest, being attacked. So liberal they are only to help the people for their own mundane benefit, they're also sometimes taught a good lesson by the students.

Then there is [?] Rabi Tagore. He criticised the scholar, that is the one science and art. As long as science was excluded, some peace. But science and art, two combined, now the professors and the orthodox followers of Rabindranatha, they're suffering at their hand.

So you are to approach with the education - education they want free, but that education won't come to help *you* much. There are many who may go against you. So very carefully you are to handle with all these. The whole people at large, your field, still, by all means we should try, but fully knowing well that what I'm going to build with my own hand, that will come against me. With this knowledge we're to tackle all these things. Because our heart and aspiration may be that we shall capture the whole world. But still we should not forget that *koṭiṣv api mahā-mune*.

[muktānām api siddhānām nārāyaṇa-parāyaṇa sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]

[*Śrīmad-Bhāgavatam*, 6.14. 5] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.150]

A true devotee can be had very, very rarely. With this object in our mind we shall approach to capture the whole.

Generally when you come in contact with education, the student's community they're more atheistic. They will form a committee and will go against you. They'll approach the government and try to draw the benefit, this monetary benefit from you, and they'll try to go on against you, to suppress you. That will be the nature. It has been seen in...

End of 82.05.10.C_82.05.11.A

82.05.11.B

Śrīla Śrīdhara Mahārāja: ...especially those educated. Ordinary mass is more innocent, more receiving attitude. But so called education, that is a more heinous poison, and they will come to attack you, organised way. Fully prepared for that you are, you will have to create and to nurture.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: *Kuliya pasandhi* [?] Do you know? [?] The student's community everywhere and nowadays also. When no hope the students are excited, in any country, students. So at the time of Mahāprabhu the *paliya pasandhi* [?] The student's community stood against Mahāprabhu, *paliya pasandhi*, and these expressions have been used for the [?] means students. So student's community is a dangerous thing.

Jayatīrtha Mahārāja: We were thinking only to recruit students of a theistic temperament, when possible.

Śrīla Śrīdhara Mahārāja: To tackle them, we shall try to tackle them, and should not be afraid but must be careful. Carefully you must deal with them. We must not be afraid and fly away, we don't say like that, but most carefully we shall have to tackle those student class, most dangerous.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Oh! To control them, the rising ambition.

Devotee: Mahārāja [?]

Jayatīrtha Mahārāja: Yes. We're not thinking to run a school for the local *guṇḍā* students, but we're thinking to bring some top classes from outside India especially.

Śrīla Śrīdhara Mahārāja: Yes. Wherever you'll find devotional temperament, so [?] Then when the atheistic students they will see that, "The so call theistic students they're getting so much facility on our face," they'll come to attack.

Jayatīrtha Mahārāja: Achar. Ha, ha, ha. Then the theistic students will be fighting against the atheistic students. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Yes. Then this Jyoti Bosh, the Mukhamantri [?] Chief Minister of Bengal, he wants to change the education wholesale. The Apa Sanskriti, Vaidic Sankrti, the ancient Sanskriti culture, all rotten. And old type means this is all evil. The new culture of [?] must be reinstated here. This is all Apa Sanskriti, all bad culture, mean culture, lower culture.

Anyhow they say that if you site here and standing you'll see, but you'll have to fight that most cautiously, with all caution.

Swāmī Mahārāja has introduced Gurukula system, that may be a little better.

Dhīra Kṛṣṇa Mahārāja: There's a difficulty in the Gurukula system, so far that when...

Śrīla Śrīdhara Mahārāja: Good students does not count.

Dhīra Kṛṣṇa Mahārāja: Not only...

Śrīla Śrīdhara Mahārāja: If you give some scientific facility the scholars will be there. Otherwise the ordinary, those that cannot collect their food, they will join Gurukula.

Dhīra Kṛṣṇa Mahārāja: Yes. In India that's true.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: And in the west our young students there's no continuing secondary education for them, so they return to become men in the street.

Śrīla Śrīdhara Mahārāja: Oh. Of course...

Jayatīrtha Mahārāja: This is one one the main reasons that...

Śrīla Śrīdhara Mahārāja: If you open college here and you recruit students from other countries then that will be another trouble. "Oh, here they're giving education to all foreigners. And we're sightseers?" So many troubles may come. Still, we shall try of course.

Dhīra Kṛṣṇa Mahārāja: Nimāi was telling me that you wanted a Lord Caitanya University.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. I'm too small, to want that. Nimāi is wanting.

Jayatīrtha Mahārāja: If you're too small to want it, then what to speak of me.

Dhīra Kṛṣṇa Mahārāja: It may be his wishful thinking.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: [?] He wants to do the whole thing at once. In Purī you have procured a big plot. You want to establish college there. Then here also whenever you have come across this spacious wide land you want to establish college. Where to begin first?

Jayatīrtha Mahārāja: Our Guru Mahārāja also had big plans.

Śrīla Śrīdhara Mahārāja: Very wide, yes, planning. That is good sign.

Aranya Mahārāja: That is American mentality, everything big.

Śrīla Śrīdhara Mahārāja: American mentality, to capture the whole

world.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: World, one state. America's policy was one state world, after second world war. One state world, then there will be no quarrel. One state world, ruled from one throne.

Hare Kṛṣṇa. Hare Kṛṣṇa. Quantity and quality. Connotation and denotation. Connotation increases denotation decreases. Denotation increases connotation decreases. So this fact we are to keep in mind. If we want to deal with the highest quality we shall have to be satisfied with less quantity. And if we want to deal with the greatest denotation, quantity, then necessarily the quality is to be sacrificed.

Dhīra Kṛṣṇa Mahārāja: But, Mahārāja, in consideration of the audience you may have to select a particular quality for distribution.

Śrīla Śrīdhara Mahārāja: Oh. According to gradation, hmm? Distribution, gradation. Formerly they had many. *Jñānī* more less. And devotee further, more less.

*manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye yatatām api siddhānām,
kaścin māṁ vetti tattvataḥ*

[“Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain

direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara.”] [*Bhagavad-gītā*, 7.3]

*bahūnām janmanām ante, jñānavān mām prapadyate vāsudevaḥ
sarvam iti, sa mahātmā sudurlabhaḥ*

[“After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”] [*Bhagavad-gītā*, 7.19]

Many gave a proposal to our Guru Mahārāja, “You please be a little liberal. That is smoking and other things, eating, fish eating, smoking, then all will come under your flag. Be a little liberal. Don’t be so rigid, that these fasting, this vegetarianism, then this intoxication elimination, all these things are very troublesome for us. So if you be a little liberal then all will come under you.”

But he could not. “The restrictions are there. You must prove yourself fit by accepting these practices, and then come.”

Enemy outside, that is better than enemy inside. Hare Kṛṣṇa. We shall try to make friends more in number, no difference there. But purity must be kept at any cost, purity of purpose, purity in practice. As much as possible it must be kept, the ideal. The ideal of the banner of the pure ideal must be held fast in hand. That is very rare in the world, the purity of purpose, the high ideal.

Dhīra Kṛṣṇa Mahārāja: Then what was the idea of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura and the non vegetarian youth hostel? He said in one

place, “You can arrange non vegetarian food to be served.” At this youth hostel.

Śrīla Śrīdhara Mahārāja: Oh, Swāmī Mahārāja?

Dhīra Kṛṣṇa Mahārāja: No. Śrīla Bhaktisiddhānta.

Śrīla Śrīdhara Mahārāja: What did he say?

Dhīra Kṛṣṇa Mahārāja: About arranging non vegetarian food.

Śrīla Śrīdhara Mahārāja: He told that, “Those that are not vegetarian, they should be also given shelter in the Maṭha compound, and some nearby hostel we shall contract to supply food to them, in our compound. Those that are vegetarian they should be given *prasādam* from the Maṭha. And those who are non vegetarian they’ll also be accommodated in the Maṭha compound, and arrangement should be made with a nearby hostel, they will come with non vegetarian dishes to serve them within the Maṭha.”

I told that there will be a bad name of the Mission.

“No, no. Thousands births ago I have thought it fully. We must be of Vaikuṇṭha, unconditional. So our behaviour, conduct, must be unconditional for the service of Mahāprabhu. That is, whatever is necessary we shall be prepared for that, expectants, Vaikuṇṭha. Without any prejudice we shall come out to serve Mahāprabhu.”

Aranya Mahārāja: Guru Mahārāja, then is it possible that someone who’s a non vegetarian, is it possible for him to get *Hari-Nāma*, to be given *Hari-Nāma*?

Śrīla Śrīdhara Mahārāja: Generally it is not possible, we should think, but if we can expect that very soon he may give up that bad habit, with this idea he may be given *Hari-Nāma*. That with the confidence that very soon he'll be free from that. Because with *prasādam*, he must take *prasāda*. And non vegetarian that may not be offered to the Lord, so when he's taking non vegetarian not taking *prasādam*. So medicine is there but diet is not proper. Something like that, non vegetarian.

Vegetarian, non vegetarian, there are non vegetarian also, Jaimini, Jain, and others. There are vegetarian, so many. So many animals are also vegetarian. But vegetarianism, that is not everything. To take *prasāda* that is.

yajña-śiṣṭāśinaḥ santo, mucyante sarva-[kilbiṣaiḥ bhuñjate te tv agham pāpā, ye pacanty ātma-kāraṇāt]

[“Virtuous souls are liberated from all sins arising from the five different kinds of violence towards all living entities, by accepting the remnants of foodstuffs from the five great sacrifices offered to the universal demigods. But miscreants who prepare food for their own gratification simply partake of sin.”] [*Bhagavad-gītā*, 3.13]

We shall take only *prasādam*. And what can be *prasādam*? Which is offered to Nārāyaṇa. It is written there these things may be offered to Nārāyaṇa. So the animal food cannot be offered to Nārāyaṇa, so we can't take that. And some other vegetable also, the onions, and something like that may not be offered to Nārāyaṇa. We must not take that. This is the - we shall take *prasādam*. *Avasesa, yajña yajña avasesa, [?] prasādam*. Whatever we shall take that must be connected with Absolute. Otherwise we'll be bound down, action reaction.

Begin in one place, and gradually take up and go on doing. But planning and not beginning, I don't want that. Begin work in some place and gradually it may be extended.

Jayatīrtha Mahārāja: Yes. We thought that here in Navadvīpa was the best place to begin...

Śrīla Śrīdhara Mahārāja: Yes, and also, your England centre that must have attention. You have your place there, and now outside they have got one centre, you have arranged for them a centre outside. That must be developed with much attention. Or do you think that the main centre will come within your clutches, eh?

Jayatīrtha Mahārāja: It's hard to say. It may be in due course of time.

Śrīla Śrīdhara Mahārāja: But anyhow at present your England centre that was very important there you must give some attention. Or your centre in England, or South Africa, those four should be strengthened, so attention should be given to that place first. And then in India in one place, preferably in Navadvīpa, then Purī. That is my opinion.

Jayatīrtha Mahārāja: As far as Navadvīpa is concerned, what about in proximity of this land that Hari Charan mentioned to you?

Śrīla Śrīdhara Mahārāja: I prefer that Madhyadvīpa where there is no

Maṭha yet. Madhyadwīpa is empty, left. In all other places there are Maṭhas but in Madhyadwīpa no Maṭha. And still it is very convenient place, in the Calcutta and Navadwīpa, the short cut. That will be a very good place. Then next I think it will be that Vidyānagara, where Sārvabhauma Bhaṭṭācārya had his notable Sanskrit College of *nyāya śāstra*. And another place to commemorate where Nimāi Paṇḍita studied from His master, Gaṅgā dāsa. Gaṅgā dāsa was the professor and Nimāi studied. That is on the other side of the Ganges. Nimāi Paṇḍita where He got His education from Gaṅgā dāsa.

Devotee: Māyāpur.

Śrīla Śrīdhara Mahārāja: To commemorate...

Devotees: [?]

Śrīla Śrīdhara Mahārāja: That is, within a mile from Māyāpur, Yoga-pīṭha. That Gaṅgānagara, that place is known as Gaṅgānagara.

Jayatīrtha Mahārāja: Modadrumadwīpa, Godrumadwīpa.

Śrīla Śrīdhara Mahārāja: No Godruma, that is Gaṅgānagara, maybe in the part of Rudradwīpa or something, Gaṅgānagara.

[21:47 - 22:03, ?]

...Mukunda-sanjay, that is not located properly. So in commemoration of these, either Mahāprabhu's teaching, or Mahāprabhu's studying, reading or teaching. Or Sārvabhauma Paṇḍita, some connection. If you open a college in the mood of Sārvabhauma, general appreciation you may have, that Sārvabhauma. Vidyāvācaspati, he was Guru of Sanātana, and brother of Sārvabhauma. The place is also preserved there. You can have a look.

So university, Navadvīpa, or anywhere which may be suitable, but preferably all these places. For a Maṭha in Madhyadvīpa, and for educational institute this Sārvabhauma and Mahāprabhu's concern, education, to commemorate.

Jayatīrtha Mahārāja: In Madhyadvīpa that Nṛsiṃha Poli.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Nṛsiṃha Poli is under Godruma, that side. This side Madhyadvīpa, just on the, continuing on this eastern banks of the Ganges, went this side, southern side extension, Madhyadvīpa.

Bhāratī Mahārāja: Mahārāja, Jīva Goswāmī *sat sandarbha* [?]

Śrīla Śrīdhara Mahārāja: He put up in Rādhā-Dāmodara. Sometimes in the beginning in the *āśrama* of Rūpa Goswāmī, and next, Rādhā-Dāmodara.

Bhāratī Mahārāja: Śyāmānanda Prabhu.

Śrīla Śrīdhara Mahārāja: Śyāmānanda Prabhu met him perhaps in Rādhā-Dāmodara, because at that time Rūpa Goswāmī was not present, and Rūpa Goswāmī's last *bhajan-kuṭīra*, as well as *samādhi*, is in Rādhā-Dāmodara. So it seems that in his old age Rūpa Goswāmī was under the care of Jīva Goswāmī so his *bhajan-kuṭīra* is there. And just in front there is *samādhi* of Rūpa Goswāmī. So in his last days Rūpa Goswāmī, he was in charge of Jīva Goswāmī in Rādhā-Dāmodara. And Śyāmānanda took his *dīkṣā* from Rādhā-Dāmodara.

And Swāmī Mahārāja was also, translated *Bhāgavatam* from Rādhā-Dāmodara, though *Gītā* and *Back to Godhead* came from Calcutta, but *Bhāgavatam* came from Rādhā-Dāmodara.

[26:05 - 26:50, ?]

“*Eho bāhya āge kaha āra.*” [*Caitanya-caritāmṛta, Madhya-līlā, 8.59*] What is first attraction, then go deeper. Second attraction, go deeper. Further attraction carried by first attraction. “This is good. Oh, this is better. This is best.”

Jayatīrtha Mahārāja: Still I can't help but think that this position behind your own Maṭha will be good at least for a small Maṭha. If you'll allow me at least to get three *bigas* of land and make one small Maṭha for Govardhana, I can at least maintain one small space here. College we'll put in some other place in Calcutta, any place, but if you'll allow me some place nearby Your Divine Grace, otherwise my future is very dim. If I have to be so far as Madhyadwīpa I may forget about...

Devotee: [?]

Jayatīrtha Mahārāja: I'm a lazy man.

Śrīla Śrīdhara Mahārāja: [?] **Devotee:** [?]

Jayatīrtha Mahārāja: A small Maṭha should be allowed here.

Aranya Mahārāja: We'll take one aeroplane to fly from Madhyadwīpa...

Jayatīrtha Mahārāja: A small Maṭha, *bhajan-kuṭīra*...

Śrīla Śrīdhara Mahārāja: Helicopter rather, from this roof it will go.

Devotee: fifteen, ten, twenty minutes in rikshaw.

Jayatīrtha Mahārāja: For big Maṭha all the disciples can stay there.

Śrīla Śrīdhara Mahārāja: And for a motorcar, in a car, how many minutes work?

Dhīra Kṛṣṇa Mahārāja: Car? Five minutes.

Śrīla Śrīdhara Mahārāja: Five minutes. This Madhyadwīpa project, five minutes.

Dhīra Kṛṣṇa Mahārāja: Over the bridge?

Śrīla Śrīdhara Mahārāja: You have not seen the place?

Dhīra Kṛṣṇa Mahārāja: No.

Jayatīrtha Mahārāja: We'll develop [?] at least to build a *bhajan-kuṭīra* and small temple here. At least I need one small, three *bhigas* of land, and just a *bhajan-kuṭīra* and one temple of Girirāja. He has to allow me at least this much, to be just nearby.

Dhīra Kṛṣṇa Mahārāja: He wants a credit note. Gupta Govardhana.

Śrīla Śrīdhara Mahārāja: The cat is out of the bag. He wants a place in Gupta Govardhana for his Girirāja.

Jayatīrtha Mahārāja: As a Dāsa Goswāmī Maṭha, Gupta Govardhana Mandeer. Just a small place only [?]

Śrīla Śrīdhara Mahārāja: That is not small, that is [?]

Jayatīrtha Mahārāja: I'll only take four *bhigas*, I'll take half a *bhiga*, one *kata* [?] I'll take.

I shouldn't be on his property, some distance away from his property. I can worship his property from a distance.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Aranya Mahārāja: Just like Haridāsa Ṭhākura, he did not stay in Purī, but stayed just in the sight of the *cakra*. So he just wants to be able to see the *cakra* of your temple.

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Udistiti haya ninda laksan* [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Devotees: [?]

Dhīra Kṛṣṇa Mahārāja: I think you'll have to accept Madhyadwīpa for

now and pray for his mercy at some later date.

Jayatīrtha Mahārāja: I don't think that I'll be able to sustain myself. I don't know if it's possible for me to live so far away as Madhyadwīpa. Staying outside is one thing, but coming here to Navadwīpa and staying so far away as Madhyadwīpa, the idea is not appealing to me.

Śrīla Śrīdhara Mahārāja: That is *smaraṇarca* and this is *pāda-sevanam*. But Lakṣmī Devī here. She could not get entrance into *rasa*, Lakṣmī Devī. High command. Hare Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari. *Pāda-sevanam*.

Jayatīrtha Mahārāja: That is, that's *smaraṇam*, Kumāras, Madhyadwīpa.

Dhīra Kṛṣṇa Mahārāja: Satya Ṛṣi. Naimiṣāraṇya.

Śrīla Śrīdhara Mahārāja: [?]

Dhīra Kṛṣṇa Mahārāja: And Bhaktivinoda Ṭhākura said that Sūta Goswāmī he spoke to the sages of Naimiṣāraṇya about Mahāprabhu, about Gaurāṅga.

Śrīla Śrīdhara Mahārāja: Yes. Naimiṣāraṇya. And the *līlā* of Mahāprabhu was so intense that Mahādeva he was perplexed and left his own carrier, Nandi, and he took the swan, the carrier of Brahmā and ran towards the

līlā ground. *Chari korova pancanam chari visasan hamsa vahana* [?] He lost his power of discrimination. Anyhow the Brahmā's *vahana* was near, he captured that and ran to see the *līlā* is going away, will pass away, he ran.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: No one but Bhaktivinoda Ṭhākura has presented such information, or pastimes.

Śrīla Śrīdhara Mahārāja: No. It was in *Bhakti-ratnākara*. *Bhakti-ratnākara* is the first book that gave information about the *līlā*. *Caitanya-Bhāgavat* first, first book is *Caitanya-Bhāgavat* about Mahāprabhu. Then came *Caitanya-caritāmṛta*, then *Caitanya-maṅgala*. In Sanskrit also Murārī Gupta, most original. And then Śivānanda Sen's son, Kavi Karṇapūra, original literature. Murārī Gupta, Kavi Karṇapūra, in Sanskrit. And in Bengali, *Caitanya-Bhāgavat*, then *Caitanya-maṅgala*, *caritāmṛta*. Then more than a hundred years after, that *Bhakti-ratnākara*. Then there is one *Narottama-vilāsa*, afterwards. Then *Advaita-maṅgala*. There are so many books have written about. But the most authentic is *Caitanya-caritāmṛta*. Then there is one *Gaura-candrodaya* in Sanskrit, written in Orissa, one scholar in Oriya scholar, *Caitanya*, *Gaura-candrodaya*. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: But Mahārāja, my point is that Bhaktivinoda Ṭhākura he was here shortly. He was here only a few years ago, and still he's delivering original information about the pastimes of Caitanya Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Yes. He came to that level of experience. Sometimes he was graciously shown that *līlā*. Our earnest hankering can

take us to that plane, take us nearer there.

Bhaktivinoda Ṭhākura in his dream he's wandering in the sky taking *Hari-Nāma*. There is a court in the Yāmarāja quarter, he saw. Yāmarāja sitting with Brahmā, Nārada, and others, to discuss a point.

api cet sudurācāro, bhajate mām ananya-bhāḥ

sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]

[*Bhagavad-gītā*, 9.30]

"Whatever be his practices, but if he's exclusively given to Myself, he should be considered as pure devotee, *samyag vyavasito hi saḥ*. And whatever he's doing that is cent percent right."

Then,

kṣipram bhavati dharmātmā, [śaśvac-chāntim nigacchati kaunteya pratijānīhi, na me bhaktaḥ pranaśyati]

["He soon becomes righteous (*dharmātmā*) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes."] [*Bhagavad-gītā*, 9.31]

The next passage, "Very soon he will be a man of good practice, *dharmātmā*, dutiful." Now the question comes. "*Bhajate mām ananya-bhāḥ*, what is this *ananya-bhajan*?"

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

That is *ananya-bhajan*. Again he will be *dharmātmā* very soon. How to adjust?

kṣipram bhavati dharmātmā, śaśvac-chāntiṁ nigacchati kaunteya pratijānīhi, na me bhaktaḥ pranaśyati

"My devotees are never doomed, you go and promise to the public."

Then how to adjust that after he became *ananya-bhāḥ*, that he gave up all sorts of duties and surrendered to Kṛṣṇa, then *ananya-bhajan*. Then

kṣipram bhavati, again he will be a dutiful man. How to adjust? What is the purpose behind when Kṛṣṇa delivered this *śloka*, this advice.”

Then someone saw Bhaktivinoda Ṭhākura there, he’s walking on the sky, as if, taking *Hari-Nāma*. And then one suggested, “Oh, we may refer this to that devotee. He’ll be able to give real meaning here.”

Then Bhaktivinoda Ṭhākura was intimated and he went there. Then he was asked, “That what will be the adjustment? One, he’s *ananya-bhāḥ*, he has left all sorts of duties and surrendered to Kṛṣṇa, that is *ananya-bhāḥ*, *bhajate mām ananya-bhāḥ*. Again in no time he will be seen that he’s very dutiful, *dharma*, *svadharma* means *varṇāśrama dharma*. How we can adjust?”

Then Bhaktivinoda Ṭhākura he told, *kṣipram bhavati dharmātmā, śaśvac-chāntiṁ nigacchati, mantavyaḥ kavi*. “Who will be able to form that opinion, who will have faith that this *ananya-bhāḥ*, the exclusively devoted person, *sādhur eva sa mantavyaḥ*, he’s really a *sādhur*, a pure man. Who can think that, he’ll be *dharmātmā*. Not that *ananya-bhajana* man, but who will consider him to be pure, he will be seen in no time very dutiful in his life, *dharmātmā*.”

In this way, I have in my *Gītā* I have done. I also say,

api cet sudurācāro, bhajate mām ananya-bhāḥ sādhur eva sa mantavyaḥ, [samyag vyavasito hi saḥ]

[“If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life.”]

[*Bhagavad-gītā*, 9.30]

Try to attend it, *sādhur eva sa mantavyaḥ*, he should be thought to be reckoned certainly as *sādhu*, honest man. [?] Is it? How it is possible that he should be considered an honest man, *sudurācāro*? *Sādhur eva sa mantavyaḥ*, *samyag vyavasito hi saḥ*. Who's remarking, who's giving such remark, what he says that is all right. The man who's giving this remark, *mantavyaḥ*, the conclusion, that one who's a surrendered soul to Kṛṣṇa, whatever be his external practices, he should be thought to be of the purest type. Then, a little for, *sādhur eva sa mantavyaḥ*, *samyag vyavasito hi saḥ*, the answer to that, that his remark is well considered. What he says that is true cent percent. Then comes, *kṣipram bhavati dharmātmā*. And who can give remark in such a way, he will be purified very soon.

End of 82.05.11.B

82.05.11.C_05.12.A_05.12.B

Śrīla Śrīdhara Mahārāja: ...*mantavyaḥ kavi*, who is he? He means who remarks in such a way, he will get the benefit, of being *dharmātmā*. So Bhaktivinoda Ṭhākura's is kept here. Otherwise *ananya- bhāk*, means who has given all sorts of formalities or duties, then to say *ananya-bhāk*, how can he again *dharmātmā*, dutiful? Gaura Hari bol. Nitāi Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, you said that some of your God-brothers objected to your explanation in *Gītā*. What was their objection?

Śrīla Śrīdhara Mahārāja: Where?

Dhīra Kṛṣṇa Mahārāja: In *Gītā*, your *Gītā*, this *api cet sudurācāro*.

Śrīla Śrīdhara Mahārāja: Some objection?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: By whom?

Dhīra Kṛṣṇa Mahārāja: Your God-brothers.

Śrīla Śrīdhara Mahārāja: Who are they?

Dhīra Kṛṣṇa Mahārāja: Ha, ha, ha. I don't know who they are.

Śrīla Śrīdhara Mahārāja: Yājñvara Mahārāja, he told, “If you give explanation in such way then all, in the name of *ananya-bhāḥ*, they will go on with malpractices. That is a very hidden meaning. You should not express that to the public. *Api cet sudurācāro, bhajate mām, sādhur eva*, he may a worst debauch in the outer life, but if he's *ananya-bhāḥ*, he's a surrendered soul, *sādhur eva sa mantavyaḥ*, he'll be considered as the really honest man. Then everyone says, “Oh, I am *ananya-bhāḥ* and will go on with their debauchery. So don't express in such a way, explicitly.”

*api cet sudurācāro, bhajate mām ananya-bhāḥ sādhuḥ eva sa
mantavyaḥ, samyag vyavasito hi saḥ*

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]

[*Bhagavad-gītā*, 9.30]

"The underlying meaning is this. Who has surrender to Me, I have accepted him as My own. And as I have got right over everything I am not a trespasser, so My own man may not be considered to be a trespasser anywhere. This is the underlying meaning."

"*Mayātma-bhūyāya ca kalpate vai*, He's my own, and the whole thing that is My own."

*[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]*

["One who is subjected to birth and death attains immortality when they give up all material activities, dedicates their life to the execution of My order, and acts according to My directions. In this way, they become fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."] [*Śrīmad-Bhāgavatam*, 11.29.34]

“And who is inspired, *ananya-bhāk*, who works by inspiration from Me, he may not be considered as a trespasser. Anything he can enjoy on My behalf if he’s really a surrendered soul. He should be considered as Mine. In My property he has got free access. The underlying meaning will go to this side, this plane.”

So Yājñavara Mahārāja came to put objections. “Don’t be so wide in your meaning. Then the people at large, taking the name of *ananya-bhajana*, they will go on, ‘Oh, I am Vaiṣṇava, *acyuta-gotra*, I am one amongst Kṛṣṇa’s own men. What is His property that is mine. I can enjoy everything.’ That sort of thought may come.”

Dhīra Kṛṣṇa Mahārāja: So how do we recognise *ananya-bhāva*?

Śrīla Śrīdhara Mahārāja: The trouble is just there. Mere professing that I am *ananya*, that won’t do. Ha, ha, ha. *Ananya-bhāk*, but real *ananya-bhāk* won’t say that, “I am *ananya-bhāk*.” “I can’t be *ananya-bhāk*,” that will be his understanding, inner feeling. “What to speak of *ananya-bhāk*, it’s not a very little thing. I can’t be *ananya-bhāk*, I have not attained that stage. It is very difficult. Rather I am going away from it.” That will be his version.

Kṛṣṇa. Hare Kṛṣṇa. Rādhārāṇī Herself says: “The people say they connect Me with Kṛṣṇa, *kalankini* [?] I have got illicit connection with Kṛṣṇa. But My grief is this that I cannot be so, I could not be so. That is My trouble. I have no objection to come in bad name in connection with Kṛṣṇa but what they say it is all false. I could not be from My heart for Kṛṣṇa, that wholesale I am His, I can’t do it. That is the trouble. I am not afraid that they will connect me with Kṛṣṇa in this way, I am not afraid of that. But My internal trouble is this, that I could not become such. And

falsely they're saying so. I have no objection to be so, but I can't become so."

That will be, opposite tendency will come.

Devotee: [?]

Śrīla Śrīdhara Mahārāja:

*api cet sudurācāro, bhajate mām ananya-bhāḥ sādhuḥ eva sa
mantavyaḥ, samyag vyavasito hi saḥ*

["If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]

[*Bhagavad-gītā*, 9.30]

"The fact is that one who has accepted Me exclusively, he has got no taste in other things, so really he's not *durācāra*. Internally he's always connected with Me. External life he's indifferent, so what he's doing, that is not him doing."

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate] hatvāpi sa imāḥ

lokān, na hanti na nibadhyate

[“He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) - even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer’s consequences.”] [*Bhagavad-gītā*, 18.17]

If one may kill thousands of *brahmāṇḍas*, destroy thousands of *brahmāṇḍas*, he does not do anything. He’s in that plane, *nirguṇa* plane. *Nirguṇa* plane, good or bad in the calculation of this world is absent there. This is all good, the wave, *nirguṇa*. The lying, and the speaking truth, truth means a relative thing. This is not true. This is relatively true in the plane, proposed by some society.

“This is mine. This is yours.” What value this thing has got?

When I’m stealing some flower, “Oh, why do you steal my flower?” But what is the guarantee that flower belongs to you? This is all bogus conceptions, different stages of conceptions of bogus conceptual life.

The man who has got possession of a land, the *zamindar* will say: “No, no, I have got real possession. I have allowed you to sit here and possess it.”

Then the king will come: “Oh, this is my land, and your position is only relative.”

In this way, the morality stands on only this conception, “This is mine, this is yours.” But everything is false. So all the transactions of this morality, “he’s stealing, he’s doing this, that,” all false.

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma', 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [Caitanya-caritāmṛta, Antya-līlā, 4.176]

So the deepest plane, the deepest wave of Kṛṣṇa consciousness, it is moving, and so many particles are dancing, so many *jīva*, and that dance is the absolute dance.

*sarva-dharmān parityajya, mām ekaṁ [śaraṇaṁ vraja ahaṁ tvām
sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

So everything belongs to Kṛṣṇa and for His satisfaction anything and everything can be done. This only principle followed by them without caring of the so many relative demands and breach of that in different false planes. So that *nirguṇa*, this calculation of this ascribed false ownership, that can't be applied there. "This is mine, this is yours. The king says this is mine. The possessor says this is mine." But all these claims have no value in Kṛṣṇa consciousness.

naiva tasya kṛtenārtho, nākṛteneha kaścana

na cāsya sarvva-bhūteṣu, kaścid artha-vyapāśrayaḥ

["In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever."] [*Bhagavad-gītā*, 3.18]

That is another thing, that maybe goes on. The Parāśara, he's crossing a river. A lady was in charge of the boat, and when the boat was let loose, came in the middle of the river perhaps, then Parāśara suddenly had some propensity, charm for the lady. And he proposed and she accepted, they united and there the birth of Vedavyāsa. Now this attitude of Parāśara, he's already a man of higher control of senses. But *janma*, the birth of Vyāsadeva created a necessity in a particular stage in him and suddenly he was caught by the lust for the time being and united with that lady and from there came Vedavyāsa. So universal will. Parāśara is not to be accused. He's not the party to that. He's an instrument. We should not consider this an event of lustfulness and accuse Parāśara for his immoral action. He was inspired by some demand, will, and overpowered by the force of *nirguṇa* will of Kṛṣṇa and things were done.

So Kṛṣṇa says in *Gītā*, "Not the action, but the background of the action, that is to be considered, that is to be examined, not the action. The motive underlying the action, that is, whether friend or foe, that is to be considered, the *āśakti*, not the *karma*. But the purpose, that is the culprit."

Draupadī had five husbands, not of her own accord, but she had to accept the trouble as duty. That is not pleasure. So Draupadī should not be held responsible. It cannot be said that she's going to many husbands. She can't be held responsible.

*tara mandara duita atma manca kanyas mari nityam maha pada
kanasnam* [?]

So it is said in the *śāstra* that this Draupadī, Kuntī and so many ladies that are seen to be unchaste, apparently, but if you take their name you will be purified. So there is such type of activity. The internal meaning, the purpose, that should be considered, analysed, and the judgement should be given accordingly. Not by the external action.

*api cet sudurācāro, bhajate mām ananya-bhāḥ sādhu eva sa
mantavyaḥ, samyag vyavasito hi saḥ*

[“If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life.”]

[*Bhagavad-gītā*, 9.30]

The higher principle he’s following, not your ordinary law on the surface. But some higher law he’s following and ordinary law is crossed. You may think him a culprit but from the higher law consideration will say that if you can appreciate that law breaking you will be lifted.

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān dharmmān samtyajya yaḥ
sarvvān, myām bhajet sa ca sattamaḥ*

[“In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhū*).”] [*Śrīmad-Bhāgavatam*, 11.11.32]

“In the *śāstra* I have ordered. The rules in the *śāstra* came from My direction, order. But if there’s anyone can be found that’s crossing those rules already given in the *śāstra*, coming to satisfy Me, he should be considered a better devotee.”

The loyalty, crossing the laws of the king, it may be possible to show. Sometimes even crossing the laws of the country one may show his loyalty to the king if necessary.

So here, God is above law when we consider. Kṛṣṇa is above law. Law means for us, but that may not be applied in His case, He’s Absolute. So when one has come in connection really with the Absolute he cannot but ignore the laws which are meant for the ordinary people, he may not care so much for that. But all in all is He because He’s so. He Himself breaks law and perhaps He likes those most that are ready to break law for Him, they’re favourite. Taking risk, who are ready to take risk for His service, the consequence of breaking the law. Ha, ha, ha. The whole Vraja *līlā* is like that, *ārya-pathaṁ ca hitvā bhejur mukunda-padavīm*, *svajanam ārya-pathaṁ ca hitvā*.

[āsā maho caraṇa-renu-juṣāṁ aham syām, vṛndāvane kim api gulma-latauṣadhīnām

*yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm
śrutibhir vimṛgyām]*

[“The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.”] [*Śrīmad-Bhāgavatam*, 10.47.61]

“Beyond one’s own interest consideration, individual or local interest consideration is sacrificed, of any type. Self-sacrifice to this degree that his own particular interest consideration is sacrificed into fire. Then you come to take birth in Vṛndāvana, not before. All your prospects, risk everything with all your prospects. No other prospect than Myself. I cannot tolerate the presence of a second entity in your heart. That with some consideration you’ll come to Me? My relation with you is conditional? Unconditional sacrifice of the so-called interest of you, the prospect, everything, then you come to meet in Vṛndāvana. I am alone there. I can’t tolerate any other interest in the heart of My devotee, only one interest and that is Me.”

Gaura Hari bol! Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So the Christians, they have this conception of a jealous God. That He will not tolerate anyone other being worshipped Him.

Śrīla Śrīdhara Mahārāja: Yes. That's good, so much it is good. Adam and Eve were *śaraṇāgatas* and they tasted the fruit of the tree of knowledge. That is self consideration, calculation of self interest, separate interest. And they fell and they were forced to the life of labour and live. Before that, surrendered, no problem in life. A general surmise there. And then to particularise what should be the characteristic of that God, in what *rasa* we approach. The *mādhurya-rasa* is the ...

There came some questions from the Christian Priests to Prabhupāda, "That *mādhurya-rasa* is also within us." In the Middle Ages there was a fashion amongst the Christians to consider Christ as bridegroom. There are some parables also there. The Christ is considered as bridegroom. "So the *mādhurya-rasa* as you say, consort *rasa*, is also within Christianity." Their question was of this type.

But Prabhupāda told: "That is with His Son, with His devotee, something like, not with God. But your conception of your God is as Father, as Ghost and as Son. Guru, Son means Guru, the deliverer, God as Son, God as Father and God as the Ghost. The Ghost is perhaps considered to be of highest position and if it so then it goes to *brahmavāda*, *nirviśeṣa*." Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: God as Ghost, God as Father means creator, and God as Son, that Guru. And God as Ghost perhaps He holds the supreme position over the Father conception and the Son conception or Guru conception, then it vanishes to *nirviśeṣa brahman*, this Trinity.

In Germany, once I was told that in a drama they had to show the figure of the God. In some higher position, in a balcony, they put a figure of grave nature with grey beard. He's commanding from there in a drama.

They show like that, God the Father. But sonhood, consorhood, not fatherhood of Godhead, and grey bearded grown up, man figure as God.

But from the consideration of *rasa*, or *ānanda*, ecstasy, He should be centre of all different *rasa*, the consorhood, the sonhood. Parents are also servitors, all servitors. He must be in the centre, not in any extremity of the whole. He's not over the whole but He must be in the centre. The conception here is like this, that God is in the centre. Of all approaches the approach for *rasa*, that is the supreme of the intensity of *rasa* to be considered and He must be at the centre of all sorts of *rasa*, *ānandam*, *ānandam brahmaṇo vidvān*.

[yato vācho nivarttante, aprāpya manasā saha

ānandam brahmaṇo vidvān, na vibhethi kutaścaneti]

[“As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine.”] [*Taittirīya-Upaniṣad*, 11.9.1]

The *ānanda*, or *rasa*, or fulfilment and charm, or beauty, that is the most precious thing ever discovered. And the full representation of the highest type of that *rasa* should be considered as the highest Absolute which can attract everyone. Not by power, not by force, but by charm. The centre of attraction, that is Kṛṣṇa, that should be considered as the highest existence, the attraction, that is by beauty, by charm, by love, by generosity. And not by coercion and force, that possible, then freedom is gone. Keeping freedom all sides to attract them, organise and give cohesion, that is possible only by beauty. And all *rasa* represented there. In this way you are to approach towards the centre, then it comes to

Kṛṣṇa conception of Godhead.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Hare Kṛṣṇa.

So Dhira Kṛṣṇa Mahārāja is staying? You are not starting today? It is final? Then all right, we can wait. They're coming and then taking final decision.

But how to satisfy the thirst of our Bhaktivijāya Tīrtha Mahārāja? He's very hungry, he can't tolerate, he wants something immediately, some immediate spiritual food.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.
Mahāprabhu says,

krsne karuna ce bala nanda nahi vachai nama dite dhyana sacaram [?]

How sweet and encouraging. Mahāprabhu says: "Sanātana, Kṛṣṇa is an ocean of mercy, of kindness, generosity. And it is not necessary for Him to distinguish who is bad, who is good, no necessity. So ample the capital, all may be over flooded. So He's not very particular to examine who is good and who is bad. No time, no necessity."

Krsne karuna ce, enough kindness, *bala nanda nahi vachai*, He's not very particular to select who is good, who is bad. *Nama dite dhyana sacaram*, and we find that without demand from the party He gives

Himself, distributes Himself, eager to distribute Himself.

And we can catch Mahāprabhu, “You are such Kṛṣṇa, You are that Kṛṣṇa Who has come without our asking for Your favour. Door to door You are running, requesting us to accept You. That Kṛṣṇa is You.”

krsne karuna ce bala nanda nahi vachai nama dite dhyana sacaram [?]

Believe this, there is such attitude of Kṛṣṇa. “You say, ‘I won’t take.’ No, no, you take Me.” There is another department of Kṛṣṇa. From door to door He goes and says, requests: “Take Me, accept Me. Don’t banish.”

karuna ce bala nanda nahi vachai [?]

Not He’s very eager to distinguish to whom He will distribute Himself, no. Anyhow that reply is going. Nityānanda Prabhu. “Accept Kṛṣṇa, accept Mahāprabhu, accept Kṛṣṇa.” There is a department, such nature of Kṛṣṇa there is. Sometimes we find Him like that, and that is an eternal department.

krsne karuna ce bala nanda nahi vachai nama dite dhyana sacaram [?]

So, how Mahāprabhu is giving estimation of Kṛṣṇa. Broad, generous, but at the same time you’ll see He’s miser only in my case. I can’t have a bit taste of Him. But I see that the whole place around inundated. But only in my case what is.

Gaura Hari bol! Gaura Hari bol!

All this is peculiar. So *acintya bhedābheda*. Nimāi going? Nimāi is very fond of using this term anywhere and everywhere, *acintya bhedābheda*, not understandable. When particularly we want to reach into some conclusion, there is some trouble, *acintya*. No conclusion can be final about Him, *acintya bhedābheda*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! My health is not well today. Then I want to close here.

...

Bhāratī Mahārāja: How would you express the term *śrauta-vādi* in English?

Śrīla Śrīdhara Mahārāja: *Śrauta-vāda*. There it is mentioned that there is some connection with the word and the meaning, the sound echoing the sense. Some think there is some scientific relationship between the sound and the meaning. In the basis it has come in such way. That is the opinion of Pāṇinī. *Śrauta*, the sound automatically aims to hitch to a particular meaning, has got some inseparable connection. The mental plane, the thought, and the physical, unconscious of us there is some independent connection in scientific way. There is a section of the grammarians, or *nirukta-vādis*, that is sound experts, *śabda*. Just as in *Vaikuṇṭha Nāma*, *vaikuṇṭha nāma*, *nāma nāma avid* [?]

Kṛṣṇa Nāma and Kṛṣṇa is avid, inseparably connected. In *Vaikuṇṭha* they say, here in the phenomenal world also, there is some such apparent

thing. It is not anarchical. A particular group says like that, *śrauta-vādi*.

Then as Mahāprabhu told: “Every word meaning to Kṛṣṇa.” In *vyākaraṇa* also, in grammar also when He began explain to every word, to every *vyatu* is a potency of Kṛṣṇa, so has a connection.

Madhvācārya also says: “*mukta pragraha mṛti*,” and “*yahat satya yahat satya*.” All these classifications, every word, every meaning if not forced to take another direction will go direct to Kṛṣṇa. His potency, everything connected with Him.

Kalidāsa says in *Raghuvamśa*, in beginning passage,

*bhagatha viva samprikto bhagat pritibutay jagatat pitaro vande parvati
paramesvaro* [?]

Bhag atha, word and meaning, *bhagatha viva samprikto*. This Pārvatī, Parameśvara, Śiva and His potency, Pārvatī. How they’re connected naturally, just as *bhag* and *atha*, its word and its meaning, *bhagatha viva samprikto*. So I bow down to them, I show my obeisance to them, *bhagatha viva samprikto, bhagat pritibutay*, so that I may have command, a free flow over both word and meaning...

End of 82.05.11.C_05.12.A_05.12.B

82.05.12.B

Śrīla Śrīdhara Mahārāja: ...those that are the parents of this world, *pārvatī parameśvaro*, Pārvatī and Parameśvara, Mahādeva. Three meanings here, *pārvatī par*, or *pārvatī pati*, and *rameśvaro*, *rameśvaro* means Nārāyaṇa. Then, *vivasam prikto pārvatī parameśvaro* [?] Viva, *vi* means bird, *va mana vati* [?] One who goes on the back of the bird, that is Brahmā, *haṁsa-vahana*. So *vivasam prikto viva yukto parvati pa* [?] and, *brahma visnu maheśvar* [?]

Then on the, that Pārvatī and Parameśvara, one. *Parvati pa rameśvaro*, Brahmā, Śiva, Hariha and then *brahma visnu maheśvar*. Three kinds of meaning given by Madrinatha [?] the great commentator of Kalidāsa. Just as there is relationship between the word and the meaning, so Śiva and Śiva is *artha* and Pārvatī is the form, the word, outer cover, and the substance within is Śiva, Mahādeva. In this way, *srotavād*, Some natural connection between the word and the sound, the sound and the meaning, one produces the other. The mental principle produces a particular sound. Just as a sound between the sent, the booming shots replied, boom is heard, from the meaning the word is formed.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa.

...

... Swāmī Mahārāja [?] reply is prepared? Ready?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Encouraging?

Akṣayānanda Mahārāja: I hope so. I'll let you hear it.

Śrīla Śrīdhara Mahārāja: Purī Mahārāja proposes and disposes, proposal and disposal. One going up and coming down, wave, suggestion and acceptance.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. All is *līlā*.

naiva tasya kṛtenārtho, nākṛteneha kaścana

na cāsyā sarvva-bhūteṣu, kaścid artha-vyapāśrayaḥ

["In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever."] [*Bhagavad-gītā*, 3.18]

Any wave welcomed, all the waves welcome. They can read the deeper meaning.

*ṛte 'rtham yat pratīyeta, na pratīyeta cātmani tad vidyād ātmano māyām,
yathābhāso yathā tamaḥ*

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality.

Know it as My illusory energy, that reflection which appears to be in darkness."] [*Śrīmad-Bhāgavatam*, 2.9.34]

Bhāgavata says what is the conception of *māyā*, '*rtham ṛte yat pratīyeta*, what seems to be, not right reading, the *rtha*, *ārtheṣv abhijñāḥ* [*Śrīmad-Bhāgavatam*, 1.1.1] The meaning, the purpose of every incident known to Him. So many events harmonised together, it is serving Him. But localised interest, there is a clash. Imperial and provincial, universal and local interest clashing. *Ārtheṣv abhijñāḥ*, He only can know for which every straw is moving, this side or that side, He's the only knower. *Ārtheṣv abhijñāḥ*, what is the purpose that a grass by the wind is bent this side and not that side. He knows. All these movements taken together in harmony goes to Him. *Ārtheṣv abhijñāḥ svarāṭ*. He's not responsible to anyone, *ārtheṣv abhijñāḥ*.

And *ṛte 'rtham yat pratīyeta*, that universal meaning of everything, every event, incident, even the movement of a straw, all purposeful, all meaningful to the Absolute. They're contributing towards the Absolute satisfaction of Kṛṣṇa. '*Rtham ṛte yat pratīyeta*, that is the real meaning, the meaning of this word, the meaning of that phrase, all these, but *rtha* is universal. What is the meaning? *Ārtheṣv abhijñāḥ*. '*Rtham ṛte*. What is the real purpose of every movement, that is one, *advaya*, universal absolute, absolute current going towards the satisfaction of Kṛṣṇa. But that reading is not possible for the superficial *jīva*, so the real meaning of everything he cannot read, cannot conceive. He has some meaning but it is a different superficial reading, that is *māyā*. I am reading the

earthquake, or the storm, or anything, we are reading from our local interest. This is *māyā* and at the basis of this so many we are doing. Local interest, from local, leaving that:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

Give up local interest and identify yourself with universal interest, that current, that plane. *Rte 'rthaṁ yat pratīyeta*, what we feel, what we read without the real meaning, that is wrong reading, wrong reading of the environment. That is *māyā*. *Rte 'rthaṁ yat pratīyeta*, what seems to us. That universal purpose we miss and from local interest we read, “Oh, this is for this purpose, that is for this purpose,” this local reading. *Rte 'rthaṁ yat pratīyeta*, what is conceived, what we feel, what we trust, what we believe, not only belief also, what we believe, not in consonance with the universal reading, that is *māyā*. *Rte 'rthaṁ yat pratīyeta, na pratīyeta cātmani*, in the interest of *ātma*, Kṛṣṇa.

atma dehi saraihi paramatmani [?]

Ātmā means not *jīvātmā*, here *ātmā* means, *sarva-vedānta-sāraṁ yad, brahmātmakatva-lakṣaṇam*.

[ādi-madhyāvasāneṣu, vairāgyākhyāna-saṁyutam hari-līlā-kathā-vrātā-, mṛtānandita-sat-suram

sarva-vedānta-sāraṁ yad, brahmātmakatva-lakṣaṇam vastv advitīyaṁ

tan-niṣṭhaṁ, kaivalyaika-prayojanam]

[“From beginning to end, the *Śrīmad-Bhāgavatam* is full of narrations that encourage renunciation of material life, as well as nectarine accounts of Lord Hari’s transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.”] [*Śrīmad- Bhāgavatam*, 12.13.11-12]

Ātmā means *Paramātmā*.

[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam] brahmeti paramātmēti, bhagavān iti śabdyate]

[“Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, *Paramātmā* or *Bhagavān*.”] [*Śrīmad-Bhāgavatam*, 1.2.11]

That universal representation of the Absolute of three phases. *Na pratīyeta cātmani*, in the interest of the *Paramātmā*, of the Absolute, that conception does not come. But from the standpoint of local interest we find that. And if we go to read from the universal interest we don’t find that, no hint. From *śrauta-vicara*, that comes from *Vaikuṇṭha*. That shows that now everything meant for *Kṛṣṇa*. Our disease, local interest conception disease is cured, removed. We like to be one with the *Kṛṣṇa* interest.

ṛte 'rtham yat pratīyeta, na pratīyeta cātmani

tad vidyād ātmano māyām, [yathābhāso yathā tamaḥ]

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality.

Know it as My illusory energy, that reflection which appears to be in darkness."] [*Śrīmad-Bhāgavatam*, 2.9.34]

That feeling, that conception, you know as *māyā*, *mā* — *yā*, what is not, it is apparent but not real. What is not real that is *māyā*, *mā* — *yā*, what I think it is not so. *Māyā*, means *mā* no, *yā* means what, 'what is not,' it seems to mean, apparently, but the fact is not such. That is *māyā*. Another meaning of *māyā*: *miyate anu yayati maya* [?] Infinite interest we eliminate and we see things by measuring by our interest. We measure everything only through the standpoint angle of vision of our selfish interest. Everything we measure, "Oh, this is not from infinite standpoint." But everything we meet, "Oh, this is such." According to our interest we measure everything ignoring its infinite representation and position and duty, service. That is *māyā*.

ṛte 'rtham yat pratīyeta, na pratīyeta cātmani tad vidyād ātmano māyām, yathābhāso yathā tamaḥ

The light and darkness, the absence of truth that is not truth. *Yathābhāso yathā tamaḥ*, *ābhāso*, light, and *tamaḥ*, darkness, ignorance, mistake, error, it is not so.

*rte 'rtham yat pratīyeta, na pratīyeta cātmani tad vidyād ātmano māyām,
yathābhāso yathā tamaḥ*

*yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu praviṣṭāny apraviṣṭāni,
tathā teṣu na teṣv aham*

[“O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.”] [*Śrīmad-Bhāgavatam*, 2.9.35]

Catuḥ-ślokī of *Bhāgavata*.

*aham evāsam evāgre, nānyad yat sad-asat param paścād ahaṁ yad
etac ca, yo 'vaśiṣyeta so 'smy aham*

[“Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.”] [*Śrīmad-Bhāgavatam*, 2.9.33]

The ontological, *catuḥ-ślokī*, that is the ontological basis of the whole *Bhāgavata* theory of

Bhāgavata-Purāṇa, these four ślokaś [Śrīmad-Bhāgavatam, 2.9.33-36] are the ontological baśis.

*aham evāśam evāgre, nānyad yat śad-aśat param paścād ahaṁ yad
etac ca, yo 'vaśiṣyeta so 'śmy aham*

Then:

*ṛte 'rthaṁ yat praṭīyeta, na praṭīyeta cātmani [tad vidyād ātmano māyāṁ,
yathābhāśo yathā tamaḥ]*

[“O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality.

Know it as My illuśory energy, that reflection which appears to be in darkness.”] [Śrīmad-Bhāgavatam, 2.9.34]

*yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu praviṣṭāny apraviṣṭāni,
tathā teṣu na teṣv aham*

[“O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; ſimilarly, I Myſelf alſo exiſt within everything created, and at the ſame time I am outside of everything.”] [Śrīmad-Bhāgavatam, 2.9.35]

*etāvad eva jijñāsyam, tattva-jijñāsunātmanaḥ anvaya-vyatirekābhyām,
yat syāt sarvatra sarvadā*

[“A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.”]
[*Śrīmad-Bhāgavatam*, 2.9.36]

He’s present everywhere in direct or indirect way. He’s *'nvayād itararaś cārtheṣv abhijñāḥ, janmādy asya*.

*[janmādy asya yato 'nvayād itararaś cārtheṣv abhijñāḥ svarāt tene
brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ tejo-vāri-mṛdām yathā
vinimayo yatra tri-sargo 'mṛṣā*

dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi]

[“O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the

illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”]

[*Śrīmad-Bhāgavatam*, 1.1.1]

naiva tasya kṛtenārtho, nākṛteneha kaścana

na cāsya sarvva-bhūteṣu, kaścid artha-vyapāśrayaḥ

[“In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever.”] [*Bhagavad-gītā*, 3.18]

So in *uttama-adhikāra*, no *pracar cesta* [?]

No attempt for any propaganda, only in *madhyama-adhikāra*, that from this mal conception to take all to right conception, from improper to proper conception. And the function will go on accordingly, *sambandha-jñāna*.

siddhānta baliyā citte nā kara alasa, ihā haite kṛṣṇa lāge sudṛḍha mānasa

[“A sincere student should not neglect the discussion of such

conclusions (regarding the Absolute Truth in the revealed scriptures), considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa.”] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 2.117]

To engage us more earnestly towards the service sometimes hearing is necessary. But hearing for hearing, that is luxury. Hearing for engagement, that is proper hearing.

“Oh, bring a glass of water.” He’s sitting.

“Have you heard?” “Yes, I have heard.” Ha, ha, ha, ha.

“Bring me a glass of water.” Sitting tight. Ha, ha, ha, ha. “I have heard.”

Ha, ha, ha, ha. That sort of hearing won’t do. Ha, ha, ha. Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

And there is also one saying amongst the *sahajiyā* class. “Gurudeva asked for a glass of water, but I am engaged in *Hari-Nāma*. ‘No, Gurudeva, I’m engaged in *Hari-Nāma*.’”

This is self-deception. The importance, the degree, the urgency, should be considered. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Bhajana, that is service, in higher degree present in Gurudeva. Not so much by serving him I can partake in high quality of *kīrtana* that comes in me and may improve the quality of my *bhajana*. So *sādhū-saṅga nāma-kīrtana*. *Nāma-kīrtana* has been recommended but not without the association of the *sādhū*, *sādhū-saṅga*. *Saṅga* means *sevā*. *Sādhū* means a higher, superior quality *sādhū*. And *saṅga* means only to keep

the bodies together? No. The *saṅga* of the high, that means it is possible only through serving attitude, *saṅga* can be. Not by opposite dealing, neither by idle sitting. *Saṅga* means *sat-saṅga*, *ṣaḍ-vidha*.

dadāti pratigṛhṇāti guhyam ākhyāti pṛcchatī bhukte bhojayate caiva ṣaḍ-vidhaṁ prīti lakṣaṇam

[“Offering gifts in charity; accepting gifts in charity; revealing one’s mind in confidence; enquiring confidentially; accepting *prasāda*; and offering *prasāda* are the six symptoms of love shared by one devotee and another.”] [*Śrī Upadeśāmṛtam*, 4]

These six kinds of association with the *sādhū*, *dadāti pratigṛhṇāti guhyam*. Higher association means only with serving attitude. Otherwise no *saṅga*. Just as lower association means exploitation, enjoyment. We may sit idle but still it will be enjoyment. And higher must mean a serving link and thereby my quality of serving will be increased.

tāte kṛṣṇa bhaje kare gurura sevana, māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

[“If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of *māyā* and become eligible for shelter at Kṛṣṇa’s lotus feet.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.25]

So *sādhū-saṅga* is the most important, *sādhū-sevā*. Gauḍīya Maṭha

gives stress there, *sādhū-saṅga*, service of the *sādhū*. Whatever you do by his command, it will connect you surely with the higher conception of the Absolute, *sādhū-saṅga*. Whatever you do with his connection if it is ordered by him.

So that I have experience, Parvat Mahārāja, leaving the order engagement of Gurudeva went to see Badrinārāyaṇa and he was punished. So to tour the holy places, that also may be punishable action. *Sādhū-saṅga*, without *sādhū-saṅga* we cannot connect with the higher level. So even taking Name may not be *Vaikuṇṭha* Name.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ] sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

[“Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa’s name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord’s food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee.”]

[Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234]

So learn, try to acquire a serving attitude and if you apply to *Nāma-bhajana* or any *bhajana* it will help you. A universal necessity, *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*, *jihvādau* means in tongue, *nāmādi*, *nāma*, *rūpa*, *guṇa*, *līlā*. *Nāmādi* means *nāma*, *rūpa*, *guṇa*, *līlā*. *Jihvādau*, name in the lip, *jihvā*, tongue, *sevonmukhe hi jihvādau*, *nāma*. *Rūpa* in the eye, *guṇa* in the mind, *līlā*, in the heart, that will come down to you. Your other aspects will be connected with that

Vaikunṭha tattva. So *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*, so not only increasing the number, the quantity, but the quality cannot be ignored in every action to be real devotion, *bhakti*, *sevonmukhe*. And *sevā* presupposes surrender, and all this presupposes *sādhū-saṅga*.

kṛṣṇa-bhakti-janma-mūla haya 'sādhū-saṅga', [kṛṣṇa-prema janme, tenho punar mukhya aṅga]

[“The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one’s dormant love for Kṛṣṇa awakens, association with devotees is still most essential.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.83*]

It originates from the association of a *sādhū*, anyhow, in *sukṛti*, *ajñāta*, *jñāta*, or *śraddhā*, or *sādhū-saṅga*, from the positive direction it can come to us. So we must be thankful to that positive source. The Lord is there but through His agency He’s coming, so His agents should be welcomed and dealt with properly. *Sādhū*, *śāstra*, whatever we can collect, our energy we should devote towards *sādhū* and *śāstra*, *sādhū* and *śāstra*, those two friends, everywhere, everywhere.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Once Prabhupāda told me, “What is service and what is *karma*?” To give impression, to me he told.

“If the *sādhū* has said, has ordered, ‘Take flower.’ And when taking flower

he says, 'No, take water.'"

"No, you have already ordered to bring a flower, accept this."

Then that will be *karma*. Which was ordered first, and next, "No, give me water." Then if it is said, "You ordered to bring flower, please accept this."

To thrust on his previous desire, to thrust on him again, that will be *karma*. He's free and any moment when he told a little after he has rejected that and he has ordered another thing. So to follow the past, that will be *karma*. Always expectant for the immediate need, what is that?

In a battlefield if the General orders the army, "March this side." Then he looked with telescope and saw that circumstances have changed. "No, go this side."

"Oh, you have already ordered to go this way."

Ha, ha, ha, ha. That won't do. Ha, ha. He's free always, the Gurudeva, or the *sādhū*, their order should be taken in such way. "What he told first I must stick to that?" No, living and independent, in this.

That [Herr] Schulze [Sadānanda dāsa] asked our Guru Mahārāja: "At least one week before I want the program where to go, what to do."

"But I get order only five minutes ago. How can I inform you like that?"

So it is not a dead thing. For the beginners of course dead orders are there. Just as to a boy it is given, ABC, that is one stage, ABC, go on ABC. Then when necessity of writing, not everything repeated, it maybe that every moment and second new thing. "Oh, dictate, take dictation." Then only that repeatedly following, loving the ABC, that won't do. So in the beginning do these things, this thing that thing. But when he'll come

in connection of the living thing he'll be expectant in such a way and do accordingly. The new order will come and we are to follow that with our alertness.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Who was the most famous *siddha-bābājī* in Vṛndāvana, I had a chance to stay for few days in Vṛndāvana, I wanted to see that gentleman. He was the most respected *siddha-bābājī* of Vṛndāvana.

But Prabhupāda told that, “He’s *kaniṣṭha-adhikarī*.”

It was written in *Gauḍīya*. After circumambulation of Vraja maṇḍala he remarked, “That Ramakrishnadāsa Bābājī, *kaniṣṭha-adhikarī*. He’s copying only what has been given to be the practices of a *sādhū*, of a student. He’s following the stereo type direction. So, take Name, *mādhukarī*, and fasting, and reading *Bhāgavatam*, formal things. What has been recommended for the beginners. Not coming in contact with the living things, *mahara* [?], just a training period. The Army and the Police in a training period they’re asked to do something repeatedly. “Do this, do this, do this.” Rehearsal, something, so he engages himself in that, *kaniṣṭha-adhikarī*, he does not know the spirit, cannot come in connection with the living matter. But a preparatory life of a devotee repeatedly going on with that, *kaniṣṭha-adhikarī*.”

Anyhow I want to see him. Two or three days, in the evening I saw he’s there. He could know that I’m coming from Gauḍīya Maṭh. I sat there silently. They did not speak anything to me. We are rather enemy to

them. And I also went there and tried my best to read him. I saw that so many disciples and others that respect him, two, three, four, sitting by his side. Then Nṛsiṁha-caturdaśī day, carried reading from *Bhāgavata* and hearing, and sometimes dictating this or that. I continued my watch over his movements, activities. I am watching him and sometimes as if I am casting my glance to Guru Mahārāja. “He’s such.” “He’s such.”

After two or three days I came with this estimation that this man is trying his best to go up. And Guru Mahārāja has come down from there and has got a living program for him to fulfil the purpose. With this conclusion I came out. He’s trying his best from this plane to go up. But our Guru Mahārāja he has come down with some order, some plan, “Do this.” So some positive thing he has come to give to the world. He does not belong to this world, has come from other world with some order. “Go and do this.” And this man is trying his best from his own position what has been recommended in the scripture, what we can read about Rūpa, Sanātana and others. And accordingly to get some idea and try to practice that, theoretically practising. “This has been recommended. Let me practice all these things. And then I’ll get my desired result, in this way.”

And so I thought that, “This is the *kaniṣṭha-adhikarī*, Guru Mahārāja told, *kaniṣṭha-adhikarī*.”

And to work under the direction of Gurudeva or *sādhū* that are already a member in that plane, that will give desired and living result. Not theoretical but practical, highly improving, the difference is there. Practical necessity.

Soldiers sometimes are ordered to do ordinary things. Not fighting but spade work, these other things, to clear the jungle, to do this thing that thing. When marching against the enemy whatever duty comes in front they’re to do that. It is practical, living thing. Not mock fight but real fight, and there, not mock fight but something preparatory to fight, that has also got great value of fighting, more than the fighting in a mock fight in a preparatory training period. The training period fighting is, when soldiers are for fighting necessary to do some other work, that is clearing the

jungle, making the path etc, that will fetch more value than when they're practising fighting in a peaceful circumstance.

So when under the guidance of a real Ācārya, whatever we do, that will benefit more. The cooking, the cow-keeping, the other things will keep more value than *Bhāgavata* study. It is possible. It is possible that it his doing and to help in his activity that will fetch some higher thing for me. By his coin I shall be paid. Not these gross things, not by paddy or wheat but by gold I'll be paid. If I'm rendering personal service to Gurudeva, of course, Gurudeva's position that is all important, that must be real, not a shame or imitating Guru. If that is a genuine *sādhū*, genuine Gurudeva, then to cleanse his stools and urine that will fetch more than worshipping the Deity, because that has got practical connection. And this is *kaniṣṭha-adhikarī*, this is only *mahara* [?] rehearsal like thing in the *kaniṣṭha-adhikarī*. We are to understand it as these things, these things.

Īśvara Purī, he was above this *arcana*, *sannyāsī*...

End of 82.05.12.B

82.05.12.C_82.05.13.A

Śrīla Śrīdhara Mahārāja: ...then Īśvara Purī by his own hand he cleansed his stools etc.

[Īśvara-purī gosāñi kare śrīpāda-sevana], svahaste karena mala-mūtrādi mārjana

["Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 8.28]

For Mādhavendra Purī, Īśvara Purī did this. But he's above this *arcana kāṇḍa*, worshipping the Deity, he has passed that stage.

arcayam eva haraye, pūjām yaḥ śraddhāyehate

na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

Apparently with garland, with *chandan*, with flowers, offering *bhoga*, *arcana*, that is, I'm not going to minimise, to undermine that. That is necessary. But to serve Guru, Vaiṣṇava, in a practical way, that will fetch more value. *Madhyama adhikārī* will try for that. Hare Kṛṣṇa. *Svahaste karena mala- mūtrādi mārjana*. And he's Guru of Mahāprabhu. Mahāprabhu took *mantram* from Īśvara Purī, and Īśvara Purī's practice was such that when his Guru was disappearing, at that time he did with his own hands. It has been praised like anything, by the devotees. Hare Kṛṣṇa. Hare Kṛṣṇa. So approach a thing from a lower stage and to be connected in the real service should be distinction, and we must know that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.
Nītāi Gaura Hari bol. Nītāi Gaura Hari bol. Nītāi Gaura Hari bol.

The elephant devotee, the Gajarāja, in his previous life, there was a long fight between one elephant and one crocodile, or in some *kalpa* with the crocodile and tortoise. Anyhow there was a fight, perhaps for a long time a fight. The elephant was tired, because in the water, that is the natural place for the crocodile, and the elephant he tries to take up to the land, and he's taking in the water. A long fight. The elephant was disappointed and began to cry. "O Lord, please protect me, save me."

And Kṛṣṇa went and cut off the crocodile, re-leaved this devotee, elephant.

We are given to understand, who is this elephant. In his previous life, he was a king, in Southern India, Andhradesh. And he, when he was engaged in worshipping his own Deity, at that time some information came to him that Mahārṣi Agastya has come here as a guest.

He thought that, "I am engaged in serving my Deity, worshipping my Deity. I should not leave this and go out to receive Agastya." So, and also, "Agastya is a devotee and a *yogī* of higher type. If he's displeased, then he may do much mischief in the kingdom."

So knowingly, he represent himself as he had not heard, in this way, *stabdha*, *stabdhi buta*. As if he can't hear, he posed in such a way that he can't hear. Then he finished his worship and then came out, saw Agastya. "Oh." The necessary deception, make arrangements, all these things.

Because he was in that mood at that time, *stabdhi buta*, he was imitating a stage of body which is not attending outside things, *stabdhi buta*. Not smart, not attending outside, that is the general attitude of an elephant. So, for this crime, the next birth he had to become that elephant. But he

was a devotee, he was saved, but it is mentioned that he had to become elephant in his next birth, because he played the part of an elephant at that time, when it was required that he should leave the *arcana* and go and receive the devotee. He should have left the *arcana* of the Deity and gone to receive the devotee. The deity is here in the doll, and the deity is there. Doll conception, that is Deity conception and there is Deity in the heart of the devotee, but that is higher conception.

When I came to Gauḍīya Maṭha, I was from Calcutta from my quarter I was visiting. I asked one *brahmacārī*, “The Śrī Mūrti of Mahāprabhu in a very living posture, it is Dāru Mūrti or [?] or what is it?”

He got excited and told, “*Sākṣāt Mahāprabhu*; Mahāprabhu Himself. Don’t take it as wood or earth or anything. Mahāprabhu Himself is there.”

I put a question: “If Mahāprabhu Himself is there, then who will be best among you, your Gurudeva, why he’s not here with Mahāprabhu? He’s staying on the first floor in another room and Mahāprabhu Himself is left here in the outer room? What’s the cause?”

Then he was a little calm, seeing this naughty question. He came to try to make me understand that he’s also in the near of Mahāprabhu there. “In his heart, there is Mahāprabhu. Here is also Mahāprabhu, and there in heart he’s also living by the side of Mahāprabhu. But the Mahāprabhu within his heart is superior than Mahāprabhu here, for the others.”

I got some clue. “Yes, it may be.” I was silenced. So,

*tomara hrdoye sada govinda-visrama, govinda kahena, bhakta seva ram
[mora vaisnava parana]*

[“Your heart is always the resting place of Lord Govinda, and Lord Govinda says the Vaiṣṇavas are always in My heart.”] [From Narottama

dasa Ṭhākura's *Prarthana*] [*Gauḍīya Kaṇṭhahāra*, 3.40]

So *īśvare tad-adhīn, prākṛta bhakta*. *Arcayam eva haraye, pūjām yaḥ śraddhāyehate*, the beginner, the primary *bhakta*, he has reverence more for a Deity. And not for Vaiṣṇava, so much. Because he thinks, "He is a man. And there may be some devotion, that is also in me, I am also worshipping the Deity." *Arcayam eva haraye, pūjām yaḥ śraddhāyehate, na tad-bhakteṣu*. But not so much particular about the devotees. *Sa bhaktaḥ prākṛtaḥ smṛtaḥ*. He's more accustomed with the material aspect of things.

īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

But a higher, middle class, *īśvare prema*, and in His devotee the friendship, *īśvare tad-adhīneṣu, prema-maitri*. And *kṛpa*, ordinary mass, he will show kindness by talking about the Lord, and who is unfriendly, he will be indifferent to him. So, when we have got particular care for the devotee, here there's the living presence of the Lord. Not so much acute in the Deity, but here in the heart of a devotee there is more valuable representation. When we'll be able to appreciate, we will come to the middle class. That *cetan*, the nearest approach towards the Lord, when we will find in the conscious area, the *Vaikuṇṭha*, the nearer.

Rāmānuja says, *para*, *vyūha*, *vaibhava*, *antaryāmī*, and *arcana*. These five expressions of the Lord. *Para*, Nārāyaṇa. *Vyūha*, on His sides to help His activity. *Vaibhava*, Matsya, Kūrma, that come down here. *Antaryāmī*, in every heart. And *arca*, the lowest extension of Him in the material world. And from there He recruits towards, from matter, through matter, He recruits them to the highest conscious area, *viśuddha-sattva* area.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. There is a question why Rūpa, Sanātana, the *bhajan* and *arcana*, there is some distinction, *bhajan* and *arcana*. Rūpa, Sanātana installed also, but they are not of the lower type of devotee. *Arcayam eva haraye*. They dealt with higher things, but they also installed Govinda, Madana Mohan, Gopīnātha.

That question came to Prabhupāda. “They are engaged in *bhajan* not in *arcana*. We should understand the difference between *arcana* and *bhajan*. *Arcana* of a lower type, *bhajan* direct, *sākṣāt*. They are not seeing the *arca*, the symbol of Mahāprabhu, symbol of Kṛṣṇa, but directly in contact. No barrier between, in the same plane, in Vṛndāvana their dealings are all living.

Madana Mohana says, “Sanātana, I can’t eat what you offer without salt.”

“Oh, You want me to feed You salt, You have come only for that? All right, you say, some salt.” “No, no, Sanātana, I can’t eat without a little ghee.”

“Then why have You come to a beggar? You had good feeding there. Why did You come here to trouble me? Where shall I get ghee and these things?”

In this way, the transaction is going. Hare Kṛṣṇa. What’s the time?

Dhīra Kṛṣṇa Mahārāja: Nine twenty two.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Then Mahārāja, the question of why they established the *arcana* when they are already in *bhajan*? What was replied in that way?

Śrīla Śrīdhara Mahārāja: Was ordered by Mahāprabhu, “Do these services there.” Four or five things was ordered to Sanātana Goswāmī. *Śrī Mūrti pūjā, prakāśa, śāstra, tīrtha-uddhāra, sadācāra pravartana.*

kṛṣṇa-bhakti, kṛṣṇaprema-sevā-pravartana / luṭṭa-tīrtha-uddhāra, āra vairāgya-śikṣaṇa

[“You will also have to explain Kṛṣṇa’s devotional service, establish centres for cultivation of love of Kṛṣṇa, excavate lost places of pilgrimage, and teach people how to adopt the renounced order.”]

[*Caitanya-caritāmṛta, Antya-līlā, 4.80*]

These four things were ordered by Mahāprabhu to Sanātana to do this. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, you once told the story, how after you took *Gāyatrī* initiation there was some question asked to you as to what was the difference before you took and afterwards.

Śrīla Śrīdhara Mahārāja: I don't follow what you say.

Bhāratī Mahārāja: Bengali (?) [?]

Śrīla Śrīdhara Mahārāja: Vasudeva Prabhu asked me, “What you were, and now what you are?” I told, “I was a *brāhmaṇa*, now I have become a Vaiṣṇava.”

He cut his tongue with the tip. “No, you are on the path of becoming servant of the Vaiṣṇava. You have begun, you are given admission to become the servant of a Vaiṣṇava. So to become Vaiṣṇava is not so easy, it is high and high. And you were a *brāhmaṇa* in the consideration of the body consideration, generally, but now you are given, you have been given admission to work in the path of becoming a servant of a Vaiṣṇava, *daiva brāhmaṇa*. And bodily consideration is *asura brāhmaṇa*, considered only by body, ‘I am *brāhmaṇa*,’ that is.

yasyātma-buddhiḥ kuṇape tri-dhātuke, sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ yat-tīrtha-buddhiḥ salile na karhicij, janeṣv abhijñeṣu sa eva go-kharaḥ

[“One who identifies his self as the inert body composed of mucus, bile and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshippingable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships or even visits those who are wise in spiritual truth — such a person is no better than a cow or

an ass.”] [*Śrīmad-Bhāgavatam*, 10.84.13]

Who identifies himself with the body, he’s not a normal *sādhū*. I’m not the body. Of course it is mentioned in the scriptures, here and there, and he admitted that there has also been some recognition but if not antagonistic to Vaiṣṇava. But when opposing Vaiṣṇava, then he should be considered to be *asura*. Otherwise, some recognition there, *bhosura kula*, in the line of *bhosura*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitai Gaura Hari bol! Nitai Gaura Hari bol. Nitai Gaura Hari bol.

Vidagdha-Mādhava: Śrīla Śrīdhara Mahārāja, could you describe the details of the birth of Kṛṣṇa, the appearance, the actual birth of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Ha, ha. On the whole, it is something like imitation; what we conceive by our material senses, it is nothing of that type. A spiritual body, coming, showing, imitating the physical birth. This is an imitation, show, all spiritual, just like a drama, a play.

Vidagdha-Mādhava: Kṛṣṇa appeared as a child with four arms, helmet? Kṛṣṇa appeared in full ornament, with four arms as a baby?

Śrīla Śrīdhara Mahārāja: Yes. When He came out, at that time they did not note, but when their eyes were attracted to Him first, they found four arms and with so many ornaments. And by His will, that iron gate was opened, and the Yamunā in the rainy season, that was shallow, one

jackal showing the path through that flooded Yamunā, and Vasudeva walking through the water of the Yamunā. All this is impossible from the physical standpoint, material standpoint. So, His will is like that. Physically, materially, all these things inconceivable, impossible. And then when he came back, the gate was again closed as previous. So all supernatural. Supernatural things were done there. Not any particular material process that He came. Still, imitating material process as far as possible.

Vidagdha-Mādhava: We have a painting, even within ISKCON, that seems to misrepresent

Bhāgavatam that full, mature Viṣṇu form is shown, and baby at the feet.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Sometimes in the painting, in the picture, it's shown that the Viṣṇu Mūrti, fully grown, and then a baby Kṛṣṇa, at the same time, in the picture represented, it seems to be wrong. Vidagdha-Mādhava says.

Vidagdha-Mādhava: The mature Viṣṇu form, rather than the four-armed baby form.

Akṣayānanda Mahārāja: He thinks that the [?] should be in the form of a baby, not full grown Viṣṇu. Is that correct or not?

Śrīla Śrīdhara Mahārāja: But when Vasudeva saw on the side of Devakī, he saw Him as four handed full grown Viṣṇu with ornaments, all decorated, and began His praise with hymns. And also in that Viṣṇu Mūrti, He advised Vasudeva, “Do this, and this, and this, and this.” Then He became *prākṛta sisu* [?] ordinary baby. When Vasudeva first saw, he saw *catur-bhuja* Viṣṇu. Then He gave some advice to Vasudeva, and finishing His advice He became as an ordinary child, and Vasudeva carried out His orders, took Him, the child, to Nandalaya, Gokula.

Bhāratī Mahārāja: Mahārāja, doesn’t Viśvanātha Cakravartī comment that two Kṛṣṇas appeared at the same time?

Śrīla Śrīdhara Mahārāja: Yes, in Yaśodā, in Yaśodā, one Kṛṣṇa, and one male baby, and one female baby, by the side of Yaśodā. Vasudeva could not detect that. Vasudeva as soon as he placed according to the previous advice the baby nearby Yaśodā, Yaśodā’s baby absorbed this Vasudeva baby. And Vasudeva only saw the female baby and he took her and gave her by the side of Devakī and then everything was closed as it was previously.

Then intimation went to the gatekeepers, the watchmen, they then came into consciousness and they heard that the newborn baby is crying. They gave information to Kaṁsa at once.

Kaṁsa came, and he found that is this is a girl. “Then why this is so? A male child must be born to kill me. Then what is this? The gods also speak lies? What is this?”

Asked Vasudeva, “Give explanation why this girl, what should I do? You see it with your own eyes.”

Then anyhow, he took the girl, and as he did previously, he with the legs he took by hand and thrust on the stone. And the girl slipped from his hand and went up in the sky and told, “Who will kill you, He’s growing in

Gokula.” With these words she disappeared. Astabhuja Mūrti. Katyayana, astabhuja Mūrti, she disappeared. Then what to do? Kāṁsa, then he engaged many spies to find out the newborn babies, wherever to be found in Vṛndāvana.

The first, Pūtanā, she went and did her service and that was the effect, in this way. Agha, Baka and others they’re privately engaged in trying to kill Kṛṣṇa and they’re all failures.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! So I like to stop here.

Devotee: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya
Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī
Mahārāja kī jaya!

...

Śrīla Śrīdhara Mahārāja: He was a *grhastha*, but he had a certificate from Mahāprabhu, that he was master of his senses to the extreme degree.

Once a *brāhmaṇa* named Pradyumna Miśra came to Mahāprabhu and asked that, “I would like to hear Kṛṣṇa *kathā* from Your lips.”

Mahāprabhu told, “I do not know any Kṛṣṇa *kathā*, but Rāmānanda knows. You go to him and hear about Kṛṣṇa. Take My name, then perhaps he will talk with you. You are a *brāhmaṇa*, he’s a *śūdra* by caste.”

So, he was hesitating, but what to do? He went, and he saw, sat for some

time there, and came back and reported to Mahāprabhu.

Mahāprabhu asked, “Have you heard Kṛṣṇa *kathā* from him?” “No.”

“Why?”

“I saw him engaged in some matter which is not very well, so I sat for some time and came back.” “What did you see?”

He saw, he’s giving training to some *deva-dāsīs*. *Deva-dāsī* means who are generally devoted to Jagannātha, from their young age they do not marry. And sometimes their character also may not be good, generally. They are known as *deva-dāsīs*. So Rāmānanda was seen to train the *deva-dāsīs* in a very objectionable way.

“How the *deva-dāsīs* will go before Jagannātha and dance and chant. Seeing how their posture, gestures, their look enticing, all these things. And so much so, for such training, he touches their private parts also. So, seeing all these things, I had no regard for him, and waited for some time, saw him busily in that matter, I came away.”

“Don’t undermine Rāmānanda. He’s master of his senses. He has not a tinge of lust in Him. Even we feel trouble for sense disturbance within us, but Rāmānanda has got no such trouble. But Rāmānanda has no such trouble. Only such stage can be attained we know through *śāstra*, scripture, the *Bhāgavata*.” Mahāprabhu came to say.

*vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha
varṇayed yaḥ bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam
āśv apahinoty acireṇa dhīraḥ*

[“One who hears with firm faith the supra-mundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord,

soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa.”] [*Śrīmad-Bhāgavatam*, 10.33.39] & [*Caitanya-caritāmṛta*, *Antya-līlā*, 5.48]

From the scripture only we can understand that such stage can be attained, it is possible to be above the sense pleasure of the mundane.

[sarvajña munira vākya — śāstra-‘paramāṇa’] āmā-sabā jīvera haya śāstra-dvārā ‘jñāna’

[“The Vedic literatures composed by the omniscient Mahāmuni Vyāsadeva are evidence of all spiritual existence. Only through these revealed scriptures can all conditioned souls attain knowledge.”]
[*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.353]

“Direct experience,” Mahāprabhu says, “But only through scripture, we can know that there is a stage when a man may be above all these difficulties, all these gross attachments. Bodily he may be engaged, but his heart may be elsewhere, the man may be elsewhere, it is possible, *vikṛīḍitaṁ*.”

And only one Rāmānanda, he’s of such type. There may not be Rāmānandas in big numbers. Only one Rāmānanda, he has got such stage he has acquired, because he’s well-versed in that feeling, that sentiment, that realization which is necessary in the service of Kṛṣṇa and the *gopīs*. His heart is completely dedicated for the cause of Kṛṣṇa. No selfish existence, no existence of any self interest there. All Kṛṣṇa consciousness, all Kṛṣṇa’s satisfaction. Whatever it may be, He is doing it for the satisfaction of Kṛṣṇa. Wholly emptied, vacant, and devoted to the cause of Kṛṣṇa *līlā*. So don’t think ill of him, again go there.”

Then Pradyumna Miśra again went there.

And Rāmānanda began, “Oh, in that day, I could not oblige you. You have come to hear Kṛṣṇa *kathā*, how fortunate I am.”

In this way he began. And in the morning he began, and it came to be afternoon, but still he’s mad in talking about Kṛṣṇa. He does not know, no bathing, no feeding, nothing of the type. He’s madly going on with Kṛṣṇa *kathā*. Then when it was very, very late, his servants came, twice, thrice, in this way, to ask him to take bath, and to take food, and anyhow he had to leave the talk and go on.

Then Pradyumna Miśra came, “Yes I have heard, my heart is full hearing Kṛṣṇa *kathā* from Raya Rāmānanda.”

[‘bhakti’, ‘prema’, ‘tattva’ kahe rāye kari’ ‘vaktā’] āpani pradyumna-miśra-saha haya ‘śrotā’

[“Śrī Caitanya Mahāprabhu preached about devotional service, ecstatic love and the Absolute Truth by making Rāmānanda Rāya, a *gr̥hastha* born in a low family, the speaker. Then Śrī Caitanya Mahāprabhu Himself, the exalted *brāhmaṇa-sannyāsī*, and Pradyumna Miśra, the purified *brāhmaṇa*, both became the hearers of Rāmānanda Rāya.”]
[*Caitanya-caritāmṛta, Antya-līlā*, 5.85]

He Himself heard from Rāmānanda, Mahāprabhu, and Pradyumna Miśra also. He said to hear from Rāmānanda Rāya. “Rāmānanda, he knows what is Kṛṣṇa.”

Mahāprabhu told that, “What I have heard from Rāmānanda I taught that to Rūpa, Sanātana. I got it from Rāmānanda Rāya.”

It is also mentioned that Mahāprabhu He took *dīkṣā* in general from Īśvara Purī. For preaching purpose He took *sannyāsa* from Keśava Bhāratī. And for entrance into Vraja *līlā* He had His *dīkṣā* from Rāmānanda Rāya. He used to give respect to Rāmānanda Rāya. Rāmānanda Rāya did not think, of course none of them, neither Keśava Bhāratī, nor Īśvara Purī, nor Rāmānanda Rāya, they thought themselves as Guru. But it is seen that Mahāprabhu is dealing with Rāmānanda Rāya with some respect. Respectful dealings with Rāmānanda Rāya. It is mentioned also in their talk.

sakhī vinā ei līlā puṣṭa nāhi haya, sakhī līlā vistāriyā, sakhī āsvādaya

[“Without the *gopīs*, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.203*]

If one wants to enter into this Vraja *rasa*, then it is required that he will go to a *sakhī* in *mādhurya rasa*. They’re masters of the situation. The whole storehouse of this *mādhurya līlā* is in the hand of the *sakhīs*, they can give it to others. So *guru rūpa sakhī* in *mādhurya rasa*, the Guru is seen in the form and the spirit of a *sakhī* of Rādhārāṇī. And Rāmānanda Rāya was Viśākhā Sakhī, and Mahāprabhu says in the last,

kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.128]

Here is a hint.

"Why do you shrink away, that I am learning so much from you? You, *yei kṛṣṇa-tattva vettā*, you are well versed in the affairs of Kṛṣṇa, so you are Guru. I am hearing from you...

End of 82.05.12.C_82.05.13.A

82.05.13.B

Śrīla Śrīdhara Mahārāja: ...who is the master of that store house of Kṛṣṇa *līlā*, who can distribute it, he's Guru, in this line; no doubt. No doubt. Hare Kṛṣṇa. Hare Kṛṣṇa.

That famous talk began on the banks of Godāvarī. Godāvarī; *go* means in the ordinary sense water. *Da* means, "who can give water." *Vari*, *vara*, one of the main sources of giving water. *Go* means *indriya*, *go* means *Veda*. So, we can come to this word Govinda, *go-indriya*, our senses, *vinda*, to gain; the fulfilment of our senses is found in whom? He's Govinda. Then Govinda means, *Go* means *Veda*, *Śruti*. By studying the *Śruti*, whom we can find, *vinda te*. *Gobhir*, *śrutibhir yad vinda te govinda*. We can get whom?

upanisad purusam pricar vede samste rame avit vidyam veda vidya [?]

The object of *Veda* is who? He's Govinda. We get Him from the *Vedas*. And the fulfilment of our all senses is Govinda. So, *Go Śruti*, the real conception of the *Śruti* is given where? *Go-dā-varī*. *Go* means *Veda* *da*. Who has given the real representation of the *Veda*, the best amongst them, Godāvarī.

We may take. Godāvarī. And who, where it was given the highest fulfilment of the senses, of all the senses of *jīva*, the proper and the fullest engagement of all the senses of *jīva*.

That was announced there in that bank, Godāvarī. Your senses are not to be rejected; but they have got their fulfilment with Kṛṣṇa. If you can give up the spirit of exploitation and renunciation, those tendencies are a bar to approach Kṛṣṇa so to approach properly towards Kṛṣṇa, then you will have the utilization of all your senses to the fullest extent that was dealt on the Godāvarī bank.

There Mahāprabhu began in a very general and comprehensive way, the approach for us.

[prabhu kahe,] — “paḍa śloka sādhyera nirṇaya” [rāya kahe, — “sva-dharmācaraṇe viṣṇu-bhakti haya”]

[Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya, “Recite a verse from the revealed scriptures concerning the ultimate goal of life.”]
[*Caitanya-caritāmṛta, Madhya-līlā, 8.57*]

“Sādhya, what is the end of our life? What is the destination of our life? Please say and with quotations from scriptures, *paḍa śloka*. Not only I want your simple statements, but the evidence, *paḍa śloka*. Why? *Sādhya nirṇaya*, to determine what is our object of life? The goal of our life, the destination, I want to know from you.”

rāya kahe, — “sva-dharmācaraṇe viṣṇu-bhakti haya”

The answer came, “If you discharge your own duty, with the sense of discharging your duty, not expecting anything in return, *svadharma* means *varṇāśrama dharma*, where you have come by previous *karma*, you are posted in some position. And fitting to your present position, what duty you have got, you are to discharge them, but only one condition, without anything, any remuneration.

phala kanka badcit, varṇāśrama dharma phala kanka badcit niskama [?]

Without any particular mundane aim, if you go on with your duties that have been asked by *varṇāśrama dharma* for you to do, you can get Viṣṇu *bhakti*. Then here, Rāya Rāmānanda says that, “Viṣṇu *bhakti* is the object of us, that is the destination. That our adherence to Him who pervades everywhere, *viṣṇuḥ yaḥ idaṁ viṣṇuḥ vyāpnotīti*, who is permeating everywhere He’s present, Vasudeva, Viṣṇu. He’s everywhere, everything is in Him and He is everywhere, *viṣṇuḥ yaḥ idaṁ viṣṇuḥ vyāpnotīti*. From the local interest to embrace the general interest, and that must come to the level of Viṣṇu consciousness, *varṇāśrama*. Thereby, the Viṣṇu *bhakti*, our adherence to Viṣṇu, our allegiance, obedience, submission to the internal spirit, that is everywhere. To connect with Him, and to go accordingly, that is our object of life. Not to

live a phenomenal life but spiritual, deeper plane pertaining to a deeper plane, more subtle. We should connect our duties with that.”

“*Eho bāhya āge kaha āra.*” [*Caitanya-caritāmṛta, Madhya-līlā, 8.59*] Of course, it may be thought that theistic life proper begins from here, giving up the special, local purpose, and for a universal purpose to look at the all-pervading spirit and attain His closer company and to do duties, what is already ordered, the program in *Veda* and *Upaniṣad*. *Eho bāhya*, this is superficial, go deeper.”

[*prabhu kahe*, — “*eho bāhya, āge kaha āra*” *rāya kahe*, “*kṛṣṇe karmārpaṇa — sarva-sādhya-sāra*”

[The Lord replied, “This is external. You had better tell Me of some other means.”

[Rāmānanda replied, “To offer the results of one’s activities to Kṛṣṇa is the essence of all perfection.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.59*]

Rāya kahe, “*kṛṣṇe karmārpaṇa — sarva-sādhya-sāra.*” In *varṇāśrama dharma* it is a fashion, generally they are acquainted with the external activity, and they do not care even to give up the fruit of their action. But still if they do, but they have no direct consciousness of Viṣṇu or Kṛṣṇa. They perform *Durgā pūjā*, the *śrāddha*, so many practices, and finally it is connected they may find some look, some overlook.

Ete tat karma phalam sri krsnaya samurtita samustu [?]

They may or may not know this connection, this link of his work with Kṛṣṇa, but anyhow, the link is there. They know or they do not know. But better will be to have direct consciousness that Kṛṣṇa is the authority. And whatever I'm doing in *varṇāśrama*, or socially, or whatever, all must be given, the result must be given to Kṛṣṇa. With this consciousness if we do, all social, and spiritual, and national, and this physical, body concern, whatever we do, if with the connection of Kṛṣṇa we can do it, then we can approach towards the goal, our fulfilment of life."

Then Mahāprabhu, "*Eho bāhya, āge kaha āra.*" Then Rāmānanda Rāya came with new light.

*sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ
sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"We must be particular with the object of life, not so much conscious of the activity. The object of our life will be more; more attention to the object, and less importance to the form of activity. Whether I'm a *kṣatriya*, I'm a king, or I'm a *brāhmaṇa*, or I'm a *śūdra*, does not matter. I have got this sort of duty, I have got this sort of duty, I have got this sort of duty. That does not matter very much. We must have no attachment for that. The king leaving his kingdom, may take to *brāhmaṇaic*, *vānaprastha*, *tyāga*, *tapasya*, *japa*. *Śūdra* leaving his occupation he may be a beggar and taking the Name of Kṛṣṇa. The *brāhmaṇa* he may give up his *yajña*, this fire sacrifice, etc, and he may be a beggar, or anywhere, if he gets any good company. So we are to be particular for the aim and non-particular to the form of his duty. *Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*. Wherever exclusively devote oneself for the cause,

ignoring his present paraphernalia, and duty.”

Mahāprabhu said, “*Eho bāhya, āge kaha āra*. This is also superficial, go ahead, deeper.” Then *jñāna miśrā bhakti*.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

[“The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me.”]
[*Bhagavad-gītā*, 18.54]

Now he has come to the stage of identifying himself with spirit above matter. He’s a soul with nothing to do with this mundane world, so any loss or gain in this mundane world is of no use to him. He’s spirit and his prospect in the spiritual world, in the world of soul, the world of consciousness, and nothing to do with this material world, whether it is laudable or blameable. *Brahma-bhūtaḥ*, he has already established, settled, in the consciousness that he’s soul proper, and nothing to do with matter, *brahma-bhūtaḥ prasannātmā*, so some sort of satisfaction he feels within, *ātmārāmā*.

ātmārāmāś ca munayo, [nirgranthā apy urukrame kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ]

[“Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in

the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world.”] [*Śrīmad-Bhāgavatam*, 1.7.10]

He's content, self contented. *Na śocati na kāṅkṣati*. Neither to mourn, nor to aspire. Something gone so mourning? No, this is nothing, matter. Something coming, not cheerful, because it is matter, unnecessary and unessential. *Mad-bhaktiṁ labhate parām*. True *bhakti*, true types of *bhakti*, that is spiritual devotion, *sevā*, service. Serving attitude now gets the pure character. It is in the spiritual plane, not mixed with mundane aspiration. *Mad-bhaktiṁ labhate parām, bhaktiṁ labhate*. Higher type of service now he comes to, he gets the opportunity to do, to practice, *mad bhaktiṁ*.”

“*Eho bāhya, āge kaha āra*. This is also superficial. He's on the verge. He has not some substantial touch. He has not entered the domain, but he's just waiting in the marginal position, at the door. He may get, but he has not got. His indirect forces, negative forces are finished, but still he's at the door. He has not entered. He may get, may not get also. *Mad-bhaktiṁ, mad parām bhaktiṁ labhate*. Not mundane, but from here if he gets anything he will get pure; but he will have to get. He's at the door.”

Then he says, Rāmānanda Rāya,

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye
prāyaśo 'jita jito 'py asi tais tri-lokyām*

[“Oh Lord, Oh Unconquerable One, those devotees who, completely

giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [*Śrīmad-Bhāgavatam*, 10.14.3]

A difficult thing, to cross the charm of knowledge. It is a very difficult thing, that I shall know, I want to understand, and then I shall do. The calculation, and the suspect, underlying suspicion is there. What I shall do, I want to know it fully. Then I shall get out with my capital. *Jñāne prayāsam udapāśya*. I want to know. The ego, the “I” is very strong, and he wants to have the account of loss and gain. He’s the master. The key is in his hands, he has kept the key in his hands.

“I want to test, I want to know. My benefit I know well.”

So he’s the master, not the servant. From the position of a master he’s making inquiry. *Jñāne prayāsam udapāśya*. If you at all want to enter into the domain, everything is superior to you. None will care to come to you with some explanation that you are their master, so they must give explanation to you.

“Yes your gain, no loss, your gain is this. You are a separate entity. In your account there must not be any loss. You are an independent personality, independent entity. You stand with your head erect”

Jñāne prayāsam. That won’t do. You are to go to be a slave, not a master hand. So that sort of mentality is necessary. You must bow down your head. Not that with your head erect you will march over. Everything there is superior in quality than you are. So, you are to enter into that land, that plane.

vaikuṇṭhara pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

[“The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.53]

Even the earth, the water, whatever is there, whatever you’ll find, they’re of higher materials than you yourself are of. All Guru, and you are disciple. All master, you are servant. You are going to enter the land what is all master. So, *namanta eva*, you will have to submit. That will be your real qualification. What will be ordered to you, you are to do that. Not to exercise your brain so much there. Brain has no room. They are all more brainy than you. So, no brain is necessary, only hand is necessary. Menial labour is necessary there. Brain there is enough.

So you are to enter that land if you like. A land of slavery to you. So *jñāne prayāsam udapāśya, ud- apāśya*, hatefully you are to dismiss your brain, and taking only your heart you are to approach, enter that land.

Udapāśya, namanta eva. I have come here, all masters, all godly, I am only like a mosquito. That Brahmā in Dvārakā. *Namanta eva, jīvanti*. And not only for the time being; that for the time being you will accept that attitude and you will finish your work you will come back. No. From here your life will be such continuously. Eternal life you will have to accept such.

Jīvanti san-mukharitām bhavadīya-vārtām. Of course you may expect to be educated about this line, how it is good, how it is great, how it is useful to you. You will be allowed *paripraśna*, honest inquiry. *San-mukharitām bhavadīya-vārtām*. They’re your friends. They’ll come to help you, to make you understand that this is beautiful, this is good, this is the best form of life. The friends will come. They are sympathetic, not non-sympathetic, *bhavadīya-vārtām*.

Sthāne sthitāḥ, if your aspiration is such, your want, your demand is such, your external position is negligible. That is not to be given more value, but your aspiration, your hankering, the purity of your purpose, that has got real consideration here, not your present position. The recruitment from that side will consider the purity of your purpose, not your present position in the capacity so much.

Bhavadīya-vārtām, sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām. Apparently it seems that you are going to be a slave, but the object, the result is opposite. *Ajita-jita*, if you can accept such an attitude of surrender and slavery, that *Ajita* who can never be conquered, He is conquered in this process. The friends will come and say to you, the *sādhus, san- mukharitām bhavadīya-vārtām*. They will come and make you understand, “You become a slave.” But He likes very much His slaves. He’s master of slaves, He sometimes wants to become slave to His slave. This is the key to success. The highest gain we can get through this path. This attitude. *Ajita*, Who can never be conquered, never be achieved, He becomes *jita*, He becomes conquered through this process.”

Mahāprabhu told, “Yes, it is. *Ajita* is being *jita*. By surrendering we capture. It is a plane, I admit, it is the plane of love divine, that by giving we can get. As much as we risk, to give ourselves, so much highly we can have demand on that unconquerable infinite.” Mahāprabhu said, “I accept that here it begins, *śuddha bhakti*.” Then, *āge kaha āra*, [go further].

Then this really *śuddha bhakti*, it develops in a crude form, general way, then more developed it must take the shape of *śanta, dāsya, sākhyā, vātsalya, mādhyā*. Then came *śanta rasa*. First *nistha*, this is *śanta rasa*, such adherence, such type of adherence, *nistha*. I cannot withdraw me from such consciousness and submissive attitude towards the truth. The *nistha*, continuous submission, and forever.

Śanta rasa, that develops into *dāsyā rasa*, wanting to do some service. Not only sitting, showing my loyalty to the authority, but I want to be utilized by them, awaiting their order, they may give me some engagement, I may consider myself fortunate. Such deep entrance, want to be utilized anyway, *dāsyā rasa*.

Then *sākhya*. *Dāsyā*, this developed, and the confidence added to the servitors, confidence, then it comes little superior. Servant, but confidential, as generally with old servants, they are faithful. Confidential stage is added to the service, then it becomes *sākhya rasa*. *Dāsyā*, *sākhya*, first *nistha* adherence, submission, then, to be utilized for His satisfaction, then confidential utilization, then it comes to friendly service, *sākhya rasa*.

In *Vaikuṇṭha*, in calculative devotion, dedication only *śanta*, *dāsyā*, and half of *sākhya*, is seen in *Vaikuṇṭha*, where the Lord is *Nārāyaṇa*. Not full confidence is possible there. Awe, reverence, grandeur, splendour, pomp, apprehension, and all these vanish due to more confidence. The object of our worship, or love, also changes in another way.

Then from *Vaikuṇṭha* we feel attraction for something like *Ayodhyā*, *Rāmacandra*, where *dāsyā*, *śanta*, *dāsyā*, and *sākhya* with *Vibhisana* and *Sugriva*, the *sākhya rasa*, and also *vātsalya rasa*. *Vātsalya rasa*, the confidence is developed to a peculiar position where the servitors they think themselves promoted to such a plane or position that they want to take care of the object of their veneration very strongly. The filial service, filial affection, that is also service, though apparently it seems that they're master of the situation, and they're controlling the boy and sometimes chastising, sometimes giving punishment. But it is superficially if we can enter into the depth of that service, we shall find that it is all incomparable love interest. For the interest of their object of veneration, object of love, that is a peculiar type. The punishment and the rebuke are also seen on the surface superficially, but underground, full of interest for the welfare of the object of their service, so much. It is a peculiar type, *vātsalya*. And *vātsalya* a very light type we see in *Ayodhyā*, so it is ignored almost.

*vaikuṇṭhāj janito varā madhu-purī [tatrāpi rāsotsavād vṛndāraṇyam
udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kuṇḍam ihāpi gokula-
pateḥ premāmṛtāplāvanāt kuryād asya virājato giri-taṭe sevām vivekī na
kah]*

[“The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa’s *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?”] [Śrī *Upadeśāmṛta*, 9]

Rūpa Goswāmī took his leap from Vaikuṇṭha, in one stride to Mathurā. It is here that everything is available in a very clear and substantial way. So *madhu-purī*, to Kṛṣṇa conception of Godhead. From Vaikuṇṭha, by one stride he has come to Kṛṣṇa conception.

But Sanātana Goswāmī has filled up the gap, that on the way there is Ayodhyā, and there we find *vātsalya*, *sākhya*, *vātsalya*.

But Rūpa Goswāmī goes to Mathurā at once. Here you come and it is well traceable, *sākhya*, *vātsalya*, you will find. So, he has shown how *sākhya rasa* service there.

He’s playing, you know, playing with Him. Sometimes climbing over His shoulder, sometimes giving a slap perhaps. In this way they’re mixing with Him. That they can do. But the heart is full of service of a peculiar type. That is the criterion. Perhaps they may give up their life a thousand times to take a thorn out of His sole. A thousand times they can sacrifice

them for the slight satisfaction of their friend. In that way we shall come to honour them. If you consider them as thousand times more valuable than their own life. In this way.

In *vātsalya rasa* also, the criterion should be from that side, that for the slight interest of the object of their veneration, they can give their life *crores* of times or so. So much affection is there.

And then from *vātsalya* it goes to *mādhurya rasa*, the all-comprehensive *rasa*, which includes *śanta*, *nistha*, *dāsyā*, the service also, the friendly confidant, and the *vātsalya rasa* to feed and to look after, to take care, as if the object of veneration, object of our service may not know how to go on. We have to make arrangements for His interests in all respects. But sometimes when difference comes, sometimes stricture also. All these things and the wholesale dedication for His satisfaction by every atom of our existence, the *mādhurya rasa*, which includes all *rasas*, and that also untold.

Then again more enhanced when it is couched in the form of *parakīya*. From the side of the *gopīs*, they risk everything for the service. And from the side of Kṛṣṇa, two forms, one very rare connection in *parakīya*, not obligation of anything. It may happen, or may not happen, the union may happen or may not happen. Very rare. So, that is rare, that becomes sweet. And another thing, we are told, just as ordinary feeding is not palatable to Him. He takes food by stealing. When He takes food by stealing, that is more tasteful to Him. This art if we can follow, so that may be applied in the case of the *parakīya rasa*.

“I’m deceiving the party and I’m getting. I’m stealing the property of someone.” That sort of posing becomes more tasteful to the subjective party.

And for the dedicated party, they risk everything, their good name, their society, their future, and even the dictation of the religious scriptures, the wholesale risk.

One time when we were in Madras, for the temple, the Raja of Jaipur, he gave some money, and I was in Bombay. That was sent to Calcutta, Head Office. Then, five thousand rupees; first instalment one thousand rupees work was done by someone, sending some worker from the centre. Then myself and Mādhava Mahārāja was sent to Madras...

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82.05.13.C_82.05.14.A

Śrīla Śrīdhara Mahārāja: ... then we got some direction, we heard that the king will come very soon to Madras. So to show him some work and then to get the next instalment we wanted to raise the construction to some extent further when the king may be told that, “Your money has been spent. Now the next instalment is necessary.”

For that, we incurred a debt, actually took a loan. That is, bricks and other things on loan we took and showed construction to some higher level. And we wrote it to Guru Mahārāja, and we had apprehension that Guru Mahārāja will chastise us, “Why have you made loan?”

But instead of that we got appreciation to this effect that, “You have risked your future also in the service of Kṛṣṇa. You have made loan. That means you are to pay off the loan. So you have engaged your future energy also in the service of Kṛṣṇa. You must have to collect money and to pay off the loan.”

So risk, service with risk, the future. The *gopīs*, they consciously lost their future, risked their future. “Naraka, it may be, we do not obey our superior persons and the directions of the *Vedas*. We’re in immoral connection. Whatever we do is not approved by the society, nor we are told by the religious books, so our future is dark.” Still, they could not but serve

Kṛṣṇa with all this. So:

*vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam udāra-
pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kunḍam ihāpi gokula-pateḥ
premāmṛtāplāvanāt kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

[“The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa’s *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kunḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kunḍa, which is situated at the foot of Govardhana Hill?”][*Śrī Upadeśāmṛta*, 9]

Janito means *vātsalya-rasa*, then *mādhurya-rasa* in Vṛndāvana. *Rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt*, in *mādhurya-rasa* also three groups shown. One Vṛndāvana in general, then selected group in Govardhana, and the highest group in Rādhā-kunḍa. All these things have been shown in Rāya Rāmānanda and Mahāprabhu.

Eho bāhya āge kaha āra [*Madhya-līlā*, 8.59]

Sākhya rasa, uttama āge kaha āra, vātsalya rasa, sarva-sādhya-sāra
[*Madhya-līlā*, 8.74]

Eho uttama āge kaha āra, mādhurya rasa, eho sadvottam, kichu āge āra
[*Madhya-līlā*, 8.76]

Then the type of service rendered by Rādhārāṇī in *mādhurya-rasa*, *eho sadvottam*, categorically different. *Rādhām ādhāya hṛdaye tatyāja vraja sundariḥ*. “The whole group can be cancelled only for one person.” [*Gītā Govinda*, 3.1]

[kaṁsārir api saṁsāra-, vāsanā-baddha-śṛṅkhalām rādhām ādhāya hṛdaye, tatyāja vraja-sundarīḥ]

[“ ‘Lord Kṛṣṇa, the enemy of Kaṁsa, took Śrīmatī Rādhārāṇī within His heart, for He desired to dance with Her. Thus He left the arena of the *rāsa* dance and the company of all the other beautiful damsels of Vraja.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.106]

How peculiar type of service may come from there. And *Svayaṁ-rūpa* only by the side of Rādhārāṇī, only the very Kṛṣṇa in the very spot, in that very play. But in the side of the other *gopīs* that is *prakāśa*, *prābhava-prakāśa* not *Svayaṁ-rūpa*.

In this sort, but we are in such a low position and big things we are pronouncing. That does not look well. So showing our highest reverence to this highest idea we should stop the *Rāmānanda-saṁvāda*.

Then the last thing came: “Can you think anything more than this?”

Then Rāmānanda came: “You asked me to quote scripture whatever I shall say. But here I won’t be able to quote scripture from anywhere. But I have got a new feeling in me and if You like to know that I can give it to

You.”

*pahilehi rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela nā
so ramaṇa, nā hāma ramaṇī, duṅhu-mana manobhava peṣala jāni’ e
sakhi, se-saba prema-kāhinī, kānu-ṭhāme kahabi vichurala jāni’ nā
khoṅjalun dūtī, nā khoṅjalun ān, duṅhukeri milane madhya ta pāṇca-bāṇa
ab sohi virāga, tuṅhu bheli dūtī, su-purukha-premaki aichana rīti*

[“Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually begun to grow, and there is no limit to it. Now, that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as *manobhāva*, or Cupid. Kṛṣṇa’s mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Kṛṣṇa might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid’s five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8. 194]

In this way, one song prepared by Rāmānanda himself, he came out with this. “Whether it will be pleasing, it will be tasteful to You I do not know. But I think in my mind that there is a stage which is better than this, this Rādhā-Govinda *līlā*, it seems to me. Where Both combined, the Positive, Negative, combined, mixed, no individual consciousness clear. And by combination of that One is searching Another. Forgetfulness of Their own

Self. But the searching of the other party is very strong, intense there. This seems to me, the union in separation. They're so intense in Their errand, in Their search, it is so intense that even They have no consciousness whether They have got it or not. Just as Rādhārāṇī's sometimes in *prema-vaicittya*, just Kṛṣṇa is there on Her front, "If I lose Him," that feeling is so much that as if She has lost Him, *prema-vaicittya*. They're together but the apprehension that One may lose the Other makes the position intolerably painful.

Aniṣṭā-saṅkīni bandhu-hṛdayāni bhavanti hi, the mere relatives they're always alert, "Whether my son has got any accident." The mother thinks: "Oh, my son is out, is he in the accident?" *Aniṣṭā- saṅkīni*, that is the symptom of the deep love. Wherever anything: "Oh, my interest is hampered or not?"

So in this way, and it came to give hint to the *Avatāra* of Mahāprabhu, Both combined and as if unconscious of Their separate existence and One is searching Another, combined, *ātmānusandhāna*, *kṛṣṇānusandhāna*. Kṛṣṇa Himself is overflowed by the feelings of Rādhārāṇī. So deep embracing from both sides and One is lost in the Other."

And Mahāprabhu put His thumb on the mouth of Rāmānanda Rāya. "No further, no further. *Rasa- rāja, mahābhāva-dui eka rūpa*."

Then after this Rāmānanda told:

pahile dekhilun tomāra sannyaṣi-svarūpa, ebe tomā dekhi muṇi śyāma-gopa-rūpa tomāra sammukhe dekhi kāñcana-pañcālikā, tānra gaura-kāntye tomāra sarva aṅga dhākā

["At first I saw You appear like a *sannyāsī*, but now I am seeing You as Śyāmasundara, the cowherd boy."] — ["I now see You appearing like a golden doll, and Your entire body appears covered by a golden lustre."] [Caitanya-caritāmṛta, Madhya-līlā, 8.268-9]

"You *sannyāsī*, Mahāprabhu, one problem I have faced just now. First I saw You as a *sannyāsī*, a respectable, beautiful young *sannyāsī*. But now I see You as Kṛṣṇa Himself, *śyāma-gopa-rūpa*, that Śyāmasundara in the garb of the *gopa kumāra*. And also I see something else. Another golden doll on Your side and Her lustre, the golden lustre has covered You. *Pahile dekhilun tomāra sannyāsi- svarūpa*, but *śyāma-gopa-rūpa*, *tomāra sammukhe dekhi kāñcana-pañcālikā*, a golden girl figure statue has showed that golden lustre has covered You. *Tāñra gaura-kāntyē tomāra sarva aṅga ḍhākā*, now what's the event? Please explain to me."

mahā-bhāgavata dekhe sthāvara-jaṅgama, tāhāñ tāhāñ haya tāñra śrī-kṛṣṇa-sphuraṇa

[Śrī Caitanyadeva replied: "A devotee advanced on the spiritual platform sees everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but the manifestation of Lord Kṛṣṇa."] [Caitanya-caritāmṛta, Madhya-līlā, 8.273]

"Oh, you are cent per cent devotee so wherever you cast your glance you only see Kṛṣṇa and nothing else. You see Them, the object of your interest is represented everywhere you cast your glance."

rāya kahe, — prabhu tumi chāḍa bhāri-bhūri, mora āge nija-rūpa nā

kariha curi

[Rāmānanda Rāya replied: “My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.278*]

“My Lord, don’t deceive me in such a way. When You have come here so graciously to purify this mean person, then now You play with diplomacy it does not look well. I won’t hear what You say. But come out with Your real position Who You are with Your real nature, come out. I won’t be deceived in such a way. I am not a man of such type. You can’t deceive me. Please come out with Your true acquaintance as You are.”

Then Mahāprabhu said: *lilo kahi para bhakti bara para* [?]

“By the dint of your loving devotion you can know everything in this world. Nothing can be concealed from your loving *premāñjana-cchurita-bhakti-vilocanena*, to your loving eye, nothing can be concealed.”

[premāñjana-cchurita-bhakti-vilocanena, santaḥ sadaiva hṛdayeṣu vilokayanti

yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ, govindam ādi puruṣaṁ tam ahaṁ bhajāmi]

[“I worship Govinda, the Primeval Lord, Who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable Attributes, whom the pure

devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.”] [*Brahma-saṁhitā*, 38]

Then Mahāprabhu came out:

gaura aṅga nahe mora — rādhāṅga-sparśana / gopendra-suta vinā tenho nā sparśe anya-jana

[“Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8. 287]

“What you see Me externally to be of yellow, golden colour, it is not so. It is by the touch of the colour of Rādhārāṇī. And whom Rādhārāṇī can touch, and closely accept? *Gopendra-suta vinā tenho nā sparśe anya-jana*, She will never come to touch or welcome only by accept that *govendra-suta, govendra-nandam*. So now you understand who I am. *Gopendra-suta vina tenho na sparse anya-jana . Rasa-rāja, mahābhāva- dui eka rūpa*.

[*tabe hāsi’ tāhre prabhu dekhāila svarūpa, / ‘rasa-rāja’, ‘mahābhāva’ — dui eka rūpa*]

[“Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms

combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8. 282]

Rasa-rāja, that ecstasy Himself, and *Mahābhāva*, Who can appreciate, Who can feel, taste that highest *rasa*. *Dui eka rūpa*, see how They mingle together.”

dekhi’ rāmānanda hailā ānande mūrcchite / dharite nā pāre deha, paḍilā bhūmite

[“Upon seeing this form, Rāmānanda Rāya almost lost consciousness in transcendental bliss.

Unable to remain standing, he fell to the ground.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8. 283] Rāmānanda fell flat on the floor, could not keep up his senses.

prabhu tāñre hasta sparśi’ karāilā cetana [sannyāsīra veṣa dekhi’ vismita haila mana]

[“When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. However, when he saw Lord Caitanya in the dress of a *sannyāsī*, he was struck with wonder.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8. 284]

Then by the touch of His hand Mahāprabhu again brought him to his

senses, *sannyāsīra veṣa dekhi' vismita haila mana*, then Rāmānanda came to such stage of consciousness as previously he saw that the *sannyāsī* is sitting just before him.

Then after a little pause Mahāprabhu said: "I shall go now, you remain, I'm going." Then afterwards some other talks and Mahāprabhu told that, "As long as I live I want your company."

Rāmānanda also told: "Yes, I must go to Your divine feet to live for the rest of my life."

Then Rāmānanda made arrangements with the king and came to Purī. And Mahāprabhu, for almost two years He wandered about the holy places of Southern India and the Western India and He came to Purī and gradually They met.

And after this, Mahāprabhu went to Vṛndāvana through Bengal. Six years passed, and Advaita Prabhu almost gave leave to Mahāprabhu: "All *līlā* finished, the first part, the *Nāma-saṅkīrtana*." Then this 'Rādhārāṇī's tasting' about Kṛṣṇa *prema*, that remained, for twelve years it continued. And Svarūpa Dāmodara who is Lalitā, and Rāmānanda Rāya who is Viśākhā, they were the most important company of Mahāprabhu for twelve years. And there are so many things about the deep feelings in the divine love has been given out which was never found in the history of the world. How intense love can produce corresponding things on the surface, that was shown by Rādhārāṇī, and later shown by Mahāprabhu, which is never even expressed in any scripture. That was shown, the intensity of Kṛṣṇa *prema*, how it can produce in the effect in this mundane world to our view, wonderful, astounding things. In these two places only. The *mādhurya-rasa* in its acme is Rādhārāṇī. Here also Rādhārāṇī, there also Rādhārāṇī.

gahila bahila dandi satta bara diti utavisay [?]

So many symptoms, within a minute, coming in a room and going out, coming, going, coming, going, restlessness. And taking seat, standing, taking seat, standing, restlessness. How the heart is captured by something charming. These things, many things which are inconceivable, many things were shown, that how intense, and how peculiar, and how purifying, how risky, all these things. It is possible.

That Dr Dina Sen [?] an ordinary scholar, he wrote: “That in Indian religious history there are so many chaste ladies example, ideal.” That Satī, who could not tolerate the abuse by the father (Dakṣa) to her husband (Śiva), she left her life immediately. Sāvitṛī, who by her pure penances brought back her dead husband (Satyavān) back to life. Then Ramayanti (?), then so many, Kuntī, Draupadī, so many ladies, their pure life. But Dina Sen says: “When, by the door of *Brahma-vaivarta-Purāṇa*, Rādhārāṇī’s ideal entered into the religious literature all other ideals became pale, all became pale.”

So intensified affinity towards the loving service of so much intensity can never be imagined. And that is possible. That is not only poetry. It was shown by Mahāprabhu in His practices also, how the Kṛṣṇa *prema* can play a man like a doll. And sometimes His legs and hands entered into His body. Inconceivable all these things. And the joints are disconnected and He would appear as a man of longer type, as only the skin and nerves were perhaps connected but dislocated and of longer type. And there were many things. Sometimes His whole body is white, no sense, only very slowly the breath is coming, or not coming, cannot be traced. In this way so many things unconsciously.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

‘rāmānanda rāya’ āche godāvarī-tīre, [adhikārī hayena teñho vidyānagare]

[“In the town of Vidyānagara, on the bank of the Godāvarī, there is a responsible government officer named Rāmānanda Rāya.”] [*Caitanya-caritāmṛta, Mādhya-līlā, 7.62*]

Sārvabhauma Bhaṭṭācārya told that: “We could not recognise Rāmānanda. Simply we cut jokes with him, “Oh, he’s a Vaiṣṇava.”

Just as here we find a Vaiṣṇava is always the stock of joke. Hare Kṛṣṇa. And they come to teach.

trṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”][*Śikṣāṣṭakam, 3*]

“We shall do our best to tease you. But why you’ll be teased? You will remain like stone. You are created to tolerate all our wicked behaviour.”

Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ...appreciated Him formally, but now, I cannot but appreciate Śrī Caitanyadeva. We thought that Śrī Caitanyadeva was the downfall of Orissa empire. But there was a custom in Orissa of human sacrifice, young men, in almost every temple that bad custom. Only by the influence of Śrī Caitanyadeva Orissa has been absolved from that bad practice. But one objection: why do you confine Him in Bengal? Gauḍīya, what is this? Caitanya, you say, Gaur, you say, Nimāi, you say. But Gaur means Bengal and Gauḍīya Vaiṣṇava, what is this? To confine Him only in a province, Gauḍīya Maṭha, Gauḍīya Vaiṣṇava *dharma*. I can't adjust here.

Devotee: What should be the answer to that Mahārāja?

Śrīla Śrīdhara Mahārāja: It is generally given...

...

Śrīla Śrīdhara Mahārāja: so Vṛndāvana does not mean a particular province, or a particular town, or particular forest. It has got its broad meaning there. So also Navadvīpa and Bengal may be taken into that sense. If we can understand Navadvīpa *Dhāma*, then Navadvīpa *Dhāma* is situated in a particular province, it may have such dignity also.

Devotee: Gaura maṇḍala bhūmi is the same as Mathurā maṇḍala.

Śrīla Śrīdhara Mahārāja: Vraja maṇḍala, śrī gaura maṇḍala bhūmi, Gaura maṇḍala. From the word *gour* comes the word Gaura, *gour* means *miṣṭi*, sweet. Then the sweet plane is sweet. So it may be given the synonym as *gour*, representing *miṣṭi*, the sweetness. Gaura maṇḍala, the sweet land, and no sweetness elsewhere other than Vṛndāvana and Navadvīpa. But Vṛndāvana is mostly confined in a particular group but Navadvīpa that sweetness is being distributed. People come to know, “Yes, it is sweet.” They get the chance of appreciation, of tasting, and declaring, “Yes, it is sweet.” But there (in Vṛndāvana), even Lakṣmī cannot purchase a ticket. Lakṣmī Devī, the goddess of wealth, she cannot purchase a ticket to enter into *rasa*.

Parvat Mahārāja: So this is the actual land of nectar.

Śrīla Śrīdhara Mahārāja: People at least they come to understand that there is nectar, the public, the nectar, due to the public, they can understand. And that is within the harem. But then again, Both combined, Both the highest interested parties combined to give it to them to others. That is unique thing. And Rāmānanda’s highest conception, forgetfulness, the Two became two in Vṛndāvana.

Svarūpa Dāmodara said: “In the eternity that Vṛndāvana is previous and Navadvīpa *līlā* is after, we can’t say that. Combined sometimes, sometimes separated. When separated They’re doing this Dvāparā, and in Kali They’re combined doing this, Both eternal.” No summer, no winter, no rainy season can be said that to be the beginning, here’s the beginning. So it is eternally in a cyclic order. So Svarūpa Dāmodara said: *caitanyākhyam prakṛtam adhunā tad-dvayam caikyam āptam . Rādhā-bhāva- dyuti-suvalitam naumi kṛṣṇa svarūpam .*

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau caitanyākhyam prakāṣam adhunā tad-dvayaṁ caikyam āptaṁ rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam

[“I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord’s internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa.”] [*Caitanya-caritāmṛta*, Ādi-līlā, 1.5]

In ancient times They divided Themselves for particular *līlā* but They’re One, *ekātmānāv*, *api bhuvi purā* in some ancient time They divided Themselves and showed Their pastimes. *Deha-bhedaṁ gatau tau*, *caitanyākhyam prakāṣam adhunā tad-dvayaṁ caikyam āptaṁ*, again Both of Them are combined. *Rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*, the Potency and the owner of the Potency very closely embraced.

Rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela, nā so ramaṇa, nā hāma ramaṇī,

Not actually, the Predominating and the Predominated tendency is present, mixed. But an extraordinary ecstatic feeling is there. And Kṛṣṇa is overpowered by the Potency and He Himself is searching after something, Him, *kṛṣṇasya ātmānusandhana*. The influence of Rādhārāṇī over Kṛṣṇa has transformed Kṛṣṇa into a devotee and He’s searching for Himself. Sweetness is tasting itself and becoming mad. Living sweetness, not dead, that is sweetness living, endowed with life, tasting Himself and becoming mad. I refer to *Prema Dhāma deva stotram* that Mahāprabhu is the ultimate source, what is the proof? He’s tasting Himself and dancing, dancing.

[ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇaṁ svānubhāva-matta-nṛtya-kīrtanātmavantaṁ advayaika-lakṣya-pūrṇa-tattva-tat-parātparam prema-dhāma-devam-eva naumi gaura-sundaram]

[“The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu’s dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression.”]
[Prema Dhāma deva stotram, 66]

Atma tithi atmanusad sahajana vivarjana prayojana. He’s tasting Himself and dancing, *saukhyam*, the happiness, or ecstasy, or *ānandam*, or beauty, or whatever it may be, He’s tasting Himself, feeling Himself and dancing in madness. Too much ecstatic joy, feeling. And *kīrtana*, that is distributing that ecstasy to others. The ultimate sweetness, *ānandam*, that no other thing He will taste, eat, and will express His happiness. He’s tasting Himself and that makes Him dance *atma tithi*. And when *kīrtana*, that is Self-distribution. So the Absolute must have this sign, *artha tithi* and *artha nama*. *Sahajana vivarjana prayojana avatara*. Not static but dynamic, *sāva līla*, dynamic ecstasy, what symptom it must possess? It is seen in Mahāprabhu, the dynamic ecstasy. He’s feeling Himself and distributing Himself to outside. So that is found in Mahāprabhu by *kīrtana* and by dancing. Dancing in the internal satisfaction and *kīrtana* to distribute it to others, main thing.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, once you told about the form of Lord Jagannātha, that how He got this form and why. Baladeva and Subhadra also.

Śrīla Śrīdhara Mahārāja: In Dwārakā *līlā* it occurred.

Devotee: Would you please tell us about that.

Śrīla Śrīdhara Mahārāja: We are told that once, there was a general conception in Dwārakā, especially amongst the queens. “That we get Kṛṣṇa but absent minded. Not full Kṛṣṇa we get.” Some sort of general feeling amongst them. Then they came to know that He has some previous very sweet connection with Vṛndāvana and the *gopīs* also, they heard something. Then they were searching for some opportunity to know how He was living in Vṛndāvana with the *gopīs*, whether we may have any clue, any description of that sort of pastimes of Him in His childhood.

Then once, Rohinī was there, she had experience of Vṛndāvana. And she, although in *vātsalya-rasa*, heard many things about Kṛṣṇa *līlā* with the *gopīs*. And Rohinī and some other, anyhow, meeting her privately the queens requested Rohinī: “Please describe, relate about Kṛṣṇa’s *mādhurya-līlā* in Vṛndāvana. You know all these things.”

And Rohinī she could not avoid and she began talking at noon-time or something. And Kṛṣṇa and Balarāma were taking rest nearby. So when Rohinī was describing Vṛndāvana *līlā*, Kṛṣṇa and Balarāma anyhow They came to know that...

End of 82.05.13.C_82.05.14.A

82.05.14.B

Śrīla Śrīdhara Mahārāja: ...being related, thinking of that Vṛndāvana, and They're feeling the *gopīs*, all these things, there began some great change in the feeling of Kṛṣṇa, Balarāma, and also in Their body. Just as Mahāprabhu showed, sometimes He fell, He's seen falling at the gate of Jagannātha; His hands and legs entered into His body. So such physical change is possible according to some particular feeling of ecstasy. And They were undergoing such transformation, Kṛṣṇa, Balarāma, and perhaps Subhadrā was there, and seeing Them in that way, She also had some sort of sympathetic transformation, internally that feeling came, and externally, She was also transformed.

Devotee: Was Subhadrā also in Vṛndāvana, Mahārāja, with Kṛṣṇa, Balarāma?

Śrīla Śrīdhara Mahārāja: No.

Devotee: She was born in Mathurā.

Śrīla Śrīdhara Mahārāja: From Mathurā, Dvārakā, maybe.

Devotee: Was it due to their inability that Kṛṣṇa of Dvārakā could not

really become the Kṛṣṇa of Vṛndāvana, Vraja-nandana?

Śrīla Śrīdhara Mahārāja: Inability? For the cause of such disfigure?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: I can't remember that. But anyhow, the Vṛndāvana statement, that was going on, and They were feeling that somewhat, They were remembering that Vṛndāvana *līlā*, and such a change came in Their body. And it was they perhaps in any way, this Rohiṇī group, they could trace that They're in there, awake, and suddenly stopped. And They were there, that formation remained.

Then again, I can't remember it systematically, then again They got unconscious and there was Kṛṣṇa in Nava Vṛndāvana, or some Vṛndāvana. There in Dvārakā, Brahmā created for Them. And Kṛṣṇa, though He was awake, but He could not come out from that sort of mentality, that trance. So He was managed to be taken to that Vṛndāvana, and there He saw in His trance that Baladeva was only there, and others eliminated. He saw Baladeva, 'then it is Vṛndāvana.' And Rohiṇī perhaps might have been taken there, and all dolls there. And going there He found that, 'I am in Vṛndāvana, so.'

And the queens they're following from the distance to see what things, how things occur. Kṛṣṇa went and found that Baladeva is there, and Śrīdham, Sudama they're also there. In another part the *gopīs* are there. And in one part there is Rādhārāṇī standing, and She welcomed. He embraced Rādhārāṇī. At that time Satyabhāmā she was standing far off, and some figure, appearance came in her. Anyhow, when He's in that temperament, then Baladeva went there, and then Rohiṇī. Anyhow, gradually in slow process He was taken in. Here the abrupt stopping caused such thing. And then gradual process His mentality again taken

to Dvārakā. This sort of tale is there. And that Dvārakā and Vṛndāvana mixed in Jagannātha. Mainly in Dvārakā, but there the posing of Vṛndāvana also present there.

Hare Kṛṣṇa. Infinite forms of *līlā*. What we can trace, or know? But something like that. That is satisfaction. In *Garga saṁhitā* also we find that in Dvārakā there was arrangement of *rasa līlā*. The queens, they heard that in Vṛndāvana there was *rasa līlā*, that is wonderful thing. And when on some occasion the whole Vṛndāvana party was invited there, then privately, the queens came to Kṛṣṇa and requested Him that, “The *gopīs* are come, if You kindly show the *rasa līlā* to us, this is our earnest desire, from long time.”

Then Kṛṣṇa told, “The *gopīs* are there. I have no objection if they’re ready.”

Then they came to request the *gopīs*, and anyhow they gave their consent, and the *rasa līlā* was arranged. And when it was performed they were all visitors. After it was finished they were astonished and came to the camp of the *gopīs* to express, “What we have seen it is most wonderful. We can’t conceive even all these things.”

Then there is a statement of Rādhārāṇī. “What have we seen? This is nothing. This is nothing. This is a dead representation almost. Where is that Yamunā? Where is that [?] *kadamba vṛkṣa*, that Mayo, that Hari, all these things? There, that is a natural stage, and that was performed there in our young age. This is nothing, a mockery, what you have expressed.”

Then they said, “Oh, if this is of such a lower order, then of how superior quality of *līlā* was there, I can’t conceive in this way.”

So, Vṛndāvana it might psychological thing. This sudden attraction for Vṛndāvana *līlā*, that *rasa*, when that was again suddenly stopped, some change in the physical plane. Though not physical, but so to say, it might have disfigured the external plane. When there is this earthquake, the internal movement disfigures the surface, something like that. The internal disturbance that was created suddenly by the recollection of Vṛndāvana *līlā*, that created a great disaster in the superficial appearance, and that was stopped, and that in standstill, and that has been pictured and shown in Jagannātha. In Dvārakā and Vṛndāvana, the distinction; sudden stop of the tasting of Vṛndāvana *līlā*, causes such disaster in the prime God. Sudden stop. So, the higher prospect if suddenly stopped, then the reaction comes. So it is a reactionary stage of Dvārakā and Vṛndāvana, Vraja maṇḍala. Svayaṁ- Bhagavān, Svayaṁ- Prakāśa and Prabhāva-Vilāsa, Vaibhava-Vilāsa of Kṛṣṇa. *Rasābhāsa*, something like that. In higher ecstasy also, *rasābhāsa* is possible. The clash into the different *rasa*, the clash in different waves. Different waves of different *rasa*, and the sudden clash. One thing is going in a motion, train is going, car is going, if suddenly there is a check, brake, then there is a disorder in the carriage, or the car, something like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Posing, in different type of posing.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Ādau yad dvāro 'plavate, sindhuḥ pārer apauruṣaṁ [Garga saṁhitā]

They say that Jagannātha Mūrti it is there from the very conception, from the most ancient times.

So every *līlā* of the Lord is eternal. Every part of the Infinite is eternal.

I was told, in *Mahābhārata*, just in the beginning there is Dhṛtarāṣṭra *līlā*,

where Dhṛtarāṣṭra is wailing, so many incidents. “I knew that there will be defeat of my party. I knew, when this incident happened, when this incident took place, I was disappointed then.”

The main incidents of *Mahābhārata* is mentioned there. He was told that is in the very beginning of *Mahābhārata*.

Then he asked the *paṇḍita*, “Why, how in the very beginning of *Mahābhārata*, it can be?” He told that, “This is *nitya*, eternal.”

So the end and the beginning, end of the *līlā* and the beginning of the *līlā*, it cannot be differentiated extremely. It is in cyclic order. That is a very difficult thing to understand, to adjust. Eternal. Everywhere beginning, everywhere end.

In *Māyā’s* *Essay*, “Everywhere there is centre, nowhere circumference.”

Infinite means nowhere circumference, and everywhere there is centre. So everywhere beginning, everywhere *nitya līlā*. And all coexistent at the same time. Every *līlā* is co-existent.

Kavirāja Goswāmī has represented in a particular way, that morning, every time there is morning, now here, now there; in this way. So, like sun it is moving, Kṛṣṇa *līlā*, the childhood, the birth here, then next it is extended to another *brahmāṇḍa*. It is there. Every *līlā* another *brahmāṇḍa*.

[aiche kṛṣṇera līlā-maṇḍala caudda-manvantare] brahmāṇḍa-maṇḍala vyāpi’ krame krame phire

[“Just as there is an orbit of the sun, there is an orbit of Kṛṣṇa’s pastimes, which are manifested one after the other. During the lifetime of fourteen Manus, this orbit expands through all the universes, and

gradually it returns. Thus Kṛṣṇa moves with His pastimes through all the universes, one after another.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.391]

Just like sun. But that is in one aspect; another aspect. In Goloka also it is *nitya*, every *līlā* is *nitya*. That is reflected here in reflection is revolving, so the morning, the sunrise may be traced now here, then here, then here, in this way it is, but it is always present sun ray, and sunset is always present. Here or there, question of space. But in Goloka, in the central place it is all there. In the heart of the devotees, when the devotee remembers about a *līlā*, he’s now remembering Vraja *līlā*, now remembering Dvārakā *līlā*. But it is not true what is reflected in the heart of a devotee? That is also true. In this way it is coexistent and it is continuing always. Every part of *līlā* is being always present, coexistent. Succession and coexistence; both harmonized. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Mahārāja, is Guru *paramparā* also *līlā*?

Śrīla Śrīdhara Mahārāja: Of course, it is a *līlā* of Kṛṣṇa; *māyā*, everything included in *līlā*, from His standpoint. His sweet will. His independence withdrawn, not complaint.

Mayā tatam idaṁ sarvaṁ [*Bhagavad-gītā*, 9.4] “Everything in me, nothing in Me. I am everywhere, I am nowhere.”

If we come within this, everything will come within this conception.

So He can interfere with the free will of *jīva*, and He does not do. That is also there. He’s within, He can control, He may not control. This sort of

conception we shall have to indent.

Mahāprabhu says that here's the difference from this Hegelian Philosophy, and Aurovinda. The *māyā* is not a necessary part. By Kṛṣṇa's will *māyā* may be finished, and again may be created.

koṭi-kāmadhenu-patira chāgi yaiche mare, ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

[“If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?”]
[*Caitanya-caritāmṛta, Madhya-līlā*, 15.179]

He can make or mar. Bhaktivinoda Ṭhākura has written perhaps in *Tattva-sūtra*, that by His will even the existence of *jīva* soul may be finished, effaced. But generally that is not the case, but the Absolute Power is with Him. Designed and destined. The expression that *svarūpa-śakti* is there; of course in that we can't say that God can commit suicide. That is inconsistency in our thought; but still, independence He enjoys fully. And He commits suicide in Brahmaloka, in deep slumber.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Bhāratī Mahārāja: Mahārāja, sometimes you describe that Kṛṣṇa's *līlās* are flowing in ten different directions.

Śrīla Śrīdhara Mahārāja:

*kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite, se
caitanya-līlā haya, sarovara akṣaya, mano-haṁsa carāha' tahate*

[“There is no doubt that we find the highest nectarine taste of *rasa* in Kṛṣṇa *līlā*. But what is Gaura *līlā*? In Gaura *līlā*, the nectar of Kṛṣṇa *līlā* is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of Kṛṣṇa *līlā* hundreds of streams are flowing.”] [*Caitanya-caritāmṛta, Madhya-līlā, 25.271*]

*bhakta-gaṇa, śuna mora dainya-vacana [tomā-sabāra pada-dhūli, aṅge
vibhūṣaṇa kari', kichu muṇi karoṇ nivedana]*

[“With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments. Now, my dear devotees, please hear one thing more from me.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 25.272*]

Infinite sweetness. Caitanya *līlā* means from Caitanya. Whatever is within, whatever is coming from Him, all high nectar of Kṛṣṇa *līlā*, nothing else. Caitanya *līlā* means the centre from which Kṛṣṇa *līlā* in different forms oozing from all sides, oozing from every pore. Nothing but Rādhā-Kṛṣṇa *līlā*, or Vraja *līlā* combined there, *śata śata*, coming out for the public, coming out to help the public. Kṛṣṇa *līlā* is distributing, voluntary distribution of Kṛṣṇa *līlā* of different nectarine tastes coming from the stand, that is Mahāprabhu. Mahāprabhu has got no separate existence. But that *līlā, nāma, rūpa, guṇa, līlā*, of Kṛṣṇa, Rādhā-Kṛṣṇa. Kṛṣṇa,

Rādhā, or Yaśodā, all these all relative, if one is there the others must be there. All correlative system. So Kṛṣṇa *līlā* means Kṛṣṇa with His group. Even the Vṛndāvana, the water, the forest, the animals, the birds, all included Kṛṣṇa *līlā*, Vraja *līlā*. And that is coming from Caitanya, nothing else. That is in self distributing nature, Kṛṣṇa, Rādhā-Kṛṣṇa, self-distributing nature. Whatever is coming that is all Kṛṣṇa. Even in His childhood, when one could not trace anything of Kṛṣṇa, but it was there. And in different way He was helping to create the background of distributing Kṛṣṇa *līlā* to others.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Kṛṣṇa. Hare Kṛṣṇa.

Kṛṣṇa-nāma dhare kata bala [From *The Songs of Bhaktivinoda Ṭhākura*, p 59-61] [And from, Collection of verses quoted by Śrīla Śrīdhara Mahārāja, 253]

The sound Kṛṣṇa is over-flooding. Sound Kṛṣṇa, *rūpa*, Kṛṣṇa. These four specialities of Kṛṣṇa, Rūpa Goswāmī has given. Every *jīva* has got fifty kinds of qualities. Then, seven selected *devatā*, they have got fifty five, and little in intense form, those qualities. In Nārāyaṇa we find in full sixty qualities, what is not found in *jīva*. And in Kṛṣṇa, four more, sixty four. And those four are *rūpa mādhyura*, then *veṇu mādhyura*, *līlā mādhyura*, *parikara mādhyura*. These four is not found even in Nārāyaṇa. Rūpa Goswāmī has given us to understand the speciality of Kṛṣṇa *līlā* in this way.

Bhāratī Mahārāja: Mahārāja, Vasudeva Kṛṣṇa, sixty two?

Śrīla Śrīdhara Mahārāja: It is only in Vṛndāvana. Vasudeva Kṛṣṇa has no flute, and not *rūpa*. Even Dvārakā Kṛṣṇa, He's also charmed to find Vṛndāvana Kṛṣṇa. It is mentioned, *rūpa mādhyura* in Vṛndāvana, so *rūpa mādhyura*. *Śabda mādhyura*, *rūpa*, *śabda*, *rūpa*, then *parikara*, Vraja maṇḍala *parikara*, and *līlā*. *Līlā karora vadi* [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, when Vasudeva took Devakī-nandana to Vṛndāvana, then He merged into Nanda- nandana. And when Akrūra was bringing Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: Then Nanda-nandana gone underground, He disappeared, and,

krsno 'nyo yadu sambhuto [yah purnah so 'styatah parah vrndavanam parityajya sa kvacit naiva gacchati]

[The Kṛṣṇa known as Yadu-kumara is Vasudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumara manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment.]

[*Laghu-Bhāgavatāmṛta*, *Purva-khanda*, 165] & [*Gauḍīya Kaṇṭhahāra*, 7.42]

Just to Govinda-nandana, *vrndavanam parityajya sa kvacit naiva*

gacchati. He can't avoid Vṛndāvana, *nitya līlā*, but suppressed. Sometimes the *gopīs* went in dream, or in some such occasion, abruptly, and disappeared. But not for ordinary mundane, this *līlā*, *prapañca līlā*.

Devotee: Then when Akrūra was taking Kṛṣṇa to Mathurā, how did that Vasudeva Kṛṣṇa come out?

Śrīla Śrīdhara Mahārāja: Vasudeva Kṛṣṇa went there to Mathurā.

Devotee: Yes. But They merged together when he brought. How did They separate? [?]

Śrīla Śrīdhara Mahārāja: Merged?

Devotee: Brahmā-kunḍa Mahārāja that when Akrūra went to take the bath [?]

Śrīla Śrīdhara Mahārāja: After that place Vṛndāvana Kṛṣṇa went.

Devotee: Yes. And then when he went to take bath in...

Śrīla Śrīdhara Mahārāja: In Yamunā, then they came back and Vasudeva went away. Vasudeva went to Mathurā and Nanda-nandana went back to Vṛndāvana. Yes, you may say so. But when they are going,

and the *gopīs* are opposing, “I, we won’t allow you to go.” They’re just falling on the front of the chariot. “We can’t allow you to go, leaving us.” A very pathetic scene. But did Kṛṣṇa go, ignoring them up to Akrūra ghāṭ? He was there. He was there.

Once, I heard from Parvat Mahārāja, he asked Prabhupāda, that when after the *rasa līlā* finished, Kṛṣṇa suddenly found, detected that Rādhārāṇī is not here. Then the charm of *rasa līlā* vanished, He went away to find where did Rādhārāṇī go. Then after some time He could find Rādhārāṇī, and then He was taking Her alone. And then Rādhārāṇī told that, “I can’t walk any more. If You like to go anywhere, You’ll have to carry Me.” Then, suddenly He disappeared.

Then, Parvat Mahārāja told, “I asked Guru Mahārāja why Kṛṣṇa disappeared, and why Rādhārāṇī _____ [?] and She began to repent, “Why I asked Him to carry Me? Now the reaction He has left Me here.”

Then Parvat Mahārāja asked here, to our Guru Mahārāja, “Why Kṛṣṇa left Rādhārāṇī, dishonoured Her? What’s the cause?”

Our Guru Mahārāja he was very much excited. “What is *bhakti* here? Any trace of *bhakti* here you find? You come to ask this question? Do you find any devotion here?” In this way he was chastised. No answer.

So, then I tried to see, Bhaktivinoda Ṭhākura, how he has given interpretation here? I found that Bhaktivinoda Ṭhākura has written here that to enjoy the stage of Rādhārāṇī when She was left alone in the forest, to enjoy that symptoms and sentiments of Rādhārāṇī in that stage, Kṛṣṇa disappeared. And again He came, He appeared. So, for some purpose, for some *līlā*, He may show that He’s apart, but He cannot go apart. He was there in another form, to watch how Rādhārāṇī behaves in that lonely place when She’s left alone. He was there. So, Kṛṣṇa can’t go anywhere, crossing this fine quality of attraction of such intensity. It is not

possible.

So, Prabhupāda's opinion, he's not ready to hear that the slight possibility of dishonour to Rādhārāṇī. They are prejudice, partial to the śakti within the Lalitā section. Going to chastise Kṛṣṇa. Always supporting the cause of Rādhārāṇī, always, continuous support towards Rādhārāṇī. And sometimes if necessary, going to chastise Kṛṣṇa. "You are wrong, You have done wrong. She's all right." This is their spirit. So, Prabhupāda is not ready to hear a slight dishonour concerning Rādhārāṇī. "No *bhakti*. We won't hear that."

And I also traced once, perhaps Prabhupāda ordered one gentleman to sing this song.

*1 āmi to' svānanda-sukhada-bāsī, [rādhikā-mādhava-caraṇa-dāsī
2 duñhāra milane ānanda kori, duñhāra biyoge duḥkhete mari
3 sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paraye mane
4 je-je pratikūla candrāra sakhī, prāṇe duḥkha pāi tāhāre dekhi'
5 rādhikā-kuñja āndhāra kori, loite cāhe se rādhāra hari
6 śrī-rādhā-gobinda-milana-sukha, pratikūla-jana nā heri mukha
7 rādhā-pratikūla jateka jan, sambhāṣaṇe kabhu nā hoy mana
8 bhakativinoda śrī-rādhā-caraṇe, saṁpeche parāṇa atība jatane]*

[1) I am a resident of Svānanda-sukha-kuñja and a maidservant of the

lotus feet of Rādhikā and Mādhava.

- 1 At the union of the Divine Couple I rejoice, and in Their separation I die in anguish.

I never look at the place where Candrāvalī and her friends stay.
Whenever I see such a place it reminds me of Candrāvalī's *gopī* friend Śaibyā.

- 2 I feel pain in my heart when I catch sight of Candrāvalī's girl-friends, for they are opposed to Rādhā.
- 3 Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom.
- 4 I never look at the faces of those who are opposed to Śrī Rādhā and Govinda's joyous union.
- 5 Nor do I find any pleasure in conversing with those who are opposed to Rādhā.
- 6 Bhaktivinoda has enthusiastically entrusted his soul to the lotus feet of Śrīmatī Rādhārāṇī.]

[*Bhakti-pratikūla-bhāva Varjanāṅgikāra*, renunciation of conduct averse to pure devotion, song 4.] [From *Śaraṇāgati* by Śrīla Bhaktivinoda Ṭhākura]

Bhaktivinoda Ṭhākura's song. There it is mentioned, *rādhikā-kuñja āṇdhāra kori, loite cāhe se rādhāra hari*. This is my very Śaibyā and the *sakhī* of Candrāvalī, Śaibyā and Padya. *Āmi to' svānanda-sukhada-bāsī*. I am in the group of Rādhārāṇī. I can't tolerate the sight of the *sakhīs* of the other camp. *Sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paraye mane. Rādhikā-kuñja āṇdhāra kori*. Always they're busy to entice Kṛṣṇa from our camp to their camp, so I can't tolerate."

So I saw Prabhupāda is sitting in a canvas chair, and the song is sung there. The song was sung once and then repeated again. But whenever in the course of that song, this statement came, *rādhikā- kuñja āndhāra kori*, Prabhupāda got a shock. In this way, his body had a jerk in this way. I noticed it. Again when the song was repeated, he's patiently hearing Bhaktivinoda Ṭhākura's song, there are so many things very covetable, but whenever that point again came, *rādhikā-kuñja āndhāra kori*, he had a shock. As if some arrow thrown from that side and he's coming in this way. Can't tolerate. Not ready to tolerate any dishonour in the camp of Rādhārāṇī. They are such trained, or not trained, but eternally they have got such formation of their mind, or sentiment, or whatever it is, can't tolerate. That I found. Gaura Hari bol.

End of 82.05.14.B

82.05.14.C

Śrīla Śrīdhara Mahārāja: This is a particular *darśana*, estimation, that Kṛṣṇa can never go from the relativity of Vṛndāvana. It is impossible for that Kṛṣṇa who is Svayaṁ Bhagavān. Svayaṁ Bhagavān, and Svayaṁ Prakāśa. What to speak; Svayaṁ Bhagavān is only on the side of Rādhārāṇī and when He comes to the side of another *gopī* He becomes Prabhāva Prakāśa, not Svayaṁ Bhagavān. What to speak of in another place, and other stage. Svayaṁ Bhagavān is only whenever He's in relation with Śrī Rādhikā. Svayaṁ Bhagavān and Svayaṁ Prakāśa. Svayaṁ Bhagavān, Svayaṁ Rūpa; then Prakāśa, Vilāsa. Prabhāva Prakāśa, Vaibhava Prakāśa. Prabhāva Vilāsa, Vaibhava Vilāsa. In this way, it is classified, His *līlā* and His attitude towards different parties. And that is the fine representation we are to understand. And thereby we can measure what is what. When He comes away from Rādhārāṇī for any

other engagement He's no longer Svayaṁ Bhagavān, Svayaṁ Rūpa. What is this?

Hare Kṛṣṇa Gaura Hari bol. Gaura Hari bol.

So the relative position when He's with the *sākhya rasa*, when He's with Baladeva, *sākhya* mixed with *vātsalya*, mainly *sākhya*, mixed with *vātsalya*. Nīṭai Gaurāṅga, Kṛṣṇa Balarāma, there Kṛṣṇa is not Svayaṁ-Bhagavān, Svayaṁ Rūpa, there is *sākhya*, *vātsalya*. When Subal and Kṛṣṇa tinge of *mādhurya* and *sākhya*. And Baladeva *vātsalya* and *sākhya* there. When at the side of other *gopīs*, He does not maintain Svayaṁ Rūpa. This should be. Among His group His attitude is such. One, but the question of His attitude, His feeling, His sentiment, His dealing nature and attitude to be considered. That temperament, the question of temperament.

Bhakti Caru Swāmī: Then Mahārāja, with Balarāma and Subal and Yaśodā Mayī is not Kṛṣṇa, Svayaṁ Rūpa?

Śrīla Śrīdhara Mahārāja: Some common, no. *Vātsalya*.

Bhakti Caru Swāmī: He is Prakāśa. Only when He's with Radharani it is ...?

Śrīla Śrīdhara Mahārāja: Svayaṁ Rūpa. Even amongst the, by the same place, only by the side of Rādhārāṇī Svayaṁ Rūpa, and Svayaṁ Prakāśa, two *gopīs*, one Kṛṣṇa. In this way, but there He's not Svayaṁ Rūpa, but Svayaṁ Prakāśa. In this way the distribution of His attention in this way. Fullest conception and fullest absorption, extortion, the attraction. The attractive in His fullest form, the attractor also in fullest form, to cope in the same level. According to the attraction, the degree of

attraction, the attracted is also present. Intensity. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de rādhāra mahimā,
prema-rasa-sīmā jagate jānāta ke [madhura vṛndā vipina mādhurī
praveśa cāturī sāra baraja yuvatī bhāvera bhakati śakati hoita kāra]*

[Vāsudeva Gosh has said: “If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa’s infinite consuming power. *Rasarāja-Mahābhava* - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity.”]

There is a, Nimāi, Prabodhānanda Sarasvatī, *ekta śloka* the Sanskrit *tika* [?]

ko vanadadibhih vṛndāvana līlām rādhā [?]

In this way, as if one is the translation of the other. Vasu Ghosh original in Bengali and Prabodhānanda Sarasvatī in Sanskrit, same, equal.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Mahāprabhu when in His *samādhī* and falling in the sea, when that *kumbha kṛtī* in the Jagannātha,

and coming back to senses, then He’s giving, relating a description of His experience in the *samādhī*, and they all pertaining to this *mādhurya rasa*.

Bhakti Caru Swāmī: [?]

Śrīla Śrīdhara Mahārāja: This is in *Caitanya-caritāmṛta*. When He's coming out of the swoon, then He's relating, "I went there, I saw all these things, but you are..."

Kola ha kori amar ke darine [?]

[?]

In His deep trance, He had experience of that Vraja *līlā*, He has expressed that. And they're going to imitate those things, these *sahajiyā*. They're going to imitate that by their imagination, and mundane mind, imagination, they're going to get touch of that *līlā*. Even some ordinary scholar told the Kṛṣṇa *līlā* is *aprākṛta*, if we can trace it from the description of *Caitanya-caritāmṛta*. He has described the *līlā* of Kṛṣṇa, even *jala-keli*, but in such a way that we cannot take our mind full of lust there. He has kept up the purity of the *līlā* in His description, when Kṛṣṇa with the *sakhīs* are going on with play in the tank, in the Yamunā. The transcendental characteristic has been maintained there. So what Mahāprabhu in His deep trance, He could experience, He could see the *līlā*, He has given out.

That is *nitya līlā*, and we shall, should be prepared, the higher we are to reach to have experience, slightest experience of that higher and higher pastimes, not any mundane thing. We must be ready to pay for that. And for that only our Guru Mahārāja came. *Pūjāla rāgapāṭha*. Don't go. Fools rush in where angels fear to tread. That is the highest, mind it. That is the

highest, so; step by step; don't omit any step. Then you'll be nowhere. You will be all-mindful to every step and automatically that will take there. Don't try to run very hurriedly, never. Try to keep down, back, and it will forcibly take you there, natural. They will take you there. You can't go there. *Yam evaiṣa vṛnute tena labhyaḥ* [Kāṭha Upaniṣad, 1.2.23]. And that is true all the way, *yam evaiṣa vṛnute tena labhyaḥ*. Your acceptance will come from the higher quarter, and then you should go, and don't try to trespass, then you are gone.

Gaura Hari.

Bhakti Caru Swāmī: Bhaktivinoda Ṭhākura also he's describing that,

*gāite govinda-nām, upajilo bhāva-grām, dekhilām jamunāra kūle
[bṛṣabhānu-sutā-saṅge, śyāma-naṭa-bara raṅge, bāṇśarī bājāya nīpa-
mūle]*

["Upon singing the holy name of Govinda, various ecstasies arose within me. I saw Lord Śyāmasundar, the best of dancing actors, standing on the banks of the Yamunā in the company of the daughter of Mahārāja Vṛṣabhānu. He was playing His flute with great delight at the foot of a kadamba tree."] [From *Gītāvalī*, 7b, *The Songs of Bhaktivinoda Ṭhākura*, p 140]

That means he also was in a trance.

Śrīla Śrīdhara Mahārāja: Sometimes, yes, a trance. That *eka graha nistha* [?] That is the fullest, full faith takes us nearer, not wavering faith, not intellectual faith, faith helped by intellect, spontaneous faith, it is

there. When all other things disappear, “come, come,” when only faith remains of that degree it is possible to have a flash. We must surrender, *ātma-nivedana*, self surrendering to the cause. According to that it may be effected. Hesitation, intellectual calculation, then affinity towards similar things, all these things will draw from backside. Perfect faith, not only in Him, but His paraphernalia; Śrī Guru. Unflinching faith, that can make us fit. Just as the air is heavy, it goes down. Air is light, it goes up, automatically goes up, when light.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi. Nitāi. Nitāi. [14:17 - 15:27, Bengali (?) conversation]

Śrīla Śrīdhara Mahārāja: *Ātmārāma* means the enjoyer of the own self ecstasy. But *svānanda-simhāsana-labdha-dīkṣāḥ*.

*[advaita-vīthī-pathikair upāsyāḥ, svānanda-simhāsana-labdha-dīkṣāḥ
haṭhena kenāpi vyaṁ śaṭhena, dāsī-kṛtā gopa-vadhū-viṭena]*

[“Although I am worshipping by the wanderers on the path of monism, and although I have received initiation into ascending the great throne of self-satisfaction, I have been forcibly converted into a maidservant by some deceitful paramour of the *gopīs*.”]

[Śrī Bilvamaṅgala Ṭhākura, from *Śrī Śrī Prapanna-jīvanāmṛtam*, 7.20]

“I have got my position in that layer, that we can draw ecstasy, we can feel, we can enjoy the happiness, the ecstasy that is in our own self, *ātmā*, *svānanda-simhāsana*. But suddenly, some force came down, and handled me in such a way, *haṭhena*, sudden attack. *Śaṭhe*, in a deceitful, playful attitude, suddenly some higher power came down and made me a play doll in His hand. *Dāsī-kṛtā gopa-vadhū-viṭena*. And that power, that

entity is connected with *gopa-vadhū*. That feeling, that knowledge suddenly came from where I don't know and handled me and I was helpless in His hand. *Haṭhe*, suddenly, causeless, and then *śaṭhena*, and very playfully. Not came direct and took me, not that. *Dāsī-kṛtā gopa-vadhū-viṭena*. And He's not other than He whose skilful hands played with the *gopīs*. That sort of tendency I could trace in the force that played with me in such a way, *gopa-vadhū- viṭena*."

Hare Kṛṣṇa. And when he was going to Vṛndāvana, then also, *api cet sudurācāro*, [*Bhagavad-gītā*, 9.30] that stage also sudden attack, but anyhow, he repulsed and paid the price of that fall. By making his two eyes blind, he paid off the penance, repentance, and went to Vṛndāvana.

Bhakti Caru Swāmī: Kṛṣṇa came and took him by his hand.

Śrīla Śrīdhara Mahārāja: Hand was playing, and also he challenged. "You are going externally, but can You go from my heart?" Of course He can go, but the *bhakta*, the devotee has so much indulgence by the grace of Kṛṣṇa that he can challenge Kṛṣṇa also. "Can You leave me? Can you go away from my heart? I think I am a blind man, can't see. You are playing in various ways with me. I am blind. It is very easy for You. Sometimes touching my hand, sometimes running, sometimes laughing, sometimes do this and that."

Hare Kṛṣṇa. But this is all folly to a disbeliever.

Bhakti Caru Swāmī: Mahārāja, was Jayadeva even before Bilvamaṅgala Ṭhākura?

Śrīla Śrīdhara Mahārāja: Yes. Perhaps. Jayadeva's time is twelfth century, and Bilvamaṅgala perhaps previous, eighth century or so. Jayadeva. We are told that Jayadeva's standard is greater, higher than Bilvamaṅgala, because his attention was more towards Rādhārāṇī.

[rādhe, rādhe], dehi pada-pallavam udāram [Gita Govinda, 10.7] ["Kṛṣṇa wants the feet-dust of Śrīmatī Rādhārāṇī."]

Came from him, that famous line. He was not venturing, not bold enough to write, how can he write this? But ultimately he had to submit to the inner flow of his own heart. What came to his heart, that was accepted by Kṛṣṇa, and that is higher type truth. He could not write by his own hand, but Kṛṣṇa came in the form of Jayadeva and wrote it there. "Yes, I am such. You Jayadeva you hesitate, but the victory of love is so much, so great."

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija [sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"The ordinary devotees also I go to serve, and what about Rādhārāṇī. I

think it My fortune if I get such confidential service.”

Gaura Hari bol. Gaura Hari bol. Talking very high words. Gaura Hari bol. Gaura Hari bol.

So, Prabhupāda told, “We are *śuddha śakta*. We are *śakta*, not Vaiṣṇava, but not *viddha śakta*, but *śuddha śakta*. We have concern with Kṛṣṇa, because our Mistress Rādhārāṇī, She has got connection with Him, so we want Him, not otherwise.” This is the clear statement.

Once in Rādhā-Kuṇḍa, the Bharatpur Diwan, he came with his family and his family is lying around Rādhā-Kuṇḍa, measuring, in this way, *parikramā*, circumambulation.

Then Paramānanda Prabhu, an old disciple of Prabhupāda, he came to intimate to Prabhupāda, “They also have great respect for Rādhārāṇī, circumambulating this Rādhā-Kuṇḍa in such a way. Lying and measuring, and then again lying and some mark, in this way, by lying they are making *parikramā*.”

Prabhupāda told, “Yes, but their angle of vision and our angle of vision about Rādhā-Kuṇḍa and Rādhārāṇī is different.” And he came to say, “They have got recognition of Kṛṣṇa. They revere Kṛṣṇa and because Rādhārāṇī is favourite of Kṛṣṇa, so they also have reverence for Rādhā-Kuṇḍa. But ours the opposite. Our concern is with Rādhārāṇī. And because She wants Kṛṣṇa, so we have to connect with Him, not otherwise.”

So, *Rādhārāṇī anga jyoti gatha jīva* [?] She has Her figure, and the lustre, and the atomic *jīva* that comes out of the lustre of Rādhārāṇī, the reflection comes from there, even outside. But who has got the possibility of getting fortune of the, they whose origin is from that type of lustring, unit of the lustre, that is emanating from Rādhārāṇī, their nature should

be like that. They know only Her. Only Her, and also Her concern also. Her duty, Her necessity, all these, they are ready to serve, but never eliminating Her. And that is the highest achievement of the Gauḍīya, that is Mahāprabhu's party as announced by Dāsa Goswāmī. What is that? *Bakārināpi. Āśābharair.*

When our Prabhupāda he used to explain, he began to explain this *śloka*, his figure was something else, became full of emotion. His face would be red.

*āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila
sāmprataṁ hi tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair
vrajema ca varoru bakārināpi?*

[“O Varoru my beautiful, most magnanimous Goddess, my heart is flooded with an ocean of nectarean hopes. I have somehow been passing time until now eagerly longing for Your grace, which is an ocean of ever cherished nectar. If still You do not bestow Your mercy on me then of what use to me are my life, the land of Vraja, or even Śrī Kṛṣṇa who without You, is simply a mighty hero, the destroyer of demoniac forces like Baka.”] [*Vilāpa-kuṣumāñjali*, 102]

The extreme risk. “If we do not get Your favour, I don’t want all these things. I want You and You only. And with You, Your paraphernalia. And eliminating You, to get independent relationship with any other thing, it is impossible in my life. You must be first and then others. What to speak of any other thing, even Kṛṣṇa, without You, a separate connection with Kṛṣṇa, we can never aspire, think aspire, we can imagine to aspire. First You, and then any other.”

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura

Hari bol.

*nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭavāṭīm rādhā-kunḍaṁ giri-
varam aho rādhikā-mādhavāśāṁ prāpto yasya prathita-kṛpayā śrī gurum
taṁ nato 'smi*

["I am fully indebted to Śrī Gurudeva. Why? He has given me so many things. He has given me the highest conception of the Holy Name of Kṛṣṇa, the highest form of sound which contains the highest form of thought, aspiration, ideal, everything. And next he has given me the mantra. I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing."] [This is found in Raghunātha Dāsa Goswāmī's prayer to his Guru.]

All these I have been given from a particular source, my whole obeisance there. Where I have got these hopes, this prospect, the ideal is the man. A man should be valued by his ideal, not by other paraphernalia. The ideal, the purity of ideal, that is what is necessary most for us. Where should we go?

What will be the candle that will attract me towards the road? That ideal, that conception. One who has got the highest ideal, he's the richest man, he's the richest. And the poorest man is he who in spite of all these things desired ordinary things, but poor in idea, no conception of his own goal, destination.

Bhakti Caru Swāmī: Mahārāja, Rūpa Goswāmī also has an effulgence off his body? [?]

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: So, the living entity can be from the rays of their effulgence also [?] The ones who come from the effulgence of Rūpa Goswāmī they only know Rūpa Goswāmī.

Śrīla Śrīdhara Mahārāja: May be, especially, *rūpānuga*, they will be *rūpānuga* classed there, ranked there. With earnestness to look after the order of Rūpa Goswāmī, and he's towards Lalitā, in this way it is going there. And our highest gain is only there. Not by our connection with Rādhārāṇī, or of Lalitā Devī, but *Rūpānuga Sampradāya*, that means that our highest attainment is in his connection because, not only that, in his connection, but whoever has got that connection, they are the highest leader. Because Rādhā *dāsyā* has been told to be the highest attainment. Why? What quality and quantity Rādhārāṇī can draw *rasa* from Kṛṣṇa, that quality and quantity can never be found anywhere. So, if you array just behind Rādhārāṇī, you'll be able not only of quantity, but of the highest quality of *rasa*, you'll be allowed to taste. Because no other person can draw such high *rasa* from Kṛṣṇa, of high quality, the fullest, highest type is drawn from Kṛṣṇa. He gives Himself fully and wholly and deeply. So if you are in his group then you can have a taste of that sort of *rasa*. So also in Rādhārāṇī's camp, where Kṛṣṇa is, and when Kṛṣṇa and Rādhā, They are in very solitary pastimes, secluded, the grown-up *sakhīs*, they can't venture to enter the room and help the pastimes. The young, they are sent there. So the leader of that young group, that can enter where Both are very closely connected when the *sakhīs* also do not venture to go, and there will be interruption. But the *rūpa upadeśa*, the *mañjarī* can go due to their young age. And that sort of *rasa* only can be had through the *mañjarī*, what we cannot get even through the *sakhī*, *rādhā-madana-mohanau*.

*jayatām suratau paṅgor mama manda-mater gatī mat-sarvasva-
padāmbhojau rādhā-madana-mohanau*

[Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.] [*Sambandhādhideva Praṇāma*]

When only Rādhā Madana-mohana, no other *sakhī* there. In Their private meeting also the *mañjarīs* are allowed. So what sort of *rasa* the *mañjarīs* can come in touch, the *sakhīs* also cannot expect to have taste of that. So to serve through the *mañjarīs* that will be very, very profitable. Very, very profitable, *parisevan*. Because that type, that quality *rasa* is never found anywhere, when They're very privately, intimately connected, close, in that stage.

So *rūpānuga*, to become *rūpānuga*. Even Sanātana Goswāmī who is Guru of Rūpa Goswāmī, from formal consideration, he has also written somewhere, "That *rūpānuga vicar* we want to appreciate."

So our Guru Mahārāja, he was always, *rūpānuga*, *rūpānuga*, *rūpānuga*, *rūpānuga*. *Rāgānugā* and then *rūpānuga*, particular. Generally *rāgānugā*, and then particularly *rūpānuga*, that is our *parichay*, our identification, our acquaintance, our identification. That is our natural, our nature. Hare Kṛṣṇa.

Rūpānuga-bhajana-darpaṇa, Bhaktivinoda Ṭhākura, *rūpānuga hoite sei dhay*. He runs to get admission under the management, administration of

Rūpa Goswāmī. Who? Who runs, he has got such aspiration. *Rūpānuga hoite sei dhay*. Bhaktivinoda Ṭhākura. He runs there to become enlisted in the group of Rūpa, who has got such sort of prospect.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. I want to close here. I'm tired. I began long before. Gaura Hari. [?] Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

_____ [?] gone within a very small span of time they're gone. Hare Kṛṣṇa. Hare Kṛṣṇa. [?] Yayava Mahārāja, Paramahansa Mahārāja, Bon Mahārāja, Srauti Mahārāja, Mukunda Bābājī, Myself, from any moment the call may come. Eighty seven, going on. Prabhupāda went away, sixty three. Bhaktivinoda Ṭhākura seventy five/six.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Caru Swāmī: So, we shall go downstairs now?

Śrīla Śrīdhara Mahārāja: All right.

Devotees: (Group laughter) [?]

Śrīla Śrīdhara Mahārāja: Opposition by laughing. What you say that is impossible and ridiculous.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari. Gaura Hari. Gaura Hari.

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ tathā
tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

[Prabodhānanda Saraswatī Ṭhākura says: “As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: “Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service.”] [*Caitanya-candrāmṛta*, 88]

As much as you surrender to Śrī Gaurāṅga, to the holy feet of Śrī Gaurāṅga, safely you'll find yourself in the service of Rādhā-Govinda. Don't approach directly. There may be some difficulty. But begin here, it will take you there safely. And if you want to go to the holy feet of Gaurāṅga, then try to have the grace of Nityānanda Prabhu. He's in charge of distributing Gaurāṅga.

Mahāprabhu asked Him, “Go to Bengal. You are very important. Without You, none have such tenacity as to take them, give them faith in Kṛṣṇa. They are very wicked and apathetic to Kṛṣṇa conception. Without You, none will be able to do.”

He came here, and simply He took up to preach about Gaurāṅga, not so much about Kṛṣṇa. He was ordered to preach Kṛṣṇa conception, but He began preaching Gaura conception.

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma, yei jana gaurāṅga
bhaje sei amāra prāna*

[“Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga’s Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana.”]

*[yena bhaje tāre bale danta tṛṇa dhari, āmāre kiniyā laha bala gaura-
hari] eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya
loṭāya*

[“The compassionate Nityānanda Prabhu most humbly approached those who did not feel any loving appreciation for Śrī Gaurāṅga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying, “O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever.”] [Locana dāsa Ṭhākura]

[A Collection of ślokaś, 608]

That is, the appealing nature is such. “You take the Name of Gaurāṅga.”

There was one Gadādhara, dāsa Gadādhara, he went to Kazi, approached Kazi, one Kazi was a representing judge of the Muslim administration. He approached Kazi.

“For what you have come?”

“I have come to take the Name of Kṛṣṇa. You take Kṛṣṇa, you say!” “Why should I take Kṛṣṇa’s name? Why? We have got...”

“O, you have taken already Kṛṣṇa.” He began to dance. “Again you take.” In this way. “Anyhow, take the Name of Kṛṣṇa.”

Bhāvānanda also described his coming. “That the chariot is going and the *kīrtana* around. I stood by the side. Tamal Kṛṣṇa approached me. “What is this?”

“Oh! You don’t know, you have not heard?” “No”

“Have you heard the Name of Kṛṣṇa?” “Who is Kṛṣṇa?”

“The *Gītā*?” “What is *Gita*?”

In this way, whatever he said, ISKCON?, the Prabhupāda? “No.”

“Then have you heard of India?” “Yes, India I have heard.”

“Yes, in India there was the God incarnate Kṛṣṇa, and the...

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Śrīla Śrīdhara Mahārāja: “They’re dancing and chanting the Name of Kṛṣṇa in a group. Suddenly I lost my sense and entered their group. And when, they’re also dancing, I am dancing, then I am, I was senseless, I fell down and lost consciousness. Then when I woke, I came back to sense, then they’re pouring water into my eyes and mouth. Hare Kṛṣṇa. Hare Kṛṣṇa. Yes, I came, I was converted.”

Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

yathā yathā gaura padāravinde, [vindeta bhaktim kṛta puṇya rāśiḥ tathā tathot sarpatī hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ]

[Prabodhānanda Saraswatī Ṭhākura says: “As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: “Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service.”] [*Caitanya-candrāmṛta*, 88]

It is safe for us to try to get mercy, or the grace of Mahāprabhu, than approaching direct to Vṛndāvana, Rādhārāṇī. That is too high. But if we go through Śrī Gaurāṅga Deva, very easily we can go safely, we can go to that stage. So our direct approach should be Nityānanda and Gaurāṅga, because from Nitāi we approach Gaurāṅga. To have the grace of Gaurāṅga that means to have the grace of Both, Rādhā-Govinda. That has been recommended to us by the stalwarts of the *sampradāya*. *Yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ, tathā tathot sarpati hṛdy akasmāt*. Spontaneous. *Rādhā padāmbhoja sudhāmbhu-rāśiḥ*.

There was one Mr. Grouse [?] who wrote a book about Gaura. [?]

While circumambulation of Vṛndāvana. And there is a *śloka*, very fervent in its sentiment about_____ [?] The Grouse [?] has mentioned this from writings of Prabodhānanda, Guru of Gopāla Bhaṭṭa Goswāmī. The *brāhmaṇas* came from south. Very beautiful, very sweet his verses.

yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha māmī yogīndra durgama gatiḥ madhusūdano'pi, tasyā namo'stu vṛṣabhānu bhuvo diśe'pi

[Prabodhānanda Saraswatī says: “From a reverential distance with full adoration I offer my obeisances unto the daughter of King Vṛṣabhānu, Śrī Rādhikā. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Kṛṣṇa, the supreme beautiful God, making Him feel so blessedly fulfilled that He immediately embraced that fragrance to His heart.”]

He says, “Let us show our obeisance to the direction in which the

Vṛṣabhānu, the father of Rādhārāṇī, his state was, let us, wherever we are, let us show our obeisance to that direction in which the state of the father of Rādhārāṇī is, so far. *Vṛṣabhānu bhuvo diśe'pi*. In that direction, so far, so far, from that direction. Not to that place even, to that direction we shall - so high, so unapproachable, so connectible also. Anyhow connect you with that, the most dignified, our position, our place. From far away you are, but that does not matter. That direction you select and show your obeisance. *Vṛṣabhānu bhuvo*, *vṛṣabhānu bhu*, Vṛṣabhānu, father of Rādhārāṇī, his *bhu*, his *āśrama*, his palace, and in which direction that is, you show your *praṇāma* to that. *Vṛṣabhānu bhuvo diśe'pi*. Why I'm saying so, *vṛṣabhānu bhu*, making so much about that direction? Then here why I say so."

Yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī, yogīndra durgama gatiḥ madhusūdana. Do you know Madhusūdana? Have you heard His Name? Eh? The Madhusūdana? He's famous, Madhusūdana, do you know about Him, and what did He do? Who is Madhusūdana? *Yogīndra durgama gatiḥ*. Whose ways and movement is unapproachable by the great *yogīs*. The *yogī siddha* they have got much influence and credit amongst the *sādhus*. And who are the leaders of those *yogīs*, they try to reach their mind to the feet of that Madhusūdana, but fail. *Yogīndra durgama gatiḥ*. The religious stalwarts who commands the respect of the whole religious world, they try their best to put their attention to the Holy Feet of that Madhusūdana, but fails. Slight touch, or not touch, come back, fall back, that Madhusūdana. Now understand what is Madhusūdana. Eh? Then, what is that Madhusūdana? Your Madhusūdana, do you know? What is His aspiration again, that Madhusūdana, who is the aspiration, the rare aspiration of the great *yogīs*, and that Madhusūdana what did He do? Will you hear from me?

yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī

That Madhusūdāna, He thanked His stars, thanked His stars, “That I have got such a fortune, such a fortune.”

What fortune? That was He got some breeze touching His body. A sort of breeze touched His body and He thought Himself that He has, His whole life has got fulfilment. He has got fulfilment. And what is that breeze? Where does it come from? *Yasyā kadāpi vasanāñcala khelanottha*. Sometimes in some negligent moment the fluttering of the cloth of Rādhārāṇī, that fluttering, there was some breeze, that wind, and that wind touched the body of your Madhusūdāna, and Madhusūdāna was nowhere. He forgot Himself in ecstasy. Do you know who is He, who is that, whose wind of fluttering has satisfied Madhusūdāna to His full belly, to be so?

Yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī, yogīndra durgama gatiḥ madhusūdano. And She's that Vṛṣabhānu-nandini, Śrī Rādhā. Her position is such, to Madhusūdāna Himself. What to speak of others. And you must not, you can't approach direct to Her. It is not possible for you.

Once one gentleman in Gauḍīya Maṭha while singing in *kīrtana* he gave some extra qualification, ‘Bhuvana Mohini Rādhe.’

Prabhupāda was very much excited to hear. “Bhuvana Mohini, what is that? Bhuvana Mohini is Māyā Bhuvana Mohini. And She's Bhuvana Mohana Mohini, one who can enchant the whole creation, She can enchant Him. That is Her position. She does not come to enchant the ordinary persons here. But Who can enchant the whole of the world, by His charm, He's captured by Her charm. Her position is such.”

Don't approach directly. So at least through Gaurāṅga.

yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ tathā

tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Bhakti Caru Swāmī: Mahārāja, was it written by the same Prabodhānanda Saraswatī Ṭhākura?

Śrīla Śrīdhara Mahārāja: This is *Rādhā-rasa-sudhānidhi*, one book, another *Vṛndāvana-sataka*, another *Navadwīpa-sataka*. Prabodhānanda Saraswatī who had his seat in Kamavan, Śrī Kuṇḍa. In Kamavan there is Śrī Kuṇḍa, He generally used to live there.

When Kavirāja Goswāmī he was ordered to produce this *Caitanya-caritāmṛta*, he went to the senior Vaiṣṇavas to get their sympathy, mercy. He went to Prabodhānanda also.

But, “Yes, I have got every sympathy with this book, your book will be very good, very much adorable. But one condition; you won’t mention my name.”

So it is, we don’t find his name in *Caitanya-caritāmṛta*. It is told perhaps in *Bhakti-ratnākara*.

Unassuming, he did not want that his name will be admired, praised.

“So don’t mention my name, but I give my blessing to you, your book will be very much, of very high order.”

Prabodhānanda Saraswatī, he was the previous Gurudeva of Gopāla Bhaṭṭa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

[?]

I represented in a very peculiar way the meaning of this *śloka*.

Bhakti Caru Swāmī: Yes Mahārāja, in the sweetest way.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

I cannot but remember that Prabhupāda wanted me to go to the West, and very heartedly perhaps. Otherwise how it is possible that you come, and through Swāmī Mahārāja? And Prabhupāda also appreciated, my *siddhānta* of course was first given by him, anyhow he had some appreciation.

Hare Kṛṣṇa. It is impossible. Swāmī Mahārāja's success in the preaching of the West about Mahāprabhu that is also some impossible. And that you all come to me, and my words will be recorded, this is also impossible.

Jayatīrtha Mahārāja: That you are so kind as to allow us to come here and record you is your impossible mercy on us. It is impossible that we should get such mercy.

Parvat Mahārāja: It is the will of the Lord that the impossible becomes possible.

Śrīla Śrīdhara Mahārāja: Whatever it be, of course. Impossible may be possible, by His will. It is wonderful. God works wonders. *Adbutakrāma*. Urukrāma, *adbutakrāma*, that of wonderful strides. His every step shows wonders, He's such.

Dhīra Kṛṣṇa Mahārāja: And you wrote, *mahad-adbhuta śakti*...

Śrīla Śrīdhara Mahārāja: *Mahad-adbhuta-pāvana-śakti-padaṁ* [From *Śrī Śrī Prabhupāda-padma-stavakaḥ*, 11] Yes. One Giri Govinda Govardhana, who is no more, I heard from that, Giri Mahārāja, who came yesterday, he told this, "That you have written *mahad-adbhuta-pāvana-śakti-padaṁ*, that has come reality by the preaching of Swāmī Mahārāja. That how so many from far away, and engaged in different types of thoughts, quite drawn towards Mahāprabhu and His teachings. It is really the strange of the strange."

Hare Kṛṣṇa. Hare Kṛṣṇa. Nītāi Gaura Hari bol.

[?]

Jayatīrtha Mahārāja: Jai Gaurāṅga. Jai Gaurāṅga.

Akṣayānanda Mahārāja: Tīrtha Mahārāja says "Jai Gaurāṅga."

Śrīla Śrīdhara Mahārāja: Where it is mentioned that Rāmānanda Rāya, Pratāparudra, Mahāprabhu, _____ [?] So he has also left everything, a kingdom.

Two letters came yesterday. Anything new thing to be known? Some disciples letters? They're in Nepal?

Jayatīrtha Mahārāja: Two letters from disciples who are in Nepal. Not much new to report except, anyway not much new report really. We had some discussion yesterday evening though, amongst ourselves, about our preaching activities, and perhaps later on Akṣayānanda Mahārāja and the other *sannyāsīs* can give some report to your Divine Grace about that.

Śrīla Śrīdhara Mahārāja: [?]

...

... a Barrister. When Aurovinda was absconder, then the Barrister, Norton, he was a very famous Barrister, he used to read so many magazines and literature, and wherever any spirited writing is found, "Here is Mr. Gosh. In this writing, trace, this is, he's here in his speech, in his thought.

...

Jayatīrtha Mahārāja: ...should be high.

Śrīla Śrīdhara Mahārāja: In the beginning do you want quantity? More quantity to fight with them, or no, no competition?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: But, a pure movement we are starting with all sincerity of our spiritual conscience, to help the people in a pure method.

Akṣayānanda Mahārāja: Yes, that is more important, and that will also defeat them.

Śrīla Śrīdhara Mahārāja: Yes. They may do as they like, but you will, as Bhāratī Mahārāja told, some standard, some minimum standard, that when disciple will accept such and such conditions, they may be accepted. Suppose they may practice their food habit and other things for some time, and then they may be allowed to take *Hari-Nāma*, in this way.

Bhāratī Mahārāja: What about from the point of the *Hari-bhakti-vilāsa*, there's some verses there about this one year test between the Guru and the disciple.

Akṣayānanda Mahārāja: One-year waiting period.

Śrīla Śrīdhara Mahārāja: That is not possible always, but in a general you must do like that. But in the field of competition that may not be judicious always. You are to use your discretion, and go on. Your sincere discretion, not all in the same standard, but there should be some special judgement in special case. With some exception, the general tenor will be

such, with some exception with the special. One year or six months. It is also mentioned when a real Guru is available, then no time should be lost. It is also mentioned in *Hari-bhakti-vilāsa*. No time, auspicious, inauspicious, no time should be lost. It is also mentioned. Only when the chance occurs, the availability of a *mahā-jana*. So, anyhow, start and you will learn, and you will go on, practical, with this good will.

Then Akṣayānanda Mahārāja, not to confine yourself in that cell. You will have to come out, and go forward for preaching.

Akṣayānanda Mahārāja: Yes. It looks like it.

Śrīla Śrīdhara Mahārāja: Yes. You are the senior-most *sannyāsī*, is it?

Akṣayānanda Mahārāja: And the worst example. The senior-most, and the worst example.

Śrīla Śrīdhara Mahārāja: Worst example, why?

Akṣayānanda Mahārāja: Because I'm in a cell.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. So, Jayatīrtha Mahārāja's present move is responsible for this? Eh?

Jayatīrtha Mahārāja: I'm creating havoc everywhere.

Śrīla Śrīdhara Mahārāja: You are creating havoc. Your movement is giving birth to a new institution, Mahā-maṇḍala. Mahā-maṇḍala means Mahā-sabhā, the great association, movement, that Mahā-maṇḍala. Mahā-saṅga.

Jayatīrtha Mahārāja: Mahā-maṇḍala is very nice, I think, very sweet.

Śrīla Śrīdhara Mahārāja: It's an ancient type of name, Sanskrit, Mahā-maṇḍala.

Govinda Mahārāja, Mahā-maṇḍala [?]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Mahā-maṇḍala is a grand name in India. Mahā-maṇḍala of the Caitanya Sāraswata Kṛṣṇa Saṅkīrtana Party. It will command respect in the *sādhū* society of India, Mahā-maṇḍala [?] That they may may not come to oppose, “Why you have taken our name?” But the Mahā-maṇḍala of the Caitanya group. We are not going to interfere with your association. Mahā-maṇḍala.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: The Gauḍīya Sampradāya, that includes all the Gauḍīya, Gauḍīya Sampradāya. [?] Gauḍīya Sampradāya means whole Gauḍīya association, Gauḍīya Sampradāya.

Śrīla Govinda Mahārāja: Śrī Caitanya Sāraswata Kṛṣṇa Saṅkīrtana Mahā-maṇḍala [?]

Śrīla Śrīdhara Mahārāja: [?] representation, Kṛṣṇa Saṅkīrtana, and that is under the direction from Caitanya to Saraswatī, Bhaktisiddhānta Saraswatī. Or Sāraswata, who are disciples of Saraswatī, they are Sāraswata; including Swāmī Mahārāja, and myself. So Caitanya Sāraswata; under the guidance of them, this Mahā-maṇḍala, the great association, for which? The Kṛṣṇa Kīrtana, Kṛṣṇa

Saṅkīrtana. [?] Clear, by name, the object of the association is quite clear. As regulated by the Caitanya to Sāraswata, and what is that? Kṛṣṇa Saṅkīrtana. And how spacious? Mahā-maṇḍala, covering the whole world _____ [?]

[32:30 - 32:45 ?]

Have you purchased your ticket, no?

Jayatīrtha Mahārāja: Ticket, not purchased. On Sunday we can...

Śrīla Śrīdhara Mahārāja: Postponed one day.

Jayatīrtha Mahārāja: If I get your association for one more day I'm happy to postpone it.

Śrīla Śrīdhara Mahārāja: Of course, your one hundred persons there. It is your responsibility. They're looking after you, they're there. They come from England after you...

...

... “everyone is better than the other,” *sabda te sabda bare* [?] So whatever he comes across he says that, “This will be the fittest for that particular service of mine.”

Jayatīrtha Mahārāja: But I told that at least Guru Mahārāja has to allow me to purchase about one acre so I can make one small *bhajan-kuṭīra* and temple nearby Guru Mahārāja. Just here, at least one acre, for Girirāja.

Śrīla Śrīdhara Mahārāja: Coming to this small extent his eyes are shedding tears, to come to such a small moniker. He wanted to purchase, from that big to come to the smallest point.

Jayatīrtha Mahārāja: Yes. *Sthita-dhūlī-saḍṛśaṁ vicintaya* [Śikṣāṣṭakam, 5]

Śrīla Śrīdhara Mahārāja: There shedding tears.

Jayatīrtha Mahārāja: Govinda Mahārāja you have to convince him to give permission that I can have one acre close by. Then I'll be satisfied.

Śrīla Śrīdhara Mahārāja: You won't negotiate, but negotiation must be through us, otherwise they will double charge. Their valuation will increase to the sky. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: ISKCON was conceived there. The *Gītā* translation was finished there. And the *Back to Godhead* first issue that came from here. My *Prapanna-jīvanāmṛtam* also published from there [?] Was composed here and published from there.

Caru Swāmī told that, "The *Prapanna-jīvanāmṛtam* is being printed there in Bombay. It is very high cost in Bombay. In Calcutta, cheaply it could have been done."

Devotee: One fourth.

Śrīla Śrīdhara Mahārāja: At least one third or half, he told. But I told that Mādhava Purī Mahārāja he believed that he will manage from Bombay easily to print that. He'll be able to collect funds from there. But anyhow in the end it is not possible, so the difficulty, otherwise he could have finished that from there, by his friends there. [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Anything more to consult? Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: You are the Secretary.

Dhīra Kṛṣṇa Mahārāja: President.

Śrīla Śrīdhara Mahārāja: with you. President. The Secretary yourself?

Dhīra Kṛṣṇa Mahārāja: Yes. That's it, I think for now.

Akṣayānanda Mahārāja: So far.

Śrīla Śrīdhara Mahārāja: So this time you think and...

Akṣayānanda Mahārāja: Just we request your blessings. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Of course. I pray to my Guru-varga [?]

na hi kalyāṇa-kṛt kaścid durgatīm tāta gacchati [*Bhagavad-gītā*, 6.40]
Your aspiration is auspicious, is good [?] to those that are victims of injustice. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Jaya Om Viṣṇu-Pāda Paramahaṁsa
Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara
Deva Goswāmī Mahārāja kī jaya!

Devotees: Jai.

...

Śrīla Śrīdhara Mahārāja: Any question from any quarter?

Bhāratī Mahārāja: ...carrying on Kṛṣṇa consciousness with no expenditures.

Parvat Mahārāja: No money problems, how can the money problem be solved for expanding widely.

Śrīla Śrīdhara Mahārāja: So the *brāhmaṇic* temperament perhaps is approaching towards him, that without money. Perhaps you have seen much, how the dollar can help the preaching, and without dollar, what is the real principle of preaching? Who preaches? The money or anything

else? Soul preaches to soul. Swāmī Mahārāja did not go with any money in his hand. Mahāprabhu and other Ācāryas in previous India, They did not preach with the help of money.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Inner necessity. I have tasted it, it seems very sweet, it tastes very sweet, I must give it to my friend. They're suffering. I have got the medicine. I'm cured. I found that I'm cured by using this medicine. I must help others also to be cured using this medicine. This spirit, preaching. The Lord, He wants me to preach without grandeur. If you get money, use money. No money, go on working. Go on working from door to door, as it may come. The first batch of preachers, they did not use money, but walking door to door, began their activity, distribution of love. Only to work in a particular layer, that can bring a response.

This Gandhi gentleman established British government with so much force he went to oppose the British Government with some fifty, seventy five followers marched towards Dandi in Gujarat, sea shore, to prepare salt, breaking the law of the country. Very simple, going to fight the British, walking. A batch walking, half-clad, half-fed, they're marching towards a place to begin the fight against British Government, organized and worldwide power. And there he began, a very simple incident began to prepare salt without tax, law breaking. And gradually that flow spread in the whole of India, and different quarters from different parts, went to do the same thing. And the great movement came out of the surface.

...

... question of plane, the degree of internal energy we devote. That can create a movement. The quality, the purity of purpose. The earnestness of the activity, there's the real capital, not money.

*bhaktis tvayi sthiratarā bhagavan yadi syād, daivena nah phalati divya-
kiśora-mūrttiḥ muktiḥ svayaṁ mukulitānjali sevate 'smān, dharmārtha-
kāma-gatayaḥ samaya-pratīkṣāḥ*

[“Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then *muktī* (salvation or liberation) will wait to serve us with open arms. What to speak of *muktī*, even *dharma* (ritualistic virtue), *artha* (affluence), and *kāma* (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying, ‘What do you want?’”]
[Bilvamaṅgala Ṭhākura’s *Kṛṣṇa-Karṇāmṛtam*, 107]

End of 82.05.14.D

82.05.15.A

Śrīla Śrīdhara Mahārāja: ... enterprise is always having its flow, especially in religious and educational affairs, all individual.

Devotee: So it’s better to have some institution going in this way [?]

Śrīla Śrīdhara Mahārāja: So, but our Guru Mahārāja he inaugurated this principle of organisation. *Sango śakti kalau yuge*. [“In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful.”] And so, the middle path, not so much binding, and still, some

sort of association, voluntary association. That has been recommended by their conversation, mutual conversation. And I think that is good. And if in future you find a necessity of forming any *sabhā*, any centre, you will do it. But now, voluntary association.

No one will be afraid of any commitment, free association. Then after working in this way, if you feel that there should be a strong centre, then you may do that. Otherwise, individually they will be unregistered basis, when in a group the association is voluntary. At present this has been planned. And I think that will be good. In future if you find any necessity, then you can make it strong.

So on the whole, the association discussion has been concluded, Vijaya Tīrtha Mahārāja?

Vijaya Tīrtha Mahārāja: Well, I think that more discussions are still to go on, but I think that in essence, we've come to some agreement.

...

Śrīla Śrīdhara Mahārāja: ...Then Bhaktivinoda Ṭhākura's *Life and Precepts*, then Prabhupāda's *Rāmānanda Rāya*, *Relative Worlds*, and *Brahma-saṁhitā*, all these English books written by our Guru Mahārāja, Bhaktivinoda Ṭhākura's *Bhāgavata* speech, all these may be published and...

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja:

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ mumukṣubhiḥ

parityāgo, vairāgyaṁ phalgu kathyate

[“That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgua-vairāgya*, external or false renunciation.”]
[*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.125]

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja:

*Īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat [tena tyaktena
bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]*

[“Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.”] [Śrī
Īśopaniṣad, 1]

Gṛhete goloka bhāya. The Goloka can be drawn down, as if, in this mundane plane.

*[je-dina grhe, bhajana dekhi, gṛhete goloka bhāya caraṇa-sīdhu,
dekhiyā gaṅgā, sukha nā sīmā pāya]*

["Goloka Vṛndāvana appears in my home whenever I see the worship and service of Lord Hari taking place there. When I see the Ganges, that river of nectar emanating from the lotus feet of the Lord, my happiness knows no bounds."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 37-38]

Gaura Hari bol. Gaura Hari bol. Hemachandra,
_____ [?]

_____ [?]

Hemachandra, one Bengali poet wrote about the later part of the Nineteenth Century or in the beginning of the Twentieth Century. "There are so many. Japan is a very small country, but he's also rising like the sun. This land, that land, Bhārata [?] India only is under slumber, eternal." In that poem he mentioned in the other part of the world, "The America, he's rising so forcefully, [?] as if he's coming to swallow the whole of the world. [?] Sometimes he's shouting in such a great way, like a war cry, and the whole world is shivering. [?] His enthusiasm is so intense and great that he wants to snatch the world from the solar system and wants to give it a new-shape, new moulding." It has been mentioned about America by Hemachandra.

_____ [?]

_____ [?]

A new form of the world, he's trying to give to the world Kṛṣṇa consciousness. Swāmī Mahārāja meant that. He gave statement that, "You have to go there and to build it in a new way, Kṛṣṇa consciousness."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Vijaya Tīrtha Mahārāja: You used the expression "Mahāprabhu's civilization."

Śrīla Śrīdhara Mahārāja: Mahāprabhu's civilization?

Vijaya Tīrth Mahārāja: Yes. You said that.

Śrīla Śrīdhara Mahārāja: Yes, all Kṛṣṇa consciousness. He's love and beauty. This must have predominance, real beauty and love. No selfishness, no exploitation. Beauty is the exploiter. None to exploit the beauty. Beauty is the master, controlling, the controlling principle is beauty. No exploitation. That is, how can it be conceived. Whenever there is beauty we think that is to be exploited, but beauty is the exploiting agent.

Prema means sacrifice for others. So, we should not mean in this that sacrifice is to be exploited by me. There is sacrifice, it is laudable. But sacrifice for whom? Who is the recipient of the sacrifice? Our party? No. We are the group of those that sacrifice themselves. That is Mahābhāva's party, negative party, predominated party, predominated party. Hare Kṛṣṇa. Hare Kṛṣṇa.

To admit that love means sacrifice, the underlying principle of love is sacrifice, but sacrifice for whom? Who is the beneficiary? Love is beneficiary. Contribution to the centre by all, but none to draw energy from there. Die to live. So with this spirit, we should combine and work for love and beauty. The beauty will be victorious in the world. The love will be victorious in the world. The banner of love will flutter, that we want to see, and we shall sacrifice our all to see that the banner of love divine will flutter over the world. And a particle of that will be able to keep peace, distribute peace to all directions. Sacrifice to work out peace for others. Soldiers devotee their, give their life, but the beneficiary are their country men. They are giving their life, dedicating everything, the fighting soldiers, they are finished, but the beneficiary in future is their countrymen.

So general peace may come, and the *brāhmaṇa* section in *varṇāśrama* they're of poor... /...society... / of the *kṣatriya*.../ money so that the country will be... / The money hoarded underground, the country is poor. The black marketing, hoarding of money, then the ordinary people, they have to suffer. But if the money can flow, then the people may not suffer much. So, there was some section who are representing the sacrifice and they're holding honourable position. So others, the subordinate section, they cannot amass money for underground purpose. So the general flow in the society, the money, a small quantity, if it is flowing properly, the people will enjoy peace. So the standard, the *brāhmaṇic* section, the honour, the honourable position is that of poverty, material poverty, and giving preference to the spiritual inquiry. And Vaiṣṇava must be above that. They will be more sacrificing, and more accurate in their quest of consciousness, and that is, that reaching to Kṛṣṇa consciousness that is Vṛndāvana, Vraja. The standard of sacrifice is unlimited there. At the risk of everything. That standard of sacrifice.

[nehābhikrama-nāśo 'sti, pratyavāyo na vidyate] svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

If that principle is enthroned, is crowned, then automatically other adjustment, peaceful adjustment is inevitable for the public. If Kṛṣṇa consciousness proper can have the seat on the throne above all other, the politics, the social society, social law, all subservient to Kṛṣṇa consciousness.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Vṛndāvana, the ideal of Vṛndāvana above all. The idea of Mahāprabhu's *līlā* above all. And the theistic comparison, how theism reaches to its highest zenith, that step by step, that should be explained, and thought out, and accepted, and preached. The highest goal is such. So, where you are engaging yourself, what sort of benefit you are expecting? _____ [?] The death in one side. You scientific civilization are boasting so much. You are proud of this, but death is awaiting, whether atomic, or any natural death. You can't cross the death.

The boast of heraldry, the pomp. of power,

And all that beauty, that mundane beauty, all that wealth e'er gave, But awaits alike the inevitable hour; The path of glory leads but to the grave.

[*Elegy written in a country churchyard*. 1751] [Thomas Gray, 1716-71, English poet]

[?]

The greatest danger you do not care to solve. You say you are big thinkers, you are great men, you are to command the respect of the society, but the general inevitable problem for everyone here, for every atom here is death. What is your contribution for the solution of the greatest danger which is waiting to devour everyone of us. No scientist, and no insect, virus, all included. What is your solution? Any step have you taken to solve that universal danger? What you are doing that is only exploitation, encouraging lower life, as reaction. You are exploiting the nature, and everyone who is deriving the benefit will have to pay with interest to the farthing. To every action, equal and opposite reaction. It is your statement. And what have you done to solve that? So, you are endangering the fate of the world by your fascinating proposal of apparent comfort. What is this? Avoiding the greatest inevitable danger, common danger, so your life is useless. Useless, only offering mal engagement. So, in one sense you are traitor of the society. So come with courage to face and solve the real problem, the common problem, and the most dangerous problem. Otherwise you leave the field, go away. Leave it to us.

We shall prove, *viśvam purna sukhāyate*, the whole world is an abode of perfect happiness. You shall have to dive deep into the plane of soul. not this body or mind, to dive deep to find reality. It is within us. It is not a foreign thing. Not to get by loan. It is within us, within everyone, even in the insect, even in the tree. The vitality, and within the vitality, the person, the soul, the party is there. All this is non party. The plane of soul. Eliminate both physical and mental encasement, and find out your own self. And there you'll find the key, the clue, to the proper world worth living, and solution there.

The hints given by many *mahā-janas*, the great personages in every sect, more or less, to somewhat. But our claim is that India, in *Gītā* and *Bhāgavata* has given the fullest conception of the spiritual world. We call you all. We are not imaginationist. We are most practical thinkers. We don't avoid any greater problem, that, "Oh, it cannot be solved." Not belonging to that party, that easily wants to take prestige and fame. We

don't classify ourselves with those hoaxing people. Come and see whether the plane of reality can be found or not. You are not required to spare less energy in your campaign, but take our program and try, and it is already there, where you are. Who are you? What is the real nature of the world? All is hoax, in *Bible*, in *Koran*, in *Veda*, in any other language, any other scripture, the hope and hint has been given about the life of reality, all this is hoax? And what charm you have given? Only to the self-deceivers, dragging them into the country of loan, debt. "Every action has an equal and opposite reaction." A divine civilization, civilization divine, that should be drawn out in this plane. Where from the path has been suggested, we are to try in that, and it is not unreasonable, not madness. You come. Reason also can be applied there.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Mahāprabhu's solution, [From *Caitanya-caritāmṛta*, *Madhya-līlā*, 20. 127-136], He told, "You are poor, we see, but there is a happy solution. The wealth is underground in your own room. Just try to have it.

If you approach from the south side, that *karma*, *dakṣiṇe mārṅa*, the give and take method, then whatever you'll do, some reaction will come and that will capture and disturb you. And you will be fascinated only in that, you will have no time to reach to the position of the solution proper.

If you approach from the western side, that is *yoga*: by utilising subtle forces of nature, to attain some supernatural mystic power. To be the master of subtle power. That will act on you and enchant you to take away your attention from the desired goal. Your own activity in the wrong direction, that will create obstacle in your achievement.

And if you approach from the north side, that grand *brahmāsmi*, *Vedāntic*,

misinterpreted *Vedānta*, *nyāya śāstra*, then you will enter into eternal *samādhi*. That *ajagare*, the great python will swallow you up. Your existence will be nowhere, so who will you come to enjoy the peace of getting the wealth?

Only if you approach from the eastern side, with the help of devotion, easily you will get the wealth. That *pūrva-dike*, the sunrise direction, the light-giving direction. The light not prepared by our own hand, but the light with the source of all light, that is revealed truth. Light extended from a quarter that is not known to us. So revealed knowledge, *bhakti*, adopt that, and approach to find out real wealth within you. Easily you will find that, and you will find in the beginning your own self which is most wonderful.

*āścaryavat paśyati kaścid enam, [āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścit]*

[“Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all.”][*Bhagavad-gītā*, 2.29]

Your own self is of wonderful type. You will be ashamed that being so much valuable in my own self, how I can be carried away by the bogus charm of this material world, mundane world. How was it possible?

Agatana batana kuti rsi māyā [?] The *māyā* has got such enchanting power, that my own self is so wonderful, so valuable and drawn me where? Like Ajāmila, born in a *brāhmaṇa* family of good practices, drawn to a girl in the house of the very nasty practices, wine, then so many filthy things, all these things. Like that, I am a soul, *ātmārāma*. *Ātmārāma*, those that can find peace within himself, not to go to any foreign part. The peace which is within me, that has been admired by the spiritual stalwarts

so much, and that myself has come in connection with mortal and nasty, rotten things, how? Most wonderful. I am deceived. Then from *ātmā* to Paramātmā, Vasudeva, Nārāyaṇa, Kṛṣṇa, what more progress in that line, it is not unscientific, it is really scientific, *vijñāna*.

*jñānam te' ham sa-vijñānam, idaṁ vakṣyāmy aśeṣataḥ yaj jñātvā
neha bhūyo 'nyaj, jñātavyam avaśiṣyate*

[“Now I shall fully describe to you, with the taste of the flavour of My divine sweetness, this knowledge of My grand majestic splendour and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path.”]
[*Bhagavad-gītā*, 7.2]

“Arjuna, now I come to say to you about, *jñānam te' ham sa-vijñānam*, knowledge with scientific characteristic. That is not only *ātmā* but its potency, this *a* and not *a*, *ātmā* and *anātmā*, the mind, the *indriya*, the *saguṇa*, non-*ātmā*. The direct and indirect approach towards the reality I'm coming to explain before you. Attentively listen to. *Jñānam te' ham sa-vijñānam*. What is this? There is Myself, and My potency. *Jīva* is My marginal potency, which is filling up all these material worlds. If *jīva śakti*, if the *jīva* potency withdrawn, then everything is stone. Who is caring to know himself or exploitation? All this fighting tendency of exploitation will stop if the marginal potency, *jīva*, is withdrawn from matter, all dead. *Yayedam dhāryate jagat*.

[apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parām

jīva-bhūtāṁ mahā-bāho, yayedam dhāryate jagat]

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."]
[*Bhagavad-gītā*, 7.5]

Who has entered into this material consciousness and has made it a moving thing, *dhāryate jagat*. So *jñānam te' ham sa-vijñānam*, come to know properly in a scientific method. We won't back away for the lack of giving proper explanation to you. So *jñāna*, then *prajñāna*, *vijñāna* *prajñāna*, more higher conception of the finer world, it is there, it is real. And this is unreal, what you are trying your utmost to make it stand as real, that is unreal. And what is unreal?

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati
bhūtāni, sā niśā paśyato muneḥ*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self- realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."]
[*Bhagavad-gītā*, 2.69]

“You are sleeping over your real interest, real truth, and you are awake on your part of self deception.”

So, we must establish ourselves in such plane, and we'll try our best to extend it to others. That will be, we must have faith. Our own faith, that will be extended; to preach means this.

“I sincerely have faith in this, and I relish to the utmost. I find my future prospect also here. And because I feel it is very tasteful and very useful, so I have come to extend, to distribute to you my friends. It is already tasted by me, and it is wholesome, and I want to give it to you. What? Not anything, but the very principle of life, according to which you'll take your steps further, forward, the principle of life, the standpoint of your life, the angle of vision within you. We have come to guide you according to the guidance of our Gurudeva. We've already found that we have got something and so I have come to you also. Take it, get it, and you'll be wealthy. You'll be satisfied in your life, successful, you'll be on the path of the proper fulfilment of your life. As a friend we have come, we have approached by the order of our superior.”

In this way we are to approach, with God consciousness, Kṛṣṇa consciousness. And how God consciousness ultimately merges in Kṛṣṇa consciousness. *Akhila-rasāmṛta-murtiḥ*. To prove it dexterously, skilfully, step by step. *Akhila-rasāmṛta-murtiḥ*. What is Kṛṣṇa consciousness? Kṛṣṇa consciousness; Rūpa Goswāmī has given the scientific definition. *Rasa* cannot be avoided, we are after *rasa*, everyone, every unit, the smallest unit of the world, always hankering after *rasa*, happiness, ecstasy. And *akhila-rasāmṛta-murtiḥ*, all possible stages of *rasa* is personified, that is Kṛṣṇa. You try to understand how is it? What is the *rasa*, and what is its nature, and how a comparison can be drawn in *rasa*? In this way, step by step, you'll have to come to Kṛṣṇa conception of Godhead. It is not a tale, from the ancient Indian scriptures, that Kṛṣṇa. Kṛṣṇa is not the object of a tale, but fact. And we have come out to face with the right fact, real fact. And we shall try our best to bring it out on your front, how it can be a fact? Kṛṣṇa is a fact, it is reality, and with this process we...

“Reality is For Itself,” and “Die to live.” Die to live. Have to pay, to pay for the goal, and it is in this way, and you will feel it is not a hoax. When you will progress in the way you will feel.

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālah

prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam

[“As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things.”] [*Śrīmad-Bhāgavatam*, 11.2.42]

“By every step you will go forward, you will feel these three things, *tuṣṭiḥ puṣṭiḥ kṣudapāyo*.

Your hankering in general is being diminished. ‘I want this, that, everything, still, not appeased my hunger.’ But you will feel that your hunger is being appeased.

And what already you took, that they’ll give you proper relief, they’re taking leave from you automatically, that our trade won’t go any longer here, they will all withdraw.

And your natural inclination towards the movement forward, that will automatically get increment, increased acceleration. The acceleration you will find in your progress.

These three things you will feel practically. Come and take what we say.”

In this way you are to approach one and all. And leaving the result to the Lord. We are only agents. We are working because He ordered. We shall remember what is *bhakti* proper. What I shall do, the wage what I shall get, it must not come to me, it will go to my Master. *Adau arpyeta paścād kriyeta*. Whatever benefit I draw from my activity, that won't come to me. I am an agent. It will go to the Proprietor, to my Master, Kṛṣṇa. With this idea if we move, then it will be *bhakti* proper. Otherwise it will be *karma-kāṇḍa*, otherwise it will be fruit-hunting, the result of the *karma* I want to enjoy for myself. The result will go to my Master. I am His servant. I am working under His order. I am His slave. I am not the proprietor. I am not the proper person to be the recipient of the fruit of energy. The Master of the energy is the Supreme Lord. And all the products of the energy must go to Him. It must not be tampered with on the way. This should be the attitude of every worker. Then it will be *bhakti* proper. We are not the recipient. The recipient is He. We must be always conscious...

End of 82.05.15.A

82.05.15.B

Śrīla Śrīdhara Mahārāja: ...the beneficiary is He. I'm not the beneficiary, a selfless worker.

karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

[“I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are

not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.] [*Bhagavad-gītā*, 2.47]

A great warning. Because the fruit of the action, you are not the beneficiary, so why should you work, take so much trouble to work? Never! That is the most heinous curse, because I'm not the beneficiary so I'll not work. So, selfless activity, that is also of a lower order, but Godly activity, for the satisfaction of the Supreme Lord we shall work. That is *bhakti* and there is also gradation: *viddhi-bhakti*, *rāga-bhakti*, a big division, calculative and spontaneous. And the master is not a constitutional king, but He's autocrat. That is the highest conception of our sacrifice. To work for an autocrat, what degree of selflessness and courage is required? And what type of faith is required, to work for an autocrat? Despot, liar, who is up to anything, not only that, His normal position is such, not a temporary temperament of Him, but His eternal inner nature is such. And we are to sacrifice for Him, because He's the Absolute good and beauty and love. Such faith; selflessness to what degree? If we can accept Kṛṣṇa consciousness as our highest ideal, how much sacrifice is necessary? And sacrifice means life. Die to live! So no loss but gain, by sacrifice, by giving our hearts out.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

So, in many ways, in direct approach, approach by the books; then by *saṅkīrtana*, so many aspects by which we can approach the souls. By helping them, we can help us. We can help our own fortune, own fate, by helping in this way to others. *Kīrtana* has been accepted as the means to the end, also. Not only that the others will be benefited, but as a reaction of that, I will be benefited infinitely.

Mā te saṅgo 'stv akarmaṇi. “Because you are required to work for Me, so you will stop work? Don’t go to that dangerous reaction. Then you will be doomed. *Mā te akarmaṇi 'stv saṅgo.* No attachment for strike, stop-work. Because you cannot thrive by your work so you stop it, no. That is a dangerous vacuum. Don’t jump there in the eternal vacuum. But work for Me, and you’ll thrive there most.”

Hare Kṛṣṇa. So much so,

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

“My position is such. I’m your guardian, your friend, everything. Your goal of life is in Me.

Believe it Arjuna, at least I must not deceive you, you are My friend, you can take it for certain.”

man-manā bhava mad-bhakto, mad-yājī mām namaskuru mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me.

Sincerely, this is My promise to you because you are My dear friend.”]
[*Bhagavad-gītā*, 18.65]

“My dear friend, I am *pratijāne*, I promise on oath. I am speaking to you that I am everything. You try to come to Me. I am the goal, I am the fulfilment of the life of you, not only you, but everyone. This is My position. What can I do? From the Absolute calculation, My position is such. At least you are My intimate friend, I won’t deceive you, you can believe Me. I promise that I am such and such.”

How shamelessly Kṛṣṇa is expressing Himself. Because of our defect, He has come to plead for Himself, so much, for our benefit. A record is kept there in *Gītā* for our guidance.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi
Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura
Hari bol. Nitāi.

Then what about Mahāprabhu? Kṛṣṇa Himself came as Mahāprabhu to preach Himself. He came as His own canvasser, with a group and took even Rādhārāṇī along with Him.

“If necessary, I shall show you how charming position you have got in service, how beautiful the service can be; the other half, how dignified that may be. You come along with Me.”

And that Baladeva came as Nityānanda to canvass for Him, Themselves.
The Vṛndāvana has come canvass itself in Navadvīpa.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura
Hari. Gaura Hari.

So more indebted to the canvasser, than the party real. We're connected
more intimately and we are thankful to the canvasser first, and especially
when He Himself has come to canvass. How beautiful, how
magnanimous, how sacrificing, what sort of love divine there?

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nītāi Gaura Hari bol.

Parvat Mahārāja: Now you are canvassing for the canvasser.

Śrīla Śrīdhara Mahārāja: Nītāi Gaura Hari bol. We do not know. We
came to seek something good.

And Mahāprabhu proposed that, "Try to find if anything good in Me."

I have got some charm there, that yes, it is very charming, very beautiful,
very taking. Then, who can distribute such things of satisfaction to my
inner heart? I searched and anyhow I found my master, that he's
canvassing exclusively for Mahāprabhu, and very strongly. And
surcharged with infinite energy to work on account of Śrī Gaurāṅga. How,
with what intensity the great dynamo. And then I tried to offer myself to

take me in his shelter and following his order as much as I could. And now also I find that I am still in his shelter, and doing some sort of duty, as asked, ordered by him. In this way passing my days, trying to have the core of his advice from different scriptures, the *Gītā*, the *Bhāgavatam*, and other scriptures. Trying to find the corroboration what Mahāprabhu told, and our Gurudeva told, from deep, to deeper thinking, and gradually getting some satisfaction. Otherwise, if I don't say that I'm not getting anything, then I should do something wrong about Gurudeva and his paraphernalia. No other ideas can draw my attention towards their proposal. Rather I am getting firm faith day by day in this, in the teachings of Mahāprabhu, Vyāsadeva, the Vraja *līlā*, all these things in a stronger position we find. But this is infinite, so we must be satisfied with what little I can get from it. At the same time I feel that this sort of light must be extended to others also, in my good faith. So, I am passing my days.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi
Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura
Hari bol. Nitāi Gaura Hari bol.

Our Bhakti Sudhīr Mahārāja is a depot of energy. He's Secretary. Let us see under his management how the distribution of Mahāprabhu's nectar teachings may get a wider field.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura
Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

So Pramāṇa Swāmī and Viraha Prakāśa Swāmī has reached here, their response to your call, that is a good omen. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

We're not going to do anything bad, but to our conception the holiest thing, that our purpose is of holiest type ever we can conceive. So we must go forward with this program to do good to others, to do best to others, at the same time to get it our own self. What can be more holy engagement than this in the world? The holiest engagement, with the blessing of the Lord, Nityānanda and Śrī Gaurāṅga.

Hare Kṛṣṇa. It is Their duty, Their department. Preaching is the department of Śrī Gaurāṅga and Nityānanda, mainly. So Their blessings in Navadvīpa Dhāma, and absolving us from all offences, They may utilize us. This is our prayer to them. *Aparādha-bhañjan-pāṭ*. Forgive all our previous offences, and engage us in the service to spread Kṛṣṇa consciousness and Gaurāṅga consciousness at the same time. Kṛṣṇa consciousness and Gaura consciousness.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Swāmī Mahārāja appeared in this world in the day of Janmāṣṭamī, Kṛṣṇa's appearance, Nandotsava, the day after. And his disappearance is on...

Jayatīrtha Mahārāja: Three days after Govardhana *pūjā*.

Akṣayānanda Mahārāja: *Annakūṭa*.

Śrīla Śrīdhara Mahārāja: Three days after *annakūṭa*, Govardhana *pūjā*. Govardhana *pūjā* means for seven days, Kṛṣṇa kept up the Govardhana and the *pūjā* was begun from the beginning. Govardhana was on the finger of Kṛṣṇa.

[Bengali?] [?] “We’re helping You, otherwise it is not possible for You to carry such a big burden, so heavy a

weight. We’re helping You.”

Hare Kṛṣṇa. Hare Kṛṣṇa. And the whole Vraja-maṇḍala is under Govardhana, taking shelter. And outside, so many, the storm and rain and hailstone, and severe hailstorm and rain, and all the Vrajavāsīs under the shelter of Govardhana-giri.

Govardhana, nijani katani varsan dehi govardhana tam [?]

Girirāja Govardhana, Girirāja. It is said that Giridhari is representing Kṛṣṇa, and Rādhā-kuṇḍa is representing Rādhārāṇī. Hare Kṛṣṇa. Hare Kṛṣṇa. In different strata of manifestation They’re playing.

The subjective tendency can open our eyes to those eternal, current *līlā*. It is always being, it is always taking place. The subjective interference can show us, can connect us with all these variegated *līlās* of the Absolute. It is always, not that only in Dvāpara-yuga, but always they’re present in a plane, *nitya-līlā*. And we can have a peep by the interference of the subjective ultimate principle, *kṛṣṇe chai* [?] The spring of all will is that centre, *iccha śakti adar* [?] Through Baladeva, willing. Willing commanded by Balarāma, the energy department. But *iccha śakti*, the

suggestion comes from Kṛṣṇa.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

And all pastimes fulfilment, fulfilling, comes from Rādhārāṇī, *hlādinī*. The fulfilment, the energy, the freedom, the fulfilment, three thinking positions, and energy and fulfilment. Trinity: *jñāna, bala, kṛiṇya, ca*, thinking, feeling, willing, three principles. When the whole world is analysed it comes to be classified under three heads; *jñāna bala kṛiṇya ca*, in *Upaniṣad*.

Western philosophers also say, thinking, feeling and willing. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Enjoyer, enjoyed and Yoga-māyā. The mutual conation [?], trinity, *Bhāgavata* trinity. In the *Bible*, trinity; God the Ghost, God the Father, God the Son, or Guru.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Hlādinī, sandhīnī, saṁvīt. *Saṁvīt* representing Kṛṣṇa, *sandhīnī* Baladeva, and *hlādinī* Rādhārāṇī. The three springs of all this *līlā*, positive or negative side, direct or indirect. *Artheṣu abhijñāḥ svarāṭ, satyaṁ param* [Śrīmad-Bhāgavatam, 1.1.1]

I'm told that [?] has given interpretation that *satyaṁ* in *Bhāgavatam* has been meant as Gandhi soil [?] So, he has got his conception about the truth. Truth, the inevitable incidence, the flow. Truth, the inevitable flow.

But what for, this flow? And who can command, who can stop, or conduct it any other way? Hare Kṛṣṇa. The providence, the inevitable flow of incidence, that is truth; the providence, the destiny.

Gaura Hari bol. *Satyam, śivam, sundaram*. If *sundaram* is taken away from the inevitable flow, it is meaningless, fulfilment. *Raso vai saḥ*.

satyam bhriyat, priyam bhriyat, na bhriyat satyam apriyam [?]

priyam ca mam etam bhriyat esa dharma sanatana [?]

Satyam bhriyat. Speak the truth. Don't tell lie. *Priyam bhriyat*. At the same time you should be mindful not to be eager to give delivery to unpleasant truth. *Na bhriyat satyam apriyam*. *Priyam ca mam etam bhriyat*. And that does not mean that you will speak all lies because it is pleasing. Don't do that. *Esa dharma sanatana*. But *satyam bhriyat, priyam bhriyat*. *Satya*, this condition, I shall speak truth: but there should be any condition? Must be *priya*, otherwise I shall not, unnecessarily I shall not say that. Then, what is *priya*, what is the position of *priya*? *Priya* means tasteful, pleasing. Truth is not pleasing. What is that element of pleasing? *Satyam*, that is above truth. That is of the mercy character. Truth is justice, something like justice, truth. But pleasing, that is in the category of mercy, above justice. It is possible. Something more than truth. Something more than the naked truth, that sympathy, that mercy, that grace, that love, that charm, beauty. Without that, truth will be rigid law, non-tasteful.

And generally, ultimately, that will come to non-differentiated Brahman conception. *Līlā* means beautiful, life-giving, love. Without love *līlā* is useless. That is *māyā*. So we can have the conception of mercy above

justice. We can have some positive conception of the ultimate reality, how He is, how well-wisher He is. We're sinner.

Krsne karunacay bala nandan adi bachay navagichay sacharan [?]

For which Nityānanda Prabhu approaches from door to door and appeals to His utmost. "Accept the truth, Accept what is beauty, because mercy is there."

We may not deserve, but still there is hope if the land of mercy is there. Crossing our preservation it may come to me. How hopeful to the needy. This is *prema*. Being aggrieved, being opposed, still Nityānanda Prabhu is distributing to Jagāi, Mādhāi. So what is mercy? He's going to give him His own welfare, but being opposed and damaged, still He's giving. Then how hopeful? The existence of mercy is above truth. And this is what is love Divine. This is what is *sundaram*. This is what is this charm, fascination, attraction, from the Absolute realm. Spontaneous, automatic, and that is the prime, at the root of everything. Good will at the basis of everything.

So Swāmī Mahārāja while America he got some apprehension of going away. He told, I heard, "That if I die, don't be discouraged. You will think of your grandfather. Your grandfather is there. You don't be discouraged. Go on with your work, you'll go on vigorously with your propaganda. Your grandfather is there."

So that mercy is there, the grace is there, in different forms. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

sukha-duḥkhe same kṛtvā, lābhālābhau jayājayau [tato yuddhāya yujyasva, naivam pāpam avāpsyasi]

["Knowing pleasure and pain, gain and loss, and victory and defeat to be one and the same - fight.

You will be unaffected by sin."] [*Bhagavad-gītā*, 2.38]

"March on!"

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu told before His *sannyāsa*, drawing all His near and dear.

Apan gala mala saday gala diya akan gaura hari krsna kaha giya [?]

Ki bhojane ki sarane ki bhajane ki acintya krsna [?]

"Go to the church weekly once, or go to the mosque five times, or think of the God thrice in the day at least."

No. Always. Emergency. During war the emergent arrangement, emergency, or something like that. So, Mahāprabhu, His advice came like that, emergency. "Always think of Kṛṣṇa. *Ki bhojane*, while you are eating. *Ki sarane*, you are sleeping, you are lying. *Ki bhajane* [?] while you are awake.

_____ [?] Day and night always think you are in danger. Emergent position. Any moment the death can take you away from this position. So,

consider it as emergency, and go on with Kṛṣṇa culture, Kṛṣṇa cultivation, *kṛṣṇānuśīlana*. By hook or by crook, try to keep up, floating on Kṛṣṇa consciousness, continuous Kṛṣṇa consciousness.” And in the south also when He’s going on preaching tour.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa [kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”]
[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

“Whomever you meet, speak about Kṛṣṇa. My request, My order to you all, save so many suffering souls. They’re in danger. Help them! They are drowning in ignorance, illusion. Try to rescue them from this drowning position as much as you can. Rescue, rescue the drowning. *Āmāra ājñāya guru hañā tāra ei deśa*. Take risk! Jump in the ocean, take the man out of the drowning position in ignorance, illusion. To light from darkness, drag him, try to drag him from darkness to light. *Āmāra ājñāya guru hañā tāra ei deśa*. Don’t. There is, the fire intimation went to the authority, they referred it to the headquarters, and then the order came, then to extinguish the fire. So this is a mockery. *Āmāra ājñāya guru hañā*. I’m giving order for the relief work of all drowning in the ocean of *māyā*. Go on, relief work, relief work.”

Once while in Madras Maṭha, I went to see the Education Minister for a letter. “I shall go to your province, your district, for preaching, I want a recommendation letter.”

He told, “Swāmīji, they’re all Tamil speaking, they do not know English, or your Bengali, or Sanskrit. Then what will you do? First you read Tamil, you learn Tamil, and then you can go.”

I replied, “That suppose I’m going by the road and found in the Tamilian country, and found a boy is drowning in the tank. Should I go to learn Tamil, and then communicate with the persons? Or anyhow I shall try my best by gesture, posture, ‘The man is drowning! The boy is drowning! Rescue him!’ What should be the position, what should we do?”

“You are so extreme.”

“Yes. With so much urgency, it is emergent. We see things something like that. That anyhow Kṛṣṇa consciousness may be injected through some mediator. There may be some Englishmen, or Hindu going to give some impression, everywhere, give some impression.”

So Mahāprabhu has issued an order, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*. Emergency. He has pronounced emergency. “Whomever you find, talk about Kṛṣṇa. *Āmāra ājñāya guru hañā tāra ei deśa*. Don’t wait for any certificate of the authority. I am issuing general certificate for you all.”

Devotees: [Group laughter] Gaura Hari bol. Gaura-premānanda.

Śrīla Śrīdhara Mahārāja: A letter of authority.

Jayatīrtha Mahārāja: Power of attorney.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

End of 82.05.15.B

82.05.15.C_82.05.16.A

Śrīla Śrīdhara Mahārāja: ...necessary, *dharma*, *artha*, *kāma*, they're coming in a flow, and they pursue the ideal. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Any thought, the communistic thought, not begun by money, but gradually it came to work in the world. Because it appealed to a particular plane in the heart of so many, and they came and worked together.

So Kṛṣṇa consciousness is not a very easy thing to accept by the people in general. But still, we shall try our best to distribute it to others, and the result we shall leave in His hands. But we must utilize our utmost offensive for offensive. We find in the environment, the offensive activity of *māyā*, in various forms. If we are passive, then sometimes we may be loser. So often, we also may attack the environment which is attacking so many souls with aggression. So, *kīrtana* means offensive for offensive. Meditation, that is passive attempt, not aggressive, but also aggressive in the thought world. But in the phenomenal world *kīrtana* is aggressive. Go on chanting of the Name of Kṛṣṇa, creating a peculiar holy vibration in the ether. That will go on with his activity in that plane, and it will carry to the

memory of many, who have got the sound. In this way, it will serve in this mundane world; it will do good to the soul, anyhow. The beginners of good things, in the beginning they may not have help from outside. But by their action they may draw the attention of the public, and men and money may come to work under his direction. In many phases of life we have experience of such happenings, incidents. So whatever capital I have got, I must begin with that. Others, we should leave for the above, the discretion of the above. Hare Kṛṣṇa.

...

Parvat Mahārāja: I have a doubt, a question, because I have observed that the meetings we have been having, I see that there is a little problem. But it's still very little but it can become difficult. And that is that I observe that there are two types of *sannyāsīs*. One is of the introverted, more inclusive and non-expansive type, and few are very extroverted, all-expansive, and all-including type. So, the tendency in these meetings, or in general, is that the exclusive, introverted type withdraws, and the all-expansive, extroverted types dominate the scene. We heard this also happened in the GBC meeting, that maybe two or three take over and establish the mood and the pace. So how can this be avoided?

Śrīla Śrīdhara Mahārāja: I want... Who is there?

Mādhava Purī Mahārāja: Mādhava Purī.

Śrīla Śrīdhara Mahārāja: Mādhava Purī Mahārāja. And you?

Badrinārāyaṇa: Badrinārāyaṇa.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa. And here is Pramāṇa Swāmī.

Badrinārāyaṇa: And Nimāi.

Śrīla Śrīdhara Mahārāja: Nimāi, [?]

Nimāi: [?]

Śrīla Śrīdhara Mahārāja: So, the basis of the association is not a rigid, or registered board with all rules. It is voluntary association. If in future it is seen, difference, then there may be a different group, really. And it is not compulsory, none is going to compel anyone, “You must preach and go on.”

Some may in a grand style he may preach, and some in a poor *brāhmaṇic* style, according to his...

Amongst my God-brothers, Mādhava Mahārāja, Keśava Mahārāja, they preached in such a style that they get much men, money, Maṭhas. But I’m satisfied only with one. In my own way, some book, some poem, fasting, according to my nature and capacity I’m going on.

We can’t avoid this. So the basis is not rigid, it is a slack thing. Anyone may withdraw, anyone may stop preaching, or slowly, as according to his capacity. But those that love grandeur, splendour, according to their nature, they will go on. And in future, separation may come, does not matter, but the separation will be easy. Not that when it is a difference of opinion from the committee he’ll be expelled and all the acquired property will be taken over.

So, or any other solution if you can give, we may consider, that in this

way we may form the basis. What is your suggestion? It is a voluntary association, not a very strong law, or any fixed program. In general we shall preach according to our capacity. We were combined before, we have got nothing. We are beginning preaching, and there is another big organized body that will try to crush us. So, if we combine, however small, we have got some position to approach the public. We have got our association, we are doing in this way, we have got difference with that GBC for such and such. Not only myself, not that I'm the only culprit, but there are so many good persons, they're also of the same opinion. In this way, there is some facility from the association. You can take in your place another one or two preachers to your field, to make them understand what is the matter. In this way, mutual cooperation, voluntary cooperation, not any force, not any forced demand, voluntary, mutual.

Mādhava Mahārāja: Mahārāja, perhaps something like this would also work, that if those who were of the dominating mentality would be conscious of their tendency, and try and check it in some way so that the others might be drawn in to a discussion.

...

Śrīla Śrīdhara Mahārāja: I did not want to go to the foreign country, so I was told, "Ease-lover." I was called ease-lover.

Nimāi: So what [?] Mahārāja is saying that he doesn't want to suffer, we don't want to suffer.

Śrīla Śrīdhara Mahārāja: Don't want to suffer; then?

Devotee: That's the problem.

Śrīla Śrīdhara Mahārāja: You don't like to suffer.

*rāja-vidyā rāja-guḥyaṁ, pavitrām idam uttamam pratyakṣāvagamaṁ
dharmyaṁ, susukhaṁ kartum avyayam*

[“Know this knowledge as the supreme wisdom and the supreme hidden treasure. It is perfectly pure, and although beyond the purview of sense perception, it is the object of direct perception (by those senses which are eagerly disposed towards devotional service, *bhakti*). It is the efficacy of all religion, joyfully accessible, and completely devoid of mundane nature.”] [*Bhagavad-gītā*, 9.2]

That word *susukhaṁ*; we will find pleasure of course. It is *the* taste pleasing, all other bitter. But there is some disease in the tongue, boils, attack of boils, jaundice, and so sugar candy tastes bitter, but sugar candy is the medicine to remove this jaundice. And when that jaundice is removed, that sugar candy will taste very, very sweet.

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā
nu kintv ādarād anudinaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-
gada-mūla-hantrī*

[“The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his

disease is gradually destroyed at the root.”]

[*Śrī Upadeśāmṛta*, 7]

This Name, the Kṛṣṇa *kathā* now bitter and non-pleasing. But if we apply this non-pleasing medicine for some time, the boils will be removed and it will be found very, very sweet, *raso vai saḥ*.

kṣāntir avyārtha-kālatvaṁ viraktir māna-sūnyatā āśā-bandhaḥ samutkaṇṭhā nāma-gāne sadā ruciḥ āśaktis tad-guṇākhyāne prītis tad vasati-sthale ityādayo ‘nubhāvāḥ syur jāta-bhāvāṅkure jane

[“For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don’t like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyārtha-kālatā*); 3- They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord’s mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkaṇṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āsaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love.”] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

[*Gauḍīya Kaṇṭhahāra*, 18.7-8] & [*Gauḍīya Vaiṣṇavism*, part two, p 385]

When that *ruci, ruci bhāva* will appear within us, it will be very, very sweet, the sweet taste will begin to dawn. Dawn of love, *prema*, with us, that will be seen, *raso vai saḥ*. Only that is *rasa*. others are all *virasa*, tasteless. Only His taste, others tasteless. We are to realize that little thing.

Gaura Hari. Gaura Hari. Nitāi Gaura Hari. You are the proof, evidence, that God is. He's our fulfilment. You should be, you should stand as evidence to the public. Hare Kṛṣṇa.

Mādhava Mahārāja: So Mahārāja, they are arguing that Prabhupāda wanted everyone to work under the GBC, but we are not doing that, so therefore anything we do is unauthorized.

Śrīla Śrīdhara Mahārāja: And authorized from the greater circle. GBC committee resolution is recommendatory, but the general sayings of him, go and preach about Kṛṣṇa, general call. But to facilitate that, he appointed some gentlemen. That does not mean that he has given everything within their whimsical fist. At present that dollars, diplomacy, despotism, in the name of devotion and dedication, and divinity. God is within their fist, Kṛṣṇa; and they think like that. But that is the opposite, they will have to think.

So much pride: "Whatever we view, we'll dictate, and that cannot but be the opinion of Guru and Gaurāṅga, Kṛṣṇa." So, limited narrow views. So much so, "Don't go beyond our Guru Mahārāja's books. His Guru, other Goswāmīs, no. Don't go."

What is this? The natural advice should be, "Read others to support what is written by our Gurudeva. By extensive study. Food, that what our Guru Mahārāja has said, to support that. Our expansion is necessary.

"But don't touch any other body, but just what is given by Gurudeva.

Then, you won't be able to maintain your solidarity."

This is defeatist mentality. So they're all minors, not majors, all minors.

"If you go and read others, even the book of our Gurudeva's Gurudeva, then we are under." What is this? All minors, no majors.

At the same time, "We are God's representative; whatever we shall do, that is the truth." These two things cannot go together.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: It is not a dead thing, it is a progressive, living thing. Hare Kṛṣṇa. If committee is the absolute, then why you have come from other creed? From Christianity, the church must have its highest authority, the Pope one side, for the Catholic, the Divine succession; this is the insinuation. And for the Protestant there must be some committee, that must have the authority from ancient time. So how you have left that, ignored that, and come to Swāmī Mahārāja? Everywhere there is some such committee or highest authority, and their decision must be accepted in that creed. So why have you come, left everything and come to Swāmī Mahārāja's teachings? So, the necessity of independent selection, the possibility is always there. I am to seek my own benefit, so freedom is there, comparative study in religion is there, so *dharma*,

*sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja ahaṁ tvām
sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

This clarion call it is there; broad infinite path be taken within the committee. We have seen their committee; it is a general thing, but not all-exhaustive, generally. Hare Kṛṣṇa.

Parvat Mahārāja: What should be then the main purposes of the *sannyāsīs* meeting in the committee?

Śrīla Śrīdhara Mahārāja: Mutual cooperation according to their might. If anyone thinks that he will do some help by combined attempt, and if anyone says, “No, I do not like to entangle me in a committee, I shall go on in my own way.” We are not forcing him, but if one wants to go to a preaching life, then mutual cooperation will help. One is helping another, two, three, each is going to a particular zone. And they are also coming in his zone. In this way, by combination, we shall get more strength against such a big institution. A combined effort will be more effective. So I say, and they also find there is some facility of combined attempts.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Jayatīrtha Mahārāja engaged in Giridhari *arcana*?

Parvat Mahārāja: He’s doing a television film for sending to the disciples,

everywhere, with Bhāratī Mahārāja for South Africa.

Śrīla Śrīdhara Mahārāja: All right, so Bhāratī Mahārāja, Jayatīrtha Mahārāja and Sudhīr Goswāmī Mahārāja.

Devotees: He is writing.

Śrīla Śrīdhara Mahārāja: He is secretary.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: So Parvat Mahārāja is afraid to enter the committee?

Parvata Mahārāja: I am observing these tendencies and I'm bringing them to you, because I believe that the committee, it's only existing is because of you. So you are the unifying energy, force, consciousness, harmonizing, all-encompassing.

Śrīla Śrīdhara Mahārāja: Mutual help.

Parvata Mahārāja: Because some devotees, I observe they're a little afraid because of previous experience with GBC, so a little afraid of committees, and they feel that maybe...

Śrīla Śrīdhara Mahārāja: It is not a rigid committee to command, but this is recommendatory in its nature, voluntary cooperation.

Parvata Mahārāja: We feel that maybe we all can cooperate as individual preachers as the need arises. We are all God-brothers, so we can search each other and give shelter to each other, then what is the need of a formal committee? That's the question.

Śrīla Śrīdhara Mahārāja: For mutual discussion, and to inform the recommendatory rules, that, "If you do this, it would be better." Everyone's suggestion should be sought, and that will be tried to put into practice, if it may be beneficial. Hare Kṛṣṇa.

Those that are afraid of the committee may not enter, it is not compulsory; optional. "Because I am recommending, so everyone should enter." Don't say like that.

From the beginning I wanted that only a selected few they may begin with this, and others will follow in future. So if there is any apprehension, those that are in propaganda, or eager to propagate, it will be helpful for them. But those that love secluded life, they may not enter, if they do not feel any urge within for preaching. For preaching purpose it will be helpful, and those that do not feel much urge for preaching within, they may not enter into the committee, immediately, wait for future. Anyhow, service is necessary, preaching is also a good service.

Nimāi: Mahārāja, if anyone feels the urge to preach independently without entering the committee?

Śrīla Śrīdhara Mahārāja: Independent preaching, of course, not going to force them, but we think that if we combine, it will be helpful for us. By mutual cooperation it will be more effective, preaching, that is our aim and experience.

Nimāi: But if anybody has any organizing capacity to go on preaching independently even?

Śrīla Śrīdhara Mahārāja: Anyone may be independent any time from the committee. If he feels the committee is not helping me, no facility I get; then he may gradually withdraw. But on the whole it is thought that by cooperation it will be helpful, more helpful than alone in the present situation.

Vidagdha-Mādhava: Especially for new publishing of books.

Śrīla Śrīdhara Mahārāja: Suppose there is a press, common press; that may help their preaching by publishing books. And in the managing also, mentioning their propaganda, all these things, it will be helpful.

Parvat Mahārāja: My suggestion on the beginning was that we should unite around the preaching. That should be our active union, that we all want to preach the *sampradāya* books, and that is our common interest, the message, the philosophy. And Prabhupāda, our Guru Mahārāja said, “Books are the basis, preaching is the essence, purity is the force, and utility is the principle.” So my question is, the principle of utility behind a formal committee, and the higher utility behind a preaching committee, like a printing book committee, like editorial committee, like a trust, a book trust.

Śrīla Śrīdhara Mahārāja: Yes. There will be also, the press work, the book printing, then book selling, all this we'll include.

Nimāi: Anyhow, you are to find loving unity.

Śrīla Śrīdhara Mahārāja: As far as possible, to publish books, to work in the press, that is also preaching, part of preaching; doing his duty. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Mādhava Mahārāja: Gurudeva, if I want to make daily progress in Kṛṣṇa consciousness, I want to feel that every day, I am becoming more Kṛṣṇa conscious, so how to do that?

Śrīla Śrīdhara Mahārāja: So by serving, service, we can make progress by service. Whatever we do, but servicing temperament must be behind, *namanta eva*. [Śrīmad-Bhāgavatam, 10.14.3] Increasing the feeling of our negative characteristic, that we are helpless, we are needy, and attracting Kṛṣṇa's attention to ones own self. "I am the most needy." Sincere feeling of helplessness, and invoking His Grace. Externally we may engage ourselves in any sort of practices, but the internal temperament must be like this; then only we shall approach. Otherwise, other things, this *kanak*, *kāminī*, *pratiṣṭhā*, they will make ourselves their own prey. Or renunciation, *yoga vibhūti*, or that *samādhi*, eternal rest, these are the enemies of Kṛṣṇa *bhakti*. *Bhoga*, *tyāga*, enjoyment and renunciation, mainly these two enemies of Kṛṣṇa consciousness, Kṛṣṇa realization. Hare Kṛṣṇa.

Mādhava Mahārāja: So does that mean that one should try to increase his service every day if he wants to feel himself advancing?

Śrīla Śrīdhara Mahārāja: Yes. Service means submission, submissive nature, to increase the intensity of submission in ones nature. That is preparedness for membership in that subtle-most and inner-most plane of life. To connect with that plane, *nirguṇa*, the *saguṇa* and the *nirguṇa*. The *nirguṇa*, the Māyāvādī salvationists, they say the cessation of enjoyment, that is *nirguṇa*. But Vaiṣṇavas say that *nirguṇa* that is positive, that is not the summation of all negation. Not that. It's a positive, a dynamic flow of love and service. It is in the innermost plane. Just as ether, air, and then this water, earth, the finest ether, so, the Kṛṣṇa consciousness is like ether, the most original and comprehensive plane, finest. And our soul can connect, have connection with that plane, and can work as a member in that plane. So, we shall withdraw from all these covers; this body, mind, this intelligence, reason applied in this world, everything, and dive deep into that plane, and we find that our soul is there. There located. It is focused outside. So, that position can be had only by eliminating our charm, attraction for the outer covers and to go in. That process is known as service, *sevonmukhe hi jihvādau* [*Padma-Purāṇa* & *Bhakti-rasāmṛta-sindu*, 1.2.234 & 2.109]

“I am not for myself. Does not belong to me. I have got my guardian, my master, I am only dependent existence. In this way, in plain words, I am slave, I have not got independent personality or proprietorship. He's the proprietor. I am His slave. I do not belong to me. I have no personality. I am not the party real. Party is He. I'm subservient.” This sort of realization can take us nearer to that plane of Kṛṣṇa consciousness, Vṛndāvana, Vraja. More and more dependent nature. “I cannot live independently, or with so many that are rebels. Those that have a life of harmony, I want to mix, and to become one of them in that plane, and go on serving there.”

And service, it is loving service; labour of love, that is very pleasing, very, very pleasing, which comparison can never be experienced anywhere.

Such sort of pleasure, ecstasy we may feel in that cultivation, exercise of our spiritual power. Just as the sandalwood, as much as it is pressed, so the good scent comes out, emits. The gold, as much as it is burned in fire, it comes with brighter and brighter colour. So by sacrifice, die to live, that process we can have better and better identification of our own self and prospect also. *Sevonmukhe hi*, that is die to live as you are. Dissolve your ego, wholesale, and you'll find that there is a spark of soul, and you are that thing, and that spark is a member of that plane, the ultimate plane of Kṛṣṇa consciousness. We can thrive, we can live there, thrive there. That is roughly, *sevonmukhe hi jihvādau*.

We are to cultivate the Name, we can take, we can give to others, help others to take, through the sound also. Anyhow to culture, *ānuśīlana*, *kṛṣṇānuśīlana*, cultivation about Kṛṣṇa, and that not only conscious, but that will be serving attitude. "That I am His. I am not separate entity. My entity is dependent. Without Him, I cannot live independently." With some such thought we are to advance towards that.

Ama bahita ami [?] "I do not belong to my own self. I am His property, just like an animal. Animal may have its proprietor. I am also like that." *Vikri tasya yatha pasu* [?] Jīva Goswāmī gives quotation, that just as an animal belongs to his proprietor, he has got no independent interest or personality, but personality, the proprietorship with the man, and he may play with the animal as he likes; my position is like that. I am a doll of play in the hand of Kṛṣṇa and His own. This sort of life is to be sought and realized. In anyway, by the help of sound, by the help of colour, by the help of touch, by the help of ear, by taste, totalitarian war. I want to avoid the present surface, where I am awake, and to enter into deep, and deeper, deeper, totalitarian, using all our means.

*śrotavyādīni rājendra nṛṇāṃ santi sahasraśaḥ apaśyatām ātma-tattvaṃ
gṛheṣu gṛha-medhinām*

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are

materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor.”]
[*Śrīmad-Bhāgavatam*, 2.1.2]

End of 82.05.15.C_82.05.16.A

82.05.16.B

Śrīla Śrīdhara Mahārāja: ...all our senses we should apply in inviting Kṛṣṇa and avoiding the present. Just as a ship makes advancement, eliminating the water by its side, and going on by pushing the water on its side back, pushing on. So wherever we are in the midst of we shall push them back and enter into to, from subtle to subtler region. From material consciousness towards pure consciousness, and Nārāyaṇa consciousness, and ultimately Kṛṣṇa consciousness. It is possible by our cultivation of Kṛṣṇa, in all means. Taking *prasādam*, then this *arcanam*, then this Name, preaching, all these things, reading, serving Vaiṣṇava, in various means we may engage to earn that affinity, that real affinity, tendency, earnestness towards what we have got conception of from Guru and books, *Bhāgavatam*, Nītāi, etc. The culture which is given, if it is touching to my heart, I want to earn that jewel of my heart, for which my heart hankers. Total advance towards that, by all means. Even in dream also we shall try to have a dream of that type.

Nahi laya koti laya [?] Rūpa, Sanātana, when they were cultivating this Kṛṣṇa consciousness in such way it is described in *Caitanya-caritāmṛta*. *Avasar nahi laya koti laya* [?] Not a very smallest point of time was spared otherwise, continued *niṣṭhā*. *Niṣṭhā* means *nairantarya*, continuous attempt to approach towards Kṛṣṇa consciousness. When it is continuous without any gap, then it comes to the stage of *niṣṭhā*. Then the *ruci*, the real taste proper will come next, after the continued mentality

about Kṛṣṇa we may have. *Niṣṭhā* means continuous, no gap, always thinking about Kṛṣṇa. Then the *ruci*, that is taste, will come, real taste, pure taste, not false imitating taste. Then *āśakti*, then *bhāva*. In this way the progress from the out towards to the inner world, it will come.

Mādhava Mahārāja: So Mahārāja, I've been doing those things very imperfectly for about eleven years, as a devotee, but I still feel that I'm not making any progress.

Śrīla Śrīdhara Mahārāja: Don't think that you have not made any progress. The test will be, suppose if you leave this, what will be your position? The challenge to you; one day you don't take Name, you don't talk about Kṛṣṇa, you engage yourself in other things. Can you do that?

Mādhava Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Then, from the indirect.

*bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo
'nughāsam]*

[“As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises

devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things.”] [*Śrīmad-Bhāgavatam*, 11.2.42]

Withdrawal from other topics, this is a measuring process also, from the negative side. Positive side, it cannot be measured. From the negative side, if you’re asked to separate yourself from Kṛṣṇa consciousness, or if there is another topic of the worldly type, some political, social, or other, it won’t be tasteful to you, you will come away from that, and that is the sign of progress.

Mādhava Mahārāja: But Mahārāja, even as a boy, before I joined Kṛṣṇa consciousness, I was tending toward God, always I was interested in God, never other things.

Śrīla Śrīdhara Mahārāja: That I know, that was a raw thing, and it is getting systematized. It is more valuable.

Mādhava Mahārāja: But I want to make definite more progress, positive progress. Now I’m doing so many scientific things, systematic things, so one should make some...

Śrīla Śrīdhara Mahārāja: Once, three *brahmacārīns* was wandering before our Guru Mahārāja, and Guru Mahārāja could understand that they want to say something to him, but they can’t. Then Guru Mahārāja himself asked, “I think you want to say something to me, but you hesitate?”

“Yes. We came to say something to you.” “You say what you want to say,

say.”

“So long we have come, we have joined in the mission, but we don’t find any progress.” “But is it? Are you saying this truly? Are you true when you say this?”

“Yes, as much as we can know sincerely, we feel that we could not making any progress.”

“All right, go, you’re all right. If you could think that you have got something, then there was danger. If you say that, “I have got Kṛṣṇa *bhakti*; Kṛṣṇa *bhakti* is such.” The finite says that, “I have captured a portion of the infinite within me.” That is dangerous. But, “I can’t leave Him, I can’t go back, but I have got nothing in my fist.” That is all right. He was in relativity of Kṛṣṇa.

Badrinārāyaṇa: I think he means Mahārāja that he’s not making as much progress as he’d like to make.

Parvat Mahārāja: He’d like to make more progress than he’s doing presently.

Śrīla Śrīdhara Mahārāja: You see...

Badrinārāyaṇa: Faster.

Śrīla Śrīdhara Mahārāja: ...the measurement from the negative side. Positive side, no measurement possible. Mahāprabhu Himself says, “Not a bit, not a drop of the divine love I have got within Me.”

*na prema-gandho 'sti darāpi me harau, [krandāmi saubhāgya-bharam
prakāśitum vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-
pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

“Then why You are crying, weeping, shedding tears so much?”

“Oh, you don’t know. I want to show to the people I have got that divine love. Only to get this name to deceive the people, I’m showing so much tears, shedding so much tears.”

“Why do You say so?”

Vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān. “It is a positive proof that I have got not a single drop of Kṛṣṇa *prema*, divine love. Why? Why I could not die without that? Why I am fostering My life? I’m dragging My life in Me without having that great thing? This is positive proof that I have no love. If I had a speck, a drop of love, then by separation, we should not have lived.”

That is His idea. One cannot live without Kṛṣṇa. “So I’m living, so this is the proof that I have no love.”

Do you follow?

Mādhava Mahārāja: Yes. So you're saying progress means to give up material things, this is [?]

Śrīla Śrīdhara Mahārāja: Others will see others progress, but he himself cannot feel any progress. *Taṭasthā*. Only this test, if I'm asked to leave all these things, can I do that? If the answer comes in the negative, "No, I can't, I can't leave this company, these books, these activities, taking the Name of Kṛṣṇa, I can't totally give it up." Then of course, I have got something by the grace of my Gurudeva,

_____ [?] because I cannot leave them. I have got some attachment, some attachment about the purity, about the divinity, some sort of conception. Otherwise if I'm asked to give them up just in this moment I can't do that. I can't withdraw myself from the present condition. So I have got some taste for this, indirectly we may calculate. But Kṛṣṇa is not such a thing that we'll have in the front talk with Him, and this; inform my grievances to Him, all these things. That is not possible in such position, that is very, very high.

Badrinārāyaṇa: What happened to those three *brahmacārīs*?

Parvat Mahārāja: The three *brahmacārīs* that talked to Bhaktisiddhānta, what happened to them.

Śrīla Śrīdhara Mahārāja: "You are all right, you may go, no apprehension, you are all right."

Parvat Mahārāja: They advanced further?

Śrīla Śrīdhara Mahārāja: Yes. They remained up to death.

"I have got it," it is most dangerous, "I have got Kṛṣṇa *prema*." "I have not got, but I can't leave. I can't leave this sort of life." Hare Kṛṣṇa.

Narottama Ṭhākura says in so many songs, “Mahāprabhu came with such a flood of divine love. All, animals, leaves, trees, they got it, but only with the exception of me. Mahāprabhu, Nityānanda Prabhu, have distributed it so extensively, but my unfortunate self, that is out of His mercy.”

Narottama Ṭhākura, in many of his songs he has mentioned like that.

Narottama dasi kaya [?] ami keval baki raya dandi [?]

“With the single exception of myself, all delivered in general, inundated with the divine love, the whole country I see, with the single exception of this offensive soul.”

This is the feeling, a type, the finites dealing with infinite. This is the necessary nature, can never assert that I have got. Because the uncertain position, freedom is on that side, and you are taking shelter with. You may be eliminated, driven any moment. Such is our position, we may be driven away.

By right, if you want to establish any right, no right. But by affection we can have many things. Not a matter of right, but through serving affection. By serving we get an affection from the opposite side, and that is our property. That faith, that *śraddhā*, that is property, no claim, no claim can be established, externally, legally. Affection is above law, above justice, the mercy, the mercy plane. It is such in nature. Not legal document, but in possession by love may possess everything, but no document can force. That is the relation of the negative and positive.

The aggressor and the aggressed; predominating and predominated. The negative right. Negative has got a right; positive cannot stand

independent. The positive is aggressive and negative passive. But passive existence is also a kind of existence, a type of assertion, but not which imitates the nature, the demand of the positive. Not that qualification, it is otherwise, a different nature; a property of a different nature. That is where the affection, the love, that goes in that line. We can't establish any right over anyone's affection. It is always independent. We can't force affection. It is spontaneous. We can't demand and force to exact any affection, physically, but by service we can draw affection. Affection is there. By serving we can acquire affection of anyone and everyone. Not by demand, not by law. It is such a land, free land, free love. Hare Kṛṣṇa.

So that is the land of beauty, mercy, love divinity, affection, charm, not under justice, under law. Still they hold the supreme position. In Dvārakā in married life, some obligation, some influence of law, that is not very laudable, nor very tasteful. In Vṛndāvana it is free, so the highest play of love there possible. No obligation, or anything of the sort.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari bol.

Do you follow? Very abstruse. Abstract. Still, it is holding the highest position according to the *Bhāgavata*, and Mahāprabhu, and the devotees. Freedom. Love only exists in the land of freedom. Never obligation of law. It does not care for any force, or any law, or any obligation. It is free; then it is love, _____ [?] Above obligation. As much as above all these laws, so much the intensity, the representation of love. It is a very peculiar substance, commanding everything, even Kṛṣṇa. The Autocrat, the Despot, He's also controlled by love. What to speak of others. There's no other way to control Him, but He can be controlled only through love. Love is so powerful, and so independent, so free, and so pure. It does not care for anything for its existence, independent. Charm, beauty; it's going of itself. Gaura Hari. Who is, our Jayatīrtha Mahārāja?

Jayatīrtha Mahārāja: Tīrtha. Bhakti Vijaya Tīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Bhakti Vijaya Tīrtha Mahārāja.

Parvat Mahārāja: Bhāratī Mahārāja also.

Śrīla Śrīdhara Mahārāja: He has also come. Only with the exception of Akṣayānanda Mahārāja, Swāmī. Swāmī Mahārāja.

Parvat Mahārāja: Aranya Mahārāja.

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja also, they are engaged there, in the garden?

Parvat Mahārāja: The ploughman came, so they're ploughing the fields, and Akṣayānanda Mahārāja is feeling very tired and exhausted this morning.

Śrīla Śrīdhara Mahārāja: And Aranya Mahārāja is supervising the ploughing.

Parvat Mahārāja: Two ox teams came.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Bhakti Vijaya Tīrtha Mahārāja: Bhāratī Mahārāja and myself were making a video to show that when he goes to South Africa in a few days. So, I introduced him to the devotees in South Africa on the video. And also I'd like to bring that machine upstairs for a few minutes and request Your Divine Grace perhaps to say a few words of blessings to the devotees now in our society, if it would be possible. I don't want to impose.

Śrīla Śrīdhara Mahārāja: I have got my sympathy for your independent preaching. It is already known to everyone.

Bhakti Vijaya Tīrtha Mahārāja: We may leave it at that? That's all right.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. What is video proper, we will speak here, and your words and photo, that will be in a ...

Parvat Mahārāja: Television. It's like a tape; like we are taping your voice, so we tape your voice and your image.

Śrīla Śrīdhara Mahārāja: And your figure, image, and it will be reproduced there?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Television is something all right?

Parvat Mahārāja: No. The television is where the film is shown.

Śrīla Śrīdhara Mahārāja: Suppose I phone from here to Africa? And anything that, when I am making phone, they will see my photo?

Devotees: Yes.

Bhakti Vijaya Tīrtha Mahārāja: No, that is not possible. Not on a telephone, not yet.

Śrīla Śrīdhara Mahārāja: Who is making the phone, his figure is also there: television, something like that.

Parvat Mahārāja: This is like an instantaneous film. We film you and after finish, we can see the film. Electronic.

Śrīla Śrīdhara Mahārāja: It is localised. Hare Kṛṣṇa.

Bhakti Vijaya Tīrtha Mahārāja: Yes, localised. This tape would then have to be transmitted over one big antenna, broadcasting for other people to see it on their televisions.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Let Guru Gaurāṅga help in that way.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

So our Mādhava Purī Mahārāja, he's in a fix. He says, "I don't find Kṛṣṇa, and also, I can't leave Kṛṣṇa, where I am."

Bhakti Vijaya Tīrtha Mahārāja: I'm very sympathetic. I'm in the same position. But you can give us Kṛṣṇa. You can please kindly do so.

Śrīla Śrīdhara Mahārāja:

*kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche [āmi to' kāṅgāla,
'kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche]*

[“Kṛṣṇa is yours, therefore you are able to give Him to others. This is

certainly within your power. I am indeed wretched and fallen, simply running after you crying “Kṛṣṇa! Kṛṣṇa!”]

[From Bhaktivinoda Ṭhākura's *Ohe! Vaiṣṇava Ṭhākura*, 4] This is going upwards.

Nabyadi visva mate [?] This line. There is a saying of Kālidāsa, the great Sanskrit poet. He was a very clever and a good poet. There was a king in the Karnata state, near Bombay. He was very fond of *paṇḍitas* and poets, but he has his court *paṇḍita*, one man by the name Hala. He was very clever. He did not allow any *paṇḍita* to meet the king. If the king appreciates the scholars, then he's benevolent, he gives many gifts to them. So, he guards. And he was very afraid of Kālidāsa.

“If Kālidāsa can enter in any way, then he will capture the whole state. The king will be so much enchanted by his poetry.”

But one day Kālidāsa went there. His appearance was not very capturing. He went there, that, “I'm a *brāhmaṇa* boy, I can't eat, I'm very, very poor. If you allow me to go to the king and you plead on my behalf that he gives some [?], some continuous help, then I can live. Otherwise I shall die without food.”

“Oh, you are so poor boy.” “Yes.”

“You are a *brāhmaṇa* you say?” “Yes.”

“Do you know any Sanskrit?” “Very little.”

“Oh, little. Can you compose any poems in praise of the king? Then it will be very easy for me to get some grant for you from the state.”

“Yes I can, I don't think whether it will satisfy you or not.” “Just try. Give me some specimen.”

Then Kālidāsa composed a poem.

utistha tishta bho rajan mukam prakadaya asvattha arodhite navare kuku chavoituhi chavoituhi [?] “What is the meaning? *Utistha tishta bho rajan*.

“O king, wake up from the bed. *Mukam praka*.

Wash your face, your mouth. *Prakadaya asvattha*. It is all right Sanskrit. But what is this *ta*? Oh, take

it in hand at present. *Arodhite navare kuku*. The *ta* must be put here, a part of a word. That must be put there, the *kukuta* it will be. But there is no [?] so it has been replaced here.”

He’s laughing in his heart, and “Yes, yes.”

“Then, *navare kuku chavoituhi chavoituhi*. What is the meaning of this expression?”

“*Chavoituhi chavoituhi, cha-vai-tu-hi*, it is only to fill up the gap. No meaning. So, the three parts I have composed anyhow, but the fourth part, no word came, so, these words twice repeated, *chavoituhi chavoituhi*, [?] filled up only.”

“Yes, yes.” He thought that if I can represent such a fool, then my dignity will be increased. So, he took him to the king. And when Kālidāsa met, just, he presented before the king, he began his own poems, ready made poems.

sriman natha tavananu bhagavati vani [?] In this way, [?]

And then that man was benumbed, “O! Kālidāsa! No other gentleman. He has anyhow entered.

What to do? Raja, he’s happy like anything, he’s pleased.”

“O! Such poem I have never heard till now, though I have got extensive study of so many ancient poetry. But such type of poetry I have never heard.”

The meaning is, *sriman natha tavanane bhagavati vane nale nrityate* [?]

“O my Lord, in your tongue the goddess of learning is dancing madly.

Sriman natha tavanane bhagavati vane nale nrityate. The mad dancing of the goddess of learning in your tongue.

Nale nrityate, tad dvista kamalasana gata vati [?] The goddess of wealth, Lakṣmī Devī, she came hearing that that goddess of learning is dancing there. The Lakṣmī Devī came, the goddess of wealth. *Tad dvista kamalasana gata vati.*

Laulapi vadagani [?] Her name is famous that she's very *cañcalā*, she does not stay in one place for a long time. She is very fickle, that is, money does not stand anywhere for some long time, she goes away. So, Kamala, Lakṣmī Devī, the goddess of wealth, she's notorious for her quickly leaving the place, for leaving any place quickly. That is *laula*. But *vadagani*, but she's tied down by your qualities. I came to see the dance of the learning, both learning and wealth that is within you, it is captured by you.

Labdha badha gunē [?] By your quality she's tied. *Guṇa* means quality, *guṇa* means also rope. She's tied, and she can't leave you. So both learning and *aiśvarya*, wealth, under your command permanently.

Tad dvista kamalasana gata vati. Kirtis chanda kalinda kuṇḍa kuṇḍa kṣiro dhanīro praman [?]

Hearing this, the *kirti*, the fame, the fame means *kirti*, that can be compared with successively these things. Chanda, it can be compared with the moon, but some say that moon has got some black spot so I reject, *chanda kuṇḍa*.

Then *kunda pushpa* is very white, very pure type it may be compared. No. Some sort of defect there.

Kumuda. Then this red lily. Then also some defect, may be rejected, that in daytime it becomes pale.

Kuṇḍa kuṇḍa kṣiro dhanīro pramana. And it may be compared with *kṣīra-sumudra*, the ocean of milk.

Karsa lambha vidhim vilambha carita [?] It may be compared, your fame,

your glory, that may be compared with these things successively. Crossing the ocean she has started, but she does not stop, by the fear that Lakṣmī is tied down here, and Saraswatī madly dancing, so she also may be caught here, so *kīrti* is running, crossing the sea towards the different directions for fear of being tied down here. *Kīrti* means *yaśa*, fame. As much as it is going away, so much it is very extensive, it is laudable, it is desirable, the fame has gone beyond the ocean, your fame.” In this way.

For which I began this *śloka*? What point I came to this *śloka*? What was the point of our discussion before?

Devotees: Mādhava Purī Maharaja he cannot find Kṛṣṇa. But he cannot leave Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: He’s in a fix. He can’t...what is the point of similarity? He’s not satisfied, he can’t leave also, from this point I came, to this point? Neither stay, eh?

Bhakti Vijaya Tīrtha Mahārāja: We said that only your mercy could give us Kṛṣṇa. [?] discuss. You began to give us your mercy in the form of this discussion.

Parvat Mahārāja: About the poor boy that went to present himself to the king to ask for some...

Śrīla Śrīdhara Mahārāja: *Ksiro dhaniro pramana*, that point.

*kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche āmi to' kāṅgāla,
'kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche*

[“Kṛṣṇa is yours, therefore you are able to give Him to others. This is certainly within your power. I am indeed wretched and fallen, simply running after you crying “Kṛṣṇa! Kṛṣṇa!”]

[From Bhaktivinoda Ṭhākura's Ohe! Vaiṣṇava Ṭhākura, 4]

Kirtis chanda kalinda kuṇḍa kuṇḍa kśiro, karsa lambha vidhim [?]

May be of certain similarity. I forgot the link.

That *kirti*, the fame is running away for fear of being of bondage, for fear of bondage, *kirti* is going away, flying away, running away. So, it is going up without limit, running up. *Kṛṣṇa se tomāra, kṛṣṇa dite pāro*. He says that, “My Guru, he can, he's in a position to give Kṛṣṇa.”

That Guru says, “My Guru can give me Kṛṣṇa.”

He says, “My Guru in *paramparā*, it is running towards up, running. I have got nothing. My property all belongs to my Gurudeva.”

He will say in his turn, “I have nothing in my possession. It is the property of my Gurudeva.”

In this way, the telescopic system, everyone enhancing, and through that telescopic system it is coming here. That sun is there and telescopic system coming to us. This glass is in possession of this figure. No, the

next glass is in possession. They're reflecting; they're conscious they're given reflection coming down in succession.

Everyone thinks, "No no, I have nothing. But my Gurudeva, there I can see it is there."

In the next layer, he can trace. In this way this is transparent Guru *paramparā*. Through them it comes enhanced vision. Self-abnegation, self-surrender, through that. That is the transparent characteristic, and through that passes to the sun is where, but it is coming here, in the reflection it can catch. So, Guru *paramparā* is a telescopic system that can show, but everyone says it is wonderfully found.

"That no, no, I have got nothing, but I see, here it is, there it is, my Gurudeva, through the Vaiṣṇava I can see clearly, there is Kṛṣṇa. But my position is very poor, and my faith is very bad."

This is the peculiar line for the finite to approach the infinite. For the negative to connect with the positive, no assertion is possible, the right is there. No right given extensively, not ostentatiously, no right. But a right through affection, it is meant like that. Not physical right or anything, but a reflection. And that is not a gross, but to the fine heart it is very tangible. It is very tangible to a fine heart, that susceptible heart, tangible. In others, they cannot find its existence anywhere. But the fine estimate can catch, that such sort of existence is, and this is the highest type of existence. This sort of existence is of the highest type. So subtle, so fickle, so independent, so free, so expanding, so embracing. Such things remain in the world. Kṛṣṇa consciousness and there other, His paraphernalia, the *svarūpa śakti*; it is such. It is there, but not detectable so easily. So independent its existence. They are maintaining in this world, everything, but nothing. So command in its own existence it has got; appearing, non-appearing, withdrawing. A sweet will, so free, so...

End of 82.05.16.B

82.05.16.C_82.05.18.A

Śrīla Śrīdhara Mahārāja: Mahāprabhu suddenly found as if He's Kṛṣṇa Mūrti and lost Himself, and crying aloud, "What I have seen, please show Me once more. I can't stand. My heart breaking. My friends, once more show Me that sweet, sweetest appearance. I can't live without that."

Gaura Hari bol. Gaura Hari bol. Unknown and unknowable. Hmm? Only known and knowable by higher type of love and affection.

*bhaktyāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām bhaktiḥ
punāti man-niṣṭhā śvapākān api sambhavāt]*

["I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."] [*Śrīmad-Bhāgavatam*, 11.14.21]

"By *bhakti* alone I can be approached. Not otherwise. Exclusive devotion can come to Me. Not otherwise."

*nāhaṁ vedair na tapasā, na dānena na cejyayā śakya evaṁ-vidho
draṣṭuṁ, dṛṣṭavān asi yan mama bhaktyā tv ananyayā śakya, aham
evaṁ-vidho 'rjjuna jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca parantapa*

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human-like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."]

["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-54]

"No way I am approached, but only exclusive devotion Arjuna."

Gaura Hari bol. Gaura Hari bol. We are not satisfied with ordinary things which are available in the nature. We have tied our prospects with something so high, so rare, so dear.

adau aprasasi sadjyam jita bhavo kase mahim [?] Our campaign is so adventurous, if we are successful we have got the highest thing. Unsuccessful, then our prospect, whole future, whole life gone. Gone. With this risk we have come, to search for the most precious thing, we must remember, not go back. Hmm? *Kṛṣṇānusandhāna. Brahma-jijñāsā* in *Vedānta*.

yasmin vijñāte sarvam evam vijñātam bhavati [yasmin prāpte sarvam idam prāptam bhavati]

["By knowing Him, everything is known - by getting Him, everything is gained."]

If that is known, everything is known. With this temptation we have come. *Yasmin vijñāte sarvam evam vijñātam tad eva brahma*. In *Vedānta* also, *brahma-jijñāsā*. Try to have experience about the root of everything, then everything will be at your command, your hand. So *kṛṣṇānusandhāna*. What is that Brahman, that Brahman, Paramātmā, all these stale things? Kṛṣṇa is the very gist of them. Kṛṣṇa consciousness. Everything in His monopoly. So, Kṛṣṇa search after Kṛṣṇa. He's such, He's autocrat, He's a thief. He's a cheat.

Mahāprabhu one day in Navadvīpa, He was taking the name of “*Gopī, gopī, gopī*.”

One gentleman, this so-called educated class of that time, “You Paṇḍita, Nimāi Paṇḍita, why do You take the name of *gopī, gopī, gopī*? That is not found in any *śāstra*. But You may take the name of Kṛṣṇa. We have found the name of Kṛṣṇa in some scripture, and some sort of good effect may be expected thereby. But why do You take the name of *gopī, gopī, gopī*? It is out of all scripture. Are You mad? Why do You still do? Wasting Your time. You are a brilliant scholar. What is Your degradation, deplorable degradation.”

And Mahāprabhu He was removed. “Who will take the name of Kṛṣṇa he's a traitor. How He has treated with the *gopīs*. How, with how sincere love they approached Him and He was so cruel, a debauch, left them and went away and they're crying. Who will take the name of Kṛṣṇa? You have come to make Me, to canvas Me for the party of Kṛṣṇa. I shall teach you a lesson.”

So with a rod Mahāprabhu.

And that man told, “He's stark mad. Nimāi Paṇḍita is finished. He's totally mad.” He went away running amongst his own group, “Nimāi Paṇḍita came to strike me with a bamboo stick. We must have to teach Him a good lesson.” This Kṛṣṇananda Gambadhi's [?] party, the *tantric* party.

So, Mahāprabhu says, “Don't take the name of Kṛṣṇa. He's very cruel,

treacherous. He gives hope to His servitors, then flies away. Don't go that side. We shall rather worship the *gopīs*, who can give but cannot come back. Who can approach towards, but they don't know, they do not know to come back, retrace. We must worship them.”

Gaura Hari bol. So here I stop. With the praise of the *gopīs* we stop.
Gaura Hari bol.

Parvat Mahārāja: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Om Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya! Śrīpāda A. C. Bhaktivedanta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Bhakti Vijaya Tīrtha Mahārāja kī jaya!

...

Śrīla Śrīdhara Mahārāja: ...*nirmatsara*, selflessness means that, to

admit that He's all in all. Even my existence can be effaced by His sweet will. Though eternal I'm told, the soul is *sanātana*, etc, but His, the Absolute Will can efface me. *Kṛta dāsa*, slave, the master can murder the slave.

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 13]

"You can keep it. You can do away with me. This is Your right constitutional. I am quite dependent. You can make or mar with my fortune, anything You like."

As much as you'll be able to realize your position of helplessness, so much you are enriching yourself from the real standpoint. You have got, you are acquiring a position there. Just the opposite, no vanity will be allowed there, all humility. Humility has got a value there, because [?] we think that we are within the negative, not positive. No right, but all right only in His sweet will, that is *prema*, love, His grace. Our existence on that aspect of the reality.

The *śakti*, the female has got its importance in one way, and not that she will go to imitate the right of the male. There is our failure. And male has got his own way of attitude. So, predominating and predominated. If we want to assert our predominating self then we must, we're to come in connection with *māyā*, the illusory energy. There we are *puruṣa*. But if we want to approach that *taṭasthā* then we are not *puruṣa*, we are of female type, dependent type, *śakti*. In consideration with Him, *śakti*, in consideration with *māyā*, we are *śaktimān puruṣa*, exploiter, enjoyer. So there, to be enjoyed. If we seek our relationship with the upper, the upper

existence, we are to be enjoyed, we are to be handled. Subjective existence is there, that side. And here, we come to exploit, to assert, then we are in connection with *māyā* we can do, and we are suffering from the reaction. Here *puruṣa*, and there *śakti*. In the relativity of the higher we are *śakti*, potency. And here in the illusory world we can assert we are *puruṣa*, we are enjoyer, but this is false and reactionary.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

So try to develop the attitude of your potent potency characteristic. As much as you will be able to do that you will have value on the higher realm. Submissive. By submission, *praṇipāta*, *paripraśna*, *sevā*, you may be allowed to enter into that domain, otherwise not. *Sevā*, you are to be utilized by them, that higher interest of the higher land, higher plane, then only are you allowed. No exploitation for the *jīva* soul is possible in that land, the country of Paramātmā, and even above. Kṛṣṇa.

Bhāratī Mahārāja: There's an endeavour of the *prāyas* of the Māyāvādī by *jñāna*. The false endeavour to understand by knowledge, of the Māyāvādī. Now that is one type of endeavour.

Śrīla Śrīdhara Mahārāja: They cannot enter into that domain. They're showing their feats only here within this mundane world up to Satyaloka. Then in Brahmaloḥa they merges, finished, they cannot pass through Brahmaloḥa towards Vaikuṇṭha, with that idea, so '*ham*', "I am a part of the highest entity." That idea detains them in Brahmaloḥa, never upward. But *dāso 'ham*, then you'll be allowed to enter into the higher realm. So *nirmat-sarāṇāṁ satāṁ* [*Śrīmad-Bhāgavatam*, 1.1.2]

moksabhi sandabhi api asta [?]

*dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇāṁ
satām vedyam vāstavam atra vastu śivadam tāpa-
trayonmūlanam śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

[“Completely rejecting all religious activities which are materially motivated, this *Bhāgavata- Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart.”] [*Śrīmad-Bhāgavatam*, 1.1.2]

These are the commendations.

Bhāratī Mahārāja: So Mahārāja, what is the endeavour of the *sādhak*. The *sādhaka*, in *vaidhi bhakti*, what is that endeavour which he feels to try and understand?

Śrīla Śrīdhara Mahārāja: As recommended in the *śāstra* and by the *sādhū* he's to follow that program. Then gradually he will find himself, that he's in the proper soil and he's gaining some ground, and that will encourage him to continue his attempt towards that, upper realm. When *ruci* will come, up to *ruci* he's to undergo some program recommended by the *sādhū* and *śāstra*, by that help, *śravaṇa-daśā*. *Śravaṇa-daśā*,

varaṇa-daśā, up to *āpana-daśā*, he'll take trouble of *sādhana*. Up to *śravaṇa-daśā*, *varaṇa-daśā*, and *sādhana-daśā*, ah, when *āpana-daśā*, the plane of *āpana-daśā*, that self realization will begin, then he himself will stand guarantee for his own activities. Hare Kṛṣṇa. *Āpana-daśā*, he will feel himself, *bhāva bhakti*. Then he won't be taken away from that position. "No, I'm realizing a novel type of ecstasy, in *bhāva bhakti*." From *ruci* also, *ruci*, *āśakti*, *bhāva*.

Hare Kṛṣṇa. Hare Kṛṣṇa.

"Higher things we can acquire by service." Main thing is that, sacrifice and have. Pay, pay for it. Not paying in terms of money and other things, but paying in terms of your own self. Surrender and have. Give and get.

Bon Mahārāja: I'm bankrupt.

Śrīla Śrīdhara Mahārāja: Give and get. As you can give, you can get similar things.

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham [mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."]

[*Bhagavad-gītā*, 4.11]

Bon Mahārāja: We're going to ask you for a loan Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: *Mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ.* "Because there is none beyond Me, so anyone praying for some trifling thing I am also giving trifle. But it is finished, they're again in want, but this is a play. But who are serious, wants Me, they also have to pay for that, however little, but his whole self he gives in whole. He gets in whole. As he gives so he gets."

Come out with your little thing, your little capital come out with your little capital. You will get His in that return.

Bhāratī Mahārāja: Bon Mahārāja says he's bankrupt.

Śrīla Śrīdhara Mahārāja: It is a good sign to be bankrupt here, then he will seek some shelter, he's seeking. If he's really bankrupt then he's seeking a shelter sincerely.

Bhāratī Mahārāja: He would like to arrange a loan from you.

Śrīla Śrīdhara Mahārāja: A loan? Ha, ha, ha, ha, ha. This is all loan, the activity. I am also in the loan, reaction. We continue the business in loan from Gurudeva. A business of loan, negative side business, all on loan. Ha, ha, ha. Bearer of Mahāprabhu.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya [guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei thāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”]
[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Āmāra ājñāya, “I will be capitalist.” He takes the risk of, the position of a capitalist, *āmāra ājñāya*. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: For *māyā*, illusion, it is difficult for us to digest, this truth. That I am small, I don't like to digest this, to accept this. There's the rub. That is, my inner, evil tendency to capture others right. To understand what is freedom, we're really accustomed to think that I can encroach over the freedom of others, of the environment. That is the disease.

And reaction, “Otherwise I shall commit suicide, that is, enter the tomb, *samādhi*. If I cannot exercise my freedom on the environment, on outside, then rather I shall enter into tomb, grave. But I won't accept slavery, serving attitude to the environment. To become a servant we're frightened. Exploiting unit I want to be, but not a serving unit, that I shall give my freedom to another superior hand.”

There we shrink, and that is the innate defect. Freedom means to

exercise right over the environment, that we understand by freedom. Why should you not accept service for the environment? Why? We think there we'll be reduced to minimum position. But that is the healthy, the health for us to do for others, to become a servant. There we can thrive, by serving the environment and especially the Lord of the whole. We think that we are dying; if we accept service then we are dying. That temperament, false temperament has grown in us. And that is a foreign element entered into view proper. It is a bitter pill to swallow. Ha, ha, ha. So what is service proper? That Hegelian philosophy, Die to Live. Dissolve yourself, your ego as it is at present. Dissolve, mercilessly, mercilessly dissolve your ego, die. Die means dissolve, mercilessly. Throw yourself into the fire. You will come out with bright self. Learn to die, as you are, that mental concocted body or something, energy. Take the name of the Lord and die. So,

[tomāra icchāya mora icchā miśāilo] bhakativinoda āja āpane bhulilo

["My will has become merged with Your will. From this day forward Bhaktivinoda has completely forgotten himself."] [*Second Principle of Surrender: Ātma-Nivedana*, 4.8]

Forget yourself as you are at present. As you find your proper self there, that does not die. Death is ordained for our existence and that part of ours, give it to the death. And who, what does not die, that will remain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. But Mahāprabhu has discussed this physical death.

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite

pāriye, [deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."] [*Caitanya-caritāmṛta, Antya-līlā, 4.55-56*]

"I'm ready to die *crores*, millions of times in a second, but that is nothing, that is *tamasic*, very lower, lower bait, this physical death. The mental death is necessary, mental death, not only physical death. Real death, a mental death, wholesale."

Then also I may get the *taṭasthā* stage.

But He says, "Die or not die, go on cultivating Kṛṣṇa consciousness with the company of a *sādhū*, of a Kṛṣṇa devotee, a devotee of Kṛṣṇa, go on. That internal wealth, try to accumulate, wherever it is possible, *kriyatām yadi kuto 'pi labhyate*."

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price; intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]

The internal capital, it can be had only from the *sādhū*. Wherever you get it, with any price, you try to secure that, innermost wealth. But mere physical or mental death can't reach you in that higher stage. You have to dive deep into Kṛṣṇa consciousness. So whenever and wherever you find such strong attachment for Kṛṣṇa, try to secure it from him at any price. That will be the best utilization of our life and energy, to purchase the higher things. And that is also at the sacrifice of the higher type of thing within you, innermost hankering by surrendering your innermost existence, transaction. The encasement, physical encasement, mental encasement of different types. Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satya, this gross to finer encasement. There are many types, many varieties, not only that, the Virajā, Brahmaloka, Vaikuṇṭha, so many subtle. Even consciousness has got its gross portion in Vaikuṇṭha.

More subtle within you that Kṛṣṇa consciousness. Our dedication is intense to its highest capacity, and dedication to the Autocrat. Dedication to the Autocrat, not to a constitutional king, where is justice, but dedication to Kṛṣṇa, to the Autocrat. Anything can happen. The highest degree of dedication is necessary there, and the gain is also similar. As much as you can risk, so much you can expect to gain.

That is Mahāprabhu's direction, "Don't be miser, so surrender yourself to the Autocrat, the Absolute Good, and you will be the best gainer." That is His recommendation. "Don't be too much calculative, and miser. If you find a proper place, give yourself totally. Totally."

Bhāratī Mahārāja: *Ātmā-nikṣepaḥ*.

Śrīla Śrīdhara Mahārāja: *Ātmā-nikṣepaḥ*. [?] in a proper place. Kṛṣṇa is the greatest bidder.

Bhāratī Mahārāja: Greatest?

Śrīla Śrīdhara Mahārāja: Bidder, bid, highest bid in auction. He will pay most, Kṛṣṇa, so much price, none can pay. Ha, ha. He can pay so much. He's the highest capitalist. Whimsical. Prodigious.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

vrajendra suta bhi hanna vinathi hanas sparse anna jana [?] Or ?

gopendra-suta vina tenho na sparse anya-jana [Caitanya-caritāmṛta, Madhya-līlā, 8.287 ?]

The highest giver, highest dedicator is Rādhārāṇī. And none can venture to come by Her except Vrajendra-nandana. *Mahābhāva svarūpini*, the sacrifice at its zenith is there, *mahābhāva svarūpa*, the highest standard ever, of eternally, is there represented. No such sacrifice, or self giving, self surrendering, beyond all standard ever known to the world, of scriptures. As Lakṣmī Devī has no place near Kṛṣṇa, so Nārāyaṇa also cannot approach towards Rādhārāṇī, what to speak of others. Ha, ha, ha. And not even Dvārakeśa or Mathureśa, not even Gopeśa.

ta vatya samata radha kutin pein paila brahmata rasa cari [?]

They are all equal. [?] All equal, all the *gopīs* of equal rank. In *rasa* some fine jealousy came in, arose in the mind of Rādhārāṇī. And after playing His superiority in this dancing, chanting, all these things, suddenly He disappeared. After conquering, defeating the common *gopīs* She disappeared suddenly. And Kṛṣṇa suddenly found Himself vacant. All the

source of His energy coming from that one point and that is being played there. But when that very vitality is drawn away then He found Himself laid up. And searching after Her, He can't find, then He left stealthily the company of the *gopīs* in search of Rādhārāṇī.

radha-madhai sitaie tuta jada braja sundari [?]

Jayadeva says, *braja-sundari*, so many, one side Rādhārāṇī on one side. They're abandoned and out for searching Her.

Rāmānanda Rāya *saṁvāda* also says, a categorical difference, not similar, something qualitative difference there in the service, loving service of *gopī* and Rādhārāṇī. That is admitted there, and in *rasa*, and in Jayadeva there. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Pratipadam anubhūtam apyālabdhā-abhidheya. Madhura-rasadhī-rādhā-pādapadmaṁ prapadye.

I have got a poem.

*yadamiya-mahimā-śrī bhāgavatyaṁ kathāyāṁ pratipadam anubhūtam
apyālabdhā-abhidheya [tadakhila-rasa-mūrteḥ śyāma-līlāvalamvarṁ
madhura-rasadhī-rādhā-pādapadmaṁ prapadye]*

["It is She, whose unlimited nectarean glories, qualities, beauty and love for Kṛṣṇa have always been deeply felt and recognised throughout the whole *Bhāgavatam* at every step of its ultimate meaning and purport of all descriptions. Yet, out of feelings of awe and reverence, and to protect Her high honour, Her Name has not even been mentioned by Śrīla

Śukadeva Gosvāmī in the *Śrīmad- Bhāgavatam*. She therefore remains mystically unavailable as the most confidential, ultimate objective of life. She is the shelter and promoter of all divine pastimes (*līlā*) of Kṛṣṇa, Who is the personification of all beauty and bliss (*rasa*). I offer my most regardful obeisances unto the lotus feet of Śrī Rādhikā, who is the unlimited ocean of all conjugal ecstasy or mellows (*mādhurya-rasa*).”]

[*Śrī Rādhikā Praṇāma*] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 31-2]

In *Bhāgavatam* in every point there is presence of Rādhārāṇī because that is the goal. That is the conclusion to be established in *Bhāgavatam* by so many tales, so many stories of devotion, all these things. The highest aim of *Bhāgavatam* to establish Rādhā *dāsyam*, that everywhere it is meant, it is all preparatory towards that. But still Her name is not mentioned anywhere in *Bhāgavatam*. *Apyālabdhā-abhidheya*. Everywhere, every word is used only to prove Her noblest position, but still no name is expressively used there. *Pratipadam anubhūtam apyālabdhā-abhidheya*. *Yadamiya- mahimā-śrī bhāgavatyām kathāyām, pratipadam anubhūtam apyālabdhā-abhidheya*. *Tadakhila-rasa- mūrteḥ śyāma-līlāvalamvaṁ*. So *akhila-rasāmṛta-murtiḥ, akhila-rasa*, all sorts of ecstasy combined is Kṛṣṇa, and the main *avalamvaṁ*, the main support of that *rasāmṛta-murtiḥ, akhila-rasāmṛta-murtiḥ*, is Rādhikā. *Rādhā-pādapadmaṁ*. *Tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ*. The only support of that *līlā* of Śyāma. *Mādhurya rasa*, the source of all *mādhurya rasa*, the fountain of *mādhurya rasa*. *Ei rādhā-pādapadmaṁ prapadye*. I surrender myself to the holy feet of that Rādhārāṇī, who is only, who is the support, the gist, all in all, of the whole life of *akhila-rasāmṛta-murtiḥ* of Him who consists Himself all sorts of high *rasa*, ecstasy. Giving support to Him, only support.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Madhura-rasadhī-rādhā-pādapadmaṁ prapadye. Nitāi Gaura Hari bol. Nitāi.

Pratiṣṭhā, ācārya abhimāna, from the position of the Ācārya we want to capture the minds of so many. But we must be conscious of Śrīdhara Swāmī's interpretation of ordinary definition of *bhakti*. *Adau arpyeta paścād kriyeta*. We must be fully conscious of that fact, that whatever we do, whatever I possess, on behalf of Him. I have got no proprietorship in myself. I'm only an agent. We must be conscious. Whatever I do, I gain, I lose, that will go to my Master. That consciousness must be at the basis. Then we can conquer the whole world. I am not a conqueror. What I'm doing, I'm doing on behalf of my Master, of my Lord. That consciousness must be at the bottom of all the attempts. That is *ācārya abhimāna*. He wants to conquer the whole world, does not matter. All may come under Kṛṣṇa consciousness, and through this figure may be, but this figure is not his own...

End of 82.05.16.C_82.05.18.A

82.05.18.B

Śrīla Śrīdhara Mahārāja: ...then there is justification, *ācārya abhimāna*. "I do not care that Śaṅkara School. I do not care the Rāmānuja, Madhva Schools. I care for Gauḍīya School, Mahāprabhu's School. I'm representing them. I'm ready to fight will all and to get victory. Absolute victory I want over everywhere." Does not matter, but on His behalf, that basis, we must be careful, very much. Fully awake there, that (brought to the pi?), it must be submitted there. Hare Kṛṣṇa. Hare Kṛṣṇa.

*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate hatvāpi sa imāḷ lokān,
na hanti na nibadhyate*

[“He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer’s consequences.”] [*Bhagavad-gītā*, 18.17]

On His behalf you do, indent, be clean there in your dealings. Hare Kṛṣṇa. Hare Kṛṣṇa.

_____ [?] Prabhupāda, *duṣṭa mana! tumi kiserā vaiṣṇava? mādhavendra purī, bhāva-ghare chūri, ki karila kabhu sadāi jānava.*

[From Śrīla Bhaktisiddhānta Saraswatī Ṭhākura’s, *Vaiṣṇava ke? Who is a Vaiṣṇava?*] [*Gauḍīya Kaṇṭhahāra*, 3.24] [*Collection of ślokas used by Śrīla Śrīdhara Mahārāja*, 236]

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

What’s the time?

Vidagdha-Mādhava: Seven thirty five.

Śrīla Śrīdhara Mahārāja: Seven thirty five. Gaura Hari bol.

Bhāratī Mahārāja: Mahārāja, if the Ācārya accepts disciples, if the Ācārya sees that some of his disciples have fallen away and completely lost faith and become atheist. Then that connection is automatically stopped between the Guru and the śiṣya?

Śrīla Śrīdhara Mahārāja: Who has left Guru?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Temporarily it may be seen, temporarily that is suspension, something like, for some offence then suspension. May not be stopped eternally.

Bhāratī Mahārāja: Another thing which is hard to understand is, to what degree is the Ācārya responsible for the *karma* of his śiṣyas?

Śrīla Śrīdhara Mahārāja: Yes, somewhat. That depends on the position of the Ācārya. Who is doing wholly on behalf of Kṛṣṇa he may not be affected.

But, when, once Prabhupāda gave *sannyāsa* to one disciple, our Guru Mahārāja, but he could not keep. Prabhupāda was so much disturbed and he began to cry, a peculiar sentiment appealing to Mahāprabhu.

“Why have You given me this inspiration? If You have not given me

power to protect a disciple from the hands of *māyā*, I gave him *sannyāsa* and he could not keep it, *māyā* snatched him, then why have You given me such inspiration? Then I resign to You my post.”

For some time he cried and he suffered with such mentality, it was shown.

“When You have not given me such little power that I can protect a man from the clutches of *māyā*, I have already given *sannyāsa* but he could not keep. So I have no power. I’m helpless. I won’t do this service. Then take me off, for some time.”

But of course that was adjusted very soon. Such feeling, such reaction, also comes in the mind of an *Ācārya* when his disciple goes away, leaving his connection. He feels in his heart so much for him that reaction. “I am unqualified. I am unqualified.” And that sort of reaction keeps him pure from the misdeed of the disciple. His sincerity in the service of disciple, nothing can approach to contaminate him.

Śiṣya not for wealth, or not for any other purpose that we make disciples, but only recruitment for the service of Kṛṣṇa. Eternal recruitment, to make him fit, pure, for the service of the Supreme Lord. That should be the purpose, not for his own mean benefit of any type.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Bhāratī Mahārāja: Mahārāja, it seems that most persons in the western world they may come because of some small faith. And what they’ve heard about Kṛṣṇa they’re not fully understanding...

Śrīla Śrīdhara Mahārāja: Though *śravaṇa-daśā*, then *varaṇa-daśā*. First *śravaṇa-daśā*, he should be educated sufficiently and then he’ll be

accepted in the group. Otherwise he, half understanding he may leave, then the reaction will come in the fame, in the name, of the Ācārya. He'll be paid in his own coin. But still...

Bhāratī Mahārāja: What reaction is that?

Śrīla Śrīdhara Mahārāja: The reaction? The bad name. If once he became disciple then left him and then he's doing many bad deeds, the name of the Ācārya will be affected thereby. So he'll try his best. But sometimes in the campaign there may be something wrong, right or wrong. By remembering the Infinite Grace of Nityānanda Prabhu, something is given up, after some suspension he may again return, he will have to return one day or other. With this hope you may do. He will have good will, then that will be effective one, in a day or, not in a day, but afterwards.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate svalpam apy asya dharmasya, trāyate mahato bhayāt

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [*Bhagavad-gītā*, 2.40]

The knowledge of that eternal characteristic that is not lost. It may be again covered for some time but will again awake. Other transient things they come up and go down, but this is of eternal character. This will stand, and in course of time it will gather ground again and permanently. Hare Kṛṣṇa.

Bhāratī Mahārāja: How do we adjust the understanding that Caitanya Mahāprabhu He instructed that, or it was insinuated that the Ācārya in Kali-yuga should not take many *śiṣyas*?

Śrīla Śrīdhara Mahārāja: That depends upon the capacity of the person. Many means how many, how great army a General can lead. That depends upon the capacity of the General.

So here Prabhupāda told, “One man he can manage a kingdom, an empire, but still he may find sufficient for his own activity. Another man, he cannot manage his family of five or six men. He finds no time beyond that.”

So it depends, *bho śiṣya mahāramba*, it depends upon the personality of the man in Ācārya. Man is the gold for that. Rank is but the guinea stamp. Man is the gold for that. Ācārya, *uttama adhikārī* Ācārya, *madhyama adhikārī*, in different grade. So Ācārya may be of different power and position. So for the junior class of Ācārya they should not make many disciples, that the opinion of the disciples will guide him. He will guide the disciples, that should be the normal thing. But the opinions of the disciples are guiding the Ācārya, he’s weak. So a weak man must not engage himself in a big [?] then he’ll be lost there. In that sense it has been told.

Devotee: Mahārāja, an Ācārya he may decide that, “I have already given enough *dīkṣā*, I should stop now, or I should diminish.”

Śrīla Śrīdhara Mahārāja: Yes, of course, he’ll be tied, but if he ties them with the toe of his own Gurudeva then he’s clear. Otherwise he’ll be responsible. The responsibility will come to him, but if he makes the way clear to his own Gurudeva then he may remain such side.

He may appeal to his Gurudeva, “I have connected with him, connected them with you, you please take care. I have recruited on your behalf.”

If he’s clear in his heart, in his temperament, then he won’t have to suffer. Hare Kṛṣṇa.

Devotee: What can be done when the disciples are preaching? And they are making, repeating...

Śrīla Śrīdhara Mahārāja: Everything is good if it’s in a proper line.

Devotee: But if the Ācārya, their Guru Mahārāja is not accepting new men, and they’re preaching, what they do?

Śrīla Śrīdhara Mahārāja: Eh? Guru Mahārāja?

Devotee: [Varāha Prakāśa Mahārāja?] The Guru doesn’t want to accept any more śiṣya, but the disciple of this Ācārya they are preaching, they are recruiting new men...

Śrīla Śrīdhara Mahārāja: So what does he say?

Bhāratī Mahārāja: [?]

That suppose the Ācārya has no more interest in giving *dīkṣā*, then his *śiṣyas*, what will they do? In their preaching they will recruit more men naturally, so where should those men be guided?

Śrīla Śrīdhara Mahārāja: Oh, that *ṛtvik*. His men who are recruiting for him, they're taking more in number and asking the Ācārya, "You must give *dīkṣā* to them."

Bhāratī Mahārāja: Yes, but he's not interested.

Śrīla Śrīdhara Mahārāja: But he's not - then in that case he may transfer them to another Ācārya whom he can trust, "Just go to that Ācārya. I like him, I recommend him for your Ācārya-ship." In this way he may guide, "Go to that gentleman."

That when Madhan's mother came to me for *dīkṣā*, he got *Hari-Nāma* from our Guru Mahārāja, but for *dīkṣā* she came to me. At that time I did not begin to give *dīkṣā*, that mentality. So I sent her to Goswāmī Mahārāja in whom I had confidence. And so many I sent from here to there, "Go there. I have faith there. You may go. I recommend him."

Bhāratī Mahārāja: Mahārāja, what is lacking is this *śravaṇa-daśā*. The *śravaṇa-daśā* seems to be lacking the most to properly educate the newcomer. It's very difficult.

Śrīla Śrīdhara Mahārāja: Of course. Of course. So sometimes if anyone has sufficient time, or not sufficient time he may engage others as

assistants to make him, to facilitate his *śravaṇa* for his satisfaction. If he has got no sufficient time and energy a recruit may be appointed, *vartma-pradarśaka-guru*, in whom he has got confidence. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: Our Guru Mahārāja he wrote that, “In the final days of the Spiritual Master he may take to *nirjana-bhajana*, and turn over all the preaching to his disciples.”

Śrīla Śrīdhara Mahārāja: That may not be in all cases. There are some of such temperament want to ‘die in harness.’ That was the word of [Bhakti Saranga] Goswāmī Mahārāja, the Founder of Gauḍīya.

Bana Mahārāja requested him, “We have done preaching service enough, let us enter into the cave of *nirjana-bhajana*.”

Goswāmī Mahārāja refused hatefully. “I want to die in harness.” That was his... But Bana Mahārāja was flickering...

Dhīra Kṛṣṇa Mahārāja: Die in the saddle.

Śrīla Śrīdhara Mahārāja: ...sometimes he enters into the cottage of *bhajana*, and sometimes comes out with a reaction. That is his temperament.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Dhīra Kṛṣṇa Mahārāja: Kṛṣṇa is taping everything.

Śrīla Śrīdhara Mahārāja: Oh! Ha, ha, ha.

Devotee: *Sarva tat pranita dharma tat* [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, so in some personalities the tendency to preach it is always there, it cannot be avoided.

Śrīla Śrīdhara Mahārāja: Yes, that *goṣṭhyānandī* type, there is a peculiar type, special type. Whatever, a sincere case, whatever he finds sweet, at once without taking it himself extends to others. “Oh, take it.” A laudable nature. Must be sincere in his dealing. All right.

Bhāratī Mahārāja: So when it is seen that the Ācārya is apparently suffering some reactions, is it the Ācārya’s fault or the śiṣya’s fault? Because from what you’ve said just now it seems hard to...

Śrīla Śrīdhara Mahārāja: Suffering, suffering from what?

Bhāratī Mahārāja: Suffering from some, perhaps external illness, or mental illness, or internal worries, headache.

Śrīla Śrīdhara Mahārāja: That is, a particular case should be examined.

Devotee: In general case?

Dhīra Kṛṣṇa Mahārāja: Once our Guru Mahārāja he said, “Because I’ve accepted some nonsense disciples,” he said, “Sometimes I have to suffer for that.”

Śrīla Śrīdhara Mahārāja: That is the bright side, to have estimation for the Ācārya on the part of the disciples, bright side, general. Generally bright side is that. But particular case should be examined and a remark should be made. Not in all cases.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: According to his capacity, according to his purity of purpose, sincerity. Hare Kṛṣṇa.

When Kṛṣṇa was here there was some, another Vasudeva, arose in

Assam side. “I am Vasudeva. He’s not.”

Devotees: Paṇḍraka.

Śrīla Śrīdhara Mahārāja: “Paṇḍraka, what is it.” Then Kṛṣṇa had to face that problem. “Yes, come. Who is proper Vasudeva I shall show you.”

Devotee: Mahārāja, Viraha Prakāśa Mahārāja is asking that, “When Prabhupāda was still present among us, sometimes he has seen that when he was sick, he was ill, he won’t stop giving *dīkṣā*.”

Śrīla Śrīdhara Mahārāja: That should be thought as physical unfitness and their desirability of the heir, some hindrance, some opposition in the fate of the so-called disciples. It should be looked at like that, that some hindrances on the fate of the disciples, for this, this has been created. This unfavourable environment has been created, to stop his *dīkṣā*. We should take in that way.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Our Guru Mahārāja said, “That for preaching purposes, for propaganda of Kṛṣṇa consciousness, that sometimes risk had to be taken in accepting someone who is not properly fit. But later by the mercy of the Spiritual Master they may become properly qualified.”

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: That may be, no harm, no inconsistency there. The small capital what still remains with him, you may think, “In a proper fashion if I give him, thrive,” and my Gurudeva’s line will be gloriously extended. So whatever small left for me I may give this to him, for the interest of his Gurudeva and his learning.”

Dhīra Kṛṣṇa Mahārāja: Guru Mahārāja, how many disciples did Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura initiate?

Śrīla Śrīdhara Mahārāja: That we don’t know. Maybe a thousand, something like that.

Bhaktivinoda Ṭhākura maybe about a hundred. Prabhupāda two, three thousand, maybe, more than a thousand. And Gaura Kīśora Bābājī Mahārāja, one or two.

Dhīra Kṛṣṇa Mahārāja: And Mahāprabhu, initiated disciples?

Śrīla Śrīdhara Mahārāja: Initiated disciples, perhaps one, or two. And Lokanātha Goswāmī’s disciple initiated only Narottama. And Narottama’s disciples perhaps near a million. The whole of Manipur received the grace of Narottama Ṭhākura. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, there's one practical question. As in the case of Vijaya Tīrtha Mahārāja, we find that some of our God-brothers re-initiated his disciples, gave *dīkṣā* again, re-initiations took place. For example, Bhāvānanda Mahārāja, Svarūpa Dāmodara, and Bhagavān Mahārāja, Rāmeśvara...

Śrīla Śrīdhara Mahārāja: That may be done considering the acceptance of his Gurudeva. If a person goes through him, and goes through A.B.C or X, who may be accepted by his Gurudeva. With this internal understanding he may do that. "I shall take him to my Gurudeva." But he feels, "No." He'll be satisfied if he goes through that disciple," then he won't go. But he thinks that, "If I take him to my Gurudeva he'll likely accept." That should be the inner adjustment. "He was mishandling and I'm handling properly, so my Gurudeva was dissatisfied with me."

_____ [?]

Bhāratī Mahārāja: But the *śiṣyas* were not dissatisfied. They were preached to in a different way.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: Forcibly manipulated.

Bhāratī Mahārāja: Forcibly, yes.

Śrīla Śrīdhara Mahārāja: They will have to give explanation there.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: With this inner adjustment they will have to do that, whether He's being satisfied with this work.

Bhāratī Mahārāja: It is very painful to the śiṣya and Guru.

Śrīla Śrīdhara Mahārāja: Of course it is painful, it is very, very painful. Like cattle they're dealing with the human sentiments, pure sentiments, like gos on the ship.

Bhāratī Mahārāja: Yes, cattle.

Śrīla Śrīdhara Mahārāja: Yes, cattle. They're being dealt with like cattle that belongs to the committee, not any sentiment between human heart. He's being ignored, he's being smashed, the connection from heart to heart, and from soul to soul. But by a tank, the tank is crushing this infantry. By tank crushing the infantry. It's something like that.

Bhāratī Mahārāja: So now, personally, how do we relate to those persons who have done that?

Śrīla Śrīdhara Mahārāja: He's doing, in the consideration of humanity, and also a case of devotion, they'll have to incur a very grave situation. It is not a play, to play with the hearts and playing with the sentiments of the people, like a military campaign. So I told, the dollar, diplomacy, and despotism, in the name of devotion, dedication, and divinity. It is going on like that. This is my conception. The play of dollar, and diplomacy, and despotism, in the name of devotion, dedication, and divinity. Three D's, in the name of three D's. Fools rush in where angels fear to tread.

Devotees: [?]

Devotee: In the worst case is a disciple can reject his own Guru.

Śrīla Śrīdhara Mahārāja: Who have got some sense, some appreciation about the fine feeling and sentiment of devotion, they cannot crush like it is demonic, a demonic attempt. Ignoring for persons soul, soul connection, they're going to committee connection. The computer is taking the position of the human soft heart.

Bhāratī Mahārāja: So Mahārāja, these persons are our God-brothers, but personally I don't feel any necessity in the future to even associate with them in any way.

Śrīla Śrīdhara Mahārāja: I think sincere men will not associate. That is a dangerous, heinous attempt in humanity. What to speak of in the religious world.

Bhāratī Mahārāja: For example, Bhakti Svarūpa Dāmodara Mahārāja will come here in a month or so to visit you, because he still thinks that he has done nothing wrong. He has re-initiated the disciples, some disciples, and he will come and visit you as if he has done nothing wrong. And when he sees...

Śrīla Śrīdhara Mahārāja: [?] He came to me?

Bhāratī Mahārāja: He will come, soon he will come here.

Śrīla Śrīdhara Mahārāja: Oh. He may come?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He may come. But that is heinous.

Bhāratī Mahārāja: And he will act with us as if he has done nothing wrong. Then?

Śrīla Śrīdhara Mahārāja: That may be his discretion, his realisation. But I differ fully from that.

I'm really, realistically I'm afraid to see their face, who are a party to that demonic activity. Heartless people. The other day by the order of Swāmī

Mahārāja and that gentleman established a connection with them. And for some plea they're rudely severing that connection of divine sentiment. And they will be dealt like that.

Devotee: [?] As you sow you shall reap.

Śrīla Śrīdhara Mahārāja: Hmm. They have no appreciation of soft dealing. It seems to me that I told that to crush the infantry with the help of the tank. Just as America threw atom bomb to the innocent people. The victory of machine over the humanity, human hearts, human feeling. Fight direct fighting, that is, that may be accepted. Who has come to fight, fight with him. But innocent man they're engaged here and there and they're crushed by some machinery efficiency. There must be some reaction.

Bhāratī Mahārāja: America will get that reaction.

Śrīla Śrīdhara Mahārāja: They'll see, they'll say, that for greater benefit we are bound to do this sort of things for higher, greater benefit. But the qualitative judgement should be there. This human civilisation, at the cost of the vegetable and mineral and animal living, by force of their machine and scientific knowledge they're robbing them, and their reaction must come. The law of *karma* won't allow them to get scot free.

Devotee: Guru Mahārāja, in which case somebody can reject his Guru?

Śrīla Śrīdhara Mahārāja: That is less objectionable, personal dealings. “I can’t put my faith on him for such and such reason.” It is a simple case.

Devotee:

guror apy avaliptasya, [kāryākāryam ajānataḥ utpatha-prathipannasya, parityāgo vidhīyate]

[“A guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned.”]
[*Muṇḍaka Upaniṣad*, 179.25]

Śrīla Śrīdhara Mahārāja: Ah! A simple case. But forcible conversion like the Mohammedans, “There is a sword, and here is *Koran*. Accept *Koran* or be beheaded.” And,

trṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena, kīrtanīyaḥ sadā hariḥ

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”][*Śikṣāṣṭakam*, 3]

This sort of maxim is being ridiculed and laughed at, by such attempt, in the name of future collective goodness. “There’s gangrene.” They’ll say, “There’s gangrene in the left hand, it must be cut off.” Cruelly. To cut off

one thing, and then to chew that thing, that cut off limb to chew, and devour, what is that thing? Hare Kṛṣṇa.

Bhāratī Mahārāja: So now that we're going to different parts...

Śrīla Śrīdhara Mahārāja: Cutting the limbs of Jayatīrtha, the Rāmeśvara and Bhagavān, no, they're eating that meat.

Parvat Mahārāja: Bhāvānanda.

Śrīla Śrīdhara Mahārāja: Bhāvānanda.

Bhāratī Mahārāja: All of them.

Śrīla Śrīdhara Mahārāja: They're chewing and eating the meat of his limbs.

Parvat Mahārāja: Here he comes.

Bhāratī Mahārāja: He has just come in.

Śrīla Śrīdhara Mahārāja: Who?

Parvat Mahārāja: Vijaya Tīrtha Mahārāja.

Devotees: No limbs. Limbless.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja [?] Ha, ha, ha, ha. Extreme opinion. I'm always for that. I'm notorious commentator.

Devotees: [Group laughter] Jaya!

Śrīla Śrīdhara Mahārāja: Acyutānanda and Narsing [?] Kavirāja has remarked in my favour, I'm severe commentator. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. [?]

Dhīra Kṛṣṇa Mahārāja: Eight fifteen, eight twenty.

Śrīla Śrīdhara Mahārāja: Eight twenty. So no more.

Devotee: One last question Guru Mahārāja. When the Guru can reject the disciple?

Śrīla Śrīdhara Mahārāja: Sufficient reason there should be, fare warning. A gentleman like treatment may be expected in every case. When too intolerant it should be rejected, not very easily, when it will set a bad example to others. They're segregated to - when any patient is considered to be so much contagious that will be dangerous to other patients of the room, he should be removed, like that. When his association will cause much damage to others, other disciples, then in

that case, helplessly, he's to be removed for the good of others.

Bhakti Vijaya Tīrtha Mahārāja: As I came late I should get chance to ask one question.

Śrīla Śrīdhara Mahārāja: Ah? One question?

Bhāratī Mahārāja: He said he deserves one question because he came late.

Parvat Mahārāja: He came at the end.

End of 82.05.18.B

82.05.18.C

Bhakti Vijaya Tīrtha Mahārāja: ...*Caitanya-caritāmṛta*, it mentions that Śrīmatī Rādhārāṇī wears the *tilaka* of good fortune, *saubhāgya-tilaka*, *tilaka* of good fortune on Her forehead.

[saubhāgya-tilaka cāru-lalāṭe ujjala, prema-vaicittya — ratna, hṛdaya — tarala]

["The *tilaka* of good fortune is on Her beautiful broad forehead. Her various loving affairs are a gem, and Her heart is the locket."] [*Caitanya-caritāmṛta*, 8.176]

I wanted some explanation about the *tilaka* marking in general that all Vaiṣṇavas wear, and especially about this particular *tilaka* marking that Śrīmatī Rādhārāṇī wears.

Śrīla Śrīdhara Mahārāja: I do not know what type of *tilaka* She has on Her forehead, but I see the meaning, I read the meaning there. *Saubhāgya-tilaka cāru-lalāṭe ujjvala*. That *tilaka* means generally Śrī Mandeer, on his forehead there is the temple of Kṛṣṇa. She considers that to be Her highest fortune. That in his fate, in his fortune, the Kṛṣṇa temple is there, in his fortune. In Her brain She may mean the temple of Kṛṣṇa, or She considers that Her highest fortune, good emblem, auspicious sign, in his fate, fortune. Fortune, Her whole ambition and fortune consisting in Kṛṣṇa consciousness of the highest type. Nothing She wants in Her fortune. In this way it may be interpreted. *Saubhāgya-tilaka*, and it is considered by others also that She has, She's the owner of the highest fortune, by that insignia, or sign. Hare Kṛṣṇa. *Saubhāgya-tilaka*, Her body is ornamented with all different types of Kṛṣṇa consciousness and Her forehead is the token for fortune, and there also all Her ambition is with Kṛṣṇa. She's fated for that. That is the symptom, purpose of the symptom.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Now I close. Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: Jaya Om Viṣṇu-Pāda Paramahansa

Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīla
Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: ...

...

[Jaya Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda,]

Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda.

The Pañca Tattva, after pronouncing this Name of Pañca Tattva, you are to count bead, following this *mālikā*.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The *Hari-Nāma mahā-mantra*. [?]

Now, I'm coming with the process of taking the Name. This Name is found in *Kali-santaraṇa Upaniṣad*, as well as in *Agni Purāṇa* and *Brahmāṇḍa Purāṇa* [?] In almanac also the scholars they have mentioned this Name as only [?] Only Name of address, and no prayer, no appeal with that. Now, this is given to us by Mahāprabhu as a general

recommendation for the fallen souls, for all, qualified, non qualified. Only the minimum demand is *śraddhā*.

And also we find from *Padma Purāṇa* there are ten kinds of offences we shall try to avoid that.

And they're, first, the abusing the Vaiṣṇava, the *sādhū*. *Sādhū* means Vaiṣṇava. All other worshippers of demigods not considered as *sādhū*, saint. Saint, they've got no ambition of their life but only to have their lovely connection, or service with the Absolute.

And the second is also similar, *śāstra ninda*, blaming the *śāstra*, scriptures, of course that are concerned with praising the greatness, the nobility of Kṛṣṇa, and not of other gods.

Then third is to consider Guru as human being, though so many human symptoms are found there, still, according to my sincerity, to meet Godhead, he comes down to meet my hunger. And He represents Himself in Guru, and we are to look at him like that, that he's the agent, the representation of the Lord. It has been advised for us in general way.

And the fourth is other gods, demigods, including Śiva, Śakti, and others, the Sun god, the other gods, they're all, not to be considered equal or greater than Nārāyaṇa or Kṛṣṇa, Viṣṇu. They're under Him and got engagements from Him to discharge their duties.

Fifth, not to go on with the help of dictionary to find diverse meanings in the words of the Name. The Name is that highest person incarnate by His own free will. He's inseparably, should be dealt with Him as He is in His sound form, *Vaikuṇṭha sabhā*. Differentiated from, different from mundane *sabhā* that can be produced by the body, the tongue, and the lips. This is spiritual, coming down from the spiritual world. And controlling our body it comes to express itself. Dance in the tongue, *Vaikuṇṭha sabhā*, *Nāma*, *Nāma*, *Nāma* [?], inseparably connected with the *Nāma* whom it means.

Then, the sixth, *nama balad papa buddhir* [?], we're given to understand that one Name is sufficient to clear all the sins one can commit. So with

this idea if we go on indulging committing many sins and use one Name to cleanse the sin, the dirt, with this spirit if we take the Name it will be simply an offence to the Name, and not Name proper.

Then, *asraddha-dhano nama dharma* [?], to give Name to anyone and everyone, only with the greed of becoming an Ācārya, then it will be an offence. Without sanction from above if one runs to become an Ācārya, to get name and fame with this mundane purpose, then that is an offence.

Then, *anya subha-kriyas saman* [?], to consider the Name, it is of course good, but there are other good things also, one can wander the holy places, one can make gift, one can make penances. So many other purifying processes. Name is also one of them. If we go to undermine, taking the Name in such an order then we commit offence against Name. Nothing, no other process of purification can be in the same rank with taking the Name. The Name can give the Nāmi, the Lord in wholesale, but others some partial success in this mundane world. So no other process of purification, achievement of higher life may be considered of equal position with Name. It is supreme, and none can come up to, closer to it.

Then, too much affinity towards body and bodily wealth. Then the Name will, if properly, unbiased way we'll take the Name, the Name will create some change into our mentality, our mental system. The transformation will come. But if we carefully try to avoid that transformation within us and stick to our present life too much, addiction, then that is an offence against the Name. To invite Him and not to take care properly about Him, that sort of offence.

Then the last, and the tenth, not to accept Name as a foreign thing. He's my friend. I'll be quite at home with Him. Very soothing and friendly connection I'm going to attain by the realisation of the Name. Back to God, back to home, and never to any foreign country, foreign stage of life, which may not prove sympathetic to me. Not such, but all sympathetic, all friendly, all loving, all affection, all good, all beauty, all charm. All, in every way, the most desirable end of life I'm going to attain. With this spirit we must take the Name.

There are four *nāmābhāsa* which can give salvation but not the service of the Lord. That is *sāṅketyaṁ*, *parihāsyā*, *stobha* and *helanam*.

Sāṅketyaṁ, in the case of Ajāmila, first he began, he's chanting the Name of Nārāyaṇa in connection with his son that was playing. But in the meantime taking the Name within a second that attitude was changed.

"This boy Nārāyaṇa what he'll be able to do with these fearful figures of the agents of Yāmarāja?" Then the connection took him to the Vaiṣṇava Nārāyaṇa memory, and at once four servants of

Nārāyaṇa came down on the surface of his consciousness. And he found a long discussion between the Yāmadūtas and the Viṣṇudūtas. And when that was finished, Yāmadūtas, they're agents of the, to punish the sinners of the mundane, they were convinced by the Viṣṇudūtas that, "His jurisdiction has changed, he's no longer under the justice of Yāmarāja in mundane affinity connection. But he's taken the Name of Nārāyaṇa, somehow, now whatever is to be done about him, it will come from the court of Nārāyaṇa and not from you, your camp." And they went away.

This is *nāmābhāsa*, in connection, not by any *śraddhā*, from Guru, purposely he went to take the Name, but by accident it came to flash in his mind for his previous life's *sukṛti*, that *nāmābhāsa*. That got him salvation. When he woke up from the coma stage he remembered all his past activities, had some repentance, at once went to Haridwar, and began taking the Name of Nārāyaṇa. And when sufficient portion came, last time, those four Viṣṇudūtas came down with a chariot and took him to the conscious spiritual domain, *Nāma*, this *sāṅketya*.

Parihāsyā, if one's cutting jokes, takes the Name of Hare, Hare, or Huray Kṛṣṇa, he's ridiculing you in the street, they may have *nāmābhāsa*, anyone, if connected with his previous *sukṛti*. *Parihāsyā*.

Stobha, to use it with some other, er...

Devotee: Intention.

Śrīla Śrīdhara Mahārāja: ... sign, that in the case of, *stobha*, sometimes *nāmābhāsa*. Jīva Goswāmī has taken the advantage in *Harināmāmṛta-vyākaraṇa* [?] symbol, in the *tal*, when he's playing the *mṛdaṅga*, "*Gaura Nitāi, Gaura Nitāi*," using as symbol, may be *nāmābhāsa*.

And *hela*, sometimes when negligently we are coming out of sleep sometimes we may take, "*Hare Kṛṣṇa*," in this way we may cast off our indolence. *Hela*. Neglectfully.

"*Haram, haram*." In the case of a boar one Mohammedan chanted, "This is *haram, haram*." But anyhow for his previous *sukṛti* it became *nāmābhāsa*. In this way.

But we should try to take the positive line. We shall think to get the advantage of serving Viṣṇu and Vaiṣṇava, Kṛṣṇa and *kāṛṣṇa*. With this sort of attitude however much possible we shall go on, with some positive thinking take the Name - this *nāmābhāsa* means.

And the process of counting from the bigger bead to the smaller, and again to return in that very way, and not to cross the giant *mālā* which is named as Sumeru. The giant *mālā* in the middle of big and small, that must not be crossed when we're counting. From the big we shall come to the smallest, and again we shall go back in that line to the big, in this way.

And it must not be kept fasting. Daily we must - Swāmī Mahārāja has recommended sixteen beads counting...

Devotee: Rounds.

Śrīla Śrīdhara Mahārāja: ...counting, we shall try to keep up that standard. And as much as we can increase the number so much it is the better. In this way the Name should be taken.

As for *dīkṣā* I shall have to consider it. By phone, of course it is a precedent, but by tape I shall have to think, and pray, and to get permission, then I shall do it, next time when you come.

...

... delegating my power to you. On my behalf you go on with *dīkṣā*. But if anyone is not satisfied, then he may be taken here, or as you recommend by tape I shall consider it for future, not now, immediately.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. When you will come in a number you can take him or her along with you, bearing the cost of his coming. Or by a phone connection. If that is not possible then in the tape *dīkṣā* that I shall have to take time and to ask permission from the up, upper world. And then I can say. Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Hari bol.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

End of 82.05.18.C

82.05.18.E

Devotee: We were wondering that different personalities they try to associate in the material sense according to their likings. And we find that also when it comes to the association in the matter of *bhajana*, or service, then also there is tendency to group, to look for a specific quality.

Śrīla Śrīdhara Mahārāja: In a general sense we are to ascertain the right of the finite and the infinite, that must be adjusted. In the case of free will also. Absolute is absolutely free. And this is infinitesimal so its freedom is also like that. As finite is adjustable with infinite, so every attribute and part of finite will be similarly adjusted with that of infinite. This should be our guiding sense.

Do you follow, in a general way?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That must be adjusted, of inner infinite is adjusting finite within its scope. *Bhedābheda*, *acintya bhedābheda*, common and difference, and that is not within the scope of human thinking. Do you follow? *Acintya*, *bhedābheda*. It is not possible to capture by our brain, according to our Guru Mahārāja, puppy brain. That is *adhokṣaja*, *jñāne prayāsam udapāsyā* [Śrīmad-Bhāgavatam, 10.14.3] So we're requested not to make much of our, of the vanity of our

consciousness, that we can include everything within the consciousness. So *namanta eva*, try to give regard to the infinite, than to try to capture the infinite within your brain. That will be futile attempt. Just as physically it is not possible to capture the infinite for the finite, so also consciously it is also impossible to capture the infinite within its fist. So we must be prepared with that sort of adjustment with the infinite.

*bahūnāṁ janmanām ante, jñānavān mām prapadyate vāsudevaḥ
sarvam [iti, sa mahātmā sudurlabhaḥ]*

[“After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”][*Bhagavad-gītā*, 7.19]

He’s all in all. With this idea one should surrender. And after long, long, ages and births, a *jñānī* comes to such conclusion. *Namanta eva*, that of submission, the road of submission, surrender, that you accept. The knowledge must be subservient to devotedness, not more than that. *Śuddha*, to admit the importance of the pure devotion, that means that knowledge is futile, can’t do anything. With this data and basis only the pure devotion comes to take its position, rest. Otherwise that devotion is not devotion proper, it is *saguṇa*, this illusory devotion in this mundane world.

Devotee: This cultivation of knowledge?

Śrīla Śrīdhara Mahārāja: Ah. True devotion, *bahūnāṁ janmanām ante*.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati samaḥ sarveṣu bhūteṣu, [mad-bhaktiṁ labhate parām]

[“The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me.”]
[*Bhagavad-gītā*, 18.54]

This sort of adjustment final with the mundane world, world of exploitation. *Mad-bhaktiṁ labhate parām*. Then only he can be eligible for the acceptance of *para bhakti*, pure devotion, *śuddha bhakti*, *ananya bhakti*, *kevala bhakti*.

Not by *jñāna*, not by exploiting energy, nor by knowing faculty, but by serving attitude, *yam evaiṣa vṛnute tena labhyas*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone’s heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”] [*Kaṭha Upaniṣad*, 1.2.23]& [*Muṇḍaka Upaniṣad*, 2.3.2]

Whomever He will accept, he can know Him, that much. So to attract His attention, only devotion is necessary, devotedness, that can attract Him.

His freedom, and then He will come to know you, about Himself. Not by the dint of your power you can know Him. If He likes to know, Him to you, you can know Him that much. So the method of direct approaching by knowing faculty is useless. Only you are to attract Him, His attention, so that He comes to make Himself known to you. That is the policy, otherwise not, pure knowledge is possible about Him. *Adhokṣaja*, transcendental, means this, beyond the jurisdiction of our knowing faculty.

Who is there?

Bhāratī Mahārāja: Bhāratī Mahārāja.

Śrīla Śrīdhara Mahārāja: Bhāratī Mahārāja. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: I have followed long ago. We must be alert on this point, always. We'll have to be acquainted with the line of demarcation, between knowledge and pure devotion. The fight will be with the so-called *jñānī*, that is Śāṅkara School. You must be well versed here in this point. Our main enemy will be the Śāṅkarite who says that *jñāna* is everything, even above *bhakti*, devotion. And in *Bhagavad-gītā* their weapon is only in one place.

teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

*teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ nāśayāmy ātma-
bhāva-stho, jñāna-dīpena bhāsvatā*

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [*Bhagavad-gītā*, 10.11]

So I have given interpretation to take it in another, higher way. This *jñāna* means *jñāna-dīpena bhāsvatā*, that is to make Himself explicit in the heart of the devotees, they're suffering from the pangs of separation. There He expresses Himself. It is meaning that, *jñāna-dīpena bhāsvatā*, after devotion.

Bhāratī Mahārāja: Mahārāja, there always seems to be an inner struggle. A struggle within as to come to know the infinite, say for example *sambandha jñāna*, to understand properly what is *sambandha jñāna* there seems to be no limit.

Śrīla Śrīdhara Mahārāja: Ah, *sambandha jñāna*, but *sambandha jñāna* will come according to His sweet will. *Sambandha jñāna* is not independent of His will. He will bring you to know that, "I am such and such to you." Otherwise not, it does not depend on you. "Who I am to you?" That also within His jurisdiction, almost everything. It's not within your fist. *Yam evaiṣa vṛnute tena labhyas*. He maintains the subjective

character always. You are object to Him. That you must not forget. A super subjective characteristic He has got. You are an object.

upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ [paramātmēti cāpy ukto, dehe 'smin puruṣaḥ paraḥ]

[“Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul’s intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul.”]
[*Bhagavad-gītā*, 13.23]

Superiority in His side, in all matters. You are only dependent, an atom.

Bhāratī Mahārāja: It seems that we’re very helpless.

Śrīla Śrīdhara Mahārāja: Yes, of course, and the realisation of your helplessness, that is your capital. “I’m helpless.” If sincere, then you’re seeking for some shelter. And from there you can come properly in His connection, when you are sincerely after seeking your shelter. Then you come across Him. And when you can stand independently it is a luxury to enquire about Him, not necessity.

Bhāratī Mahārāja: Luxury?

Śrīla Śrīdhara Mahārāja: Eh? Something like that.

Bhāratī Mahārāja: Amusement.

Śrīla Śrīdhara Mahārāja: Knowledge of luxury, a fashion, an ornament, something like. But inner dire necessity you will feel for a shelter because you are helpless in all respects, then your contact with Him will be proper and real. Otherwise all like luxury.

Bhāratī Mahārāja: Like a false decoration.

Śrīla Śrīdhara Mahārāja: A show for *pratiṣṭhā*, that I can know anything and everything, to get position and fame, prestige, in this world, that is any achievement in this world. Or ultimately to merge in the ocean of consciousness, at most.

Nirmat-sarāṇām satām [Śrīmad-Bhāgavatam, 1.1.2] *Nirmatsara*, selflessness means that, to admit that He's all in all. Even my existence can be effaced by His sweet will, though eternal I'm told, the soul is *sanātana* etc. But He's, the absolute which can efface me. *Kṛta dāsa*, slave, the master can murder the slave.

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

[“Slay me or protect me as You wish, for You are the master of Your eternal servant.”] [From *The Songs Of Bhaktivinoda Ṭhākura*, p 13]

“You can keep it, You can do away with me. This is Your right, constitutional. I am quite dependent. You can make and mar with my fortune anything You please.”

As much as you'll be able to realise your position of helplessness, so much you are enriching yourself from the real standpoint, you are acquiring a position there. Just the opposite, no vanity will be allowed there. All humility. Humility has got value there, because [?] we are within the negative, not positive, no right. But all right only in His sweet will. That is *prema*, love, His grace. Our existence on that aspect of the reality.

The *śakti*, the female has got its importance in one way, and not that she will go to imitate the right of the male. There is her failure. A male has got its own way, of attitude. So predominating and predominated.

If we want to assert our predominating self then we are to come in connection with *māyā*, the illusory energy. There we are *puruṣa*. But if we want to approach that *taṭasthā* then we are not *puruṣa*, we are of female type, dependent type, *śakti*. In consideration with Him, *śakti*. And in consideration with *māyā* we are *śaktimān*, *puruṣa*, exploiter, enjoyer. And there, to be enjoyed. If we seek our relationship with the upper, upper existence, we are to be enjoyed, we are to be handled. Subjective existence is there, that side. And here we come to exploit, to assert, then we're in connection with *māyā*, we can do, and we're suffering from the reaction. They're *puruṣa*, and they're *śakti*, in the relativity of the higher we are *śakti*, potency. And here in the illusory world we can assert, we're *puruṣa*, we're enjoyer. But it is false and reactionary.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

So try to develop the attitude of your potency characteristic. As much as

you'll be able to do that you will have value on the higher realm. By submission, *praṇipāta*, *paripraśna*, *sevā*, you may be allowed to enter into that domain, otherwise not. *Sevā*, you are to be utilised by them, the interest of the higher land, higher plane, then only you are allowed. No exploitation for the *jīva* soul is possible in that land, the country of *Paramātmā*, and even above. Eh? Kṛṣṇa. Eh?

Bhāratī Mahārāja: There's an endeavour of the *prāyas* of the *Māyāvādī* by *jñāna*. The false endeavour to understand by knowledge, of the *Māyāvādī*. Now that is one type of endeavour.

Śrīla Śrīdhara Mahārāja: They cannot enter into that domain. They're showing their feats only here within this mundane world up to *Satyāloka*. Then in *Brahmaloka* they merges, finished, they cannot pass through *Brahmaloka* towards *Vaikuṇṭha*, with that idea, so '*ham*', "I am a part of the highest entity." That idea detains them in *Brahmaloka*, never upward. But *dāso* '*ham*', then you'll be allowed to enter into the higher realm. So *nirmat-sarāṇām satām* [*Śrīmad-Bhāgavatam*, 1.1.2]

moksabhi sandabhi api asta [?]

*dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇām
satām vedyam vāstavam atra vastu śivadam tāpa-
trayonmūlanam śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

[“Completely rejecting all religious activities which are materially motivated, this *Bhāgavata- Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*,

compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart.”] [*Śrīmad-Bhāgavatam*, 1.1.2]

These are the commendations.

Bhāratī Mahārāja: So Mahārāja, what is the endeavour of the *sādhak*. The *sādhaka*, in *vaidhi bhakti*, what is that endeavour which he feels to try and understand?

Śrīla Śrīdhara Mahārāja: As recommended in the *śāstra* and by the *sādhū* he's to follow that program. Then gradually he will find himself, that he's in the proper soil and he's gaining some ground, and that will encourage him to continue his attempt towards that, upper realm. When *ruci* will come, up to *ruci* he's to undergo some program recommended by the *sādhū* and *śāstra*, by that help, *śravaṇa-daśā*. *Śravaṇa-daśā*, *varaṇa-daśā*, up to *āpana-daśā*, he'll take trouble of *sādhana*. Up to *śravaṇa-daśā*, *varaṇa-daśā*, and *sādhana-daśā*, ah, when *āpana-daśā*, the plane of *āpana-daśā*, that self realization will begin, then he himself will stand guarantee for his own activities. Hare Kṛṣṇa. *Āpana-daśā*, he will feel himself, *bhāva bhakti*. Then he won't be taken away from that position. “No, I'm realizing a novel type of ecstasy, in *bhāva bhakti*.” From *ruci* also, *ruci*, *āśakti*, *bhāva*.

Hare Kṛṣṇa. Hare Kṛṣṇa.

“Higher things we can acquire by service.” Main thing is that, sacrifice and have. Pay, pay for it. Not paying in terms of money and other things, but paying in terms of your own self. Surrender and have. Give and get.

Bana Mahārāja: I'm bankrupt.

Śrīla Śrīdhara Mahārāja: Give and get. As you can give, you can get similar things.

ye yathā mām prapadyante, tāṁs tathaiva bhajāmy aham

[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: “As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects.”]
[*Bhagavad-gītā*, 4.11]

Bana Mahārāja: We're going to ask you for a loan Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: *Mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ.* “Because there is none beyond Me, so anyone praying for some trifle thing I am also giving trifle. But it is finished, they're again in want, but this is a play. But who are serious, wants Me, and they also have to pay for that, however little, but his whole self he gives him whole. He gets Me whole. As he gives so he gets.”

Come out with your little thing, your little capital come out with your little capital. You will get His in that return.

Bhāratī Mahārāja: Bana Mahārāja says he's bankrupt.

Śrīla Śrīdhara Mahārāja: It is a good sign to be bankrupt here, then he will seek some shelter, he's seeking. If he's really bankrupt then he's seeking a shelter sincerely.

Bhāratī Mahārāja: He would like to arrange a loan from you.

Śrīla Śrīdhara Mahārāja: A loan? Ha, ha, ha, ha, ha. This is all loan, the activity. I am also in the loan, reaction. We are continuing the business in loan from Gurudeva. A business of loan, negative side business, all on loan. Ha, ha, ha. Bearer of Mahāprabhu.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya [guru hañā tāra ei deśa kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”]
[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Āmāra ājñāya, “I will be capitalist.” He takes the risk of the position of a capitalist, *āmāra ājñāya*. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Bana Mahārāja: Mahārāja, then, one has independence to associate, one has the independence, or the right to choose his association according to his own liking, right. Then, according to that liking one will look for that association according to his own specific taste, or *rasa*, hmm?

Śrīla Śrīdhara Mahārāja: The liking is not ignored, but the decision in the hand of the authority. Liking is consulted. Liking sometimes may be defective. So liking has got importance but that is limited. Everything is limited in *jīva* because he’s limited. No absolute power in his hand, because he’s vulnerable. *Anu* means small, infinitesimal, that is there is vulnerability. So under guardian, to live under guardian, that is safe for him. Otherwise whatever small freedom he has got he’s misusing. And we’re the witness. No absolute right in any respect may be with *jīva*, all relative.

End of 82.05.18.E

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Śrīla Śrīdhara Mahārāja: Freedom is there but that is partial. I'm not free to interfere with the freedom of others in the environment. So my freedom is little, partial, meagre, negligible. But still, I have got something, because I'm a part of the whole. *Anu caitanya*, consciousness is also so, not full consciousness, so everything, partial representation, and *anu*, very meagre, slight. Everything is slight with us.

[The following text is also within the transcript dated 82.05.16.C_82.05.18.A]

And *māyā*, or illusion, it is difficult for us to digest this truth. "I am small." I don't like to digest this, to accept this. There's the rub. That is, my inner, evil tendency to capture others right. To understand what is freedom we're really accustomed to think that I can encroach over the freedom of others of the environment. That is the disease.

And reaction, "Otherwise I shall commit suicide, that is, enter the tomb, *samādhi*. If I cannot exercise my freedom on the environment, on outside, then rather I shall enter into tomb, grave. But I won't accept slavery, serving attitude to the environment. To become a servant we're frightened. Exploiting unit I want to be, but not a serving unit, that I shall give my freedom to another superior hand."

There we shrink, and that is the innate defect. Freedom means to exercise right over the environment, that we understand by freedom. Why should you not accept service for the environment? Why? We think there we'll be reduced to minimum position. But that is the healthy, the health for us to do for others, to become a servant. There we can thrive, by serving the environment and especially the Lord of the whole. We think that we are dying; if we accept service then we are dying. That temperament, false temperament has grown in us. And that is a foreign element entered into view proper. It is a bitter pill to swallow. Ha, ha, ha. So what is service proper? That Hegelian philosophy, Die to Live. Dissolve yourself, your ego as it is at present. Dissolve, mercilessly,

mercilessly dissolve your ego, die. Die means dissolve, mercilessly. Throw yourself into the fire. You will come out with bright self. Learn to die, as you are, that mental concocted body or something, energy. Take the name of the Lord and die. So,

[tomāra icchāya mora icchā miśāilo] bhaktivinoda āja āpane bhulilo

["My will has become merged with Your will. From this day forward Bhaktivinoda has completely forgotten himself."] [*Second Principle of Surrender: Ātma-Nivedana*, 4.8]

Forget yourself as you are at present. As you find your proper self there, that does not die. Death is ordained for our existence and that part of ours, give it to the death. And who, what does not die, that will remain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. But Mahāprabhu has discussed this physical death.

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye, [deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.55-56]

“I’m ready to die *crores*, millions of times in a second, but that is nothing, that is *tamasic*, very lower, lower bait, this physical death. The mental death is necessary, mental death, not only physical death. Real death, a mental death, wholesale.”

Then also I may get the *taṭasthā* stage.

But He says, “Die or not die, go on cultivating Kṛṣṇa consciousness with the company of a *sādhū*, of a Kṛṣṇa devotee, a devotee of Kṛṣṇa, go on. That internal wealth, try to accumulate, wherever it is possible, *kriyatām yadi kuto 'pi labhyate*.”

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

[“Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price; intense eagerness. Wherever it is available, one must purchase it immediately.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.70]

The internal capital, it can be had only from the *sādhū*. Wherever you get it, with any price, you try to secure that, innermost wealth. But mere physical or mental death can’t reach you in that higher stage. You have to dive deep into Kṛṣṇa consciousness. So whenever and wherever you find such strong attachment for Kṛṣṇa, try to secure it from him at any price. That will be the best utilization of our life and energy, to purchase the higher things. And that is also at the sacrifice of the higher type of thing within you, innermost hankering by surrendering your innermost existence, transaction. The encasement, physical encasement, mental encasement of different types. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa,

Satya, this gross to finer encasement. There are many types, many varieties, not only that, the Virajā, Brahmaloḥa, Vaiḥuṇṭha, so many subtle. Even consciousness has got its gross portion in Vaiḥuṇṭha.

More subtle within you that Kṛṣṇa consciousness. Our dedication is intense to its highest capacity, and dedication to the Autocrat. Dedication to the Autocrat, not to a constitutional king, where is justice, but dedication to Kṛṣṇa, to the Autocrat. Anything can happen. The highest degree of dedication is necessary there, and the gain is also similar. As much as you can risk, so much you can expect to gain.

That is Mahāprabhu's direction, "Don't be miser, so surrender yourself to the Autocrat, the Absolute Good, and you will be the best gainer." That is His recommendation. "Don't be too much calculative, and miser. If you find a proper place, give yourself totally. Totally."

Bhāratī Mahārāja: *Ātmā-nikṣepaḥ*.

Śrīla Śrīdhara Mahārāja: *Ātmā-nikṣepaḥ*. [?] in a proper place. Kṛṣṇa is the greatest bidder.

Bhāratī Mahārāja: Greatest?

Śrīla Śrīdhara Mahārāja: Bidder, bid, highest bid in auction. He will pay most, Kṛṣṇa, so much price, none can pay. Ha, ha. He can pay so much. He's the highest capitalist. Whimsical. Prodigal.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

*[gaura aṅga nahe mora — rādhāṅga-sparśana] gopendra-suta vinā teñho
nā sparśe anya-jana*

[“Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja.”]

[Caitanya-caritāmṛta, Madhya-līlā, 8.287]

The highest giver, highest dedicator is Rādhārāṇī. And none can venture to come by Her except Vrajendra-nandana. *Mahābhāva svarūpini*, the sacrifice at its zenith is there, *mahābhāva svarūpa*, the highest standard ever, of eternally, is there represented. No such sacrifice, or self giving, self surrendering, beyond all standard ever known to the world, of scriptures. As Lakṣmī Devī has no place near Kṛṣṇa, so Nārāyaṇa also cannot approach towards Rādhārāṇī, what to speak of others. Ha, ha, ha. And not even Dvārakeśa or Mathureśa, not even Gopeśa.

ta vatya samata radha kutin pein paila brahmata rasa cari [?]

They are all equal. [?] All equal, all the *gopīs* of equal rank. In *rasa* some fine jealousy came in, arose in the mind of Rādhārāṇī. And after playing Her superiority in this dancing, chanting, all these things, suddenly She disappeared. After conquering, defeating the common *gopīs* She disappeared suddenly. And Kṛṣṇa suddenly found Himself vacant. All the source of His energy coming from that one point and that is being played there. But when that very vitality is drawn away then He found Himself laid up. And searching after Her, He can’t find, then He left stealthily the company of the *gopīs* in search of Rādhārāṇī.

radha-madhai sitaie tuta jada braja sundari [?]

Jayadeva says, *braja-sundari*, so many, one side Rādhārāṇī on one side. They're abandoned and out for searching Her.

Rāmānanda Rāya *saṁvāda* also says, a categorical difference, not similar, something qualitative difference there in the service, loving service of *gopī* and Rādhārāṇī. That is admitted there, and in *rasa*, and in Jayadeva there. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Pratipadam anubhūtam apyālabdhā-abhidheya. Madhura-rasadhī-rādhā-pādapadmaṁ prapadye.

I have got a poem.

*yadamiya-mahimā-śrī bhāgavatyaṁ kathāyaṁ pratipadam anubhūtam
apyālabdhā-abhidheya [tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ
madhura-rasadhī-rādhā-pādapadmaṁ prapadye]*

["It is She, whose unlimited nectarean glories, qualities, beauty and love for Kṛṣṇa have always been deeply felt and recognised throughout the whole *Bhāgavatam* at every step of its ultimate meaning and purport of all descriptions. Yet, out of feelings of awe and reverence, and to protect Her high honour, Her Name has not even been mentioned by Śrīla Śukadeva Gosvāmī in the *Śrīmad- Bhāgavatam*. She therefore remains mystically unavailable as the most confidential, ultimate objective of life. She is the shelter and promoter of all divine pastimes (*līlā*) of Kṛṣṇa, Who is the personification of all beauty and bliss (*rasa*). I offer my most respectful obeisances unto the lotus feet of Śrī Rādhikā, who is the unlimited ocean of all conjugal ecstasy or mellows (*mādhurya-rasa*)."]

[Śrī Rādhikā Praṇāma] [Śrī Bhakti Rakṣaka Bhajana Madhuri, p 31-2]

In *Bhāgavatam* in every point there is presence of Rādhārāṇī because that is the goal. That is the conclusion to be established in *Bhāgavatam* by so many tales, so many stories of devotion, all these things. The highest aim of *Bhāgavatam* to establish Rādhā dāsyam, that everywhere it is meant, it is all preparatory towards that. But still Her name is not mentioned anywhere in *Bhāgavatam*. *Apyālabdhā-abhidheya*. Everywhere, every word is used only to prove Her noblest position, but still no name is expressively used there. *Pratipadam anubhūtam apyālabdhā-abhidheya*. *Yadamiya- mahimā-śrī bhāgavatyaṁ kathāyāṁ, pratipadam anubhūtam apyālabdhā-abhidheya*. *Tadakhila-rasa- mūrteḥ śyāma-līlāvalamvaṁ*. So *akhila-rasāmṛta-murtiḥ*, *akhila-rasa*, all sorts of ecstasy combined is Kṛṣṇa, and the main *avalamvaṁ*, the main support of that *rasāmṛta-murtiḥ*, *akhila-rasāmṛta-murtiḥ*, is Rādhikā. *Rādhā-pādapadmaṁ*. *Tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ*. The only support of that *līlā* of Śyāma. *Mādhurya rasa*, the source of all *mādhurya rasa*, the fountain of *mādhurya rasa*. *Ei rādhā-pādapadmaṁ prapadye*. I surrender myself to the holy feet of that Rādhārāṇī, who is only, who is the support, the gist, all in all, of the whole life of *akhila-rasāmṛta-murtiḥ* of Him who consists Himself all sorts of high *rasa*, ecstasy. Giving support to Him, only support.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Madhura-rasadhī-rādhā-pādapadmaṁ prapadye. Nitāi Gaura Hari bol. Nitāi.

Pratiṣṭhā, ācārya abhimāna, from the position of the Ācārya we want to

capture the minds of so many. But we must be conscious of Śrīdhara Swāmī's interpretation of ordinary definition of *bhakti*. *Adau arpyeta paścād kriyeta*. We must be fully conscious of that fact, that whatever we do, whatever I possess, on behalf of Him. I have got no proprietorship in myself. I'm only an agent. We must be conscious. Whatever I do, I gain, I lose, that will go to my Master. That consciousness must be at the basis. Then we can conquer the whole world. I am not a conqueror. What I'm doing, I'm doing on behalf of my Master, of my Lord. That consciousness must be at the bottom of all the attempts. That is *ācārya abhimāna*. He wants to conquer the whole world, does not matter. All may come under Kṛṣṇa consciousness, and through this figure may be, but this figure is not his own property. That is a property of his master. That consciousness must be there.

[The following text is also within the transcript dated 82.05.18.B

Then there is justification, *ācārya abhimāna*. "I do not care that Śaṅkara School. I do not care the Rāmānuja, Madhva Schools. I care for Gauḍīya School, Mahāprabhu's School. I'm representing them. I'm ready to fight will all and to get victory. Absolute victory I want over everywhere." Does not matter, but on His behalf, that basis, we must be careful, very much. Fully awake there, that (brought to the pi?), it must be submitted there. Hare Kṛṣṇa. Hare Kṛṣṇa.

yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate hatvāpi sa imāṁ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither

does he suffer a murderer's consequences.”] [*Bhagavad-gītā*, 18.17]

On His behalf you do, indent, be clean there in your dealings. Hare Kṛṣṇa. Hare Kṛṣṇa.

_____ [?] Prabhupāda, *duṣṭa mana! tumi kiserai vaiṣṇava? mādhavendra purī, bhāva-ghare chūri, ki karila kabhu sadāi jānava.*

[From Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's, *Vaiṣṇava ke? Who is a Vaiṣṇava?*] [*Gauḍīya Kaṇṭhahāra*, 3.24] [*Collection of ślokas used by Śrīla Śrīdhara Mahārāja*, 236]

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

What's the time?

Vidagdha-Mādhava: Seven thirty five.

Śrīla Śrīdhara Mahārāja: Seven thirty five. Gaura Hari bol.

Bhāratī Mahārāja: Mahārāja, if the Ācārya accepts disciples, if the Ācārya sees that some of his disciples have fallen away and completely lost faith and become atheist. Then that connection is automatically stopped between the Guru and the śiṣya?

Śrīla Śrīdhara Mahārāja: Who has left Guru?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Temporarily it may be seen, temporarily that is suspension, something like, for some offence then suspension. May not be stopped eternally.

Bhāratī Mahārāja: Another thing which is hard to understand is, to what degree is the Ācārya responsible for the *karma* of his *śiṣyas*?

Śrīla Śrīdhara Mahārāja: Yes, somewhat. That depends on the position of the Ācārya. Who is doing wholly on behalf of Kṛṣṇa he may not be affected.

But, when, once Prabhupāda gave *sannyāsa* to one disciple, our Guru Mahārāja, but he could not keep. Prabhupāda was so much disturbed and he began to cry, a peculiar sentiment appealing to Mahāprabhu.

“Why have You given me this inspiration? If You have not given me power to protect a disciple from the hands of *māyā*, I gave him *sannyāsa* and he could not keep it, *māyā* snatched him, then why have You given me such inspiration? Then I resign to You my post.”

For some time he cried and he suffered with such mentality, it was shown.

“When You have not given me such little power that I can protect a man from the clutches of *māyā*, I have already given *sannyāsa* but he could not keep. So I have no power. I’m helpless. I won’t do this service. Then take me off, for some time.”

But of course that was adjusted very soon. Such feeling, such reaction, also comes in the mind of an Ācārya when his disciple goes away, leaving his connection. He feels in his heart so much for him that reaction. “I am unqualified. I am unqualified.” And that sort of reaction keeps him pure from the misdeed of the disciple. His sincerity in the service of disciple, nothing can approach to contaminate him.

Śiṣya not for wealth, or not for any other purpose that we make disciples, but only recruitment for the service of Kṛṣṇa. Eternal recruitment, to make him fit, pure, for the service of the Supreme Lord. That should be the purpose, not for his own mean benefit of any type.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Bhāratī Mahārāja: Mahārāja, it seems that most persons in the western world when they come...

End of 82.05.18.F

82.06.05.A

Akṣayānanda Mahārāja: May I ask a question Mahārāja? Sometimes we're told Gadādhara Paṇḍita is Śrīmatī Rādhārāṇī, sometimes Lalitā Sakhī.

Śrīla Śrīdhara Mahārāja: No, Lalitā Sakhī is Svarūpa Dāmodara, sometimes Rukmiṇī, both combined. And Rādhārāṇī, that gist, taken by Mahāprabhu, so empty Rādhārāṇī, plus Rukmiṇī, Gadādhara Paṇḍita. And that also partial representation, *bhāva* and *kānti*. The *bhāva* aspect Gadādhara Paṇḍita, and the *kānti*, the lustre aspect Gadādhara dāsa. And nature of Rukmiṇī, Rādhārāṇī is extracted by Mahāprabhu, that *bhāva*, and Rukmiṇī was added to that empty pot, that is Gadādhara. Tolerating spirit of Rukmiṇī, consideration, considerate and toleration, and consideration of Rukmiṇī. That mind non opposing, submissive, and inner attitude is that of Rādhārāṇī. But that is already given to Śrī Caitanyadeva, the very gist. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: The other day was Gaṅgā dāsa Goswāmīni's appearance. Is she connected with Gadādhara Paṇḍita, some connection, śiṣya?

Śrīla Śrīdhara Mahārāja: Who?

Akṣayānanda Mahārāja: Gaṅgā Mātā Goswāmīni.

Śrīla Śrīdhara Mahārāja: May come from her, his line. By nature the diagnosis coming expressibly or privately. The nature will justify, that what type of nature is there and that is the monopoly of Gadādhara Paṇḍita, or

such and such. In this way we are to judge where from this has come here, must have come from that very source because that is the only source of that particular nature. In this way to be seen. Our *śikṣā guru paramparā* is also in that line. Just as in Vṛndāvana, *śrīpāda dhara — jāni mādhavendra-purīra* ‘sambandha.’

[kintu tomāra prema dekhi’ mane anumāni / mādhavendra-purīra ‘sambandha’ dhara — jāni]

[“Upon seeing your ecstatic love, I can just imagine that you must have some relationship with Mādhavendra Purī. This is My understanding.”]
[*Caitanya-caritāmṛta, Madhya-līlā*, 17.172]

Mahāprabhu told that Sānoḍiyā *brāhmaṇa*, “You must have some connection with Mādhavendra Purī otherwise this thing can never be detected anywhere.”

In this way the succession to be traced everywhere in the Vaiṣṇava School, as well as in *Guru paramparā* also. That is the sure diagnosis.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi
Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

You heard that yesterday evening they’re coming here and some boys threw a big piece on the head of Daśaratha Sūta.

Akṣayānanda Mahārāja: Yes. A small piece he told.

Śrīla Śrīdhara Mahārāja: Small piece, not any wound.

Akṣayānanda Mahārāja: Not to wound but to insult. Yeah, unfortunate. I was disturbed, much disturbed when I heard that. Rough element is there, certainly there.

Śrīla Śrīdhara Mahārāja: [?]

Akṣayānanda Mahārāja: [?] If we don't tell them anything then they will abuse again.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Akṣayānanda Mahārāja: Mahārāja, even Śrīla Bhaktisiddhānta Saraswatī Ṭhākura apparently they tried to abuse him. He came with a party here we were told, in Navadvīpa. So what to speak of us small, low people.

Śrīla Śrīdhara Mahārāja: Perhaps a book was thrown against him.

Akṣayānanda Mahārāja: A brick.

Śrīla Śrīdhara Mahārāja: A book, in the meeting, Paramatola meeting. The *paṇḍitas* they made some conspiracy, the attack and perhaps although it is private, a book was thrown on his body.

And Keśava Mahārāja took him anyhow within a house, and the householder told, “No, they will attack my house, you go away.” Anyhow with folded palms, entreating him for some time.

Then one closed horse cart was taken in and he was put there. And he was just like Rāmānuja, he had to put white cloth, and red cloth to be transferred to someone. In this way he had to pass to Māyāpur, Paramatola.

And others, the Goswāmī Mahārāja he was caught hold of and taken to Parama, and he was also asserting himself boldly, and they also told, “We shall sacrifice you, just on the face of Parama.”

Then another was attacked, Kuñja Bābu played, that Tīrtha Mahārāja was *kīrtana*, *kīrtana*.

Then four fought with the flag stick, Bon Mahārāja, and one Bankim Bābu, and one Caitanya dāsa, and another, they with the flag stick began to fight with them, another fled.

And this Purī Mahārāja, Kalna Purī Mahārāja and Mukunda Prabhu they are wounded on the head, blood oozed. In this way some clash was here in the Paramatola.

Akṣayānanda Mahārāja: Where were you at the time Mahārāja?

Śrīla Śrīdhara Mahārāja: I didn't join at that time. I joined Gauḍīya fourth year, twenty six. And this was perhaps twenty four. Twenty six I joined, or twenty five, something like that. Twenty five perhaps. Hare Kṛṣṇa.

[10:07 - 13:35 ?]

Akṣayānanda Mahārāja: Mahārāja, if a person chants Kṛṣṇa *Nāma*, how can he understand that he is getting free from *nāmābhāsa*?

Śrīla Śrīdhara Mahārāja: When serving tendency will arise in him, a little taste in him. Then *nāmābhāsa mukti*, he's crossing the *abscissa*, *mukti* means *abscissa*, margin, and the devotion, serving tendency, that is to enter into the positive land, that is, entering into devotion after *mukti*.

*muktānām api siddhānām nārāyaṇa-parāyaṇa / sudurlabhaḥ
praśāntātmā koṭiṣv api mahā-mune*

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

Positive participation in the serving plane, that is *bhakti*. And *mukti*, that non attachment towards exploiting land, land of exploitation, no

attachment, that is *mukti*.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati [samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

[“The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me.”]
[*Bhagavad-gītā*, 18.54]

Neither desire for this world, if any loss then no reaction. He’s in the verge. *Brahma-bhūtaḥ*, he has identified himself with pure consciousness, “That I’m a child of the conscious soil, consciousness.” And this withdrawal complete from the exploiting vision, conception of the world, sense experience world, both physical, mental, complete withdrawal. *Brahma-bhūtaḥ prasannātmā*. Finds peace in himself because independent of the misery, of the mundane world, the mortal world, independent of mortality, so peace, *prasannātmā, na śocati na kāṅkṣati*, and no loss, no gain, above that feeling.

Mad-bhaktiṁ labhate parām. “Then My real *bhakti*, *para bhakti*, higher *bhakti*, pure *bhakti*, now he can be a candidate for that, *para bhakti*. And this *bhakti*, *Kali bhakti*, *Kṛṣṇa bhakti*, already mixed type is *saguṇa*, not *nirguṇa bhakti*, not *bhakti* proper, mixed. Proper *bhakti* that is *ananya bhakti*, exclusive, *kevala bhakti*. That is possible only when one has withdrawn himself from the charm of the whole of this mundane world, mortal world. Then if any devotion awakens in one’s heart for Me that is *para bhakti*, *mad-bhaktiṁ labhate parām*.”

Association: otherwise the *ruci*, sometimes what we find in the midst of

other aspirations, that is not *ruci* proper. Proper *ruci* is to be traced after *niṣṭhā*. *Niṣṭhā* means continued association with Kṛṣṇa, twenty-four hours living in the relativity of Kṛṣṇa consciousness. Then *ruci*, that will be safe.

Or here, now and then peeping, some *ruci*, that is not *ruci* proper. After *niṣṭhā* when the *ruci* will come, that is reliable, *ruci* proper.

So, *anartha-nivṛtti*, *ādaḥ śraddhā*, *tataḥ sādhu-saṅga*, *tha bhajana-kriyā*, third, *tato' nārtha- nivṛtṭiḥ*, four, then *tato niṣṭhā*, fifth stage *niṣṭhā*, the continued company, not for a second detached. Then the real taste for that is known as *ruci*. And *āśakti*, when the intensity will be less and more, and a little less he will shudder, "Oh, I have no loss or memory." Then it becomes *āśakti*. Then the *bhāva bhakti*, the second stage will appear. This is *sādhana bhakti*. Then *bhāva bhakti*, *ruci*, *āśakti*, *bhāva*. *Śraddhā*, *sādhu-saṅga*, *bhajana-kriyā*, *anartha nivṛtti*, *sādhana bhakti*, *niṣṭhā*, *ruci*, *āśakti*, *bhāva*. Then *prema bhakti*. *Sneha*, *mana*, *pranaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*.

Gaura Sundara. Gaura Sundara. Gaura Sundara.

Akṣayānanda Mahārāja: But Mahārāja, later a devotee may also think that, 'I have still so many *anarthas*.' If he has attained *ruci* and higher stage, he may be still thinking, although he's above that, he may still think, 'I have so many *anarthas*.' Out of humility...

Śrīla Śrīdhara Mahārāja: Humility up to the last point he may think that, 'No *ruci* I have got.' Because finite coming in connection with infinite, he can never be satisfied that I have got something. It is infinite, so much. 'I have nothing.' Hare Kṛṣṇa. Hare Kṛṣṇa. Nītāi Gaura Hari bol.

Akṣayānanda Mahārāja: One news, this boy, I gave him the name Dayal Nitāi, this boy Asoka.

Śrīla Śrīdhara Mahārāja: Yes. He's doing well?

Akṣayānanda Mahārāja: Yes, fine, a good boy, much service.

Śrīla Śrīdhara Mahārāja: And no trace of Chaudari [?]

Akṣayānanda Mahārāja: No, nothing. Mahārāja, many times, or sometimes before you had mentioned that *eka lākha nāma* means that like *lākha*, the one goal, but...

Śrīla Śrīdhara Mahārāja: Yes, also told, aiming at the quality, not the quantity. Quantity is not enough. Even that can produce some disease. Only physical attempt, eliminating the mental growth, the natural growth towards Vaikuṇṭha. Mere physical attempt that will bring reaction and some disease. One may be mad, one may have some other defect. That is to bring the transcendental to serve the mundane. That is impossible. His mental position is mundane and attempting for transcendental, this is *saka murkhi* [?]

...

Akṣayānanda Mahārāja: Then who has told this?

Śrīla Śrīdhara Mahārāja: *Sevā, sevonmukhe hi.*

tad viddhi pranipātena, paripraśnena sevayā [upadekṣyanti te jñānaṁ,

jñāninas tattva darśinaḥ]

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [*Bhagavad-gītā*, 4.34]

For Itself. I want Him, to serve, to become His, not that He will be mine here as I am, He’ll come to serve me, my mundane ego.

So Rāmacandra He beheaded that *śūdra* Sambuka for his penances. The justification is there. Keeping himself in the plane of *śūdra*, in the mortal plane, by the force of penance he wants to get higher powers, higher achievement. The object was low and he tried for high achievement. That was beheaded. And that will bring disaster into this plane, and the reaction to him also, so no good. He beheaded that *śūdraka*. A *śūdra* was making penances of a high intensity.

So the justification from there. Aim should be high, realization may be lower. That will gradually vanish. That is natural growth. *Bhajate mām ananya-bhāḥ*, that is all important. *Sudurācāro*, that is negligible, that will vanish in no time. But the aim, the ideal, that is all-important factor.

[api cet sudurācāro, bhajate mām ananya-bhāḥ sādhuḥ eva sa mantavyaḥ, samyag vyavasito hi saḥ]

[“If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life.”]

[*Bhagavad-gītā*, 9.30]

The one who has attained such highest idea, anyhow, then these lower defects of this mundane plane cannot tie him down. You are not to mind that. The ideal, to get the highest ideal, that is all important thing in ones life. Hare Kṛṣṇa. And that means, to get that ideal, that is to understand that He's for Himself, I am for Him, not that He's for me. That will be secondary and long after, when he says, "He's for me." Generally 'I'm for Him,' then I can be allowed to enter into that domain.

And there is a position when the devotee says, "No, He's for me," *madīya*. *Tadīya*, "I'm for Him," then *madīya*, in Rādhārāṇī's stage, "No, He's Mine. I'm His and He's Mine. I am His," higher, "He's Mine. My responsibility alone to serve Him alone. The whole responsibility is on Me to serve Him, to satisfy Him." That is the highest principle. "The whole responsibility to satisfy Him is on My head, on My shoulder." This is most acute conception of the service. "And they have come to help Me because I can't do, but the responsibility is Mine, to satisfy Him, not of any other." The whole burden to take on Her shoulders. "All fault due to any disturbance, the whole fault, responsibility is Mine, not others." Approach in this way. "None to be blamed if any dissatisfaction. The whole responsibility is Mine. But they help, kindly they do to help to discharge My duty." Whole burden.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."]

Badrinārāyaṇa: So Mahārāja, why did Mahāprabhu say like that then, why did He say would only take *prasāda* in the house of someone who chants one *lākh*?

Śrīla Śrīdhara Mahārāja: It is also there, because everyone came to invite Him, there was a fashion, everyone, two, three, four, five, coming and the same time. “Please accept invitation, take food in my house.” Then Mahāprabhu imposed the tax. “At least one *lākh* of Name, take, I shall take food in his house.” License fee. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Mahārāja, Bhaktivinoda Ṭhākura many times mentioned, sometimes *madhyama adhikārī*, chanting one *lākh* of rounds and sometimes two *lākhs*, three *lākhs*, he mentioned it.

Śrīla Śrīdhara Mahārāja: Yes. Exclusively given to that stage, they cannot but.

Akṣayānanda Mahārāja: It’s not just counting, it’s simply absorption, it must be absorption.

Śrīla Śrīdhara Mahārāja: Automatic.

Akṣayānanda Mahārāja: Yes. Constant.

Śrīla Śrīdhara Mahārāja: We, it takes eight hours for one *lākh*. And when it becomes spontaneous to them then four hours is sufficient, or five hours, for one *lākh*.

Suppose one takes three *lākhs*, then what is the result? He will enter into

the serving company. The result of taking three *lākhs* of Name, that means *siddhi*. And what is that *siddhi*, you will have to enter into the domain of service. Only taking *Hari Nāma* is not enough. In Vṛndāvana all the *gopīs* only they are taking *Hari Nāma* and doing no service for Kṛṣṇa? Yaśodā, all the friends, not that they are taking *Hari Nāma* always, no time to serve Kṛṣṇa. The end is service. The Name will encourage us that so our real aim should be in the serving spirit. *Sevonmukhe hi jihvādau svayam eva*. It will come automatically if we are in serving mood.

Akṣayānanda Mahārāja: That's a wonderful example, 'the *gopīs* are not just taking Kṛṣṇa *Nāma*.'

Śrīla Śrīdhara Mahārāja: They will enter their hand into the bead bag. "I'm taking, if there will be any intimation comes that is necessary for Kṛṣṇa..."

Akṣayānanda Mahārāja: "No, I'm engaged."

Śrīla Śrīdhara Mahārāja: "I'm engaged busily."

Akṣayānanda Mahārāja: "I am a *sādhū*." Hare Kṛṣṇa.

Badrinārāyaṇa: Śrīdhara Mahārāja, what is the mood of chanting? In what mood should we chant?

Śrīla Śrīdhara Mahārāja: Mood, that is the trouble. The mood of service. And what is that service? That self-abnegation, plus God searching, Kṛṣṇa searching, Kṛṣṇa searching mood. *Kāhāṇ kṛṣṇa prāna nātha vrajendra-nandana.*

[kāhāṇ mora prāna nātha muralī-vadana, kāhāṇ karoṇ kāhāṇ pāṇ vrajendra-nandana]

[Śrī Caitanya Mahāprabhu said: “Where is My beloved Kṛṣṇa? I can’t tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.15*]

Athāto brahma-jijñāsā. Where is He? How is He? How can I reach near Him? In this way, that should be the mood. Hare Kṛṣṇa. *Athāto brahma-jijñāsā, kṛṣṇānusandhāna*, quest after Kṛṣṇa, searching Kṛṣṇa, where is He?

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Searching, searching. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Badrinārāyaṇa: Is there ever a time when He’s found? You said, “Searching, searching searching.”

Śrīla Śrīdhara Mahārāja:

*ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'
punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-
pala*

diyā mālya-candana, nānā ratna-ābharāṇa, alaṅkṛta karimu sakala

[“Whenever I had the chance to see Lord Kṛṣṇa’s face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes.”] [“If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.37-38*]

A flash may come, suddenly, and will take out the gist of life with that. And one will find himself totally empty, and will be mad to have association.

“That the very gist of my life is drawn by that experience, supernatural. I cannot maintain my existence without coming in association with that sort of transcendental experience. It is very difficult for me to go on with this haggard life, this tasteless life.”

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Even the Kṛṣṇa *Nāma* seems to Mahāprabhu as *kolaha* [?] *Heno kalo tumi sa kolaha kori* [?]

“I was, as if, enjoying that the *gopīs* in the Govardhana *gopa*, they are trying to serve Kṛṣṇa, how charming the movement, how charming the jingling of the sounds of their ornaments. All these were capturing My whole existence. I was so happy there. And you all creating a great disturbance here, has snatched My attention towards this mundane world.”

Kṛṣṇa saṅkīrtana, a *kolaha*, *heno kalo tumi sa kolaha kori* [?] The Name is also tasteless to Him at that time, *kolaha kori*.

Akṣayānanda Mahārāja: Commotion.

Śrīla Śrīdhara Mahārāja: “My attention gave up, by some, not rowdyism proper but...

Akṣayānanda Mahārāja: Commotion, like a commotion.

Śrīla Śrīdhara Mahārāja: Commotion, some roaring, *kolaha*, disorganized loud cry, *kolaha*, purposeless noise, high, loud noise, purposeless. That is *kolaha*.

They’re chanting the Name of Kṛṣṇa and they are not of our type, Svarūpa Dāmodara and others. And that is *kolaho*, tasteless noise to Mahāprabhu. He was having such experience there. Such beautiful and charming experience He was having in His transcendental trance.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So this Name is also noise, endless noise.

Akṣayānanda Mahārāja: One *lākh* of noise. We'll sit and do one *lākh* of noise, two *lākh* of noise.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Gaura Hari bol. If devoid of that *līlā*. Ha, ha, ha. One *lākh* of noise. A rude blow. Ha, ha, ha. A very rude blow, eh? One *lākh* of noise. Ha, ha, ha. Gaura Hari bol. But that is too much and that one *lākh* of noise is our master. That is too far. Ha, ha, ha. Gaura Hari bol. The name of Svarūpa Dāmodara is noise. Ha, ha, ha. Gaura Hari bol.

What is gold to us may be the floor of a king. King's room, the floor may be golden, made of gold. The throne of the Lord may be gold, and gold is so much precious to us. All relative.

Gaura Hari. Gaura Hari bol.

End of 82.06.05.A

82.06.05.B_82.06.08.A

Śrīla Śrīdhara Mahārāja: One gentleman, some years back, came to me, his brother always takes, Rādhe, Rādhe. "What my elder brother always taking the Name Rādhe, Rādhe. Rādhārāṇī does not feel any disturbance? If anyone calls me always by the name I feel most

disgusted to him, always.” So his complaint was, “My brother is always chanting Rādhe, Rādhe. But if there is any real Rādhe then will not She feel disturbed, always taking name?” Hare Kṛṣṇa. The noise, Rādhe, Rādhe.

Gaura. Gaura Hari bol. Rādhe, Rādhe.

Akṣayānanda Mahārāja: Where is that disciple with the glasses? He likes to stay in Vṛndāvana, your disciple, Madana Manohara. He said, “Vṛndāvana is all very good, not Navadvīpa.”

Śrīla Śrīdhara Mahārāja: Yes. No men to say monkey, or to throw brickbats.

Akṣayānanda Mahārāja: Stones. Just tell Rādhe, Rādhe.

Śrīla Śrīdhara Mahārāja: Rādhe, Rādhe. The *pāṇḍās* are money makers and they’re *guṇḍās* there. They will teach lesson to those atheists, Ārya Samāj, all these, communists led. They’re sufficiently strong to teach them a lesson because they make much money with these Rādhe, Rādhe party.

Akṣayānanda Mahārāja: Yes. We should engage the *pāṇḍās* to console the communists.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Gaura Hari. But here, money making is this _____ [?] weaving. Weaving is mostly money making business here. And not *tīrtha darśana* as by *pāṇḍā* in Navadvīpa. If the *pāṇḍā* group here would have been created that they will make much money showing the *tīrtha*, then these *guṇḍās* would be taught lesson. Ha, ha, ha. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. But we are getting the chance of becoming...

*trṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena, kīrtanīyaḥ
sadā hariḥ*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

What is necessary we are getting very easily here, the necessary environment of a *sādhaka*.

...

Akṣayānanda Mahārāja: ...carrying the *tridaṇḍa*, it's a general thing, general question. Some say it should be carried ten years, twelve years, fifteen-years, is there a particular...

Śrīla Śrīdhara Mahārāja: . [?] whether one is unable due to his health, then he may take it off.

Akṣayānanda Mahārāja: Yeah. I see. Otherwise a certain number of years?

Śrīla Śrīdhara Mahārāja: No definite number of years, disability. And also one thing may be conceived, when he has given *tridaṇḍa* to many, then they're carrying the *tridaṇḍa*, he may not do. Considered as *paramahansa*, not under *varṇāśrama*, *sannyāsa*, above *sannyāsa*, *hansa*, *paramahansa* stage, the highest stage of the *sannyāsa*. *Kuṭicaka*, *bahudaka*, *hansa*, *paramahansa*. *Paramahansa* stage he may not carry. Hare Kṛṣṇa.

Devotee: Paramatola, there is that big Kālī temple underneath that big banyan tree and down there they sacrifice in goats, all the time. So I was wondering, what is their position on the Dhāma? I saw that they put the goat on the thing, chanted some mantra and one shot; very disturbing to the heart.

Śrīla Śrīdhara Mahārāja: “This land was under our control, fully. And Nimāi Paṇḍita came and he came to disturb us. We are continuing from eternity this business, killing, not only killing, but also sometimes human body sacrifice.”

Devotee: In Navadvīpa?

Śrīla Śrīdhara Mahārāja: Yes. In tantric there are many [?] Not only animals but human beings were also sacrificed like that. But when Nimāi Paṇḍita came and preached Vaiṣṇavism, they are dispossessed,

gradually. Still in parts of Midnapor near the Ganges valley this killing human boys are still going on, privately here and there by the Capalies [?], extreme śakta. And also in parts of Orissa [?] it was current, this narapoli [?] system. And so we found in the [?] in U.P there is also this custom of sacrificing boys.

Akṣayānanda Mahārāja: Which place, U.P?

Śrīla Śrīdhara Mahārāja: U.P near Micapor [?] and somewhat. It was out in newspaper. One gentleman in high office he went to a hotel. That hotel was very famous for preparing a very tasteful meat. So many...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Then one gentleman when taking meat in the hotel, a government officer of high order, he got a finger. Then he told that, "I'm sick. Please manage to send the dish to my quarter." And that was taken to his quarter by a servant and they intimated the police and the hotel was surrounded and searched. And it was found that the boys are taken to Brindacal [?] and they're sacrificed and those flesh taken and served here. Some twenty years back or so.

Devotee: There was one place in New York, one restaurant in New York they found out that they were serving babies flesh.

Śrīla Śrīdhara Mahārāja: They're very fond of tasting the meat. But on the whole, according to the stage of the growth of spiritual knowledge,

the conception of God comes to that level. Because they cannot do but take meat, so the *śāstra* and the *sādhū* is sent to that lowest level. Only when they find any advantage, any chance, they try to take them up from that position. It is managed in that spirit.

loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā
[vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā]

[“Everyone is naturally inclined to have sex, eat meat and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions for people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one’s lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licences for sense gratification is only to restrict these activities and to encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities.”] [*Śrīmad- Bhāgavatam*, 11.5.11]

The *śāstra* does not say that you have to do this. But because he cannot leave his animal habit, so the *śāstra* comes down to that position and mix with them. “Don’t eat so much, and eat some small quantity, and not always but now and then.” In this way they are trying to take him up.

Nahi tatra codanā. *Śāstra* does not say that you will have to do this. But because they cannot help them but doing that, their mentality and their habit is so low. What to do? By God’s will the scripture and the *sādhū* of that class is sent down to that position in order to recruit from that most deplorable and lowest position, to save the person. So they say, “And do,

if you eat human flesh, do under these circumstance. If you are to drink wine, do under this circumstance. If you can't help, you must accompany women, do under these circumstance." So they come down to save the people, to uplift them, they had to come down.

And ordinary people they think that, "Our *śāstra* and the higher *śāstra* are one, all of equal state." They come to fight. But really from one quarter it is coming, one place. and the idea is this, to uplift the fallen, to go to that extent, to the lowest position, in the form of *śāstra*, and also *sādhū* of that type. But the object is that gradually to take them up, mixing with them. That is said in *Bhāgavatam*.

Loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā. Not ordered that you must do this but because you cannot but, cannot help but do that, in such position, to recommend something, not so much, but with some restraint. In this way they advise and gradually they take them up. That is the purpose of *śāstra*.

Nahi tatra codanā, vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivr̥t̥tirīṣṭhā. The object of scripture is to take them up from that fallen stage, gradually, with good will the *śāstra* holds. But these people they think, "This is *śāstra* of one type, and that is also a *śāstra*, we must fight with them, they're are of equal value." But on the whole it is not of equal value.

Rte tesu bhutan rte tistha ma phala [?]

One says, "I'm giving dictation that do this, do this, animal sacrifice, all these things. I'm forced to do only to help this fallen state. But it does not mean that I am giving order, as it has got no equal value with the higher *śāstra*, *nivr̥tti-mārga*, not equal to *nivr̥tti-mārga*, of no competition. But it is of lower type and there is higher type, *nivr̥tti-mārga*. Those that can avoid all these things, they're of higher type. This is *tamasic*, *rajarsic*, *sattvic*, in this way the development is there. In the *tamasa śāstra*, many people,

they will be mad in all these, this violence, and drinking, all these things, and they will say, 'We're also following *śāstra*. Your *śāstra*, my *śāstra* is different. So I'm doing according to *śāstra*. What's the harm here? It is mine and yours of indifference and *ahimsā*, non violence.'

And Ramakrishna Mission says, "All, everything is equal."

And Buddhist they came against this killing of animals and reaction, "We don't care for all the *śāstra*. If *Veda* is making provision for this, throw off your *Veda*, we don't care. We don't want any violence. In the name of religion you will go on with violent temperament, we don't have any recognition for such feature, whether it is *Veda* or anything else, we don't care."

When Śaṅkarācārya came, he under the garb of the *Veda*, he encouraged all these different types. "Whatever you do, but this is all false. Only according to your... only the *nirviśeṣa* Brahman, that is true and this is all false. Adopt any one of them, *sattvic*, *rajasic*, *tamasic*." This division Śaṅkara recognized. "Nārāyaṇa *upāsanā* is *sattvic*, this Brahman *rajasic*, and Śiva *upāsanā* this is *tamasic*, Devī, all these things, *tamasic*. But after all it is false, everything is false, and that Brahman is all in all."

Akṣayānanda Mahārāja: Mahārāja, in Vedic scripture, or allied scripture, is there any mention of this Christianity creed, in scripture?

Śrīla Śrīdhara Mahārāja: No, I don't find it.

Akṣayānanda Mahārāja: Of the symptoms of it, the *lakṣaṇa* of Christianity may have been mentioned, perhaps. Although not directly mentioned. Because they also say that they can eat meat and they can drink. The modern Christians, they all do these things. They say this is part of our religion.

Śrīla Śrīdhara Mahārāja: They are in with the Muslims, no transmigration of soul, birth and rebirth. And also they're of the opinion that only the human beings have souls and the animals they have no souls. "So no *himsā*, no violence, that is the underlying thing. They have got no souls." That is a dangerous thing, misconception.

How a person like Christ can say the animals they are crying, but they have got no soul. You can sacrifice and you can eat. How it is possible, I can't think. He's so non violent at his heart, how he can allow a suffering animal to be sacrificed for the eating purpose. I can't follow.

With the Mohammedans it may be, they're very rude people. They're using force for conversion, all these things, very cruel, very rude in their habits.

But Christ was very mild, mild temperament. If you give a slap on this cheek, I will produce another. Then how he could overlook when an animal is cut, then he's showing his pain, crying aloud, how he can ignore. I can't understand.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Anyhow Bhaktivinoda Ṭhākura has harmonized that they preached in a locality where it was necessarily...

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam [karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

[“Childish and foolish people are attached to materialistic, fruitive

activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.”] [*Śrīmad-Bhāgavatam*, 11.3.44]

...that the whole thing should not be delivered there in that locality, that section, not possible, so they have not expressed the whole truth, partial. ‘They have got no soul,’ because it may be impossible that without animal food they can go on.

But at the same time it is mentioned in *Bible* that John, before Christ, he lived on only fig, fig and honey, John. It was translated wrongly. Without fig something was mentioned there, that John lived on honey and locust. But latterly it was found that that Hebrew word means, that locust as well as fig, the forest fig, so a ripe fig, big fig, that may be a kind of food. So then latterly it was interpreted on honey and fig, a fruit, jungle. We have got that fig tree here. Like fig that may be fig and honey. But it was, in the beginning, locust, a class of flying insect, he used to live on insect and honey.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Ahiṁsā. But in *Gītā*, it is mentioned, is given the solution universally.

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ [tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

[“Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death.

Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering

the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*).”] [*Bhagavad-gītā*, 3.9]

Whatever you do, connect it with infinite. First try to connect with infinite and then gradually you will be in a position to read the waves of infinite and improve yourself accordingly. Anyhow begin in the name of God. Whatever conception is possible of the God at present with you, begin in the name of God. And that God conception will be widened, gradually. Everything without *hiṁsā* cannot go.

ahastāni sahasānām, apadāni catuṣpadām [laghuni tatra mahatām, jīvo jīvasya jīvanam]

[“Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another.”] [*Śrīmad-Bhāgavatam*, 1.13.47]

Even if we eat vegetables that is also *hiṁsā*, that is also violence to certain extent, but less intensity. But that is also violence to eat something to keep us our body, to kill that vegetable. So only to get rid of that problem is to do it with the consciousness of the infinite. “For Itself,” connecting with His universal *līlā*, come in contact with that wave, try to find that plane where everything is for the best. “Die to live,” the slogan for the nature of movement is “Die to live,” connect with that wave. Every death is for higher birth. Die to live, connect with that wave, try.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nītāi

Gaura Hari bol. Who is looking after the cooking affairs there? [?]

Akṣayānanda Mahārāja: No.

...

Śrīla Śrīdhara Mahārāja: [?] Deviation. It is of course enervating plane,

depleting the paraphernalia. The environment is always trying to destroy the spiritual thing, envelop. Ignorance is always trying to cover light. So it is necessary that now and then the light will have to come in the land of darkness. *Evaṁ prakṛti-vaicitryād, pāraparyeṇa.*

*evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇāṁ pāraparyeṇa keṣāñcit
pāṣaṇḍa-matayo 'pare*

[“Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints.”][*Śrīmad-Bhāgavatam*, 11.14.8]

Always there is a tendency to be enveloped by darkness, then always will be covered by darkness, ignorance. This is the plane for that. So it will deviate. Still we shall try hard to stick to the principles advised. And for that Manu says, *sadbhir, adveṣa-rāgibhiḥ, vidvadbhiḥ, sadbhir, adveṣa-rāgibhiḥ.*

*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata*

[*Manu-saṁhitā*, 2.1] & [*Loving Search For The Lost Servant*, p 11]

Three qualities, *vidvadbhiḥ*, who has got substantial knowledge in the revealed scripture, first condition, to maintain it in tact, deep knowledge in the revealed scriptures, *vidvadbhiḥ*. And *sadbhir*, and that must be followed by the saints, and what type of saints? *Adveṣa-rāgibhiḥ*, those that are free from any attraction of this world, this wealth, name, fame, all these things, *adveṣa-rāgibhiḥ*. Who are independent from these three, *kanak, kāmīnī, pratiṣṭhā*, the attraction for senses, money, and fame. Such saints can maintain the standard, and deep knowledge in scripture, as well as non attraction to the worldly temptation. Such saint can maintain the truth here in this world. It will always tend towards degradation, the angle of life, darkness, ignorance. Its necessity is going down. Hare Kṛṣṇa. Gaura Hari. It's very hard to maintain, so *nirapekṣa*, independent of all these temptations they can only maintain the standard. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, Śrīla Rūpa Goswāmī he talks about pure devotee not having any propensity in his heart to criticize others. So how to get this propensity ourselves?

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Akṣayānanda Mahārāja: In *Upadeśāmṛta* there's one: a *śuddha bhakta*, the *nindā-śūnya*...

Śrīla Śrīdhara Mahārāja: *Nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā.*

Akṣayānanda Mahārāja: Yes, so how to get that quality? He's asking.

Śrīla Śrīdhara Mahārāja: May be of the highest type, and that should be in our view, and we shall rather try to keep company with the next lower, *madhyama adhikārī*. This is the symptom of the highest. Just before that, what is the stanza?

*kṛṣṇeti yasya giri taṁ manasādriyeta dīkṣāsti cet praṇatibhiś ca
bhajantam īśam śuśrūṣayā bhajana-vijñam ananyam anya- nindādi-
śūnya-hṛdam īpsita-saṅga-labdhyā*

[“One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation (*dīkṣā*) and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others.”] [*Śrī Upadeśāmṛta*, 5]

When you come across such a type of devotee, then we shall do anything for him, prepared to do anything for his rare, valuable company, *īpsita-saṅga-labdhyā*. *Kṛṣṇeti yasya giri taṁ manasādriyeta*. Where is sincere name of Kṛṣṇa, not imitation, or any wilful name, *nāmāparādha*, *nāmābhāsa*, but real name in his lips we hear a single time. *Kṛṣṇeti yasya giri taṁ manasādriyeta*. If we find any name, or anyhow, or any

name in anyone's lips we should adore him mentally, and not methodically, mentally. *Dīkṣāsti cet praṇatibhiś ca*. Then if he's connected with the higher Vaiṣṇava chain, then we shall bow down our head to him, not otherwise. Bhaktivinoda Ṭhākura he has added some note here.

saṅga-doṣa-śūnya, dīkṣitādīkṣita, [jadi tava nāma gāya mānase ādara, karibo tāhāre jāni' nija-jana tāya]

[“Within my mind I will honour and consider as most dear one who avoids the fault of bad association and sings Your Holy Name, be he formally initiated or not.”] [*Saraṇāgati*, 5.1][From Gosai Publishers' *Upadeśāmṛta*, p 72-73]

Anyone in whose lip we shall find the name of Kṛṣṇa, if he's not in association with the known bad company, then only we shall adore him in our mind, mentally, not physically. *Saṅga-doṣa-śūnya*. But if he's connected with any bad company, bad company whom we know that they have got some mal practices and some other desire, organized way, then we won't care for him, taking the name.

Just as Nitāi-Gaura Rādhē-Śyāma. Nitāi-Gaura Rādhē-Śyāma, of course these names are well and good, but this Rāma dāsa party they use Nitāi-Gaura rather Nitāi Rādhā Gaura Śyāma. With this object they use that name. So associated with that party who have got such misconception, so if we hear Nitāi-Gaura from them we won't care, we shall try to avoid. Not mentally also we shall adore it.

And then when one has got *dīkṣā*, that is acceptance from the real party of Kṛṣṇa, devotion, devotional party of Kṛṣṇa, accepted by *dīkṣā*, then we shall bow down, that he has got real connection of Kṛṣṇa. *Dīkṣitādīkṣita, jadi tava nāma gāya, mānase ādara. Dīkṣāsti cet praṇatibhiś ca. Dīkṣā* means the connection with *sad guru*. Then we shall show our physical

honour to him, not only mental but physical also.

Praṇatibhiś ca bhajantam īśam, śuśrūṣayā bhajana. And who is regularly engaged in attempting continued *bhajana*, *niṣṭhā*, always he's trying to keep us Kṛṣṇa consciousness, then we shall go and try to serve him. Who is cent per cent engaged, however deep it may be, but *niṣṭhā*, continuous, sincere attempt to keep up Kṛṣṇa consciousness, we shall go and serve him.

But when we have, fortunately, *darśana* of the highest type who does not care for good or bad in this world but always fully, deeply engaged in the name of Kṛṣṇa and drinking the nectar, if we have got the fortune of meeting such a person, then whatever will be possible for me we shall try to give everything and to try to satisfy him. *Nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā*. Everything we shall do for him. With utmost energy we shall try to serve him.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

_____ [?] told, “Śrīdhara Mahārāja has purchased for them some twenty *bigas* of land and they have started a new ISKCON.” That is this Nandi [?] saying.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nine-thirty?

Devotee: Yes.

Devotee: Mahārāja, how to pray?

Śrīla Śrīdhara Mahārāja: As much as possible giving our attention to the direction of Guru, Gaurāṅga and Kṛṣṇa, as much as we can conceive. We shall collect all our energy to devote for the satisfaction of Guru, Gaurāṅga and Kṛṣṇa. As much as we can collect we shall try to sacrifice, to engage that in the service of Kṛṣṇa consciousness, including Guru, Gaurāṅga, Rādhā-Govinda, His full *līlā*. That should be our sincere attempt. And try to know what is Kṛṣṇa consciousness, wherever it will be possible, through the scriptures, from the lips of the *sādhus*. We must be sincere to our own attempt. That is what is primary necessity.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [*Bhagavad-gītā*, 6.40]

We should not deceive our own self, none can deceive us. He’s everywhere and He will come to our relief wherever necessary, *caitya guru*. By the direction *caitya guru*, come to *mahanta guru*. And *mahanta guru* also helps the *caitya guru*, they’re following the common path, mutual help.

End of 82.06.05.B_82.06.08.A

82.06.08.B_82.06.10.A

Akṣayānanda Mahārāja: Mahārāja, *śikṣā* Guru and *dīkṣā* Guru are both *mahanta* Guru: is it correct?

Śrīla Śrīdhara Mahārāja: Yes. *Mahanta* Guru. But *dīkṣā* Guru means he takes perhaps more care for the disciples, obligation is more. And *śikṣā* Guru a little passive. But sometimes when *dīkṣā* Guru is absent, *dīkṣā* Guru, then *śikṣā* Guru may take place. *Dīkṣā*, when one can understand that *dīkṣā* is not a form, or only embodiment of few words, but it has got a real meaning, the life is there, then *śikṣā* Guru and *dīkṣā* Guru [?] But when he's particular for the form, then *dīkṣā* Guru has got more importance. But as much as he can get out of the form of words towards the meaning, then his view becomes broad and wide. He'll find *śikṣā* Guru, *dīkṣā* Guru, wherever is

Kṛṣṇa consciousness he's Guru. In *Bhāgavatam* it is _____
avadhūta it is mentioned.

[?] Guru, twenty four Gurus of the

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. When we have twenty four Gurus,

everywhere one may see Guru. Everywhere it is possible. Everything is giving instruction to me to advance towards service of Kṛṣṇa. The whole paraphernalia, the whole environment, is Guru. In Vṛndāvana it is so. In Navadvīpa consciousness, Vṛndāvana consciousness, everything will excite me to go and serve Kṛṣṇa, Gaura, then we're really in Vṛndāvana.

*yat kincha tena gurumakhi katam go gosthe samam hitat [?] sadva nanda
mayam mukunda dyaitam lila anukulam param [?] sadvam mayam
vandate [?]*

They all try to excite me to serve Kṛṣṇa. They're Guru. Guru becomes identified everywhere. And also concentrated in some place, in *mādhurya rasa* the Rādhārāṇī, in *vātsalya rasa* Nanda, Yaśodā, in friendly circle this Sudam, Śrīdam, in every *rasa* emitting the dynamo from where the power is coming out. Ke?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, a story is there about when Kṛṣṇa had a headache and He wanted the best of the Vaiṣṇavas to get rid of the headache. Did the *gopīs* go to hell when they gave their dust?

Śrīla Śrīdhara Mahārāja: What's he say?

Akṣayānanda Mahārāja: I don't know what he says.

Badrinārāyaṇa: He says, "In the story of ...

Śrīla Śrīdhara Mahārāja: Yes, that I understand.

Badrinārāyaṇa: "Did the *gopīs* go to hell when they gave the dust?"

Śrīla Śrīdhara Mahārāja: Yes. That is a very, very high position, and we shall try to understand that position. Die to live. What type of death they were ready to incur, of what degree? Die to live. That is the highest conception of the order of die to live. They wanted to efface themselves for the service of Kṛṣṇa, and effacement was not possible. Rather, they came out with the highest brightness.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

That is story to us, wholly story, not to suit any practical purpose within us, we shall think, keep it in our mind.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Badrinārāyaṇa: If one is trying to become more humble, what helps the most?

Śrīla Śrīdhara Mahārāja: Self analysis, and also to study the life of those where we find humility in their life, humility. To understand what is humility it is not some external posture and gesture, but it is the development of the heart, and of ones own consciousness. It is a natural thing. One who is in the relativity of a big thing, he can only have conception of his own very small. So to be natural, the humble person must have conception of a very big object of experience. As much as he will come to have a conception of a bigger thing, he cannot but think himself very smaller and smaller, in the relativity. So that is not a thing which we can apply by tactics. It is a natural - when unfolded, our heart will be unfolded to receive the infinite grace of Kṛṣṇa.

Then in that connection it will see that 'I am the humble of the humble, smallest of the small, meanest of the mean. I'm so helpless.' In fact, he has come in contact with the ocean of mercy of Kṛṣṇa. 'Like a straw I'm moving in the ocean. The *līlā* is so powerful, so sweet, and I'm like a straw. I'm dancing there in the *līlā* of Kṛṣṇa. I have no power to assert.'

And then there's another side also, extended by Yogamāyā, that *abhimāna*. They're in that position commanding the party, doing this thing, that thing, that is another thing, delegated by Yogamāyā in the service of Kṛṣṇa, so many, so called ego. Activated by that position they have got their peculiar function to discharge duties, sometimes they're asserting themselves. That is all lent by *svarūpa śakti*, Yogamāyā. And that is imparted to one who is selfless, who has nothing of his own. And that element if it is utilised to suit their purpose of service there. Who are fully empty, that is filled up with nectar, and managed to get some service from them there.

There are soldiers given dress, weapons, everything, from the military department, and make them useful to suit the purpose. So everything is given by Yogamāyā there, *svarūpa śakti*, to utilise them in the service of Kṛṣṇa. Not anything, any qualification carried from here. And our soul is only suitable to receive those dresses or garments: suitability is there. And the dress, and the attitude, is supplied from above, *svarūpa śakti*. And the *taṭasthā śakti jīva* he has got the suitability to accept that particular form of service.

Just as here also in this mundane world he's given the body by *māyā*, the mental system, mental ego, supplied by *māyā*, for the suitability [?] possibility, adaptability, within the soul. And all these things begin by *māyā* and they're working within garments and weapons of *māyā* in this world. This is foreign to him, not in the element of the soul, but adaptability, or suitability, something within. And accordingly this injurious help has been given and he's utilised as an agent of *māyā* here. So also that side, just the opposite, of the *taṭasthā jīva*.

Gaura Hari. Nitāi Gaura Hari bol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

The *dacoits* are recruited and engaged in the government service. Ha, ha, ha. Hare Kṛṣṇa. Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

So nearly ten?

Akṣayānanda Mahārāja: Ten to ten.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, perhaps you mentioned once that you did not see him sing or dance. Chanting and dancing, very little he did that, we're told.

Śrīla Śrīdhara Mahārāja: We did not see him, never to dance, we can't conceive even that he's dancing. And also we did not see him chanting, singing.

Akṣayānanda Mahārāja: In the *saṅkīrtana*.

Śrīla Śrīdhara Mahārāja: *Saṅkīrtana*, but always engaged in Hari *kathā*, delivering lectures, and ordinary discourse of Hari *kathā*, and dictating articles, and most enthusiastically and intense.

I found him once when he's dictating to our Professor Sanyal about the *Harmonist*. He began to publish in English by the name of *Harmonist*, a monthly paper. He was expressing *Sajjana-toṣaṇa* and harmony are synonymous. Bhaktivinoda Ṭhākura he published *Sajjana-toṣaṇī* in Bengali. And Prabhupāda's every work is connected with Bhaktivinoda Ṭhākura, must have some touch or other with Bhaktivinoda Ṭhākura. So *Harmonist*, the name *Sajjana-toṣaṇī* and harmony are synonymous, he was expressing to Sanyal. But so surcharged with feeling I found him that I found his face just like a kind of lotus, that is red and white, mixed. *Kokonada* [?] in Sanskrit it is known, red and white mixed. I found his face just like that type of lotus.

Sometimes the poets they compare beautiful faces with lotus. But I had that experience, practically in that time, a beautiful, a particular kind of lotus I found in his face, *kokana* [?] a reddish lotus [?]

Hare Kṛṣṇa. While talking about Rādhārāṇī almost went to be fainted. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Generally all his lectures used to culminate in the praise of Rādhārāṇī. That we marked. That he has come from that party, full place in that party. Hare Kṛṣṇa. Hare Kṛṣṇa.

I heard him say in Rādhāṣṭamī day, “The best day in the year has come today, best day.” Clearly he told, “The best day.” Vṛṣabhānu sepi [?] He became outside himself when he was talking about Rādhārāṇī.

Hare Kṛṣṇa. Hare Kṛṣṇa. Everything is there to represent in Him in its best reality. But he was seen to lose himself totally when he was talking about Rādhārāṇī, he’d lost himself. That was his attitude, in his mind, he’s lost, when talking about Her.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Keep up the standard. Nitāi Gaura Hari bol. [?] Sometimes chanting this side, that side, that is too much. But come in this plane, take your position,

here you’ll be safe. Nitāi Gaura Hari bol. Gaura Hari bol. That is too much for us, audacity, too much audacity to tackle all these higher sentiments of the Lord there.

I heard once when I was in Delhi, oh, not, in a book, Mohamed Ali [?] though followers of Gandhi for some time they’re orthodox Muslims, especially Mohamed Ali [?] was a scholar. When in Bombay I got a book of Mohamed Ali [?] giving some conception about Islam. I read it for preaching purpose. I found whenever he’s taking the name of Mohamed he says, “Peace be unto him.” Whenever he’s compelled to take the name of Mohamed only there is “May peace be unto him.” Whenever he mentions the name of Mohamed, “Peace be unto him.” By taking name I

may not have the audacity of disturbing him, drive his attention towards me.” Or something like apology.

So with us also, feelingly sometimes talking very high but we should try to keep our position_____ [?] going this side, that side, but our safe position is the *kuñja* of Nitāi Gaura, we’re quite safe. Under the benevolent guidance of Nitāi Gaura we’re quite safe. *Mahā-Mahā-vadanyāya avatāra*. When under Their gaze we’re quite safe. Otherwise, so many ambitions, so much ambition, so much risky, to reach towards high ontological aspect, that may create some anomaly, *pratiṣṭhā*, or any other thing may attack, high position.

Kahibāra kathā nahe [*Caitanya-caritāmṛta, Madhya-līlā, 2.83*]

Tathāpi bāule kaya, kahile vā kebā pātiyāya [*Caitanya-caritāmṛta, Madhya-līlā, 2.49*]

[kahibāra kathā nahe, kahile keha nā bujhaye, aiche citra caitanyera raṅga sei se bujhite pāre, caitanyera kṛpā yāñre, haya tāñra dāsānudāsa-saṅga]

[“Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant.”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.83*]

[śuddha-prema-sukha-sindhu, pāi tāra eka bindu, sei bindu jagat ḍubāya kahibāra yogya naya, tathāpi bāule kaya, kahile vā kebā pātiyāya]

[“Unalloyed love of Kṛṣṇa is like an ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. But even though he speaks, no one believes him.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.49]

Mahāprabhu saying to Sanātana Goswāmī, “These things are not to be talked, so highly secret things, not to be talked. Yet the mad persons they can’t not deal with these things, *bāule kaya*. And if they talk there’s not much harm because ordinary people think that they’re all mad, so that is a kind of safety. The people will think, ‘Oh, they’re not normal thinking, they’re all mad, gone astray.’ So that is our safety. *Kahile vā kebā pātiyāya*. Ordinary persons don’t come to put any faith in these words.”

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati
bhūtāni, sā niśā paśyato muneḥ*

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self- realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”] [*Bhagavad-gītā*, 2.69]

What is night to one, what is day to one that is night to another section.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Akṣayānanda Mahārāja: Mahārāja, that *śreyaḥ kairava candrikā vitarāṇam* [Śikṣāṣṭakam, 1], is that that white lotus of...

Śrīla Śrīdhara Mahārāja: No. *Kairava* means this red which is...

Akṣayānanda Mahārāja: Opening the moon.

Śrīla Śrīdhara Mahārāja: It is related to the moon, their sustenance from the moonlight, this *kairava*.

Akṣayānanda Mahārāja: Not white lotus.

Śrīla Śrīdhara Mahārāja: And the lotus gets sustenance from the sun, daytime.

Akṣayānanda Mahārāja: So that moon lotus is red.

Śrīla Śrīdhara Mahārāja: Yes, red, *śreyaḥ kairava*. There's two kinds, one white one red, two types of that *kumud*. Really the red are called *kumud*, and the white called *kalhara* [?], another name, *kalhara*, that is white *kumud*. Both flourish at night, one red type, another white type.

White is *kalhara* and red type is *kumud*. *Candrikā vitaraṇam*, the moonlight sustains the *kumud*, red lotus, night lotus. What is the English of *kumud*? Red lotus, or night lotus?

Akṣayānanda Mahārāja: Just lotus I think.

Śrīla Śrīdhara Mahārāja: What is lily, difference between lily and lotus?

Akṣayānanda Mahārāja: A lily is a little different I think. Yes, lily is slightly different, smaller.

Śrīla Śrīdhara Mahārāja: Different, what may be different, smaller?

Akṣayānanda Mahārāja: Smaller and different type. But that *kairava* refers to red lotus?

Śrīla Śrīdhara Mahārāja: Red lotus, yes. They're connecting with the moon, the red lotus.

Akṣayānanda Mahārāja: So that prayer, *kairava candrikā vitaraṇam*...

Śrīla Śrīdhara Mahārāja: Yes, the Name enlivens the heart. The Holy Name, the influence of the Name supplies the vitality to the life lotus of our heart, our awakening of our heart, or soul. Soul may be compared with the lotus, that night lotus. And the Name as moon, and moon sends his ray to the *kairava* and enlivens.

Akṣayānanda Mahārāja: It opens.

Śrīla Śrīdhara Mahārāja: Opens. *Candrikā vitaraṇam*, *candrikā* means vitality, supplies vitality, sustenance, vitality. And then *vidyā-vadhū-jīvanam*, the next step comes that when it grows a little by the help of that moonlight it comes in the garb of the serving in *mādhurya rasa*, emit, *vidyā-vadhū-jīvanam*, *vadhū*, that wholesale dedication. *Mādhurya rasa* means wholesale dedication, the type of wholesale dedication, *vidyā-vadhū-jīvanam*. It is seen to grow in the light of service of the wholesale dedication, *vidyā-vadhū-jīvanam*. *Ānandāmbudhi-varḍhanam*, gradually it finds itself in the midst of the ocean of joy, and that is increasing and increasing, ever increasing ocean of joy. *Ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam*. The ocean that is filled with increasing novelty every second, with new novelty it is coming, not stagnant. *Ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam*. *Sarvātmāśnapanam*, and purifying, wholesale, wholesale purifying, concerning his own and also many others that are outside. Wholesale purifying, the Name, in and out.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So you are to look after your guest.

Akṣayānanda Mahārāja: Yes Mahārāja, yes.

Śrīla Śrīdhara Mahārāja: Now I ...

Akṣayānanda Mahārāja: Hare Kṛṣṇa. Jaya Om Viṣṇu-Pāda
Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti
Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Akṣayānanda Mahārāja: ... *Brahma-saṁhitā* we've got, there's one verse,

uvāca puratas tasmai, tasya divya sarasvatī kāma-kṛṣṇāya govinda, he gopī-jana ity api vallabhāya priyā vahner, mantram te dāsyati priyam

[“Then the Divine Vibration of the Supreme Personality of Godhead, Divyā Sarasvatī, said to Brahmā as he was seeing darkness all around, “O Brahmā, *klīṁ kṛṣṇāya govindāya gopī-jana- vallabhāya svāhā*, this *mantra* will bring about the fulfilment of all your cherished desires.”][*Śrī Brahma-saṁhitā*, 24]

That Sarasvatī, the Divine Consort of the Supreme Lord, She gave Lord Brahmā this *mantra*, this *klīṁ kṛṣṇāya govindāya*, etc. But the question was, this Sarasvatī, Divyā Sarasvatī, what is Her identity? What is Her position? Is She the same Goddess, Vag, Vag Devī?

Śrīla Śrīdhara Mahārāja: Vag Devī in Her real self She's [?] consort of Nārāyaṇa.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Lakṣmī and Sarasvatī, knowledge and *aiśvarya*, resources, two potencies of Nārāyaṇa. But Sarasvatī, that is the vocal resources, the sound, sound resource, *śabda*, [?] In the instrumentality of extending ones own self from thought, from inner nature, through sound. Through aural instruments, it came to Brahmā. [?] And Kṛṣṇa, object of worship, attainment. So Svayaṁ-Bhagavān, the supremacy of the beauty has got recognition over the power and grandeur. It is admitted here.

Nārāyaṇa is supposed to be the cause of the whole existence, conscious, unconscious. He's imparting this truth, that *mantram*, that you search for that. The object of our search is of such nature. So this is to prove that, *kṛṣṇas tu bhagavān svayaṁ* [Śrīmad-Bhāgavatam, 1.3.28], as in *Bhāgavatam*.

nārāyaṇas tvaṁ na hi sarva-dehinām, ātmāsy adhīśākhila-loka-sākṣī
[nārāyaṇo 'ngaṁ nara-bhū-jalāyanāt, tac cāpi satyaṁ na tavaiva māyā]

[“Are You not the original Nārāyaṇa, O supreme controller, since You are the Soul of every embodied being and the eternal witness of all created realms? Indeed, Lord Nārāyaṇa is Your expansion, and He is called Nārāyaṇa because He is the generating source of the primeval water of the universe. He is real, not a product of Your illusory Māyā.”] [Śrīmad-Bhāgavatam, 10.14.14]

In that way. Still Brahmā [?] “Who are you [?] Such is Your temperament. I do not care for anybody, but Your dress is such [?] I can know easily my Master Nārāyaṇa.”

But Brahmā, at last he came to conclusion, “That You are greater than

Nārāyaṇa.” And he was empowered by this *mantram* from Nārāyaṇa.

We find the clue, without His will we cannot know Himself. So here in this method it was extended to Brahmā through Sarasvatī, “That this is your *mantram*, your mind attempt here and you will thrive. You will know more about it. *Gānat trāyate mantra*. If you mind it, attend it, you’ll be relieved from your present position. You will have progress. Life is progress. This will help you in the right line, your progress. The object of the world is such, the destination is of such nature. You may mind it, you may think of it.”

Yena purā sarasvatī, pracoditā yena purā sarasvatī. Where is it in *Bhāgavatam*? *Pracoditā yena purā sarasvatī*.

[pracoditā yena purā sarasvatī, vitanvatājasya satīm smṛtiṁ hṛdi svalakṣaṇā prādurabhūt kilāsyataḥ, sa me ṛṣīṇām ṛṣabhaḥ prasīdatām]

[“May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahmā, be pleased with me.”][*Śrīmad-Bhāgavatam*, 2.4.22]

Hare Kṛṣṇa. Hare Kṛṣṇa. Bhaktivinoda Ṭhākura writes,

*[bhakti badha jaha ho'te, se bidyar mastakete, padaghata koro' akaitaba]
sarasvati krsna-priya, krsna-bhakti ta'r hiya, binoder sei se baibhava*

[“Among all the obstacles to devotion, this mundane knowledge is

certainly the foremost. You must sincerely kick it out, dear mind, for the real understanding is that Mother Sarasvati, the Goddess of learning, is very dear to Lord Kṛṣṇa, and devotion to Him is her very heart. This very devotion is indeed the sanctifying grace of Bhaktivinoda.”]

In reality, all words, all sound, have their foundation in Kṛṣṇa consciousness, like any other things. And there is also the outer aspect. The same word apparently may take us to Kṛṣṇa consciousness, and others to world consciousness, same word.

Just in front of the chariot in Purī, what Mahāprabhu chanted, and danced, an ordinary *śloka*, the ordinary pastimes of a young man and a youthful lady. He’s chanting madly that when dancing in the front of chariot. None can understand it. *Sei ślokerā artha jāne sabe ekā svarūpa*.

[sabe ekā svarūpa gosāñi ślokerā artha jāne / ślokānurūpa pada prabhuke karāna āsvādane]

[“Only Svarūpa Dāmodara Gosvāmī knew the purpose for which the Lord recited that verse. According to the Lord’s attitude, he used to quote other verses to enable the Lord to relish mellows.”][*Caitanya-caritāmṛta, Antya-līlā*, 1.76]

Only Svarūpa Dāmodara could realise the meaning of that *śloka* [?]

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Śrīla Śrīdhara Mahārāja: [?] So every word really meant for the service of Kṛṣṇa. Everything, if deeply perceived to its true aspect. But due to misunderstanding we're on the cover and see something else, in relation to our personal satisfaction, or extended selfishness, contrary [?] according to our understanding and our nature. He's for Himself. So words are also serving Him, all words, but we can't understand. There is the rub.

īśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyāṁ jagat tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

[“Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.”] [Śrī *Īśopaniṣad*, 1]

He's for Himself, that is reality. And local interest is the cause of reading it in different ways. Absolutely it is for His satisfaction, His working. We are misreading them on our different accounts, for selfishness, individual or group, that is the solution.

Here the Saraswatī from Nārāyaṇa is coming to Brahmā, the creator of this Earth, to give him some internal principles. That ultimately everything is connected, but you are also still in want of realization.

That is this, keep it in your own heart and go on cultivating this Kṛṣṇa consciousness, and you will improve. Brahmā the creator, he's also a post-holder, a creator...

na tathā me priyatama ātmayonir na śaṅkaraḥ

na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

[“Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you.”][*Śrīmad-Bhāgavatam*, 11.14.15]

...how the gradation goes, [?] beginning from Brahmā, going up to the *gopīs*, this line. Brahmā the creator of this world was given by Nārāyaṇa whose representative he was in this world of perverted reflections. “Keep it in your mind, this is the goal.”

Nitāi Gaura Hari bol. Today this lady, Anurādhā, she was telling me this morning that Swāmī Mahārāja went to Dallas and the big scientific scholars were all gathered there. And they challenged him, so big figure. Swāmī Mahārāja was smaller figure there. “You don’t have faith in all the science exhibitions and other things.”

Swāmī Mahārāja in course of his lecture told, “I shall beat you with my shoes, and then you will be able to realize. And the shoes of intellectual strike, stick. Shoes, that is negligible, the shoes may be negligible words of intellectual bumble. I shall beat you. Then you will come to your senses, what is what.”

And also he told in that respect that, “The real preacher he will have such attitude, that I do not know much, but my Gurudeva, God, is on my back.

I'm only an agent and the proprietor is always on my head. With this consciousness a preacher should begin his work. That, he's on my back. I may not know, but I have my Gurudeva."

Just as Swāmī Mahārāja told when he thought he may not live long, "If I disappear, if I die, don't care, but your grandfather is there, you think of that. Your grandfather will be at your back."

So the real preacher should always have, and will get the supply from above.

Rāmānuja and a Śāṅkara Paṇḍita met in a discussion, more than a fortnight, continuous. And at last Rāmānuja found himself helpless in that fight and came to Varadarāja temple.

"I am nothing, I am a culprit in the *sampradāya*. I cannot keep up the dignity of the *sampradāya*, can't keep. I'm so mean. What shall I do?"

Then he got some inspiration from the temple, and the next day when he went to take his seat in the house, and that Śāṅkara Paṇḍita gentleman came and fell at his feet.

"Yesterday what you told me I have realized that verse. Then that is true. So I have got my faith back. For two weeks continuously going on discussing, discussing."

Akṣayānanda Mahārāja: What was that man's name?

Śrīla Śrīdhara Mahārāja: I don't remember. I found it in an English book in Madras, Rāmānuja.

Akṣayānanda Mahārāja: He was a Śāṅkarite?

Śrīla Śrīdhara Mahārāja: Śāṅkarite. He submitted at last. His previous argument, by the divine will, came to take the victory, not any new argument was necessary, by His will.

So with heart within and God overhead, we shall approach. We are finite, but infinite is there. Everywhere, at every position, every time, we must be conscious that we are finite, but the infinite is there. And through my Guru *paramparā* we are in favourable position, they will side with us.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi
Gaura Hari bol. Nitāi.

Brahma-saṁhitā is considered to support the views of Mahāprabhu Śrī Caitanya Deva so closely and intimately that some say that this was written by Mahāprabhu Himself.

Bhaktivinoda Ṭhākura has quoted this, he told, “If it is so, then we think ourself much more blessed, because we do not find any book of *siddhānta* direct from Mahāprabhu. He has only taken from *Bhāgavatam*, here, there, and only eight *śloka*s He has given. But if *Brahma-saṁhitā* might have been written by Śrī Caitanya Deva this is all well, all good. But it is not so. Jīva Goswāmī has mentioned that this is a chapter from original book *Brahma-saṁhitā* which has got hundred chapters, consist of hundred chapters, and this is only one chapter.”

Akṣayānanda Mahārāja: Yes. *Yad yadaya sata dhukha sangita* [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. This is the fifth chapter, it is mentioned?

Akṣayānanda Mahārāja: I think yes, we're told.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: There was another question he had, that general thing. Saraswatī sometimes considered the wife of Lord Brahmā. And understood Lord Brahmā he was alone at that time. So she from Vaikuṇṭha gave this *mantra*. And then his wife Saraswatī appeared later, perhaps? This question came.

Śrīla Śrīdhara Mahārāja: That may not be the same Saraswatī. The extension. When Saraswatī came direct from Nārāyaṇa to Brahmā, and by the will of Nārāyaṇa that same Saraswatī came out of Brahmā for the public, as originally willed by Nārāyaṇa. It may be taken in such a way. Ordinary people say this Saraswatī is subservient to Brahmā. That may be the outer aspect. And real Saraswatī cannot but be the direct potency of Nārāyaṇa.

Akṣayānanda Mahārāja: Yes. Another question came, that sometimes its said that Saraswatī is opposed to Lakṣmī. What's the bother?

Śrīla Śrīdhara Mahārāja: Subtle. Lakṣmī is the potency, offers comfort. But Saraswatī is the potency and Lakṣmī giving comfort position. But Saraswatī which is coming out of Nārāyaṇa, always meant for the help of others. So if Lakṣmī collects energy from Nārāyaṇa, so-called, but Saraswatī taking energy from Him and spreading it out. So little antagonistic. One is in-carrying, another out- carrying. Saraswatī is always out-carrying. She has not in-carrying service, always out-carrying.

And Lakṣmī Devī she may not like, “That I’m collecting energy and she’s export and import.” Import against the export, so they may have some feeling of so-called apparent apathy, the in-carrying and the out-carrying potency of Nārāyaṇa. Lakṣmī she also has out-carrying to certain extent, still in-carrying. Whereas Saraswatī has no in-carrying, she’s only exporting. Sound exporting. To us sound may import, but to Nārāyaṇa no import necessary, always export through sound, *śabda- brahman*, the external sound.

Within sound everything. Air also, ether, the cause of the plane of sound is the finer, and extensive, and covering everything within it, in and out. Ether is in and out. Where is earth, there is ether, but where is only ether may not be earth, or water.

*yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu praviṣṭāny apraviṣṭāni,
tathā teṣu na teṣv aham*

[“O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything.”] [*Śrīmad-Bhāgavatam*, 2.9.35]

Saraswatī out-carrying, the sound coming for the benefit of the

environment. And Lakṣmī Devī is trying to give comfort to Nārāyaṇa, eternally. Potency of different type. If we want to differentiate then it will be like this, sound, sound coming from... and Lakṣmī, sustainer, little antagonistic.

Rādhārāṇī She's sometimes very disgusted with that flute. "You give Your flute to Me. The flute is the cause of all disturbance." So there was a conspiracy, "You must take out the flute from Kṛṣṇa," amongst the *gopīs*. "That disturbs us most. The sound most disturbing. Always tries to disposes us of our own self. So flute is our enemy." Something like that. The flute, the sound.

The Lakṣmī class, the *gopīs* they're also feeling disturbance, disgusted with the sound, some animistic position. "This is the root of all disturbance in our heart. We don't care so much for You, not afraid of You, but afraid of Your flute, the sound." So sweet, everything upset, by the sound everything upset. A little antagonistic there also.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

That is distributing, flute. I have also written in the meaning of *Gāyatrī*. *gāyatrī muralīṣṭa-kīrttana-dhanaṁ rādhāpadaṁ dhīmahi*.

In *Gāyatrī* it is reflection of the flute, the sound of the flute of Kṛṣṇa, the sweet sound, which can not only release us from all engagements, undesirable, but it helps us to engage in the accurate, proper service of the Lord. Positive and negative, two functions, the sound, the *Gāyatrī*, *gānat*, *trāyate*, by singing, the naming of which we get emancipation, liberation. But liberation has got the positive side, to have a definite engagement in the service of Kṛṣṇa, self-determination. *Svarūpena vyavaṣṭhiḥ*, it takes us to the *svarūpa*, our proper function of the soul, in

its innermost respect. *Gāyatrī muralī*, that *muralī* of Kṛṣṇa and the *Gāyatrī*, a perverted reflection here. *Kīrttana-dhanaṁ*, Mahāprabhu's *kīrtana* also to that effect. The flute of Kṛṣṇa, the *saṅkīrtana* of Mahāprabhu, the *Gāyatrī* in *Veda*, all, their aim is all equal, interconnected. *Gāyatrī muralīṣṭa-kīrttana-dhanaṁ*. One in the highest positive, another in the middle, another in the lower position. *Rādhāpadam dhīmahī*.

Gaura Hari bol. Gaura Hari bol. [?] *kṛṣṇa-bhakti ta'r hiya*.

Sarasvatī is most favourite of Kṛṣṇa, the sound God. And Her heart is full with Kṛṣṇa.

Binoder sei se baibhava. “And my resources, my everything is there [?] and in another passage [?] “And who uses her for their satisfaction of local interest, he wants to punish him.” In this way Bhaktivinoda Ṭhākura. Really sound follows sound, speak of Kṛṣṇa, all sound, speak of Kṛṣṇa. *Kṛṣṇa-priya, kṛṣṇa-bhakti ta'r hiya, binoder sei se baibhava*. *Se bidyar, kṛṣṇa- bhakti*. *Se bidyar mastakete, padaghata koro' akaitaba*. “And who is leading astray from Kṛṣṇa *bhakti* that sort of words and sounds I want to kick on that.” Bhaktivinoda Ṭhākura. *Se bidyar mastakete*. On the head of that learning, *padaghata koro' akaitaba*, without any reservedness kick on the head of that sort of sound cultivation which does not take us towards Kṛṣṇa.”

[bhakti badha jaha ho'te, se bidyar mastakete, padaghata koro' akaitaba sarasvati kṛṣṇa-priya, kṛṣṇa-bhakti ta'r hiya, binoder sei se baibhava]

[“Among all the obstacles to devotion, this mundane knowledge is certainly the foremost. You must sincerely kick it out, dear mind, for the real understanding is that Mother Sarasvati, the Goddess of learning, is very dear to Lord Kṛṣṇa, and devotion to Him is her very heart. This very

devotion is indeed the sanctifying grace of Bhaktivinoda.”]

Hare Kṛṣṇa Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari
bol.

Akṣayānanda Mahārāja: In the *Anubhāṣya* perhaps, mention of the different types of *sannyāsī* titles. In the title Saraswatī it is mentioned, expert in *śāstra*, and also we were puzzled it mentioned *śāstriya sangit*, that the *sannyāsī* would engage in *śāstriya sangit* for a kind of meditation. Is that in the Śāṅkara School or possible in the Vaiṣṇava School also? But we don't find that.

Śrīla Śrīdhara Mahārāja: I don't come across such thought. It is mentioned where?

Akṣayānanda Mahārāja: *Anubhāṣya* perhaps.

Śrīla Śrīdhara Mahārāja: Prabhupāda's? Where?

Akṣayānanda Mahārāja: Yes. In *Madhya-līlā* he's given explanation of the different names of the *sannyāsa*.

Śrīla Śrīdhara Mahārāja: These ten names.

Akṣayānanda Mahārāja: Yes, ten names. Bharatī, Aranya...

Śrīla Śrīdhara Mahārāja: Saraswatī, should have some connection with *sangit*. And only they have got the title of Saraswatī.

Akṣayānanda Mahārāja: That was one of the apparent qualities. I did not understand that.

Śrīla Śrīdhara Mahārāja: But we did not find any such qualification in our Guru Mahārāja.

Akṣayānanda Mahārāja: I know that. Not a trace.

Śrīla Śrīdhara Mahārāja: No tinge, no trace. Once a group photo was taken when Prabhupāda was young and they were all singing. And Prabhupāda was asked at least to open his mouth, ah, in this way the photo was taken. "They all are singing so you must open your lips." There was one group photo.

[?]

Vyāsadeva was residing on the banks of the river Saraswatī. *Śuka madhya parama śakti*.

And there he also taught *Bhāgavatam* to Śukadeva. Nārada also came there and gave the ten principles of *Bhāgavatam* there on banks of Saraswatī River. Nārada came, taught the principle of *Bhāgavatam*, and Vedavyāsa also he taught Śukadeva *Bhāgavatam*, two sittings there. A third sitting in Śukatal [?] where Śukadeva was speaker. Fourth sitting in Naimiṣāranya. Sūta Goswāmī was the speaker. And after four sittings Vyāsadeva [?] he got it in the present edition only three introductory

*śloka*s, he gave it to the market, the present *Bhāgavatam*, after four sittings. First Nārada and Vyāsa, second Vyāsa and Śuka both in Saraswatī, Badarikāśrama, and third in Śukatal, and fourth in Naimiṣāranya. And then these three introductory *śloka*s, written by Vyāsadeva. *Janmādy asya* [Śrīmad-Bhāgavatam, 1.1.1], *nigama-kalpa-taror* [Śrīmad-Bhāgavatam, 1.1.3], *dharmah projjhita- kaitavo* [Śrīmad-Bhāgavatam, 1.1.2]. With that introduction Vyasadeva published, gave it to the public.

Gaura Hari. Gaura Hari. Gaura Hari.

Akṣayānanda Mahārāja: Nārada-Vyāsa first.

Śrīla Śrīdhara Mahārāja: Nārada-Vyāsa; Vyāsa-Śuka. *Pitur dvaiva, pitur dvaipāyanād aham*.

Adhītavān dvāparādaḥ, pitur dvaipāyanād aham. Śukadeva says.

[idaṁ bhāgavatam nāma, purāṇam brahma-sammitam adhītavān dvāparādaḥ, pitur dvaipāyanād aham]

[“At the end of Dvāpara-yuga, I studied this *Mahā-Purāṇa Śrīmad-Bhāgavatam* from my father, Śrī Kṛṣṇa-Dvaipāyana Vyāsa. I conceive that to be the highest standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you.”] [Śrīmad-Bhāgavatam, 2.1.8]

“What I have read from my dear father I shall speak to you here now, give

delivery. Because I conceive, I find that you are *mahā-pauruṣiko*, you are searching after the highest end of life. So here's a proper place, and I should inaugurate what I read, thinking, representing the highest principle of our life. I shall deliver now to you this here today."

tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān [yasya śraddadhatām āśu, syān mukunde matiḥ satī]

["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.10]

"You are really the receiver of what is known as the highest end of life, *mahā-pauruṣiko*, the highest end of life that can be accepted by the great high thinking soul. So I shall deal with that."

Hare Kṛṣṇa. Kṛṣṇa *līlā*, *nara līlā*, that human pastimes of the highest type of the Lord, human pastimes, that is the highest. *Prākṛta*, *aprākṛta*, when the proprietor plays the part of a thief, peculiar. If we can adjust with that then no further solution is necessary, all is solved. If we can understand that if proprietor may be like play the part of a thief, who is the absolute owner, proprietor, He's playing the part of a thief, if we can follow this, understand this, then everything is solved. Nothing remains to be solved.

Our Guru Mahārāja told once, *vairāgya sesya agresya* [?]

"Nārāyaṇa He has got indifference, *vairāgya*. *Vairāgya* means indifference, abnegation. He has got abnegation to such a degree,

everything belongs to Him but we can't find the master, the owner. Such abnegation He has got, that we can't find the real owner of the property. He's so careless about His own. Here also, He's dealing with things as a thief, being the proprietor. He's more advanced, not only abnegation, but also approaching in the surface like a thief."

One gentleman told another thing, "Because He's a thief so we have got some consolation. We may not have to invite any thief. In rainy season the storm, walled up house, everything, all protection, but the dignified thief, he won't care for all these sorts of protection. He will come, enter into the house of His own interest."

So we have erected so many boundary lines, protecting lines, that God consciousness may not enter into our heart. We are trying our best not to allow Him to enter in our heart. But only He enters as a thief. "Oh, because He enters as a thief we are saved. Otherwise wakefully we can't allow God consciousness to enter in. But because He's thief, we are saved. Otherwise we have no other alternative of being saved. So He's thief in His own home. So self-abnegation to the extreme."

Ha, ha, not only that, by taking something without notice of Yaśodā He's being whipped, mercilessly, and crying lovingly, "I won't do it again My mother. Please forgive Me."

_____ [?] One who is conscious that everything belongs to Him, unconditionally, and He's playing such part. What sort of ecstasy He will feel in His heart? What is the matter? *Yasyālinde param brahma*.

*[śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ aham
iha nandaṁ vande, yasyālinde param brahma]*

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the

Mahābhārata - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.96]

“I want this type of God, no other God I want. Play as a thief being the proprietor, so humble, so homely. I want this, I want that God, no other type of God I want.”

Hare Kṛṣṇa. Then Parīkṣit Mahārāja told, “What’s the matter? The *yogī*, *ṛṣi*, scholars, saints, they’re trying their utmost to reach to God conception. But they think this is very far off, it is very high, it is most abstract, it cannot be done. And if any way we come in touch automatically, immediately we are thrust down. Such valuable and rare thing. And that Yaśodā, is suckling her breast to that *parambrahma*. What’s the fun? And He’s crawling on the compound of Nanda Mahārāja, what is the matter? What sort of *sādhana* is there? They have attained such position and what is the means to such end, that *anurāga*, *sādhana*, way of love. Only *bhakti*, unconditional surrender, that can have such achievement towards the unknown and unknowable, unapproachable. And that can be approached in such a way, such a peculiar means is there. And what is that? That is *prema*, that is love, that is devotion, that is surrender.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, in that in-going and out-coming, in which you spoke of Lakṣmī serving and Saraswatī distributing, so then

we think about *mādhurya* and *audārya*.

Śrīla Śrīdhara Mahārāja: Ha, ha, yes.

Akṣayānanda Mahārāja: Would there be any...

Śrīla Śrīdhara Mahārāja: Ha, ha, *mādhurya*, *audārya*. Saraswatī is more akin to *audārya*, and *mādhurya* the predominance of Lakṣmī. Lakṣmī of course of lower order potency, but still the line, it is recruiting. Saraswatī is recruiting officer, recruiting department, *audārya*, mainly representing that side, Saraswatī.

So Mahāprabhu came to tackle with the *śāstra paṇḍita*, *śāstra*, the scriptures, *vidya*. And their sustainance, *vidya*, *paṇḍita*, and that is milk, milkmaid. Milk is the most sustaining type. So *gopa*, *go* means *Veda*, *go* means this cow section. *Go* means *indriya*, Govinda. *Go* is the fulfilment of all our senses, who is the real product of the *Veda*, and who is a cow-keeper.

Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. *Go*, *śruti*, the most innocent life, as if their life is only for others, milk, and helping to the other society, *go*, humble and helping, ideal. *Śruti*, passive instruction, helping. And *go indriya*, Govinda. Govinda, all our senses may have fulfilment in Him. The corresponding side is there, and then there is no harm. Otherwise sensualism is to take us to the hell, *kāma-andhatamaḥ*.

[ataeva kāma-preme bahuta antara, kāma--andhatamaḥ, prema--nirmmala bhāskara]

[“There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun.”] [*Caitanya-caritāmṛta, Ādi-līlā, 4.171*]

But if it's properly directed towards Him, that is just the opposite of sensualism which is the meanest, *kāma--andhatamaḥ, prema--nirmmala bhāskara*. The senses are not created for nothing. They have got their fulfilment. But real inner pure holy fulfilment is with Kṛṣṇa. And the opposite is so much filthy. Govinda.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Badrinārāyaṇa: Mahārāja, when Śukadeva Goswāmī was born, didn't he take off, didn't he leave his father right away, immediately?

Śrīla Śrīdhara Mahārāja: Yes. Different *kalpa* is there. In one *kalpa* it is like that, that Śukadeva did not want to come out of the womb because...

End of 82.06.10.B

82.06.10.C

Śrīla Śrīdhara Mahārāja: ...he thought, 'I won't come out.' Long time passed. Then he arranged with the *vidhatta* [?] the administrating authorities, "That for a single second the *māyā* should be taken away." [?] come out. And that was done and Śukadeva came out and ran towards the forest.

Another *kalpa* also represented, that Śukadeva came when Vyāsadeva was working with *yajña katha*. That time something happened and Śukadeva came out.

Badrinārāyaṇa: Talked with the parrot?

Śrīla Śrīdhara Mahārāja: In another story when Mahādeva was talking about Kṛṣṇa to his wife Devī Durgā, when Durgā Devī slept while attending the talk of Mahādeva she slept. And one bird, Śuka pakhi, he was hearing also, listening.

And he was regularly, Mahādeva now and then asking, "Do you hear?"

"Yes." And the bird was continuing that 'yes.' Though Durgā slept but bird is continuing hearing. And Śiva went on, but at last Śiva found out [?] then he chased the bird, and bird fled. Then sometime, some place, he managed to enter within the womb of a woman, Śuka. And then by any function it came out, as man, Śuka.

So many tales are told about Śuka.

Badrinārāyaṇa: So which Śuka ...

Śrīla Śrīdhara Mahārāja: If we, different *kalpa*...

Akṣayānanda Mahārāja: *Kalpa veda*.

Śrīla Śrīdhara Mahārāja: But we're concerned with the gist, not the story so much.

How Vyāsadeva came, when Parāśara was going to cross a river, a lady was conducting the boat. Suddenly Parāśara felt attraction for the girl, and Vyāsadeva came. So we are to know not to particularise all these things. In *nirguṇa* plane [?] The inner mischief making tendency is absent in *nirguṇa*. Whatever may be the outward waves, but it is free from all selfish mischief making tendency. It is all right. No selfish end. Universal Will, that is sweet.

Draupadī had five husbands, rather, we're told, "If we think of them we're purified." Why? We must look to the inner aspect of things, not the outer, the inner aspect of things. Why?

To commit suicide, that is most sinful. But to sacrifice the body for some higher cause, that is laudable. So motive is all in all. External things, to kill one's body, suicide, that is the most heinous thing. But to sacrifice for a good cause the body, same body sacrifice, that is very admirable. So the internal motive, not only selfless, but Godly. Selflessness, that is the negative side is accepted. And then that God inviting tendency, that is the positive. That is pure, everything pure like anything.

That is the standard. What is the standard of purity? The standard of highest purity, that which is sacrificing and giving himself, that is serving towards the centre, central good. That is the criterion of purity. What is the criterion of purity? Not any external show, but the inner tendency to

sacrifice for the central good. That is the criterion of purity. So accordingly the purity and impurity should be traced.

Gaura Hari. Gaura Hari. Gaura Hari. Not by the phenomenal appearance of the thing. Nitya Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, in this *Brahma-saṁhitā*, one other thing. In the English translation of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's purport it says, "Brahmā thought thus within himself. By the recollection of *Kāma Gāyatrī* it seems to me that I am the eternal maidservant of Kṛṣṇa." So Lord Brahmā's realisation of being a maidservant we don't find much more information.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Yes, that *gopī*. Kṛṣṇa means *gopī jana vallabha*. He's unapproachable even to Lakṣmī and others, only approachable to the *gopīs*, *gopī abhimāna*. So if we want to have His service to the fullest extent, then we are to have, acquire the posing of our inner self as *gopī*, *gopī vallabha*. Highest attainment only is possible in that sort of inner adjustment, the highest attainment can be achieved, and nowhere else.

Akṣayānanda Mahārāja: Does Lord Brahmā have?

Śrīla Śrīdhara Mahārāja: Yes, inner Brahmā, the inner man, inner person. Brahmā the creator, any man if he discharges his duty of *varṇāśrama* for a hundred births, he's eligible to get the position of Brahmā.

svadharma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti [tataḥ param

*hi mām avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ
vibudhāḥ kalātyaye]*

[“A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.”] [*Śrīmad-Bhāgavatam*, 4.24.29]

He’s qualified candidate for Brahmā. So Brahmā is a *jīva*, and his inner self, inner soul, if he wants to attain the highest grace, service of Kṛṣṇa, he’s to come. What to speak of us. Even Brahmā, he’s also advised, “If you want the closest connection of the service of Kṛṣṇa then you are to think your inner self as such. You’re to find out your inner self with such qualifications.”

Hare Kṛṣṇa. And Bhaktivinoda Ṭhākura has written in *Kṛṣṇa-saṁhitā*, “Externally you always bring the duty of a king, of this or that, but internally she may think herself, his soul, as a *gopī*, and engaged in the service of Kṛṣṇa in such and such way. And externally, that is mentally, he may pose in some other way.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Gaura Hari bol.

One is an Ācārya and internally he may be a *gopī* in the camp of Rādhārāṇī, he's there in that pose, and externally Ācārya working.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. [?]

End of 82.06.10.C

82.06.14.A

Śrīla Śrīdhara Mahārāja: ... “Maybe He'll be satisfied with us and give us the boon that we can have the son of Nanda as our husband.”

That is their prayer, the *gopīs*. They're already there, but still, this is the *aprākṛta*, means *prākṛta vat*, they're dealing *jñāna-sunya-bhakti*, they're not conscious of their own position. Yogamāyā has made such arrangement. They think themselves quite helpless ordinary human beings, and even lower than *varṇāśrama* or the jungle girls. That is their understanding of their own position. So they're doing, taking the help of all the gods and saints of many places, but only this to mark, that they all want service of Kṛṣṇa, nothing else. That is the criterion. But otherwise they're helpless there, not ordinary standard even of morality.

“We're lower cast, lower habit, lower people, but we want Kṛṣṇa, none else. *Sādhus*, the *tīrtha*, they are all bigger, holier position they hold. We are very mean position holding.”

Ke?

Akṣayānanda Mahārāja: Badrinārāyaṇa.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa prabhu.

No room there to his preaching life but he had a press. And *Caitanya-caritāmṛta*, and other things he was publishing alone, independently, with a press, he can't stay without a press, Bhaktisiddhānta Saraswatī. Press is his weapon, which is so much precious in the jurisdiction of the *karmī* and the *jñānī*. They may have their importance in their own jurisdiction, but in *ananya bhakti* they have not much influence.

The *bhakti* is everything, and the whole capacity is a full thing, it does not depend on any other thing. *Bhaktyā sañjātayā* [Śrīmad-Bhāgavatam, 11.3.31], the absolute purity of the highest type. Dedication cannot have any dirt of exploitation and renunciation. Renunciation and exploitation they're self-condemned. What purification they will contribute? They're self-condemned, exploitation and renunciation. And the normal thing should be adherence and allegiance to the Absolute. And the highest stage of allegiance to the Absolute in Kṛṣṇa consciousness, complete surrender without any consideration.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

bhaktim kanim karma yoga jñāna sei sa sādhana utitaca bhava [?]

krsna bhakti vina para vicha naraba [?]

Whatever small contribution they can make that also depending on the grace of *bhakti*. But *bhakti* does not care for anything else. She's perfect in Herself. We are to realize this fact. And it should be couched in such a way that that should be clear in everyone's heart.

The *vairāgya*, *jñāna* and *vairāgya*, independently they cannot exist.

*vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam*

["If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us."] [*Śrīmad-Bhāgavatam*, 1.2.7]

A laboured *vairāgya* and *jñāna*, that has got no value. Only the after effect of *bhakti*, they follow *jñāna* and *vairāgya*, that has got some position. And without *bhakti* the independent position, both the knowledge and the indifference cannot have, no position. The negative side, without the help, backing of the positive, negative can't stand. In that way. Some meaning they will have, *vairāgya* must have some meaning, the knowledge must have some truth, reality for backing. Otherwise knowledge about false knowledge has no value, false calculation has no value. And mere independence that also deceive us from positive nectar. So it has got no value. But when we get something, positive thing, *bhakti*, service, then also the necessary abnegation and indifference to other things, that has got value. And the knowledge which can help us to the service, that has got some value, but independently they have got no value of their own. We are to understand the real position of *bhakti*, *jñāna*, *vairāgya*, *karma* and all these things. What is

their respective position?

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

*vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ janayaty āśu vairāgyaṁ
jñānañ ca yad ahaitukam*

*dharmāḥ svanuṣṭhithaḥ puṁsāṁ, viṣvaksena-kathāsu yaḥ notpādayed
yadi ratim, śrama eva hi kevalam*

[“The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead.”][*Śrīmad-Bhāgavatam*, 1.2.8]

Memory is becoming vague, day by day, the *śloka* only...

Akṣayānanda Mahārāja: Previously you told, *vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam...*

Śrīla Śrīdhara Mahārāja:

*vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum
andham kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum*

āśrayāmi

[“I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love.”] [*Vilāpa-kuṣumāñjali*, 6]

Yes, [Ragunātha] Dāsa Goswāmī. *Bhakti rasa*.

But Puṇḍarīka Vidyānidhi’s *bhakti* is not *vairāgya yug*, externally. There smoking, and the hairs are also well-cut, well-dressed, and well-smeared with sweet scented oil. And the bedding also is very royal style.

Gadādhara had suspicion, “What type of Vaiṣṇava is he? And Mukunda has taken me to show this type of Vaiṣṇava.”

Then Mukunda put a test and the bomb burst, exploded.

Then Gadādhara Paṇḍita, “Oh, what offence I have showed to the great Vaiṣṇava, full of deep Kṛṣṇa consciousness.”

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Akṣayānanda Mahārāja: There's one verse in *Ādi-līlā*, *Caitanya-caritāmṛta*, *Vīrabhadra Gosai mahāśākhā*, and *mahā mūla-stambha*.

[Śrī-vīrabhadra gosāñi — skandha-mahāśākhā, tāñra upaśākhā yata, asaṅkhyā tāra lekhā]

["After Nityānanda Prabhu, the greatest branch is Vīrabhadra Gosāñi, who also has innumerable branches and sub-branches. It is not possible to describe them all."] [*Ādi-līlā*, 11.8]

It is described that,

[adyāpi yāñhāra] kṛpā-mahimā ha-ite, caitanya-nityānanda gāya sakala jagate

["It is by the glorious mercy of Śrī Vīrabhadra Gosāñi that people all over the world now have the chance to chant the names of Caitanya and Nityānanda."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 11.11]

"The whole world can now chant Gaura-Nitāi's Name by the mercy of Vīrabhadra Gosai." But we don't hear, have much knowledge of Vīrabhadra Gosai.

Śrīla Śrīdhara Mahārāja: Vīrabhadra Gosai was very liberal. Nityānanda

Prabhu was liberal and His son Vīrabhadra, he was more liberal even than Nityānanda.

It is told that he converted so many Buddhists, *Nathanerry*, and from that time the *smārta* school used to look at the Vaiṣṇava section, “They’re *Nathanerry sampradāya*, a section, a gathering of *Natha* and *nerry*.” *Vicu*, *vicuni*. Buddhists, *vicu*’s, they’re always shaved head. And *vicuni* also, ladies also, they’re all head shaved. So they’re commonly known as *Nathanerry*. *Natha* means shaved heads and *nerry* means female shaved heads. [?] At one time he converted twelve hundred *Natha* and thirteen hundred *nerry* from the Buddhistic School. And that was considered in the *sampradāya* to be very liberal.

When Kavirāja Goswāmī giving respect to Nityānanda and Vīrabhadra in a very modest way he’s approaching towards that. Because he’s considered to be Aniruddha, Viṣṇu, or some Avatāra. So his acceptance cannot be challenged. He can purify but he showed such a generous and magnanimous extension of his grace that, *sakala jagate*, high or low, everyone got the grace and entrance into the *sampradāya* by the magnanimous attempt of Vīrabhadra Goswāmī. Viracandra, Vīrabhadra, by two names he’s known. *Sakala jagate gāya*.

Among all the world, they say that, “We’re Vaiṣṇava by the grace of Vīrabhadra, extended the circle of the Vaiṣṇava *sampradāya* very generously.” The hint is towards that. “Low or high, he was not very particular about that, he’d convert. But he has that special strength, capacity, so we can’t say from outside that he has taken in so many unqualified. He can make qualified, he’s endowed with such power.” So this is hint to that. *Sakala jagate gāya*. The whole world, today’s whole world is singing about Nityānanda and Gaurāṅga by his grace. The denotation was increased.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: The other day I was asking you about the ten *sannyāsī* names. I found that comment regarding Sarasvatī. It seems to be a general thing.

_____ [?]

And also for Aranya, it gives a very general, that who wants to go to Nandakarana.

_____ [?]

Śrīla Śrīdhara Mahārāja: Śaṅkara should also give recognition to Nandakarana which is a name. That is also nothing.

Akṣayānanda Mahārāja: Yes. The definitions are given in this...

Śrīla Śrīdhara Mahārāja: This is somewhat explanation. But Śaṅkara *sannyāsa* does not mean the attainment of heavenly life. He's merging into Brahman. So how this sort of interpretation will come to encourage the *sannyāsīns*? It is suicidal.

Akṣayānanda Mahārāja: Yes, that I was wondering, why such explanation was given?

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Sarasvatī interpretation may be tenable to certain extent. And also from our standpoint every meaning is tenable because we believe in the

Vaikunṭha, *cid-vilasa*, there the [?] Vṛndāvana, Vṛndāranya, and the song is *kīrtana*, Kṛṣṇa flute, everything can have positive meaning from our side. But how Śaṅkara School will justify? Their only aim is *nirviśeṣa brahman*, renunciation, the highest point of renunciation. So that may not be very encouraging. But this may be hinted on, that one who's Aranya he likes to have his cultivation in a jungle. Sarasvatī, who generally is well versed in education, in such meaning, *giri*, who's firm in his determination. In this way the interpretation should be given rather.

Akṣayānanda Mahārāja: Yes, general nature.

Śrīla Śrīdhara Mahārāja: A general nature, but not the aim. The aim there is zero.

Akṣayānanda Mahārāja: Yes. Plus here we have Kiśora Aranya.

Śrīla Śrīdhara Mahārāja: Bhakti Kiśora Aranya, Vṛndāranya, not Naimiṣāranya but Vṛndāranya, Kiśora Aranya.

...

Śrīla Śrīdhara Mahārāja: ...devotion of Kṛṣṇa. It is not complete in itself, to indent something from foreign country. So it is imperfect. So that is not necessary. It is all round perfect, not dependent on any.

Akṣayānanda Mahārāja: It seems to be not well understood by many, subtle point.

Śrīla Śrīdhara Mahārāja: There is another.

Bhakti [?] *karma, yoga, jñāna, sesa saṅge* [?] *kṛṣṇa bhakti* [?]

There's another stanza. *Bhakti* is independent but what little result they gives to us, that with the help of *bhakti* only, backing of *bhakti* only. Otherwise they are all neuter gender, they can't give anything. Whatever small thing they can contribute that is only by the presupposed support of *bhakti, karma, jñāna, yoga*, etc. But *bhakti* she's independent, she does not care for any other consideration to anyone else outside her jurisdiction.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi
Gaura Hari bol.

Akṣayānanda Mahārāja: *Kṛṣṇa bhakti hoi abhideya pradhana bhakti muk karma yoga jñāna.*

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Aranya Mahārāja: Mahārāja, when Bhaktisiddhānta was first printing literature how did he distribute it, how did he distribute the literature that he was printing?

Śrīla Śrīdhara Mahārāja: He might have got contract with the book sellers. Bhaktivinoda Ṭhākura's books, advertisement books used to take, in this way.

_____ [?] told me, "Prabhupāda has a *Bhāgavata* press in Kṛṣṇanagar, publishing *Caitanya-caritāmṛtam*." And that gentleman told, he was M.A. and also M.A., B.A., both law and this M.A., B.A., he has got, he was manager of Kṛṣṇanagar Raja State. _____ [?] A very sound and educated man, respected. He told me that once he came to the press, the *Bhāgavata* press, and Prabhupāda was reading the proof of a particular portion of *Caitanya-caritāmṛta* where it is mentioned about the Vṛndāvana *līlā* when Kṛṣṇa has gone to Mathurā and Lalitā Devī as representative of the *gopīs* approached Kṛṣṇa in Mathurā. And she's describing the position of Rādhārāṇī there and chastising Kṛṣṇa. Some poetry perhaps written by Prabhupāda himself and he was seeing the proof of that portion which was in the press.

That Rāma Gopāla Bābū he told me, "I looked at his face and saw so many impressions coming in his face and going away, different types, and he's suppressing them. Automatically so many sentiments and feelings are trying to come out on his face, but Prabhupāda is trying his utmost to suppress. But I noticed this in his face and I became his devotee, disciple." That was the scene which took him to his feet. "Such feelings are coming on the face when he's correcting the proofs of *Caitanya-caritāmṛta* that part. And he's trying his best to suppress, in the environment unfavourable, public. But not only the *siddhānta*," Rāma Gopāla Bābū told, "Not the *siddhānta*, but that show of personal expression on his face, the feelings which I found in him, that took me to his feet. The abode of high sentiment, the heart."

Hare Kṛṣṇa. And he also told once he approached with another gentleman to Bhaktivinoda Ṭhākura in his retired life, and that gentleman requested Bhaktivinoda Ṭhākura, “Say something about Kṛṣṇa, Kṛṣṇa *kathā*.” [?]

Bhaktivinoda Ṭhākura he was in self-meditation. Then when he came outside from his inner contemplation, “Oh, you have come to hear Kṛṣṇa *kathā* from me, Kṛṣṇa *kathā*? You want to hear Kṛṣṇa *kathā*?” Feelings, sentiments developed in him.

And Rāma Gopāla Bābū told, “We found what he has written in that song,

kṛṣṇa-nāma dhare kata bala viṣaya-[vāsanānale, mora citta sadā jvale, ravi-tapta marubhūmi sama; karṇa-randhra patha diyā, hṛdi mājhe praveśiyā variṣaya sudhā anupama]

[“My heart is just like a desert, hot with the rays of the sun. This is my internal mental condition. The desire for mortal things cannot satisfy me because by nature they are death producing. And not one or two, but thousands of such death-producing desires have taken shelter in my mind. So, my subconscious region is always burning. This is my condition. But somehow, by the grace of the *sādhū* and *guru*, the Holy Name of Kṛṣṇa with its infinite prospect has entered through the holes of my ears and reached the plane of my heart. And there, with some peculiar hope, with infinite, auspicious possibilities, it touched my heart with a new kind of nectar.”] [*Śrī Nāma-Māhātmya*, 1]

Kṛṣṇa *Nāma*, the development he has given out, Bhaktivinoda Ṭhākura, in this song. He has a sister.

*[kṛṣṇa-nāma dhare kata bala viṣaya-vāsanānale,] mora citta sadā jvale,
ravi-tapta marubhūmi sama; karṇa-randhra patha diyā, hṛdi mājhe
praveśiyā variṣaya sudhā anupama*

(1)

*hṛdaya haite bale, jihvāra agrete cale, śabda-rūpe nāce anukṣaṇa;kaṇṭhe
more bhaṅge svara, aṅga kāpe thara thara sthira haite nā pāre
caraṇa* (2)

*cakṣe dhārā, dehe gharmma, pulakita saba carmma, vivarṇa haila
kalevara; mūrcchita haila mana, pralayera āgamana, bhāve sarvva-deha
jara jara* (3)

*kari' eta upadrava, citte varṣe sudhā-drava, more ḍāre premera sāgare;
[kichu nā bujhite dila, more ta' bātula kaila mora citta-vitta saba hare]
(4)*

*[lainu āśraya yā'ra, hena vyavahāra tā'ra balite nā pāri e sakala; kṛṣṇa-
nāma icchāmaya, yāhe yāhe sukhī haya sei mora sukhera
sambala]* (5)

*[premera kalikā nāma, adbhuta rasera dhāma, hena bala karaye
prakāśa; īṣat vikaśi punaḥ, dekhāya nija-rūpa-guṇa, citta hari' laya kṛṣṇa-
pāśa]* (6)

[pūrṇa vikaśita hañyā, vraje more yāya lañyā, dekhāya more svarūpa-

*vilāsa; more siddha deha diyā, kṛṣṇa-pāśe rākhe giyā, e dehera kare
sarvva-nāśa]* (7)

*[kṛṣṇa-nāma cintāmaṇi, akhila-rasera khani, nitya-mukta śuddha-
rasamaya;*

*nāmera balāi yata, saba lay'e hai hata, tabe mora sukhera
udaya]* (8)

[In his book, *Śaraṇāgati*, Śrīla Bhaktivinoda Ṭhākura has explained the *Nāmaṣṭakam*, eight prayers in glorification of the Holy Name, written by Rūpa Goswāmī. The whole thing is described there very beautifully.

He writes: "My heart is just like a desert, hot with the rays of the sun. This is my internal mental condition. The desire for mortal things cannot satisfy me because by nature they are death producing. And not one or two, but thousands of such death-producing desires have taken shelter in my mind. So, my subconscious region is always burning. This is my condition.

But somehow, by the grace of the *sādhū* and *guru*, the Holy Name of Kṛṣṇa with its infinite prospect has entered through the holes of my ears and reached the plane of my heart. And there, with some peculiar hope, with infinite, auspicious possibilities, it touched my heart with a new kind of nectar.

"New hope is aroused by that sound. Then by force, it comes from the heart towards the tongue. Not that by the endeavour of my tongue I am producing that sound - no. What came from the heart of a saint through my ear, entered my heart, and that forcibly appeared upon my tongue, and began to dance. That is the Holy Name proper. It descends from above. It cannot be produced by the material form of this tongue. Its source is above.

And through an agent of the Absolute it comes through the ear to the

heart. From the heart it gathers some sympathy, then the Holy Name of Kṛṣṇa forcibly appears upon the tongue, and begins to dance. With great force it comes to the end of the tongue, and that sweet sound begins its dancing.

The real effects of the Divine Name have been described here. If it is a living and real Name, the voice will be choked up, there will be shivering in the body, and the legs will be unable to stand. Sometimes tears will flow in a current on the body, and one's hairs will stand on end.

Sometimes changes of colour will be found in the body, and we will be unable to find any trace of the mind or consciousness. We may fall in a swoon, the whole body and mind will appear as if it is being attacked, shivering, and influenced in different ways. Apparently it may seem that so many troubles are created in the body and the mind, but the real heart is overflowing with a particular kind of strange, sweet juice.

Sometimes he thinks, I am in an ocean of nectar. My whole existence is within an ocean of nectarine liquid. I am beside myself. I can't understand where I am. Where am I? What is this? What is all about me? It has almost made me mad. Am I a madman? Where is my past experience, my seriousness, my gravity, where are they? What am I?

I have been converted wholesale by a foreign thing. I am a doll in the hands of a great force, which is also so affectionate to me. I can't ascertain how it is possible that by my faith I have entered this great, unknown environment, unexperienced before.

And at last I find that I am captivated. My entire being, within and without, has been captured by a particular sweet force. I can't help being prey to such a sweet power. I can't give any proper description of this. I came to take shelter under Him and accept Him as my guardian; now at His hand I am being dealt with in such a merciless and despotic way. Still, I feel that everything is very pleasing, beyond my experience. What is this?

I can't resist any more. I am fully captured. Let my fate go anywhere. I can't come out. I am a captive in the hand of a sweet friend; my whole independence is gone. There is no way left to me but to surrender. I am unable to describe my real position. I find that He's an autocrat. Whatever

He likes to do, He will do. Since it is not possible for me to give any resistance, I must surrender. Let me also cooperate with whatever He is pleased to do. Otherwise, what can I do? I am helpless.

Sometimes I find that the sweetness of the Name is condensed like a blossoming flower, and very wonderful streams of sweet current are flowing from it. The Holy Name contains so many sweet variegated forms of current within Him, and He is wonderfully expressing Himself in different ways. Sometimes He emanates a peculiar type of colour and figure, and disappears.”]

All these developments we could trace in his face. Sometimes thrilling sensation, hairs are standing and sometimes sweat, sometimes his voice is going to be checked, sometimes coming with more vigour. In this way he began Kṛṣṇa *kathā*.

“You have come to hear about Kṛṣṇa, Kṛṣṇa *kathā* you want to hear from me?” In this way he began, Kṛṣṇa *kathā*, Kṛṣṇa *kathā*.

Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Devotee: What about Akṣayānanda, Guru Mahārāja, that’s Māyāvādī name?

Devotees: (Group laughter)

Akṣayānanda Mahārāja: [?] Mahārāja said, “Maybe Akṣayānanda is a Māyāvādī name. But I told that Māyāvādī *ānanda* is *kṣa* because,

[ye 'nye 'ravindākṣa vimukta-māninas, tvayy asta-bhāvād aviśuddha-buddhayaḥ]

āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho [nādrta-yuṣmad-aṅghrayaḥ]

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:]

“O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet.”[Śrīmad-Bhāgavatam, 10.2.32]

Śrīla Śrīdhara Mahārāja: Akṣa means no dissipation, akṣa. Kṣa means injury or dissipation. So where there is no dissipation, that is meant to enjoy, who is above death, akṣa, above mortality, akṣa, that sort of idea, akṣa.

And the Māyāvādī campaign *brahman*, whether there is any *ānanda* or not, that is undetectable. Whoever reaches there loses his feeling. When come back here they say that, “Yes, I was quite o.k.” Because no trouble of this world, no worry of this world. In sound sleep, what sort of *ānanda*? That the worry is stopped of this world. Any engagement in this mundane world, mortal world, is always dissipating our energy. So it is some uneasy position. But when in sound sleep, no consciousness about the connection of the fire which is devouring every second something from our body, mind, everything. That is above worry, but no positive *ānanda*.

But this is *ānanda*, *sat-cit-ānanda*, *ānanda* positive. And that is *akṣa* which has got no death, dissipation, change, change maybe but *vilāsa*. So Akṣayānanda, undisturbed *ānanda*.

Ānanda. Ānanda Champu.

Nitya sukha boda tana anante tasmad idam jagad asesa asat [?]

svarupam svatnava asta duhkha duhkham [?] In *Brahma-saṁhitā* where is the mention of *ānanda*?

Akṣayānanda Mahārāja:

ānanda-cinmaya-rasa-pratibhāvitābhis, tābhir ya eva nija-rūpatayā kalābhiḥ [goloka eva nivasaty akhilātma-bhūto, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi]

[“I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Rādhā, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty- four artistic activities, in the company of Her confidantes (*sakhīs*), embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual *rasa*.”][*Śrī Brahma-saṁhitā*, 37]

Śrīla Śrīdhara Mahārāja: So *ānanda* is personal, *ānanda*, that is personal, but the *ānanda* is person. *Ānanda cid gana mūrti*, *ānandamaya mūrti*. *Ānanda* is beauty, charm, love. Without that no *ānanda* proper is possible. *Ānanda* has been translated by the western philosophers as some reality the beautiful, *ānandam*, reality the beautiful. *Ānanda* is *prema*. It is above justice, *cit*. *Cit* consideration, the land of law, *ānanda* is above law. No want, opulence, so no sufferer there, *ānanda*, above law.

The plane of *ānanda* does not require help of any law to distribute Himself, no want. Above calculation. Calculation is in the *cit bhumika*, in the area of consciousness, calculation, and above calculation we locate *ānandam*. It is opulence, nectar opulence, *sat-cit-ānanda*.

And that is *satyam*, *śivam*, *sundaram*, that here comes beauty. *Satyam*, *śivam*, *śiva* means meant to enjoy *cit*, *cetan*, consciousness is above death. Death can have within its jurisdiction only the matter. But pure consciousness that is eternal substance. But there is calculation, law from there to master over material world. But it can't enter into the domain of *ānanda* and *sundar*. Law is not applied in that light. *Sundar* can attract anyone and everyone, irrespective of any difference between them; low or high. Only sincere hankering, that is qualification. We want it, that's all. I want it sincerely, that's all qualification, no other. If you want it, just take it. Only qualification to want it sincerely. So, no want. The highest conception of our attainment is infinite, no want. And that is love, that is beauty and that is *ānanda*. *Satyam*, *śivam*, *śiva* means [?] *maṅgalam*, that is above mortality, mortality is *amaṅgal*, death. Above mortality consciousness, that is *śiva*. *Satyam*, *śivam* and *sundaram*. Next higher layer is *sundaram*. Then *sat*, *cit*, then *śiva*, then *ānandam*. Proper transcendental world. *Raso vai saḥ*, *rasam*, *raso vai saḥ*, the ecstasy, sweetness, sweet.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Ke? [?]

...

The adjustment, consultation with me done by Rāma Gopāla Vidyābhūṣaṇa, that gentleman.

_____ [?] He was the State Manager of [?]

After so much penances he has come. So you take it and search. I stop here today. Gaura Hari bol.

Akṣayānanda Mahārāja: Jaya Om Viṣṇu-Pāda Paramahansa Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

End of 82.06.14.A

82.06.15_82.06.17.A

Śrīla Śrīdhara Mahārāja: ...her beauty to grow. So many commentators have given interpretation in different ways. But the interpretation by one Bengali scholar, Harinatha De, attracted me most. He told that ear beauty was transformed into eye beauty. Ear beauty, the beauty of sound coming through the ear into the heart contributes to construct beauty in the figure.

— [?]

Transformed into eye beauty [?] Śrī Kṛṣṇa, Reality the Beautiful, as search, *kṛṣṇānusandhāna*, [?] Through Holy Name the Divine Sound [?] *kṛṣṇānusandhāna*, the search after Kṛṣṇa. The philosophical

representation, the search of Śrī Kṛṣṇa [?] Reality the Beautiful, within bracket. Through His Holy Name, then Divine Sound, of sound transcendental, sound divine [?] philosophical meaning [?]

_____ [?]

Akṣayānanda Mahārāja: The Search For Śrī Kṛṣṇa, within brackets.

Śrīla Śrīdhara Mahārāja: The Search For Śrī Kṛṣṇa, within brackets, Reality the Beautiful.

_____ [?]

Akṣayānanda Mahārāja: Yes. The Search for Śrī Kṛṣṇa, within bracket, Reality the Beautiful. Very nice, very good title, very nice.

Śrīla Śrīdhara Mahārāja: Through His Name, sound divine or sound transcendental.

[?]

Akṣayānanda Mahārāja: The main title could be Reality the Beautiful, in small letter, Search for Śrī Kṛṣṇa. In large letter, Reality the Beautiful.

Śrīla Śrīdhara Mahārāja: No. Śrī Kṛṣṇa should be bold.

Akṣayānanda Mahārāja: All right. The Search for Śrī Kṛṣṇa bold.

Śrīla Śrīdhara Mahārāja: The Search for Śrī Kṛṣṇa bold.

Akṣayānanda Mahārāja: All right.

Śrīla Śrīdhara Mahārāja: Then within bracket, Reality the Beautiful.

Akṣayānanda Mahārāja: Yes. Then smaller note...

Śrīla Śrīdhara Mahārāja: Through His Holy Name, the sound divine, or sound transcendental.

_____ [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Nārāyaṇa has got sixty qualifications and Kṛṣṇa sixty-four, four special. The *rūpa mādhyura*, the *veṇu mādhyura*, and *parikara mādhyura* and then *līlā mādhyura*. [?] These four special qualifications of Kṛṣṇa in the next page it may be given, the gist.

Akṣayānanda Mahārāja: The Search for Śrī Kṛṣṇa (Reality the Beautiful) through His Holy Name, sound transcendental.

Śrīla Śrīdhara Mahārāja: Both formal and ontological aspect.

Akṣayānanda Mahārāja: Main title is, The Search for Śrī Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: The Search for Śrī Kṛṣṇa. Who is He? He's such. How? Through Name, *Nāma saṅkīrtana*. [?] Our principle preaching is this, through Name we want to attain Kṛṣṇa, the beautiful.

Akṣayānanda Mahārāja: Yes. Very nice.

Śrīla Śrīdhara Mahārāja: It will be comprehensive. *Kṛṣṇānusandhāna* - Mahāprabhu. *Vedānta - brahma-jijñāsā*.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: *Kṛṣṇānusandhāna*. What will be the good...

Akṣayānanda Mahārāja: Yes, The Search for Śrī Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: The Search for? Not enquiry?

Akṣayānanda Mahārāja: No, search is better.

Śrīla Śrīdhara Mahārāja: Search is better. [?]

kāhāṇ kṛṣṇa prāna nātha vrajendra-nandana.

*[kāhāṇ mora prāna nātha muralī-vadana, kāhāṇ karoṇ kāhāṇ pāṇ
vrajendra-nandana]*

[Śrī Caitanya Mahāprabhu said: “Where is My beloved Kṛṣṇa? I can’t tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.15*]

[?]

Śrī Kṛṣṇa kī, the reality, the beautiful. *Satyam, śivam, sundaram.*
_____ [?]

...

Devotee: How can one increase his faith in chanting the Holy Name?

Śrīla Śrīdhara Mahārāja: With the association of the *sādhū* who is engaged in *Nāma bhajana*. By the help of the association of the *Nāma*,

that is a *sādhū* who is engaged in *Nāma bhajana*, who has faith in *Nāma bhajana*. And also the book which recommend for *Nāma bhajana*. *Sādhū-śāstra*.

Nitāi Gaura Hari bol. How is your staff?

Akṣayānanda Mahārāja: Staff? [?] All are well Mahārāja.

Śrīla Śrīdhara Mahārāja: What about the serpent, what measure have you taken?

Akṣayānanda Mahārāja: Well, we had requested the boys to get that carbolic acid but they bought many things and forgot the acid.

Śrīla Śrīdhara Mahārāja: That is the only remedy for the serpent of any type. He'll never come where the scent of acid will reach. You can keep carbolic acid in a bottle, opening the cork, the scent will spread in the room and no serpent will enter.

Akṣayānanda Mahārāja: Do you have to sprinkle some in the doorway?

Śrīla Śrīdhara Mahārāja: That is doorway and surrounding the room also. Because we have got some practical experience, the serpent enters the cow house, and if we keep in a bottle, small bottle, little acid, open cork, then no serpent enters.

...

Akṣayānanda Mahārāja: *Bhakti yoga* and *bhakti* proper. *Bhakti yoga*, is that also *bhakti* proper, the same thing, or is there a distinction, finer?

Śrīla Śrīdhara Mahārāja: *Bhakti yoga*, that is a rough estimation, no difference there. *Bhakti yoga*. The basis is clear in *bhakti yoga*, differentiating from *jñāna yoga*, *karma yoga*. The both, *jñāna yoga*, *karma* is not anti party of *bhakti*. But *jñāna* always comes to challenge *bhakti*, “I am superior.” So here the *jñāna* and *bhakti*, two parties, and the decision is given in favour of *bhakti*, unconditional, cleared. These two parties, *akṣara*, *akṣaram*, *avyaktaṁ paryupāsate*

_____ *sarvani karmani* [?]

[*ye tv akṣaram anirdeśyam, avyaktaṁ paryupāsate sarvatra-gam acintyaṁ ca, kūṭa-stham acalaṁ dhruvam sanniyamyendriya-grāmaṁ, sarvatra sama-buddhayaḥ te prāpnuvanti mām eva, sarva-bhūta-hite ratāḥ*]

[“However, those who fully control their senses, adopt the vision of equality towards everything, engage in deeds for the welfare of all beings, and engage in the worship of the indefinable, formless, attribute less, never increasing, never decreasing, all-pervading, and eternal impersonal aspect of the Absolute - they can also approach Me. That is, they attain to My personal dazzling Brahman effulgence.”] [*Bhagavad-gītā*, 12.3-4]

These two parties, *yukta-tamo mataḥ*...

yoginām api sarveṣāṁ, mad-gatenāntar-ātmanā śraddhāvān bhajate yo

mām, sa me yukta-tamo mataḥ

[“Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all his heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion.”][*Bhagavad-gītā*, 6.47?, or 12.2?]

“And they will also come to Me, leaving that type.” That is the purpose. That is very easy and that is very, even the interpretation,

kleśo 'dhika-taras teṣām, avyaktāsakta-cetasām [avyaktā hi gatir duḥkham, dehavadbhir avāpyate]

[“Persons whose minds are attached to the impersonal Brahman undergo excessive tribulation, because for embodied souls, the means and end of impersonalism is attained in an unhappy way.”][*Bhagavad-gītā*, 12.5]

We can interpret here that is misleading, *kleśo 'dhika-taras teṣām, avyakta*. The ordinary *karmī* or *yogī*, the *jñānīs*, they get more fame.

kleśo 'dhika-taras teṣām, avyaktāsakta-cetasām avyaktā hi gatir duḥkham, dehavadbhir avāpyate

Who has got figure, for them, to attain non-differentiated thing, it is much

painful. But they say, *dehavadbhir*; means *deyātmā buddhibhir*, the *jñānī* school, *dehavadbhir*, [?] it is not mentioned, *dehavadbhih*, originally who has got a figure, how he can cooperate with non- figure, *nirviśeṣa*, that should be the purpose. *Dehavadbhih*. *Jīva* has his own figure, spiritual. How it is possible for him to deal with this non-differentiated? *Avyaktā hi gatiḥ duḥkhaḥ*, *dehavadbhir avāpyate*. The owner of spiritual body, how he can cooperate with this? *Kleśo 'dhika-taras teṣāṃ*, that is misguidance, misleading. Only in the name of goodness they are entrapped by a superior mania. *Gatiḥ duḥkhaḥ*, *duḥkhaḥ eva duḥkhaḥ*, it is, there is no blissfulness, that is all painfulness there, *avyaktā hi gatiḥ duḥkhaḥ*. Because sometimes they are engaged in deep slumber, again when they rise they will have to come down here. So practically no end. Only a long period of deep slumber. Again when they rise, they will have to come, and rising is inevitable in course of time.

ye 'nye 'ravindākṣa vimukta-māninas, [tvayi asta-bhāvād aviśuddha-buddhayaḥ āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ]

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:)

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

Thinks themselves to be very, very liberated, *vimukta-māninas*. *Tvayi asta-bhāvād aviśuddha- buddhayaḥ*. Mis conclusion about You, and that is the root of their doom, destruction. *Aviśuddha- buddhayaḥ*, miscalculation. *Tvayi asta-bhāvād*, because there is some hindrance between, misunderstanding between You and him. *Tvayi asta-bhāvād aviśuddha-buddhayaḥ*. Because they misconceive You so there is a barrier of understanding between they and You. What is the result, consequence? *Āruhya kṛcchreṇa param̐ padam̐*, that original graphic fundamental misconception is there, so with much labour they come to the highest position of this world, that Brahmaloḥka, *brahmāsmi*, again they will have to depart. *Āruhya kṛcchreṇa*, with much pain they climbed up to the highest position of this world, the last verge of, the climax of this world. *Āruhya kṛcchreṇa param̐ padam̐ tataḥ, patanty adho* . They will have to come back in a circular way, that up-down, because they cannot have any understanding crossing the abscissa towards the other domain. *Āruhya kṛcchreṇa param̐ padam̐* . He gets up to the last limit of this world, much pain. *Param̐ padam̐ tataḥ, patanty adho* . Why? He cannot adore the higher existence so no other alternative but to come back in the current. *Aviśuddha-buddhayaḥ, āruhya kṛcchreṇa param̐ padam̐ tataḥ, patanty adho 'nādr̥ta- yuṣmad-aṅghrayaḥ* .

So in the discourse of Rāmānanda Rāya and Mahāprabhu,

‘mukti, bhukti vāñche yei, kāhāñ duñhāra gati?’ [‘sthāvara-deha, deva-deha yaiche avasthiti’]

[“And what is the destination of those who desire liberation and those who desire sense gratification?” Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya replied, “Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.257*]

Those who hanker after enjoyment or salvation, what is their real goal? *Deva-deha sthāvara avasthiti'*. One gets the post of a demigod, another the *sthāvara-deha*, that is the Himālaya, or the earth, or the moon, something, *sthāvara* means material.

Akṣayānanda Mahārāja: Tree.

Śrīla Śrīdhara Mahārāja: Tree, they have come, because their non-consciousness is their only goal. “So be a Himālaya, you may go on unconscious for ages together, *sthāvara-deha*.”

So reaction, these are demigods or something, higher gods, but the salvationists, they have to go down. Because they want rest only, and the rest is only to be had in the *sthāvara-deha*, no transaction, no movement, no dynamic character. *Sthāvara-deha*, “You may sleep there.”

Devotee: [?]

...

Śrīla Śrīdhara Mahārāja: In *bhakti yoga*, that is mentioned more, the internal aspect, not mentioned particularly.

Akṣayānanda Mahārāja: Then *bhakti yoga* more of *sādhana* or *vaidhi* side. Just to oppose *jñāna* and

karma and others.

Śrīla Śrīdhara Mahārāja: Yes. The basis of *śuddha bhakti* is there.

Akṣayānanda Mahārāja: Yes. So when Kṛṣṇa says,

yoginām api sarveṣāṁ, [mad-gatenāntarātmā śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ]

[“In My opinion, of all types of *yogīs*, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith.”] [*Bhagavad-gītā*, 6.47]

...that is just to argue, to establish *bhakti*.

Śrīla Śrīdhara Mahārāja: *Bhakti yoga*. But that is, more representation of *bhakti* is here in Nava Mūrdha, *raja vidya*, *raja vidya* [?] *Api cet sudurācāro* [*Bhagavad-gītā*, 9.30], and *aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate* [*Bhagavad-gītā*, 10.8]

[api cet sudurācāro, bhajate mām ananya-bhāk

sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ]

[“If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My

exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life.”]
[*Bhagavad-gītā*, 9.30]

[*aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate iti matvā bhajante mām, budhā bhāva-samanvitāḥ*]

[“I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever.”][*Bhagavad-gītā*, 10.8]

Akṣayānanda Mahārāja: Yes. Otherwise if we think it is a process of purification, then that becomes *karma-kāṇḍa*. ‘It is a process I will do and I will get purification,’ it may be *karma-kāṇḍa* thought, danger.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja:

[?]

na tathā me priyatama ātmayonir na śaṅkaraḥ

na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]

[*Śrīmad-Bhāgavatam*, 11.14.15] And that Uddhava says,

āsā maho caraṇa-renu-ljuṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm śrutibhir vimṛgyām

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

Where are they, that so cheaply they are going to distribute the imitation articles in the name of higher. The worst enemy of Swāmī Mahārāja and our Guru Mahārāja, Bhaktivinoda Ṭhākura and Mahāprabhu, and also towards Kṛṣṇa. Some other materials [?] That is the complaint against those *sahajiyā* fellows by our Guru Mahārāja. They're giving delivery of the ordinary lust in the name of love, those treacherous persons, traitors to the society, and school of Mahāprabhu.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

What's the time? Ten past nine. News finished today. Argentina surrendered to British. And Israel also was captured almost. Beirut the capitol of Lebanon, the fight going on there.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

All Kṛṣṇa's will, that is our solace. Sometimes He's distributing, sometimes He's stopping the distribution, and sometimes showing some cheap thing, in the name, imitation. In a broader view everything His will. It is our test.

Just as Śaṅkarācārya was ordered by Nārāyaṇa, *lokan madvi mukam kuru* [?]

“The cheap, the purchasers who wants things very cheap, don't allow them towards, show the door of *śuddha bhakti*. Take them off to Māyāvādī. Segregate them. My real devotee they should be left alone to go on peacefully in their way of, to serve Me. And those rowdies coming within the group of devotion, the demons, they'll cause disturbance and hamper the progress of the genuine party.”

So also these agents of Satan they have come to preach lust in the name of love divine. Because the cheap purchaser class may be taken away in that camp, the *sahajiyā* section, just like Māyāvādī. Māyāvādī was separated to help the real devotees, so real *anurāga mārgi* they will be helped, that these imitation persons may take away those very cheaply want to have that Vraja love, love divine in Vṛndāvana, cheaply purchasers. They will take lust and go away, the same things of life, same law, just Māyāvādī.

Mahādeva has ordered, “That take these disturbing elements from the camp of the Vaiṣṇava and allow the Vaiṣṇava to go on in their worship in a peaceful way, take off.”

Mayavad [?] And the order was, *lokan madvi mukam kuru* [?] [?]

“That the continuance of this *māyāic* line may not be stopped, be informed. So this *sahajiyā vāda* is also like that. The disturbing element in the name of Me, they think, ‘Oh, by lust we can get that divine love.’”

[ataeva kāma-preme bahuta antara] kāma - andha-tamaḥ, prema - nirmala bhāskara

[“Therefore love and lust are quite different. Lust is like dense darkness, but love is like the bright sun.”] [*Caitanya-caritāmṛta, Ādi-līlā, 4.171*]

Just as sun and deep darkness, so *prema* and *kāma*, love and lust, the opposite. But these fellows going on with lust trying to capture Kṛṣṇa. What is so high, so, so high. It is already shown step by step where to go. In Rāmānanda Rāya discussion, and also in *Bhāgavatam* how Uddhava, the greatest devotee ever known in the society, he aspires after to be a shrub and a creeper so that the holy feet dust of the *gopīs* may automatically come on his head. He aspires after the birth of a creeper in Vṛndāvana. Who? Uddhava, whom Śrī Kṛṣṇa Himself says that,

“You are more than My life, so favourite, so dear you are to Me. Even not Brahmā, not Śiva, not Baladeva, not Lakṣmī. Even I have got greater

love for you than My own Self.”

That Uddhava says the position of the *gopīs* is plain. And these fellows they’re slave of the senses, and they have got the audacity of approaching that thing.

_____ [?]

Bhaktivinoda Ṭhākura says, Prabhupāda says, giving warning, “The Name is so valuable, don’t spoil the market.” Only to keep up the standard of the market Prabhupāda came.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

[“The path of divine love is worshippingable to us

and should be held overhead as our highest aspiration.”] The market, the credit of the market of Mahāprabhu, don’t spoil.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Sakal maphala bhu pruman natai korika [?] In the case of Choṭa Haridāsa, *sakal maphala bhu pruman*. People are fated to enjoy or suffer their own result of *karma*. Let them do that. In one sense it is necessary to prove the dearness, the rare, rarity of *Bhāgavata prema* from both sides. The *jñānīs* and another side they don’t have any recognition, and the *sahajiyā* imitation those are the main enemies of *prema dhāma*. The imitationists as well as the oppositionists. Imitationists are more

dangerous than the oppositionists.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata*

[“We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our *karma*, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere.”] [*Manu-saṁhitā*, 2.1]

Scriptures, and those that are well established in the meaning of the scripture. And with hearts approval of those that have got no aspiration for the mundane things, at least their authority we may have some respect for. They do not care for the *daṇḍa*, victory or defeat, loss and gain, insult and praise, above that, they should be relied, such trouble.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Our Guru Mahārāja told, “I wandered through holy Vṛndāvana.” Striking his forehead in his hands. “But unfortunately I could not find a real devotee.” Our Guru Mahārāja, Bhaktisiddhānta Saraswatī wandering through Vṛndāvana. “Not a single Vaiṣṇava I could find. It is my ill fortune, misfortune.” He struck his forehead in this way. In Vṛndāvana he had that present mood [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

One Goswāmī was reading *Bhāgavatam*, and one previous classmate, he was of high position and attorney of High Court. He left the world and lived in Vṛndāvana. In his quarter his Guru, *sannyāsī*, *goswāmī*, very famous, he was reading, explaining *Bhāgavatam*.

Prabhupāda went to give a return visit to his former friend. And he heard that he's upstairs and attending that *Bhāgavatam*, and he went there and gave his respect to *Bhāgavatam* and immediately came down.

His friend also, a child friend in the early age, he also came down, "There is *Bhāgavatam* explanation, you will come."

"But our Gurudeva has advised us not to attend that *rasa līlā* of *Bhāgavatam*. That would be offence, so I have come down."

For ordinary person, to [?] the crow puts his beak, so the highest thing is there in the *rasa līlā*, and that man who is a slave of senses, he's distributing in his commentary. What he knows?

He's giving delivery only to lust. And that is an offence to hear all these things, and to deal with all these things. That is above. To aspire after, after reaching to that place any day in the future.

What Uddhava he aspires, "That I want to have a life of a creeper to get feet dust from those damsels." Then what are they? We are to consider the position of Brahmā, Śiva, Baladeva, Lakṣmī Devī, Kṛṣṇa's friend Uddhava and Uddhava's aspiration for that. Then, this is so easy, eh?

Hare Kṛṣṇa. Hare Kṛṣṇa.

Where is Kṛṣṇa? That Kṛṣṇa their own factory, *gopī* of their own factory. They have opened factory and they are producing many *gopīs* and Kṛṣṇas in their factory.

Hare Kṛṣṇa. Hare Kṛṣṇa. *Kṛṣṇas tu bhagavān svayam* [Śrīmad-Bhāgavatam, 1.3.28]

No trace of Nārāyaṇa, no Brahmā, Paramātmā, what to speak of God, of Kṛṣṇa, who knows his own self, then *jīvātmā*, Paramātmā, then Brahmā, Nārāyaṇa, then Kṛṣṇa, Svayaṁ Bhagavān.

nā uṭhiyā vṛkṣopari, tñāṭāṇi phala dhari' [duṣṭa-phala karile arjjana]

[Śrīla Bhaktivinoda Ṭhākura says that if one wants fruits without taking the trouble to climb the tree, what sort of fruits can he expect? The fruits will be ruined, or rotten. Without proper progression, it is all imagination - a madman's feat. One must gradually reach the plane of truth, *śuddha-sattva*. There are so many planes to cross - Bhūr-, Bhuvar-, Svar-, Mahar-, Janar-, Tapar-, Satya-loka, Virajā, Brahmāloka, Mahāprabhu says that the creeper of *bhakti* grows and rises up to Goloka, and she has to cross all these planes."] [*Kalyāṇa Kalpataru, Upadeśa*, 18]

Without climbing over the tree, one wants to get the fruit.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

We have not come for any filthy things. We have got value of our life, we consider, not to sell our personality for these nasty things. We consider that we have got value of our life. Not to bow down our head to anything and everything. We must have to judge, then we shall go to bend down our head to that thing. It is not very cheap to bend down the head. Ha,

ha.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, for the general populace, if we want to represent the true *śikṣā guru sampradāya*, that for their benefit what scripture...

Śrīla Śrīdhara Mahārāja: Our *sampradāya* is *śikṣā guru sampradāya*.

Akṣayānanda Mahārāja: Yes. If we want to represent that then we must present some scriptural reference.

Śrīla Śrīdhara Mahārāja: Of course.

Akṣayānanda Mahārāja: So what would be the best reference in this case?

Śrīla Śrīdhara Mahārāja: That is the reference I quoted, that Uddhava.

na tathā me priyatama ātmayonir na śaṅkaraḥ

na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."][Śrīmad-Bhāgavatam, 11.14.15]

This is the gradation. Where is Uddhava? And Uddhava says such things of the *gopīs* and where are they? Have we come to the same level of Brahmā, or Śīva, or what to speak of Baladeva? Who is devotee? Am I a Vaiṣṇava proper? Vaiṣṇavism is dignified.

*muktānām api siddhānām nārāyaṇa-parāyaṇa / sudurlabhaḥ
praśāntātmā koṭiṣv api mahā-mune*

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]
[Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

Who is a Vaiṣṇava first? What are the signs, symptoms of a Vaiṣṇava?
And there is gradation.

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate satra-yājī-
sahasrebhyaḥ sarvva-vedānta-pāragāḥ sarvva-vedānta-vit-koṭi yā
viṣṇubhakto viśiṣyate vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best.
Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is

best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.”] [*Hari-bhakti-vilāsa*, 10.117]

Kṛṣṇa *bhakta*, *anurāga bhakta*, and the *gopīs* are at the head of all the others. So the location we must try to find out what is what, according to *śāstra*, the *śāstra* says this.

In Rāmānanda Rāya *saṁvāda*, *jñāna miśrā bhakti*, *karma miśrā bhakti*.

brahma-bhūtaḥ prasannātmā, [na śocati na kāṅkṣati samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

[“The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me.”]
[*Bhagavad-gītā*, 18.54]

Jñāna-sunya-bhakti, [?] *Anartha nivṛtti*, Rūpa Goswāmī is there. *Ādau śraddhā tataḥ sādhu-saṅgo tato anartha nivṛtti*, *niṣṭhā*, *ruci*, then *āśakti*, then *bhāva*, then *bhāva bhakti*, then *prema*. Then *bhāva bhakti*, what are the symptoms of a *bhāva bhakta*?

kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā āśā-bandhaḥ samut-kanṭhā nāma-gāne sadā ruciḥ āśaktis tad-guṇākhyāne prītis tad vasati-sthale ityādayo ‘nubhāvāḥ syur jāta-bhāvāṅkure jane

[“For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don’t like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyartha-kālatā*); 3- They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord’s mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkañṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āsaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love.”] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

These should be the symptoms of that person. Then *prema bhakti*, then *sneha*, *pranaya*, *mana*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*, going on up, up. *Anartha nivṛtti*, then *niṣṭhā*, then *ruci*, then *āśakti*, then *bhāva*. *Bhāva* is blossom, and then *prema bhakti*, fruit. And there is *sneha*, *mana*, *pranaya*, different division of different level *rasa* and the development and the result. The signs are given, and the symptoms are already mentioned in the scripture. Only mere lip deep statement cannot make anyone into a position of a Vaiṣṇava.

End of 82.06.15_82.06.17.A

82.06.17.B_18.A_19.A

Akṣayānanda Mahārāja: Mahārāja, I read that Rūpa Goswāmī was working in Vṛndāvana, translating books, then one Ballava Bhaṭṭa told him that, “I will correct your books.” And Jīva Goswāmī was enraged.

Śrīla Śrīdhara Mahārāja: Not, “I’ll correct your books,” but, “What are you writing?” “I’m writing all these things, you may see.”

“Oh, there is some grammatical mistakes, even technical.”

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: “Yes, you may correct it.”

Akṣayānanda Mahārāja: Edit.

Śrīla Śrīdhara Mahārāja: Then he corrected.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But it was already seen by Jīva Goswāmī. When Ballava, after correction he went to take bath in Yamunā. Jīva Goswāmī with a pot in hand to fetch some water, with this plea, he followed. And on the way he took that Ballava.

“What are the corrections you made there? I want to know.”

“Yes, he wrote this, but this is not correct grammatically, or something, so I have corrected it.” Then he put the question. “Why is it not correct? It is there in this and that way, that way?”

So he came to senses. “Yes, what you say that is all right. Then it was right. I have committed mistake.”

“All right.”

Then after taking his bath came to the *āśrama* and told Rūpa, “I wanted to correct one place but now I find that I was wrong. What you wrote that was right. And who is this young boy living in your *āśrama*? He’s very intelligent. [?]”

“Yes, maybe, maybe, rather he’s my disciple, or something, my dependent.” “He’s a very intelligent genius. He corrected me. All right.” Then he went away. Rūpa Goswāmī called for Jīva. “What have you done?”

“I did this, this.”

“You must leave this *āśrama*. You have got vanity to establish your scholarship here. I don’t like this.”

Then what to do? He had to go away.

And then this was spread and Sanātana Goswāmī he came to understand. And he was generally wandering through the whole Braja maṇḍala and he went to that Jīva *ghāṭa* and there the locality he was given to understand that one beautiful young boy he’s here and his austerity is too much. After a day or two he comes once to take something, *mādhukarī*, and always engaged in his *bhajana* and has grown very thin, does not take as much necessary for his health. Sanātana Goswāmī he could understand that must be Jīva. He went to him.

“What is this? Getting so thin, you don’t take food what is necessary to keep up the health, what are you doing?”

Jīva of course wept, “I have no charm in my body or health. I’m rejected by my Gurudeva Śrī Rūpa Prabhu, so I’m passing my days here.”

“All right. But take as much necessary to keep up your life. Don’t go to commit suicide.”

In this way, then he went to Rūpa. “You Rūpa, what have you understood the real purport of Mahāprabhu’s teachings?” *Jīva daya mana ruci vaisnava sevan* [?] “*Jive daya*, is it *jive daya*? But the *jīva* is dying there, you don’t mind it?” In this way, giving some hint he went away.

But Rūpa Goswāmī’s Guru was Sanātana. He thought that, “What is this hint? *Jive daya*, Jīva is dying there.” So he sent men to comfort Jīva. [?] called him up. And this is the story.

And there is another story, one Digvijayī came, and he challenged Rūpa, Sanātana. “Give your sign, that you’re afraid to discuss with me, or come and discuss.”

Then Rūpa, Sanātana they gave their signature. “No, we’re not fit to discuss with you, we don’t think ourselves fit.”

Then he was told that Rūpa, Sanātana, big Paṇḍitas who are just getting signatures of Rūpa, Sanātana he’s satisfied, going away. Then another gentleman who was another Paṇḍita, though young, but he’s a very good scholar. “Without conquering him you cannot get the name that you have conquered them all.”

“All right, let us see.” His Guru - he heard that he’s the disciple of these two. “Oh, that’s nothing then? I shall show the signature of their Guru and he must give the signature.”

Then he came, and, “Oh, Jīva, you have got a very good name amongst the scholars here, but not perhaps so much as your Gurus, Rūpa, Sanātana. I have come here with this challenge that if any Paṇḍita is here, must have discussion with me and defeat me, or you may give your signature to me. Your Gurudevas they took their [?]. You see their signature and sign.”

We are told that Jīva Goswāmī, “Where is the signature of my Gurudevas, Rūpa, Sanātana?” “Here it is.”

He tore it.

“What audacity [?]”

“No, no, you don’t understand why they gave signature. You have got no capacity to understand. Now first come, I am giving challenge to you, come to defeat me, and then you will be able to know why they gave their signature.”

Then of course what to do. The discussion began and he was defeated by Jīva Goswāmī.

And then he told, “Now you try to understand what type of persons they are, my Gurudevas. They hate this sort of discussion, the dry discussion of the scriptures. Scriptures not meant only for this. They invite us to give us the highest thing. And you are misusing this. And they thought to waste time to discuss the *śāstra* with a person like you, you have come out of name and fame, not for the purpose of *śāstra*, why should they go? Then you have come to make me understand. They are scholars and who are given to devotion of Kṛṣṇa, does not care for the *pratiṣṭhā*, name and fame. *Pratiṣṭhā*, they hate it. Only to teach you this, otherwise you will commit Vaiṣṇava *aparādhā* and go to hell. So to save you I had to come to discussion with you, in this way.”

This was the nature of, this Jīva Goswāmī nature was our Gurudeva.
*Dharaṇī-tala-kīrtita-jīva-kavim. [raghu-rūpa-sanātana-kīrti-dharaṇī,
dharaṇī-tala-kīrtita-jīva-kavim kavirāja-narottama-sakhya-padaṁ,
praṇamāmi sadā prabhupāda-padaṁ]*

[“O Śrīla Prabhupāda, your intense magnitude of devotion allows you a glorious position within that intimate group of Śrīla Raghunātha Dāsa, Śrīla Sanātana, and Śrīla Rūpa Gosvāmī. Your happy and elevated philosophical conceptions have crowned and seated you along with that esteemed personality, Śrīla Jīva Gosvāmī, on this Earth planet. And you share a friendly relationship with Śrī Kṛṣṇadāsa Kavirāja Gosvāmī and Śrī Narottama dāsa, as dear to them as their very own lives. I eternally offer my respects to that charming effulgence that decorates the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.”]
[Śrī Śrī Prabhupāda-padma-stavakaḥ, 7]

I have written it there.

Akṣayānanda Mahārāja: Yes. Wonderful.

Śrīla Śrīdhara Mahārāja: “You come fight with me and you will understand who are Rūpa, Sanātana, our Guru, who are they? You will be able to realize. Otherwise you will be *sahajiyā*, a copy, imitating. They’re so great, so high, so noble. Only to show it to the world I am coming to fight with anyone and everyone, all the scholars of the world I vowed. Only to show the dignified position of my Gurudeva, Rūpa, Sanātana, Mahāprabhu. If that is my egoism, does not matter, I don’t care for that. But for the good of the world I want to establish the real

position of my Gurudeva and Mahāprabhu, how high, how noble that is. I do not hanker for my own fame or name. Whether I am an egoistic man, ego hunter, *pratiṣṭhā* hunter, all these things, I don't care for it. Anyhow I want to establish the greatness, the great difference of Kṛṣṇa *prema* and Mahāprabhu and Rūpa, Sanātana, our Gurudeva. Not like so many sheep and dogs and cats, hovering in the way."

Gaura Hari bol. Gaura Hari bol. The Gauḍīya Maṭha has been posed in this temperament, go and fight and establish the position of Rūpa, Sanātana, and Mahāprabhu, the love, the Braja love, the divine love of the Braja, how high they are, how noble that. So die, that is your, welcome death to spread this glory. As long as you don't die you go on working in this way, the magnified position of your Guru, Vaiṣṇava, etc. Mahāprabhu and Vṛndāvana. That Svayaṁ-Bhagavān Kṛṣṇa how in *śāstra* it has been different, the gradation has been given.

Ignoring all these things, only imitating, taking the white cloth on the [?] and one *kaupīna* and one, some few words, "I have got everything." Fools!

Markaṭa vairāgya, Mahāprabhu, imitation. The *markaṭa* means the monkey. Monkey without any cloth, and also taking generally vegetables. And when it will get, or sometimes it does not get, has to fast, but that is not, this monkey imitation is not the *sādhū*. Internal development in the roaming line, that is all important thing. What is your experiment, imitation with new help?

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What is the time?

Akṣayānanda Mahārāja: Quarter to ten.

Śrīla Śrīdhara Mahārāja: Oh, then I close here. Ten thirty I have got some function. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: All right. We'll take your leave. Jaya Om Viṣṇu-Pāda Paramahansa Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Śrīla A.C. Bhaktivedānta Swāmī Mahārāja kī jaya! Bhakta Vṛnda kī jaya!

...

18th, June, 1982

Śrīla Śrīdhara Mahārāja: [?] that we have one consolation for you, who has got this type migraine, they are very brainy fellow.

Akṣayānanda Mahārāja: We know that.

Śrīla Śrīdhara Mahārāja: You know?

Akṣayānanda Mahārāja: In your case we know.

Śrīla Śrīdhara Mahārāja: Two doctors told me. That who have got migraine. Napoleon had such headaches, bad time. That another doctor told me that Napoleon he saw that, "My normal beat was fifty five. When

my health was very good, done exercise, all these things, good health in college life, that our beat was fifty five, very slow.”

Then when a good doctor came here, Raymond perhaps, civil servant, I quoted him that this is my nature - so slow.

He told that, “Napoleon had thirty five and so, and he could sleep a good sleep on the horseback within five minutes. On the horseback within five minutes he had a good sleep. But he has got some headache.”

And it is told now that Napoleon was caught when he had headache, he had no sense, and he was defeated and captured when he was in headache. Otherwise he was invincible. The new research is that of Napoleon. That he had headache, monthly ones, and he was almost dead, he had to pass three days. And anyhow they managed to know that and that time attacked and captured him.

Hare Kṛṣṇa. I thought that my beat was so low, and it meant that I practised *yoga* in my childhood also after this thread ceremony, thirteen, I used to generally in *sundar* we have some *prāṇāyāma*, all these things and I practised *yoga* to certain extent. In ordinary time, when I laboured hard, after that I took, learned to take the wind to utmost capacity and then to keep it for some time. Take time, four, and sixteen, to keep up. And by thirty-two to exhale. In this way. Generally when I was very much tired I used that practice. [?]

And to give time the wind to be spread all through the body it is possible and keeping some time then slowly to get it out. That is *prāṇāyāma*. Generally one fourth [?] take times to keep up and two times slowly to take it out. That is the nature of *prāṇāyāma*. There is another process also but it is little dangerous. One may get [?] There is another, to keep it outside, to give up as much as you can, to give up the wind away, and then to keep up, and then again to take.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

But that has nothing to do with Kṛṣṇa *bhajana*. If they come in *sādhū saṅga*, connect *sādhū saṅga* and then come to this side, that may help the body or the mind to some extent. Their scope is in the body and mind. *Bhakti* is something else, that is *śaraṇāgati*. Without *śaraṇāgati* no *yoga*, no *jñāna*, no this, nothing of the type. *Yam evaiṣa vṛnute tena labhyas*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone’s heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”]

[Kāṭha Upaniṣad, 1.2.23] & [Muṇḍaka Upaniṣad, 2.3.2]

It is His sweet will and His sweet will to be disturbed, to be conquered. The most autocratic sweet will take us in our side, *śaraṇāgati*. Otherwise no other process to attract Him, *bhakti*.

Muktaham ekaha grahyam, maha yoge na tapasa, nidhanam nida cintaya [?] Hare Kṛṣṇa.

_____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Jñāna sunya bhakti. Jñāna, yoga, these are all obstacles, or opposition party. It is for the elevation, lower, apparently thinks that their renunciation is after elevation. Paramātmā. Vasudeva. Hare Kṛṣṇa. Mahāprabhu's *kṛpā*, grace of Gaurāṅga.

One thing, have you sent that thirty page, practised by Śrī Gaurāṅga?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Who is Śrī Kṛṣṇa and Rādhā combined, inaugurated by Gaurāṅga.

Akṣayānanda Mahārāja: Ah. You had told by Lord Caitanya Deva, by Śrī Caitanya Deva.

Śrīla Śrīdhara Mahārāja: Caitanya Deva, Who is none but Śrī Rādhā and Govinda combined.

Akṣayānanda Mahārāja: All right. I can add it.

Śrīla Śrīdhara Mahārāja: So inaugurated by Him. Who is He? Kṛṣṇa and Rādhā combined. That is the very life, dignity, life, and promise of our fate, fortune. Where does it come from? Who says? The Guru, Kṛṣṇa, and recommended by whom? He Himself, by Kṛṣṇa Himself. More, something added by Rādhārāṇī.

Akṣayānanda Mahārāja: All right, I will add it.

Śrīla Śrīdhara Mahārāja: Yes. That is the reality. We can't cross that, then we will be, ingratitude, ungrateful. Hare Kṛṣṇa. Gaura Hari bol.

Akṣayānanda Mahārāja: Yesterday we had some discussion on the Yuga Avatāras, and I found in *Bhāgavatam* the different names for different *yugas* and the colour. But then I found also in *Amṛta-pravāha-bhāṣya*, Bhaktivinoda Ṭhākura has given that the white, the *sukla* Avatāra, is also Devahuti Kapiladeva, *Devahuti putra Kapila*. But in *Bhāgavata*, in the eleventh *ekadasa skanda* that Kapiladeva is not mentioned there. Still I was wondering...

Śrīla Śrīdhara Mahārāja: [?] I was told that Haṁsa Avatāra.

Akṣayānanda Mahārāja: Yes Haṁsa. There is Haṁsa, Pṛśni-garba.

Śrīla Śrīdhara Mahārāja: [?] That is, I heard, Hayagrīva.

Akṣayānanda Mahārāja: But in the red incarnation there is a *yajña*, they're giving *yajña*.

Śrīla Śrīdhara Mahārāja: *Yajña* was recommended in Tretā-yuga, by Haṁsa, that Hayagrīva. What is mentioned in the Jīva Goswāmī's commentary?

Akṣayānanda Mahārāja: I don't have that.

Śrīla Śrīdhara Mahārāja: We are to find that Jīva Goswāmī quotations are all available.

Akṣayānanda Mahārāja: Yes. I looked in *Laghu-Bhāgavatāmṛta* but it's not given in detail there.

Śrīla Śrīdhara Mahārāja: But in *Śrīmad-Bhāgavatam* clearly it is. Catuh vahu krte taram rakta varna so [?]

There must be mention by Jīva Goswāmī, or Baladeva, Cakravartī.

Akṣayānanda Mahārāja: Yes, some mention. I'll find it out.

Śrīla Śrīdhara Mahārāja: As much I remembered there is Haṁsa, and Hayagrīva, and Dvāpara of course this Kṛṣṇa, though in the last stage, *arcana*.

...

19th, June, 1982. A

Śrīla Śrīdhara Mahārāja: Devotion is its own cause. It is a positive thing,

negative, that cover, our covering element, the adulteration, that will disappear. As much as *bhakti* will develop, the adulterating coating, that will be slackened and gradually that will disappear. [?]

The internal capturing and outward demanders are eliminated. The dirt is cleared. _____ [?]

Again the object is more and more acute. And freedom comes accordingly. A faithful officer of a king, he enjoys more freedom, not expert. Expert officers also enjoy freedom, but the faithful staff enjoys more freedom. So according to the exclusivity of the faith, other demands are slackened. Ke?

Devotees: Mādhava Purī Mahārāja.

Śrīla Śrīdhara Mahārāja:

*naṣṭa-prāyeṣu abhadreṣu, nityam [bhāgavata-sevayā bhagavatya
uttama-śloke, bhaktir bhavati naiṣṭhikī]*

[“By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.”] [*Śrīmad-Bhāgavatam*, 1.2.18]

That is *sādhana bhakti*.

*ādaṁ śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā tato' nartha-nivṛttiḥ
[syāt tato niṣṭhā rucis tataḥ athāsaktis tato bhāvas tataḥ
premābhyudañcati sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet
kramaḥ]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

In this stage, *naṣṭa-prāyeṣu abhadreṣu, nityaṁ bhāgavata-sevayā*. Both the *Bhāgavata grantha*, scripture, as well as *Bhāgavata* devotee, by their service it is purified. Their influence, inspiration, comes to this new soul and purifies, prepares the ground for service of Kṛṣṇa.

Devotee: What is the significance of *prāya* here?

Śrīla Śrīdhara Mahārāja: Nearly, almost.

Devotee: Why is it saying almost?

Śrīla Śrīdhara Mahārāja: Almost. When almost the undesirable things disappear, then we may call it *niṣṭhā*, *naiṣṭhikī bhakti*, when almost undesirable element vanished we may call it as he has got *niṣṭhā*. But when they are there profusely and we show some inclination towards devotion, that may not be reckoned, not reliable. But reliable when the major portion has been, the time and energy devoted for service of Kṛṣṇa, and some little remnants, that may be ignored. We may not make much of that.

Devotee: Mahārāja, in one way it is *nityam bhāgavata-sevayā*, but the *naṣṭa-prāyeṣu*, when *nityam bhāgavata-sevayā*, why not completely eliminated all the detrimental things in the heart?

Śrīla Śrīdhara Mahārāja: The present is being utilized, almost fully, but the past deeds are there, they're in store in very subtle form, they must be cleared. Then wholesale conversion.

So, *kutam*, *bījam*, *phalonmuka*, [?] There a different kinds, *kuta*, *bīja*, *phalonmuka*, *aprārabda*. *Karma* is divided into two, mainly, *prārabda* and *aprārabda*. *Prārabda* attached to be finished in this body. *Aprārabda* which is reserved for future life. And *aprārabda* also subdivided in these *kutam*, *bījam*, *phalonmukam*. *Phalonmuka*, what is ripe in the next chance they will demand for their satisfaction, *phalonmukha*, sprouting. And *bīja*, a seed, can be detected. And *kuta*, indistinguishable, undetectable position, what is there we can't ascertain. That is *kuta*. *Kūṭastho 'kṣara ucyate* [*Bhagavad-gītā*, 15.16] That is the part of *akṣara* in the *saṁskāra* of *prakṛti*, a part, *akṣara*. [?] Gradually they will have to be brushed aside. They have to be finished gradually, however undetectable or subtle it may be. When Kṛṣṇa *bhakti* captures ones heart it is sure that they will have to go out. It will gain ground surely, late or

early.

Na me bhaktaḥ praṇaśyati [*Bhagavad-gītā*, 9.31] “When once anyone have connection with Me, he is sure to be saved. Guaranteed.”

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate svalpam apy asya dharmasya, trāyate mahato bhayāt

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [*Bhagavad-gītā*, 2.40]

That is *nitya*, Kṛṣṇa *bhakti*, *ekāntyeko viśiṣyate*.

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragāḥ sarvva-vedānta-vit-koṭi yā viṣṇubhakto viśiṣyate [*vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate*]

[“Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.”] [*Hari-bhakti-vilāsa*, 10.117]

A personal conception, that is the enjoyer, that is for itself, He's for Himself, that conception, not inner substance infusing form, or magnitude, not that. And the gist of life is to enjoy and He's the finest body of enjoyment. *Viṣṇubhakto viśiṣyate. Sarvva-vedānta-vit-koṭi yā viṣṇubhakto viśiṣyate.* Not only the conception that ultimate reality is pure consciousness, that won't do. But the enjoying right must be seen in Him. Then He's not Brahman, Parabrahman, Vasudeva, Puruṣottama. *Viṣṇubhakto viśiṣyate.* Then *viṣṇubhakto sahasrebhyaḥ ekāntyeko viśiṣyate.* The consideration, *jñāna* left out, and wholesale influence over the *jīva* of the Lord is approved, is accepted, is understood, accepted and followed, *ekāntyeko viśiṣyate.* That is Kṛṣṇa consciousness. Viṣṇu *bhakta*, Vaikuṇṭha, calculative devotion, and automatic is Kṛṣṇa *bhakta*, *anurāga*.

[?] What have captured me in the world of enjoyment, that must have a touch of the originality, original cause. I should be dealt in that way in the association of the highest entity. [?] The highest captivation force we find here in *dhāma patya*, in the conjugal life. So, to attain the ideal of that, all-comprehensive, capturing of all possible services from us, that should be the highest.

prati aṅga lāgi kānde, prati aṅga mora [From *Vaiṣṇava-padāvali - Anthology of Vaiṣṇava Songs*] This Jñāna dāsa, "That every atom of my formation is crying for the corresponding atom of my Lord, to serve. That is the highest conception of our ideal."

In *mādhurya rasa* it is possible. Twenty-four hours engagement and wholesale engagement, is only possible in *mādhurya rasa*. It is given by Mahāprabhu, and also in Guru *paramparā*, and the *mantram* also. All our *mantram*, more or less, aiming to that end, wholesale dedication. And we should not shrink to think that there is any dirt there. That is the purest. But because we are acquainted with that type of service here, to be most nasty, dirty, mundane, objectionable, in our case, so we hesitate to accept that. There is some truth behind whether is the highest we must not make a show only. That is the danger of the *sahajiyā* section, from

which our Guru Maharaja came to save the people. But it is admitted in all respect that that is *the* position for which Mahāprabhu came to give us.

At the same time we should not think the other paraphernalia of the main service, that is also of less value, negligible value. No, the *sākhya*, *vātsalya*, they have got their position, that is also supreme in his own way. As much as they do not like the other thing, “We are in the happiest position.” *Yei rasa, sei sarvottama*.

[kintu yāñra yei rasa, sei sarvottama / taṭa-stha hañā vicārile, āche tara-tama]

[“It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.83]

And that is not very small thing, negligible thing. That is also very, very high. *Yasyālinde param brahma*.

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ aham
iha nandaṁ vande, yasyālinde param brahma*

[Raghupati Upādhyāya says: “Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.96]

How high and covetable is this that a great *paṇḍita* is talking with Mahāprabhu, he says, and Śukadeva also says,

nandaḥ kim akarod brahman, śreya evaṁ mahodayam yaśodā ca mahā-bhāgā, [papau yasyāḥ stanam hariḥ]

[“Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā’s breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?”] [*Śrīmad-Bhāgavatam*, 10.8.46]

So that should not be undermined that *vātsalya rasa* is nothing, *sākhya rasa* is nothing. They’re rather helping, all have an organic relation. Eliminating one, the other may not, cannot exist. So they have got their friendly relation, and all together building Kṛṣṇa consciousness. Their value should not be undermined, minimized. Hare Kṛṣṇa. Hare Kṛṣṇa.

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82.06.19.B

Śrīla Śrīdhara Mahārāja: Rāya Rāmānanda *saṁvāda*, that is a very covetable thing for the students who want to know what is the conception of theism of the Gauḍīya Vaiṣṇava School. Most reliable. Mahāprabhu is taking out, sucking out, as if, from underground, deeper to deeper to deeper, in this way. That should be ideal in our heart, always, ideal, Rāya Rāmānanda. Beginning from *varṇāśrama* proper, *daiva varṇāśrama*, where there is room for Kṛṣṇa consciousness.

And this *āśura varṇāśrama* of Śaṅkarācārya, that is not favourable. The personality of the Lord is not accepted there.

But *daiva varṇāśrama*, that personal God is on the top, that *varṇāśrama*, meaning from Rāmānuja.

_____ [?] They have got positive truth, drawn. Śaṅkarācārya only the negative side. He tried to make us known to public, that is negative side. But the positive side has been supplied by the Vaiṣṇava Ācārya. And giving the purity thereby. He's the enjoyer.

*ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca [na tu mām
abhijānanti, tattvenātaś cyavanti te]*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"Everything meant for Me. All sacrifice, wherever it be, occurs, it is for Me, Mine, I'm the enjoyer."

And you must adjust yourself with that. Come to the highest level in *mādhurya rasa*, wholesale offering for His enjoyment. It is inconceivable almost, it is impossible almost, still it is there.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us
and should be held overhead as our highest aspiration."]

The aim always should be there, and we shall try to march with seeing that flag, flag of the temple will be in our view and we shall march on.
Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Bhakti Caru Swāmī: Mahārāja, is it an offence not to have enough love for the Deity, or enough respect for the Deity?

Śrīla Śrīdhara Mahārāja: Offence is a question of jurisdiction. How far we shall give the name of offence. The offender he will always be ready to say that, "I am committing offence." Even in Vṛndāvana, "I am committing offence." The *gopīs*, the Vaiṣṇavas, all, *aparādha*, *aparādhana*, "My worship is not up to mark."

Aparādha, *apa arādhana*, *rādhana* means to worship, to revere, to serve. *Apa*, not up to standard, below standard. "What I am doing, that is below standard." And that may be according to degree, it becomes. So Vaiṣṇava *aparādha* has been told to be the most heinous, most

dangerous. *Aparādhana*, a Vaiṣṇava is serving, and then find fault there, then my impurity will go more down, *aparādha*.

That Vaiṣṇava, he's also saying that, "I can't serve fully, perfectly, there is much defect in my service," they say, always.

Rādhārāṇī will also say that, "I can't serve properly." But She's serving to the highest degree, and in any of lower position come to clash, that is Vaiṣṇava *aparādha*. That is greater than *aparādha* to Kṛṣṇa direct, because proper serving and that is the earnestness in me and I am abusing that, thereby I am committing suicide. *Aparādhana*. And generally they have been classified in several heads, thousand types, then sixty-four, then that has come to *Nāma aparādha*, ten. *Sevā aparādha* perhaps sixty-four, or thirty-two. In details they are infinite. In this way, *aparādha*.

Once in Benares, I have come newly, Bhāratī Mahārāja, of that date, he was suffering from fever. Anyhow he asked Professor Sanyal, Professor Sanyal used to be considered to be a surrendered soul. The *sannyāsī* Bhāratī Mahārāja asked him, the Professor, "Bhakti Sudhakar Prabhu, please advise me how we can get out of *anartha*?"

Professor then told, "The *anartha* never leaves us. *Anartha* continues for lives together." And smiling, but not ordinary smiling, but disappointed smiling. "The *anartha* can never leave us."

I was puzzled, newcomer. *Tato' nartha-nivṛtṭiḥ syāt tato niṣṭhā rucis tataḥ*.

[*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā tato' nartha-nivṛtṭiḥ syāt tato niṣṭhā rucis tataḥ athāsaktis tato bhāvas tataḥ premābhyaudañcati sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramāḥ*]

[“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”][*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Clear, it is there, but he says that. Still he’s considered to be a very good devotee. He says, “*Anartha* never leaves us.” What does he mean? Later on I came to understand that he’s meaning that everywhere a devotee he says that, “I am in *anartha*, I can’t, there is no satisfaction in the service of the Lord.” The nature of infinite is such. When he comes in connection with infinite his temperament is also, gets that colour, “That I can’t do, I can’t do.” The degree of service considered from the standpoint of infinite it becomes minimal, nothing almost. So in every stage they say, as much as progress towards the infinite, everyone will say, “Oh, I’m hopeless. All of equal position. I’m hopeless. The goal can never be reached, I’m almost disappointed. In the verge of disappointment, I got chance, but I could not do anything.”

That we see from Mahāprabhu, from Rādhārāṇī, from everywhere, “We can’t, we had a good chance but we failed to attain.”

Anartha-nivṛttiḥhoina, because the Vaiṣṇava that are considered to have their position in the highest plane they also see, *purīṣera kīṭa haite muñi se laghiṣṭha* [“I am lower than a worm in stool.” *Caitanya-caritāmṛta*, *Ādi-līlā*, 5.205]

Mahāprabhu Himself said, *na prema-gandho 'sti darāpi me harau* [“I have not the slightest tinge of love of Godhead within My heart.” *Caitanya-caritāmṛta*, *Madhya-līlā*, 2.45]

What does it show externally, that *anartha* does not go, leave us totally. This posing, in the connection of infinite A, B, C, is such. But at the same time there is some *taṭasthā* understanding.

[kintu yāñra] yei rasa, sei sarvottama / taṭa-stha hañā vicāṛile, āche tara-tama

[“It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.83]

So Rūpa Goswāmī has said, *anartha nivṛtthih syāt*, from outside it may be detected, but relatively the man in the position, they never say that, but onlooker they can detect the stages, differentiate *anartha nivṛtthih*, this, that, they can say. This is a peculiar thing. The man who is in possession of the jewel, he says, “No, I have not got the jewel.” The others say, “No, you have got the jewel within your fist.” It is a peculiar thing.

Baladeva Vidyābhūṣaṇa says about Rūpa Goswāmī, Rūpa, Sanātana,

Govinda abhidya indriya_ratna [?]

Rūpa, Sanātana, what order of Vaiṣṇava they were. The most wonderful gem, the Govinda, Him they showed to the public. [?] If one has got a jewel in his hand, he can show it according to his own sweet will, this

side, that side, the weight, all these things. Rūpa, Sanātana showed Govinda [?] in such a way to the world, devotee of such [?]

Govinda unknown and unknowable and Him they showed like anything, with any freedom they showed, the inner side, the outer side, the eastern side, the western side, “You see Govinda in so many ways.”

Sanātana Goswāmī himself says that, “Where am I? I had the audacity to compare the queens of Kṛṣṇa in Dvārakā, Satyabhāmā is such, Rukmiṇī is such. How it is possible for me to look at them and to differentiate and to record their nature, their quality of superiority, inferiority? What audacity I have got. But I am not writing, my friends, someone forcibly holding my hand, and pen, and is making me to write. It is not I. How can I? It may be possible for me to describe all these things, transcendental, but like ordinary things, ordinary ethics in this world, this novice I am writing, what audacity I have got. But really speaking my friend, it is not mine. Someone is writing through my hand, what I can do?”

Though such things we are to believe. Before we approach the transcendental world we shall have to have such broadness of our understanding. This is possible. Kavirāja Goswāmī:

ei grantha lekhāya more ‘madana-mohana’, āmāra likhana yena śukera paṭhana

[“Actually Śrī Caitanya-caritāmṛta is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot.”] [Caitanya-caritāmṛta, Ādi-līlā, 8.78]

Not only this abstract valuation, but practical valuation, real evaluation we shall have to understand what is that. It is possible. There is a layer of life where it is true, it is reality.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, we are told Kali-yuga, *harer nāmaiva kevalam harer nāma*, [Caitanya-caritāmṛta, Ādi-līlā, 17.21] then *guṇa kīrtana*, *rūpa kīrtana*, *līlā kīrtana*, that will also be included?

Śrīla Śrīdhara Mahārāja: Yes, because if properly *Nāma kīrtana* is done the other results will come irresistibly. It will come. And *Hari Nāma*, that does not mean not Vaiṣṇava *Nāma*. Hari means including *raja chavati* [?] the king is going, that means with his paraphernalia, not alone. So with His group He's going. The *śānta* says that, "Kṛṣṇa came alone from Vaikuṇṭha, we can have recognition to that." But Vaiṣṇava says that, "With whole paraphernalia He came, including Nanda, Yaśodā, and all the servitors of different types."

Bhaktivinoda Ṭhākura just says, *dhāma saha avatari saparsada siva dhama saha avatari* [?]

He comes, *raja* comes, means with his paraphernalia. Automatically it should be understood, taken, meant. So Kṛṣṇa means, this is Vaiṣṇava faith.

And this *smārta* faith, "Oh, Kṛṣṇa alone came, and these were mundane fellows, and they were graced by Kṛṣṇa. And Kṛṣṇa is part of Nārāyaṇa. Nārāyaṇa is all in all." The Vaiṣṇava general faith.

And Śaṅkara will be saying, “Yes, all is good, all is well, but this is all *sattva guṇa*. And above this *nirguṇa*, that is the Brahman. All this side the Brahman, the dancing, the chanting, the weeping, all good, not bad, but all this side is of Brahman. This is *sattva guṇa māyā*.”

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi Gaura Hari bol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāgavatam has paved the way to that highest. *Na tathā me priyatama*. One Paṇḍita in Madras he was silenced by me by this *śloka*. Who is the highest devotee of Kṛṣṇa I asked. He told, “Catuḥsana.” Then he asked me, “According to your opinion, who is...?” Catuḥsana is in the last grade, lowest. “Then who is the high?”

na tathā me priyatama ātmayonir na śaṅkaraḥ

na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

[“Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you.”][*Śrīmad-Bhāgavatam*, 11.14.15]

The royal road is paved towards Vṛndāvana to show the gradation, the greatness of the thing. Then *āsā maho caraṇa-renu*, these two *śloka*s from *Bhāgavatam* has proved positively that where is that Vṛndāvana? One *śloka* from Kṛṣṇa Himself up to Uddhava, and the next, the *śloka* of Uddhava.

*āsā maho caraṇa-renu-juṣām aham syām vṛndāvane kim api gulma-
latauṣadhīnām yā dustyajāṁ svajanam ārya-pathaṁ ca hitvā bhejur
mukunda-padavīm śrutibhir vimṛgyām*

[“The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.”] [*Śrīmad-Bhāgavatam*, 10.47.61]

These two poems sufficient to prove the position of Vṛndāvana. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

...

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati
bhūtāni, sā niśā paśyato muneḥ*

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self- realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”] [*Bhagavad-gītā*, 2.69]

Where we live and where we die.

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham

śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi grṇanti ye bhūridā janāḥ

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

Where should we live, where really do we live and where we die.

Once old Tīrtha Mahārāja, he returned from London preaching and reached Bombay Maṭha, and asked one Satyavighraha Brahmacārī, "Save me, save me. Chant *kīrtana*, *vaiṣṇava thākura dayal sagara*. Save me. I am thirsty, from long time I am thirsty. Please give me some food. *Vaiṣṇava thākura dayal sagara*, chant, I can't stand."

So tuṣyanti ca ramanti ca.

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam kathayantaś ca
mām nityaṁ, tuṣyanti ca ramanti ca*

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

In His topics, talking about Him, there the devotees they get every satisfaction of their inner heart, *tuṣyanti ca. Tava kathāmṛtaṁ tapta-jīvanam, kavibhir īḍitaṁ kalmaṣāpaham, tava kathāmṛtaṁ tapta-jīvanam*, different meanings may be squeezed out from this, *tapta-jīvanam. Kavibhir īḍitaṁ kalmaṣāpaham. Śravaṇa-maṅgalaṁ śrīmad-ātataṁ*. The negative to positive. *Bhuvī grṇanti ye bhūridā janāḥ*. Who are really benevolent, magnanimous, generous, helps the people, gives food to others, who are they?

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya karmāṇi, mayi drṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

The all-capturing, all-comprehensive. No other thirst, all wholesale solution of life, wholesale solution to untie all types of knots. All will be dissolved, all dissolving, dissolve everything, this is dissolved. All capturing, all dissolving, comprehensive. One who has got that thing he does not want anything else any more.

Eka-bindu jagat dubāya [*Caitanya-caritāmṛta, Antya-līlā*, 15.19] "I am only, like you to taste, make you taste one drop." Mahāprabhu says to Rūpa, "Only one drop for your taste I am giving. *Eka-bindu jagat dubāya*."

One drop is sufficient to inundate the whole universe. It is of so infinite nature this *bindu*, marvellous, all-capturing, not only from the space but depth also. What you do not know what are you within, but should show that also from within. All-capturing. You are not conscious that that thing was within you, but that will come out when He will touch from our innermost heart the noble portion of your heart will come out by His touch, you will be astonished. 'Such things was within me.' You will wonder."

Hare Kṛṣṇa. Hare Kṛṣṇa.

Vasu Gosh says, *Gaurāṅga mahima na cariya kahila koiliya suna* [?]

"Only by means of dancing and chanting He made so many iron balls golden. What should I talk about the wonderful greatness of Caitanya Deva. He only simply engaged us in chanting and dancing, and great transformation was effected. What charm, what magic, magician He is. Transformed us into gold only through dancing and chanting, singing, dancing and singing, what marvellous thing is this, we wonder."

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

*nāhaṁ vasāmi vaikunṭhe, yogināṁ hṛdayeṣu vā mad bhaktāḥ yatra
gāyanti, tatra tiṣṭhāmi nārada*

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [Within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam kathayantaś ca
mām nityaṁ, tuṣyanti ca ramanti ca*

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

"*Upayānti*, already engaged in chanting, and incidently, then again *upayānti*, *gacchati*, come to Me." What is it? *Upayānti te*. Then I connected here, *upayānti*, *upagata*, there is *parakīya bhāvena*.

"I give them hints to go towards *parakīya bhajana* in Vṛndāvana. That is continuous, full engagement, then further development from *svakīya* to *parakīya*, *upayānti*, *upapati*, *upagata*, these words gives hint to that, *parakīya*, *upayānti te*.

teṣāṁ evānukampārtham, aham ajñāna-jaṁ tamaḥ nāśayāmy ātma-bhāva-stho, [jñāna-dīpena bhāsvatā]

["Out of compassion for them, I, situated within the hearts of all living

beings, dispel the darkness of ignorance with the radiance of knowledge.”] [*Bhagavad-gītā*, 10.11]

The salvationists, they come here. After such deep and continued engagement with Kṛṣṇa, then He gives the pure knowledge and by the knowledge then they go to salvation, to Brahman. That is their point of argument.

So I have taken it in this direction. I asked Swāmī Mahārāja, the *upayānti*, what I have interpreted this *śloka* of *Gītā* in this line, *parakīya*.

Swāmī Mahārāja told, “Without this, we don’t find any other way here.” Here he told me. “No other way we find without such interpretation. Because only fully engagement.”

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca*_____ [?] Śaṅkara also has written [?] a taste from Me of that line of emotional or sentimental pleasure, *ramanti ca*. Then again,

teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te

“If you want more, the next developed stage is to have Me, *upa*, that is *parakīya*. Not only *mādhurya rasa* but also in *vātsalya rasa*.

Yaśodā, sometimes news comes to her, “Oh, it is not your child, Vasudeva’s child, Vasudeva Devakī’s child. Don’t you know that she sent Garga for the *Nāma-karaṇa*, you don’t know that. Why did he send his child?”

“No, no, no. I won’t admit that. He’s my child.”

“But there is a rumour, no, He’s Devakī’s son, not your son.”

Parakīya, “That I may lose. I have got anyhow but I may lose, there is a possibility.”

So the affection is more intense. In this way, the *sakhā* they also, “Yes, He’s one of mine, but still He possesses some sort of wonderful power. Sometimes it is detected. So He may not be our friend. So charming. No one of us is such, so that they say that the God has come in His figure, it may be. We may lose Him as a friend.” It makes them more intense towards His friendly service, so *parakīya*, *upayānti te*. Then,

teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā

This *jñāna-dīpena*, this troublesome expression, I have led it to another channel.

Śruti ganiman ata bhuli [?]

When the pangs of separation to its extreme stage He suddenly comes and shows Himself and they can see, clearly they can see that Nīlācārya has come and taking *prasādam*. In Vṛndāvana also when such high degree, the highest degree the pangs of separation reaches, then suddenly they can see that “Kṛṣṇa is here in our company.” So sustenance, that sort of medicine applied and they can go on further. Sometimes He had to come and to show His friends that, “I am amongst you. I have not left you.” This

is *jñāna-dīpena bhāsvatā*, *ātma-bhāva-stho*, son, or friend, or consort, according to that respective relationship He comes and expresses Himself so clearly, that, “He’s within us.” So some sustenance is injected by this, *jñāna-dīpena bhāsvatā*.

Teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ, nāśayāmy, ajñāna-jaṁ tamaḥ, that *jñāna sunya bhakti*, *ajñāna* means *jñāna sunya bhakti*. There they think, “Oh, He’s God, He’s so great. I am nothing. Why should He come to us? We are so mean, so little, so small. Why should He come?” This *jñāna sunya bhakti*. “We are part and parcel of His *līlā*.” No, *jñāna sunya bhakti*, most innocent.

“Dive there and I shall have to, I can’t tolerate their pangs of separation, their feelings, and I run towards them and show that, No, I am here My mother. I am taking food, you see.”

[?]

“Who has, did I see a dream. I saw Nimāi is taking, and yes of course nothing remaining in the pot. Nimāi has gone long ago. But who has, I saw, was it a dream, or some dog has taken, or I have not cooked today, I forgot. I did not give the *bhoga* to Bala Gopāla. What did I do?” In this way.

Mahāprabhu says to Dāmodara, Paṇḍita Dāmodara, not Svarūpa Dāmodara, “You tell all these things to My mother in the days of this [?] such things occurred. I go there, I take food from her hand. You remind this to My mother and give consolation to her. That I come to you and I take your cooked *prasādam*. Remind her that in this recent [?] this occurred. Your remind her.”

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, what is the significance of *tamaḥ* here then, *ajñāna* and *tamaḥ*?

Śrīla Śrīdhara Mahārāja: *Tamaḥ* means *śoka*, *moha*, these are the two significances of *tama guṇa*, *ajñāna* and *tamaḥ*. *Tamaḥ* means *śoka*, *moha*, repenting, *śoka*, *moha*. *Ajñāna-jam tamaḥ*, *nāśayāmy ātma-bhāva-stho*, *jñāna-dīpena bhāsvatā*.

Devotee: Mahārāja, you said that... *tava kathāmṛtaṁ tapta-jīvanam*, it has many meanings.

Śrīla Śrīdhara Mahārāja: *Tava kathāmṛtaṁ tapta-jīvanam*. Those that are burning, with different types burning, even from ordinary to the highest degree, different, that, *ātmārāmāś ca munayo*, [Śrīmad-Bhāgavatam, 1.7.10] Different meaning, *ātmā dehi* [?] *Deha ramanti*, then *buddhi ramanti*, and then *ātmā ramanti*, gradation. *Tava kathāmṛtaṁ tapta-jīvanam*. Even ordinary man when he's suffering from his separation from the death of his son, there also he becomes to here _____ [?] *tapta-jīvanam*. *Kavibhir īḍitaṁ kalmaṣāpaham*. The poets they describe as the Kṛṣṇa *kathā* dispenses the, does away with *kalmaṣa*, that is our sin, but that is *kavibhir īḍitaṁ*. The positive side ignored by them, *kavibhir īḍitaṁ kalmaṣāpaham*. Why they should go to clear the dirt only? The positive thing is higher and higher, *kavibhir īḍitaṁ kalmaṣāpaham*. Again, *kavibhir*, *brahmavibhir*, and *dasavibhir*, *kalmaṣāpaham*. [?] That is also finished and one can have entrance into pure devotion.

[?]

Śravaṇa-maṅgalaṁ, by our, when we get the touch of it, *śreyaḥ kairava*

candrikā vitarāṇaṁ [Śikṣāṣṭakam, 1] the real benefit, the real good, begins to awaken in us. *Śravaṇa-maṅgalaṁ śrīmad ātataṁ*, [?] temperament, madness perhaps, his service, that is also seen, the devotee is madly engaged in his service, *śrīmad ātataṁ*. [?] And *śrī* may have different meanings also. “In all stages of life they flock together around You for Your connection.” *Śrīmad ātataṁ*.

Sanātana Goswāmī has given perhaps *śrīmadbhir* [?] *Bhakti madbhir* [?] *Śrī* means different type of wealth, and [?] *śrīmadbhir*, *śrīmad ātataṁ*. *Tava kathāmṛtaṁ tapta-jīvanaṁ*. Ha, ha.

Gopīs say, “We’re suffering, we’re heated by Your separation. It is Your creation. But...

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Śrīla Śrīdhara Mahārāja: ...we’re suffering from this pang. It is created by You.

...give us life and sustenance. *Tava kathāmṛtaṁ*. Your consolation. We’re eager to hear that voice from Your lips, and then we feel that we’re getting our life back. *Tava kathāmṛtaṁ tapta-jīvanaṁ*. No other medicine, but Your assurance, Your consolation, that can only save us from this pang of burning heart. *Tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham*. But we do not care for that. The so many poets there are, they talk about You, and that sins are removed, brushed away by Your *kathāmṛtaṁ*. But in our case we feel encouragement to commit more sin, crossing the orders of scripture and society. *Ārya-pathaṁ ca hitvā* [Śrīmad-Bhāgavatam, 10.47.61] But it is not applicable in our case. What is this? *Kavibhir īḍitaṁ kalmaṣāpaham*. But our *kalmaṣa* is increasing we find,

and we're told like that from our relatives. *Kalmaṣāpaham* that is *kavibhir īḍitaṁ*, not that is *kalpanā*, that is their imagination. But the opposite we find in us. *Śravaṇa-maṅgalaṁ*. When we listen to Your sweet words we have much hope it is told, we get the bright hope, from in. But it is mentioned in the scriptures but what *maṅgala* we're getting we don't know. *Śravaṇa-maṅgalaṁ*, the *maṅgala* is only we hear, but not substantial it is present. Only we heard through our ear that is *maṅgalam*, that lip deep, just as it is only ear deep *maṅgalam*, *śravaṇa-maṅgalaṁ*."

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham

śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

"It is full of beautiful promises, *śrīmadbhir-ātataṁ*, all well-wisher of their own best prospect, they crowd, throng, on all sides of You. There is Your consolation features, just as there it is.

He's our *bhayam ca*, in *Bhagavad-gītā*. Your soothing and assuring words even captures and captivates Lakṣmī Devī. And in her comparison what is our position? You have got that fascinating capacity, that all are attracted by You. So *śrīmadbhir*, that is in there also."

“A great attraction, wonderful attraction, is about Your talk, about talk about You. So You are always surrounded by different persons of high rank. *Bhuvi grṇanti ye bhūridā janāḥ*. And we’re told, who talk about You in this world, they give the highest thing. Why You are so unmerciful, so cruel to us? Please give Your company to us.” In this way.

Hare Kṛṣṇa. *Śrīmad-ātataṁ*. “We were, a little before, we were required by You for Your *līlā*, but now You left us. Perhaps a more serving section higher than us has surrounded You, and deceived, and snatching You, from us. *Śrīmadbhir ātataṁ*. They have captured and surrounded You, and taken out of us somewhere else. *Bhuvi grṇanti ye bhūridā janāḥ*. This is Your nature, Your acquaintance. And we’re told, who gives You to the world, they give the highest. Their gift is the highest in the world. *Bhūridā janāḥ*. [?] They give enough, more than sufficient.”

Ānandāmbudhi-varḍhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
[*Śikṣāṣṭakam*, 1] How much we can take? *Eka-bindu jagat dubāya*
[*Caitanya-caritāmṛta*, *Antya-līlā*, 15.19] Our demand is very little.

Bhūridā janāḥ. The rain can inundate the area, and when there is drought not a drop of water is available. *Bhūridā janāḥ*. Like clouds they inundate by Your topics to the world. In this way it may be developed.

Kṛṣṇa. Gaura Hari bol. *Tava kathāmṛtaṁ tapta-jīvanaṁ*. *Tapta* of different type, *jīvan* also of different type. Life, all, life demand is not one. But even from the *anyābhilāṣi*, *karma*, *jñāna*, they’re also captivated by Your connection. *Tapta-jīvanaṁ*, *kavibhir īḍitaṁ kalmaṣāpaham*. One, imagination, and another by real *kavi*.
_____ [?] *kavibhir īḍitaṁ kalmaṣāpaham*.

Śravaṇa-maṅgalaṁ śrīmad-ātataṁ, *bhuvi grṇanti ye bhūridā janāḥ*. Then also that,

nahe gopī yogeśvara, pada-kamala tomāra, [dhyāna kari' pāibe santoṣa tomāra vākya-paripāṭi, tāra madhye kuṭināṭi, śuni' gopīra āro bāḍhe roṣa]

["The *gopīs* are not like the mystic *yogīs*. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called *yogīs*. Teaching the *gopīs* about meditation is another kind of duplicity. When they are instructed to undergo mystic *yoga* practice, they are not at all satisfied. On the contrary, they become more and more angry with You."] [Caitanya-caritāmṛta, Madhya-līlā, 13.141]

"From that angle also it may be considered. *Bhuvi grṇanti ye bhūridā janāḥ*. Who gives, who distributes You in the world, they consider it is enough. But we don't find it such. We feel that You are burning our heart, as if we have drunk poison. If we did not enter this charming area it would have been better for us." *Viṣajvāla haya, kṛṣṇa premara adbhuta carite*.

[bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite]

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."] [Caitanya-caritāmṛta, Madhya-līlā, 2.50]

"*Adbhute*, we're suffering, utmost. *Tapta-jīvanam*. It is created by [?] only to burn the hearts of people like us. We're innocent, but You have come, and to our fate anyhow [?] we are born [?] Anything may be applied. *Jñāna sunya bhakti. Tava kathāmṛtaṁ tapta-jīvanam*. Only it is meant to

make the other's life burnt with fire. He, he, he, he. They can't feel any satisfaction anywhere else. It is so. Such a fire is lit within the heart of others. *Tapta-jīvanam*.”

nahe gopī yogeśvara, pada-kamala tomāra, dhyāna kari’ pāibe santoṣa

[*Caitanya-caritāmṛta, Madhya-līlā, 13.141*]

*[citta kādhi’ tomā haite, viṣaye cāhi lāgāite, yatna kari, nāri kāḍhibāre]
tāre dhyāna śikṣā karāha, loka hāsāñā māra, sthānāsthāna nā kara
vicāre*

[Caitanya Mahāprabhu continued, “I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 13.140*]

“We’re burning with Your separation and You are giving *Vedānta Upadeśa*. What fun is this? Mockery. So one who has come in Your connection their fate is doomed. Ha, ha, ha. They won’t find any drop of peace anywhere. They’re finished, their life is finished.”

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. *Bhada stuti* [?]
Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi.

14:18 - 15:25 [?]

To tie tightly and then to whip, what is this? Ha, ha, ha.

Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Will you come? [?]
In Madras, one gentleman came to me, “Oh, your highest ideal is
Caitanya Deva?”

Yes.

“Oh. Then Śrī Caitanya Deva in His past life He only shed tears, and
disappointed life, vacant life, madly He’s after His ideal. Most suffering
position. Then who’ll go to that side, to that ideal? If Caitanya Deva’s life,
after life, how miserable it is, all is in disappointment, He’s crying aloud,
and doing this, that. Is it an ideal life for anyone? So why should we go to
your...?”

And it is mentioned there also. *Bahye viṣajvāla haya, bhitare
ānandamāya, kṛṣṇa premara adbhuta carite* [*Caitanya-caritāmṛta*,
Madhya-līlā, 2.50] And there is that English poem comes to my help. “Our
sweetest songs are those that tell of saddest things.”

[“Our sincerest laughter with some pain is fraught; Our sweetest songs
are those that tell of saddest thought.”]

[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

Viraha milan. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. We're talking about so high. Where we are?

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said: "I am insane, mad, *bāula - pāgala* - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class." So He told to Rāmānanda Rāya. It is not to be expressed outside - not to be divulged. Still, the *bāulas*, the eccentrics - so called, they cannot check their ecstasy. They express it anyway.] [*Caitanya-caritāmṛta, Madhya-līlā, 8.291*]

They're talking like madmen. Who will care for this? They'll say, "Oh, these fellows are spoiled, gone." They won't give any importance, attach any importance to all these things. They'll say, "Oh, these mad persons are spoiling the country." This Chinaman, Mao Tse-tung and his followers, they'll say, "These people, they're ... the religious section they're also extorting the public. The priest class, so called religionist, the innocent public they're robbing, exploiting. So they should be driven off, finished."

Devotee: Mahārāja, actually, Brezhnev in Russia, he said that about a couple of months ago. He said that, "The biggest enemy of the Russian youth is American pop music and Hare Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. The Kazi told Gadādhara Paṇḍita, Gadādhara Paṇḍita approached the Kazi of that locality, in some position,

and asked him, “You say Kṛṣṇa, Hare Kṛṣṇa.”

“Why should I say Hare Kṛṣṇa?”

“Oh, you have said Kṛṣṇa. Oh, you’ve already said Kṛṣṇa.” He began to dance. “That very Name you have pronounced the Hare Kṛṣṇa *Nāma*. What to be done, you’re finished, your fellows are finished. You have pronounced Hare Kṛṣṇa. That has captured you from the back door. From the back door Hare Kṛṣṇa has captured you.”

Bhaya dvesad karna kroda bhaya desat [?] “You are approaching from the other side, the negative side, and Hare Kṛṣṇa, Hare Kṛṣṇa.” This *stobha*.

sāṅketyaṁ pārihāsyāṁ vā, stobhaṁ helanam eva vā [vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ]

[“One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *pārihāsyā*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*; when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures.”] [*Śrīmad-Bhāgavatam*, 6.2.14]

“In one group you are, your liberation is sure. Now think what to do.”

Devotee: The other day also I was reading the news Mahārāja, in America, Los Angeles, there's a devotee who used to work with our Aranya Mahārāja, that *saṅkīrtana* [?] He was describing one incident that President Reagan, he was not the President but he was a senator of California. So one day he was distributing books in the airport and then he came, Reagan came, the senator Reagan, and he gave him a book. I think it was *Śrīmad-Bhāgavatam* fifth canto. So at first he couldn't figure out what it was. At first he thought that he came to take his autograph, so he gave him an autograph. He said, "No, I don't want that." So he kept on pressing, "No, it's for you." So he thought he's come for a TV display, he showed it in the TV camera. But then he kept on insisting, "No, it's for you. I want you to read it." So quite reluctantly he took the book and he gave it to one of his assistants, his aide. And then he went away for some conference or something they had in the airport. But then, when he was coming back, then again they met. But this time when Reagan saw him he smiled at him, as if a smile of recognition. And then he was pointing out that after that Reagan's policies had changed to some extent because he was supporting abortion at one time, now he's against abortion. And his policies taking a better shape now.

Śrīla Śrīdhara Mahārāja: Modified.

Devotee: Modified, yes.

Aranya Mahārāja: We approached him one time in New York, President Reagan, and he said, "Oh, I have many of your books." He said, "Thank you, I have many of your books already."

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. What's the time?

Akṣayānanda Mahārāja: Nine thirty.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Gaura Hari bol.

Swāmī Mahārāja used to come here now and then and now you are coming to represent him here. Mahāprabhu told when the Prince was produced to Him, *utrena dana yechay raja milan* [?]

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Perhaps I'm one year older than Swāmī Mahārāja.

Devotee: Two years Mahārāja.

Śrīla Śrīdhara Mahārāja: He's [18]96, and I'm [18]95. One year. He came in August, and I in October, so ten months. Hare Kṛṣṇa.

Devotee: And then you lived also together for a long time. Next door neighbours.

Śrīla Śrīdhara Mahārāja: Yes. First met Allahabad, and next Bombay, third Calcutta. For long time. And there the birth of ISKCON and *Back to Godhead*, that Sitakanta Banerjee Lane.

Devotee: ISKCON was founded there, or?

Śrīla Śrīdhara Mahārāja: I heard from Govinda Mahārāja.

Devotee: League of Devotees.

Śrīla Śrīdhara Mahārāja: Not ISKCON perhaps. Govinda Mahārāja said that ISKCON name was consulted there. I know from him, but I have not direct experience of that ISKCON.

I rather asked him that, “Your Mission is known as Hare Kṛṣṇa, direct name, and why you have given the name ISKCON? This is not representing the Name.”

He told, “Īśā-con.” *Īśāvāsyam idaṁ sarvaṁ* [Śrī Īśopaniṣad, 1] “Īśā-con, you may take it.” That was his answer to me.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, when there is disagreement or misunderstanding among the devotees, fights among the devotees, what is the cause of it actually Mahārāja? Why it happens?

Śrīla Śrīdhara Mahārāja: That is according to their, it is mentioned

where, may be in higher stage may be difference in the realisation of their internal *rasa*, may be difference. And the lower stage also according to their classification there may be difference. And different type of *anartha* in the lowest stage can attract one to one direction, another to another direction. In the lowest stage that may be the cause of difference of different types. Difference is also in the ideal also there's difference, not only ordinary difference but enemy position, in *mādhurya rasa*, *vātsalya rasa*. In *mādhurya rasa* different camp, it is already in *Yogamāyā*, but is all harmony going to one. And here is diversity, difference, *bhedābheda*.

Devotee: But that is in Kṛṣṇa *sambandha*.

Śrīla Śrīdhara Mahārāja: Yes, Kṛṣṇa *sambandha*, it is well and good. And perverted reflection it is bad.

Devotee: Yes. So when the fights are causing difficulties in Kṛṣṇa consciousness...

Śrīla Śrīdhara Mahārāja: That are all different stages, fights amongst them. There is in some cases the question of principle, some case the *anartha*. We're to detect in particular what case is what. *La puja* [?] *pratiṣṭhā*, do to that also there may be difference, especially *pratiṣṭhā*. *La puja pratiṣṭhā*, according to the degree there may be differences. That is the lower difference. And higher departments also there is.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

[“Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa.”] [*Ujjvala-nīlamanī*]

This example has cleared many things, by Rūpa Goswāmī. Just as naturally the serpent goes in a crooked way, so *prema*, the love, is of such nature. *Ato hetor ahetoś ca, yūnor māna udañcati*. So sometimes cause, no cause, but difference must arise in the higher section. Not only amongst the servitors, but with the servitor and Kṛṣṇa, the difference will come automatically, *hetor ahetoś*. Sometimes with a little cause, sometimes no cause, constituents come to enhance the *līlā* by Yogamāyā it is made in such way. *Ato hetor*, there is some cause, or no ground, but the feelings, sentiments, are anti, fighting. This is the necessary part of the *līlā*.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: As Prabhupāda also said that, “After the Ācārya leaves the planet there’s chaos.”

Śrīla Śrīdhara Mahārāja: Naturally. That is a position of disaster, a great misfortune when the Ācārya leaves. That shows that a great misfortune is falling on the followers. So they should be very careful for that. The bad time has come, and how we’re to go on with self control. Some sort of caution everyone must have within him. The bad times have come.

32:20 - 32:32 [?]

Devotee: Is there any caution about the disciples also?

Śrīla Śrīdhara Mahārāja: Not any particular thing I have seen mentioned in the scripture, but general knowledge. Viśvanātha Cakravartī has written somewhere in the *tikā* that when Gurudeva disappears then some calamity comes down for the followers. I can't remember where it is, but I saw somewhere.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, it says that Kṛṣṇa is saying that [?]

So on the other hand, those that are endowed with much material opulence, then can it be understood that he's not really...

Śrīla Śrīdhara Mahārāja: If it's for service of Kṛṣṇa it is all right. And if it's considered for individual interest then it is bad.

Devotee: He's carried away with that.

Śrīla Śrīdhara Mahārāja: Everywhere it is such. If for Kṛṣṇa, all right. And for a devotee of Kṛṣṇa, or some such thing, it is all right, everything. But if it deviates me from Kṛṣṇa to other interests, then of course it is bad, a different thing. So in our weak stage we should not mix with

much tempting opulence.

If some superior association is there then nothing can work badly in us. Otherwise they're always trying to devour us.

*kāma eṣa krodha eṣa, rajo-guṇa-samudbhavaḥ mahāśano mahā-pāpmā,
viddhy enam iha vairiṇam*

[“The Supreme Lord replied: Certainly it is lust, born of the mode of passion, which induces a person to commit sin. Lust is the basis of the desire for sense enjoyment, and in different situations that lust becomes transformed into anger. It is utterly insatiable and extremely malicious. Know this lust alone to be the greatest enemy of the living being in this world.”] [*Bhagavad-gītā*, 3.37]

If we have the tactics to utilise it in the service of Kṛṣṇa, then we're forever, if we come to adjustment, then forever we're relieved. Otherwise if we set fire it may come again to attack me, so, *anāsaktasya, nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate*. Proper adjustment. This is all for Kṛṣṇa. And I am also in this sort of relation with Kṛṣṇa. So we have got our mutual relation with this. I'm a servant, and to serve the serving materials, in this way, real adjustment. That is the solution. So renunciation is no real solution, but proper adjustment is solution. *Nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam*.

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ mumukṣubhiḥ
parityāgo, vairāgyaṁ phalgu kathyate. [anāsaktasya viṣayān, yathārham
upayuñjataḥ nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate]*

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation."] ["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."] [*Padma-Purāṇa*] & [*Bhakti-rasāmṛta-sindu*, *Pūrva-vibhāga*, 2.125-6] & [*Gauḍīya Kaṇṭhahāra*, 13.106]

Temporary and inefficient and not permanent. *Anāsaktasya viṣayān, yathārham upayuñjataḥ, nirbandhaḥ kṛṣṇa...* Not to try to utilise it in the service of Kṛṣṇa, that is *phālgu-vairāgya*, imperfect knowledge, not knowing the utility of those things of our environment. Their knowledge is not perfect knowledge.

Īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat [tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

I am also His subordinate and other things also subordinate to Him has necessary connection not to be detached from Him, even *māyā*. *Māyā* is also there, to serve Kṛṣṇa.

daivī hy eṣā guṇamayī, [mama māyā duratyayā mām eva ye

prapadyante, māyām etāṁ taranti te]

[“This “trimodal,” supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy.”]
[*Bhagavad-gītā*, 7.14]

The necessity of *māyā* also - to entice. That CID may not be successful if the test is there. You test, tempt my clerk if you can entice him. If you can't and he's so much faithful to the office, now he's a good man, can be relied. So indirect way the attack of *māyā*, that also has some necessity, to test ones purity. Just as some persons generally go to the physician to check his health, though not any particular disease, but still check my body if there is any. So *māyā* is there to check our faithfulness of the servitors to Kṛṣṇa. She has got that duty - temptation against Kṛṣṇa.

Sanātana Goswāmī has written in *Bṛhat-Bhāgavatāmṛta* when a *jīva*, soul, is liberated and going towards Vaikuṇṭha, the Devī herself comes in a very beautiful figure to pray, “Why do you leave me? Stay here. I shall serve you. So don't neglect me. I shall serve you.” In this way the Devī comes to him. And if he can cross that and go, he's safe, otherwise he's again captured.

Śivo 'ham, as śiva they're again seen to come under the feet of the Māyā Devī. The *jīva* soul.

pāśa-baddho bhaved jīvaḥ pāśa-muktaḥ sadāśivaḥ

The ordinary soul when liberated from the clutches of *māyā* he's śiva, above *māyā*, but not inviting the serving nature towards upper realm, he's śiva. And *baddha jīva* is trampled under the feet of *māyā*.

Devotee: Isn't Śiva platform higher than the layers of *māyā*, coverings of *māyā*?

Śrīla Śrīdhara Mahārāja: Yes. But in connection of *māyā* but higher, master of *māyā*, but relativity with *māyā*.

Devotee: Because Mahārāja, in *Bṛhat-Bhāgavatāmṛta* Sanātana Goswāmī is describing that he went across the covering, went past it, then he came to the *brahmajyoti* and there he was feeling very uneasy because he couldn't see the Lord at that time in the *brahmajyoti*. And then he started praying.

Śrīla Śrīdhara Mahārāja: Yes. *Āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nāḍṛta-*

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ]

[“O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet.”] [*Śrīmad-Bhāgavatam*, 10.2.32]

If no visa is available then to retrace back here.

Devotee: To be born again.

Śrīla Śrīdhara Mahārāja: From border.

Devotee: And then he started praying, and then he heard the sound of *saṅkīrtana*, and then he saw a man whose bodily complexion is like camphor, riding on a bull and surrounded by his associates. And the procession was going by, and that was Lord Śiva.

Śrīla Śrīdhara Mahārāja: Yes. That is *bhakta* Śiva. Māyādvēsa Śiva, Māyāpati, and then the devotee, Sivaloka, above Brahmāloka. Śiva, the vague personality, personal conception of the consciousness, that is Brahman as a whole, on this side, and this side, of Brahman. Brahman is more or less non differentiated, and differentiation of Brahman in relation to *māyā* is Rudra. And differentiation of Brahman catching a little colour of serving, Vaikuṇṭha, that is *bhakta* Śiva, Śivaloka, Sadāśiva, of Mahā Viṣṇu, sometimes.

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti [tataḥ param
hi mām avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ
vibudhāḥ kalātyaye]*

[“A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is

directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.”] [*Śrīmad-Bhāgavatam*, 4.24.29]

If one can discharge his duty very perfectly in *varṇāśrama dharma* for a hundred years consecutively then he's eligible to hold the position of a Brahmā. *Svadharmma-niṣṭhaḥ śata- janmabhiḥ pumān, viriñcatām eti*. He gets the position of a Brahmā, the creator.

Devotee: After hundred lifetimes.

Śrīla Śrīdhara Mahārāja: A hundred lives of perfectly discharging the duties under *varṇāśrama*. *Tataḥ paraṁ hi mām*.

Then it is the saying of Mahādeva. “Then after that, a little higher, they attain my position, Śivaloka, Śiva.”

Brahmā is clearly connected with this mundane world. But Śiva is aloof, little aloof, so almost independent, but master of *māyā*. Brahmā is within *māyā*. He's always, his whole engagement with this *māyāic* world. But Śiva is not so addicted to *māyā*, but independent form of life, conception of his own self as pure consciousness, not *māyā*. In this way. *Tataḥ paraṁ hi mām. Mām avyākṛtaṁ...*

End of 82.06.19.C

82.06.19.D_82.06.30.A

Śrīla Śrīdhara Mahārāja:

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ paraṁ
hi mām avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ [yathāhaṁ
vibudhāḥ kalātyaye]*

[“A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.”] [Śrīmad-Bhāgavatam, 4.24.29]

Then there is another, upper region, where, which is *bhāgavata padaṁ*, *avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ*, upper to mean there is another realm where the *bhāgavata*, the servitors of the Lord, they live, that is *vaiṣṇavaṁ, padaṁ*, that is known as *vaiṣṇavaṁ, padaṁ*, upper than me self. *Padam. Avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye. Eti.*

Na gachati prapnoti, vaiṣṇavaṁ, padaṁ, prapnoti. Yathāhaṁ, including myself. *Kalātyaye*, when the dissolution of the whole creation, at that period, we, including myself, we attain to that position. *Yathāhaṁ vibudhāḥ [?] vibudhāḥ*. “Oh gods.” The demigods he’s addressing, *kalātyaye*, *kala* means development, industry, earth. When the whole *kala*, means developed things, improved things is dissolved, wholesale dissolution of the differentiated world, then we enter that *bhāgavata loka*

which is undisturbed. It is eternal in its conception always, *nityam*. That is *bhāgavata*, there is a section named as *bhāgavata*. Bhagavān, *bhāgavata bhakta*. *Vaiṣṇavaṁ padaṁ*, and that position is known as *vaiṣṇava pada*, *param pada*, *vaiṣṇava pada*, in this way, *bhāgavata*.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Bhakti Caru Swāmī: Mahārāja, the husband of Pārvatī, that Śiva, is he Rudra or Sadāśiva?

Śrīla Śrīdhara Mahārāja: Both. Sadāśiva is not alone. There is also his *śakti*, but he's more tending towards devotion. Pārvatī says,

*ārāadhanānām sarveśāṁ, viṣṇor ārādhanaṁ param [tasmāt parataram
devi, tadīyānām samārcanam]*

["Lord Śiva told the goddess Durgā:] 'My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.'"

[*Caitanya-caritāmṛta, Madhya-līlā, 11.31*]

She asked Śiva, "Whose adoration, whose worship is the highest?"

"*Viṣṇor ārādhanaṁ param*. The worship of Viṣṇu, that holds the highest position." Then Pārvatī was a little mortified.

Then the next line came, *tasmāt parataram devi, tadīyānām samārcanam*. “Even more than that is the position of a man who serves His devotee.”

Then Pārvatī was again cheerful. “That Śiva is His devotee, and I’m serving him, so I’m doing greater service.”

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [03:45 - 04:40 [?]

A man of his calibre, the Brahmo section wanted, at that time. But they were frustrated. And one Mr. Duff who was in Scottish Church College, he also...

First, Bhaktivinoda Ṭhākura wrote an article like an atheist, on the basis of atheism.

And then Dowel [?] that gentleman, Christian, he rebuked Bhaktivinoda Ṭhākura, at that time as Kedārnātha. “That you have very dexterously proved this, but after all what is the result? You should not follow this path. You’ll lose your energy in that way. You should try to become theist.”

So that Christian gentleman also had much affection for Kedārnātha. And the Brahmo section they also wanted him to be one them, one of their preachers, wavering Bhaktivinoda, Kedārnātha Datta.

Then when he was transferred in Purī he got some *Bhāgavata*, that book *Bhāgavata*.

Previously he said, “I thought only the devotee third class they read *Bhāgavatam* and this Vaiṣṇava literature. The intellectual has got nothing

to do with that, the *Bhāgavatam* and *Caitanya-caritāmṛta*.” But in Purī he said that, “I came in connection with that *Caitanya-caritāmṛta* and that *Bhāgavatam*,

and then I got some taste there and began to enter into and gradually I was captured.”

It is mentioned somewhere that when he gave his *Bhāgavata* speech when he was the magistrate in Dinajpur, then the other sections were frustrated. “Now he has become a Vaiṣṇava, servant of the Vaiṣṇavas.”

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

One who has got realised truth to such extent, what he showed in his early days, that is nothing, that is all a show. Where we find such prospect of such a high degree, that cannot come automatically, and abruptly. That must have been there in the depth. So the other show in his childhood that was mere show, no value.

Bhakti Caru Swāmī: But Mahārāja, even as a student he protested [Śvarachandra] Vidyāsāgar’s statement that, *īśvara-nirākāra-brahma-svarūpa*.

Śrīla Śrīdhara Mahārāja: Prabhu-pāda’s challenge to, he approached Vidyāsāgar...

Bhakti Caru Swāmī: Oh, Bhaktivinoda Ṭhākura...

Śrīla Śrīdhara Mahārāja: ...and challenged him. “You have written, *īśvara-nirākāra-caitanya- svarūpa*. Where have you found this? *Nirākāra-caitanya-svarūpa*, and you say *īśvara*. *īśvara*, that Brahman may be *nirākāra-caitanya-svarūpa*, but you have written that *īśvara-nirākāra-caitanya- svarūpa*. Where have you found this? What is *īśvara*?” Prabhupāda approached him and challenged. It is mentioned in *Sarasvatī-jayaśrī* perhaps.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: That is there, that was there, but the cover was very thin, though apparently it may seem that it is very thick. But really when such things can come out from him, so it was negligible thing. And sometimes it is His show, but show of the creator. It may be taken in that way.

Nimāi Paṇḍita He also showed so many things. Nimāi Paṇḍita He wrapped Himself, when a boy, with a blanket and entered into the plantain garden, and by the push of His head He used to break those plantain trees. And the householder came out and found that, “A bull has entered and demolishing my garden.” Nimāi Paṇḍita with His followers He did something like that some day. With a blanket covering His body and He’s pushing with head the plantain trees of the neighbours. He’s seen to do that. Ha, ha.

Bhakti Caru Swāmī: What is the significance Mahārāja of Mahāprabhu doing that?

When He used to throw water on the *brāhmaṇas* that was to show that, to make them understand, that doing the *japa*, and doing the *sundha*, is not the final goal. The final goal is to chant the Holy Name of the Lord.

Śrīla Śrīdhara Mahārāja: Yes. That sort of meaning you can ascribe anywhere and everywhere. “Your plantain fruit, that will be used for your purpose, futile. I’m demolishing all them. In the

highest sense you are My *parśada*. I can do anything and everything with your articles. It is My fleeting pleasure. Śrīdhara Paṇḍita I’m snatching from his hand. ‘Oh, give Me this plantain. I won’t be able to give any price.’” In this way snatching, that is a *līlā*.

“Why do you do so you impudent *brāhmaṇa* boy? I can’t check you. But you should not do in such a way. I’m a poor man. If you snatch away my best things how can I go on with my life?”

In this way the quarrel. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Mahārāja, all the living entities, all the people present at that time, when Mahāprabhu was performing His pastimes, did they all get liberated?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. All *get* liberated, or were all *were* liberated, and more than liberated.

Bhakti Caru Swāmī: Yeah right, of course His associates were more than liberated.

Śrīla Śrīdhara Mahārāja: *Sa parsada siva dhama sakha avatari* [?]

If we're to accept that theory, that suggestion, then more than liberation, that is one sense.

Bhakti Caru Swāmī: Yeah that's no doubt, His associates they were, they actually came down from the spiritual sky.

Śrīla Śrīdhara Mahārāja: Anyhow in connection with His *līlā*, connection with Him in this *līlā*, and what nature of that part there may be, the play, may be included. But gradation there may be.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: That is also, we may take as show.

*[mahā-kṛpā-pātra prabhura jagāi, mādhai,] 'patita-pāvana' nāmera sākṣī
dui bhāi*

[Jagāi and Mādhai, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."][*Caitanya-caritāmṛta, Ādi-līlā*, 10.120]

Their position is always enhancing the *līlā* of Mahāprabhu by the sacrifice of their own *pratiṣṭhā*. Their prospect, “That we’re the most heinous persons.” Jagāi, Mādhāi. “We were the greatest pest of the society, and we’re delivered.” In this connection they had connection with the *līlā* of Mahāprabhu. Just as Pūtanā and others, so many demons in Kṛṣṇa *līlā* they have got their position in the opposition.

[Edmund] Burke also was in the opposition of the parliament, taxation conciliation. And the [Lionel Ismay] Hastings’ misdeeds in India, he was in the opposition party, but he’s living a glorious life in the history of parliament, British. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Actually Mahārāja, at that time, when Mahāprabhu was performing His pastimes, that was also a time of renaissance in Europe, and many great personalities also were born there.

Śrīla Śrīdhara Mahārāja: Yes. A general upheaval.

ekhon je brahmakule caitnyer ari, ta'ke jani caitanyer lila-pustikari

[“I know that these enemies of Lord Caitanya, coming from *brāhmaṇa* background, are actually assistants for giving nourishment to Lord Caitanya’s pastime.”] [From *Prarthana Lalasamayi*, 4.11]

Bhaktivinoda Ṭhākura says that, “Even if so many *brāhmaṇas* are seen to be anti Caitanya, but I reckon them as they’re contributing something for the negative side to the great *līlā* of Caitanya Deva.”

Līlā-pustikari, we should take. And we should not foster any abhorrence towards them. They’re connected in this way by His *līlā*, he’s given this part to play, as in a drama. One is attached to play the part of a sweeper, another is given the part of a prince. So it is His dispensation that they’re given to preach the - someone to play the part of Duryodhana, someone of Yudhiṣṭhira, and Duḥśāsana, some of Draupadī. A play, *līlā*, loses the venom. When we come to realise the *līlā*, that one centred satisfaction pastimes, then everything loses the venom thereby. We’re to accommodate in our heart the whole as this as such, the *līlā*.

Reality is For Itself. Everything, no measurement according to our interest. The measurement from the interest of the Supreme. Even the victory and the defeat in a play, in a players attitude we must take. One side defeated and in a field they began rowdyism. That is not laudable. Take the defeat in a players field. So play means *līlā*, from that way we go to *līlā*. We must take it in that attitude, it is *līlā*. So great loss and great gain, our party and their party fighting, eternal animosity, that should be rejected. We must be free of that. *Līlā*.

Bhakti Caru Swāmī: How should we consider Duryodhana, Mahārāja?

Śrīla Śrīdhara Mahārāja: Duryodhana also like that, that negative side.

Bhakti Caru Swāmī: But at the same time he’s being presented as a representative of Kali.

Śrīla Śrīdhara Mahārāja: Yes. The Kali has got also his position. Everything within Māyā, Māyā has got her position, on the whole. We're to accommodate. The Māyā is also contributing some service, in different nature, of different type, that's all. And it is by, at the back of everything is the will of Kṛṣṇa. No complaint. Hare Kṛṣṇa. [?]

Devotee: Mahārāja, [?]

Śrīla Śrīdhara Mahārāja: [?] Everything is eternal, so eternal circular movement [?]

Gets chance, after long, long time they will again have a chance.

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ]

āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ

[“O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet.”] [*Śrīmad-Bhāgavatam*, 10.2.32]

‘mukti, bhukti vāñche yei, kāhāñ duñhāra gati?’ ‘sthāvara-deha, deva-deha yaiche avasthiti’

[“And what is the destination of those who desire liberation and those who desire sense gratification?” Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya replied, “Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods.”][*Caitanya-caritāmṛta, Madhya-līlā, 8.257*]

The *sthāvara-deha*, for long time, like a sleep, he’s within a stone, or a tree, but again his chance comes.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Temporary [?] short period [?] Long period, but in course of time they will also have a chance. Circular movement.

Bhakti Caru Swāmī: From the absolute perspective Mahārāja, everything is inauspicious, from the absolute point of view.

Śrīla Śrīdhara Mahārāja: One who’s in that centre where from he can see their harmonious quality, the fullest adjustment, he sees everything is all right. In infinite circular movement, *māyā*, the measurable adversity, no time. “I’m in infinite, and *māyā* means within finite. And how long it may be in *māyā*? In comparison to infinite, relativity of infinite, it has got no position. No number of finite can make infinite.

Bhakti Caru Swāmī: It's from a different plane altogether.

Śrīla Śrīdhara Mahārāja: Vasudeva Vipra, he has got leprosy, the worm from the leprosy, that wound, is falling out onto the earth, and he's picking it and putting in his own wound. He's happy there. But others?

So there's a position where the extreme sorrow is nothing. Which is considered all relative, which is considered to be the worst position, a devotee's enjoying that position. The attitude.

So Kuntī Devī is inviting danger. "Where Kṛṣṇa is present the adversity is more than prosperity."

So Kṛṣṇa consciousness is where no adversity can enter there. Yes, the tolerance, infinite, even in separation, union in separation.

Vṛtrāsura, Chitraketu, cursed by Pārvatī became that demon Vṛtrāsura. But there also under such circumstances adverse, he's maintaining in his inner heart the exclusive devotion to Kṛṣṇa. At the time when the cursed life is passing away he's pronouncing, the expression is that of a great devotee. It has come, the curse period finished, and he's reinstated in his former...

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate [svalpam apy asya dharmasya, trāyate mahato bhayāt]

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

He's come in connection of Kṛṣṇa consciousness. His future prospect guaranteed. Only question of time and different stages, circumstance passing through.

Bhakti Caru Swāmī: Mahārāja, is it that he was reinstated in the same position, or that he was even more elevated after that?

Śrīla Śrīdhara Mahārāja: Rather, we shall say, more elevated, with that experience. That proved, when a general in great danger he becomes victorious, facing that he's rewarded. He's more strengthened, his position after that temptation he has come back he's more strengthened than the past experience. Hare Kṛṣṇa.

But after all, the Supreme Will. Development, non development, keeps everything, Supreme Will, sweet will. We can't put any binding law on that.

Bhakti Caru Swāmī: *Mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]* ["Slay me or protect me as You wish, for You are the master of Your eternal servant."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 13]

Śrīla Śrīdhara Mahārāja: Ah! Even Bhaktivinoda Ṭhākura has mentioned, "*Jīva nitya*, but if Kṛṣṇa wills, can do away with his whole, efface the existence." In *Tattva-sūtra* perhaps he has written in this way. Nearly *nitya*, but Kṛṣṇa has that capacity. Supreme Will. But that is not general, very particular. *Jīva sattya, taṭasthā śakti*, but generally that is not.

Mayi te teṣu. “I am everywhere, I’m nowhere. Everything in Me, nothing in Me. But, *mayi te teṣu, tv ahaṁ.*”

[ye caiva sāttvikā bhāvā, rājasās tāmasās ca ye matta eveti tām viddhi, na tv ahaṁ teṣu te mayi]

[“Furthermore, you should know that all objects that be of the nature of goodness, passion, and ignorance are born of Me alone. Nevertheless, I am not in them. They, being subordinate to Me, exist in Me.”] [*Bhagavad-gītā*, 7.12]

It is not in application in the case of the *svarūpa śakti*. Just as he does not, he cannot commit suicide. [?]

I shall go to take bath. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrāja...

...

[?]

Devotee: We cannot serve you properly.

Śrīla Śrīdhara Mahārāja: The attempt is to be appreciated. *Evādhikāras te, mā phaleṣu kadācana.* [*karmaṇy evādhikāras te, mā phaleṣu kadācana*

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

Man proposes God disposes.

Badrinārāyaṇa: Does a *śaktyāveśa avatāra* descend directly from the spiritual sky, or can he be empowered, just a *jīva* in this plane of existence, and when he reaches a certain level he can become empowered?

Śrīla Śrīdhara Mahārāja: No inclination to enter into that thought at present.

And Prabhupāda tried to get the service of that Maṭha as a cottage. Gaura Gadādhara Maṭha in Chapahatti, established by Baninatha, the disciple of Paṇḍita Gadādhara, Gaura Gadādhara.

Devotee: And his good name, what is his name?

Śrīla Śrīdhara Mahārāja: His name, Satprasan Ananda [?] Maṭha name. And previous name, Satish. Satish, Dr. of something. He also had golden merchants, *suvarṇa-vaṇik* [?] His Maṭha's name is [?] He did much service in the main Maṭha, Caitanya Maṭha during Prabhupāda. And once Vasudeva Prabhu wanted to give him red cloth but Prabhupāda [?] His nature of service in Māyāpur requires that he will, he should be white clad, and for that he's dressed all through.

...

What is necessary for the upliftment of our spiritual career, this has been recommended. We shall try to have the association of the same nature but higher than me. Always seek the company of some higher type of saint, devotee, in the same line of thinking, my aspiration, *sajātī-yāśye snigdhe*.

*[Śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha sajātī-yāśye snigdhe
sādhau saṅgaḥ svato vare]*

[“One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal.”] [*Bhakti-rasāmṛta-sindhu*, 1.2.91]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

Who is of the same thinking, similar thinking, and affectionate to me, and superior to me at the same time. To select such company, association, will help to promote our improvement.

Once that Kṛṣṇadāsa Bābājī wrote in the head of the letter addressed to Prabhupāda, without Guru Gaurāṅga Jayata, he was very fond of Hare Kṛṣṇa.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

On the head of the letter, without Guru Gaurāṅga Jayata. Then Prabhupāda fondly - Kṛṣṇadāsa Bābājī at that time he was staying with me at Delhi Maṭha.

Prabhupāda wrote in reply, “Don’t you believe in *cid-vilāsa*? Everywhere that Hare Kṛṣṇa, and if you write Guru Gaurāṅga Jayata, that is loss of time, wasting time? Do you think like that?”

And another thing. “Or you want to give *mahā-mantram* to myself.” In a taunting way he told. “Do you like to give *mahā-mantram* to me?”

Waves of different type are created through the sound. That wave we are to find some in different planes of purity according to *sambandha jñāna*. So where congregational chanting, that must be under the guidance of a man of higher plane. Otherwise that should be left, the congregational chanting. The guidance must be in the hand of the *śuddha bhakta*. Others may join, anyone and everyone may join the congregational *kīrtana*, but the guidance must be that of a pure devotee. Otherwise we should not mix with that, Bhaktivinoda Ṭhākura writes.

Śuddha bhakti ranu gati kīrtana hoile secani jali haya [?]

We may attend that function, otherwise not. When *Nāma aparādha* offences are being committed against the Holy Name we should not go there, to participate there. And there is also gradation. So mere *nāmākṣara*, the sound name is not the Name proper. The inner realisation, that is the main thing, what sort of vibration is being created. That is all important, not the sweet tone, nor the persevering pronouncement, pronouncing. So the quality we should try to improve.

Sevonmukhe hi jihvādau. [From *Bhakti-rasāmṛta-sindu*, 1.2.234 & 2.109]
So our Guru Mahārāja instead of encouraging taking the Name in the beads, more trace he gave, laid on, “Learn to serve.”

And what is service? Just obey Him, obey the Vaiṣṇava. Throw yourself to fulfil the will of the higher plane. Try to utilise yourself in the guidance of the higher realisation, the realised soul.

“Try to give yourself, give yourself, not assert, but serve Me.”

Practice what is service proper, not to carry out the order of your own dictation, dictation of your own mind. That is filthy. But dictation from the purer quarter, you will come and you must submit to that. Thereby you can rise up. The dictator must be of the higher plane and you must carry out that. Don’t assert yourself what you are. By repetition of your own thought, that will be fed, your mental system will be fed, and will acquire strength. But don’t allow your mind to get hold from your level and become stronger, rather allow it to die by fasting. Only what you get, the direction from upward, throw wholesale to carry out that. Without food your ego will be dissolved. Your ego must be removed, and the soul’s function will come out. And don’t give food to your ego. Ego means whatever your ego suggesting and you are carrying out the order, that is the food of your ego, the mind, *vāsanā*, *kaṁana*, aspiration. Aspiration in the food of your present ego, and that should be stopped, and ego will die fasting without food. And the soul’s function will be awakened, ego will die.

So Parvat Mahārāja he went to visit the holy place, he was punished. That the śakti, the assertion of the śakti ego. That is nirguṇa what is coming from Gurudeva, and you are to carry out. Don't place yourself in the position of an orderer, but server. Always try to sing the position of a server, not orderer. And when a man of such order is absent, try to understand within you, that how in such position, how my Gurudeva wanted me to do this action.

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Śrīla Śrīdhara Mahārāja: ...in such position I'm doing. The higher concern. And Guru also at the same time should not be located in particular body, or in particular opinion. But that may be temporary for the time being for the normal universal characteristic.

ācāryam mām vijānīyān, [nāvamanyeta karhicit na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”]

[Śrīmad-Bhāgavatam, 11.17.27] & [Caitanya-caritāmṛta, Ādi-līlā, 1.46]

śikṣā-guruke ta' jāni, kṛṣṇera svarūpa / [antaryāmī, bhakta-śreṣṭha, - ei dui rūpa]

["One should know the instructing spiritual master (*śikṣā guru*) to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees."] [*Caitanya-caritāmṛta, Ādi-līlā, 1.47*]

Of the same kind, same thought, same aspiration, same, similar, all similar, superior similar.

We thrive by service, and service of a perfect nature, that is, to get that we are fortunate. When we do not get that, all servant no Guru, that is deplorable condition. All Guru, no servant, that is what we should aspire after, thereby we gain most. More guardian, think for my good. All guardian, all well wisher. Guardian, well wisher I want, not servant I want. "I'm the dictator, and they're to carry out." Not this. That is also indispensable, but we must be fully awake to the order above, and we may be connecting link. We may use ourselves to be the connecting link of the superior to the lower. That is *kīrtana*. Bhaktivinoda Ṭhākura says,

amani manada, hole kirtane, kadhikar dibe tumi [tomar carane, niskapate ami, kandiya lutibo bhumī]

["If you will bestow upon me the right to chant the Holy Name, I will then give all honour to others without expecting any respect for myself. Thus I will sincerely weep in ecstasy while rolling on the ground at your lotus feet."] [*Prarthana Lalasamayī, 8.5*]

We shall get the *adhikāra*, the right to offer honour to the others when

we're fully dedicated to our Guru. *Amani manada*, we don't aspire after anything, and we're ready to give proper respect to one and all. No aspiration for self seeking. Guru distributing, Mahāprabhu distributing, Kṛṣṇa conscious distributing. *Amani manada* means to be selfless, no aspiration for personal aspiration, *amani manada*.

We want to give respect to anything and everything, and don't want anything for our own self. That is *amani manada*. Don't want any position, ready to give position to all, so no aspiration, no weed. That is the stage of minding which we can be proper mediator, no self seeking. The mediator must not be self seeking to the least. *Amani manada*, be selfless mediator, then we can transmit. *Ke?*

...

... of God seeking, self seeking may not come, the enemy, worst, *pratiṣṭhā*. The Māyāvādīs they do not get relief from this *pratiṣṭhā*, self seeking, *matsara*, *nirmat-sarāṇāṁ satām* [Śrīmad-Bhāgavatam, 1.1.2] So they're not eligible for the Bhāgavata School. They're self seeking, so 'ham, the biggest thing, I'm represented there, I am so 'ham. *Tat tvam asi*, everywhere mostly self seeking. *Ahaṁgrahopāsanā*. They cannot eliminate that nature to worship his own self. *Pratiṣṭhā*, the highest position I hold. I'm represented in the highest prime cause. As in dictatorship, if there is anything. *Pratiṣṭhā*. They can't accept the negative side of the things.

All service, no enjoyment, this creed. All service, no enjoyment, that sort of life, servants, slave, slavery, *śaraṇāgati*, slavery. That creed to accept, the creed of slavery in the service of Kṛṣṇa. Slavery is our glory. It is glorious to become a slave to Kṛṣṇa and *kāṛṣṇa*, Kṛṣṇa and His association. We want to be slavery. The heart must be prepared for that. By saying slavery we live, in mastership, in lording, we lose. This is the basic conception of Vaiṣṇavism. *Sarvva-vedānta-vit-koṭyā viṣṇubhakto viśiṣyate*.

[*brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate* *satra-yājī-*

*sahasrebhyaḥ sarvva-vedānta-pāragāḥ sarvva-vedānta-vit-koṭyā
viṣṇubhakto viśiṣyate vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate]*

[“Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.”] [*Hari-bhakti-vilāsa*, 10.117] & [*Śrī Brahma-saṁhitā*, 117]

It passes the stage of *Vedānta*, *brahmāsmi*, *daso smi*. They say on their part, taking Hanumān.

Deha buddha buddyu deham daso smi, mano buddha tadam sakha [?]

Ātmā buddha tade aham iti me si mama te [?]

Hanumān who is the ideal of the *dāsya bhakti*, they say through their mouth, concoction, that Hanumān says: “When I’m in the plane of physical consideration, I’m His *dāsa*, I’m servant of Rāmacandra. When I’m thinking in the mental plane I’m His part, so ‘*ham*, part and parcel of Him. And when I soar to the plane of soul, then He and myself are one and same.” That is their standpoint.

But ours is just the opposite. When we’re in the plane of physical we think, “I’m gone. When in the mental plane, No, I’m something different. When in the plane of soul, Oh, I am the eternal servant.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Phantasmagoria, Prabhupāda told, “They’re running after phantasmagoria. So ‘*ham*, I am He.” Most cursed temperament, such a great blunder one may commit, only influenced by *māyā*, misconception, that ‘I am the highest.’ Then how do you fall? Who has forced you to come down to such stage? You are self treacherous. You are a traitor to your own self, thinking that you are the supreme entity. Then how your supreme entity can come within *māyā*, and mourning? This is your idea of your supremacy, supreme.” *Mayadish mayagosh* [?]

Mahāprabhu told to Sārvabhauma, “This is most wonderful that how one can ignore this plain truth of common sense. Kṛṣṇa is Māyādisa, He’s Master, Lord of *māyā*, and we’re captivated by *māyā*, and He’s Master of *māyā*. And you say that these are one and the same. The most astounding statement. This broad thing is being ignored by *māyā*, the Lord of *māyā*. And what makes you come to be the slave of *māyā*? The lord of *māyā* you have come to be slave of *māyā*.”

So that Vaiṣṇava sevā, Guru sevā, thereby we come to the proper temperament where everything, whether taking the Name, or any other duty, that may have the nearest approach towards Vaikuṇṭha culture cultivation. Whether maybe it is in Name, through sound, or through any other way. So Rūpa Goswāmī gives that *śloka*,

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi
jihvādaḥ svayam eva sphuraty adaḥ*

[“Therefore the material senses cannot appreciate Kṛṣṇa’s Holy Name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord’s Holy Name and taste the remnants of the

Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the Holy Name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realize Kṛṣṇa, for He will reveal Himself directly to the sincere soul."] [*Bhakti-rasāmṛta-sindhu*, 1.2.234] [*Gauḍīya Kaṇṭhahāra*, 17.56]

The central thought. This must be very favourite of one who wants to help himself really, and not self deceiver. His attention must be attracted by this central thought of guidance, *sevonmukhe hi*, service is all, serving temperament. And to acquire that serving temperament, the service of the Vaiṣṇava or Guru, that whatever nature it may be does not matter, but try to obey the Vaikuṇṭha cause. And anything, even killing a person may be devotion. Not much about the form, but the spirit, that must attract our all attention. What is the serving, serving mood, when we take Hari *Nāma*, or do any other thing.

*[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate] hatvāpi sa imāḷ
lokān, na hanti na nibadhyate*

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

He may kill wholesale, but he does not do anything. That is the marginal stage. But you kill everything if by the order of the Supreme you do the right thing. Then this killing is not killing proper. Tearing the cloth is not harming the man. It is something like that.

The Supreme Will, that is all for benefit, welfare, all beneficial. Die to live. Don't think that you are loser if you go to die as you are at present. You may not be loser. If it is for Him, die to live. Dissolve, die means dissolve yourself as you are at present, dissolve, dissolve. Then proper self will come out with all glory, pristine glory, dissolve. By service, by seeking the comfort of the Vaiṣṇava, you can dissolve your, ignore yourself, deny yourself, as you are at present. Die. Die means deny.

Akṣayānanda Mahārāja the other day he told very well. "One *lākh* of Hari *Nāma*, one *lākh* of noise." Ha, ha, ha, ha. The Name is noise. Ha, ha. Mahāprabhu told.

Heno kale tomar sada kola hala kori amar doiye [?]

When Mahāprabhu in His trance He was just experiencing the *līlā* of Rādhā Govinda and with the *gopīs* in Govardhana, Svarūpa Dāmodara and others tried their best by chanting the Name of Hare Kṛṣṇa, Hare Kṛṣṇa, to take Him out of the trance.

When Mahāprabhu was roused He complained. "What have you done? I was in such a most happiest experience there, and you are all rousing a clamour. You have drawn Me here, down. *Kale tomar sada kola hala kori* [?] A clamour."

And what sort of clamour? "Hare Kṛṣṇa. Hare Kṛṣṇa. That Kṛṣṇa *Nāma*. That clamour. And Kṛṣṇa *Nāma* by whom? Svarūpa Dāmodara and also persons of that type, *kola hala*."

Kola hala, so one *lākh* of Name means of *lākh* of noise. Ha, ha. Hare Kṛṣṇa. Of course this is that direction, then we should think that we're making noise.

Once, or Guru Mahārāja he was talking to one person, Hari *kathā*, about Kṛṣṇa, and one of his disciples [?] of lower rank, he was taking Hari *Nāma* loudly.

And Prabhupāda told, “Don’t, aloud, [?] Don’t make noise.” Then he answered, “I’m taking Hari *Nāma*. You are making noise.”

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Have you heard it clearly, do you remember, no? This is news?

Akṣayānanda Mahārāja: No, we didn’t hear that.

Śrīla Śrīdhara Mahārāja: [?] One Vaiṣṇava dāsa, he was disciple, our God-brother, very senior. Ordinarily he was an ignorant man, non educated. He came to serve Prabhupāda and did service. And he was taking the Name loudly, taking Name, Hare Kṛṣṇa. And Prabhupāda was talking with a gentleman about [?] And he was chanting loudly, and Prabhupāda asked him to, “Don’t make noise.”

And he answered straight, “You are making noise. I’m taking the Name of the Lord.” So we must be careful about this.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: God save me from my friends.

Akṣayānanda Mahārāja: Our Guru Mahārāja cautioned us also, sometimes while working, chanting loudly, sometimes quiet. “It’s for you, not for the world.” Something like that. “Chant for yourself.”

Śrīla Śrīdhara Mahārāja: Occasionally, it depends upon circumstance.

Akṣayānanda Mahārāja: The pleasure of Gurudeva.

Śrīla Śrīdhara Mahārāja: Hmm. Not in the presence of the superiors one should try to spread his mental plane towards them. The waves towards them should not be...

The higher, the movements, the waves of the higher, the vibration of the higher plane should be received, and not opposed by another vibration, opposing. Hare Kṛṣṇa. Gaura Hari bol.

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ [tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]

[“Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world.”]
[*Bhagavad-gītā*, 4.16]

Muhyanti yat sūrayaḥ. What is truth, it is infinite. *Satyam paraṁ dhīmahi.*
[S-B, 1.1.1] The higher conception of truth let us try to attend, to cultivate,

to search.

Mādhava Mahārāja: Mahārāja, it seems that we have been tricked by that *Kali-santarāṇa Upaniṣad*, because that verse says, *harer nāma harer nāma harer nāmaiva kevalam* [*Caitanya-caritāmṛta*, *Ādi-līlā*, 17.21] But it says, “Chant the Holy Name,” and yet if we chant the Holy Name then we learn about deeper, we know that there are so many things, that by the time we want to chant the Holy Name properly we have to surrender completely to Kṛṣṇa. It is not so easy as just chanting.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He said that, In *Kali-santarāṇa Upaniṣad*, etc, this *harer nāma*, and also *Nāradiya Purāṇa*. We’re told simply to chant Hari *Nāma*, but after chanting we find there are so many more things. We must surrender and suddenly find more ways. So we’ve been tricked by this only *harer nāmaiva kevalam* we got tricked, fooled.

Śrīla Śrīdhara Mahārāja: And when we shall go what is Hari *Nāma*? You analyse, many things will come out, relative thoughts. Hari, not our Hari. There is Hari, and there is not Hari. What is Hari, what is not Hari? In the process everything will come in details. In general, ‘take Hari *Nāma*.’ Then what is that Hari *Nāma*, Hari *Nāma* proper? Only one Hari *Nāma* is sufficient to quench all our thirst, to do away with all our sins. But where is that Hari *Nāma*? How to get that Hari *Nāma*? And what is, who is Hari, and what is His Name? Details in details. A general call, take Hari *Nāma*, it is most general. And when it comes, to get it, then details will come to you. “Do this, do this, do this.” Everywhere it is such. Everywhere, the first approach, in a word, ‘one God,’ may be used. “Come here.” Then, next, whatever you say, in the least sound you are to express the

beginning call. And then when you come there you get many things.” In every case it is such. First, hazy call, hazy attraction, and then details come, anywhere and everywhere. [?]

Now try to take Hari *Nāma*, get the sound infinite, sound absolute. Not ordinary sound meaning you’re catching and moving hither, thither, for this thing and that thing. The universal sound, try to attend the universal sound. And what colour you’ll be able to catch at the suggestion of that sound. Take Hari *Nāma*, accept the universal sound. Try to feel the universal sound that is ringing, try to connect yourself with that. And what will be the object of that universal sound, it will come to you gradually, how you can connect with the universal wave. Universal purpose, the object, destination, connect you with that. Then you’ll be relieved of provincial and local difficulties. Your identification with local and provincial difficulties is bringing reaction to you, and you don’t desire that. So connect with the universal sound. And you’ll have a permanent basis and no reaction will be possible.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

Mādhava Mahārāja: Does it make any difference - if you want to develop a serving attitude, does it make a great difference if you serve a very advanced Vaiṣṇava, or a less advanced Vaiṣṇava? Does a serving attitude develop in both cases?

Śrīla Śrīdhara Mahārāja: Of course, the difference between advanced Vaiṣṇava more deeper engaged in the attraction of the universal. Nearer the approach, nearer the universal call, or sound, or activity. *Nāma*, *rūpa*, *guṇa*, *līlā*. The Name will be the principal thing, then the quality, and then the pastimes, connected with that gradually.

[?] in connection with that universal sound. We shall come to be

Mādhava Mahārāja: So one should try to serve the highest Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: The highest realisation Vaiṣṇava, of type also, *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*, etc, and the degree. The highest degree in *śanta rasa*, highest degree in *dāsyā rasa*, highest degree in *sākhya rasa*, *vātsalya rasa*, *mādhurya rasa*, gradation. In every department there is head, and sub head.

Akṣayānanda Mahārāja: Mahārāja, yesterday you told, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, he mentioned *puṣpa varṇa*. There were three words I could not catch the words, *puṣpa varṇa*. Then another word.

Śrīla Śrīdhara Mahārāja: It is not an easy thing to be able to throw a flower on his body to attract his attention towards me. That is to capture him for my sweet service. It is not very easy. I'm trying lives after lives, but still I'm not able to throw, to come in his care, within his attention. To present ones own self within the circumference of his attention in the service of *mādhurya rasa*, to be able to come to such level that from there to throw a flower on his body to attract him, to enjoy him, her, to enjoy her, to come to such a level, to such a circle, I'm not able, trying hard for so long, long, time.

But you have got only this, the beginning of that sound, and you think, "Oh, it is already within my fist." It is not so easy a thing. That was his attitude. But we may not think that he's in that position but he's saying so. To say such, that in itself is a proof that he's with that.

*na prema-gandho 'sti darāpi me harau, [krandāmi saubhāgya-bharam
prakāśitum vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-
pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

As Mahāprabhu says. As much as one gets, so much he thinks that I’m not getting. The occupation of infinite is of such nature. It must be measured from the negative side.

But, “You give up. You are trying lives after lives, sacrificing so much. Still you’re not able to draw the attention of Kṛṣṇa. You leave it. Come away.”

“No, no. I can’t leave everything. I can’t. It may be an imagination, still I won’t give it up. It is nothing, still I cannot go any other way.”

Na prema-gandho 'sti darāpi me harau. Demand, hankering, hunger, hunger, only hunger. Hankering is health. Hunger is health. And what is the symptom of a good health? To be hungry. Ha, ha, ha, ha, ha, ha. Hare Kṛṣṇa. What does your research department say?

Mādhava Mahārāja: Very scientific.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha, ha. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: [?] I'll go and preach that Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Mādhava Mahārāja: Now I know how to preach to the Doctors. Now I know how to preach to the Medical Doctors.

Śrīla Śrīdhara Mahārāja: And I am poison to ISKCON. I am supposed to be poison.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Swāmī Mahārāja was present. What did he say? “That these words are not of my Guru Mahārāja?” Hmm? Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol.

Mādhava Mahārāja: Mahārāja, Swāmī Mahārāja, Guru Mahārāja, used to say that, “Preaching is the essence.” What is the meaning of that?

Śrīla Śrīdhara Mahārāja: Essence?

Mādhava Mahārāja: Yes. He'd say, "Books are the basis, preaching is the essence, utility is the principal, and purity is the force." So what is the meaning of that, preaching is the essence?

Akṣayānanda Mahārāja: *Yukta vairāgya* [?] Utility, he used to say, use everything.

Śrīla Śrīdhara Mahārāja: Utility is the principal. Utility from the standpoint of universal standpoint, utility, principal. Utility is service, utility, that I may be used properly. The *kīrtana* is life, essence. Essence means vitality, the life, the transaction, movement. That is cultivation of the Lord, to indent and to export. Import and export, that is life, import and export. Import of God, and to export Him. Import and export, that should be the movement of two sides, opposite, and it is connecting with God. ISKCON means export and then import is necessary for that. So that is the essence, essence of life. Vitality means import and export. By export that import is implied. Without import no export is possible. And that is the essence and vitality is there. And then essence is *kīrtana* and then?

Akṣayānanda Mahārāja: Books are the basis.

Śrīla Śrīdhara Mahārāja: Books are the basis. That is, we may not - that the greater circle if we want to represent that it may not be in direct connection, indirect connection should be adopted, for future and for far. We can, only through the sound with the lips, the gun produced sound, the limited circle. But the books can reach far away, and also in future also it may work. So books are the?

Akṣayānanda Mahārāja: Basis.

Śrīla Śrīdhara Mahārāja: Basis. That should be taken as the basis. It is for greater *kīrtana*. And then...

Mādhava Mahārāja: Purity is the force.

Śrīla Śrīdhara Mahārāja: ...with that basis we should do *kīrtana*. Another thing is that when we speak, and when we write - there is a saying, when writing there is more responsibility. *Satam baddha madhika* [?] In *kīrtana* we may be more attentive to the thing, because I cannot say anything irrelevant. I must be fully awake to my principles. And when I meditate that is very weak, because anything and everything I may think within. But when we say something to others I must give more attention, all attention, I may not be irrelevant, *kīrtana*. And then again, *satam baddha madhika* [?] Orally you may try to make transaction with anything that accuracy may not be so much necessary. But when you write down you'll be more attentive, more accurate, because deviating is not oral statement, the evidence is there. So you'll be more attentive when you write something than you say. When you say, you're more attentive than when you meditate, and when you write you'll be more attentive than when you say. So it is the, what is this, this writing books?

Akṣayānanda Mahārāja: Books are the basis.

Śrīla Śrīdhara Mahārāja: Basis, and with that basis you will go on with *kīrtana*, reproduce, in the basis of books must be more accurate, it's caught there in writing aspect permanent, so you'll give all attention when you write something, than you say something. Then?

Akṣayānanda Mahārāja: Purity.

Mādhava Mahārāja: Utility is the principle.

Śrīla Śrīdhara Mahārāja: That is, there must not be any other purpose but for the service of Kṛṣṇa, must be pure in its principle, that selflessly you're doing. Doing for the service of Kṛṣṇa and Guru, and not for any other object of life. That principle you must accept first. On the principle of purity, first. Then in the basis of writing, second. And then import and export, what is that?

Mādhava Mahārāja: Preaching.

Śrīla Śrīdhara Mahārāja: Preaching, and then another, fourth thing?

Mādhava Mahārāja: Purity is the force.

Śrīla Śrīdhara Mahārāja: Purity is the force. Then it will come to make us understand that purity is the force. If you are sincere in your faith and pure, then it will get the source of energy from there. *Tat paratvena nirmalam.*

[sarvopādhī-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] *[Nāradya Purāṇa]*

Purity is the force. The force you'll get as much as you'll become pure and selfless. And if impure then you'll be weak, you'll be cowed down. But if you're pure and sincere at your heart, the infinite source will come and back you. Purity of purpose, purity of purpose, that is [?] the faith, that is the source of all power, faith.

Nitāi Gaura Hari bol. And so Dayal Nitāi has also come here?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: What's the time now, nine?

Parvat Mahārāja: Quarter to ten.

Śrīla Śrīdhara Mahārāja: Oh, quarter to ten. So now I dissolve the meeting.

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_____ [?]

End of 82.06.30.B

82.07.02.A

Śrīla Śrīdhara Mahārāja: ...cent percent on their behalf I'm here. If He takes me up, the moment I shall go in another field. Whatever He likes. Because He has ordered me to work here in this connection I'm working. Whenever He'll give a stop and take me and place me in another position, I shall go there. So with this clear mentality of serving the upper Vaiṣṇava we shall [?]

We shall work, always on their behalf, and not my own responsibility. Responsibility with them, work. With clean hand, to receive everything with clean hand. And the *pratiṣṭhā*, *kanak*, whatever for the service but hand will be clean, not black.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Ke? Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. [?]

...

Devotee: [**Pramāṇa Swāmī?**] There is, it is described in *Jaiva Dharma*, that there is a time in which the sincere disciple he sees, there is a verse

which I do not remember quite well, but it begins with, *he rādhālikay* [?]

Śrīla Śrīdhara Mahārāja: *Āli* means *sakhī*, the she friends. *Āli* means *sakhī*. *Yā yālibhir yuktir apekṣaṇīyā*, in Viśvanātha Cakravartī's *Guru Praṇāma*, *Guru Stava*. *Samśāra-dāvānala-līḍha-loka*, *yā yālibhir, ālibhir*, then *sakhībhir*. *Āli* means *gopī*, *sakhī*, she friend. And *rādhālikay* [?] "Oh, she friend of Śrī Rādhārāṇī." The literal meaning is this. Here the intimate servitor of Rādhārāṇī, in this way.

Pramāṇa Swāmī [?]: In our line, in the *rūpānuga* line.

Śrīla Śrīdhara Mahārāja: Yes, *rūpānuga* line. And Swāmī Mahārāja also said, "My Gurudeva is Rādhārāṇī, *rādhā-kiṅkarā*." Who is there?

Devotee: [?]

Devotee: Bhakti Hṛdarśana [?] Pramāṇa Swāmī [?]

Devotee: What is the question you asked? What is meaning of that *śloka*?

Pramāṇa Swāmī [?]: The meaning is that, when does a person - is qualified to start to see his Guru in such a way?

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: At which stage of devotional practice does the disciple see his Guru as *rādhālikā* [?]

Śrīla Śrīdhara Mahārāja:

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā tato' nartha-nivṛttiḥ
syāt tato niṣṭhā rucis tataḥ athāsaktis tato bhāvas [tataḥ
premābhyaudañcati sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet
kramaḥ]*

[“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

At least he must attain this *bhāva daśā*, and the signs, the symptoms, have been described by Rūpa Goswāmī Prabhu, of *bhāva daśā*.

kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā āśā-bandhaḥ samut-

kaṇṭhā nāma-gāne sadā ruciḥ āśaktis tad-guṇākhyāne prītis tad vasati-sthale ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane

[“For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyartha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkaṇṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āsaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love.”] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

When such condition is seen in a devotee then he can begin such internal life.

Devotee: Please explain that śloka Mahārāja, the translation.

Śrīla Śrīdhara Mahārāja: *Kṣānti*, that whatever loss may be incurred in any transaction that matters little. He's fully conscious that, “My whole wealth is here, and this external acquisition not much to me,” so *kṣānti*.

Avyārtha-kālatā. “Oh, the time is passing uselessly.” Such arrangement sometimes is pushed in his heart, *avyārtha-kālatā*. “No time will pass without my continued association with the desired party, the Vṛndāvana *smṛti*, *avyārtha-kālatā*. *Virakti*. Generally, talks of the outer world he’s _____ to relish any time. *Māna-śūnyatā*. If anyone calls bad names or insults, it does not matter, he goes on his way, he’s *māna-śūnyatā*. *Āśābandha*. In eternal peace. That very near I shall have my fulfilment of life. Kṛṣṇa will bless me with His favour. Rādhārāṇī will bless me. S/He will attract me.” Fostering such sort of internal hope, *āśābandha*. *Samutkañṭhā*. “Oh, so long time passed but I can’t feel any real trace or real taste in my heart abode. Such is I’ve got no real taste. *Na prema- gandho ’sti darāpi me harau* [*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.45] I can’t trace any real faith, or a drop of love for Kṛṣṇa. When He will come to help? So many days passed.” *Samutkañṭhā*. And *nāma-gāne sadā ruciḥ*. “World is being busy with this and that, so many activities. But always he will find some taste for the Name of the Lord, always maintaining, *sadā ruciḥ*. *Āśaktis tad-guṇākhyāne*. Then he will begin to describe about the transcendental qualities of Kṛṣṇa and their group. Madly he will go on with that. *Prītis tad vasati-sthale*. And whatever place is associated with Them, with Their memory, they will have special attraction for that.

These are the qualifications to be located in a person who has got that *bhāva bhakti*. And then he’s eligible to tackle all those appearance in the transcendental. That is the *pathio* [?] [?] the money, to book in a train, passage money. That is his passage money. [?]

This is *bhāva bhakti*. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Śrīla Govinda Mahārāja: Mahārāja, [?]

Pramāṇa Swāmī [?]: Mahārāja, even without attaining that stage, you can feel...

Śrīla Śrīdhara Mahārāja: Ah. Irresistible inner tendency, greed for the thing, that is the seed, and that will grow gradually.

Pramāṇa Swāmī [?]: How to make it grow faster?

Śrīla Śrīdhara Mahārāja: In the company, association.

Pramāṇa Swāmī [?]: Association. Then what can I do? I have to go.

Śrīla Śrīdhara Mahārāja: Association. When they're living and with the scriptural, both, *sādhū* and *śāstra*.

Pramāṇa Swāmī [?]: Which is more important?

Śrīla Śrīdhara Mahārāja: When *sādhū* is available then association with him, when he's not available then the scripture. These two will promote our progress, help.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Caitanya. [?] 11:40 - 14:02 [?]

Devotee: Mahārāja is saying that he has given a lot of nice introduction to you, with much glorification. It's very nice actually. He describes your physical beauty, as well as that you have taken the whole mission of spreading the glory of Mahāprabhu's movement in the mood of *mādhurya rasa*. And completely engrossed in *kīrtana*, Hari *kīrtana*, you're spreading Kṛṣṇa consciousness.

Pramāṇa Swāmī [?]: Ha, ha. That's Mahārāja's vision, beautiful vision.

Śrīla Śrīdhara Mahārāja: And this is self evident in you. It is written, *tatas kuta..* [?]

Devotee: Ah, *tatas kuta*.

Śrīla Śrīdhara Mahārāja: With the eternal..

Devotee: Manifestation.

Śrīla Govinda Mahārāja: *Jīva dhara sama suta viranya vigra hayana* [?]

Śrīla Śrīdhara Mahārāja: Maybe that engaged you in this *līlā*, in this campaign.

Devotee: Spontaneous affinity, attraction.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: No.

Śrīla Śrīdhara Mahārāja: Not delegated by committee, but independently and internally inspiration you began this work to deliver the public and to take them to Kṛṣṇa. And your aim is in the *mādhurya rasa*, Rādhārāṇī, [?]

Pramāṇa Swāmī [?]: I think my aim is in your feet.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Vaiṣṇava [?] And always cheerful when he gets the association of the *sādhū*.

Śrīla Govinda Mahārāja: *Śuddha vaiṣṇava saṅge parayana* [?]

Śrīla Śrīdhara Mahārāja: Natural inclination for the association of the pure devotees [?] They're very careful, quite at home when [?] Hare Kṛṣṇa. Gaura Hari bol.

Śrīla Govinda Mahārāja: [?] like moon.

Devotee: Your tall, young figure, moon like figure.

16:50 - 20:20 [?]

Devotee: He wrote Mahārāja's *praṇāma mantra*. Govinda Mahārāja composed [?] Very beautiful.

Pramāṇa Swāmī [?]: It is very, very beautiful poem.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Pramāṇa Swāmī [?]: Poetry, it is an expression of the heart, the beautifying heart of the devotee.

Śrīla Śrīdhara Mahārāja: Poetry? Yes. We see [?] *sundaram*. Whatever is beautiful _____ [?] of Kṛṣṇa, Rādhārāṇī. All emanating from there.

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?] You were saying that the desire is the seed. So this desire, is it...

Śrīla Śrīdhara Mahārāja: [?] fleeting desire, but is finite desire.

Devotee: Internal desire. So this internal desire...

Śrīla Śrīdhara Mahārāja: Which is covered now, thickly covered.

Devotee: But still sometimes it is felt Mahārāja.

Śrīla Śrīdhara Mahārāja: Innate nature is thickly covered, even in the trees and stones. And then if the cover is being thin and thin, then sufficiently thin then we can peep from outside what is inside. With this, this is *ruci parīkṣa*, when Gurudeva tests and lookout what is the internal desire and then helps him in that line to make progress and he can leave alone, *ruci parīkṣa*.

Prabhupāda, after circumambulation in Vṛndāvana, he asked many of us, “What place attracted you most?”

When he asked me I pointed out that Rūpa Goswāmī's place between Nandagram and Yāvaṭ. Rādhārāṇī's father-in-law's house was Yāvaṭa, and Nandagram seat of Kṛṣṇa, Nanda Mahārāja. And between, almost equal distance from both villages, the Kadamkhāṇḍi, that was the *bhajan kuṭīra* of Rūpa Goswāmī. I told, that place - first attraction was this Varsāṇa, Rādhārāṇī's father's place. First I pointed Rūpa Goswāmī, this Kadamkhāṇḍi. This and Varsāṇa, these two places attracted me most.

Then perhaps after two or three years Prabhupāda says, "Your place." I can't follow. What is my place?

"Your place, that Kadamkhāṇḍi you told."

I wondered, I did not give such importance to his asking two years ago. He asked it to many, "What place attracted you most?" I told that this place attracted me most. And he kept in mind, I forgot, he kept in mind. [?] "Your, that place." I can't follow. What is my place?

"That Kadamkhāṇḍi."

Then I could remember, Oh, he asked previous, "What place attracted you most." He has kept in mind.

And then also he, before his departure he ordered me to sing that *śrī-rūpa-mañjarī-pada*. (All in one life ?) And also, in my poem also:

*śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenāḍṛtaṁ rūpādyaiḥ
pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam jīvādyair abhirakṣitaṁ śuka-
śiva-brahmādi sammānitaṁ śrī-rādhā-pada-sevanāmṛtam aho tad dātum
īśo bhavān*

[“What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.”]

And all these things.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Anyhow that is the grace given by [?] sanctioned by me.” That was the indication of his order, for me to sing before him that *kīrtana*. “That I have given sanction just before I departed.”

That was told to me when superior Godbrothers were that side, “That Prabhupāda has given you entrance in this way.”

All right, I accept it from you perhaps. Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, such desires cannot be artificially invoked.

Śrīla Śrīdhara Mahārāja: No.

Devotee: It has to be from a inner, natural...

Śrīla Śrīdhara Mahārāja: Inner flow, natural flow. It must be natural flow. *Pratiṣṭhā ahaṅkāra*, if for name and fame we hurriedly try to climb up, then we will fall and the limbs will be broken. Ha, ha, ha, ha. Growth must be natural, inner [?] inclination. Rather we shall shrink in here, that when my venture, my feat, will enter into that door, that holy domain, this sort of adjustment will be with us, where angels fear to tread.

Devotee: Fools rush in where angels fear to tread.

Śrīla Śrīdhara Mahārāja: So I may not be fool, always be suspicious, and take heed. But his, the providence may be inevitable. It will forcibly take me. The wave will push me. But I should, as Dāsa Goswāmī says,

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: “I won’t allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - “No, you are no

longer to serve there; now you must serve in this higher category.”]
[*Vilāpa-kusamāñjali*, 16]

I shall try to respect, to mind my service, *dāśya*, and *sākhya* will be proposed but I shall say that I’m not fit for higher position. I want service. And they will say, “No, no. You are to serve here.” In this way the pressure will come. *Ke?*

Devotees: [?]

Pramāṇa Swāmī [?]: Mahārāja, there’s one question I have. Sometimes we hear of Lord Śiva, beyond Brahmaloaka.

Śrīla Śrīdhara Mahārāja: Yes. Beyond Brahmaloaka, and then that Sadāśivaloka, devotee of Nārāyaṇa, Kṛṣṇa. [?] Devotee Śiva is over this king Śiva, king of *māyā*, and is servant of Viṣṇu. That is higher. *Vaiṣṇavānām yathā śambhuḥ* [*Śrīmad-Bhāgavatam*, 12.13.16] & [SCSM’s *Śrī Brahma-saṁhitā*, p 144] The devotee Śiva is higher. He has a position in the lower part of Vaikuṇṭha, Sadāśiva. He’s told generally as Sadāśiva. His position is higher than the *māyā bhakta*, who is the master of this illusory energy. And Śiva is also seen in Vṛndāvana, Gopesvara, Rasesvara, all these, but as God, there. But this is *jñāna sunya bhakti*, *aprākṛta*, *prākṛta* *vat*, just as in this mortal world we worship so many gods, in imitation to that, there are so many gods to be worshipped there.

And *gopīs* pray, “Fulfil our purpose oh Mahādeva.” They’re doing everything as in mundane world. So that is the picture, drawn, photo, from here. They have the importance of so many gods, demigods. Demigods are also represented in *aprākṛta dhāma*. Because they

consider themselves human beings. “We’re ordinary human beings of the lower status. These are gods.” This portrait, this photo of here is there. Rather, this is the perverted reflection of that attitude. That is a peculiar adjustment there. And this is the facsimile, perverted reflection here.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Mahāprabhu. Nitāi. Nitāi. Govinda Mahārāja, [?]

...

Parvat Mahārāja: We were talking about - yesterday, some devotees, and these doubts came because some devotees have the feeling that to some of us Śrīla Prabhupāda gave more emphasis to the *sambandha* and *abhidheya*. And we have the feeling that you are opening the doors of *prajoyana*. So it came like er, the word came to the conversation that you might be seen by some of us as *prajoyana* Ācārya. And er, this would be correct? It seems like you’re showing us a highest...

Śrīla Śrīdhara Mahārāja: That may be said, it will be said something like that.

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam [karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

[“Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.”]

[Śrīmad-Bhāgavatam, 11.3.44]

Bhaktivinoda Ṭhākura has written in some place that *Veda*, the revealed truth, the giver of the revealed truth, that seer, or transmitter of the revealed truth, they have adopted a particular policy in imparting their knowledge they receive. The policy of the *parokṣa-vādo*. They recommend to do something, but they have another thing in view, but that is partial instalment. And sometimes say, 'This so far, no further.' And when he comes there, then again, then he says, 'No, there is further.' This policy has been adopted. *Parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam*. Just for the beginners the whole truth is not revealed, because that will puzzle them. So by instalments the process is given, the knowledge about the whole truth, by instalments. This process has been dealt, has been taken, when in the consideration of the revealed truth path.

na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅginām [joṣayet sarva-karmāṇi, vidvān yuktaḥ samācaran]

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, "Leave aside action, and cultivate knowledge." Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."] [Bhagavad-gītā, 3.26]

niyataṁ kuru karma tvaṁ, [karma jyāyo hy akarmaṇaḥ śarīra-yātrāpi ca te, na prasidhyed akarmaṇaḥ]

[“Perform your ablutions, worship, and other daily duties. Since even bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory duties, your heart will be gradually purified. Then, surpassing the plane of renunciation, you will attain pure devotion, beyond the mundane plane.”]
[*Bhagavad-gītā*, 3.8]

Then, after he has finished his *karma* course, then *jñāna* is there. Then after finishing his *jñāna* course, then of course the *bhakti*, *prema* is there. By instalments that is a process. And there is another direct *bhakti* Ācārya from the beginning they’re there, that is also course. The *sādhū bhakti*, *bhāva bhakti*, *prema bhakti*, by instalments they distribute. That is the process they follow. It is there.

So, as Swāmī Mahārāja told to me, “To look after. They’re following law, material. I’m taking them here.”

And as he told, that Acyutānanda told, “What talk I had with Śrīdhara Mahārāja, if he tells you, you will be...

Parvat Mahārāja: Fainting.

Śrīla Śrīdhara Mahārāja: Faint. That is, if you try to understand that you’ll be zero degree. You’ll faint, means you won’t be able to enter into that domain, not to appreciate that. That is, you will faint there. Your consciousness as a subject will reach, but no conception you will get, that is you will faint. You’ll be in zero degree. So, by instalments it is given.

He says that, “My Guru is Rādhārāṇī.” And also he gives *mantram* which is within that Rādhā *dāśya*. Especially *sannyāsa* clearly, *gopī bhāva svaha* [?], that to take shelter under, in the service of *gopī*. In the *mantra* of the *sannyāsī* means this. Before that *mantra*, that Kṛṣṇa that is *mādhurya rasa kṛṣṇaya svaha* [?] We must throw ourselves in the ocean of ecstasy, represented as Kṛṣṇa. After that *sannyāsa mantra* we shall cast our fate in the shelter of the service of *gopī*. The *sannyāsa mantra* means this. *Mantra* is there, *Guru paramparā* is there, all indicating our course towards *mādhurya rasa*. Those, that may be as exam course, but those that may not have any internal taste, they will go this side, that side, of the midway. So that portion has not much culture by him. A general education in the spiritual line [?] That is our estimation.

And our Guru Mahārāja also did so, with the exception of few. Though my path was chalked out, but the general distribution was of primary nature. And few exceptions, they can supply, and they can surpass, and have taste, and give [?] not all, in general. Generally as their engagement, the primary, the highest attainment, not post graduate, post graduate education. Connotation increases, denotation decreases.

Devotee: Mahārāja, we were thinking that you are teaching us how to perform *rāgānugā bhakti*. Whereas Śrīla Prabhupāda...

Śrīla Śrīdhara Mahārāja: Not [?] but it is in view. I’m making it clear that that is our goal, not that on our head and we shall...

pūjāla rāgapāṭha gaurava bāṅge, [mattala sādhu-jana viṣaya range]

[“The path of divine love is worshippable to us and should be held

overhead as our highest aspiration.”]

We are worshipping, our highest aim is *rāgānugā bhakti*, but with that object in our view we are doing work here, in this world. *Pūjāla rāgapāṭha gaurava bāṅge*. That is the motto of our Guru Mahārāja, that it is the property of our Gurudeva, and we are serving that Guru, one place lower, one step lower. But we must be conscious of the fact that the real wealth is with my Gurudeva, that is *rāgānugā bhakti*. That is our aim. But I’m not particularly fit. I’m to acquire my fitness for the same by the service of those that are really *rāgānugā bhakti*. When it takes one day, I’ll be able to meet that standard. That should be our attitude. And if we think that we’re quite fit then that is blameable, that service should be indirect, not direct. Direct, Mahāprabhu says,

*na prema-gandho 'sti darāpi [me harau, krandāmi saubhāgya-bharam
prakāśitum vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-
pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

“Not a drop of real *rāgānugā bhakti* within Me. That is infinite, that is ocean. My attempt is a sham. It is artificial.”

He’s blaming Himself in such a way. But from the back door *rāgānugā*

bhakti is filling up His whole, capturing His whole, wholesale.

Devotee: Is *rāgānugā bhakti* in the same level as *prema*?

Śrīla Śrīdhara Mahārāja: Yes. *Prema*.

Devotee: Then it's completely pure?

Śrīla Śrīdhara Mahārāja: It is the very life of *prema*, gist of *prema*. Internal, irresistible attraction for Kṛṣṇa, for the service of Kṛṣṇa, is spontaneous, not calculative, with any gain or loss. We are prey to that. That is a particular force...

End of 82.07.02.A

82.07.02.B

Śrīla Śrīdhara Mahārāja: ...and the value of that is only understood by Svarūpa Dāmodara, who is incarnation of Lalitā Devī. *Rūpāgrajenādr̥taṁ*. The *sambandha jñāna* Ācārya Sanātana Goswāmī has appreciated that very much. *Rūpādyaiḥ pariveśitaṁ*. Śrī Rūpa with his followers have distributed that practically. *Raghu-gaṇair-āsvāditaṁ sevitaṁ*. And Raghunātha, Ācārya of the *prajojana*, he, with his followers, Kavirāja, etc, have tasted it and also *samudra* [?] *Samudra* means...

Devotee: Expanded.

Śrīla Śrīdhara Mahārāja: ...developed, Raghunātha, *sevitam*. *Jīvādyair abhirakṣitaṁ*. Śrī Jīva, Baladeva, with their followers have protected this, have given protection, necessary protection from the how, what state, and how the relation with *Vedānta*, *Veda*, *Upaniṣad*, in all ways they've given very good protection, that it may not be misused, the trespassers may not rubbish, in this way, *abhirakṣitaṁ*. *Śuka-śiva-brahmādi sammānitaṁ*. And Śukadeva, Śiva - Mahādeva, Brahmā, and Uddhava, they're aspiring after that thing. What is that thing? *Śrī-rādhā-pada-sevanāmṛtam*. And that is the nectar service of Śrī Rādhikā, Rādhārāṇī. Aho. Very wonderful. You Bhaktivinoda Ṭhākura you are the master who deals with that nectar." [From *Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

In my poem I have written it. And Prabhupāda has much appreciated that, the gradation, how the gradual development. The next... What's this?

Devotee: He hasn't finished. Let him finish.

Śrīla Śrīdhara Mahārāja: [?]

kvāhaṁ manda-matis tv atīva-patitaḥ [kva tvaṁ jagat-pāvanaḥ bho svāmin kṛpayāparādha-nicayo nūnaṁ tvayā kṣamyatām yāce 'haṁ karuṇā-nidhe! varam imaṁ pādābja-mūle bhavat- sarvasvāvadhi-rādhikā-dayita-dāsānāṁ gaṇe gaṇyatām]

[“Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! O Lord, by your grace, you are sure to forgive my offences. O ocean of mercy, in the dust of your lotus feet I pray for just this benediction: kindly make my life successful by recommending me for admission into the group of Śrī Vārṣabhānavī-Dayita Dāsa, who is the dearest one in your heart.”]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 10] [From *Śrī Śrī Prapanna-jīvanāmṛtam*]

In the conclusion. “*Kvāhaṁ manda-matis tv atīva-patitaḥ*. Where am I, the fallen of the fallen? *Patitaḥ*. *Kva tvaṁ jagat-pāvanaḥ*. And where are you, who can deliver the - purify the whole of the world, creation? *Kva tvaṁ jagat-pāvanaḥ*. *Bho svāmin*. Oh my lord. *Kṛpayāparādha-nicayo nūnaṁ tvayā kṣamyatām*. By your causeless grace you must forgive me, for my, this attempt which must be very full of error and impure. *Yāce 'haṁ karuṇā-nidhe!* Oh ocean of mercy I pray for - I have got this prayer to you. I push it to your feet. *Varam imaṁ pādābja-mūle bhavat-sarvasvāvadhi-rādhikā-dayita-dāsa*. The highest thing of your aspiration, the highest jewel of your heart is *rādhikā-dayita-dāsānām*. You, the exclusive servitor of Śrī Rādhikā. Dayita Dāsa, our Gurudeva, you please help me, to admit, about my ambition that you may sanction, may grant my admission within his group. With this it is finished. *Gaṇe gaṇyatām*. You can recommend me to enter into the group of Dayita Dāsa, our Guru Mahārāja. By your recommendation I want to be admitted in the group of our Gurudeva, Vārṣabhānavī-Dayita Dāsa.”

_____ [?] So, what do you say?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He's saying that the concept of the universe - he asked some questions last year, and you had inspired him very much. So now this year he wants to present it to the scientists. So in what spirit he should present these concepts of the universe, according to the *Bhāgavatam*?

Śrīla Śrīdhara Mahārāja: That is, my contribution to the *Vedānta* [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: You have been requested by Swāmī Mahārāja to crush the Darwin theory of fossilism [?] One conclusion is that, that the original thing is consciousness. And just you conceive as the material world that is floating like iceberg in the ocean. Consciousness is the original substantial thing, and the different types of thoughts and ideas, that this is stone, this is tree, this is gold, this is tiger, all these ideas are floating in the waves of the infinite consciousness. I want to assert that.

And who is the Master of the consciousness, like a hypnotiser, as He wants us to see, we are forced to do that. We are helpless [?] But His will, the Master's will, that is all important. We're helpless. It is His *īlā*, He's the party. He represents the one whole. He's the party.

And we are part of that whole, one whole. And we have got several laws of movement, but He's autocrat, He can change the law, and also change is clearly designed and destined by Him.

Devotee: So everything rising from subjective evolution of consciousness.

Śrīla Śrīdhara Mahārāja: Yes, subjective evolution. Subjective evolution, subjective eternal domain,

And this world where the free will is tested of the particles. There is the [?] And that is also illusion. That is another thing, eternal *līlā*, pastimes.

Devotee: So that means that Śukadeva Goswāmī imparted the knowledge to Mahārāja Parīkṣit according to [?]

Śrīla Śrīdhara Mahārāja: As is required, as He requires you are shown [?] He's distributing that. And whatever Śukadeva was shown, in respect of the geography of the moment, he expressed that. [?], or that they may not be infallible.

_____ [?] When Arjuna was shown Divyarūpa, Viśvarūpa, what was that? That He's the controller of His subject [?] you cannot but have that sort of also. The master key is in His hand, of all of our experience. The *jīva* has been given some free will, very meagre free will.

Devotee: Mahārāja, to introduce this structure of the universe according to *Bhāgavatam* to the scientists, logical foundation...

Śrīla Śrīdhara Mahārāja: Science is nothing. Science is part of

misconception. What is science? A group of exploiter, and the worst exploiter. Exploiting from the mineral substance also. They will have to pay with interest. To every action there is equal and opposite reaction. One of their friends has given warning to them. And that is still held to be true, to every action there is equal reaction. This is not an anarchical world. Whatever you're doing, he will give his loan to you, action, reaction. You are not master to loot this universe, you human rogue, or we human rogue. This is not meant for our robbing. There is justice. So scientists are such robbers. They're showing their path of robbery.

Devotee: Mahārāja, in *Bhagavad-gītā*, Arjuna saw the Viśvarūpa, and *divyaṁ dadāmi te cakṣuḥ... yogam...* But Sañjaya is relating that to Dhṛtarāṣṭra.

[na tu māṁ śakyase draṣṭum, anenaiva sva-cakṣuṣā divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram]

["By these present eyes of yours you will not be able to see Me. Therefore I give you supernatural eyes by which you can see My almighty, mystic power."] [*Bhagavad-gītā*, 11.8]

Śrīla Śrīdhara Mahārāja: Yes. That was transmitted by Vedavyāsa to him. Vedavyāsa, as a *yogī*, he was awake on that layer, and he had the power of transmitting it to another, then Sañjaya could see.

Devotee: So are we to understand that Sañjaya may have been eligible to see that, or not?

Śrīla Śrīdhara Mahārāja: Sañjaya for the time being he was given. And when the war finished that was withdrawn. With the death of Duryodhana, Sañjaya had no power in possession, it was finished automatically. Only by the request of Dhṛtarāṣṭra. He had no eye, he wanted to have the information about the development and details of war. So Vedavyāsa by his *yogīc* power, he, for Dhṛtarāṣṭra, he inspired with peculiar power Sañjaya. And Sañjaya, so long as it was necessary for Dhṛtarāṣṭra, he got that special mental power, to see anything and everything. But as soon as the war finished Sañjaya was devoid of that power. That was withdrawn by Vyāsa.

Gaura Hari. Who is that gentleman? What is your name?

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Satyavak.

Devotees: Viśuddha-sattva.

Śrīla Śrīdhara Mahārāja: Viśuddha-sattva.

Parvat Mahārāja: He's from the Bhaktivedānta Institute.

Śrīla Śrīdhara Mahārāja: This has been repeatedly told what you are.

Gaura Hari bol. Gaura Hari bol. Myriad questions, the basis of spiritual faith.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Gaura Hari bol.

Devotee: Mahārāja, the different stages of development, *abhidheya*, *sambandha*, *prayojana*, are those also different stages of devotional service, like *viddhi bhakti*, *rāgānugā bhakti*, and higher?

Śrīla Śrīdhara Mahārāja: Of course.

Devotee: Which one corresponds? Which one is contained?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Which level of devotion corresponds with *sambandha*, *abhidheya*, and *prayojana*? *Viddhi*, *rāga*, like that, which is corresponding to these three stages?

Śrīla Śrīdhara Mahārāja: Not quite clear. *Viddhi*, *rāga*. Selflessness [?]

Devotee: [?] *sambandha*, *abhidheya*, *prayojana* [?]

Śrīla Śrīdhara Mahārāja: [?] They're always present, only changing their phase.

Devotee: In what relation in corresponding stages do they have with *viddhi bhakti* and *rāga mārga*?

Śrīla Śrīdhara Mahārāja: Ha, ha. *Viddhi* and *rāga*. *Viddhi bhakti* we generally see constitutional position of the master. The master of

the world, His cooperation with us guided by some law. Nārāyaṇa in Vaikuṇṭha. “This is our good. I get some special pleasure by His service, and so I do. The śāstra also encourages me to do this.” This sort of calculation in the servitor is present in *viddhi*. There is some awe, grandeur, some apprehension that I may not do it rightly. In this way, calculative devotion, calculative service. And in *rāga mārga* it is spontaneous, automatic, helpless, can’t exist but do. That is fully independent. That inner, _____ [?] in the body, maintenance of the body, some voluntary action and some reflexive _____ [?]

Devotee: Spontaneous?

Śrīla Śrīdhara Mahārāja: The voluntary, “That I must use this, it will help my health. I must not use that, that will do harm for my body.” The voluntary. And when we put it into the stomach the process of digestion that is automatic, I can’t help it. Without my consciousness it is going on working. So in *rāga mārga*, without my calculative faculty, my voluntary faculty has not got much room there. It cannot but do. The internal, spontaneous energy works there. They cannot live but do their service. That is the position there. That is more natural, that is automatic, spontaneous.

And in Vaikuṇṭha, the *sambandha* is Nārāyaṇa Who is the Master of all the human conceptions. “We are going on with service, we are His servants. He’s our Master.” All these things.

But in *rāgānugā*, not that ‘He’s our Master.’ Sometimes the friends they’re climbing up the shoulders of Kṛṣṇa. Sometimes giving a slap to Kṛṣṇa. And sometimes Kṛṣṇa is carrying, is climbing on their shoulders. “We are equal almost.”

In *vātsalya rasa* Yaśodā says, “He’s of lower capacity than my... I must

look after His welfare. He's destroying my face, I must punish Him." Such attitude is the real master in *rāgānugā*. It is arranged by Yogamāyā to give real and better pleasure to Kṛṣṇa.

Not master and servant, but lover beloved, in this way. That is the main thing there.

Devotee: So is there any connection between *viddhi* and *rāga* with *sambandha*, *abhidheya*, and *prayojana*, Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes. There is *sambandha*, just like in ordinary sense. "He's my lover. He's my friend. He's my son." As we find here, something like that.

Devotee: So, now we can understand that in *sambandha*, *rāga mārga* can be achieved? In *sambandha jñāna* can one achieve the *rāga mārga* devotional service? [?]

Śrīla Śrīdhara Mahārāja: Yes. There is *sambandha*, *prayojana*. *Sambandha* means that, "Who am I? Where am I? What am I?" One's relation with the environment, proper relation with the environment. That is *sambandha* consciousness. There also we're in a world, the creator is Brahmā, so many gods are there. We are human beings. And he's my paramount, he's my son, he's my cousin. In this way I live in mundane world, that *sambandha*. But it is transcendental, and this is the mundane. This is the extension, the opposite, but couching almost in the same way. Adjustment very similar, very, very similar with this mundane world. But that is the highest, this is the lowest. This is self centred, that is God centred, he's self centred. But apparently that may seem self centred.

And apparently here it may be that I'm God centred. [?] And there, really God centred, but they think they have got their self interest. That is posing. Hare Kṛṣṇa.

Devotee: [?]

Devotee: And *abhidheya*, what is the...

Śrīla Śrīdhara Mahārāja: *Abhidheya*, they do not think it is *abhidheya*. *Abhidheya*, means to end. Here, just as, "Oh, I want to satisfy my friend Kṛṣṇa, by play, or by supplying some [?]

Devotee: Peacock feathers.

Śrīla Śrīdhara Mahārāja: Tails of peacock, a friend is presenting to Kṛṣṇa. "Now I want to satisfy Kṛṣṇa. Please take this." In this way that is their *abhidheya*. The *abhidheya* has entered into the end. That is local *abhidheya*, the activity according to the relation between them, that is *līlā*, pastimes.

Devotee: Once that relationship has been established...

Śrīla Śrīdhara Mahārāja: Because they have attained - the train fare is not necessary, going finished, they have reached the goal. And there, if you want *abhidheya*, that is local transaction, according to the local

necessity of that [?] That may be *abhidheya*. But they have attained and they're not passing through any way, or road. Reached the goal, and they have got their desired function. And their *abhidheya* means transaction, transaction in the perfect state. That is, you may call *abhidheya*, and *abhidheya* finished. *Abhidheya* in the sense of, applied here, that is to make journey from one place to another. That is finished there, that they have reached there. [?] transaction, so you may say *abhidheya*.

Devotee: So once the *sambandha* has been established, then acting on that platform is *abhidheya*?

Śrīla Śrīdhara Mahārāja: That is *abhidheya*, you may say. Not in the sense that 'means to end.' The end is attained. "And we are already engaged in *līlā*, [?] automatic, designed by *Yogamāyā*." In this way. And *sambandha*, not as master of the land, but as son, or as beloved friend. That is *sambandha*, permanent relationship.

Devotee: He also wants to know what *prayojana* is, Mahārāja.

Śrīla Śrīdhara Mahārāja: And *prayojana* is also immediate. "I want to satisfy, by presentation, by my service." That is immediate necessity.

Devotee: In all the stages of *bhakti*, *sambandha*, *abhidheya*, *prayojana*, it is present?

Śrīla Śrīdhara Mahārāja: Yes. It is, in its attained stage, it is placed to that *līlā*. *Sambandha*, *abhidheya*, *prayojana*, when the *prayojana* is in my hand, and *sambandha* is established there. And *abhidheya*, my relationship to Him is according to my movement, that is *abhidheya*. It is all in eternal and permanent position. When we are far off, then of course, what is that Himālaya? Some description. Then I'm to walk that side. That is *abhidheya*. And *prayojana*, "I can get their eyes, I can get their this thing, their creeper. I can get my health with cool atmosphere." That is *prayojana*. But when I reach there, that is also, I'm extracting, want to have my aim from there. That is *prayojana*. And *abhidheya*, I'm taking a walk there to keep up my health, *abhidheya*, *prayojana*. And *sambandha*, that this is a cool atmosphere. I have come and to recoup my health. This is being done ... I'm getting, my internal satisfaction is there. I may not expend on so much for satisfaction as I do.

In a friendly circle Kṛṣṇa and Balarāma, two parties they're fighting each other. And that fighting they're feeling satisfaction that they're achieving their object of life to the fullest extent, fullest expansion. They're fighting, mock fight, between the parties.

Once, Balarāma gave a slap to Kṛṣṇa. And Kṛṣṇa, He's complaining to Yaśodā. "My elder brother has taken Me mother."

Balarāma's name was put to shame. And then, what to say, after gone a little distance, "Yes, I did it, My affectionate brother. But should you complain to mother about that? I did before You. I might have done, that is through some affectionate anger. But what did You do? You put Me in very awkward position when You told it [?]

So Kṛṣṇa also putting it to see that it is the position of Balarāma. That is also a mood of enjoyment in service of Kṛṣṇa. In this way [?]

Ordinary things, but the type of bliss which they enjoy, that is quite different and perfect. Conjecture, somewhat, according to our inclination and our [?]

According to the degree of [?] one with Him, of common interest. That will help us understand the reality of relying on these things.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, the Spiritual Master, the Guru, to train his disciple he must teach them that he must respect the Guru could be as good as God. So what should be the basis, how should he understand, according to the Guru's position, his own internal *adhikāra*, how should he, what should be the basis for him, the level of worship and the amount of respect that the disciple should offer to him? What should be considered?

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: It has been recommended by the scripture. Their attempt, the advice of the scripture and the *sādhus*, the Vaiṣṇava, to raise the maximum faith towards Guru. As much as you are faithless it is very hard to get a drop of water from the stone. The *baddha jīva* is like a stone. To get water from the stone, so hard hearted *baddha jīva*, to

draw maximum attention from him, it has been encouraged that:

“In My delegated agent, try to give your maximum attention of adoration. I am there. He's My agent. You take the full regard Myself. It will draw a life span attention.”

It has been said. But on the other hand there are relative positions. *Madhyama adhikārī* Guru, *uttama adhikārī* Guru, their position in the absolute sense. As so many agents, so many Magistrates, District Officer in charge, may be. “The rank is but the guinea stamp. Man is the gold for that.” So man and office, they're different, but still, the man should be taken as the officer. The relative and absolute, always there. The rank and the man, the gold and the stamp. Stamp is not ignorable, but man is also not to be ignored, under the stamp. Is it clear?

Devotee: Not completely.

Śrīla Śrīdhara Mahārāja: Try to think it.

Devotee: So a *madhyama* Guru he should be careful to...

Śrīla Śrīdhara Mahārāja: Yes. [?]

Devotee: When he wants to encourage faith, but...

Śrīla Śrīdhara Mahārāja: Yes. Magistrate, he has to be careful that I have got the power of such limit. Within that I'm working. And he will rise

to the upper authority when the special power is necessary. Some special power necessary if I'm to control this area which is full of your subjects.

_____ [?] The Magistrates position is that of Commissioner, Deputy Commissioner. Not the position of real, but Deputy Commissioner. [?] come to control an area of [?]

Such persons are also sent there to check the revolutionary activity in Bengal. [?] he was sent from the London centre every now and then, and he could do successfully [?]

He was the able man to deal with the revolutionary activity. Such special power one may have, the man. And the stamp is there. All Generals are not Napoleon, not Alexander, but they're Generals.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Nitāi Gaura Hari bol. Perhaps Pramāṇa Mahārāja will have to go Vṛndāvana. Viraha Prakāśa Mahārāja will also follow? No? Or he will remain here?

Devotee: I think he will go to Vṛndāvana.

Śrīla Śrīdhara Mahārāja: He'll also go?

Devotee: Yes. According to your desire I will come back, and he may also.

Śrīla Śrīdhara Mahārāja: Of course dealing Mahāprabhu Himself I desire that you all return here. Is it too much?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotees: [?]

She's working with Yudhāmanyu Prabhu, so I think Yudhāmanyu Prabhu should do the introduction.

Śrīla Śrīdhara Mahārāja: All right. And what she does there?

Devotee: Book distribution.

Śrīla Śrīdhara Mahārāja: How long she has come to Swāmī Mahārāja?

Devotee: She's been a devotee eight years.

Śrīla Śrīdhara Mahārāja: Eight years back, she joined ISKCON. Very fortunate, of course. Is she American?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Something, it is before. There was an incident in some province of America. A group of Christians they committed suicide.

Devotees: Oh yes. Jim Jones. They had a so-called spiritual leader called Jim Jones.

Parvat Mahārāja: He put poison in everyone's '*prasāda*.'

Śrīla Śrīdhara Mahārāja: The whole group committed suicide by taking poison?

Parvat Mahārāja: Yes. But they did not know that they were poisoned.

Devotee: No, they did.

Śrīla Śrīdhara Mahārāja: They wanted that you must live in the land of faith, and we won't like to be disturbed by these demons.

Devotee: No. They want to live in a land of blind faith Mahārāja.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Those people who committed suicide, they wanted to live in the land of blind faith, and not faith proper. Because their connection was with the wrong thing.

Śrīla Śrīdhara Mahārāja: [?] But they had got some sincere object. Sacrificing before their creed of spiritual faith. They, according to their position of realisation, they're dedicating themselves to the faith of their consideration. But from the absolute consideration their faith may not be perfect.

Devotee: And also Mahārāja, their objective, they were not proper Christians. They were an offshoot of some sort of self propounded religion, by this Jim Jones.

Śrīla Śrīdhara Mahārāja: What is the conception of their religion?

Devotee: That I don't...

Aranya Mahārāja: The first point was that they accepted Christ as - they accepted the dogma of Christianity, but after a while it evolved to the

point where Jim Jones, the leader of the group, said that he was God, that he was Christ, he had become Christ.

Śrīla Śrīdhara Mahārāja: The incarnation of Christ, eh? That he will come down here?

Parvat Mahārāja: They're waiting. Most Christians are waiting. The sky will open, and angels with trumpets, and then Christ will float down to Earth. And then from the grave...

Śrīla Śrīdhara Mahārāja: He said that he himself was Christ. Then again Christ will come down. What is the rub?

Parvat Mahārāja: No. Another group, the big group, the Catholics, which are the biggest group, they're waiting for the sky to open, and Christ will float down, with angels with wings playing trumpets. And then from the graves of the cemeteries the dead will get their bodies back, reassembled molecules, and they then will be able to enjoy the kingdom of God here on Earth with their family and everyone. Those who believe in Christ. Those who do not believe will burn eternally on the fire of hell.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: That is a particular group, eh?

Parvat Mahārāja: A big.

Śrīla Śrīdhara Mahārāja: A group. And they, with the absolute consideration, they're also a particular group, but how much transcendental faith, what, how much in their faith, that is to be measured. But they're better than these exploitationists here. Not much attachment with the object of exploitation. But they're unsatisfied with things here. They're searching after something. But that is not very - what they're searching after that has got no very clear conception. A hazy conception, a partial conception. But at least, no affinity in the world, towards things in this world of exploitation. They want relief from the present condition, and they're seeking, search after relief from the present condition, that is somewhat genuine. But the object, the aim, is not very clear aim, vague. That may be connected in some other position. The fullest conception they have not got. But this we can appreciate, that they're apathetic with this present environment. They're seeking for something which is not found here.

End of 82.07.02.B

82.07.03.A

Śrīla Śrīdhara Mahārāja: ...he destroyed his own eyeballs. And last, he had some attack of sense pleasure. From country he's going towards Vṛndāvana.

Devotees: [?]

Devotee: Now I read this?

Śrīla Govinda Mahārāja: Yes.

Devotee: Hare Kṛṣṇa. Please accept my humble obeisances at his divine lotus feet. Hare Kṛṣṇa. Please excuse me for taking so long to write, but I wanted to include a fair donation. And recently I'm going to California...

Śrīla Śrīdhara Mahārāja: [?] Your pronunciation may not be understood by me.

Badrinārāyaṇa [?]: “But I wanted to include a fair donation. And having recently gone to California to visit Dhīra Kṛṣṇa Mahārāja I could not afford to do so until now.”

So Mahārāja, here he's saying that he's sent you a donation.

“Thank you so much for accepting me as your disciple. I can honestly say that you have undoubtedly saved me. For without your mercy I would have surely remained in gross *māyā*. So many exalted Vaiṣṇavas, Akṣayānanda, Kṛṣṇa Kiṅkarā Dāsa, and especially Sudhīra Kṛṣṇa Mahārāja, have been encouraging and kind to me. Kṛṣṇa Kiṅkarā Dāsa and I have been distributing *prasādam* daily in New York city to hundreds of people. I've been fortunate to engage even the *karmīs* in this service. Recently I acquired a beautiful set of Gaura-Nitāi Deities which I've put on my altar, and now daily I offer to Them the fruits I distribute, by your mercy. For spiritual instructions and guidance I've been relying on his divine grace Sudhīra Kṛṣṇa Goswāmī, who kindly keeps me enlivened in

Kṛṣṇa consciousness. As a service to you and him, I have pledged to give him one hundred dollars a week donation to go for the printing of Your Divine Grace's books in English language. I am praying that some *sannyāsī* comes here to New York, as I have discussed with Sudhīra Goswāmī, plans to open a temple here in New York city for your glorification. Also in that way I will get the Vaiṣṇava association, also desperately needed. As you requested, I plan to see Your Divine Grace in Navadvīpa around the first week in October. I pray to be able to stay with you until the middle of November, just passed your Vyāsa-pūjā celebration. So I look forward very much at a time when I can take *darśana* of Your Divine Grace in the Holy Dhāma again. I can't express in words my appreciation for your mercy in accepting me and allowing me to be your servant as Deva Nārāyaṇa Dāsa. I only hope that through my actions I can serve you and somehow repay you for some small degree for the great mercy you have so compassionately shown upon this fallen soul. Gaura Hari bol."

_____ [?] Hare Kṛṣṇa. [?] He says, "For a long time I wanted to include a fair donation. And having recently gone to California to visit Dhīra Kṛṣṇa Mahārāja, I could not afford to do so until now."

Śrīla Govinda Mahārāja and Śrīla Śrīdhara Mahārāja: [?]

Badrinārāyaṇa [?]: This letter is evidence Mahārāja, this letter is evidence.

Śrīla Śrīdhara Mahārāja: So, he has sent something?

Badrinārāyaṇa [?]: Yes, one hundred eight dollars.

Śrīla Govinda Mahārāja: [?]

Badrinārāyaṇa [?]: Guru *dakṣiṇā* is written, donation, Guru *dakṣiṇā* he has written on the cheque itself.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Badrinārāyaṇa [?]: And sent to Aranya Mahārāja, so there's no problem.

Śrīla Govinda Mahārāja: Aranya Mahārāja not here.

Badrinārāyaṇa [?]: No.

Śrīla Govinda Mahārāja: Where is Aranya Mahārāja?

Mādhava Mahārāja: He's gone to Paris, then London, then U.S.

Śrīla Govinda Mahārāja: Achar. Paris, London, then U.S. Anybody can sign, ha, ha, no problem.

Mādhava Mahārāja: You can try.

Śrīla Govinda Mahārāja: It is general case. _____ [?] Anybody can sign. Then I'm doing.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So Bilvamaṅgala when going for Vṛndāvana on his way...

_____ [?] when he was taking bath perhaps [?] so many men and women came also to take bath in that holy day in the holy river. Anyhow he was attracted by the jingling sound of the ornaments of a lady, and then he looked at her face and felt some attraction for her. And so much that he followed her to her house. And he became a guest in that house. That man, he was a rich man, a *vaiśya*, merchant, of religious heart. He became guest in her house.

And when the householder wondered, "How I can satisfy you? Patichi [?] Nārāyaṇa, you are my guest. It is written in the *śāstra* that I should treat you as a representative of Nārāyaṇa. So you please order what sort of service I can render to you."

He told that, "At night I want the service of your wife."

The man was a highly religious type. "Yes. I shall do that." So he managed for his company. And at night also he asked his wife that, "You must go and serve my guest." The wife came.

In the meantime some change had come suddenly. He prayed, he begged of her, "I want some hairpin from the head, some pin used in the hair." And she presented. And with one pin he destroyed his eyes, eyeballs. [?] He told that, "These eyes are my enemies. They have drawn me here for the satisfaction of my carnal desires. So eyes are my enemies." He destroyed two eyes, and came out of the house, and started for Vṛndāvana.

Already he was accepted by Kṛṣṇa. He mentioned. In the beginning of course when - of course you know, the author of *Kṛṣṇa-Karṇāmṛtam*, a very beautiful poetic literature composed by him. And Mahāprabhu earnestly took then from the south to Bengal at that time, Purī. *Karṇāmṛtam*, it is nectar in the ears, *karṇāmṛtam*, *Kṛṣṇa-Karṇāmṛtam*. Kṛṣṇa as nectar in the ear. That is the name of the book he composed. He was very addicted to a prostitute. Her name was Cintāmaṇi. In the beginning he writes,

cintāmaṇi jayati somagirirgurume, śikṣāgurusca bhagavān sikhi-pichcha-mouliḥ

[*Kṛṣṇa-Karṇāmṛtam*, 1]

One day when he was, he had his father's *śrāddha* ceremony, so it was late for him to come to Cintāmaṇi, prostitute. He had to cross a river [?] there was hailstorm, the river was overflowing. But anyhow he went, "I must come," and he managed to come. And he could not find any boatman there. He found a dead body is passing through the current and caught that dead body. And with the help of dead body anyhow he came on the other side of the river. And then came to the house of Cintāmaṇi, and the door was closed. Anyhow he wanted to jump over the compound wall. At that time he thought that a rope is hanging. With the help of that rope crossed the wall and dropped down, fainted.

Cintāmaṇi thought, "Every day he comes, but today it's not possible for him to come in such stormy night." But when that sound, from that fall from the high wall, she came with her maidservant. "What's that sound?" And found that man is there, fainted. Anyhow took him to her room and by nursing he came to senses. "How have you come in this furious night? And what is on your body? Rotten dead body, and rotten flesh also smeared on your body. A bad scent coming." Then she bathed him,

cleansed him. “What is this? Human flesh, rotten flesh on your body. How did you come?”

“With the help of the rope I crossed the boundary wall.” “How? No rope is possible. That may be a serpent.”

Serpent entering his mouth in some hole, and he with the help of that apparent rope, serpent, he climbed up the wall, and swooning.

So Cintāmaṇi told at last, “That so much attention towards me, a fallen prostitute. If a portion, a part of this attention, concentration, you can devote to Kṛṣṇa, then you may attain how high life.”

And he struck to his head, “Oh, you have rightly spoken. A part of this energy is devoted for Kṛṣṇa I can get Him. So much concentration for this filthy action.” He got knowledge, conscience awakened, and he bowed down, gave obeisance to Cintāmaṇi. Got fortune, and left the house.

So *cintāmaṇi jayati*, “Through her Kṛṣṇa came to teach me, through the medium of Cintāmaṇi the prostitute, *cintāmaṇi jayati*.”

Then he went straight to Māyāvādī Maṭha, Somagiri, the Mohamed, and was initiated in Māyāvāda. *Somagirigurume*, went to Somagiri and got *dīkṣā*. But Kṛṣṇa, for his previous *sukṛti*, Kṛṣṇa wants to accept him, so he could not stay there for long time in the Māyāvāda philosophy.

Suddenly he felt within himself that the boy Kṛṣṇa, He’s such a beautiful boy. He’s looking at him in a playful mood, he was charmed. “What is this? I’ve never experienced such transcendental experience, supramental experience in my heart, in my mind. Most charming and beautiful.”

Then this Māyāvāda, Brahmavāda, was disturbed. This Parabrahma, he came from Parabrahma consciousness, Kṛṣṇa consciousness, and started towards Vṛndāvana. Then on the way met that lady on the riverside and felt some transient tendency to enjoy her. Then when again

the thing was presented to him he bowed down, showed his obeisance, and made himself blind, and started for Vṛndāvana.

And Kṛṣṇa was playing with him on the way, sometimes guiding him towards Vṛndāvana, sometimes flying away. In this way in a playful mood Kṛṣṇa is dealing with him.

And he told, once, “Kṛṣṇa, You are going away from my vision, eyesight,” as if he’s seeing Him. “But can You go from my heart?” A challenge was invited to Kṛṣṇa.

These are his writings. Anyhow he reached Vṛndāvana. And there blinded, self blinded, to his Vṛndāvana, and could see so many *līlā*.

Just as in the court of Duryodhana, when Kṛṣṇa displayed His *aiśvarya*, His majesty, spiritual majesty, then Dhṛtarāṣṭra offered, “Though I’m blind, but I pray for temporary vision, eyesight. Because I hear that Bhīṣma, Droṇa, and other Ṛṣis are praising like anything Your beautiful sight, *darśana*. I want to get a glimpse of that *rūpa*, figure, colour, all these things I want. So temporarily, You can do anything and everything, temporarily relieve me of blindness.”

Kṛṣṇa told, “No necessity of removing physical blind eye. But I say that you will see Me, you will be able to see Me. Now see.”

In the blind eye Dhṛtarāṣṭra could see.

So what does it mean? That to see Him does not require any physical eye. Only by His free, sweet will, if He says, “Yes, see Me,” as He told to Arjuna just before he’s seeing, “You see as you like.”

Arjuna told, “I want to see that figure of You as You related so long to me. I’d like to see that face.” Then Kṛṣṇa, “Yes, see Me, I am such, so and so.”

Arjuna could see.

So any vision, any hearing, anything, experience of the transcendental substance, is independent of our physical body. Physical eye cannot see, physical ear cannot hear, physical hand cannot touch. But when He descends in the plane of our consciousness we feel as if with this hand I'm touching, with this ear I'm hearing, with this eye I'm seeing.

When He came first to see Dhruva, Dhruva in meditation found Him, His figure. *Padma pada locan*. But when that was more intensified then he opened his eyes and found that very figure there.

He comes, the *adhokṣaja*, that feeling comes from up to down in the mental plane. And then more intensified in the physical plane. It comes from up towards this plane of experience. It's not created in the plane of our sense experience, but comes from up, from the transcendental to soul, from soul to reason, from reason to mind, impulse. And then more intense then eye can see. The feeling is very much intensified. And that becomes physical vision. Comes down, not any external. I'm seeing Kṛṣṇa here, but if anyone from outside comes to touch Him, he won't find anything, he won't see anything. Not touching. I have seen. So coming from up towards down.

The other day I told I found in a paper, one Frenchman, French scientist, he says that, "The colour does not exist outside, it comes out of the eye." So all the things what we feel in the physical plane, everything comes as produced by the corresponding *indriya*, that is senses. The colour is produced by the eye. The sound produced by the ear. In this way, the taste produced by the tongue. It is not outside. And my mental faculty, mental principle, is more intensified we feel, "Oh, I am seeing concrete

things, what is coming.” Then again withdrawn. From the centre it is coming outside, and centre is withdrawing. The world vision is like that. The subject is there, and the subject what we feel to be physical, all our sense experience is evolved by within, from subtle, more subtle. The subtle is producing the gross. *Guṇa-pravṛddhā viṣaya-pravālāḥ*.

[adhaś cordhvaṁ prasṛtās tasya śākhā, guṇa-pravṛddhā viṣaya-pravālāḥ adhaś ca mūlāny anusantatāni, karmānubandhīni manuṣya-loke]

[“Some of its branches extend upwards (in the planets of the demigods and celestial beings), some of the branches extend downwards (in the planets of the humans, animals, and lower species), and its mature (three modes of) nature and aim and object (of sound, smell, touch, taste, and form) are its fresh, young shoots. Some aerial roots also extend downwards, to take root in the land of exploitation, within the human plane.”] [*Bhagavad-gītā*, 15.2]

In *Bhagavad-gītā*, fifteenth chapter it is mentioned. Just as a tree, the branches spring up. From the seed how it will sprout, it is coming. And *viṣaya* means the object of senses, that is just like branches of tree, it is coming forth. Coming forth from in to out. So the whole world has sprung up from the subtle. From ether air is produced. From air heat is produced. From heat, fire, water is produced. From water earth is produced. From earth evolution, the stone, the iron, gold, everything is produced all from the subtle the gross coming out. And ether comes from mind. Here the difficulty. Time, space, all coming out of the mind, the thinker. The thought is coming from the thinker. These are all objects of thought, coming out of the thinker. The object coming from the subject. Subject has introspection, but object is dependent on subject. *Guṇa-pravṛddhā*.

And *sattya, raja, tama, prakṛter guṇa*, equilibrium. Equilibrium disturbed

in three ways, *sattya*, *raja*, *tama*. Then by mixture. First in three phases, then three mixture, inter mixture, so variegated nature things have been produced. From peculiar Brahmaloka, Virajā, almost equilibrium stage. And from equilibrium there is some shivering, compound, the wave. That wave is coming in the process of creation.

“Let there be water.” There was water. “Let there be air.” There was air. The *sankalpa*. He thought to design and destine. He thought to create and the creation began. Here everything as the prime cause reserved, in this way.

Not that the fossil is producing consciousness, but consciousness - fossil is a part of consciousness. Everything is a part of consciousness. Consciousness is a huge ocean, and there everything is floating, and when withdrawn everything gone. The Brahman sleeps, the *virāt-puruṣa*, when He’s sleeping nothing remains. When He awakes, just as when we awake from our sleep, our previous memory of world comes out. When we’re sleeping nothing remains. In sound sleep nothing remains. When I wake then the world of my conception and previous day, or before I slept, all this consciousness coming gradually in me, part by part. Again I’m in the table of breakfast, in the table of my official table, again repeating. But when I was sleeping nothing remained. So as in the individual case, so it is in the universal mind, the whole world. When it is sleep everything nothing. As our body is a part of this physical world, our mind is a part of the great mind. As our mind is withdrawn in the sound sleep with my world of experience, so the greater mind in which my mind is a part, when He’s in sleep all these ideas vanish in Him.

yadā sa deva jāgartti, jadedam ceṣṭitam jagat [yadā savṛti-śāntātmā, tadā sarvvaṁ nimīlate]

[“When the *jagad-puruṣa*, or universal form of the Lord, falls asleep, then everything naturally falls asleep along with Him. Then there is no more creation, no more external activity because all are dissolved. And again,

with the awakening of Him, everything becomes active.”] [*Manu-saṁhitā*]

Everything vanishes when that great mind goes to sleep, whose particle is our individual mind. The great mind, just as the great physical thing controls our body, if earthquake, or tempest, hurricane, cyclone, then these bodies may be handled by the greater, bigger thing. So when that great mind in which our mind is a part, according to His movement our small particle mind is brushed away by Him into sleep, deep slumber. A part of the slumber of that great mind. Our intelligence is also a part of that great intelligence, bigger intelligence. Our soul is a particle of that great soul. This may not be unreasonable. We can think out in this way. [?]

Deśa, kāla, pātra, the space and time is the factor of thought. When thinking began, then came necessarily, the idea of space. *Deśa, kāla, pātra*, three things, three factors, indispensable necessity for this creation. The person - the figure, and the space, and the time. Time and space and a person within. *Deśa, kāla, pātra*, filler of these come, of space and time. Without that no thinking is possible, no thought is possible. Thought means there must be space, there must be time. And when dissolution all enters into mind. No mind, no space, no time, no thinker. All together.

Hegel also told, the Berkley theory was refuted, and Hegel's Ideal Realism. “If I think that there's a dollar in my pocket, will it be?” And he answered, “That in universal mind this is there. Not that everything is within my own mind, but it is in the universal mind.” What we say, that if I die, still all these things will remain. That means, remain in the universal mind, *virāt-puruṣa*.

And *Manu-saṁhitā* says, “When He sleeps everything disappears, including all of us, who are in this mundane connection. And who has transcendental life, their case is another thing, they're in *svarūpa śakti*, they're under the ruling and regulation of that land.”

Anyhow, the controller, the highest controller, is supreme consciousness,

of experience. Experience means greatest part, almost everything depends on consciousness. External sensations, perceptions, all dependent. A thing means perception of a thing, by eye, or by touch, or this, a cluster of perceptions. Everything what we experience in this world, all cluster of perception, sensation. And the whole based on consciousness.

The Master, the King of the conscious world we are to search for. No engagement here. The cause, the prime cause has different stages of mind. There's gradation of course. It's all spiritual. The land of beauty and love. We are to withdraw there, *svarūpe sabāra*. Back to God, back to the centre, home. Not only consciousness. Consciousness is a middle way to understand, like a, I'm going a long way and there are so many hostels on the way, so consciousness in the way, to go to the land of love and beauty, to the land of Kṛṣṇa. First, consciousness we must cross, and then we shall find sweetness, *ānandam, rasam*. *Ānanda* is controlling, not consciousness. Consciousness is the basis. But our real hankering of all of us is for happiness, ecstasy, *ānandam, rasam*. *Rasa*, beauty, is controlling, and that can satisfy our inner hankering. Even not *jñāna*, consciousness. Consciousness is not the integer, what to speak of this material energy. Even consciousness cannot satisfy our inner hankering for satisfaction, for happiness, for sweetness, for love, for beauty, for mercy. Such a thing we want. Really, if diagnosis, the inner analysis of our heart, we're all hankering for sweetness, for *rasa*. But we're wandering, running hither thither for that *rasa*, but frustrated we come back with a slap on our cheek, coming back. Going for *rasa* but frustrated with a slap, coming back. In this way wandering endlessly and dejected by the forces of the external nature, hither thither. But won't find thing proper.

Now the agents from the high level they come to our relief, anyhow consciously, unconsciously, inject some sort of such news. And that accumulated creates some energy that I must go back to my home. We are told that our home is such, our fortune is connected with such form of life. We must retrace back there. That is the campaign of Kṛṣṇa consciousness. That is the Vṛndāvana, happiest domain, and that is the

most extensive that includes everything. That is not a part, but this is a negligent part of that infinite world, infinite ocean of sweetness. All may be accommodated there. So recruitment from that, and now we're trying to be so many agents for the recruitment of the misguided conscious units, so many *jīva* soul. On the whole, this is our campaign. And in details we are to consult so many treatises of the spiritual scholars and help us.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

It is not idolatry, nor hypnotism, or sentimentalism, devotionalism. It is concrete fact. As much as we want happiness, and we're searching and thinking we're getting by this money, or this woman, where we're being frustrated. What is apparent, that is not real. We're being deceived in such way, all through our life more or less. So such guidance from the conscious friend of my life, that endeavour to recruit us back to home. Come to senses, come to normal position, come to home. You are all misguided like a mad crazy man, running hither thither for happiness, for pleasure, but not getting it, this is the common. So wild goose chasing, the scientific researches are trying to furnish you with more comforts of this transient type, flickering type. That is the opposite direction, inviting you to give more comforts by the help of this gross conception. That is [?] not real thing you'll find there. You will have to go inside. Home is necessary. You are being carried to the foreign land, dependent on foreign things for your happiness. But real happiness does not depend on the supply of these physical comforts. It is within. The road from within, it is independent thing. The stone, the electricity, cannot produce comfort for you. Which can give you comfort, that is superior in comparison to you who are seeking, who is searching, like a crazy man for comfort. That comfort is holding superior position to you, not inferior in the nature that will give you comfort. Your thirst can be satisfied, fulfilled, only from the higher region, not from the lower. You are mad to find it in the lower, in the fossil, you are trying to find your comfort.

End of 82.07.03.A

82.07.03.B

Mādhava Mahārāja: Mahārāja, we can develop attachment to the things we experience because there is some impression, some sense impression, we develop attachment for them. But how can we develop that same attachment for Kṛṣṇa Who we can't experience?

Śrīla Śrīdhara Mahārāja: Yes, you can experience. Just as your eye experience and ear experience is not one and the same, so your soul experience, your most precious aspect is your soul, and in soul experience you may have Him. You cannot have experience, the sound experience you may not have with eye, nose experience, there is different, so soul experience is different from the experience of your senses. So soul may have such high experience, not all souls, in all stages, but it will have to soar up. Just as through the senses the eye come to a beautiful thing then I got some pleasing sensation. So soul will have to go there through devotion and then he can draw that sort of ecstatic experience there. You can get it. First the name, the sound aspect, then in proper culture of the divine name, the sound, you will get the *rūpa*, the colour, figure.

*Namna svano anta kala sudha tama vikram sujay ante karme rūpa
saysye bhavati* [?]

From the sound will show its colour, its figure, its beauty. Then, [?] Then

afterwards you will be able to come in contact with the quality. Then, [?] Then we find by the law of relativity so many *parikaras*, and so many *parṣada*, so many servitors around Him. And then with all these mixed it will be produced, you will find the *līlā*. And His beauty, His quality, His friends and the action between them. The action reaction with the beauty, with the quality and the paraphernalia, then there must be some relation, transaction, the *līlā*. [?] And you will find you have got a particular place in that. And you will be in that harmonious movement of *līlā*, automatic pleasure trip, playful life. In that dynamic harmony you will have a part to play, and you will find your heart is fulfilled with joy, overjoyed, in that harmonious movement you will find yourself overjoyed. Hare Kṛṣṇa.

Mādhava Mahārāja: So one cannot get that attachment until he has that experience of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes, attachment, before that you have any experience before you come to the discovery of electricity. Many things you have to do in expectation. Then you reach to the fact, is it not? Before you reach to any research you have to do many things. Then you can reach to the stage of finding any life. So also, here also preliminary things have to be done, *śraddhā*, *sādhū-saṅga*, *śravaṇa*, *kīrtana*, *bhāva bhakti*, all these things, then in *prema bhakti* you will come to find experience. When you reach the stage of *prema bhakti* you will have direct experience. Before that, preliminary activity you will have to do to find out a new thing.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Mādhava Mahārāja: There is one scientist, his name is George Wald, Nobel Laureate, he's a good friend, we're good friends. He has done his

research on vision, to try to study what it means to see. And he has studied all the chemical processes that is involved in vision. But he could not answer the question what it means to see. From the chemical processes he could not understand what it means to see.

Śrīla Śrīdhara Mahārāja: So, that is see, then hear also, must be similar, then every experience of this world is similar. Then nothing is solved, all mysterious. So we shall have to go back to the seer to find what is sight, what is seeing, we shall have to go back to the seer and to define there, analysis, the research will begin there. The sun ray, the heat is producing so many wonderful things here. But if we are to, the influence of the sun ray on different stone and earth and water, then we shall have to go to the sun, what is the quality of the ray which is producing all these things here. The source in germinal form, what is there. The seer.

Mādhava Mahārāja: There's another story of the scientists. They have this saying that seeing is believing. If you see something, you can believe it. So one scientist wrote an article called *Believing is seeing*. Because there was one time...

Śrīla Śrīdhara Mahārāja: At the back of seeing there is believing, otherwise you need not come here to see. First faith then you come take the trouble and then you put it and if not then you put some spectacle, if not then microscope, then you see. But the back is your will, the seers necessity. Believing, faith, *śraddhā* begins. Even the mundane, what to speak of the spiritual, permanent, in the small temporary transient things, fleeting things, faith is presupposed, some sort of belief. Then you can come to that thing. Then whatever will be attained, how much faith is necessary to retrace that to the cause, prime cause. In *Upaniṣad*:

*yasmin vijñāte sarvam evam vijñātam bhavati yasmin prāpte sarvam
idam prāptam bhavati*

["Enquire into that upon knowing which, nothing further remains to be known. Try to achieve that upon gaining which, nothing further remains to be gained."]

The backbone of *Upaniṣad* is there. There is something, by knowing Him we can know everything, if we get that, we get everything. Such key of life, key of solution is there. By getting one thing we can get everything. Sometimes in the war, one is trying to capture the leader, the king. By getting him captive, he may demand anything and everything, you give all this. If owner is captured his property is captured thereby. Something like that.

The master, the controller of the whole, if I know Him, by His sweet will everything happens. By that principle I can know, I have known everything. What of that mystic man, that magical man, whatever he likes to do that comes to exist. In this way. The designer and the destiner of what we see, if you can find the designer of this world, of the whole and who has got the destiny also in his hand. If we have Him, we have everything within. Have the master, then we have the property. Something like that, in this way.

That is the way through which we shall march on our future success. *Yasmin vijñāte*. There is one, if He's known, everything is known. Now whether it is possible at all or not. *Upaniṣad* says, revealed truth says, it is possible that if one is known, everything is known, it is possible. And accept this. Just as if food is put into the stomach, whole body is fed. Then if the central position, to help us, our understanding, put water into the root, the whole tree is fed, how it is possible. Put food into the stomach the whole body fed. How it is possible? So central truth is there and if you know that, if you have that, you have everything. It is possible. If we can find the real centre, we find everything. It is possible. This is

revealed truth, extended to you. Try this way. *Yasmin vijñāte*.

Chidyante sarva-saṁśayāḥ [Śrīmad-Bhāgavatam, 1.2.21, & 11.20.30]

The whole misgivings will be cleared, all doubts will be cleared if you come to such general knowledge. The knowledge becomes so much universal in general, that if you get it, the key, you can command everything.

The central truth is such, everything coming from Him, the controller, all controller. Everything is By Itself and for Itself, and die to live. By Itself and for Itself. Nothing for you, you are for Him. Find out your master. You are for Him, everything for Him. He's by Himself and He's for Himself. And we are all for Him, secondary position. What to do? This is the nature. You are to accept that, or you are nowhere. You must accept, you must have to swallow this bitter pill, that everything for Him, we are part of His *līlā*, the bitter pill. Otherwise, nowhere. Run hither, thither, like so many goats and jackals, no peace. This is the fact. Everything for Him. You are a part of that, you accept that you will be happy. How much happiness you can consume, you, a particle of consciousness, you will get more than that. If you be in harmony, you can't earn your livelihood, but join as a coolie in a big farm, or a big capitalist in industry, you will get more than your bread. Something like that. And if you detach from that, you can hardly earn your bread, you are fasting. But join that industrial company, you will earn more than your bread. Something like that. Accept the harmonious work of the universal world, no misery. No misery, you will find ample.

Mādhava Mahārāja: So Mahārāja, a thought, thinking, any particular thought that we have seems to be independent. How can we understand that it is part of a bigger mind?

Śrīla Śrīdhara Mahārāja: Independent has got its characteristic.

Diseased independence is independent. Independence has got its nature, this is independence. Independence is not madness. Independence proper that will find within its own scope, how much independence. A part cannot claim the independence of the whole. So independence in his own jurisdiction, he must get that, what is independent. And now we are found prey to our senses, not independent. This is not independence what we call that this is independence. This is a diseased thing, aspect of independence. Independence proper that will go to its own respective free position. And this is our diseased independence. Independence, what is this? One independent man is approaching another, attacking, consuming another independence. Everyone should have independence. If independence I want, then everyone has got that aspiration. My independence encroaching on the independence of others, that is diseased independence, not healthy independence. Healthy independence must work together, and must have limitation, and must have connection with higher harmony. We are searching for independence, that is to encroach over other rights, others independence. To destroy others independence that is meant independence proper. Do you follow? What we conceive at our present stage as independence, that independence to harm others. Exploitation, more exploitation, means more independence. That is diseased independence. That is not independence proper. I want independence, you want, he wants, everything will be independent. Then must be harmony, cooperation. That will be healthy independence. Independence and rowdyism is not one and the same. We should be educated to aspire after real independence, *svadhinata*. In Sanskrit, independence, the *priti* [?] *śabda*, the word independence in Sanskrit, *svadhinata*. That is submission to ones own soul, not slavery to the senses.

kamadinam kati na katidha [?]

My lust is drawing me towards something, my anger is drawing me towards another, my greed is drawing towards another thing, in this way. The senses they are our masters and they are quarrelling with each

other, my condition is very hopeless. I'm not independent. So many senses, so many different inclinations, they are drawing to that direction. I'm their slave.

karnadinam kati na katidha palita durridesas [?]

And also another *śloka* in *Bhāgavatam*. In exhibition it was shown that a man is there and six sense pleasure is drawing him, one this side, another that side, another that side. In this way he's helpless. So what we think to be independent, that is to lord it over the other independence. That is not independence proper. That should not be. That encroaching the independence of others, that is not independence proper. To acquire mastery, Lord Śiva with the other things, they have got their independence. I have no right to destroy that. So the more power of exploitation is not independence. Here independence means to increase the capacity of exploitation.

Mādhava Mahārāja: That's not the question I was asking Mahārāja. I was asking like this, that I am thinking something different, and Badrinārāyaṇa is thinking something different, and Nādia is thinking something different. We are all thinking something different, so how can we understand that we are part of one mind?

Śrīla Śrīdhara Mahārāja: So you are thinking, that thinking must be regular, normal, that may not be misled, misguided, then there will be clash and a reaction, and you will have to suffer. Must be a harmonious movement. Our aspiration must be towards harmony, independence, aspiration. What is independence proper we are to understand.

Independence here, in Kṛṣṇa consciousness, independence ends in slavery. You are to conceive this.

Mādhava Mahārāja: Yes. I see. Yes. Your Hegelian reasoning again.

Śrīla Śrīdhara Mahārāja: How? This sort of independence, *so 'ham*, anyhow the Māyāvādīs they have got much reverence for independence, and they merge it in something, non-differentiated area. Rather, “We don’t want anything but we can’t give independence to anyone, rather we shall sleep, we shall die. But we can’t give up independence to anybody.” That is Māyāvādī.

But Vaiṣṇava conception that independence to slavery. So slavery of the highest infinite, there I get more, maximum. I get maximum. If I come to realize this truth that I am a part of the whole. I am not master of the whole, that is mania, madness. That is not independence. To understand this concrete truth that I am a part of the whole. So my independence must be part of the independence of the whole. So consequently I must utilize my independence in accordance with the harmony of the whole, of the outside. That is healthy independence.

The reactionary school is Māyāvādī. “We can’t give independence to anyone. Rather we shall commit suicide in Brahmaloka.”

The independence seekers are exploiters in this mundane world, action, reaction, and withdrawal from that in the Brahmaloka, no existence of one’s own, what to speak of independence. But the concrete and realistic view of independence, that I’m independent, he’s independent, all independent, the absolute independent I must be, my independence should be a part of the independence of the whole. So I must cooperate with them, I must submit to the supreme independence. That will be normal, healthy, wholesome thing. Otherwise this is madman’s, what is not, what cannot be the fact, we are after phantasmagoria. That in the name of independence I can be master of the whole. Then how I can be

independent? This is impossible. Must come to a realistic way of thinking. So many independent must live together. And it is possible that all will enjoy independence if they are in a common harmony. Who is representing that common? We must be, in other words, should be slave to Him. By submission we can get maximum independence, submission to the centre.

Gaura Sundara. Gaura Sundara. So no more today. Gaura Hari. Nitāi Gaura Hari bol.

Mādhava Mahārāja: Jaya Om Viṣṇu-Pāda Paramahaṁsa
Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Bhakti
Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...whatever may be. That means to accept that ultimate cause is an autocrat, but He's the highest good, highest good autocrat. If one can accept that, connection with that truth, that conception of truth, his attainment is highest. Then also again there is gradation. That is a separate thing. There is Goloka conception, [?] conception, automatic, *ekantaka*, *kevala*. In *Bhāgavata* it is also *kevala*, *kaivalyam*.

*sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam vastv advitīyaṁ
tan-niṣṭhaṁ, kaivalyaika-prayojanam*

[“This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.”]

[*Śrīmad-Bhāgavatam*, 12.13.12]

A continuous automatic flow, an eternal flow, to find out within us the plane within of automatic flow towards the centre, the absolute good, autocrat. And there is also quality, this *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya* again there, *kevala*. *Kevala* means *tan-niṣṭhaṁ*, *kaivalyaika-prajojanam*, *kaivalya*, independent of any [?] *kevala* stage. No cause, no effect can be traced, infinite flow. And that is the deepest foundation of all existence, that automatic wave, *nirguṇa*. That is *ahaitukī* and *apratihatā*, causeless and irresistible.

sa vai puṁsām paro dharmo, [yato bhaktir adhokṣaje ahaituky apratihātā, yayātmā suprasīdati]

[“The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.”] [*Śrīmad-Bhāgavatam*, 1.2.6]

The *Bhāgavata* announces in the beginning, what is *bhakti*, what is *dharma*, *śreṣṭha dharma*, what is the prime duty, most supreme duty of us all. *Sa vai puṁsām paro dharmo*. That is our highest duty, *paro*

dharma. Yato bhaktir adhokṣaje. Our submission to the unseen, to the undistinguishable, by our present position, senses, *adhokṣaje. Ahaitukī apratihātā*, that must be causeless, no expectation for any reaction, or any benefit, *ahaitukī*. And that has no reason and rhyme, that is eternal flow, to join that plane, *apratihatā*, that can never be resisted, irresistible and automatic. The most fundamental flow of this whole world, gross and subtle, is that plane, that flow in the plane, the deepest and that cannot be stopped, cannot be challenged, it is automatic and *ahaitukī*. And that gives its own explanation, not responsible to any explanation to anything else. It is automatic and irresistible. To join that is our *paro dharma*, *Bhāgavata* announces. *Sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje.* That indistinguishable, unseen, imperceptible at your present position. Towards that, towards infinite, connect yourself with the infinite. The infinite has got the deepest flow; that is irresistible and automatic, and you must join that. That will be your highest duty. Think of it. That is absolute good, absolute beauty, absolute love, absolute charm, mercy, whatever good you can conceive, that is the root of all. You connect with that deepest flow in the universe, not these superficial external things. Exploitation, then renunciation, then submission [?] As much as deep, deeper your realization, you will find all these things. *Sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje, ahaituky apratihātā.* Indistinguishable, direct words are indistinguishable infinite. Try to connect with Him, that irresistible plane of the whole.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] As much as you will be able to make progress, you will have experience of that. And that is belittle this mundane experience, *param dṛṣṭvā nivartate*.

[*viṣayā vinivartante, nirāhārasya dehinaḥ rasa-varjam raso 'py asya, param dṛṣṭvā nivartate*]

[“Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth.”] [*Bhagavad-gītā*, 2.59]

The charm of all these base things, outer things will disappear. You will find newer and newer charm, and your attraction for these gross mundane things will vanish, *paraṁ dṛṣṭvā nivartate*, in *Bhagavad-gītā*. The higher thing you will be able to realize, and your attraction for the lower things will disappear, will vanish automatically. Misconception and the world of conception also there is gradation.

Vidagdha-Mādhava: Śrīla Śrīdhara Mahārāja, does the material energy, the *prakṛti*, the lower energy, does that have sometimes any reflection of the higher intention or the spiritual energy?

Śrīla Śrīdhara Mahārāja: It is perverted reflection, *prakṛti*, here we find a reflection but perverted.

Vidagdha-Mādhava: Should one pay much attention to the way circumstances come in ones life? Should one pay much attention to the material energy?

Śrīla Śrīdhara Mahārāja: Who are you, your name?

Vidagdha-Mādhava: This is Vidagdha-Mādhava dāsa.

Śrīla Śrīdhara Mahārāja: What do you say?

Vidagdha-Mādhava: Should one pay much attention to circumstances presented by the material energy? Is that some indication at any time, some indication of the higher purpose, the spiritual energy?

Śrīla Śrīdhara Mahārāja: To certain extent as much as it will help the progress towards the spiritual, so much help we may take from our paraphernalia. Present paraphernalia should be utilized for higher realization, everywhere. We should take advantage of our present position, wholesale, where there's *yukta-vairāgya*. Even food, even rest, sleep, all these things in the midst of which we find ourselves at present. We shall take advantage of them in such a way that may help me most for my going up. That sort of utilization we shall accept, *yukta-vairāgya*. Everything may be utilized, even what may seem to be a danger, undesirable, *tat te 'nukampāṁ susamīkṣamāṇo*, everything has come.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If sincere, so many difficulties will also come to help us, to test us. Difficulties will come but we can utilize them also for realization of higher

purpose. Not only favourable things, unfavourable things also may be utilized for our progress.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk

[“One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”]

[*Śrīmad-Bhāgavatam*, 10.14.8]

It is my own *karma*, the bitter experience, it must teach me a good lesson that my connection with all these things has such reaction. So I must not stay here in the land of reaction any longer. They will help us from the negative side.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Everything will help. Sanātana Goswāmī he gave bribe to the jailer and got out.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] Duty of every phases we should leave.

Devotee: [?]

Śrīla Śrīdhara Mahārāja:

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

Elimination and acceptance. Progress means elimination, to give up the present, and to welcome the bright future.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: *Yato bhaktir adhokṣaje* [*Śrīmad-Bhāgavatam*,

1.2.6]

Adhahkṛtaṁ, indriyajam, jñānam, the substance, the truth is such, that He has kept you with all your senses below. He has transcended your world of experience. So *adhokṣaja*, undistinguishable, at your present position. Only distinguishable by the scripture, we can get some hint, and from the saints, some hint. Otherwise it is undistinguishable. When He will come to me, *yam evaiṣa vṛnute tena labhyas...*

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone’s heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”]

[Śrī Kaṭha Upaniṣad, 1.2.23] & [Muṇḍaka Upaniṣad, 2.3.2]

...it will come to me, then I shall be able to understand, partly. Now I am, for the unseen, I am making sacrifice, I am surrendering to the unseen, because I am disgusted with the present.

tad viddhi praṇipātena, paripraśnena sevayā [upadekṣyanti te jñānam, jñāninas tattva darśinaḥ]

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere

service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [*Bhagavad-gītā*, 4.34]

Praṇipāta, I surrender for that truth. Why? I’m disgusted with the present, so *praṇipāta*. *Praṇipāta*

means wholesale concentration, exclusive concentration. I come to hear, to get, to work for my relief, I am disgusted, *praṇipāta*. Then *paripraśna*, honest inquiry. And *sevā*, I’m going, why do I want them? Only to utilize me for His purpose, only with this idea. Not that I shall get some valuable things there and I shall take that and I shall utilize that here to fulfil my lower purpose, not that. *Sevā*, I’m seeking only my master, that I can be a slave to Him. With this spirit we must act, *sevā*. I want the higher company only to be utilized by Him. You utilize me, that is I want for service. I want that higher entity to serve, not to enjoy, not to exploit, and not to be indifferent. *Praṇipāta*, *paripraśna*, with this attitude we should be seeker after the truth.

42:16 - 44:30 [?] End of 82.07.03.B

82.07.03.C

Śrīla Śrīdhara Mahārāja: When [Bhakti Saranga] Goswāmī Mahārāja was preaching in London, when Prabhupāda passed away, some differences of management came in the disciples. So he had no money or collection even there. He was a good collector when he was in India. He was known to so many chiefs also as the Secretary of Gauḍīya Mission.

One day he found that, he told, not a farthing he had, that to put that into the box and then gas will come then he'll be able to cook something. No money.

But he _____ [?] in a near park, he's taking the beads, counting the beads, and loud voice chanting Hare Kṛṣṇa on beads. Suddenly he found that in that park there was so many shrubs _____

[?] he found something _____

[?] there on the earth. He came, and after

removing the earth he found a Śrī Mūrti, small, and he took it to his quarters. And from the scriptures, *śaṅkha, cakra, gadā, padma*, then according to *Caitanya-caritāmṛta* [*Madhya-līlā*, 20.221-239], *Siddhārtha-saṁhitā*, he came to see that Deity was Vāsudeva, according to the arrangement of the *astra, śaṅkha, cakra, gadā, padma*, according to the arrangement of the hands. *Śaṅkha, cakra, gadā, padma*. Then *śaṅkha, gadā, cakra, padma*. In this way the difference made. So according to one arrangement of the *astra* is following that is Vāsudeva. Then he began to worship.

Then that very day he came back, nothing to eat. But suddenly the maidservant that used to brush the, and wash the residencies, she came with a paper. That was given [?] but when he took out the other letters then that was left there.

And that woman came with that, “Is it for you Swāmīji, is it?”

Then he saw, “Oh, Yajavara Mahārāja has sent a cheque for one hundred pounds.”

He wrote letters to so many chiefs already acquainted with him, and Yajavara Mahārāja responded with a hundred pounds he sent in cheque. Then of course he was satisfied. At that time he had no money at all in his bank. He went to the bank to cash it.

And the bank said, “Yes, the cheque - but you are that Goswāmī? How I’m to know? Some identification is necessary.”

Then, already he gave a lecture there with Lord Zetland in the chair. And so many other respectable men also were present in the meeting. Suddenly he found that a copy of paper there in, and he brought it and showed it him. “Is this sufficient for my identification?”

Then he said, “Oh, you are this Goswāmī?” “Yes.”

“Your appearance and the name, of course it will do.”

Then of course in the bank the cheque was cashed. In foreign land, and penniless, he had to experience such conditions there, Goswāmī Mahārāja, the founder of Gauḍīya Saṅga.

He took *sannyāsa* from me, first *sannyāsī* disciple is that Goswāmī Mahārāja. He took *sannyāsa* from me. He was my senior God-brother. After the departure of our Guru Mahārāja, first *sannyāsa* was taken by him, from me, and next, Keśava Mahārāja.

Hare Kṛṣṇa. Gaura Hari. He was very brave and affectionate, Goswāmī Mahārāja. Single handed he could fight with many, hundreds, such powerful [?] he had in himself.

Once I say, he's asking a man in Andara [?] "You should give something for the service of Kṛṣṇa." "I have no faith in all these things."

"No, no. You should do, give something at least." "No, never."

"I must take it from you, then I shall leave the place. I don't go without doing some good to you." "How you can take? It is my money. If I don't pay, how can you take?"

"I must take. I won't go. I must do some *sukṛti* to you. I have come for that."

So fighting going on. I'm standing on the side. He's also white clad, I'm also white clad at that time. With curiosity I'm wondering, what the man says it is true. The money is his, and if he does not pay, then how he can get?

But still he says, "No." Protesting. "I must take, then I shall go. Without that I won't go. You are a *pāṣaṇḍa* and I must do some *sukṛti* to you. I shall open the door for you." In this spirit he's troubling, fighting.

And so many men flocked there. And after hearing they all pressed that man. "Only give something. You know he's representing a particular institution, and they're doing some service. Why you are so much determined that you won't pay a farthing? Give something, give something."

Then by their pressure the man is giving, he handed over to him. "And not one rupee, I'm taking one *lākh*."

Jayatīrtha Mahārāja: Hari bol!

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Because it is very difficult to give you any *sukṛti*, to create *sukṛti* for you, so Kṛṣṇa will endow me spiritually because I'm ready to give some *sukṛti* to you. Such type of atheist you are."

In this way. Hare Kṛṣṇa. Gaura Hari bol.

Badrinārāyaṇa: Did he give the *lākh*?

Śrīla Śrīdhara Mahārāja: Eh? Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Gauḍīya Maṭha people they have come not to beg, but to give. They want to give something, and only formally they take something, but really they come to give something most valuable. They want to make connection with the divinity, the highest type of divinity, Kṛṣṇa consciousness. Their determination is to connect anyone and everyone with Kṛṣṇa consciousness in any way or other. That is their achievement, not an ordinary beggar, that one *paisa*, two *paisa*, or one *lākh*, two *lākh*, whatever they get they're satisfied with the money, no. They come to give, with this consciousness. Energy is being wasted. Energy is directing you in this mundane world, and all the resources are up, down, action, reaction. But connect with *nirguṇa* world. Connect with *saguṇa*, the entitlement of the *sattva guṇa* world, connect with *nirguṇa*, the permanent plane. That connection we give of his *sukṛti*, to give connection to the people with the eternal plane of love divine. That is that, anyhow. Hare Kṛṣṇa. We must be conscious of that. Otherwise, what is indispensable, that is, the connection of those agents with the genuine source, that is all important factor. The connection with the transcendental [?] what is of inconceivable character.

[*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate*] *hatvāpi sa imāḥ lokān, na hanti na nibadhyate*

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

If we can find connection there, then our transformation may be of such order that if we kill, if we destroy the whole of the *brahmāṇḍa* we're not affected in any way. The connection with such a plane, which can take us to adjustment with such great happiness, great events. That what to speak of destroying one *jīva*, one animal, or one man, it is nothing. If you can destroy the whole creation you will remain unaffected, by the great grace of that... such plane is there. And we're to have connection with that plane of life: Kṛṣṇa consciousness. The *vilāsa* is so, that destruction is life, that is so. The destruction is life there. The destruction in the ordinary sense that is also life giving to the proper essence that are being destroyed. They're amply benefited. Dissolve with death. Death we're facing every moment, every life. Where is life there is death. But such a death which can kill the death itself forever, such death is there. So that is desirable. That is help to the died man, and so the man who is the cause of such death, he also gets uplifted. It is possible. It is such. The cause of harmony is of such wonderful character that it may be such. And how, by approaching towards Him we'll be charmed to find His way, that of wonderful stride, *adbhuta-kṛāma*, Urukṛāma. His strides are wonderful, unthinkable, unknown and unknowable. His stride, His *padaki*. Wonder.

How much of the environment we are acquainted with is nothing, posing.

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścit*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]

[*Bhagavad-gītā*, 2.29]

None can finish. At every step he feels wonder, and still he has no finish, no end. Feeling, wonder of wonder, wonder of wonder, and no finish. Such engagement, such is infinite. Kṛṣṇa is such. Kṛṣṇa is such.

The Brahmās have come, and the Brahmā of this *brahmāṇḍa* when he went to see Kṛṣṇa in Dvārakā, Kṛṣṇa asked the mediator, "That what Brahmā, which Brahmā has come?"

The Brahmā was astonished. "Which Brahmā? Then there are other Brahmās also? Say that I'm father of Catuḥsana, and four-headed Brahmā. You just inform."

Then he went. "Yes, you may take him in."

Then Kṛṣṇa, in his temperament he saw that so many Brahmās are gathered there. And they're hundred-headed, thousand-headed, million-headed Brahmās are there. He's seeing Kṛṣṇa as well as those Brahmās. Other Brahmās they do not know anything.

So I say, the basis is that of hypnotism. The whole creation is His hypnotism.

This Brahmā can say, other Brahmās they do not say. They say that, "Kṛṣṇa has come in my *brahmāṇḍa*, and He has called for me for some necessity." That's all. But this Brahmā he's seeing that all, because he enquired that, "Which Brahmā, what is the meaning of which Brahmā? Are there any other Brahmās?" So wonder.

*naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-
sanmukhāya vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade
paśupāṅgajāya*

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."]

[*Śrīmad-Bhāgavatam*, 10.14.1]

Brahmā, when he had first suspicion that, "Who is He, this boy, this cowboy, who is He? His ways are very questionable. His movement is in such a way He does not care for anyone. He's within my *brahmāṇḍa* but He does not care to know me even. What is this attitude? Who is He? He's not Nārāyaṇa. Only above me there is Nārāyaṇa. His ways and manners I'm a little accustomed with. But this boy is not that Nārāyaṇa. Then, anything can exist over Nārāyaṇa it is impossible. Then, what is the matter?"

So to test Him he took away the cowboys and also the calves, and putting them somewhere else in the cave, he has again after a year has come to see the devastation and despair, how He's doing. Then also he found, yes, as he found, first, the same position, after one year he has come but he's finding there He's in the same position, with the rod under His armpit, and with some morsel of His food, He's out as if in search of His friends and the stolen calves, in this way. And everything is going on as it is.

Then Brahmā, “What is this? Then have they come back without my notice?” He again attended the very cave, and they’re there, as he kept them they’re there. Then he’s, “What is this? I stole and they’re all deposited here. And still, when I go there everything is all right, no harm.” Then of course he was perplexed and fell at His feet.

“I could not recognise You my Lord. And what fault on my part? You have come to play such a plain part, how one can believe You, that You hold the greater position even than that of Nārāyaṇa? But whatever I have done I want to be pardoned.

Naumīdya te 'bhravapuṣe taḍidambarāya. You are venerable entity I have come to know. I bow down to You. *Te 'bhravapuṣe*. Your body is like that of black cloud, *'bhravapuṣe*, black cloud. And that is some mystic representation. Black is generally, cannot be detected, but *taḍidambarāya*, but Your dress of yellow colour helps us to know what You are. It is carrying some similarity, bearing, with Nārāyaṇa, *pīta varṣa*. The black body and the yellow dress, that gives some hint towards the personification of Nārāyaṇa, Viṣṇu. *Taḍidambarāya*. You are unknown and unknowable, Yourself, but Your dress, Your potency, makes You known to us by this, You potency. The colour of Rādhārāṇī, the *śakti*, Your own potency, that is of yellow colour. So Your greatness, Your magnanimity, Your nobility, Your beauty, charm, can be known through Her.

Naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya. So many plain things are ornaments to You. In our consideration what is gorgeous and of splendour, You don’t find anything about that here in Vṛndāvana. But in Vaikuṇṭha we’re accustomed to find those things. But this is a new plane where You have come to show Your play. Here we find we come across a new conception very wonderful, plain and charming. Plain yet attracting to the most. *Guñjāvataṁsa-paripicchala-sanmukhāya*. With simple things, ordinary things, You have decorated Yourself. But it is so extraordinarily charming we find there, it is impossible to understand and to describe.

Vanyasraje kavalavetraviṣāṇa-veṇu. Rather they’re trying to show Your most ordinary position of a cowboy. Which is a negligible position in this

world, creation. But in such a position so wonderful and charming, all attractive figure, hypnotising us. *Kavalavetraviṣāṇa-veṇu*. *Lakṣmaśriye mṛdupade paśupāṅgajāya*. And Your movement is very slow but sure, *mṛdupade*. Your movement is such that You don't care for anything else in this world. Though in a very simple and lower position You are, but Your gesture, posture, Your outlook, Your movement, You don't care of anything in this world. Such mixture with plainness and the highest conception of things mixed, garbed, dressed in a very plain thing, it has given me a very nice and very wonderful expression, charming. Such things of ordinary value may be so charming.

Being creator also, I fail to understand. What is this creation? I'm proud that I created so many things in the world, but I'm lost to see the beauty of the environment here. What is that? *Lakṣmaśriye mṛdupade paśupāṅgajāya*. Movement is slow but sure, and beautiful. *Mṛdupade paśupāṅgajāya*. You may be the son of that human being, even that who keeps the cows. Not very high status in the society, or in the scripture. But is this Your personality wherever You can go You can make it to hold the highest position? What is this? *Mṛdupade paśupāṅgajāya*. Whoever You be, my vanity is expired, defeated. Defeated to You I am taking refuge. I surrender. Please help me understand what You are really." In this way Brahmā surrendered.

Madhvācārya, he in his conception of Ācārya mentality, he could not harmonise with this *brahmā- vimohana* chapter with Guru, the Sampradāya Guru, the first inaugurating Guru of the Sampradāya, Brahmā-Madhva-Sampradāya. So Madhvācārya has omitted these two chapters of *brahmā-vimohana* from *Bhāgavatam*.

But Mahāprabhu He did not. He accepted Śrīdhara Swāmī's edition, belonging to *viśuddhādvaita- vāda*, of Viṣṇusvāmī, *rāga-mārga*. They're followers of *rāga-mārga*, the Viṣṇusvāmī Sampradāya. The branch of whose is Vallabha Sampradāya at present, many in number, specially in the Gujarat side, the Vallabhis. Vṛndāvana also found New Gokul, a New

Dvārakā, they have established, the Vallabhi School. They're followers of *rāga-mārga*. Śrīdhara Swāmī belongs to that section and he has accepted those *brahmā-vimohana* two chapters in his book and has given his commentary. Mahāprabhu accepted that, *caritāmṛta*, there we find mentioned.

But Madhvācārya he could not accommodate that how Guru may be seduced. How? He's always, he could not tolerate that Guru may not know everything, may not be omniscient. He could not accommodate this idea, this Madhvācārya. But Mahāprabhu did that.

Because we, our Guru Mahārāja used to tell, "We are worshippers of sonhood of Godhead, not fatherhood. Not the extreme point, as the creator, or as the controller, but sonhood, that He's in the centre. He's not in the circumference anywhere, His position. And not from one side He's furnishing everything, creating everything He's at the back. No. He's in the centre. That is the conception of *Bhāgavatam*, sonhood, consorthood, healthy expression here, He's there. And His extension, His *vaibhava*, is emanating from Him, going outside, all around, going around all sides. He's at the centre. So the father is controlling Him. Mother is abusing Him, punishing Him. He's also shown to fall at the feet of His beloved. That also we are to accommodate, and why, what for? The *prema*, the love divine. That can make Him such. So how highly precious thing that love divine is. After liberation, then the service of calculation, and then at the highest plane of whole creation, of whole world, eternally, reigns the love, the *prema*. And that all emanates from one personality, Śrī Rādhikā. Emanating just as rays, light emanating from the sun, so She's at the centre and with Her extension of all types. Baladeva one hand, supplying the energy, the existence maintaining at the background. And the ecstatic side is controlled by that particular potency which can make the absolute independence a ball in the play of Her hand. So it is inconceivable, it is incalculable, it is such.

aham bhakta-parārdhīno, hy asvatantra iva dvija [sādhubhir grasta-

hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: “I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.”] [*Śrīmad-Bhāgavatam*, 9.4.63]

“Yes, I am. I have freely accepted this subjugation of My devotees. Yes Durvāsā, I have got no independence of My own. The *bhaktas*, the devotees, their treatment towards Me is of such wonderful way that makes Me subservient to them. It is so charming, so loving, that *bhāgavata prema*.”

Pañca-puruṣārtha, the fifth end of life, and Mahāprabhu came with that news to this plane. Nityānanda Prabhu. What is *prema*, love divine? How powerful, how charming, how wonderful. And we may have the taste of that nectar, and life also in that ocean of nectar plane, living in the waves of that plane, ocean of love, ocean of nectar. That is our highest object.

The personality can be maintained. We should necessarily not dive deep and lose our own personality, individuality, it is not necessary at all. But *prema* is of such nature. *Amar leta ami* [?] You are living, but you are living on His behalf. The wholesale converted into His service. A wonderful thing. You can keep your personality, still, for the interest of Kṛṣṇa, of the Whole, of the Absolute. No selfish, no separate, no conception of separate interest, separate existence. The merging not physical, this mortal merging, not losing individuality. Merging, *mayātmabhūyāya ca kalpate vai*.

*[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]*

[“One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.”]

[Śrīmad-Bhāgavatam, 11.29.34]

Tato, viśate tad-anantaram.

*[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ tato mām tattvato
jñātvā, viśate tad-anantaram]*

[“By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non-different from Mine.”]

[Bhagavad-gītā, 18.55]

“They enter into Me. To Me means I am person in My family, among the circles of My friends he enters. *Viśate tad-anantaram. Ātmā-bhūyāya ca kalpate.* He becomes as if My own. That means without losing your personality you can be fully My own.”

It is living merging not physical and dead merging into Brahman. That is *prema*. It is above this original conception of merging into the, to lose oneself into the consciousness, as compared with our *suṣupti*, the sound sleep, not that. Very sweet. We may be lost in swimming in the sweet ocean, ocean of sweetness.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

So Mahāprabhu has accepted. Our Prabhupāda once told one Parvat Mahārāja enquired.

“When Rādhārāṇī left the *rasa līlā*, seeing, looking, tracing, that all are dealt almost equally. Equal treatment to one and all, that did not satisfy Her. All are of same value. So She suddenly disappeared. There was a competition of singing, dancing, to please Kṛṣṇa in a wonderful, transcendental way. And Rādhārāṇī at the last moment She showed Her skill in all these plays, pastimes, and suddenly disappeared. And Kṛṣṇa He was engaged in that combined singing and dancing and suddenly found that Rādhārāṇī is absent. So He left the whole and left for search of Rādhārāṇī. And met Her in the way.

And when after going for some time, Rādhārāṇī told that, “I can’t move, I can’t walk more. If You like to go somewhere else You are to carry Me. I can’t move.”

Then Kṛṣṇa disappeared suddenly.

This question was put by Parvat Mahārāja to our Guru Mahārāja.

And Guru Mahārāja answered, he was a little disturbed to hear such question. Apparently here the disregard of Rādhārāṇī, so he could not tolerate such question even. He could not tolerate by his nature. So much partiality towards Rādhārāṇī that he was not supposed to hear anything against Her, as if.

He told, “What do you find about devotion here?” In a mood, a rather exited mood he answered Parvat Mahārāja. “What *bhakti* do you find here, that you have asked, put this question to me?”

Rejected. He could not tolerate even such enquiry.

This came to me. I tried to find what Bhaktivinoda Ṭhākura has written as his translation of this *śloka*. Bhaktivinoda Ṭhākura has harmonised in this way, that Kṛṣṇa wanted to experience, “In such stage, if I vanish, what will be the mentality in Her?” Only to experience that event He did like this, to enjoy that sort of circumstance, helplessness, and the dark night in the jungle, how She can fare, what can be Her attitude, to enjoy, suddenly. Then of course He came in.

But Prabhupāda, our Guru Mahārāja could not tolerate even. “What is devotion? Then where is devotion? Devotion proper to be traced where? Devotion is there in its flying colour where the Absolute becomes subservient to the devotee. When the positive becomes powerless near negative. The negative is so powerful that the positive, as if, losing its existence separate. Something like that.

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Śrīla Śrīdhara Mahārāja: [?]

..limit up to a thousand miles or so. Electricity, ether, that is within everywhere here and also transcending only ether is remaining. So the

gross thing, and the subtler things Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, all finer and internal subtle existence. And by this is Virajā, *prakṛti*, then Brahmaloḥa, that is also within and without everything. Then Paravyoma. That is also within this and outside. And then Goloka, Goloka is in and out of Paravyoma also, what to speak of all these [?]

Devotee: In and out [?]

Śrīla Śrīdhara Mahārāja: Yes, in and out [?] Finest and deepest and most extensive,

comprehensive. The most comprehensive, the most deepest and the most powerful, all-controlling and the essence of all goodness. That is at the back, and that is controlling everything. Not power, not only innumerable electrons, not only the power, but beauty. That is the controller of the whole. And that is the essence of everything. And that is the finest thing. And that is in and out of our conception of infinite.

Devotee: In and out [?]

Śrīla Śrīdhara Mahārāja: Absolute good. Absolute good is the deepest existence, finest, and all- controlling, and we must have connection with that. That is Goloka, that is Kṛṣṇa consciousness proper, in and out of everything, everything within Him. Everything is floating in Kṛṣṇa consciousness. And Kṛṣṇa consciousness is absolute goodness and beauty. And we are to connect us with that plane through our soul by the help of the divine saints.

Devotee: And everything is preserved for the Lord Kṛṣṇa Himself.

Śrīla Śrīdhara Mahārāja: Yes, but *suhṛdaṁ sarvva-bhūtānāṁ*.

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]

[Bhagavad-gītā, 5.29]

"But don't be frightened that I am all in all, because know sure that I am your well-wisher, your guardian. You are represented in My heart. *Suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati. Bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram*. I am all in all, but don't be frightened for that, rather get peace. Why? I am friendly to you all, no apprehension on any [?] And if you can realise this, you will find peace in your heart. That all controller is my guardian. I am represented there where the all-controlling agency. *Suhṛdaṁ sarvva-bhūtānāṁ*. I am all controller but I am friendly to everything, to every atom, no apprehension."

Devotee: [?]

Śrīla Śrīdhara Mahārāja: “Only you can attain peace of mind at that time when you can take it that the all-controller is my friend. This is the only way to get peace of heart. The all-controller, He’s all good and He’s my friend also. Then no apprehension, you can go, move, with your attention towards Me that I am friend to you. Then you will be more attentive towards Me, to your friend, the all- controller who you have come nearer to nearer.”

Devotee: [?]

Śrīla Śrīdhara Mahārāja: _____

Bhagavad-gītā, wonderfully.

[?] Everything in nutshell has been distributed in

*sarvopaniṣado gāvo, dogdhā gopāla-nandanaḥ [pārtho vatsaḥ sudhīr
bhoktā, dugdham gītāmṛtaṁ mahat]*

[“All the *Upaniṣads* are like a cow, and the milker of the cow is Śrī Kṛṣṇa, the son of Nanda. Arjuna is the calf, the beautiful nectar of the *Gītā* is the milk, and the fortunate devotees of fine theistic intellect are the drinkers and enjoyers of that milk.”][From Śrīla Śrīdhara Mahārāja’s *Bhagavad-gītā*, p 331]

All the revealed truth expressed in scriptures are so many cows. And the *dogdhā gopāla-nandanah*, and the cow milking expert the *gopa*, his son is milking the cow, the *Upaniṣads*, the revealed truth. And the gist of the revealed truth is distributed in *Bhagavad-gītā*, the milk. *Pārtho vatsaḥ sudhīr bhoktā*. And Arjuna as a calf, he, on our behalf, he made arrangements to get it. *Sudhīr bhoktā*. And the real scholars they are to partake in that, to be satisfied. For their satisfaction the milk has come. *Dugdham gītāmṛtaṁ mahat*. And the all-sustaining substance like milk, *Bhagavad-gītā*, it will sustain you all. Just as milk is the common food of all, to sustain [?] So *Gītā* will sustain all kinds of souls.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotees: [?]

Śrīla Śrīdhara Mahārāja: “A drastic step to save the people and I see that My activity is going just against that campaign. So what further step to be taken now? I have taken the garb of renunciation.”

Hare Kṛṣṇa.

...

“I have come as a *sannyāsī* to the world to preach for their benefit.” This is a hypocrite expression of Your life. You are really, in Your inner conception, You are full with the *gopī* and their name and their *līlā*, everything within, You are full. This is only a superficial dress. We don’t

care for that, You are *sannyāsī*. We are to know You as that Kṛṣṇa of Vṛndāvana, we don't like to see You as *sannyāsī*, Ācārya *veśa*."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. This is ornamental.

Devotee: [?]

...

Śrīla Śrīdhara Mahārāja: "As if I am not free. As if I am not Absolute. They deal with Me in such a way that I also mix with them in the corresponding way as if I have no freedom from the hands and treatment of them, as if I am controlled by them."

Love is such a thing. Affection is such a wonderful thing that can control the Absolute, infinite to the finite, and that is devotion, *bhakti*, *sevā*, service, that can do impossible, possible, what is that? The infinite is controlled for the interest of the finite. That is possible by devotion. *Śrī-kṛṣṇākarṣiṇī ca sā*. That part of the universal function is devotion proper where we find that infinite is thinking in giving to the finite.

Prabhupāda told this. "Where we find this function, that is *bhakti*. That is devotion proper where finite gets the greater facility, or greater position over infinite. There is *bhakti*."

Wonderful. So how should we hanker after a drop of devotion? With what

earnestness we should hanker for a drop of devotion, nectar, that forces infinite to serve finite?

Gaura Hari bol. Gaura Hari bol. Nitāi. To pronounce all these things that also [?] Nitāi Gaura Hari. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. [?] A small mouth to speak, to pronounce a high sound.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

...

Mādhava Mahārāja: ...Sometimes we find that even if you give much affection, to a finite being, he still may go away, he still may reject you, even if you give much affection. So how is it that we can capture the infinite by affection?

Śrīla Śrīdhara Mahārāja: *Ke bolchen?* What does he say?

Vidagdha-Mādhava: He's saying, "You can give so much affection to the living entity, to a person, but that person may go away. So how is it that if we are trying our best to give all our affection to the infinite, how is it that we can capture Him?"

Śrīla Śrīdhara Mahārāja: [?]

When I came first to join the Maṭha I was posted in Kurukṣetra, Kurukṣetra Maṭha in charge. At that time one *sannyāsī* disciple of

Prabhupāda he went to visit Badrinārāyaṇa. A letter suddenly came for me that, “If that *sannyāsī* comes to stay in the Maṭha, don’t allow.” I’m a novice, he’s a veteran man, about more than fifteen or twenty years service in the mission, and I am perhaps six months.

[?]

I was perplexed, what should I do? I’m a newcomer, only six months, and another of twenty years experience *sannyāsī*, I shall oppose him, I shall not allow him to enter the Maṭha compound. That came to me.

Another gentleman was of three years experience. I told him that I’m only a newcomer. This order you try to carry out. Please [?]

“No. I worked under him for many years. I can’t do so. You have not such obligation allegiance.

Especially the letter is in your name, you are Maṭha commander. So it is your duty.”

And the Mahārāja also came in. What to do? I took the letter, gave to his hand, he read it. And he loudly began to abuse the secretary who wrote the letter, that Kuñja Bābu, this Tīrtha Mahārāja of Māyāpur, Bhakti Vilāsa Tīrtha.

With him there were others, three or four. “Oh, say, Kuñja Bābu’s treatment.”

“Only for few days I went to have the *darśana* of Badrinārāyaṇa and I am punished, I’m not to be allowed entrance into the Maṭha. What sort of injustice it is?” In this way he began abusing.

Then I asked, just approached him, Mahārāja, I’m very much frightened. Why? If your experience, your service, serving life of fifteen or twenty years comes to such conclusion, then I’m a newcomer, what hope I have got, what prospect I have got? So it was discouraging me to the extreme. Why should I live here? I have got no prospect here. Because after fifteen years or more serving he was in such position that not to be

allowed to enter the Maṭha compound? How is this? I am puzzled.

Then the opposite thing came from his mind. “No, no.” He came to encourage me. “No, no, no, why should...” He was abusing the authority, now he came to support the authority. “No, no, no. The substance is like this. A man may not pass the higher examination, but that does not mean that who is a successful candidate in the lower class, he will not be able to pass that higher examination. I may fail, but why should you fail? You must go enthusiastically and energetically. You may pass over. I may fail. Such is life.” In this way he came to me.

This took me to another world of conception. What is this? A *sannyāsī*, a renunciant, he will go to have *darśana* of Badrinārāyaṇa, this [?] etc. and that is a crime, dealt as crime. Then what higher things are here in service under the direction of Guru Mahārāja. That is so high.

And not only that, later on he was punished, and he was degraded from the post of *sannyāsa* to *vānaprastha*, Badrinārāyaṇa dāsa. His *sannyāsī* title was taken away and he was degraded to the position of *vānaprastha*, Badrinārāyaṇa dāsa.

He went to commit the sin of going independently to see that Badrinārāyaṇa. With that remark_____ [?] At least in my mind that was a revolutionary thing. What sin did he commit, so great sin that he’s punished in such a way?

So there must be very high thing in the service, in carrying out the order of Guru Mahārāja. It is so high. And gradually I came to find out [?] Work under the direction, under the guidance of a Vaiṣṇava, that is more, more high than independently to seek what is good for us as a master, ignoring the higher existence of the dictator, Guru and Vaiṣṇava etc.

And it is possible by their own *karma*, in the case of Mahāprabhu also. What Kālākrṣṇa dāsa was a companion of Mahāprabhu. Mahāprabhu came and rejected him.

By chance coincidence such things sometimes to help the understanding of the others, and sometimes [?] seen that nearer persons for some time tried to remain in connection and then going away, and new persons coming.

Satsvarūpa who has written a biography of Swāmī Mahārāja, he has also written that many who came to him have drifted by the wave of ocean, and again innumerable number, newcomers came to his feet, in this way. Some elimination and some acceptance. In this way it is going.

Mahāprabhu also told to Rūpa Goswāmī, “Physical nearness is not nearness proper. By *anugatya*, by our our submission, the soul can be near only by submissive connection, not by physical nearness.”

So the example has been given, the bugs in the bed, and also lice in the head, very closer physically. But mentally or spiritually how far they are? So physical connection should not be reckoned as real connection, physical nearness. Nearness only by submission should be calculated. Physically may be far away, but if he’s submissive to a particular, he’s near.

Rūpa Goswāmī after his training in Allahabad asked Mahāprabhu, “Please keep me along with You. I can’t tolerate Your separation.”

“No, no, you are always with Me. You are always with Me. You just go to obey Me, to be near to Me. Now I say you have got much work to do. Go to Vṛndāvana and work as I have directed [?]

_____ [?] nearness to live in the same level, same plane.

So we find something like that. Nearer, come near, going away. Near means, what sort of near? By living physically in a different place one can be near. So, union in separation, it is leaning towards that. Physically separated, mentally separated, but still in soul it may be very near.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Union in separation, that is proper union. That can never be severed by any other waves that are coming in.

Gaura Hari bol. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

...

So this is the world where the culprits are being sent, and here we have come to find *sādhū*.

Devotee: [?] Different category of prisoner.

Śrīla Śrīdhara Mahārāja: Different class. [?] by the charm of the sense

experience, that is prisoner. Prisoner, the word may be insulting, but when we say, who are captured by the sense pleasure, there we use the name of prisoner.

Then everyone will say, ‘Yes, it is all right, something, no objection. Yes,

we are captured by the sense pleasure. We want sense pleasure. We want exploitation. We can't deny that we are exploiters.'

_____ [?]

Always we must energise. We [?] And to energise means, only to keep up ones position means, that is a nuisance to the atmosphere, devouring so many things. Everywhere there is life. Even the creepers, even the seeds of the paddy, there is also life. And they are devouring. So always we are creating nuisance to this plane. Our existence means exploitation. And we are being victim of the reaction. So how we are in a laudable position? We are committing suicide. Exploitation means we are bound to be exploited again by them, action-reaction. In the world of action-reaction, action is pleasing, reaction of course must be painful. And we are living there in that plane. How we can admire our present position. A sensible man can never do that. Living in the fools paradise. When we appreciate our present position. Only the appreciation should be that we have got the key to get out of this prison house in our hand, in this human birth. In this human birth we have got the key to get out, if we utilise it properly. After then, we can go out of this prison, the vicious circle we can go out when we have got this human birth, if we can utilise this. Otherwise the world of action-reaction.

uddhared ātmanātmānam, nātmānam avasādayet

ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [*Bhagavad-gītā*, 6.5]

bandhur ātmātmanas tasya, yenaivātmātmanā jitaḥ [anātmanas tu śatrutve, vartetātmaiva śatruvat]

[“For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy.”][*Bhagavad-gītā*, 6.6]

One who can control himself, he’s his friend. *Anātmanas tu śatrutve, vartetātmaiva śatruvat*. And if we cannot control us then we are our enemy, we are our own enemy. Almost all of us are our own enemy in the way in which we are living here. The process we have accepted of our living, we are enemy to our own self, because we are incurring debt, exploitation. Without exploitation we can’t maintain our present position, this body. And that is making loan, loan in the nature. And that must be paid to the farthing. So we are living a life of spiritual suicide.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Connect with infinite. Hare Kṛṣṇa. Gaura Hari.

Vidagdha-Mādhava: Guru Mahārāja. Just as... So you were saying this *sannyāsī* fifteen, twenty years experience and yourself six months, new in the...

Śrīla Śrīdhara Mahārāja: He was given some punishment, then again he

was admitted.

Vidagdha-Mādhava: Yes, but you were telling, “You are acting in this capacity fifteen years experience and you are discouraging me, what chance do I have to succeed when you have so much experience and you have not succeeded?” My question is this, the present leaders of ISKCON, they have rendered so much service to Śrīla Prabhupāda, our Swāmī Mahārāja, so much service, and yet...

Śrīla Śrīdhara Mahārāja: So much service, what is service proper, that should be analysed and known. What sort of service, apparent and service real, there must be some difference. May come to a *sādhū* not only with the purest purpose, but there are *baddha jīva*, fallen soul, many sorts of elements within us. So one thought is predominating, some small *sukṛti* that connects me for some time, and then again that is finished, or I may be, having once connection, of course it must not be lost.

nehābhikrama-nāśo 'sti, pratyavāyo [na vidyate svalpam apy asya dharmasya, trāyate mahato bhayāt]

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [*Bhagavad-gītā*, 2.40]

For the time being it may take far from, after, for long time, or short time, I shall again have to come back. Service proper, that is very rarely found, very valuable thing. Many things within us. Some good sentiment, holy sentiment, pure sentiment, that took me to a *sādhū*. But there are other

things also, tendencies in the mind that may predominate and that may misguide me, more or less. Those that have come, they're cent per cent purified, we should think that.

In his time also so many came and went away. Why? When he was present personally then also coming and going, and after he has passed away they may deviate to some degree, no wonder.

When he was living I was told that Tamāla Kṛṣṇa asked him, “When I shall do the work of the Ācārya, should I?”

Then Swāmī Mahārāja told in a tape. A mice was living in the vicinity of a *ṛṣi*, he was going to be attacked by a cat. When he complained, he was blessed and he was transformed into a cat. Another day dog is attacking that cat. And he complained to *ṛṣi* and he made him dog. Another day one tiger came to attack the dog and he was taken to the notice of *ṛṣi* and he turned him into tiger. Then that tiger one day came to devour the *ṛṣi*. *Punar mūṣika bhava*, again be a rat at once.

I heard that Swāmī Mahārāja asked that Tamāla Kṛṣṇa, that you have already as a tiger when you have come to devour me, you have to resume position of a rat. That you come to be one with your master, this sort of evil idea has taken you down in that rat conception. So this was also to be told by him during his presence.

So many came, so many gone, and difference also. The GBC's opinion and my opinion was not always congruent, some difference. Still, what we are to do? But in general way we are to go by the resolution of the GBC. That does not mean that that holds the highest position of realisation. Not binding to one and all. One may commit right and wrong, a body also may commit right and wrong. Because it is a body of ten, twelve, or hundred, so it is faultless, it is infallible, that cannot be. Because the British parliament has taken a resolution, so it cannot be faulty, that cannot be.

Vidagdha-Mādhava: But again it comes back to, what is my prospect? If this is the result for their *sevā*, for their service, what is my prospect? I am a newcomer. They are so many years experienced and they have agreed like that. So what is my prospect?

Śrīla Śrīdhara Mahārāja: Your prospect you are to think out of that, you are responsible for your prospect, ultimately. You are to think of that, and you are free to adjust yourself in different ways, in the way in which you can prosper. That is your *caitya* Guru. Always try to follow your *caitya* Guru, your direction you get, you must do that.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

...

...may not be absolute, truth is absolute. And as much as one individual or a committee can approach the absolute truth, so much it should be appreciated and given value. That is the principle. It is all synonyms.

So the [?] Kavirāja in Purī who has started a Maṭha in, nearby (Bila and Viracand Giri?), he says generally against me that, “Śrīdhara Mahārāja is the breaker of so many parties. He’s not, he cannot contribute to the unity, but his words always break the parties into pieces.”

Devotee: [?]

Śrīla Śrīdhara Mahārāja: One who comes to me, according to my understanding, what I know best I say to them. That is my position. [?] If he had said it to me, I then should have asked that, you left Tīrtha Mahārāja's Maṭha and established every few years another Maṭha. I have asked you to do that, requested to leave Tīrtha Mahārāja's Maṭha and to create another Maṭha only few years distant, what is this? Am I responsible for that? Did I tell you to leave the Maṭha, desert, abandon the Maṭha of Tīrtha Mahārāja? And not only that but only few years after to construct another Maṭha. And this Maṭha was constructed by Prabhupāda. And antagonistic in opposition to Prabhupāda's Maṭha only few years distant you construct another Maṭha for competition. What is this? A filthy-minded man. But he's also Ācārya, he's making so many disciples. All question of division. A student to one is teacher to another. Infinite, no end.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: ...resolution, and asked me that, "You must obey by the decision of the Governing Body."

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Long ago. I told no, with some abusive language I told. The property that is under the Governing Body, one who has got attraction for that, he will abide by the resolution of the Governing

Body. But I want to serve under the guidance of a Vaiṣṇava. I'm concerned with a Vaiṣṇava, and not the resolution of the Governing Body. Governing Body means the property governed under the body. I have no charm for that property, so I don't like to go by the decision of the Governing Body. I want a Vaiṣṇava under whose direction I want to serve Mahāprabhu. My problem is this. I don't care for your government. I'm that type of man.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: We came hearing the high ideal of Prabhupāda and Mahāprabhu, not for this administration, or the buildings, or money, or politics, or all these things. The ideal, the purest ideal, we are subservient to that. Wherever is that, in a cottage, or in a jungle, we should like to go there.

Devotees: Hari bol. Hare Kṛṣṇa. [?]

Śrīla Śrīdhara Mahārāja: Then they do not speak a word. I told with such vigorously and Professor Sanyal, *Śrī Kṛṣṇa Caitanya* editor, then Goswāmī Mahārāja the founder, all were there, all silenced by these words of mine. Could not speak a single word. They could all realise that, 'Yes it is right.' They could realise that, 'What he says, it is the real worth of our heart, everyone of us.'

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Śrīla Śrīdhara Mahārāja: Still I'm after that.

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: *Na hi kalyāṇa-kṛt kaścid.*

[pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchatī]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If you don't deceive your own self, none can deceive you.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: We must be sincerely searching after truth, *kṛṣṇānusandhāna*, what is my object of life, the search after Kṛṣṇa. Wherever, which direction I find Him I must go that direction. I shall try at least. *Kṛṣṇānusandhāna*, we are out to search for Kṛṣṇa. That is our only aim of life. Whatever direction my inner Guru, *caitya* Guru, will guide me, I'm after that.

'Go this direction, there is Kṛṣṇa.' 'No, Kṛṣṇa is running that side, I shall run that side.'

In this way my only object is to find out Kṛṣṇa, where is He, I want to have Him, *kṛṣṇānusandhāna*. And He's not a static substance. He's of extremely dynamic character.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: My all object of life, every time, everywhere. Only to find out which side Kṛṣṇa we can expect to find, that should be our guide. Where to be traced, where to be traced most, about Him. We must run to that side. Not pinned down with any space. He's the spiritual attractor. Hare Kṛṣṇa.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: The mercy that was shown to Uddhava, that was mentioned in connection with the highest grace of Kṛṣṇa, Svayaṁ-Bhagavān, not Vāsudeva. And also the chivalric nature, in hero, there should be some heroic nature. And that requires this sort of doing away the opposition. So some are of opinion no Svayaṁ-Bhagavān, Kṛṣṇa, in

Vṛndāvana Kṛṣṇa. It is His *līlā* but this is to be differentiated. There are two functions, they are not of the same nature, one negative-positive, that sort of difference, direct-indirect. But it is a part of the *līlā* with the *gopa* and *gopī*, in relativity to that. He's presenting Himself as a hero. That nature requires some sort of such display, so should be a part of the *līlā*.

Devotee: So all the *līlā* that took place in Vṛndāvana, that's all Svayam-Bhagavān Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Bhagavān Kṛṣṇa. Yes.

Devotee: Then Vāsudeva Kṛṣṇa is in Dvārakā?

Śrīla Śrīdhara Mahārāja: In Mathurā-Dvārakā. The Nārāyaṇa means Śeṣaśāyī. Vṛndāvana is a place where He Himself tried His best to take the form of Nārāyaṇa but could not retain it when Rādhārāṇī came there.

When the other *gopīs* also approached Him, "Oh, He's Nārāyaṇa. Please accept our obeisance and grant the boon that we may have our love, loving service towards Kṛṣṇa, passed away."

But Kṛṣṇa could not retain His four-armed figure of Nārāyaṇa. He was forced to come to His original position there as Kṛṣṇa.

We are to understand that hero and heroine, to part a play of hero...

to drive away the opponents or disturbing elements. That should be a

part and parcel...

...

But that is not His positive affectionate nature. Only by the indirect process He can manage all this, removal of the obstacles in the way of union.

Baladeva is also there. He also managed to do away with some other troubles. There was perhaps three was removed by Baladeva Himself.

_____ [?] we have seen there. To kill, to remove the difficulties of the world management, that is not the function of Svayaṁ-Bhagavān Kṛṣṇa. What is necessary for the administration, *bhuvan haran*, the necessity of the administration of the world at large, to remove the demons, that is not connected with Kṛṣṇa. That is the duty of Vāsudeva. But what is necessary for the background of His loving play in Vṛndāvana, that is connected with His highest personality, and connecting in the negative side.

It is necessary that the heroic nature of the hero can establish Him in a higher, good position and that is under special attraction of the heroine group, heroine and Her group. It is necessary. A necessary part of a hero that He will do such deeds which will attract the heroine and Her part. Such bravery is necessary in the hero, indispensable, to capture the charm of the beloved section.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Also we have been given to understand that when that sort of attempt comes from Svayaṁ- Bhagavān, a least attempt can produce a very big

result.

In Rāma Avatāra He had to fight, sometimes defeating, sometimes being defeated, after much struggle He's becoming successful.

And in Vāsudeva there is also some sort of fight: Jarāsandha coming and defeating Kṛṣṇa, several times He's going away.

But in Vraja *līlā* slightest attempt [?] most minimum energy He's doing a very big thing. And those that are enemies in Vṛndāvana they are also of very high power than ordinary state. But very neglectfully He's removing these things, playfully. Not in a challenging mood, fighting mood, but playfully, very negligent way they are being killed, removed. All these things. Svayaṁ-Bhagavān. All in the nature of play He's doing. The *āśura* was not less powerful there, so in mild form there placed. All part of His play.

Hare Kṛṣṇa. Gaura Hari. Nitāi. Hare Kṛṣṇa.

Badrinārāyaṇa: Mahārāja, what are the different types of *nāmābhāsa*?

Śrīla Śrīdhara Mahārāja: *Sāṅketyaṁ, parihāsyā, stobha, helana*, four kinds.

sāṅketyaṁ pārihāsyāṁ vā, stobhaṁ helanam eva vā [vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ]

[“One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyaṁ*

(to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsyā*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*; when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures.”] [*Śrīmad-Bhāgavatam*, 6.2.14]

These four types. Neither *aparādha*, nor *śuddha Nāma*. Neither exploiting tendency there, nor serving tendency. That in a marginal position, *mukti*, the stage of liberation it may come, *nāmābhāsa*. Its object is like that. *Nāmābhāsa mukti*, not *sevā prapti*, that is the goal, mere liberation.

Just as the evening or the morning when the sun does not rise, *sandhyā*, slight dark, neither dark nor day, something like that. Not this side, that side, the middle position, *nāmābhāsa*.

The sound aspect of the Lord, that contains all other things. Just here the sound is the most subtle. In *Vaikuṇṭha*, sound, that is the most gross thing. And then the *rūpa* and other development are more and more subtle than the inner conception, inner representation.

The *gandha* which is the grossest in the here, the quality of the earth, *gandha*. Śabda sparsa, śabda, sound in ether, sparsa, in the air, rūpa [?] in the fire, rasa in the water, and *gandha* in the earth, the grossest, and there this *gandha* is the finest. Perverted reflection, the opposite there.

In *Caritāmṛta* it mentions Mahāprabhu is experiencing the *gandha*, in the very last developed stage He's showing like that, *gandha*, *kṛṣṇa āṅga gandha* [?]

Vague, and that's a concrete thing, tangible, to have experience of Kṛṣṇa in the most tangible form, that is the highest stage of realisation. Sound

Kṛṣṇa is very easily approachable. Then *rūpa*, the beauty, in this way it goes up. Hare Kṛṣṇa.

Badrinārāyaṇa: Mahārāja, sometimes you speak of service proper, or real service. What is that service proper, what is that real service?

Śrīla Śrīdhara Mahārāja: That has got real connection with Kṛṣṇa, more accurate...

Badrinārāyaṇa: Does it have anything to do with *sādhana bhakti*?

Śrīla Śrīdhara Mahārāja: Not *siddha*. Real service is in *siddha* stage. When before that attempt of service from far. *Svarūpa siddhi* realisation is final, but still there is a barrier, fine barrier. Only at *vastu siddhi*, so much intense. It is told that where the *līlā* is going on in this *brahmāṇḍa* there you can have chance of participating direct. Then only we can have in touch with the reality. Before that more or less theoretically.

But there is gradation and it is only possible through the Vaiṣṇava. So we are requested, the stress is given so much, do under the direction of Vaiṣṇava, Guru. You cannot have any direct connection. Your direct connection is vague and abstract. But if you do under the direction of a Vaiṣṇava, because he has got the real touch, so your attempt will fetch more value. It helps touch with the direct thing, direct. And yours will be more or less imaginative character, your *bhajan*. So we are requested.

Sometimes we can't appreciate that. 'Why should I not approach direct? Why so much stress is given, do it under the direction of a Vaiṣṇava?' Very much stress is given here. Always try to do under the guidance of Vaiṣṇava. Service means under the guidance of the higher agent. That is the purpose. Who is...

Devotees: Mādhava Purī Mahārāja. Dāsarātha Sūta is here also.

Śrīla Śrīdhara Mahārāja: Hmm. Ha, ha. The real touch with Kṛṣṇa, that means a great revolution that can play havoc. Man cannot stand the direct connection in his position. So that should be tempered.

Just as in the steel, different quality of steel, very hard and soft steel also there. The iron is being melt by the heat, and the pot which holds the melting iron, that is not being melted.

So, not in that rough way, that the Vaiṣṇava who can stand to be at the direct touch of the waves coming from Kṛṣṇa, that's made up of another metal, not this metal. And gradually that may be hard steel. We have to make hard steel, a process, or preparation for that.

So the eyes, nose, everything, the ears, should have got training of higher, finer type, that they can catch and they can tolerate that wave, catch and tolerate, stand.

Mahāprabhu showed that when He got *darśana* of Kṛṣṇa on the way back to [?] how the whole system was turned into madness. In the [?] of a madman.

So mean that, “Kṛṣṇa I can't tolerate. I can't tolerate My existence without that sort of vision again. My friends, show Me that thing. I can't retain Myself without that.” [?]

So the vision is controlling the visitor, in such a way making him mad. To stand to that wave, that requires that sort of body, formation, everything. This, our ordinary mind cannot stand that, so,

*[maj-janmanah phalam idam madhu-kaiṭabhāre mat prārthanīya mad
anugraha eṣa eva]*

*tvad bhr̥tya-bhr̥tya-paricāraka-bhr̥tya-bhr̥tya- bhr̥tyasya bhr̥tyam iti mām
smara lokanātha*

[“O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava’s servant’s servant.”]

[Mukunda-Mālā-stotra, 25]

The force of the first wave cannot be stood by ordinary person. The stuff is there who can manage, the first group, second group, third group. And whatever we get from furthest that is so much that we lose our sense. It is such.

Just as if we go nearer the sun ray we will be burned to ashes. From a particular distance we can have the fullest benefit of the sun ray. Not very far, not very near, proper adjustment.

So we are also told that *ānandam* is of so intensity and ecstatic, we can’t tolerate that. Swāmī Mahārāja has told you will faint there. No perception, perception will reach to zero degree. Gaura Hari bol. The eye will not be able to draw the beauty in its own experience. So the ear, sound is also told to be like that. The biggest sound ear cannot catch, nor the lowest sound also cannot catch. Only in the middle. Such, so take your stand where Guru and Vaiṣṇava, from there you try to see.

Mahāprabhu used to see Jagannātha from far away, just from behind the

Garuḍa-stamba, He taught us to do that. Fools rush in where angels fear to tread. So proper adjustment, we should keep it in our mind always, proper adjustment to our best benefit where we are to adjust it. [?]

Then we can have our best. Maladjusted we lose.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

We are requested to take our stand just nearby, we should secure a position nearby Rūpa Goswāmī, Rūpa Mañjarī, Rūpānuga. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, in this song, *Śrī-rūpa-mañjarī-pada*, there's one line I want to ask a question about. *Anukūla habe vidhi se pade haibe siddhi*. Does this *vidhi* mean *vidhi mārga*?

Śrīla Śrīdhara Mahārāja: Not *vidhi mārga* but the difference between *adhokṣaja* and *aprākṛta*. *Aprākṛta* which is similar to mundane but not mundane. The highest part of the creation, of the existence, of the absolute, is similar to the lowest part. *Aprākṛta* means not *prākṛtam* but similar. There is signs of similarity, so generally one mistakes that this is ordinary thing. So here one is in *aprākṛta* layer, the highest layer, they think that they as if *jñāna-sunya bhakti*, as if they're in the midst of this mundane world.

So Yaśodā, she's trying to take the feet dust of a saint and putting it to the head of Kṛṣṇa, her son, that the troubles will be removed. All these things. The *brāhmaṇas*, the saints, so many things, *anukūla habe vidhi*, that we are under the administration of [?] Brahmā. That will be the posing of the *jñāna-sunya bhakta* school. [?] is making arrangement,

everything. We are faulty people, we are under the administration of [?] the administrator of this mundane world. And if he kindly grants something for our enjoyment, we can enjoy that facility. That is the posing.

And it means it will go to Yogamāyā. If Yogamāyā kindly grants such circumstance, occasion, favourable circumstance is created, then only we can have that chance. Otherwise it is not in our hand. If the circumstance becomes favourable to us, then only can we have that great favour. Just as Rāmānanda Rāya.

punaḥ yadi kona kṣaṇa, karāya kṛṣṇa darśana, tabe sei ghaṭī-kṣaṇa-pala diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala

["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."] [*Caitanya-caritāmṛta, Madhya-līlā, 2.38*]

“Now suddenly Kṛṣṇa gave His *darśana* to me and I’m charmed. Now I have lost that my heart is hankering very ardently to have that repetition again. But now if any such chance comes to me, what should I do? I shall try to propitiate that time. The time that showed Kṛṣṇa to me, I shall worship the time so that time may stay, it can linger, and then I can have the *darśana* of Kṛṣṇa. So this time I shall try to satisfy the time, that time showed me Kṛṣṇa.” This is the idea, the paraphernalia.

Devotee: Putting some ornaments on the time.

Śrīla Śrīdhara Mahārāja: Time is supposed not to be *cinmaya*, *cetana*, having personality. So the deity of time I shall satisfy by ornamentation and offering better food, all these things. I shall worship him and if he's propitiated with me, he stays, then Kṛṣṇa will also stay automatically, a figurative way. So also if Virata [?] is propitiated with us, Virata can deliver Kṛṣṇa to us. *Jñāna-sunya bhakti*. Virata can do anything and everything. If he's giving Kṛṣṇa to us so we get. If he withdraws then we're helpless. That is the idea, that is a form of *jñāna-sunya bhakti*. They do not know where they are and who is managing; managing of course the Yogamāyā. It is meaning to Yogamāyā. Yogamāyā is supposed to handle the whole pastimes in Vṛndāvana, uniting and then separating, always. That is also a part of Kṛṣṇa's will, Yogamāyā, having direct connection with Baladeva. Baladeva in His different function is managing the stage for the *līlā* of Kṛṣṇa. *Jñāna, bala, krīya, ca*, feeling, thinking, willing. The willing portion is mastered by Baladeva, the energy side. And the enjoyer side representing Kṛṣṇa. And the enjoyed side representing Rādhārāṇī and Her group, and Baladeva somewhat. *Sākhya, dāsya, vātsalya*, all included in Baladeva. *Jñāna, bala, krīya, ca*, thinking, feeling, willing. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: So the neophyte devotee he's under the management of Brahmā or this Yogamāyā?

Śrīla Śrīdhara Mahārāja: Neophyte according to the degree of their position, realisation. Sometimes in the beginning he has got his past *karma*. That is also playing a leading part there for the beginners. And then according to the stage of the devotee it should be considered. The relation finite and infinite we are to keep in mind, not conjecture everything as finite. If we think in the character of finite, that will be in the mental plane. The infinite is covering the whole circumstance also, environment, everything, in His subordinate function of Baladeva. The whole paraphernalia, time, space, the management, all. Ha, ha, ha. We

must throw ourself into ocean. Ha, ha.

Devotee: Then *nirakhibo e dui nayane*.

Śrīla Śrīdhara Mahārāja: That is in a particular stage, *jñāna-sunya bhakti, anukūla habe vidhi*, if kindly He comes to show, then I can see, I can have the pleasure of seeing Him. But it depends on the hands of the administrator. It is not within my hands, my reach, only looking up at that fortune.

*āśliṣya vā pāda-ratām pinaṣtu mām, [adarśanān marma-hatām karotu
vā yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva
nāparaḥ]*

[“Kṛṣṇa may embrace Me in love or trample Me under His feet. He may break My heart by hiding Himself from Me. Let that debauchee do whatever He likes, but He will always be the only Lord of My life.”]
[*Śikṣāṣṭakam*, 8]

And that sort of aspiration is almost hopeless. It may be hopeless totally, still you can't leave Him, it's of such type. Though the highest complete type, but still not complete in our own conception. It's the most hazy of the hazy, un-understandable, *adhokṣaja*, unthinkable, unknown, unknowable. But still it is, and we may have any touch of it, contact. So prepare yourself to that type level. You may or may not get it. You may not get it, still, if you want only Him and none else you are in the purest position, highest...

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Śrīla Śrīdhara Mahārāja: ...much, is your qualification. But to get it or not to get, that is at His disposal. So you should be prepared for that. If you like you may come, or go other way. That may embrace you or may finish you. Rūpa Goswāmī says, “Like thunder.” The *cātaka*, a kind of bird, they only drink the water of the rain and never any water on the surface. They’re always with their face upwards, “*Patī jala*, Oh water, Oh water.” In this way they make noise. But the cloud may send a thunder or drops of pure water for him. With this attitude we are to approach towards Kṛṣṇa. I may get, may not get, that also may be. But still to hanker after His connection, that is the highest position. Not, eliminating all others. *Anyābhilāṣa*, *karma*, *jñāna*. Elimination of the whole and only to wait for His favour. I may get it, I may not get it. If you like you may come, otherwise go away. This is so dear, so rare. It is Your sweet will, Kṛṣṇa conception is like that.

*āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān marma-hatām
karotu vā yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa
eva nāparaḥ*

[“Kṛṣṇa may embrace Me in love or trample Me under His feet. He may break My heart by hiding Himself from Me. Let that debauchee do whatever He likes, but He will always be the only Lord of My life.”]
[*Śikṣāṣṭakam*, 8]

Whether I get it or not, I admit that that is the highest ideal of life, to aspire after Him. So you are to understand, scrutinise, how and what for, only hankering should be the best aspiration. How it is possible? We may get it, may not get it, still we must aspire after, and that aspiration is our highest goal. How it can be possible? What is in the process, have they not achievement of the fruit. But in the attempt there is such purity that everyone should hanker for that, even without surety that you may get that. What is there in the process that we should adopt for eternity. We are to wait for eternity, may or may not get, still we want that. What is that? If you can understand that the beauty in the way of search, that to search for Kṛṣṇa, that is the highest beauty and nothing else. Exclusive search for Kṛṣṇa, that is reward of its own. Virtue is reward of its own. In that way you are to analyse, think, realise and have your satisfaction. Virtue is its own reward. I am victorious because I want that I will be rewarded, not that. I am virtuous, it is itself its purity. So of all the conception of all the virtues the search for Kṛṣṇa as truth, that is the highest virtue. In this way we are to understand what is devotion to Kṛṣṇa and who is Kṛṣṇa.

Devotee: Sometimes people give up aspiring, they reverse positions, and they say, “I did not get it, therefore Kṛṣṇa’s will is that I do not get it.”

Śrīla Śrīdhara Mahārāja: “It’s futile. I won’t try that path.” This is? Yes, they may go. They’re at liberty to do so. And there are so many, because very, very rare, we may or may not achieve. So the big research scholars, what they do, “I may be successful or I may not be successful. Should I go in this way?” If you ask them, what they will answer? “I may be successful or may not be but still I want to research this thing.” Their determination will be like that, the high scholar.

Vidagdha-Mādhava: Śrīla Śrīdhara Mahārāja, some śiṣyas find hope when they see someone has been successful, when they see someone

has succeeded, he has reached the goal.

Śrīla Śrīdhara Mahārāja: I don't follow.

Vidagdha-Mādhava: When someone follows the process and is successful in the attempt, he reaches the goal, he gets *darśana* of Kṛṣṇa, then that gives hope to others to see that. To see someone who has perfected...

Śrīla Śrīdhara Mahārāja: Someone is successful and they say that, “You come and follow me and you'll be successful.”

*svayaṁ samuttīrya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam
adabhra-sauhrdāḥ bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ
sad anugraho bhavān*

[“O Self-revealed One, You are *bhakta-vāñchākalpataru*, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the *guru-paramparā* or in the line of Revealed Truth, *śrauta-panthā*) - because, they are greatly affectionate to all beings.”] [*Śrīmad-Bhāgavatam*, 10.2.31]

There is a *śloka* in *Bhāgavatam* that when they cross this ocean:

*svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmaṁ
adabhra-sauhrdāḥ bhavat-padāmbhoruḥa-nāvaṁ atra te, nidhāya yātāḥ
sad anugraho bhavān*

So many, that is of the lowest conception. So many saints after using Your name, after taking shelter in the service of Your name they have crossed the dreadful ocean of life and death and left that boat. By the help of the boat of the praise of Your holy feet, they have crossed this ocean of death and birth, and again they have left behind that boat for others to go by that way, to cross this. This is only about *mukti*, taking the name of Kṛṣṇa to acquire liberation, the example for that, here. And what you want to take. Some have already experienced.

Vidagdha-Mādhava: No. If someone has attained Kṛṣṇa *prema*, that is the goal, Kṛṣṇa *prema*.

Śrīla Śrīdhara Mahārāja: Yes. Then? They come to distribute that, recruit us persons for that?

Vidagdha-Mādhava: Then others will be attracted to make the attempt because the goal has been reached by someone. Then the process has been shown to be correct because the goal has been reached. Someone has reached the goal.

Śrīla Śrīdhara Mahārāja: Yes, if we can go properly then of course we generally can hope that we shall reach the goal. That does not affect my point, because it is very rare, I say that it is not so easy to capture the goal. We should not think like that. We have the real conception of the thing, and we have also at the same time the conception of what is He

and what is called to get Him. That getting may not be according to our picture of the present time. Union in separation, we must try to conceive that thing. Though I do not get I cannot leave the search. Once search begins the right way, then one cannot leave that search. In searching, he's in the searching also about Him, so they can't leave. The search of Kṛṣṇa is also Kṛṣṇa, of a particular type.

Vidagdha-Mādhava: Our Swāmī Mahārāja, he was asked, “Have you seen Kṛṣṇa, have you seen Lord Kṛṣṇa?” How would *you* answer such a question? If someone comes to *you* and says “Have you seen Lord Kṛṣṇa?” How would you answer such a question?

Śrīla Śrīdhara Mahārāja: Have you touched the ocean? With one finger touching one verge of the ocean, “Yes, I have touched the ocean. I have got it, I have got the ocean.” What do you say?

Vidagdha-Mādhava: Some want to say, “Have you seen the Lord, have you seen His form?”

Śrīla Śrīdhara Mahārāja: That is to draw the idea from this material world, and that should be cured. That is a disease and that disease should be cured first, that we can take Kṛṣṇa like this. What is Kṛṣṇa? One who has no idea, they can say so, “Have you seen Kṛṣṇa?” Like a man, Kṛṣṇa can be seen. He has also said that He cannot be seen by these present senses. And what do we mean when we say, “Have you seen Kṛṣṇa, have you seen with these present eyes. In the [?] it's mentioned that He's beyond the experience of our senses. *Adhokṣaja*, that is His first, the first nature, that He's beyond the range of our senses; and even mind, and even sometimes our reason. And we must go to that plane to have the idea of seeing Him. Then what will be the form of sight,

the nature of sight, seeing Him? We are to learn from A,B,C, that what does it mean to see Kṛṣṇa. That is also possible but not so near, the unconscious of this world. Seeing Kṛṣṇa is not like the seeing of these material things here. In the beginning we are to be acquainted with this principle experience.

He can be seen, we may think, in the soul's eye. The illumination of this physical body, mental body, then a body of service and that will have so many senses and perceptible by such senses, that soul's eye, soul's ear. In a general way you may think of it in that way. Not this mental eye, or physical eye, mental ear, physical ear. To have experience of Him, the body is of another element. It is made by *cid-ānanda deha*. That is the highest type of conscious body, full of service and love. Not this body of exploitation, eager to exploit the environment, nor to get rid of the unfavourable circumstances. There is another body you will have and He's approachable by that figure. At least you may think like that, in a general way. That that eye is not this eye, that mind is not this mind, all different, all Kṛṣṇa-ised. The transformation, Kṛṣṇa consciousness, in its process will transform me wholesale and give me some sort of body with which I am to experience Him and His *līlā*. We may think in that way.

So through the service, a transformation will take place within us, Kṛṣṇa aiming transformation. He's all-in-all. He only can satisfy all our hankerings. In this way the transformation will come for Kṛṣṇa interest, for interest of Kṛṣṇa. We must be converted into interest of Kṛṣṇa wholesale. And we shall find that from within a body has come out who can play there with Him, eligible to work there in Vṛndāvana.

Ane ṛday more more vrndavana gane gane eka kori mane [?]

Tahe tomar pari daya yado koro aya daya samakud [?]

We must find out Vṛndāvana within us, and there my own self and others also must come to such paraphernalia. It is there. If sweetness, if love is

there, the land of love is also there. From so far we are captured by the perverted reflection of sweetness, love, beauty, charm, all these things, mercy, beyond the law of nature. So if we make progress fairly towards that goal, then we are told we shall come in a plane where we shall find our own self in a proper adjustment with the paraphernalia where we will see Kṛṣṇa and His paraphernalia there. We are to attain Vṛndāvana from this mundane world of exploitation, the world of renunciation, then that calculative devotion, and then spontaneous devotion. No rhyme and reason, but most tasteful, taste is our guide, *ruci*, our guide. And we shall enter deep within and find our own beautiful, our sweet self, as well as the sweet paraphernalia, as well as the master of that land, all these things. You have got some charm for such a news from far away. You try to catch this train to go there.

*brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya
bhakti-latā-bīja*

[“Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.151]

A ticket to go to that land of dream. That land of dream, sweet dream, feeling our feeling. We’re feeling keenly this present circumstances, present environment. The feeling should be raised to such a standard when we’re to traverse through the long, to make a long journey, leaving aside so many proposals, enticement of different types. And to go to Kṛṣṇa consciousness area. Kṛṣṇa consciousness, it is real. This world which we think real, this is transient. We are told, and we can understand also, the sun, moon, earth, everything will vanish. It was not there, and it will not be there again, coming, going, unsettled. But there is a plane that is really existing, and where there is real knowledge, and over that there is real love, sympathy, sweetness, beauty. We want to live in that plane of

life. We abhor this plane of life. This is not worth living. We're disgusted with the highest proposals of the scientists to explore the moon, the sun, the *sukla* and other planets. In spite of all these big hoax we neglect, we despise it, for the reason of *janma-mṛtyu-jarā-vyādhī* [*Bhagavad-gītā*, 13.9] And we want to live in another soil. And that soil, the proposed soil, in *Bhāgavatam*, that is that Kṛṣṇa Brajaloka. And we have particular taste and attraction for that plane of life. We want to purchase ticket to go to that land, however distant it may be, and however troublesome may be the journey. At all risk we want to go to that land of our ideal conception given by *Bhāgavatam* and Mahāprabhu. That is the general conception behind.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, you were mentioning this morning about how some Vaiṣṇavas were emanations from the dust particles of the body of Śrīmatī Rādhārāṇī. What was that word again? Could you please describe the Sanskrit word.

Śrīla Śrīdhara Mahārāja: It is mentioned sometime the *jyoti*, the figure has got the lustre, and that lustre means that so many atoms of electrons of light, whatever you say it. Who has got some relation with, relativity with that centre, they will be ultimately drawn towards that. That is adaptability you may think. The far fledged relation, the connection with that, undetectable in the present.

If it is there, the difficulty is, if it is there, how that can come here? That will be the problem. So whenever these type of things are mentioned we are to take the connection of adaptability. In the undetectable position of the *jīva* soul, of both sides. In this side also, how lower he can come in relation to *māyā*, and how higher it can go in relation to Yogamāyā. These two possibilities are always in the marginal potency, the unit of

marginal potency. The possibilities, without that we cannot attribute anything positively to that. The possibility you may think it. Otherwise there will be difficulty in the law of thought, mundane.

And we must not forget the qualification general, given by Mahāprabhu, *acintya bhedābheda*. We must not forget inconceivable. We're not master to conceive anything and everything. The whole conception with the Absolute. And we being infinitesimal, we want to devour the whole administration, plan, and everything. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: You want that infinitesimal, though they feed on infinity, they live devouring infinity. *Acintya, jñāna sunya bhakti*. We neglect all these things and want to devour, the finite wants to devour the infinite. And that is loss, waste of energy. Somewhat workable knowledge we may be imparted with. Not that I shall get the whole thing in my fist, then I shall start. The very nature is condemnable and it is mundane in its worst type. [?] then I shall make follow on one leg. I want the future held in my fist then I shall begin starting. This is not possible even in this mundane world, and what to speak of the world of infinite.

Hare Kṛṣṇa. Gaura Hari bol. What's the time?

Badrinārāyaṇa: Quarter after nine, fifteen after nine.

Śrīla Śrīdhara Mahārāja: Oh. So I want to dissolve the class now

because...

...

...and well-read man and *parṣada bhakta* has been disguised. They're consulting the scriptures and waiting, the time has come when the Avatāra of Kali will come, the time is up. And searching His birthplace, it will be in Navadvīpa. Navadvīpa Dhāma at that time famous for learning

_____ [?] and philosophy, all these things.
Navadvīpe [?] in some *Purāṇa* it is mentioned [?] where the Yuga Avatāra is coming.

In the mean time Mahāprabhu began *Nāma saṅkīrtana*. Then they came to understand that the Yuga Avatāra has come here, the Nīlācārya. He wrote a few letters to Him, and Mahāprabhu also answered.

They were letters of such type that, "We are very mean. How men like us may be delivered from this trouble of the world?"

And Mahāprabhu also replied in a Sanskrit *śloka*.

*para-vyasaninī nārī, vyagrāpi gr̥ha-karmmasu tad evāsvādayaty antar,
nava-saṅga-rasāyanam*

["A married lady who has love and affection for another gentleman may be seen to be always engaged in her household activities but her heart always realises, or tastes, the company of that person whom she loves. Though outwardly she is seen to be very busy with household work, at heart she's always enjoying the company of her beloved. (Similarly, outwardly you may be captured and may be seen to be busy in the association of the government's activities, but your heart is not there. It is searching something, and it is receiving the benefit of the association of

that inner substance.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 1.211]

Gave consolation. “It does not matter that you are engaged in political affairs, and in the association of the *mleccha*. It is your external self. But internally you are all right. Your hankering for the truth is evident, and you have no fear.” In this way. And this example He put, “A lady who has got some attraction for another person than her husband, she’s seen to be very busy the whole day in the household affairs, but internally she’s always associating herself with the company of her paramour. So your position, don’t be afraid of that.” In this way.

But after *sannyāsa*, Mahāprabhu when He came here, went straight to Ramakeli and there Dabhir Khas [Rūpa Goswāmī] and Sākara Mallika [Sanātana Goswāmī] they met Him. At that time it is told that Jīva Goswāmī was a boy. He also saw Mahāprabhu only at that time, had a view. Then both of them came and fell flat at the feet of Śrī Caitanya Deva at that time.

And Caitanya Deva accepted them. “You are My eternal servitor. Very soon you will join Me.”

In this way they had a talk. And also Sanātana Goswāmī put a word to Mahāprabhu. “Oh, *lākhs* of people coming along with You and You will go to Vṛndāvana. In this way they will create much disturbance, this over burdening crowd, and You won’t find peace there.” And gave some hint that is under Muslim control. “And with so many persons You will go and if any disturbance is created by anyone You will have no peace in wandering through Vṛndāvana.”

Mahāprabhu took this in His heart and came back through Śāntipura, via Śāntipura to Purī. And from there with only one attendant He started for Vṛndāvana.

After this incident Rūpa Goswāmī, Sanātana was at the head, so no difficulty, Rūpa with all his articles, family, has removed to his house in Yasobad. Sanātana Goswāmī was there. Anyhow this news reached to Orissa Emperor and found the able administrator Rūpa, Sanātana is no longer helping the Nawab. He attacked the border of Bengal and Vatsar had to go to the battlefield. Asked Sanātana, a very supernatural talent to accompany him.

But Sanātana told, “It is not possible for me to do all these things.” Sanātana in the meantime is indifferent with the political affairs, and he’s deeply engaged in *Śrīmad-Bhāgavatam*, *Gītā*, etc. and not attending the court.

And the King when he informed this, “That I’m not keeping well.” Then he sent the doctor. Doctor reported that, “I did not find any physical trouble but indifferent.”

Then what to do? The King had to go alone to the battlefield to guide his soldiers, and he thought that, “Sanātana’s temperament is not reliable. In my absence he may fly away, as his brother Rūpa has done.” So he asked, “Put him into, intern him, put him into concentration camp and keep a vigilant eye until I come back from the battlefield.” With this order he went away.

In the meantime Sanātana he’s thinking very severely, furiously, how to get out of this entanglement of *māyā*. In the meantime Rūpa Goswāmī he sent a man in Purī and told him, “Whenever Mahāprabhu will start for Vṛndāvana, at once you will come and inform.” In the meantime the man came there. “Mahāprabhu started with an attendant towards Vṛndāvana via Benares.” Then Rūpa Goswāmī when he got this information he sent a man with some mystic poetry. *Yadi ranga rdham naya* [?]

*yadu-pateḥ kva gatā mathurā-purī, raghu-pateḥ kva gatottara-kośalā iti
vicintya kuruṣva manaḥ sthiram, na sad idaṁ jagad ity avadhāraya*

[“Where has the Mathurā-purī of Yadupati gone? Where has the Northern Kośalā of Raghupati gone? By reflection, make the mind steady, thinking, ‘This universe is not eternal.’ ”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.3, within the purport]

In a figurative way, others cannot understand, only those know, those that are aware of this mystic meaning they can read. So this was given to Sanātana, anyhow.

And also the man told, “Ten thousand rupees have been kept with some merchant there to help you, Rūpa Goswāmī has managed. So anyhow with the help of that rupee you get out of the prison house. And I’m running to join Śrī Caitanya Deva on His journey towards Vṛndāvana, and you also anyhow come hurriedly.”

Then Sanātana Goswāmī managed. He, with the jailer, bribed him and he told, “You are all in all above us. When you were in administration I liked to help you, but I’m afraid of the punishment of the King. How can I do?”

“I’m giving, a policy I recommend. You say that ‘I took the prisoners from the side of the Ganges for their, to answer the call of nature. And the chain was on their leg. And Sanātana suddenly jumped into the river. And I tried my best but could not find him. Carried by the current where he went I don’t know.’ You give this explanation.”

And the money he got and the advice was given. In this way. And he was ready. At dusk, just before the evening time he released Sanātana. Then Sanātana Goswāmī he went to the banks of the Ganges and there he prayed with folded palms. “Oh Gaurāṅga, how can I cross this river?”

Suddenly found at dusk a piece of wood perhaps. He was so eager, as much as he can make progress, so he took a step on the wood floating, which was apparently floating on the Ganges, and he suddenly found that the floating wood is moving. That was a crocodile. And the crocodile carried him to the other side of the Ganges.

Anyhow - offering obeisance to Mahāprabhu, Sanātana started on the other side. One man with him and he had eight golden coins. And he took shelter under the chief of that, that is mountainous. The chief showed very much courtesy, hospitality, made good arrangement as for the respectable guest.

Sanātana Goswāmī thought, 'Why this gentleman is showing so much respect for me? So much care he's taking for me. There must be some meaning.'

Then he asked his attendant, "Have you got any money with you?" "Yes I have got."

"Why have you taken? This is death direct you have kept with you. [?] This you have taken with you and this will be the cause of killing..."

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Śrīla Śrīdhara Mahārāja: ...told, seven coins. Took. "Give them to me." And took them and produced to the chief. "I have these seven golden coins, and you please kindly accept this, and help me to get out of this hilly and jungle path. I want to go to Benares. Please help me."

And then the chief told, “Yes. I know not seven but eight gold coins are with your attendant. And this night I could have killed both of you and took those golden coins. But when you have yourself taken I’m satisfied with your behaviour, I won’t take them. And also I shall help you to get out of this jungle route, to guide you to Benares.”

Sanātana Goswāmī told, “No, no. You please save me. Otherwise another person will take these and kill me, so save me. Save my life by accepting these golden coins.”

Then he took, and very carefully helped them to get out of the jungle towards Benares. Then Sanātana Goswāmī asked, the attendant’s name was Īśāna, “Have you got any other?” “Yes, one.”

“All right, with that you go to your home. Don’t come with me.”

In this way Sanātana Goswāmī went. And when going in Bihar there in some Hājipura, a place named Hājipura there in a mango tope he’s sitting, and the time was, winter approaching. The month may be this Mārgaśīrṣa or so, November maybe.

And at that time Sanātana Goswāmī’s sister’s husband, one gentleman, he was sent by the Nawab to purchase some horses necessary for the war field. Śrīkānta was his name. He suddenly found from the top of a house that Sanātana Goswāmī perhaps, similar person is sitting on the mango tope. He detected, found that, “Yes it is he. I heard that he’s in the prison. But how he has escaped, and where are you going?” He privately met him, “What’s the matter?”

“Things are such and such.”

“Then how you will go, so cold, on that side, you will die. You can’t meet Śrī Caitanya Deva. Anyhow I am offering this valuable blanket to cover this body. Anyhow at least take this blanket and go.”

He accepted that, and gradually he reached Benares and inquired where is Śrī Caitanya Deva, and he came to know that He’s in the house of

Candraśekhara, the physician Candraśekhara, so he went.

Caitanya Deva was sitting on the veranda in the front, the door. After taking a peep he crossed the gate and on the other side took his seat. Mahāprabhu could understand that only a seconds visit he could catch and asked that Candraśekhara, “There is one saint outside the door, you call him here.”

The Candraśekhara he went out and cast his glance this side, that side, no saint. He came back. “There is no saint there.”

“Is anyone there?”

“Yes, one *daraveśa*, a Muslim *fakir*, seems to be sitting there.” “Take him.”

Then he went out.

‘prabhu tomāya bolāya, āisa, daraveśa!’ [śuni’ ānande sanātana karilā praveśa]

[“O Muslim mendicant, please come in. The Lord is calling you.” Sanātana Gosvāmī was very pleased to hear this order, and he entered Candraśekhara’s house.][*Caitanya-caritāmṛta, Madhya-līlā, 20.50*]

“My Lord is calling for you. Come, you fortunate *daraveśa fakir*, you come in.”

Śuni’ ānande sanātana karilā praveśa. The highly glad Sanātana entered the house. Then Mahāprabhu just came down from the veranda, and going to welcome Sanātana, and Sanātana is going back.

“No, no, no, don’t touch me. I’m so mean. I’m so low. Don’t touch me my

Lord.” “No, no.”

prabhu kahe, — “tomā sparśi ātma pavitrīte / bhakti-bale pāra tumi brahmāṇḍa śodhite

[The Lord replied, “I am touching you just to purify Myself, because by the force of your devotional service you can purify the whole universe.”]
[*Caitanya-caritāmṛta, Madhya-līlā, 20.56*]

“No, no, Sanātana, I’m touching you for My purification. You have got such a type of devotion at your heart, that what about Me, you can purify the whole of the world. *Bhakti-bale pāra tumi brahmāṇḍa śodhite*. The whole *brahmāṇḍa*, the solar system, you can purify. Such a type of devotion is at your heart Sanātana. I want, for My selfish purpose I want to touch you, welcome you. *Ātma pavitrīte*.”

In this way, a little talk. And then Mahāprabhu asked Candraśekhara, “Please take him to the Ganges and cleanse him, gentleman like, these bushes should be removed.”

Then Sanātana went there and after having a good shave he came. Then, at the consent of Mahāprabhu just before him, He asked Tapanā Miśra, “Give some clothing. I shall change the dress.” Then Tapanā Miśra came with some new cloth.

“No, no, I won’t take that. If any used cloth you have got to spare from your family you please give it to me, but I won’t accept any new.” So some used cloth was given to him, and tearing that into two, a *kaupīna* and *bahirvāsa* he made himself just before Mahāprabhu.

And then there was that valuable rag with him. Mahāprabhu is casting glance at that, that valuable rag.

Sanātana could catch the meaning. He went to the Ganges and there a Bengali gentleman he had an old *kantha*, this cloth together put and sewed like a blanket, and one gentleman has cleansed that *kantha* and spread it in the sun.

Then Sanātana approached him, “My brother, will you do some help to me?” “What to you want?”

“Please take this rag and give me that torn cloth, covering, sheet.”

“What do you say? This is a valuable thing, and this has got no value. Are you cutting jokes with me?”

“No, no, no.”

“But your figure shows that you are a gentleman, and you are cutting jokes with me. I can’t understand.”

“No, no, no, I don’t cut jokes with you my friend. I really appeal. I’m am a *sannyāsī*, no necessity of this rag, this is very valuable, and this will suit me.” So anyhow that was changed, and with that torn cloth, rag, he came to Mahāprabhu.

Mahāprabhu was very much satisfied, and then He came out. “Yes, you have understood My internal feeling. You will go out for *mādhukarī*, for begging from door to door, and such a valuable rag on your body the people will ridicule you. So now it is all right. *Mādhukarī* dress, and this plain dress, a poor dress, suiting.”

So in this way Sanātana lived there for two months. Mahāprabhu taught him *sambandha-jñāna*. About four chapters in *Caitanya-caritāmṛta* perhaps devoted for this purpose.

And before that Śrī Caitanya Deva met Rūpa Goswāmī in Allahabad, *Daśāśvamedha-ghāṭa*, there. Caitanya Deva told that, “Rūpa also met Me, and with him the father of Jīva Goswāmī, that is Anupama, he was a Rāma *bhakta*, and both of them met in Bindu-Mādhava temple in Allahabad. And in *Daśāśvamedha-ghāṭa* in Prayāga I had discourse with him and he has gone to Vṛndāvana.

And I also want that you also go and join him, and I give these directions to you, four directions you are to serve for the purpose of Kṛṣṇa *saṅkīrtana*, in this way. You must find out the old places of pastimes of the Lord Kṛṣṇa. And the second, you will install the Deities there, and how they will be worshipped, the process, *pūjā*, *prapadan* [?] all these. And also *bhakti-siddhānta-grantha*, the *bhakti-sadācāra*, what should be the practices of a typical Vaiṣṇava. You are to collect verses from the different scriptures and to prepare a book, what should be the practice of a *śuddha* Vaiṣṇava.

Sri vigraha sevā, nastra tīrtha udar, vaisnava sadacar, and ?

Devotees: [?]

Śrīla Śrīdhara Mahārāja: Four. One, *nastra tīrtha udar*, to restore the previous places of the pastimes of the Lord. Then Vaiṣṇava *sadācāra pracāra*. And *Śrī Vigraha sevā pracāra*. And then *grantha, śāstra*, and *śāstra pracāra*, maybe.

“These four things I request you to make ready for the coming *sampradāya*. And also to look after the persons who come to accept this creed, to protect them.”

In this way, Sanātana was sent there. And Sanātana moved, wandered through the length and breadth of the whole Vraja maṇḍala, and with the help of Rūpa Goswāmī he did so. And afterwards Raghunātha Dāsa and Jīva Goswāmī also joined there. And Raghunātha Bhaṭṭa, Tapana Miśra's son he also joined. And Gopāla Bhaṭṭa also came from the South to join in that party. And Gopāla Bhaṭṭa's previous Guru Prabodhānanda he also came and he also lived there in Vraja maṇḍala. They all had high reverence for Mahāprabhu and together they began to work under the direction of Mahāprabhu.

Kavirāja Goswāmī has *dui shana pati* [?], so many followers later on joined, but Rūpa and Sanātana they were the two leaders of the company, Gauḍīya Sampradāya. Rūpa Goswāmī he did as directed by Mahāprabhu, the *rāgānugā* method of devotion. What is *rāgānugā* devotion, the loving service towards Kṛṣṇa, he was in charge of distribution of that devotion, that service, love and affection. And Sanātana was especially directed for *vidhi-mārga*. By the scriptures and by the help what we can get from the ordinary *sādhū* about devotion.

And it is mentioned in so many scriptures, "Collect them, and arrange them in such a way to prove that the Bhāgavata School of devotion in the line of *Nāma saṅkīrtana*. that holds the foremost important position, you are to prove that." And with *Nāma saṅkīrtana* in what way the progress a devotee makes towards the attainment, and what is the highest attainment of the Gauḍīya Sampradāya, all these were established by Rūpa. And later on by Raghunātha also did something. And Jīva Goswāmī he came with the help of the quotations from different scripture to show that how this devotion of love, that holds the highest position, to prove that.

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān [dharmmān samtyajya
yaḥ sarvvān, myām bhajet sa ca sattamaḥ]*

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhū*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

"I have ordered in different scriptures, 'do this, this is the religious life. A religious man must observe all these things.'"

It is told by God Himself. And now again leaving them aside to take another proof that only through affection and love we can go and we can get Him in its highest aspect as a loving Lord. All these things were preached under the direction of Sanātana Goswāmī, Rūpa Goswāmī, Jīva Goswāmī, Raghunātha Dāsa, then Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa. Sanātana was the leading man, leading devotee, respected by all those stalwarts, Sanātana Goswāmī.

And when Śrīnivāsa Ācārya, Śrīnivāsa Ācārya he was the son of one Padmanābha Bhaṭṭācārya in the Nadiya district. Padmanābha Bhaṭṭācārya was a classmate of Śrī Caitanya Deva in Navadvīpa. And he found that Nimāi Paṇḍita's genius is so supernatural, He's not an

ordinary man. Anyhow when once he came near Katwa, Jajpura, his father-in-law's house, and going away to his own house, he heard that Nimāi Paṇḍita has come to take *sannyāsa* in Katwa. He went to see, and he was so much moved seeing that function that he lost himself. When Nimāi Paṇḍita went away taking the name of Kṛṣṇa Caitanya and ran towards Vṛndāvana, he also went towards his own house, but half-mad. Whatever he heard, that his name was Kṛṣṇa Caitanya, and then whatever any man says to him, he says 'Caitanya.' Every answer to every word of enquiry was 'Caitanya, Caitanya.' No other word comes from his mouth but 'Caitanya.' Then Caitanya Dāsa was his name to the public, Caitanya dāsa.

Then he went to meet Caitanya Deva to Purī once and came home and got a child, Śrīnivāsa, very beautiful and very genius, a very good intellect, well-read. Then he came to Navadvīpa and he was a young man of sixteen or so. He was sitting on Mahāprabhu's *ghāṭa*. Viṣṇupriyā Devī saw him, and this young boy how he's absent minded, took him to her house and gave some *prasādam*.

Then from there he went to Purī to have a *darśana* of Mahāprabhu. But by going no more than half he heard that Mahāprabhu disappeared.

Still he anyhow went and reached there and Gadādhara Paṇḍita was there. Gadādhara Paṇḍita accepted him and welcomed him and told that, "My Lord Gaurāṅga, Caitanya Deva, He has ordered me to teach you *Śrīmad-Bhāgavatam*. I'm awaiting for you. But my book is not suitable to help you to study *Bhāgavata* because many of the letters have been effaced by the tears. So go and fetch in my name a good copy of *Śrīmad-Bhāgavatam* and I shall teach you." He went back to Sarakāra family in Katwa. He asked. And he came and took a copy of *Śrīmad-Bhāgavatam* and going, then he found that Gadādhara Paṇḍita has gone away.

Anyhow with that meeting he got the inspiration, and in future life he was a unique exponent of *Śrīmad-Bhāgavatam*.

That Śrīnivāsa coming from there, he, Narottama and Śyāmānanda, these three combined going towards Vṛndāvana. And when they reached some near about place heard that Sanātana Goswāmī has passed away.

So he was so much, he can chastise his own fate that, “Wherever I’m going the object of my desire is vanishing. So wretched I am here.”

Anyhow they reached Mathurā and heard that yesterday Rūpa Goswāmī disappeared.

Then what to do? With broken heart anyhow approached Vṛndāvana. At that time the *sandhya āratī* of Govinda was taking place in the royal temple of Govindaji. And for Rūpa Goswāmī, the founder, he passed away, so a big gathering there. And a most splendourous arrangement for the function. And seeing all these things, and the fatigue, the weariness of the way, Śrīnivāsa lost his senses and fell in a part of the temple when the *āratī* was going on. Lastly when he came to senses he found that Jīva Goswāmī with some attendants are nursing him and took him to his own temple.

And these three they lived there for some time. Narottama took initiation from Lokanātha, Śyāmānanda from Jīva Goswāmī, and Śrīnivāsa from Gopāla Bhaṭṭa. And Jīva Goswāmī in the meantime wrote many things, and Sanātana Goswāmī’s writings, Rūpa Goswāmī’s writings, and Jīva Goswāmī’s, all these collected was entrusted to these three. “Take them to Bengal and preach them there and keep it.”

These three took it to Bengal, and it was stolen near Bapura district by Birhambir. That also a leader of the hill tribes. But he was a devotee to a certain extent. Then it was robbed. They tried their best to search but failed. Śyāmānanda left for Midnapur side to preach there. Narottama also left to the North Bengal to do his work in his way. And Śrīnivāsa Ācārya who was the leader of them he could not go anywhere without the books. In his charge it was given by Jīva Goswāmī. So he was wandering nearby like a half-mad person.

Then that Birhambir who managed to rob those books by his men he had some attraction for *Bhāgavata* discussion, discourses. And one, his Guru was Vyāsa by name, he used to explain *Bhāgavatam* and Śrīnivāsa used to attend that class. And one day the Vyāsa who was explaining *Bhāgavatam* committed some mistake, and unconsciously Śrīnivāsa corrected that.

Then the attention of the public all fell on that half-mad young boy, young gentleman. “Who are you?”

Then he was compelled to divulge the whole secret. Then they told, “Oh, the books are here.”

Then they found the books. And Birhambir was his disciple. And the intimation went to Narottama and Śyāmānanda, the books were saved.

So we get Sanātana Goswāmī’s writings and Rūpa Goswāmī and we find with those books, scriptures, we can find to certain extent who they are, and what was their connection with Mahāprabhu, all these things. Our previous study was the day of Sanātana Goswāmī departure. But he has not departed, he has given us what he got from Mahāprabhu direct. For the period of two months Mahāprabhu infused His wealth in him. And he has given to us. And through that we can come to know what is he and what is Mahāprabhu, what is Vṛndāvana, what is Kṛṣṇa, Rādhā, all these things.

*vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum
andham kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum
āśrayāmi*

[“I surrender unto Śrī Sanātana Goswāmī, the *ācārya* of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love.”] [*Vilāpa-kuṣumāñjali*, 6]

Raghunātha Dāsa Goswāmī he has written this passage in *praṇāma mantra* to Sanātana Goswāmī. He’s saying, *vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam*. The juice of divine love and affection, *vairāgya-yug*, with a little tinge of *vairāgya*, indifference, added to that love. *Bhakti-rasaṁ prayatnair, apāyayam*. With much care he made me to drink, tried his best to make me drink. He forced to me to drink that *rasam* what is mixed with *vairāgyam*. *Prayatnair, apāyayam*. Whom, I was blind and also unwilling. My qualification was such that I do not know what is what. At the same time I have some propensity, I won’t take it. This was my tendency. Such an unwilling person who is blind, him, he managed to force to drink this *vairāgya bhakti rasa*. With the tinge of indifference, the sweetness of the loving service. *Sanātanaṁ taṁ*. That Sanātana Prabhu who was so well-wisher of the mankind, I show my obeisance to him.”

This is the *praṇāma mantra* by Dāsa Goswāmī. Baladeva Vidyābhūṣaṇa also has told:

govinda bidam nida rasita padam hastadi ratnadi vat [?]

tatvam tattva vidhutamam kṛta valay gaur dasayam cakrat [?]

“I show my obeisance to Rūpa and Sanātana. Who are they? *Govinda bidam nida rasita padam*. The Lord Govinda, Who is carefully served by Lakṣmī Devī, His consort. *Hastadi ratnadi vat*. Who Lakṣmī Devī herself wants to serve that Govinda. Such Govinda they have, such jewel, or gem, the Rūpa, Sanātana dealt Him as a jewel within the fist of their hand. This side, that side, below, up, side, all these things, they could show unknown and unknowable. The whole resources represented. The majesty are after Him. All the majesty of the world resources are seeking to serve the principle. And that unavailable, unknowable, unknown, that substance, that was shown to the public just as a gem in one’s palm, this side. So clearly they could describe what is indescribable. They have shown, given to understand what is unknowable. This is the position of Rūpa, Sanātana. He has dealt that the highest principle in such a way as an ordinary thing. That was the position of Rūpa, Sanātana. [?] Simply wonder. What they have done, simply wonder. [?] I bow down to them.”

This is Sanātana Goswāmī [?] said Rūpa, Sanātana about Dāsa Goswāmī, and Baladeva Vidyābhūṣaṇa.

Another you know, Swāmī Mahārāja has spread throughout the length and breadth that, *vande rūpa- sanātanau raghu-yugau śrī-jīva-gopālakau* .

[nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau]

[“I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinisingly studying all

the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 1.33, purport]

That is composed by Śrīnivāsa Ācārya. The Sad Goswāmī, led by Rūpa, Sanātana, they did so much service for the propagation of the divine cult of Śrī Caitanya Deva what is love, love, love. And not for the mundane purpose but for the highest being, highest absolute master. Kṛṣṇa conception in five full *rasa*, *mādhurya*, *vātsalya*, *sākhya*, *dāsyā*, *śānta*, all these, in a new colour, the highest Lord in such a new colour, in a new land, in a new view, they have very elaborately depicted.

One gentleman told that, “Twenty-four hours engagement with the Supreme Lord, it cannot be imagined in any conception of the existing religions in the world, cannot compare, conceive the possibility of twenty-four hours engagement in the service of the divinity. And that is also the wholesale, most comprehensive service, that every atom may be utilized in the service of the every corresponding atom of the Lord. This is inconceivable.”

And that has been given out by Sanātana, Śrī Rūpa etc., their group. So we invoke for their mercy.

*ārāadhanānām sarveśām, viṣṇor ārāadhanam param tasmāt parataram
devi, tadīyānām samārcanam*

[“Lord Śiva told the goddess Durgā:] ‘My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to

Vaiṣṇavas, who are related to Lord Viṣṇu.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 11.31*]

Of all sorts of worship, the worship of Viṣṇu is the highest. Again, more important to serve the worship of the servitors. If we can show our sincere heartfelt reverence for Sanātana Goswāmī, Rūpa Goswāmī and the direct *parikara* of Mahāprabhu, Mahāprabhu will be more pleased than if we try to offer our obeisance to Him. With this hope, by their grace, we are needy, in every respect, but our hope is, prospect in life is this, that our masters are so gracious and so magnanimous and so high. Anyhow fortunately we have come in connection with such great masters. This is our wealth, this is our fortune, this is our everything.

With this I like to conclude.

*vāñchā-kalpatarubhyaś ca [kṛpā-sindhubhya eva ca, patitānām
pāvanebhyo] vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura. *Āmnāyaḥ vira ata.*

Devotee: [?] So there is no more in ISKCON. They already have given a

letter, for the six persons. Even Vidagdha is, the last time he was entering, ‘Śrīdhara Mahārāja’s court there you should not come in the temple because you keep on talking with a number of disciples over here, so I don’t want to see you in temple.’

Śrīla Śrīdhara Mahārāja:

sve svehadhikāre yā niṣṭhā, sa gunāḥ parikīrtitāḥ [viparyayas tu doṣaḥ syād, ubhayor eṣa niścayaḥ]

[“Remaining fixed in the position for which one is qualified is considered virtuous. The opposite - accepting a position for which one is unqualified, while giving up a position for which one is qualified - is irresponsible and is considered impious. This is the conclusion of *Śrīmad-Bhāgavatam*.”]
[*Śrīmad-Bhāgavatam*, 11.21.2]

In their own position they’re doing. They’re also getting some sort of support from the common source.

Devotee: Gopāla Kṛṣṇa Mahārāja...

...

Śrīla Śrīdhara Mahārāja: The structure is there with him.

Devotee: ... Giriraja Mahārāja, one day he was asking me. I should say

that Giriraja Mahārāja, everything is going with Prabhupāda. Now you people are simply making a problem here as a material way.

Śrīla Śrīdhara Mahārāja: As politics. They wanted to put Bhāratī Mahārāja into jail. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: He was asking the spiritual name on the telephone. I said I will come in the temple and tell you spiritual name over there, not on the telephone.

Jayatīrtha Mahārāja: And a very beautiful name, there. I'm sure he will appreciate it. Acyuta Caitanya is a very beautiful name, I think.

Śrīla Śrīdhara Mahārāja: When a boy of five he called for explanation from his father, old father. "You say that Caitanya has Guru, Keśava Bhāratī. You're spoiling the whole world. Caitanya is the Guru of all Gurus. And you say that Caitanya has His Guru that Keśava Bhāratī, you're spoiling the whole thing." When he was five, Acyuta, the youngest son of Advaita Prabhu.

And Mahāprabhu took him on His lap after *sannyāsa*. First He took the child on His lap. "Advaita Prabhu is My father, so you are My younger brother Acyuta. In this way I adore you."

Acyuta Caitanya. Caitanya as worshipped by Acyuta, that Caitanya. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

I was told by someone, can't remember by whom, that Haṁsadūta Mahārāja is also delivering lecture that, “Śrīdhara Swāmī's advices are too high for us. So we request you to go through the works of Swāmī Mahārāja, our Prabhupāda, because you are not fit to study what Śrīdhara Mahārāja says.” Perhaps meaning about *mādhurya rasa* or so. That was told by him.

End of 82.07.07.B

82.07.08.A

Śrīla Śrīdhara Mahārāja: And Bhaktivinoda Ṭhākura has written in his aspiration for *dhāma līlā* that, “When the day will come that from near Śrīvāsa Aṅgan I shall look after that *sannyāsī* veśa of Mahāprabhu and try to bring Him to Śrīvāsa Aṅgan. Just as Mahāprabhu did in Purī, and the *gopīs* in Kurukṣetra. They left Kṛṣṇa but not in their same so they aspire after union only in Vṛndāvana. And Mahāprabhu in Purī also while taking from Jagannātha Temple to Guṇḍicā garden. With the same aspiration I'm taking Kṛṣṇa to Vṛndāvana as He promised in Kurukṣetra, He will come very soon to Vṛndāvana.”

Here Bhaktivinoda Ṭhākura he expressed his aspiration, inner earnestness. “That *sannyāsa* clad Caitanya Deva not desirable for us. We want that Gaurāṅga who continued *saṅkīrtana* day and night in Śrīvāsa Aṅgan. When I shall get that Gaurāṅga, home Gaurāṅga and not *sannyāsī* Gaurāṅga. It is giving much pain to the hearts of the devotees and He's practising penances, penances of a *sannyāsī* which the devotee cannot tolerate. So we aspire after that Gaurāṅga who was with the devotees of Navadvīpa, continued in *Nāma saṅkīrtana*.”

yadi anga ganga kari nama sankirtan antaranga sange kari rasa asvadhan [?] “That Gaurāṅga, *gr̥hastha* Gaurāṅga we want and not the *sannyāsī* Gaurāṅga.”

With this aspiration, *bhajana lālasā*, Bhaktivinoda Ṭhākura’s, it is mentioned there. The chariot pastimes if, should take place in Navadvīpa, then it should take place from Vidyānagara to Śrīvāsa Aṅgan, not otherwise. In consonance with the eternal *līlā* of Navadvīpa, a chariot as it was done in Purī, to take *sannyāsī* Gaurāṅga, that is, Dvārakā Kṛṣṇa, to Śrīvāsa Aṅgan, in Vṛndāvana [?] That was the idea of Bhaktivinoda Ṭhākura, he has expressed in *bhajana lālasā*, my greed of the process of *bhajana*. In *Navadvīpa bhajana lālasā*, he expressed his *lālasā* that, “These things are my inner aspiration.” Bhaktivinoda Ṭhākura expressed. You can go through that booklet, it is a songbook. And I do not know anyone who will come to satisfy that into practice, if anyone will come.

Jayatīrtha Mahārāja: He wanted to have Ratha Yatra from Vidyānagara to Śrīvāsa Aṅgan.

Śrīla Śrīdhara Mahārāja: Yes. You can find the reference in that book, *Bhajana lālasā* perhaps the name of his book, *Bhajana lālasā*. There we found it.

Jayatīrtha Mahārāja: Yes, we would like to do that very much.

Śrīla Śrīdhara Mahārāja: *Sannyāsī* Gaurāṅga there has been compared with, in this Dvārakā, some form, to the Navadvīpa *vāsī*, *dhāma vāsī*, Navadvīpa, not desirable. *Sannyāsa* is not desirable for the *parśada* of Navadvīpa, ‘that we lost Gaurāṅga.’ Just as Mahāprabhu went to help the other, so many souls, others in bondage. Kṛṣṇa also came out from

Vṛndāvana *līlā* to organize help, political help to the people at large to solve the administration, the Kāṁsa administration, Jarāsandha administration, _____ [?] And other administration at that time was very bad type, demonic type. So to release the public from that sort of maladministration Kṛṣṇa came out from Vṛndāvana to help the public. And here also Mahāprabhu came out of His Navadvīpa *līlā* to help the ordinary souls to get out from that bondage. But just as *gopīs* did not like that He will come out to help the public by improving the general administration of the country. So also Navadvīpa people did not want that Mahāprabhu leave Navadvīpa and He will go and He will work for the public throughout the world leaving them alone here. They could not.. [?]

Devotees: [?]

Jayatīrtha Mahārāja: Perhaps I'll go to Vidyānagara today.

Śrīla Śrīdhara Mahārāja: Your nature is always [?]

Devotees: [?]

Jayatīrtha Mahārāja: Rolling stock.

Śrīla Śrīdhara Mahārāja: Ready made seller.

Jayatīrtha Mahārāja: Easy to sell.

Śrīla Śrīdhara Mahārāja: To take the money and give the [?] Not any debt. What is that? Ready made sale, something, immediate. Whatever you think, you try to do it immediately, anywhere and everywhere. You're ready, you're soul is in your hand and you are ready to give it anywhere and everywhere, whoever demands it. [?]

Now I think your disciples are not in normal condition and their only help is you. So you should not delay to go to London or America so that they may be released from the present position as soon as possible. Then after a few months you may come. After the solution of this present problem, undesirable problem, you may come and live here.

Jayatīrtha Mahārāja: Thank you very much.

Śrīla Śrīdhara Mahārāja: I can't think that they're in Nepal, in Bangalore, here and there, they're expecting your grace, a drop of water they are waiting, and you are waiting here. It is a discord in me. They are fully dependent on you, so you should go hurriedly towards the west and to send some tickets or some money, anyhow, what is dire necessity in them, to do the relief work as soon as possible. *Bhakta sevā*.

Mahāprabhu gave the charge to Sanātana Goswāmī to look after His devotees.

kāñthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa / vṛndāvane āile tāṇdera kariha pālana

[Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, “All My devotees who go to Vṛndāvana are generally very poor. They each have nothing with them but a torn quilt and a small water pot. Therefore, Sanātana, you should give them shelter and maintain them.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 25.183*]

“My poor devotees, their wealth is only one *kāñthā*, to cover the body in the cold, and one water pot. These are the two wealth of My - one *kāñthā* and one *karaṅgiyā*. *Kāñthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa*. A very, very poor style they live. *Vṛndāvane āile tāṇdera kariha pālana*. When they go to Vṛndāvana you please look after them.”

That was the heartfelt request to Sanātana Gosvāmī from Mahāprabhu. The devotees are suffering. He can't tolerate.

At the same time He Himself says that, “I practice the austerity of a *sannyāsī* but My devotees cannot tolerate that. And they feel pain at their heart, and I can't tolerate their pain in the heart. As a *sannyāsī*, thrice taking bath and lying on the ground. Mukunda he does not say anything expressibly, but he's very sorry to see that, lying on the ground, and taking bath thrice, and taking some more limited diet. Mukunda can't tolerate, but he can't say anything. But I find that he's very sorry for that. And that sorrowfulness in him is very difficult for Me to tolerate. I can't.”

Hare Kṛṣṇa. Hare Kṛṣṇa. They're looking at your face.

madhavendra puri kabi sani thakur [?]

Just as the Gopāla in Govardhana, “When the day will come that Mādhavendra Purī will approach to take Me from this jungle and establish in a throne?”

So they’re also with that expression. “When Jayatīrtha Mahārāja’s help will come and relieve from this circumstantial trouble?”

Ha, ha. Gaura Hari bol. Gaura Hari bol.

And Jayatīrtha Mahārāja says, “Who is a genuine follower of mine, I want to test now.”

Devotees: (Group laughter)

Jayatīrtha Mahārāja: Śrī Kṛṣṇa Caitanya. I just pray for your blessings that I’ll become a genuine follower of yours.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Jayatīrtha Mahārāja: But so far since coming here I’ve been surrounded with auspiciousness. I’ve taken your *darśana*, I’ve gone to see Śrīla Bhaktisiddhānta Saraswatī Ṭhākura’s *samādhī*, and also Gaura-

Gadādhara Mandir. So perhaps I can still visit Vidyānagara and then plan my journey back, with your permission.

Śrīla Śrīdhara Mahārāja: [?] The aim to return, that is added. You go only to return.

Jayatīrtha Mahārāja: Gaura Hari bol. Hare Kṛṣṇa. I consider that your highest deputation. **Śrīla Śrīdhara Mahārāja:** The followers of Mahāprabhu, Navadvīpa is our home after all. **Jayatīrtha Mahārāja:** Thank you very much.

Śrīla Śrīdhara Mahārāja: You're more generous. Generosity mixed with sweetness. Vṛndāvana is sweet but Navadvīpa distributing, the distributor of that sweetness of Vṛndāvana, something more, *mahā-vadanyāya*. And that distribution both combined, the highest sweetness, the degree of the highest sweet *līlā*, that distributed here, the both party combined. With the consent of both the parties. The full positive and negative, distributing Himself.

svabhajana vibhajana prayojana avatārī

Jīva Goswāmī gives this adjective to Mahāprabhu, *svabhajana*. When He's worshipping Himself, serving Himself, that is the type of perfect *bhajana*. *Svabhajana vibhajana*, and He's distributing that to the public. And this distribution is the only end of His life, *prayojana*. What is the necessity of this Avatāra, to distribute something. What is that? His own *bhajan*. He's serving Himself and that type of service He comes to distribute here, and that is the necessity of His life. And He's not an Avatāra, but such Avatārī. That the highest position of Him, Avatārī, that from the highest position He's distributing Himself, not of any lower function or lower part. Everything is sweet, but still there is degree. And

when He's the highest degree Avatārī, at that time this has been the necessity of His incarnation, coming down here. Why? To give His own thing, what He does Himself, to distribute to others, all. *Svabhajana vibhajana prayojana avatārī*. That is Mahāprabhu described by Jīva Goswāmī.

So, such a magnanimous place where the highest thing is distributed, where shall I go to get, this place, Navadvīpa, Navadvīpa.

About our Guru Mahārāja I have written in a poem. *Gauḍe*, in Bengal, *gāṅga-taṭe*, in the vicinity of the Ganges, *gāṅga-taṭe*. *Nava vraja*, or *para vraja*, the higher Vṛndāvana, or new Vṛndāvana. *Nava- vraja-navadvīpa*. Then that is by name Navadvīpa. *Gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure*. And within that Navadvīpa area the Māyāpur, the part of the city. *Gauḍe gāṅga-taṭe nava- vraja-navadvīpa tu māyāpure*. Śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ. Who has established that great Maṭha by name Śrī Caitanya Maṭha. And the purpose of establishing that Maṭha was, *jīvaika-kalyāṇadhīḥ*. The only object in Him was to help the people at large, *jīvaika- kalyāṇadhīḥ*. Śrī siddhānta-sarasvatī-vidito. He was known to the public as Śrī Bhaktisiddhānta Sarasvatī by his name. *Vidito gauḍīya-gurvanvaye*. In the spiritual lineage of the Gauḍīya Vaiṣṇava his name was Śrī Bhaktisiddhānta Sarasvatī. *Vidito gauḍīya-gurvanvaye*. In the line of Guru of the Gauḍīya School. *Bhāto bhānuriva prabhātagagane rūpānugaiḥ pūjitāḥ*. And he shines just like the morning sun, *prabhātagagane rūpānugaiḥ*, like a sun in the morning sky, *prabhātagagane*. *Rūpānugaiḥ pūjitāḥ*. And he was worshipped and shown reverence by all the *rūpānuga* who could appreciate what Rūpa Goswāmī has given, the nectar, the type of nectar distributed by Śrī Rūpa Goswāmī, inspired by Mahāprabhu and deputed by Mahāprabhu to Bhaktisiddhānta Sarasvatī Ṭhākura.

And Kṛṣṇa Dāsa Bābājī recorded that in Māyāpur, in a stone. Kṛṣṇa Dāsa Bābājī, he appreciated my poems very much. And this poem, he has, I'm told in [?] or somewhere else, he has recorded in the Caitanya Maṭha.

gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure

śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ śrī siddhānta-sarasvatī-vidito gauḍīya-gurvanvaye bhāto bhānuriva prabhātagagane rūpānugaiḥ pūjitāḥ

["That great personality who resides in Gauḍa-deśa on the banks of the Gaṅgā in Navadvīpa, which is new Vṛndāvana and is known as Māyāpur, has manifest Śrī Chaitanya Maṭha and is the only person concerned with the real welfare of the living entities. He is known as Śrī Bhaktisiddhānta Sarasvatī who is in the succession of Gauḍīya Gurus; resplendent as the sun in the morning sky, he is worshipped by the followers of Śrī Rūpa Goswāmī."] [*Encounters with Divinity*, p 215]

Gaura Hari bol.

Jayatīrtha Mahārāja: Gaura Hari bol. Your poetry recitals are the most highly cultured that I've ever heard. In the west they have poetry recitals and highly cultured people attend those. But your poetry recitals are from the highest culture.

Śrīla Śrīdhara Mahārāja: [?]

Badrinārāyaṇa: He say, “In the west, they have poetry recitals, and very highly cultured people go there. But your poetry is the highest.”

Śrīla Śrīdhara Mahārāja: Poetry is readily appreciated by the devotees. [?] My Lord has appreciated, [?] Gurudeva, he appreciated my poetry. It is sweet as well as [?]

Devotee: [?] Jayadeva Goswāmī.

Jayatīrtha Mahārāja: He used to stay there in Chapahati.

Śrīla Śrīdhara Mahārāja: Sometimes.

Devotee: [?] He read the poem *Dāsa Avatāra Stotram*. [?]

Jayatīrtha Mahārāja: Yes, our Guru Mahārāja used to sing that many times also. He liked it very much.

Devotee: But Mahārāja's [?] is for...

Jayatīrtha Mahārāja: *Avatārī Stotra*.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari.

Jayatīrtha Mahārāja: *Premadhāma Stotram* is the highest poetry I've ever heard.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: [?]

...

Badrinārāyaṇa: Is there a stage in between *nāmābhāsa* and *ruci*?

Śrīla Śrīdhara Mahārāja: The stage of *anartha nivṛtti*, *niṣṭhā*. *Anartha nivṛtti* and *niṣṭhā* there should be the position of *nāmābhāsa*. *Niṣṭhā* means *nairantarya*, continuance of a connection with Kṛṣṇa, that is *niṣṭhā*. Continued, not [?] not cut, or forgetfulness. Continued memory of Kṛṣṇa, that is *niṣṭhā*. Before that the stage of *anartha nivṛtti*. So *nāmābhāsa* will be very near *anartha nivṛtti*. In the continuance of Kṛṣṇa *smṛti*, that real Kṛṣṇa, not this Māyāvādī Kṛṣṇa. His continued company, that is above *nāmābhāsa*, *śuddha bhakti*, His connection, but not very clear, but still it is Kṛṣṇa connection and no gap. Then *ruci*. The taste after that is called *ruci* proper, otherwise *ruci* coming and going, flickering,

that is not *ruci* proper. After continued connection then the coming, the advent of *ruci* is possible, not before that. Then that develops into *āśakti*, then to *bhāva*. In *bhāva* the practical Kṛṣṇa connection has come, touch, particular touch has come. Then that *bhāva*. [?] Just as blossoming stage.

Badrinārāyaṇa: Mahārāja, *ananya bhajana*?

Śrīla Śrīdhara Mahārāja: *Ananya bhajana*, that *niṣṭhā*, and the whole thing beginning with *śraddhā* also may be *ananya bhajana* where there is no possibility of the entrance of any other gods or entity within.

Within what the sun will do without. Within, *prema rasa*, that will soothe the body, whole thing. And what can do, the hot sun? I have experienced sometimes in the hot sun barefooted I'm going, chanting the name and meditating as if, while Mahāprabhu is going distributing the name in the south, Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa He. In this way going dancing distributing the name He's wandering in the south. That idea excited me very much, and I'm travelling barefooted and the sun hot. I felt that something oozing from my body and that is meeting the heat that emanates from the earth, something oozing, as if, from my body as if from my body something like gas oozing from my body. And that is meeting the heat and minimizing, the heat cannot touch my body. I had some experience once. Hare Kṛṣṇa. Gas is emanating and that is meeting with the heat of the earth. The heat does not enter my body.

Badrinārāyaṇa: Isn't there a story of Raghunātha Dāsa Goswāmī sitting in the sun all day doing

bhajan and Śrīmatī Rādhārāṇī came and held something over him to protect him.

Śrīla Śrīdhara Mahārāja: That is a higher thing, Dāsa Goswāmī. And we had experience in this way from a lower position. We should not expect that, Rādhārāṇī will come, or our Guru will come to relieve us from this variation. That is not desirable that they will come to serve us. Rather we shall go to serve them in their *bhajan*.

Devotee: Guru Mahārāja, I have one question. In the twenty third verse of the third chapter of the *Prapanna-jīvanāmṛta* in one verse it is described in the commentary by Śrīla Bhaktivinoda Ṭhākura that it says here, “Abandoning all of these processes, I glorify the qualities of the personality of faith by whose mercy devotion can be attained.” Can you please explain...

Śrīla Śrīdhara Mahārāja: What is the Bengali there, or Sanskrit?

Śrīla Govinda Mahārāja:

*gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane [svamantre śrī-nāmnī
vraja-nava-yuva-dvandva-śaraṇe sadā dambhaṁ hitvā kuru ratim
apūrvām atitarā*

maye svāntarbhrātaś caṭubhir abhiyāce dhṛta-padaḥ]

[“O mind - my brother! I fall at your feet and implore you: ‘Give up all

pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth or pure *brāhmaṇas*, the *Gāyatrī mantra*, the Holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā- Govindasundara.”] [*Śrī Śrī Prapanna-jīvanāmṛtam*, 3.23]

Śrīla Śrīdhara Mahārāja: Oh. That is by Raghunātha Dāsa Goswāmī. You say Bhaktivinoda Ṭhākura?

Śrīla Govinda Mahārāja: No.

Devotee: There’s one commentary, there’s a comment on this verse.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura?

Devotee: Yes. And he says...

Śrīla Govinda Mahārāja: [?]

Śrīla Śrīdhara Mahārāja: [?] What is the difficulty?

Devotee: He says here...

Śrīla Śrīdhara Mahārāja: Attention to *vipralambha*, why a Vaiṣṇava...

Śrīla Govinda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: What is your point?

Devotee: I'm asking the question, he says here, "Abandoning all these processes, I glorify the qualities of the personality of faith, by whose mercy devotion can be attained." Can you please explain the personality of faith.

Śrīla Govinda Mahārāja: Oh. *Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare*. [Śrīla Bhaktivinoda Ṭhākura has written: "Giving up everything, let us sing in praise of Śraddhā Devī, faith, whose grace can take us to Kṛṣṇa."]

Jayatīrtha Mahārāja: It's been translated as the personality of faith, Śraddhā Devī.

Śrīla Śrīdhara Mahārāja: Faith is producing, in one word, the faith is producing all these things. What is that faith? First we must have faith, and by the grace of faith we may have so many things. So by the very foundation he's trying to concentrate all his attention and devotion towards the foundation.

Just as Rāmānanda Rāya told, “When again that Yugala Mūrti will come to reveal in my heart I shall try to worship, *sei-kṣaṇa-ghaṭī-pala* [Caitanya-caritāmṛta, Madhya-līlā, 2.38] without minding what the time is producing, without minding that, I shall give my attention to the time only, which can produce that.”

In this way the basis. *Ihāṇ mālī sece nitya śravaṇa kīrtanādi jala.*

[tāhāṇ vistārita hañā phale prema-phala, ihāṇ mālī sece nitya śravaṇādi jala]

[“The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.”] [Caitanya-caritāmṛta, Madhya-līlā, 19.155]

The creeper of devotion has grown and has reached the feet of Kṛṣṇa, so far progress. But the *mālī*, the gardener, he will be more attentive to pour water into the root of the creeper, the foundation. Then automatically they will be enlivened, and I shall get the result, but not direct.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura says: “Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn.”]

If I give attention to the upper side more, it will disappear. Always towards

dāśya, service, towards foundation. And indirectly everything will come to me. *Vicakṣaṇa kari'*, *dekhite cāhile haya, haya ākhi- agocara* . Whenever I shall try to derive some consequence direct from the effect, it will disappear. But I shall to engage myself only in the service, of the lowest service, and that will grow more and more. *Dainyam*. Get yourself lower. To take Name, automatically the other things will come. But you neglect the foundation, everything will disappear. That is the idea. Always your attention should be drawn towards the lower form of service.

Rādhārāṇī says, “He wants to enjoy Me, but My attention is always to serve Him, not to be a partner of His enjoyment.”

That should be the attention always, *dāśya*. Pour water into the root. That is the nature of *śuddha bhakti*. *Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi*. Śraddhā Devī, it is all her product. If she's withdrawn, everything gone, finished. So I shall try my best to keep up my gratefulness, thankfulness, to the very foundation by whose grace I may hope to have so many things. It is not mine. It belongs to Śraddhā Devī, *svarūpa śakti*. I'm *taṭasthā śakti*. All the wealth belongs to her. Yogamāyā, *svarūpa śakti*, Śraddhā Devī. By her grace I think that I have got so many things. But this belongs to her. I should not be ungrateful to her. I may be fully awake that it's only through her grace. This is all the extended grace that I get, not a matter of right. I must be conscious of the fact, all through. It is the wealth of my Gurudeva, *śraddhā*. I should be wakeful to this truth. And it concludes to *parakīya* again. It is very clear there, it does not belong to me. Any time I may lose, very rare. Only the chance is producing. I'm not fit. I have no right. So rare. And so with that attention we shall try to attain, to connect. *Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare*. Fully awake to the fact.

End of 82.07.08.A

82.07.08.B_82.07.09.A

Vidagdha-Mādhava: Vidagdha-Mādhava Dāsa. One question. With all this separatism, this secular feeling, within our own camp, how can we preach *sanātana dharma* as the solution to so much separatism, so much fighting in the material world, when there's so much problem within our own camp?

Śrīla Śrīdhara Mahārāja: This is natural. When from provincial view creates some difficulty, from universal it is all right.

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet / ato hetor ahetoś ca,
yūnor māna udañcati*

[“Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa.”] [*Ujjvala-nīlamanī*]

Even in higher *prema*, love divine, we find difference, and some antagonistic feeling, and some competition. It is the very nature of dynamic system. But when it is seen from provincial interest it seems undesirable. But from the universal interest, everything is all right, it is this way.

Jayatīrtha Mahārāja: I had the same feeling about the situation.

Śrīla Śrīdhara Mahārāja: Both universal and provincial, both continuing, as eternal process of *līlā*. *Aher iva gatiḥ premṇaḥ*. Rūpa Goswāmī says, just as the serpent does not go straight, it is in this way, in a curved way. It is natural to him, to the serpent, to go in a crooked way, not straight. So also the nature of the *prema* or Kṛṣṇa *śakti*. Thesis, antithesis, synthesis, that is the process by which the whole world is producing, or is moving. When from the standpoint of provincial interest then it is eliminating. And from the higher universal interest it is justified. Helps progress, helps *līlā*, helps to taste the intensity of *rasa*. It is not only undesirable but it is desirable for the whole movement. Thesis, antithesis, synthesis, in Hegelian style. Rūpa Goswāmī even in the higher layer it is so, *aher iva, svabhāva*, this natural movement is in a crooked way. And He's pleased by that. If an anti party, an opposition party is there, it is for the benefit of the cause, the anti party is there. Anti party also helps the positive, the main party is helped by the anti party in indirect way. So it is direct and indirect. In *Bhāgavatam* [1.1.1] '*nṣayād itarataś, itarataś*, that is indirect cannot be eliminated, it is there. And the fullest harmony it is included.

Vidagdha-Mādhava: Is there some platform everyone can agree on, even though there is diversity and opposition?

Śrīla Śrīdhara Mahārāja: Yes. From the position of Kṛṣṇa. Two branches and this is enjoyed by this, and two hands enjoyed by the body, in this way. Where they may combine, that enjoys both parties, different functions. Difference is enjoyed by the common. In this way it goes to the prime cause. In the absolute, everything has got its position of utility. Not only undesirable but utility. *Māyā* has got its position. On the whole *māyā* has got its necessary position. In general, but with the absolute will

anything and everything may happen. In a country the prison house has got its position though it is undesirable. It's a necessity in the system.

...

Vidagdha-Mādhava: Even though there's opposition, there's no enmity, is there enmity between parties?

Śrīla Śrīdhara Mahārāja: Opposition enhances the *līlā*, the pastimes. For the very nature of pastimes opposition is a necessary part.

Vidagdha-Mādhava: Is their enmity between parties?

Sridhara Maharaja: So called enmity, that can be minimized by Yogamāyā, that higher potency, only to please Kṛṣṇa. It is designed and the design is eternal. It is necessary by Yogamāyā to create the opposition, and the gradation in the opposition, and gradation in the positive line also. It is such. And after all it is beyond our conception, *acintya bhedābheda*, *bhedābheda*, everywhere, common and difference everywhere. And the position of them is unthinkable. Mahāprabhu in a very small sentence has expressed. Don't go to dash your brain against that. It is not to come within your brain. It is incomprehensible. Your brain is not comprehensive to catch that, it is *acintya*. You leave it to the infinite. All mathematics cannot be solved, left to infinite. Leave it to the infinite, inconceivable. Don't go into any details. There are other business by which you can thrive more, not by this.

*jñāne prayāsam udapāsyā namanta eva, jīvanti [san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye
prāyaśo 'jita jito 'py asi tais tri-lokyām]*

(In the *Śrīmad-Bhāgavatam* [10.14.3] Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa):

[“Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”]

Oh, it is unknown, unknowable. What I have got in my quota, I must utilise my energy in that. That is the best intelligence.

...

...he has asked to observe some restriction about our movement, favourable to our devotional life. Generally this privation is not the end of our life.

*ārādhito yadi haris tapasā tataḥ kiṁ, nārādhito yadi haris tapasā tataḥ
kiṁ antar bahir yadi haris tapasā tataḥ kiṁ, nāntar bahir yadi haris tapasā
tataḥ kiṁ*

[“If one is worshipping the Lord properly, what is the use of severe penances? And if one is not properly worshipping the Lord, what is the

use of severe penances? If Śrī Kṛṣṇa is realised within and without everything that exists, what is the use of severe penances? And if Śrī Kṛṣṇa is not realised within and without everything, what is the use of severe penances?”] [*Pañcarātra*]

Ārādhito yadi haris tapasā. If Hari is served, if Kṛṣṇa is satisfied, what is the necessity of penances? *Nārādhito yadi haris*. If without penance Kṛṣṇa can be satisfied then that sort of penance is unnecessary. *Yadi haris tapasā*. *Nārādhito yadi haris tapasā tataḥ kiṁ*. If we cannot satisfy Hari, satisfy Kṛṣṇa, what is the necessity of penances as we find amongst the so many atheists, Buddhists, Jainists, all these? They have no recognition of Hari. Only some sense and any other penances of life, this anti enjoyment campaign. Negative side, enjoyment is that, and take the reaction. But above all the harmonizing principle is there and His will is all in all. Such conception is wanted there. So *ārādhito yadi haris tapasā*, if Hari is not satisfied then what is the necessity of taking so much trouble, every point in the austerity and so much penances. Hari's position.

mayā tatam idaṁ sarvaṁ, [jagad avyakta-mūrtinā mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]

[“In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity.”] [*Bhagavad-gītā*, 9.4]

“I'm everywhere and nowhere. Everything in Me, nothing in Me. Try to understand My mystic position.”

So, for the satisfaction of Him such principles which is transcending all

these phenomenal conception existing. If we cannot catch Him, these atheistic penances, what value they can fetch? *Ārādhito yadi haris tapasā tataḥ kiṁ, nārādhito yadi haris tapasā tataḥ kiṁ, antar bahir yadi haris tapasā tataḥ kiṁ*. If anyone can find Hari is within him and without, overflowing consciousness of Hari, everywhere, *tapasā tataḥ kiṁ*, what is the necessity for going to run after the phantasmagoria of austerity? *Antar bahir yadi haris tapasā*. If Hari is not within and outside how we find? Then also what is the necessity of penances. Hari is all in all and His satisfaction should be marked. That is the aim of our life. This is Vaiṣṇavism, above all. Above all calculation. He's everywhere, He's nowhere.

Such existence we are to trace. It is very difficult, and also it is told to be very easy, sahaja. Sahajata, the adaptability. The fitness is within us. That is our *svarūpa*. This is in our *svarūpa*. The possibility is there. So with that thread we are to go in touch with Him. That is *śraddhā*, that is faith. That is subtle most faculty, or function, or enquiring principle, that is there, the faith, *śraddhā*. We may be afraid of our credulity. Whatever we find we shall believe that, we shall take that, we shall devour that. We shall lose our energy after that. That carelessness, we are very much afraid. But at the same time we have to understand that what little faith we can have. What is our position in this universe? How much it is possible for us to know, how much possible? How much possibility in this small spot it is within me, my consciousness, meagre consciousness? The infinite possibility is there, and how much my faith may misguide me. What the faith can understand and expect, more than that, *crores* times, million times more than that there may be existence of type. What is non believing. So faith in the positive direction, everything.

Everything may be possible in Him. "I am everywhere, I am nowhere. What does that mean? That in your case I may be nowhere. In your tiny brain, puppy brain, how much you can be expected to try to understand. So I'm nowhere means that beyond the jurisdiction even of your faith, supposition, I'm there. I'm everywhere, I'm nowhere. Everything in Me, and nothing in Me. Everything in Me but still he may not know. A particle or stone may not know Me. Then he says, no, He's not in Me, not conscious that he's My dependent. He's staying on Me, I'm his support."

*aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate iti matvā bhajante
mām, budhā bhāva-samanvitāḥ*

[“I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone’s worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever.”]

[*Bhagavad-gītā*, 10.8]

“When they come to realise that I’m the origin, I’m the sustainer, I’m there. It is My *līlā* in all respects. When they come to understand this, then *bhāva-samanvitāḥ*, no necessity of any penances. They come as *bhāva-samanvitāḥ*, by faith, and the result of faith is love. Cannot be otherwise. Faith is the basis of love, *rāga, anurāga*.”

*aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate iti matvā bhajante
mām, budhā bhāva-samanvitāḥ*

“Not much formality there, but they come with their whole heart towards Me, wholesale embrace, welcome, they come to welcome Me, to embrace Me with their whole heart when they come to know that I am everything. I am everything so automatically the natural love will flow

towards Me.”

That is the gist. That is the important essence of every conscious unit, is love, flow, *prema*, *priti*, attraction, wholesale, *ātma-nivedanam*. To surrender. If we can find any person who can make or mar, my whole fortune is in his hand, if we can know then we cannot but surrender to him for my every success. That is the natural thing.

So penance, *cāturmāsyā* penance, that has got also some necessity in the beginning, because we are under at present, such a plane that we do not know without enjoyment. Always calculating what benefit we can derive from that, going to have a connection with anything, the second thing, how much benefit I may derive from it. It is natural. So just to check that, to check that natural irresistible attempt in our present position, some restraint is necessary. So the *śāstra* has come with so many restrictions, don't do this, don't do that. Some also concerning our health in this rainy season. And also some necessary indirectly to help our cause. But if it is connected with Viṣṇu, with Kṛṣṇa, with Hari, then that has got really, surely, some value.

Once when we were in Purī this Caitanya Maṭha had its own cultivated field. And there was_____ [?]

and other things which was barred in this *cāturmāsyā*, went to Purī. Prabhupāda told, “Oh, from *dhāma* it has come. So no restriction of *cāturmāsyā* [?] Mahāprabhu's own field, and His own men have cultivated and produced this, so we must take this, exceptional case. In this way. *Ārādhito yadi haris*. With connection with that *ārādhito* we shall take penance so much what is necessary to help us in the service of our Lord.

There was a story of a sycophant, flatterer. In ancient times the Nawabs

were there and they had some sycophant, flatterer. Perhaps one flatterer dead so in his place another recruitment is necessary. So many candidates have come. The Nawab is asking, “Will you be able to do this service?”

“Yes sir.”

“I think you may not do.”

“No, no, I shall do. I shall be able to do the service you want.”

Then left him, asked another man. “What do you think? Will you be able to do the service properly?”

“Yes sir, I think I shall do.” “Yes, you will be able to do?”

“Yes. Surely I shall be able to do.” “I think no, you are unfit for it.”

“Yes sir, I’m also thinking like that, I’m unfit for this.” “No, no, you will do it very well.”

“Yes, I must do very well.” “Appoint him.”

So, our position is such, surrender means such. Only the master consciousness, the master consciousness. Whatever He demands we have to do. Forgetful of the circumstances and our relation with anything, in general, in higher position also. When they can oppose for the purpose of the prestige of their own superiors, even they can oppose Kṛṣṇa. That is a very high position. Just as Lalitā Devī’s function. Always for partiality towards Rādhārāṇī, and fighting with Kṛṣṇa, to win the cause for Rādhārāṇī. That is also we are told. So that is in high position. That has got another nature.

But generally for the beginners, we do not know anything, neither enjoyment, nor renunciation. The reactionary school, they advise us to take the path of renunciation, and then in the last that *samādhī* means zero, no personality. Personality is buried. And within they say vague

conscious region, Virajā, Brahmaloḥa. The extreme case of renunciation is just like in deep sleep. If we are awake, then we come in connection with something, and that is material world of exploitation. We will lose. Whenever we are awake we will come *dvitīyābhiniveśataḥ* [Śrīmad-Bhāgavatam, 11.2.37] and the world of enjoyment we will lose our position. So eternal slumber, *samādhi* means, no personal awakening, consciousness with the environment, renunciation.

So neither renunciation nor enjoyment. *Murari sthitiya pantha* [?] Use everything, try to see the connection of everything around you for the service of Kṛṣṇa and engage yourself in that. And as your existence is necessary, for the service, you are at liberty to accept from His store whatever will help you to get the best service. That is the main principle of Gauḍīya Vaiṣṇavism. Not much austerity and not enjoyment. What is necessary.

Once Prabhupāda told us when we were in U.P. in Naimiṣāraṇya the *sevāka* there they wrote a letter that, “Our number is less if we go for collection then the cooking department is disturbed, so we have appointed a cook for the *āśrama*.”

Prabhupāda wrote in reply, “Yes, engage a cook and ask him to prepare good dishes for Kṛṣṇa and for *prasādam* automatically to you, and try to do service also very well. _____ [?] Take good *prasādam* and do also good service. That is our creed. The service is all important and if good food can help us for that, we don’t deny that food, we shall accept.”

Once told that the ant eats very little, but it may bite the devotees. Kṛṣṇa Himself can bite. But the elephant eats much but elephant may bear on his back the Rādhā-Govinda Vighraha and His devotees. So because the elephant eats much, that is not to be considered in the infinite. The ant eats very little, that has got no value, in the infinite. What is the utility, where we find the utility in the service of Kṛṣṇa, that is to be reckoned,

that is to be considered. Not less eating or much eating, that is not. Whatever is favourable for the service of Kṛṣṇa, that is our main guidance in our life, about the, from the store of Kṛṣṇa.

Asura dvitiya abhay kṛsne bandha [?] The demons are exploiting what is meant for the service of Kṛṣṇa. So the devotees they should take anything and everything from His store and render the highest possible service to the Lord. That is the principle of life and generally in Gauḍīya Vaiṣṇavism, the *viddhi* and *anurāga*, and higher things.

Mahāprabhu, as He had to take the role of a *sannyāsī* what was not necessary, but He took this advantage. Because the preachers at that time they were all *sannyāsīs* generally. They hold the upper position of the teachers, spiritual teachers of this life, so Mahāprabhu accepted that advantage and took *sannyāsa*. As He took *sannyāsa* so He had to observe to certain extent the practices of the *sannyāsī*. So He's seen to observe this *cāturmāsyā*. Taking that advantage He preached against them, had to preach against them.

Just as Rūpa, Sanātana, they have recommended *yukta-vairāgyam*, but they themselves practised much austerity in their life. Because they had to keep the position in the society of a leader amongst the preaching staff, of then India. They observed so much austerity that even the worst Māyāvādī they also could not do so, so much austerity. But from that position they have recommended, this is nothing. *Ārādhito yadi haris tapasā tataḥ kiṁ*. *Yukta-vairāgyam*, not this *phalgu-vairāgyam*. But to make this maxim accepted by the society, they had to observe the highest standard of austerity.

_____ [?] Not under the shade of a single tree more than a day. No attraction. Sometimes every day under a new tree, under the shade of a new tree. Always changing.

_____ [?] No fixed place to stay. "Then the next day we

shall get some more comfortable arrangement.” No. Every day a new place under the shade of a new tree. That also they showed like that.

And Dāsa Goswāmī, Rādhā Kuṇḍa, on the banks of Rādhā Kuṇḍa Mahāprabhu discovered a paddy field. That is Rādhā Kuṇḍa concealed. And when Mahāprabhu He was circumambulating that Vraja maṇḍala at the Govardhana He intuitively went to some place and where is Rādhā Kuṇḍa He was searching for, then none could say where is Rādhā Kuṇḍa. Then suddenly from His trance He came out and in a paddy field there was some water, took water on His head and began to chant the *stotram* of Rādhā Kuṇḍa as is mentioned in *Padma Purāṇa*. And that place was located as Rādhā Kuṇḍa after that. And Dāsa Goswāmī was there. By the help of some merchant that was dug into a tank, and Rādhā Kuṇḍa came out to our vision. And Dāsa Goswāmī lived there without any care where he is.

Sanātana Goswāmī had this responsibility as asked by Mahāprabhu, “Please look after My devotees that go to Vṛndāvana.” Mahāprabhu had the highest faith in Sanātana Goswāmī’s organizing capacity. So the general maintenance and other help was entrusted with Sanātana Goswāmī. “You should look after My party whenever they go to Vṛndāvana.”

So he was wandering, and where is who, he used to take note, and as much possible help for them. One day he’s going in search of Raghunātha. He’s very fond of self abnegation, too much. He did in

Purī. Here also he has come, must do that standard. So he found that he’s sitting unmindful on the bank of Rādhā Kuṇḍa. Whether a tree, or not tree, anywhere he’s sitting and thinking and thinking not conscious about the external world. Sanātana Goswāmī stood before him. Anyhow he came to understand, found, showed his respect.

Sanātana Goswāmī also noticed that one tiger is coming and taking water from Rādhā Kuṇḍa, took and went away. And Dāsa Goswāmī he does not know what is happening there, in this way. So that excited Sanātana Goswāmī and he came and proposed to Raghunātha, “It is my order you should live in a cottage and never under the sky. It is my order. You will have to do it.” Then of course he was the senior God-brother amongst the followers of Mahāprabhu and the responsibility of the whole Braja maṇḍala devotees entrusted on him. Dāsa Goswāmī could not but obey his order. And Sanātana Goswāmī managed to construct a thatched cottage and Dāsa Goswāmī when ordered you must remain here.

*mahāprabhura bhakta-gaṇera vairāgya pradhāna / yāhā dekhi’ prīta hana
gaura-bhagavān*

[Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu’s devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.] [*Caitanya-caritāmṛta*, *Antya-līlā*, 6.220]

This high class of abnegation was shown by the Goswāmīs. But what he has written in their book, they themselves practised a high order that astounded even the Māyāvādīs, the Buddhists, the Jains. But there from they wrote that this *phalgu-vairāgya* is of no use, *yukta-vairāgya* as advised in *Bhagavad-gītā*. Whatever will be necessary to render the maximum service of the Lord you should accept that. It is individual, not sectarian. A man who is a little sick, his diet should be something else. And a man healthy he should be according to his own suitability. In this way *yukta-vairāgya*. In *cāturmāsyā* also, everywhere, no austerity, no penances, that is our end of life. But our end of life to satisfy Kṛṣṇa and His devotees, His bona fide devotees,

and we must make adjustment with the environment, with that end in our lives.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol. [?]

Kārttika māsyā generally is given more attraction, Kārttika, from Kīrttikā. The Dakṣa Prajāpati had...

End of 82.07.08.B_82.07.09.A

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Śrīla Śrīdhara Mahārāja: ...Mahādeva, Śiva. The Kīrttikā, Āśvinī, Varuṇī and Kīrttikā (aka Kīrtidā), the third name, daughter of Dakṣa that is. And it was a fashion in Vraja-maṇḍala to name the girl according to the name of these girls of Dakṣa Prajāpati. So Rādhārāṇī's mother's name was Kīrttikā, Kīrttikā, and Rādhārāṇī is called Kārttikī, Kīrttikā, born from Kīrttikā. In that sense She's known as Kārttikī, so Kārttika. Sanātana Goswāmī has given the clue that, *māsānām mārga-śīrṣo 'ham*.

[bṛhat-sāma tathā sāmnam, gāyatrī chandasām aham māsānām mārga-śīrṣo 'ham, ṛtūnām kusumākaraḥ]

[Of the hymns in the *Sāma Veda* I am the *Bṛhat-sāma*, and of poetry I am the *Gāyatrī*. Of months I am *Mārgaśīrṣa* [November-December], and of

seasons I am flower-bearing spring.][*Bhagavad-gītā*, 10.35]

Kṛṣṇa says, "That from all the months the Mārga-śīrṣa month represents Me."

And Kārtika [Oct-Nov] just before Mārga-śīrṣa, Mārga-śīrṣa, Kārtika, then Agrahāyana, aka Mārga- śīrṣa. So Kārtika has some reason to be conceived as representing Rādhārāṇī, as Kṛṣṇa represents Mārga-śīrṣa. Just before that month Kārtika that is...*ravistarta devata* [?] The Devī, the Goddess, representing that portion of the year goes to represent Rādhārāṇī, so Kārtika-māsya.

Ūrjeśvarī also a name of Rādhārāṇī, *ūrjaḥ* means resources, all the resources culminates in Her, She commands the whole resources, the *śakti*, *śakti*, the power, the resources commanded by Her, so, Ūrjeśvarī, Ūrjarvṛta, Kārtika *vṛata*, that going ultimately to the connection of Śrī Rādhikā. So Vaiṣṇavas they give much stress to observe that month, especially with the aspiration of satisfying Rādhārāṇī, to attain Her service and the service of Kṛṣṇa.

And also we are told in that month, *gopīs* they worship Kātyānanī, observe that month with the internal object of satisfying the Devī that they may...

nandagopa-sutaṁ devī patim me kurute namaḥ

...That was their internal prayer to the Devī, "Deva Yoga-Māyā, please manage such a way that we can have the service of the son of Nanda in our own hearty way." With that prayer the Kārtika *vṛata* was observed by them. And we also give some special stress in the observation of the *caturmāsya*, the last portion of the Kārtika *vṛata*. And that is exclusively

connected with the service of the *gopīs*, Rādhārāṇī, and Kṛṣṇa. Kārtika, the last month of *caturmāsyā*. More of the most attention is given to that and well, and *Śrīmad-Bhāgavatam* also comes to encourage us in the line of *gopī*, Kātyānanī *vrata*. With that spirit within we observe the last month more attentively, *caturmāsyā vrata*.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vedi samasturi rahami bahadho [?] *Śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61] *Veda* means revealed truth. No truth to be expected to be found here. This is all misunderstanding, provincial and local interest. Beyond that nothing can be conceived here. So absolute knowledge must come from another part of this world, so revealed truth, that is our only solace, that is our only support. Revealed truth, that is called *Veda*, *Veda*, no risk, *Veda* means *jñāna*, no risk. *Veda* means know. No rhyme, no reason. When a guardian says, commands something to the child, he does not come with any reason, "Oh do this." And the mother to the child, "Do this boy, do this." No rhyme, no reason, no logic or nothing. So also *Veda* comes with command, affectionate command, "Do this." *Veda*, no risk, *Veda* means know, know. "What I say this is the fact, don't challenge. The equipment you have got to challenge that is all futile, all false, so don't come my child to challenge what I say. Please know this. That is *Veda*. All the revelation, revealed *śāstra*, they try to show Me only." *Aham eva vedyo*, "They say that I am to be known."

[sarvasya cāham hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanam ca vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]

[I am situated (as the Supersoul) within the heart of all souls, and from

Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - *Vedavyāsa*, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

yasmin vijñāte sarvam evam vijñātam bhavati yasmin prāpte sarvam idam prāptam bhavati tad vijijñāsasva tad eva brahma

"You are searching this and that, this is all futile, only try to know Me, know Me, everything is known. Your searching life will be finished. No longer will there be any necessity of searching if you can know Me."

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

"Only your quest will be stopped when you come to such a stage." *Bhidyate hṛdaya-granthiś*. There is, "Your heart is sealed, that seal will be broken." *Bhidyate hṛdaya-granthiś*. "There is a tie and that will be torn, the flow will come out towards Me. Your heart will say, heart. If it is in bondage, if it is unloosened, untied, the easy flow, natural flow will come to Me. *Bhidyate hṛdaya-granthiś*. That tie is removed and the heart will flow with love towards Me. *Chidyante sarva-saṁśayāḥ*. Your searching troubles will be finished, no other search will be necessary. Searching for

better, always searching for better, better, better, that will come to an end, stop. *Kṣīyante cāśya karmāṇi*. Your previous connection with the environment that will also vanish. Your obligation for your previous life, your obligation to the environment will also disappear. *Mayi dṛṣṭe 'kḥilātmani*. When you will find that I'm everywhere, I'm the party with whom you are to deal with. So I can satisfy you only, wholesale satisfaction."

As our Guru Mahārāja told, "If there is any fire, don't try to extinguish the fire, and then come to Kṛṣṇa. No, no necessity of extinguishing fire, no necessity. All your internal necessity is with Kṛṣṇa and you go to extinguish fire, that you have some necessity with the thing that is going to be burned, no, no, no necessity there. The whole world may be reduced to ashes, you won't lose anything. All your necessities is in the holy divine feet of Kṛṣṇa, He can supply, He can capture, He can give you fullest engagement, fullest engagement. Naturally your relation with Him is such."

Kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'kḥilātmani. "Wherever you cast your glance you will see I am the party there, I am there, I am there." We want to do good to others, He will say, "I am there so your attempt to do good to others is not necessary, I am fully conscious of his benefit, so you will owe nothing, nothing."

He has got the best interest and best liking for everyone. He's there, so all stopped, and you and myself, others subsidiary, in this way, in a general way. Then again readjustment through Yogamāyā, in a group of service, that with another thing will come. Everything similar but not same, same and not. Satisfaction crossing that layer of satisfaction again dissatisfaction. I'm not getting the service of Kṛṣṇa. Not a drop to drink, only hankering, hankering, increasing hankering. How can I get a drop to drink of this nectar? That will be another thing, *cid vilāsa*.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Know, and Kṛṣṇa's aspect and different aspects will be unfolded to our hankering and we will find infinite love.

Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Vidagdha-Mādhava: Guru Mahārāja, is it true that by practising *caturmāsyā* during the month of Kārtika in the holy *Dhāma* one receives the benefit of the whole *caturmāsyā*, as if one practised for four months, is that true?

Śrīla Śrīdhara Mahārāja: Ha, ha. That depends on the quality of observance. Only one day, one seconds observance may cover the whole. Intensity and quality. Quality means to get us relief from the mathematics.

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhyā nāhi tata pāpa kare

[No sinner can commit as much sin as one Name of Kṛṣṇa can destroy.]
A sinner cannot commit so much sin as much can destroy one Kṛṣṇa *Nāma*.

nāmno 'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ tāvat karttuṁ na śaknoti pātakam pātakī janaḥ [Kūrma Purāṇa]

[The sinner cannot commit so much sin, what even one word, the Divine Word, the Divine Name can.] Still we are requested to take one thousand names, one *lākh* names, sixteen rounds, all these, what does it mean? These are necessary for the lower order, but our attention should be with quality. That one Name can do so much that *crores* of Names cannot do. *Nāmāparādha*, *nāmābhāsa* etc, and even in Name there is also distinction. *Tuṇḍe tāṇḍavinī ratim vitanute*. Yaśodā taking the Name of Kṛṣṇa, Rādhārāṇī takes the Name of Kṛṣṇa, the volt, how much volt is there, that is inconceivable to us, the voltage.

tuṇḍe tāṇḍavinī ratim vitanute [tuṇḍāvalī-labdhaye karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅgāṁ kṛtim no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī]

[When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth.] [*Vidagdha-Mādhava*, 1.15]

They can't reach the standard of taking the Name, from beforehand all this is.

karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅgāṁ kṛtim no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [*Bhakti-rasāmṛta-sindhu*, 1.1.11]

If they're of, *anyābhilāṣ*, fleeting desires, that is whims of every individual, disorganised. The *karma* which is recommended with connection of revealed truth, and also considering our stage, something common has been, a mixture has been produced, do this, this, this. A certain percentage of devotion is there but more this, the objects of this anomalous world. Then *jñāna*, *karma*, *jñāna*, there we can know, we can know only mortality of this world, so we should not keep our connection with the world of death. We must go above death, otherwise cannot be happy. With that proposal the knowledge comes, *jñāna* and *yoga* also. Anyhow to get out of the difficulty of death, to drive the death, that is the be all and end all of our life that should anyhow to save from the clutches of death, mortality, chain of these things, to get out of the negative side. *Jñāna-karmādy*, *jñāna* means *yoga* and *śaithilya*, our idleness, apathy, all these.

Ānukūlyena kṛṣṇam, not *pratikūlyena*, desirable, but *ānukūlyena-kṛṣṇānu-śīlanam*. Cultivation of Kṛṣṇa means service of Kṛṣṇa. Our normal relation with our higher existence only can be that of service, not otherwise, so to take that path and go ahead anyhow. Calculative, and

then we shall come to such a stage that it will be automatic we find within us, spontaneous. That is of love, a labour of love, loving service. That will be its own food, the food, clothing, shelter, everything is there, no other necessity outside. The wholesale twenty four hour engagement, everything there, and of every aspect of our life, all engaged. The whole time, and the whole space and time, and person, three absorbed wholly, time, space, body represents the space. "Time, and I'm the owner of them." All swallowed by *rasa* personified with His own group.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

_____ [?] Infinity. They come from one land to another land, the government takes the care and gives them shelter for the temporary in the camp. Then gradually, *una bhasan* [?] make arrangement for his settlement in a particular place, give some land, or give some this, that, and go on with your... so recruitment, and then to settle them according to their suitability of their livelihood and their occupation capacity they're given settlement.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

For different camp of different *rasa*, *vātsalya*, *sākhya*, *mādhurya*, and there also groups also, variegated nature, in this way adjustment, fullest adjustment and also livelihood. That is engagement, service. When settled, they feel they are settled, they have some shelter and their livelihood, engagement, all to be arranged.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura

Hari bol. Gaura Haribol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ tathā
tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

[One who is extremely fortunate may get the mercy of Śrī Caitanya Mahāprabhu. By serving the lotus feet of Gaurāṅga one will taste the pure nectar of serving Rādhā's lotus feet.]"[*Caitanya-candrāmṛta*, 88]

Prabhodhānanda Sarasvatī, Tuṅgavidyā, Vraja man, that *sakhī*, amongst the eight principal *sakhīs*, one Tuṅgavidyā is Prabhodhānanda in Gaura *līlā*. Likings are very grand and sweet, sweet and grand. And appealing and hitting to the mark.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

How did you find that Vidyānagara? [?] Prabhupāda, a very desolate condition?

Jayatīrtha Mahārāja: Very desolate, very run down.

Śrīla Śrīdhara Mahārāja: I hear like that and the next they show their *kuṅga*, the Sārvabhauma's house was there, nearby at the front of the

Maṭha of our Gurudeva.

Jayatīrtha Mahārāja: It is quite dilapidated.

Śrīla Śrīdhara Mahārāja: Quite dilapidated. Hare. Each one is best, each one is best, everyone is better than other, that was it, so wherever you go they strike you to be the best, very good.

Jayatīrtha Mahārāja: My thinking was that your original suggestion was Madyadwīpa, that we should establish something in Madyadwīpa.

Śrīla Śrīdhara Mahārāja: Madyadwīpa, no it tackle? No a Maṭha in Madyadwīpa, established as yet.

Jayatīrtha Mahārāja: When I heard that this bridge was called Gaurāṅga Setu then I became thinking that if we could get a place just on the Gaṅgā, on the other side in Madyadwīpa then it would be very close by to Your Divine Grace.

Śrīla Śrīdhara Mahārāja: *Pañca veni triveni*, is there. That Sarasvatī and Ganges confluence, these three, and there also another, two from this side and that side is coming from Ganges, that is called *pañca veni*, *triveni* and *pañca veni*, this Gaṅgā and Sarasvatī, Jamunā. Three going, and another two meeting, that is known as *pañca veni*, confluence of five rivers, and three rivers here, so between three and five, if any this Madyadwīpa undiscovered, *pañca veni*. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Perhaps we can look for a place on the Gaṅgā in Madyadwīpa.

Śrīla Śrīdhara Mahārāja: And proved via Śāntipur. Calcutta is very less distant, very near, Calcutta, because from there a straight street is going, a road is going to Calcutta via Śāntipur, and there I'm told. I've not seen all these things.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

If we can develop the eye, then every atom of Gaura *Dhāma* will charm to its most. Only the eye is necessary and they charm every atom is sufficient to engage us fully, fully, and accommodate wholesale. One particle of dust can give us fullest engagement, because all infinite of the most generous type, all the dust of the most generous type, they can, promising for Kṛṣṇa, they're all, every dust is promising to give us Rādhā-Kṛṣṇa. What more we may need? They're all promising, outcome of Gaura *Dhāma*. No other nature can be traced in them, all helping to take us to our highest attainment. Rarely, really seen it is their nature. Externally according to our *anartha* it may produce so many tests, examinations, and others. With least test, least trouble, they're ready to give our highest goal, the connection of Mahāprabhu, the connection of Mahāprabhu and what is Mahāprabhu.

Hare Kṛṣṇa. Hare Kṛṣṇa. The angle of vision to look after the environment, what the angle of vision, that is the most important thing, angle of vision. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitai.

In Vṛndāvana also, so many, Agha, Baka, Denukha, Baumha, Ariṣṭa, Keśi, all these, Kaṁsa, on the surface, on the surface. Kṛṣṇa, Kṛṣṇa everywhere, the superficial vision and the real vision. Soul's necessity, internal self and necessity of that internal self, avoiding the superfluous, the surface. Surface is for our senses, physical senses. And for the mind also there is mental layer of different types of religionists, including

Mohammedans etc, even. But in the layer of soul if we have to find any interest outside, then we will come to appreciate how beautiful, how magnanimous the connection of Gaurāṅga here, how it can enrich our soul, our souls necessity.

...

āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi [Vilapa-kusumanjali, 102]

In that śloka he [Raghunātha Dāsa] says, *āśābharair-amṛta-sindhu-mayaiḥ*._____ [?] And there he expresses his earnest desire, impatiently, with the sweet hope for the attainment of Your service. *Āśābharair-amṛta-sindhu-mayaiḥ*. And that hope has been qualified with this objective. It is a portion of nectar. The service of Rādhārāṇī is he feels to be the ocean of nectar, *amṛta-sindhu-mayaiḥ, āśābharair*. The great hope, the great hope which is compared with the ocean of nectar. I'm passing my days impatiently from long, long time, waiting for that. *Sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi tvaṁ cet*. And I have reached to the last point, my Mistress, I have reached, my patience reached to the last point. *Kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi tvaṁ cet kṛpaṁ*. Now I'm in such a position, if You don't grant any grace in my favour, *tvam cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair*, I don't find any charm in my life any longer, nor I feel any necessity of this Vṛndāvana. My living, if I do not get Your grace then this is a mockery to live in Vṛndāvana for me. *Prānair vrajema*. No necessity of my life and not even any necessity for living in Vṛndāvana. *Vrajema ca varoru bakārināpi*. And what more, I even do not want to have any connection with Bakāri, that is Kṛṣṇa Himself, if I do not get Your special mercy, favour towards me."

So that has been accepted to be the highest end of our life, *rādhā-*

kiṅkarā, rādhā-dāsyā. From that, is this *śloka* considered to show the highest attainment of the Gauḍīya Vaiṣṇava School, and of course in this connection we may recollect his previous life.

He [Raghunātha Dāsa Goswāmī] was born in the opulence and in young age he left everything and ran to Mahāprabhu in Purī. And he practised the highest degree of self abnegation. So much so that the *prasādam* of Jagannātha, what was given rotten, what was given to the cows of Jagannātha, and they also could not take it, and such *prasādam* he used to take and washing that, the internal portion with some salt he used to take, and in this way he was continuing his life.

When heard, Mahāprabhu one day suddenly appeared there and took a portion of that and expressed that, "I have taken *prasādam* many a time, but such tasteful *prasādam* I have never experienced, never got such tasteful."

The taste in *prasādam* according to our earnestness. It is a soul's function. As much as with earnestness, or devotion, we shall take the *prasādam*, the taste will be so much increased. The hint is given there.

So Svarūpa Dāmodara was there and in this way he passed his days here and then after the disappearance of Mahāprabhu he went to Vṛndāvana. And there when he came in connection with Rūpa and Sanātana, and their literature, and their behaviour, and their practices, he took it that Mahāprabhu is living in them. "Mahāprabhu has not disappeared but He's present in Rūpa and Sanātana." And in his last days he was in their company. And at the guidance of Sanātana and Rūpa he lived there a long time. And especially what Rūpa Goswāmī has written he observed very strictly those things, about the place.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam udāra-

*pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kuṇḍam ihāpi gokula-pateḥ
premāmṛtāplāvanāt kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"] [Upadeśāmṛta, 9]

The highest place of our service we can find in Rādhā-kuṇḍa. Rūpa Goswāmī, and he at his last days he used to stay there in the highest sweet connection of Rādhā-kuṇḍa *līlā*, *kuṇḍa līlā* of Rādhā- Govinda, he was there, and Vaikuṇṭha, and then...

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas tebhyo jñāna-
vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ tebhyas tāḥ paśu-pāla-
paṅkaja-dṛśas tābhyo 'pi sā rādhikā preṣṭhā tadvad iyaṁ tadīya-sarasī
tām nāśrayet kaḥ kṛtī*

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to

them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places." [*Upadeśāmṛta*, 10]

End of 82.07.09.B_82.07.10.A

82.07.10.B_14.A_15.A

Śrīla Śrīdhara Mahārāja: ...to conclude to Rādhā-kuṇḍa and Rādhā *bhajana*, Bhaktivinoda Ṭhākura also following that.

*rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa
gelā. ātapa-rahita sūray nāhi jāni, rādhā-virahita mādhaba
pūjaye sa ajñānī. kavāhi nāhi karavi tākar saṅga, citte icchasi yadi vraja-
rasa-rāṅga. rādhikā-dāsī yadi haya abhimān, śīghra-i mila-i tava gokula-
kān. brahmā śiva nārada śruti nārāyaṇī, rādhikā-pada-raja pūjaye māni.'
umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.*

heno rādhā-paricaryā yākara dhana, bhaktivinoda tā'r māgaye caraṇa.

"If your desire to worship Śrī Rādhā is not awakened, worship of Kṛṣṇa is ultimately useless.

Just as the sun is not perceived without sunlight, similarly I cannot accept Mādhava without Śrī Rādhikā.

One who worships Kṛṣṇa alone has imperfect knowledge and one who disrespects Śrī Rādhikā, is simply conceited and full of vanity.

Never associate with such a person if you at all desire the transcendently delightful pastimes of Vraja, to appear within you heart.

If you consider yourself to be a maidservant of Śrī Rādhikā, then you will very soon meet Kāna (Kṛṣṇa) the Lord of Gokula.

Even Lord Brahmā, Lord Śiva, Devārsi Nārada, the personified *Vedas* (*Srutis*) and Lakṣmī-Devī honour and worship the dust of Śrī Rādhikā's lotus feet.

The Vedic scriptures (*āmnāya*) declare that Umā, Ramā, Satyā, Śacī, Candrā and Rukminī are all the expansions of Śrīmatī Rādhārāṇī.

Bhaktivinoda whose only wealth is the service of Śrī Rādhā Ṭhākuraṇī humbly begs the shelter of Her lotus feet." (*The Songs of Bhaktivinoda Ṭhākura*, p 129-131)

In this way it has been preached by other Ācārya of the posterity and that Rādhā *kaiṅkaryya* is the acme of our object of life, if it is possible, allowed by our *svarūpa*, by the grace of the Almighty. This is rather [Raghunātha] Dāsa Goswāmī, and in his last days sometimes if he could take any diet, sometimes not, he only, the leaf pot, with that some butter milk, butter milk, only one or two leaf pots he used to take and went on with the Name, with the Name.

Māyā lakhanam sahasra dandavat kalilay lakhanam [?] Thousand times he gives his obeisances to these different Vaiṣṇavas and one *lākḥ* Name. About two *lākḥs* of people he takes the name and takes their memory. In this way he used to, two thousand Vaiṣṇavas, he showed his respect in this way, *praṇāma* and *daṇḍavat*, thousands, and *lākhanāma*, in this way. And last moment crawling, when about eighty he was crawling on the banks of Rādhā-kuṇḍa, "Rādhe, Rādhe, Rādhe." In this way half mad he used to crawl on the banks of Rādhā-kuṇḍa, "Jāi Rādhe, Jāi Rādhe, Jāi Rādhe." In this way he passed his days. Gaura Haribol. [Raghunātha] Dāsa Goswāmī.

Guru Mahārāja when he used to come to this *śloka* to explain this,

āśābharair-amṛta-sindhu-mayaiḥ [kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi] [Vilapa-kusumanjali, 102]

Full of emotion, we found in him, sometimes tears oozing. *Āśābharair-amṛta-sindhu-mayaiḥ kathañcit*. This *śloka* he used to explain rarely amongst the selected disciples sometimes. *Āśābharair- amṛta-sindhu - mayaiḥ*. That he has come to his own place, come home when he used to explain this *śloka*. He's quite at home, we could trace somewhat. *Amṛta-sindhu-mayaiḥ*. Full of, fully found, when he comes to express this, the meaning of this *śloka* we marked him as if fully found full football?

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So I wrote the poem.

*śrī-gaurānumataṁ [svarūpa-viditaṁ rūpāgrajenādṛtaṁ rūpādyaiḥ
pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam jīvādyair abhirakṣitaṁ śuka-
śiva-brahmādi sammānitaṁ śrī-rādhā-pada-sevanāmṛtam aho tad dātum
īśo bhavān]*

What Bhaktivinoda has recommended for us, *śrī-gaurānumataṁ*. What sanctioned by Mahāprabhu, *svarūpa-viditaṁ*. And the nobility, the greatness of that thing known by Svarūpa Goswāmī who was the second of Mahāprabhu.

*[kṛṣṇa-rasa-tattva-vettā, deha — prema-rūpa] sāksāt mahāprabhura
dvitīya svarūpa*

["Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion."] [*Caitanya-caritāmṛta, Madhya-līlā, 10.111*]

Rūpāgrajenādṛtaṁ rūpādyaiḥ sanātana, who has shown much respect for, *rūpādyaiḥ pariveśitaṁ*. And which has been distributed direct by Rūpa Goswāmī with followers. *Raghu-gaṇair-āsvāditaṁ sevitam*, and Raghunātha Goswāmī has tasted that, in a proper way, what was distributed by Rūpa Goswāmī by the inspiration of Mahāprabhu. That was really tasted and enhanced by Raghunātha and followers, *raghu-gaṇair-āsvāditaṁ sevitam*. *Jīvādyair abhirakṣitaṁ*, and supported by the quotation of the scriptures and reasoning by Jīva Goswāmī with followers, Bāladeva, etc. *Śuka-śiva-brahmādi sammānitaṁ*, and which is hankered by Śuka, Śiva, Brahmā, Uddhava, etc. *Śrī-rādhā-pada-sevanāmṛtam*. What is that thing? *Rādhā-pada-sevanam*, the nectar of the service of the Divine feet of Śrī Rādhikā. *Śrī-rādhā-pada-*

sevanāmṛtam-aho! It is very astonishing, *aho!* means. *Tad dātum īśo bhavān.* You Bhaktivinoda Ṭhākura, you are in a position to distribute that highest nectar of our *sampradāya* to one and all. Your position is so dignified.

And my Guru Mahārāja was very much pleased to find this *siddhānta* in my *śloka*. And he expressed also to me, "Yes, Hare Kṛṣṇa, Hare Kṛṣṇa, very much pleased, this is properly hit in the *śloka*." So he told that, "Bhaktivinoda Ṭhākura has himself made to write, he wrote through him." That was the opinion of Prabhupāda. And to someone he told, "Yes, what I came to give to the world, it will be there, it is there. I'm leaving it for the world, that thing." And he told to me, "You have written it in a very happy style." Hare Kṛṣṇa. He was highly pleased with this, finding that, that was his real necessity, that it has been properly hit. Hare Kṛṣṇa.

So far we have been given to understand this is the aim of our life, wherever we be. We are given to understand that our mark must be towards this. Very fortunately we have got such nature within us, in *mādhurya rasa*, *parakīya*, *mādhurya rasa*, *rūpānuga*, the *sampradāya rūpānuga*. That that Kṛṣṇa *bhakti* is a departmental thing, so Rādhā *dāsyā* is another thing, department within department, and that is *rūpānuga*. The Ācārya *paramparā* is in that way, within us. Direct concern with this, rather to support the *vātsalya*, *sākhya*, the consorhood of the, just as the fatherhood of the Christianity, masterhood of the Islam, and sonhood and the consorhood, the consorhood of the Supreme Entity, that has been delivered by Mahāprabhu.

anarpita-carīm cirāt [karuṇayāvatīrṇaḥ kalau samarpayitum unnatojjvala-rasām sva-bhakti-śriyam hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitah sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah]

[May that Lord, who is known as the son of Śrīmatī Śacī Devī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.][*Caitanya-caritāmṛta, Ādi-līlā, 1.4*]

Which has never been distributed before this, before this, so perfectly and so clearly, it was not in ancient times anywhere it was distributed. So *anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau samarpayitum unnatojjvala*. This śloka I found in Madras in *Bhaviṣya Purāṇa* written by Vedavyāsa from the Nayasindhu Press of Bombay. In Nagari Sanskrit the *Bhaviṣya Purāṇa* was published and I found in Madras a copy of that. There I found this śloka.

And also about the incarnation of Mahāprabhu. It is mentioned there Rūpa Goswāmī and Jīva Goswāmī, these two names mentioned there. Śāntipura, Navadvīpa is mentioned there in *Bhaviṣya Purāṇa*. And Rāmānuja, Madhvācārya, they came to discuss about the Vaiṣṇava ontology with Mahāprabhu. That was mentioned there in *Bhaviṣya Purāṇa*. We found three chapters perhaps in *Bhaviṣya Purāṇa* dedicated to Mahāprabhu Śrī Caitanyadeva. There I found Rūpānanda and Jīvānanda. Jīva Goswāmī's name has been given as Jīvānanda and Rupa Goswāmī's name has been given as Rūpānanda, and Mahāprabhu's preaching centre has been given as Śāntipura, some difference, in this way.

And they came to make argument with Mahāprabhu, Rāmānuja, Madhvācārya, though historically it is not possible, but Bhaktivinoda Thakura also shown in his *Dhāma Parikramā*. In the subtle world, not in the physical world, in the subtle world the Vaiṣṇava Ācārya's came. Why this modification on their opinions? Madhvācārya came to establish his *dvaita-vāda*, Rāmānuja also came to argue with his *viśiṣṭādvaita-vāda*, but Mahāprabhu in a mystic way answered in such a fashion that they

were silenced, dumb and went away. I found in *Bhaviṣya Purāṇa*. Or there Mahāprabhu says something mystic *śloka*, one mystic. So some questions and they're silenced so they go away. In this way it is mentioned, *anarpita-carīm cirāt*, and this has been discussed in *Jaiva Dharma* also by Bhaktivinoda Ṭhākura, *anarpita-carīm cirāt*, which has never been given before.

That is this Rādhā *dāsyā*, the most secret object, fulfilment of our life is there, because Rādhārāṇī's service, that wholesale service, and intense also it has got no parallel. When that sort of service comes in connection with Kṛṣṇa, the quality and quantity of *rasa* from the *akhila-rasāmṛta-murtiḥ* is drawn in such a huge and beautiful and noble way. That is not to be found anywhere and everywhere. And again, those that are in that camp, the taste of the *rasa*, not only in *mādhurya* but categorically from that *parakīya* ordinary *mādhurya* in the service of *gopī*, it is superior in quality and quantity, both, specially quality. And if you want to have a taste of that type of *rasa* which only Rādhārāṇī can enjoy, you have not other alternative. What sort of *rasa* that attracts Rādhārāṇī so much? The high transaction of the *rasa*, higher quality must be there, and if you want to taste, whatever, a particle of that standard of *rasa*, you'll have no other alternative but to get a service in that camp. This is quite reasonable, reasonable. Gaura Hari bol. Gaura Hari bol.

rādhe jaya jaya mādhava-dayite, gokula-taruṇī-maṇḍala-mahīte.

dāmodara-rati-vardhana-veśe, hari-niṣkuṭa-vṛndā-vipineśe. vṛṣabhānū dadhi-nava-śaśī lekhe, lalitā-sakhī guṇa-ramita-viśākhe. karuṇām kuru mayi karuṇā-bharite, sanaka-sanātana-varṇita-carite. rādhe jaya jaya rādhe jaya jaya rādhe.

[O Rādhe, Your transcendental love and beauty are so powerful and attractive that they captivate even the heart of Mādhava who is eternally

self fulfilled and the unlimited source of all divine ecstasy and charm. By Your own natural excellence You are the most adorable of all young beautiful damsels of Gokula Maṇḍala, therefore Your glories remain ever unequalled.

O Rādhē, Your elegant countenance, decorated by coquettish moods and captivating dress, ever increase the love ecstasy of Your beloved Dāmodara. Manifesting such unique loveliness, You forever remain the beloved queen of the beautiful forest groves of Hari, who is expert in stealing away Your heart by creating an irresistible love attraction.

O Rādhē, from the ocean of Vṛṣabhānu, You have risen like a full moon of exquisite beauty that ever delights the heart of Mādhava.

O Rādhē, You are very fond of Lalitā and Viśākhā who stand out amongst all other damsels of Gokula, due to their charming beauty and expertise in *prema sevā*. They are also deeply captivated and overwhelmed by Your super excellent qualities which enchant Kṛṣṇa, the divine monarch of all loving mellows and so they accept You, with all adoration as their beloved Goddess and exclusive shelter of life.

O Rādhē, Your transcendental glories are described with unending joy by the exalted saints like Sanaka Ṛṣi and Your intimate servitor Śrīla Sanātana Goswāmī. O magnanimous Goddess! Your heart is full of compassion, therefore please bestow Your mercy upon me.

(chorus) O Radha! O beloved of Madhava! O You who are worshipped by all the young girls of Gokula! All glories unto You! All glories unto You!]
[Śrīla Rūpa Goswāmī's *Śrī Rādhikā-stava*]

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. And that Both combined came Mahāprabhu. How our attention should be towards that, and that Gaura *Dhāma* and we are all offenders, and this is the *aparādha-bhañjan-pāṭ*. We pray our utmost that They may send Their best mercy towards us so we may be clear from all the offences and can hope to participate in such *rasa*.

Gaura Hari bol Gaura Hari bol.

Jaya Om Viṣṇu-Pāda Śrīpād Bhaktisiddhānta Saraswatī Goswāmī
Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrīpād Bhaktivinoda Ṭhākura kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrīpād Gaura Kiśora Dāsa Bābājī
Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jagannātha Dāsa Bābājī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Goswāmī granta kī jaya! Prabhupāda Gaura
Hari. Bhakta Vṛnda kī jaya! Hari Nāma Saṅkīrtana. Chaitanya Sārasvata

Maṭha kī jaya! Sevā Vṛnda Bhakta Vṛnda kī jaya!

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotees: Jaya!

...

They had some special affection for me, especially Haṁsadūta, and Tamāla Kṛṣṇa's very shrewd, but Haṁsadūta and this Jayatīrtha Mahārāja. And they felt in the meantime that some are being inclined towards me. They could not tolerate that, so told. In the meantime some others also came and took initiation, I send them back, no boat is found, [?] organization. But there are some who...

...

_____ [?] It is from the time of Swāmī Mahārāja, when they used to come to me they took tapes, that was their fashion. Whenever putting question, I am giving answer, they're recording it. Now those days here and when I went to Maṭha, Māyāpur Maṭha, Swāmī Mahārāja, myself and others give our lectures all taped. That was kept in Los Angeles where Dhīra Kṛṣṇa Mahārāja was in charge. And he anyhow managed to get the copy of all these tapes. And he was impressed with my lectures perhaps. He began to give publicity to those tapes, and Charu Swāmī also [?]

And that created the trouble for the GBC, and then this Gaura Pūrṇimā occasion they told that, "No one must go to see Śrīdhara Mahārāja, because people are being attracted towards his spirit. With his connection the credit of ISKCON will be lost." So passed a resolution, "None to go and see Śrīdhara Mahārāja, in any way, his connection, or literature, or his tapes."

Some kept silent but Jayatīrtha Mahārāja opposed, "No. I read his tapes as well as Bhaktisiddhānta Saraswatī, Bhaktivinoda Ṭhākura, I want to read all these things. I can't leave them."

They passed that, "Only Swāmī Mahārāja's literature should be discussed in ISKCON."

He told, "That at least when in the public meeting I shall deal with Swāmī Mahārāja's literature. But outside that for my own self I shall hear Śrīdhara Mahārāja's tape, Bhaktisiddhānta Saraswatī Ṭhākura, Bhaktivinoda."

"No. Even in your private life you won't be able, you won't be allowed to deal with all this literature."

Then he revolted, "No it is not possible for me. Rather I shall disconnect with you, I can't disconnect with Śrīdhara Mahārāja." Then the dissension came and he was ousted from ISKCON. He first in a lecture, their television told, "That I have retired from ISKCON, you all join ISKCON, I am keeping outside." Then again from here perhaps he sent, "That those that are still faithful in me they may come here, in spite of their propaganda against me. Who can keep faith in me they may not remain with them, they may come, they may sever themselves from the ISKCON." And so some came out and there was another independent and about a hundred men and women came here, for some time here, and Calcutta and Nepal. With much trouble they have to live here for a long time. Then gradually they are going now to London from Bengal, in this way.

In the meantime some of them took *sannyāsa* from me. Dhīra Kṛṣṇa Mahārāja got *sannyāsa* from Kīrtanānanda. Kīrtanānanda was dissatisfied with him and he rejected him, and he took *sannyāsa* from me. Then Jayatīrtha Mahārāja in a modified way was given by Kīrtanānanda. Then others, five, six, about nearly ten took *sannyāsa* from here, and they formed an association. In the meantime purchased a land, about three acres, ways, out ISKCON. In this way

these things are going on now.

[?] propaganda in various

In general ISKCON is dissatisfied with me, so to keep my connection means to incur displeasure of ISKCON. So you must think deeply, whether at the cost of your connection with ISKCON you will come here. They were not so strict beforehand, but now they're very strict in my affairs. They say, "Who will come here he's poison, against ISKCON creed." That is their ideal, and it is my position. Even Charu Swāmī who used to visit here every now and then, he's also coming very rarely, because he's always engaged in ISKCON duties. He's an editor perhaps for their paper. So long he was neglected, but now for such circumstances he has been encouraged more. He may come here but not so much as he did previously. Sarvabhavana also, and this Jayatīrtha Mahārāja's party, they're here and several others. So ISKCON does not like when anyone comes in connection with me. So that have affection for me, they're also careful. Such is the stage. You are to think what to do? You are under the direction of ISKCON.

Devotee: I have been outside of ISKCON for the past two or three years.

Śrīla Śrīdhara Mahārāja: Why?

Devotee: I'm engaged in business activities.

Śrīla Śrīdhara Mahārāja: With them?

Devotee: No, not with them, independently, but I have maintained.

Śrīla Śrīdhara Mahārāja: Oh. So many *grhastha* householders they may have business, that does not mean that they have no connection with ISKCON.

Devotee: I'm staying in India, so simply I go to Vṛndāvana occasionally.

Śrīla Śrīdhara Mahārāja: They have centres in many places in India like Vṛndāvana. That does not mean that you are independent of ISKCON. They take you as their disciple, all these. Mostly all the disciples of Swāmī Mahārāja they're going on under their direction, GBC, and you are all supposed to be in their connection. Hare Kṛṣṇa. With whom are you intimately connected in ISKCON?

Devotee: No, you see, I'm one of the wounded soldiers, which means I've not been following nicely.

Śrīla Śrīdhara Mahārāja: Wounded soldier? Who wounded you? You live generally in England and that was in charge of Jayatīrtha Mahārāja, and he might have wounded you?

Devotee: I mean, you previously referred to the fight with *māyā*, so sometimes the soldiers get wounded.

Śrīla Śrīdhara Mahārāja: Who? Jayatīrtha Mahārāja, his example discouraged you?

Badrinārāyaṇa: No. Mahārāja, he's saying, previously you spoke of the fight with *māyā*.

Śrīla Śrīdhara Mahārāja: I don't follow you.

Badrinārāyaṇa: He says, previously you spoke of the fight with *māyā*. So he's one of the wounded soldiers in the fight with *māyā*.

Śrīla Śrīdhara Mahārāja: What is the cause of his wound? *Māyā* has wounded him...

Devotee: So it means I've not been following so nicely, and I've not been living in the temple recently.

Śrīla Śrīdhara Mahārāja: ...or want of well organization in your camp, what is the cause?

Of course many may be wounded in a big fight, many may be wounded, many may be lost, that fight means that. But still they fight, going on and will go on, though many wounded in many cases, that is the nature.

Devotee: With your blessing I can continue the fight.

Śrīla Śrīdhara Mahārāja: Whom you have got your best faith in ISKCON, best friend, anyone whom you can rely most?

Devotee: I have many friends within ISKCON.

Śrīla Śrīdhara Mahārāja: Who are they? [?] Mahārāja is one of them?

Devotee: He's a big devotee, I am too small, I could not count him as my friend.

Śrīla Śrīdhara Mahārāja: But your guardian, or well wisher, for whom you have some reverence? So many, and they're which side? Akśayānanda Mahārāja is this side, and there are others also on that side, the side of ISKCON. Whom you revere and you have got affection, who are they? Among the Gurus and GBC and even outside? Do you know that Kedanātha?

Devotee: I met him two days ago. He seems very much inspired by your association, he was preaching to me.

Śrīla Śrīdhara Mahārāja: Something like that, who was next to Jayatīrtha Mahārāja there in England, from before.

Devotee: I have stayed in Gauḍīya Maṭha actually in Burdwan.

Śrīla Śrīdhara Mahārāja: Not Gauḍīya Maṭha in England, in London? Vasudeva Gauḍīya Maṭha, first it was Vinoda Vāni Gauḍīya Maṭha, now I hear that Vasudeva Gosh? Did you meet one Bhakti _____ [?] *sannyāsī*? [?] in Kṛṣṇa consciousness, that seen, that is something substantial. Can you explain how?

Devotee: In other philosophies everything is not explained easy, but in the Vaiṣṇava philosophy everything is completely explained.

Śrīla Śrīdhara Mahārāja: At least you are satisfied. Who are the striking members of ISKCON whom you met? Who could leave some impression in your mind and encourage you? Whose movements and teachings encouraged you?

Devotee: Bhagavān Mahārāja, Jayapatāka Mahārāja.

Śrīla Śrīdhara Mahārāja: Bhāvānanda, Rāmeśvara, Satsvarūpa, Gopāla Kṛṣṇa, Hṛdayānanda. How have you seen this Bhagavān Mahārāja? He's in charge of southern Europe.

Devotee: When I first joined ISKCON he was my GBC, but I did not see him for many years, I didn't see him for three or four years.

Śrīla Śrīdhara Mahārāja: When you joined, what were you? What is your age now?

Devotee: Now I'm thirty years old Mahārāja, and at that time I was twenty two.

Śrīla Śrīdhara Mahārāja: Were you a student or what?

Devotee: Actually I was travelling around.

Śrīla Śrīdhara Mahārāja: Are your parents living?

Devotee: My father's a teacher in England, mother she's housewife.

Śrīla Śrīdhara Mahārāja: How many brothers you have?

Devotee: I have two brothers Mahārāja and two sisters.

Śrīla Śrīdhara Mahārāja: They're elder or younger?

Devotee: Only one brother is elder, the rest are younger.

Śrīla Śrīdhara Mahārāja: He has got a family?

Devotee: My brother? No.

...

Devotee: Just an ordinary man, married.

Śrīla Śrīdhara Mahārāja: Two parties [?]

Devotee: Ye Mahārāja.

Śrīla Śrīdhara Mahārāja: And one that culture section, another one, Kali one party perhaps, Kali culture one and the same perhaps. [?]

Devotee: [?] They're all politicians Mahārāja, politics, that's all, no limit.

Śrīla Śrīdhara Mahārāja: Fighting each other [?]

Devotee: I don't know Mahārāja. I think he's a Sikh. Sikh are always very,very...

Śrīla Śrīdhara Mahārāja: Has he got a beard?

Devotee: Yes, he's got beard, turban, yes Mahārāja.

Śrīla Śrīdhara Mahārāja: So Udashi [?] *sampradāya*, Udashi and Akadi [?] two sections of ...

Devotee: No, he's not from any *sampradāya* Mahārāja. He's a most corrupt man. He's not of any *sampradāya*. He likes women and everything.

Śrīla Śrīdhara Mahārāja: Like Indira.

Devotee: That's right Mahārāja. And only eighth class pass, middle pass, that's all. No qualification. Everybody knows his character, he's a very loose character man. Some university they gave him an honorary degree of doctor.

Śrīla Śrīdhara Mahārāja: Indian university?

Devotee: Some Indian university, yes Mahārāja. Now they call him Doctor Zalsing. He doesn't know a single word of English. He has no other qualification. But he was a chief minister in Punjab before coming to centre. It's a shame. [?]

Śrīla Śrīdhara Mahārāja: But he must have some ability.

Devotee: He was a chief minister in Punjab Mahārāja for a long time.

Śrīla Śrīdhara Mahārāja: And he successfully continued his administration?

Devotee: Yes, that's right.

Śrīla Śrīdhara Mahārāja: A man of strong common sense.

Devotee: Yeah, you could say that.

Śrīla Śrīdhara Mahārāja: Just like Śivaji [?], Akbar [?], they did not know how to sign their own name, both Śivaji and Akbar. And Rabindranatha also non-matric.

Devotee: No. That's right. But these fellows have well educated secretaries and all that you know Mahārāja.

Śrīla Śrīdhara Mahārāja: No university degree, but still Rabindranatha was a great scholar in the whole of the world.

Devotee: These ministers have well educated people behind them to guide them.

Śrīla Śrīdhara Mahārāja: But when he's to visit foreign land, what should he do, the Jaysing [?] Some secretary will be, and if any address is written, he'll be able to read it?

Devotee: Yes. They have to do like that.

Śrīla Śrīdhara Mahārāja: No ability to read English.

Badrinārāyaṇa: He will learn.

Devotee: I don't think this is very important.

Śrīla Śrīdhara Mahārāja: He was chief minister, then he knows something. Has he got any hold over the military? I was thinking India is apprehending that the military government may be necessary for India. So selecting one Punjabi of military type, my apprehension is like that. War may be inevitable, and especially between Pakistan and India, and Rastrapati must be a Punjabi who has got some hold over military.

Devotee: No, that is not the case Mahārāja. But only people think in Punjab and every where else that Indira Gandhi wants to become, change the way of governing. She wants to become herself President, then change the constitution.

Śrīla Śrīdhara Mahārāja: And there is some danger, the Sikhs they want Kalistan, and Pakistan is encouraging that. And some able man is necessary in Punjab who can control that Pakistan difficulty.

Devotee: No, those people, Jaysing can't solve those things Mahārāja.

Śrīla Śrīdhara Mahārāja: Jaysing is an instrument to Indira. Whatever

Indira will direct, he will carry out.

Devotee: Oh yes, he will. But I think Indira wanted to change the constitution, and she wanted to have a government like American government. That's why she had Jaysing. People say it like that. I don't know.

Śrīla Śrīdhara Mahārāja: Maybe. In American government the President holds the substantial power. Then Indira wants she will be the President and control the country. Maybe. Anyhow Indira is better than this communist. Some respect, though not very substantial, some respect for religious view. But more reserved, the whole family is pro-Muslim. The Jawarlal [Pandit Nehru] and Indira, they are all pro-Muslim. Not anti-Hindu but pro-Muslim, supporting the Arabian country, dismissed the Israel ambassador the other day.

Devotee: So Mahārāja, my inquiry is about the man in the street, how he should live. If I talk with somebody in the street about Kṛṣṇa consciousness, or about God consciousness, he said, "Well no, we must work, we must look after our families, that is more important." What should I tell to them? "If we all leave working..."

Śrīla Śrīdhara Mahārāja: What is that, work, but not family interest, but the whole interest. Otherwise you are to suffer. Local interest is sure to suffer, hitch with another local interest. We must live in the eternity, not in the span of life of a human being. Next, if I have got faith in transmigration, after human birth I may be given birth of a dog. What is the good there? So we must have a program that's concerning the eternal life - my past life, my future life, and also this is true about everyone. If there is possibility the man may again become a dog, then

should we not, in our program give permission for that?

Devotee: Then how to divide the days? Like how they should work in office or in a shop?

Śrīla Śrīdhara Mahārāja: Anything may be done but the centre connected with Kṛṣṇa consciousness, anything. Even the battle may be fought, does not matter, but Kṛṣṇa consciousness. This body consciousness, body is only a garment, like clothing. So body consciousness is treacherous. We must be wakeful to the fact that we shall have to die. But the soul does not die. The body will go, another body to be accepted. That I cannot ignore. If my knowledge helps me to see that future, then how can ignore my future life at the cost of this present. And what is true in my case, that is also true in all the members of my family, in their case also, the countryman's case also that. Today I shall feed well and the next day I shall die without food. That cannot be any reasonable proposal. A question of faith, whether transmigration of soul, we have faith in that, transmigration of soul. *Yata sei dvau mrtya tvamam jana mrtya yasa* [?] So we are to solve the problem of death and infirmity, old age, all these things. Not very narrow...

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Śrīla Śrīdhara Mahārāja: ...not in the comfort of this life, but you must work for your future.

...

There was another gentleman, one, who was very clever man. At the time of war with China or some, he gave much gold to Jawaralal [Pandit Nehru]. He was killed by another party of the Punjabi on the road near Karna. Who was that gentleman?

Devotee: He was chief minister Karon. He was chief minister of Punjab at that time.

Śrīla Śrīdhara Mahārāja: What was his name?

Devotee: Karon. He was a very strong man. He was a good man, very strong man to rule Punjab. Karon, K,a,r,o,n.

Śrīla Śrīdhara Mahārāja: Oh, Karon. He was killed by four Punjabi on the road?

Devotee: Yes Mahārāja, that's right. Yes, he was killed. This thing going on. Sikh people they kill each other like that. This is family ridden troubles, all that from religion, and they keep maybe hundred years later they still keep in mind then they kill each other. It's always like that.

Śrīla Śrīdhara Mahārāja: Another religious leader amongst the Sikh, he's killed recently?

Devotee: Yes Mahārāja. He was from Narankari. He was a follower of Narankari.

Śrīla Śrīdhara Mahārāja: Ah! Nirahankari. Narankari, he was killed by his own group?

Devotee: No, other group Mahārāja.

Śrīla Śrīdhara Mahārāja: Other group, and what are they, Khalsa?

Devotee: Khalsa. Only Narankari is a religious party in Punjab, and Rādhā Swāmī, there are two parties which are religious.

Śrīla Śrīdhara Mahārāja: Have some real faith in religion?

Devotee: That's right. And these [?] and all opposite parties, they're all politicians, their politics, that's all, nothing else. Nothing to do with their religion. They rule their Gurdwaras and that's why they call themselves religious, or whatever they can say. Otherwise there's no religion.

Śrīla Śrīdhara Mahārāja: Like present ISKCON, the GBC.

Devotee: That's right. They rule their Gurdwaras...

Śrīla Śrīdhara Mahārāja: Administration getting the upper hand.

Devotee: They have plenty of money. Sikh people very good in offering money.

...

Badrinārāyaṇa: Does that mean that he was just uttering Kṛṣṇa, no transactions, no Kṛṣṇa *kathā* or nothing, just Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, all the time? Is it taken like that?

Śrīla Śrīdhara Mahārāja: Who? Kālidāsa?

Badrinārāyaṇa: Kālidāsa.

Śrīla Śrīdhara Mahārāja: Kālidāsa was a relative of Raghunātha dāsa and who had very much attraction for the Vaiṣṇava *ucchiṣṭha*, the remains of the Vaiṣṇava. He did not...

Badrinārāyaṇa: Utter anything else but Kṛṣṇa, the Holy Name of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: By his previous life he earned some [?] about Kṛṣṇa. Deep faith in the remains of the Vaiṣṇava. That indicates that he earned in his previous life deep faith in Vaiṣṇavism, particularly guided to one direction.

Badrinārāyaṇa: But Mahārāja, before, you said that first realisation is the Holy Name, then *rūpa*, then *guṇa*, then *līlā*. So does that mean that...

Śrīla Śrīdhara Mahārāja: The general course, but there may be special characteristic also, but this is the general. It is mentioned by one kind of *sādhana* one may attain the goal. And there are many that simultaneously they go on with different kinds of *sādhana*, realisation, *nava-vidhā bhakti*. There's one, *śravaṇe parīkṣit, vaiyāsakiḥ kīrtane*, then, *smaraṇe prahlādaḥ*.

*[śrī viṣṇoḥ śravaṇe parīkṣidabhavad-vaiyāsakiḥ kīrtane prahlādaḥ
smaraṇe tad aṅghribhajane lakṣmī pṛthuḥ pūjane akrūras-tvabhivandane
kapi-patir-dāsyē 'tha sathye 'rjunaḥ sarvasvātma-nivedane balirabhut
kṛṣṇāptireṣām param]*

[“The following devotees attained Śrī Kṛṣṇa and thus realised the ultimate goal of life by following one of the nine methods of devotional service: Parīkṣit Mahārāja realised Śrī Kṛṣṇa through hearing about His glories (*śravaṇam*), Śukadeva Goswāmī realised Śrī Kṛṣṇa through speaking *Śrīmad- Bhāgavatam* (*kīrtanam*). Prahlāda realised Him through devotional remembrance (*smaraṇam*).

Lakṣmī Devī attained His mercy by serving His lotus feet (*pāda-sevanam*). Pṛthu Mahārāja attained Him through worship (*pūjanam*).

Akrūra attained Him through prayer. Hanumān attained Him through personal service. Arjuna attained Him through friendship. Bali Mahārāja attained Him through complete surrender of body, mind, and words.”]

[*Padyavali*, 53] & [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.129]

By one aspect they reach the goal, following one line. There are also some special cases. So this gentleman, this Kālidāsa, had his intense attraction for Vaiṣṇava *ucchiṣṭha*, for the remains of the *prasādam* after the Vaiṣṇava has taken. That was prominent in him. There is, somewhere written, perhaps *Caitanya-caritāmṛta*, following one way, one may achieve the goal. And gradually when higher and different departments also, one has got special inclination for a particular service. Uddhava said,

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ ucchiṣṭa-bhojino dāsās, tava māyām jayema hi

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

“By serving, honouring, the remnants of You, we shall conquer the whole *māyā*, the ocean of illusion. Only by *ucchiṣṭham*.”

And this inclination making eligible to drink the feet washing water of Mahāprabhu there. Mahāprabhu could not stop him. Mahāprabhu did not allow anybody to take His feet washing water. When He entered

Jagannātha temple, before that He used to wash His feet. And Govinda remained there that none can take.

“Govinda, watch that none can take that water.”

But the devotees, by any trick, some false proposal, they used to take it, touch it.

Kālidāsa, when he reached there, when Mahāprabhu is washing His feet, he put his palms together. Mahāprabhu could not ask him, "No, it is not possible."

One, two, three, then no further. It is enough because that is *ucchiṣṭha*. Where that very mean caste, _____ [?] in the Hindu section, but he was a Vaiṣṇava, and Jarū Ṭhākura his name. And none could get his remnants. Then Kālidāsa visited him with some mango fruits and he came away and Jarū Thakura according to his own nature he offered to the Deity and took some *prasādam*. And then the remnants, the seed and the skin left outside, and Kālidāsa going there. Vaiṣṇava *ucchiṣṭha*. A particular tendency to *ucchiṣṭham*. And Mahāprabhu also could not stop him. He has got so great inclination in the *ucchiṣṭha pada-jala*.

Badrinārāyaṇa: Foot wash.

Śrīla Śrīdhara Mahārāja: *Ete sadhane bal [?] Vaiṣṇave pāda-dhūli [?]*

Badrinārāyaṇa: The dust and the water.

Śrīla Śrīdhara Mahārāja: *Ke?*

Badrinārāyaṇa: It's Nitāi, Nitāi-pāda.

Śrīla Śrīdhara Mahārāja: [?] *Vaiṣṇave ucchiṣṭha, pāda-dhūli, pāda-jala,*
[?]

Badrinārāyaṇa: [?]

Śrīla Śrīdhara Mahārāja: These three, the *ucchiṣṭha*, and the dust, and the washing water, there is a verse.

[Possibly these verses]

kṛṣṇera ucchiṣṭha haya 'mahā-prasāda' nāma 'bhakta-śeṣa' haile mahā-mahā-prasādākhyāna' bhakta-pāda-dhūli āra bhakta-pada-jala bhakta-bhukta-avaśeṣa, - tina mahā-bala ei tina-sevā haite kṛṣṇa-premā haya punaḥ punaḥ sarva-śāstre phukāriyā kaya tāte bāra bāra kahi, - śuna bhakta-gaṇa viśvāsa kariyā kara e-tina sevana

[Śrī Caitanya Mahāprabhu states: "The remnants of food offered to Kṛṣṇa are called *mahā-prasāda*. After this same *mahā-prasāda* has been taken by a devotee, the remnants are elevated to *mahā-mahā-prasāda*.] [The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.] [By rendering service to these three, one attains the supreme goal of ecstatic love for Kṛṣṇa. In all the revealed scriptures this is loudly declared again and again.] [Therefore, My dear devotees, please hear from Me, for I insist again and again: please keep faith in

these three and render service to them without hesitation."]

[*Caitanya-caritāmṛta, Antya-līlā*, 16.59-62]

He who has got genuine attraction for these, this *māyā* cannot do anything about him. Something like that. many things.

[?] Narottama Ṭhākura has also written so

So, *ucchiṣṭa-bhojino dāsās, tava māyām jayema hi*. Uddhava says, “No other means will be necessary, but only taking the remnants of the Vaiṣṇava we will conquer the whole of *māyā*.”

Adopting one means, many have attained. Some *śravaṇa*, some *kīrtana*, some *smaraṇa*, some *vandana*, in this way it is mentioned. And there are many who contribute the whole thing. The general recommendation about *Nāma saṅkīrtana* and that will also, that everything must be with the spirit of service. That must be present everywhere. Not with any other motive. Motive must be sincere, this spirit of service. Whatever you'll do, the common thing, the spirit must be that of service. Not seeking anything else but the favour of the Viṣṇu, Vaiṣṇava. Service means that; only the favour of Viṣṇu and Vaiṣṇava. And neither *siddhi*, nor *mukti*, nor any mundane aspiration. Externally it may take any shape, any shape, but the serving spirit must be present there.

Sevonmukhe hi jihvādau [*Bhakti-rasāmṛta-sindhu*, 1.2.234 & 2.109] That *ātma-nivedana*, *ātmā- samarpaṇa*, surrender, that must be the beginning. Whatever I do I do it for Him, self forgetfulness. And self-forgetfulness and full memory for the service of Guru, Vaiṣṇava, Govinda, etc, positive side. Not only self-forgetfulness, self-forgetfulness in the service of the Lord. Mere self-forgetfulness has no value. A stone also may be self-forgetful. Madness, that is also self-forgetful. Self-forgetful in the service of Govinda.

Badrinārāyaṇa: So Mahārāja, that feeling of recognition, one is servant and he feels he wants to be recognised by the Spiritual Master or by the Vaiṣṇavas, that also..

Śrīla Śrīdhara Mahārāja: The standard will come from the Spiritual Master. There is absolute consideration and relative also. That is return something. So there is gradation in the Guru also. *Yo yac chraddhaḥ sa eva saḥ*.

[sattvānurūpā sarvasya, śraddhā bhavati bhārata

śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

A *karmī* will have *śraddhā* for *karmī* Guru, a *karmī*. A *jñānī* will have *śraddhā* for *jñānī* Guru. The previous *sukṛti*, that will guide to select a Guru. Also the free will is there. But still, backed by previous *sukṛti*. Otherwise, *yo yac chraddhaḥ sa eva saḥ*, according to *śraddhā* he will rank, gather around the Guru, *yogī* Guru, *jñānī* Guru, *karmī* Guru. Guru is everywhere, *guṇḍā* Guru. Guru is everywhere necessary. But the field of action will be selected by one's inner realization, what aspect of life. Of

course there is a comparative line, comparative possibility is there, what is good, what is bad.

But they won't care, a *guṇḍā* won't care to take. Just as the *viṣayī*, that ordinary exploitationist has put, "I must look after my family. That is my positive duty. Leaving that, if we all go to serve Kṛṣṇa, how the world will go on?" That is the general cry.

But this world is a prison house. You are to know first you are in prison. So as soon as this world will be dissolved and the *jīva* will get freedom, it will be better. No charm in this worldly life. The disease, death, just as in the case of Buddha. Buddha had enough for his own comfort. But he read in the society that infirmity, old age, the disease, the death is here, and how one can rejoice and make cheer here, or another place, the fools. He does not know that that will fall upon him as a prey. For future you must think and do accordingly. *Janma-mṛtyu-jarā-vyādhī-duḥkha-doṣānudarśanam* [*Bhagavad-gītā*, 13.9] Where is birth, where is death, where is disease, and where is infirmity, there cannot be any happiness, permanent. We must leave that soil and seek some other higher soil to live on.

Badrinārāyaṇa: Mahārāja, you said that to get to a Guru one must have some *sukṛti*, some *sukṛti* is necessary?

Śrīla Śrīdhara Mahārāja: Of course, of course.

Badrinārāyaṇa: Then we hear that whatever we acquire from the Guru is his causeless mercy. What is this causeless mercy in relation to *sukṛti*? We hear that some *sukṛti* is necessary, and then we hear of causeless mercy. What is the meaning of causeless mercy?

Śrīla Śrīdhara Mahārāja: You have to approach that department of causeless mercy. Causeless mercy, mother is approaching the child with some affection, but child won't accept it, the causeless mercy. Mother has got some natural affection for the child, she wants to do some good. But child won't take, something like that. Ordinary mother is not the real example, but somewhat. Causeless mercy. He won't accept that advice of the guardian. He'll go, *śraddhā*, he'll go to keep company with the *guṇḍā*, won't hear mother or father. His previous tendency will draw him towards the *guṇḍā* class, won't hear mother, father, guardian, etc.

Similarly, *śraddhā*, *yo yac chraddhaḥ sa eva saḥ*, according to *śraddhā* one goes to select his company. And *śraddhā* comes from *sukṛti* of previous life. And causeless mercy, they're wandering, they're independent of the person, they're trying to distribute them. Just as in *ajñāta-sukṛti*, a flower garden, a *sādhū* takes some flower, give it to the Govinda, but his energy used in that purpose, for Govinda *sevā*. So *sukṛti* comes automatically, unconsciously in him, because his energy is utilised without his conscience. In this way the causeless mercy there, underground. It is causeless mercy, when accumulated, that *sukṛti* in sufficient quantity then it creates what is *śraddhā*. And that *śraddhā*, faith, then leaving aside other topics he goes to the *sādhū*, to Kṛṣṇa, to this and that. *Śraddhā* of different kinds, *tamasic śraddhā*, *rajasic śraddhā*, *sattvic śraddhā*, *nirguṇa śraddhā*.

...

Śrīla Śrīdhara Mahārāja: They are known as Huns, furious Frank and fiery Huns, the French and German fight has been related by one gentleman, the furious Frank and fiery Huns. So they're called as Huns, means *haṁsa*.

In ancient India two section, *paramahaṁsa* and *haṁsa*. In the beginning, there was not these four *varṇāśrama*, *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*. Before this classification there was two classes of people, one *paramahaṁsa*, wholly devoted to the Lord, spiritual life. Another was *haṁsa*; they were not so much intense in their religious life but anyhow

they lived a spiritual life, *haṁsa*.

Haṁsa means, the derivative meaning of *haṁsa*, who can take out the milk from the water. If you mix water with milk, the *haṁsa*, the swan, can drink the milk away and the water will be left. This is a wonderful thing. The water will be left and the milk will be taken by them.

So those in the world living who can draw the extract of the advice in one's life, can gather from outside, they're *haṁsa*, who can understand the real purpose of life and deal accordingly with the environment, *haṁsa*. *Paramahaṁsa*, they can do anything and everything. They're well established in their position. They do not lose their relationship with the centre, any time.

Swāmī Mahārāja I think has told that in some ancient time some people migrated from central India to this side and that side.

Badrinārāyaṇa: In his purport of his story of King Yayati, he cursed his sons and he sent them out, Swāmī Mahārāja has said.

Śrīla Śrīdhara Mahārāja: They are banished that side, yes in *Bhāgavata* it is said.

Badrinārāyaṇa: And also Paraśurāma, some of the *kṣatriyas* they flew.

Śrīla Śrīdhara Mahārāja: *Kṣatriyas*, they flew the field, they exported. Hare Kṛṣṇa. Hans.

Max Muller came from German, Max Muller. Amongst the western

scholars Max Muller was the first who appreciated Vedic education, *Upaniṣad*. He told that, “India has got so much wealth in her treasury. The whole world, if they get it, they will be all rich, but the wealth won't be lessened, anything. The wealth will not be less, but the whole world will be wealthy. Such wealth India has got in the store of her *Upaniṣads*.” That was the declaration of Max Muller. He was a German.

And even now, in Germany also only perhaps, a half an hour radio transaction in Sanskrit. And coming from Germany Indira introduced in India in Sanskrit language, the radio. But in the whole of the world they have got appreciation for Sanskrit and Indian culture, in Germany.

Badrinārāyaṇa: They say that Hitler took that *Dhanur Veda*.

Śrīla Śrīdhara Mahārāja: Maybe. Hitler was pro-Indian. When the war was continuing, I was in Karachi. One European gentleman asked, “How do you like Hitler?”

And, “I like him for some, in some respect.” “What are the respect?”

I told him that, “He says the ladies go home and give good children, and I shall reward you. Don't fill up the office.” This is according to Indian custom. They work in family, not outside.

Then another, so many points I told him, “I like bravery.”

Hitler. But he was a hater of the Jewish, too much. And he was the greatest enemy of the communists. Jews as well as the communists.

One Mr. Kreech, he was a good politician, diplomat, he went to Russia and converted Russia against Hitler. Hitler had a truce with Russia and wanted to attack England. But one Mr. Kreech, he was first sent to India, but he consulted Gandhi, Jawaharl, etc. but they could not come to any conclusion, and solution, went back. Then he went to Russia, and there he began to preach that, "If Hitler is victorious in this world, he will exterminate the whole communist section of the world, it is sure."

And that perhaps moved Stalin. "Yes, he's the worst hater of communist." So it was possible that Russia joined England.

And Churchill he told at that time, many asked Churchill, "Why you have come in terms with the communist? You are the hater of the communists number one."

He told, "Now we are in such a position, what about communists? If I'm to contact with the hell, come in understanding with the Satan, I'm ready, to come out of danger within which we are at present." That was Churchill's answer.

And America came to back both English and Russians. But I think, if Japan could help Hitler at that time attacking Russia from the east side, then Russia would have been finished. But Japan he was busy with America only, and the British, neglecting Russia.

In the meantime the atom bomb came. And we are told, some people say, the atom bomb that was prepared by Hitler. Of course at that time I closely followed the newspapers.

Hitler told, “Supernatural, mysterious nature are working in my favour, but let the providence save me from that heinous action.” This came from his mouth.

And the Allied party they thought, everyone was researching atomic energy, and they thought that Hitler was already successful inventing atom bomb. “Then, in the process if he can fulfil wholly to utilise, then it will be impossible to defeat him.” So with all their might, in full force, very quickly they came to attack Hitler. “No time should be spared. If he comes with that weapon in our land, then there will be no other alternative but to fall at his feet.” So very quickly from all sides they came to Hitler.

And some says so much that the atom bomb made by Hitler came to the hands of the American and that was thrown into Japan. Some are of such opinion.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Gandhi also, when France submitted, then Gandhi gave a statement, I saw in paper. “Four qualifications: bold, then a brave soldier and for a quick decision, and boldness.” And other two qualifications given by Gandhi to Hitler.

Bon Mahārāja had some engagement with Hitler, but when he went to see him, the war was going on at that time, Bon Mahārāja told that, “Very busily he’s walking in a corridor, and I saw him from distance. The brain surcharged with very heavy thought. Then when he was intimated that he had some engagement with Swāmī Bon, then he asked some other man,

“You go on my behalf, meet him.” Hitler, though he already engaged Swāmī Bon to some conversation, but he could not attend personally. He sent one of his representative to meet Swāmī Bon. Swāmī Bon told that, “I saw him in a corridor, he’s walking and with heavy thinking on his brain.”

Hitler. Very tactful, very quick, how he could took up Mussolini from Italy. Mussolini was captured, and one day here, and one day there, in this way they’re moving him from different parts. But Hitler, with the help of his SS army, traced where he is and jumped from over and took up Mussolini and took him to Germany.

And this Crete also. All the parties, the island of Crete, in the mouth of Dardanelles, the one island.

Devotee: Near Greece.

Śrīla Śrīdhara Mahārāja: “With that way the Allied party may help Russia.” So he thought that, “This island must be captured.” So how? The French, the British, Americans, all there, having full possession, and he wanted to snatch it from their hands. And he did it.

England told, “What he prepared to attack us, that is finished in Crete.”

The gliders, and the helicopters, some imitation men, they’re coming down from helicopter, and they’re using their bullets uselessly. In this way. Then some imitation man, and some real man are descending. They’re perplexed. “Who is the real man and who is imitation?” In this way, anyhow captured the whole island, which was in full strong

possession of the parties, French, English, and others. He showed much wonder, in the fighting.

And this blitzkrieg. In one month, maybe only fifteen days. First week of a month was preparation, and the second week he attacked, and by third week almost finished his battle. And fourth week then he captured the administration. Only one month, then one country, he showed. First it began from Denmark, Denmark and Norway. Next month we found, first in Poland, and next after the winter, the next summer, Denmark and Norway. How long Norway is, and how he could reach Norway, the farthest northern corner of Norway, they could not think it out, how he could do it. Magic. Denmark, Norway, then the battle of Flanders. Holland, Belgium, and a part of France, in one month.

And in America some gentleman who was, not Wilson, Kennedy or someone who told then, "The history of the world, the battle of Flanders is the unique. French, British, Belgium, one side. And Germany on the other side. And then next attack came to France. But when the plans were closely followed, one afternoon, some came French, there was margino [?] line was built between France and Germany after the first great war. Then we were told that one afternoon in some German...

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Śrīla Śrīdhara Mahārāja: ...dynamite, and they put into the pyramids and

began to crush them, blow them. Then they told that a mechanised army came, in a round way. They're going in this way, cutting, advancing in this way. Those that were wounded, they come this side and new, the mechanised army is going, always new going, and the wounded are coming and they are treated accordingly. And the new is going. Like a fan, they described, like a fan. In this way they began to advance. And a part of France, Belgium, Holland, in this way, the Flanders. The soldiers that were to withdraw, and when they reached the British shore they began to sleep - no food, nothing. Wherever they're carried, the allied from the ship and they began to sleep. No sleep for a whole week, such was the position of the allied soldiers. It followed like that, Battle of Flanders.

Again we had to see that when America also joined the side, Russia. Russia is a vast country. Blitzkrieg, that is lightening war was impossible there, and that was the cause of Hitler's downfall.

There was one Mr. Hess, he consulted this astrology. He told, "We should not go to the east side. We can't be victorious there. But if we approach, march towards west, the possibility of victory for us."

But Hitler did not take his advice. Hess was sent to make treaty with the British, in a plea that he has fallen accidentally. But really he went to make treaty with England, before Hitler comes to announce war against Russia. But Hess was taken to prison. No proposal for treaty was accepted by Churchill. Then what to do? That failed.

Hitler told that, "Russia is such a great power, keeping at back, I shall go to attack England, this will be foolish. If Russia approaches at that time then I'll simply be crushed, so I must." In the meantime, though there was

some truce with Russia, but Russia, they built many aerodromes on the line of Germany, on the border. Many aerodromes in the meantime they built. So that brought suspicion to Hitler. "If I attack England with my force, then Russia in the back will come to conquer me."

So leaving England, Germany went to be at war with Russia. It was a vast land. Blitzkrieg won't work. And Russia had also some military power, strong. None could break the front line. Previously Hindenburg he was the cause of Russian, the fall of the Jarhad [?] Empire. [?] Only General Bock, he suddenly broke the Russian line, and in one day two hundred miles entered deep into Russia.

At that time Stalin he cried, he told, remarked, "The hated enemy has entered into our homeland. With the whole of our energy we must oppose him." In this way.

Then of course they came to Stalingrad. And Rommel also, this side, Africa, that circumambulating Mediterranean he approached this side. And they came to Caucasus and they had a mind that they will meet here in India with Japan. But providence decided otherwise.

Hitler told that Napoleon that, "I'm not defeated by anyone, but destiny has defeated me." So also we see in the case with Hitler.

na vidvan na ca parosam bhagyam phalati sarvatya na vidvan na ca parosam [?]

Destiny defeated him. But the valour he has shown, that is wonderful. Not yet history is admitting him, but sometime after. Just as the first General

is Hannibal, second is Alexander, the world Generals. Third Julius Caesar, fourth Napoleon. So far the recognition has come from the historians. And the fifth must be Hitler, according to me. But the present history is not so impartial. They still hate Hitler for the devastation of the world. What he showed that is wonderful, in the war history. This mechanised army, and this blitzkrieg in the word of Germany perhaps, this lightening war. Lightening war and mechanised, that only the fighters on the motor and tank [?] not on foot.

And when France was conquered within fifteen days the whole world was amazed. "A power like France." That man Petain he was hanged afterwards by De Gaulle. Petain surrendered to save his country. The whole country will be devastated, he could not tolerate. Then he submitted, he came to conclude a peace with Hitler.

And there was another trouble. Everywhere French and British navy they're together, and France declared peace, and they're in difficulty. Somewhere they joined, French joined the British, and somewhere they began to fight each other.

And one Mr. Darlan, who was the head of the whole navy of France, he went to Africa and he was stabbed there by a British gentleman. In this way. And at that time America came with fresh energy, to land her soldiers.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Then again that battle came to the French in Belgium' shore. And Hitler had to retire gradually. And we are told that when his followers asked Hitler, "Come away from Baldwin."

"No, I can't go. I asked my soldiers if any general comes to retreat, wants to retreat, you'll shoot him. And how can I say that I shall live warning? I

must die here. I can't live warning.”

And the followers, “Oh, we want to save you.”

“Again they may come. With double energy I shall oppose them.”

“If you live, then our leader lives, then I shall have everything.” In this way. What’s the time?

Badrinārāyaṇa: It’s five after nine.

Śrīla Śrīdhara Mahārāja: [?]

...

...1915 was a student in [?] college. About death ray, perhaps that is also ready by this time, death ray.

Badrinārāyaṇa: The Russians have a bomb that you can't hear it, you can't see it. It just devastates everything.

Śrīla Śrīdhara Mahārāja: We are told that some bomb, only the vitality will be finished.

Devotee: That’s right. The French are making that.

Śrīla Śrīdhara Mahārāja: No disturbance of any building, or any articles, only the vitality will go.

Devotee: French are making that. That's what we heard. What will happen now Mahārāja when there will be war?

Śrīla Śrīdhara Mahārāja: Einstein told that, "What you are dealing with, if you commit mistake in the process, a slight mistake, then whole earth may be burned into ashes within few seconds. The oxygen will take fire, and in a second it will spread throughout the whole of the world. And the earth will be burned into ashes in a few seconds. Don't go further." He gave warning, I was told. "You're tackling with so many dangerous things. The earth may be burned in few seconds, reduced to what?"

Devotee: They're afraid of, now anyway, in international circles they're start talking Gandhism now. It is fact. But they won't have any success there as well as we know. They have to follow our line to have success or peace.

Śrīla Śrīdhara Mahārāja: Providence is there.

Devotee: But as we see in India Mahārāja, corruption and all bad things. So I think it will be very soon war.

Śrīla Śrīdhara Mahārāja: If there is war, then also in the beginning perhaps they may not use that dreadful weapon.

Devotee: They will try to avoid it but still.

Śrīla Śrīdhara Mahārāja: Previously when there was another war between Israel and Egypt, Russia wanted to interfere. Then America only told to Russia, "Israel has got atomic energy in his hand. And if he finds that his life is in danger, he may use that." Russia came back. So Israel is so great only because he has got in possession of atomic energy. He does not care for small countries.

So we don't like to live in this world, so nasty. We are trying to realise, to live in the land of the soul. We are soul and we should live there.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ] yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna mām upetya tu kaunteya, punar janma na vidyate

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]

[*Bhagavad-gītā*, 8.16]

It is coming into being and then again vanishing. Being created and destroyed. Creation and destruction. That is the nature of this plane of *māyā*. And we must leave this dress, find out our soul person, and live in the plane of soul, beyond the jurisdiction of this world of death. By the use of our intelligence, and mainly, as you told, the causeless mercy of the Vaiṣṇava, the *sukṛti*. The *sukṛti* accumulated creates *śraddhā*, for the unseen. What is seen, that is neglected. What is unseen, appreciation for that. That is more reliable. The unseen is more reliable. Unseen means not under material experience, that is more reliable, than this flesh, concrete life, what to say. That is sure to go. And not only mine, everyone. So this bogus plane should not be trusted more. We must seek something. If we enter within our heart we shall find, yes, there is mind, there is intelligence, there is soul, and Supersoul, and so far, so on, that subtle world. And world without pain and change, distraction.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna mām upetya tu kaunteya, punar janma na vidyate yad gatvā na nivartante, tad dhāma paramaṁ mama

Our ambition of life is there. We want to live in a country where this sort of insult, the general insult and disregard is absent, honourable. Honourable life we can live there. And this is sure to go, we are seeing every day, every minute.

Yudhiṣṭhira Mahārāja told, “What is more wonderful than this? That every day we see only that they’re going into the jaw of death, and we’re not preparing ourselves for that. Our tendency is that as much time as we can stay here which is impossible. The whole of our energy we are using almost for nothing; for impossibility, we’re using our energy. I shall have to leave, and grieve. All of us will have to leave this place. Still we want to

construct here, give so much attention, to construct houses, and this, that.”

Then why do you do temple and others? In this way the energy should be used for the purpose of the Lord and you'll be saved. Energy should be used for Him. And that is the way through which we can go there. All aspects of our life should be utilised for His service. And that is royal road to go swiftly to His domain. The whole energy should be used for His purpose. For Himself. Reality is for, everything for Him. We must realise this truth. Nothing for us. I'm also for Him. The infinite absolute is such in His nature. By His existence, He's such, everything for Him. We are separatists, we think this is for mine. I may be monarch of all I survey. This is the anti-current that has taken me far away from Him. And so death, disease, they come to make me prey of their life.

...

The criterion is there. Whatever I do. I commit a murder, but if for the interest of Kṛṣṇa cent per cent then it is no murder. And Guru Mahārāja he gave the highest promotion. It is such, something like that. Outwardly I heard in Benares from the lecture, a discussion between one Māyāvādī and our Guru Mahārāja. I was present there. That *cid-vilāsa*, what is *cid-vilāsa*, Guru Mahārāja is explaining. Anyhow the friend came.

simha prasena avadhuta simho jambavata [?] The [Syamantaka] jewel was taken by Prasena, a brother of Satrājī, father-in-law of Kṛṣṇa. Satyabhāmā's father, Satrājī. Satyabhāmā's uncle was Prasena. He took the gem and went out in the forest, and one lion he took that gem and killed Prasena, Satrājī's brother.

There our Guru Mahārāja explaining, the Prasena was killed but he was happy. And the killer and the killed, both, they're happy. Such is *cid-vilāsa*. One who is being killed, he's also very satisfied. And who is killing, he's also satisfied. Such is the nature of the service of Kṛṣṇa.

Just as in a drama. In a drama a man is killing a person, and he's playing the part of being killed, and he's playing the part of a killer. But if the play is good then both are satisfied. "Yes, he played the part of being killed in a very satisfactory manner." They will all applaud, "Yes."

So because killing is not possible or eternal, only superficial function, show, so no pain of being killed there, only for the *līlā* of Kṛṣṇa. Such show has been affected there. Both parties, the loser and the gainer, both parties are satisfied ultimately. Like a drama, a play. So, it is such. Because all is eternal, can't be harmed, but only a play, to produce some satisfaction for Kṛṣṇa, a play. If drama is done to satisfy suppose the king or the audience, so for the satisfaction of Kṛṣṇa and His men the drama is going on. Something like that. That is not for show but that is really the substance, that is the difference. It is not a show, only superficial. But if our deepest interest is there, that is *līlā*. Here it is a play, a show, but there that is *līlā*, the heart is there, fully, heart's satisfaction is there.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

[?]

Who was that *dhātri*, *dhātri* means, what is it? Who was with the boy. In his lap he began to control the boy. "That you have got this *maṇi* on your neck." And from Kṛṣṇa's higher place, He was concealed, private place, He heard that *dhātri*. *Dhātri* means that Pūtānā who came in the garb of?

Devotees: Witch.

Śrīla Śrīdhara Mahārāja: Witch? Not in witch. An artificial form of a mother, in the garb of a mother, disguised. So that *dhātri*, who is supposed to help the mother.

Devotees: Nurse. *Dhātri* means nurse, one of the seven mothers.

Śrīla Śrīdhara Mahārāja: Not nurse exactly but guardian nurse, nurse as guardian. He came with the boy, with the gem on the neck of the boy, around, Jāmbavān's son, and she began to sing this poetry, poem.

And Kṛṣṇa caught from there, “Then it is all right, that gem is here.”

*simha prasena avadhuta simho jambavata sukha mada kamadabi tava
desa* [?]

“Such a valuable gem you have got around your neck, and boy you are crying. What is this?”

There Kṛṣṇa caught that, “Here is the gem.” And just came to snatch it, and the *dhātri* fled away, being afraid. And there was an uproar, and then they came and then the fighting began.

_____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

The fight was going on for long time, twenty eight days or so perhaps. And the Yādavas they thought that Jāmbavān has killed Him, and they all came away, and performed Kṛṣṇa's *śrāddha*. And there placed in such a way that *śrāddha*'s food, that gave strength to Kṛṣṇa more. And then He began to fight with greater vigour.

Then Jāmbavān thought, "What is this? I can't defeat this man. I did so many things in Tretā-yuga, and this ordinary man I can't fight him out. So I must have committed something wrong against Rāmacandra."

With a special *mālā* he put in the neck of Rāmacandra and that came to fire, and then found that same *mālā* is on the neck of Kṛṣṇa. "What is this? Again go, this is there, how it can come here?" Then he was perplexed. "Who are you? You're fighting a month with me, which is impossible for any human being. And how is it that garland has come around your neck? Who are you? You are Rāmacandra Himself."

Then there was a compromise. Jāmbavatī was given to Him, and the gem also. Presentation, the gem was given to Him.

Hare Kṛṣṇa. This is Dvārakā *līlā*. Vṛndāvana is more. [?] Dvārakeśa, when He finds His own photo of Him in Vṛndāvana life, He becomes charmed Himself, what to speak of others. When He Himself finds His Śrī Mūrti of Vṛndāvana, Kīśora, He becomes little outside.

_____ [?]

Normal position. So charming, Kīśora, Nanda Kīśora. Yaśomatī Nandana. This *parakīya*, the rareness makes it more valuable.

A glass of water on the battlefield, only one glass of water is so valuable in a battlefield when a man is dying, a general is dying, only for a glass of water.

So circumstance makes it sweet or bitter. Circumstance. And that is done by Yogamāyā, Baladeva, potency of Baladeva. He's at the backing. *Jñāna, bala, krīya, ca*, feeling, thinking, willing. *Bala*, energy, that is arranged in such a way as to make possible the play, to perform the circumstances favourable to the play. Vṛndāvana.

So Rādhārāṇī though met in Kurukṣetra, the very Kṛṣṇa - "That He's that very Kṛṣṇa, I'm that very Rādhā, but still no pleasure. I want to have Him in Vṛndāvana. That is My place there where I'm free."

Vṛndāvaneśvarī. *Hari-niṣkuṭa-vṛndā-vipineśe*. [From Rūpa Goswāmī's *Śrī Rādhikā-stava*, 1] She's all in all in Vṛndāvana. There She wants Kṛṣṇa otherwise She's not happy with any half hearted _____ [?]

That gives Her more pain.

So Bhaktivinoda Ṭhākura wanted that, "I shall construct a thatched cottage in Kurukṣetra and there I shall pass the rest of the days of my life."

Both are nearer to one another, but the pangs of separation is more acute. Very near but They cannot meet, cannot be united according to Their necessity and will. So that is at the highest point, the spirit of separation. And that is the time when we should serve our [?] Service is more valuable there only, according to the necessity. There the necessity of the service in its highest form. They're both there but can't meet. Can't meet according to Their own way. So the feeling of separation in its highest point, and that demands service, acute and the most intense service for both the parties at that time. They're going to faint, can't contain Their own personality, going to faint. This is the moment when service is necessary, very urgent.

And Bhaktivinoda Ṭhākura says, "There I should construct a cottage and

pass my days, the whole life trying to render service to my Lord and Lady, my Master and Mistress. Service is valuable according to the urgent necessity. There we can fetch more value from a little service.”

Hare Kṛṣṇa. Hare Kṛṣṇa.

sei śloka sunera radha kunde sakha badha krsna prapti sei viddhi [?]

What Kṛṣṇa told, the external meaning was, “All people come to Me with affection for their best benefit. You have got also affection for Me, so you also will serve Me.”

Hare Kṛṣṇa. The external meaning. And the internal meaning, “All people will come to Me to show affection for their highest benefit. I am the goal of everyone. And such am I, and that I, has highest affection for you. All people want Me, and I want you, to be fulfilled in My life. So you rest assured, wherever I be, I am yours.”

When Rādhārāṇī came to understand the meaning of that *śloka* in this way, She was satisfied, She came back. “He’s coming. He’s coming very soon.” With the satisfaction of Her heart He came back.

sei śloka sunera radha kunde sakha badha krsna prapti [?]

“Wherever He may be does not matter, but He’s mine.” That confidence

satisfied Her, that He will come very soon to Vṛndāvana.

And Jīva Goswāmī has shown, *nitya līlā*, Gopāla Temple, that Kṛṣṇa came to Vṛndāvana. That is another *kalpa*. But Mahāprabhu and the Goswāmīs, they have arranged the *līlā* in Mathurā, up to Mathurā of Sanātana Goswāmī. Up to Mathurā, it was necessary in the *rasa*, then after [?] again the wheel moves in such a way, the wheel of time again comes to his former position. Just as after the summer, the winter comes, so Mathurā go on.

Again such circumstance, environment was created that Mahārāja Nanda has no child for long time, Yaśodā childless, pray, they can get some child. Such atmosphere in such time again comes suddenly. And they began to expect that Nanda must have a child, Yaśodā must have a child. She's worshipping this god, that god, "I may be blessed with a child." Then again that comes in, Kṛṣṇa comes in Mathurā. Vasudeva carries Him to here. And this *līlā* goes to, after development, goes to Mathurā again. Kāmsa is killed. After [?] wheel again comes. Sanātana Goswāmī has described in such a way in *Bṛhat-Bhāgavatāmṛta*, up to Mathurā.

*[krsno 'nyo yadu sambhuto yah purnah so 'styatah parah] vrndavanam
parityajya sa kvacit naiva gacchati*

[The Kṛṣṇa known as Yadu-kumara is Vasudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumara manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment.]

[Laghu-Bhāgavatāmṛta, Purva-khanda, 165] & [Gauḍīya Kaṇṭhahāra, 7.42]

Vṛndāvana means Vraja-maṇḍala, up to Mathurā, because that sort of separation, that is also a peculiar *rasa*. *Vipralamba rasa*, that is a necessary part of *rasa*, otherwise this *sambhoga rasa* may not go on independent. So there must be *prabāsa*. Then again the wheel comes in the same position. In this way *nitya-līlā* is going on. The sun is being set and again sun rising, in this way, a cyclic order. Everything which is to continue for eternity, that is posed in a cyclic order, automatically it goes.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Anurādhā: So what is the position of Devakī? She doesn't have any children. Her last son also taken.

Śrīla Śrīdhara Mahārāja: Devakī's child has gone back to her.

Anurādhā: When?

Śrīla Śrīdhara Mahārāja: From there he goes to Dvārakā. That part. Devakī also goes to Dvārakā. That is another part. That is not Vrajendra-nandana, not Kṛṣṇa of Vṛndāvana. That is Devakī-nandana, Vasudeva. From Mathurā to Dvārakā, all these play. Rūpa Goswāmī has connected between the two *līlā*, he has given some connection. That is also very peculiar.

I asked, “Why this difference between Rūpa and Sanātana?”

Our Guru Mahārāja, he answered in a word, “Why it has been told as *adhokṣaja*? *Acintya bhedābheda*, everything is possible simultaneously.” That was his word.

Rūpa Goswāmī has connected, he has taken from Vṛndāvana in a modified way Rādhārāṇī, then Candrāvalī, then Jāmbavatī, all from there to that Dvārakā *līlā*. Lalitā was Jāmbavatī. You say Anurādhā, Lalitā. She was Jāmbavatī there in Dvārakā. And Rādhārāṇī became Satyabhāmā. And Candrāvalī became Rukmiṇī. Rukmiṇī, Rādhārāṇī as regard sentiment, Rādhārāṇī had the highest position in Vṛndāvana. But Candrāvalī was more clever. And in Dvārakā in some lower position that cleverness comes to the higher position, and sentiments go down, in lower level. But in Vṛndāvana, sentiment has got the highest position. And Rādhārāṇī _____ [?] everyone there, *sneha*. Love, sentiment, *bhāva*. But as regards this intelligence of lower order in Dvārakā, that gets the supreme position, that soberness; intelligence and sober. Rukmiṇī, she got the higher position _____ [?] lower position. The lower gets higher position there. In this way. Hare Kṛṣṇa. These are very high talks.

End of 82.07.15.B_82.07.16.A

82.07.16.B_82.07.18.A

Badrinārāyaṇa: [?] desire.

Śrīla Śrīdhara Mahārāja: for Kṛṣṇa.

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: for Kṛṣṇa.

Badrinārāyaṇa: She always acts humble.

Śrīla Śrīdhara Mahārāja: British say ‘humbug.’ Hindenbug, Hindenburg. Self Hindenbug, as well as self Hindenburg, German.

Devotee: [?] This is one letter from her. One, two, three...

Śrīla Śrīdhara Mahārāja: Three letters came from her.

Badrinārāyaṇa: She took *Hari Nāma mantra*.

Śrīla Śrīdhara Mahārāja: Ah, *Hari Nāma* [?] **Devotees:** [?] **Devotee:** That letter was so beautiful, I can remember.

Śrīla Śrīdhara Mahārāja: Very sincere, heartfelt appeal.

Devotee: They were going through much difficulty.

Śrīla Śrīdhara Mahārāja: My Guru Mahārāja, he desired me to go to the

west, I did not go. Now he is fulfilling his desire in some way or other. It is his wealth. Of course, all my Godbrothers mostly say that what I say, they feel that our Guru Mahārāja is saying that, of that nature, in my talk, my speech is of his nature, ontological. As Mahāprabhu, He was the highest scholar, and then He came to be a devotee. So the real devotion is above scholarship, above knowledge. *Karma, jñāna, anāvṛtam*. Crossing the exploitation and renunciation, then there is the exploitation of Kṛṣṇa, not of any plurality but of unity. So words must cross, must be conscious of these two outer coatings. Then talks from that realm, it will have something.

*anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam [ānukūlyena-kṛṣṇānu-
śīlanam bhaktir uttamā]*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

These three covers, *anyābhilāṣa*, fleeting desires, *karma*, organised exploitation, morality, and then renunciation, liberation. These three layers, outward covers, must be crossed, then the domain of reality. And one must talk from that plane, being conscious that this salvation and elevation, all down. From that plane one should talk. And the sweetness of that plane will be real sweetness, sweetness proper. That is devotion proper. Otherwise it is a mixture, something. It is *anyābhilāṣa*, *karma*, and *jñāna*, mixture, *yoga*, *karma*, *jñāna*, *anāvṛtam*. From that plane I should talk. That is *śuddha bhakti*, *bhakti* proper.

Has she any inclination for song, any capacity, singing, any connection with?

Devotee: I like *bhajans* very much.

Anurādhā [?]: She says she likes *bhajans*.

Śrīla Śrīdhara Mahārāja: And of what character, *bhajan* means that singing?

Devotee: Singing, yes *kīrtana*.

Śrīla Śrīdhara Mahārāja: That is most, or talking, or reading, or worshipping?

Devotee: Singing with instruments. I like musical instruments.

Devotee: She likes musical instruments.

Śrīla Śrīdhara Mahārāja: And interested in Vṛndāvana *līlā* of Kṛṣṇa? Eh?

Devotee: Interested in Vṛndāvana *līlā* of Kṛṣṇa?

Devotee: Oh. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: More interest with the service of the *gopīs*?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. So I shall go now.

...

Śrīla Śrīdhara Mahārāja: You don't know what is *kṛpa*?

Devotee: Yes, I know what is *kṛpa*.

Śrīla Śrīdhara Mahārāja: What is kindness, you know. That has got its quality. One may give, a poor has come without food, begging for food, you can give some food, that is a kindness, *kṛpa*. A material transaction, to help materially, that is also *kṛpa*, of lower kind. So education, the solution for the food, no longer begging, given a job you work and earn your food, that is greater *kṛpa*. In this way we are suffering.

Our ultimate suffering, *janma-mṛtyu-jarā-vyādhī* [*Bhagavad-gītā*, 13.9], the *kṛpa* of those that are above the standard of *janma-mṛtyu* they will then some knowledge get out from this disease, that is *kṛpa*. From higher to lower, the help that comes, that is *kṛpa*. *Kṛpa* means help, from higher to lower. The higher stage, what he extends his help towards the lower,

that is called *kṛpā*. So in the lower level, material, and the mental, and the spiritual, the gradation is there. So *kṛpā* proper which can help us from all sorts of wants, that is spiritual help, generally that is known as *kṛpā*. Real *kṛpā* is our spiritual extension, extension of spiritual knowledge and love. That is *kṛpā*, which comes from higher to the lower. That help, it begins from lower level, and it goes up to the highest level, *kṛpā*. The help that comes from upper towards lower.

Hare Kṛṣṇa. Hare Kṛṣṇa. The gentleman who has come yesterday, is he here?

Devotee: Yes, Vedānta Prabhu.

...

Vidagdha-Mādhava: ...[17th] verse, 4th Chapter, *Bhagavad-gītā*.

*karmaṇo hy api boddhavyaṁ, boddhavyaṁ ca vikarmaṇaḥ akarmaṇaś
ca boddhavyaṁ, gahanā karmaṇo gatiḥ*

[The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is and what inaction is.] [*Bhagavad-gītā*, 4.17]

So Swāmī Mahārāja, in the purport he's saying like this: "If one is serious about getting free from material bondage, one must apply himself to an analysis of action, reaction and perverted actions, because it is a very

difficult subject matter. To understand all this one has to associate with authorities in Kṛṣṇa consciousness and learn the secret from them.”

Śrīla Śrīdhara Mahārāja: What is the beginning? *Akarmaṇaś ca boddhavyaṁ, gahanā karmaṇo gatiḥ*. The most unintelligible, unknowable. That is infinite probability, *karma*. To energise, *karma* means to energise. Its result, its consequence is unlimited. According to the posing it will fetch different results.

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ [tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]

[Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world.]
[*Bhagavad-gītā*, 4.16]

What is *karma*, what is absence of *karma*? To understand this the scholars also are befooled. Then what is the beginning of the *śloka*?

Vidagdha-Mādhava: *Karmaṇo hy api boddhavyaṁ, boddhavyaṁ ca vikarmaṇaḥ*.

Śrīla Śrīdhara Mahārāja: *Karmaṇo hy api boddhavyaṁ, boddhavyaṁ ca vikarmaṇaḥ*. What is *vikarma*, what is *karma*? *Boddhavyaṁ ca vikarmaṇaḥ*. *Akarmaṇaś ca boddhavyaṁ, gahanā karmaṇo gatiḥ*. What is

akarma, what is *vikarma*, what is *karma*? *Karma* means generally which is recommended by the *śāstra*, that *varṇāśrama dharma*. That is *karma*. *Vikarma*, immoral action. And *akarma*, to stop all sorts of energising. That is not possible altogether. One must take food, one must sleep, one must work. So *akarma, akarmaṇi ca karma yaḥ*.

[karmaṇy akarma yaḥ paśyed, akarmaṇi ca karma yaḥ sa buddhimān manuṣyeṣu, sa yuktaḥ kṛtsna-karma-kṛt]

[One who realises that the selfless action performed by the man of pure knowledge is never subject to bondage and is therefore in fact inaction whereas the abnegation practised by a renunciate of impure heart is the ill-fated cause of bondage he is, among men, the intelligent *yogī* and factual executor of all works.] [*Bhagavad-gītā*, 4.18]

He's the real intelligent man who can find *karma* in *akarma*, and *akarma* in *karma*. That means that by controlling our inner self we can get out of *karma*. A man,

yoga-sthaḥ kuru karmāṇi, [saṅgaṁ tyaktvā dhanañjaya siddhy-asiddhyoḥ samo bhūtvā, samatvaṁ yoga ucyate]

[“O Dhanañjaya (Arjuna), after giving up desire for the fruits of action, situate yourself on the path of devotion (*bhakti-yoga*). Equally disposed to success and failure, carry out the duties prescribed according to your nature. To remain equipoised in either success or failure of the outcome of action is certainly known as *yoga*.”] [*Bhagavad-gītā*, 2.48]

A man who is, who works properly adjusted, that does not want any consequence of his *karma*, really *akarma* is there. And when one wants to, in mind he's wanting so many, when mind is fickle, always moving, wanting this or that without checking that he stops the external *karma*, that is foolishness. So *karmāṇi akarma*, he's seen to do many *karma* outside but he does not want any result. He's in really *akarma*. And the one who has stopped all his physical activity but mentally thinking of so many things, he's in *karma*. Not only physical, external, but internal position should be marked very carefully.

na hi kaścit kṣaṇam api, jātu tiṣṭhaty akarma-kṛt [kāryate hy avaśaḥ karma, sarvaḥ prakṛti-jair guṇaiḥ]

[No one can remain without acting even for a moment. Everyone is forced to act helplessly, stimulated by the modes of material nature. Therefore, it is improper for a person of impure consciousness to reject the purificatory duties prescribed by the scriptures.] [*Bhagavad-gītā*, 3.5]

Really none can stop wholesale the *karma*.

[niyataṁ kuru karma tvaṁ, karma jyāyo hy akarmaṇaḥ]

śarīra-yātrāpi ca te, na prasidhyed akarmaṇaḥ

[Perform your ablutions, worship, and other daily duties. Since even bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory duties, your heart will be gradually purified. Then, surpassing the plane of

renunciation, you will attain pure devotion, beyond the mundane plane.]
[*Bhagavad-gītā*, 3.8]

What more? Even you cannot live altogether if you leave all *karma*. You must take your food, you must go to the latrine, this is also *karma*. But to get out of *karma* does not mean that we should get out of the physical *karma*, but the mental desire, *karmana vasana*. That is the real *karma* and not external. Externally we can do anything, we can kill the whole *brahmāṇḍa*, still, we may not do anything. So external activity has got no value. The valuation of *karma* is within, *vasana*. I want something separate. The ordinary wave, the universal wave is passing. And I want to put something special on it. I can't, do not adjust with the universal wave, but a separate wave I want to create. That is *karma*. And that will come in clash with the universal wave. So many, local, provincial, so many waves there are.

But the final wave, the most fundamental wave, that of Kṛṣṇa consciousness, I must come to understanding with that wave, that harmony. Then I'm not in *karma*. I'm dancing with the universal wave. That is what is necessary. And without that, in whatever planes, different waves are going, if I participate there, identify there, then I have got reaction, I will have to get reaction. That is *karma*. *Karma* proper means to create wave of separate interest in this world. So such attempt internally, that you face, and what *nirguṇa* wave is going on Kṛṣṇa consciousness, you must come in understanding with that Kṛṣṇa consciousness. And then there will be no *karma*.

Otherwise all different waves are creating according to separate interest, that is all *karma*, of different waves. Everyone is suffering from his own *karma*, reaction. Reaction clashes with the higher wave and becomes destroyed, in this way. So internally try to get out of the spirit of *karma*. That is, try to be one with Kṛṣṇa consciousness, that universal wave, and dance there in that. *Vikarma* means immoral action, *karma* that moral action is better than that, but again *akarma*, that *vaidantic karma* that is to give up all internal desires for different resolution, all stop. Then a party wants *samādhī* like slumber.

But the Vaiṣṇava they want to connect with Kṛṣṇa consciousness which is a dynamic one and healthy wave, all good, absolute. That is dynamic and not static like the Buddhists and the Śāṅkarites, not *nirvana*. But they can connect with Kṛṣṇa consciousness which is moving, and that is the ultimate, the wave of love. The wave of love, and beauty, charm, mercy, that wave, connect with that. So movement, or giving and taking, that is not bad. But there must not be black marketing. It must be based on universal truth.

He's the possessor. He can deal absolute with everything. We can't do. But if we think ourselves that, 'I'm a king, I can do, I can give,' ultimately it's not possible for me. We're all black marketeers. From the possibility of prospect we make transaction and ultimately we fail and we are victim of reaction. This is the matter.

Vikarma, karma, akarma. Vikarma, kukarma one thing. That is immoral, not recommended by the scriptures. And *varṇāśrama karma*, that is generally *karma*, do this, and further instruction you will get when you will finish this duty. Then *naiṣkarmyam* which is recommended by *Bhāgavatam*, *jñāna- virāga- bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*.

śrīmad-bhāgavatam purāṇam amalaṁ yad vaiṣṇavānāṁ priyaṁ yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ param gīyate tatra jñāna-virāga- bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ

[“*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahaṁsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion.”] [*Śrīmad-Bhāgavatam*, 12.13.18]

The *naiṣkarmya*, the *yogīs* and the *jñānīs*, by *naiṣkarmya* they understand like this, *samādhi*, that is eternal slumber. But *Śrīmad-Bhāgavatam* says that *bhāgavata naiṣkarmya*, that stop your selfish activity and act for Kṛṣṇa. That is *naiṣkarmya*. *Jñāna*, *vairāgya*, *bhakti*, with all this *naiṣkarmya*, give up your selfish transaction, work for Kṛṣṇa. The stopping of every movement is *naiṣkarmya*, it is not. *Naiṣkarmya* means to give up all local desires, separate interest, and work for universal, Kṛṣṇa consciousness. That is *naiṣkarmya* proper in *Bhāgavatam*. And that is different from the speculation of the salvationist that only in *samādhi*, eternal slumber, there is *naiṣkarmya*. *Bhāgavata* dismissed that, Vaiṣṇava School. The *naiṣkarmya* to join the universal movement, *karma*. That is *naiṣkarmya* proper. *Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*. So *Bhāgavata naiṣkarmya* means proper *bhakti*, busy, but busy for Kṛṣṇa's interest. That is *naiṣkarmya*, a dynamic *naiṣkarmya*, not a static *naiṣkarmya* recommended by the *yogīs* and *jñānīs vaidantic*.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Do you follow?

Vidagdha-Mādhava: Yes. At the initiation the *karma* is taken by the spiritual master, that is a fact? And we're struggling actually to become free of *karma*, yes?

Śrīla Śrīdhara Mahārāja: To do everything, that will help, that will throw yourself in *nirguṇa* movement, Kṛṣṇa consciousness. Throw yourself, the teaching underlying in mantra, throw yourself to Kṛṣṇa consciousness. Connect with *naiṣkarmya* proper. Work on behalf of Kṛṣṇa, not for any selfish, or any national, or social group, extended selfishness there.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha-Mādhava: In Sudhīra Goswāmī's seventeen page paper he mentions Bon Mahārāja_____ [?] from England. And he said to yourself and Swāmī Mahārāja, “There were questions that cannot be answered. There were questions in the west, the westerners were asking questions that could not be answered.” So I was wondering, because the next line says that, “You answered all the questions. You asked him what are the questions and you answered. And Swāmī Mahārāja, he spoke, “Today India has conquered the West.” Yes?

Śrīla Śrīdhara Mahārāja: When I answered and he could not say anything, then Swāmī Mahārāja pronounced, “Here Europe is defeated by Asia.” He told this, “Europe is defeated by Asia.” This was pronounced by Swāmī Mahārāja at that round table conference.

Vidagdha-Mādhava: I was interested when I read that to ask if you can tell us perhaps some of those questions and some of those answers.

Śrīla Śrīdhara Mahārāja: I do not remember it now. I shall have to try hard to again remember them.

Vidagdha-Mādhava: There is one question that the Christians come with in our preaching activities in the West. And it is one difficult question to answer. I was wondering if you might say something about: In the *Bible* and also the *Koran* there is some mention against idol worship. So this is one complaint they have against us.

Śrīla Śrīdhara Mahārāja: That is their inconsideration. If we can use the sound, why not the colour and figure. God is not within the sound, He's above sound. The ethereal expression. Then this light, heat, all these mundane. Sound is also mundane, but if sound can be utilised to have any idea of Him, why not the colour, figure and other things. Those emblems also similarly may be utilised for His purpose. It's a general question. We can't avoid sound. Some sort of medium must be necessary from that world to this world, some symbol. Generally they use sound. We also lay much stress on sound, *śruti*. But if *śruti*, the sound can be utilised in the mundane plane to understand the transcendental thing, then why not the colour, the figure and other, the taste? Everything will have some contribution, can help us to certain extent. If sound can do, the others can do more or less. Everything can be used an emblem to take us to that realm. Do you follow? On that basis, if He can come through sound, He can come through colour, He can come through figure, He can come through taste, He can come through touch. He can approach towards us in any way. Only ear, but ear is extensively admitted by all. We also lay much stress in *śruti*. But at the same time we admit that He can approach to us in this mundane world through every possible medium, He can come. Then what is the objection there? He can come only through sound, mundane sound and He cannot come in other way He cannot approach us?

One thing, another gentleman told, one Christian Father was explaining *Bible* in a meeting and one boy, the old man told, "When I was a boy, at that time, when that Father explained that Moses saw in his dream that such and such things happened, the boy asked to the Father, that in dream he saw God, but in what form he saw? He saw, it is written in the *Bible* that Moses in dream he saw that God has come to him and He's addressing, saying, in what form, in the dream. Must be form of some way or other. What is that? And if that form may be seen in dream, why not that may be utilised when we are awake?"

"This boy has put a very serious question. Yes, I shall try to think it out

and answer tomorrow.”

The general basis that He’s transcendental, it is all right. But we’re in the mundane plane, we cannot but He can communicate with us in any way. Generally sound is the most subtle. So through sound He can communicate with us. But why the other things should be neglected, only the ear? The eye, the nose, everything can be used as His weapon to approach us, a medium. All sorts of medium may be used by Him to approach us, to embrace us, and that is true, not only one. Their idea of God is a vague one, no definite conception of what God is, a hazy something. So their ways of obtaining Him also something like hazy. But here it is clear in all phases.

prati aṅga lāgi kānde, prati aṅga mora

[“Every part of My being cries for the corresponding part of Him.”] [From Jñāna Dāsa’s *Vaiṣṇava-padāvali* - *Anthology of Vaiṣṇava Songs*]

My every limb can be utilised for corresponding limb for His service. This is full-fledged theism, not haphazard, not at distant, but full-fledged and very near, very close connection with Him. So all these things must have to come. But everything is transcendental. When we approach the Deity, the eye is not the master of the subject mind to measure Him. He’s seeing me. I’m there as an offender and I’m standing in such attitude. He may have a kind glance on me, that my sins may be removed. The subjective conception there. Not only wood, or white colour, all these things, but He’s in the subjective realm. He’s in the superior position and He may cast a graceful glance towards me. Then what sort of seeing? And their figure is also, suppose the coronation day, do they not put the portrait of the King and garland, all these things, they do not do?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Then, any utility, or all ludicrous? To show some veneration to the photo of the King, or any father, what is this, it is all ludicrous? Or there is some substantial message there, showing respect to their photo?

So why this cannot be utilised for His case, the Almighty who can do anything and everything? I cannot approach Him, but He can approach me in any way He likes. And it is His ordination that He will come in every way. It is possible, not impossible, not unreasonable. All reasonable thing. He can come through sound, He can come through eye, He can come through touch, He can come through taste. Why not? What is the reasonable objection to that?

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Do you follow?

Vidagdha-Mādhava: Yes, I follow Mahārāja. Guru Mahārāja, specifically the *Bible* states, “A graven image, or an image carved by one man.” That is the opposition to that sort of thing, that a man could actually carve an image of God. They are saying this is wrong.

Śrīla Śrīdhara Mahārāja: If you understand this then you’ll be able to understand all other subsidiary questions. All sounds are not God sound. It depends on the man. If a father is well established, his word about God is not equal with another ordinary man as God. So the sound, *vaikunṭha-nāma-grahaṇam* [*Śrīmad-Bhāgavatam*, 6.2.14] So some may see idol. All does not see idol. All sound may not be effective about God but, *vaikunṭha-nāma-grahaṇam*. So there is *nāmāparādha*, *nāmābhāsa*,

viśuddha-nāma. In the sound also there is classification. A sound from a proper plane, it will be effective and not any imitation sound. So also in the case of the idol, and everywhere, it is such. The quality must be present there. It must have some connection with the Lord, the mundane and the transcendental sound. This Śrī Mūrti and the doll, transcendental and mundane, the conception there is different.

Hare Kṛṣṇa. *Prasāda* also, when the Vaiṣṇava has taken to take that, *mahā-mahā-prasadam*. Only one is taking *prasadam* that is not *prasadam*, there is degree of the presence of divinity there. The gradation is there everywhere.

In Vighraha *darśana*, Mahāprabhu used to have *darśana* of Jagannātha, tears flowing from His eyes incessantly. Can we have such *darśana* when looking at Jagannātha? And Mahāprabhu was not an ordinary foolish man. As a scholar also He was a genius. And how did He see the Deity? With tears running down, incessantly, like a stream. What does He see? Is He only wood?

Vidagdha-Mādhava: Mahārāja, if *prasadam* is distributed to the mass of people, they benefit, yes?

Śrīla Śrīdhara Mahārāja: It depends upon who is the director, who is at the bottom, it depends on him, his connection with divinity.

Vidagdha-Mādhava: As to whether it is properly sanctified?

Śrīla Śrīdhara Mahārāja: The current must be there. Only wiring has no value. Do you follow?

Vidagdha-Mādhava: I'm hearing.

Śrīla Śrīdhara Mahārāja: Electric wiring but no current. So *vaikuṇṭha-nāma-grahaṇam*, the Vaikuṇṭha connection, transcendental connection must be there. Otherwise form is form, useless. But the spirit must be within the form. Form is also necessary, wiring also necessary to utilise the electric current. But mere wiring has got no utility. The current must be there. So *prasāda* distribution, all these external exhibition, but if the real connection with divinity otherwise all trade, otherwise ulterior motive may be there as a business. Yati Goswāmī, the *Bhāgavata* reading, taking money and reading *Bhāgavata*, is a class of trade. That may be trade, but if the man who is at the back he has got sincere connection with the Lord, then the connection coming and pervades everywhere, that is *prasādam*. Otherwise imitation. Imitation is not a real thing.

So Bhaktivinode Ṭhākura's congregation *saṅkīrtana*. At least one man, the leader of the party must be *śuddha bhakta*, pure devotee, the *kīrtana* party guided under a pure devotee. Then we shall join that, otherwise all will be dancing and jumping in the mundane plane. Connection must be there, the electric connection. Hare Kṛṣṇa.

Vidagdha-Mādhava: How can one perceive that connection? This requires some...

Śrīla Śrīdhara Mahārāja: That who has got eye, for that we have to get eye.

om ajñāna-timirāndhasya jñānāñjana-śalākayā, [cakṣur unmilitaṁ yena,

tasmai śrī-gurave namaḥ]

[“I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances.”]

Our own realisation will be the guarantee, our own knowledge. We see that sort of eye, that is given by Gurudeva. *Ajñāna-timirāndhasya jñānāñjana, cakṣur unmilitaṁ*. The cataract is removed by Gurudeva, he gives the *divya darśana*, the divine eye. *Divya cakṣur, dīkṣā, dīkṣā* means,

divyaṁ jñānaṁ yato dadyāt, [kuryāt pāpasya saṅkṣayam tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ]

[“The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs.”] [*Hari-bhakti-vilāsa*, 27]

Transcendental knowledge is imparted. And as much as he has got that sort of knowledge he can detect, as in other fields, other cases. How we can know whether this is a gem, it is gold, or it is brass? How to detect whether it is glass, or it is diamond? How we can detect? The expert knowledge must be there. And one who has got that knowledge he can detect. The fools, ordinary persons, ignorant, cannot differentiate. Everywhere this is applicable. Whenever we go to purchase anything, the medicine, this, that, everything may be tampered, imitation. And this [?] how we understand. Here also, something like that. That expert knowledge must be there. Mundane, what is mundane, what is

transcendental. The *sevonmukha*, the sincere, the *sevā*, where it is meant for the service of the Lord, or to fulfil some ulterior purpose of him. Who has got that fine eye they can detect.

jigana vaisnava cinya loilya arya kori vrajave [?]

Bhaktivinoda Ṭhākura, “We shall serve Vaiṣṇava. But before that we shall have to get the capacity of recognition who is Vaiṣṇava who is non Vaiṣṇava. Only this figure, *tilak*, *mālā*, dress, that cannot be the criterion of a *sādhū*. All these things we’re to understand. And that capacity of recognition is possible, and that is *dīkṣā*, *divya jñāna*. We’re all expert in some stage, in some plane. We’re to differentiate things everywhere, every time, the gold marketing, this, that. We’re to discriminate. We must have that knowledge, otherwise we’ll be exploited by the merchant. If we can know the thing before purchasing. So everywhere, in every stage of life, that understanding with him. So it is only with the case of divinity, transcendental truth. That is also possible, only transcendental eye, transcendental capacity, judgement. That must be with us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

End of 82.07.16.B_82.07.18.A

82.07.26.A_82.07.27.B

Devotee [Nārada Muni?]: Mahārāja, there are numerous reasons why I have left.

Śrīla Śrīdhara Mahārāja: Have you seen Swāmī Mahārāja? Did you see?

Devotee: Prabhupāda.

Devotee: No, I have not.

Śrīla Śrīdhara Mahārāja: [?]

Devotee: I came from San Jose, California with Bhakti Sudhīra Mahārāja.

Śrīla Śrīdhara Mahārāja: You're coming now?

Devotee: Just now, yes.

Śrīla Śrīdhara Mahārāja: That was the zone of Tamāla Kṛṣṇa?

Devotee: I was in Austin, Texas, Mahārāja.

...

Cornelius: Does that mean that we have to give up material life at once, and become...[?]

Śrīla Śrīdhara Mahārāja: Not at once: gradually, according to one's own particular case. Who has got much affinity towards worldly life, suddenly, if he leaves that, he may not keep up, he may again go down. So, according to personal question, individual question, that is to be. But we should have our eagerness always to give up everything and to devote us exclusively for the highest duty. That sort of. And who will have courage enough, he'll jump into the unknown. "Kṛṣṇa will protect me. I'm jumping in the name of God. He's everywhere. He will take me on His lap." With this idea he may jump, who has got such eagerness for the truth.

Cornelius: For ten years, I've tried to come into this process for ten years. In ten years I keep from eating the meat, and fish, and eggs. I don't want all the outward material things, I have no attraction for them. I have leave this all behind. But there's only one thing what is, I want to give it up, and also, I don't want to give it up! This is...

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha-Mādhava: He's saying that he has been trying to enter purely this process of devotion, and he has been able to give up everything except for one attachment, one thing, and that is he smokes ganja, and he likes the effect of that.

Cornelius: And I've also tried not to smoke that.

Śrīla Śrīdhara Mahārāja: That is a small thing. The real difficulty is

women for the men. And the second, money, and the third, good name, fame. If classified, then these three things are our enemy. And this ganja, intoxication, that is a small thing, anyone can give it up easily. But these three things are fundamental aspiration of every animal, whether a tree, whether a bird, whether a man, whether god, these three are everywhere. But this intoxication, and other fleeting habits, they're very negligible thing, and they can be conquered very easily, gradually, it is a gradual process, it will go in gradual process.

Cornelius: But I can't... for ten years I...

Śrīla Śrīdhara Mahārāja: As you have come, and you have entered in gradually, so you are to come out gradually, and not suddenly.

In the time after War, that Goering, Goering was a great intoxicating man. But when put into jail, no intoxication is supplied, as a law. Then he got sick, and the treatment went on, but no intoxication was supplied for the prisoner. You know it well, I have seen it from the newspaper that Goering, he was habituated to take much intoxication, Hitler's air general. But when he was put into jail, he was not supplied with any intoxication, so he was sick, and the treatment went on, and he was cured, that disease was cured by the medicine.

So with this opium, we have seen with our own eyes, so many opium eaters also came in the Maṭha, and they left it gradually. Generally these ordinary *sādhus*, they use this ganja. Ganja helps concentration, but that is material mind, concerned with material mind, and disturbs the faith, the enemy to the faith. Only faith can take us there, *śraddhā*, and not any material intoxication. But the misguided souls, they think that ganja, *siddhi*, *charas*, so many things helps in our meditation. It may do

something, but that is limited, that will frustrate in time of need, and cannot rise up very high, cannot help.

Cornelius: I know, but I cannot keep from the ganja. I keep from the tobacco, the coffee, alcohol, opium,...

Śrīla Śrīdhara Mahārāja: Yes, coffee, this tea, the betel, everything, this tea also, tea, coffee, betel nut, all these things, that is Kali. *Śrīmad-Bhāgavatam* advises us that these five things should be rejected, should be renounced.

[abhyarthitas tadā tasmai, sthānāni kalaye dadau dyūtaṁ pānaṁ striyaḥ sūnā, yatrādharmas catur-vidhaḥ]

[Sūta Gosvāmī said: Mahārāja Parīkṣit, thus being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution and animal slaughter were performed.] [*Śrīmad-Bhāgavatam*, 1.17.38]

Dyūtaṁ, gambling, that is diplomacy. *Pānaṁ*, this intoxication. *Dyūtaṁ pānaṁ*. *Striyaḥ*, this unlawful, illegal woman-love, *striyaḥ*. *Sūnā*, then this butchering. And the transaction of the gold. Trade in gold, that is also very apathetic to ones progress in the line of faith. Very tempting towards them. What to speak of this mania that intoxication will help me in my meditation about the transcendental, Devarṣi Nārada says,

yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ [mukunda-sevayā

yadvat, tathāddhātmā na śāmyati]

[“The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold yogic discipline, which is generally based on sensual and mental repression (*yama, niyama*, etc).”] [*Śrīmad-Bhāgavatam*, 1.6.35]

Even by *prāṇāyāma*, by meditation, what we acquire, that is for the time being, no permanent effect. Only *śraddhā*, in *bhakti mārga*, in *śuddha bhakti*, the basis is only faith and *sādhū saṅga*. The association with the saint, and the good scripture, and the faith, and no other help, that is all material calibre. Even mental meditation, that is also not to be relied on, what to speak of physical things, material things, even mental things, that *prāṇāyāma, pratyāhāra*, all these things, *dhyāna*. This is all empirical, ascending method. But ascending method cannot give us that. Descending method to be adopted. He can come down, we cannot go up. This basic principle should be understood. He can come down to my plane and take me up, but I cannot go by the dint of my own abilities of different kinds. Can't even touch His domain. So subtle, and so great, so noble. This is the basic position of both the parties. He can connect, but I cannot connect. Only I shall hanker, "You please come." He's positive, I'm negative. So, I should encourage my quality of negativity that I'm the most wretched. I'm the most desirable fallen soul, that needs the best help, best attention of You. So wretched, there is no other. Please come down to help me, to deliver me from this lowest position. This is progress.

Even Mahāprabhu Śrī Caitanya Deva says that, “I'm shedding tears so much in the Name, taking the Name of Kṛṣṇa...

...

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] But it began with some other thing. That is acquired fortune, *bhāgyavān jīva, sukṛti*.

[brahmāṇḍa brhamite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

[“Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service.”][*Caitanya-caritāmṛta, Madhya-līlā, 19.151*]

When we are wandering in this universe unconsciously we come in contact with so many saints, and anyhow we collect some spiritual tendency from them. And that is accumulated, to be as *śraddhā*, and then when *śraddhā* is awakened, one can come to the saint proper, and surrender to him. *Ajñāta- sukṛti, jñāta-sukṛti*, then *śraddhā, ādau śraddhā tataḥ sādhu-saṅgo’*.

ādau śraddhā tataḥ sādhu-saṅgo’ tha bhajana-kriyā tato’ nārtha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ athāśaktis tato bhāvas tataḥ premābhyudañcati sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramāḥ

[“In the beginning there must be faith. Then one becomes interested in

associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”][*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

That maybe come anywhere and everywhere. Now he's in America, perhaps in previous life he was in India, or in some other place, or he gathered some *sukṛti*. *Sukṛti* means energy. Unconsciously one's energy is utilised by the saint, and as a reaction some *sukṛti* comes there. One's energy. Suppose one has built a garden, some *sādhū* came and took the flower and offered to the Deity. The energy of the man who created that garden, he gets something in return, because by his energy the flower has been produced and flower is offered to the Lord. And then the reaction, whose property, that flower, he gets. Or one has dug a tank, and one saint comes and takes bath there, and also with the water, he offers to the Lord. Man who has built that tank, he gets something in return. In this way, unconsciously. In this way, *sukṛti* is gathered, and when accumulated to a certain degree, then it produces what is known as *śraddhā*. Then when that *śraddhā* he gets, *śraddhā* guides him. *Śraddhā* means faith. Faith guides him towards a proper person, and then the transaction begins, his spiritual life begins there.

The scientist, Jagadish Bose here, and another gentleman far away perhaps in America or England, both at the same time came to invent that electric wireless. Wireless was discovered by Jagadish Bose, here, and far away, perhaps in England or anywhere from another gentleman. They both combined, in the same time, far away, but they came in consciousness of electric power. Some Faraday or someone.

So also devotion, may awakened here, and in America, in Africa, and everywhere. Not only in human species, but even in animals also we can trace that *sukṛti*, or *śraddhā*. It is possible. A dog may have *sukṛti*, and he will roam, wander about the temple and guard the temple properties. Dog's fortune has taken him to engaging him in the service of the Lord, it is also possible. Trees also, there are so many plants whose flower is dedicated to the Lord, but not all. He has got that birth as a particular flower, and he's serving as a plant, serving the Lord. The milk cow, giving service, that is going, offered to the Lord. In this way, anywhere the *sukṛti* may be gathered, and that produces *śraddhā*. *Śraddhā* means faith, proper faith, and faith takes us to the *sādhū*, then the transaction on the surface begins. Otherwise all underground. So, anything can be utilised, even stealing may be utilised for the service of God.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Cyclic order, Satya, Tretā, Dvāpara, Kali. Satya, Tretā, Dvāpara, Kali. Cyclic order, as a result of the, the consequence of the *karma* of the collective persons. The collective *karma-phala*, the result, the consequence of the *karma*, of the whole. Circumstances is created by the persons, collectively. At the same time it has got its advantage, so much so that even persons who really can understand the gist and substance of the thing and not the cover, they in Satya-yuga they pray for a birth in Kali-yuga. The special grant is in the Kali.

kṛtādiṣu prajā rājan, kalāv icchanti sambhavam [kalau khalu bhaviṣyanti, nārāyaṇa-parāyaṇāḥ kvacit kvacin mahā-rāja, draviḍeṣu ca bhūriśaḥ]

[“My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India.”]

[*Śrīmad-Bhāgavatam*, 5.38]

They aspire after a birth in Kali-yuga, in this age, this iron age. Everything is unfavourable, but still it has got its advantage, a great advantage. What is that? A special grant of the Lord, for the fallen. Just as at the time of famine, government helps the relief work begin. So, in Kali-yuga also, the Name of the Lord, if it is taken sincerely, it will absolve all difficulties and take him up.

*[kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ] kīrttanād eva
kṛṣṇasya mukta-saṅgaḥ param vrajet*

[Śukadeva Goswāmī tells Parīkṣit Mahārāja: “O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord.”] [*Śrīmad-Bhāgavatam*, 12.3.51]

Śukadeva says in the assembly of the great scholars and authorities of the then India in the spiritual line.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Śukadeva says, [?]

Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ. This iron age is full of all disadvantages, but one special advantage it has got. *Kīrttanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*. If one can chant the Name of Kṛṣṇa, he will be absolved from all sorts of bondage and difficulties, and he will reach the higher plane.

[dvāparīyair janair viṣṇuḥ pañcarātraś ca kevalam] kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ

["In Dvāpara-yuga, Lord Viṣṇu is exclusively worshipped by the people according to the principles of Deity worship delineated in the *Pañcarātra* scripture, but in Kali-yuga, the Supreme Lord Hari is worshipped only by the chanting of His Holy Name."] [*Muṇḍakopaniṣad*]

In the *Nārada-Pañcarātra*,

harer nāma harer nāma, harer nāmaiva kevalam kalau nāsty eva nāsty eva, nāsty eva gatir anyathā

[" 'In this Age of Kali there is no other means, no other means, no other means for self-realisation than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.']

[*Caitanya-caritāmṛta, Ādi-līlā, 17.21*]

_____ [?]

When you go to any place for some mundane purpose for the victory...

[?]

A mortal world achievement, mortal achievement, temporary. Higher, eternal resources, eternal enquiry, eternal truth. [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?]

_____ [?]

Particularly for the whole. If the whole is represented by Nārāyaṇa, Kṛṣṇa, Svayaṁ-Bhagavān, _ [?] To the highest centre, absolute centre. We must be submissive and obedient to the absolute centre, absolute God, and not any provincial or any local.

[?]

Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: [?]

...

Śrīla Śrīdhara Mahārāja: If the medium is true, then anything can be utilised by him for the service of the Lord. Stealing property also, what to speak of by selling, getting money. If I steal something from another's house and give it to Gurudeva, and if Gurudeva utilises that for the service of the Lord, then my stealing is also justified because whose property I am stealing, he will get benefit from the service of Kṛṣṇa. So, I'm doing no harm to anybody, but I'm doing well. I'm distributing Kṛṣṇa. Because I'm using the energy of someone for the satisfaction of Kṛṣṇa, and as a reaction whose energy he will be benefited. So, if Guru is all right, then under him, whatever we do under his direction then it will fetch some value.

In the Rāmānuja *sampradāya* we find that one Āḷvār, he engaged some dacoits. He first approached some moneyed men for the construction of the temple, Ranganatham, but they refused. Then he organised a party of dacoits, and by committing robbery, collected money and constructed. And at last by one clever man, he destroyed those dacoits also. In it is mentioned. And that man who managed, he was Āḷvār, means of eternal interest, *parṣada bhakta*, he came down from up to here. He used in this way.

So, stealing, stolen property also may be utilised for the service of Kṛṣṇa, and no harm because whose property is stolen he will get benefit unconsciously. So, what to ... by the sale of ordinary people, they are addicted to thievery and supplying them and getting money, and money paid to Gurudeva, and Gurudeva will utilise. So, that should not be any cause of leaving spiritual master.

But when spiritual master is engaged not in service, but ulterior motive is seen that he's not serving the master properly, and he's committing some *aparādha*, offence against the Lord and His servants, the Vaiṣṇava, then of course we must cut off his association.

Devotee: That is one other thing Mahārāja. When I came back to ISCKON, after being gone for six months, when I left at first, your Divine Grace was considered by all ISKCON devotees as a pure exalted devotee of Kṛṣṇa. And then upon my return, I'm hearing this, "That anyone who is associated with Śrīla Śrīdhara Mahārāja, and anyone who even thinks of him is a wholesale demon." That I could not understand. So, I cannot, I've formulated that this is some kind of offence to a pure devotee of Kṛṣṇa. And in order to save my spiritual life I cannot remain in that place any longer.

Śrīla Śrīdhara Mahārāja: As a policy, they have taken such a step. Because Swāmī Mahārāja gave some recognition about me, and now after he has disappeared, general inclination of the mass that heard about me, their attraction will come naturally towards me. And if it be allowed in such way, then of course their position will be a little lowered. They won't be able to maintain their prestige, their activity, which has got so much respect in the country. That will be at stake. So they are taking some caution.

In the beginning they told, "Śrīdhara Mahārāja is too old, so none should go and see him, that means disturbance. So none should go to disturb him."

Because they thought that if they come in his connection then they may be attracted by his personality. But when they saw that in this way their motive is not going to be satisfied, then they took more strict measures. That none should go there, because in the meantime many who were living with them, many devotees of Swāmī Mahārāja, came with some complaints to me.

And at one time three Ācārya also they were found criminal to the committee. And I dissuaded them from taking, giving any punishment to them. That will be a great harm to the very institution, the very ISKCON, in general. Anyhow they submitted, they accepted my proposal.

But in the meantime many dissatisfied persons with ISKCON they came to me and complained. I put those complaints towards the committee. But they saw that it is not possible to obey by my request, accept my request. Then, these people being disappointed again and again approached me, and at last I told them, you form a committee and go on with 'relief work.' Those that are disappointed, dejected, by the behaviour of ISKCON, collect them together and keep them under the banner of Mahāprabhu and Swāmī Mahārāja. And they began that work. I asked them, don't be aggressive, no competition, but only relief work, with submissive spirit, to save those that are away from ISKCON. In this way many came, and now they have organised them, in some form or other, and going on in their activity.

So your, that Dhīra Kṛṣṇa Mahārāja, that Bhakti Sudhīra Goswāmī, he's one of them. A very strong person, with very deep knowledge in the scriptures. And he found a special interest in my [?] recorded from, tapes from my discussions. And he's preaching that for the benefit of the people.

And many others came. Jayatīrtha Mahārāja, Ācārya of London, he also could not keep his association with the ISKCON, because they told him to stop totally any connection with me, they won't allow them to give my tapes, not even the words of our Guru Mahārāja.

They asked, "You must confine yourself to the books published by Swāmī

Mahārāja. And you can't have any association with Śrīdhara Mahārāja or Bhaktisiddhānta Saraswatī."

But he refused that. "No. I can't." He told also in a modified way, "That amongst the disciples I shall discuss about Swāmī Mahārāja's work. And for myself, personal interest, I shall go through Śrīdhara Mahārāja, and Bhaktisiddhānta Saraswatī, and others."

"No."

Then he replied, "Then I cut off your connection. I can't cut off my connection with Śrīdhara Mahārāja, and Bhaktisiddhānta Saraswatī Ṭhākura, and Bhaktivinoda Ṭhākura."

So he, and so many others, who lost their faith in present ISKCON, they come and trying to form a committee and going on independently there.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. You are a little sick?

Devotee: Little sick, yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Some stomach troubles?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So you should take some diet, not take anything and everything, but curd, rice, and potato boiled diet only, and [?] powder. Boiled potato, [?] powder, and curd, and rice. No other curries or anything.

Devotee: Jaya Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Nitāi. Nitāi.

Devotee: So, Mahārāja, so after hearing that they were once considering you pure devotee, and then they were blaspheming you. They were calling you demon, and they were calling everyone else demon that has anything to do with you. And so, in order...

Śrīla Śrīdhara Mahārāja: They're outside of ISKCON, and they're under those that differ from ISKCON, they're considered to be demons?

Devotee: Yes. They're saying that, "Unless one is in ISKCON one cannot go back to Godhead."

Śrīla Śrīdhara Mahārāja: Oh. Godhead of their concoction.

Devotee: Ah. So after hearing this blasphemy I could not stay in the association of ISKCON any longer. I had to leave, to save my spiritual life, because where there's blasphemy of a pure devotee I cannot stay. So then I have ran to San Jose to take shelter under your banner.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. How long you are out of ISKCON?

Devotee: Almost three months now Mahārāja.

Śrīla Śrīdhara Mahārāja: Three months. And when you cut off the connection did you meet Tamāla Kṛṣṇa Mahārāja?

Devotee: I sent him one letter.

Śrīla Śrīdhara Mahārāja: Letter, with the purpose?

Devotee: I sent him letter explaining, just to through out a feeler to see how he would react. I suggested, I submitted to him that I have accepted Śrīla Śrīdhara Mahārāja as my śikṣā Guru, that I'm asking his blessings on this matter. But I did not get no response, in a personal response, but through one other medium, er, what's his name? Um? He just took, Ācārya?

Devotee: Pañca Dravida Mahārāja.

Devotee: Pañca Dravida Mahārāja, he had called on behalf of one other boy that also left with me. And he had said that, "Tamāla Kṛṣṇa Mahārāja is not concerned about Nārada Muni, but he's wanting his other disciple, Paradoya. That is all he's concerned about." So that was my only response.

Śrīla Śrīdhara Mahārāja: So another gentleman, who is he? He's the disciple of Tamāla Kṛṣṇa or Haṁsadūta Mahārāja?

Devotee: Tamāla Kṛṣṇa Mahārāja. His name is Paradoya dāsa. And he is also in San Jose with Bhakti Sudhīra Mahārāja.

Śrīla Śrīdhara Mahārāja: So I hear that you have a mind to stay here for some time more.

Devotee: I have three month visa.

Śrīla Śrīdhara Mahārāja: Three month visa. August, September, October. And you are not required by Dhīra Kṛṣṇa Mahārāja to go back to help him, no?

Devotee: No Mahārāja. He says I could stay as long as necessary.

Śrīla Śrīdhara Mahārāja: Here? Hare Kṛṣṇa. Nitāi Gaura Hari. The class, the *pāṭ*, that takes place here, you cannot understand. So Vidagdha-Mādhava Prabhu, you hold a class amongst them sometime.

Vidagdha-Mādhava: O.k Mahārāja.

Śrīla Śrīdhara Mahārāja: Sometime, suitably. As Haṁsadūta Mahārāja

used to take class [?] So either in this hall, or there in that room, together you take class [?]

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Discussions, questions answered [?]

Devotee: Mahārāja, we've been reading from *The Nectar of Devotion*, together, every night at around five o'clock we had started doing this. That was very enlivening, I found.

Śrīla Śrīdhara Mahārāja: *Nectar of Devotion*, _____
Devotion?

Vidagdha-Mādhava: *Bhakti-rasāmṛta-sindhu*.

[?] Ambrosia? A book? What is *Nectar of*

Śrīla Śrīdhara Mahārāja: *Bhakti-rasāmṛta-sindhu*, as translated by Swāmī Mahārāja?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That is a science of devotion. In a scientific way that has given us what is

bhakti, to understand, what is devotion proper, what does it mean?
Bhakti-rasāmṛta-sindhu.

End of 82.07.26.A_82.07.27.B

82.07.27.A

Vidagdha-Mādhava: They're not initiated into ISKCON. They have known about ISKCON for some time.

Śrīla Śrīdhara Mahārāja: Oh. These two?

Vidagdha-Mādhava: These three. This boys name is Cornelius, this is Hans, and this is Eric.

Śrīla Śrīdhara Mahārāja: Now, what for they have come to India?

Visitor [?]: Pilgrimage.

Śrīla Śrīdhara Mahārāja: They speak Dutch? **Vidagdha-Mādhava:** They also speak English. **Śrīla Śrīdhara Mahārāja:** English also?

Vidagdha-Mādhava: Yes.

Visitor: We came to just visit the holy places like Navadvīpa, Vṛndāvana, Purī. That was the main reason we came to India.

Śrīla Śrīdhara Mahārāja: How have you come to know all these things, by books?

Visitor: Yes, by books, Śrīla Prabhupāda, Bhaktivedānta.

Śrīla Śrīdhara Mahārāja: What books?

Visitor: *Bhagavad-gītā*.

Śrīla Śrīdhara Mahārāja: *Bhagavad-gītā*. *Gītā As It Is* by Swāmī Mahārāja?

Visitor: Yes.

Śrīla Śrīdhara Mahārāja: All right. Long, long before, one German scholar he stressed his opinion that the *Gītā* is the highest spiritual book. And his point was that *Gītā* clearly advises us not to correct the environment, but correct your own self to adjust with the environment. That is the key of the advice of *Gītā*. Cure thyself. You have no power to bring about change in the environment. That is the Divine Will. That is irremovable. The result of all the forces that are acting outside, you have no hand to interfere with that. That will be useless loss of energy only. Try to correct yourself so that you can adjust with the circumstances outside. This is the key to success of life.

Visitor: We have to appreciate also the life outside.

Śrīla Śrīdhara Mahārāja: Yes. *Tat te 'nukampāṁ susamīkṣamāṇo.* [Śrīmad-Bhāgavatam, 10.14.8] You have your duty to do but don't aspire after the result, *mā phaleṣu kadācana.*

[karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

The result depends on the external force. You have your contribution. There are thousands of *lākhs* of contributions of others and the result, that will create the environment. So you may contribute, you may give up your quota. But what you will find, you are to take it as the best because it is the interference of the highest, of the Absolute there. That so many result of individual activity but harmonised by the Absolute Will. You are to see and look at it like that and adjust yourself accordingly.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāḥ

[“One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”]

[*Śrīmad-Bhāgavatam*, 10.14.8]

In *Bhāgavat* it is said, and *Gītā* [2.47] says: *karmaṇy evādhikāras te*, you have responsibility in only discharging your duty, your quota, *mā phaleṣu kadācana*, and never aspire after any definite environment. It will go in its own way. You can't transform it, you can't change it, you have no power to change the circumstance, the environment. You try your best to change your own self so that the suit, that you may come in consonance with the environment. *Karmaṇy evādhikāras te, mā phaleṣu kadācana*, never in the result, never in the consequence of your action. You are doing something but the result you find another thing. So because I work for this particular result and I don't find that so I should be discouraged? No. You go on doing your own duty and it is throwing in the Infinite and Infinite will shape it in Its own way. Whatever you are contributing, contribute it towards the Infinite and the Infinite will mould it in Its own

way. You are not to detect that. If you do that you are lost. *Karmaṇy evādhikāras te, mā phaleṣu kadācana, mā karma-phala-hetur bhūr* , so never aspire after any particular consequence for your action. *Mā te saṅgo 'stv akarmaṇi*, at the same time don't be idle, don't be worthless. Go on discharging your duty, go on discharging your duty independent of any consequence outside.

Visitor: But we have to remember Kṛṣṇa. While we are doing this we must remember Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Then you'll be able to come in the relativity of Kṛṣṇa, the Autocrat outside. And you'll gradually come to realise that that is friendly. When your previous actions will disappear in this way, you will find everything, every wave carrying good news to you. When your egoistic attitude will vanish you will find yourself in the midst of the sweet waves all around. To do away with what wrong you have done hitherto, such attitude is necessary. Do your duty, never expect for any definite result. You cast it towards Infinite and then one day will come when you'll find when your egoistic feeling will be dissolved and from within your real self, real member of the Infinite will spring up, awaken, you will find yourself in the sweet wave of the environment, everything is sweet.

madhu vada carite madhu caranta sindhava [?]

madvena santosa dina damat santosana madhu madhu madhu [?]

Sweet, sweet, sweet, everything. The breeze is sweet, the water is sweet, the trees are sweet. Whatever you come in contact with, everything is sweet. Your internal ego is your enemy, and to dissolve that

ego such process is necessary. Do your duty as you think fit, but never expect any response according to your will.

Then this *karma-yoga* if you adopt then in no time you will find that the wrong ego, or who was expecting something crooked for you selfish purpose, that vanishes, and the broad, wide ego within, that has come out, and you are in harmony with the whole universe. The harmonious world will come before you. The cover will disappear, the cover of our selfish desire, selfish end, that will disappear. The disease is within. The cause is not outside, for everyone. A *paramahansa* Vaiṣṇava, a saint, he sees that everything is all right, nothing to complain. The furthest extremity everything is good, everything is sweet. Then he comes to live in the plane of divinity. The ego is creating disturbance, and that ego should be dissolved.

In *Bhāgavatam* [10.14.8]: *tat te 'nukampām*, not only the environment is enemy, but we shall try hard to find out that this is the grace, whatever is coming to me like enemy, this is the grace of the Lord. I can't see. The dirt is on my eye. I can't see, I see rather opposite. But everything is divine. Such searching attitude is necessary. All grace of the Lord. Really it is so, but the disease in my eye, disease in my feeling, disease in my ear. I am diseased and if disease is cured I shall find I'm in the midst of the graceful world. I'm a member of the gracious world. Only the cover is deceiving me from having the real estimation of the world.

tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāḥ

You will be a bona fide student of the devotional school, who will be able to accept such attitude towards the environment, towards the Lord, because we're to think that His will is everywhere. Even a straw that is shaking, it can't do so if not sanctioned by the Supreme Authority. Every detail detected and controlled by Him. In this way we are to look out on the environment, to be optimistic and the pessimism with me. My ego,

that is responsible for all sorts of evil. This is Vaiṣṇavism. If we can do such, then in no time our disease will be cured and we'll be in the midst of ample, infinite blissfulness. Not to cure what we see on the outside, not to cure. Our tendency at present is like that, "That everything may be favourable to my will, my understanding," we all want that. "Let everything follow my control, my sweet will." Then we are happy. "Everything will obey me then I'm happy." But just the opposite direction to be taken. Do you follow? No?

Visitor: Yes.

Śrīla Śrīdhara Mahārāja:

*tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ
sadā hariḥ*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”][*Śikṣāṣṭakam*, 3]

No resistance we should create for the environment. *Tṛṇād api sunīcena, taror api*. Still if some attack, undesirable things come towards me, I am to forbear that. To my utmost patience I am to tolerate. I won't harm, but if some attack comes to me I shall have forbearance to the extreme. *Amāninā mānadena*. I shall honour everyone but won't seek any honour. In this way we shall contact with the sound aspect of the Lord Himself, the Name. This is with least energy, and in the least time we can attain our highest goal. The plane of Kṛṣṇa where He's living, that is the most fundamental plane. We can, our inner heart, our inner soul, all these

encasements will vanish, die, and the inner soul will awaken and that soul will find that he's a plane in a sweet wave dancing. Dancing and merry making in Vṛndāvana, in relation to Kṛṣṇa and His followers, His group.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

What do you think? Is it unreasonable?

Vidagdha-Mādhava: No. It's completely ecstatic.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Most general explanation, what is Vṛndāvana, not a fable, not any concocted story. The broadest, the widest plane of the whole universe, that is beauty and sweetness and blissfulness is there. We have to dive deep. The ego has floated us on the surface of trouble in *māyā*, illusion, concoction, imagination, the selfish aspiration, crookedness, most crooked. Seeking for our selfish satisfaction, searching for selfish satisfaction has taken us here. And that must be dissolved for final, for eternity, that must be dissolved. And from within that golden self will come out and find that he's in the plane of happy, dancing mood in Vṛndāvana, *golokete sthiti*. Self-determination, according to Hegel, self determination. Die to live. Die to live. If you want to have a real life, self-determination life, you'll have to die as you are at present, wholesale die.

Visitor: Leave the material life, leave all the material habits [?]

Śrīla Śrīdhara Mahārāja: Yes. That ego, all these material habits from different births. Not only the experience of human birth but the animal birth, the tree birth, all these, so many births and those colours are collected in the ego in subtle forms. The wholesale dissolution of the ego, that concocted selfish figure within, that is the enemy and has covered me and my real self is buried under that, hopelessly. I do not know my own self, I do not know my own self, I can't recognise it. So far I have come from my real self. So much is the depth of my forgetfulness, I do not know who I am. So, "Die to live," Hegel says, the German philosopher. Perfectionism is the name of his philosophy. And "Reality is for Itself." The world is not created for our selfish end. It has got a universal end and I'm a part and parcel of that. I must come to an understanding with the whole. The whole is there. He's dancing and playing and singing in His own way, and I must go to enter into that harmonious dance. It is necessary. And I'm a point. "I shall want that the whole infinite that will be controlled by me. By my whim everything will go on." This is the most crooked and most heinous object ever conceived, and we are suffering from such disease.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Now any question, on this?

Vidagdha-Mādhava: Mahārāja, they have one question. In the west, many people are afraid of the war. They're thinking it is coming soon.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That is a point in the line, or a line in the plane, or a plane in the solid. So many times wars are coming and going. So many times the sun, earth, the solar system, disappearing and again springing up. We're in the midst of such thought in the eternity. This

is a point, what of that? Every individual is dying and the earth will die. The whole human section will disappear. Let it be. Try to live in the eternity, not any particular span of time or space. Prepare yourself for that, that eternal benefit, not any particular thing. You are to be conscious of the fact that sun, moon, planets, they come and they vanish, they die and again they are created. In such eternity we are to meet and live in. From that standpoint, religion covers that sort where you will go. Not only this body, even the human race, the animals, the trees, and with whole, the earth, the sun, all vanishes and again springs up. *Karma, brahmaṇḍa*, creation, dissolution, creation, dissolution. It will continue in the domain of misconception. At the same time there is another world which is eternal. We are requested to enter, to have a cottage in that plane which does not come in the jaw of death, of any change.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakah] yad gatvā na nivartante, tad dhāma paramaṁ mama

[“My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode.”] [*Bhagavad-gītā*, 15.6]

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna [mām upetya tu kaunteya, punar janma na vidyate]

[“O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.”][*Bhagavad-gītā*, 8.16]

Up to Brahmā the creator, the creator himself also has to die. *Ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna*, up to Brahmaloḥka the whole material energy changes in such way. But if we can cross that area of misunderstanding and proper understanding area, then there is not creation, that is eternal. And our soul is a factor of that soil, a child of that soil, our soul. And the body and mind they're child of this soil which comes and goes, is created and dies. So we're to get out of this creation and death, dissolution. *Yad gatvā na nivartante, tad dhāma paramam mama. Mām upetya tu kaunteya, punar janma na vidyate*. You have gone through *Bhagavad-gītā*?

Visitor: Yes.

Śrīla Śrīdhara Mahārāja: You are in such area. What to do? So you try to get out, try your best to get out of this mortal area. And there is a zone, and you are really: *śṛṇvantu viśve amṛtasya putrāḥ*: really you are a child of the nectar that does not die. You are anyhow misguided here. But really you are a child of that soil which is eternal, no death, no birth. And with wide and broad heart we are to approach there. And that is our, Mahāprabhu, or *Gītā*, or *Upaniṣad*, *Bhāgavat*, they all say such. And that is very sweet, sweet home, back to God, back to home. So try your best to go home, and other also. "Come home my friends, let us go home. Why in foreign land we're suffering so much trouble unnecessarily." That is real, this is rather unreal. One springing, vanishing, springing, vanishing, coming, going, coming, going. A farce, from the world of farce, come to reality. That is the point. Not only one war, but wars after wars, wars after wars, so many, this civilised war.

Devotees: [?]

Śrīla Śrīdhara Mahārāja: No. Your question again, over this?

Visitor: Maybe you can give some advice. It is difficult for us to make a choice.

Vidagdha-Mādhava: So Mahārāja, the question is, “How to attain this platform of eternity? How to escape this world of war?”

Śrīla Śrīdhara Mahārāja: How you are getting this idea, how? This sort of dream, that this is a possibility, how are you getting?

Visitor: That it is possible to escape? I was reading in...

Śrīla Śrīdhara Mahārāja: Now you have come to, “How we can attain that?” This idea, how you have got?

Visitor: From *Bhagavad-gītā*.

Śrīla Śrīdhara Mahārāja: *Bhagavad-gītā*, that is *śāstra* and *śāstra* is also given by, written by whom? Some saint. So the association of the *sādhū* and *śāstra*.

*sādhū-śāstra-kṛpāya yadi kṛṣṇonmukha haya / [sei jīva nistare, māyā
tāhāre chāḍaya]*

[“If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.120]

The *sādhū*, saint, is a living scripture. And the scripture is also there in a passive way to advise you. *Sādhū* actively can approach, and passively we may get benefit from the scripture. The association of these two can help us to have our realisation in that way. *Sādhū-śāstra-kṛpāya*. By the grace of the scripture and the saints, the scripture personified who are living the life of the scriptural advice. They’re more powerful. By their association we can imbibe such higher, subtle knowledge and faith. Faith can lead us, *śraddhā*, faith. All our experience are futile. Just as if we are to connect with the sun and the moon, the air, earth, these instruments will fail. But only electricity will help to have connection with the furthest place. So *śraddhā*, faith, can give us information and the necessary achievement that faith can give us. It is far, far away, beyond the jurisdiction of our meagre limited experience of eye, ear, mind, all these things. It is very meagre, very limited. And faith can rise up and pierce through this area and go far away to the moon, sun, in this way.

Do you follow? Faith should be developed with the help of the scripture and the saints. That this is real and this unreal. This will be night, that will be day. Now this is the day and that is night to us, all darkness. The eternal world is dark to us, and we’re awake in this mortal world. But the opposite has to be effected. We must be awake there and this will be neglected and will be disregarded and it will be dark to us, night.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati
bhūtāni, sā niśā paśyato muneḥ*

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self- realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”] [*Bhagavad-gītā*, 2.69]

Do you understand?

Visitor: The Sanskrit I cannot understand.

Śrīla Śrīdhara Mahārāja: What is night to one is day to another.

Visitor: This I understand.

Śrīla Śrīdhara Mahārāja: A scientist, he’s awake in some matter, and a dacoit he’s working in another plane. Two worlds, they’re living in two separate worlds. A saint is living in a particular world, and a rowdy is living in another world. Is it not? One’s day is night to another, can’t see. The ignorant ordinary persons cannot see what the Einstein and Newton has seen, they cannot see. And what they are seeing, they ignore it, they don’t see it, in selfish life, mundane.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Visitor: Should we associate with the saints of ISKCON, or with the saints from Caitanya Association?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: That is a direct question put. If you want my clear impartial decision I may say that what they're doing that is primary. They fail to catch the higher realisation. They're going at present in a business way. The connection with pure spirituality has been lessened there, degraded. As regards to the adherence with the highest ideal, the real ideal, according to me they have deviated and going lower to the material conception of the thing. The monopoly of trade, that is to enjoy the credit of their Gurudeva, exploiting the name of their Guru. Going far down from the high ideal, the abstract thing, and more or less being materialised. Organisation to be admired according to the ideal for which they're organised. The deviation from the high ideal, then the organisation will fetch a lower value. The ideal will have the best importance.

So I cannot give ditto to their activities, so they're now preaching against me. And I'm told that so much that they have been preaching me as a demon, and I'm injecting poison, according to them. Because I say that they're below the standard. A big organisation, that is good, approaching many souls for their delivery. That is one thing, that quantity. But as regards quality, they're lacking, according to my decision, as sincerely speaking as I feel I say so.

I have got my fifty-five years experience in the Maṭh, and seen many things, and experienced many things. Though it is not within this

mundane experience, but experience with the association of the *sādhū*, that is something. And with that experience and aspiration, and as supported by our God friends also. What I can understand is that they're afraid of keeping, or making contact with Bhaktivinoda Ṭhākura, Bhaktisiddhānta Saravatī Ṭhākura, and my faith. What I say, I'm saying from the beginning, from the time of Swāmī Mahārāja. They're also coming, during Swāmī Mahārāja's lifetime many came to me, even Swāmī Mahārāja, we had a talk. I think I'm in that standard, my talk is of that standard. But they say that is going against them, against their committee, their combined resolution. I have got my independent opinion. And when it comes in clash with them they say it is a poison.

Of course: *sisye dikari ya nista* [?] It is the fashion that the *karmī* will say: "This is the highest, not *jñāna*, not devotion." And the *jñānī* will say: "This is the highest, *karma* is also bad, devotion is also bad." To make firm the mentality of their own persons it has been adopted in the different departments of the scripture: "Do this faithfully. Don't disturb yourself with going this side or that side for then you'll not be able to finish your duty. So be attentive in your duty. This is the highest." This fashion has been adopted in the scriptures and by the *Ṛṣis* also. *Sisye dikari ya nista saguna parika* [?] Be attentive in your own duty. Don't look hither, thither. Then you won't be able to do your duty perfectly. So this process has been adopted by many. But still if we want to go up we must leave the place.

śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."]

[*Bhagavad-gītā*, 3.35]

By discharging ones own duty he will rather die. Don't be carried by the ideals or duties of ABC and so on. Then when that stage will be finished he will automatically be put in the higher position. So *jñānīs* they say that: "This is all." The *yogīs* say: "This is the best." Still there is a possibility of comparative study and we are to note that *bhakti*, or pure devotion, that is the highest. And there is Nārāyaṇa devotion and Kṛṣṇa devotion, one is of love, another is of a sense of duty. The differentiation, the progress, is always there. And for the lower section it is necessary sometimes: "Mind your own lesson. Then don't go to put oil in the machine of others. Oil your own machine. Don't move hither thither." This is also a class of advice. But for the ambitious, they won't be satisfied with them, all won't be satisfied with that. They will hanker after progress, elimination and acceptance. Progress means elimination of the present and acceptance of the future, that means progress. So one who has got a hankering for the progressive life they're compelled to neglect all these things.

*sarva-dharmān parityajya, mām ekaṁ [śaraṇaṁ vraja ahaṁ tvām
sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"Give up all your duties. Come at once to Me. I shall look after you." This will attract them, more. Hare Kṛṣṇa.

End of 82.07.27.A

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Śrīla Śrīdhara Mahārāja: He's high. I'm dependant to Him. And that consciousness, that is true. And if we can put himself in that plane of truth, then automatically He cannot leave me. He'll come to embrace me, according to my purity. And purity is negativity, not any positive thing. We're to think in that way. The *śakti*, and potency, not potency holder. The master of the potency is He, and we are potency, we are dependant. That is our position.

Visitor: We should be dependant on Kṛṣṇa all the time?

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Vidagdha-Mādhava: He's saying, "One must be fully dependant on Kṛṣṇa, His mercy."

Śrīla Śrīdhara Mahārāja: Yes. As much as the degree and intensity of dependent conception on Him will be within us, found within us, He cannot but be attracted towards us. We're not subject. He's super-subject. We may be subject of the objective world. But He's super-subject. He can make us object, but we cannot make Him object of our experience. He's *adhokṣaja*, transcendental, not to come within the jurisdiction of our sensual activity. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Anything else, enquiry?

Vidagdha-Mādhava: Still, Mahārāja...

Śrīla Śrīdhara Mahārāja: Pure devotion, definition.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam [hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

[“Devotional service to Kṛṣṇa means engaging all our senses in the service of the Lord, the master of all the senses. By rendering service to the Supreme Personality of Godhead, there are two side effects. One is freed from all material designations and one’s senses are purified.”]

[*Nārada-Pañcarātra*] & [*Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 1.10*] & [*Gauḍīya Kaṇṭhahāra, 13.7*]

In all scripture, all the *upādhi* means foreign covers. The body, the mind, all foreign covers. We’re not represented there. This comes and goes like garments. But the soul within, that is with our own real acquaintance, the soul. And this mind and body are coming and going, changing like dresses. *Sarvopādhi- vinirmuktaṁ, tat paratvena nirmalam*. And only one ended, the all interest in Him, the centre current, that attraction towards the centre, which represents everything. That should be our characteristic. *Tat paratvena nirmalam*. Purity depends upon our faithful adherence to the centre, to the Almighty. That is chastity, that is purity, and that can give us enough, than we can imagine. This is devotion, thorough submission, cent per cent submission to the Absolute. There we thrive most.

anyābhilāṣitā-śūnyaṁ, [jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

So we're to understand what is devotion. *Karma*, *jñāna*, *anāvṛtam*, this energetic life, and the knowledge, they're enemy. Can you think that knowledge is enemy to a high soul? Can you think it? It is very difficult to think.

Visitor: Knowledge is an enemy?

Śrīla Śrīdhara Mahārāja: That knowledge is enemy. That we're subject, we can know many things, that is enemy. Because, what I'm seeing, it depends on His will. He can show it in any other way if He likes. Nothing is stable, nothing is firm. His will.

"Let there be water. There was water. Let there be fire. There was fire."

Whole thing designed and destined by Him. So no fixed or stable thing. It is His will. *Acintya bhedābheda*. And that is inconceivable within our calculation, or our reasoning process. So submission, so faith and submission, that can give us our highest prospect. That is *bhakti*, *jñāna-sunya-bhakti*.

In the talk with Rāmānanda, *jñāna miśrā*, that I can know, as a subject, and I can make that my object of knowledge. This is a mania, this is false. As He'll like you to see, you're bound to see in that way. Your seer is under His control. You, the seer, is under His control. If He wants you to see that this is black, you are compelled to see black. If He says, "No. This is white." You are compelled to see, controls the seer.

So what is this world of experience? That has got no value. So give up that mania, that I can know.

_____ [?] the submission, devotion, *jñāna-sunya-bhakti*. I don't like any calculation. Only through submission. Whatever He will say, I will do that. I'm His slave, *kṛṣṇera 'nitya-dāsa'*. That is the highest position of a *jīva* soul, and that can give us admission, visa into the highest *loka*. If we're so much faithful, then we're allowed to enter into the highest realm. So much faithfulness, blind faithfulness, so slave mentality, that has got real position there. And mastership, it will throw us down in the lower realm. And as much slave mentality we can develop within us, for His cause, we'll be taken in and in, higher and higher, nearer and nearer.

Blind love. The love, the beauty, is autocrat, it does not give recognition of any second thing. All comprehensive beauty captures, wholesale, captured by beauty, by love. That is the nature of beauty and love. And if you like to have that company, no injustice there, that is above even justice. That is the land of mercy. Justice, what we can think as justice is the highest thing, justice cannot enter there. So benevolent, so generous, so great, no possibility of injustice there. Beauty and love profuse, everyone may get it to their hearts fulfilment, no want. The land of love divine. No question of deception. No question of encroachment, selfish attempt. Where's the room for justice there? But justice cannot enter in that plane. It is so sufficient, so perfect, so full in its own way.

Gaura Hari. All giving. The competition of sacrifice. Competition of sacrifice, so many units all sacrificing, very eager to sacrifice to the highest point. And no selfish absorption, all giving away, just opposite to this world, all eager to give away. Die to live. If we can create such temperament within us, of welcoming death at every point, we'll gain in every point. Die to live. The Hegel's expression is very favourite to me,

very dear, favourite, die to live. As much as you can die, you will find that you are living in such a high degree. So we're in the midst of negative side, all, give up, give up, and be pure. Be pure. All this rubbish, give up, give up, as much as you can give up, the purest thing will come within you, will spring up. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. *Tat paratvena nirmalam*, the purity depends on the intensity of dedication towards the Absolute Centre. This we're to understand. And as much as we'll be self seeker we shall go to hell. Hare Kṛṣṇa.

Vidagdha-Mādhava: Mahārāja, there's one other question. These boys, they want to know, when they go back to Europe, they understand they must study *śāstra*, but who - could you explain association and *sādhū*, and how will they know who to associate with.

Śrīla Śrīdhara Mahārāja: Then by, in present situation, and because ISKCON has put me in the rank of their enemy, then I'm compelled to say that who is in my connection, that Jayatīrtha Mahārāja, or that Sudhīra Goswāmī, or those that are in connection with me, their connection may help you the best. I'm bound to say like that. Because the other party they have declared that I'm their enemy.

Still, one may have their association, with internal cautiousness, that what they say, that is not all, but there is something more. With this idea, cautiously, they may associate there.

What the ISKCON says, that is the beginning of things, and there is many things above. With this idea you may associate with them. But at the same time when they will say ill about anything truth that will create some offence, with this risk you are to mix with them. But you are to go through the scripture. Swāmī Mahārāja's scripture, so many English translation books, you may go through them. And if to connect with some person, then you may try those that are in association with me. I can say so. Hamsadūta Mahārāja is also there. He has got some love for me. And Jayatīrtha Mahārāja will be nearer, whose centre is in London. He was in

charge of London ISKCON Maṭha, but now he's banished. He has found another mission somewhere. You can connect with that. Holland and England, nearby, closer. Hare Kṛṣṇa.

Visitor: If it is also possible that if we chant maybe six rounds, and we read, consulting the books, we can do it on our own?

Vidagdha-Mādhava: He's saying, "Can they work independently, chanting rounds, reading Swāmī Mahārāja's books? Chanting maybe six rounds, something. Trying to make progress by themselves. Can they do like that?"

Śrīla Śrīdhara Mahārāja: Doing regular, but a connection with a living source is indispensable. In the beginning you may, something like rehearsal, you may do something, but connection with a saint, His bona fide agent, that is indispensable for real spiritual life. But in the beginning, as spade work, you may go on with reading books, Swāmī Mahārāja.

Vidagdha-Mādhava: Mahārāja, I have a question. Can you explain *sādhū saṅga* in its different aspects. Higher and lower association with *sādhū*. Is there a gradation of associating with a *sādhū*?

Śrīla Śrīdhara Mahārāja: Yes, gradation. It is according to Mahāprabhu's direction, Rūpa Goswāmī has written that,

*kṛṣṇeti yasya giri taṁ manasādriyeta, dīkṣāsti cet praṇatibhiś ca
bhajantam īśam śuśrūṣayā bhajana-vijñam ananyam anya-, nindādi-*

śūnya-hṛdam īpsita-saṅga-labdhyā

[“One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation (*dīkṣā*) and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others.”] [*Śrī Upadeśāmṛta*, 5]

According to his status we'll have to deal with him in a different way. Ordinary devotional spirit we find anywhere, or we may have some liking, some preference for them, adoration. *Manasā dṛiyeta*, mentally I can encourage him, encouraging words should be said to him, but not submission. Then, one who has got *dīkṣā*, who has got real connection with a real saint, then I shall show my obeisance to him. Because he has got some connection with the divinity real, reality in him, so I must show some respect towards that person who is a bona fide student of the devotional school. And who has not got such connection we may appreciate them, admire them, mentally. But who has got that initiation, that real connection with that higher type saint, we must show our obeisance to them. Then, who is cent per cent engaged in devotional activity, we'll try to serve them, and thereby to get their tendency imbibed within me. Serve them. And if such a person is found, by the touch, by connection of him, one feels that he's getting devotion, then he will adore him in any way with all his energy and force and knowledge and everything. This is said. According to the gradation of the *sādhū* our behaviour with them has been advised to be done in such a way.

Have you not come with this *śloka*?

Vidagdha-Mādhava: Yes, *Upadeśāmṛta*.

Śrīla Śrīdhara Mahārāja: *Upadeśāmṛta* [?] this is mentioned, how we are to deal with what section of devotees of the Lord.

Vidagdha-Mādhava: You also mentioned Mahārāja, association is not necessarily in the presence,

vapu, in the presence of the Spiritual Master, it was more a mental connection.

Śrīla Śrīdhara Mahārāja: Yes. That is, his body may be far away, but if we have submission to a particular centre that will flow to me from soul to soul. Just as all these sounds are passing, by mental submission we can associate with a person. The physical distance, material distance, cannot affect. Mental nearness, that is necessary, soul nearness. Hare Kṛṣṇa.

Visitor: [?]

Vidagdha-Mādhava: One of the men has one problem. He took one initiation from Kṛṣṇadāsa Bābājī of Rādhā-kuṇḍa.

Śrīla Śrīdhara Mahārāja: Who?

Vidagdha-Mādhava: This boy. Not Kṛṣṇadāsa who just left us in Nandagram, Kṛṣṇadāsa Bābājī in Rādhā-kuṇḍa, who gave one initiation. But now...

Śrīla Śrīdhara Mahārāja: We do not care for that imitationist. We do not consider them to be pure devotees.

Vidagdha-Mādhava: Yes. But he's wondering should he...

Śrīla Śrīdhara Mahārāja: They're, according to our Guru Mahārāja and our best of knowledge they're all imitationist.

Vidagdha-Mādhava: So he's wondering if he should take this initiation seriously or not, because now he has found out that maybe he's not so bona fide.

Visitor: [?]

Śrīla Śrīdhara Mahārāja: Yes. That is not deepest connection, not soul to soul, that is mental connection in the external plane. The transaction in the mental plane, not in the plane of soul. That is mental concoction. That is not reality. What the *sahajiyā bābājī* are doing, their transaction is all in the mental plane, never in the plane of the soul proper.

Visitor: He said he would have a mental connection with me, but for me it is the soul.

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha-Mādhava: He said, the same as you just said Mahārāja, he said he would have mental connection with him. But he's not satisfied, he wants soul connection.

Śrīla Śrīdhara Mahārāja: Yes. So you are to give up that. If he feels it really, then he will shake off that. That is imitation, that is a concoction. Hare Kṛṣṇa. Very cheap. Hare Kṛṣṇa.

Vidagdha-Mādhava: His question is, "How can such a person live at Rādhā-kuṇḍa for forty years?"

Śrīla Śrīdhara Mahārāja: Ha, ha. Not only such persons, there are so many monkeys...

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: ...and so many dogs are also living in Rādhā-kuṇḍa. That Rādhā-kuṇḍa or spiritual Rādhā-kuṇḍa, and what in the mundane feeling Rādhā-kuṇḍa and between the two there are so many covers, covers. Hare Kṛṣṇa. Hare Kṛṣṇa.

Vidagdha-Mādhava: Mahārāja, how should one try to meditate? In your book, *Ambrosia in the lives of surrendered souls*, there is one verse where it is encouraged that one meditate on the name, qualities, form,

pastimes, of the Lord.

Śrīla Śrīdhara Mahārāja: No meditation, but it will come automatically if we can acquire serving attitude. Meditation will progress in such a line that to have touch of the plane proper where the name, the quality, the colour, *rūpa*, all these things. With that earnestness, eagerness, with that devotional prayer, we should want to be reinstated in that plane. That sort of meditation. Meditation does not mean that in the mental sphere.

*jayati jayati nāmānanda rūpam murarer viramita nija dharma dhyāna
pujyadhi yatna [katham api sakṛdāttam muktidaṁ prāninām yat
paramāmṛtam ekaṁ jīvanam bhuṣanam me]*

[Sanātana Goswāmī says: “Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rūpaṁ murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa.”][*Bṛhat-Bhāgavatāmṛta*, 1.1.9]

Viramita. That will put a final stop to all the meditation. *Dhyāna pūjā*. Even worshipping, the *arcan*, *viramita*, *dharma*, and the duty of the *varṇāśrama*, all will go, will vanish gradually when we shall get the touch of the fitness, of the smell, of the pure name of Kṛṣṇa. These attempts will be slackened and go down, and we’ll have entrance there in the flesh and the separate plane of His *līlā*. And these things meant, to enter that *varṇāśrama dharma*, the meditation, all these are meant to lead us to that level. But more or less they’re all ascending, so we get the chance of *Nāma bhajan*, then we must be indifferent to all these things which are recommended for the lower section of the people. These will

go away, vanish. Dying means, die to live, dying means a progressive stage. And in dying, as a member of the baby school, as a member of the communist school, as a member of the *arcan* school, that will also gradually die, and we'll go up.

Vidagdha-Mādhava: Many times we look for some higher taste in the beginning, something to attract us away from the gross.

Śrīla Śrīdhara Mahārāja: Yes. That will be accepted and again that will be left back and we shall make progress. Milestone. We're progressing, one milestone and then after two miles there's a milestone. In this way the stone is mile after mile. So something what is necessary in the beginning, that will be put back gradually and we'll have to make progress.

"Eho bāhya, āge kaha āra, eho bāhya [Caitanya-caritāmṛta, Madhya-līlā, 8.59] "Yes, it is, go further." First, "This is external, go inner." Then, "This is also external, go inner." "This is also external, go inner, deeper." "Oh, it is, go further." "It is, go further." "It is good, go more." And, "It is the best. Anything else than this?" In this way it is progressing, in Rāmānanda-saṁvāda we have found. In the talk of Mahāprabhu and Rāya Rāmānanda how through gradual progress.

When we have come in the soil proper, then also there is progress, *śanta, dāsya, sākhyā, vātsalya, mādhyā*, in Vṛndāvana. There is also progress, the *śanta, dāsya, sākhyā, vātsalya, mādhyā*. In this way it's always progressing.

So, I'm getting tired.

Vidagdha-Mādhava: OK. We'll close here Mahārāja? Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Loving Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya! A.C. Bhaktivedānta...

...

Viṣṇupāda dāsa, disciple of [?] Swāmī. He has written, he read some books of Sadānanda Brahmācārī, a German devotee, our Godbrother [?] another

gentleman. And their representation of *Bhāgavatam*, and the representation of ISKCON differs. The difference according to him that the Sadānanda Brahmācārī and others they understood *Bhāgavatam*

as *rasa śāstra*, transcendental *rasa*, ecstasy. [?] geographical and historical representation. A great difference. What to do? In this way, put some questions, that gentleman. Kṛṣṇa. Kṛṣṇa.

Vidagdha-Mādhava: Where is this devotee from Mahārāja? Viṣṇupāda dāsa. From Australia?

Śrīla Śrīdhara Mahārāja: From Brazil perhaps. Brazil in South America?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, from Brazil, and addressed to Parvat Mahārāja, Bhakti Vilāsa Parvat, his names mentioned there. In Brazil generally Spanish?

Vidagdha-Mādhava: Portuguese.

Śrīla Śrīdhara Mahārāja: Spanish speaking. Portuguese.

Vidagdha-Mādhava: Yes. Portuguese speaking.

Śrīla Śrīdhara Mahārāja: So English is not very good, Portuguese speaking persons [?] Hare Kṛṣṇa.

Vidagdha-Mādhava: That is interesting question. The *Śrīmad-Bhāgavatam* is being cited as historical, rather than *rasa śāstra*.

Śrīla Śrīdhara Mahārāja: Historical and geographical, history and geography, has become the principal thing of ISKCON. But the

Sadānanda Brahmācārī and the other gentleman, direct disciple of Prabhupāda, they represented *Śrīmad-Bhāgavatam* as an ecstatic and transcendental ecstasy _____ [?] transcendental ecstasy, *ānandam*, *rasa*. He has mentioned the word *rasa*, *rasa śāstra*.

Vidagdha-Mādhava: Is that correct?

Śrīla Śrīdhara Mahārāja: Yes. That is the principal thing, *rasa śāstra*. *Akhila-rasāmṛta-murtiḥ* Kṛṣṇa. But geography and history, that has been given there, especially geography, that cannot be tenable with the present conception of the [?]

...Moon, Sun. Sun is the nearest, Moon is far away. The double distance from Sun, it is mentioned in *Bhāgavatam*.

Vidagdha-Mādhava: Can you explain.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told that, “I told that this Moon, this is not the proper Moon.” In this way he has explained away. Who came to ask him that when *Bhāgavatam* mentioned the Sun is the nearest, the Moon in the double distance. Then *maṅgala* more far away. In this way *Bhāgavatam* [?] Further, further. What is this? This is not even the measurement of the present science.

Then I gave some explanation, that this nearness, not according to the physical distance, but from the standpoint of influence. And I gave example, “Indians may say that Russia is nearer to us than Pakistan.” Russia’s influence is more harmonious than Pakistan, nearest neighbour.

In this way, from the standpoint of influence, Sun may be the nearest to the Earth. And the next influence we get from the Moon. And the third from Mars. In this way it may be measured, not from the standpoint of physical distance. The interest in distance, measurement about the influence. So in that way it may be explained.

Then, I have got my other conception. That is the Absolute. That what we see, we feel, about the objective world, that is controlled by the Absolute. So, if Absolute Will wills, He can show something to me, and something to you, though we're in one and same place.

“If I say see this, you're destined to see this. And you know you are seeing this, that will be true. Let there be water. There was water. Let there be light. There was light.”

The Supreme Will is controlling everything. The subject, the seer, the seer is controlled by the over- seer, and no objective ability, eligibility. As He likes, so He can show us, independent of the objective. Objective things are produced from the sight from the eye, the sound from the ear, in this way it comes down. One may hear a sound, another may not hear, if the Supreme Will wills. One may see a sight, another may not see, if He controls, like hypnotism.

Just as Viśvarūpa. “Oh Arjuna.”

Arjuna prayed, “I want to see that sort of Your representation.” “You, yes, see. You see this and that.”

Arjuna's seeing, and, “I can't see any longer such representation. Please stop.” It was stopped.

So how it is possible? So super subject is controlling the subject, the seer, the feeler. That's the way. And these are things may seem very rigid, and very stable, but no. Seeing every experience comes from higher, controlled from the higher subjective world. As He wants us to see, we cannot but see that. Do you follow?

Vidagdha-Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: So Śukadeva when he's describing, he's forced to see some position of the Earth [?] and that is in every case. Some are conscious, some unconscious. The stone, one may see the stone, another may see that is water. In a person also, all visionary, all visionary, no rigidity of this world. That is all controlled from the higher meaning principal.

Hare Kṛṣṇa. Hare Kṛṣṇa. Only the conception of different things of different type. The world in the mind, not mind in the world. Berkley. The world in the mind. Ideal realism. Ideal is not an abstract unordinary thing. Ideal is the reality. And what is floating on the idea, that stone, and tree, wood, all these things, the brick, so rigid it may be but it is nothing, only different forms of conception of the mind. It is hard, yet that is only a conception. Ha, ha.

Or just as in the dream also we see so many things. We see tree also, we see earth also, we see water also, in a dream, but they're not water, they're not wood, or they're not stone. In persons also, we talk with them also [?]

Vidagdha-Mādhava: So, to try to convince the mundane people about

Śrīmad-Bhāgavatam being accurate description of this Earth, that is the wrong approach, because they're seeing differently?

Śrīla Śrīdhara Mahārāja: Yes. No stability, of this vision, or sound, or anything, the whole science is gone. Ha, ha. He may withdraw the laws of nature and introduce another law of nature, if He likes. Because He has introduced some law, some higher universal law, and the dependant mind is honouring, following that. If He withdraws that law, and gives another law, just as an organiser of an office, office organiser. In his mind he has organised different table, chair, machine, all these things, so many men etc, then can withdraw the whole thing and can organise in another way.

End of 82.07.27.C_82.07.29.A

82.07.29.B

Śrīla Śrīdhara Mahārāja:

yadā sa deva jāgartti, jadedarṇ ceṣṭitarṇ jagat [yadā savṛti-śāntātmā, tadā sarvvarṇ nimīlate]

[“When the *jagad-puruṣa*, or universal form of the Lord, falls asleep, then everything naturally falls asleep along with Him. Then there is no more creation, no more external activity because all are dissolved. And again, with the awakening of Him, everything becomes active.”] [*Manu-saṁhitā*]

In *Manu-saṁhitā*. When that universal mind, universal person, He awakens, the creation begins. When He goes to sleep, everything gone, vanishes. Just as we also when we go to sleep everything gone. Again we awake everything comes in. Again when sleeping, everything gone. What I see, that is in the universal mind. Hegel has explained in that way. Our mind is a part of the universal mind. Just as this body is a part of the physical world, so our mind is a part of the universal mind, and it depends on that. If Earth is dissolved then this body and everything will be dissolved. So universal mind dissolved, all individual minds will be dissolved [?] With the dissolution of the universal mind, this individual mind will vanish. The mind is a part of that.

Just as the government in the mental world, the Yāmarāja, he's the judge there. Independent of this physical body so many mental bodies are living in the mental sphere. There is a government. They're caught and punished and rewarded, in the heaven, or in the hell, all these things in the mental world. All in the mental [?] And generally the ordinary soul [?] from the body, they leave entering Moon. [?]

Vidagdha-Mādhava: Satellite.

Śrīla Śrīdhara Mahārāja: Satellite, of Earth. The Earth's centre satellite, Moon [?] that the ordinary [?] that crosses the limit of the Earth and enters into the domain of the universe, solar system. Through the Sun, through light, passes up to Brahmaloḥa, light consciousness. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

_____ [?]

Vidagdha-Mādhava: Guru Mahārāja, Swāmī Mahārāja also caused some excitement by saying the Americans never went to the Moon.

Śrīla Śrīdhara Mahārāja: That was mentioned that this Moon is not the real Moon mentioned in *Bhāgavatam*. He told like that. And he also gave some sort of analogy, that in every nation there is first Sun, then Moon, then Mars, then Mercury, then Jupiter. These are counted successively in this way. Why? That was his one point.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: He told me. Everywhere the first [?] The Sunday, Monday, Tuesday, what is the meaning, that they're successively [?]

But I told him, this may be adjusted in this way, from the question of influence. The measurement not by physical distance, but by the interest of the Earth. It draws more interest nearer the Sun, however physically far it may be, but it gets the highest benefit from the Sun. And next from the Moon, and perhaps next from the Mars. In this way, nearer, nearer in interest, nearer is not in physical distance. I told him like that.

Gaura Hari bol. Gaura Hari bol. And there was another question. [?] And then another island, then [?] The seven oceans. That is also described in such way. Not only this water, but including the atmosphere. That is, Earth is surrounded by the water, then watery gases, and that has got differentiation in the stages. Earth is surrounded. The water is also in the form of gases, in this way. And there are different places where the souls are living, in different mental bodies.

Some other scholars, Bengali scholars, [?] that book was published in [?] purchased perhaps from Swāmī Mahārāja, that he has explained in this way, that set motions of certain types. And not only just the water, but

water represented in the gas form. That is the air surrounding the Earth. There we can trace differentiation, in this way.

Anyhow, the last point is there, as He wills us to see, we cannot but see that. Subjective control.

When Kṛṣṇa's entering into the arena of Kāṁsa, different sections of people are seeing Him differently.

*mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān gopānām
svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ mṛtyur bhojapater virāḍ
aviduṣām tattvaṁ paraṁ yoginām vṛṣṇīnām paradevateti vidito raṅgaṁ
gataḥ sāgrajaḥ*

[“O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena.”] [*Śrīmad-Bhāgavatam*, 10.43.17]

Different group having different impression by his sight. He's one, entering, but different groups will see Him in different ways. It is possible. As He likes to express Himself to a particular - he may see that.

When Kṛṣṇa in Kuru *sabhā*, Duḥśāsana came to bind Him with rope and to put in the prison, He showed Himself in such a way they all wondered, 'what is this?' astonished by His figure. Where to put the rope and tie [?] Bhīṣma and others, Nārada, so many Ṛṣis were there. Kṛṣṇa had come for negotiation of peace with the Kurus. And Yadavas, the Pāṇḍavas,

many Ṛṣis also came. They began to praise, hymns, in His favour.

Then Dhṛtarāṣṭra, he was blind, he heard all those hymns, and asked Kṛṣṇa, “Oh. What I hear I understand [?] You are showing Yourself in such a beautiful way, and wonderful way, that they’re all astounded to see You. And they’re going on using their praise. Please, for the time being, You can do anything and everything, for the time being remove my blindness. Give me eye that I can see You. And again You’ll make me blind.”

Kṛṣṇa told, “No, no. Blindness is not necessary to be removed. I say, you see Me.”

And Dhṛtarāṣṭra saw. What does it mean? Without removing the blindness, Dhṛtarāṣṭra was shown His *rūpa*. What does it mean? What does it mean that without the sense of the physical the *rūpa* can be seen. It is mental connection. If He likes, He wants to show, then He can show. No physical senses necessary.

There it is mentioned that, “No necessity of removing your blindness. Only I say, you can see Me, and you will see.”

And Dhṛtarāṣṭra saw. What does it mean? That eyes are not indispensable to see _____ [?] the mind can see, if He wants to make Himself...

...

...that is created through the senses.

I saw in paper, two or three years ago, one French scientist he's of opinion that, not that eye can see the colour, but colour is produced from the eye. So sound created from the ear, not that it enters the outside. So in *Bhagavad-gītā*, *guṇa-pravṛddhā viṣaya-pravālāḥ*.

*[adhaś cordhvaṁ prasṛtās tasya śākhā, guṇa-pravṛddhā viṣaya-pravālāḥ
adhaś ca mūlāny anusantatāni, karmānubandhīni manuṣya-loke]*

[“Some of its branches extend upwards (in the planets of the demigods and celestial beings), some of the branches extend downwards (in the planets of the humans, animals, and lower species), and its mature (three modes of) nature and aim and object (of sound, smell, touch, taste, and form) are its fresh, young shoots. Some aerial roots also extend downwards, to take root in the land of exploitation, within the human plane.”] [*Bhagavad-gītā*, 15.2]

Viṣaya, [?] this earth, air, and the water, heat, towards the outside, to be experienced by our senses. That is like *pravālāḥ*, just as the branches of the tree, the sprouts come out, so from the individual comes out.

The Sun is there, the eye is there, and the colour is there. With the help of the Sun, eye can cooperate, can come in touch with colour. So ether is there, ear is there, sound is there. Three things, one *satya guṇa*, *raja guṇa*, *tama guṇa*, and recipient instrument and they're making it possible another is represented as the thing of experience, in this way, evolved. From subtle, gross is being evolved. Gross has not got its stability. First fossil, and then life, no. The fossil is only a part of the conception of the

consciousness. Consciousness presupposes, fossil presupposes consciousness. Everything, every experience, presupposes consciousness. So consciousness [?] and these conceptions floating on the ocean of consciousness, either individual consciousness, or in the universal consciousness, floating.

Gaura Hari bol. Gaura Hari bol. These are abstruse philosophic ontological questions. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha-Mādhava: So Guru Mahārāja, this same principle...

Śrīla Śrīdhara Mahārāja: So everything is to be, we're ordered to see everything with veneration. They're all of superior position than us. The Earth also, that is a part of universal consciousness. So I shall revere everything. Every part connected with Kṛṣṇa. Every part should be connected with Kṛṣṇa, and should be venerable, worshipped. I'm the worshipper, not the enjoyer, exploiter. I'm a servant. I'm a serving unit in this universe. Everything is of higher origin
_____ [?]

universal consciousness [?] transformed. Instead of seeing everything materially, we're requested to see everything spiritually, opposite. Whatever you come in contact with, try to see it with respect, of spirituality, not materially, a product in your view. That will help you to come in real contact with things, reality. So serving attitude takes us nearer to reality, and exploiting tendency takes us far from the reality, *māyā*, misconception. Exploiting tendency takes us far from the reality, that is misconception, *māyā*.

Centre of reality may be dependent on Him in all matters, very much giving life, a grateful life. That is noble faculty, devotion, gratefulness, benevolence, worshipping, service. We should live in the midst of these noble faculties, and that nobility will transfer its quality to me. I shall be noble coming in contact with them. And coming in contact with lower things, 'I'm the master and they're like slaves, I can mould him in any way I like,' that association takes me down to be materialised, to my lowest position. It will take me so close to the matter, I'll be as free as stone.

Die to live. And apparently you may think that is we're losing our interest, no. By sacrifice we thrive, and by exploiting we go down, we lose. Exploitation takes us lower. Apparently, 'I'm master of all I see, I'm monarch of all I see,' but that is the most heinous disease, will take down to the lower position. 'I'm servant of all I see' will take you nearer to [?] section of the world. So die to live, try to die for others. You are insignificant of the insignificant - think like that. You may be utilised and earn your fortune by serving of the higher entity. Their influence will be injected in you in their association. So service is your food. You can thrive in service, and you'll have to die in enjoyment, exploitation. We're *taṭasthā śakti*, we're created with the possibility_____ [?] both kinds of adaptability within us [?]

Devotees: [?]

Śrīla Śrīdhara Mahārāja: [?]

Vidagdha-Mādhava: So Mahārāja, Kṛṣṇa gives the *bhakta* faith. Kṛṣṇa bestows faith on His devotee, as the devotee needs vision, to see, to have faith one has to see the Lord working through his environment. Yes?

Śrīla Śrīdhara Mahārāja: I can't follow it. Kṛṣṇa says? Where? In *Gītā*?

Vidagdha-Mādhava: Kṛṣṇa says in *Gītā*, that if one worships a particular demigod, He makes his faith steady, in that demigod.

Śrīla Śrīdhara Mahārāja: He says if you worship demigod you'll get that demigod position.

Vidagdha-Mādhava: Yes. But He's making that faith steady. So He's bestowing some vision? As you were explaining, subjective vision, then we're inclined to think this way or that way. So if one is seeing the Lord working through the material energy then his faith is increased. Yes?

Śrīla Śrīdhara Mahārāja: I can't follow. Who will worship the demigods, he will attain the closeness of the demigods.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: That is there, *yo yac chraddhaḥ sa eva saḥ* [*Bhagavad-gītā*, 17.3] "But who worships Me, he will come to Me. And who will worship other gods, he'll go there. But that is transient, confined only in this transient world, and I am transcendental."

Vidagdha-Mādhava: Yes. If Kṛṣṇa wants you to see white He'll make you see white, as you explained...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa withdrawn there. When they're worshipping other gods there is no Kṛṣṇa. He's that independent.

na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ [na karma-phala-samyogam, svabhāvas tu pravartate]

[“Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions.”] [*Bhagavad-gītā*, 5.14]

“I'm independent. And they're left to their own *karma*, their own meagre free will. In the *māyāic* world they're left free. They can have free choice, and they're doing there this thing.”

Whenever He comes to interfere that is another thing. And if He comes to interfere, not without cause, must be some *sukṛti* comes from the *sādhū*, then His interference. Otherwise they're all left free. You have got your meagre, the small particle of free will, it is with you. You are a particle, your freedom is also a particle. And you're at large in this field, world, you select your own and going on with your own. That is this world of misconception. And here, Kṛṣṇa does not come to interfere.

When, only through His saint, and sometimes He comes here personally, instruction, when He comes as an incarnation and says, “Do this. Don't do that. This is this, this is this. This is black, this is white. If you take

white you'll get this thing, if you take black you'll get this thing."

That is from not direct interference in their activity, but a passive advice. And then His saints, devotees, also come and canvas, without interfering with the freedom of the individuality. And if by choice of their free will they accept the advice of Kṛṣṇa or the saints and devotees, then they gradually come in connection with Kṛṣṇa camp, otherwise not. He's aloof.

na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ na karma-phala-saṁyogam, svabhāvas tu pravartate

That is, He has left us in our own nature to handle with the environment. It is there, you are there, you select your own prospect [?]

But sometimes He comes. "Don't do this. If you do this, this will be the bad effect. If you do this it will give you good result."

In this way He comes and advises. He does not partake in control His soul to take a particular course, no. Non interfering attitude. Otherwise, the *jīva* has got, has not any freedom. So a conscious unit means endowed with freedom. So He does not interfere with the freedom of the consciousness. They're all particle of consciousness, and consciousness means endowed with freedom.

_____ [?]

...

...under the care of Vidagdha-Mādhava Prabhu. Ha, ha. Hare Kṛṣṇa.

Vidagdha-Mādhava: Mahārāja, one last question in this regard, on the subject of subjective vision. There are nine Deity forms, and one of those is, in the mind. There's wood, stone, jewel, there's different substance a Deity can be fashioned, from wood, from stone, from earth, from jewel...

Devotee: [?]

Vidagdha-Mādhava: A Mūrti can be fashioned in nine ways.

Devotee: Eight ways.

Vidagdha-Mādhava: Eight ways. So one, is in the mind. Yes?

Devotee: One is mind.

Śrīla Śrīdhara Mahārāja: Everything is in mind. Why one?

Vidagdha-Mādhava: Because nothing can, there... that seems to be the best. Isn't it?

Śrīla Śrīdhara Mahārāja: Yes.

*śailī dāru-mayī lauhī, lepyā lekhyā ca saikatī mano-mayī maṇi-mayī,
pratimāṣṭa-vidhā smṛtā*

["The Deity form of the Lord appears in eight varieties of material substances: stone, metal, wood, earth, paint, sand, the mind, and jewels."] [*Śrīmad-Bhāgavatam*, 11.27.12]

There is a *śloka*, in Sanskrit. The *mano-mayī*, generally the *sannyāsīns*, it is recommended for the *sannyāsa āśrama*. They will wander here and there, and mentally they will worship. Everything is mentally done, should be done by the *sannyāsī* class, *mano-mayī*. But really He's *cinmayī*, but the nearest approach is *mano-mayī*. Then there is *lekhyā*, only by, in a wall with some paint. Paint means this mud or something like, this cement or something, *lekhyā*, only by the paint, *lepyā lekhyā*. Then *dāru-mayī*, by wood. *Maṇi-mayī*, then [?] *śīlā-mayī*. In this way, eight kinds of Arcā-Mūrti to be worshipped, representation.

Devotee: But transcendental.

Vidagdha-Mādhava: Yes. So how to accomplish the Deity of the mind? How to accomplish? Is there a process to actually accomplish that goal?

Śrīla Śrīdhara Mahārāja: To have conception of the principle of Arcā, it has been asked, when you are worshipping any Deity, you are asked for meditation, the *mantram* is there, the meaning is there. Without the help of the external, material things, you are to do everything in your mind. That is *mano-mayī*.

Devotee: In worship Deity, that is *mano-mayī*.

Śrīla Śrīdhara Mahārāja: You may have a conception of any of the *śilā-mayī*, or *dāru-mayī*, or anything in your mind in meditation. In Jagannātha you may conceive, have conception of Purī Jagannātham, and worship in the mind. Mahāprabhu, here or there, in any place, as you, which has attracted you most, you can think of His figure, and will do the necessary things. **Everything**, in imagination, you are collecting flowers, rubbing *candana*, but it may be so strong that it can defeat the physical representation also. Jīva Goswāmī has mentioned one instance. That one *brāhmaṇa* he used to worship mentally. Every day he used to give some *paramāṇna bhoga*. *Paramāṇna* you know?

Devotees: Sweet rice.

Śrīla Śrīdhara Mahārāja: Sweet rice he used to give, *bhogam* to his Deity, in mind. One day, suddenly this thought came in his mind, “Perhaps it is too hot?” So, whether it is too hot, not fit for the eating of the Deity, so he unconsciously tried to measure the heat of the food, and with this finger, thumb, he wanted to touch that imaginary food, *paramāṇna*. And suddenly he felt it is too hot, and there was an abscess.

So the mental representation may be sometimes so concrete that it produces [?] result. Though it was all in imagination, it is also possible. So imagination and external things have got an intimate connection. So strong intensity of mental force can create this physical thing. We are to understand by this example.

Let there be water, there was water. Let there be light, there was light. That is mentioned in *Bible*, that God created in this way. His will is sufficient. So sometimes the will of a devotee is so much intensified that it can create [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What's the time?

Devotee: Nine twenty five Mahārāja.

Śrīla Śrīdhara Mahārāja: Nine twenty five [?]

Devotee: OK Mahārāja. Jaya Om Viṣṇu-Pāda...

End of 82.07.29.B

82.07.30.A

Śrīla Śrīdhara Mahārāja: [?] He won't think that the blame will be any other person. The whole blame is mine. I shall have to take the whole responsibility for my own self, not to accuse any others.

*tṛṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ
sadā hariḥ]*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

We must not be excited. With gentle humility we shall try to go on the way. *Tṛṇād api sunīcena, taror api sahiṣṇunā*. And that according to standard of a standard man, that is Vaiṣṇava. Not as if so many mad that is found in the lower. The standard of humility, that must come from normal thinking man, that is Vaiṣṇava, *trnad api sunicena taror api sahisnuna*. And when past actions, they will come to take their, to clear, to get back all their dues from me in the previous life, and I must not deny, must not refuse them.

“Oh, I was in loan to you, all right, here, take it, take it.” As much as will be exacted from me, “That you are in loan, all these things, you are to clear it.” “Yes, take.”

Take like a tree, when he’s cutting me, still I shall lose no temper. I shall try to keep up my optimistic nature. The Lord is there and He’s everything. And whatever is going here, that is all transient, useless thing, so I should not lose my temper. *Taror api sahisnuna amanina amanadena*. I won’t hanker after any name, any glorification of anything else. At the same time I shall be ready to give due respect to the whole environment. With this attitude if we go on with the devotional activities then in the shortest time I shall be able to get the grace of the Lord. No complain. All complain we are to meet, due to my previous due, loan, I’m to clear silently, and maintain the balance of my mind. And I shall try my best and approach towards the highest entity. That attitude helps us best for easy and for quick attainment.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Vidagdha-Mādhava: Mahārāja, can we have one *darśana* this afternoon when Nārada Muni comes to see you, we can have one short *darśana*, maybe this afternoon? Because he has much news and many offerings from Sudhīra Goswāmī.

Śrīla Śrīdhara Mahārāja: Who's Nārada Muni?

Vidagdha-Mādhava: Nārada Muni is the new devotee who just came from San Jose.

Śrīla Śrīdhara Mahārāja: This morning? Yes, I shall talk with him, first what is matter, then I shall say it to you. Might have come with a letter perhaps? Any letter?

Vidagdha-Mādhava: Yes. He has letters, and much news from San Jose, and letters and offerings.

Śrīla Śrīdhara Mahārāja: You have heard something from him already?

Vidagdha-Mādhava: Yes, something.

Śrīla Śrīdhara Mahārāja: All right. ISKCON is very apathetic to him. ISKCON is creating trouble?

Vidagdha-Mādhava: I did not hear that. He said that Bhakti Sudhīra Goswāmī is so absorbed in editing your new book, he's hardly going to the program. Both Mukunda Mālā and Sudhīra Goswāmī are very much enlivened by your tape transcriptions, and they're very busy making your book.

Śrīla Śrīdhara Mahārāja: Deeply engaged.

Vidagdha-Mādhava: Yes, and it's going very well. It looks like they will finish shortly.

Śrīla Śrīdhara Mahārāja: How many months?

Vidagdha-Mādhava: He did not say, but it's coming, quickly.

Śrīla Śrīdhara Mahārāja: All right. And this gentleman has come only with news?

Vidagdha-Mādhava: Some letters and some offerings, some offerings from the devotees also.

Śrīla Śrīdhara Mahārāja: The other day that lady who took *Hari Nāma*, that Kṛṣṇa Nandinī?

Vidagdha-Mādhava: Yes?

Śrīla Śrīdhara Mahārāja: You did not hear?

Vidagdha-Mādhava: I wrote one letter to Sudhīra Goswāmī.

Śrīla Śrīdhara Mahārāja: She sent a letter also, and some money, Guru *dakṣiṇā*. Hare Kṛṣṇa.

...

Vidagdha-Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: [?] very deep thinking, and also energetic. What we need to do we are doing, following. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

...

Devotee: ...or chanting aloud, or does it make any difference at all?

Śrīla Śrīdhara Mahārāja: The mind is silent or aloud, that matters little, but the attitude is most important, *sevonmukha*. Whatever I'm doing, I'm doing for His interest, for the interest of my Lord, and not for myself, or for similar persons like me. The centre consciousness, *vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ* [Śrīmad-Bhāgavatam, 6.2.14] It has been told in the scriptures that Name can do away all the sins, but the Name must be Vaikuṇṭha. That Name must be of transcendental type, not mundane type, which can be produced by the tongue and the lip, not physical sound. Sound has to be of colour of transcendentality. That is the all important thing. God-centred. Self-sacrifice and God satisfaction. That nature must be present there. Otherwise only an innumerable number of physical sound imitating the Name, that has got not much meaning. Name proper, Name of the Lord, Lord is Vaikuṇṭha, transcendental. So the sound must have that transcendental

characteristic to produce any effect. There's the rub. Otherwise only one Name can do away so much sin as a person has no capacity...

End of 82.07.30.A

82.07.31.A

Śrīla Śrīdhara Mahārāja:

yadā sa deva jāgartti, jadedam ceṣṭitam jagat [yadā savṛti-śāntātmā, tadā sarvvaṁ nimīlate]

[“When the *jagad-puruṣa*, or universal form of the Lord, falls asleep, then everything naturally falls asleep along with Him. Then there is no more creation, no more external activity because all are dissolved. And again, with the awakening of Him, everything becomes active.”] [*Manu-saṁhitā*]

In *Manu-saṁhitā*. When that universal mind, universal person, He awakens, the creation begins. When He goes to sleep, everything gone, vanishes. Just as we also when we...

...

Vidagdha-Mādhava: I have one question Mahārāja.

Śrīla Śrīdhara Mahārāja: What does *he* say?

Vidagdha-Mādhava: He was, generally, he liked to hear something about Lord Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa's description has been given in *Bhakti-rasāmṛta-sindhu*, in a beautiful ontological search. *Akhila-rasāmṛta-murtiḥ*. If you can conceive that all different types of ecstasy, joy, be personified, He's so. *Ānandam*, *rasam*, happiness, ecstasy, blissfulness, that is transcendental, that emanates, not mundane. That is in *Upaniṣad*, *raso vai saḥ*.

[raso vai saḥ. rasaṁ hyevāyam labdhānandī bhavati

ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."] [*Taittirīya Upaniṣad*, 2.7] & [*Gauḍīya Kaṇṭhahāra*, 9.2]

That is controlling the whole market, that happiness, joy, higher divine joy, divine happiness, not mundane. Anyhow, on the whole, every one of us wants to be happy. Happiness, transcendental, original, that is the most universal thing. In *Veda* it has been told as *rasa*, *ānanda*. Some say it is

beauty, *satyam*, *śivam*, *sundaram*. Some say it is *prema*, love divine.

That can be divided into different parts. Indian transcendental scientists, they have divided that transcendental wealth mainly in two divisions. One transitory, the other permanent. Five permanent *rasas*. Just as conjugal, filial, friendly. The relation of one friend to another friend, a particular *rasam*, friendly happiness, interchange of friendly happiness. Then wife, husband, conjugal consortherhood, that sort of friendship. Son and mother, father and son, and children of five friends. *Śanta*, *dāsyā*, *sākhya*, *vātsalya*. So man and master, that is also a particular relationship, or *rasa*, *ānanda*, happy relation, man and master. *Śanta*, that is submission to particular authority. That is also *rasa*. *Śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*, five kinds of standing relation of happiness.

And another seven transitory, passing. Just as *hāsyā*, the laughing *rasa*. *Adbhuta*, wonderful, strange, that is also a kind of *rasa*. *Vīra*, sometimes varied temperament, that is also a particular *rasa*.

_____ [?] sometimes very piteousness, kindness, very benevolent, that is also a kind of *rasa*. *Bībhatsa* also, there is a relationship of contempt, we see and we can't see it, rotten things, so many things we can't see, *bībhatsa*. *Bhayānaka*, a fearful *rasa*, a tiger [?] What is in African jungle, a mammoth, it will come and I'm afraid, *bhayānaka*. These are flickering, that are seven.

Where we find a centre which combines all these *rasas* in one place. Mainly the *Śrī*, the beauty, is the main place. That is Kṛṣṇa, *Śrī*, Reality the beautiful. Kṛṣṇa, reality the beautiful. His colour, His sound, His gait, His temperament, His movement, His laughing, His eating, His laughing. Everything is very, very charming to one and all. But, that is the abode of all His *rasa*, but still He's personal. He's a person. Not only substance, not an abstract thing, but He has got all the qualities of a great person,

caitan, personality is there. If the Absolute Beauty has got any personality, then it is Kṛṣṇa. The Absolute Love having personality, He's Kṛṣṇa. Beauty, charm, love, mercy, all these.

Mercy means above justice. We can't think that any good thing can remain beyond justice. Justice must be the highest standard of our thinking. But mercy is above justice. Justice is necessary when a decision is inevitable between two or more parties. Then the question of justice comes. But when the whole thing is one, no justice. One is paramount power. He's come to get justice from Him. He's all in all. He's autocrat. He can make or mar. The world is designed and destined by Him. He's such. He can design, He can abolish this creation, and if He likes He can do it in any other way. Designed by Him. Diabolically opposed it may be which we cannot conceive even in our present state, sum total, absent.

He's by Itself. The German philosopher Hegel's saying. He's by Itself. He's His own cause. None has created Him. And also, He's for Himself. That means He's meant to satisfy His own whims, not to satisfy the whim of any other, third person, entity, then that entity will hold higher position. So, He's for Himself. That is His *īlā*, His pastimes. He's not to explain for His activities to any other higher principle. So, He's such. For Himself, and everything for Him, destined and designed by Him. Such prime cause.

And we're part and parcel of His potency. He's got various potencies, and we're a part of His potency, still endowed with certain amount of freedom, free will. And by the use and misuse of that free will, what little we have got, we can thrive or we can lose our prospect, little.

So Kṛṣṇa is such: the fulfilment of everything that is found in this world. Everything may have its fulfilment in Him. In Him means in His service, in rendering His satisfaction. He's for Himself, and other things are for Him.

So Hegel says, "Die to live." Whatever independent free will you have got, give them up, and throw yourself in the whim of that autocrat absolute. Apparently you'll have to die, because your selfish ideas, thoughts, are to be abolished. But you'll gain when you'll come to Him and get Him, you'll find that you have got enough, more than you could expect, beyond your expectation when you have been gainer. So die to live. Real life is there. And this egoistic life of external mundane membership, this is a farce to us. Because there is death, there is disease, there is infirmity, and there is birth. All these influences of nature we're to undergo. But if we're to get rid of all the troubles we find here, wholly, then we're to die as we are. We're to dissolve our ego, the false ego that has been created by false aspirations, that if I get this I shall be happy. If I get that I shall be happy. I get the fourth I shall be happy. All these false notions, ideas, I've fostered, and the ego has been created. That false ego, pernicious ego, that must be put into fire, and golden ego will come out. Fire means, the universal wave, that for the satisfaction of Kṛṣṇa you'll throw yourself. Not for any particular selfish idea, but for universal. More than universe. Universe is in one part.

Infinite is in one part. He's such. The container of all possible infinities. If from infinite, from zero, if zero is minus, it remains zero. Zero added to zero, zero. Zero into zero, zero. Zero divided by zero. So infinite plus infinite is infinite. Infinite minus infinite is infinite. Infinite divided by infinite is infinite. In infinite it is infinite.

*athavā bahunaitena, kiṁ jñātena tavārjjuna viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat*

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."]

[*Bhagavad-gītā*, 10.42]

In *Bhagavad-gītā* we see. "What more I shall speak to you? I have spoken much. Nothing again to speak. But in nutshell you know that whatever you can think is in My one part. The conception of your infinite is in My one part. I'm such, I'm so and so."

So with that idea we're to approach Him. Back to God, back to home, that is sweet, sweet home. We have not come to colonise another land, and to give the hoax that we shall [?] Sweet, sweet home. Take us back to our home. It is very, very sweet. Leave the land of death _____ [?] go home. That home, and yourself, is eternal. *Sat*, *cit*, it is conscious, *ānandam*, you will find in your own intrinsic position that it is the path of blissfulness in itself. Now it is covered. This path may be covered with some other thing. Be cautious. This path [?] The jewel is covered with alloy. Remove the alloy, it will shine. Something like that. Hare Kṛṣṇa. Gaura Hari bol.

So in soul, you're all right, but soul - just as this body is a part and parcel of this earth, of this material world, so the soul is a part and parcel of that world. That is not produced by this mass of flesh. Soul is eternal, immortal.

Socrates had to, support, death was, the penalty of death, because he

told, “Soul is immortal.” That was his fault. And that existing government imparted capital punishment on him, because he simply said, he told that, “Soul is immortal.”

And Christ had also, was given same fate when he declared that, “Everything belongs to Father.”

Romans, they’re very much disturbed. “ [?] then that man he’s against, he’s preaching disloyalty. Everything belongs to Rome. But he says that it does not belong to Rome.

_____ [?] he was tried and put to death, crucified. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Śrīmad-Bhāgavatam and Mahāprabhu came with this, that beauty is above all, above power.

There is another one. We’re habituated to think that the power is ultimately controlling the whole thing, the power is the greatest thing. But *Śrīmad-Bhāgavatam* and Mahāprabhu [?]

change, no, the ultimate controlling principle is love and beauty [?] A powerful man also may be controlled by beauty, the beauty of voice, song. The flute of Kṛṣṇa. Sound beauty and colour beauty, figure beauty. Beauty may be of different kinds. But all beauties combined in Kṛṣṇa. *Kṛṣṇa*, *Kṛṣ*, attraction, and *ṇa*, giving something in return. Attraction, Sun, Moon, all attracting one another, but when attraction endowed with life, that becomes love, affection. Living attraction means love, affection. Kṛṣṇa, the living absolute principle, is attracting everything, through affection and love, through beauty and charm. And even the most powerful, he’s also disarmed by the [?] beauty

_____ [?] vanishes. He's defeated by the force of beauty, if it can be told so. Love is the highest thing, principle, and all accommodating. No complaint should be against that.

Rather, if I want to control you by force, by power, there may be injustice. But if I'm nurtured by real love, not a facsimile, this fleshy love, that is lust. Lust and love, that must be differentiated. 'This is what is lust, that is the perverted reflection of love.' That is treacherous, like a trap, this lust. This is mundane, this is very low. It has got bad reaction. But the love divine has got no reaction. All reaction of the similar nature, that love divine, transcendental.

These are the effects, in a general way I give you some idea. But the details if you want it you are to study systematically and [?] and your energy. That is devoting yourself gradually. Higher knowledge if you want to have, then that cannot come to me to serve me. His position is higher. I'm to go for His interest towards Him. I'm for Him. He's not for me. He's for me in another way, but I must oblige Him. I must serve Him. And as a reaction I'll be a gainer. And He has got higher position. He won't come to serve my lower whims. But His noble whims if I can serve then I'll be gainer [?]

Super subjective, He's in the super subjective area, transcendental, supramental, super subjective. I'm subject, this world is object to me. He's subject, higher subject, and I'm object to Him. He holds such position. *Jñāta*, means knower, knower of many. I'm knower of this objective world. He's knower, including this objective world, and also what's within me. More subtle than my fine conception, higher and subtler conception in all respects.

So *praṇipāta*, *paripraśna*, *sevā*, so with serving attitude only can we have entrance into that domain. We're to acquire, collect a visa, and the visa they won't allow if they think that it is for the loss of their country. Everyone will think that if we shall get something from him, then he'll issue visa. Otherwise they won't issue any visa. And without visa we cannot enter. So if we want, if we prove that I'm going for the good of that land where I want to enter, then we'll be allowed. That serving spirit, for the service of that land, then you'll be allowed. And with disservice we'll be dismissed from the going.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari bol. Nitāi Gaura Hari bol.

The first connection we get, the help to enter that, the sound, divine sound, the Name, Mahāprabhu says, *Bhāgavatam* says. The sound aspect is the cover of the whole, so that is [?] Ether is the subtle-most of this mundane, and there also that their ether coming together, that is also circumference, devoting all, covering the whole. So sound of the both, who are transcendental and mundane, they come closer. So with the help of the sound we can connect with them _____ [?]

Here, sound is the subtle-most, and there sound is the grossest. Within sound everything. But here, the sound is the finest thing, it permeates everywhere, sound, ether.

So it has been recommended [?] sound, but whatever it may be, it must be of the interest of that land. And the spiritual will never come to serve mundane. But if anyone plodding under mundane trouble wants to be relieved, released, relieved of it, and fix his membership with that world, to serve that world, then they will give him connection. By agents, Vaiṣṇava are the agents of that land. They come here by the will of the divine, and canvas for the good life there. And one who hears them,

listens to their words, and thinks that it is very, very good prospect to go and live there, in various ways they'll connect and they'll try to get a ticket. Find out how they can enter into that place, the land of the beautiful, the land of fairness, which is above judgement, which can stand above judgement. That is affection, mercy, love, charm, all these things, above judgement. Here is also poor judgement, very filthy, very nasty. Even so there judgement also fears to come to effect a compromise. That is also, in our judgement, that judgement has nothing to say. My thing I'm giving to you. I'm the proprietor. I'm giving something to you. [?] Why you be kind to him? Judgement comes. The land of giving, every unit they're busy to help others. Here, every unit is an exploiting one, every unit exploiting one. Those that have hands...

ahastāni sahasṭānām, apadāni catuṣpadām [laghuni tatra mahatām, jīvo jīvasya jīvanam]

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

...hands, they're eating those that have no hands. Those that have got legs, they're eating those who have got no legs, creepers, all these things. And the stronger they're eating the weaker. At the cost of so many lives, one body is maintained. To maintain one body, how many bodies are killed in a life? A nuisance. But to every action there is equal and opposite reaction. We can't get off Scott free. We must have to pay for that. And I shall have to come down. I'm riding on the horse, the horse is going to be entitled to ride on me [?] To every action there's equal and opposite reaction. Nature wants no vacuum, does not tolerate any vacuum. So I can't take French leave. So here we're all exploiting units, but in that land everyone is a dedicating unit. That's the difference. Our

soul really is a dedicating unit. Competition of dedication, here competition of exploitation, and there competition of dedication. But in the land of eternal, stuff is eternal, no dissipation, no want, no death, but all, the whole, dedicating unit. Opulence enough, in the land of opulence all giving. All giving money into the bank but no cheque he's cutting, only giving, giving, everyone is giving to one another. And it's eternal, it cannot be finished, no question of emptiness. Such a possibility, affection, beauty, love, charm, ecstasy.

We're in the world of concrete reality, but everything will evaporate one day. Even the Earth, the Sun, everything will disappear. Even the scientists they're also of such opinion, what about the philosophers. Philosophers they say that this is all transient, all mortal. Scientists they have moderated_____ [?] But it was created, the Sun, Moon, all these, and again they will be dissolved. And after [?] the great dissolution, again they will be created, again dissolved. This fun is going on in this mundane world from time immemorial. And like us we're victims, in the name of mastery, kingship, monarchy, we're crushed about here, like so many units of coolies. We're recruited coolies to fill up this mundane world of death and nastiness.

But the recruiters from that land also they're moving, wandering, though very rarely found. And just as Swāmī Mahārāja went to the west, and how many he has collected for the Vaikuṇṭha land, the higher transcendental land [?] The land of Kṛṣṇa. Hare Kṛṣṇa.

...

Everything, in imagination, you are collecting flowers, rubbing *candana*, but it may be so strong that it can defeat the physical representation also. Jīva Goswāmī has mentioned one instance. That one *brāhmaṇa* he used to worship mentally. Every day he used to give some *paramāṇna bhoga*. *Paramāṇna* you know?

Devotees: Sweet rice.

Śrīla Śrīdhara Mahārāja: Sweet rice he used to give, *bhogam* to his Deity, in mind. One day, suddenly this thought came in his mind, “Perhaps it is too hot?” So, whether it is too hot, not fit for the eating of the Deity, so he unconsciously tried to measure the heat of the food, and with this finger, thumb, he wanted to touch that imaginary food, *paramāṇna*. And suddenly he felt it is too hot, and there was an abscess.

So the mental representation may be sometimes so concrete that it produces [?] result. Though it was all in imagination, it is also possible. So imagination and external things have got an intimate connection. So strong intensity of mental force can create this physical thing. We are to understand by this example.

Let there be water, there was water. Let there be light, there was light. That is mentioned in *Bible*, that God created in this way. His will is sufficient. So sometimes the will of a devotee is so much intensified that it can create [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: [?] Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What’s the time?

Devotee: Nine twenty five Mahārāja.

Śrīla Śrīdhara Mahārāja: Nine twenty five [?]

Devotee: OK Mahārāja. Jaya Om Viṣṇu-Pāda...

End of 82.07.31.A

82.08.05.A_02_19

Śrīla Śrīdhara Mahārāja: [?]

Vidagdha-Mādhava: I think...

Śrīla Śrīdhara Mahārāja: Something tangible, however subtle. I must be master of some subtle_____ [?] that I can count, that I have got something. Only in the infinite vacuum to remain forever, how one can tolerate, being an energetic man?

Vidagdha-Mādhava: Guru Mahārāja, I think this is the reason why some devotees fall down into intoxication. They are searching for this experience and...

Śrīla Śrīdhara Mahārāja: That is some *anartha*. That may be in connection with real saints then that *anartha* will go away, leave them.

The help of intoxication, with the help of this yoga. Only the minimum medicine to keep up the body together. I have got my fixed program that I'm to do all these kinds of service under the direction of our Guru Mahārāja. And to keep me fit I may take the medicine proper, *yukta-vairāgya*.

yuktāhāra-vihārasya, [yukta-ceṣṭasya karmasu yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā]

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of yoga gradually becomes the source of dispelling all worldly suffering."] [*Bhagavad-gītā*, 6.17]

What will keep my body fit, I shall take such food. And that intoxication will help me in my meditation and when intoxication is taken away meditation will go. To keep the body fit, that we shall accept from the environment, to keep the body fit. And with a sober mind, the service of the Vaiṣṇava, the service of the Lord under the direction of the Vaiṣṇava, both, in the matter of direct teachings. [?]

And particular, just as Tulasī Devī can help us, a creeper, a plant. So why not this ganga? By Tulasī Devī we do not mean a particular shrub, a particular plant. But she is there, just as in Śālagrāma, just as in Śrī Mūrti, just as in the Ganges water, the divine presence, that is there. And not that that particular tree, plant, the physical representation will help us. The spirit behind, you mind that. That is superior, holds superior position than that of mine. And we appeal to them as devotees. And do not use that shrub, that by eating Tulasī we will be, the plants, the leaves of Tulasī if I eat, then I will attain Kṛṣṇa *bhakti*. This [?] conception, that will

be offence to Tulasī. Even we do not use Tulasī as a medicine. Tulasī leaf is considered medicine by the ordinary people. But we don't go there, to utilise Tulasī for my bodily health. For spiritual health we want. It is not an ordinary plant, but there is the existence of the grace of Kṛṣṇa.

So spirit can help our spirit. No matter can help our spirit. Our ailment of our soul must come from the souls region, and never from any material plane. It is a plain thing. And we are suffering from *anartha*, from ignorance, when we find that this material thing can help me to attain my spiritual realisation. No! It is His own independent sweet will, autocrat. Only He's little dependent to His devotees. Devotees recommendation He cannot avoid, does not avoid. So no dependence on material substance for attainment of Him. He's for Himself. He's not subservient to anything, that that thing will force Him to come down to this man. He's for Himself. Hegelian expression, is very reliable and very substantial, very strong basis. By itself and for itself. And die to live. I use these expressions very often. Helps me a great deal, this Hegel. And it is unchallengable.

Vidagdha-Mādhava: It expresses the idea well.

Śrīla Śrīdhara Mahārāja: Oh. Unchallengable. He's for Himself and everything for Himself. Then He's absolute. Otherwise only give a name absolute and treat Him as our servant, no, the two things won't go together. He's for Himself. And His devotees means His own agent, own servants. They may be considered amongst His group. And [?] is for Himself, is by Himself, and die to live. And not by trying to live. If you try to live you will die. If you can die to this idea, with this idea that He's for Himself, you will die with this idea, it will be great help to you. I'm dying for Him, the main thing, back bone, of the devotional attempt. No compromise. You must have courage to admit this fact, that He's for Himself. I am for Himself. And I have no separate end. If it is there, I'm a

culprit. I'm a traitor. I'm a diseased person. Die wholesale death, not partial. We go a few steps and then say no, no further, no, wholesale death. Ha, ha, ha. And as long as you'll go to die, you will feel of course that you are living, you are getting real life. Long missing link, back to home. You are going?

Devotee: I was going.

Śrīla Śrīdhara Mahārāja: But you are stopped, forcibly?

Devotee: If I had gone I would have missed all of this.

Śrīla Śrīdhara Mahārāja: Mr. Hegel, he has stopped you, very clear, and very bona fide, strong. None can easily deny it. Reality must be by itself and for itself. This has done away with all other philosophy. The absolute, *advaya-jñāna*.

*[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam] brahmeti
paramātmēti, bhagavān iti śabdyate*

["Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

Three genuine conceptions of Him. The lower class is Brahman

conception, the second Paramātmā, and the third, highest conception of Him [?] as the enjoyer. All comprehensive, all-cognitive, and all-swallowing, devouring. Bhagavān. Jīva Goswāmī has given the meaning of the word Bhagavān. *Bhajanīya-guṇa-viśiṣṭha*. Bhagavān, He has got so charming representation that everyone cannot do without being attracted to Him, to serve Him. Whenever anyone comes in contact with Him, he cannot restrain himself without casting himself in His service. He's so charming. *Bhajanīya-guṇa-viśiṣṭha*. Bhagavān, He commands our service. Bhagavān means commands our service.

“That My service is fulfilment of your life.” He proposes like that. He's Bhagavān.

Gaura Hari bol. Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...back to home, back to God. We shall awake in our home.

Now we are wandering in the foreign land just like a madman aimlessly wandering on the street and collecting some piece of paper, or some piece of cloth. And wandering in the street forgetful of his own home, own father, mother, children everything, wandering in the street. Our condition more or less like that.

If that man, that madman may be roused to his own former temperament. “You are a son of that family. You have got that property. You are so and so.”

“Oh.” Then he will give up that collecting on the street, the nasty things, he will come back to home and live with the family, happily. That is something like that. Follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Dīkṣā* means that, to take back to Kṛṣṇa consciousness where is our own home. And at present our attention focused towards the external charm of substances. Sometimes in human form, both men and women, and sometimes in animal form, sometimes in tree. Many stages of living. And wandering just as in a dream, wandering in different stages of consciousness. But the absolute consciousness within, that will be aroused and you will find that I am a child of this soil, the soil of Kṛṣṇa consciousness, the land of beauty and love, *prema*. That is in a nutshell, it may be said like that. So I'm tired, I shall close.

...

Devotee: Merry making, playful mood.

Devotee: This is Kṛṣṇa's mood with the cowherd boys?

Devotee: No. Kṛṣṇa's mood with the young girls, with most young girls. Juvenile, in juvenile age. Not Kṛṣṇa, Mahāprabhu, he's saying. When Mahāprabhu used to take bath in the Ganges, and throwing water.

Śrīla Śrīdhara Mahārāja: Sporting mood.

Vidagdha-Mādhava: I find Your Divine Grace brings new life to the

English language, for myself. I find these words completely adequate to describe that mood. I would not have thought of these words: sportive, like this, merrymaking. This is more like old English. In America the language has lost some of its life, some of its descriptive nature. The old English was better. Now it is business language.

Śrīla Śrīdhara Mahārāja: I like the style of Wordsworth. Not even Milton. Milton is too gorgeous. Wordsworth is a lover of nature, simple and deep thinking in the nature, natural resources, Wordsworth. I'm fond of his style.

Devotee: [?] to live in these not years and thoughts, but breaths in feeling of a figure of a child. We should count time by heart throbs [?]

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Śrīla Śrīdhara Mahārāja: ...first time come here?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Nimāi Paṇḍita in His young age...

Devotee:

śrī-nimāi-paṇḍiteti-nāma-deśa-vanditaṁ

[navya-tarka-dakṣa-lakṣa-dambhi-dambha-khaṇḍitam sthāpitārtha-khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharaṁ prema-dhāma-devam eva naumi gaura-sundaram]

[During the Lord's adolescent pastimes, Śrī Gaurasundar was known throughout Nadia district as the brilliant scholar Nimāi Paṇḍita. With His ingenious arguments He could humble the proud logicians who thought they were so clever they could outwit everyone they meet. Rendering the scholars speechless by cancelling and reversing their logic and conclusions, the Lord would then refute His own opinions and re-justify His opponent's original proposals. I sing with joy the unending glories of my sweet Lord, my golden Gaurasundar, the One and Only Divine Abode of Pure Love.][Śrī Śrī Premadhāma-deva-stotram, 9]

Vidagdha-Mādhava: Say that again.

Devotee: *Śrī-nimāi-paṇḍiteti-nāma-deśa-vanditaṁ*. Who's teaching you this?

Vidagdha-Mādhava: Hari Charan prabhu came last night.

Śrīla Śrīdhara Mahārāja: That is from *Premadhāma-stotram*, *Śrī-nimāi-paṇḍiteti-nāma-deśa-vanditaṁ*. Because He was an exceptional scholar, all the scholars that came to Navadvīpa and they were defeated by Nimāi Paṇḍita. He was a genius from His young age. So the fame of Nimāi Paṇḍita was all around the country. Nimāi Paṇḍita was a very strong *paṇḍita*, personality. Any *paṇḍitas*, any scholars from different corners of India came to talk with Him, but they're defeated, can't go further. *Śrī-nimāi-paṇḍiteti-nāma-deśa-vanditaṁ*. His name was

honoured throughout the country. *Nimāi- paṇḍiteti-nāma-deśa-vanditaṁ*. What the others produced He cut into asunder, and again He corrected them and explained Himself very perfectly. But when others put it to Him He cut it, smashed it. Again that [?] He corrected and put the meaning. So, *khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharaṁ*.

Preaching very profusely, and He was such a great logician that He could cut asunder. They could not do anything. Again He corrected them in their front. So in this way, this capacity here. *Sthāpitārtha- khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharaṁ*. A dreadful figure to the scholars, in His young age.

Again when He came to Kṛṣṇa *bhakti* that is also of that type, He lost Himself in the ocean of divine love. So much deep, so much intensity. People could not conceive that adherence to the Lord may come to such a great intensity, great degree, of self abnegation, so high. He can't tolerate His own existence.

"I can't stand, I can't stay. Please show Me Kṛṣṇa. I can't live without that, without having a sight of Kṛṣṇa. My friends, help Me. I'm gone, I'm lost. Help Me. I'm dying."

So such intensity, His adherence to Kṛṣṇa. "Kṛṣṇa is in Your chest."

"Oh, in My chest?"

Gadādhara told, "Yes. Why You are so much eager for Kṛṣṇa? Kṛṣṇa is within Your chest." "Oh?" He began to break [?] took it, Kṛṣṇa is within Me?"

"Yes?"

Something like that, mad, mad for search of Kṛṣṇa. So what's your news?

Your name?

Devotee: [?] Bāla.

Śrīla Śrīdhara Mahārāja: [?] Bāla. Only difficulty that the doctor's not allowing you to come out. Only one difficulty now.

Badrinārāyaṇa: Yes. Now they will keep her until Monday.

Śrīla Śrīdhara Mahārāja: Monday, so long? Why not Saturday?

...

...thinking that my patient is a Vaiṣṇava. He dealt like that.

Mālā should be kept in a respectable position, and then obeisance, not on one hand.

Tulasī should always be revered. Put in a proper position, you should keep, that is what should be done.

Hare Kṛṣṇa. Hare Kṛṣṇa. Tulasī is given to the feet of Nārāyaṇa, not to the feet of Gurudeva. It is also be revered by Gurudeva's hand. Tulasī should be put in the hand of Gurudeva while *arcana*. So that the Gurudeva will put this Tulasī on the foot of Nārāyaṇa, Kṛṣṇa. Tulasī [?]

There is an understanding between Hari and Tulasī that, “Wherever You will be I must be nearby. I shall be present nearby, near about.” [?] Wherever there is Tulasī, Hari must be nearby.

Hare Kṛṣṇa. Gaura Hari bol. In *Garga Saṁhitā* perhaps, it is written one is asking Rādhārāṇī, “Where from You have got so much love for Kṛṣṇa?”

She said that, “In My previous life I rendered service to Tulasī, and by her grace I have attained this position.”

But this is a part of *līlā*. Though Rādhārāṇī She’s the highest amongst all the servitors, but still She says in some *kalpa* She might have done such *līlā*, *līlā* perhaps. But anyhow it is showing the dignified position of Tulasī. Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: [?]

Śrīla Śrīdhara Mahārāja: You are eager to start for the place of service. So if you like you can start, leave here today by two o’clock. After that the time will be inauspicious. Then again tomorrow morning, as it suits you tomorrow morning. [?] Nimāi Paṇḍita he was eager to go to London?

Vidagdha-Mādhava: Yes. But we’ll wait today. We’ll leave tomorrow morning, altogether, all three.

Śrīla Śrīdhara Mahārāja: Oh. All three will start tomorrow morning.

Vidagdha-Mādhava: Yes.

Devotee: First I must go to Calcutta to book my flight back.

Śrīla Śrīdhara Mahārāja: And you want his help? He wants your help?

Vidagdha-Mādhava: Yes. I will help both.

Śrīla Śrīdhara Mahārāja: And Paramānanda he will also go to Bombay, you will have to go to Bombay to help Mādhava Purī Mahārāja.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: So he will also start tomorrow morning, start for Calcutta, morning, before sunrise.

Vidagdha-Mādhava: Yes. Guru Mahārāja, what is the energy in Thursday afternoon that makes Thursday afternoon inauspicious for starting a journey?

Śrīla Śrīdhara Mahārāja: Every day has got some influence of the planet, a little different. So this is calculated. This is meant for *aprākṛta līlā*. Devotees in the middle stage may not care for it. But these subtle signs in the nature is seen to be read even by the *gopīs*. They accept every movement to serve some purpose in the *līlā*.

In *Govinda-līlāmṛta* it is written, when Rādhārāṇī She's approaching to meet Kṛṣṇa in the forest, some day She finds good signs and can meet Him. And some day it is described that when She's starting there's some ominous signs and that day_[] To read from the symbols of the nature, the future. The futures success or failure may be read from different symptoms of the nature.

You see we're told that earthquake is known by some birds. And sometimes also by the deer and other animals. But still, human brain has not yet found out when earthquake will come. But some birds began to cry, not all sorts of birds. There are some that the wave in the subconscious region, when the flood is coming the ants are seen to go up with their eggs, they can know, that intuition is there. It is intuition. What the man cannot know by his brain calculation, so many beasts they can understand by intuition. That is suggestion of the nature, future. Future reflects itself in the present, through different symptoms. And it is not superstition, it is fact.

In the newspaper we found once, a *sādhū* was living in Darjeeling Hill, here. And he was very liberal and so many animals used to come to him, and some licking his body, and some he's brushing some animal's body. In this way very friendly relation. Now once, the earthquake will come, and that portion of the hill that will be dissolved, separated from the main, the *sādhū* will have to die. The animals, especially the stag, the deer, they came and anyhow began by their horns began to push this *sādhū* out of his *āśrama*. And anyhow they took the *sādhū* out of that portion and immediately there was an earthquake came, and that portion of the hill was gone, down. It has also been said that intuition, subconscious

region, the waves come.

Devotee: [?]

...

Vidagdha-Mādhava: So Mahārāja, if one is going to follow the influence, or understand there's some bad influence on Thursday afternoon, what is one to do, or to avoid on a Thursday afternoon?

Śrīla Śrīdhara Mahārāja: That is not always effective. There are so many other things also. Not only the day, but the *tithi*, the other *yoga*, so many things, so combination produces something. It cannot be particularly said that Thursday afternoon will always be bad. There are different combinations also. If you're are to calculate in a subtle way, then there are many things to calculate. And generally when we're going forth with service of Kṛṣṇa, with God overhead, suppose if any urgent necessity arises in some inauspicious time, then what should we do? We shall have to attend that duty. So, we shall think about the Lord and go on _____ [?] It is a general thing. But in particular case, whether it's good or bad, we must go do our service. Forgetful of our future, taking wealth of service, we must go on to discharge our service. It is not desirable that in an ominous time, inauspicious time, we shall sit idle. That will also be bad.

Vidagdha-Mādhava: Also in West Virginia, America, they see caterpillars, they have much hair, or the horses they grow a full coat of hair, they know it's going to be cold that winter, a harsh winter. The nature certainly points out future in different ways. The country people, they know some of these things. Is there some *śāstra* connected with some of these indications? Or is it just the people, they know these things, they

observe these things?

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha-Mādhava: The nature, these signs, omens, are they in the *śruti*, are they in the scripture, any of these omens? Can they be found, pointing out future?

Śrīla Śrīdhara Mahārāja: I don't follow you. In New Vṛndāvana in America, a part of America, Swāmī Mahārāja has given the name of New Vṛndāvana. And you say that there, the customs, usage of the people of the locality is different from that of other locality? Eh?

Vidagdha-Mādhava: Yes. No. My question is this. You were saying before that there are omens. You see a sign in nature and you know a flood is coming, the ants are taking their eggs up and you can see. If you see that you can know the flood is coming.

Śrīla Śrīdhara Mahārāja: And so, what do you say?

Vidagdha-Mādhava: In *śāstra*, are these in revealed scripture?

Śrīla Śrīdhara Mahārāja: Yes, yes. The ominous side and the auspicious side. When Kṛṣṇa disappeared, Arjuna coming from Dvārakā alone. Mahārāja Yudhiṣṭhira is saying so many ominous things, he's

enumerating, “I saw this, I saw that, all ominous signs.” Now Arjuna come like a mad fool. “What’s the matter Arjuna? I am experiencing all these ominous signs in nature.”

Then Arjuna told, “We’re deceived by that Great Lord who came in human form and became our friend. He has withdrawn from here my brother. We’re helpless now. We’re thrown into the great ocean of grief. He has left us alone.”

So many bad signs are mentioned in the *śāstra*. [?] got recognition in the *śāstra*.

Devotee: Could I ask one question Mahārāja? You mentioned earlier that sometimes Rādhārāṇī sees a good sign and so She goes to see Kṛṣṇa. I didn’t hear very clearly. Did you say that sometimes She sees bad signs?

Śrīla Śrīdhara Mahārāja: She’s in *jñāna sunya bhakti*, *aprākṛta* Vṛndāvana, all human characteristic. No divinity they’re awake in. Just as, “We’re ordinary men.” That is the mental imposition there. They’re ordinary people of lower section, the milkmaid men. We are so, there in the Deities, there in other Gods.

Yaśodā, if any *sādhū* comes, ordinarily, takes his feet dust putting on the head of her son, Kṛṣṇa, Gopāla. Saying, “Bless him. He’s my son.”

This is their mood, *jñāna sunya bhakti*. No divinity to be traced there. No transcendental knowledge to be traced there. *Jñāna sunya bhakti*, the life above calculation, the calculative world. No connection with calculative...

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Devotee: ... they're great devotees who are suffering in disease and old age. And I was wondering why this is so? Because I have read in some *śāstra*, for example, *Bhakti-rasāmṛta-sindhu*, that by chanting Hare Kṛṣṇa, by seeing the *āratī* of Rādhā-Kṛṣṇa, that even the reactions to past sinful acts can be destroyed. So er?

Śrīla Śrīdhara Mahārāja: Different stages, different graduation. There may be some stages where the past actions are being finished by suffering. And in higher stages we can see that may be when the soul is awakened and soul is connected with happy plane, ecstatic plane, the outward suffering is nothing to them.

Suppose a man, when sacrificing voluntarily for his country, he's feeling happiness, joy within. And externally, some sort of suffering. So many patrons they're offering their life for the cause of countrymen. So the external suffering is reduced to almost nothing. Internal joy is everything, something like that.

When in Kṛṣṇa connection, their soul is connected with plane of Kṛṣṇa, there they're feeling ecstatic sentiment life, and only on the surface some sort of bodily trouble cannot affect them much. Still it is shown sometimes to teach others. It is necessary through him to teach others, so Kṛṣṇa manages in that way sometimes.

*yata dekha vaiṣṇavera vyavahāra-duḥkha, niścaya jāniha tāhā
paramānanda-sukha [visaya-madandha saba kicchui na jane, vidya kula,
dhana-made vaisnava na cine]*

[When you see a Vaiṣṇava of the highest order who seems to be suffering from material misery, you should know for sure that he is really experiencing the highest ecstasy. (When ordinary people see that a devotee has no material wealth of his own, that he is not enjoying the mellows of family life and has no important position in society, they think that he is suffering. They do not understand that a devotee takes no pleasure in wealth, women, and prestige, but takes transcendental pleasure in humbly serving the Lord.) Bewildered by sense enjoyment and puffed up with pride in their knowledge, education, birth, wealth, beauty, and so on, the ignorant people in general cannot understand the activities or position of a Vaisnava. (One should not think, however, that because a devotee does not consider these things important that he is therefore ignorant. A devotee simply cannot be understood in terms of birth, beauty, education or wealth.) A Vaiṣṇava, on the other hand never considers birth, education, and wealth to be important qualifications, but distributes the Lord's mercy to everyone, regardless of their social position.] [*Caitanya-Bhāgavata, Madhya*, 9.240-241] & [within *Śrīmad-Bhāgavatam*, 5.19.5, Purport] & [*Gauḍīya Kaṇṭhahāra*, 3.49]

Caitanya Bhāgavata. Whatever you will find, troubles, of the Vaiṣṇavas externally, you can know it really that internally they're enjoying much happiness. Just as in the case of the soldier, the general, giving his life smilingly. It is possible. So some sort of happiness within, and externally some sort of pain. But that is negligible to them. In this way, you can think of that. But whether this country love is very small thing and God love, infinite love, is infinitely greater. The comparison should be drawn in that way. When country love can ignore the bodily misery, then God love can how ignore this bodily misery. Do you follow? This is negligible.

Vidagdha-Mādhava: So when one pure devotee, or one very elevated, sincere devotee is suffering, apparently there is some...

Śrīla Śrīdhara Mahārāja: So we shall think that God is, that suffering is giving food to me first, the chance for serving Vaiṣṇava, and thereby the Lord will be highly satisfied. I have got a chance. A Vaiṣṇava is showing suffering, is in disease, and trouble in my head, trouble in my ... That is, it is meant by the divine arrangement to give chance to the lower section to serve, attend them. And then through that way you will be able to go inner and higher. Do you follow? The Vaiṣṇava will say, the minor Vaiṣṇava will say, that he's suffering, it is only to make me grace, to give me chance for service, it is really not so. We're to take it in that way. The Guru, Vaiṣṇava, whom we can stress that he's beyond this mortal influence, but still we find suffering.

That as Kṛṣṇa did. "I have got a headache, strong headache. Oh Nārada, give some medicine." "What is the medicine, Lord?"

"Feet dust of My devotee, take it, take it. I'm suffering very greatly."

Ha, ha, ha. That imitation only to give chance for me to serve. This should be our standpoint.

Devotee: Jagannātha also becomes sick, doesn't He, after Ratha-Yatra.

Śrīla Śrīdhara Mahārāja: Yes. Why? To give chance to the public to receive some special service. "I'm one of you." He says, that, "I'm one of you. I also have sickness."

This is all *līlā*. Kṛṣṇa. [?]

...

Vidagdha-Mādhava: One last question? Our Swāmī Mahārāja was coming to America with such an exalted mission for Lord Caitanya, and he suffered two heart attacks on the boat. Also he was gored by one bull, or one cow. Right after taking *sannyāsa*, Swāmī Mahārāja was gored by one cow. He was hurt. One cow horned Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: One cow?

Vidagdha-Mādhava: Knocked him down, and opened him, bleeding. You did not know? One cow attacked him.

Śrīla Śrīdhara Mahārāja: When? Before starting for America?

Vidagdha-Mādhava: Yes, just after taking *sannyāsa*.

Śrīla Śrīdhara Mahārāja: Some wound, and bleeding?

Vidagdha-Mādhava: Yes, he was very dangerously wounded.

Śrīla Śrīdhara Mahārāja: I did not hear so long, this incident.

Vidagdha-Mādhava: So, I'm asking, in this situation, how are we to understand that Kṛṣṇa is, in His pure devotee, he seems to be being attacked by some obstacles, you know, very dangerous obstacles. So how are we to understand that? Of course the devotees they...

Śrīla Śrīdhara Mahārāja: Two angles of vision: one, suppose he's nothing, he's ordinary man, so,

mukam karoti vācālaṁ panghum langhāyate girīm [yat kṛpā tam ahaṁ vande śrī gurun dīna-tāraṇam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram*, 1]

Kṛṣṇa entered him and through him did such wonderful work; one angle of vision.

The second, he's a higher realised soul, but all his posing, failure. He has so many defects. He had a wife who was half mad, and stark mad his eldest son. And the second son he was an atheist, communist. And the third son he was an idiot. This is his physical paraphernalia. And he tried his best to trade successfully but he failed. Then his life was full of struggle. All these are show, that he's one of the members of the mundane world, all may be hoax.

From another standpoint as I told, but still an ordinary *panghu*, cripple, but Kṛṣṇa's divine will can dance him like anything. Both, his personal realisation, and also if not personal realisation, still, anyone may be used by the Supreme Lord to perform anything and everything. That is one angle of vision.

And even when higher realised soul, they sometimes show that. Mahāprabhu when going to Gaya, He showed fever, to teach His company they are neglecting those *brāhmaṇas* who are ploughing in the field. And to teach them He had fever. And what, no medicine is curing Him when He's going to Gaya.

Then He Himself told, “Take the feet water of these *brāhmaṇas* and that will cure.”

Then what to do? They took the feet water of the *brāhmaṇas* that were apparently all cultivators. And by drinking that He was cured from that pernicious fever. He showed purposely, with some purpose He showed.

...

Devotee: *Prema-dhāma-devam eva naumi gaura-sundaram.*

Śrīla Śrīdhara Mahārāja: [?]

Devotee: [?]

Devotee: Mahārāja, would you like me to fan you? Your arms tired? Would you like me to do this for you?

Devotee: [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. [?]

Devotee: Thank you very much Your Divine Grace for seeing me and answering my questions. And I wanted to ask for your blessings that I may become a good servant of Kṛṣṇa. Because if you give me your blessings then I know I certain...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa and Mahāprabhu will make you a good servitor for him.

Devotee: I wish also for you to forgive me from the offences I have committed to you.

Śrīla Śrīdhara Mahārāja: [?]

Devotee: So Mahārāja, we will be leaving tomorrow and booking...
(recording difficulties)

...

Badrinārāyaṇa: Well, we had a discussion before the devotees spoke to you, we had a discussion and we were wondering if he should tell you or not. But your questioning was so intense, so sharp, that he could not refrain from telling you.

Śrīla Śrīdhara Mahārāja: Have you been given the addresses of Sudhīra Mahārāja and Mādhava Purī Mahārāja?

Vidagdha-Mādhava: Guru Mahārāja, can I ask a question?

Śrīla Śrīdhara Mahārāja: [?] you are creeper in a desert.

*āśliṣya vā pāda-ratām pinaṣtu mām, [adarśanān marma-hatām
karotu vā yathā tathā vā vidadhātu lampāṭo, mat-prāna-nāthas tu sa
eva nāparaḥ]*

[“Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life.”]
[*Śikṣāṣṭakam*, 8]

There is separation, separation with desert [?] creeper [?]

Vidagdha-Mādhava: Guru Mahārāja, in *Bhagavad-gītā* one *śloka*, “A true *yogī* observes Me in all beings.”

Śrīla Śrīdhara Mahārāja: [?] an inductive process, ascending. You are trying to establish some relation with the [?] control and the nervous system, both are foreign material. By the help of the material you want to have the highest spiritual realisation. How is it possible? It is jugglery. What is there in *yoga*? In *yoga* there is some Vasudeva, on the forehead. That comes to Godliness, spiritualism. Otherwise you will take the help, just of so many *āsanas* and so many other things. It is all concerned with physical, the air and your body. And they can combine a conspiracy to compel the supreme authority. What do you think? What is *yoga*?

Vidagdha-Mādhava: Well, there’s also *bhakti yoga*, yes?

Śrīla Śrīdhara Mahārāja: *Bhakti yoga* is all right. Then, what is the trouble? Why you have any preference for *yoga*? Because that is a definite way promising you some definite result. Do you find that? *Saraṇāgati* is uncertain, indefinite, to hanker after His sweet will? And by following the process of *yoga* you feel that you are going to control, you are going to solve the result? What good do you find in the *yoga*?

Vidagdha-Mādhava: Well, I was actually, was going to ask you that actually one who sees Kṛṣṇa everywhere and in everything...

Śrīla Śrīdhara Mahārāja: What is the connection with *yoga*? *Yoga* means reconnecting with Kṛṣṇa, that is all right. That is *yoga*. *Yogamāyā*, the central in-carrying current. To catch the central in- carrying current, *Yogamāyā*. It is taking us to connect with Kṛṣṇa, centre. That is *Yogamāyā*. And *Mahāmāyā*, out-carrying current. In-carrying current, out-carrying current. But what do you mean by *yoga*? This *prāṇāyāma*, *pratyāhāra*, *dhāraṇa*, *āsana*, all these things.

Vidagdha-Mādhava: One who is simply linked up with the Lord. *Yoga* means linked, linked up.

Śrīla Śrīdhara Mahārāja: Link up. If you form an alliance with the nervous system of your body and [?] outwardly affected. The authority will be affected by that. *Raja yoga* and *hatha yoga*. *Hatha yoga* only attempting with physical things. The *raja yoga*, something mental. *Yama*, *yama* means [?] all these practices. To make oneself aloof from the material charm, charm of material life. *Yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, all these things. All concerning to this material, dealings with the material environment, *yama* means. To take out the self, to

disconnect the self from the material bondage. But if we cannot have, we cannot establish any real connection with the spiritual, the material disconnection is not complete. *Āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādrta.*

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādrta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

We can climb up to the highest degree, the highest position of the negative side, the *abscissa*, we can climb up to, but if we do not have any visa then we'll have to come back anywhere in this plane. To establish connection with the agent of the visa area, that is what is most important. The agents, the *sādhus*, they're wandering here, and to connect with them and to secure a visa. And visa people will manage for us to secure a passport here [?]

Devotee: Descending process.

Śrīla Śrīdhara Mahārāja: Yes, automatically. They will recommend. 'I want this gentleman to take our notation because this plane has got great respect for the other plane.' The *māyā* has got its fulfilment there.

Whenever such news will come to the agents of the *māyā* that the other party is now wanting this man for their utility there, they will succumb to that, give to us, agree to that. Because the authority knows that I am only a negligent part of the highest place, so we must abide by the order of the higher authority who has come with the visa. Something like that.

This is *Bhāgavata dharma*, and this *yoga*, this *varṇāśrama dharma*, all the other things, by our trial and dealing with the material things we can go up to that end of this country. And then if we cannot secure any visa, any entrance there, then what to do? Wait for some time here, that will be our fate. That is more independent, more fine, more sweet, than every place that holds superior position. This is only a perverted reflection, having no existence of its own, can't stand on its own leg. It is a dependent state. So this *māyā* state is always in obligation with that original state. Anyhow to have connection with that state, that is most valuable thing.

*yasyāsti bhaktir bhagavaty akiñcanā, sarvair guṇais tatra samāśate
surāḥ harāv abhaktasya kuto mahad-guṇā, manorathenāśati dhāvato
bahiḥ*

[“All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavour of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?”] [*Śrīmad-Bhāgavatam*, 5.18.12]

Have you come in connection with this *śloka*? *Yasyāsti bhaktir bhagavaty*. If anywhere we can trace that faith in the Supreme Lord, in least. *Sarvair guṇais tatra*. Other demigods, representatives of any power of this world, they cannot but have their presence there. And *harāv abhaktasya kuto*, and if anyone has got no credit in the supreme authority, the favour of the demigods here can never be counted. Now it is, and now it will fly away. Do you follow?

So many qualities, main quality is faithfulness to the authority. And if that is there in anyone's heart, then other qualities with their masters cannot but be there, reluctantly or within [?] Because the highest authority's representation is there. So they must attend the place. And if the ultimate authority is not represented, then all the partial representations, their presence has got no value. [?]

Para bhakti sukrtair maha-jana [?]

The other qualities and their quality holders [?] they have got no value, no reliability there. The paramount power has got any favour there, all will come, flock there. And if the paramount power is absent then the favour of this minor power has got no value. Any moment they will fly away. *Yasyāsti bhaktir bhagavaty akiñcanā, sarvair guṇais tatra samāśate surāḥ*. The gods who represent other qualities of this mundane world, they cannot but attend that place where the highest authority is there. *Harāv abhaktasya kuto mahad-guṇā*. And if one is seen in want of his devotion towards Hari, the paramount power, then this [?] however great qualities there may be, we cannot depend on them. They will fly any moment. *Manorathenāsati dhāvato bahiḥ*. Because their concern is always

_____ [?] they're always tending to that side, outside. That is their nature, out-carrying. They're agents of out-carrying current, deserter. The agents of *māyā*, they're hypocrites, they're deserters.

Vidagdha-Mādhava: So Guru Mahārāja, our system is acceptance and rejection, accepting things favourable for Kṛṣṇa consciousness and

rejecting those unfavourable things...

Śrīla Śrīdhara Mahārāja: That is included in devotion, not below.

Vidagdha-Mādhava: But if someone has some trouble concentrating his mind for chanting, or some problem, agitated by body or mind, *yoga* mitigates these, yes? But it should not be used?

Śrīla Śrīdhara Mahārāja: That will not be valuable, that way, intoxication. By his intoxication for the time being he can have some help of apparent concentration. But that is physical, material.

Devotee: Like Viśvāmītra Muni. For some time he meditated.

Śrīla Śrīdhara Mahārāja: Meditation, this penance, they have got their respective results. But as climbing on the summit of that power, even one may be a demon, one may not be theistic.

Vidagdha-Mādhava: The reason many of Swāmī Mahārāja's disciples have gone away is...

Śrīla Śrīdhara Mahārāja: Even Śaṅkara, Mahādeva, he's considered to be the highest attainment of all this *yoga*, *tapa*, etc. But still he's not

considered to be a *śuddha bhakta*. *Jñāna miśra*, *yoga miśra*, *karma miśra*, something like that.

Vidagdha-Mādhava: Mahādeva is not *śuddha bhakta*?

Śrīla Śrīdhara Mahārāja:

na tathā me priyatama ātmayonir na śaṅkaraḥ

[na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]

[“Neither Brahmā nor Śiva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you.”][*Śrīmad-Bhāgavatam* , 11.14.15]

Mahādeva says, “If you want to see, feel what is real devotion, devotion proper, pure devotion, go to Prahlāda.” Mahādeva saying to Devarṣi Nārada. “Go to Prahlāda. You can find pure devotion there. We have got our personal concern. Sometimes we jump in opposition with the paramount power of Nārāyaṇa. So our position is not reliable. Go to Prahlāda, *ananya bhakti*, exclusive devotion, you can find there.”

Prahlāda says, “Yes.” He also denies, “That sometimes I want to fight with Kṛṣṇa, some demonic element is in me. And what I do that is also something like passive things, this meditation and others. But no active service in me. Go to Hanumān.” In this way, going up.

Vidagdha-Mādhava: Guru Mahārāja, so the westerners I think what's missing is that they're trying to get a higher taste, some experience that's going to give them some reassurance that they are actually practising the proper path. The westerners are impatient for some higher taste.

Śrīla Śrīdhara Mahārāja: Yes. Westerners are impatient to get something within their fist.

Devotee: Very quickly.

Śrīla Śrīdhara Mahārāja: Its nature is just the opposite. It is opposite. If you think you have got, then you are deceived. When you think 'I am nowhere,' you will find He's just on your side. So to increase the positive side, to catch Him, that is useless. I told many times, try to increase the negative side. Then you will have Him on your side. So *jñāne prayāsam udapāśya* [*Śrīmad-Bhāgavatam*, 10.14.3], when you will come to realise that all your acquisition is no qualification to attain Him. Only His grace, and grace comes to the humble. But they're puffed up with their own quality, capacity, grace does not descend there. As a master you will capture Him, He's a property and you are the possessor of the property, give that idea to the burial ground. That is no *bhakti*. *Bhakti* is helplessness, and the necessary feeling for the purpose of Him. I'm nothing, I'm nowhere. Your grace is everything, I have got no right. And the right which is asserted by the devotees, that is also of a negative character. I'm the most wretched, so I'm the highest candidate of Your grace. That is an appeal in the negative side.

ye yatha patita haya, tava dayā tata tāya, tāte āmi supātra dayāra

[Śrīla Bhaktivinoda Ṭhākura says: “Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace.”] [*Gītāmālā*, *Yāmuna-bhāvāvali*, 19]

This way.

Badrinārāyaṇa: So *anartha nivṛtti* is always there Mahārāja?

Śrīla Śrīdhara Mahārāja: *Anartha nivṛtti* means the elimination of the external elements in us which gives us hope that I shall make me a king, those things, give up our dependence on those things. Those promising friends. God save me from my friends, or so called friends, that are giving hope that I shall make you a king, to disperse them all, wholesale, forever. I don’t want your help, you go away.

Try to realise the negative characteristic of our real self. We’re potency, not owner of the potency. We’re potency itself, not owner of the potency, so always dependent on the owner. That will be our position, real position. The substance and the potency. Potency is dependent on the substance. And to think that we’re substance, that is the wrong with us, the possessor of potency, no. We’re infinitesimal part of His potency, and the potency also not of the first class; third class potency. An infinitesimal part of the third class potency of the substance, that is our real position. So when we’re in our highest realisation, we’re also to be adjusted in the third class potency section, to work there.

Svarūpeṇa vyavasthitiḥ. The *mañjarī* class, the *sakhī*, *prana sakhī*, all these things here. The Nanda, Yaśodā, the *sakhā*, there is also different groups. And the new recruits will have a particular position in *sākhya rasa*. Always under the guidance of the main *sakhā* of any one, either in the retinue of Subala, or Śrīdāmā, or Mādhumaṅgala, and they are in *sākhya rasa*. Nanda, Yaśodā, the *vātsalya rasa*. Anyone in helping hand of Yaśodā or Nanda, in this way. There he will draw the maximum *rasa*. If misplaced, then he will have to fast, half fed, no capacity.

So ‘*ham*. We must eliminate exhaustively from us the spirit of *so ‘ham*, ‘I want something big.’

We’re one of many and where your real position is to be adjusted when you are free, from there only you can get your first highest benefit. He’s misplaced, you’re dead, you’re nowhere, you’re cast aside. Your body as proper food, this something is poison, something is too much rich, so your body will thrive only with the particular type of food. If you want to eat like elephant, you are gone, or like tiger. Your food will be limited to a particular position.

muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ

[“Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies.”] [*Śrīmad-Bhāgavatam*, 2.10.6]

Internally adjusted you have got your particular position. If you can realise that then you have got that [?]

End of 82.08.19.B_82.08.05.B

82.08.20.A

Gopeśvara: Nineteen seventy four, with...

Śrīla Śrīdhara Mahārāja: Along with many of your Godbrothers, along with Swāmī Mahārāja. About one hundred and fifty persons. With that group you were. All right.

Gopeśvara: Yes. And again in nineteen seventy six I think, you came to that Maṭha, and Prabhupāda was inviting you to stay.

Śrīla Śrīdhara Mahārāja: During installation ceremony.

Gopeśvara: I think so, yes, but you didn't, you chose not to stay. And then again in nineteen seventy, Svetadwīpa dāsa *brahmacārī* ...

Badrinārāyaṇa: Yes I know him. He's gone now, he's left the movement. We have not seen. He was last seen in Rādhā-kuṇḍa when he was living by himself like a *bābājī*. And then after that, this was in nineteen seventy seven, then after that he was kicked out of Rādhā-kuṇḍa and then...

Śrīla Śrīdhara Mahārāja: Went back?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: To America?

Badrinārāyaṇa: America.

Gopeśvara: No, this is a different Svetadwīpa prabhu. This *brahmacārī* he was actually from Bangladesa and he was working for the *Nāma-hatta* program in Māyāpur.

Śrīla Śrīdhara Mahārāja: Under Jayapatāka Mahārāja.

Gopeśvara: Yes, under Jayapatāka Mahārāja. And one day he came with me to Navadwīpa. I needed a guide. I was doing some work for developing the Māyāpur program, I was speaking with the development board officer, and he took the opportunity, he just took me to meet you. I didn't know who you were but he introduced me, and at that time you spoke with me for over an hour. And since then, those things that you told me, I have been preaching to many people, everyone I met.

Śrīla Śrīdhara Mahārāja: What peculiarity you find in my speech?

Gopeśvara: You are teaching that the following of purity is more important. Purity is more important than any show or any external

opulence.

Śrīla Śrīdhara Mahārāja: Of course, quality, sincerity of the purpose. The quality within, that is more valuable than external energising. All right. So, you were married then? Afterwards married?

Gopeśvara: In nineteen eighty when I came here last time I was married.

Śrīla Śrīdhara Mahārāja: Came with your wife?

Gopeśvara: No, then I didn't.

Śrīla Śrīdhara Mahārāja: She's coming for the first time here?

Gopeśvara: Yes, to meet you, for the first time.

Śrīla Śrīdhara Mahārāja: In India she came?

Gopeśvara: Yes, she was staying in Calcutta.

Śrīla Śrīdhara Mahārāja: Not Māyāpur?

Gopeśvara: Only for two weeks she stayed in Māyāpur.

Śrīla Śrīdhara Mahārāja: Caitanya Candrodaya Maṭha? Which year?

Gopeśvara: Nineteen eighty. Was it eighty, or seventy nine?

Śrīla Śrīdhara Mahārāja: Mādhana's mother, Pishima was living at that time, no?

Gopeśvara: No, she wasn't. It was seventy nine, wasn't it? We went to England in January, nineteen eighty.

Śrīla Śrīdhara Mahārāja: She has entered ISKCON movement how long ago?

Gopeśvara: In [nineteen] seventy four.

Śrīla Śrīdhara Mahārāja: Seventy four. In England or in Germany?

Gopeśvara: Germany, yes. She was under Haṁsadūta in Germany since [nineteen] seventy four.

Śrīla Śrīdhara Mahārāja: Seventy four. Swāmī Mahārāja was there, living.

Gopeśvara: Yes. She's initiated by Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: And Sarvabhavana, he comes from Germany. And his wife is also a German lady. Does she know her?

Gopeśvara: Yes. She knows.

Śrīla Śrīdhara Mahārāja: And his child, what's his name?

Gopeśvara: Abhimanyu.

Śrīla Śrīdhara Mahārāja: And, so did she stay in Calcutta with her?

Gopeśvara: Well, we had our own room there in Calcutta, but they were friends.

Śrīla Śrīdhara Mahārāja: Does she know that Bhakti Caru Mahārāja also?

Gopeśvara: Yes, she knows Bhakti Caru.

Śrīla Śrīdhara Mahārāja: First friend of Sarvabhavana.

Now did you write a letter to Akṣayānanda Mahārāja some months ago?

Gopeśvara: Yes sir, I wrote a letter to you.

Śrīla Śrīdhara Mahārāja: Do you like farming?

Gopeśvara: Yes sir. I like these things.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja told that, “He’s well known to me and he likes this farming. We have acquired a place for you [?] in the south, boundary wall, less than three acres of land, a garden house.” And Akṣayānanda Mahārāja says, “He loves this, but he does not like to take any responsibility, permanent responsibility, but he likes this farming work, service.” Something like that.

Gopeśvara: I don’t mind the permanent responsibility, but I’m mistrustful any more of who I’m working for. So I’m very careful before I enter into someone’s service now. That is actually the predicament.

Śrīla Śrīdhara Mahārāja: This is all old topics. No news you have come with perhaps from Aranya Mahārāja.

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: Did you meet that Goswāmī Mahārāja also, Dhīra Kṛṣṇa?

Gopeśvara: Yes, Sudhīra Mahārāja also came to visit.

Śrīla Śrīdhara Mahārāja: Sudhīra Goswāmī Mahārāja, now he's known by that name. Did you meet him in London?

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: Now, what's the result there? Any letter?

Gopeśvara: I don't have any letter because I had to leave quickly from London. So he wrote down some points for me to discuss with you and then to communicate back to him your answers.

Śrīla Śrīdhara Mahārāja: Then how long we can expect you to stay here? If suitable, for long time. Otherwise withdraw soon.

Gopeśvara: If suitable I would very much like to stay. I have been trying to come sooner. After I wrote this letter to you in April.

Śrīla Śrīdhara Mahārāja: Remember the letter?

Devotee: No Mahārāja.

Gopeśvara: Sudhīra Mahārāja read it to you.

Devotee: It's in the file.

Śrīla Śrīdhara Mahārāja: And mentioned your name there?

Gopeśvara: Yes. So he told me that you appreciated it.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja was dealing all those letters. Now the points may be discussed tomorrow morning. What do you think?

Gopeśvara: Yes. As you like sir.

Śrīla Śrīdhara Mahārāja: By tomorrow's mail you like to send the reply, is it? As soon as possible?

Gopeśvara: Yes. we have some tapes here also. We are making tape of your comment. And Sañjaya is going to London the twenty-fifth.

Śrīla Śrīdhara Mahārāja: You met Sañjaya?

Gopeśvara: Yes, I met Sañjaya.

Śrīla Śrīdhara Mahārāja: In Calcutta?

Gopeśvara: Yes, last night.

Śrīla Śrīdhara Mahārāja: Oh, then you came via Delhi?

Gopeśvara: No, we came Moscow, Calcutta. Yes, London, Moscow, Calcutta.

Śrīla Śrīdhara Mahārāja: Then Calcutta [?] or America. Why? He was compelled to leave?

Gopeśvara: No, he wasn't. Actually Aranya Mahārāja and I went to him and we spoke personally with him. And I asked him just to his face, please tell me what you are doing so I know and I can make my choice as to what to do. There are so many rumours about you.

Śrīla Śrīdhara Mahārāja: The trouble arose from his intoxicating habit?

Gopeśvara: Yes, but I didn't believe it.

Śrīla Śrīdhara Mahārāja: The whole party?

Gopeśvara: Not the whole party.

Śrīla Śrīdhara Mahārāja: Then, he himself and other few?

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: His closest intimates. They used to take intoxication, regular?

Gopeśvara: Yes. Well, Jayatīrtha told me and Aranya Mahārāja that he was taking regularly, and that some of his intimate disciples like Kedar and some others, they found out that he was using. So he said they forced him to tell us what you are doing, what are your experiments.

Śrīla Śrīdhara Mahārāja: Who forced?

Gopeśvara: Kedar. Kedar forced Tīrtha Mahārāja to tell him what he was doing and how he was doing it.

Śrīla Śrīdhara Mahārāja: Then, what did he play game?

Gopeśvara: And so then Tīrtha he said ok. And then he's explaining to his men, Kedar etc., how to take hashish and LSD for spiritual realisation.

Śrīla Śrīdhara Mahārāja: He has got that sort of conviction?

Gopeśvara: Yes, exactly, conviction, he said.

Śrīla Śrīdhara Mahārāja: That this can help him in his spiritual realisation?

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: So he's taking that, and there is no question of leaving that. It is his opinion?

Gopeśvara: Well, he's saying that intellectually he knows that it's not what Prabhupāda says, it's not in the *śāstras*, and it would displease you also.

Śrīla Śrīdhara Mahārāja: He cannot feel, he cannot realise that it is anti, cannot realise. But only through *śāstra* he knows that there is a saying like this and that is all empty words. That is his realisation. That that *śāstric* voice is only empty. All right. So determined not to give up intoxication he has gone to America side. Do you think like that?

Gopeśvara: Well, he spoke with us a little differently. He spoke that he would feel better if he was not taking these things, but still his conviction is such that he more or less uses it as his *sādhana*. And he would like to give it up. And he gave the explanation...

Śrīla Śrīdhara Mahārāja: He lived here for so many days. He could make any question to me regarding that. He could have done so. Anyhow, I got a telegram from Aranya Mahārāja that Tīrtha Mahārāja is such and such. Then I replied both Jayatīrtha Mahārāja and Aranya Mahārāja. Aranya Mahārāja I wrote that deal slowly, carefully and affectionately. Tīrtha Mahārāja wired that, 'I'm already wiring him.' And I also sent a telegram to Tīrtha Mahārāja, please help us stopping intoxication if any. Situation emergent. But I did not get any reply from Aranya Mahārāja as yet. But Jayatīrtha Mahārāja gave a long telegram reply from America. There it is not very clear but he says that I'm not going to challenge the committee. And I can't come just now to you for want of money. These two important points there. No mention that on principle I cannot give up this intoxication. I don't like to go out of the committee. Is it not? Something like that.

Badrinārāyaṇa: Yes. Go against authority.

Śrīla Śrīdhara Mahārāja: 'And also I can't go to you immediately for want of money. So many other things. I am a rogue, I am very mean, so and so, nasty, I am not fit for your company.' All those things. In the midst of those expressions, these two points. 'I can't go now for want of money to you immediately, otherwise I would have come and got a settlement direct from you. And another, I don't like to go out of the committee we have constructed.' Something like that.

Gopeśvara: He said that in nineteen eighty, I think when he took his wife back, then he said at that time...

Śrīla Śrīdhara Mahārāja: Where is his wife Manjuali, is in ISKCON?

Gopeśvara: Yes, she's in ISKCON. They're bringing the girls back to ISKCON.

Śrīla Śrīdhara Mahārāja: Girls?

Gopeśvara: The girls that were in India, Manjuali is encouraging them to come back to ISKCON.

Śrīla Śrīdhara Mahārāja: And her son Vaiṣṇava Carana is also there with her, young boy?

Gopeśvara: Yes. He's in the Gurukula.

Śrīla Śrīdhara Mahārāja: She gave a letter to me when Jayatīrtha Mahārāja was ousted from the London temple and Rāmeśvara and Bhagavān dāsa took charge there and ousted him, Manjuali wrote a letter to me.

She said, "Things are such, I want to know from you what should be." She told that, "When he left, had *sannyāsa*, he was almost forced to take *sannyāsa*. As *gṛhastha* he got deputation from Swāmī Mahārāja to do the work of Ācārya, as *gṛhastha*. But these people pressed him to take *sannyāsa*. And anyhow he agreed and took *sannyāsa*. But he could not keep it."

He told that one lady he accepted as his second wife for some time. For some time or so accepted wife, she wrote. But I was told by other members that anyhow, that lady was also the wife of Pradyumna or someone, he's in Canada. Anyhow through intimate service she became very intimate and the two boys they detected him. And when he came to understand that he's caught red handed, then he wanted to commit suicide.

But those boys anyhow prevented him committing suicide, and told that, "We won't give it out to any. You please don't commit."

Then, thinking about his weakness, the wife the boys he took to him, former married wife, took to him. And thinking that I am not fit for the post of an Ācārya, and the managerial, he went on pilgrimage. And when he came to Purī, Jagannātha, on pilgrimage with his wife and child.

Then Jayapatāka Mahārāja came to me. "Such is the things are happening in this way. So please try to help us." I told that ... before this Jayapatāka Mahārāja once again came to tell something against Jayatīrtha Mahārāja. "That he's showing much sentimentalism, and saying that this is all transcendental sentiments." He asked me, "Is it so?"

Never. This cannot be transcendental sentiment. What is the proof? I showed him, that these are the scriptural quotes, and the facts, that we can never accept it as transcendental sentiment.

Then when he left and took his wife and child and came here, Jayapatāka again came. "He has come here, and if you can make him understand the position, the credit of ISKCON is going down. He was one

of the principle Ācāryas, his important place in London, he's a good organiser, all these things. If he goes down in this way then it will be a great loss to ISKCON." In this way.

I told that I can't say anything to you, hearing one side. But I want to hear from his side also. So we may take him here, and I shall hear both sides, and then I shall think what to do. Then they managed to take him, only first Jayatīrtha Mahārāja. But after first hearing I asked, I want to see your wife also. Then wife was also taken here. All the sides I heard. Then I asked Jayatīrtha Mahārāja, when once you have accepted *sannyāsa āśrama* you should not go back to be *grhastha*. Only accidental fall, that is not everything. You must have courage. Your Guru Mahārāja appointed you as a general to fight against *māyā*. And you must not leave your position.

Naturally Manjuali and the boy also began to cry when he accepted my proposal. I also encouraged them. You are already disciple of Swāmī Mahārāja before your marriage, I heard. So you also encourage him, he's a general, fighting as a general with *māyā*, with so many soldiers. And if he comes back you must encourage him. Viṣṇupriyā Devī she left Mahāprabhu for the good of the public. You must remember her ideal. And for Kṛṣṇa you must come ahead to do anything and everything, all sorts of sacrifice for Kṛṣṇa. Kṛṣṇa is not a dead matter. He will look after you. Your greatest sacrifice for Kṛṣṇa. Anyhow they were both encouraged.

And ready to take *sannyāsa*. Bhakti Caru Mahārāja was also there. Then I sent them, send a letter to your former *sannyāsa* Guru Kīrtanānanda, that please permit me I am going again to take, retake, for the time being. And I advised to go to Katwa, the place where Mahāprabhu took His *sannyāsa*, Śrī Caitanyadeva. Go to that place and there you again take that *sannyāsa* dress. That will give you strength. So Bhakti Caru and

Govinda Mahārāja and others were sent and he took *sannyāsa*. And he went this way, they went that way.

And afterwards he told, “Yes, I have got the strength. As if I have got from Swāmī Mahārāja I have got *sannyāsa*.” Before going to Katwa, they asked me to touch the *kaupīna* and the *daṇḍa* and I did it. “I have got strength from all these things, now I’m strong.” He was working very well.

Now the trouble arose, in the last Gaura Pūrṇimā. When the ISKCON committee they saw whatever their resolution, and their behaviour, many men are going away. And from long time like this Hiranyagarbha and so many other gentlemen, many came to me, “The committee is not working in the right path. They are working whimsically.”

And the committee itself came to me that they are going to punish these three Ācārya, Jayatīrtha and Haṁsadūta and Tamāla Kṛṣṇa, for some reasons or other. I stopped them. What do you say? They got direct recognition from Swāmī Mahārāja. If you do so, what will be the reaction within their disciples? My Guru is vulnerable. These three Guru Ācārya have no real position in the transcendental world. Then they will say your position is also vulnerable. Anyone, no position. ISKCON will lose its hold there. Don’t do so. But if they have done some wrong, amicable settlement within you. Don’t go to eject or punish them openly, publicly. Never do this.

Anyhow they accepted my direction. But many people are always coming to me, “Oh, they’re doing this, they’re doing that, many things objectionable. We can’t tolerate this.”

I first told them, wait and see, perhaps more than a year, wait and see. And I put some letters also to Tamāla Kṛṣṇa and others that, eighteen points of complaint against you. Please consider and do the needful. Otherwise these important persons leave its painful. In this way. They ignored. Then I told the party that are ignored, disappointed, that you meet amongst each other and form an organisation and have some resolution and put it to them, to the committee. That we the aggrieved party are of such an opinion, if you do not consider our case then we shall have to go against your decision. Do something like that. Then they did something like that, but they did not care.

Over again they were more tight, that none could come to me. “Don’t go to Śrīdhara Mahārāja.” First they told that, “Śrīdhara Mahārāja is an old man. Don’t go to disturb him.” Next they told, “No, don’t go there. You all confine yourself in the writings and advices of our Guru Mahārāja only, and not outside that.”

But still any one coming to me and asking questions and they’re recording on tapes. And Dhīra Kṛṣṇa Mahārāja he collected so many important tapes from the beginning. He was president in a temple where all the tapes from the time of Swāmī Mahārāja, they are reserved there. And he got copy of all those and he began to preach my tapes. And they told that it is deeper and more sweet. In this way.

Then the committee they were in a difficult position and they passed a resolution, “No one should have any connection with Śrīdhara Mahārāja, if they want to be within the range of ISKCON.” But then Tamāla Kṛṣṇa Mahārāja or Haṁsadūta Mahārāja they were silenced, but anyhow the resolution was passed.

And Jayatīrtha Mahārāja told boldly, “I have got much faith in Śrīdhara Mahārāja and I can’t give up his tape reading.” Jayatīrtha Maharaja he introduced against a temple along with reading about Swāmī Mahārāja’s books, my tapes also, and of my Guru Mahārāja’s books.

But they prohibited, “No. No, only Swāmī Mahārāja’s books should be discussed and read, and no other. No other words of Gauḍīya Maṭha, including Śrīdhara Mahārāja.”

But Jayatīrtha Mahārāja said, “No. All right, I shall do it for myself. Saraswatī Ṭhākura’s *Brahmā-saṁhitā* and all these things, and Śrīdhara Mahārāja’s tapes I shall use for myself, and not for the disciples.”

But, “No, you won’t be able to use it for yourself also.”

Then he revolted. “No. Then I want to cut off my connection with you. I can’t cut off my connection with Śrīdhara Mahārāja.”

That was the ... and they wanted then, “You leave your centre there.”

Then in the television he gave a piece there. “Yes. I do not abide by the resolution of the ISKCON committee, and the temple is under ISKCON so I give it up, my post as the president of that London temple.” He gave a lecture.

And at that time they took that incident that, “You lost your character, you had a fall.”

He admitted that, “Yes. I had such unhappy accident in my life of that type.” That also he propagated.

And on the basis of that declaration that Rāmeśvara Mahārāja and Bhagavān dāsa, they went straight there and took possession of that temple.

Then to some outside members amongst his disciples he sent another telegram. “That such is the case, I have left the temple, but those that are still faithful to me, my guidance, they may come out.”

So many came out, more than hundred ladies and gents, some came out there and more than hundred came here. And anyhow he had some trouble, took them, and that house here, and all these things.

Then after long time, I’m not accustomed to go on with so much trouble. He removed some of them to Nepal. And then from there to Bangalore and Delhi, in this way, gradually. And there perhaps the money became short, and he was not caring so much, a fatalist.

Then I told him, the others came out and they’re trying to form another centre there. I requested him to go straight to London and to help them, those that are establishing a new centre. And also help those that are here and take them in. He went.

And I got letter, in the name of Kedar, that when they reached there they’re very much encouraged. And Jayatīrtha Mahārāja is all right, going on well. And they’re sending tickets to those that are here. Gradually they

will join.

In the meantime I got a letter from Aranya Mahārāja, and telegram especially. “My previous letter cancelled. What I say in the telegram this is up to date, truth.”

Then I gave two telegrams too, to both sides. And Jayatīrtha’s reply I got, he wrote from America. And I was just going to wire to Aranya Mahārāja, what is the meaning, that you have come.

In the meantime we got some report from Akṣayānanda Mahārāja from Delhi, “Some have come and they are hearing that there is trouble about that intoxication, and perhaps many of the members are dispersed. The new temple that is dispersed, and Jayatīrtha Mahārāja went to America with very few of his intimate followers, something like that.

And very strongly our Dhīra Kṛṣṇa Mahārāja as well as Arunya Mahārāja opposed Jayatīrtha Mahārāja and asked his disciples not to follow that way of intoxication. Such is the position.

Gopeśvara: It was done in a very gentlemanly way though. Aranya Mahārāja and I approached Jayatīrtha for clarification of these things. So he told us directly that he was using these intoxications. And he said that ...

Śrīla Śrīdhara Mahārāja: Experimenting. But, did he not try that it is my centre, the temple of my disciples, so if you do not like it you may preach it outside. Don’t come to disturb here my disciples. Did he not say like that, Jayatīrtha Mahārāja and Kedar, his partner?

Gopeśvara: Well. he simply said that he didn’t want all of these disciples

anyway. He'd been trying to get rid of them twice in nineteen eighty when he came here with Mother Manjuali. That time he wanted to give up all disciples. And then again when he came here to you after Māyāpur festival, again he wanted to give up all disciples. He says but these disciples keep coming to him and so he doesn't have time to be with himself in order to solve his problem. This is what he explained to us.

Śrīla Śrīdhara Mahārāja: He's a man of renunciation spirit. Jayapatāka Mahārāja visited him here three, four days continuously tried to convert him. But he did not budge an inch. Jayapatāka Mahārāja went on frustrated, disappointed.

He says, "I do not want anything. I'm a man of my own principles. What I understand I shall do that."

That is his nature. It's true that he told in the beginning that, "I don't want any disciples. You may take them." He asked me, "You take all these things."

I said no, no, I am not going to capture anyone's disciples. Hare Kṛṣṇa.

Now again the same show repeated, "I don't want anything but I'm going on with my experiment."

A very cheap way to Goloka, cheap way by the help of intoxication we can go to Goloka. His foolish idea. After discussing, and understanding, and reading, and chanting, through the *śāstra* and *mahā-jana vākya*, still I wonder that he's of such opinion, wonderful.

But it is not a very serious thing that anyone has some little bad previous habit. But the danger is there that he wants to experiment, he wants to

have confidence that this sort of intoxication can help devotional path, the danger lies there. But accidental bad habit has got no very great value. It may go. I know that this is bad, but I can't give it up so soon. Take some time and then I shall take it. But to think that this can help devotion, this intoxication through drugs, it is a dangerous thing. But he did not ask it to me when he was here.

Gopeśvara: We asked him why you didn't ask Śrīla Śrīdhara Deva, why you didn't explain to him the situation. Because he was using regularly before he met you even. And he simply said that he didn't have the courage to ask you.

Śrīla Śrīdhara Mahārāja: He told, he admitted?

Gopeśvara: Yes, he admitted to Aranya Mahārāja and myself, he didn't have the courage to tell you.

Śrīla Śrīdhara Mahārāja: He is a plain speaker, at least. He does not hide anything. Hare Kṛṣṇa. So he says that he could not come to me for want of money. Otherwise he could try to discuss it with me, and if possible clear it up.

Gopeśvara: I don't think so, sir. If I may say, I don't believe that ...

Śrīla Śrīdhara Mahārāja: You think that he's determined to experiment, to go on experimenting?

Gopeśvara: Well, I think he's trying to get more time at least to decide what he really wants to do. He's not decided yet.

Śrīla Śrīdhara Mahārāja: If he's got such faith that it is unnecessary, it is harmful, but due to my weakness I can't leave it immediately. I may have some time to shake it off. That is something. But on principle to accept it, that I am making experiment with the drugs, that whether they can help to take us to Vaikuṇṭha or not, that is the most foolish thing, anti devotional conception. What do you say Badrinārāyaṇa prabhu?

Badrinārāyaṇa: In our *sampradāya* no one has ever done it before.

Śrīla Śrīdhara Mahārāja: Now that temple is there and very few are there. And Aranya Mahārāja in charge of that temple. So at least it is kept under the vigilance of this party. And Jayatīrtha Mahārāja has gone with about how many, a dozen?

Gopeśvara: He has taken only a few with him, two or three Kedar, Kedar's wife, there is also very much rumour he's having relation with Kedar's wife.

Śrīla Śrīdhara Mahārāja: Who?

Gopeśvara: Jayatīrtha. There's very much talk about that also in the temple.

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Mahārāja for some service. But Dhīra Kṛṣṇa Mahārāja did not like her, for her smoking or the filthy habits. So he asked Kedar to take her away. And Kedar went there and took her away. So he's disgusted with Kedar and his wife already, that Sudhīra Goswāmī Mahārāja. And Sudhīra Mahārāja immediately came and [?] them Aranya Mahārāja and then boldly both of them they approached Jayatīrtha Mahārāja for direct proposal.

Gopeśvara: No. Sudhīra did not approach Jayatīrtha. Aranya Mahārāja and I approached Jayatīrtha.

Śrīla Śrīdhara Mahārāja: And Sudhīra Mahārāja was there?

Gopeśvara: No, he came afterwards.

Śrīla Śrīdhara Mahārāja: Oh, he came afterwards. After coming, what was his opinion? Jayatīrtha Mahārāja there, or he already left for America, when Sudhīra Mahārāja came?

Gopeśvara: He had gone into hiding. Jayatīrtha, he asked Aranya Mahārāja and I what should I do? He didn't know what to do any more.

Śrīla Śrīdhara Mahārāja: He got my telegram.

Gopeśvara: Because his disciples were going back and forth taking everything out of the temple and going back to Jayatīrtha.

Śrīla Śrīdhara Mahārāja: The householders they're coming and keeping connection with Jayatīrtha Mahārāja?

Gopeśvara: Not only householders but Navanita Cora and Dāsa Avatāra.

Śrīla Śrīdhara Mahārāja: The other day we received a letter from Navanita Cora, that Irishman?

Badrinārāyaṇa: Yes, about three days ago.

Gopeśvara: He was...

End of 82.08.20.A

82.08.20.B

Śrīla Śrīdhara Mahārāja: No butter is there. Butter affairs all in Vṛndāvana. Hare Kṛṣṇa. Gaura Hari.

Gopeśvara: So he also went to America.

Śrīla Śrīdhara Mahārāja: All right.

Badrinārāyaṇa: Jayatīrtha Mahārāja was staying in a different house.

Gopeśvara: Yeah, so, er?

Śrīla Śrīdhara Mahārāja: Deplorable.

Gopeśvara: Yes. So Sudhīra Mahārāja never got to speak with Jayatīrtha, because after Aranya Mahārāja and I spoke with him...

Śrīla Śrīdhara Mahārāja: But now, where Jayatīrtha Mahārāja is at America, that is in hiding or publicly he's staying somewhere?

Gopeśvara: He's staying with some devotees who have bad reputation. They're no longer full time ISKCON devotees, but they are doing business also with drugs and things.

Śrīla Śrīdhara Mahārāja: They're this side, not that side?

Gopeśvara: Yes, that's right.

Śrīla Śrīdhara Mahārāja: Such householders, devotees of Swāmī Mahārāja?

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: Who are they, any name?

Gopeśvara: Yes, Bhakta dāsa, Madhuvisa Mahārāja.

Śrīla Śrīdhara Mahārāja: Do you know them?

Badrinārāyaṇa: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Madhuvisa, Mahārāja, *sannyāsī*?

Gopeśvara: Yes, at one time *sannyāsī*. But long time ago, about seven years he left *sannyāsa*.

Śrīla Śrīdhara Mahārāja: Another gentleman he was president of ISKCON, he has left *sannyāsa* and went away. What was his name?

Gopeśvara: Yes. Ādi Keśava.

Śrīla Śrīdhara Mahārāja: Do you know about Acyutānanda, anything you know?

Gopeśvara: I'm asking but I haven't heard from him.

Śrīla Śrīdhara Mahārāja: Do you know Pradyumna?

Gopeśvara: Pradyumna has gone to California. He was in London, England, but he left to California for some teaching.

Śrīla Śrīdhara Mahārāja: He left ISKCON and the four principles and has gone to the extreme?

Gopeśvara: That I don't know actually.

Śrīla Śrīdhara Mahārāja: And his wife, that Arundati and son Anhiruddha, they are under care of ISKCON [?

Gopeśvara: Are they?

Badrinārāyaṇa: That's what we heard.

Gopeśvara: There is some good news.

Śrīla Śrīdhara Mahārāja: What is that?

Gopeśvara: Aranya Mahārāja says that he will distribute all of the books, your book.

Śrīla Śrīdhara Mahārāja: That *Ambrosia*.

Gopeśvara: Yes. He can distribute all of them and collect all the money necessary. He promises he can do that. He has ten men he can...

Śrīla Śrīdhara Mahārāja: I'm anxious for the loan. Purī Mahārāja incurred 80,000 loan for the publication of that book. So that loan may be cleared. I like to see that. I have some sort of anxiety from that loan.

Gopeśvara: He will free you from that anxiety. He said he will take care of that.

Śrīla Śrīdhara Mahārāja: And [?] may be utilised for that purpose?

Gopeśvara: Perhaps. I don't know specifically about her.

Śrīla Śrīdhara Mahārāja: She may do that. She's an expert in distributing books, I was told. Hare Kṛṣṇa.

Here when they came, that Karnani, Gurupada, he was a strict follower of Jayatīrtha Mahārāja. Another African gentleman, from South Africa.

Gopeśvara: Yes, Tīrtha.

Śrīla Śrīdhara Mahārāja: He was also delivering lectures here in favour of Jayatīrtha Mahārāja, in the garden, do you know?

Gopeśvara: Yes, Tīrthapāda dāsa.

Śrīla Śrīdhara Mahārāja: And South African gentleman?

Gopeśvara: That's Dāsa Avatāra, he's South African, isn't he?

Śrīla Śrīdhara Mahārāja: No. Dāsa Avatāra, he's not. He married a lady here. Dāsa Avatāra.

Gopeśvara: No. Different Dāsa Avatāra.

Badrinārāyaṇa: But he was here also at the same time.

Gopeśvara: Did he marry some lady here?

Badrinārāyaṇa: No.

Śrīla Śrīdhara Mahārāja: Dāsa Avatāra, perhaps he's a disciple of Swāmī Mahārāja, who married a lady?

Badrinārāyaṇa: No. He's Tīrtha Mahārāja's disciple.

Śrīla Śrīdhara Mahārāja: Dāsa Avatāra?

Badrinārāyaṇa: Yes. There's another Dāsa Avatāra that's Swāmī Mahārāja's disciple. But this Dāsa Avatāra he had some connection...

Śrīla Śrīdhara Mahārāja: Who married the lady, who came to live in the Maṭha and I refused entrance, that Dāsa Avatāra. You don't know?

Badrinārāyaṇa: Yes Mahārāja, I know, but he didn't marry, he just had some connection with the lady, but he did not marry.

Śrīla Śrīdhara Mahārāja: No, no, he married. He took the lady to Akṣayānanda Mahārāja in the garden house, wanted to stay here in the blue house. I refused to accommodate him. Both of them came to live here for some time, I refused. No. Come so far for search of Kṛṣṇa and now he was in the temperament of searching a lady's company. I don't like to accommodate such persons here. Far off you have come in search of Kṛṣṇa and that vanishes and you gain again.

Gaura Hari bol. Gaura Hari bol. Now I'm tired. Again we may meet tomorrow morning.

End of 82.08.20.B

82.08.22.A

Śrīla Śrīdhara Mahārāja: Anyhow I found in paper hundred per cent fit
[?]

[?] “When I drink, I’m two

For the fitness of the body, to keep the body fit we can take help of the matter. Otherwise physical, not only this spiritual standard of our own soul, but higher spiritual help, only His mercy can help us. He can come to us. We can’t go to Him. Now what to do, to draw His attention to come down, to grace us? What path should we choose?

He’s independent. I’m here to invite His sweet will. Not even our knowledge, the high knowledge also cannot touch His existence. Whether He is or He’s not, knowledge cannot say that. No knowledge of human beings can reach to that standard where it can find that God is living. That He is, that can be known only by His attempt, to make Himself be known to us. That is *śrauta*. *Yam evaiṣa vṛnute tena labhyaḥ*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone’s heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”] [*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

This principle must be understood. This is the main principle to be understood by the devotees. A student of this school must have some idea of this fact, that He can come, we can't go. He can come and He can take us there, but we cannot go there independently. Such play, we're gross consciousness, and that is the highest and finest conscious area. Even where He lives, that area is finer consciousness than the stuff we're made of.

vaikuṇṭhēra pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

[“The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.53]

Where the God lives that soil is more, higher consciousness than we. We are *taṭasthā* consciousness, unit of marginal consciousness, consciousness of a lower degree, we are made of. We are created from a plane of consciousness that is of lower degree. And in the higher degree of consciousness He lives with His paraphernalia. They can come to us but we cannot go there. So how it is possible to go there? Only by their grace, no other alternative. *Nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena*. Extensive study of different scriptures, or sharp memory, all falls to take us there, they're useless. *Yam evaiṣa vṛnute*. Whomever He will select to take, to make Himself known, he may know. There are so many. He may make Himself known to one, the others may not know.

When Kṛṣṇa was in Kuru *sabhā*, Duryodhana, Karna, Duḥśāsana, came to capture Him. But He showed Himself in such a posing that Devaṛṣi Nārada, Bhīṣma, and others that were there began to praise about His nobility, so much.

Dhṛtarāṣṭra he was blind. He heard those hymns and songs praising about Kṛṣṇa. And his appeal to Kṛṣṇa, “What I hear, I have no eyes, what I hear from the praise sung, praising songs, that You are showing a very noble figure. Please grant me sight for a few seconds and allow me to see Your great and beautiful figure. Then again You may make me blind. Only for the time being please remove my blindness that I can get the chance to have a view of Your magnanimous presence.”

Kṛṣṇa told, “No necessity of curing your blindness. I say you see.”

And he saw. In spite of his blindness Dhṛtarāṣṭra saw Kṛṣṇa. So eye was not necessary to have a sight of Kṛṣṇa’s figure. It is such. His will, the only cause, He wants to make Himself known. Then one can know. For whose favour He opens the door of his sight, he can know. It is coming from that side, consent is coming.

“Know Me Arjuna, Divyarūpa.”

“I want to see that Divyarūpa, the Viśvarūpa.” “Yes Arjuna, you see.”

Arjuna began to see. Only His will. *Yam evaiṣa vṛnute tena labhyas*. Whomever He accepts, admits, gives pass.

“Yes, you may see. Visa, I give you visa to enter My domain. You can enter, none else.”

So nothing material can help. Only His agents that is also empowered by Him. They come to say something about Him, to help in some way. To get the eye,

*om ajñāna-timirāndhasya jñānāñjana-śalākayā / cakṣur unmilitaṁ yena,
tasmai śrī-gurave namaḥ*

[“I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances.”]

The Gurudeva is sufficient to give the eye, the eye of this nature, that He can never be seen by dint of any power raised from this material plane, gross or subtle. The eye that He can only make Himself known by His own grace. That sort of eye, that sort of knowledge, that sort of idea.

Wholly at His disposal. Everything is for Him. And, not a particle to satisfy our individual purpose. Reality is for Itself. Everything in His hand. All right reserved there. And with His consent His devotees they can enjoy some sort of that life, by His sweet will, by His order, they know something like. It is of such independent nature.

Especially Kṛṣṇa consciousness, that is more subtle, more rare, and more non-understandable. We are to connect, anyhow, we cannot connect with Him. Some *sukṛti* has accumulated in us, and that is trying to make us search for that highest thing. It has also come from Him. This *ajñāta sukṛti*, *jñāta sukṛti*, then when accumulated to a certain extent it produces some *śraddhā*. The quality, a tendency of enquiry of that

impossible existence, we want to have, running after phantasmagoria.

It is not easy thing. The highest idea. It is our fortune that we have not allowed ourselves to be satisfied with so many stale things, stale products of this nature. We want something else, something higher, charm, all charm. Hare Kṛṣṇa. *Yam evaiṣa vṛnute tena labhyas*. We must try to understand the real purport of this life, from the *śruti*, *avaroha-panthā*. If He cares to make Himself known, He can do that. He may dash your head against the head of any adventurous thing you may do. You may do or not, but it's no qualification for understanding Him. All right reserved. He's for Himself. He's by Himself and for Himself. He does not care for anything else. Such is the Absolute. It's almost hopeless to get any trace about Him.

sanātana kṛṣṇa prema niracana haya [?]

Mahāprabhu says, Mahāprabhu is showing Himself as conscious of such a plane.

“That Sanātana it is impossible that they may come down in this human section. *Niracana haya* [?] Humanity, human section, cannot have any fortune to trace that substance here, in their society. Human society cannot expect to have any conception of that thing. *Niracana haya* [?] If accidentally, any contact, any connection with any man here, anyone of the society, [?] once connected, never separated. And if he's separated he cannot stand, cannot keep his existence here, maintain himself. His life is drawn by that charm. He cannot exist in this body, in this world. That is so charming, so powerful, so attractive. Once any connection, and if separation he can't exist, maintain his existence barely, he's gone, life is drawn. [?] Cannot live, cannot stand if once connected and then disconnected, he cannot live any longer here in this plane. It is of such nature.”

Mahāprabhu says, “I have not got a speck of that, one very minute single

drop of that. I'm searching. Only I'm raised to such a position that I can face that such a thing is there, in the upper stage. But till now I have not touched it. So far, so unapproachable. But still it is, and it is the highest thing. And everyone should live only for that, whether he gets or does not get, such a charming thing, such a sweet thing. Existence is possible only for Him. Otherwise existence is a dead thing. Consciousness, if there is any point of consciousness it should exist only in the hope of that conception. Otherwise it is useless to me. No meaning of any life is such a great thing, that far away we can get the scent of such a great thing. It is worth living. In any day I may come to such a thing. If not now I shall go on dragging my life, that one day I may come, such prospect.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

To keep up the body fit.

yuktāhāra-vihārasya, yukta-ceṣṭasya [karmasu / yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā]

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering."] [*Bhagavad-gītā*, 6.17]

Only to keep up the standard, we can manage material things. [?] So wait for that, try hard to get the connection of that higher soul. And if anyhow, anywhere it has descended in the heart of a devotee, through there we are to connect.

sādhū-śāstra-kṛpāya [yadi kṛṣṇonmukha haya / sei jīva nistare, māyā tāhāre chāḍaya]

[“If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.120]

To give Himself, distribute himself, He has managed to give about His description in the scripture, as well as in the heart of a saint, *śuddha bhakti* devotees.

...

_____ [?] *Bhakti-rasāmṛta-sindhu*, through the instrument of the money, or by the disciples, his followers...

...

...devotion proper. But I can utilise my money at my command, energy, and men and money I can utilise in favour of acquiring devotion. But Jīva Goswāmī says that is not the proper side, *śuddha bhakti* route, that is not pure devotion. You cannot utilise yourself in the service, but you manage to serve through money and through men. But that is not considered as pure service. To help something, to bring some *sukṛti* to you. So money and men may be utilised to get some *sukṛti*, and not devotion proper, as far as yourself is concerned. Your position is where, and you try to utilise to get it through some other medium, sitting tight as you are in your position. Negligence.

Ambarīṣa Mahārāja, he left his royal duties, entrusted them to the *brāhmaṇa* ministers, and he himself used to brush the temple and do other things by his own hand.

And Mahārāja Pratāparudra he was the Emperor of Orissa at that time, time of Mahāprabhu. When he came to brush the ways of the chariot of Jagannātha, then Mahāprabhu Himself came to embrace him.

So no dignity or position of this worldly qualification. But *dainyam*, humility, helplessness. The real consideration of our own helpless position. That is the qualification. I'm nowhere. I have no support. Why do I stand? I'm in the infinite sky. No support. Where I am I do not know in this infinite sky, no shelter, no support, no prospect, no home. An earnest search for some shelter. *Dainyam, ātma- nivedana*. Where should I get *bhāgyam* and make myself safe? All empty. No charm. All things have no charm, dismissed, ending nowhere, no shelter. And earnest seeking for some support, real support, *āśraya*. And then only a soul can find the subtle support, subtle shelter. [?] One who has got none, [?]

...

_____ [?] but when he proves some condition real, he's come [?]

Spontaneous, sweet will. But when we demand anything, put any demand, not artificial thing that can be produced. It is not of that matter, but may come out of himself.

Once, one gentleman named Hari Kiśora, our Godbrother, went to our Guru Mahārāja, "Prabhupāda, please say some Hari *kathā* to me. I put this question that I want to hear some *kathā* from you."

Prabhupāda told, "You can clear your ears, then you come." That was the answer.

_____ [?]

Devotee: Did he come back?

Śrīla Śrīdhara Mahārāja: Yes. It cannot be forced to come. It is such, automatic.

Bhaktivinoda Ṭhākura, “Sudden flash I find, Gaura-Gadādhara, but when I go to see it with a particular attempt, attention, vanishes, at once.”

It is of such nature. No exposure to any other, so sweet will, degree of sweet will. Do not care for any other influence from outside, can't tolerate. Very subtle, very susceptible, sentimental, cannot tolerate any external influence or demand. Does not care for anything. Absolute sweet will. The Absolute means such. Without depending, without caring for anything. Self sufficient. *purna* [?] He's full, He's fulfilled by His own existence. He does not care. That is His nature. And we're out for wild goose chasing. Whether I shall get it or not, no guarantee. Still we should not, we can't, we should not attempt for any other thing. But we get Him or not, but I shall continue with my quest only after Him. That should be the attitude.

*viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā [gatir iha na bhavattaḥ
kācid anyā mamāsti nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api
kila payodaḥ stūyate cātakeṇa]*

[“O friend of the needy, whether You chastise me or reward me, in the

whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud.”]

“You may show Your grace or You may be as cruel as to finish with my existence. *Viracaya mayi daṇḍaṁ*. You may give me any kind of punishment, or *dayā*, You may give Your grace to me. But I have no other alternative but to search Your grace. *Nipatatu śata-koṭir nirbharaṁ vā navāmbhas*.

_____ [?”

There is a kind of bird whose name is *cātaka*. Its nature is such that won't drink a drop of water from anywhere connected with the earth. Only when rain falling it drinks that rainwater, and never any stagnant water, deposited water, anywhere. That is its intrinsic nature. Cātaka is always with his beak, mouth high, upward. Always, “A drop of water, a drop of water.” Rain also can come profusely to quench his thirst or thunder may come and finish him. But still he has no other alternative but showing his mouth upward - “Water, water.”

So Rūpa Goswāmī says our position is like that. Not any water, not any *rasam*, any ecstasy which is already thrown about in this material world we find, either gross or subtle. That won't suite us, we won't want that, even a single drop, but only rain water. A drop of grace coming from up, from heaven, awaiting for that. So many water profusely thrown around, but only a drop of water coming from the heaven. The water also may come, or instead a thunder may come and finish. Still that bird won't [?”

So our *ananya bhakti* and the higher type of search after Kṛṣṇa should be of such nature. Just as Mahāprabhu in His last *śloka* of eight,

*āśliṣya vā pāda-ratām [pinaṣtu mām, adarśanān marma-hatām karotu
vā yathā tathā vā vidadhātu lampāṭo, mat-prāna-nāthas tu sa eva
nāparaḥ]*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."]
[*Śikṣāṣṭakam*, 8]

"Whatever You like You may do with Me. At Your pleasure You may kill Me, You may throw Me elsewhere, You may deal with Me in any way You like. It is Your right, You can do. But I have got no other alternative but to cast Myself, to throw Myself at the feet dust of You, My Lord. No other alternative. Whatever corresponding treatment I get from You, it does not matter. Still a burst from heaven. But still My search will be only for You, nothing else."

This is *ananya bhakti*. We are concerned with that. We are to preach that. We are to try to accept that, to get that for ourselves, only that type of devotion, serving attitude. Gaura Hari bol. That is our concern. Whatever we do, for the [?] that [?] The compass shows the north direction. It may waver in this way but it is fixed towards the north pole. Is it not, the compass? So our hankering, the compass of our hankering must be always to that direct. All eliminating, and similarly accepting attitude. Don't want anything, not this, not that. All elimination. And that one of such quality. Whether I get it or not, that sort of [?] an infinite type. Still I won't like to fill up my heart with rubbish.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari bol.

...

Vidagdha-Mādhava: Guru Mahārāja, you asked me to write, or to go deep within my heart, to find what things brought me to Swāmī Mahārāja. So when I did that introspect kind of thing, one thing I came to understand was actually I'm including one drug experience. That is one experience with the same type of drug that Tīrtha Mahārāja is experimenting with. That definitely was part of the experience that brought me to the lotus feet of Swāmī Mahārāja. I have to include that in my analysis of how I came. And I think other devotees also can say the same thing, that they actually had some experience with this type of drug, that actually woke up something inside of them to go to pursue spiritual life, rather than material life.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: He says, Mahārāja, that previously you had asked him to look within himself and find out why he came to Prabhupāda.

Śrīla Śrīdhara Mahārāja: Yes. You must be true to your inner voice.

Badrinārāyaṇa: Right.

Śrīla Śrīdhara Mahārāja: Inner guide.

Badrinārāyaṇa: Right.

Śrīla Śrīdhara Mahārāja: And he says, he wants to say that, “My habit of intoxication...

Badrinārāyaṇa: Yes, has shed some light on that area.

Śrīla Śrīdhara Mahārāja: ...anyhow, that took me there.

Badrinārāyaṇa: Yes.

Vidagdha-Mādhava: Not habit, one experience I had with the same type of substance.

Śrīla Śrīdhara Mahārāja: Suppose Nityānanda Prabhu has gone to visit a wine merchant, to take him up. And you are a drunkard, you have gone to drink some wine there, and met Nityānanda Prabhu. And what will be the cause, the wine will be the cause of your coming to Nityānanda Prabhu?

Badrinārāyaṇa: So there’s some *sukṛti* in taking this drug?

Śrīla Śrīdhara Mahārāja: *Ajñāta sukṛti* has connected you only.

Just as the case of Bilvamaṅgala Ṭhākura. He came to the prostitute, and through prostitute a voice came to him, “You are so much energetic and attentive for flesh and blood, for the prostitute. If a part of that you could use for the service of Kṛṣṇa then you’ll be lifted so high.” Then, should we think that the visit of the prostitute’s house of Bilvamaṅgala is the cause of his future bright life? Eh? What do you think?

Badrinārāyaṇa: No.

Śrīla Śrīdhara Mahārāja: Ha, ha. Your *sukṛti* was such that even coming in connection with that you were lifted. Previous *sukṛti*, that helped you to catch, and not the intoxicating mood.

Badrinārāyaṇa: Gaura Hari bol. Gaura Hari bol.

Śrīla Śrīdhara Mahārāja: We're to dive deep. And the *śāstra*, the *ṛṣis*, they have traced our coming in connection with such higher divinity in that way. *Ajñāta sukṛti*, *jñāta sukṛti*, then comes to *sādhū*. Not a chance coincidence visit. I have gone to visit to join a public meeting. 'Oh, there is some meeting, or a religious meeting, I went there attracted by the charm of the meeting. And there I found, fortunately, a particular *sādhū* who attracted me. So many, I have some hobby to attend meetings, especially religious meetings, but I go and dismiss. But suddenly, one religious man caught my heart. And if he's the supreme-most then my inner heart could respond only because that sort of arrangement was there in my heart.'

[?] Birds of the same feather flock together. The deep portion of my heart could recognise I want this thing, and not the external, accidental, connecting links. That cannot be.

So visiting that particular prostitute, that was not the cause of Bilvamaṅgala's arrangement. That time came, waiting, and a little, or not little, a voice came from the opposite section. Excited him, the fire, that was living, the time has come. So it should be traced in that way.

Once, I accused some of my Godbrothers, he was of little *sahajiyā* type, then I told, Mādhava Mahārāja was with me, “That you are of the *sahajiyā* type.”

Then he answered, my Godbrother, and junior, he answered, “That with this *sahajiyāism* I have come to your Mission.” The *sahajiyā* type.

I told, not your *sahajiyāism* but some deeper thing that is against *sahajiyāism*, that has taken you here and not your *sahajiyā* feeling. So *bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

[“The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.”] [*Śrīmad-Bhāgavatam*, 11.3.31]

Bhakti is its own cause. None can produce *bhakti*. *Ahaitukī*, *bhakti* is *ahaitukī*, causeless, because *bhakti* only causes *bhakti*, and no other non *bhakti* can produce *bhakti*. *Bhakti* is independent, it is the most fundamental thing. Nothing can produce *bhakti*. Service, serving attitude, it is the most fundamental nature. Only phenomenal, external things can never produce that most fundamental, fine thing. *Bhakti* is *ahaitukī*.

Bhaktyā sañjātayā bhaktyā. Just as one candle is lit by another candle. So the candle in the heart of a *sādhū*, and you can light from that candle. That light from light, fire from fire, and not any mundane thing can produce fire. Something like that. *Ahaitukī*, it is the most original plane going, and the external, the gross layers cannot produce that fundamental. That is the mother plane, *bhakti*, *nirguṇa*. And these are all *saguṇa*, means diseased condition. And that is the only healthy condition, of the underground, below, of the whole apparent world. That wave, that is *bhakti*, that is independent in itself, or herself, *bhakti*. And never created by the product of any other thing. It is self existent, and also [?] free, not to change its opinion by any pressure. It is always independent. Of its own accord it can go and come, to move, everything. It is the nature of the Supreme Lord, devotion, *bhakti*, *prema*, love. Love divine, the highest principle ever discovered, love divine. Even mercy becomes pale when it comes to love. The justice, mercy, justice becomes pale when approaching devotion. No room for justice even. It is so full. No complaint...

End of 82.08.22.A

82.08.22.B

Śrīla Śrīdhara Mahārāja: The question of justice cannot appear there. It is so full, and so sweet, and so all comprehensive. *Jñāna*. Knowledge is unnecessary. What do you say? Knowledge, the justice, the basis of justice, knowledge, that is unnecessary there. Spontaneous movement for the flow of love, it is for love. Such life is desirable. A spontaneous, unconscious way of life, best form of life in Vṛndāvana, no harm. What harm is shown there, all like show, it is all show. The Pūtānā, the Agha *asura*, all these things, only to support the *līlā* that's going on.

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca,
yūnor māna udañcati]*

[“Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa.”] [*Ujjvala-nīlamanī*]

Just as serpent goes by crooked way, serpent does not go straight but in a curved way. So the spontaneous flow of devotion should be considered like that. So *māna*, *māna*, *abhimāna*. Kṛṣṇa is doing wrong to Rādhārāṇī. Rādhārāṇī’s doing. Kṛṣṇa is doing wrong by thieving to Yaśodā. Yaśodā is going with the whip to punish Him. All these, no defect, not anything wrong. In fact by that natural flow like the crooked movement of the serpent it is such, and enhancing. It will enhance the flow of the love, it is necessary, so it is such. Just as in a drama playing. None is killed in a drama, hero, heroine, the sweeper, the killed, the killer, all may enjoy, but without killing and without being killed.

Gaura Sundara. Gaura Sundara. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha-Mādhava: Guru Mahārāja. One last time. I want to express the peculiar nature of the substance that we’re dealing with. This LSD produces a very um? Actually the experience that some have received from taking this substance is, they think, they experience the *sat* feature, eternality, the Brahman feature of the Absolute. A very vivid experience. It

appears that that experience is brought on by this chemical.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: He says that, “When one takes this chemical he may experience Brahman, *brahmajyoti*. He may have some experience of the *brahmajyoti*.”

Śrīla Śrīdhara Mahārāja: There are so many, a class of *sādhu*, they show *brahmajyoti* by pressing the eyes.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Giving pressure on the eye, “Are you seeing something light?” “Yes.” “I say you’ll be able to see that.” In this way [?] Ha, ha, a very cheap *brahmajyoti*, ha, ha. [?]

Vidagdha-Mādhava: Perhaps I did not explain it very properly. Listen. Guru Mahārāja, not the light of the *brahmajyoti* but the eternality of not only of the material energy also.

Śrīla Śrīdhara Mahārāja: Only God can give God, and none else. You can’t have comprehension of this?

Vidagdha-Mādhava: No, I, as far as...

Śrīla Śrīdhara Mahārāja: He can give Him.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: He can give Him. No other agent in the whole world can give Him. *Sādhū*, because they're empowered, delegated by Him. If He delegates that intoxication all ego will be *bhakti*. Then what you can do?

Badrinārāyaṇa: See, Mahārāja, many...

Śrīla Śrīdhara Mahārāja: Just as *prasādam*, that is inner, rather than material in our sight. But anyhow you may take *prasādam*, real *prasādam*, Vaiṣṇava *ucchiṣṭha*, something I take, that can give devotion to me. That has some connection, and ostentatiously it is a material thing, but it has the power [?]

Mahāprabhu taking the *prasādam* of Jagannātha to Sārvabhauma. Sārvabhauma anyhow in the morning he woke with some *mantram*. And then watching his faith Mahāprabhu had taken it to Sārvabhauma, Mahāprabhu began to dance. "Sārvabhauma has got faith in *mahā-prasādam*."

So it can do, but that *prasāda*, Jagannātha's *prasāda*, not a material thing. So no material thing. Which has connection with the Supreme, that can be delegated to distribute devotion. And that's not disputable.

Suppose Balarāma He drinks wine. Some wine has been offered to Balarāma, and I may take a drop, that wine as *prasāda* of Balarāma. It will enhance the devotion. That is not wine, but that is *prasāda* of Balarāma. I may not be mad, so only a drop I have taken to my utmost capacity to digest so much wine. But I take one drop of wine and to touch it to my tongue because it is offered to Balarāma. With this idea, then it may be *bhakti*. But it is not the wine, but *prasāda*, in this way.

What is within? There is the sandal of a devotee. I took it and touched my head, the *paduka*, the *paduka* of a devotee I took it. The feet dust of a devotee is a material thing, I put on my head. That is devotee. That is material energy. But what connection? Connection with the divinity, not otherwise.

Seemingly material, but really they're conscious. It does not mean that matter, that the feet dust, it does not matter, that is giving *bhakti* to me, but the feet dust of my Gurudeva, everything to me. Devotion can come everywhere, but none can capture devotion, the main tenor, the main measure. What is devotion, what is God, what is non-God? Non-God cannot give God. But God can come in by every instrument to me. He's transcendental. He can come through anything and everything. That does not mean anything and everything is He. We're to differentiate there. God and non-God.

Gopeśvara: Tīrtha Mahārāja says that this LSD, he calls it sacrament.

Vidagdha-Mādhava: Something sacred.

Śrīla Śrīdhara Mahārāja: He offers to the Lord?

Gopeśvara: He calls it sacrament. When he gives it to his disciple he says, “I’m giving you the Lord’s sacrament.” And this is what they call it, sacrament.

Śrīla Śrīdhara Mahārāja: Then, if one has got a whim to give a person meat, ‘Oh, this is sacrament.’ The meat, anything one may offer. ‘This is sacrament.’ Generally which is not allowed in the scripture, or in the ways of the *sādhū*, if anyone comes and offers something, apparently wrong things, apparently objectionable things in the scripture, ‘this is sacrament.’ But who should go to take such risk, because if a man says, giving wine, ‘this is sacrament, and I shall take that.’ There are previous scriptures, and previous *mahā-janas*, *ṛṣi*, devotees, there.

There are so many, the *bābāṇī* class, they also, this sexual connection. Connecting with Kṛṣṇa, Vṛndāvana *līlā*, they go on using sexual connection, men and women. In this way, everyone is offering pleasing things in the name of God. Then everyone will indulge, what is [?] we’re fallen in the world of such bad habitual charm. We want to get out of that.

The tantric is also of such opinion in a more scientific way. ‘That we shall use the sexual things, the wine, what are generally thought to be harmful to us, we shall use that in such a way that they will give us liberation.’ That is the principle of the so-called tantric. The women, the wine, the well- prepared meat, they use all these things of our temptation they use

with the colour of Godliness, apparent Godliness. In a scientific way that is a group of people.

But Mahāprabhu did not take, Vaiṣṇavas did not take. The safe course they take, this *ahimsā*, the vegetable, the *sattvic* way, not that *tamasic*. This *sattvic* things they accept apparently purer things that is told by the scriptures, that Viṣṇu.

And they go to Kālī, Śiva, and they can use in that way, there are so many. Their *śāstra* is also there, practices. And sometimes they kill boys also, human also they kill for the satisfaction of Kālī [?] All these things are done. 'We're utilising, done in the colour of Godliness, so-called Godliness. Then, we're to embrace them? Not only this ganga, this Śivaite, they, ganga, *siddhi*, all this they use, the Śivaite. The Śakta, they use all these things of temptation, giving some colour of Godliness. But should we go to that place, we can become a Śakta, a Śivaite? That section, they use it profusely, this ganga, the *siddhi*, the intoxication of different types, and women, and many other things, nude, everything connected with God.

Ramakrishna Mission says there is no connection with food and God. It is independent of food and habit, we can go on God cultivation. Should we go to that path, is it that, broad and wide?

But we can't tolerate all these things, to be religious. Even sacrificing human bodies, Narahai. Narahari's also accepted in the tantric scripture. So according to our tendency we may go that side, so many are there.

Hare Kṛṣṇa. In the name of God with that colour indulge in debauchery. An organised party, and they have got their scriptures well arranged, the

tantric, Śiva tantra and this, so many things. But the *Bhāgavata* shows a broad way. This *karma*, the *jñāna*, and then the *prema*. *Nirmat-sarāṇām satām* [*Śrīmad- Bhāgavatam*, 1.1.2] And there will be liberation. Liberation. They do not like Kṛṣṇa. They like Śiva. Their object is somewhere in the midway, they will go there. *Yo yac chraddhaḥ sa eva saḥ* [*Bhagavad-gītā*, 17.3] According to ones *śraddhā* he will be led to the particular position of his goal, his goal is _____ [?]

Vidagdha-Mādhava: Also, Guru Mahārāja, you mentioned one time that this intoxication destroys *śraddhā*. You mentioned before, previous *darśana*, that this intoxication it destroys the faith.

Śrīla Śrīdhara Mahārāja: Maybe. The intoxication destroys *śraddhā*, always. What is intoxication, *śraddhā* has got nothing to do with intoxication. Intoxication is never chosen by any devotee to be conducive to his path of realisation. All the divine devotees, Prahāda, Hanumān, all these, did they take, resort to any intoxication? They rather discarded, discouraged all these things. This Kali, *Bhāgavata* has discarded this Kali. *Dyūtaṁ pānaṁ striyaḥ sūnā*.

[abhyarthitas tadā tasmai, sthānāni kalaye dadau dyūtaṁ pānaṁ striyaḥ sūnā, yatrādharmas catur-vidhaḥ punas ca yācamānāya, jāta-rūpam adāt prabhuḥ]

tato 'nṛtaṁ madam kāmam, rajo vairaṁ ca pañcamam amūni pañca sthānāni, hy adharma-prabhavaḥ kaliḥ auttareyeṇa dattāni, nyavasat tan-nideśa-kṛt athaitāni na seveta, bubhūsuḥ puruṣaḥ kvacit viśeṣato dharma-śīlo, rājā loka-patir guruḥ]

[“Mahārāja Parīkṣit, having thus been petitioned by Kali, sin personified, gave him permission to reside wherever gambling, drinking, prostitution,

and animal slaughter are performed. - The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold, because wherever there is gold there is also falsity, intoxication, lust, envy, and enmity. - Thus the personality of Kali, by the directions of Mahārāja Parīkṣit, the son of Uttara, was allowed to live in those five places. - Therefore, whoever desires progressive well-being, especially kings, religionists, public leaders, *brāhmaṇas*, and *sannyāsīs*, should never come in contact with the four above-mentioned irreligious principles.”] [*Śrīmad- Bhāgavatam*, 1.17.38-41]

The *himṣā*, then this diplomacy, then the illicit connection with the women, and then this drinking, that is intoxication. An ordinary good man, a man of the leading type, should avoid such environment. This is Kali. Kali is there, that sin. A general knowledge cannot, will come to help us, always, by artificial means I shall control Kṛṣṇa? This artificial policy, I shall use one drug and drug will give me Kṛṣṇa? It's a foolish idea. Hearing so much, so high description about Kṛṣṇa then I shall come to this conclusion, if I take this intoxication Kṛṣṇa will come?

Service, nothing else. *Bhakti* means service. Service means dedication, and dedication opposite to enjoyment. No enjoyment, no exploitation, no renunciation. The third plane, of service, die, die to live. Dedication, dissolution of ones ego, whatever he wants, the ego, he's hankering after so many things. Wholesale that ego will be put into fire. Then the internal, golden ego will come to work in the plane of Kṛṣṇa.

Gopeśvara: One disciple of Tīrtha told me that, he said, “That actually, we're on the platform of renunciation, but that he and Tīrtha Mahārāja were on the platform of dedication. Because they were so dedicated that they could use these things, for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Dedication is welcome always, but dedication created by a medicine, we're not ready to call that mentality as dedication. That may be worldly emotion, but not dedication.

Generally, the hard drunkard, they seem to be very simple, and open hearted, drunkard. They're not crooked at the time when they're highly drunk. He generally speaks truth, cannot conceal, he cannot have any diplomatic mentality. He may be so, open hearted, but that does not mean he has become really simple and pure. He has lost his control over his diplomatic mentality. When hard drunk, one may utilise him, getting the clues, the secrets. It is easy to get out the secret things from a drunkard. But that does not mean that he's purified, simplified, he's liberated from all these crooked policies.

Badrinārāyaṇa: He loses his power of discrimination.

Śrīla Śrīdhara Mahārāja: Discrimination, yes, what is right what is wrong. He forgets about the environment and do anything and everything. In a drunken state one can kill his son, kill his father, without being intimately connected forgets everything. A drunkard may do anything and everything, most heinous thing. If it's necessary to perform a heinous thing, one will drink hard and then go to do that cruel thing, what ordinary man cannot do. So that is devotion of Satan which can be produced by intoxication. Satan is next to God. The next power is next to God, is admitted in Christianity as well as Islam. The next qualified to God is Satan.

“So *māyā* is powerful, infinitely, than a speck of consciousness that is *jīva*. So *mama māyā duratyayā* [*Bhagavad-gītā*, 7.14] You cannot cross

easily this *māyā*, this illusion. But if you get, if you can secure My help, then only *māyā* will leave you. Not by your own attempt.”

In drunken state one cannot do anything and everything [?] Then, should we think that he’s out of *māyā*? He’s killing his own son, he’s out of *māyā*? Should we think? When the father hard drunk he can kill the son easily. Then, does it mean that he’s out of *māyā*? The son affection, should we consider like that? Can you consider like that, out of *māyā*? Temporarily that is like mad.

God can give Himself, nothing else can give Him. That *prasādam*, as I told, but it is connected with God. That is the helping unit, and not that independent particle of rice, or a drop of wine, Baladeva’s *prasāda*, not the wine, but the *prasāda* of Baladeva. Only He can give Himself, and none can give Himself. It is a general thing, a common sense. No finite thing can give infinite. Infinite can give Himself. And no finite thing, however greater in magnitude, or length, breadth, if any, he can never give us God. Finite cannot produce infinite. It is infinite that can come to us through finite, not visa versa. With that main principle we must be awake, always. Must be wakeful to that fact, that He can give Himself, and nothing else can give Him. This will save us from all these anomalies.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi
Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura
Hari bol.

Vidagdha-Mādhava: Such a powerful illusion, to take a substance and think you can approach God. That is a very powerful illusion, to take some substance and that substance makes you think you can approach

God in that way.

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: He says, what a powerful illusion it is that you can take some intoxication or some substance and approach God.

Vidagdha-Mādhava: Appears, that you can approach God.

Śrīla Śrīdhara Mahārāja: When the enemies of God is killed by Him.

*yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam [tad brahma-kṛṣṇayor
aiikyāt, kiraṇārkopamā-juṣoḥ]*

[“Where it has been stated that the Lord’s enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun.”]

[*Caitanya-caritāmṛta, Ādi-līlā, 5.36*]

One who’s, the demons that are killed by God, they get God. And those that serve Him, they also get Him. But there is a difference between them, like hell and heaven. He says, you know this from beforehand. *Yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam*. In the scriptures it is

mentioned, just as both the parties, a demon killed by Him, and His devotees, they reach the same goal. But really it is not so. How? Just as the sun ray and the sun is not one and the same. So demons killed by Him go to Brahmaloaka, that is the ray of the sun. And devotees they enter into the globe of the sun.

Have you not come across this *śloka*, in *Bhakti-rasāmṛta-sindu* [1.2.278]? Hmm?

Vidagdha-Mādhava: No Mahārāja.

Śrīla Śrīdhara Mahārāja: It is written in the scriptures that,

Desad karmad desad bhayad chedyat dayo nipad [?]

In *Bhāgavatam*, the Kaṁsa by his continued fearfulness about God, then Śīsupāla for his jealousy towards Kṛṣṇa, they also were killed by Kṛṣṇa and got Him. But this getting of a devotee, of a demon and a devotee, is not one and same. It is far away, just as the ray of the sun and the sun himself. So they go to Brahmaloaka, gets out of this flow of *māyā*, illusion, and on the verge of illusion crosses the *māyā*. But it is a very great distance to go in the Vaikuṇṭha, and then enter the globe, then enter a particular group of the servitors. That is another thing. The Brahman means the halo of the Vaikuṇṭha Dhāma, the sphere of Vaikuṇṭha, and halo of that Dhāma is Brahman, so they just go to the verge, the abscissa, not entrance into the positive world. They get the advantage of crossing the whole of the negative side and goes to abscissa, the *taṭasthā*, the marginal position. And no entrance, no visa, but passport, they get the passport. The demons killed by God get the passport. They can go to the extremity of the land living, but they cannot get visa to enter into the Vaikuṇṭha and Goloka. There is the difference between them. To

cross *māyā* that does not mean to have entrance into *Vaikuṇṭha*.

Just as the *Virajā* the Buddhists, they go to *prakṛti-nirvana*, *Virajā*, the watery conception of the whole universe. And the Śāṅkaraites, a little further, a step further, the illusory, this halo, the lustre substance around the *Vaikuṇṭha*, around the spiritual cosmos. But both parties cannot enter into the domain of service.

Just as the position of Śiva. Śiva has got enough of intoxication, but he's a middle man there, master of this world. *Māyinaṁ tu maheśvaram*.

[māyāṁ tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram]

[“Understand that *māyā* is the material energy whereas the Supreme Lord is the Supreme Lord of *māyā*.”] [Within *Śrīmad-Bhāgavatam*, 11.3.37, purport / from *Śvetāśvatara Upaniṣad*, 4.10]

Māyā and her master, Śiva. He's a *jñānī*, he's a *tapasvī*, he's a seeker after truth, but he's in the marginal position, Śiva. He's got some slight conception of the higher *loka*.

Gopeśvara: Mahārāja, another one of Tīrtha Mahārāja's disciples told me that Tīrthapāda took him to the gates of Vaikuṇṭha. And together they were able to see the gates of Vaikuṇṭha, under the influence of this drug, this medicine. So was he actually seeing Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: It may be their Vaikuṇṭha, the Vaikuṇṭha of their conception. It is not Vaikuṇṭha of our conception. Vaikuṇṭha means infinite, no *kuṇṭha*, no narrowness, no measurement. Vaikuṇṭha means where there is no measurement, which cannot be measured. That is Vaikuṇṭha. When anything we can make the object of our senses, both physical and internal, that is *māyā*. We are subject, and whatever we're experiencing, the world of our experience is *māyā*, *māyāic* look. Vaikuṇṭha means transcendental, supramental. We cannot see that. He can show Himself in us. So all is foolishness. In dream one can see

Vaikuṇṭha. “That I went in Vaikuṇṭha. I saw this thing, that thing, in dream.” In dream we can see a picture, that Nārāyaṇa, all these things. That may be some *sattva guṇa*, that is real.

What was the conception of Swāmī Mahārāja, advice of Swāmī Mahārāja, to give up intoxication, or to take the help of intoxication for realisation? What was his advice, to the disciples?

Vidagdha-Mādhava: He said it is not necessary.

Śrīla Śrīdhara Mahārāja: It is not necessary?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: But, to avoid it is also not necessary?

Vidagdha-Mādhava: Er. No. He has told to avoid all intoxication.

Śrīla Śrīdhara Mahārāja: It is objectionable, he does not say like that?

Devotee: It’s strictly prohibited.

Śrīla Śrīdhara Mahārāja: The intoxication is objectionable to devotion?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Not necessary, but if we get it, it may not harm, is it of that type?

Vidagdha-Mādhava: He did not say like that.

Devotee: No.

Śrīla Śrīdhara Mahārāja: Then, it is opposite, intoxication. We shall bow down our head only to one, and everything in His connection. *Bhāgavata dharma*. Smuggler, smuggling, that without the sanction of the government so many other agents can, closing the eye of the government, they can pass this thing, that thing. Without Kṛṣṇa, there's another thing who can give Kṛṣṇa, take me to Kṛṣṇa. The smugglers. The intoxication can take me to the path of Kṛṣṇa, without the consciousness of Kṛṣṇa. Is it? Those are all smugglers. Only Kṛṣṇa can give Himself and His devotees, they're included with Kṛṣṇa.

Sometimes we see that devotees are smoking, that Puṇḍarīka Vidyānidhi, or someone. That is ostentatious, something. That is not necessary thing to contribute to advance in the way of devotion. That side, the dress, sometimes one may think that it will help preaching, as the ISKCON and Gauḍīya Maṭha they're using some sort of things to create position, to create a platform from where they're to speak, and speaking will have some importance. For that purpose.

Rūpa, Sanātana, they did not take any advantage of these gorgeous temples and the garb of a *sannyāsī* or anything else. Plain life they went on by giving directions how [?]

But our Guru Mahārāja he used something. He gave the sacred thread to the devotees. He constructed temples. He took some advantage from the money, and showed to utilise everything for the service of Kṛṣṇa.

We may say that intoxication may also, some service in its own way to Kṛṣṇa. Then we may say other tempting things they may have some contribution for the service of Kṛṣṇa.

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam [rakṣiṣyatīti viśvāso,
gopṭṛtve varaṇaṁ tathā. ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatih
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]*

[“The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa’s guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft.”] [*Caitanya-caritāmṛta, Madhya-līlā, 22.100*]

We must be arranged in two departments. Some helping towards Kṛṣṇa *bhakti* and some taking away from Kṛṣṇa *bhakti*.

_____ [?] Mahāprabhu says, _____ [?]

Nityānanda, He may visit the prostitutes house, He may visit the wine shopkeeper, but He should not be disregarded, because He’s in such a position whenever He goes anywhere...

End of 82.08.22.B

82.8.27

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja

Śrīla Śrīdhara Mahārāja: ...But he did not get there, only yesterday he heard from Bhāvānanda Mahārāja that you were at Vṛndāvana. Gaura Hari bol. Gaura Hari bol.

Devotee: Varāha Prakāśa Mahārāja, he wanted to go and see Niskīncana dāsa Bābājī Mahārāja, he wanted to go and see him.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa dāsa Bābājī Mahārāja, he went to see him, visit him? Then how is he doing, a little better?

Devotee: Yes, his health is much better now.

Śrīla Śrīdhara Mahārāja: He's writing letters now and then to me. Hare Kṛṣṇa. Gaura Hari bol. Hare Kṛṣṇa. Hare Kṛṣṇa.

I forgot about Varāha Swāmī Mahārāja, Varāha Prakāśa.

Devotee: He came here once Mahārāja.

Śrīla Śrīdhara Mahārāja: His zone is?

Devotee: He's in South America, along with Pramāna Swāmī, very near to him. Both of them together, they started initiating disciples and now they're a little separate from ISKCON, but very much maintaining

Prabhupāda's mission.

Śrīla Śrīdhara Mahārāja: It seems to be inevitable, independent enterprise seems to be inevitable, gradually. So though they have taken exception to my remark, "that is the verdict of the GBC, injudicious and unfortunate," only with a view of such future inevitability, I remarked in such a way. It would have been judicious and fortunate only if by expansion, by proper and economic, not very liberal but considerate expansion, this situation could be saved at least for years to come. That was my inner idea, so I thought it injudicious, and so division is not desirable so unfortunate. That was the basis and foundation of my stern remark.

Devotee: Mahārāja, it is unfortunate that some people cannot understand that

mahā-bhāgavat is tri-kāl dashi...

Śrīla Śrīdhara Mahārāja: Mahā-bhāgavat is not very cheap, in this plane it is not very cheap. One should not have the audacity thinking in such a way, mahā- bhāgavat. Gaura Hari bol.

Devotee: Yes Mahārāja it is not cheap, that is why there's only one in the entire universe.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Let us aspire after the best, first truth then organisation.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

The Vṛndāvana mahotsava has been performed with great success? You did not go to Bombay? No? What about Caitanya Bada, that Italian gentleman who was...

Devotee: Oh yes, he wanted dīkṣā from Mahārāja, he's in Vṛndāvana now, he was going to Europe, he is on his way to Europe, he's leaving India.

Śrīla Śrīdhara Mahārāja: He wanted to go to France I was told. Hare Kṛṣṇa. Gaura Hari bol. No news about Jaya Tīrtha Mahārāja, not yet?

Devotee: We're going to call Europe, Bhakti Charu Swāmī is calling Europe to find out something.

Śrīla Śrīdhara Mahārāja: What about Svarūpa Dāmodara Mahārāja, Manipur?

Devotee: He's most probably still in Manipur Mahārāja.

Śrīla Śrīdhara Mahārāja: Mostly he's staying at Manipur?

Devotee: When he comes to India, mostly he's spending time in Manipur because he's started some construction work there.

Śrīla Śrīdhara Mahārāja: Yes, but he's meant for other sort of construction, not this brick construction, there are so many for that work. Swāmī Mahārāja wanted him to construct a building over the tomb of Darwin. Hare Kṛṣṇa. Who is he? Akśayānanda Mahārāja.

Devotee: Mahārāja you were just saying that truth first then organisation.

Śrīla Śrīdhara Mahārāja: Yes, organisation is necessary only to spread the truth to the people for their benefit, because mere organisation has no value. When organisation is distributing something healthy to the atmosphere, that organisation is to be welcomed. Otherwise if any organisation fails to distribute truth then it fails, it commits suicide, it fails to do its proper duty. There may be so many things, a political organisation, social organisation, there are many, but...party of those understanding, they may appreciate by way, we rather want that, that mission, as soon as they vanish it is good for the country, for the people at least.

Once when Prabhupāda was living, something like 1934 or so, in Kalna? I told one gentleman follower of Ramakrishna Mission. "Big, big signboards there. Save us from this mission, all these things. The signboards are so many, big sides, but if the orator goes there then they will prove themselves to be bankrupt. No capital, false capital, big signboard but capital is a false thing, a hoax, not real welfare."

They have no reality to distribute to the people, but bogus, māyāvādā. They help the evil diet to the patients, bad diet to the patient. That is their business. Where is the patient? The patient is within, the soul is the patient and they're helping the body. Independent of the interest of the soul, without caring for the interest of the soul, they're serving the body, body, and with that indiscriminate help, the body is going more and more against the interest of the soul.

We generally do not organise help for the guṇḍās, but for the students, for the social workers we organise help, but never for the guṇḍās who are misguided. Generally all souls are misguided, they're living the life of a misguided one, and to indiscriminately help them without changing their direction, that will be to push them towards the hell. The misguided, which is not the proper goal, to push that side towards the dangers, dangerous path, so indiscriminate help in this plane is not help at all. First he must have the sambandha-jñāna, the good direction, the proper conception of the destination proper, and then help will be of any use to him otherwise no destination. Only a whimsical group, or whimsical push, may not help anyone in the way of progress, that whimsical push no progress.

In Madras one bhakhi asked me, "That first you help the patients, first you help and keep the life and body together. Then you will talk with him about the truth about Hari, about Kṛṣṇa consciousness. But if he dies to whom you will speak?"

I told, "Suppose there is a famine and I have got some food. I am distributing them and so many surrounding me, innumerable, and I am distributing food. Someone runs away from that place so should we stop the distribution and run after him to catch him, or I shall continue because there are so many, and stopping that should we run after him? So, so many living souls and some dying, dying, so I must not run after the dying man to bring him back into the body stopping my distributing of the nectar."

It is like that there, first thing there, what they conceive to be truth that is untruth, not truth, and second, the process what they have accepted as a means to help the people, that is also wrong, so wholesale is wrong.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

No diagnosis but very busy for treatment and diet giving. Diagnosis is the

most important thing. What is amiss with us? What should be our best interest, summon bonum of life? That should be first settled and then the question of help will come next. Whether help or not help, where is the guarantee? He's to settle, this is help and this is non help. Progress must be towards the right direction and what is the right direction? Exploitation, maximum exploitation, a skilful exploitation, regular exploitation, and regular exploitation that is karmi, and then renunciation the opposite thing, renunciation. Exploitation and renunciation, two opposites, but a third thing must be found to conciliate the appearance of both, but really the thing is something else.

Charu Swāmī Mahārāja asked me, "That in Bombay, to attract the ordinary public we gave the name of our movement, that to harmonise karma, jñāna and bhakti, can you, only to canvass the general public this has been outwardly given, announced, that we want to harmonise karma, jñāna and bhakti, how it is possible?"

I told, of course the appearance may be kept but in spirit that must be a quite different thing. Karma means energising but not for us, but for the Supreme Lord. Jñāna means searching, searching which? Not for Paramātmā or Brahma even, nor for collecting exploitation of nature as by science of present days, nor for Paramātmā nor for Brahma, but even not for Nārāyaṇa conception of the truth, but not for power absolute but for beauty absolute, love absolute." Śrīmad-Bhāgavatam has... tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ. Jñāna, vairāgya and bhakti. Ultimately by our sacrifice, our surrender, our devoted-ness, we attain, vimucheta vimukti mukti? The highest type of salvation or emancipation in the positive attainment. Not with only the end of the negative conception, only to get out of the negative side, that is not real emancipation or liberation. To enter into the positive safest position, that is your real salvation. Self determination in terms of Hegel. And svarūpena vyavasthitiḥ, in Bhāgavatam [2.10.6], mukti, the conception of mukti, hitvānyathā rūpaṁ. What is otherwise, what is not in the inner existence, but what is not within our elemental existence but foreign thing thrust on us. That which is otherwise which is just like a disease, undesirable foreign thing has come to cover me. That is upadhi (material

designation), that is anyathā rūpaṁ. Successfully eliminating that we must come to our proper positive position in the world of love and beauty. It is a very important thing that power is not the ultimate controller but beauty, but beauty. The control of beauty is very sweet, and that is normal, and that is natural, and power, awe, reverence, grandeur, these are all, they become stale. When Bhāgavatam comes with Kṛṣṇa conception of Godhead the Nārāyaṇa conception has become stale, so to say. That beauty, love and harmony, that is the highest thing ever discovered, ever discovered. Śrī Caitanyadeva gave us that, Vṛndāvana has given us that and Śrī Kṛṣṇa consciousness. Our Guru Mahārāja, Swāmī Mahārāja, widely has given, announced to the world, the wide world, that Kṛṣṇa conception. That is the conception of beauty, harmony, love. That is at the bottom, that is the universal cause, the conception of the Absolute, not anything else, not anything else. So with that fundamental conception we may find a relief, we may feel that we are out of danger, we are no longer going to be a victim of power, a power in Vaikuṇṭha. The grandeur, the awe, the reverence, that may not be inner hankering of any substance. The beauty that is a hopeful assurance of our highest position, charming.

So Bhaktivinoda Ṭhākura foretold that, "When the world scholarship will be able to understand the worth which has been given by Śrī Caitanyadeva, all religions must vanish, cannot stand. When the conception of the Absolute is identified with beauty and love, all sorts of different conceptions cannot stand in competition. All will embrace, I want beauty, ultimate beauty, ultimate harmony, ultimate love, loving each other. If that is possible then I don't want any other proposal. We must run towards that, it is general insinuation will take up. All other religious conceptions are compelled to vanish. The scholars, it cannot but appeal to the highest thinkers, highest class of thinkers." He viewed with his divine eye, the eye of his divine knowledge.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

This is not a vain declaration, there is basis, intellectual as well as intuitive foundation it has got.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Rarely, one direct disciple of Gadādhara Paṇḍita was Barninatha, he established that math. Barninatha, established as Gaur Gadādhara, and Bhaktivinoda Ṭhākura he was fond of Gaur Gadādhara worship. In his samādhi this here Godrum and also in Nṛsiṃha mandira in Yoga-Piṭh Māyāpur, Gaur Gadādhara in two places, Gaur Gadādhara, and Prabhupāda also installed Gaur Gadādhara, Gauri Gaurāṅga Maṭh, and (Baliatchi Thaka?), Prabhupāda established there, Gaur Gadādhara.

Devotee: Mahārāja, that is a complete madhura conception, Gaur Gadādhara?

Śrīla Śrīdhara Mahārāja: Yes, and more than that, that is rather separation, union in separation. Gadādhara Paṇḍita. Rādhārāṇī bhāva. But though he was the possessor of that wealth that was taken up by Mahāprabhu, and he stood empty, stood empty as a fallen. And following Mahāprabhu as if his heart has been stolen by Him and he cannot shun Him, cannot leave Him. Wherever Mahāprabhu is going he's running like a poor man who has all his wealth stolen. With the vacant bag, not vanity bag but vacant bag, he's running in pursuance of Mahāprabhu wherever He goes. That is his position.

We are told that service in separation of the both, that has got greater importance than when the party is in union. They're full in them but when they're separated they're feeling a great pain and their service is necessary at that time to its utmost character.

So where we find that the greatest wealth, Gadādhara, Rādhārāṇī, Her bhāva, very purport, as it is told by Mahāprabhu, snatched by Mahāprabhu, it is Kṛṣṇa, and She's bereft of all Her property like a poorest of the poor She's standing. So such a pitiable and pathetic, that demands service and service will be of the greatest value, and that stage the service will draw the greatest remuneration. Little small service will earn much of the divine dollar.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaur Gadādhara.

Devotee: Mahārāja, in Antya-līlā, Caitanya-caritāmṛta, there's a section where Gadādhara Paṇḍita is compared to Rukmiṇī.

Śrīla Śrīdhara Mahārāja: Yes, that is the outer aspect, outer aspect, his bhāva has been taken, emptied means, Rukmiṇī means dakṣiṇā not bhāma. Bhāma type, they are a little aggressive in nature and fights with the lover, and dakṣiṇā type that he tolerates everything, whatever comes. Only with a defensive attitude he stands, that is dakṣiṇā. That is what's meant in Rukmiṇī. So when the spirit of Rādhārāṇī of that opposing nature was drawn out by Mahāprabhu, then the remaining comparison was like that of Rukmiṇī, a passive seer without any power to assert, only onlooker and bearing everything, a very pitiable condition to awaken kindness and sympathy from everyone.

What is He? What is She? And what is Her position that now and how His lover has taken up everything from Her, looted everything from Her and is a pauper, as a beggar wandering in the street? So, so much looted, Rādhārāṇī when looted to such a degree by Kṛṣṇa then that becomes Gadādhara, the pitiable figure. So the wealth of course cannot go for ever. He is the owner, or She is the owner, proprietor. Cannot be far off for long time, that must come to Her again one day and those that

are helping him in his day of distress, they will get how much remuneration at that time, when She will get back all His property.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: Mahārāja, in that case Mahāprabhu's relationship with Viṣṇu Prīya Devī and Lakṣmī Prīya Devī as His wedded consort.....

Śrīla Śrīdhara Mahārāja: They are Gaura Nārāyaṇa, that is in Vaikuṇṭha, that is in concerning Yuga-Avatāra, not with Rādhā Kṛṣṇa, not of that layer, of that plane, it is connected with Yuga-Avatāra. And externally and that Gadādhara represented in the higher layer, higher plane. And they represent potency of Vaikuṇṭha of Yuga-Avatāra, but with a connection with that higher thing but mostly Vaikuṇṭha conception, Yuga-Avatāra, Lakṣmī Prīya, Viṣṇu Prīya.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So Gaurāṅga-Nagarī is not accepted as a bona fide school of Śrī Caitanyadeva's followers. There is a class, Gaurāṅga-Nagarī, they think Gaurāṅga as Kṛṣṇa is given in Bhāgavatam but Vṛndāvana Dās Ṭhākura and others, Kavirāj Goswāmī and the Goswāmīs, they're rejecting that, that sort of idea to be thrust on Gaurāṅga that I am a brāhmaṇa. Ācārya, He has come to the work of a preceptor so not a Nagara, not an exploiter of the girls as we find in Vṛndāvana. It cannot tally, cannot be proper, there's a hitch. The Ācārya, position of an Ācārya, and at the same time to play the part of a debauch, that cannot come together, the law of rasa won't allow that.

When one has entered the temple to worship the Deity his wife may go there to help in serving and other things to help the worship, and not to cut any joke with her husband in the temple. That will be rasābhāsa, do you follow? The particular mood, though husband and wife, but when

husband is engaged in worshipping of the Deity in the temple, wife may go there but she will help him with the materials and other necessary things, but she won't cut any jokes with her husband, or any merry making cannot be possible there.

So like that, Mahāprabhu has come in a serious mood to distribute the Divine Love to the world and with the Divine Name of the Lord, Kṛṣṇa consciousness to spread. So He will have to take the position of a preacher, a reverent position, so these two things cannot go together. Hare Kṛṣṇa.

Devotee: But that is, you told us though of Narahari Sarakar Ṭhākura and his conception.

Śrīla Śrīdhara Mahārāja: Yes, there are three sections amongst the devotees, one looking at, charmed more by Kṛṣṇa-līlā, another more by Gaura-līlā, another keeping the balance. The Narahari Sarakar, they are more fond of Kṛṣṇa-līlā, their vision say, "We don't recognize You to be a sannyāsī. You are that Kṛṣṇa of Vṛndāvana, we know You better. Here You have only, You have got the garment, You have wrapped the garment of a sannyāsī. It is Your external acquaintance but really who are You we know well. So we don't like this forged identity, we are not going to admit to that." That is their temperament, rather they feels much pain. "What necessity that You are practicing penances as a sannyāsī doing so much hardships not taking food and rest, bedding properly. Our heart is aching, You don't care for that, how can we tolerate all these things." That will be their nature and complain to Mahāprabhu, "This is all sham."

Devotee: Jagadānanda Paṇḍit had a similar mood.

Śrīla Śrīdhara Mahārāja: Jagadānanda Paṇḍit also Satyabhāma, though Dvārakā conception but he could not give up that tendency of reactionary mood against Mahāprabhu. He in those days, three hundred miles from here to Purī, one big water pot filled up with chandan tela, what is applied on the head and keeps the brain cool, he took it, sandal wood oil, from Bengal to Purī and offered very modestly. "That I have taken it and if Mahāprabhu graciously accepts this." And he's appealing to His servant Govinda, "You Govinda keep it there and at times you will help by impressing this oil on the head. And Mahāprabhu He cannot sleep, and He talks like a delirious man, so this sort of oil will help Him a great deal. I have taken it from Śivānanda, it is a genuine thing and you take." And Mahāprabhu overheard that, "What is this?"

"Jagadānanda Paṇḍit has got a full pot of chandan oil and his request is that You should take it now and then, a smear on the head. Then You will have a sound sleep and may help Your health."

"No, no, no, this sandal oil will emit a good scent, and how the people they will remark on Me that this sannyāsī He has kept a woman, He has got luxury, as a good scented oil He's put on His head. I can't do that, rather it is My advice take it to the temple of Jagannātha and there it will burn, the light will burn with this scented oil and you will get a good benefit thereby. Govinda remove it from My room."

Then Jagadānanda Paṇḍit when it was given up by Govinda he took it and just coming in the front of Mahāprabhu, he pushed it to the floor and the whole oil spilled there on the ground. And then went straight to his room and closed from inside and took to bed for three days. After three days when Mahāprabhu heard that Jagadānanda is fasting continuously these three days, from the time when he has broken the pot here. Then what to do, after the fourth day Mahāprabhu Himself went to him.

"Jagadānanda, Jagadānanda, rise open the door, open door, today I shall take prasādam cooked by your own hands. I will not take anywhere any prasādam. I am going and I shall come at proper time and I shall take My food here today cooked by your own hand."

Then what to do, Jagadānanda had to rise up his body, he cooked and

Mahāprabhu came with Govinda in time, and took prasādam and remarked, "Oh very sweet, dishes today are very, very sweet, the cooking in a hot temper perhaps becomes more sweet." Ha, ha, ha. Remarking this then, "You take your food now and I shall go, before I leave the place I want to see that you have taken food."

"No, no, no, Prabhu may go, I shall take food, of course I must take food." Then Mahāprabhu says, "Govinda you take your seat there and when he has finished his eating you will inform Me, you sit there I am going."

That is bhāma-bhāva of Satyabhāma, like Satyabhāma it was there, and Gadādhara just the opposite, when Svarūpa Dāmodara excited him, trying to excite, "Mahāprabhu is so much enraged and He's remarking on you so harshly, why do you not also repeat the same thing to Him?"

"No, no, no. How can I do that?"

End of side A, start of side B, 27-8-82

Devotee: So if he agreed to listen to līlā Vallabhvacārya aśrāya so Mahārāja, Gadādhara Paṇḍita although Rādhārāṇī Herself, but still had a different mood, but that inlying mood which is not expressed in any līlā, gave Rādhārāṇī...

Śrīla Śrīdhara Mahārāja: Yes, that is two corresponding, Rādhā Kṛṣṇa, and when in Gaura-līlā, ācārya-līlā, that's the līlā of distribution of the prema. Then Gaur Gadādhara, converted into Gaur Gadādhara, both converted. Kṛṣṇa to Gaurāṅga with the bhāva-kanti of Rādhārāṇī, and Gadādhara the man standing by His side like a niṣkiñcana, who has lost everything. Just like a facsimile, only a cut case, only the pot without the spirit. But Mahāprabhu had so much inner attraction for him that exceeds that of all His paraphernalia, Gadadhara.

gaura prema maya tamo pandit gadādhara?

As a love of Gaurāṅga personified we find in Gadādhara, not such a degree of love to Gaurāṅga is found anywhere. And then Svarūpa Dāmodara, then Rūpa and Sanūtana and then that madhurya-rasa direction, and in other side Nityānanda Prabhu, His vātsalya there, Śacī, Jagannātha and Advaita Prabhu, Śrīvāsa Paṇḍit, They also have much respect for Mahāprabhu, devotion, but another type. Not so deep from the standpoint of love but respectful attachment, with some colour of love. Hare Kṛṣṇa. So our guru-paramparā in that line.

I'm told by Dāmodara Mahārāja that this Hiranya Garbha, Nadiya Ānanda and also one man who married, Pāṇḍu, they have gone so far that he has left Lalitā Prasād also and they're very near to that, Tinkuri Gosai. Whose highest qualification is that she had a dress, she dressed in this canvas, not cloth but canvas dress, and canvas dressing has made him so famous to the foolish that they have found everything in the canvas, the canvas dress that surpasses everything in a Vaiṣṇava sannyāsī.

The foolish people, they have not got the inner eye of appreciation, what is what, they will have to take shelter under external calculation. What is the criterion, standard of vairāgyam, the positive, no idea of positive attainment, what sort of thing it is. Only by external abnegation or wilful self assertion, wilful self assertion by physical privation. These are the charm for the foolish people of those that are born to be deceived.

Hare Kṛṣṇa. Hare Kṛṣṇa. Physical calculation. Gaura Hari bol. Gaura Hari bol.

The Nāga sannyāsīns they do not care even for a cloth, they are all

naked. Should that be the standard? They should be Guru to this Tinkuri Gosai, he and his truth want of canvas but they do not care even for that so they should be Guru to this gentleman Tinkuri Gosai. Tinkuri, the name is also very appropriate, no name, name has got no sign of a Vaiṣṇava dāsa, Vaiṣṇava dāsa.

Tinkuri, three, what is three, the wealth is that three shells, satya, rāja, tama. Fourth part, he he he he, will vanish, will fly away.

Nitāi Caitanya. Barbella.

Devotee: Śrīla Bhaktisiddhānta Saraswatī Ṭhākura would, because he being an expert astrologer would calculate certain plans and then go to Śrīla Bhaktivinoda Ṭhākura, and then Bhaktivinoda Ṭhākura would say something which might be against, or not corroborating with his calculations, but that Bhaktisiddhānta Saraswatī Ṭhākura would follow the instructions of Bhaktivinoda Ṭhākura.

Śrīla Śrīdhara Mahārāja: Yes he had got respect, śraddhā is more important than calculative truth. Bhaktivinoda Ṭhākura followed the calculation of (Tiembachī?) he followed. And as an astrologer Bhaktisiddhānta Saraswatī Ṭhākura he held that the (vidigda?) siddhānta type of calculation. That may be true in the material sense but still he did not observe that, because Bhaktivinoda Ṭhākura has accepted that Tiembachi he followed the calculation of Tiembachi, in Ekādaśī, Janmāṣṭamī and all other things.

The śraddhā is more true, the mahājana, mahājanas acaram, the practice of mahājanas is more valuable than our human calculation. The physical truth of the material truth has not got so much value, after all it is based on the false attitude of mind. So this truth should not be given a greater respect than the arcaram, the intuitive practices of the pure

devotee. That intuition of a pure devotee should be given preference than this truthful calculation of the ordinary persons here. Faith has got no connection with the actual so called reality of this world, it is completely indifferent, śraddhā mayoyam loka. There is a world which is guided only by faith, faith is everything there and that is of infinite nature, all accommodating, all accommodating, the world of faith. Everything may be true there by the sweet will of the Lord, and here the advaita calculation, that has got no value, it is inconclusive, can be destructive in it's ultimate goal so it should be rejected, rejected. Which, the knowledge the materialist that can come under the fallible calculation of the exploiting souls, that has got no value what-so-ever, what-so-ever. But in the world of Infinite there faith is the standard only, only standard to move hither and thither. Just as the compass is the only director in the infinite ocean when they cannot see, the shippers cannot see anything else the compass is the only guide, like that.

svayaṁ samuttīryya sudustaraṁ dyuman bhavārṇavaṁ bhīmaṁ
adabhra-sauhrdāḥ bhavat-padāmbhōruha-nāvaṁ atra te nidhāya yātāḥ
sad anugraho bhavān

[O Self-revealed One, You are bhakta-vāñchākalpataru, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the guru-paramparā or in the line of Revealed Truth, śrauta-panthā) - because, they are greatly affectionate to all beings.] (Śrīmad-Bhāgavatam, 10.2.31)

In Bhāgavatam, only our guide like compass, the footsteps of those great personages that have travelled on the way, that should be our only guide. That this way is marked by the holy footsteps of those that have gone to the highest quarter, that is our, mahā-jano yena gataḥ sa panthāḥ.

[dharmasya tattvaṁ nihitaṁ guhāyāṁ mahā-jano yena gataḥ sa panthāḥ]

[The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahā-janas advocate.] (Mahābharata)

So Yudhiṣṭhira Mahārāja also says, dharmasya tattvaṁ nihitaṁ guhāyāṁ, the real secret is concealed in the mysterious cave, mahā-jano yena gataḥ sa panthāḥ, the broad line chalked out by the tread mark, by the foot mark of those that are going to the divine world. That is our surest guide. Only that should be our surest guide. All else may be eliminated because calculation is fallible, and after all justifi- cation adherence from the Absolute Infinite, so any form of justification can come anywhere, any time. With that broadest view, that is, Vaikuṇṭha means limitation. We are in the boat, floating in the boat in the infinite ocean so anything may come to help and to non help. With this, with good faith, only faith, good faith, only our optimistic good faith, that may be our leader, Gurudeva.

nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-
karṇadhāraṁ mayānukūlena nabhasvateritaṁ, pumān bhavābdhiṁ na
taret sa ātmahā (Śrīmad-Bhāgavatam, 11.20.17)

mayānukūlena nabhasvateritaṁ, guru-karṇadhāraṁ, guru-karṇadhāraṁ.
The Guru is the guide. In the infinite ocean I have floated my small boat
and the destination is uncertain to me, inconceivable to me but it is
conceivable to my Gurudeva, a guru, guru-karṇadhāraṁ. And I am going

with that sincere faith in me, I'm going so, mahā-jano yena gataḥ sa panthāḥ. A horrible ocean with so many waves and so many sharks and other, timingila, what is that? Whales and other things full of danger. That their footsteps are our only hope, we are to depend on that only for our relief, that so many light houses, their footprints, so many light houses in the infinite ocean but to guide us to that place.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Faith, śraddhā mayo loka. Hope in the Infinite, Infinite, Vaikuṇṭha, Vaikuṇṭha means Infinite but śraddhā contains within it good faith. Cape of Good Hope, there is in the bottom of Africa the Cape of Good Hope, took turn, Vasco da Gama or someone. So śraddhā means surcharged with some good hope in the Infinite. Vaikuṇṭha is Infinite and śraddhā is only, it is to draw the attention of the Infinite to me. The only way is śraddhā, by śraddhā we can attract the Infinite and nothing else, śraddhā, and when it gets a definite form through bhāva it comes to be prema, love divine, śraddhā. Columbus he floated his ship in the ocean and gradually anyhow went to America, got the land, good hope. Hare Kṛṣṇa.

The cosmos there after crossing we may find the cosmos. Hare Kṛṣṇa. Spiritual cosmos and śraddhā the light in the darkness, only śraddhā can guide when we are, patik means traveller, we are traveller in the infinite. The hope that I have heard that this is the way to that place, that will keep our heart enlivened, śraddhā, hope. No risk no gain, greatest risk greatest gain.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

[Totally abandoning all kinds of religion, surrender exclusively unto Me. I

will liberate you from all kinds of sins, so do not despair.] (Bhagavad-gītā, 18.66)

"I am everywhere, not a room to be afraid of, but only come to that plane, that I am your friend, I am everywhere, I am all in all and you are My own."

These are the, this is our only fare for the journey.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: We were just discussing in the car when Rāya Rāmānanda displayed at times the mood of Arjuna, and also at times he was Viśākhā sakhī.

Śrīla Śrīdhara Mahārāja: He was more known to us as Viśākhā sakhī, but superficially he had some representation of Arjuna amongst the...Mahāprabhu could detect that. Bhāvānanda had five sons and Bhāvānanda Pattanayaka and that Bānīnātha and Gopīnātha, Rāya Rāmānanda and other two. So Mahāprabhu told him that, "You are My eternal friend, Bhāvānanda is a Pāṇḍu and his five sons they're pañca-pāṇḍu, of similarity and Rāmānanda is very close and intimate friend to Mine, like that of Arjuna." That is an external impression of Mahāprabhu was given but really Rāmānanda's internal acquaintance is that of Viśākhā sakhī. Hare Kṛṣṇa. That is temporary and external preaching sentiment of Mahāprabhu to see him in that manner, Arjuna, closest amongst those five, Arjuna, sākhyā-rasa. Mahāprabhu dealt with Rāmānanda a little respectfully outwardly, outwardly He used to see him with some respect, some difference, so sākhyā but internally with sakhī, as sakhī.

And Svarūpa Dāmodara and Rāmānanda Rāya, both of them were, used to console Him when the great indomitable flow of love in separation

arose in the heart of Mahāprabhu and ostentatiously disturbing Him. These two friends they tried their best to console Him, Mahāprabhu, by diverting His name towards different directions and sometimes giving impetus to His own line of thought and sometimes taking Him towards other direction according to the circumstance they could read. They tried their best to give Him relief of the outwardly painful gesture and movement of Mahāprabhu, Svarūpa Dāmodara, for twelve years continuous.

When Advaita Prabhu almost dismissed Him, "That no longer have You got necessity to stay in this world." Advaita Prabhu declared to Mahāprabhu,

bāulake kahiha - loka ha - ila bāula, bāulake kahiha - hāṭe nā vikāya
cāula bāulake kahiha - kāye nāhika āula, bāulake kahiha - ihā kahiyaṅche
bāula

[Tell our Prabhu, who acts as madmen do, that everyone has lost their sanity, And rice once high in price has no value. In love of God, half-crazed humanity neglects this world and all they once held dear; tell Him a madman brings this to His ear."] (Caitanya-caritāmṛta, Antya-līlā, 19. 20-1)

In a mystic poem he sent it to Mahāprabhu through Jagadānanda Paṇḍit. Mahāprabhu read it and became unmindful. Svarūpa Dāmodara marked it and he took it, "Please hand it over to me." He read through it, Svarūpa Dāmodara, and Svarūpa Dāmodara told, who are the knower of everything, here Svarūpa Dāmodara is asking, "What is the real meaning of this poem?"

Mahāprabhu saying in a vague way, answering the meaning, "I don't know what is the real purport of this poem but I guess that Advaita

Ācārya is very conversant with the ways of the śāstra, śāstric conduct of the Deities and in the śāstra generally we find first inviting, invocation area, and then for some time to keep Him, to serve the purpose and when that is fulfilled then departure. No longer can we keep with our general adoration spirit. That is bid adieu. The purpose for which You came here, You descended here, that is finished, now it is better for us to retire."

sarsad urgam sastra tepavor, avaham, stithi and visajya?

"I don't know what is the real meaning but I may guess something like that."

Then Svarūpa Dāmodara was unmindful, "Oh Advaita Ācārya he's bidding adieu to us all."

But after that also Mahāprabhu stayed for twelve years more and that mood was not approachable by the ordinary public. That was the high separation mood, with Kṛṣṇa to the greatest degree and different types is displayed, both physically, showing physically or mentally. Twelve years continuous like fire, a life of fire, that was exhibited, like fire of separation. That was shown and what is not to be found else where. So much intense feeling of separation with God, the God separation spirit can be so intense to such a degree to produce so many symptoms in the body and the mind and in the movement, that is unknown to the world.

Somewhat we get it's acquaintance from the life of Rādhārāṇī, Rādhārāṇī we get, but there also we do not find so many, concrete evolution, that is to say in the pangs of divine separation, so much degree of evolution we do not find anywhere, for all times, continuous and high intensity. Love, divine love, so much sacrifice, so intense sacrifice at the altar of the All

Beautiful, so much appreciation for the Absolute Beautiful. So deep attraction never seen anywhere in the history of the world, not even in any scripture it is mentioned like that, any of the oldest scripture. No witness is found and that was found the other day, only four, five hundred years back and that is written in the books and that is verified by so many onlookers of genuine persons, men of standard thinking, eye witness, Rūpa, Sanātana, Raghunātha, Svarūpa Dāmodara, Rāmānanda and so many others, or so many eye witnesses.

Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, when our Guru Mahārāja would translate the verse,

yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ śūnyāyitaṁ jagat sarvaṁ,
govinda-viraheṇa me

[O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever.] (Śikṣāṣṭakam, 7)

He would always say that, "Oh Govinda, feeling Your separation I'm feeling a moment to be twelve years or more." So this word yuga he would always translate it as twelve years. So that's not detectable in the Sanskrit as far as I know, so I always took it that it had something to do with these twelve years of Mahāprabhu.

Śrīla Śrīdhara Mahārāja: It is also current in... It is told one yuga, twelve years, some sort of conception, yuga has been taken as twelve years.

Then this Kali-yuga, Dvāparā-yuga, Satya-yuga, they have got their separate standard but generally twelve years consists a yuga. That is also current in the society, twelve years.

Yugāyitaṁ nimeṣena. Any yuga, any amount of time, nimeṣena, unlimited. Cakṣuṣā prāvṛṣāyitaṁ. "Eye shedding tears of rainy season, the rainy season produces so many flood, inundate, My eyes are doing the same thing it appears to Me." Śūnyāyitaṁ jagat sarvaṁ. "The visible are being invisible to Me, absent, so much absent minded to the present paraphernalia I can't see anything. Wherever I cast My glance I see nothing. So much internal attraction towards the centre, the mind is attracted to some other direction in such a degree of intensity. Seeing I can't see anything, looks are vacant." Govinda-virahaṇa me. "Because I feel as if Govinda has withdrawn from Me, withdrawn from Myself, so I experience such a peculiar type of existence in Me. The whole thing is withdrawn, no interest, all interest is drawn towards Govinda to such degree that I am a stranger to My present environment. Have nothing, no consciousness, gone somewhere else towards Infinite."

Gaura Hari bol. Gaura Hari bol.

When there is a drought, the rivers, the tanks, lakes, all dried up, such a drawn of water towards the gas world, nowhere a drop of water, something like that. The charm is drawn so extensively that all vanity, every department seems to be closed and empty, the general attraction drawn from here, attention wholesale taken off, the wholesale attraction of all the senses, mind, etc, everything.

yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ śūnyāyitaṁ jagat sarvaṁ,
govinda-virahaṇa me

And at times when a little slackened then full of water, flood, yugāyitaṁ nimeṣena, when come in the relativity of His meeting it seems the gap is like so many yugas. "I have lost the meeting consciousness long, long ago I faint remembrance, recollection. Left so far in the back, I had some union but I have left it so far in the background direction, come so far off, so far off." Yugāyitaṁ nimeṣena, "A gap of time unlimited, a faint recollection I had once but is then gone forever perhaps, so much degree of disappointment and despair." This is the standard of Infinite world, standard of Infinite. He, this is rather taking towards, to have some experience of the standard of the Infinite world. Yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ. Just as light years, we measure the distance of the planets by light years, so also here the Vaikuṇṭha temperament is being measured by such standard. The audacity to deal with things so great and beyond our jurisdiction.

Devotee: You're being very merciful Mahārāj, you are actually drawing us to that platform although we have no entry into that platform, but by your mercy...

Śrīla Śrīdhara Mahārāja: So maybe for the time being for you people, it may be for your benefit I may be handled in such a way. Ultimately I don't know, maybe. You have come from so far and with so much eagerness Ganges water will ooze from the wood.

Hare Kṛṣṇa. Gaura Hari bol.

A cooling atmosphere has come.

Devotee: I was just thinking Mahārāja that this must be Vaikuṇṭha. You

have brought us to such a platform Mahārāja that the material world has completely receded.

Śrīla Śrīdhara Mahārāja: Forgotten, ha ha.

Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, would you like to take some rest now? Of course we are willing to continue for long time but I was just concerned about you.

Śrīla Śrīdhara Mahārāja: When I come outside on the surface I feel of course want of rest.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma.

But you are also going tomorrow, you will go, and you are also going, but this friend will remain for some time, to engage us in their service.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

End of recording, 27-8-82

82.10.25-27

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja

Śrīla Śrīdhara Mahārāja: ... to certain extent, Advaita-siddhi. He has embraced devotional school and almost accepting both as parallel. nirvikalpa-samādhi and Viṣṇu-bhakta, one and same, in his introduction in Bhagavad-gītā he says:

nirodita tasi punar, sarvikalpa samadhi na, nirvikalpa samadhi stu, bhavi
ratra tri bhumika (?)

.....(?)

The samādhi of the yogis is of three classes. In the beginning, sometimes in samādhi and sometimes he awakes not so much. In the second stage when he's in samādhi, if any interruption, disruption, disturbance comes from outside, then he comes out, awake to this world, otherwise not. And in the third stage, he never rises from his samādhi, always continuing. No external pressure can bring him back to the world consciousness, that's all. And he comes here to say visnu bhaktas ca katyate (?)

At that time we can say also that Viṣṇu-bhakta. Puzzling all, ha, ha. So Viṣṇu- bhakta is not conscious of any ... he's conscious of the līlā, Person, all these, but he anyhow draws this to Viṣṇu-bhakti in Vaikuṇṭha. This nirvikalpa- samādhi, the highest stage of samādhi and it becomes Viṣṇu-bhakti, it's similar, that is his argument.

Bhaktivinoda Ṭhākura has warned against him. And many things, he has also compiled a commentary of the first three ślokaś of Bhāgavatam, accepted Bhāgavatam, but in his own way he has taken it, he has taken bhakti. Tadiya, in the first ray of devotion 'we belong to Him,' that is the conception. In the second stage 'He belongs to me.' A puzzle here. In the case of Candravālī she thinks that 'I belong to Kṛṣṇa.' And in the stage of Rādhārāṇī She thinks 'Hari belongs to Me,' 'Kṛṣṇa belongs to Me.' Tadiya-madiya. And this gentleman comes and says: "Then, after that, tad-aham, I am His."

And they have created a śloka from the mouth of Hanumān-ji, in the name of Hanumān-ji he has created one śloka:

deha buddha ... daso ham (?)

The śloka does not come to me. Deha buddha ham daso smi, "When I come to the plane of this body then I am His servant."

mano buddha tadam sakha (?)

"When I identify with my mind then I feel that I am His part and parcel."

atma buddha tadeva ham (?)

"And when I go to look to my soul, then I see that I am, He and me, one and the same."

iti menisti tamati (?)

"This is desiring of union."

I composed a śloka just in the opposite way, I forgot that. Hare Kṛṣṇa.

So Bhaktivinoda Ṭhākura has warned that there are many expressions in his writings. Apparently ordinary man will think that he's a great propounder of bhakti school. But at the end he has given about pure Māyāvādā so one must be warned against him, tactics.

Some physical strength he had, inconceivable. It is written in some place, 'One stone by a single hand he removed from one place to another, which about thirty people could not do.' Such physical strength he possessed. And he was very fond of eating plantain, about one hundred plantain he could eat and digest. Something like that, one big cluster of plantains. Hanumān is also fond of plantains. About Bhīma we do not find so much. But Madhvācārya's very favourite food was plantain.

[Madhvācārya is said to be the incarnation of Hanumān and Bhīma]

Devotee: So what was the origin of this Tattva-vādī (?) philosophy then?

Śrīla Śrīdhara Mahārāja: Tattva-vādī sampradāya (?) from the Madhva sampradāya, originates from Brahmā. Śrī Kṛṣṇa, Brahmā, Deva, Devarṣi Nārada, then Vyāsa, and from Vyāsa, Madhva, in this way.

Devotee: But the present Tattva-vādī is the same thing?

Śrīla Śrīdhara Mahārāja: Yes, more or less the same thing. Their seat is Uḍipī, (Mayisore, Kanatak?), Tattva-vādī, eight Maṭhs are there. Acyutānanda told he visited them. And one of the Tattva-vādī was a little liberal, he came to visit Gauḍīya Maṭh, a little liberal. And when Acyutānanda visited them they were so orthodox that they did not even talk with Acyutānanda. "A beef eater so we should not talk with him."

Then, that gentleman who came to visit Gauḍīya Maṭh, he was a little liberal, through him, Acyutānanda told me. "I asked that gentleman who did not want to speak to me direct, ask him whether beef has got more capacity to make one sinful, or Kṛṣṇa-Nāma has got more strength to remove that sin? Which is the stronger? The beef is stronger or the Holy Name of Kṛṣṇa is stronger? One gives us sin and another purifies us. Who is the stronger?"

Then of course he was compelled to say the Kṛṣṇa-Nāma is infinitely more stronger than beef can pollute. "Then if we take the Name, if we have faith in the Name of the Lord then that sin may not be removed?" In this way put the argument, Acyutānanda told. At that time he was a little bewildered and did not say much. Whatever he said he did not mention but he was weakened in his argument. Some question of aparādha etc., might have been taken into that position.

aparādha sunya he raya krsna nama (?)

Then the Name can purify, comes to purify us. When we commit offence it is not possible to be purified in this? The principle he had to accept that Name can purify from any sort of sin committed. Tattva-vādī, very strict.

Mahāprabhu also visited them and discarded them, as mentioned in Caitanya- caritāmṛta [Madhya-līlā, 1.114 & Madhya-līlā, 4.197 purport.]

we find that "You give more importance to mukti, emancipation and to varṇāśrama-karma. But Śrīmad-Bhāgavatam has discarded both of them. Neither mukti is our end nor this karma, varṇāśrama-karma is our desirable thing, can give us the desired end. Both karma and mukti has been discarded in Bhāgavatam. And you try to establish those two."

Devotee: Those present Tattva-vādīs they say there's three types of jīva, sattvic, rajasic and tamasic jīvas.

Śrīla Śrīdhara Mahārāja: That may be. That does not matter. It is accepted by all. Sattvic, rajasic, tamasic everywhere, not only in human species, but in animals, in trees, amongst the devatas, everywhere this sattvic, rajasic, tamasic classification, sub-classification.

Devotee: But they say it is a quality of the jīva directly.

Śrīla Śrīdhara Mahārāja: But the soul is nirguṇa, above sattyā-guṇa.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And they all accept: nichotya bhavam gatha (?)

Even amongst the liberated souls there is also gradation, accepted by nichotya bhavam gatha. Nicaivam gutya, gradation amongst, they all do

not merge in the same position but there is hierarchy, gradation, nichotya.

sarotam manca te tam taro tama (?)

Bhāgavat tat puja (?)

Written by Madhvācārya perhaps.

gītā tat puja, bhāgavat tat puja (?)

From quotation of Madhva in his tikā (commentary) of Bhāgavatam it was found that tri-śakti, antaraṅga, bahiraṅga and taṭasthā, tri-śakti. He quoted somewhere from some Purāṇa. [antaraṅga-śakti is the spiritual, internal potency of the Supreme Lord; bahiraṅga-śakti is the external potency; taṭasthā-śakti is the marginal potency]

phalam gitam sri tri varnena (?)

In this way, in Ekadas-kanda (?) perhaps, to explain some śloka it was found.

alangitam tri ragenā (?)

That means three potencies, taṭasthā. Bahiraṅga, antaraṅga and

taṭasthā. In

Viṣṇu-Purāṇa also.

diti asakti visyate(?)

In Viṣṇu-Purāṇa. And Madhvācārya's quoting from somewhere.

He went to see Vyāsadeva and it is told that he met Vyāsadeva and got some direct instruction. Then he came home and he converted his sannyāsa-guru first, his first conversion was his sannyāsa-guru, Acyutāprekṣa, a Māyāvādī. And he was given the name [Pūrṇaprajña Tīrtha] Padmanābha. Śrī Madhva, Śrī Padmanābha, Śrī Nṛhari. Mādhava, Akṣobhya, four direct disciples, Śrī Madhva, Śrī Padmanābha, Śrī Nṛhari, Mādhava and Akṣobhya. Four direct disciples are successively ācārya. Then gradually their eight Maṭhs grow, eight Deities, Temples with Deities, and eight ācāryas. And in each Maṭh there was one preacher. The ācārya was there who was busy with the pañcājña (?) of the Deity and another representative of him used to preach, to collect disciples for the ācārya. But gradually it came that the preachers began to collect disciples of their own. And at first the eight and then became many. Yutavadhi (?) Maṭh, or something like that, they could collect more men in their favour for their Maṭh, we are told.

And I met the ācārya of that Maṭh, ācārya or preacher, the guru, and had a stop-fight (?) Myself, Bon Mahārāja, Hayagrīva Prabhu, that is Mādhav Mahārāja, etc., we were there. Vīgraha of Kṛṣṇa.

deha dehira vibhargo yan yasyari vidyati kachit (?)

Our point, and he told that not, "Within the Arcā-Mūrti there is God and the body is not God, in Arcā."

We told, "No, a wholesale. Wholesale is transcendental. We cannot find it or feel it. But according to Śāstra it is so."

He put objection. Then ultimately he had to submit in the case of Kṛṣṇa līlā.

I told: "When Kṛṣṇa showed that He's being killed by Jarāvyad. Do you admit that there was blood oozing?"

"Yes, it is mentioned, the blood oozing from the body." "Then what is that blood? Is it really blood or a show? "No, it is a show."

"And then? The Kṛṣṇa showed that He's dying, blood oozing, and the blood is not material blood, but to our senses it is material blood."

He told that: "The Śālāgrāma if it is crushed by a hammer then it is reduced to pieces."

I told that: "It is our offensive conception, offensive conception, we find is like that. But we must not believe it, it is not the truth. Our offensive experience of our senses but it is not the truth, it's not the fact. It is a show." But He did not admit. But as when I gave the example of Kṛṣṇa līlā then he had to admit that. What we experience with our eyes, that blood oozing, that is not real blood, that is deceiving our senses, for a similar case here in the case of Śālāgrāma as reduced to dust by the hammer. This is like that. And I gave quotation from Bhāgavatam. That was of course very finer one there.

Sarva-vedānta-sāraṁ yad, I heard from Prabhupāda to explain in that way as much I could remember. Līlā-kaivalyam. Sarva-vedānta-sāraṁ yad, in the end of Bhāgavatam:

sarva-vedānta-sāraṁ yad, brahmātmakatva-lakṣaṇam vastu advitīyaṁ
tan-niṣṭhaṁ, kaivalyaika-prayojanam

[This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."]
[Śrīmad-Bhāgavatam, 12.13.12]

What is the highest necessity in us? To try to remain always in the faith of the Revealed Truth and not to allow ourselves to come down from that level and to think that what we experience through our senses that is true. We won't allow ourselves. We must try to keep our faith always. "That what I see it is false, it is māyā, illusion. My mind, my senses, they cannot find truth. An ordinary magician can deceive them, my mind and my senses may be deceived by a skilful magician, so we must not rely on them. We must rely on the cent- per-cent on the Revealed Truth. They're deceiving my mind, my eyes, my ears, deceiving me. And kaivalyam, cent-per-cent we must take our position and develop that Revealed Truth and never allow ourselves to come down to the world of experience.

Sarva-vedānta-sāraṁ yad, this is the very gist of all the old Vedānta, they say this is all māyā. Brahmātmakatva-lakṣaṇam, Brahma, Paramātmā and Bhagavān, these three of same level, similar, not same but similar level, advaya-jñāna [knowledge of that which has no second], vastu advitīyaṁ, advaya-jñāna. Somewhere it comes as Paramātmā to some sections, to some sections it comes as Brahma, to another section it is Bhagavān, bhajanīya, to be worshipping. The highest section, She's the ultimate cause, the object of their service for dedication, and not all comprehensive consciousness, neither all permeating and regulating principal of the Ultimate Reality. But He's for Himself. We are for Him, we are to serve Him, we are to satisfy Him. For His enjoyment our existence is possible in this way. This is the highest.

Brahmātmakatva-lakṣaṇam, vastu advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam: and continued consciousness on this plane, tan-niṣṭhaṁ, tan-niṣṭhaṁ, that vastu advitīyaṁ, advaya-jñāna niṣṭhaṁ, advaya-jñāna Svayaṁ-Bhagavān. Tan-niṣṭhaṁ, kaivalyaika-prayojanam: to maintain uninterrupted continuity our existence in the plane of service, that we are to worship Him, we are to serve Him, we are to love Him. He's so beautiful, He's so loving. Our end of life is in His satisfaction, kaivalyaika-prayojanam. With this kaivalyaika-prayojanam we must not allow ourselves to deviate from the faith which is revealed to us by the scripture, and must not allow ourselves to be drawn down by the charm of the world of this mundane sense experience.

He was a big paṇḍit, big scholar. We have not scholarship, not so much well-read. That gentleman when he used to come to Benares, he, by beat of drum, he announced to the Māyāvādīs: "Come and discuss with me if you have any right, you want to prove that devotion, jīva and Bhagavān is both real and both different. Not one and the same as you say, you fools."

In this way that man, but he was silenced by the Grace of Gurudeva. I heard it once when our Guru Mahārāja [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura] explained this śloka. Kaivalyaika-prayojanam, in this word kaivalya, this misguides everyone, mostly that kaivalya, Śaṅkara, kaivalya-advaita, kaivalyaika-prayojanam. One gentleman came and began his argument with the help of this śloka of Bhāgavatam to Prabhupāda [Bhaktisiddhānta Sarasvatī]. I saw Prabhupāda went up to his own room and came back with the edition where Jīva Goswāmī's comment on this śloka in Bhāgavatam and began to read. And Jīva Goswāmī says: "Brahmātmakatva-lakṣaṇam, brahma ātmā, ātmā means jīvātmā, eka lakṣaṇam, brahmātmā."

That man wanted to prove "Brahmātmakatva-lakṣaṇam, that is jīvātmā and brahma are one and the same. It is mentioned in Bhāgavatam in the conclusion śloka."

But Prabhupāda refuted and with the argument of Jīva Goswāmī. In the

beginning, tattvaṁ yaj jñānam advayam brahmeti paramātmēti,
bhagavān iti śabdyate,

vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam brahmeti
paramātmēti, bhagavān iti śabdyate

["Learned transcendentalists who know the Absolute Truth call this
nondual substance Brahman, Paramātmā or Bhagavān."] [Śrīmad-
Bhāgavatam, 1.2.11]

Here in the conclusion that the beginning that real vision is being
satisfied. Sarva-vedānta-sāraṁ yad, brahmātmaikatva, ātmā means
Paramātmā, the meaning of ātmā is Paramātmā also. So here
Paramātmā, in the sense of Paramātmā it is used because there also the
advaya-jñāna, vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam,
brahmeti paramātmēti, bhagavān. Here that very beginning has been
drawn here in conclusion. Brahmātmaikatva-lakṣaṇam vastu advitīyaṁ,
Brahma Paramātmā, lakṣaṇam advitī astu, tan-niṣṭhaṁ, kaivalyam. That
advaya-jñāna niṣṭha, (tat sam vandiya ?) not (tat ekata kaivalyam ?) tat
sam vandiya kaivalyam tasmin nistha yukta, kaivalyaika-prayojanam
Continuous, no interruption, no falling down from that plane. Continued
presence there, that is līlā yam pravesha, tato līlāyam pravesha (?) In
that plane the līlā is going on, to have entrance, admission in that plane
and not to come up vastu-siddhi, vastu-siddhi, not to come back from
there. For eternity to have entrance there.

What's the time?

Devotee: Ten to ten Mahārāja.

Śrīla Śrīdhara Mahārāja: Rāmacandra Vijayotsav is also today, Rāmacandra.

Rāvaṇa was killed when Rāmacandra came back. Hare Kṛṣṇa.

In U.P [Uttar Pradesh] amongst the kṣatriyas, this Rāmacandra Vijayotsav is celebrated with much grandeur.

Hare Kṛṣṇa. Hare Rāma. Hare Rāma. Nitāi Gaura Hari bol! Nitāi.

Dhīrodāṭṭa, the hero, of different types, dhīra-santa, dhīrodāṭṭa, dhīro-udāṭṭa, dhīra-lalita. Kṛṣṇa is reckoned among the class of dhīra-lalita, continuous pleasure pastimes. Rāmacandra dhīrodāṭṭa. Līlā means playful, lalita, playful. And dhīrodāṭṭa is a firm generosity is found in Rāmacandra more liberal, generosity is made in Rāmacandra dhīrodāṭṭa, udāṭṭa, udāṭṭa means liberal, dedicated form, life dedicated for others, dhīrodāṭṭa.

A small person in His kingdom amongst His subjects made some remark about Sītā: "She lived a full year in the, under the control of Rāvaṇa and Rāma has taken Her, accepted. But I am not going to do so." One washer-man told to his wife. "Rāma may do but I won't do. 'You lived in another's house, I won't accept.'"

Through the spy this news reached Rāmacandra and Rāmacandra asked: "Lakṣmaṇa, take Sītā to the forest to the āśrama of Vālmīki, put Her. I can't accept Her. The subjects, the people, they've got the audacity to remark on My character in such a way. And if I am to sit on the throne then I can't accept this sort of bad name. I shall have to cope successfully in their opinion."

So Sītā was banished, odāṭṭa, odāṭṭa.

His father had promised to His stepmother "That I shall give you three boons." But the father he could not utter it, could not command to Rāmacandra that: "She wants to banish You and make her son enthroned here, he could not.

But Rāmacandra when He heard He took it. "It is My duty to carry out the commitment of My father. He may say or may not say, he may order or may not order. But I am his successor not only of the throne but his commitment, debt. I must accept not just the hard cash, this property, but also debt, My father's commitment to My stepmother. I must, it is My duty to do that so My father may not pronounce such harsh words on Me." So He went to banishment, self-banishment, odāṭṭa, dhīrodāṭṭa.

And dhīro-udāṭṭa, Bhīmasena, a little cruel and rough, and that is his continued characteristic with Bhīma. Dhīra-lalita is Kṛṣṇa, dhīrodāṭṭa Rāmacandra, dhīro-udāṭṭa, Bhīmasena, and dhīra-santa is Yudhiṣṭhira, his character is always submissive, not excited, always cool-brained whatever the circumstances unfavourable comes on him he's not excited, very patiently and that patience not for the time being but continuous. Yudhi, Yudhiṣṭhira, 'who is firm in internal feud.' Yudhi means in fight, ṣṭhira means firm, undisturbed, he's undisturbed in any sort of, to meet any circumstances, never excited. That was his nature, dhīra-santa.

And dhīro-udāṭṭa, Bhīmasena, dhīrodāṭṭa Rāmacandra, and dhīra-lalita Kṛṣṇa, always a playing mood.

End of side A, 25/27.10.82, start of side B

Śrīla Śrīdhara Mahārāja: beauty, autocrat. Everything is wanting to serve the beautiful. Beauty has so much command over everything that everyone, every (narth ?) is moved only for the satisfaction of beauty. Beauty can control external and internal (narth ?), everything, everywhere. Everyone's internal demand is to go towards beauty, towards ānandam, towards harmony, towards love. At the bottom of

everything there is the tendency to go towards beauty, love, harmony. That is Kṛṣṇa. The deepest plane, anywhere and everywhere can be traced, can be found that the current is going towards that, that plane, to meet, connected with that beauty, realisation of beauty. And beauty, ānandam, love, harmony, are the same, same section, sweetness. Everyone wants, that is controlling the whole market. Aspiration, aspiring for the ānandam, sukham, real ecstasy. Every atom everywhere aspires after that sort of realisation and that is ānandam, sukham. That is beauty, that is love, that is harmony, ecstasy. The internal, innermost current everywhere to be traced, that must be found of that nature. Not power, the next hit will be power, everyone wants power to control. But beauty, to aspire after beauty just the opposite, to give out power, to throw away power and to be humble. Humility is indispensable for the company of beauty, for the company of ecstasy, humility, so opposite to power.

trṇād api sunīcena, taror api sahiṣṇunā

[amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [Śikṣāṣṭakam, 3]

Indispensable qualification for the search of beauty, as much as one can so much selfless, self abnegated, he can appreciate so much love and beauty. Sacrifice, sevā, can take us to it. And power seeking takes us here to capture everything under our control to this brahmānda. And power for rendering service to the beauty, that is in Vaikuṇṭha. vaisadhya (?) serving the Mādhav. Sweetness is the end in itself, and sweetness is God, the highest Entity, the deepest foundation, the final goal. That is sweetness. That Bhāgavatam says, Mahāprabhu says.

Devotee: If someone appears to be proud, or even arrogant, then his position is not, he cannot enter līlā in that position if he's displaying that?

Śrīla Śrīdhara Mahārāja: Arrogant may be of two types, arrogance to the higher and arrogance to the lower. With a good will if a mother seems to be arrogant to deal with the child, that arrogance for the good of the child, that apparent arrogance should not be considered with the real arrogance of a passer-by to punish the child. The arrogance will be of two types. In some stages arrogance ...

bistay sabhava janate baho shaste lohay ?

A devotee may be seen to be little, for little cause he becomes angry, but that anger, that should not be classified with the ordinary anger. His anger will do good to the person to whom he's angry. For the well-being of the man with whom he's angry, that anger, krodam bhakta-dvesi jane, that is a qualification, it may be. So they cannot be judged independently.

Mahāprabhu was angry sometimes. When Mahāprabhu was going on His kīrtana and the door closed, a brahmacārī who was only drinking milk and nothing else, he wanted to enter. "I must be considered to be purest. I drink only milk, nothing else. So why they have closed the door against me?" Then at last when a door was open and he told: "Why door closed against me?" Mahāprabhu showed two fingers. "That to drink milk that is no qualification for Kṛṣṇa consciousness." Ha, ha.

And this is so many times. When there was some misbehaviour against Śrīvāsa Paṇḍit, some tantric ridiculed Śrīvāsa, put some, this wine and other things in the door of Śrīvāsa at night to show that he, to ridicule him. And Śrīvāsa Paṇḍit opened his door, gate, and found all these nasty things, this wine, this meat and other nasty things. Then he went to the

good neighbours: "You please see that how tantric I am in that every night I with the help of this meat and wine I worship Devī Kali."

Then the gentlemen they were very much felt disturbed. "Who is the rogue who has done all these things?"

And when it was informed to Mahāprabhu, Mahāprabhu was very much enraged. "That man must have to suffer." And he was Cāpāla Gopāla, he had got this leprosy within a few days.

In this way, sometimes in this world some anger is shown by the incarnation Himself, of the God, and some devotees also sometimes. But that is not harmful, for the good of the persons. So the excitement which is found in a devotee in a proper way, that should not be taken as ordinary anger.

kāma kṛṣṇa-karmārpaṇe krodha bhakta-dweṣi jāne lobha sādhu-saṅga
hari-kathā

moha iṣṭa-lābha-bine mada kṛṣṇa-guṇa-gāne niyukta kariba yathā tathā

[Lust I will engage in offering the fruits of my work to Lord Kṛṣṇa. Anger I will direct towards the enemies of the devotees. Greed I will engage by being greedy to hear the topics of Lord Hari in the association of the saintly devotees.

Bewilderment will be manifested because I cannot immediately attain my worshipping Lord. Madness will be there when I madly glorify the transcendental attributes of Lord Kṛṣṇa. In this way I will engage each of these in the service of Lord Kṛṣṇa.]

[Srla Narottama dasa Thakura's Prema-bhakti-candrikā, 2.10] In devotees also sometimes we see:

dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair na prākṛtatvam iha bhakta-
janasya paśyet gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ

["Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water."] [Upadeśāmṛta, 6]

Upadeśāmṛta, Rūpa Goswāmī says, according to the teaching of Mahāprabhu, that if we find any defect in a pure devotee we should not be very eager to find fault in him. Because in the water of Ganges it can purify, but if any ...

Devotee: Bubbles.

Śrīla Śrīdhara Mahārāja: Bubbles or ...

Devotee: Mud.

Śrīla Śrīdhara Mahārāja: Any mud is found with that water, that also can purify. The bubble and mud, that cannot stand in the way of purification. So in a devotee who are only meant for the good of the universe, if we find some mud or bubbles like things like anger and some other things. In the body also some is blind, some is lame, if we attribute that to their inner self then we are losers, we commit offence.

Devotee: But it is understandable sometimes when anger is used in love, it can be understood in that way.

Śrīla Śrīdhara Mahārāja: Of course. When a mother or father is abusing their child for their good, one can, it is understandable. And another man he's beating a boy. Both is distinguishable different things. So a man of that intelligence, that standard of intelligence that can know. The well-wisher is chastising the boy, and the passer-by is chastising the boy, the difference can be understood by an intelligent man. Ordinary people may not make it out.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Some say that Akshayananda Mahārāja is worthless ...

Devotees: [laughter]

Śrīla Śrīdhara Mahārāja: ...and a symptom of a worthy man to control men and to earn money.

Devotee: Kṛṣṇa. But he can't get any money, he's useless. ha, ha.

Śrīla Śrīdhara Mahārāja: Money, money and men together, that is the

qualification of a substantial, a good man, a sādhu, luck, that is the symptom of a worthy man. Hare Kṛṣṇa.

What's the time?

Devotee: Ten to ten.

Śrīla Śrīdhara Mahārāja: Ten to ten. Gaura Hari. Nitāi Gaura Hari.

Devotee: We might have some worth as an atom of dust at your feet.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: If we can be an atom of dust on your feet...

Śrīla Śrīdhara Mahārāja: Gaura Haribol! Gaura Hari.

Devotee: ...maybe some worth then.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol! Mahāprabhu at least says to Kṛṣṇa that "It is worth to become a dust in the feet of Kṛṣṇa." What is that śloka ? kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau ...

Devotee: ayi nanda-tanuja kṛpayā tava pāda-paṅkaja-sthita-dhūlī-saḍṛśaṁ ...

Śrīla Śrīdhara Mahārāja: sthita-dhūlī-sadrśaṁ vicintaya.

[ayi nanda-tanuja kiṅkaraṁ, patitaṁ mām viṣame bhavāmbudhau kṛpayā
tava pāda-paṅkaja-, sthita-dhūlī-sadrśaṁ vicintaya]

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own karma, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [Śikṣāṣṭakam]

Śrīla Śrīdhara Mahārāja: "Not a part and parcel of Your body, but vibhinnāṁśa, a different type of substance. I want connection with Your foot, holy foot."

Vibhinnāṁśa jīva - tāñra śaktite gaṇana, taṭastha-śakti:

[svāmśa-vibhinnāṁśa-rūpe haiñā vistāra ananta vaikunṭha-brahmāṇḍe
karena vihāra svāmśa-vistāra - catur - vyuha, avatāra-gaṇa vibhinnāṁśa
jīva - tāñra śaktite gaṇana]

["Kṛṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikunṭha planets, and the material universes are brahmāṇḍas, gigantic globes governed by Lord Brahmā. Expansions of His personal self - like the quadruple manifestations of Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva - descend as incarnations from Vaikunṭha to

this material world. The separated expansions (vibhinnāś) are living entities. Although they are expansions of Kṛṣṇa, they are counted among His different potencies." [Caitanya-caritāmṛta, Madhya-līlā, 22.8-9]

Śrīla Śrīdhara Mahārāja: mamaivāśo jīva-loke, jīva-bhūtaḥ sanātanaḥ

[manaḥ ṣaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati]

["The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of māyā, My deluding potency."][Bhagavad-gītā, 15.7]

It is a general word but in particular really it is the part of His potency and not the higher potency but in the marginal potency, that is jīva. That is also a part in a general, in a broad sense, everything is a part of Him. He's advaya-jñāna, He's everywhere, He's including everything so everything is a part. But among, there is differentiation in calculation about the reckoning of the parts. Svarūpa- śakti, He and His śakti, potency, and potency higher, lower, and marginal, jīva is a part of the marginal potency.

And Guru also, apparently Kṛṣṇa, but Kṛṣṇa can give only Himself, so it by His will that anyone can achieve Kṛṣṇa consciousness. A general it is Kṛṣṇa, but when we are particular we find, 'no, it is His potency.' And potency there of different kinds, different kinds.

And His representation different in Vaikuṇṭha, Nārāyaṇa, Nārāyaṇa's paraphernalia, Kṛṣṇa's paraphernalia. The Rāmānuja's, their ultimate goal is in Vaikuṇṭha, Nārāyaṇa. The Nārāyaṇa is coming to recruit them through His potency of different type. Kṛṣṇa comes to require him through

His potency of different types, sākhyā, vātsalya, mādhyura, etc., śanta, dāsyā. That differentiation gradually awakens in ones, in the mind of the disciple and can say: "Oh, who went to recruit me in the name of the agent of Kṛṣṇa, now I find he has got such and such function in the līlā of Kṛṣṇa. He went to me with the certificate of an agent of Kṛṣṇa in general to recruit me and he has taken me here and given engagement in this particular service.

mukunda preṣṭhatve guru varam

In the first sight everything is seen as He, but by nearer approach we find specification, differentiation there. And the potency, and differentiation again in the potency. And in the higher potency also so many departments. In this way Guru is at last located in a particular service there, mukunda preṣṭhatve, it is he who went to recruit me on behalf of Kṛṣṇa. Rūpānuga. But they're not to be differentiated so tightly, their oneness, one tune they have got. Of one heart, one aim, one object, one interest. In that case not to differentiate. There is specific service, in that sense it may be differentiated.

So bhedābheda and that is acintya, everywhere to be applied, common and different. Everything, everything has got this common and difference and that is inconceivable to your consciousness. This will apply, this should be applied everywhere.

So I may finish here today. Hare Kṛṣṇa. Gaura Hari bol!

* * * * *

Śrīla Śrīdhara Mahārāja: ... from Mādhavendra Purī, Mādhavendra Purī belonged to Madhva sampradāya.

srimaḥ tat prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābhidhim, tad
bhinnāmsāṁś ca jīvān prakṛti-kavalitān tad vimuktāṁś ca bhāvat,
bhedābheda- prakāśaṁ sakalam api hareḥ ... sri vimuktāṁś ca bhāvat,
sri mantah prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābhidhim,
rasābhidhim:

[āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābhidhim tad
bhinnāmsāṁś ca jīvān prakṛti-kavalitān tad vimuktāṁś ca bhāvat
bhedābheda-prakāśaṁ sakalam api hareḥ sādhanam śuddha-bhaktim
sādhyaṁ tat prītim evety upadiśati harir-gauracandro bhaje tam]

- (1) - The Vedic scriptures received through the authorised disciplic succession of bona fide spiritual masters state that:
- (2) - Śrī Kṛṣṇa is the Supreme Absolute Truth.
- (3) - He is the source of all energies.
- (4) - He is the ocean of all transcendental mellows.
- (5) - The living entities are His separated parts and parcels.
- (6) - Due to forgetfulness of their constitutional position, the living entities are illusioned.
- (7) - By awakening their transcendental ecstatic affection and attraction for the Lord, all living souls can be liberated from illusion.
- (8) - All things are one with and different from Kṛṣṇa; this oneness and difference is acintya or inconceivable.

(9) - Pure devotional service (śuddha-bhakti) is the only means to attain the supreme goal.

(10) - The supreme goal is divine love of Kṛṣṇa.

[Bhaktivinoda Ṭhākura's Daśa-mūla śloka, the ten essential principles of Gauḍīya Vaiṣṇavism]

Śrīla Śrīdhara Mahārāja: Ha, ha. It is being confused with Mahāprabhu's Bhaktivinoda Ṭhākura. Madhvācārya has got one, from his sampradāya, another from Baladeva Vidyābhūṣaṇa.

sri mana madana te hari pratama satvam jagat satyato vedo jiva gana
hari rama cara richotya bhavam gatha ?

Ha, ha, memory failing.

richotya bhavam gatha, suddha bhakti sadhya he, Daśa-mūla.
Bhaktivinoda Ṭhākura e Daśa-mūla, Nimbarka sampradāya Daśa-mūla.

Nimbarka sampradāya: dasye sloka ache tate tare sampradaya katha,
balarsh ? And Bhaktivinoda Ṭhākura: eka dasam mukeli kori candi ?

It is a Gauḍīya sampradāya

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābdhiṁ tad
bhinnāmsāṁś ca jīvān prakṛti-kavalitān tad vimuktāṁś ca bhāvat
bhedābheda-prakāśaṁ sakalam api hareḥ sādhanam śuddha-bhaktim

sādhyaṁ tat prītim evety upadiśati harir-gauracandro bhaje tam

sri mana madana te hari pratama satvam jagat satyato vedo jiva gana
hari rama cara richotya bhavam gatha ?

Madhvācārya, he was the strongest oppositionist of the Śaṅkara school. Śaṅkarācārya laid stress on advaita, and he laid stress on dvaita, not advaita, dvaita. Īśvara and jīva. The Veda, the difference that is more prominent. So he opposed them very strongly. And not only he stopped there, he tried to prove Śaṅkarācārya as a demon, quoting a narration from Mahābhārata. Maniman dvaita, he was ordered by Nārāyaṇa to preach in Kali-yuga this Māyāvādā. And our Guru Mahārāja [Bhaktisiddhānta Sarasvatī Ṭhākura] also published a booklet, small, Mani-mañjarī, from the Madhva school, Mani-mañjarī. There it is proved from reference from Mahābhārata that Śaṅkarācārya was a demon and his name was Maniman. And he was ordered to do so and he came and did that. That is their contention.

But Mahāprabhu accepted him as incarnation of Śiva and Śiva was ordered, a reference also given from the śāstra:

lokan madvi mokan kuru ?

With the spirit of harmony, keeping the harmony, that from segregation, from the underlying good meaning who was that, who was hopeless diseased persons, to take them out of the, of the patients that are, that have got slight disease. The serious diseased persons, serious patients, to remove them, to save for the of the less serious patients. So with that idea Śaṅkara, Śaṅkarācārya, Śiva, was ordered:

lokan madvi mokan kuru ?

Who are very much atheist, take them out in another group, showing that they are himself God, that ultimate object, so ham. So ham means not daso ham, "I am Him." "I am Him." Generally we see the demons they have got many qualifications, moral qualifications, but only that main difference they're anti Viṣṇu, generally. They even worship Brahmā and Śiva and get boon from them, also do penances and thereby they acquire power. But they are generally anti Viṣṇu, not all, mostly. Only those that are forced to come here by curse, just as Vitrāsura (?), he also apparently worshipper of Śiva. This Bodi (?), he was a devotee though come in the lineage of asura. Prahlāda, exceptional cases. But generally asura, they are devotees of Śiva and Brahmā but anti Viṣṇu. Dvau bhūta-sargau loke 'smin, daiva āsura eva ca, viṣṇu-bhaktāḥ smṛto daiva, āsuras- tad-viparyayaḥ:

dvau bhūta-sargau loke 'smin, daiva āsura eva ca

[daivo vistaraśaḥ prokta, āsuram pāṛtha me śṛṇu]

["O Pārtha, the living beings in this world are seen to be of two natures — godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."] [Bhagavad-gītā, 16.6]

dvau bhūta-sargau loke 'smin, daiva āsura eva ca viṣṇu-bhaktāḥ smṛto daiva, āsuras-tad-viparyayaḥ

["There are two classes of men in this created world. One consists of the demonic and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons."

[Padma-Purāṇa]

And generally the demigods they are submissive to Viṣṇu. The general nature of things is such, āsuras-tad-viparyayaḥ ...

... is thought to be the incarnation of Śiva, Bhīma and Hanumān. During Kṛṣṇa he was Bhīma and during Rāmacandra he was Hanumān, and in connection of Vedavyāsa Nārāyaṇa he became Madhva. That is their contention.

Devotee: In connection of Vedavyāsa?

Śrīla Śrīdhara Mahārāja: Madhvācārya, the avatāra of Vāyu, mukha-Vāyu, incarnation of mukha-Vāyu. That is the general guru-tattva. When Kṛṣṇa came he came as Bhīma. When Rāmacandra came he came as Hanumān. And Madhva is also called the avatāra of Vāyu but connected with Vedavyāsa. He's considered Nārāyaṇa Himself, vyāso nārāyaṇa svayaṁ, but He has been taken as śaktyāveśa generally, nārāyaṇa-śaktyāveśa.

Devotee: What is the relationship of Vāyu and Vyāsa?

Śrīla Śrīdhara Mahārāja: [mukhyapra?] Vyāsa, Vyāsa is supposed as Nārāyaṇa. Mukhya Vāyu's position is that of Guru. Madhva philosophy is

like this, that Kṛṣṇa, then another half of Kṛṣṇa to render service of Kṛṣṇa Balarāma.

cid lilamrthuna ?

Five stages. A figure and within Him the devatara, or the sukhya-tattva (?) That is mano-mayacor (?) person. And within His heart there is mukhya Vāyu, prana pradhana guru. And then superior to that, Baladeva, and within the heart of Baladeva, cid lilamrthuna (?) Rādhā-Kṛṣṇa. In this way he has explained.

A material figure of a jīva, within that, that the person. In their words, devatar, devatar is the real person and within the heart of the person there is mukhya Vāyu, or Guru, that is Madhva, or Bhīma, or Hanumān, something of such conception, Guru in general. And in the heart of that Gurudeva there is Baladeva, Nityanānada, some similar. And there in that heart of Baladeva cid lilamrthuna (?), Kṛṣṇa with His śakti.

In Gauḍīya also it was written. And one gentleman, one professor, by birth he was a Vaiṣṇava, Professor of English in Barampur College, good scholar, he put a question to the Editor of Gauḍīya: "Please try to explain this thing more elaborately. Here we may find, sarva-dharma-samana (?), the harmony of all the religious conceptions. Try to elaborate." But that was, elaborated means repeated. I did not find that anything more was given there. This was only couched in a new ... new words and expressions. But I do not find that he is the harmony of all the religions in the field.

Līlāmaya bhagavān (?) As Sanātana Goswāmī has mentioned in Bhāgavatam in rasa-līlā. Baladeva also showing His rasa with the gopīs. There, the Sanātana Goswāmī has given, "He's not." Externally Baladeva is seen to perform rasa-līlā but internally in His heart He's showing the

rasa-līlā of, He's connecting with Kṛṣṇa. Kṛṣṇa is in His heart, in His heart He is connecting Kṛṣṇa in the rasa-līlā and externally He's found to participate in rasa-līlā, in Bhāgavatam. But Baladeva's nature is such, intrinsic nature, that He's not the ultimate enjoyer. He's composed of such materials which is all service, all service. It's said every atom of His body only meant to satisfy Kṛṣṇa. So His own enjoyment is not possible. That is, the note is given by Sanātana Goswāmī.

līlaya kṛṣṇa kedar līla koram (?)

Baladeva is such, the highest platform on which the Kṛṣṇa has His līlā, and lower to Baladeva there is Guru-tattva, in general, the fifth stage. And then that Guru-tattva again within the person and person has got his body. So five stages.

This way divided. And the Upaniṣad also:

annamaya koṣa, prāṇamaya koṣa, manomaya koṣa, vijñānamaya koṣa, ānandamaya koṣa (?)

Division is this way. Baladeva Vidyābhūṣaṇa says that in vijñānamaya koṣa there is jīva, annamaya this physical body, manomaya the mental, the subtle body. Then prāṇamaya the life, and after that vijñānamaya above prakṛti, the jīva, taṭasthā-śakti. And then ānandamaya koṣa, whole Vaikuṇṭha and Goloka covered. Svarūpa-śakti, the domain Yoga-Māyā.

Ke ? [Who?]

Devotee: ?

Śrīla Śrīdhara Mahārāja: Following Madhvācārya, there was one Jayatīrtha, whose Suddhar (?) mādhava haite, akṣobhya paramahaṁse, akṣobhyera śiṣya jaya-tīrtha nāme paricaya.

[nṛhari mādhava-baṁśe, akṣobhya paramahaṁse, śiṣya boli' aṅgīkāra kore akṣobhyera śiṣya jaya-tīrtha nāme paricaya, taṅra dāsyē jñānasindhu tare]

[The two other principle disciples of Madhvācārya are Nṛhari Tīrtha and Mādhava Tīrtha. Mādhava's disciple was the great paramahaṁsa (a devotee of the highest order) Akṣobhya Tīrtha. The principle disciple of Akṣobhya Tīrtha was Jayatīrtha, whose foremost disciple was Jñānasindhu.]

[The Brahma-Mādhva-Gauḍīya sampradāya, verse 2, compiled by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

He was a very good scholar and in His Suddhar (?) he refuted this Māyāvādā śāstrictly, wonderfully, so that the Śāṅkara school was bewildered. From Nimbarka section also, that Parapakya Girivajara (?) and other books refuting Śāṅkara school. Many big scholars came. But the Suddhar (?) Daya Suddhar (?), that very successfully refuted, has smashed the argument of the Śāṅkara school. Then after that, the Śāṅkara school, came another Paṇḍit, a Bengali gentleman from Paripur (?) District, Madhusudhan Sarasvatī. He again, many of them tried to refute him but this gentleman, he, Advaita-siddhi, he wrote one book Advaita-siddhi, and he, we are told was successful to re-establish the clamour of Māyāvādā.

End of recording, 25/27.10.82

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82.10.30 + 82.11.1

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

Śrīla Śrīdhara Mahārāja: By crooked lines, it is natural. It is nirguṇa, a flow coming from the origin of Kṛṣṇa's will. That is another thing.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat yat tapasyasi kaunteya, tat
kuruṣva mad arpaṇam

"O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me." (Bhagavad-gītā, 9.27)

Kṛṣṇa tells Arjuna: "Whatever My devotee offers Me with sincere devotion, with sincere affection, I accept that. It does not matter whether it is a leaf, a flower, fruit, water, or anything else. Rich food or rich presentations are not necessary for Me, but what I want is the heart. I want sincerity and good faith. That is the highest requirement within Me."

That is also lower stage, and Mahāprabhu recommends the taking of Hari- Nāma, that is higher than yat karoṣi yad aśnāsi, but the direct, do under direct order of a real Vaiṣṇava and that is another higher thing, nirguṇa. Different stages we are to understand and do accordingly. If a real Vaiṣṇava orders me to do anything and everything, that is quite, I am not there, thereby I thrive most perfectly. And then the,

trṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena, kīrtanīyaḥ
sadā hariḥ

"One should chant the Holy Name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respects to others. In such a state of mind one can chant the Holy Name of the Lord constantly." (Śikṣāṣṭakam, 3)

And then the lower, yat karoṣi yad aśnāsi, as you are, try to throw it in the approximate service of God conception. Yat karoṣi yad aśnāsi. Try to connect it with the Supreme Lord.

Devotee: Mahārāja, Śrī Caitanya Mahāprabhu prays: mama janmani
janmanīśvare, bhavatād bhaktir ahaitukī tvayi:

[na dhanam na janam na sundarim, kavitaṁ vā jagad-īśa kāmaya] mama
janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

"O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth." (Śikṣāṣṭakam, 4)

Devotee: Then in another place the Lord says, mukti dadati na pa bhakti yogam [?] "I don't give it very easily." We are told...

Śrīla Śrīdhara Mahārāja: As three posing, one generally.

ye yathā mām prapadyante, tāṁs tathaiva bhajāmy aham mama
vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."]
(Bhagavad-gītā, 4.11)

"Whoever approaches Me with any sort of purpose I generally fulfil that, give him that. He begs something from Me, it is My general nature I offer him correspondingly."

This is general, as you sow so you reap.

"I am some passive attitude generally and you beg it I give it, it is My

general."

Ye yathā mām prapadyante, tāms tathaiva bhajāmy aham.

Then on both sides there are, another, kṛṣṇa baday? another, mukti yadati nata bhakti yogam?

"If one begs Me bhakti, generally I give them mukti. You find in India, muktin dadachi? bhakti yoga is so higher that if anyone's, anyone and everyone wants it, I can't give it, because to give bhakti means to give Myself. Bhakti, who comes to serve Me and instead he gets Me so much. So it is not so easy for Me to give Myself to anyone and everyone. So externally he's educated by some, influenced by some, and go and want bhakti, not mukti. In that case I give mukti, go it is better, go with it and not bhakti. Bhakti means to give Myself."

This is also, and on the other opposite side, kṛṣṇa balay amay bhajay magay bishay shu?

"Another sincere person he does not want, he does not know what to beg from Me. He comes and at the bottom he's very honest, but externally he's misguided to beg from Me ordinary things, then I come forward, don't beg these things, but try to get Me, bhakti."

These three phases we find in His dealings towards the beggars. That means a kind of sukṛti of the internal purity, not external posing, that is, balogra higra nachana?

He deals according to the inner purity. As deserved, so have. So sādhu-saṅga, the type of the seed of devotion which we have acquired from sādhu, Guru, everything depends on that. The type of sukṛti in the beginning, the bhakti-latā- bīja, that is very valuable thing.

brahmāṇḍa brhamite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya
bhakti-latā-bīja

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."] (Caitanya-caritāmṛta, Madhya-līlā, 19.151)

From Nārāyaṇa bhakti, Rāma bhakti, then madhura Dvārakā bhakti, braja bhakti, then again the different camp, in the braja gopīs, the differentiation is all through.

jarjay rossay hiya sambhota?

The salvationists, they're also happy, "Here we are, this is, this I like, I don't like that service life, I'm free here, this is all better."

jarjay ras sri haysapata?

"I'm satisfied with my position." They're also, the servitors of Nārāyaṇa,

they're happy with Nārāyaṇa bhakti. Rāmacandra, Hanumān, Hanumān does not like Kṛṣṇa, he wants Rāma. Even Kṛṣṇa has to take the figure of Rāmacandra in Dvārakā when Hanumān went to visit Him, he answered, "All in all, no part, He'll be better, I don't want that, I'm satisfied with this, this much is enough for me." That is the ... tastast huy?

But if it possible to withdraw from the relativity, relative position, and to judge, then we can find that there is inferior in superior question. And Gauḍīya Maṭh is for that, to discuss, taṭasthā-vicāra, how the elimination and acceptance. Good in general, so many things good to so many persons, but Gauḍīya Maṭh is not satisfied. Classification, judgement, good, bad, what type what quality? Analysis to the extreme.

I wrote a poem in the name of Bhaktivinoda Ṭhākura, only one poem in Sanskrit I wrote during Prabhupāda's presence and that was highly appreciated by him because that judgement of that in gradation was represented in bhakti there.

lokanam hita-kamyaya bhagavato bhakti-pracaras tvaya granthanam
racanaih satam abhimatair nana-vidhair darsitah acaryyaih kṛta-purvam
eva kila tad ramanujadyair budhaih premambho-nidhi-vigrahasya
bhavato mahatmya-sima na tat.

["By writing many books and by multifarious methods recognized by the pure devotees, you have demonstrated the preaching of pure devotional service unto the Supreme Lord, for the benefit of the whole world. We have heard of similar achievements in previous times by stalwart scholars such as Śrī Rāmānuja and many other Ācāryas; but the glory of you - the very embodiment of the nectar of divine love - does not end (cannot be confined) here."]

From here, from the sixth śloka of Śrīmad Bhaktivinoda-virah Dasakam from "Śrī Śrī Prapanna-jīvanāmṛtam, Prabhupāda when he came to read the sixth śloka he expressed his appreciation. In Darjeeling I presented my poetry to him, for collection depending, but he did not collect anything, but from here he began, I saw he was conquered. Lokanam hita-kamyaya bhagavato bhakti- pracaras tvaya. The common devotion you have. Hita-kamyaya. For the benefit of the people. Lokanam hita-kamyaya bhagavato bhakti-pracaras tvaya. You have preached about devotion of Godhead. Granthanam racanaih. By writing many books. Satam abhimatair nana-vidhair darsitah. And who's appreciated by the sādhus, by many variegated ways you have tried to distribute devotion to the public, but: Acaryaih kṛta-purvam eva kila tad ramanujadyair budhaih. But the Ācāryas like Rāmānuja, they also did this successfully in this world. Premambho-nidhi-vigrahasya bhavato mahatmya-sima na tat. Rāmānuja was a great scholar and Ācārya and he also did all these things, but, Premambho- nidhi-vigrahasya bhavato mahatmya-sima na tat. But here is not the limit of your noble actions because you are full of divine love. The boundary is not to be located there with the Rāmānuja. So the differentiation began from here.

Then next:

yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate vaikunṭhe
paramukta-bhr̥ṅga-caraṇo nārāyaṇo yaḥ svayam tasyāṁśī bhagavān
svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ

[The effulgent, nondifferentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the Upaniṣads and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great yogīs practising extreme

penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṇṭha planets, whose lotus feet are worshipped and served by His unexcelled beelike devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa-bhakti, but svayam-bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public.] [Śrīmad Bhaktivinoda-virah Dasakam, 7]

The foundation, the ontological foundation of the development of theistic conception is here. Who are you? Generally, yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte. In the Vedas the general finding is Brahman. What is that? A vague conception of pure spiritual existence - independent of this mundane world. This is the gift of the Vedas in general, brahmeti sanjñāyāte. The general pure spiritual conception without gradation, differentiation, is given by the Vedas as Brahman. Yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate. This is for the jñānīs, brahmeti paramatmeti. And the great yogīs they find the dictator, the controller from within, Paramātmā, and the Paramātmā is the representation of the part of the part of the part of the whole. Yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate. With much penance and difficulties the yogīs they try to find a particular function only, small function of that whole of the whole of the whole. Vaikuṇṭhe paramukta-bhrṅga-caraṇo nārāyaṇo yaḥ svayam. And those that are really highly liberated souls, that are generally talking together in Vaikuṇṭha for the service of Nārāyaṇa, as so many bhrṅga, bees, they're roaming about the lotus for honey, so, so many souls are being attracted by the honey of the lotus of the feet of Nārāyaṇa. The highly liberated souls are very busy there. Tasyāṁśī bhagavān svayaṁ. Who is even the source of all these, even of Nārāyaṇa, Svayaṁ-Bhagavān Kṛṣṇa. Akhila-rasāmṛta, rasa- vapuḥ kṛṣṇo bhavān tat-pradāḥ. You can give Kṛṣṇa Himself, Svayaṁ-Bhagavān, who is all rasa-kunḍa-rasāmṛta-sindhu, who is Svayaṁ-Bhagavān, the source of it all.

Here Prabhupāda finds such attraction, then, verse 8.

sarvvacintyamaye paratpara-pure goloka-vr̥ndavane cil-lila-rasa-rangini
parivr̥ta sa radhika sri-hareh

vatsalya-di-rasais ca sevita-tanor-madhuryya-seva-sukham nityam yatra
muda tanoti hi bhavan tad dhama-seva-pradah.

You are giver of the service of that particular higher domain of Vṛndāvana where Rādhārāṇī with all His paraphernalia, of His able paraphernalia is rendering sweet service to Kṛṣṇa who is served by vātsalya and sākhyā, other rasa's. That Vṛndāvana, that mādhyura rasa, you can give us our engagement in that plane, you have got power, tad dhama-seva-pradah.

Again: (V9).

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādr̥taṁ rūpādyaiḥ
pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ jīvādyair abhirakṣitaṁ śuka-
śiva-brahmādi sammānitaṁ śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum
īśo bhavān

[What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who

respect it as the supreme goal of life. What is this wonderful truth? śrī-rādhā-pada-sevanā: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.]

What has got sanction from Śrī Gaurāṅga, Rādhā-Govinda combined. Who has got? Svarūpa Dāmodara has got the true appreciation of that, which has been revered so much by Sanātana Goswāmī. Which Śrī Rūpa himself has distributed with his followers. And Raghunātha with his followers has got a good taste of that amṛtam and has also developed, given some development there. And Jīva with his followers has given protection to that from the quotations of the śāstras and reasons. And Śukadeva, Śiva, Brahmā, Uddhava, they have shown their highest respect for that śrī-rādhā-pada-sevanam. The confidential service of Śrī Rādhikā which is so valuable, it is wonderful that you can give that nectar to the devotees, to the people, so much high position you hold.

kvaham manda-matis tv ativa-patitah kva tvam jagat-pavanah bho
svamin krpayaparadha-nicayo nunam tvaya ksamyatam yace ham
karuna-nidhe varam imam padabja-mule bhavat- sarvasvavadhi-
radhika-dayita-dasanam gane ganyatam.

Where I am, a fallen soul, and where you are, so high? You can deliver the whole world, purify, patita-pāvana. Here in this grammar I'm going in praise of you but really I'm committing offence to you. How much I can know you or give expression to that? So in this lowly attempt I'm committing some offence, please forgive that. O my Lord I beg something as boon from You. Please grant that to me. What is that? Who is everything in You that Rādhārāṇī and His favourite servant, Dayita dasa,

Gurudeva. You please recommend me for the service of Your, our Gurudeva, Dayita dasa. (V 10)

So there is this differentiative characteristic in the poem, that satisfied Prabhupāda very much. This elimination and acceptance, that is Gauḍīya Maṭh. To show the position what they're after and what they want to give, this gradation, that is the peculiarity of Gauḍīya Maṭh's teaching.

Not in general as God. What is God, what is God, where He lives, how He lives, what He wants from us, who are we, how much prospect we can get? All these things in details to show and to prove, to establish, to preach, and how we can attain, to manage for that, to satisfy our high aspiration, all this, no engagement besides this, fully engaged in these matters. Not any rough dealings, any dealings roughly about the theism. How audacious they are. What is unknown and unknowable, and they, where angels fear to tread, they want to enter there and use their discrimination, "This is better, this is far better, this is the best." In this way the audacious section who are recommended to be more humble than a blade of grass, and their audacity is such they want to analyze what is Godhead. Hare Kṛṣṇa. And that is their engagement, and engagement means twenty four hour engagement if they're there. What is unknown and unknowable they themselves admit that and still they're engaged in that analogy. pralavita vacra pralarv?

To deal with all these things that are transcendental if they themselves say, again they talk about that, but only the charge is there. The Guru on one side, the teacher, and the chart, consulting the map and the guide of the map. With the help of the proper guide of the map they look at the map and they say, "This is this place, this is that place." The map is there, with the help of the scripture and with the help of the living agent of

the Lord, two helps, sādhu, śāstra. That is their property.

sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya sei jīva nistare, māyā
tāhāre chāḍaya

[If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of māyā, who gives him up.] (Caitanya-caritāmṛa, Madhya-līlā, 20.120)

Sādhu, śāstra like map, and sādhu like dictator who makes us acquainted with the map. With the help of these two, sādhu, guru, we venture to deal with that transcendental area, and in the serving spirit as much as possible, individual case. The sound must have divine characteristics. Kṛṣṇa, Hari, are nirguṇa, divine, śabda brahman. Nāma, Kṛṣṇa, vaikunṭha nāma grahaṇam aśeṣāgham haraṁ vidun.

[sādhu saṅga kṛṣṇa nāma ei matta jai vaikunṭha nāma grahaṇam
aśeṣāgham haraṁ vidun]

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

[sāṅketyaṁ pārihāsyam vā, stobhaṁ helanam eva vā vaikunṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ]

[One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - s̄anketyaṁ (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - parihāsyā, for musical entertainment - stobha (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the Harināmāmṛta-vyākaraṇa; when one is playing the mṛdanga drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - hela (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures.] (Śrīmad-Bhāgavatam, 6.2.14)

The name of Infinite characteristic, that can do away with all the undesirable within us. That name must be, must have a spiritual conception, not mere physical imitation that can be produced only by the help of the lip and tongue, not that sound. Kṛṣṇa-nāma, Hari-nāma, Viṣṇu, Nārāyaṇa, all these, Vaikuṇṭha- nāma, it is necessary that they should have spiritual existence, backing, that is all in all, all in all. Spiritual depth not imitation, physical imitation is not the name proper, not śabda brahma. namaka vairavatay? Only the imitation sound may come out but no depth. So name means nāma brahma, nāma Kṛṣṇa, name means it must have some spiritual background or spiritual thing to be distributed through this physical sound.

Suppose the homeopathic globule medicine, that feel is not the medicine, that external feel is the same but there may be narcs, there may be arsoning, there may be anything, the globule is not the medicine.

So sound is not the, not Kṛṣṇa, but Kṛṣṇa within, within, it must be surcharged with the spirit and that spirit is not of mundane character. That is not even of Śaṅkara school, Māyāvādīs school, because their faith is that the name may not confine within the jurisdiction of the physical but mental, satya guṇa, that is also product of this māyā,

misconception, that is also misconception, misunderstanding.

So those that think that Hari-nāma , Kṛṣṇa, Kali-nāma , Śiva-nāma , all one and the same, like Ramakrishna Mission, or Śaṅkara school, they preach like that, but that also has it's origin in the misunderstood plane.

So śuddha-nāma a must have it's origin from, nirguṇa, guṇika. That is from beyond the area of misconception of māyā. The extent of māyā is up to Satya-loka, Virajā, then Brahma-loka, then Paravyoma, must have it's origin from Paravyoma, and Kṛṣṇa-nāma really from Vraja Goloka, the most original plane of the whole existence. So name must be, to be Kṛṣṇa name it must have it's origin in the highest plane of Vṛndāvana according to that.

So namaka, the mere physical sound is not the name proper which is necessary for us, not only to get out of this māyā or misunderstood world but for the attainment of the service of Kṛṣṇa in Vṛndāvana. That can lift us. The name which has got it's origin in Vṛndāvana plane, that can only take us there, otherwise the spirit within the name, the sound if it is of any other type it may take us to that layer only. It is quite scientific, not unreasonable. So the mere word is not the name. The meaning and the depth of the meaning, the deep conception of the meaning, that is everything, all in all, all important to serve our purpose. Do you follow? Any other side questions?

Devotee: Mahārāja, tyāga, renunciation is not recommended for the neophyte?

Śrīla Śrīdhara Mahārāja: Yes, renunciation, always yukta vairāgyam, what will help me in my present condition, to invest my highest energy for the cause, that sort of requirement we should take from this world and not to get excitement from intoxication. As much as physical material things are necessary to keep up my health normal so much we shall accept from this material world, and with the help of exploitation, or any

other medicine, we shall create some more energy, that we may think that will be useless, not only useless but harmful. No material thing can help us to reach, to make progress in the spiritual world. It can help only to keep our body fit. Material things cannot have any contribution for improvement of the spiritual. Only to make the best of a bad bargain, we are already committed in the material, under material forces and only the negative aspect we may expect, without which we cannot live, that much we shall have to accept and not that this will help me. Keep our health normal and from that plane I shall begin my search for Kṛṣṇa, take the name, and do the service, all from that normal, India normal, yukta vairāgya. Not more, not little, neither less, nor more we shall take, both will be detrimental to our cause, and all sorts of excitement, temporary excitement and discord, that should be avoided. From a normal plane as it is possible we have earned our previous karma, from there we should begin.

Especially Bhāgavat has warned us against, that don't be afraid of all these five things, they're detrimental to your normal life, though presently they may seem to be healthy, but they have no real contribution. This intoxication, not only intoxication but also this money.

dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate vidūratvād
uttamatāhānya tasyāś ca nāṅgatā

["If one relies on one's disciples or wealth to attain bhakti, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in bhakti. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion."](B-r-s, Pūrva-vibhāga, 12.128)

The devotion we may think may be earned by money, by spending

money, by using one's son or wife for the cause of devotion, "That I am helping my wife to go on with devotional activities so I shall get something. I am utilizing my son for devotional purpose then by which I must have, I shall acquire. Dhana, śiṣya, my disciple he's becoming a good devotee so as Guru I must get something through him." These things are not śuddha bhakti. Dhana-śiṣyādibhir-dvārair. So by money, by giving money to the devotees, helping the devotees then I shall get some bhakti, it is not śuddha bhakti, it may be sukṛti or miśra bhakti, because money does not belong to you, that is misappropriation, you falsely think that you are master of this energy, so your own self should be devoted.

Ambarīṣa Mahārāja, what did he do? He was a king, he did not try to earn devotion by money. Bhārata Maharaja he was also so, young age he left everything and went to earn devotion, not that they tried to earn devotion through money. It is difficult but it helps those of lower class, "That we can get some money, some energy of this plane and utilize it for the service of the devotees and the Lord." Then they can get some sukṛti not śuddha bhakti, śuddha bhakti demands that you are His slave, and as He will want of you to do His service, you must do that then you can rise up to the standard of śuddha bhakti. Do you understand?

You are His slave and your nature should be to wait for His order and to carry out that. So when under the guidance of a Guru who is in connection with Him, we just throw ourselves in His service, in order, through him the order coming, from Guru, from sādhu, and if I throw at his disposal of that śuddha Guru, and sādhu, who is already in direct connection with Him, His agent, we put at His disposal, whatever he'll ask I'll do, that will be a real service. So it is said in the Śāstra the service of a Vaiṣṇava is better than the direct service of the Lord.

The cause is there. When I approach Him direct, then I have to imagine that this may be supposed that this may be His direction. It may not be proper, it may be contaminated, adulterated, my conception, thinking that this must be His order. But when it's coming through a real sādhu, His agent, then if I can do that it has got direct connection with Him, real connection, so it fetches more improvement in me than my direct approach to Him.

So the name must be *Vaikuṇṭha*, *vaikuṇṭha-nāma-grahaṇam*. Must be of Infinite characteristic, that is *Vaikuṇṭha* and not this thing, a member of this mundane or measured plane which can be measured as in the *māyā*. Measured by local interest or provincial interest, not Absolute interest, not rooted there, but it must have its connection with the Absolute plane. Then it will come and transform me, and prepare me, to make me fit for the service of that Absolute plane.

Kṛṣṇa is there, it is not a thing of concoction, or imagination, supposition, or anything, but it is reality, it is the reality, and what we think to be real at present that is all unreal. At present we are all in the midst of a particular experience of the world, that is unreal, that will change, evaporate, but what we are searching through the *śāstra* and *sādhū* the plane where *Kṛṣṇa* lives, and our personality there in connection of that plane within us, that is all true.

*yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī yasyāṁ jāgrati bhūtāni,
sā niśā paśyato muneḥ*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] (*Bhagavad-gītā*, 2.69)

What is night to one that is day to another, and what is day to one that is night to another. We are only now wakeful in the calculation of the local

interest and provincial interest of the world. The human conception thrown...

End of side A, start of side B.

Śrīla Śrīdhara Mahārāja: ...Absolute has His own conception, come out of His own perception, and we are to be converted into that and our soul only can have experience and get membership there. And not this body, mind, they will pay, at present the eye and the mind, they cannot grasp that thing. Only through ear it must come to our souls, soul will be awakened. All these rulings of the mind and the senses, they will evaporate and we'll get a free body of our soul emerged from this our present conscious body and mind. So everything must be of spiritual order. So imitation, the sahajiyā school, they try to find in this mundane plane what they heard about Kṛṣṇa, in this plane they want to find it but it is not possible. We are to go there through sādhana under the direction of a real sādhu, how to go. Virajā, Param, Virajā. First brahmanda vedijay?

Different stages of this mundane conception from gross to subtle, seven stages where we live including this seven other stages of mundane. Bhūr, Bhuvar, Svar, Maha, Jana, Tapa, Satya-loka, then Virajā, then Brahmaloaka, then Paravyoma. The creeper of our devotion, that gradually grows and pierces through all the stages and then touches the land of the Vaikuṇṭha of the first real Infinite conception, and passing through that again it will go to the Vṛndāvana. From the calculative devotion to the spontaneous devotion, devotion based on love, causeless and irresistible, and there we can find Kṛṣṇa with His paraphernalia engaged in His līlā, and gradually we may be accepted there. It is the reality there. No question of any imagination or any concoction. So the instruction that comes to us, that must have its real origin, not a bogus party, we must not be prey to any bogus party. There are many

wandering through the world to canvass their own adulterated thing in the market, in the name of Kṛṣṇa.

Bhaktivinoda Ṭhākura has sung from his Śaraṇāgati, [Bhakti-pratikūla-bhāva Varjanāṅgīkāra, Renunciation of conduct averse to pure devotion,]

keśava tuwā jagata bicitra karama-vipāke bhava-bana bhrama-i,
pekhaluṅ raṅga bahu citra tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-
dahane

dohi' jāi kapila, patañjali, gautama, kaṇabhojī, jaimini, bauddha āowe
dhāi'

tab koi nija-mate, bhukti, mukti jācato, pāta-i nānā-bidha fānd so-sabu--
bañcaka,

tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād baimukha-
bañcane, bhaṭa so-sabu, niramilo vividha pasār daṇḍabat dūrato,
bhaktivinoda bhelo, bhakata-caraṇa kori' sār.

keśava tuwā jagata bicitra "O Lord Kesava, You have, Your world is of a
very variegated nature, very wonderful variegated nature."

jagata bicitra karama-vipāke, bhava-bana bhrama-i, pekhaluṅ raṅga bahu
citra, "As a result of my karma I am now floating in a particular stage
where from I can see the various strange shows, exhibition of different
types has been presented here. Many curious things we are to have
experience of here."

tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane dohi' jāi kapila,
patañjali, gautama, kaṇabhojī, jaimini, bauddha āowe dhāi', "Really
separation from Your holy feet, that is the cause of all these pains,
sufferings. I am suffering from this. So many parties are approaching me

and offering that, 'O you are suffering, you take this pill and swallow it, everything will be cured,' So many parties copies, Śaṅkara, Patañjali with yoga system, Jaiminī with karma-kanda, dhairya-kāṇḍa. The atomic energy is the cause of this world, that is his clear, the atom is at the root of everything, kanabhai. Gautama the logician, he also quoted, taking quotation from Veda and is proving by his logic that this is the ultimate truth. Buddhists, they come with their nirvāṇa proposal, ahimsā, satya, dayar, nirvāṇa, nothing remains, Buddhists."

tab koi nija-mate, bhukti, mukti jācato, pāta-i nānā-bidha fānd so-sabu--bañcaka, tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād, "All of them have got one aim, they take Your name they have got free, but at the time of delivery, what they give there is their own impression, but they want to have a stamp in Your name, but give the delivery of the good as their own experience."

tab koi nija-mate, bhukti, mukti jācato, "They can be classified as either enjoyment, exploitation, higher exploitation, or salvation, liberation from the exploitedness, nothing positive they have to give us. Either some form of exploitation, enjoyment, or at most liberation from all sorts of enjoyment. That means deep, sound like sleep, samādhi, renunciation. lekbhar? To be dissolved to be a zero consciousness, as in sound sleep."

bhukti, mukti jācato, "But for that purpose to canvass for their own line, they have shown us different types of traps, a very wonderful trap they have prepared and want to catch us in that trap."

pāta-i nānā-bidha fānd so-sabu--bañcaka, tuwā bhakti bahir-mukha, "But I find by the light divine I got fortunately from the higher, that they're all deceivers, all deceive, all cheaters.

They cannot enter, cannot understand, but rather opposite. To admit the highest authority, that highest authority You are. They are all results. In the substantial point is You shall have to detect at last that though the stamp of Your name, but they have no connection with You in proper conception. And in the end we see that we have attained nothing, we

have got nothing, but we are under, we have to face a great reactionary force, ultimately we shall get it." ghaṭāowe biṣama paramād, "The result of the greatest fool or ignorant person, at last we shall have to find that, that we are deceived, they're all deceivers, even in Your name, they came to exploit us and in the last moment we shall find that we are faced with a great reaction." biṣama paramād, "We are to judge them from the Absolute standpoint then they are reckoned in this way."

baimukha-bañcane, bhaṭa so-sabu, niramilo vividha pasār daṇḍabat dūrato, bhaktivinoda bhelo, bhakata-caraṇa kori' sār. "They're also agents of the Supreme Authority and they have come, they're engaged to deceive those that are not fit for the devotional school." "Just as Śaṅkarācārya was ordered, locarn madmukam koru?

On the principle of civilization in the hospital, the seriously diseased are taken away from the less diseased persons, to save the less diseased. So those who are sincere but have soft reason, to save them the strong and atheistic section is removed by some temptation. So from the ultimate standpoint if we are to judge them, then we shall have to find this, that they have come to test, used by the authority to test our chastity, our sincerity of purpose, whether I can be tempted. That there is one authority and He's loving, He's so and so. Taking away I shall give you this sort of reward, these things, whether our mind can be taken astray, for this they are used."

baimukha-bañcane, bhaṭa so-sabu, "Your messenger, and why?"

baimukha-bañcane, bhaṭa so-sabu, "Those that deserve to be deceived they come to receive that, but those who are really sincere at heart, to get the bhogam to pay for that, they are saved, and they are safe, and they get the facility for their further service."

baimukha-bañcane, bhaṭa so-sabu, "Bhaktivinoda has understood that and he does not care for anything but he blindly sticks to the holy feet of the devotees. He has known that Your servants they're all in all, and these offering agents of big things, they will shoot the ambitious section, those that do not want real service. To select what is his own, that to be the minutest, to be a slave to You."

The Absolute, the highest ideal is so high, and considering my position if I am offered to be a slave to Him, there is reality, and when they offer so many big proposals that they will make us a king, or an emperor, if I'm tempted with that then I am a self deceiver and they have to be real agents to canvass for me, because I do not, "I want this." The great truth to be known is that I am small, smallest of the small, what is my work here? I ignore that then I want to be a big king or emperor and that cannot but be concoction, or imagination. But really if we think our position minutely, that when I may be thrust to such a worst position, then my independent value cannot be very high. So I get slavery of the Absolute truth, that will be my highest blessing, the heart will select in that way. So to go to that direction only, our solace is in the real devotee, those that accept Your slavery. That line we must blindly attach and go to Your lap, and the big thing seekers, they are deprived.

While young, Śrīla Bhaktisiddhānta Sarasvatī, and Śrīla Bhaktivinoda Ṭhākura as grown up, both of them went to visit holy place located in Hoogly District, Koolingram, where Haridās Ṭhākura sometimes came, and other Vaiṣṇavas. Four generations of continuous devotees. Koolingram. He went to visit that ancient holy place, then when they're entering into the village, on the outskirts there is a temple, and they found suddenly a man came out of the temple and asked them, "Please stay here for the night and in the morning you will enter the village and you will have darśana of all the villagers there."

Bhaktivinoda Ṭhākura and our Guru Mahārāja as young boy, both of them lived in that temple house. Then after nightfall Bhaktivinoda Ṭhākura experienced that so many brickbats are coming from different directions there. Then, what for? How? Why? And who will throw these brickbats to here?

Then Bhaktivinoda Ṭhākura had some apprehension that there may be ghosts living here and they're trying to create disturbance. So he began chanting the Hare Kṛṣṇa mantra loudly and after some time the thing

disappeared. Then they passed the night there peacefully, and then in the morning entered the village, and managed to have all the darśana and the visit of all the places necessary. Then some gentleman from there, "Early morning you entered the village, where do you come from and at night where did you live?"

Then he told that, "I lived in that temple just outside the village there."

"O how could you live there? There are so many ghosts living there and they throw stones at anyone who passes at night by that place, how could you stay there?"

Then Bhaktivinoda Ṭhākura told, "Yes, when I found such things I began to chant very loudly the nāma, Kṛṣṇa-nāma, mahā-mantra, Hare Kṛṣṇa mahā- mantra, and subsequently everything disappeared."

"O is it, then who are you, where from you are coming?"

Then he came to know that he was Bhaktivinoda Ṭhākura. They have already read his books and heard his name, then they welcomed them, welcomed Bhaktivinoda Ṭhākura and our Guru Mahārāja, a boy, and showed all the places.

I told, "That what is this, the gentleman who was the priest of that temple he had been transformed into ghost, after his departure such trouble we find there, what is the cause? He used to take Hari-nāma, Kṛṣṇa-nāma, we are witness to that fact that he took the name, we have heard from him. Why is he turned into ghost? We can't understand this."

Then Bhaktivinoda Ṭhākura had to tell them, "That he might have repeated, namaksa as the question from the Gītā."

A friend asked me, that the physical sound, this mayic sound, only physical sound, lip deep sound, not the spirit of the life of the name was present. Nāmāparādha, he was committing nāmāparādha.

"How was his character you must know that, in his character he was not

a good man, he committed many things wrong, that we know, but this is the fact that we can't deny, that he used to take the name of the Lord, often, always, often." And Bhaktivinoda Ṭhākura told, "Namaka, only the physical sound of the name is not the name proper, so the nāmāparādha and the result of that. Then how can he be released from that wretched condition, of course if they come in connection with a real sādhu and hears the real name from his lips, or the explanation of Bhāgavatam, or Gītā. Anyhow hears something from a real bona fide sādhu who has got connection with Kṛṣṇa proper, then he may be released, because in the scriptures we find that this is the way to get out of that entanglement."

Anyhow Bhaktivinoda Ṭhākura came out, then from that day all the troubles there ceased and the villagers were astonished.

"That gentleman has got his release and hearing the name off Ṭhākura Bhaktivinoda. When that trouble began Bhaktivinoda Ṭhākura loudly took the name and gradually that suppressed, so by hearing from the lips of Bhaktivinoda Ṭhākura the name of Kṛṣṇa he has been liberated, has got release."

So persons came to see Bhaktivinoda Ṭhākura and gave the news.

"From that day no other trouble is seen in that area, so we are confident that you are a great Vaiṣṇava, and after hearing the names from your lips he has been released."

It was written in papers also, published, Mahārāja says, I also heard vague but I could not collect so much what Mahārāja has said, he has heard direct from Prabhupāda. When Prabhupāda went to Vṛndāvana in this month of Karttika, he used to deliver lectures regularly in Madhumangal Kuṇja, which belongs in the service of one of our Godbrothers, Saranindha Nārāyaṇa Rāya. His predecessors established that sevā in Vṛndāvana, Madhumangal Kuṇja. There Prabhupāda narrated this story of his own experience with Bhaktivinoda Ṭhākura.

So namaka, they simply, the outer cover of the sound, cover of the name is not the name proper, but within there are many things, most important things within. But in the spiritual realization the spiritual realization backing the name, that is name proper. Otherwise this tape recorder also can pronounce, a parrot also can pronounce the name. Not the physical sound but in the background there must be spiritual truth, and that is conscious, that is spiritual, that is soul. That is super knowledge crossing the knowledge of this mundane plane of different stages, after Satyaloka, Brahmaloka.

Mahārāja reminds me to explain to you that which I have already explained many a time, that Rūpa Goswāmī Prabhu, that śloka particular. Kṛṣṇa, not only the name, His name is rūpa, rūpa, guṇa, parikar. All these things are purely spiritual, spiritual not mundane. So it is not cognisable by our senses. Our tongue cannot pronounce Kṛṣṇa, our nose cannot get the scent of His body, our eyes cannot have sight of His beautiful figure, indriyatitha, transcendental, supramental. Not only our physical senses but our mind also cannot think of Him, supramental, transcendental.

The knowledge at present which we have in our possession, His existence is transcending them all. In other words as a subject we cannot have in His connection, it is subject of the subject. Ātma, Paramātmā, and beyond that, His realm. We should not forget that which side He's existing. Taṭasthā jīva, a subjective, marginal plane, he can think, he can know, but he can know only that which is more gross than himself, but that which is subtle, here he's helpless, but connection is only possible when the higher area wants this lower area to be taken up in it's own plane.

So, sevonmukhe hi jihvadau, if we can accept that incurring current, die to live, if we can die as it were and surrender our inner most self at the disposal of that will, incurring to the centre, then that wave can carry us up, and our soul may be a blade of grass, or a particle of dust in that current. It may be carried in that way, and not that we can enter there and work as we do in this gross material world. Rather we are to walk there on our head, here we are walking on our feet but there we walk on our

head, only by the grace on our head that can attract there and take us here and there.

They're all higher, the substance, the atmosphere, the air, ether, everything is higher than my valuation. There everything, the valuation, the atmosphere is highly valuable, higher than any value I have of myself. Only for the service, only with the sincere spirit of service may we be allowed to enter there, and may be taken to the highest position because they're all benevolent, all generous, all affection, all love, all good wish there. So we have got the prospect, we have got the chance to go there, but always under grace and never on our right.

This creed we must accept from the beginning, but the atmosphere is such that none feels any distinction between the slave and the master. It is such a happy place there and so benevolent, so loving, the slave cannot know that I am the slave in the family and they're family man. Such meanness is not found there, but really considering we are slave, and this is our wealth that we should consider. But by the power of Yoga-Māyā they forget that I am a slave and that is the greatness, magnanimity of the atmosphere and the love of them and not by our, our fortune also to certain extent that we are being able anyhow to have got entrance into that high land, noble land, anyhow I have the fortune and that is our, we are to be proud of that, that my fortune has taken me to such a place where the owners, and the man, and the masters, have got no distinction. Love is so intensely flowing there and most generously.

Mahārāja is saying that Rāvaṇa wanted to capture Sītā and he thought he had done that, but the fact is that what to hold of the holy body of Sītā Devī, he could not see, can't see. Sītā Devī is another thing. What he's taking is a mundane representation of Sītā Devī, a straw imitation of Sītā Devī, or a statue of Sītā Devī, Rāvaṇa took. It may not be this present body and also may be seen in that plane, but really it was a material double of Sītā Devī, an imitation of Sītā Devī, Rāvaṇa took away. For a person here Sītā Devī and His plane is not at all approachable. We cannot see, cannot feel, cannot enter, so what's the possibility of catching Sītā Devī and taking Her away. This is the real finding, it is all show. Rāvaṇa was cheated and to serve some purpose to give some teachings, advice to the people here in the mundane world, but in the real sense no

Rāvaṇa can come in connection with any person who's living in Vaikuṇṭha.

Akṣayānanda Mahārāja, have you seen this Mahārāja? Yājāvara Mahārāja, he's the last sannyāsī disciple of our Guru Mahārāja and he's senior to me. Only direct sannyāsī disciple, only four are living, we two and one Śrautī Mahārāja and another (Yathārtha?) Mahārāja in Vṛndāvana, four only. He was in Vṛndāvana for a long time. (Yathārtha?) Mahārāja was in Goya.

Prabhupāda in his last days he wanted to hear kīrtana in the morning, in his bungalow, you must have visited Prabhupāda's bungalow in (Chatagri?) In that bungalow he lived, and he wanted to hear kīrtana songs but the gentleman, the devotee who used to chant the kīrtana, he was not considered fit, so before that when Prabhupāda went to Mathurā, he heard kīrtana from Yājāvara Mahārāja. His voice was very sweet, now also, at his young age a very, very sweet voice, and most sincerely with all hearts he could sing. So Prabhupāda, he was in Goya, Maṭh command, Prabhupāda sent a telegram to him saying come at once to Purī and he had to come to Purī, and he was engaged in the morning to sing songs to Prabhupāda and especially that song, śrī-rūpa-mañjarī-pada sei mora sampada. This song he was ordered to sing every morning and he sang with most sincerity and in a very sweet voice. We all were present there, a very charming view, we enjoyed a long time there, and from there Prabhupāda came to Calcutta and within a month he disappeared, and of course twenty four hours before that he wanted me and asked me to sing that very song, and after twenty four hours in the morning he left the world.

When Prabhupāda was leaving the place, at that time he was present, Śrautī Mahārāja took him along with him in a preaching party.

I attended all the last functions.

Another one because I am not a good singer, so Kuñja Bābu [the name previously used by Śrīpād Bhakti Vilās] Tīrtha Mahārāja, asked another gentleman to sing that but Prabhupāda stopped him saying, "I don't like to hear the tune." So they had to stop and I began singing that song. So some internal purpose he had and the experts there told that, "Prabhupāda gave you admission in that plane by asking you to sing this particular song, you are given admission to that plane, rūpānuga."

The highest position of aspiration is to become rūpānuga, to be a servitor just under the guidance of Śrī Rūpa, rāga-mārga, the director of rāga-mārga. All the books of rāga-mārga mostly come through him and Mahāprabhu taught him in Prayag Allahabad, at the place of the confluence of the Ganges and the Yamunā. And He talked to him all about rāga-mārga and also blessed him. "I bless you that whenever it will be necessary, the flow will come out of itself to help you when you will try to relate the science of this Kṛṣṇa love, rāga-mārga."

The divine love, love in the characteristic we find in Vṛndāvana, that kind of love, śakti sancar, inspired, in way of its inspiration, the best words applied to him, Śrī Rūpa, and what he wrote, Mahāprabhu when He was here with Svarūpa Dāmodara and Rāya Rāmānanda, they were the audience, heard them and praised very highly the composition of Rūpa Gosvāmī, his writings.

So Akśayānanda Mahārāja, you went to meet him but he had already left Delhi...

End of tape recording, 30-10+1-11-82

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82.11.5-6

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Goswāmī Mahārāja

Śrīla Śrīdhara Mahārāja: inner realisation is there and progress means by sacrifice, not by aggrandising. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, somewhere in that Prema-Vivarta, Jagadānanda Paṇḍit has described that hearing through the, karna mūla? So does karna mūla? mean the heart perhaps?

Śrīla Śrīdhara Mahārāja: What is this?

Devotee: I don't have it here but not simply, karma, ear, but karna mūla, hearing through karna mūla, does it mean the heart perhaps?

Śrīla Śrīdhara Mahārāja: Yes, karna mūla, the root of the ear, to be traced in the inner world. There is a song of Chandi Dāsa:

karna upa ditara diya mora ei pasida akula korida amula prana ?
Rādhārāṇī says:

sakhi tu dasi nai rasanu nama karnai rapida ratida moram ei prasida ei
gokula kori amora prana ?

Rādhārāṇī addressing to one friend, Her friend, "What peculiar novel

stage I am under experience. I cannot ascertain My friend. Who, I don't know who has chanted the name of Śyāma and that has entered through My ear and touched My most, deeper, special centre in the nervous system, selected centre of the nervous system."

Centred, where it is manipulated the whole is affected, that is, marma? Mainly it is in the heart.

"Entered through my ear and it has captured my heart." Just as duga? in the military, the important centres.....

"It has entered My heart and the whole vitality is shaken, the whole vitality has been shaken, has been captured, has been shaken."

akul koril amora prana (?)

"My very existence has been attacked, affected, captured, the whole internal existence. The sound has captured, it entered into My heart and it captured My whole existence,"

akul korilamor prana (?)

najami katami dehu syami nami achehu ?

"I can't estimate how much and what sort of honey is there in that sound, the sound seems to be of infinite sweetness to Me. I can't ascertain. My lips can't give it up, that name."

In this way She is giving Her stages when She has come in touch with

the tidings of Kṛṣṇa and the first connection came to Her. The revolutionary evolution began, revolutionary evolution, in Her feeling, in the whole of Her heart, whole structure, inner, outer, that is shivering.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Here we are suffering for a drop and there they're inundated. "Water, water, everywhere but not a drop to drink." Ha, ha, ha. Which is everywhere, which is the only reality, and we are suffering for its want.

yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati tasyāhaṁ na
praṇaśyāmi, sa ca me na praṇaśyati

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [Bhagavad-gītā, 6.30]

"If one can come up to such a stage that everything reminds him about Me," paśyati sarvatra, sarvaṁ ca, "Everything in Me and I am everywhere. Visa-versa. Vāsudeva, everything lives in Him, He's the most comprehensive and I am everywhere."

The most subtle, permeating substance, everywhere the most subtle, entering everywhere and also embracing everything within, containing everything in Him. In the material perhaps ether exists everywhere and everything covered with it, it goes to connect the Candraloka, the maṅgala, the sun, everywhere, by that electric wave. Air cannot reach but

occur, bhaum, ether is all permeating everywhere, the most subtle thing it covers everything and it is in the middle of everything.

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu praviṣṭāny apraviṣṭāni,
tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."][Śrīmad-Bhāgavatam, 2.9.35]

Catuḥ śloki, Bhāgavata.

aham evāsam evāgre, nānyad yat sad-asat param paścād ahaṁ yad
etac ca, yo 'vaśiṣyeta so 'smy aham

["Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead."][Śrīmad-Bhāgavatam, 2.9.33]

"Try to think what am I. Aham evāsam evāgre, in the beginning you can think of progression, I was present. Nānyad yat sad-asat param, both subtle and gross as you experience, nothing was existent, when the created world, before this I am eternally existing in My plane. Nānyad yat sad-asat param, paścād ahaṁ, when the wholesale dissolution, I am there, I shall be there unaffected." Paścād ahaṁ yad etac ca, and what you find in the middle from creation to dissolution, that also I am. You can't eliminate Me, I can't be eliminated. Before creation I was, after dissolution I shall be and in the middle also I am present. Try to conceive

what is My existence. Paścād ahaṁ yad etac ca, yo 'vaśiṣyeta so 'smy aham, whatever you can conceive and whatever is in the background, that's all My presence. Yad etac ca, yo 'vaśiṣyeta so 'smy aham.

ṛte 'rthaṁ yat pratiyeta, na pratiyeta cātmani tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [Srimad Bhagavatam, 2.9.34]

Very intricate question, what is māyā? Rte 'rthaṁ yat pratiyeta, "What is My purpose, My design?" Not to follow that but to have conception of any other thing, that is māyā. Artha means purpose, what is My purpose, that cannot be thought, or detected, or caught, but other interest is thrown on it, and that is māyā." That is provincial conception, separate interest, selfish interest, eliminating the universal, that can't stand, the universal going on, that cannot be stopped. Irresistible, ahaituki, this nirguṇa flow, the flow of nirguṇa and above which is transcendental and most fundamental movement, that is wave, that is causeless and that is ahaituki apratihata, irresistible. But whatever, without that, whatever plan is thrown on it from a particular centre that is māyā, misconception, misunderstanding.

The universal wave, movement, is going in it's own way, it can never be affected but we think that it can be, it's course can be changed, that it can be utilised in some other purpose, that is māyā. Not to be able to see the universal wave of the prime cause, His līlā, it is His līlā, but we are thinking, "no it is for mine, it has been made for me." Everyone, the king, "This is my empire." Then another chief will say, "No, this is my state."

Then another owner of a particular province will be saying, "This is mine." And one who is working in the field he will think, "this is in my possession at present." So many worms and all these things according to their existence and necessity, they will imagine that it is meant for his, or her, purpose, relative temporary interest and purpose, and that does not show to be true. Frustration, "Oh I wanted it to take in my interest in this way but it did not come." The disappointment, frustration, and birth, death, all these anomalies out of this misconception of māyā." Not only one time he's defeated, he's frustrated, again he's going to make attempt in such line, in that self interested line.

And there is: janma-mṛtyu-jarā-vyādhī, (Bhagavad-gītā, 13.9). Troubles based on these four principles - undesirable birth, not eternal continuity in his life, the birth, death, infirmity and also disease, this is the reaction of the misconception of the truth outside. So try to get harmony with the universal transaction, or flow of events, then you will be happy, it is a happy flow, happy transaction going on and your selfish interest is disturbing you and your society.

Rte 'rthaṁ yat pratīyeta, What is true and what is misconceived on the basis of truth. Rte 'rthaṁ yat pratīyeta, our prakṛti, our faith, what is not true, our faith on that basis, there is māyā. Rte 'rthaṁ yat pratīyeta, na pratīyeta cātmani, And if we identify ourselves with the ātmā, with the Paramātmā, the main flow, then it disappears. "This is my country, this is not my house." Imperial demand, if any war breaks out then the king may take possession of this immediately, it is his, it is for the imperial, imperial demand is met, is near, and not my claim that I won't give this house to you, it won't go on. So this is relative... For possession and mastership, that is māyā. I shall always be conscious that if king's necessity then this house may be taken in a second, "this is not mine, my possession won't go," something like this.

Rte 'rthaṁ yat pratīyeta, na pratīyeta cātmani, tad vidyād ātmano māyām, If it is possible for us to look out the interest of the whole, it is not

present there. But when we are very selfish and very compartmental interest, we thrust on it, then we suffer from that plan, that plan, that design, that sort of understanding gives us trouble. "It is mine but I don't see that it is mine. I was thinking this body is mine but it is the victim of the environment I see, I am frustrated." As much as I concentrate that this is mine I shall have to be so much frustrated, and as much as I invite within me that everything belongs to the ultimate power, no frustration present in me. So māyā is here, the misconception, misunderstanding. The proper meaning is there, we're unable to read that and we thrust our futile design on it and read. That is māyā.

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani tad vidyād ātmano māyām,
yathābhāso yathā tamaḥ

As light and darkness, yathābhāso yathā tamaḥ. And the conception of individual interest and this material world. "There is no man's land, anyone can capture it." It is not so, it is already belonging to the fullest extent to a party. No man's land, there is no "no man's land," all land belonging to one, yathābhāso yathā tamaḥ.

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu praviṣṭāny apraviṣṭāni,
tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."][Śrīmad-Bhāgavatam, 2.9.35]

Mahānti bhūtāni, that earth, water, air, fire, heat, heat then air, water then

heat, and then air, then ether. What is their relation? In earth, water, heat, air, and ether all mixed, in earth. But in water conception there may not be earth, still different stages. Of course if we trace the evolution question then it will be otherwise, it is an example. So within earth there is water, ether, fire, air, everything. And in water no earth but heat is there, air is there, and ether is there. And in fire the air is there, the gas is there, the heat of course is there, and the ether is there. And in air not all these material things to be traced, but ether must be within air. And ether, that is the original thing.

Yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu, there, within and without, everything is existing within ether. Most graphic position. They're there and they're not there. In this way, their division and their relationship, they're there and they're not there. Praviṣṭāny apraviṣṭāni, they're there and they're not there. Praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham, "My position is also similar, I am there and I am not there. In this way, if it can be analysed then I may be found there, ordinarily I'm not there."

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."][Śrīmad-Bhāgavatam, 2.9.35]

Both within and without. In Bhāgavatam it is mentioned: jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ:

[kāmasya nendriya-prītir, lābho jīveta yāvatā

jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ]

("Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works.") [Śrīmad-Bhāgavatam, 1.2.10]

What for we are born? What will be our ideal duty? We are all engaged to collect things for sense gratification, karma, artha, we are busy to collect money, whenever we shall require we can interchange that into sense perception, sense pleasure, karma, artha. Then dharma, duty, our duty, generally we're fixing in such a way that we can collect maximum money and by money we shall earn sense pleasure, and we can take ourselves and distribute itself. This is the general.

But Bhāgavatam says the relationship between them should be changed totally. Our relation with this mundane world should not be sense pleasure but as much as required to keep up this body fit. And the body, good health will earn money, and money should be utilised not for sense pleasure but to help our duty, to satisfy our duty. And duties aim should not be again downward but it will be for the, apavarga (ultimate liberation), crossing these three necessities of life to seek for higher purpose of life, tattva-jijñāsā. Mokṣa means tattva- jijñāsā. The whole thing must be used, the matter should be used to keep up the health, health will earn money, money will help to discharge our duty, and duty should be arranged in such a way that we shall inquire about our self and the environment. "Who am I? Where am I? What is my end of life? What is real satisfaction?"

In this way, tattva-jijñāsā, jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ. That is the only requirement for us, that should be our only aim, to enquire, tattva- jijñāsā, what am I? Where am I? Who is my Lord? All these things are to be discussed and enquired. That should be the object of our life. Now what will be, tattva-jijñāsā should be the object of our life and of what type that is? Yathā mahānti bhūtāni, these things are there, in this way, along this way you are to work. "What is the environment? Where am I? Who am I? And what is my good?" All these things, tattva-jijñāsā, enquiry after self and enquiry after environment and within that the search for Kṛṣṇa, Vedānta, brahma-jijñāsā. Upaniṣad says: "What is the object of your life?"

yasmin vijñāte sarvam evam vijñātam bhavati yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

The object of the life of us all in such position will be only one. What is that? The enquiry after the central truth, yasmin vijñāte sarvam evam vijñātam, that must be of universal character. Enquire after that. When you know that everything is known. Enquire for the central truth, by knowing which everything can be known, by getting Him everything is got. Yasmin prāpte sarvam idam prāptam bhavati, it is possible, we think generally it is impossible, when a particle in the infinite, how is it possible for.....

The Infinite can come to you, you cannot go to the Infinite, but Infinite can come, that noble and that healthy way you are to find out. That is śrauta-panthā, the descending method in the line of revealed truth. Infinite expresses Himself to you, "I am so and so, if you do this then I shall come to you, you will know Me, you will have Me, you'll get Me."

yasmin vijñāte sarvam evam vijñātam bhavati yasmin prāpte sarvam
idam prāptam bhavati

Enquire for that, athāto brahma-jijñāsā (Vedavyāsa Uttara-mīmāṃsā from the Vedānta-sūtra), so that the gist of the Vedas and Upaniṣads taken, collected, systematically safe in Vedānta sūtra. In the beginning, "What is the purpose of this book? Brahma-jijñāsā, "What is Brahma? If we know Him we know everything. If we get Him we get everything." Such a great prospect is before you, brahma-jijñāsā.

And when it came to Mahāprabhu, the brahma took the shape of Parabrahma. The personal conception came to the front rank, kṛṣṇānusandhāna (the search for Śrī Kṛṣṇa). In the expression of Mahāprabhu, Śrī Caitanyadeva, "That Brahma, don't think that it is a material substance, you are always habituated to think matter. Being subject you can't easily think object things in this material, lower, it is not of that type. So Brahma is not a substance that I as a subject you will make Him your object of thinking, thoughts, but kṛṣṇānusandhāna in His real conception which will be in your highest utility. He's Kṛṣṇa, the most loving personal existence. Enquire after Him. Where is He Who can satisfy all my demands, who can satisfy all my nervous enquiry? The whole system, whole system, every atom can be satisfied by Him, His touch. Where is He? Where is He? Just as a man in fire wants to embrace ice, where is He? I want to be, I am burning, my every atom is burning, I want to pacify my whole existence by His embrace." Kṛṣṇānusandhāna.

Gaura Hari bol! Nitāi.

Who is the real giver, the benevolent? I am puzzled. Who gives this news to us? And not only news but the process he also gives how we can get this whole, this Kṛṣṇa, so he is the real patron or the real donator is he, donator, donation, gift. The highest gift is to give Kṛṣṇa to one and all, so we chant about Kṛṣṇa and through him wants to penetrate Him within us, he's the real giver.

Or otherwise so many things are being in the transaction giving this and that, taking this and that, this transaction in the market, this is all mischievous and temporary, false. All imaginary transaction connecting with the world of imagination, that has got no value. Only those that deal with reality, with Kṛṣṇa, with Bhagavān, they are the real givers to deliver us, deliverers of the souls, and to take them to the ocean of nectar. They're the real giver and these are false agents, "I am giving this, I am giving that, I am giving food, I am giving clothing, I am giving medicine." But this is all for the fictitious life, undesirable life, to maintain the undesirable existence. A proper existence to give relief and the real substance where our soul can relish forever to the extreme. They're the real givers in the world, not false transaction workers.

tava kathāmṛtaṁ tapta-jīvanam, kavibhir īḍitaṁ kalmaṣāpaham śravaṇa-
maṅgalaṁ śrīmad-ātataṁ, bhuvi grṇanti ye bhūridā janāḥ

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all- auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [Śrīmad-Bhāgavatam, 10.31.9]

This gives life to the burned souls, with misery, tapta-jīvanam. Kavibhir īḍitam kalmaṣāpaham, and say that it will do away with all your reactionary principles existing within you. Kalmaṣāpaham śravaṇa-maṅgalam, and the smallest attendance of it, even through the ear, that will give immense goodness in you. Kalmaṣāpaham śravaṇa-maṅgalam śrīmad-ātataṁ, it is full of all substantial resources that can satisfy you to the utmost. Śrīmad-ātataṁ, bhuvī grṇanti ye bhūridā janāḥ, and those who distribute this thing to the world they are the proper givers, their gift is real, substantial.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

The best of the donors or givers is he who gives Kṛṣṇa. Kṛṣṇa se tomāra, kṛṣṇa dite pāro, Bhaktivinoda Ṭhākura's song, Ohe! Vaiṣṇava Ṭhākura. "Kṛṣṇa belongs to you my master. You can give Him to me. I am the fallen of the fallen, needy of the needy. Be propitiated on me and give your Kṛṣṇa, which you worship in your heart. Please allow me to get Him for worshipping."

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Śrīla Śrīdhara Mahārāja: Any other questions?

Devotee: No Maharaja, not now.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati bhūtāni,
sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [Bhagavad-gītā, 2.69]

One who is awake in the transcendental world, this mundane interest is like night to him. And the so-called materialistic thinkers, scientists, research scholars, who are so proud, but their night, they do not know about the day, nocturnal creatures, nocturnal hunters, who roams hunting in the night. Hare Kṛṣṇa.

They have forgotten Newton's third law, "for every action there is equal and opposite reaction." Extorting their temporary help from the whole nature and making their boast of that, proud of that, but they have forgotten that that loan should be cleared in a very deplorable way, to be cleared, we can't avoid it, it is a loan. We're not masters. We are exploiting only with the risk that we shall be again exploited by them. With this risk we are enjoying and we think we are master, we are masters of the natural resources, but no, they're not helpless, we will be exploited by them again, the reaction.

The virus is not helpless, that I shall kill and cure a patient, it has got its position equal to me in universal calculation. It's the result of his previous

deed that he has become a virus and injurious to your existence, so you are killing them mercilessly to keep this body of mud which is injurious to your soul, this body. Action, reaction, but real good, we'll have a headache with all these thoughts. But nature does not allow vacuum, what is that expression? Vacuum? There is king, there is rule of law, law of nature is there and you can't escape. To every action there is equal and opposite reaction. This is the world's nature, the law of karma is that.

tamasya bahu rupena vestitar karma hetunar anta sanga bhavan teti
sukha dukha samanitar ?

About the trees, the Manu is pronouncing these words. There the trees, they're of the same status with us but they're covered with thick and variegated ignorance now they've come to the birth of a tree, tamasya bahu rupena vestitar. None to be blamed, karma hetunar, his own karma is to be blamed, now he's as a tree. But his original position is equal to me. By his own bad karma he has been degraded to get a birth of a tree.

End of side A, 5.11.82, start of side B, 5/6.11.82.

Śrīla Śrīdhara Mahārāja: he will awake and he will arise. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

So be aware of your environment and your activity, your energy, how it should be utilised to take you to what direction. Be very careful and listen. Especially in this human life, there is possibility of choice here and in other births no choice. Only to go on with the duty that is imposed by nature to them. But here you can have the possibility of a free choice of your future life. But it is not found in other species, not even in the position of a (demi) god, it is not there, because they're only enjoying the fruit of their good karma. But free choice is only left to this human species. Jīva Goswāmī says:

labdhvā su-durlabham idaṁ bahu-sambhavānte mānuṣyam artha-dam
anityam apīha dhīraḥ tūrṇaṁ yateta na pated anu-mṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt

["The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life."]

[Śrīmad-Bhāgavatam, 11.9.29]

This serves the real purpose, this human birth, artha-dam anityam apīha dhīraḥ, but it is subtle and it is temporary, any moment I may lose this position. So we must not waste any moment, we shall begin. What is that, what is the special qualification that has been given to us now? Viṣayaḥ khalu sarvataḥ syāt, without this enquiry, in other things that you may be engaged in that will continue always. What are they?

Āhāra, nidrā, bhaya, maithuna, etc. (to eat, to sleep, to be under apprehension at every minute, and to have sense pleasure; the practices of animal life). If you go into the species of a dog you can sleep better than a human being. In a hog's body you will devour the stools as your food and you'll relish. So wherever you go, these things where you are engaging yourself at present, that won't be snatched from you, everywhere you'll find all those things, more efficiently. This āhāra, the food; nidrā, the sleep; bhaya, the apprehension; everywhere you'll get and it will be with you, in any sex, in any species.

But the enquiry for a new path is only here in the human species. So give up those stale things and engage yourself in this rare facility that is granted in this human birth. Enquire about yourself. Start immediately the enquiry about yourself and your prospect of life, what is real. Don't pass time idly. The warning is coming in this way.

bhoga dinde satat tat ?

Jīva Goswāmī says: "That below the human species they're unqualified because of their ...

vilokara hitrat ?

No faculty of judgement is sufficiently grown there, found there. And not found in the higher species, gods etc.

bhoga dinde satat tat ?

They're also unqualified for their special possibility of being engrossed in deep pleasure. They have already acquired facility to enjoy pleasure, pūrṇam, and they're deeply engaged to enjoy in that, deeply engaged. That won't allow them to come out of that present enjoyment and be engaged again in the search of their own self, and mentally that won't allow them. They're already intoxicated with the feeling of enjoyment, that sentiment, captured, and that won't allow them free choice. Deeply

absorbed in enjoyment in higher species, devata and others etc. But only in the human position, in the via media, you're left in balance and you have possibility of using free will to begin a free search. This qualification is only with the human species and not in any other position in the creation.

Gaura Hari bol! Gaura Hari bol! So we may stop here today.

.....

Śrīla Śrīdhara Mahārāja: so Acyutānanda fasted there, he used to fast one day and a half then and again when he came here. (Dāmodara Mahārāja's son was given to me?)

that was finished. I fasted the whole of yesterday and today also so long I have not taken anything

Then, of course he stayed here for few days again and Govinda Mahārāja asked: "How have you taken this incident?"

He replied in a very good fashion. He told: "I do not mind it. Kṛṣṇa's dancing. Kṛṣṇa is mad, engaged in His own mad dancing and the waves of His dance going on all sides. And He has no time to look after anyone, especially insignificant persons like we are. Whether we are getting food or not is of no concern with Him. He's dancing in His own way. So Kṛṣṇa dancing and we are caught by the flow, we are cast hither, thither, inside and how we fair, He has no time to care for that." That was his answer. "He's dancing. And we must be satisfied from any position to see His dancing. He's dancing, this idea will feed us, should feed us, He's dancing."

Die to live, learn to die for Kṛṣṇa's satisfaction.

moray rakhi mabhi sukhi thakura dujani ?

Bhaktivinoda Ṭhākura writes, "dujani means Rādhā-Govinda. We are Their servants, slaves. They have every right over us, over me, so They can keep us or They can kill us, make or mar. That right is with Them. Anyhow, whether by killing me or saving me They may go on with Their own cheerfulness."

That should be our object of life. If it is necessary for me to sacrifice life for Their pleasure I am ready. If it is necessary to kill me for Their service I am ready equally. To live or to die, that should be equal to us. Only at every stage our prayer will be, "Let Them remain cheerful in Their pastimes. And for myself, whatever is necessary to maintain Their cheerful pastimes, we should accept that on our head, to die or to live."

That should be our attitude, moray rakhi, may keep us, or mabhi, may kill us, it does not matter, it matters nothing, our staying or going. But what is our inner necessity, that They may remain cheerful. That should be the object of our search. The suicidal squad, the kāma rūpa group, their temperament will be such. "For the cause of the country our lives dedicated." Whether to die or to live it is only for the country, it is understood by the Westerners but the object is such at present, to die for the country or to live for the country, they may understand.

But what is this? This is a negligent part of the whole infinite. And who is Kṛṣṇa? So many infinite are under His feet. Ananta-svayam, He's lying on the infinite. So many infinite, we may say, because infinite minus infinite is infinite. One and many, zero, one and many, no difference, many zero and one zero, no difference. Zero from zero, minus zero, minus zero is zero. Zero plus zero zero, zero into zero, zero, zero divided by zero. So infinite is also of that characteristic, equal characteristic with zero.

om pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate pūrṇasya

pūrṇam ādāya, pūrṇam evāvaśiṣyate

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."] [Śrī Īśopaniṣad, Invocation]

Inconceivable, minus infinite from infinite, infinite remains, so the conception of our infinite is at the disposal of His grace. "Arjuna, whatever you can conceive, that forms My negligent one part."

Hare Kṛṣṇa. Hare Kṛṣṇa.

One day, Acyutānanda had an interview with me and asked some questions about the Holy Name, Divine Name and I replied and he took notes and Back To Godhead sent an article.....

Devotee: I remember that article Mahārāja.

Śrīla Śrīdhara Mahārāja: and there was mention of Charvak Ṛṣi, the ancient doctor, medicine, or Charak. His example I quoted there. Mahā Ṛṣi (Charvak?), his opinion about epidemic. He has written in his book that when in the name of justice, the court, pleader's, advocates, they're supposed to help the justice. But when they themselves do injustice, conceal the truth for their own selfish purpose, then there is an

anomaly in the air vibration. That lying in the name of justice is a very subtle thing, most treacherous, and that creates a vibration in the atmosphere and by that atmosphere the water, the earth, and the plants and crops also, they're polluted, coming in contact with that atmosphere. And when that crop is taken, water taken, by the animals, then that breaks out as an epidemic. The beginning, the cause of the epidemic of the wholesale disease in a particular province, the cause is traced there. The atmosphere is polluted by the lies of those that stand as advocates of justice. So much degree of treachery in the name of justice when committed that pollutes the atmosphere in their contact the whole thing is polluted and when that food is taken a general epidemic breaks out. That he mentioned there in that article, the vibration, the Name, the Holy vibration, how that can effect this gross world. Perhaps to give example to that I cited that instance of Charvak Ṛṣi. And many other things about the Holy Name, the sound divine. That article was given in that Back To Godhead. He gave me the information that that was very popular, that article was very ...

Devotee: It was very nice. Much of Acyutānanda Swāmī's preaching in those "Indian days" was not from (Śrīla AC Bhaktivedānta) Swāmī Mahārāja's books but no-one complained, "this is not from Swāmī Mahārāja's books," because it was very high kaṭha.

Śrīla Śrīdhara Mahārāja: He lived here for nine months continuously. And then I saw that he's sitting there idle, of course hearing me and also reading books, I wanted to engage him in some service. With a few other brahmacārīs I sent him to Calcutta to collect some funding. But the brahmacārīs after a week came back and Acyutānanda also came with them. But they told that: "After reaching the Howrah Station, Acyutānanda vanished, and again, after finishing our collection, we came back to Howrah Station he joined."

Very wonderful. I asked Acyutānanda: "What's the matter? Where did you remain for a few days, five, six days?"

"In Kasimitra dharmaśālā," (an inexpensive residence set up especially for pilgrims) he told. He was there.

"Do you think that you should not do service for anyone but your Guru Mahārāja?"

"Yes. I want to serve my Guru Mahārāja."

Alright. Then I recommend Mādhava Mahārāja, to keep you there, and your proper field will be at Calcutta. There you will find English knowing people, these people, and try to canvass them to secure land in that place.

And he did, Mādhava Mahārāja accommodated him there and he met many a life there and managed to secure a person to pay for the land. Then the problem came, in whose name that land will be purchased? I told: They have no Indian nationality, I recommended Mādhava's mother's name, Pishima, Swāmī Mahārāja's youngest sister. She is our Godsister in harināma and in dīkṣa she came to take from me but I did not give any dīkṣa at that time, nor harināma, nothing, I sent her to Goswāmī Mahārāja and there she took initiation. And she paid me the money for the first publication of Prapanna- jīvanāmṛtam, Mādhava's mother, Swāmī Mahārāja's youngest sister, she paid for that. I told that in her name you can purchase the land here. But anyhow they managed but Swāmī Mahārāja has got American nationality so in her name it can be purchased, and that was done there. And Jayapataka Mahārāja said that: "Just at that time when that land transaction was going on, I joined here." I don't remember so much. Anyhow, then they began their work.

Have you got those letters?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: What are they? I forgot. One Badrinārāyaṇa?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: In your name?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Disappearance of Ṭhākura Narottama. This Kṛṣṇa Pañcamī, month of Kārtika.

[Kārtika is the lunar month of the autumn season, Oct-Nov, in which the Dāmodara form of the Lord is worshipped; represents Śrīmatī Rādhārāṇī].

Kārtika, the name of the month, Kārtika, from Kīrttikā comes Kārtika. The origin is Kīrttikā. Kīrttikā is the name of a particular nakṣatra who was supposed to be the daughters of Dakṣa Prajāpati [a son of Brahmā].

[Nakṣatra means a star, constellation or lunar mansion, the moon's location within one of the twenty-seven sections of the zodiac, personified as daughters of Dakṣa married to the Moon].

All the nakṣatras, Aśvinī, Varunī, and wife of Candra, Moon, these twenty- seven nakṣatras, their wives have been introduced as wives of Candra, the Moon, and daughter of Dakṣa Prajāpati. And Dakṣa

Prajāpati was also the father of Satī and she was married to Śiva, and that Dakṣa yajñā, all these things. So, there was a fashion (in Vraja-maṇḍal) to keep the name of the daughters according to that nakṣatra, we find. Rohinī was the name of Baladeva's mother, Revatī, another name, the last nakṣatra name, given to Baladeva's wife. Then Kīrttikā, this was the name of Vṛṣabhānu Mahārāja's wife, Śrīmatī Rādhārāṇī's mother.

Rādhārāṇī was found to float on a lotus and Vṛṣabhānu collected Her from there. They had no children, so they took Her, he was a chief of a particular portion, took Her from there. So one of the Names of Rādhārāṇī is Kārtikī, the daughter of Kīrttikā, so Kārtikī, "She who comes from Kīrttikā." Whose origin through motherly affection is Kīrttikā. So Kārtikī is one of the Names of Rādhārāṇī.

Sanātana Goswāmī has explained all these things. And because in Bhagavad-gītā we find: māsānām mārḡa-śīrṣo 'ham: "I am here. I am there."

[br̥hat-sāma tathā sām̐nām, gāyatrī chandrasām aham māsānām mārḡa-śīrṣo 'ham, ṛtūnām kusumākaraḥ]

["Of all the mantras in the Sāma-Veda I am the Br̥hat-sāma mantra which is uttered in prayer to Lord Indra, and of mantras in perfect prosody I am the holy Gāyatrī mantra. Of the months I am the foremost, Agrahāyaṇa, and of the seasons I am spring."] [Bhagavad-gītā, 10.35]

[vṛṣṇīnām vāsudevo 'smi, pāṇḍavānām dhanañjayaḥ munīnām apy aham vyāsaḥ, kavīnām uśanāḥ kaviḥ]

["Of the Yādavas I am Vāsudeva, of the Pāṇḍavas I am Arjuna, of the

sages I am Vyāsadeva, and of the scholarly knowers of the scriptures I am Śukrācārya." [Bhagavad-gītā, 10.37]

"Pāṇḍavānāṁ dhanañjayaḥ, Amongst the Pāṇḍavas I am Dhananjaya. Amongst the months I am mārḡa-śīrṣo, Agrahāyaṇa [Nov-Dec]."

Kārtika [Oct-Nov] and then next Agrahāyaṇa. So Kārtika has some connection with Rādhārāṇī, with Rādhā-Kṛṣṇa. Kṛṣṇa is Agrahāyaṇa and just before that is Rādhikā, Kārtikī. So this Kārtika-vrata has got some special reference within cāturmāsya-vrata. Four months durable cāturmāsya-vrata generally observed by the sannyāsīns.

Mahāprabhu He took māvādī sannyāsa for pracāraka [preaching] purpose, He's also seen to observe this cāturmāsya. But a special stress is given to this last month of cāturmāsya that is this Kārtika, because it is connected with Kīrttikā and Kārtikī, Rādhārāṇī. So Vaiṣṇavas are very fond of observing this month. And also we find in Vṛndāvana the gopīs, they observe this vrata, taking vow the whole month of Kārtika. And they are seen to go on with worshipping Kātyānanī [the demigoddess to whom sixty-thousand ṛṣis prayed for birth from the womb of gopīs]. Praying before her:

nandagopa-sutaṁ devī patim me kurute namaḥ

Their general prayer was that, "Oh, You, Devī Yogamāyā, Kātyānanī, make arrangement for our marriage with the Son of Nanda." That was their main prayer. "That connects us with the Son of Nanda." With that prayer they observe the whole month with austerities, penances, so many rules and regulations they observed for that.

So Kārtika, Kīrttikā, Kārtika month is representation of Rādhārāṇī. And just after that: "māsānām mārḡa-śīrṣo 'ham, I am especially to be traced in the month of mārḡa-śīrṣo, Agrahāyaṇa [Nov-Dec]." We find in this Kārtika month.

And in this new moon, new moon and full moon, the new moon section, the pañcamī, the fifth day, that is the day of disappearance of Ṭhākura Narottama. And who is this Narottama Ṭhākura? There is a book named Narottama-Vilāsa. There it is elaborately mentioned about Narottama Ṭhākura. Narottama Ṭhākura he came in a rich family, ordinarily a rich family. His elder brother was Kṛṣṇa by name, Kṛṣṇacandra. Narottama Ṭhākura he did not marry, he remained all along the life of a brahmacārī.

Of course, before his birth perhaps, when Mahāprabhu went to Rāmakeli, after five years of His sannyāsa He came again to Navadvīpa. And from here He started for Vṛndāvana through the banks of the Ganges, along the banks of the Ganges and went to Rāmakeli where Rūpa and Sanātana were in service life at that time. And at that time He had to pass by the sight where Narottama was born. When this Ganges is divided into two, the padma (?) on that side balidaki (?) this side. Almost near the confluence just on the other side of padma (?), there was a land Kheturi. We visited the place. Narottama Ṭhākura installed there in his after life so many Vighras. But when Mahāprabhu was passing by on the other side of the Ganges and on the right side, opposite the Ganges was the birthplace of Narottama, Kheturi, Mahāprabhu, He shouted by taking the name of, "Narottama! Narottama!" At the top of His voice He shouted this name. But His followers could not understand. "Why does He say so, "Narottama! Narottama!" We are told in that way.

Anyhow, Mahāprabhu went and saw Rūpa and Sanātana and did not go

to Vṛndāvana, came back and straight went to Śāntipura and from there to Purī again and then after a year He went to, from Purī via Benares He went straight to Vṛndāvana. So, we are told that Mahāprabhu knew, He of course knows everything, but still showed that any of His favourites, thereby Narottama expected to come soon.

There Narottama Ṭhākura he was born in a Kāyastha family, but well to do family. So the not well to do, the local people, used to refer to them as 'king.' Rāja Kṛṣṇa, some such, well to do family. And from the beginning his attitude was towards this kṛṣṇa-bhakti, automatically inspired by kṛṣṇa-bhakti, chanting, dancing, etc, in the boy time. When he was a little grown up, about fifteen or so, he anyhow came in connection with Śrīnivāsa Ācārya. And they came to Navadvīpa and circumambulation of all the different islands in Navadvīpa was first performed by them. Mahāprabhu's garden servant, Ísana, he showed them all the places of the pastimes of Mahāprabhu first.

So we are told, previous to that, first Nityānanda Prabhu along with Jīva Goswāmī, His circumambulation is the first, and next, this Narottama's and Śrīnivāsa Ācārya and Ísana. And the third parikramā was performed by one descendant of Advaita Prabhu later on. After that our Guru Mahārāja began this Navadvīpa parikramā and that is still continuing without gap, Navadvīpa parikramā. Now in different parties, but continuously it began about 1920 or so and that is continuously being performed without any stop every year.

Then, Narottama Ṭhākura, we are told, with Śrīnivāsa Ācārya and Śyāmānanda, they planned to go to Vṛndāvana. These three combined and went there. At that time, the Rūpa and Sanātana had already passed away while they were on the path, on the way. Jīva Goswāmī and Gopāla Bhaṭṭa Goswāmī, Raghunātha dāsa also, Lokanātha Goswāmī. And these three they lived there for some time. And Śrīnivāsa Ācārya took

initiation from Gopāla Bhaṭṭa Goswāmī. And Narottama Ṭhākura took initiation from Lokanātha Goswāmī. And the third, Śyāmānanda, took initiation from (Śrī Hṛdaya Caitanya).

End of recording, 5th.6th.11.82

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82.11.13-14

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

Śrīla Śrīdhara Mahārāja: And all sections of Rāmānuja, we differ from them, that Kṛṣṇa does not come, Kṛṣṇa is the most original and all others come, emanate from Him.

Devotee: The Āḷvārs were bhaktas, not so much philosophers?

Śrīla Śrīdhara Mahārāja: Yes, mostly they're devotees. Rāmānuja also devotees but he's also got recognition as the avatāra of Lakṣmaṇa, Rāmānuja's brother Lakṣmaṇa, Balarāma, representation of that, it is also said, one devotee. Anyhow they're worshipper of Nārāyaṇa, two and a half rasa.

Devotee: They are nitya-siddha, the Āḷvārs, eternally?

Śrīla Śrīdhara Mahārāja: Maybe they're nitya-siddha, we may accept that, nitya-siddha, but their connection with Vaikuṇṭha, two and a half rasa, hemisphere, the lower hemisphere.

Devotee: The stories are so beautiful of the bhakti, the stories of the Āḷvārs are very beautiful, I enjoy hearing them.

Śrīla Śrīdhara Mahārāja: What touched you there most, what?

Devotee: Vipra Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: What is their peculiarity, what peculiarity is there that touched you so much?

Devotee: Even the bhakta has gone away from Kṛṣṇa to chase māyā, Kṛṣṇa has come and taken and paid for his prostitute, out of love, to show His love for His bhakta, but even His bhakta has turned his back on Him, still He is coming to serve him, Kṛṣṇa is serving the bhakta.

Śrīla Śrīdhara Mahārāja: I can't follow him.

Devotee: Just as you have told the story about Viṣṇu Chitha.

Śrīla Śrīdhara Mahārāja: O, Viṣṇu Chitha, his name Vipra Nārāyaṇa, another name, maybe.

Devotee: So that story where Viṣṇu is giving a gold plate from the temple for the prostitute, so he's saying that since the devotee he turned his back on the Lord, but still the Lord is helping him even when he's chasing after māyā.

Śrīla Śrīdhara Mahārāja: Viṣṇu Chitha took it and presented to the prostitute, the prostitute could not keep it, there was a drum beat that this has been stolen and the prostitute had to give that. Viṣṇu Chitha when he came to know this, then a great reaction came in his mind, and he left everything again and went to his former temple service, joined there, but though he's a pāṣada, he displayed like this to preach the great nobility of the Lord. Grace. Viṣṇu Chitha was a pāṣada, eternal servant. He came to show a particular kind of grace of the Lord to the world.

The Lord is so generous, so magnanimous and He does, He stooped so low to satisfy the devotees lower propensities, comes and takes him up. To set such an example of the great and generous dealings of the Lord with His servants, to show, he came, but really these faults do not touch him, only a play. That we know because Āḷvār means they're pāṣada, they do not have such contamination, they come to play the role of an ordinary devotee so that to encourage them to accept Rangunathan as their Lord. In their lowest, meanest condition also He extends His hand to take up. All these examples shown there, the benevolence of the Lord, but he's really not contaminated.

Devotee: You're saying Āḷvārs are the paraphernalia of Viṣṇu?

Śrīla Śrīdhara Mahārāja: Yes, when they're pāṣada of Viṣṇu, yes, and they come to play the part here to encourage the people at large. "My Lord is so generous and graceful, gracious, that He comes to show, to take the devotees even from the midst of such things. Mean misbehaviour, so much so that he wants to go to the prostitute He supplies the money." Ha ha. Hare Kṛṣṇa. This may not misguide us, we are to understand, we are to take it properly. "You do anything and everything for the sake of Your devotee."

Nimāi say's, there is another incident. A brāhmaṇa placed some, went with a prince for hunting, and though brāhmaṇa he threw an arrow in such a way, to such a place to kill a deer, in such condition that he was punished to become a hunter in his next life. A hunter class, has hunting as his livelihood, brāhmaṇa degraded into that position but he was a devotee at heart.

Then one Nārāyaṇa-śilā was found where he's killing the animal and shedding it and some weight, a piece of stone that is Śālagrāma, he put as the weighing scale, or something, this side is one kg, or one pound, and the pound, and when dealing with the solid things, one pound of flesh, though that weighing, weight of one pound, something like, that was a Śālagrāma-śilā was used as the weighing piece stone.

One brāhmaṇa came and suddenly found, "What are you doing, you hunter? This is Śālagrāma-śilā, you are using it as a weighing stone, piece of stone, what is this? Then what he'll do, my condition, you'll be doomed, what to do now? Give it to me and I shall cleanse, abhiṣeka, and then I shall begin pūja."

"Yes my lord you do that."

"Let me take all the Śālagrāma for Him." And worshipping got dream, dreams after dreams repeatedly.

"You fool. You have taken Me here to worship. I was very much happy there, I was swinging on the weighing machine of My devotee. I was very much happy there. I was enjoying swinging there and you have taken Me to show your pride that you are a brāhmaṇa and you can worship Me. Just put Me there or you will be finished."

Then again with folded palms the brāhmaṇa came, "Oh, I could not understand who are you, you are in such a form. I am presenting your Śālagrāma, you do as you like. He wants to make līlā with you in such condition. I am not fit. I am so much low in this."

It is also possible for Him for the sake of the devotee, He can stoop so low, come so low to the devotees because He's not to be contaminated, māyā cannot touch Him. In any place He can enjoy thoroughly, wherever He comes as I told before, the māyā withdraws and the Yoga-Māyā is surrounding Him everywhere. Not contaminated, as Sītā was not contaminated.

In Bhagavad-gītā ... "My own māyā, Yoga-Māyā, svarūpa-śakti, surrounding Me wherever I go it pushes back this Mahā-Maya, pushes it back, it's always surrounding Me wherever I go. It can't touch Me."

Wherever the sun goes the darkness vanishes, something like that, whenever the light goes the darkness vanishes, misconception vanishes. He can do anything and everything. He's not under any condition, though sometimes to help us He shows that He's practicing and respecting some rules of śāstric law, but still He's above everything, everything under Him. His presence is the highest purity and He does not want to invite purity from His activity, or anything as such, purity emanates from Him.

Devotee: A book I'm trying to make, I'm trying to get the loving feelings of

Kṛṣṇa across to the devotees, to Americans, who're mostly not able to follow four rules and regulations, but if they can just get a feeling of Kṛṣṇa's kindness. I want to show the loving dealings of the Lord and His devotees but the people who will read the book they do not follow the principles of devotion, so will they ...

Śrīla Śrīdhara Mahārāja: So they will wait for such exceptional provision. I shall try to take that position of that hunter, so low I shall go that He will have to come to draw His attention. I go forward in the lowest plane, it will encourage them.

Devotee: He's saying that if he can show these loving exchanges of the Lord and His devotees, will not these people who're in such a low position, who do not follow the regulative principles of devotion, be attracted.

Śrīla Śrīdhara Mahārāja: So this is not for the general, but it is the show of His intensity of His grace towards the low, but it is not meant to encourage the rogues. The mercy, the special dealing, that is not for all, not for all. Before they have received such fortune of this great particular attention of the authority, they had to do much, then they have acquired such. The special dealings, special mercy, and it is not for ordinary people, it is for the devotee of higher type. It has been shown, it is exception, mercy is not for the general, justice is for the general public, but mercy is a special thing, but it is there.

If anyone imitates this he will be under. The imitationists will be ruined, will go to imitate and they will be doomed. If due to misunderstanding, foolishness, anyone comes to imitate he will surely have to die. Proper approach to everything, that will help us, improper approach will ruin us, proper approach. Vraja līlā is there... These three qualifications are necessary to approach higher things, śraddhā, out of regard. Then

another, (anusrinyard?), from a proper source, through proper source you must come in contact with the higher substance. And the third, you must have self control, dhīra, who is not a slave of the senses. Then such careful approach will give you nectar. Otherwise as Śiva drank poison, but that was ornamental to His throat, but without Śiva anyone goes and drinks the poison he's sure to die.

So Kṛṣṇa-līlā, all these things are similar, nectar to some, to the honest approacher, and the imitator, the rogue class, they're doomed by the same thing. The same law protects the honest and suppresses the dishonest, one thing. The proper approach of everything will be like nectar and improper will draw offences, improper approach, that will create fresh offences and to keep us down, na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati.

[pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] (Bhagavad-gītā, 6.40)

The honest approacher, they're always saved, and these dishonest designers they're doomed. No diplomacy will have any effect there rather the simple will conquer. Who is a brāhmaṇa, who is simple, or non artificial. Artificialism, that hypocrisy is suicidal. Straight, simple and heartfelt, all these and they will...

Birds of the same feather flock together. The good can approach the

good, and the bad if they come to touch the good they will be deceived.

Devotee: I'm curious, what was the destination of Mīrābāī?

Śrīla Śrīdhara Mahārāja: If her attention comes to appreciate the real servitors of the Lord, sādhu-saṅga, she may be purified. When her ambition, that may be a little pure, but it is ambitious only to give recognition to Kṛṣṇa and underline His followers, His eternal servitors, but it is unreal, it may be imaginary, crossing so many eternal servitors of different functions. She will connect direct with Kṛṣṇa, that is Kṛṣṇa who is present beyond His devotees, all the sections of devotees, she's only touching that and not real Kṛṣṇa with all His paraphernalia, Kṛṣṇa in His real conception. A vague Kṛṣṇa, the lustre of Kṛṣṇa, no particular discrimination about real Kṛṣṇa, Kṛṣṇa proper. He's surrounded with different types of eternal servitors, of different intensity, and not to see them, to overlook them, is not to have a proper sight of Kṛṣṇa. Kṛṣṇa means His family, eternal family, they're also within Kṛṣṇa. Crossing them one insolent person cannot jump to Kṛṣṇa Himself, only through them.

Devotee: What of Kubja, did not Kubja jump?

Śrīla Śrīdhara Mahārāja: Kubja, that is chance coincidence, not eternal position, an eternal position is also like that. His gain is not to be compared with that of the gopīs or others, he's rather holding some indirect position.

Devotee: So in the Vasudeva conception, Vasudeva means Kṛṣṇa alone?

Śrīla Śrīdhara Mahārāja: Mere Vasudeva, (ekola vasudeva?) Not the son of Vasudeva, Vasudeva in the sense that everything in Him and He is everywhere. That Vasudeva. But her taste, Mīrābāī's taste is not for that Vasudeva. Her taste is for that Vasudeva that is that Nandanandan Kṛṣṇa, but she's not very scrutinizingly conscious of Nandana. She wants Vṛndāvana-candra but Vṛndāvana-candra is not approachable by really, vaguely, vague worshipper, but not settled, from a long distance, her connection, not entered into the paraphernalia, in līlā. Name, then colour of figure, rūpa, then parikar, and then līlā. The gradual approach towards Him, first through sound, the sound God, and then the beautiful God, and then the so many served God, so many serving God, and then the pastimes of the God. Deeper and deeper. What is from far away from the outskirts, is in touch with Kṛṣṇa, but not that who're in touch with the sun, partly from far off, but with the sun not with the moon or stars, we're connected with the sun far off, but how much do we know about the sun proper from far connection. So that is also something.

Devotee: What was the position of Sūradāsa?

Śrīla Śrīdhara Mahārāja: Sūradāsa, I don't study much. I was attracted by the instruction of Mahāprabhu mainly and other four ācāryas. Madhvācārya, Viṣṇusvāmī, Nimbarka, and the recognised sections of the Vaiṣṇava devotees, and though are outsiders they have got some law of devotion. Not very systematic, we have not studied details, but anything which is in praise of Kṛṣṇa, Nārāyaṇa, that is more or less official, but how far, we are to examine it, scrutinizingly, then we can give some opinion. I have not gone through the writings, the advices, instructions of (Kararas?) or (Kavi?) but roughly they're raw devotionalists, not very particularised, not details.

Jīva Gosvāmī has written that there are many classes of devotees, even devotees of Kṛṣṇa, but as Rūpa and Sanātana has given to us such a devotee we have never found in the history of devotion. What Rūpa and Sanātana has given, it is unprecedented. Was not given to the world before, such a degree of devotion unknown to the world ever. If you quote something from Sūradāsa, or some instruction from (Gabhīr?) I can analyse that, in the light of the gift of Rūpa and Sanātana. What will be the valuation of that I can try to make out. I have not gone through that.

Devotee: I just want to make comparison...

Śrīla Śrīdhara Mahārāja: When you will incite something, then I may give some opinion that this position is here and not there, that I can say somewhat. I know my own boundary, the acquaintance of my own property, to certain extent, but I do not know what is possessed by so many others. Land, property, something, my own father's property, I keep some information about my father's property, something like that. I have not surveyed all the properties of the world, but at the same time I'm proud about the dignity and value of my father's property. I can compare with that this is the most efficient and productive, most productive. I can make statement about that to certain extent.

Devotee: One thing has always disturbed me about Islam and Hinduism, or Islam and the Vaiṣṇava's, they're so bent on destroying the Vaiṣṇavism, Moslems.

Śrīla Śrīdhara Mahārāja: Yes, they're intolerant, though some sort of theistic conception behind them, but this attacking, that is a brutal thing, attacking others cannot be accepted as a part of religious conception.

Devotee: Are they not taking justification from their Koran?

Śrīla Śrīdhara Mahārāja: I don't know whether Koran has provided for such heinous action, because this human life is very valuable. The defect of the Christianity and the Moslem theory is here, there's no transmigration of the soul. Different births of the soul have no recognition there, that is one defect, another, that without human beings, the animals and the trees, they have got no soul, no personality, no individual position. But the Hinduism and the Vedic religion has got greatest accommodative nature, trees, creatures, stones, there is also life, there is personality covered with thick ignorance. Birth and rebirth, and by the bad karma one will have to go to be a tree, to be a creature, to be a stone, but life is there within and within the life there is individual consciousness, that is buried under the stony materials. So human life has been considered to be the most valuable period of the eternal soul that are suffering from *māyā*, misunderstanding, because from here we can have a free choice. In other positions whether higher or lower, more or less they're enjoying or suffering the fruit of their past karma.

And so Jīva Gosvāmī say's, "The lower creation, they're thickly coated with ignorance, not able to take any initiative for their own, they're forced to suffer from their previous bad karma. No possibility of taking any new choice. And in the higher creation, the gods, they're also so much absorbed in their enjoyment. These are covered by thick layer, buried under suffering, and they are also buried under enjoyment. Only the balance is in the human section, they can have free choice for their future life. So this is the most valuable life, human life, and if it is killed, finished, then of course his chance gone." In the name of religion, there is dharma (yudya?)

Also in the Gītā according to the stages, "Those that won't take the council, the good instruction, and they're opposing, they're coming to kill us, and they may be killed. Those that are approaching Me with some most mischievous dreadful attack, he may be killed, effaced, removed totally, done away with." But it depends on the stage of the progressing

soul, in different stages one will...Bhaktivinoda Ṭhākura has said that after hearing Bhagavad-gītā instructions Arjuna went to fight, but if Uddhava was there he would not have gone to fight, though a kṣatriya he would have gone to Badarikāśrama.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

He would have gone, the Uddhava. Arjuna went to fight again after hearing the whole Bhagavad-gītā, but if Uddhava had been there the Gītā gave him impetus to go away to jungle and serve Kṛṣṇa. According to the different cases the application is different.

Devotee: We accept Madhvācārya, but they do not hold.....

Śrīla Śrīdhara Mahārāja: Not all whole, as it is, partial. Madhvācārya say's that the gopī's were all apsarās, heavenly prostitutes. We're not one with him in that, we rather hate it. If we adore the opinion of Mahāprabhu, we can realize it, we can revere love, the representation of Vṛndāvana as given by Mahāprabhu, then we can't tolerate to hear. Though it is mentioned in the scriptures that has been explained that such section of āveśa, they were absorbed there. Just as Drona was absorbed in Nanda, and similarly, but really they are not so. Those that were prostitutes they became most favourite of Kṛṣṇa. The Kṛṣṇa's favour is so much easy to get? Ha. Then what is the position of Kṛṣṇa if, and what Uddhava say's,

"If I get the touch of the dust of the gopīs on my head, then I want to be a creeper." How, the valuation goes where, the valuation of the position of the gopīs, with the saying of Uddhava, and Uddhava's position come direct from Kṛṣṇa, "That you are the highest of all My devotees." And that Uddhava say's, "That I shall consider myself fortunate if I get the feet dust of the gopīs." Are they prostitutes of the heaven?

Devotee: Why is there such reference?

Śrīla Śrīdhara Mahārāja: Reference in so-called scriptures and that has been harmonised in this way by the higher thinkers. Anyhow they come, just as a ghost comes to a human being, samabeśa, something like tendency, particular. Māyā Sītā, something like, you see māyā Sītā was accepted, and the service of real Sītā, and the service of māyā Sītā. How far, what is the difference between Sītā real and the Sītā māyā, what is the difference? Māyā is also doing some service in the whole. So in that sense one who giving the punishment, and when I awake from the stage of punishment, then I may show my gratitude to the punisher. "You punished me so much....."

End of side A, start of side B, 13,14-11-82

Śrīla Śrīdhara Mahārāja: Doing some service, I was connected with Him, don't do, aggrieved, consolation came from the highest authority. "You are also connected, a little far off, I am everywhere, I am with you also, don't be aggrieved." Consolation, but still the gradation is there.

Devotee: Questions arising in this connection, should I raise those questions?

Devotee: When anything is connected with the Supreme Reality, with the Godhead, it's super mundane, it's transcendental, so when God is coming to rescue something, ultimately that is considered to be līlā...

Śrīla Śrīdhara Mahārāja: Everywhere there is gradation, there is degree, intensity.

Devotee: That is on the plane of perfect reality Mahārāja?

Śrīla Śrīdhara Mahārāja: What do you mean by perfect? Perfect if we are to say, who is in this side of Rādhārāṇī, and when come in the side of gopī, little less, in this way the gradation comes to the extreme.

Devotee: Yes but nirguṇa plane is not the plane of perfect realization.

Śrīla Śrīdhara Mahārāja: Nirguṇa plane is not one and the same everywhere. Though nirguṇa, there is also intensity, intensity, otherwise who are we to explain the gradation in Vaikuṇṭha? Vaikuntha is generally nirguṇa, but in nirguṇa according to intensity, there is degree of nirguṇa.

Devotee: Anyway I mean that the perfect plane of reality means on the whole, not scrutinisingly, so when ultimately everything is considered to be the pastimes...

Śrīla Śrīdhara Mahārāja: Nirguṇa begins from Brahmaloḥa, nirguṇa begins from Virajā also you can say. Nirguṇa, the verge, then Brahmaloḥa, stages, stage by stage, nirguṇa is developing, up to Vaikuṇṭha, then up to Goloka, then Vṛndāvana, Vṛndāvana amongst different sections, nirguṇa, the developing is also all through.

Devotee: Mahārāja, whatever is considered to be the positive pastimes of Godhead, what is to satisfy...

Śrīla Śrīdhara Mahārāja: In positive also there is degree.

Devotee: So that is līlā Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes in līlā that is also to be measured by intensity.

Devotee: And that is on the transcendental plane, on the nirguṇa plane, is it?

Śrīla Śrīdhara Mahārāja: Nirguṇa maybe. The area of sun, the intensity of light is not always equal.

Devotee: So when God is coming down to this mundane level, that is no more a mundane level?

Śrīla Śrīdhara Mahārāja: The density of darkness can be measured and light also can be measured, both light and darkness. Everything submits to measurement. There is degree, and the coldness and the heat, heat general and cold, but there is also degree, everywhere there is degree. Acintya bhedābheda, pure acintya bhedābheda. The degree, the measurement, measurement is generally the characteristic of this māyic world, but even measurement is possible in the Infinite. Though Infinite there is also measurement there, we are told, because the gradation in the conception of the Lord.

Devotee: Yes Mahārāja, my question is when God is coming down to this mundane level it is no more mundane, it is transcendental then?

Śrīla Śrīdhara Mahārāja: Which is transcendental?

Devotee: Whatever is connected with the Lord.

Śrīla Śrīdhara Mahārāja: No, no. The Śiśupāla position, very near to God but still very far from God, physically may be near to God, we conceive a physical body, we see, and then physical other things very near, but they're far off in the measurement of quality.

Devotee: But where there is positive connection with God?

Śrīla Śrīdhara Mahārāja: Positive connection there is also intense and less intense connection. Why do you eliminate that? Intensity, degree of

intensity, why do you eliminate?

Devotee: No, just to make difference between this mundane...

Śrīla Śrīdhara Mahārāja: What is the meaning that He does not sit at all in the heart of the yogī? The question of intensity. "I am everywhere, I am nowhere, and I am partly here, and there in more degree, and in the highest degree there." Why do you ignore this?

Devotee: Is there any difference Mahārāja between mundane and super mundane, is there any clear difference?

Śrīla Śrīdhara Mahārāja: In mundane also there is degree of mundanity, intensity of māyā and then less māyā, māyābhāsa, everywhere there is question of degree.

Devotee: My point is this Mahārāja, when God is coming with the connection with the mundane world, it is no more mundane, it is then transcendental, is it?

Śrīla Śrīdhara Mahārāja: What do you say mundane? Sunrise but sun's near heat in the nearness of sun and far off, that is equal? God is coming, what do you mean coming to whom? The flesh is coming to the flesh, figure is coming to the figure, that is the conception of God? He's coming very near to you, He won't be recognized even as God. What is this? God's coming means what? He has come to you. Caitanya Deva came, Kṛṣṇa came, but how many could recognize Him as Kṛṣṇa? And if

they do not recognize then their bodily conception of nearness that will be the criterion? This is all m̄yā, in the real calculation, there is far off calculation, far off, and the apparent calculation they're very near. This m̄yic calculation very near and real calculation far off.

Devotee: When a devotee apparently seems to be fallen down, but Kṛṣṇa is coming to rescue that devotee, actually really he's not fallen soul...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa also seeing they come down. Rāmacandra looking for His wife, what is this? This is m̄yā? What about devotee? It is show to encourage people to some sort of duty.

Devotee: Is it m̄yā above Adhokṣaja?

Śrīla Śrīdhara Mahārāja: It is Adhokṣaja, we cannot detect the whole thing. It is all play to us, show, but we can, according to our position, we can get some instruction from those examples.

Devotee: I wanted to mean that Mahārāja literally, that these līlā's always nirguṇa, also there's some touch of mahā-m̄yā.

Śrīla Śrīdhara Mahārāja: Nirguṇa and there gradation, all cannot get same and similar instruction, different sections receive different instructions from one līlā. Kṛṣṇa entering into the retina of Kaṁsa, different sections are seeing Him in different colour, different way, but one and the same thing, it is He controls.

Devotee: Yes, originally it is nirguṇa, līlā of Rāmacandra.

Śrīla Śrīdhara Mahārāja: Nirguṇa, and what guṇa is being apparently emanating from Him, that depends on the appreciation, appreciating party of different sections, some appreciating Him as this, some in another way, according to their own spectacle. And He controls how He will reveal Himself to one and another section, individual or a group, how He will reveal Himself, He's controlling. The key is in His hand, how He will express Himself to whom, the key is within His hand. Whom even how, both, tena lobha, he gets conception of Him, and he and how He is, both types, and many other types. Gaura Hari.

Devotee: There is one point about reincarnation that I have trouble understanding. How does a soul benefit by being in the ignorance of an animal body, how can it learn anything?

Śrīla Śrīdhara Mahārāja: When they're handled by the agents of the Lord in any way, the agents, the carriers of truth, come to utilize them in any way, that ajñāta- sukṛti begins there, that accumulated, then gets some initiation in higher stage. When a man due to accident, a man unconscious falling in the street, he cannot help the doctor, the outsider comes and takes care, then gets consciousness back, then he can co-operate with the doctor and nurse, "I am feeling such pain, such pain, will you give me help in this way."

Something like that, in unconscious state only outside help may help me to get my consciousness to co-operate. Outside, and that help comes from the benevolent section, that is from the God side, the good persons they come to help the unconscious man.

So stonified soul cannot assert himself in any way, just as a great

offender is kept in a cell and under chain, so they are chained, so culprit, but help can come to them from outside benevolent persons. They use them, the stone may be used for the purpose of service in any way, the fuel may be used as to serve the mahā-prasādam to, to boil mahā-prasādam, the stone is used, the soul of the tree is benefited thereby. In this way passively used for the service of the Lord, in this way the sukṛti gradually develops in him and take up. They cannot take initiative, but other's help comes to rescue at that stage.

Devotee: But if one in mundane society commits a crime he's put in jail, he must suffer in jail, but he can think about what he has done and then he can see his mistake.

Śrīla Śrīdhara Mahārāja: Not always, not in all cases, some revolt for greater revenge, comes out of the jail, comes out with greater revenge. There are such sections also, but some sober good section, they get some awakening that I have done wrong, a particular section, but some section again repeats it, and then another section, that punishment is final, not again to go to commit. Different stages will give different results.

Devotee: So they call this rehabilitation, that the punishment should bring about some good. So he's saying how does the soul going into a body of an animal, how will that bring about good for that soul if he cannot think.....

Śrīla Śrīdhara Mahārāja: Because by suffering the previous karma, that diminishes by suffering and gradually he comes to be purified.

Devotee: It makes him more humble.

Śrīla Śrīdhara Mahārāja: But the connection with Kṛṣṇa, with the super area, that can come only by the handling of the devotees, the agents of that world, but ordinary purification from tama guṇa, raja guṇa, satya guṇa, that in course of time comes as usual. In the misunderstood world there is satya guṇa, raja guṇa, tama guṇa, but in cyclic order, cyclic order.

When up they're robbing the lower, and incurring debt, loan, and to clear off the loan they have to go down, and then the loan giver, money lender exacts the money, and then I am out of loan and go high, and again go up, but as much as I go up I enjoy, I exploit others. Without exploitation no existence is possible in this māyic world. I have to exploit and to exploit means to get loan, to make loan to whom we exploit. Then we have to go down and they get chance of exploiting me in this exploitation, and to clear the debt we are rolling, going up and down in this.

But to go out of this vicious circle of exploitation that requires that some help will come from the world of dedication to me and take my soul up there, from this mental colour, prejudice. That is sukṛti.

Any other short questions from you? No, then we are to close the class now, already two and a half hours I have given.

That is also not desirable for the higher section. Do you understand my point?

Devotee: No I'm sorry I did not understand.

Śrīla Śrīdhara Mahārāja: Like Darwin theory, suppose if to compare, of the history in general we begin from monkey, gorilla, how do you think it? Alexander, Hanibal, Napoleon, Julius Caesar, you are writing history about them, and you are placing some gorilla, some monkey in the list, and begin comparison from there, then how will it show to the normal

thinking man, that he's mixing with whom, connection with whom. The Darwin theory it will be alright, from fossil everything is coming evolution, ha, in that Darwin theory.

In darkness the white will depend on the criticism in the realistic vision basis, and it is desirable that comparison among the nearer purity, the standard of purity, the standard of theistic conception must be there.

Even you do not find theism in Buddha, atheist Buddha, Epicurus, Milne, Hulme, they're atheists. So if you draw, if you come to Christ and begin from Hulme and Milne, a peculiar, it will be something like that.

Some say that we have recognition only for holy men, but what is the standard of holiness, without thinking of God can anyone be holy? No recognition of God but only of liberation, and only of worshipping so many saints based on morality, no existence of God accepted, what is there? All rubbish, where there is no conception, no acceptance that God is there, all rubbish, and to take them in the same, in the near comparison with the theistic that will be offensive.

Devotee: No, I did not plan that. It was just the Vaiṣṇava's, only Vaiṣṇava's.

Śrīla Śrīdhara Mahārāja: Vaiṣṇava's also, saṁguṇa and nirguṇa, two sections. The Śāṅkara, others, they also worship Viṣṇu, Nārāyaṇa, there are so many, that one of Kali, one of Śiva, like that, they're not proper Vaiṣṇava's. All coming and going and Viṣṇu is nirguṇa. Nirguṇa means as Hegel says everything, "He is by Itself and for Itself." These two criterion must be there, He's by Itself, none has produced Him and He's for Himself, He does not exist to fulfil, to satisfy another entity. That is Viṣṇu, Nārāyaṇa. And who are born, who are created and he has got death, finish, they should not come in this jurisdiction that concocted Viṣṇu, Vaiṣṇava, so many concocted Vaiṣṇava there. Everything imagination, means misconception finishes, nothing remains. What is the

value of that Vaiṣṇavism?

Devotee: Yes, there is one man in America, he's worshipping Rāma, but he says...

Śrīla Śrīdhara Mahārāja: Rāma is also like that, Rāma (paṇḍita?), Rāma is created, Rāma is finished. Eternal, non-created, ever existing, and the most important figure is, He's for Himself, He is not to satisfy any other entity, everything for Him, He's the only enjoyer.

That is līlā, ahaitukī, apratihātā, bhakti, bhakta, Bhagavān, ahaitukī, causeless, and apratihātā, irresistible, causeless existence and irresistible vibration, movement. That is nirguṇa and temporary production that cannot be nirguṇa, that is concoction, that is misconception, partial conception, shallow conception, superficial conception of the truth, rather misconception, misunderstanding.

So you are to understand first the difference between what is theism and what is atheism, and the development different form of atheism and theism, different instalments of theism, otherwise you will handle, the people will say, "Oh, it is a very good book." But the ultimate result in you, the reaction in you, all the applause of all the ordinary foolish people, they'll have recur reaction in you, your soul. For every action there is equal and opposite reaction. With a false philosophy you will help them for their misguidance, you'll be responsible for that. With this risk go on with your campaign.

Devotee: I am afraid, that's why I come here.

Śrīla Śrīdhara Mahārāja: So you are to know it yourself, what is what, to know what is what is not a very cheap thing.

Devotee: I want them to feel affection for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: (sanātana kṛṣṇa prema nilokena hoy?)
Mahāprabhu says, "In this human race it never comes generally,
(nilokena hoy?)

And one drop can inundate the whole universe it is such, eka bindhu jagat dubai. The conception of such thing, one drop is sufficient to inundate, overflow the whole creation, kṛṣṇa-prema, the love divine of Kṛṣṇa is such and never to be found in this human section in the universe, it is so valuable and so precious and not to be found anywhere and everywhere. How to get that and then when He has given the inspiration "go and speak about Me", then we can do it. He will give supply from that ground when such inspiration we shall get, that "speak about Me, give Me to the world", then He'll be at the background, caitya guru, and He will push things to me.

Kavirāj Gosvāmī has written, "I am not writing, but someone is making me an instrument to write."

Sanātana Gosvāmī says, "Who am I? I am describing about the harem of Kṛṣṇa, dvārukā maiheshi? this maiheshi is such, that maiheshi is such, this queen is of this temperament, that queen that temperament, these comparisons. Who am I, a trespasser into the harem of Kṛṣṇa. I want to describe about the different mentality of the queens of Kṛṣṇa, but someone is forcibly holding the pen, and forcibly made to write, I am a mere instrument."

The writing, such writing, they're healthy, they will help the people, and they will deliver the sinners, otherwise.....

When Devaṛṣi Nārada came to Badrikāśrama to give the impression for the writing of Śrīmad-Bhāgavatam, there ten ślokaś given by Nārada,

there he mentions...

"However ornamental the writings may be, but the Kṛṣṇa is not there all rubbish, and Kṛṣṇa is there and the ornamental language may not be there, still it can give us vitality for the higher improvement of life."

Eliminate what is, what is God, what is non God, what is theism proper, what is atheism. Even in the garb of theism, atheism has been supplied by many of the so called stalwart ācāryas, leaders of the religious world. You are to know, to discriminate, what is what, and then when you get some inspiration you go on.

A particle of that Infinite nectar, a particle, that will suffice as I told from Mahāprabhu, only one drop can inundate the whole how [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj did, no backing, no money, nothing of the kind. He went only with God overhead, heart within, God overhead. He landed on American soil and everything came to help him. Hare Kṛṣṇa. With pure heart which is exclusively devoted for Kṛṣṇa, for Kṛṣṇa's mercy to spread to the world. How? Only ten years. Wonder of wonder what has been done through him, not a human beings work.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol. Gaura Hari bol.

Exclusive devotion, eliminative, here the world is full of rubbish knowledge, to eliminate that thing.

bahūnāṁ janmanām ante, jñānavān mām prapadyate vāsudevaḥ sarvaṁ
iti, sa mahātmā sudurlabhaḥ

"After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all

that is. Such a great soul is very rare."] (Bhagavad-gītā, 7.19)

"Genius, so many genius. After many, many, birth and death, those religious genius, they come to realize My position who am I really." Kṛṣṇa says, "And when they can find Me."

Before we are a part of that ultimate reality, we are not a small thing.
"That was their pride."

We are also a part, a spark of the sun, we are not to be neglected.

"This sort of egotistic pride captured them, but when, bahūnām janmanām, but when they can have a touch of reality, then their head is bowed down."

"O Infinite, Infinite, an infinitesimal small drop, how that great Infinite, surrender." No other alternative but surrendering the whole to Him, by His grace when He reveals Himself, that Puruṣottama Vasudeva, then all the proud calculationists, philosophers, or so many scholars, they bow down their head. Unknown and unknowable, only to be known by His grace, His mercy, His goodwill. No other capital, no capital left this side to know Him, by which we can describe Him and give it to the world. Not a thing of that type. I shall take and distribute, only be instrumental to Him, you can be used by Him, you can't go to use Him to suit your purpose, not a commodity of the market. Surrender and then you will have according to the degree of your surrendering, and done no independent work, then He will appoint you, give, attach you duty, "Do this."

That sort of work will begin, that is service. The inspiration will come from that centre, you are His, you are not an independent entity, His slave, and detached from that dignified slavery, there is the rub. He's for Himself and everything is instrumental for His action, His līlā. That is normal position otherwise all diseased position, that is healthy position, to become instrument cent per cent at His hand. This is what Bhāgavatam says.....A

little jealousy, if we do not accept such creed you have certainly some sort of jealousy in you. You cannot tolerate the autocracy of the Absolute Good, so something wrong in you, something wrong in me, so long as I cannot tolerate the autocracy of the Absolute Good. Absolute Good, He will, according to sweet will, He will spread Himself and then goodness will be distributed to every corner of the world, and whenever one goes to limit it, he's of demonic spirit. Cent per cent submission, surrender, then He will come, yam evaiṣa vṛnute tena labhyas. Neither by scholarship, or extraordinary memory, we can capture Him and give it to others.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self- manifest form directly before him."] (Kathopaniṣad, 1.2.23)

Not by oratory, or by poetry, a big poet, epic maker, all these no qualifications to give it to the world, nāyam ātmā pravacanena labhyo. Extensive study, all not up to mark, all combined not up to mark, to know Him, only all right reserved. Only to whom He wants to know to make Himself known, and to particular extent, and he will know Him to that extent. He's free in all respects, full liberty with Him. All others misconception, plodding in the misconceived world in different stages. This is nirguṇa. After proper liberation we can come in touch with that world, can catch the waves, can read the waves of that fundamental substance, otherwise unknown and unknowable. Finite cannot know Infinite. Infinite can make Himself known to finite. That is our solace, so we are to follow a particular path to make us qualified according to His

agents, then to come in touch, and then patiently under the direction of those agents we are to advance, go on, go forward, praṇipāta, paripraśna, sevā. Intellectual approach is not real approach in that transcendental area. Intellect has nothing to do. His sweet will, it comes down I can, "Oh, this is such, wonderfully I shall have to have a conception, Oh it is such, when He comes to reveal to me."

āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścīd

["Some see the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, cannot understand him at all."] (Bhagavad-gītā, 2.29)

It is told about the jīva soul, the ātma, jīvātma is so wonderful, what about Paramātmā, and the Nārāyaṇa, and Kṛṣṇa? All mystic of the mystic of the mystic of the mystic, most mystic. Gaura Hari bol. Kleśa-ghnī, Rūpa Gosvāmī says as inspired by Śrī Caitanyadeva, kleśa-ghnī, the first result, one who gives himself rightly towards Kṛṣṇa, kleśa-ghnī. The bhakti, the devotion proper, the first thing, kleśa-ghnī, all sorts of affliction will go away, śubhadā, then the auspicious, the goodness will come in vision, mokṣa, laghutā-kṛt, the third stage, leaving the salvation, the emancipation will seem to be of very small value, mere emancipation...

[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā sāndrānanda-
viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

"Uttamā-bhakti, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in

the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself.")(Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17)

End of recording, 13,14-11-82

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82.11.14-15

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

Śrīla Śrīdhara Mahārāja: So the conception of God and man, when they may be dissolved and only Brahma, that has got existence, no special character of existence is possible. Something like chaotic, no cosmos, chaos has also got some movement but this is not that. A static conscious substance, that is at the root of everything, but anyhow, a misconception over it began and this world we have out of that, Māyāvādī. This misconception has no beginning but śanta, it may be ended, anādi śanta not anādi ananta, Brahma is anādi ananta, māyā is anādi śanta. It may be stopped but it has got no beginning. This is māyā, anyhow, but we can get out of māyā, that may be fully squeezed, the śanta.

So the Vaiṣṇava's say that Śaṅkara is Buddhist in disguise because Buddhists do not have any recognition of the eternity of jīva soul, and Śaṅkara is also like that. No eternal conception of jīva soul, individual.

Only difference is that Buddha has no recognition of the revealed scriptures but Śaṅkara has accepted the revealed scriptures, but gave his concocted interpretation while explaining the revealed scriptures. The Buddhist opinion has been thrust on the...

The Śaṅkara is more dangerous than the Buddhists, they are clear. "I don't have any recognition for the revealed scriptures, our attempt is based on reason." But Śaṅkara accepts revealed scriptures but gives his own interpretation into it, because both of them do not recognise the eternity of the jīva soul.

na jāyate mriyate vā kadācin, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ ajo
nityaḥ śāśvato 'yaṁ purāṇo, na hanyate hanyamāne śarīre

[The soul is never born and never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed.] (Bhagavad-gītā, 2.20)

In Bhagavad-gītā and in Upaniṣad.

nityo nityānāṁ cetanaś-cetanānāṁ, eko bahūnāṁ yo vidadhāti kāmān
tam ātmasthaṁ ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣāṁ

[“Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those

saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace.”] (Kāṭha Upaniṣad 2.2.13)

With the eternal amongst many eternal substances, there are bahū, there are many eternal things and He is the principal of that. In Upaniṣads, in Bhagavad- gītā, everywhere, jīva is nitya, soul is immortal, but according to Śaṅkara, "Soul is ultimately mortal though this transmigration, different bodies according to karma he will have to accept, but ultimately after liberation jīva does not, individual soul does not exist, neither God exists. Only that non differentiated mass of spiritual substance is there, that is Brahma." Buddha has no recognition of that mass of light as Brahma, but they say prakṛti. The force is there and this different type of forces acting together and that will be finished, and there may be a force like darkness, may or may not be, Virajā.

Devotee: Why does this Śaṅkara philosophy have such appeal to people in general?

Śrīla Śrīdhara Mahārāja: Because it gives harmony to all the sections of worshippers of all different types of gods, a compromise. There are so many worshippers of so many gods and he harmonizes them. "What you are doing it is alright. You are worshipping Kālī, you are worshipping Gaṇeśa, you are worshipping Surya, you are worshipping Agni, you are worshipping Viṣṇu. I accept all, but for the time being, to certain extent, and then it will end in the attainment of Brahma. You accept this on the end and I will accept you all." And there was colour of accepting the Veda and Upaniṣad, and he gave such sort of meaning and embraced them all. And another thing for his popularity he was a very intellectual giant. He fought against the Buddhists who are out and out atheists, and he with the colour of theism, he fought with the atheist of number one, the Buddhists, and his success in that gave him popularity.

Devotee: When the Vaiṣṇava is asked why there are so many religions, theistic religions, one is worshipping Allah, one is worshipping Christ, so many differences. They ask a Vaiṣṇava why are there so many different religions under the banner of theism, why so many different theistic conceptions?

Śrīla Śrīdhara Mahārāja: According to the different stages of theistic receiving capacity, different groups, suiting to the mass of different sections, by instalments in different ways they have been disputed. Varsana mostly, mostly they're worshipping so many demigods who are in possession of some power in the nature, to get, by their grace, their desired thing, they're worshipping that. Though there, seeking for good health goes for some general satisfaction of any last desire goes to Kali. Then for property and resources, goes to fire, Agni. And who wants knowledge goes to Śiva, his Śiva has got versatile knowledge of this medicine. Then this yoga, then this music, then His indifference, all these many qualifications are concentrated in Śiva, and also the penance all combined, so many go to worship Śiva for knowledge. And those that want mukti, they go to Viṣṇu, Nārāyaṇa, and this Nārāyaṇa of Śaṅkara, that is a part of māyā. Śiva is also so but He's trying to get out of māyā, master of māyā. In this way He has been represented.

So according to one's choice, inner necessity, while wandering in these different stages of misunderstanding, they select their leader, "That he will be able, my aim is this side." A good player will go to the famous leader in the play field. One who wants to be a good merchant must go to such an expert. One who wants to be a research scholar must go that side. So according to the inner desire they go.

kamais tais tair hrta-jnanah, prapadyante 'nya-devatah tam tam niyamam
asthaya, prakṛtya niyatah svaya

[Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly.] (Bhagavad-gītā, 7.20)

And those that want real theistic life, there is also instalments. In Mohammedanism, in Christianity, there is theism, they accept eternity, eternal God, eternal master, but according to their nature. Just as kṣatriya, brāhmaṇa nature, kṣatriya nature, vaiśya nature, so different natures in the different nations, they have been given such instalments. In Bhāgavatam we find the instalment according to their capacity as a group the conception of theism has been distributed to them. The whole thing, if we want to give to them will be a very complex one, for them, so only approximate something has been given, not details. Then after birth and rebirth they will come to higher position, then higher education will be imparted to them about theism. With this policy it has been arranged, everywhere this policy has been accepted that according to the capacity the degree of education should be imparted, extended to them, otherwise they won't be able to understand anything. Gradual process in the training everywhere, the progress does not come abruptly, continuous development is to be admitted.

Devotee: Chidānanda Prabhu has a question. From beginning from the lowest stage of theism to the highest, what are the different conceptions? He wants to know in the conception of different stages of theism, theistic conception and development, what is the gradation, where does it begin...?

Śrīla Śrīdhara Mahārāja: Generally you may take it, the whole creation

has been divided into this way. Āvṛta-cetana, fully covered consciousness, then, mukulita-cetana, just opening consciousness, awakening. Then saṅkucita-cetana like narrowed down consciousness. In instance, āvṛta-cetana, the stones, trees, etc, āvṛta, covered. Then, saṅkucita-cetana, we find in the animal kingdom, very narrowed consciousness. Then comes mukulita-cetana, which is amongst the aborigines class, mukulita-cetana, not developed to a standard, half animal, half man, under such sort of civilization, this is mukulita, only awakening stage. Saṅkucita. Then, vikacita-cetana, where we have got some conception of God that is this varṇāśrama dharma, etc, who worship God any way.

Devotee: So Christianity and Islam are there.

Śrīla Śrīdhara Mahārāja: Vikacita-cetana is Vaiṣṇavism. Now again sub division in human section, saṅkucita-cetana. In human section, first morality and theism, first in the last stage there is morality but no theism, no theism but morality. That is... they utilise, utilitarian class, altruistic class, they have got recognition of morality but they don't find necessity of the existence of any God. Then, morality plus theism, morality plus imaginary theism, imaginary theism with morality.

Just like Comte in France, he says, "That a conception of God, it is useful to us, it can help us to do the work of the police, God fearing may help us like police. General man if you spread God fearingness, then this moral benefit we shall get automatically very easily."

And up to Śaṅkara also we say this is imaginary theism with morality. Real varṇāśrama as given by Rāmāṇuja and other conceptions, that is both morality and theism, real theism, viśiṣṭādvaita-vāda, morality and theism, and there may be theism without much moral conception also, there may be. The so-called theism is there but no moral conception that this hiṁsā, that is butchering, murdering indiscriminately so many jīva, and others, and also go on with theism.

Then real varṇāśrama is theistic and with moralises and then.....Vaiṣṇavism comes which is full of theism and morality according to the theistic conception, it has got less importance.

Whatever, even they may steal, suppose flower to offer to the Lord, so that the man who has created that flowering tree, he may be elevated. But theism in the fullest way, that everything if you utilize it for the satisfaction of the Lord, then that will be helpful to anybody and everybody. In this way it is going, developing.

It is for Itself, it is everything for Him, not individual ownership, owner is one, and they are not conscious that they are, they belong to Him, but I know, I know. The boy may not know that his guardian, his father is there, but I know the boy's father. Boy may be reluctant that I may carry him in spite of reluctance to his guardian. This way, everything for Himself, and they utilize in that way, they do good to all.

Their campaign, any and every campaign, whether it may not be tasteful to the so-called religious or moral persons, but they're right, independent of their, of the consideration whom they behave in this way, everything.

ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca na tu mām
abhijānanti, tattvenātaś cyavanti te

["Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] (Bhagavad-gītā, 9.24)

So these are ordinary souls. Moral scientific knowledge, all these things, all considered minor. Baddha-jīva is considered, the man in bondage, any jīva in bondage is considered minor, and the major are those Vaiṣṇavas who know that everything is for Himself. Die to live. They're the guardians of the whole creation and they go to utilize everything for Him for their benefit, for the benefit of the whole world.

Do you conceive, understand? Can't understand, can't follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then you will find some harmonious existence in this world, what is what in this world. The ignorance, the lowest ignorant section, the thickness of ignorance, according to the thickness of ignorance, sub division, then in the middle, then satvic, then nirguṇa, satya, raja, tama, and then again sub division, mahā-tama. In this way sub division may be many, but there is nirguṇa above all. Where, that oneness, that one guardian, one master, is guiding every limb, every idea of a person, he's in touch with the full fledged theism, full fledged theism.

Devotee: The Christians say the one master is Christ.

Śrīla Śrīdhara Mahārāja: They say three, God the ghost, God the Guru, the Christ, the deliverer, and God the father, God the father, God the ghost, and God the Guru or Christ. Three phases of conception in theism according to Christianity.

And in Islam also there may be many messengers. Mohammed was also messenger. They accept the messengers of the Christianity. There are many common, the Moses, Abraham, all common, but the last messenger of God was Mohammed and he's considered to be the foremost amongst them, and God is there, but God is not so much differentiated or developed as we find in Hindu mythology, or ontology, or Veda, Upaniṣad, revealed truth, revealed scriptures. That Max Muller told, "That what is in the store of the Upaniṣad in India, if the whole world gets it they will be fully fed, and not anything will be lost, not a point, not a

drop will be lost and the whole world will be whole fed what is in the store of the Upaniṣad in India." Max Muller. So the full fed knowledge is to be found in Upaniṣad.

Anything has got its central position, so has gold, or diamond, or industry, or religion. Everything may not be found in every place. So about theism, India was selected to be the highest position in the world by God. It is not unreasonable, because schools and colleges cannot be established in every village, some place must be selected for particular hospital, or education institution, or police station. So in this whole world some place was selected to be the highest seat of religion, theism, and that came in the Lord of India. We are to look like that. If we have eye we won't be envious, "That why in our village there is primary school and in that city there is the biggest college, why is my school not the highest?" It is ridiculous, so the highest school for theistic education should be located somewhere in this globe, and the place was selected India. You are to come and compare the theistic education like that, and Max Muller he saw like that. "The Upaniṣad, what it contains there, that can full fed all the religious persons, and still it won't be finished a little. It is eternal, the fountain of water is coming eternally, the fountain won't go to be dry, to be dried, such, something like that."

Then why the Americans, the others will say, "O Christ was born in Arabia, why should we take his instructions, it is not spun within our country, why should we take?"

This geographical difference is all māyā. Wherever the real thing is to be found we must be open to accept that, in its own intrinsic value and not by physical, this mundane affinity, where I have got this body, or my country. We must rise above all these material consciousness and be a clear student with complete openness we shall inquire after the truth from wherever it comes.

The atom bomb came somewhere, sprang up, and others are not trying to get that atom bomb? "Because it was created somewhere we won't take it. The tank first created by us in the first great-war in France," the tank, and now it is everywhere. So rocket first created something like a V2 of Hitler, but that is in developed form now everywhere.

In this way, what is good, that is universal character, they have got in this mundane and about spiritual it will be all narrow national conception about religion, about the highest truth, which can give relief to all the troubles that will be in, not only located, position will be more universal, very unique.

Devotee: The problem I find with Christians is that many times I will speak to a Christian and he will appreciate the high conception of bhakti, of surrender, even above mukti.....

Śrīla Śrīdhara Mahārāja: But surrender for what? Mere surrender for the country, love of the country we see so many surrendering, but the valuation will be surrender for which?

Devotee: Surrender to God.

Śrīla Śrīdhara Mahārāja: God means...what is the conception of God? So hazy conception and clear conception, we are to come to that. When we come to the laboratory, the very minute study of the differences to be calculated there, the germs, the virus, all these things will come in closer inspection. So closer inspection will give us God, God means what? Hazy thing, unknown and unknowable God, God means unknown and unknowable? Not any concrete?

Devotee: But they say Christ said...

Śrīla Śrīdhara Mahārāja: Yes, Christ said a hazy conception, of a sun, of

a moon, but they have got their specific position, and from closer inspection they will be found much more astonishing things will come out.

Devotee: But they're afraid to go beyond what Christ says.

Śrīla Śrīdhara Mahārāja: And that is everywhere, at every step that tendency to be found, at every step, wherever one is he's attached to that, not only about religion, everywhere, this is a common thing.

Devotee: But they take excuse from Bible, where in the Bible Christ says that none can come to the father except through him.

Śrīla Śrīdhara Mahārāja: It is a general thing, some accept Bible, some accept Koran, some accepts, the Hebrew class they accept something African, they have got some sort of, the.....also have got, but when a comparison is to be drawn, they must have to come out of their local bigotry, they have to come out, and in the broad light under the sky they will have to come and consult and compare and reject and accept. This we may see everywhere.

When the militia boasts that “we are the first class power”, but when there is heat, war, then it is decided who is who. Russia says “I have got the power to control the whole world”. In the beginning of the second great war the (tojo?) Japan said, “We are prepared for a hundred years of war, the Europeans will fight together and will be finished and I shall be the king or emperor of the whole world.”

But to think something is one and reality is another. So with open mind we are to...your God-brother, one, this Arabic gentleman, what was his name? He told that, “From the beginning I had a tendency to go through all the religious books of all the nations, then in course of that I found that

the Indian religious writers, as regards space and time, they have covered a great thing, most ancient. Perhaps in Bible it was told that the world has been created four thousand years ago, but Indian theology says that so many dissolutions and evolutions history. This solar system dissolved, and again it came, again dissolved, and what is the history it is to be found there. The time so spacious according to the time what has been dealt by other theologists of the world, their time, and space also.

These tales of Druva, tell tales of sun, planets, all these things. Brahmāṇḍa, how the brahmāṇḍa came, was begun, how it is ended? Brahmāṇḍa, it is limitless. Both geographically, historically, what has been given in the Indian theological books, these other things cannot come in comparison with that, but this struck me, that beyond this body they can also gather knowledge. So graphic, so spacious, tidings have been delivered and distributed by the propounders of the Indian scriptures. So that attracted me, there must be, that will be the most spacious amongst all religious conceptions.”

Put some questions, Mahārāja will answer.

Devotee: What is the difference between the followers of Radhavallabha and the Gauḍīya Vaiṣṇava?

Śrīla Śrīdhara Mahārāja: Harivamsa, by one disciple of Gopāl Bhaṭṭa Gosvāmī, named Harivamsa, he thought that he had got access into the inner service of Śrī Rādhikā, higher service, Rādhikā, anurāga-mārga. So in Ekādaśī day he did not care to observe the rulings what has been given for the devotees to observe, so he took this betel after eating, took betel nut and with his face red went to see his guru Gopāl Bhaṭṭa. Gopāl Bhaṭṭa Gosvāmī he showed too much negligence to him, "What is this you have got? You have climbed so high, we observe the rulings of the Vaiṣṇava section, that in Ekādaśī we should not eat this or that, as that anukalpa which has been given to us we shall be satisfied with that, but you are observing all scriptural rules and you are feeding yourself in

Ekādaśī day, you won't honour the Ekādaśī, which has been given in the śāstra so much importance?"

He neglected and amongst the disciples different types of persons, some could not tolerate, and there was another thing we are told. Gopāl Bhaṭṭa's previous Guru Prabhodānanda, he was in Śrī Kuṇḍa, that Rādhā-rasa-sudhānidhi, this Caitanya-candrāmṛta, many fervent writings we have got from him, that Prabhodānanda.

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Śrīla Śrīdhara Mahārāja: ...say "no we don't want liberation, we feel well where we are." And just the opposite thing, the slavery, they don't want to get out of the slavery. So human slavery, it may be bad, but slavery to that Beauty, Reality the Beautiful, mokṣa-, laghutā-kṛt sudurllabhā:

[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

["Uttamā-bhakti, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."][Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17]

After mukti also it is not easily attainable, after liberation from the misconception, then also it is hard to have Him, or Her, or anything. Bhakti sudurllabhā sāndrānanda-viśeṣātmā, furthest touch will make you fulfilled with high pleasure, ecstatic ecstasy, śrī-kṛṣṇākarṣiṇī ca sā. The devotion proper is this, last effect you will draw Kṛṣṇa to your heart, that bhakti, bhakti is of such quality, bhakti, kṛṣṇa śakti, sevā, sevā, (mudar?)

Earnest hankering, exclusive hankering for Him, exclusive hankering, infinite hankering for Him, that can draw Him, Śrī Kṛṣṇa, this is bhakti, devotion proper.

Gaura Hari bol, Gaura Hari bol, Gaura Hari bol, Gaura Hari bol, Gaura Hari bol, Gaura Hari bol, Nitāi Gaura Hari bol.

Devotee: So Guru Mahārāja, how does one become exclusively desiring Kṛṣṇa when other desires are bombarding the living entity, material desires are coming, what to do? One knows the highest...

Śrīla Śrīdhara Mahārāja: That is to go in the positive then the negative will be far away, the positive, as much as we can make progress towards the positive, automatically the negative will have to withdraw, to go away. Sādhū-saṅga, sādhu śāstra, no other thing, only the simple thing, our association with the sādhu, association means with the sādhu that is with sevonmukhe, surrendering to the positive then the negative automatically withdraws. As much as degree of surrender, confidence, confidence, what the sādhu and śāstra says. The comparison, the Vaikuṇṭha, bhakti, Nārāyaṇa, Rāmacandra, Dvārakesh, Vṛndāvana.

Earnest prayer, "Oh the Lord of the poor, poorest of the poor, dina bandhu, You are friend of the fallen, O friend of the fallen, You may do anything or everything, make or mar. I have got no other alternative but to want Your grace. Everything is tasteless my Lord, please accept me, give me some sort of menial service to Your holy feet," the earnest deep prayer towards Him.

No other alternative like cātaka bird, they never take any water, however pure, which has fallen on the earth, but only the drop from the sky..... "a drop of water, a drop of water", but the water may also come profusely

from the sky, and thunder also may come to finish him, but no other alternative, either thunder or profuse water. “No other alternative but to pray for a drop of Your grace.”

He's infinite, a drop nothing and it may save the whole world, and no other. That śaraṇāgati, that hankering, surrendering and hankering, and in that we can get grace, help from the associates of Him. They're our friends. In their association the hankering may be increased. Always of the same line, sādhu in the same line, and superior to myself, in sādhu-saṅga it has been recommended that in the same line, of the same type, of hankering, aspiration.... at least holding some superior position, there I shall try to throw myself at his disposal, that will help me to the greatest extent.

The life is rare and it is transient, any moment I may go, any moment I may be finished, and this chance may not recur again, this human, this atmosphere may not, so try to perceive, conceive the position, that valuable position of the present time, this may not come again.

So this point, and Śukadeva Goswāmī says to Parīkṣit, "One week, that is enough, wonderful thing." I have only one weeks life, then I will be finished, in this short time please give me some instruction that I may be saved. One week's time is enough, ha ha. Wonderful thing, we have passed so many, so much time from time immemorial we are having our life but not utilized, but if properly utilized one second is sufficient Mahārāja, such is the thing, so try to utilize the point at your disposal in the moment. There are so many mountains, so many trees, long life, long, long life, what of that? Unmindful, inattentive to ones own interest, long, long life no value, but only properly understood one moment properly utilized it will produce immense crops, good result.

muhurtam viditam gatatay sreyaso?

[yo devair arthito daityan, avadhid yudhi durjayah] muhurtam ayur

jnatvaitya, sva-puram sandadhe manah

[King Khatvanga was unconquerable in any fight. Requested by the demigods to join them in fighting the demons, he won victory, and the demigods, being very pleased, wanted to give him a benediction. The King inquired from them about the duration of his life and was informed that he had only one moment more. Thus he immediately left his palace and went to his own residence, where he engaged his mind fully on the lotus feet of the Lord.][Śrīmad-Bhāgavatam, 9.9.42]

The example of Khatvanga Mahārāja, only one that had asked the gods, "Will you tell me how long I am to live?"

"Only one moment."

"Then you all go. You cannot give me my desired result. Who can do? Nārāyaṇa can do only, fulfil, then you all go."

He engaged himself wholly in Nārāyaṇa and surrendered to His holy feet and he achieved his desired result. Śukadeva is giving this example. "We must be particular of our valuable present moment." Act, act in the living but trust no future, other pleasure, let the dead past bury its dead, act, act in the living present with heart within and God overhead.

[Trust no future howe'er pleasant! Let the dead past bury its dead! Act, - act, in the living present! Heart within, and God o'erhead!] (Henry Wadsworth Longfellow, 1807-82, U.S. poet)

Gaura Hari bol, Gaura Hari bol.

Devotee: I am very much afraid to write, because I see...

Śrīla Śrīdhara Mahārāja: Afraid, pray to the higher entity.

Devotee: I'm having so many material desires, but at the same time I see when I go out and I speak to people about Kṛṣṇa, and sweetness of Kṛṣṇa, how much they're enjoying, so I'm thinking even though I have no qualification...

Śrīla Śrīdhara Mahārāja: Yes it is laudable that you want to do good to others, but before that you properly try to understand what is good, then you distribute. It is very good to treat a patient but you must know at least what is treatment, then go, it is beneficial. Hare Kṛṣṇa. One who is not properly adjusted, how will he venture to adjust others? You know what is adjustment proper, where is my place in the adjustment, in the absolute adjustment, and then it will say what is your duty.

In the time of the second great-war, the (riders?) building, a soldiers dress was posted, engraved, and just below it is written "Just put on this dress and dress will say to you what to do, what will be your duty."

So first adjustment, we must have our proper position and then the insinuation will come what is my duty. What is known as sambandha-jñāna. To know who are you and then, and what is my end, and how to attain that end. This will be proper energising otherwise anyone can do anything and he'll be reaping the results of his deeds. So first sambandha-jñāna, who am I? Where am I? And what I should be? What I am? What I should be? What should be my position? And from there, then that environment will say, "This is your duty", and I shall have to do that. Not that I shall be an Alexander, I shall be a Hanumān, like that.

If you want cowboy..... with the company of Kṛṣṇa, it will think that it is so happy to become a cowboy, duty of a cowboy. Rabindranath Tagore has got one song, I heard from someone, "That I don't want to be a famous leader of the country, but rather I want to be a cowboy in Vṛndāvana in the jungle. That is very happy to me than to be a famous leader of the

world. I don't want the glory of being a great leader of the world, but a simple thing, a cowboy under the guidance of Kṛṣṇa, very friendly."

Something, the ambition will leave, the ghost of ambition may leave you. Hare Kṛṣṇa. Hare Kṛṣṇa.

But as long, in, it is also possible one where his real place, he will dedicate his activities and approach, according to his stage, it is also, maybe, but as a lower stage. By my past, as the result of my past karma, I am floating somewhere, and something I am finding around me and to try to give that towards the Infinite I may make progress to Him, from my lower position. So:

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep- do everything as an offering unto Me." - Bhagavad-gītā, 9.27]

"Whatever you do, whatever you eat, everything connect with Me and go on." That is also a position according to ones position, present position, he may begin who cannot understand the high things, but:

sarva-dharmān parityajya, [mām ekaṁ śaraṇam vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." - Bhagavad-gītā, 18.66]

And one Bāl Gaṅgādhara Tilak he has written in his note [in his commentary of Bhagavad-gītā, 18.66] that in the last śloka, Bhagavān Kṛṣṇacandra, in a golden pot He has served nectar.

"Where ever you are, leave your duty, your position, place of duty, immediately come to Me, everything will be fulfilled, the whole fulfilment will come to you. If you come to Me the whole fulfilment of your life will come to you, but it does not matter at present where you are posted, it matters little. You may be a soldier, you may be a priest, you may be a dacoit, anyone, but if you leave your position and come to My feet, your aspiration will be perfectly fulfilled." The clarion call in the last of Bhagavad-gītā.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

The call of Gaurāṅga, call of Gaurāṅga. With flood of tears appealing to the people, Mahāprabhu dancing appealing to the people. When He will take sannyaśa, the previous evening, devotees do not know He's going, He's leaving Navadvīpa for all, but naturally He attracted many of the devotees to come for the last time, and unconsciously they flocked, many devotees crowded there, and everyone taking a garland, and the garland He's putting to His devotees, what is offered to Him, taking off and putting on the devotees.....

"You My friends, this garland friends, take the name of Kṛṣṇa in eating, in sleeping, in doing, where ever you are take the name of Kṛṣṇa. This is My last, My earnest entreat to you all. Take the name of Kṛṣṇa. Whatever you are engaged in it does not matter. Take the name of Kṛṣṇa, My last appeal to you all. Eating, sleeping, or waking, every time try to utilize taking the name of Kṛṣṇa, anyhow try, utmost, to come to Kṛṣṇa, this is

My heartfelt appeal to you My friends, no other."

Our Guru Mahārāja also told, "Don't delay, a little delay I am making, why? There's a fire, I extinguish the fire and come. No, no, no, no necessity of extinguishing the fire, the fire may burn the whole world, it does not make any harm to you, the smallest harm to you. Rather you will be saved if the burned world gets out of your mind. All your inner necessities in the holy feet of Kṛṣṇa, none can satisfy your inner hankering but Kṛṣṇa.....all the rasa you may aspire, whole it is His holy feet and all this world let them be dissolved to zero, can't, you are not affected at all. You will be saved from this misconceived world. If it is gold, vanishes, burn to ashes you will be saved, but it is not so easy to burn the world of your present enjoying concept to ashes. It is very hard to burn this world to the finish, it is catching you like witch."

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

As much as we can give ourselves to the holy feet of Śrī Gaurāṅga, automatically we shall find we are in the service of Rādhārāṇī. The highest negative potency that can draw the maximum rasa from the positive Kṛṣṇa. Beautiful, Reality the Beautiful. Mahābhāva, rasa-rāja mahābhāva. Full of ecstasy, ecstasy infinite and to draw that ecstasy for Herself for the world.

sukadu kṛṣṇa koresh ukas taran bhakta gane sukaday te hladhini karan?

The main exacting machine of that rasa from Kṛṣṇa and to distribute to the world outside. Rādhārāṇī. The highest quality of rasa, drawn by Her, from that dynamo of all rasa, ecstasy, and it is for Her that rasa is drawn,

and it is thrown outside..... hlādinī is Rādhārāṇī, particular potency, hlādinī, and it is due to Her that others may hope to have the taste of that very transcendental juice.

Gaura Hari. Gaura Hari. Gaura Hari.

And as much as we surrender to Śrī Gaurāṅga, automatically we shall find that we are placed there in that highest position, percolated by His energy, His instruction, otherwise it is very difficult by direct approach, very, very, difficult. Many sort of misgivings will come and pollute us, but if we go under the guidance, go through, we can pass through, the instructions of Śrī Gaurāṅga then it will be very purest gain, and easiest, and maximum.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

And this is the place (Koladvīpa, Navadvīpa) where Gaurāṅga gave general absolve, to all the sinners, aparādha-bhañjan-pāṭ. Anyone who came for His mercy, granted. When He first came after five years from a sannyāsa, He came once again to visit this place, at that time and then He left and never came. That moment He came to His birth place once more, and at that time He was the most liberal, to give, to distribute this highest thing to all.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitai.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: You have given such a high standard.

Śrīla Śrīdhara Mahārāja: Ha ha, If you feel it then I think you are fortunate if I can, I am sincere you know that to get these from our Guru Mahārāja I consider myself fortunate, fortunate, I feel that I am fortunate when I get such standard from my Guru Mahārāja. Hṛdaye nābhya nujñāto, hearts approval, this is also evidence. What is dharma, in Manu-saṁhita it is written, what is dharma.

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]

["We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our karma, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere (mayi drṣṭe 'khilātmani." S-B 11.20.30) (Manu-saṁhitā, 2.1)

Vidvadbhiḥ sevitaḥ, those that are well versed in revealed scripture, they admit and they serve, the first symptom of religion. Nityam adveṣa-rāgibhiḥ, and what should be the symptoms of those sādhus? Vidvadbhiḥ sevitaḥ, who are established in revealed truth, sadbhir. And approved by the sādhus, who is sādhu? Who has got no sympathy and apathy for the achievement we are in the midst of, that must be a sign of the sādhu. Your heart will approve inner most quarter. "Yes it is, yes I am getting satisfaction." That is also evidence, proof, response. "Yes I am searching, such things I am searching." The heart will say from within, so that when we get these things from our Gurudeva, Mahāprabhu, who else will

think? "O yes heart's satisfactory thing, it is all eliminating, eliminating, elimination and acceptance, elimination and acceptance, progress means that, progressive, dynamic, yes, yes."

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu. Mahāprabhu. Mahāprabhu.

Devotee: So Guru Mahārāja, Jagāi and Mādhāi were delivered in this area?

Śrīla Śrīdhara Mahārāja: No, that is on the other side. Some say that Jagāi and Mādhāi was absolved in this [Harichala?] but we're to understand from Bhaktivinoda Ṭhākura that was on the other side in Māyāpura.

Devotee: So how is this part of Navadvīpa the very special place?

Śrīla Śrīdhara Mahārāja: Aparādha-bhañjan-pāṭ, there is speciality here.

Devotee: There was some pastime, Mahāprabhu had one pastime here?

Śrīla Śrīdhara Mahārāja: Yes, when He came back from Purī after five years of sannyāsa, then He first came here, and He put up there in Vidyānagara with the brother of Sārvabhauma Paṇḍit. Vidyāvācaspati was the elder brother of Sārvabhauma Paṇḍit, and formal Guru of

Sanātana Gosvāmī. He lived there in Vidyānagara, and Mahāprabhu came here, and He put up first there with Vidyāvācaspati. And so much rush of people to see Him that the whole place was full of human heads, even those that are coming from other side of the Ganges, the whole Ganges filled up with human heads.

It is described in, I thought it is a little hyperbole, but when I found Gandhi then it came to my mind, if Gandhi can draw so many men to see him then what of Mahāprabhu? They hold so much intense of love, the people fell madly, madly to see that great Nimāi Paṇḍit who was, extraordinary scholarship, extraordinary beautiful figure, but still so many tantric paṇḍits were against Him, and He left this place to preach. Now we lost that Nimāi Paṇḍit, the whole Navadvīpa was dark without His presence. That Nimāi Paṇḍit has come again to us in our midst, so people were mad to see Him. The whole area is drawn towards Him and all human heads... and He came here and approached all the previous sinners who criticised Him, who did any mischief, they all came to be absolved. Nimāi Pandit is not a man, human being, so they came for confession and to get absolved from their sins here.

And then afterwards He went to His mothers house and for a second just stood at the gate of His own house, and Viṣṇu Prīya fell on His feet, at once He withdrew giving the wooden sandals to her, to worship, and He left.

And then He went to Rūpa and Sanātana and then again returned to Purī via Śāntipura, and then gone to Vṛndāvana, and then again came back to Purī, and eighteen years continuously He lived in, first six years, there is so many coming and going.

Nitāi. Nitāi. Gaura Hari bol. Gaura Hari bol.

So we like to stop here today. Any questions? Where is Bhāgava Prabhu?

Devotee: He's here, he always has many questions.

Śrīla Śrīdhara Mahārāja: Many questions ready. Vidagdha Mādhava repeats the same question.

Devotee: I wanted to know the differences between the four sampradāyas, the Nimbarka teachings, Viṣṇusvāmī...

Śrīla Śrīdhara Mahārāja: Details you want to know, then you are to consult Gauḍīya, previous Gauḍīya, there you'll find in details. Its previous Gauḍīya-patrikā in our Guru Mahārāja's time, there these have been out in details, that point there. In what part you can't remember, but it was out in the Gauḍīya-patrikā, weekly paper during our Guru Mahārāja's time.

Very summary gist I can give to you. Nimbarka dvaitādvaita. Madhvācārya śuddha-dvaita. Viṣṇusvāmī śuddhādvaita. Viśiṣṭādvaita Rāmānujācārya. The original ācārya of these four sampradāyas, Śrī, Śrī, Rāmānuja sampradāya coming from Śrī Lakṣmī Devī. Śrī Brahmā Madhvācārya sampradāya coming from Brahmā. Rudra from Rudra (Lord Śiva), the Viṣṇusvāmī sampradāya. Nimbarka coming from Catuḥsana sampradāya. The four sampradāyas spreading in this way and their philosophy is known, Rāmānuja viśiṣṭādvaita - Śrī sampradāya. Śuddhādvaita sampradāya, Viṣṇusvāmī and Śrīdhar Svāmī the renowned commentator of Gītā and Bhāgavatam, he belongs to śuddha-dvaita, and this Valabhi sampradāya also springs up from that, a branch from that sampradāya. And the Nimbarka sampradāya Catuḥsana dvaitādvaita, dwait and advaita, both, but not acintya.

Mahāprabhu bheda abhed, and the necessary qualification is acintya. That demarcation is not in the hand of anybody, it is reserved with Him, the line of demarcation, acintya. What happens one time, we may not think that will happen every time, it depends on the sweet will of the ultimate reality. So whatever we find in general both common and different, and it is not a rigid thing, it depends on Him, He can change the line of demarcation, any time, anywhere, acintya-bhedābheda.

Dvaitādvaita, both dwaita's, very akin to Mahāprabhu, and their object of worship is also Rādhā Kṛṣṇa but that is sākhyā-vāda not parakīya. Nimbarka and Gauḍīya sampradāya different here, parakīya. So they have got that nocturnal līlā and not this madhya, no (ley?) līlā, known pastimes. Difference between Nimbarka they're more fond of arcana, arcana means pūja, worshipping according to the scriptures, the vidhi, the law, rules, regulations is the principal thing, but in Gauḍīya sampradāya that is with little slackness, with affection, love having the better part. The Vallabha sampradāya also śuddha-dvaita, they also do not like even to use the word arcana, they say sevā, just as we do amongst us, sevā raga mārṅ, with affection we shall serve and not according to the strict scriptural rules, in Vallabha sampradāya. Viṣṇusvāmī also and Rāmānandi sampradāya though spreading from Rāmānuja sampradāya while still deviation, we find in Tulasī dāsa, in Rāmānanda, more rigid in asceticism and tending towards salvation, liberation.

In Parijar bhāṣya of Vedānta we find from the Nimbarka, Madhvācārya has got bhāṣya, Rāmānuja has got his own bhāṣya, Śrī bhāṣya by name. Then Viṣṇusvāmī also has got his bhāṣya. Śrīdhara Swāmī also there, Gauḍīya sampradāya also Govinda bhāṣya. These are different types of interpretations from Vedānta, Brahmā-sūtra but all are theistic, these four and their branches are all theistic.

Śaṅkara bhāṣya, we call it atheistic, because jīva soul in it's highest position has not been accepted. Like Buddha, Buddha says with the dissolution of the mental body everything ends. Śaṅkara also says like

that ultimately. The individual's conception of soul is imaginary, only it is remaining so long as he is in misunderstanding. Misunderstanding clears, gets liberation, no soul, individual, but there is one mass of light as Brahma, non differentiated, non specified substance, but it is, it is consciousness.....

End of recording, 14/15-11-82

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82.11.17-18

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

Śrīla Śrīdhara Mahārāja: And you'll be doing in this way, killing maybe saving, there is such a plane, to see things. So from that Absolute plane if any connection is anywhere, that is beyond our conception, we cannot conceive that killing is saving, but there is an angle of vision, a plane from where it may be clearly understood that killing is saving.

Devotee: What of the Christians who read in the Bible that it is alright.....

Śrīla Śrīdhara Mahārāja: I have given in general, now you compare

these relative things. The Bible they have provided for killing the animals, and the creepers, they have ignored that it is impossible for the human beings with whom they're connecting the theistic relationship. This is taking it approximately, that would be impossible for them to keep up from killing the animals etc. But here in India, they're conscious, even the creeper, the mollusc, worm, and also a tree, that is sinful, a creeper to kill, it is also unnecessary, it is sinful, the reaction must come from there. But still they have found the key, by which we can tackle all these behaviours, and still we can be sinless. Not only sinless but we can help those that we kill, it is also possible, such a plane is there. This is all local interest and there is universal interest, the most universal interest, absolute interest, for which everything may be utilized in any way, and that will be for the benefit of that thing. This plenary truth we are to understand, and according to that we are to explain anything and everything. According to that possibility you may judge and go to details, examine details and give your judgement. I supply you with a plenary principle of what is himsā, what is disservice to others, what is harming to others, the standard of that.

Devotee: In the Bhāgavat there's one section where a human sacrifice is made for Varuṇa.

Śrīla Śrīdhara Mahārāja: So human sacrifice is more important in the evolution. To get a life in the vegetable, in the animal, it is easy, but human sacrifice, human life is more valuable, because there is chance to go to the truth, possibility. So higher chance, or prospect in human life, to do away with that is more harmful. Just as when playing football, the ball has gone to the goal and if that is lost it is much deplorable. So jīva when coming to human species he has come in connection with his highest prospect, he can get out of the gate of this māyā, and if that chance is finished, then again after this he may have again the birth of a beast, or a tree. He came just to the goal and again he will have to return far away from the goal. So to kill a human is a greater loss than to kill the animals and the creepers. Do you follow? The importance of human kind, the

greater prospect is being done away with, so it is more sinful because his higher important chance by utilizing this human birth, he may have gone through the goal, but the important position has been set back, that is more heinous.

Devotee: In Bhāgavat they're actually performing human sacrifice to Varuṇa.

Śrīla Śrīdhara Mahārāja: Maybe, in different sections that devotee Bhārata, he was taken to Badra Kali to be sacrificed by the dacoits. There were sections that were doing, but all not justifiable, but what was justifiable, that was connected with the central good, their activities justifiable, the Garuḍa and other devotees that were eating meats, and killing so many. Kṛṣṇa killed, Pāṇḍavas killed so many men in the battle for material achievement, apparently, apparently for kingdom, Kṛṣṇa was called, and Bhīma, Yudhiṣṭhira, and all of them engaged in the fighting, human killing.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: Is it offensive for me to think that my Guru Mahārāja has made some miscalculation by putting such unqualified people in such positions of authority, is it offensive thinking?

Śrīla Śrīdhara Mahārāja: Of course.

Devotee: Then how should I see it?

Śrīla Śrīdhara Mahārāja: Generally at first you will try to cooperate, and when you find clearly their treatment clash directly with the teachings of [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja, then to save yourself you will disconnect with him, and abide by your own conscience, sincere spiritual conscience. That is my conception and my experience in my long life after the departure of our Guru Mahārāja. So I am told that I am breaker of the form. I follow, I cannot deceive myself.

"What conscience brought me to Swāmī Mahārāja?", if that is sincere, I cannot neglect that. If I find that the advice given in the writing, in the books of Swāmī Mahārāja, and those that have been given, though they're not sure, that representative, they're differing, and I shall side his direct teachings than what is coming through the persons appointed by him. Otherwise I must be sincere, not a hypocrite, and if I find that I did any wrong, my interpretations of Swāmī Mahārāja's writings are wrong, and their interpretation is right, the same moment I shall leave this and join them.

No question of prestige. I am a slave to Kṛṣṇa, slave to Kṛṣṇa. Wherever there is truth, sincerely I must go there. I cannot deceive my own conscience, or any aspiration. Kanak, kāmīnī, pratiṣṭhā [wealth, women, prestige], the sensual enjoyment, and the power, and the fame, the prestige. These three things, they always try to take us far away from the truth, from Kṛṣṇa. We should not allow ourselves to play to these things, general sense pleasure, and the love of power, and the love of prestige, pratiṣṭhā, glory, these are the main enemies.

Try to keep them aloof, and keep me aloof from these, and try to follow the path what I understand sincerely, what attracted me to them, leaving so much formality amongst which I was born and maintained, either Christian, Mohammedan, or Jew. Some formality was there and I crossed them, neglecting them and come for truth to Swāmī Mahārāja. Truth as explained by him, I had attraction for that, and I came to connect myself with that conception of truth, and I must keep it intact, my campaign sincere, sincere attraction for the truth, as expressed by him. That will be my beacon light of my life. Wherever it shall take I shall go. I am a truth

seeker, kṛṣṇānusandhāna [the search for Śrī Kṛṣṇa]. And in consonance, the Gaurāṅga, the Nityānanda, who has exactly in the same line, whose position is unquestionable, in that line I shall try my best to keep me within.

Gaura Hari. Gaura Hari.

My heart, progress must be sincere, and not any condition or prejudice. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So śikṣā guru. Generally the bābājī's, they got their guru from the goswāmī section, that gṛhastha, when they go to Vṛndāvana they take again that sannyāsa dīkṣā from the tyāgi guru and they're at their disposal, mainly.

Our Guru Mahārāja has given us the guru paramparā, śikṣā guru, wherever we can trace the degree of truth, according to the degree of the conception of the truth, the lineage has been given to us. Your beacon light posted in this way, this way, this way, to your goal, destination.

Swāmī Mahārāja means not this external figure but his advice, his instruction, he means his instruction, there he is, he is in his instruction, in his knowledge, what he wanted to give to us. That will be his special attention to him, devotion to him. Only not to have this stony figure, and to dress it like Kīrtānanda, or Brahmānanda, with golden crown, and putting him in a golden house, that is something, but the real thing is that all these are to be subservient to the truth he came to preach. It is all secondary. Primary thing is vāṇī, and the vāṇī also not the style of writing, not the English language, or the Sanskrit, but the purport of his vāṇī, otherwise the vāṇī, the words, that is also vapu. Not the physical thing but the substance within. He is there, not the body, not the body, not the mind, but the principle he came to preach and represent. That is the highest conception of him, and we are following, we are also living this body, we want to go near him only as the principal holder of him the body

of that substance which is superseding the area of mere knowledge.

But that ruci, the drop of love divine, crossing the world of power, exploitation and knowledge conception, knowing everything. To control everything is not necessary, to know everything is also not necessary. Only our respective duty in the domain of love divine, that will be our mark of the highest attainment.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Swāmī Mahārāja is there. Hare Kṛṣṇa.

Our Guru Mahārāja was, externally we found him, not so much knowledge in English, but still he tried sometimes to give his speech in English, and when written in Harmonist our Professor [Nisikanta] Sanyal [M.A. Bhaktishastri], he did not want to correct his language, whether grammatically, or any other way, if there is any defect in his language. He was of the opinion that the dictionary, the grammar, they may correct, dictionary may be corrected, and the grammar union must correct there, but what Prabhupāda is saying, coming, that is alright, he was of that temperament.

But there was another who used to write the letters of Prabhupāda, and who was in more intimate confidence, he told him "That what you say, that is kaniṣṭha adhikārī, this is lower form of service. You should think what Prabhupāda wants you to do for service. Does he want that if there is any defect in his language to retain it, or to correct it in the present form, so that ordinary people may not come to detect any defect in the present language? What does he want from you? You must try to find out that, and then that will be your service. Otherwise the dictionary may correct, the grammar may be corrected. What he says it is alright, this is not higher service."

So then what should we think that there is defect in Prabhupāda, in Gurudeva? Should we think like that, that there is limit? So, so many formal defects may be seen, that does not affect the main conception of the truth. Sometimes that adds to the beauty.

When Jarāsandha attacked Kṛṣṇa, Mathurā, eighteen times, Kṛṣṇa anyhow avoided and fled, and there is a word, expression in Bombay side, that Ranchor Ji, the one who flies from the battle. An affectionate name for Kṛṣṇa, He fled from the battle, ranchor. "Who leaves the battle", Ranchor, ran means battle, and chor means who leaves it, so Ranchor, one who leaves the battle. That is cowardice but this is a word of very affectionate name of Kṛṣṇa. Ranchor love, "O like a coward You have fled from the battle." This is a beauty, He can crush in a second everything, but playfully He's avoiding the war with some higher purpose. So they're adoring the object of their master, "O You flyer from the battle, like a coward."

Just as Navanita Chora, "You are a thief, O You thief." Ichor means thief, "O You thief." Everything belongs to Him and He plays the part of a thief, adorable expression.

So where the main thing is truth, any trifle defect in it has no consideration. That has not much importance. Perhaps for some purpose it is there, may be neglected, and sometimes beautiful, that that was the way of approaching this mundane world. Otherwise perfectly transcendental cannot correct him with this mundane. To connect with mundane some mundane mask is necessary for the liberated souls to come down here, to contact with us. Just as a professor of higher knowledge come to teach a student as if taking the dress of a child, of that mental dress of a child he approaches the child. Coming so low, comes to his level, and then begins to teach him, not with the professorial position he can approach the child and teach him. Something like that we are to see, look at.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So I am engaged with him long before eight, from seven, you came here for three hours continually.

Devotee: You've given me so much mercy.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Mercy is at whose disposal? It is not a thing to come to my disposal. It is connected with Him, the source of mercy. Everything connected with Him, we are to see that. Gaura Hari bol. Mercy above justice, above justice.

(akchuridi akchurimay?)

Varṇṣī Dāsa Bābājī used to say, "That one thief is giving, the donor is also a thief, and the stealer the thief, that thing stolen by one, he is also a thief."

So if I say the mercy belongs to me I am a thief. It has got its source. All relative, this is relative estimation, where things belong to this or that. He may locate to his Gurudeva, it is not mine, it is extended from there, not my wealth. In a moment it may be withdrawn and I may be reduced to a madman, it is such.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Vyāso vetti na vetti vā. The giver of the whole scripture, Vyāsadeva, he knows or may not know, he may or may not know things of such nature. Transcendental means such, it descends and goes up. Many things descended through Swāmī Mahārāja to you, so many, and when withdrawn, flying away so many. Withdrawn because they think this is a nasty environment so I can't remain here, withdrawn and they say, "Oh I

don't feel anything, see anything, no taste here." Flies away, and who with high regard and affection nurtures them, it grows and grows in extent there. By devotion it grows and by indifference and negligence vanishes.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: From Vṛndāvana last night with a devotee named Nanichaura, he's a white cloth, and he's heavy in figure, and Swāmī Mahārāja seated in āsana Kṛṣṇa Charan gave him and Kṛṣṇa Charan said, "Mahārāja, where now will you go, do you want to go to Mayapur tomorrow?" And Swāmī Mahārāja said, "No I shall not go to Mayapur, I'll stay here." And then Kṛṣṇa Charan arranged everything and dream was gone.

Śrīla Śrīdhara Mahārāja: In England my second year. Swāmī Mahārāja, Guru Mahārāja omitted.

Devotee: So there is one verse in the Śrīmad-Bhāgavatam, in the eleventh canto, it says something like...

na hy ekasmād guror jñānaṁ, su-sthiraṁ syāt su-puṣkalam brahmaitad
advitīyaṁ vai, gīyate bahudharṣibhiḥ

["Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master."]

(Śrīmad-Bhāgavatam, 11.9.31)

Śrīla Śrīdhara Mahārāja: Not only once, but the highest stage, everywhere there is Guru, all Guru. The transformation will be towards that, the whole atmosphere, environment, is Guru, and I am the servant roaming. To enter into Vaikuṇṭha, Goloka means this, on all sides Guru, all respectable, there is gradation of course, but Guru. Denotation and connotation, denotation increases, connotation decreases. Connotation increases, denotation must decrease. Quality or quantity, quality improving, quantity decreasing. This is a general calculation. What is your practical knowledge? What is the question underlying this? Guru of different section, different type, this vartma- pradarśaka-guru, then dīkṣā-guru, sannyāsa-guru, śikṣā-guru, so many different classes of Guru, any Vaiṣṇava whomever you meet.

ekam apa koram justu guru sisheni vediet pratiban masrabda bamyo datar toyu orinio?

If only one letter Guru gives to the disciple that is infinite, but to know it fully, different sources are necessary to understand. Knowledge is infinite and the highest position required is this, that I shall try to read the devotion towards Kṛṣṇa from everywhere, everything will supply me some sort of inspiration towards the performance of my duty.

bom dekhi bomai e vrndavana, hoilu dekhi manihaye govardhana, jaha nodidar bek mano e kalindi?

Wherever I shall cast my glance, it will remind me about my Lord. They will teach me, they will press me to engage myself in my duty, in my service. That is the duty of Guru. Wherever I shall cast my glance, wherever I am come in contact with, that will only give me excitement,

"do your duty", that is Guru. Guru who gives us impetus for the service of Kṛṣṇa, who helps me to look toward the centre, that is Guru, the work of Guru is this. Every atom in Goloka and Vaikuṇṭha, they will all help encourage me towards my duty, they're all Guru. Guru will be very amply available when we can raise ourselves to a particular level.

As if when we are in the lower stage everything is taking me out from the centre, out-carrying current, whatever I see it will say, "Oh come and enjoy me", invitation of enjoyment here in the lower level. And inspiration of renunciation in a particular stage, the salvationists, everything they find, "Oh this is nasty, this is not to keep company with so rejection, rejection, rejection." And devotion, the positive side, everything will push me towards the centre, towards Kṛṣṇa, and those that will help me in that way are my Guru. Guru, gu ru means which dispenses the darkness of enjoyment, as well as renunciation. The darkness, this is all dark, this is all cover, and who will help me from that, from various...

ācāryam mām vijānīyān, nāvamanyeta karhicit na martya-
buddhyāsūyeta, sarva-deva-mayo guruḥ

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] (Śrīmad-Bhāgavatam, 11.17.27)

Not to particularize in one point, so many śikṣā-guru, guru paramparā, in the line of that descent of Guru, so they're all our Guru. This Charu Swāmī, he told me one day he was challenged one day by someone in ISKCON, "That you are ignoring our Gurudeva, you are mixing with Śrīdhara Mahārāja and others." And he told me he replied, "Devaṛṣi Nārada, do you think that he is out of our guru paramparā?" "No, no." Someone questioned him, "Do you think that Devaṛṣi Nārada is out of paramparā, he's not mentioned here?" "No, no, no, he must be in our

guru-paramparā." Then many coming in the guru paramparā. Wherever we get something to help our spiritual life, he may be Guru.

So this is a deplorable article.....

End of side A, start of side B, 17,18-11-82

Śrīla Śrīdhara Mahārāja: Omitted, from Narottama he came to Viśvanātha Cakravartī, the middle Guru's are also there, but wherever it is very vacant, clear, he has shown us that line. We are indebted especially in these points. Wherever we get some benefit we must have our recognition and gratitude for them at least. We can't tolerate this where the name of our Gurudeva is omitted, this may not, can't please me, so it won't please Swāmī Mahārāja also. This is wilful suppression, this is not accidental, this is wilful suppression. Deplorable, he is depriving himself, they will not be affected, but he himself is deceiving him, the cataract growing.

Just as the Lord is not one, when we say about the king, that does not mean that the king is the only one, but with his paraphernalia. So God means with His paraphernalia, so Guru means also with his paraphernalia, group, so many. Guru and Guru's Guru, and Guru's brothers, Guru's sons, so many, I am indebted to so many, more or less, more or less, name and, main and... auxiliary, principal and auxiliary, that maybe our fortune to get, to see more Guru, everywhere there is Guru. Everywhere we shall try to understand something, we shall try to draw the hints of the auspicious presence of Godhead, we shall...

yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati tasyāhaṁ na
praṇaśyāmi, sa ca me na praṇaśyati

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] (Bhagavad-gītā, 6.30)

"Who can see Me everywhere and everything in Me." In the medium of everything we shall try to see Him, and who will show me the Lord, my Lord, he's my Guru. His position is safe. To not to see Guru is a dangerous position, and to see everywhere Guru, all advising me, to concentrate my energy towards the service of God, then we'll be safe. Guru, then of course the specific, vision, Guru, gradation is there, gradation. From where I can get the maximum help, maximum help, and from which medium? Ācāryam mām vijānīyān, "I am ācārya. You see Me in him, from whatever point I shall draw you towards Me." That is Guru, more or less, attracts Him.

.....Mahārāja at his time, he has omitted even the predecessors. From whose book Swāmī Mahārāja learned, and gave his interpretation, that is based on Bhaktivinoda Ṭhākura, mainly, mainly from Bhaktivinoda's translation, he got the understanding about Bhagavad-gītā, and that is ignored, that is very deplorable. For his eagerness to omit the contemporaries, he had to omit the previous ācāryas also, to whom Swāmī Mahārāja is indebted in direct connection. That is too much for us to tolerate.

"My first year in England, my second year in England." When Bon Mahārāja went to preach in the west, and he wrote two books, "My first year in England. My second year in England." No trace of any name of his Guru, or guru paramparā, Mahāprabhu, nothing of the kind. So our Guru Mahārāja told us, "This is untouchable, because where there is no mention of our Guru, I won't touch it." That was his point.

So Swāmī Mahārāja doesn't feel any encouragement to touch that. Who is

ācārya? Who knows to give due respect to his own ācārya, he's ācārya. acarya guru ke najinitang?

Not the person to be blamed, but his ignorance to be blamed. This is quoted from Yāmunācārya, Guru of Rāmānuja, when he's going to refute the Śaṅkara school, there commentary, then he says in a figurative way, "That what shall I say, they can't understand the true purpose of the Vedic line, but what shall I show these pitiable children. Let them have long life, where they may live long. They're not to be blamed but their ignorance to be blamed." In this way his remark, in an airway, a joke style, he's putting in this way.

etesam aganamay aparadha datay note iyush martan tosar iyosh martan?

"Let them live long, they're all children. What shall I say to them, to abuse them? But they do not know, their stupidity is only to be blamed and not them. Let them live long."

In a figurative way.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Na hy ekasmād guror jñānam, not sufficient and neither firm, not strong.

He told about Rūpa and Sanātana, how they were. He told Bāladeva Vidyābhūṣaṇa about Rūpa and Sanātana, described that both Rūpa and Sanātana, they have shown to the world. "If one has got a jewel in his hand, he can show by this way, and that way, in various ways he can show the jewel." Rūpa and Sanātana has dealt Govinda-Nāma, the jewel by the name Govinda. Indira Lakṣmī Devī who is always serving Him, that high, high, substance principle, Rūpa and Sanātana they have given, shown to the world just as a jewel in their palm, in this way. That high,

high, highest, principle has been dealt by those Gurus, śikṣā, Rūpa and Sanātana, in such a way. So our knowledge everywhere, not only in Paramātmā, everything if we are to learn mainly we may learn from one place, but this is corroborated and verified from many sources, then it comes to be proper knowledge of ones soul.

Viṣaya, saṁśaya, purva-pakṣa, mīmāṃsā, siddhānta and saṁgatiḥ. [the thesis, the antithesis, cross-examination, synthesis, conclusion and verification from different sources]. By these six processes anything can be inquired and known. First viṣaya, what is the object of understanding? Then saṁśaya, if anything anti, any doubt about that, that must come forward and that must be cleared. To know anything these processes are necessary. First the proposition, what is the thing to be known, then what is its anti group, any doubt, any suspicion about that, that must be taken in. Then purva-pakṣa, then it must be arranged in such a position, this I want, and this is opposition, how to have a clear conception of the thing, in such stage. Then mīmāṃsā, they come real understanding how it can be approached, in what subject, in all these details, is necessary stage. Then siddhānta, mīmāṃsā, siddhānta, the fifth stage will be a conclusion. Then considering all these pros and cons we see that this is this, and not that. Then saṁgatiḥ, then verification, to verify from various sources, what conclusion I have come to, whether it is real, or not real. That is to be verified by precedence. Then it may come as the name of truth, in this world.

So many sources are necessary to verify to, for reference, all these things. Any knowledge presupposes consultation with different sources, though mainly we can get from one source, at the beginning not one, beginning many, then we concentrate to inquire it from a particular higher source.

First it comes from hither thither, small quantity, sukṛti, ajñāta-sukṛti, then śraddhā, then sādhu-saṅga. We keep company, we seek for Kṛṣṇa, inquiry many places, here and there, in many places and they also help to certain extent. Then ultimately we go and there we find more possibility of learning we surrender there, and he has got his disciples also so many from previous time. Get some sort of help, he will recommend some books. "If you go through Bhagavad-gītā, go through Bhāgavatam, go

through, by consultation according to his advice, then I am to read this book." That is to get so many Gurus through the books, then again also in the books we may find reference, if I go to, recommended by my Guru, to read one book then in book also I shall find many references, many quotations from many places.

So all of them have some contribution for me, and ultimately we are to understand that we are to enter into the land of Gurus. Everyone should be respected as Guru, that giving impetus to me to search Kṛṣṇa, to serve Kṛṣṇa. They're all help to centre me, centre carry, they're Guru, and this is most fortunate position that we may see everyone as Guru. No one servant and no one indifferent, that is our highest fortune to attain such environment. All Guru, here all servant, even father, mother, all servant. We want to draw from everyone in the world of exploitation, and renunciation everything eliminated, a deserted position, and then we enter into the land of eternal prospect. That is to learn to see that all Guru, all Guru. I am the servant, I am the servant. All Guru means all well wisher, all guardian. I shall invite help from everywhere. Their benediction, their grace will come from everywhere. All well wisher, all guardian, all guide me towards the highest attainment. So it is fortune and there cannot be any objection to that.

But still there is gradation, as if in the very existence of God, gradation, Vasudeva, Viṣṇu, Nārāyaṇa, Dvārakesh, Mathuresh, Svayaṁ Bhagavān Kṛṣṇa, the gradation is always there according to our position, in our position.

So we must not be afraid, of course there is a time, when in the stage, when we are surrounded by the unfavourable environment and to get sādhu very rare. In that case to warn us not to mix with anyone and everyone, and also there are so many groups of sādhu, these Māyāvādīs, these Buddha, these Śaṅkara, the nāga, all these things. So we may not run hither and thither only to find Guru, to get advice, so to warn us from such unfavourable circumstances, to protect us, "don't try to see everywhere Guru in a stage, particular stage."

Then we have attained the, what is taste, what is real good, then of course we are taken to such a plane and everyone will be Guru and

helping me to my destination, and this caution has got some value when there is possibility that I have come to a Vaiṣṇava Guru.

But so many want to devour me, and I do not know how to examine who is who, should be Guru. This Buddha, Māyāvādī, nastika, so many red rags means sādhu, Guru. At that stage, to help us to concentrate, we must give our respect to Guru, and at every sampradāya that strict, has been used in every sampradāya, "Only hear the word of your Guru, the advice of your Guru. Don't try to mix hither and thither, and to run and to have advice, then so many enemy of your Guru." Who are not preaching the real truth, then warning is necessary in some stage, some stage.

"Don't go to see Guru everywhere, because in that plane so many men in the dress of sādhu are going on with their lower campaign." This warning should come in that stage, and in that stage also, to keep up and to develop our attention and devotion towards our Guru, so many helps should come from my senior Godbrothers. They will make me understand the greatness of my Guru in different ways, so they're also giving some help of Guru. In this way, many, one, many. In different departments this system is going on, and here also, but when we enter into the kingdom of service then of course everyone will help.

bhedabhed, seruti pravalahali parabhaum edelifeli?

Those that have got inner attraction towards Vṛndāvana, "If we mix with so many sādhus in Vaikuṇṭha, and if my inner awakenment in the service of Goloka dwindles, then I shall be hurled down to Vaikuṇṭha." It is also there, the possibility, and of course some soft-hearted stage, there is protection, protection is necessary, na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

[pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] (Bhagavad-gītā, 6.40)

If at heart we are sincere then the environment cannot deceive us, because God's inner help is there, cooperating with my sincerity. What I want from my inner most heart that cannot but come, because He knows everything. There may come some obstacles but by His help they should be eliminated in any way or other, and my inner most aspiration will be crowned with success, na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati. "Rest assured that if you want real truth you will have that, I am there." This assurance, one need not be afraid, but still in some position we shall be afraid of bad association, so in Bhakti- rasāmṛta-sindu (1.2.91) it is mentioned, sajātī-yāśye snigdhe sādhaḥ saṅgaḥ svato vare.

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha sajātī-yāśye snigdhe sādhaḥ saṅgaḥ svato vare]

["One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord, those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."]+ (Caitanya-caritāmṛta, Madhya-līlā, 22.131)

Association of the sādhus in general is recommended, but especially what sort of sādhu we shall try to mix with earnestly. Who is in the same line of aspiration with me, and who is holding superior position to me. To associate with such sādhu, the common end and superior to me, holding superior position to me, but in the common line of our camp, the association with that sort of sādhu will help us most in general. Who is superior to me but must be in the same line with me.

Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, since Śrī Caitanya Mahāprabhu is the Svayaṁ Bhagavān, Kṛṣṇa, He has 64 qualities mentioned in the Bhakti-rasāmṛta-sindhu, so does Śrī Caitanya Mahāprabhu also hold these 64 qualities?

Śrīla Śrīdhara Mahārāja: That is covered with a little colour otherwise, magnanimity. Even Śrī Caitanya Mahāprabhu may be said to possess more, because Rādhārāṇī is combined there. If we see Kṛṣṇa in Śrī Caitanya then those 64 with some other complexion, colour, but if we consider Both one, then something added, 25.

sri rādhikā ananta bhum potish padan?

Everywhere many qualities, and 25 principal qualifications with Rādhārāṇī, and that is combined with Mahāprabhu, with Kṛṣṇa. Then it will go more, a peculiar combination of Positive and Negative.

deo vedum gatoto?

They are separate in Vṛndāvana līlā, the Positive, Negative, rasa-rāja mahābhāva. The greatest hunger to suck the rasa, the greatest entity to squeeze the rasa, to attract the rasa from the fountain of all high rasa, and when Kṛṣṇa influenced by that, He Himself drawing rasa from His own and distributing to others, if we can conceive that. Kṛṣṇa has taken the position of Rādhārāṇī, mood of Rādhārāṇī, and extracting rasa from Himself and it is showing outside. Madly, He's mad to give His own jewels inside to the people at large, and what sort of jewels inside? Which has got appreciation of Rādhārāṇī, that sort of high things, high juice is Himself emanating from Him and distributing here.

"What I am, what is My inside, which highest, tasteful thing in Me you all see, what am I?" Unknown and unknowable which cannot be known, He's making Himself known with all His attempts. "You know who am I, what is in Me for you, what is in Me for you." This highest truth, we cannot know Him without His sanction, without His consent, but now He Himself is taking the initiative. "Know Me, take Me, what I am, for which so many yogīs, ṛṣis, devotees, they're trying their utmost with so much self imposed misery and privation. I am such and such, of My own accord I want to make Myself known, to partake in the feast in Me. I am such. This is the most appreciable characteristic in Me, you take it."

It is almost impossible, almost impossible that the Infinite is vacating His house, vacating everything and throwing it out side making empty. Infinite, by some mad attempt He wants to distribute everything and to become...

just as we are told some kings (Hasavadan Ragu?) one day in a year, they used to give everything, distributed everything to the subjects and began his life in poverty. (Hasavadan?) Every five years he used to come to Allahabad, Prayāga, confluence of Gaṅgā, Yamunā, and all the wealth, whatever, everything given to the poor and needy, and with only a cloth around him he entered again his throne, and then daily coming, coming, coming, and every five years he used to take.

And Ragu, the grandfather of Rāmacandra, he also used to do so, once

in a year, everything, nothing should remain in the royal treasury, all this, again he will begin. In such a day, one brāhmaṇa boy came to him for guru dakṣiṇa. In previous days brahmacārīs used to study in the house of his Guru, and after finishing, generally he was supposed to give some dakṣiṇa, and for dakṣiṇa where will they go? They will approach the king generally. "I have finished my study with my Gurudeva, my teachers name is such and such, and I asked him for guru-dakṣiṇa and he wanted this from me."

First, generally the Guru's say, "Whatever you can manage you can give, know whatever you like to have from me I shall give."

In this way that gentleman, "Some hundreds of golden flowers, this campaka flower I want from you, you are disturbing me. What do you want? What do you want? I want this, can you give?"

"Yes I may try." He went to Ragu, then, "I have to give guru-dakṣiṇa, I have come to beg from you, brāhmaṇa is a beggar, I have come to you to beg this. I am pledged to my Guru to give so many things, so many golden campaka flowers he demanded from me, and I may be committed so I have come to you."

"Man, a brahmacārī, you have come today, tomorrow I shall have to give it to him, so you have come today then I have nothing, I have given everything from my treasury, alright let me try."

Though this kṣatriya, they can if they're entitled to get money, or anything, any wealth from anyone by force, then Ragu ordered is charioteer, "I have nothing but tomorrow morning I shall have to go loot the treasury of Kuvera and to satisfy the brāhmaṇa dakṣiṇa." So Ragu ordered, "Keep my chariot ready with all the weapons, keep it ready, early morning I shall start to Kuvera, and to take by force so many things from his treasury and to pay off the brāhmaṇa boy." Then Kuvera could...

End of recording, 17,18-11-82

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82.11.21

Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Śrīla Śrīdhara Mahārāja: ... your full attention, pay your full attention here, then you will be able to know to the finish, and your march from this point will be sincere and satisfactory. Otherwise the sahajiyā-ism will enter your heart. Within one leap you will go to get the summit of the hill? That is impossible. So you have to march, but march must be sincere, real, satisfactory, real progress not imitative progress. So that warning is given at every stage of life. "This is the highest for you, give your whole attention to that. Don't be absent-minded and haphazard in your acquisition. Engage yourself fully with this class and the next will come out of its own accord. The next higher will come to you. You attend here, all your energy you invest here and the next will come automatically to you, the higher stage." For that policy it has been told like that.

sayaka vada daya doyam bhavanam manu sarsanam?

Just as when a professor comes to teach a child he will have to take the mentality of a child to teach the child. "Go so far and not much more." But still he will say: "No, know this. This is the final. Give your whole attention to know this, get by heart this. And when that is finished then come

forward." In this way by gradual [progress].

Devotee: I'm very much attracted to those people who are Christians in America, to help them make some progress ...

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura has given his decision that Bhagavad-gītā was told to Arjuna and Arjuna engaged himself in fighting again. But had it been Uddhava in the position, in the place of Arjuna after hearing the whole of Bhagavad-gītā, sarva-dharmān parityajya,

[mām ekaṁ śaraṇaṁ vraja, ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

...he accepted and went away from the war field. Ha, ha. The same Gītā Upadeśa, the same advice for Arjuna acted in one way, and for Uddhava it would have acted in another way. After hearing the whole of Bhagavad-gītā, sarva-dharmān parityajya, mām ekaṁ, Arjuna also told: tat kiṁ karmaṇi ghore mām, niyojayasi keśava. vyāmiśreṇeva vākyena, buddhiṁ mohayasīva me...

[jyāyasī cet karmaṇas te, matā buddhir janārdana, tat kiṁ karmaṇi ghore mām, niyojayasi keśava. vyāmiśreṇeva vākyena, buddhiṁ mohayasīva

me tad ekaṁ vada niścītya, yena śreyo 'ham āpnuyām]

["O Janārdana, O Keśava, if You consider that resolute and determined spiritual intelligence (vyavasāy-ātmikā-buddhi) is better than action in goodness and passion, then why do You engage me in the violent activity of warfare?"

"My intelligence is confused by Your words. They appear to be ambiguous, sometimes supporting action and sometimes supporting knowledge. So please instruct me which of these two paths is most beneficial for me."]

[Bhagavad-gītā, 3.1-2]

"You say that jñāna is better than karma. Then why do you want to engage me in this dreadful karma in fighting?"

Then Kṛṣṇa told:

na karmaṇām anārambhān, naiṣkarmaṁ puruṣo 'śnute

[na ca sannyasanād eva, siddhiṁ samadhigacchati]

["Without performing scripturally enjoined duties, one cannot attain knowledge leading to freedom from action and reaction. How can a person of impure heart obtain perfection by abandoning his prescribed duties?"] [Bhagavad-gītā, 3.4]

..."Here you have got your capacity in the karma. You finish this career and then you can aspire to come in the level of jñāna, enquiry into the knowledge. Na karmaṇām anārambhān, naiṣkarmaṁ, that naiṣkarmaṁ

to do above all activity is not a very cheap thing. You finish your course of karma, then you'll be lifted to the place of naiṣkarma, jñāna, and then bhakti, in this way. So I say you engage yourself in this present fight. The fight is not recommended for everyone but for you and men of your section."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: There's one book in the Christian tradition about an unknown Christian bhakta who is chanting ...

Śrīla Śrīdhara Mahārāja: Ke?

Devotee: Guru Mahārāja, when one is preaching to the society at large, how does he know how far to recommend the stage of God realisation that a person should follow?

Śrīla Śrīdhara Mahārāja: Who are you?

Devotee: Parthamitra.

Śrīla Śrīdhara Mahārāja: Parthamitra. What does he say?

Devotee: He's saying: "So, you're saying that something is meant for one person, something is meant for another person, so when we preach to people in general how shall we know how to preach?"

Śrīla Śrīdhara Mahārāja: That should be preached in a general way and they will come according to their inner response. Some will come to attack, to close the meeting. The communist minded, they will say: "No religious preaching is allowed here. It is all theoretical. You will neglect the concrete world and you make an abstract thing to be everything and the people will suffer. We won't allow it." There is that such also. Beginning from there, there are so many stages. And in a mob you will preach and one who will find response in his inner heart, he will come to you to see. That is, according to the degree of realisation one will come. Birds of the same feather flock together. Inner demand, inner necessity will bring them.

[Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj went there and so many came. How? They are not this Gauḍīya Vaiṣṇava. But from inner tendency was wandering in this world everyone is gathering some new experience, new taste. Rather, the taste for this outside world is vanishing and inner taste is being awakened, and awakened to the degree of, according to the degree of awakening one will come to respond to a preacher. In his own layer he will find, 'Oh, after so long, what little urge I found in my heart, I see there is possibility of outlet. There is a plane of that sort to satisfy that ambition and aspiration of mine. There is a chance in the outside so I must connect with him and I shall enquire of that land of my dreams.' In this way they will come. Birds of the same feather flock together. According to the inner taste they will come together and they will go on with their duty in that plain, that stage, 'how from there they can go further, higher position?' In this way, sometimes after rebirth it takes place, and sometimes in the same life one may change his creed and go higher somewhere else.

Devotee: So when one preaches, if the quality that he's preaching is too

high he may discourage ...

Śrīla Śrīdhara Mahārāja: May be too high for one and may be too near for another but not too high for all. Then why this conversion is possible? How? So many going to be Mohammedan, Islam. So many going to be Christian. So many going to be Hindu. You, at present not born, all not born Christian. When Christianity first came no one was a Christian before. How the people were attracted to become Christian? There was in their heart the hankering for Christianity.

So, it is there: brahmāṇḍa brhamite. When Acyutānanda went to my birth place, one headmaster asked him: "From so near we cannot appreciate the teachings of Śrī Caitanya. How from so far have you come to realise it? You have come from a country so far off to sacrifice your life for the service of Śrī Caitanyadeva, but we are so near but we can't appreciate that."

Acyutānanda answered: brahmāṇḍa brhamite kona bhāgyavān jīva...

[brahmāṇḍa brhamite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service." Caitanya-caritāmṛta, Madhya-līlā, 19.151]

We are to acquire this capacity during the course of our wanderings through different positions in the whole of this creation. We are wandering from this land, that land, this species, that species, and in course of that we gather some sukr̥ti.

Unknown sukṛti - ajñāta-sukṛti, then jñāta-sukṛti. Unknowingly, unconsciously also our energy is spent, utilised for a particular cause and the reaction comes in me. In this way that sukṛti. And sukṛti developed - jñāta-sukṛti, and then śraddhā. On the surface the attraction comes to me for a particular truth, of the universal truth. In this way it comes, anywhere. A beast may feel the tendency to serve Kṛṣṇa. In Vṛndāvana it is so. So many trees, beasts, water, everything in the material posing but they have while they're there, they are, they have consciously acquired that position. Or they are eternally holding that position in different poses for the service of Kṛṣṇa.

Devotee: There's one book about a Christian bhakta. He chants mālā, he chants the name of Jesus.

Śrīla Śrīdhara Mahārāja: Yes. Catholics also use the beads, we know.

Devotee: Yes, rosary.

Śrīla Śrīdhara Mahārāja: They may take the name of Christ. They may do.

Devotee: Yes, in Russian Orthodox Church this man was chanting the name of Jesus.

Śrīla Śrīdhara Mahārāja: Yes. He will attain the position of Jesus, at

most.

Devotee: But his heart was growing very soft and he was feeling some ecstasy and he was feeling great love for Jesus.

Śrīla Śrīdhara Mahārāja: Jesus. That may be. It also may be so that in his perfect growth he may be finished there. Eternal paraphernalia of Jesus, he may remain there, with fullest satisfaction. He's fated to be there.

Devotee: So not every Christian we can come to and attract...

Śrīla Śrīdhara Mahārāja: Again by his, when from Brahmāloka it is also possible. It will be difficult because his highest attention, purest attention, he thinks he has attained it. So to remove him a forceful sādhu is necessary. It is also possible, not impossible, even from Brahmāloka where everything is nondifferentiated. By the will of God and the powerful will of the devotee, high devotee, they may be raised from the slumber and taken into action. It is possible. Nothing is impossible. But generally he may pass long, long ages there, satisfied. So far, no further. In the space of infinite time, nothing is so much great, so much spacious. Long, long, he may remain holding that position. So many dissolutions and creations will come and go. Any time his slumber may be broken, the possibility is there. From time immemorial this created world is and so many going up, down, up, down. It is infinite. And even in the midst of that some are coming out. A question of infinite.

Suppose the question of Jesus. His position may be considered as eternal. And some time may come when Jesus himself may be converted into Vaiṣṇavaism. It is not impossible.

Devotee: Do you not think that Jesus had awareness of Kṛṣṇa, as a person, as the Personality of Godhead?

Śrīla Śrīdhara Mahārāja: Yes. If most closely detected then we're bound to say that there is some possibility of getting Kṛṣṇa in the life of his infinite way. Ha, ha, ha, ha, ha.

Devotees: Ha, ha, ha, ha.

Devotee: I didn't understand.

Śrīla Śrīdhara Mahārāja: Jesus is stagnant or progressive? Is he stagnant?

Devotees: No.

Śrīla Śrīdhara Mahārāja: Where he has reached, is that finished forever, or he's dynamic?

Devotees: The Christians say he has full knowledge.

Śrīla Śrīdhara Mahārāja: So he's stagnant there, finally fixed? Jesus'

position. The Bishops, who says his position is final, or progressive life? Dynamic or static? Final? That position he holds or he can make further progress. And Jesus only barred from making any progress? What do you say? Ha, ha, ha, ha, ha. Is he a member in the dynamic world or stagnant? So infinite is such. The infinite we are going to deal with, that is ludicrous for us that we want to deal with the infinite. Hare Kṛṣṇa.

Devotees: What form of Kṛṣṇa was Christ ...

Śrīla Śrīdhara Mahārāja: Why Kṛṣṇa is considered to be absolute? You are to enquire about that in a scientific way. Step by step, step by step. You go on reading, what I told, Śrī Kṛṣṇa-saṁhita and Bṛhat-Bhāgavatāmṛta, it is already translated. Very minutely you try to follow the advice that is given, instructions, given in Bṛhat-Bhāgavatāmṛta. The development in theism, the theism as in dynamic character.

Devotees: One question he's asking: "Is there a method to preach the presence of the soul in the lower species?"

Śrīla Śrīdhara Mahārāja: I don't follow.

Devotees: The Christians, they do not accept, generally, they do not accept that there is soul in animals and lower species, so how to preach about that?

Śrīla Śrīdhara Mahārāja: [God?] did not care to bring them within that program to embarrass those persons. They cannot do but eating on

vegetables and the animal species. So, at this point, they're not to be embarrassed by all these questions. Let them begin the theistic life eliminating those possibilities of reaction. Then again when they will feel about them they will be given that sort of instalment. That there is also life and not less qualified than the human position, but in course of this revolutionary movement they're thrown into such condition as a result of their own karma.

tamasar bhavu rupena vestitar karma hetuna?

Wherever there is life, the soul is there within. It is a common thing. But Jesus thought it would be, the ideal of Jesus thought it would be impossible for them to adjust to such a degree with the environment. "Let them begin the culture of theism." Then gradually it will be, if such instruction will be given that, "You must adjust with your neighbour with generosity, liberally."

There is also not only ātmā, soul, but God is also there, everywhere. They are feeling pain and pleasure, happiness. In an animal it is of course quite clear that when they're killed they feel pain. So there is life, that vibration of pain there. Consciousness is there and soul is a unit of consciousness, pure.

To whom they preached, they're not so much qualified as to extend their knowledge so far. They're not prepared for so much sacrifice in their practices. So those who are not prepared to such extent, Christianity given by him. Everything ordained from the same common centre. So Christianity has got also its necessity. Islam has got also its necessity, because it has got some room in this universe. Not unnecessary but relative position, not absolute. And what is the question, the position of the Absolute Truth when we are to enquire? Then we come to India where they have dealt very extensively with all possible conceptions of religion and then ultimately come to the conclusion by which Śrīmad-Bhāgavatam has been given. So many variegated natures of theological

conceptions found in India. A part of that is not present anywhere in the world, as much as theological culture was in India of different shades of life. But ultimately Śrīmad-Bhāgavatam has been given to be the highest. How? That we are to understand, to follow. Very minutely you are to follow that Br̥hat- Bhāgavatāmṛta, and more in a present modern form in Śrī Kṛṣṇa-saṁhita by Bhaktivinoda Ṭhākura and Caitanya Śikṣāmṛtam. Bhāgavatāmṛta is already translated into English I know, from Māyāpur perhaps, Br̥hat-Bhāgavatāmṛta.

Devotee: I read that.

Śrīla Śrīdhara Mahārāja: You read that, but you read more closely, more scrutinisingly you read that until and unless you find satisfaction to the answer to all your enquiries. So repeat, repeat, repeat. Read, read and read it. The gradation is there of sambhanda-jñāna, how one is from a particular position, how he's forced to make his progress in a particular direction. Hare Kṛṣṇa.

Devotee: I asked one question the other day but I did not fully understand the answer. It was about the soul going into animal species. And if there is no recollection of why he is suffering then how can he benefit? Say he has robbed someone, hurt someone, then he is punished but he does not remember why he is being punished, all he knows is he is suffering.

Śrīla Śrīdhara Mahārāja: In what stage to make him unconscious necessary for the doctors? When a doctor deals with the patient, when does he feel that the patient should be made unconscious?

Devotee: When it is too painful for the patient.

Śrīla Śrīdhara Mahārāja: So there is a necessity of unconsciousness in one's benefit of life, a necessity of being unconsciousness. So a man, a dacoit is imprisoned and put under chain when his movements will be detrimental to him. Then his position is confined in the cell and chained. So to take out the independence of voluntary action, sometimes it is necessary. The voluntary action should be taken away from him and by suffering his previous reactions may be relieved and then again given voluntary action. Voluntary will has occurred so much misdeed and reaction for him that for the time being it is necessary that voluntary will, will be stopped. And he will be allowed to suffer his previous actions of his previous sins. Then again some freedom will be given to him so that he may take the real course, the course which is peaceful for him. As long as a drunkard when he's expected to do some mischief to the environment he should be confined, and when that madness of drinking gone then he will be left again for free action. Do you follow?

Devotee: I think the expression is 'sleeping it off.'

Śrīla Śrīdhara Mahārāja: That 'Why confined?' The possibility of free action is taken away forcibly. Ignorance given, ignorance given, and he's to suffer the consequence of his previous action, and when that's finished, then again work. A man is making business in a black way, then he's put under lock and key, and some punishment. And then after he suffers the punishment he's again allowed to begin his business. For his previous disservice in the society he's punished and his business stopped. Then again after some suffering then he may be expected to learn that he was doing wrong, then he's allowed again to start his business. He's punished and business stopped for his previous malbusiness. I'm not clear? Do you understand what I want to say? Why the knowledge taken away and ignorance given to the party? The

offending party, his last punishment is to take away his freedom because thereby his freedom he will go in the wrong way, wrong way, to take out the freedom from him because he's moving towards the wrong direction.

Devotee: But he cannot remember.

Śrīla Śrīdhara Mahārāja: That is one side. Another side is that he will have to suffer the consequence of his past action so his progress should be stopped and he must suffer the consequence of his past action and then he will be again let free. A man, a dacoit is doing wrong so he must be kept in custody and all his movement stopped. Then by punishment he's supposed to have some knowledge, then he will again be let free. This is quite reasonable. His zone of action is snatched away.

Devotee: Also, the point is that Kṛṣṇa doesn't forget.

Śrīla Śrīdhara Mahārāja: Freedom is being misused so that is taken away.

Devotee: Sometimes in the Bhāgavatam of Kapila, and I think you quoted Jīva Goswāmī, he says sometimes, rarely, in the womb of the mother the soul may have the recollection of his past one hundred births.

Śrīla Śrīdhara Mahārāja: Jīva Goswāmī has cleared that, that not all the time in the womb, but the particular child who is conscious of God in the womb, when he comes out, with this link he may go on further.

Devotee: But there is some recollection there of his one hundred births.

Śrīla Śrīdhara Mahārāja: That is not universal, but particular case. That is particular case.

Devotee: I'm just giving the example where in a case one may remember his past births.

Śrīla Śrīdhara Mahārāja: Yes. One hundred births, and he prays to the Lord: "I have done many things wrong. If I come in connection with the world this time I shall try my best to make progress towards You." These things. In a diseased man, a man living, sometimes he finds God consciousness very pure in him, and sometimes filthy conceptions comes in him. Not continuous pure mentality we can find in ourselves that is found in the higher level. In the general human being, average human being, sometimes they think themselves pure in the mind, and sometimes think of the filthy things in the mind, coming, satya, raja, tama. In Bhagavad-gītā also when satya-guṇa is increasing he finds himself in some way. Then tamo-guṇa feels this to be lazy, and nidra, a sleep. And raja-guṇa, he feels that much energy in him. Then raja-guṇa is predominating in him. And satya-guṇa, a peaceful nature for enquiry of the truth. In our present life there are so many moments which may connect with satya-guṇa, sometimes raja-guṇa, and sometimes tamo-guṇa. Nidra-vasya, this is tamo-guṇa. And to find too much energy for a particular programme, that is raja-guṇa. And sometimes a peaceful mind wants to enquire about the creation. And sober things, that is satya-guṇa.

Hare Kṛṣṇa. Nitāi Gaura Hari bol! Ha, ha, ha. Gaura Hari. Gaura Hari.

End of side A, side B, 21.11.82

Devotee: Do you know the story of the yogī Visvaksena? And they say that that yogī took his birth as Śrīla Bhaktisiddhanta Saraswatī. Do you know the story of the yogī Visvaksena?

Śrīla Śrīdhara Mahārāja: I know. This statement, from where have they got? Where they have got this news, from where? What is the evidence?

Devotee: Sometimes they say that in Bhaktivinoda's diary. This is a quote from Lalitā Prasād, in the diary of Bhaktivinoda he says that, this.

Śrīla Śrīdhara Mahārāja: Never. Their diary and the book is published by Lalitā Prasād, it is with Dāmodara Mahārāj. I have gone through that. No trace of that, that he will take birth in Bhaktivinoda Ṭhākura's house. Not like that, nothing of the kind.

Devotee: No proof?

Śrīla Śrīdhara Mahārāja: Nothing mentioned about that.

Devotee: In letters?

Śrīla Śrīdhara Mahārāja: No. We don't find any letters that he will take birth in the house of, in the family of Bhaktivinoda Ṭhākura, never mentioned there. Nowhere any mention of such. This is the first time I'm hearing. It was not discussed any time anywhere, only first time I hear from you.

Devotee: This story, you've never heard it before?

Devotee: No.

Śrīla Śrīdhara Mahārāja: My connection is fifty-five years with this Gauḍīya Maṭh, and I've never heard such a story, I'm certain.

Devotee: They say that he took his birth as Bhaktisiddhanta to destroy the teachings of ...

Śrīla Śrīdhara Mahārāja: It is impossible. That yogī's temperament and our Guru Mahārāj's temperament are quite opposite. Completely different. Lalitā Prasād was working under our Guru Mahārāj in the beginning, in Yoga-Pith and in Godruma. But when Kuñja Bābu [the name previously used by Śrīpād Bhakti Vilās Tīrtha Mahārāj] came, the Tīrtha Mahārāj, Bhakti Vilās, his management was more acceptable to our Guru Mahārāj than Lalitā Prasād's assistance. Lalitā Prasād could not tolerate the presence of Kuñja Bihārī in the management, so he left gradually. And also of Vinod Bābu, Keśava Mahārāj. Keśava Mahārāj and Kuñja Bābu, when they began to manage in the beginning of the mission, Lalitā Prasād could not tolerate, he left the Yoga-Pith, and Svānanda-sukhada-kuñja, Bhaktivinoda Ṭhākura's samādhi, and he went away.

And Prabhupāda [Śrīla Bhaktisiddhanta Saraswatī Ṭhākura], our Guru Mahārāj's preaching campaign, that was gradually gaining ground, and forcibly it is going on and he could not tolerate, he retired, he left. In the beginning he was under Prabhupāda...

Devotee: He's saying he had a position in the management in the beginning. He was working under Śrīla Bhaktisiddhanta. Then Kuñja Bihārī came, Tīrtha Mahārāj, and he was an expert manager. So Śrīla Bhaktisiddhanta favoured his management, so then he [Lalitā Prasād] kind of lost position and gradually withdrew.

Śrīla Śrīdhara Mahārāja: He could not tolerate the management of Kuñja Bābu and Vinod Bihārī [Bhakti Prajñāna Keśava Mahārāj] and had to retire.

Devotee: But such a great amount of envy to make up such stories. I don't understand such envy.

Devotee: He's saying: "Why would he say such stories about Śrīla Bhaktisiddhanta?"

Śrīla Śrīdhara Mahārāja: Yes, when he went away he did not like Bhaktisiddhanta Saraswatī Ṭhākura because he preached in a different way, not in the garb of these bābājīs. His way of preaching was of a different type which other disciples of Śrī Bhaktivinoda Ṭhākura and the section we call sahajiyā, and they were the masters of the Vaiṣṇava society at that time, they could not give any recognition to Bhaktisiddhanta Saraswatī because his fashion was of another nature.

Just as I heard from Bhakti Vijaya Prabhu. He was first in the opposite camp, then came to Guru Mahārāja and took initiation there. I heard from

him that Prabhupāda [Śrīla Bhaktisiddhanta Saraswatī Ṭhākura], after taking sannyāsa, he went to Vṛndāvana, to visit. And Paramānanda and Kuñja Bābu, they were clad in European dress, and Prabhupāda took red cloth of a sannyāsī, went to visit Vṛndāvana. The sahajiyā section, they say: rakta-vastra 'vaiṣṇavera' parite nā yuyāya...

[rakta-vastra 'vaiṣṇavera' parite nā yuyāya kona pravāsīre dimu, ki kāya uhāya?]

["This saffron cloth is unfit for a Vaisnava to wear; therefore I have no use for it. I shall give it to a stranger." Caitanya-caritāmṛta, Antya-līlā, 13.61]

Sanātana Goswāmī's statement in Caitanya-caritāmṛta. The Vaiṣṇava should not take this, rakta vastra, means red cloth, there is a saying. And Prabhupāda took sannyāsa, and not red but saffron cloth, sannyāsa as Mahāprabhu told. And two of his disciples they were clad with European dress. When he went to Vṛndāvana they began to criticise: "What is this? One should enter Vṛndāvana in a very poor dress and mostly humble style they go to Vṛndāvana. And that gentleman puffed up with the pride that he's a scholar, he's a preacher, he's taking the role of Mahāprabhu and not of Rūpa and Sanātana. He's going to Vṛndāvana. And what is this that the brahmacārīs along with him, those two disciples, they must have some red cloth or white cloth, but they took European dress and visited."

One Paṇḍita, Govinda Paṇḍita, Śaṅkar Tīrtha, who gave as a chairman, the first reception to Swāmī Mahārāj here in Navadvīpa I arranged that. He flatly admitted one day in a meeting: "That we first criticised Bhaktisiddhanta Saraswatī Ṭhākura, that he's ignoring the past, and ignoring the present Vaiṣṇava section. He's taking a new course of his preaching. But it was our fault now I realise."

Weekly he had a paper, Adivasi [?] And in many places, they have all criticised our Guru Mahārāj. "He's a man of modern type. He's leaves the old things, fashion, leaving respect for that." In this way, and that gentleman, that Paṇḍita, Govinda Śaṅkar Tīrtha, in a meeting he clearly told that: "We could not understand him. That he's meant, he has come for world propaganda and to take such policy as he's to conquer the whole world, and not only confined to our own cell and going on with the japam etc. The other type, he's sent from the higher order, higher sphere, to propagate this Vaiṣṇava dharma of Mahāprabhu in a novel way so that it may be acceptable by the public at large. Especially his aim was to convert the Westerners. So he took such and he presented European dress."

In the beginning I had some little doubts that why Guru Mahārāj he's in some European style? The old sādhus of India did not have so much arrangement for the bathroom, for the lavatory, all these things, anyhow they managed. But He is accustomed to go to bathroom and sanitary latrine. Guru Mahārāj himself one day told when he was a guardian tutor in Tripura, Tripura Mahārāja boy, he was the guardian to him. Guru Mahārāj's second elder brother was the Dewain of Tripura State. And Guru Mahārāj was a guardian tutor of the prince, he passed some days, and to teach the boy some English one lady tutor was engaged. That lady tutor wrote a letter to England to some of her friends, "That here I have found a Bengali gentleman who, though he has not visited Europe, but he has got peculiar taste for, very common, very appeal to the European, I find." I heard it with my own ear from Guru Mahārāj: "That lady wrote to her friend, who was the guardian tutor to teach English to the prince of Tripura, she wrote a letter there. That here I have found a Bengali gentleman who has got European taste." Ha, ha, ha, ha.

So, that sort of taste created a slight disturbance in me, in the beginning, because I am accustomed with the orthodox fashion of the brāhmaṇas and the paṇḍitas and the sannyāsīns. I come from such family. So only ontology of him attracted me and not any grandeur. In spite of his European fashion I had to submit to him for the great ontology what he could represent, and of an original way, not anything like taken in memory, only swallowing and reproducing, vomiting. His philosophy was

not of a vomiting character, he read somewhere and vomiting it, not like that, but in an original, natural type. The philosophy came from his mouth of the highest type and in the line of Mahāprabhu and dealing very extraordinary reverence to the creed. The Gītā, Bhāgavatam, with very particular attention and reverence and respect he used to do.

And he did not care for anyone, however stalwart he may be of the present type. All the scholars, all the sādhus, he did not care for anyone. Only one, Vamsi dāsa Bābājī, he was an aloof man who did not enter society. He had recognition only for Vamsi dāsa Bābājī.

And he went to Vṛndāvana and he told: "Going to Vṛndāvana, visiting so many sādhus," with his hand he stroked his forehead, "I came to Vṛndāvana, such the holiest place, but my luck is so bad that I could not find a single Vaiṣṇava here." That was his standard. "Not a single Vaiṣṇava I found in the whole of Vṛndāvana area. My loss is very high." That was his standard of what Vaiṣṇavaism is.

And also, analysing and met so many śuddha Vaiṣṇavas and so many things. That attracted us, that cancelled this present Vaiṣṇava because the society, especially the brāhmaṇas, they had abhorrence for the so-called Vaiṣṇava society, and the Goswāmīs also, for their practice. Both, Goswāmīs and they abhorred them. But I had some special regard for Mahāprabhu, going through His advice and character, practices, teachings and practices. I had to make much struggle to come from the position which we hold in the society, to Bhaktisiddhānta Saraswatī Ṭhākura. Only the highest ontological aspect, and give his thought, not an artificial but natural. That attracted me and so on.

He did not care for the śuddha Vaiṣṇavas or so-called Goswāmīs. He hated them. That was our experience. And we are attracted by the exclusive devotion towards Bhāgavatam, Gītā, what is Vaiṣṇavaism preached by Mahāprabhu. Wholesale, wholesale, people could not estimate how, length and breadth. So extraordinary and such earnestness to preach that, that is incalculable. The earnestness to preach the doctrine of Bhāgavatam and Mahāprabhu in the purest form. Too much earnestness, most intense earnestness. He was up to anything for this. So much intense earnestness to preach the doctrine and doctrine

also of the purest type eliminating everything.

prithi vite yata katha dharma nam chole

What of this Lalitā Prasād and others? Single-handed he challenged the whole world, all the doctrines in the religious path, defeating them successfully. And with reason, he was practical with his faith. And at least fifty-five years I am holding that and not only that I am, it is daily corroborated by the śāstra and by the thoughts, relative thoughts, is daily being corroborated, extended, what he did is alright. ...did not care a fig for other's opinions.

Devotee: I guess there are two schools of how to spread Mahāprabhu's movement and Guru Mahārāj's ...

Śrīla Śrīdhara Mahārāja: This was his special nature. What Mahāprabhu came to give us that is very, very, very high. And we shall pose ourselves to serve it from a little lower level, and never to try to come in the same plane, then it will vanish.

Devotee: I can appreciate the quality of compassion to want to go out and preach.

Śrīla Śrīdhara Mahārāja: Oh.

Devotee: And I saw that in my Guru Mahārāj and I had respect for that. But in my own feelings, I was with ISKCON for so many years and then I left, partially because I wanted to understand if there was any truth in the stories, partially because I had lost faith. I was thinking, why has my Guru Mahārāj appointed such materialistic men, like demons, stone-hearted demons, to such prominent positions? So I had a crisis within my own heart and I had to go away. And then I questioned so much that I asked myself whether I even believe there is a God. Such depth of questioning I went within my own heart. And gradually I came to accept there is God and that bhakti is the most powerful force in this world and in the spiritual world. So I can appreciate. But to perfectly honest after so many years, I can understand that love, or bhakti, is such a powerful force, but I have not had any great realisation that Kṛṣṇa is God. I've not had any mystical revelation and I think I need that very much in order to be a good teacher of Kṛṣṇa consciousness. And one thing I want to ask of you is I wanted to know of your own spiritual revelation, your own vision of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: What does he say?

Devotees: Ha, ha, ha, ha, ha.

Devotee: He says that ...

Śrīla Śrīdhara Mahārāja: He wants to know my realisations about Kṛṣṇa?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: There is another side. I learned it from Guru Mahārāj.

Once, a zamindar [landlord] came to see Prabhupāda. Our Goswāmī Mahārāj took him, and he told, we are in a meeting in Calcutta utsava time. The zamindar told: "I have got some private talk with you." He pressed, and it was arranged. He was a respectable man. "Come." It was arranged and at night when it was dark and the candle was on the street. It was arranged, two chairs were given far away and Guru Mahārāj and that zamindar took their seat side by side.

In the darkness I hid myself there at their back. "What the talk will be?" Then that zamindar, taking his head nearer to Guru Mahārāj said: "Have you seen Kṛṣṇa?" He's putting this question. "Have you seen Kṛṣṇa?" The answer I very eagerly, anxiously waiting the answer. I was also a newcomer at that time.

Then Guru Mahārāj said: "That will be of what good to you if I say I have seen Kṛṣṇa and if you can't feel that, then what will be, what good will you derive from that? And if I say I did not see, I can't see, then what will be the effect on you for that? You rather try to know what is Kṛṣṇa and how to see Him. That is necessary for you. Otherwise a bogus man he will cheat you 'that I have seen Kṛṣṇa.' You do not know what is Kṛṣṇa, so anyone will cheat you saying 'that I have seen Kṛṣṇa.' It is such and such and you will be deceived. So try to know how we can know Kṛṣṇa and what is His conception as given in the authentic scriptures. That is necessary for you. And not by giving some answer I or anyone may cheat you 'that I have seen Kṛṣṇa.'

Devotee: But in your stage of life...

Śrīla Śrīdhara Mahārāja: ...and that is being done in many places.

When I came here in a cottage first, then I found one brāhmaṇa boy who

took the dress of a sakhī and lived in that locality. And as a sakhī he's dealing with the others and ordinary people they revered him much, 'Sakhī, he's seeing Kṛṣṇa, he's talking with Him.' So I saw much reverence for that gentleman in sakhī dress. Then one day, I'm a sādhu, they do not come here leaving the cottage, anyhow, one day he came to me. So many people they're talking of him but I don't give any importance to that. One day he himself came with the dress of a sakhī, and came to talk 'that I have seen Kṛṣṇa' in this way, that way.

I replied, We are not persons to believe you. We are persons of Gauḍīya Maṭh, members of Gauḍīya Maṭh, we know what is Kṛṣṇa and who can see Him and how to do it. We have got some idea. So you are a bogus man, you are preaching and you are cheating the public saying that you have seen Kṛṣṇa.

"No, no. I have seen Kṛṣṇa. Not only myself, I have shown Kṛṣṇa on the tamarind tree on the other side of the Ganges and there are so many evidences there, so many men saw Kṛṣṇa. I showed Him."

Why are you cheating yourself. I am told that you are a brāhmaṇa boy and coming in contact with these śuddha sahajiyā Vaiṣṇavas you have again come to such a stage. 'You see Kṛṣṇa.' Kṛṣṇa cannot be seen by these eyes. Adhokṣaja. We have learned something, consulted, and we have read some śāstra, Veda, Upaniṣad, Bhāgavatam, Gītā, all these things we have gone through. So don't deceive your own self. You know your self how you are. You are still a slave of your senses. You have got your lust, the anger, the this and that, so many things you feel, and I also know that. And you are simply not only deceiving the foolish persons, but what is more dangerous, you are deceiving your own self. Very strongly I put it.

And he got some impression and some day within that female dress and kept hair also like the female, was shaved, clear shaved, came to me. "Now, please enlist me amongst your disciples." At that time I began a little reluctantly, one or two actions, one or two disciples. Then there was another Godbrother with me, "No, no. You have accepted him as disciple. He will not be able to stand here, he'll go back again and he will be a blaspheme to our mission." So I flatly refused him, that I'm not going to

accept you as disciple.

So, so many things. Adhokṣaja, He cannot be seen and if it is seen coming down it is very, very rare. Coming down from the spiritual sphere to the mental sphere and becomes so much strong that when eyes open overflowed can see Him. And when He withdraws nothing remains. So it is not so easy. There are so many stages - ādau śraddhā, sādhu-saṅga, bhajana-kriyā, anartha-nivṛttiḥ, bhakti, bhāva-bhakti, prema-bhakti - the stages are there, mathematical calculation we can trace in one man by measuring by computer, this philosophical computer, that how much progress is there. Has he got śraddhā proper? He will say: "Oh, Śiva is also, Śiva, Kṛṣṇa, Kali, Śakti - all God, all equal." And that man will say 'I have seen Kṛṣṇa.' So there is the standard, measurement, criterion is there in what stage one will see Kṛṣṇa. And when one has seen Kṛṣṇa what will be the after effect? One who has seen Kṛṣṇa, the after behaviour, conduct, after that what will be there? All these things to be considered.

But the sahajiyā, we hate them, they're born offenders who take Kṛṣṇa to the lower level. Svayam Bhagavān Kṛṣṇa, Sanātana Goswāmī has given the gradation. Jīva Goswāmī by what stage eliminating, eliminating, elimination, elimination of so many things within our area of knowledge. We are to go to that side. It is not very easy, easy affair.

Devotee: That's why I'm asking you, because I would not ask anyone if they saw Kṛṣṇa. But I'm seeing your quality of heart and so many years of sincere service to Kṛṣṇa. That is why I'm asking you.

Śrīla Śrīdhara Mahārāja: Yes. I will also say that I have not yet seen Kṛṣṇa but I am in the way in search of Kṛṣṇa. I have not got Him, not seen Him, but I am in the search of Kṛṣṇa and I feel that I am on the path of real search. And whatever told, or whatever seen or said, that in the path these things will be, I have some sort of experience of that, that in the real path of Kṛṣṇa I am, so far I can guess.

But I have not the audacity to say that I have seen Kṛṣṇa, I am in līlā with Him, all these things. I revere, and I don't want also to have it so cheaply. Cheap Kṛṣṇa I don't want, this market Kṛṣṇa I do not want. I want as guided by my Guru Mahārāj to have that Kṛṣṇa. In this birth or in hundreds of births after, does not matter. This is my ideal. I'm not going to deceive anyone by any statement but I think I am in the path. By the grace of guru-varga I am in the path. That I can say.

Devotee: Mahārāj, sometimes in the songs of Bhaktivinoda Ṭhākura, or Narottama Dāsa Ṭhākura, like sometimes Bhaktivinoda says: "I am a resident of Svānanda-sukhada-kuñja." And he's speaking as if he is in līlā.

Śrīla Śrīdhara Mahārāja: Yes. That may be, we may think that is the ideal he has described after. His highest idea is that. He's doing it in his ideal life.

Devotee: Imagination?

Śrīla Śrīdhara Mahārāja: Not imagination. It is reality, not imagination, reality.

Devotee: But at that point he had already...

Śrīla Śrīdhara Mahārāja: Seeing from afar, a little distant, something like

that.

Devotee: So at that point he had access.

Śrīla Śrīdhara Mahārāja: But feeling within his inner heart he's describing. And sometimes he says: "Suddenly I had a flash, I saw, and then when I went to mark it particularly, it vanished." Something like that.

Devotee: I have not had any flashes.

Devotee: He wants to have a flash. Bhargava, he wants such a flash.

Śrīla Śrīdhara Mahārāja: If He is gracious you may get it, His mercy.

Devotee: I need so desperately. I had one flash before I became devotee...

Śrīla Śrīdhara Mahārāja: Don't try easy marketing or you will be cheated. Pray, make yourself ready to pay more and more price, more and more price. Don't finish the market, or then you'll be losers. Why? The Absolute, we're after the Absolute, and the Absolute can never be finished. Then we say that we are seeking the Absolute but practically we think that we want to be masters of the Absolute. It is impossible...

Devotee: Yes, there are strong material desires.

Śrīla Śrīdhara Mahārāja: That sort of activation should be crushed, that is to be nipped in the bud. In His search, die. Die to live, not treat miserly. Try to give yourself, and how. Then as much as you will be ready to sacrifice yourself and can successfully do it, then automatically you will find yourself in some other plane.

Devotee: I was sacrificing for many years...

Śrīla Śrīdhara Mahārāja: As a subject and making Him object, you will be able to make Him prisoner, don't think like that. Try to become His prisoner.

Devotee: I was serving with that mood for some years...

Śrīla Śrīdhara Mahārāja: Within your subjectivity you can have any contact with Him. Wholesale to be dissolved and your new self will come out and you will find all around Kṛṣṇa consciousness. And then sometimes Kṛṣṇa may be pleased to give you the proper picture...

End of recording, 21.11.82

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82.11.23-24

Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Devotee: Guru Mahārāj, what are the characteristics of the individual soul? You have spoken of devotional ego. What do you mean by that?

Śrīla Śrīdhara Mahārāja: What does she say?

Devotee: She's asking: "What are the characteristics of the individual soul?" And she said: "You have made a, called a term 'devotional ego'. What is devotional ego?"

Śrīla Śrīdhara Mahārāja: She may come nearer. You may go this side. Is she Parama?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Inner ego is a serving unit. We are living in the plane of exploitation. Here we are awake. Then, withdrawing completely from this plane, of different sub-planes also, Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, all exploitation more or less, satya, raja, tama, three

divisions. Then the plane of renunciation, just crossing that plane of renunciation, that marginal plane, we are to enter into the plane of devotion. And our soul awakens there. Soul is now covered by the mental and physical body. Physical body we can understand and the mental body we can find in our dream. That no activity of this physical world, but mental, in dream what we feel, see, do, all in the mental. And also sometimes in our imagination we can find that there is a mental world. But mental world is also produced by our exploiting energy, tendency.

When all these exploitation endeavours are dissolved, this is cover, both subtle and gross cover of ātmā, soul, and soul is a unit rendering all service to the environment. And there is a plane where every soul is rendering service. Just as here the opposite, everyone wants to exploit another. There, just the opposite, everyone dedicates himself for the environment as directed from the centre. We want to be centralised. Now we are decentralised. Everyone wants the satisfaction of his own senses, running towards outside, sense satisfaction, sense pleasure. And there, everyone tries to satisfy the senses of Kṛṣṇa, the all- attractive, by His beauty and love, all running towards that, to satisfy the centre.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'

["The constitutional nature of the jīva soul is that of an eternal servant of Kṛṣṇa."] [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

The real existence of acquaintance of jīva is the eternal slave to Kṛṣṇa. Slavery to the Supreme Good, that is not bad. Slavery in itself is not bad. We are slave to our senses, material senses, sense pleasure. But we must withdraw from there and we shall try to reinstate ourselves in a position from where we can sit and we can satisfy the sense pleasure of Kṛṣṇa, who is our Lord. We are slave to Him. And He is Absolute Good and Beauty, all good, all good, no reaction. Here we are under reaction,

whatever we do we are punished by that because of exploiting others. At the cost of others we try to enjoy ourselves, but that is bad, that is reactionary. And there, we are giving everything for the centre of Absolute Lord, and everyone is thriving. That is in the general. Any other question on this lecture? You may ask. Is it clear? Am I clear? Or further questions here?

Devotee: It's not clear to her. She has another question.

Devotee: What are the characteristics in the pure state? What makes one individual soul different from another?

Śrīla Śrīdhara Mahārāja: There is that five kinds of posing in the service of Kṛṣṇa. First, the lower, is śanta-rasa, our niṣṭhā, we can keep our individuality to a certain extent, but subservient of Him - śanta-rasa - passive service, not active.

Then the next stage, higher, is active service as a servant always waiting for His dictation and whatever He wants me to do I shall do that - that is dāsyā-rasa. Śanta, dāsyā.

Next, sākhyā, service, but confidential service as a friend to friend, You and myself as if in the same plane, and You want service from me, by playing with me, and by cutting jokes with me, in many ways that is also a service. Friendly service, confidential service, that is sākhyā-rasa.

And then, the fourth stage is vātsalya-rasa. The parents are also servants, though ostentatiously they seem to be guardian. The father, mother, as a guardian looks after the welfare of the child, but that is also a form of service, through affection. The centre is the son, and father, mother, they're looking after the satisfaction of the son, always. So that is, that filial affection, that is also service, which is the fourth highest stage.

And the fifth stage is called this mādihura-rasa, the sweetest of all, and that is consort-hood. There is the Lord that is of two kinds, svākiya, parakiya, married or unmarried. 'Anyhow, He's my Lord and I am at His disposal. I want to serve Him. Any sort of service He may exact from me, I am ready for that.' This is mādihurya-rasa service, the whole thing found in Vṛndāvana in its full-fledged form.

The Yamunā, the jungle, the tree, the hill, they're of śanta-rasa. Dāsyā-rasa, so many servants working in the family of Nanda, they are drawing water, collecting wood, they are also, many other things what is necessary for the family matters they are doing, they are servant. And the friends also, the cowboys, went into the pasture ground, and they're also playing with Kṛṣṇa. Sometimes they're carrying Kṛṣṇa on their shoulders, and sometimes He Himself is sitting on his shoulder. In this way the basis of equality, but they're trying to satisfy Kṛṣṇa wholesale. They do not want their own satisfaction.

Then vātsalya-rasa, Nanda, Yaśodā, they're so very anxious and earnest for His feeding, for His up-keep, and many other things as their son, their every natha they're moving only to satisfy Him. And the gopīs also there in their way they're also trying to satisfy His desire. In this way, full five rasa is found in Vṛndāvana in its highest form. We are told and we have got our inclination and natural inner tendency to go to that place.

svarūpe sabāra haya, golokete sthiti:

Reality the Beautiful, the Absolute Good. Anyhow to be utilised by Him, that centre, as our guardian. However He wants to accept me in His service we must try to be at His disposal, as He likes, for anything. But in the inner existence we have got our specific characteristic and when we enter that domain of service in general, gradually doing the service our inner awakening comes up and takes me to that section of servitors. Attraction for a particular group of servitors and then gradually I try to mix with them. And we get also some sort of external training and inner heart approves it, and gradually I have, I am engaged in the service of My Lord

direct. Back to God, back to home.

We are now wandering in the foreign land. With the help of the mental and physical body we are floating in an undesirable plane, and thinking there is also there is many desirability, and running after phantasmagoria. But ultimately it cannot give us satisfaction. There is great reaction here. So, wandering through all these undesirable elements, and if by chance our energies are utilised by the agents of the Lord, that accumulated gradually takes us nearer and we feel some form of inquisitiveness comes within our mind - "That this is all mortal" - janma-mṛtyu-jarā-vyādhī...

[indriyārtheṣu vairāgyam, anahaṅkāra eva ca janma-mṛtyu-jarā-vyādhī-duḥkha-doṣānudarśanam]

[...An objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc., Bhagavad-gītā, 13. 9]

...Birth, death, and infirmity and disease, everywhere here we find. So I want to get out of this uncertain position. And my inner hankering, due to sukṛti, for that unknown and unknowable, the reality of my highest imagination attracts me. And I am out of my house to search for Him. Wherever I can get the clue I try to enter there. But according to the inner intensity of our awakening we are mad to find out Him, the Lord of my heart, in this way. We have got something within that is covered, and the covers are by our devotional activities becoming thinner and thinner and ultimately it disappears and our inner awakening takes us to a particular.

Suppose when the body of clay keeps me on the material plane, but if this body drops down, my mind does not find any necessity of the hard plane to stand. It can roam in the mental world. So, when mind also

drops down, the mental system, the soul, the most fine thing within us, that automatically goes to that plane of soul which is made of soul, of that stuff, the Supersoul, Paramātmā. In this way, the higher and finer position we may attain, and here: yā niśā sarva-bhūtānām...

[yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati
bhūtāni, sā niśā paśyato muneḥ]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [Bhagavad-gītā, 2.69]

...that is night to us, darkness to us now, and we are wakeful in this gross world. This is day and that is night to us. And when we shall be able to reach that plane, this will be night and that will be day. There we shall live, and move, and do everything to our heart's satisfaction. Our life will be fulfilled. We shall be, the gradation is, the comparison is possible whether this? Just as a man earns money by thieving and committing dacoiting, he feels satisfaction there. And there is also another man who gives everything to the people to the poor and others, he also feels some satisfaction in the heart. But there is difference between these two such actions. Two kinds of satisfaction, the satisfaction of a robber and the satisfaction of a patriot, satisfaction of a man who gives everything to others. The qualitative difference there of satisfaction, good or bad. So also, this is all erroneous, all suicidal, all drawing mischievous reaction. And that is just the opposite. We can feel it by comparative study. That is so high and this is so low.

Anything more, am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Our inner awakening, the awakening of our soul, transcending this body consciousness and both the mind consciousness. Mind is also a member, a subtle member, higher member, of this material engagement. Both body and mind must be dissolved and also the outer cover of the soul that is connected with renunciation. The inner awakening of the soul takes us to the higher stage. We are to enter into the higher plane as a servant and not as a master. The very plane is made of superior stuff than my own self is. There, only as a servitor we can enter for the interest of that land. Visa is issued to those that are not detrimental to the country. No visa is granted for any enemy of the country. So we shall get visa of that land when we will be considered that we are going there, entering there to contribute something to the country. And the master of that land is Kṛṣṇa. As much as I can find out within me attraction for Him, pure and intense, I will be adored there, I will be adored there. They will come and adore me. "Oh, s/he has got so much affection for our Lord. So she or he must be taken nearby and to render her heartfelt service to our Lord." In this way.

Gaura Hari bol! Gaura Hari bol!

Śrīmad-Bhāgavatam and Mahāprabhu have given this news to us, this loving and most highest prospect of our life. The highest prospect of our life is there. And who helps us to attain that life of prospect, they're our friends, otherwise others are our enemies.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol!

Gauḍīya Maṭh, our Guru Mahārāj did not come to give supply to the clothing and food, but the standard of living, the prospect.

śṛṇvantu viśve amṛtasya putrāḥ

The Upaniṣad in clarion call announces: "You are sons of immortality, amṛtasya putrāḥ, immortal and sweet, sweetness and immortality is within you. You are of that stuff. Where you were wandering in this land of filthy clay, rotten clay? You are wandering here but you are not made so low. Your place is high, and pure, and sweet. Come, come home, your home is there. Your inner claim is within you to live there. You are created with right to live there. Why do you misuse your energy and suffer so much?"

Gaura Hari. Gaura Hari.

śṛṇvantu viśve amṛtasya putrāḥ

"Oh, all you sons of nectar, why are you plodding in this clay, in the mud? Come up." That's the clarion call of Upaniṣad to all of us.

Max Muller told: "What wealth the Indian Upaniṣads contain, if the whole

world is fed, they will be all rich. But not a speck, not a drop, will be finished.

It will be as it is." It is also said about this vidya, learning...

jnatavid vanta nenava chodi napi na nehati

no daniha coyni jnati vidya ratna maha ranam [?]

A praise of learning, jnatavid vanta nenava, when the relatives, different parties, they come to divide the common properties, but this learning, this scholarship cannot come in the division amongst the parties, can't be divided. A thief can steal anything and everything but can't steal our learning, our education, knowledge, no thief can steal. And so much so that other things if you give it then it diminishes, but this vidya, learning, if you distribute to others it won't diminish, it rather increases. By transferring to others your learning will be enhanced, not diminished.

So, devotion is higher than that, then how the qualification should be there. Devotion, the love of the Lord, as much as you can throw out you will get more His grace. "Oh, he's My agent." [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj engaged you to sell the books, distribute the books and collect, book distribution. "Give it to all. They will be benefited."

Mahāprabhu told:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the

instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad- Bhāgavatam. In this way, on My order, become a guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

Whomever you find, you advise him, remind him, try to remind him about his loving Lord Kṛṣṇa. Why do you suffer? You have got such a benevolent and great Lord of infinite resources, and why do you suffer here? It's most wonderful that you all suffer and your master is so rich. So something is wrong within you. You don't want Him. You don't want Him, you want this clay. Give up this clay. Try to collect your attention towards Him. He's very, very benevolent. He will surely take you up and all your troubles will disappear.

Just as a madman when his attention is drawn towards his home, recollection comes, he's relieved. "Oh." Otherwise no friend, wandering on the street, a madman. But when madness is cleared he says: "Oh, I am so and so, I have got my home, I have got my children, my parents, a well maintained bank balance." But as long as he's mad, nothing. Moving, running, laughing, all these things, but meaningless. But the moment he gets back his previous consciousness he says: "Oh, I have got everything. Why am I wandering in the street?"

Gaura Hari bol! Nitāi Gaura Hari bol!

So the process they have recommended what is necessary to go back to our home, take His Name, try to mix with the sādhus, and your confidence may be more and more intensified. Try to engage yourself as much as you command your energy for the service of the Vaiṣṇava, those that are represented here through whom things can reach there. To come in his connection and to feel some energy through him to the Lord, to my Lord. To increase more his attention towards Me, increase. In this

way we are to try. Then a day will come when we shall find that the Lord's mercy has come down in me. "I feel with the tears of my eyes, Oh Lord, how could I stay so long without You? What misfortune to be away from You, my master, my beloved Lord." And so many friends will come: "Where were you for so long? Come, come, engage yourself in the service. Do this and I shall help you to take it to Them. Come. Where were you?"

Absconded, the madman absconded, and when he will come home with previous memory, the home members will come: "Oh, my son has come back. How he could come here? Where were you? We were worried so much for you, we searched for you in so many ways, through the newspapers, all these things, but we all failed. Now you have come our home is full with enjoyment."

Gaura Hari. Gaura Hari.

It is mentioned when a person of servant class comes, Kṛṣṇa first touches, gives him the touch of His feet. And the friendly class, He gives His hand to him, touched by hand to hand. And the vātsalya section, the filial, then they kiss, Kṛṣṇa gives a kiss to the parent, mother or father, a kiss. And in mādhyama-rasa, a devotee comes back, He embraces her first. This is the sign of first acceptance.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: Bhaktisiddhānta called this book distribution, book publishing, the Bṛhat-mṛdaṅga.

Śrīla Śrīdhara Mahārāja: Yes. The press, Bṛhat-mṛdaṅga. Its result goes far and far away. The sound coming from the mouth can go to a few ears, kīrtana, or the sound of the mṛdaṅga, that also a few ears. But the book can go far and far away. The sound in the press produces the books and the books can go to any distance. Bṛhat-mṛdaṅga. Sound visualised, visualised sound. And that can be transformed into sound, through the eye and brain, the book is read and it can produce the sound again, anywhere and everywhere.

Devotee: The telephone from Goloka.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Kṛṣṇa Kinkara Prabhu is asking how he is to preach to others who are not aware of the presence of the soul in the lower species of life? How to prove to them the existence of the soul in the lower species of life? How to present it to them.

Śrīla Śrīdhara Mahārāja: Lower species means? The creepers?

Devotee: Animals, the trees, the cows...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Preaching is not possible for us direct to them. The higher type of Vaiṣṇava can do that, as we find in the case of Mahāprabhu. When He, from Purī, He went to Vṛndāvana, in the jungle He jumped, He danced with taking Kṛṣṇa-Nāma, and the tigers, the deer, and elephants, they also began "Kṛṣṇa, Kṛṣṇa" in their own

sound. Because Mahāprabhu's vibration was so deep and intense that can reach, piercing the animal coating also into the soul. Soul's function is to chant "Kṛṣṇa" and dance, but that is thickly covered. So very deep and fine vibration, that can reach there, like x-ray piercing the cover the ray can enter. So the finest vibration can enter through the wall of the thick mind and body. So that kīrtana is possible from that position. Otherwise we can deal with them as much as possible using them in the service. What is acceptable by Kṛṣṇa, the vegetable we can collect and offer to Kṛṣṇa. The cow's milk we can devote. The bull we can utilise in the cultivation, the dog in the watch affairs. In this way as much as possible to connect them with Kṛṣṇa we can do. But there are so many human beings of different language, whatever being is near me I shall try to...

Once when I was in Madras in charge of that Maṭh, Ramakrishna Mission centre was already there, one man came to me: "You say that you want to distribute only Kṛṣṇa-Nāma, Kṛṣṇa-kathā, but people are dying, they're suffering from disease. You don't go to help them from that, like Ramakrishna Mission. If they die, then to whom you will speak about Kṛṣṇa?" That was his question.

I told: "Suppose there is a famine and the government has sent some food for all, and I am engaged in distributing the food. And the mob is all around, and some runs away for something. Then, what should I do? Those that are present I shall distribute the food to them, or stopping that food distribution I shall run to catch them? I shall waste my time and energy by running to take him here? Or as much this talk is here I shall continue distributing the food? What should I do?"

Then he told: "At present you must distribute to them."

"And then, so many are here around me, thick crowd. I am speaking Hari- kathā to them. One man is dying. That means he's leaving the present position. Should I run after him, wasting my time. I am distributing

always, whoever is in my front he will catch it, he will receive it. So by leaving the distribution I must not run after a doctor to cure one or two with medicine, because the amṛta is here and I am always distributing and so many men around me. Why should I leave the duty of distribution and run after some other duty? It is immense, my stock is also enough, and then to receive this ration is also not in want. Then why should I lose my time for another, wild-goose chasing?" He was stopped.

Whomever I am finding I shall not have to run hither and thither. There are so many men and so many I won't go to learn English and airports to the English people. So many Bengalis knowing, I shall try. Then if any Englishmen come and if I've already acquired English language then of course I may use that.

There was an instance in [Gauriya?] that the tiger is there, and instead of running away, if you go to collect a stick, you go to cut a bamboo stick to deal with the tiger, in the meantime the tiger will finish you.

So, in whatever, stanisthita, in whatever position I find myself, from there, I shall try my best to utilise me for His service. I don't waste my energy that I shall learn this language, I shall collect some money, then I shall utilise it, that is waste of time. There's no end of any position. In acquiring language, or acquiring wealth, or acquiring physical strength, no end. So don't waste your energy. Wherever you are, from there, as much as you can you engage yourself fully.

The Hanumān, they went to build up the bridge with big pebbles, stone chips, and the squirrel only wet his tail and coming and whatever sand is in the wet tail he's carrying that. That has got its value. The quality is necessary, the earnestness is necessary. No amount, no quantity is big in the calculation of infinite. Quality, quality, quality takes us higher, not quantity. Whatever I am I shall do in my own way but I must not be a miser, miserly in that. That is what is wanted.

Devotee: So how to convince the human beings of the presence of the soul in the animals? That is what he wants to know.

Śrīla Śrīdhara Mahārāja: Why should I, I am so eager for the animals?

Devotee: No, no. Because in the West they are killing so much the animals, specially the cow, so much of our...

Śrīla Śrīdhara Mahārāja: So cow killing, I am not a member of the association to save cows committee. I am a member of Kṛṣṇa consciousness. I am to deal with that. Not only be a member, there are so many association, the Jains, and the so-called Hindus, they may be very much eager for cow killing association, 'don't kill cow.' But we belong to the other plane, other plane. What's the question of cow killing, Kṛṣṇa says in Gītā:

"If one can efface the whole brahmāṇḍa, can destroy the whole brahmāṇḍa, including cow, including brāhmaṇa, including sādhu, still he does not do anything, and no reaction comes, can come in him." There is such a position.

Try to attain that position, and that is also not the highest, but you are to pass through that. Self-abnegation. Don't allow yourself to be a member of this physical world, physical good and bad. But try to make yourself aloof from the physical relativity and be a member of that nirguṇa. Good or bad in calculation here, both is false, both false. So only engage yourself in distributing Kṛṣṇa. You try, and don't lose your energy, invest your energy, in any business of lower profit. Always try to distribute Kṛṣṇa-kathā, that you are connected with Kṛṣṇa, your connection is with Kṛṣṇa. If thousand times of death and birth we are to undergo to reconnect us with ...

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Śrīla Śrīdhara Mahārāja: "Sanātana, if by giving up this body one can get Kṛṣṇa, then in a second I am ready to die crores of times in a second. But not through that foolish sacrifice. It has got its own way, śravaṇa, kīrtana, sādhu- saṅga, Vaiṣṇava seva. Not by sacrificing, that is a kṣatriya or a bhuta tendency that "I give, I kill my own body. I am a very big man, a big person." No. It is all foolish attempt. It may puzzle the worldly man, but in Kṛṣṇa consciousness they have not got such a hero, a world hero has got no value.

So to stop cow killing, that may be the duty of a particular, life of a particular plane. But if anyone comes, I come in connection with some, "Oh don't kill" so much I may say, but I shall not go to fight and die to kill my person whose time is so valuable as to attain Kṛṣṇa consciousness. I can't waste my time in this material struggle.

His interest is so great that some, Abraham or who? He was going to kill his son Ishmael...

Devotee: Sacrifice his son.

Śrīla Śrīdhara Mahārāja: His son Ishmael. And he heard that Allah wanted that "You must sacrifice your son for Me." And he was ready for that. To satisfy the sweet will of Kṛṣṇa, not Kṛṣṇa but some conception of theistic Lord, he was required to give his son and he was up to that test. "Yes, I am ready."

So Kṛṣṇa-kathā is so high, in its competition to save the body of a cow or this thing, that cannot come in our concern. It is a very lower propensity. It is of so high. Everything can be sacrificed for it is so valuable. Nothing can be compared to it. It is so valuable, so urgent, so necessary, so pure. So this should not be cheating, we should not cheat ourselves. If we have, we feel, that we are engaged in Kṛṣṇa-kathā, we can do service to

Kṛṣṇa, then it is so high, so valuable.

A man of ordinary level in the mayic good or bad, satya, raja, tama, he will try for cow keeping and all these things, brāhmaṇas, cows, they should be, because their life is more valuable here to promote the Kṛṣṇa-kathā. The brāhmaṇas, they are generally performing also yajña, sacrifice to the Lord from far away. Some sort of lower Kṛṣṇa consciousness, very lower consciousness. And the cow is considered to supply the materials, this ghee, this dhad, this cow dung is also considered pure for the sacrifice. We are told that the birth of cow is the last birth of all the beasts and animals, the last birth is the cow. And after the cow birth is finished then the soul gets another chance what to do. He may come to human birth. The vegetable birth, then the animal birth, and there are subconscious births, that is finished in the cow birth. They give to the society more and they take very much less. And even in connection with the holy sacrifice they can contribute many things connected with yajña. So the highest birth amongst the beasts is the cow, cow species, and they're helpful for the material sacrifice. So some more attention should be given to them.

Just as human birth, human birth also valuable animal birth. Humans are also something like animals when engaged in animal transactions. From human birth he can get the free choice not to do this thing, not to do that thing, come in contact with sādhu and then work for your eternal emancipation, a very valuable position.

Just as in the playground if the football goes near the goal and that chance is missed then many come to repent, "Oh, we got the chance mature and that is finished." So, that is valuable chance. Ordinary football is going here and there with no repentance, but going near the goal and if it is missed then they is.

So this human birth and this cow birth, they have got some such value. They're revolving, suffering or enjoying their previous karma and comes to human birth, if they get, utilising which, that human birth he can effect his salvation from this vicious circle. And the cow, that is the last birth of the animal. All the debts of reaction finished and he's getting a chance of another position in balance wherefrom he can get a free choice. In this

way they're considered important. And their killing, that is to do away with that higher chance possibility, that will be more criminal. The valuable chance has been set aside and been crushed, destroyed, so greater sin.

Devotee: When [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj was in the West he preached very vigorously, especially in regards to the, because it is Christian country, the law "Thou shalt not kill" in order to protect the cows.

Śrīla Śrīdhara Mahārāja: And also, cow has some reverence, that Kṛṣṇa loved the cows there, and some perverted reflection here. So cow killing, that is hateful to us, to the sādhu it will cause some bad sentiment, undesirable sentiment. Cow is favourite of Kṛṣṇa. Though that cow is not this cow, still some perverted reflection, cow killing. That is something minimum.

Just as one told one beggar went to beg something from a householder and the housewife was told: "Give some alms," "I shall give you ass." "Yes give me that." Then, "Are you ridiculing, casting jokes with me? Will you accept this ass." "Yes. I shall accept ass." "Why?" "The first thing is that you begin this habit that a beggar should be given something. Practice it. By giving, extending your hand to the beggar with the ass, you may think you may have the chance of practising to give something. That effect. Another is that the ass can also be utilised in the service of Kṛṣṇa by cleansing His utensils, I shall utilise that and you will get some benefit out of that. So give me ass. I'm standing for that, not to cut a joke with you."

So, come with your cautious and benevolent spirit, and not to kill the cow. Then, don't kill the elephant, the dog, all these things. Killing means that 'he will kill you.' If you kill the cow, the most valuable chance in the animal world, then sure you will meet with the same disaster. To every action there is the equal and opposite reaction. He has come just to the verge of the animal kingdom, and next birth he will attain that of a human being.

And by killing that, he could clear off his debt if he could live more time. But you have given opposition to that, for his clearance of his past debt, you are being responsible for disturbing her to clear off her debt and coming away. So as valuable a life you are destroying, you will have to suffer the reaction of that type. So don't do that.

There is gradation in our disturbance in the animal and vegetable kingdom. Always there is gradation in our activity. In the service of Vaiṣṇava also. If we get the chance of serving a Vaiṣṇava of higher type then we get some higher benefit. Everywhere, the gradation is there.

Devotee: It's said in the Bhāgavatam that by killing the cows the quality of mercy is destroyed.

Śrīla Śrīdhara Mahārāja: Mercy. Amongst the cow also there are also different types. There may be one cow who has acquired that sukṛti of devotion.

Devotee: Like the ones here.

Śrīla Śrīdhara Mahārāja: Yes. In the cow, in the vegetable kingdom, everywhere, ajñāta-sukṛti, and disturbance to him, that will affect some disturbance in my plane of that line.

Devotee: We understand that the cows here, they are the topmost of the cows, because they are serving the topmost of the Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: There may be a devotee cow. Suppose a cow who has got chance in this life to supply her milk to the Deity, to kill that cow is to cause more disturbance and he will have to reap the result accordingly. The interest of the devotee and the Lord is also disturbed thereby. So that cow killing and ordinary cow killing will be different, and so also everywhere. The dog who is watching the temple compound, to kill that, that goes to the higher plane and the damage will be accordingly charged. This subtle calculation will always be there. The flowers that are in the compound, they're destined to be offered to the Deity, some thief came and stole them, so he will be more punished, heinously. And even the man who is here who does not care for that, they will curse them: "We are meant, we are living here, we have got the chance of coming here, my production will go to the Lord of my heart and you are neglecting me. And the others have taken me and took me to the prostitute, and you can't oppose that." So many subtle things to be calculated.

When we had a lecture hall in Madras, constructed by their money, a Madras gentleman, then, some people came, it was a good, big hall, built in a new style, then some marriage party came: "Please allow us to use this hall for our marriage ceremony. It will be very suitable to us." "No, no. It is not meant for that." "You have constructed this hall from the money of this country and it is our necessity, a social activity. We also have devotion towards God and this marriage function will have some God consciousness. Why do you not allow?" Then one: "No. It is not meant, it is only for Kṛṣṇa's pleasure, not anyone else."

Another party came who had much recognition for Subrahmanya, Kārttikeya. They believed that Kārttikeya is also very high order of God. "We want to have a function here for the Subrahmanya." "No. We can't allow that." "Why not? Our country, our contribution, everything ours. You all want to worship God with Kṛṣṇa, we are also worship Subrahmanya. That is also God. We have high respect for him. Why his function can never be allowed here?" Then I had to give another example. Suppose you have your wife. The whole of her service is meant for you, and will you allow her to serve confidentially another gentleman?" "No, no. That is

not possible. And it is so." "This hall is given for the service of Kṛṣṇa, Mahāprabhu. And we find that is not a material thing, it is all conscious, cinmaya, and it won't like to serve any other god, whoever he may be. He's meant for this, for Kṛṣṇa. So for her chastity we can't allow you, then she will curse us. She is meant only for Kṛṣṇa consciousness and not any other thing. There may be so many different consciousness of God." Then, what he will say? He went away.

In what connection this example came?

Devotee: The connection of the cows and everything belonging to ...

Śrīla Śrīdhara Mahārāja: Ah, the flowers born here meant for Kṛṣṇa and if anyone takes that is most deplorable for her, for the plant. In plant life also so much consideration that the connection of Kṛṣṇa consciousness has universal measurement, standard.

Gaura Hari bol!

.....

Śrīla Śrīdhara Mahārāja: ...That means Kṛṣṇa got promotion, ha, ha, ha. He was a calf keeper, from today He became a cow keeper, got promotion. And we find near Nandagram the local pandas collect there many cows nearby Kadumkandi [?] in a meadow, and there they feed them well, the cows, in commemoration of that service of Kṛṣṇa towards the cows. Cows are represented as innocent of all the animals, satya-guṇa pradhāna, peaceful nature, of all the animals they're considered to be peaceful nature. They're all devotees of śanta- rasa. Many souls aspire after the cow birth in Vṛndāvana, that is, śanta-rasa bhakta. Bhaktivinoda Ṭhākura says:

carāobi mādharma jāmuna-tīre vaṁśī bājāto ḍākobi dhīre

["O Mādhava, I see You leading Your herds to pasture on the banks of the Yamunā. You call to them by gently playing on Your flute."]

[Bhaktivinoda Ṭhākura's Avaśya Rakṣibe Kṛṣṇa — Viśvāsa, Pālana. Faith in Kṛṣṇa as Protector]

"We will engage ourselves in grazing on the banks of the Yamunā and sometimes by playing on Your flute You will guide me, call me, guide us, call us."

So, go-dhana, śanta-rasa devotees of Vṛndāvana, go-dhana, the cow. Cow-natured devotees like to be handled by Kṛṣṇa. Everything is conscious there. We should not forget that as the fundamental. Consciousness, plus the important serving attitude, that is all important, without that, no entrance into that plane.

Exploitation and renunciation left outside. And the calculative service is also in the lower position. Spontaneous serving attitude in any form or other, that can reach the plane of Vṛndāvana, Vraja-dhāma.

Then, our Guru Mahārāj Śrīla Bhaktisiddhanta Sarasvatī Ṭhākura, to save the people from committing offences against...

[some Bengali conversations are briefly held here]

Generally we commit offence by imitation. Our nature is to show progress to the people at large. That means...

[some Bengali conversations are briefly held here also]

Imitation, to imitate Rūpa and Sanātana, to imitate the other pure devotees of higher level...that means pratiṣṭhā, imitation means, presupposes, our name and fame. So we must learn, we must be sincere to our own self, we must not indulge in imitation, only to get the name and fame of a devotee, overnight. That will be self-deception.

To save us from that, our Guru Mahārāj, he came with a plan of service of the Vaiṣṇavas. Generally, Vaiṣṇavas that live single life, they do not allow anybody to serve them. So Vaiṣṇava sevā is very rarely found. But Guru Mahārāj has arranged in such a way that one is serving another and engaged in and helping in that. In this way, everyone gets the advantage of serving a Vaiṣṇava, as well as Viṣṇu, Guru, so the missionary life, organised life of an exclusive service holder in the Maṭh, one gets that advantage of serving under the direction of the higher Vaiṣṇava, the Vaiṣṇava service, everything they have. And they ask us: "Don't try to go hurriedly to the higher level. Try to remain in the lower. The circumstance, the environment, will help you to go up. Don't be eager to hold the upper position, the environment will do that, and that will be natural progress. Always try rather to keep downwards. That is his instruction.

Purify your inner heart. Don't be eager to purify the outer aspect. Innermost aspect, that is all-important. Try to convert that into Kṛṣṇa consciousness. Do not make yourself busy to keep up a show as a devotee of Kṛṣṇa. But with the heart within, there, give all attention, all attention. External show, that is not very injurious, but if the disease is within, when that will come up, come over, that can create havoc. Try to purify the inner most part of your heart of your existence. So, do some service under the guidance of the Vaiṣṇava. You may not understand what is service, what is not service, where is that pratiṣṭhā, that fate of renunciation, or crude, subtle exploitation. Cast yourself wholly at the disposal of the Vaiṣṇava proper, and try to be utilised by him. Make your own ego aloof, take it off, and allow a Vaiṣṇava to work in the workshop of your own heart, allow him to handle. So, come to understand what is service proper, sacrifice, sacrifice.

Nirmat-sarāṇām satām [see Śrīmad-Bhāgavatam, 1.1.2], a matsara, who cannot tolerate the high position of another. "Why should I not get the better position?" That is the most dangerous enemy in this campaign. So

don't believe your own self, don't trust your own self. Rather, trust the Vaiṣṇava, the Guru, and allow them to handle your own self. You will be benefited thereby, more and more. So, Guru is your proprietor.

Jīva Goswāmī says, giving reference, quotation: vikrtesu yatha pasu

Just as a purchased animal is used by the proprietor, you take that model, that humble standard. "We're a purchased animals to my Lord, my Gurudeva. In anyway he likes he may utilise me, anyway. Die to live. We can live thereby in the finest plane, unassailable plane wherefrom we can never be disturbed, or never be removed.

Guru Mahārāj laid stress very much on this point. You know what is service proper. What is that plane? Enquire after that highest plane. The spontaneous flow of service towards the Absolute, there is that current, the most underground, most fundamental current of the whole existence is that. Irresistible and causeless. And you are wanted to connect with that plane. Your innermost part of soul only can be a member in that plane. Back to home, back to God. Back to home, back to God, back to home, the conception, Kṛṣṇa conception of Godhead is there in the most fundamental, most subtle, the flow of love, beauty, harmony. There, if you can find yourself, all this gross dress, this coat and cloth may be eliminated. There you are to wake. Back to God, back to home. And that is all-important. Other forms, they take the Name, worshipping the Deity, to hear the class, regular śravaṇa, to chant and dance. Everything may be service, every form, but to be service, the connection with that plane is indispensable. Otherwise all these will be like - no bullet but just the sound - a blank form, a blank shot. Otherwise all will be blank shot. Form, but not the life, not the spirit. The spirit is the serving element, the sacrifice, that die to live. As much as you can die, apparently, you'll be able to live so much.

So, today is also the day when in this day in the year Śrīnivāsa Ācārya Prabhu and Dhananjaya Paṇḍita and Gadādhara Dāsa Prabhu, these three pārṣada Vaiṣṇavas of Mahāprabhu disappeared, the day of disappearance. First, Gadādhara Dāsa, rather, Gadādhara Paṇḍita is considered to be the bhāva, the internal mood, of Rādhārāṇī, internal attitude, serving attitude, serving mood. And the kānti, the lustre, the outer part, is said to be represented by Gadādhara Dāsa. He was born in 24 Padmana near Ayiyadaha [?]. But in his last days he passed in Katwa, where Mahāprabhu took sannyāsa. And he accepted disciple there, and the descent of that disciple, they are now in the management of that Maṭh. Their origin is from Dāsa Gadādhara. Dāsa Gadādhara's tomb is also found there in that compound.

And there is also the tomb of the hairs of Mahāprabhu there. Mahāprabhu had very good curling hair, beautiful, and during the time of sannyāsa the barber, times, considered number, closed to shame, and come back. "I won't be able to take off such fine, beautiful figure, beautiful fine, curling hair, I can't shave." He goes to shave by His order but comes back. "No. I can't." Anyhow he had to obey the order. Those hairs are put there in the samādhi.

And there, took Gadādhara Dāsa amongst the contemporary devotees of Mahāprabhu, took the charge of that tīrtha place and installed Mahāprabhu Mūrti temple, and continued the service of the temple there, Gadādhara Dāsa. Today is the day of his disappearance. We shall pray for his grace that his grace will help us in our attainment of highest love.

Then another, Dhananjaya Paṇḍita, he was one of the twelve assistance of Nityānanda Prabhu, Dadasa Gopāla. Balarāma had His twelve subordinate gopa boys in Vṛndāvana. And here also, Nityānanda Prabhu, He represents Balarāma, and He has got His twelve followers. And Dhananjaya Paṇḍita was one of them. And his birthplace was also very nearby, Sitala-Grama. The Katwa – Burdwan railway line, there is Kaicara station nearby Sitala-Grama. There the memory of Dhananjaya Paṇḍita is also preserved. When Nityānanda Prabhu, at the request and order of Mahāprabhu, who was in Purī, in Bengal, Nityānanda Prabhu came and began to preach about Kṛṣṇa-līlā and Gaura-līlā, the Dhananjaya Paṇḍita and others helped Him for that purpose.

Then comes Śrīnivāsa Ācārya. Śrīnivāsa Ācārya's father, Padmana Bhaṭṭācārya [a.k.a Gangadhara - and later as Chaitanya Dāsa], he was class friend of Mahāprabhu, of Nimāi Paṇḍita. When his home was on the Nadiya district, just on the other side of Agrodi [?] station there. The name of the village is Chakundhi. A brāhmaṇa family, paṇḍita, and he married in Yajigrama, near Katwa. Mahāprabhu took His sannyāsa, and this Padmana Bhaṭṭācārya, from his father-in-laws house, he was just going to his own house, and heard that Nimāi Paṇḍita has come to take sannyāsa. He knew Him, a great scholar and charming figure in all respects. He went to see, and the people were mad in that āśrama of Keśava Bharati, a good Śaṅkara school sannyāsī.

And Padmana Bhaṭṭācārya went to see that "Nimāi Paṇḍita is taking sannyāsa? What is this? An unthinkable scholar, and exclusively beautiful figure, all capturing, commanding persons, and He has come to take sannyāsa? How? We cannot conceive life without Him. And how His mother and newly married young wife will even be able to live?" With this feeling he went to, and he was struck dumb to find what was flowing there.

Two parties, one party under the direction of Mahāprabhu is going to request Bharati: "Do the function as early as possible." Another party there stood, "No. This young boy can never be given such a sannyāsa life, you Bharati. We won't allow you to give sannyāsa to this boy. You have come to spoil our society. It can never occur." In this way. And Padmana, he is watching what is going on there.

Then after all, Mahāprabhu's will, that got the predominance, and generally, everything subsided and near the afternoon time the sannyāsa began and it was done. Mahāprabhu told Bharati "That I have got this mantram of sannyāsa in a dream. Please see whether it is the real mantram or not." He gave it to the ear of Bharati. Bharati said: "Yes. It is alright. This is it. Take it." In this way. And the name, what name should be given. He was thinking and there was some sound from above — the Kṛṣṇa Caitanya — Bharati took that and put. The name was given. Padmana waited ...

End of recording, 23rd & 24th -11-82

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82.11.27-28

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

Devotee: I want to ask, concerning the neutral, the first position, or rasa, of neutral devotee. I understand it that the neutral devotee is one who has some affection for Kṛṣṇa but does not necessarily want to have a relationship of serving Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: What do you mean by neutral devotee?

Devotee: Śanta-rasa.

Śrīla Śrīdhara Mahārāja: That is not neutral. Neutral means both sides he has got, but śanta-rasa, that mere submission to the truth not active tendency to satisfy Him, that is śanta-rasa. That is mere submission and slight attraction, but not so much inspiration as to serve Him, to satisfy Him. That is lowest rasa, the submissive closeness, nearness of the truth, not any active transaction. That is śanta-rasa. That is not to be

called neutral. Neutral both the parties not connected with any party but many parties of different types and he's neutral, he's numb, he's for none. But śānta-rasa means submission, submissive to the truth but not actively engaged to follow His dictations, to satisfy Him. That is śānta-rasa. the lowest order. Niṣṭhā, the poor truth, not active, the service, serving, not practically in service, practical connection, but admits and submits to the truth, that is the lowest conception of a devotee.

Devotee: My question is if someone is having that position simply submissive but still not so much actively wanting to serve...

Śrīla Śrīdhara Mahārāja: That is also, there are also so many inter stages, analytical stages, the śānta-rasa to Vaikuṇṭha, śānta-rasa in Vṛndāvana. They're different, and in that posing also, the flute also śānta-rasa. The Yamunā, the river, the hill Govardhana, the forest, the earth, the sand, all śānta. So many birds also śānta-rasa, beasts also śānta-rasa, there gradation in śānta-rasa also and different type in śānta-rasa. The seat śānta-rasa, cows are śānta-rasa, so many śānta-rasa. Passive attitude, more or less passive attitude, they're serving in a passive way, śānta-rasa.

Devotee: So how is it that they have changed their position in the spiritual world without having such a deep desire to want to serve Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: There is personality inside. You see the Ganges is there in the watery body, but the person Ganges is there, the Yamunā person is there, though water flow of a river, his body. So the person within and the body is in a passive way rendering service. We are to consider that, they're person, they're not property, not things only, but they're suitable to render that sort of passive service. The śimhāsana, the

cakra, the dress, the bed, all śanta-rasa, the food, śanta-rasa but passive mood, rendering service, but there is personality within. Posing is such, just as in a drama a man he's playing the part of a dead body.

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Dayal Nitāi. Nitāi Gaura Hari bol.

Devotee: Mahārāja, today is the disappearance day of Śrīla Gaura Kīśora Dāsa Bābājī Mahārāja, so could you please say something about him?

Śrīla Śrīdhara Mahārāja: Gaura Kīśora Dāsa Bābājī Mahārāja, he was born in Pharidapura district near Padmā River. He came in a merchant family, but, and he took initiation from Advaita Goswāmī, but afterwards when mature in life he left the world and went to Vṛndāvana. His previous name was Vaṁśī dāsa and then when he approached his Gurudeva, who was the disciple of Jagannātha dāsa Bābājī, one Bhāgavat dāsa took his, this bābājī-veśa from him and began his bhajana, mainly taking the name, mahā-mantra, and he used, his habit was very strict vairāgya habit, his vairāgyam, his renunciation was very, very, firm and strong.

Then about thirty two years he passed in Vṛndāvana, after that he got some inspiration within and came to live in Navadvīpa, and there is a place where he used to live, sometimes in a cottage and sometimes in a public dharmaśālā to avoid the crowd, the mob.

By the direction of Bhaktivinoda Ṭhākura he has no disciples. He did not initiate anybody we are told. He might have given one or two, but not to be traced. Bhaktivinoda Ṭhākura knew him because he also had connection with Jagannātha dāsa Bābājī Mahārāja, and he recommended our Guru Mahārāja to take Hari-Nāma from him, and my

Gurudeva Bhaktisiddhānta Ṭhākura at that time he was Bimalānanda Sarasvatī and his sannyāsa name is Bhaktisiddhānta Sarasvatī. Bimalānanda Sarasvatī previously was his title given by astronomer section, Sarasvatī.

He was a brahmacārī from his birth and only reading śāstra and observing the pathana, etc, and having a press and publishing books and journals in spiritual matters. Purely recommended by Bhaktivinoda Ṭhākura to take Hari-Nāma from Gaura Kīśora Dāsa Bābājī Mahārāja, he approached.

Then Gaura Kīśora Dāsa Bābājī Mahārāja told, "Yes. I am not independent. I shall ask my master. If he agrees to accept you through me then I shall fulfil your desire."

Our Guru Mahārāja told, "I was famous at that time as a good Vaiṣṇava theologians, well read in the Vaiṣṇava scriptures, and of pure character, conduct, and education, and knowledge of Vaiṣṇava philosophy, all these things. I was already famous in the society, still he ignored me."

"Yes I shall ask."

"Then next time I approached him, have you asked Mahāprabhu?" "No, no, I forgot, I forgot to ask permission."

Guru Mahārāja told to us, out of his humility we take it, "That I had some pride in me that I am a good scholar, extraordinary scholar, and a man of pure character, but when I heard that he had forgot, so many so called stalwarts in the Vaiṣṇava school, they're all aspiring to get me as their disciple but I don't approach them, they're approaching me in some way or other, but I don't approach anybody. Under the direction of Bhaktivinoda Ṭhākura I am going to Gaura Kīśora Dāsa Bābājī, and he says that "he has forgot". There so many stalwarts in the sampradāya, they're so eager to get me as their disciple and he says that so neglectfully. Oh I have got that pride in me, so I am unfit for his discipleship. Then next time I approached..."

"Yes, Mahāprabhu has accepted your prayer, you come." and he gave

Hari- Nāma. And perhaps we are told he was his only disciple.

Like Lokanātha, Narottama. Lokanātha Goswāmī did not make many disciples, not in a mood to make disciples, but his disciple Narottama, he inundated the whole of North Bengal, collected numberless number of disciples.

So our Guru Mahārāja, Gaura Kiśora Dāsa Bābājī did not extend his grace to many, but our Guru Mahārāja taking the misers property and distribute like anything, and aspire to conquer the whole world with the name of Mahāprabhu under his banner.

So Gaura Kiśora Dāsa Bābājī was of such temperament, nirapeska, without caring for anything, but only for the Lord and His grace.

Once we are told that Pran Gopāl Goswāmī who was a very renowned scholar of Bhāgavatam, and could explain Bhāgavatam very beautifully, popular explainer of Bhāgavatam, but he approached Gaura Kiśora Dāsa Bābājī Goswāmī once, "Babaji Mahārāja, they say that I can explain Bhāgavatam very nicely. I like that if you hear one day my explanation of Bhāgavatam, then I'll think myself very fortunate."

But he does not say anything, twice, thrice, he came with proposal, but he did not speak any word. But one day he himself made some arrangement, just before him and with his own men and own materials he came and made a (sava?) and gave invitations to many devotees, and began Bhāgavatam reading just in his front.

Babaji Mahārāja is sitting without saying, uttering anything, always sitting, he is there taking Name. Then the Goswāmī went on, all the audience went away, then he was asking his personal attendant to, "cleanse this place and smear with cow dung to purify."

"What's the matter Bābājī Mahārāja? It is already clear and pure. Goswāmī came and discussed about Bhāgavatam, explained Bhāgavatam here. It is already pure so why am I to again brush, you say,

and to smear cow dung to purify?"

"Oh you heard the explanation of Bhāgavatam, but I heard only money, money, money. If he can spread amongst people that Gaura Kiśora Dāsa Bābājī Mahārāja heard his explanation of Bhāgavatam, it will fetch more money for him. That trade. He made Bhāgavatam subservient to his ordinary sensual life. We should serve Bhāgavatam. Bhāgavat is Kṛṣṇa Himself and we must serve Bhāgavatam leaving every comfort aside. We shall try to take the instruction of Bhāgavatam from door to door, to get relief to so many suffering souls, but he's utilizing that Bhāgavata-kathā, that purest, that world saving, that nectar, he's trying to utilize for his own sensual life. To serve his sensual life he's committing offences against Bhāgavatam, it is not service of Bhāgavatam."

In this way another new, young man taking initiation from somewhere, he built a cottage just on the Ganges bank, and he began to imitate Gaura Kiśora Dāsa Bābājī. Very, in abnegation, in renunciation, only once he takes some food and that also in earthen pot, he takes this skull of a, the human skull, used that as a pot, the water and everything in the skull. In this way he used to show just something like this (tinkari grubhasan?) The external renunciation, very stern renunciation, and he lived there and to chant the name, then some approached, "That this boy has come to imitate you and has erected a cottage, competition in your side. What is this?"

Gaura Kiśora Dāsa Bābājī Mahārāja remarked in a very serious way, "That if a lady enters into the labour room and imitates some sound as she is feeling the pain of giving birth to a child, then child will come? That imitation of the sound and the imitation of the practice, the child won't come." So the mere imitation, the (sudāsata?), we must come and perform many things before giving birth to a child, many things happen before.

So omitting all those things, to approach real Guru, and then serve him,

then to take the Name, and then dedicating, and then coming in contact with śuddha- sattva, pure conscious area, and then by serving, attending to a particular place, and then one may then show all these natural vairāgyam, and taking the Name. But if he enters only like a lady and imitates that he has got the highest level, it's a mere imitation, cannot do anything. This to hear he told, in this way he has got many remarks about śuddha-bhakti.

And lastly when he disappeared there was a quarrel. The sahajiyā section wanted that they will have under their control the samādhi, and our Guru Mahārāja was informed. He was in Māyāpur, he came, "No, though he lived amongst you but he was far from you, you are all sahajiyā section, but he was a pure devotee, mahā-bhāgavat, and I am his disciple, I want to manage, take care of his samādhi." Then he had to approach the police station, and the sub inspector he ordered that our Guru Mahārāja, as he was disciple of him, according to his wish his samādhi will be finished.

It was done so and at that time Prabhupāda first met Kuñja Bābu, Kuñjabihari Vidyābhūṣaṇa, who was afterwards his general secretary, and then afterwards he was a sannyāsī, Bhakti Vilās Tīrtha Mahārāja. He met him at that time and gradually he approached him, and became disciple, and began to organize the preaching campaign.

Again, Guru Mahārāja, when by the current of the Ganges, that samādhi place was broken, he removed the bones of Bābājī Mahārāja to Māyāpur, and there he, in a box, we were present at that time, the remains were taken in a box, and with mantram that was put under the ground there in samādhi Māyāpur, and the temple is built just in the eastern side of Rādhā-kuṇḍa there in Caitanya Maṭh.

I have composed also a śloka in praise of Gaura Kīśora Dāsa Bābājī. Published in Śrī Śrī Prapanna-jīvanāmṛtam, Life-nectar of the surrendered souls.

Gaura Hari bol. Nitāi.

Devotee: Guru Mahārāja, I have heard vaguely of a pastime of Kṛṣṇa called paying the toll. Kṛṣṇa, He would hide in the bushes of Vṛndāvana and Rādhārāṇī would, with the other gopīs, come to pick flowers and Kṛṣṇa would come out of the bushes and say that She had to pay a tax, because He owned all the flowers in that forest.

Śrīla Śrīdhara Mahārāja: We should not venture to try to conceive about those līlā, because the misrepresentation will be heard and in future we shall have to meet the great difficulty, when really we shall face that soil, position. So it is not to be tackled. Only if we come in connection, we should show our reverence and keep it for our future. Do you see? The higher mathematical astronomicals, here the brain will be puzzled and we will misconceive, and afterwards we will have to face a great difficulty. So many misunderstanding, or malunderstanding will come to take place. It is not so, as conception we can have in our best, consciousness here, it is far, far, beyond, so we shall not. Fools rush in where angels fear to tread.

Only this much we shall try to think, that Kṛṣṇa is all in all, and all His whims, His desires are purest and purifying the atmosphere. The standard of purity must be realised, what is the real standard of purity, purity, to be acceptable to Kṛṣṇa. Only pleasures are condemned for our selfish end, selfish end, because we are deviated from the Absolute Good of Reality. So what is normal, or absolute good in the highest realm, if that sort of right is exercised here in this mundane plane it is a great hindrance to that, to reach there.

The prejudice, mollified prejudice, that won't be, it will be very hard to remove them. That is aparādha, aparādha, misconception, but misconception not innocent but in the form of offence, offence, because that plane is not material. Not objective but subjective. Whatever misbehaviour towards the higher subject, that is all offence and that is detrimental to us. We should remember, fools rush in where angels fear to tread. So we may hope the time may come once, when we shall be able to deal with those things properly, properly.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam ānukūlyena-kṛṣṇānu-
śīlanam bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."]

(Bhakti-rasāmṛta-sindu, 1.1.11)

Fleeting desires in our stage, jñāna-karmādy-anāvṛtam. Systematic activities with religious colours. Having some relation with the spiritual truth, elevation, but with connection with spiritual truth, that is karma. Jñāna, to understand that the environment where we are present, everything is undesirable and harmful. And eagerness to renounce the whole present circumstance and environment, tyāga, liberation, emancipation, negligence and also inquiry after things subtle, higher, where we can have some subjective position, in the subtle world where we can have our subjective position, we can control our subtle forces. Anāvṛtam ānukūlyena-kṛṣṇānu.

And also to reject the proposal of going against the pleasing play of the Lord, that is śuddha-bhakti, bhakti proper. Then there is the Paravyoma, and then Kṛṣṇaloka. Then there is also śanta, dāsya, sākhyā, vātsalya, though not the same with this world, but similar. We can try to enter into, but this mādhyama-rasa is very mystic and of the highest type, especially parakīya, parakīya, which is not sanctioned by the society, nor by the scripture, such independent contact with the Lord. He's above all, above everything, not only above my life, my highest prospect, the society, the relatives, even my religion, conception of religion. Everything is one side, and all rejected for our quest for our union with the truth, with the highest substance.

So the step by step, we must have to go forward, otherwise if from the lowest step we try to understand the highest, that will be misconception and those errors will be very difficult to be removed. So we are told don't try to approach from this mundane plane. The Bhāgavatam has given the greatest warning.

naitat samācarej jātu manasāpi hy anīśvaraḥ vinaśyaty ācaran
mauḍhyād yathā 'rudro 'dvijaṁ viṣam īśvarāṇām vachaḥ satyaṁ,
tathaivacharitaṁ kvachit teṣāṁ yat svavacho yuktaṁ buddhimāns tat
samācharet

[One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison. - The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress.] (Śrīmad-Bhāgavatam, 10.33.30-1)

Yes, that is the highest achievement, no doubt, but never venture to approach that in a non scientific way. In a proper way. If you do you will be finished. Jātu means never, no, jātu, never try to approach this higher truth. Even by mind, even mentally. The sahajiyās are practically trying to imitate that but Bhāgavatam has said clearly that not even mentally should you try to approach those līlā, that heavenly, the divine līlā of the Lord, so secret, private, purest thing, even mentally. What to speak of physical imitation, but mentally also you don't indulge yourself to bring

that thing in your imagination.

Who is not master of his own self, who has not controlled all his selfish propensities, tendencies, if he does so what will be the effect? If due to foolishness, stupidity, he ventures to approach even by mind, he will be destroyed, ruin is sure. Even due to his ignorance or stupidity or foolishness, he ventures to mix, to associate with that higher truth, he will be finished.

How? Who is not Mahādeva, Śiva, if he goes to drink the poison he's sure to die, but it was ornamental to a man of position like Mahādeva. Mahādeva, He took the poison, but He was nirakantha, some ornamental spot came in His throat, He did not die. But if in an inferior position than Śiva he goes to drink the poison he is sure to die.

This is also like that, so don't venture. It is not so, it is not so lower achievement, the highest achievement, and you are to follow step by step, step by step, and according to your purification you will be able to perceive, to conceive, otherwise it will have no meaning to you. So really if we want that high thing, then we must be very much careful, otherwise our future, our prospect, will be spoiled forever. If you love you, if you love your own self, then for the sake of the prospect of your own self you should avoid it, otherwise that will be suicidal, suicidal.

It is there, the smallest portion can satisfy, even the conception of ones own soul can suffice to create a sensation of wonderfulness in his mental plane. Practical, it is practical. If eliminating your mind which is mixed with this mundane ideas and thoughts, with the help of your pure intelligence, reason, conscience, you can catch up, you can rise up to the level where your soul is, your own soul, ātmā, and you will be charmed to have the conception of that. That can stupify you, sufficient, the conception of your own soul is sufficient to stupify, that what am I doing here?

End of side A, start of side B, 27,28-11-82

Śrīla Śrīdhara Mahārāja: The ātmā, the spirit, proper, spirit proper, the soul is a thing of such wonderful type that when anyone comes to have a touch of that soul, his own soul, he will be stupified. Finding what strange substance is there and I am that strange thing, I am, and what are these material achievements for which we are running, life after life, this is all nasty thing. And how higher substance is my soul, it does not require any help from all these material world. He can stand by himself and how peaceful, pacifying. A new world, he's giving a glimpse of a new world, whose comparison can never be drawn here in this world however astonishing they may be. The scientific research on this, that, all trash, all will be, it has come and it is surely to be dissolved. Janma-mṛtyu- jarā-vyādhi-duḥkha-doṣānudarśanam (the perception of the evil of birth, death, old age and disease - Bhagavad-gītā, 13.9)

And that is eternal, and that is self conscious, and no mortality or no harm of any can touch it, touch it, that is. Then that jīva soul, then that Paramātmā, then the land where they live, and then the highest from whom everything as this wonderful world emanating, and the highest conception of the līlā, both positive and negative, grouped highest type, however it should be. One's own soul is sufficient to supply the charm for his future, real spiritual life, neglecting, spiting whatever aspiration we may conceive here in this world. Our going to the moon, and some news from the sun and this or that, all mortal nasty things, undesirable, not only but all trespasser to dispossess us of our own wealth, all these enemy clan.

[Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja told in New York, "Oh you ingenious, you have built such big palaces, so high, but have you thought about your transient mortal characteristic of your own body? They will live for hundred thousand years but what about you, the builder of this big palace, you ingenious, where should you go? Have you thought of that?"

Only what is required that we shall try our best anyhow to meet face to face with that soil, soil of soul, what is soul and what is matter. Then the development gradually there to the highest, otherwise everything will be, (kāma pledge?), everything will be hoax, hoax. For some days we shall

associate with all these things and a reaction will come and we shall go and preach to the public, "Oh I have tried my best to get that but that's nothing, all hoax." All come from designed persons as the communists say's, "They're enemies of the society, only giving hoax to the ordinary public, and causing hindrance to their peaceful life here in the material world."

Without our proper attention to learn to take the labour of learning a, b, c, d, we cannot hope to have the pleasure of reading a novel, a good book, a novel. Before that we must be, we must have sufficient knowledge about the letters and the meaning of the word. Then we can hope that we shall read and we shall get some pleasure by reading the thoughts deeper.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

ātmārāmāś ca munayo, nirgranthā apy urukrame kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ

[Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world.](Śrīmad-Bhāgavatam, 1.7.10)

So many experts that have at least laboured hard to understand his own position, who is he, he is the soul. Even from there it is difficult to go up. They are captured by the charm of their own soul, as we are charmed by the material things, this body and the food of this body. So the liberated souls they are also charmed by their souls, own souls strange position,

and does not want anything else, ātmārāma. But there are few ātmārāma that comes to say, "No there is higher world made of stuff superior to that by which we have been composed."

Generally the spiritualists they do not have any recognition of the superior world, they say, "We are in the highest position, highest position. What we have found in our soul, there cannot be any higher thing." All imaginary and speculation, but very few of them can have such favourable conception to the higher world.

But those that are living in that world, when they come as messenger, as agent of that world here, with the help of them we can pass to that world, and we can know things of that world. When the Lord Himself comes in different forms or sends His own agents, then it is possible for us to know about that land, that plane, and the gradation how there is, and then it is also difficult to have faith in that.

Only by the help of sukṛti that we can understand that there is Nārāyaṇa, Vasudeva, Nārāyaṇa, Rāmacandra, Dwārakesh, Mathurā, Vṛndāvana, and Kṛṣṇa holds the supreme position, most supreme position. Apparently He's a thief, He's a debauch, He's whimsical, but still He's admitted by the highest spiritualists of a particular section, that that is the highest conception. His whimsical, His autocracy, that is the best boon for us. The highest thing is of such nature that His aggression towards us will be the highest benediction for us, blessing for us.

To our true reason guided by spiritual faith we can understand to certain extent as it may be, it may be possible. The highest good is above law, above morality. That if with proper distribution of the wealth amongst us all, we are separate personalities with separate interests, this is lower position, we must transcend. We are all included in Him. He is our common guardian, well wisher, and everything. All our fulfilment in His holy feet, all with the highest fulfilment of every existing atom is in the attainment of the holy feet of the highest Lord. He's so pure, so affectionate, and so intimate to us, truth is so intimate, so much well wisher, and so much desirable for us.

We heard from Guru Mahārāja, "Don't delay for a minute, if you say that 'there is a fire, I must extinguish that and I am coming' no, no, what will burn to ashes, that is your enemy. All your inner hankering can be satisfied only in the holy feet of your Lord. You cannot conceive how much demand, and how much variegated nature of demand is within you, and for what, and there they will all have their fullest satisfaction in His holy feet. He is such, He is such so search for Him. Your life will be fulfilled. These are all trashes, ashes, rubbishes. Go forward, onward, according to the direction of the guide He's sent to you. Elimination and acceptance, no other, no attraction for anything in the environment, go, go, go onward, onward, onward until you reach such, the Vṛndāvana."

Bilvamaṅgala Ṭhākura says when he's having some approach towards Vṛndāvana,

[māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu mādhyam eva nu mano-nayanāmṛtaṁ nu venī-mṛjo nu mama jīvita-vallabho nu kṛṣṇo 'yam abhyudayate mama locanāya]

[My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a kadamba flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the gopīs? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?] (Kṛṣṇa Karṇāmṛta, 68)

Māraḥ svayaṁ nu. "What do I feel in my mind, and some strange conception coming down in my mind? The most charming feeling we find here in our cupid conception, the union between man and woman, that represents a wonderful pleasing sensation in our mind, is it of that type?

The supplier of all such pleasures, has He come Himself to me? Who is supplying such pleasing sensation to the world, has He come Himself? No, no, it is not so. Madhura- dyuti-maṇḍalaṁ. It is a light, it is knowledge, it is consciousness and so beautiful, charming and sweet, so sweet consciousness, halo, I find it. Madhura- dyuti-maṇḍalaṁ nu mādhyam eva nu. Again I find the very gist of that very wonderful substance, that consciousness, the representative of all possible sweetness most intensified. Mādhyam eva nu mano-nayanāmṛtaṁ. What is this? My eyes are being bathed in nectar. Such a colour for such a figure has come to touch my eyes fulfilling, enchanting, capturing all the nāths of my eyes most satisfactorily, never experienced such thing in my eyes. The nectar is entering into my eye and capturing the whole of my eyesight."

Then higher conception came more. Nāma-rūpa, venī-mṛjo nu. "I am transformed into His maidservant and He adoring His dealing with me most affectionately, this mean maidservant, so much kindness, so benevolent, so generous. Is it possible for a fellow of my position may be embraced by such higher sweetness personified, so much adoration? Jīvita-vallabho nu. And what do I feel? I have got my shelter, permanent shelter of my life, full and complete assurance from the permanent shelter. In such a sweet domain I am taken in, my charge is taken in by such a magnanimous sweet personality. What more I can think? Wonderful, wonderful, wonderful."

In this way Bilvamaṅgala Ṭhākura has described his progress towards Vṛndāvana, what is Vṛndāvana.

Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari.

Mama jīvita-vallabho nu kṛṣṇo 'yam abhyudayate mama locanāya. "By such stages of wonderful stride that Kṛṣṇa is approaching towards me."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

If we are deceived in such a high and sweet errand, that will be most deplorable. We must not do anything which may cause any hindrance to our progress towards that land. Very carefully we must try to go to that plane. We must not dig our own grave.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

We shall try to keep always in our front the model of Mahāprabhu and others. How highly they're praising and approaching towards that. All those big stalwarts highly qualified and they're approaching towards, and with what, how much reverence and respect and heart felt attainment. That must be brought as model on our front always, and don't go to have a very cheap bargain, never allow ourselves to the cheap bargain, purchase things of very small value, never. Those highly qualified stalwarts standing on our front they say, "How wonderful, we can't, we can't touch, how wonderful."

This ordinary infinite can, this material infinite, how he is small in the position of this material infinite. The sound infinite, the eye infinite, colour, and the touch infinite, so many forms of infinite, we are in the midst of that and how, what negligent position we hold there. This is all finite and finite is so big infinite to us. On the other side infinite also within atom, atom then molecule, then again the electrons. In this way you go to analyse infinite, and the big thing also infinite, whatever, that is infinite, this material conception infinite.

Then to trace, to get the spiritual thing, and who represents with the

source of the infinite, not only that He says that, "My every part is Infinite." How should we approach Him, with how much heart? Still He says, "It is possible, there is a way to come to Me though I am Infinite. That is My grace, My free grace, My mercy, not justice. If you come by the way of justice, no hope, if you can catch the thread of My mercy and come by that road you may have Me."

Kṛpā, His grace, free grace, ahaitukī, bhakti, ahaitukī. "My department I want to extend, I want to make Me known to you, that there is a department I want to take you in on My lap. Within My heart I want to catch you, I have heart and heart is also very magnanimous and very spacious, I can accommodate you all in My heart, in the innermost part of My heart. It is possible and only by My grace and not by your right. Take the path of śaraṇāgati, and with the help of the sādhus sent by Me, you can come to Me and have your desired result, and you do not know what to desire. Everything we'll have to learn, and that is My responsibility, and I extend that sort of responsibility to the world."

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

This is inconceivable but sometimes His representative comes here and tries to give some sort of conception of the inconceivable.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi.

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet prakṛtibhyaḥ param
yacca tad-acintyasya lakṣam

[That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] (Mahābharata, Bhiṣma Parva, 5.22)

Who is above the jurisdiction of knowledge, don't try to force it to come down within the box of your reason, don't do it, try to do that. Your reason may be applied to this line, plane, and solid something, the air, the electron, all this and that, water, fire, within that, your box of reasoning, your judgement.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, if we have a dream at night about Kṛṣṇa or the devotees, is it to be considered just a dream or is there some message there?

Śrīla Śrīdhara Mahārāja: It is generally a dream in general cases, but it may have some value. When the mind can eliminate these worldly desires from it, it can go towards the truth. According to the realization of the higher śāstra, real things come to cast its shadow, before, but in ordinary minds many kinds of dream. That is not all true, that is true in the mundane sense. The imagination and shadow cast from the above, that is to be differentiated. Not any dream is true, that is true in its own layer.

Some sort of aspiration was in me in previous life and that is recurring. So just as when we are awake so many thoughts are coming and going, sometimes the memory of home, sometimes the memory of Swāmī

Mahārāja, sometimes the memory of wine shop, or a market, the mind coming and going. So also when we sleep the mental world remains active and so many things coming and going. But in a very particular case it is possible that higher truth is coming down and casting its shadow, but rarely, rarely it is possible. And who has purged out all this material consciousness of enjoyment, exploitation, and salvation, their mind is always a reflection of the higher world is taking place.

Ye kālē vā svapane, dekhinu vaṁśi vadane, sei kālē āilā dui vairi.
Rāmānanda Rāya says quoting about the gopīs, "When in my dream I had a look of the Lord with flute in His mouth, at that time two enemies approached me." Ānanda āra madana. Some sensation to be united with Him and the ecstasy therein, these two enemies came, and did not allow me to have a clear sight of my Lord, the clear vision of my Lord, be barred. So I am thinking that if in any time in the future I get such chance, then I did not try to look at Him, but I shall try to satisfy those enemies, that they may not come, so the sight will be permanent, will stay for some time more."

[ye kālē vā svapane, dekhinu vaṁśi vadane, sei kālē āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'
punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-
pala

diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala]

[Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa's to the full satisfaction of My eyes. - If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of

sandalwood and decorate them with all kinds of jewels and ornaments.]
(Caitanya-caritāmṛta, Madhya-līlā, 2.37-8)

Nitāi Gaura Hari bol.

We are talking high things, where we are, and only by the grace of the Guru, mahājana, Vaiṣṇava. And that we can try somewhat to have a conception, slight realization of these things, why these ways, futile attempt.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

What can I do? A child when it tries to learn to walk he's slipping down, falling down, and again with the help of the ground he's standing, again falling, again standing. You can't check that attempt in him. So also with us, without trying, possible or impossible, without caring for that, what should we do? Our charm for this world has finally been finished. If we want any engagement, engagement in this type of, whether you say imagination or reality, or whatever, we are captured by the charm of such talk. We get or do not get. The leading idea in our mind, the principal guiding idea of our life is such. Search for Kṛṣṇa, Reality the Beautiful. Die to live. All risk no gain. Either gain ground or die.

Just as in ancient times we are told that the Romans, they took the soldiers in a ship, and helped them to land in a country, and then burned the ship, do or die. No way to fly away by the ship again, to go back. You have no other alternative but to fight, so fight with your utmost energy and conquer the country, or be killed to the finish. No other alternative to go back, the ship is burned to ashes, so do or die.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Devotee: Mahārāja, how does one subdue his false pride?

Śrīla Śrīdhara Mahārāja: The only way it is recommended, sādhu and śāstra, association with the higher thought. False ego can be destroyed with the help of the real ego. By the force of the association of the real ego that can do away with the false ego, the pride. The association is the most powerful thing to convert one to another, from one plane to another, the association, and that is of two types. One living scripture, the sādhu, and another, scripture, the words of the sādhu collected in some emblem. Sādhu-śāstra-kṛpāya. No other alternative.

[sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of māyā, who gives him up."] (Caitanya-caritāmṛta, Madhya-līlā, 20.120)

[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim bhaktyā sañjātayā bhaktyā, bibhraty utpulkāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the

Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."](Śrīmad-Bhāgavatam, 11.3.31)

Bhaktyā sañjāyā bhaktyā. Nothing can produce bhakti but bhakti herself. So there is light in the heart of the sādhu and that light can be extended to light the candle in your heart. Only bhakti can produce bhakti, nothing else can. No intoxication can produce bhakti, as Jaya Tīrtha is conceiving that intoxication helps our bhakti a great deal, wonderfully. Only bhakti can, bhakti is ahaitukī, the most fundamental plenary substance, devotion, dedication. Exploitation, enjoyment, cannot produce dedication, it is the enemy party. Dedication comes from dedication. From intense to surface, from the centre to the circumference it can come. Bhakti is the most fundamental element, nothing can produce her. That is dedication and we live by dedication, and we die by exploitation and we are reduced to cipher by renunciation.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Die to live. He is Reality is for Itself. The Whole is not subservient to anything else, then He's not the Whole. Everything meant for Him and we are for Him, and it is a blessing to us that we are for Him. We have got some position in His heart. We are for Him, that is our solace, our consolation that we are for Him. With that connection we may hope to come to Him that we are for Him and He's for us at the same time, vice

versa. We have no other goal but Him. That is our claim. "Our claim that we are not outside You my Lord, we have come to seek our comfort outside You, far from You. That is m $\ddot{a}$ y $\ddot{a}$. I am done, I have committed suicide but because I belong to Your staff, that You was not possible with me still living, I still have hope returning home, sweet, sweet, home." Janma-m $\ddot{r}$ tyu-jar $\ddot{a}$ -vy $\ddot{a}$ dhi-duḥkha-doṣ $\ddot{a}$ ñudarśanam (the perception of the evil of birth, death, old age and disease - Bhagavad-gītā, 13.9) Always we calculate about the enemy attitude of the environment where we are living at present. How hateful is this environment we are living in and we want to extend our empire, mercy in this nasty land, we are busy to extend our empire, kingdom, foolishly.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nit $\ddot{a}$ i Gaura Hari bol. Nit $\ddot{a}$ i Gaura Hari bol. Nit $\ddot{a}$ i Gaura Hari bol. Nit $\ddot{a}$ i Gaura Hari bol.

Śrī Gurudeva. Śrī Gurudeva. Śrī Gurudeva. Gaura Hari bol.

y $\ddot{a}$ niś $\ddot{a}$ sarva-bh $\ddot{u}$ t $\ddot{a}$ n $\ddot{a}$ m, tasy $\ddot{a}$ m j $\ddot{a}$ gati sañyam $\ddot{i}$ yasy $\ddot{a}$ m j $\ddot{a}$ grati bh $\ddot{u}$ t $\ddot{a}$ ni, s $\ddot{a}$ niś $\ddot{a}$ paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] (Bhagavad-gītā, 2.69)

Devotees are awake in a particular plane, and that is night to the ordinary people, and where they're fully awake, ordinary intellect, devotees are

sleeping there. No necessity, no consciousness, energy to be wasted there in that plane. Gaura Hari. Gaura Hari.

End of recording, 27th.28th.11.82

82.11.28-29-30

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Śrīla Śrīdhara Mahārāja: Any questions from any quarter? Nitāi Gaura.

Devotee: Yes. Śrīla Śrīdhara Mahārāj, it seems that you are speaking, but all of us we have, we're still very much within this material world, and so we want to get Kṛṣṇa from you but yet we still are very fallen and we keep coming ...

Śrīla Śrīdhara Mahārāja: Mahāprabhu Himself says: "So, so much alert we should be that devotion, that is independent consciousness higher than My position. Devotion is the nature of higher consciousness, superior consciousness, than the consciousness by which I made of." Do you follow? That is the point. Then, so, we must be very suspicious that 'I have got devotion.' That is independent. We cannot capture and keep it within my fist. Very subtle, as I am gross, very subtle, very efficient, and in all respects that is a higher thing. Only our self-abnegation and our humility can draw His grace towards us. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So we can never assert and say that I have got in my possession that higher thing. His grace extended may be withdrawn any moment, any second. We are going to cast our fate to such infinitely uncertain substance. But that is higher. I want His company for my good fate. And again to enter there, how difficult. Mahāprabhu says to warn us against our disability in this way: na prema-gandho 'sti darāpi me harau ...

[na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam prakāśitum vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

["My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [Caitanya-caritāmṛta, Madhya-līlā, 2.45]

"Not a drop of real devotion in Me."

"Why? You are shedding so much tears and dancing and chanting and shedding so much tears always day and night. And You say You have not a speck, a drop of devotion in You."

Mahāprabhu Himself says: "krandāmi saubhāgya-bharam prakāśitum, only to show to the public that I have got such a great fortune, extraordinarily fortunate am I. To advertise to the public all these tears coming down. That is for the pratiṣṭhā of a devotee, pratiṣṭhā, fame, name. My heart is not so much purified as only to hanker for My Lord. It

is still in the relativity of this mundane world for their appreciation, for their applause, for their popularity 'I am a devotee' to advertise Me I am shedding tears, pratiṣṭhā."

Kanak, kāmīnī, pratiṣṭhā - [wealth, women, prestige], three enemies. The pratiṣṭhā, the most subtle and the greatest enemy - my position, my prestige. Very subtle, undetectable, and most ruinous, pratiṣṭhā. So we can never say. That is a voluntary extension of His wealth to you. You cannot claim that to be your own. It is such. Individual, but at the same time you can see, "No, I see the grace has been extended to him permanently, in the devotee. In my Guru it is there, all permanent, fixed there. So in so many devotees we hear it is there, the backing of the Lord is always there." But in your case you will be very much susceptible.

Mahāprabhu is making us careful that so much crying and shedding tears and dancing, all this madness. "Oh, it is only to advertise that I am a devotee." Be so much susceptible in your own case. It is so fine and so independent nature of the Lord. Never go to assert yourself in that plane in any way. Always keep up your humility, "that I am in want, I am in want." That is the key of having a life of high elevation. Always keep up in your mind "I am the most needy, most pitiable person my Lord." At the bottom of your heart this wealth must be there, sincere, the sincere feeling. "I am the most needy." And the devotees will say in the background, as much as you will feel that 'I am the most helpless', so much attention of the high is drawn there, the others will say. But when you will feel, "No, there is no need, I have got everything," that will withdraw. "Oh. No necessity of Mine here."

So that Kuntī Devī told: "Keep me always in danger so the earnestness for Your presence will be permanent in my heart, and You cannot but be there. But when I will be in opulence, have enough, I'm satisfied with my environment, You will be away. I can't tolerate that. I can't tolerate that. Always in need and You will be nearby."

That is the key to success.

Try to increase the negative aspect, and the positive will automatically be drawn, in other words. And that must be sincere, ha, ha, not a practice,

ha, ha, then that will be imitation. A sincere feeling, that is the most desirable wealth of a devotee, to think himself sincerely to feel that really "I am in want. I am in want." Increase your hunger. Health will be there. If your hunger is there, the health is there.

Devotee: So in the meantime what does one do?

Śrīla Śrīdhara Mahārāja: Ha, ha. The same repetition I told, association. Whatever we want I must go to like. If I want money I shall have to approach the moneyed man. It is a plain thing. What I want really I must approach to such a place where it is there. And the transaction:

dadāti pratigṛhṇāti guhyam ākhyāti prcchati

[bhuñkte bhojayate caiva ṣaḍ-vidham prīti lakṣaṇam]

["Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting prasāda; and offering prasāda are the six symptoms of love shared by one devotee and another." Upadeśāmṛta, 4]

In this way by service we can draw, serving attitude.

One story in Gaura Kiśora Dāsa Bābājī Mahārāj's life. He was living in such a state of mind of Kṛṣṇa consciousness. He was out to beg something, to collect something. So many young girls and boys were throwing some dust.

You are all afraid here, "Oh you red-monkey, red-monkey" or what do they say? Physically he was a person of this Bengal and he's out for begging for his livelihood, and going, and the boys are throwing dust. And what was his outlook? He says: "Kṛṣṇa, I shall complain to Yaśodā Mayi, mother Yaśodā. You are after me. Ha, ha, ha. You are disturbing me in such a way I shall lodge my complaint to Yaśodā Mayi and she will give You a good beating."

Devotee: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha. That was his outlook towards where he is living we can guess from this in what atmosphere he's living. The boys are troubling, in our eyes, and his vision is in another light. "I shall complain to Yaśodā and I know how to teach You the lesson proper."

Devotee: Mahārāj, there's another story about one person who came to him and wanted to invite him to a programme or something and he didn't want to go.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: There was one person who came to him and wanted him to come home. The story is very vague but I know ...

Śrīla Śrīdhara Mahārāja: I don't follow.

Devotee (#2): Neither do I. I don't follow either.

Śrīla Śrīdhara Mahārāja: You also don't follow. Then who has followed him?

Devotee (#3): He says that one person had come to Gaura Kiśora Dāsa Bābājī ...

Śrīla Śrīdhara Mahārāja: Gaura Kiśora Dāsa Bābājī's āśrama?

Devotee: Yes. And he wanted something off Gaura Kiśora Dāsa Bābājī and he said he'd do anything for Gaura Kiśora Dāsa Bābājī if he came home to a programme.

Devotee (#2): What the point is, some man approached Gaura Kiśora Dāsa Bābājī and he wanted some benediction from him, and he said that he would do anything that Gaura Kiśora Dāsa Bābājī asked him to do. Then Gaura Kiśora Dāsa Bābājī asked him: "You just stay here and chant Hare Kṛṣṇa with me." That is the story. So he wants to know what goes behind that?

Śrīla Śrīdhara Mahārāja: What is behind that? Then, that is a simple thing. If any of you take Hari-Nāma, take the Name, stay here.

In another time there was that Vamsi Dāsa Bābājī there and two gentlemen came. "Bābājī Mahārāj, a little grace for us, a little grace." He took his kaupīna, "Take this." Ha, ha...

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: ... and they fled away. Ha, ha. The one thing they know as wealth is that Kṛṣṇa, the Name Mahāprabhu has given, "Take the Name of Kṛṣṇa. I am doing that and I ask you to do that only because there is no other thing which should be sought and which should be given, dadāti pratigrhṇāti, no other thing to want and to be given. Nothing should be begged other than the grace of Kṛṣṇa in His Name. And nothing should be given, the only transaction should be here, that is the transaction of the Name of Lord Kṛṣṇa."

So we are all in fire. The only normal question should be how to get out of this fire. How to get out of this fire. If any other question then it is irrelevant, irrelevant. We are in fire, the fire of pitap [?] means ādhyātmika - the misery coming from within as disease or repentance; ādhibhautika - and trouble coming from the fire that is sorrow coming from outside, from other animals; or ādhidaivika - famine, flood, this natural disaster. These three kinds of sorrow, like fire, are always burning us. So the only relevant question will be "How to get out of this fire, burning?" So, that has been given "the Name of Kṛṣṇa, the Name of the Lord. " Through the sound we should take, we should try to get shelter to another place where there is no burning of this fire. Do you follow?

So when you approach the sādhu he won't say anything else. "Yes, try to get out of this fire that is burning you." This is a general question.

When the crane, Dharma, religion personified in the form of Dharma put questions to Yudhiṣṭhira: "What is the news?" Yudhiṣṭhira answered, replied: "The news is this that all these souls are being burned in three kinds of sorrow. That is the general news." So the general problems of this world as a whole is that so many souls are being burned through ignorance. And to relieve them from there is the only question, only answer, this general dealing the sādhus have got. Their life is for that. The only one question here: "How to get out of this burning atmosphere

and get out. And that is the Divine Name extended to us with the help of this sound, through the sound, the subtle-most thing that can predominate over all this atmosphere. Only with the help of that can we work out our relief from the wholesale burning atmosphere. The sound can help us."

The most subtle sound here comes from ethereal vibration and that is the most gross thing in the Vaikuṇṭha, in the transcendental world, though nearer. The subtle most substances here are the gross there, nearer.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Is it clear? No?

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: That is one of the arguments that they're posing that "We can appreciate the subtle sound vibration by using some grosser elements. That will help us bring us closer to the subtle sound vibration. By the use of some gross elements we will gain appreciation of the subtle sound vibration."

Śrīla Śrīdhara Mahārāja: That is by tape?

Devotee: No, no. By maybe the use of intoxication and drugs like that.

Śrīla Śrīdhara Mahārāja: Oh.

Devotee: They say "That by these elements we will gain affinity or

appreciation for that subtle sound vibration."

Śrīla Śrīdhara Mahārāja: What to speak of by using that gross thing, even by using and taking help of the very subtle power, as yoga, by prāṇāyāma [yogic breath control], if we've practised it, if we go on with prāṇāyāma we find that the mind is sober and calm. But that is also temporary. All temporary things can produce temporary results. Yamādibhir yoga-pathaiḥ, Nārada says here...

[yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ mukunda-sevayā yadvat, tathāddhātmā na śāmyati]

["The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold yogic discipline, which is generally based on sensual and mental repression (yama, niyama, etc)."] [Śrīmad-Bhāgavatam, 1.6.35]

Yamādibhir yoga-pathaiḥ, yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇa, dhyāna, and samādhi [the aṣṭāṅga-yoga propounded by Patañjali performed in eight steps - namely self control, mental control, posture, breath control, sensual constraint, mental abstraction, meditation, and meditational trance centred on Viṣṇu]. The rāj-yogi who wants to attain the control over their whole mental system, they can pacify their whole mental system and can utilise in any way they like. Devarṣi Nārada says by these processes we can acquire supremacy over subtle forces and control our mind. But that does not mean that that will force the Supramental substance to come to us. Do you see?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I can control my boat but the storm is not responsible to the boat. Some sort of sufficient comfort you may get by a good boat but the storm may become that no efficiency in a boat will help you, no guarantee. So, yamādibhir yoga-pathaiḥ, you can control your mind some but that does not mean that you can control God. Control over your mind does not necessarily mean that you have controlled God. God's ways and laws are something else. We are to accept that law, to indent that in our area to make us fit to go there. Yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ, if your kāma – the lust; and lobha - the greed, anger, etc., may be controlled, that is but for the time being. Again it will revert.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ

[Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penance to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [Śrīmad-Bhāgavatam, 10.2.32]

The Brahmā's talk: ye 'nye 'ravindākṣa vimukta-māninas, by taking their own resources, by the help of that they're climbing up to the highest point, according to their right. But from there if they cannot have any connection with the higher sphere they will have to revert. By getting passport you may go to the last limit of your country. But if you cannot secure a visa you'll have to revert again. So that aspect of mind, that aspect of substance within you, that guides you in this world, here and there, everywhere like the passport. But passport can never get visa of the other world. So you may have the full control over your mind and you may get even at the outside of your mind in the highest position wherefrom the whole mind may be at your disposal. At present you are servant of so many mental faculties, come from a low body you are servant, but you may be a master of your mind. That does not mean that you can force God to come within you. He's another thing, more subtle, more higher, than in very nature that is inconceivably higher position. Why will He come to you, by you controlling your mind? So no mental arrangement, disarrangement can help you. It must come to the plane of soul. So sukṛti and sādhu-saṅga, wherever there is represented the God atmosphere, that element will come and push your soul and soul will awaken and the mind will give opportunity.

Do you follow? Am I clear?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That is another transaction. So, yamādibhir yoga- pathaiḥ, kāma-lobha-hato muhuḥ, only for the time being you can be master of your own house, for the time being. You are now a slave in your own house. The masters are your anger, your greed, your lust, so many things are your master and you are their slave in your own home. That is the present position. By acquiring the process of yoga you can come to such a position that you can control all your tendencies within. But that does not mean that can give you the visa to enter into the

Vaikunṭha. It is another thing, a most subtle, most fine, most pure, and they can assert here but you cannot have any association there. Here it is gross, there it is subtle. Ether can pass through everything, even stone, water, fire, everything, but stone cannot pass through ether. It is a fundamental, highly powerful, fine substance. So God can approach everywhere. God's power can control everything. But everything, these material gross things, cannot have any power to do anything with that subtle power, it is so fine. It is fundamentally different. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: To certain extent, dig-darśana, leading towards. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

Today we like to finish it here. Any other urgent question from any quarter? Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!

Try to think.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! No other question, urgent, all inquiry stopped?

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Inquisitiveness finished?

Devotee: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol! Then we dissolve.

.

Śrīla Śrīdhara Mahārāja: Mukundamālā going to join?
Mahārāj? Leaving for Bombay?

Devotee: No. Japamālā.

Devotee: Mahārāj, Parama has a question for you.

Devotee: Guru Mahārāj, how can we reach the level of understanding that Kṛṣṇa is our only security?

Śrīla Śrīdhara Mahārāja: That will be whether you have got real faith in God. Is there someone [.....inaudible section here] self analysis first that who am I? The security also for which thing? Body, no security, Kṛṣṇa is also not giving so much security to this body. This is like a diseased body. A body is a disease to the soul. So we are to have the realisation of our real self that is soul, and if we go to that plane, reach to that plane, then we will see just as here the earth is guarantee of this body, staying, standing on. So the soul is standing, is a child of that plane, soul will find around that soul's world, and there is one director under whose command everything goes on. And if He can give guarantee then that is sure and certain. All other guarantees have got no value. Whether there is a cure or a cosmos, any system of government, any good rule, all these things we are to first feel the necessity and then

gradually out of, as necessity is the mother of invention, we shall search for that plane, we'll have to search.

Everything is surmised. Suppose before I read a drama and get some pleasure, before that I shall have to undergo, to understand the letters, the grammar, the dictionary, then we can hope with the basis of that knowledge to read a book and get some pleasure. Whatever we do in the beginning with some inference we shall have to approach, and then when we can see the thing we feel encouraged and go on.

So, about Kṛṣṇa also, whether there is God at all? Is it a reign of a super considered person or anarchy? Or only Satan is the master of the whole world? These things we are to consider in the beginning and when we are convinced that, "No, it is a reign of goodness," then we shall approach to find out what is that goodness, what is that good hope. How to get it? Then we shall come to understand that there is God. God means the person who has got every right of doing good or bad. Then we are relieved, we can put faith in any conception of Godhead. We are much relieved that there is one and He is all good, and no injustice can go on. We are under His rule. Then we must have a satisfactory life and there is judgement, order, and mercy. All these things we are to understand if we have real conception of Godhead.

And now, what is the characteristic of that Godhead, the ultimate distancer of the whole, the guardian of the whole universe? What is His characteristic? We told that He's such and such, He's such and such, He's such and such. Then ultimately Mahāprabhu and Bhāgavatam, the Vedic truth, says that the highest conception of Him is Kṛṣṇa and He's beauty and love. He loves everybody and He's very beautiful, very charming. So it is very easy to obey and to live in His connection. And then we shall try to go to that direction to search for Him. That Kṛṣṇa conception of Godhead is where I want to live.

So in the beginning, whether there is possibility there is any power who can control the whole, who can maintain peace and justice and save us from anarchy and the undesirable attack of the environment? In this way it must move on. And when we can feel from within our own heart that there is justice here with our experience. And with the experience of

others, with the experience that is related in so many books, I am to risk, to take faith, to do accordingly, and as much as we'll be able to make progress we shall feel something in the way, "That yes, I am feeling myself and which is more real than we feel with our eyes, or ears, about this material world, 'This is apparent, this is treacherous.' What the charm we find in the beginning we are to see that that is not the thing, what it promises to do cannot satisfy me, it is not guaranteed. All these we can see, we can feel, we can learn, in this plane, the treacherous plane, janma-mṛtyu-jarā-vyādhī:

[indriyārtheṣu vairāgyam, anahaṅkāra eva ca janma-mṛtyu-jarā-vyādhī-duḥkha-doṣānudarśanam]

[...detachment from sensual delights, absence of egotism, an objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc., Bhagavad-gītā, 13.9]

karmanyāra amānyanam sukha dukha hatyai sukhaya ca paśyai paka vit
padyasam mithum carinam minar?

When a man in the beginning of a systematic life takes resort to his labour, energy, by using our energy we shall get comfort. Comfort seeking, pleasure seeking, is our innate habit. We want happiness. We don't want sorrow or misery. It is natural, we can find in ourselves by self-analysis. All of us we want maximum happiness and we want to avoid all sorts of misery. And for this purpose, in the beginning, we take resort to our own labour and seek for happiness, pleasure.

A man in his organised attempt, he comes to this conclusion that "I shall have to marry. I want married life." So, one goes to marry [an inaudible section here.....].It is all transient. I am collecting something and

the trying is always trying to remove it.

pasyai paka vit padyasam mithum carinam minar?

In the beginning I need not have any house, any room, but if I marry to satisfy my inner desire, then I shall have to have a house, and children will come, then some help of the animals also. Then pasu, apta, I shall have to enter a society, apta, vihapatar pasubhi, karpiti sadivesh chare [?] One by one the child is going away, then repair is necessary for the house, and the society also giving some pressure. Undesirable things are happening around, so many floods, famine, all these things. We find that we are going to collect things for our pleasure but the environment is disturbing me in a hopeless way. Then they become disappointed and try to find out some higher sort of happiness.

And Buddha, Śaṅkara, so many others come and they teach us to neglect this material pleasure and to find some internal peace. And when we are too much disturbed by adverse influence of the material environment we take to that course. "Yes, this is all mortal, all captured by the death. Ultimately my own body is going towards infirmity and to the disease in the end of my life." Then we can come to understand that this is not a place suitable for our living. We should seek after some higher shelter where one can live happily. In this way we want to eliminate this mortal environment and to go to the subtle and higher soil to find that there we shall erect some house and live happily. In this way, eliminating the mortal, gross things, we enter within us and try to find out this mind, this intelligence, and the soul, and the Supersoul that is God, and His area and how we can live there. All these inquiries, enquiry, and after satisfaction, when we are satisfied in our enquiry in our search, then we give up our living here and we try to go to that land for our living. In this way, with elimination and acceptance, we go towards Godhead. And if there is none, nothing, no guarantee of our future life, future peace, then they're rejected, they're all atheistic people ...

End of side A, start of side B, 28/29/30-11-82

Śrīla Śrīdhara Mahārāja: ... that domain is desirable for us. In this way, in search of God, and what characteristic of God? What do we want? We want the beautiful, we want the Absolute Good Autocrat. We want harmony. We want mercy. We want love. In this way when we select that we try to go towards the domain of Kṛṣṇa, in this way. And we can feel, guarantee, if we make progress really, real progress, then we shall feel what is already stated in the śāstra, I have experience of those things on the way. And that makes my conviction more firm and strong and I advance, go ahead, with more vigorous, double force I have. Because I find on the way that what is mentioned in the scripture I am finding that on the way, so that must lead to the highest goal.

In this way we withdraw from the so-called pleasing sensations of this world and we risk our life to get accordingly the high ideal. I shall try my best to attain that land of my dream what is extended to me, that there is such a land to live. I select that. I want with all my risk. Do or die. Rather, I shall live there, or I do not want to continue my life. With this sort of promise we make advance towards the goal desired.

Somewhat clear, no?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Alright.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Sukha, the happiness, we can't say, even not the worst atheist can't say that he does not want happiness. All common, we want happiness, but how to be happy? One takes to dacoiting, a thief stealing, becomes a thief for happiness. One kills persons, that's also happiness. And one gives everything, becomes poor himself and gives everything to satisfy the want of others, and he feels satisfaction. So happiness, or pleasure, or satisfaction, that has got a qualitative difference. One can find a pleasure in robbing and another can find pleasure in giving everything to others. But there is a qualitative difference. In this way, by appreciating the higher quality of happiness, we shall have to go towards Godhead, conception of Godhead.

The justice, not anarchy, justice, control, power, and sympathy, that. And to go to find our that sort of life, ultimately we come to see that there is one by whose will everything can be systematic and everything can be controlled, and everything may be helpful to our inner satisfaction. In that way we go to the conception of Godhead. The Mohammedan, the Islam has given some conception of Godhead. Christianity has given. So many other nations, they have also given in their own way. And the Vedic śāstra, they have also given conception of that ultimate power in such way. And Mahāprabhu has given from the śāstra: "That Kṛṣṇa conception of Godhead is most desirable for all of us." And we like that. We have selected that. And we preach that. And we try to accept that for us. That is the question.

Śrīla Śrīdhara Mahārāja: Ke?

Devotee: Bhakta Thomas.

Śrīla Śrīdhara Mahārāja: Bhakta Thomas. Gaura Hari. Gaura Hari.

Gaura Hari.

The most appealing to the inner most heart. Kṛṣṇa conception of Godhead appeals to the inner most place of our heart, the finest cord is touched by that. If one can realise he will find the most desirable conception of Godhead, that is that phase of Godhead, that is most charming for us. And our innermost heart does not want that power will control everything, but sweetness should control everything. And we have faith in that. And that is given by Bhāgavatam and Mahāprabhu. "Do such and such things and you will find yourselves in the domain, in the plane, where you will find that everything is controlled by sweetness. We want to live in that kingdom. As a soul, we come to Kṛṣṇa-Nāma, Kṛṣṇa-bhakti, Vṛndāvana, gopīs, Yamunā, all these things, gradually eliminating all others, our inner most attention as our soul will represent us there, and we shall be in the midst of such holy things.

Some days before, one lady came here, in a red robe, she's a follower of the Śakta School, Śiva, Durga, Kali, all these. I asked her, "That after your sādhana, you will attain the plane where your object of worship is living, and you may become one of His paraphernalia? You are worshipping Kali. Do you want, you have seen Kali and Kali's paraphernalia, so many, they're eating that blood and the cut off hand, do you want that position?"

"No, no."

"Then do you want to be one of the servants of Śiva, Mahādeva? He's living in the cremation ground, and the ashes smeared on his body, and sometimes this gangika, and in this way he's going. His dress is the skin of the tiger and his mates, friends, attendants, are also of such type. Do you want to be one of the attendants there? Bhūta, preta?"

"No, no, I do not want."

"Then do you want Nārāyaṇa of Vaikuṇṭha, four-handed servants are busy always hither and thither serving Nārāyaṇa? And if you want Kṛṣṇa conception then there will be so many cowboys, friends, and Yaśodā, Nanda there, and so many gopīs serving in different ways that Godhead

Kṛṣṇacandra. What do you like?

"I like that. That Vṛndāvana paraphernalia I like most."

"Then why are you going in the wrong way? If, in the heart of your heart you have appreciation for this, that you want to become one of the paraphernalia there, that is the sweet prospect, or position. Then why do you wild-goose chasing, chasing wild-goose?"

"I did not understand so much. Because my family was in this way I am also going in that way."

What is the need? What we can feel to be the highest thing for our aspiration? Very sweet thing. Power hunter, or some may order that there will be curse and I shall go on looting. Someone may think that let there be anarchy in the country and we shall rob and loot. That is their temperament. There is a proper government and we shall be ruled by coercive measure, and then sweet and loving affectionate family, they're living all free, all affectionate towards one another and they're moving and working in a very pleasing way. In this way we are to select our goal. What sort of goal? This is our choice and then from the Absolute standpoint whether that is or not, that cannot be, that is another question, the guarantee, as you say. We are to enquire, we are to understand what is true, what is non-true. What is apparent truth, and what is real truth. The apparent and the real, we are to find out the distinction between the two, and who will be the judge. The judge is within us, not this body, nor these worldly things. The judge is within and we are to appeal to that, to clear the judge from all sorts of prejudice so that he may take right choice. And we shall consult also the precedence of other judges where previously given in their degree. With all these considerations we shall march on.

The śāstra, so many opinions are there of the precedence, so many precedence are there noted, and so many mahājanas also are still there roaming and we can get information from them. In this way we shall try to march on to our desirable zone of our highest choice.

Hare Kṛṣṇa. Gaura Hari. Māyā distant?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Good.

Devotee: Mahārāj, may I ask? Sometimes an atheist will challenge the devotee by saying "Simply because you are chanting all the time, you are forcing yourself to think about these religious activities. It is because you are forcing yourself all the time to think about these things, and anything that you may think or feel or believe, it is only because you have forced yourself to think this way, because you are constantly conditioning your mind to think about Kṛṣṇa. And so whatever you may believe it is because you have conditioning your mind to think this way.

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He says that the atheists, the non-believers in God, the carvakas, they say that the devotees believe in Kṛṣṇa only because they're constantly ...

Śrīla Śrīdhara Mahārāja: That may be that the devotee has got faith in Kṛṣṇa, that may be a mania, an imagination. What is the guarantee that is true? Is it?

Devotee: Yes. They say because we constantly chant, that is conditioning our mind to think like that. Because we are constantly chanting we are just conditioning our minds.

Śrīla Śrīdhara Mahārāja: We are entering into hallucination. What is the guarantee that that is truth? Is it?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: You ask yourself why you have left the paraphernalia of the atheist and trying to search for some theistic world, you answer.

Devotee: Because of something that I have felt.

Śrīla Śrīdhara Mahārāja: Why are you not satisfied with the atheistic proposal and you are out to search for something theistic? Why?

Devotee: Well, because I've ...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Devotee: I've been very unhappy, before I was very unhappy ...

Śrīla Śrīdhara Mahārāja: So analyse that, that that proposal could not satisfy you and you are to search after something higher. Is it? More prospect, greater prospect you are out for. The proposal of the atheistic could not satisfy you. So such awakening in your knowing system, your heart, or your consciousness, some subtle, fine, things have come that are not satisfied with the proposal of the atheistic, their gross prospect.

The Carvaka class they say: "Eat, drink, and be merry. What is the guarantee that if this body is dissolved again you will live? What is the guarantee that soul is immortal? So dismiss all these hypothesis and imagination, all these things. Eat, drink, and be merry."

Are you satisfied with this proposal?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Why? Why inquire within you? This is a base life, a mean form of life. No pleasure here really. No sober, judicious man can be satisfied with this proposal, this conception of life. They hate this. "Rather I shall die. I won't accept this proposal, this prospect of life. We hate it, we shall go enter infinite. About us, all around, there is infinite, and what do you say, this is only finite being, mean conception of the finite? What is this? Eat, drink, and be merry? I shall die. A man is suffering here and I shall take in wine and dancing? What is the fun there?"

So this base sort of pleasure attracts those persons who have got little awakening of life, they hate such proposal and such sections, and such world. The beasts, the trees, in the creation we see so many things. There are also engaged after material pleasure and passing. The animal life, are we satisfied with that? Rather, I lose my time in useless search, still I won't run after the achievement of this main thing.

atho ya prapsasi sagram nitya bhavo casay mayi?

In the search of the high I may finish my life without getting anything, but still I feel myself dishonoured to be satisfied with this animal hankering, satisfaction.

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: In this way by elimination, everywhere. Progress means elimination and acceptance, acceptance of the new, and fine, and durable happiness, and elimination of the temporary and lower pleasure. Here, we are nuisance to the environment. Everyone is eating another, can't avoid. To maintain this body means causing death to innumerable number of animals, insects, and others, the creepers. Where there is life there is feeling of pain and I am disturbing to keep up this body. Is it desirable for a sensible person to cause displeasure to others and try to please one's own filthy nature? So why are you out to search for some better life? Why? Why you abhor the present life, can't tolerate the present form of life? You enquire yourself and increase that propensity and you will find the whole thing will be clear to you. Go higher, higher, higher. Am I clear?

Devotee: Yes Mahārāj.

Śrīla Śrīdhara Mahārāja: Do you understand what I told?

Devotee: Yes Mahārāj.

Śrīla Śrīdhara Mahārāja: You must inquire yourself whatever progress you are making, why? What is the guarantee there? If anything there is guarantee and in the higher march also that same guarantee will come for you.

Devotee: In the Caitanya-caritāmṛtam, one verse I read explains that Kṛṣṇa- kathāmṛtam tapta jīvanam

Śrīla Śrīdhara Mahārāja: In Śrīmad-Bhāgavatam, [10.31.9], Gopī-gītā.

tava kathāmṛtaṁ tapta-jīvanam, kavibhir īḍitaṁ kalmaṣāpaham śravaṇa-
maṅgalaṁ śrīmad-ātataṁ, bhuvi grṇanti ye bhūridā janāḥ

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all- auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."]

These are the symptoms of the discussion of the Lord Kṛṣṇa conception of Godhead. These things gradually come to us, to the society. Tapta-

jīvanam. Who are suffering much from misery of this mortal world. But when Kṛṣṇa consciousness, some guarantee and assurance comes for higher and permanent life, the soul thinks it is like medicine coming to cure my repentant mentality. Tapta-jīvanam, 'it is enlivening me, supplying life, vitality, to me. The life is worth living, though I am always burning, the association of the mortal things in the subconsciousness, that I may lose everything, I may lose my son, my wife, my body, my property. Any time, I myself may be snatched away from this happy paraphernalia.' These sort of subconscious feelings are always giving some pain in my heart. That Kṛṣṇa-kathā, that news that such a world is living, for our living such a world is waiting, if we try we can go to be a resident of that world. Then it gives life to our present condition, enliven us. Kavibhir īḍitam, the great scholars have given us, the great men, they have given this news to us. Kalmaṣāpaham, I have done many things wrong in this present life and the reaction has come to attack me, to devour me. That reaction also can be removed by that highest potency. Śravaṇa-maṅgalam, and as much as I shall attend to the prospectus story of that land it will enter into my heart, to the depth of my heart, and will make everything facilitated to take me there. Śrīmad-ātataṁ, and I shall be able to see that so many higher personages are also flocking to go to that land. I shall meet them.

tava kathāmṛtaṁ tapta-jīvanam, kavibhir īḍitam kalmaṣāpaham śravaṇa-maṅgalam śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

And then I shall be able to realise at last that those that are giving, that are preaching, on behalf of the happy life of that plane, they are really the giver, they are really the utilitarian class, they are doing good to others. All others are false agents. This is the place where everyone can be happy and that tidings is given by those agents and they're the real beneficial persons of this world, who can give clue to such a helpful, happy life in the ultimate. They're real friend to the world. All others are deceivers, who are giving some half-truth, which is more dangerous than falsehood. They are giving, "Take this, take this," and that is also finished

in the question of time. So they are all deceivers ultimately. And those who give the news of the happy domain of Kṛṣṇa, they're the real deliverers of the world, and they're the real friends of the world because they're not giving hoax to the people. They're taking men in such a plane that will satisfy to the heart's most nath of the whole. In this way that śloka runs.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi.

Devotee: Sometimes in the Śrīmad-Bhāgavatam the gopīs when they speak they say that this Kṛṣṇa-kathā, that better we should talk about something else. They say that, "We are talking about Kṛṣṇa but ...

Śrīla Śrīdhara Mahārāja: This saying is of the gopī? Gopī, themselves, they say this passage, they sing this passage about Kṛṣṇa?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: The Kṛṣṇa is such, so sweet, so enlivening. And those that give this news to the world, they're real friends of the world and all our fine earnestness can be satisfied only by this proposal, this prospect, and nothing else. On the whole the gopīs are saying, they're madly, they're tasting these things and the expression coming from their mouths. "We feel that Kṛṣṇa-kathā is such and such." They're feeling and they're vomiting what is Kṛṣṇa-kathā, giving out, preaching for our benefit. The Kṛṣṇa is such, such and such. And if it touches anyone's heart s/he will leave everything aside and run to those that are engaged in such transaction. And by their association will try her/his best to get out of the present liabilities and as soon as possible run to that domain to be

a resident of that place.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja

[aham tvām sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

"Give up all responsibilities of all conceptions of your duties here in different planes and run to My feet. I shall look after you, wholesale. The responsibility about you is Mine. You won't have to repent. You have left everything and come to Me alone, no repentance. I shall see."

More than fulfilment you aspire, you will relish more than you can imagine and aspire. It is such.

I have got some duty today to give Hari-Nāma so early retirement is necessary from this discussion.

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Devotee: How does one deal with the negativity of the mental platform caused by the phases of the moon?

Śrīla Śrīdhara Mahārāja: I can't follow. Can you repeat what he says?

Devotee: He says that "How does one deal with the negative qualities according to the phases of the moon?"

Śrīla Śrīdhara Mahārāja: According to the?

Devotee: The lunar, the moon is affecting us, the astrological, the astronomical effects on our consciousness.

Śrīla Śrīdhara Mahārāja: On consciousness, the moon? The moons influence causes madness. You say lunar? What is that with this Kṛṣṇa consciousness?

Devotee: It seems to cause myself to hover on the mental platform.

Śrīla Śrīdhara Mahārāja: Moon representing the enjoyment, the lust, the crude idea of enjoyment has got some relationship with the conception of the moon. So, too much aspiration for enjoyment of this world unsatisfied, makes us lunatic. Freud, you know Freud? A Frenchman, the psychiatrist, his detection is this, "That all the cause of this madness is unsatisfaction of the carnal desire. He had some crude desire, intense, could not find its satisfaction, then this is the cause of his madness." Of all madness, the science is this. So moon has got that sort of connection with that sort of pleasing aspiration. So moon has been thought to be responsible to a certain extent for this lunatic disease. The poets who love this mādhyura-rasa, this lust, what is called lust, love and lust, the sensual pleasure, they're very fond of this moon. The moon gives excitement to all these things, this sort of pleasure, connected. So, in that

connection, the moons attack sends one mad. Understand? No?

Devotee: Yes?

Śrīla Śrīdhara Mahārāja: Partially. Think it, think it.

Devotee: How much influence does our astrology or our previous ...

Śrīla Śrīdhara Mahārāja: Yes, astrology to a certain extent is a science also, it is true to a particular boundary. And the higher astrologers have already admitted that our astrological calculation cannot control those that are having connection beyond this mental area that is towards Godhead. Those who have crossed the influence of the mental world, this astrological calculation won't be found true in their case. It is based on the mental activity. Just as one man can say if one is murdered by a man, one may say, "This murderer must be hanged." By his intelligence he may say he'll be caught and he will be hanged. A thief will be put into jail. An ordinary man can say in the physical way, "He has given a good beating to his brother and his brother will come also to beat him one day." This is ordinary calculation like prophesy in this material plane. And the mental plane, also action and reaction, and they can be found by some token of the movement of the planets and they can read that and they can make prophesy, but to a certain extent. Those that are passing the rules and regulations, the area of the mental world and towards the transcendental, about them, the astrologers cannot say anything. They admit this. Now we finish here today.

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Devotee: Mahārāj, yesterday we were speaking about the cycles of the moon and it's causing one to be on the mental platform. Is there a particular method, once you experience that mental platform, is there a particular method to get away from that and bring yourself back to Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: It has got some natural relation with the experience of enjoyment. The moon, the element which excites the soft enjoying aspect, so all the poets, they're very fond of getting the connection of the moon when they're going to give any description about the influence of the Cupid and to cultivate that type of pleasing sensation in our mental system. And also, the departed souls that have charm for the pleasure of this world, they, after death, went up to the moon, and then again returned from there to here.

yatra candra masan jyoti yogi prapani vartate?

Who have got some affinity, some prospect, or crude enjoyment in this world, they after death may go to the moon and for some time of staying there, they're to return back to the earth, to enjoy again. And those that want to get out of the charm of the world, they go towards the sun, towards the light, not sweet light of the moon but real light. And through light they want to come to understand what is the real subjective characteristic of the soul and the spirit absolute. And through that they pass into the subjective world.

Savitur varenyam, in Gāyatrī it is mentioned. Just as the sun is expressing this world to us, so really the soul expresses the world to us. The soul, that is the conscious unit within us, that is the real thing which can show, which can give conception of this world, mainly. So, which is

respectful, which can attract respect and reverence of that soul, there is such a domain and that domain is Vaikuṇṭha, or svarūpa-śakti, the higher potency of the Lord which is inseparable from Him, and which is positive and direct potency of the Lord. That is all Super subjective area and that is the land only for the servitors, not for any enjoyers, or any renunciationists.

Bhargo devasya dhīmahi, dhiyo yo naḥ pracodayāt, and there the remuneration of the service is given in terms of love. That is more tendency to serve.

'dāsa kari' vetana more deha prema-dhana

"Please engage me as Your servitor and give the remuneration which is prema, love. That means which will actuate more, excite more, help more, in the service, further service, that tendency ...

End of recording. 28/29/30-11-82

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82.12.6-7

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

Śrīla Śrīdhara Mahārāja: Not having any connection with the Absolute interest. All imaginary interest, something like dream, we are living more or less in the world of dream. That is *māyā*, illusion, imagination, concoction. What is reality we do now know, but according to our own interest, we have thrust something on the environment and our transaction, we with all that thirst interest on the environment, with that we are going on with our duty, activity, life. All imagination, the environment, what is this tree, what is the tree in itself, we calculate it from our own interest, own interest, but independent of our interest what is that tree, we are not concerned with that real self of it.

So everything is like that in the interest of our present position of faulty calculation. We are living in our own world, concocted world we are living, a fool's paradise. We do not know our own self, what is real. There's so many tendencies to run after beauty, to run after softness, to run after sweetness, to run after music. That all combined has made a superficial thing within us, but if we dive deep our faculty of judgement will say, "Don't indulge in all these hobbies, try to find out what is your real interest." The higher intelligence, the reason, the conscience will say, "Don't create yourself to be a beast and run after beastly tendencies, you're a man, you will be such and such." In this way eliminating the covers we dive deep into our own self and we shall say what are we doing, our intrinsic life is so valuable thing and we are making transaction with the sham thing here, forgetting my own self, in this way, in this way.

From imagination to reality, we can dive deep within our own heart and find our soul, and from soul's interest if we again try to look around, our vision will be changed. Christ's vision and estimation about the environment, what was that? Not like ordinary man, so deep, so in this way, deeper, deeper conception of ones self, that has taken, that my deepest conception, we find take me with some beautiful plane of Kṛṣṇa consciousness, *Vṛndāvana*, everything is beautiful, everything is beautiful, everything is loving.

The deepest conception of our own soul we shall find, it is there, it is there. Different layers from surface to deepest position, different layers, and comparison is always allowed, different plane. From the dacoits, whatever gets, robs it, swallows, enjoys, self enjoyment and distributed enjoyment in this way. What is enjoyment proper and to dive deep, the deepest soul ever found in the world in Bhāgavatam says there is Vṛndāvana, Vṛndāvana is the place where your soul can experience the happiest environment, and your highest utility there you will find. The most valuable position of your soul in the environment you will find in the conception of Vṛndāvana, Kṛṣṇa, the God is Kṛṣṇa, and so far it has been given out that that is the deepest and highest plane of our soul to live in. Vṛndāvana, land of beauty and love and not of power and grandeur, and not live in the world of dream, what will be falsified only after death, you'll be taken by your ear forcibly from here.

Reactionary, everything, and here you cannot thrive you can see, so many came, Alexanders, Napoleons. Where are they? Whether big or small, everything will vanish. It is a jugglers play here we find so at least save yourself from this jugglery and dive deep to find out the plane of reality. And then again by comparison, try to find out what is the most fundamental reality in you and then to get friends in that plane. Dive deep in the land of beauty and love, eliminating all other proposals that will come to take you away from that highest campaign, highest realization.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

All puzzling, more puzzling, more searching and more puzzling. Bewildered, we are being bewildered. What to do? Infinite, no limit, we

can't catch within our fist anything, hopeless.

Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Ultimately there is not injustice in the land, sincere people won't be troubled, won't be troubled Kṛṣṇa says, "The sincere are never troubled."

We must be faithful to our own self, we shall try to learn to be faithful, sincere, sincere, sincerity, sincerity is everything. Shamness, complexity, māyā interest, find the interest, self interest, self interest, self interest in the proper sense, and in the superficial sense, self interest of course everyone is after but in the superficial sense. Don't know what is his own interest, to learn what is his own interest, to learn what is our own interest.

With the help of sādhu and śāstra, what am I? And where am I? This is sambandha jñāna. To come to a Guru, to learn who am I, and where am I, and who is my guardian, what is my best necessity? All these fundamental questions to be discussed and solved and then we shall try to attain what is necessary, the fundamental self analysis. Who am I properly? Where am I? Who is my own? What I want? All these fundamental questions to be solved sincerely and with earnestness, earnestness, self help, self help in the proper way, then we shall have to come to God as the shelter, that ultimate real shelter, real guardian.

I am small, I am insignificant, otherwise why have I come to such a blind lane, I have reached in the blind lane, I can't find any way. All sides the death, mortality, so many undesirable things have captured me, surrounded me. Now self searching is necessary. Where am I? Who am

I? What is my prospect? Who can save me? Who is my own? Who is my own? Who can help me? What I want from my inner heart? Why I am imperfect? I am uneasy. I don't feel comfort, why? Cry for that and you'll find help is coming to you, search yourself, you will get everything in relativity of that, what are you yourself, search that, dive deep into your own heart, own self. What am I? Who am I? All these things, with all sincerity, because we should not deceive our own self, but we are deceivers of our own self. Such is our real position by māyā. So the agents come from the plane of truth to help us, to recruit us, to save us they come, we are digging our own grave, they come to interfere. "Don't dig your own grave and enter into that, you are my brother, come home." In this way they come, so many come to take us back, this arrangement is also there.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu. Mahāprabhu. Mahāprabhu. Gaurāṅga Sundara. Nitāi Gaura Hari bol.

Devotee: Maharaja, I've been told that by following this process of purification we can experience the spiritual world in this lifetime. Does everyone who follows the Scriptures or the Guru's instructions, will they also have that taste, does that taste come to everybody?

Śrīla Śrīdhara Mahārāja: There is gradation, variety is there, and sometimes going and coming there, going and coming back, variety in every sort of cases, going up, going down, going this side, going that side. So many variegatedness everywhere, all is not equal, all won't advance smoothly, some zigzag way, some after some stop, some in one length will go far higher. In this way there may be different cases, all not one and the same, different. So many schools are open but every student is not going to the highest position, institution, according to the variety of the nature of the different students the result will be different, not avoidable.

Nitāi. Nitāi. Nitāi. Nitāi.

Some coming back, going ahead, some began before but progress slow. Some going few steps, sleeping, it may be so many different stages may have, may occur.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, is one's progress along the path, the speed voluntarily adjusted, or does that come from the higher plane?

Śrīla Śrīdhara Mahārāja: Mainly the traveller is responsible for his trouble, generally, and sometimes the environment is also contributing something. From higher we expect fair decision, but still partiality to the fittest, that also may be traced thereby and that is not partiality. One who can receive more, more will be given to them so that is not partiality, fair justice.

Kṛṣṇa says: "Generally I am equal to all. Whoever comes to Me in which way I give them general help but through special thing. This is general but we find that some come and want devotion, won't, no take salvation."

Looking at the bottom of the heart, avoids by giving salvation. Bhakti means He will Himself be caught, He does not like to be caught by a fellow of that type, he likes salvation and not bhakti. And another section

also they're ignorant but heart pure, wants ordinary worldly things.

"No, no, don't take this but take this thing, take bhakti."

That sort of dealing from Kṛṣṇa we find. So three things in general, as one wants He gives, so He gives according to the demand.

There all sweet, so sweet, you will live on sweetness, your every movement will be sweet. In Brahma-saṁhitā it is written, "Their movement is dancing, their words like singing, the water is nectar, the trees are all kalpa-taru, whatever you like they're giving to you. That is the land, that is the land and our inner most self is entitled to live on that land. It is there, it is sleeping but it is detached. Now anyhow to awake him and to discover him from this tomb, from this body and this mind, mainly two fold, this flesh body and then inner this mind, and another very subtle, this indifference mood, then you are to enter into paravyoma. That calculative service, that also to be eliminated, then you will find you are in the midst of Vṛndāvana and their ways are like that. Sweet, sweet, sweet, everything sweet, everything loving, loving."

Here, just as all our attempts are more or less sham, we are giving something to another but whose things are you giving. You are giving, the wholesale transaction cannot but be wrong, and reaction here in this plane.

You are nursing a patient, you are using medicine which is coming out of so many lives, so many deaths, many deaths have occurred then the medicine prepared, then you are giving that to the patient. So no deed can be perfect here in this plane, just the opposite there, here good

things are also bad, and there bad things are also good. Such a peculiar thing there, this is...

Just as in a drama if anyone is killing another, but the killing is not real killing only a show, so many men enjoy that killing. A man who is being killed, if he can play the part of a killed man then he's praised. One insulted, the insulted man he may be proud of his own part, may be successful in accepting the insult. Something like that. In that play no real harm to anybody, it is only a līlā so none is really harmed, so all like play. Everyone is blissful, both the parties, defeated and the defeater, victorious and the conquered, both parties they enjoy. Just as here both the parties are losers, the victor and the victim both losers, but there it is just the opposite because no loss is possible, no death is possible, but all play, show, līlā, līlā means that, the harmless movement, for pleasing, necessary for pleasing. Just as the serpents natural movement is in a crooked way so līlā is like that, just as the waves in the ocean, it is only in that fashion, but everything is sweet.

We have got attraction for that plane when we shall be able to go and live in that plane in Vṛndāvana, the land of our dreams, dream of the soul not of this mind, the mind is drawn from this mortal world, picture, and beyond that.

"Oh My children here, you are really the child of that nectar soil, don't be dejected, disappointed. Really the stuff within you, you are the child of that soil you remember, so don't be discouraged, disappointed. Seek for your home, home land, home land." So what Mahāprabhu wanted to say, "The sweet, sweet home, your home is sweet, you are all feeling disturbance to the extreme here but unnecessarily. Back to Godhead, back to home, sweet, sweet home."

This is what is our preaching to the people, let us go home and home is sweet, and everything is there, father, mother, all the rasas are in purest form we find there. Even you may not know of so many things, so many sweet things are unknown to us, but many things more we shall get there in that land of sweetness. Only what is necessary for us to know really that where we are living, this is awkward, this is bad, this is undesirable, and we must seek our permanent home somewhere else.

Generally it is told, in Bhagavad-gītā (13.9), janma-mṛtyu-jarā-vyādhiduhkha- doṣānudarśanam,

"You are trying your best by labour here, by using your energy you are doing something but it is evaporating, taken away by someone, some force, then you are to be dragged to some unknown quarter. Again you are coming on the surface and again you are to go down somewhere to the unknown quarter, to the womb of the mother, unknown quarter, and again only floating on the surface and only to take you down in a moment. And if you live some more you will feel such circumstances, your body and other disturbance, you will desire to go down. You will aspire towards annihilation, such a plane is here. I don't like to live any longer, I can't drag my body, it is too infirm, paining me." So many diseases, we go to commit suicide. So unpleasant this atmosphere sometimes becomes to us that we want to commit suicide, so undesirable.

Now whether we should risk our energy to inquire for our home or that will be madness? To the saner section, so-called saner section of the society, they'll say, "Oh they're mad leaving the present thing here, running after phantasmagoria."

This is to be decided for us, within us, whether we shall try to utilise whatever little we get here, or risking this, discarding this. We shall try to

have an ideal land to live, we are to decide that, we are to face this question in our life. Whether to relish this sort of thing, it is better, it is more profitable, or to ignore that and to try to find out some better position to live in. What sort of life should we accept, that is the question before us, and that inner response and firm response, determination that, "No I don't want to live here on the surface. This is undesirable, so and so things undesirable, I don't like to live here. If I do not get anything still I shall try to get something, better place to live in. It does not matter if I lose everything. I don't care for this, this is a thing, this will go, vanish today or tomorrow, today or tomorrow this will vanish. So at the cost of this if I go on searching for a better place it is no risk, it is rather judiciousness."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi
Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Guru Mahārāja, there are a certain type of people whose goal of life is after a certain type of magic and mystical things and contacting the spirits and producing magical tricks. So what platform is this?

Śrīla Śrīdhara Mahārāja: That is magic and this is not magic? What is their position, the siddha, bhokta siddha? They're power mongers. Here are a little in the background, in a broader circle, in a subtle world for power mongers. They display some sort of power and attract you to that. That is also not a permanent thing and not of the purest nature. Take any concrete example what they do, you analyze it, that is also mundane, temporary, and not of so much purity as service. Service is the purest thing, sacrifice, service. Die to live.

I already told, all risk no gain in this plane, nothing to aspire for, all filthy, of gross or subtle, that is also exploitation. In another way, in a finer way, the siddhas, the magicians, the miraclists, they're also by the show of

their subtle power, they want to control some and what do they give, only these things.

What you get suppose in a dream, any sort of pleasure in dream you may get, something like that there may be but all transient, of this idea, drawn from this world. That is both in quality and also in quantity. That may be a little broader from this physical plane, that may have some broader scale but in quality that is similar, that is similar. What we may not enjoy in this body we may enjoy in the mind in a dream. The latitude and longitude of the mental sphere is greater than this physical, what is not possible here in the physical body, that can be satisfied in the dream, it's scope is greater, and in that sort of subtle life the siddha is more spacious and more subtle, but that is also a sort of enjoyment.

The criterion of service you put there, no serving tendency, only in fine way to give you some sort of enjoyment of exploitation, that is also exploitation, exploiting the environment, and to offer some facility to you in a very subtle and cheap form. What is that what they deal with, this worldly thing, more subtle, what is their proposal, their gift, the object of their giving, only of mundane character, siddha.

Then mukta, that is in the relativity of mortality, what the siddha gives you, very cheaply, but in the relativity of mortality. Little durable that may be, little longer life, little precious, but related to mortality and to become immortal that means to become a cipher, that is sahajiyā-mukti. But crossing that cipher, that complete withdrawal from the negative side we come to the, ansisha? And then if we want to contact with the positive side, only through the serving tendency, we can come in contact with the higher plane, if we can utilize, if we are ready to utilize, to be utilized by them, not otherwise.

Visa is only issued to those who may enter into the country with some contribution for the country, not with any detrimental object for exploitation. So only with the serving attitude and that is within our self, inner most self. We may find that it is a unit with a serving attitude and eligible to enter into that highest, finest plane of service, Vaikuṇṭha.

To come in contact with the, if we are prejudiced for local interest we cannot have a free play in the absolute wave, the local interest will hinder me. To mix with the absolute wave, the absolute wave, absolute current is there, but if we have got local interest we cannot freely mix with that absolute wave. Do you follow, understand?

Līlā, that means absolute movement in a particular type is going on, and the conception of local interest, provincial interest, self interest, within that case, I cannot mix freely with the absolute current. And the absolute current is of that type, of service, self giving, self sacrifice. That plane, the highest plane, is love. Love means sacrifice.....

End of tape, 6th.7th.12.82

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82.12.8-9

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Śrīla Śrīdhara Mahārāja: Generally we are to think that at the time of separation, all the naths, affected deeply, with deepest intensity, in the indirect way. And that will affect the inevitable union. So union is a finishing touch, and the preparedness, hunger for the union, that has been considered to be the highest point. Just as youth is fully grown, but just before youth, what should be the name? Kaiśora, in Sanskrit it is kaiśora. Not the youth but just before the youth - this stage of life. That has been considered to be the highest, desirable stage, kaiśora - just before youth, though youth is considered to be full-grown.

So, vipralambha, [divine separation] that hunger - hunger for eating, it is satisfaction, but just before the eating, the stage of hunger has been given the best consideration of the health. Hunger is the cause of satisfaction of eating. So the first stage has been given the highest importance - vipralambha. And there, every nath to its most intensified stage is surcharged with things, which are on the other, desirable side. Preparing to embrace. When going to embrace, that is considered to be the highest stage, rather than when embracing - vipralambha becomes more intense. Hankinging, the full, it captures the whole, and to the deepest. It is a test to the real for both the parties of the real relationship of the deep attack of the thing, the possibility, the kaiśora. Hare Kṛṣṇa.

That vipralambha. Vipralambha has got its own special kind of enjoyment. Rādhārāṇī is so great, or, the Vṛndāvana party is so great - only for Their vipralambha. Vipralambha is the test of genuineness of the thing. Long after Kṛṣṇa had His līlā, up to aged twelve in Vṛndāvana, but we are told that in rare cases the age may be taken as one and a half. In twelve we may take Him as grown to eighteen. Anyhow, for a few hours He passed His time in Vṛndāvana, for a very small period, and more life in Mathurā and Dvārakā. One hundred and twenty-five years, twelve years in Vṛndāvana, but this born connection, limited connection of a few years, fed the Vṛndāvana party for more than a hundred years, and most intensely awaiting His union. And that has been given in the history of love divine, the unique position, of Rādhārāṇī, Yaśodā, etc. What

standard of intensity of love divine They have got that They could endure so much time with the same intensity for the same. So much love and affection is never found in any history of the world, the long period of unabating intense tendency for union for Him. So what is there? I heard sometime that, "Failure makes us great."

Devotee: "Failure is the pillar of success."

Śrīla Śrīdhara Mahārāja: Pillar of success - that is another thing. And sometimes failure makes one great. There is another saying like that. So there is something there - not the result, but the action. That is the qualitative difference. 'I am doing, not for the result, but concentrated in the action, not for the consequence, action itself.' Karmaṇy evādhikāras te:

[karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

A different quality. Friends may be faithful when they are together, but when separated far and for long time, if still they are faithful to one another, then there must be high quality, higher quality of faithfulness there. And when together, faithfulness to each other, that is an easy thing, but when separated and for a long time, still maintaining faith to each other, then that must be of higher quality. Separation is the test to

the genuine thing, especially the love. What degree of love is there that can stand so long a separation and ever fresh? Always fresh, long standing fresh, to the highest intensity. The spirit of sacrifice challenging everything, requiring nothing in response, no want. The Queen is absolute, proud of sacrifice.

Hare Kṛṣṇa. Nitāi Gaura Hari bol! Hare Kṛṣṇa. Hare Kṛṣṇa.

A special character of that of giving, in bestowing, the ecstasy in giving, not taking. In giving not taking. So, in the case of the union of the male and female, it is told that that of the female, they're more intense. Because, that is passive, negative, not aggression. Giving sacrifice is greater there, it is told. By giving we thrive and that is the fundamental substance in love, to give and not to take. So vipralambha - separation, is the highest chance of this test in itself. So it is considered to be greater than union. Only action, no reaction, giving, not getting - love is there, more. Hare Kṛṣṇa. Love means to give, to give. And the test is there in separation.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Audārya, mādhyura and audārya. So Mahāprabhu is considered to be - though Kṛṣṇa, but when Kṛṣṇa is as Mahāprabhu He is considered to be higher. Mādhyura and audārya, when He's giving Himself to others without any consideration present, in a self-distributing stage. That is vipralambha - mad to give Himself to others. That aspect of Kṛṣṇa is said to be higher in conception - Kṛṣṇa in the mood of Rādhārāṇī.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi.
Mahāprabhu. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari
bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi
Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura
Hari bol! Nitāi Gaura Hari bol! Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Govinda.
Govinda. Govinda Govinda. Govinda. Govinda. Govinda. Rādhe. Rādhe.
Rādhe. Govinda. Gaura

Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

So I like to finish here today.

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Devotee: Ninth of December, Nineteen eighty-two, side A.

Śrīla Śrīdhara Mahārāja: When Mahāprabhu was in Śrī Raṅgam during
cāturmāsya, as the etiquette of the sannyāsīs, at that time, He passed
four months in one place, on the banks of the River Kāverī, Śrī Raṅgam -
the headquarters of the Rāmānūja sampradāya. There He lived in a
brāhmaṇa family. The householder was Veṅkata Bhaṭṭa, his young son
was Gopāla Bhaṭṭa, and his brother was one Prabodhānanda.

At that time He regularly visited Śrī Mūrti Raṅganātha vigraha, and there
He found in the compound that one gentleman, a brāhmaṇa, he used to
read Bhagavad-gītā, chant, recite - in Sanskrit of course, but full of

mistakes. He did not know the language well but still he went on reciting Bhagavad-gītā ślokas. And the people that were passing by used to cut jokes and ridicule him, because his pronunciation was always full of mistakes. He did not know the meaning of the passages. Like a parrot he's making the sound but not knowing the meaning and no knowledge about the Sanskrit language, can't pronounce properly. And the people, naturally, ridiculed him.

Mahāprabhu one day approached him after his recitation. "You brāhmaṇa, you chant the verses of Bhagavad-gītā and the general public ridicules you so much. But still you don't care for them and go on chanting. What's the reason? What do you find in it that you continue in spite of these unfavourable remarks against you? What's the reason?"

Then the brāhmaṇa came out: "As long as I go on chanting the ślokas of Bhagavad-gītā I find I can see that Kṛṣṇa is just as a driver in the chariot before Arjuna, as if I can see Him clearly. I read it abiding the instruction of my Gurudeva. I do it here. And as long as I engage myself in this matter I can see Kṛṣṇa. A very beautiful, blue figure, just before the chariot, as a pāṛtha-sārathi, one who engages the horses, sārathi, the driver of the chariot. I can see Him and my heart is very much appeased thereby. So, whatever the public likes they may remark, but I can't leave that."

Then Mahāprabhu told: "Yes, your reading of Bhagavad-gītā is the fulfilment of the study you have got hereby. Such a fulfilment of your chanting here I understand."

So what should we learn from this? The brāhmaṇa is researching, reading, going through the scriptures. But he does not understand the meaning, but still he goes on.

When I was a student, about fourteen years or so, I came to read a Sanskrit poem where it is mentioned:

arvrti sarva sastranam bhodha api ranjasi?

The chanting of the forms or contents of the scriptures is more than the understanding of the meaning within it. I could not conceive, I could not catch the meaning at that time, how is it possible? Mere chanting of the scriptures can be superior than the understanding of the meaning within it? How is it possible? I could not understand. Arvrti - the repetition of the chanting. Sarva sastranam - of all the scriptures. If we read loudly, tries without number, repeatedly, we attempt to read - then it is told that it is superior to understanding the meaning of the passages. I found, when I came to Gauḍīya Maṭh, I could follow the meaning to a certain extent, how the chanting is superior to understanding the meaning in it. The chanting, the cultivation, of the divine sound, sound divine, which is conscious, which is consciousness, is greater than to try to understand the meaning in the inductive process. The sound will express itself, its meaning to you.

Just as Hari-Nāma, go on chanting with respect, with regard, with serving attitude, and the sound will come with its meaning within your heart. Śabda-brahma, the sound is not this material thing that your lips can produce. It is not like that - it is śabda-brahma. The Name of the Lord is all conscious and it can express itself within you, naturally. It can come to you naturally with His figure, colour, and His acquaintance. Śabda-brahma, Vaikuṇṭha-Nāma, the Name Infinite, the sound Infinite, only with that expectation, that attitude, we are to tackle. We shall expect the Name will come with His real meaning. "I am so and so," if my attitude towards that, towards the sound, becomes so. So kīrtana, śabda-brahma, kīrtana.

And also, here, in Śrī Raṅgam, what Mahāprabhu certifies, something

more. "I can see the beautiful figure of the Lord there. Not knowledge, Kṛṣṇa is all- knowledge - not that. But appealing to the heart, the fine cord of the heart, to charm, it charms the inner core of my heart, appeals there, I am caught there. I can't give up this recitation because the fine cord of my heart is touched and I get some sort of inexpressible joy in me. Some ecstatic touch I find in my heart as long as I chant Bhagavad-gītā in obedience to the instruction of my Gurudeva." So ruci, crossing the knowledge - the knowledge may also give out, but more than that is our taste for the thing - ruci. "The experience, the conception of some supernatural knowledge, supernatural ecstasy, ecstatic feeling, I experience when I repeat the reading."

Sat - cit - ānanda, not only appealing to the conscious world, but transcending that they appeal to the ānandam, to the sense of beauty, love, charm, all these things. The higher plane, the superior plane of our life is there, that ānanda, ecstasy, happiness, joy - that plane, the most fundamental plane of our life is there. So, the proper way to approach the revealed scriptures should be in such a submissive way as if that is one with the Supreme Lord.

Mahāprabhu told Sanātana Goswāmī when Sanātana came to praise Him when Mahāprabhu gave sixty-one kinds of interpretation in one śloka:

ātmārāmāś ca munayo, nirgranthā apy urukrame

[kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ]

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds.

This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."][Śrīmad-Bhāgavatam, 1.7.10]

These sixty-one forms of different explanations was given by Mahāprabhu to this śloka. Then Sanātana Goswāmī told: "You are Bhāgavata itself, You are Kṛṣṇa Yourself. You can express Yourself in any way You like, any way You like."

And Mahāprabhu, in His modest way replied: "Why do you praise Me? Don't you know Kṛṣṇa's Bhāgavata is Kṛṣṇa Himself. Every letter is Kṛṣṇa. Sanātana, every letter of Śrīmad-Bhāgavatam is Kṛṣṇa Himself. That is infinite. Every letter contains infinite meaning."

The approach is all-important. So scripture also if properly approached we shall find like that. It will come itself with its own real meaning, natural meaning, to us. Sevonmukhe hi jihvādau:

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

[Therefore [Because the Name of Kṛṣṇa is identical with Himself, and is beyond the realm of sense experience] the Name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses beginning with the tongue in the service of the Lord Kṛṣṇa reveals Himself to the purified senses of that devotee."]

[Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234]

So, all the scriptures to be studied in Gurukula - yai bhagavata vai vaisnava syam, from a proper source.

tad viddhi praṇipātena, paripraśnena sevayā upadekṣyanti te jñānam,
jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

The whole dealing of studying the scripture should be of such attitude. Then everything will be right, sevonmukhe. So all importance in our need, out attitude, how to approach the infinite knowledge or infinite ecstasy. The submissiveness, total unconditional submissiveness in our search - then Kṛṣṇa is there, according to the purity of submission and earnestness to search the truth, to search for Kṛṣṇa. Kṛṣṇa is there. Kṛṣṇa is everywhere. We can see only Kṛṣṇa, nothing else. Sometimes Kṛṣṇa and māyā. Sometimes Kṛṣṇa with His devotees of different pastimes, līlā. That is the Dhama also, like that, every transcendental plane is like that. It is real, it is free, it has got its liberty, he or she, whatever, liberty, superiority, pleasure. So the only method, the nature of our approach - He's everywhere.

sarvatra kṛṣṇa anoti sari cari nai?

Everywhere the figure, the colour or representation of Kṛṣṇa is shining with great lustre, but only one whose eyes are pure can see. Purified and

not covered with the prejudice of different kinds in the plane of exploitation or renunciation, or calculative devotion. If we can cross these three planes then everywhere we can find Him.

But one whose eyes are covered by the dust of different plans and purpose, anyābhilāṣa, karma, jñāna, filthy desires, or organised exploiting desires, or to get out of the troubles around liberation desires, we can't find Him. We can't find Him because those prejudices cover our feeling. He is everywhere but still we can't see Him. We can see only the cover, because of cataract, cataracts of different layers on the eye so we can't see.

So, it is the duty of the Guru to remove the cataract, ajñāna-timirāndhasya jñānāñjan-śalākayā, with speak mixed with that ointment of the eye, it removes the cataract of the eye. Then we can see the Infinite. And the background comes out in the front and we can see, we can feel, we can hear. The sound also, like the eye, the ear also so, touch also so. Only our own prejudice has covered us. Sound is there but if I can cover my ears no sound. Sun is, but no sun if I cover my eyes. Sound is but if I can cover my ears no sound. Something like that. And deep vision with respect, with reverence, with love, with beauty, with earnest hankering for the sweet association, we become qualified to come to that plane.

andi yuta yaku jari visaya dhuli te karmana se para tattva payi dhuli te?
Our inability, our uneasiness is the cause not to see Him ...

End of side A, start of side B, 9-12-82

Śrīla Śrīdhara Mahārāja: ... hundreds, thousands of desires are already within us, and they have covered us, like a hand against the sun, against the infinite nature of the world. Only compartmental knowledge has covered our sentient self.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!

na vidya nata purusam?

Neither heroic nature, nor scholarly life can give us Him. Only simplicity, only real hankering can give Him to us. Bhakti, devotion, tendency to devote us towards Him, not to make Him subservient to our infinitesimal mean cause, but to surrender to His holiest cause. We are for Him, not He's for us. In the beginning we are for Him, then we shall be able to understand that He's also for us, visa versa. For our real life, His presence is urgent. Otherwise, how can we live if we can have a slight taste of that we wont want to live any longer without His association, can't continue our living, so sweet association.

yajlavda charparam larbham manyate nadi kanta ta yasmin stito nadu
kena guru na vibhi candra ta?

If anyhow we can come in contact with Him, we can never conceive, have the possibility of conception there cannot be greater necessity, or greater gain. This is the highest need, we can feel it direct. And if we are in His connection, no trouble, however great in this world can budge me an inch from my position, can never affect in any way if I am there in that plane. No amount of affliction can disturb us.

Whether God is or not, a great problem, but God is only there. Ha, ha, ha. He's at the support of everything, support of me and the environment. He's there. What is existing, He's of what quality? What is His nature, of the environment and of me? The foundation where we stand, the environment and also myself standing, what is the nature of that foundation? Ultimately we have to go, that foundation is on the upper, not on the lower. We are not standing under the foot, no foundation, the foundation over the brain, not brain but feeling. Even brain can be crossed if in the material plane where we stand, that also can be crossed.

Only our feeling stands in some other plane, some other higher and greater more spacious plane. There we are, the feeler, the subject, we require foundation of that thing. All these experiences are standing where? On some higher plane of consciousness, consciousness is the be-all and end-all. Sat-cit, existence, sat means existence, cit means cetana - consciousness, spirit. Then ānandam, the next highest layer is all sweetness, all sweetness.

Only the crookedness of our consciousness of plurality and collision of the interest of plurality, that must vanish. We shall try to find oneness, common interest, merge our selfish individual interest in search of common interest. Common, not only of human beings, but even insects, trees, the stones, everything, this ether, everything. Go back to the origin of the idea of all different concepts. What is there? The bed, the mother of all feelings, all sorts of sentiments - what is there? The sweetness, sweetness, sweetness. Then how can this bitterness can come out of that sweetness? How is it possible? Then we are to know gradually the development there, the gradation, intensity, all these things to be known.

But if we are in the right view, nothing will disturb, everything will be pleasing. Competition is not bad but only selfishness to be eliminated from the competition, all in player's mood, just as we say 'take it in player's mood.' Then the difficulty may be minimised. So, this is līlā, then it is alright, players mood. The gainer, the winner and the defeated party

if it can be taken in player's mood, a play, then no trouble within the heart, no vindictiveness, līlā. Both parties, the winner and the defeated, both parties may enjoy a play.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

From individual we are to go to universal, and again, from the general universal plane we are to go to a particular, specific competitive life, but to please the Centre. And here, to please the individual effects, and that is the central cause, competition to please the central cause which is the Absolute Good, the source of all goodness. And here to please so many branches, competing, there's the rub.

ātmendriya-prīti-vāñchā - tāre bali 'kāma' kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

["The desire to gratify one's own senses is known as kāma (lust), but the desire to please the senses of Lord Kṛṣṇa is prema (love)."]

[Caitanya-caritāmṛta, Ādi-līlā, 4.165]

That is love, this is lust. We are to avoid, sacrifice this individual aspiration, for the Absolute, for the Centre. To be centralist, the problem in general is to be centralised in all its respect, to be centralised. Be centralised, try to understand central interest and be centralised. And there may be competition, no wrong. Giving, competition in donation, who can give more donation, competition, who can give more not that who can absorb, take more, that is bad, who can give more. Peaceful and holy competition, holy competition, and this is mean competition we are

in the midst of at present. This attitude should be analysed, everyone has got their own attitude, more or less it is esoteric, an esoteric is necessary. Devotion, the basis of devotion. This is all intellectualism but when it is endowed with life it becomes pleasant, sweet. Otherwise, mere intellectualism won't give us the reality, the result, the desired end of our life. Practice, sevā, service, not formal representation only, but substantial representation, we are to accept, we are to live the life. We are to live, not intellectual acknowledgement, intellectual professing can do, but we must have to live the life, practice, sevā. Pariprasna, honest enquiry, not intellectual enterprise in the name of religion, that won't have much value, but to live the truth. Whatever we shall understand we must utilise it in our daily life, daily movement, sincerely, then we can understand the gain, the benefit of the life.

Kṛṣṇa. Govinda. Nītāi.

gauri rame gauri rame mukhi badhi denai charay gaura ami gaura ami ke mukhe bhadhi lahi cari gaura acar loile se phala bali?

I belong to Gaurāṅga's party, I belong to Gaurāṅga, Gurudeva, Prabhupāda's party. A mere repetition in the lips, lip deep repetition, that won't do. But gaura acar gaura vicar, his decision and his practice we must accept for us, then we shall hope to get some concrete result. To live the life is all-important. That is not imitation, that does not want any money or any grandeur, or any sort of external charm, but it is more dependent on the inner heart. The attitude of the inner heart - I am there, I am there living in my innermost quarter, and he must be utilised. The party is he, within, not this body, not the property, not the name and fame, but within, who is sometime gathering moss and sometimes clears the mosses.

Mahāprabhu. Gaurāṅga Sundara. Infinite.

Then, any question? Where is Vidagdha Mādhava Prabhu? If you are questioned, if we question you to come out with your inner tendencies to understand, that the adjustment what you've acquired now.

kirtan anta tato varam?

To exact, to assert, to deal with the question, inner necessity arises how to answer this question. The thing within will awake to answer within you, how to meet this question. 'Why have I accepted this path of life? What is the explanation in me? Am I sincere?' Then I must ask myself why I have accepted this path. I must have a clear answer from my heart, from within - why I accepted this. My heart must have to explain to me my inner understanding. And the answer you will get, you will strive within to the utmost extent how to reply. So kīrtana, chanting, is the powerful method of cultivation of the spiritual cause.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Any question? Put questions to your own self. From the surface it will go to appeal to the inner surface to have the answer. It is there, it is there. The inner man will answer - the caitya-guru, the caitya-guru will answer many things, automatically. Some days we are sitting here, sometimes some subtle questions come within. Then the meaning about some śloka appealing to the caitya-guru, then sometimes it becomes clear. Caitya-guru is there.

atma bare dustyajya mantavya nidhi tasa tubya?

If anything is to be discussed here in this mortal world, the most wonderful substance, the knowing principle. The consciousness - that is the most charming thing, consciousness. A research scholar with his brain going to research, "What is the underlying principle here? Things are going in this way and not that way - what is the reason?" Diving deep to study the inner nature, and they're getting some sort of answer. The enquirer is a conscious unit, and that which is coming out that is also some judicious and intelligent thing within the nature. The researching intelligence is satisfied with the corresponding, wonderful conscious arrangement, design, below the surface.

They're coming with the truth, big story: "Oh yes, I have found out." But what they have found out, that wonder is already there. And that is an infinitesimal part of the wonderful design. And the source of the whole, how great he is, a very smallest part, discovering, inventing, he says: "I am great. I am Einstein. I am Newton. I am so and so. I have discovered this fresh thing."

But the very ocean of that wonder is already buried, ha, ha, under the surface. And that is to neglected, that is to looked at as stone, fossil. The wonders that are coming out of the fossil, by a tiny brain, and the ocean of wonder is there below the fossil, ha, ha. And these men are very great, other things are fossil, which is ocean, infinite wonder. Very fun, sarcastically. Hare Kṛṣṇa. They are foolish scholars, ha, ha. From the stone they're creating. It is there infinitely. And only a smallest part he has understood, 'he's so great' and this is false. 'All stone.' Foolish to the extreme.

Hare Kṛṣṇa. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Mahārāj, in the Bhāgavatam there's a story about Mahārāj Rantidev [?] and I believe that he is asking some prayer to, he wants to help all the conditioned souls, all the fallen souls, he has some prayer. So what type of devotion is this?

Śrīla Śrīdhara Mahārāja: Yes. One who gets a sweet thing, it is natural that he will like, if he's not jealous, that everyone may taste that sweet thing. Sympathetic, he will engage himself to taste that sweet thing and he will also aspire that everyone may taste the sweet fruit, it is quite natural. Nirmat-sarāṇāṁ satām [Bhāgavatam, 1.1.2], all may live happily, and thereby the reaction comes to him and makes him more advanced. What is healthy to me, if I can distribute to the environment, the environment will also improve my health, more and more. If, purity, I can throw around, that will come as a reaction and make me purify again. It is natural. Satyaṁ paraṁ dhīmahi, in the first śloka of Bhāgavatam Vyāsadev says: "Let us, not myself alone, but let us all come to taste of this sweet thing." Vyāsadev in the first śloka of Bhāgavatam he's announcing: "Let all of us come and taste this great, sweet thing." Dhīmahi, that is plural number, that all have come, all of us engage ourselves in the search of the taste of the sweetest thing.

Gaura Hari. Nitāi Gaura Hari bol!

Devotee: Guru Mahārāj, I have one question here by Nimāi Paṇḍita. He wrote a letter some time ago and he's asking a question, coming from Śrīmad-Bhāgavatam, chapter four, in the sixth canto:

annaṁ carāṇāṁ acarā, hy apadaḥ pāda-cāriṇām

[ahastā hasta-yuktānām, dvi-padām ca catuṣ-padaḥ]

[By nature's arrangement, fruits and flowers are considered the food of insects and birds; grass and other legless living entities are meant to be the food of four- legged animals like cows and buffalo; animals that cannot use their front legs as hands are meant to be the food of animals like tigers, which have claws; and four- legged animals like deer and goats, as well as food grains, are meant to be the food of human beings.]

In this verse Soma is explaining to the Pracetās how Kṛṣṇa has arranged for one living entity to be food for another. "And four-legged animals like deer and goats as well as food grains, are meant to be the food of human beings." That's a quote from Bhāgavatam. So his question is: "Why does Soma and the Bhāgavatam appear to condone meat eating?" The words 'like deer and goats' are [Śrīla A.C. Bhaktivedanta Swāmī] Prabhupāda's and he goes on to explain that cows should not be killed, but cows are also catuṣ-padaḥ - four-legged animals. So in the light of this verse why should they also not be killed? Where does it say in the Vedas that cows should not be killed?

Śrīla Śrīdhara Mahārāja: I can't follow your argument.

Devotee: I see.

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He's quoting this conversation ...

Śrīla Śrīdhara Mahārāja: Somewhere it is mentioned that one animal is created as food for another?

Devotee: Yes. And then it uses the verse that describes "deer and goats can be eaten by human beings."

Śrīla Śrīdhara Mahārāja: And not the cows.

Devotee: He's asking, "Where does it say in Bhāgavatam that cows cannot be eaten?"

Śrīla Śrīdhara Mahārāja: Where is it mentioned in Bhāgavatam that cows cannot be killed?

Devotee: Yes, and eaten by humans. So he's asking that if deer and goats can be eaten, cows also have four legs, why can't they be eaten?

Śrīla Śrīdhara Mahārāja: Do you think that Bhāgavatam has given advice that 'eat goat, eat fish, this animal, that animal?' What have you understood from Bhāgavatam?

Devotee: Well, this is not my question. I understand that ...

Śrīla Śrīdhara Mahārāja: Here you do not understand the very fundamental thing of the whole system. It is already there.

na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ

[na karma-phala-saṁyogam, svabhāvas tu pravartate]

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [Bhagavad-gītā, 5.14]

It is the outcome of the misuse of the free will of the jīva. And it is there, how to get out of that filthy nature, that has been dealt there, not giving provision that you eat this animal, that animal, don't eat that animal, don't eat that animal, even a vegetable. If you do not do anything else, still you are a nuisance by your bathing, by watering, by your walking, so many disturbances caused to the animal kingdom. How to get out of that attempt of creating nuisance in the environment? How to get out?

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ

[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called yajña, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death.

Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (nirguṇa-bhakti)."]

[Bhagavad-gītā, 3.9] And:

loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā

[vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā]

[Everyone is naturally inclined to have sex, eat meat and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities.] [Śrīmad-Bhāgavatam, 11.5.11]

Bhāgavata does not say that 'do this.' You are already in the mud. How to get out of the mud? That is the necessity of the advice of Bhāgavatam. Bhāgavata has said 'you eat deer and you will be innocent'? Does it say like that? 'Eat deer, eat goat, eat this thing and that thing and you will be free from any sin,' has it told like that?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Then, it is already there, you are already in the mud. How to get out of that mud? That is the outlook of Bhāgavatam and it has advised in that way. And why you are in the mud? It depends on your free will. Why such free will has been given by God? It is a part of the spiritual substance.

That systematic knowledge you must have. Only abrupt questions from here and there that corner, absurd things, always repetition. Always repetition of the absurd questions, no digest. The questions must be made on a proper plane. Why some things should be repeated once, again and again, again and again. That means he does not understand anything.

We are to understand the whole system, how, what is what. Why this sin? Kṛṣṇa has directed to commit sin? These are the salient points to understand. Bhāgavata has asked to 'eat these things'? If already they are doing, that is less harmful than cow killing, and human killing. To kill an animal is less injurious than killing a human being.

When a football is just near the goal, if we lose it, then we moan, "Oh a great chance is lost." But when it is in the centre we do not moan. So, human life is a nearer approach towards our real life, a great chance, a key to the success of the whole wandering in the world of nescience. So come to human form, the valuable chance here, so if I kill a human being I've done a greater wrong to the person. And so many animals there are who are nearer the approach towards humanity, their chance should not be hampered, in that way. A creeper's life is less valuable than an

animal's life, and an animal's life is less valuable than a human's life, in this way. The gradation is there. As I gave, when the football is nearer the goal and the chance is missed, the more deplorable it is. So according to that the valuation has been attached. And if a sādhu is killed then greater reaction, in this way, the valuation in the life is calculated according to its chance towards the higher. The important life has been taken away, so greater wrong to him. In this way it has been told.

The man is already in the mud, not to put him in the mud. Śāstra does not want that he'll be cast into the mud. He's already in the mud, so how to take him out from the mud, that sort of instruction. You tried where which side is very liquid, come very easily from that, and when the mud is very dried mud you will be entangled and can't move. In this way some sort of recommendation to come out of the mud, śāstra recommends, not that 'you must have to do this', not that. And why he's in the mud when there's God who is all merciful? That question is given in another place. These important, salient questions you must have to understand, these important junctions.

When God is omniscient, He's omnipotent, He knows everything, and He has got every power, and He has got the highest feeling heart, sympathetic heart, then why this world suffering? So many jīva is suffering, so many souls are suffering. God has no heart, or He's not omnipotent, or He does not know, not all conscious?

The fundamental things, these points you must have your solution, otherwise you will always be entangled into questions pushed here, you will run there, again pushed from that side you will run to that side. You will have to move with no way of getting out a solution, kicked from one side you will have to go to another side, by kicking.

Cow species holds the higher position of all the animal species, so if that

chance, if he's killed, his further curing life is ruined, so greater loss to the soul within, in this way. And human killing also more sinful. Why? Important chance, it may go towards the highest aim, so to destroy that is a greater harm. The higher chance, if lost, then he's more loser, in that respect.

The plant eating is also not innocent, there is also life. So Vaiṣṇavas are not like the Jains, the plant eating, but they take prasādam. And why do they not devote all the plants and vegetables for the Lord? There is the direction in the śāstra

End of recording, 8th, 9th.12.82

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82.12.9-10

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja

Śrīla Śrīdhara Mahārāja: There is possibility of such attitude that if one is externally seen to crush the whole solar system he does not do anything. Killing the whole solar system or many solar systems, killing, he does not do anything, that point is also to be understood carefully, how it is possible...Why, how it is possible. To kill this plant, to that animal, the whole creation can be crushed, still no sin, how it is possible, in what plane of life it is possible.

The nirguṇa, the most fundamental flow is running towards some direction, and to identify wholesale with that. Any moment, the most fundamental flow, to identify with that flow, then, not only he does harm by killing, but he does good by killing. And killing means what, what is killed? Our dress, the body means dress, the person is not killed. His dress is changing. All these things are to be understood, and industrious in another plane, inactive in one plane but active in another plane.

Devotee: I think I'm always acting in the lower plane.

Śrīla Śrīdhara Mahārāja: Then wakeful here and another party actful in another plane, ease lover.

Devotee: I have one question Mahārāja. Recently when I was in Vṛndāvana I went to Rādhā-kuṇḍa and at Rādhā-kuṇḍa I saw some devotees doing daṇḍavat parikramā of Govardhana Hill. And I understand that the object of doing daṇḍavat parikramā is so that you have darśana of Lord Kṛṣṇa within five days, and I wanted to know what type of devotion, is this bona fide?

Śrīla Śrīdhara Mahārāja: Maybe in particular cases but not bona fide in all cases. If there is any revealed direction, “circumambulate Govardhana for five times then you will see”, if some conditional revelation, then it may be possible, otherwise only by attempting, as a general part of devotion to circumambulate Govardhana, that does not mean that anyone and everyone will have darśana thereby. Kṛṣṇa. And what is darśana that is to be thought and understood. So many people see something and think that “I have got darśana.”

Gaura Sundara.

So only by circumambulating Govardhana five times one can have, that cannot be the general thing, general rule, but in particular case it may be, may not be impossible.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi
Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Mahārāja, in many places in the śāstras we are being encouraged to chant the Holy Name. Sometimes in different Purāṇas in different parts of the Vedas different results are given for performing ritual activities and some austerities, but all meant to encourage so still we find many devotees becoming discouraged.

Śrīla Śrīdhara Mahārāja: Śāstra has encouraged the chanting of the Name but sometimes we find the devotees they're discouraged to chant the Name?

Devotee: They become discouraged.

Śrīla Śrīdhara Mahārāja: What is the reason? You want to know the reason for the difference? The present Gauḍīya Maṭh lies there? They discourage that imitation?

Devotee: No, I'm saying that many ISKCON men have become discouraged.

Śrīla Śrīdhara Mahārāja: They have come also from Gauḍīya Maṭh, ISKCON, ultimately (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja came from Gauḍīya Maṭh Mission. That mere lip deep sound is of no value, imitation. There must be some wrong purpose within, that is not true name, Name means Vaikuṇṭha Name, Name and whose Name, that is inseparably connected. So anyhow spiritual Name, this physical imitation sound and the spiritual Name, that we are to differentiate and understand.

vaikuṇṭha nāma ugramay

The aim must be towards spiritual, Name, Kṛṣṇa's Name, rūpa, guṇa, līlā, everything is spiritual, not mundane. If we want to make Him a member of the world of exploitation then we are wrong there. He's above, He's in the transcendental. Kṛṣṇa-nāma, rūpa, guṇa, līlā, all transcendental, we are to connect with that transcendental sound. Name God, and not a perverted reflection of the Name, that can be taken by the lips.

Even parrot, even a machine, the sound can be produced by a machine also, not that sound. Only ethereal material vibration, that is not it, the underlying connection must be with what is God, what is Kṛṣṇa. The Name must have that sort of connection, otherwise it will be imitation. It will be lip deep sound in the mundane vibration. We're to differentiate that.

Name of God not any perverted reflection of the Name.

We must have that connection, that idea in the background.

And taking the Name of Kṛṣṇa, then not a man who is named Kṛṣṇa. There may be a man whose name is Kṛṣṇa. Sometimes accidentally nāmābhāsa may come but not the Name proper.

A systematic search, a systematic practice of taking the Name is necessary to relieve from this land of exploitation to take me to the land of devotion, some process. It is a concrete thing and not imagination.

We can apply to myself and see the Name Kṛṣṇa. Kṛṣṇa's Name is one and the same, then I am taking Kṛṣṇa, one Name of Kṛṣṇa can drive away all the sins, I am taking, all these sins driven from my heart. Then where's the rub, why not so?

One cannot commit so much magnitude as one Name is not sufficient to clear it up. A single Name of Kṛṣṇa can do away with all the sins, as so much sin that one man can never commit in his life. Then we are taking the Name of Kṛṣṇa, all sins cleared, gone, left me, why not? Then where is the trouble?

In a proper mood we are to take, the Name must be transcendental.

Vaikuṇṭha nāma ugrahamam ? asesha ? means infinite, endless sin can be washed off, if one Name is Vaikuṇṭha Name, Vaikuṇṭha , Name of infinite characteristic.

arga ? means pāpa, sins.

We are to understand that one single Name can do away with all the sins a man may have, but that Name is infinite character. That is transcendental Name.

Anyhow we must be, must come in connection with the real party, not imagination. Kṛṣṇa-saṅkīrtana is not imaginary thing that by indulging in some sort of imagination we shall get out of all the practical difficulties. So absolved, not things so absolved. The whole energy must be diverted, directed towards that, left for His mercy. He will come and convert me fully, absolve me fully from the, anyābhilāṣa, karma, jñāna.

Idea of elevation, idea of fulfilling fleeting desires and ideas of salvation, all these underlying ideas must be burned to ashes. We must have to come to the fact, to the reality. We are to deal with reality not imagination.

Kṛṣṇa-nāma, Kṛṣṇa and His Name, His rūpa, guṇa, līlā, all inseparably connected and that is all transcendental. And what is transcendental, beyond the jurisdiction of our mind, not even, but soul also, we are to understand the plane of sense perception then mental concoction. Then our, the fact that can be caught by our intelligence only, mind also cannot imagine that. Then the ātmā, then beyond that Paramātmā, then on the other side there is that Vaikuṇṭha. In that most subtle and most fundamental plane we are to reach.

We must not think air as ether, air or the smoke, we should not think a smoke, that this is ether, it has electricity, that has got it's own acquaintance, own nature, own property.

A foolish man may think, "The smoke, oh, this is ether." Won't get any response thereby and he'll come to conclude, "Oh there is no electricity." That will be his conclusion. He's applying, making experiment with smoke, or with air, and he wants to have the facility of ether, that is not possible. We are to reach the layer of ether then we can expect to get its benefit.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Mahāprabhu Gaurāṅga Sundara.

Devotee: Before one can chant the pure Name he must have the proper background conception.

Śrīla Śrīdhara Mahārāja: That is, our serving nature must be roused, awakened within us. Eye can see, ear cannot see, eye cannot have any

conception of sound, ear cannot have any conception of colour, so our mind.....

Our word, our mental thought cannot reach, cannot touch that plane. Repeatedly these things are told.

He can come down to touch the mind, the body, but mind and body cannot rise up there because they're gross and that is most subtle. That can come down to this plane. We want to have connection in that line so we shall pray in such a way that He will come down and give me touch. The Name will have to come down to my plane and to dance on my tongue.

Bhaktivinoda Ṭhākura...

From Supersoul to soul, then through the mind it will come to touch, from the heart it will come, the force will engage, will force the tongue to take the Name, take His Name, not we can take but He can come and engage us to take His Name.

The subjective freedom is on that side and our side is our negative prayer. Śaraṇāgati, surrender, so that He may come down, He may condescend to come down to accept me as His platform to dance, to handle me. The whole thing is of that type, that to attract Him to come to my gross self, myself is a very gross thing in comparison to that subtle, higher thing.

He can come down, I cannot go up, and if He takes me up then I can go. Descending method not ascending method, the connection always in the descending method, descend, He can descend, so we are to do something to invite Him to come down to our plane, lower plane, then we can have touch.

We can't force Him. His sweet will we are to tackle, anyhow. Why? How?

Śaraṇāgati, surrender, the negative side, dainyaṁ (humility). "I am the most needy my Lord, poorest of the poor."

That sincere prayer can draw His attention and He can come, only this.

It is not an area in this solar system that we shall go out of our own ability and find Him there, fixed thing, not like that. It is reality to the surrendered soul but that is also existing, that can be measured. Śaraṇāgati, surrender, that can come to law, that can be measured by that sort of law, why one is, dainya, ātma nivedanam, by all these symptoms one can measure, one expert, who is expert in this department he can measure that he has got śaraṇāgati. What he says has got connection with Kṛṣṇa proper. Otherwise only professing that: "I belong to Kṛṣṇa, I have devotion," these things have no value, this propaganda has no value. That is most impossible, still it is real.

Finite and infinite condition, unconditioned the relation just the opposite. How can I force, a point of my type can control the Infinite? This is impossible, but still it is possible by His infinite grace. He can do anything and everything. That is my solace, consolation, the basis of my hope and ambition. Only that side, hopelessness, helplessness, sincere conception of one's helplessness is some type of capital, to draw Him, to force Him to come down, the negative side, opposite side. "I have got nothing. I am the most needy."

It is not professed to profess only but that deep, sincere feeling of helplessness and dependence on Him in His favour. His sweet will. That can give some sort of connection with that higher thing of the most subtle nature which is everywhere and which can know everything. Whether it is a real call or some motive behind, He knows it fully well, the call for which, the quality of the call. "I want You my Lord." The call of what nature, it can be measured. He knows everything. So no cheating is possible there. Still it is reality, though beyond our imagination, our conception...

It is plainly described that He's not within, bak ? means word, sound, manu, mind...

Transcendental, supramental, all these terms already told a thousand times by the scriptures. This is His nature. Still He's real and He's the real, the reality, and all other things which we conceive to be real at present they all evaporate, they're all unsubstantial, the real substance is

He there.

Dive deep, dive deep, deeper to deeper, and self-abnegation, abnegation, the pride is there, "I am something," that is ego, that is the most enemy to our soul's existence. I have gathered some rubbish from this material world and some construction made of that nasty element, that is ego and we are very much proud of that ego, of knowledge, mainly of knowledge, or some sort of favour, or internal capacity, of these things. That ego is the greatest enemy to us, to our own self, that should be totally dissolved, that ego, ahaṅkāra, false vanity, false vanity to be demolished, pulverised, or burned to ashes.

Sacrifice, yajña, the word, sacrifice, give, give. What you have got? All rubbish, give it away, give it away. The part of your pride, all of different elements gathered together, give it away, give it away, and what you have within that, your real self, that is the child of the real soil, ātmā.

Try to know thyself, your inner self, your fine handsome self, then more handsome thing to be connected with that fine self within you. This is rubbish, we have gathered rubbish in the mind and different planes that has formed an ego, from one birth going to another birth and in different innumerable births we are living in different planes in this mundane world. Ego, ego, that is our enemy, what is sitting at the centre of our heart, that ego, that is our enemy, real ego is within and it is eternal.

Find yourself who you are, not this body.

When Brahmā began to explain the Veda there were so many students. Indra was there, and some Virchand? One demon's son was there. "What is ātmā, you are that." Brahmā say's: "You yourself are that ātmā." Then the demon's son he thought this body, "I am this body", another thought, "no I am the mind", another student thought, "no I am not the body or mind but I am within that something". In this way conception varies according to our capacity, instruction coming from the same

source with same force but we according to our capacity catch the meaning in different ways due to our respective abnormal position of different degree.

So from Vedānta different interpretations, variegated interpretations. Śaṅkarācārya gave some interpretation and that is also accepted by a large majority of scholars. Then Rāmānuja gave another, Madhvācārya. In this way, different sorts of interpretation, and Śrī Caitanyadeva also hinted in the line of Bhāgavatam, the last production of Vyāsadeva, which was produced when he was given a good stricture by his Gurudeva Devarṣi Nārada. "What you have done? You have done nothing. You have done diabolically wrong. Give this thing otherwise all useless rubbish. You give to the public that ultimate cause is Kṛṣṇa."

All love not an imaginary cipher, God is not an imaginary cipher, but He's all love, He's concrete, He's of human nature, so dear to us, we are so near to Him but far, far off.

Vivekānanda says: "Wherever you get human figure, you take him God and worship him." This is Vivekānanda. "Leaving away the human figures so many royal persons, where are you running after to see such for God? God is all these fellows. Suffering from so many diseases, miseries, they're God, worship them, no other God. Those that say there is other God it is fictitious, they're enemy to the society. Serve these poor persons, daridra-nārāyaṇa, poor Gods, daridra- nārāyaṇa, poor Gods."

God can never be poor, they say: "Poor Gods, daridra-nārāyaṇa." The Nārāyaṇa has come in the garb of poor persons to you. I am also Nārāyaṇa, why should we also go towards another Nārāyaṇa?"

Ha ha. Nārāyaṇa. Lakṣmīpati. Who is the master of all resources. He's Nārāyaṇa, and poor fallen souls, then what is the position of a goat, a cow? Why do you kill them? He's not Nārāyaṇa? Only human figure Nārāyaṇa? They also cry in pain, suffer. There is no Nārāyaṇa? All Nārāyaṇa is concentrated in the poor human figure?

The bogus persons and the bogus people they adore these bogus leaders. They're deceivers, self-deceivers, cheaters in the name of

religion. Human figure is Nārāyaṇa then everyone is worshipping a Nārāyaṇa, husband is worshipping wife, wife is worshipping husband, then there's child. In this way they're worshipping the man God, God in man figure. If it is so everyone is doing some sort of service to the human body. Gaura Sundar.

Self deception.

Nitāi Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Gaura Hari bol! Gaura Hari bol!

Devotee: Mahārāja, how can we tell if someone is a pure devotee, what do we look for, what qualities do we look for?

Śrīla Śrīdhara Mahārāja: The symptoms of a devotee already given in the śāstra. Perhaps in Bhāgavatam twenty four, infinite characteristic, but twenty four has been given in Bhāgavatam perhaps, but the general, one is devoted to the Lord, who is, By Itself and for Itself. Attraction for the truth, central truth, which is, By Itself and for Itself. He's for Him. Everything is meant for Him and He exists by Himself, not created. Attraction, affinity, the necessity of searching for such prime cause of centre.

Trying for the fulfilment of ones own heart, inner heart, leaving aside all these things. Who are, generally the external signs or symptoms will be this, that he's not hankering for any gain or loss of this mundane world, flickering world, arnita ?

What is not stable, not eternal, not hankering for that thing. Loss and gain of this mundane world is equal to him, does not care for any loss or gain here.

"I am searching for some eternal truth, what is ecstasy, anāṇdam, or

happiness proper, searching for that."

Those that are lady hunters, they engage themselves in that department and they also keep such information where such ladies are available...no other things in their calculation, where a beautiful lady is to be had, only to be engaged in that sort of mood searching.

The capitalist, the money mongers, they keep the information who are moneyed men in the world. "Where is money? How to make money?" He's always awake in that plane, where is money, how to gather that, collect that...Does not see anything else but only money, money, money.

And the sādhus who are above all these things, kanak, kāmīnī, pratiṣṭhā. Three opposite tendencies are attracting us, women for men, men for women. Then next, kanik, money which can...

End of side A. side B.

Give it to others also. Kanak, kāmīnī, pratiṣṭhā, the credit, the credit, the fame, name, fame, that is credit, wants, everyone wants that. These three who can have conquered, he can be traced, can be taken to be the seeker of the higher truth. These things, position, this body attraction, and this mind attraction, and also the hankering for the name and fame, credit and the prestige and the popularity in this world. These three phases of life, who has rejected, they can be taken as the real searcher of the higher truth.

Hare Kṛṣṇa. Gaura Hari bol!

Very difficult to take, to give up the charm for prestige, position, pratiṣṭhā. The māyāvādī, they can leave everything but not the pratiṣṭhā. "I am

brahma, what is the highest existence, I am that." And the Buddhists, the atheists: "If I cannot be the supreme entity I won't live, I won't live, I won't live in the position of a slave, I won't be a slave to anything, to anybody." The atheists.

And the Vaiṣṇava, they want to live as a serving element in the whole. "I'm a serving element. I want to live with the whole as a serving unit. I like to love all. I want a life of a friend to all. Nothing to be left, nothing is bad, nothing. I want to be friendly to the environment." That is the underlying principal of the Vaiṣṇava. "Neither I want to exploit the environment, nor I want to renounce the environment, but I want environment to love."

To love means to serve, real nature of love is sacrifice for the object of loving, then it is love, otherwise it will be lust if exploiting, if connection, affinity for exploitation it is lust, but if affinity to serve Him, to seek His good, the good of the environment, then it is love, and environment, the whole represented, not a finite like me, then it is love. The opposite of exploitation, dedication, we are to understand the special characteristic and purity of the life of the principle of dedication. There we live. Die to live.

Yajña means sacrifice. Apparently we put ghee, the most precious thing for our body into the fire, what is this, ostentatiously most covetable thing and most useful thing for our body we put into fire, and praying for it, that this valuable thing in the world should be reduced to ashes to clear the atmosphere.

Just as in these days people are complaining as a loud cry, the pollution of the atmosphere by the motor gases, that of the atomic energy, all these things, the atmosphere, not only the water of the ocean is polluted but the whole atmosphere is being polluted by this scientific form of living, but sacrifice, that purifies the atmosphere.

In Bhagavad-gītā we may not understand, we may not follow the method...

This favourable cloud, to give proper rain to produce our necessary

crops, that helps this yajña, this fire, putting ghee into fire, so such gas is made off, that a normal rain will come and help us in this world. So feed the society in a subtle form, to perform this yajña, yajña means give, and it will get in fine form. In gross form if you give to the atmosphere, the atmosphere in its turn will give you, by which you will be saved.

The yajña is different kind, dabha ? yajña, jñāna, yajña. Then real proper yajña cent per cent is devotion. dabha jñāna to learn to sacrifice with gross materials. Jñāna yajña in thought, in thought we shall think good for others, others, and including the primary cause who is holding all these things.

And the bhakti yajña, bhakti yoga, that is touching to the centre where from everything to be distributed is distributed. And the idea is given in this way, if you put food into the stomach the whole body is fed, if you pour water into the root the whole tree is fed. To find such a centre and put your energy there and everything will be fed, otherwise it will be impossible for you to feed every part of this universe. Concentrate your energy towards the centre. Collect food and put into the stomach and automatically the whole body will be fed. So you worship, you serve Acyuta, and automatically the whole thing will be fed.

This is the key of the devotee, their life is fine and subtle, high life.

Otherwise if you approach every individual to do something, you won't be able to. If you try to put food into the brain or into the eye, eye won't get any food, brain also won't get any food. So whole thing you send to the centre and automatically it will be distributed to every part according to its necessity, the most scientific way of helping the whole universe. At the same time to be faithful to that centre and where you have every dependence, very harmonizing principle, harmonizing thought, and most reasonable.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Not with the pride that I am giving, not, it is difficult to have connection with that centre. By giving to Him you find that you have got ample. The hand is giving food to the stomach, hand is also being benefited, everyone, the teeth are chewing food for the stomach, but they're also being sustained. Centre, fine centre, loving centre, Kṛṣṇa. Inconceivable, unthinkable, unthinkable happiness you will find within your soul, heart of your soul. Gaura Sundara.

Devotee: Guru Mahārāja, I have not understood completely in a practical sense then how do we preach to the public, I don't understand how you approach the centre and also approach the individual at the same time?

Śrīla Śrīdhara Mahārāja: Education. A primary teacher also gives education to the public, and little higher education, then further higher, in this way the most primitive attempt will be to make sukṛti to the people. They may or may not know, knowingly or unknowingly, some sort of energy should be taken and put into the serving wheel. The lowest type of sukṛti the man may not know, he in a general way he's going in his own way, anyhow to snatch something, to steal something of his energy, engage itself into the service of the Lord. Then when little inclination he has got for devotion, anyhow to canvass to make him understand in favour of the service of the Lord and to get some of his energy, or to utilize his prestige, his credit, in the service of the call. Then he collects some śraddhā, some regard for the central truth to help him in that way.

According to the stages to help the people. Not all sorts of preaching will be of the same nature, different nature of preaching there should be, as much as one can do.

The book distribution, they may not always consciously take it but they have got money, they spend something here, there, "Oh give me book." He may not like to study the book but some money he gave for the book and another gentleman perhaps reading from his table that book.

In this way anyhow to engage the energy of others for the service of Kṛṣṇa. Beginning from that, from different layers we can help giving him saying, "There is the God conception is beautiful, it is very happy, it helps us to the last limit." To take it to them and when they come and join to engage them in that service. So different stages there are. Sometimes to give battle with the atheists scholars and to establish the supremacy of God Consciousness. Many stages there are for preaching.

As one is qualified they will do from their own position there. In different ways preaching may go. Some by writing, some by taking the writing to the purport, some by explaining what is written there. In this way, various ways. Some by cooking and offering, and some by distributing, some cleansing the temple here and worshipping the Deity thinking that, "He has been so kind to come here, to capture my mundane senses also."

Anyhow towards Him. In this way various, infinite ways of service. And that is preaching, preaching, worshipping the temple and dressing in ornamental way, and the people are coming and they're charmed with the beauty of the Deity and purity of the pristine compound and they're attracted by that.

Various ways, sometimes by keeping watch that things of the Lord may not be stolen by someone. In various ways we can do. Even sometimes by giving a good beating to the dogs and boys that are stealing things or making filthy. Various ways we can serve the cause.

And service means preaching to certain extent, and śravaṇaṁ kīrtanaṁ, to hear what is God and to reproduce it to others, to preach. That has been given more stress in this Kali-yuga. Śravaṇaṁ kīrtanaṁ, and mostly kīrtana, chant, chanting. Not in the purpose of a trade to make money, but only with the sincere idea of preaching the greatness, of spreading the greatness of the Supreme Lord, with that idea to talk with one another. What is good, we talk about Him, my Lord is the form of highest good, I cannot talk to people without Him, my Lord is such and such, He's so great, He's so good, you also come and take Him as your friend, you will be benefited. Preaching is inevitable.

If a good son or a good friend, we try to talk about him, it is our nature, so

to talk about Him, He's the nearest and best friend of us. If we feel we cannot but talk about Him, that is the wealth of mine, I want to give that wealth to others. In this way preaching is natural, preaching. In whatever position whatever level I am, if I find this is good, to extend it to others, that is preaching, maybe a different layer of preaching. Some even may preach within the heart, heart, he may be meditating in such a strong way mental waves will flow to other minds. He's thinking within but the mental waves that are created by his meditation, that is going away and touching, entering into the minds of so many others. That's also preaching. Something. Thinking is also preaching in a subtle form. That is also devotion.

Smaraṇa means to recollect, to hear, to speak, to meditate, śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam, then to serve, arcanam, to revere, vandanam, to praise, dāsyam, serve in very variegated way, sakhyam, to cultivate friendship, to understand we are friend, that is also, sakhyam, ātma-nivedanam, and we offer wholesale to the Lord, that He is the absolute owner of myself, all these ways of devotion. Anyhow exertion, we cannot but exert, all exertion should be converted into the serving attitude towards the Absolute Lord. Devotion, preach, preaching in different layers. All may not be the same. Whatever capacity one has got, a learned man he may go on in his own way, a strong man he will go in another way by bodily strength. So one, whatever he has got he will begin with that but heart's object will be one, valuation will be according to that.

Mahārāja Prataprudra he engaged himself in the sweeper's service and that affected the heart of Mahāprabhu. Service, service is heart, own heart. Outwardly the emperor he engaged himself in a sweeper's service and that attracted His heart most effectively. What is service then? Everything may be service, everything may be preaching, assertion, preaching means assertion, to throw the wave outside, the vibration will be produced and it will go outside to appeal in the same plane.

Mahāprabhu danced and took the Name of Kṛṣṇa. The deer, the tiger, the birds, the elephants, they also danced and take Kṛṣṇa, Name Kṛṣṇa. How? The inner vibration touched their soul, very fine. The elephant mentality, tiger mentality, all outside, but soul is inner most and soul's

vibration moved that inner soul and excited them into Kṛṣṇa consciousness. So it is possible that they also were mad taking the Name of Kṛṣṇa and dancing. Some sort of inner urge made them to do so, though bodily elephant, mentally elephant, but in soul he's kṛṣṇa-dāsa. The inner most existence was moved and exerted. This is possible.

Nitāi Gaura Hari bol.

Jagāi and Mādhāi was converted immediately but our conversion, sober people we are, our conversion is so much troublesome for the Lord. Ha ha ha. Intense force applied, special care.

Mahāprabhu Gaurāṅga Sundara. Gaurāṅga Sundara. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi.

na prema-gandho 'sti [darāpi me harau krandāmi saubhāgya-bharaṁ prakāśitum vaṁśī-vilāsy-ānana-lokanaṁ vinā vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [Caitanya-caritāmṛta, Madhya-līlā, 2.45]

How rarely found treasure, jewel, sanātana kṛṣṇa prema. It is so

precious, never to be found a drop in the whole human society. Mahāprabhu conceived of so deep and interest, though so deep and purest drop of Divine Love. He say's, "Never to be found in this human society, it never comes down to the human society here - sanātana, it is to be worshipped in the highest layer of the existence in Vṛndāvana."

If fortunately, if anyone comes in contact with that he can't live without that, he dies without that fine food, he does not take any other food and the dearth of that food, if he does not get, he will die. If anyone comes in connection generally he's never disconnected, but if disconnected by chance he will die. Can't stand the separation, can't stand the separation of that highest drop of nectar.

All high talks, ha ha, high talks here, ha ha, making, ha ha. Nitāi Gaura Hari bol.

Necessity is the mother of invention. Create necessity, create necessity, and necessity is the mother of invention. That without kṛṣṇa-prema, without that nectar, nothing can satisfy our hearts, quench our hearts thirst. Preach in favour of kṛṣṇa-prema in the market. Ha ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Prema, love, love, the most valuable thing ever invented is love, in the world, the most valuable thing in the world is love, divine, love divine.

Just as it is told about one's learning, one's learning, learning cannot be stolen away by thieves, learning does not come to be divided amongst the partners. Learning, if you distribute it to others, it does not decrease, learning is such a wonderful wealth that your partners cannot divide it, a thief cannot steal it, and if you distribute it to others it will rather increase and not lessened, so what about kṛṣṇa-prema? How wonderful thing that will be, that love, a drop of divine love. Nitāi Gaura Hari bol. Gaurāṅga came with that thing of highest conception of our ambition, ever come to this world, love divine. Do or die, die to live. Everything for Himself. We belong to Him wholesale.

Here the son of his former āśrama, Tīrtha Mahārāja.

Devotee: And as bestowed upon by Lord Caitanya Mahāprabhu is a unique subject.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Very few people will understand - prema dharma stotra

Devotee: That devotion, we are very fortunate that we can have the fortune to pick up some gems and if we keep those gems in our heart, implement it and practice it accordingly.

Śrīla Śrīdhara Mahārāja: His father was a senior disciple of Bhaktivinoda Ṭhākura and he took sannyāsa from our Guru Mahārāja, first sannyāsa, B.P.Tīrtha Mahārāja, his English translation, The life of Śrī Caitanya Mahāprabhu, Gītā, translated by him.

Devotee: It was him who first wrote in English, in India, The life of Śrī Caitanya Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura's life and precepts very short and his a little bigger, and [Professor] Nisikanta Sanyal's, Śrī Kṛṣṇa Caitanya, these were the books first published in English for the world people.

While your G.B.C, I am fifty years, more than forty five years experience in Gauḍīya Maṭh and yesterday G.B.C resolution will be binding on me? Then what am I doing all these fifty years, more than half a century? I have got experience here, and yesterday G.B.C will be binding on me, then what am I, I'm a zero?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Some questions I may have answered and he wrote an article in Back to Godhead, and that article was very much adored in the whole of America.

Devotee: Yes, I remember.

Śrīla Śrīdhara Mahārāja: Remember. Then some told that, "You are suppressing the credit of our Guru Mahārāja and you are introducing some other gentleman as a big Vaiṣṇava, in Navadvīpa you have found, and you are trying to introduce him into the arena. You are a traitor to [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja. You don't think that he is the absolute teacher of all us, but introducing another Vaiṣṇava here in this article, with credit. We consider it that you have lost your faith in Swāmī Mahārāja, your Guru Mahārāja." Acyutānanda told that, and then Acyutānanda wanted a letter which was written by Swāmī Mahārāja to Govinda Mahārāja, "I leave Acyutānanda in the care of [Śrīdhara] Swāmī Mahārāja, I relieve him and let him have his training there, I relieve, very much satisfied if Mahārāja takes him as his student." In this way, then Acyutānanda wanted it, "I want that letter, by order of Swāmī Mahārāja I have come to you, he ordered me to learn from you." But that letter was not found at that time where it was, afterwards that letter was found, at

that time we don't know.

Then Acyutānanda asked me, "I want some incident."

Then I asked him, "Your field will be Calcutta, English knowing people you want, so if you want to do some service for your Guru Mahārāja you go to Calcutta. I shall ask Madhava Mahārāja to make arrangement for you, and there you preach to the educated section and try to purchase a land on that side, where it is now."

He did so. Then he asked me that, "Swāmī Mahārāja asked me to preach amongst the masses on the banks of the Ganges, and you told me to approach the elites of Calcutta. What should I do ?"

I told him, "Our Guru Mahārāja wanted that we should approach the scholars, big persons, and the mass will come automatically, our policy was that. When your Gurudeva wants you to preach amongst the masses in the bathing ghat in the Ganges where ordinary religiously minded people will go to take bath, you obey your Guru Mahārāja's order." I told him plainly.

This is the two points in difference. So he was condemned by the G.B.C. or so many disciples of Swāmī Mahārāja that he's making much of Sridhar Mahārāja. So many things may come and go, it does not matter, we are to go on with our own, it is the ocean, the infinite ocean. Kṛṣṇa is deciding what is what, how much we can understand what is what. We're in the ocean in the infinite, only we're to take care of our own self, sincerely, according to our understanding, there responsibility ends.

"The consequence is in My hand and the part of duty attached to you, that is the burden of that on you only, the tiny part of duty, attached to you, that is on your head, your responsibility finishes there, but the result is in My own hand, it is the resultant of so many forces around. It is with Me."

We must be sincere in discharging our duty what we can understand to be, there ends our responsibility. There must be so many defects in me, there must be, and that Lord Kṛṣṇa, or Mahāprabhu, Gurudeva, clears me of those defects, that is good for me. I should not be afraid and I should not preach that I am a perfect man, that is foolish, that is the most foolish thing for a person to say that he's perfect, a bogus person. How much can I know? Whatever Kṛṣṇa wants me to know I know only that, I can know that only.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

I must be sincere to my own understanding and feeling, to my own conscience. Whatever I shall think good, best, I shall say that. To take, to accept that, or not to accept that, that is with the other party. I am clear there what I am saying, according to my own conscience and understanding I shall say what I understand.

Now they're told that if after Vṛndāvana sitting, that Kīrtanānanda is accused of preaching a cult and not the truth that was given by Swāmī Mahārāja, he's preaching cult, a cult is a thing known in America...

End of tape. 9th.10th.12.82

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82.12.11-12

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Śrīla Śrīdhara Mahārāja: His will. It is His will. We shall try to do our best according to our understanding. Our responsibility finishes there. Na hi kalyāṇa- kṛt kaścid, durgatiṁ tāta gacchati:

[pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

If we go on sincerely, no trouble can come to us. The enemy is within, not that the enemy is without, the enemy is within. To be sincere is what is necessary.

sadarai gaurasi cavisay lailay [?]

If you are sincere then you will be able to understand the advice, the instructions, of Śrī Gaurāṅga. Mahāprabhu. Who can do, mischief to another? None, his own self is responsible for his own... tat te 'nukampāṁ ...

[tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya
bhāk]

[Lord Brahmā says: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom. He attains to the plane of positive immortality."]

[Śrīmad-Bhāgavatam, 10.14.8]

Rather, we are advised to see external things in the opposite standpoint. Everything is grace of the Lord. Whatever comes to you, that is all grace, it is the necessity for you. In that sense, if they're preaching against me, making any propaganda, that is necessary for me. It is wholesome for me. I am advised to look at it with that angle of vision. It is all for the good, all for the best. Everything is passing through His hand.

Devotee: Guru Mahārāj, what is it that Kṛṣṇa wants us to learn from Him?

Śrīla Śrīdhara Mahārāja: Kṛṣṇa wants us to learn that He's all in all, He's our friend. The dictator of the infinite world is our friend. Try to see this, everything will be alright. He's your friend. The controller absolute is friendly to you, and whatever is coming to you from outside, that is all for you best. Adjustment with the absolute harmony depends on you, you cannot correct the environment infinite, you have no power to control the environment but you have only power to control yourself. And control

yourself in such a way that you are in harmony with the environment, then you will be happy, that is what Gītā says, Bhāgavatam also.

Tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ, the cause of trouble is within, not outside. Man is the architect of his own fortune. Whatever anomaly, whatever misery, discomfort, I feel, I experience, that is my creation. So, I am to connect me to adjust with the environment. If I can do so then I shall find that everything is alright, everywhere is the hand of God, Kṛṣṇa's hand everywhere. And He's my friend, He cannot do anything which can go against me, all meant to correct me, the hand is affectionate. We are asked to look around with this spirit. The affectionate hand of Kṛṣṇa is all around us, only we are to adjust with that, the anomaly is within me.

Tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam, what is wrong, that is the result of my own previous action, none is responsible for that. For this attitude will purify you in the very shortest time, mukti-pade sa dāya bhāk. Then you will be liberated from all these complaints within you if you can adjust with this advice, according to this advice. This is the highest direction of the Lord. Take all the faults on your head, and try to correct yourself. Then, automatically we will come in connection with such a plane where we will find that all is good. If you try to do in this way then all your outer coatings will be removed and you will be reduced to your intrinsic position. And from there you will come in contact with such a subtle plane around you that you will find all good, all blissful, all happy, all sweet. You will come to take your stand in the subtle-most plane of sweetness, and all the so many covers will all be eliminated, which are identifying you, your own self, your own heart. You are thinking, 'this is me, this is I, this is I, this is I,' No, they're all coatings, outer coatings. And that will go away if you take such steps that everything is good and I am in the wrong. Thereby your over-coatings should be all eliminated and you will come to your own intrinsic position and you will find that you have come in connection with a plane, the most sweet and subtle, and most fundamental. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: If this one advice is followed correctly then the whole solution of life is here. Tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma- kṛtaṁ vipākam. And sincerely, hṛd-vāg-vapurbbhir, by word, thought, deed. hṛd- vāg-vapurbbhir vidhadhan namas te, and showing our gratitude towards the supreme authority wholeheartedly, by word, thought, and deed. Jīveta yo mukti- pade sa dāya bhāk, if one can come to think in such a position of his own self then very soon he will be cleared of all his undesirabilities.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Hṛd-rogam, ha, ha. You will come in contact with Kṛṣṇa-līlā when?
Kāmaṁ hṛd- rogam.

[vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ hṛd-rogam āśv apahinoty acireṇa dhīraḥ]

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the gopīs, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."]

[Śrīmad-Bhāgavatam, 10.33.39]

"I want this, I want that. I don't want this, I don't want that," but this is all diseases of your heart. Diseased heart only wants this, that, thousand

things. But if that disease is cured, you'll be cured when you come to understand everything is for the pastimes of Kṛṣṇa, my Lord, and I am also included there. Then you are absolved from your crooked ego, that selfish prejudice. You will come at last to the ocean of sweet waves, the Kṛṣṇa dancing. Kṛṣṇa is dancing and I am to be in consonance, in harmony with His dance. He is dancing and we are to co-operate in His dance. That is the key to our satisfaction wholesale, to be qualified to enjoy wholly in His dance, we shall have to dance also in that tone, that movement. But separate interest has created all the difficulties in different ways, the separate interest, ahaṅkāra, the consciousness of separate, selfish interest, that is the disease in us all.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Nitāi Gaurāṅga came for that, to tune, to put us into the harmony, in the harmony around. So many, the detached portion is Brahmānda, and there also, so many sections, human, then beast, then trees, then insects, so many sections, all detached consciousness, a big ahaṅkāra, a big ego. And that is also part by part, and by different kinds it is located. A big ego, illusion, just opposite the truth, what is what. And we are a particle in the big revolted ego, who are self- seekers, māyā means self-seekers. Those that are in māyā, illusion, misunderstanding, the cause is self-seeking, erroneous self-seeking, misunderstood. So many solutions recommended but all superficial.

The deepest solution given by Bhāgavatam, Gītā, and Mahāprabhu, Nityānanda Prabhu. The depth of the solution is ultimate, absolute. There is Kṛṣṇa dancing, and not Nārāyaṇa commanding. The commanding Nārāyaṇa is also there but Mahāprabhu says go deeper and you will find Kṛṣṇa dancing with the gopa, gopī, and that is your home. Go there, join there, that dance, that singing, the flute, and dancing.

No response, Nārāyaṇa has also got responsibility about the mundane world and that world administration. Kṛṣṇa does not care for any His flute can adjust everything in its proper place. The flute can establish harmony if anything wrong comes. Everything moves according to the advice in the flute. The sweet sound, the sweet sound gives impetus to all movements there.

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Earth, then this body and another body, and then, the difference between this body and food, three kinds of differences. Everywhere there is differentiation, differentiation is drawn, it is not bad. If mutual sympathy then it is alright. That plane of harmony we are to connect, then everything is friendly. By mutual service, from its own position, service towards the centre, harmony, and some sort of discord. Discord but difference, ha, ha, ha, everywhere. We are to adjust within that our position. Growth, development, is like this, otherwise no development, no high or low. All one. That means non-differentiated, non-specified mass. That is Brahmaloḥa, Virāja, something like deep slumber. Differentiation there will always be. And difference, defeat, gain, loss, in a player's mood, līlā, player's mood, not serious.

We have told, when first, we were startled to hear from Prabhupāda [Bhaktisiddhanta Sarasvatī Ṭhākura] in Benares when he's explaining things to some Māyāvādī Paṇḍita, he told that, "The lion is killing Prasena, the lion is also feeling enjoyment, and he's eating and whom he's eating is also feeling pleasure. Aggrieved and aggressor, both parties feel pleasure, such is the plane. The victor and the defeated, both parties are pleased. That is possible in player's mood, līlā. Līlā, it is infinite, eternal.

Devotee: This is on the transcendental plane?

Śrīla Śrīdhara Mahārāja: Yes, transcendental plane.

Devotee: A lion will be eating another living entity and that entity in pain is enjoying?

Śrīla Śrīdhara Mahārāja: Yes. It is eternal, so no finish. One who is being killed, that is only a play. His existence is there because eternal. Just as in a drama, one is killing and one is being killed, but none is killed, it is only a show. So, because they're all eternal they can't be ruined, destroyed. So in that sense, the killing, we understand, is absent there. So the killed parties, aggrieved parties, the defeated party and the victorious party, both gets pleasure. We are to understand that. And the defeated party may get more pleasure, it is also possible, if their part is perfectly played. The people will appreciate, "The man who was killed, he has played his part very nicely." In this way, he's defeated, but he has shown his attitude in such a pleasing way, his defeat, the audience they will say, "Oh, he has played wonderfully." So in this way, playing, both parties may be gainers. The loser there also may become gainer, something like that. Because it is eternal an eternal wave going on, no end. Plays in the eternity is of such nature, līlā. Līlā means play. Sometimes Kṛṣṇa is climbing on the shoulder of His friend, and sometimes His friends are also climbing over the shoulder of Kṛṣṇa. We are all equal in friendly circle, that posing also there. Infinite, but something like this we can say, "It is like this, to certain extent. But what it is really we are to feel it within us, after realisation from that plane."

Hare Kṛṣṇa. Hare Kṛṣṇa.

That is to be ascertained, that soul, who is not found in our present area

of calculation. The trouble is there. The body is the receiver, the body, mind, the external covers, they're representing us. If the tongue is satisfied with sweetness I am satisfied, in this way. If the ear is satisfied with music I am satisfied. But these are outer things. The mind is there, the intelligence, then the soul proper, his satisfaction we should search, "Where is he?" That is the question. "What is my soul? Where is he? Where is that? Then, what is his satisfaction?" We are all with some guess, guessing, imagination, the imagination has become reality and the reality has come in the position of imagination with us at present, fallen souls.

yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati bhūtāni,
sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy." [Bhagavad-gītā, 2.69]

"The night is day and day is night."

Rāma Rāma. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Hare Kṛṣṇa.

Aranya Mahārāj expected back by four o'clock train this afternoon?

Devotee: Yes, Guru Mahārāj. This violent līlā, this does not exist on Goloka, in the spiritual world? This is only in the material world?

Śrīla Śrīdhara Mahārāja: No violence, violence, ha, ha, ha.

Devotee: This is, you were describing ...

Śrīla Śrīdhara Mahārāja: Violence, they say, if a man is very weak, then if we push in this way he will be finished. A strong man he will say, "Oh, I felt much pleasure." Ha, ha, ha, ha. Massaging. He will feel that is massaging, a very sweet massaging. So according to the position. A soul is invulnerable. It is eternal type. So you cannot produce any practical pain in it. All will be like massaging, pressure massaging. It is eternal. It has got its own pain of its own characteristic, and there is separation. "I can't get my service quota to Kṛṣṇa. You must give some service. How, otherwise how, I can't go on fasting, some sort of service I must have, of the Lord." Service is the food there, service is the food for the soul. Without service we are dry. And service [clears you?], but eternal. Sometimes fasting, sometimes eating.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa

[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Śrī Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a

flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

Mahāprabhu told, "Of all the pastimes, different pastimes of Kṛṣṇa, this human form of pastimes is the highest." Pastimes in different phases, but Mahāprabhu says that human form pastimes, that of aprākṛta, that is the highest, the deepest, most sweet. But that must be in the plane of Kṛṣṇa, not imitation in the plane of flesh and blood, then we'll become sahajiyā. There is a plane of Kṛṣṇa, and no imitation in the exterior plane, superficial plane. That will create rather prejudices against the reality.

Devotee: I was reading [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj's purport to Parama koruṇa, and there he describes the author [Locana dāsa Ṭhākura]. He's telling it is such a nice process, this chanting of Hari-Nāma, it will give the result if one simply gives up sense-gratification. That is the only requirement.

Śrīla Śrīdhara Mahārāja: If it is possible for us to go on taking the Holy Name in a real process, then of course these things must be affected. We'll be saved from the charm of our sense-pleasure, apparent charm of sense-pleasure. We'll be saved. But if the transaction of taking the Name is of real character, otherwise there is aparādha, nāmāparādha. If we continue offences against the Holy Name then that can't take me to my desired end. There is a process of taking the Name.

aparadha sunya he lal krsna nama [?]

So, there should be improvement in taking that. Our earnestness for

Kṛṣṇa, help for the Name, through Name to go to Kṛṣṇa. The desire must be sincere and not an imitation and to gather the credit to the false party, "That I am a devotee." It's not a trade, not to show to the public and to get some name and fame from the external plane. That will be otherwise. If by accepting the life of a sādhu externally, my object is to gather name, fame, or money, or anything else of this superficial world, then it won't produce the desired result, but something else mundane. So it must be taken in a proper way, proper process, and with the association of the good devotee that is possible. He will correct me at every step, "Don't go this way."

From finite to eternity, the way, that is not so very easy. It is a great thing. So many stages of achievement, and the charm must be neglected and passed through to reach to the highest plane. So guide and association, that will help us greatly, to eliminate different stages. Different proposals will come in our front, "Remain here, remain here, this is a good plane of living." We are to cross everything, dismiss everything and go through, neglecting all planes in the middle up till we can reach the Vṛndāvana. Even Paravyoma, the plane where Nārāyaṇa is, Lakṣmī Nārāyaṇa, that is to be known. The Ayodhyā, the Dvārakā, the Mathurā, conception of Godhead. We are to go to the plane of Vṛndāvana. That's what Mahāprabhu told us. Then you will be at your home, sweet home. So association, guide, we must work in a regular, and in a proper way, not this way, that way, and not stopping our journey in the middle, so many difficulties there. So guide and good association, encouragement of the association, scriptures, all these helpful to us for this wonderful journey, from the foreign land towards home. Towards home, the wholesale solution of one's life. Not only one's own by his connection, many will have similar solution of life, sweet solution, sweet and highest solution of life, we are after to get that. How we can reach home? We are wandering in the land of mortality, discord, suicidal plane. We want to go home, sweet, sweet home. Home is such and such. Sādhu will encourage us when we'll feel very tired in our journey, the sādhu will encourage us, "No, not far off, come a little more, and we shall reach the home."

Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Who

is there?

Devotee: Brahmānanda dāsa.

Śrīla Śrīdhara Mahārāja: Brahmānanda. And you?

Devotee: Nārada Muni dāsa.

Śrīla Śrīdhara Mahārāja: Nārada Muni. He?

Devotee: Kṛṣṇa kinkara dāsa.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa kinkara. Vidagdha.

Devotee: Madhu-kanta dāsa.

Śrīla Śrīdhara Mahārāja: Madhu-kanta.

Devotee: Sudar Kṛṣṇa dāsa.

Śrīla Śrīdhara Mahārāja: Sudar Kṛṣṇa. Where is one Bhargava, or someone?

Devotee: Bhargava will return after one week.

Śrīla Śrīdhara Mahārāja: He has gone to Calcutta?

Devotee: He went to Dacca, Bangladessa.

Śrīla Śrīdhara Mahārāja: When did he start? Yesterday?

Devotee: Two days ago.

Śrīla Śrīdhara Mahārāja: Two days ago. And that Parthamitra, where is he?

Devotee: Parthamitra went to Calcutta. He'll come with Aranya Mahārāj.

Śrīla Śrīdhara Mahārāja: Oh, he went together with Aranya Mahārāj to Calcutta?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And Madhu-kanta?

Devotee: He's here.

Śrīla Śrīdhara Mahārāja: You have come to me here to hear but see what is my position, the eyes and brain is also not so sharp, memory.

tamoloki ebara visam [?]

Kaviraj Goswāmī says, "I am so old I can't write. While trying to write my hand is shivering, trembling, but still I am writing. It is wonderful."

Nitāi Gaura. Nitāi Gaura. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Robust health, sharp memory, and very able senses, they're no qualification. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

End of side A, start of side B, 11/12-12-82

Devotee: Mahārāj, I have one question. I was reading the other day that Lord Caitanya was the first to give information on the mādihura-līlā. And my question is, understanding the tendency of man to misinterpret certain pastimes of Lord Kṛṣṇa, why was this information given to the world at large?

Śrīla Śrīdhara Mahārāja: I can't follow. Repeat it. We are told that Lord Caitanyadeva, He came with this information that kṛṣṇa-līlā is the highest.

Devotee: Mādhura-līlā.

Śrīla Śrīdhara Mahārāja: Mādhura-līlā.

Devotee: So, he's asking why in such a fallen age did Lord Caitanya give this highest realisation in an age when men, most likely, most men will misunderstand, take it for the lower thing.

Śrīla Śrīdhara Mahārāja: Ha, ha. When the environment is most unfavourable, at that time He came with the highest prospect. That is your ...

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: The Kali-yuga is the worst portion of the time, and at that time He came with the best thing. This is your question?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Why the best thing came in the worst time? That is your question?

Devotee: Yes Mahārāj.

Śrīla Śrīdhara Mahārāja: The best thing came in the worst time. The Kali-yuga, when the environment is the worst, at that time the best thing came here, to be distributed. That is your point?

Devotee: Yes. And also that this particular līlā has a tendency to be misinterpreted by such people as ...

Śrīla Śrīdhara Mahārāja: Misinterpreted, not only in this time but all time. In Satya-yuga also, in golden age also there is the possibility of misinterpretation and that is more hard. Ha, ha. Can't you realise that? A bad thing can easily be condemned. But what is good, sattva-guṇa, that cannot be condemned so easily and convincingly.

krta vesa puja rajan kala vityanti sambavam [?]

Those that understand the very spirit of things, such persons, they do not want their birth in Satya-yuga, in the golden age, but they prefer to have a birth in this Kali-yuga, iron age. Because, in this iron age, the most helpless condition, the high things are extended by the Lord for their help. When there is a famine period the authorities make arrangement for some rations. When our need is most the authority comes down to give us the best. That is the principle underlying. The most wretched period, at that time the boon comes from above to save us. This is the nature. If we reach the lowest point, then begins our movement upward. He selects His way in this. All other things, more or less contaminated by the

environment. His question not solved?

When an affectionate father finds that his beloved son is in the highest need, then, with his high standard of affection he comes to take him up. This is not unnatural. This shows the sympathy in the centre, that in the worst period the guardian comes with the best affection, in our worst condition. Can't follow?

Devotee: Yes Mahārāj. I can.

Śrīla Śrīdhara Mahārāja: Because there is no vindictiveness, the affection is there. The centre is affectionate in dealing our punishment reluctantly, but affectionate. So, when in the worst need, He comes with His. Just as when capital punishment, mercy comes, King's mercy, when the judgement is of capital punishment. At the moment of the highest need the mercy comes. Something like that. He's affectionate centre, He's affectionate, our relationship is that of affection and not any coercive nature, or vindictive nature.

And Mahāprabhu's coming, there's a principle, every time in it's way is repeated in the cyclic order of the time, Kali-yuga is coming many times. And in a particular Kali-yuga Mahāprabhu comes with that highest thing. Not in an ordinary Kali-yuga and not in every cyclic order. Twenty-eight Kali-yuga, the iron age, the number twenty-eight, one day of Brahmā, one kalpa. Then, He comes with that highest gift. Hare Kṛṣṇa.

Then, what was your question?

Devotee: My question Guru Mahārāj is, how to increase one's earnestness, to increase that sincerity?

Śrīla Śrīdhara Mahārāja: Ha, ha. Bhaktyā sañjātayā bhaktyā.

[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim bhaktyā
sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."][Śrīmad-Bhāgavatam, 11.3.31]

The light can be increased by the help of light, that combustible thing, or anything. Light can increase light. The bhaktyā sañjātayā bhaktyā. So, the light in one's heart can be intensified with the help of the light of another heart. The knowledge, the affection, everything what is necessary can be transmitted from one place to another to help. From one store to another store, it may pass, to help growth. Transformation of energy, bhaktyā sañjātayā bhaktyā, it is the most fundamental plane. Nothing can produce this. We are to take it. Nothing can produce that most fundamental substance. That can produce that. So wherever that thing is found we are to take help from that store, from one store, and the store has got eternal backing, backed by the government, different stores. A store in a particular police station is strengthened by the store in the district headquarters, and friends from the central supply, in this way, from store to store. Of the same thing, bhakti is bhaktyā sañjātayā, bhakti

can increase bhakti, not any other thing. And where's that bhakti to be found? It is with the sādhu, the saint of that type. So with the help of the devotee we can immolate, get our devotion. And how can it be transferred from one store to another? By serving, or by his advice, by service the movement is possible from one to another.

Devotee: Mahārāj, this earnestness cannot be increased by prayer or personal endeavour?

Śrīla Śrīdhara Mahārāja: Yes. By prayer also, by prayer, by infinite ways of gaining, acquiring that. But the most effective and living thing will be that decision of the sādhu, and the sādhu also of the higher type, real type. The prayer and all other forms of devotion, services, will imbibe, will acquire strength and reality in the association of the sādhu, get their life, the strength. Not only formal prayer, empty prayer, prayer or other things may be empty, lifeless, formal. But living things, life, there is inner strength to be imbibed, to be indented from there, the strength, inner strength of prayer, of doing anything and everything, very life, vitality, will have to be drawn from there. So it is sādhu-saṅga, sādhu and śāstra, next, scripture, that also comes from the sādhu, like so, less strong, but living scripture that is sādhu - saint, devotee. His help will be the best, give, supply the vitality of every form of services. A thousand kinds of devotional practices may be there.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!
Any questions? No questions?

Devotee: Perhaps one last question. The same, but, the bhajana we have in the association of the devotees here, that is a good way of increasing devotion ...

Śrīla Śrīdhara Mahārāja: That is also, association also has been recommended of this type, sajātī-yāśye snigdhe sādhaḥ saṅgaḥ svato vare:

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha sajātī-yāśye snigdhe sādhaḥ saṅgaḥ svato vare]

["One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."]

[Bhakti-rasāmṛta-sindhu, 1.2.91] + [Caitanya-caritāmṛta, Madhya-līlā, 22.131]

He must be superior to me, and must be in my line, and must be of favourable temperament to me, sajātī-yāśye, must be in the same line of inner aspiration, snigdhe, and must be affectionate towards me, not reserved. And also, must be superior to me. Such association will be conducive to my growth, or my awakening.

So I close here.

.....

Devotee: ... and I said because you had criticised our Guru Mahārāj. He said no criticism, he did not criticise, he was making some comment about his statement in regard to what Bhaktisiddhānta had said and he

was defending Bhaktisiddhānta's position. He was not criticising anyone.

Śrīla Śrīdhara Mahārāja: Not only Bhaktisiddhānta's decision but the Gauḍīya Vaiṣṇava decision. Sanātana Goswāmī, Jīva Goswāmī, Cakravārti Ṭhākura. That is concerned what is the real conception of nitya-līlā, eternal pastimes of Kṛṣṇa in Vṛndāvana. That is the original līlā.

Devotee: So I asked him if he had ...

Śrīla Śrīdhara Mahārāja: It is the special gift of Śrī Caitanya Mahāprabhu. That Vṛndāvana conception is the most fundamental. And when Kṛṣṇa is, Yaśodā is also. Independent of Yaśodā, Kṛṣṇa cannot exist. Co-existence, that is the fundamental principle of the whole Gauḍīya Vaiṣṇava philosophy, that is of Mahāprabhu. And inspired by Mahāprabhu that has been cleared in writing by Sanātana, Rūpa, Raghunātha, Kavirāja, Viśvanātha Cakravārti, Śrī Jīva, all Goswāmīs. That this is the most fundamental, kṛṣṇa-līlā, that is a system, and Yaśodā and the cowboys, Rādhārāṇī, all co-existent. A system, and not that Kṛṣṇa is alone there and then they will gather, it is not. So that is a fundamental thing, principle of the Gauḍīya Vaiṣṇava school.

Devotee: He wanted to see Akṣayānanda Mahārāj also ...

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāj already he has protested to a certain extent, and he himself realised that other things cannot be questioned. Now I think, and I am also told, there were more anomalies there. And [Śrīla

A.C. Bhaktivedanta] Swāmī Mahārāj himself enquired about them from

one gentleman, one devotee, our godbrother in Vṛndāvana. And I think that Akṣayānanda Mahārāj come for the prestige of Swāmī Mahārāj, another small book is to be published in his name. "What is ordinarily conceived of the general Vaiṣṇava school I have dealt with that. But the speciality of the Mahāprabhu cult, Goswāmī cult, still to be published. For the general public I have dealt so much, in Indian, by there are some special strictures of the Gauḍīya Vaiṣṇava school that is of Mahāprabhu." What he has told, that is common to Rāmānuja, Madhvācārya, and other Vaiṣṇava cults. But the special conception is Kṛṣṇa, svayam-bhagavān, Nandanandan, that is not yet given out. As Vyāsadeva also did, Mahābharata, Vedānta, and Purāṇa, Upaniṣad, then again Nārada Goswāmī came and gave him impression that he's to give Bhāgavatam, harmonising all his past scriptural gifts. So also, in the name of Swāmī Mahārāj, I think, as I heard something, one of our Vṛndāvana godbrothers, with him, Swāmī Mahārāj had some correspondence, "That you take what I am writing." But he showed some points of difference and he accepted and told that, "I shall show it in the next edition." So, on the basis of that, I think, there is a special decision based on Gauḍīya Vaiṣṇava siddhānta that should be published in another booklet, salient points. And in the introduction there will be, "Just as Vyāsadeva did in Bhāgavatam after distributing all the śāstra. So in that way, this is not for the general, this is a speciality of the Gauḍīya Vaiṣṇava school and Mahāprabhu, and I am publishing that now, to harmonise." I think that will be necessary.

Consult the seven Goswāmī books, fine, and Swāmī Mahārāj also told, "And in a general way I am giving the explanation, the common ground of Rāmānuja, Madhvācārya, and some other sampradāya. But what is the most secret and special teachings of Śrī Caitanyadeva, and according to that of the Goswāmīs, that I am putting here, like in Bhāgavatam." In this way we are to publish a book in his name. And you are his direct disciples, you might have heard many things from him, so from you, in this generation it must be published. Otherwise the whole of ISKCON will be effected in the future. This is my suggestion, and I think, you, Akṣayānanda Mahārāj, Dhira Kṛṣṇa Goswāmī, and others, Bharati Mahārāj, you are to take up this and find out in yourself what is written by Sanātana Goswāmī in his Bhāgavat-Tipani and others. You are to

search, research the śāstra and in that attitude you are to publish a second book summary, thing. And that was given to the ordinary, and the special instruction, he had a mind to publish in a second volume. In that way, it must be done to save the day.

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Śrīla Śrīdhara Mahārāja: The Goswāmī siddhānta is this, that Vasudeva took Vāsudeva Kṛṣṇa to Yaśodā's house, and that room where Yaśodā gave birth to one girl child. And it is generally stated that Vasudeva took his boy, new born babe there, and took away the girl. But in many places it is mentioned that Kṛṣṇa was Nanda's son, Nanda Yaśodā's son. He's Yaśodānandana, Nandanandana. In many places it is mentioned and there in different Purāṇas also it is mentioned:

krsna mula janisan bhuto [?]

The Kṛṣṇa who comes from Vasudeva Devakī, He's another human. Just as Gopendranandana and one who is the son of gopa, Nandana Yaśodā:

vrndavana utetsavyajya sakhi mai [?]

He does not step forward to any place leaving Vṛndāvana, He's always in Vṛndāvana, sometimes explicit over the surface, sometimes underground. Svayam-Bhagavān is He. And the Goswāmī's, Sanātana Prabhu and those who have got direct instruction from Mahāprabhu and all siddhānta, they have written that Yaśodā gave birth to two, one girl

one son, and Vasudeva put his son and that was absorbed by Yaśodā's son there. That was mixed together. Svayam- Bhagavān Kṛṣṇa that came from Yaśodā, He absorbed this Vāsudeva into Him. That is the finding of the Mahāprabhu group. Otherwise there cannot be harmonised that in so many places Kṛṣṇa has been mentioned as the son of Nanda and Yaśodā. It is not only hearsay but the fact is there, Svayam-Bhagavān was there. Nanda-panja [?] He was born from the body of Nanda. In this way it is mentioned. Direct connection with Nanda and Yaśodā. And He's Svayam- Bhagavān and not Vāsudeva is Svayam-Bhagavān. Vāsudeva is vaibhava-prakāśa of that Nandanandana who came from Yaśodā. All these things have been described scrutinisingly so we can't ignore that. They are direct students of Mahāprabhu, inspired by Mahāprabhu they have given those siddhāntas. We can't ignore that. And that is not found in Swāmī Mahārāj's writings. Rather, that Vasudeva, the son of Vasudeva and He was adopted by Yaśodā, in this way he has gone. But it is not possible to keep up in Gauḍīya school that sort of decision, his conclusion, siddhānta. So I think, not only that, there are many similar things, so we are to collect them anyhow, very cleverly, and to put, to publish, in one small book. And with this introduction that Swāmī Mahārāj he first gave what was generally accepted about kṛṣṇa-līlā by so many Ācāryas. But the speciality in the thought of Mahāprabhu he gave - anarpita-carīm cirāt:

[anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau samarpayitum unnatojjvala-rasām sva-bhakti-śriyam hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah]

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [Caitanya-caritāmṛta, Ādi-līlā, 1.4]

What was not ever given before, that Mahāprabhu came to give. On the basis of this stanza, which is found in Kali-santaru Upaniṣad and also by Rūpa Goswāmī. Given there, Mahāprabhu has given something what was not given before. Tasting, and to make the verification with all the detailed facts, this is necessary to explain the Gauḍīya Vaiṣṇava siddhānta.

So Swāmī Mahārāj had a mind to publish these subtle points in a separate book, and he expressed his desire to someone, of his disciples. And you who know it, we are publishing those things in a booklet now. It was his order to us. In this way, a small book should be published in his name. He already gave direction to us to do this, these points. I think it would be better, we are to consult and then from Mahāmaṇḍala you will publish that small booklet, pamphlet, where those special decisions of Mahāprabhu will be given. And with that explanation, just as Vyāsadeva gave Bhāgavatam after he had given so many things to the common mob, the special thing: nirmat-sarāṇām satām [Śrīmad-Bhāgavatam, 1.1.2] He gave at the end of his life. So also, Swāmī Mahārāj in his last days he told that he will give the choicest things, the speciality of the Gauḍīya Vaiṣṇava school of Mahāprabhu, in a small pamphlet. Something like that. You are to consider that. In this basis you should publish a pamphlet to save his prestige. And the details, what are the points of difference, you are to collect.

I have not read through all his books, but the Yati Mahārāj has read something and according to his request, a Purosottama, one gentleman in Vṛndāvana, our godbrother, he also published many books because he also detected some points and intimated to him. So those points should be taken up cleverly and then they should be published in this way. That is my suggestion.

Let Aksayananda Mahārāj come, he knows some, to a certain extent. He opposed that comment of Yati Mahārāj. But he himself told that, some I answered, but something he can't correctly reply, Aksayananda Mahārāj told to me. So let him come here and then. Otherwise this will be, Yati Mahārāj is taking, and the Bhag Bazaar Maṭh, just the other day that

Kṛṣṇadāsa came, then Bhāgavat Mahārāj came, they will also take up this. There will be an awkward position. So as soon as one book is published in such a way it will be better I think. We must consult with Goswāmī Mahārāj, Aksayananda Mahārāj, the Bharati Mahārāj may be intimated.

Aksayananda Mahārāj came to me and he told that he heard from Swāmī Mahārāj direct, that, "I am giving this translation of Bhāgavatam, and another has got the capacity to do the same work. Who is he? He is Śrīdhara Mahārāj, he can." He heard it direct from him. So he came to see me. He told, "I heard direct from Guru Mahārāj many things about you and so I had the curiosity to see you, and I have come to see you. And I hear many things new." In this way he told.

So you did not give vent to all these things very extensively, keep it concealed. And let Aksayananda Mahārāj come, we shall discuss, and we shall make a plan and do accordingly.

Devotee: Swāmī Mahārāj Bhaktivedānta, most of his writings were translations, in the Bhāgavatam he was translating. So I don't know whose commentary he was using, but ...

Śrīla Śrīdhara Mahārāja: He has not always followed commentaries.

Devotee: No, some of his own he has put.

Śrīla Śrīdhara Mahārāja: In a general way he has given. By instalments, ordinary teachings should be given by instalments. It is the decision of the higher scientific knowledge, not the whole thing should be delivered at once, to be installed, gradual instalment. Then it will be good for the people to understand.

Devotee: He was presenting general way of accepting.

Śrīla Śrīdhara Mahārāja: In a general way he has given and he has attained a great success. Aksayananda Mahārāj expected today?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol! Gaura Hari bol!

Devotee: Many times in his books also, Swāmī Mahārāj mentioned that the serious student should study the original literature.

Mahārāj, I have a question on another subject. This material world is the perverted reflection of the spiritual world. So does that mean that all relationships that we have in this world, there is some relationship in the spiritual world?

Śrīla Śrīdhara Mahārāja: It has got its original and wholesome representation there.

Devotee: So we have an eternal relationship with everyone we meet in this world?

Śrīla Śrīdhara Mahārāja: In this world?

Devotee: If we meet someone in this world does that mean we have an eternal relationship in the spiritual world, with that individual?

Śrīla Śrīdhara Mahārāja: That is distributedly, if anything in an organisation, suppose this nail has got some connection with the hair, in this way, an organic whole. The connection may be in some sort of way or other, because it is one in the [feeling?] system they are, so must have some connection. But that is very near and very, very far.

Devotee: And Madhva's conception of the jīva, that there are ...

Śrīla Śrīdhara Mahārāja: That is different from that of Mahāprabhu

Devotee: How is it different?

Śrīla Śrīdhara Mahārāja: Madhva's conception, Rāmānuja's conception, there are certain differences. Madhva says, gave too much stress on the difference, because Śaṅkarācārya told that one, jīva, Brahma and Bhagavān are one, so Madhva laid much stress, "No, this is two, different." And Rāmānuja, something common something different. But Mahāprabhu has given a very short and clear expression, acintya bhedābheda. Bheda and ābheda, both common and different, but the demarcation is not in the hand of any human being, it is His sweet will, and so it is acintya, inconceivable. The inconceivable word was added by Mahāprabhu to bheda and ābheda, and that is most important point. Because how much different and how much common, that depends on His sweet will. So you can't get a demarcation line hard and fast. It is His

sweet will. That was told by Mahāprabhu.

Devotee: Madhvācārya had also mentioned this acintya bhedābheda.

Śrīla Śrīdhara Mahārāja: Mentioned a very different jīva and God is great difference, he laid stress on the difference.

Devotee: But there is some place, Jīva Goswāmī found in one place in Madhvācārya's writings where he mentioned acintya bhedābheda also.

Śrīla Śrīdhara Mahārāja: Not so perfect and not so very clear. Ultimately he had also to take resort to that.

Devotee: But specifically Madhvācārya talked about three classes of jīvas - nitya- baddha, nitya-siddha, and jīvan-mukta - souls who will become liberated.

Śrīla Śrīdhara Mahārāja: Yes. nitya-siddha, nitya-baddha, jīvan-mukta, mumukṣus, who will get salvation. But nitya-baddha, he says these Māyāvādīs they will never get any liberation, they're ever doomed. This is the opinion of Madhvācārya.

But Mahāprabhu does not say that. "It is possible, though it is very hard nut to crack, but it is possible that the independent will of Kṛṣṇa and the very powerful service, they can convert even Māyāvādīs, that nitya-baddha class." This possibility Mahāprabhu has accepted, but very, very rarely, it is difficult but still there is possibility.

And Madhvācārya says, "No, the Māyāvādīs are ever doomed." Ha, ha, ha. So very much enemy to the Māyāvādī section.

Devotee: So are the jīvas who are engaged in kṛṣṇa-līlā in Goloka Vṛndāvana, they have no possibility to fall down?

Śrīla Śrīdhara Mahārāja: No, no possibility.

End of recording, 11/12-12-82

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82.12-18

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Śrīla Śrīdhara Mahārāja: Question? Hare Kṛṣṇa. Gaura Hari.

Devotee: What is the reason we're not allowed, the Westerners are not allowed into the Jagannātha mandir?

Śrīla Śrīdhara Mahārāja: For the physical purity, they observe strictly the

physical purity. So even the mṛdaṅga they do not allow to enter. If the mṛdaṅga is broken it will be considered, according to them, as this impure skin of cow. The [Sita? the gopa Sitarama?] of the smārta sampradāya, he had some peculiar religious conception, he tied the wooden sandal of his Guru on his breast, chest. He always tied the sandal of his Guru on his chest. He wanted to enter there. The pandapur, "No. The pāduka may be of your Guru, your Guru's pāduka may be pure to you, relative position, but we consider it as a pāduka so we won't allow you to enter with that pāduka. You must leave it outside."

They strictly follow the physical purity, something, physical purity with some mental modification. That is their custom. So they do not allow anybody, considering that the mleccha, the yavana, their habits both mental and physical are impure. That is very closely connected with himsā, animal killing, etc. And other customs also, rules of life not controlled, boisterous. Their conduct is not regulated according to the Vedic scripture so they're not allowed to enter within. Even Gandhi wanted to enter into, with some followers of the outcastes, the lower castes, but they did not allow. And Gandhi also did not enter. He wanted to enter along with the outcastes of the society, the untouchables, but they did not allow him to do so. He had got great influence over the country but he was not allowed entrance. But Gandhi's wife, she, without notice of Gandhi, entered there to have a darśana of Jagannātha, and when Gandhi knew of it he chastised his wife very much. "I did not enter, then why you went to see Jagannātha?"

So Gandhi was more a patriot than devotee. He thinks that his mastership over his wife is permanent, not to be modified even by the devotion of Jagannātha. He's wholesale master of his wife. But according to us, his wife did right. The husband and wife, how long is the connection? Only this body, mostly, mostly this body connection. And connection with the Lord, the husband of husband, the master of all the world, in consideration of that, what is that nasty husband in comparison with the Lord of the world, the whole universe? He wanted to check his wife that she should not go to the temple, for national cause, for the cause of his political creed. So God is within politics, political zone?

Haridāsa Ṭhākura never entered. Rūpa and Sanātana, they never

entered, the temple. Not only so but Sanātana Goswāmī avoided the main streets where the servants, the servitors of the Jagannātha temple were always passing usually. He did not walk on the general street where the servitors of Jagannātha were always wandering here and there.

Giving respect to the laws and by-laws that are current there. Not only so, Sanātana Goswāmī has written in Hari-Bhakti-Vilāsa, "That what I am enlisting here, the rules and regulations for the devotees, a devotee should try to follow all these regulations. But what is not mentioned, they may look after what is going on in the temple of Jagannātha, and do accordingly." So catholic in his faith to Mahāprabhu, because under Mahāprabhu, during the presence of Mahāprabhu, whatever went there we should take it as approved by Him. So we won't go to interfere. He's above law. His will is law. Law comes from His sweet will. This principle we must not forget.

Everything is designed as well as destined by Him, not only designed but destined also. The whole universe designed and destined according to His sweet will. His position is so high and unchallengeable and it is Absolute Good. Rules and regulations are prepared only to take us to the Absolute Good. But Absolute Good is not under law, under these rules. That is above everything, independent. We are to prepare that, kṛṣṇa-līlā is the very nearest approach to the Absolute Good, or other, the Absolute Good Himself, if we can realise so much. Whimsical, and that is the best conception. To put any restriction to the Absolute Good is to commit suicide. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Because He's good, not only good, but Absolute Good. We cannot know. Here, once, [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj and myself had a talk. Acyutānanda was present. Then after going from here to that blue house where Swāmī Mahārāj lived for three weeks, Acyutānanda asked, "What sort of talk did you have with

Śrīdhara Mahārāj?"

Swāmī Mahārāj told, "You will faint to hear that." Ha, ha, ha. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: "You will faint. It's beyond the reach of your consciousness." That means you will faint. What does it mean? That is beyond the reach of your consciousness, unintelligible to you in your present stage of realisation.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

Rāmānujācārya once wanted to modify the rules and regulations that are being practised in Jagannātha's temple. But with this contemplation he slept there in a bedstead, and when he woke he found along with the bedstead his body is cast to Śrī Kūrmam, a few hundred miles far from Jagannātha's temple. He awoke and found, "Where am I?" Ha, ha, ha. "I wanted to modify the regulations, to regulate the current, the present practices, rules and regulations of Jagannātha's temple. But I got a dream that "you are not to modify here, you go elsewhere." Rāmānuja told that, "You have given me inspiration, order, to modify the existing rules and regulations that are going on in the temples. Now why do You oppose me?"

"It is for other temples but not for here." He got the dream. "You go and push your regulations in all other temples, save and accept this temple."

Puṇḍarīka Vidyānidhi was one who was considered to be the Vṛṣabhānu, father of Rādhārāṇī's incarnation here in gaura-līlā. He thought that, "What are these pandas, they are awkward people, they do not know what is pure or impure, no consideration. The new cloth, which is smeared with boiled rice water, starch, that is mixed with the blood and that new cloth they have used for Jagannātha. These people they do not know what is pure or impure, this consideration."

At night, he found that both Jagannātha and Balarāma, the two brothers had come to his bed and putting slaps to both the cheeks. In the morning he found, then also he felt, found, the people saying, "Why is there so much swelling on your cheeks?"

"Because this occurred at night. He's saying, 'This is not the place to suggest any change in the regulations that are going on under My direction. Don't interfere.'" With this, some special grant. Their special rule for that place. He's Absolute, unquestionable. Only we are to ask questions to understand this sort of possibility, how everything, all laws enter into the Absolute Good, ever conceived, any law, that only enters ultimately in the Absolute Goodness that is beyond our conceptions, mostly. Hare Kṛṣṇa.

patita-pāvana jagannātha sarvveśvara vṛndāvana-candra sarvva-rasera
ākara

["Lord Kṛṣṇa is the purifier of the fallen souls, the Lord of the universe, the Lord of all beings, the moon of Vṛndāvana and the origin of all rasas."]

[The Songs Of Bhaktivinoda Ṭhākura, p 92]

Bhaktivinoda Ṭhākura, when enumerating one hundred and eight Names of Kṛṣṇa, then he mentions in the last, patita-pāvana, Jagannātha has come to save the fallen. And Kṛṣṇa, His peculiarity is that He's the emporium of all rasas, vṛndāvana-candra sarvva-rasera ākara, the very source of all sorts of ecstasy personified. That is Kṛṣṇa. So Mahāprabhu is also patita-pāvana. He passed most of His time there in Jagannātha, the major portion of His life spent in Jagannātha, patita-pāvana, saviour of the fallen.

Hare Kṛṣṇa. But everything has got some peculiar thing. The doctor will prescribe a medicine. "You can take that, any diet you can take, with only with the exceptions of two of three." He will comment. So in Jagannātha also we see, very liberal, but with the exception of a few, like that.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

In the beginning when I came to this line, to appreciate Mahāprabhu, I thought, "If Mahāprabhu is the incarnation of God, then why did He not overthrow the Mohammedan rule? Why did He tolerate the Mohammedan rule here in India? Easily He could have overthrown." That was my question. But gradually I came to know that this is a very trifle thing. This Mohammedan rule, that is the political life, which has got nothing to do with spiritual life.

Rather, as Queen Kuntī, she welcomes adversity. "Keep me always in a dangerous position. That will be convenient for me to pray for Your grace. And ordinary, worldly, favourable circumstance, that will encourage me to engage more Your valuable grace. So always keep me in adversity." That was her prayer. So, the political environment, social, all other campaigns have got no value. According to the result of my karma I shall be put in a particular environment and I must start my spiritual life from there. Where I am according to my own past karma I must begin my work, conquering all those saṁskāras, the mental encasement within which we are living.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya
bhāk]

[Lord Brahmā says: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom. He attains to the plane of positive immortality."]

[Śrīmad-Bhāgavatam, 10.14.8]

Not only we shall have to live without complain where we are, but moreover we are to consider that this is what is really necessary for my upliftment. In this way we are to accept, 'Whatever adverse things come to us, Oh, the grace of the Lord.' This positive angle of vision of goodness we must have to deal with them. This is the necessity, this was just necessary for me. There is no error in the calculation of the Lord. It is extended to me for my benefit, the test, and I must have to stand this test, then I shall make progress. I have got the chance to have my progress in life and this opposition I must have to cross, I am to face and cross. This is given by Kṛṣṇa to facilitate my progress in life. In this way, in optimistic way, we are to face all adverse circumstance. It is advised in Bhāgavatam. Then only, very easily and shortly, we shall cross these walls of misunderstanding, this māyā, and we will be liberated. Not only liberation but with some participation into Kṛṣṇa consciousness, a life of dedication.

.....

Śrīla Śrīdhara Mahārāja: ... went to (Padanath temple, Sri Rankor) [?]. We had our tridaṇḍa in hand, sannyāsī. They did not allow us to take the tridaṇḍa within the temple. Ha, ha. A local fashion. They may think, "What is there we don't know," in this way.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Mahārāj, I have a question. I have heard two things; one is that a Vaiṣṇava sannyāsa is the devotional line; and then I have heard that it is a formality, or like varṇāśrama-dharma.

Śrīla Śrīdhara Mahārāja: No. The outer touch of the varṇāśrama-dharma, sannyāsa, but it has got its positive side. Both are negative and positive, the negative side is this - that it is a symbol that one who has accepted, the three daṇḍas represents thought, word, and deed. He won't use his thought, word, and deed for any exploiting type, nature, for any exploiting aim, object, he should not. But the positive side he will punish these three, thought, word, and deed and engage them in the service of Kṛṣṇa, Nārāyaṇa. Then it becomes Vaiṣṇava. Do you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: The negative side, that is sannyāsa, that he won't use his word, thought, and deed, three things, three daṇḍas

representing three aspects of our life, thought, word, and deed. It won't be used for any material purpose, mundane purpose. At the same time the Vaiṣṇava sannyāsa is there and should be used for the service of Nārāyaṇa, Kṛṣṇa. Then it becomes Vaiṣṇava connection, the positive side is there. Those that do not believe in the positive side of life, they may accept it only that, "We must not use our thought, word, and deed for mundane purpose." They will prefer, "No, no, silence." But Vaiṣṇava sannyāsī, he will prefer kṛṣṇa-kīrtana, in this way, the positive side they have got. Tridaṇḍa, these things, these three aspects of life should be controlled, should be punished. Daṇḍa means punishment. Our thought, word, and deed should be punished, so they may not interfere with the incidents of this mundane world, must check them. That is one side. But the other side, check them not to be used in this object of life, but use them for spiritual object of life. This is Vaiṣṇava sannyāsa.

Devotee: Mahārāj, but a brahmacārī and gr̥hastha, he should also use his body, mind and thought ...

Śrīla Śrīdhara Mahārāja: Yes, everything, this is a peculiar, this will remind you, it does not mean that one who has not taken sannyāsa, he won't use. A gr̥hastha will also do, a gr̥hastha paramahansa who's a parśada bhakta, he also can come without sannyāsa in a householder's form. He may not have the sacred thread also, anything. But still, the necessity of all this is to remind us of that life. That is healthy, the sacred thread, the red cloth, the daṇḍa, always gives us caution. "Think that you are meant for, you have dedicated your life for this. So beware, don't misuse, don't misuse your red cloth, don't misuse your sacred thread, don't misuse this Tulasī mālā." It will remind us always. The utility is there.

A siddha-mahātmā may not have red cloth. Sanātana Goswāmī and others, they had the white cloth, minimum necessity of cloth garment. Not red, not daṇḍa, not sacred thread, without them also pure life is possible. But for the beginners these things will be helpful, so they're introduced

into the society of the Vaiṣṇava school in the lower class, plane. And sometimes the higher, they also come to accept these lower emblems, as Mahāprabhu took sannyāsa, in order to help the public that this sign, this sort of dress, is the dress of a world Ācārya, so we should give respect to them.

If he's in ordinary dress the people won't show any respect or give any attention to his words and advice. But if he's, just as a policeman, if he's in his dress, in uniform, people will show some respect, to the police, to the military. But a military man or a policeman may patrol in plain dress also, and do even higher service. Still, it is necessary for the society to regulate. So this is something like a uniform that we are meant for this.

The society should take, should learn to take them as the teachers, the holy men, we should deal with them very gently for our future benefit. The society will also get their benefit and the man will also get some instruction, "Oh, I should not mix with anyone and everyone. I must show my ways to keep up the standard, the model of the teachers," all these things for this. Otherwise independent of all these things a man can also grow in spiritual life. Without taking the role of brahmacārī or gr̥hastha or varṇaprāsthā, internally he may grow, his heart within.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Mahārāj, how does one understand, or deal with, the temporary fall down of a sannyāsī, or of a brāhmaṇa? What is the correct understanding?

Śrīla Śrīdhara Mahārāja: There we shall take that he had some offence for which he could not keep. He could not keep the past standard of his life expected by his Guru Mahārāj. That should be the general way of

thinking about them. Some previous offence is taking its course, not allowing him to go on smoothly in the way of his realisation, suddenly came and stopped it, checked, previous action of offence. Evil action or offence against a Vaiṣṇava, in particular cases we are to see. Sometimes Vaiṣṇava aparādhā, and sometimes in ordinary lower cases, that previous bad karma can come and stand in his way of progress. That should be taken.

So we will always be cautious with our free will, free choice. Our free choice, just as a minor, he requires the vigilant eye of the major guardian, so also, our free will in immature stage is surrounded by so many misdirections. So it will be safe to be under the guidance of a bona fide guardian, always, in our lower stage, until we attain the major. Major in the spiritual line, minor, we should always try to be under the vigilant eye of a spiritual guardian. That is necessary.

Hare Kṛṣṇa. Gaura Hari bol!

Devotee: So Guru Mahārāj, how is it possible if one has initiation and his karma has been removed, how is it possible for his previous karma to check him?

Śrīla Śrīdhara Mahārāja: What do you mean by initiation, initiation means at once all karma finished? It does not say like that.

Devotee: No.

Śrīla Śrīdhara Mahārāja: They're given the chance, entrance, admission. When the doctor has accepted a patient that does not mean

that immediately he's cured. He must follow the direction of the doctor, take proper diet and medicine, then he may expect that he'll be cured shortly. To call the doctor and have his prescription does not mean that he's fully cured, the patient. Come to practical thinking, why hover, wander in the world theoretically, imaginary.

Devotee: I was told in ISKCON that at the time of initiation previous karma is taken away. It's not like that?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That is told, when one has called for a good doctor and accepted his treatment, your cure is guaranteed, in that way. Otherwise we are seeing that so many veterans are going down. Initiation, [Śrīla

A.C. Bhaktivedanta] Swāmī Mahārāj who gave a shake into the world, and his accepted disciples, they gave mantram, and they're also falling back. What is this? It is recommended but not final. When you have got a good doctor, engaged a good doctor, under his treatment your cure is guaranteed, in that way. You're under his vigilant eye, but if you don't care to accept his guidance and secretly if you take evil diet, then what will the doctor do? In this way, it's almost guaranteed. When you have got a good doctor your cure is almost guaranteed. You have to follow, that is. And also it is possible that if by taking unfavourable diet you are a little ill, then if the doctor comes to know that you have taken this bad diet, or did not use my medicine, then he will again take up the case more seriously and will cure you. That sort of help we may get from the Guru and Vaiṣṇava. But our free choice is never snatched away. Unless and until we get, we find out from the innermost part of our heart real taste for the truth we are not saved. When taste has come:

ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā tato' nārtha-nivṛttiḥ
syāt [tato niṣṭhā rucis tataḥ athāsaktis tato bhāvas tataḥ

premābhyudañcati sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet
kramaḥ

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of sādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [Bhakti-rasāmṛta-sindhu, 1.4.15-16]

Ādau śraddhā, first, over the surface, underground is sukṛti, then over the surface spiritual life begins with śraddhā - faith. Then sādhu-saṅga - our company with the sādhu, and within that is our surrender to Guru. Then bhajana - our serving life in many ways begins, śravaṇa, kīrtana, etc., prasāda sevā, all these modified. Then anartha-nivṛttiḥ - anartha, our attraction for things other than Kṛṣṇa, than God, gradually diminishes. Then niṣṭhā - continued attempt for the service and not for otherwise. Then taste will be created, real taste, taste proper for the truth will be created, awakened in our heart. Then we are safe, not before that. When the spontaneous taste within us is awakened for the truth we are safe. We can make fair progress from that time. Up to then we must remain under guardian. The taste will take me, 'I have got the taste, sweetness, so automatically I shall run towards that, very sweet.' Until and unless we find that truth is sweet, Kṛṣṇa is sweet, I am not safe to go towards Him. So many things may take me hither thither. Hare Kṛṣṇa.

Devotee: Mahārāj, is Guru also under the law of karma?

Śrīla Śrīdhara Mahārāja: Not under the law of karma, Guru, as I told, from the examples of the sādhus and scriptures, are of three kinds. One comes from Vaikuṇṭha, from the land of wholesale truth, he comes here as agent to take them up. Another Guru has one step here and another step there, he takes, he carries the persons from here to there. And the last type of Guru has two legs here but his eyes are fixed there and he takes persons along with him to that position. Three kinds of Guru generally.

End of side A, start of side B, 12/18-12-82

Śrīla Śrīdhara Mahārāja: ... in the morning time will be the most suitable. You captured Nimāi?

Devotee: Yes. I just came for your darśana and then I'll try to find him out.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Gaura Hari bol! Unexpected engagement, serious, has caught you? Ha, ha, ha.

Devotee: Happy engagement.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. A hard nut to break. Hare Kṛṣṇa. Ha, ha.

Prema-dhama-stotra, apparently very easy thing, is it? Ha, ha, ha, ha.

Devotee: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: But, it is a hard nut to gather. Ha, ha, ha, ha.

Keśava Mahārāj, he used to appreciate my writings very much. Very intricate and very hard things have been distributed in the form of poems. Our Guru Mahārāj also liked it much, that ontology in the form of poetry. Bhāgavatam is there, Caitanya-caritāmṛta and Śrīmad-Bhāgavatam is of that nature, ontology in poetry.

Devotee: It looks very difficult but if you look inside a whole world is there.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Devotee: The world of the unlimited.

Devotee: Yes, unlimited.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Where do they stay? In that blue house?

Devotee: No, they're staying in some hotel in Navadvīpa.

Śrīla Śrīdhara Mahārāja: Oh, in hotel.

Devotee: He came by himself today.

Devotee: What would be the best way for me to make advancement in spiritual life, specifically when I go back to England?

Śrīla Śrīdhara Mahārāja: To have proper connection with that sādhu association. Association can help us most. That is repeatedly told in scriptures, association. Living association or the śāstric association, scriptural, but more preferable is living scripture, which means sādhu, devotee. And that must be genuine of course, not imitation.

A candle of small power may thrive nearby the candle flame of high power. And if in the midst of opposite element it will die, easily and shortly, quickly, can't maintain itself. When the atmosphere is surcharged with heat by so many flames, it can stand and it can develop. Favourable circumstance, we can thrive in a favourable soil, favourable circumstance. And if we are to fight with the environment then we waste our energy and we have to die.

Kṛṣṇa. Nitāi. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!
What is your age?

Devotee: Twenty-one.

Śrīla Śrīdhara Mahārāja: Twenty-one. Your parents living?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Are they connected with ISKCON?

Devotee: No. They're opposed.

Śrīla Śrīdhara Mahārāja: They're Christians?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Protestant or Catholic?

Devotee: Catholics.

Śrīla Śrīdhara Mahārāja: Catholics?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: What is the meaning of Catholics and Protestant, the difference?

Devotee: Well, it's ...

Śrīla Śrīdhara Mahārāja: Oppositionist, catholic means very generous in faith, and Protestant, they want to calculate, they want to measure by reason and then to accept. Reason is the predominant factor with the Protestants, started by one Martin Luther in Germany. Then again another subdivision amongst the Protestants was the Puritans. Milton was a Puritan. While studying Milton we had to know all these things. Puritan, they're very ultra moralist, therefore they're called Puritan. Then another branch came from Puritan as Independent. So many branches, Christian, Catholic, Protestant, Protestant divided is Puritan, and then against within Puritan the Independent, another section. Now I don't know whether those Independents or Puritans are finished. But Protestant and Catholic going side by side. King of England is Protestant. Hare Kṛṣṇa. Catholic, a good expression, catholic, in the proper sense, catholic, how much faith we can claim to have? Ha, ha, ha, faith infinite.

There is a story of a frog, and one of the cubs of the frog saw an elephant, and the mother frog was not present at that time. Then when the mother came and it said to the mother that, "I saw a very big, big animal."

"How big?" The frog is pumping itself, "So big, so big, so big?" In this way the pumping and getting bigger figure.

Then, "No, more, more, bigger, bigger." Then the frog burst, finished.

So how much catholic we can be? What capacity have we got? We are

so like the frog. The elephant is also a meagre catholic. How much catholic, generous we can be that to contain the whole within us? Impossible. So only faith can do something, give some connection. Our reason and all other weapons, all failure, only faith can connect somewhat, some touch. How much spacious faith we can accommodate in our tiny self? Ha, ha, ha. Infinite possibility is there.

Kṛṣṇa says, "Whatever you can conceive, whatever infinite you can conceive, that is in My one part, negligent part."

athavā bahunaitena, kiṁ jñātena tavārjuna viṣṭabhyāham idaṁ kṛtsnam,
ekāṁśena sthito jagat

[But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings.]
[Bhagavad-gītā, 10.42]

"Your conception of infinite, thousands of infinite forms only one negligent part of Mine. I am so big you can't imagine."

Hare Kṛṣṇa. To have connection with Him is only possible by His grace. The how to get His grace, that's the question. Total surrender and trying to please Him, to enter into His sympathy by fully inviting and accepting His ways, whatever small we can know. So through His bona fide devotees, they're our wealth, our ultimate resort, shelter, His devotees. His agents, we should try our best to connect with His bona fide agents. Impossible, ha, ha. To make impossible possible, to make possible what

is impossible, to get the infinite. Being finite we aspire after to have connection with infinite, it is impossible apparently. But it is only possible through our most humiliated attitude. To admit straightly that we are nothing, we are so mean, we are so mean, so small, so negligent, so meagre. To come to realise our proper position, then the relativity, law, will take me to Him, the law of relativity.

Hare Kṛṣṇa.

He will come out of mercy. We shall try our best to show ourselves that we are sinners. "If You take the path of justice then no hope, no hope, infinitely sinners. Only the zone of mercy, the line of mercy may be extended to us, then I may have some hope. I am so low, so mean. You are so high, so noble, that only through mercy, through Your affection only can I have a door to You, to enter into Your shelter." Śaraṇāgati, condemning ones own self to the extreme, sincerely of course, and to feel the greatness of the other party, of the master type. "Will You graciously accept me. I'm not fit to render any service to You my Lord." Only this sort of attitude may take us, appealing to the mercy side, the affection, the devotion, the grace, His kindness. That subtle aspect to be tackled by the soul, then they may have some hope, some prospect. Mercy, no justice, no justice, I have got no prospect.

vicaritay arvihe guna hahi paobe kṛpa kori choro tava ca [?]

"If you come to judge then You won't get anything in my favour. So kindly give up that sort of attitude. In the way of justice I have got no hope. You come with mercy, then I can hope to enter into Your domain." That is devotion proper, śaraṇāgati. And in Kṛṣṇa consciousness that is the plane of mercy and love and affection. In Vaikuṇṭha it is not so strong, the mercy, some sort of justice mixed there, calculation, viddhi, all these things. But in Vṛndāvana, the land of mercy, love, affection. And there is no want, it is infinite, mercy also infinite, so to accommodate infinite number of culprits does not matter. It is not polluted, no possibility of any pollution of the atmosphere if so many nasty souls like us are indented. It is infinite. Kṛṣṇa consciousness is so generous. It may be extended to the

lowest but only that must be sincere negotiation. Not afraid of any meanness of the negotiator, not afraid for that, "That I won't be able to purify him," No such possibility that Kṛṣṇa cannot purify any sinner, no question of that. The greatest sinner may be purified in a second, or more quickly, so much dynamic power. But we are to enter into that door of mercy, affection, not of justice.

vicaritay arvihe guna hahi paobe kṛpa kori choro tava ca [?]

"Take me by the door of mercy my Lord." That is our real nature and we should live in that atmosphere there. If we are to live in Vṛndāvana, not any vanity will be there, they're all of such temperament. We are all dependent, parasite, we may be rejected, given away any moment, slave, every right of the master over us, kṛṣṇe nitya dāsa. We are to enter with the mentality of a slave. His property, He can do anything and everything with me. Cent per cent mastership, lordship is with Him over me. This is our property, our wealth, this sort of conception, always thirsty for mercy, thirsty, thirsty for water, so always thirsty for mercy there. They're fully cognisant of the fact, they're all living on the plane of mercy, mercy of the master, of the Lord.

Still we find in some way or other that one is asserting himself, one party asserting himself against another party. That is all managed by Yoga-māyā to perform the līlā of Kṛṣṇa. Just as there are many slaves and one is appointed as a leader of the slaves. In a drama a slave may have to play the part of a zamindar, a landlord, but he's a slave. The slave can also play the drama, holding different positions. By Yoga-māyā it is managed to satisfy Kṛṣṇa. They have got that position, that right, slave has also got the right. In another way, according to the degree of their sacrifice, degree of their self-abnegation, degree of their intensity of hankering for mercy, gradation may be there. Progress in the negative side.

We are told, who is the highest, he says, "I am the lowest." Whose

holding the highest position, he thinks that he the lowest of all. It is measured in that way, a measure of negativity. "Most unsatisfied that I can't do any service to Kṛṣṇa." Who is rendering the greatest service, he or she thinks that, "I am the worst of all the servants, only imitating, real service I can't render." In fact that is the qualification of rendering service to the Lord, "That I can't do, I do so, I can't serve properly, I can't serve properly." That dissatisfaction is the capital of service. Always alert. I can't satisfy my Lord, I can't do satisfactory work as directed, I can't." Always living to the highest degree, alert to the highest degree. Suspicious about his own self. Ha, ha.

Ahaṅkāra, the ego, the negative ego, ego of the negative type, not assertive, not assertive at all, but always self abusing, not asserting but self abusing ego. Combined of that type of servitors. That atmosphere becomes very, very sweet, no aggressor, all contributor, all contributor. Sometimes when there is famine, this artificial famine, all the food is put underground and an artificial famine created. Then the government says, "None will be able to hold anything. Everything must come to the market. No hoarding." Then there is opulence, and where there is hoarding there is dearth, and no hoarding all fair, all taking to the open market. This is opulence, something like that. All earnestly contributing service and no hoarding for any unit. The market is full, anyone passing by they will find all full. Their hearty contribution for Kṛṣṇa and His own. There is ample.

Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Prema means that love - that is the nature of love. Die to live. Ha, ha, ha. Die to live, that maxim, die to live. Kill to live, and die to live. We are in the land of exploitation, kill and live, but the opposite, die and live. Give and live, and not take and live. And that is the order of that land, die to live, where everyone is living happily, and apparently they show as if they're dying. But really we thrive there, by giving we thrive, and by taking we become loser.

Devotion, exploitation and devotion, opposite, dedication. And one thing most important is that's connected with the centre and not combined nationalistic, not as a group, but must have proper connection with the centre. Otherwise that will be selfishness, partial, national unity, or country, religious unity, and there will be hitch. Real religious classification, or the sampradāyic, or provincial, local? No, that centre, absolute centre, and that is representing love, affection, beauty, harmony. Some such thing we are to connect with, to live, to give. This worldly giving is not giving. One is giving to a gunda, or giving to a prostitute, that sort is not giving at all. That is exploitation, only to get loan for exploitation, more exploitation, greater exploitation, to invest some energy for future, greater exploitation, not that.

But give in the proper sense, give to die, that is that die to live. That is dedication. And die for what? Die for the centre, central good. Merge there, merge yourself wholly in His interest, then you will be happy. Consider yourself as a slave to the Absolute Lord and you will be happy. Slave, which is most dishonourable to hear and to think, "A slave, slavery?" Most contemptible thing, hateful thing, to think, to pronounce the word slave, a most objectionable thing, but in connection with the Absolute Good that is really an honourable position, the most honourable position to be reckoned as slave to the highest good, to the highest good.

"I don't want to assert myself." To assert myself will be loss to me, my own interest. As much as I shall go to assert myself I shall be loser, I shall be devoid of His perfect decision and interference. I shall take my fate into my own limited hand. So depend on Him as much as you can. Learn to believe Him, the Absolute Good, believe Him. You are afraid of believing your neighbour, you have come, you have earned such a position by your own actions previously. But always your reason is alert to whether you are being robbed by your neighbour or not. The intelligence is keen whether I am being robbed by my nature, because I am thrown into such a position by dint of my own previous karma.

Samsay, doubt, suspicion, I am being exploited, I am being exploited by the environment, always alert. That is a suspicious and most miserable life, miserable life, always we shall have to be cautious that "I am being robbed," a most intolerable life.

So we are to become good and to have a cottage in that good soil where none deceives his neighbour, or none. Always makes himself empty to give everything to the neighbour in that kingdom of Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

We should not rely in future, "Trust no future, however pleasant." By the course of the different currents of the environment, next moment where shall I be taken off to I don't know. So, "Act, act in the living present." Believe only the present, and try to utilise the present most. The future is not in your hands, it depends in the results of so many actions, so many forces current in the world outside. Where it will take what thing is unknown. Only the present chance you try to utilise. "Trust no future, however pleasant." And don't bother yourself retaining the previous incidents of your life. "Act, act in the living present. With heart within, but with sincerity, and God overhead."

[Trust no future howe'er pleasant! Let the dead past bury its dead! Act, - act, in the living present! Heart within, and God o'erhead!] [Henry Wadsworth Longfellow, 1807-82, U.S. poet]

The ultimate reality must be good absolute. Accept life of this type, na hi kalyāṇa- kṛt kaścid, durgatiṁ tāta gacchati:

[pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

If you be sincere, well meaning, then none will be able to defeat you. Your victory is assured.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

With this spirit we are to take the Name Divine. With the help of the sound, divine sound, we can approach towards that soil. The sound is also assertive, it has got divinity in it. Gradually, but we must be sincere to go where the sound will guide us. Absolute sound will guide and we must be sincere to obey the direction, in this way. The Name, most concise form at present, but as much as we make progress we shall see the broadness of the sound, and whatever is contained in that substance of sound. The figure, the colour, the appearance, sound will produce the appearance, the food for the eye.

Then, attributes, food for the mind, parikar, then the paraphernalia for our movement, it will show a soil that we can live and move, and then līlā. What is the object of that movement, how, what is the product of that movement? Just as a machinery movement we find money is the product, ultimately so many parts of the machinery, so many coolies are moving in a compound, but what is the result? The money.

So also we shall find that līlā, līlā means movement and satisfaction, movement with intrinsic satisfaction. Not that movement will produce satisfaction, but ultimately every movement that means the wave of love,

wave of joy, wave of ecstasy. The whole movement is that of joy and ecstasy, happiness. Līlā means that, līlā means movement, but what sort of movement? Automatically with it is that joyous wave, joyful movement, dancing. In Brahma-saṁitā [56], that gamanam nāṭyaṁ, movement ordinary, and movement dancing movement contains joy in it, movement. Kathā gānaṁ, speaking, that is singing, that with the sound wave there is the sweetness. Sweetness mixed everywhere, uta prata [?], within and without. Sweetness, sweet, sweet, sweet, sweet, sweetness, charm, beauty, sweetness, love, affection, all these come to give some conception of that highest soil. That Kṛṣṇa consciousness promises to take us in.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari. Gaura Hari. Gaura Hari. I close the class here.

End of recording, 12/18-12-82

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82.12.14-15-16

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

kam prati kathayitum īśe, samprati ko vā pratītim āyātu go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"] [Caitanya-caritāmṛta, Madhya-līlā, 19.98]

He began his lecture with this śloka, with the quotation of this śloka. And the very beginning, well began, half done. Kṛṣṇadāsa Bābājī began to laugh, "Ho, ho, ho." Simply hearing this beginning with this śloka. Raghupati Upādhyāya, he's chanting this śloka to Mahāprabhu. Kam prati kathayitum īśe, "To whom should I say, I speak out my innermost feeling? I wonder simply, simply I wonder. And who will come to hear this madman's delirium? I can't find who will come to attend this delirious statement of mine." Kam prati kathayitum, ko vā pratītim āyātu, go-pati-tanayā-kuñje, gopa-vadhūṭī. "That the Absolute has no other engagement, He has come down here to play with the damsels, the girls, of this half fed, half civilised jungle girls, vitaṁ brahma, is it to be realised, relied upon? Who will believe this? I don't find anyone. That Parabrahman has come down to play with these simple and stupid, half civilised jungle girls of Vṛndāvana. Who will come to believe?"

Kam prati kathayitum īśe, samprati ko vā pratītim āyātu, "Who will come to believe that [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj has done such a tremendous, most astounding work in the West." He began with this introduction, this śloka. And Swāmī Mahārāj told ultimate, and you also told there, whether tape is there I do not know. He told that, "Prabhupāda [Śrīla Bhaktisiddhanta Saraswatī Ṭhākura] has many stalwart disciples, but his special favour was to Swāmī Mahārāj for this grand propagation in the West. And from my childhood I came in connection with Swāmī Mahārāj, by my fortune, and he treated me as his own child, own son, child. And also I heard, I saw, that he came to discuss about the Gītā and other śāstra with my Gurudeva [Śrīla B.R. Śrīdhara Swāmī], and I saw him to behave with my Gurudeva as śikṣā-guru." That was what he told in that lecture.

And Swāmī Mahārāj in his turn, he also clearly accepted those things, "Yes, what Govinda Mahārāj has said, I treated him as my son. Still, I like

him, I have my affection towards him. And it also true that I took Śrīdhara Mahārāj as my śikṣā-guru, and he's, "Om viṣṇupāda," in this way he gave that. Whether it is taped or not I do not know.

Devotee: Yes, yes.

Śrīla Śrīdhara Mahārāja: You may find that, if still living. Bhāvānanda was there, and who else? Delivered lectures. And Kṛṣṇadāsa Bābājī, Paramahansa Mahārāj, and who else, Nimāi perhaps? Then we took prasādam there along sitting together. Madhan's mother, some others.

Nitāi Gaura Hari bol!

Devotee: Prema-dhama-deva-stotra

Śrīla Śrīdhara Mahārāja: Nimāi, that Prema-dhama-deva-stotra has that Prema- dhama-deva-stotra duty.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And also I have got some engagement. Yadava Mahārāj is going to the, another's, you, sometime for small question I shall want to answer. Any questions?

Devotee: Previously you have told, I'll just trouble you once, this guru nasyasyad travo nasyasyad, for each example, for Guru or Sukrācārya, sajan.

Śrīla Śrīdhara Mahārāja: Sukrācārya, sajan vibhisan prajano na vitano vishap hiranyakasipu [?] Vibhisan means Rāvana, when the prahlāda pita, bharata janan mata, bharata, then, deva katvanga raja, and yoga pati ram, and guru, this buddhi. [?]

Devotee: Sukrācārya.

Śrīla Śrīdhara Mahārāja: Sukrācārya guru, and given up by buddhi [?]

Devotee: Guru Mahārāj, in that letter yesterday by Magendra, he had some questions about the topic of Guru. So he ...

Śrīla Śrīdhara Mahārāja: Madhyama-adhikāra Guru, Guru is always in madhyama-adhikāra because in madhyama-adhikāra both mājyā and mājyā-tīrtha, both in contact. Uttama-adhikāra is fully engaged in Yoga-mājyā and not in Mahā-mājyā. So uttama-adhikāra Guru if he comes from there, by Kṛṣṇa's will, he comes in touch with Mahā-mājyā, then the necessity of the function of Guru arises.

[Loud explosions from fireworks near the Maṭha are heard]

The police are leaving the position today, from this, they have taken their position here in our building and the bombs are beginning.

Devotee: Yes ...

Śrīla Śrīdhara Mahārāja: They're leaving today, and the bombs are beginning. What is that, what I began?

Devotee: Madhyama, uttama, by Kṛṣṇa's grace, as a madhyama.

Śrīla Śrīdhara Mahārāja: Ah, by Kṛṣṇa's special influence he's to come here and to see māyā and then to advise, "Give up māyā," in this way. And the madhyama-adhikārī he can see, as I told, three kinds, two feet here and looking at the Vaikuṇṭha and trying to take others along with him. And one foot here and one foot there and carrying. And uttama-adhikārī, from there, one foot here and taking away, in this way. So madhyama-adhikārī is Guru and he is fallible, so Guru-tyāga is possible in that case and that is the most undesirable thing ever found in one's fate. If it happens, the most undesirable thing, then we are to face that disaster. And what should be the direction in that case, that also given in various places, how to go on in that position.

And Bhaktivinoda Ṭhākura in Harināma-cintāmani has mentioned it, how to deal with it. At that time there was a caste position. But śikṣā-guru is there, śikṣā-guru, dīkṣā-guru and śikṣā-guru. Sometimes it may seem that dīkṣā-guru is genuine but not well-versed in scriptural advise. In that case to understand scriptural instructions śikṣā-guru is necessary, and his help. Not to differentiate much from dīkṣā-guru and śikṣā-guru, and especially ours is the list of guru- paramparā, all śikṣā-guru line, not dīkṣā-guru line, śikṣā-guru, the substantial line, not formal. Form is rather neglected and the substance has been given very much importance in

our lineage of śikṣā-guru, we prefer that, we want substance, and not much form. But form is also there, and that should also be respected. If form and substance are together then that is very good, otherwise substance will have, spirit will have to be given preference, not the form.

Bhaktivinoda Ṭhākura came in the line of that sahajiyā section almost, Vipina- viḥārī Goswāmī, but we do not take him in our guru-paramparā, because he was more of brāhmaṇa and Yati Goswāmī spirit. He told openly, that, "I can bless [Raghunātha] dāsa Goswāmī," which is impossible, like a madman's statement. So that brāhmaṇic, the pride if this flesh and blood, we don't tolerate.

nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro nāhaṁ varṇī na ca
gr̥ha-patir no vana-stho yatir vā kintu prodyan-nikhila-paramānanda-
pūrṇāmṛtābdher gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

["I am not a priest, a king, a merchant, or a labourer (brāhmaṇa, kṣatriya, vaiśya, śūdra); nor am I a student, a householder, a retired householder, or a mendicant (brahmacārī, gr̥hastha, vānaprastha, sannyāsī). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the gopīs, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."]

[Caitanya-caritāmṛta, Madhya-līlā, 13.80]

This comes direct from Mahāprabhu, this śloka. "Neither I am a brāhmaṇa nor a kṣatriya nor a vaiśya or śūdra. Neither I am a brahmacārī, gr̥hastha, vānaprastha, or sannyāsī. But I am the servant of the servant of the servant of that great illustrious sweetness personified, Kṛṣṇa." So we are to follow that spirit and not making so much of the form. That is our line. Cash dealing, and not by cheque, ha, ha, ha.

Devotee(s): Ha, ha, ha, ha. So then another question that he had is in Caitanya- caritāmṛta, or Śrīmad-Bhāgavatam, are any of the Gurus who are mentioned there, described, are they of madhyam-adhikārī nature.

Śrīla Śrīdhara Mahārāja: In particular cases the, one case we find, that is of course a different type, very rare type. The Śyāmānanda Prabhu first initiated by Saranga Murari in the sakhya-rasa. Then by some miraculous interference from above, he was transformed into the mādhyama-rasa, and took initiation again from Jīva Goswāmī. That is a very, very peculiar case. And generally, so many that were followers of this physical lineage, they left everything and joined Mahāprabhu's movement and took initiation from the Vaiṣṇavas.

Yadhunandana Ācārya, he was the family Guru of Raghunātha dāsa Goswāmī, he took initiation from there. But Mahāprabhu gave him Svarūpa Dāmodara, and get advice from there, from Mahāprabhu, then to Rūpa Goswāmī, Sanātana Goswāmī, and he says, "These are all my Guru, all Guru." But his most intensified adherence we find to Rūpa, Sanātana. But his family Guru was Yadhunandana Ācārya. He says, explaining his confidence, gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane, brāhmaṇas.

[gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane svamantre śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe sadā dambhaṁ hitvā kuru ratim apūrvām atitarā maye svāntarbhrātaś caṭubhir abhiyāce dhr̥ta-padaḥ]

["O mind - my brother! I fall at your feet and implore you: 'Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth or

pure brāhmaṇas, the Gāyatrī mantra, the holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā-Govindasundara."]
(Manaḥ-Śikṣā)

All these, he's "My śraddhā, let my regard be intact in all this." Then:

nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ rūpaṁ
tasyāgrajam uru-purīṁ māthurīṁ goṣṭavāṭīm rādhā-kunḍaṁ giri-varam
aho rādhikā-mādhavāśāṁ prāpto yasya prathita-kṛpayā śrī gurum taṁ
nato 'smi

[Śrīla Raghunātha Dāsa Goswāmī prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing." That should be our prospect. This is found in Raghunātha Dāsa Goswāmī's prayer to his Guru.]

[From outside Śrīla B.R. Śrīdhara Swāmī's Maṭh is heard the loud bangs of fireworks.]

Śrīla Śrīdhara Mahārāja: What is this?

Devotee: Madness.

Śrīla Śrīdhara Mahārāja: Only show, or doing any damage? Those

bombers we are told a party who were living has possession in these [secuny?] plots here, and they're driven by another party. Now they want to come here again to take possession of their old plots. That is the cause of the bombardment cursing.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. These questions are dealt with many times before.

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Guru Mahārāj, then there's one other question. He said, "Is there any instance of a madhyama-adhikārī Guru falling down, in the history of the Bhāgavatam or Caitanya-caritāmṛta?"

Śrīla Śrīdhara Mahārāja: [50 seconds pause] We don't find. In the case of Sukrācārya, Baninātha Mahārāj left him, disregarded him, but Sukrācārya was in his standard as he was the Guru of the demons, but he could not satisfy Banirāja. That we find, Banirāja. So, that cannot be considered as a fall from his position, but he was there, but his guidance could not satisfy Banirāja. He had his previous acquired sukṛti and devotion, so much, but crossing his Guru he had to take steps against his Guru. That's what we find.

And also, in Prahlāda's case, of course no Guru is found. He was sent by Hiraṇyakaśipu as a student to the sons of Sukrācārya, but he did not submit there, did not submit there. Formally he was taking the Vedic education, but in his heart he was sufficiently rich. And one day he began to take the class himself, without caring for his Guru. That Guru also Veda Guru.

And also, Jīva Goswāmī has given that instance, you know, Bhiṣma he gave up Paraśurāma, something like that. Paraśurāma was the Guru of

Bhiṣma in astra- śikṣā, Dhanur-Veda, but Dhanur-Veda is also included in Veda, Veda, Atharva-Veda, Dhanur-Veda, Āyurveda, Dhanur-Veda included in Atharva-Veda.

So Jīva Goswāmī said that there is his Veda Guru in the Vedic style, Bhiṣma had to learn those fighting tactics and weapon applications from Paraśurāma. And when Paraśurāma asked Bhiṣma to do something, to marry a girl, that girl to control Bhiṣma, she sought help of Paraśurāma, and Paraśurāma recommended Bhiṣma to marry the girl. But Bhiṣma told, "No, I have already promised that I won't marry."

But Paraśurāma pressed, "That where will this girl go? You have forcibly taken her up from her father's house for some person, but you now are rejecting her, so you will have to marry yourself. Otherwise her future will be spoiled." He gave some pressure but Bhiṣma did not submit. Then Paraśurāma told, "I shall teach you a lesson." The fight began in Kurukṣetra. Bhiṣma and Paraśurāma - Guru and śiṣya, and Bhiṣma at that time told:

guror apy avaliptasya, kāryākāryam ajānataḥ utpatha-prathipannasya,
parityāgo vidhīyate

["A guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of śuddha-bhakti must be abandoned."]

[Mahābhārata, Ūdyoga-parva -179.25]

The Guru who crosses his boundary and position and whimsically takes any step, then he must be given up. That has been taken as instance, as precedence in the Purāṇa by Jīva Goswāmī for Guru-tyāga. If Guru comes to such a position, crosses the general courtesy and rulings of the śāstra, then he should be abandoned. That is one instance. Another just

now came in my mind and I forget. This is Paraśurāma's case, Bhiṣma.

Devotee: Avaiṣṇavopadiṣṭena ...

Śrīla Śrīdhara Mahārāja:

avaiṣṇavopadiṣṭena mantreṇa niryaṁ vrajet punaś ca vidhinā samyag
grāhayed vaiṣṇavād guroḥ

["One who accepts the mantra from a Guru who is a nondevotee or is addicted to sensual pleasure with women is doomed to a life in hell. Such a person must immediately approach a genuine Vaiṣṇava Guru and again accept the mantra from him."] [Hari-Bhakti-Vilāsa, 4.366]

That is another question, that he took mantram from avaiṣṇava, and when he finds a Vaiṣṇava Guru he leaves that Māyāvādā and other things and comes to the fold of the Vaiṣṇava. That is mentioned there, avaiṣṇava, formal Guru, the family Guru, that must be abandoned for the acceptance of a real Guru of the spiritual order. In Mahābharata in one place it is mentioned by the lips of Aśvatthāmā.

satrau rupi gunava ca dosa va ca guro rupi [?]

If one is enemy, if he has got any good quality, that must be spoken out, praised. And dosa va ca guro rupi, if Guru is faulty, then his fault also should be given publicity. What is right, that must be followed, no respect of any person against the truth. It is in Mahābhārata, [Vidag ?]-parva.

Madhvācārya took sannyāsa from Acyutaprakāśa, sannyāsa Guru, then he saw Vedavyāsa and came away, returned home, and his sannyāsa Guru was converted into his disciple. Acyutaprakāśa, he became Padmanava. Who was the sannyāsa Guru of Madhvācārya, he became disciple of his sannyāsa śiṣya, Madhvācārya. Acyutaprakāśa became Padmanava.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Brahmanya Tīrtha and Mādhvendra Purī were Godbrothers? In the Madhva line before Mādhvendra Purī ...

Śrīla Śrīdhara Mahārāja: Brahmanya Tīrtha?

Devotee: Yes, perhaps.

Śrīla Śrīdhara Mahārāja: Where do we find his name, Brahmanya Tīrtha? Śrī Madhva, Śrī Padmanābha, Śrī Mañjarī Madhavan.

Devotee: No, not Brahmanya Tīrtha, a mistake, that Lakṣmī Tīrtha.

Śrīla Śrīdhara Mahārāja: Then, Akṣobhya Jayatīrtha Śrī, jñānasindhu tore. tāhā hoite dayānidhi, tāra dāsa vidyānidhi. vyāsatīrtha tāra dāsa, lakṣmīpati vyāsa-dāsa, tāhā ha'te mādhavendra purī. [Śrī Guru-paramparā, by Śrīla Bhaktisiddhanta Saraswatī Ṭhākura]

Devotee: Lakṣmī Tīrtha, Lakṣmīpati.

Śrīla Śrīdhara Mahārāja: Lakṣmī, vyāsatīrtha tāra dāsa, lakṣmīpati vyāsa-dāsa.

Devotee: My mistake. Yes.

Śrīla Śrīdhara Mahārāja: Vyāsatīrtha's disciple was Lakṣmīpati.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Tāhā ha'te mādhavendra purī.

Devotee: But we find somewhere that Lakṣmīpati and Mādhvendra Purī were Godbrothers. Is that correct?

Śrīla Śrīdhara Mahārāja: No. Lakṣmīpati vyāsa-dāsa, tāhā ha'te mādhavendra purī. Lakṣmīpati was Guru to Mādhvendra, it is mentioned there in that way. But if another Brahmanya Tīrtha who was a disciple of Lakṣmīpati, he may be Godbrother. But Lakṣmīpati was the Guru of Mādhvendra Purī, Lakṣmīpati Tīrtha. Guru means not sannyāsa guru, because in Madhvācārya sampradaya no Purī, all Tīrtha. But like Mahāprabhu, Mādhvendra took sannyāsa from some māyāvādī sannyāsī. But his Guru was Lakṣmīpati. Mahāprabhu did some peculiar thing, Īśvara Purī sannyāsī, he was living, but He took sannyāsa from

Keśava Bhāratī, though Īśvara Purī is still living there. But He was wandering and His sannyāsa was urgent, He found anywhere He took.

Hare Kṛṣṇa.

Devotee: Then I found that Nityānanda Prabhu took initiation from ...

Śrīla Śrīdhara Mahārāja: Mādhvendra Purī.

Devotee: Mādhvendra Purī?

Śrīla Śrīdhara Mahārāja: Advaita Prabhu, Nityānanda Prabhu, Īśvara Purī - They're Godbrothers as from Mādhvendra Purī They took dīkṣā.

Guna visistha - the All Attractive.

...

Devotee: ... Bhāgavata verse, he accommodated both the jñānīs and yogīs goals of Brahma and Paramātmā respectively, showing how they are included within the Supreme Personality of Godhead Bhagavān, Who, as the ultimate non-dual substance, is the supreme origin and essence of all relationships.

Śrīla Śrīdhara Mahārāja: Then, Bhagavān?

Devotee: Who, as the ultimate non-dual substance.

Śrīla Śrīdhara Mahārāja: Conception of Absolute?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then? Next. Developed first plane, first in the argument in the first plane, and the next plane developing.

. . .

Must have to accommodate all these different stages from higher to higher. In this way He gave His hints to the assembly of the Māyāvādī Paṇḍitas.

Devotee: By disclosing the most confidential, blissful pastimes, the Lord hinted that it must be concluded that the Supreme Absolute Truth appears as the son of Nanda Mahārāj.

Śrīla Śrīdhara Mahārāja: The conclusion must have to go to that direction, in this way.

Devotee: Yes. Not a final conclusion but for this argument only.

Śrīla Śrīdhara Mahārāja: ... in such conclusion, and the next conclusion we'll have to reach in this way, that the highest conclusion cannot but

come to such stage if we want to say that He's the combination of all rasas. The necessity of these revealed words cannot but take to that direction, to be the highest. To establish the position of the Absolute in Bhagavān, or Nārāyaṇa, then next he took the course of going into deeper and deepest conception of the Absolute in vatsalya and mādhyura-rasa.

Devotee: By disclosing the most confidential blissful pastimes the Lord hinted that it must be herein concluded that the Supreme Absolute Truth appears as the son of Nanda Mahārāj in order to fulfil the necessity of transcendental loving service in the mood of...

Śrīla Śrīdhara Mahārāja: As son of Nanda Mahārāj.

Devotee: Yes, yes. Appears as the son of Nanda Mahārāj, Nandanandana, in order to fulfil the necessity of transcendental loving...

Śrīla Śrīdhara Mahārāja: Nanda Mahārāj, that is going to history, moving towards the historical side.

Devotee: Ah. That we have given as a translation of Nandanandana, son of Nanda.

Śrīla Śrīdhara Mahārāja: As Nanda, representing son of Nanda.

Devotee: In order to fulfil the necessity of transcendental loving service in the mood of parenthood.

Śrīla Śrīdhara Mahārāja: Another thing also to be considered, as we heard from [Śrīla Bhaktisiddhanta Saraswatī Ṭhākura] Prabhupāda. The sonhood of Godhead. Have you mentioned it here?

Devotee: Yes. Parenthood, other way.

Śrīla Śrīdhara Mahārāja: Not parent, sonhood, sonhood means in the centre. Not fatherhood, sonhood. Sonhood, Nandanandana, the sonhood coming in the centre. And consorhood, sonhood and consorhood. If you like you can explain in that way. Sonhood and consorhood in this abstract way you may advance. He took from Nārāyaṇa the masterhood, the Prabhuhood, from there to sonhood, and from there to consorhood. Within brackets you may replace sonhood with consorhood

Devotee: By disclosing the most confidential, blissful pastimes, the Lord hinted... By this verse: brahmeti paramātmeti, etc.

[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam brahmeti
paramātmeti, bhagavān iti śabdyate]

[Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.] [Śrīmad-Bhāgavatam, 1.2.11]

By this verse He accommodated both the jñānīs and yogīs apparent, ultimate goals of Brahma and Paramātmā, showing how they are included within the Supreme Personality of Godhead Bhagavān.

Śrīla Śrīdhara Mahārāja: The conception of Brahma and Paramātmā, how it is included in the conception of Bhagavān. And again, the conception of Bhagavān, how it is included into Nandanandana, and how that conception real included there.

Devotee: Yes. Yes, as progress. We'll indicate that within.

Śrīla Śrīdhara Mahārāja: More comprehensive, accommodating, how this is accommodated there and this is accommodated there, how the development, the comprehension, comprehensiveness, in this way.

Devotee: Step by step progress.

Śrīla Śrīdhara Mahārāja: And the sonhood and consorhood. Exactly fatherhood, Bhavavān, Nārāyaṇa, but something like fatherhood, near there. You may not mention but Nandanandana, vātsalya-rasa, the centre of vātsalya-rasa affection, and that centre, mādhyura-rasa, consorhood. They're showing the path, they go this way. The Kṛṣṇa, Svayam-Bhavavān, Vṛndāvana, rasa-līlā, gopīs, all in this side, if you want that you'll have to go this side. And that only showing the path, the Veda.

Devotee: Not explanation.

Devotee: Hinting, hinting.

Śrīla Śrīdhara Mahārāja: So, these high things, not to take them there on the hand and show it like a sweetmeat. This side, vague, mysterious, but this side, the language will be such, ontological. In the assembly of the Māyāvādīs, "You will have to go this side. This is not unreasonable, after this, after this, you will have to go this side." Not Kṛṣṇa within the hand, not within the fist, that characteristic should be maintained.

Devotee: Guru Mahārāj says he made apart, must not be very clear, but it should be...

Śrīla Śrīdhara Mahārāja: Very clear, will come within sahajiyāism.

Devotee: Yes.

Devotee: It may not appear as ...

Devotee: Understood.

Devotee: Mahārāj says you very clear do, but you cannot very clear.

Devotee: Understood.

Devotee: The general direction but not specific.

Devotee: Yes.

Devotee: You try to do clear, but you cannot do clear, this is thing, the nature of this thing.

Devotee: Understood.

Devotee: You try no doubt, but you cannot do, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: If you go to finish it will be māyā.

Devotee: Yes. We can't explain it. We can only indicate.

Śrīla Śrīdhara Mahārāja: The infinite characteristic you are to maintain.

Devotee: Everything here.

Śrīla Śrīdhara Mahārāja: The ontological and mysticism, that must be based always.

Devotee: Desirable.

Śrīla Śrīdhara Mahārāja: And this side it is going, you can't resist, it is going this side, you can't resist it, you Māyāvādīs, you can't stop it here. But it must have to go, although you won't allow, the outlet this side it is going, the development in theism cannot but go this side. He's giving hint for you all. In this way Mahāprabhu's doing.

. . .

Devotee: ... doing Vaiṣṇava aparādha, foreign people, no scope of Vaiṣṇava aparādha.

Devotee: Give them chance, ha, ha, ha.

Devotee: There is no Vaiṣṇavaism.

Śrīla Śrīdhara Mahārāja: No misconception, but they're open, open to truth, whatever it may be, unprejudiced hearing. And there, they're got some prejudice, prepossessed that, "This is Vaiṣṇavaism, Oh, this bābājī [mataji ?], Oh, go away." In general in this way.

Devotee: Was a great sinner but not Vaiṣṇava aparādha. That is Jagāi and Mādhāi.

Devotee: He hit Nityanānanda. That is not Vaiṣṇava aparādha ?

Devotee: Ha, ha, ha. No. Nityanānanda Prabhu, that is the līlā final, at that time finalised.

End of side A, start of side B, 14/15/16-12-82

Śrīla Śrīdhara Mahārāja: ... pardoned, forgiven. Hare Kṛṣṇa.

. . .

Devotee: ... by cheque or by draft, shall give in my name, G. S. Vidyananjan. But all the disciples wrote before, but that Kalpa-vṛkṣa not known.

. . .

Devotee: Yes Mahārāj

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Parthāmṛta. So the Vedas were written by Śrīla Vyāsadeva and ...

Śrīla Śrīdhara Mahārāja: Vedas were not written by Vyāsadeva, is compiled by him.

Devotee: Hmm, right, yes, but he has divided the Vedas into four.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So does he do this in every Kali-yuga? Every Kali-yuga, is there an incarnation of Vyāsa that divides the Vedas?

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He's asking does Vyāsadeva appear in every Kali-yuga, and does he divide the Vedas into four sections?

Śrīla Śrīdhara Mahārāja: Yes. Dvāpara-yuga, not Kali, they leaves the whole

yuga. pitur dvaipāyanād, adhītavān dvāparāḍau: [Śrīmad-Bhāgavatam, 2.1.8]

[idaṁ bhāgavatam nāma, purāṇam brahma-sammitam adhītavān dvāparāḍau, pitur dvaipāyanād aham]

["At the end of Dvāpara-yuga, I studied this Mahā-Purāṇa Śrīmad-Bhāgavatam

from my father, Śrī Kṛṣṇa-Dvaipāyana Vyāsa. I conceive that to be the highest standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you."]

Śukadeva says, "Oh Parīkṣit Mahārāj, you are a bona fide listener, so I shall tell to you that great Purāṇa, Bhāgavatam, which I read from my dear father, beloved father before. Before Kali, that is in Dvāpara, dvāparāda. Adhītavān dvāparāda, pitur dvaipāyanād aham, the last point of Dvāpara-yuga, I read it from my father, I got it. And that great theistic conception carrier Bhāgavatam, I shall offer to you. You are a very bona fide and good disciple, listener, receiver, recipient. You can understand and you can accept, you can utilise, you can practice those high teachings. So you are the fittest person for giving that sort of high standard of knowledge, ever considered or conceived for the human section."

Mahā-pauruṣiko bhavān:

[tad ahaṁ te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān yasya śraddhadhatām āśu, syān mukunde matiḥ satī]

["That very Śrīmad-Bhāgavatam I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing Śrīmad-Bhāgavatam achieves unflinching faith in the Supreme Lord, the giver of salvation."] [Śrīmad-Bhāgavatam, 2.1.10]

"You are a great, qualified receiver of revealed truth of Bhāgavatam. So I shall deliver it here to you now."

Devotee: Mahārāj, the Vedas are non different from Kṛṣṇa. Why do they contain mostly ritualistic, karma-kāṇḍa writings instead of the direct ...

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He says if the Vedas are the personification of Kṛṣṇa, then why do they contain so many karma-kāṇḍa, or fruitive activities in them?

Śrīla Śrīdhara Mahārāja: Just as in a man there is this nail, this hair, something like. That is because there is māyā accommodated in Kṛṣṇa, He's advaya-jñāna, all unifying principle, so everything will have some place with Him, direct or indirect, and also mixed, direct indirect means taṭasthā. But because there is misconception, and to bring one from misconception to proper conception, some midway steps necessary. So, they're engaged in exploitation, then exploitation must be decreased, and gradually renunciation, and then to come to devotion. In this way, step by step. You are already in the mud, to take you out of the mud you will have to come a certain portion through the mud, then you can come to the earth solid. Do you follow? You are already there in the mud and if I am to rescue you, you are to take some paces at least through the mud, and then again this side.

loke vyavāyāmiṣa-madya-sevā, nityastu jantor-nahi tatra codanā

[vyavasthitis-teṣu vivāha-yajñā-surā-grahair āsu nivṛttir iṣṭā]

["The conditioned souls are naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things.

The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawful wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain type of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities." [Śrīmad-Bhāgavatam, 11.5.11]

The Veda does not say that do this, but because you are in the midst, some modified method to be found and then through the gradual process you are to take in on the higher plane. Step by step. Suppose one is taking intoxication, if he's to be taken out, if you stop wholesale, then there is the great reaction. By minimising the measure, the quantity, you are gradually, smoothly taking him away, in this way.

Devotee: Also Mahārāj, what level are the Upaniṣads on in comparison to the

Vedas?

Śrīla Śrīdhara Mahārāja: Upaniṣads is nearer approach to consciousness, from gross exploitation it is taking towards renunciation of the exploitation, and it suits there. And containing in a very small way within that what is dedication, in a suppressed way. It is the higher portion of the Veda.

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas [tebhyo jñāna-

vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ tebhyas tāḥ paśu-pāla-
paṅkaja-dṛśas tābhyo 'pi sā rādhikā preṣṭhā tadvad iyaṁ tadīya-sarasī
tām nāśrayet kaḥ kṛtī]

[There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the gopīs are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the Vedas, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the gopīs, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of gopīs during the rasa dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]

[Upadeśāmṛta, 10]

The jñānīs, the speculationists, those that are dealing with knowledge, they hold better positions than those that are engrossed in deep karma-kāṇḍa, that is, engaged in the exploitation. Then, from the exploitation, a little better, is jñāna, knowledge, cetana. From being absorbed in matter, material acquisition, and then a little indifference to material acquisition because they're all mortal. Then, going up towards knowledge proper to enquire what is what. In this way they're leaving the intense engagement into the material transaction and seeks after something more dealing with consciousness with knowledge, jñāna. Then, they may get, generally comes to renunciation, and by the grace of the agents of the divine world,

or the transcendental world of devotion, they collect something, or know something of the positive world and collects sukṛti, and then began their enquiry into the world of dedication. Passing through the line of renunciation they enter into the land of dedication, in this way.

The knowledge that consciousness is better than matter. Material engagement is lower than conscious engagement. Consciousness means some search, and not satisfied with the material exploitation, or energy, searching something, what is what. Concentrating into the world of consciousness, that is searching, learning. And then they can have a chance of coming in contact with what is dedication. There is another plane where we can live with the spirit of dedication. That is bhakti. Only by worship, only by loving sacrifice, we can have a life proper. Tat paratvena nirmalam:

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam hr̥ṣīkena hr̥ṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 1.10]

That is, working for the centre, not for my own interest, not for individual interest, but for the interest of the universal whole, represented by the Prime Cause, the Absolute, and Absolute Good. We come to understand that Absolute Good is main centre and we must work for Him. And that is the best thing. Before that, withdrawal from this nasty, selfish attempt of reactionary nature we are entangled in.

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ [Upadeśāmṛta, 10]

In this way the development in our life we can understand, we can follow, we can achieve. Hare Kṛṣṇa.

Devotee: Guru Mahārāj, can you explain Nārada's instructions to Vyāsa.

Śrīla Śrīdhara Mahārāja: Yes. He told that: "So long you have dealt with the Vedic mantram only giving your recommendation how to get out of the world of exploitation and come to a liberated stage, that mukti. But after mukti there is real life, life proper is after liberation. You have not mentioned in details, or in a very charming way about that, so you have done a great disaster to the ordinary public. Mere renunciation has got no value, mere liberation has got no value. Because that is only to be absorbed in the abscissa [the taṭastha-loka, the marginal position] and not having any positive life. But there is immense prospect in the positive life and the whole thing you have not mentioned as if at all, a very meagre mention, that one can neglect easily. A negligible mention in Bhagavad-gītā, here, there, a negligible mention. But not an elaborate life of high devotional prospect you have given to the public as yet. So you have done diabolically wrong."

"What you have done, that is condemnable," Devarṣi Nārada says to Vyāsa. Why? "You have not given any form of positive life, the conception, and hope, and prospect of positive life you have not hitherto given to the people. Only withdrawal from the negative side have you dealt with in details and no mention of the positive thing. So you have done a great mischief to the people. Because if anyone afterwards comes with this fresh news, 'there is a positive life,' the people won't believe it. 'Oh, do you know more than Vedavyāsa who has given an ocean of scriptural books? So many advises in different ways he has been distributed to the world. Do you know more than him? I won't care for you, I reject you, I won't hear you at all.'

So, you, Vedavyāsa, you will have to give that very same thing, that there is positive life, and that is by dedication to the Absolute Good. That is real life. And that is beautiful and very happy life, very pure, happy, and beautiful life. And you have omitted that almost so have done great mischief to the world. Because none will believe if anyone ventures to give it to the people, so you have done wrong. Now I have come to correct. You will have to give it now, as the very sandarm, the very clue, and to give some real description of that high, transcendental, dedicated life. You are to give it to the people. So I have come to you. And after giving so much to the people you don't find peace in your heart, and this is the cause. And I have come to remove that non-peaceful character in your mind, to give you peace. And if you engage yourself in such divine service you will be peaceful again."

That is the talk there.

Gaura Hari bol! Hare Kṛṣṇa. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol!

Devotee: Mahārāj, can you say that the original Vedas, they don't contain much information about Kṛṣṇa or His pastimes ...

Śrīla Śrīdhara Mahārāja: Just as a tree is not found to contain the fruit, a gradual, after development, outcome is fruit. Veda avicra, vedanta puspa, and bhagavāt phalam.

Devotee: Can you say though that that is because this knowledge of Kṛṣṇa was common knowledge in the beginning of Satya-yuga, and there was no necessity to ...

Śrīla Śrīdhara Mahārāja: What do you say?

Devotee: Can you say that the knowledge of Kṛṣṇa was common in the Satya- yuga, common knowledge, commonly known to the people in general?

Śrīla Śrīdhara Mahārāja: Commonly known? No. So: kṛta vesa puchar rajan kala vit santi sambhavan [?]

The clever, or the wise persons, in Satya-yuga, they want, aspire after a birth in Kali. What do you think about Satya-yuga? It is already passing in a cyclic order, so no speciality of Satya-yuga. It is stale like anything, Kali. Only passing, so many summers, so many winters. Then, what is the speciality of the summer, the speciality of the winter? But rather we shall learn to value the time according to the theistic development. Then Kali is preferable than Satya-yuga.

What is Satya-yuga? It is tapasya, satya, dhyana, it is adaiyatu, the internal meditation, that was the important religious function in Satya-yuga. They're simple, truthful, and moral, all these things, and not very fond of luxury. Plain living, high thinking, but high thinking cannot give you Kṛṣṇa consciousness. It must have to come down by sukṛti from the devotees of Kṛṣṇa. In any time it may come.

The honourable guest, a saintly guest, may come to your house when the season is bad, rainy season, or very winter, or very great summer, in that time the guest may come, saintly guest may come to your house and you can gather something from him. And not in ordinary normal time they may come to you as guest.

So our standard of counting what is good and bad, that is all false, no value. tad dinam dodinam manye neha canyam naradinam [?]

There is a poem that when the rainy day is not a very bad day, but the really bad day is that day where we cannot have any discussion about

Kṛṣṇa, about the Lord. The standard of good or bad should be changed. When we are engaged with the holy thing, divine thing, that is good, independent of the external environment, both physically and mentally. Plain living, high thinking, but that thinking only about Brahman or Paramātmā, not of Kṛṣṇa, then no gain there.

So Queen Kunti wants adverse circumstances, invites, that when we're in deep suffering, our heart in more intense prayerful mood, and that can reach to high standard to the depth of things. The deeper will be the quest, the search, if we are pressed by adverse circumstances. The ordinary standard of good or bad is not effective in this plane.

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."]

[Caitanya-caritāmṛta, Antya-līlā, 4.176]

Everything is false, the conception of our good or bad is all false. So we are to understand what is good or bad in reality. Good or bad, we have to understand a primary teaching in the school of nirguṇa, Kṛṣṇa consciousness, what is good, what is bad. This ordinary world good or bad cannot go there. All false, all relative, all local valuation, provincial valuation does not stand in the case of Absolute calculation. They clash together, they fight together, another plane. Vaikuṇṭha-nāma-grahaṇam:

[sāṅketyaṁ pārihāsyam vā, stobham helanam eva vā vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ]

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly. Sāṅketyaṁ (to indicating something else as in the case of Ajāmīla who called for his son by the Name of Nārāyaṇa), jokingly. Parihāsyā - for musical entertainment. Stobha (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the Harināmāmṛta-vyākaraṇa; when one is playing the mṛdanga drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats). Or even neglectfully - hela (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."] [Śrīmad-Bhāgavatam, 6.2.14]

Even the Name of the Lord must be of transcendental characteristic, not of this mundane type, mundane sound. This is aparādha, offence. To think that the physical sound is the spiritual sound, that is an offence. But the spiritual sound can come within the mundane sound, but mundane sound cannot contain spiritual part in it. He is all pervading, that is, He can enter and can influence matter, handle matter. But matter cannot handle spirit, cannot have any masterly movement in spirit. But spirit can do anything and everything with and over matter.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: There are different descriptions of the ten subject matters of Bhāgavatam.

Śrīla Śrīdhara Mahārāja: Ten subject matters means daśa-mūla?

Devotee: Yes. Some places they say one thing and in another place they will say something else.

Śrīla Śrīdhara Mahārāja: Where? You say, quote it.

Devotee: I can't remember exactly but I've seen in a couple of books different explanations of what the ten subject matters are and they are not the same.

Śrīla Śrīdhara Mahārāja: What do you say? Instance, example?

Devotee: He doesn't have example, he just remembers from his reading that he found some different explanations of those ten points, or what the ten points actually are.

Śrīla Śrīdhara Mahārāja: What are the ten points, you say? What are those ten points?

Devotee: Like Sarga [material creation, the first creation by Lord Viṣṇu]. Visarga [the secondary creation, by Lord Brahmā, with elaborate descriptions of his place in creation, and how he manifests moving and non-moving bodies, by the will of Kṛṣṇa]. Āśraya [the Transcendence, Who is the source, ground, shelter, and support of all.]

Devotee: Sarga, Visarga, Āśraya.

Devotee: Those ten topics of the Bhāgavatam that Bhāgavatam discusses.

Śrīla Śrīdhara Mahārāja: There may be different standpoints from the Rāmānuja school, the Śaṅkara school, different schools, different angles of vision. But from the Gauḍīya angles of vision we are to consider.

Devotee: Are those ten points found in the Bhāgavatam itself? Are they listed in the Twelfth Canto of the Bhāgavatam, those ten topics?

Śrīla Śrīdhara Mahārāja: I don't know. We are to deal with separately, then we can say. We can give our opinion if any practical item is placed to us. And what are the different views, different angle of vision. If you put the particular example to me, then I can give my decision there. It may be viewed from different planes. From the plane of the karmi, plane of the jñānī, yogī, and then the devotional angle of vision. Partial representation and then wholesale accommodation, it may be different in this way, local and absolute. And local means small locality, bigger locality, bigger locality, more spacious, more spacious, in this way may differ. From the angle of vision of the man, from the kṣatriya, from the brāhmaṇas standpoint, from a Godly standpoint, from Brahmā's standpoint, from the standpoint of Śivaloka, in this way it may vary, local. And that must be accommodated into universal conception of the thing. There it will be harmonised. Local and Absolute, local may be small and big.

Devotee: Is any anthology been written by any of the Ācāryas that incorporates the ten points?

Śrīla Śrīdhara Mahārāja: The Ācārya is also very uncertain term. The Ācārya of the karma-kāṇḍi, Ācārya of the jñāna-kāṇḍi, and Ācārya of the bhakti school. Ācārya means one who practices some truth and preaches that, and takes from Veda. Veda is also full of different class duties. In Veda, so many duties of different classes are enlisted there. So from one standpoint, another comparative study amongst those findings.

Devotee: Is there one book that has been written by the Ācāryas, by any of our Vaiṣṇava Ācāryas that incorporates these ten topics, taking verses from the Bhāgavatam to explain each topic?

Śrīla Śrīdhara Mahārāja: I do not know those topics, but this daśa-mūla, the very gist of all the different planes of teachings of Bhāgavatam has been represented in Nimbarka sampradāya daśa-mūla and Bhaktivinoda Ṭhākura has also given daśa-mūla. Ten different kinds of principals contained in Bhāgavatam he has written in truth.

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābhidhiṁ tad
bhinnāśāś ca jīvān prakṛti-kavalitān tad vimuktāś ca bhāvat
bhedābheda-prakāśaṁ sakalam api hareḥ sādhanam śuddha-bhaktim
sādhyam tat prītim evety upadiśati harir-gauracandro bhaje tam

[(1) - The Vedic scriptures received through the authorised disciplic succession of bona fide spiritual masters state that:

(2) - Śrī Kṛṣṇa is the Supreme Absolute Truth.

(3) - He is the source of all energies.

- (4) - He is the ocean of all transcendental mellows.
- (5) - The living entities are His separated parts and parcels.
- (6) - Due to forgetfulness of their constitutional position, the living entities are illusioned.
- (7) - By awakening their transcendental ecstatic affection and attraction for the Lord, all living souls can be liberated from illusion.
- (8) - All things are one with and different from Kṛṣṇa; this oneness and difference is acintya or inconceivable.
- (9) - Pure devotional service (śuddha-bhakti) is the only means to attain the supreme goal.
- (10) - The supreme goal is divine love of Kṛṣṇa.]

The ten principals in Bhāgavatam, drawn from Bhāgavatam by Mahāprabhu, and Bhaktivinoda Ṭhākura has written Daśa-mūla, explained them.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!

Devotee: Do you believe that there is going to be a nuclear war in the world soon?

Devotee: He's asking if you believe that there's going to be a nuclear war soon.

Śrīla Śrīdhara Mahārāja: War is immanent? We are not concerned with that, not concerned with that. But the greater war is always existent between māyā, the science and nescience. What you call science we call the nescience. Kṛṣṇa conception is science and all else nescience. The fight is always going on. So many births and deaths past, and so many births and deaths are waiting in the future. We are in the midst of that. So many dissolutions of the whole solar systems has occurred but I am still lingering with my life. Many, many solar systems dissolution passed away and I am living. How, where? That is to be solved, the wholesale solution is necessary. This is pertaining to this body only, not even to the mind, very slight. But I am above that.

There is a war, the Theosophists, they believe in the mental system beyond this body. They won't be affected much, they'll live in their mental plane. The war may demolish the whole physical existence. The mental system which we find in our dream, that will be left intact, some contamination, some change, but mainly intact. The bombshell cannot kill the mind, only the body. So with such seriousness of war we are to engage ourselves in the search of Kṛṣṇaloka. Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satya, Virajā, Brahmāloka, with that seriousness go on. We are told 'any moment I may die.' Thinking this, engage yourself in the quest of Kṛṣṇa. What of war, whether it will come or not we don't know, but my finishing, the body, the finishing of my body, that will come surely. War may not come, but I may be finished without war. That is enough for me, and that is enough for everyone, that his physical existence may be finished at any time. With this idea, start your searching for a plane of life where you can live in a very happy mood, happy way, yad gatvā na nivartante, tad dhāma paramaṁ mama:

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ yad gatvā na nivartante, tad dhāma paramaṁ mama]

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one

never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [Bhagavad-gītā, 15.6]

From there, no fall is possible into this mortal world. Try to find out that soil, and who can live on that soil? That is living within you, and your proper self is there. This is all wrong conception of your identity, you are not this, this body does not represent you properly, nor your mental system, that also changes life. This also dies, mind also dies. But within that your proper self is living, and find out a happy soil for your soul to live in there. That is reality and this is all imaginary.

So be earnest, be sincere, eager to search for Kṛṣṇa and thereby searching of your own self in the land, in the plane of Kṛṣṇa. That is not only indestructible by war but no natural force can do any harm, however slight, to it. And it is at your discretion. You try with that sort of earnestness. Be serious in your quest. It is not imagination. We are living in the world of imagination but we must try to escape from this world, to get out from this world of imagination, this māyā, illusion, misconception, that is the problem. The problem is there, from imagination, from the land of death, how to remove us, our dwellings, from this plane to a plane where war cannot do anything wrong. War means a very general death and destruction. But individual case is always occurring, always happening, that the result of war, that is death, individual. Not a collective destruction but individual destruction is always taking place. And amongst the atoms consisting this body, always dying, always dying. Some new class are coming and some old dying, all, everyone. In this mortal world some sort of thing is always dying, always dying, always dying. The nation, individuals are dying, still the nation lives, nation lives but individual persons are dying. Very useful, non-useful, all dying. The nation lives for some time, again the nation will die. Then the Earth will die. In its course, everything will vanish, and again it will come, from the subtle plane of karma, inner tendency, in this way. But we want to get out of the wholesale death, not only including human beings but even the trees, even the insects, worms, everything. The ṛṣis, the scripture, they have tried their best to arrange relief ...

End of recording, 14/15/16th.12.82

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82.12.26-27

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Śrīla Śrīdhara Mahārāja: ...can be satisfied with those members of the mortal world. I must seek the truth, internally, happiness. Virtue is its own reward. We shall be virtuous, that does not mean for something else, virtue is its own reward. That I am in the real path of searching the truth, that is its own reward. With this capital we must go forward. Can you follow?

Devotee: Yes, goodness for goodness sake.

Śrīla Śrīdhara Mahārāja: I am searching after truth, eliminating falsehood, dismissing sense of falsehood. That is the reward. Virtue is its own reward.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: I find myself and many of [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj's disciples who have left ISKCON have tremendous difficulty trying to...

Śrīla Śrīdhara Mahārāja: According to your sincere conscience you will choose your companions. What can one do other than this? A sincere seeker of the truth can only do that. According to his own choice of conscience he will associate, find out, select association.

Devotee: It's so hard to regain sādhana.

Śrīla Śrīdhara Mahārāja: No other alternative, otherwise I must be a cheater of myself. Near to my conscience I shall select my association who will be able to help me on this long journey.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

And selection only search after truth, that must have the first consideration, not any other thing, that I will get some name, fame, or money, or power. All these things must not come in consideration when we are searching a real companion, only the truth, not for anything outside, capital, temptation, or wealth. anyābhilāṣa, karma, jñāna.

[anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam ānukūlyena-kṛṣṇānu-
śīlanam bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."]

[Bhakti-rasāmṛta-sindhu, 1.1.11] + [Caitanya-caritāmṛta, Madhya-līlā, 19-167]

Neither power, nor rest, idleness, nor any fleeting desire, trifle things, neither trifle acquisition, nor an organised acquisition, or idleness or salvation that enters into zero. To be reduced to be zero.

Nitāi Gaura Gadādhara. Nitāi Gaura Hari bol! Nitāi Gaura Gadādhara. Advaita. Śrīvāsa.

Devotee: When a devotee notices, how does a devotee rid himself of weeds that have crowded his creeper?

Śrīla Śrīdhara Mahārāja: I don't follow.

Devotee: Once a devotee realises certain weeds that have surrounded his creeper of devotion, so how does he make progress and strength to overcome such weeds?

Śrīla Śrīdhara Mahārāja: By self analysis, by self analysis from time to

time he'll find out whether he's being misguided by any other ulterior motive, thing, self analysis, and what are they?

atyāhāraḥ prayāsaś ca, prajalpo niyamāgrahaḥ jana-saṅgaś ca laulyaṁ ca, ṣaḍbhir bhaktir vinaśyati

["One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) atyāhāra - eating more than necessary or collecting more funds than required; (2) prayāsa - over-endeavouring for mundane things that are very difficult to obtain; (3) prajalpa - talking unnecessarily about mundane subject matters; (4) niyamāgraha - practising the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scripture and working independently or whimsically; (5) jana-saṅga - associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) laulyaṁ - being greedy for mundane achievements."] [Upadeśāmṛta, 2]

These six are detrimental to devotion proper. In Upadeśāmṛta, just as before I told that this is contributing to devotion, and this will diminish the devotion.

Atyāhāraḥ means whatever we get to collect that, and to also feed one's own self for feed, fat. Not only by this food, but whatever I get I want something, I want a portion of that thing, not that temperament.

Prayāsaś ca, in Bhaktivinoda Ṭhākura's Bengali translation of this there is visaya prayāsa, for some false errand, enthusiastic attempt for some undesirable, false scent, prayāsaś ca.

Prajalpa, and the slackness in the mind and to discuss anything and to enter into the discussion of anything and everything. One may read the newspaper, the present topics, the war topics, and some other

unnecessary things which happen around. To abuse the rein of our self-control and to allow to enter into the discussion of anything and everything outside what we get, prajalpa.

Niyamāgrahaḥ, and to give extra attention, abnormal attention to any particular rulings. Rulings are always meant for some stage, and after passing that stage that ruling is no longer applicable to me, another ruling I shall have to mark. So in particular, just as suppose in the Ekādaśī day we must fast, wholesale, without taking any drop of water, to be very much firm to such ruling. The general rule is I must keep my body fit for the service of the Lord, so to take something, some water, at least some sankalpa, I must not be very strict, over strict to a particular rule, ruling, so that the general law will be hampered, niyamāgrahaḥ.

Jana-saṅgaś ca, and to be very approachable to the public persons, for politics, sociality, this and that, the poor feeding, all these, so many conceptions of ideal are there all around, and to allow to be chased, or to be captivated, captured by them, jana-saṅgaś ca.

Laulyaṁ ca, and laulya means the very softness of the nature. Whatever I get I want to note that. I am going to the market and something is, 'Oh, everything is trying to capture my attention.' So many things, hundreds of things we find and if anything and everything comes to capture my attention, that is laulya, weakness of the heart, or weakness of our promise, or our object of life. Whatever I find I engage myself in that. In the market, or anywhere and everywhere, everything is attracting my attention. We must save ourselves from these natures.

atyāhāraḥ prayāsaś ca, prajalpo niyamāgrahaḥ jana-saṅgaś ca laulyaṁ ca, ṣaḍbhir bhaktir vinaśyati

And,

utsāhān niścayād dhairyāt, tat-tat-karma pravartanāt saṅga-tyāgāt sato
vṛtteḥ, ṣaḍbhir bhaktiḥ prasidhyati

["To endeavour for spiritual life with enthusiasm, to be certain that the Lord will give His Grace, and therefore to patiently continue to render devotional service. By following the practices prescribed by the saints, to give up the company of those who are averse to devotion, and to tread the path which has been chalked out by the true Vaiṣṇavas; these six practices will go a long way to help us be successful in our spiritual life."] [Upadeśāmṛta, 3]

...increases, and here it decreases, decrease and increase by these practices. And also there are some others.

vāco vegam manasaḥ krodha-vegam, jihvā-vegam udaroprastha-vegam
etān vegān yo viśaheta dhīraḥ, sarvām apīmāṁ pṛthivīm sa śiṣyāt

["A sober person who can control the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."] [Upadeśāmṛta, 1]

Vāco vegam, that some, not to get control over our speech, our speaking, speaking nature. Anything and everything I speak and then I repent, 'Why did I say so? I should not have told that thing, only to pain the heart of that gentleman.' Vāco vegam. When the force comes from within to say something I can't control. I may abuse a sādhu, also sometimes straight forward. 'I'm straight forward, I can say anything and everything to anyone and everyone.' And that should not be, we must try to control our, the force coming out in the form of speech, talk. We must have some

control, balance. We shall try to keep up the balance of our mind. Manasaḥ, mental waves, sometimes some idea, the rush of some idea overtakes me and manipulates me to anything and everything.

Then, manasaḥ krodha-vegām, I abused someone, or by pressure I used to take something which may not be proper diet to me, out of greed I took something, or I took something more, what was not necessary for my health, so krodha-vega, these rough speeches.

Jihvā-vegām, what is very tasteful, I am a servant to that, slave to the tastefulness. Whatever is tasteful, it may be detrimental to my health, but I cannot control my tongue. I shall try not to be a prey to my tongue, the slave of my tongue, jihvā-vega.

Udara-vega, to feed more. Jihvā-vega means what is palatable to the tongue, and udara means to feed ones own full belly. Otherwise we think, 'No, I have not eaten.' What is necessary that sort of food we should take, and that amount of food we should take, what is necessary to keep up the health, udaroprasāda-vegām. Then ones earnest desire to be united with the, for the men the women, for the women the men, that is also a great tendency within us. We should try to check that sort of tendency. That is mental, that is not even in the soul, that is only in the mind, and that is the worst cause of our wandering in this world. Even from the tree to the demigods this sort of tendency is flowing, and we must be very cautious not to be prey of such flow, such flow. It is a universal and very powerful flow, and we shall try our best to keep aloof from the flow of that plane as much as possible.

Etān vegān yo viśaheta dhīraḥ, one who can control all these animal tendencies, sarvām apīmāṁ pṛthivīm sa, he can control the whole world. Pṛthivīm sa śiṣyāt, one who is master of his own self, his own mind, he can be master of the world. Otherwise, in other words, whatever he likes he can do. He can make fair progress towards his ideal. All these things are recorded for our benefit and caution, in Upadeśāmṛta, that was given by Mahāprabhu through Rūpa Goswāmī to us in details. We shall be very much cautious about all these animal tendencies within us. We are rather slave to them. These different types of mentalities, they're masters, and I am their slave. And we must be independent of all these masters.

kāmādīnām kati na katidhā pālītā durnideśās

[teṣām jātā mayi na karuṇā na trapā nopaśāntiḥ utsrjyātān atha yadupate sāmpratam labdha-buddhis tvām āyātaḥ śaraṇam abhayaṁ mām niyukṣv ātma-dāsyē]

["O Lord, for so long I have obeyed the unending, wicked dictates of lust, anger, greed, madness, delusion, and hatred, but they never took pity on me, and I have felt neither shame nor the desire to abandon them. O Lord of the Yadus, after all this, I am leaving them behind. At last I have found my genuine sanity: I am surrendered wholly unto Your lotus feet, which are the abode of fearlessness. Please now engage me as Your personal servitor."][Caitanya-caritāmṛta, Madhya-līlā, 22.16]

These are my lords and they're using me as their slave, and such a helpless life I am leading here. In the name of a human being I have got so many shameful tendencies within me that an animal also may not come to that lower standard. So this is our, if with self-analysis, our real nature will be like this, shameful nature within. The enemies are within, not outside. And again within that the Lord is there in the heart, the conception, the rein, the kingdom of Lord again more deeper. So we have got that consolation and hope and prospect. More powerful, the agents of the Lord.

Only we must give a bond and try to keep up our promise, then the help will come from that deeper plane and will drive away all these superficial enemies that are dancing like demons on the surface of our mind. They must be driven away. And help will come from within if we seek, if we cooperate, if we invite them really, then those sādhus, the agents of the Supreme Lord will come and drive away all these things. These demonic demonstrations on the surface of the mind will be driven forever. And we'll have happy engagement in the service of the Lord. We'll be free

from all these demonic masters. That is not a cheap gain, achievement.

Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: The process is to recognise the defect and then to pray to Paramātmā?

Śrīla Śrīdhara Mahārāja: Yes, Paramātmā, to Guru, that is more, to Guru and devotees, to Mahāprabhu, Nityānanda Prabhu, Kṛṣṇa. To pray to Nityānanda Prabhu, that should be most fruitful. His incarnation is meant only for the fallen. Easily we can get His help, Nityānanda Prabhu, the Lord of the fallen, the chosen Lord of the fallen, Prabhu Nityānanda. Guru Nityānanda.

Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Guru Mahārāj, there is one story in the Bible where Christ is hearing complaints from the Pharisees, from the priests. They're complaining His disciples are not following certain regulations, certain observances, some austerities. So Christ told them, "When the bridegroom is present the wife is not required to fast."

Śrīla Śrīdhara Mahārāja: Not required to?

Devotee: Fast.

Śrīla Śrīdhara Mahārāja: That means that is for service. We must take the service is all important, and fasting is not the end of life, service is the end of life, and when service is there and we shall take food properly, anything and everything, to keep me fit for the service. So this analogy means that. That mere austerity has no value. Austerity which is necessary for the service, for the positive engagement, that sort of austerity withdrawn from the evil to make fit for our attempt towards positive. So austerity is not its own object. So austerity is withdrawal from the negative side.

Service is all important, so yukta-vairāgya, for the proper service, whatever will be necessary we should take that much from the fund of Kṛṣṇa. Everything belongs to Kṛṣṇa and we must take food, clothing, whatever is necessary as much as to satisfy Him.

The gopīs, not only in the case of food, but in the dress also. What Kṛṣṇa likes, they will dress in that way. That is not luxury. Otherwise it will be luxury to satisfy our own self or other persons. But it must be regulated to one aim, what Kṛṣṇa likes. Their dressing means according the criterion, the liking of Kṛṣṇa, they will dress and not rich and not poor. They're not servants of poverty or wealth, well to do, but servants of Kṛṣṇa's sweet will.

So here also, the meaning goes to that side. The bridegroom is there, to serve, to satisfy him, that is the general duty of the wife. So wife must not go to practice austerity. She will take sufficient food so that she may be well fit for rendering the greatest service to her lord, analogy, the value of analogy.

Devotee: But after the bridegroom has gone...

Śrīla Śrīdhara Mahārāja: Bridegroom, naturally in viraha, vipralambha,

when they're in viraha, vipralambha, they won't like to feed then, not to dress then, it is natural. Always feeling the pain of separation. So not well feeding and well dressing and any other things are palatable to them, to a chaste lady, labour.

The Lord is Kṛṣṇa, engaged persons to satisfy Him we shall do anything and everything. Whatever we feel as necessity, freely we shall tackle that. But when He's absent then we cannot but be in a repenting mood. In a repenting mood nothing will be tasteful to us, all these things, a natural thing. Viraha, viraha and miran, the miran, the union is joyous and the separation is sorrowful, painful. But it is applied in the ordinary case and we apply in the case of Kṛṣṇa, the only Lord of the soul. The Lordship is not to be located anywhere and everywhere. But He's the only Lord of our heart. And for His satisfaction we shall do anything and everything, for His satisfaction. For the least satisfaction of Him I shall do anything and everything freely. But when He's not here then everything is dark to me, I can't see even, I can't hear even, I can't go, everything, the movement also being stopped, it may be according to the position.

He will be engaged deeply in abusing his own fate. "I am such a distressed, ill- fated person. Kṛṣṇa has deserted me." In this way he'll enter into abusing his own self, his own fate. What to speak of taking food, and the dressing, and going on a pleasure trip, all these nonsense in heart. It is like that.

Here also the practice in varṇāśrama. When the woman has got her husband she's allowed to take food and dress in any way she likes, but when the husband dies they generally practice austerities. Because that serving connection.

When you are supplying service to Kṛṣṇa you are thriving in your trade. You can spend money amply. But when no demand of that side the markets stand still, market not current, so you cannot spend your money like anything, you must be miser because the market's closed, no transaction. The consumer is there and you are to supply for His consumption. So you can handle anything and everything profusely, and at the same time in the intermediate position you are also, can enjoying all these things indirectly.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

At the cost of Kṛṣṇa, His servant, He's not bankrupt, but His connection, that is all in all, everything. So austerity is not a thing which is much recommended, much valued, in the sampradāya really, in the ideal. But as long as we are not in the Kṛṣṇa conception that He's the only enjoyer, as long as we are enjoyers, so we are to control. And not control from the negative sense by fasting and penances, but by Kṛṣṇa prasāda.

taro bhukta sagranda vasu lankarja [?]

By the positive engagement, by taking prasādam, in both food, clothing, everything. Everything we must try as remains of Kṛṣṇa. Anyhow to intense our connection with Kṛṣṇa, that is what is necessary, that is positive. And by negative, if we try by negative means then again with greater interest we will be prey to the reaction.

indriyani jayan tasu nirahara manisuno

bhaja tad rasanam tam hiranya sabhadya te [?]

By controlling other senses we cannot really control them all, until and unless we control our tongue. The tongue is the key point and if we can control the tongue then all other senses are automatically controlled. And how to control the tongue? If we abstain from food, the tongue, that will increase, the tongue's capacity, tendency, will increase to taste more. Then how to control? You can control all your senses by abnegation, negative side, but with the exception of your tongue. If you go to control the tongue from the indirect direction, the appetite of the tongue will more

and more increase. And until and unless you can control the tongue, whenever tongue will begin taking food, all other senses will be ruined. Then what is the solution? Only to take prasādam of Kṛṣṇa and thereby to control the tongue.

śarīra avidyā-jāl, joḍendriya tāhe kāl, jīve phele viṣaya-sāgore tā're
madhye jihvā ati, lobhamoy sudurmati, tā'ke jetā kaṭhina saṁsāre

[kṛṣṇa baṛo doyāmoy, koribāre jihvā jay, sva-prasād-anna dilo bhāi sei
annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo, preme ḍāko caitanya-nitāi]

[O brothers! This material body is a network of ignorance, and the senses are one's deadly enemies, for they throw the soul into this ocean of material sense enjoyment. Among the senses the tongue is the most voracious and uncontrollable; it is very difficult to control the tongue in this world.

O brothers! Lord Kṛṣṇa is very merciful and has given us the remnants of His own food just to control the tongue. Now please accept that nectarean kṛṣṇa- prasāda and sing the glories of Their Lordships Śrī Śrī Rādhā and Kṛṣṇa, and in love call out, "Caitanya! Nitāi!"

Very hard to control the tongue, and that is the key point. Kṛṣṇa baṛo doyāmoy, koribāre jihvā jay, sva-prasād-anna dilo bhāi, so Kṛṣṇa has graciously sent His remnants, and you take, 'Oh, this is the remains of Kṛṣṇa.' And that will control the tongue, take towards Kṛṣṇa prasāda, and all other senses will be automatically controlled, the Bhāgavatam says.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

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Śrīla Śrīdhara Mahārāja: Problem not yet solved, fully, is it not? Some talk with you. Make some engagement and some free talk, and then definite, accordingly, considering the circumstances and with some restrictions it may be applied. Then I shall have to ask some questions and then I can give my final verdict. In which way and how restricted way we can utilise our capacity for the service of the Lord.

Hare Kṛṣṇa. Hare Kṛṣṇa.

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Śrīla Śrīdhara Mahārāja: ...everything for His service, that is very laudable. But some restriction for some particular case and that may be considered and fixed, what sort of restriction and how much. That may make my position safe and not risky.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari. Gaura Hari.
Gaura Hari. Gaura Hari. Gaura Hari.

Question?

Devotee: Yes Guru Mahārāj. I have heard in my readings that Kṛṣṇa's will, the will of Kṛṣṇa, consorted with speech, or śabda-brahman, which

formed the seed which became Brahmā.

Śrīla Śrīdhara Mahārāja: What do you say? Will of Kṛṣṇa combined with...

Devotee: Consorted with the śabda-brahman and then became the seed which later became Lord Brahmā.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa's will, will generally represented by Baladeva, energy, will, at the back of every existence. Will, thinking, feeling, willing. Willing is a fine energy which supplies for the existence of everything. So Kṛṣṇa's will, that is the root of everything, but that will is not temporary but it is eternal. So the appearance of everything is also eternal, eternal, coexistent with Kṛṣṇa, coexistent with Kṛṣṇa. That is, at the back the existence of everything there is the will of Kṛṣṇa. And more explicitly known as Baladeva, willing, thinking mainly representing Kṛṣṇa, and feeling representing mainly Rādhikā, hlādinī, sentiment, emotion. And thinking mainly representing Kṛṣṇa. All inter-mixed, but the principal nature is like that. So the will of Kṛṣṇa, that is Baladeva's sandhīnī-śaktī, that is at the back of everything to support, maintain its existence. So not only Brahmā but everything, everything. Will, thinking, feeling, willing, sat, cit, ānanda, satyam, śivam, sundaram. Jñāna, bala, krīyācara, in Upaniṣad. Jñāna, bala, krīyācara, jñāna - Kṛṣṇa, bala - Baladeva, and krīya means vilāsa - Rādhārāṇī, these three aspects of the one advaya-jñāna, Absolute. In this way we are to understand.

Not only Brahma, Vaikuṇṭha, etc, Vṛndāvana, Goloka, everywhere, the energy, the highest principle from which energy is coming, that has generally got recognition as Baladeva, and here, Nityānanda, in Navadvīpa. And Navadvīpa has also got representation eternally in Goloka, in one part. Vṛndāvana and Navadvīpa of same value, one is pastimes within a group, and another place, in Navadvīpa, it is being

distributed to the fallen. That is the difference. Rasa, the ecstasy, is of the same value, same value. One is distributing, offering to others, another which is enjoyed among a particular group, selected, that is in Vṛndāvana, mādhyama-rasa and audarya. And the gist is the same in both the places. The quality of the ecstasy, that is equal, equal rank, equal value, generally, but here with a tinge of magnanimity. Kṛṣṇa.

Devotee: In Ayodhyā Dhāma...

Śrīla Śrīdhara Mahārāja: And in māyā, this area of māyā, misconception, the Baladeva's perverted reflection is Mahādeva, Śiva, the master of māyā. What do you say?

Devotee: That you explained that Vṛndāvana Dhāma and Navadvīpa Dhāma, they're in Goloka. So I'm wondering, where is Ayodhyā Dhāma?

Śrīla Śrīdhara Mahārāja: Goloka means full-fledged solid circle, Goloka, like a football, Goloka, solid circle, full-fledged representation of the whole. That means Goloka. And Vaikuṇṭha hemisphere is representing half of the Goloka, because the measurement by the rasa, two and a half we find in Vaikuṇṭha. A straight angle...

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Śrīla Śrīdhara Mahārāja: ...and the centre, all sides going to the circumstance, as in if we like to see, that is, it is infinite in character.

Devotee: Where is Ayodhyā Dhāma?

Śrīla Śrīdhara Mahārāja: Ayodhyā Dhāma, between Vaikuṇṭha and Dvārakā. The vātsalya-rasa we find there, more than Vaikuṇṭha. Then again we are to go to Dvārakā where more developed form is this, bahu-valabha. Here Rāmacandra is approachable in mādhyura-rasa only by Sītā Devī, none else. But in Dvārakā, bahu-valabha, it is distributed to many, that opportunity is given to many, that opportunity of service of that particular type, bahu-valabha. Then from there to mādhyura, then from mādhyura to Vṛndāvana, Gokula, Nandagrama, Vṛndāvana.

Devotee: Is there an eternal planet called Ayodhyā? Where is it situated?

Śrīla Śrīdhara Mahārāja: Vaikuṇṭha is situated where?

Devotee: Beyond the Virajā.

Śrīla Śrīdhara Mahārāja: That is a part of infinite conception. Ayodhyā is also like that. Dvārakā, in the midway from Vaikuṇṭha to Goloka, vātsalya-rasa, the janma-līlā of the Lord is there. The service in vātsalya-rasa is found there in Ayodhyā first, but not in Vaikuṇṭha. In Vaikuṇṭha, no parents of Lakṣmī, neither of Nārāyaṇa, so no possibility of service in vātsalya-rasa, filial affection. That is to be found if we go more deeper, we shall find Ayodhyā. The vātsalya-rasa, the service as a son, the sonhood is found there in Ayodhyā first. And the consortherhood is found, husbandhood is found in Dvārakā.

According to the measurement of the rasa we are to measure the ecstatic supremacy. That is the criterion to measure the development of the theistic substance. More gracious to extend us service of new characteristic. Service, that vātsalya-rasa service, that opportunity not found in Vaikuṇṭha. But if we can go deeper, then we shall find the opportunity of serving the Lord in vātsalya, or filial affection, is found, it is something more. Here, the land of enjoyment, the land of exploitation, and there, rendering service, dedication. So the scope of greater dedication of the devotee is found deeper of Vaikuṇṭha, or higher, as you like to say, and there we find Ayodhyā. The Lord is more gracious there, more kind, benevolent, to accept His filial affectionate service from us. Greater chance has been granted there in Ayodhyā. Then again if we can go further we shall find that in Ayodhyā, only wife's service is limited to Sītā Devī only. But in Dvārakā, thousands of queens, they can render service to the Lord in a more sweeter way, in Dvārakā, bahu-valabha. Here,

eko patni badra ramacandra [?]

...and there, bahu-valabha, opportunity has been allowed to numerous in the service of mādhyura-rasa there, in Dvārakā, bahu-valabha, more gracious, more liberal, more generous, to allow service of Him in a different, sweeter form. In this way we are to understand the greater nature of the Absolute, greater aspect of the Absolute, more generous and higher to us. And that is enhanced in Vṛndāvana to the gopīs in the form of parakīya, crossing all the existing laws. Relationship with every atom is with the centre. He gets the supremacy over everything, society, scripture, and any other formality. It is Absolute, the connection, the connection with Him is Absolute, not depending on anything else. It is to be found there. But everything must be in a form of service, not of enjoyment here, then they will be sahaṁjyā. That is a reactionary of the worst type. South pole, north pole and south pole, such difference. One

absorbed with vision in the centre and another in the last extremity of the extended position. Atom centred, atomic, and Absolute, atom centred and Absolute centred, opposite. Extreme localism and there the highest universalism. The difference is of the greatest difference.

Devotee: So Guru Mahārāj, understanding that there is a River Virajā, that there is a material world and beyond that the River Virajā, the river that separates the material world and spiritual world, Virajā.

Śrīla Śrīdhara Mahārāja: Virajā, yes, Virajā. Material world means world of exploitation, and it ends in Virajā. Exploitation vanishes there in Virajā. And the, Brahmaloḥa, the soul proper, soul proper without its innate nature, only cover of the soul. Something like that, Brahmaloḥa. And then, Śivaloḥa, there the peeping of the service, very slight beginning of serving temperament in Śivaloḥa. Then, Vaiḥuṇṭhaloḥa, there is some sort of serving, restrained, as well as half, not full, in Vaiḥuṇṭha. And then, a little more in Ayodhya, and then, from there, in Dvārakā, then in Vṛndāvana.

Devotee: So, we hear that in...

Śrīla Śrīdhara Mahārāja: We find the highest position in Rādhā-kuṇḍa, very fine development there, gradual in Vṛndāvana also degree of development. And we are told that Kṛṣṇa is wholesale open to prey, to finish, in Rādhā-kuṇḍa. Sankucita prasāda, the fullest extension, fullest expansion, fullest expansion is found in Rādhā-kuṇḍa. The highest generosity of giving Himself to the servitor. The servitors get in Rādhā-kuṇḍa the opportunity of service to the fullest extension, highest degree.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam udāra-
pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kuṇḍam ihāpi gokula-pateḥ
premāmṛtāplāvanāt kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā- purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's rāsa-līlā pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean prema of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"] [Upadeśāmṛta, 8]

According to Mahāprabhu, Rūpa Goswāmī is writing this śloka. The gradation, how it develops, the opportunity of service in quality, how developing in Vṛndāvana area. Unreserved, His fullness is found in Rādhā-kuṇḍa to accept service, Kṛṣṇa. In other places also but a little narrowed. But wholesale open, He is found there only amongst the most confidential class, section, the most confidential section only found in Rādhā-kuṇḍa, Rādhārāṇī's own special group, confidential group. There, Kṛṣṇa is open wholesale. In other places more or less reserved, reserved, reserved. Service begins from Vaikuṇṭha, from Śivaloka Vaikuṇṭha, and it reaches its zenith in Rādhā-kuṇḍa. Very subtle thing, we are to attain:

mālī hañā kare sei bīja āropaṇa śravaṇa-kīrttana-jale karaye secana

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of śravaṇa and kīrtana, the seed will begin to sprout."] [Caitanya-caritāmṛta, Madhya-līlā, 19.152]

The devotional creeper will reach to that stage, but here, the owner of that creeper in his heart he will pour water into the root of the creeper. What is that? Śravaṇa kīrtana.

['prema-phala' pāki' paḍe, mālī āsvādaya latā avalambī' mālī 'kalpa-vṛkṣa' pāya]

["When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the Lotus Feet of Kṛṣṇa in Goloka Vṛndāvana."][Caitanya-caritāmṛta, Madhya-līlā, 19.162]

These practices are in the background and overhead, and we must try to nurture the creeper from our level, by watering, by watering, etc. That is sādhana, śravaṇa, kīrtana. Culturing about Kṛṣṇa, cultivating with sādhu-saṅga, sat-saṅga, saṅkīrtana, nāma-saṅkīrtana, then the Śrī Murti, ārcana, then Vaiṣṇava sevā, Guru sevā, service of Gurudeva and Vaiṣṇava. These duties we shall try to perform, and internally our aspiration will rise up and up and up. And one day will come when by the association of that creeper we shall be taken over, taken up to that stage, but not hurriedly. Automatically, naturally, we should be taken there.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: How is it that just by bathing in Rādhā-kuṇḍa, just by taking the water of Rādhā-kuṇḍa, that we can get the benefit of developing one day that love for Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Rādhā-kuṇḍa, Rādhārāṇī represented as liquid. So to bathe in that is to transform one's self wholesale and identify with the interest of Rādhārāṇī and nothing beyond. To take bath in the solution representation of Rādhārāṇī, that means to be converted wholesale Rādhā interest, not beyond that. No trace of existence beyond the interest of Rādhārāṇī, is what it means to take bath in Rādhā-kuṇḍa, the interest of Rādhārāṇī wholesale transformed.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

The highest fortune is there. No tinge of selfish interest but wholly identified with Her interest. That category, or that cata [?] of loving service, wholesale transformation is Her interest and not a tinge outside.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: I have heard that Brahmā, after austerity, and consorting with Vakdevī, or Icha Śakti, that the...

Śrīla Śrīdhara Mahārāja: So you talk of Brahmā not Brahman?

Devotee: Brahmā.

Śrīla Śrīdhara Mahārāja: Brahmā is personal and Brahman is impersonal.

Devotee: Yes, personal Brahmā.

Śrīla Śrīdhara Mahārāja: Brahmā, there will be one occur, Brahmā.

Devotee: Yes, Brahmā.

Śrīla Śrīdhara Mahārāja: Brahmā, you are talking of him?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Brahmā, he's represented as karma-miśra-bhakti, representation of karma-miśra-bhakti, the creator and master of this world of exploitation. Through him this brahmānda, this material world is created through him and he is in charge of the whole interest of this created world, material world. That is Brahmā. And he is a mortal being, Brahmā, he is a jīva soul. The first Brahmā, first creator was represented by Nārāyaṇa Himself, Purusāvatara Himself, but other Brahmās are generally recruited from jīvas according to qualification. If one jīva can perform this varṇāśrama-dharma purely for a hundred births

then he can become a candidate for Brahmā's position, svadharmma-niṣṭhaḥ śata- janmabhiḥ pumān viriñcatām eti:

[svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān viriñcatām eti tataḥ param hi mām avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ padaṁ yathāhaṁ vibudhāḥ kalātyaye]

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [Śrīmad-Bhāgavatam, 4.24.29]

Hundreds of births if one jīva can perform this varṇāśrama-dharma satisfactorily, then he becomes fit for the position of a Brahmā, he's jīva.

And Brahman is another thing, Brahman, Virajā, Brahman, that is another thing. The most subtle conception of matter or material existence is Virajā, and the most distant conception of the spiritual existence is Brahman, meeting together, both marginal.

Hare Kṛṣṇa.

Devotee: After Brahmā performs austerities, I have heard that the jīvas enter a

vasana maya deha.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: The jīvas, they enter into a vasana maya deha stage.

Śrīla Śrīdhara Mahārāja: Jīvas, there are so many jīvas, so many jīvas there is Brahmāloka. Brahmā is qualifying himself to take the charge of looking after this development in the negative side with the jīva and their administration. But Brahmā is not the cause of the jīvas coming to this material world, he is not party, he is not responsible for the connection of the jīva soul with the matter. He's only an administrator with some charge.

Devotee: Does he give the jīvas [breath?]

Śrīla Śrīdhara Mahārāja: System, to look after how from Brahma jīva is coming to this world, what gradation, mainly the administration he's looking after. But the cause of coming to this world is jīva himself. Brahmā is not the cause. Creator means he watches and helps the development in the material world, creation, raja-guṇa means creation. The civil department has attached that this culprit must get this sort of punishment and the man is brought into the jail, in the prison house. And the jailer's duty is to take the charge of the man from the outside department and to put in his function, 'go there, and this is your punishment, carry out this.' All this within the prison house. The jail superintendent, his creation means the development, to obey the order according to the civil department to engage them in this, gave them engagement, engage them in the practical activity of the punishment. Something like that. He's sent into brahmānda and he's connecting them with the particular cell, 'you remain here, get these blankets, take here

food, and go and do your duty there. And if you can't do you will be punished in this way.' All these practical transactions are in his hand.

Devotee: When the jīva are born into the material world, does Brahmā give them [breath?]

Śrīla Śrīdhara Mahārāja: Brahmā is not the cause.

Devotee: He's not the cause.

Śrīla Śrīdhara Mahārāja: He can give the necessary shape of development, making arrangements, 'do this, do this, do this, as you deserve.' He's not master. Responsibility is with the jīva, the jīva is the culprit, and he's found by the judicious department and then he's sent to the, to Brahmā. "Give some engagement in your brahmānda. Begin with this and gradually developed in different departments. If you don't work carefully, if you do anything wrong, you'll be punished in a more severe way." All these things may come under the consideration of Brahmā, the creator of this world.

Actually, none is creator but the Lord, Nārāyaṇa. The creator of this world, that means according to the quality to give some engagement actual form in the material way, according to his deserve. As he deserves, so to give something according to his necessity, that is Brahmā. Brahmā is an ordinary jīva, in an officer class, and not responsible for the connection of the jīva with this material world. He's to carry out the order how to connect a culprit jīva in this world and to give engagement in this way, the outer show. But it is earned by jīva himself by his own intrinsic free will. Even the Lord is not interfering with the free choice of jīva. Jīva, for the suffering in this material world, jīva is responsible himself.

Devotee: Guru Mahārāj, what is meant by the unmukhini vṛti of prakṛti, our relationship with prakṛti? For the bhakta, prakṛti is...

Śrīla Śrīdhara Mahārāja: Prakṛti means nature.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: What do you want to say?

Devotee: So I have read in the Upaniṣads that for a devotee, who are the helping hands of unmukhini vṛti of prakṛti, I don't know what that means.

Śrīla Śrīdhara Mahārāja: Unmukhini vṛti of prakṛti.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, unmukh towards what? Unmukhini vṛti towards?

Devotee: Towards Kṛṣṇa, that this helps one reach perfection of life.

Śrīla Śrīdhara Mahārāja: Prakṛti means here nature, the internal nature of jīva souls towards Kṛṣṇa. That may come from sukṛti by the association of the kṛṣṇa-bhakta it may develop. First by ajñāta-sukṛti then by jñāta-sukṛti, and then it becomes śraddhā. Unmukhīni vṛti, vṛti means nature of the patient, tendency towards Kṛṣṇa. And that may come, that is the contribution of the svarūpa-śakti. The most internal nature of the most original plane is such, to draw everything towards Kṛṣṇa. That is the most fundamental plane, most subtle plane everywhere. Just as ether is all pervading in every atom of matter the ether is present. In this way the most fundamental and most fine element is kṛṣṇa unmukhīni prakṛti, kṛṣṇa-śakti, that everything is drawn towards Kṛṣṇa. That sort of fine flow in the deepest plane everywhere, and that is the most spacious, powerful, the innermost force, or tendency, in the whole world, the deepest plane is like that. Fundamentally it is drawing towards Kṛṣṇa, attracting, attraction of Kṛṣṇa, everything is attracted towards Kṛṣṇa. That is the deepest and finest and irresistible nature everywhere, kṛṣṇa unmukhīni prakṛti, the flow is towards Kṛṣṇa, suppressed, kṛṣṇa unmukhīni vṛti.

Centre, there to tendency to go towards the centre, to catch the centre carrying current, and that is the deepest flow everywhere. And all others are gradually external, external, external, in this way. In and out, everywhere, that is the highest substance of highest utility and value, everywhere, piercing through everything. The most powerful like x-ray, the ray can pierce through everything. So Kṛṣṇa consciousness everywhere, pervading everything. The most graphic, widest, and most efficient, most tasteful, in all respects it is of the highest type. But we are floating above with the gross estimation of the world.

sarvataḥ kṛṣṇe murti kari janmaḥ se dekati pai jaḥ arkaṇi armarḥ [?]

Everywhere this Kṛṣṇa consciousness is pervading but one can trace only if his eye is purified, can see everywhere, the dancing of Kṛṣṇa. "Oh, it is coming, the origin from Kṛṣṇa." Crossing all these covers, layers, through gross layers. His life, his very heart is connected, piercing through so many layers, carrying so many types of tidings, news. His ear is after that flute of Kṛṣṇa. Eye searching deep for Kṛṣṇa, Mahāprabhu. The heart is tuned there. As you have connected this to the machine, so the connected heart, the soul is connected there. So surpassing the circumstance, only he is seeing that, and hearing that, crossing all these covers, he has no meaning. What we see that has got no meaning to him, neglected, inattentive, attention towards that thing. Sarvatra, he will find everywhere:

yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati tasyāhaṁ na
praṇaśyāmi, sa ca me na praṇaśyati

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [Bhagavad-gītā, 6.30]

"He's never lost in Me, and I am also never lost in him, who can learn to see Me everywhere." Whose mind does not relish anything else in the cover but connection given like this thread to Kṛṣṇa consciousness. It is possible.

andhibata yat kuyar visaya dulyi te kamana sei bara tattva vaiba deki te
[?]

Whose attention is always attracted by so many dusts of the material

world, how can he feel that universal song, or that universal representation, the play. Prejudices, dust of prejudices are playing with us. We are not master of our own, but so many prejudices they are manipulating our senses and we are not connected with reality but attracted by the apparent charm of this cover. This eye is not connected with soul proper, but will come with so many prejudices. And so our attention is diverted towards various things, missing the centre.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

sarvataḥ kṛṣṇe murti kari janmaḥ se dekhetī paī jā arkiṇi armaṇi andhibata
yat kuyar viśaya dūyī te kamaṇa [?]

Viśaya dūyī te, eyes, if we throw some dust into the eye, so the prejudices are like dust. They're thrown to the vision senses and they feel those dusts. So depth of our sight should be improved not to see anything and everything. The general of one party he should look to the general of the other party, in fight, not a particular soldier, or particular tank, or anything else. But the general must look to the general, his brain, his brain. Then he can continue the fight. He won't see, offer the outer, the tank, the plane, the soldier, all these things, no. The general, the brain, how he's conducting. So the vision must pierce through all these grandeur to the brain, how he wants to design to move his soldiers. That is proper vision. As it is possible and useful so also our vision should not be led astray by the apparent side, we must go to read deeper, who is conducting all this show. That is proper vision.

Nitāi. Nitāi.

Śrīla Śrīdhara Mahārāja: Who are you, Bhargava?

Devotee: Parthamitra.

Śrīla Śrīdhara Mahārāja: Parthamitra. And?

Devotee: Bhargava.

Śrīla Śrīdhara Mahārāja: Bhargava. Today Vidagdha is not here?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: The disappearance of Lord Kṛṣṇa, what happened to
Rādhārāṇī and the

gopīs?

Śrīla Śrīdhara Mahārāja: Ha, ha. You want to know the history, ha, ha,
historical aspect. Very puzzling, not one thing, Mahāprabhu disappeared,
some say that He entered Gopīnātha in, where Gadādhāra Goswāmī he
was worshipping the Deity Gopīnātha. He saw that Mahāprabhu came

and entered there. We have found in some literature that some saw that Mahāprabhu walked over the ocean and disappeared. Some say He entered into Jagannātha Temple. Others say He used to have darśana of the Jagannātha from a little far away, from Garuda Stambha, but that day...

End of recording, 26/27.12.82

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82.12.28-31

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Śrīla Śrīdhara Mahārāja: ...go and see, and they came to the Yamunā and told: durvasa uvarsi [?]

Yamunā has come and they crossed that. Then, eating so much he says that, "I am fasting." And Kṛṣṇa also playing with the gopīs, they say, "I am brahmacārya." Then what is the thing underlying? How to read it? Hatvāpi sa imāḷ lokān na hanti na nibadhyate:

yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate hatvāpi sa imāḷ lokān na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) - even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [Bhagavad-gītā, 18.17]

The basis of thought is such principle. One who has got no selfish motive, he while destroying the whole universe does not do anything. Not responsible for their destruction, it is a plane, a position particular. That means that I am totally an instrument. No starting evasive action in me, I am wholesale an instrument. The central power is, the aim is coming from there, I am only instrument to that. That plane, that position is possible to be taken by any separate identity in that. One can be killed he may not live.

So Kṛṣṇa's līlā with the gopīs, it is not like the enjoyment reactionary, victim to reactionary enjoyment. It is divine, it is service, anything is service there, nothing is enjoyment in that locality, in that plane. Everything is approached in the spirit of service, dedication, both the parties. Both the parties, the men and women may mix but with the spirit of dedication. Not with the filthy spirit of exploitation, exploitation is a nasty thing. Otherwise it is as holy as anything. If anything is approached with that possibility, that divine state, it is as holy as anything. We are to understand, we are to feel, we are to follow, try to follow how it is possible. Dedication is such. It is pure and the [demarc?], the movement may be similar but not the same. Like this kāma but not this kāma, not lust. But it is love, because sacrifice, self sacrifice. Not a party to do anything wrong in the environment. That is the key to understand what is that pure land.

All play, the player's stage, venom-less, no venom, no venom, biting but no venom. Rather nectar, instead of venom there is nectar biting. It is possible. The land of that holy plane, everything is possible that only instead of venom there must be nectar. It is possible. To be and approach everything. The gradation of unity is going on in that way. Prostitution,

marriage union, and that also under strict condition, the restriction to follow, in this way the spirit is going above. And sensualism, that is bad, as much as it is so much bad, as going purer in that way, and there wholesale pure and that is the plane of the highest type. We are to understand that.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: To certain extent, not wholesale possibly. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Do you follow?

Devotee: Yes Guru Mahārāj.

Śrīla Śrīdhara Mahārāja: All holy things.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

When once from Delhi and Bengali higher officer abused Bhāgavatam with this remark that, "Bhāgavatam deals with this immoral, nasty things about the God and all these things." Then our Guru Mahārāj

[Bhaktisiddhānta Sarasvatī Ṭhākura] was present at that time and three opposition articles are issued against that. One (Bharambart Sambhande?) he drew attention that in a particular paper that Bhāgavatam has been abused with this remark, "That God is connected with filthy things." Then three articles were issued in different papers from our point, from our Guru Mahārāj one in the name of [.....?] Dr (Sanvit?) he's barrister now, he was at that time a student in London, and another by the name of Bon Mahārāj, three articles.

There, Guru Mahārāj pointed out that these things, suppose a doctor when he's engaged to examine the private part of a lady and apply some medicine, is he lusty, so much? The method of approach makes it nasty or pure. If for treatment this approach is necessary, is it filthy, wrong, or anything? If it is not so then from this we can see that approach and handling may not always be nasty in particular cases. According to the mentality of the approach that may be laudable and useful to want to cure a disease in a particular part. We can suppose that with whole heart that approach may not be filthy.

So there is a more higher and higher approach to everything is possible. Only our enjoying spirit, aggressive spirit, is to be blamed and not the physical approach. So with this way we are to come, it is also material but still the comparative purity is to be found there and that is so high and that is the real fulfilment of everything, and here abuses of everything. So: kāmā-preme bahuta antara:

[ataeva kāmā-preme bahuta antara

kāmā - andhatamaḥ, prema - nirmmala bhāskara]

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."] [Caitanya-caritāmṛta, Ādi-līlā, 4.171]

A great distance between the two, one is dense darkness and the other is holy light.

Gaura Hari. I stop here today.

. . .

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ śraddhānvito 'nuśṛṇuyād atha
varṇayed yaḥ bhaktiṁ parām bhagavati pratilabhya kāmaṁ hṛd-rogam
āśv apahinoty acireṇa dhīraḥ

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the gopīs, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."]

[Śrīmad-Bhāgavatam, 10.33.39]

You can understand the approach of Kṛṣṇa to everything properly then you are cured of that disease, great disease, rather the greatest disease, like kāma, lust. It is the medicine in the beginning and in the highest form it is all blissful.

Gaura Hari bol! Nitāi.

Did you see the Tamarind tree...

Devotee: Yes Mahārāj.

Śrīla Śrīdhara Mahārāja: ...under which Mahāprabhu took rest? I don't know whether that Tamarind tree is still living there.

Devotee: Yes it is.

Śrīla Śrīdhara Mahārāja: The first group of Śrī Mūrti, Gaura-Nityānanda there. When Mahāprabhu and Nityānanda Prabhu went to visit Gaurī dāsa Paṇḍit, Gaurī dāsa Paṇḍit is Subal Sakha in Vṛndāvana, considered. And there is a very beautiful and mysterious tale of the Śrī Mūrti there. When Gaurāṅga and Nityānanda went there, Gaurī dāsa Paṇḍit did not allow Them to come away. "I want to install You, You stay here."

"Yes, you install."

Two Śrī Mūrti's were prepared, and They're put, abhiśeka. Then Gaurī dāsa Paṇḍit again began to cry, "You are going away."

"No, no. Our Śrī Mūrti's, We are there."

"No, no. I don't believe that You are this. Then You keep up there."

So Gaura-Nityānanda was there in the room, installed, and the two Mūrti's were put outside, and They began to go away.

Then he again, "Oh, You have removed These in any way. I am a stupid man. You have managed to come out of the room and put the Murti's there."

Then again They asked, "Whatever you like you put into the room and put Others outside."

Again he [dressed Them?] and again when he had a mind, "You go." The outside Mūrti's leaving, began to walk. In this way this story has been

described there.

What is what? What is what? Everything is hallucination in this world, ha, ha. Subjective control, the magician can show anything and everything, the master magician, His playing, playing with the eyeball, with the mind, with intelligence He's playing, not outside so much. "You see this." "Yes, I see." "No, no, it is not that it is a third thing." "Yes, it is a third thing." In this way, where here I am in the subjective conception.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Will power, ha, ha, ha. "Let there be water." There was water. "Let there be light." There was light. The creation in our so eye easy thing but to whom it is speaking, ha, ha. It is sweet will, to create anything, so easy thing to create. His will, simple sweet will can create, can make us see, control the seer, the onlooker, in the worldly sense. Not that the world has produced us but we are producing the objects of our world. The world is in the mind not that mind is in the world, [Bishop] Berkeley says. The world in subtle form in the mind, mental system, and then that is much developed comes on the senses, beyond the senses it comes.

When Dhruva after meditation he saw Nārāyaṇa in his mind. The Nārāyaṇa has appeared and captured his mind. Then it was so intense when he opened his eyes he saw Nārāyaṇa Mūrti on the outside, inside and outside. What is the difference? More intense it comes outside.

Sometimes in our dream we might have such experience someone that as if we hear something that someone is saying this in the ear I hear. When half awakened we sometimes hear from dream it is converted into real, we hear some sound. 'I heard some sound and woke up. Who called me?' None, only from the dream stage that subtle sound when it is very intense it comes in the outside. So vision also can be transformed in such a way. When the vision, when an idea I am seeing is very much intensified we can see as if in the eye, just in front of the eye. So

everything is possible, when more intense, subtle things transformed into gross, what you say, gross. Hare Kṛṣṇa.

I am told that one French gentleman he's saying in the scientific world that the sight comes through the eye. There is something in the eye which helps us to see outside. The cause of what we see, that is in the eye, within the eye. The colour is in the eye.

In our Sankhya philosophy also, the essence of sound, ether, ear, and sound, then sun, eye, and the colour. In this way it is divided into three. One principle divided into three, sattvic, rajasic, tamasic, three branches. The tamasic-objective, rajasic- the instrumental, and sattvic-which helps to have the experience, that light. Sun is sattvic, eye is rajasic, and the colour is tamasic, the objective side. So also sound, just as the touch, everything is like three branches, one thing branched into three kinds. One showing, another seeing, another is sight, in this way all divided.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Bhaktivinoda Ṭhākura has given this idea in Śrī Kṛṣṇa Saṁhitā, if you go through Śrī Kṛṣṇa Saṁhitā Bhaktivinoda Ṭhākura has described all these things from the Upaniṣads and Sankhya philosophy. Hare Kṛṣṇa. That is a very scientific book. On the basis of science spiritual truth has been distributed.

Gaura Hari. Gaura Hari.

Then from Kalna did you go to Śantipur?

Devotee: Yes Mahārāj, to the house of Śrī Advaita Prabhu.

Śrīla Śrīdhara Mahārāja: Advaita Prabhu, and nearby that Kuliya, Haridās Prabhu's bhajan-kutir you didn't see?

Devotee: No Mahārāj.

Śrīla Śrīdhara Mahārāja: A little far. Haridāsa Ṭhākura from the banks of the Ganges in a hut he used to take Hari-Nāma, and Māyā Devī went there to test him and afterwards Māyā Devī begged Hari-Nāma from Haridāsa Ṭhākura.

"I got Rāma-Nāma from Mahādeva, Śiva, my husband. Now, hearing you to chant Kṛṣṇa-Nāma so sweet, my heart aspires after getting Kṛṣṇa-Nāma from you Haridāsa."

That kuñja nearby, one or two miles off on the southern side of Śantipur town, something like that, the whole bed of Ganges.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāj, at the temple of Gaurī dāsa Paṇḍit we were shown a piece of a Bhagavad-gītā that is said to have belonged or was hand written by Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Handwriting of Mahāprabhu?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: We did not know. Mahāprabhu's handwriting of Bhagavad-gītā, we did not hear of it. It is not mentioned anywhere in the authentic scriptures. But the paduka [shoes] of Mahāprabhu is shown in the Mahāprabhu temple here in Navadvīpa, the wooden sandals.

Devotee: That is in Janmasthan Yoga Pith?

Śrīla Śrīdhara Mahārāja: No. It is here in Mahāprabhu's temple. Viṣṇuprīya, she installed Mahāprabhu's Śrī Mūrti. And that was removed when by the flow of the Ganges that side was being broken, They came this side with the Śrī Mūrti. And there that wooden sandal what was given by Mahāprabhu to Viṣṇuprīya, that is shown here.

Hare Kṛṣṇa.

Devotee: Guru Mahārāj, were those shoes given before Mahāprabhu took

sannyāsa or after?

Śrīla Śrīdhara Mahārāja: After sannyāsa. After sannyāsa Mahāprabhu came here and went to see His own wife on the other side and then left in the front of His house He stood and Viṣṇuprīya covering her body wholesale she fell straight in front of Mahāprabhu's Śrī Mūrti. She came out of the house and fell straight there. And Mahāprabhu took those two wooden sandals there and asked, "Control yourself with this." And He

went away. He told, "Have consolation with these two sandals." So He left those two sandals there and He went away.

Then Viṣṇuprīya arose, got up, and took those sandals and she used to worship them as long as she lived. Then she lived with her brother, Śacī Devī disappeared, and her brother was her guardian and they gradually moved this side, Mahāprabhu. Viṣṇuprīya wanted to have Mahāprabhu's Śrī Mūrti but the carpenter he prepared it and he's to show but she was not satisfied fully. Then third time we are told when she took the Mūrti Viṣṇuprīya suddenly took her head cloth withdrawing as if living Mahāprabhu is at her front. And that Mahāprabhu is, was here.

Devotee: At the same temple?

Śrīla Śrīdhara Mahārāja: One must have been present but still that continuation is there. Just as Jagannātha Purī, every twelve years Śrī Mūrti's are changed, but it is accordance with that same, we are to take it, representation. His will, His word is law, wish is law, reality, His wish is reality. Paper is, and that may become document, how? Closer it is document, only cheap paper outside, what more, a stamp? But closer it is, crores of dollars may be present, one sheet of paper. Why, how? The will is behind.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi. Nitāi.

Devotee: Also, some pastimes are spoken in Gaurī dāsa Paṇḍit's temple about the Mūrti's, about Śrī Śrī Gaura-Nitāi, these are authentic stories?

Śrīla Śrīdhara Mahārāja: Yes, authentic stories, and that was the first Śrī Mūrti.

Devotee: (This is not seeing?)

Śrīla Śrīdhara Mahārāja: [There it not takes place?] does not matter, but still continued I told here. Jagannātha Purī, every twelve years Mūrti changed, but that does not matter. We are to understand how. And I gave the example behind. The will is there. "I am there. I represent that will, document guaranteed," it is going on, a treatise is signed by both the parties, the will behind. So everywhere the guarantee is with the party, with the person, with the spirit, not in the matter. Everything is such. The gold is gold because we have got recognition for that, but gold has no value amongst the jackals and tigers. The human society gives some importance to gold, 'Oh, this is gold,' and for a bird or a beast gold has got no value. So everything is like that. Material representation has got no value according to the demand of the subjective world. It is only representation as long as we are seeing everything comes from subjective world. This is, gradually this is unknown, valuable, this is unnecessary, this is necessary, all calculation from the subjective world. Otherwise what value this has got? All relative, oxygen has value to us, but to the trees carbon dioxide is valuable, the opposite, all relative.

Subject is all in all. Without matter subject can live, but matter, material conception, always dependent on subjective plane. Everything presupposes consciousness. The theistic school has got this atom bomb against the atheists. Whatever you say, this iron, the fossil, what is fossil? Fossil means hard, fossil means black or something that presupposes subject, subjective conception. The fossil is nothing but a cluster of subjective conceptions. So any material existence presupposes subjective substance, cannot be independent. So here the atheists they have to come down. All floating on the subjective consciousness. Consciousness is the reality and everything is floating on it. And consciousness can live independently. Introspection, consciousness can

feel consciousness, it makes it object.

Hegel also told, "Subject and object co-relative. No object can be there without the help of the subject, and also, no subject can exist without object. The thinker must have something to think, that is the object. And object means someone is thinking of it, so co-relative." But consciousness can feel itself but the object cannot do so. Independent of our consciousness something is there, some star is there. No consciousness is conceiving. We may think there may be some star, none has visited, none has conceived. But it must be in the universal consciousness. Everywhere it is assured that it is the star in the furthest corner, independent of any consciousness we know, star has got some description and description means state of consciousness. No independent existence of matter is possible.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Consciousness is independent to us. Different gradation in consciousness. Hare Kṛṣṇa. Sat-cit-ānandam, ānandam is more graphic, more extensive, more comprehensive, ānandam. Everyone aspires after, it is so comprehensive that none can say that 'I don't want any blissfulness. I don't want any happiness.' None will say, none can say. It is all comprehensive including the most backward type of atheist. They'll say, "Yes, I want happiness." Everyone says in his argument all these matters, 'I want happiness.' Everyone will say the most comprehensive thing is ānandam, sat-cit-ānandam, next cinmaya, cetana. But we are accustomed to think just in the opposite way. We think that material existence is infinite and a part of that is conscious and even very few of consciousness are happy. So happiness is this knowledge in amount and consciousness is more spacious and material conception is infinite, so just the opposite. Sat-cit-ānandam, raso vai sah, all rasa. None requesting you, if all is rasa, ānandam, then how this [saro niskantham?] If the infinite is God then how this Māyā can come in the small portion? That is the problem will be the opposite. If the light is everywhere then

how darkness can come, how ignorance can come?

So it has been explained that these are the [second seeds?] interdependent, correlative. Without darkness light cannot be conceived, so darkness is there. Taṭasthā-śakti, Māyā-śakti, is there, it is correlative, in the absolute consideration it is necessary. Negative, positive, both, one whole, condition, unconditioned, together absolute. Finite, infinite, together absolute, the conception of Absolute requires, conception of light requires dark, this way. But light is desirable than darkness, that is pure sat-ānandam, and this is ignorance, darkness, it is far from ānandam. So ānanda rasa, that is the most comprehensive and most universal and most desirable.

Śṛṇvantu viśve amṛtasya putrāḥ - Oh you child of nectar, give your ears to me. Assurance, the word of assurance of your future prospect, come back and attain, hear from me who are you, what you want, your aspiration is to be satisfied here my children. Śṛṇvantu viśve amṛtasya putrāḥ - Oh you all, you are child of nectar, child of immortality, you are all immortal. But now your problem is mortality everywhere. You find one mortality is the greatest danger of you, greatest enemy of you, but the guarantee you are not so, you can be saved. Really, you are sons of the divine soil, not mortal. Back to Godhead, back to home, the clarion call, back to home. Come to colonise but suffering from reaction. Let us go home. Neglected your duty and come to enjoy some special freedom. But you are mistaken. Come back, come back, come back to Godhead, back to home, sweet, sweet home, sweet, sweet home.

And whom, who will hear it, to him, such words, such advice is given. Those that have got the capacity to catch these words, this advice. Otherwise everyone has deaf ears to the words, discord. Who will come to give importance to such call, a particular...

End of side A, start of side B, 28/31-12-82

Śrīla Śrīdhara Mahārāja: ...Śṛṇvantu viśve amṛtasya putrāḥ, "Oh you my sons, my children of nectar, come back. You listen to what I say." The call will create encouragement into the heart of a particular section who have got a possible, a considerable, a real status of self consciousness to certain extent. Others won't care to hear these things. How many are searching after this truth amongst the human beings?

eita brahmāṇḍa bhari' ananta jīva-gaṇa caurāśī-lakṣa yonite karaye
bhramaṇa

["In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe."] [Caitanya-caritāmṛta, Madhya-līlā, 19.138]

Innumerable souls are wandering in this world in different stages, brahmāṇḍa bhari' ananta jīva-gaṇa caurāśī-lakṣa, eighty-four lākhs of species, eighty-four lākhs of species. Everywhere there is that path of knowledge, atomic knowledge, the bird, the insect. So though material measurement is not with soul but still it is said:

bālāgra-śata bhāgasya [śatadhā kalpitasya ca bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate]

["If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity."] [Śvetaśvatara Upaniṣad, 5.9]

Imaginary magnitude has been given. If the hair breadth, the breadth of a hair that is divided into a hundred, and one part again divided into a hundred, such is the magnitude of the soul, a figurative statement. Bālāgra-śata bhāgasya śatadhā kalpitasya ca bhāgo jīvaḥ sa vijñeyah. Soul in every germ, in every virus, most insignificant creature, there within that there is soul - this imaginary.

The light cannot be divided in any part, division, possible, so everywhere there is all filled up with soul and peculiarity that so many individualities there. Every imaginary point is endowed with individuality, there's the rub, how it is possible. Every brick or earth or wood can be divided into atoms, then again molecules, then again protons. Everything can be divided and divided. So also consciousness also divided, divided.

But anything in its smallest part is person. Just as the cell is divided, they say that something like dream, a cell can be human body, may be nurtured and produce a human body. Today's scientists are saying like that. A cell from Napoleon's body if properly nurtured then a Napoleon will be produced. Now they say that, in due process only the cell, just as a potato part can produce a potato, [and sugar can be starch.....?] so many trees, branches may be put in a place and it may be a tree. So the human cell may be put in a particular environment and can produce that man [from] whose cell it has been taken.

So material is such, soul is also such, any infinitesimal part of a soul is person, taṭastha-śakti, tad-adai, it is all taṭastha-śakti of the Lord. But every infinitesimal part of the taṭastha-śakti, marginal potency, that has got individuality, individual person, personality is there, akṣara.

dvāv imau puruṣau loke, kṣaraś cākṣara eva ca kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate [uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ yo loka-trayam āviśya, bibharti avyaya īśvaraḥ]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).

But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [Bhagavad-gītā, 15.16-17]

Undetectable, unrecognisable part of the marginal potency is akṣara, unchangeable seed of consciousness daily.

As I was saying that how many here are attracted by this sort of call, clarion call back to home. Very few, very few think it necessary to attend such call that come back home, very few. But so many ignoring. Some have got no chance, no connection. Brahmāṇḍa bhari' ananta jīva-gaṇa caurāśī-lakṣa yonite karaye bhramaṇa. Tāra madhye manuṣya-jāti ati alpatara.

[eita brahmāṇḍa bhari' ananta jīva-gaṇa caurāśī-lakṣa yonite karaye bhramaṇa]

["In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe."] [Caitanya-caritāmṛta, Madhya-līlā, 19.138]

[tāra madhye manuṣya-jāti ati alpatara tāra madhye mleccha, pulinda, baudha, śabara]

["Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like mlecchas, pulindas, baudddhas and śabaras."]

[Caitanya-caritāmṛta, Madhya-līlā, 19.145]

Human species forms a negligent part of the whole, jīva, jīva as a whole, ati alpatara. Tāra madhye mleccha, pulinda, bauddha, śabara, different sections, classes of consciousness. There are many who outwardly, apparently, accept revealed truth, revealed scripture. But real truth which is extended to this plane from the perfect region, that should be accepted and not any truth which is produced by our experience, that must be faulty. Because we are imperfect our experience, knowledge of our experience, cannot but be imperfect. But there is a perfect zone and what knowledge is extended from that quarter to here, that should only be true, really be true. And such persons are very few, veda-māne. Veda means the revealed truth that is extended from the quarter of perfect thinking to this imperfect region, that is Veda, that is revealed scripture. There are very few that have faith in such scriptures, veda 'mukhi' māne veda-niṣiddha pāpa kare, dharma:

[veda-niṣṭha-madhye ardheka veda 'mukhi' māne veda-niṣiddha pāpa kare, dharma nāhi gaṇe]

["Among human beings, those who are followers of the Vedic principles are considered civilised. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles."] [Caitanya-caritāmṛta, Madhya-līlā, 19.146]

Lip deep faith in Veda, revealed truth, but they're working day and night according to the knowledge of their worldly experience. But theoretically they accept, "Yes, revealed truth suits us." That is analogous, such is, the number of such people is most, veda-niṣiddha pāpa kare, dharma nāhi gaṇe. And:

dharmācāri-madhye bahuta 'karma-niṣṭha'

[koṭi-karma-niṣṭha-madhye eka 'jñānī' śreṣṭha]

["Among the followers of Vedic knowledge, most are following the process of fruitive activity and distinguishing between good and bad work. Out of many such sincere fruitive actors, there may be one who is actually wise."]

[Caitanya-caritāmṛta, Madhya-līlā, 19.147]

Amongst those that really have recognition of the revealed truth, most of them are engaged in elevationist school. Keeping the Vedic truth on the head, mainly they're busy in transaction of the material acquisitions. Having a little colour of the revelation, revealed truth.

veda-niṣiddha pāpa kare, dharma nāhi gaṇe

dharmācāri-madhye bahuta 'karma-niṣṭha' koṭi-karma-niṣṭha-madhye eka 'jñānī' śreṣṭha

Amongst such crores of elevationists one may be found as a renunciationists, no elevation here, he may not have any temptation. 'We must jump into the sky. This material position is not safe, it is mortal, it is fire, burning it up, so I must jump from this atmosphere. Tyāga, get out of the present so-called friends in the mortal world.' Jñāna, they want to engage themselves cent-per-cent in the cultivation of knowing faculty, knowledge.

dharmācāri-madhye bahuta 'karma-niṣṭha' koṭi-jñāni-madhye haya eka-jana 'mukta'

[koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta]

["Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find."] [Caitanya-caritāmṛta, Madhya-līlā, 19.148]

And those that try to get out of the material influence, gets proper liberation from material temptation, very few, they're liberated souls. And amongst those liberated souls, koti-mukta-madhye, haya eka-jana 'mukta,' those that are trying to get out of the material encasement, crores [a crore is ten million] of them, some are surviving, really getting out of the association of the material energy, liberation. And amongst crores of liberated souls one may find the trace of another superior subtle like plane of devotion. There is another fine plane where with our individual conception we can live, and that is the plane of dedication. Just as here, there is exploitation, so, in the finer world the liberated souls can enter and find that finer plane of dedication, and we can live there. And there is the proper soil to live happily.

Koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta. Then also we are told that liberated, that the land of dedication is also divided into two, in the first half, lower half, calculating dedication. With the help of scripture and

with the help of the friends, sādhus, and some sort of, our interest, we like to get. Then we are told the highest half their self-forgetfulness automatic dedication, self-forgetfulness. Rather touched by Yoga-Māyā, another higher, superior, affectionate power comes and captures us and utilises us in the service of the mysterious Lord Kṛṣṇa. Yoga-Māyā comes and influences us, and by the magic touch of that affectionate hand we are taken to Him, a land of our dreams. And there we self-forgetfully engage ourselves.

Jñāna-śūnya-bhakti, oxymoron, veda-alaukāra, jñāna-śūnya-bhakti, all affection. We are under the affectionate guardian's hand. We do not know anything, but we are handled by our affectionate guardian's in such a way that we live in the land of mystery free. We think that we are in lower position, hold lower position. But in the taṭasthā-vicāra, in the impartial judgement, they say that this sort of life, playing by the affectionate hand of the guardian, and if some natural spirit, faith and consciousness work, to work on, according to that direction, that is the happiest position of anandam.

Jñāna-śūnya-bhakti, no calculation, no self-interest, but so busy to the central cause that as if in a dream automatically they're like a machine working. And they're the happiest part, that suicidal squad for the centre, that is the happiest portion of the world. Jñāna-śūnya-bhakti, that is manipulated, handled by faith, by affection, by goodness, by love, by mercy. No necessity of any individual selfish calculation, the soil is such, soil is such, no individual self-interest cultivation is necessary at all. The very soil is thinking of our interest. Everyone, at the cost of their own interest they're seeking the interest of the others. So, the interest is opulent there, no dearth of any ānandam, or rasam, or what is being searched after, no dearth of that thing there. Profusely everything, the affection, the sympathy, the mercy, the love, overflowing there in the land of opulence, no dearth of anything, jñāna-śūnya-bhakti.

This has been appreciated very much in Bhāgavatam and by Mahāprabhu. "Anyhow, throw yourself there in that plane, they will take care of you. The soil will take care of you. The soil is so high, so elevated, so good."

Bhūmiś-cintāmaṇi, vṛkṣa-kalpataru, gānaṁ-nāṭyaṁ, kathā gānaṁ, sweet, sweet, sweet, sweet, everything is sweet in the land of sweetness. It is there. Kṛṣṇa consciousness, it is in Bhāgavatam, Caitanya-caritāmṛtam, and somewhere scattered in other Purāṇas. And Mahāprabhu as Rādhā-Govinda, Both combined, came to distribute Their own inner wealth to the public. And so it is possible for us to try to approach.

brahmadi deva yadi nahi pari pai?

The creator of this world, he cannot catch it by his deed, by his imagination or meditation, heart felt meditation.

siva vimuchiti vanchita jana?

Śiva, the type of the soul that does care at all for this material prosperity or its favour of any type, infinite, does not care at all for any material pleasure or comfort, the type of Śiva. They also aspire after such a form of life, let us suffer uncared for, the care is taken by the atmosphere, the whole guardian is caring for it, details, every part of the soil works with us as a guardian, good guardian. The very nature of the soil is a good guardian, everyone is adoring. That is the best we can have. And the type of sweetness is quite different from any experience of that sweetness in this area. Kṛṣṇa.

Brahmā cannot understand. Kṛṣṇa, He's taking together, a little together with His friends, and it was put in His armpits and He's going upwards to search where the cows and calves have gone, and in the same time, "Brahmā has stolen them. The cowboys and the calves have been stolen by Brahmā."

He ascertained that, "Who is this cowboy Kṛṣṇa? He seems to be rich

within my jurisdiction but skilfully of very superior capacity, superior power, mystic. So I have to test what sort of mysticism is in Him. He is within my jurisdiction but still He's above, His ways are quite different, does not care for anything else, as if." So by stealing His friends and the calves he again went to see, approached Him. Then he saw that no harm, the same friends, cowboys are there, and the calves are there. Ha, ha. A big pot of water is taken from the ocean but it is filled up, no trace that something has been taken away, all as before everything is going on. Then he thought, "Anyhow, those boys again have come here without my notice." Again approached where he kept them concealed. "Yes, they're there." Again coming, "Yes, it is full. Then what is this?"

Here a very good comparison has been drawn, that at day time we cannot see the glow worms, glow worms cannot be seen in the day. And mist cannot be seen in the dark night. So here, Brahmā's māyā, Brahmā wanted to test Kṛṣṇa, that was like mist, and Kṛṣṇa's māyā like dark night, great darkness, and mist cannot be chased because it is darkness. So Brahmā wanted to test but Kṛṣṇa's capacity of testing is a very peculiar quarter, the Brahmā could not find anything of his testing practice, failed. Then Brahmā fell on the feet of that seeming cowboy, apparent cowboy.

naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-
sanmukhāya vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade
paśupāṅgajāya

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with guñja-mālā ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and

Your feet are as soft as a lotus."] [Śrīmad-Bhāgavatam, 10.14.1]

Brahmā fell at the feet of that cowboy. "Who are You?" Naumīdya te 'bhravapuṣe, "I surrender at the feet of You, Whoever You are." Avapuṣe means the bubble like cloud that is like the element of some smoke, undistinguished shape, figure, is not to be ascertained, avapuṣe.

Taḍidambarāya, "But one trace I can find in You that Your dress is yellow, if this is the simile of my Lord Hidamba, who is fond of using this yellow dress, taḍidambarāya. But You are indistinguishable, unknown and unknowable, but taḍit, the yellow connection, Your fondness of yellow colour gives some trace to understand You. Your śakti, Rādhārāṇī, yellow colour, śakti, Your potency is of yellow, that black is invisible but yellow is visible. By the help of Your potency You can be approached, Taḍidambarāya.

Naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya, but the peculiarity is here that guñja, this forest seed, or fruit, small red colour, something blackish, guñjāvataṁsa paripicchala-sanmukhāya, and the tails of the peacock that falls flat on the ground, collected there something You have ornamented Yourself with those things.

Guñjāvataṁsa-paripicchala-sanmukhāya, And whatever this forest flower You can easily collect, that You are satisfied in Your garland.

Kavalavetraviṣāṇa-veṇu, kavala, and I find like this shepherd boy, who is taking some food and that is in Your mouth, still, no regulation about taking food, not social life as the food taking and other things should be taken in a regulated way, no. Taking the food within the mouth and You are going away, walking, kavalavetra. And one stick always with You. Aviṣāṇa-veṇu, at the same time one flute, that is always with You.

Kavalavetraviṣāṇa-veṇu lakṣmaśriye, this is all with which we are to try to understand You, travīṣāṇa-veṇu mṛdupade paśupāṅga-jāya, and the steps You are taking, it is very slow and firm, no hesitation, no hesitation, no

expectation of any hindrance, as if, in Your march, in Your progress. It is natural, it is irresistible, but slow.

Whoever You are, the son of a cow keeper I find You ostentatiously, whoever You are I fall at Your feet, my Lord. I can't understand You, unknown and unknowable.

Continue Yourself, Your ways are misguiding that we shall think that our master will be with such high signs, grand things, it is all misguiding I find in You. Anyhow, whoever You are my attempt has decreased, my pride is down, I take shelter under Your feet."

In this way the Brahmā surrendered. The mystic of the mystic, that is the way there. And what small understanding, and what meagre quality of understanding we have got, it's such a mystic to us it's no wonder.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

kaḥibāra kathā nahe, kaḥile keha nā bujhaye, [aiche citra caitanyera raṅga sei se bujhite pāre, caitanyera kṛpā yāñre, haya tāñra dāsānudāsa-saṅga]

["Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant."]

[Caitanya-caritāmṛta, Madhya-līlā, 2.83]

These things are not to be dealt with in the ordinary way. Who will come to believe all these things? So many concrete demands in the world, gives any problem, the war problem, so many problems, the anarchic problems, so many problems are here, and like an idle man to pass one's time in these idle talks. Wherever such a half-mad person should be adorable that will come to attend all these idle talks, ha, ha.

But there is a particular group, those that are you may say half-mad, they can't avoid this, they will go on talking all these things.

War continuing, battle continuing and one man is playing on the flute...

For serious thinking, they'll say, "Oh, let them go on with their mad talks. You do not go that side."

Wholesale, all, everyone, every part of it, feelings of such suffering, that is the general tidings of the world.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Guru Mahārāj, the verse in the Īśopaniṣad [15]

hiraṇmayena pātreṇa, satyasyāpihitam mukham tat tvam pūṣann
apāvṛṇu, satya-dharmāya dr̥ṣṭaye

[O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Please remove that covering and exhibit Yourself to Your pure devotee.]

Can this verse be explained in caitanya-līlā, hiraṇmayena pātreṇa, that golden effulgence? Does that mean Rādhā?

Śrīla Śrīdhara Mahārāja: Hiraṇmayena pātreṇa, satyasyāpihitam mukham, the application of the meaning is not that way. Hiraṇmayena pātreṇa, satyasyāpihitam mukham - that is a charming cover has concealed the truth proper from our eyes. So Rādhā, Rādhārāṇī, She's not covering Kṛṣṇa, hlādinī.

sukha-rūpa kṛṣṇa kare sukha āsvādana bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Lord Kṛṣṇa tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotee is also manifest by His pleasure potency."] [Caitanya-caritāmṛta, Madhya-līlā, 8.158]

Rādhārāṇī's function is rather opposite. The highest type of ecstasy is drawing from the source of ecstasy to the world and making it possible for the others to taste. Her duty is rather the opposite. And here it will be rather concerned to daily vicāra, those charms of self interest, self collective interest, that separate interest of the jīva as a whole is covered with the charm of freedom.

When, in Bhāgavatāmṛtam Sanātana Goswāmī has written, when jīva is going to be liberated, crossing the area of vicāra, Devī Māyā, she comes very mildly to beg him, "Why do you go beyond, crossing my jurisdiction? You please stay here and I shall serve you to your satisfaction, I shall give you service." When going away one is becoming Śiva, at that time she is offering herself at the service of that Śiva. "You stay here with me, I shall serve you. Why you are leaving me and going away beyond my jurisdiction?"

That Devī, that charm, who keeps the ordinary individual souls here, she, with some charm, covered the real nature of the truth as a whole, hiraṇmayena pātreṇa, which has sweet dealings and offering independent exploitation and elevation as she has charmed all within her clutches, hiraṇmayena pātreṇa. She's not allowed to see beyond her jurisdiction. And beyond her jurisdiction is the domain, the land, the plane of truth is there. She's not allowing, Umā.

But Rādhārāṇī is just the opposite, the hlādinī śakti, only by Her tendency, the tendency of Her personality that real ānandam, rasam, sweetness, is coming from the centre and being distributed to the whole area. That is Śvarūpa-śakti, attracting everyone towards the centre and feeding them with honey, that is Her duty, that is Śvarūpa-śakti. The land nearer Kṛṣṇa is of that nature. Everything is fed with sweetness and drawn towards the centre. And this is out- carrying current and the master of this out-carrying current area is Durgā Devī, Kālakātrī, the keeper of the prison house, here, by fascination of self-enjoyment, self-freedom. That is slavery and this is freedom. But really here is slavery of the lower senses and there is freedom to attain, to serve the highest good.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: In the Bṛhat-Bhāgavatāmṛtam it says that sometimes Umā Devī gives

bhakti to some rare jñānī.

Śrīla Śrīdhara Mahārāja: Yes, also there is a method. When she's satisfied she opens the doors, "Go." That is also to be found in her, Umā Devī. So these Chandi and other śāstras of the rājasic, second class śāstra, they say, "Try to serve Umā Devī, the śakti, the potency, and if she's satisfied to her content then she will allow you, 'You must leave

here, go to that superior land." It is also found sometimes. Just as in Kṛṣṇa's dealings also we find three types:

ye yathā mām prapadyante, tāṁs tathaiva bhajāmy aham

[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

["As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [Bhagavad-gītā, 4.11]

"Whoever will approach Me with what temperament, accordingly I deal with him." At the same time He says, "There is a particular section who want devotion, but we rather give them mukti, matta bhakti yogam. I generally do not give them devotion, but rather, I try to avoid them by giving liberation." And at the same time another opposite side He says, "But if any sincere, ignorant soul, he comes to Me and wants some material lower things, I say no, no, don't take this."

marge visaisay amṛta tare rsis mage sei bara murka ani vighraḥ sei murti
visay chanya deva sa chaya nama tavi havi sei vilaya [?]

"No, don't take this transient thing. You come to Me, take Me." So also we find different types of transactions in almost every...

End of recording, 28/31-12-82

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His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī
Mahārāja

82.12.31 + 83.1.2

Śrīla Śrīdhara Mahārāja: I tried to keep up the vitality there. Surrender, your spiritual life sold, and then when free choice came instead of, in place of surrendered stage, then labour and live, entered that world, labour and live. And the Satan was at the back: "Why you are a slave? Why you are a slave? The tree of knowledge." We are very much, so Bhāgavata has discarded knowledge: "Don't rely on your knowledge." The tree of knowledge, the fruit was tasted by Adam, knowledge, first Eve then Adam. The tree of knowledge is dangerous, a fall down to the world of calculation here.

Surrender, good man society, higher society, no deception, no hypocrisy, no conspiracy there. So knowledge, calculation, good, bad, all these are meaningless there. Automatic flow of the goodness in the atmosphere whole, no doubt, no suspicion, no meanness, to cheat one another. So no question of calculation, everything automatic, a flow of goodness is in that atmosphere. That is the lower part of Vaikuṇṭha, and again, higher in Goloka it is more beautiful, more loving, more sustaining, more sweet, ecstatic, Goloka. Hare Kṛṣṇa. Hare Kṛṣṇa.

So practical faith in that sort of live, charm of that sort of life.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-

pāpebhyo, mokṣayiṣyāmi mā śucaḥ

"Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." (Bhagavad-gītā, 18.66)

In Bible, the history of fall and not going up so very expressively, that is vague. The Son of God has come to take them again up there. The fall of Adam and Eve that is very clear. But that one man is taken from this plane to that plane, not such a very explicit clear description. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

And here there are so many like Christ that have full faith in God's land, God's action, God's goodness. They will treat the wealth, the prosperity, the charm of this world of enjoyment to trample under foot, die. I resign all palatable posts in this world, however a kingship, a leadership, a lover like Romeo, a beloved like Juliet, all dismissed, I'm ready to dismiss all these things for some higher mystic and unknown sweet, sweet life, sweet, sweet home. I have finished.

There was one Bacat? Singh, one of the leading anarchists in Punjab, he got capital punishment. Then one gentleman asked him: "The day of your death is drawing near." He told: "I am very eager to see the after life, this life is all finished, no charm in this life it is finished, eager to see the after life." But that man does not know that after life is also similar, the anarchist's after life what can it be good or very good? Attraction for this mundane, can't tolerate another's ownership, kingship, he want to snatch the kingship, the leadership of this material world from another gentleman, has charm for this material world. What after life he can have to see very glorious?

arvincada mangalam ?

One is to look after with very neglected dignity, even the post of the creator of this world, who can create this world, but he's in relativity of this world, mortal, nasty. The Brahmā who has created and who's master of this world, but he's in the relativity of this nasty world, his position is also condemnable, what to speak of the ordinary person.

karmanam parinamrtad avidocad amangalam ?

You and I, what is our position? Meagre. But even the creator of this whole mundane world, he is also surrounded with the inauspicious reactionary consequence of life. Then: Śiva ham, śivo ham, śivo ham, next, after Brahmā there is Śiva, śivo ham: "Do not care for material comfort, independent of material comfort as a soul also I can live." That temperament śivo ham: "I don't care for any material achievement, I am sufficient in myself, sufficient, ātmārāma, I am self sufficient, I don't require any exploitation of this world, of any world." That is marginal position but is so high and so charming domain over the head of that Śiva when he comes in connection with that: "Oh, I want to enter as a slave to that holy and magnanimous land. I want to be a member and a lowest member as the ant, even an ant's position in that noble domain is something to be envied, in Vaikuṇṭha."

And then Vaikuṇṭha, over that, Goloka, or Goloka, over that, or deeper, or the most comprehensive or most subtle all pervading Goloka, solid circle. Highest plane ever found, subtle most plane ever found. That is the foundation of all different variety of planes we can ever experience, Goloka. That is beautiful, that is love, beauty and love. Similar things, sweet, similar things, beyond power, power seeking.

This has been definitely brought, done for us by Mahāprabhu and Nityānanda, Śrīmad-Bhāgavatam, the last treatise of Vedavyāsa, the giver of the greatest magnitude of revealed truth in this world. Revealed

truth in different forms in its greatest magnitude and details given by Vyāsadeva from Badarikāśrama.

And the key to that, to the highest carrying was given first to his son Śukadeva, and Śukadeva he tried to impress the present scholarship of India, the then scholarship, the then scholars of India, with that high ideal in the whole theological world. Śukadeva did successfully.

And next there was another sitting in Naimiṣāraṇya where 60.000 brāhmaṇa scholars met there just before this Kali yuga, the iron age. And there also one who heard, who was present in the assembly of Śukadeva and he was śrutida ? that once heard remembering eternally, that is śrutida ? Only once hearing it is recorded final. There was one such peculiar scholar who was Sūta, ugrasrava, ugra - srava, whose aural reception was extraordinary, revolutionarily extraordinary, once one impression that was got finally, that ugrasrava through śruti who can, whose hearing is of a very, very higher degree, highest degree. He was present in that assembly and he caught it and distributed it to 60.000 of the brāhmaṇa scholars gathered in Naimiṣāraṇya just before the advent of this, the beginning of this Kali yuga iron age. And that is Bhāgavata.

And Vyāsadeva when these four sittings completed: one Nārada to Vyāsadeva, second Vyāsa to Śuka, and third Śuka to Parīkṣit in the scholar's assembly, and the fourth was ugrasrava Sūta to Śaunaka Rṣi. Then with this introduction, three ślokaś

Vyāsadeva sent it to the market, Bhāgavatam.

(1) Janmādy asya yato 'nvayād, (2) dharmah projjhita-kaitavo 'tra paramo, and (3) nigama-kalpa-taror galitaṁ phalaṁ, these three poems introduced as introduction introduced Bhāgavatam.

janmādy asya yato 'nvayād itararaś cārtheṣv abhijñah svarāt tene
brahma hr̥dā ya ādi-kavaye muhyanti yat sūrayah tejo-vāri-mrdām yathā
vinimayo yatra tri-sargo 'mṛṣā dhāmnā svena sadā nirasta-kuhakaṁ
satyaṁ param dhīmahi

"O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth." (Śrīmad-Bhāgavatam, 1.1.1)

dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇām satām vedyam
vāstavam atra vastu śivadam tāpa-trayonmūlanam śrīmad-bhāgavate
mahā-muni-kṛte kiṁ vā parair īśvaraḥ sadyo hṛdy avarudhyate 'tra
kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

"Completely rejecting all religious activities which are materially motivated, this Bhāgavata-Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart." (Śrīmad-Bhāgavatam, 1.1.2)

nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-
saṁyutam pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi
bhāvukāḥ

"O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī.

Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."
(Śrīmad-Bhāgavatam, 1.1.3)

One about dharmāḥ projjhita sambandha jñāna, what is what. The second, what is the means to the end. And the third, what is the proper conception of the end of destination. Three: where we are, who am I, or where am I, what am I? In this way, sambandha jñāna. And the second, abhidheya, what is the means to my end. And the third, what is the conception of the proper end of life, different from all the other recommendations from different theological scriptures. This is the speciality of this book.

Mainly, after liberation how one can live a dignified life, it is meant for them. They're to nirmat-sarāṇāṁ satāṁ, they must be free from all jealousy, Vyāsadeva says. It is meant for those particular saints who are completely free from any trace of jealousy, nirmatsara, jealousy means who cannot tolerate higher position of any other than he, that is jealousy. That is the test, at every step you are to feel without prejudice that everything in your paraphernalia is holding higher position than you. If you are jealous then you can't advance a single step there. If jealousy is fully eliminated, if you are ready to tolerate that everyone you come across is holding higher position than you, and you should not mind anything from that, that no reaction if you can tolerate. That everything,

every article, every dust, every dust of that plane is holding superior position to you, all Prabhu and you are the slave. If you can accommodate you in such a way then you have a very higher place where you can enter and live. But nirmat-sarāṇāṁ satāṁ, not only ordinary saint, that jealousy must be exhausted in you, eliminated. Then you can hope to come to study and you will be able to understand what I say, that everything is superior and you are the lowest, then you can have everything there, progress. Free, you can freely live there, moving. But that temperament, minimum demand from you with that, and that is practically everything, this demand finish everything.

I told that Hiranyagarbha sahajiyā, from Lalitā Babu went to the bābājī class:

vaikuṇṭhara pr̥thivy ādi sakala cinmaya māyika bhūtera tathi janma nāhi haya

"The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there." (Caitanya-caritāmṛta, Ādi-līlā, 5.53)

What the Goloka, below, Vaikuṇṭha, and there also everything made of spiritual dust, water, all atoms are spiritual, and that is of higher quality than you soul, who wants to enter there. So you are to enter into that domain and then you can hope to get company of the Nārāyaṇa bhakta and then higher up the Goloka Vṛndāvana. It is not a matter of joke or a matter of luxury, so easy. First deserve then have, no deserve no having, only imitation here plodding in the mud and thinking I am in the Divine Lake of Rādhā Kuṇḍa, ha, ha, ha.

Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

That means die to live, that means not only the physical, but mental

death and death of all our ambitious aspirations, death means death's jurisdiction is so much. Die to live. Living is also wonderful living, living is also wonderful strange thing in comparison with the present living. There is living, living along with all good, all high, all divine, all superior, how happy living, wherever I am living everything is of higher quality than my own self, how happy, how elevating.

But have we such courage, boldness, to live there, to die a wholesale death of all our experienced life, to be severed from all the valuable things we ever gathered experience of, is it possible for us? Not so easy. All the high ideals we have ever accumulated or come in association with, all given up. Not only our physical acquisitions but our mental acquisitions, mental prospects ever acquired, all give up. Dissolution of the whole mind, body. And only soul, naked soul is to be taken to that land with the help of so many saints of that calibre.

Gaura Hari. Gaura Hari.

Stranger than dream, reality is stranger than dream, fiction. Hare Kṛṣṇa. Prospect, our standard of prospect should be raised so high.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Self abnegation, if we can have some conception of the truth then we'll see it is sinful, what we aspired for that is all sinful, nasty. "Why should I be a master of so many?"

Gaurasundara. Gaurāṅgasundara. Gaurāṅgasundara.

How, we hate slavery, but we'll be able to understand how dignified position to be a slave to the soul, wonderful goodness, to the wonderful master. It is possible, not impossible, to peep into that higher position of truth.

Gaurasundara. Gaurasundara. Gaurasundara. Gaurasundara. Gaurasundara.

We'll be eager to cast ourselves at the feet of that holy personality.

Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Mahāprabhu told once in Purī to Sanātana Goswāmī's case:

sanātana, deha-tyāge kṛṣṇa yadi pāiye koṭi-deha kṣaṇeke tabe chāḍite
pāiye, deha-tyāge kṛṣṇa nā paī, pāiye bhajane kṛṣṇa-prāptyera upāya
kona nāhi 'bhakti' vine

"My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."

"You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."

(Caitanya-caritāmṛta, Antya-līlā, 4.55-56)

"Sanātana, if it would have been possible that by giving up this body I can get Kṛṣṇa, then in a moment I am ready to sacrifice this body crores of times (one crore is ten million), this body sacrifice. Die, that is in a moment I want to invite crores of times death, die to live, crores of deaths I like to invite, welcome, if by doing so I can get my Lord Kṛṣṇa." How standard, what standard? Where is Kṛṣṇa of Mahāprabhu's conception? Die to live, we think: "Oh, die to live, to die means to leave the whole thing, but not loosing. "In a moment, this moment I am ready to die crores of times if by the result of that I can get Kṛṣṇa."

But no, Kṛṣṇa is not so cheap. The physical death, what benefit is there by physical death? This is to give up a dress, a flesh and bone dress, what charm is there? Or something more? I will say some positive life is there, not by negative side if I but with all progress we can, not by naked, if we can have a naked body we can go, no. Some positive attraction for that, that is the real thing.

Śraddhā, sādhu-saṅga, serving tendency, that is the visa, not passport, not passport, any number of passports I can collect, no, visa is necessary. The sanction of that place, but they're very broad hearted, very generous, very loving, and infinitely resourceful, infinite resourcefulness is there.

Now England is trying best to oust the foreigners, so long they're liberal, now a party has raised that so many foreigners have come to live in England and making the original British people's life intolerable. So there must be some check over the immigrants.

But there that is infinite, no such limitation there, all may come but come with good will, with standard good will we should come. You are all welcome, infinite, infinite. But you are to give up all your anti tendencies for this land, to keep outside. You come, you come for the interest of us, for the whole country you come, for the Lord you come. You are all welcome, very earnestly, affectionately welcome. He's Lord of all of us not only of a particular section but He's the Lord of all, and loving Lord and infinite Lord, His love is infinite, His ways are infinite, everything is infinite.

So no possibility that our portioned will be lessened if you come and take, partake into the service, no. Come, we rather want more, more, may be engaged in His service you will be happy, more happy. But service means like that, mind that service for His satisfaction, the criterion, we are all searching for His satisfaction, not anyone of us. If we find that lacking there, then you will turn into your enemy. With this idea all can come.

Rādhārāṇī showed? "His anti group though it is all necessary part, she does not know how to satisfy Kṛṣṇa to His heart's content, then why she

venture to come very close connection of Him?" That is in Her company, the harmony, harmony means many and one, and a gradation, the gradation is of that type, it is mentioned in Caitanya-caritāmṛta. "If she can serve more I shall be aloof, I shall give her nearer to My Lord. But she fails to do service to the highest satisfaction. So what to do, I shall have to go nearer because for His satisfaction, not for Myself."

That is the criterion there. It is very inconceivably understood, to understand, inconceivable to understand but still it is like that we find it is recorded in Caitanya- caritāmṛta. And this way the gradation is there, all centre conscious, all centre conscious. And another demarcated.

sakhi vadhi kaila vesa ?

"To satisfy Him, My Lord of heart I am to serve a lower idea like a prostitute I am ready for that if it is for His satisfaction." Whatever is for His satisfaction apparently it may be the lowest but that is the highest. Only one criterion, His satisfaction, and our calculation of good or bad, has no value. Only one criterion, His satisfaction, that is the only one criterion.

kr̥ṣṇa indriya priti vanca tari vali prema ?

And it is drawn up to the highest position among the servitors. All these are very high things to be good to talk but to get it is very, very, very difficult. So it is safe that one day you may hope to reach that domain, but now we are in the midst of disappointment but I do not like this, I don't feel normal position here, dissatisfaction, virakti. I do not know whether my aspiration will be realised any day or other, but still I cannot commit my faith with any other thing, any other conception but Kṛṣṇa conception. Because I shall be able to get anything easily in a day or two then I must contact with that, I am not a person to do such contact, no. I may get or I

may not get in my eternal quest, eternal search, still I won't budge an inch from the ideal that my Lord is Kṛṣṇa in Vṛndāvana. Kṛṣṇa in Vṛndāvana as the Son of Yaśodā, as the friend of Subala, others, and as the consort of the gopīs and Rādhārāṇī. I want to have His service and the service of the servant of Him, that I adore, welcome, but no kingship, leadership of any sort of engagement.

na nāka-prṣṭhaṁ na ca pārameṣṭhyaṁ na sārva-bhaumaṁ na
rasādhipatyam no yoga-siddhīṁ apunar-bhavaṁ vā samañjasa tvā
virahayya kāṅkṣe

Vṛtāsura says: "O my Lord, source of all opportunities, I do not desire to enjoy in Druvaloka, the heavenly planets or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic yoga, nor do I want liberation if I have to give up Your lotus feet." (Śrīmad-Bhāgavatam, 6.11.25)

Vṛtāsura says in Bhāgavatam: "My inner aspiration is after you my Lord, but not here Lord Kṛṣṇa, Vṛtāsura, Nārāyaṇa, but Nārāyaṇa is also so charming that I eliminate all these prospects of my future life. I want You my Lord, my heart, the Lord of my heart."

So sweet, Godhead is so sweet, back to Godhead, back to Godhead, back to Godhead and God is such of Kṛṣṇa conception God, very sweet, sweetest of all good.

Nitāi. Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Any questions?

Devotee: Yes Guru Mahārāja, How to recognise and eliminate jealousy

in devotional life?

Śrīla Śrīdhara Mahārāja: Hrdaye nābhya nujñāto (Manaḥ-śikṣā, 2.1) - according to realisation as other realisation, how other realisations in the absolute sense we can understand in other plane of life. How we understand that this is the goal without any alloy, how can you do? Not only Kṛṣṇa realisation it is of peculiar type, but in other fields of life also we are to know by elimination and acceptance how, how? With the help of some experts or with the help of some books, śāstra and sādhu. Then it comes to us, that knowledge, from the experts that knowledge comes to me. Or by scripture, book, the knowledge comes to me, gives some eye, with that eye I can find: "Oh, this is real gold, this is alloyed gold." Every case how we do, help from outside, and the guarantee from one's own inner conception. And if he's dull he can't gather conception from the expert or from a book, then he's to suffer himself.

Here also you may apply the same thing. The experts know this expert, religious experts of different type and also books from different type. Only we are to take and who is to accept them his chastity, his sincerity, these three things comes to meet us. Whether we are gaining or we are loosing, these three things, the scripture, the experts and the expert's opinion, and then my sincere ability, judgement. These three together come to realise the truth in every case. As here, so there, here some intellect and there the heart, the sincerity, the soul, ruci, sincerity, the same tangle it is everywhere the one question. Hrdaye - one's own heart, approval of one's own heart, for the acceptance of the external decision, the responsibility is his own. And also we can't deny that external association

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Śrīla Śrīdhara Mahārāja: Nature of the person who comes with the

application, it depends on that. So there are a section to whom (Māya Devī ?) will say: "No, no, you go to Vaikuṇṭha," and open the door, "don't stay here a class may be there. And from the absolute standpoint Her position is such. The jailer, the superintendent of the jail should not try that everyone will leave there for infinite time. He should help the persons in such a way that after their terms they may get out of the jail, and they will not do such activity that they will have to come there again within his place. But when they find a sensible jailer that this man finished his term now he will get out but going out of this prison area he'll again disturb so many peace loving persons. So as soon as he can be taken again into this prison house it will be better for the public. With this sense also you may be guided sometimes, it depends upon the particular case.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, we have free will, yet in the Caitanya-caritāmṛta it is said Caitanya Mahāprabhu arbitrarily delivered the whole universe. How could He do that if there is no affecting in the heart of those people?

Śrīla Śrīdhara Mahārāja: Sometimes supplying His special power, special power He has got that capacity also. As an absolute His capacity knows no bounds. But that is not general, as we are told that when Rāmacandra left this world the whole of Ayodhyā He took with Him. It is mentioned there in the talk you will find the answer also was given there. That Haridāsa Ṭhākura and Mahāprabhu They were talking, Haridāsa Ṭhākura says: "You are chanting the Name of Kṛṣṇa and whoever is in connection with that chanting they will all be taken, their sinfulness and

offences will all be cleared and they'll be taken to Kṛṣṇa-loka."

Then Mahāprabhu says: "Then Haridāsa, how this brahmāṇḍa will stay if the wholesale will be abolished?"

"No, no."

punar sukavivay karmay udbuddhi kaivay ?

All the members in a prison may be liberated but again there are so many who will fill up the jail, the prison house, like that. One set wholesale liberated but from the infinite lower of Brahmā-loka, so many are waiting to come here and fill up the whole thing. That explanation is given there, it is infinite, the law is even infinite and that cannot be applied in this finite world. Just as in the question of zero, zero plus zero, zero minus zero, zero into zero, everything is zero. So infinite added by infinite, infinite into infinite, infinite divided by infinite, all infinite, infinite taken from infinite is again infinite.

So we should not think that the whole infinite will come within my fist. So it has been discouraged, don't use your energy for enquiring into the ways of the infinite, it is impossible for you. Leave that mania and try to engage you in the service where you will thrive. Jñāne prayāsam udapāśya, in many places it will be impossible that the whole infinite will be able to enter into your one smallest subjective plane, gain. The infinite is included within the finite, it is impossible so don't attempt that way.

Mind your own lesson, that is, engage yourself in the duty what is given you in this infinite, there you will thrive. Jñāna sunya bhakti, faith. Knowing means it comes from the doubt, suspicion, and the stage of suspicion is not a very laudable thing. Suspicion, doubt, all these things

only indicates that you are living in a lower way. In a higher plane, no position of any suspicion, doubt, there, men does not cheat anybody. So suspicion and checking, all these faculties are all of the lower creation, not in the higher. There's no possibility of cheating any other, all helping, helping, helping. But this is the quality of the lower class. So suspicion is bad, faith is good. If we want to live there try to acquire faith, try to learn belief in the atmosphere we acquire this good habit if you want to live in this civilised world, and give up that you will know everything. This won't help you for your progress but deteriorate your progress. Take this path of bhakti, devotion, faith, help. There is the Lord, His eye there over you, none can cheat you. na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati:

pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid,
durgatim tāta gacchati

"O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated." (Bhagavad-gītā, 6.40)

His vigilant eye is always over our head. If I do not cheat me none can cheat me in the world, none has any power to cheat me. What it seems to be because we cheated previously and we are feeling the consequence now. Cheating is coming from the environment to you, why? I cheated in the past, the reaction is coming. Otherwise no cheating can come to an innocent person. His vigilant eye is there everywhere. So Jñāne prayāsam udapāsyā namanta eva, as much small as necessary we may incur a little, but we must engage ourselves in the service. Service is nectar, dedication is nectar. And not apprehension that I am going to be cheated so I must try everywhere, every corner search anyway I shall see whether I am going to be cheated or not.

This is something like suicide, it is to ruin one's own cause. So Bhāgavatam (10.14.3) says: jñāne prayāsam udapāśya, knowledge cannot take you there. If you want to go to that land of simplicity and cooperation and dedication and goodness, mutual help, you acquire such sort of nature. Try to give yourself, don't apprehend out of the lower nature of your current civilisation, that I must guard myself against any sort of cheating, cheating, cheating, cheating. That is peculiarity in the relativity of this cheating. Therefore throw it out. And still, because we are living in that plane we can't avoid it but as much as possible we shall try to neglect them and to encourage our inner faith towards, to live in this higher circle. If you like at all to live in the higher circle, no misgivings we should encourage within us.

Generous, generous, because I am in the relativity of Him, I am approaching the Absolute Good, and not only so many agents of this misunderstanding world. If I am in search of the Lord then I am in His relativity, He'll look after me. Anyway I have accepted devotion not that everything what I shall see I shall command respect from them. "No he's going to be a devotee, you all come and help him." Not with that temperament, but I am approaching towards Him. Rakṣiṣyatīti viśvāsaḥ, "He'll protect him, if He likes to protect He'll do otherwise He'll do anything and everything with me I am a slave." With this sort of courage and this sort of simplicity and this sort of certainty we shall try to approach towards Him. "I'm approach towards Him." That consciousness must be always in me. He's omniscient, omnipotent, and all love, and I'm approaching Him. Because others are engaged within diplomacy and doubts and in order to meet with them very particular details I must have to culture that, cultivate that thing in me. This will be a firm where all will be given to the created, not that.

Devotee: Guru Mahārāja, how can we have faith in Kṛṣṇa's protection without thinking we're deserving of it?

Śrīla Śrīdhara Mahārāja: The devotees, as much as they make progress, they can't realise that they're really fit to attract Kṛṣṇa. Rather they see that: "I am the most unqualified, no devotion. Why Kṛṣṇa will care to protect me?" All these things will come but still hoping against hope.

Then: "Rather I shall die rather than put my faith on anyone else. My Lord if He likes to protect me easy to live, if He does not care let me die, whatever. Still I can't give my reliance to any other." With this attitude one may approach to Him.

"I am unfit, but still He cares for the fallen, I am fallen, He may care or may not care. But under any condition I'm not going to upset others for my protection. If He likes He may protect me, if He does not like He can make and mar. With this right He has got over me." With this sort of temperament desperately one should approach towards and search after Him, exclusive search, exclusive search. That sort of faith we should try to encourage to have within us.

"I am fallen, I have no such capacity of such attributes that He will come to protect me, I'm very much negligent factor. But still, His grace is there and I aspire after His care and not the care of anybody." That should be the inner temperament, at the same time as outwardly we should try to clutch at a straw, whatever we shall find to save me. Ānukūlyasya saṅkalpaḥ, whatever is favourable to me, to nurture after search for Kṛṣṇa within me at the same time I shall at what level I am I shall try to catch at a straw, in this way.

Not that I shall be a party to cast you into the fire. Ānukūlyasya saṅkalpaḥ, and rakṣiṣyatīti viśvāsaḥ, and goptrīve varaṇaṁ tathā: "You are my protector, none else. Only You'll protect me, You are so great." But still ānukūlyasya saṅkalpaḥ, whatever little things comes as obstacles I should try my best accordingly to understand to remove that obstacle. In this way we should do that. Change of temperament sometimes come according to the progress of the devotee. "If You don't take care of me I won't live any longer." And sometimes He comes that time and saves him, such things we can also see. Many types of devotion, but on the whole ānukūlyasya, according to one's faith he will

try to take help from the environment. But the main thing will be him, or her: "That I want His protection and from none else."

(The six divisions of śaraṇāgati, [surrender], are as follows):

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam rakṣiṣyatīti viśvāso,
gopṭṛtve varaṇam tathā. ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ

(1) - ānukūlyasya saṅkalpaḥ - to accept everything favourable for devotion to Lord Kṛṣṇa. (2) - prātikūlya-vivarjjanam - to reject everything unfavourable for devotion to Lord Kṛṣṇa. (3) - rakṣiṣyatīti viśvāsaḥ - to be confident that Lord Kṛṣṇa will grant His protection. (4) - gopṭṛtve varaṇam - to embrace Lord Kṛṣṇa's guardianship. (5) - ātma- nikṣepaḥ - to offer oneself unto Him in full self-surrender. (6) - kārpaṇyam - to consider oneself lowly and surrender in humility.

(Caitanya-caritāmṛta, Madhya-līlā, 22.100) - (Quoted from Vaiṣṇava Tantra)

And at the same time Him and His guru, guru is His agent, His representative, and so many Vaiṣṇavas, caretakers, they're our friend, their advice I shall also take sometimes they will help us, my friends what they will say I shall accept that and in this way we shall go on. Anyhow He will be in the centre, and His agents, and His books, all these I shall consult and go on and if I am sincere then of course I must have progress in my life of devotion.

Devotee: Guru Mahārāja, how do we develop sincere humility?

Śrīla Śrīdhara Mahārāja: With the progress of devotion it will come and we shall try to guide according to the rulings of the scriptures and the sādhu, their conduct, their advises, we shall take to apply within us and go on progressing. Humility if apparently that is hypocrisy, in the name of humility hypocrisy should not be given indulgence.

And humility also has another meaning of what is humility. Suppose a Vaiṣṇava is being blamed and if at that time I have got power to protect but I do not do, then that is not humility. Humility from the standpoint of the Vaiṣṇava standard.

Ordinary people rather they're to be treated like madman. If a dog tries to enter into the Temple and if I pose humility, whether it is going to the Temple, how, why? Something eatable there and why I can stop the dog. That is not humility.

So also guru, Vaiṣṇava is being molested and I am there and I don't give any opposition, that is also not humility. I must come between that the filthy things may not go to him, as much as possible I shall oppose. That is humility proper, humility inconceivable thing with the Vaiṣṇava world, they're standard thinkers and I am trying to enter into that sort of world, so that law should be binding on me and I shall try to appreciate and apply that within me. So if someone is coming to attack a Vaiṣṇava I am there, if I am humble I must go and participate, I should be considered to be humble, humble than the Vaiṣṇava and to serve them to approach his opponents. That is humility, to go and stop the attack, I take it within me saving the higher guru Vaiṣṇava worshippingable. That is humility. So humility must be in the eye of the superior, the normal thinking persons humility. And not keeping the standard that's according to the worldly abnormal thinking persons, the standard is not according to their judgement, humility. "I am humble, I am servant, I am to serve my guru, superior, and whatever is the necessity I must go to do that." If I consider I am servant my master is being molested I must go between them, that is humility.

In the worldly sense that may be, "Oh why do you come and interfere, you are not concerned. I am talking with him, he did this thing wrong, I am chastising him, that madman. I don't consider, you say he's a Vaiṣṇava, I consider he's a pest of the society, a deserter, he has deserted his family and they're starving. And you call him sādhu, we don't call him. I want to chastise him, why do you come to interfere?"

Such questions may arise. But you have got capacity you come and say: "No, he's engaged in higher matters and you are a worldly man. I know what is his humility, you do not know." In this way, the chastity in the ordinary sense but that is humility subject of the Vaiṣṇava, so this has been according to different circumstances.

On the whole there is a story I say to you, our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) he once caused in Rādhā-Kuṇḍa along with us. Kartikka mass the whole month he stayed in Rādhā-Kuṇḍa. One panda, a brāhmaṇa of course, he told that: "We can give blessings to (Raghunātha) Dāsa Goswāmī. Dāsa Goswāmī he came from Kāyastha, śūdra family, we are brāhmaṇas, we are in a position to bless him."

Dāsa Goswāmī is in a great positioned guru in Gauḍīya sampradāyā, prayojana tattva ācārya, and this came to our Guru Mahārāja here. Then Guru Mahārāja he gave up taking Prasādam. "Until and unless I can make any justice to this, that ordinary panda has insulted my great Gurudeva, and until and unless I can do something in return I can't take Prasādam."

He is not taking Prasādam and we also feeling we also can't take Prasādam. He stands still and he is moaning, sighing. Then one who was general secretary he came: "That man, ignorant man, what he is talking, why you are giving so much importance to his expression? You need not care for that. Please, you take Prasādam."

Guru Mahārāja told: "No, I am here driving motorcar in Vṛndāvana. I'm not an ordinary beggar with kaupīna, if I was so then had that man

remarked in such a bad way I would have put my hands and my cloth into the ear and I would have left the place. Without caring to hear all these bad remarks I would leave this place. But I am in the position of ācārya, I am driving in a motorcar, and so many danger, this bathing and all these things I am giving, what for?

pūjāla rāgapāṭha gaurava bāṅge mattala sādhu-jana viṣaya range

"The path of divine love is worshipping to us and should be held overhead as our highest aspiration."

"My life is dedicated to show to the public what is the dignified position of our Gurudeva's Rūpa, Sanātana, Raghunātha, who showed their life like a street beggar, and more, rather less than that. But their internal wealth was so high and great. To show that I am showing a life of grandeur, I am ācārya. To show that our Gurudeva whose words you are trying to distribute to the people, to remove wholesale all their difficulties, that guru, and he is being insulted and I am living in such a gorgeous way, grand way, and I shall tolerate all this? I can't do that."

So he does not take any Prasādam until and unless he can do something in return. Then it spread, then one gentleman he approached Guru Mahārāja, he was an inhabitant of that place, Rādhā-Kuṇḍa. He appreciated our Guru Mahārāja and he called that gentleman, that brāhmaṇa: "What have you done? You don't know. You beg apology. He's a great mahātmā, what he is doing you don't know. You have insulted his Gurudeva in his face, you fool. You don't know your position, what are you? You are a brāhmaṇa, more than that you are a servant of the anger and this lust and greed, all these things. What is your position? The great mahātmā and his guru you do not know about him, you apologise." Then he apologised and then our Guru Mahārāja took Prasādam and then we also took.

For humility, what is humility? In his case that is humility, and what ignores that says that I am not humble. I am a seeker of my own position. "I am avoiding this mortal path, dangerous, gorgeously moving here and there, what for? Only to show, to save the public from any offence by insulting those great self abnegated persons, our Gurudeva."

This is:

trṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena, kīrtanīyaḥ
sadā hariḥ

"One who is humbler than a blade of grass, more forbearing than a tree, who gives due

honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa." (Śikṣāṣṭakam, 3)

This is the application of humility in such way also. So it is relative not absolute, according to our position. If we are sincere help will come from outside to guide us always we may consider. We shall pray that we may have that sincerity, simplicity, and purity of our purpose. And we shall fall at the feet of the mahātmā to extend their internal light and affection towards me, towards us, so that we can be elevated more and more. Our inner nature, that is our hope that our inner nature is good, is such. Whatever is undesirable that is only a cover, a foreign thing, so the foreign thing will go and the inner nature will come out. In one sense it is very easy, and now I have, I am living in wholesale foreign thing, behaving, so it is difficult. But with the help of those that have got natural life I shall try to remove the dust that has come on the layers of my heart.

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam śreyaḥ-
kairava-candrikā-vitaranam vidyā-vadhū-jīvanam ānandāmbudhi-
vardhanam prati-padam pūrṇāmṛtāsvādanam sarvātma-snapanam

param vijayate śrī-kṛṣṇa-saṅkīrtanam

"The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."

(Śikṣāṣṭakam, v 1)

This kīrtana, śravaṇa, smaraṇam, Vaiṣṇava sevā, with all these things gradually it will be cleared and we shall be able to see what is what, gradually. Gaura Hari bol.

Devotee: So Guru Mahārāja, could you tell us, is Advaita Prabhu the incarnation of Mahā-Viṣṇu or Śiva Śaṅkara?

Śrīla Śrīdhara Mahārāja: Mahā-Viṣṇu, Mahā-Viṣṇu is Sada Śiva, the outer descent is Śiva. So Advaita Prabhu is considered Mahā-Viṣṇu or Sada Śiva, the devotee Śiva. Not the master of this world of giving punishment to the culprits of this world, by dissolution, by imparting dissolution, not that. But the Vaiṣṇava, vaiṣṇava nangata sambu ?

Sada Śiva has got His kingdom just below Vaikuṇṭha. Śiva is the conception impersonal and personal, both combined. Personal differentiated and non- differentiated, but the differentiated covering the non-differentiated area, Virāja Brahmaloḥa, non-differentiated. But

covering that something extended towards Vaikuṇṭha in the plane of dedication and something towards the land of exploitation. That is the conception of Śiva. That the impression of the function that is found entering into Vaikuṇṭha, that differentiated conscious area, that is Mahā-Viṣṇu. And this side, that is Rudra and the whole non-differentiated area within Him.

sada manistha sada janma vit praman virinci tameti tarat param imam
avyacritam ?

Not very expressive, very mystic conception of Śiva. Differentiation in this side and also that side, and the middle, margin, the covering of that margin is something extended this side and something that side. This side the lord of exploitation, and that side the servant of Nārāyaṇa. That is the peculiar position of Mahā-Viṣṇu. There is tyāga, tyāga and bhoga, bhoga and sevā, three things list there, three represents, bhoga is the enjoyer of māyā, leader of the opposition party, the leader, husband of māyā. And on the other side he's a servant of Viṣṇu. And also the middle, the marginal position also he's covering, tyāga, renunciation. Enjoyment, renunciation and service, three things together, Mahā-Viṣṇu. Sometimes he's seen to enjoy here, but His tendency is always to get out of this enjoyment. He's a beggar but still he's married and he has got his children, sometimes he lives with them, and sometimes wandering as beggar, renunciation. And sometimes he is seen to fight against Nārāyaṇa, Viṣṇu, giving opposition, giving indulgence to the demonic class. And sometimes he's seen to be very submissive to Nārāyaṇa and praying: "Why You have engaged me in this awful duty, it is my bad luck. You my Lord You have given attachment to this function, this is very undesirable for me." Submitting to Him, then again fighting against Him, going to fight in favour of his demon disciples, in this way. The next thing, both, the beginning of Vaikuṇṭha and the highest position of this māyā, and including the renunciationists.

Bhakta Thomas, but now he's disappointed, so he's beside himself, can't contain him within himself. What to do? Half mad, cut his sacred thread, getting is one and same, jumbled together.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma

Devotee: I think I wish I had some things I could say to her because I do not know anything myself about Ramakrishna, I wish I had known something about Ramakrishna in order to

Śrīla Śrīdhara Mahārāja: But what she told?

Devotee: Yes, I could not answer her, she kept on saying Ramakrishna is the same as Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: "I am quite satisfied with Ramakrishna, you do not know him properly, so you are boldly giving assertion like that. What do you know about Ramakrishna?" She will tell against you. "Who is Ramakrishna, do you know? He's both Rāma and both Kṛṣṇa." Ha, ha. "Rāma and Kṛṣṇa both combined, he is Ramakrishna. What do you know?" They will say to you.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Acyutānanda told his experience that wherever I have gone I found that a general ...

End of recording 31-12-82 + 2-1-83

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His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī
Mahārāja

1983

83 or 82 - May

Śrīla Śrīdhara Mahārāja: the conception about whom is given in Bhāgavatam, Caitanya-caritāmṛtam. He's an autocrat but He has got the heart which is full of infinite love. We are out in search of such a master. We should not think that the path is covered by the flowers, but it may be spread with thorns also. It is necessary to test our sincerity that how much is our hankering for that Lord.

brahmadi deva yadi dhana nahi pai ?

There is a Bengali verse. Even the god like Brahmā the creator cannot bring Him in his meditation.

brahmadi deva yadi dhana nahi pai ? In another:

hari virinci vancita deham ?

The Brahmā and the Śiva, they have got aspiration after Him but no guarantee that they have got it. We have come out for such an ideal. So you must be prepared for anything, any demand what may be necessary as the price for that. Only if we may take, we may not get Him, but still we must, we want to remain on the path of searching Him. There is an English proverb, "Virtue is its own reward." Virtue is its own reward, "that I am virtuous, yes, that is my reward. I don't want anything else by living a virtuous life." So, that we are in the path of search of the highest truth of Kṛṣṇa consciousness, that is our reward. We don't want any other reward or success. What can be attained that can be stale, so it can never be attained in such a way that the future will be something stale.

āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāto, mat-prāna-nāthas tu sa eva nāparaḥ

("Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life.")
(Śikṣāṣṭakam, v 8)

viracaya mayi daṇḍam dīnabandho dayām vā gatiḥ iha na bhavattaḥ
kācid anyā mamāsti nipatatu śata-koṭiḥ nirbharam vā navāmbhas tad api
kila payodaḥ stūyate cātakena

("O friend of the needy, whether You chastise me or reward me, in the

whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud.") (Śrīla Rūpa Goswāmī)

We are given advice and understanding in such a way that for the highest destination we have got a conception of given by the Kṛṣṇa consciousness, we must be prepared for anything else, any opposition, any opposition. We shall rather invite, like Queen Kuntī Devī, "Please put me in danger, constant danger, that is my friend to remind me about You. I have thought it best, so give me danger." So that should be our attitude in the quest of Kṛṣṇa, Kṛṣṇa. And not that already acquired things at our disposal, the committees, the houses, the money, the power, 'and there is Kṛṣṇa, the monopoly of Kṛṣṇa is there in the power-mongering and showing of so much grandeur in the material world.' It is not there. It is in faith, deep, deep faith, deep faith, the ideal. We are to consult the scriptures, we are to consult the great honest men, the mahājanas, śāstra. And hṛdaye nābhya nujñāto, and our sincere heart, we can't ignore that, we must have its deep, deeper approval, the deeper approval of our heart that what we are doing we are doing well, we are doing rightly. This sort of underground consciousness we must have when we go to search about Kṛṣṇa.

Gaura Hari bol! Gaura Hari bol!

na dhanam na janam na sundarīm, kavitām vā jagad-īśa kāmaya mama
janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

("O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional

service, birth after birth.")

(Śikṣāṣṭakam, v 4)

The causeless attraction of Kṛṣṇa, not dependant of any other things or relations. The causeless, independent of all acquisitions of this mundane world. It is independent, it is independent, it does not depend on anything else. It is absolute, absolute, everything has got stand on it, but it is absolute. Exclusive attraction for Him otherwise He won't care to have any connection with us. He cannot tolerate any partner, Kṛṣṇa can't tolerate any partner, because He's the Absolute. We heard from our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) that there are so many qualifications, the characteristic in Him, in Nārāyaṇa:

vaisadya rasa madyasya vijasa yasa sasyiya jnana vairagya ascaiva vairagya ? Nārāyaṇa or Kṛṣṇa, He has got vairagya, His indifference to the world. Our Guru

Mahārāja remarked in this way, that His vairagya, His indifference to this world is so much that we can't find Him though searching. Everything belongs to Him but His abnegation, His indifference to this world is so much that He could not be found out in any part of this world which is in His possession. He has got such a type of vairagya, indifference. So indifferent to everything but only He cannot be indifferent to His beloved. In consideration with the other parts of the world He's everywhere, He's nowhere. Everything is in Him, nothing is in Him. But in the case of His devotees: mayi te teṣu cāpy aham:

(samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ ye bhajanti tu mām bhaktyā, mayi te teṣu cāpy aham)

("I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as

they are bound by affection for Me, I am similarly bound by the tie of affection for them.")

(Bhagavad-gītā, 9.29)

"I am always there, they're always in Me." In Bhagavad-gītā we find that. In Svarūpa-śākti we cannot withdraw from His Svarūpa-śākti. Of course, to show His pastimes in different ways, that is another thing. But we cannot be completely indifferent towards it, to the Svarūpa-śākti, mayi te teṣu cāpy aham.

So, one who has got a slight drop of kṛṣṇa-bhakti, naturally he will be apathetic to anything else, anyābhilāṣa, karma, jñāna. Ādi means yoga and śaithilya. Anyābhilāṣa, fleeting desires, baseless, temporary, fleeting desires, that is anyābhilāṣa. Karma, organised way, organised active life in which morality and also utilitarianism can be seen, and some sort of conception, mostly imaginary, of Godhead, karma. Jñāna, to eliminate from the present environment of attraction and complete withdrawal from this world of exploitation and to take shelter only under deep and infinite slumber, something like that, samādhi, brahmā-samādhi or prkṛti-samādhi. Either in Virāja, the highest, the crudest conception of this worldly energy, and Brahmāloka, the outermost conception of the real world of Vaikuṇṭha.

Karma, jñāna, yoga, yoga means, jñāna and yoga slight difference between them. The yogīs engaged in search of the innermost substance, what is within, anuraniyam, the smallest of the small. All-pervading, which is living in the innermost position of an atom or electron. And Brahmā who is all-accommodating, all-comprehensive. Two sides, two aspects of the existence, all-comprehensive and all-permeating, jñānī and yogī. Jñāna-karmādy-anāvṛtam:

(anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā)

("One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.")

(Bhakti-rasāmṛta-sindhu, 1.1.11) + (Śrīmad-Bhāgavatam, 11.21.11, purport)

+ (Caitanya-caritāmṛta, Madhya-līlā, 19-167)

Not any contamination of all these filthy ideas of life, ānukūlyena-kṛṣṇānu. Ādi

means śaithilya, slothfulness, indifference to the attempt which is necessary for the service of Kṛṣṇa, jñāna-karmādy-anāvṛtam. Then also another thing to be considered,

ānukūlyena-kṛṣṇānu-śīlanam, not prātikūlyena. In Bhāgavatam there is a śloka: karma desa vaiyat caita dayo nibaya ?

In this way. It does not mean to touch the very inner meaning but externally it is giving some description. That anyone if comes in His connection direct or indirect, he's relieved of this worldly life. So, the Kaṁsa is always afraid of Kṛṣṇa, anyhow it brought him in the relativity of Kṛṣṇa, not in a loving attitude but in an animistic feeling, he's always afraid. The Śiśupāla, always has jealousy about Kṛṣṇa, but he cannot give out the thought of Kṛṣṇa, always thinking of Kṛṣṇa but jealous. So desa vai, this indirect connection with Kṛṣṇa also takes one to Kṛṣṇa. But the real adjustment is here in this way. Rūpa Goswāmī Prabhu has given in Bhakti-rasāmṛta-sindhu:

yad ari nama nija nama tu prapam ekam eva utitam

tat brahma krsno ekyat kedanarkha krpamor yusohar ?

What is mentioned in the scriptures in different places, that anyone coming in connection with Kṛṣṇa, direct or indirect, they can attain Him. Then what is the analytical meaning here? That when the sun and the sun ray, the sun ray is included within the sun. So also when Brahmā, the mere consciousness is connected with Kṛṣṇa then it may be applicable that those who are in the cultivation of indirect way, they will come to Brahmāloka, sāyujya-mukti, up to Brahmāloka. Brahmāloka is in the broadest sense included in Kṛṣṇa. So desa and vai, all these indirect cultivation, they come to up to this Brahmāloka.

Yad ari nama means what talked about the enemies of Kṛṣṇa, ari nama, and nija nama, those who are His own loving, affectionate servitors. Prapam ekam eva utitam, generally it apparently seems that their attainment is one and the same, but Rūpa Goswāmī is giving a caution to us. Ekam eva utitam, approximately speaking it seems like that but really it is not so, because in the case of the indirect cultivation the Brahmāloka has been identified with Him. And those that are having a favourable cultivation about Kṛṣṇa, for them the Svarūpa-śākti, and according to their capacity and nature there is a great differentiation from Vaikuṇṭha to Goloka and in different rasa.

So approximately it has been described in the śāstra that it is one and the same. In any way one may make connection with Kṛṣṇa and he will get Him, but Him means a great difference between the two aspects of Him. One is Brahmāloka, just in the beginning of His land, and another is His own home where He plays with His friends. A great gulf, the distance we are to understand when we are to adjust the things in this way.

Yad ari nama, means about the enemies. Nija nama, and about His own. Prapam, their prospect. Ekam eva, only one and the same. Utitam, catitam, is described in the scripture. Tat, that statement. Brahma krsno ekyat, it has been taken that Kṛṣṇa and Brahmā is one and the same. The Kṛṣṇa and the lustre of His country, of His domain, is one and the same. With this basis of consideration this has been stated in the śāstra.

We are to be wakeful to this fact. Kṛṣṇa brahmayo ekyat, how? Kedanarkha kṛpamor yusohar, just we may think that the sun and his ray, we may sometimes include the whole extensive ray section also within sun. But a pencil of ray is where and the real sun is where? A great difference. It is also like that. Kedana, kedana means ray and arkha means sun, sun and its ray. We can include the ray within the sun sometimes and we can eliminate the ray and we can consider only about the sun. So this we should understand the statements of the śāstra in different places when they say like this the underlying assimilation in such a way. We must be wakeful to that.

So ānukūlyena-kṛṣṇānu-śīlanam, it is our necessity, the favourable cultivation about Him, which pleases Him. This has got also this enemy like dealings also necessary in His līlā but we won't like it, we should not like it, we should not select it for our own. We shall try to go within more and more, nearer, nearer approach there. And it is the ānukūlya and prātikūlya, it can be traced to the highest point, last point.

And so our aspiration is for a rūpānuga. The Gauḍīya Vaiṣṇava, as Mahāprabhu has recommended for us, they're rūpānuga, rāgānuga, rūpānuga. First thing they're rāgānuga, not ayīyanuga (?), not the path of law and rules, regulations, but they select more the path of heart, connection of heart to heart, that is rāgānuga. And in rāgānuga also there are different types, within that rāgānuga is rūpānuga. Rāgānuga, the way of loving service and free from all rules, regulations that is formality, not much formality but so much sincerity, that is rāgānuga. And rūpānuga, that is a particular group in the mādhyama-rasa. Mādhyama-rasa, the central line of the mādhyama-rasa side. The highest service, the wholesale twenty-four hour service and the central thread comes to begin for us rūpānuga. So Mahāprabhu's sampradāya is generally known as rūpānuga-sampradāya. Both love and mādhyama-rasa combined in the central line, the line of Rādhārāṇī, rūpānuga. The beginning is there.

So Narottama Ṭhākura, a great Guru in our line of divinity, his aspiration

he's describing himself. "When the day will come when my Guru Śrī Lokanātha Goswāmī, he will take me by my hand and put me in the charge of Śrī Rūpa? His Guru will carry him to Śrī Rūpa Goswāmī for rūpānuga line, he will hand over me. When will that day dawn to show my fortune that I am replaced by my present Guru, Lokanātha Goswāmī, to the hand of Rūpa Goswāmī?" That is the aspiration we are told expressed there.

But we don't think this is anomaly, we don't think that is crossing the law of service to Guru. Here, should we think that Narottama Ṭhākura has committed any spiritual wrong when he says like that? It is out of nature it is necessary, it is necessary according to the detection of inner acquaintancy, inner nature, the complete analysis of the inner nature demands this sort of ostentatious transfer, we find it. And there should not be any anomaly.

The form and substance going together always, the form to help the substance, ideal. Ideal is all in all and the form conceived to help the ideal and not to oppose it. This sort of aspect of the truth we must realise, it will help us a great deal in the whole of our life. What is the relation between the ideal and the form? Form is created to help the ideal, ideal realisation, the form is coming to here. Sva dharme nidhanaṁ śreyah, para-dharmo bhayāvahaḥ: none have pleaded so strongly on behalf of form, the Lord Himself is pleading with strongest term.

śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt sva dharme nidhanaṁ śreyah, para-dharmo bhayāvahaḥ

("It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous.") (Bhagavad-gītā, 3.35)

"Don't go to accept other's duty, rather die standing on the sphere of your duty." The strongest term He has asked us to take our position firmly in form, and at the same time.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

("Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.") (Bhagavad-gītā, 18.66)

Why so much recommendation to stand on the form? Because I may not go down, to keep up in my present position, to maintain my own position. The general will consolidate his own position, but what for? Only he will take chance that he will go forward but not backward, he may not be pushed backward so he must strengthen his position, the general. But that is not the end of his object, his object is to go forward, he must not forget that, he's to go forward to attack his enemy and finish him. That should be his object. But he's asked by the medical science, "That you must consider that your position first that the enemies may not push you back." So, so much importance should be given to the form that it may not, my carelessness to eat may not push me back. But that does not mean that I won't go forward, "I have finished everything, my life is finished." No finish in our life, it is a dynamic, the truth is a dynamic one not a static finished in Brahmāloka or Virāja. That is another thing, complete withdrawal. But when we accept the life of service divine it is eternal, we can't deny. Always to go forward, go forward.

So we must be alert for progress, always for progress in our life. Though we come to a standard, every day's program there also must be novelty,

not a stereotyped thing but novelty always in every days program. So form should be there but not at the sacrifice of the ideal which we can see by the grace of the infinite Lord.

Now the whole thing is concerning this, the trouble we find. Let God save us from this difficulty, this is a general difficulty which may come at every moment of every time in everyone's life. So a broad thing we are to understand clearly.

Hare Kṛṣṇa. Gaura Hari bol!

Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja, progress means to give up the present and to advance for the future prospect, that is progress.

Gaura Hari bol! Gaura Hari bol!

At the same time we may not degrade us and take it as progress. In the name of progress we may not degrade us. We shall be careful about that also. So the śāstra and the sādhu, the consideration and careful and selfless sincere consideration, that will come to our relief, na hi kalyāṇa-kṛt kaścid:

(pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati)

("O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance

to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.") (Bhagavad-gītā, 6.40)

We are our own enemy and enemy is not outside that can damage us so much if we do not take part in that. So Kṛṣṇa is there and if we are sincere He will surely come to our help, we'll be saved, it is His test. What we select? We select Him or we select some other things given by Him. Ha, ha. So many charming things sent by Him to test us whether we are eager for Him or we're eager for things that may be given by Him. So we should always try to help us in the selection of His service and not by things given by Him.

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Śrīla Śrīdhara Mahārāja: Gaura Hari bol! Nitāi Gaura Hari bol!

Any questions? I don't hear the voice of Kalangana any more, where is she? She is giving ārcanam perhaps? Hare Kṛṣṇa. Gaura Hari bol!

Devotee: Bhaktisiddhānta Sarasvatī Ṭhākura, sometimes in his writing refers to the analytic process and the synthetic process. Could you explain the difference between these two process'?

Śrīla Śrīdhara Mahārāja: Give you some instance? Generally his lecture is synthetical. Bhaktivinoda Ṭhākura more analytical, but our Guru Mahārāja was more synthetical. Synthetical means always tending towards the centre. Whatever part he begins but tries to connect with the centre and then to deal with it in any way. And analytical, to begin from

there and to go to the parts, and parts of the parts, in this way. Bhaktivinoda Ṭhākura analysed mostly, though of course the synthesis is there, connection with Kṛṣṇa. But our Guru Mahārāja Bhaktisiddhānta Saraswatī Ṭhākura, giving always a general characteristic, ontological aspect, ontological meaning, very busy always to take anything with the intellectual, the ontological satisfaction basis of everything. As is required by the present scientific civilisation.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: I think your speaking is more towards the synthetic also.

Śrīla Śrīdhara Mahārāja: Mine?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Yes, it was told like that, that mine is also synthetical. Rāmānuja is synthetical, Madhvācārya is analytical.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: If someone in the path of devotion becomes too much concerned with the external consideration and loses sight of the question of internal earnestness or hankering for the real thing, then in what way can he be delivered from that kind of misconception?

Śrīla Śrīdhara Mahārāja: It will take time and also it depends on the stage of devotion. His awakening in the inner world will help him to dissolve the earnestness with the external side. As much as his awakening will be in internal world his objects of worship will also be of the same level and it will be subtler and subtler. Bhāva-bhakti, generally it is said that brahmacārī's and gr̥hasthas in that stage, they're in ārcana-adhikara, with things yajña-māyā yajña. They will, whatever they will do they will do with the help of these material articles. Sannyāsīns are supposed to do mental worship, not that, independent of material things, because they are sannyāsīs external physical things may not be available to them and they're promoted to such a stage that only with the help of mental ideas they will go on in their worship. This is the middle class of devotee.

And the highest class of devotee they're above ārcanam. They're seeing that everyone is worshipping Him and only he's the exception, he can't. That is their vision. Everyone is in connection with God, but he's trying but he can't get the real connection. That is his temperament, of the uttama-adhikārī, "That I am deceived, I fail, I am unfortunate." But at the same time he finds the connection of Kṛṣṇa with the whole of his environment. That is a peculiar type of devotion of Kṛṣṇa consciousness in the uttama-adhikārī.

We can guess, conjecture, because the object of our attainment is infinite, as much as we can approach to have a conception of infinite, so much so, we cannot but find ourselves very, very meagre in the comparison of that.

Just as Newton told: "You say I have finished the world of knowledge, but I say that I am more learned than you, because, I know that it cannot be finished. But I am only collecting some pebbles on the shore of the infinite ocean of knowledge. So I am more learned than you."

So, as much as one has some connection, some conception of the infinite, so much so, he feels himself that he's smallest of the small. And when we do not care about the very nature of infinite we may say: "Oh, I

can finish it in no time."

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Nitāi Gaura Hari bol! Gaura Hari bol!
Gaura Hari bol!

Hare Kṛṣṇa. Hare Kṛṣṇa.

Difference there may be, and also clash may be, but that should be of a proper type. The fighting of the dogs should not be the ideal of the fighting of the man, or even the lion.

End of side A, May 1983, start of side B.

Śrīla Śrīdhara Mahārāja: more political fight. That shows the standard of our faith in the Supreme. The justice is there, the Almighty justice is everywhere. With this consciousness we are to handle with anything and everything. Just as suppose in the presence of the father or guardian, if the children they want to quarrel but their quarrel will be of a particular type when they're thinking that they're in the front of their guardian. The father is there, the mother is there, and the children are quarrelling for some, "He has snatched my thing, I am given less," and this may be quarrel. But under guardian's eye. So our fight should be that we are under guardian's eye, Kṛṣṇa is there, Guru is there. We have seen almost of same order of affection we get from them when we have got proportionate affection from the same source. And just before them how should we behave? Ruthless, merciless, and heinous, that such mood and such sort of freedom is rudeness. This shows that how much God consciousness, Guru consciousness, Kṛṣṇa consciousness is within us. Or we think we are masters, we are masters, we are seeing the matter, the object, we are more related with the objective world than the subjective. That by capturing the physical aspect of things we have done

everything, what is this?

Rather, the ideal side, that is more important than the physical acquisition which was necessary to help propagate the ideal. The ideal is all valuable, not those materials that were gathered to help preach the ideal. Am I clear?

Devotee: Yes. Cent-per-cent. Hari bol!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Who are more interested with materials than with spiritual, so the spiritual dissatisfaction will come there as a reaction in general. To make too much with the material aspect, it can't satisfy the seekers after truth, quench their thirst. Ultimately none of you have come for material grandeur, you have come to surrender to the beauty of the ideal. The higher type of ideal, that has drawn you all surely, not the external grandeur. Hare Kṛṣṇa. And there that is normal. And we may be blessed with that sort of tendency in our heart.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi
Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Mahāprabhu showed that He's afraid of with Pratāparudra, the material grandeur, power. But when Pratāparudra was found to serve Jagannātha in the form of a meanest servant. "Oh, though he sits on the throne, but to Jagannātha he considers himself to be a sweeper." Pratāparudra, though a king externally, but internally he thinks that he's a sweeper of Jagannātha. Then Mahāprabhu's heart melted. He also showed that we should try to look at things in this way, through his laghima, ego, how it is modest, how it is humble. That should be the standard of judging our

friend.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Let us be blessed with that standard, that eye. We may not be conquered by others' ideal. Let God save them also from that sort of endeavour and adventure. They're thinking they're progressing with much adventure.

Gaura Hari bol! Gaura Hari bol!

Adventure, adventure, to explore the spiritual world, the world of humility and humbleness. There is much jewel, and what jewel we can find in the external surface? We want to be saved from that sort of charm of the external grandeur.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

There is a story in Sanātana's life, which is found in Bhakta-mala, and also Rabindranatha Ṭhākura has written a poem in that connection. In the (verge of Badavan ?) District, there was a village, Mankore, and there was a rich brāhmaṇa family, and who had many lineage of worship and festival of many religious types. But suddenly they became poor, and the brāhmaṇa he says that: "I am the best of this lineage, I'm so poor that I cannot perform so many festivals that used to be performed here every year." So, he was a devotee of Mahādeva, Śiva, he began to pray very fervently to his lord of heart, Śiva, "That please help me that I can keep out the glory, the name and fame of my ancestors."

Then in dream he got some suggestion, "Go to Vṛndāvana, there is Sanātana Goswāmī, meet him and your aim will be satisfied." Then in those days, no train, no bus, only by walking the thousand miles the brāhmaṇa went to meet Sanātana in Vṛndāvana. Then anyhow, on the banks of Yamunā, he found Sanātana in a hut and taking the Name of Kṛṣṇa. He met him and told his own things.

Then after giving hearing to him, Sanātana told: "Brāhmaṇa, it was true that previously when I was Prime Minister to Bengal, I gave many things to many brāhmaṇas, satisfied them. But now you find me I am a beggar."

"Yes, I see your condition. But how can I think that my lord, Śiva, he has frustrated me, cheated me, I can't think like that."

"But what can I do? You see me."

"Yes, I see your position." Then, disappointed, the brāhmaṇa is coming away.

Then Sanātana Goswāmī suddenly, something came in his mind. "O brāhmaṇa, come, come. Śiva has not disappointed you. You see there is some rubbish gathered

together. I think that one very bright stone was found one day and I put it there. That may be the touchstone and if it is so then Śiva has given you dream rightly." The brāhmaṇa removing the rubbishes found a bright stone. "It may be the touchstone. You take it and all your difficulty will be removed."

The brāhmaṇa took it. "How fortunate I am. Śiva, my lord has guided me to a proper place and I have got it." And now going he was always thinking that, "It maybe ordinary glass also, but I must find some iron." And when searching he found a small iron nail and took it and touched and it converted into gold. "Oh, how fortunate I am, I have got a touchstone, I'm so fortunate in the world, I've got the touchstone." He's going, but fortunately the reaction came in his mind. "This is really touchstone but why that man Sanātana Goswāmī, he so neglectfully put them in the rubbish? How is it possible? It can't be thought out that this

thing should be so much neglectfully dealt, why?" Then the next, second thought came to him, in the heart of that fortunate brāhmaṇa, "That he must have something more greater, higher, then he could neglect this thing." The second thought came in his mind, "He's in possession of something higher, substance." And then the third stage he came to think that, "I have found such a saint and if I go back only with this then I am deceiving myself. It is a proof that he's a saint of the highest order that he could neglect this touchstone in such a way, hatefully. I have found such a sādhu, such a saint, and if I leave him then I commit a great mistake in my life. It will be difficult to find such a saint in the world." So he came back, retraced, and when came in the front of the cottage of Sanātana, then it came to its zenith. He threw away that touchstone into the river and fell on the feet of Sanātana. And it is mentioned:

yada hani hari hadhani mani yena mano mani ?

"You have got, you are in possession of such a wealth that you did not care a touchstone to be a valuable thing. I want that valuable thing from you. I don't like to be deceived by this touchstone, valuable thing." He threw it to the water and fell at his feet.

So external things, the charm of the external precious things can be conquered in this way. Gaura Hari bol! The grandeur can attract the self-deceivers.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Kṛṣṇa is such, He does not tolerate any second of him competition, so no

alternative. Kṛṣṇa is the only wealth, all others in our paraphernalia should be very, very insignificant. We should be satisfied with that, satisfied with that. Only the whole adoration He should command from our heart. And there should not be anything around us which may attract us, disturb our concentration towards Him. Only with the exception of His devotees doing those that will help me towards right direction, towards the direction of Kṛṣṇa.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi
Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

What was the capital of (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja
.....

Devotee: Forty rupees.

Śrīla Śrīdhara Mahārāja: What was the capital of Nityānanda Prabhu?

ata bhuli nityananda bhumi gauri yai sanat padva jana dulai lotai ?

His property was that of a negative character. He appealed and began to cry and request, and then began to roll on the door. "Please accept Gaurahari My Lord, accept My Lord Gaurahari, you will be saved, you'll be saved beyond your conception, you'll be saved. Take Me." In this way His appeal and He is crying and He's rolling on the door.

Gaura Hari bol! Gaura Hari bol!

That their main nature should be of that propaganda, "It is my business, my earnestness, my necessity to satisfy my inner tendency, inner hankering I should do it." Not by suppressing and oppressing others.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Deserve and have, deserve, try to promote the line of deservation. Deserve, and then

He's eager to embrace you, deserve and have. Having is only a consequent result. Deserve, try to deserve.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Mahārāja, Mahāprabhu tells:

sarvatra prasar hoibe mora nama ? Mora nama is Caitanya Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Yes. Both. Ha, ha. We can take both sides, ha, ha. Who will preach and whom He will preach, ha, ha, ha. His name means the Name which He's out to preach, and also consequently His name who'll be preaching, whose preaching the Name. We shall accept both of them, won't allow anyone to go away, ha, ha, ha.

Mahāprabhu's meaning is of course clear, He wants that the Name I am preaching.

But we shall catch Him also there.

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. And He will be reluctantly refused.
Ha, ha, ha.

Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura
Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Bhaktivinoda Ṭhākura saw with his divine eye that things are advancing in such a way that it cannot be but that this plain thing should be understood by the general mentality. And there is the threatening of the atom war, ha, ha, that is a contribution positive to this, ha, ha, ha, threatening, do or die, ha, ha, ha. The physical civilisation and this is spiritual civilisation. Come hither or be the victim of the atom bomb. Don't identify you with this physical body that is in danger in wholesale, ha, ha, ha. But try to get out of this physical existence some noble and higher divine existence of you. There is time yet, in the meantime you free yourself from the malidentification that you die by the atom bomb. You won't die if you enter into Kṛṣṇa consciousness, no death.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi
Gaura Hari bol! Nitāi Gaura Hari bol!

Not only no death but also a life of nectar eternally. So, it is nearby, very close to you. Rather you have come, run a long way to this material world to die. But your Kṛṣṇa consciousness nectaral ocean is very near to you, as near as you are, ha, ha, ha. Your real self is there. Why do you care for all these things.

tvam tu rājan mariṣyeti, paśu-buddhim imām jahi na jātaḥ prāg abhūto
'dya, deha-vat tvam na naikṣyasi

("O King, give up the animalistic mentality of thinking: "I am going to die."
Unlike the body, you have not taken birth. There was not a time in the
past when you did not exist, and you are not about to be destroyed.")
(Śrīmad-Bhāgavatam, 12.5.2)

At the conclusion of Śrīmad-Bhāgavatam, the warning is given to Parīkṣit
Mahārāja, and to all of us. That this animal consciousness you butcher,
murder, kill, this animal consciousness of yourself that you die. Why do
you allow yourself to come down and identify yourself with this material
world which dies? You are above death, you yourself is already above
death, what you are really, that is above death. That does not die when
the matter is being transformed into this and that. Tvam tu rājan
mariṣyeti, this idea you kill. Paśu-buddhi, this is animal consciousness,
your false identification of your self with this body. That is the cause, you
disconnect yourself with the material body.

Just as in your dream you may see that your beheaded body is lying
there, but a beheaded man may not have any existence. But in dream
you can see that your dead body is there. So also, what you are seeing,
that is like that. You are independent as a seer of this world. The world is
being destroyed but we may be an on-looker. "Oh, the world is being
destroyed." From aloof you are looking, you are not included there, you
can make you separate from this malidentification. It is time, you do it,
immediately begin. That you are an on-looker, you are subject and not
object. The objective world may vanish, even the world, the solar system
may vanish, but you are not a member of that mortal world. You are a
seer, always a subject, and your prospect is on the other side, on the
higher side, super-subjective side. Don't mingle and tangle yourself in
this material world. You have come to mix with this material, you are

taṭastha, but on the other side there is a land of prospect for you. It is infinitely spread there, begin your activity there, your prospect there, cultivation in that land. That will produce gems, gold, for you. So that is the scientific basis. And this cannot be ignored in a rational mind.

Gaura Hari bol! Gaura Hari bol!

And Gaurāṅga and Nityānanda came with what sort of high prospect for us? The loving lap of our Lord and His friends and His loving servitors. So much love we cannot conceive even in this mundane world in such quantity and quality it is waiting for us to embrace. Go back to God, back to home, back to Godhead. The conception of Godhead is such and such.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mother Kulangana ke bole ?

Śrīla Śrīdhara Mahārāja: Where is mother Kulangana?

Devotee: I would like to say that since I came to this movement I was praying to Lord Kṛṣṇa to sleep on a tree

Devotees: Ha, ha, ha, ha.

Devotee: I was very much attracted by the six Goswāmīs. But now since I am here in Navadvīpa I am praying to Kṛṣṇa to allow me to stay in this blue house

Devotees: Ha, ha, ha, ha.

Devotee: and take all this wonderful Prasādam that Kṛṣṇa provides every day, is my answer to your question.

Devotee: When I came I was praying to Kṛṣṇa, like Goswāmīs, I want to sleep under the tree. But now I came to Navadvīpa I want to stay in this blue house

Devotees: Ha, ha, ha, ha.

Devotee: And take your Prasādam.

Devotees: Ha, ha, ha, ha.

Devotee: I think if I can do that I will be great devotee.

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: She comes almost every day in the evening with some Prasādam ...

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: and I take it.

Devotees: Hari bol! Hare Kṛṣṇa. Jai!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!
Gaura Hari bol!

Devotee: She comes from a highly placed family in Poland.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: In Poland her family is very highly placed. But she's taken refuge rather in the real land of freedom, your holy feet.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. Navadvīpa. Nadia.

Devotee: navadwīpa hanagrama dwipa hana nayi jahiya yahirana
chahila caitanya gosai ?

Śrīla Śrīdhara Mahārāja: The saviour, not only saviour, but giver of the highest nectarine life. Ambition, the gate, the door to enter. Specially the aparādha-bhañjan-pāṭ, the special portion of Navadwīpa where all the offences were forgiven by the Lord without any reservation, unreserved.

puliya prakasay prabhu sri krsna caitanya heno nahi jari teho nahi kelo
dhanya ?

Everyone got his fulfilment from Him, dhanya. This is the place. Gaura
Hari bol! Gaura Hari bol!

nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanam koṭi-koṭi-loka-lubdha-
mugdha-drṣṭi-karṣanam koṭi-kaṇṭha-kṛṣṇa-nāma-ghoṣa-bheditāmvaram
prema-dhāma-devam eva naumi gaura-sundaram

("When He returned to His birthplace, Nadia, after five long years of sannyāsa, millions of people rushed to see Him, feeling a most wonderful and irresistible love attraction. Deeply moved with eyes full of eagerness, they beheld their Lord who attracted their innermost heart of hearts. Excited by His ecstatic presence there arose a continuous tumultuous uproar that spread in all directions and pierced the sky. To please their beloved Gaurāṅga, the people's voices repeatedly resounded the Holy Names of Kṛṣṇa. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love.") (Prema-Dhāma-Deva-Stotram, 34)

When I was composing this poem on this chair, there, I tried to think of that picture when Mahāprabhu came here. And suddenly I felt that He's

here

Devotees: Hari bol! Ha, ha, ha, ha, ha. Hari bol!

Śrīla Śrīdhara Mahārāja: I could not check my tears. Somewhat presence of Him I felt in my heart at that time. But I saw, nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanaṁ, as the usage amongst the sannyāsīns, that sometimes after sannyāsa they're to give a visit to his home. Something following like that, He came to Navadvīpa after five years, nyāsa- pañca-varṣa-pūrṇa-janma-bhūmi-darśanaṁ. And, koṭi-koṭi-loka-lubdha-mugdha-dṛṣṭi- karṣanam, and millions of eyes, attention, millions of eyes were attracted by Him. All lubdha, very greedy, and mugdha, means not very, mugdha means something enchanting. Lubdha, earnestness and charmed heart. They came to see Him by millions, koṭi-koṭi- loka-lubdha-mugdha-dṛṣṭi-karṣanam, attracted such attention that with their earnest and charmed, enchanted look, they came to have His darśana. And koṭi-kaṇṭha-kṛṣṇa-nāma- ghoṣa-bheditāmvaraṁ, and whoever came towards Him began to chant: "Hari, Hari bol!"

Devotee: Gaura Prema anandi, Hari, Hari bol!

Śrīla Śrīdhara Mahārāja: That loud that chorus, congregational Name. Hare Kṛṣṇa.

Devotee: Mahārāja, Kulangana

Śrīla Śrīdhara Mahārāja: What does she say?

Devotee: Ha, ha, ha, ha.

Devotee: She offers her obeisances to you.

Devotee: (Mother Kulangana continues speaking, but not near enough to the microphone to record clearly)

Śrīla Śrīdhara Mahārāja: She has a call for the worship of Rasarāja ?
She's taking leave?

Devotee: so you no very well in which kind of family I was born
.....

Devotees: Ha, ha, ha.

Devotee: my family was most poor, and you know this very well.

Devotees: Ha, ha, ha, ha, ha, ha.

Devotee: She's making some protestation of humility.

Śrīla Śrīdhara Mahārāja: What is that she's going on?

Devotees: Ha, ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: What does she say? She complains?

Devotee: She is protesting that actually she comes from a very low family. She does not understand why I say that she comes from a high family. She comes from the lowest family.

Śrīla Śrīdhara Mahārāja: Opposing you?

Devotee: Yes. But still she offers her obeisances first before she makes her protest.

Devotees: Ha, ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: We find from the lips of Sanātana Goswāmī, that, "I have come from a very low family

Devotees: Ha, ha, ha, ha, ha, ha. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Generally people say that, "I am low, I am humble, I am bad, I am evil, everything. But my family is also low, that none can say very easily." We found in Sanātana Goswāmī that he's saying that, "I am low-born, not any other. I am low, I am humble, I am mean. But my family, I am low-born, family is mean," so much humility it is very difficult to find, it is found in you.

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa. Hari bol! Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: From your connection with whatever family, your connection has made that great.

Devotees: Hari bol! Jai.

Śrīla Śrīdhara Mahārāja: Whatever it maybe I do not know, but I can see clearly that your,

pulam pavitram janani kitatya yesam kule vaisnava nama deha ?

It is written in the scripture that when one Vaiṣṇava is born in a particular connection he can purify your past connection also. Because the connection has contributed something to help her or him. So as a reaction they get that benefit from the Lord so they are purified thereby.

pulam pavitram janani kitatya yesam kule vaisnava nama deha ? Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

End of recording, May 1983 (1982?)

83.1.5-6

Devotee: Guru Mahārāja, In every activity there is a science, so I'm trying to understand the science of faith.

Śrīla Śrīdhara Mahārāja: The science of faith, what is the science of faith? The underlying principle of faith is this:

'śraddhā'-sabde - viśvāsa kahe sudṛḍha niścaya kṛṣṇe bhakti kaile sarva-karma kṛta haya

["By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favourable to the discharge of devotional service, is called 'śraddhā'. Śraddhā means viśvāsa, faith, sudṛḍha, very strong, unflinching faith; faith in sādhu-śāstra-guru, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa bhakti, all their activities are finished, kṛṣṇe bhakti kaile sarva-karma kṛta haya. Nothing is left out if you have faith. We should have faith that if we do our duty towards the Absolute, then all our duties to the environment are automatically done."] [Caitanya-caritāmṛta, Madhya-līlā, 22.62]

If I do my duty towards the centre, everything is done, that is faith.

yasmin vijñāte sarvam evam vijñātam bhavati yasmin prāpte sarvam
idam prāptam bhavati

["Enquire into that upon knowing which, nothing further remains to be known. Try to achieve that upon gaining which, nothing further remains to be gained."]

[Upaniṣads]

Faith covers the whole by accepting one. Apparently by accepting a part, He can cover the whole; that is peculiar there. If I can capture one the whole can be captured, if I love one the whole is loved. If I know one the whole is known. If anyone has got such sort of conception then that is the seed of faith and he approaches on that path of faith. By approaching the centre, all the branches all that sprung from His approached. Pouring water into the root the whole tree is fed. Putting food into the stomach the whole body can be fed, something like that. If one gets the key he gets the almirah, the iron chest, something like that. Such sort of faith, confidence, start, that is śraddhā, faith, that is faith. And he approaches in that way, otherwise how being a part I can claim the whole, our inner necessity to have the whole, but how it is possible? But it is possible only through the heart.

Once in Bombay our Guru Mahārāja [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura] gave an example to this. That a poor girl she has got nothing but if she's married to a prince who has got enough, then through that tie of affection she may think that all the properties of the prince belong to her. Something like that. Kṛṣṇa has everything under His control, we have nothing. But if we can establish a connection with Kṛṣṇa through

affection, affectionate connection we can establish with Him, then we can have everything thereby through Him.

This is the idea, to get whole. By getting one is to get whole. By capturing the fort we capture the country. So capturing the controller we capture the whole that He controls. So how can one control and bhakti is such an astounding thing that śraddhā, bhakti, that the small can control the big, an atom can control the centre. It is the speciality of devotion, śaraṇāgati, surrender. Surrender is the most wonderful thing in the world which makes possible for the small to control the great, the smallest to control the greatest, only this means, through love, through surrender. The smallest part, the particle can control the whole only through faith, through surrender. He's so kind, kindness in His heart. By humility, by our incapacity: "I am the most wretched, most fallen so attraction should come to me. I'm the most negative, I represent the most negative aspect so the positive has got His, should have His greatest attention for this negative."

So, so much praise is shown about bhakti in scripture. Bhakti can do what is impossible; can control the high to the lower. This is affection, this is devotion proper; devotion proper is such in characteristic, that the high is controlled. Suppose a General after conquering a country has come home and his young child is taking him by his finger and drawing and he is going. Exceedingly powerful General controlled by a child, a child is drawing and he is following him, why? Through affection; to affection, or love, or faith, it is wonderful thing which can control the big for the low. So no such wonderful thing can ever be not only discovered but not even thought out, none can think also such things. But this is the real nature of faith, or devotion, or affection, what we call it. Where it is present, the big is controlled by the small, there bhakti is present there, bhakti is there, to be traced there. Where it is not seen no bhakti. Bhakti means this that the big is controlled by the small, and the inner thread is that of devotion, affection, surrender, and love. That is the real characteristic of bhakti. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. How wonderful thing it is, and how powerful thing it is, strange, strange, strange.

aham bhakta-parārdhīno, hy asvatantra iva dvija sādhubhir grasta-
hṛdayo, bhaktair bhakta-jana-priyaḥ

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [Śrīmad-Bhāgavatam, 9.4.63]

The Lord Himself says: "What I say Durvāsā," Durvāsā was a big yogī, "What I say Durvāsā, I am already surrendered and committed to My devotee. I have no independence of My own. I am already committed to My devotees and I can't back out from that claim. So you'll have to go to that Ambarīṣa, as your appeal to Me is futile, useless, won't work anything, won't fetch anything for you. I am already committed there to My devotee, you will have to go back to My devotee and beg forgiveness there."

He says, Nārāyaṇa. And this is not hyperbole it is wholesale truth, not merely a show or poetry, it is truth cent per cent. aham bhakta-parārdhīno, hy asvatantra iva dvija sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ: "This is My nature, My very nature is such Durvāsā, I am committed to My devotees. I have no independence. Iva, and this is My voluntary contribution, or acceptance, or commitment, this commitment is voluntary so though I am the Absolute still My voluntary commitment is such by nature. What to do?"

That is bhakti; that is bhakti. Gaura Hari. So we are out to find out the most secret wealth the world has ever conceived, secret power, or whatever you see which can control, the smallest can control the highest, greatest. That sort of learning, or tact, or whatever you may say, it is

possible. Mahāprabhu came with that most valuable thing. "What do you do? You make yourself busy for nothing, or busy for rubbish's? Try to acquire this most valuable thread. The stand of the witch, magic stand, magic wand - try to find out, get this magical wand. Nothing so valuable ever discovered in the world. Take to this subtle most power by which the smallest can control the highest, the greatest. This is love, this is love, this is faith, this is affection. So cultivate, give up everything and cultivate about this, search for this, search for Kṛṣṇa, search for love, search for devotion. Die to live. This is self determination to the highest degree, self determination, self realisation to the highest degree is to acquire such position. By humility we may be master.

trṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena, kīrtanīyaḥ
sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [Śikṣāṣṭakam, 3]

And we'll be able to conquer the whole by that sort of qualification, and not by jumping and capturing and carrying and looting and fighting, not that.

Gaura Hari, Gaura Hari, Gaura Hari. Nitāi Gaura Hari bol.

Devotee: Guru Mahārāja, in the life of Bilvamaṅgala Ṭhākura, he had devotion to Kṛṣṇa yet attachment. At what point in his life did he leave that attachment, and the grace of Kṛṣṇa come down, what was that single point?

Śrīla Śrīdhara Mahārāja: He was, he lived when he was in the process of acquiring, when acquired then he challenged Kṛṣṇa: "You are going, You are slipping Your hand from my hand, but I challenge You to go from my heart if You can do it." That was a final state, but was the fall, that is in the stage of sādhana, in the way of realisation, not realised it, the slip came.

Devotee: Was it that he poked out his eyes, is that what brought the grace of Kṛṣṇa down to him?

Śrīla Śrīdhara Mahārāja: At that time he had not attained siddhi, before attaining the stage of siddhi, the way of sādhana and in the course of realisation some fall here, there. But after he has attained the position of a siddha, svarūpa-siddha, even from svarūpa-siddhi the chance of fall is there. But after vastu-siddhi no fall is possible, very little but very rarely. From svarūpa-siddhi stage also one may fall. But even when he has placed in vastu-siddhi, acquired such place, no fall is possible any longer.

Devotee: So it is by the power of his sādhana or the sacrifice of his vision that the grace came down?

Śrīla Śrīdhara Mahārāja: That sacrifice of the vision in that character it is shown that he has not finished, he has not attained finally, he's on the path of attainment, and as long as one is on the path of attainment he may fall, but very rarely maybe one may fall. Slip is possible when climbing, but when already climbed in a particular level then no possibility of any fall. From the beginning Bilvamaṅgala is not accepted as siddha. He was going to the prostitute regularly and so intensely he was habituated to that, all these things. Then gradually he got intimation leaving everything to go to Kṛṣṇa. First he went to the Māyāvādī

sannyāsī, leaving this life of a debauch went to a Māyāvādī sannyāsī. But anyhow he was not satisfied, he got his dream about Kṛṣṇa, His grace, Kṛṣṇa's special grace he received, and then he left Māyāvādī and went towards Vṛndāvana. And when going to Vṛndāvana then also some break in his journey. That is he was captured by the beauty of a lady, perhaps near Maharastra or so. Then when the gentleman sent the lady for his service at night, in the meantime his conscience came back. And he begged for two pins and took them pierced his eyes with those pins and paid his daṇḍavats and went towards Vṛndāvana, finished.

That does not mean that when one has begun his journey the journey will be safe and finished in one stride. He may have some check according to his previous karma, some sort of obstacles may come in the way naturally. And after passing through the sādhana stage when he climbs up to the bhāva-bhakti then he'll be safe more. To begin is not to finish, there is a process between the two, to begin and to finish there is an interval. Gaura Hari.

Devotee: Guru Mahārāja, what is the significance of Mahāprabhu saving Gopīnātha Panayaka. Rāmānanda Rāya's brother, the son of Bhavānanda Rāya?

Śrīla Śrīdhara Mahārāja: I can't follow the pronunciation of the words, what is this?

Gopīnātha Paṭṭanāyaka, Bhavānanda, Rāmānanda, they are all Paṭṭanāyaka, their caste family. Vāṇīnātha was the youngest brother who used to serve Mahāprabhu. And the Gopīnātha he was a money collector under Pratāparudra, and he collected more money but did not give it to the royal treasury. So he had a loan and the king's eldest son wanted to get back all those monies by making some arrangement of his punishment. Showing him the fear of capital punishment, he took him on some platform and from there so many swords were arranged in the lower position and he will be pushed to fall on the so many swords and

he will be cut into pieces. And that sort of capital punishment was arranged by the crown prince of Pratāparudra.

And so many persons ran to Mahāprabhu: "The Rāmānanda's brother, Rāmānanda is a great devotee and his brother is in such danger. The crown prince is imparting capital punishment to him, he will be thrown over the swords and he will be cut to pieces. If You intervene kindly then that man may be saved."

Mahāprabhu told: "What is this? It is all worldly affairs. What connection I have got to do in this matter? He has made, he has looted the cash of the king and the king is imparting punishment. And it is not My jurisdiction to go and ask the king give Me so many lākhs [one lākh is 100,000] of rupees to a beggar. And I am worth one paisa [a monetary unit of India and Pakistan worth one hundredth of a rupee]. I am a brāhmaṇa, a poor sannyāsī. Society has allowed Me to beg for My belly and not for lākhs of rupees I shall beg from him and he will give, why he will give Me? I won't stay with you I shall go to Allanatha, I can't tolerate all these troubles."

Then anyhow that went to Pratāparudra, to the king, that Mahāprabhu is leaving. "He is going to Allanatha, why He is doing so?"

"This is the matter."

"No, no. Why? I want the money and not the man to be killed. I want the money, why should you do this? So send some intimation to the crown prince that his capital punishment should be stopped. I want money."

Then the whole thing was otherwise. This is the story of Gopīnātha Paṭṭanāyaka. Then when the king Pratāparudra excused him, and also the money, the loan was also excused. And he was also given some reward: "That your previous service satisfied me very much. I do not care for only these few lākhs of rupees, you go and I am giving you a more higher, important engagement in my kingdom."

Then that Gopīnātha and Bhavānanda, the whole family came to Mahāprabhu to show their thankfulness to Mahāprabhu. "It is whether You told or not but because You went to leave Purī and went to go to

Allanatha, this king Pratāparudra could not tolerate and he intervened into the matter and now we have been very much glorified. Instead of being killed we are glorified and You are the only cause."

They all came and fell flat under the feet of Mahāprabhu. That is the story.

And what do you say? The Gopīnātha Paṭṭanāyaka what did he do? I don't understand the word, what you say, Gopīnātha Paṭṭanāyaka, his name?

Devotee: Yes, it's just his name.

Śrīla Śrīdhara Mahārāja: He's a brother of Rāmānanda Rāya. Now what do you want to ask about him? I fail to understand.

Devotee: I just wanted to know the spiritual significance of that story.

Śrīla Śrīdhara Mahārāja: Spiritual significance it may be that if anyone is connected in the service of the Lord then in his connection many may get that holy connection, many things may be got. Rāmānanda was favourite to Mahāprabhu. Though apparently Mahāprabhu did not participate into this matter, worldly matter, but still it was done, slight connection of Mahāprabhu. But this achievement is not very laudable. What Gopīnātha got, that is not very laudable. Not only Gopīnātha but his family was also treated that way.

Mahāprabhu asked: "What is Vāṇīnātha doing?" Who was an attendant to Mahāprabhu: "What he is doing?"

Vāṇīnātha is taking the Name of the Lord and when some number is

finished and he is cutting one line in his body and taking the Name, waiting the death next moment. Vāṇīnātha, who was a devotee, who was a constant attendant of Mahāprabhu, this youngest brother, he, on the apprehension of his immediate death, he's taking Kṛṣṇa Nāma without caring for the future or any result whatever may come. He as not come to Mahāprabhu: "Please save me, I am Your whole time servant. I am only in connection with my brother for his fault I am taken prisoner and I am also being dealt with capital punishment, save me."

No, but whatever the will of Kṛṣṇa it may take place. He's taking the Name of Kṛṣṇa before the immediate possible death, he's doing. Mahāprabhu felt extra satisfaction for his satisfaction: "Yes, Vāṇīnātha is a real devotee. Without caring for any future adversities he's taking the Name of Kṛṣṇa." That should be the attitude of a pure devotee, whatever circumstance he faces, he does not care for that, he will take more intensely in the service of Kṛṣṇa, the Name of Kṛṣṇa, engage himself more intensely in the face of any danger, he won't shirk, he will face bravely any circumstances and will take the Name of the Lord. That should be our idea.

And there was one instance in this Pakistan affair. When after a few years, 1971 or so, the Pakistan two sides, East Pakistan and West Pakistan, there was a war and this East Pakistan became independent in that war. There was one devotee of Bhaktivinoda Ṭhākura living in East Pakistan and the West Pakistanis they thought that the Hindus are at the bottom of this revolt so they were killing Hindus right and left. So one devotee of Bhaktivinoda Ṭhākura named Kumud Babu, he was there. And one soldier came: "Here is a Bengali sādhu, I want to kill him" and asked him to come out.

He came: "What do you say?" "I shall shoot you."

"Oh, wait a little, wait a little my friend, I am coming." So he went to the room and took this Hari-Nāma malica and with his Hari-Nāma malica in hand counting he sat on the chair and asked: "Now you shoot me."

Anyhow, that soldier he could not do so. "No, no, no, you are, you cannot have any political impetus, so I don't like to kill you." He went back.

He came with malika in hand and sitting on the chair: "Now you shoot me" and began counting.

And that soldier, that murderer, he went back. "No, we have no apprehension or any fear from you, you are a real spiritual man, no apprehension of any political conspiracy from a man like you. I won't like to kill you." He went back.

His name was Kumud Babu, he was a devotee, a disciple of Bhaktivinoda Ṭhākura. Hare Kṛṣṇa. Hare Kṛṣṇa. 1971 or so perhaps. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: So Guru Mahārāja, in the story of Gajendra, he prayed for protection from the Lord, so is that not as high?

Śrīla Śrīdhara Mahārāja: Not always, it is sometimes as he's inspired by the Lord he does so. In the case of pure devotees as subtle inspiration he receives from higher, he does that way. He may think that if by appealing a little I can live long, I shall be able to serve my Lord, so what is bad there. "I am an innocent, why have you come to kill me?" He may say, and his life may be saved, he may do that, he may do that, no harm. This human life is valuable and I'm really not partaking in the politics and if he appeals: "Oh, why do you kill me my friend, I am not a party to any political campaign. I am going on with my religious life. Please give me up." That sort of appeal or expression of any desire, that is not to be blamed because the human life is valuable, if I live I can serve.

So much disease has come and we take the medicine, we call for the doctor, why? Because this chance I have got in human body to do some service to my Lord. Why I should go to give up this life if possibility of continuing is there? So we take the medicine, we call for the doctor to continue this life because this valuable life may fetch some valuable property for me. And the next life uncertain, I don't know where I shall be

born. So that is not bad. What will underlie the prayer; that will determine good or bad. For the service one can do anything and everything, for the service. For Kṛṣṇa and kārṣṇa, for the service of Kṛṣṇa and His devotees, to pray for that is no prayer for selfish purpose.

Rather, Sanātana Goswāmī was very eager to give his body up under the wheel of Jagannātha's chariot. Mahāprabhu depreciated that: "What do you do? Your body given to Me already, surrendered to Me, and I want to utilise your body in a very important way. And you want to give up your body by committing almost suicide under the wheel of the chariot of Jagannātha? What does it? This sort of body giving is not a very highly valuable devotion. If it were to be so I can die in a moment crores of times [one crore is ten million]. What is the value of this body? This is only a cage of flesh and blood. Only by giving this body we can capture Kṛṣṇa? It is foolish, what value this body has got? Only as long as we think that this is very important we have got this body consciousness. Only service of Kṛṣṇa that is being the object of our eternal aspiration, service of Kṛṣṇa, whatever's necessary, if to die for of Kṛṣṇa is necessary through service I shall die, if to live for His satisfaction is necessary I shall live. It will be determined by the serving attitude and that must be sincere not a diplomatic thought."

To accept death, that is physical courage, that is not a very laudable thing, to face death there are so many animals they fight together until one dies they continue fight. Physical courage is there, do not fly away, until one is dead they both fight, these cocks, the bulls, there are so many. If any fighting will begin then as long as one is not dead the fight won't be over. Physical courage that is not a very laudable thing, but only to utilise everything for the service of Kṛṣṇa, that tendency is the most valuable. To die for Him, to live for Him, whatever is necessary we shall be prepared for that; that is valuable.

Devotee: Mahārāja, I wanted to ask a question about gṛhastha life. If one partner...

Śrīla Śrīdhara Mahārāja: Gr̥hastha life of two sections, one because one cannot live a life of celibacy, he cannot but have to get a householders life. Another, the paramahansa, they are master of their senses, but still by the will of God they come here and live as a gr̥hastha. In Mahāprabhu's time, in Kṛṣṇa's time we find so many gr̥hastha, and child are also coming from them. But still they are supposed to be situated in the highest position above this lust, anger; all these things. Paramahansa, above any calculation of devotion, they're established there. Their gr̥hastha life should not be neglected as if they're unable to control their senses, not that. There is a possibility of a life when husband wife living and child is also coming, still they're cent per cent above sensual pleasure, sensual play, it is possible. And at the same time one when in the path of realisation cannot control his senses he will have to take some help in a very gentle way to go ahead on the path of devotion, then he's also. So two classes of household life we see.

End of side A, start of side B, 5th, 6th.1.83

Śrīla Śrīdhara Mahārāja: ...tongue or the belly, another is honouring the Prasādam: "Oh, Jagannātha or Kṛṣṇa has taken this. How fortunate I am; I am tasting this Prasādam." To take, to honour Prasādam is not to eat to devour, to swallow, but the main thing there: "Oh, how fortunate I am getting this Prasādam which is already taken by Kṛṣṇa, Jagannātha, this taste that. And automatically the physical side is going on. When a devotee honours the Prasādam, his main aspect is he is honouring what is already taken by the Lord, his mind is concentrated there, not in the physical appeared thing. For ordinary people he is taking physical taste. The difference between, everywhere such difference, one looking at the satisfaction of Kṛṣṇa, another searching for the satisfaction of his own sense. The physical activity is one and the same in both the cases.

One has come to look at the Deities, how very beautiful the Kṛṣṇa, the Rādhārāṇī, Mahāprabhu, He came to grace the people in this way. Another man has come with the malpurpose: "Oh, so many ornaments

there, I shall come in night and I shall take this golden crown and these ornaments, he's also looking at the Deity. So everything, the internal estimation is the most valuable thing, the angle of vision. Only physical activity has not got much value, approach, whatever we do, the plane of our approach; that is to be considered for the valuation of the activity.

rāga-dveṣa-vimuktais tu, viṣayān indriyaiś caran ātma-vaśyair
vidheyātmā, prasādam adhigacchati

["However, a true devotee on the path of renunciation in devotion (yukta-vairāgya) acts exclusively for My transcendental satisfaction. Abandoning attachment and envy, although accepting sense objects with his controlled senses, he attains full contentment of heart."] [Bhagavad-gītā, 2.64]

Not under the control of the guidance of the senses, one is accepting, connecting, making connection with the external things. But he's no a prey for any affection or this dissaffection, not a prey to that, this is the negative side. And the positive side is that everything meant for the satisfaction of Kṛṣṇa, he is doing, that is the positive side. And if I get out of the negative side we do not care for any pleasure or pain when we approach anything outside that cannot tie me down with this material world. In Gītā it has been dealt in details. The physical activity is not to be blamed, but how do you approach, that is the valuable thing. Do anything and everything but don't be a slave to that purpose of what you are doing. Only attend everything as your duty come to you and you are to deal with that. But don't be a slave to the result, the consequence, the pleasure and pain that duty will produce, don't be a slave to that karma-phala. If you can do with that spirit one can demolish the whole universe but he does not do anything, he's not responsible for doing anything.

yasya nāhaṅkrto bhāvo, buddhir yasya na lipyate hatvāpi sa imāḥ lokān,
na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) - even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [Bhagavad-gītā, 18.17]

He does not kill neither he will have any reaction for that. Who? Who has got no charm for any loss or gain of his activities; in other words, he's working and standing on the plane of the universal wave. He's only mere instrumental; he has not got his own selfish end, purpose. Then he's working, he has got no selfish tendency so he's working on the universal wave is dancing, making him dance and he's an instrument to that. So he's not responsible for the consequence of his activity, it is so. Withdrawal from the negative side and then participation in the positive side to do anything for the satisfaction of Kṛṣṇa consciously, that will be more laudable.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi. Nitāi. Nitāi.

Devotee: In the śāstras chastity for a woman is very important to be very loyal to her husband. And in devotee life if the husband is not as strong in some ways as the wife, is the wife ever justified to leave the husband, or should she try to stay

Śrīla Śrīdhara Mahārāja: Yes, if husband is seen not in the way of the devotion towards Kṛṣṇa realisation, then she may leave husband.

gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta
mr̥tyum

[R̥ṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."]

[Śrīmad-Bhāgavatam, 5.5.18]

So he's not in the way of my highest welfare, friendship with him, that will damage me, I must avoid such company. My main interest is to march towards Kṛṣṇa. Who will help me I shall mix with him, I shall take his help and give help to him, by mutual cooperation we shall go towards Kṛṣṇa. But if one drags me down towards another direction than Kṛṣṇa then I must have to give up that company and to go alone towards Kṛṣṇa. He may be son, he may be a father, he may be a husband, he may be a wife, he may be anyone; he may even be a guru. Anyhow accepted a guru but it is shown that he is utpatha-prathipannasya, parityāgo vidhīyate:

[guror apy avaliptasya, kāryākāryam ajānataḥ utpatha-prathipannasya, parityāgo vidhīyate]

["A guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of śuddha-bhakti must be abandoned."]
[Mahābhārata, Ūdyoga-parva, 179.25]

I shall have to go to the absolute goal, and anyone helping he's my friend, and anyone trying to deviate me to draw me from that path, I shall have to leave his company respectfully. My main absolute way, absolute end, absolute call, I shall attend and to do that whatever is favourable I shall accept, and unfavourable I shall have to reject. Otherwise I can't give up the main gain of my life.

Gurur na sa syāt sva jano na sa syāt (S-B, 5.5.18), Balirāja, Vibhiṣana, Prahlada, Bharata, Khatvangerāja, and yajña patnis, they disregarded their object of affection and went straight towards the Absolute Truth. My universal interest is there, the whole interest is there, so my ways will be fixed in such a way whoever will come to help me in that absolute way, he's my friend, and who will try to deviate me, he's my foe. The general instruction is such.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

Dharma means religious duty. We are bound when we come in this world we are bound by our birth to certain duties, action reaction, give and take, in the family, in the society, with the king, all these. But all sorts of duties should be cast off in consideration of the call of the duty of the Absolute. Sarva-dharmān parityajya: "I represent absolute truth, absolute good, so giving up everything; all phases of duty ignore and come straight to Me." That is the last conclusive advice of Bhagavad-gītā, the call, the absolute call.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

Devotee: Mahārāja, in Mahābhārata where Kṛṣṇa gives His own army to Duryodhana, and Arjuna chooses Him, even though he will not fight, to drive his chariot. Why did Kṛṣṇa choose not to fight in the battle, only to drive the chariot?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Generally He tried His best to be neutral in the fight because Baladeva was in favour of Duryodhana's party, His elder brother. And when the fight began Baladeva went away for tīrtha-yatra so that He may not have to support Duryodhana, His own disciple. Duryodhana was disciple in this (gadad yujya?) from Baladeva, and favourite. And because Kṛṣṇa saw that: "My brother He left His favourite party and went on in pilgrimage, and I should also not participate wholly." But He cannot leave the really truthful party, He had sympathy. And to keep the balance He gave the soldiers towards Duryodhana's party, and Himself most empty handed went to help the Pāṇḍava Arjuna.

But you know that the physical force is not all, the guidance is everything, so His guidance as a charioteer, His advice in all affairs, that was all important and not fighting. In this way He tried to show that: "The least I tried to avoid this wholesale murder of the kṣatriyas in this battle of the whole of India but it was unavoidable. I shall have to do but most reluctantly, tried My best for peace." Only five, Yudhiṣṭhira was the real owner, his father was king but because his father died they're all minors the other party manipulated in such a way that they're usurped, usurper. But still He tried His best: "Only five villages give to these brothers." They didn't.

Then the war was inevitable and He took this attitude, and there almost the whole kṣatriya power was smashed in that, crushed in that war, finished. So such a dreadful war He was not ready to be party, as much

as possible He avoided, but still it was inevitable. And He only advised them, guidance that is all important thing and all these physical forces this is nothing. The policy, the guidance that is all important. And specially Baladeva Who was in favour of Duryodhana was His favour, He also withdrew and He also should withdraw from the other party so the fighting They gave up and only as a charioteer going. But His high intelligence, guidance, that was everything, that facility the Pāṇḍavas got.

One day he went to fight against Kṛṣṇa with some weapon; that was other thing. Bhīṣma stopped the fighting and with folded palms began to pray to Him in praise. "Oh You Lord, You are Kṛṣṇa, You are Nārāyaṇa, You can destroy everything at Your glance, casting a glance You can destroy the whole creation. And to keep my promise You have broken Your promise that You won't take any weapon. You have taken weapon and You are running to kill me. You have broken Your promise to keep my promise that I made. Yesterday I promised that I shall force You to take weapon. You have kept my promise and You have broken Your promise, You are so generous, You are so big, so high." In this way Bhīṣma began to speak.

droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca, karṇaṁ tathānyān api yodha-
vīrān mayā hatāns tvaṁ jahi mā vyathiṣṭhā, yuddhasva jetāsi raṇe
sapatnān

[Kṛṣṇa tells Arjuna: "Slay (again) Droṇācārya, Bhīṣma, Jayadratha, Karṇa, and the many great warriors, all of whom have already been killed by Me. Do not hesitate - fight! Without any doubt, you will be able to conquer the enemies."]

[Bhagavad-gītā, 11.34]

"It is I Who am doing this, this great war, this sacrifice of man killing, it is

I. So Arjuna you become merely instrumental to that. It is inevitable, the world forces, the fate of the world is coming to its doom, in this way." Apparently it is as if He's showing that He has got no, He does not want to help such a great man killing yajñā, but it is inevitable. "As much as possible I am withdrawing as you see as a man in Me, but still it can't be avoided." Only five villages were to be given to the other party but Duryodhana was not willing.

sukagra sudhi ne na vidyate yata me dini?

"The earth in the point of a pin, I won't give it to the Pāṇḍavas without war, without fighting." Duryodhana told. "What to speak of five villages to five brothers, only not a point of earth which can be contained in the point of a needle, I won't give it up." The other party was so much obstinate, and that's why war was inevitable.

And yato dharma satoja ?

Pāṇḍavas are religious and Kṛṣṇa is bound to side with the religious, and they're demonic, they must be on the opposite side. But Baladeva, He had some engagement of the other party. He was guru of Śiva, the opposition party leader. All these fights, sometimes it is necessary that one is following and asking his own person: "Go and help with sympathy the other party." It is diplomacy, to take part in one side, and to use another of his intimate men to participate on the other side, opposite party. It is diplomacy we find in the political world. And wholesale, the whole universe is like that, direct indirect, with the help of the both the world is going on.

So any important question? I shall close.

Devotee: One last question in this connection. How could Duryodhana who was demoniac be the favourite disciple of Baladeva? He was the favourite disciple of Balarāma. How could that be as he was wicked minded and would not allow the Pāṇḍavas their rightful

Śrīla Śrīdhara Mahārāja: That I answered here, that it is a policy in the creation the positive and negative together going, marching on. So Mahādeva is the leader of the opposition party, still he's a devotee, His own, Mahādeva, Śiva, he's indulging, seen to indulge the demonic power. So I told Baladeva is the guru of Śiva, Baladeva is the bifurcation from Kṛṣṇa. That is to; līlā means both and many parties are necessary by gradation. So He Himself extends Himself in such a way that to support so many parties as if against Him, really not, He's all inclusive. But still, some power must emanate from Him and supply the basis as if something is different from Him. Baladeva is the basis of so many which is not Kṛṣṇa at present, He's the basis of that, of different rasa.

Only for the līlā purpose it is necessary. Kṛṣṇa and non Kṛṣṇa and with them and there is another side, hlādinī, jñāna, bala, kṛīya [knowledge, strength, feeling], hlādinī, saṁvīt, and sandhīnī, [existence, realisation, ecstasy]. Baladeva sandhīnī, He extends the basis of the extension of the so many and so as if they're non Kṛṣṇa but really they're meant to work for the satisfaction of Kṛṣṇa, those non Kṛṣṇa. So that deviation is necessary and that is supported by Baladeva and Baladeva's facsimile is Mahādeva, He's also encouraging so many demons and so the creation is going on in different ways. This is by thesis, antithesis, synthesis in Hegelian philosophy. Thesis then antithesis and harmonising both is synthesis. In this way we find the pastimes is going on of the Absolute, thesis, antithesis, synthesis.

Nitāi Gaura Hari bol.

Devotee: Mahārāja, can I ask one more question about Duryodhana? When he was king for a while, when Duryodhana had power while the Pāṇḍavas were in exile.....

Śrīla Śrīdhara Mahārāja: I can't follow the name, Duryodhana, yes.

Devotee: When he had some power they say he was a very good king. The people were happy under him and he ruled well.

Śrīla Śrīdhara Mahārāja: That is by the help of morality he wanted to fight the real owner, that good management of others property cannot be a plea of his ownership. The property belongs to Yudhiṣṭhira and Duryodhana usurped it and he gave good management for the subjects. That does not mean that the property belongs to him. That was against the existing law of the country. Yudhiṣṭhira's father was the king and Yudhiṣṭhira and his brothers were minors. In that plea, taking advantage of that circumstance with the help of Dhṛtarāṣṭra, their elder uncle, Duryodhana dispossessed the Pāṇḍavas of their own property, because they're fatherless and they're minor, usurped his property.

The good management of others property, A's property, B is managing very smoothly, then B will be the owner of the property? That is one thing, another thing, the demons they depend on good law, but the deva, the gods, their characteristic is allegiance to the Absolute, to the Supreme Power. Generally this distinction we find, the demons may be more moral, and the gods they're more allegiant, faithful, towards the highest authority, the Absolute. Do you follow, no? The absolute allegiance to the Absolute Authority - that is more theistic life. And to depend on the moral more that is democracy, opinions of the so many, they're anti God. Can you understand, no?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Yes, why do you say yes? Do you understand it?

Devotee: Yes, I understand.

Śrīla Śrīdhara Mahārāja: The opinion of the many to satisfy so many subjects that is one thing. That is to satisfy the plurality or to satisfy one, the division in two ways. To try to satisfy the one Absolute Autocrat, the owner, and another, morality, that is to satisfy so many, plurality. That is theistic and this is anti theistic. Vox populi is not vox dei, vox dei should be vox populi. [vox populi is public opinion, vox dei is the opinion of God].

The Abraham in your country, he told: "The government of the people, government by the people, government for the people." That is democracy, the basis of democracy, that is anti God. We say: "The government of the people it is all right, government for the people also all right, but government by the Absolute Law." Not by the people, mass is ignorant, mass is ignorant, so that cannot be the highest standard. The mass conception of justice cannot be the highest, the highest justice is above with the Absolute. And the mass should be guided to the standard of that Absolute Justice. They should be considered as student and not they're masters, the mass. So vox populi is not vox God, vox dei. But if the people they can be subservient to God they will be happy, that will be their benefit.

I'm not clear? What do you say? We must show our allegiance to the highest authority and to satisfy so many plurality that is not theism. They're all under māyā, they do not know what is good to them, the guardian knows what is the good of so many minor children, so to satisfy the child's mind that is not the high standard. To satisfy the mind of the

guardian, that is high standard. We must search for the guidance of the Absolute Truth, Absolute, and not to satisfy by so many masses. To satisfy the masses that is demonic, and to be allegiant to the highest power, that is godly, deva-śakti, devi-sampada and aśura-sampada, in Gītā, property of two classes. Devi-sampada is allegiance to the highest power, and aśura-sampada which is based on the popular opinion of the so many ignorant persons.

In Germany some gentleman told: "Mass is ignorance, monarchy is mad, and dictatorship is something," in this way differentiated between different type of ruling, government. The mass is ignorant, connotation decreases, denotation increases, so to satisfy the mass that is not a credit. Rather they should be advised to satisfy the one Absolute, and those that do not care for this, plurality, so many:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

The Absolute Truth they want to satisfy, their position is higher than those who are seeking satisfaction of the plurality who are ignorant.

Here I stop.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca patitānām
pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

.....

Devotee: ...temple I had visited.

Śrīla Śrīdhara Mahārāja: You visited?

Devotee: Yes, and that Deity has some special magic. Of many tīrthas I have been to, something about that Deity, is a very enchanting Deity.

Śrīla Śrīdhara Mahārāja: Now, what of that?

Devotee: They say that Deity came from Mahā-Viṣṇu Himself, was given.....

Śrīla Śrīdhara Mahārāja: Mahā-Viṣṇu, what is this? Where is Mahā-Viṣṇu? Where is Mahāprabhu? Very, very high.

Devotee: They say it was given to Ikṣvāku and it came down through the solar dynasty and was the Deity of Rāmacandra and then was given to

Vibhīṣaṇa

Śrīla Śrīdhara Mahārāja: London, Jaya Tīrtha Mahārāja centre?

Devotee: No, no, no, I was saying the Raṅganātha Deity, Mūrti.

Śrīla Śrīdhara Mahārāja: Oh, Śrī Raṅganātha, in the South, on the Kāverī?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: They say that Deity Raṅganātha has come from Mahā-Viṣṇu?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Raṅganātha is above Mahā-Viṣṇu. Mahā-Viṣṇu, that is at the root of the whole created world. Puruṣa-Avatāra, three Puruṣa-Avatāra, Kāraṇārṇavaśāyī [a.k.a Kāraṇodakaśāyī] is Mahā-Viṣṇu, then Garbhodakaśāyī and Kṣīrodakaśāyī. Three aspects and all related to this created world. Mahā-Viṣṇu is in Brahma-saṁhitā you will find māyāvata who is at the support of the whole māyā, misconception. He's in charge of the whole misconceived area where the misguided jīva souls by misuse of their free will are wandering. He's in charge of the whole creation, Mahā-Viṣṇu; and Garbhodakaśāyī in charge of particular brahmāṇḍa, particular solar system or something; and Kṣīrodakaśāyī who is present in every heart of every soul, individual. These three stages of Puruṣa-Avatāra They are in relativity of this created world.

And above that, that Catur-vyūha, this Vaikuṇṭha Mūrti, there is in Vaikuṇṭha, Nārāyaṇa and with the twenty-four extended self that is in Vaikuṇṭha; and above, Rāmacandra, Ayodhyā. Superior to that is Dwārakā, then Mathurā, then Vṛndāvana Gokula. This is the way to

understand development in the theistic world through rasa, criterion is the rasa, ecstasy; the standard of measurement is ecstasy, sweetness, beauty, charm, love. By that standard we are to measure inferiority and superiority of the transcendental substance.

Devotee: So Mathurā rasa is higher than Dwārakā rasa, how is it higher? It seems very similar.

Śrīla Śrīdhara Mahārāja: Mathurā rasa higher than?

Devotee: Dwārakā.

Śrīla Śrīdhara Mahārāja: Dwārakā, Dwārakā is also Mathurā rasa but in a narrow sense, or sakhya rasa, vātsalya rasa, all in full in Vṛndāvana. Mathurā rasa that is under law and scripture and society, Mathurā rasa, everything in their Dwārakā but in Vṛndāvana above consideration of scripture and society, everything, the relation with Kṛṣṇa unbridled, not restricted by anything else, any scripture or any social rules or any other consideration, it is free to the fullest extent. Service does not care for any law or any social consideration. Service in the fullest extent where a servitor can engage herself in the fullest degree unbridled.

Highest intensity of attraction is found there. Kṛṣṇa is attractor but the intensity of attraction is in its zenith in Vṛndāvana in madhurya rasa. And there is also gradation there, different camp in madhurya rasa and the highest camp is the camp of Rādhārāṇī.

Devotee: Do the other sampradāyas that are existing today, do they have some potency for giving entrance into Ayodhyā, or entrance into Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: Yes, the Madhva sampradāya, the Rāmānuja sampradāya, they conceive, especially the Rāmānuja sampradāya conceive that Nārāyaṇa is the highest conception of the Absolute. But Śrīmad-Bhāgavatam and other Purāṇas we find supports the view of Mahāprabhu what He has given that Svayaṁ Bhagavān, kṛṣṇas tu bhagavān svayam, the highest conception of the Absolute is found only in the Lord of Vṛndāvana, because in consideration with the rasa, ecstasy, the degree of ecstasy. Akhila rasāmṛta mūrtiḥ.

vaikuṇṭhāḥ janito varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam udāra-
pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kuṇḍam ihāpi gokula-pateḥ
premāmṛtāplāvanāt kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's rāsa-līlā pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean prema of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"] [Upadeśāmṛta, 9]

Rūpa Goswāmī, according to the direction of Mahāprabhu, Rūpa Goswāmī has given such conception in the development of the theistic absolute.

Devotee: I was reading that Śrī Caitanya-Śikṣāmṛta, he was talking

about siddha- praṇālī and once I asked you about it. Is it necessary to take up that bhajana?

[siddha-praṇālī is revelation of one's internal identity, as a gopī or gopā, etc]

Śrīla Śrīdhara Mahārāja: When you say, you pronounce siddha-praṇālī, then you should not find much encouragement to enquire into that because you are not siddha, so only cursory view, a distant view you may have there, but don't try to enter into. Fools rush in where angels fear to tread. It is siddha-praṇālī, not for the sādhaka [the aspirant neophyte who is striving to cultivate perfection in devotional service in Kṛṣṇa consciousness].

End of recording 5th, 6th.1.83

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His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī
Mahārāja

83.1.8-10-11

Devotee: He has big Jagannāthas, Rādhā-Kṛṣṇa, Gaura-Nitāi, his living room is like temple.

Śrīla Śrīdhara Mahārāja: I don't know. I don't remember such incident.

Dāsanudāsa. The German wife of that gentleman Gopīśvāra, his wife was a German lady. He's in Dublin, a scholar, he wants to establish a temple there, along with Nityānanda or some devotee. Under the Mahamaṇḍal, he has written a letter we wanted to the name of Akśayānanda Mahārāja, yesterday a letter came: "We want to establish a centre here under Mahamaṇḍal. You please sanction, connect it." A letter I got yesterday.

Jagannātha Temple in America, I heard of one big Jagannātha Temple but I don't think I have any connection there.

Devotee: This was in Germany during the last war. I didn't understand if you understood my question.

Śrīla Śrīdhara Mahārāja: There was one Sujay, Raya Sujay ? His father was monarchist in first war, and he came, he was a master of eight languages, a good scholar. He had much affection for me, my Godbrother and much appreciation for me also. He recommended me: "In the whole Gauḍīya Mission you are the preacher in the West," he told our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura). But after the departure of Guru Mahārāja left for Europe. And when he was, during the first great war he was in concentration camp, one gentleman he converted, and he took initiation from Bon Mahārāja, that second gentleman. And I was told that when he went back to Europe he preached vigorously there. His name I forgot, then his nationality at the last was Swedish. And he was preaching Mahāprabhu's doctrine very extensively there in Europe, that I heard. Whether Dāsanudāsa I don't know, but not in America but Europe I heard, another Dāsanudāsa it may be

Devotee: Dāsanudāsa is your disciple.

Śrīla Śrīdhara Mahārāja: My disciple?

Devotee: Yes, second initiation.

Devotee: (One devotee speaks briefly, in Bengali perhaps)

Śrīla Śrīdhara Mahārāja: There in that blue house, but he has left for his home. His son came and took him for some urgent business. Now the police camp is there, I think the Naika alone is living on the roof room, so she should not live there alone. Anyone may go and bring her and she will remain in the Maṭh compound. Not in one house only one lady and so many polish?

Devotee: Mahārāja, that book you read as a young man, was that Lord Gaurāṅga ?

You said as a young man you read one book on Mahāprabhu and that very much touched your heart. What was the name of that book?

Śrīla Śrīdhara Mahārāja: Omnimnai carita (?) Ordinary book that was written by the founder of Amṛta Bāzār Patrikā (a newspaper about Lord Caitanya Mahāprabhu), Śīśir Kumār Ghosh. He also wrote Lord Gaurāṅga in English. And that style was very flowery and by reading that book in America many were converted I was told. And this style of this Bengali book Omnimnai carita (?) which I read, that style also very simple and novel like. I was also much fascinated by reading that book. But later on when I joined Gauḍīya Maṭh I found that not strict siddhānta, that

ontological representation is lacking there, but emotionally that is a very good book, to the emotionalists. But as regards to the ontological questions not very reliable. Omnimnai carita in Bengali and the same gentleman wrote in English Lord Gaurāṅga. That is a very good book in the sense that capturing, the style and writing is good English, is Lord Gaurāṅga. You can enquire about that from the Amṛta Bāzār Patrikā office in Bagh Bazaar (the Gauḍīya Maṭh's Calcutta temple) they have got their office, Amṛta Bāzār, a renowned newspaper Amṛta Bāzār Patrikā in English and Amṛta Bāzār was that Bengali, now rather Juranta (?) Bengali Juranta (?), and English Amṛta Bāzār. Those two papers edited by them. Now Pushakanti or someone is the proprietor, they have all left, old men.

Devotee: The first man to become a life member of (Śrīla A.C. Bhaktivedānta) Swāmī Mahārājas ISKCON in India, he read that book as young man also, Lord Gaurāṅga.

Śrīla Śrīdhara Mahārāja: Yes, who is he?

Devotee: He was an Indian gentleman.

Śrīla Śrīdhara Mahārāja: Indian means Bombay or where? Allahabad?

Devotee: He was originally Sindhi.

Śrīla Śrīdhara Mahārāja: Sindhi, maybe?

Devotee: He was police officer in Karachi, and as young man he read that book. And when Swāmī Mahārāja came he was very old and immediately he became life member, five years later he took dīkṣa from

Śrīla Śrīdhara Mahārāja: What was his name?

Devotee: I cannot remember. He took dīkṣa

Śrīla Śrīdhara Mahārāja: Either previous name or afterwards? No name?

Devotee: Mulchan, Mr Mulchan de Omal.

Śrīla Śrīdhara Mahārāja: There are many named Mulchan.

Devotee: He came after five years, he was ninety-two years old and he came and moved in, became sannyāsa, and moved into Hare Kṛṣṇa Land in Bombay. Ninety- three years old.

Śrīla Śrīdhara Mahārāja: He's living now?

Devotee: No, he passed on a few years later, two or three years later.

Śrīla Śrīdhara Mahārāja: After Swāmī Mahārāja or before?

Devotee: Before. But that book he said very much affected him

Śrīla Śrīdhara Mahārāja: Yes, affected many. Style is very capturing, you may go through that, but about the ontological conception that is lacking, there is defect.

(Guru Mahārāja speaks at length with Vṛndāvana who has just arrived)

.....

Devotee: So Guru Mahārāja, returning to Bhagavad-gītā, you were saying something about your particular translation of Bhagavad-gītā could be printed in a form.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja is trying, he has given that Gauḍīya Prakāśa to translate the Gītā of my edition, and perhaps he's already engaged there.

Devotee: Yes, he says it will take some time, it is exacting work.

Śrīla Śrīdhara Mahārāja: Of course, it will take some time, to do it in a, then also one should take some trouble to find out the salient points and

especially were I have given new light. Those portions should be taken out from the whole and collected and then systematically arranged and then it may be published.

Devotee: I see, after the translation?

Śrīla Śrīdhara Mahārāja: Or before, that does not matter, it may be published before. But one genuine person he must collect them from the whole Gītā. The collector must be a bona fide man.

Devotee: Is Nimāi a possibility in that respect?

Śrīla Śrīdhara Mahārāja: Nimāi or Govinda Mahārāja. Teacher in Prapasani (?) Manasaranyam.

Devotee: Manasaranyam.

Śrīla Śrīdhara Mahārāja: Yes, the teacher of Prapasuri (?) school, he's also a man of knowledge.

Devotee: Saraswatī school?

Śrīla Śrīdhara Mahārāja: Here, next station, Kuvatsana (?)

.....

Devotee: I was thinking my mind was very disturbed.

Śrīla Śrīdhara Mahārāja: Hair

Devotee: My hair? Ha, ha. My vanity show.

Śrīla Śrīdhara Mahārāja: Ha, ha. No attention towards them, (they're realised they're revolting?)

Devotee: You spoke the other day about attracting people through opulence.

Śrīla Śrīdhara Mahārāja: Through opulence?

Devotee: That people will first be attracted through opulence. It started my mind thinking of those photographs. I would like to make a book with you and Swāmī Mahārāja, both of you speaking on the Vaiṣṇava culture. But now my mind is disturbed because those photographs they are in the hands of ISKCON and I feel it is like Sītā in the hands of Rāvaṇa.

Śrīla Śrīdhara Mahārāja: Opulence cannot attract everyone, there are also so many who hate opulence, a reactionary class. One class, general class, they're fond of aiśvarya, grandeur, power. Another class, they hate that thing, opulence. Their general tenor is to prefer a place where, rather they love poverty. Andrews(?) wrote: "The Gandhiji was fond of poverty."

Devotee: Poverty?

Śrīla Śrīdhara Mahārāja: Yes, poverty. And also there are many, generally the brāhmaṇas who are here, they are fond of poverty. They think it beneath their dignity to amass money and grandeur, there is a section. That is exploitation and renunciation. Some inclined towards renunciation, some towards exploitation: "I am monarch of all I survey," where opulence or power may be accumulated. And another party wants seclusion. Bhoga-tyāga (exploitation and renunciation), but these two they're opposite to Kṛṣṇa-bhakta, and the real Kṛṣṇa-bhakta he does not want this object of enjoyment or renunciation, they want Kṛṣṇa independent, Bhagavān. That is, they want to offer themselves to a reliable source. Neither want to enjoy nor want to dissociate everything, associate dissociate, only association with the guardian with the higher entity. Three classes there are and amongst them also who a little splendour, grand service, that is Vaikuṇṭha, Nārāyaṇa. And they who are fond of very plainness, sincerity, plainness, attracted towards Vṛndāvana. There also two classes, one towards enjoyment, another towards renunciation, and the third section they want their shelter, guardian, not object of enjoyment or renunciation, want to dispose of them in a third plane. And there also two sections, one "That my Master will be grand, revered, awe inspiring, all these. Another very simple, very simple, sincere, and homely, and without any grandeur, that is Vṛndāvana. The two classes in the devotees, in Vaikuṇṭha and Goloka.

Devotee: I'm wondering how to make the heart simple? It's so

complicated and that life is so simple.

Śrīla Śrīdhara Mahārāja: Yes, simple life, simple unashaming life is very favourite to the Vṛndāvana party. And the show of grandeur to the Vaikuṇṭha party, awe, reverence, grand, all these of the Vaikuṇṭha party of Nārāyaṇa, power there in that plane. Two divisions, and here also two, one loves the grand enjoy, another hates enjoyment wants to be empty, as one is empty he thinks that he is great. Bhoga-tyāga, exploitation renunciation, two sides here, and the third side they're attracted by a personality that can give shelter and service. Not independent life but a life of a servant, dependent life, a guardian, always wants a guardian. And here, persons he himself guardian, wants to be guardian of everyone, exploiter, and renunciation no guardian, wants to finish himself, enter into the tomb, no existence is tasteful to them. The Buddhists and the renunciationist they don't want anything else because they know that enjoyment is reactionary so they do not want enjoyment. But at the same time they do not know, do not want to offer services to another entity. So they're renunciationist, the mukti, sāyujya mukti. Two parties here, exploitationists, the elevationists, or renunciationists. The third party wants to connect with some higher substance for serving purpose, take some shelter, guardian. Not a thing to be enjoyed and neither to renounce everything and to become alone, but he wants a second thing and not to enjoy but to be enjoyed, that relationship, and they're devotees. There again two classes, one loves this grandeur in rendering his services and another plain and simple life renders services, these two divisions there.

Follow?

Devotee: It is interesting many of the people who came in America they were hippies, they were wanting simple life, the hippies, and they were very much attracted

Śrīla Śrīdhara Mahārāja: But not a scientific shelter they are not searching for. Only they want a disorganised life, non systematic life, non regulated life, whimsical. Not committed to any creed or any system of life. They're the worst people, of the worst type, not organised aim of any life. Rather they're prey to the whimsical tendencies that are found within them, easy prey to all sorts of prejudices that are within acquired in previous lives, they are prey to that. kāma, krodha, lobha, moha, mada, mātsarya - (the six material qualities of lust, anger, greed, madness, illusion and envy).

They are not masters of their own, they're prey, they're slave to so many whimsical thoughts that are within them acquired by previous lives. That is worst thing.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam ānukūlyena-kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

(Bhakti-rasāmṛta-sindhu, 1.1.11) + (Caitanya-caritāmṛta, Madhya-līlā, 19-167)

Anyābhilāṣitā, in the definition of devotion, anyābhilāṣ, karma, jñāna, three outer covers to be eliminated. First cover is anyābhilāṣ, fleeting desires, no systematic aim of life, whatever is coming only enjoying that, any proposal, no aim of life, no system in life, whatever comes falling prey to that, anyābhilāṣ. Then karma, an organised attempt to elevate ones material position, that is karma. Then jñāna, that jñāna means that I am not owner of this world so I cannot exploit, if I do a reaction will come

and I shall have to suffer so I must not participate in any function, it will fetch reaction. For fear of the reaction they don't go to associate with anything else, that is jñāna. Yoga also similar. But these three are the obstacles to a life of devotion, these three to be given up.

And the third thing that to offer yourself to serve a higher entity as your guardian. Neither enjoyment nor renunciation but offer oneself for service for higher principle, that is devotion. No enjoyment no renunciation but dedication means to dedicate to some higher entity, to take shelter in the service of some higher personality, that is devotion. I can't ignore the environment, "I see the whole environment is of lower status, I can be king, I can overrule them, I can predominate over everything," a foolish thinking. Then, a wise man thinks: "No, I can't exploit, it is temporary, the reaction will come and they will enjoy me again, so no hope of any permanent happiness." Then, another section they find a third plane of life, "Neither to enjoy anyone, no to renounce anyone, but to serve everything thinking that it belongs to the highest entity. I'm a part of that entity so I shall remain as a serving unit in the universe."

In the beginning some glamour for grandeur but in the higher stage no grandeur, simple, sincere sacrifice. And to accommodate with everything with the view of love and sympathy, never to renounce anything. The renunciationists, they think that, "Only we can connect ourselves with the environment with the object of exploitation, not otherwise. And because exploitation is reactionary so it must be stopped, renunciation is our only hope, and our goal." But these persons, the devotionists, devotees, they find a third plane. "No, I must not enjoy anything and at the same time I must not renounce anything. But I must face everything with the spirit of service, just the opposite of enjoyment." And that is not connected with only plurality, that is detached parts, but connected with the whole. And behind the centre if it, the environment is connected as Nārāyaṇa, they're fond of little grandeur. And when plain and sincere then they're fond of Kṛṣṇa as the centre of love.

But service, enjoyment, renunciation and service, dedication, three planes of life. Enjoyment may be two kinds, one systematic regulated,

and another hippy like enjoyment. Renunciation two types, Buddhists, Śaṅkara. Buddhists say to finish where no trace of myself will remain. But Śaṅkara says that to completely withdraw from this enjoying world and to enter into some luminous body where there is no differentiation or specification, something like negation but it is given as Brahma, renunciation two kinds. And service two kinds, one fond of splendour and another fond of simplicity.

Devotee: Mahārāja, Swāmī Mahārāja told about two types of siddhi, sādhana siddhi

and kṛpā siddhi

Śrīla Śrīdhara Mahārāja: Oh, that is another, sādhana siddhi, kṛpā siddhi, that is sādhana siddhi there is also sub-division there, alokadan (?) all these things there are. Anyhow, kṛpā siddhi means where the favour of the higher Vaiṣṇava comes to the lower type of person, that is kṛpā siddhi. But sādhana siddhi who strives much with the help of the service and the scriptures, all these things, with much trouble they try to go step by step above towards the prema-bhakti, sādhana siddhi, by hard realisation step by step. And kṛpā, suddenly by some grace of some great devotee he may find himself in such wealth within him, much progress in him, that is kṛpā siddhi. But we should not, kṛpā, that is uncertain, whether any Vaiṣṇava or guru will suddenly send something to me I don't know, I am not sure of that. So we shall try to earn it with our sweat, with our conscience, with the help of all the resources at our command, we shall try to earn it. That is the general way. But kṛpā siddhi means suddenly in the way some great man gives us some money, to earn money to elevate ones position, and kṛpā siddhi means suddenly to get some capital from some favourable position, that is kṛpā siddhi. But one should not wait for kṛpā siddhi, that is uncertain, we shall try in our own way to earn devotion slowly but surely by our own sweat of brow, that should be the proper way.

Devotee: Swāmī Mahārāja gave one adage here, he said: "Sometimes someone is not able to follow sādhana siddhi but he has great desire to do some great service for Kṛṣṇa and by the grace of Kṛṣṇa he may also attain perfection."

Śrīla Śrīdhara Mahārāja: But to have earnest desire to serve Kṛṣṇa that is not small thing, that is a great thing, that is a great thing. That earnestness for Kṛṣṇa, tatra laulyam api mūlyam ekalaṁ, that anurāga-bhajana (the highest, automatic type of devotion to Godhead).

kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate

"Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."

(Caitanya-caritāmṛta, Madhya-līlā, 8.70)

In Rāmānanda Rāya, there he says that: "Only one price for love of devotion for divine love, what is that? Our laulyam, our greed, our earnest tendency to get it, that is the highest qualification required." We want it sincerely, really, that sort of feeling, and that means that is the capital. Hunger, hunger is the capital of a healthy man, as much as one's hungry, he feels hunger, his health is so much better.

Devotee: It is possible for one to be earnest for the service but undisciplined?

Śrīla Śrīdhara Mahārāja: It is not so easily, it is first by sukṛti (auspicious activity where special devotional piety and merit is accumulated), ajñāta-sukṛti (acquired unknowingly), jñāta-sukṛti (acquired knowingly), then śraddhā (faith), then sādhu- saṅga (the devotional association of genuine devotees), then realisation proper begins. But previously we are dependent on sukṛti, and sukṛti also comes from kṛpā. Through His agents He's trying to help these independent souls. Souls are all independent, they have got their free choice. But under such circumstances also His agents work in such a way that they try to utilise his energy sometimes with his consent, sometimes without consent, the energy in the service of Kṛṣṇa. In that way sukṛti comes. So to begin it is kṛpā sukṛti. And kṛpā siddhi in his previous life he has acquired something, and this life suddenly that capital comes to me. Other people think: "Oh, suddenly he got such a great thing. The kṛpā, it is divine wish, sanction, suddenly he got." But we should not wait for kṛpā, it is uncertain, if it may come to me well and good but it may not come. Then if it does not come I shall sit idle, I shall go on in my own way. That should be the judicious line.

Devotee: I personally have difficulty at this point keeping any sort of steady sādhana but I would like some service, I do not want to pass this life with no service, it is a waste of a life.

Śrīla Śrīdhara Mahārāja: One to whom service is tasteful, that means he has got previous sukṛti, otherwise how service can be tasteful? And service means complete surrender, and not that service means service in this world to make money and with the money to enjoy, not that sort of service. Complete service, final surrender to the higher entity, dedication, final not temporary service for being master for some time and getting some remuneration and then to enjoy, not that service. That by service I shall thrive, I shall amass some money, some energy, and I shall enjoy that, that is not service, that is enjoyment, to gather fodder for enjoyment, that is not service.

Devotee: What if one's heart has mixed desires?

Śrīla Śrīdhara Mahārāja: Service means to 'die to live' to dissolve, to dissolve the ego, finally, and then to try to live by dissolution of the life wholesale. More than liberation, more than emancipation, that is service on the other side of liberation. And it's not temporary service and thereby collect some reaction and then use for enjoyment. This is not service, this is karma, within the jurisdiction of karma, will do some duty and to acquire some energy and then to enjoy that. Without stealing to earn and to live to enjoy, that is systematic life, that is karma, not vikarma. Earn and live, earn and eat, that is karma. And steal and eat, that is vikarma. But both are in the jurisdiction of enjoyment. And renunciation means no faith in enjoyment because there is reaction in enjoyment. So totally with very root to give up that and to take myself almost to nothing, to zero, result to zero, eternal slumber. "I don't like to awake, if I awake I must be in the world of reaction, so I don't like to awake." Eternal slumber, that is the object of renunciation.

And this service, apparently it is loosing, I want to serve to please another party, I want to do, I loose. I have no selfish desire to be satisfied there. But that is the real capital of the soul, that can take me to the plane of soul. There, everyone is a servitor, serving element, as here everyone is an exploiting element, in that plane everyone is a serving element. And my soul is a child of that soil, and my mind is a part and parcel of this elevation soil, enjoying soil, this outer cover.

Devotee: The mind is so very powerful.

Śrīla Śrīdhara Mahārāja: Of course, mind is powerful to those that are doll at his hand, play doll at his hand, not for all. An intelligent man also

can control mind. Mind may propose anything to be enjoyed but a wise man does not care to obey the dictation of the mind, they'll have to control the mind many, many a time.

Devotee: I'm wondering, I'll be leaving in two days, on Wednesday I'll be leaving to go back to America. I was wondering if there was some

Śrīla Śrīdhara Mahārāja: Today's Monday, tomorrow Tuesday, and the day after tomorrow you will leave for America?

Devotee: Yes, I will leave for Calcutta, a few days in Calcutta, and then

Śrīla Śrīdhara Mahārāja: From there you return to America

tape broken.

83.1.12

Śrīla Śrīdhara Mahārāja: Līlā, pastimes of Śrī Kṛṣṇa with His own group collected a few that was performed there to its highest degree. Rādhā-Kuṇḍa. The Name Rādhā means aradhana, that is sacrificing, worshipping, worshipping also aradhana. Sacrifice is great, sacrifice is

noble. Only sacrificed souls can live in that area of divine love. Not a tinge of this black enjoying, exploiting tendency, exploitation is black. The characteristic is not to be blamed but the motive of enjoyment that is bad, we are to take it, we are to understand that. The motive, motive may be black, motive may be white, but the movement similar. Unbridled exploitation, that is the most heinous thing for us, that is the root of all disease. At the same time, sacrifice of infinite character, that holds the highest position, it knows no bounds of sacrifice. Surrender, the plane of surrender, the structure is there but the plain foundation is surrender, wholesale surrender, and the structure is going above, there is spiritual world, divine.

.....

Śrīla Śrīdhara Mahārāja: there in America?

Visitor: Hm, I'm a student.

Śrīla Śrīdhara Mahārāja: A student? Studying in general line or any technical line?

Visitor: Philosophy and religion.

Śrīla Śrīdhara Mahārāja: Philosophy, that is your subject? In what university you are a student of, the university, by name?

Visitor: San Francisco State University.

Śrīla Śrīdhara Mahārāja: And where was this Dayādhara Gaurāṅga a professor? Do you know Dayādhara Gaurāṅga?

Devotee: No Mahārāja, I'm not familiar.

Śrīla Śrīdhara Mahārāja: He's a doctor there in some college and also research scholar he was, his previous name I forget. Physiology perhaps was his department, researching. Religion and philosophy, then you have not studied Hegel? Perfectionism, Hegel's philosophy is known as perfectionism, or panuntheism, not pantheism but panuntheism. The doctrine of Hegel's philosophy, German philosopher. Perfectionism, he says absolute, absolute both conditioned, unconditioned combined. Thesis, antithesis, synthesis, that is his line. The progressive, every progressing, thesis, antithesis, and synthesis, in this method the whole thing is progressing. Panuntheism is the name of his doctrine, and perfectionism. The Absolute is by Itself and for Itself. Then die to live. These are his very chosen expressions. Die to live, if you want to live a proper life you will have to die as you are. Your ego must be dissolved and then the inner, finer self will come out. A good philosopher amongst the Westerners which helps Vaiṣṇavism, comes in the line of Vaiṣṇavism. Die to live.

And He is the enjoyer:

ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca na tu mām
abhijānanti, tattvenātaś cyavanti te

"-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."

(Bhagavad-gītā, 9.24)

This is the most vital point to establish God as person, He is the enjoyer. If anything is enjoyed the enjoyer will hold the supreme position, it cannot but be. Everything meant for His enjoyment then He is the supreme, the Absolute is supreme and everything meant for His satisfaction. A necessary truth and not questionable. And also one of He's one of this term, that no object can exist without subject, there must be a thinker. I may say fossil, what is fossil? Black, hard, stony, but that is a state of subject, thinking stage. Black, where is that black? A stage of consciousness. So any existence supposes subject, or consciousness. That is a strong point of argument. No object can exist without subject, and no subject can exist without object. Thinker and thought, if there is thinker he must be thinking something, the object is there. And if there is any object then what attribute it has got that must be reflected in the subject, otherwise no existence is possible as fact. Do you follow?

Visitor: Yes.

Śrīla Śrīdhara Mahārāja: These are all Hegel's original conceptions, contributions. Very important philosopher, and very near to Eastern thinkers. Hegel's philosophy is very close to Rāmānuja's philosophy. And Kant's philosophy, Kant you know? Hegel, Kant, all these names you do not know? Whose name do you know?

Visitor: I studied most of the Eastern philosophers and avoid the Western.

Śrīla Śrīdhara Mahārāja: Do you know Descartes who is told as the

father of modern philosophy, Descartes. Locke, Hume, then Berkeley, the extreme subjective thinkers, Locke, Hume, Mill, Berkeley, Johnson, Kant, Hegel, all these Western philosophers.

Visitor: I prefer Eastern, I studied Zen, and Taoism, I study Eastern philosophy the most, but I have to study the Western.

Śrīla Śrīdhara Mahārāja: What? Śāṅkara? Yoga? What philosophies you study? Eastern philosophy is Sāṅkhya, Yoga, Nyāya, Vaiśeṣika
.....

Visitor: I studied Zen, Buddhism, and Taoism, from China.

Śrīla Śrīdhara Mahārāja: From China Christism (?), one previous prophet was in China before Buddhism, Christism (?) was present there in China. Taoism. Plato, have you studied Plato, Socrates, Plato?

Visitor: O yes, yes.

Śrīla Śrīdhara Mahārāja: Aristotle?

Visitor: I studied them a little.

Śrīla Śrīdhara Mahārāja: Parallelism, parallelism by whom? Aristotle or

Plato? This is also accepted to certain extent. Tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti:

na tatra sūryo bhāti candra-tāraṁ, nema vidyuto bhānti kūto 'yam agniḥ tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti

"In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists."

(Muṇḍaka Upaniṣad, 2.2.10-2) + (Katha Upaniṣad, 2.2.25 - part 5, mantra 15)

This world's the perverted reflection of the original spiritual world. That is parallelism of Plato, parallelism. She is a student of philosophy and religion?

Devotee: And she was wondering have you any message for Hamsadūta Mahārāja?

Śrīla Śrīdhara Mahārāja: But this Dayādhara was given to me by

Hamsadūta Mahārāja?

Devotee: No, no, this is a letter from her. But she is returning to the area where Hamsadūta Mahārāja is and was wondering if you have any message for Hamsadūta Mahārāja?

Śrīla Śrīdhara Mahārāja: Nothing I can give to him but only I can see him and meet me once I will be happy. If he comes here he may meet me. I want to see him that is the meaning. That Dayādhara Gaurāṅga what was his previous name? (Dr Daniel Murphy). He was sent to me by Hamsadūta Mahārāja. Hamsadūta Mahārāja told that "I am initiating them there but not all whom I think more in Malaysia." There is a centre of Hamsadūta Mahārāja, he was working there but there was some difference and he started a centre independently I am told in Malaysia. You have not seen him? Dayādhara Gaurāṅga.

Devotee: Yes, I've met him Mahārāja when he was here, I spoke with him one afternoon.

Śrīla Śrīdhara Mahārāja: But you don't know his previous name, and previous address also?

Devotee: No I don't Mahārāja.

Śrīla Śrīdhara Mahārāja: But there must be office records.

Devotee: I think he mentioned he had gone to school in Texas, which is

another state in America.

Śrīla Śrīdhara Mahārāja: Now he's in Malaysia, he has established a separate centre there in Malaysia. The other day we received a letter from him.

The ISKCON wanted to oust this Tamal Kṛṣṇa, Hamsadūta, and this Jaya Tīrtha Mahārāja. ISKCON wanted to oust these three ācāryas. And Hamsadūta Mahārāja came to me, Tamal Kṛṣṇa, I called for the committee and some of the secretaries and Presidents came here. Bhavānanda, Jayapataka, and many others. And I told them that they're appointed from (Śrīla A.C Bhaktivedānta) Swāmī Mahārāja direct, as ācārya. So suddenly and eagerly you should not oust them and give any punishment then its whole structure will loose its prestige in the West. If anything wrong settle it within yourself, make compromise, compromise, otherwise the very root is śraddhā, faith, and the very foundation of faith will be shaken if three ācāryas direct appointed by Swāmī Mahārāja you go against them and punish them. Then your own position will also be shaken towards the disciples. What do you think? All the ācāryas are vulnerable, any day they may also do some wrong and maybe outcast. We hear also the took my advice and anyhow that compromise was made.

.....sent to me, special attraction for me.

Devotee: When I was in Vṛndāvana, the Goswāmīs from Rādhā-Ramaṇa Temple, he said that when your Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) came to Vṛndāvana he made much controversy because he was preaching Caitanya Mahāprabhu was Bhagavān. And he said that eventually a great debate was held in Bengal between the Gauḍīya Vaiṣṇavas and those who were opposed to this idea of Mahāprabhu being God. Can you tell something about this?

Śrīla Śrīdhara Mahārāja: Yes. The other day I told, perhaps you were not present, the smārta section, that is generally follower of Śaṅkara, they filed a petition to Mahārāja Krishna Candra of Krishna Nagar. "There was a famine or something at that time, the cause of this famine is that a man is being worshipped as God, that is the root." The smārta paṇḍits they gave signature to such petition.

So that Viṣṇu Prīya installed Mahāprabhu so when they heard this news that this may be stopped or disturbed, then underground they built a provisional room and there put the Śrī Mūrti and with some sweetmeats there they closed.

Then a dream was given to one Tota Rāma dāsa Bābājī in Vṛndāvana, he was a Sanskrit scholar. And another dream was given to Rājā, the king of Manipur, he was a chief, giving some rent to the British, he was also Gauḍīya Vaiṣṇava, the disciple line of Narottama Ṭhākura. And both of them came here, Tota Rāma dāsa came and he went straight to the king, that: "Paṇḍits of this locality they say that Śrī Caitanyadeva is a man not God. So man worshipping must be abolished, stopped, otherwise the people in general are suffering from famine and other natural catastrophe. So invite your scholars, I have come from Vṛndāvana to show that in many scriptures there is reference to the fact that Śrī Caitanyadeva is not a man but He is the Lord Himself, God Himself. I want to prove by quotations from the ancient scripture. You call for your paṇḍits that are opposing to this fact."

So there was an assembly of the paṇḍits in Mahārāja's Krishna Nagar court and Tota Rāma Bābājī he proved from the different quotations that Nāma-Saṅkīrtana is the Yuga-dharma, and to preach Yuga-dharma, Nāma-Saṅkīrtana, Bhagavān the incarnation of God comes down to establish. It is mentioned in many places, he showed those references. And the paṇḍits could not stand on his face.

And another, the Manipur Rāja, Mahārāja of Manipur, he also came and saw Krishna Candra who was inferior in position to him: "I want some land here as lease from you."

By his approach, Krishna Nagar Mahārāja he was very much satisfied

that a man of higher position has come to see him. He offered: "Yes, not lease, I shall make a free gift to you as much land as you want were you please locate."

But: "No, no, I want lease from you."

"Only eight dinas (?), half a rupee, lease." This Manipur soil was given by Krishna Nagar Mahārāja to that Manipur king. And there he constructed a temple and installed Mahāprabhu's sevā.

In the meantime when Tota Rāma dāsa defeated those śāstra paṇḍits, then Mahāprabhu's sevāite at that time, they took up again from the underground room on the floor and began His regular pūjā, worshipping.

So after that the construction finished here and Manipur Rāja he ordered that installation of Mahāprabhu must be done according to my dream. But they reported that original Mahāprabhu has already come up and regular worshipping is going on there. Then he put the name Anu-Mahāprabhu, Anu-pasya (?) after, that was main Mahāprabhu installed by Viṣṇu Prīya Devī, and next, after that, Mahāprabhu is installed here. So Anu-Mahāprabhu in Manipur side, there are two temples of the Manipur people here just on the front of that Devānanda Gauḍīya Maṭh, Manipur, two Deities. That Anu-Mahāprabhu is on the North side, that is ancient. And which is on the Southern side, that was installed afterwards by a king of Mahārāja.

But this is the story, that sometimes some objection came from the local scholars that Mahāprabhu is a man and not a devotee and not the Lord Himself. But it was proved by some paṇḍita Tota Rāma dāsa Bābājī, he was a scholarly bābājī and he from the scripture's quotations he proved that He was not a man, He was the Lord Himself. This is the story. Hare Kṛṣṇa.

Gone already, Robin, she has gone? Gone to Calcutta. With one of you, this gentlemen who came from ISKCON?

Devotee: I have seen her before, I have seen her in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Vṛndāvana, six months ago she was in Vṛndāvana, she told.

Hare Kṛṣṇa.

Devotee: You once met with some big Muslim leaders in Pakistan, and you had very strong effect on them by your preaching. I was wondering how you approach preaching to Muslims?

Śrīla Śrīdhara Mahārāja: I met perhaps twice, face to face, one in Allahabad, another in Dacca. The Dacca, he was a post graduate student, and in Allahabad he was a leader of the Muslim community but little liberal, he went by Bhagavad-gīta, or went through Bhagavad-gīta, had some knowledge. And this man was a student, his question was after I delivered a lecture in the university hall. Generally when before lecture we say that if any questions arises regarding some points delivered in the lecture, then don't disturb when the lecture is continuing, after the lecture is finished we shall answer any questions relating to religion. The lecture finished then one gentleman rose up and told: "Rāmacandra was the ideal king of your community."

"Yes."

"What is the justification of His murder, His killing a man who was born in a śūdra section, because he was engaged in penance. One, some book, a śūdra man, he began penances. A śūdra family man, by birth śūdra, he began penances, tapasya. And for that he was punished, he was dealt with by capital punishment by Rāmacandra. He Himself cut off his head. What religious conception may be there?" That was his question.

I answered, that who is śūdra? One who has to mourn, he's śūdra, sutaḥ dhari, sutaḥ means to mourn (?), one who moans (?) he's a śūdra. Whose property is mortal things, who is after search of mortal resources,

he will have reaction when the things will go away. So śūdra means that. So penance means to collect more power, then collecting more power he will come to conquer the world. Like Hiranyakaśipu, Rāvaṇa. And that sort of struggle means a great disaster into the country, to give great trouble to a large portion of the country, troublesome. And as a reaction he will have to suffer the same effect. So, one who is making penance for acquisition of material property, that is not good for him and also for the people at large.

So that was nipped in the bud, by being beheaded he was saved from that. You try to understand this, and they're all satisfied in the principle of the Dacca college and came along with me: "Yes, I'm satisfied."

And another gentleman in Allahabad he came, my point I do not remember, to understand some portion of Bhagavad-gītā. He says: "I can't assimilate these things."

I helped him according to my might: "That this is the solution here." And he was also satisfied. Twice I meet Muslims I think and not a great affair.

Devotee: One ISKCON devotee he's very interested in diorama exhibition work, clay dolls, a sculpture of clay, straw dolls, painted. Sometimes scenes from Bhagavad- gītā, maybe Kṛṣṇa līlā, Rāma līlā.

Śrīla Śrīdhara Mahārāja: Construct so many Mūrtis.

Devotee: Yes, it is, Śrīla Bhaktisiddhānta Saraswatī Prabhupāda, he arranged for a very large exhibit. And Bon Mahārāja said that this exhibit was documented. This one devotee is asking if you might know where this exhibit is documented, where one might find out more information about this particular exhibit? It was very successful, crores of rupees came with, many, many crores of people saw the exhibits.

Śrīla Śrīdhara Mahārāja: Yes. He came to see the exhibition?

Devotee: No, this devotee he wants to research information on this exhibit of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. He wants to research more information, for more dioramas. And he's asking if you know possibly, is it Dacca where this exhibit was mostly or where it might be documented, there might be more information somewhere?

Śrīla Śrīdhara Mahārāja: With relation to place, in Calcutta, in Navadvīpa, and Dacca, Allahabad, Benares, Patna, all these places. And in Kurukṣetra also, near Delhi. By exhibition, the līlā was shown to the public. Here such incidents took place, in Delhi, Kṛṣṇa came with His party from Dwārakā, and the gopīs also went from Vṛndāvana, met together. And what the conversation, and all these things in Bhāgavatam and other places, and that was shown by figures there, in Kurukṣetra. Then the Calcutta exhibition, first year in a small scale, and next time it was in a higher scale, and it attracted a large number of people from different parts. And then in Māyāpura also an exhibition was shown, there also attracted the local people. And then again it was taken to Benares, Allahabad, and perhaps Patna.

Devotee: Were there any pictures taken of this exhibit, any photographs?

Śrīla Śrīdhara Mahārāja: Might have been, old Gauḍīya-Patrikā (a daily spiritual newspaper of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) might have published such, the portrait of these exhibitions.

Devotee: That's in Calcutta, Gauḍīya-Patrikā ?

Śrīla Śrīdhara Mahārāja: They may have anywhere, even those Gauḍīya-Patrikā may be with this Manovirama (?) Prabhu or here, with the old members, old subscribers of Gauḍīya, with them it may be found.

Devotee: Mahārāja, some of the scholars, many of the scholars believe that the Aryans came from out of India into India. Maybe two thousand twenty-five hundred years ago, and they were not here five thousand years ago.

Śrīla Śrīdhara Mahārāja: The name India, that is given, not a very ancient word. Sind, the Hind, Hind means from Sindhu the River in Punjab, now in Pakistan, Sind. The Muslims they called it Hind. And which is on the other side of the Sindhu River, that is Hindhustan India, in this way the name has come. But Bhārata-varṣa, Hari-varṣa, Inkusa (?) - varṣa, in this way divided we find in Bhāgavatam and other places. And the jurisdiction, how much it is difficult to say now because the Himalayan Mountain was lower, now it has gone up, and so the places of the Aryans they have come on this side, from the pits of the mountains are forced to come this side. Badarikāśrama where Vyāsadeva lived, that is also now so high. On that side, the Saraswatī River, Ambarīṣa Mahārāja, that ancient emperor, he used to perform yajñā on the banks of the Saraswatī that goes towards Dibyart (?) and other higher places. That was lower at that time, now Himalaya going up. And they're also going up, too much cold, migrating this side.

Devotee: Did the mountains go up suddenly or gradually?

Śrīla Śrīdhara Mahārāja: Then it is not, gradually it is this way spreading. This is all from the empirical representation, but the spiritual representation is quite different. It is in the line of Berkeley: "Not that we are in the world, but world is within us." Mind is not in the world, world is in the mind, to everyone. The world means the conception of the world, nothing else. So the subjective reality, that is the most basic and fundamental, and this, what we say this gross material world, that is only idea. Ha, ha, ha. What one man sees another man may not see the same thing. As A sees B may not see the same sight as A sees, maybe different.

Devotee: Mahārāja, I remember once I read an interview with Swāmī Prabhupāda and one gentleman and the gentleman said: "Well, chanting Hare Kṛṣṇa is very nice, but still we want the material things." So Swāmī Mahārāja said: "Well, chant Hare Kṛṣṇa and you will get that too, you will be satisfied."

Śrīla Śrīdhara Mahārāja: I can't follow what he says.

Devotee: He said one man was speaking to Swāmī Mahārāja, and Swāmī Mahārāja he said: "Chant Hare Kṛṣṇa." But the man he said: "Swāmījī, I want material things." So our Swāmī Mahārāja said: "Then chant Hare Kṛṣṇa and you will get those things also, you'll become satisfied materially and spiritually."

Śrīla Śrīdhara Mahārāja: Then?

Devotee: So he's asking is that.....

Devotee: I was asking, you mentioned just before about performing austerities and penances for material things.

Śrīla Śrīdhara Mahārāja: What's his point?

Devotee: He's saying previously you spoke about austerities and penances to attain material ends, material gain.

Devotee: That cannot be the same as chanting Hare Kṛṣṇa in the material sense?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Devotee: No, he's saying it is not the same as chanting Hare Kṛṣṇa. That's his question, austerities and penances for material things is not the same as chanting Hare Kṛṣṇa.

End of side A, 12-1-83b + side B, 12-1-83c

Śrīla Śrīdhara Mahārāja: One gentleman, he had insomnia, no sleep. Then someone asked him: "Go to Swāmī Mahārāja, join kīrtana party." He came and the Hare Kṛṣṇa movement, the chanting was going on, then anyhow some sleeping tendency came in him and he was very much satisfied and also gave good contribution, he was a rich man.

Because he fainted, ha, ha, as Swāmī Mahārāja told to Acyutananda Prabhu: "What talk I had with Śrīdhara Mahārāja if I give it to you you'll faint." So Hare Kṛṣṇa is such that he can't tolerate the least of it, the enemy force takes him away unconsciously. Ha, ha, ha. And your answer:

na caidui nai guna sesa phala phaday ?

Sometimes the real aim of Hare Kṛṣṇa movement is towards the land of Kṛṣṇa, but there may be a little slip, it may not be properly done. Whatever little defect here and there, that gives some benefit of this material world. It's proper aim towards Kṛṣṇa, but due to defect in us when we engage ourselves in that sort of realisation some internal defects appear, and in connection with that Hare Kṛṣṇa these worldly achievements come very easily, though we do not want it sometimes. In it's retinue from the negative side it appears, we are told. But that is not the object of pure devotion, still, because there is some defect in that sort of realisation due to defective tendency, some unwanted auxiliary things are produced, sometimes. Nāma-aparādha, nāma-aparādha, the offences to the Name, that sometimes contributes these worldly achievements, and not pure Name.

Devotee: These are like weeds, these are what are called the weeds of chanting offensively, it's a watering process, and these weeds grow.

Śrīla Śrīdhara Mahārāja: Yes, that is something like that.

Devotee: But sometimes a person may always be interested in getting material things, a person may chant

Śrīla Śrīdhara Mahārāja: They also do, that sakāma-upāsanā, that is not pure devotion.

There are so many who are worshipping and getting:

kāmais tais hr̥ta-jñānāḥ, prapadyante 'nya-devatāḥ taṁ taṁ niyamam
āsthāya, prakṛtyā niyatāḥ svayā

"Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly."

(Bhagavad-gītā, 7.20)

And commits offence also. So many process of worship where they file a petition: "I want this, this, these things also, I am saṅkalpa, I worship You, please give me these things." And by that prayerful mood sometimes the gift comes.

kṛṣṇa bala ramai mudhur bhajay majay visay se su amṛta dari vismagi se
bara mukha ?

Sometimes He protects His devotee from such side issues, and sometimes He avoids. More bhakti, śuddha-bhakti, that means Kṛṣṇa to give Himself up to that person, the worshipper. Śuddha-bhakti means he

wants to attract Kṛṣṇa Himself, and when Kṛṣṇa likes to avoid him He gives some other thing, and comes away. There is some intrinsic disability or impurity in the worshipper when Kṛṣṇa He gives in such a way, deceives him. The worshipper is formal but not very sincere, in that case it comes to happen like that.

Gaura Hari.

Devotee: In the Bhāgavatam, the appearance of Lord Buddha is given and His mission is given. But why did the Lord throw out the whole Vedic system?

Śrīla Śrīdhara Mahārāja: Not one Buddha, there are different Buddha's. Budhā means wise, from buddhi (intelligence), Buddha, wise man. So Buddha is not one, there are different Buddha's. Different Kapila's, Kapila's are not one, one Kapila, Godless, one Buddha Godless, another Buddha incarnation of God.

Devotee: Godless Buddha, why did he come and throw out whole Vedas? Instead of coming as reformer, using the Vedas

Śrīla Śrīdhara Mahārāja: So many came reformer, not only Buddha, Buddha, there are so many persons, stalwarts, they come to preach their own doctrine, mostly atheistic.

Devotee: But if the Buddha was incarnation, avatāra

Śrīla Śrīdhara Mahārāja: That, he's another, what recognition in Bhāgavatam dasa avatāra Buddha, that is another Buddha, and this Buddha is another, nasthika Buddha, atheistic Buddha. Buddha does not believe in the existence of soul even, not only God but jīva soul does not exist. But only he believes in transmigration of soul, he believes in the mental system and transmigration.

The Carvaka, like a peculiar things, with the dissolution of this body nothing remains. But Buddha says with the dissolution of this body the mental system remains, and when the mental system is dissolved nothing remains. That is the atheist Buddha. And the avatāra Buddha, incarnation Buddha, He also came to preach against the yajñā, the karma-kanda's "Who will take, to kill the animals, leave them it is reactionary, you rather take the holy path towards the realisation. You are making too much of the sacrifices of the beasts in the name of the Lord." He came with that object. When the sacrifice of the beasts was increased to its highest degree, then as a reaction to that Buddha came to preach. "Don't in the name of the Lord, don't kill so many beasts in the world. Take some sattvika course."

There was a case in Buddha Gayā between the Buddhist and the Śāṅkara school. Śāṅkara school accepts Buddha as incarnation of God, and the atheist Buddhists they demanded that Buddha Gayā, that that must come to our administration. But the Śāṅkara school they put a suit into the court, brought a suit: "That this is not their Buddha it is our Buddha, He's avatāra, He's not atheist." And I was told that the Śāṅkara school they gained the case.

Devotee: Guru Mahārāja, are they dealing with the same personality or two different persons entirely?

Śrīla Śrīdhara Mahārāja: Two different persons.

Devotee: They appeared at the same time?

Śrīla Śrīdhara Mahārāja: No.

Devotee: Then when did the atheist Buddha appear?

Śrīla Śrīdhara Mahārāja: Not very particularly known. In Bhāgavatam it is mentioned:

buddho nāmnāñjana-sutaḥ, añjanā-sutaḥ buddha, kīkaṭeṣu bhaviṣyati

tataḥ kalau sampravṛtte, sammohāya sura-dviṣām buddho nāmnāñjana-sutaḥ, kīkaṭeṣu bhaviṣyati

"Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist." (Śrīmad-Bhāgavatam, 1.3.24)

And this Buddha's mother was Mahā-Māyā, not Añjanā. In Bhāgavatam it is mentioned that Añjanā was the mother of Buddha, buddho nāmnāñjana-sutaḥ, mother's name was Mahā-Māyā.

Devotee: Yes, He appeared in Nepal.

Śrīla Śrīdhara Mahārāja: In Nepal. And that Buddha appeared in Gayā, Bihar.

Devotee: In the incarnation Buddha He also preached non-violence.

Śrīla Śrīdhara Mahārāja: Yes, sauddhi niscat ? He also preached non-violence against the comprehensive sacrifice of so many beasts ruthlessly. He stood against that.

Devotee: Sometime ago you quoted one verse where Mahāprabhu was telling that people are so fallen in this Kali-yuga that some will imitate this chanting and dancing and simply go to hell. Could you explain how can someone chant the Holy Name and go to hell?

Śrīla Śrīdhara Mahārāja: That only imitation. Though the taking the Name is so generous and so much effective to give out the highest thing, but it is deplorable that in spite of such a great gracious provision, there are some people who will imitate it and take advantage of this and do so much mischievous activity. That outwardly doing, imitating all these things, they will have ultimately to vanish. There is a saying:

kali kale loksa sankir sankir korive nasiya gaya sesh nara kiti yaidesh ?

Where it is I don't remember, maybe in Caitanya-Mangala or somewhere. Mahāprabhu is addressing Nityānanda Prabhu: "We are trying Our hardest to give so maximum thing to the lowest section, unqualified. We are giving things very liberally, with least energy they will achieve the greatest gain. But still a reactionary school will come and they will spoil this movement by imitation, filthy imitation.

Devotee: Meaning they won't follow principles?

Śrīla Śrīdhara Mahārāja: Won't mark the very substance, but they will try to take advantage of the outer cover. They will try to utilise this good thing for very mean purpose. Just as the sahajiyā section they're connecting sense pleasure mixing with so much high things. In spite of the strong statements of the ācārya, that:

kama umbhattama prema nebmala bhascar ?

One is the dense darkness and another is the glowing sun, but still they mix together. Āula, Bāula, Karttābhajā, Neḍā, Daraveśa, all these things, sahajiyā, sakhībhekī, they will imitate these things, the spirit is eliminated and mere imitation, physical imitation. As Jaya Tīrtha Mahārāja is supposed to be doing, mixing with intoxication. Through intoxication making experiments that with addition of intoxication he will quickly go to Goloka, to Kṛṣṇa, very quickly. The material thing will help him to go to the spiritual world very, very quickly. Mania, a mean mania has caught him, captured him.

The fundamental difference, no material thing can give spiritual thing. Kṛṣṇa can give Himself, He alone He Himself can give Himself. And His own agents also can direct us to take Him, towards Him, that is also His. He can only give Him, none else.

He's Absolute, what is Absolute? The Absolute if He kindly condescends to accept us then we may be accepted, otherwise other foreign things will deal Kṛṣṇa like market commodity, it is an absurd foolishness. Bhaktyā sañjātayā bhaktyā, bhakti is its own origin, nothing can produce bhakti, no other thing can produce bhakti, bhakti is the most elemental, the highest elemental security is there.

smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim bhaktyā
sañjātayā bhaktyā, bibhraty utpulakāṁ tanum

" The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, which can only be obtained from those who have it for bhakti alone can cause bhakti. Thus, even within this world, their spiritual bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."(Śrīmad-Bhāgavatam, 11.3.31)

Most original substance is devotion, the service. Kṛṣṇa, the devotion, all these things. The most plenary, the deepest, beyond that, no existence of anything. So He can give Himself, none can give Himself. Bhakti means His grace, bhaktyā sañjātayā bhaktyā, bhakti is the cause of bhakti. If bhakti comes through another's heart, it may come from the bhakti of the heart of a devotee it is transformed, it transfers there. Just as from one light another light is lit, one candle, another candle is lit. Something from the heart of a devotee devotion is coming, it is suppressed and comes to rise, helps to rise. The fundamental principle of devotion has been ignored when we think that any other ulterior things they can give me God. Ha, very, very foolish curse, cursed mentality.

Hare Kṛṣṇa.

If anything can give God then who can give he will be a thousand times more valuable than God..... That is greater than God that can give God. No other alternative but to surrender to that unparalleled substance, and He can give Him to us, nothing else. Then

His quality of Absolute is disturbed, He's not Absolute. By a drug, a drug can give God. That is adhokṣaja, the drug cannot help to go that way, the way towards Him. It is His divine will, will descend, grace, and may take us there.

Devotee: If the Lord chooses, if someone is taking such intoxication out of desperation, sometimes the Lord can give realisation out of mercy. If the attempt is sincere and someone takes intoxication, if it is sincere from the heart, a desperate search

Śrīla Śrīdhara Mahārāja: What is sincere?

Devotee: Sometimes a soul becomes confused. I had one experience when I left ISKCON my faith was almost completely destroyed. But without Kṛṣṇa it is like living hell, without conception of God it is like hell, it is the worst hell. So in desperation I took some LSD and then I realised that there's no escape from this world except by the mercy of Kṛṣṇa and that there is nothing I can do except serve Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: The knowledge which is drawn from that stage, that is vulnerable, that is no Kṛṣṇa consciousness. Kṛṣṇa consciousness is absolute, does not depend on anything else but He.

Devotee: I swore not to take it again, ever again. I saw that coming from Kṛṣṇa, that realisation, not from the drug, that His mercy descended.

Śrīla Śrīdhara Mahārāja: Then how can you attribute that claim to the

drug?

Devotee: No, not any more.

Śrīla Śrīdhara Mahārāja: So in spite of that drug application, if some consciousness might have come, then come from other source, in spite of the opposition of the drug. Drug is tama-guṇa, tama-guṇa, raja-guṇa, tama-guṇa. Tama means which creates idleness, inactivity, sleep, that is tama-guṇa, idleness, tama-guṇa. Moha, illusion, all tama-guṇa. The worst condition of the soul.

Devotee: There is one theory that our karma and our spiritual realisations, they are programmed into our genes within the body and that at a certain point automatically they release and such drugs sometimes speeds up. That is a theory.

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: There is one theory that in the genetic code in the genes, past karma is stored up, also some spiritual karma, spiritual realisation unfolds from these genes. This is some theory, I don't know. And Bhargava Prabhu says the drugs some say speed up the process of the release of this realisation. It is pretty far out.

Śrīla Śrīdhara Mahārāja: Ha, ha, you defeat yourself in the argument.

Devotee: But actually I'm asking is karma in the genes?

Śrīla Śrīdhara Mahārāja: You try to understand. You think that everything within the gene, then what's the Absolute? Every gene is an Absolute?

Devotee: Not Absolute, but basically, actually what I was asking is the karma

Śrīla Śrīdhara Mahārāja: You try to think what is the position of the Absolute. By Absolute what does He mean?

Devotee: He has complete power.

Śrīla Śrīdhara Mahārāja: Wholesale, against Him nothing can be done, nothing can be done without His pleasure. The Absolute accommodates the whole within Him, the whole. Positive and negative way, conditioned unconditioned, and they're both controlled by the Absolute. The negative side and the positive side, the negative, this māyā negative, what is other than absolute. So what gene, gene are innumerable, and you say the Absolute is innumerable? Gene contains everything within it? And the gene can evolve Absolute within him? What do you think?

Devotee: Maybe not completely, they're saying some realisation can come, some, partial.

Śrīla Śrīdhara Mahārāja: Ha, that is avidyā, that is misconception, some sort of misconception bewildered. Absolute has reserved all the rights of being known to any other place, it is reserved in His own hand, then He's

Absolute. If against His will anyone can capture Him or any part of Him, He's not Absolute. Not a second thing can control the Absolute, if it can then He's not Absolute. Yam evaiṣa vṛnute tena labhyas: Whom He will favour to attract, he will know, not others.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām

"One cannot understand the substance of the Paramātmā, the Supersoul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."

(Kaṭha-Upaniṣad, 1.2.23) + (Muṇḍaka-Upaniṣad, 2.3.2)

The yogīs, jñānis, so many, Vedāntists, none - yam evaiṣa vṛnute - Absolute accepts whom? He will know Him as much as He will unfold to him, that is Absolute.

Devotee: So it is coming from without, not from within

Śrīla Śrīdhara Mahārāja: It is His, it must have to come down from Him, to be accepted. If He wants him to know to anyone he will know, if He does not want none can know Him. That is the characteristic of Absolute. We cannot make Him subject of our consciousness, never, our consciousness is gross, filthy, of lower material, it cannot reach there. He can come down to us and show us such and such, if He withdraws we are helpless, we are nowhere.

Devotee: As you said the other day, spirit cannot come from matter, but spirit can go everywhere.

Śrīla Śrīdhara Mahārāja: Yes. The ether can go everywhere, within every atom. But every atom, this sand dust cannot enter into ether. That is most fine thing that is all pervasive, but the sand dust. Xray can pass through the wall but that does not mean that wall can pass through xray.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Force Him to do anything, none without Him can interfere anything about which is His, He's Absolute. Intoxication can give us God. To think this is to invite sin. Bhaktyā sañjātayā bhaktyā, only God consciousness can produce God consciousness, nothing else. Only Kṛṣṇa consciousness can give us Kṛṣṇa consciousness and no other thing, no other substance. What do you say?

Devotee: Some say this intoxication brings one close to death, and because a person is close to death, dying

Śrīla Śrīdhara Mahārāja: Close to? Death, dying and poison death also the faith must be there, that is controlling, poison, intoxication, many things can give end to this body of clay. Overfeeding may also give, the gas, heart failing, all these things, so many, why intoxication? Intoxication, poison, many things can destroy this body of flesh and blood.

Devotee: Mahārāja, I've met many people who smoke ganja in order to try to imitate activities of Lord Śiva. Is there any place in the scriptures where

Śrīla Śrīdhara Mahārāja: Just as in war time some seal (?) was invented for food, so the persons who were fond of renunciation they lived in the jungle, in the forest, with no sufficient dress, clothing available, they take some dried (?) so that if it helps them from too much cold as well as too much heat. Just like clothing, clothing also the cotton clothing, and also the wool clothing saves us more from the cold, effective, more effective. In that way some sort of food may keep up the warm in the body, preserve the heat in the body, but all meant for this body. A little comfort, we take some help of some wool and they with this medicine they are in this cool atmosphere and sometimes in the sun also helps this body to remain comfortable. But that has got no connection that they will help them to take God near them, not that. Only bodily comfort and they may render in heat and cold, and sometimes also from hunger. If we use this bilavatra (?) some leaf, the hunger is lessened. Like medicine so many things may be used like medicine purpose to protect this body. Then to have connection with the Absolute these things cannot help any way, they can give the body just as food and medicine, something like that.

Devotee: Is there some scripture mentioning Lord Śiva smoking ganja?

Śrīla Śrīdhara Mahārāja: Yes, maybe, there must be, is it?

Devotee: These intoxicating mushrooms are very popular in the West. One man wrote a book and he was using his reference in the Vedas, he was saying what they call soma rasa was actually coming from the mushroom.

Śrīla Śrīdhara Mahārāja: Soma rasa, that is a kind of wine that was generally taken by the gods here. That does not mean that soma rasa can give, force the Absolute, the God, to come, to appear. Any second thing cannot force the Absolute to come here. This very simple thing you can't follow. Then He's not Absolute, Absolute is He against whose will nothing can be done, then He's Absolute. That is the meaning of Absolute, Absolute if He's dependant on some other thing then He may not be Absolute.

Devotee: Even soma rasa that is simply meant for some mundane effect?

Śrīla Śrīdhara Mahārāja: Yes, social mundane, intoxication means social mundane. What is there, soma rasa ? This must have that as prasādam, can help us to approach towards Kṛṣṇa, it has connection with Kṛṣṇa, so, otherwise not connection with Kṛṣṇa some material thing, how that pure it may be considered. It cannot do anything, no contribution for there. Only Kṛṣṇa, His relationship, His connection can contribute Kṛṣṇa, our energy can be taken to Kṛṣṇa. His connection, nothing which has not got His connection can help us approach towards Him, then He's not Absolute.

Nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena, in Upaniṣads, this ātmā, this great spiritual substance, can never be attained, pravacanena, by hard discussion, na medhayā, by sharp memory, na bahunā śrutena, vast learnedness. Nothing can produce Him, force Him to come. But yam evaiṣa vṛnute, na bahunā śrutena, vast learning of the revealed scripture also cannot give Him. Vastly learned in all the revealed scripture but that also won't help him to give God. Yam evaiṣa vṛnute, the very spirit of the thing is this that He will come to accept whom he will get. The only way, that He must come for acceptance, that is sweet will, nothing can force Him, His sweet will will

come to welcome Him he will get Him, no other course. Not a second or third thing can help even very little, crores, or millions parts of a hair can never help, impossible. He can give Himself, nothing else.

Hare Kṛṣṇa. Gaura Hari bol.

By nature He is such, it is so high, so strong, so subtle, so powerful, so autocrat, so independent, that nothing can tackle Him, He can only tackle Him, He's self-sufficient. Against His will nothing can be done. Even the intoxication is giving some sort of effects to a man, if He likes He can withdraw. You may take intoxication a thousand times more but if His will comes in touch, no effects can be produced. He has got such power over everything, He can take away the power, the attributes, from everything. What to speak of this drug, and change it in another way. He can design and He can destine, everything is designed and destined by Him. He can take away their own nature and give another nature to that. The ice may loose its coolness if He wills. Prahlāda was thrown into fire but fire could not burn him. When Prahlāda was applied poison, poison had no effect on him for His interference, His touch. The Master, His power is unbridled everywhere, such must be His conception. Not exclusive from us and other society with some paramount power, may be big power, is it not, everywhere? He can stop everything, He can dissolve the whole thing into ashes in less than a second. His will is law, His will is unchangeable and unopposable, no opposition may be effected there, He's such

End of recording, 12-1-83, b & c

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83.1.12-14-15

Śrīla Śrīdhara Mahārāja: He is not a party and so many other parties are standing and deciding. Everywhere He is and He is, everything is in full control.

Now I close.

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According to the solar calculation this is the day when Mahāprabhu went to Katwa (Katavā) to take sannyāsa. (Katwa is the place where Keśava Bhāratī lived and gave sannyāsa initiation to the twenty four year old Nimāi Paṇḍit on the day of Makara- sāṅkrantī in January of 1510). He swam, crossed by swimming the Ganges and with wet cloth ran towards Katwa. He rarely expressed to a very few of His friends, Nityānanda, Mukunda, etc., that: "My renunciation, the role of renunciation is coming very near, and that will take place in Katwa from Keśava Bhāratī Mahārāja."

He left Viṣṇu Prīya Devī sleeping perhaps on the bed. Śacī Devī, mother, she got some friends, she stayed on the gate, Mahāprabhu showing some respect to her went away. She could not speak anything, was dumb. The day before, the afternoon up till evening, there was a spontaneous attraction of the devotees and they gathered there out of their own accord with some flower garlands or anything else to be presented to the Lord. Mahāprabhu accepted those garlands and again He put them on the necks of the devotees and appealed to them: "Don't do anything but always take the Name of Kṛṣṇa. Always, working, eating, sleeping, whatever you do take the Name of Kṛṣṇa continuous. Remember your home, your Lord. This is foreign land, nothing to aspire after here. Try always to go home, home recollection. In a nutshell I say to you come back to home."

Then suddenly in the morning the devotees heard that Nimāi Paṇḍit, Śrī Gaurāṅga has left Navadvīpa. And then they could know He has gone to

Katwa, Keśava Bhāratī's āśrama to take sannyāsa and to bid goodbye to the people of Navadvīpa for all, for ever. A dark shadow came down, many began to cry for Him, many of them ran towards Katwa.

Then Mahāprabhu, Śrī Nimāi Paṇḍit, the unprecedented scholar, and beautiful figure, and tall, hair, benevolent, who has already made the people mad with saṅkīrtana, already relieved Jagāi Mādhāi from their evil, nasty life, checked the Mohammedan ruler Kāzī (Chānd Kāzī - the magistrate named Cāndrakāji), gave a good check because in some place he broke the mṛdaṅga.

After all these things that famous paṇḍit He has also defeated many scholars who came to conquer Navadvīpa which was very much renowned for its high culture, especially Indian logic, nyāya śāstra. Nyāya, tantra, smṛti, all these departments of Vedic scripture were in high culture at that time in Navadvīpa. Big renowned place of scholarship. And paṇḍits, or scholars, if they could not defeat the scholars of Navadvīpa he may not have any fame at that time.

So from Kashmir also Keśava Kāśmīrī, he had to come also to Navadvīpa to get certificate that he's a paṇḍit. And Keśava Kāśmīrī was defeated by Nimāi Paṇḍit. He was so big a paṇḍit, he was already rumoured that he was the favourite child of the goddess of learning, Saraswatī, so none can face him, but he was defeated by Nimāi Paṇḍit. So such Nimāi Paṇḍit left Navadvīpa forever. Taking sannyāsa He left, because the people of Nadia could not appreciate Him, came in opposition party it is said, the tantrics, the śāstra, the worshipper of this low things, that the goddess that prakṛtim, prakṛti is the highest entity. Śākti, power, and not consciousness, power is the ultimate reality and everything comes out of that. So consciousness is a product of power. That means fossilism to the extreme. Potency creates consciousness, that is fossilism. Without consciousness potency is matter, fossil. Einstein also said matter transformed into power, power into matter, atom to force the atom. So they, in the colour of some consciousness, they formed the śākti party, śākti is all in all, potency is all in all, and consciousness is produced, the child of potency. They began to abuse Nimāi Paṇḍit.

Nimāi Paṇḍit thought that, "I came to deliver the lowest, meanest, but if

they commit offence against Me then there will be no hope for them to rise again." So:

korila pippalikhanda kapha nibārite ulatiyā āro kapha baḍila dehete

"Oh, I came to make a drastic treatment of the cold, but I see that what I came to give, that has an opposite reaction. The highest type of medicine I administered, but I find that the patient is such, that this is increasing his disease. Then what to do? I came to work out relief for the people, and the people they are standing against Me, the well-wisher, the relief giver. Then, what may be the remedy for them?"

Suddenly He chanted this śloka, pippalikhanda is the greatest medicine, for cough means, caught by cold, cough means this mucus which is generated by cold, cough. Pneumonia is a form of disease, different, pleurisy, pneumonia, then so many other symptoms also may come, but the coolness, cold is the cause. In Āyurveda the pippalikhanda, what is the English of pippali ?

The ginger, then black pepper, and pippali also, thin, long something is very

Devotee: Cayene pepper? Red pepper?

Śrīla Śrīdhara Mahārāja: Not red, black, that is a good medicine for cough. So pippalikhanda is the preparation of that pippali, that will be the greatest medicine for cough.

So Mahāprabhu suddenly spoke aloud: "I came with the greatest relief,

medicine, for the people, the highest order. But I find that the disease is increasing with very high speed. And they're committing offence against Me, abusing even the doctor, making arrangements to insult Me. So they take Me that I am as one of them, I am a gr̥hastha, I am their sister's son, father's sister's son, as one of them they're taking Me. At least I have to show that I am not one of you."

Then He contemplated for this sannyāsa āśrama: "I shall leave the gr̥hastha āśrama and take sannyāsa and wander from village to village, town to town, preaching Kṛṣṇa-Nāma." That was His desire, and then He went to do that. Today He reached Katwa, just on the banks there was one sannyāsī, Keśava Bhāratī, He went to him and asked for sannyāsa. Keśava Bhāratī suddenly found that his āśrama is full of lustre, a bright person is approaching towards him. He rose from his seat and with keen eye approached: "What?" Then he came to know that Nimāi Paṇḍit has come, that great devotee scholar. And Mahāprabhu also appealed to him: "I want sannyāsa from you." In the meantime that is an auspicious day, so many people are going to take bath in the holy water of Ganges, they gathered there and the rumour spread like fire: "Nimāi Paṇḍit of Navadvīpa has come to take sannyāsa." That red-clothed man, there was a big crowd and part of the population they raised their voice against the sannyāsa. "You Keśava Bharatī, we won't allow you to give sannyāsa to this young man. He has got His family, His mother, father, wife, children, we do not know. But such a beautiful and (served.....?) person you want to give sannyāsa to them? We won't allow you." They opposed him.

So the whole day passed on, no decision. Mahāprabhu pressing, then at last that Keśava Bharatī told that: "You must take the permission of Your mother - otherwise I won't do it, I can't do it."

Mahāprabhu began running towards Navadvīpa back again. Then Keśava Bharatī thought, "He can do anything and everything, He has such a commanding personality." Again He was taken back. Then also a few of His previous friends were present gradually, Candraśekhara His maternal uncle, Mahāprabhu's maternal uncle Candraśekhara, then Nityānanda Prabhu, Mukunda Datta and Jagadānanda Paṇḍit, these four gradually reached the place. So this day passed Mahāprabhu began

kīrtana there, a crowd going and coming, the whole day passed. Some tried perhaps to make Him drink a little milk or so, anyhow the mob was sometimes creating disturbance. And the next day, that is tomorrow also, some uttered opposition ultimately the appeal of Mahāprabhu that pacified the mob and a little before afternoon the sannyāsa was finished. Before sannyāsa He gave name: "The mantram, is this the mantram you are to give Me?" He put to the ear of His guru. And guru accepted, "Yes, this mantra I shall give." In this way, tomorrow the sannyāsa took place.

What is a sannyāsa ? Is it redundant, auxiliary, or it is a necessary part, of bhajana ? It is desirable though apparently undesirable, still it has got its necessity deep rooted. Co-relation, union and separation, without separation union cannot be deep rooted. Plane of separation can enter into the depth more than the (clear union?)

And because of such apprehension, or the want, the more we learn to want the more we shall gain in satisfaction, especially in love affairs. Everywhere if there is no want then there is no necessity of that thing. Suppose a glass of water, it is valuable according to the degree of necessity. Ordinarily a glass of water, but according to the degree of necessity its value will increase. So degree of necessity, necessity is rather separation, necessity independent of gain, fulfilment, is separation, hunger, necessity.

So we find both in Navadvīpa and Vṛndāvana līlā, in both the places the separation is playing a great part, or rather the greatest part. How many years union of Kṛṣṇa with the gopīs ? Very few years, from seven to twelve, five years. satyahayana ?

From seven years, age of Kṛṣṇa, up to twelve years He was in Vṛndāvana, after twelve He went to Mathurā. But it is mentioned in Padma-Purāṇa that in peculiar cases, extraordinary cases, the growth should be considered as one and a half degree. When He was eight years He should be considered as twelve years, when He was twelve

years He should be considered as eighteen years, in special cases. So say from twelve to eighteen years Kṛṣṇa was there, He goes according to growth, but according to nyāya, seven to twelve. For long time He stayed in Dwāarakā. Altogether He showed His longevity here one hundred and twenty-five years. Long, long separation, and the pangs of separation, the pains of separation that was almost the whole life of the gopīs. And that has made them so dignified, so dignified. Test is there, whether it is love real the test is in the separation. So long standing separation, so much test is never found and the depth did not diminish, ha, ha, ever increasing depth which is impossible almost, to the last day.

And both the cases, the background almost similar, here also in Navadvīpa to meet the opposite party with victory, to be victorious, to gain victory over the opposite party, Mahāprabhu left His household life to control them here in Nadia. And in Vṛndāvana līlā it is also similar but a little different that the oppositions in Vṛndāvana līlā was coming from Mathurā side, Aghā, Bakā, Pūtana, Tr̥nāvarta, they're all being sent by Kāṁsa from Mathurā. So to uproot the opposition group Kṛṣṇa had to go to Mathurā, and when He went there He found that it is widespread. The Kāṁsa had his father-in-law Jarāsandha, then this Kālayavana, all these things, Śīśupāla, Dantavakra, and so many enemies. And after finishing them He'll have to come to Vṛndāvana to play peacefully with these damsels. But that is also to uproot the opposition party Kṛṣṇa had to go to away, and He told in Kurukṣetra: "There are several other oppositionist, finishing them I am coming to be united with you very soon. " That sort of hope was given in Kurukṣetra to the gopīs. "I am coming soon, only a few more obstacles are there, let Me finish and then I am coming to be united with you."

And here also to conquer the opposition party Mahāprabhu had to go away from the place. And then conquering, after His conquest of the whole Āryan scholars, the religionists of different positions and creed, after five years when He came only after conquering the religious scholars of the south that was very famous at that time after five years when He came back to Navadvīpa, then Nadia, was another position, another different nature. The mass approached Him madly which is difficult to conceive, the mass with how much madness approached Śrī

Caitanyadeva, the child of their own village, soil. They crossed the Ganges and the whole of the Ganges as far as could be seen was filled with human heads, as they're crossing. This has been, the way they are passing, no jungle is left, all being cleared by human feet, the jungles are all cleared, they are going, running in such a way. And only for two days Mahāprabhu stayed with Vacaspati Mīśra in Vidyānagar then went towards Vṛndāvana. And sing:

jaha jaha paray prabhu carana caritay sri murti kalay lobgatra haya gati ?

Wherever He was putting His steps, the people behind taking earth from there, all going and taking earth and pits are being created. In this way. About eighteen years He lived a scholarly life, after that, about six years the home preaching saṅkīrtana, and at twenty-four years He took sannyāsa. And after twenty-four years, six years He wandered through the length and breadth of India, including Vṛndāvana. And the last eighteen years He was posted in Purī, then He stayed continuously in Purī. First six years He mixed with the general public, and the last twelve years He almost retired from the whole human society and engaged Himself deeply in the tasting separation, union in separation of Rādhā-Govinda. And so many extraordinary signs were present, were expressed in His apparent body which can never be experienced anywhere, not even heard of. The separation can produce so much, such a wonderful effect in the body, mind, all these things.

Śrī Gaurāṅga Avatāra, He's of two-fold characteristic. The apparent side to deliver the people from the sin, take them towards Vṛndāvana, from Braja-līlā, give them their highest attainment of living by giving Name, Yuga-Avatāra. Distributing the transcendental sound, through the sound divine how one can reach the highest position, to show that.

But another, and higher example was set there. Not in all Kali-yuga, but in special yuga, Kali-yuga, once in Brahmā's one day, that Kṛṣṇa Himself comes with the mood of Rādhārāṇī to search Himself. Thereby He wants

to taste the mood of Rādhārāṇī, what She is? How is Her inner earnestness or hankering for Kṛṣṇa? And how She can taste about Kṛṣṇa by Her mood, by Her same mood? And what is the joy She derives from there? All these phases Kṛṣṇa He Himself wanted to have some experience of. "Rādhārāṇī is so mad for Me, what is the cause? What is there in Me what She gets from Me that I can't receive? Immeasurably mad for Me, what sweetness She can draw from Me? I can't ascertain."

And to taste that He wanted to mould Himself in the mood of Śrī Rādhikā and tried to taste His own self from that temperament and came as Caitanya. When He proposed like that, conceived of such an incarnation, we are told that Rādhārāṇī, She on Her part told: "You will madly roll on the earth, taking My Name sometimes. I can't tolerate, I shall cover Your body with Mine, skin, or My colour. I won't, I can't allow You to roll on this body You will roll on the earth. I can't tolerate, I shall embrace You from outward." So: rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam:

rādhā kṛṣṇa-praṇaya-vikṛtiṁ hlādinī śaktir asmād ekātmānāv api bhuvi
purā deha-bhedaṁ gatau tau

caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptaṁ rādhā-
bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam

"I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa." (Caitanya-caritāmṛta, Ādi-līlā, 1.5)

So, those that know the ontological aspect they offer their respects for Śrī

Caitanyadeva, the mood and colour of Rādhārāṇī, above, and the inner part is Kṛṣṇa Who is searching for Himself, tasting Himself. How sweetness is there, why Rādhārāṇī is mad to taste Him, and what sort of sweetness is there. This we are told.

And twelve years, the last portion of Mahāprabhu, for twelve years He was here, and last twelve years He engaged Himself in such deep attention to taste Himself as He thought. The greatest taster has tasted Him in the greatest way.

Everyone is mad to taste sweetness. Sweetness Himself is also mad to taste Himself, that is His nature, the constituent, sweetness, the ānandam, the love, its nature is to taste His Own Self. To know Himself that is introspection. The consciousness can know consciousness, that one can feel his own body, consciousness can conceive his own. So that ānandam also can taste ānandam of Himself, what is there within. There is something there.

So Svarūpa Dāmodara Prabhu (Śrī Caitanya Mahāprabhu's personal secretary) who is considered to be the Lalitā-sakhī, the nearest friend of this līlā, he has said what Śrī Caitanyadeva is: rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam.

rādhā kṛṣṇa-praṇaya-vikṛtī hlādinī śaktir asmād ekātmānāv api bhuvi
purā deha-bhedaṁ gatau tau caitanyākhyam prakāṣam adhunā tad-
dvayam caikyam āptaṁ rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa
svarūpam

"I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and

Kṛṣṇa." (Caitanya-caritāmṛta, Ādi-līlā, 1.5)

.....

śrī-rādhāyāḥ praṇaya-mahimā kīdrśo vānayaivā- svādyo yenādbhuta-
madhurimā kīdrśo vā madīyaḥ saukhyaṁ cāsyā mad-anubhavataḥ
kīdrśaṁ veti lobhāt tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau
harīnduḥ

"Desiring to understand the glory of Śrīmatī Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realises the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Śrīmatī Śacīdevī, as the moon appears from the ocean."
(Caitanya-caritamṛta, Ādi-līlā, 1.6)

.....

The two pastimes are parallel and eternal, Svarūpa Dāmodara so says. Whether winter is first and summer is next, or summer is first and winter is next, it is rolling in a circle, it is difficult to say, it is eternal pastimes, eternal movement. So Svarūpa Dāmodara says whether Caitanya Avatāra is first and Kṛṣṇa Avatāra is next, or Kṛṣṇa Avatāra first and Caitanya Avatāra next, it is difficult to say, Both is eternal.

Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir, who is Rādhā? She is kṛṣṇa-praṇaya-vikṛtir, She is the development of the sweetness that springs from Kṛṣṇa Himself.

End of side A, 12/14-1-83 + side B, 14/15-1-83.

Śrīla Śrīdhara Mahārāja: Developed form as Rādhā, comes springing up from within. Potency, a particular potency coming out of Himself, hlādinī śaktir asmād ekātmānāv. So They cannot be conceived as quite separate thing, one and the same, asmād ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau, but we are told that in ancient times They divided into two, They are divided into two, deha-bhedaṁ gatau tau, caitanyākhyam prakāṣam adhunā. Again both of Them, They are the same, both parties, They are combined as Caitanya. tad-dvayam caikyam āptaṁ, rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam, Whose lustre and mood is of that Rādhārāṇī nature, and the reality within is Kṛṣṇa. Just as fire and its root cannot be separated, it comes from the fire, something, sun and light. So separately They cannot exist, They're one and the same, advaya-jñāna, Absolute One. But sometimes They show as divided sometimes again united, in different moods. And sometimes when different They're enjoying They're separated self, and again little far, They're under painful separation, not with the possibility of union. That is Their nature. Śrī Rūpa Goswāmī says:

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet ato hetor ahetoś ca,
yūnor māna udañcati

"Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa." (Ujjvala-Nīlamanī)

Just as the serpent goes naturally by crooked way, by zigzag way, natural, so the nature of love is naturally such. It is not straight. So the parties concerned, sometimes with cause sometimes without cause, they

struggle and separation comes. It is necessary for the līlā. There is separation of four different kinds, one is prema-vaicittya, They're both very near, still some separation arises, that is known as prema-vaicittya separation.

It is said, Kṛṣṇa is there, Rādhārāṇī is just nearby, She is seeing Her shadow just reflected on the body of Kṛṣṇa and She thinks that there is another lady. So a great pang of separation comes within. "What is this? Another lady is here?" Again, but Her mate, friend, Lalitā, she is giving warning to Her. "What do you say? It is only Your reflection reflected there, can't see?" Then she's coming to consciousness. This is such, they're high things, not to be discussed in details, but this is the nature of love divine.

Separation and union, both interdependent, one cannot stay without the other. And separation is created willingly to enhance union, and Mahāprabhu took sannyāsa to give that the people may take it easily, easily. Old mother Śacī Devī is crying so hopelessly, helplessly. The young wife Viṣṇu Prīya, she's helplessly passing her days, this will create an excitement into the hearts of the people and pierce their love divine, Mahāprabhu who was Nimāi Paṇḍit. What great benefit He took for us, He came for us. He made them sympathetic towards Nimāi Paṇḍit and for all these things it was necessary, the Lord took sannyāsa, went to take sannyāsa.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. For today is the day five hundred years, five hundred years, about four hundred eighty-three years ago four hundred seventy-nine years ago this day Mahāprabhu went for sannyāsa to Katwa, in our calculation. Hare Kṛṣṇa. So we shall try to understand that for our benefit and to take us to the highest, to the zenith of our aspiration and our prospect of this nation He came here and tried His best to capture our hearts and take to His domain in that plane.

A very small portion of this:

trayati mahato vaya salpama pasya dharma ?

The taste of the highest quality of such things, a small portion is enough, will fulfil our highest purpose of life. With this hope, let us go here.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca patitānām
pāvanebhyo vaiṣṇavebhyo namo namaḥ

"I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."

Gaura Hari bol. Gaura Hari bol.

lakṣa locanāśru-varṣa-harṣa-keśa-kartanam koṭi-kantha-kṛṣṇa-
kīrtanāḍhya-daṇḍa dhāranam nyāsi-vesa-sarva-deśa-hā-hutāśa-kārtaram
prema-dhāma-devam eva naumi gaura-sundaram

"Amidst the showering of tears of sorrow from the eyes of millions, He gladly cut off His beautiful long hair. As He accepted His daṇḍa, millions of voices were singing the glories of Kṛṣṇa. Thereafter the people of all lands cried out desperately in grief when they saw Him in the dress of a sannyāsī. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love."

(Premadhāma-deva-stotram, 16)

The scene was at Katwa some four hundred years back when Mahāprabhu took His sannyāsa. Beautiful tall figure, young, twenty-four, and curling beautiful hair. And the barber approaching to shave but coming back. "How I can remove such beautiful hair from such a beautiful head." Began to cry, and so many crying aloud. "What a horrible thing is being done here." Some says: "Who is the greater who created this sannyāsa, who is he? Who is so hard that he created the sannyāsa-āśrama ? Give up all his nears and dears and go taking up begging occupation from door to door, leaving his own there crying helplessly. What is this creation of the Supreme? Is it logical, or hearty? Very cruel creation."

Mahāprabhu is smiling, He Himself is smiling. Anyhow, the barber was forced to shave the head in the midst of weeping, wailing, crying of the mob, a portion threatening, in the midst of it, it was done. And the inevitable gradually came out, the sannyāsa function began. Candraśekhara Ācārya, the maternal uncle (of Nīmāi Paṇḍit), he was deputed to take function in the rituals in the ceremony of sannyāsa, and he did so. Mahāprabhu, He Himself He had no senses always in normal position, in ecstasy, joy, dancing. The shaving, half shaving, He came out and began to dance and kīrtana, chant. In this way. Then anyhow it was finished, sannyāsa was finished.

Mahāprabhu asked when the mantra will be conferred, Mahāprabhu asked His

sannyāsa guru: "Is this the mantra I got in dream? You please check it."
"Yes, this is the mantram."

Then that mantra was given to Him..... and the name of the sannyāsī not in ordinary way but came through Keśava Bharatī in a peculiar name, "Kṛṣṇa Caitanya." Neither Bhāratī, nor Purī, nor Giri, all

these things. "Kṛṣṇa Caitanya" that Name came, and as soon as that Name came out the mob began to cry with the Name jaya Śrī Kṛṣṇa Caitanya Mahāprabhu ki jaya, in this way.

Then Śrī Caitanyadeva in a new dress, red rag, robe, He embraced His guru Bharatī and both of them began to dance, chanting the Name of Kṛṣṇa. After some time the meaning of the Name was given out: "That You aroused Kṛṣṇa consciousness in the whole world, You have come down to make the whole people Kṛṣṇa conscious. So Your suitable Name cannot but be Kṛṣṇa Caitanya.

Then after the function is done, Mahāprabhu in trance began to chant one śloka, poem of Śrīmad-Bhāgavatam of tridaṇḍī-bhikṣu.

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsitāṁ pūrvatamair maharṣibhiḥ
ahaṁ tariṣyāmi duranta-pāram, tamo mukundāṅghri-niṣevayaiva

"The previous great sages have accepted and shown the path of sannyāsa. I have now accepted that very form of life. Now, leaving everything aside, I shall run towards Vṛndāvana. There, taking the name of Mukunda, Kṛṣṇa, I shall cross over the ocean of nescience. Crossing over this māyā, I shall reach Vṛndāvana and fully enter the service of Kṛṣṇa." (Śrīmad-Bhāgavatam, 11.23.57) + (Caitanya-caritāmṛta, Madhya-līlā, 3.6)

In the eleventh canto of Bhāgavat, Kṛṣṇa is Himself giving description of tridaṇḍī- bhikṣu, a brāhmaṇa, how in the last stage he took tridaṇḍa-sannyāsa and how he had to tolerate the torture of the society in different forms. There is in the last śloka one: etāṁ sa āsthāya parātma-niṣṭhām, adhyāsitāṁ pūrvatamair maharṣibhiḥ: "The previous great sages they have accepted, they have shown the path of sannyāsa. That very form of life I have got, I have accepted, I have got now, now what to do? Leaving

everything back I shall run towards Vṛndāvana and there taking the Name of Mukunda, Kṛṣṇa I shall cross over the ocean of nescience, of illusion, misconception, the ocean I cross out.

etāṁ sa āsthāya parātma-niṣṭhāṁ, adhyāsītāṁ pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāraṁ, tamo mukundāṅghri-niṣevayaiva

"The ocean of ignorance, nescience, that is misconception, I shall cross over, mukunda sevānaya, by My tendency to serve Mukunda Who is on the other side. Crossing over this māyā I shall reach Vṛndāvana and engage Myself in the service of Mukunda."

With this śloka Mahāprabhu suddenly started towards Vṛndāvana from Katwa and entered into the adjacent forest therein on the banks of Ajai ? River entered there.

prabhu kahe, - sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila
nirdhāraṇa parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya
saṁsāra-tāraṇa se veṣa kaila, ebe vṛndāvana giyā, kṛṣṇa-niṣevaṇa kari
nibhr̥te vasiyā

"Śrī Caitanya Mahāprabhu approved of the (etāṁ sa āsthāya parātma-niṣṭhāṁ) verse on account of the determination of the mendicant sannyāsī to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good. The real purpose of accepting sannyāsa is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence. After accepting the sannyāsa order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place." (Caitanya-caritāmṛta, Madhya-līlā, 3.7-9)

"Now My duty is to reach Vṛndāvana as soon as possible and there in some solitary place I shall take My seat and go on chanting the Name of Kṛṣṇa."

With this, Mahāprabhu ran towards Vṛndāvana and entered into jungle before evening. And Nityānanda Prabhu, Candraśekhara Ācārya, Mukunda Datta, Jagadānanda, these four they pursued Him, followed. Sometimes He's running, sometimes suddenly He falls on the ground and began to cry: "Kṛṣṇa Kṛṣṇa." Again getting up suddenly again began to run. Sometimes west side, sometimes north, sometimes south, in this way, running, running. Sometimes so swiftly He's running away they cannot trace Him, especially in the night. Then they're all disappointed. "Prabhu, our Lord must have left us." They can't find Him out. Suddenly they heard from far off from a place, in a very wailing tone He's crying: "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa." Then they ran that side and saw that just on the field He's lying and crying: "Kṛṣṇa."

So anyhow after some nursing again they began to start towards western side, Vṛndāvana side. In this way Nityānanda Prabhu is always wailing, taking the advantage of His trance, He's wandering, wandering in trance, so taking advantage of His trance Nityānanda Prabhu anyhow coaxingly turned His face towards Vṛndāvana this side, in this way. That from Katwa, after, when going long direction side, bhakesa ?

it is mentioned in Caitanya-Bhāgavata, but up to this antala ? on the other side of Ajai, He went, mention is there, they're observing there, that place as the seat of Śrī Caitanya. Then they say Caitanya-daya ?

there is a place nearby they say Śrī Caitanya He turned His face from this side towards east. Anyhow, from the evening the remaining day and night, and then also another day and night, then on the third day in the evening He came back by this side through Kalna to Śāntipura. Nityānanda Prabhu managed anyhow to take Him towards Śāntipura. So today began that sannyāsa.

bhumi mitra pavitra kailasa digvidhi janmaya ratri devasi brahmitay
pavitra kailasa raja dvesay ?

In such a trance He's moving that no trace of any direction, sometimes
this direction, this direction, and again this direction, no direction.
Running, "I am going to Vṛndāvana, I am going to Vṛndāvana,
independent of the space of the material world, Vṛndāvana. Where is
Vṛndāvana?"

(Ṭhākura Murtay?) says:

kabe hamhera śrī-vṛndāvana visaya cadiya kabe sudra habe mora kabe
habe hera śrī vṛndāvana

What is Vṛndāvana proper? That is a stage of consciousness. Vṛndāvana
really, Vṛndāvana, Goloka, all stages of consciousness, difference in the
stage. So comes that subjective reality, so all subjective. God says: "Let
there be water," there was water. "Let there be earth," there was earth.
"Let there be light," there was light. All come out from His will power, the
potency, the sweet will of the Lord, all subjective. If the higher subject
wants to make the lower subject to see something, like a hypnotiser, he
cannot but see that thing. So this is all in the imaginary world but above
imagination also in reality, that is also all subjective.

sattvam viśuddhaṁ vasudeva-śabditam, yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā
vidhīyate

Lord Śiva says: "I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering." (Śrīmad-Bhāgavatam, 4.3.23)

A śloka from Bhāgavatam, it says: "What is Vāsudeva?" Mahādeva says this to Devī Durga. When Mahārāja Dakṣa the father of Satī, he performed a great sacrifice, invited all the (demi)gods and respectful personalities, and Śiva also was invited, Mahādeva. Not to speak of Nārāyaṇa, or even Brahmā, father of Dakṣa, all others they gave their due respect to Dakṣa Mahārāja, Prajāpati. But Mahādeva he did not though formally he was his son-in-law, and Dakṣa Prajāpati was father-in-law, still he did not show and special respect thinking that formally he is the superior relation. Dakṣa was enraged and he made arrangement for another bigger sacrifice and invited everyone with the exception of Mahādeva, Śiva, to insult him. All world invited only Dakṣa's youngest girl Satī and her husband Mahādeva that were exempted. So all were going to join the, to keep the invitations, going.

Satī's heart is very much mortified: "Father has exempted us, insulting." So she

asked her husband: "Why did you not show any respect to him? Formally he's your father-in-law, why did you not give any respect?"

Then Mahādeva answered:

sattvam viśuddhaṁ vasudeva-śabditaṁ, yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namaśā
vidhīyate

"Devī, this is not the question of belittling his position, not a question of insulting, but the fact is that my head is always engaged in giving, in dealing respect to Vāsudeva." Who is Vāsudeva? Here it is explained: sattvam viśuddhaṁ vasudeva- śabditaṁ, tama, raja, sattva, from nescience to science, from ignorance to pure consciousness. The viśuddha-sattva, that is the pure uncontaminated consciousness independent of any material touch, it is known as Vāsudeva. Vāsudeva, Who is Vāsudeva? Father of Kṛṣṇa. From him Vāsudeva is coming out, what is, who is he? He is the representation of the uncontaminated pure consciousness free from any contamination of matter, that is Vāsudeva. And yad īyate tatra pumān: in that plane He appears as the enjoyer of the whole, He's Vāsudeva. I am always in communion with Him and my head is always engaged there. My attention, my brain is always captured by the charm of that Vāsudeva. I am guided by that sentiment. So I cannot take off my head from there, attention there, and to engage it in some other place, it is most difficult thing for me. Not that purposely I insulted your father but it is by nature it was so."

So, in Bhāgavatam here we find that what is Vasudeva Vāsudeva. Where is Vṛndāvana, where is Goloka, where is Vaikuṇṭha. We are to test by the standard of this understanding.

So, Mahāprabhu He already in Vṛndāvana, Goloka, in Goloka, Vṛndāvana, Navadvīpa, came to show us He's running in ecstasy, hither thither. Everywhere there is Vṛndāvana. Little after when He met Advaita Prabhu:

ācārya kahe, - tumi yāhāñ, sei vṛndāvana mora bhāgye gaṅgā-tīre
tomāra āgamana

Advaita Ācārya disclosed the whole situation, telling Śrī Caitanya

Mahāprabhu: "Wherever You are, that is Vṛndāvana. Now it is My great fortune that You have come to the bank of the Ganges." (Caitanya-caritāmṛta, Madhya-līlā, 3.33)

"It is a very, (merry sport?) that you say that we are going to Vṛndāvana, wherever You are there is Vṛndāvana we see, we feel it, wherever You are Vṛndāvana is there. We are still it is a peculiar thing that You say: "I am going to Vṛndāvana." To teach us, this is Your formal expression, in this way Mahāprabhu running hither thither in this way playing. Vṛndāvana is a stage of consciousness above Vaikuṇṭha, the simplicity, the plain dealings, and love divine, simple love, plain, very, humility. They do not think, the peculiarity is this they do not feel that they are in Vṛndāvana, that is the peculiarity there, it is aprākṛta.

Knowledge has been classified under five heads, the lowest is sense experience of ones own, pratyakṣa: what I have experienced through my senses, that is the first stage. The next, higher, I have not experienced by my own senses, but I have gathered from the experiences of others, their sense experience. Scientist have got his experience, I have gather his invention, discovery, I am using that, the second stage. Third stage which is over the stage of human experience, but nondifferentiable, something like deep sleep. When we are awake we say: "I slept very happily, I slept a very good sleep." But at that time we can't assert, in deep dreamless sleep, but when we come back from the deep dreamless sleep we express some sort of experience. "A good sleep I slept." So some sort of hazy experience. That is the subject and material object they come together, material object vanishes in the subject.

After that there is a stage that Śaṅkarācārya, He explains up to this. But Rāmānuja and his Vaiṣṇava followers, other Vaiṣṇava ācāryas, they're of opinion there is a fourth stage that is called transcendental, that exist beyond the scope of senses whether gross or subtle. How is that? A plane when of it's sweet will it can come down to our gross plane of understanding we can feel, we can have some experience. If He withdraws we are helpless, we can't find it. So we can't say that it is under our control, under our own knowledge, we can't count it like that. It

is independent, at it's sweet will it may come down and may give some sort of experience and if it withdraws I am quite helpless, I have nothing to do, I may cry, I may pray, but I can't enter that forcibly out of dint of my power. This is to be the fourth plane and that is grand and awe inspiring and powerful, all these we get some experience of there, Vaikuṇṭha.

Then we are sure to say this is adhokṣaja, adhokṣaja plane. Pratyakṣa, parokṣa, aparokṣa then fourth dimension is adhokṣaja, adhokṣaja means we may say underground or you are underground. The knowledge is on the surface, our experience is underground. Or that is underground, the thick cover, if we can pierce through the thick cover that are walling up our experience then we can come in connection with that plane, another plane. That is adhokṣaja, adhakṛtam indriya jñanam, the knowledge that has made down, take down the knowledge of our experience, superior knowledge which has forced down our knowledge of experience of this world, that sort of transcendental, supramental knowledge. That is four classes of knowledge. There is something different in every point not similar with this world.

But Śrīmad-Bhāgavatam and Mahāprabhu come to know that, one fifth stage of knowledge there is which is very similar to this mundane but not mundane, this is aprakṛta. Prakṛta-vata, or according to Bhāgavatam, kevala, kevala, in which one may not have to think that he's out of this worldly knowledge, he's within this worldly knowledge but really it is not so. A very peculiar thing, aprakṛta, no prakṛta, similar to prakṛta, very similar to mundane but not mundane. That is what is Goloka. In other words if you can think that the central knowledge that gives connection to the lowest level of mundane creation, can harmonise the worst portion of illusory world, that is aprakṛta. And that is possible only through love, only through love, the compensation is carried only through love it is possible, otherwise not. Just as there is a saying: "A blind son seems to his mother as a very good eyed son." Ordinarily there is an expression, proverb in Bengali:

kana seva pada locan ?

Really a blind son, one eyed, but mother says: "No, no, my child has a very good eye, like lotus eyed." Blind by the affection, what is mean and low, only compensated by the love that shines very beautiful, that is prema, or love. Through mercy, through pity, through grace, a king can come to play with a boy on the street. Affection can make it possible. The high and low, the difference disappears in such a stage. They think like that we are ordinary, jñāna sunya bhakti, it is known as jñāna sunya

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End of recording 12/14/15-1-83

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83.1.15-16-19

Śrīla Śrīdhara Mahārāja: Devotion, if we are to say like that, jñāna sunya bhakti. It is above Vaikuṇṭha of the special earth, of the inner potency of Kṛṣṇa, Yoga-Māyā. It is designed and destined in such a way that holding the highest position they think themselves very humble. It is the difference, love removes the difference of great and small, high and low, such a plane is there, jñāna sunya bhakti. So they may not know, sometimes anyone may rouse in them.

Just as Advaita Prabhu says [to Śrī Caitanya Mahāprabhu]: "By calculation we can find wherever You are there is Vṛndāvana." He says.

Yata vaiṣṇavagana sei sthāna vṛndāvana. (Prema-Bhakti-Candrikā). Narottama Dāsa Ṭhākura says: "Wherever we find a true devotee of Kṛṣṇa, there is Vṛndāvana. Outwardly they may think that they are

members of this ordinary world. But their talking and the object of their conversation, behaviour, conduct, all concerned with Vṛndāvana."

Of similar with that, though they're there but they cannot feel themselves, that is when they are not very conscious. A king is not very conscious of his power, a plain simple human, a king as an ordinary human being, as he comes to deal. Something like that. A scholar, big scholar like a big doctor when he's coming to do the work of a nurse to a patient; he's a bright scholar, but he has come down through affection to do the work of a sweeper, for his love and affection for the patient, come down, still he is great. It is beautiful. It is Vṛndāvana life. We are told that this is the, a big, without the attitude or air of bigness, ordinary, low, simple, plain, humble. Really they're big, modesty, humility, couched with this. The power, power dressed in affection and love, that is Vṛndāvana. Navadvīpa is also like that. That is jñāna sunya bhakti, in general, it is told.

Śrīmad-Bhāgavatam, Mahāprabhu says this is the most laudable thing for us to live, this is the highest place. There the Lord is as Kṛṣṇa, and the gopīs, half jungle, they're living as half jungle, forest, who lives in the forest, like that. Not grandeur, not big buildings, but if we can have the eye of grandness then it can be seen that really there is, that grand potentiality is there. From the taṭastha, bīja, from the calculation of fact, their position is very great, but humility, modesty, grace, pity, all these things have made them to our level, and that is very sweet and beautiful form of life. That we find in Vṛndāvana. Mahāprabhu came to show that to us, through Bhāgavatam. Kṛṣṇa is the Lord of that land and with gopa, gopī, all simple, and cows, hills, jungles, Yamunā, they are all helping environment there.

So Mahāprabhu took sannyāsa to teach us, to take us, permanently, to make us inhabitants of that place. And He says that really our own self, we live there, but our consciousness is focused outside, outside, captured by the material mundane aspect of the creation and we think we are suffering. This is all illusion, we are to get relief from this mania, or basis, mania means something like madness, madness prepossessed by some mania, some sort of. Just as a madman, he's wandering in the streets and collecting the pieces of paper and cloth, in this way, we are focused in that way. And this madness gone, we rise in our own home,

back to God back to home, back to God back to home. It is like that, we are to go back to our home.

And Mahāprabhu say's: "Your home is like this. A beautiful land, you try for that. Why are you under trouble thinking that horrors of war, and these epidemic, earthquake, then fighting from so many neighbours fighting. So many undesirable diseases, dacoiting, killing, stealing, then the whole, at the bottom of the whole that we have identified ourselves with this body of flesh and blood. Our consciousness thrown, to be conscious that we are identified with this body, and this material world, and we are to retrace, go back to our home and home land is such lovely and beautiful and divine, that is what is necessary."

Mahāprabhu Avatāra, sannyāsa, it is all for them, this purpose to take us back to home, home comfort, home sweetness. If we have home consciousness within, then we shall have to appreciate such proposal, the home sweet, sweet home, sweetness, home. So Mahaprabhu's sannyāsa apparently very cruel to His devotees and to His family persons, but it was meant only to take us to our home, to our home. That segregation and union, to work out union, ecstasy of union, it was necessary for Mahāprabhu to show the separation from His devotees and from His relatives. So separation and union, mutual, help in mutual, standing by mutual help, separation and union, helping one another.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Caitanya. So Mahaprabhu's sannyāsa, renunciation, the great tragedy like thing. Separation.

When Mahāprabhu after five years had come back and He was just on the roof of a big building near Vidyānagara where the brother (Vidyāvācaspati) of Sarvabhauma Paṇḍit was living, He was there. And the people of Navadvīpa, and the whole, man, woman, young, old, they all madly came to see, have a darśana, a glimpse of His face, they all came.

Bhaktivinoda Ṭhākura in his internal conception of Gaura līlā, he, just copying the līlā of Kurukṣetra, līlā of Kurukṣetra, of Dvārakā Kṛṣṇa and

the gopīs of Vṛndāvana meeting, and the gopīs wanted to take Him from Dvārakā to Vṛndāvana.

Bhaktivinoda Ṭhākura was aspiring like that. He's looking, that sannyāsī Mahāprabhu, then Mahāprabhu after five years when He came to give a visit here, at that time, He's looking on the roof of Vidyāvācaspati Paṇḍit, of the house of Vidyāvācaspati Paṇḍit. The red clad Mahāprabhu and he as one of the members of the Śrīvāsaṅgam, the permanent resident of Navadvīpa.

He wants that just like Dvārakā Kṛṣṇa, He's there, Kṛṣṇa has gone to Dvārakā, He won't come to Vṛndāvana again. Their heart is always burdened with such grief. So Bhaktivinoda Ṭhākura is praying earnestly. "When will the day come that Mahāprabhu Śrī Caitanya Deva will give up His sannyāsa vesh, this sannyāsa, this dress of the ascetic, and again come and join in Śrīvāsaṅgam and together we shall go on in kīrtana in Śrīvāsaṅgam together all here. Now He won't come. He's a sannyāsī, He can't come to His old house and place, so we are deserted by Him. But our aspiration is that we like that this Dvārakā vesh, kingly dress, the royal dress should be removed, and the gopa dress this cowboy dress should be put into Kṛṣṇa and I shall take Kṛṣṇa into Vṛndāvana and we play and rejoice with Him."

So Bhaktivinoda Ṭhākura is aspiring this sannyāsī dress will be put up and we shall put our dress too. And will get that Nimāi Paṇḍit, Śrī Gaurāṅga, who is as one of us in Śrīvāsaṅgam and we shall chant together and take the Name of Kṛṣṇa and rejoice. When such day will come?"

Bhaktivinoda Ṭhākura in his Bhajana Lālasā (Hankering for Divine Service) he expressed his prayer like that, when Mahāprabhu came here for a few days after His sannyāsa, in this area of Navadvīpa once again.

Gaura Hari. Here I stop. vāñchā kalpatarubhyaś ca.....

Śrīla Śrīdhara Mahārāja: It is written Mahāprabhu met one Raghupati

Upādhyāya.

kam prati kathayitum īśe, samprati ko vā pratītim āyātu go-pati-tanayā-
kuñje, gopa-vadhūṭī-vitaṁ brahma

"To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?" (Caitanya-caritāmṛta, Madhya-līlā, 19.98) + (Padyāvalī, 98)

One saint says: "Whom should I speak, who'll believe this, that Super Brahma, He in the heart of the girls of the milk maids, who will believe it? Kam prati kathayitum īśe, samprati ko vā pratītim āyātu: That Param Brahma, the highest Brahma in the highest state, He comes to mix with the half jungle milk maids, is this to be trusted?" samprati ko vā pratītim āyātu. Anyhow Bhāgavata came and Mahāprabhu came, to praise, to speak it out to the world, and those that have got sukṛti, they came forward to accept.

"Oh it is possible, it is possible and it is the highest. The power or knowledge all futile, He's above power, He's above knowledge. Only by His grace, by His kindness, His pity, that we can find Him in any position, by all these means and arguments we can't, it is possible."

Hardly, men can put faith in such conception of the highest conception of Godhead. The elevationists, the renunciationists, then the calculating devotion, and then complete surrender, complete surrender. And there we find that the beautiful can harmonise everything, no consideration of any dirt, or filth, or mean, or high. He's so high, so noble, anything coming in connection, even those that are filthy, that also becomes purest of the pure. The stealing, the lying, and what we think of as immoral,

everything in His connection becomes very, very, pure. Harmonising is of such a complete nature, we harmonise everything in Him. The highest scope, the highest scope of harmony, harmony means unified different things, that is harmony. Harmony means different things, but to give some one thing in those that polarity. The highest degree of harmony can give a sweet tune to everything which in our consideration is the lowest, and the most filthy, higher harmony can even embrace that.

Bhargava, he is always ready to take photo, that is not a good sign. Ear is the most important, not the eye, ear is most important, not the eye, eye may deceive, but ear deceive less.

sutay kitavatar ?

This is one of the speciality of this Gauḍīya Maṭh, our Guru Mahārāj. We must learn to see things through the eye by the direction of the ear. Otherwise we shall see something instead of another thing, misleading. Eye's jurisdiction is very less, but that must be guided by the ear, through revelation. Ear can accept revealed truth, and ears should guide the eyes to see things as it is advised by the ear, otherwise we'll be deceived by the appearance. Appearance is not the reality, what is reality behind the appearance, that is to be known through the ear, sound. śruti. Śruti means ear, śabda brahman, that is more helpful, beneficial, accurate, and distant, giving less distant. Eye can deceive but ear can save. The special preaching of Gauḍīya Maṭh.

Devotee: Sometimes I'm thinking Madhumaṅgala is so fortunate he cannot see māyā.

Śrīla Śrīdhara Mahārāja: Not only that, that is eliminated, but that must be adjusted, nothing to be rejected. Eye must be guided by the ear.

Upamayam, to see in the, when we get the sacred thread, the ceremony is known as upamayam, another eye, over the forehead, upamay. Mahādeva is giving three, tridayam, another eye here added. Divya darśana, the sight should not be eliminated I say, but the sight should be guided by the ear. Then his store will be enriched. You see everywhere there are so many research scholars, they're guided by their previous scholars. He reads him and then they try to see what is there and may make more progress by the suggestion from inside. What we see on the surface, that is misleading.

Devotee: Mahārāj, how does the gāyatrī mantra actually work?

Śrīla Śrīdhara Mahārāja: In different plane, different light is forecast everywhere. Name also so, everything, the meaning behind, resourceful.

Mahāprabhu when He came from Gayā with surcharged devotion, He as He did previously, was to teach the grammar. Mahāprabhu was a big grammarian, in His previous life, He taught that specially. Then after getting the devotion, His playing is such. He came to explain the grammar, He dreams about Kṛṣṇa in the grammar. He say's: "There is dhātu? means verb. What is verb? Verb means doing, going, thinking, all these, they're all potency of Kṛṣṇa. In this way, deeply going. So many potencies of Kṛṣṇa. The generalisation from the verb, from every word, He enters deep into the meaning underlying, that everything, outcome, of a particular potency and He is Kṛṣṇa in such way. You my boy how these potency you know, the heart vibration, that is also potency, dhātu ? and that is bifurcated in different directions. Going, coming, seeing, hearing, heart stopped, everything stopped. Their potency coming from Kṛṣṇa. And if heart breaks it is a dead body, if you touch it you have to take bath. But the heart is there, he's your father, mother, brother, you take him, adore him, so much, and that is only the dhātu ? vibration. Vibration means potency of Kṛṣṇa. That is pure, that makes everyone pure, makes living, everything, if that potency is withdrawn, everything is dead and gone." In this way He wanted to explain what is grammar.

Then the students they were very much disturbed. "What is this? Such a great Paṇḍit of grammar." They went to the previous teacher of Nimāi Paṇḍit, Gaṅgā Dāsa Paṇḍit. "We are all students of Nimāi Paṇḍit and such a nice professor He was. But returning from Gayā He is explaining in quite a new way. We understand that is very higher philosophy but that won't serve our purpose of studying grammar. You please ask Him because He has regards for you because you are His teacher."

"All right you ask Him to see me tomorrow."

The students went to Nimāi Paṇḍit saying: "Your former professor has called for You." "Yes I shall go and see." He went to see him accordingly.

"What is the matter, Your students complaining to me against You. You do not teach them very, with much care. What do You say about devotion, this and that things? All these are not necessary. What is really grammar, You will teach grammar. Then Your forefathers, You are giving a new light, new meaning, Your forefathers were not devotees and You have come only devotees? You are giving different meanings, then former professors they're all idiot, what do You say?"

"No no." He took feet dust and, "Yes I shall try to obey your order in this way." Gaura Hari bol. Many things to learn.

Devotee: Mahārāj, in the Caitanya-caritāmṛta, in the section with the conversation between Rāmānanda Rāya and Mahāprabhu, Rāmānanda Rāya seems to quote from the Govinda-līlāmṛta and the Bhakti-rasāmṛta-sindhu, works that were not written at that time.

Śrīla Śrīdhara Mahārāja: Not. This is two kinds of explanation. The general explanation is this, Rāmānanda did not quote but it was supplied as parallel instruction afterwards by the writer of the book caritāmṛta, Kṛṣṇa Dāsa.

Another thing, that in that conversation, points are raised but not in a

form of a particular poetry or śloka. That was made afterwards from Rāmānanda, Mahāprabhu heard and from Mahāprabhu, Rūpa Goswāmī, and then he prepared that.

Another deep way of thinking is this. All these treatises they're eternal. What is previous and what is early and what is afterwards, that we cannot ascertain, all is cyclic order, moving. Whether winter is following or summer is following, we can't say, that revolves together, gradually. The whole circle, not by one part, one part, but the whole developed into present state, simultaneously. And that is eternal, if it is eternal everything is eternal.

So in that case, in Mahābhārata it is mentioned that in the beginning Dhṛtarāṣṭra below? it is put, that Dhṛtarāṣṭra he's mourning: "When I heard my sons are doing this, my sons are doing this, I gave my hope for victory." One incident he is quoting and he is saying that, that is in the beginning. How is it possible? After the Mahābhārata that the pastimes finished, then it is possible that Dhṛtarāṣṭra will say this happened, this happened, this happened, this happened. But in the beginning there, as the substance, summary, of whole Mahābhārata.

I asked one Paṇḍit in my childhood, he told that it is nitya, eternal truth. So what is beginning, what is end, it cannot be ascertained, both is simultaneous. To our senses it may come gradually.

Just as sometimes we find in a novel writing they may begin from the middle, then in some way the past things they're reproducing. Or begins from the end then gradually by way of reproduction they're beginning from the first step, but begins from the end and then comes to the, in this way something similar. Everything, there is end, everything, there is beginning, in the internal thing, everywhere beginning, everywhere end.

Do you follow?

Devotee: Why is Rādhārāṇī's Name not mentioned in the Bhāgavatam ?

Śrīla Śrīdhara Mahārāja: Because Śukadeva Goswāmī mainly represents Bhāgavata description and he delivered the same in such an assembly, he did not think them fit to take the Name of Rādhārāṇī with necessary respect. Because the parakīya, Rādhārāṇī was not married wife, mistress, and those persons, scholars, present in the assembly, they were not so high as they could understand this relation of Kṛṣṇa, Kṛṣṇa's pastimes with another's wife. They can accommodate some sort of autocracy in Kṛṣṇa, but the corresponding side, that giving up faithfulness to husband, mixing to Kṛṣṇa, they could not digest that much truth. So he did not express the name of the gopīs or madhurya-rasa, that parakīya.

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Jīva Goswāmī has remarked it in this way. They came to take the Name, but went back, could not take. Because the circumstance did not allow, Śukadeva, to express the name of those gopīs, sometimes coming very near to expressing, but he faltered and went back, pradhana gopī. In the name of one of the principal gopīs he gave ten śloka there but did not take the Name, told "the principal gopī amongst them," in this way he avoided, guarded.

Devotee: Vidagdha Madhava he was delayed at the land. They're having this opening of the bridge. Vidagdha and Dayal Nitāi went to see and Vidagdha was the only one there so he was stuck there.

Śrīla Śrīdhara Mahārāja: And you are not going to take the photo of the

bridge opening ceremony? It is Gaurāṅga setu Navadvīpa Dhāma and Ganges bridge, why do you avoid it? Something peculiar you will be able to show, something novel.

Devotee: There are so many people that you cannot get close, you need a telephoto lens.

Śrīla Śrīdhara Mahārāja: On the Ganges bank and the Gaurāṅga setu, ha ha ha, and they are all dhāma-vāsīs (residents of the dhāma), so many dhāma-vāsīs you can collect in your photo, here.

Devotee: There's only one dhāma-vāsī I'm interested in.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Gaura Hari. Hari Kṛṣṇa. The innate eye. The eyesight should be so keen as to pierce through the coating and to see deep within.

The highest harmony lies in it's capacity in embracing the most revolting things. All harmonised, all embracing truth. Nothing mean, nothing unnecessary, nothing filthy, all valuable, all valuable. More valuable - Kṛṣṇa stealing. Yaśodā tried her best to collect fresh foods in the store, and she will try her best to get the boy to eat. But that is not palatable to Kṛṣṇa, not tasteful, He will go behind and taste it. Stealthily He will take and He will distribute to others, even the monkeys, and then He will declare that is more tasteful to Him, more tasteful. So stealing, to eat by stealing, that is more tasteful, to enjoy by stealing, that is more tasteful. How we are to understand? That is an art, that depriving others I am enjoying, an art. It increases intensity in the enjoyment, "that others deprived, I am tasting," this art of thinking and thought.

There is an artist here, is it not, Sudama Kṛṣṇa, not here?

Devotee: I'm here.

Śrīla Śrīdhara Mahārāja: Have you found this sort of artistic true here, nature. Generally ordinary eating and eating by stealing. Eating by stealing, depriving others, that is more tasteful, can you produce by art? And also to be punished for that offence, that is also tasteful to Kṛṣṇa. He's weeping and rubbing His eyes and He say's: "Oh don't, mother forgive Me, I won't do these things here after, but this time please forgive Me."

That is also very tasteful. It is very peculiar.

And, bidura lālamcar ? What is this in English, oxymoron, or what is the ornament, rhetoric, in rhetoric, bidura lālamcar ? Which is apparently against the thing. What is that rhetoric in English? Oxymoron or.... bidura lālamcaray maha ca matcriti - uniting the opposites.

Hare Kṛṣṇa.

End of side A, start of side B, 15th, 16th, 19th.1.83

Devotee: No it's back there, near the bridge

Śrīla Śrīdhara Mahārāja: Oh, the lecture is going there.

Devotee: Mahārāj, Jayadeva, where did he get his inspiration from, in his

writings, since the Bhāgavatam is not mentioning so much?

Śrīla Śrīdhara Mahārāja: Jayadeva, no mention about any old scriptures there?

Devotee: Well, because Rādhā's Name is not mentioned in the Bhāgavatam, Jayadeva talked profusely about Her.

Śrīla Śrīdhara Mahārāja: Before Bhāgavata also Rādhārāṇī's Name was expressed in Hari-Vaṁśa, in Padma-Purāṇa, Brahma-Vaivarta-Purāṇa, in other scriptures already it was out. Bhāgavatam is the last of the Purāṇa's, all Purāṇa, Vedānta, Veda, Mahābhārata, everything finished. Vedavyāsa did not find peace in his mind, then Nārada comes to visit him and say's: "You have given many things but that is not sufficient, so there is no peace in your mind. Now I have come to fill up the gap. You have given much stress on Bhāgavata karma moksha ? highest up to liberation, but after liberation, about positive life you have not written anything very plainly, carefully and clearly. So I have come, that it must be given to the world through you, otherwise people won't regard that, because you have got a great credit in the world of revealed scriptures."

So the last, the Bhāgavatam was given, before that Padma-Purāṇa, Brahma-Vaivarta- Purāṇa, Hari-Vaṁśa, there already the Name of Rādhārāṇī is mentioned, many other stories of Goloka mentioned there.

Devotee: Does the Brahma-Vaivarta-Purāṇa mention a marriage between Rādhā and Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Somewhere married, by marriage, but that is

otherwise, that was in secret. Brahmā conducted that, not a social affair. In this way mentioned somewhere, everything may be true. In His will, as He wants to consider, that ultimate root of hypnotism, as He wants to show to abc, they will be compelled to see that. The control from the subjective side. His will. So simultaneously He may show some thing to you, something to me, though we are sitting together, it is possible for Him. That is revealed truth.

Devotee: There's an ant. It's going for the sweetness.

Śrīla Śrīdhara Mahārāja: They have come to compensate, that you are speaking something wrong, I shall punish you.

.....

Devotee: Mahāprabhu when He went to Gayā there was a sudden transformation, before in many ways His life seemed very ordinary and then all of a sudden.....

Śrīla Śrīdhara Mahārāja: Not ordinary, His life was always extraordinary, but not any expression of devotion, otherwise His life is always extraordinary from the very beginning. A bright scholar. Figure very beautiful and extra ordinary high. Then capturing nature, so many. And scholarship was so much that He defeated so many Paṇḍits and great scholars of the then India. Simply, only in ordinary thing He could put in such a way that scholars they are puzzled, very simple things. Extraordinary personality, but after returning from Gayā, He showed His forgetful nature in Kṛṣṇa prema, fully surrendered. A doll in the play of the waves of the waves of the ocean of Kṛṣṇa prema, He played such a part.

A doll floating on the waves of the ocean of Kṛṣṇa prema like that.

Devotee: What was the cause of that awakening?

Śrīla Śrīdhara Mahārāja: That is clearly predestined, pre-designed, ha ha ha, spontaneous thing. Everything, the līlā, the pastimes, the movement is eternal. A person he's playing the part of a king, next moment he may play the part of a mendicant, and that is as arranged previously. A sudden change is shown. Everything is prearranged, in a drama.

Object cannot be subject, a subjective play. Dust of earth cannot produce the dust of light. One is light, another is darkness, a dust of stone, and a pensive of ray of the sun.

Stone chips cannot make a sun, stone chips together cannot produce light. So we are objective existence, if subjective light comes to us we can feel, otherwise hopeless. Super subjective area, on the whole.

Only through faith, with earnest faith, we can collect some news of that world carried by the agents of the plane. If we have mania we may give attention, otherwise not. They do not care for your attention, they're self sufficient. Your attention is for your necessity, if you like you may do that. But if you're satisfied with your paraphernalia, circumstance, well and good, you go on. But agents from that plane come down, and they talk of that higher form of union, and some tempted by that, they want to embrace that, disgusted with their present environment.

indriyārtheṣu vairāgyam, anahaṅkāra eva ca janma-mṛtyu-jarā-vyādhiduhkha-doṣānudarśanam

Absence of egotism, an objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc., (Bhagavad-gītā 13.9)

Present environment, to fill up this mortality. So some eternal truths, from here they're charmed by the news, and they earnestly pray, and that may come down to connect. So by earnestness, surrender, prayer, all these are our weapons. Not our knowledge can enter there and measure things like a scientist in the laboratory. No research is possible in that domain. That a tiny soul he will be subject and continuing investigation in that world, making it an objective world, never. It is super subjective, going on super, super, super, in this way. Subjective existence finer, jīva is gross subjective and that is finer, finest, in this way, subjective knowledge is going up. Finest.

Just as in the gross world, earth is gross, water is gross, stone is gross, then more hard substance than stone, this iron, and platinum, there are so, durability, very hard. Hardness begins from some stage, and hardness going to the highest degree to such a miracle substance. So also subject begins from a stage and shows up, fine, fine, subject can know the gross lower existence. But the lower existence cannot pierce and measure the higher subtle existence in the subjective world. For the connection, a drop of water, the skylark, or some bird, a drop of water, a drop of water, and if drop comes that bird can take.

So surrender, devotion, hankering, prayer, all these negative qualifications are necessary, all negative aspect, not assertive, no assertive, no positive. Danya (humility), ātma-nivedanam (surrendering everything to Kṛṣṇa), gopīṛtve varaṇam (embracing Kṛṣṇa's guardianship). All these, including your negative side, to draw the positive towards you, that is the main thing. Devotion means that, dedication, dedicate yourself to the highest degree, then that may care to come to meet you. Dedicate for Him. Not with the object of exploitation, or making any business, or making any fulfilment of your present expectation of

consciousness. The opposite, and no concocted things will do, hypocritical humility won't work, genuine humility, sincere, helplessness, that can draw.

Devotee: Will Kṛṣṇa sometimes allow an anartha to stay in a devotee, unwanted habit in a devotee, will Kṛṣṇa sometimes let that stay, because that increases, forces him to.....?

Śrīla Śrīdhara Mahārāja: That will go with the least attendancy for his real advent, all these anomalies will disappear. Before his real advent, only with a little tinge of news that Kṛṣṇa is coming, they will all fly away. Before the sun rises darkness flies away. Only with a little part of the sun the distant rays, that true light, or something, that will drive away the darkness long before the sun rises. That new light has also got much value, that is not to be neglected, that will preface it, that Kṛṣṇa is coming.

Hare Kṛṣṇa. Gaura Hari bol.

Devotee: Were Chandi Dāsa and Jayadeva pure devotees, śuddha bhaktas?

Śrīla Śrīdhara Mahārāja: Yes. They're considered pure devotees, but that very high order, we should not imitate them. They acquired such a position, after long gap between. Many sahujiyā they imitate Chandi Dāsa and Jayadeva. Mostly Chandi Dāsa because Chandi Dāsa had a connection with a lady who was not married. But Jayadeva had connection with married wife, but no connection of any physical affair. Before they're married that was promised, Jayadeva promised his wife and her father that: "I may marry because Jagannātha ordered give your daughter in marriage to Jayadeva." He came, Jayadeva told: "Yes, if

Jagannātha says I can marry but no connection with any physical body it is reassured."

And Jayadeva viewed, his view about Padyavati as a great devotee, a devoted lady, not a wife for his enjoyment.

padyavati charuna charuna chakravati ?

He has written about himself that: "I am one of the servants that are serving the holy feet of Padyavati, she's so great." Jayadeva showed Padyavati as gopī, attached to Kṛṣṇa, not as enjoying body wife, that was Jayadeva. He has mentioned in his book that: "I am one of the dusts of so many dusts on her feet, I am one of the dusts in the feet of Padyavati." Such was the relationship.

In Goloka this prema, the love, not any physical interest, all converted into wholesale service nature, all approach with the spirit of service, no enjoyment, wholesale. Meeting everything similar but no enjoying mood, serving mood. It is unimaginable, inconceivable, to the fallen souls. Everything is there but it is with the spirit of service, pure. And no enjoying tendency, even a particle of enjoying tendency is there, just the opposite. And here also the perverted reflection, from there, otherwise they cannot cross this Vaikuṇṭha and Goloka.

They're all guru's, the land of guru's, superior. He's entering like a slave, everyone will be of that consciousness, "that I am a slave here, all my master." That is the peculiar thing, so it is very, very, difficult to understand. But it is possible, not unintelligible, not unreasonable. Here everything is enjoyable tendency, just the opposite there. So unattached, not only unattached but serving tendency, that is horrible to think from here in this plane. Inconceivable, acintya, still it is, and holy things are of such nature. And to enjoy that is pollution, the spirit of enjoyment that is

polluted thing. And less enjoy and gross enjoy, the difference is here. Gross enjoyment we hate and less enjoyment is fickle enjoyment, highcar ? Light enjoyment we regard here and gross enjoyment we blame, but light enjoyment we revere here in the satvic world. But no enjoyment, then serving and serving also degree going up, how much serving tendency. As gods enjoying agrandisement, so also the gross, intense serving spirit, going on up, and up, and the acme is in Goloka Vṛndāvana. Inconceivable.

kaḥibāra kathā nahe, kaḥile keha nā bujhayē, aiche citra caitanyera raṅga sei se bujhite pāre, caitanyera kṛpā yāñre, haya tāñra dāsānudāsa-saṅga

"Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant." (Caitanya-caritāmṛta, Madhya-līlā, 2.83)

Not to be disclosed in this earth of mud. Still the religiously mad persons cannot but talk of all these things. And if they talk who is there who will put some value and faith in that? No one does not care, anyone does not come to care their delirium, it is like delirium here.

Ha ha. Gaura Hari bol. Gaura Hari.

sanātana kṛṣṇa prema nilo kena hai ?

"Oh you Sanātana, I am talking of divine love of Vṛndāvana that never

comes down to this human society, never, nilo kena hai ? Never comes down to the human society. But if anyhow, any connection comes to anybody, fortunately that never forsakes him, forsakes him. But that does not mean that kṛṣṇa-prema is very scanty. Only one point, or one drop of kṛṣṇa-prema can inundate the whole creation, universe, so big. But still it is so dear, so unavailable here, not available, but scarcity, is scarce."

Gaura Hari bol.

Ha, ha. Wonder, wonder, wonder, wonder, strange, strange.

itam buto guno hari ?

So wonderful, Hari is so wonderful, so strange, astounding still it is, He is. Kṛṣṇa.

Devotee: The Ṣaḍ Goswāmīs of Vṛndāvana in their writings they don't seem to indicate Gaura worship, Gaurāṅga worship, Rūpa Goswāmī.

.....

Śrīla Śrīdhara Mahārāja: Sanātana Goswāmī, they have described Mahāprabhu as Kṛṣṇa Himself, Rādhā-Kṛṣṇa combined, all this they have told. And how to worship Him in suppressed way they have mentioned, and first worshipping started in Kalna, then in Navadvīpa. Then in śāstric way, regular way, when the Mūrti was established in the house of Narottama Ṭhākura, this Śrīnivāsa Ācārya, this Jāhnavā Devī, Vichandra(?) Prabhu, all commanding personality of the Gauḍīya sampradāya, gathered there, and they evolved a regular process how Gaurāṅga may be worshipped, and His followers, in kirtury (?) It is given in Bhakti Raknaka, mentioned.

.....

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

So much deep intense thinking about Kṛṣṇa it is impossible to understand for us, depth of intensity of kṛṣṇa-kathā. Hare Kṛṣṇa. What we cannot feel even, what is Kṛṣṇa consciousness proper, we can't understand, follow, touch, but there it was so much intense, making mad. Hare Kṛṣṇa. Due to beauty makes mad, beauty can make mad in the seer. How that beauty may be beauty, aspiration. None can stand, that experience, fainting.

(Śrīla A.C Bhaktivedānta) Swāmī Mahārāj told Acyutānanda: "What talk I had with Śrīdhara Mahārāj, if I say to you, you will faint." Ha ha ha. So there is a stage of thought where we can faint, can't stand it consciously.

They say that Jaya Tīrtha Mahārāj might have come in Bengal, but no definite news. It was known from Karnarni house that he has come to Bengal with few followers.

Gaura Hari bol. Gaura Hari bol.

And then there is another news about Hansadhūta Mahārāj, very sad. ISKCON can't tolerate him any longer. He's also showing so much sentimentalism in his preaching campaign. Main thing has mixed chanting and dancing and showing different gestures, postures, sentiments, emotionalism. That is intolerable for a sane man. Divine sentiment is very much cheap coming in the hand of the sentimental

mongers.

Gaura Hari bol. Gaura Hari bol.

Difficult. mokṣa-laghutā-kṛt sudurllabhā. Even after attaining liberation from the illusory world, still it is, sudurllabhā, very, very, rare to have, sudurllabhā, very, very, rare to achieve. Then, sāndrānanda-viśeṣātmā, great ecstatic joy knows no bound. And then, śrī-krṣṇākarṣiṇī, at last he forcibly draws Kṛṣṇa to devotee, that is love divine.

kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā sāndrānanda-viśeṣātmā, śrī-krṣṇākarṣiṇī ca sā

"Uttamā-bhakti, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself." (Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17)

So many persons, very cheaply they come to Śrī Kṛṣṇa. When I came here forty years back, one gentleman living on the banks of the Ganges, he told even to me, he told: "I have seen Kṛṣṇa."

"What do you say? You say to the public. We have got some idea what is the sight of Kṛṣṇa, what is Kṛṣṇa, what is His sight. Seeing all these things some idea we have got so don't say to us, say to the ordinary ignorant public."

"No, there is so many witnesses, not only I have seen but I have shown many." "Yes, yes." Ha, ha, ha.

"I have shown on the other side of the Ganges on the tamarind tree, I have shown Kṛṣṇa." And so many names he took. "One is Mathur here, living, you call for him, he will say I have shown him."

"If you are a madman you don't know what is Kṛṣṇa, what is seeing Kṛṣṇa, so you may say anything and everything. But we are the last person to believe it. Not only that I say to you, why are you deceiving your own self. This human form is very valuable. I'm told you are a son of a brāhmaṇa and you are losing your time, this valuable birth. You are a traitor to your own self, you ask yourself."

Then after few months that man, he was in the guise of a lady, so male, he used to take the dress of a lady. Then after few months he came one day, shaving his lady like hair, and taking the male dress, he has come to my hut.

"What's the matter?"

"Yes, what you have said it hit my heart, that not only am I playing treachery with the public but I am a betrayer of my own self."

Devotee: Rāmāyaṇa, they were very, very, intelligent monkeys, yet today we do not see any remnants of such a monkey type of civilisation. So sometimes if someone reads the Rāmāyaṇa they may be attracted to the wonderful qualities of Rāma but they may think this is also auspicious.

Śrīla Śrīdhara Mahārāja: A special group of monkey. Suppose there was another monkey section, chimpanzee is most advanced is it? Suppose a race higher than chimpanzee, monkey group, not man group, ha ha ha. What, he's smiling.

Treta yuga that means four years, four years, no four yuga, one lākh, thirty two years, is the area of Kali yuga, four lākhs, thirty two years, charlakravatesh ? That is the measurement of Kali yuga, four lākhs, thirty two years. And twice is Dvapura. Thrice is Treta. So Rāmacandra

appeared in Treta yuga, the four lākhs, eight lākhs, nine, ten lākhs, then another, half Treta yuga, twenty lākhs of years before, this Rāmāyaṇa took place.

But according to your research scholars, they say some five hundred years before Christ, or some two thousand years before Christ, that is their jurisdiction. They're counting like this. First we heard that they told that the earth has been created four thousand years back. It is mentioned in the Bible, in the Koran also something like that. But only Hindu mythology told, created crores, crores, years before, (one crore is ten million). And now the scientists, first they tasting the salt in the sea, they're calculating what is the age of the earth. Now perhaps we are told some uranium or something like that, by any change in that metal, the present scientists they try to think out what is the age of the earth. Ha ha.

Devotee: If the men, as the yugas go by, they grow shorter and less intelligent. Is that what happened to the monkeys also, that they grew smaller and less intelligent?

Śrīla Śrīdhara Mahārāja: You should not think in empirical line, you must forget that. You shall try to come down from above. That let there be water there was water, let there be light there was light. Everything Divine Will and like a hypnotiser He can show anything and everything anytime and every time. The basis of our experience must be that. We are all labouring under false mania, that this is a rigid world. The stone, the iron, cannot be removed, they're rigidity, all these faults. If He wills iron may melt like water, everything, the will is within, giving position to everything as they are.

End of recording, 15th, 16th, 19th.1.83

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83.1.21-22

Devotee: Swāmī Mahārāja once gave me an instruction in answer to a question, he answered my question about one thing then began to tell me about sādhana-siddhi and kṛpa-siddhi.....

Śrīla Śrīdhara Mahārāja: Yes, that is according to pleasure stages, according to the capacity of catching the truth instalments should be given. Śāstra has done so, with higher plane, with the help of that you are to learn ABC of that plane. Ha, ha, ha, ha. Very crashing, the whole realisation, smashing all the scientific knowledge, science has nothing to do with that, it can only take us, draw us down. This is enemy, scientific knowledge is enemy, will always hunt me away from that position. The knowledge is no knowledge that is enemy, only draw from the back.

"Where are you going? Your trust is going much further, don't believe anything. It will bite you from the back, don't go forward. There will be a ditch and you will fall and you will be lost, don't go."

The science will say something like that. "But you science, what you have told that is all mortal, you science, you can't go beyond mortality. I want immortality, I want to jump in the eternity and seek my position there. I hate you, your stability, your final proposal of finite pleasure, I kick it. I want to jump into the ocean of infinite and there I want to find my eager position, if any. Your proposal of miserable life I hate."

So you are to kick out science in this way. "You are all hateful, immortal, you mortal being, you have come to entice me. I want to be part and parcel of the infinite if possible, otherwise I don't want anything mortal, it is hateful to me." Can't you say? "Your mean proposal, I'm not going to

be satisfied with that, my heart is hankering for something more. I have finished what you have really come to propose to me, what smear, I'm not going to fall on your smear. I want to be a part of the immortal world. If I am mortal I be then finished, but if I am immortal then I must live in the relativity of immortality. I want to, and not in mortal irreverence. This body or that mind or that reason, all that living in mortal relativity, calculation, pleasure, end of life, everything is of mortal relativity. I don't like it, I want to cross it off."

Ha, ha, ha, ha, ha. "Very trouble some, all destructive, no destructive, your proposal, your statement all destructive. You can't tolerate any constructive proposal. I am going to produce something and you are discouraging me. What is that?"

Devotee: They may think they do not want to be cheated.

Śrīla Śrīdhara Mahārāja: Cheating, cheating, cheating, of different planes of cheating. Crossing the cheating then told the land of revelation, land of faith. Always cheating, our knowledge drawn from this mortal world, that is all cheating. Māyā means cheating, māyā, measured, what comes within measurement that is all cheating, all in finite. The calculation from the standpoint of infinite, measured, local values, provincial values are all cheating. We cannot go beyond provincial, local calculation of values, local value calculation. They're all cheating, they cannot represent the reality of the infinite character, all of local valuation. Do you follow? That is māyā, miyate, all measured by local interest, all knowledge here measured by local interest.

Devotee: Supposing a scientist would question your realisation about the infinite world?

Śrīla Śrīdhara Mahārāja: First vacant you of all false realisation, create a vacancy you have already occupied. Make some room empty for the infinite to come down to your plane, allow. Our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) told: "Allow Kṛṣṇa to land in one part of your heart, you'll conquer the whole thing gradually. All other local calculations interest will fly away. Only allow Kṛṣṇa to land in your heart, He will conquer, Kṛṣṇa consciousness will conquer everything, capture you wholesale. He's so sweet and so comprehensive, absolute. Allow Him in the plane of your free will, allow Him to land, He will surely capture. All other considerations will be compelled to vanish, nothing can stand against Him." That our Guru Mahārāja told to one gentleman who was twenty years assistant editor to Manchester Guardian in England.

Devotee: To feel Kṛṣṇa for a scientist, to learn how to feel Kṛṣṇa

Śrīla Śrīdhara Mahārāja: What do you say scientist, science means what? Who makes experiment on mortal things, mortal are false aspect. With the art of misunderstanding, the scientists are plodding in the mud of misconception about the environment. One scientist saying something, another greater saying: "No, no, that is not, leave." One step further, in this way by the empirical method of working one cannot reach infinite. By step by step empirical method, by inductive method, step by step we cannot finish infinite. No number of finite can make infinite.

It is to vacant everything and to invite faith within the soul, that may be awakened, that is buried. These rubbish's must be cleansed and the new plane of faith that will come out, and that will connect with infinite place, that can come. And that is all covered with ashes, it is wasted, rubbish's, covered, it must be cleansed, cleared. The plane of faith will awaken and that plane can connect with the plane of infinite, the soul. Automatic, that is automatic that connection but that is covered by the rubbish's and we are focussed towards this, forcibly focussed towards wrong conception.

Devotee: What can remove that rubbish?

Śrīla Śrīdhara Mahārāja: By the agents of the child of that soil, they can remove, the sādhu and the śāstra, no other alternative only the men of that plane can remove these rubbish's. Others they know not anything, how they will clear? They do not know. They're relishing the rubbish's, tasting, distributing, giving a good hoax about rubbish.

Devotee: The sādhu is beyond the plane of faith?

Śrīla Śrīdhara Mahārāja: So the help must come from that plane, that is revealed truth, that

by the special agents of that land, that plane. Inevitable, indispensable, help from that plane must come to remove our difficulty, that is indispensable, it must come from that plane. Falsehood cannot help one to get out of falsehood, darkness of any type cannot remove darkness. Positive approach is necessary to remove the negative rubbish's which has occupied us fully, we're engrossed in the name of knowledge experience, science, all these things. The ego, that ego of the child of this rubbish, that ego must be dissolved, ego must be murdered by the agents of that plane.

hṛdaya karo sadvanatha ?

Bhaktivinoda Ṭhākura says in the course of Hari-Nāma: hṛdaya karo sadvanatha.

The wholesale destruction of this figure, this body, both gross and subtle, new awakenment will come from within.

Devotee: The position of sādhu, a man, if a sādhu

Śrīla Śrīdhara Mahārāja: Sādhu, imitation sādhu won't do, sādhu, there is also real symptom of sādhu, that is also in the scriptures who is sādhu. A Vaiṣṇava Kṛṣṇa conscious person is sādhu, not this Brahmā conscious, not this Virāja conscious, not this Śiva conscious, Kali conscious, so many, sādhu, there are different types. What Kṛṣṇa conscious there all comprehensive absolute beauty, that is necessary to cure us fully from this diseased stage. Not only out of disease, to become out of disease does not mean that I have got good health. Nirmat-sarāṇām satām, in Bhāgavatam (1.1.2) in the beginning it is mentioned: "Only liberated and not holding the highest position."

prasavena mukhari sambhiri asta ?

But the attainment of the positive thing. Only passport won't do, visa is necessary, positive, entrance into positive land is necessary not to get out of the present land.

Devotee: Can a sādhu who is on the level of faith, in the śāstra, just on that level can he deliver a fallen soul to the level of faith, if he is only on the level of faith

Śrīla Śrīdhara Mahārāja: In the land of faith there is also gradation, the

boarder faith and the deeper country faith, there is also difference.

brahmāṇḍa vidhi jai virāja brahmāloka vidhi paravyauma pai tavi vai tavi
goloka vrndavana kṛṣṇa caran kalpavṛkṣa ?

The creeper of devotion will grow and will gradually climb on these, passes, will pass through Virāja - the Buddhists liberation land, then Brahmāloka - the Śāṅkarite liberation stage, then Vaikuṇṭha - the Rāmānuja sampradāya, and then Kṛṣṇaloka - Goloka, as Mahāprabhu recommended from Bhāgavatam. The Reality the Beautiful not reality the power. After crossing reality the power then the Reality the Beautiful.

Devotee: So as one travels to one realisation to another one may go from one guru to another?

Śrīla Śrīdhara Mahārāja: Yes, sometimes it is necessary. If a child may have fortunately a good post graduate professor to begin from ABC, by fortune a child may have as a good scholar to begin his study. Otherwise he may have a less qualified teacher and again crossing that another higher qualified teacher. In this way gradually he may have to go. But if by fortune one miss the saint of the highest type then one guru will do.

So the Lord says: "It is My function, through those gurus, the guru of less of less quality, higher quality, is My delivering potency is there common. You try to see the common thread within the guru, guru in this dress, another in another dress, another dress. But the common thread of devotion is to be traced there. That is chance coincidence, a question of sukṛti, what he gathered previously accordingly."

Yo yaṁ śraddhā sa eva saḥ, According to our śraddhā, faith, we flock to a person, flock round a person according to our classification of faith. There is in faith also, the perfect faith and adulterated faith there may be. In the beginning to have the highest form of faith it is very rarely found. So it is said:

ācāryam mām vijānīyān, nāvamanyeta karhicit na martya-
buddhyāsūyeta, sarva-deva-mayo guruḥ

"One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods." (Śrīmad-Bhāgavatam, 11.17.27) + (Caitanya-caritāmṛta, Ādi-līlā, 1.46)

"I have come to draw you up. You try to find that finest thread in the teacher, that will help you. Everywhere I am there, I am there, I am trying to meet you and to take you up and this consciousness will help you there, ācāryam mām vijānīyān."

And there is also these various types that are vartma-pradarśaka giving information of a true guru (the vartma-pradarśaka-guru is the person who first instructs the neophyte kaniṣṭha-adhikārī bhakta on the progressive spiritual path of Kṛṣṇa consciousness). Then śāstra also there, then śīkṣa guru (instructing guru) of so many types, different dīkṣa guru (initiating guru), in this way.

The fact is to be considered not the form, but the spirit that is all important. Spirit within, that is to be judged, that is all important. You have guru in Christianity but you have left. Then some or so many gurus have their own family gurus, they've left and come to Mahāprabhu as we did. We had our previous guru in the Śakti culture, left that. Gītā, Bhāgavata has taken me towards this direction leaving aside that worship of the goddess Kali.

Ideal, ideal called me this side, the appreciation of the highest idea of Mahāprabhu. When Mahāprabhu began His preaching so many were converted, how? They left their previous religious conception and came

to Him captured by the beauty of His proposal, they come. So Swāmī Mahārāja also preached amongst different sections. They had some sort of conviction, spiritual, but leaving aside have come to hear the advice of Swāmī Mahārāja, why? For the ideal, for the ideal he preached. Form, everyone already had their forms. So:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

"Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." (Bhāgavad-gītā, 18.66)

Wherever there is truth our business is with that, and you'll be able to understand the comparative characteristics of the conception of truth, your inner heart will, hṛdaye nābhya nujñāto (Manu-Saṁhitā, 2.1) - (one's own feeling is the guarantee as to whether s/he is making real progress or not).

sattvānurūpā sarvasya, śraddhā bhavati bhārata śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ

"O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."

(Bhāgavad-gītā, 17.3)

Yo yaṁ śraddhā sa eva saḥ, according to our śraddhā, faith, we flock to a particular direction. Śraddhā as in Gītā is divided into three, tamasic, rajasic, sattvic, and then nirguṇa the fourth. The definition of the tamasic śraddhā, rajasic śraddhā, sattvic śraddhā, and then nirguṇa śraddhā, it is there.

We must not be afraid of the jungle, we must find out the path. Necessity is the mother of invention. At every step I may be faced with differ, whether I shall go this side or that side, or that side or that side, at every step judgement is necessary, clear and infallible judgement. Who'll guide? At every step, every second, guidance is necessary. Our mind is always thinking, so many alternatives, alternative proposals are coming to me every second to our mind and we are to decide and dismiss one so many and accept one. We must not be afraid of that. In food, in drink, everywhere, in going, everywhere alternative proposals are there.

Devotee: When I first met you I was asking some questions, you were giving some answers, and in one statement you made it kind of disturbed my mind, attracted my mind and to understand as you said: "When the higher taste comes you'll loose all your taste for this world." And the way you said it was not academic, there was definite realisation in the tone of your voice. - Some time back - and it's been there for weeks, almost two months now - and you said: : "When the higher taste comes you'll loose all your taste for this world." And you said it with great conviction and realisation. And I wanted to ask you when that realisation descended into your heart because I know when you spoke that it was realised, not faith but realisation.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha, ha, she's smiling. You want to take the sweetmeat into your mouth, you give the sweetmeat into my mouth and I shall taste. Your question is like that, ha, ha. It is the result of many past experiences transcendental, sukṛti. We are to enquire

into the underground how the creeper begins to grow, the devotional creeper, the underground, then we are told that: sat- saṅgaḥ prāpyate pumbhiḥ sukr̥taiḥ pūrvva-sañcitaiḥ - ādau śraddhā

bhaktis tu bhagavad-bhaktasaṅgena parijāyate

sat-saṅgaḥ prāpyate pumbhiḥ sukr̥taiḥ pūrvva-sañcitaiḥ

"Actually we can recognise a sādhu by sukr̥ti. Apparently we can know him from the śāstras, the scriptures, because the śāstra helps us to know who is a sādhu, and the sādhu gives us the interpretation of the śāstra. So sādhu and śāstra are interdependent, but the sādhu holds the more important position and the śāstra has the secondary position. The living śāstra is the sādhu, but to know who is guru, who is sādhu, we are to consult the descriptions given about them in the scriptures. The symptoms of the sādhu, both of the guru as well as the disciple, have been written in the Bhāgavatam, in the Gītā and in the Upaniṣads. (Bṛhan-Nāradiya-Purāṇa)

...

ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā tato' nartha-nivṛttiḥ
syāt tato niṣṭhā rucis tataḥ athāsaktis tato bhāvas tataḥ
premābhyaudañcati

sādhakānām ayam premṇaḥ prādurbhāve bhavet kramah

"In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual

master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of sādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."

(Bhakti-rasāmṛta-sindhu, 1.4.15-16)

On the surface the first trace about devotion divine that is śraddhā, faith, and how that faith comes, duty, sukṛti, that unconsciously we are utilised for the purpose of that plane. And that is accumulated to certain quantity, weight, and produces faith. We are told like that, sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-saṁcitaiḥ. Acquired by various births previously, drop by drop, or part by part. That is accumulated to a certain degree and produces faith. Faith from the experienced world completely withdrawn, "Where am I." This is unsafe, we can see the unsafe dangerous position where he's taking his stand, "I want some real ground on which to stand otherwise I can't pacify my mind where I am standing."

Hare Kṛṣṇa. Drop by drop, constant dropping wears the stone. With that way it comes accumulated and suddenly breaks this plane where we are standing, on our plane below our leg is found unsubstantial. "I am infinite, no position to stand over where I am now. Undone, I am undone, I am unsafe, I am lost." And search, earnest search for some plane to take some stand over that sort of hankering comes like a mad man. "I have to take my position wholesale is wavering uncertain, all taken away gradually, every moment is eaten away by death." Such things come. And eager to take some stand on some real plane and he finds that this body, this is also like that. A dangerous cage, full of so many diseases, and this is not myself proper, it is an encasement, this body. The figure is within, the soul, not even the mind, mind is also full of experience drawn

from this false world. The material by which the mind has been constructed that has been drawn from this mortal world, so not to be trusted.

So something, some plane, some reality to be searched within over the mind. This body and mind rejected, they are all false players. So where is the reality, where to spend, and who am I proper? That is adjustment within, then the soul has to come out, and the soul's plane is to be found out, that eagerness, eagerness. Necessity is the mother of invention. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Follow a little? No? Hare Kṛṣṇa. Gaura Hari. Nitāi.

Devotee: So it may come, one small statement may change a whole man's life because of previous sukṛti ?

Śrīla Śrīdhara Mahārāja: By previous sukṛti, is gathered by the association, chance association of the divine agents. Bhakti is the cause of bhakti, bhakti is causeless, nothing can contribute devotion, only devotion can give devotion. It is the causeless ultimate substance, nothing can produce it, bhaktyā sañjātayā bhaktyā:

smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim bhaktyā
sañjātayā bhaktyā, bibhraty utpulakāṁ tanum

"The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the

devotees awaken to pure love of Godhead, which can only be obtained from those who have it for bhakti alone can cause bhakti. Thus, even within this world, their spiritual bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."(Śrīmad-Bhāgavatam, 11.3.31)

And nothing can resist its force also, apratihātā, ahaituky, causeless, apratihātā, irresistible. That is the nature of the most fundamental plane that is love. Does not care for anything for attraction for its activity, its attraction is absolute, the attraction of beauty is absolute, none can oppose, even power also hated. But beauty and love cannot be eliminated, universal demand.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!

sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje ahaituky apratihātā,
yayātmā suprasīdati

"The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."

(Śrīmad-Bhāgavatam, 1.2.6)

Devotee: Guru Mahārāja, I have one short question. One devotee wrote asking about Śrī Jīva Goswāmī has mentioned he saw the author of Bhakti-rasāmṛta-sindhu, Śrī Rūpa Goswāmī, himself always had the

dhatry garland around his neck. So the question is, it is also said the dhatry garland, Śrī Rūpa Goswāmī wrote he wore one garland, Rūpa Goswāmī, it's quoted from some book but I don't know exactly

Śrīla Śrīdhara Mahārāja: I want to see that reference. Nitāi. Nitāi. Nitāi.

.....

Śrīla Śrīdhara Mahārāja: Important things have been repeated in many places in Bhāgavatam. Repetition is necessary of salient points. In Gīta also, repetition so many times, that: "Don't enter into duality, loss and gain, insult and honour, friend and foe, don't allow yourself to enter into that duality." A hundred times it is mentioned in Bhāgavad-gītā: "That is the key point for getting out of this world." Capturing from both sides, from desirable and undesirable, both is capturing. So both desirable and undesirable give up to make yourself free from the positive and negative, both sides, not only one side. The advice from both sides, from spirit and from this side, no compromise is necessary. In this way both friend and foe all equal here, all unnecessary, both friend and foe. Then you can get out of this snare of this body, this is repeatedly warned in this way. Friend and foe both equal, both false, both false in this world, both friend and foe false.

And in the third plane the friend that is the devotee divine, invite them. They're your friends, neither foe nor friend in this material sense. Sometimes they turn as doctor, pushes his knife into the abscess.

cinvanti manum bhasangam mukti ?

By harsh and strong words he cuts asunder the attachment of the mind towards material things. Very sternly he cuts it, like a doctor, operating the abscess he pushes the knife inside the body.

Gaura Hari bol. Nitāi Gaura Hari bol.

.....

Devotee: You were describing the inspiration that comes to move the hand of one Kṛṣṇa Dāsa Kavirāja or anyone who is truly inspired to write transcendental literature. So I have one question came to my mind, that is one is moved purely by the higher plane to write inspirational literature can there be defect?

Śrīla Śrīdhara Mahārāja: According to the dedicating stage, stage of dedication.

Devotee: Can there be defect in those writings?

Śrīla Śrīdhara Mahārāja: That cannot be taken under any law, that is sweet will. Generally every movement from that plane, that comes, originating from the central will, to satisfy Him, the whole Svarūpa Śakti

.....

End of side A, 21-1-83 - side B, 22-1-83.

Śrīla Śrīdhara Mahārāja:is also sectioned, Vaikuṇṭha, Goloka and different rasa, inspiration, and they do accordingly. Inspiration, that vibration from the centre. And here vibration from innumerable local centres of local interest, and there Nārāyaṇa centre, Rāma centre, Kṛṣṇa centre. But all meaning towards the main with some consonance with the

main centre. There are also different centres of interests, different interests, vātsalya, sakhya, and other specific but all meaning for the satisfaction of the Absolute. Here also different centres but almost all meant for local interest. All vibration, different vibrations coming into clash for different interests on the whole all of separate enjoyment of these things here up to Satyaloka, the Virāja, Brahmāloka, no traceable vibration originating there. Again from Śivaloka, no traceable vibration originating there. The origin is there of different stages but all centre caring interest. So here in this mundane plane also if they come from higher area they're always connecting with the centre. And some here escape, getting escape from local interest they may realise such a position that they may be used as agent of that world sometimes, maybe used as agent, connected from there and may be utilised as agent. Though not always cent per cent converted into that but they're utilised by the higher officers.

Devotee: So one might be inspired from the higher plane to describe Kṛṣṇa consciousness according to time and place?

Śrīla Śrīdhara Mahārāja: Maybe, maybe, if he's so qualified, so reliable, so pure, that he can catch and transmit, he may be selected as agent, agent to reveal the truth of that land.

Devotee: But it is a rare thing.

Śrīla Śrīdhara Mahārāja: Rare, of course.

Devotee: Is it possible that someone who is not pure

Śrīla Śrīdhara Mahārāja: It is possible. When Mahāprabhu was in Purī He utilised one of His devotees, Nṛsimhānanda, as a mediator. Nṛsimhānanda he lost his senses and being inspired by Mahāprabhu he used to talk here about Him. It is mentioned in the Caitanya-caritāmṛta:

sarva-loka uddhārite gaura-avatāra, nistārera hetu tāra trividha prakāra
sākṣāt-darśana, āra yogya-bhakta-jīve, 'āveśa' karaye kāhāṅ, kāhāṅ
'āvirbhāve' sākṣāt-darśane' prāya saba nistārīlā, nakula-brahmacārīra
dehe 'āviṣṭa' ha-ilā pradyumna-nṛsimhānanda āge kailā 'āvirbhāva' 'loka
nistārība', - ei Īśvara-svabhāva

"In His incarnation as Śrī Caitanya Mahāprabhu, Lord Śrī Kṛṣṇa descended to deliver all the living beings in the three worlds, from Brahmāloka down to Pātāla-loka. He caused their deliverance in three ways.

The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself.

Śrī Caitanya Mahāprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the body of Nakula Brahmācārī and by appearing before Nṛsimhānanda Brahmācārī. "I shall deliver the fallen souls." This statement characterises the Supreme Personality of Godhead."

(Caitanya-caritāmṛta, Antya-līlā, 2. 3-6)

He's in Purī and Nṛsimhānanda here (Navadvīpa). Nṛsimhānanda got inspiration like hypnotisation from afar. Hypnotist can hypnotise only within the circle of his senses. But from far off also one can inspire, hypnotise, can use as medium. It is mentioned that Mahāprabhu did in Nakula Brahmācārī, who told: "Mahāprabhu is doing this, He'll be coming

very soon." All these and many things foretold, and that was true and verified.

It is possible, it is mentally. Physically now it is possible by radio, by telephone connection, so many things are being made possible materially. But before it was done mentally, mental psychic powers were more developed previously by the yogīs, the devotees, and not these physical things. Now physically it's being done by scientific knowledge and generally it is easy for people to believe. But it was psychic in previous days so ordinary people could not know how it is being done. We also think it is impossible. But now physically possible by phone you are talking with America, with London. What is this? It is also miracle. And mental plane was previously used for such purpose they got such development. Even the yogīs, not even devotees or in the case of God, but the yogīs could also develop such psychic power as to conduct things in this way.

(Hanuman? or Hanibal? ???) has also recognised in his book that: "We hear that Indian yogīs they can cure diseases from distant place. It is possible I believe because a magnetic force is necessary to cure the disease." It is the opinion of (Hanuman? or Hanibal? ???). "A magnetic force is created and that removes the disease, so I believe that the yogīs previously as it is said, the Indian yogīs could cure the disease by mental force and it is possible." Hanuman? told.

All the big Indian fights they all prove, say, and, that many wonderful things could have been done only by improving psychic power. Even so that they had communication with the demigods, they would come here and they also could go there, but only mentally, and that was a scientific transaction, though subtle, reliable transaction, not imagination.

Devotee: There is a great interest in the West in this parapsychology, this subtle ...

Śrīla Śrīdhara Mahārāja: Yes. Some eight or ten years back, eight Russians came here to enquire amongst the Indian yogīs, that: "How we can understand, we can read things that are far off, in the Moon, or in the Sun, or in the Mars, or in Jupiter? Came here to enquire that the ancient yogīs in India could do and that is very quick. The mental speed, speed of a mind is considered to be the most rapid, most quick, so even more than electric movement, the light. So Russians came to enquire if such yogīs are available. They told: "We have come for material purpose, we have sent a rocket there towards Jupiter and whether by mental speculation, mental energy it is possible to catch that, to get information from there which will be more quick than the velocity of light." Velocity of light, velocity of electricity, electron or something, then quicker. Only mind can be quicker than that and no other material thing can be quicker than the velocity of light, only mind can be quicker, and it had recognition in India. manogati ? (The velocity of light is 186,000 miles per second).

Mind can hear in a second you may remember your American abode, how far, in a second you can remember. Mind can go there, so mind is the quickest conveyance medium. So eight Russian persons came here some ten years back or so, saying: "We have come with some material object if we can utilise the speed of the mind in the case of scientific researches." But they told that: "We failed, we could not do, we could not meet such men, now we are here."

Once I was delivering some lecture in in the assembly of advocates they put a question to me: "What is this? That few years ago also we had connection with the gods, demigods, Satyaloka, and now we have already detached. No god comes here, Devarṣi Nārada and others, so many other gods they do not come here or we cannot go there, disconnected. Only few years before, in the age of Mahābhārata also, freely the gods used to come here and Arjuna and others used to go there in the heaven. What is the reason."

That question came to me. I told: "The psychic power was very much

improved at that time. Just as in dream or just as in, (planted?) you know? The departed soul they are drawn and we can have some talk with some departed soul in the (planted?) seance. Just as this is medium through a man or through any machine it is possible this sort of power was very much developed scientifically at that time, now we have lost that."

And I gave some instance, "That suppose now the scientific civilisation has created much wonders, the aeroplane, the buses, the rockets. But if by some atomic war, what is that for which the whole world is afraid, that nuclear war, everything is damaged, the whole civilisation, atom bomb or hydrogen bomb. If some war breaks out and the whole civilisation finished, and then some books may be scattered here and there and they will find that before there was aeroplane, there was bus, all these things. The crippled persons they will be saved after this atomic war, they won't be able to understand. "What is this written in the Scripture? This is all false thing." Atomic war it destroyed the present civilisation and in the books there will be much mention about those things, this aeroplane, this, this, and that, so many, passing. After the war the crippled persons that will remain they won't believe. "What is this here written, it is all false, all imagination." They will say: "All imagination, the scientific improvements all imagination." Nothing remained actually, no aeroplane, no rockets, no this or that, they will think this is all bogus.

Now also it is such, that extensive culture of the mental power is no more, so we are deviated from that position. We can't see that Devarṣi Nārada is coming, if Devarṣi Nārada comes here he'll come in astral body. But my mind is not sufficiently developed to trace that here Devarṣi has come. I won't be able to trace. He won't come with physical body, his astral body, and if he comes here I won't be able to trace him. But if my mind had been sufficiently developed then I could see: "Oh Devarṣi has come." The impression would come to my mind, here Devarṣi comes, here Vyāsadeva comes, here Mahāprabhu, Nityānanda Prabhu has come here. My mind's eye, my minds, that impression in my mind would say it to me that here someone has come but that side is blocked now. Rather with microscope I can see one insect is here, one virus is here, I can see through microscope. This is the age now.

Devotee: Many years ago when (Śrīla A.C Bhaktivedānta) Swāmī Mahārāja came to the West, one devotee arranged for a program, but when it came time for that program there was hardly anyone there, hardly any people came. So the devotee he apologised to our Swāmī Mahārāja: "I'm sorry Prabhupāda no one has come to the engagement." And our Swāmī Mahārāja said: "Well, Nārada Muni came and Lord Brahmā he came."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha, ha. "Yes, many come I see, I feel, but you can't see." Just as when Śukadeva delivered Bhāgavatam, his Gurudeva Vyāsadeva, Nārada, Atri, Vasiṣṭha, all came there, the gurus also came. So Swāmī Mahārāja went to the West with so much earnestness to preach the doctrine of love divine, his Gurudevas they went there to see how he is dealing in the way. It is not impossible.

nāhaṁ tisthāmi vaikunṭhe yogināṁ hṛdayeṣu vā yatra gāyanti mad
bhaktāḥ tatra tiṣṭhāmī nārada

"My dear Nārada, I do not dwell in Vaikunṭha or in the hearts of the yogīs, but wherever My devotees sing My glories." (Padma-Purāṇa)

By revealed law we can conceive. "Wherever My devotees sing My praises I cannot but be present there." The Lord Himself says : "Nāhaṁ vasāmi vaikunṭhe, I do not live in the transcendental plane; yogināṁ hṛdayeṣu vā - nor in the heart of a yogī, mad bhaktāḥ yatra gāyanti, but wherever My devotees sing with most earnest heart; tatra tiṣṭhāmī - I present Myself there. I take My seat and hear their hearty song. Their singing and chanting carries Me from the heart of the yogī, and even from the throne of My Vaikunṭha. I run towards the place where the yogīs

they're chanting, where the devotees are chanting with much devotion, hearty devotion about Me: that is what really attracts Me most." Nārāyaṇa says Himself. So the devotees, higher devotees of Nārāyaṇa along with him they have come and to attend the assembly. It is not hyperbolic.

Devotee: Be developed as the Kali yuga is now or is it finished?

Śrīla Śrīdhara Mahārāja: Very possible but devotees do not like to waste their time in those affairs, they have no time to loose. Jñāna prayāsa, yoga, this is the system of yoga, they do not care for that, their concentration is towards service.

There is a story that a devotee is very busily engaged in the service of Gurudeva, and he's deeply absorbed. He has attained the satisfaction of the Lord Himself and He has come in disguise. "You, devotee, I'm satisfied with your service, you come, I shall take you to Vaikuṇṭha." The Lord says.

The devotee says: "No, no, I have no time, my Guru Mahārāja has given me, entrusted me with this service. I shall have to attend that. I have no time to go to Vaikuṇṭha with you." Do you follow? Such attention towards the service, even the call to Vaikuṇṭha he's not finding time to attend. "I am concentrated, this is my duty I have been given by my Gurudeva. I have no time to spare to go to Vaikuṇṭha to fulfil my curiosity."

Ha, ha. What is Vaikuṇṭha? No time, such sort of attention, this exclusive attention is necessary, laudable for the devotee. If to some faithful, dutiful, servant, the master says: "No, no, you have laboured a long time, now you are tired, you come and take food."

"No, no, my master I have no time. I shall finish this then I shall go and take food."

It is not impossible a faithful worker he may reply to his master's call that: "Stop the work and come and take some rest."

"No, no, I have no time to take rest now, I shall finish this then I shall go and take rest." This is the responsibility of serving.

Concentrate in such a way, in the service. Kṛṣṇa and Yaśodā, she's boiling milk for Kṛṣṇa, and Kṛṣṇa that Gopāl, the boy Kṛṣṇa..... boy Kṛṣṇa is engaged to suck the breast of Yaśodā. And on the other side the milk is being boiled in a caldron nearby, and the milk is overflowing and going down in the fire. And Yaśodā threw Gopāl from her lap and went to take care of the milk that is flowing away from the caldron. This is like that. It is so extreme example that that is meant for Kṛṣṇa and though Kṛṣṇa is dissatisfied, when Kṛṣṇa is snatched away from His breast He is dissatisfied, still the attention of the materials for the service of Kṛṣṇa, that must be saved. They care so much.

Apparently it may seem that Yaśodā is committing error. The Kṛṣṇa direct satisfaction continuing, He's sucking the breast and Yaśodā forcibly threw Him away and went to protect the milk which in future may be utilised or not utilised. But the tendency towards the things of Kṛṣṇa's service.

"Everything meant for Kṛṣṇa, the whole thing is meant for Kṛṣṇa so I must take care of everything, preserve everything. For the time being Kṛṣṇa may be a little dissatisfied, what does it matter?" That is the tendency, and very fine, very subtle thing to detect and understand, but what is the underlying tendency, that emotion? That everything belongs to Kṛṣṇa. At the cost of the present, future must be kept up, at present we may suffer but we must still store for our future. This sort of tendency is in the interest of Kṛṣṇa, to be appreciated.

So service, jñāna sunya bhakti. "No curiosity, I don't want to be a big juggler, or a big jñānī, or a big person." A humble servant of the gopīs, half educated, half jungle life, that satisfies Kṛṣṇa the most. That point, that humble point, not very grand, very grandeur, that it may be adoring, Vaikuṇṭha, but that is ignored in Vṛndāvana līlā. Simple, simple, plain, ordinary, neither high nor low, "golden mean" is there. The degree of

meanness that is also infinite, the degree of nobleness that also is infinite, grandness also infinite, the middle point we may say, the "golden mean."

There the love, love is there, does not want to see more future only the present, concentrated present, love. It may risk whole future, past may not care at all, but act, act in the living present. That grandness, reverence, that is not very suitable for love. The plain life, that is the highest position of the transactions of love. We are to think like that. Grandeur disturbs us in our transaction with true love.

Devotee: In the West, Swāmī Mahārāja has given us Deity worship in a grand way.

Śrīla Śrīdhara Mahārāja: That is arcana, arcana that is specially meant for Vaiṣṇava not in Goloka, arcana. In Rāmānuja sampradāya the arcana holds the important position, but in Gauḍīya sampradāya sevā, service, bhajana. Also in Vṛndāvana and other grand, many positions in a grand style it is seen, the worship, but that is only after realised position. Arcana has been recorded of lower status.

arcayam eva haraye, pūjām yaḥ śraddhāyehate

na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

"A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service." (Śrīmad-Bhāgavatam, 11.2.47)

Arcana and bhajana, difference, arcana Deity, that is arcana means trial. Before the actual fight that mock fight, when the planes of navy they show some posing o fighting, what is that? What is the name of that? They're showing as if they're fighting, the show of fighting, what is that? Something like mock fight that is a show. So arcana is like that, the previous, with the dolls to acquire some habit and to practice something. As a child they play with the dolls as if after with the dolls as if after marriage they are playing. In this way. That mock playing or something what you say. So arcana something like that, as a preparation to the real service we are engaging ourselves in similar things. In the external plain with the external senses we are making attempts for some service. But there I am also not fully grown and whom the worshipping is going I do not see there fully, a mere appearance. I am not a cent per cent servant and the Deity before me I can't feel that really He Himself is sitting and taking my services. But approximate, dealing with some approximate trial so that after we can come in real connection it will be helpful for me, I'm making some practices, that mahara ? arcana. So it is kaniṣṭha adhikārī.

arcayam eva haraye, pūjām yaḥ śraddhāyehate

na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

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It is material conception, the higher conception one will leave arcana and go to serve a devotee. In the heart of the devotee higher expression of the Lord than the expression of the Lord in the Deity. The more real in the heart of a devotee, the presence of the Lord is more real, more in conscious form. And there in some material form to me, and there in the

heart of a devotee the same Lord existing but that is of higher form, very conscious. In conscious form He's present in the heart of a devotee, the devotees after that feeling, that sentiment, that is of conscious matter. But what we find in the Deity here we find those that cannot understand without in terms of sense experience, Bhagavān the Lord has come, has taken the form of a Deity towards them. Those that do not understand anything but which is not in the experience of their, within the bounds of their sense experience, the eye, the hand, the nose, the ear, He comes down to the lowest section as a Deity. But those who can catch His spiritual existence, for them it will be more beneficial to serve a devotee than the Deity.

There was one incident mentioned in Bhāgavatam (eight canto), once you might have heard the story of Gajaraja (the king of the elephants - Gajendra). There was a king in the Southern India, he was engaged, he himself was engaged in worshipping his own family Deity. At that time Mahārṣi Agastya, Agastya Ṛṣi, a devotee, he came to his palace as a guest. The information was given by the man, a servant, to him, to the king who was engaged in the worship. But the king he showed some attitude that he can't see. He heard that Agastya had come, a great devotee, but he did not care to answer in any way that he has got the information. He showed that he's deeply engaged in the worship, he did not hear. After finishing the worship he came and then he enquired, and then made arrangements for his refreshments of the Ṛṣi.

But because when the Vaiṣṇava guest came he attempted a posing that he can't see, he's deeply engaged in the worshipping, he committed offence against Agastya Ṛṣi, Vaiṣṇava offence. And for that in the next life he was the elephant, the life of an elephant, birth of an elephant he got. And when there was a fight between that elephant and another, crocodile, there was a long fight between the elephant and crocodile. And when the elephant was too much tired, he can't fight, he took the Name of Kṛṣṇa. "Lord save me." And that temperament came because he was a devotee, that king he came to take the form of this elephant, he was a

devotee internally. So that Gajaraja, that king of the elephants when he could not save himself from the attack of that crocodile he chanted loudly: "Kṛṣṇa."

There is a Bengali saying: Braja rajay pukari kṛṣṇa rakha apta jivana hari ? "Now I am going to be finished, oh my Lord protect me."

Kṛṣṇa ke pukari mathurase godare cari ke dhari goaka hari mari ka mari udhari ?

But the birth of the elephant came to that human king only for the offence that he disregarded the devotee guest with the plea of his own engagement

End of recording, 21st, 22nd.1.83

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83.1.22-25

Śrīla Śrīdhara Mahārāja: So you have to respect that first. My appearance in the heart of the devotion, that is more real, both My order, but here you'll find.

When I came first in the Maṭh, Gauḍīya Maṭh, I saw that in a hired house,

the Deity of Mahāprabhu was installed in a room on the roadside, on the first floor, ground floor. And I also saw that the Guru Mahārāja, he in the first floor, in a room he was living. I asked a devotee: "That this Mahāprabhu, made by wood, or earth, or what is that?"

He rebuked me like anything. "What do you say, Mahāprabhu He Himself is here. Not by earth or wood or by marble, no. He Himself is here." He told me.

"All right He Himself is here. But why your Gurudeva who is considered to be the greatest devotee, he's not by the side of Mahāprabhu, who Himself is here?" That was my question. "If Mahāprabhu Himself had been present here then the greatest devotee must have to be seen on His side. But he's on the first floor, and He's, the Deity on the ground floor, and near the road, and he's in a safe position, what is the reason?"

Then he told me: "That here is also Mahāprabhu, in his heart there is also Mahāprabhu, he's not without Mahāprabhu. He's always engaged in showing his devotion towards Mahāprabhu who is residing within his heart, and that is higher expression." He told.

I could not understand so much, but still I thought that, "Yes, there must be something, some reality in this argument, in his statement. And afterwards I came to know, that here also Mahāprabhu in devotee's heart, and the Deities there also Mahāprabhu, that this is higher expression than the expression in the Deity.

Para, vyūha, vaibhava, antaryāmī, arcana - In this way, in five gradations that original Deity expresses Himself in this world.

(Rāmānujācārya has classified the expression of the Supreme Entity in five forms: para, vyūha, vaibhava, antaryāmī, and arcana. - para, the central conception of the highest entity; vyūha, His extended self in different functions, in different figures; vaibhava, His appearance in this mundane plane as avatāras like Matsya, Kūrma, and Varāha; antaryāmī, His presence in every heart and every soul, every conscious unit; and

arcana, His appearance in the plane of our physical perception as the Deity).

Devotee: In five expressions?

Śrīla Śrīdhara Mahārāja: Yes. Para, the others in the original position. Vyūha, extended self on all sides to manage the Vaikuṇṭha affairs. Vaibhava, who comes down to this world, Matsya, Kūrma, Varāha, Nṛsiṃha, Vāmana, etc. Who comes down to this material world to do some help to the fallen souls. Antaryāmī, another expression is in the heart, the Paramātmā. Every soul on his side the Supersoul, Paramātmā. And then arca, the fifth is arca, that is, He comes to our level of sense thinking to attract my energy and attention towards that finest plane, from this gross plane, He has come down to me. These five expressions of the Supreme is specially mentioned in Rāmānuja philosophy. para, vyūha, vaibhava, antaryāmī, and arcana.

Devotee: Pastimes we read in Caitanya-caritāmṛta and Bhāgavatam of devotees having direct experience of the Lord through Śrī Mūrti speaking, Sākṣi Gopāla

Śrīla Śrīdhara Mahārāja: Sākṣi Gopāla, Rādhāramaṇa, then this Śrī Kūrma. It is also possible. He can assert everywhere, if He likes He can assert Himself everywhere, in the way, according to His sweet will. He is everywhere. Even He came breaking the pillar to Prahlāda as Nṛsiṃha, not Vighraha. And it is easy to come as Vighraha on the whole, it is easy thing. Even He can come from an atom. He can come out and assert with full force. He can do anything.

Devotee: But something is greater to be learned in the association of a devotee than with Śrī Mūrti because the devotee is devotionally better.

Śrīla Śrīdhara Mahārāja: Yes of course, that is passive, and here it is active. And in book also it is passive but more living than Śrī Mūrti. The book, the śāstra, that will give me more than the Śrī Mūrti. And the sādhu will give more than what the book, the scripture can give. It is in general, but to a devotee, everything may be of fullest conception, especially when He wills.

bon dekhi brahma eh vrndavana ?

Even a jungle can give you conception of Vṛndāvana and Kṛṣṇa. Everywhere he may find. By His will we can do anything and everything with a devotee. That is a separate thing, otherwise this is under regulation, this regular, ordinary sanction is this, but by special will he can do anything and everything.

Ordinance, ordinary laws of the country and then in the emergent law some ordinance may be proclaimed. Everything belongs to the state during the war, no personal property. Sweet will. His autocracy is above all. General law is there, for general public, general people, students, according to gradation, step by step. But special characteristic is reserved to be utilised anywhere and everywhere.

Devotee: I read in Swāmī Mahārāja's Bhagavad-gītā that prescribed duties can be material, according to the psycho, physical condition of the jīva, or the conditioned soul, he can have prescribed duties. But then the spiritual master he may give some spiritual duties, spiritual instructions.

So there seems to be some distinction.....

Śrīla Śrīdhara Mahārāja: Prescribed, that is in the śāstra for the general?

Devotee: But we're not working on that.....

Śrīla Śrīdhara Mahārāja: Suppose in the medical book, there is some general instruction, for the patients for the disease. But a specialist, a doctor, he may compare there and he may give something more special, collecting from the general laws to a particular patient. That there are so many medicines recommended for this, but this particular medicine will be much helpful to you. The doctor, the specialist, he may select.

And for in the śāstra the general direction of the public, and a special arrangement may particularly by a doctor who knows the patient very completely, that may be the thing.

Devotee: And a question about, in reading some purports of Swāmī Mahārāja, it appeared that one should not take sannyāsa unless he's sufficiently purified, unless he's free from some anartha's. That it would be wrong to prematurely take this position. Is that correct?

Śrīla Śrīdhara Mahārāja: Yes. It is also general and particular. When Napoleon came back from Moscow, the greater portion of his army was finished. Then he passed a conscription when he reached his country, France. "Anyone of this age must join the army." And the less qualified army led by the expert general, they could do havoc.

Then what do you say?

Devotee: I'm wondering if sannyāsa.....

Śrīla Śrīdhara Mahārāja: Ah, sannyāsa. So when under the guidance of a good general, this ordinary soldier may be raised to a higher position for the necessity, he'll get the benefit of the grand guidance. So no risk no gain. It is generally, it is said in Bhagavad-gītā: sva dharme nidhanaṁ śreyaḥ, para-dharmo:

śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt sva dharme
nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

"It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous." (Bhagavad-gītā, 3.35)

"Don't risk where you are. According to your capacity, you do the needful. Don't be ambitious. But at the same time: sarva-dharmān parityajya:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-
pāpebhyo, mokṣayiṣyāmi mā śucaḥ

"Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." (Bhagavad-gītā, 18.66)

The clarion call. "Give up everything, come to Me." The constitutional method and the revolutionary method. You may lose but if you gain you will gain very much. With this risk you will march.

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary
adhaḥ tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-
raṁhasā

"Persons who are actually intelligent and philosophically inclined should endeavour

only for that purposeful end which is not obtainable even by wandering from the topmost planet (Brahmaloka) down to the lowest planet (Pātāla). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."

(Śrīmad-Bhāgavatam, 1.5.18)

In Bhāgavatam. And sarva-dharmān parityajya in Bhagavad-gītā. Revolutionary method. "If you are courageous enough, you want to risk enough, come, take revolutionary, shortly you will attain, get the success and in the ordinary way it will take long, long, time to reach the goal."

Something like this, in śāstra it is admitted. So ordinarily when not such a strong spiritual guardian, you don't take so much risk, as to take sannyāsa. But if under the guidance you get some great personage, you

leave everything, take courage and join him. And in a very small time you will gather such merit that if you fall, afterwards you may not harm you much. In the meantime what you have acquired that is enough for lives together.

Do you follow? Something like that. If you get the chance of a higher guidance, a higher market of the war market only two years you will be a priest, a merchant priest? But in ordinary market don't risk so much. In this way, the guidance, the Guru. As you get, you may risk, and if you also find inspiration from within, to jump, you can't control it, you will jump. A leg may be broken but still you won't care, you will march.

That is the:

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary
adhaḥ tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-
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"Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet (Brahmaloka) down to the lowest planet (Pātāla). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."

(Śrīmad-Bhāgavatam, 1.5.18)

That ten śloka that Devaśi Nārada gave to Vedavyāsa.

"Just concentrate on these, the meaning of these ten śloka's, and go on writing Bhāgavatam. This is the ten outlines I am giving to you."

There is one śloka is this. From time immemorial you are moving in a vicious circle, going up, down, action, reaction, reaction, reaction. But anytime you get some chance, you jump out of that vicious circle. Not describing that stale and eternal path, try to jump, come out. And if you get some harm, does not matter, because here in the vicious eternal circle, you have no chance to come out. So by coming out forcibly you lose something that is also desirable. Because what you gain by that, that is very, very, rare, that cannot be acquired in this ordinary cyclic order. So for the service of the Lord, if you take risk from the varnāśrama dharma - the sannyāsa, brahmacārī, gr̥hastha, vānaprastha, sannyāsa. If you take immature sannyāsa, renunciation, you may lose your character. But if you can get some chance for serving under a pure devotee for the time being, constant service for the time being, you will acquire so much of that valuable thing at that time, that that will help you in your future life extraordinarily.

Do you follow?

Devotee: Yes. I follow.

Śrīla Śrīdhara Mahārāja: That is the purport. It is mentioned there.

tata kava arjuna udha muchakin ?

What loss you incur there, and what is the development going high and next minute to come down, again going up, and next minute to come down. So the high and low have no peculiar position, but you try to jump out and you incur some loss, for the time being, but for the good cause, you must risk otherwise you won't be able to come out of that vicious circle, so try for that.

So: Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja, (Bhagavad-gītā, 18.66) - "Come to My revue, My shelter." Ahaṁ tvāṁ sarva-pāpebhyo - "If any injury occurs there, I am here, I am to compensate." The assurance is there.

So for the good cause otherwise if we are helpless, no hope, no prospect, nothing of the kind. So simply to get the name and fame of the roll of sannyāsa, that: "I am a leader of society, I have taken sannyāsa, ācārya." For all these low reasons don't take risk, don't venture. But for the real cause you must take risk. No risk no gain. That method will be welcome.

Just as an instance Bhaktivinoda Ṭhākura, he recommended what you told, that not very easily you should give up this gr̥hastha life, householder's life. This is more safe, though speed is not very quick but safe position. But our Guru Mahārāja (Bhaktisiddhānta Saraswatī Ṭhākura), he gave a general call: "Come and try to serve under me, you'll be more gainer." So he did not give much stress on the householder. "Take risk, come, I am conducting a general march towards Mahāprabhu's throne. Come and join me and you will be paid honourably."

Devotee: I was going to say that I've also read in Swāmī Mahārāja's Bhagavad-gītā that a sannyāsa who's not pure in heart is simply a botheration to society.

Śrīla Śrīdhara Mahārāja: Sannyāsa is of three kinds, one being fully prepared, but how to be prepared? What way? So three kinds, vaidic, dīkṣa also, but the lowest if we get the chance of a good guide, then if at heart I can accept the very destination, then I can take risk. But if I have not a clear conception of the destination I need not take risk. Clear conception, but I am not fit, but by the help of my friends and my guide, I shall try to make thesome loan like thing, that those defects, to compensate those defects, by the power of the guide and the company.

That is necessary. In the eternal path I may receive some injury, does not matter, still I must attend, I must be sincere. If I am sincere, sincerity is always reckoned the highest place, if I am sincere in my destination, that I want that, I'm not satisfied with anything but that, then I should take risk, then I shall get such chance.

jata kalar badra madhur ramashya kinko vaptva bara raja tvam sad
atmata ?

In the ordinary life also we may find you must take risk. That inner urge will come that I must take risk, the chance has come to me, you cannot but take risk. But the favourable circumstances surrounded by the friends and guided by the good guardian, they should take risk. The injury that may come due to my ineligibility that will be amply compensated, whatever, small thing I shall acquire in this short time. He is there.

na hi kalyāṇa-kṛt kaścid durgatim tāta gacchati pārtha naiveha nāmutra,
vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

"O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated." (Bhagavad-gītā, 6.40)

But still there will be some who cannot, who is insincere, if by imitating others, he may take such, he will be loser. The imitationist will be loser, the sincere aspirer, he may be rewarded and the imitation won't help us. Imitation. Without having the necessary quality, if only by ambition I want to copy another self, for fame and name, that is another thing, that is bad.

But sincere hankering, inner urge, that must be encouraged. Na hi kalyāṇa-kṛt kaścid durgatim tāta gacchati. Because He's everywhere and He's supporting the good. He has got a promise, that: "I'll always back the sincere and those that have got good object in life, I'll always back them." But that must be taken sincerely, that is all important, the attempt must be sincere.

Devotee: Mahārāja, this also applies to Hari-Nāma and also to dīkṣa initiation?

Śrīla Śrīdhara Mahārāja: Yes, always. Imitation is not laudable. Sincere hankering, that should be encouraged. And what defect is there, that can be minimised and compensated shortly. But sincere hankering must be there, and imitation is bad. The sahujiyā section, they're imitationists. In a short time you want to climb the peak of the mountain. Wholesale engagement, sannyāsa means wholesale engagement in the service, that means sannyāsa. And also in the ordinary sense gr̥hastha and sannyāsī exclusively devoted and partly devoted, in this sense. But there is, it is possible that a gr̥hastha may devote cent per cent, where as a sannyāsī may not devote a small per cent, it is also possible. Because there are so many pāṣada devotees, the eternal devotees they also come here as gr̥hastha bhakta sometimes. But they're not to be reckoned within this circle. This is about the devotee, sādṛhaka, that are within, in the process of realisation, not fully realised soul. Fully realised soul, they may come as sannyāsī, or gr̥hastha, or in any section, they're all right cent per cent, no question about them. But for those that are in the process of realisation, the question is about them. The sincere should be encouraged and the imitationists should be rejected, discouraged.

.....

To oppose the truth, truth comes to embrace us with great speed and greater earnestness. He is also by nature. Only we are bared because of our free choice in the other way. Otherwise that is our birthright in one

sense. svarūpe sabāra haya, golokete sthiti: Our inner most right is there but we're foreigner in our own home.

.....

There must be ear of that type which can catch that nectar, sweetness from the sound.

Which is sweet to one that may be bitter to another. According to the taste.

Rūpa Goswāmī says:

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā- pittopatapta-rasanasya na rocikā
nu kintv ādarād anudinaṁ khalu saiva juṣṭā svādvī kramād bhavati tad-
gada-mūla-hantrī

"The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidyā (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root." (Upadeśāmṛta, 7)

"When our tongue is influenced by ignorance, the inner tongue influenced by ignorance, the Name tastes to be very bitter, the Name of the Lord. But that Name is the medicine to remove that defect in our inner tongue." He says that: "If there is bile, attack of bile in the body, then tongue is affected, then sweet things taste bitter. But the sugar candy, or some sweetmeat, that is medicine to me, that bitterness. And when the bitterness will be, the disease of the tongue will be removed, what was experienced previously as bitter, that will taste gradually sweet, sweeter, sweetest." In this way.

So Kṛṣṇa Nāma is like that. To the ignorant it is very bitter, repulsive. But that is the medicine to remove that ignorance, and then gradually it will come, with His slowly glorious sweetness, that will charm the whole existence.

Devotee: One ISKCON devotee once told our Swāmī Mahārāja that: "You are like a cow giving transcendental milk, but actually like a surabhi cow because you're never running out, always giving." We feel like that with your Divine Grace.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Ha ha.

Actually some emblem may excite us about Infinite and we ignore that finite thing, and we are caught by the Infinite, we'll be excited there from.

bon dekhi brahmeray vrndavana ?

Looking to a jungle at once the Vṛndāvana comes in His memory and He's captured by the whole, whole heart captured. A brisky boy will give one the memory of Kṛṣṇa Himself.

So many things in the world. When we are in lower position even the real portrait of

Kṛṣṇa and other things, devotees, that may rouse some hatred within us. Ha ha. This is only doll, the idol worshippers, they're causing so much, creating nuisance in the country. In this way. But if one has got a real eye within, he will see not only the Deity outside, sākṣāda govindam ? His mind will be carried to Vṛndāvana, so many līlā. A slight connection, a slight connection will rouse the whole thing. Kṛṣṇa līlā. His Dhāma. Anything.

There is a saying that one devotee saw a vulture in the sky and began to chant: "How sweet, how sweet, how sweet, the vulture." Why? The vulture reminded him about the burial ground, the cremation ground, where so many bodies are left. From vulture, mind goes to the cremation ground and from cremation ground: "Oh there are so many cows and that skin of this cow is utilised in the mṛdaṅga, and when that mṛdaṅga is played on with the chanting of Kṛṣṇa-Nāma how sweet that is." So immediately from vulture the mind coming through that cremation ground to the mṛdaṅga, then to the chanting of the devotees, and as if the sound is entering into his ear and he is: "How sweet, how sweet."

In this way, the connection may come to a proper heart, slight connection may rouse ocean of joy. On the other hand a real thing may come, Kṛṣṇa Himself may come in his front.

"Oh you!" Duryodhana says: "Śiśupāla, you are at the root of all the mischief here."

Ha ha. So seer, looker on, the credit to Him. If no eye, then beautiful things are useless, but if eye is there, can see sweetness from ordinary things, things which is abused generally. Take good from everything. Can take good everywhere. See good everywhere. paramahaṁsa - paramahaṁsa devotee.

stava jangam bekhi na bekhi na murti sarvatra pulesh stari stu devi putri
?

Outwardly you seeing this matter and living body, outwardly, but he sees in connection of Kṛṣṇa. Standpoint comes from within and he's overjoyed by that feeling.

Mahāprabhu when He first approached to Purī, Jagannātha, six or ten miles from distant He saw the summit of the temple, and began to cry, and dance, and sing, like anything. Only few miles took long time for Him to come, He can't make any progress. Sometimes falling flat, prostrated, praṇāma, daṇḍavat, sometimes dancing, sometimes chanting, fainting, in this way, only few miles became a long distance. Such, the feeling may be weak.

The eye is necessary. divya darśana, dīkṣa, dīkṣa means to acquire such eye, inner eye, divya jñāna, the second eye upanayam, another eye from within, upanayam, another eye. By sacred thread ceremony, it is meant to be imparted, another eye, to see things around. That is the eye of judgement, theistic eye, try to see with the eye, your friend, your friend with infinite affection for you, don't be afraid of anything. Get the eye to see that you are surrounded by a friendly circle, the depth of the vision of the eye, that is appreciated.

End of side A, start of side B: 25/26-1-83

Śrīla Śrīdhara Mahārāja: Kuryāt pāpasya saṅkṣayam - pāpa means previous prejudice which opposes us to read the deeper truth in the background, that is pāpa, the prejudice. Pāpasya saṅkṣayam, the prejudices should be removed.

divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam tasmād dīkṣeti
sā proktā, deśikais tattva-kovidaiḥ

"The process by which divine knowledge (divyaṁ jñānaṁ) is given and sins are destroyed is called dīkṣā by the highly learned scholars who are expert in spiritual affairs."

(Hari-bhakti-vilāsa, 27 - from Viṣṇu-Yamala)

There are those that have got a real knowledge about reality, they say that dīkṣā means such. To really read the inner meaning, inner movement, inner tendency, passing through the cover of things. What is the environment, what is the inevitable, irresistible, inevitable, that must happen, none can oppose. What is that? That is friendly, that is affectionate to us, to be able to read that. The ultimate power is friendly to us. Only local interests are clashing one another, individual interests, provincial, local, they're clashing with one another.

But the Absolute interest, if we can connect with, then we shall see, if our interest may be included in the Absolute interest, if it is possible for us then we shall see everything is happy, everything is good. From the universal calculation there is also my representation, but from the universal calculation, not from misunderstood individual calculation of interest. That is what is necessary and the Absolute Good Autocrat is Kṛṣṇa. Sweetest. Which is above law. That is the most beautiful. Ha ha. No rhyme no reason. Ha ha. Even no room for justice, so sweet, the plane is so sweet that no question of justice can enter there. How can you think that? Autocrat, autocracy, the highest autocracy of the absolute good has no room for justice to enter in its realm. Autocracy, but autocracy of great, that autocracy is highest good, highest good is autocrat. It is not necessary for Him to think for any inconsideration, it is above that. His will is perfect. Let there be light there was light. Let there be water there was water. His will is all right. The Autocrat whose will is all right then no question of any justice, wrong or right, everything is right,

highest right. Separation, union, this embracing, and if kicking, bruising, and everything is sweet.

āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāto, mat-prāna-nāthas tu sa eva nāparaḥ

"Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart

by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life." (Śikṣāṣṭakam, v 8)

The inner taste gives the assurance, whatever outer treatment you get, whatever cruelty may be seen at present to you, but He is the well-wisher, the centre of all good. So when consciousness comes to that high Kṛṣṇa consciousness they never want any separation from that however treatment may come, apparently. Mat-prāna-nāthas tu, "He is my only Lord so cruelly treating over me, still He is my only Lord, so sweet. Mat-prāna-nāthas tu sa eva, None else, He is the only Lord of my whole existence, none else. Though apparently I feel that I am most harshly treated by Him. So sweet."

Can never think any alternative, or being separated from that sweetest centre, it is so sweet. His punishment is also sweet. What of union and embracing, welcoming, punishment to the extreme, that is also sweet. That consciousness grows in ones mind, awakens in ones heart, so sweet. No possibility, there cannot be any hope of our good to any other place, this is the place, the sweetest. He may behave with me in any way but that does not matter. I cannot budge an inch, the slightest, I cannot

withdraw from His connection. So sweet, so good, so well-wisher, affectionate, all these considerations. The Absolute is such to all of us.

Mahāprabhu told that in His last śloka of eight śloka He has given, eight poems, last poem says like that.

"He's punishing, yes more, more, punish, punishment from Your hand is also very sweet. Heart is contented. He's my guardian. Whole faith in Him, eternal faith in Him. You're my only shelter, none else. Nowhere have I got my shelter, safe shelter but under Your feet, holy feet." Such consciousness, but we shall pray for the day when our heart will rise up to that standard. What Mahāprabhu wanted to teach us, that this sort of exclusive reliance you must cultivate within you for the highest centre, your guardian. No complaint, no complaint, all possible complaints must be eliminated when we like to approach Him, that is the way to approach.

trṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena, kīrtanīyaḥ
sadā hariḥ

"One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa." (Śikṣāṣṭakam, 3)

All responsibility of evil future with you, there everything is all right. With this consciousness you must begin your journey. The whole responsibility of ones success, or evil effects, all responsibility is with you, not with Him in any way. Then in no time you will reach the plane. If you want to reach the plane then you are to adjust in this way, you are to take within you this thought that that is all good, all blissful. And where I am this is all evil, all nasty. This sort of attitude will bring success for you very shortly.

trṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena, kīrtanīyaḥ
sadā hariḥ

If you stand face to face, address Him, take His Name. Take His Name, Name means surrender to His feet, by taking the sound, but your attitude, to be fruitful, your journey to be fruitful, the attitude must be such. Trṇād api sunīcena. No complaint against anybody, all complaint against his own previous life, and with pure and open heart you are to approach there. The shortest period will take you there. There, those that live there, they're of such good temperament people, they do not know to complain against anybody, anybody. You are seeing the environment as good as anything. And they're very cautious that they may not create any dirt there, they may not create any dirt, in a pure realm, sphere, and I must not create any dirt here. Very anxious they will be, all purity. This temperament is allowed to enter such plane, where everything is good.

Devotee: Mahārāja, I was wondering since I am just getting over sickness, I experienced several weeks ago when I had very high fever, I seemed to be battling with my faith in the Lord. Wondering why I am suffering in such a gross way? I seemed to be delirious. How does one maintain that faith, that everything that is coming to us is for our good?

Śrīla Śrīdhara Mahārāja: My previous acquisition. āmāra durdaiva name nahi nānurāgaḥ ?

Everything is helpful, eagerly awaiting to help me. But my fate is such that the least demand what is necessary for that, wanting in me. Complete surrender. And they say a smallest ticket I shall purchase, no money. Not ticket of high order, but the most ordinary ticket I shall purchase, then I can enter the drama or the playing ground, but no money. This is something like this.

tuyā dayā aichena parama udārā, atīśaya manda nātha bhāga hāmārā

Śrī Caitanya Mahāprabhu says: "Whatever may be lacking is on my part. There is no defect on Your side."

"Your grace knows no bounds. But my fate is the worst thing." When we shall come to such consciousness we will be in the relativity of that thing, otherwise sincerely, one cannot say or feel like this. "I have something. I am someone." That is ahaṅkāra, ego, and only when ego finally dissolved, then these statements will come from within. "I have nothing. I am the worst. And You are the most benevolent, and this is my hope, my Lord." That is the capital. What you think to be the capital, that all negative. A real capital that: "I am liquidator, I have nothing, I have nothing, everything belongs to You and I also belong to You my Lord, at the same time. Everything belongs to You, and not without myself, the most wretched person. I have nothing, no quality, nothing of the type, good, but I belong to You, I am Yours."

To approach the Infinite this should be the attitude of the finite, completely merging. So self abnegation, mukti, not only liberation from the mania, from the imaginary pride, but to dive deep into this idea. "I am Yours. Everything belongs to You, and myself also. I have nothing. You can do anything and everything with me, I'm a slave. If You kill me no charge against You, You have got that Lordship over me, You Lord it over, I hold such position in relation to You."

mārobi rākhobi yo icchā tohārā, nitya-dāsa prati tuwā adhikārā

"Slay me or protect me as You wish, for You are the master of Your eternal servant." (The songs of Bhaktivinoda Ṭhākura, p 13)

"You have every right to do away with me, what thousands like me, they're dissipated, no harm to Your pastimes area." This should be the attitude of the most faithful, suicide squadron of the general. They reach the most subtle type of existence thereby, which is undestroyable, so fine, undestroyable, destructible, cannot be destroyed. Such fine ego, or representation of the finite in relation to the Infinite.

With the dissolution, with creation, so many gross things develop. At the time of dissolution gross things are dissolved, gradually. From gross to subtle, then subtle to more subtle, more subtle, then the highest subtle thing, that remain eternal. Which cannot be traced to have any positive character, that is eternal. Out of negative the positive will begin to come from other side. Yoga Māyā, another structure where every unit is of such type. No possession, no individual possession there.

And Lord said: "Yes I am bhakta-parārdhīno. I am subordinate to all those maidservants, they've purchased My heart, I cannot stay without them. By their serving attitude they've purchased Me in such a way like I can't stand without these friends. They're so dedicated intensely to Me, I can't sustain Myself without them."

aham bhakta-parārdhīno, hy asvatantra iva dvija sādhubhir grasta-
hṛdayo, bhaktair bhakta-jana-priyaḥ

The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to

Me."

(Śrīmad-Bhāgavatam, 9.4.63)

In this way there the world is found, that is another thing. Not a matter of right but the matter, the right of dedication, that develops in other way. Dedication has the greatest force but that is wholly of another type which we cannot be able to think in this plane. This negative light. Mahābhāva-
dui eka rūpa. The whole ecstatic Absolute feels selfless, before such negative force as a whole. The defeat of the Lord to His servitors. Kṛṣṇa.

Jayadeva Goswāmī, a great devotee poet, he was writing a book in Sanskrit, the Kṛṣṇa līlā, inspired by Him. Then he came in one place where Rādhā-Kṛṣṇa, They in Their secret union, so many sentiments, feelings, come and going. Kṛṣṇa, He's trying His best to pacify Rādhārāṇī in His favour. So eager, that He's about to say that: "I want Your holy feet, I want to serve Your holy feet, please extend it to Me."

Jayadeva could not write it, it came in his pen, before his pen, but he shuddered. "How can I say that Kṛṣṇa the highest God, He'll pray for the holy feet of Rādhārāṇī to serve, I can't." He stopped there and went to take bath in the Ganges.

In the meantime Kṛṣṇa Himself has come with, in the figure of Jayadeva himself and

she, Padma, Jayadeva's wife, who was a great devotee, she saw that today, a little quickly, her husband has come. Still she managed everything for his food, etc. Then after taking his food, Kṛṣṇa told, Lord in the form of Jayadeva: "Padma bring Me that book, I was writing that book, producing a copy, give it here to Me."

And she gave. And there was wrote:

dehi pada-pallavam udāram

(Gita Govinda, 10.7)

"Be generous to extend Your holy feet to Me for service."

"Then after doing that I'm going to take rest, you take your food." Now He went to take rest in the bed, in the room.

Now real Jayadeva appeared, Padma was taking prasādam, Jayadeva wondered, "What is this Padma you are taking prasādam ?"

Padma looked puzzled on her face, "What is my master, lord, you're coming now, what is this? You already came and took prasādam, I am taking the remains, now you come?"

"What do you say Padma I am coming just now."

"No, no, no, you came, you took food, you also asked for that book you are writing, manuscript, I gave it to you. You did something then you went to take rest on the bed."

"Let me see the bed, no, no one on the bed." "Then I have committed."

"What is the matter Padma give the manuscript to me." And there he wondered to find what he hesitated to write there that is written. "Oh Padma you are most fortunate lady, the Lord Himself came and took prasādam and you are taking the remains." Jayadeva also went and began to snatch that prasādam. "You are so fortunate. Kṛṣṇa Himself came and took food from your hand and you are taking, let me have that. You are so fortunate you could see Him but I can't, I couldn't."

So Kṛṣṇa is purchased by such devotees, that is also for our encouragement, the wholesale abnegation for Him, what value fetches

thereby. Surrender, surrender has got it's positive value, but very, very subtle, it's very difficult to detect that, but still it is, and it is the highest force. Ahañ bhakta-parārdhīno, hy asvatantra: "As if I am parārdhīno, subordinate, as if I am subordinate. Bhakta-parārdhīno, I am under the direction of My devotees. I'm not free, as if I have sold My freedom to My devotees like that. Willingly, I have willingly given up My freedom to My devotees, My position is such. Really I am free but as if willingly I have sold My freedom to My devotees by the money, by the price of devotion in self surrender."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Who will come to hear this mad talk. Ha ha.

kahibāra kathā nahe, kahile keha nā bujhayē, aiche citra caitanyera raṅga sei se bujhite pāre, caitanyera kṛpā yāñre, haya tāñra dāsānudāsa-saṅga

"Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant." (Caitanya-caritāmṛta, Madhya-līlā, 2.83)

Not to be spoken in a normal assembly, only the mad camp, they may discuss all these things. But who will come to reply on these things, topics? But those that have got some taste about these things, they can't leave it. They'll leave anything else, the kingdom, the leadership, name, fame, money, everything. But these sort of subtle discussions and the inter change of these such thoughts they can't avoid, very tasteful. Fame is dangerous and dedication is safe, and pain, aggression is dangerous and killing, reactionary, and highest form of dedication. How, of what type, and how to be attained? That is the problem, and Mahāprabhu and the Vaiṣṇava's, Guru's, They have come to us our relief. "Come this way, this side."

These are very subtle points. With your whole attention try to advance, perhaps a point you will get. One drop is enough, and a drop of your gain will assert, you will see that here is Infinite, the part of Infinite is Infinite, it is such. No number of finite can make Infinite, but Infinite is the original thing and every part of Infinite is Infinite.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So how much can we take, we can receive, how much thirst we have got? The ocean is there, the ocean is there, how much thirst I may have in my tiny body.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Ha ha. I have got a habit that in the midst of discussion sometimes I cry Nitāi Gaura Nitāi Gaura. Even the, that gentleman Acyutānanda, he mentioned in his article in Back to Godhead that when discussing with him, in the middle sometimes I may say Gaura Nityānanda, or some Nitāi, Nitāi. He mentioned in that article, he may trace the beginning. Acyutānanda told that by January he'll come this side, here, but again some news came, for want of money he won't be able to come, someone told.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: Sometimes you say: "No risk no gain." So there is evidently risk when one moves forward.

Śrīla Śrīdhara Mahārāja: No risk no gain, relative to this plane of life. Where we are, here, especially Bhagavad-gītā has recommended for us: "Don't try for any gain, nor for loss, because everything is false. Gain also false, loss also false. Don't be very particular about any loss or gain here in this plane and then your arrangement will come in a proper place, and there is gain and loss. Not committing offence, going on with dedicating service, that is gain.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati samaḥ sarveṣu
bhūteṣu, mad-bhaktiṁ labhate parām

"The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me."
(Bhagavad-gītā, 18.54)

Both loss and gain equal, all false. Then we come to such a position as to get entrance into higher plane and there is loss and gain again, and offence is loss, and service is gain there, progress is there, sādhana. Loss and gain we shall ignore only in the plane of falsehood, this māyā, the miscalculation, local calculation, individual calculation of good and bad here.

But the attitude should be only the service, not any personal loss and gain and thereby we shall thrive. "However He may deal with me I shall be constantly adherent to the dedication of myself for His service." That should be the permanent beacon light of our life. Loss and gain in terms of His mercy, His affection.

Very particular, not by show. Service, dedication means such, dedication means ignores loss and gain for personal interest and dedicate solely for Him for whom the dedication is necessary. One pointed.

.....

The disciple that is very much faithful, showing faith towards Jaya Tīrtha Mahārāja as Guru, Guru may do anything and everything. I want to put one question to them. His Guru, whether he is putting such faith in his own Guru, Swāmī Mahārāja? Did Swāmī Mahārāja use this LSD, this intoxication? He does not follow his Guru Mahārāja in toto. How can he demand that his disciples will follow him unconditionally? Does he

surrender to his Guru unconditionally? His Guru did. He, previously that gentleman was in connection with intoxication, this Jaya Tīrtha, and leaving that he had to come and join Swāmī Mahārāja. That hippy company of intoxication. Jaya Tīrtha published a book also in favour of intoxication. From that society he came away to join Swāmī Mahārāja and he had to leave intoxication. Now again he's taking intoxication and he's asking his disciples to follow him unconditionally. What right has he got to ask the disciples to surrender to him unconditionally? Did he himself do so?

Devotee: He likes having followers.

Śrīla Śrīdhara Mahārāja: He has invented something. Sometimes like a madman, stark mad, saying: "I am Mahāprabhu, I am Nityānanda Prabhu, I am Jesus, I am Mohammed, I am Kṛṣṇa, everything I am." All the brain finished. After the brain is extremely damaged, then such words may come through, unmind. "I am Mahāprabhu, I am Nityānanda Prabhu, I am Kṛṣṇa, I am this, I am that, I am everything." What is this? Irrelevant talks.

End of recording.

* * * * *

83.1.30-31 + 83.2.1

Śrīla Śrīdhara Mahārāja: We can approach God Himself and we can

find such a near guardian that if we can live in His family as family man, we can live to serve Him. God is our family head. Sometimes sonhood. Sometimes consortherood. Fatherhood. Somewhere fatherhood, somewhere consortherood, somewhere sonhood, friendship. In different respects the God may deal very familiarly with every soul as is very near and dear, very close, like family man.

But in the Bible He's far off. He's our well-wisher. He supplies all our necessary things. He's good and great, God is good and great, but far off. But here Kṛṣṇa consciousness, He will come to live as your intimate friend in different forms. This is the gift of Śrīmad- Bhāgavatam, that is more deeper than Bible has given. The Bible is not antagonistic, not enemy, but a friend in the way, Bible is our friend in the way, not in the goal.

The goal is Kṛṣṇa consciousness. Kṛṣṇa. The father as Kṛṣṇa. And Kṛṣṇa He's sometimes son, sometimes consort, sometimes friend, sometimes master. In different stages He accepts us and our service very intimately, very lovingly, very sweetly. Love, sweetness, beauty, charm, similar things, and He represents that there. He's charming, He's sweet, He's beautiful, He's loving embrace. The ultimate reality is such. Our own heart of hearts is He. He is the heart of our heart. Paramātmā.

Hare Kṛṣṇa. Gaura Hari.

.....

Devotee: (reading another devotee's letter) - "According to this it is more than just eternal, normally sat means eternal, is that true?" But here he says: "It has no meaning if devoid of relationship with the jīvas." Then he says: "Is this connotation correct? Secondly the latter part of the statement that Brahman was without perception seems impersonal. Is this the correct meaning?"

Then he goes on: "I have read one of the Gauḍīya's yearly souvenirs where they criticise young men and women dancing in so called ecstasy throughout the streets of western cities. In our coming up issue I have tried to explain the reason we all dance through the streets in the west, or

for that matter danced at all, being because our guru instructed us in that way. And that our dancing is not seen as rāgānuga, but is vaidhi-bhakti. Am I correct in taking such a stance? I can see the Gauḍīya's criticism. I think that they feel that our dancing is a false thing or imitation. But if we claimed to be in samādhī they would be absolutely right, but I do not think that we have ever claimed or implied such. Can you advise Mahārāja?

Another item I read in the Gauḍīya was that at the ceremony honouring Bon Mahārāja's life, following his passing, there were some words of praise written by Your Divine Grace about the activities of His Divine Grace. I wanted to know if you would mind sharing those plaudits with us.

By Your Grace somehow I am surviving, even growing. But due to my past activities and conditioning it is a very painful experience, at the same time the only experience worth having. So my indebtedness to you is complete. I am bankrupt and I have nothing to give. But your sweetness lingers within me and I cannot fathom how I have come upon such Divine Grace. And I am praying to Mahāprabhu: "Please give me something that I can give to Your Divine Grace. You are the possessor of everything my Lord and I am merely asking that You bless me with some aspect of Your indefatigable opulence so that I may in some small way make an effort to please my Gurudeva. Without Your mercy I am a useless fool, even with Your mercy I am a useless fool, but at least I can be the agent of some of Your value ridden transcendental jewels, for the pleasure of my Gurudeva."

In this way I am begging for Mahāprabhu's supreme mercy. First I beg from Śrīla Bhaktivedānta Prabhupāda, then from Śrīla Hansadhūta, then from Your Divine Grace, and now I am begging and begging and begging again. Even of the unapproachable for me, the Supreme Personality Śrīman Mahāprabhu. I think I am nothing but a mercy wallah, hankering for mercy. All I can do is take, I cannot give one paisa (a monetary unit of India and Pakistan worth one hundredth of a rupee), so actually I cannot call myself a mercy wallah, he would at least sell mercy, I am a mercy thief.

All daṇḍavats to you Śrī Gurudeva Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja.

Your useless dacoit. Dayādhara Gaurāṅga Dāsa." Finished. Hare Kṛṣṇa.

.....

Śrīla Śrīdhara Mahārāja:

divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam tasmād dīkṣeti
sā proktā, deśikais tattva-kovidaiḥ

"The process by which divine knowledge (divyaṁ jñānaṁ) is given and sins are destroyed is called dīkṣā by the highly learned scholars who are expert in spiritual affairs."

(Hari-bhakti-vilāsa, 27 - from Viṣṇu-Yamala)

The spiritual specialist, they say: "What is dīkṣā? That is a process through which the spiritual knowledge is imparted." Divyaṁ jñānaṁ yato dadyāt. So new knowledge, new estimation about the environment, about the world, awakens in one's heart, new angle of vision arises within. What we saw, that is false, māyā, and what is reality, to want to realise that, to realise the reality. Kuryāt pāpasya saṅkṣayam. And the reaction was due to me, for my false calculation and activity, as a result of that false calculation. These things are cleared up. Pāpa means the reaction I acquired due to my false estimation and transaction with the environment. That is cleared when I get the real estimation of the environment, of the world outside. This is the result of dīkṣā - divya jñāna. Not knowledge from my standpoint, my narrow standpoint, but the standpoint of the most wide view. I see with my narrow selfish outlook. We must get rid of that false notion of selfish enterprise, and replace that by the proper, true, estimation of the environment, of the world outside. And accordingly we shall learn to make transaction with the world. This is dīkṣā.

In doing that we are to understand what is the nature of the world we are living in. We are not masters of what we see. I am not monarch of all I survey. This is totally wrong, down right falsehood. But there is some monarch, we are not monarch, I am not monarch, the monarch is there, and I am also within His survey. 'I am monarch of all I survey.' I am not surveyor but I am an object of being surveyed. The world is being surveyed and I am a part of this world. I am also being surveyed by the monarch of the world. And what is the result of that surveying? To know that and to learn to go on accordingly, according to the instruction of the surveyor proper, Absolute Surveyor. That is dīkṣā - divyaṁ jñānaṁ - divine knowledge, divyaṁ jñānaṁ - what is divine knowledge?

Īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat tena tyaktena
bhuñjīthā, mā gṛdhaḥ kasya svid dhanam

"Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong." (Śrī Īśopaniṣad, v 1)

Not only is it false that I am the owner, but none is owner, but only one master. Īśāvāsyā - not one neither many, one but not myself. He is the master of the whole. That is God. The Lord. Kṛṣṇa. And not only the world belongs to Him but we also belong to Him. This knowledge. What are we? We are slave to the master of the world.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' kṛṣṇera 'taṭasthā-śakti'
bhedābheda-prakāśa'

kṛṣṇa bhuli sei jīva anādi-bahirmukha ataeva māyā tāre deya saṁsāra

dukḥa

"The constitutional nature of the jīva soul is that of an eternal servant of Kṛṣṇa; the jīva soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The jīva souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents."
(Caitanya-caritāmṛta, Madhya-līlā, 20.108 & 117)

To feel that this is the truth, I am very small, insignificant, very insignificant. My condition is very pitiful. To crave mercy, to crave help from high for my misguided life, misunderstood life. All these things are being dealt every day. This is the purpose of getting dīkṣā - divya jñāna. To do away with our local experience and to invite the perspective, the estimation from the centre, the surveyor from the centre. What is what. To be introduced newly to the environment. To forget my previous estimation and to invite the new estimation about the thing and to go on accordingly. To control my conduct accordingly. That what we see around us, that has got owner, not ownerless, neither I am owner of them, neither I am owner of what I see, what I survey. At the same time none is owner who are like myself. One owner there is and He's also my owner.

Now how to go on then? Mathematical calculation, this is also property, I am also property, I am a servant, this is His substance. According to the masters will I am to deal with all. That is serving. The Lord is to be served, not to be enjoyed, and His things are also to be served, not to be enjoyed. That will be the deduction, that will be deduced from divya jñāna. I am a serving unit in this world. Neither can I thrive by renunciation, no right to renounce. A slave cannot make any strike, that "I won't do the work," no, you are bound to do your duty. Neither you can go on with the work according to your own whim, nor can you strike, to say that I won't co-operate, no. Only one side open, that you must have to

discharge your duty. You do not do that you commit offence and offence means punishable, you will be punished. The fact is so stern, the reality is so cruel. We have no independence of our own. We must not think that we are owner.

At the same time you cannot think that we are owner of our own self, that 'according to my will I can deal with my environment.' No. You are bound. You're duty bound to treat your environment in a particular way, in a reverential way, serving way, then you are normal, otherwise you are abnormal, you are abnormal and you are to be punished. That is aparādha, offence. Sevā, neither bhoga, nor tyāga, neither enjoyment nor renunciation. No right, no right to enjoy, no right to renounce, non co-operate, but only one side open, that is to serve, and we are to face with this cruel reality. At first it may seem to be cruel, to be rough, cruel, but if we can understand the purpose, innate, underlying, then we shall gradually find that this is only the key to happy life.

Neither self aggrandisement, with the help of the others, one wanting to live on others energy, that is insulting, that is cowardice, improper. But because we cannot utilise it only for my selfish purpose, so I must leave it, that is also not honourable, not justifiable. We are living together, we must have some sort of duty towards my environment. I cannot see me cut off things from the environment. An organic whole, the parts are co-related, so we have also got co-relation with our environment, with our four sides things. This is natural. We are a part of organic whole and we have got our respective duty towards one another. Just as this body, one part has got some duty to discharge for the whole and through that to every part.

So neither bhoga (enjoyment) nor tyāga (renunciation). Like the jñānī's (empiricists), the Buddhists, the Śāṅkarites, the tyāgī, neither their formula or estimation is right. Nor the exploitationist, "whatever I see it is for me, I am monarch of all I survey," That view also not true. To understand this deeply. Dayādhara Gaurāṅga is a good scholar but still he's perplexed, nonplussed almost, to understand, intellect. He's a doctor, research scholar, but intellect is not sufficient to make us

understand all these difficulties of this life. Not only reading from the scriptures independently, independent reading of the scriptures cannot impart us the necessary light to understand things contained in the books, or scriptures.

ya'o paḍa bhāgavata vaiṣṇavera sthane

Mahāprabhu says: "Go and read, study Bhāgavata from a Vaiṣṇava, try to get the angle of vision from him."

...

tad viddhi praṇipātena, paripraśnena sevayā upadekṣyanti te jñānaṁ,
jñāninas tattva darśinaḥ

Kṛṣṇa says: "You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge." (Bhagavad-gītā, 4.34)

...

ācāryavān puruṣo veda

"Only one who has a guru can know the truth." (Chāndogya-Upaniṣad, 6.18.2)

You must have an ācārya if you want to study that revealed scripture, you can't study it alone, independently. Not in an empirical way, that we'll be able to understand, only in the descending method is it possible. It comes in a descending method, that knowledge. And that does not depend on our literary education. A literate man will understand more and an ordinary illiterate person won't be able to understand spiritual truth, not that. Illiterate can understand and literate may fail to understand. Independent of this worldly scholarship, that is.

Only praṇipāta, paripraśna, sevā, serving attitude, surrender. These things are necessary to be illuminated by the higher revealed truth. From Guru, from Vaiṣṇava, through them it will come down to my heart, then to my brain. Or really in my soul, soul will be awakened, soul's body will grow. I shall see it come out from the bondage. In this way, divya jñāna - dīkṣā means all these things. To engage oneself in the quest of the revealed truth through a particular process. Praṇipāta, paripraśna, sevā - surrender, honest enquiry, and serving attitude. We can acquire that sort of knowledge, understanding, and we are to adjust us accordingly to get the benefit of dīkṣā.

It is not a mere formal thing, it is not this, that we shall only repeat the mantram I have got. But the mantram wants to say something, he has got it's meaning, and he wants to say something to me, and ask me to do that and I shall have to do that. Then I shall get the desired result. The purpose of the dīkṣā will be fulfilled. But mere repetition of a few technical sounds, that does not finish dīkṣā. Knowledge is transmitted and you must utilise that sort of knowledge in favour of your realisation of higher life, real life, proper life. And eternal life, life after death, life after so many deaths, death also, this will continue. Eternal knowledge of the eternal soul about the eternity. Both the knower and the known and the knowing. These three things are eternal. He'll find himself that I'm an eternal part of this world and there is eternity also, I'm a part of that, and eternal relationship is also there. And from that relation, so many functions, so many activities are presupposed and that should be done, that sort of duty should be discharged. This is dīkṣā- divya jñāna - divya means non mundane, supernatural, transcendental.

Hare Kṛṣṇa.

.....

Śrīla Śrīdhara Mahārāja: In that very place a temple is constructed, he was born there.

Devotee: I didn't have a chance but I wanted very much to go there.

Śrīla Śrīdhara Mahārāja: Just over the way, Jagannātha's chariot is drawn, on the left side, there in Purī he was born. In Grand Road, when chariot's going on the left side.

Devotee: Is it where the Gauḍīya Maṭh āśrama is now?

Śrīla Śrīdhara Mahārāja: Yes. Mādhava Mahārāja has got āśrama there, he purchased the land and constructed a temple and āśrama there, Mādhava Mahārāja did it.

Devotee: Then I was there, my mistake.

Śrīla Śrīdhara Mahārāja: Then that, another where Mahāprabhu lived, Mahāprabhu, He stayed there for eighteen years, that is Gambhīrā (a small room in Kāśī Miśra's house in Jagannātha Purī. Through a small window of that house, which is still there, can be seen Mahāprabhu's

original wooden sandals, water pot, and bed).

Then Haridāsa Ṭhākura's samādhi tomb. Then Gadādhara Pandit's temple, that Kīśora Gopinātha. Then this side there is a garden house, Jagannātha-vallabha where Rāmānanda stayed, lived, Rāmānanda Rāya. Then there is Sārvabhauma's Bhaṭṭācārya's house. So many. Hare Kṛṣṇa.

.....

Gopāla Bhaṭṭa, he was the son of Veṅkata Bhaṭṭa, in whose house Mahāprabhu stayed for four months continuously, on the banks of Kāverī, Śrī Raṅgam, the highest holy place of Rāmānuja sampradāya. Śrī Raṅgam, near Treatinopoli? Treychi? On the banks of Kāverī River. Śrī Raṅgam. There lived one Rāmānuja Vaiṣṇava, Veṅkata Bhaṭṭa. And Mahāprabhu was guest in house for four months continuous, during cāturmāsya (the four months of the rainy season in India, beginning in the month of Āṣāḍha (June-July), and his boy was Gopāla Bhaṭṭa, and his brother one Prabodhānanda, both of them followed Mahāprabhu to Vṛndāvana. By call of Mahāprabhu both of them came to Vṛndāvana. Prabodhānanda, Gopāla Bhaṭṭa's previous guru and paternal uncle, he lived in Śrī Kuṇḍa Kamavana in Vṛndāvana. And Gopāla Bhaṭṭa he lived in Vṛndāvana in the association of Rūpa and Sanātana as he was asked by Mahāprabhu to do so. Gopāla Bhaṭṭa once came from Vṛndāvana to Purī to see Mahāprabhu, Śrī Caitanya Deva, and Mahāprabhu asked: "You go stay in Vṛndāvana under the guidance of Rūpa and Sanātana."

He did that. He established a temple there, that Rādhāramaṇa Gira? at present in Vṛndāvana. That is the temple of Gopāla Bhaṭṭa. First he was, he came from viśiṣṭādvaita- vāda but he joined this Gauḍīya sampradāya. Gopāla Bhaṭṭa. It is said that he started the temple with Śālāgrāma-śilā (a Deity in the form of a stone from a holy river). But once

some merchants came to visit Vṛndāvana and he offered many jewels, jewellery, the ornaments, to the Deities. And Gopāla Bhaṭṭa thought, "My Deity is only Śālagrāma, if mine would have been in a Deity figure then I could get many ornaments and decorate my Lord." It is said that in the morning he saw that from Śālagrāma a Deity has come out, a Kṛṣṇa concept Mūrti, and just on the back in a part, that Śālagrāma is connected. And that was spread, and the greatness of the Deity and temple had much admiration and propaganda. That Rādhā-ramaṇa was the Name of the Deity. Then at present, what, whom we find there, the householder disciple of Gopāla Bhaṭṭa, they're living there and continuing the sevā. Generally they're scholars, study about Sanskrit and different scriptures.

Jīva Goswāmī has written this Bhāgavata-Sandarbha, he has mentioned there: "This original rough copy, copy of Gopāla Bhaṭṭa, I have systematised them, I have grouped them in a system. First the epistemology, that is Bhāgavata, Tattva-Sandarbha, then Bhāgavat-Sandarbha, Paramātmā-Sandarbha, Kṛṣṇa-Sandarbha, Bhakti-Sandarbha, Prīti-Sandarbha. Six parts of Bhāgavat-Sandarbha or Sat-Sandarbha." That was compiled by Jīva Goswāmī and there is reference, "That Gopāla Bhaṭṭa left some notes scattered here and there, and I have taken, consulted the notes by Gopāla Bhaṭṭa and making a system, I have produced this book Bhāgavat-Sandarbha."

Sanātana Goswāmī Prabhu, he compiled Hari-Bhakti-Vilāsa, the Vaiṣṇava treatise book where this Deity worshipping and the formalities of vaiṣṇava-dharma, that how to fast on Janmāṣṭamī day (the time of Kṛṣṇa's appearance in this world), how to manage the worshipping, different Deities. All these things are mentioned in Hari-Bhakti-Vilāsa. Vaiṣṇava-śruti, how one, a devotee will pass his days, how you should worship, how the temples, how the vrata, vow, how Hari-nāma should be taken, details have been given in Hari-Bhakti-Vilāsa. A big (srudilanth?) He has also mentioned that: "I have taken, I have compiled this with the help of the southern brāhmaṇa Gopāla Bhaṭṭa, his collection, and I am

only preparing the tikā, the commentary of it." Both Sanātana and Jīva referred to Gopāla Bhaṭṭa for their books. Gopāla Bhaṭṭa came from the Rāmānuja Vaiṣṇava section and also from the brāhmaṇa class.

There was one disciple of Gopāla Bhaṭṭa by the name of Harivamsa, he was of a little different type, something like sahujiyā. He was seen one day to chew betel nut in the Ekādaśī fasting day, but objection was raised by other disciples of Gopāla Bhaṭṭa against him, his godbrother Harivamsa. And there was some quarrel, and it is said that he got some support from Prabodhānanda, because Prabodhānanda wrote many Sanskrit books. Very good Sanskrit and very fervent and emotional. Vṛndāvana-Sataka, Navadvīpa-Sataka, Rādhā-rasa-sudanidhi, that famous book in praise of Rādhārāṇī. These books are very much appreciated by that section, Harivamsi, who came from the, Harivamsa is their main guru, first guru Harivamsa started a section named Harivamsi. Harivamsa himself was a disciple of Gopāla Bhaṭṭa, but some difference, little slackness in the strict life of a austere life of a devotee, little slackness that Harivamsa. That comes from Gopāla Bhaṭṭa we are told.

Yesterday also was the disappearance of that Rāmacandra Kavirāja. Rāmacandra Kavirāja was a disciple of Śrīnivāsa Ācārya. We are told he had a very beautiful figure and a beautiful mind also. He had one house nearby Narottama Ṭhākura, Padar River, on the other side, the left side of Padara, big river coming from Ganges. There Narottama and this side, right side, the residence of Rāmacandra Kavirāja, and his elder brother Govinda Kavirāja. Govinda Kavirāja was a devotee of Śakti.....

End of side A . start of side B.

Śrīla Śrīdhara Mahārāja:was devotee of Kṛṣṇa. He asked

Govinda Kavirāja to hear about the grace of Kṛṣṇa, but he did not give his ear to that. But lastly, when he is almost to die, he prayed fervently to his worshipped Deity: "Please give me salvation."

But it is told that the Deity told: "I have no right to give liberation. I can give different

enjoyment of this mundane world, but no emancipation, or liberation from this world." "Then who can give it."

"That only Govinda, Nārāyaṇa, can give that." "Then I ask your permission to worship Nārāyaṇa." "Yes do that."

Then Govinda Kavirāja being disappointed, began his prayer to Nārāyaṇa, Govinda. There is a valuable song, commonly it is chanted.

(1)

bhajahū re mana śrī-nanda-nandana-abhaya caraṇāravinda re durlabha
mānava-janama sat-saṅge taroho e bhava-sindhu re

(2)

śīta ātapa bāta bariṣaṇa e dina jāminī jāgi re biphale sevinu kṛpaṇa
durajana capala sukha-laba lāgi' re

(3)

e dhana, yaubana, putra parijana ithe ki āche paratīti re kamala-dala-jala,
jīvana ṭalamala bhajahū hari-pada nīti re

(4)

śravaṇa, kīrtana, smaraṇa, vandana, pāda-sevana, dāśya re pūjana,
sakhī-jana, ātma-nivedana govinda-dāśa-abhilāṣa re

(1) "O mind, just worship the lotus feet of the Son of Nanda, which make one fearless. Having obtained this rare human birth, cross over this ocean of worldly existence through the association of saintly persons."

(2) "Both in the day and at night I remain sleepless, suffering the pains of the heat and cold, the wind and the rain. For a fraction of flickering happiness I have uselessly served wicked and miserly men."

(3) "What assurance of real happiness is there in all of one's wealth, youthfulness, sons, and family members? This life is tottering like a drop of water on a lotus petal; therefore you should always serve and worship the divine feet of Lord Hari."

(4) It is the desire and great longing of Govinda Dāśa to engage himself in the nine processes of bhakti, namely hearing the glories of Lord Hari and chanting those glories, constantly remembering Him and offering prayers to Him, serving the Lord's lotus feet, serving the Supreme Lord as a servant, worshipping Him with flowers and incense and so forth, serving Him as a friend, and completely offering the Lord one's very self."

(Govinda Kavirāja, Songs of the Vaiṣṇava Ācāryas, p 100)

Then he began to worship the Deity that was very much adored by his

younger brother Rāmacandra Kavirāja. Govinda Kavirāja, Rāmacandra. Several Bengali poems, he has got Sanskrit writings also. That was sent to Jīva Goswāmī and he, Jīva Goswāmī, gave his appreciation of those songs of Govinda Kavirāja. Rāmacandra Kavirāja was friendly to Narottama Ṭhākura. Narottama Ṭhākura and they on the two sides the same river, they lived. And sometime Rāmacandra went to Narottama Ṭhākura to meet him, sometime Narottama Ṭhākura used to come to Rāmacandra Kavirāja, very friendly. Śrīnivāsa Ācārya was of same rank and friendly to Narottama and in that connection Narottama had much affection towards Rāmacandra Kavirāja, his nephew in spiritual relation.

Devotee: In the Hari-Bhakti-Vilāsa, are the Vaiṣṇava's supposed to follow all those rituals? Is it important for us to follow all of those rituals?

Śrīla Śrīdhara Mahārāja: Rituals? In arcanā that is in lower position, they are to follow rituals. omis-adhikāra ? arcanā-adhikāra. Strictly they should observe the rituals, formalities. But when the taste is created, ruci, then they begin the bhāgavata-marga. Then śravaṇa (hearing about Kṛṣṇa), kīrtana (chanting Kṛṣṇa's glories), smaraṇa (remembering Kṛṣṇa), vandana (offering prayers to Kṛṣṇa), that will be principle, not much stress towards arcanā, rituals. But becomes more free when they make progress towards bhajana, anurāga, love, affection, taste. When taste is created, affection is created towards God, then the formalities of rituals are of less importance to them. But for the beginners they should try to follow strictly those rituals for their good, that is vaidhi-bhakti, rituals.

vaidhi bhakta nikarastu raga vibhava navadhi ?

śāstroktayā prabalayā tat-tan-maryāda-yānvitā vaidhī bhaktiriyam

kaiścin-maryādāmārga ucyate

"Devotional service which is governed by the rules and regulations of the scriptures (vaidhī-sādhana-bhakti) is also called maryāda-mārga, or the reverential path of devotion, the path of serving the Lord in opulence, by different scholars (such as Vallabhācārya)."

(Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.269)

Rūpa Goswāmī in Bhakti-rasāmṛta-sindhu, he gives these lines to us. That the vaidhi bhakti, the regulated devotion. The jurisdiction of regulating devotion is up to that stage when our taste for the service of the Lord awakens. abhi-bhāva, pāvanāvatī ?

When our taste is created, our affection, attraction is created for Kṛṣṇa, then stress on the strictness of following the rituals has lessened, not so much place is given for rituals. Taste, laulyam, lobha, greed, greed. Before that we are to follow very strictly the rules and regulations of devotion as prescribed in the religious books, so many Purāṇa, so many Smṛti, Saṁhitā. And all collected and made Hari-Bhakti-Vilāsa. Meant for the devotees, Vaiṣṇava devotees.

Devotee: Guru Mahārāja, is that when one reaches the stage of bhāva ? Is that when the rituals become less important?

Śrīla Śrīdhara Mahārāja: When bhāva arouses one is established in rāga-marga, even before that. Ruciḥ, anartha-nivṛtti, then ruciḥ. Niṣṭhā, śraddhā, then bhajana-kriyā, sādhu-saṅga, bhajana-kriyā, then anartha-nivṛtti, then niṣṭhā. Niṣṭhā means nairantaryya, continuous mentality towards Kṛṣṇa, no break, always thinking about Kṛṣṇa, not otherwise. This is niṣṭhā, the continued remembrance of Kṛṣṇa and His own. Then

real taste is created after that. After continued remembrance then the taste. Otherwise in the lower position sometimes some taste is seen to be present within us and sometimes our mind is thrown in another way. That is not taste proper. Taste proper is to be located after, niṣṭhā means nairantaryya, that is continued recollection of Kṛṣṇa. Then if any taste we feel within us that is bona fide taste, and from there we can trace rāga-marga, rāgānuga. He can depend on his own inner tendency and he may not care much about the formality of worshipping, worshipping.

Just as suppose for a, who keeps the child, what is she? A lady who keeps another child, nurse? Not only nurse but dhātrī, midwife or what is she? Midwife, who is the representative of the mother, for her, rules and regulations necessary how to nurse the child, to take care of the child, regulations necessary for the midwife, for the nurse. But when there is affection of mother such regulations are not necessary. Out of affection the mother will look after the child, no rules or regulations necessary because her natural affection towards the child will force her to look after the child. But who is not a mother, her own child, for her formality is necessary. "That you must drink milk twice, thrice. Or do this thing, that thing, all these things are there." Duty, but when affection comes from within then the regulations are slackened. When affection, our inner awakening of the soul, and inner affection, the attraction we feel for Kṛṣṇa, the Lord of our heart, then regulations are slackened.

vaidhi bhakta dikha restu raga eva bhava navati ?

As long as that inner taste for the service of Kṛṣṇa does not arise we must take to the śāstric regulations in our daily activities and worshipping. And thereby we shall hope that inner awakening will be done and our inner taste will awaken for the service of the Lord. Do you follow? Am I clear?

Devotee: Guru Mahārāja, Vṛndāvana Dāsa Ṭhākura, there is mention of his mother, but I wanted to know why is there no mention of his father?

Śrīla Śrīdhara Mahārāja: Because his father did not have any recognition in the Vaiṣṇava society, we are told, so the name of the father is not mentioned. But it is also a rumour created by the anti Vaiṣṇava that the Vṛndāvana Dāsa Ṭhākura's mother, Nārāyaṇī, who was a niece of Śrīvāsa Paṇḍit, she took, swallowed some betel after Mahāprabhu took it. Mahāprabhu took some betel and some remains offered to Nārāyaṇī. "You take it." And Nārāyaṇī after swallowing that betel nut, already chewed by Mahāprabhu, Mahāprabhu offered something to Nārāyaṇī, "Take it." And after taking that Nārāyaṇī had child within her womb and then Vṛndāvana Dāsa Ṭhākura came, from her womb. This rumour was spread by the anti Vaiṣṇavite.

But really we are told that when Nārāyaṇī was married, anyhow to a non Vaiṣṇava, who did not have devotion, or affection for the Vaiṣṇava cult. So his name is not mentioned as the father of Vṛndāvana, only Vṛndāvana Ṭhākura, he's acquainted by his mother's name, Nārāyaṇī Nandana. Father's name not mentioned, only mother's name mentioned, Nārāyaṇī, because Nārāyaṇī was a devotee of Śrī Gaurāṅga Deva Mahāprabhu.

Just as Mahāprabhu is also told mostly as Śacī Nandana, not so much as Jagannātha Mīśra Nandana. Very famous Śacī, because when He took sannyāsa before long ago Jagannātha departed. His sannyāsa, His saṅkīrtana, all these came out after His father left and mother Śacī had to bear all these troubles with the son. Leaving this ordinary pleasure of the worldly life, the only son given to exclusive devotion to Kṛṣṇa, showing so many fits, without caring for any improvements in the household affairs. Then after all He left the whole household, even the girl, wife, and He left, took sannyāsa, all these troubles Śacī Devi had to tolerate. So Śacī Nandana, Śacī Nandana, He's told not so much as Jagannātha Mīśra Nandana, His father's name, not so much mentioned.

So also here Vṛndāvana Dāsa Ṭhākura's father, he was an atheist, but his mother, she was cent per cent devotee of Kṛṣṇa, Mahāprabhu. So her name is mentioned Nārāyaṇī Nandana, Vṛndāvana. Not any trace we find in the literature about his father. And some rumour also spread in the way, that some remains of the betel nut was given to Nārāyaṇī and that was the cause of her pregnancy and Vṛndāvana Dāsa Ṭhākura came. Amongst the sahujiyā such stories are going on.

Devotee: Guru Mahārāja, Prakāśānanda Sarasvatī, who Mahāprabhu converted.....

Śrīla Śrīdhara Mahārāja: That was, and Prabodhānanda other person, Prabodhānanda was the uncle of Gopāla Bhaṭṭa, came from south. And Prakāśānanda, some say that he's the founder of Āmrta Braja Pratika, Sisish Gosh has mistaken there that Prakāśānanda was converted into Prabodhānanda, and he wrote all these things. But it is not, because Prabodhānanda he's reckoned as one of the original eight sakhī's of Vṛndāvana. Rādhārāṇī had eight very intimate she friends, Tuṅgavidyā one of those eight, and Prabodhānanda was Tuṅgavidyā in Vṛndāvana. That Prabodhānanda cannot be māyāvādī.

Prakāśānanda māyāvādī aparādhī. Vṛndāvana Dāsa Ṭhākura writes in Caitanya- Bhāgavata: "Mahāprabhu says that in Benares there is a māyāvādī and a great offender, Prakāśānanda, he does not recognise My devotion and cuts to pieces My spiritual body." conda conda ?" In this way the Prakāśānanda Paṇḍit of Benares has been mentioned and also we find that he's a great māyāvādī Paṇḍit.

And Prabodhānanda he's reckoned as one of the eight principal she friends of Rādhārāṇī, so he cannot be a māyāvādī. These two are separate persons. Prabodhānanda was converted to Vaiṣṇavism but he also might have gone to Vṛndāvana, but not much recognition he got in the Vaiṣṇava society. Both rejected from this side and also not much respect from that side, almost gone to unknown quarters.

Devotee: Kavi Karṇapūra, who has written the Gaura-Gaṇoddeśa-Dīpikā, how does he know who those personalities are in Kṛṣṇa līlā ?

Śrīla Śrīdhara Mahārāja: What is his inspiration? His father was one of those eight sakhī's of Śrī Rādhārāṇī, Śivānanda Sena, former Śivānanda was one of the eight intimate sakhī's of Rādhārāṇī (known as Champakalatā). From him he got the inspiration. When Mahāprabhu was in Purī and met that son Karṇapūra He asked him: "You boy, take Kṛṣṇa-Nāma, Hare Kṛṣṇa."

The boy did not take. Mahāprabhu tried His best but the boy did not pronounce Kṛṣṇa. Then Mahāprabhu told: "What is this? I am making so many chant in the world, chant this Kṛṣṇa Name, chanting Kṛṣṇa, chanting Kṛṣṇa-Nāma, to so many in the world widely and I fail to produce the Name of Kṛṣṇa from the mouth of this boy. What is this?"

Then Svarūpa Dāmodara came to relieve, he told that: "You have given this Name and the boy has taken it, he has īṣṭa mantra, and the mantra one should not speak out. So he has taken the mantram and kept it in the inner quarter of his heart, he won't speak it out." Svarūpa Dāmodara explained in that way.

Then Mahāprabhu out of affection put the big toe of His foot into the mouth of the boy and the boy began to suck Mahāprabhu's toe, and he became afterwards this Kavi Karṇapūra. Inspirations came in him. Such a good poem he has produced very charmingly. Hare Kṛṣṇa. So inspiration, seeing some sign, some sort of similarity, and they could connect, what is what.

Devotee: Also Guru Mahārāja, I have heard that there are twin other Caitanya- Maṅgalas, one by a Locana Dāsa, another by..... Locana Dāsa is one. It does not seem to be bona fide.

Śrīla Śrīdhara Mahārāja: Not bona fide in all respects, more or less influenced by gaurāṅga- nāgarī, that is not accepted by the true Vaiṣṇava.

Vṛndāvana Dāsa Ṭhākura himself was in opposition. The first book about Mahāprabhu written by Vṛndāvana. The reference of that we find in Caitanya-caritāmṛtam. Caitanya- Maṅgala was written afterwards, and that had some contamination of nāgarī vada, that Gaurāṅga like Kṛṣṇa, He also mixed with so many girls in the parakīya line, but Vṛndāvana Dāsa he has discarded it wholly. Mahāprabhu never cast a glance towards the girls in this life, he told, not nāgara. Because He's a brāhmaṇa in Ācārya family, and Kṛṣṇa came in the milkman sect. And He has come to show the position of an Ācārya Guru, and Guru may not have such misconduct then who will care for him? Who will take him as Guru if he shows such slack character, mixing with the girls, who will come to take and accept him as Guru, Ācārya? So He never showed that sort of conduct that He mixed with so many girls, never, He was very particular about that, very careful. Still Vṛndāvana Dāsa Ṭhākura says: "He never by the corner of His eye cast any glance to any ladies or any girls. So the people must not give this name to Gaurāṅga, as nāgara, as a citizen, ordinary citizen. What is general temperament of a citizen, to mix with the man and woman, free mixing, not that. Gaurāṅga was not of that type, He was a very strict moralist, a life He maintained all through." So Vṛndāvana Dāsa Ṭhākura mentioned this:

se heno nāma prabhu nama sane kane pathe gaurāṅga-nāgara heno sthali nahi boli ?

So none should pronounce such that Gaurāṅga was a frivolous boy who mixed with the girls in a slackened way, none can blame Him in this way. He was very strict about that. It is written by Vṛndāvana Dāsa Ṭhākura in his book, original book.

But in Locana Dāsa's: "There are many who had connection with Viṣṇu

Prīya, and they with the help of Viṣṇu Prīya, Mahāprabhu's wife, with Viṣṇu Prīya they came in connection with Gaurāṅga, Nimāi Paṇḍit."

"No." Vṛndāvana Dāsa Ṭhākura discarded. "This is all imaginary, this is only a tendency, foolish tendency to make Kṛṣṇa līlā and Gaura līlā similar, to prove that Gaurāṅga and Kṛṣṇa are one and the same. This sort of imagination has been taken resort to, resorted. So we are not at one with Locana Dāsa in that affair."

And many also. Rūpa Goswāmī, Sanātana Goswāmī, then (Raghunātha) Dāsa Goswāmī, Kavirāja Goswāmī, Vṛndāvana Dāsa Ṭhākura. So many, they have given description about Mahāprabhu but none mentioned in that way. Very strict moralist He was in His previous life. So Gaura līlā is a līlā of an Ācārya, a preceptor, that of a Guru, suiting the taste of a Guru. To please Kṛṣṇa līlā, why Kṛṣṇa līlā is so high, only in the position of Kṛṣṇa the Absolute can show that līlā, not otherwise. Even Nārāyaṇa or all other incarnations of Kṛṣṇa never did so, only with the exception of Kṛṣṇa and no other incarnation of Kṛṣṇa, or Nārāyaṇa, nowhere.

Devotee: Guru Mahārāja, it is sometimes said that Śrīdhara Swāmī in his commentaries sometimes agreed with Śaṅkarācārya.

Śrīla Śrīdhara Mahārāja: No, he has refuted Śaṅkara, but he had his own sampradāyic creed which is viśuddhādvaita. Amongst Vaiṣṇava sampradāya there are four conceptions with slight differences from one another. Śuddhādvaita by Viṣṇu Swāmī and Śrīdhara Swāmī followed that sampradāya. Then dvaitādvaita by Nimbarka, and śuddha-dvaita was Madhvācārya. Viśiṣṭādvaita by Rāmānuja.

These four Vaiṣṇava specific sampradāyas. One coming from Brahmā, Śrī, Brahmā, Rudra, Sanaka. But there's little difference between them. Śrīdhara Swāmī he comes from Śuddhādvaita, or Viṣṇu Swāmī. And the

Vallabhi sampradāya at present, the present time, they also come from the Śuddhādvaita sampradāya. And Mahāprabhu came from Śuddhādvaita sampradāya, Madhvācārya sampradāya, but with modification of acintya- bhedābheda.

So Jīva Goswāmī who was a strict follower of Mahāprabhu, Śrī Caitanya Deva, he differed in some point from Śrīdhara Swāmī. Mahāprabhu mainly supported Śrīdhara Swāmī because he has saved the devotees from the interpretation of Śaṅkarācārya, in Gītā, in Bhāgavatam. Personality of Godhead he has admitted, he has proved, revealed, but impersonalism he encouraged. So mainly Śrīdhara Swāmī is Vaiṣṇava but he followed Viśuddhādvaita and Mahāprabhu's creed was acintya-bhedābheda. So Jīva Goswāmī slightly differed from him here and there in the interpretation of Bhāgavatam.

Just as in Bhāgavatam in the first śloka:

janmādy asya yato 'nvayād itararāś cārtheṣv abhijñāḥ svarāṭ tene
brahma hr̥dā ya ādi-kavaye muhyanti yat sūrayaḥ tejo-vāri-mṛdāṁ yathā
vinimayo yatra tri-sargo 'mr̥ṣā dhāmnā svena sadā nirasta-kuhakaṁ
satyaṁ param dhīmahi

"O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are

unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth." (Śrīmad-Bhāgavatam, 1.1.1)

The meaning of the word vinimayo, Śrīdhara Swāmī has taken as ascription, he says that: "There is glass, we may take it for light, there is sun ray, moritika ? mirage, we may take it for water, the thing is one thing and we accept that thing as another, this is the meaning of the word, vinimayo."

But Jīva Goswāmī has not accepted that. He has said: "No, the word vinimayo that never means ascription, but it is transformation. The gas, air, may be transformed into water, the water may again be transformed into solid or, and transformation, the glass may come, the stone may come, from water. In this way, air, ether, air, fire, water, earth, all, one can come from the other. By transformation and not one is ascribing another." In this way Jīva Goswāmī has explained, he's differed from Śrīdhara Swāmī. So here and there a little difference he had.

Devotee: Is this transformation the same as vikara or not?

Śrīla Śrīdhara Mahārāja: Vikara - yes. Not vivarta. Vivarta and vikara are of different kinds. Śaṅkara says vivarta, one thing misunderstood as another. A real transformation is there in the potency. śakti parinam. The potency may admit transformation of it in different kinds, it is possible. Hare Kṛṣṇa.

Devotee: How are we to take the differences we hear between great

Vaiṣṇavas. Like you've just explained the difference between Śrīdhara Swāmī and Jīva Goswāmī. From our point of view they're both great Vaiṣṇavas, but they have some difference

Śrīla Śrīdhara Mahārāja: Yes, amongst Vaiṣṇavas there are much differences. We are to follow the direction of Śrī Caitanya Deva.

In the conception of monarchy much difference. In the conception of democracy, communism, there is much difference. Some common, some different, it will always be there. Even in democracy, even in monarchy, every monarch is different from another monarch, one's rule is different. So this vaicitrī, variegatedness, will always be present. Not that you can find exactly congruent copy of one of the other, it is not possible, some sort of difference must be.

Even there is difference in Kṛṣṇa, Kṛṣṇa Svayaṁ-Bhagavān, Svayaṁ-Rūpa, then Svayaṁ- Prakāśa, Prabhāva-Prakāśa, Vaibhava-Prakāśa, Prabhāva-Vilāsaḥ, Vaibhava-Vilāsaḥ, in the conception of Kṛṣṇa Himself. So this distinction, not difference, rather distinction, we are to observe always, we must be alert to find.

A man, from mother, mother sees with some affection. Then his friend from another angle of vision, the wife from another vision, if he's a king the subjects from another vision, one and the same man, different conceptions. All cannot be congruent, some sort of difference there must be, according to their, the perception, the quality, the nature of the perceiver, the conceiver. But mainly something common, something different.

The main Vaiṣṇava groups, they're always after personal, eternal, personal God. These four, Madhvācārya, Rāmānuja, Viṣṇu Swāmī and Nimbarka. "The ultimate reality is personal." Then Śaṅkara and others, their group say: "No. He's impersonal is the highest conception of reality." The main difference but person of what type?

The Svayaṁ-Bhagavān characteristic personality, that is only seen by the

Gauḍīya Vaiṣṇava. The Kṛṣṇa Svayaṁ-Bhagavān, to certain extent by the Nimbarka. But the svakīyā and parakīyā, the distinction is there. Then the śuddhādvaita school, they like more vātsalya. Then the Rāmānuja section they consider Nārāyaṇa to be the original and Kṛṣṇa to be His extension. So much difference there, all may not be congruent. The conception of the truth may also have some degree and difference there.

Sajātīya-bheda, then vijātīya-bheda, sojātīya-bheda. A tree is different from a stone, a tree is different from another tree, a tree has got it's difference within it's own, branch, leaf, root, trunk, all these things. Sajātīya-bheda, the banyan tree then so many other trees also there. Sajātīya-bheda. So in the conception of Godhead that sort of difference, distinction. This Nārāyaṇa. The Kṛṣṇa. The Dvārakeśa. Rāmacandra. Then so many incarnations here. Nṛsimha, Varāha

End of recording.

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83.2.4

Śrīla Śrīdhara Mahārāja: What is the necessity of the sannyāsa, the red robe also they know, they ridicule. If we are afraid of social ill treatment then how can we accept the red robe? That may also be ridiculed. So anywhere necessary, I am taking white robe, or taking red robe. For the beginners it will be very much harmful. Respect of the popular opinion in the name of propaganda, ignoring the rulings of the śāstra and Vaiṣṇava

and superior agents.

Devotee: Guru Mahārāja, because of fear of customs I had to leave my daṇḍa in South America. Shall I make another one, a new one?

Devotee: Why you left it there?

Śrīla Śrīdhara Mahārāja: It is difficult to carry them in the plane, or in the ship, daṇḍam, difficult to carry, with the persons?

Devotee: Sometimes they even go with a drill through it in some countries to see if there is something inside the poles.

Śrīla Śrīdhara Mahārāja: Then many daṇḍas necessary for one preacher. You will go from this country to that country, to A, B, C, D, everywhere one daṇḍam should be kept separate for his use, because it may not be carried neatly through the planes or ship. That is intolerable

- that daṇḍa will be examined in that way, daṇḍa is considered to be the Puruṣātraye? Puruṣāvatāra. Kāraṇārṇavaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī. The authority represented in the connection of this mundane world. Three functions of Viṣṇu, Nārāyaṇa, when the master of the whole of this creation, another every brahmāṇḍa, another every soul in charge.

We are to preach without daṇḍa, or we are to keep separate daṇḍa in different countries, provinces, for our propaganda, or many daṇḍas and no daṇḍas, or not to take and daṇḍa. Without taking the robe of a sannyāsī one may preach. The alternative will be to keep separate daṇḍa

in every preaching place, and the third, if we carry the daṇḍa, to tolerate the ill treatment over daṇḍa. That is intolerable, that is not possible. If it is broken, that will be pierced through to find out whether any smuggling object is there, it is intolerable. So many daṇḍas in many places and to go there and to take back daṇḍam, that is somewhat easy, kaiya-vyuha ? With the sanction of the higher authority.

Ānukūlyasya saṅkalpaḥ (to accept everything favourable for devotion to Kṛṣṇa). With or without to preach without any daṇḍa. What is the necessity for carrying a daṇḍa then for preaching, is it impressing if a sannyāsai with daṇḍam if he goes to address the public, religious public? Is it very favourable for preaching or very impressive, why should we carry daṇḍa in India?

Devotee: In India only does anyone know what a daṇḍa means.

Śrīla Śrīdhara Mahārāja: But how they can take the Śrī-Mūrti, the Vighraha, Arcā-Mūrti if they cannot respect daṇḍa then how can they respect this Arcā-Mūrti ?

Devotee: When I went to America last time with the Arcā-Mūrti the customs people were also examining the Mūrti and broke the Mūrti. Then I had to put it back together again.

Śrīla Śrīdhara Mahārāja: Adulteration and cheating is so much cent per cent so none can get relief from checking. Perhaps smuggling also going on in red cloth, being abused. So Mūrti should not be carried, should be, one should learn how to prepare Mūrti and in his own province he will prepare. And the Mūrti will be pierced through and it will be found what is within. Have they not got some x-ray machine so they can find out what is within the Mūrti? They can find out by x-ray machine what is within the body, a living body. If one has swallowed some gold how do they detect?

Do they pierce the belly? Then how do they understand, find out. Some light in this day for scientific research, some x-ray, some light may be put and it may be found what is put within the belly. So what is within the Mūrti or daṇḍa they can detect with the help of that machine?

Devotee: But the x-ray does not detect everything.

Śrīla Śrīdhara Mahārāja: Then if at particular plane there is x-ray it is fixed, then you are to avail of that plane. To save such piercing in the body of the Mūrti and daṇḍam. But what about human beings? There are many who swallow some gold.

Devotee: Gold may be detected but not some chemicals, they swallow them and x-rays won't detect them.

Śrīla Śrīdhara Mahārāja: But how will they find that, they're helpless in that case? So a combined objection must be filed to the authority. Only for these things the checking system is necessary, they should do by the help of the scientific instruments, not by piercing through. That is the molestation in the religious sentiment of the theistic public.

Devotee: When Śrīla Bhaktisiddhānta Saraswatī Ṭhākura was accompanied in Vṛndāvana by some associates who were dressed in western attire, what was his idea?

Śrīla Śrīdhara Mahārāja: His idea was that the outward dress is not disqualification for the inner spiritual realisation. We may accept the outer

fashion of the westerners in order to infuse the real spiritual understanding into them, we shall take such risk. And our spiritual standard should not be thought less, the standard should not be considered less efficient, that they cannot conquer the western scientific sections, nations. They should try to convert those that are with this dress.

When Bon Mahārāja went to England with daṇḍam and came back without daṇḍam, he left it there, but that was not welcomed here. He has gone there to establish the position of daṇḍam, and the Śrī-Vigraha. But they can't understand, they think that the difference between idolatry and the Śrī-Mūrti worshipping that should be preached there. To make them understand the difference between Arcā-Mūrti and the idol. The ordinary bombastic and the daṇḍam, we are to preach, we are to create a field for respect for them and not to give away and to accept the.....opportunist, especially in the general propaganda. In the special high case it may be tolerated that without daṇḍa you may work, but for the beginners then it will be ridiculous to accept daṇḍa and to belittle daṇḍa in this way.

Only in the stage of paramahansa Vaiṣṇava can, he may keep the daṇḍa in a particular place and he moves freely. After serving daṇḍam for some time he may put the daṇḍam in a particular place, where it will be respected and then he can move without daṇḍam. At least after twelve years or some time, he will carry with the respect then he may put it somewhere and move. And especially in the case of emergency, if he's very sick, or any other position, temporarily he may give up daṇḍam. Otherwise he'll keep with him daṇḍam and he will try to push into the country the respect of daṇḍam and thereby many things will come into question. Why should we respect this bombastic? Why should we respect this Mūrti ? This Arcā ? Or this miniature dolls? These hard questions will come into field and they must be solved. Otherwise this will be patchwork.

Must go thorough. Progress must be thorough. We are going to attack enemies country and we shall conquer and take possession thoroughly. Otherwise in any place I'll be in danger of being murdered if the conquest

is not thorough. Enemies land, the land of māyā is enemies land. We must move here very carefully. We may be attacked from every possible way, we should be careful about that and move. "That my spiritual conviction I shall spread, and that I won't allow anything to enter into that and molest that thought." The enemy camp should not be allowed to enter into our plane. We must remain intact in our plane, standing there we shall attack them and devastation we shall create in the enemy camp. So many oppositions will come, we are to face, and we are to create the position which is this. "What you think, this is not right." The elephant may be more powerful but that does not mean that I shall give salute to the elephant.

"We must enter the enemies country like so many in disguise. And then wherever we shall find favourable to us we shall begin fighting." You want that policy, to enter into the country of the enemy in disguise, suitably? And we shall try to create our position anywhere. That is guerrilla war. You prefer guerrilla war?

Devotee: Sometimes it is necessary.

Śrīla Śrīdhara Mahārāja: Ha, ha. And specially trained persons can accept that rarely.

Devotee: Śrīla (A.C. Bhaktivedānta Swāmī) Prabhupāda said to go in like a needle and to come out like a plough.

Śrīla Śrīdhara Mahārāja: And that also not at cost of the respect of the Deity and the daṇḍam etc. There should be some degree.

Devotee: I went to Russia, to preach in Russia, so when I would enter the country.....

Śrīla Śrīdhara Mahārāja: The special batch guerrilla, they will have another dress, they should have another dress. Why the daṇḍam will be necessary? Why the Vighraha should be taken there in the beginning? Special batch may be selected for such fight. Then when some ground is gained you can take there daṇḍa, and you can take there Śrī-Mūrti. Otherwise only to dishonour Them, the emblem of the Divinity, we shall push Them first, why? Get some ground, gain some ground and then we can put our Śrī-Mūrti and the holy emblem.

In the beginning the flag will be taken to be dishonoured, no, you go and create some position, then you can take your flag, not to be dishonoured, very soon, very easily. Why the flag will be taken first? We are to keep honour of the Divinity. Not to be looted, exploited by others, that will bring a reaction within me and weakness.

When there is danger of being attacked, Śrī-Mūrti of being attacked, then they put it under ground, they may put in the forest, and fly away, keeping in some safe position.

Fled away because he is going, carrying, the Muslims will come and break it, dishonour. So by concealing the Vighraha somewhere he fled.

And here also when there was some attack, apprehension of some attack over this Śrī- Mūrti of Mahāprabhu they put underground in unknown place.

"The Mahāprabhu is not God. The worshipping his Deity, that can't be allowed here." This Sanskrit, this Navadvīpa, tantric scholars, raised some objection to the worshipping of the Mūrti of Mahāprabhu. At that time It was concealed under ground so that may not be dishonoured.

So in the beginning we won't take things of respect to the enemy camp. We shall go, take the risk. Iconoclast, the Muslims are iconoclast, icon

worshipper and iconoclast. Idol breaker. We shall go, we shall take the philosophy, the process of understanding, step by step, how to preach the thought. Cultural fight is the fine fight, conclusive fight, valuable fight is cultural fight.

I once heard that the Sikhs when they enter America, they're shaving their heads and beards. Then they grow, when they enter there, they begin to grow again, then they come back with their beard and hair. But when they want to take admission, suppose perhaps there is some law or something, that without shaving they cannot enter. Something like that I heard.

Rabindranath Tagore was once opposed from entering America, though he got Nobel prize before that, 1910 or 1911 he got Nobel prize, after that he was going to America. For his long beard, perhaps, he was not being allowed. Then some advised him to take special permission informing them that he, Rabindranath, has got Nobel prize. But he did not do, he waited in the ship and wanted to come back from there without landing. Then anyhow the information went to the authorities and they allowed him to get down there. We are told. That world famous movement.

We should try to sacrifice us and not to sacrifice guru, Vaiṣṇava, Deity, and others, respectable things representing the Divinity. We may risk our own selves for the service and create some position favourable and then we shall invite others, to respect Name, to come there. The propaganda must be real and solid. Only outwardly to show the success, that hollow success, what meaning is there? Substantial progress should be made, a cultural conquest, a bona fide progress.

And to dishonour them, who we honour, that is something suicidal. Then more or less from the background we think that they're material, they're material. Suppose if you found to take Swāmī Mahārāja to any particular province very risky, that his life may be at stake, will you allow him to go there? Then about Śrī-Mūrti, Vighraha, we venture, then we have got less

faith in Śrī-Mūrti, as it should have been. Daṇḍam also, theoretically we think that there is collection of the Kāraṇārṇavaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī, all these things. But not so much from the core of our heart. Molestation of the daṇḍa, how can you tolerate? We must search our own heart, with how much sincere respect and devotion we treat all these. The transformation must be wholesale, not lip deep, shallow, transformation for the inner self, we must be sincere for the cause, cent per cent we shall try.

.....

Kurukṣetra, that Kṛṣṇa has come from Dwārakā. And from Vṛndāvana also, the Nanda Mahārāja, the Yaśodā and the gopī's, they're also bound there in Kurukṣetra on occasion of the holy birth at the time of solar eclipse. That time, Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura), our Guru Mahārāja, ordered arrangement for an exhibition in dolls to show that incident. That from Dwārakā Kṛṣṇa has come with His party and the gopīs from Vṛndāvana, they have come. So many gods, they have also come and they're meeting there at that place.

There Bon Mahārāja, he was given responsibility to arrange for that exhibition. And Bon Mahārāja was dressing the Mūrtis, the Mūrtis were earthen gopis and Bon Mahārāja was dressing them. And he was dressing the Mūrtis with cloth and necessary garments, and to fix them he was using some fixing pin, the hair, the cloth, he put a pin to fix the cloth.

Then it pained my heart. "You are to show, see with respect these Mūrtis, though they are earthen Mūrti of the gopīs but still we are to see with some reverence and respect, but their body is being pierced with pins to fix the dress." I had some pain, though I was a newcomer. Then I put it to the higher authority that I asked Bon Mahārāja why he is entering the pin within the body for which we should have some respect and devotion.

He answered me: "Oh do you think that this mundane gopī are in this mundane figure?" In this way.

But I was not satisfied with that answer, so I put it to the higher authority

and they supported me, that it should not have been done. That body was, that pin was fixed, rather, that should have been used to fix the dress on the body. Gum or something, that should have been used and the cloth may be attached there and it would be fixed and not in the entering. Bon Mahārāja was nailing the cloth with the body, with some iron pin.

We shall try to maintain our position always in the plane of devotion, giving respect to anything and everything, and not to tolerate any disrespect to that sentiment, to that sort of conception. We shall go away from where we are unable to fight and demolish, then we shall be off. But we cannot be a careless onlooker, where molestation will go. If it will be possible for me to stop I shall try hard to stop molestation. If not I shall go away, and not standing I shall look at all those blaspheming.

bhakativinoda nasam basi tari takhay sadamona hari ?

No power, what can I do? But for a king, if he's a devotee, if any disturbance then he must cut his head. It is recommended in the śāstra.

Taking daṇḍam in the plane and whether anything hidden here, in the daṇḍam, the custom officers come and pierce and molest the daṇḍam in various ways and then give it up. Then are we to tolerate this dishonour to daṇḍam, what should we do? Should we not carry daṇḍam or should we keep separate daṇḍam in any and every province, every daṇḍa in every zone, so we may not have to carry, the kayav-byuha ? or no daṇḍa we shall carry when preaching in the international way. What should we do? And Vighraha also. We are taking from here and custom officer will come and pierce through to see, examine, what gold and other valuable articles are hidden under it, and we are to tolerate all these things

helplessly. What to do, will we allow or will we not, what can we do?

Devotee: We shall have to tolerate to a certain degree. Aranya Mahārāja did not take his daṇḍa to London for that reason.

Śrīla Śrīdhara Mahārāja: So it is better to have them prepared in that province independently. We may learn things how to construct and then going there collect materials and prepare Śrī-Mūrti there to avoid this molestation. And that will have a, cast shadow in our temperament, our own heart, and that will be a scar, a poison, to the affair. The insult of the Vaiṣṇava and the Mūrti and daṇḍam, whom we worship, and I am to tolerate, on my face the molestation, insult of those things. How can we be sincere to our own self, true to our own self, own faith?

Devotee: If the preacher, if he's revolving, if he's preaching in two major places, say he's preaching in India and he's preaching in London, then perhaps he can keep one daṇḍa in India and one daṇḍa in London.

Śrīla Śrīdhara Mahārāja: That is to be considered. That is rather tolerable than this molestation.

When I was in Madras there was a tridāṇḍī, though tridāṇḍī of ancient type, they do not travel by the train or bus because of that daṇḍa. One of the tridāṇḍī of Rāmānuja sampradāya came to ask me: "Why do you carry this tridāṇḍa in the train and in the bus?"

I answered: "Is there any provision?"

He was eager to follow us but the society did not allow that. But I told him, he came to know, "Is there any śāstric quotation? You can help me. They took daṇḍa on the bus or on the train."

I told him: tat paratvena nirmalam:

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam hr̥ṣīkena hr̥ṣīkeśa-sevanaṁ bhaktir ucyate

"Pure devotion is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (upādhis), with senses purely engaged in the service of Kṛṣṇa."

(Nārada Pañcarātra)

The purity of our purpose, we hold that. And we try our best to give the respect of the daṇḍa that it may not be molested in any way. Then another, "What is your custom?" "No, we can't take it in bus or in train."

"That was because train and bus was not created at that time. But can you take it by boat when crossing the river?"

"Yes we can do."

"And the boat was created first in your time so that was allowed and these buses and trains, that is new creation, so the ordinary people are putting objection to it." In this way I replied to him. Tat paratvena nirmalam - the object is pure so we take and I see as far as it may not be dishonoured, the daṇḍam, we try to keep up the respect.

End of side A. start of side B.

Devotee: The prash anudaṇḍa ? what does that represent ?

Śrīla Śrīdhara Mahārāja: It represents by that prash it is in a... a part of a circle, the semi circle and the less, arc, an arc formed. That is meant to be used for cutting the anarthas, or to whom we preach, the emblem of cutting, prash means for chedan, for cutting, meant for cutting the, of the operation of the anartha, which is in the soul, emblem of that.

Devotee: Like Parāśarāma?

Śrīla Śrīdhara Mahārāja: Yes, like Parāśarāma.

Devotee: This jīva daṇḍa, when was this added?

Śrīla Śrīdhara Mahārāja: "I am here to serve You, to serve You, the Lord who is here in the relativity of the mundane world in small and in bigger group."

Devotee: But this jīva daṇḍa was added by Rāmānuja sect, or Gauḍīya Vaiṣṇava?

Śrīla Śrīdhara Mahārāja: Perhaps by Rāmānuja, I don't know fully but I think it was there.

Devotee: Quite a stir when Śrīla Bhaktisiddhānta Ṭhākura began.....

Śrīla Śrīdhara Mahārāja: He produced it here in Bengal, yes.

Devotee: And Vṛndāvana also.

Śrīla Śrīdhara Mahārāja: Yes, red cloth also. Though Mahāprabhu and His colleagues had red cloth, still Sanātana Goswāmī in the presence of Mahāprabhu, he took the white dress, dress of niṣkiñcana. That the guru of the sannyāsi, something like that, dictator of the preachers by giving instructions in the form of śāstra. First the code and then the code keeper. So they were engaged in preparing the code, spiritual. And in white cloth, not necessary to advertise them as preachers. They're only engaged for their own benefit, not so much, only by the showing their idea to the public, as much help they can give. But wandering here and there and preaching, that is generally the function of the sannyāsīns.

So Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura) created another batch under them, they have given the directions in the śāstra, and to carry out them, to translate them into action. The next lower batch sannyāsīns. They're turiya ? beyond varṇāśrama, atatogsalya varṇāśrama dharma ? beyond varṇāśrama and within varṇāśrama the highest section is sannyāsī. They're expected to travel through the length and breadth of the country, and to preach the religious doctrine to the people. And that was created by Prabhupāda under the direction of those śāstra makers, Goswāmī's, for whom this religious garb, religious uniform was not necessary, this red uniform, the preachers uniform. They're niṣkiñcana, they did not want anything but they only prepared the code, religious code.

Devotee: So by the example of Your Divine Grace, you're also showing that you're also wearing this dress till the very end of your life.

Śrīla Śrīdhara Mahārāja: Yes, our Guru Mahārāja also did. Everyone, almost everyone whom he gave red dress, they up to their last breath they kept all that. Only Kṛṣṇa Dāsa Bābājī who was a brahmacārī, he took that last day, did not meant himself as a preacher, he took that, after the departure of Guru Mahārāja. And Bon Mahārāja, whimsically, he took for some time then again rejected that, again took the red robe. And Vasudeva Prabhu he wanted to introduce that white cloth and some of the members of the Bagh Bazaar, they take that white cloth, including the last Ācārya Auḍalomī Mahārāja. I am told that he used white cloth. They prefer, crossing Prabhupāda, they prefer to accept the idea of Rūpa and Sanātana. They thought Prabhupāda's idea was a temporary one for the time being, and what Rūpa and Sanātana, at the presence of Mahāprabhu accept the dress, that should be the real dress of the Gauḍīya Vaiṣṇava's. But Mahāprabhu maintained up to last point that red cloth and also some, this Paramānanda Purī, Īśvara Purī, all the godbrothers of the Guru of Mahāprabhu who were in connection, friendly connection with Mahāprabhu, they used to, we are red cloth sannyāsīs, red dress.

Preachers emblem is generally here. And the western preachers, that western school, they generally use gown, is it not?

Devotee: Black gown.

Śrīla Śrīdhara Mahārāja: Black gown. What is their name, the Christian preachers, bishops?

Devotee: They are abandoning the gown and just wearing western dress, and the nuns they used to dress themselves very discretely, now they dress like ordinary women.

Śrīla Śrīdhara Mahārāja: Their special dress they're giving up, they do not like to advertise that they are preachers, religious preachers, specially grouped, so special group they do not like to accept, but that ordinary man's dress.

Devotee: And for the enrolment for the nuns and priests has decreased almost to nil.

Śrīla Śrīdhara Mahārāja: Gradually to nil. They're all gr̥hastha mostly?

Devotee: Yes, there's some movement to make it so that priests can marry also. Preachers came to India they would also take the Indian dress and call themselves swami, to try and influence the Indian people to accept them.

Śrīla Śrīdhara Mahārāja: So adoptability is coming to it's extreme position. Disguise. Spy system. So nothing in the dress but everything is in the creed, that is their principle? What is the principle underlying all these changes into the system, in the preachers? The creed is everything and the garment is nothing.

Devotee: They also want to do away with the more original language. Just as some of the Christian scriptures are in Greek, or Latin, but then they thought no one understands these languages, so they tried to put it all in English. So in the same way there are some of our godbrothers, they think, "Who understands Sanskrit and Bengali, we shall make everything in English, and why should we dress this way, that no one understands, we shall dress like the Americans."

Devotee: If you dress you cannot sell the books.

Śrīla Śrīdhara Mahārāja: Forms may be adjusted, readjusted, but the spirit must be kept intact. And it will be happy to maintain the form also, because the form may not be considered drawn from this mundane world. That is also there, but that is in spiritual shape and here it is in mundane.

It is difficult for him as I told. We have noted in your book, in a drama in a theatre, in Germany they put the figure of the God, a bearded old man on the balcony high, there from he's giving direction, something like that. So they do not have the corresponding formal aspect of the God. Some voice, some indefinite things, some sound, etc. But in Vṛndāvana, in aprākṛta, the form is also there but it is all spiritual. Form also cannot be eliminated from the spirit, because the spirit has got it's form and here we shall have the corresponding thing only. The form is also there, it is not abstract. But it can be conceived in the soul's eye, but form is there. Otherwise it will be like māyāvāda - "It is spiritual, non differentiated, something, abstract thing, truth is abstract, without form."

But our conception is not that, everything is there in the fullest way, but it has got its spiritual meaning. So we like to use this mṛdāṅga (drum) and karatālas (cymbals). golokera pravodhana ? Which were used by Mahāprabhu, that should be the highest conducive to that sort of atmosphere. Form we cannot sacrifice. But how that form is indispensably necessary with that spiritual truth, we are to understand. Why Kṛṣṇa is blue, or black, not white? Why Kṛṣṇa is prehunga? Why His eyes are tinged with red? All these things. It has got it's meaning, it is not chance coincidence, or different in the meditation in the view of the different hearts of the devotees. It is there, the standard, and we are to come to that standard. They have given and described, given description of the rūpa, guṇa, līlā, everything. And we are to understand also, the form has got its eternal aspect. Spirit and form, both to be retained.

Devotee: Sanātana Goswāmī in Br̥hat-Bhāgavatāmṛta, when Gopa Kumar is awaiting entrance into Vaikuṇṭha, he sees some sannyāsīs entering Vaikuṇṭha in sannyāsa dress. Generally we conceive of those in Vaikuṇṭha as being four armed and not tridaṇḍī- sannyāsīs, so I did not understand that.

Śrīla Śrīdhara Mahārāja: Not (only) tridaṇḍī-sannyāsī but the Catuḥsana (the four Kumāras), though they're living outside they sometimes go to have interview, visit Vaikuṇṭha to have darśana of Nārāyaṇa and come back. And also generally that are favourite pārṣada, they're of different types, salokya, sārṣṭi, sārūpya, a class of similar figure, some of similar power, sārṣṭi, some aspires after, or acquires the sāmīpya, to remain by the side. Different types of mukti so different types of devotees to be found in Vaikuṇṭha, of similar figure, who are living in the same plane, sāmīpya, sārūpya, salokya. Not nearby but far away, but in the same plane, sāmīpya, sārūpya, salokya, sārṣṭi, similar power almost. There are different types of mukti and they're meant, all not four armed necessarily, similar figure but different figure also may be there.

The she friends of Lakhi, that is also there.

Devotee: The sakhīya

Śrīla Śrīdhara Mahārāja: They're also coming and going, sakhīya of Sītā Devī is there, but here no father, mother. In Ayodhyā there is father, mother, also, vātsalya rasa. janitav, vaikuṇṭhāj janito varā madhuri - and just below madhu-purī there is Ayodhyā, there is vātsalya-rasa.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam udāra-

pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kuṇḍam ihāpi gokula-pateḥ
premāmṛtāplāvanāt kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ

"Superior to the spiritual realm of Vaikuṇṭha is Mathurā, where Lord Śrī Kṛṣṇa first appears. Superior to Mathurā is the Vṛndāvana forest where Kṛṣṇa enjoyed the rasa dance. Better still is Govardhana Hill, which was the site of even more confidential pastimes of love. But best of all is Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill, and holds the supreme position because it is over-flooded with the nectar of the highest kind of divine love. Who is acquainted with the science of devotion who will not aspire for the divine service of Śrīmatī Rādhārāṇī at Rādhā-kuṇḍa?" (Upadeśamṛta, 9)

Devotee: But madhurya also with Sītā Rāma.

Śrīla Śrīdhara Mahārāja: That is very limited.

.....

Devotee: Mula-mantra, is that the, astādada chakra mantra ?

Śrīla Śrīdhara Mahārāja: Yes, recommended by, as inspired by Mahāprabhu when they discussed the different mantrams by Sanātana Goswāmī and by conclusion He gave that, astādada chakra ? though Mahāprabhu took dāda chakra ? from Īśvara Purī. It is written that Mahāprabhu took dāda chakra ? mantram from Īśvara Purī. But by the inspiration, direction of Mahāprabhu, Sanātana Goswāmī discussed

different positions of different mantrams and he recommended the astādada chakra and that is accepted in our sampradāya. There are others also who follow amongst the Goswāmīns, this dāda chakra?

But Sanātana Goswāmī was recognised as Ācārya of Mahāprabhu, He gave, He empowered him, delegated His power to declare this smṛti, the formal practices. So our sampradāya has accepted that astarda sakra ? path, more clear, step by step it is given. sambandha, abhidheya, prayojana.

Devotee: I read that Bhaktivinoda Ṭhākura initiated Śrīla Bhaktisiddhānta Saraswatī Ṭhākura in the Nṛsimha mantram when he was a young boy. What mantram is that?

Śrīla Śrīdhara Mahārāja: That is not particularly known but the Nṛsimha mantra is there.

Devotee: Gurudeva, when we are chanting our Gāyatrī mantra, how should we meditate, what should we be contemplating?

Śrīla Śrīdhara Mahārāja: Generally we should try to have conception from Him, from there, about cid-vilāsa (the transcendental dynamic plane). That there is a world in the spiritual realm, over this mundane, this mortal world, there is another spiritual world, and we shall be attentive towards the centre there. The meaning of Gāyatrī is known as the mother of all the Vedic truth, the mother mantra of all revealed truth, that is the symbol which contains the whole Vedic truth, or revealed truth. Gāyatrī, veda mātā, and Veda means know, Veda means "know," no reason or rhyme, "know." Coming from above, "You are ignorant, know Veda," and the mother of Veda, she says what is her conception.

Gāyatrī. By singing which one can get emancipation, highest realisation one can get by singing which, gānat trāyate, by singing which we can attain our liberation. That is Gāyatrī. We are under fetters, under limitation, within mortality, so many defects, but by singing which we can get liberation, and the conception of liberation, that is different. Self determination in Hegelian school, the positive meaning of liberation. Not only to get out of the negative side, but the attainment in the positive line. Self determination. In Gauḍīya Vaiṣṇava also, similar. Mukti hitvānyathā rūpaṁ svarūpena vyavasthiṭḥ. What is otherwise with us, to get out of that diseased temporary condition and to be reinstated in one's real position. That is the conception of mukti positive.

So Jīva Goswāmī has connected the meaning of the Gāyatrī to Kṛṣṇa dāśya, he has given. I did not come with it's connection but with this idea I also tried to give a meaning of Gāyatrī, towards the attainment of this service in Goloka. I have given step by step, according to the thinking of the Bhāgavatam school.

Gānat trāyate - by singing which, properly, we can get liberation. In the general it is. We are to conceive different planes, gross and subtle, in this mundane world. It is there, mundane world of different planes, gross and subtle, to that is seventh stage.

Then what is the sun of that world? This is the objective world and the sun, which lightens that which gives expression to that mundane conception, that is soul. The sun, savitur, savitur is synonymous to soul, because soul is only giving light and showing all these things. Without soul a dead body, its eye cannot see, this light has got no value, the soul is - in Bhagavad-gītā also - kṛtsnaṁ lokam imaṁ raviḥ:

yathā prakāśayaty ekaḥ, kṛtsnaṁ lokam imaṁ raviḥ

kṣetraṁ kṣetrī tathā kṛtsnaṁ, prakāśayati bhārata

"O Bhārata, as one sun illuminates the entire universe, so does the knower of the sphere of action, the Supersoul, illuminate the whole universe (and the souls within it); and so does the knower of the sphere of action, the soul, illuminate the entire body."(Bhagavad-gītā, 13.34)

Just as the sun makes expressive all this world, so the ātmā is really expressing everything, not the light. The ātmā, the thinker, the subject soul, that is expressing at the root of the expression and the anubhuti, the conception of everything in which we are. Savitur varenyaṁ, and there is something which is to be respected by that expression giver of this mundane world, the soul, which is to be revered by the soul. There is a word. satyam - nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi. (Śrīmad-Bhāgavatam, 1.1.1).

That satyaṁ paraṁ, superior truth, which is superior to the soul, which can conceive this mundane world in its different stages. There is a realm, subject of the subject, light of the light, and one area, there is one lustrous, one illuminate world.

Bhargo means stage, just like the ray of the sun.

Devasya, and he's ray of another sun, deva, and what is the qualification of the deva, the acquaintance of the deva? Deva means who has, who is lustrous, beautiful, and who is playful. dibdharṭ ? dib ? means to play, and dib ? means to get dikti ? lustre, and deva is, pulinga ? Masculine figure, puruṣa. There is a puruṣa who is playful and who is beautiful, beautiful, playful, that sundara, beautiful, and līlāmaya, has got pastimes, playful.

And His potency, bhargo, and we shall think of Her, that potency. That will give us back in turn, we shall try to attempt, try to give our all attention towards dhīmahi. Dhīmahi means we shall go on meditation, in other words the spiritual cultivation, that is service, we shall engage, because He's our revered and we must culture Him. Revered culture means service, we shall serve Him, serve the bhargo, serve Her.

And dhiyo, and that spirit, the potency of that culture, of that spiritual culture, that is service, sevā, will be given by Him in return. 'Dāsa' kari' vetana more deha prema-dhana. We shall serve, service means without any fruit, no want of fruit. But in turn it comes the more earnestness to serve, the prema we get as remuneration. Prema, prema means the more energy to serve. Our function is to serve and we get remuneration from Him, more energy and more earnestness to serve, that is prema.

Dhiyo yo naḥ pracodayāt. And this from saṅkīrtana I have drawn this gayan - gāna - kīrtana connection of Mahāprabhu, and also the flute sound of Kṛṣṇa. Why? That is when Kṛṣṇa plays the flute, the sound excites, informs all the servitors to be prepared for their service to meet Him in kuñja or anywhere. The flute sound helps the cowboys to be attending for their service, the gopī's to be prepared for His service, and the vātsalya rasa, the Nanda, Yaśodā, they're also excited. The flute sound conducts them also for the engagement of their vātsalya rasa service, to get the highest realisation of service, that flute comes to help us.

So this gān ? is that Kṛṣṇa ghan ? this Gāyatrī. The song which is the basis of the revealed truth, the song, that is the equal of the flute song of Kṛṣṇa and also the saṅkīrtana of Mahāprabhu. All are encouraging us to attain our highest aim in the lovely service of the Supreme Lord, who holds the reverent position of all the souls that are, that the conscious spirit within this mundane world.

So this comprehensive meaning we draw from Gāyatrī covering the whole up to Goloka. Which excites the song, the sound, that encourages us to attain our highest duty. That is the meaning of Gāyatrī. In this way I have given the different light, leading to our highest attainment. The Gāyatrī, veda-mātā, gives birth to the revealed truth, which is the most fundamental plane from which the Vedic revealed truth is coming. Her nature is such. Prakṛti, that is the potency, the most fundamental potency of Kṛṣṇa, which recalls us to our service, who that are away from Him.

Just as the cows are grazing here and there, when Kṛṣṇa sounds His flute, they all come together and prepare to come to gośālā (the cow shed), by that sound of the flute. That guides everything, that sound guiding everything and also guiding, helping us to join our duty, highest duty. That will be the real, deep meaning of Gāyatrī.

Everything must have the connection with the highest plane, we must have connection with the highest centre. Everything must have, some way or other, so everything more or less tries to take us there in the real plane and this is Svarūpa Śakti. The underground flow, incurring current and the external outcurring current is māyā, misconception, trying to concentrate us to local demand, provincial demand, selfish demand. Outcurring current trying to concentrate us towards separate interest, small or large. The most highest incurring current is always drawing us towards the centre. Svarūpa Śakti. Hare Kṛṣṇa.

Devotee: So on a very basic level, the savitur is considered as the sun god, on a very simple level they say the brāhmaṇas worship Vivasvān the sun god.

Śrīla Śrīdhara Mahārāja: The sun god, savitur, but in Bhagavad-gītā it has been given out that sun cannot show because the soul is there, soul can show, soul can help us to feel, not the sun. If no soul the sun's father also cannot show anything to anyone. Really soul can show us, not the sun. kṛtsnaṁ lokam imaṁ raviḥ - (Bhagavad-gītā, 13.34), just as apparently we think that when the sun rises we can see everything, so really the ātmā is there which really shows us everything. Not only this eye showing but this nose showing, the ear showing, everything, because the ātmā is there, central.

The conception of the outside world is possible only by the ātmā not the sun, sun is a relative position. We can take it as analogy, light analogy to

the knowledge. Light has been used in many places as suggesting what sort of characteristic the spirit has got, soul has got. It is expressing just as apparently light is expressing, so soul is expressing. So to understand the real position of the soul, the subject, the centre of knowledge, the light has been used in the intermediate position.

Just as light shows us things, so really soul shows us things. But who can understand, who can hold all the conceptions is the function of the soul, they can understand. Then they think that light cannot give everything. Light can give only the figure, but there is the touch experience, the sound experience light cannot give, the scent experience light cannot give. So generally light can give some expression of conception, but really soul gives that conception to everything, at the centre, at the centre of the known experience, of the touch experience, of the sound experience, of the eye experience, in the centre, the mind, the intelligence and the soul.

Just as in Bhāgavatam it is told that the moon is covered by the cloud, by the light of the moon cloud is being seen, but that cloud has covered the moon which we can't see. So the mental system, our world conception has covered the seer, the soul, and by the light of the soul all these things come in our feeling, experience, and they have covered that, ahaṅkāra. Our individual mental system has covered our own soul but we can feel them by the light of that very soul. The sun is covered by the cloud, the cloud is seen by the light of the sun but the sun cloud has covered the sun, we can't see. Such is the position.

Devotee: So savitur also is Kṛṣṇa, above that?

Śrīla Śrīdhara Mahārāja: No, savitur is jīva, jīvātmā, savitur vareṇyaṁ, He has got His revered world there, and what is that? Bhargo, the lustrous world of Kṛṣṇa, and the Bhargo belongs to Devasya Bhargo, he belongs to Kṛṣṇa, they're Kṛṣṇa's potencies. And what is Deva? He's playful and He's beautiful. The Deva is beautiful and playful and His

Bhargo means potency, that Svarūpa Śakti who is to be revered by the jīva soul, savitur varenyaṁ, revered by the jīva soul, they revere, and the master of that soil is Kṛṣṇa who is playful and beautiful, and He will supply us with more potency to serve Him.

Dhīmahi, we shall try to cultivate about Him and He will in turn give us more power to go on with cultivation. In the soul area we can go on with by more meditation. Dhīmahi, that is service, because He holds the reverent position, superior position to us. So no other energising is possible in that plane, only showing reverence, that is service, service to the potency.

Dhiyo yo naḥ pracodayāt. Buddhi, suggestion is coming from Him.

prarṇum - gāyatrī gānāt prarṇum ? pran means release from the sound which can take us to our highest goal. In the comprehensive sense that gānāt that all the song has got it's roots in the flute singing of Kṛṣṇa. That gānāt prarṇum?

End of recording.

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83.2.5-6

Śrīla Śrīdhara Mahārāja: His autocracy and we are none, but we are to swallow that pill, that tablet, that very tablet we are to use and that will cure us from that jaundice, this bile attack, bile attack it will cure, that pill, Kṛṣṇa consciousness, and wholesale cure. Kṛṣṇa consciousness will cure and cure wholesale, such wholesale cure is never possible in any other conception of Godhead, or devotion, or knowledge, or yoga, or anything

else, as Kṛṣṇa consciousness can cure.

To the fullest extent, full fledged theism, it takes possession of every part, every atom of our existence. The body, mind, the conscience, intelligence, everything will be taken possession by Him, Kṛṣṇa consciousness. Even this parakīya, what by His order has come in my possession, there also He can enter. Parakīya generally in śāstra there is the direction that you marry according to śāstra and you can enjoy within them. But Kṛṣṇa's life is not finished thereby, His life everywhere, everywhere, white, black, everywhere. Wherever He is that is white, all blackness, the deepest blackness will be turned into white when it comes in His touch, is so powerful a disinfecting agent. Absolute, because He's Absolute, He's Absolute.

Artheṣu abhijñāḥ svarāṭ, (Śrīmad-Bhāgavatam, 1.1.1) He only knows what is the purpose of everything, every atom, every atom has got its utility, and what is that utility? Only Kṛṣṇa is conscious of the fact. Artheṣu abhijñāḥ, He knows the purpose of existence of anything and everything, only He knows, artheṣu abhijñāḥ. And then svarāṭ, He's not responsible to explain to anyone for that, svarāṭ, independent. That is everything is meant, everything is for Him, they have got no other purpose of life, any atom has got no other purpose of life but to satisfy Him. This is Hegel's theory. Perfectionism, Panuntheism. That German philosopher Hegel.

ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca na tu mām
abhijānanti, tattvenātaś cyavanti te

"I am the Lord and I alone am the only enjoyer and rewarder of all sacrifices, of every action and all movements in this world. Everything belongs to Me, unconditionally, and you must be fully conscious of this fact. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death." (Bhagavad-gītā, 9.24)

"Every movement only to fulfil My purpose, every wave, every occurrence, every existence, all to fulfil My purpose. My position is such, unique position. You are also Mine, you are also Mine, not ordinary, My position, one as an intimate, My heart's friend, bosom friend. You make yourself far away from Me so that you have to search for Me. You belong to Me wholesale, now you have come to such a deplorable position that you will have to search for Me and again by searching also, continuous searching you can't find Me. What is this?"

vinoda bala haya haya haridasa hari nahi pai ?

Bhaktivinoda Ṭhākura's emotion is coming out, "What is this? Who is the servant of Hari he cannot find where is Hari? By innate nature he is the servitor of Hari, he's connected by nature, by creation, by constitutional position he's connected with Hari. And he cannot find out where is Hari? What is the peculiar sum in this world?

This is māyā, and consciously I came to partake in the favour of māyā leaving Kṛṣṇa consciousness from tataṣṭha, marginal position, the peculiar marginal position where freedom was but very weak and the beginning from there. I came to colonise, to conquer a country and to establish a colony there for some purpose in the realm of māyā. I am the master, monarch of all I survey. This tempted me that I shall be a monarch but there I am slave and here I shall become a monarch. I shall predominate over things, exploit the land, whatever small I'll be able to exploit but I did not think the reaction would be a hundred times reaction will come for that colonising stage to subdue. Exploitation, every action equals opposite reaction with interest. Exploitation, it tasted very sweet: 'Oh, I shall exploit, I shall be master.'"

But that is the enemy in me because I can control, I can exploit things of lower nature, the mean association. And if I want the association of the higher then I must have to go with folded hands as a slave. As much faithful slave I shall be so much higher position I shall be able to penetrate, live, to enter. This is Bhāgavatam.

So:

trṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena, kīrtanīyaḥ
sadā hariḥ

"One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa." (Śikṣāṣṭakam, 3)

Mahāprabhu says if you really want to enter into the domain of that holy, high land you must prepare yourself. There, you are smaller than even a blade of grass, little pressure, going down, trṇād api, trṇā means grass, pressure going down. Taror api sahiṣṇunā, I won't give any opposition to anyone, still if opposition comes down to me, taror api sahiṣṇunā. I shall take the position of a tree, when it is cut down it gives shelter to the man with the shade and offers no opposition. You go and cut a tree, tree won't give any opposition, more, he will not withdraw the shade, the shadow from the cutter. If it dies without water it won't beg a pot of water from anybody, the tree. It is going to die for want of water but won't speak to anybody, 'oh, give some water to me I am going to die without water,' no. 'You want to take the fruit? Yes, take,' silent, leave everything. And the world inclemency he will forbear and give shelter to those that are come within the shadow, protect them. This should be the nature of a devotee, all tolerant.

Trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, coming to another plane, in the mental plane, from physical, amāninā mānadena, don't ask, don't hanker for any personal respect, honour. At the same time you will show honour to all. Pratiṣṭha, this is the finest and most bitterest enemy, this is the most dreadful enemy, amāninā mānadena. I shall give honour to all but I won't hanker for honour or respect from anyone.

The māyāvādīns, they can give up this material prosperity or material glamour but they can't give up that pratiṣṭha, good name, good position, good fame, good future, good prospect, they're not ready to give it to anybody else. 'So ham,' I am a part of the highest thing whatever may be conceived, I am represented there." This is māyāvādī.

"I am represented, no taxation without representation," that Washington's prime war- cry, "No taxation without representation. We must not pay tax to the person where I shall not be represented. Any other party will judge and I shall feed him, I am the last man to do that. Who will manage about us, I must be represented there, then I shall pay tax, otherwise not." That was Washington's slogan: "No taxation without representation."

So māyāvādīns: "I won't accept anything to be the highest substance where I am not represented in an honourable way, so ham."

But the Vaiṣṇava the opposite: "I am nowhere, He's all in all and I'm most insignificant. He can do anything with me."

mārobi rākhobi yo icchā tohārā, nitya-dāsa prati tuwā adhikārā

"Slay me or protect me as You wish, for You are the master of Your eternal servant." (The Songs of Bhaktivinoda Ṭhākura, p 13)

Make or mar, He has got the right. So high is He. I am a fallible creature, what greatness may be within me who is fallible? My fallibility is proving definitely that my real position is vulnerable. But the Supreme Lord He's also vulnerable that can never be. He's very, very high. And so my connection will be a very, very small servant, most negligent servant.

But once we can accept such creed we have got on the other hand very high and high position there. As much as one can sacrifice so much respect comes automatically from that side. So self abnegation, so self

sacrifice, so pure, now wants nothing so naturally the adoration valuation comes from that side. That, 'So self abnegation, so sacrificing a servant we must show our highest affection to him.' If a servant has got no demand only he wants to serve for our satisfaction and without any demand of any shadow, colour, then we cannot but adore him and show our affectionate hand to him.

This is the clue of Vaiṣṇava dharma and in Kṛṣṇa consciousness without any law, there is no law of sacrifice, no limit, everything belongs to Him, nothing to me, I am only His. That is, there is the highest end of life Mahāprabhu says because He's beautiful, He's sweet, He's charming, He's autocrat, Absolute Good is autocrat. If we can accept His autocracy, autocracy of the Absolute Good we realise most, on the whole. This is the teachings of Mahāprabhu. And this is not unreasonable, not unreasonable. Nirmat- sarāṇām satām, in the Holy Name they are totally devoid of any jealousy, they can easily understand this, that by greatest sacrifice to the Absolute Good we can come nearest to Him, nearest to Him. This is logic.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇām satām vedyam
vāstavam atra vastu śivadam tāpa-trayonmūlanam śrīmad-bhāgavate
mahā-muni-kṛte kim vā parair īśvaraḥ sadyo hṛdy avarudhyate 'tra
kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

"Completely rejecting all religious activities which are materially motivated, this Bhāgavata-Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in

itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart." (Śrīmad-Bhāgavatam, 1.1.2)

So we are to get it, indent it for ourselves, and also to carry this news to our neighbours. Mahāprabhu says: "Whomever you meet you talk of this kṛṣṇa-kāṭha, save the people."

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga punarapi ei ṭhāñi pābe mora saṅga

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in Bhagavad-gītā and Śrīmad-Bhāgavatam. In this way become a spiritual master and try to liberate everyone in this land." (Caitanya-caritāmṛta, Madhya-līlā, 7.128-9)

Whomever you meet, they're all under eternal mortality, mortal influence, so only this talk is relevant otherwise all other talks are irrelevant. Everyone is going to the jaw of death, this is the total news of this world, the only news, that every second everyone is going and entering the jaws of death. This is the real problem, nothing else, the whole problem if summarised then it will come to this, every second, every atom here is entering into the jaws of death. This is the great and only danger in the world. So other talks are all irrelevant. Try to help him from entering into the jaws of death. This is the meaning and only problem of the whole world. So go and talk with whomever you meet talk with them about Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. Save yourself, save yourself and save you for your highest goal. Yāre dekha, tāre kaha: Whomever you meet, wherever you

meet anyone, only talk of Kṛṣṇa. All other talks are irrelevant, redundant, so Kṛṣṇa.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa

It is My command. Don't think that you will be in position of guru and the people will come to honour you and you'll forget your own ordinary position and you will be puffed up with pride and you'll go to hell. No, no, no. I order you, go on. The relief work is there and you can't stand idle as an onlooker, you can't. Though I say jump in the relief work, start relief work, I say. Whatever responsibility is there I shall take, you jump into relief work, the whole world is dying always, every second. kṛṣṇa-kāṭha. āmāra ājñāya guru hañā tāra ei deśa. kabhu nā vādhibe tomāra viṣaya-taraṅga punarapi

ei ṭhāñi pābe mora saṅga: You will get My association only by obeying My orders. Discharging duty that I am entrusting with you, you will find Myself there in the obedience in the discharge of your duty what I imposed on you. So you see whether it is reasonable or not, you judge it, everyone of us can judge. In the mortal world to save them what is the relief work help to the people? Not this clothing, not this feeding, nothing else. Dropping down dead, so many changing.

Once when I was in Madras Maṭh some pleader came: "Oh, you are only talking about Kṛṣṇa and they're dying without food. You won't mind it?"

"No." He, he, he.

"The Ramakrishna Mission they're doing, if he dies then who will hear of you? Where you will get the listeners if they die? So first make them live, feed them, and then get them with the life and then you can talk about Kṛṣṇa to him."

I told him suppose there is a famine, I have got some food, I am

distributing them flocking all, so many, a crowd before me I am distributing, distributing food and someone from the crowd left the crowd and fled. What should we do? Should we distribute the food or I shall run to catch him, what shall we do?"

"No, you will distribute, there is many, that is my case."

Many dying but the crowd is always here to hear from me about kṛṣṇa-kaṭha. Why I shall lose my time by running, by chasing after one person and so many are here? So many here I cannot finish them by the distribution. Why should I stop distribution of the nectar and I shall run to catch a man? This is foolish attempt.

Then he said: "Yes, yes, yes."

So only kṛṣṇa-kaṭha, not attention to any danger, there are many, from all sides they're needy of this guidance, proper guidance. So only you must engage yourself thoroughly in kṛṣṇa-kaṭha. Go on talking about Kṛṣṇa. That vibration when Mahāprabhu was going from Purī to Vṛndāvana through that jungle path, the elephants, the deer, the tigers, they also 'Kṛṣṇa Kṛṣṇa' and danced, how? His kṛṣṇa-kaṭha created such vibration so fine, entered the heart of the tigers, and deers, and elephants, and awakened that heart and they began to also 'Kṛṣṇa Kṛṣṇa' and dance. So fine and so surcharged with that force that that vibration entered and roused the heart. How the inner most plane that is covered by elephants body, or tigers body, but within there is the soul and soul is awakened. Just as electric, the finest current enters there and the soul was roused and when soul awakened then 'Kṛṣṇa Kṛṣṇa' began.

So also, every day the environment is full of animation, full of life so great or small. So the vibration that will push, that will strike the soul's plane and create some effect there towards Kṛṣṇa consciousness. So go on contributing preaching Kṛṣṇa consciousness, no other duty, no other work. Do you follow? What do you say? Is it intelligible?

Gaura Hari, Gaura Hari, Gaura Hari.

So (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja, the length and breadth of

the world he went with Kṛṣṇa consciousness. And that you have all come here that is through his earnestness, and he has done up. Hare Kṛṣṇa. Still in his name we are going on with some sort of transaction.

Gaura Hari, Gaura Hari, Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

He has given the letter back to Naika, her letter?

Devotee: Yes.

Devotee: You mentioned that we should serve the environment. But I don't understand how we serve the environment.

Śrīla Śrīdhara Mahārāja: Environment is whatever you come in contact with, that is whatever comes to your eye, to your nose, everything you can connect with the infinite, with Kṛṣṇa, with His potency, in this way you are to try to look at. You see you are seeing by the eye, with telescope you can see more, with microscope you can see more, in this way, x-ray you can see through. So our vision has no limit. What we are seeing, only the seeing of an ordinary man and the seeing of a doctor examining the body is different because the backing is his brain. So ordinary man's seeing of the body and a doctor's examination seeing the body is different. So deep vision will expose that everything belongs to Kṛṣṇa, everything is good. The environment we are living in, our reading of it is erroneous. We are reading everything in the environment as it is utilised by us to suit our purpose, as it suits our purpose we are habituated to see things in that way, in terms of our selfish interest, not from the standpoint of infinite.

Īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat tena tyaktena
bhuñjīthā, mā gṛdhaḥ kasya svid dhanam

"Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong." (Śrī Īśopaniṣad, v 1)

Everywhere, even every atom, how it stands, it has got infinite backing, constantly being backed. So everything must be viewed with infinite backing or support or idea. Vaikuṇṭha, kuṇṭha means limit, kuṇṭha, narrowness. Limitless, Vaikuṇṭha, the vision which has got no limit, to the infinite estimation with infinite possibilities. An atom you can't think by examining an atom, then electron, proton, neutron, all these things. So whatever we see according to our own interest we'll give a stamp and count it in that way. But we must break out that caged vision of our own interest. We want to see everything from the infinite conception, standpoint.

Īśāvāsyam idaṁ sarvaṁ, everything has got infinite possibilities. Suppose a drop of water, maybe poison to me and it may be medicine to another, then what is that drop really? We are reading according to our own interest. Poison to one and food to another, then what is its intrinsic position independent of mine and his interest, what is that thing? So everything has got no limit, no limit, it is the potency of the Lord, it is obeying Him. It can show any colour, and figure, any time can do anything.

For the necessity of Prahlāda, one pillar when broken Nṛsiṁhadeva came out.

Then, what is there, what is in the pillar? He's everywhere, He can come. Prahlāda told that: "Yes, here is also my Lord, Nṛsiṁhadeva is here."

Hiraṇyakaśipu said: "Where is your Hari? Day and night you say Hari, Hari, Hari, where is your Hari?"

"He's everywhere." "Is He in this pillar? "Yes."

"Then I'll push it with force and break down." Hari came and finished him.

Do you follow? That is ordinary environment appearing, but that is Hari. So in every atom Hari may assert, full presence may be in one drop, in one atom.

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ. na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram bhūta-bhṛṇ na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ

"In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."

"And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (acintya-bhedābheda) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them." (Bhagavad-gītā, 9. 4-5)

Mayā tatam idaṁ sarvaṁ, "I am everywhere, jagad avyakta-mūrtinā, in disguise, mat- sthāni sarva-bhūtāni, everything is in Me, na ca mat-sthāni bhūtāni, I am nowhere and nothing in Me, paśya me yogam, please try to note My peculiar mystic position Arjuna, Who am I?"

You'll find as our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) used to say: "Puppy brain." Puppy is the child of the dog,

puppy? Is it not? Guru Mahārāja mostly used this word "Puppy brain." We want to understand everything by our "Puppy brain." So with our puppy brain we'll read the infinite. Infinite is infinite and every possibility there. We see only things we experience only with measurable, our selfish interest, but there, not so as we see them. They have got independent position and there the potency of the Lord, direct connection with Him. We can't feel, we can't see, but really they're in direct everything in direct connection and under command of Him. We are to see that, we are to feel that, and then we can get the benefit out of that.

Nitāi Gaura Hari bol.

Question? You, Parama, you put some question. Where is she?

Devotee: I'm here Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: No question, satisfied? You are going from here satisfied?

Devotee: Yes, I'm full to the brim.

Śrīla Śrīdhara Mahārāja: Full to the brim? All right, I show my respects, yes, you are happy, you are fortunate.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, I have one question.

Śrīla Śrīdhara Mahārāja: What is that?

Devotee: Madhavendra Purī, I want to know where he got his inspiration from, that where he differed from Madhavācārya?

Śrīla Śrīdhara Mahārāja: Madhavācārya? That was his previous birth, he gathered that from previous birth, Madhavendra Purī. There was Mahāprabhu took sannyāsa from Keśava Bhāratī, so though Madhavendra Purī's guru Lakṣmīpati was not of māyāvādī class but still dvaita-vadi, not the prema, the love in its very fine stage we can trace from Madhavendra Purī. From him Īśvara Purī then Śrī Caitanyadeva, the prema personified, He accepted him as guru.

The unkoor, the cloth? no, what is that? The bud, the first seed, sprout, coming out of the seed, that is called a sprout? The smallest and the youngest stage, the sprout. So Madhavendra Purī was considered to be the sprout, then Īśvara Purī little grown, and Mahāprabhu accepted that guru.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: I have one question Guru Mahārāja. In the Caitanya-caritāmṛta, in the question about Vakeśvara Paṇḍit. One time, Vakeśvara Paṇḍit said to Mahāprabhu that: "Bring me 10.000 gandharvas and as they sing I will dance."

And Mahāprabhu replied that: "I have only one wing, if I had two, certainly I would fly high in the sky." I could not understand it.

Śrīla Śrīdhara Mahārāja: Vakeśvara Paṇḍit, he was the incarnation of Aniruddha. Vāsudeva, Śankārṣana, Pradyumna, Aniruddha - catuḥ-vyuha. Then Aniruddha's incarnation was Vakeśvara Paṇḍit endowed with prema, a little not ordinary but a little supernatural degree. And he had such energy when in remembrance of Kṛṣṇa conception consciousness was so much intense in him that he used to dance and chant and he had no, his thirst for that never quenched.

Then he applied to Mahāprabhu: "That I'm not satisfied, I won't feel any satisfaction, no end of my satisfaction in dancing and chanting, especially in dancing. So I request You to give my full belly food, You please supply, supply some gandharva who can sing, what is that singing? The continuous race, what is the name? Marathon, so Vakeśvara Paṇḍit says that: "I can't stop my marathon temperament of chanting Kṛṣṇa and dancing. So please help me with some gandharva who can start the saṅkīrtana in a marathonic way, without stopping way, continuous. And then I can feel some satisfaction by dancing."

That feeling, he gave vent to this feeling that: "I never feel any satisfaction in dancing, and the singers or the players they fail, their energy fails and I shall have to stop my dancing with much trouble, much dissatisfaction. I'm forced to stop my dancing. But please grant me..."

dasala sarvha gandharva ?

Gandharva means those that are very expert in singing, expert singers are gandharvas, gand-dharma, gandharvas, singing is their duty, their function is singing, they are known as gandharvas. So 10.000 expert singers You supply to me then I can feel some satisfaction in dancing."

That was the habit of Vakeśvara Paṇḍit to Mahāprabhu. And Mahāprabhu told: "That by getting you as My friend I feel Myself very, very proud that I have got a near friend, a friend very heart to Me. I have secured one and if I get another then I shall fly on the sky. Only one, you are one wing and if I get another wing like you, then I shall fly on the sky, not I shall walk on the earth, I shall fly and more preaching, more

propaganda I could do. You are a great help to me."

In this way. That is the meaning. And Vakeśvara Paṇḍit's dancing converted Devānanda Paṇḍit first, and he could realise that explanation he gave to Bhāgavata that was māyāvādā. Then when after sannyāsa Mahāprabhu came here in this Kuliya, the Devānanda Paṇḍit fell on His feet. "By association of Vakeśvara Paṇḍit my ignorance is gone, now I can understand what is the real purpose of Bhāgavatam, the divine love, that is the only purpose of Bhāgavatam I could catch with the association of Vakeśvara Paṇḍit. And I come to beg forgiveness from Your holy feet because previously I did something wrong towards Your devotee Śrīvāsa Paṇḍit."

Devānanda Paṇḍit says. And by the influence of Vakeśvara he could understand that he committed offence against Mahāprabhu and Bhāgavatam and Śrīvāsa Paṇḍit. So he's one of the very energetic preachers, pāṛṣada preacher, eternal preacher of Mahāprabhu. And after Mahāprabhu disappeared, Mahāprabhu lived in Gambhīrā (a small room in Kāśī Miśra's house in Jagannātha Purī), have you seen Purī?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gambhīrā, and there was that Deity worshipping and after Mahāprabhu disappeared Vakeśvara Paṇḍit was installed in His place there. First heir of Mahāprabhu was installed that Vakeśvara Paṇḍit as the mahāntaḥ of that Gambhīrā in Purī where Mahāprabhu lived for eighteen years continuously.

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

And he was told as Aniruddha. The Pradyumna was this śakha family, this Raghunāndana was Pradyumna. And he (Vakeśvara Paṇḍit) was Aniruddha. And Nityānanda was Baladeva. And Mahāprabhu Himself Kṛṣṇa. So Kṛṣṇa Balarāma and Pradyumna Aniruddha. They're very

beautiful, this Raghunāndana Ṭhākura Sarakara very beautiful and beautifully he could dance also.

And in childhood, it is told a story is with him, that his father Mukunda Ṭhākura he was a physician, he even had call from the capital also, from the king. A famous physician Mukunda Sarakara, his son was Raghunāndana. Mukunda had Gopala Mūrti there in his daily worship, some Mūrti. Then when he went out, Raghunāndana was a young boy, sixteen or seventeen or so, he told: "You please, I'm going out, I may be late, you please feed my Deity if I come late."

Raghunāndana says: "Yes, I shall do."

Then Mukunda did not return, then Raghunāndana's mother she prepared all the

bhogam and put there and asked Raghunāndana: "You go and offer....."

End of side A, 5-2-83 + start of side B, 5/6-2-83.

Śrīla Śrīdhara Mahārāja:the bhogam. But Deity does not take it. What is this? My father told to make You eat and You don't eat. What is this? You have to eat." He then starts crying. "You do not eat and my father will come and chastise. He asked me to feed the Deity and now You are not feeding."

Then after hearing his cry the Deity had to say that: "Deity does not eat."

"The Deity does not eat? What do You say? You are talking, Deity does not talk but You are talking. No, You will have to eat otherwise my father will come and abuse me and You will have to eat." So his cry was so sincere and earnest that Deity had to take all these things, all these offerings.

Then after finishing that he came out, the mother came to take the Prasādam.

"What is this? The pot is empty. You have finished it?" "No, no, no, I have not taken."

"Then why the pot is empty?" "Gopala has eaten."

"You fool, Gopala He's Deity, He never eats. Only we show and with mantram we offer and we take the Prasādam."

"No, no, Gopala has eaten."

"You fool, you want to make us fools, what is this? Your father he does not know your characteristic, he entrusted you and you have taken it instead of offering."

Then when his father came home his mother also complained: "What is this? You have asked the boy to do and this is the fact. The whole thing finished, I went to take the Prasādam but empty handed. And he says that the Deity has eaten up everything." Then father also tried his best to take out from his boy: "No, you boy, perhaps after offering you were very hungry, you might have eaten."

"No, no, my father, I have not eaten anything. The whole thing Gopala has taken." "You boy, it is not possible, why do you say this lie. We have got so much

experience that the Deity never takes food. Only by offering we are to take the

Prasādam." In this way.

Then he began to cry, but he says the Deity has taken. Then at last: "Can you show?"

"That I don't know, it is His will."

Anyhow, perhaps he could show one day that the Deity is taking. So such

was Raghunandana. Raghunandana, his dancing was very, very, very charming, that Raghunandana and this Vakeśvara Paṇḍit also. And Nityānanda Prabhu, Mahāprabhu He's famous for beautiful dancing.

Gaura Hari bol.

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Śrīla Śrīdhara Mahārāja: Can we understand this?

Devotee: Yes. So all qualities of

Śrīla Śrīdhara Mahārāja: Only with the spirit of service, that is the criterion. And how much risk you take for that it is laudable, more valuable. So that is given by Yoga-Māyā and this is by Mahā-Māyā. This is outcurring current and that is incurring current. Yoga- Māyā gives a new dress of devotion, and everything is useful, what is considered to be that lampata ? lampata is women hunters. But in Kṛṣṇa that is the most sweet and purest action. Who can offer, whoever can offer themselves for that. In this way, the strange things, a strange thing which we can consider to be the most inferior, that will have so much value in the purest, in that way. And this is possible only in Goloka and not in Vaikuṇṭha, the lower half, but higher half where the people, where the servitors are activated by the motive, or inspiration, or the action, intuitive action, it is there.

Tat paratvena nirmalam: the purity depends on the process by which Kṛṣṇa is the object of satisfaction.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate

"Pure devotion (bhakti) is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (upādhis), with senses purely engaged in the service of Kṛṣṇa." (Nārada Pañcarātra)

As much as intense attempt is made for His satisfaction, so much pure it is, no other criterion of purity. The criterion of purity is as much as it is to satisfy Kṛṣṇa. The degree of goodness or purity will be measured only by one standard, with how much earnestness it is done for the satisfaction of the centre.

Can you think it? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then try to see, to conceive what is the standard of purity, standard of divinity, that is only what is done for the service of the centre. Centre carrying service, that is Yoga-Māyā. And sense carrying service of the plurality that is most awkward, reactionary. There also the reaction, but the reaction comes in the form of more earnestness for the service, prema. Dāsa' kari' vetana more deha prema-dhana, appoint me as Your servant and give the salary of love, more and more love towards You, more and more earnest attitude for the service of Yourself.

That is there, and here, the reaction is that whom I am trying to enjoy he will enjoy me. I shall turn into the object of his enjoyment today. I'm master he's servant, I am using, I shall have to be servant and he will be my master, is here reaction. But there they do not want anything but His love and love comes in them and what is the nature of love? That more attentive mood of service towards the centre. No form is to be abused,

this physical to be abused or praised. Stealing is bad here but stealing for the service of Kṛṣṇa it is good, it is better than ordinary moral aspect, no question of morality can enter there because it is the kingdom of autocracy, svarat, everything is For Himself, He's svarat. But these laws won't be applied there, just the opposite. That is Kṛṣṇa consciousness, this is sambandha-jñāna, to know what is what, to know where I am, to know who is who to me, and do accordingly.

If I steal your property and I can use it for the service, for the satisfaction of Kṛṣṇa, then you will be paid in return, you will be benefited. Kṛṣṇa consciousness will come down in you in return as reaction. So I am a party to help you to enter into Kṛṣṇa consciousness, I am also being rewarded, no question of punishment for stealing. Do you follow, no?

Devotee: Yes, I follow.

Śrīla Śrīdhara Mahārāja: In this way you are to understand everything. Anything which is meant for the satisfaction of Kṛṣṇa cannot have any bad characteristic there, all good. Because it is meant for the good then the reaction for goodness comes to you, you will be purified. So conceive, variety is there, infinite variety there must be amongst His servitors as we find here, more than that variety may be found there. Virat, it is unlimited world, so variety is numberless, is not possible to find here but especially by us of limited understanding. But there, infinite variety of ego, but ego is golden ego, ego is not lead, or iron ego, golden ego. That is desirable, plurality is there, unity and plurality, but there, in good harmony and here in discord. Diversity, plurality, that is not bad but harmonised, and here in discord that is bad.

There, any quality, fighting with one another, no good thing, but there fighting also is producing some good result. The touch of that magical wand is such, one who is killed there he is also happy, and who is killing he's also happy. Just as in a drama, when you are seeing a drama a man is being killed, poisoned, another man is giving the poison, killing him.

But what do you appreciate there? The process of their function, the credit will go how well they will be able to imitate that action. Because really no death is there, only a show, imitation. So how skilfully one can plot to poison another, how skilfully he can do it naturally, he will be appreciated. And the man who is being poisoned, he also how he can play the part of being poisoned, the appreciation will go there, because real killing is not there.

There also soul is eternal, no killing possible, but only imitation, everything is imitation for the satisfaction. In drama also for the satisfaction of the onlooker, the audience, they are playing. So, there also, for the satisfaction of Him they're showing their activities. Whatever occurs there, all pleasure producing, all ecstatic waves. The form may be otherwise but the material is all right. Just as the other day I sometime told, this pill is very bitter but if you prepare it with sugar, a sugar made pill that will be sweet not bitter, not pungent. What is very bitter if it is made of sugar then it will be, cannot but be sweet.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet

ato hetor ahetoś ca, yūnor māna udañcati

Rūpa Goswāmī says: "Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."

(Ujjvala-nīlamanī)

Quarrelling with Kṛṣṇa, the friends sometimes they fight with Kṛṣṇa but that is pleasing to Kṛṣṇa, that mock fight. Sometimes they're carrying Kṛṣṇa on their shoulders and sometimes Kṛṣṇa is carrying the friends on

His own shoulder. But all meant to please Kṛṣṇa, and some they may not know that the Yoga-Māyā makes arrangement in that way. Jñāna-sunya-bhakti, Yaśodā is whipping Kṛṣṇa but motherly affection whipping Kṛṣṇa.

And Kṛṣṇa crying, rubbing His eyes, and also admitting: "I won't do this thing again My mother. Please forgive Me." But it is pleasing Kṛṣṇa, it is meant on the basis of pleasing Kṛṣṇa, service. They may not know it, jñāna-sunya-bhakti, such arrangement made by Yoga-Māyā, but the fact is such. The underlying principle of beating the Son, Kṛṣṇa, or the outcome of a great, higher quality, love, affection of Yaśodā towards Kṛṣṇa. Because Kṛṣṇa enjoys it from His innermost heart, enjoying, enjoying that whipping of His mother. Superficially He's showing that by whipping He's feeling pain and He's crying, it is superficial, but at heart He enjoys such motherly affection even in punishment.

In vātsalya rasa, in madhura rasa, a friendly circle. Apparently so many things have been described there that may be meant that this is not service, disservice, displeasing Kṛṣṇa, but it is not so. Internally it is supplying the pleasure of Kṛṣṇa. But here the opposite, sometimes a man may be seen to worship the Deity in very pure dress and pure, all these things, but within there is some aim: "Oh Lord, You please give me something in return, give me some money, or some cure from some particular disease, or save me from my enemies." So some petition there within and outwardly pure arrangements are made but that is filthy ultimately, this kāmāna, sense pleasure. To exact service from Him, giving some bribe openly, and internally to put some petition: "Give this, for five rupees I want five lākhs." This is māyā, this is not service. Yet though externally it's seen to be very pure service, but the poison is within.

And there, the nectar is within, earnestness for the satisfaction of Kṛṣṇa, and apparently on the outside whatever it may be it is all pure, purest of the pure. Because the motive is for God's satisfaction, Kṛṣṇa's satisfaction.

Devotee: Guru Mahārāja, there's so many great devotees mentioned in Śrīmad- Bhāgavatam and other places, but somehow Lord Śiva is sometimes referred to as the greatest devotee. Is there any special quality

Śrīla Śrīdhara Mahārāja: He is among the grade of classification, in a particular group, there different groups and in one group one is better, best, in this way we are to measure. And the general comparison is there.

na tathā me priyatama ātmayonir na śaṅkaraḥ

na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

"Neither Brahmā, nor Śiva, nor Saṅkarṣaṇa of Vaikuṇṭha, nor the goddess of fortune

Lakṣmidevī, nor even My own self is as dear to Me as you. You are My favourite, Uddhava." (Śrīmad-Bhāgavatam, 11.14.15)

Began from Brahmā, Sanātana Goswāmī has begun from a brāhmaṇa, rich man who is attending the Kumbha-mela, Allahabad, Gaṅgā, the Ganges, Yamunā. And there, feeding many guests in the tīrtha, from the pure holy place, and also the clothing and other things, that in this incidents began. And ultimately performing Nāma-saṅkīrtana in the end. The first unit he showed there, making good karma and ending with Nāma- saṅkīrtana. There the beginning of the real theistic life.

Then approached him: "You are very fortunate man."

He told: "What fortune I have got? I have nothing." He showed some Mahārāja perhaps in Purī: "How fortunate he is, he is distributing Prasādam to the people, relating sukṛti to so many, and doing this and that, all these things. He's really a man who is making his life fruitful, successful, in this world of mundane type."

Then, Devarṣi Nārada ran to that king and began to praise: "You are so and so."

He also answered: "What do you see? I have nothing. What I did? In the infinite world how much I have got and how many I can distribute to others Prasādam, or clothing, all these things, I am none. Of course I find Indra, he's very fortunate. Kṛṣṇa Himself has come as his brother Vāmana (the Lord's incarnation as a dwarf brāhmaṇa boy), he's making arrangement for His service and doing so many things, so many things. So much facility he has got command over, so much energy of this, both mundane and subtle world's stage."

Devarṣi ran to Indra: "You are very fortunate we have to say."

"You Devarṣi, you praise in vain. What is my position? And whom are you really? A devotee of the really, are holder, you have got command of the whole brahmanda. And you also have close connection with Nārāyaṇa, by inspiration he gives Veda to us, and so many things. He's the most fortunate."

And Nārada ran to Brahmā. Then he began to praise Brahmā.

"What do you say, my son Nārada? Are you mad? Have I not taught you where is Nārāyaṇa and where am I? I am in bondage, what good I am doing? Mahādeva, Śiva, he's of course reliable, he does not care for this mundane life, does not care for any permanent abode, residence, does not care to have a good dress. Always here and there taking the Name of Rāma madly wandering, he'll be a real devotee. What is my position?"

Then Nārada went to Mahādeva, began to praise. "There are some

portions in the Veda, Śruti, that say that you are the ultimate Lord of the whole world, and you are a devotee also. Your position is unique. I came to take your shelter, I want your grace."

Śiva was very much enraged and with his trident, that peculiar weapon with three ends, came to teach a lesson to Nārada. "You say that this is the teaching that I am the ultimate reality, what do you say? Have you no common sense? I am always taking the Name of Rāma, Rāma, Rāma, He is my Lord, Viṣṇu, Nārāyaṇa. And you have come to make blaspheme, 'I am the ultimate reality?' You don't understand the meanings of those Śrutis which makes heard my praise is mentioned so intensely, in this way. To find real devotion you go to Prahlāda, pure devotion. I sometimes go to fight with Nārāyaṇa, I have got partiality for the demons, I give indulgence to so many demons and go to fight on their behalf with Nārāyaṇa. Don't you know that? The Lord has given this most undesirable position to me, He has put me in the opposition party, as leader of the opposition party I go to support against Him, these demons of the world. You don't know all these things what is my most undesirable function I am entrusted with? But practically He is all in all, whatever He does we must all take on our heads, no other way. A most undesirable position I am holding."

Then went to Prahlāda. Prahlāda told: "Oh, Devarṣi, you know everything about me, I am your disciple. Why you have come, neither devotion in me, I don't understand, so why do you? I only by your grace, only can recollect to certain extent, smaraṇa, recollect some, but no service. I'm not fortunate to serve my Lord, only to be satisfied by thinking, speculation, all these things. But Hanumānji he's really fortunate, he has got a great energy and mentality to serve the Lord. And how he's giving service miraculously in Lanka for the delivery from the hands of Rāvaṇa our mother Sītā Devī, how for the release of Sītā Devī, Hanumān showed his valour and killed so many for the service. He's our ideal, ideal devotee is Hanumān."

Then Nārada went to Hanumān again, Hanumān also disturbed. "Yes, those days are gone, Rāmacandra was very affectionate to me, and I did also so much inspired by His grace, it is no credit to me. Now I am here alone, remembering those glorious days of the past. But we hear that

Rāmacandra has come again in Kṛṣṇa and giving much favour to the Pāṇḍavas as friend. As master, He showed some grace to me, I can't deny. But now the Pāṇḍavas are very fortunate. Those days of mine gone forever."

Then, went to Pāṇḍavas and met Yudhiṣṭhira. "You are very fortunate Yudhiṣṭhira, the Lord Himself is a friend to you, friend to you. And you are all, good persons sing the glorious fortune you have got, you Pāṇḍavas."

Yudhiṣṭhira says: "What do you say Devarṣi Nārada? I can't understand. What I think every now and then, I shall see I tell you that. I think us to be the most unfortunate, because, we're showing very discouraging examples here. The whole of our life is always in danger, danger after danger, not a peaceful life we find. So people at large they won't come to worship Kṛṣṇa, that is my apprehension. True to say to you that is my only such apprehension comes in my mind, that looking at our life full of danger, variety of danger, whole life we are suffering. So if Kṛṣṇa's friend Pāṇḍava, that means the whole life suffering, won't go to Kṛṣṇa. The people will think like that Devarṣi. That is my apprehension."

"No, no, what do you say Yudhiṣṭhira? Your danger, your unhappy incidents in you, what does it mean? Anything bad coming to the Pāṇḍavas, that means that Kṛṣṇa is coming, that is only a messenger. Any danger to Pāṇḍavas comes as a messenger to say 'Kṛṣṇa is coming.' And we find like that, the messenger, they're all, your danger is always acting, playing the part of a messenger, 'oh Kṛṣṇa is coming,' to say there. So what is that? And your mother also gave statement:

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro bhavato darśanam yat syād, apunar bhava-darśanam

Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning,

arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your darśana again and again, for seeing You means that we will no longer see repeated births and deaths."

(Śrīmad-Bhāgavatam, 1.8.25)

"Let the danger and bad fortune, ill luck, come and remain with me always, because in that time I get the remembrance of Kṛṣṇa. So that is my wealth. And if ill luck vanishes and good fortune comes, I may forget Kṛṣṇa, that I don't want." Queen Kuntī's famous statement is that. "Let ill luck always remain with me, which helps me to think about Kṛṣṇa, and Kṛṣṇa comes. I don't want any good luck that may help me to forget."

"So what do you say Yudhiṣṭhira? Your bad luck means to say Kṛṣṇa is coming, Kṛṣṇa is coming."

Yudhiṣṭhira says: Yādavas, they're really happy always. Kṛṣṇa sometimes comes to visit us but always with the Yādavas, Yādavas are really fortunate. Encouraged by Kṛṣṇa they're moving bravely to every corner without fearing anybody, because Kṛṣṇa is there with them, their master."

Nārada went to the Yādavas and proposed that: "No happy person is in this world like you Yādavas."

End of recording, 5/6-2-83.

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83.2.6-7-9-11

Śrīla Śrīdhara Mahārāja: He compensates everything, we do not care for anybody here in this world, bravely we move. But one who wants to know really, then Uddhava is the most favourite of Kṛṣṇa, we are none."

Then Nārada went to Uddhava: "You are the most fortunate I think, all praise of you, even Kṛṣṇa has said that you are more favourite than His own body. What to speak of Baladeva, Lakṣmī Devī, not to speak of Brahmā and Śiva, even Lakṣmī Devī and His own Person is not so affectionate, so favourable, so important to Him, as you are Uddhava, to Kṛṣṇa."

"Yes, yes, what you say it is true, Kṛṣṇa has said that. But as long as I did not see the Braja gopīs it might have been true to certain extent. But when He sent me to see the gopīs in Vṛndāvana, that pride is demolished all together. What sort of love divine I found in the gopīs for Kṛṣṇa, that is unknown and unknowable, unaccountable, inestimable, inconceivable. That is never to happen, we can never have even a peep of that pure love in Vṛndāvana, affection towards Kṛṣṇa, beyond our view. And you know Devarṣi after having a little experience of the smallest part what came in my mind I spontaneously uttered some words, expressions there.

āsā maho caraṇa-renu-juṣām aham syām vṛndāvane kim api gulma-
latauṣadhīnām yā dustyajam svajanam ārya-patham ca hitvā bhejur
mukunda-pada-vim śrutibhir vimṛgyām

Uddhava says: "The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the

Vedas. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."

(Śrīmad-Bhāgavatam, 10.47.61)

"For the moment, I thought that if I could have a birth of a shrub, a creeper in this land, I would have been more fortunate, because the feet dust of those divine damsels would naturally come on my head. So pure affection, and so risky, so intense, unintelligible love I have experienced there Devarṣi. Why do you come to praise me? I am nothing. All my understanding has been surpassed and with wonderful colour it has come to me to show that how dignified and purest love there can be for Kṛṣṇa. I wonder, I'm astounded and humbled."

So different gradations, different sections of people, they say that our groups leader is the highest duty, Śaṅkara.

tatastha haya vicari yati taratama yarjay rasa sri haya sarvotam ?

In one's own department he says: "Oh, our officer is (some mister on?) in there group officer the leader of that party is that gentleman. But that party may not hold the supreme position. So bhakti is of different kinds, different layers, different stages, and there is also gradation. In the pure devotion also, amongst the dāsyā - Hanumān. Sakhya - there is Arjuna one class says, and Vṛndāvana that is sakhya, this Sudama, Subala, highest standard. Then vātsalya is more fine, fine service, there Yaśodā holding the highest standard. In Mathurā, Devakī holding the highest position. In different classifications, different līlās. Sakhya rasa, vātsalya rasa, then madhura rasa, different groups, Candravallī, Rādhārāṇī, and so many other groups also there. But there is comparison possible,

taṭastha-vicāra (impartial judgement; comparison of relative and absolute considerations), relative position and absolute calculation, by both we are to understand things. Gaura Hari. Gaura Hari. Gaura Hari.

Yarjay rasa ? The friendly school say: "We don't want to be Yaśodā or Nanda, we are friends to Kṛṣṇa, we play with Them. Sometimes we climb over His shoulder, sometimes taking on our shoulder, sometimes give slap, sometimes get slap from Him. So many freedoms we are so happy we don't want to be a Yaśodā or Nanda. What are they? But in absolute calculation the measurement will come and show the Yaśodā and Nanda is higher there, they have got higher ecstasy and of higher kind, both quantity and quality in favour of the vātsalya rasa. More intimacy is there that we friends we seem to be very intimate but their intimacy is more, higher."

Then the Yaśodā will say: "I want the Gopāla as a son, I don't want a consort, what of this? I am the commander, I can do what I like with my child and they're all under me, they're all under me, they're like servants and I am master."

But anyhow, if the real standard goes to measure then Yaśodā will have to go down sometime. That wholesale capturing is possible only by madhura rasa, twenty-four hour engagement in the service, twenty-four hour engagement in the service of Kṛṣṇa is possible only in madhura rasa, not even in vātsalya rasa, what to speak of sakhya rasa, and the quality is also higher.

The mother may serve the food, and the wife may also serve the same food. We are told that wife's serving is more tasteful than the mother's, mixed with madhura rasa. The service and the full service, or sometimes the chastising stricture, and confidential confidence, in every point the madhura rasa holds the supreme position. In feeding, generally with the parents, larlam parlam ? taking care of the body, and the confidence, confidential discussions, and in all matters it is in the highest degree only in madhura rasa. Every rasa transaction can be disclosed in the madhura rasa service, but madhura rasa service secret cannot be taken out in the friendly circle, or in the filial parent circle. That cannot come here but these things can be taken there, the wholesale. In this way it has been

described by the experts of the ontological, the theology of love.

What is that? We are to try to conceive, perceive that is that, it is such and such. From here we can find, from the reflection we are to judge. Just as suppose if we want to investigate about the sun, we get the reflection of the sun in my hand, then from there I can try to trace what is that black spot? What is there? This is mountain, or this is sea, that is that, all these, in the sun or moon's reflection. But at present I cannot connect my eye direct with the sun, eye will be finished, reduced to ashes. So sometimes with this we are to understand what will be there, what will be there. And we are to find the road from the mathematical calculation, this is the lowest position here and the highest by exploitation, renunciation, and then dedication, and calculative and over calculative, spontaneous. Gradual improvement in this way you have to understand things are such and such. The question was they conceived the elements different units of pride, everything is there but only one thing we shall remember, that that is incurring towards the holiest centre. And here, to be innumerable plurality branches like the opposite current, but similar but not same.

kāma-preme dekho bhāi, lakṣanete bheda nāi tabhu kāma 'prema' nāhi haya

Bhaktivinoda Ṭhākura says: "My brother, lust and love appear as one and the same; yet, lust is never love." (Kalyāṇa-Kalpataru, U, 18)

One is darkness another is light, one is filthiness another is purity of the highest type. You are to understand, central carrying, and this is out carrying, we are to understand it very carefully where the difference is, out carrying and in carrying. That is normal, that is healthy, that is true, that is eternal purity. And this is flickering, this is taking us down to the lowest position and disturbing to the whole atmosphere and environment.

Our selfishness must be eliminated and it cannot but be harmful to the environment. The local interest means it will clash with so many other local interests. But central interest that means it will unify the whole interest, prānopahārāc:

yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā

"Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."

(Śrīmad-Bhāgavatam, 4.31.14)

Put food into the stomach it will satisfy the whole system, but put food in the eye, put food in the ear, what is that? Anomaly, disturbance, disease, that is there. And put food into the stomach it is for the satisfaction of the whole, it is a pure thing, it is normal, it is truth, it is healthy. So to put our energy, our service direct towards the proper place everything will be fed properly, that will be distributed properly everywhere.

yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat

If I satisfy Him everything will be satisfied. If I serve Him everything will be served automatically, and more efficiently, millions of times more efficiently. Pour water into the root the whole tree will be fed. This sort of example has been given us for our understanding, that what is service towards the centre and service towards the smallest part. The difference

is great, infinitely great difference. And we are all suffering from that, that local interest, local interest, personal interest and local interest. Local interest means clash between so many local interest, inevitable, a fight and action, reaction. But put everyone to the centre it will come in harmonising way to satisfy everyone's inner demand and taking him up towards purest centre.

Devotee: I'm reading the Caitanya-caritāmṛta that Jagadānanda Paṇḍita was in the mood of Satyabhāmā. Was he just in the mood of Satyabhāmā or was he incarnation of Satyabhāmā?

Śrīla Śrīdhara Mahārāja: Incarnation of Satyabhāmā. Satyabhāmā's mood is bhāma- pradhana, apparent opposition. Her mood was apparent opposition, feeling, sentiment, more sentimental than considerate, consideration. Sentiment is predominating than consideration. Very sentimental, Satyabhāmā. Hare Kṛṣṇa. And the technical name is bhāma, that apparently oppositionist. Ostentatiously seems to give opposition but from the heart comes no opposition only emotion.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, the material world is rational, is the material world rational?

Śrīla Śrīdhara Mahārāja: Material world.

Devotee: Man is rational animal.

Śrīla Śrīdhara Mahārāja: Rationality is a stage, eternally a stage. The

prime cause is autocrat, He's that, svarāṭ, cārtheṣv abhijñāḥ svarāṭ, (Śrīmad-Bhāgavatam, 1.1.1). Though we find meaning, consideration, rationality in His dealings, but He's above that, highest call, He's free. Rational means to come under some law, rational. Rationality means that you judge by some law, regulation. According to that we may think this is rational, then this is according to some law and regulation. And what is irrational that is whimsical. But ultimately He's autocrat, He's svarāṭ. And rationality in affection there is want of rationality, in love - want of rationality, mercy - want of rationality. In justice there is rationality but which is above justice in the plane of mercy above rationality, above consideration, the grace. Examiner examining the boy and gives a mark according to his rationality, but when the question of grace comes, above rationality. Do you follow?

Justice, rationality, that is based under law, this is that meaning, irrational, what is? No consideration of any regular law, any regulation, that is irrational. What do you say, irrational? That does not come under calculation, under law, regulation, that is irrational. But svarāṭ, whatever He does is all right. Rationalism, intellectualism, more than intellect, love, above intellect. Can't follow?

Devotee: Yes, I think I follow.

Śrīla Śrīdhara Mahārāja: Love is above intellect, above calculation. Autocracy is above calculation, absolute good and He is autocrat, and that is the fortune and a blessing of the whole creation that the absolute good is autocrat. Nothing is going to mitigate it, to check it, the movement of the absolute good means no law is coming to check it. That is desirable because it is absolute good, that is the justification. He's svarāṭ, in Bhāgavatam, cārtheṣv abhijñāḥ svarāṭ, well versed in all the meanings, only He knows the purpose of every movement in this world. He Himself knows what is the purpose of every movement in this world of existence within His fist. None can know the whole purpose of the whole movement of this world, only one knows it. And yet, He's above consideration,

svarāt, above law, autocrat, despot. Everything for Himself, He's not subservient to anything else, a second thing, then He's svarāt, He's absolute. Everything for Himself, He's not for anything else, everything is for Him. What does it mean? Above rationalism, above any calculation, above any reasoning, above any demand, above any law, above any argument, tarkā-pratiṣṭhānāt.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: You said yesterday that twenty-four hour engagement in Kṛṣṇa's service is only possible in madhura rasa. Would you explain a bit more on that point?

Śrīla Śrīdhara Mahārāja: Yes. It is mentioned aṣṭakālīya sevā, aṣṭakālīya sevā, the service for eight praharas, one prahara means fourth part of a day or night is prahara. Day and night, twenty-four hours is divided into eight prahara, aṣṭakālīya. And it is mentioned in the arcana kon ? about Mahāprabhu:

And about Kṛṣṇa:

The eight parts of His pastimes, pastimes have been divided into eight parts, and in all parts the madhurya rasa party they have got some sort of service. When He's engaged in most confidential service is possible only in madhurya rasa, and all forms of service, this vātsalya rasa thieving. Then servants service, a friendly talk of a friend. Everything may be within madhurya rasa and more palatable than those respective rasas. All rasa is the mukhya rasa, madhurya rasa is called mukhya rasa, principle rasa, and it contains every sort of rasa within it. So all possible service is possible only in madhurya rasa to remember.

Devotee: Was it useful to set an example that Caitanya Mahāprabhu acted that way?

Śrīla Śrīdhara Mahārāja: Yes. In the realistic view only to warn others He showed through His own men. Internally He's not faulty, but externally to help us, to give us warning, He showed like that. In the perfect vision the most, the full-fledged consideration, everything comes like that. Every atom is helping the pastimes of Kṛṣṇa, direct or indirect, and what is seen to be indirect at present, in deeper vision sometimes reveals that it is coming towards direct service. Jagāi Mādhāi,

patita pavana name sat chiti bhai ?

Jagāi Mādhāi came to show to the world how magnanimous my Lord is. In the beginning it was begun with indirect, came to give a good beating to Nityānanda but ended in how? Submission and singing the Name of Nityānanda Gaurāṅga. And showing the example to the public: "How worse we were, rogue, and how we are converted into honest men by the great Lord."

I think you know the Judas in Christianity?

Devotee: Yes, I know him.

Śrīla Śrīdhara Mahārāja: Who was he?

Devotee: Judas was the one who sold Jesus, he betrayed Jesus.

Śrīla Śrīdhara Mahārāja: But I think when Jesus is coming with the cross on His shoulder, passing through the way, suddenly he cast His glance towards Judas. Did you read that? No? When Jesus had been ordered crucifixion, then the cross is put on His shoulder and He's ordered to go to the field to be crucified. And both sides of the way people thronged and passing through them. Suddenly, he does not know, but He's omniscient, suddenly cast a glance to the face of Judas. And with such an impressive way He saw Judas, Judas thought: "I am caught, I am caught, I am responsible for His crucifixion."

But Jesus' vision was to me something else. "Judas, I am exploiting you. Not that you are exploiting Me but I am exploiting you. I am using you to show the greatness of My life to the future world. I am utilising you as a traitor, traitor. Here amongst our followers there was a traitor I knew." He already told: "Who will give the report to the authorities, he's within you. Amongst these twelve, one will betray Me." He already told, He knew, and Judas was there. But He cast a glance in such a revolutionary way to Judas, "Not that you are exploiting Me for birth or money, I am exploiting you for eternity. You will have to stand a sinful person against Me and to preach to the public that I knew that you were a traitor, still I did not disclose and I took you within My followers fully knowing I am exploiting you." With that look of Jesus was that.

And Judas was mad, he ran at once to the authority, threw away the money: "I have committed the worst sin, I can't tolerate it." A negative look. Judas' energy was drawn and drunken, his spirit was drawn. "A so good look, I am a traitor and a look of gratitude to me, what is this?"

In Japan, jujitsu, when one is coming with great force, and he will push, jump on it, he went away and he fell on the head, withdrawn, the opposition withdrawn, and who is coming to fall on the play, the play will jump and he will fall on the face.

Judas was in that position: "He showed so much gratitude to me. I

treated Him so evil, ill treated by me but His look is not by vindictiveness but of gratitude, infinite gratitude. That sort of look He cast to me." He was disarmed, Judas was completely disarmed and was mad, feeling, "What I have done, begun." Ran towards the authorities and threw away the bribe money.

Jagāi Mādhāi is also like that, enhancing the beauty of the conduct of their Lord. Sacrifice, sacrifice, playing the part of the negative side, great sacrifice. Forever they're giving away their own fame to make their Lord glorious forever. Their contribution how great Nityānanda Caitanya is that such a great rogue he was delivered. So that sort of part played by Jagāi Mādhāi. Jagāi Mādhāi: "So we are the culprits, the most notorious figures and we were absolved by Gaura Nityānanda." So a great sacrifice, eternal, sacrifice of the eternal fame. He wanted to hit Nityānanda with some earthen pot, that part taken.

Gaura Hari bol. Gaura Hari bol.

So, if we can look so deep then all negative indirect service becomes direct, comes to direct service. Depth of our vision can detect as much as depth of one's sight he can feel and see so much direct service, even from the indirect section. Māyā is also rendering service, Satan is also rendering service to God by revolting. Without darkness light cannot be perceived. To play the part of darkness, that is sacrifice to show the greatness of light. Satan is making God great, his contribution is apparently negative but one may think that Satan's contribution makes God how magnanimous, how generous, goodness. If Satan did not exist then how could we understand the goodness of God, the greatness of God. Hare Kṛṣṇa. The contribution towards service apparently indirect way but by spacious sight it comes within direct service. So wholesale, everywhere there is the grace of God, even in Satan.

Mahādeva, Lord Śiva says, sometimes He's repenting, moaning: "What can I do? You are absolute, You have engaged Myself to accept the position of a leader of the opposition party. I'm going against You, I am encouraging, giving indulgence to the demons. You have given this post to Me, most unhappy, unfortunate post. But You are absolute, Your order is unchallengable. What to do? I am doing on Your order, obeying Your order. But My heart is not satisfied there My Lord. But I am obeying, carrying out Your order fortunately."

So: vaiṣṇavaṁ yatha sambhu ? So Śiva is a devotee, but He's doing opposition, giving opposition to Kṛṣṇa and Viṣṇu in various ways, and encouraging the demonic powers against Him. Still, vaiṣṇavaṁ yatha sambhu. Direct vision, and indirect, He's the leader of the opposition party, He's fighting with Kṛṣṇa, with His followers, the bhuta, preta, demons, etc.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: What will be the benefit for a disciple that is serving a guru but the guru is fallen and he doesn't know it?

Śrīla Śrīdhara Mahārāja: Doesn't know?

Devotee: When the disciple doesn't know.

Śrīla Śrīdhara Mahārāja: Ignorance is no excuse. It is not an accidental thing, ignorance. It is earned. Man is the architect of his own fortune. Earned by our karma, previous action, but not to blame anyone. The environment where I am at present, this is already earned by me. So Bhāgavatam wants to teach us don't complain against the environment, it is earned by you. But utilise it to the best use to try to see the grace of

the Absolute there is.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam hṛd-
vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk

Lord Brahmā says: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality." (Śrīmad-Bhāgavatam, 10.14.8)

The anomalies which I am facing, that is ātma-kṛta, it is the product of my own action, so none to blame. We are to take it in that way. It is earned by me so I am to be blamed, none else. Not only that but there is always present the grace of the Lord eager to help me in the disguise of danger of unfavourable environment as I see at my present experience. But that is also necessary medicine to my own disease, to cure my madness that is like a medicine meant by the Lord. He's everywhere with sympathetic hand to extend, everywhere in the most intense danger, His sympathetic hand is present. We are to take it. This will be our attitude and this attitude is the key to solution of our

End of side A, 6/7/9/11-2-83, start of side B, 6/7/9/11-2-83.

Śrīla Śrīdhara Mahārāja:affection hand, only to teach you, to improve you, to help you, not to punish you. We are to see like that, all these, we are advised, and then in no time it will be clear, the mist will be cleared, the bad weather will vanish and sunlight weather will come in return.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

This is a very important śloka in Bhāgavatam, the key to solution of our life, success.

Tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam:
While you are suffering from your previous bad action, try to see the grace of the Lord therein, and in no time it will clear. This Bhāgavata proposes by thought, word, and deed, not partial, but wholesale.

Hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya
bhāk: He's entitled to get emancipation from the hands of all those dangers. Hare Kṛṣṇa. Very subtle to get relief from unfavourable circumstances, that is the key to that success of life.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

And we are advised to see everything in connection with Kṛṣṇa, He's playing, in His pleasure, He's playing.

karmani kama nahi tava dhama dhana ?

If any lady comes to you: "Oh, she's for the enjoyment of Kṛṣṇa, not for anyone, what to speak of me, not to be enjoyed by anyone, but only for Kṛṣṇa." The ladies are for Kṛṣṇa, the money for Nārāyaṇa - Lakṣmī for Nārāyaṇa, and the glory, the fame for Gurudeva, Baladeva, Nityānanda, Who gives the Absolute to the world. He's eligible to command all the fame, all the glory of the world. Because He's glory to everyone by distributing the Absolute Good, Baladeva, guru, Nityānanda. The whole fame, whole credit is under His claim, He can claim the whole credit, the whole glory, or fame. And the whole energy Nārāyaṇa can command. Enjoyment of lady love reserved for Kṛṣṇa. Kanak, kāmīnī, pratiṣṭhā - (wealth, women, prestige). Three owners of the three aspects of enjoyment, kanak, kāmīnī, pratiṣṭhā.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Their due. Hare Kṛṣṇa. The whole credit will go to guru who is distributing the truth to the world, whole credit, he commands the whole credit. Guru means Baladeva, and in madhurya rasa Rādhārāṇī, She commands the whole credit of giving Kṛṣṇa to the world. Kṛṣṇa belongs to Her as if Her property. Kṛṣṇa is the property of Rādhārāṇī, She can distribute Him to any and everybody. In the highest type of vision She's so. And a little lower, Baladeva, Nityānanda, vātsalya, sakhya, without madhurya, vātsalya, sakhya, śānta, dāsyā, all commanded by Baladeva, Nityānanda. And only madhurya rasa including all the different types commanded by Rādhārāṇī. She can give Kṛṣṇa wholesale and they can give partly, partly, up to vātsalya rasa. Wholesale distribution can be allowed only by Rādhārāṇī.

Gaura Hari.

Śukadeva could not take the Name of Rādhārāṇī in that scholarly assembly when he was giving Bhāgavatam, no mention of Rādhārāṇī's Name in Bhāgavatam. Jīva Goswāmī has given the explanation why in that scholarly section who cannot appreciate that higher form of parakīya love, they are scholars but they are not high type devotees. So Śukadeva could not take the Name of Rādhārāṇī in that assembly of the scholars. Who will fail to appreciate the parakīya rasa sevā, service of Rādhārāṇī, of the gopīs. Absolute type of service not under any law, regulation, either social or religious, crossing both social and religious law. Religious conception and social demand, crossing everything, the complete unconditional surrender towards Kṛṣṇa, that is the highest position. Wholesale surrender, wholesale surrender neglecting the existing social and religious law of the country, ignoring society as well as religion. So much risk to serve Kṛṣṇa with whole heart, that is found there. So Rādhārāṇī's Name could not be taken in the scholar's assembly by Śukadeva Goswāmī, this is the explanation as given by Jīva Goswāmī in

his Sandarbha.

Gaura Hari bol. So when taking the Name of Rādhārāṇī I give some praṇāma: "Oh, please forgive me, I am not qualified to take Your Name, I am not qualified. I am making much, saying much in my small tongue, in my mean tongue I am taking Your Name. Forgive me, forgive me, I have got the audacity of taking Your Name. Gaura Hari. Forgive me." She is so high, so great, so noble, we don't, we can't consider ourselves fit to take Her Name. Śukadeva Goswāmī did not take Her Name in the whole of Bhāgavatam where he has given what is the true perception, true idea of divine love, the basis of divine love has been shown there rightly. Above knowledge, love is above knowledge, above intellect, above rationality, as he told, rationality, above rationality, intellectualism, the plane of love. The vibration of that plane is love absolute, absolutely towards Kṛṣṇa ignoring all other demands coming from the near environment.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari.

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Śrīla Śrīdhara Mahārāja: ...should also be taken here, they also came and we had a talk and I tried to instruct this lady Manjuali, Vaiṣṇava Charan also cried, wept, both. Anyhow they gave consent: "Again he may go for the service of Kṛṣṇa, we are releasing him for Guru Mahārāja's service." And they want to keep the prestige of ISKCON he should return to ISKCON as a sannyāsī which was already conferred to him by Kīrtanānanda Mahārāja.

I asked: "Give a letter of request to Kīrtanānanda Mahārāja for giving you a second time this sannyāsa, this robe, and he has to go to Katwa were Mahāprabhu took sannyāsa, to get your mental strength there. At that place you take sannyāsa again what you got previously from Kīrtanānanda."

Charu Swāmī was sent and Charu Swāmī handed over the red cloth of sannyāsa as well as that daṇḍam, there just on the spot of Mahāprabhu's sannyāsa. And he took, weak minded person, could not keep it, again

.....

Śrīla Śrīdhara Mahārāja: Approach, how we can improve our position and approach nearer to Kṛṣṇa, by leaving away our internal hankerings for any other things than Kṛṣṇa and His servitors. That is the problem for everyone, how, just it reminds me that these hard chances are coming to take us a step further towards glorious things. What apparently we think that this is troublesome and heart aching, and trying to push us down, but actually it is not so. So Queen Kunti invited such unfavourable positions. Unfavourable positions, they come only to give us a lift. We are under trial. Anyhow we must have to cross the line and advance, go forward towards Kṛṣṇa. One by one, waves are coming to take us away from Kṛṣṇa, but we must swim across to go nearer. The waves will surely come, surely come. These are coming to us as test to prove our faithfulness to Him, to take proof, faithfulness in service. So we should not be afraid of those waves that are coming apparently to push us away, but really it is not so. So we must not be afraid: "With heart within and God overhead," we shall boldly stand those tests, we have to stand. It is not that the path will be strewn with flowers, all covered with flowers, not that at all, not at all.

It is continuous, it is dynamic, it has got no end, even the competition is in the higher stage, in the higher stage. And the original representative of particular service of particular rasa, they're holding a similar position. "I can't serve, I can't serve, I am not satisfied by rendering service to my boy or to my friend but to my Lord." No satisfaction, no satisfaction, that means it is always progressive eternally, eternally progressive. The journey in the infinite is like that, of such nature, always running, running, running. Progressing, progressing, no end. And with this disappointment: "I can't, I fail to do to my satisfaction, I fail to render service up to my satisfaction." This is the very nature in the world of infinite. We are finite beings, lost there. But still we have got our paraphernalia of our own nature there, there. Long journey, long trouble, but if we have good association, good group, in a group we are going, then the disappointment, dejection minimised if we have a favourable group for us to make a long journey. By chatting with them, talking with them about the Lord, we can go, we can't know the weariness of the journey, long

walking, fatigue, we forget all these things. So:

kr̥ṣṇa-bhakti-janma-mūla haya 'sādhū-saṅga' kr̥ṣṇa-prema janme, teṅho punar mukhya aṅga

"The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential." (Caitanya-caritāmṛta, Madhya-līlā, 22.83)

Kṛṣṇa-bhakti-janma-mūla haya 'sādhū-saṅga', the very origin of the devotion to Kṛṣṇa comes from the association of the sādhu, kr̥ṣṇa-prema janme, teṅho punar mukhya aṅga, and when we acquire a drop of divine love within our heart then also our hope, solace, consolation, health, everything, we get from the association of the devotees, of the devotees. The devotees are all in all, from the beginning up to the end, our favourable companion can help us in our journey towards infinite. They're something solid, some concrete, similar in nature with me. So only with inter change of our thought, our good, bad, everything, our hope, our despair, everything they can appreciate and in a group we can go on. Sādhū-saṅga.

Otherwise if we are alone we'll think: "Oh, what are you doing, I am wild goose chasing, chasing a wild goose." A reaction may come and he may leave his bhajan and go away. So our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) gave very much stress on the association of the devotees.

Duṣṭa mana! tumi kiserā vaiṣṇava? pratiṣṭhāra tare, nirjanera ghare, (Vaiṣṇava ke ? Who is a Vaiṣṇava?) "You want in a solitary place to take the Name of Kṛṣṇa? This is a hoax of Māyā, she will come and take you by your ear, we won't be able to fight for a long time if alone." But always try to be with the more, to do anything and everything, service, with so many other devotees you will get strength from one another. And a long

march will be a very pleasant thing to you. So a sincere devotee will always hanker after a good association, good company, who will be able to help me, giving encouragement at every stage. "No, it is here, very near, let us go, let us go, a little more and then we shall get some clue." In this way anyhow the mutual help.

The 'Napoleonic Chair.' I was told that once Napoleon reached somewhere with his soldiers in a marshy land, and standing, standing there for a long time they're very much tired and at least they wanted to take a seat for some time. Can't go on standing any longer. Then he put them in a circle and asked them to take their seat. Everyone is giving seat to another and he is also sitting on another's lap. In this way in a circle everyone was a seat and everyone got a seat. Do you follow? In a circular way, so everyone gave a seat on the thigh to one and he also took on the other, in a circular way everyone could take their seat.

So sādhu-saṅga is like that, when my mind is a little depressed he will come to encourage me. When you are a little depressed I shall go him. It is a long journey. There is scripture, there are other lights of the sādhu by consulting them, by remembering them, reminding their association. In this way it is very comfortable, the journey, to go towards. The books, that is secondary, and the primary assistance should come from the living books, living scriptures, that is the Vaiṣṇava, the saint. Otherwise one will think for some time, for few days, he's not very advanced stage, then it is nothing, mere imagination, he felt, leave everything and went back, that is, so, pratiṣṭhāra tare, nirjanera ghare, tava "harināma" kevala "kaitava:" (Vaiṣṇava ke ? Who is a Vaiṣṇava?)

Kaitava means savinar ? deception, self deception, self deception. If you are really hankering for God consciousness you should not be afraid of seeing God consciousness in some other person, you must feel encouraged, hanker, so:

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya lava-mātra sādhu-saṅge sarva-siddhi haya

"The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success." (Caitanya-caritāmṛta, Madhya-līlā, 22.54)

It reminds me more from the letter of that lady whom we called daughter, when this Manjuali, after weeping she gave consent: "Yes Mahārāja." I quoted the example of Viṣṇu Priya, Viṣṇu Priya allowed her about Nimāi Paṇḍit Śrī Caitanyadeva to go away from, to work for Kṛṣṇa consciousness and she live whole of her life, she was a girl of fourteen, but she lived a solitary life giving Nimāi Paṇḍit towards the people to get Kṛṣṇa consciousness. So you also give up your husband, and your son will also become a general I told, this little Vaiṣṇava Charan when grown up, with proper training, he will also turn to be a general to fight against Māyā like his father. Very much encouraged to accept, then anyhow they went away to London and this gentleman went towards (Purī?) But to our disappointment that attempt does not seem to be successful, does not seem to be successful, but deplorable. What to do? His will, will of the Absolute. We must think it is all for the best, it is all for the best.

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā gatiṁ iha na bhavataḥ
kācid anyā mamāsti nipatatu śata-koṭīṁ nirbharaṁ vā navāmbhas tad api
kila payodaḥ stūyate cātakena

"O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the raincloud."

Rūpa Goswāmī says: dīnabandho dayāṁ vā: "Oh, the Lord of the poor, helpless, You may show kindness to me, or You may come to punish me very cruelly, the cruel punishment may come from you. It is also possible. Or a gracious, either punishment or kindness, grace, You may do. You may administer anything, You are free, You are Absolute. But what is my position? My position is that I have no other alternative whatever You to, however You want to deal with me I shall have to accept it on my head patiently. No other alternative I have got, no alternative for me to go away from You. Whether You punish me or You grace me, both is one, equal to me, I won't go back.

Just as the example we gave of a particular bird. What is that bird? Cātaka, in Sanskrit the name is Cātaka. There is a kind of bird who always drinks water from the rain, raindrops, and never are they accustomed to take any water, however thirsty, from the ground. Whether it maybe a spring, or the river, or lake, from nowhere they will take even a single drop of water however thirsty they may be they'll always pray to the sky, to the clouds: patijal ? Their sound is similar to this: "A drop of water, a drop of water." In this way they try with their faces above, their faces above to the sky: "A drop of water." And water may come profusely in the rain or a thunder may also come and efface him from the world. He does not care whether thunder coming or water coming. But he will always go on praying: "A drop of water, a drop of water." In this way, our position is just like that. Whether punishment comes like thunder, heavy punishment to demolish me, efface me from the world or a huge water, rain water to bathe me, to quench my thirst within. No other alternative to live, ananya bhajana, exclusive devotion, I am meant for that, I am designed for that, I am destined for that. You are my master, You are my Lord, and not for the temporary transaction, eternal."

Such preparedness we must have we must have within ourselves, then we will be able to taste how sweet, how sweet the experience we can gather from the service. We are up to mark, if we are up to mark then we can get the chance of some extraordinary sweet taste in the service of the Lord. As much as hunger, so much sweet taste in the tongue. Sweetness depends on the hunger. A healthy body is measure by the hunger, whether the man is healthy we can measure it by his appetite,

yes appetite is all right, he has full belly. So appetite, we are to increase our appetite, appetite, our earnestness, requirement for Kṛṣṇa. And a slight touch of His grace will inundate our heart with the most desirable sweetness we cannot conceive any time in our life, inconceivable taste, Kṛṣṇa.

In Vṛndāvana we find none is satisfied by discharging his duties towards the service of Kṛṣṇa, all mad to do and dissatisfaction: "I can't do, I'm not able to do up to mark." Below the mark, all these things, that is the peculiarity. This should be the relationship of the finite towards the infinite, finite and infinite, only such relationship is possible. Finite can never say: "I have got in my fist, within my fist."

But at the same time it is a peculiar thing that one will think, just as by him saying that one does not, can't see, he wants, this at any moment he may die, this fact one may not think, and the same time, ye paramayi apare dhan ?

A monied man is never satisfied with his cash, always saying: "I am in want, but he has got money." Always: "He has got money, I am in poverty." That is the nature with the monied man. "I have no money but he has got money."

And here also: "I have no devotion but he has got devotion, Kṛṣṇa is there." That is a point of understanding to us. "He's full in my Gurudeva, he is tasting." The pāṛṣada, they are mad in tasting, but that very pāṛṣada devotee (eternal follower or associate servitor), he says: "No, I am not feeling any touch of Kṛṣṇa, where is He?" Generally this is the case and whenever a little connection, little touch, they become mad, sambhoga, vipralambha (union and separation).

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura.

The feeling of separation is normal and safe, and the feeling of union is mostly treacherous to the lower section. They may mistake one thing for another thing. The possibility of going down. So Mahāprabhu Śrī Caitanyadeva He showed for us the path of union in separation, safest

way. "I have got Him," that is dangerous. Mostly the cases are bogus, we must be very much careful about that. We may not think getting anything and everything I have got some touch of the Lord. There we must be very, very careful.

Hare Kṛṣṇa. Gaura Hari bol.

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Śrīla Śrīdhara Mahārāja: With this warning that may be distributed.

No letter from another Post Office to the land? That Mysore (?) including Nārāyaṇa, and then as Vṛnda he has got some position in the management of the whole of Vṛndāvana līlā. Again she has got some particular function in Braja līlā as an individual gopī, three phases. And sometimes Rādhārāṇī Herself says that: "All My attainment is due to the grace of Tulasī Devī. In My previous life," She says: "I showed My reverential service to Tulasī Devī, so I have got some favour of Kṛṣṇa this life." In this way She is representing Her. These are all in jñāna sunya, devotion mixed with ignorance, jñāna sunya bhakti, mixed with ignorance or independent of measuring the immeasurable.

Hare Kṛṣṇa. Gaura Hari bol. Another question she has got?

Devotee: She is asking: "Is it better in Kṛṣṇa consciousness to use skills and desires you have, or is it better to go out on book distribution, and which is more purifying? And what service do you want me to do for you?"

Śrīla Śrīdhara Mahārāja: One, book distribution, another, this arcana ?

Devotee: Is it, her idea is that she wants to teach Gurukula, and sew for the Deities.

And caring for Tulasī Devī.

Śrīla Śrīdhara Mahārāja: By the higher Vaiṣṇava, that has got some immediate value.

Devotee: She's asking: "Why is it an offence to pick Tulasī leaves on Dvādaśī? (Dvādaśī is the twelfth day after the full moon or new moon).

Śrīla Śrīdhara Mahārāja: Because it is supposed that Tulasī Devī, she has observed Ekādaśī fasting. (Ekādaśī is the eleventh day of the lunar fortnight when one fasts from grains in order to increase devotion to Kṛṣṇa, observed twice a month).

If we get bhakti then automatically every inauspicious things will be removed. General devotion means kleśa-ghnī.

kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā

"Uttamā-bhakti, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself." (Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17)

By the progress of devotion in general, all these stages we will have to pass through. The first step, all the troubles will be removed. The second, all good symptoms will awaken. The third, śubhadā mokṣa-, laghutā-kṛt, even we shall be able to belittle mere liberation and emancipation. Then, sudurllabhā, yet it is very hard to get the grace of devotion. The fourth, then sudurllabhā sāndrānanda-viśeṣātmā, inexpressible and very, too much intense joy, the devotion can give us

End of recording, 6/7/9/11-2-83.

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83.2.11-12

Śrīla Śrīdhara Mahārāja: Give us all these effects to us. So a devotee of the higher order, he must not play to any place, or any prayer that absolves me from the sin. He will say, the first class devotee will say, will pray: "Whatever I have done wrong I am ready to suffer for that to the paisa (a monetary unit of India and Pakistan worth one hundredth of a rupee). But only my prayer is that I may get a drop of nectar of the favour of Kṛṣṇa." That should be the prayer of a real devotee.

paśu-pakṣī-kīṭa-ādi balite nā pāre śunilei harināma tā'rā saba tare japile
se kṛṣṇa-nāma āpani se tare ucca-saṅkīrtane para-upakāra kare ata eva
ucca hari' kīrtana karile śata-guṇa phala haya sarva-śāstre bale

"The animals, the birds, and the insects cannot chant the Holy Name, but by hearing the Holy Name chanted they can benefit. Chanting the japa of the Holy Name of Kṛṣṇa purifies oneself, but the loud saṅkīrtana of the Holy Name of Kṛṣṇa benefits all living beings. Therefore, loudly chant the Holy Name of Kṛṣṇa in kīrtana, and you will get one hundred times the benefit of chanting japa. This is the verdict of the śāstras."(Caitanya-Bhāgavata-Ādi 17.279-281)

"I may according to my karma, I may be a bird, I may be a beast, or I may be a worm, insect, in the heaven or in hell. I don't care for that. According to my own karma let me suffer for that. But only my prayer that I may not be devoid, or maybe deceived from the favour of Kṛṣṇa, I get that, His grace, devotion I want, only devotion I want."

nasta dharmi navasunjayi naiva karma komokay,

yad yad bhavam bhava tu bhagavan purva karma anu rupam ? And
Bhaktivinod:

pasu pakti? Let me, to enjoy my result of good works in heaven, or if I have to suffer for my bad actions in previous lives we are to go to hell, I don't want to get out of that. My karma I shall have to suffer or enjoy, I don't care for that. But my prayer, not to take away that sin or that good merit or bad merit, but only my prayer is for pure devotion independent of these two. Neither happiness nor suffering, neither happiness from happiness nor from suffering I want relief. Let it be according to my previous karma. The least, what I want from this moment, I won't try to waste that favour of Kṛṣṇa to face with any eventuality. Whatever I shall acquire, a drop, I shall acquire friends, that must be the nectar of the highest order. And lower things can deal with these things heaven and hell. To remove, to deliver us from hell or from heaven very lower things can do that. But Kṛṣṇa's favour we shall pray only as a positive attainment, and never to minimise our previous, the result of the bad activities of misconception, misconception is nothing for that. I want the

visa, don't care for passport. If I get visa, passport will come automatically. Something like that. If I get visa, no passport trouble will be able to trouble me, something. This Māyā, to do away with Māyā it is nothing. But the positive attainment in the domain of Kṛṣṇa, that is a very higher thing. By passing Māyā we can attain Virāja Brahmāloka, mukti, the marginal position, but why should I waste my energy only to acquire a position in the marginal land? All my attempts must be focussed towards the prayer of a position in Goloka, that I shall try, and that will be gain of very higher order, highest order. I shall pray automatically this will be done.

There was one case in Sāvitṛī - Satyavān Purāṇa story. Sāvitṛī from Yamarāja she wanted boon, she was a chaste lady. Went to the forest with her husband knowing that that day, she knew that that day was the day of death of her husband, so she followed her husband Satyavān to the forest. And suddenly Satyavān, Sāvitṛī knew already, Satyavān did not know. "I feel some ache in my brain, I want to take a sleep." Sāvitṛī was ready. On her lap Satyavān put his head. He was cutting wood there and slept and heart failed, died of heart failure.

Yamarāja came to take him, first his agents came but they found that Satyavān was on the lap of his chaste, very pure wife. They could not venture to take him. Then Yamarāja himself came. Sāvitṛī is there with the head on her lap. Yamarāja told: "You leave it, he's dead, you leave his body."

Then Sāvitṛī told: "Yes, you take him."

Yamarāja took him, that soul, Sāvitṛī is approaching, by her penance's she's approaching, following in pursuance of her husband. Yamarāja told: "O you why do you come? I'm taking him, you must go back."

But, "No, I can't go, I shall go also," in this way.

Yamarāja told: "No, you don't come. Why do you disturb my activity? This is the arrangement of the creator Brahmā and you must obey that."

Sāvitṛī told: "It is better to die than live without husband," in this way.

Then Yamarāja told: "I am giving some boon to you, accept and be satisfied."

"What boon you will give?" Then she wanted, her father-in-law and mother-in-law they were blind, "Let them get eye."

"Yes, they will get eye."

Second, then again going, "No, I'm not satisfied, can't live." "Then take another boon."

"If you are pleased to give boon, then they have lost their kingdom, now they may be installed in their own kingdom."

"Yes, I say they will get back their kingdom." "All right." Again Sāvitṛī going.

"Again you are coming?"

"Yes, I can't live without the company of my husband. I'll take another boon." "Yes, what is that?"

"I want one hundred sons."

"Yes, you'll get one hundred sons."

Then again she is going. "And why you are coming, you are already told that I shall get one hundred sons."

"If you are taking my husband how can I get sons?"

Then Yamarāja was perplexed: "Yes, that's true." Then what to do? He appealed to the higher force and sanctioned Sāvitṛī's boon. She got her husband back. So Yamarāja was already committed: "That you have got, you will get one hundred sons."

Then Sāvitṛī put the demand: "You have already sanctioned that I shall get one hundred sons, you can't take my husband."

So if we get some space in Goloka we cannot be detained in this mundane world. Why should we bother ourselves that Tulasi Devī who can give me a place there, they please clear the dirt on which I am standing, that is self-deception. Do you follow? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So always to the higher entity we shall pray for the higher service of the Lord. Wherever we are we won't care for that, that automatically will be solved. If we get some higher appointment there, then automatically they can't detain us here. So a śuddha bhakta, a pure devotee, from the core of his heart he will never pray for anything else, that will be waste of energy. "Only pure inclination toward the service of my eternal Lord, that I want, I know nothing else but the loving service of my eternal Lord, that I want. I do not know anything else."

The gopīs, when Nārada came for the feet-dust. In Dwārakā, when Kṛṣṇa is playing that He has got a very bad headache and only the feet-dust of a devotee can remove that headache. So Nārada approached so many, none came forward to give feet-dust to Kṛṣṇa. "Kṛṣṇa says: 'I am suffering great pain, all these things.'"

"No, no, we don't believe that, this is all to test us. We are the last persons to give feet-dust to our venerable husband whom we think to be God Himself, never."

Then Nārada came to Kṛṣṇa. "Have you got the medicine?" "No, no, none is prepared to give feet-dust to You my Lord."

Then: "Nārada, go, go, go to Vṛndāvana, you seek for that there, go."

Nārada, by the power of yoga, he at once came. The gopīs talked there: "Oh, how is Kṛṣṇa? Nārada, you have come, perhaps you are coming from Dwārakā?"

"Yes, yes, I am coming. Kṛṣṇa is suffering from headache very much."
"How? He is suffering?"

"Yes, He is suffering."

"And no medicine, no cure?"

"Well only feet-dust of the devotee, that is the medicine, nothing else can cure Him.

So I have come here, you are so many devotees."

"Oh, take, take feet-dust, say you give your feet-dust. We don't know who is the proper devotee, give feet-dust, collect feet-dust and take."

Nārada was astounded: "What is this? No one, even myself I do not venture to give, thus the queens told, ' Nārada, you are a devotee, you give your feet-dust.' I also can't. But these ladies they're offering their feet-dust by competition, 'Oh take, please take hers, take hers,'" in this way. He stood dumb. "What do you think? You are giving

feet-dust to Kṛṣṇa. Don't you know the consequence?" "Yes, what consequence?"

"Eternal hell."

"We are prepared for that Nārada. We only are concerned with His pleasure, we do not care for our future, we do not care for our future. Our whole attention is to seek for pleasure for Him."

So a pure devotee won't pray for anything but for the higher service of the Lord our heart, they can't see anything else, nothing he can see for him or her for their own pleasure but only the pleasure of Kṛṣṇa. Forgetful, as in Christianity also, there is self sacrifice and greater than that is self forgetfulness, self forgetful self is there, but forgetful for the pleasure of the Lord. No self interest. Self forgetfulness that is unconscious of their own particular interest, it is merged in the interest of the whole Lord Absolute. So a pure devotee should never want anything else but the pure service of the Lord. He does not care to know any other thing, can't see even.

Once, after the Pāṇḍavas and Kauravas got their training finished in the school of Droṇācārya, Droṇācārya to test them he put an artificial bird on the top of a tree, and asked them one by one: "Pierce, mark the eye of this bird I have put on the top of the tree." First he called up Yudhiṣṭhira, he was the senior most: "You are to mark, pierce the eye of the artificial bird that I have put on the top of the tree. Take your bow and arrow." And Yudhiṣṭhira at once came. "What do you see?"

"I'm seeing all." "Bird?"

"Yes."

"The whole bird?" "Yes."

"The tree?" "Yes."

"Are you seeing me?"

"Yes. I'm seeing everything." "Give up, give in your arrow."

Then in this way he say, this man, that man, then at last called for Arjuna. "You are to do this."

"Yes."

"Have you fixed you mark?" "Yes."

"What do you see?" "I see the bird."

"No tree, none else?" "No."

"The whole bird?" "Never, no, only the eye."

"The bird and only the eye, and you can't see anything else?" "No, only the eye I am seeing."

"Yes, mark."

So a pure devotee he can't see anything else, but hear the praise, the joy of his Lord of his heart. They're unconscious of everything. Let it be, whatever You may like. So that pure devotion of that Tulasī, or anyone, a pure devotee won't pray for anything else if he's got that higher sukṛti, śuddha bhakti, prema bhakti, the seed of prema bhakti. Only Kṛṣṇa's pleasure, the pleasure of my Lord cent per cent, unconscious of his own body, mind, everything. That is the type. Hare Kṛṣṇa. Do you understand?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Mahāprabhu says: mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi:

na dhanam na janam na sundarīm, kavitām vā jagad-īśa kāmaye mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

"O Lord, I have no desires to accumulate wealth, followers, beautiful

women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."

(Śrī Caitanya Mahāprabhu's Śikṣāṣṭakam, 4)

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ayi nanda-tanuja kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau kṛpayā
tava pāda-paṅkaja-sthita-dhūlī-sadrśaṁ vicintaya

"O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own karma, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet." (Śikṣāṣṭakam, v 5)

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trṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena, kīrtanīyaḥ
sadā hariḥ

"One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa." (Śikṣāṣṭakam, v 3)

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na dhanam na janaṁ na sundarīm, kavitām vā jagad-īśa kāmaya mama
janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

"O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."

(Śikṣāṣṭakam, v 4)

pasu bhakti vehi thakhi sei gadvigani ray tava bhakti rahe vinod seva
kore rdhay ? nasta dharme navajare narge karma bhavoge yad yad vad
bhoma bhoda palavan bhur bhuvaha mana rupam ? etat praptam no
bhuva matam janma janmam tam ?

Something else, I forget the śloka, the gist is such. Gaura Hari. Gaura
Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari.

Devotee: Guru Mahārāja, I have one question about Tulasī. The
devotees here at the Maṭh, they say even if the japa-mālā is not real
Tulasī Devī, when you touch, when you count the beads, you turn that
japa-mālā into Tulasī Devī. My question is this, is it important to have
japa-mālā of Tulasī Devī or not?

Śrīla Śrīdhara Mahārāja: There is higher consideration. What I really
want to revere, if we consider them of this mundane thing that is offence,
it is offence.

arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jātī-buddhir viṣṇor vā
vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ śrī-viṣṇor-
nāmni-mantre sakala-kaluṣa-he śabda-sāmānya -buddhir viṣṇau
sarvveśvareṣe tad-itara-sama-dhīr yasya vā nārakī saḥ

"Anyone who considers the worshipping Deity of the Lord to be made
out of wood, stone, or metal; who considers the Vaiṣṇava Guru to be a

mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu or a Vaiṣṇava to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; who considers the Holy Name and mantra of Lord Viṣṇu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods - such a person is a diabolical devil."

(Padma-Purāṇa)

Arcye viṣṇau śilā-dhīr: if we think that what we worship that is stone; guruṣu nara- matir: seeing Gurudeva to be a man; vaiṣṇave jātī-buddhir: and if we see the Vaiṣṇava as brāhmaṇa, śūdra, all these things; viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda- tīrthe 'mbu-buddhiḥ: and the feet water, or the caranāmṛtam of Viṣṇu, Vaiṣṇava, if we think that is water; viṣṇau sarvveśvareṣe tad-itara-sama-dhīr: and the Master of all, Lord of all, Viṣṇu, if we think one of many gods, then nārakī saḥ: we shall have to go straight to hell.

yasyātma-buddhiḥ kuṇape tridhātuke sva dhī kalatrādiṣu bhauma ijya dhīḥ yat tīrtha buddhiḥ salile na karhicij- janesvabhijñeṣu sa eva gokharaḥ

"One who believes this body, which is composed of mucus, bile, and air, is the self, who thinks of his wife and children as his bodily expansions, and who considers the land of his birth worshipping, who visits the holy places simply to go swimming, without seeking shelter of the holy saints who live there, is no better than a cow or an ass. His conception of reality is condemned." (Śrīmad-Bhāgavatam, 10.84.13)

One in Bhāgavatam and one in Padma-Purāṇa. yasyātma-buddhiḥ kuṇape tridhātuke: in this body if one thinks he is the soul, identifying the

soul with the body, tridhātuke. Sva dhī kalatrādiṣu: the wife, children, they're my own, if one thinks like that. Bhauma ijya dhīḥ: and our worshippable object is something material, if we think, bhauma ijya dhīḥ. Yat tīrtha buddhiḥ salile: and thinks this water is purifying, identifies purity with water, this material thing. Sa eva gokharaḥ: he may be considered as an ass which can be used only to carry the food of the cows, gokharaḥ, kharaḥ means the ass that carries burden, gokharaḥ means that cannot be utilised for the purpose of human utility but only for the beast, very lower conception of beast.

So we are to take us out of identifying spiritual with material, spiritual that is necessary, not material. We are to understand the real position. Rāvaṇa, he stole away Sītā Devī, and a devotee of the primary class was very much shocked to hear that. And when Mahāprabhu was a guest with that Rāmanūja devotee, he anyhow managed to give some food to Mahāprabhu and he himself observed fasting, and he's always bewailing. Mahāprabhu told: "Why you don't take food?"

He told: "I want to die. I had to hear that my mother Janaki, Sītā Devī, She was stolen by a demon. I shall have to hear that in my ear? I want to die. I won't like to live any longer."

Then Mahāprabhu consoled him: "No, no, you don't think like that. Sītā Devī, She is Lakṣmī Devī Herself, She's cinmaya, She's consciousness personified, not body of any material stuff, this flesh and blood. Sītā Devī's body is not made of flesh and blood. So what to speak of Rāvaṇa to forcibly carry Her, Rāvaṇa even cannot touch, even cannot see Her. Sītā Devī is made of such stuff that Rāvaṇa he cannot see Her, cannot touch Her. This is the fact. Don't disturb your mind, this is the fact I say you take prasādam." Then he took prasādam.

Then Mahāprabhu went to further south and in one place He found that the devotees are reading Kūrma-Purāṇa, and there it is mentioned that when Rāvaṇa came to steal away Sītā, She took shelter into fire and Māyā Sītā and the fire god gave some imitation Sītā to Rāvaṇa. Then after killing Rāvaṇa, attaining victory, when Rāmacandra is taking Sītā

from Lanka, Rāmacandra told that: "To prove Her chastity She must enter into blazing fire, then if She can pass away from that test I shall accept Her. Otherwise She is for a whole year She is with the demon family, I can't trust Her chastity."

Then so many devotees began to weep but at the order of Rāmacandra the fire was ready and Sītā Devī had to enter into the fire. The fire quenched, Sītā Devī came out without any change, a smiling face. Devotees began to give joy, "Sītā Devī ki jaya." This was written in that Kūrma-Purāṇa.

Mahāprabhu asked the reader: "Please give Me that old page and put a new written page there. I found one brāhmaṇa whose too much troubled thinking that Sītā Devī was stolen by Rāvaṇa. I want to show this old page of this book to convince him it was not My consolation but you find it is already written in the śāstra that Sītā Devī, Rāvaṇa could not touch Her, that real Sītā Devī. She's consciousness personified, not matter, not any flesh and blood or anything, bone, only.

Just as a ghost can show his figure, a yogi can show his figure, but God won't be able to show such figure? He can do. By His will, "Let there be water," there was water. "Let there be light," there was light, there was water. His will is law, whatever He wants to do at once that is done. And He will have to have a permanent flesh and blood body? At His will He can show anything as He likes, He's all spiritual, no touch of contamination of any mundane substance there. But still can maintain. That eye is not this fleshy eye, Their eye, ear, everything is here but They're not.

Just as in dream this eye does not work, this ear does not work, but still we see, we feel, we work in dream. So in the mental plane are also the activities possible, so mind is also half material. Then transcending that there is pure spiritual world and there also some spiritual eye, spiritual ears, spiritual mind, everything is spiritual it is possible.

Hare Kṛṣṇa. Hare Kṛṣṇa.

In the war field when two tanks come to fight, one tank is pushing against

another tank, the man within is safe, the tanks are moving like demons and one is pushing another, in this way, crashing, the man is within.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

So soul is within this body and soul has got its own body, own plane of living, own food, everything of its own in the spiritual realm. This is perverted reflection, we are to aspire after that line, and purity depends on love, sacrifice. Love means sacrifice. Die to live. We are to die wholesale as our interested life here and another sort of interest will awaken within us and we shall live there in that plane. That is our aspiration and for that we have left our houses, that concrete friends, the father, mother, son, child, the property, so many things left. And in quest of such life we are out, we are out. We have no charm, we have finished our charm for the mundane property, mundane things, and we are out to seek something which is super- mundane. Mundane means mortal, under mortality, every second it is dying, every second. On which we are depending through this body, wholesale is dying, passed, every second dying. So we want to be out of this death, this dying land, and if possible to live in a land where there is no death, amṛta, which is without death that is sweet.

Vaikuṇṭha in the consideration of infinite perspective conception, Vaikuṇṭha, kuṇṭha means limitation, Vaikuṇṭha means unlimited. To live in Vaikuṇṭha, to live in the relativity of the infinite whole. Again there is specification there, we can find when we enter and settle there, specification in different ways.

Just as these mundane things, suppose anything, an earthen doll, they can occupy some space, but if there is a flame, light, one light has got its own jurisdiction, take another light, this light is intensified, that is also, but again withdraw that light we can't say that this light only occupies this position and that light that position, all mixed. That light withdrawn one light is light and light here and here mixed the water hot and cold mixed together, and that may be removed, the light may be removed. Intensity may be less but that sort of limitation there is.

So in the infinite also amongst the units there is also limitation of another type. That one light everywhere in the room and another light also everywhere in the room. But still it has got when removed some sort of form went away. So consciousness also may, conscious unit also may come and live together and also go away. That is also of another type coming and going. And there also in Goloka it is just like here, all things seem to be limited but not limited. We are told that it is managed by Yoga-Māyā for the satisfaction of Kṛṣṇa. And here, this Kṛṣṇa is in its highest play, form of play. Mahāprabhu told, Bhāgavata told: Svayam Bhagavān, He's adjusted in a human way. The mode of life of the Lord in the highest position is very close to the human life.

krṣṇera yateka khelā sarvottama nara-līlā nara-vapu tāhāra svarūpa
gope-veśa, veṇu-kara nava kiśora, nata-vara nara līlāra haya anurūpa

"Lord Śrī Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."

(Caitanya-caritāmṛta, Madhya-līlā, 21.101)

That to the highest limit of the infinite that can, highest conception of the infinite can harmonise all things apparently limited. Apparently limited but that also can be harmonised. The stealing, lying, and other things that are very objectionable, that also can be harmonised by the Absolute Good.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

This is more beautiful, this is the most beautiful, that what seems to be defective that also can be harmonised by the Absolute. That is the highest position of harmony which can harmonise even what seems to be unharmonisable, that is also harmonised. There is stealing, lying, deception, all these things. This is filthy, objectionable, evil, but evil things are also utilised in the harmony of the highest order. It is so good, nothing can be bad coming in its contact, like touchstone, whatever touches that turns into gold. Something like that. Whatever comes in His connection that is good, such goodness is the centre.

.....not harmonise here, kṛṣṇa-līlā, full of immorality. But no morality, it is more than moral if it is connected with Absolute Good. His own thing He's stealing, what's bad? What is bad there? Own thing, everything is His own, or everything meant for His satisfaction. So that has finished everything.

That philosopher Hegel told: "Everything, Reality means everything for Itself." So He is the only enjoyer, you have got no right to give any remark, who are you? As long as you think that your position is somewhat substantial and you give some opposition you are nowhere, you are under māyā.

Cārtheṣv abhijñāḥ svarāṭ - (Śrīmad-Bhāgavatam (1.1.1), He only knows for what

purpose what is meant, what is created, only He is the knower, and He's svarāṭ: He's Absolute. We are to admit that then we can live in a harmonious way. And as long as we shall think we can fight for our right we are nowhere, we are in the jungle, in the jungle civilisation. Everything for Him, then He can be Absolute. And we are also for Him not that He's for us, if we can think completely that we are for Him then we can find only that He's for us also. Otherwise not, He's another party to compete,

we make Him another party and we want to compete with Him. But in us there is a spirit within us, and full submission then we can find He's for us, we are for Him perfectly then we can see He's for us. How beautiful, how beautiful to find our pleasure as a part dependent with His pleasure. Our freedom a part under His freedom. In this way connected we can find then we can come in harmony and we'll then be happy, otherwise not.

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Śrīla Śrīdhara Mahārāja: Suppose some food is necessary, at that time if I go to for writing books that will be luxury, according to the necessity of the place the valuation of the service should be calculated.

Hare Kṛṣṇa. Hare Kṛṣṇa.

End of side A, 11/12-2-83, start of side B.

Devotee:Nityānanda Prabhu depending on the rasa he's situated in, or depending on the disciple's attraction to a specific rasa.

Śrīla Śrīdhara Mahārāja: What do you say?

Devotee: He's asking if the guru is a manifestation, the guru, it's in the śāstra, the guru represents Nityānanda or Rādhārāṇī, depending on the rasa. So his question is, depending on the rasa he is situated in, does he represent Nityānanda or Rādhārāṇī or the disciples' taste, the disciples attraction to a specific rasa ?

Śrīla Śrīdhara Mahārāja: I don't follow.

Devotee: The disciple is coming with an attraction, perhaps sakhya rasa, maybe

madhurya rasa, so

Śrīla Śrīdhara Mahārāja: In his development gradually it will come within, with the awakening of the soul from the identification of the body and mind. Even coming out of the renunciation tendency when in the service. Then the first way, whether in Vaikuṇṭha or in Goloka, first be decided that. If not he's satisfied after staying some time in Vaikuṇṭha, then he will get connection of the higher sādhu, agent, and he will be taken in the higher sphere. In Bṛhad-Bhāgavatāmṛta you might have read it is clearly depicted there. Then gradually he will go somewhere else on the way to Ayodhyā, from there to Dwārakā, from there to Vṛndāvana. And according to the awakening in the heart the environment will be tasteless gradually.

.....

Śrīla Śrīdhara Mahārāja: Hyderabad Maṭh, he's the ācārya of that Maṭh at present in ISKCON. He had a talk with Purnananda and he told that, "I shall go to see Śrīdhara Mahārāja during Gaura Pūrṇimā ceremony." He showed much cruel attitude towards Madhav Mahārāja in Bombay Maṭh, Vṛndāvana, Vṛndāvana also or Bombay. Very rudely dealt with Madhav Mahārāja and also another, but now a little change has come in him, want to be, he Trivikram Mahārāja to refute, but no necessity, it will be a waste of energy. By Kṛṣṇa's will everything will be, whatever He wants that will come. So I have no idea in the beginning, always I am saying, "wait and see, wait and see, for a year or two, wait and see." Then appealed to them for you to remove your grievance, appealed to them to remove your grievance. Then I told, "then all the affected people combined and give some ultimatum to them, combined ultimatum. If you don't take notice of our grievances then we shall combine and we shall have to do our own way, helping the disappointed,

dejected, we shall form an association as a relief work. As a relief work we shall begin in an organised way. Those that are cast away, dissatisfied, disappointed, to collect them together and try to help them, may not go from the path of (Śrīla AC Bhaktivedānta) Swāmī Mahārāja, and Mahāprabhu and Kṛṣṇa consciousness. And that was done gradually within five years or so. Now if the Lord wishes it will thrive, otherwise what He wants that may take place.

I have not a mind to oppose them, organised opposition, no. Swāmī Mahārāja has done, by the grace of the Lord, in a short time such magnitude of great activity, that should not be given any opposition. Only a relief work like work, endeavour, relief work. According to the sukṛti, from the inner adaptability, the awakening which is effected by the circumstantial influence, with the awakening the inner soul as it comes to, comes out with some taste and according to that taste he will adjust himself with the environment, according to his internal taste he will find "these are my own, this paraphernalia, these friends, this type of service, these seem to be my own, very, very tasteful according to taste." You may kill some sort of food and some animals may be let loose, according to their choice they will take the food. So the awakened soul he will be able to select proper environment for him, inner taste will guide him, "this is very charming, this is charming me, attracting my heart. I always seem to be helpless, I can't control me. So much attraction I feel for the particular scene." In that way he will be guided, intuition will direct him, what we say here to be intuition, there also intuition when undiscovered tendency in the self, that will come to him for selection. For acceptance, elimination and acceptance, selection and elimination, that will go with the sādhana, with the process of realisation, elimination and selection, that will come sādhana, slow, gradually it will come.

Why you have come? You are perhaps under Christianity? Mostly. What you have come, why Kṛṣṇa consciousness attracted your soul, your inner heart? You had some sort of conception of some sort of religion but why you left that? So many formalities, such association, so many friends within that circle, why you have left? Who takes you here in Kṛṣṇa consciousness? Where from you have come? Taking some risk, the country, the society, the religious conception, why you have left them and

come forward for Kṛṣṇa consciousness as a general? That tendency will again push into the selection of different departments of service in Kṛṣṇa consciousness. "That inner tendency, inner liking, hankering, everything, this sort of service is very pleasing to me, I can't but associate with this sort of service." That will be guide, cooperation with caitya-guru, the guru inside, dictator inside. He's outside and inside. When we cannot catch the dictation of the inside caitya-guru we want some guidance from the mahāntaḥ-guru outside and scripture. And when we reach a certain stage from there our rucīḥ may guide us, our inner dictating tendency, that may guide us like intuition. As birds, beast, they're guided by intuition.

Devotee: Mahārāja, it seems that there are so many of our Godbrothers who are leaving the association of ISKCON, but they're still not coming to hear from you.

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He's saying many devotees have left the ISKCON movement, they are finding reasons not to come.

Śrīla Śrīdhara Mahārāja: Yes, it is not very easy thing to swallow, so many difficulties in the way, the previous tendency, and also the possibility of offences in the choice of free will, in the choice of free will. The defect is there, it is not a perfect thing. Sādhana means acceptance and elimination but in there also so many difficulties and disturbances. From the past tendency they do not allow us, "I know it is true but my previous tendency won't allow me to accept and to undergo that penances or pain that is necessary for the service." So many difficulties in upaśākhā, just as: bhāgyavān jīva guru-kṛṣṇa-prasāde:

brahmāṇḍa brhamite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya
bhakti-latā-bīja

"Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service." (Caitanya-caritāmṛta, Madhya-līlā, 19.151)

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kintu yadi latāra saṅge uṭhe 'upaśākhā' - 'lābha', 'pūjā', 'pratiṣṭhādi' yata
upaśākhā-gaṇa, seka-jala pāñā upaśākhā bāḍi' yāya, stabdha hañā
mūla-śākhā bāḍite nā pāya:

yadi vaiṣṇava-aparādha uṭhe hātī mātā upāḍe vā chiṇḍe, tāra śukhi' yāya
pātā tāte mālī yatna kari' kare āvaraṇa aparādha-hastīra yaiche nā haya
udgama kintu yadi latāra saṅge uṭhe 'upaśākhā' bhukti-mukti-vāñchā,
yata asaṅkhya tāra lekhā 'niṣiddhācāra', 'kuṭīnāṭī', 'jīva-himsana' 'lābha',
'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa seka-jala pāñā upaśākhā bāḍi'
yāya stabdha hañā mūla-śākhā bāḍite nā pāya

"If a devotee commits an offence at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offence is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up. The gardener must defend the creeper by fencing it all around so that the powerful elephant of offences may not enter. Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited. Some unnecessary creepers growing with the bhakti creeper are creepers of behaviour unacceptable for those trying to attain devotional perfection, diplomatic behaviour, animal killing, mundane profiteering, mundane adoration, and

mundane importance. All these are unwanted creepers. If one does not distinguish between the bhakti-latā creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti-latā creeper is curtailed."

(Caitanya-caritāmṛta, Madhya-līlā, 19.156-160)

The creeper of devotion it becomes a sprout and gradually grows, but Kavirāja Goswāmī says here, the creeper is there, main creeper of devotion, but there are so many weeds, they get that watering, nursing, and so many weeds may also grow along with the main creeper of devotion. What are they? Latāra saṅge uṭhe 'upaśākhā' - 'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa: the question of lābha, gain, very apparent gain, something, mainly position. Otherwise the appreciation creates so many enemies, growth means creates some enemies also, come previous, some new enemies come. Śākhā, lābha, pūjā, to gain maybe for money, to the love of women, then pratiṣṭha, hankering for fame, popularity. So many things may come when one is going up, so many difficulties come on the way to check him, and we are to remove them consciously. So many difficulties come on the way and we are to save us from so many so called enemies of our aspiration with the help of guru, sādhu, and scripture, our own sincerity, and then gradually we shall grow. As much as we shall grow, there also we shall find some other difficulty. So it is not full of roses, the path is not full of roses, you may think it is a difficult path to walk on. Then as much as we go nearer to the goal we become more and more free. In the beginning variegated difficulties come to take us, our previous karma-phala, tendencies of different type they chase us to keep us within their jurisdiction. But when anyhow meeting these difficulties, passing them, conquering them, if we can go and make some progress, go further, as much as we shall go higher, difficulties will be lessened. But still some sort will follow, especially pratiṣṭha, so:

trṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena, kīrtanīyaḥ

sadā hariḥ

"One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa." (Śikṣāṣṭakam, 3)

When wandering in the path we shall be well equipped with these healthy mood, then less opposition we shall have to meet. Tṛṇād api sunīcena, humbler than a blade of grass, so I won't be, won't allow myself to be a cause of hitch with the environment, I won't allow myself to be the cause of any hitch with the environment. First nature, mood, second, sahiṣṇunā, taror api, still if attack comes from outside I shall try to forbear it silently without giving any opposition.

Amāninā, I won't try to have any popularity, any good name or fame I won't hanker. At the same time I shall have to give proper respect to the environment, to everyone that are in the environment outside. We shall offer respect but we don't draw any respect, we won't desire any respect from outside. In this way we shall try to go on our way then there will be less difficulty we'll have to face.

Again when we are in a mission, an organisation, then under the guidance of the higher realised soul then you can face many dangers. When you go to preach so many difficulties you will have to face, but with the help of the higher guidance we can fight, we can subdue them, or we can invite them to be higher leaders. In this way we can give opposition for our position, preaching means offensive for offensive, we shall attack there. At that time we shall not take that we shall give no opposition to the outside, sahiṣṇunā, very patient. Know when we are engaged in preaching as soldiers we shall approach and face opposition and I shall try to disarm him, but if he can't I shall invite him to be disarmed to my guru, to be disarmed. In this way I shall go on carrying the orders of the Vaiṣṇava. There if I'm wounded also by the local environment, but my spiritual stamina will increase by obeying the order of the higher agent, Vaiṣṇava, Hari's pada, and sevā, thereby I shall be more benefited.

Vaiṣṇave pratiṣṭha, I won't want any popularity from the ordinary public, they are all almost insane, but I want position in the eye of the Master, of my Gurudeva: "Yes, he's an encouraging boy, he will prosper." When they will look on me with some affection of encouragement, that will be my capital. Their liking for me, that will be my capital. Their good will, that will be my capital in my way towards, passing my way towards higher realm.

But when we are alone in a solitary place we are going on with chanting the Name, then also of course this *trṇād api sunīcena* must be strictly observed. But when fighting under a general in a preaching campaign our attitude should be a little different, more towards carrying out the order of the higher spiritual general. That will be more, love, more gaining.

Devotee: Guru Mahārāja, Badrīnārāyaṇa Prabhu's just arrived.

Śrīla Śrīdhara Mahārāja: Badrīnārāyaṇa Prabhu, is it? Suddenly fell from the sky? Where is Anurādhā?

Devotee: She is still in Canada.

Śrīla Śrīdhara Mahārāja: In Canada? Not well?

Devotee: She's well, but some more tests, examinations have to be done on her. She should come in a month.

Śrīla Śrīdhara Mahārāja: So progress is very slow, but improving, but it may take time? She may not join Mahāprabhu's birth celebration?

Devotee: She will try.

Śrīla Śrīdhara Mahārāja: Will, try, then you will have to go back again?

Devotee: Only to Calcutta.

Śrīla Śrīdhara Mahārāja: To take her, or anyone will come?

Devotee: Only to Calcutta, she will come to Calcutta alone, and from Calcutta ...

Śrīla Śrīdhara Mahārāja: Of course it will be easy to take her from there. All right, now where from you are coming? From Calcutta? You have not eaten anything, prasādam ? Go wash your hand and feet and take some prasādam then I shall talk with you further. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: We've seen sometimes a disciple, a devotee go in to māyā after

Śrīla Śrīdhara Mahārāja: Yes, previous tendencies always trying to draw back. The acquired tendency when we are wandering in this world, we are acquiring so many, earned as a reaction, whatever action we are doing we are incurring opposite reaction. So they're in very subtle forms

stored in our minds and whenever I shall going back, they'll draw from that side. So it is not that whenever I like to do anything mostly I shall do, it is not possible. So many things, attraction from different things going, wherever we go saved for me, you have taken this loan from me and please clear the loan and then we go. So many things in the environment will come and stand in our front, "where do you go? Clear my loan and then I shall allow you to go." Hundreds and thousands may come to trap a devotee, which is not very easy to trap us. We must have strength and above all we must have some divine favour. Mama māyā duratyayā in Bhagavad- gītā, "It is My potency, that māyā potency, illusory potency, misconception, that also backed by Me."

daivī hy eṣā guṇamayī, mama māyā duratyayā mām eva ye
prapadyante, māyām etāṁ taranti te

"This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."
(Bhagavad-gītā, 7.14)

"So with your sweet will you will dismiss her, that is not possible. If you go to fight with her alone you will be defeated, destroyed without number. But if you have some certificate recommendations from Me, then the māyā, the misunderstanding, will be less engaged and sometimes show the way to that. Mama māyā duratyayā mām eva ye prapadyante, so if you surrender to Me, and that is sincere, then the māyā will not be courageous enough to give opposition to you because she will know that you have got My backing and she will leave you alone. And even when a jīva soul is liberated māyā comes with a very submissive attitude, "Oh, why do you leave me, my lord? Please stay with me, I shall try to give you in all respects. Why do you leave me?"

In this way nitya jīva comes to the status of a Śiva, Mahādeva, when liberated. Then māyā offers him, "Why do you leave, my lord? You stay

here with me, I shall serve you, try to satisfy you according to my mind."
In this way.

And when under māyā, within her clutches, he plays with her like anything, can't, don't allow him to go away. So many loans he has got here, there. "From time eternal you are roaming, wandering within my domain and incurring debt. Wherever you are you are eating and you are taking comfort, help from many ways, and that is getting loan from me and that loan must be cleared in (details?) minimum I shall, he has made loan. He is there." So it is not a very easy thing. Only when backed by the divinity, higher power than māyā, then māyā becomes gentler, does not come forward with much difficulty, disturbance. Mām eva ye prapadyante, māyām etāṁ taranti te: "Who comes to surrender to Me, and I accept his surrender, yes, you are Mine, when he's wholesale devoted and surrendered and I accept, yes I accept you, then māyā can't. Because she knows that I have the backing of her Master, her Lord, her Lord is backing."

So the sādḥaka, according to the degree of his surrender, according to the degree of the acceptance coming from higher, recommendation coming from higher, his progress will be such. Not a very easy thing, but it seems to us they get recommendation from above. Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati:

pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid,
durgatiṁ tāta gacchati

"O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated." (Bhagavad-gītā, 6.40)

When sincerely one is of same thing, then the Lord is omniscient, He sees everything, He comes for his sympathy and then his way is clear, in accordance with his sincere service. That is the main thing, śaraṇāgati, surrender. Prapanna-jīvanāmṛta, ambrosia, to hear so many stories, tales, of the surrendered devotees we are encouraged to surrender ourselves and we get a chance. In Prapanna-jīvanāmṛta there are many quotations from very dignified sādhus, saints, and if you go through that then you'll get encouragement within. "So many devotees in so many different stages, they're speaking like this, their feeling sentiment is like this." By all this we must feel much encouragement to surrender and if we can surrender encouraged by their example then according to the surrender relief comes from above. Śaraṇāgati, that is the only thing. Bhaktivinoda Ṭhākura has written Śaraṇāgati, a very, Bengali book. That is translated also by me. And in Prapanna-jīvanāmṛta I have also collected many valuable passage from many places and put together, classification, systematically. That will help us. One of my Godbrothers, very senior Godbrother, he told me once that, "You have written Śaraṇāgati, every day I read just that." He's perhaps the senior most of all our Godbrothers, Paramānanda. At the age of thirteen he came to our Guru Mahārāja. Paramānanda, he told me, "The others read one chapter of Bhagavad-gītā every day but I read your Prapanna-jīvanāmṛta, one chapter every day. Because so many sayings of so many great devotees are very beautifully arranged and placed there." Perhaps he was the earliest disciple of our Guru Mahārāja, Paramānanda.

Hare Kṛṣṇa.

.....here, forty years ago. Gaura Hari bol. Gaura Hari bol.

Devotee: Guru Mahārāja, I just have a personal question I would like to ask. I came over here intending to stay till Gaura Pūrnimā and have your association. But I'm wondering lately if I'll be able to stay that long?

Śrīla Śrīdhara Mahārāja: Yes, you will have to do some service, and sometimes staying here, sometimes doing service. To stay is not a physical thing, body may be far away but we may stay nearby only by our submission, submission of a soul to another soul means association, and not bodily association, the attitude, the attitude of a soul to another soul that means the real association, not bodily closeness is association.

Mahāprabhu told Rūpa Goswāmī, Rūpa Goswāmī wanted to stay with Mahāprabhu in Purī, Mahāprabhu told: "No, you go to Vṛndāvana, what I say, do that then you will be with Me. But you will come to thrust your own whim on Me, that does not mean that you are coming and living in My association."

So souls' association not barred by any physical distance, material distance, only submission, our attitude of submission, that takes us to a particular soul. Physically he may be far away but he will be near only when he's earnest to receive His direction in that mood, then only he can associate. Physically two may live together but of different type, different thought, different mentality. So it is necessary sometimes to stay. Always eating does not give nourishment, but eating in suitable time, that can give nourishment. So taking something and distributing that, then someone again to take capital and to distribute, in this way, śravaṇa kīrtana, śravaṇa kīrtana, to listen to and to give vent to that feeling. From the higher capitalist to take something and to give to the lower. Again vacant, again to take again, in this way transaction should be made.

So, John Edmondson, what does he say? He may reach here before the last week of February, today's the eleventh or twelfth? Twelfth.

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Devotee:the Name of Kṛṣṇa at least once but the following year he says that a Vaiṣṇava is somebody who always chants the Name of Kṛṣṇa. Then I don't understand why he gave two different answers to the same question. Could you please explain?

Śrīla Śrīdhara Mahārāja: Yes, I don't remember the narration very clearly, but I have

some hazy recollection for he'll repute it. First here the Kulingrami people, they approached him and put the question: "Whom should I understand to be a Vaiṣṇava?" Then he first told that: "Wherever you will find a single Name of Kṛṣṇa in the lips you may take him as Kṛṣṇa's. Then again they put the same question, then he told: "When you find without stopping, incessantly one is taking the Name of Kṛṣṇa, you will know him as a real devotee and you will try to serve him. Third time told: "If you find anyone, a devotee of Kṛṣṇa, by whose sight you feel to take the Name of Kṛṣṇa, then he will be the highest type of devotee of Kṛṣṇa. These three classes he divided, but the Name must be free of offence, not nāmābhāsa or nāma-aparādha. If you find a single Name, real Name, pure spiritual Name, in the lips of any gentleman you will take him as a devotee of Kṛṣṇa, that is kaniṣṭha-adhikārī. And the next higher, intermediate, whenever you find one is taking, try to take the Name of Kṛṣṇa always, then you will try, if you find such person who tries to take the Name of Kṛṣṇa almost always, a tendency, you will try to serve him and there you will be benefited good. And if it is possible in your fortune, fortunately if you can find any Vaiṣṇava such that whenever you come to see him you find excitement in you to take the Name of Kṛṣṇa.

jara dekhili mukhay isay kṛṣṇa-nāma ?

Whenever you come to his association you feel the tendency within you to take the Name of Kṛṣṇa. Then if you find that type of devotee then you will try your best to do anything for him that he says. Three classes of devotion, we find in Bhāgavata in one type:

arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

"A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service." (Śrīmad-Bhāgavatam, 11.2.47)

And:

īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca prema-maitri-kṛpopekṣa, yaḥ
karoti sa madhyamaḥ

"The devotee in the intermediate stage of devotional service is called a madhyama- adhikārī. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."

(Śrīmad-Bhāgavatam, 11.2.46)

And:

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ bhūtāni
bhagavatya ātmany, eṣa bhāgavatottamaḥ

"The first class devotee sees Kṛṣṇa in everything, and everything within Kṛṣṇa." (Śrīmad-Bhāgavatam, 11.2.45)

Three classes of devotion according to Bhāgavata is here. And another in Purāṇa:

surarṣe vihitā śāstre harimuddiśa yā kriyā saiva bhaktiriti proktā tayā
bhaktiḥ parā bhaved

"O sage amongst the demigods - Nārada! Those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Śrī Hari, are called the regulative principles of bhakti (sādhana-bhakti), by which practising one may attain the highest bhakti (prema bhakti)."

(Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.13) This third class beginner, and the second class:

laukikī vaidhikī vāpi yākriyākriyate mune hari-sevānukulaiva sā kārya
bhaktim-icchātā

"O great sage! If one aspires for devotional service one should perform all one's activities, whether they are mundane or Vedic, in such a way that is favourable for the service of Śrī Hari." (Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.93)

(from Nārada-Pañcarātra) This is middle class, and:

īhā yasya harer dāsyē, karmaṇā manasā girā nikhilāsv apy avasthāsu,
jīvan-muktaḥ sa ucyate

"A person acting in Kṛṣṇa consciousness, in the service of Kṛṣṇa, with his body, mind, intelligence and words is a liberated person, even within the material world, although he may be engaged in many so-called material activities."

(Bhakti-rasāmṛta-sindhu, 1.2.187)

The highest class, this is also a type, Bhāgavata classification, this Purāṇic classification

End of recording 11/12-2-83

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83.2.13-15

Śrīla Śrīdhara Mahārāja: In his last days our Guru Mahārāja used to say, every now and then: "Religion is proper adjustment." We are improperly adjusted with the environment, that is the trouble. So:

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ mumukṣubhiḥ
parityāgo, vairāgyaṁ phalgu kathyate.

anāsaktasya viṣayān, yathārham upayuñjataḥ nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate

"That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called phālgu- vairāgya, external or false renunciation."

"That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called yukta-vairāgya, or practical renunciation."

(Padma-Purāṇa) + (Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.125-6)

As recommended by the Buddhists, or Śāṅkarites, the salvationists:
"That give up everything and reduce yourself to zero, give up connection with everything, and as in deep sleep, so you are to reduce yourself to that stage, that is the perfect."

But this has been rejected hatefully by the Vaiṣṇava, specially the Gauḍīya Vaiṣṇava, those that are under the direction of Mahāprabhu. This is phalgu, or temporary, phalgu means which is apparent. Near Gayā there is a river whose name is Phalgu. That is, whenever we remove the sand from the bed of the river we can see the current is passing underground, but on the bed it is all sand, all sand, phalgu. So renunciation cannot be complete, it may be, however long time, still it is temporary.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādrṭa-yuṣmad-aṅghrayaḥ

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:)

"O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."

(Śrīmad-Bhāgavatam, 10.2.32)

In Bhāgavatam this śloka, the Brahmā in his hymns, addressing to Kṛṣṇa:

Ye 'nye 'ravindākṣa vimukta-māninas: "Oh You lotus eyed. Ye 'nye 'ravindākṣa vimukta- māninas. Those that can conceive themselves completely disassociated with their environment, completely disassociated, disconnected from the environment, completely liberated, emancipated. Mānina, they think like that, but actually it is impossible. Vimukta- māninas, they think themselves that they're perfectly independent of the environment, as if in sound sleep. But sound sleep is not a permanent thing, the reaction will come from the seed, and the sprout will come again. Inevitable.

Tvayi asta-bhāvād aviśuddha-buddhayaḥ: Their calculation is wrong totally, because they have not counted You, their counting is independent, they and the environment. But You are there to harmonise both, to keep connection with both the parties. They forget that, they can't understand that. If they can find that centre, then they can understand that their relation, the environment and his relation is not in his hand, it is in the hand of the Absolute, and it is unavoidable. It is not in their hand, it depends. And his position is an organic part, not an independent part from the environment, but his position is an organic part. So he and he has common relation there and management comes from there whether

united or separated, or how related or not related, all that depends on the centre and not on them. They cannot negotiate independently, or discuss, or adjust independently of Him.

Tvayi asta-bhāvād: Because they do not count You they're on the, between You and them there is a wall, they cannot pierce the wall and understand the barrier, cannot break the barrier and come in connection with You, so they commit such wrong.

Aviśuddha-buddhayaḥ: What is their ultimate position, realistic position is what?

Āruhya kṛcchreṇa param padam: After much trouble they rise up to the highest point of liberation.

Āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ: And from there they do not count the upper relation and adjustment with the main centre. All these calculations omitted, so they have to fall back again, hurled down for this mistake.

So we are not to shun, not to abandon anything, but we are to come to a satisfactory, harmless, adjustment. Not only harmless, but the adjustment that can give our fulfilment of life. This is phalgu-vairāgya, and what is yukta-vairāgya, just the opposite.

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ mumukṣubhiḥ
parityāgo, vairāgyam phalgu kathyate.

"That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called phālgu- vairāgya, external or false renunciation."

(Padma-Purāṇa) + (Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.125)

Apparent, not real, undercurrent, in the very subtle most plane there we cannot detect. So who can detect that, that from revealed plane, from God's, who can see anything and everything, from His, the real prospect, He is coming through Veda, revealed scripture. What is that?

anāsaktasya viṣayān, yathārham upayuñjataḥ nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate

"That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called yukta-vairāgya, or practical renunciation."

(Padma-Purāṇa) + (Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.126)

Only you will have no greed to enjoy the environment, anāsaktasya, you must not have any particular tendency to enjoy it. But the thing is not to be blamed, your enjoyable tendency is to be blamed. So you must withdraw your enjoying tendency, that you are master of the thing, you can enjoy it in your own satisfaction. That sort of tendency must be withdrawn, anāsaktasya viṣayān, yathārham upayuñjataḥ.

And you are required to behave with them properly. And what is that properly? That is in connection with the calculation of the central interest. Neither you can enjoy, nor can you reject. A function between you and the environment is fixed already by His will. Ha ha, you can't change it. That thing belongs to Him, you also belong to Him, and how you are to deal with your endeavour that is also already pre arranged and you can't evade that. Only you are to be in re-adjusted position.

Anāsaktasya viṣayān, no local interest should be imposed. Yathārham upayuñjataḥ, just proper, independent of you and He, the central, the real function between, relation between, that must be awakened, a real

transaction. Yathārham upayuñjataḥ nirbandhaḥ kṛṣṇa-sambandhe, and what is the key to that, the test, the criterion? kṛṣṇa-sambandhe, how you can utilise the environment for the service of Kṛṣṇa. You are a servant and here is the object of service, you can't reject that. You are bound to utilise the object for the service of your Lord. You are a servant and this is the object of service, it is not meant for you. At the same time it is not so that you can reject them and you can live independently without anything, this is also artificial life. It is not truth. So whatever is helpful for the service of the Lord, we must take care about those things that they may not be lost, may not be missed.

What is necessary for the service of Kṛṣṇa, we must be attentive to the protection of that thing. That indifference, to protect things, which may be utilised in the service of Kṛṣṇa, that is no devotion. Sometimes we may think we have adopted the way to get out of this mundane world. Why should we be so much particular about these things? As much as possible we shall try, to keep things that are necessary for the service of Kṛṣṇa, properly. Proper attention should be given, to anything and everything, only for the purpose of the service of Kṛṣṇa.

Both exploitation and renunciation, both is bad, both is unnatural, both is unwholesome. And no fulfilment can be reached by either method, exploitation or renunciation. We are to be initiated in this angle of vision of life. This is Goloka. Everything may be harmonised by Him. He's so good, so great. Nothing coming in His contact can be wrong, it is only wrong when it is in contact with things that are defective. So nothing, everything is all right, if it is in connection, one condition, if for Kṛṣṇa. Everything is for Him. Everything is for Him, when deviation from that point, there is anomaly, derangement, and reaction, and misery. Misery is the outcome of māyā, that miscalculation, misrepresentation, miscalculation. It comes as the outcome of miscalculation.

And proper calculation, and to follow that is devotion. And that very life, nature is dedication, and dedication towards the centre, and the Absolute centre, and nothing less than that, that will fetch good value. Nothing less than Kṛṣṇa conception of Godhead. Other demigod's they're also local,

their position is also provincial, local.

Kṛṣṇas tu bhagavān svayam.

ete cāmśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam indrāri-vyākulaṁ
lokaṁ, mṛdayanti yuge yuge

"All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists." (Śrīmad-Bhāgavatam, 1.3.28)

The Absolute Reality the Beauty. Everything is justified when it is meant for Him, His satisfaction. Then there is one thing we have to understand, and we must try to follow, this is devotion. Goloka. Criterion is this, and this is the test, we shall try to examine, how far, it is meant for Kṛṣṇa, for His satisfaction. Of course that depends on our realisation, stage of realisation, otherwise anything we may think, "Oh this is for Kṛṣṇa's satisfaction, Kṛṣṇa is satisfied." I have done something and I may say, utter the words: "Yes Kṛṣṇa is satisfied." Ha, my mere statement won't be exactly what is with Him. The Absolute position is there and we are to realise our position, that is sādhana. By the help of the saints, as well as the scriptures, revealed, and saint and scripture of different types.

brahmāṇḍa brhamite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya
bhakti-latā-bīja

"Wandering throughout the material universe, the very fortunate living

entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."

(Caitanya-caritāmṛta, Madhya-līlā, 19.151)

It is not a relative thing, it is absolute and all relative positions, we shall have to learn to eliminate, and understand what is absolute. What is absolute, how it is absolute? We are to learn that, gradually, by progressing in a proper line, proper method, accepting sādhana. This śravaṇa, varaṇa, sādhana, āpana, prapanna, five stages in our development of our realisation. And both the scripture, sādhu, śāstra, guruvarga.

citay tay koroli atai ?

Three things must come to prove that one thing. The saint, opinion of a saint, the scripture, and ones hearty response. Hṛdayenābhyanujñāto (Manu-saṁhita 2.1): The approval of the inner heart, with the opinion of the revealed scripture, and also which we'll be given, directed, or dictation of a proper saint. And the saint can be found only by the help of the scripture, and the scriptures meaning also will come from the saint, proper. They're inter-dependent, we are to face that, the ultimate guidance, our sukṛti. Brahmāṇḍa brhamite kona bhāgyavān jīva: It is our good fortune, if we acquire sukṛti, that will guide me. Birds of the same feather flock together.

It will carry me towards proper place. I'll be able to meet that and by comparison I'll be able to understand what degree of truth is where, the conception, the truth, absolute truth, and relative truth. What is the criterion of the Absolute Truth? How it is absolute? All these things to be understood by the reference of the scriptures, sādhu, and one's inner

approval, heart approval.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Every step we are doing that, always eliminating and accepting, elimination and nomination, acceptance. Every time we are in progress, dismissing something and accepting another thing, always. This is progress, this is life, this is dynamic in character. And sometimes also if we are cursed, we may go down, more to down, down, down, that also happens in this world. Always everything going up, and no setback? It is not so, there is setback also. So a caution is given there in the śāstra, the aparādha, the error, the negligence, the idleness, so many things that may push us down. We must be cautious of the fact.

caitanya canday daya koro hari ca sri ca kori vecit pari samscara ?

It is not a question of blind faith. The understanding is also possible, to apply here. And that will be astonished, your understanding will be astonished finding new things, things of new order. Gītā says:

āścaryavat paśyati kaścīd enam, āścaryavad vadati tathāiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścīd

"Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all." (Bhagavad-gītā, 2.29)

The most wonderful, your own self is also wonderful, what to speak of Paramātmā, Nārāyaṇa, and Kṛṣṇa. Your own soul, your personification proper, that is also of wonderful conception. Āścaryavat paśyati kaścid enam, when you come to conceive one's soul: "Oh how wonderful type of existence it is. So diabolically opposed to this material and mental things." Āścaryavat paśyati, and when one begins to give description about the soul, he's also charmed, enchanted. "What am I saying? Can I say? Can I give vent to it properly, about the soul proper which I myself am?" āścaryavac cainam anyaḥ śṛṇoti, those come to hear, they're also astounded. "What is this? Such strange things we have never heard before. Such thing is possible? Ātmā, eternal, all knowledge, all pure and eternal. Without food it can continue. A member of the eternal plane. How is it possible? And it is an understanding principle, an atom that can understand himself and that can understand others also."

Our Guru Mahārāja used to give some example, many a time I have mentioned. A boy is born in a dark cell, then someone has come to tell him: "You come out and I shall show you the sun, it is very wonderful, the sun."

Then the boy will take a light, a candle with him. "No, no, why do you take the candle?"

"Without candle how can I see the sun?"

"No, no, to see the sun candle is not necessary."

"You are be-fooling me, without the help of candle nothing can be seen, and you say the sun can be seen by the sun, without help of candle, I don't trust."

Then he'll be forcibly taken.

"Oh, sun is seen by his own light, not only that, sun can show the whole thing, me, you, others, all things can be shown by the sun only. Is it possible?"

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ vyartho 'pi
naivoparameta pumsām, mattaḥ parāvṛtta-dhiyām sva-lokāt

(Śrīmad-Bhāgavatam, 11.22.34 says:) Ātmā is self effulgent, it can show itself, it can show others. Only devoid of it, we are suffering from suspicion, and half knowledge, and ignorance. But when we can come to ātmā, we can feel ātmā by his own self. And at the same time by the standard of that light, we can comparatively know what is non ātmā, what is not soul. That also can be understood indirectly by feeling the position of ātmā.

ātmā bhava dusyajya srotavbadhi jnatabadhi jnasitavbha ?

The Upaniṣad's clarion call, calls of out: "What are you doing, what are you busy in? Give up all these. Try to find out who you are. You are ātmā and ātmā is worth, every movement, you can command every worth, commanding every drop of energy, to know it it is so full and so dire necessity in you. What do you do? First give up everything.

ātmā bhava dusyajya ?

Oh, you, why have you engaged in wild goose chasing? Stop, come to know who are you, you're ātmā, you're soul. All the energy must be utilised in this. aye dusyajya ?

You must exert to see. mantaba ? And if any mental

ātmā bhava dusyajya mantaba ?

With whole of your mind try to capture, to think it. srotavba ? If anything to be heard, then hear about soul, your soul, you.

nidhi jnasitavbha ?

Any concentrated energy, if anywhere to be invested it is only in this, for this campaign, in searching for your own self. First the beginning, the start of your energetic movement must begin from here. Try to understand you, your own self, your own ātmā, of what nature it is. Then you are to seek out what things will be necessary for the upliftment or development for that thing, otherwise it is all false engagement. Know who you are and what is the demand, then you'll know ātmā wants Paramātmā. He's hankering to come in connection with Paramātmā. Higher type of ātmā there is, and that is generally said the plane of God, but partial. Then there is, the yogīs are after that. Then there is devotion of Nārāyaṇa, Vasudeva, Brahmā, Nārāyaṇa. And supreme most position is held by Kṛṣṇa consciousness, Kṛṣṇa conception. The Autocrat. Absolute Good. Reality the Beautiful. The beauty, the sweetness, the charm, all charming. Ha ha ha. Struck dumb, seeing His charming, the centre of charm. Attraction, attraction is charming, beauty is charming everything and has made possible, cosmos out of chaos. Charm, beauty, that has given the very life of cosmos. Kṛṣ - ṇa. Attract, attraction, and He has reaction, to satisfaction, attraction and satisfaction, that is the coming and going, attraction and giving, it's rendering satisfaction. Kṛṣ - ṇa, Kṛṣ means to attract, and ṇa means dealing in satisfaction, action reaction. The Absolute centre. That is Kṛṣṇa, with His paraphernalia.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi

Gaura Hari bol.

Devotee: Guru Mahārāja, if someone is attracted for a long time to a particular rasa but is not fully satisfied, then can he aim for another rasa ?

Śrīla Śrīdhara Mahārāja: Ha ha. No question of selection, rather it is automatic. Ha ha, ha ha. They can't hold him back. The inner tendency, attraction will be such they can't avoid. His own nature, what to do? It is not a dress that I shall reject something and take up another, put on, not like a garment, putting on and putting off. It's coming from within out of necessity, the adjustment cannot but come.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi. Nitāi. Dayal Nitāi.

Mahāprabhu was satisfied with Emperor Pratāprudra when He found that the king has engaged himself in a very mean service, that of a sweeper. The king is doing the service of a sweeper attracted Him most. He Himself, when gaṇḍicā mārjana (cleansing of the Gaṇḍicā Temple), Jagannātha will come to Gaṇḍicā, Mahāprabhu with His party, in His utariyam ? He's collecting the dust and He's throwing it outside, then washing. Jagannātha will come.

So nothing is neglected but we are attracted, when with those menial service, we have got much, we can attract the attention of the high, high. So nothing is insignificant when it is connected with Him. Still there is gradation, gradation is there. Sincere beginning of the service must have always tendency to go towards lower side. But by Kṛṣṇa's will they will be accepted for higher satisfaction. But their, the devotee's tendency will always be to go to the mean services, so called, not anything is mean,

but so called mean.

Śrīla Raghunātha Dāsa Goswāmī says: "I want the service of a servant, and I want to show my reverence towards sakhya, friendly service.

sakhyāya te mama namo 'stu namo 'stu nityam dāsyāya te mama raso
'stu raso 'stu satyam

The sakhya-rasa. The confidential service, I am not fit for that, I always try to revere that, to show my reverence, and I shall try to, if possible, if accepted, to do the meanest service. If I get that engagement, I am rewarded more than anything."

So full satisfaction, that should be the attitude. But Kṛṣṇa will take him up: "No, do, to serve Me in this way." Then what to do, we have to do that. According to the rasa it is such, for us. And those that are eternal friends, they won't go that side, won't admit. Ha, ha. A part and parcel, and surcharged with Yoga-Māyā, with the spirit of that particular service of that particular level, surcharged, injection by Yoga-Māyā. And Kṛṣṇa is pleased by that aggression, by the aggression of the friends, He's pleased, when it is manipulated by Yoga-Māyā. But we should not be puffed up in that way, we're beginners, not nitya- siddha, sādhana-siddha line. None realised have come to realise. So our nature should be favoured that they're showing Dāsa Goswāmī Prabhu. Always try to go downwards.

Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi.

Nityānanda Prabhu, He broke the daṇḍam into three parts. "Mahāprabhu My Lord, He will carry you daṇḍa, I won't tolerate, I can't tolerate that My Lord will carry you in His hand." And some say that He broke it into three parts, into tri-daṇḍam, not eka-daṇḍam of māyāvādī, but tri-daṇḍa of the Vaiṣṇava sannyāsīn.

Any questions?

Devotee: Did Nityānanda Prabhu and Caitanya Mahāprabhu appear at the same time, or was Nityānanda Prabhu older, did He appear before?

Śrīla Śrīdhara Mahārāja: That you will find in the books. Nityānanda Prabhu was almost twelve years older than Mahāprabhu, nearly. And Acyutānanda was that Advaita's last son, youngest son, he was more younger, Acyutānanda. When Mahāprabhu took sannyāsa and went to visit Śantipura, at that time Acyutānanda was about five years old. So nearly nineteen years junior than Mahāprabhu, and Nityānanda twelve years elder than Mahāprabhu. Thirty one years older is Nityānanda Prabhu than Acyutānanda, Acyutananda's the youngest son of Advaita Ācārya.

What makes you to ask this Acyutānanda and Nityānanda's age?

Devotee: No it was not Acyutānanda, it was Caitanya Mahāprabhu and Nityānanda Prabhu, because I read in *Adi-līlā*.....

Śrīla Śrīdhara Mahārāja: Nearly twelve years elder, Nityānanda Prabhu. When Nityānanda came to Navadvīpa, at that time, twelve years. Mahāprabhu began saṅkīrtana, and Nityānanda Prabhu came here, for twenty two years, ten years or twelve years elder, something like that.

Nityānanda after visiting all the holy places of pilgrimage, then He joined Navadvīpa līlā. And He was disciple of Mādhavendra Purī, Godbrother of Īśvara Purī, Mahāprabhu's Gurudeva. Nityānanda Prabhu, Advaita Prabhu, They're all Godbrothers to Īśvara Purī, whose disciple was Mahāprabhu, Śrī Caitanya Deva. This is all shown to us. *Līlā*.

Devotee: Guru Mahārāja, it's said that Swāmī Mahārāja he was attracted to sakhya-rasa, he was writing as if his līlā was sakhya-rasa.

Śrīla Śrīdhara Mahārāja: Sakhya-rasa. I do not know what he has written, but I found it such position from his only one letter, what he wrote when he was going to America.

Devotee: Yes, that's the poem.

Śrīla Śrīdhara Mahārāja: That letter has been given to me and I read that, and from there I could suppose that his position, he's satisfied with that sakhya līlā. He mentions there that his Gurudeva is Rādhārāṇī, madhurya-rasa, and he's asking Kṛṣṇa's help, in his discharging the duty which is ordered by Rādhārāṇī, given by Rādhārāṇī to him. He says that: "Rādhārāṇī will be satisfied if You help me in my carrying out the orders of Rādhārāṇī." For the preaching purpose he's begging the help of Kṛṣṇa in his campaign, because Rādhārāṇī will be satisfied and his Gurudeva is representing Rādhārāṇī. That is mentioned there. From there I conjecture. And what playfully he has mentioned there, "After finishing this job, I shall again join Your Vṛndāvana līlā as a friend and we shall play to our highest sentiment, in this way." There from it may be conjectured that his acme of serving pleasure is within sakhya-rasa, a supposition.

Devotee: So many devotees, disciples, that come to Swāmī Mahārāja, they have some, possibly, attraction for the

Śrīla Śrīdhara Mahārāja: Not necessarily, all that will come under him, they will be forced to enter into sakhya-rasa, it is not that. Maybe in

madhura-rasa, further, he may come with another mūrti, another dress, garment, attitude. So:

ācāryam mām vijānīyān, nāvamanyeta karhicit na martya-
buddhyāsūyeta, sarva-deva-mayo guruḥ

"One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods." (Śrīmad-Bhāgavatam, 11.17.27) + (Caitanya-caritāmṛta, Ādi-līlā, 1.46)

The ācārya-ship is not fixed in any type of devotee. We are requested to understand that oneness in ācārya-ship. "I am ācārya, I am ācārya indefinite. In particular man I can approach in a particular way. I am infinite, indefinite."

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Śrīla Śrīdhara Mahārāja: Not all of a sudden that the highest realising sentiment will grow in one's heart. Gradually he will feel within himself, according to the degree of awakenment he will be able to find who is he properly. In Sanātana Goswāmī's Bṛhat Bhāgavatāmṛta the Gopa Kumār is gradually, in accordance with his awakenment of the inner heart and sentiment he's led to different planes of life. But not feeling satisfaction again some connection from the higher, and he's taken to the higher plane next. Again some time he's staying there. After some time some dissatisfaction came in him, and another agent came from another higher position and he's taken there. In this way, gradually, according to his own inner awakenment, he's taken to different, higher planes. It is found there

in Bṛhat Bhāgavatāmṛta.

Devotee: Mahārāja, in the Bhāgavatam, in the eleventh canto, and also in the seventh canto, the sannyāsa of dharma, that is mentioned, it seems that one has to go to a forest and he stays in one place for only one day.

Śrīla Śrīdhara Mahārāja: That is external, that is external, one day in every place, kuṭīcaka, bahūdaka, that different stages. First kuṭīcaka, he will construct a cottage and he will live there for some time.

Then bahūdaka, the next, second stage, he won't fix himself in a particular place but he will take different types of water. Bahūdaka means many types of variegated waters, that he will wander, to any and every place and go on practising his own life.

Then haṁsa, the next, third stage will be haṁsa. Haṁsa means, water and milk mixed together, but the swan can take out the milk leaving the water intact. So he will be sāru- grahi ? Whatever he may mix, what society he may mix, he must try to take the very gist of truth, leaving that which is unnecessary, in the society. That is haṁsa.

Then paramahaṁsa, the highest stage is paramahaṁsa, that wherever he may stay, he will be all right. No external environment will be able to affect him or to change him. The highest position. These are the, and again more than that it is said sometimes that avadhūta of the fifth stage, at that time he's particularly seen to mix with the filthy atmosphere, but that can never affect him, that is the fifth stage. In this way it has been mentioned, in general, independent of Godhead.

Sannyāsa is of three kinds, vidvat, vibisva, and narottama. Vidvat sannyāsī has been described of such a degree, that when one can understand fully, he even leaves his body, and gets relief of that bondage, immediately, that is vidvat. And vibisva gradually he wants to

accept different stages and pass through that and go to the highest realisation. And there is another, narottama - hṛdi kṛtvā hariṁ gehāt pravrajat:

yaḥ svakāt parato vecha, jāta-nirveda ātmavān hṛdi kṛtvā hariṁ gehāt, pravrajat sa narottamaḥ

"A narottama, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart."

(Śrīmad-Bhāgavatam, 1.13.27)

He wants Hari and finding in his heart, he gives up his family life, and wanders here and there, but Hari, in his heart he wants. And naturally whenever there is a congregation of the saints, he stays there.

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam kathayantaś ca mām nityaṁ, tuṣyanti ca ramanti ca

"My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence." (Bhagavad-gītā, 10.9)

The sādhu saṅga, so the summary of everything for a Vaiṣṇava sannyāsī is this, that he will mix with the sādhu, the Vaiṣṇava saints. And what is the mixing with the sādhu? That is serving him. In other words he will serve under his Guru. That will be the most profitable. If such high Guru is not in his conception, such guide, high guide, then also within the equal association, he will try to maintain the higher thoughts, divine, within his heart, by such activity. And the association means a form of service, serving attitude. Without serving attitude, we cannot enjoy a saint, a Vaiṣṇava. To associate with a Vaiṣṇava means to serve a Vaiṣṇava. To associate with anything holy, that means to serve. Otherwise if I exploit, I want to get some pleasure from the environment, I shall have to go down. Serving spirit must be maintained in ones heart, and that will be dynamic and gradually lift him from higher to higher. And a static aim is with the māyāvādī's, that is different order. They want to have a temporary life full of rest that has already been discarded. That is impossible, temporary it may be possible, the slumber, the samādhi, but the samādhi will break down one day.

stava deha deha de cavasthiti ?

In Rāmānanda Rāya, those that aspire after highest salvation, they have ultimately come to be a fossil. They're unconscious, fossil is also unconscious, not conscious of his own soul, fossil. Stava deha in Rāmānanda Rāya, he may become a Himalaya, or an Alps, long, long, time, sleeping there, no awakening of any consciousness. And deva deha, the demigods, there they enjoy and the punya, the merit is finished, then again come here to work to begin his life fresh, with fresh prospects.

.....

Devotee: In the second stage of sannyāsa.....

Śrīla Śrīdhara Mahārāja: Kuṭīcaka, bahūdaka, haṁsa, paramahaṁsa, and then again, there the sections divided, vidvat, vibisva, and narottama, three kinds of sannyāsa, vidvat, vibisva, and narottama. Again every sannyāsa subdivided into four stages, kuṭīcaka, bahūdaka, haṁsa, paramahaṁsa. Vidvat sannyāsa does not come under division, because when it is taken it is finished. He thinks himself in such a sweet position he at once leaves his body and vanishes, vidvat. He does not want to, this is of course not Vaiṣṇava sannyāsa, he does not want to lose any time here, he's so disturbed with the present atmosphere he does not want to live here even for a second, finishes himself. This is not very optimistic line. Vibisva, he comes under regulation. Vibisva means itcha? Not finally fit, but he wants to be fit. In vibisva sannyāsa four sections, kuṭīcaka, bahūdaka, haṁsa, paramahaṁsa.

The first to settle in a particular place, with some simple and humble life, and to go

on with the mantram. And bhikṣa, taking food by bhikṣa. Not talking much with anyone, or mixing with the society at large. This is the first stage.

In the second stage, he will try to mix with the society, not only in that place, but he will have an experience of the wide world, as much as possible. And come in connection with different classes of men and to test what he has done, whether it is right or wrong. He must consolidate his position by meeting and coming in contact with different forces, anti as well as favourable and unfavourable. karikṣa ? Test, the life of test, stage.

The third haṁsa, haṁsa means, he will try his best to draw what is the essence of every teachings, every book, every society, every community,

every different conceptions of theism. All these, he may contact, but he will try to draw the essence. The third stage.

And fourth stage is the stage of ones well established position. He may do this, that, anything, but he's settled in his idea what he got previously from his Guru, perfectly undisturbed, he may pass his time. Whatever things may come from outside, can't disturb him in such position, he will live and then one day he will pass away.

And another is narottama sannyāsa. They do not care for all these things, formalities, but their simple thing that they will take shelter to Hari, to Nārāyaṇa, who is within, who is within. Thinking of Nārāyaṇa he will wander here, there, tīrtha. But his main thing will be the worship of Nārāyaṇa, whether in Vṛndāvana, Purī, or some such place, Ayodhyā, according to his conception. In this way is a devotional class. He may be a tridaṇḍī - hr̥dī kṛtvā hariṁ gehāt, pravrajat (Śrīmad-Bhāgavatam, 1.13.27). Will take shelter under the holy feet of Hari, and he will leave the worldly life, and will wander here, there, everywhere, taking the Name of the Lord, and mixing with the devotees of the Lord, in this way. This is the general conception of the sannyāsa. This is some negative side, the positive side will be in the case of narottama sannyāsa.

When we take particularly to this system, in a practical way, we want to deal it very successfully. Then we are to find that anyhow we must come in connection with the service of the Hari, Guru, Vaiṣṇava. Merely the recollection of Hari is not forceful enough to expedite our realisation. Something positive should be done.

Just as Prahlāda Mahārāja told, when Nārada went to see after Mahādeva, went to see the positive participation in devotional line to Prahlāda. Prahlāda told: "What do I do Devāśī? You know everything about me. I am simply trying to recollect my Lord. Recollection, remembrance, but remembrance is not enough, it is very weak connection with Hari. Mere remembrance, it is śānta-rasa, may be found

and taken and counted as śānta-rasa. A very weak but favourable position towards the service. But actual service of Hari, always to be busy to find out how we can satisfy Him, that is the laudable thing, and I have not got that temperament. If you want really a devotion of Hari, just go to Hanumānji, he's surcharged with the spirit of serving Rāmacandra. How wonderful he did it. So I am in weak position. It is his grace that I am not engaged in any worldly thoughts, but very meagre and lower order, not very intense remembrance I have got about Hari."

So the mere connection with Hari is not enough. That is good but from there we have to enter into the serving stages. And there also are classification and intensity also. Really we come to face the opportunity, by taking sannyāsa, exclusively giving up everything, and the whole time service of the Hari. Not mere recollection or remembrance only, but actual service to satisfy Him, that is necessary. So dāśya, sakhya, vātsalya, madhura, that will come gradually in the retinue there after.

Do you follow? Who asked this question?

Sannyāsa, the renunciation has been described in this way. All these things you will find in Gauḍīya Kaṇṭhara perhaps, vidyat, vibisva, narottama sannyāsa.

Devotee: What is the spiritual significance of taking water from different parts of the world? You said the other day that in the bahudaka stage the sannyāsī takes water from different parts of the world.

Śrīla Śrīdhara Mahārāja: That is not very important for our section. Bahudaka, udaka means water, bahudaka means multifarious types of waters. The significance is that he will wander in many places and drink many different types of water. That is only a connection, to show, really, water is not the important thing that he will drink. But many variegated

natures of water means various countries he will move, that is mixed with various types of men and culture, and consolidate his own position, whether he is moving on rightly or wrongly. That is the purpose internally.

Devotee: Mahārāja, for the Vaiṣṇava's, what is the position of bābājī ?

Śrīla Śrīdhara Mahārāja: Bābājī, that position was given by Mahāprabhu, was taken by Sanātana Goswāmī, just in presence of Mahāprabhu. Bābājī vesa, was first taken by Sanātana Goswāmī in Benares in front of Mahāprabhu, and Mahāprabhu gave His consent, it is supposed. That is considered to be above the sannyāsa, above. That is generally considered the paramahaṁsa beda ? sannyāsa āśrama.

nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro nāhaṁ varṇī na ca gr̥ha-patir no vana-stho yatir vā kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

"I am not a priest, a king, a merchant, or a labourer (brāhmaṇa, kṣatriya, vaiśya, śūdra); nor am I a student, a householder, a retired householder, or a mendicant (brahmacārī, gr̥hastha, vānaprastha, sannyāsī). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the gopīs, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of divine ecstasy." (Rūpa Goswāmī's Padyāvalī, 63) (Caitanya-caritāmṛta, Madhya-līlā, 13.80)

Nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro nāhaṁ varṇī means brahmacārī, na ca gr̥ha-patir - gr̥hastha, no vana-stho - vānaprastha, yatir vā - sannyāsa. These four stages in āśrama. Now nāhaṁ vipro - I

am not within that, I am above. Even a sannyāsī he has got some sort of position. He is also to follow some regulations, some particular forms of life.

But bābājī, when they are considered to be above any sort of law, no position in the society. The sannyāsī have got some position in the society, as a general guide of the society, Guru. But bābājī, they do not care even for anything. They cut off all connection with the society, and they're given wholesale towards Vraja Vṛndāvana sevā, in Vṛndāvana, and in parakīya bhajan also they're engaged.

But our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura), he saw that the imitationists, they are accepting the dress of bābājī, but they're not fit for that, for the standard. So in the dress of bābājī, their bābājī dress is being misused, and in the name of that dress they're going on with adulteration. The sahujiya. There are so many different outcomes of that degraded bābājī section.

They're not fit for that high position, but take the dress, and go to imitate the thing, but it is impossible for them to catch the real spirit of life. So they degrade and create so many pests in the society, and create a bad name for Rūpa and Sanātana, and Mahāprabhu, and Gauḍīya Sampradāya at large.

So he laid stress in this sannyāsa. "You first prepare yourself, that the head of the society, as a teacher of the society. Then when such high time will come, then you may see to take to that position, if you find necessary. That does not depend on external dress but internal improvement. Really that thing depends on internal improvement of ones heart or realisation and does not depend on the external dressing." So this way Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura) came and created this sannyāsa, tridaṇḍa sannyāsa, Vaiṣṇava sannyāsa, and to preach that bābājī, our guru above us.

"And we do not recognise you, anyone taking the dress of bābājī, no, you are not bābājī. Only external dress cannot give you the honour of the post of bābājī. But you are all hypocrites, and you are dis-serving the society and the Vaiṣṇava proper. We don't care, you all go down, don't venture to take the dress, to pollute the dress of Rūpa and Sanātana, never do this."

This is the warning of our Guru Mahārāja. Hare Kṛṣṇa.

So Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura) introduced the sacred thread, become a brāhmaṇa first, brahma-loka, then virāja, brahma-loka then paravyoma, Vaiṣṇava place. First become a brāhmaṇa, daiva-brāhmaṇa, try to acquire the quality of a brāhmaṇa, and have the sacred thread, then above this the Vaiṣṇava, crossing brahma-loka.

But they put this kopin, the bābājī class they do not use, they are afraid of using this brahma-sutra, but they use kopin. But kopin, Guru Mahārāja told is higher, higher, kopin means to stop all mundane sensual inclination to the utmost, so don't venture to take kopin, as Rūpa and Sanātana did. Before that try to, in a position of a brāhmaṇa, take the sacred thread if you have courage and real sincerity to go towards spiritual world, then come forward and take sacred thread, and red robe. And then make some substantial progress in the spiritual line, then you will find yourself quite safe, in the spiritual line, not only that but established in Kṛṣṇa līlā in Vṛndāvana. Then you may take the honour of that dress of Rūpa and Sanātana, otherwise to dishonour them, you should not imitate that dress. That was the temperament of our Guru Mahārāja, and he inaugurated this tridaṇḍa sannyāsa into the Gauḍīya Vaiṣṇava school. Hare Kṛṣṇa.

Once I was in Vṛndāvana, one educated brahmacārī, he took bābājī in Kaliban? I had a talk with him.

"You don't have any respect for the bābājī's, and we are in the line of Rūpa and Sanātana."

Then I told him: "We think that we are within āśrama of sannyāsa, that is servant of Rūpa and Sanātana, of the bābājī section real. We pose ourselves to be the servants of the bābājī."

"That is well and good."

"But we do not know that and at the same time you should know that we cannot give you people the position of that bābājī. We do not accept you as bābājī, you are intruder, you're intruder, forcibly entered physically, the plane. Fools rush in where angels fear to tread, your position is such."

Then he was infuriated. "You don't care for us, yes?" "No."

Then that man who posed as a bābājī, he was caught red handed. And he himself left that position, came back to family life. Not exactly family life, but giving up this bābājī vocation, he came to the town and he was educated, he began to coach students and thereby to earn something and eat. It is such.

Gaura Haribol.

It is a hard nut to crack. Not imitation can take us there, but by the grace of the Vaiṣṇava, the inner awakening, inner awakening, that can only be affected by the service of Kṛṣṇa and His servants, His devotees. One must earnestly try to achieve that sort of stage really and not outwardly. Proper realisation is necessary, the conviction, the faith, the faith will take us to the complete realisation, the faith.

A man, a friend, died somewhere, news came, I began to cry. Why? I don't see that he's dying here, my friend is dead, dying, but only through

faith I began crying, my friend has died. Through faith from far away, the feeling may arouse and many things may be done through faith. So for the farthest world, the faith, faith is a positive thing, it is not imagination. Imagination is worthless, faith is not imagination. It is more substantial than anything. What we experience here, that is futile, that is nothing, that is illusion. What we feel, what we say concretely, realisation of the world, the concrete world, that is all hallucination. But faith is such that it can show in a very subtle way the truth, more than mathematical calculation. The computer is showing so many things beyond the reach of our senses, by mathematics.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

So Giri Mahārāja has been bitten on the face while sleeping. Who will come?

Swāmī Mahārāja told that he is the most wretched person, in Bengali he told, Swāmī Mahārāja. I told Tamal Kṛṣṇa. So that he told. Bengali word, not goonda, but something like desperate, the Bengali word I'm trying to remember.

of a soldier, he has committed something wrong and he must be punished. But (Queen) Victoria, she did not like to deal the first case with punishment. She wanted to release him. But the advocate on the other side told: "That thrice he's already forgiven, thrice, so this is the fourth time, you can't forgive him."

But still Victoria is only pushing, pressing: "What you say everything is against him, but can't you insight any instance in his favour?"

Then that gentleman, he could understand her position and told: "His

house of life is said to be good, household life."

Then Victoria: "Then this time also, when some goodness can be traced in him, so this time also forgive him."

I incited this example when I requested the committee, they forgive this time, first time, all them, the Hansadhūta, then this Jaya Tīrtha Mahārāja, Tamal Kṛṣṇa and some other.

.....

I am taking a portion of his energy, consciously or unconsciously of him, and I'm connecting with the service of Kṛṣṇa, through a devotee. So he's surely being benefited in his life eternal. This accumulated, this energy utilised, through some devotees, that will be accumulated and when sufficient in parimarm ? in magnitude it will attract him towards the Lord, it will create śraddhā in him, faith in him.

So our Guru Mahārāja, previously told that: "I want one lākh of paisa, pence."

(one lākh is 100,000 - paisa - a monetary unit of India and Pakistan worth one hundredth of a rupee). Then when one gentleman came here with three lākh of rupees to construct a temple, one of his sannyāsa disciples told him: "Gurudeva, you wanted one lākh of paisa, but three lākh of rupees have been given by one single man."

Then he answered: "I did not want from one person. One lākh of paisa means from one

lākh of men, creating sukṛti in at least one lākh of persons."

So to collect, apparently it may seem that I am a beggar and he is a giver, but really I am giver under the direction of the Lord and he is beggar, I am giving him unconsciously some, injecting some goodness in him, sukṛti. That is nirguṇa, nirguṇa means transcendental, a drop of transcendental devotion, I am giving him in return, by utilising his energy

unconscious of him, I have put in some service of the Lord. This is the underlying principle of begging from door to door or any place, that they're using the mortal world, their energy is being more and more mortalised. But I am giving some connection with immortal, through his energy and that is sukṛti, and sukṛti when sufficiently accumulated, creates śraddhā.

bhaktis tu bhagavad-bhaktasaṅgena parijāyate

sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ

"Actually we can recognise a sādhu by sukṛti. Apparently we can know him from the śāstras, the scriptures, because the śāstra helps us to know who is a sādhu, and the sādhu gives us the interpretation of the śāstra. So sādhu and śāstra are interdependent, but the sādhu holds the more important position and the śāstra has the secondary position. The living śāstra is the sādhu, but to know who is Guru, who is sādhu, we are to consult the descriptions given about them in the scriptures. The symptoms of the sādhu, both of the Guru as well as the disciple, have been written in the Bhāgavatam, in the Gītā and in the Upaniṣads."
(Bṛhan-Nāradya Purāṇa)

Sukṛti will bring us to the association of a sādhu, no other way to come to the feet of the real sādhu, only sukṛti can come (previously?) So for that, and also for us, to give everything for the service of Kṛṣṇa, that is our name, fame, everything. Our credit, everything we should devote to Kṛṣṇa, wholesale. "I shall devote to Kṛṣṇa, I shall do anything and everything for His satisfaction, through His devotees, and scriptures."

So if you like to do some service, I think I asked Parivrājaka Mahārāja also, he perhaps, his visa may allow him to stay for fifteen or some, more days. So for at least ten days he may approach the religious public, they

help this festival to be managed.

"So you come and you also help. Many sādhu's and many ordinary gr̥hastha's, men, women, they will come for the circumambulation of the nine islands. Navadvīpa. Mahāprabhu. With saṅkīrtana. That will be a very religious scenery. You all come and see and partake in that and for that some rice with some vegetable oil, some potato, whatever you like to give, give us, we shall take it."

This way, the method is in this way to collect funds for the annual celebrations.

To try in our hands but the result will be in the hands of Kṛṣṇa. Sometimes this experience we have got, sometimes we tried hard in one place, but no sufficient result, but in another place with least endeavour we get much. Where we give more attention, sometimes we fail there, and with very least attention and management we get more. It is managed by Kṛṣṇa. So we do not know what will happen, but we shall try.

karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

"I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties." (Bhagavad-gītā, 2.47)

Don't look after the results, but concentrate yourself wholesale in the discharge of your duty. That there may not be any fault in discharging your duty, that is your part. And what result will come, good or bad, you have nothing to bother with that. It is His will. With this spirit we are to go

on collection. And also underlined, that if I can get something from him to be utilised for the service of Mahāprabhu, then this man will be unconsciously benefited for his eternal life. That will be in the subconscious area.

Hare Kṛṣṇa.

Never bother your head, but wholly concentrate in your (practice?) and your duty. This is the key to success of ones life towards eternity. Then we come very close to eternity, the eternal will, the absolute will. I am doing so much, expecting, how my labour is met with the eternal will, but I must not be dejected, must not be dejected. Try to satisfy myself under any eventuality. That is a test in our life. This is not an endeavour for a day or two, but I am going to practice my transaction with the Infinite, with the Absolute for whole life. With that spirit and courage we shall come in the field.

End of recording.

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83.2.13-15

Śrīla Śrīdhara Mahārāja: In his last days our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Thākura) used to say every now and then: "Religion is proper adjustment." We are improperly adjusted with the environment, that is the trouble. So:

prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ mumukṣabhiḥ
parityāgo vairāgyaṁ phālgū kathyate

"That renunciation which is practised by those desirous of impersonal liberation and which rejects things in connection with Śrī Hari, thinking them to be material, is called phālgū-vairāgya, external or false renunciation." (Padma-Purāṇa)

(Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga 2.125)

As recommended by the Buddhists or the Śāṅkarites, the salvationists, that: "Give up everything and reduce yourself to zero, give up connection with everything and as in deep sleep so you are to reduce yourself to that stage, that is the perfect." But this has been rejected hatefully by the Vaiṣṇava, especially the Gauḍīya Vaiṣṇava, those that are under the direction of Mahāprabhu. This is phālgū, temporary, phālgū means which is apparent. Near Gaya there is a river whose name is Phālgū, that is whenever we remove the sand from the bed of the river we can see the current is passing underground, but on the bed it is all sand, all sand, phālgū. So renunciation cannot be complete, it may be, however long time still it is temporary.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-
buddhayaḥ āruhya kṛcchreṇa paramṁ padaṁ tataḥ, patanty adho 'nādr̥ṣṭa-
yuṣmad-aṅghrayaḥ

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:)

"O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."
(Śrīmad-Bhāgavatam, 10.2.32)

In Bhāgavatam this śloka. The Brahmā in his hints addressing to Kṛṣṇa: 'ravindākṣa vimukta-māninas: "O You lotus-eyed, ye 'nye 'ravindākṣa vimukta-māninas, those that can conceive themselves completely disassociated with their environment, completely disassociated, disconnected from the environment, completely liberated, emancipated, mānina, they think like that but actually it is impossible. Vimukta-māninas, they think themselves that they are perfectly independent of the environment as if in sound sleep,

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but sound sleep is not a permanent thing. The reaction will come from the sleep, the sprout will come again, inevitable.

Tvayi asta-bhāvād aviśuddha-buddhayaḥ: Their calculation is wrong totally because they have not counted You, their counting is independent, they and the environment. But You are there to harmonise both to keep connection with both the parties, they forget that, they can't understand that. If they can find that centre then they could understand that their relation, the environment and his relation is not in his hands it is in the hands of the Absolute. And it is unavoidable, it is not in their hands, it depends, and his position is an organic part not as an independent part from the environment but his position is an organic part. So he and He has common relation there and management comes from there whether

united or separated, or how related or not related, and that depends on the centre not on them. They cannot negotiate independently or discuss or adjust independent of Him. Tvayi asta-bhāvād: because they do not count You there on the, between You and them there is a wall, they cannot pierce the wall and understand the barrier, they can't break the barrier and come in connection with You so they commit such wrong.

Aviśuddha-buddhayaḥ: What is their ultimate position? Realistic position is what?

Āruhya kṛcchreṇa paraṁ padaṁ: After much trouble they rise up to the highest point of liberation, āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ, and from there they do not count the upper relation and the adjustment with the main centre, all these calculations omitted so they have to fall back again, hurled down for this mistake.

So we are not to shun, not to abandon anything, but we are to come to a satisfactory harmless adjustment. Not only harmless but the adjustment that can give our fulfilment of life. This is phālgu-vairāgya, and what is yukta-vairāgya, just the opposite:

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ mumukṣubhiḥ
parityāgo, vairāgyaṁ phalgu kathyate

Apparent not real, undercurrent, in the very subtlest plane there we cannot detect. So who can detect that that from revealed plane, from God's, who can see anything and everything, from his real perspective is coming through Veda, revealed scripture. What is that?

anāsaktasya viṣayān, yathārham upayuñjataḥ nirbandhaḥ kṛṣṇa-

sambandhe, yuktaṁ vairāgyam ucyate

"That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called yukta-vairāgya, or practical renunciation."

(Padma-Purāṇa) + (Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.126)

Only you will have no greed to enjoy the environment, anāsakta, you must not have any particular tendency to enjoy it. But the thing is not to be blamed, your enjoying tendency is blameable, so you must withdraw your enjoying tendency that you are

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master of the thing, you can enjoy it in your own satisfaction. That sort of tendency must be withdrawn, anāsaktasya viṣayān.

Yathārham upayuñjataḥ: And you will be required to behave with them properly, and what is that properly? That is in connection with the calculation of the central interest. Neither you can enjoy nor you can reject. A function between you and the environment is fixed already by His will, ha ha. You can't change it, ha, ha. That thing belongs to Him, you also belong to Him, and how you are to do with your endeavour that is also prearranged and you can't evade that. Only you are to be readjusted position.

Anāsaktasya viṣayān: No local interest should be imposed, viṣayān. Yathārham upayuñjataḥ: Just proper independent of you and He, the central, the real function between, relation between, that must be

awakened, real transaction. Yathārham upayuñjataḥ nirbandhaḥ kṛṣṇa-sambandhe: And what is the key to that? The test, the criterion? Kṛṣṇa-sambandhe: How you can utilise the environment for the service of Kṛṣṇa. You are a servant and here is the object of service. You can't reject that, you are bound to utilise the object for the service of your Lord. You are a servant and this is the object of service. It is not meant for you. At the same time it is not so that you can reject them and you can live independently without anything, this is also artificial life, this is not truth.

So whatever is helpful for the service of the Lord we must take care about those things that they may not be lost, may not be missed. What is necessary for the service of Kṛṣṇa we must be attentive to the protection of that thing. That indifference to protect things which may be utilised in the service of Kṛṣṇa, that is not devotion.

Sometimes we may think we have adopted the way to get out of this mundane world, why should we be so much particular about these things? As much as possible we shall try to keep things that are necessary for the service of Kṛṣṇa, properly. Proper attention should be given to anything and everything only for the purpose of the service of Kṛṣṇa. Both exploitation and renunciation, both is bad, both is unnatural, both is unwholesome, and no fulfilment can be reached by either method, exploitation nor renunciation.

We are to be initiated in this angle of vision of life. This is Goloka, that everything may be harmonised by Him, He's so good, so great. Nothing coming in His contact can be wrong, it is only wrong when it is in contact with things that are defective. So nothing, everything is all right if it is in connection, one condition, if for Kṛṣṇa. Everything is for Him, everything is for Him, when deviation from that point there is anomaly, derangement, and reaction and misery. Misery is the outcome of māyā, that miscalculation, misrepresentation, miscalculation, it comes as the outcome of miscalculation. And proper calculation, and to follow that, that is devotion, and the very life, nature, is dedication, and dedication towards the centre and the Absolute Centre and nothing less than that. That will fetch local value. Nothing less than Kṛṣṇa conception of Godhead. Other demigods, they're also local, their position is also provincial, local. kṛṣṇas tu bhagavān svayam:

ete cāmśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam indrāri-vyākulaṁ
lokaṁ, mṛdayanti yuge yuge

"All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead.

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All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists." (Śrīmad-Bhāgavatam, 1.3.28)

The Absolute Reality Beauty, everything is justified when it is meant for Him, His satisfaction. That is one thing we are to understand and we must try to follow. This is devotion, Goloka. Criterion is this, and we must, this is the test we shall try to examine how far it is meant for Kṛṣṇa, His satisfaction. Of course that depends on our stage of realisation, otherwise everything we may think, "Oh, this is for Kṛṣṇa's satisfaction, Kṛṣṇa is satisfied." I have done something and I may say, utter the words, "Yes, Kṛṣṇa's satisfied." My mere statement won't be exactly what is with Him, the Absolute position there and we are to realise that position, that is sādhana. And with help of the saints and as well as the scriptures revealed, and saint and scripture of different type. So:

brahmāṇḍa brhamite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya

bhakti-latā-bīja

"Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service." (Caitanya-caritāmṛta, Madhya-līlā, 19.151)

It is not a relative thing it is absolute, and all relative positions we shall have to learn to eliminate and understand what is absolute. What is absolute? How it is absolute? We are to learn that, gradually, by progressing in a proper line, proper method, accepting sādhana, this śravaṇa, varaṇa, sādhana, āpana, prapanna, five stages in our development of our realisation.

(śravaṇa-daśā is the stage of hearing; then varaṇa-daśā is when one accepts the principle, the devotional teachings; and then comes sādhana-daśā, the stage of practice and struggle; then, in the āpana-daśā stage of advanced realisation, one feels peaceful in bhāva-bhakti, the first opening of the bud of divine love, which in the stage of prapanna-daśā, full surrender, becomes prema-bhakti, pure love of God)

And both the scripture, sādhu-śāstra guru-vargya cittete koriya

Three things must come to prove that one thing, the opinion of a saint, and the scripture, and one's hearty response. Hṛdaye nābhya nujñāto (Manu-saṁhita, 2.1): The approval of the inner heart with the opinion of the revealed scripture and also which will be directed by the dictation of a proper saint. And the saint can be found only by the help of the scripture, and the scriptures' meaning also will come from the saint proper. They're interdependent. We are to face that, the ultimate guidance our sukṛti.

Brahmāṇḍa brhamite kona bhāgyavān jīva (Caitanya-caritāmṛta,

Madhya-līlā, 19.151) our good fortune, if we acquire sukṛti that will guide me. "Birds of the same feather flock together." It will carry me towards proper place. I will be able to meet that and by comparing I'll be able to understand what degree of truth is where. The conception, the truth, absolute truth and relative truth, what is the criterion of the absolute truth? How it

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is absolute? All these things to be understood by the reference of the scriptures, sādhu, and one's inner approval, hearts' approval.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Every step we are doing that, always eliminating and accepting, elimination and nomination, acceptance. Every time we are in progress, dismissing something and accepting another thing always, this is progress, this is life, it is dynamic in character. And sometimes also if we are cursed we may go down, more down, to down, down to down. That also happens in this world. Always everything is going up and no setback? It is not so. There is setback also. So the caution is given there in the śāstra, the aparādha, the error, the negligence, the idleness, so many things that may push us down. We must be cautious of the fact.

caitanya cande daya kori hari char vishay kori vechitya pari samskara ?

It is not a question of blind faith, the understanding is also possible to apply here. And that will be astonished, your understanding will be astonished finding new things, things of new order. Gītā says:

āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścīd

"Some see the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, cannot understand him at all."

(Bhagavad-gītā, 2.29)

It's most wonderful, your own self is also wonderful, what to speak of Paramātmā and this Nārāyaṇa and Kṛṣṇa. Your own soul, your personification proper, that is also of wonderful conception. Āścaryavat paśyati kaścīd enam: When you come to conceive one's soul, "Oh, how wonderful type of existence it is. So diabolically opposite to this material and mental thing." Āścaryavat paśyati, āścaryavad vadati, and when one begins to give description about the soul he is also charmed, enchanted, "What I am saying? Can I say? Can I give vent to it properly about the soul proper which I myself am?"

Āścaryavac cainam anyaḥ śṛṇoti, and those who come to hear, they're also astounded, "What is this? Such strange things we have never heard before. Such thing is possible, ātmā, eternal, all knowledge, all pure, and eternal. Without food it can continue. A member of the eternal plane. How is it possible? And he's an understanding principle, an atom that can understand himself, and that can understand others also."

Our Guru Mahārāja used to give some example, many a time I have mentioned: A boy is born in a dark cell. Then someone has come to tell him: "You, come out, I shall show you the sun, it is very wonderful, the sun." Then the boy will take a light, a candle with him. "No, no, why do you take the candle?" "Without candle how can I see the sun?" "No, no, to see the sun, candle is not necessary." "You are fooling me. Without the help of candle nothing can be seen. And you say the sun can be seen by the sun without candle. I don't trust." Then he'll be forcibly taken, and

he will be ... "Oh, sun is seen by his own light, not only that, sun can show the whole thing, me, you, others, all things can be shown by the sun only. Is it possible?" So:

6

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ vyartho 'pi
naivoparameta puṁsām, mattaḥ parāvṛtta-dhiyām sva-lokāt

Ātmā is self effulgent, it can show itself it can show others. Only devoid of it we are suffering from suspicion and half knowledge and ignorance. But when we can come to ātmā we can feel ātmā by his own self and at the same time by the standard of that light we can comparatively know what is non ātmā, what is not soul. That also can be understood indirectly by feeling the position of ātmā. (Śrīmad-Bhāgavatam, 11.22.34)

atma bardi dustyajya srovavyani baddhi jata bani udyasitabya ?

The Upaniṣads, the clarion call, calls of all: "What are you doing? What are you living in? Give up all these, try to find out who you are. You are ātmā, and ātmā is worth, every movement, can command every worth, commanding every drop of energy to know it, it is so full, and so dire necessity in you. What do you do? Give up everything.

atma bardi dustyajya ?

Oh you, why are you engaged in wild goose chasing? Stop, come to know who you are. You are ātmā, you are soul. All the energy must be utilised in this, dustyajya, you must exert to see, mantavya, and if any mental

With the whole of your mind try to capture to think it, srotavya, if anything to be heard then hear about soul, your soul, you. Nididasitabya, any concentrated energy if anywhere to be invested it is only in this, for this campaign in searching for your own self. First the beginning, the start of your energetic movement must begin from here. Try to understand you, your own self, your own ātmā, of what nature it is. Then you are to search out what things will be necessary for the upliftment or development for that thing. Otherwise all false engagement. Know who are you and what is the demand, then you'll be able, ātmā wants Paramātmā. He's hankering to come in connection with Paramātmā, and higher type of ātmā there is and that is generally said the plane of God but partial.

Then there is the yogis are after that, then there is devotion of Nārāyaṇa, Vasudeva, Brahmā, Nārāyaṇa, and supreme most position is held by Kṛṣṇa consciousness. The Autocrat Absolute Good Reality the Beautiful, the beauty, the sweetness, the charm, all charming. Struck dumb seeing the charm, the centre of charm, ākarṣiṇī, attraction, attraction, charming, beauty is charming everything and has made possible cosmos out of chaos. Charm, beauty, that has given the very life of cosmos. Kṛṣ - ṇa, attraction and as reaction satisfaction, attraction and satisfaction, that is the coming and going, attraction and giving, rendering satisfaction. Kṛṣ - ṇa, Kṛṣ means to attract, and ṇa means that is dealing in satisfaction, action reaction. The Absolute Centre, that is Kṛṣṇa, with His paraphernalia.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Guru Mahārāja, if someone is attracted for a long time to a particular rasa

but is not fully satisfied, then can he aim for another rasa ?

7

Śrīla Śrīdhara Mahārāja: Ha, ha. No question of selection, rather it is automatic, ha, ha, ha. It can't hold him back. The inner tendency attraction will be such he can't avoid. His own nature, what to do? It is not a dress that I shall reject something and take up another, put on, not like a garment putting on and taking off. It is coming from within. Out of necessity the adjustment cannot but come.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Nitāi Gaura Hari bol! Nitāi Nitāi, Dayal Nitāi.

Mahāprabhu was satisfied with Emperor Pratāparudra when He found that the king has engaged himself in a very mean service, that of a sweeper. The king is doing the service of a sweeper attracted Him most. He Himself when Guṇḍicā-mārjana, the Jagannātha will come to Guṇḍicā, Mahāprabhu with His party in His uturium ?

He's carrying the dirts and He's throwing outside. Then washing, Jagannātha will come.

So nothing is negligent but we are attracted when with those menial service we have got much, we can attract attention of the high, high. So nothing is insignificant when it is connected with Him. Still, there is gradation, gradation is there. Sincere beginning of the service must have always tendency to go towards lower side. But by Kṛṣṇa's will they will be accepted for higher satisfaction, but their, the devotees' tendency will always be to go to the mean services, so called. Nothing is mean but so

called mean.

Dāsa Goswāmī says: "I want the service of a servant and I want to show my reverence towards sakhya, friendly service."

sakhyāya te mama namo 'stu namo 'stu nityam dāsyāya te mama raso
'stu raso 'stu satyam

The sakhya-rasa. The confidential service I am not fit for that, I always try to revere that to show my reverence and I shall try to if possible if accepted to do the meanest service. If I get that engagement I am more than, rewarded more than anything. Full satisfaction, that should be the attitude. But Kṛṣṇa will take him up: "No, do to serve Me in this way." Then, what to do? We have to do. According to the rasa it is such, for us. And those that are eternal friends they won't go that side, won't admit. Part and parcel and surcharged with Yoga-Māyā with the spirit of that service of that particular level, surcharged injection by Yoga-Māyā. And Kṛṣṇa is pleased by that, that aggression, by the aggression of the friends He's pleased when it is manipulated by Yoga-Māyā.

But we should not be puffed up in that way, we are beginners, not nitya-siddha, sādhana-siddha line. Non realised has come to realise. So our nature should be favourable that they're showing Dāsa Goswāmī Prabhu. Always try to go downwards.

Nitāi Gaura Hari bol! Nitāi. Nitāi. Nitāi.

Nityānanda Prabhu He broke the daṇḍam into three parts. "Mahāprabhu, My Lord He will carry you daṇḍa ? I won't tolerate, I can't tolerate that My Lord will carry you in His hand." And some say that He broke into three parts the tri-daṇḍam, not eka- daṇḍa of Māyāvādīs but tri-daṇḍa of the Vaiṣṇava sannyāsīs.

Any questions?

Devotee: Did Nityānanda Prabhu and Caitanya Mahāprabhu appear at the same

time, or was Nityānanda Prabhu older? Did He appear before?

Śrīla Śrīdhara Mahārāja: That you will find reading the books. Nityānanda Prabhu was almost twelve years elder than Mahāprabhu, nearly. And Acyutānanda was that Advaita's last son, youngest son, he was more younger, Acyutānanda. When Mahāprabhu took sannyāsa and went to visit Shantipur, at that time Acyutānanda was a child of about five years old, so nearly nineteen years junior than Mahāprabhu. And Nityānanda Prabhu twelve years elder than Mahāprabhu. So thirty one years older Nityānanda Prabhu than Acyutānanda. Acyutānanda's the youngest son of Advaita.

What makes you to ask of this Acyutānanda and Nityānanda's age?

Devotee: No, it was not Acyutānanda. It was Caitanya Mahāprabhu and Nityānanda Prabhu.

Śrīla Śrīdhara Mahārāja: Nearly twelve years elder Nityānanda Prabhu.

When Nityānanda Prabhu came to Navadvīpa at that time twelve years. Mahāprabhu began saṅkīrtana and Nityānanda Prabhu came here, twenty two years, ten years or twelve years elder, something like that. Nityānanda Prabhu after visiting all the holy places of pilgrimage then He joined Navadvīpa līlā. And He was disciple of Mādhavendra Purī, Godbrother of Īśvara Purī, Mahāprabhu's Gurudeva. Nityānanda Prabhu, Advaita Prabhu, They're all Godbrothers to Īśvara Purī whose disciple was Mahāprabhu Śrī Caitanyadeva. This is all show to us, līlā.

Devotee: Guru Mahārāja, it's said that (Śrīla A.C Bhaktivedānta) Swāmī Mahārāja he was attracted to sakhya-rasa.

Śrīla Śrīdhara Mahārāja: I do not know what he has written but I found it such position from his only one letter what he wrote when he was going to America.

Devotee: Yes, that's the poem.

Śrīla Śrīdhara Mahārāja: That letter has been given to me and I read that and from there I could suppose that his position he's satisfied with that sakhya līlā. He mentions there that his Gurudeva is Rādhārāṇī, madhurya-rasa, and he's asking Kṛṣṇa's help in his discharging the duty which is ordered by Rādhārāṇī, given by Rādhārāṇī to him. He says that Rādhārāṇī will be satisfied if you help me in my carrying out the orders of Rādhārāṇī for the preaching purpose. He's begging the help of Kṛṣṇa in his campaign because Rādhārāṇī will be satisfied and his Gurudeva is representing Rādhārāṇī. That is mentioned there. From there I conjecture, and what playfully he has mentioned there after finishing this job I shall again join Your Vṛndāvana līlā as a friend and we shall play to our highest sentiment, in this way. Therefrom it may be conjectured that

his acme of serving pleasure is within sakhya-rasa. A supposition.

9

Devotee: So many devotees, disciples who came to Swāmī Mahārāja, they have some, possibly attraction for the er

Śrīla Śrīdhara Mahārāja: Not necessarily. All that will come under him they will be forced ...

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Śrīla Śrīdhara Mahārāja: It gradually according to the awakenment of the inner heart and sentiment he's led to different planes of life and not feeling satisfaction again some connection from the higher and he's taken to the higher plane next. Again sometime he's staying there, after sometime some dissatisfaction came in him and another agent came from another higher position and he's taken there. In this way, gradually, according to his own inner awakenment he's taken to different higher planes which is found there in Bṛhad-Bhāgavatāmṛta.

Devotee: Guru Mahārāja, in the Bhāgavatam in the eleventh canto and also in the seventh canto the sannyāsa of dharma that is mentioned it seems as if one has to go a forest, one has to live in a forest and he stays in one place for only one day.

Śrīla Śrīdhara Mahārāja: That is external, that is external one day in every place. Kuṭicaka, bahūdaka, there different stages. First kuṭicaka he will construct a cottage and he will live there for some time. Then bahūdaka the next second stage he won't fix himself in a particular place but he will take different types of water, bahūdaka means many types of variegated water, that he will wander to any and every place and go on practising his own life. Then haṁsa (parivrājakācārya), the next third stage will be haṁsa, haṁsa means water and milk mixed together but the swan can take out the milk leaving the water intact. So he'll be sāragrahi, wherever he may mix, what society he may mix, he must try to take the very gist of truth leaving which is unnecessary in the society. That is haṁsa. Then paramahaṁsa, the highest stage is paramahaṁsa, that wherever he may stay he will be all right. No external environment will be able to affect him or to change him. The highest position.

These are the, and again, more than that it is said sometimes that avadhūta the fifth stage. At that time he's particularly seen to mix with the filthy atmosphere but that can never affect him, that is the fifth stage. In this way it has been mentioned, in general, independent of Godhead.

Sannyāsa is of three kinds, vidvat, vibitsa, and narottama. Vidvat sannyāsī has been described of such a degree that when one can understand fully he even leaves his body and gets relief of that bondage immediately, that is vidvat. And vibitsa, gradually he wants to accept different stages and pass through that and go to the highest realisation. And there is another, narottama: hr̥di kṛtvā hariṁ gehāt pravrajat (Śrīmad- Bhāgavatam, 1.13.27): He wants Hari and finding in his heart he gives up his family life and wanders here and there but Hari in his heart he wants. Then naturally whenever there is a congregation of the saints he stays there.

kirtan sravana kirtananto mam ?

kathayantaś ca māñ nityaṃ, tuṣyanti ca ramanti ca, (Bhagavad-gītā, 10.9)

The sādhu-saṅga. So the summary of everything for a Vaiṣṇava sannyāsī is this, that

he will mix with the sādhu, the Vaiṣṇava saints. And what is the mixing with the sādhu

? That is serving him. In other words if he will serve under his Guru, that will be the most profitable. If such high Guru is not within his conception, such high guide, then also within the equal association he will try to maintain the higher thoughts divine within his heart by such activity. And the association means a form of service, serving attitude, without serving attitude we cannot enjoy a saint, a Vaiṣṇava. To associate with Vaiṣṇava means to serve Vaiṣṇava, to associate with anything holy that means to serve. Otherwise if I exploit, I want to get some pleasure from the environment I shall have to go down. Serving spirit must be maintained in one's heart and that will be dynamic and gradually lift him from higher to higher.

And the static aim is with the Māyāvādīs, that is different order. They want to have a temporary rest, a life full of rest. That has already been discarded. That is impossible, temporarily it may be possible. The slumber, the samādhi, but the samādhi will break down one day.

stava deha deva deha ca va discati ?

In Rāmānanda Rāya. Those that aspire after the highest salvation they have ultimately come to be a fossil. They're unconscious, fossil is also unconscious, not conscious of his own soul, fossil. Stava deha in Rāmānanda Rāya, he may become a Himalaya or an Alps, long, long time sleeping there, no awakenment of any consciousness. And deva deha, the demigods, there they enjoy and the punya, the merit is finished then again come here to work, to begin his life fresh, with fresh prospect.

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Devotee: In the second stage of sannyāsa, the bahūdaka

Śrīla Śrīdhara Mahārāja: Kuṭīcaka, bahūdaka, haṁsa, paramahaṁsa. And then again there the section divided vidvat sannyāsa, vibitsa, narottama, three kinds of sannyāsa, vidvat, vibitsa, narottama. Again every sannyāsa subdivided into four stages, kuṭīcaka, bahūdaka, haṁsa, paramahaṁsa.

Vidvat sannyāsa does not come under division because it is when taken it is finished. He thinks himself in such a safe position he at once leaves his body and vanishes, vidvat, he does not want to, this is of course not Vaiṣṇava sannyāsa, he does not want to lose any time here. He's so disturbed with the present atmosphere he does not want at all to live here even for a second, he finishes himself. This is not very optimistic line.

Vibitsa comes under regulation, vibitsa means icha, not finally fit but wants to be fit. In vibitsa sannyāsa four sections, kuṭīcaka, bahūdaka, haṁsa, paramahaṁsa. The first to settle in a particular place with some simple and humble life and to go on with the mantram, and biksa, taking food by biksa, not talking much with anyone or mixing with the society at large. This is the first stage. In the second stage he will try to mix with the society not only in that place but he will have an experience of the wide

world as much as possible and to come in connection with different classes of men and to test what he has done whether it is right or wrong.

He must consolidate his position by meeting and coming in contact with different forces, anti as well as favourable, and unfavourable of parikṣa, test, the life of test stage.

The third, haṁsa, haṁsa means he will try his best to draw what is the essence of every teachings, every book, every society, every community, every different conception of theism, all these he may contact but he will try to draw the essence. The third stage.

And the fourth stage is the stage of one's well established position, he may do this, that, anything, but he's settled in his idea what he got previously from his Guru perfectly undisturbed he may pass his time. Whatever things may come from outside can't disturb him in such position he will live and then one day he will pass away.

And another is narottama-sannyāsa, they do not care for all these things, formality, but their simple thing that they will take shelter to Hari, to Nārāyaṇa, Who is within, Who is within. Thinking of Nārāyaṇa he will wander here, there, tīrtha, anywhere, but his main thing will be the worship of Nārāyaṇa whether in Vṛndāvana, Purī, or some such place, Ayodhyā, according to his conception, in this way the devotional class. He may be a tridaṇḍī. He will take shelter under the holy feet of Hari, and he will leave the worldly life and will wander here, there, everywhere, taking the Name of the Lord and mixing with the devotees of the Lord, in this way. This is the general conception of the sannyāsa.

This is some negative side. The positive side will be in the case of narottama- sannyāsa when we take particularly to this system in a practical way we want to deal with it very successfully, then we're to find that anyhow we must come in connection with the service of the Hari, Guru, Vaiṣṇava. Merely the recollection of Hari is not forceful enough to expedite our realisations, something positive should be done.

Just as Prahlāda Mahārāja told when Nārada went to see after Mahādeva, went to see the positive participation in devotion line to Prahlāda. Prahlāda told: "What do I do Devarṣi? You know everything

about me. I am simply trying to recollect my Lord. Recollection, remembrance, but remembrance is not enough, it is very weak connection with Hari. Mere remembrance it is śānta-rasa, may be taken to be counted as śānta-rasa, a very weak but favourable position towards the service. But actual service of Hari, always to be busy to find out how we can satisfy Him, that is laudable thing and I have not got that temperament. If you want really a devotion of Hari just go to Hanumānji, he's surcharged with spirit of serving Rāmacandra. How wonderfully he did it. So I am in weak position. It is His grace that I am not engaged in any world thought but very meagre and lower order not very intense remembrance I have got about Hari."

So the mere connection with Hari is not enough, that is good but from there we are to enter into the serving stages and there are also classification and the intensity also. Really we are come to face the opportunity by taking sannyāsa exclusively giving up everything and the whole time service of the Hari. Not mere recollection, remembrance only, but actual service to satisfy Him, that is necessary. So dasya, sakhya, vātsalya, madhurya, will come gradually in the retinue thereafter.

12

Do you follow? Sannyāsa, renunciation, has been described in this way. You will

find in Gauḍīya-Kaṇṭhahara all these things, all these things you will find in Gauḍīya- Kaṇṭhahara. Vidvat, vibitsa, narottama sannyāsa.

Devotee: What is the spiritual significance of taking water in different

places? You said the other day that bahūdaka sannyāsī takes water from different parts of the world.

Śrīla Śrīdhara Mahārāja: That is not very important for our section. Bahūdaka, ūdaka means water, bahūdaka means multifarious types of water. The significance is that he will wander in many places and drink many different types of water. That is only a connection, connection to show. Really, water is not the important thing that he'll drink. But many variegated nature of waters means various countries he will move, that is mix with them, various types of men and culture and consolidate his own position whether he's moving on rightly or wrongly. That is the purpose internally.

Devotee: Guru Mahārāja, for the Vaiṣṇavas, what is the position of bābājī ?

Śrīla Śrīdhara Mahārāja: Bābājī, that position was given by Mahāprabhu, taken by Sanātana Goswāmī just in presence of Mahāprabhu, bābājī-veśa was first taken by Sanātana Goswāmī in Benares in front of Mahāprabhu and Mahāprabhu gave His consent it is supposed. That is considered to be above the sannyāsa, that is generally considered the paramahansa-veśa. Sannyāsa āśrama:

nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro nāhaṁ varṇī na ca
gr̥ha-patir no vana-stho yatir vā kintu prodyan-nikhila-paramānanda-
pūrṇāmṛtābdher gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

"I am not a priest, a king, a merchant, or a labourer (brāhmaṇa, kṣatriya, vaiśya, śūdra); nor am I a student, a householder, a retired householder,

or a mendicant (brahmacārī, gr̥hastha, vānaprastha, sannyāsī). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the gopīs, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy." (Padyāvalli, 63 & 74) +

(Caitanya-caritāmṛta, Madhya-līlā, 13.80)

Nāhaṁ varṇī means brahmacārī, na ca gr̥ha-patir means gr̥hastha, no vana-stho means vānaprastha, yatir vā means sannyāsa. These four stages in āśrama. Now nāhaṁ vipro, I am not within that, I am above. Even a sannyāsī he has got some sort of position, he is also to follow some regulations some particular forms of life. But bābājī when they are considered to be above any sort of law, no position in the society. The sannyāsīns have got some position in the society as a general guide of the society, Guru. But bābājī they do not care even for anything, they've cut off all connection with the society and they're given wholesale towards Vṛndāvana sevā in Vṛndāvana. And in parakīya bhajana also they're engaged.

13

But our Guru Mahārāja he saw that the imitationist they are accepting the dress of bābājī but they're not fit for that, for the standard. So in the dress of bābājī their bābājī dress is being misused and in the name of that dress they are going on with adulteration, the sahajiyā. There are so many different outcomes of that degraded bābājī section. They're not fit for that high position but take the dress and go to imitate the thing. But it is impossible for them to catch the real spirit of life so they degrade and create so many pests in the society and create a bad name for Rūpa, Sanātana and Mahāprabhu and Gauḍīya sampradāya at large. So he laid stress in the sannyāsa. "You first prepare yourself that the head of the

society and as a teacher of the society. Then when such high time will come, then you may see to take to that position if you find necessary. That does not depend on external dress but internal improvement. Really that thing depends on internal improvement of one's heart or realisation and does not depend on the external dressing. So this way Prabhupāda (Bhaktisiddhānta Sarawatī Ṭhākura) came and created this sannyāsa, tridaṇḍa sannyāsa, Vaiṣṇava sannyāsa. And to preach that: "Bābājī's our guru, above us. And we do not recognise you anyone taking the dress of bābājī, no, you are not bābājī. Only external dress cannot give you the honour of the post of bābājī. But you are all hypocrites and you are disserving the society and the Vaiṣṇava proper. We don't care, you'll all go down, don't venture to take the dress to pollute the dress of Rūpa, Sanātana, never do this." This is the warning of our Guru Mahārāja.

Hare Kṛṣṇa.

So Prabhupāda introduced this sacred thread, become a brāhmaṇa first, Brahmāloka. Then Virāja, Brahmāloka then Paravyoma Vaiṣṇava play. First become a brāhmaṇa, daiva-brāhmaṇa, try to acquire the quality of a brāhmaṇa and have the sacred thread. Then above this the Vaiṣṇava, Vaiṣṇava, crossing Brahmāloka. But they put this kopin, the bābājī class they do not use, they are afraid of using this brahma- sutra but they uses kopin. But kopin Guru Mahārāja told it is higher, higher. Kopin means to stop all mundane sensual inclinations to the utmost so don't venture to take kopin as Rūpa, Sanātana did. Before that try to, in a position of a brāhmaṇa take the sacred thread if you have courage and real sincerity to go towards spiritual world then come forward and take sacred thread and red robe and then make some substantial progress in the spiritual line. Then when you will find your self quite safe in the spiritual line, not only that but established in Kṛṣṇa līlā in Vṛndāvana, then you may take the honour of that dress of Rūpa, Sanātana. Otherwise to dishonour them you should not imitate that dress." That was the temperament of our Guru Mahārāja and he inaugurated this tridaṇḍa-sannyāsa into the Gauḍīya Vaiṣṇava school.

Hare Kṛṣṇa.

Once I was in Vṛndāvana, one educated brahmacārī he took bābājī in Kalivan. I had a talk with them. "You don't have any respect for the bābājī ? And we are in the line of Rūpa, Sanātana."

Then I told him: "We think that we are in āśrama of sannyāsa that is the servant of Rūpa, Sanātana, of the bābājī section real. We pose ourselves to be the servants of the bābājī."

"That is well and good but we do not know that."

14

"And at the same time you should know we cannot give you people the position of

that bābājī, we do not accept you as bābājī, you are intruder, you are intruder, forcibly entered physically the plane. Fools rush in where angels fear to tread. Your position is such."

Then he was infuriated. "You don't care for us, yes?"

"No." Then that man who posed as a bābājī he was caught red handed and he himself left that position and came back to family life. Not exactly family life but giving up this bābājī vocation he came to the town and he was educated, he began to coach students and thereby to earn something and eat. It is such.

Gaura Hari bol!

It is a very hard nut to crack, not imitation can take us there but by the grace of the Vaiṣṇava the inner awakening, inner awakening, that

can only be effected by the service of the Kṛṣṇa and His servants, His devotees. Must earnestly try to achieve that sort of stage really and not outwardly. Proper realisation is necessary. The conviction, the faith, the faith will take us to the complete realisation, the faith.

A man, a friend died somewhere, news came, I began to cry. Why? I don't see that he's dying here, my friend is dead, dying, but only through faith I began to cry, "my friend has died." So faith, from far away the feeling it may rouse and many things may be done through faith. So for the farthest world the faith is a positive thing it is not imagination. Imagination is worthless. Faith is not imagination, it is more substantial than anything. What we experience here that is futile, that is nothing, that is illusion what we feel, what we say concrete reality in the world, concrete world. That is all imagination. But faith is such that it can show in a very subtle way the truth more than mathematical calculation. The computer showing so many things beyond the reach of our senses, by mathematics.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

So Giri Mahārāja has been bitten on the face, while he was sleeping, while sleeping who will come?

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Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told that he's the most wretched person, in Bengali he told, Swāmī Mahārāja. I told to Tamal Kṛṣṇa. He told a Bengali word, not goonda, but, something like desperate, the Bengali word I am trying to remember

of a soldier, he has committed something wrong and he must be punished. But (Queen) Victoria she did not like to deal the first case with punishment, she wanted to release him. But the advocate on the other side told that thrice he's already forgiven, thrice, so this is the fourth time, you can't forgive him. But still Victoria is only pushing, pressing: "You are, what you say, everything is against him, but can't you incite any instance in his favour?" Then that gentleman he could understand her position and told: "His household life is said to be good, household life." Then Victoria: "Then this time also when some goodness can be traced in him so this time also forgive him." I incited this example when I requested the committee they forgive

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this time, first time, all them, the Haṁsadhuta, then this Jaya Tīrtha Mahārāja, Tamal Kṛṣṇa, and some others

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Śrīla Śrīdhara Mahārāja: I am taking some portion of his energy, consciously or unconsciously of him, and I'm connecting it with the service of Kṛṣṇa through a devotee. So he's surely being benefited in his life eternal. This accumulated, this energy utilised through some devotee that will be accumulated and when sufficient in parimam, in magnitude, it will attract him toward the Lord, it will create śraddhā in him, faith in him.

So our Guru Mahārāja previously told that: "I want one lākh of paisa."
(one lākh

=100,000). (paisa = a monetary unit of India and Pakistan worth one hundredth of a rupee). Then when one gentleman came with three lāhks

of rupees to construct a temple, one of his sannyāsī disciples told him: "Gurudeva, you wanted one lākh of paisa but three lākhs of rupees have been given by one single man." Then he answered: "I did not want from one person. One lākh of paisa means from one lākh of men, creating sukṛti in at least one lākh of persons."

So to collect, apparently it may seem that I am a beggar and he is a giver. But really I am giver under the direction of the Lord and he's a beggar. I am giving him unconsciously some, injecting some goodness in him, sukṛti, that is nirguṇa, nirguṇa means transcendental, a drop of transcendental devotion I am giving him in return by utilising his energy unconscious of him putting to some service of the Lord. This is the underlying principle of begging from door to door or any place. They're abusing in the mortal world, their energy is being more and more mortalised, but I am giving some connection with immortal, through his energy. And that is sukṛti and sukṛti when sufficiently accumulated creates śraddhā.

bhaktis tu bhagavad-bhaktasaṅgena parijāyate

sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ

("Actually we can recognise a sādhu by sukṛti. Apparently we can know him from the śāstras, the scriptures, because the śāstra helps us to know who is a sādhu, and the sādhu gives us the interpretation of the śāstra. So sādhu and śāstra are interdependent, but the sādhu holds the more important position and the śāstra has the secondary position. The living śāstra is the sādhu, but to know who is Guru, who is sādhu, we are to consult the descriptions given about them in the scriptures. The symptoms of the sādhu, both of the Guru as well as the disciple, have been written in the Bhāgavatam, in the Gītā and in the Upaniṣads." (Bṛhan-Nāradiya Purāṇa)

Sukṛti will bring us to the association of the sādhu, no other way to come to the feet of the real sādhu, only sukṛti can come previously. So for that and also for us to give everything for the service of Kṛṣṇa, that is our name, fame, everything, our credit, everything we should devote to Kṛṣṇa wholesale. I shall devote to Kṛṣṇa, I shall do anything and everything for His satisfaction through His devotees and scriptures given. If you like to do some service, I think I asked Parivrajaca Mahārāja also, he perhaps his visa

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may allow him to stay for fifteen or so more days. So at least ten days he may attempt the public, religious public, they help these festivals to be managed. "You come and you also help. Many sādhus and many ordinary gr̥hastha men, women, they will come for the circumambulation of the nine islands, Navadvīpa, Mahāprabhu, with saṅkīrtana. (The nine islands of Navadvīpa Dhām are: Antardwīp, Sīmantadvīp, Godrumadvīp, Madhyadvīp, Koladvīp, Modadrūmadvīp, Jahnūdwīp, and Ṛtūdwīp). That will be a very religious scenery. You all come and see and partake in that. And for that some rice, wheat, some vegetable oil, some potato, whatever you like to give us we shall take it there." This way, the method in this way to collect funds for the annual celebrations.

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Śrīla Śrīdhara Mahārāja: We try in our hands but the result is in the hands of Kṛṣṇa. Sometimes this experience we have got, sometimes we tried hard in one place but no sufficient result. But in another place with least endeavour we get much. Where we give more, much attention, sometimes we may fail there and with very least attention and energy we

get more. It is managed by Kṛṣṇa. So we do not know what will happen but we shall try, we shall try.

karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

Kṛṣṇa said to Arjuna: "I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."

(Bhagavad-gītā, 2.47)

Don't look after the result but concentrate yourself wholesale in the discharge of your duty that there may not be any fault in discharging your duty. That is your part. And what result will come, good or bad, you have nothing to bother with that. It is His will. With this spirit we are to go on collection. And also underlined that if I can get something from him to be utilised for the service of Mahāprabhu then this man unconsciously will be benefited for his eternal life. That will be in the subconscious area. Hare Kṛṣṇa.

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Śrīla Śrīdhara Mahārāja: Never bother about that, but wholly concentrate in your duty. That is the key to success of one's life towards eternity. Then we come very close to eternity, eternal will, the absolute

will. I'm doing so much expecting how my labour is met with the eternal will. But I must not be dejected, must not be dejected, try to satisfy myself under any eventuality. That is the test in our life. This is not an endeavour for a day or two but I am going to practice my

End of tape 13/15-2-83

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His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī
Mahārāja

83.2.13-18

Śrīla Śrīdhara Mahārāja:uses for himself, nor he abandons anything, but accepts anything and everything only for His satisfaction. That is Vaiṣṇava.

karmani kama nahi tava dham taha mali keval yadav ?

He is the only enjoyer of all the lady experience. And kanak, money, all for Nārāyaṇa, Lakṣmi. Lakṣmi for Nārāyaṇa. And pratiṣṭhā, name, fame, that is for Gurudeva, Baladeva, Rādhārāṇī. Who gives, the famous, who is the famous? Who can give the Absolute to others. That is the highest fame, name, highest name belongs to him who can give God to others. No more fame is possible anywhere. The Vaiṣṇava Guru, they distribute, they give Kṛṣṇa, distribute Kṛṣṇa to the whole world. So they are the most, their credit is the highest, most famous are they, Baladeva, Rādhārāṇī, Nityānanda, Gurudeva. The fame, the name to him, and Lakṣmi the money, energy for Nārāyaṇa. And the lady enjoyment reserved only for Kṛṣṇa.

karmani kama nahi tava dham taha mali keval yadav ?

Only Kṛṣṇa conception of Godhead. He is the master everywhere of everything. Beauty, beauty, enjoyer of beauty. Eye beauty, ear beauty, food beauty, everything, beauty stage is enjoyed by, reserved for Him, Reality the Beautiful.

Nitāi Gaura Hari bol!

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Śrīla Śrīdhara Mahārāja: Our own experience is the guarantee. How we understand the purity in other departments? How? This is more life, this is vague life. This is more salt, this is less salt. This is more sugar, sweet, this is less sweet. How do we understand? That may be applied everywhere, it is possible. The tongue can say that this is less sweet, this is more sweet.

So with intelligence, how can we understand this man is intelligent and

he's a fool, stupid. How can we understand? If we are acquainted with what is reason, what is intelligence, if we understand ourselves, then we can find this man is intelligent and this man is stupid. How do we understand?

Other things, that same thing, common sense may be applied here. Different departments. The ear has got its sound, sweet sound, this is very regulated sound, the ear can say about sound. Eye can say about beauty. Tongue can say about taste. So also our reason can say where is reason. So also our purity will say where is purity. Purity in renunciation or purity in service? Everyone has got his own jurisdiction, the jurisdiction of the ear to ascertain what is good, bad. Tongue, touch, and reason, and also the inner purity, fairness, fairness.

Which is higher, the renunciation or service? Service means renunciation plus doing something. Not half enjoyment and half service, not. Not to enjoy anything, not to lord it over anything. I have connection with something outside, but not for my selfish purpose but to help His existence. After renunciation I have got enjoying connection, I cut off, I don't enjoy. Again I want to serve, is something more. In this way we are to understand what is more pure. To neglect something because it is harmful to me and again to help that thing in a right spirit and not in the name of help to kill it, to destroy it. And all calculation from the centre, in relation to the centre, not my faulty local calculation. We are to understand that also that my calculation may be faulty. There are higher planes and that calculation will be higher. In this way what should be the highest calculation I shall have to understand and follow, and that capacity is within me. Everywhere in our life we use such things otherwise we are stone.

Living things means there is calculation and good or bad conception, and reject the bad and accept the good. And what is good, what is bad? That also, that qualitative difference also we know indifferent plane, and plane also lower plane and higher plane, that also we can understand. That this man is living in the lower plane of life, this is higher plane, and how it is low and how it is high, that standard of measurement is here. And that is in general, the enjoyment is bad, renunciation is in the middle, and the service of everything that cannot but be the highest. To do good to

everything. And what is that good? That is not to be calculated by my understanding but from the central calculation. Goodness, that we are to accept.

Not rupee or dollar or yen or rubble, but gold standard should be measured. Not partial. And what has got its prominent position with the gold, that paper must have a higher value. Which is in the credit, a small paper, given the stamp, dollar, that will be ten times rupee. The credit is there. So from the central calculation. So we are to understand for ourselves, the idea of enjoyment, the idea of renunciation, and idea of service. And service calculative and service spontaneous. What is higher, what is better? We are to understand for ourselves the degree of purity, how much where? Otherwise why we should enter at all in the society. Before we enter at all in the society we must have to test it, and to satisfy our full understanding that I am jumping, where? That is surely a better plane, higher plane, and only for this it is higher. Not for any ulterior motive, and if anyone comes with some ulterior motive he'll be deceived, if anyone does not come with sincere heart he'll be deceived, he can't stay for long.

At the same time also it is said our knowing faculty fails to appreciate, jñāna sunya bhakti. That I can know, I can measure, I can weigh, this very idea is disqualification. The faith is more reliable than our knowledge of weighing things good and bad. Faith can take us nearer to that higher domain where our calculating faculty resigns to enter. How much calculation? What unit I have got to measure the distance of the sun and so many stars? This inch, this mile, all this futile, that light years must be taken in for the measurement, light years. What is light year? One second, a hundred and seventy five miles speed and that is twelve years that sort of speed, that is unit. With that unit we are to measure such great distance.

So faith can measure to certain extent. Our knowledge of experience of the environment has got nothing to contribute in that area. Faith, śraddhā, 'yes, it is possible, yes, it is heart's approval, heart within is approving and not my knowledge.' Knowledge is running from this quarter to that quarter, the whole area of his experience, and getting out the file and record, all these things, but no record there, there is no

record in all the files I have got, knowledge will say, finished.

But the heart will respond: "Yes, it is home like thing. I feel that it is like my home, home like thing. So I must take risk to go to my home, the sound of sweet home is coming to my heart, the approval of the heart will come. I think I am quite at home with this idea. It is very sweet, let me risk and give a lift.

jñāne prayāsam udapāsyā namanta eva jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir ye
prāyaśo 'jita jito 'py asi tais tri-lokyām

(In the Śrīmad-Bhāgavatam, Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa):

"Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds." (Śrīmad-Bhāgavatam, 10.14.3)

No possibility of any being a loser, but gainer, it gives like the sun ray in the morning some sort of news coming from my sweet home. That inner feeling that will help him embrace the truth. Śraddhā, sukṛti, the comprehensive solution.

kr̥ṣṇe bhakti kaile sarva karma kṛta haya

("We should have faith that if we do our duty towards the Absolute, then all our duties to the environment are automatically done.) (Caitanya-caritāmṛta, Madhya-līlā, 22.62)

If I put food to the stomach, the whole body is fed. If I pour water into the root, the whole tree is fed. This is the most encouraging thing. If I do service to the centre, the whole universe will be fed. The most encouraging principle. I must jump here. And sweetness, sweetness, beauty above power, mercy above justice, all these things will appeal to the heart. The mercy is above justice, affection is above punishment, beauty, sweetness is above power. This is good, will appeal to the heart. I want that thing. In this way.

Gaura Sundar. Gaura Sundar. Gaura Sundar. Gaura Sundar. Gaura Hari. Nitāi Gaura Hari.

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Śrīla Śrīdhara Mahārāja: Pure and impure, superior and inferior.

By which we can know the unknowable, that is the principle learning. We are in bondage, this is the concrete fact, trouble with us, we are under bondage, we are under mortality. All our attempts are redundant, abnormal, irrelevant, without the style of get out of this mortal zone, that has got realistic view. He's always devoured by this fate in the jaw of the death and he's running after luxury or enjoyment, that is all foolish, madness. So real education will be such which can help us to get out of this bondage, this mortality, that always dying stage, egoistic feeling. Aparā, that is which is of lower type of education, that is education to continue under this bondage and to search for relief from the fleeting difficulties, temporary difficulties. To run after that phantasmagoria. That is lower class of study by which we only give attention to the immediate

problems and not the permanent eternal problems. But by the study by which we face the real and eternal problem, that is study proper and that study is revealed scripture, study of them.

Then today also in general the Sāraswati pūjā, bhagvedi ? that means aparā vidyā ?

Ordinary learning under this three dimensions which is concerned with our senses and the body interest, try to solve that, that is one class of study. But higher class of study is that which gets us relief from the wholesale troubles, and that is not only negative but positive by the attainment of the, by the fulfilment of our life. That is the higher study.

So Viṣṇu Prīya Devī she appeared also this day, this day. When the people are mad with this material study of lower type, at that time, that day, Viṣṇu Prīya Devī, the potency of Śrī Gaurāṅga, Nārāyaṇa, who generally comes here to distribute the Name of Kṛṣṇa to relieve the people every yuga, Yugāvatara, Yugāvatara Gaura Nārāyaṇa, and His potency Viṣṇu Prīya Devī she appeared in this day.

And leaving her Mahāprabhu went away when she was a very young girl at that time. And she also led a very strict spiritual life. We are told that she used to take the Name as long as Śacī Devī lived, she was under her guidance, used to nurse her, obey her, to look after her, she was an old lady, mother-in-law, engaged in her service, exclusively devoted to her. But after that Śacī Devī disappeared very soon and then Viṣṇu Prīya Devī was independent.

One old servant, Īśāna was there, another his brother Vamśi Vadanānanda was his guardian living there. And she did not get out of the room, or house, the high compound wall. And she used to count the beads, count the beads and counting one bead she put some counting emblem by rice, one Name one rice, one Name one rice. One means sixteen Names one rice. In this way how many rice she counted and she boiled them and offered to the Lord Kṛṣṇa and she used to take that much, that much, so her body emaciated gradually. But she continued

that sort of life of privation, austerity, very strictly she was.

She came, her father was Sanātana Mīśra. Her brother's lineage is still found in Banapura near Kalna and she established Mahāprabhu's Vighraha for her life worshipping, whole life. And the Vighraha first when Vighraha was presented to her she told that it is not up to mark. Then third time when the Śrī Mūrti was taken to her she suddenly covered her face. It was so vivid, vividly representing Mahāprabhu, Nīmāi Paṇḍit, Śrī Gaurāṅga. Then that Vighraha, her father's lineage they're worshipping therein Mahāprabhu perhaps. But as is the case within the mundane world gradually everything degrades, so they're also in the same line, not practising their holy observances. Eat anything and everything. And anyhow just like a trade the Vighraha worship is going on there in their own way and the, as general the pūjā that has been, the Deity is the property and every partner has got his own share. They look after some six months, or even three months, or one month, or a fortnight. In this way according to the relative keeping the worship is also divided and they do and what pranami comes, not only pranami, pranami as you read, they receive, and also they have appointed a tax like thing, give. Everyone, every onlooker must give one rupee, or two rupees, or (eight tanners?) or something must give. Pay and then you'll be allowed to have a vision. Gauḍīya Maṭh is against that. A poor man who cannot pay the visiting money then he won't be able to have a look of the Deity. What is this? So as much as possible as one can give he will give so much pranami, pranami should be given of course for the respect of the Deity. But there should not be any fixed rate that one must pay a rupee then he'll be allowed to have a look, this is trade. So we are against that way, their system. And also those that are worshipping they do not follow the strictly regulations of a pure devotee. All these things going on. But still, that is the Deity, of course, after worship was almost nearly five hundred years ago, so many times that has been changed. And also they show the wooden sandals of Mahāprabhu which Mahāprabhu gave to Viṣṇu Prīya Devī. That sandal is still here continuing. In this way, here the Deity.

In previous days sometime some complaint came from the Hindu public who are learned, especially the śakta brāhmaṇas. "That Mahāprabhu, he was a man. Why his figure will be worshipped?" There was some famine

or some flood and they complained like that to the king of Krishnanaga under whose jurisdiction this pūjā used to take place. Then for fear of that, that the pūjā may be checked, may be closed by the order of the king, so underground they managed to keep for some time the pūjā.

Then Manipura Mahārāja came and one paṇḍit from Vṛndāvana, Tota Purī he also came and there was a discussion of the scripture and the brāhmaṇa paṇḍits they could not refute the argument of that Tota Purī paṇḍit. He proved that according to śāstra the Yugāvatara is Śrī Caitanyadeva. And also the Manipura Raja came and he was an independent king at that time, he took leave from Mahārāja of Krishnaga, certain portion of the land there, and he started worship of Mahāprabhu, every day doing. Krishnaga zamindar line under the Mohammedan rule could not oppose. So in this way that worship continues.

Then it was on the other side of the Ganges, and at that time this river Sarasvatī, she was this side and gradually that Sarasvatī approached towards that northern side. And the town on the other side of the Ganges, the course of Sarasvatī went that side and all broken the people they used to come this side. In this way the town came this side and that side was jungle. But this Deity was also brought to this side of Navadvīpa, before, it was on the other side, Māyāpur, Yogapiṭha there.

In this way Viṣṇu Prīya Devī she lived worshipping Mahāprabhu's Deity and very strictly following the rules of a pure devotee. And in a very, observing too much austerity, she did. Viṣṇu Prīya Devī's day of appearance today.

Another, Raghunandana, who is supposed to be the Pradyumna āvatara. Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha. The four delegated appearance of Kṛṣṇa, and also in Vaikuṇṭha. That Pradyumna, he came in the family of the sakhas in Śrī Khanda near Katwa. And from his childhood he was a born devotee necessarily.

And one day his father Mukunda Sakha, he was a good physician, kavirāja, he had some important call from a place which was a little far

off. Before leaving the house there was no other person to take the charge of worshipping Gopāla Mūrti there, their family Deity, he asked the young boy, Raghunandana: "Raghunandana you please look after my Deity that He may get some food, send His way. You please feed Him, feed the Deity." Raghunandana was a simple boy. His mother prepared the dish for the bhogam. Raghunandana performed his pūjā regular then the bhogam was offered. And he thought, a simple boy, young man, thought what is given to the Deity the Deity will take it, eat it. And especially his father told: "You must give bhoga to my Deity." And he thought the Deity will eat. He put the dish before the Deity and shut the doors as his father did, then entered again the room and found it is there as it is and began to cry. "What is this? My father asked me to feed You and You are not eating. Father will come and punish me. What is this?" Began to cry. Again he tried bhogam, closed the door. "Please, You take this Prasādam otherwise I will be punished by my father." In this way, twice, thrice, then Gopāla had to take that food.

Then his mother came. "Why so late, so late, you open the door, I shall take the Prasāda and distribute to all. Your father will come soon perhaps. Then he opened the door. "What is this?" Mother came to take the Prasāda: "What is this? Nothing here, you boy, you have eaten up everything. You are to offer to the Deity and the Deity takes it, not physically, but by His glance, gracious glance He accepts misti bhoga and we take all maybe, with that Prasāda we go on. A small quantity we'll distribute to everyone then other foods also take. But today what is this? The whole pot is empty. What is this?"

"No, no, Gopāla has eaten, no, Gopāla has eaten." "You are lying. Gopāla never eats."

In this way, then the father came, mother wept. "You have given the charge of worshipping to this foolish boy. I produced the dish, the bhoga to the Deity and when I came very late I came to take the Prasādam and the dishes were empty. The boy must have eaten it but he says Gopāla has eaten it. You see how your son has grown. So much down right lies, falsehood, he speaks that Gopāla has eaten."

The father also pressed. But that one line: "Gopāla has eaten. I cried but

first Gopāla did not eat, but I cried, appealed, prayed, cried, appealed, then Gopāla ate it."

"Is it?" Then what to do? Some other day he was given again to do that. "You try to get Gopāla to eat this." And some other day also he did so. "What is this? This boy can feed the Gopāla, this Prasādam Gopāla eats

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Śrīla Śrīdhara Mahārāja: This way, then we shall be considered a proper candidate to march in the infinite world. That is the key.

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Śrīla Śrīdhara Mahārāja: Also very particular about this nirjana bhajana, this solitary taking of the Name, or thinking, meditation. No, not reliable.

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Śrīla Śrīdhara Mahārāja: He's so wonderful that in spite of all these cheatings everything is all right. Ha, ha. How it is possible? Cheating is also more than grace, grace, cheating is not cheating. When you think, suppose mother affectionately is cheating her child if he's not fit to get proper diet. When he's sick she may not give a sort of diet to him, she may give other children some food and may not give that very food to another child. That is the affection in the bottom. The difference in the dealings of the same mother to different children, that may be in different ways but it is all affectionate and healthy. So vaicitra, variety, variegatedness means difference in response from the centre. As you deserve so you have. You may think that I am being deceived but it is not deception, it will fit you best, you may not know, you may not know, jñāna sunya bhakti, ignorant faith. "You do not know everything. But in My dealing there is nothing wrong, absolute good."

He's cheating, stealing something from someone and giving that thing to another one. In such dealing also there is fairness and perfect affection. Ha, ha. He is stealing His own things. Yaśodā has kept things for His utility. He can take it, He can take it plainly, but He won't take it, He will steal it, steal it. And causing some agitation in the mind of the mother, causing a sort of impression, happy impression, though apparently it seems to be very, she seems to be angry, Yaśodā, but still at heart she's very, very satisfied. "My Boy is my Boy. They say that He's not my Son. Some say He's God. Some say He's a great soul. He's not my Boy. Who? He's stealing, feeling, playing with me, I am punishing Him and He's crying. He's my Boy. But they say wrong, foolishly." Very satisfied at heart. "He's my Boy, exceptional qualities but my Boy. He's not God, He's not God. If He's God then I am nowhere. I'm an insignificant woman and He's God how can I have any connection with Him? That is horrible. I can't tolerate that, that He's not my Boy He's God, I can't tolerate that idea."

Ha, ha, ha. Hare Kṛṣṇa.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

So what is cheating and what is giving? Everything may be played as in a drama. Drama's credit is in show not in the matters that is dealt within it. Only the cleverness in the show, that is the credit of the drama, and not in the fact. If a man can show, play the part of a thief or a dacoit very well then the applause will come: "Oh." So concerned with the show, not with the material in the drama. So like that.

First I was told in Benares by Guru Mahārāja, Bhaktisiddhānta Saraswatī Ṭhākura. He was talking with a Māyāvādī, discussing, in course of that, I was a newcomer but listening to his words with very rapt attention, I marked, he told:

siṅgha prasena arovin dwaraka ?

The lion is devouring this prasena anabadit prasena ?

Prasena was perhaps the brother of Satyabhāmā, siṅgha prasena anabadit ?

Satrajit's son in the morning he went on a pleasure tour in the jungle and one lion charmed by the dazzling appearance of the gem murdered that, killed that gentleman Prasena and took that gem with him.

In that incident Guru Mahārāja is explaining there that the both parties are enjoying. Prasena, though he's killed, but still he's enjoying, enjoying. And the lion he's also enjoying. Both the parties are enjoyers, none losers, because real death is not possible in that playing, both are enjoying, both. One who is dying and one who is killing, both the parties are enjoyers. We are to understand that, how it is possible. The gainer and the loser in the same incident, gainer and the loser both are gainer and none is real loser. Such is the playing. We are to try to understand how it is possible. Both the parties, one is being murdered and there is murderer, both are gainer, none is loser. Ha, ha. Such is the play, it is a play, līlā, līlā means play. Not really any loss, that is līlā, līlā.

Ahaituky apratihātā, which is causeless and which is irresistible. The wave, the vibration, that is existing and moving and that is cent per cent irresistible and cent per cent causeless, automatic, automatic, none can oppose it. That is devotion, that is prema, that is love. But it has got its flow in a crooked way.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet ato hetor ahetoś ca,
yūnor māna udañcati

"Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental

pastimes of Rādhā and Kṛṣṇa." (Ujjvala-nīlamanī)

In a crooked way, but still it is playing, līlā means such. Everything, ārtheṣv abhijñāḥ svarāṭ, (Śrīmad-Bhāgavatam, 1.1.1), He knows what for these movements, only He's supposed to know, none else. And svarāṭ, He's not to explain for His movement to anyone else. He's self-sufficient, svarāṭ. He's master of His own, not responsible to explain His movements to any other person. Then He's not svarāṭ, not Absolute. Because He's Absolute so He won't have any responsibility to give explanation for any movement of Him to anybody. And ahaituky apratihātā. This must be the nature of the Absolute Good. And it is wholesome at the same time. Svarāṭ, Who is free, absolutely free, Who is Absolute Good He should be free. Absolute Goodness that should get all sort of freedom, and not absolute bad and not relative bad or relative good. Only Absolute Good has got Its full play. It is desirable for anyone and everyone. So the autocracy and He knows Him fully, ārtheṣv abhijñāḥ svarāṭ. How do you say? Tene brahma hṛdā, (Śrīmad-Bhāgavatam, 1.1.1), through Veda, through revealed scripture, and that He sends through the creator here. Bhāgavata's first śloka. Tene brahma means Veda, revealed scripture, tene, He extended here in this mundane world. Ādi-kavaye means the first creator, Brahmā, through him He extended this Vedic Truth, the revealed scripture, here in the mundane world for us to understand, to follow, that I am so and so. Otherwise we can't know Him. Unknown and unknowable. Avāṇ-manaso gocaraḥ (the mind is full of misconception). Yam evaiṣa vṛnute tena labhyas:

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām

"One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."

(Kaṭha-Upaniṣad, 1.2.23) + (Muṇḍaka-Upaniṣad, 2.3.2)

Only when He wants us to make Him known we can know Him, otherwise not. He wants, and how much He wants to be known by us we can know that much only, nothing more. His will. Muhyanti yat sūrayaḥ, (Śrīmad-Bhāgavatam, 1.1.1), the great scholars they will fail totally to understand, to follow this idea. The sūrayaḥ means the scholars, they can't understand all these things, can't accept, can't understand, can't follow, muhyanti yat sūrayaḥ.

Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā, (Śrīmad-Bhāgavatam, 1.1.1), What you see here concrete, the matter, the water, the gas, the heat, the fire, the ether, all transformation, one into another. Now what is very hard next moment that can be converted into gas, or ether, electricity, maybe transformed. In this way, into mental consciousness, into understanding and intelligence also it may be converted.

As our Guru Mahārāja used to tell: "If you can break the electron, atom, proton, the most constructive smallest piece, still it is matter. Again if you break you will find consciousness." That was his argument. "If you can break, you can smash, the last particle of matter, then you will find consciousness. It is under, at the back of every existence is consciousness. It is in the plane of consciousness that the material dusts are moving, you will have to find. The magnitude, atomic energy with the least magnitude, break it, you will find consciousness." Sometimes he told like that. "The background of all the existence is consciousness."

Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā. "So what do you say to be rigid matter, or water, or air. It is real and non real. It is My sweet will, sweet will. I am at the back. If I withdraw, nothing they will be. I am everywhere I am nowhere. Everything in Me nothing in Me. Pasyama,

My, this mystic inconceivable position try to understand.

Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi. By His ray only we can see what is what, dhāmnā svena sadā, when His wish comes to act in us, then we can know what is proper and what is improper. Nirasta-kuhakaṁ, unreliable things are withdrawn. Satyaṁ param dhīmahi, truth and real truth, truth is always real and again real higher truth, what is that? Satyaṁ means existence, that is not finite. Already we find in the Vedas that satya has been given, truth has been given perfect importance, full importance. But the Bhāgavata says under adjective param satyaṁ, satyaṁ param.

In Brahmā's tol,

satya baddham satya param kasatyam, satya sejoni nijan satoja
satyatmakam tam saranam prapanna ?

Truth, truth, truth, so many aspects of truth.

satya sesatyam rdha satya netram ?

Truth of the truth, satya sesatyam means literally truth of the truth, satya sesatyam. Satyam param dhimahi, satya means not law, not any, the inner substance, satya sesatyam, the truth of the truth, the essence of the essence, satya sesatyam.

Rdha satya netram, satya sejoni nijan satoja, how the conception of Kṛṣṇa, and the conception of truth are interrelated, it is mentioned here. Truth is the most comprehensive word, truth. But truth is not sufficient, it is not full, so many modifications in truth. That is wonderful to hear and to understand. Truth is the most general conception, truth. But it is not satyam param dhimahi, let us meditate on the highest truth. What is that? Who is helping the very existence of truth, so called. So

satya baddham satya param kasatyam, satya sejoni nijan satoja
satyatmakam tam saranam prapanna ?

"We have come to take refuge under You my Lord, who has got so many variegated postures and gestures and relations with what we know as the truth proper. Truth is not sufficient, You are above truth. Truth is truth to us because You are there in the background, You connect us with the truth then we can know the truth. So without You everything is nonsense, You are

.....gods have come and with folded palms he's singing in praise of Kṛṣṇa. There this poem in Bhāgavatam we find, begins with that, satya baddham satya param.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi
Gaura Hari.

So our number of, let us hope wherever this body may be does not matter, only by thinking we can come together, similar thinking keeps us closer. Similar thought, similar heart, similar movement, similar aspiration, that brings us nearer. The body may be far off, does not matter.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi
Gaura Hari bol! Nitāi Gaura Hari bol!

So I close here.

.....

Devotee: Concerning a Deity, a brahmacārī who has a Deity, who carries

a Deity with him. What is some prescribed worship of the Deity for the brahmacārī, not for householders?

Śrīla Śrīdhara Mahārāja: Deity worship is necessary in the primary stage. Just as our ear experience can help us by taking Name, hearing, so eye experience cannot be excluded, that also can help us. If material sound can help, then material vision can also help. Through that also transmission is possible. When we have faith in sound, sound is more subtle but still it is material thing, sound, which is received by the ear, this material ear, sound material. So material eye can see material form and that experience also can help us. He can come through that medium also, but that must have spiritual connection, that is what is all important.

All sound, the Nāma-aparādha, we may take name from any man in the street, that won't do. But from a proper Gurudeva we must have the mantram or the Nāma. Why? The sound has also classification, śabda-brahma, that real sound and the spiritual sound. Do you follow?

So, what we can see that also may be spiritual and also can be material. So matter won't help us to get out of the material experience but a spiritual sight can help us to get out of the material, as spiritual sound can help us to get out of the material sound. So everything, everything, that transcendental medium. But it is more efficient, the sound more subtle, more efficient. Prasāda, taste, that also real Prasāda, that also helps us to get out of the material conception of life. Touch also like that, everything, everything if backed by transcendental interference then everything may help us, even our dress, tvayopabhukta-srag-gandha: If we dress ourselves Uddhava says:

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ ucchiṣṭa-bhojino
dāsās, tava māyām jayema hi

"Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (māyā)."

(Śrīmad-Bhāgavatam, 11.6.46)

The famous statement of the devotee Uddhava: "We shall conquer this illusion of māyā, our illusory experience, only by engaging ourselves in the service of Your Prasāda remains. Srag, this mālā, Prasādi mālā. Gandha, the, which You have already taken, that sweet scent. Srag-gandha-, vāso, the dress what we have already taken to that Prasāda dress also. Alaṅkāra, and other ornaments also. We can, what You have used, that Prasāda, that it is remains You have given it to us. With this idea we shall conquer the māyā, this world of misunderstanding. Only anyhow to connect sincerely with things connected with transcendental Lord, that is necessary. So ucchiṣṭa, the sight, our eyes must not be let loose to see anything and everything. But wherever I shall see seeing connection of the Lord, His figure, His dressing, His ornaments, His Dhāma. The eyes must be engaged in His connection, ear must be engaged in His connection, tongue His connection, touch His connection, everything should be engaged in His connection. And that must be developed, that sort of experience, then we shall get out of this mundane environment. Do you understand?

Then also it is mentioned:

yena janma-śataiḥ pūrvam, vāsudevaḥ samārcitaḥ tan-mukhe hari-nāmāni, sadā tiṣṭhanti bhārata

"O descendent of Bhārata! What was previously obtained by hundreds of lifetimes of worshipping Vāsudeva through arcana - Deity worship - can

now be attained by vibrating the Holy Name of Śrī Hari; therefore you should always keep the Holy Name upon your tongue." (Hari-bhakti-vilāsa, 11.237)

One who has used himself in arcana for a hundred births, then he will find that automatically in his tongue the Name of the Lord will appear. Yena janma-śataiḥ pūrvam, vāsudevaḥ samārcitaḥ, this Vāsudeva Mūrti has been worshipped for a hundred births, then he will have some facility in taking the Name of the Lord which is more subtle. So arcana for the lower class, and the Nāma for little higher class, arcana. But arcana depends on sound, sound also guides our arcana. Who cannot independently take the facility of the sound, some model is necessary for him, in the lowest stage, arcana. He will be allowed to handle the things that will, he can't concentrate on the sound and the meaning underlying the sound. But if he's allowed to handle the Vighraha, with the hands, with the eyes, and so many movements, he will have the facility and in his stage he will think it's some realistic movement for him. The wholesale more demand on the bodily engagement in arcana than sound. Sound is more abstract and arcana is more concrete. Much energy is necessary to perform arcana, but to take the Name very least energy is necessary, to take the Name. And arcana you are to do many things. So the movement it will catch the movement of the whole body and regularly you will have to rise in the morning for maṅgala-ārati, then you are to purify yourself, and then to attend, and then to take the bhoga, and taking out, āraṭi, all these things. More physical intense engagement in arcana.

Devotee: For a brahmacārī who doesn't have any fixed residence

Śrīla Śrīdhara Mahārāja: Brahmacārī or sannyāsī does not matter, but that stage of the devotee is conscious not only the form, the stage, the internal realisation, accordingly. But generally the sannyāsī they are meant for preaching and brahmacārī is for the arcana. But in brahmacārī

dress also one can preach, in gr̥hastha dress also one can preach, the preaching thing is something else. Arcana also, a gr̥hastha may do arcana. Anyone can do anything but the general classification is that arcana in the beginning and the Name is a higher form of service, Nāma-bhajana.

When to take Name means to preach, that is something solid, and when to only take the Name that may be abstract and there is possibility of self deception, self privation, no attention may come, the repetition of the sound is going on with any sort of idea. Arcana means we must have to utilise some energy more than in Nāma- bhajana. Nāma-bhajana is higher than, must be in higher plane, and arcana in the physical plane has more necessity. That is a gr̥hastha he should have arcana because he's in gr̥hastha āśrama he's to deal with many things

..... material things and very little in the sound. The serving attitude in connection with the personal truth must have connection whatever we do here. Either arcana or bhajana, preaching or śravaṇa, kīrtana, smaraṇa, vandana, any form of devotion, the very life, very spirit is to have connection with the Supreme. Some sort of movement must be created in our mental plane, and some change must be brought in our mental system. That is the tendency of exploitation and renunciation, both must vanish and it will be replaced by the tendency of service. We are serving units, we are not a member of the world of exploitation nor a hunter of the imaginary liberation. But we are a concrete part of the realistic world, whole centre, the Lord is all good. Die to live. Everything for Himself. We are for Him, we are not for us, our individual interest, but we are for the whole and whole is revered, whole is sweet, whole is healthy, wholesome, loving. That sort of change must come in our midst, anyhow, utmost trying.....

End of recording, 13/18-2-83 + Nāma-bhajana higher than arcana.

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83.2.18-19-20

Śrīla Śrīdhara Mahārāja:who are connected with the misconceived area. And the second representative of Him as Garbhodakaśāyī, He's at the bottom of each brahmāṇḍa. There are innumerable brahmāṇḍas. And Kāraṇodakaśāyī is at the back of all the creation in the ocean of māyā. So many bubbles are floating on the ocean of māyā, misunderstanding. And the next, there are so many brahmāṇḍa constituent parts of the māyic world and at the bottom of each brahmāṇḍa there is one Whose Name is Garbhodakaśāyī, the representative of Kāraṇodakaśāyī. Just as with the governor or district magistrate and this local magistrate. In this way the Kāraṇodakaśāyī at the head of the whole misunderstanding area and He has got some connection so that we may think Him as Mahādeva, Śiva, Who is in connection with māyā. The consciousness has got direct connection with misunderstanding, misconception, that which is at the root of the whole misconception area, Kāraṇodakaśāyī, and so many constituent parts in the misconceived area and every representative in the Garbhodakaśāyī, or Hiraṇyagarbha, He represents Kāraṇodakaśāyī in each brahmāṇḍa, Garbhodakaśāyī, Hiraṇyagarbha. And from His navel, this navi, a lotus coming forth and there the fourteen stages of misconception have been adjusted. And on the top there is Brahmā, and through Brahmā He begins creation. That is this cosmic world, cosmos, and Garbhodakaśāyī.

And then another representative of His, the third, He enters into every jīva soul, Kṣīrodakaśāyī, or Paramātmā. So three puruṣa, one at the bottom of the whole māyic, the whole misconceived area. Another at the bottom of the whole brahmāṇḍa, the constituent parts. And the third puruṣa-avatāra at every jīva soul's heart, at the heart of every jīva soul to guide him as Paramātmā. Three phases of Nārāyaṇa, Viṣṇu, within this

Paramātmā who is at the heart of every soul, individual, He's known generally as Kṣīrodakaśāyī or Paramātmā or Viṣṇu. He's palankata, He maintains, He sustains everything here in the māyic world. Satya, raja, tama, creation and destruction and the sustenance is in the middle. Creation and destruction, raja and tama, and the sustenance in the middle, that is done by Viṣṇu, creation by Brahmā, destruction by Rudra, Mahādeva. Which we find in this mundane world of misconception.

And Advaita Ācārya is identified with Kāraṇārṇavaśāyī (a.k.a Kāraṇodakaśāyī) Who is at the background of the whole of misunderstanding creation. And also His another aspect as a devotee just in the verge, in the lower position of the Vaikuṇṭha Nārāyaṇa. This is Advaita Ācārya. And as Mahā-Viṣṇu's devotee, he comes, he appears here, just as before Mahāprabhu comes, and he began to pray: "We see so many painful stages and positions of the jīva suffering." And perturbed by that, moved by that, he prayed for the Lord to come here and to deliver and to save them from the clutches of māyā and by giving them proper devotion and attraction and affection for Kṛṣṇa consciousness. So first Advaita Ācārya descends here and then he looks around and finds that people are all apathetic to the truth, to Nārāyaṇa. They are very fond of worshipping demigods, so many demigods. And going on with their temporary pleasure searching, mad with that without caring for their own soul or liberation or the life after liberation to have a proper adjustment in Kṛṣṇa consciousness. And he's too much disturbed by this scenery, he prays very fervently for the Lord to come here and to preach the Name, the Supreme Name, Nāma-saṅkīrtana by which a general amnesty and peaceful trial may be done to start a campaign towards home, back to God, back to home. This Nāma-saṅkīrtana, and Mahāprabhu with others they also gradually come down here and begin Their Nāma-saṅkīrtana.

golokera prema dhana harinam sankirtana ?

The Kṛṣṇa Nāma and Kṛṣṇa, one and the same, that vibration, that sort of sweet vibration anyhow taken down to this miserable ocean of the world. That is where all they do not understand their own interest, own self, or the environment, but they're madly dancing. As a drunkard they dance without caring or knowing about who are they or where are they, what for they're dancing. Just as they say these people are madly engaged in their self-killing attempt. But there, that vibration of the highest type of love divine brought in, and with that saṅkīrtana disinfecting this atmosphere and also creating some influence which can attract them passing so many stages towards Vṛndāvana, the place golokera prema dhana, to Goloka, Vṛndāvana conception of the highest position of reality or consciousness, spiritual world. Which is above justice, above knowledge, above calculation, above morality. The mercy, the affection, the love, the beauty, charm absolute. That is the type there.

I wrote a poem about my Guru Mahārāja long ago, it runs in this way.

nikhila-bhuvana-māyā-chinna-vichinna-kartrī vibudha-bahula-mṛgyā-
mukti-mohānta-dātrī śīthilita-vidhi-rāgārādhya-rādheśa-dhānī vilasatu hr̥di
nityaṁ bhaktisiddhānta-vāṇī

"Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne;
Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."

Nikhila-bhuvana-māyā-chinna-vichinna-kartrī, our Guru Mahārāja's name was Bhaktisiddhānta Saraswatī, Saraswatī means vāṇī, words,

expressions, his talk, his speech, vāṇī, Saraswatī means vāṇī, speech. With the speech, with the storehouse of which I am, Bhaktisiddhānta Saraswatī, what does he mean? His name, what does it mean? Saraswatī means vāṇī, that is his words surcharged with what? The first thing is nikhila-bhuvana-māyā-chinna-vichinna-kartrī. We can find in his speech that he's cutting asunder all the ties and attraction of all the people in this world for mundane purpose, the world of exploitation. His speech is always cutting asunder, demolishing, smashing everything in this misconceived world. All the misconceptions are being smashed by his words, this is the first effect of his words.

And the next, vibudha-bahula-mṛgyā-mukti-mohānta-dātrī, the second result we find from his speech that he goes to deplorable ends all the different attempts of the great theological scholars to search for liberation. Bhukti means enjoyment, mukti means liberation, emancipation from enjoyment. He puts a stop to all scholarly investigation of all different kinds of conception of liberation. That is the second result of his speech, his words. This effect, first stops enjoyment and second stops liberation. So this is nothing, mere liberation is nothing. That is, we must get something positive and not only liberation from the negative that is not the highest acquisition, so vibudha-bahula-mṛgyā, vibudha means scholars, bahula means their various and deep attempts for the solution of the liberation, the attempt. That is smashed also by his words.

And the third, śithilita-vidhi, loosening the strictness of the rules and regulations, raga, which is our inner earnestness and faith and attraction, affection, love, only through that to take us towards rādhēśa-dhānī. By that to worship, to serve, where Rādhārāṇī is serving Her own Lord. Takes us there.

These three steps, by first step he drives away all our moha, our ignorant attraction for this māyic attraction for the enjoyment of this material world in the misconceived area. And the second also he discourages only to

search for liberation or emancipation from this enjoyment. That also he discards, he offers something positive. And what is the nature of that positive? If we make much attention towards the śāstra, the rules regulations, calculation, according to that if we approach towards our achievement then that will be less gaining, less gaining. But if we neglect any calculation and from the heart of our heart, we with much earnestness without caring for rules regulations, śāstra, mahājana, sādhu, we can offer our heart for the charming Lord, beauty, and where Rādhārāṇī is serving in that, through that divine love, Her consort, Her Lord, that he really wants us to gain. Our Guru Mahārāja's words are surcharged with such things. First smashing this misunderstanding and neglecting mere liberation and also discouraging the calculative devotion. And finally he's giving us the unlimited beauty and domain of love and to approach through the love of our hearts, sincere love of our hearts. That is his gift. His words are a storehouse of such things. Firstly neglecting all these three stages, this brahmāṇḍa, then the Brahmāloka, and Paravyoma, neglecting entrance into Goloka. And there that sort of wealth he come to distribute to all.

nikhila-bhuvana-māyā-chinna-vichinna-kartrī vibudha-bahula-mṛgyā-mukti-mohānta-dātrī śīthilita-vidhi-rāgārādhya-rādheśa-dhānī

Neglecting the formality but with the heart's spirit, proper spirit, and love, the searching for Kṛṣṇa, he gives us, encourages us that thing within us and that can lead us to the domain where Rādhārāṇī has been through Her highest love is worshipping or serving Her Lord Kṛṣṇa. That he gives us, in one very short śloka.

That is appreciated very much by Acyutānanda and (Maṅgala Nira?) When this Maṅgala Nira went to see Acyutānanda, Acyutānanda before that he told something: "By the request of ISKCON some are against me."

Maṅgala Nira told that: "I saw him and I told, do you remember that stanza of Śrīdhara Mahārāja? That nikhila-bhuvana-māyā-chinna-vichinna-kartrī. He also told: "Yes, I remember. That comes from his heart and you have said something against him. What is this?"

"I was somewhat manipulated to do that."

Then he wrote a letter. Have you seen that letter of Acyutānanda's?

Devotee: Yes, I've read it many times.

Śrīla Śrīdhara Mahārāja: Many times, after coming or before?

Devotee: After coming.

Śrīla Śrīdhara Mahārāja: And he told that I like to come here. But I did not reply to his letter. Let him come, if he comes then I shall talk. That gentleman heard from me something. He lived here for nine months and heard from me and gave an article into Back to Godhead. And that was appreciated very much I was told by him. From shore to shore he told, just pronounced these words, from shore to shore it was very much appreciated, this article, the materials I got from you and I wrote in the Back to Godhead.

Then a reaction came against him: "Leaving away (Śrīla A.C Bhaktivedānta) Swāmī Mahārāja you are taking in another gentleman as a preceptor, in the preceptorial line, you are indenting another gentleman from Navadvīpa. This will loose our credit."

Then some pressure came, then he came here to enquire from Govinda Mahārāja because Swāmī Mahārāja gave a letter in the name of Govinda

Mahārāja, that: "I rely on Śrīdhara Maharaja. I send them two disciples there and they will remain and they will be able to learn true devotion from him. With this idea I send them there."

So Acyutānanda told them that: "By the order of Swāmī Mahārāja I came and he has written that I shall have to learn many things from Śrīdhara Mahārāja. So I did, I heard from him, I am not to be blamed for that."

But at that time that letter could not be found. Ha, ha. The original letter that could not be found. So he had to tolerate some undesirable things from his Godbrothers.

Hare Kṛṣṇa.

The form and the ideal. So Kīrtanānanda came: "Do we not care for form?" "No."

Form breaker. You are also all of that type. You were already in some formality, either Christianity, or Islam, or Judaism, or something, you were there within the form. Why you have broken that form and come joined Swāmī Maharaja? For the ideal. If the form can distribute the proper ideal then that is all right. But mere form cannot be respected. As long as it's doing service to the highest ideal, so long the form should be encouraged and that should have recognition. Otherwise deviating from the ideal that form is abusing itself. So we are not worshippers of form, we are worshippers of the ideal. *sarva-dharmān parityajya - sva dharme nidhanaṁ śreyaḥ*:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

"Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." (Bhagavad-gītā, 18.66)

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śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt sva dharme
nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

"It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous." (Bhagavad-gītā, 3.35)

That is also to make too much for the form. We must die in our own position where we are born. But again, sarva-dharmān parityajya, the revolutionary advice is there. No risk no gain. If you are caught by the high ideal you must leave the formalities outside you, around you, and march boldly towards the ideal. Especially in this human form it is very rarely to be found and if we lose this chance then again when we shall get that on another occasion such a chance we are not sure of that. So this most valuable time in human body we shall try our best, utmost, to march towards the goal recklessly and boldly so that our, with the great devotees, the agents of Kṛṣṇa on our head, they will help us, guide us. Those unknown and who are para-duhkha-duhkhi, always feeling pain for other's suffering. Those magnanimous guides are on the way, they will help us to take towards our goal. We shall try our utmost. He is there, He is everywhere. Na hi kalyāṇa- kṛt kaścid, durgatiṁ tāta gacchati:

pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid,
durgatiṁ tāta gacchati

"O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the

heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated." (Bhagavad-gītā, 6.40)

If I am making an attempt for higher things, then how can I be disturbed by the agents of Satanic clan. He's there. I must be sincere in my search, that is what is necessary, I must be friendly to my own self. That is sufficient. Others cannot do anything on us much injury, much harm others cannot do. We are our own enemy. We must have control of our own house, that is what is necessary. And with the help, heart within, God overhead. He's everywhere with His full mercy. He's eager to receive us as His friend and we must prepare ourselves wholeheartedly to make advancement towards Him, that is what is necessary. He's everywhere, He's hearing everything. Only we have built wall against Him, our own built wall must be broken down. That is misconception in the form of exploitation that is enjoyment, and renunciation, mere liberation. Not positive participation into His service. So cruel, so hard hearted we are. But when that wall is broken we can find His self everywhere, everywhere, His assurance.

man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru mam evaiṣyasi
satyaṁ te, pratijāne priyo 'si me

"Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."

(Bhagavad-gītā, 18.65)

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yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati tasyāhaṁ na

praṇaśyāmi, sa ca me na praṇaśyati

"For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."

(Bhagavad-gītā, 6.30)

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"Who wants to, tries to see Me everywhere, I always protect him, seeing Me everywhere, and ultimately he sees Me everywhere and while in this life or after he cannot but be within Me or within My direct consciousness. Try, that I am to be searched."

Kṛṣṇānusandhāna (the search for Śrī Kṛṣṇa.) Searching we are always for our little negligent comforts. That must be dismissed, brushed aside. Search for Kṛṣṇa. Where Mahāprabhu showed: "You, My friends, show Kṛṣṇa to Me, I can't stand without having a glimpse of His figure, My Lord's figure." Searching, deep hearted searching for Kṛṣṇa. His worth deep searching, worth deep searching. And the searching as much as it will be deeper so much we'll be sustained, it will feed us, that sustenance that will feed us, give us strength for searching more and more, bhaktyā sañjātayā bhaktyā:

smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim bhaktyā
sañjātayā bhaktyā, bibhraty utpulakāṁ tanum

"The devotees of the Lord constantly discuss the glories of the

Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."

(Śrīmad-Bhāgavatam, 11.3.31)

The bhakti will encourage bhakti, devotion will produce devotion, in this way, further we shall go. The capitalist with a small amount he begins the business, but rolling business, rolling gradually capital grows and the income also grows. In the beginning with small capital a merchant may begin his business, but in the rolling business the capital also grows and the income also grows. So in this way, bhaktyā sañjātayā bhaktyā, devotion will breed devotion, devotion will breed devotion, produce devotion, in this way it will go on.

Gaura Hari bol! Gaura Hari bol!

One who has got this sort of higher experience of divine love in their heart, they cannot find any taste anywhere. Nothing is tasteful to them but Kṛṣṇa, none less than Kṛṣṇa conception of the Lord, friend, can satisfy them anytime. Who are they?

"And who are satisfied with Me:

maya santustamana sadba suka maya do ?

"Whatever direction he will cast his glance he will find: 'Oh, good news is coming,' who is satisfied with Me. And who cannot find Me whatever direction he casts his glance he will find only anxiety and trouble."

Hare Kṛṣṇa. Hare Kṛṣṇa.

yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat

(By satisfying Kṛṣṇa, the whole universe becomes satisfied, for one who is dear to Kṛṣṇa is dear to the whole universe.)

If we can find Him, then we'll be quite at ease. "Oh, my guardian is everywhere, His hand is everywhere. Everything under His control and He's my friend, my guardian. Then why should we care for anything else here, I won't care for anything because everything must have to come through the direction of my guardian's hand. He's friendly." Suhrdaṁ sarvva-bhūtānām:

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram suhrdaṁ sarvva-bhūtānām, jñātvā mām śāntim ṛcchati

"I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."
(Bhagavad-gītā, 5.29)

"I am the controller of everything but I am friendly to everything, to

everyone." So when you can realise this fact then only you are relieved from all sort of anxiety, no anxiety, because the director and dispenser of everything, I am represented there, well represented, He's my friend, my well-wisher, my guardian. Then no anxiety.

Suhrdaṁ sarvva-bhūtānāṁ, jñātvā mām śāntim ṛcchati: "He can only find peace, who can see Me everywhere over all."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Here I close the class.

.....

Devotee: Caitanya Mahāprabhu ever carry a tridaṇḍa, or only eka-daṇḍa ?

Śrīla Śrīdhara Mahārāja: Formerly He took eka-daṇḍa but mentally or spiritually He took tridaṇḍa, because, after taking that eka-daṇḍa when He was starting towards Vṛndāvana He chanted a śloka and that is mentioned in the Śrīmad-Bhāgavatam from the chapter of tridaṇḍī bikṣu. In Bhāgavatam, eleventh canto, where Kṛṣṇa is giving advice to Uddhava there is a story relating tridaṇḍī bikṣu of Avantī, Avantī (means Jain, parent with Jain ?) in Gauḍīya.

Where Kṛṣṇa took His training from Sāndīpani Ṛṣi. Got His sacred thread of a kṣatriya and passed sometime there. Went to fetch (a few jewels ?) from the next jungle in the āśrama of Sāndīpani, Avantī. There a rich brāhmaṇa he was very miserly and not discharging any duty of varṇāśrama. Everyone was very much vexed with his behaviour. At last his face turned down and everyone came to be his enemy, the dacoits, the thieves, then the borrowers of money, and then the court case. So

many disasters at once fell on his head and he turned to a poorest man of the town. Then he took tridaṇḍam and left his house. "Why this great change in my life? What is the cause? This is the time, or the planets, or my ill fortune, my karma, or the society, or the gods? Who is the real cause of my misery?"

Discussing all these points he took tridaṇḍa and began to wander at large in the country. And at last he came to the conclusion, there was a śloka from his mouth:

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsitāṁ pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāram, tamo mukundāṅghri-niṣevayaiva

(The brāhmaṇa from Avantī said:) "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."

(Śrīmad-Bhāgavatam, 11.23.57) + (Caitanya-caritāmṛta, Madhya-līlā, 3.6)

At last he came to this conclusion: "By accepting this dress of a tridaṇḍa I shall engage my thought, word, deed, in the service of Kṛṣṇa and cross the ocean of ignorance and misunderstanding. And I shall reach the feet of Mukunda for His service in this way."

So Mahāprabhu took externally the daṇḍa from a Māyāvādī sannyāsī Keśava Bharatī, though just before His taking sannyāsa He gave His mantra to the ear of that sannyāsa guru. That sannyāsa guru sanctioned that: "Yes, this is the mantram I am to give to You."

In this way He took it from him and as soon as He got that daṇḍam He ran madly towards Vṛndāvana singing this śloka of Bhāgavatam, this poem, tridaṇḍī bikṣu.

And what is tridaṇḍa ? Eka-daṇḍa māyāvāda eka-daṇḍa, only one, nothing else.

And the tridaṇḍa, puruṣa-avatāras, Kāraṇodakaśāyī (Mahā-Viṣṇu), Garbhodakaśāyī (Viṣṇu), Kṣīrodakaśāyī (Viṣṇu), representation of these three aspects of Godhead that are in connection with this mundane world. And also it shows the way that you control your body, word, and mind - thought, and engage, the punishment, daṇḍa, punish them for their previous activities cooperating with this world. And from this time engage them in the service of Kṛṣṇa and not for any other purpose. This is that tridaṇḍa. I have taken it, now I am meant only for the service of Kṛṣṇa and not for any other worldly purposes. With this token in hand one goes out here, there, everywhere. Kāya- mano-vākya (thought, word and deed). He'll chant the Name of Kṛṣṇa, think the līlā, the pastimes of Kṛṣṇa, and as body also he will roam about the holy places of Vṛndāvana, Navadvīpa, the līlā form of Kṛṣṇa, in this way. And if they have got any positive engagement in coming in connection with the sādhu, superior devotee, then under his direction he may have engagement more intensely learning higher devotion by engaging the body, the mind, and the words, in the service of Kṛṣṇa for preaching the noble and greatness of the Name of the Lord. That sound aspect and from sound many other aspects also come in connection. That is tridaṇḍa, three, representation of three.

And also at the same time it is as Kāraṇodakaśāyī (Mahā-Viṣṇu), Garbhodakaśāyī (Viṣṇu), Kṣīrodakaśāyī (Viṣṇu), the three aspects of the Supreme Lord that are in connection with this mundane world. Kāraṇodakaśāyī, that is the root of the whole māyic sphere. Garbhodakaśāyī, at the bottom of one brahmāṇḍa. And Kṣīrodakaśāyī at the heart of every jīva. In this way three aspects of the Supreme Lord that are connected with this mundane, misconceived portion of the truth. Their representation.

And there is another representation of His own servitors, tridaṇḍa equal,

and one a little less, and that less represents the jīva himself, the carrier of daṇḍam, jīva daṇḍam, there represented. "That I am ready as used myself in the service of the Lord.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

In Manu-saṁhita also it is mentioned tridaṇḍa, vākya daṇḍam, mano daṇḍam, kāya daṇḍam, these three are punished down. The mind, body, and words, for their misapplication

End of side A, 18/19/20-2-83.

side B

Śrīla Śrīdhara Mahārāja: the pipe, the some of tobacco, and
.....

Śrīla Śrīdhara Mahārāja: taṭastha, impartial judgement. We are to understand all these things.

So Guru generally any point connected with Kṛṣṇa to make himself known to the environment. "Come to Me, come to Me. But what am I? Gradually you will come to know. First call, come to Me, I am such and such in a general way." Then as one will advance more and more, he will gather knowledge particular after particular about Him.

.....

Śrīla Śrīdhara Mahārāja: Then he asked Gadādhara: "A great saint has come here in Navadvīpa. Will you go to see him paṇḍit ?"

Gadādhara, he was very fond of saints, "Yes, I shall go when you take me there." Then Gadādhara Paṇḍita, as a young boy of sixteen or seventeen was taken to his house. Gadādhara Paṇḍita saw he is sitting

on a good sofa, curled hair, and that is also brushed in a good style and very scented oil is also mixed there. And with a pipe tobacco smoking and that is also very gorgeous type. So at heart Gadādhara Paṇḍita he hesitated and thought otherwise. "You told that you will show a saint. This is the type of saint? What is this? He's a man who dives deep in luxury, tobacco smoking, that also in a gorgeous way. Curled hair scented. And the sofa, the bedding, all valuable. Some many ornaments, house is ornamented. And he has come to show me a sādhu ? What is this?"

Mukunda could understand the mind of Gadādhara Paṇḍita, his heart he could understand, then he in a good voice, he was a good singer, Mukunda. He began singing a śloka in Bhāgavatam.

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī lebhe
gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema

"How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"

(Śrīmad-Bhāgavatam, 3.2.23)

This śloka from Bhāgavatam was chanted by Mukunda very sweetly. After the death of Pūtanā, after Pūtanā is killed, Kṛṣṇa gave her the very high position of His own nurse in Goloka, He granted Pūtanā. He killed her Himself by sucking her breast, Pūtanā. You know the tale of Pūtanā. Pūtanā was the sister of that Bakāsura, Bakī, so her name was Bakī, Bakā, her brother he was a great demon and his sister Bakī means Pūtanā. Pūtanā was sent to search after and kill Kṛṣṇa. They're all agents of Kaṁsa sent to Vṛndāvana because Kaṁsa heard when that Devī Kātyāyāni slipped from his hand and he went to dash her into death, but

slipped from his hand and went up and told: "Who will kill you He's growing in Gokula." This was told by her. Then Kāṁsa wondered, "What is this?" Then he had some suspicion that in Gokula the Kṛṣṇa must be growing so he used to send so many demons in search of Kṛṣṇa and if possible kill Him. So Pūtanā was sent, she came with the garb of a very affectionate lady. "Oh, Yaśodā, you have got a very beautiful good child I heard. Where is He? Where have you put Him? Oh, you have put Him in such neglected condition. How hard is your heart? You don't know to nurse such a beautiful child." She pressed and took Him, took the child and put on her breast.

Kṛṣṇa of course He knew everything and waiting for the breast. And when put sucking her breast that sucking was with such tremendous force that she came out with her real figure, a gigantic figure and cried at last, dreadful figure and died, fell dead, Pūtanā. And then Kṛṣṇa granted her the position of His eternal nurse, dhātri.

Here the śloka:

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī lebhe
gatim dhātry-ucitām

The Pūtanā, that lady demoness, she went to kill Him and He's so gracious, Kṛṣṇa is so gracious that He rewarded her with the position of eternal nurse of Him. So kind. So leaving Kṛṣṇa whomever I shall go towards, such a grand and gracious and kind Lord. Who approaches to kill, what to speak of worshipping, she's going to kill Him, anyone going to kill Him, and He granted her that eternal position of His own nurse. So gracious, so kind, where shall we get. And leaving Him whom shall we approach for worship?

This is the purpose of the śloka. Mukunda chanted in a sweet voice and it entered into the ear of Puṇḍarīka Vidyānidhi. The change came in his mind and body also. He left the pipe, the pipe fell on the bed. Began to

move, began to cry. Then tearing his hairs, then tearing his dress, tearing the bedding. He's convulsing continued. And from the bed he fell on the ground, there also convulsion can't be stopped.

Then Gadādhara Paṇḍita was very much affected: "Oh, what is this? How great the devotee in his heart. I misunderstood him. Only a śloka of Śrīmad-Bhāgavatam was chanted and so much high divine love dawned in his heart that he forgot himself totally. All this luxury, all these things, even his body, and he's rolling on the bed and tearing things. What? The śloka of Bhāgavatam has given such impression in his heart. Such a great devotee he is."

Then after an hour or so or more, I don't know, it was finished, then Gadādhara Paṇḍita came to Mukunda. "I have committed offence to this great saint. I thought that what sort of sādhu you took me to see? He's a man of luxury, his dress, his body, his hair polished, all these things, smoking. What sort of sādhu? But you are very kind to me. You chanted one śloka of Bhāgavatam and I saw what change that śloka brought in this great holy man. With my own eyes I saw all these things. Now I think first I took that he's how? What sort of saint is he? I have committed against him. Now try to deliver from that offence."

In this way came. Then Gadādhara Paṇḍita told that one thing. "My Lord is Śrī Gaurāṅga. I shall ask, take His permission. I have not yet taken any initiation. Anyone who is to enter into the line of devotion he must have initiation. So I am not yet initiated. If I take initiation from this holy man, then as guru he will forgive me all my offences and then I will be relieved. You please ask whether he will accept me as his disciple or not. And I am also to ask Nimāi Paṇḍita, He's my guardian."

Then Gadādhara Paṇḍita approached Nimāi Paṇḍita, Śrī Gaurāṅga, Viśvambhara. "Oh, that is the proper man to initiate you. He has come here from Sitagrama(?)"

Already Mahāprabhu began to cry, Premānidhi, his title was Vidyānidhi, Mahāprabhu used to call by Premanidhi that Puṇḍarīka Vidyānidhi. "Bāpay Puṇḍarīka, Bāpay Puṇḍarīka." Mahāprabhu inspired by the feeling of Rādhārāṇī suddenly He's crying one day: "Puṇḍarīka Bāpay,

Puṇḍarīka Bāpay." He's crying.

Then this Mukunda and others asked: "Puṇḍarīka, who's this Puṇḍarīka? Is he a sādhu of our neighbourhood in a far off place? Then Puṇḍarīka must have come. Mahāprabhu is crying taking the name of Puṇḍarīka, "Bāpay Puṇḍarīka, O My father Puṇḍarīka." Inspired with the feeling of Rādhārāṇī.

Then He went, Mahāprabhu says: "Yes I know Puṇḍarīka Vidyānidhi, Premānidhi. My father has come, you take initiation from him."

Then Gadādhara Paṇḍita took initiation from Puṇḍarīka.

Puṇḍarīka Vidyānidhi outwardly he's a gr̥hastha, a man of luxury but inward he was a great devotee. His friend was Svarūpa Dāmodara, a very intimate friend. And once he went to Purī and it so happened that in the front of Puṇḍarīka Vidyānidhi the pandas of Orissa, the new clothing put on Jagannātha, but that clothing was not washed. There was some application of rice boiled water. What is that? Rice is boiled and then some water...

Devotee: Starch?

Śrīla Śrīdhara Mahārāja: That was smeared on the cloth and without washing that cloth that has been given to put on Jagannātha. Then Puṇḍarīka Vidyānidhi told: "These fellows they do not know what is śāstric practice, holy practices, do not know. These pūjā people they're savage, they're half civilised. Without washing they're going to put on such cloth which is that mark that the cloth extract of rice, that they gave and they're putting."

Then at that very night Jagannātha and Balarāma appeared in his dream. "And what do you say? You have come to find fault with My servants, servitors here? A long way you have come to see Me and you are finding fault with My eternal or daily servitors." Both of Them began to give slap

on both cheeks of Puṇḍarīka and in the morning Puṇḍarīka saw his two cheeks had swelled up by the slap of Jagannātha and Balarāma.

Then he went to Svarūpa Dāmodara. "You see friend, I did some, I committed some offence. Jagannātha is so gracious He does not care for the defects of His devotees, His attendants. But I took some offence and so both Jagannātha and Balarāma this night have punished me with slaps and both of my cheeks are swelled so."

Svarūpa Dāmodara knew his value. "Oh you are, you have got the favour of Jagannātha's punishment. We do not have such favour. You are so great, you are so intimate devotee of Jagannātha that They have come to punish you. But that punishment we do not get any day. You are fortunate enough in this way."

This is Puṇḍarīka Vidyānidhi, very intimate devotee. So much so that he's told to be the father of Rādhārāṇī, that Vṛṣabhānu King's incarnation. His day of appearance is also today.

Then another, Dāsa Raghunātha. You perhaps everyone of you have heard his name. He was the son in the Hoogly near Bandan(?) station that side, zamindar's son (landlord's son). At that time their income was twenty lākhs, and twelve lākhs to be given to the Muslim bursar, king. And eight lākhs net income. (one lākh = 100,000). Only one son, father and elder uncle, elder brother of father, and only one son, Raghunātha. And his heart began to cry for Kṛṣṇa consciousness.

When Mahāprabhu after sannyāsa He went to on the way to Vṛndāvana He went to Ramakeli. And after seeing Rūpa Sanātana came back here, stayed in Advaitabhavan. Raghunātha anyhow got permission from his father and came to see Śrī Caitanyadeva at Śāntipura Advaitabhavan. And Mahāprabhu several days stayed there and Raghunātha also stayed so many days there always praying, always praying: "How can I get rid of this affectionate protection of my guardians. I want to follow Your path, I

want to follow Your footsteps. But I am a rich man, I am under the strong rule of my father and my greater uncle, elder uncle. How can I get relief in this way?"

So anyhow Mahāprabhu told him: "Be calm and quiet, don't be very bogus, and don't be very strictly a renouncer, but as much as necessary you take the help of food etc, everything, food, bed, everything don't do too much. Neither more enjoyment not more renunciation, follow the middle path yukta-vairāgya.

cidhau grhayau naha batu ?

Don't be mad but go on and follow the middle way and then Kṛṣṇa will be gracious enough and He will give you relief from this bondage. You go home."

With this benediction of Mahāprabhu he went home. And anyhow once he met Nityānanda Prabhu, Nityānanda Prabhu blessed him. All these things you'll find in the books. Then one day anyhow he managed to escape from his home and went to Purī, went to Purī, about fifteen days perhaps he used to walk, only three days he took anya Prasādam by bikśa otherwise on other days anything, a little water or a little milk begging anyhow went.

And sixteen years he lived in Purī with utmost, utmost vairāgya, abnegation, abnegation. He used to anyhow to beg Prasādam from the gate of Jagannātha Temple. Sometimes he used to take food from chatram(?) Lastly we are told that the Prasāda of Jagannātha which even, which is extra, superfluous, given to the cows of Jagannātha, the cow also did not, could not eat it for its rotten scent. That was left in some place, Raghunātha used to collect that rotten Prasādam of Jagannātha's and took to his quarters and with much water he used to wash them and whatever little solid Prasādam he found, applying some salt he used to take that. It went to Mahāprabhu. "Raghunātha, he's taking Prasādam in

this fashion these days."

Mahāprabhu was charmed, He went to see. Just one day He was present when Raghunātha was taking that sort of Prasādam. Mahāprabhu took it forcibly and ate it. "I say I have eaten many types of Prasādam but so sweet Prasāda I have never taken, I have never taken so sweet, so tasteful Prasādam. Raghunātha, you take such Prasādam every day and you all deprive Me, deprive us of such Prasādam. How Jagannātha gives you Prasādam, how sweetness is here?"

In this way Raghunātha's conduct was such. He was the only son of a big zamindar and his case was such vairāgya. Then after the disappearance of Mahāprabhu Raghunātha went to Vṛndāvana. He did not like to keep up his life any longer, he thought, "From the top of Govardhana I shall fall down and finish mine." But there he met Rūpa Sanātana, and thought, "Oh, Mahāprabhu has not gone, He's still here in Rūpa and Sanātana he could find Mahāprabhu living in their writings, in their behaviour, in their fashion of discharging the duties faithful to Mahāprabhu as ordered." So (Raghunātha) Dāsa Goswāmī: "Oh, Mahāprabhu is living in Rūpa Sanātana so I can't leave this world."

So very closely he followed Rūpa Sanātana and what they wrote he studied. He himself also wrote many passages, many fine beautiful devotional passages he has given us. So much so he's considered to be the ācārya prayojana-tattva, what is the highest end of our life in Gauḍīya Vaiṣṇava school. That was given by Raghunātha very, very clearly, that is Rādhā-queen-kuja(?), Rādhā-queen-kuja, "Oh Kṛṣṇa." No, he's addressing to Rādhārāṇī.

"My Reverent Lady, if You are not propitiated with me, this low servant, then I do not want anything else. Neither I want this Vṛndāvana, nor my life, even I do not like Kṛṣṇa, I don't want to have Kṛṣṇa, His grace, if I do not get You with Him. I want Your grace, I want Your service. We cannot venture to approach Kṛṣṇa for His direct service. You can do it and we can help You so that You can help sometime and use our energy for the service of Kṛṣṇa. We are, You are our highest point of realisation, fulfilment of life is with Your service, not direct service of Kṛṣṇa."

In this way he has given, and this is the siddhānta of the rūpānuga Vaiṣṇava - Rādhā- dāsyā, Rādhā-queen-kuja(?) So prayojana-tattva ācārya this Raghunātha Dāsa Goswāmī, his birth day or day of appearance is today.

This appearance and the disappearance day of Viśvanātha Cakravartī. You might have heard about him. He was a brāhmaṇa on the other side of the Ganges, Algadesa(?), this Devagram. A great scholar in Sanskrit, an erudite scholar, he had vast study of the different scriptures. He, a very elaborate commentary of Bhāgavatam given by Viśvanātha Cakravartī and also Gītā, commentary on Gītā - Rasika-ranjan. Bhaktivinoda Ṭhākura has given two interpretations in Gītā, one Vidyāna-ranjan by Baladeva Vidyābhūṣaṇa, and Rasika-ranjan by Viśvanātha Cakravartī. He dealt about the very sweet aspect of the līlā, Viśvanātha Cakravartī, especially in Gītā and Bhāgavatam. In Bhāgavata he has very, very elaborate commentary. And so many other books also. He has also shown as (Śrīla Kṛṣṇadāsa) Kavirāj Goswāmī in Govinda- līlāmṛta, full eight hours, eight prahara (a three hour period) means twenty-four hour service to Kṛṣṇa. (Aṣṭa-kālīya-līlā). This Viśvanātha Cakravartī Ṭhākura has written Śrī-Kṛṣṇa-Bhavanāmṛta there the twenty-four hours service to Rādhārāṇī, that is given by him how it is possible. And many books, Tridaṇḍim-Dukhana (?). Sanātana Goswāmī has given Bṛhat-Bhāgavatāmṛta, a substance, a short summary as given by Cakravartī Ṭhākura's Bhāgavatāmṛta, Amṛta-Kana, a drop of nectar, kana means drop, and nectar Bhāgavatāmṛta. Sanātana Goswāmī a summary of Bṛhat-Bhāgavatāmṛta given by Cakravartī Ṭhākura. Kiran-Ujjvala-Nīlamanī, the very high order of madhurya-rasa vilāsa, gopī and Kṛṣṇa given. It is described relation in Rūpa Goswāmī's Ujjvala-Nīlamanī, and Nīlamanī Kiran, a ray of the gem of Ujjvala-Nīlamanī. In this way a very short description of what is found in Ujjvala-Nīlamanī by Rūpa Goswāmī.

Bhakti-rasāmṛta-bindhu-sindhu, the ocean of this bhakti-rasa, the juice of devotion given by Rūpa Goswāmī. And sindhu-bindhu, a drop of the ocean. In a very short book he has given the summary of all these books given by Cakravartī Ṭhākura.

This is the day of his disappearance. Lastly he left everything and resided in Rādhā- kuṇḍa and his bābājī name was Harivallabha. Viśvanātha Cakravartī sannyāsa name, bābājī name was Harivallabha. And there he spent his last days and disappeared.

Another two gentlemen's day of disappearance, one was Bhāratī Mahārāja our Godbrother, a senior sannyāsī of Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura), he was a good preacher. And Siddhāntī Mahārāja is continuing his mission in Calcutta.

Another is Parvata Mahārāja, he preached in Orissa from where this Advaita Dāsa has come. Advaita Dāsa has gone to attend that annual ceremony day of disappearance of Parvata Mahārāja and also the annual festival of the Maṭh, he came to attend that. He also was a very good preacher, he was born in this Sarugangas(?). From the beginning from his childhood he saw Bhaktivinoda Ṭhākura next door, Bhaktivinoda Ṭhākura show the kunja he built and lived there for his last days. Parvata Maharaja at that time he was Haripada Bhattadesi(?), he told me: "I saw Bhaktivinoda Ṭhākura is chanting with very high, at the top of his voice, just as a man calls for another person who is far off, crying hard. So Bhaktivinoda Ṭhākura used to take the Name as if he's calling Kṛṣṇa who is very far, at the highest pitch of his voice. 'Hare Kṛṣṇa' in this way he saw him chanting Hare Kṛṣṇa. His birth place is Svarūpa Gañja and while young he went to our Guru Maharaja (Bhaktisiddhānta Saraswatī Ṭhākura) and lived for some time in Purī, then got sannyāsa and preached. A very, very hard worker we found him, from sometimes Gauḍīya Maṭh Utsava ceremony period, from eight in the morning to eight at night he's wandering and begging for the service of the Lord, we found, hard worker. And also very, only two paisa, today suppose four annas maybe. (A paisa is a monetary unit of India and Pakistan worth one hundredth of a rupee. An anna is a former Indian copper coin, worth one sixteenth of a rupee). This fried rice but he took it and whole day labouring, bikśa, for the service of Gurudeva I saw.

The day of disappearance of these two Godbrothers also this day. Hare Kṛṣṇa.

So anyhow by our good fortune, good luck, from previous karma and sukṛti we have come in connection with such thought.

brahmāṇḍa brhamite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya
bhakti-latā-bīja

"Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service." (Caitanya-caritāmṛta, Madhya-līlā, 19.151)

The appreciation, our soul, that is the witness or evidence what is our inner approval that we have come to such a thought which can be thought to be the highest realisation of life ever conceived. Kṛṣṇa consciousness is the highest realisation and anyhow we have come to its connection and we are trying our utmost that we may go on forward, go forward on this way until and unless we come to our highest destination. Let our superiors, our Guru, our guide, help me in our feeble attempt that one day we may go up to their feet and may be allowed to get direct service of them.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

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Śrīla Śrīdhara Mahārāja: Markani-Saptamī, marka means Māgha, marka, Markani- Saptamī. The waning and waxing, waxing fortnight of the month Māgha (January- February) which is represented by the symbol of markara, generally a class of fish that lives in the sea in the jyotiśa astrology. Saptamī, the seventh day in the waxing moon in the month of Māgha occurred. Rasicakra(?) twelve months, twelve emblems. This day, the day of advent of Advaita Ācārya, Markani-Saptamī. Advaita Ācārya.

Advaita Ācārya is told to be the incarnation of Mahā-Viṣṇu.

mahā-viṣṇur-jagat-kartā māyayā yaḥ sṛjaty adaḥ tasyāvatāra evāyam
advaitācārya īśvaraḥ

"Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of māyā."

(Caitanya-caritāmṛta, Ādi-līlā, 6.4)

Who is at the background of the whole misconceived area. Puruṣāvatāra, Kāraṇodakaśāyī, Garbhodakaśāyī, and Kṣīrodakaśāyī, these three incarnations of Viṣṇu, Nārāyaṇa, the relativity with this misconceived world, in three forms, in three phases. Mahā-Viṣṇu, Sada-Śiva and Mahā-Viṣṇu, almost similar. One aspect is devotional function towards the higher, another function to supervise and manage the misconceived area of the whole misconception and proper conception.

Brahma is the buffer state, the marginal line. On the other side the beginning of the specified liberated area in the spiritual realm. That is Sada-Śiva, or Mahā-Viṣṇu, the worshipping stage of the conscious area all devoted that current towards the centre. The first trace from this side. And the last trace from the central side, nearby māyā. That is Mahā-Viṣṇu, Advaita Ācārya. From the other side, the inner side of Vaikuṇṭha, Brahmāloka, that side is when Śiva, a devotee Śiva. When after crossing

the nirvīśa the non-differentiated part when again differentiation is found in the illusory area there is Śiva, māyādvēśa Śiva, māyāpati Śiva.

mayam prikr̥tim vidvām maya me saram (?)

The jīva soul as a general when master of māyā and not within the clutches of māyā, this misunderstanding, misconception. That is Mahā-Viṣṇu, Kāraṇodakaśāyī. He's in a plane, and by His, indeed, the slight suggestion, the working in the misconceived area can begin. Tal-liṅgaṁ bhagavān śambhur, in Brahmā-saṁhita (8), the ray from Him coming and entering into misconceived area. That is Śambhu, passing that non-differentiated conscious and half-conscious area. Coming, the ray coming, the focus coming into dark area, from the true conception to the misconception, like a breeze coming.

End of recording, 18/19/20-2-83.

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83.2.21-22-26-27

Came from that demon Manimar and he came here as Śaṅkara, that is the opinion. But we do not accept that. What was given by Mahāprabhu, we put that on our head. And also Śaṅkarācārya told that, Madhvācārya told that the gopīs in Vṛndāvana they are all heavenly prostitutes. Of course it is mentioned that some such entered into them, into their body. Just as Drona entered into Nanda, Dhara into Yaśodā. There are so

many things come and live together with one soul, it is possible, it is mentioned in many places. So they may come to live along jointly with the gopīs, but really gopīs are very high, higher than ordinary conception of any Deity of any places. But Madhvācārya had some sort of opinion in this way.

Then also he preached, as we are told by one of his very paṇḍita scholarly followers, that in Śrī Mūrti, within, there is the Deity. Whereas we think that wholesale of Śrī Mūrti is Divine. And we had a talk with one of the biggest ācāryas of the sampradāya, but he could not stand when I cited the example that when Kṛṣṇa was hit by an arrow by Jarābad, then blood was oozing from His body. But that blood is not material blood, that was a show. So also with the Śrī Mūrti, though it may be seen to possess some of the mundane characteristics, that is all māyā, misconception, really it is all spiritual.

Just as Sītā Devī, Sītā Devī's body was not mundane though it was treated like mundane by Rāvaṇa. It was allowed to be treated like that purposely, but the body was not mundane in any way.

So some difference we have got from the Gauḍīya standpoint of Śrī Caitanya Deva with Madhvācārya. But still as He accepted this Keśava Bhāratī as His sannyāsa guru, He accepted Īśvara Purī, Mādhava, they all came from Madhva group, Madhvācārya group mantram. And the Gaya at that time was a big seat, a temple of the Madhva school at that time of Mahāprabhu.

So Madhvācārya he was very strong, he is told to be the incarnation of Hanumān and Bhīma. They say they connect with Madhvācārya Vyāsadeva, and Bhīma Kṛṣṇa, and Hanumān Rāmacandra. As Hanumān's duty towards Rāmacandra relation, as Bhīma's duty towards Kṛṣṇa, this friendly service, and so Madhvācārya's relation towards Vyāsadeva, Vyāsadeva is also incarnation of Viṣṇu. In this way they put it, the Madhva sampradāya.

Madhvācārya one day he had strength, very Herculean strength. There was a piece of stone which was removed from one place to another for some purpose, to bridge over or something. And there it is written: "This piece of stone was carried from that place, here to this place, by the single hand of Madhvācārya. What is not possible to be carried by at least twenty or more strong people, with one hand Madhvācārya carried the same." It is mentioned, it is written in that inscription there in the stone.

Then Madhvācārya when he went to Digvijayī Paṇḍita in his journey, to hold meeting and refute in the opposite party, he had a bull which carried his books, necessary books for the evidence of the, to be shown to the opposite party. And once one disciple asked him: "After you who will preach your doctrine, and who will write commentary on your books, valuable books?"

He pointed out to the bull: "This bull will do that."

Then after Madhvācārya, his four disciples successively sat in his throne. Padmanābha, Śrī Madhava, Śrī Padmanābha, Śrī Nṛhari, Mādhava, Akṣobhya, Padmanābha, that Acyuta Prakha, first disciple, that was the first successor, Madhva, Śrī Padmanābha, Śrī Nṛhari. Then there was Narahari, he was a minister of this Behanara royal family, that Narahari, good scholar, he was the second successor. Then Mādhava, the third successor was one Mādhava, direct disciple of Madhvācārya. And the fourth, Akṣobhya, the fourth successor of Madhvācārya and his own disciple.

Then Akṣobhya was thinking one day, whom to accept in succession in our line. Madhvācārya told: "That this bull, he will come afterwards to preach my doctrine." In this way, in a preaching campaign he's sitting in a mango garden, and a tank, a lake, was on the side, and suddenly found that a man dressed in military dress, garment, uniform, just came and there was a bathing ghāṭa. And he got down into the tank, and with his

mouth connecting with the water he's drinking. Then that suggestion of Madhvācārya just came in his mind. This man is just like a bull drinking water in the tank, a suggestion came. Then after he had finished his drinking, this Akṣobhya Tīrtha called him nearby. And then began to talk with him and gradually found that he's much interested in religious philosophy. And he became his disciple. And afterwards he became Jayatīrtha. Akṣobhya Jayatīrtha. Jayatīrtha was a great scholar, and he has written the books very argumentative especially against the Śāṅkara school. Jayatīrtha, one of his books is named "Shudhar", shudhar means nectar, nyāya-suddha, the nectar in logic, nectar in logic. That is the name of the book, and that has earned much fame against this māyāvādī school, refuting is very natural, and very strong, in that Jayatīrtha's book. His madhachari ? and other things, madhachari Madhvācārya .

You know the guru-paramparā, Śrī Madhachari? Jayatīrtha, then Rājendra, then Vidyānidhi, some nidhi, then Lakṣmīpati. From there Mādhavendra Purī comes. Vyāsatīrtha Tanudas through Lakṣmīpati and then comes Mādhavendra Purī. From Mādhavendra Purī the Gauḍīya Vaiṣṇava they reckon their origin, a new line, deviation from, because previous to Madhavendra Purī, real symptoms of divine love in Kṛṣṇa was not to be seen anywhere. From Mādhavendra Purī it is traced, that love divine, living love, living love divine for Kṛṣṇa can show so many signs in the mind and body that makes one cry, dance, or so many other feats, emotions may come from divine world in the devotions of our affections in Vṛndāvana. Vraja-bhakti, in the Vṛndāvana type of bhakti, this Mādhavendra Purī. And from Mādhavendra Purī comes Advaita Prabhu, Nityānanda Prabhu, and Īśvara Purī, and from Īśvara Purī, comes Śrī Caitanya Deva.

In this way from the Madhva school, the Gauḍīya school has sprung up, though there is much difference between the theological conception of both the parties. Still we respect Madhvācārya as he preached against advaita school of Śāṅkara, advaita school. And he established the difference between the servitor and the served and it is very natural and

real difference. The servitor, the Lord, and the servant, a real difference. And jīva is servant, and He is the Lord, to receive the service. And not in any time he can be one with the Lord. This is blasphemy, in very strong term he has abused this, that to think that, it is the most heinous thing, the servant in some time or in any time, He can attain the post of His servitor, never, eternally different, then bhakti can stand. The bhakti is eternal when the difference between the Lord and His servant is eternal. Then only bhakti can be eternal, otherwise the bhakti will be finished.

What is this? Very strongly Madhvācārya placed this position, from Upaniṣad bekha? then this anubekarnam ? The Vedānta and many others, the Mahābhārata have got their explanation and many other scriptures. They are all strongly based on difference of the Lord and His servants, jīva and Bhāgavan, and difference, eternal difference and the gradation between the servitors.

This world is also real, although it is not fictitious, then if at all fictitious why we are caught, then no trouble, all imaginary, then why we are feeling so much trouble? All these things. He has got some sort of reality, but we can get escape from this influence of māyā, ignorance. So Madhvācārya's day of appearance today, we must show some reverence.

ānanda-tīrtha-nāma-sukha-maya-dhāma yatir jīyāt saṁsārārṇava-
taraṇīm yam iha janāḥ kīrtyanti budhāḥ

"All glories to Śrīman Madhvācārya Prabhu, who is known as Ānanda Tīrtha, the holy abode of transcendental bliss. The wise know him as the boat for crossing over the ocean of material existence, and so they always chant his glories." (Prameya-ratnāvali)

His name after taking sannyāsa was Ānanda Tīrtha. The paṇḍits, the scholars, they accept them as the boat by which we can cross this world

of nescience, ignorance. By His instruction, by His grace, we can cross this ocean of nescience to go to the liberation, and liberation means to attain the service of the Divine Feet of the Lord Kṛṣṇa , Nārāyaṇa.

Gaura Hari.

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Yesterday, the day was of Madhvācārya. Today, Rāmānujācārya disappeared. He lived near about 125 years we are told. Of all the Ācārya, the first opposition was given from the Vaiṣṇava section towards Śaṅkara's māyāvāda, run by Rāmānujācārya, his viśiṣṭādvaita- vāda. Śaṅkara's philosophy is known as advaita-vāda or keval advaita-vāda. Rāmānuja's philosophy is known as viśiṣṭādvaita-vāda, Panuntheism. Pantheism and Panuntheism. Disinct, absolute with distinction within.

Rāmānuja followed a particular school in southern India, and before him his sampradāya was existent. And they can trace the origin of the present sampradāya, in the modern age, from one Satakopa. Satarji, Satakopa, Manmalar? All these names. He did not know Sanskrit, but in Tamil language, the origin has come, and that gradually developed and Sanskrit knowing people also came to join that.

Rāmānuja sampradāya has conceived there many Ālwārs, or the agents from the Vaikuṇṭha, has come in that country. One was Kūreśa, Kūreśa, a contemporary of Rāmānuja. One Kulaśekhara Ācārya he was king of Kerala, but a great devotee. He has written many Sanskrit verses, which is known as Mukunda-mālā-stotram, that is contribution towards pure devotion, successful contribution to establish pure devotion. He lived nearby, in first century A.D. before Śaṅkara.

So the basis of Rāmānuja sampradāya, of course they trace from Lakṣmī Devī. The catuḥ sampradāya, the four pure Vaiṣṇava sampradāya origins

come from four persons. Śrī Brahmā. Śrī Lakṣmī, from her began the Rāmānuja sampradāya. Śrī Brahmā from Brahmā. Then Madhvācārya came this Brahmā-Madhva sampradāya, Mahāprabhu Caitanya Deva. Rudra sampradāya. Viṣṇu Swāmī, Śrīdhara Swāmī, they all come from Rudra sampradāya. Śiva, He's the first propounder of that sampradāya, śuddhādvaita, śuddhādvaita. Śaṅkara philosophy keval advaita, vidadvaita. Śrīdhara Swāmī or Viṣṇu Swāmī, Rudra sampradāya, śuddhādvaita. And Madhva is śuddha-dvaita, not śuddhādvaita, śuddha-dvaita. And dwaitādvaita Nimbarka, origin from Sanaka, Sanātana, Sanandan, and Sanat Kumāra. Catuḥsana (the four Kumāras).

And Nimbarka was the middle age Ācārya, he has got bhāṣyam, commentary on Vedānta, pariyad bhāṣya nimbarka. Rāmānuja has got his bhāṣya vedānta. Every, Madhvācārya has got bhāṣya, Śrīdhara Swāmī has got bhāṣya. Then Gauḍīya sampradāya has got bhāṣya, bon vedānta. Śrī Bhāṣya is the name of the commentary of Rāmānuja.

There is no caste distinction in the Vaiṣṇava school of the Rāmānuja sampradāya. The main, first, modern Ācārya, he comes from a so-called lower class section, that Satakope? But he's revered very extensively by the Rāmānuja Vaiṣṇava. Satakope, Satari, Nanmalar, all these is his name. And from there so many Ālwārs of so many dissents of the agents of Vaikuṇṭha, from Vaikuṇṭha, so many, especially twelve in number, dasavavar? And as I told that king of Kerala, he is considered also one of them, numbered as one of them.

Then Yāmuna Ācārya, from where it got more strength in the in the Śrī sampradāya. Yāmunācārya. When he was a boy (of twelve years old), there is a story, he was reading in a he gave an announcement to all the paṇḍits under that state that: "If you accept me as the principal paṇḍit in the whole kingdom then no trouble. But if any of you think that you can defeat me in scholarship, in discussion, theological discussion,

then you come."

A challenge was given, issued by the court paṇḍit of the then king of Kerala. And a token was sent: "That whoever will accept this, a golden pumpkin, he must catch this, keep it, and he will come to sit in a discussion with me about the scriptures."

Then Yāmunācārya, boy, he was reading in a tol, school, and the challenge came to his teachers tol. Teacher did not want to displease the paṇḍit so he did not care to take the challenge, accept the challenge. But this boy, Yāmunācārya, he asked his teacher: "Why don't you accept the challenge?"

"No, no, he's a good paṇḍit. We receive much help from the state, if he stops that, then much disturbance will be for want of money in my administration in the schools, so I don't like to disturb that man."

But that boy he didn't care. "If you do not accept the challenge I shall do it." "Yes, in your own risk you may do."

And he caught that golden pumpkin. They are rather astonished, the agents. "You boy, you have the courage to fight with that great paṇḍit, a court paṇḍit. What do you do? You don't know how great a scholar he is?"

"No, I know or do not know, but I want to sit in a discussion with him and I think I will be able to defeat him."

What to do?

Then the boy was presented in that day, the fixed date, in the court he attended. And just going to attend, the king and queen through the window, they're looking at the path by which the boy will pass towards the assembly where the debate will take place. Then the queen is on the side of the boy, a very beautiful and clever boy, intelligent look. "He will conquer."

The king said: "No it is not possible, our court paṇḍit is a great learned man of high experience, this boy what he will ..."

"But I say this boy will win," the queen told. "No, no, no."

Then there was a bet.

"If this boy wins the fight what he will do? I say you will have to give your daughter and half of the kingdom, are you ready?"

The king told: "Yes."

Anyhow, the boy came in the court, a large public throng, crowd. "The boy is coming to fight with the great renowned scholar of the king. What is this?" There is a great uproar.

And they sat face to face, and the court paṇḍit asked: "You boy, will you be able to answer my questions? You want to question me? Put your questions, whatever you will say, I'll do away with that, smash your questions."

The boy put very strong common sense, put three questions. First question is that, "Your mother is not a barren lady? That is my question, you must, you will have to demolish it. I say that your mother is not barren, now you have to prove that your mother is a barren lady. Next the king is a sinner. I say the king is not a sinner, and you'll have to prove that the king is a sinner, a criminal, or something. And the third, I say the queen is chaste, and you will have to prove that she is not chaste."

These questions created a great mood. What to do, what to answer, how to refute it? A dangerous position. Then for some long time the paṇḍit was in a very serious mood and waited silently. Then he came out: "These are absurd questions you put to me, you boy, can you prove this, can you prove against this?"

"Yes I can."

Then there was a great commotion. He failed and this boy he will now answer his own questions, so bold answers, how can he do this? And

there must be some evidence from the śāstra. Then anyhow he quoted one śloka from the śāstra and proved that somewhere written that: "Whose son, the lady who has produced a son like you, who has got no real merit, but only boasts about his merit, she's a barren lady. Bogus son, a cheater, who gives birth to a cheating man, she's called a barren lady." He gave some quotation from some śāstra and also, like, something like that, he produced some quotation from some Purāṇa. "Whose son is worthless, his mother can be considered as a barren lady, should be considered."

Then there was so many other paṇḍits, and so they approved, and they gave their claps in favour when he produced the quotation from some Purāṇa. Anyhow the first question finished.

Next, "The king is a sinner." How to prove that the king is a sinner? Then also he proved from the quotation of the śāstra that the king is receiving the rent from the subjects, and with the money the sin of the subjects is always passing to the king. And the king, to get out of that sin, he practices many sacrifices, yajña, towards many gods, and thereby he keeps himself released from the sin.

Gave some quotation from Purāṇa. And he told that with the money going towards the king, their sin is also passing through that. And as it is continued always taking more money and trying to get out of the sin, sins of the subjects are being accumulated always in the king. And king also by performing yajña, trying to get relief from that sin. But it is always continued, so he may be taken that he's committing sin, he's sinful. In this way he proved with quotations and the paṇḍits were satisfied, then that man was benumbed.

Still one question to be answered, that is the most dangerous. "The queen is not a chaste lady?" That question also he put in this way, all from the quotations of the śāstra. The king is supposed to hold some eight gods in him, Indra, all these things, some demigods are supposed to stay with the king, in his body always. It is mentioned in the śāstra. With him perhaps six or eight demigods are always living with him. So

when he enjoys something the gods are also enjoying with him. So in this sense it may be thought out that the queen is being enjoyed by many. In this way he produced the śāstra quotations.

There were other paṇḍits who also approved. This man could not speak anything against him. But this boy got the extraordinary victory there, and his name from that time was Pritivadhi Vankara. There is still a Maṭh in the South, the sampradāya, the name is Pritivadhi Vankara. "Who is a dreadful figure to the opponents." Pritivadhi means opponent, and vankara means "dreadful, furious to opponent." That Maṭh continues today. This was Yāmunācārya boy, young boy.

Now as there was a bet between the king and the queen, the boy was married with the daughter of the king and half of the kingdom given to the boy.

Now this Yāmunācārya , he came from a Vaiṣṇava family, he engaged himself in some study, and also in the enjoyment of the kingdom. One Vaiṣṇava (called Nambi) saw that he's a great genius, but now he's married, he's become king, it is a great loss to our sampradāya. The Śaṅkara māyāvādī sampradāya, they are rising their head so much. And there are not so many good scholars on our side to fight with them. So he thought that anyhow, that Yāmunācārya, he must be taken out from his enjoying life as a king, and if he takes up the cause, then of course the Śaṅkara school we can make them down.

So he used to, Yāmunācārya was very fond of a particular vegetable, śak, the leaf of vegetable (called tuduvalai). And that man managed to collect that sort of vegetable every day and give regular supply to the cook of the king, Yāmunācārya. One day Yāmunācārya told: "That I like very much this vegetable, but this is not available all year round, so where do you get it?" he asked the cook.

"I do not know, but one gentleman he supplies it for you."

"Why one gentleman, outsider, he supplies this my favourite vegetable

every day, ask him the cause." He asked and, "I want to see him once." Then he told "Yes." Fixed a day and he came, and when he was present before him he began to cry.

"What is it brāhmāṇa, you are crying, I did not do any harm to you. You love me so much that every day you gather from anywhere these vegetables I love so much, and just meeting you, you began to cry."

"You do not know what pain we are feeling for you." "Why, I did not give any pain to anybody."

"No, no, you have done."

"You say what I have done wrong."

"You have left our sampradāya and you are mad in enjoyment as a king, but you forget that you are such a great scholar, and lost to our sampradāya. The māyāvādīns, they are encroaching our sampradāya and you are sleeping. We can't tolerate this, you must come out to save our section, our Vaiṣṇava sampradāya, you are the saviour."

Then anyhow he was affected. "Yes I am trying to do."

So gradually he came to the study and to write books against the māyāvāda, so many things he wrote. And when he was sufficient aged, old, Rāmānuja was a boy then, rising boy, rising scholar, this Rāmānuja.

Rāmānuja has also got peculiar history. Rāmānuja he first began his study near a paṇḍit teacher who came from Śaṅkara school, named Yādavaprakāśa. He was a good paṇḍit and he used to teach many students. Rāmānuja very young boy, he's admitted in his school, he's serving his gurudeva. Gurudeva.....

End of side A, start of side B of tape.

Rāmānuja very young boy, he's admitted in his school, he's serving his gurudeva. Gurudeva is teaching so many students, grown up. And there came one line, (Chāndogya) Upaniṣad, (tasya yathā) kupyāsum punḍarīkam nayanam (evam akṣini) and he, as Śaṅkara explained it, kupyāsum punḍarīka nāyānam. Nārāyaṇa's eye is reddish like the buttock of a monkey. The buttock of a monkey is red, kopi means banara, that monkey. Asana where kopi takes his seat, the part on which the kopi, the monkey takes his seat, that is the buttock, and that is reddish. So Nārāyaṇa's eye is compared how? As red as the buttock of the monkey. He was explaining as Śaṅkara did.

Rāmānuja could not tolerate that sort of explanation and tears fell on the back of the professor. He was perhaps rubbing the back or something, or the head, serving his guru, the professor Yādavaprakāśa, and a few drops of his tears fell on his back.

"You are weeping, why you are weeping, what is happening here, is there any pain in your body suddenly, why do you weep?"

Rāmānuja had to tell: "By hearing your interpretation of the Upaniṣad."

"Interpretation, what interpretation I have given which can make you weep and shed tears?"

"You compared the holy eyes of the Lord Nārāyaṇa with the buttock of a monkey, as red as the monkey buttock."

.....

Devotee: Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, he used to recommend for

brahmacārī's the worship of Nṛsiṃhadeva, along with Prahlāda Mahārāja, for gr̥hastha's Lakṣmī Nṛsiṃhadeva, and for sannyāsī's Nṛsiṃhadeva alone. Could you please explain a little bit?

Guru-Mahārāja: Where do you find it?

.....

That Ramakrishna himself went to attend that drama and he showed so much charm, "Oh." One young prostitute, she played the part of Śrī Caitanyadeva. And Ramakrishna was very much impressed. "Oh." And even the next day he went to see her in her own quarter. "Oh, you have given me much pleasure, I am much impressed so I have come to see you in this way."

So we shall try not to attain anything which is food for the mind, or food for the senses, but food for the soul. We must hanker after food for the soul.

nivṛtta-tarṣair upagīyamānād, bhavauṣadhāc chrotra-mano 'bhirāmāt ka
uttamaḥ-śloka-guṇānuvādāt, pumān virajyeta vinā paśughnāt

"Glorification of the Supreme Personality of Godhead is performed in the paramparā system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?" (Śrīmad-Bhāgavatam, 10.1.4)

Of course the Lord's līlā that is sweet, no doubt, but this mundane sweetness, and that sweetness differs. That is not one with here. We

must be always careful not to mix these two together. Arcye viṣṇau śilā-dhīr (Padma-Purāṇa). When we shall look to the Deity, we must warn ourselves very cautious not to identify the stone with the Deity. The Ganges water, or caraṇāmṛta, not to identify the experience of our senses with that holy thing, that is separate thing, beyond my sense experience.

We are always, 'I can't understand, I can't see.' This should be our failing, 'that I can't approach the reality, it is there but I can't understand. If that happens to make me understand then I can understand. It is all unknowable, all unintelligible. Still it is there, I can't see.' In this way.

That must not be identified with our sense experience. We must try to find out that it is something else, something else. What I can command by my senses, it is not there. It is in that mood, that colour, that show, but it is not that. What it is I can't feel, I can't understand. It is aprākṛta, it is transcendental. It is not one with my sense experience thing. This sort of feeling should always be when we attend some transcendental object. That is always on the subjective side, super subjective side, not in the objective side. That can never be experienced by our senses, nor by our mind, or even by our intelligence. It is on the higher subject, the matter, the sense, the mind, and then the enjoyer, then the intelligence, and then the soul, and Supersoul on the other side. That is no eye, that is feeler. Subjective symptoms should be tried to trace subject. It is in that side, all subjective, not in the objective side. But only to remind that, that comes in symbolic form but it is not identical with that, with the help of this.

Just as the watch is not the time. Watch can show some conception of time but time is not contained within the watch. The watch may be wrong, disorder, we will be frustrated.

So here, what we can feel, that can have some corresponding to remind me of that, but that is not this, always this sort of:

māyā deesh māyā varsh isvaraya jiva ved ?

The permanent distinction between jīva, jīva is susceptible to māyā, victim of māyā, and He is the master of māyā, on the other side. Māyā is servant, māyā is handled by His own sweet will, but we are to handled by māyā, misunderstanding. Otherwise we will be misguided, misled. So no material attraction should invite us, we must be very careful about where my aim will be always in the transcendental. And it is not very cheap, to get that is not very cheap. The help must come from above.

Hare Kṛṣṇa . Gaura Haribol.

Even very few of the liberated souls can go up to that stage of confined consciousness. Even consciousness, even intelligence fails to guide us in the higher level. Only grace, only grace of the highest person may be our capital in the highest position. They will guide us. And even our intelligence, reason, all will fail.

Hare Kṛṣṇa . Nitāi Gaura Hari.

Simplicity, sincerity, love, affection, but must be independent of mundane relativity. That's the trouble. We are a child at present in the mundane soil. It is very difficult to shake off the mental propensities and experiences. Pratyakṣa, parokṣa, aparokṣa, in the third stage aparokṣa, that is complete withdrawal from the world of experience, complete withdrawal, aparokṣa. Then adhokṣaja, then entrance into some other world. And that is all consciousness, and not only made up of such consciousness, my soul is built up by which, Supersoul, Supersoul soil.

vaikuṇṭhara pṛthivy ādi sakala cinmaya māyika bhūtera tathi janma nāhi haya

"The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there." (Caitanya-caritāmṛta, Ādi-līlā, 5.53)

The earth, the air, the water, everything, they're all spiritual and not only ordinary spirit, Supersoul. The spiritual substance by which I am made of, higher than that, Vaikuṇṭha. There I am to go, how is it possible? I shall have to travel there, travel, wander, but the soil is more valuable than myself who will walk on the soil. The soil is made of higher stuff than one who will walk over the soil. It is almost impossible. Still it is possible only when any necessity from that land comes for me, only then. So for His satisfaction, Reality is for Itself, so for the satisfaction of Kṛṣṇa I may be taken over, I may have to walk over a soil, the stuff of which is of higher order than one who is walking over, than my soul. Can you dream? Can you imagine? The soil on which we shall have to walk, that is more venerable, more valuable, than one who is walking over, that is myself, ourselves. When it is possible, only possible when a demand is coming from the upper side.

"Admit him and to come to Me". They will have to obey the order. "Yes, you go there, you go there." Only for the purpose of the satisfaction to attend any call from the highest position, that is possible, otherwise not. So sevā, service, service of Kṛṣṇa, that can only allow us to walk over the soil which is made up of higher stuff than we ourselves.

It is more than imagination, more than dream. Still it is necessity for His satisfaction. So it has been stressed very highly, the kṛṣṇa-priti, kṛṣṇa-priti, for the satisfaction of Kṛṣṇa we are to go there, never otherwise. Our inner soul has got the capacity to attend the call of Kṛṣṇa and that soul may go over the Vaikuṇṭha, over Goloka, Vṛndāvana, anywhere and everywhere, which is made of higher material than our soul is, it is almost absurd thing, almost absurd.

So the māyāvādī says: "No, we can go up to abscissa from the negative side we can withdraw, and we are to stay permanently in abscissa, we can't go higher."

(The jīva comes from taṭastha-loka, the marginal position or the abscissa
)

But only devotional cult comes to us to give this information, that yes, it is possible to go up, but only with the object of satisfaction, not concoction of satisfaction. Real necessity, then we may be allowed. By service my heart will be so pure, and so intolerant, that we cannot live without the service of the Lord. We may be allowed to pass over the soil. So it is not a very cheap thing, it is not emotion or anything else. The reality is so cruel, so stiff, so high. Only showing some tears, or some shivering sentiments, gesticulation, no chance. How much purity, self abnegation is not sufficient, but Kṛṣṇa interest, Kṛṣṇa higher servant interest, that is all in all, that must be created within our heart. Kṛṣṇa interest, kṛṣṇa-priti, kṛṣṇa-prema, that is the thing.

So Mahāprabhu says: "Not a drop of that divine love of that Kṛṣṇa is within Me. I'm shedding tears so much, but it is only to canvass the people, show to the people, 'oh you see how fortunate I am. I have got kṛṣṇa-prema, which great numbers of liberated souls cannot hope to get, I have got,' I am shedding so much tears only for canvassing to the ignorant public for My fame that I am a great devotee. But really not a drop is within Me." Mahāprabhu says.

How great a warning it is. Now should we try for this, or we should go home and live happily with our mundane family? What is this? This is a hard nut to crack.

Gaura Hari bol. Mahāprabhu Himself says. So the great devotees, they're of the same temperament. "I am trying but have not yet got, not yet have I got." None says that I have got within my fist. But it is a very peculiar thing, that one says that I have not got it, but that devotee has got, they say, they can see he has got some favour in him, favour of Kṛṣṇa in him, but I am devoid of that, I have not got. That is a peculiar thing. I have no money, but that gentleman he has enough money. A monied man, he may not think, generally, 'I have no money, some, scanty, that is for no purpose, he has got substantial money.' So this is the nature. Hare Kṛṣṇa. Gaura Hari. It is written there, we all overlook.

vaikuṇṭhera pṛthivy ādi sakala cinmaya māyika bhūtera tathi janma nāhi

haya

"The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there." (Caitanya-caritāmṛta, Ādi-līlā, 5.53)

The soil, that is the earth, the water, the air, everything of Vaikuntha, is made of spirit soul, and I come from taṭastha-śakti, and they from svarūpa-śakti, higher potency. We jīva are the outcome of taṭastha-śakti, the marginal plane, and they're of the svarūpa-śakti. So the one who is sprung up from this taṭastha-śakti, only with the help of svarūpa-śakti can they go over that land which is more valuable than him, only by their help. So according to the visa they will be allowed to travel over that soil. Passport has nothing to do. The visa, and there must be nature of visa also. How much confidential freedom may be attached to any particular visa, will he be able to see the governor, or see the president, see the king, see the queen, such visa, or ordinary visa to wander about the street but classification of visa also. Nitāi Gaura Hari bol. Gaura Hari bol. So here in this mundane world ...

.....

Affection is such a thing, very valuable, and the possessor cannot say that I have got affection, I have got love for Him. "No, no, how much love have I got for Him, nothing." That is the nature of love.

Hare Kṛṣṇa . Nitāi Gaura Hari bol.

Love can only give. The nature of love is only to give and never to assert that I have love. Even that is also denied there, that I have got love. Love is such a thing that one who possesses that thing, he can never say that I possess that thing, I have got in my possession real love. So fine, so

undistinguishable, and so valuable, and so free in it's nature, so subtle, so susceptible, sentient, touchy, all these things.

Bhaktivinoda Ṭhākura says: "Suddenly I may have a flash that Śrī Gaurāṅga is Gadādhara, but the moment I wanted to look at it a little attentively, vanished.

vicakṣaṇa kori' dekhite cāhile, hoy ānkhi-agocara (Gītāvalī, 8a). Suddenly it may flash something wonderful, but only when I am more attentive to catch it, finished."

So susceptible, so subtle, so independent, so valuable. It is for that thing we are trying. Independent. So wholesale surrendering to Him, still no surety that we shall get it, the condition is such. On the other side He is very gracious, He comes to our level to uplift us, that is also true, but that is His will, His will. That is not our demand, we have no right to demand in that way. But from His side everything is possible for Him, He can do anything and everything. He may take up the most fallen and neglect the higher position also. Everything is possible with Him, He's free, fully free. No explanation to be given to anybody from Him.

Should we try to get friendship with such susceptible, and such rare, and such whimsical, beautiful, ha ha ha. But His beauty is such that everyone wants to become His slave, beauty, and beauty, love, all similar, love is beauty, beauty is love. Hare Kṛṣṇa .

Devotee: Guru Mahārāja, how are we to propagate or preach amongst the ordinary people?

Śrīla Śrīdhara Mahārāja: We shall, so this is our safe position, that who will go on carrying the order of some superior agent. amara gaya guru

.....?

His order I am carrying out. I have got it by succession from the scriptures, from the succession agents, successive agents, I am doing. This sort of relative connection in the case of the Infinite, everywhere there is centre, nowhere there is circumference. Infinite means everywhere is centre, nowhere is circumference. We may find agent anywhere, but if you want to go to measure, no possibility. From the scripture, I am floated to a particular stage, to catch a particular conception of truth, connecting with that I may go on. Selflessness, self surrendering, and self inspiration.

Vaikuṇṭha, kuṇṭha means measurement, Vaikuṇṭha, immeasurable, Vaikuṇṭha means a plane of immeasurable. We are to think like that, our measuring temperament won't have any position there, so we are to jump there, should we? Ha ha. The world of limitation, we can measure the length, breadth, this height, so many things within our conception. From this reality, should we jump into this land of infinite uncertainty? But we are told that this is transient angle of vision, from reality, this is also like that. We are fools to think that this will remain this for eternity, never. Everything is Vaikuṇṭha, everything is infinite.

The atom, break it, the electron, break it, proton, neutron, again if it is possible to break that, in this way, this is also going infinite way, no end, no end, no finite, all infinite. Only the relative position we feel something, everything is infinite. Our Guru Mahārāja used to tell, that break the most finest constituent part of the world, the atom, electron, etc, again break it, ultimately you will find that Vaikuṇṭha, infinite, infinite, is at the back ground of everything. Which is measurable to you, that is only relative, holding relative position for the time being, then again it will merge into infinite, so not reliable. What you see, what you trace, what you feel, nothing is reliable, nothing will stand there forever, so all unreliable, all uncertain, and calculate that and live.

We are afraid to dive into the water, but fish and others, they're enjoying that sort of climate within the water they're happily living. So the souls in Vaikuṇṭha, there they have acquired merit to stand there. They are living happily. From here we are seeing the impossibility, the uncertainty there, but already there are so many devotees, and their company is encouraging, and it is reality. So sādhu-saṅga, sādhu-saṅga, everywhere the trace is laid, the association, the company. We cannot know the trouble of travelling, or anything else, what is where, which is which, if we have got a good friend, an intimate friend, if we get there, everything will be easy. So guru, Vaiṣṇava, sādhu, all these things.

Hare Kṛṣṇa . Hare Kṛṣṇa .

This is from this side, there are many things to be talked of from the other side, by grace everything is possible. They're benevolent, they're gracious, they're very generous. Everything good is there so we must not be a pessimist. If we go from the line of right, then we have no hope but their gracious nature, then of course we can hope many things, this little difference makes a great gulf. The ego and their grace. Ego is unfit, but we must be conscious of their grace only, forgetfulness, self forgetfulness, for their grace, that can easily take us in that soil. Self forgetfulness for their interest, for the interest of that soil, self forgetfulness, degree of self forgetfulness, nature of self forgetfulness, that also can be traced. Self forgetfulness may be of different types, different qualities, that is also possible.

They're not afraid if they distribute their own thing then that will be finished. That is infinite, no fear of finishing. So the persons they're not afraid that if I distribute our own capital to the newcomers, then we will be in want, no, that is infinite. So not that sort of limited prejudice can be traced there, only what is unfitness in our side. It is very difficult for us to find out our inner self, which is made up only to give, without taking anything in remuneration. That is the nature of that material, nature of that substance, only to give. By giving we are calculating how much I can

gain and how much I am giving for the return. This sort of filthy mentality must be given up, this m̐yā. Giving, that is normal and that is within us, and that must come together, birds of the same feather come together. Everything will be all right. Only sādhu-saṅga, by the association of the devotees we must have training to give, serve means to give, self effacement, self surrender, self effacement, self giving self dedication, finish, self forgetfulness, finish.

Today is the appearance day of Narottama Ṭhākura.

So hard. After long period of service we heard our Guru Mahārāja say to one of his sannyāsī disciples: "You have not seen me, you could not meet me." So many years of service he's rendering under him, still we heard him say that: "You could not see me, what am I?" But still he's giving him so many duties to him, to do all these things. After about twenty years service we heard him say: "You did not meet me, could not see me, what you have seen, I am not that, I am something else."

Another thing I heard from him, when a brāhmaṇa, a priest, got mantram from him, and was talking outside that "this sort of mantram I have got, this way." Suddenly I entered the room and found him in a very despaired mood.

"They are all trying to understand and catch the meaning, as if they have got everything in the mantram. But I am devoting lives after lives, but still I am unable to touch the thing."

I suddenly entered the house and I found that his look, his eyes are disappointed, in despair, showing some sign of despair. What is that? Then I found that he's muttering something, my ear attended what he's very mildly talking. I found that he's attentive to the talk outside, then I gave my attention towards outside, what sort of talk is going on there. I heard that they got mantram just now and they are trying to realise the meaning, explain the meaning of the mantram. They have got initiation

and very cheerfully they are trying to consult the purport of the mantram hopefully.

But here within he says: "I don't touch the real thing, but only from outside I'm dealing it, with the mantram, disappointing. After long trial from different births after births, I am towards that aim, but still I am not able to touch, and you beginners you think that with the mantram you have got everything."

In this way, the infinite characteristic. So the measurement of the progress is taken in some negative way. As much feeling of separation, as intense feeling of separation, progress is that much, negative measurement. How much demand, how much hunger, earnestness for the truth, so much he has got. Hankering is the capital, hankering, that is the negative side, hankering. I am so low, so mean, no other way but Your grace.

Bhaktivinoda Ṭhākura says: ye yatha patita haya, tava dayā tata tāya, tāte āmi supātra dayāra

"Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace." (Gītamālā, Yāmuna-bhāvāvali, 19)

"As much as one is fallen, s/he deserves so much for Your grace my Lord. And in that consideration I am the most fit person. I am the most fallen, so I have got the greatest demand for You, I can demand for Your grace. I am fit because I am the lowest. I am the meanest of the mean, so I am Your prey, You must have to come to show Your grace to the meanest."

But that feeling must be sincere, not imitation, must be sincere, there's the rub, difficulty is there, the sincerity.

End of recording.

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83.2.28

Śrīla Śrīdhara Mahārāja: Call Gaurāṅga, as the object of our worship, if we can do so then the Rādhā-Govinda will be in our fist, that was his... and Prabodhānanda Saraswatī, the Gurudeva of Gopal Bhaṭṭa Gosh:

yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ tathā
tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this

service."

(Caitanya-Candrāmṛta, 88)

(The internal identity of Śrī Prabodhānanda Saraswatīpāda (the writer of this śloka) is the sakhī known as Tuṅgavidyā, amongst the eight principal sakhīs in Vraja-Maṇḍala. She became Prabodhānanda in Gaura-līlā.)

As much as one can install Śrī Gaurāṅga within his heart, he will find automatically that he's taken to the holy feet of Śrī Rādhārāṇī. Automatically, unconsciously, he's led to the holy feet of Śrī Rādhārāṇī if he can take refuge to the holy people of Śrī Gaurāṅga Mahāprabhu.

So Nityānanda Prabhu preached for Mahāprabhu's devotion, and He had to do that within the masses and to mix them very freely. And because for a tyāgī, a sannyāsī (those in the renounced order of life), one who is red clad, to approach intimately the gr̥hastha, householders, where there must be so many ladies, girls, etc, with a red robe, to freely mix with the householders, it does not look well in the society. So He was advised to marry. A married man he can easily mix with the family members and none will come to make any remark, so much, so much. But if a sannyāsī, if he becomes the guest of any householder for long time there will be some bad name for the sannyāsī, the red clad. So Nityānanda Prabhu was seen to accept the married life.

Nityānanda, this name indicates that He was a brahmacārī, not a sannyāsī. And according to the Śāṅkara school, the ānanda, caitanya, prakas, and svarūpa, these are the titles of brahmacārī. So Nityānanda, we do not find any token of sannyāsa with Nityānanda, no daṇḍa (a staff carried by sannyāsīs), no kamaṇḍalu (a water pot carried by sannyāsīs), but red cloth. Only there is, one point we find, that in the house of Śrīvāsa, Śrīvāsa angam, in the compound of Śrīvāsa. Nityānanda Prabhu is seen to be engaged in Vyāsapūjā, what is generally done by the

sannyāsīns, but those sannyāsīns that do not like to accept married life, they also may do like that. The name says that He was a brahmacārī, a brahmacārī can enter into household life, no social discrepancy.

Anyhow, after that private talk with Mahāprabhu in Purī, Nityānanda came to Bengal.

Mahāprabhu requested Him to select His zone of preaching, Bengal. Bengal was given by Mahāprabhu to Nityānanda for His preaching campaign, specially. Rūpa and Sanātana on the other side, with śāstra, and Nityānanda was in charge of preaching department in Bengal. And He tried His best to accept people about Lord Gaurāṅga, and He had to mix very intimately with the ordinary householders, and He married, for that purpose, for the facility of preaching, He had to accept the married life.

What was your question?

Devotee: His particular nature, if there was some reason for His particular nature, His avadhūta nature?

Śrīla Śrīdhara Mahārāja: Avadhūta nature, that is overflowing with love divine, overflowed, half mad, that is avadhūta. Does not care for any social practices, rules, regulations, all these things. Avadhūta, avadhūta means, the highest stage of a man of renouncing. The kuṭīcaka, bahūdaka, haṁsa, paramahaṁsa, those are the four stages of the sannyāsīs, an ascetic. And the highest stage, paramahaṁsa means the general highest stage, who under any circumstance can take out the very gist, the very substance of the things. No external disturbance can discourage or deviate him from his own principle, he's paramahaṁsa. He's always settled in his object, no temptation can take him away from his position. He's paramahaṁsa.

And avadhūta is something more. What is there? He's generally seen to mix what is objectionable, avadhūta. Paramahansa, he's well established in truth, nothing can take him away from his object, from his aim. And avadhūta, he's seen generally to mix it with things which are objectionable, in the general standard. Suppose a paramahansa he may not care if there is any nasty thing, suppose the stools, or a piece of bone, on the way. By touching that his position may not be lessened, he may not care, may not care, or any tempting things no attraction. But avadhūta, he purposely takes them up. Either this bone, he's taking that, there is stool, so much filthy, but he's seen to mix with that, smear that on his body. That is what is objectionable, that is found in him. Such a stage, but internally he's maintaining his full confidence, or his full attention and adherence to his cause, but outwardly he's seen to mix with objectionable things. That is avadhūta, avadhūta. Dhūta means washed, washed, is cleansed with water, washed, dhūta, pavitra. Avadhūta, ava means which is pure that has again come in contact with lower things, that is avadhūta, ava means connection with objectionable lower things, that is ava, lower, ava means lower, that is avadhūta.

So Nityānanda Prabhu was so much self sufficient in His own errand that He did not care, He did not have any thought whether He's mixing with things objectionable or non objectionable, nothing, no fear of that. So He's called avadhūta.

Mahāprabhu's famous saying about Nityānanda is this:

javani biniart javani parni bishaybar shondi carlayum tatarbi brahmano vandum nityanandam jagat guru ?

"If Nityānanda is seen to catch hold of the hand of a lower class girl, yavani pani, yavana means those that do not have any respect for the Vedas, revealed truth. Most lower. Generally the Muslims they're thought

as yavana here in India. Who does not have any recognition about the Vedas, and who are killers of the cows. Generally no recognition for the Veda and who kills the cows, generally they're reckoned as yavana. If Nityānanda is seen to catch hold of the hand of a girl, of a yavana family, or if He's seen to enter into the wine shop, still you know for certain that Nityānanda is worshipping by Brahmā. He's the Guru, the guide, the universal guide to Divinity." Mahāprabhu's order is such standing. Nityānanda is so great, so high, naturally so.

Sanātana Goswāmī has given the special explanation about the rasa-līlā of Balarāma, Baladeva. Kṛṣṇa is only, it is said, that Kṛṣṇa can go on doing rasa-līlā and none else. No other, in no other form, even Nārāyaṇa, or any other form, does Kṛṣṇa ever play the rasa pastimes. But we have seen, we are told, we have seen in the book, the Baladeva has His rasa-līlā, what is this? So Sanātana Goswāmī in his commentary he has mentioned especially, that outwardly Baladeva is participating in rasa-līlā, but really if we can find His attitude, He is in His own heart, He's engaging Kṛṣṇa to play in that way. Externally He's participating, He's seen to participate in rasa-līlā with the so many gopī's, dancing, singing, chanting, and touching. But Sanātana Goswāmī is giving warning, that is outward, but internally, in His heart, Baladeva is making Kṛṣṇa to go on with these pastimes, this enjoyment. He's separate.

So Nityānanda Prabhu should be thought like that. Whatever He's doing externally, but internally no other aim but to satisfy Śrī Gaurāṅga. Cent per cent He's established there. Outwardly whatever may be seen, but inward, He's cent per cent devoted towards Śrī Gaurāṅga, and that is Nityānanda proper. We are to understand that.

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi

Narottama Ṭhākura says (in Manah-śikṣā) that without the help of Nityānanda, without His grace, without the grace of Nityānanda, don't venture to approach Rādhā- Kṛṣṇa, Rādhā-Kṛṣṇa. Acquire the grace of Nityānanda and your heart will be cent per cent purified, then you can go safely towards Rādhā-Kṛṣṇa līlā without any apprehension. If you can get the grace of Nityānanda, you're sure to get the grace of Gaurāṅga. And when you get Gaurāṅga you get both Rādhā and Govinda combined with that. No further attempt you will have to make especially for the attainment of the participation in Rādhā- Govinda, the highest pastimes.

So Nityānanda Prabhu is avadhūta, cent per cent pro Gaurāṅga, for Gaurāṅga. However outer behaviour, conduct He may be, one may see, He may seem to show, cent per cent. Mahāprabhu's recommendation, that He's avadhūta, don't care, full of sympathy for the people to distribute Kṛṣṇa prema, and Śrī Gaurāṅga prema, and not an atom to be found in His figure otherwise, otherwise, so did not care.

Suppose a man who is sufficiently strong. If in our stage we are to pass through a pathway, road, very carefully we shall try. That there is a pit, there is a level land, there is some tree, all these things to consider and to go make progress. But a strong man, he may not care if his leg, his foot fell on a pit, he does not care. Or if he pushed any bush with his feet, he does not care, he's strong enough. Something like that.

No necessity to show any external control, or this, cannot do so, so mad in their errand that no time to spare for these externals. Above consideration, overflowing prema, love, love or affection overflowing. No consideration, no time to manage them to take in, overflowing, overflowing. Sufficient that may be, and to take care: "Oh what the other people they will think and say, and they will say oh":

yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ sa yat pramāṇam kurute,
lokas tad anuvartate

"Whatever action is performed by a great man, the general masses imitate and follow. And whatever standards the great personality sets by exemplary acts, the whole world pursues as the right conclusion."
(Bhagavad-gītā, 3.21)

Kṛṣṇa says: "I shall, I also follow some rules and regulations of the śāstra because if I do not do that then others will follow Me and they will be in danger. So to keep up a standard, though I am above every rule, still I follow the rules and regulations, because the others will be in danger."

But here the position is so. So over flown that cannot check, this is also a stage, this is avadhūta. And also as we find in the Yadava, the Yadava did not care anybody. Even the so many Ṛṣis, they're so much mad with the wine of the idea that Kṛṣṇa is our protector, they care fit for anything else. The Ṛṣis came, they are only, they are to, cut jokes with them, they prepared something with some bow, all these things. "Kṛṣṇa is there." Subconsciously they're of such mentality that Kṛṣṇa is there. "Whatever I shall do He will manage." Rakṣiṣyatīti viśvāśah - (confidence in the Lord's protection). Don't care for that. That overflowing indulgence. "That Kṛṣṇa is there, we do not care for anybody." Such mentality is there.

And in avadhūta also we find, may not care. In Bhāgavat also there is a story of avadhūta, avadhūta is lying, he does not care to go on to pass stool to a little distance. Whatever coming he's eating and passing stools there in a filthy position. In this way that avadhūta is lying. But internally he's not, man does not show poor theistic conception, he has got enough, but outwardly he's seen to be an ordinary paralysed patient. In this way.

So Nityānanda Prabhu He did not care for anything, only one thing, that

bhaja- gaurāṅga. "Accept Gaurāṅga. All attention, be all-attentive to Gaurāṅga and you will have to do nothing else. Only take the Name of Gaurāṅga. Accept Him as your leader, as your deliverer. Nothing else is necessary, I say. I show by My behaviour. I do not care for anything. Only concentrate to Gaurāṅga and you will have everything, the highest thing you will get."

This sort of example and advice in His endeavour, everything, Nityānanda showed like that. Avadhūta. May not care for any rules, regulations of the scriptures. They are all ordinary. But if you only get one drop of medicine that Gaurāṅga came to give that will suffice. A Himalaya quantity of medicine won't be able to cope with that. What type of grace or highest purpose, fulfilment of life Gaurāṅga has taken here. Nothing is necessary only accept that, a little. And that will not only cure you, it will take you to the highest position. What the Brahmā and the Śiva, they aspire after but do not get, what Gaurāṅga can do, can give you.

dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ tīrthāspadaṁ śiva-
viriñci-nutaṁ śaraṇyam bhr̥tyārti-haṁ praṇata-pāla bhavābdhi-potaṁ
vande mahā-puruṣa te caraṇāravindam

"O Mahāprabhu, Your lotus feet are the highest object of meditation, for they not only destroy the pain of material existence, but they bestow the greatest fulfilment to all souls who take shelter beneath them. Your lotus feet even purify all saintly persons and holy places. Lord Śiva and Lord Brahmā aspire to take shelter beneath Your lotus feet. O Mahāprabhu, You give shelter to all who simply bow down before You. You relieve all the miseries of Your surrendered servants. In the grand ship of Your lotus feet, we can cross over this ocean of material miseries. O Mahāprabhu, I bow down before Your lotus feet."

(Śrīmad-Bhāgavatam, 11.5.33)

.....

brahmādi ye prema-bhakti-yoga vāñchā kare tāhā vilāimu sarvva prati
ghare ghare

"Śrī Caitanya Mahāprabhu came as the most gracious Descent. He brought such nectar, even a drop of which is aspired after by the masters of creation and dissolution of this visible world, Lord Brahmā and Lord Śiva." (Caitanya-Bhāgavata, Ādi-līlā, 5.152)

.....

śiva-viriñci vancita cetana ?

The Brahmā, Śiva, they're aspiring but not getting.

brahmādi deva jari dani jani pai ?

That highest thing Gaurāṅga has come down to give you, no necessity of anything else, only take a drop of that. That will take you to the highest position, highest fulfilment, nothing necessary. So Nityānanda was of that nature.

yena bhaje tāre bale danta ṭṭṇa dhari, āmāre kiniyā laha bala gaura-hari
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya
loṭāya

"The compassionate Nityānanda Prabhu most humbly approached those who did not feel any loving appreciation for Śrī Gaurāṅga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying: "O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever."

"Imploring in such a way, Śrī Nityānanda's heart melted in spiritual compassion. Incited by that deep emotional ecstasy He became so tender before those proud people that He invalidated all their pride. As an act of noble humility He began to roll on the ground before them. As His form became decorated with the dust of the earth the devotees around Him beheld with tearful eyes the extraordinary manifestation of causeless mercy of Prabhu Nityānanda. They marvelled at how their divine guru-tattva, could sacrifice His exalted position and honour and come down to the dust of the earth with such compassionate humility." (Locana dāsa Ṭhākura)

Eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya. With this appeal from door to door, Nityānanda wandered, especially on the two banks of this? appealing to the people. "Accept Gaurāṅga, nothing else necessary. I shall be your slave if you do that, please accept, please accept."

In this way he began to roll on the gate of every householder. His

preaching process was like this, approaching every householder, appealing him with earnest humility. And so much so He's weeping, crying, and rolling on the front of the gate, as if a golden mountain peak, peak of a golden mountain is rolling on the gate of the person. Generally their heart melted and they would come to help Nityānanda.

"Yes, avadhūta sannyāsa Mahārāja, we shall try our best what You want us to do."

In this way Nityānanda preached in Bengal. The Bengal was filled with the tantrics at that time and the nyāyaics, the logicians, the great, the famous logicians was at that time staying in Bengal, especially Nadia. Nyāya and also tantra and also smṛti, the general varṇāśrama-dharma, that was in full swing at that time in Bengal. And Nityānanda had to come and avoiding the discussions and any other process, He used to wander through the length and breadth of Bengal with such a humble appeal to accept Gaurāṅga. And He is known as avadhūta because He did not care, He did not find that any care should be taken for anything else, only to take the Name of Gaurāṅga, and then Rādhā-Kṛṣṇa. It is sufficient, it is over sufficient. Nothing is necessary.

Just as there is such a medicine, "You take this medicine and about the diet, oh whatever you like you can eat. The medicine is so strong, poisonous medicine so strong, that only take the medicine, a drop. And about your bathing and eating, no rules and regulations necessary, because the medicine is very strong."

Something like, no care is necessary to be taken for any formality, only give your heart to Gaurāṅga and He will manage everything.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

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Devotee: I have a question about Śrī Kṛṣṇa's pastimes. In every day of Brahmā can we understand that Kṛṣṇa, He manifests pastimes on this

earth planet in this universe. So is it that Lord Brahmā, he steals the cows away from Kṛṣṇa and forgets Kṛṣṇa's true identity every day of his life?

End of side A, start of side B

Śrīla Śrīdhara Mahārāja: Once sahastra yuga, on the twenty eighth yuga, once in a day of Brahmā, He comes, and Brahmā had to steal His cows, so yes. How is it possible that Brahmā forgets everything? Every day he forgets everything, and he is Brahmā the creator of all of us, ha ha. Not only that, to teach us, the same Brahmā in Vṛndāvana līlā, by stealing the cowboys and the calves, then Brahmā could know that He's above Nārāyaṇa. He told that: "I have got some conception of Nārāyaṇa but I can't understand You. I can understand Nārāyaṇa somewhat but I can't understand You, so You must be above Nārāyaṇa."

Something which is above Nārāyaṇa, that is in his field, zone of Brahmā. But again that Brahmā when gone to Dwārakā to meet Him and Kṛṣṇa told: "Which Brahmā has come?"

Then Brahmā was perplexed. "Any other Brahmā?" Then anyhow he told: "That yes, the father of Sanaka, the four headed Brahmā has come, just inform Him."

And there when he was present, was called for and he was present, he found so many Brahmā's, so many Brahmā's. He's only four headed, a hundred headed, thousand headed, billion headed Brahmā's are there, and they're all showing their respects to His holy feet. He knew that He's so high, of superior position, but still Brahmā goes there and cannot ascertain how it is. So specially Brahmā is also under māyā, Śiva he's also under māyā, seeing Mohini Murti, Śiva is mad, he's mad. So Brahmā and Śiva are so great and serious personages to us, but to Him, a child of His play. Just as a mother tries to help her boy to sleep and the boy is in such a posing, the mother touches the boy, the boy makes as sleep.

So His will is such, will is such.

It is mentioned in Bhāgavatam, that just as in the daytime we cannot see glow worm. Within sun ray, the ray of the stars, they are all under, all unclear, their small ray is swallowed by the sun's rays. And just as the darkness of mist is swallowed by darkness of new moon. So Brahmā's māyā is devoured by Kṛṣṇa's māyā, and Brahmā's knowledge also disappears in the knowledge of Kṛṣṇa. Cannot be traced if Kṛṣṇa wills, every day.

We also commit like that, many a time we think we should not eat this but anyhow we repeat that same thing. Brahmā is also under this influence of māyā, karma-kanda, exploitation.

karmaṇām pariṇāmitvād, ā-virincyād amaṅgalam vipścin naśvaram
paśyed, adṛṣṭam api dṛṣṭa-vat

"An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end." (Śrīmad-Bhāgavatam, 11.19.18)

Brahmā is also under the jurisdiction of reaction. The Brahmā is the first guru of the Gauḍīya Sampradāya. Guru is Kṛṣṇa, guru is generally Kṛṣṇa, we are to take, His delegation, His representation. Brahmā is the Adi-guru, Śrī Brahmā, Rudra, Sanak, Lakṣmī Devī, then Brahmā, then Siva, and Catuḥsana. They are supposed to be the first inaugurator of these four pure devotional currents, but Brahmā is being attacked with ignorance, fallible, Brahmā is fallible it is seen.

Mādhvācārya has not accepted, Mādhvācārya he has left those two

chapters of brahmā- vimohana, from Bhāgavatam. He did not accept that Brahmā, our Adi-guru, he can be fallible, no, he could not.

But Gauḍīya Sampradāya is other, acceptance. Everything is possible by Kṛṣṇa. Everything is possible. Of His līlā purpose, He can interfere with every wave, every vibration, He's the Master, Commander of every vibration, any time, every time. For us if we drop a letter into the post box it is out of our hands, but for the government, they have posted the letter, they can catch it anywhere and get it, save it. So Kṛṣṇa's independence, anywhere and everywhere, in the past, present, future.

The Sandipani Muni was the teacher of Kṛṣṇa. When His career there of learning was finished, then Kṛṣṇa proposed to give some dakṣiṇa, guru-dakṣiṇa. The Ṛṣis approached his wife: "That Kṛṣṇa wants to give some guru-dakṣiṇa, what do you want?"

The Ṛṣis wife told that: "We are told that He is not an ordinary man. Some say He's God Himself, and He can do anything and everything. So if He can bring back my dead son I will be satisfied much. Ask Him for guru-dakṣiṇa, He should give my son whose dead."

And the Ṛṣis proposed that to Kṛṣṇa. "Your mother wants her dead son back."

"Yes alright." Kṛṣṇa took this dead boy from Sankapur(?) he was laid(?) there. And we are told that son was Madhumāṅgala.

So we are well versed in our own logic, ha ha, but our logic, how far it, the limit is, or it's worth, substantial. We may think of the magician, everything possible can be done by a magician, but that magic is also a negligent part of this knowledge even here.

It is told that Vṛndāvana is a limited portion and the infinite is within that. It is told that rasa līlā rātri ?, one brahmā-rātri was entered into that, it is told, that true story.

Once an old brāhmāna with great trouble reached Badrinārāyaṇa, and as soon as he reached Badrinārāyaṇa, that place, the doors were being closed. He wanted to have darśana but already it is being closed. Then he heard from the persons that were seen there. "When it will open, tomorrow?"

"No, no, after six months. Now the winter comes, the doors closed for six months, after six months the temple will be again opened."

The brāhmāna was disappointed, dejected, almost doomed. "Nārāyaṇa, I have come with my last breath, caring the last drop of energy in me. And Your door closed, I could not see You my Lord."

The persons there tried to request him to come down along with them.

"No, I won't go, no possibility that I shall leave here after and have darśana of Badrinārāyaṇa, and if I cannot have darśana what will be the necessity of this life. I won't go back, I shall stay."

They tried their best but they could not dissuade the brāhmāna from his determination, they led away, night, long. After some time the brāhmāna heard a man is coming towards, riding on a horse and one man reached there and came down from the horse.

"Oh you brāhmāna you are here, what is the matter? All gone and you are here alone."

"Yes such is the condition, what to do? I won't be able to come again to have darśana, so as my fate I shall die here, but won't go back."

"Then, what, that is your determination?" "Yes."

"All right let us have a play here."

So with some chess, or something, some play began, nightfall and the whole night they engaged that man, engaged the brāhmāna in that play.

Then there was sunrise, early morning, early morning. Then the people with music again came to open the door. They were astounded to find that brāhmāna standing there, the brāhmāna also astonished. "What, you cheater, you told that you won't come next morning, but you have come. I am an old man and you played joke with me, and next morning you have come to open."

They can't understand. "What do you say brāhmāna, we are coming after six months." "No, no, only one night, one night, one night. You say after six months you are coming

and opening the door. What happened here? You say only one night, but you all went, the night, fall of night, came in. And one horse rider came, his figure is beautiful, young, and stout and strong. And he began playing with me and then when he told that I shall have some business, I shall go, I saw the dawn, the sunrise, I am wandering here, there."

They were all astonished. "What is this, then you really got the darśana of Badrinath Gi, He came to save you."

So in one night as in the rasa-līlā, here six months within one night, what is there? Only the subject is controlled the seer and not necessary to control the seen, everything is like that.

yadā sa deva jāgartti, jadedam ceṣṭitam jagat yadā savṛti-śāntātmā, tadā sarvvaṁ nimīlate

"When the jagad-puruṣa or universal form of the Lord, falls asleep. Then

everything naturally falls asleep along with Him. Then there is no more creation, no more external activity because all are dissolved. And again, with the awakening of Him, everything becomes active." (Mānu Saṁhitā)

When the Brahmā rises up from slumber, then every movement in this world begins its energetic advance, and when he sleeps, everything gone. The creation means this. Subjective expansion, which is within as a seed in the consciousness, that comes to be expanded, and we find so many things. Again adjust, when we are sleeping, everything enters there in the zero, and as soon as we wake, gradually we come in the past world of our consciousness, past experience of the world comes to our front. Again when we go to sleep, all withdrawn, in a point, and as soon as we awake, from that one point it is expanded. The whole world of our consciousness comes out from that zero point, all from subjective origin. What we are seeing outside, it is also in the mind of the universal subject.

Ideal realism. Hegel also says like that. It is when the ideal is everything.

Then one question came: "You say that I have got one pound in my pocket. If I imagine will there be a pound here in my pocket?"

Hegel answered: "In the universal mind that is, otherwise we cannot think it out.

What is not real we cannot think it out, it must be somewhere, in the mind, as idea, ideal realism." Hegel's philosophy is known as ideal realism. Berkley also says like that: "The world is in the mind, not the mind in the world, but world is in the mind." Every man has got his own world within his mind. World means his experience of the world, may differ, in every case. So subjective, causal, pastimes, all coming from the subjective endeavour. So all, everything, what we think to be concrete, to be matter, that is a class of conception of the mind. The stone, the

Darwin theory is smashed here.

Swāmī Mahārāja requested that Svarūpa Dāmodara: "You try to smash this Darwin theory, that fossil is the prime cause of the whole creation." Svarūpa Dāmodara came to me to consult. I gave him this idea, idea, the Berkley's theory. "That world is in the mind, not mind in the world." You will say fossil, what is that fossil, it is black, or it is hard, or something, but without consciousness, that is only a reflection into the consciousness.

The other day also I told some gentleman: This Rahu, the sun has solar eclipse, lunar eclipse, it is described in Bhāgavatam as Rahu dettya ? A demon is devouring the sun, the moon, it is described in this way in Bhāgavatam. I told that it is also true, why, how? We are concerned with consciousness. Whatever the fact may be outside, we can feel a part of consciousness. Spirit can understand spirit. So that is a part of consciousness, that solar eclipse, this particular planet is going to cast shadow on that planet. This sort of experience is a part of my consciousness, and part of my consciousness, consciousness is living thing, and so that is also a living thing, so that may be called by the name of Rahu, or Ketu, anything else. Personality, consciousness means person, the fact is that and I am only connected with the corresponding conception of the thing, and that conception is a part of consciousness, and that is part of consciousness, is person. So the incidence can be given the name Rahu, or something else. It is not inconsistent, so all is conscious.

sarva-vedānta-sāraṁ yad brahmātmāikatva-lakṣaṇam vastv advitīyaṁ
tan-niṣṭaṁ kaivalyaika-prayojanam

"This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is the Absolute Truth, which, while non different from the spirit soul, is the ultimate reality, one without a second. The goal of this

literature is exclusive devotional service unto that Supreme Truth."
(Śrīmad-Bhāgavatam, 12.13.12)

Oneness, oneness, don't allow yourself to deviate from a particular point of understanding. The śāstra says, this is this, but your sense experience says, no that cannot be this, that cannot be this.

I had a discussion with a great big Ācārya of the Mādhva school there. Anyhow he told that: "We strike the Śālagrāma-śilā with the hammer, it is reduced to dust."

Then Bon Mahārāja, that Mādhava Mahārāja, myself, we all shut our ears. There was a great sensation amongst the audience there, all educated men in Madras. They put: "Why do you put your palm into the ear?"

"It is unhearable."

"Why? It is the fact, ha ha, it is the fact."

We say: "No, it is not the fact, it is the deception of the fact." How? He does not admit that, he also takes so many arguments from the śāstra. Then one point he was defeated. I asked him: "When Jarābad, that hunter, threw arrow towards the sole of Kṛṣṇa, the blood came out or not?"

"Yes, blood came out."

"Is that real material blood?" "No."

"Then it is seen by the eye that blood is oozing, it is just like blood and you say it is not this ordinary material blood."

He say's: "But Kṛṣṇa's body is not material but we saw and the ordinary people seeing that material body and blood oozing, but we should not

believe that."

"Sīta Devī was forcibly taken by Rāvana. Mahāprabhu consoled the brāhmaṇa, the devotees, that ordinary eye cannot see Sīta Devī even, what to question to take Her way, carry Her, can't touch, can't see how he'll be able to touch, to catch Sīta Devī.

So blood oozing, we say no, it is not material blood, and saying that is Śālagrāma if it is beaten, if it is smashed, we see but it is all deception, just like that, the blood oozing from Kṛṣṇa 's feet. Then that man could not say anything.

Kaivalyaika-prayojanam. I quoted from Śrīmad-Bhāgavatam this śloka. We must not allow ourselves to come into the lower plane of the laws of this concocted material world. We shall try to stick strictly in the plane what is sent to us from the upper level, it is sweet. The magician is showing so many.....

End of recording.

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83.2.28-29-30

Devotee:and then it begins with a Foreword by Śrīla Bhaktivinoda Ṭhākura, his talk about the Bhāgavata and the principle of new revelation. And then after Bhaktivinoda Ṭhākura, there's a picture of him, and his Foreword.

Then there is a Preface that is written by our Guru Mahārāja (Śrīla A.C. Bhaktivedānta Swāmī Maharaja) and he's speaking about you. And then there's a picture here of our Guru Maharaja and you sitting on the vyāsasana.

That is Śrīla Bhaktisiddhānta Saraswatī. That is a picture of your divine grace.

And this is a list of your books: Ambrosia in the lives of the surrendered souls, The Search for Śrī Kṛṣṇa: Reality the Beautiful, Guru and His Grace, Śikṣāṣṭakam, Prema- Dhāma-Deva-Stotram, Prapanna-jīvanāmṛta, Bhagavad-gītā, Bhakti-rasāmṛta-sindhu, Kīrtana-Mañjuṣā, and Gauḍīya Darśana Journal (founder).

And that's the introduction about rasa, everyone is searching for rasa. And then you talk about kṛṣṇānusandhāna, the Search for Śrī Kṛṣṇa.

This is the first chapter, it's called 'Kṛṣṇa Consciousness Love and Beauty.' This talk, the 'Banner of Love,' of divine love.

This is the quote: "The boast of heraldry the pomp of power." This is 'Dive Deep into Reality.'

This is a picture of Mahāprabhu reading Bhāgavatam with His associates. It says: 'The Samādhi Phantom.'

Śrīla Śrīdhara Mahārāja: Mahāprabhu reading or Mahāprabhu hearing?

Devotee: Hearing, He's hearing.

Śrīla Śrīdhara Mahārāja: And reading? Gadādhara Paṇḍit? Who's reading?

Devotee: Who's reading? I'm not sure. Do you know who's reading?

Śrīla Śrīdhara Mahārāja: In Purī?

Devotee: It looks like Purī because Haridāsa Ṭhākura is there. In Purī, so who would that be? Gadādhara?

Śrīla Śrīdhara Mahārāja:

nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitam bāndhavam śrīmad-
bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ śrīmad-bhāgavatam sadā
sva-nayanāśru-pāyanaiḥ pūjayan gosvāmi-prabaro gadādhara-vibhūr-
bhūyāt mad-ekā-gatiḥ

"On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read Śrīmad- Bhāgavatam to Śrī Caitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of Kṛṣṇa-līlā to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of Śrīmad-Bhāgavatam. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book."

Devotee: One śloka is there

Śrīla Śrīdhara Mahārāja: One śloka of mine.

Devotee: Next edition.

Devotee: Here's Kṛṣṇa, it says, 'Autocrat, Despot, and Liar.'

This is, it says, 'As Śrī Caitanya, Kṛṣṇa came to preach about Himself.'
Where you said: "How shamelessly Kṛṣṇa is pleading for Himself." And:

man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru mam evaiṣyasi
satyaṁ te, pratijāne priyo 'si me

"Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."

(Bhagavad-gītā, 18.65)

And this is a chapter, second chapter called 'Saints, Scriptures, and Gurus.' And this is when you were speaking to those boys from Holland, those Dutch boys.

That's a picture of Kṛṣṇa instructing Arjuna, it says: 'Cure Thyself.'
Because you said: "One German scholar said that Bhagavad-gītā says not to try and correct the environment but to go within yourself and cure thyself."

Śrīla Śrīdhara Mahārāja: Adjust thyself.

Devotee: Dissolving Ego.

Devotee: This talks about dancing in the happy waves of the sweet, sweet waves of Vṛndāvana. Blissfulness.

This says, Hegel's "Self-Determination."

Śrīla Śrīdhara Mahārāja: Die to live. Hegel.

Devotee: Yes, Hegel, die to live. This says, 'Saints: Living Scriptures.'

And then here's a picture of your divine grace and the picture says, "Śrīla Śrīdhara Mahārāja lecturing at his āśrama in Navadvīpa." And then the quote says: "The association of scriptures and saints can lead us to the ultimate realisation."

This is when you talked about world war three, when you said, "It is a point on a line, a line on a plane, a plane on a solid."

This says the: 'Zone of Nectar.' Of which you're the GBC

This is the third chapter called 'Fossilism versus Subjective Evolution.' And in the introduction it says: "The following chapter is an excerpt from a conversation between Śrīla Śrīdhara Mahārāja and neurophysiologist Dr. Daniel Murphey, Ph. D."

And this is about Subjective Evolution, The Ghost of Darwin, Fossil Fathers, Karmic Boomerang, Science Devours Itself - sucks its own blood, Neutron Bomb: Death Ray.

And then this is the chapter 'Origin of the Soul.' Because you said: "This question was a thousand times asked and a thousand times answered." So we put this, your explanation about the taṭastha. 'Electrons of Consciousness.' And about Gandhi saying: "We want the right to do

wrong."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Devotee: And this chapter is 'Knowledge Above Mortality.' You said that is knowledge proper. And 'Superknowledge.' 'Knowledge through Sound.' 'Vedic Revelation.' And this is some Sanskrit from Bhagavad-gītā just to show the people the original language for some authenticity.

Then this is, 'Reality: by Itself and for Itself.' Then we have, 'Guru - Heavier than the Himalayas.'

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Devotee: Then, 'The Land of Dedication.'

Then this is chapter six, it's called the 'Six Philosophies of India.' And this is that song, keśava! tuyā jagata bicitra, of Bhaktivinoda Ṭhākura. Then it has this 'Analysis, Yoga, and Logic.' 'Atomic Theory and Karma.' And then, 'Dissolve Your Mind' - Buddha.

And then in this next chapter, this is chapter seven, it's called, 'Beyond Christianity.' And this was when different devotees they were asking you questions about Jesus. So you said: "Is He a member of the stagnant world or the dynamic world?"

So this says: 'Adam and Eve: Forced to Labour.' Then, 'Father, Son, and Ghost.' Because you said: "The ghost conception is like the brahmavāda nirviśeṣa."

And this tells the story, in Germany they put a God figure in a balcony, an

old man with a beard, as the figure of God you said in Germany they put an old man in a balcony. So then we put a beautiful picture of Kṛṣṇa and it says: "The centre of all attraction is Kṛṣṇa. His attraction is by beauty, by love, and by charm, not by coercion and force."

So then this one says, 'Beyond Jesus.' And then here you tell the story of Professor Nixon, and the bishops telling him to go to India to meet the Lord face to face. So the bishops say: "Go to India."

Then we have this picture of Jesus Christ and it says: "We must cross the threshold given by Jesus Christ. He has declared, 'Die to live.'" And then you said here, you said:

"So is the position of Jesus stagnant or progressive? Where He has reached is that finished forever or is He dynamic."

Then a devotee says: "The Christians will say that He has full knowledge."

And you said: "So is He stagnant there, finally fixed, is that Jesus' position? Do the bishops say that His position is final? Does He have a progressive life or is Jesus alone barred from making further progress? Is He a member of the dynamic world or the stagnant world?"

So this will be a thunderbolt to the head of the Christians. It will revolutionise. This says, 'Reincarnation - Transmigration.' 'Do Unto Others' Includes Animals.'

And this is chapter eight called, 'Levels of God Realisation.' And that's the Bṛhat- Bhāgavatāmṛta when you were giving a summary of Sanātana Goswāmī's Bṛhat- Bhāgavatāmṛta. And here's a picture from a South Indian Temple of Brahmā and Śiva, because in that story Nārada Muni is going to Brahmā, then to Śiva.

And then this is explaining 'Neutral love of God,' śānta rasa.

Then a picture of Hanumān, 'Hanumān: Servant of Rāma,' dāsya rasa. Then 'Kṛṣṇa's Friends, the Pāṇḍavas,' sakhya rasa.

Then we have, 'Uddhava: More dear than 'Kṛṣṇa.'

na tathā me priyatama ātmayonir na śaṅkaraḥ na ca saṅkarṣaṇo na śrīr
naivātmā ca yathā bhavān

"Neither Brahmā nor Śīva are as dear to Me as you; My elder brother
Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My
own Self is not as dear to Me as you." (Śrīmad-Bhāgavatam, 11.14.15)

Śrīla Śrīdhara Mahārāja: Like a ladder!

Devotee: Yes, a ladder. Then:

āsā maho caraṇa-renu-juṣām aham syām vṛndāvane kim api gulma-
latauṣadhīnām yā dustyajam svajanam ārya-patham ca hitvā bhejur
mukunda-padavīm śrutibhir vimṛgyām

"The gopīs of Vṛndāvana have given up the association of their
husbands, sons and other family members, who are very difficult to
renounce, and they have sacrificed even their religious principles to take
shelter of the lotus feet of Kṛṣṇa, which are sought after by even the
Vedas. O grant me the fortune to be born as a blade of grass in
Vṛndāvana, so that I may take the dust of those great souls upon my
head."

(Śrīmad-Bhāgavatam, 10.47.61, Uddhava)

Then this is chapter nine, it's called 'The Kṛṣṇa Conception.' And this is where you explain how Śrīla Bhaktisiddhānta, he was giving dīkṣa to one gentleman that you brought to him from Calcutta. And he said: "Kṛṣṇa must be allowed to land in our hearts."

Śrīla Śrīdhara Mahārāja: And He will conquer everything.

Devotee: So that chapter is there, where you talk also about 'Mental Mushrooms.'

praviṣṭaḥ karṇa-randhreṇa, svānāṁ bhāva-saroruhā dhunoti śamalaṁ
kṛṣṇaḥ, salilasya yathā śarat

"The sound incarnation of Lord Kṛṣṇa, the Supreme Soul (i.e. Śrīmad-Bhāgavatam), enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water."

(Śrīmad-Bhāgavatam, 2.8.5)

Then this is chapter ten. It's called 'The Hare Kṛṣṇa Mantra.' And this is a talk that you gave when giving dīkṣa, your general talk. About chant Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda. Then the mahā- mantra. There's a picture of Mahāprabhu and the Pañca-Tattva in Naga-saṅkīrtana. Then here's a picture of your divine grace chanting on japa-mālā.

Then this is explaining the ten offences. First offence, 'Abusing Saints.' Second offence, 'The Demigod Worship.' Third offence, so then the ten offences are explained. And there's a heading for each one.

Then Nāmābhāsa, then four different kinds of Nāmābhāsa

Śrīla Śrīdhara Mahārāja: The reference of Ajāmila.

Devotee: Yes, that is there, the story of Ajāmila.

Then this is chapter ten, this is called 'Service of the Holy Name.' And this is when I brought Satsvarūpa Mahārāja here once to see you with Tamal Kṛṣṇa Maharaja. And Satsvarūpa Mahārāja asked you, he said: "Sometimes I'm chanting japa but I think of services that my Guru has given me."

And then you said: "Śrīla Bhaktisiddhānta was in favour of kīrtana." And you gave a talk about the importance of serving attitude. And you said about like, "Chanting without serving is like firing a gun without any bullets in it." And that mentions how you say that: "Kīrtana is a fight, preaching means to fight with māyā."

Śrīla Śrīdhara Mahārāja: Offensive for offensive, kīrtana.

Devotee: So here the breaker says, 'Preaching Means a Fight.' Then it says: 'Gauḍīya Maṭh: War Against Māyā.' Then here's a picture

Śrīla Śrīdhara Mahārāja: Totalitarian war.

Devotee: Yes. Here we have this photo of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. And it says: "Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Founder-Ācārya of Gauḍīya Maṭh, declared totalitarian war against māyā, and even all other existing conceptions of religion."

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. We will be paid by this expression only, a single expression will satisfy.

Devotee: Then this says, 'Vṛndāvana Express Train.' Because you said: "Kṛṣṇa-Nāma takes you to 'Vṛndāvana and no where else.'"

Śrīla Śrīdhara Mahārāja: Yes, without stoppages in the intermediate stations.

Devotee: This says, 'Quality not Quantity.'

Then this chapter is chapter twelve, it's called the 'Nectar of the Holy Name.' And this is where you're speaking about the Prema-vivarta of Jagadānanda Paṇḍita as published by Bhaktivinoda Ṭhākura.

And then Rūpa Goswāmī's verse:

nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta ayi mukta-
kulair upāśyamānaṁ, paritas tvām hari-nām saṁśrayāmi

"The acme of all the Vedas, the Upaniṣads, are like a string of

transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance." (Nāmāṣṭakam, 1)

So then there's a picture here of Śrīla Rūpa Goswāmī, and then it says: "A sixteenth century portrait of Śrīla Rūpa Goswāmī, who is described in the Caitanya-caritāmṛta as 'an exact replica of Śrī Caitanya Mahāprabhu.' He authored one hundred thousand verses on Mahāprabhu's instructions."

And then that verse is there: nikhila-śruti-mauli ratna mālā, and then your explanation. Then where you say the Vedas would only be a jungle of sounds, the Vedas, if they're not pointing to the Holy Name of Kṛṣṇa.

Then here's a picture of your Deities, Guru-Gaurāṅga-Gandharva-Govindasundar, and Tapanā Mīśra, he's offering the āratī lamp. Because you said: "Just as while performing āratī we offer a lamp to show the Deity form of the Lord, the principle śrutis are helping us to have this clear conception: by sound only can we have the Supreme Lord."

Then, this says: 'I Want Millions of Ears.'

tuṇḍe tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhave karna-kroḍa-kaḍambinī
ghaṭayate karṇārbudebhyaḥ sprhām

cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtim no jāne janitā
kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

"When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if

the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth.'

(Vidagdha-Mādhava, 1.15)

Then this says, 'Ecstasy of the Holy Name.' 'Ocean of Nectar.' Where you said: "Sometimes he thinks I am in an ocean of nectar. My whole existence is within an ocean of nectarine liquid."

Śrīla Śrīdhara Mahārāja: Ānandambudhi-vardana, you are increasing the ocean.

Devotee: And then this is the last chapter, it is called 'Reality the Beautiful.' And it is the talk of Rāmānanda Rāya and Mahāprabhu.

So there is a theme. You said: "The Search for Śrī Kṛṣṇa, Reality the Beautiful," so in the beginning, just like these boys are visiting you from Holland, they're searching India, they engaged in this search. Then we find out that Jesus He's at a particular stage of search. But then at the end of the book we find out in this conversation that even Mahāprabhu Himself, that Kṛṣṇa Himself is searching for Kṛṣṇa.

So this explains, shows, beginning with varṇāśrama, this shows about the talk of Rāmānanda Rāya thatyes. Then it starts varṇāśrama, 'Ultimate Goal of Life.' Then, 'Devotion Mixed with Desires,' karma-miśra-bhakti. Then jñāna-miśra-bhakti, 'Knowledge and Devotion. Then brahma-bhūtaḥ, you said 'Beyond Spirit "Go Deeper." So it has a very dramatic ending, it starts building up, the book, to a crescendo. Then, 'Divine Slavery.' Then, 'The Science of Rasa,' rasa begins, dāsyā rasa. Then here, 'God the Friend,' so sakhya rasa. 'God the Son,' vātsalya rasa. 'Mathurā: The Kṛṣṇa Conception,' and you said there that: "Rūpa

Goswāmī leaped from Vaikuṇṭha to Mathurā in one stride, in Upadeśāmṛta, where Sanātana goes step by step in Bṛhat-Bhāgavatāmṛta. Then the next page says, 'Conjugal Mellow.' And then comes the position of Rādhā, 'Rādhārāṇī, Queen of the Gopīs.'

rādhām ādhāya hṛdaye tatyāja vraja sundariḥ

"Her devotional service is categorically higher than that of all the other gopīs.

The whole group of gopīs can be cancelled for one: Śrīmatī Rādhārāṇī." (Gītā-Govinda, 3.1) + (Caitanya-caritāmṛta, Madhya-līlā, 8.106)

Then, 'Rādhā-Kṛṣṇa: Union in Separation.' Then here's one picture of 'Rādhā and Govinda, and it says: "Lord Śrī Kṛṣṇa, ecstasy Himself and Śrīmatī Rādhārāṇī, the embodiment of ecstatic love of Godhead."

Then, 'Śrī Caitanya Avatāra.' Because you said that this hints at the appearance. Then, 'Rāsarāja: Ecstasy Himself.'

And then Mahāprabhu's 'Transcendental Madness.'

Then here's a picture of Mahāprabhu with Svarūpa Dāmodara and Rāmānanda Rāya.

Śrīla Śrīdhara Mahārāja: 'Rāsarāja and Mahā bhāva, the other aspect, 'Rāsarāja ...

Devotee: Yes, that's presented.

Śrīla Śrīdhara Mahārāja: Mahā bhāva presented?

Devotee: Yes, but in the breaker it says, 'Rāsarāja: Ecstasy Himself,' but in the text Mahā bhāva is presented.

And then here's the picture of Mahāprabhu, Rāmānanda Rāya, and Svarūpa Dāmodara, it says, "These associates of Mahāprabhu they assisted Mahāprabhu in tasting ecstatic love of Kṛṣṇa during the last twelve years of His manifest pastimes." Then this verse:

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād ekātmānāv api bhuvi
purā deha-bhedam gatau tau

caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam rādhā-
bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam

"I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa." (Caitanya-caritāmṛta, Ādi-līlā, 1.5)

And you explain like summer, autumn, winter, and spring, we cannot tell where is the beginning of this. Then this is the page where you say that the Predominating and the Predominated Moieity are mixed and an extraordinary ecstatic feeling is there. Kṛṣṇa is overpowered by His potency and He Himself is searching after His own Self, kṛṣṇasya

ātmānusandhana, Kṛṣṇa Himself is engaged in the search for Śrī Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: savajana, viyojana, prayojana avatari, searching for Himself.

Devotee: Who is Śrī Kṛṣṇa Reality the Beautiful. The influence of Rādhārāṇī over Kṛṣṇa has transformed Him into a devotee and He is searching Himself. Sweetness is tasting itself and becoming mad and it is a living sweetness.

Śrīla Śrīdhara Mahārāja: Mad and dancing.

Devotee: Yes, that comes.

Śrīla Śrīdhara Mahārāja: And distributing, chanting, that is distributing.

Devotee: Then it says, "And it is living sweetness not dead or static but dynamic ecstasy - sweetness endowed with life. And He is tasting Himself, the personification of happiness, ecstasy, and beauty, and dancing in madness, and His performance of kīrtana means distributing that ecstasy to others. The ultimate sweetness, or ānanda, is such that no other thing exists than can taste itself and express its own happiness with such intensity. I have described Śrī Caitanya Mahāprabhu in the Prema Dhama Deva Stotram.

ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇaṁ svānubhāva-matta-nṛtya-
kīrtanātmā-vanṭanam advayaika-lakṣya-pūrṇa-tattva-tat-parātparam
prema-dhāma-devam-eva naumi gaura-sundaram

"The highest conception of the Absolute Truth must also be the highest form of ānanda, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His kīrtana is distribution of that rasa. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression."
(Prema Dhama Deva Stotram, 66)

Śrīla Śrīdhara Mahārāja: The conquering conclusion.

Devotee: Then this is the last paragraph of the book. "The highest conception of the Absolute Truth must also be the highest form of ānanda, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His kīrtana is distribution of that rasa. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression."

Śrīla Śrīdhara Mahārāja: Now how it is taken by the ISKCON as well as the other scholars? Not yet known?

Devotee: Well the scholars, we're going to be presenting it to them when we go back. We have a list of around fifty scholars in America whom we're going to present this book to and I think that it will meet with their loud approval.

Śrīla Śrīdhara Mahārāja: Let us see, wait and see, how they may take it. And any opinion of the ISKCON members? No? Not yet?

Devotee: Well, not of the official members of ISKCON, no.

Śrīla Śrīdhara Mahārāja: Have they got it? No?

Devotee: These are advance copies, these are special copies, and the book will be available on the 31st. The printer will start shipping it, they're going to ship 3,000 copies to South Africa where Yudhāmanyu Prabhu will fly there and begin to distribute them. And the 2,000 copies will come to San Jose. Then we're going to start sending them to different scholars and distributing them.

Śrīla Śrīdhara Mahārāja: Totalitarian war against all, māyā and all the so called conceptions of religious world.

Giri Mahārāja he missed the friend?

Devotee: No. He came with me but he left his money in the Hotel

Bankok. So unfortunately the money is there. He's trying to connect with that hotel.

Śrīla Śrīdhara Mahārāja: What is the matter with the Bankok? So many cheques are being robbed there and his money. There is some agent?

Devotee: No. It was his absent mindedness, he left it in the hotel shower. So I'm taking shelter of that verse in the Śrīmad-Bhāgavatam where Prahlāda Mahārāja says if you lose some money in the street you may come back and find it there, by God's grace. Whereas if you try to protect your money very well it may get taken away from you.

.

Devotee: Mukunda Mālā Vilāsa Prabhu, he is the one who worked very, very hard on producing this book (The Search for Śrī Kṛṣṇa: Reality the Beautiful) for the pleasure of your divine grace. He was working many hours, sometimes not even sleeping at night, editing this book, typesetting it, and tolerating me, and all the different things that went in it. So he's trying to come here in one week.

Śrīla Śrīdhara Mahārāja: After you go back there?

Devotee: No, he's trying to come now but he's having difficulty getting all the money together.

Search for Śrī Kṛṣṇa: Reality the Beautiful. That is the advertisement.

Śrīla Śrīdhara Mahārāja: Religion is proper adjustment.

.

Śrīla Śrīdhara Mahārāja:there you do something but he's gone coming back. Dhira Mahārāja already planned this work he's trying to give vent to your feeling.

Devotee: (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja (presents)
Preface.

We are very fortunate to hear His Divine Grace, Om Viṣṇupāda Paramahaṁsa Parivrajakācārya Bhakti Rakṣaka Śrīdhara Mahārāja. (By age and experience,) in both ways, he is senior to me. I was fortunate to have his association since a long time, since perhaps 1930. At that time he had not accepted sannyāsa,

..... from the very beginning I knew that he was a pure devotee of Kṛṣṇa.

So, I wanted to associate with him. Kṛṣṇa and Prabhupāda, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, liked him to prepare me. Our relationship is very intimate.

After the breakdown of our spiritual master's institution I wanted to organise another institution making Śrīdhara Mahārāja the head. Śrīla Bhaktisiddhānta Saraswatī Ṭhākura told me that Śrīdhara Mahārāja is one of the finest preachers of Kṛṣṇa consciousness in the world, so I wanted to take him everywhere. This was my earnest desire. But since he could not go around the world and preach, at least the people of the world should come to hear from him.

For spiritual advancement of life we must go to someone who is actually practising spiritual life. So if one is actually serious to take instructions from a śikṣa guru

Devotee: Then there's a line missing, and it says: "or instructing spiritual master, then I can recommend him the one who is the most competent of all my Godbrothers. This is B.R. Śrīdhara Mahārāja.

Devotee: I consider Śrīdhara Mahārāja to be even my śikṣa guru, so what to speak of the benefit that others can have from his association.

Śrīla Śrīdhara Mahārāja: Death blow to ISKCON. (assembled devotees laugh)

Śrīla Śrīdhara Mahārāja: So called ISKCON, not ISKCON proper present artificial ISKCON.

.....

Śrīla Śrīdhara Mahārāja: attracted you, otherwise there was no chance of your coming with this book. But some special power influenced you to come just in this day of his appearance, advent.

Devotee: Yes. It is your divine grace.

Śrīla Śrīdhara Mahārāja: Or divine arrangement. You could not come, we thought you can't come but suddenly the telegram and you already come. Specially with this book complete in the birthday of

Śrīla Śrīdhara Mahārāja: 1933 I carried that Śrī Kṛṣṇa Caitanya from Madras (Lordanall Place?) to Māyāpur Yogapīṭh, 1933 perhaps. Now

after fifty years, similar book, original conception has come again. Gaura Hari bol!

.

Devotee: You sent us one telegram saying that you've made your heartfelt prayer to Mahāprabhu for our success. So it's only by your divine grace, Guru and Gaurāṅga, that we're able to present this today.

Śrīla Śrīdhara Mahārāja: This commends the heart for prayer, ha, ha, ha. What you have produced that is almost a medicine to encourage, to excite the heart to work for prayer.

.

Śrīla Śrīdhara Mahārāja: negligible negligence.

Pure eyes are necessary to see the līlā of Gaurāṅga here. Only variegated prejudices are covering our real vision, or estimation, vision and estimation covered by our own created prejudices. They can't allow us to see things independent of our own interest of different types. They're like so many dusts covering the real glance to see properly what the environment, what is there. The whole trouble is there. Anyābhilāṣa, karma, jñāna, some fleeting desires, then some organised attempt to exploit, then indifference to the environment of different type, these. And to read the environment from the selfish standpoint but not preparedness to receive the standpoint of the universal angle of vision. The trouble, the problem is there, problem.

buddha bhakti kriya visaya duli te kamani se bara tattva vaibay dekhi te ?
Gaura Hari. Gaura Hari.

So not only unprejudiced but there is also some positive qualification.

That is interest for the līlā of Śrī Gaurāṅga, or Śrī Kṛṣṇa etc. Not only to brush aside the undesirable prejudices within us but positive affinity towards the real nature of things outside. Reality, By Itself and for Itself. By Itself on the background but for Itself that is floating over. Everything meant for Him, that positive prejudice is necessary for us. Everything for Him, for Him. And Gaurāṅga Mahāprabhu came here with His party to introduce this vision that everything for Him.

Beauty, Reality the Beautiful, and by serving the Beauty we can contribute something to make it more beautiful, and to make others also beautiful. Service is good, sacrifice, service, that is the unit of beauty, harmony. By sacrifice we can participate into a real harmony and harmony is beauty, harmony is beauty, and harmony contributed by the sacrifice of so many units together for the common end. So we can make ourselves beautiful, environment beautiful, and we can add to the beauty of the beauty if we really can understand what is service and sacrifice ourselves into that positive. Die to live, self participation apparently, apparently self sacrifice of self

Devotee: Abnegation?

Śrīla Śrīdhara Mahārāja: Abnegation, negative side. Positively is giving oneself, that die to live. Self dissipation or something. Disown the selfishness. The positive, dynamic.

Hare Kṛṣṇa. Hare Kṛṣṇa. Then Beauty will come on our front, the Beauty. When our contribution will be for the Beauty, Beauty will come to flow, to show it on us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. The beauty, sweetness, we all want sweetness, beauty, all these things. Inherent nature, and that is harmless. But how to get that raso vai sa ? That is only by service.

Sevonmukhe hi jihvādaḥ svayam eva sphuraty adaḥ:

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi
jihvādaḥ svayam eva sphuraty adaḥ

("Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee." (Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234)

The very gist of spiritual life is sevonmukhe, whether taking the Name, or talking about Him, or whatever form may be of the serving attitude, innumerable types of service, the very life will be the serving attitude, dedication. Otherwise all imitation, all may be imitation. We should not be afraid of sacrifice. Die to live, a very good expression. Dying means our ego, who are we, we are means a particular type of ego. But to die means to dissolve that ego, more and more you dissolve your ego, more and more you come in contact with the universal plenary position. So die, die, die to live.

anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam ānukūlyena-kṛṣṇānu-
śīlanam bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

(Bhakti-rasāmṛta-sindhu, 1.1.11) + (Caitanya-caritāmṛta, Madhya-līlā, 19-167)+ (Śrīmad-Bhāgavatam, 11.21.11, purport)

Divine sound, begin with the sound, sound aspect Mahāprabhu told. The sound aspect of Divinity, begin there and everything will gradually come before you if you can approach in a proper line under proper guidance.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

strī-putrādi-katham jahur viṣayaṇaḥ śāstra-pravādam budhā yogīndrā
vijahur marun niyamaka-kleśam tapas tāpasāḥ jñānābhyāsa-vidhim jahuś
ca yatayaś caitanyacandre param āviṣkurvati bhakti-yogapadavīm
naivānya āsīd rasaḥ

"Something most wonderful and miraculous has happened because the Divine full moon Śrī Caitanyacandra has graciously illuminated the sky of everyone's heart, imbuing them with ambrosial transcendental love. Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The paṇḍits have given up arguing the scriptural conclusions, the yogīs have given up the difficulty of controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive anymore." (Caitanya-Candrāmṛta, 113)

When Mahāprabhu had His descent here Prabodhānanda Saraswatī, the preceptor of Gopāl Bhaṭṭa Goswāmī, he's describing. Strī-putrādi-katham jahur viṣayaṇaḥ: those that are busily engaged in household talks for the time being that was stopped. They began to talk about Śrī Gaurāṅga, giving away their household talk they began to talk about Śrī Gaurāṅga:

"What He is doing, what He is doing?" To the general talk of every lip was Śrī Gaurāṅga when He came here.

Śāstra-pravādaṁ budhā: and the scholars they're fighting with the, to find out the proper meaning of the śāstra, the revealed scriptures. They for the time being stopped that and began to read what Śrī Caitanyadeva is doing: "What He's giving out to us? What is that? Is that the real purport of the whole scriptures?"

Yogīndrā vijahur marun niyamaka-kleśaṁ: and those controller of, the yogīs that are out to control their lower

End of side A, 28/29/30-2-83, start of side B.

Śrīla Śrīdhara Mahārāja: I shall enjoy as a result of that penances. There is a party whose business is like that. The suffering first, not that enjoying first and then suffering. No, suffering first and then we shall enjoy. Tapas tāpasāḥ: they also gave up their positions for the time being.

Jñānābhyāsa-vidhiṁ jahuś ca yatayaś: the sannyāsīns, renunciationists, they also for the time being stopped their culture about Vedānta. Athāto brahma-jijñāsā, brahma-jijñāsā (Vedānta-sūtra). Janmādy asya yato (Śrīmad-Bhāgavatam, 1.1.1). Why brahma-jijñāsā ? Because everything coming out of it so that is the prime cause and we must be acquainted with the prime cause of the whole. It is most reasonable. Brahma-jijñāsā. They also left their campaign for the time being.

Jahuś ca yatayaś caitanyacandre param āviṣkurvati bhakti-yogapadavīm naivānya āsīd rasaḥ: when Mahāprabhu came with a novel style of devotional sentiment all lost their affinity in their respective departments.

Hare Kṛṣṇa. Śrī Gaurāṅga. Gaura Hari. To understand Him it requires great fortune, bhāgya. Eliminate exploitation, renunciation, and calculative service. Love, infinite sacrifice, infinite sacrifice, for whom?

For whom? Who is meant in a constitutional position to be the receiver of all of the whole, that peculiar position. That Absolute Centre, that Absolute Centre Who can consume them and digest. Who can receive the produce of all and can digest them and can distribute them in some form or other. Like the stomach receives the food and distributes properly. Stomach knows how to distribute and what sort of food where. So put food into the stomach not into the liver or to the lungs.

na krt eva karma phalaṁ sri kṛṣṇaya samatitanstu ?

All the religious experts here they're all one in opinion that all the results should be given to Kṛṣṇa, the all attractor. All attractor Kṛṣṇa means attractor, the all attractor Who can attract who has got some supernatural power of attraction. He can attract. Kṛṣ - ṇa, two functions, to draw and to distribute and the distribution makes everyone happy. Just as the stomach draws the food and distributes it in the form of blood or something. So Kṛṣ - ṇa, to attract everything that is not a small matter to attract everything. And then Kṛṣ - and then ṇa, na means that vidhi vacaca ?

When religious receives and when religious everyone feels satisfaction by that type of product. Kṛṣ - ṇa. And He is accepted as the all consuming principle underlying. Kṛṣ - ṇa. Good or bad does not matter. Kṛṣ - ṇa.

Sun attracts water of different type and then it also supplies in the way of the gas, the cloud, pure water which is desirable for us. He attracts water of different types but when he gives back it is very healthy. So Kṛṣ - ṇa, connect with that, Mahāprabhu told that, connect with that. The life of your life, the existence of your existence, the desirability of you desire. The basic principle of all our existential hankering.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

And the jñāna sunya bhakti, jñāna sunya bhakti, some oxymoron or something like which seems to be of opposite concern. Just as when we are a child in the mother's womb, no knowledge for our own improvement is there, a child. But the motherly affection helps her/him. And Mahāprabhu says to attain that stage that will be most desirable and judicious, judicious. Throw yourself in some motherly care, the land of affection, opulent affection, affection herself that will nurture you. Your intellect of the child is unnecessary when in it's very early stage as a baby. No growth of care taking intellect there but automatically in such position s/he's well handled.

So there is a plane where you need not try yourself for your good, it is automatically done. Try to acquire that plane for your home where everything is automatically and perfectly done to satisfy your selfish, satisfy your real welfare, automatically done.

Jñāna sunya bhakti, jñāna sunya bhakti, no necessity for you to calculate what is good for you what is bad for you but the atmosphere will do what is necessary on your behalf and that will be perfect good. So jñāna sunya bhakti, jñāna sunya bhakti, the most peaceful stage of life, jñāna sunya bhakti, peaceful. And when you are labouring engaging your reason to improve you sometimes by exploiting the environment, or how you can look after your own interest. So much trouble, the stage of this trouble it is not a good life. A good life is to acquire such a stage, such a plane of life where automatically everything is done to my best interest, jñāna sunya bhakti.

Gaura Hari bol!

That is intelligence, reason, Mahāprabhu says that. And still you are not desired to be idle there, you'll have your engagement. And that is also very peaceful, peaceful. Suppose if you can get any service where all our fundamental necessities are free, the quarter, the food, all free, and then we work some. The indispensable necessities of life are automatically supplied, we have no worry for that. And then also we do some service quite happily, something like that, the jñāna sunya bhakti. Everything necessary for us automatically done to our highest satisfaction. Still we are engaged in some loving service more and more. And the company is

also there suitable, and the competition also is there but all happy competition, happy competition harmonized by the same quarter which sometimes may be apparently seen to clash with one another. But still it is not so because the common interest comes at the side between them, in this way. From far away we are having some idea. Mahāprabhu came with all these things, as I told, on a special train, to book a special train. Our Dhir Kṛṣṇa Mahārāja, Goswāmī Mahārāja has pointed out that, a special train booked from Navadvīpa and to leave Vṛndāvana. No halt in any place. jñāna sunya bhakti, Kṛṣṇa- loka, Vṛndāvana line.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

We are to be educated what is to be desired, what should be our summum bonum of life, that is all important, all important factor to select. Anyābhilāṣa, karma, jñāna, devotion and this prema bhakti, love divine. Different planes. Bhāgyavān jīva, sukṛti, previous sukṛti helps us for selection and free will has got little part to play.

brahmāṇḍa brhamite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya
bhakti-latā-bīja

"Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service." (Caitanya-caritāmṛta, Madhya-līlā, 19.151)

The resultant of all different lives, the forces which you used in different lives here.

Mādhvācārya says: mukta pragraha, a rein unlatched, a rein of the horse, the horse is always controlled by the rein but when rein removed the horse runs at its own way. So every word when we take off the rein from the meaning it will reach to Kṛṣṇa as to find its origin. And by our local interest we put rein and try to take the meaning to this direction, that

direction according to our own interest, local interest. But with the rein removed:

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ

Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries." (Śrīmad-Bhāgavatam, 7.5.31)

All the meanings of all the words and everything will run towards the centre, towards the centre. Mukta pragraha vidhi, or jahatsata ajahatsata, these things are being analysed in Mādhva philosophy.

Mahāprabhu also began to explain the grammar in that light when He returned from Gaya. He began to explain grammar as a devotional scripture, grammar. To go, to do, all these to analyse, what is doing? What is doing? All potency of Kṛṣṇa. He deeply analysed everything, every wave coming from Him. This some is sleeping, some is exciting, reading, running, all different potencies coming from the centre, different waves coming from the centre. So dhātu (?) means clear all the verbs they have got their origin from Kṛṣṇa, so what ever word comes to Him, He says He takes it to Kṛṣṇa. A new line of explanation came from the back (of ankaba?) everything.

The students went to complain to the teacher of Mahāprabhu, Gaṅgā Dāsa Paṇḍit. "He used to teach us exceptionally well previously, but now after coming from Gaya how He explains things we can't understand." Some say: "We understand but it won't serve our purpose of present life." Went to complain to Gaṅgā Dāsa Paṇḍit who was the teacher of Mahāprabhu, Nimāi Paṇḍit.

Gaṅgā Dāsa Paṇḍit asked them: "Send Him to me I shall request Him to teach you properly." That information came and Mahāprabhu visited. "You Nimāi, why do You explain things in a peculiar different way, new fashion? What's the meaning?"

"No, no, by the grace of your feet dust none can challenge Me."

"Yes, I heard Your Name as a teacher. But what is this after coming from Gaya You are explaining things in a different way. Your students came to complain to me. One thing you should remember I remind You that go in a proper channel as the ancients have chalked out. What do you think that You are a devotee and Your forefathers and the other scholars they're not devotees? What do You mean that You have come to preach a new thing crossing Your forefathers and other respectable persons of the country. You have come to create a new thing here that's not desirable."

Mahāprabhu told: "No, by the grace of your feet dust what I shall do rightly, you need not trouble yourself in this way."

That universal vision everywhere to save us from local prejudice, local interest, and no interest. Local interest, and no interest, no interest is also a dangerous thing, to be reduced to zero. That is also all devouring, all devouring temporary demon. But interest is there and that should be properly located. 'Religion is proper adjustment' our Guru Mahārāja used to tell: 'Religion is proper adjustment.' We are in discordant way like a discord, discord needs to be eliminated. And apparent discord also we find in Vṛndāvana but that is of quite different type that comes from another centre of interest. That encourages more in our progress, that

sort. Nitāi. Nitāi.

I feel much tired, hopelessly tired, so I take leave of you.

.....

Śrīla Śrīdhara Mahārāja: Vṛndāvana to be the highest which seems to be mundane, apparently, and he's making the basis of that, that you must fully love. After Śaṅkara, Rāmānuja, what Mahāprabhu has given if we have got free thinking then we can eliminate the old ācārya and find out something, we may prepare ourselves for finding something higher. With this attitude if we try to understand then we'll be able to appreciate what Mahāprabhu has given. And if we allow ourselves to be fully captured by the previous ācārya then we will have no freedom to give them up and seek a new one and realise and appreciate Mahāprabhu's decision and advice. It is an examine he's preparing for that. The free will, you may make your free will the so called interpretation of Upaniṣads This higher principal has been delivered and Mahāprabhu is giving that and we have got our free will from the religious stereotype conceptions, then we can appreciate the new thing Mahāprabhu has given we'll be able to appreciate. So we must not make our free will slave to the ancient interpreters of the Vedas. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja:

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau samarpayitum unnatojjvala-
rasām sva-bhakti-śriyam hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah

"May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service." (Caitanya-caritāmṛta, Ādi-līlā, 1.4)

Never delivered in this world ever been delivered. A new thing Mahāprabhu has come to give to us and we must have our free nature to welcome that. If we are prejudiced, we are covered with the old prejudice, it will be difficult for us to understand what Mahāprabhu wants to give. That is the

And also gives some hint in the Vṛndāvana līlā, the free love, the Kṛṣṇa, gopī Kṛṣṇa, anurāga means that free. Even not bound by the social laws and Vedic laws. A hint to that also we may find here: svajanam ārya-patham ca hitvā bhejur mukunda-pada-vīm śrutibhir vimṛgyām:

āsā maho caraṇa-renu-juṣām aham syām vṛndāvane kim api gulma-latauṣadhīnām yā dustyajam svajanam ārya-patham ca hitvā bhejur mukunda-pada-vīm śrutibhir vimṛgyām

"The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the Vedas. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."

(Śrīmad-Bhāgavatam, 10.47.61, Uddhava)

How that can be the highest, the highest attainment in Vṛndāvana

ignoring the existing social laws and also the association of our so called guardians and well wishers. The Kṛṣṇa's position is so high, so loving, so natural, so innate, that that must if there is any comparison everything should be cancelled and selection must go to His holy feet. Neglecting all other possible engagements and demands from us from any other side. That also a hint is there.

Ke (who?)

Devotee: Aksayananda

Śrīla Śrīdhara Mahārāja: How do you do?

Devotee: Very well, by your grace, very well.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Ha, ha. Very well. You are always very well. Ha, ha, ha, ha, ha. Our Guru Maharaja told: "When we are very well, when we are in bhajana we are very well. Otherwise the physical comfort is not very well."

Haridāsa Ṭhākura he was put into prison by the Kāzī, (the Mohammedan magistrate named Cāṇdrakāji - Chāṇd Kāzī). He was considered criminal because he used to take Kṛṣṇa-Nāma (used to chant the Hare Kṛṣṇa mantra), coming from the Mohammedan association, put into prison. But when released the co-prisoners they're also very mortified, "That we got one prisoner so taking Hari-Nāma, such holy temperament and he's going away."

Then Haridāsa Ṭhākura gave blessing to them: "I bless you to be as you are at present."

Then they misunderstood, some of them. "You bless that we shall remain in this prison-house as we are?"

Then some complain came, Haridāsa Ṭhākura told: "That is not the meaning. At present, by my association, you are all conscious of some sort of God consciousness, your mind is filled up. So my blessing is only looking to that aspect. Kṛṣṇa keep you in this temperament as you are at present that some holy conception predominating in your mind at present, Kṛṣṇa, Kṛṣṇa. Not your physical environment but your mental aspiration. I bless for that."

So how we are, and how we are in relation with Kṛṣṇa, Vaiṣṇava, Guru, that is our proper concern, existence. Other existence to be ignored and eliminated. That is real life, life proper is there in which we are in connection with Kṛṣṇa. That is considered to be the life. Others ignored, māyā, māyā means illusion, that has no value, negative value.

Who is he?

Devotee: Vidagdha Mādhava.

Śrīla Śrīdhara Mahārāja: And where is Dayādhara?

Devotee: I think Dayādhara went to Calcutta.

Śrīla Śrīdhara Mahārāja: When?

Devotee: Yesterday, with Brahmā.

Śrīla Śrīdhara Mahārāja: With Brahmā.

Devotee: He had something to do there. He wanted to get a battery pack. He's coming back, Dayādhara will come back.

Śrīla Śrīdhara Mahārāja: And Brahmā?

Devotee: He's gone to San Jose

Śrīla Śrīdhara Mahārāja: Oh, San Jose. And where is this newly initiated gentleman?

Devotee: Balarāma?

Śrīla Śrīdhara Mahārāja: Balarāma.

Devotee: He's staying with me.

Śrīla Śrīdhara Mahārāja: With you? Here?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Now he's not here?

Devotee: He's taking Praśadam, downstairs.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Consulting my Gurudeva I showed some special conduct about him that he may be of service to the Sudhir Goswāmī Mahārāja and Aksayananda Mahārāja and also this Maṭh. His father has got some money and if he remains in connection

with his father he can do some monetary help to enhance this movement. A sincere boy, he wants to do that so he may be utilised by Mahāmaṇḍal, especially Dhira Kṛṣṇa

.....

Śrīla Śrīdhara Mahārāja: our own hand to quash the revolt. This is suicidal, suicidal. This will slacken the very foundation of ISKCON, the such attempt. And the gainers will be the opposite party.

Nityānanda Prabhu He got the wound on His head, from Jagāi Mādhāi, and that promoted His propaganda to a high level, Nityānanda Prabhu. Even Mahāprabhu went to punish them, Nityānanda Prabhu stopped, stopped: "No, not this time. In this avatāra such action not look well but it is beyond Our promise."

So (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja when attacked here by the local goondas in ISKCON Temple in Māyāpura, whether you know or not, I heard he sent a saṅkīrtana party on the street. They (the goondas) entered the compound and showed some rowdism by physically striking some of the devotees. Then Swāmī Mahārāja ordered: "Form a saṅkīrtana party and go out on the street. And if any attack comes you all tolerate." And it was done, he was present within, and the party was sent on the road with saṅkīrtana to be prey to all those goondas but they vanished gradually.

Rakṣiṣyatīti viśvāśah, goptrtve varaṇam tatha?, He will protect.

I (reveal the main Maṭh ?) of our first staying in a rented house on the banks of the Ganges. Some senior, sober man, an advocate who loved me, he told that: "There is a conspiracy to finish you."

I remarked, that some gentleman, he took the name of some gentleman, he told on my face, that advocate says that: "Śrīdhara Mahārāja will be finished very soon. So you may not stay in a solitary place on the banks of the Ganges, you go on the inner side of the town." I remarked that: "If

that gentleman has got the power to do to make or mar then it is better to die. Kṛṣṇa is not there." Kṛṣṇa is there and he thinks that he can do anything and everything that he has become the ultimate authority, then it is better not to live in this life. Nothing. So many times came such things.

Rakṣiṣyatīti viśvāśah. Who is the protector? Who is the keeper in the practical life?

We are to understand, we are to examine ourselves, examine ourselves.

So Jesus is revered for His sacrifice of life, so length and breadth the Christianity could spread. Not so much for His principles but as much for His sacrifice it spread like anything. Why? If I am accepted in the political field also, so may persons they say if I am accepted as a sacrifice for the cause then I will be fortunate. It is not so easy, it is not so easy to acquire such fortune that I'll be prey for the service of Kṛṣṇa. It will be individual consideration at least, and in a group we may sometimes take up a Vaiṣṇava is being molested so we must try in any way. That conclusion comes from another plane, not for one's own self but if a Vaiṣṇava is being molested, disturbed, and it will be our duty to drive away those inauspicious forces. Adjustment is there. Viṣṇu, Vaiṣṇava, to protect them we shall take any measures sincerely but not for ones own self.

Rakṣiṣyatīti viśvāśah, goptrtve varaṇam, accepted Him as my protector, sustainer, my guardian, my everything. "I won't care for my own protection." Sometimes in sakhya rasa we find that.

raksakala hetu bhumi stela jani, manu carobu hani jamuna pani ?

We shall indulge in welcoming dangers. My friend is there. We do not care for anybody. We may take poison, the braja rakal, the Kṛṣṇa's friends, they were aggressors to drink poison. "That Kṛṣṇa is there, whom we should care? Nothing, not that there is nothing to be afraid of, Kṛṣṇa

is there." So such indulgence one may have in śaraṇāgati. Rakṣiṣyatīti viśvāsaḥ, He'll protect me. Others protection I won't accept, I shall hate others protection. In the physical world, who'll protect? I deny if any proposal comes we should deny. "I am under His care." Is it not practical then? Is it all theoretical, abstract, my life is an abstract thing, only imagination, religion is imagination not in practice?"

This is our own case, but in the case of the molestation of the Guru, Vaiṣṇava, Vighraha, there of course that chance we get and that is within devotion, not for one's own. He will say: "No, let him do, let him do." Abusing, abusing a Vaiṣṇava will say: "No, what abuse? I am already filled up with so many abuses, so this abuse is nothing. So many things of abuse within me." And the fact is that if one Vaiṣṇava is abused then the abuser he takes up the defect himself. The poison is taken by him, it is transferred, transferred. If one is above abuse and any abuse comes to him, then who abuses he gets that, he eats it, and he becomes more pure, more pure. So Vaiṣṇava ninda vancor, very dreadful thing. But if we are well wisher, well wishing there, then not aparādha. To the subordinate if any defect is there the guardian will say: "Oh you have got these defects you must be careful, careful." With well wishing, then he may utter. Otherwise:

su apani samajanai vaisnave ninday ?

May he be in the position of Mahādeva (Śiva), but if he abuses any Vaiṣṇava he will be punished. But if with the abuse there is affection, from his one heart wants to remove that bad habit then it is all right, well wishing. Otherwise only to remark it will be dangerous, it will be transferred to him.

api cet sudurācāro, bhajate mām ananya-bhāk sādhur eva sa
mantavyaḥ, samyag vyavasito hi saḥ

"If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life. "
(Bhagavad-gītā, 9.30)

It is so dangerous, ananya-bhakti is a dangerous thing. So many apparent anomalies cannot make him object of blame. Because the very rarest thing of ananya-bhakti whose future is guaranteed. Ananya connection, exclusive connection with the Lord, that means his bright future is guaranteed, only a question of time. What he has, the connection, the high valuable connection that he has got, that is very, very, very, very rarely to be had, and that he has got. And other things are negligible, negligible of the negligible. So don't approach that dangerous place or you will be doomed.

So api cet sudurācāro, at your consideration he may be much filthy, but at once the day will dawn there, and you will be nowhere, you have no position at all. You are now a commentator making remarks and you will be nowhere. But his position is sure because that ananya-bhakti connection, exclusive devotion connection, that highly earned most rare valuable thing he has got. So I am such that my connection, real connection, is so valuable that all the worldly attributes in consideration to that has no position at all. The worldly relative consideration of good and bad, that has got no value, it is all illusory but that is reality whatever least it may be that is reality.

Devotee: Mahārāja could you explain this again, the good and the bad, will you explain this again?

Śrīla Śrīdhara Mahārāja: You are disturbing the thought. What good and bad? Good and bad.

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' 'ei bhāla, ei manda',-ei saba 'bhrama'

"In the material world, conceptions of good and bad are all mental concoctions.

Therefore, saying, 'This is good, this is bad,' is a mistake." (Caitanya-caritāmṛta, Antya-līlā, 4.176)

As in a dream, we may have a good dream or a bad dream, but both are false. Something like that. In the relative consideration of this worldly position we may think that he's a good man and he's a bad man, but everything, that's all illusory. The imaginary standard conception, everything. And the connection with Kṛṣṇa, that is reality, that is reality, that is absolute, that

End of recording, 28/29/30-2-83.

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83.3.2-3-4

Śrīla Śrīdhara Mahārāja: nirguṇa.

Devotee: We should try to enquire and we should be submissive and have an attitude of rendering service. Is there any disqualification that will make the disciple bona fide if he has got the spirituality chastened?

A disciple that wants to enquire about the truth. He's submissive and he's got an attitude of service. Will any disqualification make him not bona fide disciple?

Śrīla Śrīdhara Mahārāja: What is the question?

Devotee: He says: "If a disciple is submissive, is there any disqualification that makes him not bona fide?"

Śrīla Śrīdhara Mahārāja: Then?

Devotee: If he's submissive and he's rendering service, any disqualification to make him not bona fide?

Śrīla Śrīdhara Mahārāja: He's submissive, and?

Devotee: Renders service.

Śrīla Śrīdhara Mahārāja: Rendering service, and inquisitive. And what is want in him?

Devotee: There may be any other thing that this one will make him not bona fide?

That's the question.

Śrīla Śrīdhara Mahārāja: What does it mean by bona fide? What is bona fide?

Devotee: Well qualified to approach the spiritual master and get his mercy.

Śrīla Śrīdhara Mahārāja: The Guru and the śiṣya, the preceptor and the disciple, we find in different planes of life. Everywhere the disciple and Guru they meet and that transaction we find everywhere. In many planes of life. In Paramātmā, the plane of exploitation, mainly, that is also bad and good. Plane of renunciation, that is also of variegated nature. The plane of devotion, there is also different stages. But everywhere the submissive attitude if necessary and the preceptor will teach him the general things. But in the plane of knowledge also, the plane of liberation seekers, there also we find the Buddhistic school, the Śāṅkara school, everywhere the Guru śiṣya, the preceptor and the disciple. They must have some qualification, both parties.

So (that question is?) the real plane. Both must come in the highest plane and there

the negotiation, the submission, and the teaching. That may occur in any plane, such things.

tad viddhi praṇipātena, paripraśnena sevayā upadekṣyanti te jñānam,
jñāninas tattva darśinaḥ

"You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."

(Bhagavad-gītā, 4.34)

Praṇipāta means surrender, paripraśnena honest enquiry, and sevayā serving attitude.

Three qualifications in the disciple, in the plane of the enquiry of the higher truth.

And the preceptor he also must be qualified, jñāni and tattva darśinaḥ. He must have śāstric knowledge that he can explain the thing how it is, and he must have some realisation of the truth, practical knowledge, both theoretical and practical knowledge the Guru must have.

But the apparent paramārtha spiritual life, even the Buddhistic, the Śaṅkara, the Rāmānuja, Mādhva school we may find in different planes of life. They think that to renounce the world that is the holiest position, to give up everything and to enter into eternal samādhi, which means the eternal stop of his life. Nothing remains, to get out of the undesirable elements forever. That is, according to them, the highest position. Any transaction with the environment is troublesome so to get the highest relief means to dissociate the environment permanently, successfully.

That is their aim and object. There also they require such submission and they explain about the paramārtha.

But the Vaiṣṇava they have got another plane of life. They do not want the stop of activity of movement, that is not. But movement will remain, movement will be for positive purpose not for negative purpose, undesirable things, but wholesale desirable and positive things. The life must be there, movement must be there, and still that cent per cent holy life we must have.

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Śrīla Śrīdhara Mahārāja:bhakti is ahaitukī, means causeless, and apratihātā. sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje

ahaituky apratihātā, yayātmā suprasīdati

"The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."

(Śrīmad-Bhāgavatam, 1.2.6)

Ahaitukī means causeless, it is its own cause. None from outside can produce bhakti. And apratihātā, none can resist its source. This is bhakti, so bhakti can give bhakti, no other thing can give bhakti. This is the nature, this is the most original plane of the whole existence. That is love, that is beauty, that is charm, that is the highest conception of divinity. Nothing in the world can produce bhakti, all bhakti is self existent.

Just as Hegel tells: "Reality is by Itself and Reality is for Itself." None can produce reality, then if anything can produce reality he will be in the first position. The reality must be causeless, it will be its only cause. So bhakti is its own cause, none can produce bhakti. This is the original nature of

bhakti, devotion. And bhakti exists for bhakti not for any other thing, not subservient to any other existence, then also it must not be absolute. Because it is absolute so its cause is within and its object is also within. It does not exist to satisfy any other persons whim, then if it exists for any other to satisfy him then he will be the greater thing.

So reality must be "By Itself and for Itself." Bhakti is for bhakti and bhakti is by bhakti. No other outside thing can contribute to help anything about bhakti, it is quite independent and absolute. That is our understanding from our Gurudeva and from our śāstric knowledge. That it is absolute, none can give bhakti, nothing in the world, only bhakti can give bhakti. So any other foreign element can never produce or enhance our devotion. That must come, the cause of its development must come from within bhakti and not from outside. That is our understanding by them, and we are settled, established there firmly. Bhaktyā sañjātayā bhaktyā:

smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim bhaktyā
sañjātayā bhaktyā, bibhraty utpulakāṁ tanum

"The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."(Śrīmad-Bhāgavatam, 11.3.31)

One great sage asked Kṛṣṇa after the battle of Kurukṣetra: " Kṛṣṇa, I will curse You." "Why brāhmaṇa ?" "You have caused a great disaster. So

many widows, orphans, are crying after Kurukṣetra battle and You are responsible for that. So I want to curse You." "Brāhmaṇa, you have gathered with great penance some power, but that will be finished by your cursing. I won't be affected. Why? I am in the nirguṇa area, I am beyond all this reality, good or bad, ahaitukī apratihatā. Where I take My stand that is causeless and that exists for its own purpose not for any other purpose. So you have with great penance you have collected some force (approval?) that will be finished. But I shall remain unaffected."

Ahaitukī apratihatā, the deepest plane of whole existence is of that character. It is automatic, and irresistible, and it is causeless. The wave going on constant and anyhow we are to come to the harmony of that, we are out of that so the clash. Local interest or provincial interest has made us separate from that wave who is original and irresistible that wave going, that wave of love. And our local interest, or provincial, selfish interest has created all clashes. We are to give up that and anyhow to dance in the same tune with that original plane that is of devotional love. That is what is necessary. No other thing can give any help to bhakti but bhakti can give bhakti, nothing else.

(Śrīla Viśvanātha) Cakravartī Ṭhākura in his commentary he has written there: ahaitukī and apratihatā, ahaitukī means causeless, she's her own cause. And apratihatā means nothing can oppose her. Irresistible wave is going and we are to identify, go back, back to Godhead means to catch that wave. And giving up all other local and selfish interest wave, all giver, and that is within us, really the soul can come in touch with that and the body and the mind they can never come to any understanding in that plane. It will vanish and the soul can only dance in that plane, participate in the dancing wave of that plane. This is bhakti proper we have understood. And it is not possible to budge an inch from that position standard of thinking. No other thing can enhance any bhakti but bhakti. Only bhakti can give bhakti, enhance bhakti. Everything, that must come from bhakti, and bhakta means bhakti, and no other thing in the world can give bhakti. Good karma, or power, or anything else of the kind. Only bhakti can give bhakti, nothing else can give it. He can give Himself.

yam evaiṣa vṛnute tena labhyaḥ

Whomever Kṛṣṇa will accept can understand Him - others cannot.
(Kaṭha-Upaniṣad, 1.2.23)

Whomever He will come to accept, he will get it, and not otherwise. He can give Himself and no other thing can give Himself. Scholarship, extensive study, and so many things are mentioned, but nothing can give bhakti, only Kṛṣṇa can give Kṛṣṇa and no one else in the world. And His devotee means His potency, he's delegated, so there means Kṛṣṇa. But no non Kṛṣṇa things can give Kṛṣṇa.

Devotee:Kṛṣṇa is Mahāprabhu Himself, His weapon in this age of Kali. You have Kṛṣṇa, you have love of Kṛṣṇa, but what about the millions of people in the age of Kali who have no Kṛṣṇa and don't care for Kṛṣṇa? They don't care about Kṛṣṇa. The Hare Kṛṣṇa movement has failed, ISKCON has failed, Swāmī Prabhupāda, A.C. Bhaktivedānta Swāmī Prabhupāda's movement has failed miserably. So the Ācāryas will not give up ...

Śrīla Śrīdhara Mahārāja: It is very rare things, failure does not mean on the surface if there is not seen much, that is not failure. Ha, ha, ha. Real failure is to come out from the quality and not the quantity. It is already mentioned in the scripture the quantity will be very small. Denotation increases connotation decreases, connotation increases denotation decreases. So highly developed persons their number will be very, very few, few and far between.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye yatatām api siddhānām,
kaścin māṁ vetti tattvataḥ

"Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara." (Bhagavad-gītā, 7.3)

And in Bhāgavatam:

muktānām api siddhānām nārāyaṇa-parāyaṇa sudurlabhaḥ praśāntātmā
koṭīṣv api mahā-mune

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare." (Śrīmad-Bhāgavatam, 6.14. 5)

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bahūnām janmanām ante, jñānavān mām prapadyate vāsudevaḥ sarvam
iti, sa mahātmā sudurlabhaḥ

"After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bhagavad-gītā, 7.19)

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tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ karmibhyaś cādhiko
yogī, tasmād yogī bhavāṛjuna

yoginām api sarveṣāṃ, mad-gatenāntarātmanā śraddhāvān bhajate yo
mām, sa me yuktatamo mataḥ

"The yogī who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the cāndrāyaṇa, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a yogī."

"Among all types of yogīs, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion." (Bhagavad-gītā, 6.46-7)

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koṭi-jñāni-madhye haya eka-jana 'mukta' koti-mukta-madhye 'durlabha'
eka kṛṣṇa-bhakta

"Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find." (Caitanya-caritāmṛta, Madhya-līlā, 19.148)

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So connotation increase denotation decrease, and denotation higher increase then connotation must be left, decrease.

Mother, you take some Prasādam and then after we shall talk again. Now high time take some Prasādam.

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Śrīla Śrīdhara Mahārāja: What is religion? I'm not very careful to know. To create sukṛti, that unconsciously their energy anyhow should be utilised for the service and the underground work for those souls he gave his attention very carefully. All these things whatever he did for the highest good of the people and that the highest service of the Supreme Lord and Guru. In one word he tried his best to take the Goloka in this Bhuloka, the Goloka to take the Bhuloka into Goloka.

Transformation, transformation, wholesale transformation. The struggling consciousness we have got within us, everyone of us, that struggling is to be converted into transformation of the centred calculative object, not any provincial, individual, or national, or provincial, or any sort of higher local interest calculation. But the calculation from the standpoint of the whole, and what sort of whole infinite?

"Whatever infinite conception you may have Arjuna, that forms only one of My negligent parts. Your infinite is a negligent part in Me."

That sort of infinite, that sort of infinite is centred, all our movements, calculation, every step we must take: 'For Itself - Reality is for Himself.' Everything for Him. We must initiate our selves to that sort of knowledge. Everything belongs to Him. That central and that universal knowledge we shall be an agent and we shall be a unit to that sort of movement. For everything is for the highest centre, and what sort of centre? As I told that "My conception of infinite is His negligent part."

Such sort of habit only through faith it can be connected. Not by knowledge, not by senses, nothing of the kind, only faith can pass there. Just as electricity can go to sun or star not anything else here. So the faith can reach there and no other means can connect us with that sort of higher infinite. And we are told that is love divine, that is good, that is beauty, that is your home after all. This is the most encouraging word: Back to God, back to home.

svarūpe sabāra haya, golokete sthiti: muktir hitvān-yathā-rūpaṁ
svarūpeṇa vyavasthitiḥ

"This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we are members of that plane."

You are requested to go back to your home, everything is quite at home to you going to the friend's circle that you can conceive what sort of friendly life. This most courageously he came to preach instead of what is going in the name of religion you all know. But he had to establish a particular program cancelling, opposing, and discarding all other waves that are coming to devour us every moment with difficulty.

So this day is the day when our Guru Mahārāja Bhaktisiddhānta Saraswatī Ṭhākura, whose attempt, whose life was such, he appeared. So it is a blessed day for the world and we have come together to show our honour and respect to him and to the day also which gave him to this world.

As we find in Rāmānanda Rāya: "The moment when suddenly a flash came about the Supreme Lord, I wanted to give a little condensed

attention towards and it disappeared, disappeared. But is such occasion comes again then what should I do? I shall honour the time, the time which gave Him to me, I shall try to satisfy my best the time so that if time being satisfied with me, he takes some fixed position, then he will be there in the background. But neglecting the time I wanted to approach direct what the time expressed and I missed, the time passed, that finished, disappeared. But it is a kind of sentiment. But now if such a time comes anyhow in my fortune then I shall try to worship to satisfy the time so that the time may be, may stand for some time, then on the background my object of heart will be there in the present."

So his day in which he came to this world we want to worship and show our reverence to that day, that the time may again give that free jewel to us so that we may be highly benefited. Our fulfilment will be assured, we will be satisfied, wholesale satisfaction we can get there.

Wholesale, full fledged theism, Śrīmad-Bhāgavatam says, after giving all the scriptures Vyāsadeva says under the dictation of Devarṣi Nārada: "Full fledged theism I am giving. So far what I have given in the name of religion, all partial standpoint. Because no such person to purchase with price. None I found to give proper price so I shall have to make the standard down. But here in the last time I am giving the truth as it is. And those persons that are nirmatsara, that can tolerate that is I say them to be servants they won't feel any disturbance. The so ham class, that I must be a holder of the highest position, that section eliminated here. And those that have got more tolerating spirit to hear what is truth naked, they have got that courage, that perseverance, that toleration, that higher truth is so high and they're so low, their heart may not fail them, they may not die of heart failure. Such courageous nirmatsara where jealousy is eliminated fully, such audience I want to deliver the truth of Bhāgavatam that Kṛṣṇa is everything. You are nowhere, you are His eternal slave."

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' kṛṣṇera 'tatasthā-śakti'
bhedābheda-prakāśa'

"The constitutional nature of the jīva soul is that of an eternal servant of Kṛṣṇa; the jīva soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The jīva souls are the marginal potency of the Lord."

(Caitanya-caritāmṛta, Madhya-līlā, 20.108)

Everything belongs to Him, you belong, you are a property to Him. Can you tolerate to hear? You may not be present in the civilised world, you have no position, a position of a slave. Gaudīya Maṭh preaches slave mentality to the world. But they're dealing with which? Slave to whom? Slave to the Absolute Good, Divine Love. Your heart, you may not die of heart failure. Toleration to hear, bold to hear what is truth. Your position you know every moment changing, changing, and every moment you are prey to death, mortality, every second you are dying. Everything here is always dying in spite of their trying to maintain their existence. All failure. This is your position and you are puffed with energy: "I am the ultimate reality."

This false hoax. You are being cheated. But Vyāsadeva says that uncheating things I am delivering here, that the Truth is all in all, and you are only a slave and this slavery is a very highly valued jewel. You try to understand. Slavery to whom? Slavery not to a neighbour, a jungle king. Slavery to whom? All love, all beauty. Everything that comes from Him that is nectar. And you are His property, you are part of the potency, tatasthā potency, the external potency, higher potency. They're all guardians, suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati:

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram suhṛdaṁ sarvva-

bhūtānām, jñātvā mām śāntim ṛcchati

Kṛṣṇa says: "I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."(Bhagavad-gītā, 5.29)

You will only find peace in your mind when the dictator of the whole world, He's your friend. He's friendly to you, He's not a robber, He's not a cheater. He has ample, He's infinite, He has ample. Why will He come to rob you, to cheat you? Is He a bankrupt that He will come cheating to collect money, capital by cheating? Only He can give and you will be able to give if you come in His connection. He's so high, so noble, so great. Such a news the Vaiṣṇava, the Bhāgavata, and Mahāprabhu's school, they want to take to our door. Nityānanda Prabhu approached every ordinary person and rolled on his gate: "Accept what Gaurāṅga says. Accept Gaurāṅga your highest fulfilment is guaranteed." Appealed with folded palms and weeping and rolling on the gate in the dust. "Accept Gaurāṅga and you will have such brightest future which is unknown hitherto to the world.

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau samarpayitum unnatojjvala-
rasām sva-bhakti-śriyam hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah

"May that Lord, who is known as the son of Śrīmatī Śacīdevī, be

transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service." (Caitanya-caritāmṛta, Ādi-līlā, 1.4)

All these things. A pioneer in the present age, this mahātmā Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda. He appeared this day so this is the holiest to us.

With this I want to finish, retire. Hare Kṛṣṇa. Gaura Hari.

.....

End of recording, 2/3/4-3-83

83.3.8

Devotee:

deva-siddha-mukta-yukta-bhakta-vṛnda-vanditaṁ pāpa-tāpa-dāva-dāha-dagdha-duḥkha-khaṇḍitaṁ

First can you talk on that, speak on that?

deva-siddha-mukta-yukta-bhakta-vṛnda-vanditaṁ pāpa-tāpa-dāva-dāha-dagdha-duḥkha-khaṇḍitaṁ kṛṣṇa-nāma-sīdhu-dhāma-dhanya-dāna-sāgaraṁ prema-dhāma-devam eva naumi gaura-sundaram

"All glories, all glories, unto my golden Lord Gaurasundara the beautiful, the divine abode of pure love. Demigods, mystics, salvationists, yogīs and pure devotees of Lord Kṛṣṇa - all sing constantly His praise. He removes at once the miseries of all tortured souls who are scorched by the heat of their own sins and consequently are burning incessantly within the great forest fire of the material world. Blessed is the Lord who is a vast ocean of divine generosity, the abode of the sweet nectars that are the Holy Names of Kṛṣṇa."

(Prema-Dhāma-Deva-Stotram, 1)

Śrīla Śrīdhara Mahārāja: That is translated there in the book. Deva, the gods, the demigods. Siddha, siddha means the mystics who are masters of subtle powers, siddha. Mukta, they are liberated, salvationists. Yukta the yogī that wants Paramātmā or wants the darśana the touch or sight of Paramātmā, that is the inner voice of the Supersoul. Bhakta as a devotee who is praised and worshipped by all those sections. Vanditaṁ, admired and praised and praised by all these different sections of higher personalities, vanditaṁ.

Pāpa-tāpa-dāva-dāha-dagdha-duḥkha-khaṇḍitam, by whom all the troubles that come out of all those circumstances are quite finished. What are they? Pāpa, the sins, tāpa, the pain that is the outcome, product of our sins. Dāva-dāha, dāva means dāva na? that in the forest, the conflagration in the forest, automatically some fire breaks out in the forest and the whole forest is burned to ashes, that is Dāva-dāha. Pāpa, from the general sin the fire of suffering that comes from our, the sins of the past year, past ages, lives, and that is quenched, extinguished, that fire is extinguished by whom? Who can do away with all pains which comes like conflagration rising from different births of previous lives, they're all finished, extinguished.

And kṛṣṇa-nāma-sīdhu-dhāma-dhanya-dāna-sāgaraṁ, and who is the giver of the nectar of the Holy Divine Name of Kṛṣṇa? Suddha-dhāma,

the Name which is the very abode of divine nectar. Dhanya-dāna, such a very notable gift, dhanya-dāna, which makes us very fortunate that sort of gift, who is the ocean of such gift, ocean of such gift. Dāna-sāgaraṁ, there the technical meaning of the word dāna-sāgaraṁ means a ceremony in which different types of gift are offered, including even elephants, various things are offered as gift in some occasion, that is known as dāna-sāgaraṁ. He is the ocean of various divine gifts, nāma-sīdhu-dhāma, His gift is the abode of the divine nectar, the very Name of the Lord Kṛṣṇa, (as if whose gift?).

Prema-dhāma-devam eva naumi gaura-sundaram, we praise in heaven in hymns, we offer our prayer to such God only Who is the abode of divine love. Prema-dhāma-devam eva naumi gaura-sundaram, Who is, we chant in praise of such God only adored who is Gaurasundara Whose gift is such. That is the meaning.

First inauguration that He has, He's in an established position hold up and commands respect of different sections of high personality. The second, the negative side of He is, He can extinguish the fire of all our troubles, the fire. And the third, the positive gift, that nectar which makes us very caught, everyone very fortunate that the Name Divine. And Who is the abode of such love and sympathy to others that Gaurasundara alone we shall bow down, none else.

tomari godhiya avidyā bilai vidhita rasana more ?

I am forgetful of You so my tongue is influenced by ignorance, avidyā bilai, attacked by the disease of ignorance, the tongue. Kṛṣṇa-nāma-śuddha, but nectar in Name of You does not please me, does not produce any hankering, earnestness, no taste for me, it is not tasteful to

me, the Divine Name. But the devotees they say only one tongue, one mouth is not sufficient, crores and millions of mouths are necessary to take the Name of Kṛṣṇa. There are such devotees and they deplore their own construction, blame Vivarta? Only one mouth he has given to him who is to take kṛṣṇa-nāma. Millions of mouths, lips, and tongue is necessary for him who will take kṛṣṇa-nāma. So much tasteful honey is there but we are devoid of that, why? Avidyā, ajñāna, misconception, we are not getting the proper conception or touch of the thing. It is so sweet but to us it does not feel so much sweetness there. That is covered with ignorance, the tasting sense is covered with clay, covered with clay so no direct touch with the honey so we can't taste. But those that have got their uncovered tongue they can feel the sweetness of the Name, Nāma, and the eye, the figure, the mind, the quality, and the līlā holds that also the heart and mind, so very sweet, so very loving, so very sweet. But our barren heart does not produce anything useful, thing of truth, of truth of the creeper of devotion which will connect with Kṛṣṇa, and connect me with Him. Bhakti-latā, will go to Kṛṣṇa and roll on His feet.

sado bhasya te mam yetamoni ya cari pranami tam ?

madhvi yad bahine girisa parames cit prakrti ?

Who is always to be worshipped, alovasya ? For His beautiful appearance, by, worshipped by so many, in the garb of human body, ditamani yacarhay ? Who has accepted this human body, come down here to worship Him, anyatam bhahadvi ? And who has great affinity towards Him, love, affection towards Him. pranai tahai dibyanai ? The gods, dibyanai ? pranai tahai dibyanai giri sa parames cit prakrti ? girisa ? means Śiva and parames cit ? means Brahmā. Brahmā, Śiva, and so many other gods coming in disguise of this human body are worshipping the earnestly charming figure of Śrī Gaurasundara. Beautiful appearance that is related anywhere and everywhere, they're all eye witness. Rūpa Goswāmī, Ragunātha Dāsa Goswāmī, Sanātana Goswāmī, so many writers, they're all eye witness to His beautiful figure. Very charming

stalwart and eyes are very lotus like, and charming complexion, tall figure, and every limb has got the charming presentation. They've all described Him, the exceptionally beautiful figure, Mahāprabhu.

So many gods came here and in human form, come to worship Him in the form of devotee.

sado bhasya te mam yetamoni ya cari pranami tam ?

madhvi yad bahine girisa parames cit prakrtihi ?

So many gods whose principle amongst them, Brahmā, Śiva, etc, the creator and the destroyer of this universe, including them all the demigods.

And who is showing to His own devotees His own Name, what is the real line of worshipping the Lord who He Himself is.

sabhaktay bhasya sudham nija bhajana mudra uprarisam nija bhajana mudra ?

The way in which He's worshipping that, and also His own worship how it will be managed, it will be done, in both meaning He is playing.

sa caitanya kinme pundara pivitoria ?

Rūpa Goswāmī says: "Should I be able to see that holy figure again, will that come gain, will that appear on my eye again what I saw previously?"

Would I be fortunate enough to have a view of that extraordinary wonderful figure, could I get once more, once more?" Rūpa Goswāmī, he saw first in Rāmakeli (one-time capital of Bengal). Second he saw in Allahabad (a.k.a Prayaga). Third he saw he came to Jagganātha (Purī), there he had, thrice he had direct experience of His beautiful darśana. In this poem he says: "Should I see Him again that beautiful figure whose just directing us how to worship our Lord of heart."

su esa nama durgam ?

Very, with great (difficulty?) the gods can approach Him with great troubles, it is not easy for then to approach Him, for the gods even, even the gods could approach Him with much difficulty.

durgam koti lati sai nopati saran ?

Upaniṣad, the highest type of revealed scripture also anyhow showing Him (half hearted?) patishai naiva ? not very plain, if we can study very deeply then we can find Upaniṣad is giving hints that He is the most original, the Lord of love, He is the fulfilment of everything. Deep study can disclose only those things. patishai naiva ?

The munis, the speculationists, good normal speculationists, they will find everything what we want all is embodied here, it can satisfy all our hankerings.

mahinam sarvasyam prano pati nama madhuri nama ?

And those that surrender, submit to Him, they find Him sweetest of the sweet, madhuri nama.

bedhi jasa prema nama esa pati baddhi bhava ?

And who is seen by the fortunate, who is the very substance, the gist of the divine love of the gopīs in Vṛndāvana, as if the divine love of the gopīs is personified with Him.

vini jyasa premna nisila pasu balam ?

The heart, the object of the thirst of their heart as if personified, such said Caitanya Deva, "Will She come once more before My sight, My eyes, will She come, will He come."

svarupam divyano jagata tulam advaita dvaita ?

She showed His figure at about everything that has been showed up till now, jagata tulam. Which can never be compared with anything in this world. In such a way he has showed His beautiful sweet figure. And at the same time another meaning, svarūpam, Svarūpa Dāmodara, He showed that Svarūpa Dāmodara he's the possessor of the unparalleled wealth capital in Him. Svarupam divyano jagata tulam, he's incomparable in the whole of the world. Who? Svarūpa Dāmodara. Because he's in possession of the highest capital of the Divine Love of His highest order.

Jagata tulam advaita dvaita, and he showed himself that he's very devoted to Advaita Kṛṣṇa, or the Advaita Ācārya Prabhu, he's very favourite to Him, by His request He had to come here, as if.

prapanna srivasa, He showed Himself as surrendered in the holy feet of Śrī Rasa Lakṣmīpati Nārāyaṇa. And at the same time the devotee Śrīvāsa who was always surrendered under His feet.

prapanna srivasa janito paramananda renu ?

One meaning that due to ecstatic divine sentiment in him he is seen by the public as a proud figure very much. Nothing uncomparable difference he has got in his figure from the whole other beautiful things. The pride of beauty as if very clear in his figure, Paramānanda. And another, Paramānanda was a sannyāsī, Paramānanda the disciple of Mādhavendra Purī, he was a staunch supporter of Śrī Caitanyadeva and for that he felt himself proud. "That my guru's brother," Godbrother of his Gurudeva Īśvara Purī, he was a staunch supporter and follower of Śrī Caitanyadeva. For that he felt much pride, "That my guru appreciates me, my guru's Godbrother he appreciates me." This sort of high feeling was in him.

paramananda vaina hari dinodhari gagapati devosay gatha ?

And He, the Lord Hari, He's vinodhari ? Vinoda who is the friend and deliverer of all the fallen souls, the deliverer of the fallen, of the poorest of the poor, that Hari He is. And here also the suppressed meaning, vinodhari ? "We are very poorest of the poor." Rūpa Goswāmī says and this fellow is also delivered, vinodhari, because He's deliverer and friend of the poor, so this humble person has got a position in His holy feet.

dinodhari - gajapati krpor seka ?

Nārāyaṇa, the Kṛṣṇa, He delivered the elephant Gajarāja. Gajarāja in his past birth he was a king in the Pāṇḍava country. For some fault, he committed some offence against some devotee so he became an elephant. He showed some gesture of an elephant towards a devotee without caring for him so he had to become an elephant in the next life. And when that elephant went to take bath in a lake there was a big crocodile and that attacked him and there was a long fight and ultimately the elephant he was very much troubled, tired, and prayed for the help divine. And Kṛṣṇa went and destroyed that crocodile and saved that elephant. That reference is here gajapati kṛpā seka tavata ? Whose heart is melted by the prayer of that elephant devotee, and who went to deliver him from his danger. And the other side the Gajapati, Pratāprudra the King of Orissa, Whose heart melted with kindness for the king, Gajapati. And he was taken in within his home.

Will it be possible that I shall again have the chance of having the darśana of that Caitanyadeva whom I saw in this way previously? Will He come, will He appear in the jurisdiction of my fleshy eye again?

Whose appearance is like kama budha madhura dhama ujjatano ?

If it is possible that the god Cupid, millions of Cupids, Cupid who is supposed to be the most beautiful god, and when that is in the fullest stage of its excitement, full grown Cupid and millions in number, if we can imagine, such appearance we find in Him when He's surcharged with the divine love and taking the Name of the Lord.

rasodama kama dhira madhura dhama jana tano ?

Looking at His beautiful figure he thinks that millions of the beautiful Cupids they're combined into one in its most proud position in its highest grade, His figure seems like that.

That beautiful figure and in the garb of a sannyāsī, red robbed.

And dress is also seen modified by the lustre of His body, just like the lustre of the sun's rays. The dress has also merged the grace of His lustrous body, in this way we find Him.

herana nama laksmi ?

The golden colour, all the high quality gold they have got their lustre and beauty and that has been subdued, such a colour, by His colour. Such a colour we find because this is good gold not this temporary bad gold but good gold of the highest type and that ray, that has been subdued by His ray.

Defeating the lustre of so many gold of different high types of gold, that has been defeated by His lustre.

Such was the ray of His body.

Should I be fortunate enough to have a look of that figure once more?

When He's chanting Hare Kṛṣṇa at the top of His voice, nama gana nama, and at the same time He's counting the beads.

And around His waist there are the (scriptures?) and the counting beads perhaps and He is counting and there His hands were seen to play with that very big lotus eyes and the hands seem to be like by which we close the door

* * * * * recording too unclear to continue

83.3.25

Śrīla Śrīdhara Mahārāja: And everything automatically done, none knows how.

yasmin vijñāte sarvam evam vijñātam bhavati yasmin prāpte sarvam
idam prāptam bhavati

"By knowing Him, everything is known - by getting Him, everything is gained." (Upaniṣads)

"If you know one, everything is known. If you get one, everything is got."
This is the key to the highest life. So we try to have some understanding
with the main consumer of everything automatically done you will get a
peaceful life.

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram suhṛdaṁ sarva-
bhūtānāṁ, jñātvā mām śāntim ṛcchati

"I am the enjoyer of the results of sacrifice performed by the fruit-hunter,
as well as the results of austerity performed by the liberation-seeker - I
am their only worshipping object; I am Nārāyaṇa, the indwelling monitor
of all planes of life, and the Supreme Worshipping Personality who

awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."
(Bhagavad-gītā, 5.29)

"I am all in all. Only have understanding with Me proper and then everything is done for you."

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca na tu mām
abhijānanti, tattvenātaś cyavanti te

"-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."

(Bhagavad-gītā, 9.24)

"I am a friend and a guardian to you and I do everything." Everything is done from this centre and you can make some understanding proper with the centre you have got you may not have any worries in your life. It is not unreasonable. The greatest peace you can find only in this method, that that understanding with the highest controlling centre. And understanding reality comes surrender and faith, that He's good, Absolute Controller is Absolute Good. And He's Autocrat so no law, no science, nothing has to give anything, He's Autocrat. So you know to explore anyway, waste your energy anywhere, concentrate all your energy to make understanding with the Autocrat Controller. And He's loving, He's sweet absolute, He's not responsible for any other thing, He's all in all. And higher understanding we should surrender and He will take up your case, consider your case favourably. That is what is necessary in the whole of the universe this one law that will satisfy everything.

Devotee: So, Mahārāja, Parīkṣit, he wants to study international politics to serve Kṛṣṇa by that study of a new subject, politics, he wants to serve in that way.

Śrīla Śrīdhara Mahārāja:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

"Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." (Bhagavad-gītā, 18.66)

As much as you eliminate other obligations of the environment and collect the whole of your energy and lead towards the centre, that will be more beneficial, bring more prospect.

Devotee: One devotee has come from England also, Bhakta-rasa.

Śrīla Śrīdhara Mahārāja: You take care of him, newcomer amongst you. Hare Kṛṣṇa.

So inform everything to Aksayananda Mahārāja about the latest developments there. Mādhava Mahārāja has secured a promise to clear up the debt of the loan of Ambrosia, one gentleman has undertaken to relieve him.

Devotee: The same day your letter came he also came and said that he can help. So I thought it's by Kṛṣṇa's arrangement he had come. I was also having a difficult time getting my visa to India, and when your letter came I thought, "Oh, you didn't want me to leave England, that's why I was having difficulty with visa. Until I solved this problem then I could get my visa." And other devotees they have also promised to help, Janaka and Saranga, they will also all help to collect money.

Śrīla Śrīdhara Mahārāja: They're unhappy because of leaving you there they have to come ahead.

Devotee: Also Dr Sharma he proposed that he wanted Aranya Mahārāja to buy the house for £40.000. He's ready to sell it to them by some instalments if they would like to purchase it.

Śrīla Śrīdhara Mahārāja: If possibly arranged. Dayādhara Prabhu is also expected to come. A little indifference and pressure from Hansadhūta Mahārāja. He was indifferent first, now a little pressure against him. Hare Kṛṣṇa. Gaura Hari.

One half-mad boy came here I'm told this morning I heard from Govinda Mahārāja. One half-mad boy came and told that one foreign lady was coming from ISKCON from this Maṭh and she was taken away by the hooligans. We do not like to believe this but anyhow we heard these things.

Devotee: We're not sure whether to believe him.

Śrīla Śrīdhara Mahārāja: It is possible. But to draw our attention towards that matter, some conspiracy.

Kṛṣṇa Dāsa Bābājī Mahārāja, I'm told that his portrait has been very nice, wonderful. When will they begin Samādhi Mandir we don't know but something is already come out from here. He had much affection and appreciation of mine from the beginning of Maṭh life. I sometimes chastised him but he did not care.

When I wrote to Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura), our Guru Mahārāja, I was in Delhi Maṭh in charge. "If you allow, I can take Vaivikānanda? Prabhu here."

He told: "If you can do so you will do the duty of a friend, work of his true friend, if you can take him there and engage him in the service."
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ.

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi
jihvādau svayam eva sphuraty adaḥ

"Because the Name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's Name, Form, Qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."

(Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234)

This was the main point on the whole activity of our Gurudeva. Whatever, you take the Name, or whatever you do must be in a serving attitude of the surrendering basis. Our faith, should not be miser there, then the foundation will be otherwise. The foundation is the śraddhā, faith, that the real form service, dedication. All other forms will be productive only when it is done with the spirit of dedication. If you are a miser there then so many forms of bhajana, of serving attitude, won't do us any good because the miser mentality that is the test. With how much intensity you require you really require, want, the degree of your requirement will be judged by your surrender, your real want. Not by the fashion outside. Inner thing is wholesale. You all belong to Him completely and we shall go to make trade with Kṛṣṇa "that I shall do so much He must give so much."

It is not possible there. Wholesale we belong to Him, He has got every right

try to realise your position, give recognition to that, what you are must have that recognition. In the beginning I'm hearing Bhāgavatam and who will get the benefit? I'm studying a book, whatever I'm doing, He'll get the benefit. He's my owner, I'm His property, property belongs to Him. That consciousness must be there.

(a section of the tape recording here is too unclear to transcribe)

Śrīla Śrīdhara Mahārāja: I have got within me the real self that is immortal and that has got a plane within. He's a child of a particular soil, a plane that is immortal and remember I'm immortal. But proper knowledge, proper estimation. The Bhāgavatam says:

tvam tu rājan mariṣyeti, paśu-buddhim imām jahi na jātaḥ prāg abhūto

'dya, deha-vat tvaṁ na naṅkṣyasi

"O King, give up the animalistic mentality of thinking: "I am going to die."
Unlike the body, you have not taken birth. There was not a time in the
past when you did not exist, and you are not about to be destroyed."
(Śrīmad-Bhāgavatam, 12.5.2)

At the conclusion of Bhāgavata, Śukadeva is giving impression to Parīkṣit
Mahārāja: tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi - That you
will die, this animal consciousness you kill, you kill this animal
consciousness that you will have to die. That is this body will die and you
don't die, you never die. And that aspect of yourself must be brought out
from this cage of flesh and bone. You don't die, so no fear of mortality in
yourself. But your attention is focussed towards the mortal elements and
so you think "I am dying" and everything which is dying and your
concentration only with that environment. So solve yourself, you are to
face this one day or other otherwise you will continue to be mortal, the
play of birth and death.

uddhared ātmanātmānaṁ, nātmānam avasādayet ātmaiva hy ātmano
bandhur, ātmaiva ripur ātmanaḥ

"The living being must be delivered from the dark well of material life by
means of the mind detached from sense objects, and he must never in
any way be flung down into the material world by the mind enchanted by
sense objects - because the mind is sometimes his friend, and in another
situation the very same mind is rather the enemy."

(Bhagavad-gītā, 6.5)

We're our friends, we're our foe. If we help me to get out of this entanglement then I am my friend. Otherwise if I indulge in going through the mortality I am my foe.

bandhur ātmātmanas tasya, yenaivātmātmanā jitaḥ anātmanas tu
śatrutve, vartetātmaiva śatruvat

"For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy." (Bhagavad-gītā, 6.6)

One who has got self control, control over the senses, and guide according to the scriptures, he's his friend. And those who play like a doll at the hands of the senses, kāma, krodha, lobha - lust, anger, greed, etc., at their hand play like a doll, he's his own enemy. So Parīkṣit Babu, he has come up to this mark of consciousness.

It is very valuable time for you, now whether you will begin to have a wholesale solution of all the lives together in the future, or having this human birth, coming to the goal like a footballer, or coming to the gate to get out of the prison, again you will enter into the prison, that is to be decided. So think very, very seriously whether you are going to help you in what way, and this ordinary stereotype way or a novel way, you will try to help yourself. Revolutionary or this mundane ordinary stereotype method, so many going on, the progress has got no value. Hare Kṛṣṇa. Try to help yourself, you have got the chance in human birth, it is most valuable. It is not sure that once we have come to human birth it will continue, very valuable. It can serve the highest purpose but it is flickering, it may vanish next moment.

In Bhāgavata, Bharata Mahārāja, he went up to such a stage that when young he left his whole kingdom, whole empire, just like one passes his stools. Passing like stool, so hatefully he left his empire and went to the Ṛṣis for tapasya. But last moment slight deviation. He was nurturing the calf of a deer and when the time of his death came he was engrossed in the thought of that infant deer, that the jackals and other tigers may devour him, just the very moment his life passed away and got a figure of that deer.

yaṁ yaṁ vāpi smaran bhāvaṁ, tyajaty ante kalevaram taṁ taṁ evaiti
kaunteya, sadā tad-bhāva-bhāvitaḥ

"O son of Kuntī, at the time of leaving the body, whatever object a person meditates upon will be attained by him, due to his constant contemplation on the object."

(Bhagavad-gītā, 8.6)

Whatever idea will capture in the last moments of our departure from this body, that idea will take me to a particular factory and give material body. So Bharata Mahārāja who could leave his empire just like stool, he had some attraction for the infant deer and he had to get the birth of a deer.

Such are the subtle laws of the nature, so we must be very careful about our own future. All that glitters is not gold. Things that seem to be good may not really be that. What is the proverb? As it seems to be, as it appears, things may not be so as it appears. So sādhu sadvan ? Think seriously what to do. We've got a most valuable chance in human body. When by the help of the scriptures and the saints, living scriptures, we can work out our salvation from this bondage of mortality, should we use that that way or in a stereotype way?

Money, go on as a slave of the senses, at present we are slaves of our senses. The tongue, the nose, the ear, sweet sound, sweet taste, sweet sight, they attract us and we gather some money and purchase these pleasing sense experience and deceive ourselves and distribute to others. We distribute this sense pleasure to others then we are religious men? What is this? To be religious that I distribute sense pleasure to others. I am selfish when I use for myself and when I distribute them for others, this sense pleasure, then I am a good man and very kind and very benevolent? But the transaction of sense pleasure is all mortal. The wholesale should be dismissed. We are to find out what am I? Where am I? The senses or the mind, or the faculty of judgement, the reason, or transcendental, something more, but where am I located?

indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ manasas tu parā
buddhir, buddher yaḥ paratas tu saḥ

"The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself." (Bhagavad-gītā, 3.42)

I am that element which is above reason. Our senses are very important, if all our senses wanting then no want to us. If no eye no figure appearance, no ear no music, no tongue no taste, so no senses no world experience. But the mind, sometimes we say: "He passed by our front? No, no, I have not seen, I did not see, I was unmindful, inattentive, I could not see." So mind is the recipient through the senses, and then there is the faculty of judgement, and reason more important. Mind says: "I want this thing." Reason says: "No, don't go there, rather take this, it will be helpful to you." This is more finer and more fine and more valuable within us. Then above reason, the judgement, there is ātmā, the soul. What is

its characteristic? It's like a spark, it gives light, then the judgement is possible - "this is black this is white, this is good this is bad." The light must be there, ātmā is like that. Then buddhi will select and the mind will say: "I want this I don't want that." And then our senses will come to experience, to perceive good or bad. But we are that ātmā, that spark of knowledge, and it has got its own soil. The plane of that light a part of which is our ātmā, our soul, the soul's plane.

vaikuṇṭhēra pṛthivy ādi sakala cinmaya māyika bhūtera tathi janma nāhi haya

"The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there." (Caitanya-caritāmṛta, Ādi-līlā, 5.53)

The earth, water, air, ether, everything is conscious in Vaikuṇṭha. Subjective plane there is also earth, water, air, all these things, and this is perverted reflection here. These things are to be discussed and thought out and accepted, realised. It is cash transaction, not any loan. You can feel it, you can make experiment what I say. I have made experiment when I was a college student. I found out where is my ātmā, eliminating the scope of the senses, the mind, the intelligence, crossing them tried to find out what is my soul. What characteristic? How it is? If we can do that as recommended in Bhagavad-gītā, if you really want to check your senses then this method will help you most.

evam buddheḥ param buddhvā, samstabhyātmānam ātmanā jahi śatrum mahā-bāho, kāma-rūpaṁ durāsadam

"O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust." (Bhagavad-gītā, 3.43)

This attraction for mundane things, this kāma, this lust, if you want to check it successfully, conquer it, then adopt this process. You first try to understand what is the world, then next your sense through which you receive them. Next stage you take your affinity towards these pleasures, mind, saṅkalpa vikalpa - "I want this I want that. I don't want this." This element within you that is your mind. Then there is reason also within you who can say: "No, this is good this is bad, don't take it take this." That faculty also with you. Then above that there is soul proper. In Bhāgavatam there is an illustration in the moonlit night the cloud has covered the moon, the Bhāgavatam says:

na rarājoḍupaśchana, svajyotsnā bhāsitaighanaiḥ ahaṁ matyā
bhāsitayā, svabhāsā puruṣo jyathā

(In this example the soul is likened to the moon and the ahaṅkāra is likened to cloud cover. The sense-consciousness, the mind and the intelligence have all combined to form a system, ahaṅkāra, which has covered the soul. But they are seen, and it is possible for them to act, only because there is light - the light of the soul, the moon. So by the help of our reason we must try to perceive what is above reason, and we shall come to see that it is the ātmā, the soul. In this way we may have some direct connection with the ātmā, or at least some conception, however vague, of its existence and nature.)

End of side A, 25-3-83, start of side B

Śrīla Śrīdhara Mahārāja: Inconceivably greater, higher, this is what we are, our proper position and our prospect is very, very great, as given by

Bhāgavatam the Absolute.

vidyato avadhuta tatani prkriti susrustas vigravan ?

By the process of surrender we can get favour of the Highest Entity, by devotion. That is a process given by the devotional school. The Absolute may be a very close friend to you, śrī-kṛṣṇākarṣiṇī ca sā:

kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā

"Uttamā-bhakti, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself." (Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17)

The higher devotion is such that the Absolute, just as a great General after the victory of a great war he has come he has come home. And his child is catching by his finger, drawing him, attracting him towards a room and the General is going. The General is defeated by the child's attraction, of his son. He has got big force and strength, but the child is drawing and the great General is following the child. He's defeated by his affection, so affection is so forceful.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Śrīla Śrīdhara Mahārāja: Came to distribute Their Own wealth to the public, that sort of. Hare Kṛṣṇa. Rādhā-Kṛṣṇa combined giving Their most

secret wealth to the public. Coming in that form, anyhow. Nitāi Gaura Hari bol.

Parīkṣit how, when Aśvatthāmā threw his brahmāstra, particular weapon, apāṇḍavam idaṁ kartuṁ (S-B, 1.8.11) "The name of the Pāṇḍavas should be faded from this world." With this idea, this aim, he threw his particular weapon, brahmāstra.

Then it entered the womb of Uttarā and was just going to kill the child within the womb. Suddenly, Uttarā began to wail: "Oh, too much pain in my womb, fainted."

Kṛṣṇa could understand that this is the weapon of Aśvatthāmā. He entered into the womb and He touched the child within the womb. Viṣṇu-rāta is one of the names of Parīkṣit, (meaning) saved by Viṣṇu in the womb. (S-B, 1.12.17). Then the pain went away and in time Uttarā gave birth to Parīkṣit, the child of Abhimanyu, grandson of Arjuna, King Parīkṣit. When that child was born, when Kṛṣṇa touched the child in the womb, he could see Him, so when that child was born he was searching: "Oh, where is that man, that figure whom I saw in the womb?" parīkṣeta, testing. Whomever he found: "Is he that man who was seen in the womb?" In this way, he used to examine every case: "Is he that man whom I saw from the womb?" So Parīkṣit, this nāma, this name came from that act. Hare Kṛṣṇa. Hare Kṛṣṇa.

Fulfilment of life, that is the universal and that is the most fundamental question of everyone of us. Ostentatiously how to save us from the jaws of death, from destruction, how to save? Apparently money may help us, to save us, this body, but this is not mine. Who am I? What is my real need? That dire necessity, the most important and urgent. Without that everything is valueless, all movement valueless. When Śukadeva Goswāmī inaugurating his spirit of Bhāgavatam just in the beginning, such ground has been shown to us. We are all busy but very busy about nothing. We must be busy only for our real, to satisfy our real need, that

is what is required of us. Work, but work intelligently.

That Hitler divided his workers into four sections; clever and industrious, clever and lazy; stupid and industrious, stupid and lazy, four classifications. He told that generally my workers I take from clever and industrious. And it's peculiar to hear that he selected his leaders from the clever and lazy class. That the time of need they will be ready to work and they will save energy, and when necessary they will be able to give more energy, so leaders from clever and lazy. And ordinary workers clever and industrious. And the next, stupid and lazy, if possible they may work. But stupid and industrious he avoided very flatly.

So most of us are stupid and industrious. What way to labour we do not know but we are very proud of working. Stupid and industrious, the karmis, the karmi section generally stupid and industrious. Stupid and lazy, this renunciationist, Buddhist, Śaṅkara, wants samādhi or zero, the renunciationist stupid and lazy. And clever and industrious is the devotee section, they work in a proper line not misuse the work, clever and industrious. And clever and lazy is Kṛṣṇa, He only enjoys but does not working.

So we should be afraid to be grouped in the stupid and industrious always making progress in the wrong direction. We have to come back to the place again that anomaly, movement is there but not to stay there, that will go against my own interest, we must be saved from that, that my energy is working against my interest.

yajñārthāt karmaṇo 'nyatra, loka 'yaṁ karma-bandhanaḥ tad-artham
karma kaunteya, mukta-saṅgaḥ samācara

"Selfless duty performed as an offering to the Supreme Lord is called yajña, or sacrifice. O Arjuna, all action performed for any other purpose is

the cause of bondage in this world of repeated birth and death.

Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (nirguṇa-bhakti)." (Bhagavad-gītā, 3.9)

Do some sacrifice otherwise that karma will tie you down with reaction. Every karma has equal and opposite reaction but do for yajña. Who is yajña ? "Do for Me always do but do for Me otherwise all other doings will bind you down with reaction, unavoidable." Laziness is not recommended, to become lazy that is tama-guṇa the worst position. Working, energising is better than that but that must be regulated and regulated it must be performed for yajña, sacrifice. For whom? "All sacrifice is made to Me." Everything is for itself, Reality is by Itself and for Itself.

aham hi sarva-yajñānām, bhoktā ca prabhur eva ca na tu mām
abhijānanti, tattvenātaś cyavanti te

"I am the Lord and I alone am the only enjoyer and rewarder of all sacrifices, of every action and all movements in this world. Everything belongs to Me, unconditionally, and you must be fully conscious of this fact. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death." (Bhagavad-gītā, 9.24)

Work for yajña which means sacrifice, sacrifice for whom? Not for any local interest, extended selfishness, work for the country, for the society, all extended selfishness, all local and provincial. Do for the Absolute, you are saved there, you are relieved from any prejudices, for universal

cause. "And universe is in My one part, I am so and so."

athavā bahunaitena, kiṁ jñātena tavārjjuna

viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat

"But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings." (Bhagavad-gītā, 10.42)

"The infinite of your conception forms My one part, I am, so do for Me."

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

"Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." (Bhagavad-gītā, 18.66)

Bāl Gaṅgādhara Tilak, he has mentioned here: "In this last śloka of Bhagavad-gītā the Lord has given, has distributed nectar in a golden plate." In a golden plate He has served nectar. "Wherever you are does not matter, turn towards Me. Surrender, I shall embrace, I shall accept you. Does not matter in whatever position of your life you are at present, does not matter, but keep towards Me and I am ready to embrace you."

With this assurance is most hopeful for our, most encouraging and hopeful. Does not matter, from time immemorial we are moving and changing our position from here, there, infinite position. But the last call of Bhagavad-gītā says: "Does not matter where you are at present, whatever will be your acquired position only towards the centre come, look forward for Me I am shelter by direct connection with Me."

You can have and you won't have, with this assurance in Bhagavad-gītā the last grand call of the Lord there. So we need not waste our time and energy for any other but to attend that call. How to understand that call? What is that call? "Come to Me, surrender to Me, I shall be your guardian, accept Me as your guardian and everything will be done from My side for your best benefit. How much welfare you know about yourself? What do you know about you? You do not know fully about you but I know everything so depend on Me, you'll be benefited beyond expectation."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Hare Kṛṣṇa

Human birth is a great chance, very happy chance. It should not be utilised in discharging the duties of so many animals to cleverly gather the fodder of sense gratification, āhāra, nidrā, bhaya, maithuna - (to eat, to sleep, to be under apprehension at every minute, and to have sense pleasure; the practices of animal life).

these are our aims ultimately, it should not be wasted. This valuable time of human birth should not be wasted only to collect the food, the sleep, the slumber, āhāra, nidrā, then for apprehension of future uncertainty, bhaya, maithuna, and sense satisfaction. It is present anywhere and everywhere in life so you should not waste your time only for the acquisition of the sense pleasure. But give yourself wholesale to analyse you, your necessity, your prospect, and your fulfilment. That will be a clever step, most clever step of life will be there. Self analysis and self

fulfilment. Diagnosis and treatment, first diagnosis and then treatment. So many diagnosis have been recommended there is a jungle, the Carvaka, the Buddhists, the Śāṅkarites, so many classes, the Jains. And Vyāsadeva in his last book, Śrīmad-Bhāgavatam, he has given a comparison of so many past things and something is given in the end.

dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇāṁ satāṁ vedyaṁ
vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam śrīmad-bhāgavate
mahā-muni-kṛte kiṁ vā parair īśvaraḥ sadyo hṛdy avarudhyate 'tra
kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

"Completely rejecting all religious activities which are materially motivated, this Bhāgavata-Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart." (Śrīmad-Bhāgavatam, 1.1.2)

Hitherto liberation, liberation, liberation, from undesirable condition, that is the end of our life. In this way a great hue and cry was shown so long but that is all negative. The positive attainment is there so engagement with the perfect good, absolute good. Participation in His līlā, in His service, the positive characteristic of life. Not withdrawal from the negative side, that is be all and end all, but participation into the positive life. And what is the conception of that positive life? There is also gradation. He has given all these things to consider.

No time, we can't believe our longevity. How long I shall live in this form I

don't know, any moment. The lord of death has caught me by my hair tuft, and any moment he may take me. With this sort of mentality you will begin your work, "any moment I may be withdrawn from this plane." I may have attained, hopeless, the chance will be taken away. Again when I will get such chance it is uncertain because the impulse as the effect of my previous karma waiting there to get their satisfaction, with their demand. So where they will take us we don't know, but now I have got this chance. And whatever be the time extended before me to every per cent I shall try to use for that universal demand, not any provincial, local, or selfish demand. We are living in an organic whole. My interest cannot be considered partial, independent part, never, the organic connection of the outside is there.

So mukti, samādhī, that cannot be a conclusion. "I have no independence of my environment, I can live like a zero." But that is also temporary, the availability may be a little more, but still it cannot be but temporary, sleep, temporary sleep, samādhī, because the environment is there watching and it will arouse me. So mukti is not also permanent, that sāyujya mukti.

Enter into the positive direction, bhakti, service, as we say, "virtue is its own reward," so service is its own reward. We are to understand that. By exploitation we die by service we live. We are to understand this principle of life. By service we live and by exploitation we die. We become fodder of reaction by exploitation. Service, and service to the Autocrat and the Autocrat is beauty, is sweetness. In a nutshell this is the thing to understand. We cannot demand any law and rules.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam hr̥ṣīkena hr̥ṣīkeśa-sevanaṁ bhaktir ucyate

"Bhakti (pure devotion) is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest

(upādhis), with senses purely engaged in the service of Kṛṣṇa." (Nārada Pañcarātra)

Sarvopādhi, lakomadipādhi ? prejudice, vinirmuktaṁ, tat paratvena nirmalam, the only criterion that is meant for His satisfaction, that is the criterion and nothing else. Everything can be maintained but only with this standpoint that it is to satisfy the prime centre. Nothing to be rejected, everything may be maintained, whatever type it may be, but its standard will be with each deed, each word, and its aims at the highest centre, then it is all right.

Those that we apparently kill, but he's not killed, he's saved. tat paratvena nirmalam, sarvopādhi vinirmuktaṁ. Upādhi means what is thrust on it, not within it but thrust from outside, upādhi, sarvopādhi, upādhi means like dress.

By all our senses to serve Him, that is the highest type of devotion. Nothing to renounce, nothing to reject, engage everything at your command for the service of the central truth. Religion is adjustment, our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) used to say this expression often. "Religion is proper adjustment." Improperly adjusted or no adjustment, the stop of adjustment, stand still, they're both artificial. Religion is adjustment, organic whole, smooth working organic whole, every part must contribute for the smooth working of the organic whole.

Hare Kṛṣṇa. Gaura Hari bol.

He's dancing with his own Name, Gaurāṅga taking His own Name in a different way and dancing. A śloka in Prapanna-jīvanāmṛta. He's the fullest form of rasa, that is shown by His dancing. Mahāprabhu is advaya, undivided whole, absolute rasa, ecstasy, absolute ecstasy. He's full in Himself and that is shown by His dancing, natasya nitya, nityam. A madman also dancing, but dancing is līlā, tasting His own sweetness and

dancing, the perfect. And kīrtana means distribution of the same ecstasy, so nitya, self sufficiency indicated by dancing and kīrtana to distribute the same towards the environment. This we find in Śrī Gaurāṅga.

Kṛṣṇa attracting His own group and Kṛṣṇa-Rādhā combined distributing Themselves outside. The two types of absolute conception in the highest quarter, Goloka. Mādhurya, audārya, side by side, sweetness within a particular circle (mādhurya), and sweetness when distributing the same quality sweetness is of self distributing nature (audārya). Quality is the same but two types. One tasting within the circle, another to throw it outside the circle, propaganda, enlist more to join, invite more. Two compartments in Goloka, that has been given the idea.

I asked (Śrīla A.C Bhaktivedānta) Swāmī Mahārāja to build a temple there Br̥hat- Bhāgavatāmṛta scale, how the adjustment, this karma, jñāna, vidhi-bhakti, raga-bhakti, and the two phases of raga-bhakti. All these should be shown in the temple in a spiral development.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Hare Kṛṣṇa. Hare Kṛṣṇa.

Ontological, our guru-paramparā is ontological, śīkṣa-guru-paramparā, ontological, formal and ontological.

Hare Kṛṣṇa.

janma jena saniga gaura guna bai amṛta dhuni ?

pia visai gata pani janmiya se kahi nahi ?

Advent of Mahāprabhu, in Caitanya-caritāmṛta we find Mahāprabhu in toto, His perfect form, in other places partial representation.

Gaura Hari bol.

Mental strain is more, to compensate the defect in the eye, the memory is being taxed, is it not?

Bhaktivinoda Ṭhākura has given explanation of the self fighting in Yadukula, in Yadu, amongst the Yadus. He wrote that this is an example. In an organic whole generally we find if one part is defective then another part comes out to help it, this is the normal position. One eye is defective another eye works more to compensate this defect. But when the last day comes just the opposite. When the dissolution final is approaching then one part wants to live at the cost of another part, his neighbour. So Yadukula they're fighting amongst themselves, just showing, setting this example of the mundane world that at the time of withdrawal such things happen. Who were friends with close connection they began to live at the cost of another, by killing another, wants to establish. To show this example, ideal of this world, it was done in that way. In Śrī Kṛṣṇa Saṁhitā he has written in that way, that it was a show of the picture of this world when one's going to die he tries to live at the cost of his very nearest and dearest.

But there are exceptions, in the case of Sidney, "Thy necessity is greater than mine, you come." He was dying for water but still he gave that last glass of water to an ordinary soldier. "Thy necessity is greater than mine." Mental balance was not lost, but generally things are such.

In B.A class I wrote I read one book Landers Imaginary Conversation. There one article I found two philosophers in England in a garden in summer time. Two philosophers are talking together, engaged in some private discourse on philosophical topics. One was Sidney and the other gentleman I forget his name. One thing that can be appreciated even

now, in the course of their talk they mentioned comparing different types of examples of life, different ideals of life. Then when they came to this public works one put the question: "How do you think about the fate of the, about the nature of the public workers?"

Then the other philosopher he replied: "I consider them like hotel boy, hostel boy. When someone wants a particular dish the boy is only supplying that, whether that dish is good or bad he's not concerned with that. According to demand he's supplying that, not responsible whether it is poison, or it is healthy, he does not care. Taking from one. The public workers like that, this Vivekānanda, Ramakrishna Mission

End of recording

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83.3.27-28-29 + Bhajans

Śrīla Śrīdhara Mahārāja: you take this, this is your diet, you must have to take this diet. This consideration, service is consideration. Hare Kṛṣṇa. Discrimination in the help.

bhārata bhūmite haila manuṣya janma yā'ra janma sārthaka kari' kara
para-upakāra

"One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other

people (by preaching nāma- saṅkīrtana, the chanting of the Holy Name of Kṛṣṇa)."

(Caitanya-caritāmṛta, Ādi-līlā, 9.41)

Mahāprabhu says: "You are born, you have got good fortune to be born in India, the land of religious culture, mainly. Religious consideration has been given the primary importance in this land we find. So you have got a birth fortunately here. Now what will be your duty? Janma sārthaka kari': First you yourself try to get the truth, know the truth. You fulfil your life, you attain fulfilment of your own life, then go to help others.

syama asiddha katamanya saday ?

One who is imperfect, how will he help others? At least under the guidance of someone perfect you go to help others. Otherwise in the name of help you do something wrong. To extend real helping hand it is necessary, indispensable, that you must have some proper guidance, connection with the truth actual. Otherwise it will be only gesticulation, barren movement, aimless.

Hare Kṛṣṇa.

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Bhajans recorded from here

End of side A, 27/28/29-3-83 + Bhajans

side B

Bhajans

.

Śrīla Śrīdhara Mahārāja: and calculative service, love, infinite sacrifice, infinite sacrifice. For whom? For whom? Who is meant, who is in a constitutional position to be the receiver of all of the whole. That peculiar position, that Absolute Centre, that Absolute Centre who can consume them and digest, who can receive the produce of all and can digest them, and can distribute them in some form or other.

Like the stomach receives the food and distributes properly. Stomach knows how to distribute and what sort of food where. So put food into the stomach, not into the liver or to the lungs.

kritayat karma phalam sri krsnaya samat pitat stu ?

All the religious experts here they're all one in opinion that all the results should be given to Kṛṣṇa, the all attractor. All attractor Kṛṣṇa means attractor, the all attractor. Who can attract? Who has got some supernatural power for attraction, He can attract. Kṛṣ - ṇa, two functions to draw and to distribute and the distribution makes everyone happy. Just as the stomach draws the food and distributes it in the form of blood or something. So Kṛṣ - ṇa, to attract everything that is not a small matter to attract everything. And then Kṛṣ - and then ṇa, na means that vidhi vacaca ?

When religious receives and when religious everyone feels satisfaction by that type of product. Kṛṣ - ṇa. And He is accepted as the all consuming principle underlying. Kṛṣ - ṇa. Good or bad does not matter. Kṛṣ - ṇa.

Sun attracts water of different type and then it also supplies in the way of the gas, the cloud, pure water which is desirable for us. He attracts water of different types but when he gives back it is very healthy. So Kṛṣṇa, connect with that, Mahāprabhu told that, connect with that. The life of your life, the existence of your existence, the desirability of you desire. The basic principle of all our existential hankering.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

And the jñāna sunya bhakti, jñāna sunya bhakti, some oxymoron or something like which seems to be of opposite concern. Just as when we are a child in the mother's womb, no knowledge for our own improvement is there, a child. But the motherly affection helps her/him. And Mahāprabhu says to attain that stage that will be most desirable and judicious, judicious. Throw yourself in some motherly care, the land of affection, opulent affection, affection herself that will nurture you. Your intellect of the child is unnecessary when in it's very early stage as a baby. No growth of care taking intellect there but automatically in such position s/he's well handled.

So there is a plane where you need not try yourself for your good, it is automatically done. Try to acquire that plane for your home where everything is automatically and perfectly done to satisfy your selfish, satisfy your real welfare, automatically done.

Jñāna sunya bhakti, jñāna sunya bhakti, no necessity for you to calculate what is good for you what is bad for you but the atmosphere will do what is necessary on your behalf and that will be perfect good. So jñāna sunya bhakti, jñāna sunya bhakti, the most peaceful stage of life, jñāna sunya bhakti, peaceful stage. And when you are labouring engaging your reason to improve you sometimes by exploiting the environment, or how you can look after your own interest. So much trouble, the stage of this trouble it is not a good life. A good life is to acquire such a stage, such a plane of life where automatically everything is done to my best interest, jñāna sunya bhakti.

Gaura Hari bol!

That is intelligence, reason, Mahāprabhu says that. And still you are not desired to be idle there, you'll have your engagement. And that is also very peaceful, peaceful.

Suppose if you can get any service where all our fundamental necessities are free, the quarter, the food, all free, and then we work some. The indispensable necessities of life are automatically supplied, we have no worry for that. And then also we do some service quite happily, something like that, the jñāna sunya bhakti. Everything necessary for us automatically done to our highest satisfaction. Still we are engaged in some loving service more and more. And the company is also there suitable, and the competition also is there but all happy competition, happy competition harmonised by the same quarter which sometimes may be apparently seen to clash with one another. But still it is not so because the common interest comes at the side between them, in this way. From far away we are having some idea. Mahāprabhu came with all these things, as I told, on a special train, to book a special train. Our Dhir Kṛṣṇa Mahārāja, Goswāmī Mahārāja has pointed out that, a special train booked from Navadvīpa and to leave Vṛndāvana. No halt in any place. jñāna sunya bhakti, Kṛṣṇa- loka, Vṛndāvana line.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

We are to be educated what is to be desired, what should be our summum bonum of life, that is all important, all important factor to select. Anyābhilāṣa, karma, jñāna, devotion and this prema bhakti, love divine. Different planes. Bhāgyavān jīva, sukṛti, previous sukṛti helps us for selection and free will has got little part to play.

brahmāṇḍa brhamite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya
bhakti-latā-bīja

"Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the

creeper of devotional service." (Caitanya-caritāmṛta, Madhya-līlā, 19.151)

The resultant of all different lives, the forces which you used in different past lives, the resultant of that comes to us as fortune. And that should be the prime cause as a sort of free will helped by that we can try to have.

The attraction may come independent of our intellectual conception, calculation. Intellectual calculation may not always understand. So ruciḥ, śraddhā, faith. Intellect cannot explain always but śraddhā guides us to such an aim, destination, the śraddhā. "I won't be satisfied with that which is less in standard from this." Our inner hankering. But intellect cannot always satisfy that feeling, that inner feeling of necessity, but with the sādhu saṅga. So our company with the sādhu, that can help to clear the doubts in the intellectual plane, and help the faith to make progress in a sound way, sādhu saṅga, śāstra saṅga. But the most original thing required that is faith, śraddhā.

yo yaṁ śraddhā sa eva saḥ

(According to their capacity, rank, and dignity, Kṛṣṇa distributes to all souls the juice from the sweet sea of transcendental mellows)

The classification of śraddhā, mundane, mundane śraddhā also there, but not proper, śraddhā proper

End of recording, 27/28/29-3-83 + Bhajans.

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83.3.29-30

Śrīla Śrīdhara Mahārāja: And to read the environment from the selfish standpoint has not preparedness, to receive the standpoint from the universal angle of vision. The trouble, the problem is there.

Gaura Hari, Gaura Hari, Gaura Hari.

And not only unprejudiced but that also some positive point missing. That is interest for the līlā of Gaurāṅga, or Śrī Kṛṣṇa. Not only to brush aside the undesirable prejudices within us, but positive affinity towards the real nature of things outside. Reality, by Itself and for Itself. By Itself in the background, but for Itself, that is floating over. Everything meant for Him, that positive prejudice is necessary for Him, everything for Him, for Him. And Gaurāṅga. Mahāprabhu came here with His party to introduce this vision that everything is for Him.

Beauty, Reality the Beautiful, and by serving the beauty we can contribute something to make it more beautiful, and to make others also beautiful. So service is the sacrifice, service, that is the unit of duty, harmony. By sacrifice we can participate into a real harmony and harmony is beauty, harmony is beauty, and harmony contributed by the sacrifice of so many units, together for the common end. So we can make ourselves beautiful, environment beautiful, and we can add to the beauty of the beauty if we really can understand what is service and sacrifice ourselves in that positive. Die to live, self participation, apparently, self sacrifice, self

Devotee: Abnegation?

Śrīla Śrīdhara Mahārāja: Abnegation negative side, positively jīva means self, with that die to live, self dissipation or something, disown the selfishness, the positive dynamic.

Hare Kṛṣṇa. Hare Kṛṣṇa. Then beauty will come on our front, beauty, when our contribution will be for the beauty, beauty will come to flow, to show it on us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Beauty, sweetness, we all want sweetness, beauty, all these things, inherent nature and that is harmless, but how to get that, raso vai sa, that is only by service.

sevonmukhe hi jihvādau svayam eva sphuraty adaḥ, The very gist of spiritual life is sevonmukhe, whether taking the Name, or talking about Him, or whatever form may be of the serving attitude. Innumerable types of service, the very life will be the serving and the dedication, otherwise all imitation, all may be imitation. We should not be afraid of service. Die to live, a very good expression. Die means our ego, who are we. Ego means a particular type of ego, and die means to dissolve that ego. More and more you dissolve your ego, more and more you come in contact with the universal plenary position, so die, die, die to live.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam ānukūlyena-kṛṣṇānu-
śīlanam bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." (Bhakti-rasāmṛta-sindhu, 1.1.11)

+ (Śrīmad-Bhāgavatam, 11.21.11, purport) + (Caitanya-caritāmṛta, Madhya-līlā, 19-167)

Divine sound, it begins with sound, sound aspect Mahāprabhu told: "The sound aspect of Divinity, begin with that and everything will gradually come before you, if you can approach the proper line, under proper guidance."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol

strī-putrādi-katham jahur viṣayaṇaḥ śāstra-pravādaṁ budhā yogīndrā
vijahur marun niyamaka-kleśaṁ tapas tāpasāḥ jñānābhyāsa-vidhiṁ jahuś
ca yatayaś caitanyacandre param āviṣkurvati bhakti-yogapadavīm
naivānya āsīd rasaḥ

"Something most wonderful and miraculous has happened because the Divine full moon Śrī Caitanyacandra has graciously illuminated the sky of everyone's heart, imbuing them with ambrosial transcendental love. Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The paṇḍits have given up arguing the scriptural conclusions, the yogīs have given up the difficulty of controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive anymore." (Caitanya-Candrāmṛta, 113)

When Mahāprabhu had His descent here, Prabhodānanda Saraswatī, a preceptor of Gopāl Bhaṭṭa Goswāmī, he's describing:

strī-putrādi-katham jahur viṣayaṇaḥ: Those who are busily engaged in household talks, for the time being, that was stopped, he began to talk

about Gaurāṅga. Giving away their household talks, they began to talk about Gaurāṅga. What He's doing? The general talk of every lip was Śrī Gaurāṅga when He came here.

śāstra-pravādaṁ budhā: And the scholars they're fighting to find out the proper meaning of the śāstra, every Hindu scripture. They for the time being stopped that and began to read what Śrī Caitanya Deva is saying, what He's giving out to us, what is that? Is that the real purport for the whole scriptures?

yogīndrā vijahur marun niyamaka-kleśaṁ: And those controllers, the yogīs that are out to control their lower phase of life, and want to enter into higher and more subtle position of life, by controlling the air, the breath, they for the time being stopped that. 'That we are trying so hard, by controlling our breath, we are going to achieve some astonishing stage of consciousness. But what this Nimāi Paṇḍit teaches here, that was very wonderful. That we should continue in our own way, or should we accept the course of Nimāi Paṇḍita recommended?'

tapas tāpasāḥ: And those are very favoured of under going penances by voluntary appreciations on our free will, we can rather give loan to nature, pleasure. The first, I shall gain some, and then suffer after that, no. I am suffering in the beginning, and then I shall enjoy as a result of that penances, close a party business is like that. The suffering first, not that enjoying first and then suffering, no, suffering first, and then we shall enjoy. tapas tāpasāḥ, they also gave up their position for the time being.

jñānābhyaśa-vidhiṁ jahuś ca yatayaś: The sannyāsīns, the renunciationists, they also for the time being stopped their culture about Vedānta, Athāto brahma-jijñāsā, brahma-jijñāsā, janmādy asya yato, Why brahma-jijñāsā ? With everything coming out of it, so that is the prime cause, and we must be acquainted with the prime cause of the whole. It is most reasonable, brahma-jijñāsā. They also left their campaign for the time being.

jahuś ca yatayaś caitanyacandre param, āviṣkurvati bhakti-yogapadavīm

naivānya āsīd rasaḥ: When Mahāprabhu came with a novel style of devotional sentiment, all lost their purity in their respective departments.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

To understand Him, that requires great fortune, bhāgya. To eliminate exploitation, renunciation, and calculative service, love, infinite sacrifice, infinite sacrifice for whom? For whom? He's meant, He's in a constitutional position to be the receiver of all of the whole. That peculiar position, that Absolute centre, that Absolute centre who can consume them and digest, who can receive the produce of all, and can digest them and can distribute them in some form or other. Like the stomach receives the food and distributes properly, stomach knows how to distribute, and what sort of food where. So put food into the stomach, not into the liver, or to the lungs.

puçaitav karma phalam sri kṛsnaya samut pi stuto ?

All the religious experts, here they're all one here in opinion, that all the results should be given to Kṛṣṇa, the all attractive. Kṛṣṇa means attractor, the all attractor, He can attract who has got something, for attraction He can attract. Kṛṣ - ṇa, two functions, to draw and to distribute, and the distribution gets everyone happy. Just as the stomach draws the food and distributes it in the form of blood, or something. So Kṛṣ - ṇa, to attract everything. that is not a small matter to attract everything. And then Kṛṣ then ṇa, ṇa means (that vidi vacara ?) When religious receives, and when religious everyone feels satisfaction by that transfer. Kṛṣ - ṇa, and He's accepted as the all consuming principle. Kṛṣ - ṇa. Good or bad does not matter. Kṛṣṇa. Sun attracts water of different types and then if also supplies in the way of gas, the cloud, pure water, which is deserving for

us. He attracts water of different types, but when He gives it back it is very healthy so Kṛṣṇa, connect with that. Mahāprabhu told that: "Connect with that, the life of pure life, the existence of your existence, the desirability of your desirability. The basic principle of all our existence and hankering."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

jñāna sunya bhakti, jñāna sunya bhakti. From oxymoron or something like which seems to be of opposite concern. Just as when we are a child in the mothers womb, no knowledge of our own improvement is there, for a child, but the motherly affection helps us. And Mahāprabhu says to attain that stage, that will be most desirable and judicious. Throw yourself in some motherly care in the land of affection, opulent affection, affection herself, that will nurture you. Your intellect of the child is unnecessary, in the early stage as a baby, no growth of their taking intellect there, but automatically in such position, he's well.

So there is a plane where you may not try for yourself for your good, it is automatically done. Try to acquire that plane for your home, where everything is automatically, and perfectly done to satisfy your selfish, satisfy your real welfare, automatically done.

jñāna sunya bhakti, jñāna sunya bhakti. No necessity for you to calculate what is good for you, bad for you, but the atmosphere will do what is necessary on your behalf, and that will be perfect good. So jñāna sunya bhakti, jñāna sunya bhakti, the most peaceful stage of life, jñāna sunya bhakti, peaceful stage. And when you are labouring, engaging your reason, to full view, sometimes by exploiting the environment, or how you can look after your own interest, so much trouble, the stage of this trouble it is not a good life. A good life is to acquire such a stage, such a plane of life where automatically everything is done to my best interest. jñāna sunya bhakti.

Gaura Hari bol. That is internal. Mahāprabhu says that. And still you are not desired to be idle there, you'll have your engagement and that is also very peaceful, peaceful. Suppose if you can get any service where all our fundamental necessities are free, the quarter, the food, all free and then we work something, indispensable necessities of life are automatically supplied. We have no worry for that, and then also we give some service, most happily, something like that, it is, jñāna sunya bhakti. Everything necessary for us automatically done towards highest satisfaction. Still you are engaged in some loving service, more and more. And the company there is also suitable and the competition is also there but all happy competition. Happy competition harmonised by the sweet quarter which sometimes may be apparently seen to be clashing with one another, but still it is not so because the common interest comes at the side between them. In this way, from far away we are having something.

Mahāprabhu came with all these things, as I told, to get a special train. Sudhīra Kṛṣṇa Mahārāja, Goswami Mahārāja has pointed out, a special train, left from Navadvīpa and went to Vṛndāvana, no halt going there. jñāna sunya bhakti, Kṛṣṇa-loka, Vṛndāvana.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. We are to be educated what is to be desired, what should be our summum bonum of life, that is all important factor to select.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through

fruitive activities or philosophical speculation. That is called pure devotional service." (Bhakti-rasāmṛta-sindhu, 1.1.11)

+ (Śrīmad-Bhāgavatam, 11.21.11, purport) + (Caitanya-caritāmṛta, Madhya-līlā, 19-167)

Anyābhilāṣ, karma, jñāna, devotion, and prema bhakti, love divine, different planes. But go on with your sukṛti, previous sukṛti helps us for selecting and free will has a little part to play.

brahmāṇḍa brhamite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya
bhakti-latā-bīja

"Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service." (Caitanya-caritāmṛta, Madhya-līlā, 19.151)

The resultant of all different lives enforces. Which we used in different past lives, the resultant of that comes to us as fortune. And that should be the prime cause and that sort of free will helps like that. We can try to have it. The attraction may come independent of our intellectual consciousness calculation, intellectual calculation may not always understand. So ruci, śraddhā, faith. Intellect cannot explain, always, but śraddhā guides us to such an aim, destination, the śraddhā.

"I won't be satisfied which is less than, in standard from this."

Towards inner hankering, but intellect cannot always satisfy, that inner feeling of necessity. But the sādhu saṅga, so our company with the sādhu that can help the, to clear the doubts in the intellectual plane and help the faith to make progress in a sound way. Sādhu saṅga, śāstra saṅga, but the most original thing required that is faith, śraddhā.

yo yaṁ śraddhā sa eva saḥ ?

The classification of śraddhā, mundane, mundane śraddhā also is there, but not proper, śraddhā proper. The meaning of every word ultimately leads to the Absolute, because all potency of the Absolute. The origin is the slave of every wave with Him.

Mādhvācārya says: mukta padyava ? A reign unlatched, the reign of the horse, horse is controlled always by the reign, but when reign removed, the horse runs in his own way. So every word, when you take off the reign from the meaning, it will reach to Kṛṣṇa, trying to find it's origin. And by our local interest we put reign and try to take the meaning to this direction, that direction, according to our own interest, local interest. But if the reigns removed:

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ

Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries." (Śrīmad-Bhāgavatam, 7.5.31)

All the meanings of all the words and everything will run towards the centre, towards the centre, mukta pagraham ?These things have been analysed by Mādhvācārya.

Mahāprabhu also began to explain grammar in that light when He came from, returned from Gayā. He began to explain grammar as a devotional scripture. Grammar, to go, to do, all these to analyse, what is doing? What is going? All potency of Kṛṣṇa. Deeply analysed everything, every wave coming from Him. This sound is sleeping, that sound is exciting, or reading, running, all different potencies, different waves coming from the centre. So dhatti ? means clear, all the paths?, they have got their origin from Kṛṣṇa, so whatever word comes to Him, He says it should be meant for Kṛṣṇa and you I know, explanation came from the (background, kalpa ?), everything.

The students went to complain to the teacher of Mahāprabhu, Gaṅgā Dāsa Paṇḍit. "He used to teach us exceptionally well previously, but now after coming from Gayā, how He explains things we can't understand. Some say we understand, but it won't serve our purpose, a present life." Came to complain to Gaṅgā Dāsa Paṇḍit who was the teacher of Mahāprabhu, Nimāi Paṇḍit.

Gaṅgā Dāsa Paṇḍit asked them: "Send Him to me, I shall request Him to teach you properly."

That information came and Mahāprabhu visited.

"Nimāi, why do You explain things in a different way, peculiar new fashion?" "No, no. By the grace of your feet dust none can challenge Me."

"Yes, I heard your name as a teacher. But what is this after coming from Gayā You are explaining things in a different way. Your students came to complain to me. One thing I remind You, that go in a proper channel, as the ancients have chalked out. What do You think, You're a devotee and Your forefathers and the other scholars they are not devotees? What do You mean that You have come to preach a new thing, crossing Your forefathers and the other respectable persons in the campaign. You have come to create a new thing here, that's not desirable."

Mahāprabhu told: "No, by the grace of your feet dust, what I shall do rightly you need not trouble you with this."

That universal vision everywhere. To save us from local prejudice, local interest and no interest, local interest is no interest, no interest is also a dangerous thing. To be reduced to zero, that is also all devouring, all devouring temporary demon. But interest is there and that should be properly located. Religion is proper adjustment, our Guru Mahārāja used to say: "Religion is proper adjustment." We are in the discordant way, discord... and apparent discord also we find in Vṛndāvana, but that is of quite different type, that comes from another centre of interest that encourages more in our progress.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Caitanya. Nitāi Gaura Hari bol.

Devotee: "We must not allow ourselves to be led by those who lived and thought before us. We must think for ourselves and try to get further truths which are still undiscovered." So when he's (Bhaktivinoda Ṭhākura) speaking in this way it seems that he's speaking from a point of an advanced realised soul because for an ordinary person he has to accept.....

Śrīla Śrīdhara Mahārāja: He is preparing a ground, for the thought of Bhāgavatam, he's quoted from his Bhāgavat speech. Generally that is some say, that Bhāgavat is a departure from the Vedic school. Devashi Nārada came and gave some special instruction to Vedavyāsa to understand, to try to understand the real purpose of the whole Veda is this Bhāgavat truth. At that time he was associated with the brahma, this, Rabithakur (Rabindranath Tagore?), Ramhuray (Rām Mohan Rāy?) All

these things. They are of impersonal conception, this brahma. Taking from the Upaniṣads, they are very close to impersonal conception of the ultimate reality.

But Bhāgavat has given such a truth of Vṛndāvana to be the highest, which seems to be mundane, apparently. And he's making the basis of that, that you must have free will. After Śaṅkara, Rāmanuja, what Mahāprabhu has given, if we have got free will, free thinking, then we can eliminate the old Ācārya and find out something, we may prepare ourselves for finding something higher. With this attitude if we try to understand, then we will be able to appreciate what Mahāprabhu has given. And if we allow ourselves to be fully captured by the previous Ācārya, then we will have no freedom to give them up and seek a new one and realise and appreciate Mahāprabhu's decision and advice. It is a ground he's preparing for that. The free will. Not engrossed in the so-called interpretation of the Upaniṣads ever given in India by the Ṛṣis.

na me viduḥ sayo napi deva kutu muyeṣaḥ ?

This higher truth has been delivered in Bhāgavatam and Mahāprabhu is giving that, that we have got our free will from the religious stereo type conception. Then we can understand the new thing Mahāprabhu has given, we will be able to appreciate. So we must not make our free will slave to the ancient interpreters of the Vedas. Do you follow?

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau samarpayitum unnatojjvala-
rasām sva-bhakti-śriyam hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanāḥ

"May that Lord, who is known as the son of Śrīmatī Śacī Devī, be transcendently situated in the innermost chambers of your heart.

Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service." (Caitanya-caritāmṛta, Ādi-līlā, 1.4)

Never delivered in this world, ever, a new thing Mahāprabhu has come to give to us, and we must have our free nature to welcome that. If we are prejudiced, covered with old prejudiced, it will be difficult for us to understand what Mahāprabhu wants to give.

And also giving some hint in Vṛndāvana līlā, the freedom, that's Kṛṣṇa, gopī Kṛṣṇa, means that free, even, not bound by the social laws, and Vedic laws, a hint to that also we may find here.

Svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-pada-vīm śrutibhir vimṛgyām. How that can be the highest attainment in Vṛndāvana, ignoring the existing social laws and also the association of our so-called guardians and well-wishers. Kṛṣṇa's position is so high, so loving, so natural, so innate, that that must, if there is any comparison, everything should be cancelled and the selection must go to His holy feet, neglecting all other possible engagements and demands from us from any other side. That is also hinted there.

Hare Kṛṣṇa.

āsā maho caraṇa-renu-juṣāṁ aham syām vṛndāvane kim api gulma-latauṣadhīnām

yā dustyajāṁ svajanam ārya-pathaṁ ca hitvā bhejur mukunda-pada-vīm śrutibhir vimṛgyām

Uddhava says: "The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to

renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the Vedas. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head." (Śrīmad-Bhāgavatam, 10.47.61)

Śrīla Śrīdhara Mahārāja: How do you do?

Devotee: Very well, by your grace, very well.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Ha, ha, ha. Very well, you are always very well. Ha, ha, ha. Our Guru Mahārāja told, when we are very well, when we are in bhajan we are very well, otherwise the physical comfort is not very well. Ha, ha.

Haridāsa Ṭhākura he was put into prison by the Kāzī (the Mohammedan magistrate), he was considered criminal, because he used to take Kṛṣṇa-Nāma. Coming from the Mohammedan association, put into prison, but when released, the co-prisoners, they're all so very mortified that we got one prisoner so taking Hari-Nāma, such strength and holy temperament, and he's going away. Then Haridāsa Ṭhākura gave blessings to them: "I bless you to be as you are at present."

Then they misunderstood, some of them: "That you bless that we shall remain in this prison house, as we are?"

Then some complaint came, Haridāsa Ṭhākura told: "That is not the meaning. At present by my association you are all conscious of some sort of God consciousness, your mind is filled up. So my blessing is only looking to that aspect. Kṛṣṇa keep you in this temperament as you are at present, that some holy conception predominating your mind at present."

Kṛṣṇa. Kṛṣṇa. Not your physical environment, but your mental aspiration, I bless for that."

So how we are in relation with Kṛṣṇa, Vaiṣṇava, Guru. That is our proper concern, existence, other existence to be ignored and eliminated. That is real life. Life proper is there in which we are in connection with Kṛṣṇa, that is considered to be the life, others ignored. Māya, māya means illusion. That has no value, negative value. Hare Kṛṣṇa.

End of side A. side B. 29,30-3-83

Śrīla Śrīdhara Mahārāja: Utilise your capital, anyhow taking consent from your father. In the press line you can start your business, publication line, try to help them.

Hare Kṛṣṇa.

Bhāratī Mahārāja sent a letter yesterday to your name.

Devotee: We have just seen it.

Śrīla Śrīdhara Mahārāja: I heard part of that.

Devotee: He's a little undecided.

Śrīla Śrīdhara Mahārāja: His tone is a little depressive. He was much

energetic before, but now he seems to be a little depressed. Then what to do? Consider together. His life has got quality. He may be helped in a proper way. You know it best. He has got some tendency always in the literary side. And one gentleman who was previously in charge of building Swāmī Mahārāja's Temple here, he gave a letter here, to send to Bhārātī Mahārāja, that by the help of government he wants to, Vaiṣṇava encyclopaedia. Maheshvara, he wanted his help to assist him in that matter. He told that he has got not interest in this literary work so he should re-communicate. But that gentleman withdraw, attract Bhārātī Mahārāja, if you do not give attention to him, in his present age, present time. Try to engage him in Mahā Maṇḍal activity suitably. But why suddenly such depression? I don't understand. He already reported that he has got good prospects there for preaching, but suddenly.....

Devotee: Perhaps due to not having much company of equal nature.

Śrīla Śrīdhara Mahārāja: Any suitable helping hand may not be sent to that province? This Parivrājaka and this Sudama Kṛṣṇa, they come from that part, is it?

Devotee: No, his dealing with South Africa which is predominantly run by the whites and North Africa is mostly black. Parivrājaka was there in North Africa. Sudama Kṛṣṇa comes from an island off the coast of South America.

Śrīla Śrīdhara Mahārāja: Kuṇḍalatā may help him, but Kuṇḍalatā's husband is otherwise.

Kuṇḍalatā, this Kalpa-vṛkṣa she may help him but her husband is the opposite.

Devotee: Yes, she's a very good lady. We shall meet today, all the sannyāsīs will have a short meeting today and discuss all that and then may consult you later.

Śrīla Śrīdhara Mahārāja: How to help him. But he's not coming, just now here?

Devotee: Unlikely.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. No mention of Parisevum in any letter.

Devotee: He mentions Parisevum at the end of the letter.

Śrīla Śrīdhara Mahārāja: Oh he mentioned. I was told that he got a press there. He was waiting for some publication but suddenly, such news I don't follow. He was progressing well I thought, intimation before hand.

Devotee: It was seemingly more like promises, somebody may have promised things and later may not have honoured the promise. It seems like that. But he says he has a business.

Śrīla Śrīdhara Mahārāja: One gentleman he was in South Africa he's

eager to help us, some intimation I got. There is some gentleman who is very eager to help this Mahā Maṇḍal activity. But who he is I forget, don't remember. Hare Kṛṣṇa.

Devotee: One gentleman came here to the Maṭh, but he stayed here only a short time, and no relationship was established.

Devotee: Dayādhara Gaurāṅga has just returned from Calcutta and he has brought me an exert from the Harmonist, the title is, Śrī Guru and His Grace, it says by Tridaṇḍi Swāmī Bhakti Rakṣaka Śrīdhara.

Śrīla Śrīdhara Mahārāja: It was published in Harmonist first and then in Back to Godhead, second time.

And what is the position of Dayādhara Prabhu there in Malaysia? Is he favourable or unfavourable? Now I'm told that Hansadūta Mahārāja is away from ISKCON perhaps.

Devotee: No, he's still in ISKCON, but very sick.

Śrīla Śrīdhara Mahārāja: He's still in ISKCON, but he did not attend the meeting.

But some information came to me that his ways of preaching is not appreciated but depreciated by ISKCON, with the ladies and chanting in some sahujiya way, they do not like. And Kīrtanānanda Mahārāja has remarked that he should be kicked out of ISKCON. Then I heard that he did not attend this meeting annually.

Devotee: But he stopped playing music like that and he's changed his programme a little bit, made an adjustment.

Śrīla Śrīdhara Mahārāja: So Hansadūta Mahārāja may give some pressure to Dayādhara Prabhu not to preach independently there, independent of ISKCON. So how is his position, we are to enquire. If so the whole ISKCON, including Hansadūta Mahārāja, against him, then he may be sent to England. You are to consider that point. He's not separate there.

No sympathy of Hansadūta Mahārāja and ISKCON. But will he stay there and try some independent success, or he may be posted somewhere else, what is his own opinion? You are to sound him and find and consult with him what is his future line of action. He already reported and I asked him: "You come here and with the consolation of the others we shall say, give our opinion about your future activity." So he has come, now you consult with him about the situation there, and his mental stage, and where to utilise him. In England, or some other place, or he's willing to work there, in that place.

Śrīla Śrīdhara Mahārāja: Where is Giri Mahārāja? Is there anything left of the wound?

Devotee: No, the wound is gone.

Śrīla Śrīdhara Mahārāja: Gone.

Devotee: But our hearts have got some wound.

Śrīla Śrīdhara Mahārāja: Your hearts have some wound? For retaliation? Ha, ha.

I remarked that he has purchased a gun and that may be given presentation to Tamal Kṛṣṇa.

Devotees: (laughter). Govinda Mahārāja told that he's Bhakti Cannon Giri Mahārāja.

Śrīla Śrīdhara Mahārāja: Ha, ha. For the reward of your activities, this gun is presented. Go on with your gun. Torture in your hands. Kṛṣṇa's will is nothing, you are taking management in your own hands to quash the devotees. What is this? This is suicidal, suicidal. It will slacken the very foundation of ISKCON, such attempt, and the gainers will be the opposite party.

Nityānanda Prabhu, He got the wound on His head from Jagāi, Mādāi, and that promoted His propaganda to a high level, Nityānanda Prabhu. Even Mahāprabhu went to punish them but Nityānanda Prabhu stopped Him. "No, no, not this time. In this Avatāra such action does not look well, it is beyond Our promise."

So Swāmī Mahārāja when attacked here by the local goondas in ISKCON temple Māyāpura. Whether you know or do not know, I heard he sent a saṅkīrtana party on the street. They entered the compound and showed some rowdyism by physically striking some of the devotees. Then Swāmī Mahārāja ordered: "Form a saṅkīrtana party and go out on

the street and if any attack comes you all tolerate." And it was done, he was present within, and the party was sent on the road with saṅkīrtana to be prey to all those goondas, but they vanished gradually.

Rakṣiṣyatīti viśvāśah - (confidence in the Lord's protection).

Goptr̥tve-varaṇam tata -(embracing the Lord's Guardianship)

He will protect. I revealed you may remark of our..... first he stayed in a rented house on the banks of the Ganges. Some senior sober man, an advocate, he loved me, he told:

"That there is a conspiracy to finish you." I remarked that, some gentleman, he put some name of some gentleman, he told on my face. That advocate says that: "Śrīdhara Mahārāja will be finished very soon, so he need not stay in a solitary place on the banks of the Ganges, you go on the inner side of the town."

I remarked: "That if that gentleman has got the power to do, to make or mar, then it is better to die. Kṛṣṇa is not there? Kṛṣṇa is there and he thinks that he can do anything and everything, that he has become the ultimate authority, it is better not to live in his in this way life, nothing." So many times came such things. Rakṣiṣyatīti viśvāśah. Who is the protector? Who is the keeper in the practical life? We are to understand, we are to examine ourselves, examine ourselves.

So Jesus is revered for His sacrifice of life, so by length and breadth, the Christianity could spread. Not so much for His principles, but as much for His sacrifice, it spread like anything. If I am accepted in the political field also, so many persons that he, if I am accepted as a sacrifice for the cause, if I will be faultless. It is not so easy, it is not so easy to acquire such fortune, that I will be prey for the service of Kṛṣṇa.

It will be individual consideration at least and in a group we may sometimes take up a Vaiṣṇava is being molested, so we must try in any way. That conclusion come, can come from other plane, not from ones own self, but a Vaiṣṇava is being molested, disturbed, and it will be our duty to drive away those inauspicious forces, adjustment is there. Viṣṇu, Vaiṣṇava. To protect Them we shall take any measure, sincerely, but not for one's own self.

Rakṣiṣyatīti viśvāśah - Goptrtve-varaṇam. "Accepted Him as my protector, sustainer, my guardian, my everything, I won't care for my own protection." Sometimes in sakhya-rasa we find that.

rakṣā koribo tuhuṁ niścaya jāni pāna korobuṁ hāma yamunā pāni

"Fearless and confident of Your protection, I shall drink the waters of the Yamunā, whether they are poisoned or not. I am Your property. You must take care of me; You can't leave me." (The songs of Bhaktivinoda Ṭhākura, p 26-7)

We shall indent, welcoming danger. "My friend is there, we do not care for anybody, we may take poison." The vraja rakal ? The Kṛṣṇa's friends, they was aggressor to drink poison. "That Kṛṣṇa is there, whom we should fear?" None, nothing, not there is nothing to be afraid of. Kṛṣṇa is there. So such indulgence one may have in śaraṇāgati.

Rakṣiṣyatīti viśvāśah. "He'll protect me, other's protection I won't accept, I shall hate other's protection in the physical world, who'll protect? I deny, if any proposal comes I shall deny. I am under His care." Is it not practical? Is it all theoretical, abstract? Then my life is an abstract thing, only imagination, religion is imagination, not in practice.

This is one case, but in the case of molestation of the Guru, Vaiṣṇava, and Vighraha, there of course, that chance we get and that is in devotion, not for one's own, he will say no. "Let him do, let him do, abusing." A Vaiṣṇava says: "No, what are you saying? I am already filled up with so many abuses, so this abuse is nothing, so many things of abuse is in me."

And the fact is that if one Vaiṣṇava is abused, then the abuser he takes up the defect himself. The poison is taken up by him, it is transferred, transferred. If one is above abuse and any abuse comes to him, then who abuses, he gets that, he eats it and he becomes more pure, more pure.

So, vaiṣṇava ninda vanka, very dreadful thing, but if we are well-wisher, well wishing is there, then not aparādhā. To be subordinate if any defect is there the guardian will say: "Oh you have these defects, you must be careful." Careful, with well-wishing, then you may. Otherwise:

śūlapāṇi-sama yadi vaiṣṇavere ninde tathāpiha nāśa pāya, - kahe śāsta-
vr̥ṇde ihā nā māniyāye sujana-nindā kare janme janme se pāpiṣṭha deva-
doṣe mare

"It is the conclusion of all the revealed scriptures that one who blasphemes a devotee is doomed. For such a person, everything is torn to pieces by the powerful trident of his sinful reactions. A sinful person who disregards this principle and insults great souls will suffer birth after birth for his offence." (Caitanya-Bhāgavata, Madhya 22.55-56)

He may be in the position of Mahādeva, but if he abuses any Vaiṣṇava he will be punished. But if with the abuse there is affection, from his own heart wants to remove that bad habit, then it is all right, well wishing. Otherwise only to remark, it will be dangerous, it will be transferred to him.

api cet sudurācāro, bhajate mām ananya-bhāk sādhur eva sa
mantavyaḥ, samyag vyavasito hi saḥ

"If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life. "
(Bhagavad-gītā, 9.30)

It is so dangerous, ananya bhakti is a dangerous thing. So many apparent anomalies cannot make him object of blame. Because that very rarest thing of ananya bhakti, whose future is guaranteed, ananya, connection, exclusive connection with the Lord, that means his bright future is guaranteed. Only question of time, what he has, the connection, the high valuable connection that he has got, that is very, very, very, very, rarely to be had, and that he has got. And other things are negligible, negligible of the negligible, so don't approach that dangerous place or you will be doomed.

So, api cet sudurācāro. At your consideration he may be much filthy. But at once the day will dawn there and you will be nowhere. You have no position at all, you are now a commentator and making remarks, you will be nowhere. But his position is sure become that, ananya bhakti, exclusive connection, that highly earned most rare, valuable thing he has got. So I am such that my real connection is so valuable that all the worldly attributes in consideration to that, no position at all. The world will be relative consideration of good and bad, that has got no value, it is all illusory, but that is reality whatever mist it may be, that is reality.

Devotee: Mahārāja, would you explain again this good and bad.

Śrīla Śrīdhara Mahārāja: You are disturbing the thought, what good and bad, good and bad.

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' 'ei bhāla, ei manda',-ei saba 'bhrama'

"In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."
(Caitanya-caritāmṛta, Antya-līlā, 4.176)

As in a dream, you may have a good dream, or a bad dream, but both is false, something like that. In the relative consideration of this worldly position we may think that he's a good man, or he's a bad man, but everything is all illusory. The imaginary standard conception, everything.

And the connection with Kṛṣṇa, that is reality, that is reality. That is absolute. That connection, His protection, His sympathy, it is genuine, it is real thing. And all others are, they have got no real position, they that are friendly to us, favourable to us, that may be vanishing, change of the course of the world. But this is constant, our connection with Kṛṣṇa, whatever small quantity, that is constant, nitya, and others all relative. They may change any position. I may be a king, but the next life I may be a beggar, and in this life I may be a beggar, king may be murdered as becomes my king's position. So all these things, I am a scholar, then next I may be a madman. This one (Brajānśi?) a good scholar of international fame (Brajānśi?), philosopher. Many world conferences he attended but in the last stage he was, he became mad. A scholar next moment may become mad. So in this world no permanent value of any attainment.

But our plenary connection with Kṛṣṇa, that is from the soul to the

Supersoul. The soul's connection in eternal plane that has got, however slight, but still it is substantial, it is real. Others are all flickering, temporary, hoaxing, no value. In the movement, coming, birth and death, we are moving within birth and death, birth and death, in this world. Not that all relative positions are illusory. Now it is, next moment it is not. But the soul to Supersoul, soul is real, Supersoul is real, and any friendship or any connection with that, it is permanent. So however bright may be this prospect of this illusory world that must be dissolved for the slight connection of the souls plane towards Supersoul. Such importance we must give in our whole life, in all the activities, they may be influenced by this thought.

Api cet sudurācāro, what is from the relative consideration, from the worldly consideration, is good or bad. 'Dvaite bhadṛābhadrā-jñāna, from 'dvaite means we are separate conception, not organised whole, connected with the Absolute, not universal but provincial, local interest, bhadṛābhadrā-jñāna. Calculation from the local provincial interest, good, bad, all false, no value. The paramount power will come and smash this provincial.

If there is war, (just as) in the second wartime, in England, when they were apprehended by the greatest attack from Hitler, after France was crushed there was some ordinance that: "All individual properties came to the prime minister." An ordinance was, all the properties, of all, big or small, all came to the state. Individual ownership was abolished for the time being. Because anywhere, any preparation for the defence may be taken. So there for that view the whole individual rights were given away to the state. So all our acquisitions of this local interest, provincial interest, they have got no value from the standpoint of the Absolute Interest. 'Dvaite bhadṛābhadrā-jñāna. Any moment the Absolute Interest may come and demolish these local transactions. So, 'dvaite bhadṛābhadrā-jñāna, saba-'manodharma.' It is mental speculation, mania, it is all mania. But from the Absolute consideration what is the truth, that is ever truth, no unchangeable truth. That may have, vilas, have play, the change of play that is not death. Līla, that is līlā, pastimes, that may come back again. In this way. Your points clear?

Devotee: He's not here.

Śrīla Śrīdhara Mahārāja: Oh put the questions and fled, ha ha, Because I did not like the question, interruption.

Devotee: No, Govinda Mahārāja called him.

Śrīla Śrīdhara Mahārāja: Call of Govinda Mahārāja, a practical call, this is theoretical. Ha ha ha.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī yasyāṁ jāgrati bhūtāni,
sā niśā paśyato muneḥ

"While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy." (Bhagavad-gītā, 2.69)

There is a world where ordinary people are fully awake there, in their own interest there. But there are others, they do not find any interest in that

worldly life, they dive deep and awake in some other world, and they have got all their interest in that plane. Hare Kṛṣṇa. Awake in your world of soul and awake in the world of matter.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

How much our attraction to Kṛṣṇa will be that we may be taken to His real connection, that should be our all concern. What the others will do, making, fabricating this conspiracy, this or that, may be ignored for our own interest. But according to the capacity, according to the stage of realisation, everything varies.

na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅgināṁ yojayet sarva-karmāṇi, vidvān yuktaḥ samācaran

"The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with advice, "Leave aside action, and cultivate knowledge." Rather, cultivating their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."
(Bhagavad-gītā, 3.26)

First varnāśrama karma. Then to be very particular to give up the result to Kṛṣṇa, to offer the result of all the duties towards Kṛṣṇa. Then to give up wholesale and jump into the service of Kṛṣṇa, gradually advancing. According to ones own stage of realisation it will work, the advises will be suitable and work.

Kṛṣṇa says: "To teach the people I have also to undergo, to practice their duties."

kusidevi preme loka nukajan karmachedahan ?

"Sometimes I have to take the, make imitation for their activities to save them, to help them in their position."

So Kṛṣṇa also comes here, sometime, He engages Himself in worship, Kṛṣṇa also worships. So many Deities, father, mother, all, brāhmaṇas, He also washing the feet of the brāhmaṇas, to teach them, in their layer, their plane, it is so. Different stages of realisation. na buddhi-bhedaṁ janayed, ajñānāṁ (B-g, 3.26) But ultimate things are of this type. Progress, elimination and acceptance, progress means elimination and acceptance.

Bhaktivinoda Ṭhākura explained free will: "All will be open for our free will, free understanding, all will be open to receive new light, new idea, that must be tasted by the criterion."

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: I have a few confusing thoughts in my head.

Śrīla Śrīdhara Mahārāja: What is that? Say.

Devotee: Trying to serve the Absolute Good. In Malaysia many nice things are happening. But at the same time resistance is very great from Hansadūta. And I'm wondering, sometimes the sentiments are mixed, in my head, to keep going. Every time they produce some insult it seems that Kṛṣṇa supplies more reciprocation from the public, more preaching opportunity. But my presence there is an irritation to them.

Śrīla Śrīdhara Mahārāja: Naturally.

Devotee: So I wonder which is the better service for Kṛṣṇa? To go on preaching, or to consider that they are also preaching Kṛṣṇa Consciousness and to relinquish the field to them?

Śrīla Śrīdhara Mahārāja: What do you find in your heart, that the type of your preaching is more purer, or their type of preaching is purer, how does your heart responds, your conscience respond to your activity?

Devotee: I think by your grace our preaching is more mature and theirs is more immature, but I don't say that they're not preaching Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: But in the consideration of position, do you find you can understand that your attempt is more sincere and of purest type, is it?

Devotee: I could not say that. They are very sincere but I just think that their preaching is

Śrīla Śrīdhara Mahārāja: Only the quality of their preaching is of lower standard?

Devotee: Not as mature standard of preaching. Their preaching is more obligatory, obliging the public to serve Kṛṣṇa, where as our preaching somehow, by your mercy is.....

Śrīla Śrīdhara Mahārāja: Then with the call of the book distribution and you can give the idea which is within the book.

Devotee: Yes, yes.

Śrīla Śrīdhara Mahārāja: So of greater, higher level, you're preaching and they're only distributing the books and inviting them and making friendship with them, in this way. Your level will be in higher plane.

Devotee: Their conception is that it is more like a club or a society, this Kṛṣṇa consciousness. Our conception is that it is more individual necessity.

Śrīla Śrīdhara Mahārāja: More nearer to ideal, more abstract towards spiritual ideal. And they're more in the material surface.

Devotee: I think.

Śrīla Śrīdhara Mahārāja: Diplomacy, dollar, all these things. Society, social, and yours ontological, more ontological, and their attempt more social.

Devotee: I feel that way.

Śrīla Śrīdhara Mahārāja: But now what do you like? They're in such fighting position, do you want to go on, or you may have your field of action somewhere else? Hansadūta Mahārāja, he has taken you to me, you have got some obligation to him. And whether under his direction, his subordinates are doing something wrong to you, or he does not know the local authorities are giving some resistance to your activities? What do you think about that?

Devotee: I think he is condoning.....

Śrīla Śrīdhara Mahārāja: He is concerned?

Devotee: He is condoning the irritation.

Śrīla Śrīdhara Mahārāja: Their attempt is corroborated by him, directed and corroborated?

Devotee: I think corroborated maybe not directed, though they feel the irritation.

Śrīla Śrīdhara Mahārāja: Whatever they do he gives his consent, approval? Now what do you think, if you like you can change your field of

preaching of activity. In London a centre is established, then in San Jose he has got very big preaching centre. In South Africa, Bharatī Mahārāja, he was attempting, but now he's a little depressed for want of assistance, proper. Then other places also where service of your type, your type of scholarship may be well utilised. You consider with Akshayananda Mahārāja, and our Goswāmī Mahārāja, and Mādhava Purī Mahārāja, and this Aranya Mahārāja, etc, and then inform me what you will like to do. How energy should be best utilised with less hitch with ISKCON, less hitch, and more activity.

Relief work, I first told that our object is like relief work, starting a relief work. Those disappointed and dejected, with no place in ISKCON, still they're sincere, hankering for Mahāprabhu, and Kṛṣṇa, and Swāmī Mahārāja, how we shall try to help them in our sincere way. And so if any hitch we don't want, still if any collision comes we shall try to tolerate it as much as possible, and go on with our relief work. It is not a new creation, but to help the real movement of Swāmī Mahārāja from the ontological standpoint. To keep up the ontological standard of Swāmī Mahārāja's mission, with something more little added, and that is madhurya-rasa, not so much cultured by him

End of recording.

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83.3.30a + 83.3.31 + 83.5.30

Śrīla Śrīdhara Mahārāja: I answered that you have got idea of the sādhu, that a sadhu will fly away from the human society and retire into some solitary place and there ...

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Śrīla Śrīdhara Mahārāja: may be a beggar and in this life also he may be a beggar, even may be murdered as because my king's position. So all these things, I'm a scholar, then the next instance I may be a madman. This one Brajansil (?) a good scholar, international fame Brajansil (?) philosopher. Many world conference he attended but in the last stage he became mad. A scholar next moment may be mad.

So in this world no permanent value of any attainment. But our plenary connection with Kṛṣṇa that is from the soul to the Supersoul, the soul's connection in the eternal plane that has got, however slight, but still it is substantial, it is real. Others are all flickering, temporary, hoaxing, no value. In the movement coming birth and death, we are moving within birth and death, birth and death, in this world. But that all relative positions are illusory, now it is, next moment it is not. But the soul to Supersoul, soul is real, Supersoul is real, and any friendship or any connection with that it is permanent. So however bright may be this prospect of this illusory world that must be ignored for the slight connection of the soul's plane towards Supersoul. Such importance we must give in our whole life in all the activities they may be influenced by this.

api cet sudurācāro, bhajate mām ananya-bhāḥ sādhur eva sa
mantavyaḥ, samyag vyavasito hi saḥ

"If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life. "
(Bhagavad-gītā, 9.30)

What is from the relative consideration, from the worldly consideration is good or bad.

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' 'ei bhāla, ei manda',-ei saba 'bhrama'

"In the material world, conceptions of good and bad are all mental concoctions.

Therefore, saying, 'This is good, this is bad,' is a mistake." (Caitanya-caritāmṛta, Antya-līlā, 4.176)

When, dvaita means we are separate conception, not organised whole connected with the Absolute, not universal but provincial, local interest. Bhadrābhadrā-jñāna, calculation from the local or provincial interest, good bad, all false, no value. The paramount power will come and smash this provincial. If there is war, in the second world war time in England when they were apprehended the greatest attack from Hitler after France was crushed, there was some ordinance that all the individual properties came to the Prime Minister. An ordinance was, all the properties of all, big or small, all came to the state. Individual ownership was abolished for the time being. Because anywhere, any preparation for the defence may be taken. There for that view the whole individual rights were given away to the state. So all our acquisitions, this local interest, provincial interest, they have got no value from the standpoint of the Absolute Interest.

Dvaite bhadṛābhadrā-jñāna, any moment the Absolute Interest may come and demolish these local transactions. So 'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' - it is mental speculation, mania, it is all mania. But from the Absolute consideration what is truth, that is every truth, not unchangeable truth. That may have vilāsa, a play, a change of play that

is not death, līlā, that is līlā, pastimes. That may come back again in this way.

Your points clear?

Devotee: He's not here. He's gone.

Śrīla Śrīdhara Mahārāja: Who? Put the question and fled?

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Because I did not like the question interruptions?

Devotee: No, Govinda Mahārāja called him.

Śrīla Śrīdhara Mahārāja: Call of Govinda Mahārāja. A practical call, this is theoretical. Ha, ha, ha, ha. Hare Kṛṣṇa. Gaura Hari bol! Nitāi Gaura Hari bol!

yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati bhūtāni,
sā niśā paśyato muneḥ

"While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un- interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy." (Bhagavad-gītā, 2.69)

There is a world, ordinary people are fully awake there, in their own interest there. But there are others who do not find any interest in that worldly life, they dive deep and awaken in some other world, and they have got all their interest in that plane.

Hare Kṛṣṇa. Awakened in the world of soul, and awakened in the world of matter. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

How much our attraction to Kṛṣṇa will be that we may be taken to His real connection, that should be our all concern. What the others will do, making, fabricating this conspiracy, this or that maybe ignored for our own interest.

But according to the capacity, according to the stage of realisation everything varies.

na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅgināṁ yojayet sarva-karmāṇi, vidvān yuktaḥ samācaran

"The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice: 'Leave aside action, and cultivate knowledge.' Rather, controlling their own minds, the

learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action." (Bhagavad-gītā, 3. 26)

Karmarpam, first varṇāśrama karma. Then to be very particular to give up the result to Kṛṣṇa, to offer the result of all the duties towards Kṛṣṇa. Then to give up wholesale and jump into the service of Kṛṣṇa, gradually advancing. According to one's own stage of realisation it will work, the advises will be suitable and work.

Kṛṣṇa says: "To teach the people, I have also to undergo, to practice their duties."

utsīdeyur ime lokā, na kuryāṁ karma ced aham saṅkarasya ca kartā
syām, upahanyām imāḥ prajāḥ

"If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity." (Bhagavad-gītā, 3. 24)

"Sometimes I have to take the, I have to make imitation for their activity, to save them, to help them in their position."

So Kṛṣṇa also comes here sometimes, He engages Himself in worship. Kṛṣṇa also worships, so many Deities, father, mother, all, brahmins, He also washing the feet of the brahmins. To teach that in their layer, their plane. So different stages of realisation. Na buddhi-bhedaṁ janayed,

ajñānām karma-saṅginām (B-g, 3. 26). But ultimate things are of this type. Progress, elimination and acceptance. Progress means elimination and acceptance. Bhaktivinoda Ṭhākura says free will, always be open, our free will, free understanding, always be open to receive new light, new idea. That must be tasted by the criterion.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: Mahārāja, I have a few confusing thoughts in my head.

Śrīla Śrīdhara Mahārāja: What is that? Say.

Devotee: Trying to serve the Absolute Good. In Malaysia many nice things happening. But at the same time resistance is very great.

Śrīla Śrīdhara Mahārāja: From the?

Devotee: From Haṁsadhutta. And so I'm wondering, sometimes the sentiments are mixed in my head, to keep going. Every time they produce some insult it seems that Kṛṣṇa supplies more reciprocation from the public, more preaching opportunities. But my presence there is an irritation to them.

Śrīla Śrīdhara Mahārāja: Naturally.

Devotee: So I wonder which is the better service for Kṛṣṇa? To go on preaching or to consider that they are also preaching Kṛṣṇa consciousness and to relinquish the field to them?

Śrīla Śrīdhara Mahārāja: What do you find in your heart? That the type of your preaching is purer or their type of preaching is purer? How does your heart respond, your conscience respond to your activity?

Devotee: I think that by your grace our preaching is more mature.

Śrīla Śrīdhara Mahārāja: More material?

Devotee: More mature, and theirs is more immature. But I don't say that they're not preaching Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Yes. But in the consideration of position, you find you can understand that your attempt is more sincere and of purest type, is it?

Devotee: I could not say that. They're very sincere but I just think that their preaching is a little

Śrīla Śrīdhara Mahārāja: Only the quality of their preaching is of lower standard?

Devotee: Not as mature a standard of preaching. Their preaching is more obligatory, as a duty, obliging the public to serve Kṛṣṇa. Whereas our preaching, somehow, by your mercy, our preaching is

Śrīla Śrīdhara Mahārāja: There with the karma, book distribution, and you can give the idea which is within the book.

Devotee: Yes, yes.

Śrīla Śrīdhara Mahārāja: So, of greater, higher level, your preaching?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And they're only distributing the books and inviting them and making friendship with them, in this way. And your level in the higher way, plane.

Devotee: Yes. Their conception is that it's more like a club or a society of this Kṛṣṇa consciousness. Our conception is more that it is individual necessity.

Śrīla Śrīdhara Mahārāja: More nearer to ideal, more abstract towards spiritual ideal. And they're more in the material success, diplomacy, dollar, all these things, society, social. And yours ontological, more ontological and their attempt more social?

Devotee: I feel that way.

Śrīla Śrīdhara Mahārāja: But now what do you like? There in such a fighting position you want to go on, or you may have your field of action somewhere else? Haṁsadhuta Mahārāja he has brought you to me, you have got some obligation to him. And whether under his direction his

subordinates are doing something wrong to you? Or he does not know the local authorities are giving some resistance to your activities? What do you think about that?

Devotee: I think he is condoning the irritation

Śrīla Śrīdhara Mahārāja: He is concerned. Their attempt is corroborated by him, directed and corroborated?

Devotee: I think corroborated, maybe not directed. But they feel the irritation.

Śrīla Śrīdhara Mahārāja: Whatever they do he gives consent, approval? Now, what do you think. If you like you can change your field of preaching activity. In London a centre is established. Then in San Jose he has got a very big preaching centre. In South Africa Bhāratī Mahārāja he was attempting but now he's a little depressed for want of assistance proper. Then other places also where service of your type of scholarship may be well utilised. You consider with Aksayananda Mahārāja, and our Goswāmī Mahārāja, then Mādhava Purī Mahārāja, and this Āraṇya Mahārāja, etc. And then inform me what you would like to do.

How energy should be best utilised with less hitch with ISKCON. Less hitch and more activity. Relief work, I first told: 'Our object is like a relief work, starting a relief work.' Those who are disappointed, dejected, and no place in the ISKCON, still they're sincere, hankering for Mahāprabhu and Kṛṣṇa and (Śrīla A.C Bhaktivedānta) Swāmī Mahārāja, how we shall try to help them in our sincere way. And so if any hitch we don't want but still if any collision comes we shall try to tolerate it as much as possible and go on with our relief work. It is not a new creation that to help the real movement of Swāmī Mahārāja from the ontological standpoint.

To keep up the ontological standard of Swāmī Mahārāja's mission, with something more, little added, that is mādhyura rasa. Not so much cultured by him, perhaps for the social position of the foreign country, that may be undermined. The social position is such that mādhyura rasa may be dishonoured as the custom of the country. So he perhaps

But as we are given up the mantram but we do not go to analyse the meanings of

the mantra very much, only selected few. In this way we are to say there is something but we must approach very, very carefully. It is there on our head.

In this way keeping harmony with the mantram and the other advises in Bhāgavatam and Caritāmṛtam and Mahāprabhu, they're fully engaged in that. But respectable distance, that should be kept. And never we shall think that we can walk over that plane, but it is just over our head. In this way we are to tread that there are such things, higher things like that. You consult with your friends and select about your field of work, preaching. Fight is not very desirable, relief, a spirit of toleration we must have.

Devotee: The field has grown so intense in the last few months, the activity is very nice. There's so much to do.

Śrīla Śrīdhara Mahārāja: Very successful, so many men are favourable to you? But you have got some substantial thing to give to them. But they have got only book distribution and no intellectual food, or religious food, to explain?

Devotee: They just have some loyalty that they're pushing, pushing, like this. But since I returned to Malaysia you asked

Śrīla Śrīdhara Mahārāja: Anyhow wherever you will go you will find your field amongst the intellect. So Malaysia, London may be higher field for you. Many people of high calibre may appreciate your characteristic of preaching. Recently our Aksayananda Mahārāja, Mādhava Purī Mahārāja, and others, they went there and preached. Where Mādhava Purī Mahārāja also delivered lectures in some universities there. The Parvata Mahārāja, that Āśrama Mahārāja, there they also want help of relied preachers, everywhere. In many places your preaching may be welcome.

Hare Kṛṣṇa. Gaura Hari bol!

Devotee: Guru Mahārāja, it seems even though we are working in the spirit of relief they take it as a fight, or a competition with them. How can we overcome that?

They feel threatened.

Śrīla Śrīdhara Mahārāja: That will help us to particularly look for another plane. The decision, the Absolute decision will come from higher plane. It will help us search for the higher plane more intensely. Whether the path I have taken is only imagination or there is reality there? That Kṛṣṇa is everything, He protects His devotees. All this is imagination, theoretical or it is real? We must make experiments with this truth in our own life and then we'll make progress step by step. Such test will come, will be extended to us by Kṛṣṇa Himself. "You have faith in Me as Absolute, or in any other potency, that they're master?" Only lip deep when you speak that Kṛṣṇa is everything, He's over all, is it a lip deep statement or it really comes from your heart and conscience?" Nothing can be done without His consent. All these imaginary propaganda or it is real? To live in, reality to live in or only to preach?

Fight to fight, that is not a very high stage. Ignore the fight. Let it go on in its own way and I shall be busy in my own thing. Let them come on the

back, not in the front. They will come as a consequence of my previous lives. So we shall show our back and many wounds may come to my back, but in the front there will be peace and Kṛṣṇa and I shall make progress towards that. Go forward towards Kṛṣṇa. And as a result of my previous activity they may attack in my back. Ignoring them I shall make progress towards the front. Kṛṣṇa is everything and that must be realised as truth within me otherwise what value has it got, only lip deep propaganda. There must be life within to back this preaching. The words that come from our lips must be backed by spiritual realisation, that Kṛṣṇa is all.

Hare Kṛṣṇa.

In Manipur some hundred years or two hundred years, I don't remember. There, all Vaiṣṇava disciples of Narottama Ṭhākura. The King also. And one General named Mr Tikendrajit, he wanted to overthrow the influence of the British there. And he used for those war materials the Temple of Rādhā-Govinda's compound. And anyhow they sent the British military god. And one Captain or one military officer was sent to find out the truth behind the rumour, and the King did not allow him to enter into the Temple compound, he's a mleccha (a meat eater who does not follow Vedic culture), but he forcibly entered. And the General Tikendrajit he murdered him at once, that European General was murdered. Then a military force was sent to capture the whole Manipur and a special instruction that the Temple compound that was utilised for this political purpose so that must be demolished. And it was so demolished that the Deities, by the shots of the cannon, the whole Temple and the Deities was also smashed and destroyed.

Then our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) was explaining the thing. "Then what is this? People will say the Deity which was worshipped by the disciples of Narottama Ṭhākura, They had not the power to protect Themselves? Kṛṣṇa has no power to protect Themselves, They're all idols, dolls? What is this?"

Prabhupāda (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) explained in

some other way. "That without the will of Kṛṣṇa nothing can be done. So what is the will of Kṛṣṇa that His worshipping figure will be demolished by the shot of cannon? Nothing can even a straw cannot move without the will of Kṛṣṇa. And such a great thing, disaster was done by the will of Kṛṣṇa?" He told: "Yes." "Why?" He explained:

arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jātī-buddhir viṣṇor vā
vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ śrī-viṣṇor-
nāmni-mantre sakala-kaluṣa-he śabda-sāmānya -buddhir viṣṇau
sarvveśvareṣe tad-itara-sama-dhīr yasya vā nārakī saḥ

Śrīla Vyāsadeva states in Padma-Purāṇa: "Anyone who considers the worshipping Deity of the Lord to be made out of wood, stone, or metal; who considers the Vaiṣṇava guru to be a mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu or a Vaiṣṇava to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; who considers the Holy Name and mantra of Lord Viṣṇu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods - such a person is a diabolical devil."

We generally identify if spiritual truth comes down in this mundane world in our plane to help us in that formula that is not the same as wholesale spiritual. So to do away with our wrong conception that what we see that Deity that is Kṛṣṇa.

To demolish that wrong idea this was done by Kṛṣṇa's will. Do you follow? Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: We are really pilgrims to the hell, by knowing only the superficial things. Thinking that this what we see as stone that is Kṛṣṇa. Kṛṣṇa is limited there. To do away with such conceptions Kṛṣṇa takes such bold steps: "That I am not your, this sense conceived, eye conceived stone piece. I am something else."

To elevate you to that position, what was given by him to elevate you from the lowest position to somewhat again that is demolished to give you some higher type.

Suppose the national flag, that is the honour of a nation. But if the flag by the enemy party is captured and it is trodden underfoot, of course that is something, it is dishonoured, nation's honour is demolished, but still we are to think that the nation is there. Though honour of the freedom, the freedom is related with that flag, that is torn to pieces, or brushed underfoot, or maybe burned to ashes, but independence it may be there. Again coming and conquering the enemy. So some sort of relation is there. The honour of the freedom of a country is with the national flag, but still the national flag does not represent the whole of the freedom. In such a way.

It is necessary, this Vighraha, but by that you must try to understand, go further, that is a symbol given to you and you are encouraged to say that It is He Himself, not otherwise. But that Himself is not what you conceive by your senses. You are to differentiate there.

So elimination and acceptance progress means always. Here Bhaktivinoda Ṭhākura, free, all will be unprejudiced to accept truth. Expectant to understand revealed truth and there comparative study in the revealed truth.

As I told, the Christianity. Goswāmī Mahārāja is here?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That Christianity is it static or stagnant and this is dynamic, what is that?

Devotee: You said is the position of Jesus stagnant or dynamic, progressive?

Śrīla Śrīdhara Mahārāja: His Kṛṣṇa conception, dynamic and progressive, which?

Devotee: Or static.

Śrīla Śrīdhara Mahārāja: Static is Christianity? Conception of Jesus is static?

Devotee: You said is the position of Jesus is static or dynamic? Is Jesus' position static or dynamic? Can He make further progress? You were saying that Jesus, is His position dynamic or static? Because the Christians may say: 'Well He knows everything.' So you said: 'Is he barred from making any further progress? Is he a member of the dynamic world or the static world?

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Further consideration and realisation than what was given by Jesus. Fatherhood of Godhead. Hare Kṛṣṇa. Gaura Hari bol!

Devotee: So when we see the writings of Ṭhākura Bhaktivinoda we see

that he is discussing this comparative theism of Christianity, and Vedānta, and then the Bhāgavata. He has this one English talk that he gave on the Bhāgavata, and

Śrīla Śrīdhara Mahārāja: Bhāgavata speech?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Booklet.

Devotee: Do you know when he gave that?

Śrīla Śrīdhara Mahārāja: In Dinaipur (West Bengal), when he was an officer in Dinaipur district he gave that lecture (in 1869). The Brahmo party, they were trying their best to take him towards their support. But there in Bhāgavata speech he declared clearly: "No connection with you. I am a servant of the Vaiṣṇava creed." In his Bhāgavata speech openly he declared.

Devotee: Yes. He spoke in that lecture, he mentioned Ram Mohan Roy, who was the founder of the Brahmo Society.

Śrīla Śrīdhara Mahārāja: He asked them to make further progress. "It's not ended there. With free will you are to start with open enquiry, then you will be able to see that what Mahāprabhu has told that is not

idolitary." And their main objection was that these Vaiṣṇava's are idolitary, idolitors. "No, it is not idolitary. You come to see in this light."

Devotee: But when I was reading this of Bhaktivinoda Ṭhākura it reminded me of so many sayings that your divine grace had told us at different times. Because Śrīla Bhaktisiddhānta Saraswatī Ṭhākura he said that you are carrying the conception of Bhaktivinoda Ṭhākura. So by examining these writings

Śrīla Śrīdhara Mahārāja: He was satisfied by that poem written by me so much that: "It is not his writing, Bhaktivinoda Ṭhākura has himself written it through him." He remarked like that. It was so accurate representation of Bhaktivinoda Ṭhākura's creed was to him that he remarked in this way. "It is not written by him but Bhaktivinoda Ṭhākura has written it through him."

Devotee: So Bhaktivinoda Ṭhākura he said in that lecture that when studying a particular author that we must trace out his exact position in the line of thought.

Śrīla Śrīdhara Mahārāja: And meant for whom? What section? Same author may write a book for the primary students, school students, college students, same author may prepare such books. It is like Veda, for different classes. According to the capacity, the standard, they will accept the teachings. In Gītā also, Gītā also recommending many things as karma, jñāna, bhakti, yoga, so many things. But there is a comparative study. If we are particular we see that all taken towards bhakti current, how? How karma ends in devotion. How jñāna ends in devotion. How yoga ends in devotion. Everything ends in devotion. The connection is given there. Who cannot, who missed this connection giving, they say:

"Oh, Gītā has supported us." The political revolutionary people they also get their support from Bhagavad-Gītā, "Gītā has supported us." Everyone: "Gītā has given us support." But the link is there ultimately leading towards devotion. And in the end:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

"Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." (Bhagavad-Gītā, 18.66)

Sarva-dharmān parityajya: "All phases of duties should be abandoned."

Mām ekaṁ śaraṇaṁ vraja: "And ultimate end will be to take refuge under My feet, clearly. And you will have not to be pained for that, amply rewarded you will be. Leaving aside all conceptions of duties you ever can imagine and understand, give up everything. So give up everything you have acquired so far. So much risk you have to take. Whatever conception of duty you have got so far, give up everything. Kṛṣṇa conception of Godhead is a revolutionary thing, for which the right, My relationship with you, if you hear it will seem to you to be quite revolutionary. You have no independence, you are wholesale Mine. So independently you are coming to sue transactions from Me? You have come for transactions? Wholesale, every inch, you are Mine, not outside Me. That is your proper location and you have come for transactions. You are a separate party, I am a separate party. Give up all such conceptions of duties and enquiries and everything wholesale. You are Mine wholesale."

That is Kṛṣṇa. This is the truth. Prepare yourself for that, śaraṇāgati,

mām ekaṁ śaraṇaṁ vraja. To Arjuna also He told:

man-manā bhava mad-bhakto, mad-yājī mām namaskuru mam evaiṣyasi
satyaṁ te, pratijāne priyo 'si me

"Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."

(Bhagavad-Gītā, 18.65)

"I promise you that I am everything. I am not deceiving you. You are My favourite, you are my friend. At least I won't deceive you, cheat you. So plainly speaking Arjuna I am everything of you."

Painfully He's speaking of Himself to His friend Arjuna

End of side A, 30-3-83a

side B, 31-3-83 + 30-5-83b

Śrīla Śrīdhara Mahārāja: aspiration is within Me, cannot go outside. Your highest aspiration is within Me, can't seek it outside. I am so friendly, so near, so loving, so affectionate. In all respects you are Mine."

Such loving share or service or anything, our relationship we have got with the truth, Kṛṣṇa. Then He's wonderful, holding such position in the

absolute sense, how we have become otherwise? That free will, and the position of that marginal position. That is responsible. Self determination. Die to live. Everything for Himself. This is the condition. We are for Himself. Accept this then negotiation begins.

"First you have to accept everything for Me, then the negotiation may begin. How and why you are for Me? First you have to understand that I am for Myself. The Absolute must be for Himself. You understand this properly. Reality for Itself otherwise He's not Reality if He's subservient to any other law or any other agent He's not Reality. So if Reality has got such position, Absolute position, with this basis 'For Itself' now negotiate what will be your position with Me. Complete surrender, there you are normal otherwise you are thinking abnormally about reality. That is really your creation and not in the absolute sense, your created reality. But reality is independent must be of this nature and then your position will be within me, within My sweet will. And that is your highest position. You try to, I'm your friend, I'm your guardian." Suhr̥daṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati:

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram suhr̥daṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

"I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."
(Bhagavad-gītā, 5.29)

"You can only find peace in such condition when you accept Me as I am. I am your guardian but I am your friend, your greatest friend."

So harmony lies there. Otherwise we are god of gods. We go to the friend, rules and regulations, how a god will be, otherwise we won't accept him as God. Not that God created man but that man creates God, man created God.

That goes to Darwin theory, the fossil is the cause of everything.

Devotee: Guru Mahārāja, in progressive realisation of Kṛṣṇa, does one have to go through the stage of Brahman realisation, Paramātmā, and then Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Not necessarily, not necessarily. He may go through that way. After general education then one goes to some specific education. After passing B.A, M.A, then goes to medical, or engineering departments. And from the beginning one may get admission in the engineering college. Something like that, with little primary education he goes. So through varnāśrama dharma, this yoga, jñāna, everything may lead ultimately to śuddha bhakti and there He says, Mahāprabhu says: eho bāhya āge: This may be excluded, without this, this only sādhu saṅga with śraddhā. We have got faith and we have got good devotee association. Wherever from any position śraddhā and sādhu saṅga, these are primary necessities, without that it is not possible. We must meet His agent and we must have some faith in His agent. Minimum demand in the bhakti school is this. Neither the brāhmaṇa Mahāprabhu says:

nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro nāhaṁ varṇī na ca
gṛha-patir no vana-stho yatir vā kintu prodyan-nikhila-paramānanda-
pūrṇāmṛtābdher gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

"I am not a priest, a king, a merchant, or a labourer (brāhmaṇa, kṣatriya, vaiśya, śūdra); nor am I a student, a householder, a retired householder, or a mendicant (brahmacārī, gṛhastha, vānaprastha, sannyāsī). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the gopīs, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy." (Caitanya-caritāmṛta, Madhya-līlā, 13.80)

. . .

All these, the yoga, jñāna, nothing is necessary. Only minimum necessity is His agent's association connection, and faith for his association. Then through that done, without that impossible.

rahūgaṇaitat tapasā na yāti, na cejyayā nirvapaṇād gṛhād vā

na cchandasā naiva jalāgni-sūryair, vinā mahat-pāda-rajo-'bhiṣekam

Jaḍa Bharata said: "O King Rahūgaṇa, the perfectional stage of devotional service, or the paramahansa stage of life, cannot be attained unless one is blessed by the feet dust of the great devotees. It is never attained by austerity, Vedic worship, acceptance of the renounced order of life, the discharge of the duties of household life, the chanting of the Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire." (Śrīmad-Bhāgavatam, 5.12.12)

. . .

matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gṛha-vratānām
adānta-gobir viśatām tamisraṁ, punaḥ punaś carvita-carvaṇānām

Prahlāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."

(Śrīmad-Bhāgavatam, 7.5.30)

. . .

naiṣāṁ matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānām na vṛṇīta yāvat

Prahlāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination." (Śrīmad-Bhāgavatam, 7.5.32)

. . .

Without the help of the Vaiṣṇava we cannot reach there. This is the general thing, minimum. Others may be redundant, either departmental knowledge about this, that, so many things that are not necessary. That may be sometimes ornamental for a preacher. If a devotee is a preacher, then he can be a good preacher, if the devotee is educated he may be a good preacher to the educated section, not to the ordinary. That is something ornamental. But the minimum necessity sādhu saṅga and śraddhā, śraddhā in the disciple and the genuine preceptor. This connection, praṇipāt, paripraśna, sevayā, and this jñāninas tattva

darśinaḥ, this connection necessary.

Devotee: In Bṛhat-Bhāgavatāmṛta, Sanātana Goswāmī shows the travels of Gopa Kumara. And he is going through different stages of progressive realisation. But that is not necessary for everyone?

Śrīla Śrīdhara Mahārāja: Not everyone. Of course he will have to pass through those stages unconsciously. Virāja, Brahmāloka, Śivaloka, Vaikuṇṭha, we have to pass, but no stopping at the station, we pass quickly through towards the destination. The stages are there, but from one stage one station to another, then another, then another, in this way many stations not stopping. He may go from anywhere unconsciously passing through those places he'll leave there. Stages are there but no stop, he may not stop there. Necessarily he'll pass through those places, or stages, unconsciously. Very quickly it will pass unknowingly, unconsciously.

Devotee: But if he had some attraction then he may stop there?

Śrīla Śrīdhara Mahārāja: If any special attraction he may have to stop there. But if the guide is strong enough he'll say: "No, no, no stoppage here, come. No charm here. What is here is already known as this and that and that is only detention, no value, come."

Devotee: There's one breaker here, it's called Vṛndāvana Express Train.

Śrīla Śrīdhara Mahārāja: Oh. Express also stops in the main places,

only this is a special train. Ha, ha. And there is also Navadvīpa Special. And that is considered above Vṛndāvana. And we are there. Appreciation, realisation is necessary, why so? Why Vṛndāvana is superior to every stage of life? And why Navadvīpa also considered, to our poor we have got no money. Navadvīpa with very least capital we can get in Navadvīpa which is in Vṛndāvana. And more. It's difficult to understand.

The highest power of positive negative combined is giving something.

Rasa-rāja mahā-bhāva dui eka rūpa. The sweetness and the taster of the sweetness in its highest degree, They're combined to bestow, to distribute Themselves for us. If you can give away all so-called religious prejudices and concentrate towards the naked truth, the rasam, and sympathy towards Me then we shall be able to understand how Both combined together. Both the parties, giver taker. The greatest giver and the greatest receiver Both combined a pot to give to the ordinary people. That is only in a limited circle, to the qualified circle. And here ordinary mass can have entrance and in no time maybe given the tickets of that high position. Percolated.

Achievement of Kṛṣṇa's service also may be done by the Nimbarka, the Vallabha, and others. The Māyāvādīs they also have recognition. But the whole Vaiṣṇava school they have got real position of Kṛṣṇa. But their conception of Kṛṣṇa is also different from the conception of Mahāprabhu, in some respects. So if we can approach Kṛṣṇa through Mahāprabhu, the highest attainment, and any defect, that fullest, highest fullest, not partial attainment of Kṛṣṇa. We are to clearly understand for ourselves where's the difference with Nimbarka and others conception of Kṛṣṇa.

And so much so, inconceivable, that we are to give more stress towards Rādhārāṇī. That is the peculiarity of the Gauḍīya Vaiṣṇava school. There

may be sweetmeat but the absence of tongue, nothing to be lived. If proper tongue I may have, the standard of the tongue, that will give me the standard of sweetness. Something like that. Without tongue no meaning of sweetness. Without ear no meaning of music.

Independent of Rādhārāṇī we can contact with Kṛṣṇa we'll be loser. But in the service of Rādhārāṇī we get the highest quality of Kṛṣṇa realisation, highest quality. Because so much high sweetness, so much high and real intense realisation about Kṛṣṇa is not possible anywhere and that quality I can have if I participate in Her line. That quality, quantity and quality, highest quality only can be drawn from that rasa, ecstasy, by Her alone. And that type of quality I can expect to have in Her line. It is running, the current is running through high to us, towards His inmates towards His campaign, that quality. So much so that one who can understand the taste of that quality, the other current is tasteless to them, quite tasteless, the rasa.

The rasa may come through other channels, that will be tasteless to the tongue who has tasted that rasa coming through Rādhārāṇī. Something like this. Rādhā-Dāsyā (Queen kuja?). In Bhaktivinoda Ṭhākura's poetry I developed that in the last stanza.

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādr̥taṁ rūpādyaiḥ
pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam jīvādyair abhirakṣitaṁ śuka-
śiva-brahmādi sammānitaṁ śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum
īśo bhavān

"What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and

protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? śrī-rādhā-pada-sevanā: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."

The extent of Bhaktivinoda Ṭhākura's gift, how high it is to show that Bhaktivinoda Ṭhākura is so great that he has given gradually this highest thing he could give. What is that? Śrī-gaurānumataṁ: sanctioned by Śrī Gaurāṅga. Svarūpa-viditaṁ: that value is known only to Svarūpa Dāmodara, he can estimate the value of such gift by Mahāprabhu. Mahāprabhu's sanction how valuable it was known only to Svarūpa, the Lalitā Devī avatāra. Rūpāgrajenādrtaṁ: Sanātana Goswāmī who is the master of the sambandha-jñāna, he has appreciated it very much. Rūpādyaiḥ pariveśitaṁ: Rūpa Goswāmī with his followers has served them direct to the public, to the proper persons. Raghu-gaṇair-āsvāditaṁ sevitam: Raghunātha Dāsa he has tasted it properly and enhanced, developed, give some development. Jīvādyair abhirakṣitaṁ: Śrī Jīva with his followers have supported, gave protection, that in the name of the Rādhā-Dāsyā any other thing may not come within. And this is the aim of the whole scripture. In this way, Jīva Goswāmī with his followers have earnestly tried to prove to the intellectuals that how this is the highest. Śuka-śiva-brahmādi: The Śuka, Śiva, Brahmā, and Uddhava, they showed their aspiration for this thing, not all, they have paid due respect to that thing. And sammānitaṁ: Such service, the service means the satisfaction, propitiation of Rādhārāṇī, and you are in the position to bestow this to us. Bhaktivinoda Ṭhākura, you hold such dignified position that you can give that thing to us. Śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān: Your position is so dignified that you are bestower of this highest thing and you have shown it in your writings how this is the highest aim of our life, highest realisation of the life of every soul is there.

And the next concluding śloka:

kvāhaṁ manda-matis tvatīva-patitaḥ kva tvaṁ jagat-pāvanaḥ bho svāmin
kr̥payāparādha-nicayo nūnaṁ tvayā kṣamyatām yāce 'haṁ karuṇā-nidhe!
varam imaṁ pādābja-mūle bhavat sarvasvāvadhi-rādhikā-dayita-
dāsānāṁ gaṇe gaṇyatām

"But where am I? I am in a most fallen condition, my intelligence bound with fault. Where are you, O deliverer of the universe? O master! By your causeless mercy alone, my unlimited offences can be pardoned. O ocean of compassion! O Gurudeva! I humbly beg for one favour before your lotus feet: kindly count me as one of the servitors of Śrī Śrī Rādhā-Kṛṣṇa, that Divine Couple Who are an ocean of matchless wealth."

Where am I? A fallen soul with so much disqualification, patitaḥ, fallen of the fallen. And where are you? Your position in the highest peak of respect. Jagat- pāvanaḥ: You purify the whole world, in such a position you are, you hold. In this attempt I might have limited you. I have no capacity of doing real justice to you in this description of your greatness. This is very ruff and audacious attempt. For this haughtiness you must forgive me. You are so great. And I have got one prayer to file under your holy feet. What is that? The most favourite of the favourite of you, your most loving Dayita Dāsa, your disciple Dayita Dāsa, our Gurudeva (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura), you please grant my admission into his zone. This is my prayer to you. You recommend me to get admission amongst the so many servants of your heartfelt, affectionate disciple, our Gurudeva. You recommend me to have entrance, admission into his zone. That is my prayer to you Bhaktivinoda Ṭhākura."

One or two or three centres may be given more attention and all possible workers should do for that. Then when they're very firm footing, then to exchange gradually.

Devotee: I think that that is a good idea but there may be a strong independence of desire amongst the devotees coming this side. So immediately they feel the necessity to do something completely independent. And as a result a few centres are not strengthened.

Śrīla Śrīdhara Mahārāja: So make the best of a bad bargain, that policy. Where it is not possible to bring them within the central rule they may be given a little freedom, as less as necessary. But one, two, three, four, a few centres should be strengthened, strongholds just like forts. The fort and the ruling country, fort and ruling country, something like that. Strong centre, two, three, here there like fort, and to extend the government from there, here there so many centres may be.

This is my suggestion. You consider it according to your own knowledge and go on doing. You are known to the habits and ways of the foreign affairs more. I am only sitting here in some narrow quarter, limited. Only through books may I have some knowledge of the foreign country, not practical ideas. You are in the practical field, you are to adjust, final adjustment will be with you. My advice more or less theoretical. You are in the practical field.

Devotee: Yours in the central interest and ours is provincial so therefore yours is more broad.

Śrīla Śrīdhara Mahārāja: Mine is ontological, legal interest, but to translate that ontology into the practical activities that depends on you, and your knowledge, your experience, your experience. So I say mine is theoretical and yours practical, how to do it practically. Hare Kṛṣṇa. You may utilise me, my thoughts, ideas, my experienced knowledge about the śāstra, and the Vaiṣṇava or the sampradāya. That you may try to utilise

for your purpose.

Devotee: We'd like that you utilise us for your purpose.

Śrīla Śrīdhara Mahārāja: In the highest end of course it may be like that. The idea, the ideal, the moralism, more or less you depend to be supplied from me. But how to translate them into practical line? You have got your own better experience of the locality. You are to do that.

Devotee: That has been shown most by Goswāmī Mahārāja, by the book, books of your speeches, that is the most major step in the practical line. Such books should be given first encouragement we all feel. The Search for Kṛṣṇa: Reality the Beautiful, we find this to be the first step of the practical development.

Śrīla Śrīdhara Mahārāja: All right.

Devotee: Swāmī Mahārāja used to say: "Books are the basis."

Devotee: "Utility is the Principle."

Devotee: "Preaching is the Essence."

Devotee: "Purity is the Force."

Śrīla Śrīdhara Mahārāja: By distributing books, by publishing, by delivering lectures, and also by reading the scriptures, in many ways. Our Guru Mahārāja also did by exhibition also. In various ways he wanted to

push on the ideas. Swāmī Mahārāja also doing a variety of portraits in the books of different kinds, educating, pictures through the books.

Devotee: So we see in Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Saraswatī Ṭhākura some different applications in the practical field of Kṛṣṇa consciousness theory.

Śrīla Śrīdhara Mahārāja: What is that difference?

Devotee: Well, Bhaktivinoda Ṭhākura, in the gṛhastha āśrama, it seems that in his songs and writings, he says: gṛhe thāko, vane thāko, sadā 'hari' bole' ḍāko.

(Śrī Nāma, 2, from Gītāvalī)

Śrīla Śrīdhara Mahārāja: This is Narottama Ṭhākura's song gṛhe thāko, vane thāko.

Devotee: Narottama, he says: gṛhe vā vanete thāke, 'hā gaurāṅga' bo'le ḍāke.

(Sāvaraṇa-śrī-gaura-mahima, 4, from Prārthanā)

Śrīla Śrīdhara Mahārāja: And Bhaktivinoda Ṭhākura?

Devotee: gṛhe thāko, vane thāko.

Śrīla Śrīdhara Mahārāja: je-dina gṛhe, bhajana dekhi, gṛhete goloka bhāya

(Śuddha-bhakata, 6, from Śaraṇāgati)

Devotee: So he seems to be, he's saying either, "Whether you're a householder or, it is the same." But it seems that he's

Śrīla Śrīdhara Mahārāja: Cultivation of kṛṣṇānusandhāna (the search for Śrī Kṛṣṇa), that is what is necessary. Wherever you be that does not matter, wherever you be that is not of much concern. But be attentive towards Kṛṣṇa and you do for Him as much as possible.

Devotee: But he seems to be giving encouragement to the householders especially.

Śrīla Śrīdhara Mahārāja: That was a question for a long time in the Mission. They came to ask me after the departure of Guru Mahārāja. When Vasudeva Prabhu came there was a dissolution. He wanted to encourage that Bhaktivinoda Ṭhākura's line. "Don't have an artificial life, go and marry and be householder and do sincerely your service towards Kṛṣṇa." In this way he began to preach. So many of our Godbrothers came to me. "What do you say?"

I told: Bhaktivinoda Ṭhākura came to prepare the ground and for the weak minded people, and that is constitutional method. And Prabhupāda (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) came as revolutionary. He organised missionary activity and strong minded persons he invited, who will be ready to take the risk, sarva-dharmām parityajya (Bhagavad-gītā, 18.66). If there is any defect they're ready to suffer for that. For a strong minded person as much as they can command they will begin with that with boldness. This is one thing.

And the second thing is that he made arrangement for Vaiṣṇava sevā.

Vaiṣṇava sevā is very important thing to get the service of Kṛṣṇa. Here he arranged in such a way that the beginners they may have chance of serving the senior Vaiṣṇava. They will be engaged in higher services and the newcomers they may help them in their ordinary supply of necessities. The newcomers are washing the cloth of the sannyāsīns of higher. They're cooking food there and preparing bedding for the higher class of Vaiṣṇava. So they're getting the service of the Vaiṣṇava, and they're also serving in higher ways the Vaiṣṇava in the hierarchy. That was created. One generally in gr̥hastha āśrama one should not take, or in the secluded life, bābājī's secluded life, they do not take any service from any other. In gr̥hastha life they take service from ordinary persons that may not have any liking for Vaiṣṇava creed. But here the beginners have come to get chance for the service of Kṛṣṇa and they get the facility of Vaiṣṇava sevā, mutual arrangement. They're also helping them, they're also helping them. Like Napoleonic Chair, you know Napoleonic Chair?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: In a circular way in a marshy land they're standing for a long time. No rest they can take, all standing. Then they wanted to take rest at least by sitting in a chair. In a circular way the soldiers were arranged and were asked to take seat. So everyone was, on his lap he carried one, and he also got another lap to take seat. In this circular way all could take a seat. So by mutual arrangement of help of service they will march towards the goal. So the tyāgī, sannyāsī, and those that are very eager to attain the goal and they're ready to take some risk as it is mentioned in Bhāgavatam:

tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary
adhaḥ tal labhyate duḥkhavad anyataḥ sukhaṁ kālena sarvatra gabhīra-
raṁhasā

"Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet (Brahmāloka) down to the lowest planet (Pātāla). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them." (Śrīmad-Bhāgavatam, 1.5.18)

No risk no gain. The stereotype moving in this way. You must take some risk and maybe damaged, still he must take risk to come out of the vicious circle. So:

yatra kva vābhadram abhūd amuṣya kiṁ (Śrīmad-Bhāgavatam, 1.5.17)

If taking greater risk one jumps into the Kṛṣṇa bhajan life but he cannot stand, he falls, what is the loss there? Because for the time being he's centred, as much time he could spend for service of Kṛṣṇa and His devotees, that is something. And without taking risk what he will have done, what is the value of that? So:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

"Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." (Bhagavad-gītā, 18.66)

Takes the, draws the attention of Kṛṣṇa, he has taken so much risk for His service. But everyone must be sincere, not any diplomacy in the movement, not any self cheating temperament. If sincere then, may not be qualified but sincere, he will take risk to go further. Then if he cannot go, he falls, Kṛṣṇa will look after him. That is the line of action.

And another, to be a gṛhastha: "Oh, I cannot do exclusive service, it's not possible for me. I shall try an easier life and as much as I can do Kṛṣṇa-bhakti I shall try, must be satisfied with that." That is another temperament.

Our Guru Mahārāja came with that force that those that are bold enough to march towards Kṛṣṇa at the risk of their prospect, 'yes you come.' In this way he called for and tried his best to engage them in various activities. In the press, in the platform, in the exhibition ground, in different ways he wanted to give them experience to march on towards Kṛṣṇa, cultivation of Kṛṣṇa, Kṛṣṇānusilanam.

Anyhow to utilise oneself for the service of Kṛṣṇa and that is possible under the direction, to work under the direction of a proper devotee. That is what is very, very, very rarely found. The proper direction in the line of Kṛṣṇa-bhakti. That is not very easily found. So very special persons that are in the plane of Kṛṣṇa-bhakti who can understand what is real devotion or what is not real. Under the directions of such persons to work. That is a very rare thing to be found. And sukṛti also may be gathered. Swāmī Mahārāja sent out: "Distribute the books, anyhow utilise your energy for the service of Kṛṣṇa and acquire some sukṛti if not devotion proper, anyhow engage yourself."

In this way with much boldness our Guru Mahārāja made a campaign, a fight, totalitarian fight against māyā. Once when I visited one advocate in the court of Krishnanaga. He asked me: "Swāmījī, we are ashamed when you red clad sannyāsīns come to the court, but you do not feel any shame, that these religious persons you will have to come to court to sue for the case and sometimes amongst yourselves the fighting

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83.3.31 + 83.4.1

Śrīla Śrīdhara Mahārāja: Then another behest, what after that, what after that, no end. mayte naviyam ? no end, anoliyam ? no end. So the middle size, that should be considered as the prime cause, the medium. madhyam acara ? If we search the prime cause within, we are not injudicious, because no end of bigness, and no end of lowness, no end, so the prime cause must be located in the middle. madhyam arcati ?

Kṛṣṇa consciousness. Sonhood of Godhead. In the centre and not in the circumference. In this way the centre must be found here and the centre of attraction which can give cosmic character to everything, that must be located in the centre, under this ānandam, sat cit ānandam, in this way it is. But those that cannot appreciate, from them he did not want to take the Name of Śrī Rādhikā, that they will misunderstand Her and will commit only offences against Her.

Our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) also, he also told so many things, but very rarely he took the Name with great respect of Rādhārāṇī.

Once perhaps I told happened something, one big zamindar disciple of Guru Mahārāja, he had some respect, he was well educated and he was wealthy. So ordinary people had much respect for him, and he mixed with many sections. He came to Guru Mahārāja and anyhow he opened the

topic that Lakṣmī Devī, or some Parvatī's beauty is better, higher, than that of the gopīs, in this way something.

Prabhupāda (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) could not tolerate this idea.

Then he began to, from internal emotion, began to describe the beauty of Rādhārāṇī. (Guru Mahārāja speaks in Bengali with another devotee)

And Prabhupāda began emotionally to describe the beauty of Rādhārāṇī, but another force was checking his attempt.

(Guru Mahārāja speaks in Bengali with another devotee)

That the Rādhārāṇī's beauty will be challenged by some quarter. And also he can't describe that beauty in the ordinary public section. Not to be exposed to them, they're all of another type, unable to appreciate a very small portion of that. So two opposite forces were fighting in him and he fainted, fell from the chair. He will speak it, that extraordinary beauty, he can't give up the challenge without, that talk without challenge, at the same time, before the ordinary people, he can't speak also. He's not prepared to describe the beauty extraordinary of Rādhārāṇī. The two forces from different directions came into clash and Prabhupāda fainted and fell from the chair.

So Jīva Goswāmī, he mentioned that Śukadeva in the course of his lecture came to mention the Name of Rādhārāṇī, but again She's pushed back from the position, did not. Only in one place it is mentioned, pradana gopī, the principal gopī, in this way. In Bhāgavatam.

She lodged complain against Kṛṣṇa in different way, in the front of Uddhava, Her grievance. He represented the grievance of the gopī and Vṛndāvana against Kṛṣṇa and then minimised in the end. "He is all in all, He can make or mar, He can do everything, everything is justified, who are we, we are most negligible part of His friends circle."

In this way.

And there is another, that during the rasa, rasa, when Rādhārāṇī could not tolerate the common dealing of Kṛṣṇa with all the gopī's. Not any distinctive nature in His dealings to the superior, inferior, not such, common dealing, general dealing. That She could not tolerate and She came forward, and by Her song and dancing charmed the whole field and then suddenly disappeared. And Kṛṣṇa when He could detect that Rādhārāṇī is not seen here, She has left the place, then He left the whole rasa ceremony and tried to follow the footsteps of Rādhārāṇī. That is a very important factor, otherwise it will do wrong instead of right. Adhikāra (qualification).

Devotee: Does Mahāprabhu consider adhikāra ?

Śrīla Śrīdhara Mahārāja: Of course, He used to do saṅkirtana, nāma-saṅkirtana in the public, but when He used to cultivate about the rasa of Vṛndāvana, with closed doors, none could have any entrance.

One brāhmaṇa who used to drink only milk and nothing else, he came with boast that: "I must have admission, I do not eat anything, but I only live on milk drinking, I must be qualified to enter into."

Then Mahāprabhu ridiculed him, showing His thumb. "Only drinking milk is no qualification to get admission in Kṛṣṇa bhakti, go off."

So under closed door He used to go on with saṅkirtana about the high rasa of Vṛndāvana, and nāma-saṅkirtana in the public, He did. Saṅkirtana.

In Caitanya-Bhāgavata, the poem:

bahiraṅga saṅga godhi nāma-saṅkīrtana antaraṅga saṅga koraḥ rasa
sadan

Within the selected circle He used to culture about this rasa and, bahiraṅga, the ordinary public, this nāma-saṅkīrtana, that He did strictly. So much so that one day the mother-in-law of Śrīvāsa Paṇḍit, who was not up to mark, mother-in-law of Śrīvāsa Paṇḍit. It was at night in the yard of Śrīvāsa Paṇḍit's Śrīvāsangam, He used to, this rasa kīrtana, He used to do that, and none could have any entrance. Now out of curiosity the mother-in-law of Śrīvāsa Paṇḍit, she hid herself within a basket there on the veranda. And Mahāprabhu is going on with the rasa kīrtana but He say's: "Today I do not find any inner encouragement, inspiration, there must be some outsider who is not fit to attend, understand all these things."

Then Śrīvāsa Paṇḍit he tried his best to find out whether any outsider, any trespasser is there, he could not find any such person. Again Mahāprabhu attempted but He did not find any real inspiration. "You, I can't find any real inspiration, why, there must be some..."

Then in this way, twice or thrice, then Śrīvāsa Paṇḍit he found out that his mother-in-law in a big basket concealed there. Then he was so much enraged. "My Prabhu, my master is not finding ecstatic joy and you have come here to disturb us." Caught her, though as mother-in-law she should be respected, wife's mother, but he could not restrain himself, he caught her by her hair and ousted her, so much strict.

Because we are not to belittle the thing, not a thing of luxury or our mental food of the pleasure seeking thoughts, not like that. This is the highest of the highest, highest of the highest.

śiva viriñcira vāñchita ye dhana: Which is aspired after by Mahādeva and

Brahmā but they may not get it.

emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche hena
prema paracār,

śiva viriñcira vāñchita ye dhana jagate phelila ḍhāli,

kāṅgāle pāiye khāila nāciye bājāiyekaratāli,

nāciyā gāhiyā khola karatāle dhāiyā mātiyā phire,

tarāsa pāiye śamaṇa kiṅkara kabāṭa hānila dvāre,

e tina bhuvana ānande bharila uṭhila maṅgala śora,

kahe premānande ehenā gaurāṅge rati nā janmila mora

"O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet karatālas. Frightened by the power of such holy saṅkīrtana, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (svarga, martya and patala) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premānanda says: "I can never have enough devotion to my beloved Gaurāṅga." (Premānanda Dāsa)

Our Guru Mahārāja. So many imitationists in Vṛndāvana, after, during a tour of Vṛndāvana in the beginning, Guru Mahārāja came and he stroked his forehead: "I came to Vṛndāvana but I could not find a single Vaiṣṇava here. But so many bābājī's were there, so many bābājī's. I could not find a single Vaiṣṇava , my fate is so hard, I'm so unfortunate." That was his remark.

They who will give due respect to Rādhārāṇī, when we went to Vṛndāvana we were ordered to read there the, polar charitur ? of Bhāgavatam, not about Kṛṣṇa topics in Vṛndāvana. Sannyāsīns of Gauḍīya Maṭh are holding classes and there they're explaining, polar charitur ? and ambarish charitur ? The primary stages of śuddha bhakti, and they're not ordered to take, to explain kṛṣṇa-līlā.

Guru Mahārāja himself, he also sometimes read, in Rādhā-Kuṇḍa and Śyāma-Kuṇḍa, there is a boundary, in that place he held classes for some time in, kartika mass ujarvita ? We attended, but he explained, (Rūpa Goswāmī's)Upadeśāmṛta not any līlā of Kṛṣṇa, Rādhā-Kṛṣṇa.

pūjāla rāgapāṭha gaurava bāṅge mattala sādhu-jana viṣaya range

"The path of divine love is worshipping to us and should be held overhead as our highest aspiration."

The whole sphere is taken at respectable distance on the head. Go on working in the lower level. To show proper respect to the highest thing, don't venture to enter. Fools rush in where angels fear to tread. With this idea we are to establish.

Once his class mate of the student life, afterwards he became attorney of high court and then retired and went to Vṛndāvana and lived there. His

Guru was one Yati Goswāmī. And he came to pay visit to our Guru Mahārāja, as he was known from his childhood. And Guru Maharaja for formal curtsy went to see him in his quarter. And there he found that he's engaged in hearing the rasa-līlā explained by a famous Goswāmī, Fran Gopāla, there. Guru Mahārāja went to see him, he was engaged there, he bowed down there and coming out.

Then that gentleman leaving the position, leaving the listening to the Bhāgavatam, he came down: "Why you are going on, rasa-līlā is being read here and you must take your seat and you are coming and in a second you are going away?"

"Oh, I cannot stand here. My Guru Mahārāja did not allow me. He told that I will have to commit offence if I attend any rasa-līlā talk. So I can't stay here I am going."

To hear rasa-līlā from the lips of a person who is not so much realised and who is a slave of lust, and he's expressing rasa-līlā and to hear that, who are not fit to go to that level, that is committing offence, nothing else. And that offence means that will shut the door for long time to enter there, offence means that. It will close the door for long time until that offence is removed. Then we may have entrance there, admission there.

So not to belittle, it is not a novel, that I shall enjoy the pastimes of the male and female. Aprākṛta, adhokṣaja, aprākṛta. Beyond the reach of the soul, the Supersoul area and the highest quarter of the soul of the spiritual world, that is that. Otherwise if we will depreciation and it will be eternally closed to me, and not to trifle. The highest fulfilment of life, that may not be spoiled, I can do or not do, but I should not spoil my highest fulfilment of life.

What we can understand or appreciate from far off, that is enough for us, to feed us. The little ray, that will come from far away, that is of such superior quality that that can dismiss all aspirations that are known to us. What to speak of having any direct connection with there. arbasiti ? That is such. We can conjecture from far away what superiority of the position

will be there. An ordinary man's private life, that we cannot enter into, that is a concealed thing and what about that pastimes of the Supreme most entity. So:

sakhyāya te mama namo 'stu namo 'stu nityam dāsyāya te mama raso
'stu raso 'stu satyam

(Śrīla Raghunātha Dāsa Goswāmī says:) We must not be, must not try to run up, but we shall try to go down to begin, to utilise my energy. And automatically I shall find myself that I am taken by the current to a suitable position. The current of the environment will take me to my suitable position. But my tendency will always be to begin from the downward service. That should be the tendency. Dāsyāya te mama raso 'stu, My sincere attraction I shall try to regulate towards the lowest service and the environment will take me up and put me in proper position. That is healthy, and to try to go up, setting others on the side, to make progress forcibly, that is the etiquette which is not admired there and not workable. That pushing others right and left and to make progress forcibly with pride, that etiquette is unfit. Everyone is thinking that "I am the smallest." And the Yoga-Māyā is there. You make proper adjustment.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Guru Mahārāja, can you explain antaraṅga asasva ?

Śrīla Śrīdhara Mahārāja: Antaraṅga, that is to engage himself in the private talk, talk of Rādhā- Kṛṣṇa and the gopīs in Their private life, that is antaraṅga-rasa. The pastimes of Kṛṣṇa with the gopīs. Antaraṅga means

inner most, the satisfaction of the inner most hankering, of serving one another in the highest sentimental form.

So that attitude is indispensable in a servant. Things may be approached with the spirit of exploitation. And the opposite is to leave everything with the spirit of indifference and renunciation and to become single. And the third form of life will be to associate with everything with the spirit of service, and that service generally of two kinds. In the beginning respectable, and in the highest quarter it is very friendly, familiar, and unreserved giving and taking of the inner most senses, sentiments, in the madhurya-rasa.

In other rasa also, in vātsalya-rasa, Yaśodā is whipping the Son and if anyone wants to do that, audaciously by imitating Yaśodā, he wants to whip the Gopāla Vighraha or something, that would be too much audacity and ignoring the whole thing. When one is in the level of Yaśodā, in affection towards Kṛṣṇa, in the intense affection towards Kṛṣṇa, she can whip.

And from ordinary position he will go on to imitate Yaśodā: "Oh I can whip Gopal." And that will be suicidal, self frustrationist, self deceptive. In another way a form of atheism. This is all mental concoction. Ultimately it will come from there. "I tried for so long but I found nothing to be extraordinarily ecstatic." Atheism. The offence will take me down, hurled down.

A research scholar with great strain he has found out such truth. A blunt headed man if he goes to do that and he cannot follow the steps one by one regularly, he will go to make experiment and ultimately come back, "No it is all false."

.....

Devotee: If it's too fierce then of course he may adjust, but we were

thinking if he could have one more man because he's alone Mahārāja.

Śrīla Śrīdhara Mahārāja: Hamsadhūta Mahārāja sent him to me and now he's finding that he's to stand against him, is it?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: To work there means to work against Hamsadhūta Mahārāja.

Devotee: Not necessarily. I'm selling his books. His picture is still on the Vyāsāsana, still on the altar, but his disciples they think.....

Śrīla Śrīdhara Mahārāja: If you work there without being much disturbed by them and not disturbing them, you go, in a positive way you will conquer.

Devotee: He will need one man to assist him.

Śrīla Śrīdhara Mahārāja: You better supply, anyone, is anyone ready to help him?

Devotee: Well in consultation with Your Grace and Govinda Mahārāja, we were thinking of a possibility of Mahānanda Prabhu, if he could be

spared?

Śrīla Śrīdhara Mahārāja: All right, I shall consult and say. One helping hand he must have to work there.

Devotee: Mahārāja, somewhere in the Caitanya-caritāmṛta I am reading something about the Mahā-Purāṇas. How are they different from the Purāṇas?

Śrīla Śrīdhara Mahārāja: Of greater respect Mahā-Purāṇas, not Śrīmad-Bhāgavatam is considered as Mahā-Purāṇa. More respectable.....

There are ten high symptoms of Purāṇa, in others only six.....

Because the twelve points are satisfied only there. First four points, four points first, then analysed it comes to twelve. First four points is this. Śruti, Veda, and revealed truth does not care for any reasoning. "Do this." Like a guardian, that is Veda. The temperament of the Vedic instruction is like a guardian., "Do this." No question of showing any reason because it is not necessary in that plane of life. No doubt, no suspicion can enter into that plane, of the sincere affection of the father to the son, so no questioning can enter into that temperament. Śruti is only commanding, "Do this." This is Śruti.

And smṛti is mainly like a sister, smṛti, appealing tone, in daily practices of our life, that is translated, that truth of the Veda is translated there, represented there and that is distributed rasa, that is in smṛti, smṛti, mano, patri, manyati, viṣṇu, hardita, jajyo, vago, sanangiya ? These are mahājana smṛti, our every day practices have been guided by the, just as the father instructs his daughter, "Distribute such food to my son." And she is doing that. smṛti bugni ?

And the Purāṇa is like a friend, "Oh such man did such way and he has got this good result, if you do then you'll also expect to have that benefit." In this way like a friend Purāṇa comes to help us. By showing so many stories, relating, and so many historical reference, Purāṇa comes to influence us to do particular thing like a friend, Purāṇa. And there is another, tabor ? this epic. That is also coming to sweetly represent the husband, good things, don't do this, that will not be beneficial for us, in a sweet way she represents to the husband some sort of advice, then another side, and another standpoint. Śruti, Smṛti, Purāṇa, and that is tantra, tantra means do any practice in such way that it will be finished in no time, with this policy.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

"O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me." (Bhagavad-gītā, 9.27)

Then you will get relief from that thing very soon, very soon. Just as you're a patient, his favourite dish is particular to salt, or some sweet. Always if you cannot do without that, he will take that but mixed with this medicine, then the difficulty will go away. So tantra is like that, in which we have got our affinity, "do this." But mixing it with such understanding, some connection, some Godly connection, some Divine connection applied to it and then do it. And you will be very easily and shortly relieved of that, that is tantra.

But the Veda is the root of all and that is also coming, this is called, prastarnatie ? the points of departure, three points of departure. Veda,

that the command of the father, Veda is like the father commanding the child, children: "Do this." And that is then coming down points of departure. One Smṛti, another Purāṇa, friendly, and another sisterly, Smṛti. Smṛti and Purāṇa and nyāya, Vedānta, yukti.

And in Śrīmad-Bhāgavatam we find all of them, it is, harteti ? Smṛti like Veda is command sometimes, and like the departure about the logical side, tarka. Yukti means logical Vedānta, Śaṅkara? Then Jaimini's pūrvva-mīmāṃsā. All these ṣaḍ-darśana, these six schools of philosophy, as found in India, six schools of philosophical presentation. Nyāya means logic, then Vedānta of Vyāsadeva, that also, all represented in a logical way, that is, nyāya. In Bhāgavatam the, nyāya is there, the Śruti is there, the Purāṇa like the friendly advice is there. And also the tantrics, they're to do it in such a way that you will get relief from that very soon, that tantric pantra, that is also there.

So all the possible evidences are given in Śrīmad-Bhāgavatam and this is Mahā-Purāṇa. No other Purāṇa, no other śāstra is so much authentic as Śrīmad-Bhāgavatam. So Jīva Goswāmī, he selected Bhāgavatam as the only Purāṇa which can help us to God realisation. And why he accepted Śrīmad-Bhāgavatam he gave explanation for that. In the beginning he counted ten kinds of evidences, ten kinds. And he eliminated them one by one, showing some defect in them. And ultimately he has taken only śruti, or apta praman? Śruti means that which comes as revealed from the beginning of the world, from Kṛṣṇa to Brahmā. Through Brahmā, through the creator of the world, the knowledge which is extended here through the creator of this world, that is śruti.

And apta, apta means those mahājana, those that come down from higher sphere to help the people here, their words also we can take as evidence. And all our empirical attempts to know the truth spiritual, that is all defective and that must be cancelled. In this way Jīva Goswāmī has approached in his first part of Bhāgavata-Sandarbha where he has considered the question of epistemology. Which should be the real evidence, we should accept, epistemology, he has cancelled. At first he

counted ten kinds of evidences and then cancelled one by one, showing the defects and he has only accepted two, śruti as well as, mahājana barga ? apta barka ?

Bhrama, pramāda, karaṇāpāṭava, vipralipsā - (mistakes, illusions, cheating, and sensory inefficiency - the defects of the material body). These are the test, bhrama means commission, we commit something wrong. Then pramāda means omission, omission, we can't detect many things, that is also a defect, pramāda. Then karaṇāpāṭava, the defect in the instrument through which we examine the truth, that is also a cause to our conclusion, can cause defect in our conclusion, karaṇāpāṭava. The instrument of imperfection, karaṇāpāṭava. Bhrama, pramāda, karaṇāpāṭava, vipralipsā - Prejudice, we are prejudice in such a way that we can't see the truth. We cannot be impartial and so we cannot detect the fact, it is neglected, we are so prepossessed by prejudice. That is vipralipsā. That these four things are enemy to our right conclusion.

So these tests were put to other pramāṇas (proofs) and all failed, only śruti and, apta barka ? These two pramāṇas stand, stood. In this way he has proved in his book of epistemology in Bhāgavata, Tattva-Sandarbha. The ontological enquiry, Tattva-Sandarbha means ontological enquiry, analysis. And there he has meant most all others are defective, only Śrīmad-Bhāgavatam gives us the satisfaction of the highest evidence about the enquiry of the Supreme Entity, Transcendental. So there we find, and this, pasid? is a great Paṇḍit, six titles he has got, including Vaiṣṇava philosophy also, Vaiṣṇava darśana. And he says that twelve points there are special in Śrīmad-Bhāgavatam. And in other Purāṇa they can only have six, so six more special points in favour of Śrīmad-Bhāgavatam. So Śrīmad-Bhāgavatam, what he will say that will be the highest standard of truth and Jīva Goswāmī also said the four kinds of approaches towards the truth. Śruti, Smṛti, nyāya, and tantra. And Śrīmad-Bhāgavatam is said.....

End of side A, 31-3-83 + 1-3-83, side B.

Śrīla Śrīdhara Mahārāja: He was dealt with Bhāgavan. Bhāgavata-Sandarbha name, he really, he has dealt with what is Brahmā. And in the second, paramātmēti, Paramātmā and jīvātmā, relative, there he has dealt with what is the nature of jīva soul. Jīva soul, that is dealt in the third part. And in the fourth he has dealt with Kṛṣṇa, the highest development of the theistic Absolute. And then the fifth he has dealt with the means to the end, cancelling this knowledge, or yoga, and any other karma, eliminating everything, only devotion may be accepted as means to end he has proved. And in the fourth what is the, prayojana, the fulfilment of life, that is only love of Kṛṣṇa and nothing else. Neither liberation, nor any other achievement, but only love of Kṛṣṇa, that is the fulfilment of our life.

In this way he has made progress. And if one is well read in that book he will be invincible in the whole world, to establish what is Kṛṣṇa, what is devotion, how it is, like Hegel, For Itself and by Itself, and, Die to Live.

Devotee: What is the significance of the Kūrma-Purāṇa ?

Śrīla Śrīdhara Mahārāja: The kind of knowledge that is emanating from the incarnation of the Lord as Kūrma, that is Kūrma-Purāṇa. The ten Avātara's you know, Matsya, Kūrma, Varāha, Nṛsiṁgha, in this way. And They came and They gave Their particular advice, special advice and mainly that is the basis of that instruction. That is known as Kūrma-Purāṇa. Then Nṛsiṁgha-Purāṇa, Varaha-Purāṇa, Matsya-Purāṇa, in that figure the Lord has given such instruction and that has been recorded to certain extent and in His Name that book is going on. Nṛsiṁgha-Purāṇa is also, Nṛsiṁgha Deva is saying, His advises that came from Him and that is mainly the guiding principle there. In this way the name has been.

Devotee: So the Kūrma-Purāṇa is considered sattvic śāstra.

Śrīla Śrīdhara Mahārāja: Sattvic Purāṇa, I shall show you there is a book Gauḍīya Kaṇṭhahāra, the śloka's are all quoted there. You can show him. There it is mentioned the classification of Purāṇa, sattvic, rajasic, tamasic.

Devotee: Guru Mahārāja, when Śrī Caitanya Mahāprabhu was speaking in the grammar, everything in kṛṣṇa-sambanda, that is His līlā. So Jīva Goswāmī's Hari- Nāmāmṛta-Vyākaraṇa, is that the same līlā, is that an extension of that līlā ?

(Hari-Nāmāmṛta-Vyākaraṇa was written by Śrīla Jīva Goswāmī presenting rules of Sanskrit grammar, with examples using the Holy Names of the Lord. For example when one is playing the mṛdaṅga drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats)

Śrīla Śrīdhara Mahārāja: That nāmābhāsa has been explained there, nāmābhāsa. Some differences there, this is remote and that is direct. (nāmābhāsa is the stage of chanting the Name of God which is neither offensive nor service mood, but between the two, a kind of apathetic chanting). Paramahansa, in the highest stage, one sees everything connected with Kṛṣṇa, but in the lower stage these special things are recommended to help him for Kṛṣṇa consciousness. More distant. But when one realises to the highest point, then anything and everything will excite him about Kṛṣṇa consciousness, nothing beyond.

Devotee: So on the basis of nāmābhāsa that is more distant, not so distinct.

Śrīla Śrīdhara Mahārāja: Not distinct, more distant. Everywhere one can find Kṛṣṇa's presence, that is remote, that is not to be traced everywhere, and this is, nāmābhāsa, we nearer approach, in that way.

Devotee: But Mahāprabhu's approach was direct, when Śrī Caitanya Mahāprabhu gave in kṛṣṇa-sambanda that was direct.

Śrīla Śrīdhara Mahārāja: He showed that anything and everything has connection with Kṛṣṇa. Without His support, His connection, nothing can remain. Whatever it may be, it must have some connection with Him, and we are to trace that.

"Wherever there is any scholar here in Navadvīpa, I challenge them, let them come and refute me. I say that everything is connected with Kṛṣṇa. Let the professors of the atheistic school come and convince me that without Kṛṣṇa these things can remain, nothing can remain. From every thread we can go ultimately to the prime cause, we shall have to go."

He has given connection to anything and everything here, that is my general instruction, let it be challenged by any scholar of the world, that was His fame.

Devotee: And in the case of Jīva, Hari-Nāmāmṛta-Vyākaraṇa, a slightly different conception in the case of Hari-Nāmāmṛta-Vyākaraṇa ?

Śrīla Śrīdhara Mahārāja: Hari-Nāmāmṛta-Vyākaraṇa a little nearer

approach, nāmābhāsa. From nāmābhāsa, if you can get nāmābhāsa, anyhow. It is not sure that all readers of this Hari- Nāmāmṛta-Vyākaraṇa they will have nāmābhāsa. In the case of nāmābhāsa, no surety, certainty, no guarantee is given, the nāmābhāsa must be, but it may come, it may come. Otherwise everyone taking the Name he must have been liberated, mukti, but they do not get mukti. So committing nāmābhāsa then sometimes we find that nāmābhāsa can help us to emancipation. But it is His will, not only in every time taking the Name nāmābhāsa will come, it is not guaranteed.

Devotee: Guru Mahārāja, nāmābhāsa, Śrīla (A.C.Bhaktivedanta) Prabhupāda has described it as not pure chanting of the Holy Name. What is the negative quality there?

Śrīla Śrīdhara Mahārāja: Negative quality is that he is trying to get the passport not the visa. By passport he can go to the last limit of the country, but without visa he cannot have admission into another land. So by nāmābhāsa one can get the passport to go anywhere and everywhere, which may not be the right for all.

Suppose in the frontier, if one has got special certificate he can go to visit the frontier. Otherwise how the military arrangement is there, all the people may not be allowed there to notice that. Do you follow, am I clear? You are living suppose in West Germany, but West Germany may not give all the subjects of West Germany, to go and have inspection of the border of East Germany, because there may be some military arrangement and ordinary men should not know that. Do you see? But special ticket is given to particular persons who are reliable, they may go and inspect the frontier, where military arrangement is made. Not to all but to some, some tickets may be allowed, they can go to inspect the border land, not all, it is like that.

By nāmābhāsa you can go to the extremity of this material world, extremity, to the frontier line, and not to cross. To cross that means to

encroach the other land, enter into the other land. That is Vaikuṇṭha. That only through service, through visa we can enter into another land. What is the meaning of the visa? The visa is a certificate which will be given to you that you are not, not only no danger, but you have some contribution for the interest of that country where you are wanting to enter, then visa will be allowed. So when service, that we want to do, give something to the other part, then we may be allowed to enter, otherwise not, that is bhakti, dedication, service.

Mainly nāma-aparādha (offence against the Holy Name) and rarely nāmābhāsa. And śuddha-nāma (pure Name), that means we must have some dedicating tendency, fine dedicating concern, unadulterated dedicating tendency we must have for sevonmukhe (serving tendency). Then we can get admission into that finer land where every member is to serve and not to enjoy, that is the temperament, whatever the outer expression.

To our eye we may think that they're also enjoying one another, but it is not the fact. They're meeting only in the plane of dedication, service, service. Even the union of the husband and wife, there is also no enjoying mood, also serving mood. If we can conceive that then we can conceive Vṛndāvana, what is Vṛndāvana. All serving mood. Without that none can enter into that plane. Generally we see that the husband enjoys the wife, but wife has also got some sort of enjoyment, thereby, but maybe less. Aggressive and passive, but fully there no spirit of enjoyment. Just as the wife she may not have aggressive purpose but still she gets some enjoyment.

So it is possible to feel satisfaction by our passive and serving attitude, serving attitude. But the spirit of service must remain there otherwise no entrance is possible in that plane. So similar not same, aprākṛta, prakṛta vāt - just like mundane but it is not mundane, just the opposite. So this is the highest conception of Vṛndāvana. Like mundane but not mundane, but just the opposite, of serving, it is possible.

Just the same thing that union of the men and women, one with a

prostitute, that is condemned very much. But when in married life not so much condemned, the degree of adulteration, the sinfulness is being lessened. In this way if we can push it, we can enter into the land of service and that also can go to the acme of service. Though it may seem to be very crude enjoyment, but it is not only free from that but the purest possible līlā.

That is, wholesale sacrifice to the, for Itself. Everything for Him, whatever is being done, for Him. That the basic principle must be satisfied, that everything is for Him, otherwise no entrance, no existence possible there. This fundamental principle must be satisfied to have entrance there. That for Himself. Even the birds and beasts in Vṛndāvana, they are also united in whatever they do, everything is for the satisfaction of Kṛṣṇa. Otherwise no entrance, no existence is possible for any monkey, or bird, or beast, or anything, or even the worms also. Whatever thing, all dedicated to the greatest extent, fullest extent, towards centre, towards Kṛṣṇa, then that will be Vṛndāvana. Gaura Hari bol. Otherwise that will be like mundane world.

.....

Devotee: Kāya-mano-vākya sevā, that may not be ananya-bhajana.

Śrīla Śrīdhara Mahārāja: Kāya-mano-vākya - by thought, word and deed, anyone may try to serve anything. Someone may try to his country, kāya-mano-vākya, his thought, word and deed, everything engaged for the country. Not for his own family, or own comfort, that is also, kāya-mano-vākya. So kāya-mano-vākya in it's maximum stage, in it's free and normal stage, it will have to come to Kṛṣṇa, otherwise it won't be the perfect form of dedication.

kāmais tais tair hr̥ta-jñānāḥ, prapadyante 'nya-devatāḥ taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā

"Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly."

(Bhagavad-gītā, 7.20)

One may engage his thought, word and deed, for country, for Kali sevā, for Śiva, other demigods, but that won't be considered as perfect dedication, kāya-mano-vākya. When the reign is fully taken away it must go to Kṛṣṇa conception, it can't be satisfied anywhere. The fullest emancipation, svarūpeśa, self determination to the fullest extent, it will come to Kṛṣṇa consciousness, otherwise some sort of limitation there cannot but be.

Devotee: Rūpa Goswāmī says jīvan-mukta sa uchata

Śrīla Śrīdhara Mahārāja: Though he's seen to live here, still he's liberated. Because he's engaging all his energy towards the service of Kṛṣṇa, satisfaction of Kṛṣṇa and Guru, he should be considered as living liberated. Jīvan-mukta, when liberated though living in the flesh and blood, but soul is already liberated. And when the body will fall down, the soul will go there, in the same layer, same plane.

Devotee: In Caitanya-Bhāgavata, that about Nityānanda Prabhu, in the world of dedication, jay dubibay ? "Who goes there in that ocean?" So that is above kāya-mano- vākya sevā ? bhakti-rasa-sagara jay dubibay se nityānanda baddhuk.

Śrīla Śrīdhara Mahārāja: He wants that achievement, jay dubibay ? in future, he wants to dive deep into the ocean of love, and Vṛndāvana, let him come and begin his life with the instruction of Nityānanda. Let him begin here, who has got the highest aspiration of being merged in the Divine Love in Vṛndāvana. Let him come and begin, take admission from Nityānanda. That is the purport. He will have that surety, if he comes and takes admission from Nityānanda, he's sure to get such achievement of the highest type, he will be able to merge in the ocean of Divine Love. No misguidance in the way, no possibility of any kidnapping in the way, straight. If he takes care, if he gets the ticket of the company of Nityānanda, the company will surely take him there.

Devotee: Would jñāna-nāma be an example of nāmābhāsa ?

Śrīla Śrīdhara Mahārāja: Nāmābhāsa - Ajāmila (who called for his son by the Name of Nārāyaṇa) is a case of Nāmābhāsa. Nāmābhāsa means four kinds, sāṅketyaṁ, parihāsyā, stobha, helanam. In these four conditions if we take the Name, that generally comes nāmābhāsa. Not Nāma real but nāmābhāsa, ābhāsa means some likeness, ābhāsa means likeness to Nāma. And near about the pure Name, but not Name proper, but just in the vicinity of the Name, pure Name, ābhāsa means that. So when one can commit nāmābhāsa then he gets release from this mundane affinity, but he waits to enter into the other final land of devotion. In the abscissa (the marginal plane or taṭastha), withdrawn from the negative side but no entrance in the positive world, in the marginal position, no mans land, buffer state, that is, Virāja, Brahmā-loka.

sāṅketyaṁ pārihāsyāṁ vā, stobhaṁ helanam eva vā vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ

"One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - s̄āṅketyaṁ (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - parihāsyā, for musical entertainment - stobha (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the Harināmāmṛta- vyākaraṇa; when one is playing the mṛdanga drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - hela (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."

(Śrīmad-Bhāgavatam, 6.2.14)

Devotee: How does one get pure chanting?

Śrīla Śrīdhara Mahārāja: Pure chanting with the influence of the sādhu, if he can understand the purity and the eligibility and desirability in the serving life of Kṛṣṇa. For Himself. Die to live. If he wants a life of dedication, sacrifice his individual interest first, if for the central government then he can enter, to catch the idea that we are all representatives of the centre. We have got no local interest, we must not care for that, we are all representatives of the centre. With this idea we shall live, for the satisfaction of the centre. We are all soldiers, we are all soldiers, dedicating the cause of our life for the centre. We have got no other individual aims in our life but to fight for the centre, work for the centre. If one can catch such disposition of mind then he'll be given recognition as a central man, man of central interest. Universal facility he will enjoy, and that is very tasteful and high noble order. That sort of life.

Devotee: Lord Caitanya came to distribute freely the Holy Name but still

it is required first that service must be there.

Śrīla Śrīdhara Mahārāja: Yes. Try to understand Kṛṣṇa, the sound aspect. The sound aspect of the Absolute representation is extended to you. Take it as a thread to march towards the centre. But mind, you will have to give up your own selfish end of life and to accept the universal goodness as your own. With this idea you can make progress. But if you take the Name, go on taking the Name, but you don't sacrifice, you don't budge an inch from your selfish position, then it will be fruitless. That is only the exercise of the tongue and the sound won't be within. It will be dead sound, the cultivation of dead sound. The sound if it once will awaken, the sound will awaken and show its spiritual characteristic. To whom? Who's very eagerly sacrificing himself to catch it. And who wants that, "Whatever I shall get out of the sound I shall utilise it for my selfish, mean purpose," the Vaiṣṇava sound won't come. He won't come to serve you but if you want to serve Him then He will accept you and you will find that you are getting the connection of the real Name, that is conscious Name, spiritual Name, Name is spiritual, mainly.

A book is given to you but if you have got some idea, some sort of progress, some sort of inclination, you can read and you can get the meaning out of that. Otherwise those letters are nothing, even though it is extended to your eyesight. So many letters, so many things written in the letter, but if we do not know how to read the meaning then it is only some colour to you, all physical. But you must enter into some training, into the meaning of the words and understand the purpose, then that letter and that book is much to you. Otherwise to an ordinary illiterate man a letter or a book has no value. But who has got education, to him, a letter comes, a telegram comes, and that has value. But illiterate, no value, only outer part is shown to him, he can't read. So he can't understand the sound, the sound divine he can't understand, what is within. But who has got such affinity, such education, understanding, then we can see many things and by being encouraged we can go further and further.

Devotee: In the Dālāler Gītā by Bhaktivinoda Ṭhākura he says that Lord Nityānanda, He is distributing the pure Holy Name simply for the price of one's faith. So that faith, that is shown by service?

Śrīla Śrīdhara Mahārāja: Yes, faith is the plenary, the foundation of service. If you've got faith in something then you utilise your energy for that thing otherwise why will you invest your energy there. First faith and then you will invest your energy and as much energy you'll invest, you'll make progress. Here faith means in a general sense, not in particular, things here. The faith in the Absolute that He's self sufficient, He's by Himself, He's for Himself. Faith in that, and we are all His subordinates. We are not everyone of us a separate god, that we shall enjoy our own property. It is false, this is māyā. We must save ourselves from this mania. But we are a member in the universal world. With this understanding we shall have new instruction and we shall practically follow the path. And then gradually we shall find we can have communication with the central office, and we can have progress there, and we can enjoy the facility of being connected with central life. That is immortal and also very fresh, unending, eternal, ecstasy, giving life.

Devotee: Mahārāja, I don't want to sound like broken record, going back to Caitanya- caritāmṛta, Caitanya Mahāprabhu when He travelled through the south He picked up two books, Brahmā-saṁhita, Kṛṣṇa-karnāmṛta.

Devotee: Kūrma-Purāṇa.

Devotee: No. Kūrma-Purāṇa He heard but He did not pick up.

Śrīla Śrīdhara Mahārāja: He heard. But He took up, He brought with

Him Brahmā-saṁhita and

Kṛṣṇa-karnāmṛta, two books He took with Him from the south.

Devotee: But from one brāhmaṇa in one temple in South India He heard the Kūrma- Purāṇa and was very

Śrīla Śrīdhara Mahārāja: Not He heard, one brāhmaṇa in whose house He was a guest one day. He was a devotee of Rāmacandra and he was fasting and anyhow managed to supply some food to Śrī Caitanya Deva as his guest. Caitanya Deva found he did not take anything and enquired why he is fasting and he is moaning, in a moaning mood.

Then he told: "That I hear that Sītā Devī was stolen forcibly by Rāvaṇa. I can't tolerate this thought. I want to die rather than think of such disastrous incidents."

Then Mahāprabhu told him: "That you don't think, otherwise. Sītā Devī She is wholesale spiritual and this material power cannot touch Her, can't see Her. So what is the question of touching, forcibly. So don't think in that way."

But anyhow that brāhmaṇa took that consolation half hearted. So when Mahāprabhu went further, in a place, in a temple, He heard that Kūrma-Purāṇa is being read there. And in that the chaste ladies' stories came in and Sītā Devī's story was also written there, in a nutshell. And there it is mentioned when Rāvaṇa came to touch Her, Sītā Devī She took shelter in the care of fire. The god of fire he gave shelter to Sītā Devī in disguise and a māyā Sītā was produced to Rāvaṇa, and Rāvaṇa took Her.

And when again after the war and fighting finished in Lanka, then that māyā Sītā, that was taken there. And Rāmacandra asked that whether She is chaste. "I want to test Her chastity. So She must be thrown into the fire and if She does not die then I shall think that She is chaste and I shall accept Her." And it was done, though Hanumān and others they're

very much mortified to the extreme. It was done, and at that time that fire god, he took the imitation Sītā and gave up the real Sītā to Rāmacandra. This story is mentioned in that way in Kūrma-Purāṇa.

Mahāprabhu heard and Mahāprabhu told something like that to that brāhmaṇa, that real Sītā was not taken by Rāvaṇa. So for His corroboration of His statement, He asked the priest in the temple: "You give Me that old page and instead you write a new page and put it there." So He begged the old page from there, from that book. Indian books in ancient times were not bound together, they're all loose. So that old loose page He begged from that temple agent and He took it. After crossing two hundred miles perhaps, He came to show that page to brāhmaṇa to do away with his misgivings.

And when that brāhmaṇa got that old page, "Oh it is mentioned in the Purāṇa." He was fully satisfied that Rāvaṇa could not take Her and he was very much pleased with Mahāprabhu. And he told that: "The other day when You were my guest I could not whole heartedly feed You, I have ignored. But now You are to stay a few days in my home and I want to serve You. You have such a great affinity for me, love for me, that You have again come two hundred miles to do away with my pain, the pain of my heart. You are no other but You are Rāmacandra Himself. You appreciated my grief so deep that You have again come here. You are none but Rāmacandra, the Lord of my heart. And another new thing I want to say that I already, before this I used to take the Name of Rāmacandra, always. But from Your association the Name of Kṛṣṇa, that came to me and I can't leave that Name, Kṛṣṇa, so You are Kṛṣṇa Himself."

In this way the statement mentioned there. The Kūrma-Purāṇa it was mentioned about Sītā, that the real Sītā was not caught by Rāvaṇa but imitation Sītā he took. Corroborating the fact Mahāprabhu represented to the brāhmaṇa of the Rāmānuja sampradāya.

aprākṛta vastu nahe prākṛta-gocāra veda-purāṇete ei kahe nirantara

"All the Vedas and Purāṇas constantly warn against considering divine or nonmaterial substance to fall within the category of material nature."

(Caitanya-caritāmṛta, Madhya-līlā, 9.195)

The spiritual things are not at the disposal of mundane power, it is spiritual, spiritual. The higher things can come to the lower, but lower things cannot go up and enter into the higher. Transcendental things can come in this mundane world, but this gross cannot enter into subtle, subtle can enter, earth cannot enter into ether but ether can enter into earth.

.....

Kṛṣṇa knew that Kālayavana, the day of his death had come and he will have to die in a particular way. Everything was known and He was instrumental to that. Playfully He moved in his front in such a way that Kālayavana he's just going to catch, just going to catch, in this way. As Mucukunda, that cave, carried him to that cave and there He just hid Himself. And Kālayavana when he entered the cave he found that Mucukunda is lying there in a big figure. He was in Satya yuga and in a big body, he is lying there sleeping, after this place? and this Kālayavana will break his sleep. And whoever will break his sleep he will cast a glance, fire glance to him, and he will be reduced to ashes. All this was known to Kṛṣṇa. He playfully enticed him to that cave, entered the cave and hid Himself.

And Kālayavana thought He's sleeping there. "Oh You are to deceive me, You are lying here covering Your body." So he gave a kick and Mucukunda he awakened.

"You have awakened me from my rest." And his fire look he cast on Kālayavana and he was reduced to ashes and Kṛṣṇa came out.

Jarāsandha was, when fight going on with Kṛṣṇa and Jārasandha, Balarāma wanted to kill him by His club, but Kṛṣṇa pointed, "No he will be killed by Bhīma, You don't attempt. Balarāma avoided.

Devotee: During the chase, Kālayavana is chasing, Swāmī Mahārāja commented that Kālayavana could not catch Kṛṣṇa because he was too covered with contamination, or with false ego or something like this.

Śrīla Śrīdhara Mahārāja: Of course. Seeing also, we cannot see.

avajānanti mām mūḍhā, mānuṣīm tanum āśritam param bhāvam
ajānanto, mama bhūta maheśvaram

"Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being." (Bhagavad-gītā, 9.11)

When He comes down in this mundane world, so many persons have a look, but they cannot understand Him. Rather like so many hate Him, the haters are also there, avajānanti, avajāñā, does not care. Look to Him with hateful cast glance to Him. Such also is possible, avajānanti mām, but if He

End of recording. (see also Guru 39)

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83.4.1-2

Śrīla Śrīdhara Mahārāja: wholesale sacrifice that is for Itself. Everything for Him. Whatever is being done, for Him. That's that basic principle that must be satisfied, that everything for Him. Otherwise no entrance, no existence possible there. This fundamental principle must be satisfied to have entrance there, that for Himself. Even the birds, the beasts in Vṛndāvana, they also unite whatever they do, everything for the satisfaction of Kṛṣṇa. Otherwise no entrance, no existence is possible for any monkey, or bird, or beast, anything, or even the worms also. Whatever thing, all dedicated to the greatest extent, fullest extent, towards centre, towards Kṛṣṇa, then that will be Vṛndāvana. Gaura Hari bol. Otherwise that will be like mundane world.

.....

Śrīla Śrīdhara Mahārāja: So kāya-mano-vākya in it's maximum stage, in it's free and normal stage, it will have to come to Kṛṣṇa, otherwise it won't be the perfect form of dedication.

kāmais tais tair hr̥ta-jñānāḥ, prapadyante 'nya-devatāḥ taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā

"Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and

regulations of fasting and other tenets accordingly."

(Bhagavad-gītā, 7.20)

One may engage his thought, word and deed, for country, for Kali sevā, for Śiva, other demigods, but that won't be considered as perfect dedication, kāya-mano-vākya. When the rein is fully taken away it must go to Kṛṣṇa conception, it can't be satisfied anywhere. The fullest emancipation, svarūpeśa, self determination to the fullest extent, it will come to Kṛṣṇa consciousness, otherwise some sort of limitation there cannot but be.

Devotee: Rūpa Goswāmī says jīvan-mukta sa uchata

Śrīla Śrīdhara Mahārāja: Though he's seen to live here, still he's liberated. Because he's engaging all his energy towards the service of Kṛṣṇa, satisfaction of Kṛṣṇa and Guru, he should be considered as living liberated. Jīvan-mukta, when liberated though living in the flesh and blood, but soul is already liberated. And when the body will fall down, the soul will go there, in the same layer, same plane.

Devotee: In Caitanya-Bhāgavata, that about Nityānanda Prabhu, in the world of dedication, jay dubibay ? "Who goes there in that ocean?" So that is above kāya-mano- vākya sevā ? bhakti-rasa-sagara jay dubibay se nityānanda baddhuk.

Śrīla Śrīdhara Mahārāja: He wants that achievement, jay dubibay ? in future, he wants to dive deep into the ocean of love, and Vṛndāvana, let him come and begin his life with the instruction of Nityānanda. Let him

begin here, who has got the highest aspiration of being merged in the Divine Love in Vṛndāvana. Let him come and begin, take admission from Nityānanda. That is the purport. He will have that surety, if he comes and takes admission from Nityānanda, he's sure to get such achievement of the highest type, he will be able to merge in the ocean of Divine Love. No misguidance in the way, no possibility of any kidnapping in the way, straight. If he takes care, if he gets the ticket of the company of Nityānanda, the company will surely take him there.

Devotee: Would jñāna-nāma be an example of nāmābhāsa ?

Śrīla Śrīdhara Mahārāja: Nāmābhāsa - Ajāmila (who called for his son by the Name of Nārāyaṇa) is a case of Nāmābhāsa. Nāmābhāsa means four kinds, sāṅketyaṁ, parihāsyā, stobha, helanam. In these four conditions if we take the Name, that generally comes nāmābhāsa. Not Nāma real but nāmābhāsa, ābhasa means some likeness, ābhasa means likeness to Nāma. And near about the pure Name, but not Name proper, but just in the vicinity of the Name, pure Name, ābhasa means that. So when one can commit nāmābhāsa then he gets release from this mundane affinity, but he waits to enter into the other final land of devotion. In the abscissa (the marginal plane or taṭastha), withdrawn from the negative side but no entrance in the positive world, in the marginal position, no mans land, buffer state, that is, Virāja, Brahmā-loka.

sāṅketyaṁ pārihāsyāṁ vā, stobhaṁ helanam eva vā vaikunṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ

"One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - sāṅketyaṁ

(to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - parihāsyā, for musical entertainment - stobha (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the Harināmāmṛta-vyākaraṇa; when one is playing the mṛdanga drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully- hela (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures." (Śrīmad-Bhāgavatam, 6.2.14)

Devotee: How does one get pure chanting?

Śrīla Śrīdhara Mahārāja: Pure chanting with the influence of the sādhu, if he can understand the purity and the eligibility and desirability in the serving life of Kṛṣṇa. For Himself. Die to live. If he wants a life of dedication, sacrifice his individual interest first, if for the central government then he can enter, to catch the idea that we are all representatives of the centre. We have got no local interest, we must not care for that, we are all representatives of the centre. With this idea we shall live, for the satisfaction of the centre. We are all soldiers, we are all soldiers, dedicating the cause of our life for the centre. We have got no other individual aims in our life but to fight for the centre, work for the centre. If one can catch such disposition of mind then he'll be given recognition as a central man, man of central interest. Universal facility he will enjoy, and that is very tasteful and high noble order. That sort of life.

Devotee: Lord Caitanya came to distribute freely the Holy Name but still it is required first that service must be there.

Śrīla Śrīdhara Mahārāja: Yes. Try to understand Kṛṣṇa, the sound aspect. The sound aspect of the Absolute representation is extended to you. Take it as a thread to march towards the centre. But mind, you will have to give up your own selfish end of life and to accept the universal goodness as your own. With this idea you can make progress. But if you take the Name, go on taking the Name, but you don't sacrifice, you don't budge an inch from your selfish position, then it will be fruitless. That is only the exercise of the tongue and the sound won't be within. It will be dead sound, the cultivation of dead sound. The sound if it once will awaken, the sound will awaken and show it's spiritual characteristic. To whom? Who's very eagerly sacrificing himself to catch it. And who wants that, "Whatever I shall get out of the sound I shall utilise it for my selfish, mean purpose," the Vaikuṇṭha sound won't come. He won't come to serve you but if you want to serve Him then He will accept you and you will find that you are getting the connection of the real Name, that is conscious Name, spiritual Name, Name is spiritual, mainly.

A book is given to you but if you have got some idea, some sort of progress, some sort of inclination, you can read and you can get the meaning out of that. Otherwise those letters are nothing, even though it is extended to your eyesight. So many letters, so many things written in the letter, but if we do not know how to read the meaning then it is only some colour to you, all physical. But you must enter into some training, into the meaning of the words and understand the purpose, then that letter and that book is much to you. Otherwise to an ordinary illiterate man a letter or a book has no value. But who has got education, to him, a letter comes, a telegram comes, and that has value. But illiterate, no value, only outer part is shown to him, he can't read. So he can't understand the sound, the sound divine he can't understand, what is within. But who has got such affinity, such education, understanding, then we can see many things and by being encouraged we can go further and further.

Devotee: In the Dālāler Gītā by Bhaktivinoda Ṭhākura he says that Lord Nityānanda, He is distributing the pure Holy Name simply for the price of

one's faith. So that faith, that is shown by service?

Śrīla Śrīdhara Mahārāja: Yes, faith is the plenary, the foundation of service. If you've got faith in something then you utilise your energy for that thing otherwise why will you invest your energy there. First faith and then you will invest your energy and as much energy you'll invest, you'll make progress. Here faith means in a general sense, not in particular, things here. The faith in the Absolute that He's self sufficient, He's byHimself, He's for Himself. Faith in that, and we are all His subordinates. We are not everyone of us a separate god, that we shall enjoy our own property. It is false, this is māyā. We must save ourselves from this mania. But we are a member in the universal world. With this understanding we shall have new instruction and we shall practically follow the path. And then gradually we shall find we can have communication with the central office, and we can have progress there, and we can enjoy the facility of being connected with central life. That is immortal and also very fresh, unending, eternal, ecstasy, giving life.

Devotee: Mahārāja, I don't want to sound like broken record, going back to Caitanya-caritāmṛta, Caitanya Mahāprabhu when He travelled through the south He picked up two books, Brahmā-saṁhita, Kṛṣṇa-karnāmṛta.

Devotee: Kūrma-Purāṇa.

Devotee: No. Kūrma-Purāṇa He heard but He did not pick up.

Śrīla Śrīdhara Mahārāja: He heard. But He took up, He brought with Him Brahmā-saṁhita and Kṛṣṇa-karnāmṛta, two books He took with Him from the south.

Devotee: But from one brāhmaṇa in one temple in South India He heard the Kūrma- Purāṇa and was very

Śrīla Śrīdhara Mahārāja: Not He heard, one brāhmaṇa in whose house He was a guest one day. He was a devotee of Rāmacandra and he was fasting and anyhow managed to supply some food to Śrī Caitanya Deva as his guest. Caitanya Deva found he did not take anything and enquired why he is fasting and he is moaning, in a moaning mood.

Then he told: "That I hear that Sītā Devī was stolen forcibly by Rāvaṇa. I can't tolerate this thought. I want to die rather than think of such disastrous incidents."

Then Mahāprabhu told him: "That you don't think, otherwise. Sītā Devī She is wholesale spiritual and this material power cannot touch Her, can't see Her. So what is the question of touching, forcibly. So don't think in that way."

But anyhow that brāhmaṇa took that consolation half hearted. So when Mahāprabhu went further, in a place, in a temple, He heard that Kūrma-Purāṇa is being read there. And in that the chaste ladies' stories came in and Sītā Devī's story was also written there, in a nutshell. And there it is mentioned when Rāvaṇa came to touch Her, Sītā Devī She took shelter in the care of fire. The god of fire he gave shelter to Sītā Devī in disguise and a māyā Sītā was produced to Rāvaṇa, and Rāvaṇa took Her.

And when again after the war and fighting finished in Lanka, then that māyā Sītā, that was taken there. And Rāmacandra asked that whether She is chaste. "I want to test Her chastity. So She must be thrown into the fire and if She does not die then I shall think that She is chaste and I shall accept Her." And it was done, though Hanumān and others they're very much mortified to the extreme. It was done, and at that time that fire god, he took the imitation Sītā and gave up the real Sītā to Rāmacandra. This story is mentioned in that way in Kūrma-Purāṇa.

Mahāprabhu heard and Mahāprabhu told something like that to that brāhmaṇa, that real Sītā was not taken by Rāvaṇa. So for His corroboration of His statement, He asked the priest in the temple: "You give Me that old page and instead you write a new page and put it there." So He begged the old page from there, from that book. Indian books in ancient times were not bound together, they're all loose. So that old loose page He begged from that temple agent and He took it. After crossing two hundred miles perhaps, He came to show that page to brāhmaṇa to do away with his misgivings.

And when that brāhmaṇa got that old page, "Oh it is mentioned in the Purāṇa." He was fully satisfied that Rāvaṇa could not take Her and he was very much pleased with Mahāprabhu. And he told that: "The other day when You were my guest I could not whole heartedly feed You, I have ignored. But now You are to stay a few days in my home and I want to serve You. You have such a great affinity for me, love for me, that You have again come two hundred miles to do away with my pain, the pain of my heart. You are no other but You are Rāmacandra Himself. You appreciated my grief so deep that You have again come here. You are none but Rāmacandra, the Lord of my heart. And another new thing I want to say that I already, before this I used to take the Name of Rāmacandra, always. But from Your association the Name of Kṛṣṇa, that came to me and I can't leave that Name, Kṛṣṇa, so You are Kṛṣṇa Himself."

In this way the statement mentioned there. The Kūrma-Purāṇa it was mentioned about Sītā, that the real Sītā was not caught by Rāvaṇa but imitation Sītā he took. Corroborating the fact Mahāprabhu represented to the brāhmaṇa of the Rāmānuja sampradāya.

aprākṛta vastu nahe prākṛta-gocāra veda-purāṇete ei kahe nirantara

"All the Vedas and Purāṇas constantly warn against considering divine or nonmaterial substance to fall within the category of material nature."

(Caitanya-caritāmṛta, Madhya-līlā, 9.195)

The spiritual things are not at the disposal of mundane power, it is spiritual, spiritual. The higher things can come to the lower, but lower things cannot go up and enter into the higher. Transcendental things can come in this mundane world, but this gross cannot enter into subtle, subtle can enter, earth cannot enter into ether but ether can enter into earth.

Devotee: It is similar to the Bhāgavatam 10th Canto, the Kālayavana, trying to catch Kṛṣṇa but cannot catch.

Śrīla Śrīdhara Mahārāja: Playfully He managed to take him, enticed him. Kṛṣṇa knew that Kālayavana, the day of his death had come and he will have to die in a particular way. Everything was known and He was instrumental to that. Playfully He moved in his front in such a way that Kālayavana he's just going to catch, just going to catch, in this way. As Mucukunda, that cave, carried him to that cave and there He just hid Himself. And Kālayavana when he entered the cave he found that Mucukunda is lying there in a big figure. He was in Satya yuga and in a big body, he is lying there sleeping, after this place? and this Kālayavana will break his sleep. And whoever will break his sleep he will cast a glance, fire glance to him, and he will be reduced to ashes.

All this was known to Kṛṣṇa. He playfully enticed him to that cave, entered the cave and hid Himself.

And Kālayavana thought He's sleeping there. "Oh You are to deceive me, You are lying here covering Your body." So he gave a kick and Mucukunda he awakened.

"You have awakened me from my rest." And his fire look he cast on Kālayavana and he was reduced to ashes and Kṛṣṇa came out.

Jarāsandha was, when fight going on with Kṛṣṇa and Jārasandha, Balarāma wanted to kill him by His club, but Kṛṣṇa pointed, "No he will be killed by Bhīma, You don't attempt. Balarāma avoided.

Devotee: During the chase, Kālayavana is chasing, Swāmī Mahārāja commented that Kālayavana could not catch Kṛṣṇa because he was too covered with contamination, or with false ego or something like this.

Śrīla Śrīdhara Mahārāja: Of course. Seeing also, we cannot see.

avajānanti mām̐ mūḍhā, mānuṣīm̐ tanum āśritam param̐ bhāvam
ajānanto, mama bhūta maheśvaram

"Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being." (Bhagavad-gītā, 9.11)

When He comes down in this mundane world, so many persons have a look, but they cannot understand Him. Rather like so many hate Him, the haters are also there, avajānanti, avajāñā, does not care. Look to Him with hateful cast glance to Him. Such also is possible, avajānanti mām̐, but if He

(for the above text, see also Guru 17)

wills everything can be done. That is exceptional. But the general case is such. Without right eye we cannot see and appreciate Him though He may be in our midst.

avajānanti mām mūḍhā, mānuṣīm tanum āśritam paraṁ bhāvam
ajānanto, mama bhūta maheśvaram

.

nāhaṁ prakāśaḥ sarvasya, yoga-māyā-samāvṛtaḥ mūḍho 'yaṁ
nābhijānāti, loko mām ajam avyayam

"By My own sweet will, remaining concealed by an illusory image, I am not manifest to anyone and everyone. Therefore, none of these foolish persons can ever really know Me as the son of Vasudeva, who am independent of mundane birth and ever-existent in My divine personal Śyāmasundara form of beautiful feature like a blackish rain-cloud."
(Bhagavad-gītā, 7.25)

karadi dhito hat karadito uttama akasmi loko nividya ?

dvau bhūta-sargau loka 'sminn daiva āsura eva ca viṣṇu-bhaktaḥ smṛto
daiva āsuras-tad-viparyayaḥ

"There are two classes of men in this created world. One consists of the

demonic and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons."
(Padma-Purāṇa)

carash sarvani bhutani kutus to carocati ?

Constant, eternal, and another changing, a changing phase of the world and another, the eternal background. Two things we find here.

kala casyadi rūpeṇa ?

Two types of creation we find here, kara sarvani bhutani, the changing aspect. And another constant aspect, akara, "But I am beyond that. Both kara and akara is there, two types of created things, and I transcend both kara and akara."

kara sarvani bhutani putasto karocatay ? phaladhito ham akara dhito
uttama ? atasmi loke devi cat parinta purosottama ?

And what is akara brahma paramam, sada uddatam uccatay ?

bhuto bhavo bhava tara visarga karma samhita ?

Is analysing what is what, kara, akara, then what is karma, kim
karmukimuk sada uddatam uccatay ? bhuto bhavo bhava tara visarga
karma samhita ? devam cevarta pancama ?

So many analytical statements there about the world.

purosuschardi daivatam hari yajyam emavarta deho vidambhara ?

Who am I? What is the soul? What is the world? What is his karma ?
Analytically everything is dealt there.

I feel fatigued. Hare Kṛṣṇa.

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Śrīla Śrīdhara Mahārāja: for the beginners it will be very much harmful. In respect of the popular opinion in the name of propaganda, ignoring the rules of the śāstra and Vaiṣṇava and the superior agents.

Devotee: Guru Mahārāja, because of the fear of Customs I had to leave my daṇḍa in South America. Shall I make another new one?

Devotee: Why you left it there?

Śrīla Śrīdhara Mahārāja: Is it difficult to carry them in the plane or in the ship? The daṇḍam, is it difficult to carry out?

Devotee: Sometimes they even go with a drill through it in some countries to see if there's something inside the poles.

Śrīla Śrīdhara Mahārāja: Then many daṇḍam necessary for one preacher. He will go from this country to that country, to ABCD, everywhere one daṇḍam should be kept separate for his use. Because it may not be carried smoothly through the planes or ships. That is intolerable. The daṇḍa, when they examine in that way, daṇḍa is considered to be puruṣottraya, Puruṣa-avatāra. Kāraṇārṇavaśāyī (Viṣṇu) (a.k.a Kāraṇodakaśāyī), Garbhodakaśāyī (Viṣṇu), Kṣīrodakaśāyī (Viṣṇu). The authority representing in connection of this mundane world. Three functions of Viṣṇu, as Nārāyaṇa. One as the master of the whole of creation. Another of every brahmāṇḍa. Another every soul, in charge.

We are to preach without daṇḍa or we are to keep a separate daṇḍa in different countries, provinces, for our propaganda. Or many daṇḍa and no daṇḍa. Or not to take any daṇḍa. Without taking the robe of a sannyāsī one may preach. The alternative will be to keep separate daṇḍa in every place of preaching. And the third, if we carry the daṇḍa to tolerate the ill-treatment over daṇḍa. That is intolerable, that is not possible. That the daṇḍa will be broken and pierced through to find out whether any smuggling object is there, it is intolerable. So many daṇḍas in many places and to go there and take that daṇḍam that is somewhat easy. Kayabhyuha, with the sanction of the higher authorities. Ānukūlyasya saṅkalpaḥ (To accept everything favourable for devotion to Kṛṣṇa), or to preach without any daṇḍam. What is the necessity then of carrying daṇḍam then for preaching? Is it to get him, if a sannyāsī goes there with daṇḍam if he goes to address the public, religious public, is it very favourable for preaching? Or very impressive? Why should we carry daṇḍam ?

Devotee: In India only does anyone know what a daṇḍa means.

Śrīla Śrīdhara Mahārāja: But how they can take the Śrī Mūrti, the Vighraha, Arcā-Mūrti? If they cannot respect daṇḍa then how can they respect this Arcā-Mūrti?

Devotee: When I went to America last time with the Arcā-Mūrti, the Customs people also were examining the Mūrti and broke the Mūrti.

Devotee: Then, what did you do?

Śrīla Śrīdhara Mahārāja: Then you are to tolerate.

Devotee: I had to put it back together again.

Śrīla Śrīdhara Mahārāja: Adulteration and cheating is so much cent per cent so none can get relief from checking. Perhaps smuggling also going on in red cloth, being abused. So Mūrti should not be carried. One should learn how to prepare Mūrti and in his own province he will prepare. And the Mūrti should be pierced through and will be found what is within. Have they not got some machine, x-ray, that can find out what is within the Mūrti? They can find out by x-ray machine? What is within the living body, if one has swallowed some gold, how do they detect? Do they pierce the belly?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Then how do they understand, find out? Some light and this ray or scientific research, some x-ray, some light may be put on the, it may be found what is in the belly. So what is within the Mūrti or daṇḍa they can detect with the help of that machine?

Devotee: But the x-ray does not detect everything.

Śrīla Śrīdhara Mahārāja: Then in particular plane there is x-ray it is fixed then you are to avail of that plane to save such piercing in the body of the Mūrti and daṇḍam.

But what about human beings? There are many who swallow some gold.

Devotee: Gold may be detected but not some chemicals. They swallow them. X-rays won't detect them.

Śrīla Śrīdhara Mahārāja: But how they will find that?

Devotee: No, so far there's no way.

Śrīla Śrīdhara Mahārāja: So hopeless, in that case. So a combined objection must be filed to the authorities. "Only for these things the checking system is necessary they should do by the help of the scientific instruments not by piercing through."

End of side A, 1/2-4-83. side B.

Śrīla Śrīdhara Mahārāja: they should try to convert those that are with this dress.

When Vana Mahārāja went to England with daṇḍam but came back without daṇḍam, he left it there. But that was not welcomed here. He has gone there to establish the position of daṇḍam and the Śrī Vighraha. But they can't understand, they think that the difference between idolatry and Śrī Mūrti worshipping, that should be preached there. To make them understand the difference between Arcā Mūrti and the idol. The ordinary bombastic and the daṇḍam we are to preach, we are to create field for the respect of Them and not to give away and to accept the,

Especially in the jungle propaganda. In special high case it may be tolerated that without daṇḍa you may work. But for the beginners then it will be ridiculous to accept daṇḍa and to belittle daṇḍa in this way.

Only in the stage of paramahansa he may keep the daṇḍam in a particular place and he can move freely. After serving daṇḍam for some time he may take leave, put the daṇḍam in a particular respectful place and then he can move without daṇḍam. At least after some twelve years or some years of time he will carry with respect and then he may put it somewhere. And especially in the case of emergencies when he's very sick or any other position temporary he may give up daṇḍam. Otherwise he'll keep with him daṇḍam and he'll try to push into the country the respect of daṇḍam and thereby many things will come into question. "Why should we respect this bombastic? Why should we respect the Mūrti, this earthen or this mineral doll?" These hard questions will come into the field and they must be solved. Otherwise this will be, patch-up, patch-up work, patchwork.

We must go thorough, our progress must be thorough. We are going to attack the enemies' country and we shall conquer and take possession thoroughly. Otherwise in any place I'll be in danger of being murdered if the conquest is no thorough. Enemies' land, the land of māvā is enemies' land. We must move here very carefully. We may be attacked from every possible way. We should be careful about that and move. "That my spiritual conviction I shall spread and I won't allow anything to enter into that and molest that thought." The enemy camp should not be allowed to enter into our plane. We must remain intact in our plane. Standing there we shall attack them and devastation we shall create in the enemy camp.

So many oppositions will come we are to face, we are to create opposition. "This is this. What you think, this is not right." The elephant may be more powerful but that does not mean that I shall give salute to the elephant.

What you say is not practicable but you must enter the enemies' country like so many in disguise. And then wherever we shall find favourable to us we shall begin fighting. You want that policy? To enter into the country of the enemy in disguise, suitably? And we shall try to create our position anywhere. That is gorilla war. You prefer gorilla war?

Devotee: Sometimes it is necessary.

Śrīla Śrīdhara Mahārāja: And the specially trained persons can accept that rarely.

Devotee: Śrīla Prabhupāda (A.C Bhaktivedānta Mahārāja) he said to go in like a needle and come out like a plough.

Śrīla Śrīdhara Mahārāja: That also not at the cost of the respect of the Deity and the daṇḍam etc. Some degree, there should be some degree.

Devotee: I went to preach in Russia, so when I would enter the country
.....

Śrīla Śrīdhara Mahārāja: The special batch, gorilla, they will have another dress, they should have another dress. Why the daṇḍam will be necessary? Why the Vighraha should be taken there in the beginning? Special batch may be selected for such fight. Then when some ground is gained you can take there daṇḍam and you can take there Śrī Mūrti. Otherwise only to dishonour Them, the emblem of the Divinity, we shall push Them first, why? Gain some ground and then we can put our Śrī Mūrti and the holy emblems. In the beginning the flag will be taken to be dishonoured, no. You go and create some position then you can take your flag. Not to be dishonoured very soon, very easily. Why the flag will be taken first? We are to keep honour of the Divinity. Not to be looted, exploited by others. That will bring a reaction within me and weaken us.

When there is danger of Śrī Mūrti being attacked then they put It underground, they may put into the forest and fly away, keeping in some safe position.

nacavai siva moi galapolaiya ?

Fled away, because he's coming, Muslims will come and break it, dishonour. So by concealing the Vighraha somewhere they fled. And here also when there was some attack, the apprehension of some attack over this Śrī Mūrti of Mahāprabhu they put underground, unknown place.

"That Mahāprabhu is not God, he's worshipping of His Deity that can't be allowed here." The Navadvīpa tantric scholars raised some objection to the worshipping of the Mūrti of Mahāprabhu. At that time It was

concealed underground so that It may not be dishonoured.

So in the beginning we won't take things of respect to the enemy camp. We shall go take the risk. Iconoclast, the Muslims are iconoclast, icon worshipper and iconoclast. Idol breaker. We shall go, we shall take the philosophy, and the process of understanding step by step we will have to preach the thought. Cultural fight it will find fight and conclusive fight. Valuable fight is cultural fight.

Once when the Sikhs entered America they shaved their hairs and beards, then they grow. When they entered there they began to grow again and they come back with their beard and hair. But when they want to take admission, suppose perhaps there is some law or something that without shaving they cannot enter, something like that I heard.

Rabindranatha Tagore was once opposed from entering America, though he got Nobel Prize before that. 1910 or 1911 he got Nobel Prize. After that he was going to America. For his long beard perhaps, he was not being allowed. Then some advised him to take special permission, informing that he's, that Rabindranatha, has got Nobel Prize. But he did not do, he waited in the ship and wanted to come back from there without landing. Then anyhow the information went to the authority and they allowed him to get down there, we are told. That world known man, world famous.

We should try to sacrifice us and not to sacrifice Guru, Vaiṣṇava, Deity and other respectable things representing Divinity. We may risk our own self for the service and to create some position favourable. And then we shall invite others to inspect my conduct. Propaganda must be real and solid. Only outwardly to show the success, that hollow success, what meaning is there? Substantial progress should be made, a cultural conquest, a bona fide progress. And to dishonour Them who we honour,

that is something suicidal. Then more or less from the background we think that They're material, They're material.

Suppose if you found to take Swāmī Mahārāja to one particular province very risky that his life may be at stake, will you allow him to go there? Then about Śrī Mūrti, Vighraha? We venture? Then we have got less faith in Śrī Mūrti as it should have been. Daṇḍam also theoretically you think that there is connection of the Kāraṇārṇavaśāyī, Puruṣa-avatāra, all these things. But not so much from the core of our heart. Molestation of the daṇḍam, how can you tolerate? We must search our own heart. With how much sincere respect and devotion we treat all these. This transformation must be wholesale not lip deep, shallow, transformation of the inner self. We must be sincere to the cause. Cent per cent we shall try.

There was an exhibition in Kurukṣetra, that Kṛṣṇa has come from Dwārakā and from Vṛndāvana also the Nanda Mahārāja, Yaśodā, and the gopīs, they have also gone there in Kurukṣetra on the occasion of the holy bath at the time of solar eclipse. At that time Prabhupāda (Bhaktisiddhānta Sarasvatī Ṭhākura) our Guru Mahārāja ordered arrangement for an exhibition in dolls to show that incident. That from Dwārakā Kṛṣṇa has come with His party. And gopīs from Vṛndāvana they have come. So many gods they have also come at that meeting place.

Here, Vana Mahārāja, he was given responsibility to arrange for that exhibition. And Vana Mahārāja was dressing the Mūrtis. The Mūrtis were made of, earthen Mūrtis, gopīs, and Vana Mahārāja was dressing them. And he was dressing the Mūrtis with cloth and necessary garments and to fix them he was using some pins, fixing pins. Here the cloth he put and put a pin to fix the cloth.

Then it pained my heart. We are to show, see with respect these Mūrtis though they're earthen Mūrtis of the gopīs, but still we are to see with some reverence, some respect. But their body is being pierced with pins to fix the dress. I had some pain though I was a newcomer. Then I put it to the higher authority that I asked Vana Mahārāja: "Why do you enter the

pin within the body, for which we can't understand, for devotion."

He answered me: "Oh, do you think that the gopīs are in this mundane figure?" In this way.

But I am not satisfied with that answer. I put it to the higher authority. They supported me that it should not have been done. That body was, the pin was fixed, rather the, some gum should have been used to fix the dress on the body, or something. That should have been used and the cloth may be attached there, a little bit fixed, and not by entering the pin, nail. Vana Mahārāja was nailing the cloth with the body, some iron pin.

We shall try to maintain our position always in the plane of devotion giving respect to anything and everything and not to tolerate disrespect of that sentiment, to that sort of conception. We shall go away from your, unable to fight any demolition, we shall be off. But we cannot be a careless onlooker where molestation will go on. If it is possible for me to stop, I try hard to stop molestation. If not I shall go away. And not standing I shall look at all those blasphemy.

bhaktivinoda nasam bhasa tari thakura sada mora hari ?

No power, what can I do? But for the king, if he is a devotee, if any disturbance then he must cut his head. It is recommended in the śāstra.

Hare Kṛṣṇa.

What do you think? When a sannyāsī is taking daṇḍam in the plane and whether anything hidden here in the daṇḍam, the Custom Officers come

and pierce and molest the daṇḍam in various ways and then give it up. Then are we to tolerate this dishonour to daṇḍam silently, what should we do? Should we not carry daṇḍam or should we keep several daṇḍam in any and every province? One daṇḍam in every zone, then we won't have to carry? Kayabhyuha, or no daṇḍam we shall carry when preaching in the international way? What should we do? And the Vighraha also we are taking from here and Custom Officers will come and pierce through to see, examine what gold and other valuable articles are hidden under it. And we'll have to tolerate all these things helplessly? What to do? Will we allow? Otherwise what can we do?

Devotee: We shall have to tolerate to a certain degree. One Mahārāja here did not take his daṇḍa to London for that reason.

Śrīla Śrīdhara Mahārāja: So it is better to have them prepared in that province independently. You may learn things how to construct and then going there collect materials and prepare Śrī Mūrti there to avoid this molestation. And if we have cast shadow in our own temperament, our own heart, then that will be a poison to the affair. The insult of the Vaiṣṇava and Mūrti and daṇḍa whom we worship, and I am to tolerate from my faith the molestation, insult of those things. How can we be sincere to our own self, true to our own self, own faith?

Devotee: If the preacher, if he's revolving between, if he's preaching in two major places, say he's preaching in India and preaching in London, then perhaps he can keep one daṇḍa in India, one daṇḍa in London.

Śrīla Śrīdhara Mahārāja: That is to be considered, that is rather more tolerable than this molestation.

When we were in Madras there was tridaṇḍi, though tridaṇḍi of ancient

type, they do not travel by the train or bus because of that daṇḍa. One of the tridaṇḍi of Rāmānuja sampradāya came to ask me: "Why do you carry this tridaṇḍa in the train and the bus?"

I answered: "Why? Is there any provision?"

He was eager to follow us but the society did not allow that. But I told him, he came to know: "Is there any śāstric quotation which can help me to take daṇḍa in the bus or train?"

I told him: tat paratvena nirmalam:

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam hr̥ṣīkena hr̥ṣīkeśa-sevanaṁ bhaktir ucyate

"Pure devotion is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (upādhis), with senses purely engaged in the service of Kṛṣṇa."

(Nārada Pañcarātra)

The purity of our purpose, we hold that. And we try our best to keep the respect of the daṇḍa, it may not be molested in any way. Then: "What is your custom?"

He said: "No, we can't take it in bus or in train."

Then: "That was because train and bus was not created at that time. But can you take it by boat when crossing the river?"

He said: "Yes, we can do that."

And the boat was created first in your time so that was allowed and these buses and trains that is new creation. So the ordinary people are putting

objection to you." In this way I replied to him. Tat paratvena nirmalam, the object is pure so we get and we see perhaps it may not be dishonoured, tridaṇḍa, we try to keep up the respect.

Devotee: Mahārāja, you know the prash anu daṇḍa? What does that represent?

Śrīla Śrīdhara Mahārāja: It represents that by prash it is, a part of a circle, an arc form. That is meant to be used for cutting the anārtha, or to whom we preach. The emblem of cutting, prash means for cedana, for cutting, meant for cutting the preparation of the anārtha he sees in the soul, emblem of that.

Devotee: Like Paraśurāma?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: And there's jīva daṇḍa, when was this added?

Śrīla Śrīdhara Mahārāja: I am here to serve you, to serve you, the Lord who is here in the relativity of the mundane world in small and bigger group.

Devotee: But this jīva daṇḍa was added by Rāmānuja sect or Gauḍīya Vaiṣṇava?

Śrīla Śrīdhara Mahārāja: Perhaps by Rāmānuja, I don't know fully but I think it was there.

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Devotee: must have created quite a stir when Śrīla Bhaktisiddhānta Saraswatī Ṭhākura began

Śrīla Śrīdhara Mahārāja: Introduced it here in Bengal, yes.

Devotee: And Vṛndāvana also.

Śrīla Śrīdhara Mahārāja: Yes. The red cloth also. Though Mahāprabhu and His colleagues had red cloth. Still Sanātana Goswāmī in the presence of Mahāprabhu he took the white dress of niskincana, that's the Guru of the sannyāsīs, something like that. Dictator of the preachers by giving instruction in the form of śāstra, śāstra. First the code and then the code keeper. So they were engaged in preparing the code, spiritual. And in white cloth, not necessary to advertise them as preachers. They're only engaged for their own benefit, not so much, only by the showing the ideal to the public as much help they can give. But wandering here and there and preaching, that is generally the function of the sannyāsīs.

So Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura) created another batch under them, they have given the directions in the śāstra and to carry out them to translate them into action. The next lower batch sannyāsīs. They're beyond varṇāśrama, and within varṇāśrama the highest section is sannyāsī, they're expected to travel through the length and breadth of the country and to preach the previous doctrine to the

people. And that was created by Prabhupāda under the direction of those śāstra makers, Goswāmīs. For whom this religious uniform was not necessary, this red uniform, the preachers uniform. They're niskincana, they did not want anything. But they only prepared the religious code.

Devotee: So by the example of your divine grace you are also showing that you are wearing this dress to the very end of your life.

Śrīla Śrīdhara Mahārāja: Yes. Our Guru Mahārāja (Bhaktisiddhānta Saraswatī Ṭhākura) also did. Almost everyone whom he gave red dress, they up till their last breath keep up that. Only, Kṛṣṇa Dāsa Bābājī, he was a brahmacārī, he took that, last days, did not mean himself as a preacher, so he took that after the departure of Guru Mahārāja. And Vana Mahārāja, whimsical, he took for some time then again rejected that, again took the red robe. And Vasudeva Prabhu he wanted to introduce that white cloth and some of the members of the Baghbazar Maṭh they take that white cloth including the last Ācārya, Auḍalomī Mahārāja. I am told he used white cloth. They preferred, crossing Prabhupāda, they preferred to accept the idea of this cloth. They thought Prabhupāda's idea was a temporary one for the time being. And what Rūpa and Sanātana in the presence of Mahāprabhu accepted this so this is the real dress of the Gauḍīya Vaiṣṇava. But Mahāprabhu ? the last kind of red cloth, and also when this Paramānanda Purī, Īśvara Purī, all the Godbrothers of the Guru of Mahāprabhu, here in healthy connection with Mahāprabhu, they used to wear red cloth, sannyāsīs.

And the Western preachers of the Christian school, they generally use gown, is it not? Clergy.

Devotee: Yes. Black gown.

Śrīla Śrīdhara Mahārāja: Black gown. What is their name, Christian preachers? Bishops?

End of recording, 1/2-4-83

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83.4.2

Śrīla Śrīdhara Mahārāja: Real self determination ends in the service of Kṛṣṇa and it helps to be re-instated in that position. So the flute of Kṛṣṇa, the sound of the flute of Kṛṣṇa, as well as the sound of the saṅkīrtana of Mahāprabhu, these two sounds, fully sets us in our highest desired position of self determination, that is pranam ? And other position we cannot say that we are fully liberated. Liberation has it's positive end in the service of Kṛṣṇa, of sweetness, of beauty, liberation has got it's positive conception there only.

svarūpe sabāra haya, golokete sthiti: (that is home, Goloka, the plane of Kṛṣṇa).

Occupation of others position not to be thought as the fullest realisation, that is comparative. Kṛṣṇa, and in madhurya rasa, and rādhā-dāsyā, gradually takes there.

Gaura Hari bol. Gaura Hari bol.

Internal adjustment, question of internal adjustment, religion is proper adjustment. We are living in a discordant organic whole. Want to be properly adjusted. Everyone of us aspires for the beauty, for the blissfulness, rasa, for the ecstasy, demand everywhere, universal demand, everywhere for maximum rasa, ānandam, no objection can come against it. That is the general aspiration everywhere. raso vai sa. And our last reach must be somewhere there, in our highest aspiration.

Neither mastership of this mundane world, mortal world, nor to enter into some no man's land in unconscious samādhi, sayujya mukti, but with full consciousness, with the highest association, and to get maximum satisfaction of our inner necessity, general thing.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Guru Mahārāja, could you explain the ontological differences in the members of the Pañca Tattva.

Śrīla Śrīdhara Mahārāja: Yes, there is some differentiation there. Mahāprabhu, the central figure, Śrī Caitanya Deva, Kṛṣṇa in the mood of Rādhārāṇī. And by the side there is Gadādhara from whom Her sentiment has been drawn and he just a facsimile, a formal representation standing by. Just as a man whose wealth has been robbed, empty hearted with the only aim towards Mahāprabhu who has robbed his heart, Gadādhara. And Nityānanda Prabhu is playing the part of Balarāma. From Balarāma comes all other things, vātsalya-rasa, sakhya-rasa, etc. And Śrīvāsa Paṇḍit is the type of ordinary devotee, he's representing the general devotee. And Advaita Prabhu he represents the, in charge, the Lord Bhagavān, who is in charge of the whole mortal area. Kāraṇārṇavaśāyī Viṣṇu.

Devotee: I just found out from Goswāmī Mahārāja, I didn't know that they cut the bamboo and the cloth of the daṇḍa. That is horrible. I never knew these things. But the reason why they're doing it is because in the past it has been misrepresented so much that people have actually carried drugs inside their daṇḍa. It has happened in the past. It is our misfortune.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol! So they have invited all the slaps.

koṭiṣv api mahā-mune, one in a crore (ten million), it is hard to get a proper Vaiṣṇava, su- durlabhā - (devotion to Kṛṣṇa is very rare and very rarely achieved and difficult to attain). Denotation increases, connotation decreases, connotation increases, denotation is sure to decrease.

So something, anyhow only help on the whole that Kṛṣṇa consciousness. In war so many loss, so many gain, from the whole who gets the victory, they're the gainer, but they have also to incur much loss. The party who comes out victorious from the war they have to incur many losses. Hare Kṛṣṇa. Many lives to be sacrificed. Hare Kṛṣṇa.

Devotee: Guru Mahārāja, one side issue. If a person accepts ketra sannyāsa, is that generally in older age, because a sannyāsī is to preach?

Śrīla Śrīdhara Mahārāja: Gadādhara, he took ketra sannyāsa, he did not go beyond the jurisdiction of Purī, but he also preached regularly Bhāgavatam and his students, the class students was Mahāprabhu and others. Nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitam bāndhavam. I have composed a śloka, I was going to compile a very gist of Bhāgavatam. Bhaktivinoda Ṭhākura has composed with one thousand ślokas, Bhāgavat-Arka- Marichimālā. I had a mind, two and a half, at

least, or at most three hundred ślokas, to represent the whole Bhāgavatam and I composed an introduction for that book and this śloka is there.

nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitam bāndhavam śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ śrīmad-bhāgavatam sadā sva-nayanāśru-pāyanaiḥ pūjayan gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ

"On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read Śrīmad- Bhāgavatam to Śrī Caitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of kṛṣṇa-līlā to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of Śrīmad-Bhāgavatam. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book."

Gadādhara Prabhu, let him be my exclusive goal, destination of my whole life, he may be. Who is he? Who is seen to be engaged in particular duty therein. In the shore of that infinite ocean, the ocean infinite is there and just on the shore he's sitting. And what he's doing, his duties? sva-virahā-kṣepanvitam bāndhavam, he's giving consolation to his friend, and who is that friend? Who is madly searching His own self, He's mad, ā-kṣepanvitam, in very distressed condition, very greatly afflicted for the separation of His own self. Such friend He's distributing, or dealing some wine to give him relief from that pain, and what is that wine? That is Bhāgavata-kathā, the discourse of Śrīmad-Bhāgavatam, of Kṛṣṇa, and Vṛndāvana. He's distributing, serving, the wine of Bhāgavata-kathā to his friend who is suffering from extreme pain in the separation of His own soul life. Such is the serious pain He's feeling, separation, sva-virahā, He's searching Him, separation of His own, from His own self.

And it is so painful, afflicted, and to remove His affliction, He's serving some wine, and that wine coming from the discourse of Śrīmad-Bhāgavatam, that Vṛndāvana story.

Nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitam bāndhavam, śrīmad-bhāgavatī kathā madirayā, madirayā wine, madirayā sañjīvayan bhāti yaḥ. Enlivening Him by giving that wine of kṛṣṇa-kathā. Śrīmad-bhāgavatam sadā sva-nayanāśru-pāyanaiḥ, and he's always worshipping Bhāgavatam with the tears of his own eye. Āśru-pāyanaiḥ, articles of worship. And what is the articles of worship of Bhāgavatam? His own tears, he's worshipping Bhāgavatam with his own tears. Pāyanaiḥ pūjayan, gosvāmi-prabaro gadādhara-vibhūr- bhūyāt, I may be blessed with the grace of such Gadādhara Paṇḍita, because he's the master of Bhāgavata Rūpa, from whom Mahāprabhu listens to Bhāgavatam. I invoke his mercy. I'm going to produce some gist of Bhāgavatam to give it to the devotees.

Gadadhara Paṇḍita's identification was that. And Advaita Prabhu, who is a rejoinder, a connector, he's calling for Mahāprabhu for the jīva soul. And here also, making some arrangement for His preaching and His propaganda. The middle man of the jīva, for the welfare of the jīva he's inviting Mahāprabhu to this mundane world, and helping from the background to preach the Name of the Lord, for the extensive delivery of this mundane world.

So Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu, and Śrīvāsa Paṇḍita. There is a section who instead of Śrīvāsa Paṇḍita, introduce Narahari Sarakāra Ṭhākura (the guru of the author of Caitanya-Maṅgala, Locana Dāsa), as the fifth one. In Caitanya-Maṅgala's school, more or less they're Gaura Nagari. They do not like to see Mahāprabhu as a sannyāsī, but Kṛṣṇa Himself. They, the Narahari Sarakāra Ṭhākura, he's putting this question to Mahāprabhu. "Who are You in disguise of a sannyāsī ? Are You not that hunter of the gopī's in Vṛndāvana? Now You have become a sādhu, a saint, You are that hunter and now you have come in the shape of a saint, I know You best."

They've told that they're more inclined and captured by Vṛndāvana līlā, than this Navadvīpa līlā. There is a group in the sakhī of Rādhārāṇī, the sakhī of Vṛndāvana, some more inclined towards Rādhārāṇī, some more inclined towards Kṛṣṇa, and some in the middle. So also the Gaura līlā and the Vṛndāvana līlā, some more inclined towards Vṛndāvana, they do not like the sannyāsa of Mahāprabhu, all these things. And some towards Navadvīpa līlā, more inclined, and some in the middle. So different types of thoughts and representation.

mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān gopānām
svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ mṛtyur bhojapater virāḍ
aviduṣām tattvaṁ paraṁ yoginām vṛṣṇīnām paradevateti vidito raṅgaṁ
gataḥ sāgrajaḥ

"O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the yogīs, as the Supreme Worshipful Lord to the Vṛṣṇīs - and along with Baladeva He entered the arena."

(Śrīmad-Bhāgavatam, 10.43.17)

The same thing according to one's nature and capacity can be seen in different ways, one and the same thing, but there is comparison, the possible comparison is there.

jarjay rasay hi sarbotum tatasta ?

Everyone from his own position, there in the liberated stage, they get the maximum rasa in that particular form. But if we can have a comparison between the different forms, śānta, dāsyā, sakhya, vātsalya, madhura. And also this Nārāyaṇa, this Rāmacandra, this Dwārakesh, the differentiation is possible by very subtle methods, it is possible, the comparison is possible.

The friendship, there may be many friends in a general way but there may also be a section of the friends more intimate, most intimate, and general friends. And of different types, one is a political friend, one is a social friend, one is a private life friend, it may be of different type and different degree. Vilas. Infinite. Accommodating everything. Adjustment with many.

In music, the highest conception of music, that can harmonise many natures of playing instruments and the sounds, etc. The greatest harmony, the credit of the harmony is in its expansive characteristic, comprehensive character, that who can harmonise the things opposite, opposite things can harmonise. So there the potency of harmony is represented most, which can harmonise the most opposite things, everything.

In Kṛṣṇa līlā, the thieving, the lying, they have got harmony. To speak lies for Kṛṣṇa, that is higher than to speak the truth here in this plane. Here whatever we see or say, all will be false because in the beginning we think that this thing belongs to him, this thing belongs to that, but everything belongs to Kṛṣṇa, ultimately, in the absolute sense. So whatever we say here, everything is lie more or less. And whatever is said about Kṛṣṇa, everything is true, all comprehensive, no lie is possible. So what we throw like mud to Him, that can never be mud, everything is harmonised there, becomes nectar.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol

But must be towards Kṛṣṇa we shall say. Throwing towards some other direction we say I've thrown to Kṛṣṇa, no. To throw mud to Kṛṣṇa, that also requires some position, bona fide. Abusing. Yaśodā is whipping Kṛṣṇa, Gopāl, but that has got also high value, whipping Kṛṣṇa. Hare Kṛṣṇa.

So the gradual process, the bona fide road. śrauta panthā (the descending method), sādhu anugatra vaiṣṇava ? This is indispensable, otherwise I shall take someone as Kṛṣṇa, and I am going and doing everything for him that is affective, that is misconception, māyā, hallucination, something like that. That is tama-guṇa. In tama-guṇa, in Bhagavad-gītā we find, there is a firm determination in a thing which is not that thing. But very firm assertion: "No this is that." But really it is not so, this is tama-guṇa. And where there is suspicion, it may be or may not be, that is raja. And what is really the thing to see and to locate, that is satya-guṇa. And nirguṇa is automatic. Hare Kṛṣṇa. Hare Kṛṣṇa. No mathematical calculation step by step is necessary there. All automatic, just as our reflex action in the body. jñāna sunya bhakti.

The paṇḍit came yesterday and he said: "The scholars in India they generally fail to understand what do you say as, jñāna sunya bhakti. The most desirable and that is at the bottom of all truth. We're eliminating jñāna, the knowledge, the consciousness, you say, ignorance, that is the highest position, that is higher position than conscious position. We can't understand this of Gauḍīya Sampradāya, jñāna sunya bhakti. If jñāna, consciousness, calculation, reason, all these higher elements are eliminated, how can that be a good position? And you say this is the highest position. It is ununderstandable, unintelligible."

That is the complain of the general so called scholars, either Vedic or non Vedic. "Want to eliminate jñāna ?" But Mahāprabhu eliminated. "This is external, external. Enter into the domain of love, no calculation necessary, all automatic arrangement. Everyone is well-wisher there, no possibility of being robbed, or cheated. The whole soil is happy, affectionate and conducive to your welfare. Just as when medicine cannot do any good to our health, if we change the climate, without

medicine we can get some benefit. The very atmosphere, the air, the water, the shrub, the trees, the creepers, they come to contribute something for our health. So there is a stage where without calculating ones loss and gain, everything may be gainer, the soil is such opulent and well meaning."

Hare Kṛṣṇa. jñāna sunya. Hare Kṛṣṇa.

Devotee: You told if the mother gives the child food should he test to see if it's poisoned food? A wonderful example.

Śrīla Śrīdhara Mahārāja: But here mother may poison her son, but there the enemy also not poisoned. Pūtanā who went to give poison, she was given the highest position of motherly type. Hare Kṛṣṇa.

There is a song (Jadendra Lal ?) about mother land, he is writing this poem: "Where I am born, I aspire that I may die in the very same soil." That is our home land, anyhow that is our home, we are born there and we are to die there, and death and birth is harmonised there so much, so no birth no death.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Nitāi Gaura Hari bol. Hare Kṛṣṇa. Nitāi Gaura Hari.

In the religious line will be that from objective to subjective, subjective, super subjective, in this way. Then everything will be reasonable. Subjective, and sat, cit, ānanda. Existence, then consciousness of that existence, and then fulfilment of that existence. Three phases of things to be understood, in a general way. Fulfilment, the consciousness of the

thing, and the existence. Sat, cit, ānandam.

Satyam śivam sundaram, satyam means true, śivam means beyond mortality, that is conscious, śiva means ceta, and consciousness is over mentality, beyond mentality, cit, śiva. And then sundaram, that fulfilment is there. Rasa, beauty, so beauty is the harmonising principle, all harmonising principle is beauty, everything wants beauty, charm, ecstasy. Universal demand, none can deny. That can command the whole existence.

And reason, that calculation in the middle. Just as in the digestive system in our bodies, the voluntary work is not there by reason, we are not finishing our digest, it is a reflex action, without our consciousness the whole blood circulation, digestion, so many things are being done. So as it may be applied to us, to the world also, how it is being done without consciousness. So many things. How much consciousness or reason is working in what span of space? The automatic activity is almost everywhere and very little part affected by our independent thinking, reason, calculating, all these things. But we think it ignorant, the digestive system, the blood circulation, so many things. But the scientists they find that there is more intellect working underground, higher that they can catch the reason there. When they can find out the thread, they think themselves very wise and very scholarly, if they find out a little thing which is going on beyond the jurisdiction of their so much proud thinking. So how far has their thinking got value. The jñāna, the knowledge, we're making so much uproar that knowledge, knowledge, knowledge is better, knowledge is higher, what value has the knowledge got if we carefully try to consider the movements in the nature. The pride of knowledge, how much, what little part of the same working has been understood by the scientific brain? Very negligible part and we are proud of that.

So, jñāna sunya bhakti, faith, affection, love, that is more higher and desirable company. The brain, the energy, in this world of the scientists are mostly being wasted in the preparation of the dreadful weapons, to kill each other, because want of faith, love, and affection. So the greatest portion of the energy of the brain, as well as of the property, is being used for the purpose of killing one another. Apathy and not sympathy. Almost the three fold. Because we have got no faith, no affection, no love, and if

love, we may be saved from all these false energising.

So faith, love, affection, that is desirable everywhere. That should be the highest point of our attainment. And where it is normal our aspiration to be had, our living there, our home there. So back to God and back to home, our home is under the holy feet of the Lord. The land of mercy. There are big and small, but mercy comes to minimise the difference, and everyone gets the benefit, proper. Hare Kṛṣṇa. And the key to that life is to direct us towards the centre. Just as food to the stomach, water to the root of the tree. So all our energy should be directed towards the centre, then we can achieve such conditions.

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ tad-artham
karma kaunteya, mukta-saṅgaḥ samācara

"Selfless duty performed as an offering to the Supreme Lord is called yajña, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (nirguṇa-bhakti)."(Bhagavad-gītā, 3.9)

It will tie me with reaction if it is not directed towards the centre. The difference of relativity will come and check in different points, that we are all smugglers, they'll come to check. But if directed towards the centre then it will be all right. Either provincial or local interest will clash, and there will be checking in every border.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

There was one Mohammedan gentleman, Harvi Marmad Maharseen?

in Hoogli, about two hundred years or so ago. He has built a mosque, he was a big zamindar (landlord) but he did not marry. And he distributed all his wealth to the poor, a good man. He sometimes used to throw money to the needy people stealthily. They are needy but their position won't allow them to come and beg from him. He knew that his social position won't allow him to come to me to beg something. In that case at night, he used to throw some money in their house, in some cover, or cloth. Such a good man. He was like a thief, but he used to throw money stealthily to those who had got respect and cannot come out to beg. Everything can be used for higher purpose, all forms.

And one gentleman told in his lecture, when I was a student in the college: "Because Kṛṣṇa is a thief we have got some consolation. That to be a thief, we give some protection that there may be some bad weather. The thief will not consider all these things. He will come and I may give opposition and hindrance of many types, but the thief will come for his own interest, and enter my house. No arrangement of any welcome, or any good feeling, nothing necessary, but he will enter. So we have walled up all around our heart, but because Kṛṣṇa is a thief, of His own accord He will enter. He won't care for all these boundary walls, or bad weather, or the thorny way, the thief won't care, He will come. So because Kṛṣṇa is a thief, so we have got some hope, like a thief He will enter my heart one day. Otherwise I am unable to make any arrangement to welcome Him into my heart. Without my invitation, without my preparation to welcome Him, independent of anything, and putting all obstacles in the way of the thief, still the thief enters, of his own necessity. So because Kṛṣṇa is a thief that is our hope, one day He may enter my heart as a thief and capture it."

Our Sudhir Mahārāja has recorded one gentleman who was assistant editor in the Manchester Guardian for twenty years, and as a student

from England he was sent to Germany, in the first great war as a spy. That gentleman from Agra came with us, myself and Goswāmī Mahārāja. I took him to Purī. Our Guru Mahārāja at that time, and took Harināma, and then Guru Mahārāja told:

"We must allow Kṛṣṇa to land in our heart and He will conquer everything. Nothing can stand in comparison to Him. He's full of such prospect. Kṛṣṇa conception of Godhead, Kṛṣṇa conception of our destination, for our prospect, is so powerful that there may be so many proposals, so many so called prospects in our heart, but if Kṛṣṇa conception is allowed to land there, it will come gradually to fight with all other aspirations of our heart, and they will all be uprooted and driven out, and He will conquer."

praviṣṭaḥ karna-randhrena, svānām bhāva-saroruham dhunoti śamalam
kṛṣṇaḥ, salilasya yathā śarat

"The sound incarnation of Lord Kṛṣṇa, the Supreme Soul (i.e. Śrīmad-Bhāgavatam), enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water." (Śrīmad-Bhāgavatam, 2.8.5)

Purify the water as the autumn season.

śṛṇvatām sva-kathāḥ kṛṣṇaḥ, puṇya-śravaṇa kīrtanaḥ

hr̥dy antaḥ stho hy abhadrāṇi, vidhunoti suhṛt satām

naṣṭa-prāyeṣu abhadreṣu, nityaṁ bhāgavata-sevayā bhagavatṛ uttama-
śloke, bhaktir bhavati naiṣṭhikī

tadā rajas-tamo-bhāvāḥ, kāma-lobhādayaś ca ye ceta etair anāviddhaṁ,
sthitaṁ sattve prasīdati

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā (Supersoul) in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted."

"By regular attendance in classes on the Bhāgavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact."

"As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire, and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy."(Śrīmad-Bhāgavatam, 1.2.17-19)

All will be driven, all the thoughts and ideas, prospects of different conceptions will be driven. None can cope with Him. Kṛṣṇa conception is full of such high prospect that none can stand in competition with Him.

They have to clear out, if in any way Kṛṣṇa conception is allowed to land in the heart. Out of His own intrinsic power all other proposals, the whole market He will capture, all competitors will have to go away with their capital.

End of side A - side B: 6-4-83

Devotee: Too short notice. He should have given a date. I've spoken to him at length on the telephone from South Africa. Anyway, Goswāmī Mahārāja's view is well known to us and we can also advise him.

Śrīla Śrīdhara Mahārāja: In his absence. You can represent him?

Devotee: Yes, if he blesses us.

Śrīla Śrīdhara Mahārāja: Then you may wait. Hare Kṛṣṇa.

.....

Devotee: Anna, tarkari, dhal, roti, paramana.

Śrīla Śrīdhara Mahārāja: No kitri?

Devotee: (laughter) We can make. Then this sukta first.

Śrīla Śrīdhara Mahārāja: while you are here, but generally it will be heavy according to us here in Bengal.

Devotee: But we made Govinda bhoga anna, so good for digestion.

Śrīla Śrīdhara Mahārāja: Very good, that is very, very good. And dhal, moong dhal.

Devotee: And not puri because harder for digestion, so we made roti. And then sukta, sarapatan first. Then some misti dahi, and paramana, and laddu, nadika laddu.

Śrīla Śrīdhara Mahārāja: Like the laddu available in market?

Devotee: No, no, they're making.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. Mahāprabhu met at Mahārastra Pandapur on the banks of....

Mahāprabhu heard that he has, Śrī Ranga Purī disciple of Madhavendra, so I should go to him and show my respect. Mahāprabhu went and told: "I am a disciple of Īśvara Purī." "Oh Īśvara Purī we know well, You are his disciple, very good, very fortunate."

Anyhow privately. Generally the custom is that sannyāsīn's previous history should not be disclosed or discussed. Still deviating from the

ordinary rule, Śrī Runga Purī asked: "No objection, then you can intimate me where you come from, Bengal?"

"Yes I come from Navadvīpa and my fathers name, previous āśrama was Jagannātha Mīśra."

"Oh you come from that family, Jagannātha Mīśra's son. One of Jagannātha Mīśra's son's he took sannyāsa and he disappeared in this place. He was a good boy when he was young. And also along with Mādhavendra Purī in big batch we went to visit Nadia and was a guest in Jagannātha Mīśra's house." Śrī Runga Purī says: "We are a guest with our Gurudeva Mādhavendra Purī there and Jagannātha Mīśra's wife was a very good cook, she prepared this, muchar dunt ? something with this flower of the plantain, and that was very tasteful, we can't forget." He told.

Perhaps according to that incident Bhaktivinoda Ṭhākura has written:

(1)

śacīr aṅgane kabhu, mādhavendra-purī prabhu, prasādana korena
bhojan

khāite tā 'ra, āilo prema sudurbār, bale, śuno sannyāsīra gan

(2)

mocā-ghanṭa phula-baī, dāli-dālnā-caccaī, śacī-mātā korilo randhan

tā 'ra śuddhā bhakti heri', bhojana korilo hari, sudhā-sama e anna-
byañjan

(3)

joge jogī pāy jāhā, bhoge āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi

kr̥ṣṇera prasāda-anna, tri-jagat kore dhanya, tripurāri nāce jāhā pāi'

(1) "O brothers! Whenever Mādhavendra Purī took prasāda in the courtyard of Mother Śacī, he became overwhelmed by uncontrollable symptoms of ecstatic love of God. O assembled sannyāsīs, just listen to this."

(2) "Mother Śacī prepared and cooked varieties of prasāda: semi-solid delicacies made with banana flower, a special dhal preparation, baskets of fruits, small square cakes made of lentils and cooked down milk, among others. Seeing her pure devotion, Lord Kṛṣṇa Personally ate all the different vegetable preparations which were just like nectar."

(3) "O brothers! Everyone come and eat the prasāda of Lord Hari and chant His Holy Name! All the results that the mystics obtain by executing yoga will be obtained today by taking the Lord's prasāda. The entire universe glorifies the prasāda of Lord Kṛṣṇa. Lord Śiva dances in great joy on obtaining that prasāda."

(from The Songs of Bhaktivinoda Ṭhākura, Gītāvalī, p 76)

When taking prasādam in the compound of Śacī Devī, suddenly Mādhavendra Purī was attacked by the love of Kṛṣṇa. Kṛṣṇa affection, or love, became very deep and intense it is mentioned. And he began to address the sannyāsīs there:

bale, śuno sannyāsīra gan. mocā-ghaṇṭa phula-baṛī, dāli-dālnā-caccaṛī,

śacī-mātā korilo randhan. So many preparations of vegetables, how beautiful it has been arranged and cooked by Śacī Devī, this is just like nectar, very, very tasteful.

tā 'ra śuddhā bhakti heri', bhojana korilo hari, sudhā-sama e anna-byañjan. New thought.

When Śacī Devī cooked it, finding her very pure devotion temperament.
.....

tā 'ra śuddhā bhakti heri', bhojana korilo hari, sudhā-sama e anna-byañjan. New idea, that after it is cooked, then we shall offer to Him, and then you will take. Here omitted. When she was cooking, her heart was full of dedication to Kṛṣṇa, and Kṛṣṇa accepted that. By her cooking, her cooking was committable for Kṛṣṇa to take the preparations. It does not depend on us that we shall offer to Kṛṣṇa, to Hari, but when she was preparing, then and there, Hari has taken, by her nature of dedication to Hari.

sudhā-sama e anna-byañjan. Just like nectar you all taste.

joge jogī pāy jāhā, bhoge āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi. You mind it, that the great yogīs, after practising hard practices of yoga, what they gain, simply by taking prasādam we will get, more than that. Outwardly it is enjoyable to take prasādam, but this enjoyment of taking prasādam will take you higher than the yogīs. joge jogī pāy. What they get by practices of yoga, you will get simply by taking prasādam.

joge jogī pāy jāhā, bhoge āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi kṛṣṇera prasād-anna, tri- jagat kore dhanya, tripurāri nāce jāhā pāi'. Mahādeva, Śiva, He also began to dance when He takes the prasādam now, He's

reminding His boys, His disciples.

I sometimes put here: joge jogī na pāy jāhā, the yogī, what they get by their yoga practices, automatically you will get by enjoyment here. But I put it: joge jogī na pāy jāhā, what they cannot get, you will get it. (assembled devotees laugh). joge jogī na pāy jāhā, bhoge āj ha'be tāhā, They can't reach to such height, the yogī's.

yamādhīr yoga-pathaiḥ, kāma-lobha-hato muhuḥ mukunda-sevayā
yadvat, tathāddhātmā na śāmyati

"The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold yogic discipline, which is generally based on sensual and mental repression (yama, niyama, etc)."(Śrīmad-Bhāgavatam, 1.6.35)

All artificial practices, what has that to do with the independent absolute life? What may have any influence over the Absolute. That may affect me sometimes those practices to make my mentality a little calm, durability of calm position in the mind. That sort, by controlling air, containing our breath, we can get some calmness within our mind. I practised it sometimes, but what to do with the Absolute. It is only śaraṇāgati. Without surrender no other path towards the Autocrat. None can control Him, only by the opposite method, to defeat Him approaching in the opposite method. Not to approach to conquer Him but just the opposite.

"I have not come to conquer but I have come to take shelter. I do not find any shelter in me, neither in the broad world anywhere, but only You can give proper shelter. I have come, don't avoid me my Lord, I'm the most wretched and You are the highest good. You must have to give protection

to me, I'm helpless."

Independent, He's the autocrat absolute, only without śaraṇāgati, we are subject, He's super subject, He has got only subjective existence to us, not any objective, never. Always in the super subjective area He dwells.

yathā nabhasi meghaugho, reṇur vā pāṛthivo 'nile evaṁ draṣṭari
dṛsyatvam, āropitam abuddhibhiḥ

"The unintelligent equate the sky with the clouds, the air with the dust particles floating in it, and think that the sky is cloudy or that the air is dirty." (Śrīmad-Bhāgavatam, 1.3.31)

Just as patches of cloud in the sky, then many dust in the air, so by locating the dust we say that the air is filthy with dust, by tracing the clouds we say the sky is cloudy. But what is the connection between the cloud and the sky? The sky we cannot trace, with the help of the cloud we will say: "Oh the sky is cloudy."

So: draṣṭari dṛsyatvam āropitam: Really He has got subjective characteristic, and we have to trace Him as Śrī Mūrti and others. We take Them down, take Him down in the objective world to understand the position. In the facility of understanding His position, we try to take Him down in the objective world, but really He's holding the subjective position to me. I am subject, He is super subject. I can't make Him object of my mundane or mental senses. He's naturally holding superior position. But to make it possible in our understanding, we try to attribute something of the mundane in His connection and try to understand Him. That the books, the advice, that is knowledge, that we try to keep in books, in the objective world. I may forget, so the writing system is there and I can understand Him by consulting the books. This material, we can trace,

"Oh, He's such and such." To bring Him down in the objective world to facilitate our understanding about Him, but really He's always transcendental, supramental, transcendental, that is His real position.

evaṁ draṣṭari dṛsyatvam, āropitam abuddhibhiḥ. He's not confined in the books, though in Bhāgavatam He's there and we worship the Bhāgavatam with flowers before we begin to read it. We try to bring Him in the objective position. But we should try to understand that by this, we are being taken to the transcendental world. It is managed for that. The book, the Bhāgavatam is His words there, so I'm to worship.

"Oh He's not ordinary thing within our eye experience, something transcendental, so revere it."

Śrī Mūrti also, revere for pūjā because of it's infinite connection with the transcendental you must worship the Deity. In the objective world also, to take me there that is not ordinary mystic thing, it has got it's existence to trace to the super subjective world. With that idea we are to approach Bhāgavatam, or the Deity, or the Ganges water, or anything pertaining to Kṛṣṇa and His own.

Gaura Hari. Nitāi. Nitāi. Nitāi. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

evaṁ draṣṭari dṛsyatvam, āropitam abuddhibhiḥ. So prasādam connecting to Him, by taking, apparently by enjoying you are doing transcendental service to prasādam, that is on the subjective world.

'hari' boli 'khāo sabe bhāi - tripurāri nāce jāhā pāi'

Śrī Ranga Purī, Mahāprabhu meet him there in Pandapura, in the river.

Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

End of recording.

* * * * *

83.4.8

(see also Guru 41) **Devotee:** But he referred to the śrauta brāhmaṇa.

Śrīla Śrīdhara Mahārāja: Śrauta ? T?

Devotee: Yes, t.

Śrīla Śrīdhara Mahārāja: That is otherwise śrauta and śaukra, śrauta according to the order of the śruti. Śrauta means according to the dictation or recommendation of the śruti.

Devotee: Śrauta-abhimani he told, I read it somewhere.

Śrīla Śrīdhara Mahārāja: You mark it again, whether t or k.

Devotee: No, t.

Śrīla Śrīdhara Mahārāja: Śrauta-abhimani ?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Who considers themselves to be followers of Śrauti. Śrauta- abhimani.

Devotee: I see. False followers, like

Śrīla Śrīdhara Mahārāja: Who has got that abhimani, that sentiment that I am a brāhmaṇa, without caring for the qualification of a brāhmaṇa. Guṇa gata, that is:

yasya lal lakṣaṇaṁ proktaṁ, puṁso varṇābhivyañjakam yad anyatrāpi-
dṛśyeta tat tenaiva vinirdiśet

"If one shows the symptoms of being a brāhmaṇa, kṣatriya, vaiśya or śūdra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification."
(Śrīmad-Bhāgavatam, 7.11.35)

In Bhāgavatam. In general we have said this śrauta, this śaukra, the physical propaganda, the lineage, is accepted. Then there is an exceptional thing there if I have already enumerated so many symptoms of a brāhmaṇa, kṣatriya, vaiśya, śūdra. But if any of the symptoms of a

brāhmaṇa is seen in a śūdra, he should be recommended as a brāhmaṇa. According to the symptoms the final recognition and classification should be accepted, that is said. Ordinarily you may accept this physical connection. But if the qualification of the same is not seen in a particular, they will be reckoned and they will be given recognition according to the quality and not to the physical connection, in Bhāgavatam. This should be considered superior in the point of judgement, that guṇa, symptom, and not the physical connection, these descents, physical descendants. That has got some value but instead of that facility if one cannot brāhmaṇa, a brāhmaṇa's son has got some facility to become a brāhmaṇa from his childhood. But still if he does not show the symptom of a brāhmaṇa proper then he should be rejected from the brāhmaṇa class. And if a brāhmaṇa's symptom is seen in any other caste he should be taken in as brāhmaṇa. This will be a dynamic varṇāśrama, a living varṇāśrama, otherwise it will be a dead thing.

A doctor's son may not be, well and good if he becomes a doctor, he has got the chance of being a doctor from the childhood he's getting so much experience how to be a doctor. But still if he can't become a doctor he should not be given recognition of a doctor. So everything. The quality must be given more preference than the physical association and physical connection. That is daiva-varṇāśrama, and that is śaukra-varṇāśrama, aśura-varṇāśrama. That lays much stress to the body and not the inner existence.

Hiraṇyakaśipu, he comes from a brāhmaṇa descent, (and his brother) Hiraṇyākṣa, but they're considered aśura, aśura-varṇāśrama. Rāvaṇa also a brāhmaṇa's son but asura, rākṣasa.

Brāhmaṇa's are offering things to Rāmacandra and Rāmacandra Himself taking the Prasāda of Buhak-candal (?). The Buhak-candal through his extreme love whatever he found very sweet he kept it for Rāma. And when Rāma again became his guest, he said very sweet fruit I have got and Rāmacandra took that. Savari (?), then one perhaps the sister of Buhak-candal, he collected something, Rāma took there the remains. And brāhmaṇa's are trying to offer bhoga to Rāma. A devotees' position is such, nirguṇa. Tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham:

na me 'bhaktaś catur-vedī, mad-bhaktaḥ śva-pacaḥ priyaḥ tasmai deyaṁ
tato grāhyaṁ, sa ca pūjyo yathā hy aham

"A brāhmaṇa who is expert in studying all four Vedas is not dear to Me. But a devotee who comes from a family of outcastes (caṇḍālas) is dear to Me. Whatever he touches becomes prasāda. That devotee, although born in a family of outcastes, is as worshippable as I am." (Hari-bhakti-vilāsa, 10.91 + 10.127)

Just as fire within the iron, fire may be within gold, fire may be in silver, fire may be iron. But gold may not have fire, but in iron we may find fire, that is fire. "I am there in My devotee." So the iron can do the work of fire, if it is surcharged with fire it can do the work of fire, the iron rod. So tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham: "I am pervading to every part of My devotee, so if you give to him it is as good as to give to Me. I am there like fire in the iron." Something like that. Tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham: Then the iron rod should be given the honour of fire. Ha, ha.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: When our Gurudeva Śrīla Swāmī Mahārāja, when he gave Hari-Nāma, he held this halan (?) Whereas previously, generally it was only havan (?)

was for Bhāgavati-dīkṣā. So perhaps he did it for prācārya (? - a guru's guru) because without saṁskāra (purifying ceremony) we have got only the beads and not much ...

Śrīla Śrīdhara Mahārāja: Impression, to create impression favourable to spiritual life they managed something.

Devotee: Yes. But still we find that there is one Nāma-aparādha, dharma-vrata utardhi, (?) to consider that Hari-Nāma equal to this dharma-vrata uta (?)

So later if the disciple does not realise it then it's become something like smārta- brāhmaṇism, more attention to that havan (?) and less attention to the Nāma. Some danger, so how will we harmonise it?

Śrīla Śrīdhara Mahārāja: In the famine the distribution of food that is all important. If it is in an organised way, well and good. But without food only organisation display and grandeur, what value to that?

Devotee: You told: "Rāmakrishna Mission has a big sign, we are doing so much."

Śrīla Śrīdhara Mahārāja: I told it: "The big sign-board, but if the orator goes we'll find that they're bankrupt." Ha, ha, ha. But externally a big sign-board maintaining, to the ordinary public. Prabhupāda (Bhaktisiddhānta Sarasvatī Ṭhākura) was very much satisfied with this example. "That who has given this example?" he told me, "very suiting." Mādhava Mahārāja was there, he told: "Śrīdhara Mahārāja's analogy." Ha, ha, ha. The other day you took my short history but some points are omitted, points of appreciation of Prabhupāda about me. Hare Kṛṣṇa. Important remarks he had about me.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

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End of side A, 8-4-83. side B.

Śrīla Śrīdhara Mahārāja: the most original conception of everything is to be found in Goloka Vṛndāvana. And all other that is for the time being they're different representations, vilāsa, vilāsa in different planes but originally everything is there. We are to consider.

Devotee: Do we consider the Tulasī Devī in our home nondifferent from tulasī in Navadvīpa?

Śrīla Śrīdhara Mahārāja: Not so much, slight difference there may be. Navadvīpa, Vṛndāvana, holy places, there that aspiration may beautify. Just as different dress, one may appear beautiful by particular dress. Different dresses may increase the beauty of the person. A comparison in that way, that is formal. Materially that is the same thing. Kṛṣṇa in Dvārakā, Kṛṣṇa in Vṛndāvana, Mathurā, Kṛṣṇa in Vṛndāvana, Kṛṣṇa in Rādhā-Kuṇḍa, differentiation according to the environment importance varies.

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Śrīla Śrīdhara Mahārāja: difference between a servant and a trader. Many comes, approaches with some trade purpose. And really the devotees should be of servant characters. Prahlāda Mahārāja says: "One who wants something in return maintaining his self interest, he's also

negotiating and associating with the sādhus but his personal interest is there. Then he's making trade with the sādhus." How much can I gain, how much I shall give? A separate interest. But a pure devotee should not have any separate interest. He or she will try to merge within the interest of the Lord. In whatever position he's in does not matter a brahmacārī, a sannyāsī, a gṛhastha, or any shape, vānaprastha or any shape, only to merge, viśate tad-anantaram.

bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ tato mām tattvato jñātvā, viśate tad-anantaram

"Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage." (Bhagavad-gītā, 18.55)

Not separate account he will like to keep but to enter into the family of the Godhead, that will be his object, not separate account keeping. That will be the very basis of pure devotion, tato mām tattvato jñātvā, viśate tad-anantaram. Wants to surrender, to be one of common interest with the Lord. And not to approach and to ask some questions, and to pocket those answers, and to trade with them in other parts, or in any way, any way. So once I told, so many questions are coming, "That this is not a place where, this is not enquiry office." That idle inquisitive enquirers they want to satisfy their curiosity, they want to be masters of many keys. That they can give solution and have a position or any other object they may have. Not enquiry office. They can't understand, can't follow.

Pranīpāt, paripraśna and sevā, the three requirements before we come to enquire about superior knowledge, super subjective knowledge, we must come with these three equipment's, three upayan (?), the

Devotees: Methods, means?

Śrīla Śrīdhara Mahārāja: Methods? No, upayana means the object of worship, what is this? The object, the so many things necessary for the worship, that is upayana, or pūja samagray (?) Things necessary for worshipping. So if we really want to know about the super subjective plane then we must have these three things. Otherwise it will be a farce, it will be imitation, not substantial, not real. Three things, praṇipāt, paripraśna, sevā.

Praṇipāt means to fall flat near the feet. What does it mean? The meaning is, "I have finished my enterprise into the whole, my previous plane. I have not found anything anywhere to satisfy my object. Only lastly I have come here. That is praṇipāt, to fall flat. "I have finished all my errands. Lastly I have come here."

The sign of that paripraśna, honest enquiry is allowed, honest enquiry, that is sincere enquiry. Enquiry of all others finished, only, "How I will get anything from here?" That sort of enquiry. Not any enquiry and collecting something and to make trade with the world which I have left, not with that purpose, not that purpose. If that sort of connection with the outside only in the interest of the object I have come to search. I have lost all my faith in the previous environment. So honest enquiry means that sort of enquiry. "I want to know whether I can be utilised here in any way or not." With that spirit, "How I can be accommodated here. All other charm of living anywhere else is finished. The enquiry only how I can be utilised here for this purpose." Honest enquiry, paripraśna.

And sevā, the most important, the all important thing is sevā. "I have come to serve and not to take anything from here, come to serve. Whether I may utilise myself for the cause of the subject for which I have come. All finished, only I want to be utilised by what I enquired for that." In Veda also:

tad vijñānārthaṁ sa gurum evābhigacchet samit pañiḥ śrotriyaṁ brahma
niṣṭhaṁ

"One who wants scientific knowledge about the Supreme Truth must approach a bona fide guru and offer him everything required for sacrifice. The guru must be fixed in the truth, having heard it from a genuine source." (Muṇḍaka-Upaniṣad, 1.2.12)

Ābhigacchet means samyak-gacchet - 'not with a return ticket.' Sa gurum evābhigacchet, ābhi means samyak - fully. I have finished my charm of previous lives, so evābhigacchet. Śrotriyaṁ brahma niṣṭhaṁ, one who can explain things to me and who is already in position there, both theoretical and practical knowledge about the object, śrotriyaṁ brahma niṣṭhaṁ. Without this process everything will be useless. In Bhāgavatam also:

tasmād gurum prapadyeta, jijñāsuḥ śreyaḥ uttamam śabde pare ca
niṣṇātaṁ, brahmaṇy upaśamāśrayam

("Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.") (Śrīmad-Bhāgavatam, 11.3.21)

Prapadyeta means prapanna, śaraṇāgata. So, so means 'consequently'

so means because he had no charm for the world he has experienced already, no charm, tasmād. For this reason. What is the reason? Because he lost all his charm for his past experience so he has come with one object. "Whether I can have an honourable place of my future life here." With this regard, prapadyeta, prapadyeta prapanna, prapanna means surrender. He will come and surrender there exclusively devote himself for the cause for which he has come, prapadyeta.

Jijñāsuḥ śreyāḥ uttamam, whether higher life is possible here? The lower lives I have already finished. Any possibility of higher life can be had here? So jijñāsuḥ śreyāḥ uttamam, to whom?

Śabde pare ca niṣṇātaṁ, śabde, or śruti-śāstre, revealed truth that come from outside, not found in the world of experience, that aspect of the world which our senses can contact with. From the revealed quarter, from the higher quarter, that extended anything. Śabde pare ca niṣṇātaṁ, who is established in both the literary aspect as well as the real reality, the reality and the literary description of the same. One who is well versed in these two aspects of the truth, to him he has come, prapanna, has come to surrender. So: na sa bhr̥tyaḥ sa vai vaṇik:

nānyathā te 'khila-guro, ghaṭeta karuṇātmanaḥ yas ta āśiṣa āśāste, na sa bhr̥tyaḥ sa vai vaṇik

Prahlāda Mahārāja states: "Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service."

(Śrīmad-Bhāgavatam, 7.10.4)

Who come to make trade, he has got his separate interest and he's there and he has come here to collect something to satisfy his own purpose. So this possibility is there. We must be very careful about the same nature within us. "What for I have come? What for I have come?"

There may be many, that Gaura Kiśora Bābājī when a renowned goswāmī well versed in Śrīmad-Bhāgavatam and explanation, he explained in a place Śrīmad- Bhāgavatam and Gaura Kiśora Bābājī asked his servant: "Purify this place."

"Why? This is already purified. Here Bhāgavata-kathā takes place, so many persons came and hear."

"You heard Bhāgavata-kathā but I heard only money, money, money." He explained: "Because if he can advertise that I have heard his Bhāgavata-kathā explanation then he will have greater scope in his trade, more money. For that purpose he has come to read Bhāgavata here. Not to satisfy Bhāgavata who are Kṛṣṇa Himself. Not for the purpose of Bhāgavatam but for his own business he has come, trade, trade." Trading with Bhāgavata that is offence to, against Bhāgavata, that will be detrimental to pure devotion, aparādha. So the attitude is all important, so much so that Śrīdhara Swāmī has said:

na tu kṛtā satī paścād arpyeta:

"I am collecting them, I shall try to utilise in the service of the Lord. No. Already I am committed and so I have come to do it. Committed to Kṛṣṇa, Him. I have come to know about Him for Him not for me or for any other. Then this preaching department, why for others? Only if I get impression from that quarter, "Go and preach." Then I shall do, serve, that will be service. Not to get name and fame that I am a good preacher, I am doing for the," I must have engagement from the higher office, on their behalf I shall preach, then it shall be preaching. Otherwise it won't be preaching, it will be tradery.

Na sa bhr̥tyaḥ sa vai vaṇik, Prah̥lāda Mahārāja is against this tradery mentality, trade mentality about spiritual truth.

Hare Kṛṣṇa. Gaura Hari bol. Hare Kṛṣṇa.

Devotion means that. Another plane, to live for the centre, as the agent of the centre, to live, move, to do anything as the agent of the centre. Not otherwise, not disconnected with the centre. Kṛṣṇa consciousness. Reality is for Itself. We must strictly abide by this rule. He is for Himself and everything for Himself and I am for Himself and what I shall do it must be for Himself. We shall strictly stick to this understanding. Whether it is for Him or for any part however greater I may think it. And what is the guarantee? The guarantee is Vaiṣṇava and śāstra. That is, I can't conceive the whole thing. So much audacity one should not have, so vaiṣṇuve anugati ?

When I came and joined the Maṭh in the beginning, our Professor Sanyal told me one day: "If you read Bhāgavtam yourself it will be acquiring some knowledge or something, not bhakti. But when a Vaiṣṇava orders you to read, if you read that will be devotion." Even reading of the scripture, if you read it by the order of a Vaiṣṇava then it will be devotion. But if you go to read yourself it will be to collect some knowledge about something.

So interest is already, the bond is already there, it is for Him, for Him. So vaiṣṇuve anugata ? sādhu anugata, sādhu-saṅga kṛṣṇa-nāma. That must be guaranteed, it will be as far as possible, what I am doing for Him, for Him. Where is the guarantee? His agent is saying so. I have engaged myself. I am not my master, I am His servant. That consciousness must be genuine as much as it is possible. The whole thing depends on that. Reality is for Itself. This truth however hard it may be, it must be accepted. That for Itself. Die to live. I like very much this Hegel's expression, die to live. Reality for Itself. These two things. And He's by Itself, Reality is by Itself and for Itself. And die to live. Very helpful to Vaiṣṇava cult.

Hare Kṛṣṇa. Hare Kṛṣṇa.

aham hi sarva-yajñānām, bhoktā ca prabhur eva ca na tu mām
abhijānanti, tattvenātaś cyavanti te

"-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."

(Bhagavad-gītā, 9.24)

Na tu kṛtā satī paścād arpyeta

Otherwise you will get something and pocket and fly away. No. Contract that everything given to you then do, don't rely you, yourself.

Gaura Hari bol. Gaura Hari bol.

Is it desirable, such a life? We are to think out. So much risk, die to live. Should we first death, first dying and then live in future. Should we take such risk? Are you so much disgusted with the present environment that with taking so much risk we are for some bright future I shall jump? Are we so much disgusted, are we? Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Then if so much risk I may take, then I am sincere to me, I have got a speck of the future, how bright it is, then we can take risk. Otherwise there is not a fool who will take risk leaving the present for the uncertain future he will jump, such a fool should not be found. But before that he must have got some ray, a smallest ray of such existence, that, "yes, I can risk sukṛti, śraddhā, śraddhā, faith, such a noble faith, a point of noble faith has arisen in one's heart, then he may take such bold steps and must jump. Otherwise it is not possible. Śraddhā, ādau śraddhā, then

sādhū-saṅga, then bhajana-kriyā, all these practices.

ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā tato' nārtha-nivṛttiḥ
syāt tato niṣṭhā rucis tataḥ athāsaktis tato bhāvas tataḥ
premābhyudāñcati

sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramāḥ

"In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of sādhanā-bhakti, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."

(Bhakti-rasāmṛta-sindhu, 1.4.15-16)

The process of realisation one can accept when he has got that śraddhā, then it is possible, so ādau śraddhā, the faith.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare

Give up everything and praise only with your utmost energy the nobility of the śraddhā, the faith, of the faith. The ray of new and noble life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Na vai vidur ṛṣayo nāpi devāḥ: So many scholars, so many stalwarts of the religious world, even they may not know anything of such quality of life, the surrendered life to Kṛṣṇa. Na vai vidur ṛṣayo nāpi devāḥ:

dharmam tu sākṣād bhagavat-praṇītam na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ kuto nu vidyādhara-cāraṇādayaḥ

"Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great ṛṣis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the asuras, ordinary human beings, Vidyādharas and Cāraṇas." (Śrīmad-Bhāgavatam, 6.3.19)

No question about human, about the mankind, no question. The great spiritual scholars they also do not know. They're posing and they're knowers of the higher plane, ṛṣayo nāpi devāḥ.

prayena veda tanujan no mahajanayam ?

The great dictators of the religious worlds famous, they also do not know this, this Bhāgavata-dharma. Where Mahāprabhu says in the Rāmānanda Rāya discourse: "eho bāhya āge kaha āra: Yes, here it must

be. The beginning is here. All other lower stages they are only preparatory. But the real beginning is here. That ruci, taste, taste for that supreme divinity. The taste wherever can be traced, real taste, "yes, he's sure, he has begun this life, he has got admission. Now go further, further, deeper and deeper. And on the outside? Yes they're trying but not come to the soil."

Miracle substance of oil, they're trying to find out from within the earth. Outer symptoms and then when they go deep and they find yes, there is oil within the earth we have got. Otherwise so many symptoms that may be otherwise. But when it comes to a certain stage they're sure, "Aha, here is oil, here is gold, here is iron." In this way.

"There is, now go further, now go further." Eho bāhya āge kaha āra. Faith, śraddhā. We put food to the stomach, not local injection, but put food to the stomach then naturally the whole body will be fed. Faith of this nature. Water into the root, the whole tree will be fed. Faith means to come to such understanding that it is possible.

Now to the central, to the Beauty, Personified Centre, do for Him, then everything will be very beautifully done. Contribute your small quota, the might, to that and from there it will be distributed beautifully. And this is the highest harmony, highest form of living for every part is such of nature.

A good cooker, don't go, run to cook yourself, the good cook is there and you help him as he wants from you. Then your objects when it will be cooked by his hand, very tasteful to all. So the smallest energy, might, what you have got you place it at the disposal of the highest beauty or love divine and that will be distributed. And you will also be inundated with that higher quality of feeling, or ecstasy, or joy, or whatever you call it. Fulfilment, fulfilment to the highest quality and degree. That is the key to our living that is recommended, devotion means such life.

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Śrīla Śrīdhara Mahārāja: Mahārāja has warned us, who is known as śuddha-bhakta, pure devotee of the primary stage, Prahlāda. Śānta-rasa, he's warning against the dirt, the trading temperament is a great danger on our way to approach towards pure devotion, na sa bhr̥tyaḥ sa vai vanik: (Śrīmad-Bhāgavatam, 7.10.4). So analyse your, scrutinise you, whether trading temperament is within you, that is pratiṣṭha.

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Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Hari. Gaura Hari bol.

The general devotion will be of that temperament then there is also division, śānta, dāsyā, sakhyā, vātsalyā, mādhyā, the nature for service, how beautiful and how loving they may be further developed on that plane. The foundation must be strong and pure.

Gaura Hari bol. Gaura Hari bol.

The real reality, and here, janma-mṛtyu-jarā-vyādhī, (Bhagavad-gītā, 13.9), this transient character, coming and going, coming in the scene and then vanishing, and while staying always dying and it's finished. In this stage we are living with our head erect and with scientific intellectual reason we're living. We are masters of the whole creation we see. We can utilise everything for humanity and at the same time we are kept ready if necessary for my interest I shall crush the whole human section with atom bomb. Suicidal civilisation side by side, that we shan't avoid death, ha, ha, even we want to flourish by death. Ha, ha, we like to establish ourselves with the help of death, and this is the greatest weapon, our reliance on the death. To improve our own position we are ready to take the help of the death. We are so magnanimous, so highly

civilised persons, ha, ha. What we hate, what we try to avoid, but we court death if necessary. So heinous satanic self within us. Whether as a collective or individual we foster such selfish mean things within our heart.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Should we believe us? Ha, ha, ha. We belong to that part, ha. We are members of that exhibition, that civilisation.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Rāma.

One gentleman put a question to (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja: "Why don't you recognise or give recognition to Christ?"

"Are you Christian? First become Christian then come to say what is the difference. First become true Christian. Are you following His method? That slap on one cheek then give another cheek for the slap, are you doing like that? God is everything, this is nothing, are you trained in that? Be a Christian then come to question what is the difference between Christianity and Vaiṣṇavism. Go on." He dismissed them I am told. Become a true Christian and then come, "Where is the difference, differentiation?"

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari. Gaura Hari. Gaura Hari.

The enemy is within not outside, so much, it is living within. Quisling, Quisling you know? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: A man in Norway, (Major Vidkun Quisling, 1887-1945) he was in the intrigue privately with Hitler. And when Hitler attacked Norway he came forward to help him. So his name was Quisling, in some higher position there. After that the word Quisling that became an expression to express wherever the enemy from within, he's a quisling, he's a quisling when his enemy is within.

Just as it is told Vibhīṣaṇa here, Vibhīṣaṇa who killed the enemy of Rāvaṇa, Laṅkā, came from within. Vibhīṣaṇa here, though Vibhīṣaṇa is a devotee, but from the social standpoint they use it in this way, jana-śatru, who is an internal enemy. (Vibhīṣaṇa is the virtuous younger brother of the rākṣasa Rāvaṇa and became an ally of Lord Rāmacandra and king of Laṅkā after Rāvaṇa's death).

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

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Śrīla Śrīdhara Mahārāja: So Vṛndāvana has stopped? Then he's leaving for Vṛndāvana or where?

Devotee: Hong Kong.

Śrīla Śrīdhara Mahārāja: Why? The Kṛṣṇa Janmāṣṭamī is drawing near, the appearance of Baladeva, Kṛṣṇa, Rādhārāṇī, Lalitā Devī, Rūpa Goswāmī, are coming, drawing very near and you are leaving the soil? Rather you should visit Vṛndāvana during the time. It is already fixed?

Devotee: My plan is to come back, and also bring my wife and family.

Śrīla Śrīdhara Mahārāja: When? Our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) often told that to see by ear. Ha, ha, ha, ha. śrute kita vata ?

To learn to see by ear. What we see it is not so. What it is it comes from the plane of reality to us through sound, ear, śruti should be our guide.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

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Devotee: Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda, he writes about the śrauta brāhmaṇas, but these śrauta brāhmaṇas seem to be the smārta brāhmaṇas. Is that correct?

Śrīla Śrīdhara Mahārāja: Śrauta ?

Devotee: Yes. śrauta brāhmaṇas.

Śrīla Śrīdhara Mahārāja: Śrauta and the other part? Śaukra ?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Śrauta or śaukra ? Śaukra means semen, which is coming by the physical order, śaukra.

End of recording, 8-4-83.

83.4.11-12

Śrīla Śrīdhara Mahārāja: is underground, most precious mineral, substance is within you, and it is for Me. I have come to discover from within you.

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau samarpayitum unnatojjvala-
rasām sva-bhakti-śriyam hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

"May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service." (Caitanya-caritāmṛta, Ādi-līlā, 1.4)

Discoverer of my highest worth, one who discovers my highest worth, highest value, He has come down to utilise me for that highest call. I do not know what value I have got.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! aparadha padamano citra halo bhatrasam, tuwa ne malave ? Neti, neti, neti, not this, not this, not this.

Kṛṣṇa is inconceivable. Our hope is with the Vaiṣṇava more. In the beginning of the life of a devotee, s/he thinks that, "My necessity is with Kṛṣṇa. Why in the scriptures so much stress has been given for the Vaiṣṇava? Between Kṛṣṇa and me they're placing so many barriers." Though they outwardly have no other way but to admit this, "Yes, Vaiṣṇava." But really the inner heart is not satisfied, "My necessity with Kṛṣṇa." But when he really comes to have any touch of pure realisation they begin to understand that Vaiṣṇava is all. Without Vaiṣṇava we cannot have any trace of Kṛṣṇa. So abstract, so fine, so free, and so, cancala means restless, that is impossible for us to have any connection. The Vaiṣṇava they're our solace of life. So many post of consolation standing on our way. We can find peace also in our heart that they're of my nature, my friend. They know my pleasure and pain of my type at present in my heart, what is the nature of pain and pleasure in me. They're my friends.

Kṛṣṇa is almost untraceable abstract thing, He's so unapproachable, and so unattainable, and so fickle, and so playful that we cannot have, we cannot fix any real prospect in Him. But the Vaiṣṇava's are standing like pillars, easily approachable and they can give us consolation and they can help in our disaster like sympathetic friend. They're really our necessity, Vaiṣṇava than Kṛṣṇa, the Vaiṣṇava they will be, must have more interest from me. Unknown and unknowable, untraceable, and so many disappointing qualifications we find in Him. But the Vaiṣṇava's are all sympathetic, always helping. So they gradually come to hold important position in us. Not for the time being, "As long as I cannot have intimacy with Kṛṣṇa, so long we have some necessity with them," it's not like that. Permanently and eternally they are our everything. This will be our realisation as much as we shall go deep towards the goal.

Kṛṣṇa's nature is something like treacherous, ha, ha. Rādhārāṇī when helpless She says that: "I can't walk any longer. You may take Me where You like, You may take, You are to carry Me. I can't" But disappeared suddenly, disappeared. Then, of course, She was of that strong type, "I know You can't go away, You are nearby but You have concealed You." With this attitude She was going and again perhaps for some time He met. He's of that type.

So the śakti group, the Svarūpa Śakti, they're all helpful towards us. So, (Raghunātha) Dāsa Goswāmī he was very clever. He told: " Kṛṣṇa, I don't want You if I don't have Rādhārāṇī. First I want my position to be certain, a sure position. A real relationship with Rādhārāṇī then I must, first necessity will be that, and You must fall around Her. So I don't care to have any independent connection with You. But Their post around which You are hovering always, I want my real bona fide position with Her, I want Her service. To get One, that means service, I want, I appreciate the service of Rādhārāṇī to be the highest. Because I know to have any direct service, direct connection with You, that is rather imaginary and uncertain. But if I can acquire my intimate relationship in the service of Rādhārāṇī, You are already conquered, You cannot but hover about Her.

So I have understood what is my real position. You are permanently sold to Her so I have nothing to do with You, You are not independent, You are dependent. I have found it out that You are dependent, and where Your dependence is I want to fix my whole attention there. Where Your unknown and unknowable characteristic that has left You when Rādhārāṇī's position is concerned. She is so pure that You can't hope to leave Her side. I have found out this truth so I am no longer running after You."

So Vaiṣṇava should attract our heart's attention and care, then it will be hopeful, it will be better prospect for us, sure prospect to our relationship with the Vaiṣṇava which at present life of a beginner we can't realise. Rather we feel disturbed with that proposal to us. That is substantial, that is real progress and sure progress.

karsna, visnu bhakta vaisnava krsna bhakta jana, karsna

Viṣṇu is also used in the sense of Kṛṣṇa in many places.

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ bhaktiṁ parām bhagavati pratilabhya kāmaṁ hṛd-rogam āśv apahinoty acireṇa dhīraḥ

"One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the gopīs, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."
(Śrīmad-Bhāgavatam, 10.33.39)

Vraja-vadhūbhir vikrīḍitaṁ, that is only reserved for Kṛṣṇa conception of the truth, not who is known generally as Viṣṇu. Every word in it's full fledged meaning is bound to go to Kṛṣṇa because He's the centre of everything really. So all words may be used when the rein of the universal jurisdiction, universal discourse, the rein of the horse, the universal discourse when withdrawn, then every meaning of every word will have to go to Kṛṣṇa, to the highest centre. This is the source of every vibration, every wave. So every wave is having origins from Him. But for our understanding from our own position the meaning has been located somewhere else, here, there, so many centres. But that is the only centre controlling everything. But for our facility, we are finite souls, for our facility so many working centres have been opened to us.

Mahāprabhu, coming from Gaya began to explain grammar, and in grammar He used to give explanation of Bhāgavatam. From Dacara (?) a book of grammar. He was explaining grammar and He's taking meaning of every word to Kṛṣṇa. And not a mental skill but His eyes are shedding tears, He's finding Kṛṣṇa. Dhatu sutra (?)

He's finding everything coming from Kṛṣṇa. "To go, to walk, to speak, to see, these potencies they have got their origin to that sweet Kṛṣṇa My Master, My Lord." Everything is reminding Him of His loving Lord. He can't see anything else than Him. Every point of experience carrying quickly with lightning speed to His origin Kṛṣṇa, all loving centre. And He's shedding tears for His separation. That is possible.

bon dheki bhama ei vrndavana soli vekhi manihai ei govardhana ?

Any mountain takes Him to the Govardhana. Any jungle takes Him to the Vṛndāvana forest. He does not see all these things. Whatever He sees to that unknown highest quarter, we are travelling. "All belongs to Him, everything belongs to My Lord. You are everywhere. How can I live

without You? My friends, show Me the Lord of My inner heart, I can't go on living, I can't stand, I can't live, I can't exist, I'm going to be finished." What is this? This is also possible.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Navadvīpa, the land of Mahāprabhu. Gaura Hari bol! Gaura Hari bol!

Vṛndāvana, Navadvīpa, and the Virāha Kṣetra Purī. Kṛṣṇa has become cruel and come in Dwārakā, Purī Kṛṣṇa is that of Dwārakā Kṛṣṇa, the land of separation for the gopīs, gopī mentality. He's in an ocean of separation, sorrow, in Purī. Separation, long separation of Rādhārāṇī. These things are all, dream becomes dumb, and dream dumbing affairs.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol!

Devotee: Guru Mahārāja, Can you explain the difference between audārya and mādhyura ?

Śrīla Śrīdhara Mahārāja: Audārya and mādhyura. When mādhyura wants to distribute Himself outside becomes audārya. When within a particular group and circle, previous circle, there is mādhyura. And when it thinks to be surplus and export to others places, exports Himself to others surrounding places, that is audārya. He has a mind to give these things beyond the circle, extending Himself when He wills to extend Himself.

Though infinite, every point is infinite. Infinite minus infinite is infinite. We are to think it in that level, otherwise if He extends Himself then He's limited. The consideration will come then He's limited within limitation and

He can extend outside. Then there is outside also that's not within Him. Such intellectual satisfaction is not possible in the world of infinite. The intellect of the finite won't have its play there.

Seeming non Kṛṣṇa that is māyā, so many gradations there. So when He likes it is a fact that all do not know about Him. But when He exerts Himself to make Himself known to those who are not known about His sweetness, then He becomes at that time, of that function, of that pastimes, He's said to be audārya, generous, magnanimous, audārya, magnanimity. The sweetness becomes magnanimous, sweetness - mādhyurya, and magnanimity, added with magnanimity Kṛṣṇa becomes Mahāprabhu.

It is side by side, so Navadvīpa and Vṛndāvana of same plane. In one portion the highest sweetness is being tasted, displayed, displaying Itself in a particular group that līlā functioning. And in another that thing is being distributed to those that are not within the camp, outside. But substance of the same level, that highest prema. Dedication to a despot, desperate dedication to the despot, that is the highest plane, desperate dedication to the despot, to the centre.

Devotee: But there are some devotees in Vṛndāvana and also Navadvīpa at the same time?

Śrīla Śrīdhara Mahārāja: Yes, yes. Some exclusively there, some representing both the places, some more nearer to one a little indifferent to another. Different types there classes. Equal interest in both, and less interest in one, and greater interest in another. And some may be absent here and present there. Maybe, according to His will, according to līlā.

Devotee: Then would that coincide with the bhajanānandī and the

goṣṭhyānandī, the bhajanānandī who is only doing his own bhajana or he might stay just in Vṛndāvana. And the goṣṭhyānandī whose the preacher, more concerned with audārya, distributing?

Śrīla Śrīdhara Mahārāja: It may be of different order. In Mahāprabhu's section like that. But there are also apparent Vaiṣṇavas of some other type, that Nimbārka, Rāmānuja, they may not care to come in the group of Mahāprabhu but they're always conceiving them mainly in connection with Kṛṣṇa. In a particular plane that is also to be found, they do not understand what Mahāprabhu is, still, they have got some connection with Kṛṣṇa. According to their capacity they come in their own plane and conceives like that. Some think Kṛṣṇa is vilāsa Mūrti of Nārāyaṇa. Some say Vṛndāvana Kṛṣṇa is representation of Vasudeva Kṛṣṇa, He's higher, Vasudeva is higher and this gopā Kṛṣṇa is lower. As He Himself likes to show to particular groups they have to see like that.

mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān gopānām
svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ mṛtyur bhojapater virāḍ
aviduṣām tattvaṁ param yuginām vṛṣṇīnām paradevateti vidito raṅgaṁ
gataḥ sāgrajaḥ

"O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the yogīs, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."

(Śrīmad-Bhāgavatam, 10.43.17)

In different phases there are different types of recipients and He also has corresponding contact with them in that similar way.

ye yathā mām prapadyante, tāṁs tathaiva bhajāmy aham mama
vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ

Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha (Arjuna), everyone follows My various paths in all respects." (Bhagavad-gītā, 4.11)

According to our approach He comes to respond that way, but comparison which is higher in degree, raso vai sa, that fine understanding will allow us to know that Svayaṁ Bhagavān, gopā Kṛṣṇa, or Rādhā-Rāmana, He holds the supreme most position. The fine understanding in the judging the quality of rasa, all may not understand that.

So, to have admission in the group of Mahāprabhu, that is the highest fortune. A professor who has got greater education he can understand the position of the professor of lower education, but the lower education cannot measure the higher. Sometimes in some points he may have any conception that, "Oh, he's higher than me," but he faints, in the words of (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja, he faints there unconscious, can't enter that abstruse discussion. All the scientists cannot enter into the discussions of Newton or Einstein, though they had to admit that Einstein is by the success of his theory, but they cannot understand, follow the whole thing, the whole argument and the process and the practice, practical system.

Gaura Hari bol!

.....

Devotee: Mahārāja, there was one paṇḍita who lived in Bhattapalli, and his name is Śrīyupta Rāmeśvara Bhaṭṭācārya. Have you heard of him?

Śrīla Śrīdhara Mahārāja: No. I heard of Havi Pracash Adbhutam (?)

.....

He sometimes came to Mayapūra and in Benares also he presided over a meeting where our Guru Mahārāja

a diplomatic old man

there are many seats of so many scholars of different scriptures with Sanskrit, Nyāya, Smṛti, Purāṇa, Śaṅkara, all these are there.

Devotee: There's also another gentleman whose name is Gokula Candra Goswāmī, it doesn't have his residence, but he's the person who printed this edition of the Śrī Nārada Pañcaratra in 1902.

Śrīla Śrīdhara Mahārāja: Where from? Is it not mentioned in the book? Calcutta? Gokula Goswāmī? Maybe there was Rāmasandal (?) Goswāmī, he was very submissive to Bhaktivinoda Ṭhākura, connected with Bhaktivinoda Ṭhākura, Sandyal (?) Goswāmī. He wrote Gaurasundara and Śyāmasundara, two books.

Devotee: It was printed in Calcutta, in Upper Chitpa Rd. By one

Yogendra Candra Cakravārti. 1902.

Devotee: Mahārāja, what is the significance of the fossil record?

.....

Śrīla Śrīdhara Mahārāja: his representation only in Navadvīpa, and the brāhmaṇa section, so some brāhmanic tendency is found especially in him.

Ordinary colours (?) or like Nityānanda Prabhu, Gadādhara Paṇḍita, appeared in Rādhādeśa, the stalk from this on the western side of the Ganges. Whereas Mahāprabhu, Advaita Prabhu, Śrīvāsa Paṇḍita, these three They come one the eastern side, and Nityānanda Prabhu in Rādhādeśa and Gadādhara Paṇḍita also. He was born in Bhāratapura near Kazi (?) in the district of Murshilabhad (?)

Bilvam (?) Perhaps in Bilvam or border of Murshilabhad, Bhāratpur.

But his father had a house in Rāmacandra Pur, what they say as in Mayapūra.

ramacandra pura pati pandit gadadhara ?

Bhaktivinoda Ṭhākura mentioned. A very meek and modest temperament, unassuming, always pushing the backside, not pushing forward nature.

When Mahāprabhu took sannyāsa and went to Purī, among His followers

Gadādhara Paṇḍita was one. Before that we are told from the very childhood he was given to devotion of Viṣṇu, Nārāyaṇa, Kṛṣṇa. Mahāprabhu after coming from Gaya, before this Mahāprabhu knew that he's very much addicted to His Personality. Before coming from Gaya when Mahāprabhu came with full fledged devotional activity He met Paṇḍita Gadādhara. And He, every now and then, He's shedding tears. "My life has been useless. So long I have lost My time and energy without any gain. I did not try to attain kṛṣṇa-bhakti." This is the nature after He comes back from Gaya, at the age of eighteen or twenty or so. He met Gadādhara Paṇḍita:

gadādhara sisukal haita tamal kṛsneti murti ?

"From the very childhood you are devoted to Kṛṣṇa. Your life is successful. But Mine is lost

End of side A, 11th & 12th - 4 - 83. side B

Śrīla Śrīdhara Mahārāja: fortunate enough you have got fulfilment in this way, you

.....Gadādhara, Mahāprabhu.

Then, there was one Mukunda (Datta), Mukunda was devotee and his temperament was to mix different circles of thought, mainly religious. Mukunda's home was in Chaṭṭagrām district town nearby and Puṇḍarīka Vidyānidhi also comes from Chaṭṭagrām. Puṇḍarīka Vidyānidhi was a rich man and here in Navadvīpa also he had one house. He came from Chaṭṭagrām to Navadvīpa to live sometimes on the banks of the Ganges.

And also a place where learning had, a place of high education culture, Navadvīpa, all different departments of culture. Navadvīpa was the ancient seat. The Nyāya, Smṛti, then Tantra, then Bhāgavatam, and so many other departments. So near the eastern people, those that could manage, they had a second house in Navadvīpa on the banks of the Ganges. Śāntipura Advaita Prabhu had his house in Śāntipura though he comes from Śrīyatra (?) and still one house was in Navadvīpa town.

So Puṇḍarīka Vidyānidhi from Chaṭṭagrām to Navadvīpa house, Mukunda was also of that locality, he could know that Puṇḍarīka Vidyānidhi has come. He was a devotee of Kṛṣṇa, it was well known to Mukunda. Then Mukunda proposed Gadādhara Paṇḍita: "Gadādhara, you are fond of Vaiṣṇava and Vaiṣṇava scripture, will you go to meet a sādhu? A wonderful sādhu has come here."

"Yes, you please show me, take me to him."

So Gadādhara Paṇḍita was taken by Mukunda to Puṇḍarīka Vidyānidhi's house. Few days before, Mahāprabhu in His trance began to cry: "Where is My father

Puṇḍarīka? Puṇḍarīka! Bāp, My father Puṇḍarīka where are you." In this way in trance Mahāprabhu was crying.

And now Puṇḍarīka came, and Mahāprabhu used to call him not by Vidyānidhi though his title was Vidyānidhi. Premanidhi, Mahāprabhu used this name Premanidhi not Vidyānidhi.

Anyhow, Mukunda took Gadādhara Paṇḍita to Puṇḍarīka Vidyānidhi. Gadādhara Paṇḍita having the darśana of Puṇḍarīka Vidyānidhi was astounded: "What is this? You have taken me to show a sādhu, a saint, but what I see in my front is a man of luxury. The hairs' also were curling and also it is very carefully maintained and so many scents also we find there. And his dress is like zāmindār (landowner), a rich man. And he's

smoking in a pipe, the silver, in this way. So much luxury and so much fashion in his dress and even in the hair. Is this the type of a sādhu?"

He was nonplussed. Mukunda could understand that Gadādhara Paṇḍita was perplexed. "I took him to see a sādhu and instead of that he's seeing a man of high luxury type. Then Mukunda had a very musical tone and he chanted the śloka from Bhāgavatam:

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī lebhe
gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema

"Oh, how amazing it is! The sister of Bakāsura, Bakī (Pūtanā), desiring to kill Śrī Kṛṣṇa, smeared poison on her breasts and forced Kṛṣṇa to drink their milk. Even so, Lord Kṛṣṇa accepted her as His mother (dhātrī), and so she reached the destination suitable for Kṛṣṇa's mother. In this way she came to try and kill Him; yet Kṛṣṇa gave her a position as a nursemaid in His group of assisting mothers. So gracious is the Lord. There is limitless Grace in Him. Of whom should I take shelter but the most merciful Kṛṣṇa? Who else but Kṛṣṇa should we approach for our good? Who can be so kind, so gracious?" (Śrīmad-Bhāgavatam, 3.2.23) + (Caitanya-caritāmṛta, Madhya-līlā, 22.98)

This is in Bhāgavatam, the meaning is, "Pūtanā, the sister of the demon Baka, she came to suck her breast with poison, with poisonous breast she came to suckle Kṛṣṇa to kill, for the purpose of killing Him. Aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad: but she came to kill Kṛṣṇa and in return what she got? Dhātry- ucitāṁ, she got in return the position of mother, motherly position she got. She came to murder Kṛṣṇa but Kṛṣṇa gave her the supreme position of one like a mother, dhātry- ucitāṁ. So, so kind, that leaving such a Lord, whom shall I go to worship? Where should we surrender ourselves? So much gracious that one came to murder Him and He gave her in return the high position like a mother. So

leaving that sort of gracious Lord, whom should we take refuge under, surrender where?"

This is the purport and this touched the heart of Puṇḍarīka. After a little meditation the movement in the body, the nervous system began. "Kaṁ vā dayāluṁ, kaṁ vā dayāluṁ," he's only repeating this and gradually wonderful changes came in his body. He threw away that tobacco pipe, began to shiver, and then began to tear off his beautiful hairs, his dress he began to tear off. And began to roll on the bed and then on the floor and half mad was uttering kaṁ vā dayāluṁ, kaṁ vā dayāluṁ: "whom, who will be such kind and gracious?" In this way began.

Then Gadādhara Paṇḍita, the boy Gadādhara he was struck dumb. "What is this affair? I could not conceive it, outward figure, outward appearance was like a man of luxury. But internally he's so rich with devotion of Kṛṣṇa. Those things are ignored and he's rolling on the floor and by the strike of his leg and hand so many things are being removed and broken to pieces, no care of what is going on, his convulsions is going on."

Then Gadādhara Paṇḍita very much afraid stood in one corner of the house of the room and seeing those miracles. Then after some time when it was finished, ended, then he told Mukunda: "I have committed offence against this great mahātmā, Vaiṣṇava aparādhā. I undermined him. Then how to escape from the offence? How to escape from the offence? I have heard that Gurudeva, the preceptor, he does not take any offence of the disciple. So I have not yet taken initiation from anywhere, I shall have to ask my Master Nimāi Paṇḍita and I wish that I shall take initiation from this great Vaiṣṇava. Then only he will forgive my offences, otherwise I have no other way to get relief."

In this way he anyhow went and asked Mahāprabhu. Mahāprabhu very gladly gave His consent and Gadādhara Paṇḍita took initiation from Puṇḍarīka Vidyānidhi. And Mahāprabhu already was crying loudly:

"Puṇḍarīka! Bāp, Bāp - My father, Oh, My father Puṇḍarīka Premanidhi." Thereby the devotees' came to know that Puṇḍarīka Vidyānidhi is the incarnation of Mahārāja Vṛṣabhānu, father of Śrīmatī Rādhārāṇī. And Gadādhara Paṇḍita accepting his discipleship also came in the same rank. And Mahāprabhu inspired by his Rādhikā mood He cried: "Bāp Puṇḍarīka! Where are you?" In this way Gadādhara Paṇḍita took initiation from Puṇḍarīka Vidyānidhi.

Puṇḍarīka Vidyānidhi had some peculiarity, he never took bath in Ganges though he came to Navadvīpa he did not take bath. His attitude was something else, that we should not touch our foot in the pure and revered water of Ganges. And also he could not tolerate that other people are coming to take bath and molesting the purity, the dignity, they're throwing, they're spitting, and so many objectionable ways they're treating with Ganges he could not tolerate. So at night when there was none on the banks he went to see Ganges and to take water on his head. That was his practice in there faith.

This Gadādhara Paṇḍita took initiation and then when Mahāprabhu went to Purī after sannyāsa Gadādhara Paṇḍita was follower. And he, after reaching Purī, he took kṣetra-sannyāsa, kṣetra-sannyāsa means a type of sannyāsa that he won't leave the place in the whole of his life, he will stay there. As Gadādhara Paṇḍita knew that Śrī Caitanyadeva has promised to His mother, that by Śaci Devī told that: "You may stay in Nīlācala, Purī, and nearby then I shall get some information, many persons are going and coming. Not Vṛndāvana far away, and Mohammedan rule and here Hindu rule. No sect is guaranteed and in Vṛndāvana no accepting and that is also a long way. So if You stay in Purī I will be happy."

Mahāprabhu told: "Yes, I shall do that."

So Gadādhara Paṇḍita thought that Śrī Caitanyadeva will remain there forever and he also took kṣetra-sannyāsa that none can ask him to leave

the place any longer in his whole life. So he took sannyāsa there and stayed. He stayed in what is known as Tota Gopīnātha, tota means garden. Gopīnātha, installing the Śrī Mūrti of Gopīnātha in a particular garden house, he used to stay there by worshipping Gopīnātha in his own way, in a very poor style. Avana sak (?) Generally he offered Gopīnātha that which is not cultivated, the vegetable that is not cultivated, a class of vegetable, anywhere, everywhere, it grows automatically. And that sak He used to take and some leaves of tamarind tree, to prepare some sour, acid. In this way in a very plain way he used to worship his Deity and remain there and reading Bhāgavatam. And Mahāprabhu with His devotees went there to hear Bhāgavatam from Gadādhara Paṇḍita. Almost regular classes of Bhāgavatam, the reader was Gadādhara Paṇḍita and so many others are audience along with Śrī Caitanyadeva.

In this way, when Mahāprabhu went to Vṛndāvana, Gadādhara Paṇḍita he does not know kṣetra-sannyāsa or anything, only he knows Mahāprabhu. Mahāprabhu going to Vṛndāvana he also followed but Mahāprabhu told: "Why? You have taken the vow that you won't leave this place. Why you go with Me? Then your vow is being disturbed I can't tolerate. You remain here."

And with great painfulness, very painful at heart, he carried out the order of Mahāprabhu. At that time he said: "I do not know what is kṣetra-sannyāsa or this virtue or that religion, I know You only, I know You only. Wherever You there is my everything. All my religious sentiments are with You, never outside. So wherever You shall go I shall go. I do not care for any slackness in any vow or any religious duty or this or that."

But when Mahāprabhu ordered him strongly, what to do? He fainted there. When ordered him strictly: "Don't follow Me, stay here, remain here." Then he could not put forward a step, he fell there and fainted. And Sarvabhauma anyhow managed to take him back towards that Tota Gopīnātha, his place in Purī.

Then Mahāprabhu came back. There are many things he, his, Gadādhara Paṇḍita's ideal was very strict, more brāhmaṇic style but continued flow of devotion, Mahāprabhu and Kṛṣṇa-Vṛndāvana

Gadādhara. And more innocent type, not speaking a harsh word to anybody else, anybody. Very meek and mild temperament, no aggression in any way in him. In this way he lived there.

Then, when Vallabhācārya, the Ācārya of the present Gujarat Vaiṣṇava.

Vallabhācārya formerly he was a follower of Viṣṇu Swāmī sampradāya. Śrīdhara Swāmī also comes from that sampradāya. Then Vallabha had some cloud over his scholarship, he came to meet the Vaiṣṇavas' of, devotees' of Mahāprabhu and he tried to show his scholarship especially in Bhāgavatam discussions here and there. Then one day he told that: "I can't accept Śrīdhara Swāmī. He's not consistent in his commentary. In somewhere he expresses his opinion in a particular way, and in another place he says another thing. So no consistency, I can't accept."

Then Mahāprabhu could not tolerate. He was already dissatisfied with his proud gesture, posture, and style of discussion. And when he discarded Śrīdhara Swāmī, the Guru of his own line, Mahāprabhu could not tolerate, burst out and told: "Śrīdhara Swāmī has given the real purport of Bhāgavatam. He has drawn from the Śāṅkara school and other schools, they rather twisted the real meaning of Bhāgavatam in many ways but Śrīdhara Swāmī has shown the substantial way. And we all more or less indebted to him for his commentary of Bhāgavatam. He was Bhāgavata viran ?

And one who does not care for her husbands," swāmī means, there is a pun in the word, swāmī means husband, "so if anyone does not care for her husband that lady should be considered to be a prostitute." In this way Mahāprabhu remarked against Vallabhācārya.

What to do? There were many paṇḍitas, Svarūpa Dāmodara, Advaita Ācārya, and other paṇḍitas. Vallabhācārya comes now and then and

discusses with them but he can't go back with flying colours, some sort of discontentment in his heart. In this way coming, going. And after Mahāprabhu remarked in that way none wants to talk with him in a friendly way, indifferent.

Then he began to go to Gadādhara Paṇḍita and Gadādhara Paṇḍita he has a very mild temperament, humble. He cannot say the, to the person approaching him any, roughly he can't treat him. So he's coming and going to Paṇḍita Gadādhara and there was a rumour among the followers of Caitanyadeva: "We show indifference to that Vallabhācārya but Gadādhara Paṇḍita, he likes him. So he has ceased to come to our party and he always visits Paṇḍita Gadādhara." And Gadādhara out of his humble and modest temperament he can't say: "Don't come here." These rough words he can't use. And taking advantage of that he's coming and going.

Then he was impressed by Gadādhara Paṇḍita's behaviour, conduct, and his internal dignified position and devotion to madhūrya-rasa, Kṛṣṇa, he was very much impressed. And in the meantime so many followers of Mahāprabhu presented complaints against Gadādhara Paṇḍita. And Mahāprabhu also showed some indifference to Paṇḍita Gadādhara for that behaviour. Then some very intimate circle asked Paṇḍita Gadādhara: "Mahāprabhu is chastising you. Why you are silent, you can't say something to Him?"

And Gadādhara Paṇḍita told: "No, no, it is not from my position, how can I do so?" In this way the temperament of Rukmiṇī not of Satyabhāma.

Then after some days Vallabhācārya came with a proposal to Gadādhara Paṇḍita: "That our sampradāya they follow the service in vātsalya-rasa, filial temperament, but coming in your connection I have got some attraction in madhūrya-rasa, to serve Kṛṣṇa in madhūrya-rasa it is developed in me and I want to take such mantram from you, you are my Guru, I accept you to be my Guru in that rasa."

Then Gadādhara Paṇḍita told: "I am not independent I can't say that. If

my Master Śrī Caitanyadeva He gives me permission then I can fulfil your desire."

Then Vallabhācārya had to come to Śrī Caitanyadeva and to express his motive there. And Mahāprabhu gave permission and he was initiated from Gadādhara Paṇḍita, the Vallabha school. But now in that sampradāya we find deviation from that temperament, they go on in their own way. Again, instead of Rādhārāṇī they present Yamunā or Candravali to be the highest servitor in madhūrya-rasa against Rādhārāṇī. Generally we hear from that, Yamunā, this Vallabha sampradāya.

So Gadādhara Paṇḍita he used to read Bhāgavatam almost in a regular class and Śrī Caitanyadeva with His followers used to listen to that. Then afterwards, before the departure of Caitanyadeva He ordered Paṇḍita Gadādhara: "My devotee, one Śrīnivāsa Ācārya will come here shortly and you please teach him the principles of Bhāgavatam to him, he will preach hereafter." Śrīnivāsa Ācārya he was the son of Padmanava Bhaṭṭācārya who was the classmate of Nimāi Paṇḍita. When Nimāi Paṇḍita took sannyāsa in Katwa that Padmanava Bhaṭṭācārya whose natural village was named one Chakundi just opposite Agrawli (?) on the other side of the Ganges. And his father-in-law's house was near Katwa, Yajigram (?). From Yajigram he was going home and he heard that Nimāi Paṇḍita has come to take sannyāsa here, so he attended the function. He knew the extraordinary personality of Nimāi Paṇḍita when studying along with Him and that Nimāi Paṇḍita is taking sannyāsa. He was a sightseer there, dumb, and when everything was finished, Nimāi Paṇḍita Kṛṣṇa Caitanya started towards Vṛndāvana in a mad temperament, in a mad devotional temperament, and ran towards Vṛndāvana. The Padmanava went home, went back to home, and he was beside himself, only: "Kṛṣṇa Caitanya," Caitanya in His name, whatever anyone says he says: "Caitanya" and nothing, no words coming from his mouth, whatever anyone comes to say he says: "Caitanya" madly. Then his name was Caitanya dāsa, people gave him the name Caitanya dāsa.

And his son was Śrīnivāsa, when young, about fifteen or sixteen, Śrīnivāsa lived

..... in devotional temperament. He heard that Caitanyadeva is living there in Purī. He started to have darśana. On the way he heard He has left, then what to do? "Anyhow I shall see the remaining persons and the place where He lived so long." He went on, and met Gadādhara Paṇḍita. Gadādhara Paṇḍita gave him the news that "Caitanyadeva has asked, requested me to teach you Bhāgavatam. But the Bhāgavatam copy that I have got it is almost washed away by the tears. You won't be able to follow this. You go and ask in my name one copy of Bhāgavatam from Narahari Sakara in Śrīkanda and then I shall teach you Bhāgavatam. This is the order of my Lord."

So Śrīnivāsa Paṇḍita came back from Śrīkanda, nearby his maternal father's mother's house and a copy he got and with that he was going to Purī but he heard that Gadādhara Paṇḍita had disappeared. Then broken hearted he saw and came back disappointed. But that wish, Mahāprabhu's will and Gadādhara Paṇḍita's will inspired him with the truth of Bhāgavatam, meaning of Bhāgavatam. He was an unprecedented scholar in Bhāgavatam culture, Śrīnivāsa Ācārya.

Gadādhara Paṇḍita when passed away after that Raghunātha dāsa started towards Vṛndāvana. Svarūpa Dāmodara immediately passed away just after the disappearance of Mahāprabhu. And Vakeśvara Paṇḍita, the disciple of, the favourite devotee of Mahāprabhu was installed by the devotees a mahant of that Temple where Mahāprabhu lived, that Gambhīrā.

In this way Gadādhara Paṇḍita's life is this, very meek, humble, unashaming, simple and cent per cent submissive to Śrī Caitanyadeva. When from his very childhood he knew none but Śrī Caitanya as his Master. That was Gadādhara Paṇḍita. And we are told by the scholars, by the pāṛṣada devotees of Mahāprabhu.

dehan lakhi rupata sama kehanai ?

Really he was the potency of Kṛṣṇa, Śrī Caitanya. And devotees of higher type in Navadvīpa līlā, they sometimes see as Bhaktivinoda

Ṭhākura and others. Here when a flash of the spiritual Dhāma comes in their mind in their eye, sometimes they say Rādhā-Kṛṣṇa, and sometimes Gaura-Gadādhara, Gaura-Gadādhara, in Madhyama-līlā in yuthal dhana (?) and in many places Bhaktivinoda Ṭhākura in his transcendental eye he saw and gave description. "Suddenly a flash came and we found Gaura-Gadādhara, and immediately the vision changed I saw Rādhā-Kṛṣṇa." Who is Rādhā! of same plane of two varieties. Navadvīpa audārya and madhūrya.

We cannot see them but they can show themselves to us, the initiative in that side must be and our hankering our capital, our hankering, our earnest desire, exclusive endeavour to have Their service. On our part this will be the qualification of seer. Then They will take initiative and come down in our level as if we are seeing Them. That is the realm if we have got abnormal duty in our rational position, no faith in the rational calculative world where we are living at present. And something transcendental, our prospect in the transcendental world, and the degree of hankering to get it if sufficiently intense then we can come across such vision which is at the sweet will of Them. And we have got nothing to do but to hear the līlā, Their līlā, Their pastimes in the higher circle and to have faith in that, and in that way to move and gain and with the earnest desire: "When the day will come when I shall get such opportunity." How much adherence, how much intense should be our hankering for that higher experience that I shall have some direct experience of the same. Through faith we are to contact and backed by the sukṛti that our previous tendency acquired from the company of the sādhu that has got some practical experience about that transcendental family. That will push us to continue in our way at present though we have got no practical direct experience of the thing. Śraddhā, my regard, that is our capital to go on in the path. However imaginary whether I get it or not get I cannot live without that model of life

End of recording, 11/12.4.83

83.4.13-14-16 (see also 83.5.14-15-16)

Śrīla Śrīdhara Mahārāja: "Everywhere I am the man of his interest, I am the person of his interest, intellectual I am, everywhere, reflection, I am the object of search, the search."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya
karmāṇi, mayi dr̥ṣṭe 'khilātmani

"The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."

(Śrīmad-Bhāgavatam, 11.20.30)

"He's My own." When the seal of the heart is broken, that flow of love comes out and love can give recognition. "Who is My own, or who is not My own." And then all knowledge of alternative process vanishes, no alternative. "This is the man, my heart says." bhidyate hṛdaya-granthiś, so prema, the flow of love can only, it will not go and make friendship with anybody and everybody, it will go to the proper place. And then all possible alternatives will vanish, of the search. And then the little reaction what I had in the previous platform of plane, that will vanish. So first pray bhakti, then knowledge, karma yoga jñāna. He is independent, bhakti, love, He's independent in finding out the object of his search. And the

knowledge, that will have no position there. And the reaction that I already had in the past locality, that will also vanish.

bhidyate hr̥daya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya
karmāṇi, mayi dr̥ṣṭe 'khilātmani

Wherever I shall cast my searching look, the response will come, one and same, everywhere the response will come. "I am your own, You are searching Me." From everywhere the ego will come and corroborate, "You are searching Me." So no other alternative, so enquiry will be finished, and what loan I incurred in this ordinary plane of senses, that will also disappear. This is proof positive transaction.

Love is independent, nothing can produce it. Ahaitukī apratihatā. This is causeless, as well as its progress can never be stopped or hampered by any other force in the world. Ahaitukī apratihatā.

Devotee: Causeless means unconditional.

Śrīla Śrīdhara Mahārāja: Causeless means it is eternally existing, nothing has created it,

causeless, it is Svayaṁ Bhuv. It is self existent, causeless means self existent, self existent. And it's apratihatā, it's progress can never be disturbed by anything else. Uncontrollable, ahaitukī, or causeless, apratihatā, irresistible.

Devotee: If the heart is the source of love then what is the source of knowledge?

Śrīla Śrīdhara Mahārāja: Knowledge, that is what is calculated, not automatic. What, when we analyse, then which comes within the calculation, that is knowledge. So jñāne prayāsam udapāśya (S-B, 10.14.3), set aside, leave aside the attempt that your calculation will make you, will bring fulfilment for you. Give up this once and for all. No calculation can take you there, it is automatic, ahaitukī, causeless, self sufficient.

Bhakti, that is normal, that is normal, that is automatic function, spontaneous, spontaneous. And unfortunately you are cast away from that normal position, to some foreign conception, and there you are to calculate all these things. In a limited position you are cast so long, but in original position, calculation is unnecessary. Calculation is there where there is possibility of being deceived, where possibility of deception, calculation comes there. There no deception, cent per cent, friendly flow of affection there, so no place of any calculation. When we come in the layer of calculation, we're already in limited position, undesirable and unhealthy position, so the calculation is necessary. In uncivilised world where one is eager to cheat another, there calculation has got some position. But where there is no possibility, no trace of any cheating, mutual help and that is spontaneous, then it is redundant calculation. Calculation is a diseased state of a soul proper, so in soul's soil there is no calculation, no room for any calculation. It is opulence and opulence of affection and love. Everyone is of sacrificing, of giving mood, not robbing mood. So it is redundant there, it is a cursed position to have our life in a calculative area, it is deplorable.

So jñāna sunya bhakti, Mahāprabhu says the real civilisation begins here, this, jñāna sunya bhakti. That is to be adaptable to a particular plane which is above calculation. We must try to have admission as a member in that plane of high civilisation. There no calculation, no cheating, nothing of the kind, try to have a ticket of that. "Yes, here you are, I am purchasing a ticket in the jñāna sunya bhakti, the plane of love,

yes I admit."

Otherwise it is all false scent, to run after false scent, the knowledge. And this karma is the positive madness, mad energising his karma, exploitation, exploitation, with a mad activity. And the calculation in the middle, that is to live in the land of doubt. That is undesirable. Try to have your ticket to live in the land of opulence, and opulence of affection and love, service, co-operation. That is the real civilised world where we can go. That is God's domain, Kṛṣṇa's domain is more intensive, Kṛṣṇa's domain.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Jñāna sunya bhakti. bhidyate hṛdaya-granthiś, ahaitukī, apratihātā. No knowledge can take us to the plane of devotion, it independently comes by sukṛti from that plane. Anyhow, any connection develops without our consciousness, this mad consciousness, and anyhow takes us, helps us to take us there in that plane.

Sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ - Through the agents we can have that association, and to have the association of the agents, that means sukṛti, ajñāta sukṛti, which originates from that plane and not produced from here.

bhaktis tu bhagavad-bhaktasaṅgena parijāyate

sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ

"Actually we can recognise a sādhu by sukṛti. Apparently we can know him from the śāstras, the scriptures, because the śāstra helps us to know who is a sādhu, and the sādhu gives us the interpretation of the śāstra. So sādhu and śāstra are interdependent, but the sādhu holds the more important position and the śāstra has the secondary position. The living

śāstra is the sādhu, but to know who is guru, who is sādhu, we are to consult the descriptions given about them in the scriptures. The symptoms of the sādhu, both of the guru as well as the disciple, have been written in the Bhāgavatam, in the Gītā and in the Upaniṣads." (Bṛhan-Nāradiya-Purāṇa)

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, (S-B, 11.20.30): That plane will say clearly to you, "Oh I am yours, you are searching Me, I am yours, is it not?"

"Yes, You are mine."

All differences gone in a second. The touch of that magical flow, magical flow, at once will say: "Oh you are Mine though it is I am yours." No calculation, no scientific research, anything, is necessary for that. Heart to heart. Bhidyate hṛdaya-granthiś, chidyante sarva- saṁśayāḥ. Then you are out of all negative influences, possibilities. Chidyante sarva-saṁśayāḥ, kṣīyante cāśya karmāṇi, the tendency to make you captivate in the plane, that is futile, that is a trifle thing, then it vanishes very soon. Mayi drṣṭe 'khilātmani, when the positive meeting of the parties is effected any way.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Generally it is difficult for the scholars to understand why the jñāna,

Bhagavad-gītā is also preaching too much for jñānam, and that jñānam is eliminated totally from our prospect. What is this? Jñāna, where we find our own self, our own interest, jñāna means this knowledge that helps us to know our own interest, by comparative study. That is thoroughly to be eliminated? What is this? We can't accept this. That is almost suicide." The scholars will think like that. "That to give up the charm of jñāna, knowledge, that means to commit suicide, how can we accept such a foolish proposal? Jñāna sunya, devoid of knowledge, never, it is impossible." Even sincerely they come to think if anything is above knowledge, they can't, it is suicide, to give up knowledge.

Śrīmad-Bhāgavatam has a big hammer on the head of the jñāna. "You are responsible for all these troubles, your calculation. Self calculating agent, he has contaminated this disease, to everyone, and create havoc in this world, and so much cheating and gaining, all these things, all your creation."

You can think, when a boy, he has got no knowledge to look after his own interest, how he's managed to grow safely in his mothers lap, where is your knowledge at that time? Does it come to help him? No. So all of you in the very beginning, without knowledge you have come up, and there is such arrangement in the nature, in God's domain. Without knowledge also, thousands, lākhs, crores, millions, they are coming out to the stage of knowledge, and a child, where is the knowledge? You can't say, suicidal.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.

Nitāi Gaura Hari. Nitāi. Nitāi. Nitāi.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya
karmāṇi, mayi drṣṭe 'khilātmani

"The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."(Śrīmad-Bhāgavatam, 11.20.30)

All friendly, all friendly, and what you conceive to be your own interest, that is not your interest at all. Your knowledge has frustrated you, cheated you there. To select your own interest, you are wrong in the very beginning. That is not your interest, there is error in the diagnosis. Gītā says also:

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram suhṛdaṁ sarvva-

bhūtānām, jñātvā mām śāntim ṛcchati

"I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."
(Bhagavad-gītā, 5.29)

"Don't keep anything for you, give everything to Me, and know that I am the best looker of your interest, and then you will find peace within you, no other remedy. I am all in all, all controller, but I am your friend." The position is really such and it is only your duty to understand that the all controller is your friend, you're well represented there, than your half knowledge, your interest is fully represented, not ignorantly represented as you think, represented there, then you will find real peace in life. Suhrdaṁ sarvva- bhūtānām, jñātvā mām śāntim ṛcchati - prapnoti - "You will attain peace of life. Mayi dṛṣṭe 'khilātmani, everywhere I am represented as your well-wisher, everywhere. I am there and I am your guardian, I am your well-wisher, I am everywhere. So no apprehension from any corner, then you must find real peace in life."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Mahāprabhu tried to show this way to peace of life, one and all, everyone, no property. Any number can be accommodated, only non accommodating temperament must be removed, all accommodation well

accommodation everywhere.

madhu bar taritarutay matukarum tushinhava madena santosh adi
.....?

This aspiration, general aspiration of the Ṛṣis. Honey, everywhere there is honey, honey, honey, from all sides, there is honey for you.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Nityananda Prabhu, He fell flat at the door of all He visited, "Take the Name of Gaurāṅga, I am giving a card to you for admission in the fold of Gaurāṅga, please take it, please take it." And He's weeping and He's falling on the gate and He's pouting there, rolling. "Accept this card, keep it with you and think that you are in the fold of Gaurāṅga. Everything will be done on your behalf, the chance has come, don't lose it, don't lose it." In this way He begged from door to door.

atabhuli nityananda bhumi gauri jaya sunar padva jana duli utai ?

The golden mountain is rolling at the door of the householder, weeping and inviting, pitifully entreating. "Keep this card, admission card, I am distributing, come to distribute."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura

Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Dancing with His own Name, taking His own Name and dancing. Gaura Sundar. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

.....

Vasudeva Datta and Vasudeva Gosh, four Vasudevas, in Mahāprabhu's day.

Towards your aim unlimited, everything for you aspiration, you are.....towards the object of your

In this way you will take the Name of Kṛṣṇa, and you will find His help at once, in no time. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. The qualification of the taker of the Name Divine, the standard has been recommended as this. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Where is Kṛṣṇa? Come to the level, come to the plane, and you will see, there we were. But your eyes and your senses are all attracted by the charm of different planes, you have no time to look towards Kṛṣṇa.

sarvatya krsne mukti pari janma ?

Everywhere there is perception of Kṛṣṇa, but your sight is caught, attracted by so many floating charms, and they're catching your attention, your sight, your feeling, and you can't see Kṛṣṇa, can't see Kṛṣṇa. Prejudice, your own prejudice for the outside world has covered your

eyes. Drawing all your attention towards them. You can't see Kṛṣṇa, the real well-wisher, the real guardian, the real friend, the real lover, you can't see. You are so busy with your transaction with outer aspired things, you have no time at all to look towards Him. You're ignoring the best friend. You're ignoring, for false transaction, you are wholesale caught, whole attention drawn by false transaction with the environment. And the transaction continues by a false ego of you, a false person, you are absent there, you.

Our Guru Mahārāja used to this word as minor, soul is minor, and the manager he's working on the behalf of the soul. Soul is proprietor, but proprietor is minor and the manager working on behalf of the proprietor, they're looting things accordingly to own interest. That is the position of a person in bondage proper, foreign soil. Their true self is not represented in their transaction, in their name going on, but in whose transaction, they're absent, their interest is suppressed, absent. The managers, mind, intelligence, they're surcharged with other interest, and they're going on in transaction. But in the name of the proprietor, they're minor, nothing to me, but without Him no transaction is possible, minor.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

When calculating all these things, we reach to the highest position of disappointment, then sometimes, somehow or other, but from the core of the heart. "Oh Lord, I am helpless, save me. I am helpless. I am overpowered in my home. I am in the midst of so many enemy like, at the hand of my enemies, no freedom. I am totally under the control of so many enemies in the form of friends within me. Such hopeless position I hold my Lord. You come without, at least aggressively, otherwise no hope, even I may not be allowed to make connection with You. karmadinam koti?"

From time immemorial I am serving all my masters, but they're not satisfied with my service. I am made the slave, eternal slave, no possibility of getting, or giving any relief to me. Now I find this helpless position my Lord. If You only come of Your own accord and assert Yourself in a new way, then they will fly away, otherwise no chance have I got. Only little attention of some engagement if You extend to me, then these will fly, in fear of You, otherwise I am nowhere."

This sort of pathetic prayer from the core of the heart towards the saviour, that is what is necessary for us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitai Gaura Hari bol. Nitāi Gaura Hari bol.

Nitāi Gaura Hari bol. Govinda. Govinda. Govinda Govinda He. Nitāi Gaura Hari bol.

.....

Śrīla Śrīdhara Mahārāja: Same question always.

Devotee: Well, I hope not. This is a question I've asked once or twice before but I'm asking it for the full explanation. We're encouraging everyone to chant Hare Kṛṣṇa mantra, yet we're seeing now there's one quote in Padma-Purāṇa that's saying without proper initiation the mantra received is without effect. So is it that those without proper connection, they're not getting the benefit of chanting the mantra ?

Śrīla Śrīdhara Mahārāja: Only solid progress is not possible, proper

progress. It may be something like, punya, to acquire merit, like good activity and suddenly, abruptly, it may become or may not, nāmābhāsa, and that giving mukti. Up to nāmābhāsa, up to mukti, it may be, or may not, that Name. Just as the seed without the potency within it, imitation is like that, without the seed. The medicine is there, apparently, but the potency of the medicine is absent, it will be like that, but at most it may produce what is nāmābhāsa.

One thing is the Name proper, Name means it is not material, it is not under the jurisdiction of the concocted area, misunderstood area. It must not have root there, in the false imitation, the root must not be there. The root, the Name proper must have to become, have its connection with Infinite proper. One thing, and the next thing, it must be treated properly, that is sevonmukhe, serving attitude. Not exploiting mood, nor indifferent mood, serving attitude must be there, and the seed must be proper seed, bona fide, two things necessary, everywhere.

Sādhū-saṅga, that is also bona fide, we are to differentiate it from the sham, from the apparent, that is from mayic conception. Which is not so. That is the treachery, the hypocrisy, we are to avoid it. Imitation side which is not proper and is going on in the name of proper, that is dangerous, we are to avoid that. We are to come in connection with the truth, with the reality and to deal also really, and not any facsimile, any imitation way. Our dealing will be sincere, true, and we must come in touch with the truth, then the truthful result we may expect. Truth is independent, it is not subservient to anything else, we shall have to come in connection with the truth. How to get that connection, that is difficult thing, and that is by sukṛti and by sādhū-saṅga.

So we are to understand the very basic principle of the thing, the fundamental. Then if you can understand that, all other questions will be solved, you can deduce from that. If we have a general truth in our hand, the particular cases may be dealt according to that. The general mental law, we must come to be acquainted with what is what. Bhaktyā sañjātayā (S-B, 11.3.31), bhakti can produce bhakti, not never māyā can produce bhakti. Reality can give reality, and not any misrepresentation of reality can give reality, deliver it in any way. You are to understand that, it is very simple and fundamental thing, others will be deduced from that

conception.

There in the midst of misconception, and misconception of any nature cannot give us relief from misconception, some positive thing must have to come for our rescue.

So if we do not understand the basic principle, so similar and same questions come.

Devotee: I think I understand what your saying now.

Śrīla Śrīdhara Mahārāja: Always similar questions come. Assimilation is necessary, to hear and to assimilate that, to hear properly and hear with assimilation. Only repetition of sensation is not experience, experience is not repetition of sensation, congregation of senses. But some assimilation, then principle on the background, and it receives in a particular way and puts in a particular way, then it becomes experience. Only a sensation, repetition of sensation cannot be said as experience, experience means something, some other principle handles those sensations in such a way and it adjusts in such a way, then the sensations that, they become experience, knowledge. The cluster of sensations is not experience. So rending the ear is not hearing, the inner man must be there, to attend it, and to assimilate, and to group it, adjust it, in proper place, it will keep them, and at the time they will get from that particular position. All what we hear jumbled together, without any discrimination, that is no knowledge, that cannot improve our condition.

Here Hegel says

End of side A. side B. 13/14/16-4-83

Knowledge of experience. The inner most man must be there to attain. Hearing, seeing, everywhere, it is the inner man, he receives the sensations, and adjusts them in such a way that he can use them in a proper way in the future, and that is knowledge.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

In Bhagavad-gītā we find assimilation unique, so many things of different types, they're adjusted in such a way, it is unique thing Bhagavad-gītā. Karma, vikarma, jñāna, yoga, many things, devotion, many things are properly adjusted. Not in any other book do we find where everything has been adjusted in such a way, with the exception of Bhāgavatam.

Devotee: Mahārāja, does that refer to the three types of rati ? sadurayania rati ? Is that more or less the same thing?

Śrīla Śrīdhara Mahārāja: Yes in general, common, and then specific, specified, general attraction towards God, then attraction will take form of particular rasas, śānta, dāsyā, sakhyā, vātsalya, madhura. And there are also sub divisions, asālana ? viśeṣa, developed condition general, and then particular types. When particular rasa, aim in that rasa, so many groups, divided into many departments, and to be specialised in one department, specialist.

Devotee: That is samañjasā ?

Śrīla Śrīdhara Mahārāja: Samañjasā. Harmonised, many in one, organised. All accommodating, all adjusting. Our Guru Mahārāja used to say: "Religion is proper adjustment." Adjustment to the extreme, general adjustment, then particularised and it goes to the extreme. Divided into different departments, like government.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

Devotee: In the Śrīmad-Bhāgavatam we find that the gopī's of Vṛndāvana, at one point when they were very, very, eager to have darśana of Kṛṣṇa, they were unable because their husbands kept them within their houses. At that time some of them left their bodies. So someone may ask, they are eternal associates of Kṛṣṇa, how is it possible that they left behind these seemingly, bodies?

Śrīla Śrīdhara Mahārāja: That is a show, that aspect, the real aspect of the gopī's relationship with Kṛṣṇa and the other aspect a show. Just as here we represent a thing which is not real here, in a picture, in a picture I may show the Himalaya here but it is not real Himalaya.

So in the case of the gopī's, the husband life, that life is like a picture. It has been written by Dāsa Goswāmī, just as a doll made by the wood, a wooden doll

A particular type of bird which can cry aloud

Something like show, it is arranged by Yoga Māyā, that sort of theatrical stage is built to enhance the attraction towards Kṛṣṇa. It is to the extreme, attraction to the extreme, for the gopī's, it is already extreme,

again to enhance that, this policy has been adopted by Yoga Māyā. That there is outer demand on them, some design, outer demand, it won't allow them to be united with Kṛṣṇa, some concocted demand. The wholesale cover is like that, this parakīya bhāva. Local demand, something, and attraction for the universal life, the real attraction, and the local is futile, just putting some demand on them, but can't do anything ultimately, they're futile. But it has been managed to enhance their quality of life.

Just as a boy may be offered: "Do you like the lap of your mother or this doll?" A doll is given to the boy: "Take this doll", but he won't go to go to the lap of your mother. "What do you want?" Only want to dismiss the doll and go to the, to a particular temptation and the whole side to enhance, boy likes a real favour. Boy. "No I don't want the doll, I want the food, I want the mothers lap, affection, not doll."

Some test is given to judge the quality and increase the appeal, even dismissing these demands of moral, religious, either social, status. But this unknowingly flowing towards Kṛṣṇa, spontaneous, unknowingly, unconscious flow towards Kṛṣṇa, to prove that, this test put before them.

There was an instance that German Kaiser, his mother was a British lady, royal family of Britain. The Kaiser who was the cause of the first great war (against) Germany, he went to his maternal house and there with his cousin, some boys fighting and some strike came on Kaiser's nose and blood oozing, falling down. And Kaiser is supposed to have said: "Let the British blood fly away from my body." He was so German in his ego: "Let the British blood fly all away." So let our subtle, all, including even this body, which has come from such society, let it go I am a German.

I am Kṛṣṇa's,, I can't leave Kṛṣṇa at any cost, whatever belongs to you, you think, you keep it, I shall go. That sort of spirit, selection, unity and oneness. That has been shown to us in different types, different types of Kṛṣṇa attraction. Kṛṣṇa attracts the whole universe, everything, all the atoms are attracted by Him. But there is differentiation, distinction. All atoms are not equally attracted. The attraction on the whole is sweet, but there is differentiation in the sweetness, the degree. All not of the same type, gradation is there, and it goes up to such a mark that it denies the very existence of them, so much attraction feels within, he knows his own existence, his own ego. Such is possible, such attraction is possible. The very gist is being attracted, the form eliminated. Just as when one is swimming and feels danger, one gives away the dress and with naked body one wants to swim, something like that.

The māyāvādī's come here, wants to intrude into:

nosoramano naham ramani dumu capasala kinjani ?

Unconscious of their physical existence, they feel attracted towards Kṛṣṇa, the māyāvādī comes: "Oh there you see? All forms of jñāna, and they're one in substance." But when it again comes out, in different motives, it is going, entering and coming out, entering and coming out, the līlā continues.

Hare Kṛṣṇa. Nitāi. Nitāi.

Highest intensity in Rādhārāṇī, She surpasses all in that sort of attraction and feeling, and in the highest stage of unity becomes Mahāprabhu. And that hint is given in the last śloka of Rāya Rāmānanda.

vili raja nayana bhangā hela anudina balala avadina paila no so ramana
naham ramani docamadhi mukhi paisala jani kesava kekahini bitula kani
heno jani (?)

That was composed by Rāmānanda himself and in the last stage that
was delivered when enquired by Mahāprabhu. "Any further development
in the līlā ?"

Then Rāmānanda told: "I have got one thing in my mind, but I don't know
whether You will relish it or not, I have composed one poem to that effect,
You hear it."

When he was delivering that poem of his own, Mahāprabhu put His hand
on his face, "No further." Hitting him. Combined, both combined, forgets
everything, madly seeking after Himself, in the mood of the potency, and
Mahāprabhu was caught red handed there. He opposed, not to give vent
to this.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Not to be spoken, yet it is spoken. Devotees feel like that. Gaura Hari bol.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. rasa-raja mahā-bhāva
dui eka rūpa

Rāmānanda could not stand, fainted, fell over unconscious on the
ground. Mahāprabhu touched him by His magical hand and brought him
to consciousness. Rāmānanda found a sannyāsī is sitting here in the
front.

Then the sannyāsī told: "Am I allowed to go now, to take leave of you?"

Mechanically - "Yes you may take leave." Rāmānanda was struck dumb,
and sat there a long time.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Hare Kṛṣṇa.

Devotee: Mahārāja, maybe about three or four years ago I asked you about my Guru Mahārāja's identity, according to your particular bicha? what you thought his particular identity may be in the spiritual world, you gave a general analysis. So I also wanted to ask you, I don't know if you will answer, but I also wanted to ask you the same thing about Kṛṣṇa Dāsa Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa Dāsa Bābājī Mahārāja, he openly had discourse with me.

"I know everything, I hear, but my particular attraction towards sakhya rasa, I like it most, friendly, friendly. I have heard all these things, different stages, different qualities, but my special liking is in sakhya rasa." He told.

But our Swāmī Mahārāja, whatever I found from his letter, and the letter I found when he was going towards America for propaganda, he has given his own internal aspiration. "Help me to finish my duty as ordered by my Gurudeva Rādhārāṇī, who is very favourite to You, to help me in discharging all my duties given to me by Him, He is Your very most favourite, and after that we shall have our natural pastimes in Vṛndāvana."

Such and such way, that he had expressed. From there I traced that he's there, in his natural service, he relishes that sort of service. That is my find from that letter. Before this I did not have any feeling in any talk with him.

Hare Kṛṣṇa.

Of course I have not gone through the portion where he has translated the madhura rasa affairs in Bhāgavatam. But still this was sufficient for me to guess, understand his innate aspiration, in that line.

Was from common as it was told of sadaraniya ? General attraction, then assimilation in different departments, general recruitment, and then examination by the specialists, and particular departments are given to particular persons, he will shine in that, after general recruitment, general test and then special test.

Gaura Hari. Nitāi Gaura. Hare Kṛṣṇa.

Devotee: Mahārāja, this Arup Mitra, did he mention anything about his house in Calcutta? Arup Mitra?

Śrīla Śrīdhara Mahārāja: No. I heard he has got a place in a good position,kalki? lane, street. And I heard he puts up somewhere else, that is not very important place. And his position in that quarter is also not very substantial, solid, as far as I got from his version. It is not his own, a rented quarter, and that is also not very spacious, or accommodating perhaps. I do not know. I wanted to enquire, but what answer I got, that was not encouraging to me, so I left it.

Devotee: I don't think he's ready yet.

Śrīla Śrīdhara Mahārāja: Not hopeful for us. That house belonging to Mrs Bosh. That position and independent, one, two rooms, and

bathroom, etc, that was useful to certain purpose. But the position of that house is complicated now, and the proprietor of the house and it was take of rent by Mrs Bosh. Now the case is going on between them and I was told some quarter compromised already. It is not encouraging, so I left it.

Devotee: I have heard there is one place you are interested in, in Calcutta, where you received, you met also Śrīla Bhaktisiddhānta and you took Harināma and mantra and sannyāsa.

Śrīla Śrīdhara Mahārāja: There is a house, I have got temptation for that house. Now it is in the hands of a businessman, and if they get sufficient capital, and careful negotiations, both is necessary, to get that.

Swāmī Mahārāja, I was told he first met Guru Mahārāja there and I also met there. I got Harināma, I got dīkṣa, I got sannyāsa, everything there. A small, about four kartars? or so, four kartars means one fifth of a bigger? One fifth bigger? is one fifteenth of an acre.

Devotee: Which part of Calcutta is it in?

Śrīla Śrīdhara Mahārāja: Near Parisnātha? Temple, Parisnātha? Temple is number five, Parisnātha Temple and this is number one. You know Parisnātha Temple? No, That is in Untajana? side, on the eastern canal side. You know sancta? Parishad, Mr Bowsh? Jagadeesh Bowsh? Bowsh's laboratory or some college, something that side? Vaiṣṇava Temple, Jain Temple, that was a very famous in Calcutta, or side to? Parishad, then Mr Bowsh's laboratory, eastern side of Calcutta.

Devotee: Does that man, owner, does he want to rent it, or does he want to sell it?

Śrīla Śrīdhara Mahārāja: That I don't know. That should be cleverly negotiated by a third person. Not by you, the foreigners, neither by any man interested in the mission, should be negotiated to a third person, and better if he's influential in that quarter.

Govinda Mahārāja may manage, he lives nearby, near about three lākhs, two lakhs maybe, I have no idea, or about less than two lākhs.

.....

Have been successful, it is my opinion that they did not care at all. This Kuṅga Babu he found the Maṭh there in the beginning. Māyāpura. Tīrtha Mahārāja. But he did not care to get, acquire that land, he went to south Calcutta, constructing one research, Caitanya Research Institute there, for preaching purposes. That was educated quarter and he selected that locality, did not care for this. Anyhow it is there, if anyone has got particular taste, that sort of blessing, he may go.

Devotee: It is almost like being invited. The higher plane has to invite the person into this process of bhakti.

Śrīla Śrīdhara Mahārāja: His will. If Prabhupāda (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) thinks that I won't allow anyone to occupy my throne, let it be rather, even the bush within jungle. Hare Kṛṣṇa.

dvāṛakāyām ca na stheyām, bhavadbhiś ca sva-bandhubhiḥ mayā
tyaktām yadu-purīm, samudraḥ plāvayiṣyati

Kṛṣṇa told before His departure: ("You and your relatives should not remain in Dwārakā, the capital of the Yadus, because) Left by Me, My capital Dwārakā will be inundated by the ocean, the ocean will devour, swallow the place where I had My capital Dwārakā. Place of My pastimes, that will be, that will come under the ocean, the ocean will devour." (Śrīmad-Bhāgavatam, 11.30.47)

But He could not do a similar thing in Vṛndāvana, in Vṛndāvana also those particular places of pastimes were you know forgotten. This Vajra tried his best, only with help some, his best to discover, then again that ignored, undercover. Then by the order of Mahāprabhu, Rūpa, Sanātana, they tried their utmost to bring them again, out to our consciousness.

Nastra Tīrtha Udar? Mahāprabhu ordered Sanātana Goswāmī: "Go, bhakti śāstra pūjā, pure devotional scriptures, collect and publish. And the tīrtha, the places of holy pastimes, you bring them to the notice of the people. And Śrī Mūrti, preach the worshipping of the Śrī Mūrti in a proper way. And to prepare bhakti śāstra, bhakti sadācāra, how one should practice in a formal way, according to devotional standard, how one should live, form his life, and one's daily routine, how, bhakti sadācāra."

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Always above our possession, because it is of higher order, we aspire after that, but that never be taken under our nature, or utilisation, or practices, or possession. He's so, His nature is so, adhokṣaja, unaccountable. He won't come under and rules and regulations.

Only He's under the higher laws of love. The Infinite cannot be forced to come under any regulation, we must not forget that. Still by negative approach, surrender. "We are fallen, without Your help we cannot stand."

Appealing tone. Sometimes He comes to contact, but He's independent. Higher appeals also, sometimes take Him within this. But on the whole His very nature is of that type. Unmanageable, from this plane, but quite naturally. We are calculating people, we want something concrete within our palm, but the nature of the existence of that substance is not at all of that type. Super subjective, your highest intelligence, acquisition, hankering, aspiration, hardly reach Him. So how much possession you're to measure the extent of your possession over Him?

Only from far away we may see, "Oh He seems to be come within our knowledge," talking and mixing with Gurudeva, that higher Vaiṣṇava, we may have, should be satisfied with such view. And suddenly may appear in your level and whenever you're given more attention, disappears. That is His nature. Suddenly at His whim, at His whim, He may come and appear in your level, but whenever any attention you fix towards Him, it's finished. Not to come in any regulation, under any regulation. If you like to try any connection with Him you may do, otherwise you are to do in your own way, go on your own. Adhokṣaja. yato bhaktir adhokṣaje:

sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje ahaituky apratihātā, yayātmā suprasīdati

"The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self." (Śrīmad-Bhāgavatam, 1.2.6)

When we consider finally all these which we can bring under our regulation, they're of trash, no value. I want to enquire after something which is unapproachable, unknown, unknowable, higher thing. Then it

may be we are allowed to go on that path, with that risk, with that risk you are to go. Yato bhaktir adhokṣaje.

Yaśodā who once found her supremacy over Him in such a way that she is punishing, whipping, then that very Yaśodā, whole life shedding tears and crying. "How can I go on with my very existence without You my boy?"

But no response.

The gopī's.....

End of recording.

* * * * *

83.4.17-18

Śrīla Śrīdhara Mahārāja: inundated by the ocean, the ocean will devour, swallow, the place where I had My capital Dvārakā, place of My pastimes, that will be, that will come under the ocean, the ocean will devour."

But He could not do, ha ha, similar thing in Vṛndāvana. In Vṛndāvana also those particular places of pastimes were ignored, forgotten. This Vajra tried his best, Anirudha's son, his best to discover, then again that ignored, undercover. Then by the order of Mahāprabhu Rūpa Sanātana

they tried their utmost to bring them again out to our consciousness.

nasta tirtha udhar ?

Mahāprabhu ordered Sanātana Goswāmī four things: bhakti śāstra pacar ?

the pure devotional scriptures, collect and publish. And the tīrtha, the places of holy pastimes, you bring them to the notice of the people. And Śrī Mūrti, to preach the worshipping of the Śrī Mūrti in a proper way. And to prepare bhakti śāstra, bhakti sadācāra, how one should practice his, in a formal way, according to devotional standards, how one should live, form his life and his daily routine, bhakti sadācāra.

Hare Kṛṣṇa. Nitāi Gaura Hari. Nitāi Gaura Hari bol! Mahāprabhu Gaurāṅga Sundara.

Devotee: When we were just in Vṛndāvana we also noticed that many of the places of pilgrimage, places that were established by the Goswāmīs, were again becoming dilapidated or becoming hidden. And so much misinformation is going

Śrīla Śrīdhara Mahārāja: He, he, he, he.

Devotee: about what is this and what is that.

Śrīla Śrīdhara Mahārāja: He, he, he. The adhokṣaja realm, it will always be above our possession, and because it is of higher order we aspire after that. But that never be taken under our nature or utilisation or practices or possession. He's so, His nature is so, adhokṣaja, unaccountable. He won't come under any rules and regulations. Only He's under the higher laws of love. Infinite cannot be forced to come under any regulation. We must not forget that. Still, by negative approach, surrender, 'we are fallen, without Your help we can't stand,' appealing tone, sometimes He comes to contact. But He's independent. Higher appeals also sometimes take Him within this. But on the whole His very nature is of that type, unmanageable, from this plane. That's quite natural.

We are calculating people, we want something concrete within our palm. But the nature of the existence of that substance is not at all of that type. Supersubjective. Your highest intelligence acquisition, hankering, aspiration, hardly reach Him. So how much possession, you are to measure the extent of your possession over Him. Only from far away we may see, "Oh, He's seen to be come within our knowledge. He's talking and mixing with Gurudeva, that higher Vaiṣṇava." We may have, we should be satisfied with such look. And suddenly may appear in your level and whenever you are giving more attention, disappeared. That is His nature. Suddenly at His whim He may come and appear in your level, but whenever any attention you fix towards Him, finished. Ha, ha. Not to come in any regulation, under any regulation. If you like to try any connection with Him you may do otherwise you are free to do in your own way, ha, ha, go on in your own way. Adhokṣaja, yato bhaktir adhokṣaje

(sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje ahaituky apratihātā, yayātmā suprasīdati)

("The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to

completely satisfy the self."

(Śrīmad-Bhāgavatam, 1.2.6)

When you consider finally all these, which we can bring under our regulation, they're of trash, no value. I want to enquire after something which is unapproachable, unknown, unknowable, higher thing. Then you may, you are allowed to go on that path with that risk, with that risk you are to go, yato bhaktir adhokṣaje.

Yaśodā, who once found her supremacy over Him in such a way that she is punishing, whipping, then that very Yaśodā, whole life shedding tears and crying: "How I can go on with my very existence without You my boy?" But no response.

The gopīs, who have given everything, every cost they wanted, they're also apparently seen to live the whole live disappointed, crying, wailing, in this way.

But that very crying has got a great value. That separation of Him, that fetches also great value, that is not of ordinary value, that is also concrete thing, separation for Him. Separation, and the degree of separation. And in the market the valuation is according to the intensity of the separation, separation is also valuable. To aspire after a good thing, that is also valuable. And to get in possession a bad thing, that is undesirable, and to aspire after a good thing, that is desirable. But that is our capital, the desire for the good is our capital.

Men of such type, they hate anything that can be kept in possession here. "No. That is to be dismissed. I want to be vacant. I want only to aspire after the highest thing. It may be imagination, still, my food will be that, aspiration for the highest. That is my food, that is my everything. I shall go on life after life with aspiration for the highest. And not caring for anything which can be easily got in my possession. 'I can be master,' I

hate to be a master." āśliṣya vā pāda-ratām pinaṣtu mām:

(āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān marma-hatām karotu vā yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ)

("Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life.")
(Śikṣāṣṭakam, v 8)

Anyhow to remain in connection with that, that is its own reward, virtue is its own reward. "That I am in the path, I am in the trying mood, that is enough. Such valuable. And any way I am treated by Him, still, I aspire after nothing but Him. Such valuable. I can't tolerate that I am not His, I am not one of His. However neglected position I may have to remain in, but I can't tolerate the idea that I have no connection with Him, my aspiration from my side, the highest aspiration for Him, that is my capital. I cannot think myself so great that to have in possession that highest good. That audacity I must not indulge in. Any way, any slightest connection with that. On the other hand, I dismiss all other aspirations whatever it may offer to me. That idea, ideal, āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān: any way connection, any way, slightest connection however lengthy future it may be does not matter, but I'm not going to contact with anything else, alternative proposals.

He's superior, why should He come under my direction? It must be māyā, it must be an erroneous influence I'm suffering. I want a thing of my position can have command over that highest thing, then that is all concoction, naturally. In my position, a slightest, any connection, I must be satisfied with that and that will be true. And Infinite will come under my guidance? I am a finite. What is this? This is madness. The least possible connection, but with the highest, I aspire after that. That is valuable to me. Then I am normal of the highest type.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol!

The ideal is Caitanyadeva, but His life is horrible to us. So much madly hankering after Kṛṣṇa, ignoring His own physical aspect. What is that? How to accept His ideal? We are rather afraid of going in His connection, so mad separation pangs. So, outwardly, such sacrifice, then the treasure inward. Who will come to risk so much? Ha, ha. Kṛṣṇa-bhakti is so risky. Who will care to adore the ideal of the gopīs ? But the Uddhava and some other devotees, they say: "Śukadeva, then we think oh that then it maybe. We cannot give respect in the middleman. And they say in their gradation they're the highest." Otherwise where is the place of the gopīs in ordinary intellectual section? Nothing, nothing, who are they? What is their position?"

Then He says: "Brahmā is not My favourite, nor Mahādeva, nor Saṅkarṣaṇa, nor Lakṣmī Devī, even not Myself, as you are, My loving friend, Uddhava."

(na tathā me priyatama ātmayonir na śaṅkaraḥ na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān)

("Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you." (Śrīmad-Bhāgavatam, 11.14.15)

And that Uddhava says: "Oh, I aspire after a birth of a creeper here, the feet-dust of those great sacrifice, divinity may fall on my head."

(āsā maho caraṇa-renu-juṣām aham syām vṛndāvane kim api gulma-latauṣadhīnām yā dustyajam svajanam ārya-patham ca hitvā bhejur mukunda-padavīm śrutibhir vimṛgyām)

("The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the Vedas. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.")

(Śrīmad-Bhāgavatam, 10.47.61)

"Without these steps, how can I know what is their noble position? And those that are very fortunate in any way, in the course of their running within this universe, got some favour from that great sādhus, they can appreciate. I do not want anything, we do not want anything, but we want Vṛndāvana, I want."

kam prati kathayitum īśe, samprati ko vā pratītim āyātu go-pati-tanayā-kuñje, gopa-vadhūṭī-vitam brahma

("To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?") (Caitanya-caritāmṛta, Madhya-līlā, 19.98) + (Padyāvalī, 98)

Who will believe this, that that Para Brahmā is in Vṛndāvana, and He's making friends with these ordinary people? Who will come to believe that He's carrying the shoe of Nanda on His head? Who will come to believe this? Such a madman, where to be found who will come to believe that the highest entity is carrying the shoes of Nanda on His head? What's that?

Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: They say we're all crazy, that it's craziness.

Śrīla Śrīdhara Mahārāja: Crazy, the crazy, the ordinary is a relative term. Someone says Einstein to be crazy, Newton to be crazy. We do not get full bellied food and they're showing this luxury and doing some researches, atom bomb and all these things. We don't have full-bellied food, these are all luxuries. What is the necessity? Then gives us food, we are hungry. This is concrete and that is all abstract, your intelligence, exercise of your intelligence, all luxuries. The demand of flesh, we are under so much intense trouble to meet the demand of our flesh, they're all unnecessary business, they're all mad.

yā niśā sarva-bhūtānāṃ, tasyāṃ jāgarti saṁyamī yasyāṃ jāgrati bhūtāni,
sā niśā paśyato muneḥ

("While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such

pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.") (Bhagavad-gītā, 2.69)

Day to one is night to another, due to their position and necessity. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

What is valuable to one, that is nothing to another, according to the necessity. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

The robber told to Alexander (the Great): "What necessity you had for conquering all these countries and troubling so many men and killing so many? The satisfaction of your whim? What more than that? So much trouble to so many countries, so many human beings and others, devastation. Only your whim, to satisfy the fodder of your whim? You're a great general, to establish you." Ha, ha.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

kim karma kim akarmeti, kavayo 'py atra mohitāḥ tat te karma
pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt

("Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world.") (Bhagavad-gītā, 4.16)

The great scholars they're perplexed to know what is good and what is

bad, what we shall get and what we shall dismiss. Ha, ha. Hare Kṛṣṇa. Kavayo 'py atra mohitāḥ, the great scholars they fail to understand what is their real necessity. This is perplexed jungle, different types of consciousness, jalajā nava lakṣāni, sthāvarā lakṣa viṁśati:

jalajā nava lakṣāni, sthāvarā lakṣa viṁśati kṛmayo rudra-saṅkhyakāḥ, pakṣiṇām daśa lakṣaṇam triṁsal lakṣāni paśavaḥ, catur lakṣāni mānuṣaḥ

(In the laws of Manu, it is written: "There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species." Manu says that the trees are in such a hopeless position as a result of their own karma. Their feelings of pain and pleasure are similar to ours; their souls are not of a lower standard. Still, they are in such a deplorable position as a result of their own karma. They have none to blame but themselves. This is the state of affairs in this external world.")(Viṣṇu-Purāṇa)

So many souls of equal position with us. Manu says these trees out their own karma are under such hopeless position today. They have got similar feeling for pain and pleasure like us, not of less standard. But they're in such position. And it is their own karma, none to blame. Such is the fun going on in this world, outside. We are living in the environment which is so afflicted with serious misconception and misunderstanding and misguidance, misbehaviour, where we are.

How to ascertain what is good, what is bad, what to aspire after, what we should reject? Innumerable alternatives have thronged in a crowd coming to influence over me. Ha, ha. So this area covered by illusion, influenced by misunderstanding is of so different diverse type, then what about infinite, Vaikuṇṭha? This finite world is so diverse in its character, and Infinite, with what attitude we should approach that adhokṣaja ?

In any way we are to accept any alliance, whatever less fruitful or less giving, less gain, whatever it may be we shall try to have connection with that perfect thing of our internal, innate aspiration, slightest connection. We are helpless, we are hopeless, in the midst of disappointment, in danger extreme. We are to rely on our free will, our capacity of selection for our own good, but it is so helpless, our guide is so helpless. In what danger we are? Our guide is so helpless, we are getting witnesses all around.

So how a real Guru is important who can guide us to our real wealth. Guide, guidance, guidance is the most important thing at present for us, proper guidance. Forces of different nature, I'm drawing towards them, attracted towards them, we are in the midst of that. Proper guidance is most valuable, how valuable is Gurudeva's guidance.

Nitāi Gaura Hari bol!

Dhyeyaṁ sadā paribhava-ghnam: After mentioning who is the incarnation for Kali- yuga, yuga-avatāra, Bhāgavata suddenly begins the song in praise of that great yuga- avatāra:

dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ tīrthāspadaṁ śiva-
viriñci-nutaṁ śaraṇyam bhr̥tyārti-haṁ praṇata-pāla bhavābdhi-potaṁ
vande mahā-puruṣa te caraṇāravindam

("O guardian of the surrendered, O great personality (the Supreme Personality of Godhead Himself, who enacts His divine pastimes as a pure devotee - mahā-bhāgavata), You alone are the reality to be constantly meditated upon by the pure souls. You are the destroyer of the soul's illusion, You are the divine wish-fulfilling tree, the refuge of all devotees. Worshippable by Śiva and Viriñci (Sadāśiva in the form of Śrī

Advaita Ācārya, and Brahmā in the form of Haridāsa Ṭhākura), You are the shelter of all and everything, and You are the dispeller of Your devotees' suffering which originates in offences to the Holy Name (nāma-aparādha). You are the only boat for crossing the ocean of this material world of suffering. I do worship Your holy lotus feet."

(Śrīmad-Bhāgavatam, 11.5.33)

tyaktvā su-dustya-ja-surepsita-rājya-lakṣmīm dharmiṣṭha arya-vacasā yad
agād araṇyam mājyā-mrgam dayitayepsitam anvadhāvad vande mahā-
puruṣa te caraṇāravindam

"O Supreme Lord, You gave up the goddess of fortune and Her great opulence, which is most difficult to abandon, and is sought after even by the gods. In order to perfectly establish the principles of religion, You left for the forest to honour the brāhmaṇa's curse. To deliver the sinful souls who chase illusory pleasures, You search after them and award them Your devotional service. At the same time, You are engaged in search of Yourself, in search for Śrī Kṛṣṇa: Reality the Beautiful."

(Śrīmad-Bhāgavatam, 11.5.34)

With a very grand temperament the Bhāgavata has come to sing in praise of that guide in Kali-yuga. This occurs just after:

kṛṣṇa-varṇam tviṣā 'kṛṣṇam sāṅgopāṅgāstra-pārṣadam yajñaiḥ
saṅkīrtana-prāyair yajanti hi sumedhasaḥ

"In the age of Kali, intelligent persons perform congregational chanting to

worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions." (Śrīmad-Bhāgavatam, 11.5.32)

In a covered, disguised way, only giving hints who is the Avatāra of Kali-yuga. Kṛṣṇa- varṇam, who is always describing about Kṛṣṇa. Or, who has got on His lips the words Kṛṣṇa, Kṛṣṇa, Kṛṣṇa always. Or, who is Kṛṣṇa Himself, but by His lustre He looks yellow, but really if we can look with deep attention we shall find that hidden under that yellow lustre there is the blue body. Kṛṣṇa-varṇam tviṣā 'kṛṣṇam sāṅgopāṅgāstra-pārṣadam, with His own paraphernalia He has come. Yajñaiḥ saṅkīrtana-prāyair, and the service is continuing under the cover of saṅkīrtana, only with the help of the sound in a mass prayer in processional way. That will be His real symptom. With the masses He will go on chanting divine sound. Through that symptom we shall try to understand Him, He's a channaḥ-avatāra, (Śrīmad-Bhāgavatam, 7.9.38), because in Kali-yuga He will come in disguise.

(itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair lokān vibhāvayasi haṁsi jagat pratīpān dharmam mahā-puruṣa pāsi yugānuvṛttaś channaḥ kalau yad abhavas tri-yugo 'tha sa tvam)

(Prahlaḍa Mahārāja said: "In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish, or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You (as Śrī Caitanya Mahāprabhu playing the part of a devotee) remain hidden to the common people, and do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in only three yugas.")

(Śrīmad-Bhāgavatam, 7.9.38)

So, the hint is given in this way, not very clearly. channaḥ kalau, tri-yugo, Prahlaḍa Mahārāja. The yuga-avatāra in Kali is in disguise. So, some says about You by the Name of Triyuga, You appear only three yugas, not Kali. But those that know that You, in disguise in Kali-yuga comes, they only understand the fact why this Triyuga has been added in Your Name, channaḥ kalau.

kr̥ṣṇa-varṇaṁ tviṣā 'kr̥ṣṇaṁ sāṅgopāṅgāstra-pārṣadam yajñaiḥ
saṅkīrtana-prāyair yajanti hi sumedhasaḥ

("In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.") (Śrīmad-Bhāgavatam, 11.5.32)

And such group is worshipped by the special intellectual section, intellectual and divinely intellectual. Sumedhasaḥ, who has got good guidance, su means good, sumedhasaḥ, the inner suggestion is good. They are generally attracted by such affairs, that with the name of the Supreme they were guiding a group taking the Name of Kṛṣṇa. And He's blue within but by lustre He seems to be yellow, that avatāra. Extraordinary personality, uncommon merit that He will come, but only in a very

Riddle, what is riddle?

Devotee: Puzzle. Enigma.

Śrīla Śrīdhara Mahārāja: In a puzzling way describing these things the Bhāgavata comes to chant the nobility, greatness of that Avatāra. Dhyeyaṁ sadā paribhava-ghnam abhīṣṭa (Śrīmad-Bhāgavatam, 11.5.33), in a very sublime and great way comes to praise Him and sung this śloka of Kali-yuga Avatāra. And who came as Rāmacandra, who came as Kṛṣṇa, He's here. You are to look with that temperament. Dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ, the real fulfilment He has come to direct to you. For you, He's drawing the sweetest juice from above. You meditate on Him only. Sadā paribhava-ghnam abhīṣṭa-dohaṁ, all your troubles will be finished. Such juice is drawn from the upper world for you.

Abhīṣṭa-dohaṁ tīrthāspadaṁ, and He will be the agent of supplying unity to all the tīrthas by His touch, by His saṅkīrtana, by His drawing the highest things for our improvement and comes to draw all the holy places.

Śiva-viriñci-nutaṁ, and such high type of thing He will come to take here that even the Śiva and Brahmā, they will also be puzzled to find the nature of His noble gift and will begin to praise after Him. They will eagerly aspire to take shelter under His feet, surrender.

Bhṛtyārti-haṁ, and all that will come to serve Him, their inner wants will be removed satisfactorily, bhṛtyārti-haṁ, their pains, their inner necessity, that will be fulfilled.

Praṇata-pāla bhavābdhi-potaṁ, and who will come to take shelter under Him, submit to Him, they will be taken charge by Him and they will be protected, given protection, and every supply in their life. Bhavābdhi-potaṁ, and in this position where the mortality coming and going, coming and going, this change undesirable, none wants to live in this area. A great ship will come for them and take them within the ship and take away from this unpleasant position, bhavābdhi-potaṁ.

Vande mahā-puruṣa te caraṇāravindam, let me fall at His feet, of this great personage who will come with such high nectar

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Śrīla Śrīdhara Mahārāja: tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm:

(tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm dharmiṣṭha aṛya-vacasā yad agād araṇyam māyā-mṛgaṁ dayitayepsitam anvadhāvad vande mahā-puruṣa te caraṇāravindam)

("O Supreme Lord, You gave up the goddess of fortune and Her great opulence, which is most difficult to abandon, and is sought after even by the gods. In order to perfectly establish the principles of religion, You left for the forest to honour the brāhmaṇa's curse. To deliver the sinful souls who chase illusory pleasures, You search after them and award them Your devotional service. At the same time, You are engaged in search of Yourself, in search for Śrī Kṛṣṇa: Reality the Beautiful.") (Śrīmad-Bhāgavatam, 11.5.34)

Viśvanātha Cakravartī has given that generally it seems it applies to Rāmacandra. He left His kingdom and went with Sītā Devī to the forest to discharge religious duties designed by His father. But it is also true in the case of Mahāprabhu. Viśvanātha Cakravartī Ṭhākura has drawn the internal meaning and applied it in the case of Mahāprabhu. Tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm, the imperial prosperity He left, su-dustyaja, which is hard to abandon. That generally we find this in the case of Rāmacandra.

But Cakravartī Ṭhākura says: surepsita-rājya-lakṣmīm, the valuable devotional company of Viṣṇupriyā, rājya-lakṣmīm, not a materially big thing, but Viṣṇu Priyā's throne in her heart for Mahāprabhu, that is more than any imperial standard. He had to leave that. Surepsita-rājya-lakṣmīm, what standard of sacrifice in service is never found amongst the big society of the gods. That they had to go up and He left that, ignored, He had to ignore that sort of serving, loving attitude of Viṣṇupriyā for the public welfare.

Dharmiṣṭha arya-vacasā yad agād araṇyam, here He has taken one curse of a brāhmaṇa who told that: "What You do, all taste about kṛṣṇa-līlā, I want to participate, but doors are closed." Mahāprabhu when He used to taste the Vraja-līlā of Kṛṣṇa, He did so behind closed doors at night, deep night. But a brāhmaṇa, he took only milk and nothing else, so he thought himself a very qualified religious standard person. "I must have entrance, I do not eat anything but only milk; why should I not be allowed?" Mahāprabhu replied: "Milk drinking is no qualification for entering into Kṛṣṇa consciousness." "Then I curse You, You will lose your family life!" "Yes." Mahāprabhu took it, arya-vacasā yad, then He accepted that and took sannyāsa accepting the curse of the brāhmaṇa became sannyāsī, arya-vacasā yad agād araṇyam.

Māyā-mṛgaṁ dayitayepsitam anvadhāvad, and He pursued, run after the, after those māyā-mṛgaṁ, that are misguided by Māyā-Devī, He pursued that crowd. And at the same time, dayitayepsitam, what was in the very inner aspiration of His sweetheart Rādhārāṇī. Here Kṛṣṇa He took to the mood of Rādhārāṇī, epsitam, desirable of Rādhārāṇī, the deep searching for Kṛṣṇa's service, loving service. He practised in the mood of Rādhārāṇī the searching, how to search after Himself, Kṛṣṇa. For these two causes He left His worldly life, apparently. First for the welfare of the public and the next twelve years only in the mood of Rādhārāṇī searching after His own inner sweetness, He played, showed to the world. This is the meaning of those two stanzas given just after mentioning Kali-yuga Avatāra then these stanzas given in Bhāgavatam.

Gaura Hari bol!

Here I stop today.

.....

Śrīla Śrīdhara Mahārāja: not concoction, not a false tale. A portion of the iron chain was converted into

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

..... Rabindranath (?), he wrote this poem in Bengali.

yad ana hari adan agadin sanatana keve sei vrindavana karan krsna
nama ? rather the brāhmaṇa approached and began such occasion, at
last:

ye dani hari adani mani ye mana hani takani magi ani nata sevi ata badi
mani ye vrndavana ?

Rabindranatha (?) has written a poem, from Bhakta-mala, the incident is
mentioned there in that book.

It is also mentioned, once Agbar (?) was visiting Sanātana, (and he had
mind ?) if they want I shall give some help to these scholarly sādhu's.
Those who do not want anything from the public, always engaged in the
śāstric study and writing. Though they come from the royal family of
Maharashtra, brāhmaṇa royal family of Maharashtra, but now their (health is

imposed ?) poverty and begging and cultivating scripture and writing books. If any money necessary. We are told in Bhakta-mal. He came to see that āroṭi, in the evening the āroṭi was going on, and from far away Agbar, it is told, paraphernalia came to see the āroṭi. And found this guinea, the golden coins are being like rain they're falling on all sides. "What shall I give here? The opulence is there. Akbar, and his grandson, Aurangzeb, he demolished the greater portion of the temple, Govinda Mandeer, and also polluted Madana-mohana and the Deity already removed, first to Karmavana, that Indian state, Bharatapur state, Karmavana in under the management of Bharatapur state, Dijart (?). And there also some apprehension of being polluted, It was taken to Jaipur next under Mahārāja Amarsin (?), that state. The Deities were removed. And that Deity is still remaining in Jaipur, Govindaji, that original Deity, Vighraha is in Jaipur. And next installation we find in Vṛndāvana.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Devotee: Mahārāja, Bhugarva Goswāmī's Deity?

Śrīla Śrīdhara Mahārāja: Bhugarva Goswāmī and Lokanātha, they were in, known as Rādhā- Vinoda or some

Devotee: Rādhā-Vinoda.

Śrīla Śrīdhara Mahārāja: Rādhā-ramana, Gopal-Bhaṭṭa. Rādhā-Vinoda, Lokanātha and Bhugarva. And Govinda is Rūpa Goswāmī. Madan-mohan, Sanātana Goswāmī. And Madhu Paṇḍit was one, his Gopīnātha, Rādhā-Gopīnātha. Rādhā-Dāmodara by Jīva Goswāmī. And Śyāma-sundara by Śyāmānanda Prabhu. These are the old Deities that are

installed by the old prophets. And (Raghunātha) Dāsa Goswāmī is Giridhari.

Hare Kṛṣṇa

Devotee: Is Rādhā-Vinoda removed to Jaipur also?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: What is the reason that the Deities have gone to Jaipur?

Śrīla Śrīdhara Mahārāja: Apprehension of the attack from Aurangzeb, the grandson of Akbar. great grandson of Akbar. Akbar, Jahanges (?), Shahjahan (?), Aurangzeb. Akbar, Jahanges then Shahjahan, then Aurangzeb, fourth from Akbar. Akbar's father was Humayun, and his father was Babur who was the founder of Mughal Empire in India, that Babur. He was contemporary to Sandaram Singh (?), the grandfather of Patarb Singh (?) who fought single-handed with Akbar, that great Muhammedan king in India. For twenty-five years continuous fighting, from a cottage. It may be told like that. He had no, not a place to keep his head, sometimes from under the trees, sometimes in the caves, sometimes in some other house of his subject. In this way he fought for twenty-five years, Patarb Singh. Hare Kṛṣṇa. And Mansima (?) and others they left him and joined Akbar, and still he was indomitable fighter. Continuous fight for twenty-five years recklessly.

We are told in history that England and France they are in fighting mood for one hundred years, hundred years. And we find in Markachandi (?):

devasura maha yuddham pura madya satam pura (?)

A hundred years continuous fighting between the gods and the demons

devasura maha yuddham pura madya satam pura (?)

mayisay sura nama adi pi deva nama capa randhari (?)

The Mahiṣāśura was the leader of the demons, demonic party, and the other hand Indra Puranda (?), he was the leader of the god party. Fighting went on for one hundred years continuously.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Can you tell us something about the life of Narottama Dāsa Ṭhākura.

Śrīla Śrīdhara Mahārāja: Yes. Narottama Ṭhākura, when Mahāprabhu went to Rāmakeli after sannyāsa, on His way to Vṛndāvana, it is told that the opposite side, there was a river nearby, just on the opposite side Mahāprabhu pronounced the word: "Narottama, Narottama, Narottama." But the party could not understand, "Why He's taking the name of Narottama here? This is the first incident.

Then there was a big Kāyastha zamindar on what is known as Keturi just on the other side of the banks of Padma River, the big branch of this Ganges, and the small branch is this? and the big branch goes by the name of Padma. And just on the other side of the Padma there was Keturi where there was a big zamindar family. Narottama was a son, a Kāyastha family, and Narottama was the son of his family, his elder brother was Kṛṣṇa Candra. Almost a big zamindar, or small king, in this way there.

He was brought up naturally inclination towards Mahāprabhu and Kṛṣṇa, Rādhā- Govinda, Vṛndāvana, all this. He did not marry. From his young age he was given to this side and gradually found his friend in Śrīnivāsa Ācārya, and afterwards Śyāmānanda. In his younger age it is told that he came to see Navadvīpa Dhāma, and the circumambulation of different parts of Navadvīpa, Narottama and Śrīnivāsa, they practically began.

Before this, Jīva Goswāmī was shown the different parts of Navadvīpa Dhāma by Nityanānda Prabhu. And the second attend we find that Īśan, who was the old servant of Mahāprabhu's house, he showed Narottama and Śrīnivāsa all the nine islands, pastimes of Mahāprabhu's place.

Then going up and given to such life exclusively. Then he met Narottama and Śyāmānanda, lived there for some time, and Narottama Ṭhākura he tried hard and got initiation from Lokanātha Goswāmī.

Lokanātha Goswāmī's original house was in Bengal, Yaso District. He went to Vṛndāvana and lived a life of a sannyāsī. And his speciality was this, that he did not like to mix with anybody. His apprehension was that to talk with a man, that means the break in the continuous memory of Kṛṣṇa, so he did not like to meet anybody. So much so, that he even store any water, a glass, a scanty water also, because if any guest comes and asks for some water he cannot deny, "that I won't give you any drinking water." So, his water pots were all empty. Ha, ha, ha. In such a strict way he used to keep up his continuous devotional life without any gap. And he did not like to accept anyone as his disciple, he was determined, won't mix with anybody. But Narottama Ṭhākura anyhow when he found that, "I must have my initiation from this noble man

please." But he knew that he has almost promised that, "I won't accept any disciple, what for?"

Śrīnivāsa Ācārya, he got initiation from Gopāl Bhaṭṭa. Śyāmānanda, he got initiation, there is a story behind, from Jīva Goswāmī, he gave. And Narottama's inclination towards Lokanātha Goswāmī. But how to get that? He tried to find out where in early morning he goes to pass his stools, then he detected the place and began to cleanse that place in a fine way. So after a few days it caught the attention of Lokanātha Goswāmī. "Who is cleansing this place? I come to pass stools in this place and who knows it and who comes and is cleansing this place, purifying?" Then he detected one day and caught this Narottama. "Why you have come to do this without my permission on your own?"

Narottama fell flat, crying at his feet. "I want your blessings, your grace. Without that my life is useless. You please be kind on me. I am a wretched man and so and so, come from Bengal. You must be pleased with me in this way."

Lokanātha Goswāmī was defeated and at last he gave initiation to that single person Narottama. And Narottama, in his turn, he came and afterwards we are told that he inundated the whole of the Northern Bengal and the whole of Manipura came under his control, under his grace. He gave initiation right and left.

Devotee: Northern Bengal?

Śrīla Śrīdhara Mahārāja: Northern India, and specially Eastern, Assam and Manipura, wholesale Manipura, including the King of Manipura, all disciples of Narottama Ṭhākura. It is similar, Gaura Kiśore Dāsa Goswāmī, he had no disciple, we are told our Guru Mahārāja is the single, but Guru Mahārāja preached and gave it to many, many, many thousands.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi, Nitāi, Nitāi.

Aksayananda Mahārāja is caught tight, eh?

Devotee: Yes, he's editing.

Śrīla Śrīdhara Mahārāja: By special engagement.

Devotee: to understand, say when the madhyama-adhikarī, or maybe even kaniṣṭha-adhikarī accepts disciples, śiṣyas, then to what degree is he responsible for the removal of the śiṣya's karma, or does he have to accept a certain portion? How is that understood?

Śrīla Śrīdhara Mahārāja: A man who begins business with a small capital, it is better that he should have connection with a higher capitalist, then he can go on well in his business.

Nitāi. Kṛṣṇa. Kṛṣṇa.

As long as one is not wholesale established in Kṛṣṇa consciousness, he must have some connection with superior aim, then he will be safe.

maya ye kuliya jaya saranaja jaya sadhu guru krpa vina madhuki rupai ?

We are to fight face to face with māyā. It is very difficult to control māyā. Only with help from higher agency should be our last resource, resort.

Mama māyā duratyayā mām eva ye prapadyante,

(daivī hy eṣā guṇamayī, mama māyā duratyayā mām eva ye prapadyante, māyām etāṁ taranti te)

("This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy.")
(Bhagavad-gītā, 7.14)

Only His connection can dread māyā, daivī hy eṣā guṇamayī, it has got its backing from the higher quarter, this māyā. So individually if you attempt to cross the māyā, to keep her down, it is impossible. You must have some higher connection and with the help of that connection māyā will withdraw when she will see that you have got backing of the higher potency, or higher state, then she will withdraw, otherwise not. Individually you cannot fight and gain victory over māyā, it is not possible.

Daivī hy eṣā guṇamayī, mama māyā duratyayā, it is crossable, almost impossible to cross this illusion, illusory circle, play. Only when you're backed by proper angle of vision, then only it is possible. Otherwise you're within this conception and wherever you go you're within the boundary of māyā, little intense or less intense, but it is māyā. But whenever you really come in touch of the plane above māyā, from there, you can fight against māyā and māyā will withdraw. Daivī hy eṣā guṇamayī, mama māyā duratyayā, individual attempt is almost to meet failure, duratyayā.

Mām eva ye prapadyante, "When you surrender to Me, māyām etāṁ taranti te, "Who will surrender to Me, and you'll be insured of My help, then you'll be able to cross māyā."

Beyond māyā, some shelter beyond māyā from where you'll fight. A little space is necessary from where he will begin and continue his fight. So positive attainment, so sādhu, śāstra, help comes from above. And our attitude to accept that help on our part is necessary, from the inner plane of our heart we want to go out of māyā. Local interest, local interest, māyā means local interest. It is very difficult to get out of local interest. Proper universal interest, what it is, we do not know at all, no conception of universal interest clear to us at present. Local, that is extended, more extended, more extended, but it is all extended, local. In that way, āroha-panthā, in the empirical method, to get out of the local conception is impossible.

Devotee: Mahārāja, it's apparent and it's very clear that some persons who accept the śiṣya, who maybe perhaps are not ready, or they might even be ready, they have to undergo some physical difficulty or suffering because of accepting those disciples. What is the cause? That is because of karma isn't it?

Śrīla Śrīdhara Mahārāja: I don't follow you. Some of lower level is seen to accept disciple ...

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: But they are ...

Devotee: Afterwards there is some physical difficulties ...

Śrīla Śrīdhara Mahārāja: Physical difficulties are not to be considered.

Devotee: Not to be considered?

Śrīla Śrīdhara Mahārāja: Physical difficulties not to be considered. And physical success is also not to be considered of much value. The large number of śiṣya, so the Guru will be greater, ha, no position there.

Devotee: No, I mean, for example, a person accepts many, like my Guru Mahārāja he said: "I am suffering some physical difficulty because of the pāpas of my śiṣyas. The sins of my disciples are causing me this suffering." So how is that explained?

Śrīla Śrīdhara Mahārāja: Voluntarily he has accepted the responsibility of spiritual life of so many, but he is finding that their improvement is not satisfactory, so some disturbance at his heart. "I have taken their charge but I am not able to give them desirable improvement in life, in the spiritual life." So that is good symptom, para-duḥkha duḥkhi, the Vaiṣṇava, they have not got their own trouble, but they're troubled for others. Sanātana Goswāmī, his pranam mantra, Dāsa Goswāmī writes:

vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum
andham kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanam taṁ prabhum
āśrayāmi

"I surrender unto Śrī Sanātana Goswāmī, the ācārya of sambandha-jñāna. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real

meaning of detachment and made me drink the highest nectarine rasa of divine love." (Ragunātha Dāsa Goswāmī's Vilāpa-kuṣumāñjali, 6)

He has not got his own misery, mental trouble, but their mental trouble is this, that they see the pain of the others and that is difficult to tolerate, para-duḥkha-dukhī, sympathetic to the misery of others. This is a qualification of the Vaiṣṇava who live in madhyama-adhikara. They have not got trouble of their own but they're troubled by the pain of others, that they cannot ignore, from madhyama-adhikara.

Devotee: So that is not karma from the śiṣya ?

Śrīla Śrīdhara Mahārāja: Not, yes, karma śiṣya, and he will have to assimilated, to digest some responsibility of the bad activity, undesirable activity of the śiṣya. He has got some responsibility to manage by instruction, "You do this, you do this." When a doctor has accepted a patient and the patient is under pain the doctor feels some trouble in his mind. "I have taken the charge of this patient and I can't remove his difficulty." Something, voluntary responsibility.

Devotee: But it's not, um(speaks Bengali)

Śrīla Śrīdhara Mahārāja: There is different types, or different stages. Some begins thoroughly on behalf of the high, "I have no responsibility, as much as I can I am doing." Does not take so much responsibility. "The responsibility is above, I'm doing my duty." With this openness of mind he may treat his disciples. Rather, if He wills it will be good any moment. Free doctor and family doctor. Family doctor cannot shake off the responsibility and a doctor from outside he may say: "If you like you can

engage another doctor." Not so much earnest for the patient. "I'm not perfect, I cannot make him pure immediately, it is His will, I can give my quota." From the beginning with this attitude he may approach the patient, the disciple. The question of attitude, how much responsibility is taken. Hare Kṛṣṇa. A particular case of different type.

Devotee: So according to the Guru's degree of acceptance, accordingly there will be a different type of suffering, or different degrees of suffering?

Śrīla Śrīdhara Mahārāja: That is also, how much committed, that much reaction. Hare Kṛṣṇa.

Devotee: Mahārāja, what about the attachment which develops between the Guru and the disciple? He becomes attached to the disciple in the sense he wants the disciple to be freed or liberated, he wants the disciple to advance. So there is some attachment, not physical ...

Śrīla Śrīdhara Mahārāja: That depends on the stages of realisation of the disciple. Exclusive devotion must come from a disciple towards Guru. Yathā deve tathā gurau:

yasya deve parā bhaktir, yathā deve tathā gurau tasyaite kathitā hy arthāḥ, prakāśante mahātmanaḥ

"The key to success in spiritual life is unflinching devotion to both the spiritual master and Kṛṣṇa. To those great souls who have full faith in both Kṛṣṇa and the spiritual master, the inner meaning of the scriptures is

fully revealed."

(Śvetāśvatara-Upaniṣad, 6.23)

His representative. I am giving search after divinity and wherever I find the connection I must try to concentrate all my energy towards that centre. And that is the key to success, because the other party is all conscious, all conscious. According to my attention the response will come to such degree. Everywhere there is centre, nowhere circumference. In every point there may be centre. To Prahlāda, everywhere there is centre. "Is you God in this pillar?" "Yes, He's here." And when demolished He came out

End of recording, 17/18.4.83.

83.4.22-23

(unclear recording for a short time)

Devotee: One time you told how Hitler dropped wax men from the aeroplane over Greece.

Śrīla Śrīdhara Mahārāja: Not Greece, but he anyhow, England apprehended that the next plane will by in England. But Hitler had some difference amongst his own group. There was one Hess, he was a great

astronomer, he told: "If you go to the west we shall have good fortune, but if you go to the side of

but Russia is a great force. But if you jump to England he may jump on us. So we must, without crushing Russia we should not jump to England." That was Hitler's opinion. But his group told him: "No. Here we have got non aggression pact, we should not disturb Russia, we must go to England." But Hitler did not care to hear that. So at that time Hitler wanted a truce with England. The Hess was sent there and as if came for an inspection and fell in this way he showed that there, but he was caught. Churchill was a very strong man, he did not care to have his proposal, he was put into prison, that Hess.

Now Hitler thought: "If I am to attack Russia then the way that allied party may give supply to Russia, that must be checked. So I want the island of Crete, just on the face of Dardanelles. If I can capture the Crete island then I shall have command over the Dardanelles channel." So he came to attack Greece and he was very much satisfied with the bravery of the Greek soldiers.

At that time also that Napoleonic expression came out in the paper, Napoleon told: "There will be no walls, go on." And Hitler told: "If any obstruction comes in your way, the arms, stand on you, blow it out." Napoleon told: "There will be no walls." And Hitler told: "Blow it out, if harm stands in your way blow it out."

Anyhow he came and captured Greece but he was satisfied with the bravery of the Greek soldiers and allowed the captives to keep swords with them in honour. "The Greek soldiers are great soldiers. I allow them to keep, the captain, the sword with him." In this way.

Then from Greece he jumped to the Crete. At that time the gliders and so many men made of wax, sham, made by men, that was managed to come down from the plane in parachute. And the French and the British, Americans also came by this time, they're also taken possession of that Crete island. But before Hitler's determination they had all to be deterred from that, that I saw, I noted. That these French, British, American, and the Crete, they all combined force in possession and Hitler wanted to

enter there.

So first from gliders, gliders means like aeroplane from high position it's let lose and that only through the air it will come. And so many bombs and others they will burst and from injury to the soldiers in this way. Then of that wax imitation men he began to, and they all shoot them then after that they say: "Oh, this is imitation, not human being, human soldier." Then with first only all wax and then wax and men, real soldier and wax. In this way some in the guise of wax came down. And from the navy also he tried. Anyhow an intense fight you can imagine. They're in possession and they won't allow anyone to take it, and Hitler will surely take in this way. Anyhow they had to retire without capture the Crete island. Then England told: "Oh, the arrangement you made to attack England, that is all spent here. Then we are happy." What to speak England spoke like that: "Now those things would have been used against us to capture our island, that has all been lost in Crete. We are very happy for that."

After taking this then he filled up, went to attack Russia. But his real strategy was blitzkrieg, lightning war. Before the other party comes to give some opposition he's already finished. Such lightning speed he had and that was the success everywhere. But Russia was a vast land. His blitzkrieg, that lightning war, could not be successful there. They also gave opposition, great opposition. Then never breaking Russia at that time, then changing tactics, captains and leaders. Then big reputed captains also were not successful. Some from unknown quarter one general came, by name Boche, he broke the Russian lines. And suddenly within perhaps six hours, two-hundred miles entered into the Ukrain, that Mr Boche. At that time Stalin cried: "Oh, the hated contemptible enemy has entered into the heart of our land. Wherever you are all come up to resist the contemptible enemy." In this way he told.

Then there was a great fight there and the Germans came to after Kokesa, and by this time one Mr Rommel, he, just crossing France, he was the general, he made a truce with Hitler. And Darna (?) the navy captain, he went to French territory in Africa, but some British ambassador or someone, some agent he wanted to see Darna and when he saw, talking, gave a dagger into the throat of Darna and he died. And then Americans they landed there in French Africa, there they came. And

the Rommel was fighting from after crossing that French channel went to Africa and through Africa he's progressing towards east. Rommel also came here very nearby Turkey, on the other side of Africa, Egypt. That great fight between the desert. And there Germans had air-cooled, air-conditioned tanks and these soldiers they're exposed to the dry hot weather, summer season, and that desert, and they're protected in air-conditioned tanks and they're exposed in the summer. So hard fight.

But Hitler also came here after Kokesha (?) and he told: "I want Stalingrad." But Russia gave great resistance there in Stalingrad.

They're capturing the ground floor, naturally one thinks that the whole building captured, but no. Every floor, every room, they have to take possession by fighting. So their soldiers almost going to be finished in Stalingrad. In the war of Stalingrad that changed the, turning. And America came to help by this time by money, men, by food, by weapons, by dress, even by shoe I noted, America came to help Russia.

In the this side, Japan, s/he independently began war this side and the British had to go to meet with Japan. They're also very brave soldiers the Japanese. At that time the military experts declared: "That in the whole world the most bravest soldiers are the Japanese." They had to announce. Hitler also told: "If I have to learn anything to learn from Japan the suicidal squad they have got." The one navy, two big navies for the east they spared by the British, I forgot the name, one big navy Japan sent only some soldiers with some high explosives in their armpits and jumped through the chimney and that navy was lost. And there British by that policy that suicidal soldiers with in the armpit they come flying anyhow and enter into the death. They go within the chimney and they're burst and the whole big navy that is destroyed. In this way two big navies, one navy means many ships, many planes, many lifeboats, a mix of many one navy. Two navies here were destroyed and the British had to come back. And Subash Bosh Netaji (?) at that time the soldiers that were captured already to the British of the Japanese, they collected them and began war against the British there. In this way from east they had to come back, Japan.

But Japan did not attack Russia. It is my thinking that if Japan also

attacked Russia at that time then Russia would have to succumb. But Hitler was finished there fighting with Russia and then the British was saved, fortunately the British were saved. Otherwise these men from Norway, Sweden was neutral, though Norway came under the fist of Hitler, Norway, Denmark, Holland, Belgium, France, the whole side that came under Hitler. Then Italy, the Mussolini joined him, Italy, Greece, all came under Hitler, the whole east Europe came under Hitler. Finland only joined Hitler but fought with Russia but could not be successful there. But Hitler came after Kokesa (?)

and thought: "Rommel will come from this side, northern African side, and here they will come and meet and come to India. And the Japan will also come to meet India before, the Japan and Hitler will come and meet in India." That was their proposal and plan.

But there is an Indian proverb:

na vidyan na va kotvan, bhagan sarati sarvata, na vidyan na va kotvan,
(?)

"Fate is the ultimate thing, and neither one's valour nor learning, fate is above."

So Hitler told: "I am not defeated by anyone but I am defeated by my destiny." Napoleon told: "Hitler was defeated by his destiny." Gandhi remarked: "The bravest soldier, the unparalleled organiser," and also four adjectives at that time was given by Gandhi. "The organiser, the bravest soldier, and the greatest unique organiser." And the other two I forget, he told for Hitler. Afterwards Hitler will be, now the historians are envious, just as Hannibal, Julius Caesar, Alexander, and Napoleon, all great generals. And next I told

Hitler with new type of battle, that mechanised battle, and also V2. This rocket they're showing so much valour of rocket but it was first shown by

Hitler. From Germany V2 was thrown against England from the lower portion of the earth something sprung and came forth and it hit the proper place in England, V2. After that was transformed by the Russians and rocket, America also did it privately. But when French and English came to fight against Egypt at that time Russia told from background: "Now there is rocket

then Dallas (?) was at that time foreign minister of America, and Eden foreign minister of England. They came to side with this Suez canal affair. Russia helped this

..... and they came to help the king, king was overthrown by

Anyhow that announcement of Russia that there is rocket, that Dallas as well as Eden they withdrew from

At that time we came to understand that a rocket has been prepared. Then Russia first sent men into the space (1961), Yuri Gagarin, he was the first man to go into the sky and when he came down one old Russian lady asked him: "Have you seen God? You went so far in the sky, heaven, have you seen God?" Hatefully he told that: "Oh, you do not know, the God is carrying our, like horse, carrying our carriage. We have engaged Him in our service." He ignored Him, not in the heaven. That was the answer of Yuri Gagarin to that and I encouraged them to utilise them in my lecture.

Hitler once told that he, this I have told in many places. That clever and industrious clever and lazy, stupid and industrious stupid and lazy. I rely on these four sections.

Clever and industrious, from this class I

in the army department or any department, clever as well as industrious. And lazy and industrious I take them and put them on the head of the department, lazy and industrious. This is the peculiar thing. And stupid

and lazy if I out of necessity I can give some sort of engagement. But I always keep me far away from stupid and industrious, they do much things but all to be demolished length and breadth. I always used this quotation and quote these expressions in my lecture.

The stupid and industrious you are all, you karmis you are digging your own grave, you are all stupid and industrious. And Hitler rejected that. So you consider your position, your own energy is going against you, the karmi class are stupid and industrious. You are very busy, not just about nothing, but something against you. In this way I used to read newspaper but I used them, utilised them in my lectures. So Madhava Mahārāja told once that: "Śrīdhara Mahārāja, his reading of newspaper and this Veda is one and the same, because he can utilise everything of the present world, incidents of the present world in hari-kathā. He used them anyhow quoting, he utilises them for Mahāprabhu's service. So his going through newspaper is as equal as well as going through the Veda." So I read somewhat it is true I observed and gathered and mostly I can use some way or other to talk about Mahāprabhu.

That Hitler's classification.

Then one gentleman told karmi is stupid and industrious. And stupid and lazy this is jñāni, they want the full retirement sāyujya mukti, they're stupid and lazy. And clever and industrious are the Vaiṣṇavas, they're clever and industrious, they're always busy but their activity does not go in vain, producing something good. And clever and lazy is Kṛṣṇa, clever and lazy. He's only enjoying, only His sweet will enjoying, enjoying.

Hare Kṛṣṇa. Gaura Hari. Nitāi. Gaura Hari.

Śrīla Śrīdhara Mahārāja: Obligation to the environment cannot be avoided. So go swiftly to Kṛṣṇa, that becomes necessary. His gift is possible there otherwise it's very hard to ignore the obligation but be true to the environment of different relations.

The approach, that comes, there is Vṛndāvana just as here, otherwise wholesale is not possible. the obligation to the environment is shown to be external, and internal aspect maybe regarded.....

manye te detroparpo sridhar maya ca kalpate ?

"That is the root of all. Generally if anyone commits sin, does wrong, but if it is for Me it is all right. All these arrangements are made only to promote everything towards Me, towards the centre."

"On the whole we must keep it in mind by hook or by crook anyone, everything must tend towards Me. Must try their best to satisfy their obligation to Me. I am the centre. What shall I say, oh Arjuna, you are My best friend, at least I won't deceive you, I won't cheat you. So I say to you the plain truth, I am all in all, do everything for Me. Worship Me, love Me, work for Me, know Me, everything, I am all in all in this world, in this universe, in this creation, in this absolute existence I am all. This is the naked truth. So I am not cheating you oh Arjuna, you are My friend. What to do?

I am all. This is the long and short, the substance of everything. So do everything for Me, that is positive otherwise it cannot but fetch negative value. All the duties, religions, spiritual truths that have been given out to the world, everything meaning only this. I am everything. Everything for Myself. I am advaya-jñāna, the Absolute. So your only necessity is to have Me, to get Me. Anyhow come to Me by hook or by crook. I'm your best friend, I am best friend of you all, that is My constitutional position, I am all in all of everyone.

I am not bankrupt that if I can bear some love to anybody the other body

will be in want, will be deceived, not any apprehension like this. I am infinite, I am infinite, I can satisfy all, everyone to his fullest taste. That is My position. I am infinite not bankrupt. So I respond to your call at the same time I cannot be present to attend him, third man, no. That question does not occur here. I can give engagement to everybody to his fullest satisfaction and even maybe the infinite in number I can have corresponding phase to co-operate with them to the fullest. That is My Kṛṣṇa consciousness and in the plane of sincere love.

The type, the purity of love what you may have in My connection you cannot conceive here in this mundane world. In the mundane world which you know here in the name of love that is lust, that is very lower thing, worst thing, that is the worst thing, and its highest phase is when it is applied to Me. Prema and kāma, kāma andhatamaḥ, dense darkness is the lust which we find here, both male and female, and we say it is love but it is not love at all it is lust."

(ataeva kāma-preme bahuta antara

kāma-andhatamaḥ, prema-nirmala bhāskara)

("There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun." Caitanya-caritāmṛta, Ādi-līlā, 4.171)

"And love is really in My domain, you have not any taste of that. It is something like similar but not same. The corresponding highest phase of the lust is love divine. That is the fulfilment of the life of every unit here, love is the prema. Energy can produce knowledge and its duty ends there, karma.

sarvam karma vilam pap jnani parisyam apate ?

If our energy can produce as its result the knowledge then it is finished. And knowledge if it can guide to the door of love divine knowledge finished. Its duty only to take to the door of the domain of love, this is all, then the life of knowledge is finished. And we are offered under the care of the loving land, no knowledge is necessary there. All taking care of everyone and specially the Lord. There is a life of that type. This was shown by Bhāgavatam and Śrī Caitanya Mahāprabhu.

When (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja went to take this news of tidings to the west and he attracted so much in some way or other they have come here in that capital to live. Some book distributing, some preaching, some printing, in many affairs they're engaged but the object is that, you may not forget the purpose behind. Wherever we engage ourselves the end, the purpose of our life is to try to go to that domain, that plane of life.

This is the general characteristic of this Gauḍīya siddhānta of Mahāprabhu. Gauḍīya means this Gauḍīya darśana, the ontological vision. That was evolved in Gauḍīya, Gaur means Bengal, the Dhāma of Śrī Caitanyadeva, the place of advent of Śrī Caitanyadeva that is known as Gaur, Bengal, Gaur means Bengal, in general, which was evolved there in Navadvīpa Dhāma. The culture that was given by Navadvīpa, in other words by Śrī Caitanyadeva in the line of Bhāgavatam which has its birth in Badarikāśrama and is again revised in pristine Upi. All Gaur, panca gaur, the whole ajavat (?) from Himalaya the southern portion of India is known as Gaur, five Gaur, and that is really proper Gaur here in Bengal. Bengal Vaiṣṇavism that means that was given by Śrī Caitanyadeva, the Bengal Vaiṣṇavism. That is Gauḍīya darśana, the philosophy, the ontological truth of the whole, where we are, what we are, what is our fulfilment, how to attain that fulfilment, all these principal questions of life in everyone was answered in that He supplied in the Bengal school of philosophy.

Just as Roman Catholic, Roman is the geographical reference but really it came from Arabia, Jesus was born in Arabia. But anyhow propaganda was extensively took place from Rome about Christianity. And by the catholics, catholic means very generous, catholic not narrow, very generous to give it to the whole of the world, catholic. And Protestant,

there catholic, they're generous in their faith, most extensive, and Protestant they've modified the faith by their reason more or less, so narrowed down, faith was narrowed down by the reason. They're Protestant, they came to protest again, faith, free faith. Of course there might have been abuse of the faith in the name of faith many things were undesirable might have been preached in the name of faith.

So a party came as Protestant, we protest against your, what you preach in the name of faith, what you do in the name of faith. There was some moral degradation amongst the Catholics, especially with the event of confession. Confession, that process is good, but by confession they came to such a position that they had to abuse, they had to degrade their position. So the Protestant they wanted that this confession ceremony must be omitted. There was the sannyāsīns, and ladies at the time of confession their weakness they used to mention and thereby they got some chance of mixing familiarly with them. So the confession which is meant for noble purpose, 'we want to give out everything that is within all sinful thoughts to give outside and not to indulge them again, give them entrance again.' With that purpose the confession:

mat-tulyo nāsti pāpātmā, nāparādhī ca kaścana parihāre 'pi lajjā me, kiṁ bruve puruṣottama

"My Lord, I feel ashamed. How shall I offer You so many pure things like flowers? Generally, pure things are offered to You, but what about me? I have come with the most filthy thing to offer You. I feel ashamed. I have come to You, with only my shame, to beg for Your mercy. There is no parallel to my sinful, criminal life. Everything that can be conceived of as bad is found in me. It is very difficult even to speak about the characteristics of my heinous sins and crimes. Still, Your nature, existence, fame, and benevolence cannot but attract me. You can save me. You can purify me. Hoping against hope, I have come to You. And I have only one solace, that I am the real object of Your mercy. Your tendency is to purify the meanest. Those who are the most needy have

some claim to Your mercy. I am the worst of the needy and the meanest of the mean. This is my only qualification, my only hope to attract your attention and appeal to Your magnanimity." (Bhakti-rasāmṛta-sindhu, 1.2.154)

I am the meanest of the mean and You are the noblest of the noble.
Please deliver me, take me, give me admission

End of side A, start of side B, 22/23-4-83

(tape sticking)

83.4.23-24

He put step after step, and the Vṛndāvana, the plane is feeling the ecstasy, the joy of ramana sukha, vṛndāranyaṁ sva-pada-ramanaṁ:

barhāpīḍaṁ naṭa-bara-vapuḥ karnayoḥ karnikāraṁ bibrad vāsaḥ kanaka-kapiśaṁ vaijayantīn ca mālāṁ randhrān venoradhara-sudhayā purayan gopavṛndair vṛndāranyaṁ sva-pada-ramanaṁ prāviśad gīta-kīrtiḥ

"While the gopīs were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they

remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a vaijayantī garland made of tulasī, kuṇḍa, mandāra, parījāta, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consorhood upon being embraced by the touch of Kṛṣṇa's lotus feet." (Śrīmad-Bhāgavatam, 10.21.5)

The highest form of ecstasy which we find, by the touch of the foot of Śrī Kṛṣṇa, the land is feeling fulfilled in its satisfaction of heart, as if he has got so much pleasure, joy, happiness, forgets himself. So every touch is like that.

Opulence, no want, and no calculation, desirable things very ample. Infinite. Where all accommodating. We are told of that goal of our life. So first thing we must have to leave the, however it may be, the charm for this gross world, and must be ready to make journey towards that. And the second, there are so many proposals from so many religious conceptions. After this in eternal life you get this kind of heaven, this kind of heaven, that these things will be allowed you, for your good livelihood. And there is a comparison, and in that comparison we shall have to select that Kṛṣṇa conception, the Vṛndāvana conception.

That is the supreme most, that is the duty of ISKCON to prove to the world. The Supreme most destination and fulfilment of life is only to be found in Vṛndāvana. It is unparalleled. You are to understand this and make your journey towards that without caring for any loss or gain in this plane of our life. This is what ISKCON wants to say, Swāmī Mahārāja wanted to say, and Mahāprabhu wanted to say. Śrīmad-Bhāgavatam, the last treatise of Vyāsadeva wanted to say.

The land of divine love, we are inhabitant of the land of divine love. Highest fulfilment of life we can only have there. So all of you who want to help your own self from self sincerely, necessarily you will have to

come to hear us. We are trying our best to make you all understand that the Kṛṣṇa conception of Godhead, that is the highest attainment of all existence, what so ever.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Gaura Hari. Gaura Hari. Gaura Hari bol. Gaura Hari bol.

Śrīla Śrīdhara Mahārāja: Are you in the service or business? Newcomer. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Hearing from me, but are you able to gather something? To get something? Much. Of course it is admirable because my lecture is generally very sweet.

Devotee: Of high type.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You are attracted by what aspect of Kṛṣṇa Consciousness?

ISKCON. You have joined ISKCON attracted by what aspect of it's preaching? Can you say? Kṛṣṇa consciousness. But it was in Gujarat, the Vallabhi sampradāya

They also deal with Kṛṣṇa consciousness. But it is up to date, and that is in old fashion. Kṛṣṇa consciousness was known to India before ISKCON, but from ISKCON, you have got the up to date nature of preaching.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Are you satisfied with your present life? What you have understood, how

to continue the life? What sort of life we live. First vegetarian, then next, that Kṛṣṇa is the only Supreme Lord, all are subordinate. Then how to attain Him.

Devotee: Chant sixteen rounds.

Śrīla Śrīdhara Mahārāja: Taking through the sound divine and how one should take the name. The name Vaikuṇṭha, the name divine, and the name mundane. The ten offences, avoiding that. What is the nature of the divine name taking? Sevonmukhe, serving, with serving attitude, that is the very life of spiritual existence, serving. Here, we're filled up fully with the energy of exploitation, without exploitation we cannot maintain our existence here.

ahastāni sahasṭānām, apadāni catuṣpadām laghuni tatra mahatām, jīvo jīvasya jīvanam

"Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."

(Śrīmad-Bhāgavatam, 1.13.47)

The handed animal they're living on the flesh of non handed, ahastāni sahasṭānām, apadāni catuṣpadām. And the four legged animals they're living on the non legged animals, and the big is devouring the small. So a man's living means lākhs (100,000) of animals he's devouring, using as his food. Either vegetable or non vegetable. So without exploitation none

can live here, and exploitation means it has its reaction. To every action there is equal and opposite reaction. We are disturbing the existence of the environment to maintain this body, mind, and the reaction must come to me. I shall have to go down, and they will come to exploit me.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna mām upetya tu kaunteya,
punar janma na vidyate

"O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth." (Bhagavad-gītā, 8.16)

So going up and down, up and down. How to get out of the tendency of this exploitation. By renunciation, Śaṅkara, Buddha, they say about, recommend about renunciation, wholesale renunciation. And thereby the soul is reduced to some zero, as we are in our deep sleep. In deep sleep we have no existence, we don't feel anything of our existence. They say here is the limit of life. We can meet successfully a life of exploitation only with the life of renunciation.

But the third school, Vaiṣṇava, they say no, renunciation is no solution, real solution is in service. We are, our soul is real unit of service and the mind has come to become a member of the world of exploitation. The mind, this ego, must be dissolved, and the inner soul we shall be able to find, through help of the saints, that there is the seed of serving unit, that wherever we shall be, we shall not exploit, but we shall render services. It is possible in the plane of soul and that service as duty, considered as duty, we shall be in Vaikuṇṭha, in the Nārāyaṇa-loka hemisphere, lower half.

And the full globe, Goloka means solid circle. In the fullest conception of the Absolute existence, there the loving service. All unit, serving unit,

different gradation, and their remuneration is also according to that, but all serving unit, and there spontaneous, automatic service. Everyone is depositing money in the bank but no cheque, to take money from the bank. All directed towards Kṛṣṇa but without any expectation from Him. So automatically they get the remuneration that their tendency is to serve is gradually improved. Service and the reaction, improvement of serving nature. In this way it is going on there. Our loving service, sacrifice for the environment, and the centre is Kṛṣṇa, Reality the Beautiful. satyam sivam sundaram. The truth. Then it is above mortality, sivam, but to enjoy and then, sundaram, all capturing sweetness, harmony.

In a nutshell this is so, and Śrīmad Bhāgavatam announces this truth. The last book of Vedavyāsa who has given all different types of religious conceptions in India, and Śrī Caitanya Mahāprabhu has given that in toto. Come and take through the sound cultivation. Vaikuṇṭha Nama, but the name must be Vaikuṇṭha, must be infinite character, otherwise only the sound has no value. A homeopathic globule, it must be judged with the potency and not the figure outside. So the Name Kṛṣṇa that must be surcharged with real spirit within, and not the sound only, which can be produced by the lips, and by a machine also. The sound, there must be present the very gist, the very life, so it is necessary to take it from Gurudeva. Otherwise we can hear from here, there, and everywhere. Kṛṣṇa, Kṛṣṇa, what is the necessity of hearing it from Gurudeva? Because that sound is surcharged with some particular potency which is in the consciousness of Śrī Gurudeva, in heart of Śrī Gurudeva, and we are to cultivate that, and that will sprout and fulfil my demand of all my heart.

In this way the sound cultivation, the name, the sound, namarka, the physical aspect of the sound, and the internal gist of the sound, which is represented in the sound, this is māyā, which the ear can grasp. But our heart, the śrāddha, the soul can grasp, souls food must be there, not only ears food, some music, or some harsh words, Kṛṣṇa, not that.

It is within and that must be developed by our serving attitude, in connection with a proper saint whose soul influence may come, enter into my heart, and rouse my soul consciousness to that type, which is fit for that type.

This is underlying this nāma bhajan, nāma saṅkīrtana in Kali-yuga especially, congregational, offensive for offensive. From different forces from the environment, from the four walls are coming to influence me, but I create saṅkīrtana, that will attack the force of the environment. Congregational chanting to attack offensive for offensive. Go on with loud sound of the Lord otherwise all things may be stopped. This will bring the best benefit for us all.

These industrial things, research laboratory, all these things, these things, mundane body, the whole world will be crushed and vanish in the infinite one day. So this civilisation and it's paraphernalia, all not only useless but it is harmful, for every soul. It is not fruitful or distributing welfare for any perception. All māyā.

The whole world, the whole universe will vanish, that all the scientists also admit that. Again it may come, again it may go. And the soul is eternal factor within us, and we are there. Our proper self is there in the soul, not in the mind which also changes, the body also changes, but soul is eternal factor. And there is another eternal plane where the soul is really a member of that plane.

Anyhow, misguided, we have come here, fallen souls, fallen means, who has come to search for their specific pleasure, satisfaction. Either pleasure for his own, or a particular group, extended selfishness. Country lover, or society lover, or nation lover, that is all for extended selfishness. All these things must be left and we merge in the souls original harmony. For that the whole energy, because only in human form is it possible to do something, but if I die, next moment I may be posted somewhere else, where I may not have any connection with the Kṛṣṇa consciousness. I may be a tree, I may be a beast, I may be an insect. It is not sure that after this human life, where I shall be posted, it is uncertain. So this human life as long as I live, I must try to utilise to it's best without caring for any other interest.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-

pāpebhyo, mokṣayiṣyāmi mā śucaḥ

"Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." (Bhagavad-gītā, 18.66)

That clarion call. "Give up everything, you are wholesale Mine, you come to Me, I shall look after you."

Bāl Gaṅgādhara Tīlak, he has written in his commentary, in this śloka, there the last: "The Lord has served nectar on a golden plate."

"Wherever you are posted it does not matter, you immediately leave your duty and join Me, I shall look after you."

Devotee: How can we surrender to Kṛṣṇa ?

Śrīla Śrīdhara Mahārāja: That is possible only with the help of scripture, especially living scripture, that is living sādhu, saint, agent, who can guide me well to that. So guru means that divine agent, where we can place our confidence that he will guide us there, safely, that is guru. It is not a fashion but a necessary demand of the craving soul, craving souls demand, first demand is gurudeva, the guide who will take me there. For so many things to disturb me of different types, they will try, "Oh come to me, come to me, come to me." So many things in the world of experience. But avoiding all, to follow him, and of course by judging, not blind following, but conscious following. Dismissing everything by judging,

this is bad, this is bad. And faith will develop and he will know his own, the soil of it's own nature, intuitively. Without calculation there is intuition which even defeats human calculation. So many animals and birds are there, that they can understand which the human scientific brain cannot do, that intuitive knowledge, that will help him, faith. Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati:

pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

"O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated." (Bhagavad-gītā, 6.40)

Those that are well meaning, wants to, 'God helps those that help themselves,' who are sincere, want to help him, from that side, that is not a dead matter, all conscious, all knowing, omniscient. Help will come from that side to guide us.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari.

.

Ahaṅkāra of different types, ego of different types, for the service of Kṛṣṇa, that is all welcome, no harm, rather that is necessary part.

One devotee of Mahāprabhu sang the poem in this way, "What should I, praying, praying, of Mahāprabhu. He made, by the least attempt, making the people singing and dancing, from iron He made them gold.

natariya dahaya koriya gosana ?

Only the simple method, process of singing and dancing, the most easy thing, through singing and dancing He converted the iron into gold. What charm. Iron became converted into gold, only through the process of singing and dancing. Dance in the name of Kṛṣṇa.

You'll be converted to Kṛṣṇa Dāsa. The disease will be cured forever. Try to dance and sing. By the simple and sweet method He converted the whole world. That goal of life, how beautiful, how reasonable it is.

Gaura Haribol. Gaura Haribol.

Another devotee also: "What greatness. Where shall we find such a friend of the fallen? Who else is there, in finding the fallen souls He began to cry, began to weep and cry aloud, 'save the fallen souls.' So magnanimous heart. Mahāprabhu has gone. There is none who will cry whenever meeting any fallen souls. Who will be kind enough to the fallen, the needy? Who is there within, who will cry at the..... Mahāprabhu cried aloud seeing the condition of the fallen souls. "Oh you are so adorable to Kṛṣṇa and you are in such a wretched position." He could not tolerate. "With the simple process of singing and dancing He made gold out of iron." Magical.

Do you know this śloka ?

Devotee: No, we have heard you quote it many times but we don't know the meaning.

Śrīla Śrīdhara Mahārāja:

mahāprabhu gaura prema vilas sad niskincana bhaktivinoda nama ?

Bhaktivinoda Ṭhākura constructed a small building in Purī and the name given bhakti kutir. Perhaps that ISKCON has taken there a tablet fixed in the wall on the front, the śloka composed by Bhaktivinoda Ṭhākura about his home.

gaura prabhu prema vilas ?

This is the place where Mahāprabhu showed His pastimes of Divine love. This is the land where for a long time Mahāprabhu displayed Himself here, union in separation with Kṛṣṇa, inundated this place, with that śloka.

niskincana bhaktivinoda nama

One man who was Bhaktivinoda by name, he lived in this quarter.

gopī stitu bhakti prati prakasti ?

Some person, some unknown person, where his name was Bhaktivinoda, he used to live in a room in this small building for some time.

And he tried to lose himself, always in the memory of, and taking the name, and trying to meditate and merge in the pastimes of Murari. Someone lived here by the name Bhaktivinoda, in a room in this quarter, and he tried his best to pass his days in the memory and the Name of Śrī Kṛṣṇa. Sometime lived here.

gaura prabhu prema vilas bhaumu niskincana bhaktivinoda nama gopī
stitu bhakti prati na kasti ?

Bhaktivinoda Ṭhākura tried his best for which, one day he went to the shores of the sea and began to roll there, "Oh my Lord, none will come to this response of my appeal. All in deaf ears. So I have failed in my attempt to try to get the people to take Your Name. No I find that now please order me, the rest of my life I shall pass only taking Your Holy Name. Please give me such order."

The golden sand bed, rolling, he told like this, sincerely.

Generally when the time comes to get away from this world, for the great men, they at last find such disappointment. They feel that 'what I wanted to do, I could not do, now nearly my duties finished, please take me up, recall me.'

Devotee: Did he go to Kurukṣetra after that Mahārāja, Bhaktivinoda

Ṭhākura, after Jagannātha Purī, he went to Kurukṣetra?

Śrīla Śrīdhara Mahārāja: Last he went to Vṛndāvana, and Kurukṣetra also. And coming from Kurukṣetra we heard from Guru Mahārāja (Bhaktisiddhānta Saraswatī Ṭhākura), he stressed his opinion that: "I thought that I should live in my later days in Vṛndāvana, but now I find that Kurukṣetra is the highest place. Because the degree of separation is very high there. There is Kṛṣṇa, there is the gopīs, getting, they have got, but they can't meet, and get, so separation in the highest intense degree."

Vision is there with both parties there but still they can't mix, they cannot give and take. So at that time, the asraya vigraha, the serving party, for long time they're in separation, they're eager to serve, and the object of their service is also at the front, but still they're not getting the chance to serve. The highest separation feeling is there, and when the asraya vigraha, the higher servitors, they're in that position, the greatest pangs they're feeling, at that time their service is most, do you follow?

At the time of war the contractors they can make much money. According to the necessity, dire necessity. Thy necessity is greater than mine. That Sidney, he has become immortal, because in the war-field dearth of water, no water available, mostly the wounded soldiers are complaining they're thirsty, but anyhow one glass of water came for Sidney, he was a volunteer soldier, and he was a big scholar. He wanted soldier, the wounded, one glass anyhow came to him and another soldier, side by, "I want water."

He patiently handed over the water towards him, "Thy necessity is greater than mine, your wound is greater, blood passing from you, you take." The value of water, price of water according to the degree of necessity.

So at that time Rādhārāṇī and other gopīs, They're at the highest condition of separation pangs. "There is our Lord and we can't approach Him, for long aspired service, we can't."

That the zenith of their aim of separation, but that need, we shall try to live there, thereby we shall given to again. In short time we shall gain very much by their benediction. The least service at that time will fetch greatest remuneration from our masters. If we can serve them anyhow we can, or supply any water or anything, any service. So Kurukṣetra is the place of highest vipralambha, separation. There we must, at the time of Their need, we must go to serve there.

"So Kurukṣetra I have selected, that I shall construct a cottage in Kurukṣetra near that great place and I shall pass my days there."

But Mahāprabhu's will was otherwise, when he was about to start that side. "Oh where are you going? My birthplace is unknown and you are to discover them, you are to discover the service, you are to do. So you must not go to Vṛndāvana, or Kurukṣetra. You must remain here and discover My birthplace with some devotees, you do that."

He retired, again he took the service, and Kṛṣṇa naga, Kṛṣṇa naga he took again, entered into the service and began to investigate the old documents, maps, other papers, and consult the old books, how it has been related about the place. In this way he tried to find and also he got some vision, he aspired after some vision, some mysterious vision where it was at that time. Two types, Navadvīpa side, and from Godrum, from the books he could trace, suddenly light and there the saṅkīrtana going on. Next morning he went there and tried to find location under some palm tree, in a vision he traced

End of side A of tape - start of side B - 23,24-4-83

Śrīla Śrīdhara Mahārāja: atmosphere and saṅkīrtana going on, in evening and morning he went and anyhow managed to...

Devotee: Did Jagannātha Dāsa Bābājī help?

Śrīla Śrīdhara Mahārāja: Jagannātha Dāsa Bābājī he was too much old and one Behari Dāsa Bābājī he carried Jagannātha Dāsa Bābājī in a basket. He went to see the place of Mahāprabhu's advent and suddenly he went: "Oh just get me down." And he told: "Here you begin to dig, you please dig." The Kāzī (Chānd Kāzī -the Mohammedan magistrate) came and broke the mṛdaṅga and that occurred here. So we are told that that place was dug, and the pieces of that mṛdaṅga, broken parts, were found there, that was nearby Śrīvāsa anga.

Gaura Hari. Gaura Hari. Gaura Hari.

Balavidhi ? is there Balav capital, his palace was there and that is in dilapidated condition

Balavidhi ? and Chānd Kāzī samādhi, these three things there cannot be challenged, but that was the, found, located there, that part.

Hare Kṛṣṇa. Nitāi Gaura.

Devotee: And that Lal Bahurda Shastri, the prime minister, Swāmī Mahārāja he gave him one Śrīmad-Bhāgavatam, his translation and he very much appreciated.

Śrīla Śrīdhara Mahārāja: He was a religious minded man, so called, a follower of Gandhi. He was a very strict man. One yogi he used to mix with Indira Gandhi, and taking the advantage of that he used to do much to, he should not go to try to utilise the government, different departments, because he considered himself to be a favourite of Indira and Indira she reported

so he enjoyed the quarter in Houli hanuman yog ?

Perhaps I started the Gauḍīya Maṭh in Bengal, nearby there. And he resentfully did not care to pay the rent and none could approach to him to collect the rent, for that

I asked him to vacate that house but he willingly he did not. And he ordered, take all his things and throw them on the street, that was done. Then that yogi, what is his name? that yogi was forced to give something, a very strict man, Lal Bahurda.

different forms of asanas ? and so many things.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Anyhow Indira Gandhi supports to certain extent, different religious conceptions and encouraged them very much.

The communists, they're dead against any conception of religion. Death of Indian civilisation and culture. They want to convert the Indian culture into Russian atheistic conception, most deplorable life. There not even the jurisdiction of senses, physical senses, nothing beyond and what's to be, that are forcing, to push this populace opinion to anyone and everyone, injection, trying to, hopeless, the poorest conception of

pluralising? (or humanising?) of ideal. Poor in culture, the poorest.

Plain living, high thinking, generally this is recommended to the simple folk. Plain living and high thinking is there, rationality is there.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi
Gaura Hari bol.

Devotee: Nimāi Prabhu was telling us that the communists, some of them liked Caitanya, but they only liked Caitanya because they think that He was a revolutionary also.

Śrīla Śrīdhara Mahārāja: The first revolution, that was found here in India, especially Bengal, was started by Caitanya, revolution and also civil disobedience, in the Kāzī. The government representative, he announced that: "No saṅkīrtana will be held here, this is my ruling."

But Mahāprabhu did not care for that, He organised a big saṅkīrtana party and conducted it to the quarter of Kāzī. With this civil disobedience to the government order.

That was first started by Caitanya, and revolutionary in every way. The brāhmaṇas, they're very much particular about the caste distinction, but Mahāprabhu did not care for that. Any caste may be, even outside Hindu, even Muslims, if they come prepared with sincere regard for Kṛṣṇa, they should be taken in. Whereas so called brāhmaṇas, if they do not have proper conception of Kṛṣṇa consciousness, they must be left in.

And social construction also revolutionary was inaugurated by Caitanya

Deva and in political field also, He first started this civil disobedience, without any weapon, to go against the order of the law. Of these two things, they say regarding Caitanya, He's the father of all revolution, first revolution and civil disobedience to the government order. So I
"and we don't like His Kṛṣṇa consciousness."

Devotee: They can't understand that.

Śrīla Śrīdhara Mahārāja: Can't understand that, that is a mild statement, we want to uproot it, that was His malady, madness, we can't accommodate it.

Devotee: "Anyone who wants to may remain, otherwise they may go Śrī Śeṣasayi Viṣṇu. Abhay arrived in Mathurā by train from Allahabad and approached Gosthi? by rikshaw. The countryside was full of charm for Abhay. Instead of factories and large buildings there were forests and aside from the main paved road on which he travelled there were only dirt roads and soft sandy lanes. As a Vaiṣṇava, Abhay felt sensations an ordinary man could not. Now and then he sighted a peacock in the trees.....

Bhaktisiddhānta Saraswatī Ṭhākura stayed in the evening for the last time and would be leaving the parikramā party the next day. So there was the choice of going on the parikramā staying for few lectures of Śrīla Prabhupāda. (Bhaktivedānta Swāmī). So I made them enkoshi? And Keśava Mahārāja was informing that Śrīla Bhaktisiddhānta is going to Mathurā tomorrow morning and he will speak hari-kathā. Please remain."

Not that time Keśava Mahārāja, but at that time he was Vinod Babu.

Devotee: Yes, but Prabhupāda, Bhaktivedānta Swāmī, he is saying this

sixty years later. He's saying at that time Keśava Mahārāja, because this time, by now he's no longer Vinod Babu, now he's Keśava Mahārāja. Just like if you said, when he was three years old Śrīdhāra Mahārāja ate a mango, but when he was three years old he wasn't Śrīdhāra Mahārāja. Just like if you say when my mother was five, when your mother was five she was not a mother, but you will say when my mother was five. He is saying that Keśava Mahārāja, here at the time of parikramā he was not Keśava Mahārāja but Vinod Babu. So how is it that he is saying here that during the parikramā Keśava Mahārāja said something?

Śrīla Śrīdhara Mahārāja: Not accurate representation.

Devotee: But I'm saying that it's like if I say.....

Śrīla Śrīdhara Mahārāja: It's like they say Abhay Caran, and it's said that Prabhupāda, or Swāmī Mahārāja. In one side he's taking the previous course and another side the present.

Devotee: I was saying that if I say when my mother was five, so she is my mother, I give some respect, I'm calling her my mother, but when she was five years old.....

Śrīla Śrīdhara Mahārāja: My mother before her marriage, I may say. It is clear my mother before her marriage if she was reading in that school.

Devotee: But at that time.....

Śrīla Śrīdhara Mahārāja: She was not mother. That must be expressive. There's the possibility of misconception.

Devotee: Yes, the possibility of misconception.

Śrīla Śrīdhara Mahārāja: When Prabhupāda (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) was here, Keśava Mahārāja did not take sannyāsa, during his presence, Keśava Mahārāja did not take sannyāsa.

Devotee: Yes, so it is out of context.

Śrīla Śrīdhara Mahārāja: So it is creating complex, perplexing, misunderstanding. Prabhupāda was living but the whole time Keśava Mahārāja was Vinoda Babu. After Prabhupāda's disappearance, after three or four years, after his disappearance he took sannyāsa from me and then he became Keśava Mahārāja. So it is misleading.

Devotee: Misleading representation.

Śrīla Śrīdhara Mahārāja: At the same time he's representing his Gurudeva in his previous name. That is also less quoted. Our Guru Mahārāja in his previous life, to represent that. My mother as you say, while in the distant, my mother in her youth she did like that. My Gurudeva in his previous life did like that, he did this. Your example will come to this standard, my mother, my Gurudeva, you are to represent in

that point very easily. In the place of his Gurudeva he is giving, making this in his previous life. And another at the same time he's representing Keśava Mahārāja.

Devotee: Yes. So that is contradiction.

Devotee: "He found that Śrīla Bhaktisiddhānta is going to Mathurā"

Devotee: So, I have one question: when we're making a book, when we're editing one book, when we refer, at the time when we are writing one book, sometimes a reference is made to Bhaktisiddhānta

Śrīla Śrīdhara Mahārāja: Sometimes we use present tense sometimes past tense.....

Devotee: Yes, but my question is that sometimes you will say Śrīla Prabhupāda, you refer to Bhaktisiddhānta as Śrīla Prabhupāda. But if we write Śrīla Prabhupāda in our book the American devotees they're thinking that this Śrīla Prabhupāda is Bhaktivedānta Swāmī, so this creates confusion. So we want to know how we should represent Bhaktisiddhānta?

Śrīla Śrīdhara Mahārāja: So, all the disciples of Bhaktisiddhānta Ṭhākura, they gave some opposition to this custom. Because our Guru Mahārāja he gave respect to Bhaktivinoda Ṭhākura, no name to bhakti, if anyone was in the name of Bhaktivinoda Ṭhākura, he ignored him, he

could not tolerate that Bhaktivinoda may be title of any other. He was so particular about his own Gurudeva. So all the descendants of Bhaktisiddhānta Ṭhākura, they wanted that Prabhupāda, this name, should be reserved for their Guru Mahārāja, as you do.

Jaya Tīrtha, Bhāvānanda, they do not take the name of Prabhupāda. Why? For special respect to their Guru, his Prabhupāda means Abhay Caran is Prabhupāda and no other Ācārya, and their disciple also won't call them by that name. Jaya Tīrtha's disciple won't say Jaya Tīrtha as Prabhupāda, so Prabhupāda is located. We must take it in our case also, and all the disciples of Prabhupāda have taken that course, that Prabhupāda is reserved for our Guru Mahārāja, our disciple won't say Prabhupāda is me, do you follow?

So that is not accepted in your case. Prabhupāda Bhaktisiddhānta and then his disciple Prabhupāda Bhaktivedānta. There is anomaly, and you can trace in yourself because you cannot allow to say the disciples of Jaya Tīrtha and Bhavananda, to their Guru as Prabhupāda. Do you understand? In your case you give the respect, but in the case of your Guru's Guru, you fail to give respect, that aspect, what is given by all other disciples of Bhaktisiddhānta Ṭhākura, follow?

Devotee: Yes, but my question was a little different, the question was that we know ...

Śrīla Śrīdhara Mahārāja: But I did not give any objection because Prabhupāda generally used in the name of everyone's Guru. Here also amongst the Goswāmī's, Abhan? Kṛṣṇa Prabhupāda, Pran Gopāl Prabhupāda, that is also used. So anyone who is Guru, he may say Prabhupada, it is general. But that is particular sentiment, as we found in our Gurudeva he could not tolerate the name of Bhaktivinoda to any, our Guru Mahārāja, because Bhaktivinoda was the title of Kedāranātha, Saccitānanda, after bābājī vesa Saccitānanda Bhaktivinoda. But Prabhupāda did not, could not, tolerate that this name Bhaktivinoda

should be given to any other, Bhaktivinoda is Bhaktivinoda, he is unique, absolute.

Devotee: But the question was a little different, see, on the tapes when you say Śrīla Prabhupāda, you mean Bhaktisiddhānta.

Śrīla Śrīdhara Mahārāja: Saraswatī Ṭhākura.

Devotee: But if we publish in one book Śrīla Prabhupāda, all the ISKCON men who read the book, they will think: 'Oh, Bhaktivedānta Swāmī.' So when you say on the tape Śrīla Prabhupāda, sometimes we have to change that to say Bhaktisiddhānta Prabhupāda, or Bhaktisiddhānta Saraswatī, or Bhaktisiddhānta Saraswatī Ṭhākura. So we were wondering what would be the correct representation? Shall we always say Bhaktisiddhānta Saraswatī Ṭhākura, or Bhaktisiddhānta Saraswatī? What will be the best way to represent that, that was my question?

Devotee: You also use and give the name Prabhupāda (Bhaktisiddhānta) in brackets.

Devotee: "So at that time I think only ten or twelve men remained. Śrīdhara Mahārāja was one of them, and I thought it wise, what can I see at this special time? Mathurā tomorrow morning and he will speak hari-kathā this evening. Anyone who wants to may remain, or otherwise they may go to see Śeṣasayi Viṣṇu. So at that time I think only ten or twelve men remained. Śrīdhara Mahārāja was one of them."

Śrīla Śrīdhara Mahārāja: (speaks Bengali)

Devotee: "And I thought it wise, what can I see at this Śeṣasayi, let me hear what words Śrīla Bhaktisiddhānta Saraswatī will speak, let me hear."

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: But sometimes we will write Śrīla Bhaktisiddhānta, but no Saraswatī Ṭhākura. Is that all right, or is that disrespectful to just say Śrīla Bhaktisiddhānta with no full name?

Śrīla Śrīdhara Mahārāja: It is honourable that we should take their name with honour, but sometimes we say Kṛṣṇa, You, without Śrī Kṛṣṇa, You, not giving much respect to Kṛṣṇa, so near. Thou, not even with respect, you means honourable, but tuiy? just as we say to the friend. In this way we mix familiarly. Sometimes we address the highest Lord Himself, that is explained, a stage of faith of the devotees heart. Sometimes we find that his Lord's so near, we don't like to give any honour. Honourable way, that means to send Him far, and very near like a friend, we sometimes take Him, but that is another mood.

And you, in English.....

Devotee: What is the difference?

Śrīla Śrīdhara Mahārāja: Thou.

Devotee: Thou is more respectful, more honourable

Śrīla Śrīdhara Mahārāja: Thou and Thy is more honourable than You and Your?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: But we are told just the opposite. Of course about God we sometimes use thou. But thou when to a child, to a child, that ordinary man, a big man will address you or thou?

Devotee: Thou is not used in English anymore.

Śrīla Śrīdhara Mahārāja: Previously when it was in use, what was the meaning? Respectable or lower?

Devotee: I think it was respectable.

Śrīla Śrīdhara Mahārāja: We are told that this is non respectable, but about God also, sometimes it has been used, Thou. Here also about Kṛṣṇa, the most respectable way of taking His Name, and very familiar way of taking His Name, Kṛṣṇa, sometimes tuiy? not respectable.

(1)

mānasa, deho, geha, jo kichu mor arpilū tuwā pade, nanda-kiśor!

(2)

sampade vipade, jīvane-maraṇe dāy mama gelā, tuwā o-pada baraṇe

(3)

mārobi rākhobi - jo icchā tohārā nitya-dāsa prati tuwā adhikārā

(4)

janmāobi moe icchā jadi tor bhakta-gr̥he jani janma hau mor

(1) Mind, body, and family, whatever may be mine, I have surrendered at Your lotus feet, O youthful Son of Nanda!

(2) In good fortune or in bad, in life or at death, all my difficulties have disappeared by choosing those feet of Yours as my only shelter.

(3) Slay me or protect me as You wish, for You are the Master of Your eternal servant.

(4) If it is Your will that I be born again, then may it be in the home of Your devotee. (from Śrīla Bhaktivinoda Ṭhākura's Śaraṇāgati)

Tor, that is negligible way of address, contemptible, tor. That is used towards the lower section, tor. But a devotee is using that in very familiar way. "You are very near to me, I can address You in any way I like, You are so near. The honour cannot give You any greater estimate, what sort of honour I have to give You? What words have I got? And the simple way, ādivāsīs (indigenous people), they always use that neglected language. The corresponding sentiment, that is to be considered of

value, not the words always. The meaning of the word and the sentiment through the word, that is most important. Still we have got a form, a fashion, of taking the Name of the Supreme.

Devotee: "Swāmī Mahārāja Prabhupāda wrote, my wife was a devotee of Kṛṣṇa but she had some other idea, her idea was just to worship the Deity at home and live peacefully, my idea was preaching."

Devotee: "Acyutananda? told me how in 1925 Śrīla Bhaktisiddhānta Saraswatī had led a big procession circumambulating the holy land of Navadvīpa."

Śrīla Śrīdhara Mahārāja: (speaks Bengali)

Devotee: "It is riding on the backs of elephants, decorated elephants and with devotees from all parts of India attending. Professional priests who of course Śrīla Bhaktisiddhānta accepted some disciples to help them...

bricks and rocks on the procession, but Śrīla Bhaktisiddhānta has continued undaunted. 1926 he had tour of India preaching the message of Lord Caitanya. He had also installed Deities in the large temple of Śrī Caitanya Maṭh in Māyāpura, and a year ago he had begun founding his magazine Sajjana-Toṣaṇī in three languages including an English edition called the Harmonist.

After several visits and hours of discussion on activities and philosophy of Gauḍīya Vaiṣṇava's, Atulānanda brought Mr De to the Allahabad āśrama. Shortly there after he arranged a house on south Malacha state near Rambad, just a short walk from Abhay's house. Now it was possible for Abhay to visit every evening after work. He would attend the Maṭh where he would play the mṛdaṅga, surprising the brāhmacārī's with his already developed mṛdaṅga playing skills. He sang bhajans with them and sometimes took the lead part in the congregational singing. He would

also bring important persons from Allahabad to visit the Maṭh. For the brāhmacārī's, Abhay seemed to give new life to their āśrama, and for Abhay, new life had come to him in his reunion with the disciples of Śrīla Bhaktisiddhānta Saraswatī.

In 1930 Gaur Mohan's health took a turn for the worse. Members gathered around him, thinking that his end had come. Abhay had been in Bombay on business and it was late when he reached Allahabad and knocked on the door. Gaur Mohan told his daughter Radisa: "Open the door Abhay has come."

She replied: "No he's in Bombay."

Gaur Mohan repeated: "I tell you that he has come, you open the door."

It was about midnight, she went downstairs, opened the door and found that her brother had indeed come. Abhay went to his father: "How are you?"

"I am alright," Gaur Mohan replied, "You just take rest for the night." The next morning Abhay called the doctor.

"How your father is living we don't know," the doctor told him. "Yes practically no pulse. He has been living without food for several months."

Abhay asked his father: "What is your wish, tell me?"

"Why are you asking," his father replied, "Has the doctor told you anything?"

Abhay said: "No I am asking because I am staying in Bombay and you are here, so if you have any wish, any intention, let me know, I am here for you."

Gaur Mohan told him to give their cows to the Allahabad Gauḍīya Maṭh.

End of recording.

* * * * *

83.4.28-29

Śrīla Śrīdhara Mahārāja: like to get your forced cooperation, there's the rub, the forced cooperation. We may sometimes say: "You are all in all, then why do You allow us to move freely in this side that side? You can control that also." But no, you are a part of consciousness and consciousness means endowed with free thought, that is consciousness. But you can cooperate or not cooperate, if you cooperate all right you are in harmony, non cooperate you are in hitch you are to face your own Lord. This is the summum bonum.

Gaura Hari.

Devotee: Mahārāja, is Chitraketu in Jamapura, does Chitraketu have some special relationship with Paramātmā, or connection with Paramātmā where he is able to

Śrīla Śrīdhara Mahārāja: Whom is Chitraketu?

Devotee: The secretary of Yamarāja.

Śrīla Śrīdhara Mahārāja: What is his name? Not Chitraketu, not perhaps. Yamarāja's secretary ke ?

Devotee: Chitragupta.

Śrīla Śrīdhara Mahārāja: Chitragupta, he's the record keeper of Yamarāja. What do you now want to say?

Devotee: Does he have some special connection with Paramātmā? His recording system is so intricate he must have some connection with Paramātmā.

Śrīla Śrīdhara Mahārāja: Some sort, because he must have eligibility of recording of reading all the movements in this mundane world. By the vibration, whatever is happening he can record it, his heart automatically that real vibration he touches or it beats in his heart, 'that this is happening there.' According to that vibration, Paramātmā can control, can have independence. But this man is keeping with that like a computer he can record all vibrations of different type that are taking place in this mundane plane in this mortal world. And he's not a record keeper of Sarga, Sarga-loka, Maha, Jana, Tapa, not, but only this human where the free action has got to be recorded for his future punishment or reward, something. That type of computer, his heart.

Whenever he has got any doubt he refers to Brahmā, "I can't understand this vibration of the telegraphic movement, I can't read this, what is that there." The Brahmā will come and he will say, "this is the record, keep it." He will consult with Yamarāja and from Yamarāja if he also cannot find out it goes over to Brahmā and they will come and accept things. And

mainly with the human section, neither the beasts etc, nor the gods etc, the siddha's, ṛṣi's, all these things. He's only a departmental charger of these humans that have got free action, possibility of going three worlds, lower world, higher world, and also movement towards general emancipation, mukti or kṛṣṇa-bhakti. In the background of that he's keep the record.

The Viṣṇu-dhūtas charged against him, Chitrāgupta, and even Yamarāja that, "they have not taught you this lesson that when the jurisdiction changes? They have taken the Name of Nārāyaṇa and immediately the jurisdiction has been changed. Your Chitrāgupta and Yamarāja no longer within his jurisdiction. He will have to have his charges from Vaiṣṇava whatsoever but not from your office because he has taken the Name of Nārāyaṇa nāmābhāsa has occurred here. And your officers did not teach you all these things?" This charge was brought by the Viṣṇu-dhūtas against the Yama- dhūtas. "Your guiding officers they have not instructed you in this thing? What do you say?"

Then they returned to Chitrāgupta and Yamarāja, "that we are charged, being blamed against you."

"Yes, they are right. Such case occurs very rarely so I did not find it necessary to inform you that such things occur you will leave the culprit and come away. I did not say because very rarely such occurrences are here." Yamarāja answered in this way.

So in a limited circle he's working. After the death of immediately within twenty-four hours he is to be present in the court of Chitrāgupta and recording his name he'll be left for one year, come after one year, the date will be fixed and that date his case will be taken up and final decision. "Go for these years to hell or these years to heaven or this plane." After one year, this is Preta-loka, the one year the soul he will be like on bail for one year he's left outside. After death within twenty-four hours he is to present himself and record his name, "I am dead, I have

left that period of my duty and now what to do?" Then Chitrugupta will say, "Come, your date fixed after one year." Then so long as a preta he will move.

Devotee: Preta is like a bhūta, like a ghost.

Śrīla Śrīdhara Mahārāja: Like a ghost, of different disposition but like a ghost. It is general, a special case there maybe, but general case one year is given to him and he's allowed to move. When the criminal is kept in custody, before final decision he's kept on bail and released for one year and after one year he will present himself. "And final decision we have calculated your right and wrong deed or your wrong doing is so much so you will have to go first to suffer into the hell for such years. Then you will be transferred to the heaven for your good activity and then you will come again in the Preta-loka. And if you will be asked to go again to the working field to get some birth from some karma.

Devotee: In his lecture The Bhāgavata Bhaktivinoda Ṭhākura he says that the hellish planets are to be considered imaginary, that the hell is imaginary. He said some place in the Bhāgavatam it says that the hell is an imaginary thing.

Śrīla Śrīdhara Mahārāja: That may be formally that is not absolute. Imaginary, the mind is also imagination, just as mentally we can suffer and we can enjoy also. In dream there may be a bad dream where we can suffer and there may be a good dream we may be pleased. So when that mental system which we find ourselves in dream that will be out and the suffering and enjoying in that mental body, mental system. The soul is interred doesn't touch them. Do you follow? And that is imagination, imagination is a part of mind, our existence, it is not up in the sky, it is within us, imagination. Imagination means our mental function not this body. The hell does not exist in any part of this physical globe, it is

imagination, it is in the mental world, but mental world we cannot ignore to be false, it is there.

But this concrete physical world is the outcome of that mental world, one makes karma in mental, mental feelings helps us to do any karma bad or good so it is the causal conception, and this is effect what we find floating before our physical senses that is the outcome of the mental product. The karma is in the mind within and that when ripe it comes outside. But that is more real, our mind is more real than this body. Do you follow? Understand that mind is more real than this body? It is a product of the mind, mental activity. So the whole globe what we find in the experience of our senses that is a product and the cause is in the mental world within. Do you mind? Ideal Realism, Hegel, first idea then the action. So what we see floating in the plane of our sense experience that is external, out, and inner is more real, that is within in the mind everywhere. "I have a mind to kill you," I finished that and then I am going to be hanged. The conception first in the mental and then it's translated into external activity. So that mental world is more important to all of us. What is within the mind that will come out in the next time.

So Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satya, more subtle gradual and more real. And Bhuvah that is in the surface which we feel by our senses, that is a partial conception of the truth.

Devotee: Like indriyāṇi parāṇy āhur

Śrīla Śrīdhara Mahārāja:

indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

"The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."

(Bhagavad-gītā, 3.42)

The cause is going that way, the effect is this side. And that is all in the line of exploitation and when the idea of exploitation is removed we are removed from the whole globe up to Satyaloka. We are out of that, so Śivaloka, Vaikuṇṭha and Goloka, that is soul's sphere and there no exploitation but all dedication and it is the function of the soul within.

buddha ātmā manpara ?

Which is above reason or judiciousness that is a spark of light as if to be compared, that ātmā, it has got its own soil where it can thrive and convert it into a dedicating unit, that soul.

yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati bhūtāni,
sā niśā paśyato muneḥ

"While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un- interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting

mundane fancies devoid of spiritual joy." (Bhagavad-gītā, 2.69)

Now we feel this concrete because we are awake here, but if this body goes we will be awake in another world which is imaginary, but that is mental sphere. So Sarga Naraka, heaven and hell, all in mental plane not located in anywhere in the sun or in the moon or anywhere. Though this is also has been told that this preta they generally live in the moon, Pretaloka. That is those who the period before having any judgement from the Chitragupta of Yamarāja, the period generally they live in the moon, in connection with the moon, rupagraha ? the planet of earth.

dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyanam tatra cāndramasam
jyotir, yogī prāpya nivartate

"The mystic who passes away from this world during the smoke, the night, the fortnight of the waning moon, or the six months when the sun passes to the south reaches the moon planet but again comes back."
(Bhagavad-gītā, 8.24)

..... Triloka, Candraloka, who are again coming back who are going out of this earth circle, in Bhagavad-gītā

the time and some token.....

those who die in that peculiar time and under peculiar circumstances their future movement something like this it has been told in Bhagavad-gītā. Dakṣiṇāyana and Uttarāyaṇa.

(Uttarāyaṇa means the sun's passage in his northern course for six

months from 22nd March to 23rd September. Dakṣiṇāyana means the sun's passage in his southern course for six months from 24th September to 21st March).

Devotee: Generally the yogīs, karmīs also Mahārāja?

Śrīla Śrīdhara Mahārāja: And sadhana (?) also. Candraloka, Pitriloka.

Devotee: So the Svargaloka, that may not be

Śrīla Śrīdhara Mahārāja: Tatra cāndramasaṁ jyotir, yogī prāpya nivartate. Yogī means in general sense, that are making any attempt. Faith, Pitriloka.

Devotee: So the Svargaloka, that may not be so much geographical?

Śrīla Śrīdhara Mahārāja: Svarga is of two kinds, Bhu Svarga. Just as in India America's ambassador's embassy represents India in her embassy. So also Bhu Svarga, there is seven on the Earth like in (scenery ?) or some other place. And Kṣīrodakaśāyī (Viṣṇu) He's located when so many persons, yogīs, Brahmā's, or gods, they're told they're approaching Nārāyaṇa. Just as Durvāsā, Durvāsā when he was chased by Sudarśana then he first ran to Brahmā, then to Śiva, then by their advice went to Nārāyaṇa. But he did not go to Vaikuṇṭha because Durvāsā is a yogī he's below the range. So he approached Kṣīrodakaśāyī Nārāyaṇa, Bhu Vaikuṇṭha, who is living there in Vaikuṇṭha, there Durvāsā approached Kṣīrodakaśāyī

.

The nature is such, it is already controlled by the principles and not any hard and fast rules in this rigid world. And when one has fully practised cent per cent not speaking any lie whatever he will say that must have to take place. In the śāstra it is mentioned (līlā siddhi ?), one fully practised in a particular type of creed or something then the corresponding thing will

what is established in dream whatever they will say that must come to happen, whatever's said. He has pronounced something that must happen, that must have to come. This is in the soul controlling agency he's conscious

Something like Napoleon: "There will be no walls. Go on, march, no walls."

The world is transcendental, it is not fixed like matter or material form, but form is there that is spiritual and that is flexible according to His will. The eye experience, ear experience, what we have here they're already in the original place in the spiritual. And there also the eye experience, ear experience, all the experiences are there. Similarly, not the same but similar.

Rādhārāṇī is hearing the tune of the flute and surrenders Herself to that flute there. And in some portrait She has seen the figure of Kṛṣṇa and surrenders to Him. And She has heard the Name of Kṛṣṇa. Ear experience, then this eye experience, and another? Kṛṣṇa's Name and flute both ear experience, the Name as well as the flute, and the eye experience and She surrenders Herself. So She says to Her friends: "You My dear friends I have no successful future in My life. Why? I have surrendered to three persons. From one that sweet flute sound, and I have seen the figure, there I surrendered, and also the Name I heard and surrendered to the Name holder. Then it is not possible I'll be able to

accommodate three persons so the future is grave..... you give up your attempt, I am not "

So form is there. But this material eye experience, everything is there, everything is there, tam eva bhāntam anubhāti sarvaṁ:

(na tatra sūryo bhāti candra-tārakaṁ, nema vidyuto bhānti kūto 'yam agniḥ tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti

("In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists.")

(Muṇḍaka-Upaniṣad, 2.2.10-2) + (Katha-Upaniṣad, 2.2.25 - part 5, mantra 15)

What is not in the cause cannot come in the effect, what is traced in the effect that must have its original plane. But here in one style there in another. Similar not same. Bhaktivinoda Ṭhākura says: (in Kālyāṇa Kalpataru, Upadeśa 18)

kāma-preme dekho bhāi, lakṣanete bheda nāi tabhu kāma 'prema' nāhi haya

"My brother, lust and love appear as one and the same; yet, lust is never love."

This love divine is similar to the lust here but still there's a distinction, that's infinite, far away. Similar but not same. Some corresponding characteristics maintained in the form. It is there but the standpoint
.....

revolutionary otherwise. Only the simple difference, one with the idea of exploitation another with the idea of self surrendering to the satisfaction
.....

This is in a word we say but the distance is great. Satisfy the centre and to satisfy an infinitesimal small unit, the difference is infinite.

ātmendriya-prīti-vāñchā - tāre bali 'kāma' kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

"The desire to satisfy one's own senses is kāma (lust), but the desire to please the senses of Lord Kṛṣṇa is prema (love)." (Caitanya-caritāmṛta, Ādi-līlā, 4. 165)

.....

ataeva kāma-preme bahuta antara

kāma - andhatamaḥ, prema - nirmmala bhāskara

"There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun." (Caitanya-caritāmṛta, Ādi-līlā, 4.171)

.....

One is compared with sun, another with darkness, so much but that is similar. All comprehensive, all attractive, and at the same

End of side A, start of side B, 28-4-83

Śrīla Śrīdhara Mahārāja: All comprehensive, all attractive, and at the same all satisfying. Harmony is satisfaction, harmony is this. Some of the British philosophers they gave the name of ānandam, ecstasy, as harmony. I don't remember his name. The Martineau he says reality is beauty, the beautiful, sac-cit-ānandam, ānandam means beautiful. Some say it is harmony, only harmony can make adjustment that can give peace, bliss means harmony. A dislocation that what is

discord is suffering, is misery, and harmony is this bliss. Harmony, harmony.

Our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) in his last days used to say very often: "Religion is proper adjustment." The most comprehensive general conception of life. Proper adjustment, that is what is wanted. Everything is there only proper adjustment is necessary then all will be satisfied. Religion is proper adjustment, this is harmony, harmony. Acintya-bheda-ābheda, the one and many and harmony is

health and discord is disease.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

.....

..... "all friend no enemy, on all sides. You are your worst enemy, your concocting tendency, selfish tendency is responsible for all evils in you. No complain to be made for the environment. It is under My control."

Bombshell to all complaints in the world. "Everything is under My control what I am doing about you it is all right, up to mark."

When I was a college student I heard from my professor one German scholar told that Gītā is the highest theosophical philosophy in the whole of India. Because, only because Gītā says this is peculiarity within it, that: "You cannot control the environment you can control you and thereby try to adjust. You have no right to control outside but you have some right to control yourself. So for the adjustment try within yourself." This is the very gist of the whole advice of Bhagavad-Gītā, "Control yourself to adjust with the environment, you have no control on the environment but you have some control over you. And if you want adjustment and peace then control yourself for such adjustment with the environment that you will find peace."

This is the finding of Bhagavad-Gītā that some scholar whose name I forget when I was twenty-two or so I heard this about Bhagavad-Gītā the opinion of a foreign scholar is such. To control yourself it is possible but it is impossible to control the environment, it is outside you, beyond your power. So come to adjustment, adjustment is peace, you control yourself in such a way that you can adjust with the environment. In this way. And

in Bhāgavata in a living manner this has been administered.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam hṛd-
vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk

(Lord Brahmā says:) "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality." (Śrīmad-Bhāgavatam, 10.14.8)

It is only a physical solution, something like mathematical solution. But Bhāgavatam, tat te 'nukampāṁ, in this śloka a friendly and loving suggestion, advice to the affectionate child. Tat te 'nukampāṁ, the final, no objection or complain can be lodged against this. Tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam. Ātma-kṛtaṁ vipākam that is admitted, it is your own creation. And Manu also says when describing about the trees: bestitar karma hetunar ?

These souls are suffering from the birth of a tree but none to be abused because it is his own karma, karma hetuna, tamasa bahurupena bestitar ?

Now tree-fied, forced to come to the level of tree.

Tat te 'nukampāṁ, this is nectar, final, everything comprehensive, all comprehensive. Tat te 'nukampāṁ susamīkṣamāṇo, grace everywhere, kindness, grace of the Supreme Lord are one, not many, the pervading one is there controlling principle, that one within the many that is controlling and that is very friendly to you. You are living in a friends circle, all friend, all friend. Only correct yourself, cure thyself, cure thyself. Everything is all right. What is this? How hopeful but difficult but we can put faith and the work may not be difficult, may not be difficult. It is so

real, really so it is true. Only if I can control me I shall get everything, very easy, only by controlling myself I can control everything? Very hopeful prospect, good prospect. Tat te 'nukampāṁ susamīkṣamāṇo, susamīkṣa this proper examination, if you can examine the environment, can read the environment properly in a well meaning way you will find this. Not in a challenging mood nor in a suspicious mood but submissive and friendly mood you try to read your environment you will find that all are your friends. Correct yourself, physician cure thyself.

Tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam. You will be your worst enemy when the curing process will begin then you will find that you are your enemy and enemy means fault finder and your friend that you want to correct that really. When you will find that you are the only culprit then you will come to sense you days will be numbered, in a very short time you will come up from the disease, your disease will be cured.

So ātma-samika, self analysis, "I am the meanest of the mean." Deep searching, "I am the culprit because I am a traitor. My beloved Lord I have disobeyed. He has got so much love for me and I betrayed and tried go somewhere else to search my special satisfaction, special pleasure. Avoiding Him, avoiding Him I went to colonise somewhere else leaving my home, my loving home I neglected and I went somewhere else to search my comfort. I am the traitor, traitor, I could not go I am repented or something like that. From tatastha, from the marginal line, why did I start on this side, external side and not in internal side? Who is responsible for that first starting? None is responsible. I am endowed with freedom of judgement and my first action was that of treachery, suicidal, and I came to make friendship with māyā. Neither māyā nor the Lord to be blamed. The blame is there in my first choice because I was endowed with freedom and misuse of that starting has taken me in here hurled down, action reaction here, karma hetuna, the starting point." Hare Kṛṣṇa. Very mystic position to understand the starting point that requires very fine and impartial intelligence. That the responsibility is with us.

na karṣṇa-vaṁ na karmāni, lokasya sṛjati prabhuḥ na karma-phala-

saṁyogam, svabhāvas tu pravartate

("Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions." (Bhagavad-gītā, 5.14)

It is not interfered by the Universal Lord by force. We are independent unit, small unit but endowed with independence.

One Indian leader, former age, put a question to Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura). "This vulnerable freedom, why it was given by the Lord to us? Why the Lord gave us that sort of free will which is not perfect?"

Then our Guru Mahārāja told him: "You are freedom fighters," ha ha, he was a political freedom fighter, Syāmasundara Cakravārti, a good man. "Freedom fighters, you should know the value of freedom we may think freedom. So if that freedom is taken away from the soul, then do you think that it will be very good judgement for the Absolute? It is a very valuable thing freedom, if it is used, utilised, then it can bring immense, it can earn immense. But if it is taken away like a matter, material atom, what is there? No prospect, no life, no chance. So freedom though vulnerable, may be misused, it may be utilised also, the possibility that cannot be eliminated. And by utilising we may thrive so much that misusing what we incur wrong that may be neglected. If you can utilise it in the positive life our gain is immense, unlimited. In that consideration the possibility of our misuse is nothing, it is temporary after all. So in consideration of the prospect of the free will the gift from God our constitutional attainment is most valuable thing, freedom."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. We are our enemy.

uddhared ātmanātmānaṁ, nātmānam avasādayet ātmaiva hy ātmano
bandhur, ātmaiva ripur ātmanaḥ

"The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."(Bhagavad-gītā, 6.5)

.....

bandhur ātmātmanas tasya, yenaivātmātmanā jitaḥ anātmanas tu
śatrutve, vartetātmaiva śatruvat

"For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy." (Bhagavad-gītā, 6.6)

.....

So find out your own faults, self-analyses and finding faults within. I am concerned with that, I am not concerned with the faults outside, the first consideration is whether any fault is within me. All the attention must be drawn to that and then if I can do any good to others I shall be in position to consider. If it is poison within me and if I spread that poison to the environment, what benefit I can give to others?

svayam asiddha kata manyan sadhyai ?

One who does not know the truth, how will he be able to help others with all falsehood? Only spreading falsehood to the environment to others.
So:

bhārata bhūmite haila manuṣya janma yā'ra janma sārthaka kari' kara
para-upakāra

("One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people (by preaching nāma- saṅkīrtana). (Caitanya-caritāmṛta, Ādi-līlā, 9.41)

Get fulfilment for your own and then do that, give that, bestow that to the others. Know yourself and make others know. And you are ignorant whatever you'll give to others that will be all ignorance. But it not possible that all of a sudden you will be perfect and then you will begin, you must be in a process, and you must be under the guidance as long as you are not free you must be under the guidance of a higher agent, sādhu-saṅga, sādhu-saṅga nāma-kīrtana always.

So our Guru Mahārāja did not encourage this nirjjana-bhajana, when you will be in solitary place the whole of your previous mental tendencies will come forward to capture and influence you. But always try to be in such environment that their good influence comes to you, sādhu-saṅga. And to help you to utilise your good aspect within you and the bad aspect within you that will be discouraged when you are in a good association. And without food they will gradually die.

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya lava-mātra sādhu-saṅge sarva-siddhi haya

"The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success." (Caitanya-caritāmṛta, Madhya-līlā, 22.54)

.....

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

What information do you get about our Jaya Tīrtha Mahārāja from Vidagdha Prabhu?

Have you got anything? Not yet? Something!

Devotee: Something. Yes, he is, he does not accept, he has come to the platform, or down to the platform, he has stepped down to the platform of not really wanting to accept Bhaktisiddhānta's Saraswatī Ṭhākura's strict non compromising mood.

Śrīla Śrīdhara Mahārāja: I can't follow.

Devotee: The non compromising mood of Bhaktisiddhānta, he is not agreeing with that.

Śrīla Śrīdhara Mahārāja: Agreeing with that, not with him?

Devotee: Not agreeing with Bhaktisiddhānta, he does not agree with

Bhaktisiddhānta.

Śrīla Śrīdhara Mahārāja: Then, up to Bhaktivinoda he agrees? And not after?

Devotee: No, in particular because Bhaktisiddhānta has made some comment about the taking of intoxication.

Śrīla Śrīdhara Mahārāja: It is everywhere, the Bhāgavata also has
.....

Devotee: Specifically ganja smoking.

Śrīla Śrīdhara Mahārāja: He may take admission into that Śaiva section or that Naga section, so many others there that have found out the miracle of smoking and intoxication long, long before. The Tantric and the Śaivite and perhaps the Naga, they have different types of intoxication, they use it. But not the Bhāgavata school, they cannot be contaminated with anything, their everything the grace of the Lord, they have no recognition of anything outside, any material immaterial, nothing. Wholesale grace of the Lord, that is their prospect, their everything is in the grace of the Lord, no recognition outside that of anything.

bhimar mahat paja rajo visekam ?

Nothing outside, not only outside things can contribute but only one thing, the monopoly of the servants of the Lord.

rahūgaṇaitat tapasā na yāti, na cejyayā nirvvaṇāṇād grhād vā

na cchandasā naiva jalāgni-sūryyair, vinā mahat-pāda-rajo 'bhiṣekam

(Śrī Jaḍabharata says:) "O King Rahūgaṇa, without one's head being adorned with the dust of the holy feet of a pure devotee, one can never attain devotion for the Supreme Lord by austerity, by Vedic worship and religiosity, by following the vow of monkhood, by following the religious duties of married life, by study and recitation of the Vedas, or by worshipping water, fire, or sun." (Śrīmad-Bhāgavatam, 5.12.12)

All eliminated, only one source and that is the grace of the agents of the Lord. It is available nowhere only through the agents, the sampradāya. Once Mr Gandhi he was forced to accept this process, sampradāya, association. He wanted that the poor will earn something by this charka, he introduced the charka that the money will go to the pocket of the poor. "And this food and clothing, two primary necessary things cannot be avoided and we must earn it ourselves." That was his principle, these main two requirements. So charka and this farming agriculture that must have within the hands of the masses. And the clothing goes to the capitalist then their poverty will increase. On this principle he introduced charka, khada, the charka product thread that used in cloth and that is known as khada. So he introduced khada for the poor. But the Manchester and specially the Japanese they came with imitation khada from the mill. And he was perplexed, then he told: "This half khada is more dangerous than foreign cloth." "Half truth is more dangerous than falsehood." Gandhi declared: "Half khada, something that's rough and something fine mixed they began to fill up the market." Then he had to introduce some association. "You must purchase things from particular

shops, if you go to any other shop then you will be cheated. The mill owners are managing in such a way that the real khada won't be in the market and their mill produced khada that will take the place of the position of khada. The association, only through a particular, this khadi pratisthan, or some other, you go and blindly take khada from them it will come from only poor class. The money will go to the pocket of the poor."

I understood at that time. So the revealed truth coming through association, guru paramparā, is necessary. Otherwise if you go outside then some other knowledge will come, we'll be exploited, only to save the exploitation of the enemy the association is necessary, reliable association. If we go to the association of the Madhva school book no māyāvāda. Read the Rāmānuja school no māyāvāda. Or any book if you go māyāvāda has been traced there. So the necessity of the association that is paramparā is necessary, the purity of the association is necessary and association is necessary only we can get there I'm not cheated. So only through the agent of Kṛṣṇa that we can get his grace and nowhere. What to speak of the intoxication or any other things, so many other proposals of theological principles also rejected, what to speak of intoxication. This iron, water, all these things. But so many imitation theological advises also to be eliminated. And only we are warned only through the proper agent you are to get that thing.

naiṣāṁ matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat

(Prahāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from

material contamination." (Śrīmad-Bhāgavatam, 7.5.32)

Only through Vaiṣṇava, only through Guru, only through the successor of the Lord that we can get that thing and no other way. What to speak of things, so many thoughts also eliminated, all thoughts, things eliminated. Only through the channel of the genuine agent of the Lord we can have. And the Prasāda of course that must be conditioned by that, where is, what is Prasāda ? Which is extended to us by the bona fide person. None can say that: "I am the master I am giving and by using it you will get benefit." Who is he? Who has got possession over the whole property His extension has got some value. "This is Mine, it is Mine. I am giving to you." Otherwise it will be black-marketing, anyone will come, "Oh, where have you got it? You must have to pay tax to me." Īśāvāsyam, everything belongs to Him and from Him the sanction must come to make it Prasāda that is free to me, Prasāda, His anugraha, His grace, without any reaction. If I take it none will come: "Where you got? You are a thief." stena eva sa ?

You'll be a thief. Must have the sanction from the highest authority sanction. Otherwise that Prasāda, Śiva Prasāda, Kālī Prasāda, that will be responsible for some explanation. We'll be called for explanation: "What is this Prasāda ?" That has been arranged the fish, meats, for the temporary, temporarily they're sanctioned in the gradual process they're to be taken to the highest position.

loke vyavāyāmiṣa-madya-sevā, nityastu jantor-nahi tatra codanā
vyavasthitis-teṣu vivāha-yajñā-surā-grahair āsu nivṛttir iṣṭā

"The conditioned souls are naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawful wedded wife at the proper time of the month. They grant a license to eat meat to those

who perform a certain type of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities." (Śrīmad-Bhāgavatam, 11.5.11)

Very easily, shortly, you will come to accept the real path. Only do this for the time being, it will help you to come to a real position. Something like a canvasser, a canvasser may be of different type. Vartma-pradarśaka-guru

End of recording, 28-4-83.

* * * * *

83.4.30

Devotee: Heavy set, build, his physical body is big. And also Siddhāntī Mahārāja, what they have translated is all right I think.

Śrīla Śrīdhara Mahārāja:Vedānta but Bhāratī Mahārāja departed from them and Siddhāntī Mahārāja he was there and he has also published ... Upaniṣad, Vedānta, Uddhava Sandip (?) Uddhava Gītā. That is reliable.

Now I find that Brahmā-saṁhitā our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) there is a gross mistake. In place of

Garbhodakaśāyī (Viṣṇu), Kṣīrodakaśāyī (Viṣṇu) has been written. Only one but the function of Garbhodakaśāyī that has been described as the function of Kṣīrodakaśāyī here

But that was published during our Guru Mahārāja's time And according to Mahārāja has also published

Svarūpa Dāmodara's śloka, it is clearly mentioned about Kṣīrodakaśāyī. But in Brahmā-saṁhitā translation by Professor Sanyal the mistake is committed, differing from caritāmṛta. He had though deep knowledge in Sanskrit could not follow Jīva Goswāmī tīka, and Sanskrit original verse. The language of Brahmā-saṁhitā that is very abstruse, not very clear, oppressed, condensed, and ontological, philosophical and condensed, that type. Not very clear and simple. The first śloka is very simple and clear.

īśvaraḥ paramaḥ kṛṣṇaḥ, sac-cid-ānanda-vigrahaḥ anādir ādir govindaḥ, sarva-kāraṇa-kāraṇam

("Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (Brahma-saṁhitā 1.5)

Very clear this śloka. But (in between ?) very abstruse, difficult portion to us, somewhere, cleansed.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: Bilcoshun (?) that is also mentioned

Śrīla Śrīdhara Mahārāja: Bilcoshun Kṣīrodakaśāyī but he's not the cause of the brahmāṇḍa, he's only in the function of Paramātmā. He's there palana (?) whose in the creation and destruction, in the sustenance to look after that, that sustenance sattya-guṇa, that is his function. And also he takes rest in every heart.

Īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā

("O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours.") (Bhagavad-gītā, 18.61)

Something like Paramātmā function. Paramātmā conception is a little hazy, non differentiated, but that is personal, similar life Paramātmā

Devotee: Lord Caitanya appeared in five features, Pañca-Tattva. And in Rāmāyana we find Lord Rāma and Lakṣmaṇa and there's some distribution of some nectar between the wives of King Daśarātha. How are we to view Lord Rāma, Lakṣmaṇa? Sometimes it's described in some books half Viṣṇu, is that possible? That the different wives of King Daśarātha

Śrīla Śrīdhara Mahārāja: I don't follow. What does he say?

Devotee: The question is, some nectar was given to Daśarātha's wives, one wife got half, one wife got another portion, another wife got another portion, so according to those portions Viṣṇu was going to incarnate. That's one description, I'm sure it's un bona fide. But I'm trying to understand, perhaps it's not a worthwhile question. (Soma rasa ?) No, it was given as a benediction so she could

Śrīla Śrīdhara Mahārāja: so Daśarātha had to make arrangement to get son and he consulted and made arrangement with the ṛṣis and they performed a yajñā. That yajñā, who among the queens will take that yajñā Prasādam she will be able to produce child. So it was distributed to Kauśalya and Kaikeyi, two main queens. Daśarātha had many queens, two queens, Kauśalya and Kaikeyi. Half, half. Then another Sumitra, the mother of Lakṣmaṇa and Satrughna, she went to approach those two queens Kauśalya and Kaikeyi: "My sisters, I am your sister, (I request you give some?) portion to me." So both of them gave a portion of their Prasāda gave to that Sumitra. Kauśalya something and also Kaikeyi something. Then Kauśalya got Rāmacandra, Kaikeyi got Bhārata. And Sumitra got two portions, one from Kauśalya one from Kaikeyi.....

the portion that came from Kauśalya by that Lakṣmaṇa was produced. So Lakṣmaṇa was very friendly and very subservient to the son of Kauśalya that is Rāmacandra. And Satrughna he was produced by the portion given by Kaikeyi. So Satrughna was very much fond and obedient to Bhārata because of Kaikeyi's portion was of that type. This has been mentioned. Do you follow? No?

Devotee: Yes Guru Mahārāja, but are they all considered Viṣṇu?

Śrīla Śrīdhara Mahārāja: Yes. Viṣṇu in four portions. Just as Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, These four. So also here, Rāma, Lakṣmaṇa, Bhārata, Satrugna, They're all considered as Viṣṇu-Tattva.

.....

Devotee: We find occasionally that someone will read Kṛṣṇa Book, tenth canto of Śrīmad-Bhāgavatam, and they will have a hard time accepting these fantastic demons that appear in Vṛndāvana as more than stories. They'll have some difficulty because there's no trace of this kind of mysticism in the present modern age. These are fantastic descriptions, as Putanā became twelve miles long when she fell to the ground. These are fantastic descriptions of events.

Śrīla Śrīdhara Mahārāja: Can you conceive that the boy Kṛṣṇa lifted Govardhana and put it on His finger? Can you conceive? That can be swallowed by those persons? If that can be adjusted then all these, everything can be adjusted. You see?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And the question you say that all comes from fossilism, fossil. Fossil is given, matter is given more importance over consciousness, but consciousness can create anything. That is the process we are to understand and digest that not from fossil everything is coming but from consciousness everything is coming, from spirit everything is coming. Then it will be clear to explain all these miracles. In the system of hypnotism can they be convinced about the divya-darśana, what is Kṛṣṇa. Kṛṣṇa showed He's such and such, can they digest this viśva-rūpa ? The universal form as Kṛṣṇa He showed to Arjuna, can they digest that? You? Then that is all false?

Devotee: No.

Śrīla Śrīdhara Mahārāja: So many things, how to explain that from the materialistic or scientific standpoint?

Devotee: They'll say it is all poetry.

Śrīla Śrīdhara Mahārāja: From the same basis we are to view everything and all the conceptions of the present scholars are all based on this fossilism and that must be demolished wholesale. This is not the way of thinking for a man of devotion. They consider the spiritual substance is the cause and that can create every kind of fossil or any type every time. It is like a play doll, to create this matter, material form is a play doll in the hand of the spiritual autocrat. Everything is shown according to his own sweet will, no equal position of the material world. It is all floating on consciousness.

And the magical wand is His sweet will. Whatever He will like to show you are forced to see that. It is coming from up to down. So no material stability of the material characteristic of anything whatever, we say it is all false, all māyā, concoction. It is seen from the plane of our very meagre local interest, all false. The wholesale false, all misconception. We're accustomed to think that a brick or a piece of stone is invulnerable but it is nothing, only a conception, idea, that may be.

Just as in dream we can have experience of many things very astonishing in dream, is it not? What is not possible to experience when we are awake, we are to offer it to our material senses what is not possible that is possible in dream. We can see a big mountain is being transformed into sea, an ocean may be transformed into moon, in dream

many things.

So in the soul it is more independent in view is possible, it is such. We are to give up this narrow idea drawn from the material local conception from our brain, to brush it out. His sweet will is the cause of everything. Like a magician, like a hypnotising man, the basis must be accepted like that then we can explain everything here.

How there are so many small and big incidents? How it was possible for Christ when He was crucified to come again? Some say that He was not dead. His dead body was taken to some mountain cave and after three days when people went to see Him nothing but some remnant of His dress was there and He is not there, the body could not be traced, gone away. How it is that when Peter he was in Italy, he ordered that He will be crucified he was flying away from Rome for fear of death. Then he met Christ is coming then he fell on the feet of Christ: "You Master You have come." "I'm going to be crucified a second time because My follower Peter he has betrayed Me and for fear of crucifixion he's flying away. So I'm going to be crucified for a second time." "No, no, my Master, You won't have to take the trouble of going to be crucified, I am going to be crucified." Then Peter: "What is this?" He saw Christ, and so many times they say Christ coming and going. Is it material science sanction?

All religious conception on their background must have some sort of immaterial over material supernatural experience on its back. Every religious class has some sort of miraculous conception on the back, everyone, because it is true, and what you conceive this is all false. What we experience through our senses that is false. How far can we rely on our senses? We cannot recognise whether a ghost coming or a man coming.

Bhrama, pramāda, karaṇāpāṭava, vipralipsā - these four defects always with the instruments of our knowledge. Bhrama means committing, we commit, we take a man for another man, sometimes a ghost. Pramāda - omission, undetecting many things, "no go away." Karaṇāpāṭava - there is defect in the eye, one may say: "No this man's coming," and another may say: "No, no, that man is coming," karaṇāpāṭava - the defects in the instruments with which we gather our information. And vipralipsā - the

greatest prejudice, previous prejudice that always guide me to conceive things are such, must be such, our previous impression that is kept in the mind, the mental store. That comes to guide us that experience I had got outside.

The very root and nature of our existence that has been cancelled by the spiritual persons of every school. The Christian, Mohammedan, or Buddhist. Religion means depending on some super knowledge and the experience of super knowledge, religion means that. And those that depend on the sense experience they're almost all atheist. Everything coming from reading, reading eye experience, or ear experience. What is my position that my experience has some?

I am running in phantasmagoria. This body is the effect of a dream, something like dream, the mind. Mind is more independent than this body, so bodily experiences are more rigid and narrow than the mental experiences. The experience of the intelligence that is higher and more spacious. In this way experience of ātmā, ātmā can do anything, independence of the soul in all respects is extremely greater than that of this body. Just as mind's scope is greater than this body experience, so the scope of the knowledge of ātmā, that is infinitely more spacious than that of the body experience. In this way. And in Paramātmā conception more wide things are possible. In this way the progressive to Kṛṣṇa is possible, no restriction over Him. His sweet will can never be opposed by any potency in the universe. Āptakāma, whatever He wills at once it comes to Him. "Let there be light," there was light. "Let there be water," there was water. Only willing is at the root of the incident.

So Govardhana daran (?) this Putanā affairs, everything, only willing is at the back and it will immediately come to effect. That is the science of the supernatural things is like this. Just as we can will otherwise which is not found in this fossil science, what is not possible in the fossil science we can will that we can wish that. Why? So there is a scope outside, so we'll have to go that side. "Let there be water," there was water. "Let there be light," there was light. That basic conception we must have. From there we can go ahead. His sweet will, willing is possible, creation is possible by will power. Ideal realism, first the idea then it comes to be real. Everything, first idea then idea realises into so called reality in different

planes of life. Do you follow?

Devotee: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: You'll lose that basis and come with thousands of questions every time all the same and similar. First you have to take position with this universal conception of religious basis founding. You must take your position there firmly, then from there you will look around. You'll have to explain other things how it can come.

Planets and the law their existence all uncertain, unstable, all vanishes and again come. What is there position? Their firmness, their value, it is coming and going. The prime cause we are to study very attentively what is the nature of the prime cause Brahmān from which everything is coming to our sight and again disappearing into that. We must not forget that we are trying to engage ourselves to study the nature of the prime cause and more and more higher.

Always we take some mud and throw into that and begin to try and understand what is the matter, "Why that is not like the mud, mud is all and why the God is not within the mud." Where the mud does exist when the whole creation abolished? Where does this mud or the stone exist? Coming from where? Unseen quarter, un- understandable quarter, everything appears, the science also say like that, it appears and disappears.

So what is the nature of the root from when it is coming, and this coming thing is also undesirable. It is only giving pain to the soul. This is negative creation not desirable. The proper creation which is desirable in svarūpa-śākti land that is already there eternally. All religion to hear repeatedly but that does not have any trace in the heart, always in the material mud-

plodding and sometimes enquiring about the ether, always in the mud and sometimes questioning about ether.

But we are to think through the soul, through soul we are to go to know the nature of the Supersoul area. This is all about that, Supersoul area. Freedom of soul is infinitely more extensive than the freedom of eye and the ear and the tongue and touch, infinitely higher and greater, the plane of soul within me. Just as the mind is more flexible and more spacious than this bodily experience. In dream we are more free than when we are awake in the world of our experience. In this way freedom is going up.

Āptakāma, whatever one wills it comes immediately only it is within the jurisdiction of a particular soul, a yogī. A yogī whatever he will will: "I want one piece of rasagulla," rasagulla is there. Do you follow?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: A soul in its higher realised position gets such power. Whatever he desire's: "I want money," money is here. The soul can acquire such power. Then what about the Supreme Soul, everything is possible. How much we can conceive miracles? Our brain, how much miracle can it conceive? Very little, it is always captured by this limited experience, our imagination always captured by our limited experience and cannot go high. More, more, more higher, every possibility is in the hand of the Absolute God. He's Absolute, Omnipotent, Omniscient, All Powerful, All Knowledge, and All Love. All love is Kṛṣṇa, Vṛndāvana. All knowing Nārāyaṇa. And Śiva and Brahmā they're plodding in the mud. Śiva half in the mud, half the head in eternity, and Brahmā wholesale in the mud. And whenever any higher knowledge is extended through they can know to certain extent. "Oh, say that this is religion. They will be relieved if they follow like this. Brahmā you advise to your created creed, prisoners." Brahmā does like that.

Excitement, the same question coming from the same place repeatedly causing a fight. The rules of mathematics there for geometry, this theorem one proved, then so many deductions, so many sums may come. That rule according to rubbish's abstraction then this multiplication or division, the rule is there and that is given and all sums you are to work out. But every sum you will take how to divide, what is this? General rules must be understood then all the sums may be worked out thereby. We must catch the rules, the general reasonings, and particulars will be deduced from there.

So many miracles are here from every religious party, miracle. So a super-scientific adjustment must be assimilation, we must have when we enter in religious we'll have to faith on many miracles. In the beginning when we go to take admission we must have such conviction, what is the miracles? Am I to believe or no, not to believe? If to believe, why? What is the reason? I must get explanation from me, and once I believe that then I can go there. The miracle is everywhere connected with every religion conception. Then are they false or are they true? And though the oppositionists they are false. This general decision we must have before we approach any religion. This is a primary thing to understand for the beginner whether miracles we shall believe or not. That they are all false or this science is false, the decision we shall have to take there if we are sincere to our self. Otherwise all religions are false and the atheistic science they are true. The most primary question in our enquiry. Then the particular solution to a particular miracle, but the common thing that we must have in a general way. Then we are to ask why? Why this līlā, this aspect, why this miracle came, why that miracle came, what is the reason of showing that particular miracle? It is miracle to us, what is miracle I told what is miracle to the ordinary man awake then what is found in dream. If this is reality then dream is imaginary concoction. But if we learn to give more reality to the dream than our wakeful days, if I go to religion we are to do that. What is in mind that is coming out if it is not damaged otherwise when we recall.

indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ manasas tu parā
buddhir, buddher yaḥ paratas tu saḥ

("The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself.") (Bhagavad-gītā, 3.42)

That is primary, that is more fundamental, the mind is more fundamental than the effect of our experience, the sense experience world, mind has got more.....

manasas tu parā buddhir, the world of reason is more real than the world of mind and the world of sense experience. In this way, reality is going towards that. Manasas tu parā buddhir, buddher yaḥ paratas tu saḥ, that is ātmā, then Paramātmā, then Vaikuṇṭha, līlā, and we are to have general conception the truth (which sides?). And the transient characteristic falls and fighting amongst that is māyā, what is the position of that experience. The mean conception of the sense experience and the higher conception of the revealed truth, we must have a general idea and details we are to enquire and get satisfaction.

The party is already there that man created God not that God created man, God is man's creation. And man created by the fossil, fossil is the ultimate reality, the fossil develops into the human body and human body can temporarily create what is said as soul. And the soul that also conceiving creating God, that is another way.

And whether what system appeals to me. What party I am to join for my real benefit, sincere party, sincere joining a particular party. Not for any false purpose but to save me for my own highest interest I am joining the party. That soul, Supersoul, that is everything and this is the outcome, nasty thing. I shall go to join a religious party out and out, this sort of conception must be for that. Whom I regard more and it is for my own highest interest. Otherwise our joining a particular party that will be questionable.

The subtle is more powerful than the gross. The atomic bomb, question of the same life sent by our senses that contains so much power. Efficiency in the subtle things. We are to follow that line.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

End of side A, start of side B, 30.4.83

Śrīla Śrīdhara Mahārāja: He is eternal, His relationship everything is done, irresistible. How the outcome world exists that is our perplexion. Ārtheṣv abhijñāḥ svarāṭ (Śrīmad- Bhāgavatam, 1.1.1), Mahāprabhu's conception, misconception, more fine, finely detected our apathy, indifference to the truth. Four covers have been given by Bhaktivinoda Ṭhākura for the first starting of this life. Indifference to the truth, tataṣṭhata (?), what is the position of the margin where from the jīva comes to fill up this world. If analysed four parts may be shown. Mahāprabhu in one word explained:

kr̥ṣṇa buddhi te anadhi bahit mukh ?

Anadhi, this is a peculiar beyond our calculation, our intelligence, our experience, our belief, the history of our beginning

This accepted by Śaṅkara also, anadi bahir muk. From time unknown

māyā anadi Śaṅkara says but santa according to Śaṅkara Brahmā is anadi ananta, general beginning no end only one thing Brahmā. And māyā without beginning but it has got end in particular cases. So only one thing advaya, in the Brahmā is the absolute, māyā is not eternal potency. But the Vaiṣṇava's say that māyā is eternal, the

potency is eternal and potency of different types, so generally māyā is eternal. But still with the conception that māyā may be ended, if māyā ends Kṛṣṇa does not incur any loss.

koṭi-kāmadhenu-patira chāgi yaiche mare ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

("If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?")
(Caitanya-caritāmṛta, Madhya-līlā, 15.179)

If all the prison houses are abolished at one stroke it does not affect the country rule, the administrative of the country. But again some culprits may come and prison houses may be used but general dealings is possible, generally, for the release of the whole prison houses may be possible by the will of the king.

.....

Devotee: Mahārāja, you were getting ready to mention Bhaktivinoda's four things.

Śrīla Śrīdhara Mahārāja: Four things I forget, can't remember. Hrday palya ?

then audarsinya ? to that truth, the four things, Caitanya-siksāmṛta, by analysis he has mention four things that was the call before jīva has to participate with this cult. Four analytical points he told. One is

Hrday palya ? Another is buymukha ? the isa buymukha ? Then Hrday garbanya ? Then some vulnerable freedom on the way, analyse these things, all these four are the basis of the

Mainly vulnerable freedom

Kṛṣṇa. Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

One gentleman in yesterdays letter, in a very sincere put a question to me. "That why you find indifference with ISKCON? I can't understand. What has brought you in this position that you are at present not in consonance with ISKCON, not in harmony, what is the cause?" The enquiry is of course is of a mild tone, not challenging. What is his name?

Devotee: Satyarāja.

Śrīla Śrīdhara Mahārāja: Satyarāja, from America? Wholesale disciple of (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And where is he?

Devotee: Brooklyn, New York.

Śrīla Śrīdhara Mahārāja: New York. Hare Kṛṣṇa.

Beyond that, enter into ISKCON, all engaged in smuggling and so the credit is being demolished very sadly. Written by whom?

Devotee: From Philippines.

Śrīla Śrīdhara Mahārāja: mame te krtama papa mama maya kalpate ?

Everything used for His service but for his service that is bad, the discredit with the service or to... When the first batch of our preaching party went to Madras, Bana Mahārāja was leader next to myself, then another sannyāsī Sajjana(?) Mahārāja and this Mādhava Mahārāja brahmacārī at that time. Bana Mahārāja's nature was not to pay any, not to purchase the railway ticket, anyhow with least expense to go here there and he was always quarrelling with the stana walla (?) and others. I protested: "Mahārāja this won't fetch any good to us." He opposed: "You have come to show me this way, morality? We don't care for morality"

"If you quarrel with the darma walla (?) the neighbour will think the sādhu's are (mean kind of sādhu ?), they are of this type. For money, a small money they're quarrelling..... and not for morality. And you are purchasing false ticket or no ticket cent per cent moving five tickets you have got and in different rooms you have taken. And the CID claim they have their suspicion and we are newcomers to this man and this will be discredit to your party. So I'm not asking you to stop all these things for morality"

to make it a policy for kṛṣṇa-bhakti, not that, but we must have the credit by which we'll be able, we'll get the regard"

After coming back from England Bana Mahārāja told: "I have accepted your policy now. No longer for the trifle things I like to quarrel with others." He has said. And another thing I had, I used to read newspapers and Bana Mahārāja didn't like that. Afterwards he told: "I have taken your realised the necessity of your, that to preach, to become up to date preacher we must be at par with this events that are happening at present in the world. Then our lecture will be living otherwise it will be a dead lecture, like dead language." So after coming back from England he told: "I have taken two things from you. That is to read the newspaper to know the present environment in favour of our preaching. And another thing not to quarrel with persons over trifle things but credit is necessary is more useful for our preaching."

So you can do anything and everything for Kṛṣṇa, whatever is done for His satisfaction that is real, all others are false. But we are to preach, capture the public we are to moderate that thing to produce credit, faith, then they will come to us and then I will be able to give the advice of in that way that should be managed

That does not mean that I shall take to commit sin

All the sins I shall go to commit, "Oh, this is the advice of the śāstra, sins can be committed if sins can be committed for Kṛṣṇa

What is favourable we must accept and what is unfavourable we must reject, this is ...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

.....

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam rakṣiṣyatīti viśvāso,
gopṛtve varaṇaṁ tathā. ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ

("The six aspects of full surrender in devotional service are: To accept everything favourable for devotion to Lord Kṛṣṇa, to reject everything unfavourable for devotion to Lord Kṛṣṇa, to be confident that Lord Kṛṣṇa will grant His protection, to embrace Lord Kṛṣṇa's guardianship, to offer oneself unto Him in full self-surrender, to consider oneself lowly and surrender in humility." (Hari-bhakti-vilāsa, 11.417)

(Caitanya-caritāmṛta, Madhya-līlā, 22.100) - (Quoted from Vaiṣṇava Tantra)

All the six forms, Jīva Goswāmī has given the greatest importance to that form, goptr̥tve varaṇaṁ, to try to get Him as our guardian, the central form in śaraṇāgati. "I want a protector, I am helpless, it is my dire necessity, direst necessity, have to protect us What is the greatest need in me that I am in want of a guardian. I am small, very meagre so a guardian is necessary."

om tad viṣṇo paramaṁ padaṁ sadā, paśyanti surayaḥ divīva cakṣur
ātataṁ tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat
paramaṁ padam

("The environment is not dead - an overseer is there. Just as the sun is over our heads, every action is under our guardian's eye. We should approach any duty thinking: "My guardian's eye is always vigilantly watching over me, seeing everything I am doing, and whatever is happening to me. I need not worry about this environment or circumstance.") (R̥g Veda, 1.22.20)

The theistic scholars, what is their suggestion? They're always thinking they're living under the full shade of Viṣṇu. Viṣṇo paramaṁ padaṁ sadā, paśyanti surayaḥ divīva cakṣur ātataṁ: just like a sun above the head the

holy divine feet of Kṛṣṇa is spread on my head. Like cakṣur, with His piercing eye casting His glance, searching eye, His all knowing eye, a big eye like a sun is above my head. His holy feet can see anything and everything like cakṣur, like eye, cakṣur also like sun, like eye looking on me, my guardian. You consider yourself like this and do any work, do any work but with this conception your proper angle of vision that a searching guardian's eye is over your head. Approach any work, any duty approach, but with this consciousness. The searching guardian's eye, vigilant eye over your head.

That is the primary and first important mantra in Ṛg Veda, tad viṣṇo paramaṁ padaṁ sadā, paśyanti surayaḥ, those devotional scholars also may not always understand and understand Bhāgavata truth, higher. Dvīva cakṣur ātatam, ātatam means distitam (?), spread over, spread over our head, a sun like eye, we are to see my Lord's eye. With this consciousness approach any and everything then you can't do any wrong. "That guardian's searching eye over me, I can't do any wrong. (Staring and staringly fixed ?) I can't do any."

The Ṛg mantra advice comes like this and with the Hindu's, the brāhmaṇas, they always pronounce this and think of that when they go to any function. It is very easy to blame the brāhmaṇas, the Ṛg-Veda they do not talk of varṇāśrama-dharma rather they like to say as brāhmaṇa-dharma, the brāhmaṇa is (all enjoyer ?). So it is found in the newspaper that instead of saying varṇāśrama-dharma they're very fond of pronouncing brāhmaṇa-dharma. Brāhmaṇas are the principle all-in-all and they want to keep the monopoly for some purpose. Because the ahimsā, this Nanuk and the Jain, Mahā-vīra, the Buddha, they spoke of ahimsā. And these brāhmaṇa's varṇāśrama there was room for sacrifice anywhere and they can't understand that is not the ultimate principle. But those that cannot do but take animal food, they are taken in this śloka. If you can't avoid everything connect with the centre and then take it. Whatever you take, even vegetarian, vegetables they're also jīva, of less intense consciousness but still there is consciousness, there is also pain and peace feeling there in the vegetable kingdom.

So without connecting with the centre whatever you do it will bind you with reaction. To get out from any position whether you eat an animal or

eat a creeper but you'll have to connect with the Supreme otherwise you'll be under the law of reaction. That is the purpose and purport and gradually to avoid that. To feed the body you must take something and to take food means to create disturbance in the environment whether it is plant or it is animal, less or more. It is more blameable when you accept an animal or even a human flesh if you want to eat that is more blameable because it is higher life which can be utilised for the enquiry of the highest Absolute, highest truth. So to kill a man is more sinful than to kill an animal or a vegetable. It is more sinful. Why? It is approaching towards higher dealing, importance. As the football when it's nearer the goal and again comes back, it is important going near the goal

So important position, to get human body is coming nearby

to kill it that is incurring more loss.....otherwise in the tree also this same soul and in the human are the same soul, only the soul in human has come nearer, it can connect with sādhu he may go away to the important position, so greater sin. But everywhere we cannot but commit sin in our movement of life.

yajñārthāt karmaṇo 'nyatra, loka 'yaṁ karma-bandhanaḥ tad-artham
karma kaunteya, mukta-saṅgaḥ samācara

("Selfless duty performed as an offering to the Supreme Lord is called yajña, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death.

Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (nirguṇa-bhakti).") (Bhagavad-gītā, 3.9)

More work can be done without any contract, whatever you'll do that creates some eternal things in life. But taking the breath so many small creatures are demolished. Taking water so many more things you are devouring. By your step under pressure of your sole so many. You are lighting fire and that fire for your purpose you are getting fire and in that fire so many insects are being killed. So one cannot live without causing disturbance to the environment so take some positive direction that no deed disturbance you are creating to the environment and that can force you to incur more in the total product.

So to connect with the centre, then that is to try to work in that plane that the most fundamental, universal plane, that is bhakti. Devotion is most fundamental plane vibration. So everything you have to satisfy the sweet will of the Absolute. That is the most fundamental plane of movement everywhere, that is bhakti, raga-bhakti, raga-bhakti then vidhi-bhakti modified flow. Whatever demand coming from the centre, full submission to be one with that, that is nirguṇa, no reaction can come in that sort of movement. That is all good, irresistible, causeless. No provincial interest or local interest can disturb, fully universal.

Just as you put water into the root the whole tree will be fed. Put food into the stomach the whole body will be fed. So your energy put to that place, everything will be well served. The harmony will be, work for harmony for the whole. Kṛṣṇa means that, flow of love, flow of love, the centre of flow of love. And your contribution whoever meagre must go there and it will come from there with necessary method.

And so many examples in our front who are keeping their individual position, they are contributing to that vibration of love. And Rādhārāṇī is considered to be, most contributor is Rādhārāṇī. The potency particular, the original and the nearest potential that is considered the most to that. And then

still their consider to be ideal contribution to the plane of flow of love. Love can sustain everyone, that is the food of the soul, highest type of food.

Hare Kṛṣṇa. Love, beauty, beauty and love of same order, same thing, beauty's love can draw us to inner

the inner most function or presentation of our heart, that flow. Heart is our principle identification not this eye, or hand, or anything put attracts our senses, not that. The object of attraction of our senses, that is all external. But love which is within us, that is the highest, wholest factor, most important desirable factor in us. We are to understand all these things in the line of devotion it is the plane that teaches by the heart, bhakti.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

.....

..... that love, it is very difficult to understand, different kinds, but still it is love. Yaśodā whipping Kṛṣṇa, that is the outcome of love, we are to understand. The guardian whipping the son, chastising the son, father, outcome of love in different forms. Kṛṣṇa's play.

Hare Kṛṣṇa. Hare Kṛṣṇa.

In whipping of Yaśodā what higher type of affection is there in whipping

..... and His followers also to certain extent.

Hare Kṛṣṇa.

So outward show maybe more important the outward show, the inner things are more important to us than the show, the cover. How much love is within the heart of Yaśodā, that is to be detected. Different expressions in different hearts. The faith we should consider most and try to understand the form of our intent.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, the Rādhā-Upaniṣad, is that written later?

Śrīla Śrīdhara Mahārāja: Rādhā-Upaniṣad ? I have not heard of it as yet, Rādhā-Upaniṣad. I heard about Caitanya-Upaniṣad in Bhaktivinoda Ṭhākura's writings. Rādhā-Upaniṣad I have not heard. Made by whom?

Devotee: That I've only heard of, I've not seen.

Śrīla Śrīdhara Mahārāja: But it is published?

Devotee: I've not seen the edition I only heard.

Śrīla Śrīdhara Mahārāja: Rādhā-Upaniṣad. One devotee may prepare from the portions of the Upaniṣads where we can possibly trace about Rādhā, on the basis of that one devotee may compile Rādhā-Upaniṣad.

And there is Agbar-Upaniṣad we are told about Hayansi ? a Sanskrit scholar in the court of Agbar, he compiled one book Ablob ? Upaniṣad.

Hare Kṛṣṇa. Hare Kṛṣṇa.

rādhā-.....

Our Guru Mahārāja did not like that we shall talk about those higher things, very slightly about Rādhārāṇī, some talk but he did not like us to study Ujjvala-Nīlamaṇi and the madhūrya-rasa. That is always to be revered

Be all conscious of our position and whenever we find that it has come out of its own accord we feel ashamed because we are not fit to begin a campaign of the search of Rādhārāṇī and "We don't search then we don't have," it is not like that. Whenever I shall make myself fit that will come of its own accord. In this spirit we are to go on.

pūjāla rāgapāṭha gaurava bāṅge, mattala sādhu-jana viṣaya range

("The path of divine love is worshipping to us and should be held overhead as our highest aspiration." (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura)

"That I shall be finished," it is not māyā, major thing that that will be finished. Always to be kept at respectable higher position. When that will be pleased with me, like flood it will inundate my heart, irresistibly. So don't go to be very eager to finish that to get that, ha, and you will earn something, imitate the things, imitation.

Yam evaiṣa vṛnute tena labhyas:

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām

("One cannot understand the substance of the Paramātmā, the Super-

soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.")(Kāṭha-Upaniṣad, 1.2.23) + (Muṇḍaka-Upaniṣad, 2.3.2)

Full confidence he feels in this process that He will come to accept you. Do, go in such a way the He will come to accept you. The acceptance must come from that side so we'll go on in that way, that is the natural thing. Otherwise we'll be āroha-panthā, empirical method. "I shall know, I shall acquire, I shall get." To see the sun, the sun when it comes to show, that we cannot but see.

"In this life, within the period of this lifetime I must have to see the finish, the finishing portion," that is some atheistic view. It is there eternal and they're affectionate, considerate. Not by losing this life I shall live there, it is not like that. Wait, wait for the favour to come to you, it is all conscious, all considerate not injudicious.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

When he first went to Vṛndāvana Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura) always encouraged Bhāratī Mahārāja to read Prahāda-carit in Vṛndāvana, not anything about kṛṣṇa-rasanot that. Saptama-daya (?) of Bhāgavatam, that the primary stage of devotion tried to explain that in Vṛndāvana, what is śuddha-bhakti, then raga-bhakti that is far, far above. The imitation bābājī's they're thinking that they have all got that within their fists and they're misguided. To show that, to explain about Prahāda-carit not of kṛṣṇa-līlā in Vṛndāvana. A striking thing and Prabhupāda himself between Rādhā-kuṇḍa and Syāma-kuṇḍa in Kārttika-mīna, he read that Upadeśāmṛta, Mahāprabhu's teachings, sīkṣā, all these things, not kṛṣṇa-līlā, Rādhā.

Sometimes in course of his lecture something used to come but not for fashion doing all these things. In the last few years, three or four years in Karttika-mina, ujjavrata, that Bhaktivinoda Ṭhākura's intense stanza about the aṣṭa-kālīya-līlā, that was read and heard without commentation. Always showing that is in the mob, law mob (?), things like that. Do other things, don't jump that side, don't courageously try to approach there with the haughtiness don't do. That was his, and I have fully accepted that

I'm not an atheist that if I can't see then I won't believe it, not like that. Things that I find below cannot but lead to the highest

pūjāla rāgapāṭha gaurava.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

End of recording, 30.4.83

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82.3/4-3 + 83 May

Devotee:we are all students.

Śrīla Śrīdhara Mahārāja: And my Guru Mahārāja (Śrīla Bhaktisiddhānta

Saraswatī Ṭhākura) also told: "I'm the monitor." We must not be afraid of the eternal existence of our guide and Guru, so we are always student. Ha, ha, ha. Always to serve under their direction, kṛṣṇa-prema janme, punar teṇho mukhya

kṛṣṇa-bhakti-janma-mūla haya 'sādhū-saṅga' kṛṣṇa-prema janme, teṇho punaḥ mukhya aṅga

"By associating with the sādhus and gaining their mercy one can get Kṛṣṇa-bhakti right up to the stage of Kṛṣṇa-prema. Furthermore the practitioners very life depends on the association of the sādhus. Without sādhu-saṅga it is not possible to receive the real seeds of bhakti."
(Caitanya-caritāmṛta, Madhya-līlā, 22.83)

Sādhū saṅga, always it is necessary, the direction of the sādhus, kṛṣṇa-bhakti-janma- mūla haya 'sādhū-saṅga': the very origin of Kṛṣṇa-bhakti is in the association of the sādhus. And kṛṣṇa-prema janme, and when you have already acquired, established in kṛṣṇa-prema, teṇho punaḥ mukhya aṅga, he's the principal part of your transaction, your realisation, your service, and in every case his guidance will be necessary.

So don't try to be perfect, that is the greatest disease. That is almost Māyāvādā, that I am Brahma so ham. Dāso ham, that is healthy mantram, formula, dāso ham always. Mahāprabhu says: dāsa-dāsānudāsaḥ:

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro nāhaṁ varṇī na ca gr̥ha-patir no vana-stho yatir vā kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

"I am not a priest, a king, a merchant, or a labourer (brāhmaṇa, kṣatriya, vaiśya, śūdra); nor am I a student, a householder, a retired householder, or a mendicant (brahmacārī, gr̥hastha, vānaprastha, sannyaśī). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the gopīs, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy." (Caitanya-caritāmṛta, Madhya-līlā, 13.80)

That is Mahāprabhu Himself saying like that. For whom? Only for the newcomers, and not for us? So one who thinks that he's in perfection, perfect stage, because he's appointed as ācārya, then he's in the highest position, his position is invulnerable, undisputable, unassailable, if they think like that they're gone, finished.

Devotee: Mahārāja, we're told that when our Gurudeva used to offer obeisance to Śrīla Bhaktisiddhānta, Śrīla Bhaktisiddhānta would say: "Dāso smi."

Śrīla Śrīdhara Mahārāja: Yes, to everyone, everyone, whoever he is, not only his disciples, dāso smi.

Once it so happened, I was, I did not join the Maṭh but I am coming and going, in Calcutta, that hired house. And I saw that he's sitting straight but whoever is coming and making bow, bow down, and he bends his waist and dāso smi, in this way. I thought it came in my mind that we are once bending our head, and he the saint, he's always bending his head in response to so many, so I should not bow down to him. That was my conclusion, at least I shall give some relief. So I mentally I honoured him and passed away. I put this question to another senior disciple that I did so.

"Why you did?" A little excited.

Then I explained the position that incidently he had to bend down and I thought that that must be very troublesome for him so at least I'll give him a relief. With this idea.

"Then it is all right."

I mentally offered my obeisance to him but not physically, only from this. Then he supported me.

"Of course if that is your idea you are all right."

So dāso smi dāso smi. Men are passing through his door towards the meeting, meeting is there on the, there is a seat built on the roof and he's in the door, and this is the staircase, and by his front they had to go. So anyone whose coming and offering obeisance and in return he's dāso smi in this way, always dāso smi, dāso smi, dāso smi. Hare Kṛṣṇa.

I am your servant. I am servant. I want to cleanse the temple in your heart. Hari Mandeer. The Guru, he wants to cleanse the heart of the disciple, his Guṇḍicā-mārjana. Then that Kṛṣṇa is sitting there, I must cleanse the heart, that throne. So the duty of a servant.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

.

Śrīla Śrīdhara Mahārāja:

talabhate duhkha vadana tasyu kam kalena sadvat manapamanaya

stulam tulyam mitrayi bhakrai ?

We should not hanker for honour, respect only. Whatever comes from Him we must try to take it on our head. Gaura Hari bol! Ultimately it is passing through him.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

.

Śrīla Śrīdhara Mahārāja: That German disciple of our Guru Mahārāja, Harispujaya(?), he asked Prabhupāda (Bhaktisiddhānta Sarasvatī Ṭhākura). Prabhupāda asked him to go with a party somewhere but he very modestly put that: "We in Germany we first make a program, sometimes three months ago, sometimes a month ago, then we do accordingly. But here at least one week ago if any program including me, it can at least one week ago, if I get the information it is better for me."

But our Guru Mahārāja answered: "I get intimation only five minutes ago. How can I give you one week ago?"

So things are such. Committee program, all the machinery things should be handled with that spirit, that spirit. It is dictation coming and you are to transmit that. To deal with higher subjective element and if that is autocrat then there is no estimation about that. Our preparation for the service must be of that type and attitude. Always busy, wait, what will be the dictation from up above? We are to carry out that. This should be the general nature of a devotee.

mukti syam mukulitam gali sevā desa mam ?

Everyone waiting with folded palms to receive the order and try to carry out that. That is the way of living with higher subjects, always expectant attitude. A servant near the master, whatever order is coming I am to with vacant mind, the plan, program, I am doing from here, carrying out, of lower order. We must try to live in the vicinity of the autocrat master. Of course the general program is there, Hari-kīrtana.

In Vṛndāvana also we are told that those that are trying to follow the different līlā which is occurring every day in different places of Vṛndāvana, the bābājīs, not very simple bābājī. In the beginning they're to go on with a formal chart. The rasa is there and what will be our duty, if there is dearth then what to do, what will be one's function? In this way they get a training something like that, training, something like rehearsal. And we are told that our higher stage they can catch or understand where the rasa-līlā is to take its seat today, he gets the clue, and they go to attend that place. "Today the rasa-līlā will be in Vṛndāvana, today it will be in Govardhana, today that part, that part." The nitya-līlā is there and they're getting some connection, some clue, and they go there and try to participate. In this way it is a custom amongst them. Some might have seen sometimes they get some suggestion within their mind, revelation in their mind that, "Today the rasa-līlā is going to take its seat in such and such place. So let us go there and service to watch our things may happen if ordered we can see or can't see this way."

So the living pastimes. In the beginning the rehearsal and next the living thing where it is occurring, to attend that.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Subjective character, that is all important thing for us. We are going to connect with the master world, not to make program with an objective world and to go on with our program.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

Whatever we do we must be conscious of the fact. Awaiting for the decision from the higher zone, higher level.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Whose men have come? Jaya Tīrtha Mahārāja's?

Devotee: Yes. One of them has a question.

Śrīla Śrīdhara Mahārāja: He's coming from London?

Devotee: Yes. All from London.

Śrīla Śrīdhara Mahārāja: Known to Mr. John (Edmundson)? No? Is he known? What is his question?

Devotee: I've been told that the pure devotee, his consciousness is dovetailed with the Supreme Consciousness of the Lord. And yet we see that there are different opinions amongst pure devotees. Can you explain why?

Śrīla Śrīdhara Mahārāja: (?)

Devotee: His question is why are there differences amongst the pure devotees?

Devotee: Of opinions once their consciousness is dovetailed with the Supreme?

Śrīla Śrīdhara Mahārāja: It may be of two types. One type, the highest type, the differentiative character of the līlā. Different group of services with apparent different interest and they're to make arrangement accordingly with them. The rasa has got its respective connection, relation with another rasa. Even it is said that the vātsalya and madhura rasa they're antagonistic, antagonistic. Yaśodā is serving vātsalya rasa and the madhura rasa servitors the gopīs their interest is opposite. Yaśodā wants that her boy may take full rest at night, His sleep may not be disturbed then His health will be broken. But the madhura rasa servitors their interest just the opposite.

Devotees: Ha, ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: So even in the perfect ideal of the rasa there may be some difference. Only one instance extreme I show but such differences we can find small or great in the vilāsa līlā. That is of one type. And another type when we do not realise all of us of same standard when there is difference in our realisation according to our calculation difference cannot but be, but be. So when we do not know the whole thing there may be difference. And in the ideal also there is some difference. That is concerning ideal. And there is the realisation according to our stage of devotion there cannot but be difference. So in sādhana and siddha difference may be there.

But generally we are to think that we are not in perfect condition so our differences will be due to our realisation, degree of realisation. Everything varied, varied, but the difference amongst the main principles that is deplorable and that will cause disturbance to the newcomers. It is a great

catastrophe for the newcomers, newcomers. They have come with open faith of a very mild standard, they can't, their faith is not so high, so intense that they will be able to tolerate many things which seems to be like discord. The difficulty is with them so whenever such things to be happening, generally the madhyama-adhikārī Vaiṣṇava should try to keep the beginners outside. They should not be allowed to enter into these discussions and differences, and the quarrel and litigation, all these things. This is only reserved for madhyama-adhikārī.

laukikī vaidikī vāpi yākrīyākriyate mune hari-sevānukulaiva sā kārya
bhaktim-icchātā

"O great sage! If one aspires for devotional service one should perform all one's activities, whether they are mundane or Vedic, in such a way that is favourable for the service of Śrī Hari." (Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.93)

(From Nārada-Pañcarātra)

Whether it is social affairs or any śāstric affairs, discussions, what is the real standpoint, what will be the real good, beneficent. According to their stage they will try to struggle, quarrel. One says: "No, this will be good." Another says: "No, that will be, this defect is there in your program." Some quarrel may come even amongst the sincere souls. But still the kaniṣṭha-adhikārīs, the beginners, must not be allowed in that circle. Kaniṣṭha-adhikārī, the stage of first training, that cannot tolerate all these things. But still it is there in madhyama-adhikārī.

To use all our faculties in connection with Kṛṣṇa consciousness. Love and laughter, we have to quarrel, sometimes we have to go to litigation, sometimes new differences in our realisations concerning understanding

of the proper meaning of the particular mantram or the scriptures, particular poem of the scriptures, many differences, discussions. It is not undesirable, sometimes it is necessary.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

"O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me." (Bhagavad-gītā, 9.27)

"Good or bad, whatever is within you that must be thrown for the object of My service."

kama kṛṣṇa kamatmana krodha bhakta deśi jali lobha sadhu sanga hari katha ?

It may be adjusted in such way. I have got anger, that anger should be tried to be utilised in favour of the service of the Lord, krodha bhakta deśi jali, who has come to attack the devotees, I may use my anger against him. In this way, in this way. To make the best of a bad bargain. So many tendencies are in my mind and when I went to, wanted transformation wholesale within my mental system I shall try to adjust them in such a way. That in connection with divine service I shall try to utilise them in that stage. The diplomacy, diplomacy knowledge I have got, that also may be utilised for the service. In this way whatever one has got he may try to utilise that as much as possible for the service of the Lord. In that way he will be able to purge out them very soon and very easily.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

"O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me." (Bhagavad-gītā, 9.27)

And then:

sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

"Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." (Bhagavad-gītā, 18.66)

Next higher stage. Then when it will be very little you leave it, leave them all and become one with cetana, soul, brahma-bhūtaḥ prasannātmā:

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

"The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he

gradually achieves supreme devotion (prema- bhakti) unto Me."
(Bhagavad-gītā, 18.54)

In the brahma-bhūtaḥ prasannātmā stage, jñāna-miśra-bhakti, and sarva-dharmān parityajya, and yat karoṣi yad aśnāsi, that is karma-miśra, and sarva-dharmān parityajya, means from karma-miśra to jñāna-miśra. And then real bhakti begins:

jñāne prayāsam udapāsyā namanta eva jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir ye
prāyaśo 'jita jito 'py asi tais tri-lokyām

"Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds." (Śrīmad-Bhāgavatam, 10.14.3)

Not to keep connection independent of the connection with karma and jñāna. Only to take the help of ruciḥ, taste, taste, whatever is my condition but is I've got taste and I have got the connection of the sādhu, the taste will take me up very strongly and very safely to the right direction. Only sādhu saṅga is all important. My taste to hear from the lips of a real sādhu, sādhu, where the real God consciousness has begun, my taste for real God consciousness, Kṛṣṇa consciousness. That is the most valuable thing. Then all will go away in no time and the taste will take me upwards.

Mahāprabhu says here: "It is, it is the beginning. Otherwise from other stages we may fall back." But if you've got real taste when the real Kṛṣṇa consciousness then we are safe. Gauḍīya Maṭh: "Yes, it is, it is the beginning of the real life of a real devotee, it is here." The real God consciousness and the real taste of the disciple and he's fortunate enough to have a real relation with real God consciousness."

All other qualifications, non qualifications, all ignored. Jñāne prayāsam udapāsyā namanta eva jīvanti san-mukharitām, above calculation. The faith has begun in its original form, in its real form here. Now faith has given shelter to this disciple and he's safe. Otherwise by calculation, by using our knowledge in drawing the comparison of the goodness of this world and that world, these are all very weak things. Cannot be and not reliable, but faith is real and faith has got its real characteristic. Must have a connection with a real sādhu and he will find inner taste to that.

Here Mahāprabhu sanctions: "Yes, here it begins. The life of a devotee proper begins here. He has crossed the line of danger of māyā." The calculation cannot be dependent on, relied upon, calculation can't help us to reach the proper place. But sukṛti and śraddhā, nirguṇa, independent, śraddhā.

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare

(Śrīla Bhaktivinoda Ṭhākura has written: "Giving up everything, let us sing in praise of Śraddhā-devī - faith - whose grace can take us to Kṛṣṇa.")

Firm faith, that is most valuable thing to me. No knowledge and no energy, amount of energy, this money, men, worldly wealth, all energy. But energy and knowledge, both are futile. Only śraddhā, faith, that is our inner, our inner function. Why? Knowledge means doubt, knowledge

means in the background there is doubt, suspicion, and he wants to that elimination and acceptance, this is good this is bad, this is the symptom for the badness and goodness, calculation. It is not automatic.

Knowledge, the possibility of suspicion in the background 'I will be deceived, I shall have to understand.' He's in the plane of treachery atmosphere, suspicious. And he's to calculate and find out what is true what is untrue, all these things. So he's living in the plane of suspicion, doubt, etc, knowledge means that.

But faith, he has reached such a plane where no treachery is possible, no room of any suspicion, no room. In that country any suspicion is not to be found because those that are living in the soil, they do not know what is cheating, deception. So simple dealings there. Then we have come to the real side where calculation is not necessary, not necessary. Such a safe plane we have come to. So sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, faith, when we have connection within us the faith, and also the genuine party, genuine party as my Guru I have got. This connection will be happiest for the soul.

Mahāprabhu says: "Yes, here it is. Now go further." Otherwise, eho bāhya: "This is superficial, this is superficial. Go ahead, go forward." eho bāhya, eho bāhya, eho bāhya now here it is. Go, make further progress."

Jñāna sunya bhakti, that is śraddhā, śraddhā. And śraddhā cannot be exploited. Real śraddhā will take us to a particular place. Śraddhā, there the guidance of the Supreme. None can seduce one who has got real śraddhā. Through faith you will understand the real thing. Innate attraction, my heart feels very confident here in his. And he may be an illiterate, may be a poor person devoid of all this worldly resources but heart will select his company automatically right so, a friend, a selection of friends, the heart will guide him surely to a proper... He may not know but that will seem to be very congenial to him, that company of devotees. So: na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati: that is the greatest solace for us.

pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid,

durgatim tāta gacchati

"O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated." (Bhagavad-gītā, 6.40)

That ignorance cannot be in general, cannot be, it is not ignorance proper but illiteracy or something like that. That cannot stand in our way. It is some other thing. A beast can approach, a scholar can hate only. Ha, ha. It may be given of such order.

Hare Kṛṣṇa. Hare Kṛṣṇa.

So we need not worry much. Still it is all undesirable, especially for the beginners, differences between the upper persons whom we consider to be upper rank. They're quarrelling and the lower class cannot but be disturbed. So they try to avoid as much as possible. At that time they may give their attention towards the scriptures. Less quarrelling, scriptures also quarrelling, because they recommend advises of different stages, so there is also quarrel. Everywhere progress means quarrel, elimination and acceptance, that means quarrel. One condemns another, progress means such, we can't avoid it altogether, but still the progress is there. We must not be afraid.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Progressive, progress.

Devotee: Śrīdhara Mahārāja, as disciples of Śrīla Tīrthapāda, we can see that our spiritual master is very much attached to you and he has very much affection for you. But we are also seeing that some other people, his Godbrothers, also pure devotees, ācāryas, are feeling not similar in their view point. And when you said earlier that the kaniṣṭha-adhikārī should not be allowed to hear the discussion of the upper class devotees, we are hearing these discussions without even wanting to and we are becoming confused. Could you please

Śrīla Śrīdhara Mahārāja: Who is he?

Devotee: He is Śrīmad-Bhāgavatam Prabhu.

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He is a disciple of our Jaya Tīrtha Mahārāja. He says that my Guru Mahārāja Jaya Tīrtha Mahārāja is very much attached and affectionate to your divine grace. And we consider ourselves kaniṣṭha but we should not hear adverse things but we cannot but hear these things. And there are differences in other ācāryas and they are considered by us pure devotees. So we feel some confusion.

Śrīla Śrīdhara Mahārāja: So you may think it will be if well meaning, you will not allow yourself to enter into that plane. But to waste your energy, but in the mean time you may utilise your energy in some other form of duties. You may attend to the books, you may not give attention to the quarrelling stage. That will be more considerate and useful to you or men

of your stage. Gradually we shall come to know what is what, but now because I don't understand I am being puzzled, I don't go that side, I may utilise my energy in another place. That policy you may take.

Suppose one cannot go where the fighting is going on, killing, blood shedding, all these things, but he may utilise himself in services far from where the fighting is going on. In that way. You can utilise your energy, you can't tolerate the bloodshed, and so in a peaceful place, or suppose the supply of food and the nursing of the patients in hospital, you can utilise your energy there. And those that love fighting they will run towards the front and with such vigour fight.

End of side A, 3/4-2-82.

side B, Śrī Gadādhara Paṇḍita, May 83.

Śrīla Śrīdhara Mahārāja:my heart's pūjā, the Kṛṣṇa conception of Godhead, the Caitanya conception of Godhead, they're of such level, such high level, and with fine taste that has touched my heart and burned all other prospects there. Captured wholly. Do or die. Rather I shall, I must get that or I do not want to get anything, I want to die, efface my existence. But if to maintain my existence I want to live only in that sort of holy atmosphere whatever little is extended to me through any agent or agency. This should be our attitude about this.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Today is the birthday, advent day of Gadādhara Paṇḍita. This is amāvāsyā, on a new moon, dark night. Mahāprabhu came in the full moon and He drawn the whole from Gadādhara Paṇḍita, made him quite empty. He had to come in a black night. In His case it will be full moon.

Kṛṣṇa was in the middle, aśtamī. Rādhārāṇī was in the middle. But when Both combined went to capture the full moon. And Gadādhara Paṇḍita for his, only the blackest night to come down to here.

Injustice, he tolerated such injustice, his whole life was the ignored life, the whole wealth drawn from his heart. Rādhārāṇī. Everything drawn by Kṛṣṇa to enhance His līlā with audārya (generosity) combined. And the real owner, now he's treated like a bankrupt, he's bankrupt in his own wealth, that is the position. And he passed away also in amāvāsyā in the dark new moon, Gadādhara Paṇḍita.

And Bhaktivinoda Ṭhākura also adopted that and Prabhupāda (Bhaktisiddhānta Sarasvatī Ṭhākura) says: gadādhara arindari payaca gaura hari ? Prabhupāda saw, marked something common in Bhaktivinoda Ṭhākura and Gadādhara Paṇḍita. And they passed away on the same day.

gadādhara arindari payaca gaura hari ?

"The day of disappearance is congruent with that of Gadādhara. In this connection you got the grace of Śrī Gaurāṅga. You are favourite of him."

In this way Prabhupāda saw. And in another place:

sadagal gaura kṛṣṇa yadi ?

This Navadvīpa Dhāma, eternal pastimes are always going on. Sometimes underground, always underground, sometimes on the surface. Prabhupāda looking in this way. Always nitya-līlā underground, underground to us where we are awake, that we call the surface, over the surface. And we are absent in the deep, another stage of consciousness

what is underground to us.

sadagal gaura krsna yadi ?

Now suddenly they have come over the surface. Gadādhara Paṇḍita and Svarūpa Dāmodara, both, and Svarūpa Dāmodara came as Gaura Kiśora, and Gadādhara Paṇḍita came as Bhaktivinoda Ṭhākura.

rakal gaur sri gauri chai dui mayi mahi kahi muni aprakṛta apayi sa lokata
rakal sayal dini bajay cata gaura devi aprakasa pata chata pata ?

This is not to be given expression to any and every place. This is concealed truth. Prabhupāda says not to express it anywhere and everywhere. This is the fact. They're always here continuing their own function for participation in the līlā of Gaurāṅga. Sometimes underground sometimes over ground. That will be difficult to recognise them. I suddenly found Svarūpa Dāmodara as Gaura Kiśora and Gadādhara Paṇḍita as Bhaktivinoda Ṭhākura. They most graciously gave me that sort of teaching, I could see in them the true pāṣada, the eternal companion of Gaurāṅga I found. Prabhupāda mentioned in his introduction to his Caitanya-caritāmṛta, this all conclusion summary, purport in the conclusion of the Amavasya of Caitanya-caritāmṛta it is given. Gaura Hari. The eternal nature of eternity and infinite is anything and everything. We are child of the limited soil, we are child limited aspect of the world. Many things impossible to us. We are accustomed to think that everything is impossible, only what I have got in my little experience that is possible and other things are all impossible. We are trained to think like that. But if we think about infinite it is just the opposite. Anything and everything may be possible, bad or good, that is also of infinite character. In the transcendent world the goodness also have no end and different gradation in that. In this we are to make advanced progress so that thought comes.

Pratyakṣa, parokṣa, aparokṣa, adhokṣaja, and aprakṛta, these five layers of knowledge. Pratyakṣa, where we are awake now. Parokṣa, we also consider other's sense experience to be a part of our knowledge. Aparokṣa, which is independent of all our experienced world, and where we faint, that is samādhī, we can't feel our new environment but our personal consciousness in slumber, deep slumber. Only personal consciousness without any conception of the environment. Their position. And then by the grace of the higher world when they take us in there then we wonderfully have some sort of experience of the transcendental world by their grace, by their mercy, not as a matter of right. Then that is in the highest stage, aprakṛta, very similar to this world of my limited experience but it holds the highest position of existence and sweetness in every way. Sambhanda (?) and ecstasy ignored. That has been given to us. If I have got śraddhā:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

"Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." (Bhagavad-gītā, 18.66)

I am in my home, I am in such a position

.....

Śrīla Śrīdhara Mahārāja: this is all mundane, nothing, come to Me, I shall feed you amply. You won't be able to taste such sweetness that's there in unlimited way. So I can say very easily give up everything you have got. What have you got? Nothing. In your experience, the wealth you have got, janma-mṛtyu-jarā-vyādhī (Bhagavad-gītā, 13. 9),

now it is, and will pass, it will leave you, it will disappoint you next moment so nothing you have got. So give up the mania for the attraction for the environment you are in the midst of at present and come, jump and come to Me, desperately, and I shall give you shelter and you will be compensated amply."

This is the call of Bhagavad-gītā, Śrī Kṛṣṇa. Mahāprabhu also: "Give up everything, take the Name of the Lord and prepare yourself to go to home. You are not created for this trifling, for this mean, dishonourable life. Your home is there. If you like you can come there. You are in the midst of the cremation ground, free yourself from the cremation ground and try to have your inner fulfilment and the worth of your existence here, in this way. Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

Here I close.

Devotee: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Śrīdhara Mahārāja has got no faith in experiment, in the empirical experiment system. That very system or that very path has been abhorrently rejected. Tana, tana, tana, neti, neti, neti. The method of searching in the empirical method, that has been rejected on principle. Why? That is then one can understand what is the meaning of the revealed truth. Infinite should come to finite, finite cannot search after infinite. With that method necessary to invite infinite to come and not to understand infinite by any intellectual or empirical or ascending method. Śrauta siddhānta, śrauta panthā has been accepted, the method that the truth can reveal.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām

"One cannot understand the substance of the Paramātmā, the Super-

soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."

(Kaṭha Upaniṣad, 1.2.23) + (Muṇḍaka Upaniṣad, 2.3.2)

This principle should be understood. One who can understand this principle properly he will reject the method of experiment and make progress towards. This is inductive process. We have no faith in that, only yam evaiṣa vṛnute tena labhyas. Whomever He will come to make Him known to he will know Him, none else. In one place one can know and another cannot know. And when He wills to know how to whom he will know in that way.

mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān gopānām
svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ mṛtyur bhojapater virāḍ
aviduṣām tattvaṁ paraṁ yoginām vṛṣṇīnām paradevateti vidito raṅgaṁ
gataḥ sāgrajāḥ

"O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the yogīs, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."(Śrīmad-Bhāgavatam, 10.43.17)

In this way in one place people will know Him in a variegated way as He wills them to know Him. Without, a blind man can see Him, by His will only. Dhṛtarāṣṭra wanted: "For the time being, remove my blindness."

"No, no. Your physical blindness is not necessary to be removed. I say you see Me you will be able to see Me." And that was done. Without removing blindness, Dhṛtarāṣṭra only by His order could see Him. What does it mean? Everything is the effect of His will, all subjective cause and no importance of any objective representation. Two reasons, objective representation is only valid in the case of physical senses. But the whole thing, the transcendental truth is coming from up to down. "You see Me in this way." Arjuna saw Him in that way. "Arjuna you saw Me in this way, I am so and so." Arjuna saw that. Only the subject is being controlled by the higher subject and the experience comes from that, especially that higher experience of the conscious world, the super conscious world. It can never come by any other way, what to speak of this material thing. Material thing has been used by the tantric, the Śiva section, and that is only with this idea.

emam nimam kriya yoga sadve samsiti raypaday ta eva atmabi nasaya
kalpanti kalpita varay ?

In the midst of many exciting temptations, if we practice God consciousness we may pass the examination in that way. In the midst of fear, in the sasam, tantric, the tantric they go to the cremation ground and takes his seat on the chest of a dead body and they make their yajña. In the case of fear, fighting with the tendency of fear within and defeating it, I am going on practising my meditation, or something. So many tests. To do some practises with the company of a beautiful young girl. Young girls generally attracts but in spite of her attraction if I can stand going on in my japam or meditation I make some progress. This is the process that has been accepted by those. Wherever there is temptation, in the midst of that temptation as a challenge to that temptation I am going on with this. So this is another, this is also some sort of inductive process.

But the Absolute is quite free, He does not care for anything. So only His

sweet will can give Him to us. How to get, attract His sweet will? That has been told that only by surrender, by surrender to Him we can attract His attention and His grace, His sympathy, so that He will come to me, He will express Himself in me out of His sweet will. His sweet will is the cause to get Him and how to attract His sweet will?

That is the problem, that has been told that only by surrender, only by humiliation, only by our prayer, acute and very piteous prayer. "I am so poor, so needy, I want Your grace." In this way my prayer to draw His attention towards us. This is bhakti and no other process can force Him to come to me, then that will be greater God. As Hegel says: "If anything can create God then he's higher God." God must have His full independence in Him. "Nothing can give Him, and everything for Him." These two criterions we should keep in mind. "Everything for Him." So until and unless one comes in that standard to accept that everything is for His līlā, I am to merge within His līlā. He won't be moved but I have to be moved in a certain way that I can be harmonised with Him. Then I can get Him, His connection. Otherwise dislocated. And nothing outside can give Him to me. His devotees means His own, the same thing. Bhaktyā sañjātayā bhaktyā:

smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim bhaktyā
sañjātayā bhaktyā, bibhraty utpulkāṁ tanum

"The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental

ecstasy, such as standing of the bodily hairs on end."(Śrīmad-Bhāgavatam, 11.3.31)

And bhakti it has been told it is eternal, it is not created, it cannot be given by anybody. But bhakti is there and those who are already in bhakti, they can by His order can extend it. This is the nature, nothing can produce bhakti, bhakti is eternal, bhakti is self-sufficient, and bhakti can give bhakti, and nothing else can give bhakti, devotion proper. Bhaktyā sañjātayā bhaktyā. Ahaitukī apratihātā, bhakti has no cause (no hetu) that something will come and advertise: "I can create bhakti." No, it is causeless, it is eternal, and irresistible. When it will come in its own way, it comes in its own way and that can never be resisted by any other power in the world.

The God's function, bhakti, sevā, it is simultaneously existing and similar with God, His particular potency. Without bhakti there cannot be any God, without service, without devotion, dedication, there cannot be any God. If God exists then dedication for His purpose, to fulfil His purpose is there. Everything for Himself, that means everything has got its function towards His satisfaction.

That is bhakti, irresistible. It is independent and it is irresistible and none can give bhakti but bhakti, only bhakti can give bhakti. And the bhaktas who are already merged in bhakti, they can as the agent of bhakti. So it is independent and all free, independent and self-asserting substance. Not any relative, not created, not dependent of any other thing. We are after such absolute, absolute.

And in the scriptures also it has been dealt like that by the ācāryas previous, Vaiṣṇava ācāryas. Other gods may be attempted or may be gained by different methods, but the Absolute has got this particular process and means to attain it, śaraṇāgati, surrender to Him. Not that He will come to you but you will have to go to Him fully, surrender means that. You will accept Him fully then He will reveal Himself within you. You are to accept everything for Himself, you are also for Himself, no other alternative ambition you have got. Everything for Him, you are for Him

cent per cent when you accept then you are taken in.

Hare Kṛṣṇa.

And in the ācārya, especially those ācāryas that we have come under to learn from them, they're also of this opinion we find from their teachings in different places. So we can never accept a new thing which we ourselves can see with what little knowledge we have got. That nothing if I go to take help from some other thing then I minimise the Absolute to that extent. If I go to a second thing, than Him, then thereby I minimise His position, undermine His position that He's not absolute. If He's absolute then the cause of attaining Him must be within Him not outside.

And whatever He accepts, that Prasāda, we will have to take Prasāda, that mentality will help if it is helping connecting Him. And whatever, if we offer meat to Nārāyaṇa it is redundant because in the revealed scriptures He has already said that this is not the method. So also the fish, the meat, the drinking, this wine and others, so many things that will be ordinarily objectionable, that's not included in the least of the other objects that could be offered to Nārāyaṇa. It is mentioned there in the śāstra.

Only the empiricist who are from outside they're in the process of enquiry of the truth, it is in them, this intoxication, this tantric, wine drinking, this meat eating, and this girl enjoying. All these are in the empirical section and not in the devotional section. Devotional section as revealed truth has come down from the ācārya they surrender to that and gradually try to go up. Hare Kṛṣṇa. So we can never accept that, not in the ācārya, Vaiṣṇava, and the Vaiṣṇava scripture, Vaiṣṇava saints and Vaiṣṇava scripture has never allowed these things, this is all:

unbiniminal udpayada eva kevalam sudesā siddhi purāṇa ādi pañcarātri
viddhi vīṇa vāikāntikī bārī bhakti utpada eva kevalam ?

Generally we should consider the life and the character of the higher souls, the Guru and Vaiṣṇava of the upper section in whose line at least we have accepted our goal. How their conduct, what is their practice, and what is their writings, what is their speech, advice? All these things we are to consider. At least this sort of honesty should be expected within us that we are followers of our Guru and the Guru paramparā, the recognised Vaiṣṇava. We must follow them, we must not supersede. Submissive to our Guru and Vaiṣṇava. That should be our conduct.

This will be, a sensible man will laugh at these suggestions and modifications in the line of pure devotional methods, a laughing stock. A new invention. That's the out come of previous black samskara, impulse acquired in the previous life. Otherwise it can never be explained.

purva samskara, purva samskr̥ti ? And,

ravati purvati hitam jataji citato bhuyo ?

These run after the soul from previous lives, the tendency that was acquired there. Whenever that impulse will attack anybody he will try his utmost to get out of that suggestion and that mental tendency. That a demon has come to attack me in the form of a particular impulse and new suggestion crossing my previous ācārya and insulting them in other words. What they have advised to reject, to be away from, and I am trying to introduce that very nuisance into the sampradāya.

Hare Kṛṣṇa.

This is tamasic. Satvic, pure mind can follow what is the line of the truth. And in rajasic there is doubt whether this is true or that is true. And tamasic, what is bad to try to understand and give vent to others that this

is the truth. What is not truth, to try utmost to establish that in the throne of truth, that is tamasic. And this intoxication, other things, meat eating, all tamasic. So sheer ignorance, tama means ignorant mainly. The tamasic tendency, ignorance that has, Yamunācārya has remarked against his enemy:

tesam ajnanam eva aparādha date na tu aisa matan dosa ?

In a very affectionate tone he's making remark against the opposition party. "That their ignorance is responsible, let them live long, they have no crime, no offence. But their ignorance is responsible for this remark of this sort of understanding, ignorance we are to blame and not the man who is ignorant." Tesam ajnanam eva aparādha date na tu aisa matan dosa ? "Let them live long, my affectionate children they have not got so much fault but their ignorance is responsible for all their erroneous activity." This is Yamunācārya, the Guru of Rāmānujācārya. His expression, his remark is like that against the Śāṅkara school.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Where is Sarvabhauma?

So no possibility of any support from such campaign from here. I am the worst enemy of all such new suggestion and movement and creation and all these things. I like him, I had affection for him, for his simplicity, and for his self abnegation. But from where this curse has come in him I shudder to think of it. That is my position. I want that he may be washed, he may be purified of these filthy things as soon as possible by the grace of Mahāprabhu and Nityānanda Prabhu. This is my present attitude towards him. As soon as he'll be absolved, purified from this poisonous, filthy impulse he will be saved. Let Nityānanda Prabhu save him. It can never be tenable under any circumstances in any intensity or in any type or modified or wholesale.

mahajana jena catasya pantha ?

The simple way, our generous and higher predecessors they have traced a particular path and we must try to go that way and not to create another short cut.

Devotee: Guru Mahārāja, in the scriptures it is said that in Kali-yuga so many concocted processes will come.

Śrīla Śrīdhara Mahārāja: Yes, maybe it is likely. Kali means kala means quarrel, quarrel means clash of many opinions in many interests, Kali. So many interests, many paths will come and they quarrel with one another. That is Kali. Kali means the separationist they will have the greater field of different opinion. In Kali everyone will think himself a model, an ācārya. "What I think I know that is the best." And they will come to quarrel, so quarrel in an extensive way means everyone thinks that he's perfect, he's the absolute, and whatever he understands that must be. This is Kali. So:

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet

Śukadeva Goswāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."

(Śrīmad-Bhāgavatam, 12.3.51)

Take the shelter in the sound divine. Then also there are so many, "Why

Kṛṣṇa, not Kali, not Jesus, not God? That is also one and the same." Everywhere they doubt understanding.

Kṛṣṇa, the attraction, the affection, the affection, the attraction, that is our solace, the Absolute attraction. That is love, love, love is above all, and love must be divine, not this lady love, or fame loving, or money loving, but God loving, conception of God, God the love, God is love. We must try to love one another and to go to the land of love divine. And to differentiate any other things from God from us, that is lust going on in the name of love here, we are to eliminate. And this money loving, so many loving, love of fame that must be eliminated and directed towards the unseen, the attractive, the centre of love.

Love means dedication. We try to understand the science of love. As much love so much dedication for the cause. That is love, the criterion of love is that, dedication, self sacrifice, yajña, sacrifice, to be habituated to give something for others taste, others pleasure, that is yajña. Love is the highest and purest and divine form of yajña, yajña means to sacrifice. Dedication, as much dedication and dedication to a partial representation cannot but be partial. The dedication to the whole centre absolute that is to be acquired, the spirit of dedication.

Bhakti means bhajana, dedication, dedication, and not temporary dedication by applying any medicine to forget ones own self. To get an injection or a pill then I am unconscious, that is not dedication. And to have a dream of this and that thing in a sleeping stage, that is also not dedication. Wholesale dedication standing, awaking, fully awake we must march towards dedication. Dedication for the country is very famous and widely accepted. One whose dedicating himself for the cause of his own county, patriotism, patriotism is found, dedication is found in patriots. But that is all partial while fighting with any camp so many killings, that is dedication. So dedication is not extended selfishness, dedication for the whole centre. All accommodating Absolute, that sort of dedication should be developed within us, it is already there

End of recording, side B, Śrī Gadādhara Paṇḍita, May 83.

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83.4.5

Śrīla Śrīdhara Mahārāja: Freedom is the highest type of slavery, slavery and freedom comes together. Rare combination, both slavery to the extreme and one can find freedom there. It is miraculous. So surrendered that they're enjoying a kind of freedom. Does not care for themselves at all. Deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān:

(deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra, tāhā haite nā cāhe uddhāra viraha-samudra-jale, kāma-tiṁgile gile, gopī-gaṇe neha' tāra pāra)

(Śrī Caitanya Mahāprabhu continued: "The gopīs are fallen in the great ocean of separation, and they are being devoured by the tiṁgila fish, which represent their ambition to serve You. The gopīs are to be delivered from the mouths of these tiṁgila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopīs do not want that liberation desired by the yogīs and jñānīs, for they are already liberated from the ocean of material existence.")(Caitanya-caritāmṛta, Madhya-līlā, 13.142)

How there can be, can come any bondage where they're not conscious of their own individual selves? No bondage is apprehended, no apprehension of any bondage because they're not conscious of their own individual existence. Deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra,

tāhā haite nā cāhe uddhāra: they do not care to work out their salvation from any condition. "For Kṛṣṇa's sake anything and everything. Good bad whatever it is of equal value to us."

Svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ: Whether hell or heaven of equal value to them. Svargāpavarga-naraka, nārāyaṇa-parāḥ sarve, na kutaścana. They're never to be cowed down to be afraid of anything.

nārāyaṇa-parāḥ sarve, na kutaścana svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ

("Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.") (Śrīmad-Bhāgavatam, 6.17.28)

Whether hell or heaven or liberation of equal value to them. So much so they're mad in the service of Kṛṣṇa. Dedication is so great and intense. So slavery and freedom, this is very wonderful, slavery and freedom mixed together. The highest degree of slavery there they find freedom. So selflessness, so intense selflessness is possible and that is Vṛndāvana the land of love. Love, sacrifice to the highest degree love means, love means sacrifice to the highest degree. And none to be loser because everyone there is of that temperament so no possibility of losing anything because the whole atmosphere is of the type. All take, take, take, take everything, take. No underground blackmailing so everything is cheap, everything is cheap where aggrandisement taking things from the market put underground then there is dirth in the market, and here everything comes in the market

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

From the tree, bird, insect, all

lilanukulyam yat kinca tena guna mati gato matama ?

The idea of land is such, from the highest to the lowest, from animate to so-called inanimate, all taken up no other beloved thing to the market, so opulence. Lilanukulyam (?) all helpful, all the motives to help Kṛṣṇa-līlā, the satisfaction, the enjoyment of Kṛṣṇa. That centred opulence there and no one hides the capital into the iron chest, all out in the soul's market.

So this is the peculiar thing, the slavery and freedom.

Slave consciousness is not there, by giving them, by offering them, they consider that they're fortunate, fortunate they've got chance to offer themselves for Kṛṣṇa so they're fortunate. It is a great fortune to be allowed to offer something for Kṛṣṇa and His devotees of that type. They all think that, "we are fortunate that our things are being utilised for the service of the Lord with His own." So slavery is fortune there.

Hare Kṛṣṇa. Nitāi Gaura Hari bol!

I was in Madras when Gandhi was invited to parliament for a round table conference after his second movement of civil disobedience. A round table conference was held in England and Gandhi invited, he accepted invitation and went. Then some people came with argument: "Oh, you recommend slavery. How will it be made, maybe slavery kṛṣṇa- dāsa, that kṛṣṇa-dāsa that is the object of life, my life after all is of slavery, slave mentality." At that time when Gandhi went to keep the invitation in the parliament so many applications came to become his personal servitor, secretary, and the selection came with the editor of Hindu, a big high

circulation paper in Madras, Hindu. And his editor got the selection to become secretary at that time. Then I told that: "So many persons, so-called genius, they are very eager to get the service of Gandhi. All the so many scholars of leading parcels of the country they're in competition 'who will be the personal secretary of Gandhi.' And secretary, that is assistant, his slave, his servant. To acquire, to get Gandhi's service that is so high to you, but the service of the Lord that is not acceptable to you, you fools, you can't understand what is God. The persons who are making competition to get the service of Gandhi, a man, and they say that to get the service of the Lord is slavery. What is this?"

Hare Kṛṣṇa. Hare Kṛṣṇa.

So slavery is the highest freedom, it is the opposite mix, it is like a wonderful thing. Koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta: Such a free amongst crores of free souls there one can be found in a crore who has been accepted to serve Kṛṣṇa.

(koṭi-jñāni-madhye haya eka-jana 'mukta' koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta)

("Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find.") (Caitanya-caritāmṛta, Madhya-līlā, 19.148)

So what sort of slavery is that we have to calculate. Freedom, so that freedom is something like prostitute, freedom, what does it? Freedom, a free, a small unit of consciousness always vulnerable, always possibility of committing this and that wrong, what value of that? And to get the guardianship of the Supreme Entity, how elevated idea is that? ahaṁ hi

sarva-yajñānām, bhoktā ca prabhur eva ca - suhr̥daṁ sarvva-bhūtānām:

ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca na tu mām
abhijānanti, tattvenātaś cyavanti te

"-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."

(Bhagavad-gītā, 9.24)

bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram suhr̥daṁ sarvva-bhūtānām, jñātvā mām śāntim ṛcchati

"I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."

(Bhagavad-gītā, 5.29)

To get a guardian in Him who is the highest authority, real guardianship is there. That is more than freedom. One is in the prison, prison-house, in jail, then he's let loose and becomes free. But to be engaged in a good service of the government that is more than freedom from the prison-house. Koti-mukta-madhye 'durlabha' eka kṛṣṇa- bhakta, (C-c, Madhya-līlā, 19.148), that is something positive, dedication is a positive thing and

exploitation is negative. Our ideal is always fixed on exploitation, that by exploitation these scientific or, by exploitation we can elevate our position. This idea has entered into the very essence of our constitution, that we can elevate our condition only if we're allowed to exploit the environment. This idea has been so mingled with all our natha's that we can think that dedication is positive property, prema means dedication, love means dedication. The degree of dedication, the degree of love to be calculated. So dedication that is positive and exploitation that is negative. But we are accustomed with the present civilisation so much we cannot think that without exploitation how can we live, a big. Without loan we cannot thrive in this world, international loan, but loan to what purpose? Loan only for eating and food and clothing. Take loan to acquire a position into the land of infinite, Vaikuṇṭha. Then not only you but the loan giver they will also be benefited, so we collect funds only with this idea that collect funds as loan and we make loan for the service of the Lord. That is another thing, taking loan to improve one's condition, real condition. That is no loan, they're all benefited, the loan giver and the loan taker.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. So what is what?

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ tat te karma
pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt

("Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world.")
(Bhagavad-gītā, 4.16)

The scholars fail to understand what is karma, how we are to exercise our, utilise our energy, karma means to utilise our energy. How we shall

utilise our energy the scholars also cannot ascertain what way to go.

yā niśā sarva-bhūtānām, tasyām jāgati samyamī yasyām jāgrati bhūtāni,
sā niśā paśyato muneḥ

("While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.") (Bhagavad-gītā, 2.69)

Day to one is night to another. So sūrayaḥ, muhyanti yat sūrayaḥ, Bhāgavatam (1.1.1) in the beginning. What of ordinary men, men of ordinary standard of learning and experience, the experts will faint, experts will fail to understand, to follow what I am going to deal with in this book Śrīmad-Bhāgavatam. They will be bewildered, experts, the department of experts will be bewildered, will fail to understand what I am going to say in this book Bhāgavatam. Muhyanti yat sūrayaḥ.

Tad viṣṇo paramaṁ padaṁ sadā, paśyanti surayaḥ divīva cakṣur ātatam: we can go so far, even those that are always engaged in studying revealed truth, engaged themselves in association of revealed truth, practising, trying to practice that for their own benefit in different way they're well versed with revealed truth.

om tad viṣṇo paramaṁ padaṁ sadā, paśyanti surayaḥ divīva cakṣur

ātataṁ tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat
paramaṁ padam

(The environment is not dead - an overseer is there. Just as the sun is over our heads, every action is under our guardian's eye. We should approach any duty thinking: "My guardian's eye is always vigilantly watching over me, seeing everything I am doing, and whatever is happening to me. I need not worry about this environment or circumstance.") (Ṛg-Veda, 1.22.20)

Who are suray, tad viṣṇo paramaṁ padam sadā, paśyanti surayaḥ.
Suray may be taken as identified with that class who are always engaged with the connection of Viṣṇu, yaḥ idaṁ viṣṇuḥ vyāpnotīti, all pervading principal. That is who are after eternity, whose enquiry is after eternal things. Even they will be puzzled to know what I am going to give to them in this Bhāgavatam. That ordinary Vedic scholar won't be able to follow what I'm going to say here in Bhāgavatam.

Śrīdhara Swāmī says:

mokṣa viśam jēdavi nehastam prohiḡita jaitavota paramo ?

All sorts of deceptive will have been completely eliminated, so much so that the freedom from māyā, mukti, that is also neglected here. Mukti, generally people think that the revealed truth will give us salvation, liberation from the bondage of māyā. That is what we can expect from the Vedic doctrine, mukti. We shall get liberated from all sorts of difficulties whatsoever, that is the gift of the revealed scriptures. But here it says that has also been discarded strongly. The mukti has nothing, it is

an empty hand. With hand with poison, poison left out hand is empty. But hand must be full with nectar.

mukarisam girapiri astum ?

So muhyanti yat sūrayaḥ, "Oh you scholars, you will have to faint here." As (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja told Acyutānanda: "The discourse what I had with Śrīdhara Mahārāja," Acyutānanda wanted to know: "What sort of discussion you had with Śrīdhara Mahārāja here?" Swāmī Mahārāja told: "Oh you will faint if I talk about that." So muhyanti yat sūrayaḥ, bewildered, faint. The scholars, different authorities of different schools of philosophical thought were present in the assembly of Śukadeva Goswāmī. His representation was so universal and all comprehending that even Nārada, Vyāsa, they also came to listen to that discourse, that great discourse divine.

suka mukha amrtad dava sangitam ?

Universal characteristic this distribution of Śukadeva had the colour of universality. That looking at all different schools of thought, there may be so many schools of thought, but his delivery was of such character that it touched the salient points of all the different schools existing present at that time and connected with Kṛṣṇa consciousness.

That was the speciality of the delivery of Śukadeva Goswāmī who is supposed to be always in connection with spirit and no connection with this mundane world. So much so that a young naked girl does not feel any necessity of covering her body. Śukadeva is passing by a tank and the local girls they are with their naked body playing in the tank. Śukadeva passing no they don't care for him. That he had no attention whatsoever to this mundane world, no charm. Internal capture, all his

sense experience is fully captured by the high centre of spiritual existence to a most intense degree. So he never allowed to come down to see things of relishing here in this mundane plane but deeply engaged there with the higher centre. This look does not, the eye does not see the family man things, ear does not care to hear the family names, sweet sound, everything. The touch is not hankering for any softness of the mundane things. All drawn, intensely drawn to the centre, higher. And he, when he came to give delivery of the Kṛṣṇa līlā which apparently seems to be most crooked and most narrow and even demoralised, so narrow that to thief other things and eat, to enjoy other's wives, to speak lie for selfish purpose. All these things represented there, so narrow, so selfish, so self-centred, and that is to be distributed as the most universal. The difficult task, most difficult task. That so selfishness is to be represented the most universal, it is the greatest difficulty to make others understand this thing and he did that, gave universal characteristic to those apparently seeming selfishness.

suka mukhad amrtad dava samjitam ?

The nectar of his delivery, his touch, the touch of his experience, spiritual experience, that worked as nectar for so many different schools. So universal it was.

tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumāṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ, tasmai subhadra-śravase namo
namaḥ

("I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (jñānīs) who are dedicated to austerities, not the

charitable worldly workers (karmīs), nor the world famous, nor the performers of Aśvamedha sacrifices, nor the sages or yogīs, nor persons dedicated to chanting mantras, nor persons of virtuous behaviour- none of them can attain any auspiciousness in life.") (Śrīmad-Bhāgavatam, 2.4.17)

"You all, all the different authorities of different departments you are conscious of the fact that ultimately you have to connect with something supramental. What is that thing? You are not independently giving delivery of your goods, you are to connect with something else of some form or other, and what is that? Try to understand, in this way.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!

The naturally ripe fruit of the tree of truth of revelation. The natural fruit and in ripe condition is Bhāgavatam. Just in the stage of giving taste, taste it, taste it. param drstva nivartate, taste it, all other tastes of your previous life will at once be resolved into ash. Taste this fruit Bhāgavatam. And what is the price? Laulyam api mūlyam ekalaṁ:

(kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate)

("Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately.")

(Caitanya-caritāmṛta, Madhya-līlā, 8.70)

Nothing in this world can be conceived to be the real price of this thing but only your soul, you, only the price is your own self. It will be converted into slavery, laulya, your inner attraction, ruci, your greed, your sincere want, sincere hankering for the thing, that is the only price, the sincere hankering. "Do you want it?" "Yes I want." "Take it." Sincere transaction no business like crookedness, diplomacy, simple transaction. "You want it from the core of your heart?" "Yes I want." You'll get it.

Laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate, with crores of attempts to get it from other directions is all futile, only your sincere demand, "I want this." That is what is necessary, nothing else. That transaction, plenary transaction, because concern the interest of both the parties that: "I am Yours."

tasmai diyam tato grahyam ?

"I am Yours, I belong to none." And the Lord is also saying in His line: "I am yours." Both the parties will come to this translation. He will say: "I am Yours." and "Oh, You are mine? I am yours." This sort of opening and transaction, that will take place.

vikra kari bhakta kari atma samatpum se kari krsna tari kari ?

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātmā-bhūyāya ca kalpate vai

("One who is subjected to birth and death attains immortality when he

gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me." (Śrīmad-Bhāgavatam, 11.29.34)

"You are within My family, ātma-bhūyāya ca kalpate."

"Tato mām tattvato jñātvā, viśate tad-anantaram: He enters into Me. What is Me? In My family, He enters into Me."

(bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ tato mām tattvato jñātvā, viśate tad-anantaram)

("Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage.") (Bhagavad-gītā, 18.55)

Tato mām tattvato jñātvā, viśate, one enters. Tad-anantaram, he knows ontologically who am I, and I am not indifferent thing, nirvisesa, non-differentiated, non-specified thing. Myself means a system, an organised thing. I have got My devotees, I have got My home, I have got so many things, I means that. So tato mām tattvato jñātvā, when he comes to know finally who am I. Who is a king? King means there are many things within him. So when he comes to know really that I am so and so, I have got family, he enters into that, enters into My family. Viśate tad-anantaram, he enters into Me. That does not mean that he loses his individual position, existence. But Me means, "enters into Me," means with Svarūpa-śakti, I am there with My family, with My domain, with so many things necessary for Me, that whole system. And he enters into

that."

Ātma-bhūyāya ca kalpate, in Bhāgavatam that is also, "he becomes Mine, Mine does not enter into Me and loses his existence. Ātma-bhūyāya once becomes My own, he becomes My own. I accept him to be My own, ātma-bhūyāya ca kalpate.

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātmā-bhūyāya ca kalpate vai

Hare Kṛṣṇa. Hare Kṛṣṇa.

namo ye kari vena dayal kori ami paiva vaisnava pada caya ?

cari ami cari veni visaya cave ?

Generally we are attracted by Him, He takes and hands us over to His own. And then they take him and according to his capacity in the rasa and the service, they place them somewhere else, "that you do your duty remaining with this particular group it will be suitable for you, they also distribute in this way."

kavay se caitanya miri kauri vino daya kaubari paibhyo vaisnava pada
chaya ?

First attraction generally by the Lord Himself, then He allows us to enter

into His camp, then hands over to some particular group according to my capacity. And they also take and adjust me in proper place so that I might be best utilised for His service in different rasa and different departments in the rasa also. The rasa that has various departments of service so according to my capacity I'm given engagement in a particular place for service. In this way their final adjustment into our eternal inner function.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi.

Devotee: We see that in Raghunātha Dāsa Goswāmī he went to Mahāprabhu, then Svarūpa Dāmodara, and then Rūpa Goswāmī.

Śrīla Śrīdhara Mahārāja: Yes. That is seen in the life of Raghunātha Dāsa, Mahāprabhu first handed him over giving charge to Svarūpa Dāmodara. "With this advice that I give the charge of your training to this My friend Svarūpa Dāmodara and he knows even more than Me. So with confidence and with steadiness you try to follow what he advises you to do."

He was doing like that somewhat, then one day again he came to Mahāprabhu. "Why have You taken me out of my home? I can't understand fully. Please say something definite to me what I am to do in my practical life every day dealings."

Then Mahāprabhu: "I have already given Svarūpa Dāmodara as your guardian, teacher, and he will, you may ask him and he will be able to supply all your spiritual necessities. But still if you have got much glamour to hear something direct from Me, I say:

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe bhāla nā khāibe āra
bhāla nā paribe

amānī mānada hañā kṛṣṇa-nāma sadā la'be vraje rādhā-kṛṣṇa-sevā
mānase karibe

(Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā-Kṛṣṇa-līlā.")

(Caitanya-caritāmṛta, Antya-līlā, 6.236-7)

"Don't indulge yourself in hearing and talking affairs of the mundane world. Don't try to taste good sweet and other tasteful things for your food. And also don't try to get good fashionable dress for you. This is external observance about which I say to you. And internally you will try: vraje rādhā-kṛṣṇa-sevā mānase karibe, nāma sadā la'be, externally you will try to take the Holy Name of Lord Kṛṣṇa, always externally. And internally you will try to aspire after the service of the gopīs in the loving way they served Kṛṣṇa.

Amānī mānada hañā kṛṣṇa-nāma sadā la'be: when you will take the Name you will cast yourself your fate, you will cast in only concentrate yourself only in the sound aspect of the Supreme Lord

..... eternally, your attitude will be to the environment amānī mānada, you try to show respect to anybody you come across but don't get any, don't expect any honour or respect from any side to you, don't expect even that you are a sādhu, the people will give some respect of a sādhu to you, don't expect that. amānī mānada, kṛṣṇa-nāma. In this way

you go on taking the Name of Kṛṣṇa. And vraje rādhā-kṛṣṇa-sevā mānase karibe, and internally you will aspire after the service of Kṛṣṇa in Vṛndāvana as done by the gopīs. Vraje rādhā-kṛṣṇa-sevā mānase, both, service of both Rādhā and Kṛṣṇa, that is madhūrya- rasa. You will prepare yourself for the service of that and outwardly take the Name but don't expect any honour from any side but you will give honour to all so that no disturbance may not come to you in your search campaign of life. And more externally you don't try to get anything palatable, comfortable, for dress or for food or for anything else. And don't mix with this talk of the ordinary people at large. Then again after saying this, again I put you."

There is a break, He gave it to Svarūpa Dāmodara as his guardian tutor but when he revolted and again came to ask something from Mahāprabhu, dishonour to Svarūpa Dāmodara. So again with this He put his hand to the hand of Svarūpa Dāmodara. "I am giving him as your guardian. Whatever will be necessary for your good he will give, he knows more than Myself." In this way again He put his hand to Svarūpa Dāmodara's hand.

And then after in this way sixteen years he passed in Purī with the company of Svarūpa Dāmodara and Mahāprabhu and others, friends, paraphernalia of Mahāprabhu. Mahāprabhu when withdrew most of His servitors also disappeared, he went direct to Vṛndāvana. Previously he did not visit Vṛndāvana, heard so much so he went direct to Vṛndāvana. "But after having a look around I shall try to give up this body anyhow, no charm for this body any longer." But when he reached Vṛndāvana he met Rūpa Sanātana and found that, "Caitanyadeva is still living here, Śrī Caitanyadeva He has withdrawn from His līlā in Purī but in Rūpa Sanātana, in His order to Rūpa Sanātana they're so busily engaged in dealing with the teachings of Śrī Caitanyadeva that I find Him incarnate in them." They're full of the spirit of Śrī Caitanyadeva, fully captured by Caitanyadeva and engaged themselves in the highest service of Him, His desired service. His true representative of a preaching tendency of Śrī Caitanyadeva he found in them. And to go away from this world that aspiration left him. "No, I shall live with them as long as possible in the cultivation of what Śrī Caitanyadeva wanted us to give in His preaching."

As Kṛṣṇa is in His Name in His pastimes He is here, He is here, so he left the idea of leaving this world and with full energy

End of side A, 4.5.83. side B,

Śrīla Śrīdhara Mahārāja: What Śrī Caitanyadeva wanted us to give in His preaching." As Kṛṣṇa is in His Name in His pastimes He is here, He is here, so he left the idea of leaving this world and with full energy engaged themselves in the service of Rūpa Sanātana in coalition began to live. Sanātana according to the advice of Śrī Caitanyadeva, he used to take care of all the, all those that came in connection of Śrī Caitanyadeva there. So under their direction Raghunātha lived there a long time. He was connected, came in connection with Mahāprabhu after Rūpa Sanātana, after sannyāsa Mahāprabhu travelled through the main holy places of the South then came back to Navadvīpa, went to Rūpa Sanātana, then came back and not in Navadvīpa but direct to Śantipūra and there Raghunātha met Him. So after Rūpa Sanātana met, the junior, younger, after Rūpa Sanātana, so he had no disadvantage to there as their elder brother, Rūpa Sanātana, "no trouble, they're my superior." Indeed also they're perhaps also superior, senior and education also. So under their care he lived long time and dived deep into the rasa which Śrī Caitanyadeva specially inspired Rūpa Goswāmī to deal with, this madhūrya-rasa. Raghunātha got taste of that and lived there happily up to eighty or ninety years old.

And through Kṛṣṇa Dāsa Kavirāja came in his connection and was inspired by him and we have got the Caitanya-caritāmṛta from him. Raghunātha has given us many poems, very sweet poems fully surcharged with that ecstasy of that transcendental Vṛndāvana, Vilāpa-Kuṣumāñjali, Stavavalli. Rūpa Goswāmī has Stavamālā, and many, Ujjvala- Nīlamanī, Bhakti-rasāmṛta-sindhu, Laghu-Bhāgavatāmṛta, all these things, the Nataka, Vidagdha-Mādhava, Lalitā-Mādhava, they come from Śrī Rūpa.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Raghunātha Dāsa Goswāmī's considered to be the ācārya of the prayojana-tattva, the end of our life, highest end of our life is personified in him, prayojana-tattva ācārya, what is the final necessity, final fulfilment of life, Rādhā-dāsyā, that we find in him. Hare Kṛṣṇa. In Caitanya-caritāmṛta, Kavirāja Goswāmī at the end of every chapter:

śrī-rūpa-raghunātha-pade yāra āśa, caitanya-caritāmṛta kahe kṛṣṇadāsa

("Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.")

"I, Kṛṣṇadāsa, who is writing this book, in the end of conclusion of every chapter, I aspire after the service of Rūpa and Raghunātha. I fervently pray to get the direct service of Śrī Rūpa and Raghunātha. This is my highest aspiration of life, Rūpa and Raghunātha, their service, pade yāra āśa. My ambition is this to get the service of these two great personages, pade yāra, that servant of these two great masters, I am Kṛṣṇadāsa, I am writing this, it is their writing all surcharged with their sympathy and blessings. Aspiring after and not got, not got but aspiring. Who am I? I am a servant I am aspiring for the service of Rūpa Raghunātha, how pleased they are. I am that Kṛṣṇadāsa."

Śrī-rūpa-raghunātha-pade yāra āśa, at the end of every chapter in Caitanya-caritāmṛta these two lines you will find: śrī-rūpa-raghunātha-

pade yāra āśa: "All my hope, my expectation is to attain the service of the holy feet of these two great persons, pārṣadas, eternal servitors of Mahāprabhu, loving servitors of Mahāprabhu. That Kṛṣṇadāsa, I'd like to say, present something for you all my friends. And with so, I have no value, negative value I have got.

purīṣera kīṭa haite muñi sei laghiṣṭha

"I am so mean, lower even than the worm in stool." (Caitanya-caritāmṛta, Ādi-līlā, 5.205)

"I know fully that I am meaner than the worm in stool."

jagāi mādhai haite muñi se pāpiṣṭha, purīṣera kīṭa haite muñi se laghiṣṭha mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya

(Kṛṣṇadāsa Kavirāja Goswāmī says: "I am worse than a worm in stool. When Jagāi and Madhai came in the relativity of Mahāprabhu they were considered to be the worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a great sinner that whoever will hear about me, dirt and sin will enter him through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish.") (Caitanya-caritāmṛta, Ādi-līlā, 5.205-6)

"The world knows Jagāi Madhai as the meanest sinners but I am more mean than the muñi se, Jagāi Madhai, muñi se pāpiṣṭha. So much so, mora nāma śune yei tāra puṇya kṣaya, whoever will take my name he

will commit sin, and whoever will take my name his merits, his punya, his purity will be lost, his punya, his good merit will be lost, purity will be defiled. And who will take my name, who will hear my name his punya will be finished, diminished, and who will take my name he will commit sin direct. I am such a type of debauch.

But great Nityanānda Prabhu's ocean of mercy anyhow came on my head and took me to this place. I am mentioning here about the, mentioning here about my elevated position. I am not ashamed to express that I have got this Rūpa Sanātana, the Vṛndāvana, all these, Rādhā-Govinda, Madana-Mohan, I have got, I have no shame that I say that I assert that I have got so many things. But if I do not say so I'll be ungrateful to Nityanānda Prabhu. I am nothing, I have got such position, I am such and such low, meanest of the mean. But Nityanānda Prabhu's grace has taken me here I can't deny, if I deny this then I will be ungrateful to Nityanānda Prabhu. It is His grace, He has taken from my family life to Vṛndāvana and Rūpa Sanātana, all the scriptures and the divine love, Govinda, Madana-Mohan, all these things. I have got something at least, I must have to commit that and it is only the grace of Nityanānda Prabhu.

But as my real position I am meanest of the mean than the worm of the stool, than the sinners than the Jagāi Madhāi. And who will take my name he will commit sin, who will hear about my name he will lose his purity, such is myself, this Kavirāja."

And also he says: "I show my reverence to those who will come to read this book and those that will hear also, the future listener, and who will have discussion. Who will come in connection with this book I show my honour prostrate on their feet. Who will read this book I fall flat on their feet. Because I am fully conscious that here is something which is unestimably great.

aydantari kaya mori madana mohana amadikan yeni sukera patan ?

"I am conscious I am so aged, infirm, my hand is always trembling, I can't

see, can't hear, still because the Vaiṣṇavas ordered me I tried and I am writing all these things. This is not my writing oh you audience, it is Madan-Mohan, He is making me write, it is not mine, I'm an instrument, I am fortunate that I have become an instrument to this great treatise." In this way Kavirāja Goswāmī is representing himself. And he is the disciple of Dāsa Goswāmī, Raghunātha Dāsa, direct disciple.

When Jāhnavā Devī, She went to have a tour in the Vṛndāvana, there it is mentioned. Raghunātha Dāsa he is always almost perhaps he's going away from this world taking very slowly the Name of Kṛṣṇa. And Kavirāja Kṛṣṇadāsa he was seen standing by his bed. I found him in Rādhā-Govinda The Raghunātha in his last time taking the Name and Kavirāja is attending standing by his bed, mentioned in Bhakti-ratnakara. Jāhnavā Devī the beloved wife of Nityānanda Prabhu.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Today I am told is the birthday of Abhirāma Goswāmī. He was one of the ten friends of Nityānanda. In Hooghly somewhere he had his abode. Abhirāma he was Śrīdhama sakha in Vṛndāvana. Very physical strength, Baladeva had the greatest physical strength and next Śrīdhama. So Nityānanda Baladeva and Abhirāma is Śrīdhama. When once Nityānanda went on tour to his house and the followers of Nityānanda told: "He's Balarāma, Nityānanda is Balarāma." "Oh, is it? Is He Balarāma? Then I can test Him. In Vṛndāvana only Balarāma could catch me when I take to running a race, after touching I shall take, I shall begin to run and none could follow me only Balarāma, He only two and a half steps he could catch me. I want to test Him." And in this way it was arranged and touching Nityānanda Prabhu gave a good running and Nityānanda Prabhu only half jumping caught him. "Yes, You are Nityānanda, You are Baladeva, You are Baladeva, I am caught."

..... Śrīnivāsa Ācārya met him. He lived a long time and Śrīnivāsa Ācārya he went to see that still one pāṣada, one contemporary of Mahāprabhu is there, went to see him. And he went with the expectation to honour him as Guru, superior and

Abhirāma also heard that the Śrīnivāsa is a good boy, very devoted nature. To test him, showing something: "Oh Śrīnivāsa, do you find what is that? It is a snake." "Oh, it is a snake." "No, no, it is only that straw made rope." Oh, yes, it is so." "No, no, no, a snake." "Yes, a snake." Whatever he sees, ignoring his own sense experience, whatever comes out from his mouth Śrīnivāsa accepts that in full confidence. Such should be the degree, the intensity, of our faith in the advises of our Guru. Only, "This is snake." "No, no, this is rope." Whatever comes from his mouth he sees that and not the thing, not fossil, but Berkley, "Coming from above," it is that we see. Not any physical representation has any value to him, so much given to the higher masters, cent-per-cent sold there, faith and confidence to the master above. That "His word is showing things outside." Now this next second that, next second this next second that, next second this next second that. Full faith there, no faith in the mundane plane. These are to be learned by us how much attention should we give to the Śruti, the Veda, to the aptavagra (?), to the sayings of our masters Gurudeva. And this mundane presentation to us, to our senses, no value.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi.

Devotee: Mahārāja, is there a story about Abhirāma Dāsa Ṭhākura and once he picked up a large branch, that story?

Śrīla Śrīdhara Mahārāja: Yes, such strength he showed that, solosayem

kastu duri bhasi (?)

He made a big trunk of a tree, treated it as his flute, and that trunk was so heavy that, solosaye, one saye means carried by four persons, that is one saye, saye means a friend of this type and four men put in his shoulder, here one, here one, here one, here one, and this friend is called as saye. So sixteen saye, what can be carried by sixteen such so, chasuna chosati (?) sixty-four persons carried that weight a trunk of a tree he easily held it and put it in his mouth as if he's playing with the flute.

solosaye kasta dori bamsi predarime (?)

Treated that trunk as his flute, such physical strength he had. And Nityānanda Prabhu had more strength than him.

Mādhvācārya was very strong. It is written in a "Twenty or so strong men can lift a stone, that stone was taken by his left hand and replaced somewhere." And it is written there in that stone. Mādhvācārya:

eko hasthina anitasila stapitasila (?)

It is written in the stone we are told: "With one hand he removed this stone and placed it here and that is so heavy that twenty strong men, can carry or cannot carry?" Something like that. Mādhvācārya, he's considered to be the incarnation of Hanumān - Bhīma. Kṛṣṇa and Bhīma, Vasadeva and Mādhvācārya. Kṛṣṇa Bhīma, and Rāmacandra Hanumān.

In Rāmacandra who was Hanumān, in Kṛṣṇa Avatāra he was Bhīma. And in Vasa Avatāra he was Mādhva. They say like this, he was an incarnation of Hanumān and Bhīma, very strong, impressive.

Gaura Hari bol!

Devotee: Abhirāma Dāsa Ṭhākura, did he compose anything?

Śrīla Śrīdhara Mahārāja: I don't think so.

Devotee: Is Nityānanda-caritāmṛtam something else?

Śrīla Śrīdhara Mahārāja: I do not know.

Gaura Hari bol! Gaura Hari bol! Nitāi. Nitāi.

.....

The fighting persons they used to put some sort of stocking made up of their skin, and the friction when they're firing the bow, the friction on the arm against that they're skin, is generally used, that is very hardy, godika.

Devotee: This godika does it have poison Mahārāja, on the mouth? Does it have poison?

Śrīla Śrīdhara Mahārāja: Poison?

Devotee: Yes, poison, does it?

Śrīla Śrīdhara Mahārāja: So it is classified now under the class of snake poison

Devotee: It is poisonous? They are poisonous?

Śrīla Śrīdhara Mahārāja: It's said the poison from the mouth

Devotee: He's asking: "Is there poison there?"

Śrīla Śrīdhara Mahārāja: Maybe.

Devotee: They're very afraid though, they run away when they see people. They eat snakes.

Śrīla Śrīdhara Mahārāja: Do not know.

Devotee: We have heard that they eat snakes.

Śrīla Śrīdhara Mahārāja: That is mongoose.

Devotee: Mongoose's diet.

Śrīla Śrīdhara Mahārāja: Mongoose, they live on the snake. Anti, snake and mongoose, horse and buffalo, ahina kulam asva mahisam (?) And then another natural enemy. asva mahisam ahina kulam and some other group, kako lokiya, crow and owl, natural enemies. Kako lokiya, kak means crow and alo means owl. Kako lokiya, asva mahisam, and ahina kulam, natural enemies.

Devotee: Peacock is also natural enemy of cobra.

Śrīla Śrīdhara Mahārāja: Peacock, yes. That is one-sided perhaps, from the peacock and not from the snake, they won't attack peacock. But here, both the parties whenever they meet they fight with each other. If owl gets crow at night, at day-time they can't see so they are prey to crow, at night if an owl finds any crow he will kill it surely. Both are enemy to both.

Devotee: How is it that the horse and water buffalo?

Śrīla Śrīdhara Mahārāja: Horse and water buffalo if they meet generally they fight with one another. And also in the vegetable rank this green

plantain and ginger, ha, ha, ha.

Devotee: Green plantain and ginger, they don't go together?

Śrīla Śrīdhara Mahārāja: They don't harmonise, perhaps that is also said, this alaikas kalai

(?) they're enemy to one another anyhow.

Devotee: If you eat the two together does it cause some difficulty in the stomach.

Devotee: Also the Vaiṣṇavas and the Māyāvādīs.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Devotee: Whenever they meet they fight.

Śrīla Śrīdhara Mahārāja: I wrote one verse about Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura): māyāvāda-timīṅgilodara-gatān uddhṛtya jīvanimān:

(śrī-siddhānta-sarasvatīti vidito gaudīya-gurv-anvaye bhāto bhānuriva prabhāta-gagane yo gaura-saṁkīrtanaiḥ māyāvāda-timīṅgilodara-gatān

uddhṛtya jīvanimān kṛṣṇa-prema-sudhābdhi-gāhana-sukhaṁ prādāt
prabhum taṁ bhaje)

(Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is well renowned within the select line of the magnificent Gauḍīya preceptors. He appears in the morning sky like the radiant sun and resounds the wonderful glories of Śrīman Mahāprabhu, delivering the poor souls helplessly devoured by the whale swallowing doctrine of impersonalism. I worship that great master who allowed the fallen souls a precious chance to dive deeply into and experience the bliss found in that ambrosial ocean of pure love for Lord Kṛṣṇa.)

Māyāvāda has been described as a timiṅgila, timiṅgila means it is supposed that there are so many who are such big animals in the ocean that can devour that whale. Timiṅgila, gila means "can swallow" those big animals that can swallow a whale.

There is a conception that such animals live in the ocean. So Māyāvāda has been described as a timiṅgila, as in Śrīmad-Bhāgavat: bhīṣma droṇa timiṅgilo uddara (?) something mentioned in the war of Kurukṣetra in Bhāgavatam, timiṅgilo, they're very furious warriors, just like a whale-eater they were exceptional brave warriors and Kṛṣṇa saved the Pāṇḍavas from those great whale-eaters, Bhīṣma, Droṇa, etc., it is mentioned bhīṣma droṇa timiṅgilo.

So I have used timiṅgilo as Māyāvādīs, they are timiṅgilo. And they come to compromise with every religious section: "I accept your creed wholesale. You accept that above that is non-differentiated, non-specified Brahman." Here the compromise made with the Śāstra, the Śaiva, the Ganapraṣṭha (?), Sodur (?), Agni-pārsādas (?). Śaṅkarācārya effected a compromise between all the sections: "Only accept that Brahman is above all. And I accept in toto all your activities."

In this way he made a compromise against Buddhism. And really what he

gave Mahāprabhu says it is nothing but Buddhism what Śaṅkarācārya gave ultimately to the people because he did not accept the eternal individuality of the jīva soul. "Jīva soul is temporary. Only one non-differentiated, non-specified mass of infinite consciousness is true and all else is under illusion." That is Māyāvādā.

(śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ)

(Śaṅkarācārya said: "In half a verse, I am summarising the truth that has been expressed by volumes and volumes of scripture. Within only half a verse I shall give the essence of all truths: brahma satyaṁ, jagan mithyā, Brahman, spirit, is true - this world is false. And the jīva is nothing but Brahman. This is the substance of all the scriptures.")

Śloka dhenu pravakṣyāmi: Śaṅkarācārya says very proudly, with great pride: "That what the others have expressed by crores of sentences, only in a half-sentence I shall give the gist of that. What is that? Śloka dhenu, only by half śloka I shall express the whole truth what the others by crores, millions of ślokas could not really give vent to. What is that? Brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ: Only Brahman is true and the world is false and jīva is nothing but that Brahman. Here what we find in the māyā that is perverted reflection, it has got no truth, it is perverted reflection. Just as the sun or moon any reflection in the glass or in the water, something like that. But real moon or sun that is in the sky that is true, all else is false. Brahma satyaṁ, jagan mithyā. And jīva it is neither, no other thing but a reflection of Brahman. That is the whole truth summarised here."

But the Vaiṣṇava says: "Here it is false, what you say Brahman that is a

cosmic thing, a system, organised world, and everything is there in your Brahman. When you say Brahman, an unknown and unknowable, and that is known and knowable when we are cent-per-cent submissive to that. That is the real world, that is our home. And jīva is eternal, immortal, soul is immortal, individual soul, and that has got position there.

Cid-vilāsa, para-brahma is there. Brahmaṇo hi pratiṣṭhāham: it is there:

(brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca śāśvatasya ca dharmasya, sukhasyaikāntikasya ca)

(Kṛṣṇa says: "I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine.") (Bhagavad-gītā, 14.27)

.....

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ tato mām tattvato jñātvā, viśate tad-anantaram

"The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema- bhakti) unto Me." - "Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."

(Bhagavad-gītā, 18.54-5)

"First you become realised that you are Brahman then you should come to serve Me in that plane. And when you are identified with flesh and blood the real devotion does not begin there. Real devotion, dedication begins when you can think yourself that you are a conscious unit, you are soul and not this body or mind, above this you are soul, a particle of soul. You have got entrance there in the world of big soul Paramātmā above Brahman, Para-Brahman."

The whole philosophy is there and nothing to do here. Here anyhow to get out of this entanglement. What you say Brahman then that is our home, infinite, back to God, back to home, home is there in the plane of soul, spirit. And we have come to identify with the body or the mental system, that is false, that is māyā. What we find ourselves in the dream, that is the mental system, that is also false, temporary, and this body is also temporary. But the soul living within that body or what we find in dream, there is the soul's spark, that body moving here and there according to its false karma. And we must reveal that soul which is within the body we find ourselves in our dream and that will go to live in the, and that is all light, the body is a dead thing, mind is also soul more or less. But really the conscious unit that is within the mind that is not vague, that is not imaginary, that is concrete thing. And what we think to be concrete here it is all false, all gets dissolved, disillusion and disappearance. But that is a permanent unit, permanent unit and that is not a part of ignorance, that is full knowledge, spirit, light. There we are and there we are quite safe and perfect, in perfection, we are in that point where what is at present ignored and forgotten by us, that the soul proper is our identification proper, true.

mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ manaḥ ṣaṣṭhānīndriyāṇi,
prakṛti-sthāni karṣati

"The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of māyā, My deluding potency." (Bhagavad-gītā, 15.7)

And that is the part and parcel of the eternal potency of the Lord.
Mamaivāṁśo, "Nothing but My part. In other words it is part of My
potency, particular potency..."

End of recording, 4.5.83

* * * * *

83.5.5-6

Śrīla Śrīdhara Mahārāja: Modified when they gave delivery to their own
disciples, some modification came. This is psychological truth.

Once in our psychological class, in our college, our professor told that:
"Mind has got a colour." To prove that he told one thing. The class
student arrangement was in this way. Begin from this side and coming
around in this side. He told something to the first boy and put it in writing
there, and kept on the table. And asked the first boy, speak it to the
second, second to the third, third to the fourth, in this way. After fifty
persons when it came he told: "Cry aloud what you have received from
that man." He told and he wrote, "So the first thing was this, and when it
came through me, through fifty members, now it has become like this."
So colour, colour, colour. Modify, modify, in this way, from one guru, so
many disciples are hearing, but according to their capacity, they're
catching them and mixing with their own mental experience, they give
delivery to their disciple. And that disciple also taking that modified thing,
then again modification of his own mental colour and he's giving delivery,
in this way. sa kālenēha mahatā, yogo naṣṭaḥ parantapa.

imaṁ vivasvate yogaṁ, proktavān aham avyayam vivasvān manave
prāha, manur ikṣvākave' bravīt evaṁ paramparā-prāptam, imaṁ
rājarṣayo viduḥ sa kāleneha mahatā, yogo naṣṭaḥ parantapa

Kṛṣṇa tells Arjuna: "First I instructed the sun-god Sūrya in this knowledge, and from Sūrya it passed to Manu, and from Manu to Ikṣvāku; so from the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. The current is damaged by the influence of this material world." (Bhagavad-gītā, 4.1-2)

By modification, modification, modification, the real truth to the minimum standard is reached, it's natural in the plane of māyā. So He has got the necessity of coming again, and again, to re-establish the same truth. When He's saying to Arjuna: "That I first, this is not new what I speak to you, this karma yoga. First I told it to Sūrya, and from Vaivasvata, from there Manu, in this way, it came down and now disappeared, minimum, I again say to you."

"How You told to Manu?"

"But I had My previous birth, I know them all, you do not know."

In this way, it is modified. Somewhere the modification becomes slow, somewhere it may be quick, but modification goes on, and again when it comes in the hand of a greater person who descends here, then again it is purified. It is also possible some stalwart persons are sent from Vaikuṇṭha, from Goloka, to take up the thread and continue. Then they take up, impurity is also purged out, and in the more purer type, he continues the current of purer type. It is also possible by His will.

So the śikṣā guru-paramparā has been taken by Gauḍīya Maṭh, not dikṣā guru, dikṣā guru from Vipina, Jāhnavā. So many persons, mostly ladies came to Vipina Goswāmī and Bhaktivinoda Ṭhākura took from Vipina gosai. From Vipina gosai and Jāhnavā Devī, so many ladies are there. But Bhaktivinoda Ṭhākura especially empowered by the Lord, he purified the whole canal, what dirt accumulated in the line, that was purified and delivered in a novel way. And our Guru Mahārāja he also came down to take up that thread and pushed in that line of Bhaktivinoda. Before this we find the purity can be traced in Viśvanātha Cakravārti Ṭhākura, and before that Narottama Ṭhākura. In the middle some dirt came within the thought, so śikṣā guru-paramparā has been accepted, not dikṣā guru, formal. The spirit is more important than the form. Who can understand the real spirit, he can neglect the form.

Devotee: So Bhaktivinoda Ṭhākura, his real connection through śikṣā.

Śrīla Śrīdhara Mahārāja: He took it from Jagannātha Bābājī Mahārāja, he took śikṣā, and veśa, from Jagannātha Dāsa Bābājī.

Devotee: He mentions in Bhāgavata-Ārka-Marīci-mālā, he mentions that Svarūpa Dāmodara came to him in a dream, and told him to complete this book.

Śrīla Śrīdhara Mahārāja: Compile and give new explanation of the first śloka of Bhāgavatam. In dream he got Svarūpa Dāmodara's explanation of the first śloka of Bhāgavatam, in new type, new, which is not given by the previous Ācārya, including Jīva Goswāmī.

janmādy asya yato 'nvayād itararaś cārtheṣv abhijñāḥ svarāṭ tene

brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ tejo-vāri-mṛdāṁ yathā
vinimayo yatra tri-sargo 'mṛṣā dhāmnā svena sadā nirasta-kuhakaṁ
satyaṁ paraṁ dhīmahi

"O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."(Śrīmad-Bhāgavatam, 1.1.1)

(Śrīla A.C. Bhaktivedānta Swāmī's translation)

(Janmādy asya yato 'nvayād itararaś cārtheṣv abhijñāḥ svarāṭ, "Friends, let us enquire into the prime cause, whose nature is such that what ever we can see, and whatever we can conceive of springs from Him. He is the ultimate cause of everything, both directly and indirectly. Only He knows the purpose for which all things are created and maintained. Only He knows where all things will go. Only He is aware of the fact - no one else.

ārtheṣv abhijñāḥ svarāṭ, means that He knows the meaning of every incident in existence and that He is above giving any explanation to others. He is not responsible to any law or to anyone else. He is Absolute

and Independent. And how do we know that? He has extended knowledge of Himself through the Vedas. Brahma means Veda. So, by the line of inspiration, or revelation, Vedic knowledge was transmitted to the first living being, the creator of the world, Lord Brahmā (tene brahma hṛdā ya ādi-kavaye). The scholars of the world fail to understand the strategy and nature of that sort of knowledge. They cannot follow the vital and fundamental points of Vedic knowledge, such as the transformation of one thing into another (muhyanti yat sūrayaḥ).

Water may be transformed into gas, gas may be transformed into heat. By such a process, we can understand the existence of this world (tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā), for by the transformation of the Lord's energy, the world comes into being. This transformation involves the three modes of nature, tamas, rajas, and sattva. tama means hard, static matter. raja means energy, and sattva means spirit, light, knowledge. So, by transformation this world has been created. In His abode, which is illumined by the ray of His own knowledge, there is no possibility of deception or misunderstanding. (dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi). Here we are being deceived through misunderstanding. We have entered a plane of existence where the whole world is full of misconception, falsity, and miscalculation. We are presently living in the world of māyā. māyā means mā-yā: "What is not." I am seeing something which is really something else.") (Śrīla B. R. Śrīdhara Mahārāja's translation)

Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā (S-B, 1.1.1). There, tejo-vāri- mṛdāṁ.

Jīva is represented as vāri, tej on the other side, the svarūpa śakti, and mṛd this world.

Jīva is taṭastha, taṭastha jīva, has been compared there with vāri.

Bhaktivinoda Ṭhākura's new type of explanation comes in this line. Vāri, between teja, this higher, and earth. The middle stage is vāri and that is tat, the margin and jīva is of that position. In this way he has explained

that śloka. It is difficult to follow. A new type of explanation in that śloka.

Many scholars, even including Śaṅkara school, that Sarasvatī, that writer of Advaita Siddhī, the greatest modern book of Advaita school, Madhusudhan Sarasvatī. He also attempted to give explanation of these three introductory śloka's of Bhāgavatam.

janmādy asya yato 'nvayād itararaś cārtheṣv abhijñāḥ svarāt tene
brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ (S-B, 1.1.1)

A mystic śloka, a poem very mystic. When I was a child in my home, I heard this śloka from one of my cousins. He was a good scholar, I remember, it seemed to me a very mystic śloka at that time though I was a child, especially this portion, tejo-vāri- mṛdāṁ yathā vinimayo. Inter-change of this earth, water, and the fire, inter change. Yathā vinimayo yatra tri-sargo 'mṛṣā. Satya raja tama, the three guṇa's. These three general conceptions of things, tri-sargo 'mṛṣā, three has been taken in many ways of thought, tri-sargo, all very mystic. The whole thing coming in a śloka.

As much as Mahāprabhu says to Sanātana Goswāmī, when he says: "Oh You that explained ātmā-rāma śloka sixty one ways, You are Kṛṣṇa Himself, You can explain any way You like." Then Mahaprabhu told: "Why do you praise Me, Sanātana, don't you know that every letter of Bhāgavat is Kṛṣṇa Himself, purna, infinite, every letter of Bhāgavat is infinite, representing infinite meaning, so why do you praise Me, Sanātana."

So the first śloka of Bhāgavatam is containing everything. The whole infinite is there. Mahāprabhu says that: "Every letter is infinite, because no sum total of finite things can make infinite. In infinite, every part of infinite is infinite." So Bhāgavatam, the first śloka, the basis of the whole Bhāgavatam truth is condensed infinite. And when in my childhood I heard it, it seemed something, I heard many ślokas, but few śloka created impression in me as of that mystic type. This is one of them and

especially this portion, tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā. Others are more or less clear.

janmādy asya yato 'nvayād itararaś cārtheṣv abhijñāḥ svarāṭ tene
brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

This is more or less clear, but: tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā, this line seemed to me very much mystic. Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi (S-B, 1.1.1), did not seem so much mystic. And some ślokaś in Bhāgavatam, seemed to me very encouraging, and condensed truth.

yathā nabhasi meghaugho, reṇur vā pāṛthivo 'nile evaṁ draṣṭari
dṛsyatvam, āropitam abuddhibhiḥ

"The unintelligent equate the sky with the clouds, the air with the dust particles floating in it, and think that the sky is cloudy or that the air is dirty. Similarly, they also implant material bodily conceptions on the spiritual self." (Śrīmad-Bhāgavatam, 1.3.31)

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya
karmāṇi, mayi dṛṣṭe 'khilātmani

"The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead." (Śrīmad-Bhāgavatam, 11.20.30)

The few ślokaś like this, were very much, taught to me, that is the whole truth is within this here, representing the central thought. Just as Rūpa Goswāmī's śloka, all giving meaning of general character. What Rūpa Goswāmī has given mostly, that is that: sevonmukhe hi jihvādau svayam eva sphuraty adaḥ, a very central representation, whatever you do, it may not be devotion proper. One thing must be present. What is that? sevonmukhe ataḥ, serving attitude, then only will it have recognition of devotion, otherwise not, repetition of mundane jugglery. But sevonmukhe, the serving attitude, the spirit of dedication must be there, then it will be bhakti, devotion proper. To take the Name, to arcana (Deity worship), to dance, so forms are not the reality, but the reality is the underlying attitude, whether it is dedicating to Kṛṣṇa, that is the criteria.

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

"Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee." (Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234)

So the criteria: aher iva gatiḥ premṇaḥ, (Ujjvala-nīlamanī), the original thinking, that is giving explanation to many thoughts. The basic conception, generalised, basic conception is given mostly in the teachings of Rūpa Goswāmī. The depth of his conception is very high. So Mahāprabhu told that: "He's a proper person to deal with this kṛṣṇa-līlā. So I happily, by inspiration, I give all My good will to him. And you Svarūpa Dāmodar, you also do so. Whatever profit, capital, you have got, you invest with Rūpa, and there will come in colour, to help the people

who have sukṛti (pious credit) in the posterity, keep it with him. You'll be able to deal them very carefully and fully." Rūpa Goswāmī.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Here I stop. Nitāi.

* * * * *

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

Ultimately, all the different camps, they have to contribute the consequence to Lord Kṛṣṇa.

te no navinum te jagat panam ?

Without that they cannot stand by themselves. Connecting the result with Kṛṣṇa, they can have some stand in their own sphere.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

"O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me." (Bhagavad-gītā, 9.27)

You are making penances (tapasya), what is the necessity of mine there? No, ha ha, you must pay something to the Lord of the bank.

anyatha vijnava udar siddhi sudurlabha ?

Otherwise there will be much obstacles. The peace maintained for your tapasya, or any other purpose

So you will have to pay something to the Lord, the keeper of the administration of the whole. prema.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

Here it is meant that: "Not a part of your acquisition, but the whole, whole, whatever you do, give the result, the consequence to Me."

For Itself, Reality is for Itself.

"I am the enjoyer of everything, and meant for Me. You are to gather such consciousness. Everything has got its respective position, but normal stage will be, that all for Me, you are to accept this, accept this, then you are alright. Gradually you will come one day to My direct service, but now, wherever you are, connect with Me."

For Itself, Reality is for Itself. "Everything for Me."

ahaṁ hi sarva-yajñānām, bhoktā ca prabhuḥ eva ca na tu mām

abhijānanti, tattvenātaś cyavanti te

"I am the Lord and I alone am the only enjoyer and rewarder of all sacrifices, of every action and all movements in this world. Everything belongs to Me, unconditionally, and you must be fully conscious of this fact. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death." (Bhagavad-gītā, 9.24)

To understand this is to understand much. Everything meant for Him. To realise this properly is to realise much. He is the owner. He is the enjoyer. We exist for Him only. That is devotion. Wherever we are does not matter, but my aspiration will be to satisfy Him.

Stāne sthitāḥ (rejecting the intellectual approach). Mahāprabhu comes, jñāna-sunya- bhakti (knowledge free devotion). eho bāhya āge kaha āra (this is superficial, go deeper). Understand this much, not Veda, Vedānta, so many puzzling arguments, and processes of thoughts, abstract or nothing necessary. What is necessary, minimum, that He's the owner, He's the enjoyer. Wherever you are does not matter. Jñāna-sunya- bhakti, you are for Himself, everything for Himself. You may be a Vedāntist, or you may be an ordinary sweeper. That does not matter much, but you know only that you are for Him.

Pratāparudra, he was in the function of a king, an emperor, at that time, but that was no qualification to Mahāprabhu. When Mahāprabhu saw him, that he's working as a sweeper to Jagannātha, His heart melted. "Oh, he has not got the ego that he's master of the land, but he's a sweeper to the Jagannātha." Mahāprabhu's heart melted, and He embraced him a little after that day. For Him, for Him, a sweeper or a priest, does not matter much, but for Him, the intensity of the feeling, that I am for Him, that qualifies us. Our qualification is to the degree of that feeling. For Him, for Him.

And that fullest form is found in Rādhārāṇī. It is not possible in other rasa, or in other attempts. It must require parakīya. The crossing the direction of the śāstra, law, anything. Our relation between Kṛṣṇa and me, nothing can enter between. Everything may be set aside in our connection with the Lord. No barrier, either of sinner type, or this punyam, pure type, whether pure, impure, no consideration, nothing can stand in our way. Sattyaśic, rajasic, tamasic, whatever colour it may have, nothing can stand between our intimate relationship that He's the enjoyer, and I am to be enjoyed. This intensity, intensity of that feeling, that sentiment, is found in the most comprehensive, and in the most intense way there. Twenty-four hours engagement, and deep engagement, that can satisfy Kṛṣṇa most. No parallel, unparalleled, it has been told to us, and that may attract us in any time, in our infinite age, that may be our aim. We may be grouped in this camp, in that camp, our highest aspiration.

Rādhā-kiṅkarā. The last.

Prabhupāda (Bhaktisiddhānta Sarasvatī Ṭhākura) was very much satisfied with my poem about Bhaktivinoda Ṭhākura. It is written there, after the realisation of the service of Kṛṣṇa in Vṛndāvana, highest.

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādr̥taṁ rūpādyaiḥ
pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam jīvādyair abhirakṣitaṁ śuka-
śiva-brahmādi sammānitaṁ śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum
īśo bhavān

("What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers.

Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. (He was assisted in doing so by Raghunātha Bhaṭṭa Gosvāmī and Gopāla Bhaṭṭa Gosvāmī). And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? śrī-rādhā-pada-sevanā: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.")

(This poem in glorification of Bhaktivinoda Ṭhākura, is one of ten, collectively known as Śrīmad-Bhaktivinoda-viraha-daśakam)

"Śrī-gaurānumataṁ, sanctioned by Śrī Gaurāṅga. svarūpa-viditaṁ, which is thoroughly understood by Svarūpa Dāmodara, who is none but Lalitā Sakhī. rūpāgrajenādrtaṁ, Śrī Sanātana Goswāmī has admired very much this position. rūpādyaiḥ pariveśitaṁ, and distributed by Śrī Rūpa himself with his paraphernalia. raghu-gaṇair-āsvāditaṁ sevitam, and tasted properly by Raghunātha, and also enhanced something there. jīvādyair abhirakṣitaṁ, and Śrī Jīva with followers, that Baladeva Vidyābhūṣaṇa and others by the śāstric argument and reasoning, therein, tried their best to show to the world that this is the highest position. By reason and quotation of revealed truth, revealed scriptures, they tried their best to prove this, abhirakṣitaṁ. śuka-śiva-brahmādi sammānitaṁ, and we find mentioned in different parts of the scripture that Brahmā, Śiva, Uddhava, they're aspiring after such a position. And you Bhaktivinoda Ṭhākura, you are in a position to give such blessing to us, give us admission, you can give us admission to such thought, to such stage of our life, you can give admission, you are so great, so high."

Prabhupāda was very much pleased with this. "That Bhaktivinoda Ṭhākura himself has written this through him." That was his remark. "It is not written by him, it is written by Bhaktivinoda Ṭhākura himself, through his pen." Very much satisfied.

Rūpānuga-bara. He has mentioned in many places that the highest amongst those followers of Śrī Rūpa, Rūpānuga-bara. One of the principal ācārya's who has properly understood and realised, and given to others, preached about the glories, about the glorious position of the servants of Śrī Rūpa, of the followers of Śrī Rūpa. This is Gauḍīya Maṭh, rūpānuga-sampradāya. And they're found in the line of śikṣa-guru, not this body succession, but the realisation we find from their character and their conduct. Their preaching and their practice, strictly, where we find it is there. Not body succession, but this realisation succession of the Śrī Rūpa distributed, idea of the service of Vṛndāvana, Kṛṣṇa, etc. Gaura Hari, Gaura Hari. Rūpānuga.

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya rūpānuga janera
jīvana,

viśvambhara priyaṅkara, śrī-swarūpa dāmodara, śrī-goswāmī rūpa-
sanātana

"Mahāprabhu Śrī Caitanya is nondifferent from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Śrī Rūpa Goswāmī, and Śrī Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."

.....

rūpa-priya mahājana, jīva, rahunātha hana, tāra priya kavi kṛṣṇadāsa

kr̥ṣṇadāsa-priya-bara, narottama sevā-para jāra pada viśwanātha-āśa

"The great souls Jīva Goswāmī and Raghunātha Dāsa Goswāmī became very dear to Rūpa Goswāmī. Jīva Goswāmī was a disciple of Rūpa Goswāmī, and Raghunātha Dāsa Goswāmī, a disciple of Advaita Ācārya's disciple Yadunandana Ācārya, was accepted by Rūpa and Sanātana as their third brother. Raghunātha Dāsa Goswāmī's dearmost student and servant was Kṛṣṇadāsa Kavirāja Goswāmī, who was an intimate friend of Lokanātha Goswāmī who lived with Kṛṣṇadāsa Kavirāja in Vṛndāvana. Lokanātha Goswāmī was a disciple of Gadādhara Paṇḍita, and Lokanātha Goswāmī's only disciple was Narottama Dāsa Ṭhākura who was always engaged in the service of both his Guru Lokanātha Goswāmī and Kṛṣṇadāsa Kavirāja. Narottama's follower, Viśvanātha Cakravartī Ṭhākura (who was the fourth ācārya in disciplic succession from Narottama), had no desire other than the service of Narottama Dāsa Ṭhākura's lotus feet."

It is coming through this line.

viśvanātha-bhakta-sātha, baladeva jagannātha, tāra priya śrī-bhaktivinoda

mahā-bhāgavata-bara, śrī-gaurakiśora-bara, hari-bhajanete jā 'ra moda

"Viśvanātha Cakravartī Ṭhākura was the śikṣā-guru (instructing spiritual master) of Baladeva Vidyābhūṣaṇa, to whom he taught the precepts of Śrīmad-Bhāgavatam. Jagannātha Dāsa Bābājī was the beloved śikṣā-guru of Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura's intimate friend and associate was the eminent mahā-bhāgavata Śrī Gaurakiśora Dāsa Bābājī, whose joy was in the service of hari-bhajana."

śrī-vārṣabhānavī-barā, sadāsevya-sevā-parā, tāhāra dayita-dāsa-nāma
tāra pradhān pracāraḱo, śrī-bhaktivedānta nāmo, patita-janete doyā-
dhāma

"All these great paramahansa Vaiṣṇavas are all part of Śrī Caitanya Mahāprabhu's spiritual family (Gaura-varṁśa). Their holy feet are my only refuge. I have no real interest in any devotional service to them, and I am a poor and lowly tridaṇḍī sannyāsī by the name of Śrī Bhaktisiddhānta Saraswatī."

From Bimala, Bimala Prasād was his previous name, he took that vow? and went to Rādhārāṇī's service. Then Vṛṣabhānu, from Vṛṣabhānu-nandinī, Rādhārāṇī, Vṛṣabhānu is the father of Rādhārāṇī. Vārṣabhānavī means the daughter of the king of Vṛṣabhānu. Śrī-vārṣabhānavī-barā, always holding high position, barā. Sadāsevya-sevā-parā, constant servitor of that, the daughter of the king of Vṛṣabhānu. Dayita-dāsa-nāma, his name is Dayita-dāsa. Dayita-dāsa. He's known to the people as Dayita-dāsa. Śrī- vārṣabhānavī-barā, sadāsevya-sevā-parā, tāhāra dayita-dāsa-nāma.

(These are from the 8 verses describing the Brahma-Mādhva-Gauḍīya sampradāya as compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.)

(Gauḍīya-Kaṇṭhāra, Guru-Tattva; and Songs of the Vaiṣṇava Ācāryas, p 90-3)

This is the line of the stalwarts coming distributing this purest current. Holding purest current in their existence, and we are concerned with that only, nothing else, nothing else. The current that's coming from there to here, through particular channels, our all, whole attention, dedication, to

that current, to be bathed, to be captured and to be transformed into the caviar (something too good to appeal to popular taste) of that current. To be absorbed in that current is our highest aim of life, the purest type.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Sarvātma-snapanam, Mahāprabhu says taking the Name, sarvātma-snapanam, wholesale bathing, bath means purification and also some sort of self-gratification. Purification, side by side, feeling of purification, bath. Sarvātma-snapanam, the wholesale, the whole existence is purified and can feel the satisfaction of purity, in that current if we can take bath, sarvātma-snapanam. Every nook and corner, every part of my body gets purified. And also so many, sarvātma, all the souls that can come there may be purified, sarvātma. Ātmā means ātmā as a whole, every part of the soul and also many souls may come. In saṅkīrtana many souls may come to be purified together, at one stroke everyone may be purified. Sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam (Śrī Śikṣāṣṭakam, 1). Purification and satisfaction, going together. Bath, taking bath means purification and satisfaction, so both. Generally by satisfaction we incur some reaction, that in the exploiting world we find. But here purification and satisfaction can go together simultaneously. This satisfaction, anāndam, that is not to be compared with satisfaction by enjoyment here.

Generally we are acquainted with satisfaction which comes from enjoyment, by exploitation. Then by renunciation also some satisfaction may come, by avoiding some disturbing elements. And again by inviting and welcoming something higher, we may be satisfied and purified, purified. Renunciation can give purification very weak and slight because that may not stand for long time. We cannot ignore the environment for

good. It is not possible. We are a factor of the whole universe. We can't ignore them. So renunciation means when it goes to samādhī, to eternal slumber like thing, and that is also temporary, that must, cannot but be temporary because the influence of the environment will come and push him, will awake him. We can't ignore the tremendous force of the environment. We can't ignore.

āruhya kṛcchreṇa param̐ padaṁ tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ. Cannot accept the positive connection, they're sure to fall down again, āruhya kṛcchreṇa param̐ padaṁ tataḥ, patanty adho. After some long time maybe, duration in that point may be a little long, but the force of the environment cannot be ignored. Once that will come and attack and disturb that sleeping man.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ āruhya kṛcchreṇa param̐ padaṁ tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:) "O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet.")

(Śrīmad-Bhāgavatam, 10.2.32)

So renunciation, retirement, that cannot be eternal, for some time. And if you can enter into the positive, that is an eternal flow is there. Here is also not eternal. Māyā is limited but Vaikuṇṭha, the unlimited, that is only possible with the nature of dedication. Vaikuṇṭha. All the stuff, all the constituting parts are eternal there, and the function is also eternal, eternal, but there is vilās.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet ato hetor ahetoś ca,
yūnor māna udañcati

(Rūpa Goswāmī says: "Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa.")
(Ujjvala-nīlamanī)

Zig-zag way, not a plain and straight line. Straight dealings are generally in the Vaikuṇṭha, but it is crooked and more crooked in Goloka, because it has to harmonise with everything. What we consider here to be worst, that is also harmonised there to become the best, so harmonise, it is possible only through love.

A blind son to a mother is told to be of eye like a lotus, lotus eyed child, there is a proverb in Bengal, kanacheli padalochan. The motherly affection sees a blind boy as endowed with good eye. Love, love compensates everything for us. We are naturally born weak, defective, but if we can anyhow drag ourselves in the plane of love, then no mourning for our defects can exist there. The circumstance compensates everything.

Just as in the country, in the European country, any child born they can get sustenance from the state. Here in India, and other poor countries, a child born may die without food, but in the rich countries, civilised countries, in Europe and America, etc, anyone born, the government is there to nourish the child. Automatically he will get nourishment from the state.

So anyone, anyhow, placed in the land of love, the environment will take care of him. No negligence, no negligence. The land of love. Everyone may come to be attracted to his inferiority. "Oh you are inferior, yes I am here, I am here to nurse you, to take care of you." Every unit is madly running after their prey. Where to invest something. All opulence. And whatever the defect by their touch, the defect is automatically removed because compensation is of that type, is of eternal kind, type.

End of recording, 5/6.5.83

(see also 5.6.83)

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83.5.5 + 83.5.23

Śrīla Śrīdhara Mahārāja: Śrī Caitanyadeva, they say like that, so we revere Caitanya. Caitanyadeva of their civil disobedience and social reformer. Not the wholesale giver of everyone who has lost his own, own self forever (in sahaṁyā ?). He came to give everyone back his own wealth within, his own worth within.

.....

Śrīla Śrīdhara Mahārāja: souls of your type, they're subjects and everything always His object meant only for your exploitation. We are exploiters and the environment is for our exploitation. That is the foundation on which the present education is based on, but the wholesale false. The cause in the above. "Let there be water," there was water. "Let there be earth," there was earth. "Let there be light," there was light. His will, subjective realm, the cause what we experience sprung up from the Divine Will. And not that from time eternal the fossil is developing into this world of experience. Opposite, so we are diving deep into the intense ignorance ocean, to view the opposite. It is His will that is the cause. And in one place He can show like a magician something to you another thing to me. The subject, the super subject, the universal subject is of such power. Wholesale opposite.

(Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja asked a few of his research scholar disciples to crush the fossilism of Darwin, everything coming from fossil, demolish, crush it, it is not so, it is coming from above. Everything like hypnotising, in the process of hypnotising the whole experience we

feel the subject can withdraw any moment anything and can show to us another way. He's free, satya-sankalpa, whatever He imagines that comes. He can force us to see something, we cannot go outside.

Can you understand that this may be possible? Then you can have some faith what is Godhead. Godhead means this, the origin of creation. That is a part, infinite qualities and activities He has got and this is a negligent part where we are living. The whole basis is there, upward, and not downward, developing from downward, no. Fossil is not sufficiently enough a perfect thing to create. From fossil intelligence coming is fools conception, the intelligence everywhere, everywhere we can trace intelligence. As much as we analyse we find, oh higher reason, higher intelligence. The scientists they're becoming dumb to find out the intelligence into the nature, they're going on discovering and discovering higher and higher law. And they're there, already they're there. These fools they could not know but it was there before their discovery, before their invention, that wonderful law was there and it is everywhere.

So it is not that they have invented they have created, are they creating? They're inventing? It is already there everywhere. The reason, the intelligence, and something more, power, everywhere and where from? And their intelligence to discover a thing, to invent a thing, where from it is coming? The brain? Only that portion of flesh? Or from somewhere it is coming? As much as they're entering they're being astonished with the so many miraculous laws and rules in the nature and they're already there before their discovery.

So consciousness, spirit, reason, all-pervading, even in the tree, stone, earth, everywhere, in the ether, air, all consciousness, all reason, wonderful thought everywhere. Infinite, infinite, now we are to connect with that principle of infinite what is almighty, omniscient, omnipotent, all-sympathy, all-love. How to have a connection, a direct connection with Him. Leaving aside the charm of His created substance we want to negotiate how we can have our connection with the creator Himself. Not only creator, this is a creation of a lower order, but higher creation, higher status world is also there infinitely higher soils are there. And whether it is

possible for us to have our life in that soil what are the layers higher and higher, to enquire there how we can enter there, what is the key to entrance into that zone? The plane of exploitation, the plane of renunciation of exploitation, and the plane of dedication higher. We are told by dedication, by surrender we can have direct connection with the centre.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Physician cure thyself, ha, ha. You have come to give so many dazzling civilisation models, ha, but cure yourself wholesale. What you have come to distribute that is hoax, it is all hoax. The law abided by so many things around, that is only the sweet will of the Supreme. The law is not a rigid thing, the basis is on His sweet will of the Autocrat. So what do you know? That is nothing, no knowledge. Any moment the rules, laws, may be changed, another thing may come instead.

He's changing your experience, the key is in His hand. "Oh, Arjuna you see this. I am this and this. I am that and that." "Yes, I see You are so and so."

When Kṛṣṇa went for peace talk to the Kurusaba, the court of the Kaurava, Duryodhana - Dhṛtarāṣṭra camp, Kaurava camp, with peace talk. Then the Karna, the Duryodhana and others in the party came to bind Him down and put into prison. "And if He can be imprisoned then the whole Pāṇḍava camp will be finished automatically. He is the life and advisor of that camp. So with this idea we have got within our fist we must imprison Him." They went to tie Him but, ha, Kṛṣṇa showed Himself in such a way that these men who went to tie Him, bind Him down, they were perplexed. "What we see? He's a big thing, this side Baladeva, this side Arjuna, that side ... where to apply the rope? Can't. Perplexed. Then

the Bhīṣma, Droṇa, and Nārada, Vyāsa, they're also present at that time in the assembly and they began to chant in praise of Kṛṣṇa. "Oh."

Then there was blind Dhṛtarāṣṭra. He, hearing those chanting from the voice and the new voice of Bhīṣma, Droṇa, Nārada, Vyāsa, he was charmed and prayed to Kṛṣṇa. "I can't see You I am blind but I hear that these great personages they're chanting in Your, seeing Your wonderful body. For the time being, You can do anything and everything, for the time being remove my blindness, let me see Your figure and colour Your beauty for which they are praising so much. For the time being remove my blindness and then again You will put it."

Kṛṣṇa told, replied: "No blindness to be removed. I say you see Me and you will be able to see Me. Not eye is required to see Me. Remaining blind you will see Me because I say."

So that is the nature of seeing Him, His will. Not the eye, not the ear can hear Him or see Him. He's above sense experience. Only His will: "Yes, you see Me," and Dhṛtarāṣṭra saw Him and the blindness was intact still he could see. Then what is He? And here also why a dead man can hear, ha ha, the blind can see, then, what is that thing?

Arjuna wanted to see His Viśva-rūpa. "Yes Arjuna see Me. I am so and so." Arjuna saw. "What do you see?" "I am seeing this I am seeing that I am seeing so many, in this way, wonderful I am seeing wonder of wonder I am seeing." Ha, ha.

So His sweet will at the back of everything. We are living in correlation with that absolute power. So no stability of the environment where we stay, where we stand, but all importance on the will divine. That is the cause, from there it is coming, it is maintained also by that will, and it may be withdrawn any moment by Him. So these things have got no value at all. With so much trust and enthusiasm we are to search for Him, the search for Śrī Kṛṣṇa Reality the Beautiful. The charming, the charm Himself, all charming absolute. Our innate need to find sweetness, beauty, rasa, ānandam, ecstasy, happiness, everyone. No one can say: "I

don't want happiness," from the atheist to the highest type of theist all will say: "Yes, I want rasam, I want sweetness, peace, I want ecstasy, I want happiness." Everyone will say like that, the common demand in every conceiving unit is such, where there is conception they want peaceful existence, from the atheist, worst atheist.

So our direct necessity is with Him, raso vai saḥ, the ecstasy, the beauty. So begin search for that. Don't lose, waste your time for wild goose chasing. Give up everything.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

"Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." (Bhagavad-gītā, 18.66)

Leave, give up phases of your duties you are so busily engaged in, all worthless, and begin search for that principle. Who is the Master, who is the creator, who is the Master of everything, and who is the fulfilment of everything. Search for Him direct.

Give up all your so-called obligations and duties, stop, sarva-dharmān, stop all sorts of duties, so-called duties from your relative position, misviewed from your present defective position. Don't rely on them. Direct search for the prime cause from which everything coming as miracle and who is the fulfilment of our life, not only ours, fulfilment of every atomic existence in the world. Try to march towards Him with His blessing on your head, and the agents, His agents will give you important help in that direction. Others can do nothing. Gaura Hari. Sādhū-saṅga and His Divine Name which is inseparable from His existence, the sound

aspect of Him, that can help you a great deal, from the genuine. That war cry, slogan, Hare Kṛṣṇa, with that slogan march on with His genuine agents, follow them. Withdraw yourself from all possible promises so-called prospects of your life, they're nothing, no value.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: There are many inequities in the world, there's lots of unfairness, is there not?

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He says that there's much exploitation in the world, much unfairness.

How can we account

Śrīla Śrīdhara Mahārāja: Fair unfair both false, just like a dream. In a dream a good dream a bad dream, after all it is a dream. So you should not waste your energy to remove the unfair and to increase the fairness, fair unfair all false, wholesale false.

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' 'ei bhāla, ei manda',-ei saba 'bhrama'

"In the material world, conceptions of good and bad are all mental concoctions.

Therefore, saying, 'This is good, this is bad,' is a mistake." (Caitanya-caritāmṛta, Antya-līlā, 4.176)

This is good this is bad, the basis of the calculation is false. Your interest is not there, your real interest is not there. It is a false scent you are pursuing, your fulfilment is not in that direction at all. This fair unfair all false. Very little distinction between them, fairness and unfairness, because all cheating, cheating of different kinds but they're cheating, illusory, all illusion. A good dream, a hopeful dream, and a disastrous dream, after all that is dream, something, it is all false. The fairness also false, concoction, end the evil that is also false. So why do you allow you to waste your time in this wild goose chasing, they are all after all false. A good hoax or a bad hoax all hoax.

Devotee: But there are some people that are starving in the world and some people that their

Śrīla Śrīdhara Mahārāja: What to speak of starving, you are imprisoned in a cage not desirable for the soul at all. The whole world with the suns, stars, moons, oceans, mountains, all vanishing and again coming and going.

Devotee: How can we account for, I mean I believe you say there is

Śrīla Śrīdhara Mahārāja: And suppose you are monarch of all you

survey but a monarch in the cremation ground, ha, ha, a monarch, master of the cremation ground. Only to deplore: "Oh, everything is passing away, every second everything passing away."

The Gray's Elegy:

The boast of heraldry, the pomp of power, And all that beauty, all that wealth e'er gave, Awaits alike the inevitable hour;

The path of glory leads but to the grave.

Elegy written in a country churchyard. (1751) (Thomas Gray, 1716-71, English poet)

Only to grave, everything leading to grave, finished.

Devotee: I keep trying to ask you how can we account for these inequities? I know that you're saying that there's no distinction

Śrīla Śrīdhara Mahārāja: How can?

Devotee: He wants to know why is there suffering?

Śrīla Śrīdhara Mahārāja: The cause is the misuse of the free will of the jīva soul. Misuse of the wealth given to you.

Devotee: Given to you?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: By the Supreme Power?

Śrīla Śrīdhara Mahārāja: Yes, Supreme Power, as a part of His potency, particular. You have got that thing eternally existing with you and by misuse that of the freedom you have selected to come to be a king in the mortal world. Like Satan, he wanted to reign in hell rather than to serve in heaven. "It is better to reign in hell than to serve in heaven." Satan's statement. The free will, the weak vulnerable child's free will came to be a monarch of all I survey to reign in hell. The adoptability is there inherent and he could select service in heaven then his desire will be fulfilled but he has selected wrong, wrong way wanted to be monarch. He could not select slavery in the higher realm but he selected monarchy in the hell and not slavery in the heaven. The subtle difference is there. If you are to live in heaven then you are to live there as a surrendered soul, that is such a higher soil. Ultimately we see that to serve in heaven that is infinitely better than to reign in hell. Hell means the soil of affliction, affliction in variegated ways mainly classified as birth, death, infirmity, and disease. These undesirable things must be there in the hell.

Hare Kṛṣṇa.

Devotee: I want to know more about the organisation of this, um, are women allowed to participate in the process of praying or showing their devotion?

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: He wants to understand whether women are allowed to become Kṛṣṇa conscious? What is the role of the women section, what is their position in Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: That is who is woman here may not be woman there, who is man here may not be man there. This is only a dress, mental dress and accordingly this physical flesh dress, both garments, the flesh and the mind. But in the soul who will represent which type that is uncertain here in this plane. But women there they have got higher prospect, greater, brighter prospect.

Devotee: What do you mean by 'there'? Women 'there' you said.

Devotee: In the spiritual world.

Śrīla Śrīdhara Mahārāja: In the spiritual realm those that are of women type with that formation of soul's realisation that holds better position. Here in the plane of aggrandisement men hold the better position and there in the plane of submission and surrender the women form of mind is more paying. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: The negative aspect. Positive is Kṛṣṇa Himself. And the potency is of negative type. We belong to potency group and not master group whose possessor of the potency, He's the Lord Himself.

Devotee: While Kṛṣṇa is a power, you call Him, you say Him, then Kṛṣṇa is manifested as a male figure?

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He wants to know whether Kṛṣṇa is represented as a male figure?

Śrīla Śrīdhara Mahārāja: Yes, male, that is predominating, Predominating Moeity, Predominating Half, He's the Predominator. And others to be predominated.

This proton or nutron, what is there?

Devotee: Yes, proton and nutron, and electron.

Śrīla Śrīdhara Mahārāja: Negative and positive.

Devotee: Proton and electron, proton is positive and electron is negative,

electron goes round and round the proton.

Śrīla Śrīdhara Mahārāja: Proton in the centre?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And the electron like so many planets revolve?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then again that has been analysed and something else has been found.

Devotee: Unlimited, there are infinite sub-atomic particles.

Śrīla Śrīdhara Mahārāja: Proton, neutron, what is neutron?

Devotee: Neutron is neither positive nor negative, in between.

Śrīla Śrīdhara Mahārāja: Such atomic energy is existing?

Devotee: Yes, neither positive nor negative.

Śrīla Śrīdhara Mahārāja: Neutron. Proton and electron combined, no?

Devotee: No.

Devotee: Yes, they say like that.

Śrīla Śrīdhara Mahārāja: Neutron, if neutron is analysed, proton and electron? Atom analysed then proton and electron?

Devotee: Yes. Sometimes another particle is found, neutron.

Devotee: Do you believe in the equality of all people? Are all peoples of the world of the same quality?

Devotee: He wants to know if in Gauḍīya Vaiṣṇavism do we believe that all men are created equal?

Śrīla Śrīdhara Mahārāja: No, never, no two things are equal. In this world or in there no two things can be the same, equal. Everything has got its specific characteristic. One atom is different from another atom, one electron is different from another electron, cannot but be. We see all differentiated character.

Devotee: But what about quality? Is one better than the other?

Śrīla Śrīdhara Mahārāja: Yes. From the universal standpoint we are to judge. Who can earn or acquire

.....

the centre. And confidence means peace within. The corresponding, the confidence has corresponding side the highest degree of peace, ecstasy, happiness, bliss. The measurement is according to that rasam. Just as gold is the standard between different monetary papers, the pound, the ruble, the dollar, the rupee, the yen, but common standard is gold. So different type of calculation of peace but that also scientifically divided, śānta, dāśya, sakhya, vātsalya, madhurya. Classification and then degree, intensity in that. So many things are there to be read and understood. Ultimately rasam, ānandam, happiness, that is the common standard to judge the proposal of which religion is higher and lower.

Which is the common requirement. Just as food is common requirement. No dollar we can eat in the time of famine, but one who is in possession of food, s/he is well positioned. We cannot avoid food, we may not require dollar, nothing, but food we must want. A nation cannot stand without food, our indispensable necessity. So rasam, ānandam, that is the innate requirement of every soul, every living thing. And according to that the position will be judged. There are different proposals in religious conceptions, the Islam, the Christianity, the Buddhist, the Vedic doctrine, the Vaiṣṇava, the Śāṅkarite, so many.

But if we are to judge the gift from whom in a comparative study will be better. We are to judge by three things, sat-cit-ānandam. How far durable? And how far we can conceive? And what do we conceive that quality of that thing? Existence and the feeling, that is the consciousness of good and bad. And the food of consciousness, that is ecstasy, rasam, ānandam, happiness. These three things must be there and we are to

compare between them. What is the proposal of Islam about the existence, about the knowledge and about the goal, ecstasy. In Christianity, in Vaiṣṇavism also when we are to compare and accept.

Compare, the adjustment is there. They're not to be cast away but there are men for whom they will be, for the present they will be very

End of side A, 5.5.83 + 23.5.83 side B.

Śrīla Śrīdhara Mahārāja: that is innate and existing everywhere.

The necessity of Gurudeva is there, that universal. Who wants not to err? To err is human but not to err that is also innate and irresistible everywhere. And therefrom the basis of the necessity of the Śrī Gurudeva who comes to give us relief from our internal trouble, Guru. In this way that develops. The Guru kataivata ? Kana Guru ? Guru Ke? Guru Ke ? That universal necessity of aim of life, prayojana.

Devotee: So this book Guru and His Grace, what should be the scope of that book according to you?

Śrīla Śrīdhara Mahārāja: What should be?

Devotee: What should be the thrust, the scope, the

Śrīla Śrīdhara Mahārāja: It will go gradually, move here, the Guru. Ultimately it will come to Kṛṣṇa, Kṛṣṇa is Guru who can remove all our doubts. All our enquiries may be satisfied by whom? It is from Him. But gradually it will develop and go there. Who can clear all the doubts, we may have doubts after doubts, one doubt may go and thousands of doubts may come, but who can: bhidyate hṛdaya-granthiś, chidyante sarva- saṁśayāḥ:

(bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya karmāṇi, mayi drṣṭe 'khilātmani)

("The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.")(Śrīmad-Bhāgavatam, 11.20.30)

Who can do away with all the suspicions in our mind, it is He, the fullest. In this way it will come. Its birth will be intellectualism and its goal is transcendental.

Hare Kṛṣṇa.

Devotee: I was thinking that we should begin by mentioning the descending process of knowledge, like that, that knowledge comes from up to down. And then we would maybe end by the verse by Raghunātha Dāsa Goswāmī:

āśābharair-amṛta-sindhu-mayaiḥ kathañcit kālo mayātigamitaḥ kila sāmpratam hi

tvam cet kṛpam mayi vidhāsyasi naiva kiṁ me prānair vrajema ca varoru
bakārināpi ?

("O Queen of my heart, for a long, long time I am waiting with great patience to have Your Mercy, which is so sweet to me that I cannot avoid it. It is heart-melting, heart- attracting, heart-crushing. It is so deeply touching me - I can't avoid Your Service Connection. Somehow I have managed to come such a long way, to endure such a long time, but I am impatient now. Be gracious; if You are not gracious upon me, I have got no hope. I will come to the end of my patience. My life will end here. So much so, that, what shall I do with this Vṛndāvana? Vṛndāvana is of no use to me! What is the utility of living my life? It is useless - it will end with no utility. I can't love even Vṛndāvana, which is associated with the līlā of Kṛṣṇa. To say nothing of Vṛndāvana, I can't relish the company of even Kṛṣṇa, without You. Without You, even Kṛṣṇa is meaningless to me. I can't tolerate, I can't relish either my own life, or this environment, or even Kṛṣṇa - if He Himself comes to grace me I can't relish that, without Your connection. So please be gracious upon me. You are all-in-all. Without You, Kṛṣṇa consciousness is not Kṛṣṇa consciousness. Your position is so great, so beautiful in Kṛṣṇa-līlā - You are the centre of all the līlā of Kṛṣṇa. Without You I can't conceive of any life worth living. I utterly surrender unto You, my Queen.") (Vilapa-kusumanjali, 102)

That was like the zenith, we may take it by your grace, we might mention that also.

Śrīla Śrīdhara Mahārāja: The birth and the destination that will come to meet together. The birth is also from the potency and after moving in the whole infinite it will come again to the potency. So infinite in finite, finite infinite, the affectionate connection of the finite with infinite helps him to live in infinite, so all the finite backed by infinite may be infinite, resourceful, is it not?

If a friend, our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) told, if a poor girl if she is married to a prince, she has nothing but by friendly affectionate relationship with a prince, now she's turned into a princess. Who has nothing only a friendly relationship she gets command over everything, so many things. Jīva's resources may engage in that way. Intrinsically jīva has nothing, a point of the point of the point. But coming in affectionate connection with the Absolute, he gets the facility of all advantages of life of the Absolute, through affection, he or she is in possession of the whole.

angani bhava madyasya katam samatya nilmaya ?

We cannot ascertain anyone's potency or power without consulting his relationship, friendly relationship. Israel is a small country but if Russia can jump it, conquer it within five minutes but America is there. So this angani bhava, the connection of the friends, not only estimation of a particular thing, but the estimation of the friend circle, that is all important.

There is one Indian Aesop's Fable like thing, there one paṇḍit Vaiṣṇava Sharma he's putting this śloka, that angani bhava gatya (?)

That a person and the friend, and friend of friend, without the calculation of this atmosphere, circumstance, we should not estimate the power of a particular thing. So he has given an example, titiva (?) the smallest bird, he could disturb and highly control the whole ocean. The bird went to his master, he went to his master, in this way the connection they made connection with Garuḍa, the servant bird carrier of Kṛṣṇa (Viṣṇu), Garuḍa-bhama. And Garuḍa came to back the small bird and by his threatening that samudra(?), "I shall drink you to finish." Samudra came to submit, had to come to finish, by the small bird because the friendly association.

Hare Kṛṣṇa. Nitāi. Nitāi.

Devotee: Guru Mahārāja, can you explain the meaning of dīkṣā ?

Śrīla Śrīdhara Mahārāja: Divyaṁ jñānaṁ is given in the śāstra, scripture.

divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam tasmād dīkṣeti
sā proktā, deśikais tattva-kovidaiḥ

("Experienced scholars have explained the meaning of dīkṣā, or spiritual initiation, in this way: dīkṣā is the process through which divya-jñāna or transcendental knowledge is imparted by the preceptor to the disciple. As a result, all the disciple's previous bad tendencies are crushed. Through dīkṣā, all previous commitments are cleared, and one gets the light of new life in relationship with the transcendental Lord. Dīkṣā, or initiation, is a process by which we are given a noble connection with the absolute centre and at the same time, our previous commitments are all finished. It is an inner awakening of life for the soul that brings divine knowledge. That wealth is there within us, but it is suppressed. Dīkṣā means discovering one's inner wealth, and getting relief from all outward obligations." (Bhakti-Sandarbha, 868)

The scholars of the department have explained the meaning of dīkṣā in this way. Dīkṣā is a process through which the transcendental knowledge is imparted towards the disciple by the preceptor. And all his previous bad tendencies are crushed. That is known as dīkṣā in general. Previous commitments all cleared and he gets a new life, new life in relationship with the transcendental things. It's a process by which he is given a noble

connection with the Absolute Centre and at the same time his previous commitments all finished. That has been called dīkṣā. It is an awakening, inner awakening of life, divyaṁ jñānaṁ. It is there, it is suppressed but that is discovered, dīkṣā means discovering of ones inner wealth, and also relief from the outward obligations. With inner awakening the outer commitment vanish.

When you reach home your other engagements for your comfort contracted all cut up. They find their full sympathetic necessary comfort there. So for your own comfort you must have connection with various things outside, but coming home all these things are felt to be unnecessary and disconnected. The home comfort. The hostel comfort, generally in a foreign land we seek comfort indeed and it is supplied in the hostel But when we reach home the hostel comforts they're discouraged, not necessary, "I have got home here, here is my home."

As minor you were taken away and you have come to visit your native place and you are in a hostel. But if you can come to know here was my father's, mother's house, if you come in that connection and go and they can recognise: "Oh, my boy, you were stolen when you were young. We can understand from your face all these things. I am your mother. I am your father. I am your sister." Then the hostel peon: "Oh, no longer, you go, I give up your, I have found my home." Something like that.

Back to God back to home with the inner awakening of the soul he finds his comfortable home. And outward links, connections, dispensed with. That is dīkṣā.

Devotee: So if śikṣā also gives divine knowledge

Śrīla Śrīdhara Mahārāja: That is supplementary, śikṣā to help, but dīkṣā is the main thing, main formula and to work out that formula so many subsidiary things are necessary. In dīkṣā in the mantram the formula

mainly there and other things are necessary to make it, to substantiate it, to help it, that thing.

They're all parts and parcels of dīkṣā. It is already in that formula, it should be this, it should be that, all the directions there. But how to substantiate that? Then to come in details so many things, śravaṇa, kīrtanaṁ, smaraṇa, vandana, all these things, thousand things may be necessary.

(śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam arcanam
vandanaṁ dāsyam, sakhyam ātma-nivedanam. iti puṁsārpitā viṣṇau,
bhaktiś cen nava-lakṣaṇā

kriyeta bhagavatya addhā tan manye 'dhītam uttamam)

("Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service.")

(Śrīmad-Bhāgavatam, 7.5.23-24)

A general if he invades another country, chalk out the programme, "That this way we shall go and attack." We shall have to do this, but practically when going to do that so many things come on the way and we are to solve that and march on.

The whole plan, from foreign land to go home, the plan in this way you can go there. And to substantiate that practically so many things may be necessary in details. But mainly if you want to go home you will have to go from this to then, then to there. That is your home is there and the description of the home is there and where you are it is also there and

through this process you can meet your home. This is chalked out in the plan and practically you are to do that. So many bus, you are to hire a rikshaw, then to the station, then to the plane, then to get a ticket for the plane. In this way so many things are necessary.

Divyaṁ jñāna, from the partial knowledge we are to reach to the final knowledge, and this is final. The final prospect.

Hare Kṛṣṇa.

What is the consequence of your Calcutta journey?

Devotee: Printer.

Śrīla Śrīdhara Mahārāja: Printer?

Devotee: Yes. He had one printing press many years ago, and he met Tīrtha Mahārāja

Śrīla Śrīdhara Mahārāja: Where? Situated where?

Devotee: It was situated in Calcutta.

Śrīla Śrīdhara Mahārāja: Which side?

Devotee: Stand Road.

Śrīla Śrīdhara Mahārāja: What is the name of the company?

Devotee: Minerva Printing House.

Śrīla Śrīdhara Mahārāja: Minerva Printing House. What does he say?

Devotee: Well, he gave me one part of a translation, he gave me one book, a very old translation of Caitanya-caritāmṛta.

Śrīla Śrīdhara Mahārāja: By whom?

Devotee: This is done by Professor Sanjit Kumar Chaudri.

Śrīla Śrīdhara Mahārāja: Wholesale or part translation?

Devotee: I have Madhya-līlā here but I think he has done the

Śrīla Śrīdhara Mahārāja: Madhya-līlā or Antya-līlā ?

Devotee: Madhya-līlā. This is published by Nagendra Kumar Roy.

Śrīla Śrīdhara Mahārāja: The whole of Caitanya-caritāmṛta or only the
.....

Devotee: The whole book is in three volumes.

Śrīla Śrīdhara Mahārāja: And translated by who you say? Sanjit Chaudri, Professor, Professor of Dacca?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Dacca University. I met him, or rather he met us. He was married and he loved his wife very much and then his wife died. He became half mad. And then he came in connection with Mahāprabhu and appreciated Mahāprabhu, that prema, love is the highest thing. He appreciated Him in that line. And then he came to translate the Antya-līlā first, he told me, "I have translated Antya-līlā, a very nice thing, Mahāprabhu's vilās there." But we did not give any recognition to it because he's coming from that line, the wife separation, that is the cause of his coming to this side. So we did not encourage him much. At that time he only translated Antya-līlā. But I asked him, "Try to," he was a good English scholar, and I asked him, "You try to translate the whole thing." Then I did not meet him again. As far as I remember his name was Sanjit something or other. Nineteen Thirty-six, seven, eight, maybe, something like that, thirty-seven, eight.

Devotee: Sometimes when our A.C. Bhaktivedānta Swāmī he would say something, he would meet someone one time and tell them something, they would take it as very important. So you have told this man, "You may translate the whole of Caitanya- caritāmṛta

Śrīla Śrīdhara Mahārāja: And Śīśir Kumār Ghosh, the founder of Amṛta Bāzār Patrikā (a newspaper about Lord Caitanya Mahāprabhu), he wrote Lord Gaurāṅga. But they do not represent very correctly what life and teachings of Mahāprabhu, approximately, sentiments are given there, not on the basis of ontological conception, approximate.

In our Prabhupāda's (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) writing we find:

nija habi jabila gauranga ?

He remarked in this way about the Śīśir Ghosh's Lord Gaurāṅga. And Animunimay- carit (?) in Bengali, that is also a wonderful book, in style and in historical type also, but ontologically it is lacking.

nija habi jabila gauranga ?

The remark about them from our Guru Mahārāja in this way, "That you have concocted one Gaurāṅga in the line of your own sentimental enjoyment. You have created a Gaurāṅga of your own in a novel style." There are so many poets, they are also producing literature, very charming literature about the love, that Romeo and Juliet, etc., they're also involving many sentimental things to capture the mentality even of the scholarly thinking persons. It maybe something like that. Gaurāṅga of

their imagination.

But it must have some reliable descending process not ascending. You are outcome of ascending line, imitation, imitationist. But that must come in the descending line.

Devotee: He also came across one book

Śrīla Śrīdhara Mahārāja: We have got our mental sentimental nath's. Generally we are in this world if our sentiments in this mundane nath's they're satisfied we are charmed. So imitationists can exploit our sincere approval. But to cross the mundane circumstance of love and then to enter the domain of the Divine Love, that is very difficult. To accept mundane love in the name of Divine Love that is very cheap. Imitation is not real.

Here was one bābājī who, Gaura Kiśora Dāsa Bābājī, was Guru Mahārāja of our Guru Mahārāja, he was there, another new bābājī came and took his quarter in his sight and began to show much vairāgya. Then Gaura Kiśora Bābājī remarked to one devotee that only imitating the pain of the childbirth one lady may not expect to give birth to a real child. That is, formally entering the birth room and there she's imitating the pain of giving a childbirth, that does not mean that a child will come from her womb. There are many things before. Not only that imitation painful sound, imitation. The finishing sound, that cannot give the birth of a child. Do you follow? No? Am I clear?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Kiśora Bābājī remarked that this gentleman he has come and he has erected a cottage in my sight and he's copying me in this vairāgyam, madhukari, and taking food, and taking the Name, all these things. This is complete imitation of an advanced saint he is making here. But he showed that only the copying the outer things, that must be śuddha-sattva, must be vairāgya connection with a genuine guru, then the process of the dīkṣā and the process of realisation, then he will, he can come to such. Only translation of the outward sentimental things of Kavirāja Goswāmī won't take him to that position, position of Kavirāja Goswāmī.

Hare Kṛṣṇa.

In the drama also we may find that one may play the part of a saint very well, shedding tears, shivering, all those things of a sādhu one may act in the drama but he's not a sādhu. One may play the part of Nārada Goswāmī and chanting Hari bol! and tears running from his cheeks and so many outward signs he may show when acting the part of Devarṣi Nārada. But that does not mean he's converted into Nārada.

visarga pitila santi tad vidyasa paripica sattya bhasa vinath pisocam pata
cam daya ?

Rūpa Goswāmī says, imitation may come to such perfection but still not a drop of devotion there to be traced, visarga pitila, some persons there are who are naturally very weak in temperament, very small loss and gain then tears running. So visarga pitila, they're very natural temperament is shedding tears, very soft. And tad vidyasa, and there is another who by practising a process they can take those outer signs within them. So these two sections when taking the Name of the Lord, either Kṛṣṇa or Gaurāṅga, they may shed tears enough but not a drop of pure devotion to be traced in their heart. It is possible, you must be very careful that

mere outward show is not the real thing. So sevonmukhe hi, what is necessary is the serving tendency towards the centre absolute.

(ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi jihvādau svayam eva sphuraty adaḥ)

("Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee.") (Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234)

That is the most important, sevonmukhe hi, service, dedication, surrender, in the real case this is to be traced, this is the criterion; How far he has dedicated himself for the cause? He may not show many symptoms of a devotee to purchase his name but at heart his whole being surrendered.

So poetry, there are many poets who can describe things in such a way that when you will go to read that you cannot contain your tears. But that does not mean they're describing the Divine Love, this mundane love. So many things. How one is sacrificing his life for the country when he's describing in such a particular way that you cannot but shed tears. "Oh, these are martyrs for the country." There also we will shed tears but that does not mean that that is shedding tears that is getting Divine Love.

So we are to find out what is the source, the imitation, the fool's gold may be imitation but if we are assured that this gold is coming from that particular mine we can take it and without any tampering on the way, in that way the source.

Once it happened in this land Gandhi wanted to recover cherka system, that the cherka system the poor they will produce the thread and if we use that cloth then the money of the cloth will go to the pocket of those poor. But so many, Japan and Manchester, imitation khada came here, rough cloth just imitating the ordinary cloth which is produced from the thread of the, that is produced by the poor men. Then Gandhi found, perplexed: "What is this? My need is the money must go to the poor's pocket. But now the capitalists they are producing that rough cloth and that is being sold in the land. And instead of money going to the poor it is going to the capitalists." Then he found one association, the Khadi Association. "That you must purchase cloth from such shops who are connected with this association of mine. Then the money will surely go to the pocket of the poor." Association, at that time he told many: "Here is Guru-Paramparā.

Revealed truth coming uncontaminated through a particular process, paramparā, reliable succession. Then we can get the genuine thing. So association is necessary, guru-paramparā is necessary. So before we read anything we shall try to find out who is his Guru, where from the substance is coming down. Is he only the coat, the cover, or there is any real substance within the cover, where from he's coming? If we can understand the origin of his relation is coming from a genuine sādhu then we can give some attention to that. Just as Professor Sanyal, then that O.B.L. Kapoor they had connection with our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) the genuine source, so we give some value to their class.

I sometimes say I give an example about homeopathic globule. Mere globule has no medicine and no value, it is within. The same mantra the ordinary Guru may give it to the śiṣya, but what is potency through the sound going that is all important. The potency, what thinking, what good will through the word, what quality of good will, divine will is contained in

that word, that is all important. To get mantra from sad- guru, genuine Guru, that means the internal good will or real conception about the Lord. In the seed of a banyan tree, a small seed, but the great big banyan tree will come from that seed. So with all import is there, the feeling within, the will with which a particular sound is given by the Guru to the disciple. But we cannot trace that in the present but in time if there's a favourable that will express himself, develop himself into a particular great thing.

So imitation we must be, when we go to purchase anything we must be careful about the imitation side otherwise we may be deceived. A simple, gentle man that he was, and his origin is that. A good man from the general calculation. But we don't think that any transcendental value, that potency is committed there, imitation. And they who are settled in the imitation sentimentalism they will get great comfort while reading the book and

End of recording, 5.5.83 + 23.5.83

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83.5.9

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Yadi gaura nā hoita, tabe ki hoita, very wonderful expression, kemone dharitām de:

(yadi gaura nā hoita, tabe ki hoita, kemone dharitām de rādhāra mahimā,
prema-rasa-sīmā jagate jānāta ke madhura vṛndā vipina mādhurī
praveśa cāturī sāra baraja yuvatī bhāvera bhakati śakati hoita kāra)

(Vāsudeva Datta has said: "If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic rasa has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāj-Mahābhav - the rasa is there, and She is the drawer of that rasa from the storehouse. She has such negative capacity that She can draw out the rasa to the highest degree both in quality and quantity.")

That body we are already hearing. The future is going to influence the past. Kemone dharitām de. Already I was existent. The prospect is such I have come to say how could we if such valuation could not come to me then how could we bear a body in the past. Kemone dharitām de. That means it shows that who says this he's a pāṣada, already he has scent of the thing. "I had some peep of prospect of this nature in life fulfilment, this sort of fulfilment I had suppressed in my life. I was searching after that. Now finding this I come to conclusion that my here in this body has been successful. In other words what the inner search of my heart at last I have found what was the thing of my inner search, inner-most search, at last I have come to that. And Gaurāṅga has given that fulfilment of my inner-most demand, thirst. He is mine. Without Him none should have any conception of life."

(pāiyā mānuṣa janma, ye nā śune gaura-guṇa, hena janma tāra vyartha haila

pāiyā amṛtadhunī, piye viṣa-garta-pāni janmiyā se kene nāhi maila)

("Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. Amṛtadhunī is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago.") (Caitanya-caritāmṛta, Ādi-līlā, 13.123)

Janmiyā se kene nāhi maila, the thing is here and if anyone cannot have it what is the worth of his life? He should better have died, he should have died. If living he cannot come in touch of that valuable thing he should have died. Janmiyā se kene nāhi maila, wherever he was born he should have died if he cannot come to his eternal prospect, fulfilment. This sort of expression coming to show about this extraordinary wonderful characteristic of the goal in Kṛṣṇa. Our goal in Kṛṣṇa is of such type, the devotees are giving description in different ways wonderfully strange. Fulfilment of life how, without that one should not live to that value. Kṛṣṇa. That the devotees.

To the present, to the market the canvasser is to take the choicest thing for canvassing. The capitalist also is astonished by his choice, and sometimes showing gratitude to him. "You have represented highly valuable things of mine to the others. So much to say I was not myself conscious that such things were in Me. You have taken from My storehouse so many tasteful things. Was it in My store? Your choice makes me more valuable. So I submit to you. So beautiful things you have found in Me I cannot but feel proud by your touch, by your connection these beautiful things have come, have been discovered in Me, I wonder."

It also may be possible, this also may be possible. So Kṛṣṇa's obligation

towards Rādhā, the wholesale leader. Partial leaders there are of different groups but wholesale leader of every commodity available there in the store, that wholesale leader.

Hare Kṛṣṇa.

kṛṣṇa napay par ?

Kṛṣṇa Himself cannot measure the greatness of Rādhārāṇī. So our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) asked to keep Her in reverence on your head, over your head. Don't be bold enough to approach direct.

pūjāla rāgapāṭha gaurava bāṅge mattala sādhu-jana viṣaya range

"The path of divine love is worshipping to us and should be held overhead as our highest aspiration."

A respectful distance above try to keep Her with Her group. Don't rush towards that thing, it is not of that type. So how valuable they are this raga-marga who worship Kṛṣṇa in this way, the way of love. The loving service, prema-sevā, it is not ordinary thing, not mechanical thing. Don't try to finish, to limit it, it is of unlimited type, don't rush to entrance, make trespass, don't commit offence. This is the prospect of your lives after lives, in this way live. Infinite has everywhere centre nowhere circumference. Don't try to put any circumference there. The centre of your prospect thing.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura

Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

sakhyāya te mama namo 'stu namo 'stu nityam dāsyāya te mama raso
'stu raso 'stu satyam

(Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, sakhya. Rather, I shall tend always to do the lower service, dāsyā, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category.") (Vilāpa-kusamāñjali, 16)

Let my respect be towards the friendly connection with the Supreme Master. Respect in friendly connection, but servant connection I pray to my own self try to connect with the service connection, service taste, try always towards that. Expressively invite service and learn to give respect to the friendly service. Don't venture to tread on your foot on that plane, don't, "where angels fear to tread fools rush in." Don't become a fool but try to follow the angels. Keep it always on a respectable higher level and try to connect yourself with the service.

When Pratāparudra began his service apparently mean service as a sweeper then Mahāprabhu gave him an embrace. We should not forget that, that is the very backbone of devotion. Always towards lower services and automatically from the other side the choice comes for you for higher plane. Don't you try to force in there but show your modesty, tendency to go to the lower level. And it is the duty of the higher to take you in a proper place. Dāsyāya te mama raso 'stu, my sincere attraction may be towards lower service, the service of a servant. But I must be

conscious of a friendly service, I show respect to that. That should be our attitude. We must have the knowledge that that is high but I am not fit, it is high I am not fit. So many Vaiṣṇavas are higher, correct like that. I must engage myself to the lower level then automatically from the Yoga-Māyā party they're not sitting idle, whoever will be fit for a particular plane Yoga-Māyā is there. Others will forcibly take him from particular plane and put to some higher plane. They're not inanimate objects, they're all conscious. So your modesty would not be ignorantly accepted as your unfitness, no fear of that.

trṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena, kīrtanīyaḥ
sadā hariḥ

("One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.") (Śikṣāṣṭakam, 3)

Infinite meaning and prospect, the direction, general direction. "Oh, do you take the process of divine sound? Only the easy course to reach that goal by the divine sound?

Then, to come to that level you will have to accept such attitude then you will feel that there is a very fine level through which you can reach there, the finest level is there. But you are to accept such attitude real then it will be possible. Not by no necessity of removing a mountain, or to oppose a river current, big things won't be necessary. But only by cultivation of the spiritual sound you'll be able to reach the goal but you'll have to take such attitude. Then you will feel that you've come to a very particular subtle level only through sound we can go there. Our soul can be attracted, can be connected with that. But if we can pose ourselves with

this, tṛṇād api sunīcena, taror api sahiṣṇunā, that means much. That is not an outward statement. If we go to adopt that sort of mood we shall have to cross many oceans, many oceans I shall have to cross I shall experience. But from my present position of egoistic boast when I am to go far to the lowest level of a blade of grass, countries after countries I am to go through, planes after planes.

Taror api sahiṣṇunā, to get into, to reach into that sort of attitude, so many suns and moons, earths, that will be passed in my way. Concrete things I shall have to bid adieu. So many basic thoughts of the concrete bigger things that has to bid adieu, leave, only to go, to reach to that attitude properly.

Amāninā mānadena, my connection with the subtle and higher things, that will have to ignore, amāninā mānadena. The plane of life will be changed, the activity, the plane will change where activity should be, energy should be invested. Not in this plane what we see about us, concrete.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Milton told: "Peace hath her victory not less renowned than war." In his sonnet I read: "Peace hath her victory not less renowned than war." If we search the meaning of that deeper then we may come to: tṛṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena, the adoptability of such plane of life practically in our utilisation. The many victories to be conquered to reach to that plane, your peaceful, "peace that hath victory not less renowned than war."

Mohammed's direction, Koran in one hand, sword in another hand. If anyone does not accept, beheaded immediately. War, ha, ha. And Mahāprabhu saying just the opposite. Sunīc, don't forget giving

resistance, if any resistance comes try to forbear with the best of your energy. Amāninā mānadena, don't try to encroach upon the prospect of others, physical all physical prospect. Mānadena, and don't give any opposition to them. With these such adoptabilities, this is war, peace, war in peace, peace hath her victory, this is victory in peace, peace, not physical war. If you can attain these victories then you are automatically led to a particular plane where you will find ample beyond your expectation and your conception.

Wonderful things, renowned they found all the sound representing Kṛṣṇa. Only through the Name this Kṛṣṇa is overflowing, all pervading, and it has got its wonderful flow all full of meaning not that inanimate flow in the plane as if the flow of the ether, and full of meaning. Who can catch? The scientists who can come to the level of ether s/he may find many wonderful things in that vibration must come to the plane of ether.

So only the sound aspect of the whole is so sweet, so attractive, so happy, we cannot conceive or think out it is there. Not unscientific.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!

(ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi jihvādau svayam eva sphuraty adaḥ)

("Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee.") (Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234)

Sevonmukhe hi jihvādaḥ, all the attempts must be made in that spirit. "I am for Him." That will be the main principle of our advance, "I am for Him." Sevonmukhe hi jihvādaḥ, then it will be able for us to reach that plane. "I am for Him." "Die to live." The whole process is "the peace that hath victory" but "die to live", that process always. Dissolve this ego considering that ego, to leave this ego means to embrace death, subtle death, to leave a particular ego, one layer of ego may require many births to satisfy its breadth. The cover, different covers of ego, but the wholesale ego should be dissolved, "I am for Him." "I am for Him." "Die to live." I want the property of my wonderful dream to be satisfied.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

One says: "I had much hope that I shall be a Vaiṣṇava, but when the *trṇād* api advice came to me, oh, that is impossible."

Devotee: (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja he also one time Lord Jetland said: "I want to be a Vaiṣṇava, I want to be brāhmaṇa. What do I have to do?" So Goswāmī Mahārāja told him: "You have to give up meat, women, intoxication and gambling." He said: "Impossible. It cannot be done."

Śrīla Śrīdhara Mahārāja: Lord Jetland previously was Lord Rommelsay (?) He was Governor of Bengal. And when the first non cooperation movement began we were in the college square just in front of the university there is a (water) tank and just on the eastern side the Boddhi (?) Society was founded at that time and Rommel came to open. I did not know, suddenly I found some students they're crying: "Shame, shame, shame." Lord Rommelsay is passing in his car after opening that ceremony, recent ceremony, he's going away by the street. And some

students they were aware of the fact they began to cry: "Shame, shame, shame." Then afterwards I enquired and I heard that Rommelsay is passing and they're crying: "Shame, shame, shame."

He was a very meek, mild gentleman, Rommelsay. Then I heard that he after leaving India he went to England and he perhaps after the death of his father he was the owner of Jetland perhaps, a locality, some zamindar or something like that, Lord Jetland. Lord Rommelsay afterwards was known as Lord Jetland and he was Secretary for State for India. He gave lectures about Vaiṣṇavism, I have got, it was out in Statesman or some newspaper, the cutting I have got perhaps with me in praise of Vaiṣṇavism. "I went to Navadvīpa. I saw the Vaiṣṇavas. I had in my memory those twelve followers of Christ and this and that so many mentioning this and that." He has praised about our Guru Mahārāja, that: "He has started that Vaiṣṇava cult to preach and come here." And Bana Mahārāja met him and Goswāmī Mahārāja also met him, and he had some appreciation of the Indian Scriptures.

In another time when I was in Madras Maṭh some publication I found that Jetland says, they gave some reform government, proposed some reform government to India but Indian political leaders not going to accept that. "That the veto power is there so it is nothing. You are giving something, election, this parliament always, but the Viceroy can give veto to everything." The Indian leaders said: "This is nothing, in many things they may give veto." But Jetland was remarking at that time: "That they're suffering under māyā." Ha, he quoted this that just as in Indian philosophy the position of māyā, "so they're suffering from the influence of māyā. It is only their imagination that we shall give veto to everything. No, veto in special cases, so there is other things this right they're getting from this reform proposal in this way. The māyā, the thing it is existing and not existing, they're afraid of the existence of the veto but veto is not to be used always so they're only suffering from māyā." And this was his argument.

And also it was too that Goswāmī Mahārāja asked: "You'll have to give this and that but it is impossible." Ha, ha.

Hare Kṛṣṇa.

Devotee: Mahāprabhu, He instructed Raghunātha Dās Goswāmī to always wear this verse, this śloka, ṭṛṇād api, around his neck as a necklace.

Śrīla Śrīdhara Mahārāja:

(grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe bhāla nā khāibe āra
bhāla nā paribe

amānī mānada hañā kṛṣṇa-nāma sadā la'be vraje rādhā-kṛṣṇa-sevā
mānase karibe)

("Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā-Kṛṣṇa-līlā.")(Caitanya-caritāmṛta, Antya-līlā, 6.236-7)

Grāmya-vārtā nā kahibe, grāmya-kathā nā śunibe, the worldly talks you must not attend, neither you engage yourself in that. Bhāla nā khāibe āra, don't seek after the satisfaction of your tongue and belly, or don't try to get any good dress which is appreciated by the people. Amānī mānada hañā kṛṣṇa-nāma sadā la'be, give honour to all but don't seek honour from anyone. In this way you will take the Name of Kṛṣṇa always, continuously. And vraje rādhā-kṛṣṇa-sevā mānase karibe, but internally in

your mind try to serve Rādhā-Govinda in Vṛndāvana. As you are in Vṛndāvana you are serving Rādhā- Govinda. That will be your mental aspiration. And externally you are to go on and live your life in this way, not good dress, nor good food, nor indulgence in the worldly topics, either saying or hearing, and always giving honour to all and don't seek honour from anyone. In this mood you go on."

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! There is one verse in Bhaktivinoda Ṭhākura:

vaisnava caritur sarva darpa vitra ye ninda himsa cari bhaktivinod
nasam bhaka tahi taka sada mano dari ?

"The (chert ?) collector of Vaiṣṇava is always very pure but if anyone out of motive clearly speaks ill about them then this Bhaktivinoda he don't want to talk with them and he will keep silence, no cooperation with them if anyone comes to abuse Vaiṣṇava then good non cooperation."

Then Goswāmī Mahārāja who proposed Jetland, he told:

sri dvaita das kirtaniyal dyas sada maray rati mati lati bahi ?

Bhaktivinoda only kept silent but Bhaktisiddhānta won't stand there idle, he will give some punishment to that, ha, ha. He's inspired with that sort of

Devotee: Vṛndāvana Dās Ṭhākura

Śrīla Śrīdhara Mahārāja: Vṛndāvana Dās Ṭhākura has gone further. "Most appealingly I am presenting the characteristic and advice of Gaura and Nityānanda. You people come to understand this. I fall at your feet and I pray that with good motive you come to approach and you will find that all these truths and you will be blessed. But in spite of my so much fervent and modest appeal, if you revolt then I shall kick you and break your head by my kick." Ha, ha.

And Kavirāja Goswāmī has said: "I fall on your feet dust and do something for you so far you say otherwise," very mildly. But Vṛndāvana Dās Ṭhākura has, I had in my mind previously when I read, "This does not look well with the Vaiṣṇava's, specially with the followers of Śrī Caitanyadeva who has given *trṇād api sunīcena, taror api sahiṣṇunā*. Vṛndāvana Dās Ṭhākura he being a bona fide devotee, how can he have such a cruel and proud statement?" But when I heard from Guru Mahārāja, Bhaktisiddhānta Ṭhākura, just the opposite meaning. He approached this statement from quite a different direction. One who had no other alternative but to go to eternal hell, Vṛndāvana Dās Ṭhākura has come out to do some good for him. The approach from a different quarter altogether. No hope, for them Vṛndāvana Dās Ṭhākura has come and given some hope. Why? How? He's punishing with his kicking them and for these actions of his Kṛṣṇa will be moved, Nityānanda Prabhu will be moved for them. "Oh, he's abused by My devotee." So He will come to nourish him and thereby he will get some benefit and connection. Vṛndāvana Dās Ṭhākura by such bold and cruel sayings has insulted them and Kṛṣṇa He will be not be able to stand unaffected. "Oh, Vṛndāvana Dās Ṭhākura has insulted you that he will kick you. No, no, don't mean so. I am for you." Ha, ha, ha. Kṛṣṇa will come in his favour. So Vṛndāvana Ṭhākura has done the negative side, he has done some good for that person by such bold assertion of hateful punishment to them attracted Kṛṣṇa's attention for them in their favour. "Oh, you are so much insulted by My devotee, all right, don't be affected, I shall help you." In this way he has opened some way for their future benefit. That sort of argument I heard from him.

Whenever any bona fide devotee does something wrong to a particular man, when the son beats another boy, the one who beats, his father

comes to nurse him. "Oh, my son has beaten you?" Then he comes and with soft hands this theory. When a bona fide devotee has done something wrong to a particular person then the guardian of that devotee he's inclined to sympathise with him and in that way some good must come to him. So who had no other alternative Vṛndāvana Dās Ṭhākura has opened the way for them. Ha, ha, in this way. I found meaning in that way from him. Who had no other way to get out from the hell but Vṛndāvana Dās Ṭhākura has managed to provide something for them, for those persons by showing rude attitude has moved the heart of Kṛṣṇa sympathetically towards those.

Hare Kṛṣṇa. Gaura Hari bol!

Devotee: Guru Mahārāja, Kṛṣṇa empowers certain souls to write Vaiṣṇava literature and others to distribute Vaiṣṇava literature. In this way as you explained Śrīnivāsa Ācārya has a very exalted position because he's the greatest distributor of Vaiṣṇava literature.

Śrīla Śrīdhara Mahārāja: Yes. Jīva Goswāmī sent all the Vaiṣṇava scriptures prepared by them in his custody. And there was Narottama Ṭhākura and Śyāmānanda Prabhu with him but Śrīnivāsa was given the main charge. And they came to Bengal and here near Bakura. They came in a bullock cart and there was one native chief, the aborigine ādivāsī (indigenous peoples) section, aborigine sect. And his name was Birhambir. He had some astrologer and there were in those days some dacoit type, whatever passing through his state he sometimes wanted to loot it, plunder. But a devotee at the same time but plundering was some of their occupation with the ādivāsī. And the astrologer told: "Highly valued things are within that casket." Then he ordered: "Take it off from the street and put it in my custody." And that was

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Śrīla Śrīdhara Mahārāja: sent back to Vṛndāvana, and these three tried their best to find out that casket of books but failed. The king has kept in his capital, in his palace, how can they find trace? No trace. Then Śyāmānanda and Narottama Ṭhākura they went to their respective locality. Śyāmānanda went to Midnapore to preach there, and Narottama Ṭhākura also to Northern Bengal and began preaching there.

But Śrīnivāsa Ācārya could not do so. "How can I evade this responsibility." So he became half-mad. "I was entrusted with such a high responsibility and I could not do anything. It is for my sin my crime, offence, that the books disappeared." He was wandering in the locality half-mad, disappointed here, there.

People of that locality thought, "Oh that boy does not talk with anybody, has head crack, he's wandering here and there in this way."

But that Birhambir had a Bhāgavata class every day in his temple compound. And one gentleman whose name was Vyāsa, he was reading Bhāgavatam and the chief also attended the class with many other persons. And Śrīnivāsa Ācārya, he, someday or other used to attend the class sitting indifferently half mad. People thinking him a fair looking young man whose head is cracked and a desolate person he is moving. One day unconsciously, the Vyāsa was explaining, the Guru or priest of the chief Birhambir he was explaining Bhāgavatam, one day he committed some mistake and Śrīnivāsa Ācārya unconsciously he corrected that. Then all attention fell on him. "Who is he who can catch the error of the great paṇḍit Vyāsa? Who is he?" All came to enquire.

Then when sincerely approached in that fashion he cried: "That I am so and so, I am wandering here frustrated because the books, the śāstras, the holy scriptures were in my custody, we were taking them, this that, the whole fact."

Then the chief he confessed: "Oh, I have stolen that box and it is in my

custody, you come and see."

Then he came and saw, opened, "Yes, they're all intact there present." Then he began ārātrika, pūjā of the śāstra. And they informed Narottama Ṭhākura and Śyāmānanda and to Vṛndāvana, also to Jīva Goswāmī. "The books are already found, we have got it, don't be worried." In this way.

Then he had got a great hold in that locality and Birhambir again was initiated, got initiation from Śrīnivāsa Ācārya. Now also there are many disciples of Gauḍīya Vaiṣṇava schools that side, Viṣṇupura in Bakhura. So Śrīnivāsa Ācārya was, had much affinity towards these holy scriptures. And this śloka comes from him, Swāmī Mahārāja sung in America, vande-rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. This was composed by Śrīnivāsa Ācārya. Vande-rūpa-sanātanau, nāna-śāstra-vicāraṇaika- nipuṇau sad-dharma-saṁsthāpakau, vande-rūpa-sanātanau raghu-yugau śrī-jīva- gopālakau. Ṣaḍ-gosvāmy-stotra. Swāmī Mahārāja sang it himself and I am told that in music section also, musical section, it was of very high value, his singing. The experts say that the sound echoing the sense in such a tone he sang that poem that has got very nearest connection with the meaning. That is the best type of sound I am told which the sound and the meaning in the tone is very nearer. Some such calculation is going on in the musical department modern. And by that test it was valued very high, his singing. Hearty, coming from the core of the heart, the meaning and the sound are very clear and helping one another. Something like that I heard. Vande-rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. Śrīnivāsa Ācārya.

Hare Kṛṣṇa.

He used to live near Katwa, Yajigram, near Katwa there is a village Yajigram, there Śrīnivāsa Ācārya lived, had his household. And he preached on all sides.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Guru Mahārāja, you told that Rādhā has, Rādhārāṇī, Śrīmatī Rādhārāṇī has the highest position because She is spreading Kṛṣṇa's glories, and

Śrīla Śrīdhara Mahārāja: All spreading, not only for that quality, all spreading all the potency engaged in that. But they're all subservient to Her. She's the main principle of potency which can, as the other half. One half Kṛṣṇa and another half Rādhārāṇī. Positive Negative. Predominating Moiety and Predominated Moiety. She represents all the rasa, vātsalya, sakhya, and others. Generally mādihura-rasa has got all the constituent points of all other rasa within it, it is a full complete rasa and it includes all other rasa within that so it is the full thing, mukhya-rasa, adi-rasa, all comprehensive rasa. One half Kṛṣṇa another half Rādhārāṇī and others all come forth from Rādhārāṇī in different ways. Only another that. And that Kṛṣṇa has got His facsimile this Balarāma and others one side. And Rādhārāṇī also has got another side, Her partial representatives.

Devotee: This means that in level of quality, to distribute, to spread is more important than to write Vaiṣṇava literature? According to the level of importance to spread, to distribute Vaiṣṇava literature is more important than to write?

Śrīla Śrīdhara Mahārāja: I don't understand.

Devotee: He wants to know if it is more important to write literature or to distribute literature? To canvass and give literature to many or to write literature? He wants to think that canvass and give literature to many this

is very good, very much more important than to write literature.

Devotee: According to your explanation that Rādhārāṇī became very dear to Kṛṣṇa because She spreads Kṛṣṇa's glories to the others and made Kṛṣṇa famous to other people.

Śrīla Śrīdhara Mahārāja: But to write and to distribute the books, to write the books and to distribute is one and the same thing, only higher lower. And ordinary people can distribute books and to write that is found in the higher level, to take from higher level to dress them to be acceptable to this particular gross level. Both are similar but more valuable who are drawing from the subtle towards gross than one who is distributing the gross to here.

And representation must be proper. The writing, only mere writing won't do, but accurate representation must be there. There may be so much writing in that name that won't be of any value, rather of opposite value. If we twist, we disfigure, misrepresent, then that will be offence.

Hare Kṛṣṇa.

.....

Śrīla Śrīdhara Mahārāja: I am told that without, in spite of the warning some undesirability, too much addiction he has for worshipping some Śālagrāma

Devotee: Many Śālagrāmas.

Śrīla Śrīdhara Mahārāja: Many Śālagrāmas.

Devotee: He was keeping Them in a fish tank, in London. So that was the problem.

He abused Śālagrāma and as a result he became a sahajiyā.

Śrīla Śrīdhara Mahārāja: To worship Śālagrāma is a dangerous thing.

Devotee: I saw this happen many times, to many devotees this happened.

Śrīla Śrīdhara Mahārāja: And this Jaya Tīrtha?

Devotee: Many Śālagrāmas also.

Śrīla Śrīdhara Mahārāja: Within the box collected Śālagrāmas like stones. Hare Kṛṣṇa.

Devotee: One boy in London who came, he had brought ten of these Śālagrāma- śīlās back with him and as a result he was

Śrīla Śrīdhara Mahārāja: He was the first man who came with eighteen points of difference from the ISKCON. "We are so many, we have got such differences with the present ISKCON Government." And eighteen points he put to me. I sent them to Tamal Kṛṣṇa. Tamal Kṛṣṇa told: "No time now, preaching is progressing like anything, you'll be happy to know. And when I shall go to Navadvīpa Gaura Pūrṇimā ceremony, at that time I shall meet and talk with you." But he came and went on without coming here and speaking anything to matter. Then again these people came and they said: "We are ill-treated by the disciples of those Ācāryas, so-called. What to do?" I told them in a body you can give a petition about your complain to the managing board. And if that does not produce any consequence then you may mix together and go on with your own work. Relief work at that time I told, form a body and go on with relief work. Those that are neglected, disappointed, rejected, collect them, don't allow them to go away from the fold of Swāmī Mahārāja. Anyhow they have entered the fold and try to protect them.

But Pradyūmna went on and lost there, and many in this way came to me. At last this was formed, this Mahā-maṇḍal, go on working in relief work. Then Charu Swāmī and others they revolted, they were the first persons that complained against the activities. Now they can't tolerate and accuse me that I am encouraging the party against ISKCON and doing some disservice to Swāmī Mahārāja, taking advantage of his absence, something. But I am acting according to my conscience as I know.

In the meantime Jaya Tīrtha Mahārāja's example is very, very disappointing, frustrating. Purva-saṁskāra, the previous impulse of the mind has come in a new colour to attack and devour him. I am told that previously he was in that party of intoxication, and also published some books about the efficacy of that thing. He was a party leader there of the hippy. Now he was converted by Swāmī Mahārāja to this creed, now again the previous mental impulse has come out in some other form and captured him hopelessly. Hriyate hy avaśo 'pi saḥ, pūrvābhyāsenā,

hriyate hy avaśo 'pi saḥ.

Devotee: Where's that from Mahārāja? From the Bhāgavatam ?

Śrīla Śrīdhara Mahārāja: Gītā. (6.44), hriyate hy avaśo 'pi saḥ.

It is perhaps mention in the good sense.

tatra taṁ buddhi-saṁyogaṁ, labhate paurva-daihikam yatate ca tato
bhūyaḥ, saṁsiddhau kuru-nandana

"O son of Kuru, within one of the births I have just described to you, that unsuccessful yogī revives, from the practices of his previous life, his intelligence centred in the worship of the Supersoul. Thereafter, with renewed vigour, he again endeavours for the perfection of seeing Him."
(Bhāgavad-gītā, 6.43)

.....

pūrvābhyāsenā tenaiva, hriyate hy avaśo 'pi saḥ jijñāsur api yogasya,
śabda-brahmātivartate

"Although undesirous due to some obstacle, he again becomes attached to yoga, by dint of the practice he applied in his last life. And though he may be a practitioner still striving for perfection, he surpasses the path of fruitive action mentioned in the Vedas, and achieves a far superior fruit."
(Bhāgavad-gītā, 6.44)

It is the bright side.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate svalpam apy asya
dharmasya, trāyate mahato bhayāt

"Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world." (Bhāgavad-gītā, 2.40)

Arjuna asked if anyone before attaining his siddhi, full realisation, in the process of his realisation if he dies then whether the acquired things are lost. Then the Lord says no whatever you will acquire that will be kept again in the next birth that will come to help you, in there mentioned.

Devotee: What happens in the case of Vaiṣṇava aparādha ?

Śrīla Śrīdhara Mahārāja: Then that is covered for the time being. Sometimes it may be heavy in the lower place, so heavy, vaiṣṇava-aparādha yadi uṭhe hātī mātā, upāḍe vā chiṇḍe, tāra śukhi' yāya pātā:

(yadi vaiṣṇava-aparādha uṭhe hātī mātā upāḍe vā chiṇḍe, tāra śukhi' yāya pātā, tāte mālī yatna kari' kare āvaraṇa aparādha-hastīra yaiche nā haya udgama, kintu yadi latāra saṅge uṭhe 'upaśākhā'

bhukti-mukti-vāñchā, yata asaṅkhyā tāra lekhā, 'niṣiddhācāra', 'kuṭīnātī',
'jīva-himsana'

'lābha', 'pūjā', 'pratiṣṭhādī' yata upaśākhā-gaṇa, seka-jala pāñā upaśākhā
bāḍī' yāya

stabdha hañā mūla-śākhā bāḍite nā pāya)

("If a devotee commits an offence at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offence is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up. The gardener must defend the creeper by fencing it all around so that the powerful elephant of offences may not enter. Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited. Some unnecessary creepers growing with the bhakti creeper are creepers of behaviour unacceptable for those trying to attain devotional perfection, diplomatic behaviour, animal killing, mundane profiteering, mundane adoration, and mundane importance. All these are unwanted creepers. If one does not distinguish between the bhakti-latā creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti-latā creeper is curtailed.")(Caitanya-caritāmṛta, Madhya-līlā, 19.156-160)

The whole thing may be uprooted, and the creeper may die, finished, then again he will have to take initiation, finished. It comes by the grace of Vaiṣṇava and by serious offences that may be uprooted wholesale, finished, withdrawn, vaiṣṇava-aparādha.

Hare Kṛṣṇa.

Upāḍe vā chinḍe, tāra śukhi' yāya pātā, tāte mālī yatna kari' kare

āvaraṇa. In other offences there is some relief recommended, but here the wholesale gone. So we are advised to give a barrier so that the elephant cannot enter, that has been compared with a mad elephant, vaiṣṇava-aparādha, hātī mātā, a mad elephant, vaiṣṇava-aparādha it may uproot the whole thing. Tāte mālī yatna kari' kare āvaraṇa, you must have good fencing so that vaiṣṇava-aparādha may not enter.

yatat kati yatan katami ?

Who has come to save me, ha, if I give a good beating to that gentleman then what is it? He has come to relieve me, to save me, to welcome me, to take me to the Lord. And ill-fated I'm quarrelling and fighting with him, with my own interest. Suicide, to commit vaiṣṇava-aparādha means to commit suicide, more than that, to kill the guardian, well-wisher. I am a child and he's my well-wisher, guardian, and I go to insult him, to beat him that is more valuable than my own soul. My soul, what is there? If not with devotion a Satan can enter and play with my soul. What value my soul has got? It may be a doll in the hands of a Satan. But my saviour is coming to save me from that hand of Satan for eternity and if my free will goes to fight against him that is more than suicide. My soul has not got much value but his grace has got more value. He can make me king, more than a king's position he has come to give.

Rāma. Rāma. Rāma.

Devotee: But vaiṣṇava-aparādha depends on the angle of vision that one can see, for example for my position now, my Godbrothers and Hṛdayānanda Mahārāja, he thinks now that I am making vaiṣṇava-aparādha by renouncing him.

Śrīla Śrīdhara Mahārāja: It is a relative position. Temporary and final. Absolute consideration and relative, the Absolute consideration will hold greater value.

..... they have obligation to our mother, father, but when the call of the Absolute will come we are to give up that obligation, general obligation, to obtain the call of the Absolute. And so in the case of the Absolute call there is also gradation of the Vaiṣṇava, their difference in their decision. In that case if by my previous fate or fortune I have accepted one of lower rank of Vaiṣṇava and I find a clash with Vaiṣṇava of the higher conception and if I feel in the inner-most part of my heart that wherever I committed my faith previously, and what I have come across now there is far difference then with our sincere conscience we may leave the first and accept the second. It is possible, so many records.

Bhaktivinoda Ṭhākura took initiation from one Vipina Goswāmī. In his Caitanya- caritāmṛta and other bhasyam his name mentioned we find. As long as he lived he gave some respect to that gentleman. But our Guru Mahārāja when he heard that he was going to disregard (Raghunātha) Dāsa Goswāmī Prabhu. "That he was of a śūdra family, born of a śūdra, I am born of a brāhmaṇa family, so I can bless him."

When this expression came to the ear of our Guru Mahārāja then he abused him and asked Bhaktivinoda Ṭhākura: "What is this? Your formal Gurudeva he is saying like this." Bhaktivinoda Ṭhākura a little, expressed some sorrow that has been his position.

Then there happened another thing. There was one previous Bhāratī Mahārāja, a big body, and very capturing lecture and discussion, Bhāratī Mahārāja. He took initiation first from that Vipina Goswāmī. He had some difference from the party of Prabhupāda (Śrīla Bhaktisiddhānta Saraswatī

Ṭhākura) in his home, so he thought that if I take initiation from Vipina Goswāmī, Vipina Goswāmī of Bhaktivinoda Ṭhākura, then I can oppose them successfully by my credit. He took initiation from Vipina Goswāmī, the Guru of Bhaktivinoda Ṭhākura. But Prabhupāda's group did not care for that. "That he's a sahajiyā, you have taken sahajiyā guru." Did not care. Then they found he has got no place, then he left that Vipina Goswāmī and again took initiation from our Guru Mahārāja Bhaktisiddhānta Saraswatī. And he became a sannyāsī and preached. So there is gradation, realisation, faith

Devotee: Bhakti Vivek Bhāratī?

Śrīla Śrīdhara Mahārāja: Bhakti Vivek Bhāratī, he first took initiation from Vipina Goswāmī who was the Guru of Bhaktivinoda Ṭhākura. But then he had to leave that and again come to our Guru Mahārāja to take initiation. The formal and Absolute consideration and in Absolute consideration there may be different from that type formal. How intense the devotion? Only formal initiation external practice is not the whole thing. What sort of how intense realisation? The potency, there is potency in the homeopathic globule. Sometimes lower potency is not working, higher potency should be applied to expect the desired result. The lower potency will come to assert that "I am your Guru. You have first come to me and got some sort of result but not permanent, something." It will be something like that.

After the departure of our Guru Mahārāja he opened a separate Maṭh and Siddhāntī joined him with this condition: "That as long as Bhāratī Mahārāja will live as senior sannyāsī," Siddhāntī was a brāhmacārī, afterwards he took sannyāsa, and the condition was, "Who will survive he will get hold of the whole Maṭh." Bhāratī Mahārāja disappeared and Siddhāntī's controlling his Maṭh wholesale. A Maṭh in Purī, Calcutta, and here (Navadvīpa). And one purchased a house in Vṛndāvana, started a

Maṭh but could not maintain, he gave it up to Tīrtha Mahārāja, Bhakti Vilasa Tīrtha who was controlling Mayapūra and research in Calcutta.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: To the hogs, I was thinking that, I was reading your conversations in your preaching and I ask you if you feel that in your desire that you're preaching can be to the mass or you want that your books be spread to the high class of people? Because I don't know if the mass they can really appreciate.

Śrīla Śrīdhara Mahārāja: Who can appreciate, understand, that will be proper dealings.

na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅgināṁ yojayet sarva-karmāṇi, vidvān yuktaḥ samācaran

("The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice: "Leave aside action, and cultivate knowledge." Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action.")
(Bhagavad-gītā, 3.26)

According to the appreciation that may be distributed, that may be better,

that will be utilised, energy not wasted but utilised to the fullest extent. Na buddhi-bhedaṁ janayed, ajñānāṁ karma: they cannot understand. Just as what you told: "To cast pearls before the swine." What is that?

Devotee: Cast pearls to the swine.

Devotee: Because also Caitanya Mahāprabhu He never distinguished that this is a fit candidate or not fit candidate, He gave to everyone.

Śrīla Śrīdhara Mahārāja:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa āmāra ājñāya guru hañā tāra ei deśa kabhu nā vādhibe tomāra viṣaya-taraṅga punarapi ei ṭhāñi pābe mora saṅga

("Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.")

(Caitanya-caritāmṛta, Madhya-līlā, 7.128-9)

That is the, do it, distribute it according to the capacity. He divided generally into two groups. Among the friendly circle, the higher realised circle, talk about the rasa- kaṭha, internal rasa of Vṛndāvana, and this

Hari-Nāma to one and all. That was His direction.

vairanga sangita nama-sankirtana ?

Go on chanting the Name even to the street to anyone and everyone take the Name, that Vaikuṇṭha-Nāma, that spiritual Name, for all. But about the internal life pastimes of Kṛṣṇa, Rādhā, Vṛndāvana, all these things you are to judge the capacity with whom you are dealing.

antaraṅgi sangi rasa saran ?

bahiraṅgā sangi nāma saṅkīrtana ?

Devotee: Mahārāja, some people are not prepared to accept that chanting of the Name so we are to give them some jñāna, why the chanting of the Name is so important

Śrīla Śrīdhara Mahārāja: That should be explained, what is the position of the Name. Name, we are to explain but they're not, the Name is not acceptable then what is acceptable? The idol? Ear experience is the most primary, and then eye experience, everything can be used, utilised for spiritual realisation. Ear experience, that is through sound, that is the most wide and cheap. And the eye experience, that is in the form of the Deity.

All must be, transformation, transformation is necessary, new assimilation is necessary according to the highest point of understanding and highest point of our interest. Adjustment must be readjusted. At present we also stay in this world in a particular form of adjustment but transformation is necessary. We are all separationist, devotee of separate interest, but that must be transformed into Absolute interest, universal interest, that is

necessary. Do anything and everything for the Absolute from the standpoint of Absolute interest and give up all sorts of local interest. Either yourself or extended selfishness of your clan, or your country, that is all extended selfishness. And no number of finite can make infinite. So your interest and your countries interest, your clan's interest, your human interest, combination of all these interests produce infinite? No, no number of finite can produce infinite, that is something else so you are to get it from that side from the centre. What sort of interest is there with the centre?

End of recording, 9.5.83

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83.5.10

Śrīla Śrīdhara Mahārāja: can help them successfully, they're given recognition for permanent service and taken away from there. In all classes, in the friendly section, in the filial section, every, not only in mādhyura-rasa but in all rasa, śānta-rasa, everywhere. That is the consideration.

Devotee: So Mahārāja, that means, you were explaining vastu-siddhi in mādhyura- rasa, so there's also vastu-siddhi in these other rasas ?

Śrīla Śrīdhara Mahārāja: Yes, of course, every rasa, every rasa, every type of service.

Devotee: Can you give an example sakhya-rasa perhaps? Is there an example of that in the Bhāgavatam ?

Śrīla Śrīdhara Mahārāja: It is not so clearly mentioned in Bhāgavatam. All these things are finely analysed in the Goswāmī śāstras. Just as Baladeva having His own rasa-līlā, but the Goswāmī he interprets in some other way. The rasa-līlā is only for Kṛṣṇa and Baladeva is making rasa-līlā in His heart He is satisfying Kṛṣṇa with that līlā, He's not the recipient, Baladeva. This is the fine finding of the Goswāmī. Baladeva is doing everything to satisfy His Lord in friendly type, in a guardian type though He is.

So this mādhyura-līlā, this rasa-līlā, as should be in the case of a Guru. Guru is accepting many respects from the disciple but internally he's adjusting them with his own Guru-paramparā or Kṛṣṇa, receiving on their behalf. If he fails there then he will have to come down. The manager draws the rents from the subjects, but he must send everything to the king. In the midway if he eats something then he will be liable and dismissed from his position.

So Baladeva is naturally representing Guru in all, so many rasas. His every nerve is trying its best to send everything to Kṛṣṇa conception. The whole life is designed and destined for Kṛṣṇa's satisfaction, then He's Baladeva. He's facsimile of Kṛṣṇa, Kṛṣṇa Himself but of that type and who does everything for Kṛṣṇa, in all other rasa.

And in mādhyura-rasa Rādhārāṇī holds the highest position. Direct satisfaction of Kṛṣṇa with Her own group. And Baladeva's case is all sakha,

yat kinca tina guna mukhi katam kam ?

What to speak of Baladeva, even the worms, insects, the creepers, the trees, all meant, designed to invoke the satisfaction of Kṛṣṇa in different ways, that is Vṛndāvana. That special group with their whole heart, automatic, inspired whole heart, their business, their nature will be to contribute to the satisfaction of Kṛṣṇa from different positions. That is Vṛndāvana.

yat kinca tina guna mukhi katama kam gosthay samastam vitat
sadvananda mayam mukunda dvaitam lila nakulam param sad nistham
kirtam yat maya vandatay ?

"I show my respect from here to all, the whole thing, every atom of Vṛndāvana. Even the sands in the banks of the Yamunā, śānta-rasa, so many devotees, there also that process, that vastu-siddhi, svarūpa-siddhi. What to speak of the friendly circles, everywhere that new recruitment in different rasas, in different positions of services, in this way."

Devotee: Guru Mahārāja, when Kṛṣṇa departed to Mathurā, the gopīs were very depressed. But it's said that

End of side A, 10.5.83. side B

Śrīla Śrīdhara Mahārāja: what is supposed, told to be the universal interest. You are to read with A.B.C, begin, what is, and known as absolute interest. And as much as we are relieved from the mania of this local interest and we are devoted to the Absolute the gradation is there of the Vaiṣṇava. How much dedicated he is, the intensity of dedication.

It is mentioned in Hari-Bhakti-Vilāsa that if a brāhmaṇa-ācārya is available another man must not, though he's qualified, must not approach to make disciples in his presence. He will take him to that. If a first class seed is available then lower class of seed must not be thrown into the land, that will be loss to the owner. The field will be captured by the lower class of seed. So every fair person he will take any man to the Guru of highest type. When highest type quality of seed is available it will be his offence if he takes, makes him his own disciple for some personal interest. So in Hari- Bhakti-Vilāsa it is mentioned if a brāhmaṇa Guru is available then the, generally a kṣatriya may initiate kṣatriya, śūdra may initiate śūdra, according to his own capacity. Something is better than nothing. So a vaiṣya may make disciples of the vaiṣya class and not a kṣatriya or brāhmaṇa, in this way it is classified.

But among the Vaiṣṇava no classification according to varṇāśrama but the gradation in the faith of Vaiṣṇavism. So when higher type of ācārya is available a lower must not go to occupy the field, capture with his lower type of seed. That will be offensive. What is Vaiṣṇava aparādha one must try to know in this way. Only: "I have captured first," that is like forcible position. The conscience, he must appeal to his conscience whether he's capturing the field for what purpose, what interest he has got? For the interest of the Absolute or for his own interest?

Some custom is there that everyone will marry and he will produce the child in his wife, a general custom. But that is in a relative position, everyone keep his own, that is one thing. But before commitment everyone will try to connect his girl with a desirable husband, otherwise he will be doing some wrong, the guardian will do some wrong to the girl, that is. And in special case also there is, although it is very rarely accepted:

nastay mutay prabhudyatay krivichay padatay pato

pancha varvatcha sarvnardhinam apati ranyo viddhi yatay ?

Here the very rigid custom in the marriage, but still the Para-saṅghita says, nastay, if husband is lost, mutay, dead, prabhudyatay, or taken sannyāsa. Krivi, or found newwed gender, krivichay padatay or fallen from the proper caste to become Islam or become śūdra or so. In these cases a woman may accept another husband, better. Very rarely provided.

We are concerned with God conception, this human body, human life is very short, after death where I shall go I do not know. In such case as my conscience says: "Please accept your shelter there that will be better." Then I shall have to do that to save me, to save my interest. That will be the principle for everyone. Some obligation we may have with the formal. Supposing there is a big cyclone, I have taken shelter in a particular room. But if I think that by that cyclone that will also be demolished there is another which is stronger then from there I shall, my conscience, I won't be obliged: "That so long I was given shelter here then I should not betray this shelter." We don't think like that. If a stronger shelter we find there are many taking shelter there I must run to that. With clear conscience not insults, not with object of disregarding and insult. Only to save me, sincere attempt, na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati:

(pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati)

("O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.") (Bhagavad-gītā, 6.40)

And not insulting that previous shelter who had protected me so long, in

this way progress means this, progress means this. Chance may come like that.

Śyāmānanda Prabhu, he was disciple to another gentleman who was a pāṛṣada devotee of vātsalya-rasa. Anyhow, in Vṛndāvana he got some chance and utilising that he was converted into mādhyama-rasa by the interference of the upper plane. Then he took initiation from Jīva Goswāmī, again, such rare case is there.

Devotee: That was first Hṛday Caitanya ?

Śrīla Śrīdhara Mahārāja: First Hṛday Caitanya, from sakhya-rasa.

Devotee: Guru Mahārāja, even if the higher seed enthralls the lower seed to accept disciples we must see that this is the renunciation and this is the

Śrīla Śrīdhara Mahārāja: If any error is committed in the opposite direction from higher to lower then he will have to mourn the result.

Devotee: In a sense that even if a higher seed agreed that one lower seed accept disciples we must see that it's an example of renunciation and of detachment?

Śrīla Śrīdhara Mahārāja: I don't follow. What does he say?

Devotee: He's saying that in the presence of a superior Vaiṣṇava, if a Vaiṣṇava of lower degree begins to initiate

Śrīla Śrīdhara Mahārāja: Then that Vaiṣṇava he commits offence

Devotee: But with the permission of the higher Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: Ah. Some modification, a compromise.

Devotee: But this permission must be seen as humility and renunciation in the higher seed?

Devotee: He's saying that on the part of the superior Vaiṣṇava then that is allowing the other lower Vaiṣṇava to initiate that

Devotee: Then that is an example of nirapeksha

Devotee: It's an example of renunciation and humility

Śrīla Śrīdhara Mahārāja: This practical, suppose (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja has ordered them to initiate, these present ācārya. In his group whom he found some say that, 'he did not give any permission to the particular gentlemen to initiate, they're all self made ācārya.' There is also a, this Yaśodānāndana and so many others they're of that opinion. Anyhow, I do not know that particularly. I think generally he must have some succession so this man or that man he might have given some hint for that to do according to their capacity. But that does not mean that they're all absolute ācārya. Then from the beginning there cannot be any change in the quality of the ācārya. Kṛṣṇa first gave to Brahmā, and Brahmā to others, and they to others, pāramparyeṇa, that is being lost.

sakaleni hamatar yamuna tasta parantapa ?

It may be that they lose their power, it is possible. By Vaiṣṇava aparādhā, by many others that position may not be continued, sometimes.

Devotee: Our Prabhupāda (Śrīla A.C. Bhaktivedānta Swāmī Mahārāja) was very open with his older disciples as far as showing them that you were his śikṣā-guru. The very first guru-pūjā was performed here in your temple to show his oldest disciples, he was very open to show that you were his śikṣā-guru

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Yes, he consulted with me in many points when he was writing Bhagavad-gītā, translating, he was. Four rooms I took on lease from his house. He rented two houses, one for his own and another for his laboratory, and the ground floor his laboratory and the first floor four rooms we used for our own branch Maṭh there, Calcutta. At that time very close and he used to come, he was translating and he used to come to consult with me about the meanings of Bhagavad-gītā. And thereby he might have thought that he has got something, some help from me. And many times consulted with me and must have found that he's getting some light from me. So he announced that: "Śrīdhara Mahārāja is my śikṣā-guru." Hare Kṛṣṇa.

Devotee: Guru Mahārāja, about your personal case, that you are the higher seed present and you give authorisation to other sannyāsīs to initiate also in your presence. How I can see this? As your humility and detachment to accept new disciples? How can I see this?

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: How should we understand that you are present and you have

the higher seed to offer. But at the same time you are allowing sannyāsīs who have a lower seed to initiate.

Devotee: Have I to see this a your humility or your real desire?

Śrīla Śrīdhara Mahārāja: That I am doing, following the general custom, and something is better than nothing, with this policy. They can get some news afterwards they will enquire and come and do according to the necessity. But some sort of light however vague still more light, vague light, still it is light. And in comparison with darkness it must be something, something, Name of Mahāprabhu and this and that. Let it go. Then the Lord is there and He will manage everything if there is any gap, any error in the process, if we are sincere no responsibility, He will manage. If we do not have any motive, black motive of exploitation, we are sincere of doing His service, if any amendment is necessary He's there and will be met. With this spirit, something.

Devotee: Mahārāja, doesn't your śikṣā, your as a śikṣā-guru the dīkṣā may be given by a lower seed but your śikṣā, doesn't it nourish that seed to a higher plane also? Or is there some

Śrīla Śrīdhara Mahārāja: What?

Devotee: He's saying say if one of the sannyāsīs gives dīkṣā but because they're allowing their disciples to take śikṣā from you, that their seed is being nourished by your śikṣā.

Śrīla Śrīdhara Mahārāja: And if they do not allow then there will be some difficulty, if they do not allow, they'll come with something wrong, do not allow. And also there may be motive underlying that they're not fit to approach such high thought so only they will go and disturb. With this

motive if he checks his ambition that won't be bad. But if knowing that I am not able to satisfy his enquiry he wants higher direction and by policy that his prestige may not go down so to check him from connecting with the higher source, then that will be offence.

Sincerity is the standard of measurement. And the case is with the Infinite. None can say that I have got within my fist the Infinite Whole, whole Kṛṣṇa within my fist. I told that to Kīrtanānanda: "You're all considered to be students and not professors." He told that: "I'm not your student, I am student of A.C. Bhaktivedānta." In this way he told and what I replied I don't remember. But we are all in one school of Bhaktisiddhānta, the standard to be measured there.

Devotee: For example Guru Mahārāja, I will be preaching in Brazil and the people to whom I'll be preaching will approach me to seek for a Guru and I'm trying to be your disciple and I'll try to approach them to you. I will ask you if you can accept these people as disciples and another person can give the initiation but they can be your disciples. Because I trust completely in you but I don't know if the other person can

Śrīla Śrīdhara Mahārāja: To make disciples means to take responsibility, at least to certain extent. But I don't consider myself to be such that I am able to take responsibility of so many. It is not a pleasure, the pleasure act, to take responsibility. So I am unable, I am unfit to take responsibility of so many. So I have already spoken to those that are affectionate to me that I can't, like to have connection with many. Only very special case if you find then you may take to me. Otherwise you manage, you do as much you know you help them.

But always know that you are dealing with Infinite not anything that has got limit. So as much as you can. The sky is there, the birds are flying as much as the bird can. He cannot finish the sky. So we are also doing like that, as much as we have got capacity we shall do that type of duty to others, help others. Save yourself and save others as much as you can afford.

Devotee: Guru Mahārāja, what about my case that I have to appoint one other person that I'm not sure that these people can bring them back to home, back to Godhead.

Śrīla Śrīdhara Mahārāja: Your sincere conscience you will use in everything according to your knowledge. Don't be a hypocrite in your dealings and then you'll be helped by the Almighty and Omniscient Lord. He knows, He sees everything. If you want His help then you must be sincere in your dealings. Don't go to make trade of anything. Try to maintain the purity of your heart and dealings. Hare Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: You once mentioned that persons who we could not digest you would digest them

Śrīla Śrīdhara Mahārāja: Persons?

Devotee: Persons who we were unable to digest you would digest those persons.

Śrīla Śrīdhara Mahārāja: He won't take food of that type or that quantity which he cannot digest. Cut your coat according to your cloth. Rūpa Goswāmī has asked not to accept many disciples or even to read many śāstra. Bahu-grantha kalābhyāsa, and bahu-śiṣya, and mahā-ramba, but specially gifted person may take up such.

When Prabhupāda (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) our Guru Mahārāja used to explain all those sixty-four types of devotion I tried to follow him specially on those points, mahā-ramba. Then I attended his lecture, in one or two sentences he cleared and I was satisfied. He told: "It depends upon the capacity, individual capacity of the person. A man can manage a kingdom and still he may find his leisure. Another man cannot manage his family of five persons or two persons and he thinks that he is so busy, he perplexed. So it is according to the capacity of the person, the mahā- ramba, that should be judged. What is mahā-ramba to one that is not mahā-ramba to another, a small thing.

Devotee: Mahārāja, it's said that in disciplic succession, paramparā, the mango is handed down from ācārya to disciple so on and comes intact. The fruit is handed down intact from Guru to Guru.

Śrīla Śrīdhara Mahārāja: Guru-paramparā. We are instructed from the relative standpoint that it is the full thing. But in Absolute consideration we have to detect that, "No, it is sometimes in diminishing stage.

Devotee: Does that mean that in due course of time the ācāryas appointed

Śrīla Śrīdhara Mahārāja: Again, new ācāryas have to come to reconstruct, to rejuvenate the thing it is necessary. Sometimes He comes and another fresh deputation comes in the line to make it fresh and given life, enlivening is necessary, sa kāleneha mahatā, yogo naṣṭaḥ parantapa:

(evam paramparā-prāptam, imaṁ rājarṣayo viduḥ sa kāleneha mahatā,

yogo naṣṭaḥ parantapa)

("O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost.")

(Bhagavad-gītā, 4.2)

The gradation is the nature of this soil.

Devotee: So like that mango that comes down, if the ācārya is like śuka, like parrot, that when he takes and gives the mango, touches the mango it becomes sweeter.

Śrīla Śrīdhara Mahārāja: Ah, in that position. But that sweet mango may also be rotten, in this plane. When Śukadeva delivered his Bhāgavata-kathā there was a commotion and everyone got some fresh impression. But then gradually again Bhāgavata went away from the scholars. "Oh, that is only stories, there's no philosophy under it." Came to such position to many scholars.

Hare Kṛṣṇa. Nitāi Gaura Hari bol!

Devotee: Mahārāja, I once heard there are six kinds of Gurus. And one is the cat type of Guru, the cat type of Guru means that it takes the kitten by the scruff of its neck and delivers him, so the responsibility is taken by

the Guru. Then there is the monkey type of Guru wherein the responsibility is on the baby monkey that he just clings to the mother, he has to cling to the mother

Śrīla Śrīdhara Mahārāja: In Rāmānuja sampradāya there is a division with these two, śaraṇāgati of two kinds, monkey type and cat type.

Devotee: And then there's the fish type of Guru, where it just lays the eggs and then it goes away, and it's the responsibility of the eggs to just grow by themselves until they reach maturity, spiritual maturity. And there are three others which I can't remember

Śrīla Śrīdhara Mahārāja: Maybe classified in

Devotee: Six types of, and there's a hen type of Guru in which he just keeps all his chickens under his wing and mothers them so much he doesn't allow them to go anywhere.

Śrīla Śrīdhara Mahārāja: There may be gradation of infinite type. According to their capacity and dealings the śiṣya and Guru, Guru also may be, professors may be of many types and disciples also may be of many types. So general classification of three types, two types, four types, infinite number type may be.

But we have heard of classification the Guru who is taking from here to there, who has come from there, or he's here in Vaikuṇṭha taking many from here. And one he has given one leg on Vaikuṇṭha and another leg here and taking, recruiting. And one, one leg here and another leg there taking up. And another, two legs here but having a sight of that position

trying to take many along with him. Madhyama-adhikāra, uttama-adhikāra. One who can see the higher soil and taking along with him many approaching that plane. Another has come down from there to recruit. And another he's here and one leg he has there and taking, recruiting from here to there. And from different standpoints everything may be judged from different ways and it will be infinite in number because everyone has got some difference from everyone. No two things are one and the same.

Devotee: But spiritual variegatedness is the cause of pleasure whereas material variegatedness is only the cause of distress.

Śrīla Śrīdhara Mahārāja: Of course, and in the pleasure also gradation. Different type of rasa, intensity of different type of rasa, there is difference. Śānta, dāsyā, sakhyā, vātsalya, mādhyura. And that is in Vaikuṇṭha, in Ayodhyā, in Dwārakā, Mathurā, Vṛndāvana. Gradation is infinite in number. Up to liberation, liberation or two kinds, one like Buddhist liberation and Śāṅkara liberation. Then this yogī liberation, then siddha, then Vaikuṇṭha, after liberation one can go to Vaikuṇṭha, or Ayodhyā, Dwārakā, so many. Differentiation is made everywhere always, it is eternal.

And it has been told by Dāsa Goswāmī if you are very much attracted towards rulings, rules and regulations, you will be thrown down to Paravyoma from Vṛndāvana. Not much appreciation of rules and regulations, law and rules there. Automatic, actuated by the motive or inspiration. If we're very much particular about the rules and regulations you'll be thrown down in Paravyoma. It is all clear.

The Vaikuṇṭha which is so high place, the environment of Nārāyaṇa is so pure but that is also considered that it's so low that you will be thrown down to Vaikuṇṭha from Goloka. Rūpānuga-vicāra, so many things are there, infinite.

Devotee: Mahārāja, what is, in the Hari-Nāma-Cintāmani we find Śrīla Bhaktivinoda Ṭhākura describes an overlapping stage between vaidhi-bhakti and rāgānuga as nairantaryya. What is

Śrīla Śrīdhara Mahārāja: vaidhi-bhakti vicaras tu rajavi bhavan avardi ?

We must stick to vaidhi-bhakti as long as I do not feel the awakenment of the anurāga within me and when I get that awakenment of natural attraction for the cause then my care for the rules and regulations will be automatically diminished.

vaidhi-bhakti vicaras tu rajavi bhavan avardi ?

In Bhakti-rasāmṛta-sindhu this is. So long we are to go under the rules and regulations of the scripture when we do not find any genuine love and attraction for the cause. With the help of rules and regulations we shall try to awaken that natural innate attraction for the Lord. If we can trace within me that it is there, the anurāga, the natural attraction is drawing me towards, then I may not care for those śāstric orders.

Suppose I am a patient using diet and medicine, but is I find that diet is giving me real strength I may dismiss the medicine and take the help of the diet. That will take me to the point and no medicine necessary, stop medicines. Something like that. In the beginning both diet and medicine necessary but afterwards proper diet may do medicine may be cancelled.

Devotee: Nairantaryya ?

Śrīla Śrīdhara Mahārāja: Nairantaryya is very lower. After nairantaryya, niṣṭhā, then ruci, then bhāva-bhakti. In bhāva-bhakti we can neglect, may not care much for the rules and regulations. bhavavi bhavan avardi ?

vaidhi-bhakti vicaras tu rajavi bhavan avardi ?

Raga is clear in bhāva-bhakti, then ruci, āsakti, then bhāva. This niṣṭhā, ruci, āsakti, bhāva.

..... siddhi, we are not out of danger, only in vastu-siddhi we are out of danger. It has been mentioned. In svarūpa-siddhi we are also in connection with this mundane world however small maybe its force but still connection. Svarūpa-siddhi, this body is there and I have got full realisation. But until this connection is gone forever and we are absorbed wholesale in that position we are told that we are not out of danger. Wholesale acceptance, probational stage, a probationer, suppose he has acquired the capacity of a full grown clerk or officer, but until and unless he gets grant that his service is permanent, he's not safe.

When there is Kṛṣṇa līlā is going on somewhere, anywhere, sometimes in this globe, sometimes in another, in this way. Like the sun, it is passing through different brahmāṇḍas. When svarūpa-siddhi, then he's allowed to have a birth in that brahmāṇḍa where the līlā is going on. And to get a birth in the gopī-garbha-janma ?

He has to pass through that process and then in that prapañca-līlā he's allowed to participate, direct participation with Kṛṣṇa līlā and the gopīs. In the prapañca, then once he gets chance to participate in the prapañca-līlā then he's accepted. He's detached from any mundane touch and his acceptance there is final. He has got recognition of the permanent service, otherwise a probationer.

Devotee: So in the prapañca-līlā that is also svarūpa-siddhi ?

Śrīla Śrīdhara Mahārāja: That is in prapañca-līlā ?

Devotee: When the prapañca-līlā is going on after he has taken birth, garbha has already taken place, that is svarūpa at that point?

Śrīla Śrīdhara Mahārāja: That is svarūpa.

Devotee: That is svarūpa still?

Śrīla Śrīdhara Mahārāja: Yes, he is in his svarūpa-siddhi. And with the finish of the prapañca-līlā he's withdrawn with the stuff.

Devotee: And the vastu comes in?

Śrīla Śrīdhara Mahārāja: Consideration of stage of intensity. It is physically shown to us in that type, with that analogy. A slight touch of the mundane conception is not to be neglected, slight touch of mundane means māyā, a slight touch of māyā, illusion, that could not be considered to be the fullest acceptance. Bhauma Vṛndāvana, nitya-līlā.

Devotee: So that means that the sādhana-siddha gopīs in Vṛndāvana, they were in svarūpa-siddhi, they were taking their place in svarūpa-siddhi ?

Śrīla Śrīdhara Mahārāja: Not all. **Devotee:** Not all of them? **Śrīla Śrīdhara Mahārāja:** Some

End of recording, 10.5.83

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83.5.14-15-16 (see also 83.4.13-14-16)

Śrīla Śrīdhara Mahārāja: described his connection with Rūpa Goswāmī, very beautiful verses. And very methodic presentation is also there, very good scholar he was.

Devotee: I heard also at that time when he was taking the tol of Mahāprabhu or maybe when he was seven years old he composed some verse right on the spot.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol!
Aksayananda Mahārāja come?

Devotee: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Only to leave Calcutta, leave Navadvīpa, up to the paice belongs to Nārāyaṇa, He's the Master of Lakṣmī Devī. Whatever you get you devote it to the service of Nārāyaṇa. It's not for you, don't use money for you. Money is Lakṣmī Devī, she's meant to serve Nārāyaṇa alone, reveal that. You are to deal with money in such a way. Nothing, not a farthing belongs to you, at your disposal, narrow, then you are gone, you are finished. And all the sense pleasure, so-called, all belongs to Kṛṣṇa.

kāminī kāma nahi tava dhama taha nahi seva jani ?

Kṛṣṇa is the enjoyer of all sensual pleasures that come from the women section, not anyone else, kāminī kāma. Pratiṣṭhā, the fame, name, credit, all should go to Gurudeva, to Baladeva, to Nityānanda. They, Nityānanda, Baladeva, Rādhārāṇī, They spread the nobility, the greatness of the Lord to the world.

śukadeva kṛṣṇa kare sukastaran bhakta ganesu kade hladini caran ?

The potency hlādinī, that is at the root of distribution of all sorts of ecstasy to the world imbibed from raso kṛṣṇa akhila rasāmṛta sindhu. The depot of all rasa is Kṛṣṇa and hlādinī sucking it and spreading it to the world. The whole credit, whole good name, fame, is under Her command, and the command of Nityānanda and Baladeva. That is revealed in different forms. His all name and fame is His, He's making us known with that great source of the whole thing is due to Him to deal it in different forms. And kāminī, that is the women pleasure, that is reserved for Kṛṣṇa. And the energy, the Lakṣmī, that is generally for Nārāyaṇa, the Master of the majesty of all energy, Lakṣmī. And we are mere servants to be under guidance. That is what is, indifference, that is what is the position of the potency. That is the platform where the servants will move in that plane. Nothing ours, everything belongs to the high, we also according to His direction to deal with such things. Never thinking that this is, I am master of anything here, not even an atom. I am not, I am servant, I am due servant of all. This all belongs to Kṛṣṇa and I'm to look after the welfare of everything, everything, whatever I find, because they're all property of Kṛṣṇa. My duty is to look after that. This is the service of Kṛṣṇa-dāsa. Divine service means this, such free position, that is sajamata (?), freedom. The conception of freedom proper is there.

Gaura Hari bol!

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Nārāyaṇa, that means I'm Nārāyaṇa. I have got so much money under my care. I'm a master of money. Gaura Hari bol! These are all dangerous situations. We are to work out freedom from that sort of ignorant idea about the paraphernalia. Free, we must try to be free of these fascinations of the environment. They're proposing this māyā, māyā, this misunderstanding, giving proposal always: "You are my master, you are my master, you are Lord Śiva. I am your mistress. I'm eager to serve you, remain with me, you're my master." The last snare of māyā: "You are Śiva and I am your consort." When the jīva gets emancipation from the misunderstanding world then she comes, Māyā Devī comes with folded palms. "Why do you leave me? I shall serve you, I'm eager for that. You remain here with me and I shall serve you." The last of request māyā. "Don't leave me. I am (exceptional ?), don't leave me, I shall make you master of my land and maybe enjoy." "No, no, my glorious position is there that I am a servant. And I'm not to be tricked away to become a master of anything else. I'm so mean, so low, so small, so meagre." In this way he'll avoid the last request of māyā. In Brhad-Bhāgavatam we find this.

Hare Kṛṣṇa. Hare Kṛṣṇa.

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ tat te karma
pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt

("Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world.")

(Bhagavad-gītā, 4.16)

What is good deed, what is bad deed, the scholars also fail to understand what is good what is bad. Apparently good things are given

Such is the knowledge we can get only from the upper agents of the Lord.

om ajñāna-timirāndhasya jñānāñjana-śalākayā cakṣur unmilitaṁ yena,
tasmai śrī-gurave namaḥ

"I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."

The proper estimation of the environment, giving up our own selves. Who are you? Where are you? What is your fulfilment of life and how we can achieve that? These are the salient points of enquiry in our life.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! When did Aksayananda come? Last night?

Devotee: Last night about nine o'clock.

Śrīla Śrīdhara Mahārāja: Nine o'clock. He alone?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: You don't know (where the quota?)

Devotee: He didn't inform me. We spoke only briefly.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol! Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol!

Devotee: Guru Mahārāja, I have one question. I was trying to understand this verse.

pañca-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam bhaktāvatāram
bhaktākyam namāmi bhakta-śaktikam

("I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.") (Śrī Pañca-tattva Praṇāma)

But I found it a little difficult to understand, who is the bhakta-rūpa ? And bhakta- svarūpa ? And bhaktāvatāra ? I couldn't really understand it.

Śrīla Śrīdhara Mahārāja: Bhaktāvatāra is Advaita Prabhu. He came here in advance and prayed that Mahāprabhu should come here. He's the cause of attracting Mahāprabhu here in this plane, bhaktāvatāra. Avatāra, that is descent, Avatāra means coming down, āvatāram, from high place to come down, that is āvatāram. Avatāra means who comes from the high level to the lower level. And bhaktāvatāra, the cause of the descent of the whole section, whole party in advance came Advaita Prabhu. And he began to pray for the

..... one is Śrīvāsā, another is He Himself come in the disguise of bhakta. And

bhakta-śakti is Gadādhara Paṇḍita.

Hare Kṛṣṇa. Gaura Hari bol! Nitāi.

Five-fold expression of Kṛṣṇa, different. One bhakta, bhakta-rūpam, Śrīvāsā. And tattvātmakam kṛṣṇam, Mahāprabhu Himself. Bhakta-svarūpam, the second representation is Nityānanda Prabhu. And Bhaktāvatāra, who is the cause of the descent of the whole group, the pioneer bhakta, devotee, is Advaita Prabhu. And bhakta-śakti, the potency who helps to supply the real satisfaction, the real attendance of the needs of the Lord, bhakta-śakti, he is Gadādhara Paṇḍita.

kayavyoha (?), this extending Himself in these fivefold forms He came down here in this lower plane of prapañca (the phenomenal world) from the higher divine position. From divine to mundane, His descent is like this.

Hare Kṛṣṇa.

pañca-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam bhaktāvatāram
bhaktākyam namāmi bhakta-śaktikam

We show our obeisances to all the whole group who have come together in different forms to distribute the highest nectar to the ordinary public at large here. The most gracious group of the divine plane.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol!

Devotee: Also we have one question from the last book. In the section on the Bṛhad-Bhāgavatāmṛtam when you speak about Uddhava, I think you said that Uddhava he has some connection with sakhya and also with vātsalya, but we wanted to make sure that that was correct. Is that correct?

Śrīla Śrīdhara Mahārāja: Sakhya, vātsalya, as well as mādhyura.

Devotee: As well as mādhyura ?

Śrīla Śrīdhara Mahārāja: Some connection, some confidence Kṛṣṇa had in Uddhava, He sent as a messenger towards Vṛndāvana to connect not only with the devotees of vātsalya- rasa Nanda Yaśodā, but also to the gopīs that served in mādhyura-rasa. Uddhava connected with them also and carried the news of Kṛṣṇa, His words towards them and took their contribution towards Kṛṣṇa. In Vṛndāvana the Subala etc connected with mādhyura-rasa. And here in Dvārakā Uddhava enjoyed the confidence of having connection with the mādhyura-rasa as it is possible from that level. But he was appointed messenger to Vṛndāvana, even to give his news to the gopīs of mādhyura- rasa as much as possible. And he was astounded to find the degree of dedication of the gopīs towards the service of Kṛṣṇa. Uddhava. he's the witness. He stands the test how high the gopīs of Vṛndāvana, what sort of intense dedication they had, Uddhava is the witness.

He says that: "I want, I aspire after a birth of the creeper in Vṛndāvana so that naturally the feet dust of these divine damsels may fall on and touch

my head."

This statement of Uddhava is showing the high level of the divine love of the gopīs, what sort of high.

Devotee: Guru Mahārāja, when Sītā Devī was captured by Rāvaṇa and Lord Rāma was in the forest and in His līlā He was feeling some separation from Sītā Devī. But we're not tracing out that sort of mādhyura-rasa in Rāma līlā.

Śrīla Śrīdhara Mahārāja: Mādhyura-rasa is limited to Sītā Devī only and not to be aspired after anyone in Rāma līlā. Only reserved for Sītā Devī. And that is also of some lower degree than we can have in Vṛndāvana. The rasa in Dwārakā is superior to that of Ayodhyā, and in Vṛndāvana that is superior to Dwārakā. In this way the development goes. This risk, the sacrifice, is of more intense and higher degree going up.

Sītā Devī's affection is general, especially She has no partner. But in Dwārakā we find many, distributed amongst many. It is difficult to maintain affection towards the husband when there are many wives. Only when they're very intense it's possible to maintain the dignity of service. And in Vṛndāvana it is more risky, at the risk of the society and even religious principles ignoring everything they're only conscious of the service of Kṛṣṇa, the Absolute, and nothing else. With all risk, not the sense of duty but free enjoyment of Kṛṣṇa and they've thrown themselves into fire of any risk for the satisfaction of Kṛṣṇa. Without any prospect, all risk no gain. With this idea they threw themselves into the satisfaction of the sweet will of Kṛṣṇa, not knowing anything else. They've given up all sorts of prospects, either in this world or worlds afterwards, that is moral, spiritual, everything.

So risk, because it is for the Absolute Truth they are the best gainer. It is dirt in anywhere else, then they're gone forever. Only because it is so much risk only for the Absolute Truth they are the best gainer. So risk and

without expectation of any sort of gain all eliminated, all prospects eliminated ever conceived. And that is beauty because in the case of the Absolute. So unconditional suicidal squadron, like suicidal squad do anything, up to anything. The sacrifice for the country of the suicidal squadron is considered to be the highest. They're like that. All risk no gain, but because it is with the Absolute Truth they are the highest gainer.

āsā maho caraṇa-renu-juṣām aham syām vṛndāvane kim api gulma-latauṣadhīnām

yā dustyajam svajanam ārya-patham ca hitvā bhejur mukunda-padavīm śrutibhir vimṛgyām

(Uddhava says: "The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the Vedas. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.") (Śrīmad-Bhāgavatam, 10.47.61)

The scriptures also searching from far away such things. It is so rare, so valuable, the holy books also they're searching this point from far, far away. They have not yet crossed the threshold of the area proper. From far away they say: "Oh, this side, go this side.

(Guru Mahārāja is interrupted here by an attack of coughing)

..... cursing me. What do you think? It is sweet and I am being

punished.

"There is no other sinner than myself in the whole world of Yours. And not single offender like me my Lord." Parihāre 'pi lajjā me, "I am ashamed to take them before You and to get it forgiven. Even to point out them before You that I am so heinous, such an offender I feel ashamed myself to recollect my own bad deeds. I myself feel shamed."

(mat-tulyo nāsti pāpātmā, nāparādhī ca kaścana parihāre 'pi lajjā me, kiṁ bruve puruṣottama)

("There is no parallel to my sinful, criminal life. Everything that can be conceived of as bad is found in me. O Supreme Lord, I am even ashamed to come before You to petition, 'please forgive my offences.' What more can I say than this?")

(Bhakti-rasāmṛta-sindhu, 1.2.154)

Parihāre 'pi lajjā me, "I shall take them to You and pray for there forgiveness but I myself feel ashamed. Such a class of sinner I am. Kiṁ bruve puruṣottama, what more I shall say to You my Lord. I am such a sinner."

This is the nature of the high disciple, the high devotees. They think themselves so unfit, so unfit for service. What is the way, what is our destination, progress towards this side, negative side, to the furthest length of the negative side. Our place is there. Smallest of the smallest, the meanest of the meanest, ah Govinda, meanest of the meanest.

Gaura Hari bol! Gaura Hari bol! Nitāi. Nitāi. Nitāi Gaura Hari bol! Nitāi
Gaura Hari bol!

Where should we cast our glance, our look? So, what to do? What to do? Our goal is this. How to reach to that goal sincerely. Self abnegation to the extreme. This is the measurement. Meanest of the mean, to realise that, to realise our proper position there, the meanest of the mean. Is it possible at all? It is imaginary quantity. So what purification we may aspire after? Self abnegation, analyse, analyse, then throw off, analyse then throw off all egoistic, all assertive. "I am something, I am someone, I have something to be proud of." These are to be eliminated, eliminated, eliminated, to the finish. It is not easy thing. To become big it is easy because it is all false, black marketing. "I am a big man, from this position, from this standpoint, from such standpoint I am something." It is very easy. But, "I am nothing," to accept this creed in its true colour, true nature, it is very difficult. "That I am none, I am none."

Then the necessity, the reality of necessity will occur in me for help. Otherwise, "I can help so many. Why should I be a beggar?" It's very difficult.

vaisnava haite bara muna jilasan trnad api sloke ti puri galovad ?

There is a public saying: "I had a great aspiration to become a Vaiṣṇava, but when I came across the śloka relating the qualification of a Vaiṣṇava, *trṇād api sunīcena, taror api sahiṣṇunā*, (Śikṣāṣṭakam, 3), then I was disappointed. It is not possible to be humbler than a blade of grass, to be more tolerant than a tree. *Amāninā mānadena*, give honour to everyone but don't desire, aspire after honour. In this attitude you take the Name of the Lord, Kṛṣṇa, then you desire will be fulfilled. You are to take the Name

of Kṛṣṇa with such attitude. You are more humbler than a blade of grass, and more tolerant than a tree. When the tree is being cut down, the tree is giving shadow to the cutter. If you don't give any water into the root it won't beg for water to anyone, "You give some water, I am in drought, I am dying, thirsty," won't say. And when cut down still he's giving shadow, such forbearance, the tree.

Taror api sahiṣṇunā, and amāninā mānadena, don't want any respect, any position from anyone, but at the same time you are to give honour to everyone, his due. That means you are exclusively pointed towards your aim and eliminated everything from your aspiration. You are extremely towards the object of your person. In this way you will take the Name of Kṛṣṇa and you will find His help at once, in no time.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

The qualification of the taker of Name Divine, the standard has been recommended as this way.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

So where is Kṛṣṇa? Come to the level, come to the plane, and you will see everywhere. But your eyes and your senses are all attracted by charms of different planes. You have no time to look towards Kṛṣṇa.

sarvatya krsna murti kari jalma ?

Everywhere there is perception of Kṛṣṇa but your sight is caught, attracted by so many floating charms that they're catching your attention, your sight, your feeling, and you can't see Kṛṣṇa, can't see Kṛṣṇa. Prejudice, your own prejudice for the outside world has covered your eyes drawing all your attention towards them. You can't see Kṛṣṇa, the real well-wisher, the real guardian, the real friend, the real lover, you can't see. You are so busy with your transactions with the outer aspired things, you have no time at all to look towards Him. And ignoring, the best friend you are ignoring. For false transaction you are wholesale caught, whole attention drawn by false transaction with the environment. And the transaction continued by a false ego of you, the false man, you are absent there.

Our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) used to use this word minor. Soul is minor and the manager he's working on behalf of the soul. Soul is proprietor but proprietor is minor and the manager's working on behalf of the proprietor they're looting things according to their own interest. That is the position of a man in bondage, fallen soul. His true self is not represented in his, transaction in his name going on, but in whose transaction he's absent, his interest is suppressed, absent. The managers, the mind, the intelligence, they're surcharged with other interests and they're going on in whole transaction from here. But in the name of the proprietor he's minor, nothing to do.

End of recording, side A, 14/15.5.83. side B, 15/16.5.83.

Śrīla Śrīdhara Mahārāja: hopeless position.

atha saili hari tava nama ucha cari bara duhkhi dakhi badvar ?

When calculating all these things we reach to the highest position of disappointment then sometimes somehow or other from the core of the heart: "O Lord I am helpless, save me. I am helpless, I am overpowered. In my home I in the midst of so many enemies, at the hand of my enemies, no freedom. I am totally under the control of so many enemies in the form of friends within me. Such hopeless position I hold my Lord. You come without aggression otherwise no hope. Even I may not be allowed to make connection with You."

kamadinam kohita kata ya padita ?

"From time immorial I am serving all these masters but they're not satisfied with my service. They have made me their eternal slave, no possibility of getting, of giving any relief to me. Now I find this helpless position my Lord. If You only come of Your own accord and assert Yourself in any way then they will fly away. Otherwise no, no chance I have got."

sampatam labda buddhi tam maya tasya ?

"Only little attention of some engagement if You extend to me then these will fly in fear of You. Otherwise I have no hope."

This sort of pathetic prayer from the core of the heart towards the Saviour, that is what is necessary for us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Nitāi Gaura Hari bol!

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Govinda. Govinda. Govinda.
Govinda. Govinda he. Nitāi Gaura Hari bol!

No more. Here I stop. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

.....

Śrīla Śrīdhara Mahārāja: Same question always.

Devotee: Well I hope not. This is a question I've asked once or twice but I'm asking it for the full explanation. We're encouraging everyone to chant Hare Kṛṣṇa mantra, yet we're seeing now there's one quote in Pādma-Purāṇa that's saying without proper initiation the mantra received is without effect. So is it that those without proper connection they're not getting any benefit from chanting the mantra ?

Śrīla Śrīdhara Mahārāja: What does he say?

Only solid progress is not possible, proper progress. It may be something like punya, acquired merit, like good work activity, and suddenly, abruptly, it may become or may not nāmābhāsa, and that giving mukti. Up to nāmābhāsa, up to mukti, it may be or may not be. That meaning, as nāmakara. Just as the seed without the potency within it, imitation is like that, without the seed. The medicine is there apparently, but the potency of the medicine is absent. It will be like that. At most it may produce what is nāmābhāsa. One thing, the proper, Name proper, Name means it is not material, it is not under the jurisdiction of the concocted area,

misunderstood area. It must not have root there in the false imitation, the root must not be there.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: The root, Name proper must have to become, to have its connection with the Infinite proper, one thing. And the next thing, it must be treated properly, that is sevonmukhe, serving attitude.

(ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi jihvādau svayam eva sphuraty adaḥ)

("Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee." (Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234)

Not exploiting mood nor indifferent mood. Serving attitude must be there and the seed must be proper seed, bona fide, two things necessary everywhere. Sādhū-saṅga that is also bona fide. We are to differentiate it from the sham, from the apparent, that is from māyic conception which is not so. That is the treachery, the hypocrisy, we are to avoid imitation side which is not proper and is going in the name of proper. That is dangerous, we are to avoid that. We are to come in connection with the truth, with the reality, and to deal also really and not any fashionably any imitation way. Our dealing will be sincere, true, and we must come in

touch with the truth then the truthful result we may expect. Truth is independent, it is not subservient to anything else. We shall have to come in connection with the truth anyhow. How to get that connection that is difficult thing and that is by sukṛti and sādhu-saṅga. So we are to understand the very basic principle of the thing, the fundamental. Then if we can understand them all other questions will be solved, we can deduce from that. If we have a general rule in our hand the particular cases may be dealt according to that. A general fundamental law we must come to be acquainted with what is what. Bhaktyā sañjātayā bhaktyā, bhakti can produce bhakti never māyā can produce bhakti.

(parasparānukathanam, pāvanam bhagavad-yaśaḥ mitho ratir mithas tuṣṭir, nivṛttir mitha ātmanah)

smarantaḥ smārayantaś ca, mitho 'ghaughā-haram harim bhaktyā sañjātayā bhaktyā, bibhraty utpulkām tanum)

("One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship with one another, their rati, or transcendental happiness, and their satisfaction gradually increases. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering. - The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, which can only be obtained from those who have it for bhakti alone can cause bhakti. Thus, even within this world, their spiritual bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.")(Śrīmad-Bhāgavatam, 11.3.30-1)

Reality can give reality and not any misrepresentation of reality can give reality, deliver reality in any way. We are to understand that, it is very simple and fundamental thing. Others will be deduced from that conception.

Who are in the midst of misconception and misconception of any nature cannot give us relief from misconception. Some positive thing must have to come for our rescue.

So you do not understand the basic principle so similar and same questions come.

Devotee: I think I understand what you're saying now.

Śrīla Śrīdhara Mahārāja: Always similar questions come.

Assimilation is necessary, to hear and to assimilate that, to hear properly and hear with assimilation. Only in the philosophy it has been, the mere sensation, repetition of sensation is not experience. Experience is not repetition of sensation, combination of sensation. But some assimilation, then principle on the background and it receives in a particular way and puts in a particular way, then it becomes experience. Only sensation, repetition of sensation, cannot be said as experience. Experience means something, some other principle handles those sensations in such a way, and it adjusts those sensations in such a way that they become experience, knowledge. A cluster of sensations is not experience.

So lending the ear is not hearing, the inner man must be there to attend it and to assimilate and to group it, adjust it in proper place he will keep

them. And at the time that will get from that particular position. All what we hear jumbled together without any discrimination, that is no knowledge, that cannot improve our condition. Here Hegel says, not Kant, Hegel, not this Locke and Hume. The mere sensation is nothing. The recipient must be inside and he will accept them properly and adjust them in their proper way then it will become knowledge, our experience. So inner man must be there to attain. So hearing, seeing, everywhere, it is the inner man who receives the sensations and adjust them in such a way that he can use them properly in future, and that is knowledge.

Hare Kṛṣṇa. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi. Dayal Nitāi

In Bhagavad-gītā we find assimilation unique. So many things of different types are adjusted in such a way it is unique thing Bhagavad-gītā. Karma, vikarma, jñāna, yoga, many things, devotion, many things properly adjusted. Not any other book we find where everything has been adjusted in such a way, with the exception of Bhāgavatam.

Devotee: Mahārāja, does that refer to the three types of rati, sadaranyaia rati (?), is that more or less the same thing?

Śrīla Śrīdhara Mahārāja: Special, yes, sadaranyaia (?) general, common, and the specific, specified. General attraction towards Lord then attraction will take form of a particular rasa, śānta, dāsya, sakhya, vātsalya, mādhyura. And there are also subdivisions sadaranyaia (?), viśeṣa, viśiṣṭa, developed condition. Sadaranyaia, general and then particularised, to a particular rasa, again in that rasa so many groups divided into many departments. And to be specialised in one department, specialist.

Devotee: It is samañjasā ?

Śrīla Śrīdhara Mahārāja: Samañjasā, harmonised, many in one, organised. All accommodating, all adjusting. Our Guru Mahārāja told us 'Religion is proper adjustment,' and adjustment to the extreme. General adjustment then particularised and it goes to the extreme. Divided into different departments, like government.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

Devotee: Mahārāja, someone may ask, in the Śrīmad-Bhāgavatam we find that the gopīs of Vṛndāvana at one point when they were very, very eager to have darśana of Kṛṣṇa they were unable because their husbands kept them within their houses. At that time some of them left their bodies. So someone may ask, they are eternal associates of Kṛṣṇa, how is it possible that they left behind the supposed, seemingly bodies?

Śrīla Śrīdhara Mahārāja: That is a show, that aspect, that real aspect of the gopīs the relationship with Kṛṣṇa, and the other aspect a show. Kastasya kantirava (?)

Just as here we represent a thing which is not here in a picture. In a picture I may show the Himalaya here but it is not real Himalaya. So in the case of the gopīs that husband life, that life is like a picture, kastasya kantirava (?), it has been written by Dāsa Goswāmī. Just as a wooden doll, kastasya, kasta means wood. Kantirava, a particular type of bird which can cry aloud, kantirava. Something like show, it is arranged by

Yoga-Māyā. That sort of theatrical stage is built to enhance the attraction towards Kṛṣṇa. It is to the extreme, attraction to the extreme for the gopīs it is already extreme. Again to enhance that this policy has been adopted by Yoga-Māyā. That there is outer demand on them, some designed outer demand, they won't allow them to be united with Kṛṣṇa, some concocted demand. The wholesale family is like that, this parakīya-bhāva. Local demand something and attraction for the universal life, the real attraction. And the local is futile just putting some demand on them but can't do anything ultimately, their futile. But it has been arranged to enhance their quality of love.

Devotee: It mentions that when they're

Śrīla Śrīdhara Mahārāja: Just as a boy may be offered, "Do you like the lap of your mother or this doll?" A doll is given to the boy, "Take this doll," but you won't go to the lap of your mother, what do you want?" He wants to dismiss the doll and go to particular temptation on the opposite side to enhance. No a real clever boy, "No, I don't want the doll, I want the food, I want mother's lap, affection not doll." So some test is given on the, to judge the quality and increase the affinity even dismissing these demands of moral, religious and social status, at risk unknowingly flowing towards Kṛṣṇa.

Spontaneously and unknowingly, unconscious flow towards Kṛṣṇa to prove that these tests are put before them.

There was an instance, that German Kaiser, his mother was a British lady, royal family of Britain. The Kaiser who was the cause of the first great war (against) Germany, he went to his maternal house and there with his cousin, some boys fighting and some strike came on Kaiser's nose and blood oozing, falling down. And Kaiser is supposed to have said: "Let the British blood fly away from my body." He was so German in

his ego: "Let the British blood fly all away." So let our subtle, all, including even this body, which has come from such society, let it go I am a German.

I am Kṛṣṇa's,, I can't leave Kṛṣṇa at any cost, whatever belongs to you, you think, you keep it, I shall go. That sort of spirit, selection, unity and oneness. That has been shown to us in different types, different types of Kṛṣṇa attraction. Kṛṣṇa attracts the whole universe, everything, all the atoms are attracted by Him. But there is differentiation, distinction. All atoms are not equally attracted. The attraction on the whole is sweet, but there is differentiation in the sweetness, the degree. All not of the same type, gradation is there, and it goes up to such a mark that it denies the very existence of them, so much attraction feels within, he knows his own existence, his own ego. Such is possible, such attraction is possible. The very gist is being attracted, the form eliminated. Just as when one is swimming and feels danger, one gives away the dress and with naked body one wants to swim, something like that. The māyāvādī's come here, wants to intrude into:

nosoramano naham ramani dumu capasala kinjani ?

Unconscious of their physical existence, they feel attracted towards Kṛṣṇa, the māyāvādī comes: "Oh there you see? All forms of jñāna, and they're one in substance." But when it again comes out, in different motives, it is going, entering and coming out, entering and coming out, the līlā continues.

Hare Kṛṣṇa. Nitāi. Nitāi.

And that is in the highest stage, highest intensity in Rādhārāṇī, She surpasses all in that sort of attraction and feeling, and in the highest stage of unity becomes Mahāprabhu. And that hint is given in the last śloka of Rāya Rāmānanda.

pahilehi raga nayana-bhange bhela anudina badhala, avadhi na gela na
so ramana, na hama ramani dunhu-mana manobhava pesala jani e
sakhi, se-saba prema kahini kanu-thame kahabi vichurala jani,

na khonjalun duti na khonjalun an dunhukeri milane madhya ta panca-
bana ab sohi viraga, tunhu bheli duti su-purukha-premaki aichana riti
kesava kekahini bitula kani heno jani (?)

("Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually begun to grow, and there is no limit to it. Now, that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as manobhāva, or Cupid. Kṛṣṇa's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Kṛṣṇa might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence.")

(Caitanya-caritāmṛta, Mādhya-līlā, 8.194)

That was composed by Rāmānanda himself and in the last stage that was delivered when enquired by Mahāprabhu. "Any further development in the līlā ?"

Then Rāmānanda told: "I have got one thing in my mind, but I don't know whether You will relish it or not, I have composed one poem to that effect, You hear it."

When he was delivering that poem of his own, Mahāprabhu put His hand on his face, "No further." Hitting him. Combined, both combined, forgets everything, madly seeking after Himself, in the mood of the potency, and Mahāprabhu was caught red handed there. He opposed, "No, not to give vent to this idea now."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol!

Not to be spoken yet it is spoken. Devotees feel like that here.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

rasarāja mahābhāva dui eka rūpa dekhi rāmananda heoila ānanda
muchati darote na paradiya paraliha bhaumite (?)

Rāmānanda could not stand, fainted, fell unconscious on the ground. Mahāprabhu touched him by His magical hand and again brought him to consciousness. Rāmānanda found the sannyāsī is sitting there indifferent. The then sannyāsī: "Am I to go know, take leave of you?" Mechanically, "Yes, You may take leave." Mahāprabhu went, Rāmānanda

struck dumb sat there long time.

Hare Kṛṣṇa. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Hare Kṛṣṇa.

Devotee: Mahārāja, maybe about three or four years ago I asked you about my Guru Mahārāja's (Śrīla A.C. Bhaktivedānta Swāmī Mahārāja) identity according to your particular vichā (?), what you thought his particular identity maybe in the spiritual world, you gave a general analysis. So I also wanted to ask you, I don't know if you will answer, but I also wanted to ask you the same thing about Kṛṣṇadāsa Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: Kṛṣṇadāsa Mahārāja he openly had discourse with me. "I know everything I hear but my particular attraction towards saḥkya-rasa, I like it most." He told plainly, plainly. I have heard all these things of different stages, different qualities, but by my special liking is saḥkya-rasa." He told.

But our (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja whatever I found from his, that letter, the letter I found on the, when he was going towards America for propaganda he has given his own internal aspiration. That: "Help me to finish my duty here as ordered by Gurudeva Rādhārāṇī Who is very favourite to You, to help me in discharge of my duties given to me by Him Who is Your most favourite. And after that we shall have our natural pastimes in Vṛndāvana in such and such way." As he has expressed from there I traced that he's there in his natural service he relishes that sort of service. That is my finding from that letter. Before this I did not have any clue in any talk with him. Hare Kṛṣṇa. Of course I have not gone through the portion where he has translated the mādhyura-rasa affairs in Bhāgavatam but still this was sufficient for me to guess, to understand his innate aspiration in that line.

As from common as it was told, sadarāniya (?) general attraction then assimilation in different departments. General recruitment and then

examination by the specialists and particular departments are given to particular persons. He will shine in that after general recruitment, general test then special test.

Gaura Hari. Nitāi Gaura Hari.

Devotee: Mahārāja, this Arūpmisra, did he mention anything about his house in Calcutta?

Śrīla Śrīdhara Mahārāja: lākhs, maybe, I have no idea. But less than two lākhs.

Current comes down from that side to embrace then he can only, he's seen to do that. That is superior quality, cannot be caught by the lower quality. The acceptance from that side and unavoidable for this gross side, blessed. Hare Kṛṣṇa. If possible it may but may not be in our life. There are many if they attended for this they might have been successful. It is my opinion. But they did not care at all for that. This Kuñja Bābu he founded the Maṭh there, in the beginning, Māyāpura Tīrtha Mahārāja. But he did not care to get, acquire that land. He went to south Calcutta, constructed one research, Caitanya Research Institute there, for preaching purpose. That was educated quarter and he selected that locality

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83.5.19

Śrīla Śrīdhara Mahārāja: not only on this śloka (?) the whole responsibility is in, none to blame. In this attitude we are to wait, we should not believe us.

Bhāgavatam, Gītā, the gist of Their, the very substance of Their teachings is like this. "Don't blame the environment." That means you do not know but that is suicidal. They're not responsible for your trouble, your trouble has come from within. Generally we want to blame the others, either this party will be good, that party will be bad, or this good that bad. It is not. The adjustment is coming from within me, the taste is coming and so change of atmosphere. So, pray to our inner Lord, caitya-guru, to guide me properly. Different things for different sections here.

na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅgināṁ yojayet sarva-karmāṇi, vidvān yuktaḥ samācaran

(The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, "Leave aside action, and cultivate knowledge." Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action.)
(Bhagavad-gītā, 3.26)

According to the capacity, the environment will change to him. His inner awakening, his circumstance will come and connect with him. So none to blame, the whole blame on one's own realisation, searching, searching. Not only that, in spite of that, that committing errors, we shall try to see, to read the environment that that is all sympathetic, the environment is always sympathetic to my inner goodness. They're

necessary for me, for my real progress they're particularly necessary. So no error or any apathy on the outside which is controlled by Kṛṣṇa. Never finding fault with the circumstance, that is bar to progress, real progress. I am in the midst of sympathy and benevolence, generosity, but what is bad, the poison, is within me.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtāṁ vipākam hṛd-
vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk

(Lord Brahmā says:) "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality." (Śrīmad-Bhāgavatam, 10.14.8)

Whatever comes to me from outside, that is nothing but, 'nukampāṁ, dāya, grace of the Lord. It is difficult but still this is the key to success in one's life. Tat te 'nukampāṁ susamīkṣamāṇo, not only to read that circumstance is not mischievous, not to be blamed, but it is full of sympathy and grace, the positive help. When we'll be able to adjust in this way, then the good day will dawn in me. It is difficult but it is the truth, the truth is such. No vindictive tendency outside.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: Guru Mahārāja, how can I understand that all problem is within and I don't have to blame the environment? When I was in ISKCON I saw the environment so heavy to stay. The three D's are there, diplomacy, despotism, dollars.

Śrīla Śrīdhara Mahārāja: Alright, then you are to stay and presently forbear all these things for some time, then you will read that it will be too much for you, then you leave that. And if you find any better you go there, sincerely. But someone is coming here and there, here and there, that is what I forbid. When I remain in a place I must abide by the rules of that place with sincerity, ordinary sincerity requires this. Fair dealings.

Devotee: It seems like these two things are always coming in clash, sva dharme nidhanaṁ śreyah (Bhagavad-gītā, 3.35), and sarva-dharmān parityajya (Bhagavad-gītā, 18.66). On the one hand one has to abide by the rules and regulations of

(śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt sva dharme nidhanaṁ śreyah, para-dharmo bhayāvahaḥ)

("It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous.") (Bhagavad-gītā, 3.35)

(sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ)

("Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.") (Bhagavad-gītā, 18.66)

Śrīla Śrīdhara Mahārāja: So one should take some time and finish his judgement.

No insincerity within should receive any encouragement. As long as I stay in a particular place I should try to obey the law of that place.

Have you met Vidagdha Prabhu? You have got two letters?

Devotee: Yes, I have.

Śrīla Śrīdhara Mahārāja: Who is there in charge? You, at present?

Devotee: Yes. I'm not going, there's some ... I'll explain later, but it's, some confusion.

Śrīla Śrīdhara Mahārāja: Badrīnārāyaṇa Prabhu, go and ask them (downstairs) to talk silent. Hare Kṛṣṇa. Nitāi Gaura Hari. Hare Kṛṣṇa.

Devotee: Guru Mahārāja, although actually devotional service is on the absolute platform, so whatever service one performs, one cannot say one is better or one is worse. Like one many may cook for Kṛṣṇa and another may go out and preach, so both is absolute. But is it not in general understood that the preacher, or is more desirable to preach than to do other service?

Śrīla Śrīdhara Mahārāja: Everything in its own place. Maybe superior or inferior according to his own internal earnestness. Generally this is so. A

direct order, direct demand, that will be above all decision. You may say, "Leave cooking and go preaching," or "Leave preaching and go for cooking." The activity is not the criterion, but His affectionate order, how much I can be adherent, faithful to him, to what extent, what degree, what intensity, that will be the criterion. Whatever is demanded the valuation will be according to His satisfaction, His order, and not by physical apparent activity.

Devotee: Mahārāja, also ādhidaivika aklesha, ādibhautika aklesha, also is coming from outside. How I can understand that the problem is within?

Śrīla Śrīdhara Mahārāja: I don't follow.

Devotee: The threefold miseries, like ādhibhautika aklesha, ādhidaivika aklesha is coming from outside, but how can I understand

Śrīla Śrīdhara Mahārāja: What?

Devotee: Ādhidaivika, ādhibhautika, ādhiyātmika, threefold miseries of material nature are coming from without side. How to understand this is friendly environment?

Śrīla Śrīdhara Mahārāja: Ha, ha. Then, what should we think, that we are out, we have transcended, we are living in the transcendental world so these three kinds of misery won't touch me? Should I think like that? Ha, ha.

Devotee: Ha, ha.

Śrīla Śrīdhara Mahārāja: What do you think, that you're above that? The worldly play, your action, the consequence of your previous eternal action all finished, so soon?

Devotion will run on the negative side. As much as you'll progress it will think, "I am nowhere, I'm the worst of in creation." The progress lays in the negative side with that conception, "I am not fit, I'm the most unfit." And not insincerely but sincerely. As much as the grace, the helplessness, "I have surrendered myself to the supreme will, I can't assert myself, I am helpless." As much as I am surrendering I am at His sweet will so I must feel I am nowhere, the ego will be finished. "I am at His will, I have no position, anything may come. I am like an animal, chained animal to Him. He can do anything with me." I should not have any chalked out program for me, "I must get this and that, so much prospect waiting for me." No. Whatever will be required of me to do I shall do that. The progress in the negative side. "I have nothing, no future, no prospect, no past, no future, no present. Whatever will be demanded, direct order, I am only obeying that." The harmony requires the adjustment with the Autocracy. "I'm nothing, niṣkiñcana."

Not only that, any order, in the military department, any order may come any time, "Go and sacrifice your life, go to fight in the front." The General's order may come any moment. Fully surrendered. So be ready for sacrifice, give up all prospect of life. That is what is the real position of everything, every atom in the world, all under His sweet will. If there is a coward in the soldier, in the army, he'll be afraid if order comes first to me to fight in the front, "Oh." But if a brave man, sacrificed soul, "Oh, I want to give the fight first. I want to be a martyr, I am eager to be martyr for the country."

Martyr, what is the meaning of the martyr? Who invites death for the country?

Devotees: Self-sacrifice. Someone who dies gloriously. He dies a very glorious death.

Śrīla Śrīdhara Mahārāja: Glorious death, he invites, to be a martyr? The brave, proper soldier he will aspire after that. "I want to be first martyr." And not that the soldiers give their life and, "After attaining victory I shall be a king, or hold a high office in the free country."

Devotee: When the environment is tempting us to cross the principles of devotion, then how is it our friend? If the environment is trying to take us away

Śrīla Śrīdhara Mahārāja: Generally we should pray upward, "That please make arrangement properly. The environment is not suiting to me." That also, secondary position, but primary position "That I must, I'm required to work in such circumstance." The man of higher level will accept his environment in such a way. If I leave it, if I make any arrangement to avoid it, it will be kept for me in future, to pass this examination again. Why to leave it for future? Finish it this time. If he's connected with real guide, "I'm working under His order." And when no such guide, the whole thing dependent on one's own conscience, at that time he will try to catch the order of the inner Guru, caitya-guru, reason, conscience. "This is harming me, my cause, so I must leave the place." But when working under mahanta-guru he will think that, "I must work on His order. Whatever the opposite type of environment is coming, that is necessary for me."

I must meet them successfully then I shall get a lift. I'm intimate to the guide, their circumstance are such and such."

If I think it is not helpful for me, "Please direct what I shall do." I may refer, if weak. But a strong man he'll meet under the guidance of his master he will meet any circumstance and pass through. I have obeyed as a servant, my own ego, so long, and I am here. Now if I have accepted any higher guidance I must work under him if I have got faith that he's the agent of the transcendental world. If I have aspiration to go in the transcendental world I must obey him.

Devotee: Mahārāja, is it possible for the environment to do injustice to a soul?

Śrīla Śrīdhara Mahārāja: No. Because God consciousness is everywhere, His decision, His power everywhere. Only unfavourable things come to us to purify us. I do something wrong first then the unfavourable environment comes to meet me, to punish me, to purify me. Starting from my own self, I am responsible. Even one has become a tree, a soul has gone to the species of tree.

vestitar karma hetunar ?

Manu-saṁhita says. What to speak of this position, that position, in the human species.

tamosa bhahu vena vestitar karma mantasya ?

Manu says after, when describing the different creation, comes to the

trees. "They're also similar souls of our type, but now they have come to the position of a tree." Tamosa bhahu vena vestitar, covered by different kinds of ignorance. Karma hetunar, their own karma is the root of that."

So, our own karma is leading to different, helpless positions, but the environment is always trying to purify by punishing and encouraging me in different ways. Because, after all, they're controlled, all forces controlled by the Supreme Authority and He's not vindictive. Affectionate handling interfering with every misguided soul. Though outwardly a heinous punishment is dealt, but there also the good will of God. A man is hanged for his evil action, but hanging also coming from an affectionate hand. This body is nothing, ha, all our importance concentrated on this body, but body coming and going, coming and going. Suppose after finishing this body I shall get a higher chance, then to be attracted in this body is that good? So our body concentration, that 'this body is all important,' this is false notion. To save the soul the body may be spared, just as to save the man the garment may be spared if caught by fire or heavy in the water, by giving up the dress save the man. So, giving up the body save the soul.

Devotee: Mahārāja, in one place you have said that many souls who say this śivo 'ham mantra, they can become actually Śiva, so there'll be many Śivas. So, this is a new concept for me because only once before

Śrīla Śrīdhara Mahārāja: Śivo 'ham, 'there are many Śivas,' it is also mentioned in the śāstra, śivo 'ham, śivo 'ham. So many Śivas means free souls, but their position also is not very high. Śiva means only free, free from the present trouble. But as long as he's not in the association of the higher sphere he's not safe. Just as a boy, an infant if free, infant is tied, then after some complaint he's untied and he's free. But his freedom is not very reliable, that kind of freedom, that kind of freedom is not safe, he can commit again something wrong and come down, Śiva.

Devotee: Is this the same as Brahman platform or is it higher than Brahman?

Śrīla Śrīdhara Mahārāja: Śiva has got two phases, his covering, that devotee Śiva and the independent Śiva, and Śiva entangled in this. Śiva means free soul, soul when free from material attraction, that is Śiva. But that is a marginal position, Śiva means marginal position not goodness guaranteed there. Śiva can again mix with Satī, or Parvatī, Umā.

Devotee: Who is this Deity Śiva that is worshipped?

Śrīla Śrīdhara Mahārāja: Śiva means soul, soul in a particular stage is known as Śiva.

Devotee: But this Śaṅkara Deity, Śiva Śaṅkara, is he different from

Śrīla Śrīdhara Mahārāja: He should be considered as the tika, as the ideal of all small Śiva. The whole Śiva embodied, Śaṅkara, embodied. Their cause represented wholesale, that is Śaṅkara. More or less neither Svarūpa-śakti nor Māyā-śakti, the marginal position is held up by so-called Śiva. Neither catching the inner current nor influenced by the outer current, the marginal position.

Devotee: In the Brahma-saṁhita (5.45) it says:

yaḥ śambhutām api tathā samupaiti kāryād govindam ādi puruṣam tam
aham bhajāmi

Śrīla Śrīdhara Mahārāja: What is the meaning?

Devotee: It gives a comparison that Viṣṇu, He may be something like milk, but Śiva, he's like curd, like milk transformed. Can you explain that?

Śrīla Śrīdhara Mahārāja:

kṣīram yathā dadhi vikāra-viśeṣa-yogāt sañjāyate na hi tataḥ pṛthag asti
hetoḥ

yaḥ śambhutām api tathā samupaiti kāryād govindam ādi puruṣam tam
aham bhajāmi

(Milk changes into yoghurt when it is mixed with a yoghurt culture; but actually yoghurt is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Śiva for the special purpose of material transactions. I offer my obeisances at the lotus feet of Govinda, the primeval Lord.) (Brahma-saṁhitā, 5.45)

Just as the milk coming in connection of something becomes curd, but that curd cannot be reconverted into milk. So the position of the Śiva, who is a part of Viṣṇu, which has come in connection with this outer prakṛti, that is called Śiva as a whole. The consciousness that has been in some connection with the outer current, prakṛti, he comes in contact

with the exploitation tendency somewhat. And that cannot return again to the dedication. The part of consciousness as a whole who has come in contact with the tendency of exploitation cannot return to the tendency of dedication, that portion is known as Śiva, the middle portion, marginal portion.

Exploitation is prakṛti, going away, outward current. And incurring current and outcurring current, outcurring current exploitation, incurring towards centre, and the marginal position is called Śiva. There is the consciousness neither this nor that, something this something that, middle position. That is known as the position of the Śiva. A portion of the consciousness as a whole which is neither this nor this, has connection of this and connection of this, this also, that portion, that is marginal line, that is Śiva. The soul, neither devotee, nor entangled in exploitation, but they have got some touch of both the planes, that portion is known as Śiva.

And so many particles as a general Śiva, one, and so many particles are gathering around him, that is also so many Śiva, (baho ?) Śiva, one and many. Whole considered as one is Śiva, and also so many Śiva jīva souls they're getting liberation, they come to no-man's land, the buffer state. And until and unless visa into the country, passport got, no visa. We are that stage.

Devotee: So the guṇa-avatāra Śiva, is that svāmśa or vibhinnāmśa ?
Guṇa-avatāra

Śiva in the material world, he's not svāmśa

Śrīla Śrīdhara Mahārāja: Neither svāmśa, he's vibhinnāmśa.

Devotee: He's vibhinnāmśa ?

Śrīla Śrīdhara Mahārāja: Vibhinnāmśa. But that is taṭastha śakti, taṭastha śakti. That is not Svāmśa, Matsya, Kūrma, Varāha, all incarnation of Viṣṇu, Nārāyaṇa, They're Svāmśa. And which is not direct representing Him, direct representation, that is rather delegation of a particular potency, not Himself. Vibhinnāmśa jīva - tāñra śaktite gaṇana:

(svāmśa-vibhinnāmśa-rūpe haiñā vistāra ananta vaikunṭha-brahmāṇḍe kareṇa vihāra svāmśa-vistāra - catur - vyūha, avatāra-gaṇa vibhinnāmśa jīva - tāñra śaktite gaṇana)

("Kṛṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikunṭha planets, and the material universes are brahmāṇḍas, gigantic globes governed by Lord Brahmā. Expansions of His personal self - like the quadruple manifestations of Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva - descend as incarnations from Vaikunṭha to this material world. The separated expansions (vibhinnāmś) are living entities. Although they are expansions of Kṛṣṇa, they are counted among His different potencies."

(Caitanya-caritāmṛta, Madhya-līlā, 22.8-9)

Which is vibhinnāmśa that should be considered within potency stage and not Himself. Svāmśa, there is Matsya, Kūrma, Varāha, all the incarnations of Viṣṇu, different places, They're all Svāmśa. Svāmśa means delegated function more or less, same thing, delegated function, that is Svāmśa. And vibhinnāmśa, that cannot be considered of the same rank with Him because He's always nirguṇa, above māyā, above any degradation. Even if He comes in māyā, māyā cannot overpower Him.

He's always with His own potency, prakṛtiṁ svām adhiṣṭhāya,
sambhavāmy ātma-māyayā:

(ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san) prakṛtiṁ svām
adhiṣṭhāya, sambhavāmy ātma-māyayā

("Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of yoga-māyā.")
(Bhagavad-gīta, 4.6)

Not touched by this potency of exploitation. He's always circulated by the tendency of dedication, nirguṇa. And His devotees are also like that. But Śiva conception of devotee is in the middle stage, neither śuddha-bhakti nor mixed with the, but some lower touch of devotion and higher touch of exploitation, in this way.

Devotee: So that verse, it says: svadharma-niṣṭhaḥ śata-janmabhiḥ pumān, does that mean

(svadharma-niṣṭhaḥ śata-janmabhiḥ pumān viriñcatām eti tataḥ param hi mām avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ padaṁ yathāhaṁ vibudhāḥ kalātyaye)

("A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is

directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.")(Śrīmad-Bhāgavatam, 4.24.29)

Śrīla Śrīdhara Mahārāja: Viriñcatām eti tataḥ param hi mām avyākṛtaṁ. Not purely differentiated, non-differentiable, avyākṛtaṁ means. Vyākṛti means form, avyākṛti without any form, without any particular form, any particular group, that is un- understandable position between the two opposite currents.

Devotee: But this verse explains that svadharma-niṣṭhaḥ śata-janmabhiḥ pumān, that after śata-janma, after a hundred births of perfect practice in the varṇāśrama, someone may become Brahmā. But the jīva can also become Śiva?

Śrīla Śrīdhara Mahārāja: Yes, jīva can be Śiva, and can never be Viṣṇu or Nārāyaṇa.

Devotee: Brahmajyoti is different from Śiva?

Śrīla Śrīdhara Mahārāja: Yes. Brahmajyoti if analysed, ākāra, and found any personality, that is jīva, Śiva.

Devotee: That portion of brahmajyoti that is in contact with material energy, that is Śiva? Has got slight contact with

Śrīla Śrīdhara Mahārāja: Not only contact with exploitation but some contact of the dedication, service. The buffer state, the marginal, the taṭastha, this you are to, between the opposite tendency, opposite potency. The imaginary meeting line, taṭastha, you are to put Śiva conception there. Neither this nor this but somewhat of this somewhat of that.

Devotee: At the same time we find that Lord Śiva, he also has kailash.

Śrīla Śrīdhara Mahārāja: I told somewhere that Śiva is the leader of the opposition party.

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Some connection with the government but he represents the cause of the world of exploitation. Comes to fight with Viṣṇu. His stand means that separation is possible from the government. The existing government is there, disobeying them, also a personality can stand. And sometimes he's pleading the cause of the fallen and encouraging the demons and even goes to fight for them.

Devotee: Like in the Christian conception they have Satan. The Christian's, like in Paradise Lost they have Satan.

Śrīla Śrīdhara Mahārāja: Satan is always disobedient, he's always

different to God, but Śīva is not always different. Sometimes he poses that he is

End of side A, start of side B, 19.5.83.

Śrīla Śrīdhara Mahārāja: if you scrutinise position from very subtle standpoint, then it will be so many defects there. In general he's considered a great devotee, even above Brahmā, na tathā me priyatama ātmayonir:

(na tathā me priyatama ātmayonir na śaṅkaraḥ na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān)

("Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you.") (Śrīmad-Bhāgavatam, 11.14.15)

The first devotee is Brahmā, then higher, Śambhu, Śīva, then Saṅkarṣaṇa, then Lakṣmī. In this way the gradation of devotion is going higher.

Devotee: His position is mixed with

Śrīla Śrīdhara Mahārāja: And conditional devotion, Śīva is a type of conditional devotion in the lower sense, mixed with knowledge and yoga,

yoga and jñāna. Brahmā mixed with karma-miśra-bhakti, devotion mixed with karma. With the exploiting tendency and a certain portion is devotion, that is Brahmā. And the renunciation and a certain portion of devotion, dedication, that is Śīva.

Śīva says that: "If you want to know śuddha-bhakti, really pure devotion, go to Prahlāda."

Prahlāda says: "Yes, I may hold something but that is very weak. If you want to see the real type of śuddha-bhakti go to Hanumān. He's fully surcharged with temperament of service to Viṣṇu."

Hanumān says: "Yes, I somewhat, but that is not considerable, but I appreciate the position of the Pāṇḍavas, how Kṛṣṇa has taken equal position very intimate mixing. But I have not such, master and servant, but they as friend, free mixing."

Then Pāṇḍavas, to Yadavas, Yadavas to Uddhava, Uddhava to the gopīs, in this way we are to follow how purity runs in this way.

Why? What is the criterion of devotion proper that runs in this way? Surrender, surrender for the cause, according to the intensity and quality of the surrender for Autocrat Beauty. We think beauty is an object of our experience but beauty is the ultimate cause, the real substance, the representation of the ultimate cause, Absolute is beauty. Beauty is master, beauty is enjoyer, not to be enjoyed as we think beauty means to be enjoyed by us, but it is not that sort of beauty. In the name of enjoyment we are entrapped there in service.

Jīva Goswāmī says the meaning of Bhagavān is bhajanīya guṇa viśiṣṭha: "Who has got superior qualities to attract us and engage us in His service." That is Bhagavān. Beauty attracts us and charms us, engages us in His service. Beauty is enjoyer not enjoyed. The general misconception is there, the beauty means to be enjoyed by us, but no, it is the enjoyer and enjoyer of the highest position, beauty. Such beauty in Vṛndāvana, Kṛṣṇa and others paraphernalia which attracts and makes us servant, wholesale. No individual freedom remains with us. Such attraction, attraction of such a degree, all our individuality merges to work

in His satisfaction. No longer we can retain our selfish interest. Such beauty.

Devotee: Guru Mahārāja, in the Bṛhat-Bhāgavatamṛta, Śrīla Sanātana Goswāmī, one doubt came when I was reading. This knowledge of Sanātana Goswāmī when he wrote, his knowledge came from the higher plane or he was living that plane?

Śrīla Śrīdhara Mahārāja: When he was writing he said that someone is utilising me as instrumental. All activities like that, all services like that, when any necessity of any particular service is wanted from any agent then it comes in that way, through inspiration, and he does, inspired. All activities are their inspiration, by inspiration, hṛdā, tene brahma hṛdā ya ādi-kavaye, from heart to heart.

(janmādy asya yato 'nvayād itararaś cārtheṣv abhijñāḥ svarāṭ tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi)

("O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only

because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.") (Śrīmad-Bhāgavatam, 1.1.1)

The inspiration comes and engages the whole, the Yoga-Māyā, the Svarūpa-śakti, all work by inspiration. And this beauty that beauty, from this beauty to another beauty, all by inspiration. And that particular inspiration came to Sanātana to do that duty and then he has got other duties also. In mādhyura-rasa that Vilāsa Mañjarī, his general duty is there. But when Kṛṣṇa wanted to do some particular service, inspired him in that way and also sent materials for everything to help the discharge of his duty.

A district magistrate, DM, he has got a general function but he may be deputed to some other place, "Do this work. And there is revolt, go and suppress them." Some special duty, and again he comes back and then he does his ordinary duty as a DM and must be a district magistrate, something like that.

Gaurasundara.

Devotee: Guru Mahārāja, some people, I have heard it said that Bilvamaṅgala Ṭhākura was in śanta-rasa. Is that correct?

Śrīla Śrīdhara Mahārāja: No. He showed his development, even from Māyāvādā towards śuddha-bhakti and his attraction for Kṛṣṇa and he has described his vilāsa with the gopīs also. So not śanta-rasa. Rather, he may be recond in sākhyā-rasa, having connection with mādhyura-rasa.

Because he described that Kṛṣṇa caught him by the hand. To catch by hand, that is the emblem of sākhyā-rasa symptom. First to have the feet touch, that is dāsya. And sākhyā, touching by the hand. And the kissing in the vātsalya-rasa. And embracing in the mādhyura-rasa. These are the signs of different rasa we are told. So Bilvamaṅgala says: "You have caught me by the hand and slipped away. But can You go from my heart? Then I shall give You some credit if You can go away from my heart." He's playing with Him in this way. Not with dāsya but with sākhyā. This sort of play. In the first śloka he has written: līlā-svayamvara-rasam labhate jaya-śrī:

(cintāmanir-jayati somagiri-gururme śikṣā-gurus-ca bhagavān sikhi-pichca-mouliḥ

yatpāda kalpataru-pallava-sekhareṣu līlā-svayamvara-rasam labhate jaya-śrī)

(May Cintāmaṇi be glorified (who acted as my Guru or preceptor fulfilling my object simultaneously with the formulation thereof). May also my Guru Somagiri (who instructed me in vairāgya i.e., cessation of all worldly attachments and viveka i.e., spiritual consciousness after I had secured Cintāmaṇi's grace) be glorified. And may also be glorified my (Chaitanya) Guru (Inward Preceptor Śrī Kṛṣṇa Himself, Who has taught me devotional principles and methods) Whose head is decorated with peacock-feathers and at the Nails of Whose Feet granting all desires like kalpataru (i.e., tree granting all things prayed for) Śrī Rādhā, the glorified seat of all beauties or one from whom Lakṣmī emanates, receives the most pleasing ambrosia of Her spontaneous sportive dalliance.) (Śrī-Kṛṣṇa-Karnāmṛtam, 1)

The first śloka where he shows his obeisances towards Kṛṣṇa, līlā-svayamvara-rasam labhate jaya-śrī, jaya-śrī means Rādhārāṇī.

Gaura Hari. Gaura Hari bol!

Devotee: Guru Mahārāja, I heard that in the spiritual world there is no deplorable sex life that we find in this world. But I was reading purport of (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja for Śrīmad-Bhāgavatam, there he said that like in the heavenly planets sometimes sex life happens in the spiritual world but there is no pregnancy.

Devotees: (brief silence) Ha, ha, ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Suppose a poisonous field, if the whole field without poison similar to this, what do you think? Whatever is to be blamed as nasty, that is exploiting tendency, otherwise everything is valued. No aggrandisement but the sacrifice makes it pure. The demon is the exploiting tendency, not any practical This is the main thing to understand how purity's there, aprakṛta, everything like prakṛta, like this mundane world, it is a show, but it is quite different. We are to understand the real principle, the nature of the real principle of dedication. Action is not filthy, filthy is in the mental tendency. The poison is there. We are to understand that part. If the spirit of dedication is proper, anything is done, that is nirguṇa, even

murder, hatvāpi sa imāṁ lokān na hanti na nibadhyate:

(yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate hatvāpi sa imāṁ lokān na hanti na nibadhyate)

(He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) - even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequence.) (Bhagavad-gītā, 18.17)

Why? Dictated from the higher agency of peace-making, supreme authority. Just as there is gangrene, you can cut out a portion. So, in the nirguṇa wave, the eternal wave, that is wholesome and healthy and every form is surcharged with that spirit. That is all healthy. The demon is in the tendency, but everything is good. Just as in the murder is also, maybe nirguṇa, that nirguṇa means without any local motive, or provincial motive, personal selfish motive. But the waves that are coming as ahaitukī, causeless, and apratihātā, un-oppositional group, causeless and cannot be opposed, one word I used several times. Ahaitukī, that is causeless, and apratihātā, irresistible. That wave that is the cent per cent healthy wave and in accordance with that everything is good. And whatever comes to clash with that, that is bad, and of filthy type. In the prostitution is bad but in married life the same thing is not so bad. What is the matter? What is underlying there?

If we can produce this thing to the higher level, Kṛṣṇa enjoying cannot be bad. Why? Kṛṣṇa enjoying that is not bad. So, in Kṛṣṇa consciousness what is meant as the form shown by Yoga-Māyā, that is wholesale pure. Nanda Yaśodā and so many vātsalya-rasa they are uniting and son coming, but that is all pure because cent-per- cent their object of every action to please Kṛṣṇa, to help His līlā cent-per-cent. That is pure.

yat kinca tina guṇa ki guṇa mukam ?

What to speak of human, but the animals, the insects, all in Vṛndāvana, all aim towards Kṛṣṇa's satisfaction. They're also being united and their children are coming. It is shown like that, though eternal, but it is shown like that like a drama. But everything is pure. Only to be aggressive, that is bad. The līlā is like that, it is cent- per-cent purity, the way, for His

satisfaction what is required.

So, it is difficult, that is Māyāvādī, their objection is this, "How all these things can be represented of higher value in the other side? Cannot be maintained. They must be filthy. So nirviśeṣa, that is the purest conception of the truth. But if you say that this vilāsa, it is there, that cannot but be filthy." That is their contention.

So Vivekānanda, Rāmānuja, has gone so far, and Mahāprabhu, Bhāgavatam says: "For Kṛṣṇa, anything and everything is the purest conception. Complete surrender to the Absolute Reality. No question of law, no custom, no scripture, and no social demand can come to oppose it. Such unbridled flow of the sweet satisfaction of the Absolute, that is the highest conception of truth."

Devotee: Mahārāja, in Goloka Vṛndāvana

Śrīla Śrīdhara Mahārāja: In Gītā it is mentioned: prajānaś cāsmi kandarpaḥ:

āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāmadhuk prajānaś cāsmi
kandarpaḥ, sarpāṇām asmi vāsukiḥ

("Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes.") (Bhagavad-gītā, 10.28)

"I am present in that union where it is indifferently, they unite only aspiring

for a child."

In Bhāgavatam also it is clear:

bhajana na ratrai ?

"Not with the spirit of enjoyment but for child." That is pure, duty, it is general, but it is not possible in general mind so we are afraid of, but it is possible. Just as Vedavyāsa was requested by his mother to get a child from (Vicitravirya and Chitrānjala ?)..... their widow. And Satyawati requested her son Vedavyāsa: "I want to get a child to keep up the lineage of our dynasty, so you are to come and to give a child to these two widow queens." Vedavyāsa did, but he was not contaminated with any bad motive or bad action. It is possible, indifferently, only to attend as duty, not attracted by any lust or any filthy tendency of the mind.

So, in the highest conception of kṛṣṇa-līlā, anything and everything is possible, the stealing, lying, all these things may be there, pure of purest of the highest type. That is the conception. Your surrender, the beginning is surrender in the primary stage, then you are marching, the surrendered march. The filthy stage, that is eliminated long before. Not only indifferently but surrendered state for the satisfaction of Kṛṣṇa.

So united with men, women, and to feel that that will be of most equal thing. So we are to rise, to understand what is surrender, what is purity, what is sacrifice, all these things, practically and not theoretically. This must all be kept in mind, why things are impure, why things are not to be blamed. The form is not to be blamed but the attitude, the approach is to be blamed, the ego is to be blamed. It will not be difficult in our position but it is so, we are to follow that line. How these things remain purest things can be purest. What is in the reflection, a tree is reflected in a tank,

what is the lowest is the highest, the highest top of the tree seems to be in the reflection the lowest.

Pāṇḍavas are going, and Hidambha, a ādivāsī, aborigine girl, Hidambha, she saw Bhīma and she prayed first to Yudhiṣṭhira, and referred by him to Kuntī. "I want a son from your second child." And Kuntī Devī ordered Bhīma: "Go and give a son to this aborigine girl." Bhīma went there to obey the mother's order. Not charmed by the appearance, the beauty of that ādivāsī girl. Simply to obey the order he had to go. So, the approach of a thing we must try to understand.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

So service, what is dedication, we are to know that. Long before this nasty thing has eliminated here, before we enter the land of dedication, this should not be carried there, then no dedication. Renunciation, this filthy thing is renunciation, and renunciation, all these nasty things eliminated. Then we are to make progress further. After renunciation, after full abnegation, the self-denial of the present stage fully renounced. Then we can enter and there in the first stage under so many laws, and then, crossing them, automatic freedom, and freedom of what? Of dedication. So, koti- mukta-madhye 'durlabha' eka kṛṣṇa-bhakta:

(koṭi-jñāni-madhye haya eka-jana 'mukta' koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta)

("Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find.") (Caitanya-caritāmṛta, Madhya-līlā, 19.148)

"Amongst crores of muktava, free souls, who are free from the contamination of māyā, one may be available as a devotee." So we are to understand, follow, what is what, otherwise the sahajiyā system.

Hare Kṛṣṇa.

sarva vedanta parava ?

vedanta avacarana ? that is the stage of salvation.

sarva vedanta vit catca visnu bhakta vasisyata ?

Among crores of these Vedantic, that is the mukti-vadi, the salvationists, crores of salvationists, rarely one may be found as viṣṇu-bhakta, and viṣṇu-bhakta śāstra bhūmicard ? And viṣṇu-bhakta under laws and rules, but there, no law no rule, all trained in such a way that's so satisfactory that no law is necessary there. Such can enter the Vṛndāvana, the Goloka, the soil of that place.

Gaura Hari bol!

So how great they are, how holy and great they are. It is difficult to conceive the feet-dust of (agents?).

Nitāi Gaura Hari bol!

Devotee: Mahārāja, I have one question about Goloka Dhāma. Is it similar to our world here of three dimensions and time or is it something inconceivable which is just portrayed to us like this so that we may understand it?

Śrīla Śrīdhara Mahārāja: It is everything, we may think. One rasa night, there Brahmā-ratri has entered by His will, so infinite playing at the sweet will. Then what form you can take them within? The play of the Infinite by the sweet will of the Master of Infinite, how can you conceive it?

It was told in Purāṇa that when Nārada is passing through some village one general devotee asked him: "Oh, Prabhu, master, Nārada, you are coming from Vaikuṇṭha?" "Yes." "What is He doing?" "He's passing an elephant through the hole of the needle." Is it possible? Ha, ha, ha.

Hypnotising has come from whom? From what source? And Arjuna's divya- darśana-līlā depends on the will of your nature here? Ha, ha.

Hare Kṛṣṇa.

Our brain, our mind, how much can grasp about the nature and possibility of the infinite? So we are requested not to lose our energy in the way of enquiry there. That will be a waste of your energy, jñāne prayāsam udapāsyā:

(jñāne prayāsam udapāsyā namanta eva jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir ye

prāyaśo 'jita jito 'py asi tais tri-lokyām)

(Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa): ("Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.") (Śrīmad-Bhāgavatam, 10.14.3)

Take the line of faith, your faith also won't be able to catch much, but without faith you can't make a single step of progress. How maybe the capacity of your faith? Your faith can run to what extent? Very little, so still, faith can have some connection with that. And your intellect and other, this eye, this body instruments for knowledge, and mental instruments and intellect is nothing there.

You have gathered experience from a very small part of the Infinite, your storehouse is drawn from the nature which is the smallest part of the Infinite, and you want to measure them only with this experience? That is your everything? All your experience, your knowledge, only related with a smallest portion of the Infinite and you want that thing, like Nārāyaṇa, this elephant into the hole of the needle, you want to do that. So give up the interference of your nasty experience of the smallest part of the existence.

And faith, somewhat, may work in that place. You go to the moon, the other planets, sun, the electricity or something other all unfit to work there. Only by the help of ether can they connect, the furthest thing can be connected with the help of ether, and the air, earth, fire, all found useless.

So also if you want to connect with Him you may have your faith, find out that and try to utilise in this case, others all fail. So your eye experience, ear experience, your touch experience, they won't do any good. And your mental store is also drawn from these senses, that is also untenable. Only faith in you, that can try somewhat, and that if helped by the faith from other source may help you take there. But to say is easy but to understand and follow that is difficult. Faith, śraddha, if I know one everything is known. Will your reason allow? By knowing one you will know everything. By getting one you will get everything. This is faith.

yasmin vijñāte sarvam evam vijñātam bhavati yasmin prāpte sarvam
idam prāptam bhavati

("Enquire into that upon knowing which, nothing further remains to be known. Try to achieve that upon gaining which, nothing further remains to be gained.") (Upaniṣads)

Will your reason allow this? Even faith won't be able to understand this, how it is possible by knowing one we know everything. But this is the fundamental requirement of faith. If you have got such faith within you underground then you can move to this position. And also some analogy is given from your own experience,

yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopasākhāḥ
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā

("Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything.") (Śrīmad-Bhāgavatam, 4.31.14)

The central thing is such, if you put food into the stomach, the whole body is fed. If you put water into the root, the whole tree is fed. So central truth may be possible, possibly exist and try to tackle in that way. Tackling a centre the whole thing may be tackled, central point, marmasthan ?

Just as this acupuncture in China, by pointing the needle in a particular place they can control the body. And here also, using some medicine or some injection, the whole body may be fainted. By injecting a medicine in a particular part the effect in the whole body is possible.

So tackling a point we can control the whole. So there may be such things possible that by knowing the centre we can know everything. To know the centre means "Let there be water," there was water. "Let there be fire," there was fire. The one point who can do anything and everything.

End of recording. 19.5.83

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83.5.24-25.A

Śrīla Śrīdhara Mahārāja: this is our goal. With that sort of prayer we are to pass this day, and observing fasting, and after the advent in the evening offering pūjā and bhoga to Him, then we shall take some anukalpa, that is our arrangement. But though if anybody's sick or too old, they may take according to the nature of the occasion, and some sweet liquid or a little milk to keep up the body. Hare Kṛṣṇa. Otherwise fasting, and after offering pūjā and bhoga raga to Nṛsimhadeva, then in

the evening we are to take some anukalpa. And tomorrow we are to do some festival, small, in His Name.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Here is Nṛsimha Mūrti, Vighraha. In the South, the Nṛsimha Temple is found, and more in number. Nṛsimha Jiyada near Waltiar (?)

Then again Maṅgālagiri, near Jiyada (?) Andhradesh is fond of worshipping Nṛsimhadeva. Then another Nṛsimhadeva in Hovilam (?)

Now it is a forest. Once we went there, within the forest, near Aranga (?) in Andhradesh. These three temples all within the boundary of Andhra. This Waltiar (?) as well as Vijayawada (?) and Hovilam (?)

Not far from Waranga, the nearest city, Waranga, Andhra. Three Temples of Nṛsimhadeva there.

Mahāprabhu visited them it is mentioned in Caitanya-caritāmṛtam. Our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) also visited those places and constructed the Pāda-pīṭha Temple of Mahāprabhu in two places, Maṅgālagiri and Nṛsimha-caran (?)

And we were the pioneer party, Bana Mahārāja, myself, Mādhava Mahārāja who was then brahmacārī Hāyagrīva, and two others, we went on establishing and installing Pāda-pīṭha of Mahāprabhu.

About twelve-hundred steps in Nṛsimha-caran (?) Six-hundred steps to Maṅgālagiri. And Hovilam (?) also, within the forest, no rock, but unapproachable. The tigers and other animals are in that forest. Only at daytime one priest comes and offers something and then fly away. That was the position there we saw. Now we do not know. That was in the 1933-34, like this.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!

ito nṛsimhaḥ parato nṛsimho yato yato yāmi tato nṛsimhaḥ bahir nṛsimho
hṛdaye nṛsimho nṛsimham ādim śaraṇam prapadye

("Nṛsimha is here, Nṛsimha is there - Nṛsimha is wherever I go. Nṛsimha is outside, Nṛsimha is within my heart. I am surrendered unto that primeval Lord Nṛsimha.")

With this śloka Mahāprabhu climbed up the hill. When we find it is necessary to secure the help of Nṛsimhadeva for my benefit then we are to absorb wholesale in Him to remove the difficulty. Here is Nṛsimha, there is Nṛsimha, within Nṛsimha, outside Nṛsimha. Nṛsimha is all in all. With this spirit we are to approach.

śrī nṛsimha jai nṛsimha jai jai nṛsimha prahlāda eśa jaya pādma upa
pādma mengam ?

You are full of all resources. Let victory be with You. Then everything will be peaceful. Jai jai nṛsimha, let victory after victory may come to Your will spontaneous, and that will be beneficial for us fallen souls. Prahlāda eśa, You are exclusively sought by Prahlāda Mahārāja. His connection we can't sever from You. Jaya pādma upa pādma, at the same time we must not forget that You are the object of divine service of Śrī Lakṣmī Devī herself. And You have come to take such a half-jungle figure to save Your devotee. But really You are in such a position that Lakṣmī Devī always serves You with whole heart. Your position is such. But to save Your devotee You have come in the figure of a half-jungle, half-human figure, You have come. But we won't forget that Your position is such.

Gaura Hari. Nitāi. Nitāi. Nitāi.

bardhi sa yasya badaney laksmi yasya baksati yasyasti rdhaya samvitan
nrsimha mahproha ?

Bardhi saran saraswati, the goddess of learning, she is residing in Your face. Laksmi yasya baksati, and Lakṣmī Devī, the goddess of resources, she is always at Your heart. Yasyasti rdhaya samvit, and within Your heart the seeds of real knowledge, real consciousness, the consciousness of the Absolute, is there. Samvit means knowledge, consciousness. Consciousness, higher consciousness of Your heart, that is consciousness of the Absolute, even Kṛṣṇa consciousness also there. I bow down to You repeatedly.

In this way, so many hidden in praise of Nṛsiṃhadeva we find.

ugra panugra evayam savatra nayam kesari kesari basa kutanam
pandisam upa vitrama ?

Ugra panugra evayam, apparently Your figure seems to be fearful, dreadful, but really You are very affectionate to the devotees, savatra nayam, anugra. Kesari basa kutanam, just as the lioness, they're fearful to others but to their own cubs, own children, very affectionate. That is Your position.

namas te narasiṃhāya prahlādāhlāda-dāyine hiraṇyakaśīpor vakṣaḥ-śilā-
ṭaṅka-nakhālaye

(I offer my obeisances to Lord Narasimha, who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stonelike chest of the demon Hiraṇyakaśipu.)

I show my obeisances to the Lord, half-human, half-lion. And whose very appearance and necessity to please the devotee like Prahlāda. And for that purpose to save the devotees He does not hesitate if necessary to tear off the body of the enemies of the devotees. Hiraṇyakaśipuor vakṣaḥ-śilā-ṭaṅka-nakhālaye, the enemy of devotion was Hiraṇyakaśipu and his chest was just like stones, stoney-chested man. But You tore it to pieces, śilā-ṭaṅka-nakhālaye.

In this way so many hymns, songs, in praise of His grace, we find.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

We are devotees, we, or rather, we want to be devotees, so our great need for the grace of Nṛsimhadeva, that the obstacles may be removed and we can go on smoothly in our way towards the desired Kṛṣṇa consciousness.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! So I beg your leave.

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Devotee: Is there any significance that Mahāprabhu visited many places in the South of India but He did not tour the holy places extensively in the North India?

Śrīla Śrīdhara Mahārāja: One of the reasons may be that South India was free from the Mohammedan attack, and they mostly, the scholars of different schools have their origin in that place. The Rāmānuja, the Madhvācārya, Viṣṇuswāmī, all these three, this culture is very big scholars of Vaiṣṇavas. The scholars, the followers also come from that part, Rūpa, Sanātana, Jīva, from Kanada, and Gopāl Bhaṭṭa, then Prabodhānanda Saraswatī they came from Tamil Nad, Śrīraṅgam.

Devotee: Guru Mahārāja, did Lord Nṛsimhadeva have some connection here in Navadvīpa, at Nṛsimha Polī?

Śrīla Śrīdhara Mahārāja: Yes. Because in Navadvīpa, different representations of theism they're absorbed in Navadvīpa Dhāma. Just as in a capital, so many, Delhi, then Bengal, Madras, Bihar, all have their representations there in the capital. Provincial authority must have some representation in the central. So Navadvīpa is the highest conception of theism, so here, naturally, the representation of all other theistic conceptions should be represented in some form or other. Devī Simantini (?)

is there, Jagannātha is there, Nṛsimhadeva is there, so many, in this way, the Śiva is there, Devī, so many persons. They should represent themselves to pay honour to the highest conception of theism. They think it necessary They must have some representation. It shows how it is adjusted in the full-fledged theism, different conceptions of theism. They are posted in some parts with the full, viśiṣṭādvaita, not exclusive all but

including, all inclusive. And they're also of eternal type but only the difference in degree of intensity of theism.

Bhaktivinoda Ṭhākura could conceive when he was putting up in Godruma, he marked that every day early in the morning one flow of wind goes through his front towards Yoga-Pīṭha, birthplace of Mahāprabhu, early every morning. What's the matter? Then he began to search most earnestly and to detect in a prayerful motive, mood, he wanted to survey what's the matter. Then one day he found that in the birthplace of Mahāprabhu, when the ārātrika in the morning, maṅgala-ārati, Nṛsiṁhadeva goes there every day to attend from that Nṛsiṁha Poli, Nṛsiṁhadeva Himself He every day attends that maṅgala-ārati of Mahāprabhu.

All personal representation, all conscious personal personality, the degree, the degree, the intensity in the degree of conscious personality, more attraction.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Guru Mahārāja, is there some story that Prahlāda Mahārāja in his former life cleansed the Temple of Nṛsiṁhadeva?

Śrīla Śrīdhara Mahārāja: Yes. It is mentioned from Purāṇa, there it is shown. Jīva Goswāmī he found out that. Api cet sudurācāro, bhajate mām ananya-bhāk, (Bhagavad-gītā, 9.30) Kiṁ punar brāhmaṇāḥ puṇyā, (Bhagavad-gītā, 9.33)

(api cet sudurācāro, bhajate mām ananya-bhāḥ sādhuḥ eva sa
mantavyaḥ, samyag vyavasito hi saḥ)

("If even a person of extremely abominable practices, abandoning all
nondevotional pursuits of exploitation and renunciation engages in My
exclusive and uninterrupted devotional service, he is venerable as a true
saint because he has embraced the revolutionary plane of life. ")
(Bhagavad-gītā, 9.30)

kiṁ punar brāhmaṇāḥ puṇyā, bhaktā rājarṣayas tathā anityam asukhaṁ
lokaṁ, imaṁ prāpya bhajasva mām

("So who can doubt that the pure devotee brāhmaṇas and kṣatriyas will
achieve that supreme goal? Therefore, surely engage in My devotional
service, since you have attained this temporary and miserable human
body after wandering throughout many births.") (Bhagavad-gītā, 9.33)

mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ striyo vaiśyās tathā
śūdrās, te 'pi yānti parām gatim

("O son of Pṛthā, low-born persons of degraded lineage, women,
merchants, or labourers - they also attain the supreme destination by
taking full refuge in Me.")

(Bhagavad-gītā, 9.32)

Kṛṣṇa says: Mām hi pārtha vyapāśritya, "I am such that if anyone comes

in My connection with some evil motive then also he may catch the connection and come up. Mām hi pārtha vyapāśritya, apāśritya, to come in connection in a mean way, vyapāśritya, particularly mean, very nasty way. If in a very nasty way also, anyone comes to My connection he gets the chance to go higher and higher."

And an instance has been given from Prahlāda-cariter by Jīva Goswāmī. It is found in some Purāṇa, that when, before his birth, Prahlāda, how he came to this side. He was a man suppose in the South of mean nature and he made arrangement with a lady for union in some dilapidated temple of Nṛsimha, and for that purpose he brushed some, cleansed some portion in the compound. And that day was the day of advent of Nṛsimhadeva. Any good day and Prahlāda cleansed a portion of the part which was very dirty, and perhaps there he was united with the woman or so. But because he cleansed that place in a particular day that was recorded. And through that he got connection with Nṛsimhadeva's service. He took that and gradually improved and came to read that fate. Līlā in this way.

Devotee: Guru Mahārāja, there's one temple in South India that's called Mantralay (?) It is the samādhi of one saint called Ragavendra Swāmī. They say in their books that Ragavendra Swāmī is an incarnation of Prahlāda Mahārāja. And for eight-hundred years he will be giving dārśana to people.

Śrīla Śrīdhara Mahārāja: Who? Ragavendra Swāmī?

Devotee: Yes. He was, in his live body he was entombed in cellar of that temple, in the basement of this temple, about four-hundred years back.

Śrīla Śrīdhara Mahārāja: Living?

Devotee: Living. And he says for eight-hundred years he will be giving dārśana and helping people who come to that temple.

Śrīla Śrīdhara Mahārāja: What is the temple? What is the Deity there?

Devotee: Mantralay. I don't think there is any Deity.

Śrīla Śrīdhara Mahārāja: Only the tomb?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Where it is?

Devotee: It is about a hundred and fifty miles from Hyderabad.

Śrīla Śrīdhara Mahārāja: Towards Mangalas?

Devotee: From Hyderabad.

Śrīla Śrīdhara Mahārāja: Hyderabad, which side?

Devotee: It's midway between Bombay and Madras.

Śrīla Śrīdhara Mahārāja: And the line?

Devotee: I think it's Rāmānuja line.

Śrīla Śrīdhara Mahārāja: Ragavendra?

Devotee: Yes. Actually, this temple became very famous about a hundred and fifty years back when one Englishman who I think was a collector of the area. He came to demolish this temple because he wanted to use it for some other purpose. And when he came there some man named Thompson, then Ragavendra Swāmī gave him dārśana and immediately he fell flat before Ragavendra Swāmī and he instead of, he donated many acres of land to this temple. And it was recorded in the British Gazette.

Śrīla Śrīdhara Mahārāja: That may be, not impossible, that he was a yogī, and the last line of Prahlāda.

Devotee: But there's one thing which doesn't seem right in what they say. They say that Ragavendra Swāmī had got so much pious activity that it prevented him from going back to Vaikuṇṭha so he's distributing his pious activity to all the people for eight-hundred years so that he can go back to Godhead.

Śrīla Śrīdhara Mahārāja: The Vaikuṇṭha means Godhead, to go to Godhead is to go to Vaikuṇṭha. But anyhow he chose to stay here for eight-hundred years, it is not impossible with a yogī. If he likes he can live. But why he lived in that fashion? Ordinarily on the surface he could live so many years and help the people, but this is also a particular desire by which he wanted to, wanted him to be led. It is not impossible, maybe. But that is not our concern, our concern is 'what for?' The quality of the things he adopted. There are many other yogīs also, they may live a long, long time, but that is not the necessity for us. The quality in the conception of the theism. Even Lakṣmī Devī, she can't have the mādhyura-rasa service which is available in Vṛndāvana. That sort of thing we want to be connected with.

The Rāmānuja section, they're more concerned with Lakṣmī-Nārāyaṇa, two and a half rasa, not confidential service available in Vaikuṇṭha. Confidential service is only available when we get Kṛṣṇa conception of Godhead. And that stage of theism is known as Goloka

(a short length of unclear recording)

..... the nearest position of service which is possible only through love divine, very closest connection, of equal position. So much so, when Jayadeva was writing his famous book Gītā-Govinda, in Rādhā-Govinda līlā, he came in such stage of mind. Rādhārāṇī, She is, abhimāna, that She had some reaction in Her sentiment against Kṛṣṇa. That Kṛṣṇa is not giving His due, lovingness, or something, to Her, honour for Her love. She had some reaction, reactionary mood. And Kṛṣṇa trying His best to satisfy Her, so much so, that Kṛṣṇa wants to touch the feet of Rādhārāṇī. But Jayadeva, he can't allow himself to write this: "What is this? These thoughts coming to me, this seems to be too much. How I can, the Supreme God, how I can write that He has come to hold, to touch the feet of Rādhārāṇī?"

rādhe, rādhe, dehi pada-pallavam udāram

("Kṛṣṇa wants the feet-dust of Śrīmatī Rādhārāṇī.") (Gītā-Govinda, 10.7)

Dehi pada-pallavam udāram, this flow is coming to him, this level, but he can't write it down in black and white. "How I can? The Personality He will in such a lower level that He will bend by touching the feet He'll be propitiated with me, my beloved?" He can't, so he stopped there, went to take his bath leaving there the writing.

In the meantime, Kṛṣṇa came in the figure of Jayadeva and Jayadeva's wife Padma (?), she was there, she was also a very perfect type of devotee. Padma saw a little earlier perhaps her husband has come. Then he took Prasādam, also Padma ate early. Then also he went to the room and he took that book, that paper he was writing, and Padma saw something he did there, and then disappeared. After here and there Padma could not detect, she thought that he is here.

But real Jayadeva came at the time. At that time Padma she's taking the remains after that Jayadeva Kṛṣṇa has taken away, then real Jayadeva came and found that Padma was taking Prasāda. "What is this Padma? You are taking Prasādam ?"

Padma also saw Jayadeva and was astonished: "What is this my lord? You are coming far away now?"

"You are taking Prasādam, I have not taken yet."

"No, no. You came and took Prasādam, and then I am taking the remains. Not only that you also wrote something in the book."

"What I have written? Let me see." He went and enquired that what he faltered to write, could not write. "How can I say that the highest conception of God, 'I want your holy feet to My head?'" He saw it written there:

dehi pada-pallavam udāram, mama sirasi mandana, dehi pada-pallavam
udāram

"Please give Your, which is ornamental to My head, give that holy feet to
Me."

It is written there. "Padma, you are fortunate, you have seen Kṛṣṇa
Himself came in my imitation or something. I am coming now and who
came and who took Prasādam from you, your hand, He Himself has
taken. So you are fortunate. Jayadeva also began to take.

"What do you do? I have already taken."

"No, no, this has been taken by Himself and you are fortunate, let me
also have the share."

So, such closer relationship, closest relationship is possible to get by the
way of fault (?). Possible has been shown, but we don't think that we will
be in any day we shall have progress to that that audacity may not come
to touch our mind, then it will be a great offence. But the Lord to His
beloved devotee shows such humiliation, it is recorded. It is possible,
such anurāga, the love divine is such a powerful thing. Śrī-kṛṣṇākarṣiṇī
ca sā:

(kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā sāndrānanda-
viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā)

("Uttamā-bhakti, the purest devotion, is the vanquisher of all sin and
ignorance, and the bestower of all auspiciousness; liberation is belittled in
the presence of such devotion, which is very rarely attained, the
embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa

Himself.") (Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17)

So many effects we can get through devotion and the highest is that we can draw, we catch Kṛṣṇa, attract Him to be submissive to the devotees in any way and every way. This is the force of the anurāga. The way to approach to the Lord through the affection, through love divine. Love means sacrifice for Him. Everything for Himself. Through the science we are to understand that and the degree of sacrifice will be infinitely higher and the response also will come from that direction like that.

End of side A, 24th & 25th May, 1983. side B.

Śrīla Śrīdhara Mahārāja: even a great scholar when he's going to teach a child he must have to come into the lower position of a child and to educate him, or her. So the whole religious representation they have got such consideration, that these persons they must be allowed to eat anything and everything and to do something and we must be satisfied. When that course is finished then they will have a birth in a proper soil and then get higher chance of religious realisation. In the organic whole some sort of connection one must have with the other and everything is all right.

From Islam, Christianity, everything has got its place, either direct or indirect, some will help us direct and some from indirect. Everything has got its purpose and the principal is the Absolute which can harmonise everything. Even stealing and lying, that has also got position. Position means respectable position in the Absolute system. And in Kṛṣṇa-līlā only that sort of peculiar harmony is seen.

He's lying and devotees are also lying, then stealing, ha ha, they're conscious they're stealing. Everything belongs to Him so really no

stealing if we do it on His behalf. He's the Absolute Master of everything so if I use anything for His cause, no stealing. He has got Absolute Right over everything, that is rather, but still, stealing has got a peculiar process due to it, that is in Vṛndāvana only, parakīyā. It does not belong to me.

Just as a family head, everything belongs to him, still, he may say, the guardian may say to his child: "Give me your pen my boy," or the play ball, "give your play ball to me." It belongs to him but in the absolute sense everything belongs to the guardian of the family.

That is the only way to harmonious life, harmony, synthesis. In our body, if a finger or any smallest part, if they work for their own selfish ends there will be a clash in the interest of the whole. If the finger says: "I shall work for me and I shall work for the palm only," greater selfishness, greater extended selfishness, then there will be clash. But when every atom of the body will say: "We shall work for the welfare of the whole body," then only will the body be healthy and wholesome. Otherwise if any selfish attempt, provincialism, or localism, these are all diseases. It will hamper the cause of the whole. So faithfully we must work for the whole, nothing less. Then there will be diseased part. Just as if you pour water into the root, the whole tree is fed. If you put food into the stomach, the whole body is fed. So whatever energy you have can command the whole for the centre, Acyuta.

Gaura Hari bol! Gaura Hari bol!

This is the key to success in life. Nothing less than that. Not that I shall be master, subduing the whole environment. "I'm monarch of all I survey." Fascism or democracy or anything, but it will go against, "only human body will live and other bodies will be kept without their food," this is not. It is a very deplorable life that you live in the plane of exploitation, without exploitation we cannot live for a moment. Only with the breath, then with steps, so many small insects with the water, we are causing death, that is pain to so many living bodies. The trees, everything, they have also got

feelings. Causing disturbance, creating pain, our existence means to create pain and the reaction must come for us, action reaction.

So cent-per-cent surrendered life, and not for country nor for society nor for humanity, but for the Absolute. For the conception of the highest Absolute has been found in Kṛṣṇa conception of Godhead. The beauty, the harmony, the ecstasy, the sweetness, the charm. Charm attracts, that attraction is service, that is surrender. Everything surrenders to the beauty, he's to charm, submit, unconscious of his own. We must sacrifice unto that function. Be worshipper of the beauty, serve the beauty.

Satyam-śivam-sundaram, its good that harmony is beauty, harmony means samañjasā, harmony means samañjasā, adjustment, proper adjustment, proper adjustment is beauty. No complaint, everyone's demand met there, unconscious of his own self, charmed by the beauty, the purest of the pure. Forgetful, self-forgetfulness in beauty we find so forgetfulness.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Self-sacrifice and self-forgetfulness, that is said to be of higher conception. Self- forgetfulness is considered as higher to self-sacrifice, subtle difference.

Devotee: What is the difference?

Śrīla Śrīdhara Mahārāja: In sacrifice one is conscious of himself and s/he's doing, s/he's giving something consciously. "I am giving something for some cause." But self- forgetfulness in the plenary movement, s/he's giving something, s/he's moving, but s/he's been wholly captured by the interest of the whole, gopī stage. Deha-smṛti nāhi yāra, saṁsāra-kūpa

kāhāṇ tāra, tāhā haite nā cāhe uddhāra:

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhāṇ tāra, tāhā haite nā cāhe
uddhāra viraha-samudra-jale, kāma-timiṅgile gile, gopī-gaṇe neha' tāra
pāra

(Śrī Caitanya Mahāprabhu continued: "The gopīs are fallen in the great ocean of separation, and they are being devoured by the timiṅgila fish, which represent their ambition to serve You. The gopīs are to be delivered from the mouths of these timiṅgila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopīs do not want that liberation desired by the yogīs and jñānīs, for they are already liberated from the ocean of material existence.")(Caitanya-caritāmṛta, Madhya-līlā, 13.142)

"We do not care for us, no separate interest. If Kṛṣṇa is satisfied we do not care for our condition. We are not conscious of our own existence."
Deha-smṛti nāhi yāra, who has got no conception of his own body. Then, saṁsāra-kūpa kāhāṇ tāra, the debt of this material world, the hell, all these things, are nothing for him, he's not conscious of his own body
.....

(a short length of unclear recording)

Śrīla Śrīdhara Mahārāja: He's our revered Lord, we shall give feet dust to Him? No, no, no, it is not possible. You give your feet dust."

Then Nārada came back disappointed. "What? Nārada, have you got?

"No, none would give it."

"No one, approaching to remove My difficulty? So much affection for Me they all show. You go to Vṛndāvana Nārada, you can with your yogīc, mystic powers, you can go immediately."

Nārada came, all the gopīs connected: "Oh, you are coming from Dvārakā? How Kṛṣṇa is doing?"

"Now He's suffering temporarily from a very bad headache and only the feet dust of the devotees can cure Him."

"So there is so many devotees, you all are there and you can't give it?"
"No, no, none ventured to give feet dust so I am sent here."

"So, feet dust you have come to collect here, is that so?" "Yes."

"You all come, we don't know who is the devotee but still you come and give your feet dust and mine, what else, you take it."

Nārada was struck dumb. "All other pure devotees they deny, and you are coming so earnestly to offer your feet dust."

"We do not care for us, eternal hell, we don't care for that. Let Him get satisfaction even for a moment. At the cost of our whole life's future His instant pleasure has got more value."

Such degree of sacrifice, self-forgetfulness for the cause, for the centre, so much conscious of the benefit or pleasure of the centre, self-forgetfulness. They do not care for their society, nor for scripture, nor for any religious conception. Kṛṣṇa is all-in-all. So much wholesale attraction. Suicidal squad, suicidal squad.

Gaurasundara. Gaurasundara. Gaurasundara.

High talks, but how much we are prepared for this.

Mahāprabhu began to take the name of "Gopī, gopī, gopī," in a time of His trance. And some paṇḍit scholars that hold some social position said: "You, Nimāi Paṇḍit, You are a big paṇḍit, and now you a devotee but that does not matter, but why do You take the name of Gopī, gopī, gopī ? Take the Name of Kṛṣṇa. That will fetch something for You, we are told in the scripture. But You are taking gopī, gopī, what effect You will get? You are mad."

Then Mahāprabhu, ha, ha, there was a stick and with that stick He chased them. "Oh, Nimāi Paṇḍit has become stark mad. We went to speak something good to

Him and He came with a stick to kill us. We are not sons of ordinary men, we have got our position, our family dignity. We will save Him." They began to make conspiracy that, "Nimāi Paṇḍit should be given a good beating, a good lesson He must be taught."

Then Mahāprabhu suddenly cried out:

korila pippalikhandā kapha nibārite ulatīyā āro kapha baḍila dehete

("Oh, I came to make a drastic treatment of the cold, but I see that what I came to give, that has an opposite reaction. The highest type of medicine I administered, but I find that the patient is such, that this is increasing his disease. Then what to do? I came to work out relief for the people, and the people they are standing against Me, the well-wisher, the relief giver. Then, what may be the remedy for them?")

"I took the greatest measure to deliver these wretched souls, but I see that more sin is being collected, I'm rather creating more sins in the public. They're abusing Me and they're making conspiracy to punish Me. What for I came and such is going to be effective. So I shall have to take the role of a sannyāsī. I am one of them, a gr̥hastha, a householder, but if I become a sannyāsī, a preacher, then they may have some respect for Me. They'll say: "We are all householder's, He has become sannyāsī, He should be revered." Then from that reverence they will get some benefit, otherwise they will have to go to hell, thinking that I am their : "Oh, He's my maternal brother, or paternal brother." In this way they're thinking so I have to take some steps in such a way that they will have to come to revere Me. I'm to take the role of a sannyāsī."

And He told to Nityānanda and very few disciples, the warning to take sannyāsa on the last day of this Pauṣa month (December-January)
and He went to Katwa and took sannyāsa.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, I have one question. He took sannyāsa from Keśava Bharatī. Is it because there were no advanced Vaiṣṇavas at that time?

Śrīla Śrīdhara Mahārāja: Not that, immediately what a sannyāsī veśa (external garb), at that time the Śaṅkara school was holding a respectable position of the theists. So He took sannyāsa, and also He gave mantram to Keśava Bharatī: "That this mantram I have got in My dream so I can see what this will do."

Keśava Bharatī told: "Yes, this is the truth."

So He first gave to Keśava Bharatī and Keśava Bharatī he gave Him that. And in the form no so much formality he gave in the form of sannyāsa, a preacher only, the role of a preacher not in mantram especially. Just as Kṛṣṇa accepted Sāndīpani Muni as a Guru. For Him it was a fashion, formal thing only, not real help to be got from the Guru, rather the Guru was converted into disciple after this function.

Only He wanted to enter the group of the preachers. The Śaṅkara sannyāsīs, they felt the prestige of the sannyāsa school enter and with that advantage began to take, took sannyāsa.

When He went to Benares that was the headquarters of the sannyāsīs of the Śaṅkara school. And when He met first the leader of the sannyāsī group, Prakāśānanda Sarasvatī, he addressed Him: "You are sannyāsī of our group but why don't You meet us? We are here, You come and step, sit along with us."

"No, I am the worst type of sannyāsī. I have no courage to take my seat along with you, you are so respectable sannyāsīs."

Attack from the negative side. He was invited in some party and He went and took His seat in a very lower place, the place where they're washing their feet. He took His seat nearby, and taking the Name and they're discussing about so 'ham, and He's modestly taking the Name in the place.

Then after casting his eyes to the appearance of Śrī Caitanyadeva, Prakāśānanda, who was boasting so much before, he was captivated: "Oh, such a figure, beautiful, stern, and no trace of any egoism there. Very, very simple, candid, won't go about that He has come to conquer, nothing of the type. So simple that it's desirable for us, for everyone to acquire such temperament." So Prakāśānanda was disarmed. "In this figure, there cannot be any cheating tendency. It is plain, simple, grand and divine." So he himself came, the leader of the Śaṅkara school, from the high position and went there. "Why You take Your seat here? You belong to our group, Śaṅkara group, sannyāsī Keśava Bharatī's group

disciples belong to our group."

"No, I am a mean fellow. I can't venture to take my position as you are so big."

"No, no, no, that cannot be, You must come. Then I ask one question of You. Before I heard that the great paṇḍit Sārvabhauma Bhaṭṭācārya was converted by You, and You dance and chant and take Prasādam of high preparation. This does not behove a sannyāsī to take, so I thought You are a magician, You can capture anybody and everybody like hypnotising. But now after looking at Your body I cannot but think that You have no bad motive anywhere for Your dealings, plain, simple. Then I ask one question to You: Why don't You, as a follower of Śaṅkara school sannyāsī, then why don't You discuss about Vedānta?"

"I'm not up in that higher type of scholar. Guru asked Me, You have not got such scholarship to understand what is the purport of Vedānta, You go on taking the Name."

"All right, You may take the Name, that is not bad, but why do You dance and in a mad way show so many symptoms, all these things?"

"I do not do it Myself. It is written in the scripture. When these sort of feelings came in Me I went to My Guru and asked: "What is this? I'm taking the Name of Kṛṣṇa, I cannot contain Myself, so many feelings come and make Me dance and cry and move this way that way in a mad way." I asked My Gurudeva and he told: "You are most fortunate man in this world. It is mentioned in the scripture that real devotion will produce such symptoms in one's mind and body. So You are fortunate and I also consider myself fortunate that I have got the disciplic connection with You." He told Me this: "Go on taking the Name."

"Then the Vedānta consideration that is not necessary?"

"No, it is not necessary, the Name can do anything and everything."

In this way the discussion began and Prakāśānanda could not put his point against His argument, then he was down, anyhow that day finished.

Another day, Mahāprabhu was engaged in kīrtaṇa in the Bhindu-Madhava Temple and one of the disciples of Prakāśānanda told: "Oh, Śrī Caitanyadeva is chanting and dancing in the next temple, if you like to see, let us go there." They all came and saw that wonderful dancing and chanting the Name in His trance, they're all charmed. And from then they gave up abusing Śrī Caitanya's extraordinary Personality. Only from that connection the leader of the group came to see Him. But in that unassuming feature, no assertive nature to be traced there in that simple and noble figure, nothing crooked or any trace of any policy. He's plain and simple as truth is embodied and found. He was converted.

Hare Kṛṣṇa. Some say he was converted and took the name of Prabhodhānanda and lived in Vṛndāvana, some are of that opinion. But our line, Guru Mahārāja, did not. That Sisir Ghosh, Founder of Amṛta Bazaar, he's of that opinion, but our Guru Mahārāja discarded that. That Prabhodhānanda was Tuṅgavidyā incarnation, one of the eight sakhīs of Rādhārāṇī, he cannot be a māyāvādī.

Hare Kṛṣṇa. Gaura Hari.

He was always a scholar of moderate type and was a (prakash smarta ?) something atheist type. His tutor, he was tutor of his (family life, mangala (?))

When after returning from Goyā, Mahāprabhu was interpreting and teaching the grammar, giving interpretation of Kṛṣṇa-Nāma, Kṛṣṇa-Nāma, all related to Kṛṣṇa, explaining grammar of Sanskrit. Then the students, they thought that for which we have come to learn as grammar from Him, it is not going to satisfy

coaching we got from Him, Nimāi Paṇḍit, that's never to be had

anywhere. We can't abandon Him immediately, can't leave Him. But how to improve the style of teaching?" So they went to see His early teacher, Gangadāsa Paṇḍita. "Nimāi Paṇḍit, we are very much pleased by reading under His care, but now after coming from Gayā He's explaining everything in Kṛṣṇa-Nāma. Though that is very valuable but for which we have come to learn, no effect of that. So if you please may influence Him."

Gangadāsa told: "Oh, you ask Him to see me."

And the students told Nimāi Paṇḍit that: "Gangadāsa Paṇḍita, Your previous teacher, he wants to see You."

And Nimāi Paṇḍit went to him, paid His respect.

And Gangadāsa asked: "How are You." All these things. "I'm very happy You went to Gayā and You have offered piṇḍam to Your predecessors, very good." All these things. But why don't You teach Your students in the previous way, they all appreciate Your teachings. But now after coming from Gayā You are taking a novel style of teaching. So don't do so, I say properly teach them. You have become a devotee I hear from the people, but whether Your father's forefathers, were they not devotees? You have become devotee of newest type, so don't go astray, remain calm and follow Your predecessors and teach well the boys so I do not have to hear in future any complain against You. Your students they won't go to any other school, they are very fond of You, so teach them well I say."

Mahāprabhu told: "By the dint of your foot dust, who can give challenge to Me, to the teachings?" All these things. "You remain satisfied, I shall teach them well."

.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Today is the day of Advent of Nṛsimhadeva. He's supposed to, He's eternally in Vaikuṇṭha. Only He

came down here on a particular day to relieve His devotee to save from trouble, and hence we all are after Him if any obstacles or hindrances in the path of devotion.

"My Lord, You saved Prahlāda, so we also file petition to You to do away with all the obstacles that may come in our way when we try with our small capacity to approach towards the Supreme. Naturally there may be many difficulties on the path and You are gracious enough to remove the great difficulty in the case of Prahlāda Mahārāja. So we also expect hope that You will also remove all the thorns that may be fallen in our path towards the object of our aspiration.

Kṛṣṇa, without grace in my past history I must have done many things which will come against me and the illusory energy in general that also won't allow me without clearing the debts that I incurred in so many previous lives under her control. So You are the only saviour if You come to our help then easily all these things may be managed and we may pass over to our desired end. So be specially gracious on us.

So Nṛsiṃhadeva to do away with the difficulties that may come in the way of our progress. And He generally helps the devotees in that way. So particularly with this idea that my little capital that may bring some success by Your grace. I am nothing. So many difficulties sure to stand in my way to check my progress

End of recording, 24th & 25th May, 1983.

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83.5.29

Everywhere that cannot be, because He does not show Himself to me, so I shall say that He is not, He does not exist, that is suicidal. I cannot see many things, I cannot hear many types of sounds. Our jurisdiction of our senses, the jurisdiction of the knowledge of our senses is very, very, limited. Many things are not within our experience, so those things must not be left. God exists eternally everywhere. Still we can't feel Him.

pasyami yoga maysharam maya dada midam satvam jagat ud bhakta?

Inexplicable way My existence.

.....

And I shall go to Yaśodāmāyī and complain against You and You must remember His whip. Hare Kṛṣṇa.

Deep vision in the extreme causal stage, surveying the extreme causal stage of every incident, deeply founded, not surveying the surface, not satisfied with reading the surface, but the depth like a politician. Politician does not look at the surface, but at the depth. What is the cause of this dissatisfaction, of this movement, must be deeper something. So the deepest inspection of the environment should be like that, that everything coming, flowing from Him and He is friendly. Ha ha. Nothing to complain against the ultimate cause, then, I am to adjust for peaceful life. I do not find peace in my life, and the cause is within me, not outside. That is the direction.

One German scholar told, the Bhagavad-gītā has hammered here, incidentally, Bhagavad-gītā is hammering on this point. Don't care for the result, consequence, concentrate wholesale yourself on your duty, how to discharge your duty, your quota, wholesale concentration there and never

on the result, consequence, never allow yourself to be in relativity with the consequence. The whole attention, cent per cent, must be engaged in discharging your duty, your quota. That will be the basis of final, peaceful, adjustment. You will be able to find peace everywhere if you adjust yourself in this way.

Oil your own machine and don't go to oil machines that are outside. Oil your own machine. Leave the rest to the all, to the whole, represented by the whole, who represents the whole.

karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

"I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties." (Bhagavad-gītā, 2.47)

At the same time don't leave your duty, what you feel to be your duty, you must do that, otherwise you will be paralysed like the Śāṅkarites or Buddhists. Your dynamic characteristic must be maintained at any cost. You're infinitesimal small part, and you do your same small duty. Concentrate wholesale there, don't allow yourself to be paralysed. Do your duty. 'When I have got no right in the fruit, in the result, consequence, then why shall I do,' don't be misguided by this insane tendency. Be active, fully, but whole energy must be in your duty there, fully awake to your duty. Don't allow yourself to go to sleep, dullness, apathy. There you will find the relativity of the perfect world standing firmly in your centre.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam hṛd-
vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk

Lord Brahmā says: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality." (Śrīmad-Bhāgavatam, 10.14.8)

This is the advice of Bhāgavatam and Gītā, Gītā the basis, and Bhāgavatam the result. The positive side, it is goodness, around, only you are self-deceptor, you are deceiver of yourself, the wrong is in your vision. The environment is all right. You are the culprit yourself and the whole universe, they should be engaged to perfect your own self, to undisease your own self, to cure yourself, that is what is necessary. Sitting at home you will find everything else come to you, sitting at home? Rather you will wander back to God, back to home. To go from present ego, we say that conception means to go to God's land, where everything is good. It is all for the best, that maxim, it is all for the best.

Best, beloved best. "He plays best who loved best." In Coleridge's "Ancient Mariner", it is in "Ancient Mariner", this topic, one of three, "By thy graveyard and with glittering eye", in this way begins, Coleridge, "Ancient Mariner", the moral in the last. "He playeth best who loveth best, because the dear God who creates all, is beloved to all."

Or something like that.

Devotee: "He playeth best who loveth best, all creatures great and small."

Śrīla Śrīdhara Mahārāja: "For the real God who creates all, He hears and loveth all." Something like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Farewell, farewell, but this I tell To thee, thou wedding guest!

He prayeth well, who loveth well Both man and bird and beast.

He prayeth best, who loveth best All things both great and small; For the dear God who loveth us, He made and loveth all. (Samuel Taylor Coleridge - 1772-1834)

Ha ha ha. So you are reminded that is your reward. You are reminded about Gaura Kīśora Dāsa Bābāj Mahārāja. "Well Kṛṣṇa I shall lodge a complaint to Yaśodāmayī against You, You are at the back of all this mischief. What wrong I have done? You are setting all these towards me, why? I shall have, I shall intimate to Yaśodāmayī, then You will have to feel the consequence of Your act." How it is harmonised, everything as this, only Yaśodāmayī has been taken in, and everything harmonised. "You are naughty, it is well known, and Yaśodāmayī knows the best and how to treat You, because so many complaints always used to come to Her, and She knows how to deal with You, You naughty boy."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

vraje prasiddham nava-nīta-cauram, gopāṅganānām ca dukūla-cauram
sarvasya cauram ke, caurāgragāṇyam puruṣam namāmi

There is a śloka, eight ślokas, or such: vraje prasiddham: "You are the thief of the fast water " One says. caurāgraganyaṁ puruṣaṁ: "The thief of thieves You are, and I bow down to You. How? What sort of thief? vraje prasiddham nava-nīta-cauraṁ: While You were living in Vṛndavana, You were notorious for a butter stealer. The gopī's they prepared butter from the milk and Your habit was to steal that butter from every house almost. You are famous, notorious for that. vraje prasiddham nava-nīta-cauraṁ, gopāṅganānāṁ ca dukūla-cauraṁ: Is it not You that stole the dress of the gopī's while they were taking their bath in the Yamunā River, and keeping their dress on the shore, and You took all those dresses and went up the tree. There You are famous for that, even so shamefully You can take the dresses of the gopī's. sarvasya cauraṁ: And those that are saints, You steal everything from their heart. The sādhus, they come to worship You, and You steal the heart from their body. caurāgraganyaṁ puruṣaṁ namāmi. So You are a notorious thief, and I show my respect to You."

Devotee: Where's that śloka from, that śloka about Kṛṣṇa the thief, where's that to be found?

Śrīla Śrīdhara Mahārāja: I don't remember.

Chaurāgraganya-Puruṣāṣṭakam Eight Prayers Glorifying the Best of Thieves

An ancient prayer by an anonymous Vaiṣṇava

(1)

vraje prasiddham nava-nīta-cauraṁ, gopāṅganānāṁ ca dukūla-cauraṁ
aneka-jamārijjita-pāpa-cauraṁ, caurāgraganyaṁ puruṣaṁ namāmi

"Who is famous throughout Vraja as the Butter Thief. Who steals the clothes of the cowherd girls. Who steals the sins that a devotee accrues over many lifetimes. I bow down to that Lord, the Foremost of Thieves."

(2)

śrī-rādhikāya hṛdayasya cauram, navāmbuda-śyāmala-kānti-cauram
padāśritānām ca samasta-cauram, caurāgragaṇyam puruṣam namāmi

"Who steals the heart of Śrī Rādhikā. Who steals the lustre of a freshly blossomed dark blue lotus. Who steals everything from those sheltered under His feet. I bow down to that Lord, the Foremost of Thieves."

(3)

akiñcanī-kṛtya padāśritam yaḥ, karoti bhikṣum pathi geha-hīnam kenāpy
aho! bhīṣaṇa-caura īdṛg, dṛṣṭaḥ śruto vā na jagat-traye 'pi

"Who turns His surrendered devotees into penniless paupers. Who turns wanderers into homeless beggars. Aho! Such a fearsome thief as this has never been seen or heard about in all the three worlds!"

(4)

yadīya nāmāpi haraty aśeṣam, giri prasārān api pāpa-rāsīn āścarya-rūpo
nanu caura īdṛg, dṛṣṭaḥ śruto vā na mayā kadāpi

"Whose Name instantly takes away limitless sins, even if they are as expansive as a mountain range. Such an astonishingly wonderful Thief

as this, I have never seen or heard about anywhere!"

(5)

dhanam ca mānam ca tathendriyāṇi, prāṇāś ca hr̥tvā mama sarvam
eva palāyase kutra dhr̥to 'dya caura, tvaṁ bhakti-dāmnāsi mayā
niruddhaḥ

"Oh Thief! You have stolen my wealth, my honour, my senses, my life-breath - my everything! Now to where can You run? I have caught You with the rope of my devotion!"

(6)

chinatsi ghoram yama-pāśa-bandham, bhinatsi bhīmam bhava-pāśa-
bandham chinatsi sarvasya samasta-bandham, naivātmano bhakta-kṛtam
tu bandham

"You easily cut the terrible noose of Yamarāja, Lord of death. You easily sever the dreadful noose of the material world. You easily slash the material bondage of everyone. But You are unable to cut the knot fastened by You own loving bhaktas!"

(7)

man-mānase tāmasa-rāśi-ghore, kārā-gr̥he duḥkha-maye nibaddhaḥ
labhasva he caura! hare! cirāya, sva-caurya-doṣocitam eva daṇḍam

"Oh Thief! Oh Hare! I am imprisoned, within the totally miserable jail of

my mind, steeped in the darkness of ignorance of You! Please always befittingly punish me for my own crimes of thievery!"

(8)

kārā-gr̥he vasa sadā hr̥daye madīye, mad-bhakti-pāśa-dr̥ḍa-bandhana-
niścalaḥ san tvām kṛṣṇa he! pralaya-koṭi-śatāntare 'pi, sarvasya caura
hr̥dayan nahi mocayāmi

5

"Oh Kṛṣṇa, Thief of my everything! Please become immobile in the tight
noose of my devotion! Always reside in the prison-house of my heart!
Even in hundreds and millions of aeons, I will never be released from the
prison-house of Your heart!"

.....

Devotee: Guru Mahārāja, I have a question about Gaura Kiśora Dāsa
Bābājī Mahārāja. Sometimes in tracing the śikṣa-paramparā, people may
see that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, he had a very deep
relationship with Śrīla Bhaktivinoda Ṭhākura and they may try to minimise
the position of Śrīla Gaura Kiśora Dāsa Bābājī Mahārāja, so I was just
curious to know, what would be his special contribution to our
sampradāya ?

Śrīla Śrīdhara Mahārāja: His contribution is Śrīla Bhaktisiddhānta
Sarasvatī.

Devotees: (loud group laughter).

Śrīla Śrīdhara Mahārāja: When Bon Mahārāja came back from England then he also accused Bhaktisiddhānta Sarasvatī Ṭhākura: "That what you know, all that won't be acceptable, or not a contribution proper to the western civilised person. These things won't be appreciated there, so this is no knowledge proper." In this way, he accused our Guru Mahārāja. "There are so many defects in you." In this way.

Then Guru Mahārāja disarmed, attacked by the disciple in such a way he felt helpless, and he uttered at that time: "That what do you say, this is not the real path in which you have come? My gurudeva Gaura Kīśora Dāsa Bābājī Mahārāja, externally he has no knowledge, even he could not sign his own name. But we saw that in the nail of his feet, all knowledge is present, bhayanakhaṇḍa ? Only in the nail of his toe we found all knowledge, and what do you say this against you own gurudeva."

And there was Professor Sanyal, (Professor Nisikanta Sanyal, M.A., Bhaktishastri, Senior Professor of History Ravenshaw College, Cuttack), he caught him almost by the throat: "You fool, you do not know anything, why have you come in this way. Why do you think that you are a great wise man, you know everything? That is all false. So long what did you hear here? The knowledge of the experience, that has got no value, that is only temporary." In this way Sanyal came and attacked Bon Mahārāja and disarmed him.

But Guru Mahārāja he was from the direct attack to what you will do him, he told like that: "That my Guru Mahārāja from the external consideration, he did not know even how to sign his own name. But we found that in the

nail of his toe the whole knowledge is there."

So by knowledge one may, eliminating all these things, one may keep a diamond, eliminating so many things, a diamond, which may have the value of so many things. So the highest knowledge, that the property, knowledge, everything, is jñāna-sunya-bhakti, prema, love.

śreyān dravyamayād yajñāj, jñāna-yajñaḥ parantapa

sarvaṁ karmākhilam pārtha, jñāne parisamāpyate

"O Arjuna, subduer of the enemy, the sacrifice of knowledge is far superior to the sacrifice of various articles of material possessions, because all action ultimately culminates in transcendental knowledge."
(Bhagavad-gītā, 4.33)

bahūnāṁ janmanām ante, jñānavān mām prapadyate vāsudevaḥ sarvaṁ
iti, sa mahātmā sudurlabhaḥ

"After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."(Bhagavad-gītā, 7.19)

.....

Śrīla Śrīdhara Mahārāja: Can you feel?

Devotee: Knowledge is undesirable?

Śrīla Śrīdhara Mahārāja: Yes, undesireable, jñāna-sunya-bhakti, knowledge is unnecessary.

Devotee: Generally we think that knowledge will be helpful to us.

Śrīla Śrīdhara Mahārāja: But for finite it is impossible to know the Infinite, the infinite type of nature. And specially the Infinite is not static, it is dynamic, it can change its nature at every moment. Your past estimation, that may not stand in the future. Do you follow? In that case, soul, knowledge:

jñāne prayāsam udapāśya namanta eva jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir ye
prāyaśo 'jita jito 'py asi tais tri-lokyām

Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds." (Śrīmad-Bhāgavatam, 10.14.3)

Bhāgavat comes to say that: "Give up your attempt in investigation about

the Infinite. Give up that. It won't bear any fruit ultimately. Try to establish friendly connection with the Absolute. He's all free, and He is always free, He can change His position at any moment. He cannot come within your knowledge. What you see, that sometimes He is this, next moment He may say 'oh He is not that.' It is possible, so don't go because that attempt will be futile. It will be a waste of energy, to know about such things. You cannot be the subject of this. He's Super-subjective. As a subject you cannot reach that stage that you will be able to make the Super-subject as your object. But it is the higher knowledge, that can't come, won't come to be the object of your knowledge, it is impossible, so don't go wild goose chasing, waste of energy. jñāne prayāsam udapāsyā namanta eva. Try to connect relation of friendship, that is the wholesome utilisation of everything. Negotiate only through love and affection, that is safe way, position, and knowledge, that will frustrate you, it will play treachery with you.

Because He is not, He is svarāṭ, cārtheṣv abhijñāḥ svarāṭ. Self sufficient autocrat. What estimation will you have about an autocrat? He can do anything, He is not under law. Your knowledge means to bring Him under law, but He's above law, He's the creator of law, so your knowledge will be futile. It won't pay. Only cent per cent of your energy, devote to establish a relationship of affection towards Him. That will be helpful really.

So Bhāgavat has discouraged knowledge, and exploited the waves of energy, only don't depend on energy, that may be, if without reason, that may be missing, energy may be missing, and it produces a result that will harm you, so your half knowledge will harm you. But autocrat, no knowledge is possible. He's above law. Your knowledge will require you try to bring Him under law but He's above law, svarāṭ, So it won't be of any good to you. Give up, only try to connect in the way of affection, that can only help you in your improvement in the end of your life. Prepare for that, sevā, that is the only proper function, proper relation between you and Him only, the Autocrat can be controlled only through love. One who is free, He can be controlled only through love, so die to live.

Gaura Hari bol.

End of side A, start of side B. (29.5.83)

Śrīla Śrīdhara Mahārāja: That gentleman, the disciple of Rasika Mahārāja is here?

Will you stay here today and take Prasādam here?

Devotee: I am suffering very much from dysentery, I'm very weak.

Śrīla Śrīdhara Mahārāja: So your diet should be very particular, some curd you may take. Are you taking soft rice?

Devotee: In the Brahma-Vaivarta-Purāṇa, Gaṇeśa Khaṇḍa, I read the Paraśurāma Mahārāja history. So I read that Lord Śiva gave to him kavach, a Kṛṣṇa kavach. So at the last time when I came to England, there was a devotee, Indian devotee who told me, that in this age of Kali-yuga the only kavach who is really potent is Nṛsimha kavach. So I want to ask Guru Mahārāja about, is this true about these kavach, it is supposed to give to anyone who is Kṛṣṇa kavach ?

Devotee: He read in Brahma-Vaivarta-Purāṇa, Gaṇeśa Khaṇḍa, that one kavach was given by Lord Śiva to Paraśurāma, Kṛṣṇa kavach. And he's also heard that in the Kali-yuga, only the Nṛsimha kavach is possible to accept, so particularly can he accept this? Is it correct or not? Is it necessary or practical?

Śrīla Śrīdhara Mahārāja: This kavach affair that is something external. The mantram and the Nāma, that is all useful, and all-powerful, and the kavach has to help externally in that affair, but of some minor important thing. The Nāma, the Lord's Name, and the Lord whose Name it is, one and the same, and that is enough. Here to help. We can accept, but not very important thing, Kṛṣṇa kavach, or Nṛsimha kavach, we may accept to help our bhajana, but not at the cost of the faith in the Name Divine. Nāma-bhajana, that is the best of all, and even this mantram, to help Nāma-bhajana.

krṣṇa-mantra haite habe saṁsāra mocana krṣṇa-nāma haite pābe
krṣṇera caraṇa

"Simply by chanting the Holy Name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord."

"In the Anubhāṣya, Śrīla Bhaktisiddhanta Saraswatī Goswāmī says that the actual effect that will be visible as soon as one achieves transcendental knowledge is that he will immediately become free from the clutches of māyā and fully engage in the service of the Lord." (Caitanya-caritāmṛta, Ādi-līlā, 7.73 + beginning of purport)

So the Name, Nāma-bhajana, is the highest thing, and with whole concentration we shall stick to that. And to see other things, look for other things to help this, that may be allowed to certain extent, but not much attention should be given to those external... protection, dress, something like that. That is not much harm if you take Kṛṣṇa kavach, or Nṛsimha kavach. They will come to help my Nāma-bhajana life, in this way. But that generally means that external difficulty may not come to me, to protect me from this external difficulty. But the extreme devotees of Kṛṣṇa, they won't be afraid of external difficulties, rather they may invite

them, like Queen Kuntī Devī. "External dangers may come and attack me, I don't care for them, I shall go on."

But this kavach means to be protected from the superficial difficulty, generally it is meant for that. There is some, karmuna ? but that is to help the good, so it may be acceptable, but still in the highest form of bhajana, everything is depending on His will, whether I am being in danger, or in happiness, I shall go on with my Nāma-bhajana, uncaring, without any care for the external condition that may come to me according to my previous karma. I may be in the hell, or I may be in the heaven, or anywhere. I won't waste my energy to any other direction but I will go on with my Nāma-bhajana. They may come with their extreme power to disturb me, like Prahlāda Mahārāja and many others, but I don't care. I won't pray to Kṛṣṇa for favourable circumstances. I shall utilise my energy best towards that and I shall want from Him that Your sweet will may be victorious. You can make or mar.

mārobi rākhobi yo icchā tohārā, nitya-dāsa prati tuwā adhikārā

"Slay me or protect me as You wish, for You are the master of Your eternal servant." (The Songs of Bhaktivinoda Ṭhākura, p 13)

"If it is necessary for Your sweet enjoyment to kill me, You can do that, I am a slave, You have got every right over me, doing everything and anything." With this idea we are to approach towards Him of the highest quality, the quality of our bhajana should be in that. "I'm not seeking any other comfort in our way of bhajana." From any, from Him also from Kṛṣṇa: "You create a protection, I am going towards You, please manage for my protection." Won't, the purest type of bhajana. "You may do whatever You like. I want Your Name, Your service, Your sweet will may be satisfied by me, I want that, self forgetfulness in the service of Kṛṣṇa. Total self forgetfulness only in the whole concentration, how I can satisfy

You. And what troubles will come over me on the way, I must not deviate my attention from that main point, to all these outer necessities.

Then the quality will be less, and intensity will also be less, if we are very eager to maintain our safety when we are passing through the way, uncared for, as much as possible. I want Your satisfaction, and one must be self forgetful in that attempt, as much as possible, but according to the capacity, adhikāra, they may have some protection on the way, that is, may be tolerated, may be tolerated, not the highest danger, the protection on the way. I'm going to You, please protect me on the way, manage to protect me, it is Your sweet will I want."

Devotee: Yagubhandu, disciple of Śrī Raśikānanda Bon Mahārāja.

Devotee: Nitāi Gaura Haribol Mahārāja.

Devotee: Bengali you don't speak, no? No. He has come from Scotland, but from which place have you just come?

Devotee: Jagannātha Purī.

Śrīla Śrīdhara Mahārāja: Oh, Jagannātha Purī, his original home is in Scotland. Now you come from Calcutta, you are living there in Bon Mahārāja's centre in Calcutta? Who else is there? Raśikānanda Mahārāja is there?

Devotee: Raśikānanda Mahārāja is now in Vṛndāvana. A recent

sannyāsī, he took sannyāsa only two months ago. Brajānanda Mahārāja is there.

Śrīla Śrīdhara Mahārāja: And where is Keśavānanda Mahārāja?

Devotee: Kesavananda Mahārāja he is north of Delhi somewhere, I don't know exactly where he is.

Śrīla Śrīdhara Mahārāja: And you have said the answer of the previous question. I want to say that Mahāprabhu lived in Purī eighteen years, continuously, and the first six years, the devotees from different parts visit Him from Bengal, went to visit Him during Ratha-yatra. Then Advaita Ācārya gave a letter, a note to Mahāprabhu.

bāulake kahiha - loka ha - ila bāula, bāulake kahiha - hāṭe nā vikāya
cāula bāulake kahiha - kāye nāhika āula, bāulake kahiha - ihā kahiyāche
bāula

"Tell our Prabhu, who acts as madmen do, that everyone has lost their sanity, And rice once high in price has no value.

In love of God, half-crazed humanity neglects this world and all they once held dear; tell Him a madman brings this to His ear." (Caitanya-caritāmṛta, Antya-līlā, 19. 20-1)

(Just before Śrī Caitanya Mahāprabhu began to manifest His final pastimes of divine ecstasy, Advaita Ācārya Prabhu wrote these mystic

lines of poetry, which He sent to Mahāprabhu, through Jagadānanda Paṇḍita. When Śrī Caitanya Mahāprabhu read that mystic poem, His mood became serious. Svarūpa Dāmodara was there: "What is written here?" he said. Mahāprabhu replied: "I do not know what is the real meaning, but Advaita Ācārya is a great 'worshipper,' and a certain class of 'worshippers' are accustomed to think: 'We shall invite the Deity, and for some time we shall try to keep Him here for worship. Then, when we are finished with our worship, finally we shall bid Him adieu.' Perhaps Advaita thinks, 'Now it is time for the Deity to go.' I don't know what is the real meaning, but perhaps this is his purpose."

Svarūpa Dāmodara took the poem, read it, and became very thoughtful: "Oh, Advaita Prabhu is saying that the requirements for Śrī Caitanya Mahāprabhu's appearance have been fulfilled, and now, He is no longer needed to preach the Holy Name of Kṛṣṇa as the incarnation of this age. The avatāra's duty is finished, and so He may go.")

And after that the Bengal party, generally, did not go to visit Purī and Mahāprabhu. Twelve years, twelve years they could not attend Rathayatra ceremony as they did before. That does not mean they left Mahāprabhu. Physically did not go, but still, twelve years, Mahāprabhu, He came with Svarūpa Dāmodara and Rāmānanda Rāya. But the general public of the appreciators of Mahāprabhu, they could not visit Him in general. That does not mean that Mahāprabhu's position was lowered. His position would be judged from another standpoint because in the, we don't think that He lost the charm of the public appreciation. So external things must not come to judge the internal value.

And what is his present enquiry?

Devotee: I'm interested in astrology. So in my studies I make some charts for the devotees, so I see the charts like a photograph of the karma of these persons. So what's the use of astrology in devotional service in a person, in a devotee? Does it have some use, or not?

Devotee: What is the use of astrology for devotees? He has been studying astrology because his gurudeva requested him to study Hindu astrology, but he wants to know what is the use of this astrology for devotees?

Śrīla Śrīdhara Mahārāja: Just as general education, and the other things are necessary for money, and this learning, and this credit, and other physical strengths may be utilised for the purpose of preaching. So it is subsidiary, not all important thing. Generally mass is attracted by the astrological statement, and in that way, to capture them, and to gradually convert them.

Just as Tamal Kṛṣṇa told that: "In China, I shall go and open a hostel, and then men will come, and I shall be alert to capture them, to say."

So that is not śuddha-bhakti (pure devotion), ānukūlyasya saṅkalpaḥ (favourable), what is thought to be. For just as Haridāsa Nāmācārya, he used to give sweets to the boys, and then ask them to take the Name of the Lord, distributed sweets and you say Kṛṣṇa, something like that. The astrology, to create some confidence in them, that this man is super class, so I must, may be disciple to him, and then gradually to take him towards the real path. ānukūlyasya saṅkalpaḥ, It may be ānukūl, favourable step.

jñāna vairajyadhi bhakti gaur nayanga ?

What to speak of all these things, even knowledge, learning and vairāgya means abnegation, indifference, what is vairāgya ? Renunciation nature, that is also not a part of real devotion, Vairāgya means abnegation, I don't want anything. No taste for all the worlds things. Only suppose taking Prasādam once, no dress, nothing of the kind, this vairāgya,

vairāg, the indifference to everything in this world. And knowledge, jñāna, vairāgya, which is the real property of the yogī and the jñāni school, that is not a part and parcel of devotion, what to speak of other things. jñāna vairajyadhi.

na jñānaṁ na ca vairāgyaṁ, prāyaḥ śreyo bhaved iha - (S-B, 11.20.31)

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ, janayaty āśu vairāgyaṁ jñānañ ca - (S-B, 1.2.7)

tasmān mad-bhakti-yuktasya, yogino vai mad-ātmanaḥ na jñānaṁ na ca vairāgyaṁ, prāyaḥ śreyo bhaved iha

"The practice of dry gnosticism and stoic abnegation (jñāna and vairāgya) are unnecessary, and generally cannot be beneficial, for the faithful devotee who dedicates his heart and all his activities to the service of My lotus feet." (Even if jñāna and vairāgya are superficial employed in a preliminary stage, they are nonetheless not to be considered integral parts of pure devotion, which stands independently in her divine super-excellence). (Śrīmad-Bhāgavatam, 11.20.31)

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ janayaty āśu vairāgyaṁ jñānañ ca yad ahaitukam

"If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, bhakti, then, the proper knowledge and proper apathy towards worldly substances will follow us." (Śrīmad-Bhāgavatam, 1.2.7)

Real jñāna, vairāgya, will come as a consequence of bhakti, as a result of devotion, the proper abnegation, and proper knowledge will come. Otherwise ordinary knowledge, and ordinary apathy towards the worldly things, they can't create devotion proper, in empirical method. By trying self-abnegation, or by learning these worldly things, gradually I shall attain bhakti, no, but bhakti, bhaktyā sañjātayā bhaktyā.

smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim bhaktyā
sañjātayā bhaktyā, bibhraty utpulakāṁ tanum

"The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritual bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."(Śrīmad-Bhāgavatam, 11.3.31)

Bhakti is the cause of bhakti. Devotion is its own cause, so when I get the devotion proper, the real bhakti, the real vairāgya, self-abnegation and knowledge will come in its retinue naturally. That will be normal. Otherwise ordinary self-abnegation and renunciation spirit, or knowledge of the worldly matters can never produce what is devotion proper.

So this knowledge of astrology, or any science, like Einstein, and all these mathematics, they may capture ordinary people to him and then to initiate to what is pure devotion to Him. There like bait, ladhu, distributing sweetmeats, and to attract, and then say what is Lord Kṛṣṇa, the sweetest thing is Kṛṣṇa. ānukūlyasya saṅkalpaḥ, in that way.

Astronomy may say you try to acquire the knowledge of hypnotism, whoever will come, hypnotise him, and then you give mantram. But that is all artificial. But to capture the mind, to defeat the mental pride of the other party, to crush their vanity, and then to help them to come forward with surrender, with such attraction, then the true thing will be distributed to them. In this way it may be utilised.

Devotee: I am now after three years in sannyāsa āśrama so now I want to ask and I am begging your Divine Grace for some instruction, practical advice for the sannyāsa āśrama.

Śrīla Śrīdhara Mahārāja: Keep association of the higher Vaiṣṇava and go on with your duty, always keep in association with the higher Vaiṣṇava, Vaiṣṇava of the higher plane, that is all you take to keep you to supply vitality. Whatever you do, preach, or whatever you do, but all important thing is to keep the vitality within you, and that can come from the different dynamo of the Vaiṣṇava and their association, to keep your life intact and then go on with work. And the vitality diminishes, then everything will go. This spiritual vitality and dynamo, and the supplier is the Vaiṣṇava and when Vaiṣṇava is absent, then the scripture, Gītā Bhāgavatam, all these things, and Gurudeva's writings, Swāmī Mahārāja all these, as available in your language.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Haribol. Niti Gaura Hari bol. Hare Kṛṣṇa. Nitāi. Nitāi.

Devotee: Raman Mahārāja seems to be very satisfied with your Divine Grace.

Śrīla Śrīdhara Mahārāja: All right, I consider myself fortunate I can render some service to him.

Devotee: We all consider ourselves fortunate to be at your feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: I cannot express my satisfaction.

Śrīla Śrīdhara Mahārāja: So he is a genuine person. No limit, you are connected with unlimited.

Hare Kṛṣṇa. Gaura Hari.

Devotee: Mahārāja, I'm asking if you would want to send any message of blessings to my Godbrothers in Caracas?

Śrīla Śrīdhara Mahārāja: Combined, in a combination? You may ask Virāha Prakāśa Mahārāja that who have got real faith maintained to Pralan? Mahārāja please help them towards that, and let first Pralan Mahārāja come and meet us. We want to know his real position, and then we may approach in that way. Ask Virāha Prakāśa Mahārāja to bring scope to those persons that are maintaining faith in him, in Bon Mahārāja. What do you think? Pralan Mahārāja may come and we understand his position, present, and then we are to take necessary

steps how it will be possible. What do you say?

Devotee: I have a contact with a man who is very expert at martial arts, so he wants to be a kṣatriya. But he is in touch with Virāha Prakāśa Mahārāja before, but now he wants to take initiation from Pramana? Swāmī. He is the President of an organisation of kṣatriyas. So I wanted to know what's the conception in the movement about these things?

Devotee: He's asking, Guru Mahārāja. Some influential man, he wants to be a kṣatriya, he likes this kṣatriya dharma, so how would he introduce him to Kṛṣṇa consciousness? He also wants to be a devotee, but not to be a brāhmāṇa, but to be a kṣatriya.

Śrīla Śrīdhara Mahārāja: Kṣatriya, that means that they will maintain hunting campaign?

Devotee: Not hunting, but self-defence, martial arts.

Śrīla Śrīdhara Mahārāja: To use weapons?

Devotee: Weapons and by hand. He is attracted to mystic power, and he has got mystic power, according to Raman Mahārāja, who is genuine.

Śrīla Śrīdhara Mahārāja: As you were asked to learn jyotiṣa, the astronomy, so it may be, it is also again of very lower order, to utilise

physical strength to fulfil our purpose, it is of lower order. Mahāprabhu did not accept.

Here also Swāmī Mahārāja when his Maṭh was attacked, Swāmī Mahārāja was inside, he sent kīrtana party outside. "Go and offer yourself to be prey of those goondās (rogues) who came and entered the compound and created some disturbance." He asked his men to "Go out and challenge with kīrtana, disarmed. Go with kīrtana party and offer yourself to be prey of the goondās on you." Then it was subsided thereby.

So thereby showing that Mahāprabhu's weapon is that of passive resistance, not physical attack, offensive for offensive. To show passive attitude to conquer the offensive thing, that will be better, that is the policy of Mahāprabhu.

But when that is not possible in lower stage, one can take that physical help too for self- protection. And sometimes if we see that a Deity, or a Vaiṣṇava is going to be attacked and demolished, then we are justified to do any measure against them. Even the stick, or the gun, or anything, if we find that the Deity, or the Vaiṣṇava or guru, is going to be prey to the rowdies, at that time, whatever possible, we can assert in that way, in that way. But not generally for ourselves, for our protection, rakṣiṣyatīti viśvāsaḥ, He will protect me. But in the case of Vaiṣṇava, guru, or Deity, we can assert as far as possible with all our resources, and will be ready to give our own life, of course according to ones own realisation it will come.

Śrīla Śrīdhara Mahārāja: Our Hamsadhūta Mahārāja he is kṣatriya type, he's using weapons, is it not? Fighting his Godbrothers in his own clan using weapons.

Devotee: I don't think he uses them, but he has kept some.

Śrīla Śrīdhara Mahārāja: For scaring and threatening them maybe, but threatening also in that way, they will keep away. If sincerity of purpose is there then extreme cases it may be accepted.

Devotee: In the newspaper, one reporter said, what kind of

End of recording.

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Śrīla Śrīdhara Mahārāja: the conception about whom is given in Bhāgavatam, Caitanya-caritāmṛtam. He's an autocrat but He has got the heart which is full of infinite love. We are out in search of such a master. We should not think that the path is covered by the flowers, but it may be spread with thorns also. It is necessary to test our sincerity that how much is our hankering for that Lord.

brahmadi deva yadi dhana nahi pai ?

There is a Bengali verse. Even the god like Brahmā the creator cannot bring Him in his meditation.

brahmadi deva yadi dhana nahi pai ? In another:

hari virinci vancita deham ?

The Brahmā and the Śiva, they have got aspiration after Him but no guarantee that they have got it. We have come out for such an ideal. So you must be prepared for anything, any demand what may be necessary as the price for that. Only if we may take, we may not get Him, but still we must, we want to remain on the path of searching Him. There is an English proverb, "Virtue is its own reward." Virtue is its own reward, "that I am virtuous, yes, that is my reward. I don't want anything else by living a virtuous life." So, that we are in the path of search of the highest truth of Kṛṣṇa consciousness, that is our reward. We don't want any other reward or success. What can be attained that can be stale, so it can never be attained in such a way that the future will be something stale.

āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo, mat-prāna-nāthas tu sa eva nāparaḥ

("Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life.")
(Śikṣāṣṭakam, v 8)

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā gatiḥ iha na bhavattah
kācid anyā mamāsti nipatatu śata-koṭīr nirbharaṁ vā navāmbhas tad api
kila payodaḥ stūyate cātakena

("O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka

bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud.") (Śrīla Rūpa Goswāmī)

We are given advice and understanding in such a way that for the highest destination we have got a conception of given by the Kṛṣṇa consciousness, we must be prepared for anything else, any opposition, any opposition. We shall rather invite, like Queen Kuntī Devī, "Please put me in danger, constant danger, that is my friend to remind me about You. I have thought it best, so give me danger." So that should be our attitude in the quest of Kṛṣṇa, Kṛṣṇa. And not that already acquired things at our disposal, the committees, the houses, the money, the power, 'and there is Kṛṣṇa, the monopoly of Kṛṣṇa is there in the power-mongering and showing of so much grandeur in the material world.' It is not there. It is in faith, deep, deep faith, deep faith, the ideal. We are to consult the scriptures, we are to consult the great honest men, the mahājānas, śāstra. And hṛdaye nābhya nujñāto, and our sincere heart, we can't ignore that, we must have its deep, deeper approval, the deeper approval of our heart that what we are doing we are doing well, we are doing rightly. This sort of underground consciousness we must have when we go to search about Kṛṣṇa.

Gaura Hari bol! Gaura Hari bol!

na dhanam na janam na sundarim, kavitam va jagad-isa kamaye mama
janmani janmaniśvare, bhavatād bhaktir ahaitukī tvayi

("O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth.")

(Śikṣāṣṭakam, v 4)

The causeless attraction of Kṛṣṇa, not dependant of any other things or relations. The causeless, independent of all acquisitions of this mundane world. It is independent, it is independent, it does not depend on anything else. It is absolute, absolute, everything has got stand on it, but it is absolute. Exclusive attraction for Him otherwise He won't care to have any connection with us. He cannot tolerate any partner, Kṛṣṇa can't tolerate any partner, because He's the Absolute. We heard from our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) that there are so many qualifications, the characteristic in Him, in Nārāyaṇa:

vaisadya rasa madyasya vijasa yasa sasyiya jnana vairagya ascaiva
vairagya ? Nārāyaṇa or Kṛṣṇa, He has got vairagya, His indifference to the world. Our Guru

Mahārāja remarked in this way, that His vairagya, His indifference to this world is so

much that we can't find Him though searching. Everything belongs to Him but His abnegation, His indifference to this world is so much that He could not be found out in any part of this world which is in His possession. He has got such a type of vairagya, indifference. So indifferent to everything but only He cannot be indifferent to His beloved. In consideration with the other parts of the world He's everywhere, He's nowhere. Everything is in Him, nothing is in Him. But in the case of His devotees: mayi te teṣu cāpy aham:

(samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ ye bhajanti tu
māṁ bhaktyā, mayi te teṣu cāpy aham)

("I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of

affection for them.")

(Bhagavad-gītā, 9.29)

"I am always there, they're always in Me." In Bhagavad-gītā we find that. In Svarūpa-śākti we cannot withdraw from His Svarūpa-śākti. Of course, to show His pastimes in different ways, that is another thing. But we cannot be completely indifferent towards it, to the Svarūpa-śākti, mayi te teṣu cāpy aham.

So, one who has got a slight drop of kṛṣṇa-bhakti, naturally he will be apathetic to anything else, anyābhilāṣa, karma, jñāna. Ādi means yoga and śaithilya. Anyābhilāṣa, fleeting desires, baseless, temporary, fleeting desires, that is anyābhilāṣa. Karma, organised way, organised active life in which morality and also utilitarianism can be seen, and some sort of conception, mostly imaginary, of Godhead, karma. Jñāna, to eliminate from the present environment of attraction and complete withdrawal from this world of exploitation and to take shelter only under deep and infinite slumber, something like that, samādhi, brahmā-samādhi or prkṛti-samādhi. Either in Virāja, the highest, the crudest conception of this worldly energy, and Brahmāloka, the outermost conception of the real world of Vaikuṇṭha.

Karma, jñāna, yoga, yoga means, jñāna and yoga slight difference between them. The yogīs engaged in search of the innermost substance, what is within, anuraniyam, the smallest of the small. All-pervading, which is living in the innermost position of an atom or electron. And Brahmā who is all-accommodating, all-comprehensive. Two sides, two aspects of the existence, all-comprehensive and all-permeating, jñānī and yogī. Jñāna-karmādy-anāvṛtam:

(anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā)

("One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.")

(Bhakti-rasāmṛta-sindhu, 1.1.11) + (Śrīmad-Bhāgavatam, 11.21.11, purport)

+ (Caitanya-caritāmṛta, Madhya-līlā, 19-167)

Not any contamination of all these filthy ideas of life, ānukūlyena-kṛṣṇānu. Ādi

means śaithilya, slothfulness, indifference to the attempt which is necessary for the service of Kṛṣṇa, jñāna-karmādy-anāvṛtam. Then also another thing to be considered,

ānukūlyena-kṛṣṇānu-śīlanam, not prātikūlyena. In Bhāgavatam there is a śloka: karma desa vaiyat caita dayo nibaya ?

In this way. It does not mean to touch the very inner meaning but externally it is giving some description. That anyone if comes in His connection direct or indirect, he's relieved of this worldly life. So, the Kaṁsa is always afraid of Kṛṣṇa, anyhow it brought him in the relativity of Kṛṣṇa, not in a loving attitude but in an animistic feeling, he's always afraid. The Śiśupāla, always has jealousy about Kṛṣṇa, but he cannot give out the thought of Kṛṣṇa, always thinking of Kṛṣṇa but jealous. So desa vai, this indirect connection with Kṛṣṇa also takes one to Kṛṣṇa. But the real adjustment is here in this way. Rūpa Goswāmī Prabhu has given in Bhakti-rasāmṛta-sindhu:

yad ari nama nija nama tu prapam ekam eva utitam

tat brahma krsno ekyat kedanarkha krpamor yusohar ?

What is mentioned in the scriptures in different places, that anyone coming in connection with Kṛṣṇa, direct or indirect, they can attain Him. Then what is the analytical meaning here? That when the sun and the sun ray, the sun ray is included within the sun. So also when Brahmā, the mere consciousness is connected with Kṛṣṇa then it may be applicable that those who are in the cultivation of indirect way, they will come to Brahmāloka, sāyujya-mukti, up to Brahmāloka. Brahmāloka is in the broadest sense included in Kṛṣṇa. So desa and vai, all these indirect cultivation, they come to up to this Brahmāloka.

Yad ari nama means what talked about the enemies of Kṛṣṇa, ari nama, and nija nama, those who are His own loving, affectionate servitors. Prapam ekam eva utitam, generally it apparently seems that their attainment is one and the same, but Rūpa Goswāmī is giving a caution to us. Ekam eva utitam, approximately speaking it seems like that but really it is not so, because in the case of the indirect cultivation the Brahmāloka has been identified with Him. And those that are having a favourable cultivation about Kṛṣṇa, for them the Svarūpa-śākti, and according to their capacity and nature there is a great differentiation from Vaikuṇṭha to Goloka and in different rasa.

So approximately it has been described in the śāstra that it is one and the same. In any way one may make connection with Kṛṣṇa and he will get Him, but Him means a great difference between the two aspects of Him. One is Brahmāloka, just in the beginning of His land, and another is His own home where He plays with His friends. A great gulf, the distance we are to understand when we are to adjust the things in this way.

Yad ari nama, means about the enemies. Nija nama, and about His own. Prapam, their prospect. Ekam eva, only one and the same. Utitam, catitam, is described in the scripture. Tat, that statement. Brahma krsno ekyat, it has been taken that Kṛṣṇa and Brahmā is one and the same. The Kṛṣṇa and the lustre of His country, of His domain, is one and the same. With this basis of consideration this has been stated in the śāstra.

We are to be wakeful to this fact. Kṛṣṇa brahmayo ekyat, how? Kēdanarkha kṛpamor yusohar, just we may think that the sun and his ray, we may sometimes include the whole extensive ray section also within sun. But a pencil of ray is where and the real sun is where? A great difference. It is also like that. Kēdana, kēdana means ray and arkha means sun, sun and its ray. We can include the ray within the sun sometimes and we can eliminate the ray and we can consider only about the sun. So this we should understand the statements of the śāstra in different places when they say like this the underlying assimilation in such a way. We must be wakeful to that.

So ānukūlyena-kṛṣṇānu-śīlanam, it is our necessity, the favourable cultivation about Him, which pleases Him. This has got also this enemy like dealings also necessary in His līlā but we won't like it, we should not like it, we should not select it for our own. We shall try to go within more and more, nearer, nearer approach there. And it is the ānukūlya and prātikūlya, it can be traced to the highest point, last point.

And so our aspiration is for a rūpānuga. The Gauḍīya Vaiṣṇava, as Mahāprabhu has recommended for us, they're rūpānuga, rāgānuga, rūpānuga. First thing they're rāgānuga, not ayīyanuga (?), not the path of law and rules, regulations, but they select more the path of heart, connection of heart to heart, that is rāgānuga. And in rāgānuga also there are different types, within that rāgānuga is rūpānuga. Rāgānuga, the way of loving service and free from all rules, regulations that is formality, not much formality but so much sincerity, that is rāgānuga. And rūpānuga, that is a particular group in the mādhyura-rasa. Mādhyura-rasa, the central line of the mādhyura-rasa side. The highest service, the wholesale twenty-four hour service and the central thread comes to begin for us rūpānuga. So Mahāprabhu's sampradāya is generally known as rūpānuga-sampradāya. Both love and mādhyura-rasa combined in the central line, the line of Rādhārāṇī, rūpānuga. The beginning is there.

So Narottama Ṭhākura, a great Guru in our line of divinity, his aspiration

he's describing himself. "When the day will come when my Guru Śrī Lokanātha Goswāmī, he will take me by my hand and put me in the charge of Śrī Rūpa? His Guru will carry him to Śrī Rūpa Goswāmī for rūpānuga line, he will hand over me. When will that day dawn to show my fortune that I am replaced by my present Guru, Lokanātha Goswāmī, to the hand of Rūpa Goswāmī?" That is the aspiration we are told expressed there.

But we don't think this is anomaly, we don't think that is crossing the law of service to Guru. Here, should we think that Narottama Ṭhākura has committed any spiritual wrong when he says like that? It is out of nature it is necessary, it is necessary according to the detection of inner acquaintancy, inner nature, the complete analysis of the inner nature demands this sort of ostentatious transfer, we find it. And there should not be any anomaly.

The form and substance going together always, the form to help the substance, ideal. Ideal is all in all and the form conceived to help the ideal and not to oppose it. This sort of aspect of the truth we must realise, it will help us a great deal in the whole of our life. What is the relation between the ideal and the form? Form is created to help the ideal, ideal realisation, the form is coming to here. Sva dharme nidhanaṁ śreyāḥ, para-dharmo bhayāvahaḥ: none have pleaded so strongly on behalf of form, the Lord Himself is pleading with strongest term.

śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt sva dharme nidhanaṁ śreyāḥ, para-dharmo bhayāvahaḥ

("It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous.") (Bhagavad-gītā, 3.35)

"Don't go to accept other's duty, rather die standing on the sphere of your duty." The strongest term He has asked us to take our position firmly in form, and at the same time.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

("Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.") (Bhagavad-gītā, 18.66)

Why so much recommendation to stand on the form? Because I may not go down, to keep up in my present position, to maintain my own position. The general will consolidate his own position, but what for? Only he will take chance that he will go forward but not backward, he may not be pushed backward so he must strengthen his position, the general. But that is not the end of his object, his object is to go forward, he must not forget that, he's to go forward to attack his enemy and finish him. That should be his object. But he's asked by the medical science, "That you must consider that your position first that the enemies may not push you back." So, so much importance should be given to the form that it may not, my carelessness to eat may not push me back. But that does not mean that I won't go forward, "I have finished everything, my life is finished." No finish in our life, it is a dynamic, the truth is a dynamic one not a static finished in Brahmāloka or Virāja. That is another thing, complete withdrawal. But when we accept the life of service divine it is eternal, we can't deny. Always to go forward, go forward.

So we must be alert for progress, always for progress in our life. Though we come to a standard, every day's program there also must be novelty,

not a stereotyped thing but novelty always in every days program. So form should be there but not at the sacrifice of the ideal which we can see by the grace of the infinite Lord.

Now the whole thing is concerning this, the trouble we find. Let God save us from this difficulty, this is a general difficulty which may come at every moment of every time in everyone's life. So a broad thing we are to understand clearly.

Hare Kṛṣṇa. Gaura Hari bol!

Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja, progress means to give up the present and to advance for the future prospect, that is progress.

Gaura Hari bol! Gaura Hari bol!

At the same time we may not degrade us and take it as progress. In the name of progress we may not degrade us. We shall be careful about that also. So the śāstra and the sādhu, the consideration and careful and selfless sincere consideration, that will come to our relief, na hi kalyāṇa-kṛt kaścid:

(pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati)

("O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance

to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.") (Bhagavad-gītā, 6.40)

We are our own enemy and enemy is not outside that can damage us so much if we do not take part in that. So Kṛṣṇa is there and if we are sincere He will surely come to our help, we'll be saved, it is His test. What we select? We select Him or we select some other things given by Him. Ha, ha. So many charming things sent by Him to test us whether we are eager for Him or we're eager for things that may be given by Him. So we should always try to help us in the selection of His service and not by things given by Him.

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Śrīla Śrīdhara Mahārāja: Gaura Hari bol! Nitāi Gaura Hari bol!

Any questions? I don't hear the voice of Kalangana any more, where is she? She is giving ārcanam perhaps? Hare Kṛṣṇa. Gaura Hari bol!

Devotee: Bhaktisiddhānta Sarasvatī Ṭhākura, sometimes in his writing refers to the analytic process and the synthetic process. Could you explain the difference between these two process'?

Śrīla Śrīdhara Mahārāja: Give you some instance? Generally his lecture is synthetical. Bhaktivinoda Ṭhākura more analytical, but our Guru Mahārāja was more synthetical. Synthetical means always tending towards the centre. Whatever part he begins but tries to connect with the centre and then to deal with it in any way. And analytical, to begin from

there and to go to the parts, and parts of the parts, in this way. Bhaktivinoda Ṭhākura analysed mostly, though of course the synthesis is there, connection with Kṛṣṇa. But our Guru Mahārāja Bhaktisiddhānta Saraswatī Ṭhākura, giving always a general characteristic, ontological aspect, ontological meaning, very busy always to take anything with the intellectual, the ontological satisfaction basis of everything. As is required by the present scientific civilisation.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: I think your speaking is more towards the synthetic also.

Śrīla Śrīdhara Mahārāja: Mine?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Yes, it was told like that, that mine is also synthetical. Rāmānuja is synthetical, Madhvācārya is analytical.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: If someone in the path of devotion becomes too much concerned with the external consideration and loses sight of the question of internal earnestness or hankering for the real thing, then in what way

can he be delivered from that kind of misconception?

Śrīla Śrīdhara Mahārāja: It will take time and also it depends on the stage of devotion. His awakenment in the inner world will help him to dissolve the earnestness with the external side. As much as his awakenment will be in internal world his objects of worship will also be of the same level and it will be subtler and subtler. Bhāva-bhakti, generally it is said that brahmacārī's and gr̥hasthas in that stage, they're in ārcana-adhikara, with things yajña-māyā yajña. They will, whatever they will do they will do with the help of these material articles. Sannyāsīns are supposed to do mental worship, not that, independent of material things, because they are sannyāsī's external physical things may not be available to them and they're promoted to such a stage that only with the help of mental ideas they will go on in their worship. This is the middle class of devotee.

And the highest class of devotee they're above ārcanaṁ. They're seeing that everyone is worshipping Him and only he's the exception, he can't. That is their vision. Everyone is in connection with God, but he's trying but he can't get the real connection. That is his temperament, of the uttama-adhikarī, "That I am deceived, I fail, I am unfortunate." But at the same time he finds the connection of Kṛṣṇa with the whole of his environment. That is a peculiar type of devotion of Kṛṣṇa consciousness in the uttama-adhikarī.

We can guess, conjecture, because the object of our attainment is infinite, as much as we can approach to have a conception of infinite, so much so, we cannot but find ourselves very, very meagre in the comparison of that.

Just as Newton told: "You say I have finished the world of knowledge, but I say that I am more learned than you, because, I know that it cannot be finished. But I am only collecting some pebbles on the shore of the infinite ocean of knowledge. So I am more learned than you."

So, as much as one has some connection, some conception of the infinite, so much so, he feels himself that he's smallest of the small. And when we do not care about the very nature of infinite we may say: "Oh, I can finish it in no time."

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Nitāi Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Hare Kṛṣṇa. Hare Kṛṣṇa.

Difference there may be, and also clash may be, but that should be of a proper type. The fighting of the dogs should not be the ideal of the fighting of the man, or even the lion.

End of side A, May 1983, start of side B.

Śrīla Śrīdhara Mahārāja: more political fight. That shows the standard of our faith in the Supreme. The justice is there, the Almighty justice is everywhere. With this consciousness we are to handle with anything and everything. Just as suppose in the presence of the father or guardian, if the children they want to quarrel but their quarrel will be of a particular type when they're thinking that they're in the front of their guardian. The father is there, the mother is there, and the children are quarrelling for some, "He has snatched my thing, I am given less," and this may be quarrel. But under guardian's eye. So our fight should be that we are under guardian's eye, Kṛṣṇa is there, Guru is there. We have seen almost of same order of affection we get from them when we have got proportionate affection from the same source. And just before them how should we behave? Ruthless, merciless, and heinous, that such mood and such sort of freedom is rudeness. This shows that how much God consciousness, Guru consciousness, Kṛṣṇa consciousness is within

us. Or we think we are masters, we are masters, we are seeing the matter, the object, we are more related with the objective world than the subjective. That by capturing the physical aspect of things we have done everything, what is this?

Rather, the ideal side, that is more important than the physical acquisition which was necessary to help propagate the ideal. The ideal is all valuable, not those materials that were gathered to help preach the ideal. Am I clear?

Devotee: Yes. Cent-per-cent. Hari bol!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Who are more interested with materials than with spiritual, so the spiritual dissatisfaction will come there as a reaction in general. To make too much with the material aspect, it can't satisfy the seekers after truth, quench their thirst. Ultimately none of you have come for material grandeur, you have come to surrender to the beauty of the ideal. The higher type of ideal, that has drawn you all surely, not the external grandeur. Hare Kṛṣṇa. And there that is normal. And we may be blessed with that sort of tendency in our heart.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi
Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Mahāprabhu showed that He's afraid of with Pratāparudra, the material grandeur, power. But when Pratāparudra was found to serve Jagannātha in the form of a meanest servant. "Oh, though he sits on the throne, but to Jagannātha he considers himself to be a sweeper." Pratāparudra, though a king externally, but internally he thinks that he's a sweeper of Jagannātha. Then Mahāprabhu's heart melted. He also showed that we should try to look at things in this way, through his laghima, ego, how it is

modest, how it is humble. That should be the standard of judging our friend.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Let us be blessed with that standard, that eye. We may not be conquered by others' ideal. Let God save them also from that sort of endeavour and adventure. They're thinking they're progressing with much adventure.

Gaura Hari bol! Gaura Hari bol!

Adventure, adventure, to explore the spiritual world, the world of humility and humbleness. There is much jewel, and what jewel we can find in the external surface? We want to be saved from that sort of charm of the external grandeur.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

There is a story in Sanātana's life, which is found in Bhakta-mala, and also Rabindranatha Ṭhākura has written a poem in that connection. In the (verge of Badavan ?) District, there was a village, Mankore, and there was a rich brāhmaṇa family, and who had many lineage of worship and festival of many religious types. But suddenly they became poor, and the brāhmaṇa he says that: "I am the best of this lineage, I'm so poor that I cannot perform so many festivals that used to be performed here every year." So, he was a devotee of Mahādeva, Śiva, he began to pray very fervently to his lord of heart, Śiva, "That please help me that I can keep out the glory, the name and fame of my ancestors."

Then in dream he got some suggestion, "Go to Vṛndāvana, there is Sanātana Goswāmī, meet him and your aim will be satisfied." Then in those days, no train, no bus, only by walking the thousand miles the brāhmaṇa went to meet Sanātana in Vṛndāvana. Then anyhow, on the banks of Yamunā, he found Sanātana in a hut and taking the Name of Kṛṣṇa. He met him and told his own things.

Then after giving hearing to him, Sanātana told: "Brāhmaṇa, it was true that previously when I was Prime Minister to Bengal, I gave many things to many brāhmaṇas, satisfied them. But now you find me I am a beggar."

"Yes, I see your condition. But how can I think that my lord, Śiva, he has frustrated me, cheated me, I can't think like that."

"But what can I do? You see me."

"Yes, I see your position." Then, disappointed, the brāhmaṇa is coming away.

Then Sanātana Goswāmī suddenly, something came in his mind. "O brāhmaṇa, come, come. Śiva has not disappointed you. You see there is some rubbish gathered together. I think that one very bright stone was found one day and I put it there. That may be the touchstone and if it is so then Śiva has given you dream rightly." The brāhmaṇa removing the rubbishes found a bright stone. "It may be the touchstone. You take it and all your difficulty will be removed."

The brāhmaṇa took it. "How fortunate I am. Śiva, my lord has guided me to a proper place and I have got it." And now going he was always thinking that, "It maybe ordinary glass also, but I must find some iron." And when searching he found a small iron nail and took it and touched and it converted into gold. "Oh, how fortunate I am, I have got a touchstone, I'm so fortunate in the world, I've got the touchstone." He's going, but fortunately the reaction came in his mind. "This is really touchstone but why that man Sanātana Goswāmī, he so neglectfully put them in the rubbish? How is it possible? It can't be thought out that this thing should be so much neglectfully dealt, why?" Then the next, second thought came to him, in the heart of that fortunate brāhmaṇa, "That he

must have something more greater, higher, then he could neglect this thing." The second thought came in his mind, "He's in possession of something higher, substance." And then the third stage he came to think that, "I have found such a saint and if I go back only with this then I am deceiving myself. It is a proof that he's a saint of the highest order that he could neglect this touchstone in such a way, hatefully. I have found such a sādhu, such a saint, and if I leave him then I commit a great mistake in my life. It will be difficult to find such a saint in the world." So he came back, retraced, and when came in the front of the cottage of Sanātana, then it came to its zenith. He threw away that touchstone into the river and fell on the feet of Sanātana. And it is mentioned:

yada hani hari hadhani mani yena mano mani ?

"You have got, you are in possession of such a wealth that you did not care a touchstone to be a valuable thing. I want that valuable thing from you. I don't like to be deceived by this touchstone, valuable thing." He threw it to the water and fell at his feet.

So external things, the charm of the external precious things can be conquered in this way. Gaura Hari bol! The grandeur can attract the self-deceivers.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Kṛṣṇa is such, He does not tolerate any second of him competition, so no alternative. Kṛṣṇa is the only wealth, all others in our paraphernalia should be very, very insignificant. We should be satisfied with that,

satisfied with that. Only the whole adoration He should command from our heart. And there should not be anything around us which may attract us, disturb our concentration towards Him. Only with the exception of His devotees doing those that will help me towards right direction, towards the direction of Kṛṣṇa.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi
Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

What was the capital of (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja
.....

Devotee: Forty rupees.

Śrīla Śrīdhara Mahārāja: What was the capital of Nityānanda Prabhu?

ata bhuli nityananda bhumi gauri yai sanat padva jana dulai lotai ?

His property was that of a negative character. He appealed and began to cry and request, and then began to roll on the door. "Please accept Gaurahari My Lord, accept My Lord Gaurahari, you will be saved, you'll be saved beyond your conception, you'll be saved. Take Me." In this way His appeal and He is crying and He's rolling on the door.

Gaura Hari bol! Gaura Hari bol!

That their main nature should be of that propaganda, "It is my business, my earnestness, my necessity to satisfy my inner tendency, inner hankering I should do it." Not by suppressing and oppressing others.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Deserve and have, deserve, try to promote the line of deservation. Deserve, and then

He's eager to embrace you, deserve and have. Having is only a consequent result. Deserve, try to deserve.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Mahārāja, Mahāprabhu tells:

sarvatra prasar hoibe mora nama ?

Mora nama is Caitanya Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Yes. Both. Ha, ha. We can take both sides, ha, ha. Who will preach and whom He will preach, ha, ha, ha. His name means the Name which He's out to preach, and also consequently His name who'll be preaching, whose preaching the Name. We shall accept both of them, won't allow anyone to go away, ha, ha, ha.

Mahāprabhu's meaning is of course clear, He wants that the Name I am preaching.

But we shall catch Him also there.

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. And He will be reluctantly refused.
Ha, ha, ha.

Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura
Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Bhaktivinoda Ṭhākura saw with his divine eye that things are advancing in such a way that it cannot be but that this plain thing should be understood by the general mentality. And there is the threatening of the atom war, ha, ha, that is a contribution positive to this, ha, ha, ha, threatening, do or die, ha, ha, ha. The physical civilisation and this is spiritual civilisation. Come hither or be the victim of the atom bomb. Don't identify you with this physical body that is in danger in wholesale, ha, ha, ha. But try to get out of this physical existence some noble and higher divine existence of you. There is time yet, in the meantime you free yourself from the malidentification that you die by the atom bomb. You won't die if you enter into Kṛṣṇa consciousness, no death.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi
Gaura Hari bol! Nitāi Gaura Hari bol!

Not only no death but also a life of nectar eternally. So, it is nearby, very close to you. Rather you have come, run a long way to this material world to die. But your Kṛṣṇa consciousness nectaral ocean is very near to you, as near as you are, ha, ha, ha. Your real self is there. Why do you care

for all these things.

tvam tu rājan mariṣyeti, paśu-buddhim imām jahi na jātaḥ prāg abhūto
'dya, deha-vat tvam na naṅkṣyasi

("O King, give up the animalistic mentality of thinking: "I am going to die."
Unlike the body, you have not taken birth. There was not a time in the
past when you did not exist, and you are not about to be destroyed.")
(Śrīmad-Bhāgavatam, 12.5.2)

At the conclusion of Śrīmad-Bhāgavatam, the warning is given to Parīkṣit Mahārāja, and to all of us. That this animal consciousness you butcher, murder, kill, this animal consciousness of yourself that you die. Why do you allow yourself to come down and identify yourself with this material world which dies? You are above death, you yourself is already above death, what you are really, that is above death. That does not die when the matter is being transformed into this and that. Tvam tu rājan mariṣyeti, this idea you kill. Paśu-buddhi, this is animal consciousness, your false identification of your self with this body. That is the cause, you disconnect yourself with the material body.

Just as in your dream you may see that your beheaded body is lying there, but a beheaded man may not have any existence. But in dream you can see that your dead body is there. So also, what you are seeing, that is like that. You are independent as a seer of this world. The world is being destroyed but we may be an on-looker. "Oh, the world is being destroyed." From aloof you are looking, you are not included there, you can make you separate from this malidentification. It is time, you do it, immediately begin. That you are an on-looker, you are subject and not object. The objective world may vanish, even the world, the solar system may vanish, but you are not a member of that mortal world. You are a seer, always a subject, and your prospect is on the other side, on the

higher side, super-subjective side. Don't mingle and tangle yourself in this material world. You have come to mix with this material, you are taṭastha, but on the other side there is a land of prospect for you. It is infinitely spread there, begin your activity there, your prospect there, cultivation in that land. That will produce gems, gold, for you. So that is the scientific basis. And this cannot be ignored in a rational mind.

Gaura Hari bol! Gaura Hari bol!

And Gaurāṅga and Nityānanda came with what sort of high prospect for us? The loving lap of our Lord and His friends and His loving servitors. So much love we cannot conceive even in this mundane world in such quantity and quality it is waiting for us to embrace. Go back to God, back to home, back to Godhead. The conception of Godhead is such and such.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mother Kulangana ke bole ?

Śrīla Śrīdhara Mahārāja: Where is mother Kulangana?

Devotee: I would like to say that since I came to this movement I was praying to Lord Kṛṣṇa to sleep on a tree

Devotees: Ha, ha, ha, ha.

Devotee: I was very much attracted by the six Goswāmīs. But now since I am here in Navadvīpa I am praying to Kṛṣṇa to allow me to stay in this blue house

Devotees: Ha, ha, ha, ha.

Devotee: and take all this wonderful Prasādam that Kṛṣṇa provides every day, is my answer to your question.

Devotee: When I came I was praying to Kṛṣṇa, like Goswāmīs, I want to sleep under the tree. But now I came to Navadvīpa I want to stay in this blue house

Devotees: Ha, ha, ha, ha.

Devotee: And take your Prasādam.

Devotees: Ha, ha, ha, ha.

Devotee: I think if I can do that I will be great devotee.

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: She comes almost every day in the evening with some Prasādam ...

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: and I take it.

Devotees: Hari bol! Hare Kṛṣṇa. Jai!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!
Gaura Hari bol!

Devotee: She comes from a highly placed family in Poland.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: In Poland her family is very highly placed. But she's taken refuge rather in the real land of freedom, your holy feet.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. Navadvīpa. Nadia.

Devotee: navadvīpa hanagrama dwīpa hana nayi jahiya yahirana
chahila caitanya gosai ?

Śrīla Śrīdhara Mahārāja: The saviour, not only saviour, but giver of the highest nectarine life. Ambition, the gate, the door to enter. Specially the aparādha-bhañjan-pāṭ, the special portion of Navadvīpa where all the offences were forgiven by the Lord without any reservation, unreserved.

pulīya prakasay prabhu sri kṛṣṇa caitanya heno nahi jari teho nahi kelo
dhanya ?

Everyone got his fulfilment from Him, dhanya. This is the place. Gaura
Hari bol! Gaura Hari bol!

nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanam koṭi-koṭi-loka-lubdha-
mugdha-drṣṭi-karṣanam koṭi-kaṇṭha-kṛṣṇa-nāma-ghoṣa-bheditāmvaṁ
prema-dhāma-devam eva naumi gaura-sundaram

("When He returned to His birthplace, Nadia, after five long years of sannyāsa, millions of people rushed to see Him, feeling a most wonderful and irresistible love attraction. Deeply moved with eyes full of eagerness, they beheld their Lord who attracted their innermost heart of hearts. Excited by His ecstatic presence there arose a continuous tumultuous uproar that spread in all directions and pierced the sky. To please their beloved Gaurāṅga, the people's voices repeatedly resounded the Holy Names of Kṛṣṇa. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love.") (Prema-Dhāma-Deva-Stotram, 34)

When I was composing this poem on this chair, there, I tried to think of that picture when Mahāprabhu came here. And suddenly I felt that He's here

Devotees: Hari bol! Ha, ha, ha, ha, ha. Hari bol!

Śrīla Śrīdhara Mahārāja: I could not check my tears. Somewhat presence of Him I felt in my heart at that time. But I saw, nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanaṁ, as the usage amongst the sannyāsīns, that sometimes after sannyāsa they're to give a visit to his home. Something following like that, He came to Navadvīpa after five years, nyāsa- pañca-varṣa-pūrṇa-janma-bhūmi-darśanaṁ. And, koṭi-koṭi-loka-lubdha-mugdha-drṣṭi- karṣanam, and millions of eyes, attention, millions of eyes were attracted by Him. All lubdha, very greedy, and mugdha, means not very, mugdha means something enchanting. Lubdha, earnestness and charmed heart. They came to see Him by millions, koṭi-koṭi- loka-lubdha-mugdha-drṣṭi-karṣanam, attracted such attention that with their earnest and charmed, enchanted look, they came to have His darśana. And koṭi-kaṇṭha-kṛṣṇa-nāma- ghoṣa-bheditāmvaraṁ, and whoever came towards Him began to chant: "Hari, Hari bol!"

Devotee: Gaura Prema anandi, Hari, Hari bol!

Śrīla Śrīdhara Mahārāja: That loud that chorus, congregational Name. Hare Kṛṣṇa.

Devotee: Mahārāja, Kulangana

Śrīla Śrīdhara Mahārāja: What does she say?

Devotee: Ha, ha, ha, ha.

Devotee: She offers her obeisances to you.

Devotee: (Mother Kulangana continues speaking, but not near enough to the microphone to record clearly)

Śrīla Śrīdhara Mahārāja: She has a call for the worship of Rasarāja ? She's taking leave?

Devotee: so you no very well in which kind of family I was born
.....

Devotees: Ha, ha, ha.

Devotee: my family was most poor, and you know this very well.

Devotees: Ha, ha, ha, ha, ha, ha.

Devotee: She's making some protestation of humility.

Śrīla Śrīdhara Mahārāja: What is that she's going on?

Devotees: Ha, ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: What does she say? She complains?

Devotee: She is protesting that actually she comes from a very low family. She does not understand why I say that she comes from a high family. She comes from the lowest family.

Śrīla Śrīdhara Mahārāja: Opposing you?

Devotee: Yes. But still she offers her obeisances first before she makes her protest.

Devotees: Ha, ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: We find from the lips of Sanātana Goswāmī, that, "I have come from a very low family

Devotees: Ha, ha, ha, ha, ha, ha. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Generally people say that, "I am low, I am humble, I am bad, I am evil, everything. But my family is also low, that none can say very easily." We found in Sanātana Goswāmī that he's saying that, "I am low-born, not any other. I am low, I am humble, I am mean. But my family, I am low-born, family is mean," so much humility it is very difficult to find, it is found in you.

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa. Hari bol! Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: From your connection with whatever family, your connection has made that great.

Devotees: Hari bol! Jai.

Śrīla Śrīdhara Mahārāja: Whatever it maybe I do not know, but I can see clearly that your, pulam pavitram janani kitatya yesam kule vaisnava nama deha ?

It is written in the scripture that when one Vaiṣṇava is born in a particular connection he can purify your past connection also. Because the connection has contributed something to help her or him. So as a reaction they get that benefit from the Lord so they are purified thereby.

pulam pavitram janani kitatya yesam kule vaisnava nama deha ? Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

End of recording, May 1983 (1982?)

83.6.5

Assimilation of what we have heard from the śruti, from the revealed scriptures, that is necessary, proper assimilation. Hare Kṛṣṇa. And to differentiate from things here, that we find in our perverted conception of life and experience.

Hare Kṛṣṇa.

Vedāśraya nāstikya-vāda bauddhake adhika. Mahāprabhu's pronouncement about Śaṅkara, that he has given delivery of truths from the Buddhistic school in the name of Vedic thought. The most dangerous. The colour of Vedic thought, he has given delivery of the Buddhistic thoughts. vedāśraya nāstikya-vāda. Half true is more dangerous than falsehood.

veda nā māniyā bauddha haya' ta nāstika vedāśraya nāstikya-vāda
bauddhake adhika

"The Buddhists do not recognise the authority of the Vedas; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists." (Caitanya-caritāmṛta, Madhya-līlā, 6.168)

Veda nā māniyā bauddha haya' ta nāstika. Although (Buddhist) they're simple, they do not have any recognition of the revealed scriptures, they think that's all. They're on the other side, it is plain and clear, and this man has entered within our camp, and began to preach the doctrine of Buddha. It is most dangerous. So we'll always be very alert of this apparent religious man who is an atheist in the garb of a devotee, so-called, we must be very much cautious about him.

So: māvāda-tiṅgilodara-gatān uddhṛtya. The whole Hindu section, so-called Hindu section mostly swallowed by Śaṅkara. They do not know how they have been swallowed.

śrī-siddhānta-sarasvatī vidito gauḍīya-gurv-anvaye bhāto bhānuriva
prabhāta-gagane yo gaura-saṁkīrtanaiḥ māvāda-tiṅgilodara-gatān
uddhṛtya jīvanimān

kṛṣṇa-prema-sudhābdhi-gāhana-sukhaṁ prādāt prabhuṁ taṁ bhaje

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is well renowned within the select line of the magnificent Gauḍīya preceptors. He appears in the morning sky like the radiant sun and resounds the wonderful glories of Śrīman Mahāprabhu, delivering the poor souls helplessly devoured by the whale-swallowing doctrine of impersonalism. I worship the great master who allowed the fallen souls a precious chance to dive deeply into and experience the bliss found in that ambrosial ocean of pure love for Lord Kṛṣṇa."

Only this is Brahman, that is nothing, non see-able, non-traceable, non-differentiation, and the specification, nothing, and to accept that, no harm about our creed, in this way they all accept it. It's said that anyhow he took to the scripture. If we see the good side, anyhow he (Śaṅkara) drew

the attention of the religious people of that time to the scripture, from the atheistic school, totalistic school. And now you read your scripture, and then find what you can manage to find. So much he must have done.

paraka varda beduyum barvanum ushars ?

Ha ha, enemy is according to the plane, enemy. In one's own plane, a man's enemy is a man, not a tiger, nor a serpent. Man's greater enemy is man, greatest enemy must be a man. Others cannot make any harm so much.

Rādhārāṇī's enemy is Candrāvalī, ha ha. The competition with which, in Yoga-Māyā, that department, where the competition is going on to produce the satisfaction of Kṛṣṇa, all accommodating. Kṛṣṇa, akhila rasāmṛta mūrti, all possible types of ecstasy is harmonised. Nothing neglected there. Everything for Himself. So many of variegated nature but for Himself. Then justification of the existence is there. So many, let it be. Innumerable, does not matter, but one end, all must be connected to one end, for Himself, to satisfy Kṛṣṇa. kṛṣṇindria tattvam, kṛṣṇa-priti, kṛṣṇa-prema. Must be connected to one end. Many, polarity and unity, unity, that to satisfy His purpose, and diverse may not have any number, variegated.

Rādhārāṇī Herself says, that is Her special beauty: "That they do not know. I have no objection. The others will come to serve Kṛṣṇa. I look only in the satisfaction of Kṛṣṇa. My concentration is always there. But, their service does not come to such a standard as to give satisfaction to Him properly, I show My objection." Rādhārāṇī's statement in this way justified. "They rush forward to satisfy Kṛṣṇa, but they do not know how to satisfy Him. They come and begin their service to satisfy Him, but they

cannot do so. There is My objection, otherwise I can allow. My eye is always fixed just like a hand of a clock, the satisfaction of Kṛṣṇa."

saynavi gihicanoo de kṛṣṇa seva nahi jani jihe canay ?

In this way, Caritāmṛta says, gives the statement of Rādhārāṇī, She does not think Herself to be one of many, in the competition. So that is Her special beauty. Her degree of intensity of the endeavour to satisfy Kṛṣṇa, that is above all, all accommodating, so that is. Others, that is a part of Her. She represents the whole, and His own parts develops to help Her in indirect way. Some in direct way, Lalitā, Viśākhā, and some in indirect way, in another camp, but that necessity is also there.

Just as the opposition party is necessary in the democratic parliament, something like that, the opposition party, vetivek ? everywhere there is, anoi and vetivek ? everywhere. In anoi ? In direct there is also a place for indirect, the development in such way.

Hegel's version is synthetic. Thesis, antithesis, synthesis, the development always goes in this way. Thesis, antithesis, synthesis, so antithesis will always be there, but it will promote, help the thesis to come in synthesis, something like that. So antithesis has got it's position also. anoi ?

amnayah betikhi karvan yat sat sarvatsa sarvadar ?

In the first śloka of Bhāgavatam: 'nvayād itararāś cārteṣv abhijñāḥ svarāṭ. He's only fully aware of the purpose of His activities, cārteṣv abhijñāḥ. What is the purpose of this world, it is known only to Him fully, cārteṣv abhijñāḥ. To what purpose, what is being done, He knows fully well, not any other part of the world, cārteṣv abhijñāḥ, and svarāṭ. He's not to give

any explanation to any other entity, svarāṭ, autocrat, svarāṭ means autocrat. Not for any explanation to another party, svarāṭ. Whatever He will do that is all right, that is Autocrat Absolute, svarāṭ means absolute. Everything for Him, He's for none. And elaborately thinking, analytically, He's for us. We are for Him in some way and He's for us some way.

aham bhakta-parārdhīno, hy asvatantra iva dvija sādhubhir grasta-
hṛdayo, bhaktair bhakta-jana-priyaḥ

The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."

(Śrīmad-Bhāgavatam, 9.4.63)

"I do not know anyone but My devotee."

sarda godi diamujum sādhunām ?

"They're My heart, I am their heart." diamujam ?

"All the saints are My sweetheart, and I am also similarly heart to them.

sarda godi diamujum sādhunām ? "They do not know anything but Me."

naham te bomala gabe ?

"I also do not care to know anything but them."

So visa versa, He's for the devotee, devotees are for Him. That is, the substance and the potency. Potency cannot stand, cannot exist independent of the substance, and substance also cannot remain without the potency. As Śaṅkara told that Brahma is only there, no potency. But the Vaiṣṇava Ācārya's are of the opinion that substance is Brahma no doubt, cetana, but that has got potency. Prṛti Puruṣa, not Puruṣa alone, Puruṣa-bhakta. The enjoyer, enjoyed, the positive, negative, the served and the servitor. Both combined, one whole.

The subject, object, according to Hegel: "No subject can exist without object." Subject means thinking, thinker, there must be something to be thought, otherwise subject cannot exist. So object also cannot exist without the subject. There must be some thinker, then recognition of a particular thing. That is the peculiar thing where the atheists are crushed. The object cannot exist without the subject. That is a great point of argument of the theistic school here.

That a fossil was there. Fossil means black or white, hard or soft, something, and that is the stage of subject. Without thinker, no fossil can exist. There must be some sort of assertion about the fossil, and where it will exist in the subject. So without subject, no object can stand, and without object, no subject can stand. Prṛti Puruṣa. That Hegel's argument. Subject, object, both co-existent.

When Bon Mahārāja came preaching from the West, then I had a talk with him in Bombay Maṭh. I went to welcome him from the ship. He came, Swāmī Mahārāja was there, he was conducting business there in

Bombay, and Swāmī Mahārāja was present. In a round table, we all took our seat, and Bon Mahārāja told: "They ask so many questions that cannot be answered."

But I had some knowledge about Western philosophy. I read in B.A. class that Hegel's theory, and others, so I challenged him. "What points cannot be answered?"

Then gradually the talk begins. Sulshy? was there. He was watching very keenly. Swāmī Mahārāja was there. Then in this point I defeated Bon Mahārāja with Hegel's philosophy. No object can exist without subject. There must be someone to give the statement, what is in the fossil, in the object. No object can stand independently. The law of thought cannot allow. Then Swāmī Mahārāja he told: "Here the West is defeated by the East." Something like that.

That question, that no object can exist without subject. It is difficult to understand, follow, but if one can understand, then he can refute the whole atheistic school. That no object. In the primary stage of creation there was fossil, and no consciousness, it is very easy to say, but what is the fossil? If you have to assert something, that it was so and so, and that so and so means conception about that, and where does it exist, conception in the subjective area. So any existence presupposes the existence of consciousness. So consciousness is the most original. And I also add here, by introspection, consciousness can have object in his own creed. Ātmā can think of him, so it is concrete, independent of fossil, pure consciousness can exist independently, it can, introspection, in thinking of its own, about its own. Ātmā-jñāna, spirit thinking about spirit, independent of material existence. So consciousness is independent, can be independent, but never matter.

Nitāi.

Devotee: Guru Mahārāja, as Rādhārāṇī She sends Her different

associates to canvass on Her behalf, Her group, does Candrāvalī also send Her associates to canvass on Her behalf?

Śrīla Śrīdhara Mahārāja: Yes, and there is clash between the followers of Rādhārāṇī and Candrāvalī. Lalitā, Viśakhā, and there, the Śaibyā and Padar?, followers of Candrāvalī.

Bhaktivinoda Ṭhākura has written:

swānanda-sukhada-bāsī

(I am a resident of Svānanda-sukhada-kuñja)

sakhī-sthali nāhi heri nayane, dekhile śaibyāke paṛaye mane

"I never look at the place where Candrāvalī and her friends stay. Whenever I see such a place it reminds me of Candrāvalī's gopī friend, Śaibyā."

(Śaraṇāgati, The Songs of Bhaktivinoda Ṭhākura, p 33)

Sakhī Sthali is a part of Vṛndāvana where the camp of Candrāvalī generally exists, sakhī- sthali nāhi heri nayane. Bhaktivinoda Ṭhākura says: "As the attendant of Rādhārāṇī's camp I don't like to see that Sakhī Sthali area. Why? dekheli padar ke mane ? Padar, she's servitor in that camp of Candrāvalī, and the lower servitors, servitors of lower rank, they're concerned with the lower rank, of the other camp." So Bhaktivinoda Ṭhākura says: "If Sakhī Sthali comes in my memory then the Padar, whose attitude is always to seduce Kṛṣṇa from this camp, to take that camp, so I can't tolerate that."

rādhikā-kuñja āṇdhāra kori', loite cāhe se rādhāra hari

"Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom." (Śaraṇāgati, The Songs of Bhaktivinoda Ṭhākura, p 33)

"Because Her interest is always to take Kṛṣṇa from Rādhārāṇī's camp to Candrāvalī's camp, if Kṛṣṇa goes there, then the whole camp of ours becomes dark." āṇdhāra kori'

Once Prabhupāda (Bhaktisiddhānta Sarasvatī Ṭhākura) ordered one person to sing this song, and the song was sung in Chaitanya Maṭh. And I marked it was sung twice, but when this rādhikā-kuñja āṇdhāra kori', Prabhupāda receives a shock. He's sitting in this way, in the chair, and the song is there, and when in the song this thought came, rādhikā-kuñja āṇdhāra kori', he finds a shock, I marked. And in the second singing of the song, when again this point came, rādhikā-kuñja āṇdhāra kori', he received shock, can't tolerate, the āṇdhāra kori', the darkness in the camp of Rādhārāṇī. It is intolerable for their attainment. I found it. But still it is, for the, to develop the different methods of service, different layers of service, it is necessary.

Just as fasting is necessary for relishing the food. biraha milane ?

Without hunger we cannot relish the food. Something like that, biraha, and this competition, this is necessary to enhance. Just as parakīya. Just as to eat the food by stealing, in Kṛṣṇa. This is all to enhance the satisfaction. It is necessary. This is all designed only to make intense. When it comes to the higher standard, again there is necessity to intensify, then these plots are necessary. This parakīya, this stealing, this lying, this taking away this camp, that camp, for the vilās it is necessary,

otherwise it is stale and one and without vilās.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet ato hetor ahetoś ca,
yūnor māna udañcati

Rūpa Goswāmī says: "Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."
(Ujjvala-nīlamanī)

Just as the natural gatiḥ, progress of the snake is by crooked way, aher iva gatiḥ

premṇaḥ, so love proper, it goes by crooked way, svabhāva-kuṭilā bhavet, not straight going, love, because it has to accommodate everything in it. All sorts of things possible in existence, is accommodated there in love. Love means sacrifice. Sacrifice is such a degree of height that it can embrace everything, everything.

In a singing camp, many instruments are being played, and many songs are being sung, so a number of variety will be a credit in the harmony there, sangat ? Different types of instruments are being played, but there must be a harmony there, and the highest harmony depends on the number of different instruments of playing, harmony, credit is there. Hundreds of instruments are playing the music, but there is one tune, that is the credit.

So sacrifice, dedication, will be in its highest degree of such nature that it can tolerate. Its toleration has no end, and there by toleration, the harmony is there. Any type of opposition it can tolerate, any time. All accommodating, accommodation, one, single, another it is divided,

another it is divided, toleration is necessary in the both. In this way, the highest conception of dedication means the accommodation of the infinite number within it. Still it is sweet, it adds to the sweetness.

Kṛṣṇa, when He is offered food with affection from Yaśodā, but that does not satisfy Him. He must have to steal. He must have to waste something. He will distribute to the monkey, to others, then He will be happy, not by... and Yaśodā will think: "With so much labour, and pain, and attention, I am preparing food for My boy, and He's wasting all these things, can't tolerate." But Kṛṣṇa's satisfaction increases by that. More chance of service is given to Yaśodā.

Apparently, when a mother's child is little naughty, apparently, the mother may be seen to be disturbed. But if the boy is not brisky, mother's heart is not satisfied. Very brisky, doing something wrong, breaking something, then all the points of the nook and corner of the heart, that has got some action, and that gives satisfaction to the mother's heart. And like a dead child, the child is there, like a dead body, that does not excite any hind parts in the heart of the mother. Hare Kṛṣṇa. Gaura Hari.

Devotee: Are there actually ācāryas representing Candrāvalī, living. Is there different disciplic successions, like we have our ācāryas in our line?

Śrīla Śrīdhara Mahārāja: There is this Vallavācārī party which is mostly found in Gujarat. They are more sympathetic to Candrāvalī.

Devotee: They worship the Yamunā.

Śrīla Śrīdhara Mahārāja: Yamunā also, Yamunā virāja. And they are more in favour of Candrāvalī than that of Rādhārāṇī.

Devotee: What is the connection with the Yamunā?

Śrīla Śrīdhara Mahārāja: Yamunā is rather more neutral. Both the parties. They say that when after rasa, Kṛṣṇa withdrew, and then They could meet only on the banks of the Yamunā. By her grace, Yamunā could again supply them Kṛṣṇa. Nowhere, in this way. But Yamunā is more or less little neutral, and passive. She has to accommodate all. All the parties to accommodate when they come on her bank, or on the water. Even Baladeva's party. Balarama has got His rasa, and Balarama's party was also to be accommodated by Yamunā, and She had to do it reluctantly. First she withdrew, but she was forced to participate in the camp of Balarāma. But the Goswāmīns, they have shown the harmony. That Balarāma externally, He's enjoying the rasa, but internally, in His heart, He's making Kṛṣṇa to enjoy. In this way, the purity, and the harmony, has been kept.

Apparently Balarāma is seen to enjoy with a particular group, but really His existence is dedicated wholesale to Kṛṣṇa, so that is only instrumental, a channel, through which the rasa is passing to Kṛṣṇa. That has been shown, and explained by the Goswāmīns. Apparently, it was seen that Balarāma was very rash and haughty when Yamunā did not like to participate, co-operate with His rasa. But she was frightened by Balarāma, and force applied, then Yamunā had no other alternative but to join the rasa of Balarāma. Yamunā's position is not like a leader of a particular party.

Devotee: The followers of Vallabācārya, they also worship Nathaji, Śrī Nathaji.

Śrīla Śrīdhara Mahārāja: Śrī Nathji, Śrī Natharam, means that Madhavendra Purī's Gopāl.

Devotee: How did they get that Deity?

Śrīla Śrīdhara Mahārāja: When Vallabācārya died, his son Bitralacāri? Vallabācāri, in his last days, he kept some connection, intimate connection with Rūpa and Sanātana, though he was of senior type, in age. Then after, when Vallabācāri died, he had a few sons, and one was, the eldest perhaps was Bilpitavacaryi? and Pitvallacaryi? was very much addicted to Rūpa and Sanātana. And when Vallabācāri went away, then Rūpa and Sanātana, they made arrangement to engage him in the service of that Gopāl. Gopāl or who, name of Madhavendra Purī's Deity, Gopāl? Especially gave him the engagement to worship that Gopāl of Madhavendra Purī. And from that time, it, the possession of the service was with the Vallava party, Bitralacāri?

And when there was some attack of the Mohammedans, then everyone was busy to remove their Deities, first to Bharatpur? state, Carmovan? and from there to Jaipur, and at that time Bitralacāri, he removed Gopāl to Nathadara? Nathadara? There near Udarapur or so. And from that time, generation after generation, they're appointed worshipper of that Deity. But it was first with the Gauḍīya Vaiṣṇava, and it was given by Rūpa and Sanātana to Bitralacāri?, the son of Vallabācāri, and from that time they were the hereditary worshippers of that Deity. From Mathurā it was removed to western side of Jotipura or Govardhana. First removal from Mathurā to Jotipura, and from there to that Udaypur state. Nathadara, and there still being worshipped, that Gopāl.

Devotee: But Vallabācārya, he's a disciple of Gadādhara Paṇḍita.

Śrīla Śrīdhara Mahārāja: Well he took, he was worshipper in vātsalya-rasa, but when he came in contact with Mahāprabhu's party, he could recognise that madhurya-rasa is the highest, so he proposed Gadādhara Paṇḍita that: "I have not got madhurya-rasa dīkṣa, you please give it to

me."

Gadādhara Paṇḍita referred to Mahāprabhu. "I am not independent. You must propose to Him, and by His order I may give mantram to you."

And Vallabācārya did so, and getting permission from Mahāprabhu, he took initiation of madhurya-rasa. Kīśora Kṛṣṇa worship, service of Kīśora Kṛṣṇa, from Gadādhara Paṇḍita. But nowadays, there the party of Vallabācārya, they do not admit this. "No we are independent. We are worshippers of vātsalya-rasa. We think this is the highest." In this way their movement is in that line, and when they come to madhurya-rasa, they give preference to Yamunā. In that way. Anti party of Rādhārāṇī's camp.

But this Nimbarka school, they prefer Rādhā Govinda, though in sakhīya, not parakīya. As married husband and wife, in the Nimbārka school it is seen. Rādhā Govinda. But Vallabhācārya's, they're worshippers generally of Gopāl. Gopāl means boy Kṛṣṇa, who is served in the vātsalya-rasa, Nanda Yaśodā. That is the acme of their realisation, but they do not deny that afterwards He had some sweet connection, as a consort with the small gopīs, and there they go to Yamunā and this Candrāvalī, they do not like Rādhārāṇī. This is their position, the Vallaba school.

Devotee: So Vallabācārya he was actually a follower of Gadādhara Paṇḍita, but this connection with Candrāvalī that came later.

Śrīla Śrīdhara Mahārāja: That sort of deviation is found in many places in the succession. Just as there was one Harivamsa, he was a disciple of Gopāl Bhaṭṭa, but he practically deviated. And he was, it is thought, supported by Gopāl Bhaṭṭa's previous guru, who was a great devotee, and written many books, Prabhodānanda Sarasvatī. "Rādhārasa Sudharnadhi." "Caitanya Satav." "Navadvīpa Dhāma Satav." "Vṛndāvana Sataka." Many books of high style writing is there.

He supported Harivamsa to certain extent, who was disciple of Gopāl Bhaṭṭa. There is a line from Harivamsa, Harivamsa was not accepted, in toto, by Gopāl Bhaṭṭa, who was the Guru of Harivamsa. Another branch, as if coming down from Harivamsa, they are known as Harivamsi. But their real guru, Harivamsa guru, is Gopāl Bhaṭṭa. That is not found there wholesale.

The "Rādhāramāṇa Veda," that represents Gopāl Bhaṭṭa, properly, but the Harivamsa school is another branch, as if. Theoretically they have recognition of Gopāl Bhaṭṭa, but practically some deviation, more addicted to the rasa which are. And this there, the Gopāl Bhaṭṭa, direct connection, they're very careful to deal with this rasa, high type. Just as our Guru Mahārāja, he's very cautious about dealing with these higher rasa. rāgapāṭha gaurava bāṅge. That should be kept always over our head.

pūjāla rāgapāṭha gaurava bāṅge, mattala sādhu-jana viṣaya range

"The path of divine love is worshipping to us and should be held overhead as our highest aspiration." (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura)

We are talking something about Him very hazy and giving much respect.

(Śrīla A.C Bhaktivedānta) Swāmī Mahārāja did not deal perhaps, almost anything. A general rasa, a general service of Kṛṣṇa he preached, in the West. Though he knew and admitted: "That my Guru is Rādhārāṇī. Rādhārāṇī my Gurudeva, has ordered me to preach to the West. And if Kṛṣṇa, my friend, You are to help me, because Rādhārāṇī will be satisfied, my Gurudeva, and Your business is also like that, so You must come to help me, I am going to carry out the order of Rādhārāṇī."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

In Bhāgavatam the explanation is there, prakṛti-vaicitryād, and, pāraṁparyeṇa, the deviation from the main line. What is the cause? First religion was one, now ...

End of side A of tape , start of side B

evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇāṁ pāraṁparyeṇa keṣāñcit
pāṣaṇḍa-matayo 'pare

"Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints." (Śrīmad-Bhāgavatam, 11.14.8)

Modified when they gave delivery to their own disciples, some modification came. This is psychological truth.

Once in our psychological class, in our college, our professor told that: "Mind has got a colour." To prove that he told one thing. The class student arrangement was in this way. Begin from this side and coming around in this side. He told something to the first boy and put it in writing there, and kept on the table. And asked the first boy, speak it to the second, second to the third, third to the fourth, in this way. After fifty persons when it came he told: "Cry aloud what you have received from that man." He told and he wrote, "So the first thing was this, and when it came through me, through fifty members, now it has become like this." So colour, colour, colour. Modify, modify, in this way, from one guru, so

many disciples are hearing, but according to their capacity, they're catching them and mixing with their own mental experience, they give delivery to their disciple. And that disciple also taking that modified thing, then again modification of his own mental colour and he's giving delivery, in this way. sa kāleneha mahatā, yogo naṣṭaḥ parantapa.

imaṁ vivasvate yogam, proktavān aham avyayam vivasvān manave prāha, manur ikṣvākave' bravīt evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ sa kāleneha mahatā, yogo naṣṭaḥ parantapa

Kṛṣṇa tells Arjuna: "First I instructed the sun-god Sūrya in this knowledge, and from Sūrya it passed to Manu, and from Manu to Ikṣvāku; so from the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. The current is damaged by the influence of this material world." (Bhagavad-gītā, 4.1-2)

By modification, modification, modification, the real truth to the minimum standard is reached, it's natural in the plane of māyā. So He has got the necessity of coming again, and again, to re-establish the same truth. When He's saying to Arjuna: "That I first, this is not new what I speak to you, this karma yoga. First I told it to Sūrya, and from Vaivasvata, from there Manu, in this way, it came down and now disappeared, minimum, I again say to you."

"How You told to Manu?"

"But I had My previous birth, I know them all, you do not know."

In this way, it is modified. Somewhere the modification becomes slow, somewhere it may be quick, but modification goes on, and again when it comes in the hand of a greater person who descends here, then again it is purified. It is also possible some stalwart persons are sent from

Vaikunṭha, from Goloka, to take up the thread and continue. Then they take up, impurity is also purged out, and in the more purer type, he continues the current of purer type. It is also possible by His will.

So the śikṣā guru-paramparā has been taken by Gauḍīya Maṭh, not dikṣā guru, dikṣā guru from Vipina, Jāhnavā. So many persons, mostly ladies came to Vipina Goswāmī and Bhaktivinoda Ṭhākura took from Vipina gosai. From Vipina gosai and Jāhnavā Devī, so many ladies are there. But Bhaktivinoda Ṭhākura especially empowered by the Lord, he purified the whole canal, what dirt accumulated in the line, that was purified and delivered in a novel way. And our Guru Mahārāja he also came down to take up that thread and pushed in that line of Bhaktivinoda. Before this we find the purity can be traced in Viśvanātha Cakravārti Ṭhākura, and before that Narottama Ṭhākura. In the middle some dirt came within the thought, so śikṣā guru-paramparā has been accepted, not dikṣā guru, formal. The spirit is more important than the form. Who can understand the real spirit, he can neglect the form.

Devotee: So Bhaktivinoda Ṭhākura, his real connection through śikṣā.

Śrīla Śrīdhara Mahārāja: He took it from Jagannātha Bābājī Mahārāja, he took śikṣā, and veśa, from Jagannātha Dāsa Bābājī.

Devotee: He mentions in Bhāgavata-Ārka-Marīci-mālā, he mentions that Svarūpa Dāmodara came to him in a dream, and told him to complete this book.

Śrīla Śrīdhara Mahārāja: Compile and give new explanation of the first śloka of Bhāgavatam. In dream he got Svarūpa Dāmodara's explanation of the first śloka of Bhāgavatam, in new type, new, which is not given by the previous Ācārya, including Jīva Goswāmī.

janmādy asya yato 'nvayād itararāś cārtheṣv abhijñāḥ svarāt tene
brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ tejo-vāri-mṛdāṁ yathā
vinimayo yatra tri-sargo 'mrṣā dhāmnā svena sadā nirasta-kuhakaṁ
satyaṁ param dhīmahi

"O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."(Śrīmad-Bhāgavatam, 1.1.1) (Śrīla Bhaktivedānta Swāmī's translation)

(Janmādy asya yato 'nvayād itararāś cārtheṣv abhijñāḥ svarāt, "Friends, let us enquire into the prime cause, whose nature is such that what ever we can see, and whatever we can conceive of springs from Him. He is the ultimate cause of everything, both directly and indirectly. Only He knows the purpose for which all things are created and maintained. Only He knows where all things will go. Only He is aware of the fact - no one else.

ārtheṣv abhijñāḥ svarāṭ, means that He knows the meaning of every incident in existence and that He is above giving any explanation to others. He is not responsible to any law or to anyone else. He is Absolute and Independent. And how do we know that? He has extended knowledge of Himself through the Vedas. Brahma means Veda. So, by the line of inspiration, or revelation, Vedic knowledge was transmitted to the first living being, the creator of the world, Lord Brahmā (tene brahma hṛdā ya ādi-kavaye). The scholars of the world fail to understand the strategy and nature of that sort of knowledge. They cannot follow the vital and fundamental points of Vedic knowledge, such as the transformation of one thing into another (muhyanti yat sūrayaḥ).

Water may be transformed into gas, gas may be transformed into heat. By such a process, we can understand the existence of this world (tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā), for by the transformation of the Lord's energy, the world comes into being. This transformation involves the three modes of nature, tamas, rajas, and sattva. tama means hard, static matter. raja means energy, and sattva means spirit, light, knowledge. So, by transformation this world has been created. In His abode, which is illumined by the ray of His own knowledge, there is no possibility of deception or misunderstanding. (dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi). Here we are being deceived through misunderstanding. We have entered a plane of existence where the whole world is full of misconception, falsity, and miscalculation. We are presently living in the world of māyā. māyā means mā-yā: "What is not." I am seeing something which is really something else.")

Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā (S-B, 1.1.1). There, tejo-vāri-mṛdāṁ. Jīva is represented as vāri, tej on the other side, the svarūpa śakti, and mṛd this world. Jīva is taṭastha, taṭastha jīva, has been compared there with vāri.

Bhaktivinoda Ṭhākura's new type of explanation comes in this line. Vāri, between teja, this higher, and earth. The middle stage is vāri and that is tat, the margin and jīva is of that position. In this way he has explained

that śloka. It is difficult to follow. A new type of explanation in that śloka.

Many scholars, even including Śaṅkara school, that Sarasvatī, that writer of Advaita Siddhī, the greatest modern book of Advaita school, Madhusudhan Sarasvatī. He also attempted to give explanation of these three introductory śloka's of Bhāgavatam.

janmādy asya yato 'nvayād itararaś cārtheṣv abhijñāḥ svarāt tene
brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ (S-B, 1.1.1)

A mystic śloka, a poem very mystic. When I was a child in my home, I heard this śloka from one of my cousins. He was a good scholar, I remember, it seemed to me a very mystic śloka at that time though I was a child, especially this portion, tejo-vāri-mṛdāṁ yathā vinimayo. Inter-change of this earth, water, and the fire, inter change. Yathā vinimayo yatra tri-sargo 'mṛṣā. Satya raja tama, the three guṇa's. These three general conceptions of things, tri-sargo 'mṛṣā, three has been taken in many ways of thought, tri-sargo, all very mystic. The whole thing coming in a śloka.

As much as Mahāprabhu says to Sanātana Goswāmī, when he says: "Oh You that explained ātmā-rāma śloka sixty one ways, You are Kṛṣṇa Himself, You can explain any way You like." Then Mahāprabhu told: "Why do you praise Me, Sanātana, don't you know that every letter of Bhāgavat is Kṛṣṇa Himself, purna, infinite, every letter of Bhāgavat is infinite, representing infinite meaning, so why do you praise Me, Sanātana."

So the first śloka of Bhāgavatam is containing everything. The whole infinite is there. Mahāprabhu says that: "Every letter is infinite, because no sum total of finite things can make infinite. In infinite, every part of infinite is infinite." So Bhāgavatam, the first śloka, the basis of the whole Bhāgavatam truth is condensed infinite. And when in my childhood I heard it, it seemed something, I heard many ślokas, but few śloka created impression in me as of that mystic type. This is one of them and especially this portion, tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā. Others are more or less clear.

janmādy asya yato 'nvayād itararāś cārtheṣv abhijñāḥ svarāṭ tene
brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

This is more or less clear, but: tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-
sargo 'mrṣā, this line seemed to me very much mystic. Dhāmnā svena
sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi (S-B, 1.1.1), did not seem
so much mystic. And some ślokaś in Bhāgavatam, seemed to me very
encouraging, and condensed truth.

yathā nabhasi meghaugho, reṇur vā pārthivo 'nile evaṁ draṣṭari
dr̥syatvam, āropitam abuddhibhiḥ

"The unintelligent equate the sky with the clouds, the air with the dust
particles floating in it, and think that the sky is cloudy or that the air is
dirty. Similarly, they also implant material bodily conceptions on the
spiritual self." (Śrīmad-Bhāgavatam, 1.3.31)

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya
karmāṇi, mayi dr̥ṣṭe 'khilātmani

"The knot in the heart is pierced, all misgivings are cut to pieces and the
chain of fruitive actions is terminated when I am seen as the Supreme
Personality of Godhead."(S-B,11.20.30)

The few ślokaś like this, were very much, taught to me, that is the whole

truth is within this here, representing the central thought. Just as Rūpa Goswāmī's śloka, all giving meaning of general character. What Rūpa Goswāmī has given mostly, that is that: sevonmukhe hi jihvādau svayam eva sphuraty adaḥ, a very central representation, whatever you do, it may not be devotion proper. One thing must be present. What is that? sevonmukhe ataḥ, serving attitude, then only will it have recognition of devotion, otherwise not, repetition of mundane jugglery. But sevonmukhe, the serving attitude, the spirit of dedication must be there, then it will be bhakti, devotion proper. To take the Name, to arcana (Deity worship), to dance, so forms are not the reality, but the reality is the underlying attitude, whether it is dedicating to Kṛṣṇa, that is the criteria.

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

"Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee." (Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234)

So the criteria: aher iva gatiḥ premṇaḥ, (Ujjvala-nīlamanī), the original thinking, that is giving explanation to many thoughts. The basic conception, generalised, basic conception is given mostly in the teachings of Rūpa Goswāmī. The depth of his conception is very high. So Mahāprabhu told that: "He's a proper person to deal with this kṛṣṇa-līlā. So I happily, by inspiration, I give all My good will to him. And you Svarūpa Dāmodar, you also do so. Whatever profit, capital, you have got, you invest with Rūpa, and there will come in colour, to help the people who have sukṛti (pious credit) in the posterity, keep it with him. You'll be able to deal them very carefully and fully." Rūpa Goswāmī.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Here I stop. Nitāi.

* * * * *

Ultimately, all the different camps, they have to contribute the consequence to Lord Kṛṣṇa.

te no navinum te jagat panam ?

Without that they cannot stand by themselves. Connecting the result with Kṛṣṇa, they can have some stand in their own sphere.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

"O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me." (Bhagavad-gītā, 9.27)

You are making penances (tapasya), what is the necessity of mine there? No, ha ha, you must pay something to the Lord of the bank.

anyatha vijnava udar siddhi sudurlabha ?

Otherwise there will be much obstacles. The peace maintained for your tapasya, or any other purpose

So you will have to pay something to the Lord, the keeper of the administration of the whole. prema.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

Here it is meant that: "Not a part of your acquisition, but the whole, whole, whatever you do, give the result, the consequence to Me."

For Itself, Reality is for Itself.

"I am the enjoyer of everything, and meant for Me. You are to gather such consciousness. Everything has got its respective position, but normal stage will be, that all for Me, you are to accept this, accept this, then you are alright. Gradually you will come one day to My direct service, but now, wherever you are, connect with Me."

For Itself, Reality is for Itself. "Everything for Me."

ahaṁ hi sarva-yajñānām, bhoktā ca prabhuḥ eva ca na tu mām abhijānanti, tattvenātaś cyavanti te

"I am the Lord and I alone am the only enjoyer and rewarder of all sacrifices, of every action and all movements in this world. Everything belongs to Me, unconditionally, and you must be fully conscious of this fact. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death." (Bhagavad-gītā, 9.24)

To understand this is to understand much. Everything meant for Him. To realise this properly is to realise much. He is the owner. He is the enjoyer. We exist for Him only. That is devotion. Wherever we are does not matter, but my aspiration will be to satisfy Him.

Stāne sthitāḥ (rejecting the intellectual approach). Mahāprabhu comes, jñāna-sunya- bhakti (knowledge free devotion). eho bāhya āge kaha āra (this is superficial, go deeper). Understand this much, not Veda, Vedānta, so many puzzling arguments, and processes of thoughts, abstract or nothing necessary. What is necessary, minimum, that He's the owner, He's the enjoyer. Wherever you are does not matter. Jñāna-sunya-bhakti, you are for Himself, everything for Himself. You may be a Vedāntist, or you may be an ordinary sweeper. That does not matter much, but you know only that you are for Him.

Pratāparudra, he was in the function of a king, an emperor, at that time, but that was no qualification to Mahāprabhu. When Mahāprabhu saw him, that he's working as a sweeper to Jagannātha, His heart melted. "Oh, he has not got the ego that he's master of the land, but he's a sweeper to the Jagannātha." Mahāprabhu's heart melted, and He embraced him a little after that day. For Him, for Him, a sweeper or a priest, does not matter much, but for Him, the intensity of the feeling, that I am for Him, that qualifies us. Our qualification is to the degree of that feeling. For Him, for Him.

And that fullest form is found in Rādhārāṇī. It is not possible in other rasa, or in other attempts. It must require parakīya. The crossing the direction of the śāstra, law, anything. Our relation between Kṛṣṇa and me, nothing can enter between. Everything may be set aside in our connection with the Lord. No barrier, either of sinner type, or this punyam, pure type, whether pure, impure, no consideration, nothing can stand in our way. Sattyasic, rajasic, tamasic, whatever colour it may have, nothing can stand between our intimate relationship that He's the enjoyer, and I am to be enjoyed. This intensity, intensity of that feeling, that sentiment, is

found in the most comprehensive, and in the most intense way there. Twenty-four hours engagement, and deep engagement, that can satisfy Kṛṣṇa most. No parallel, unparalleled, it has been told to us, and that may attract us in any time, in our infinite age, that may be our aim. We may be grouped in this camp, in that camp, our highest aspiration.

Rādhā queen kuja ? The last.

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādrtaṁ rūpādyaiḥ
pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam jīvādyair abhirakṣitaṁ śuka-
śiva-brahmādi sammānitaṁ śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum
īśo bhavān

"What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. (He was assisted in doing so by Raghunātha Bhaṭṭa Gosvāmī and Gopāla Bhaṭṭa Gosvāmī). And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? śrī-rādhā-pada-sevanā: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."

(This poem in glorification of Bhaktivinoda Ṭhākura, is one of ten,

collectively known as Śrīmad-Bhaktivinoda-viraha-daśakam) Prabhupāda (Bhaktisiddhānta Sarasvatī Ṭhākura) was very much satisfied with my poem about Bhaktivinoda Ṭhākura. It is written there, after the realisation of the service of Kṛṣṇa in Vṛndāvana, highest.

"Śrī-gaurānumataṁ, sanctioned by Śrī Gaurāṅga. svarūpa-viditaṁ, which is thoroughly understood by Svarūpa Dāmodara, who is none but Lalitā Sakhī. rūpāgrajenādrtaṁ, Śrī Sanātana Goswāmī has admired very much this position. rūpādyaiḥ pariveśitaṁ, and distributed by Śrī Rūpa himself with his paraphernalia. raghu-gaṇair-āsvāditaṁ sevitam, and tasted properly by Raghunātha, and also enhanced something there. jīvādyair abhirakṣitaṁ, and Śrī Jīva with followers, that Baladeva Vidyābhūṣaṇa and others by the śāstric argument and reasoning, therein, tried their best to show to the world that this is the highest position. By reason and quotation of revealed truth, revealed scriptures, they tried their best to prove this, abhirakṣitaṁ. śuka-śiva-brahmādi sammānitaṁ, and we find mentioned in different parts of the scripture that Brahmā, Śiva, Uddhava, they're aspiring after such a position. And you Bhaktivinoda Ṭhākura, you are in a position to give such blessing to us, give us admission, you can give us admission to such thought, to such stage of our life, you can give admission, you are so great, so high."

Prabhupāda was very much pleased with this. "That Bhaktivinoda Ṭhākura himself has written this through him." That was his remark. "It is not written by him, it is written by Bhaktivinoda Ṭhākura himself, through his pen." Very much satisfied.

Rūpānuga-bara. He has mentioned in many places that the highest amongst those followers of Śrī Rūpa, Rūpānuga-bara. One of the principal ācārya's who has properly understood and realised, and given to others, preached about the glories, about the glorious position of the servants of Śrī Rūpa, of the followers of Śrī Rūpa. This is Gauḍīya Maṭh, rūpānuga-sampradāya. And they're found in the line of śikṣa-guru, not this body succession, but the realisation we find from their character and their conduct. Their preaching and their practice, strictly, where we find it is there. Not body succession, but this realisation succession of the Śrī

Rūpa distributed, idea of the service of Vṛndāvana, Kṛṣṇa, etc. Gaura Hari, Gaura Hari. Rūpānuga.

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya rūpānuga janera jīvana,

viśwambhara priyaṅkara, śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana

"Mahāprabhu Śrī Caitanya is nondifferent from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Śrī Rūpa Goswāmī, and Śrī Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."

rūpa-priya mahājana, jīva, rahunātha hana, tāra priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priya-bara, narottama sevā-para jāra pada viśwanātha-āśa

"The great souls Jīva Goswāmī and Raghunātha Dāsa Goswāmī became very dear to Rūpa Goswāmī. Jīva Goswāmī was a disciple of Rūpa Goswāmī, and Raghunātha Dāsa Goswāmī, a disciple of Advaita Ācārya's disciple Yadunandana Ācārya, was accepted by Rūpa and Sanātana as their third brother. Raghunātha Dāsa Goswāmī's dearmost student and servant was Kṛṣṇadāsa Kavirāja Goswāmī, who was an intimate friend of Lokanātha Goswāmī who lived with Kṛṣṇadāsa Kavirāja in Vṛndāvana. Lokanātha Goswāmī was a disciple of Gadādhara Paṇḍita, and Lokanātha Goswāmī's only disciple was Narottama Dāsa Ṭhākura who was always engaged in the service of both his Guru Lokanātha Goswāmī and Kṛṣṇadāsa Kavirāja. Narottama's follower, Viśvanātha Cakravartī Ṭhākura (who was the fourth ācārya in disciplic succession from Narottama), had no desire other than the service of Narottama Dāsa Ṭhākura's lotus feet."

It is coming through this line.

viśvanātha-bhakta-sātha, baladeva jagannātha, tāra priya śrī-
bhaktivinoda

mahā-bhāgavata-bara, śrī-gaurakiśora-bara, hari-bhajanete jā 'ra moda

"Viśvanātha Cakravartī Ṭhākura was the śikṣā-guru (instructing spiritual master) of Baladeva Vidyābhuṣaṇa, to whom he taught the precepts of Śrīmad-Bhāgavatam. Jagannātha Dāsa Bābājī was the beloved śikṣā-guru of Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura's intimate friend and associate was the eminent mahā-bhāgavata Śrī Gaurakiśora Dāsa Bābājī, whose joy was in the service of hari-bhajana."

śrī-vārṣabhānavī-barā, sadāsevya-sevā-parā, tāhāra dayita-dāsa-nāma

tāra pradhān pracārako, śrī-bhaktivedānta nāmo, patita-janete doyā-
dhāma

"All these great paramahaṁsa Vaiṣṇavas are all part of Śrī Caitanya Mahāprabhu's spiritual family (Gaura-varṁśa). Their holy feet are my only refuge. I have no real interest in any devotional service to them, and I am a poor and lowly tridaṇḍī sannyāsī by the name of Śrī Bhaktisiddhānta Saraswatī."

From Bimala, Bimala Prasād was his previous name, he took that vow? and went to Rādhārāṇī's service. Then Vṛṣabhānu, from Vṛṣabhānu-nandinī, Rādhārāṇī, Vṛṣabhānu is the father of Rādhārāṇī. Vārṣabhānavī means the daughter of the king of Vṛṣabhānu. Śrī- vārṣabhānavī-barā, always holding high position, barā. Sadāsevya-sevā-parā, constant

servitor of that, the daughter of the king of Vṛṣabhānu. Dayita-dāsa-nāma, his name is Dayita-dāsa. Dayita-dāsa. He's known to the people as Dayita-dāsa. Śrī-vārṣabhānavī-barā, sadāsevya-sevā-parā, tāhāra dayita-dāsa-nāma.

(These are from the 8 verses describing the Brahma-Mādhva-Gauḍīya sampradāya as compiled by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.)

(Gauḍīya-Kaṇṭhāra, Guru-Tattva; and Songs of the Vaiṣṇava Ācāryas, p 90-3)

This is the line of the stalwarts coming distributing this purest current. Holding purest current in their existence, and we are concerned with that only, nothing else, nothing else. The current that's coming from there to here, through particular channels, our all, whole attention, dedication, to that current, to be bathed, to be captured and to be transformed into the caviar (something too good to appeal to popular taste) of that current. To be absorbed in that current is our highest aim of life, the purest type.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Sarvātma-snapanam, Mahāprabhu says taking the Name, sarvātma-snapanam, wholesale bathing, bath means purification and also some sort of self-gratification. Purification, side by side, feeling of purification, bath. Sarvātma-snapanam, the wholesale, the whole existence is purified and can feel the satisfaction of purity, in that current if we can take bath, sarvātma-snapanam. Every nook and corner, every part of my body gets purified. And also so many, sarvātma, all the souls that can come there may be purified, sarvātma. Ātmā means ātmā as a whole, every part of

the soul and also many souls may come. In saṅkīrtana many souls may come to be purified together, at one stroke everyone may be purified. Sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam (Śrī Śikṣāṣṭakam, 1). Purification and satisfaction, going together. Bath, taking bath means purification and satisfaction, so both. Generally by satisfaction we incur some reaction, that in the exploiting world we find. But here purification and satisfaction can go together simultaneously. This satisfaction, anādam, that is not to be compared with satisfaction by enjoyment here.

Generally we are acquainted with satisfaction which comes from enjoyment, by exploitation. Then by renunciation also some satisfaction may come, by avoiding some disturbing elements. And again by inviting and welcoming something higher, we may be satisfied and purified, purified. Renunciation can give purification very weak and slight because that may not stand for long time. We cannot ignore the environment for good. It is not possible. We are a factor of the whole universe. We can't ignore them. So renunciation means when it goes to samādhi, to eternal slumber like thing, and that is also temporary, that must, cannot but be temporary because the influence of the environment will come and push him, will awake him. We can't ignore the tremendous force of the environment. We can't ignore.

āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ. Cannot accept the positive connection, they're sure to fall down again, āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho. After some long time maybe, duration in that point may be a little long, but the force of the environment cannot be ignored. Once that will come and attack and disturb that sleeping man.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho 'nādr̥ta-

yuṣmad-aṅghrayaḥ

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:) "O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet." (Śrīmad-Bhāgavatam, 10.2.32)

So renunciation, retirement, that cannot be eternal, for some time. And if you can enter into the positive, that is an eternal flow is there. Here is also not eternal. Māyā is limited but Vaikuṇṭha, the unlimited, that is only possible with the nature of dedication. Vaikuṇṭha. All the stuff, all the constituting parts are eternal there, and the function is also eternal, eternal, but there is vilās.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet ato hetor ahetoś ca,
yūnor māna udañcati

Rūpa Goswāmī says: "Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."
(Ujjvala-nīlamanī)

Zig-zag way, not a plain and straight line. Straight dealings are generally

in the Vaikuṇṭha, but it is crooked and more crooked in Goloka, because it has to harmonise with everything. What we consider here to be worst, that is also harmonised there to become the best, so harmonise, it is possible only through love.

A blind son to a mother is told to be of eye like a lotus, lotus eyed child, there is a proverb in Bengal, kanacheli padalochan. The motherly affection sees a blind boy as endowed with good eye. Love, love compensates everything for us. We are naturally born weak, defective, but if we can anyhow drag ourselves in the plane of love, then no mourning for our defects can exist there. The circumstance compensates everything.

Just as in the country, in the European country, any child born they can get sustenance from the state. Here in India, and other poor countries, a child born may die without food, but in the rich countries, civilised countries, in Europe and America, etc, anyone born, the government is there to nourish the child. Automatically he will get nourishment from the state.

So anyone, anyhow, placed in the land of love, the environment will take care of him. No negligence, no negligence. The land of love. Everyone may come to be attracted to his inferiority. "Oh you are inferior, yes I am here, I am here to nurse you, to take care of you." Every unit is madly running after their prey. Where to invest something. All opulence. And whatever the defect by their touch, the defect is automatically removed because compensation is of that type, is of eternal kind, type. So by their touch, by their care, by their help, straightly he comes to the highest end of life, it is possible with their grace, kṛpā, dayal, grace. Gaura Hari. Gaura Hari. Gaura Hari.

One who has got such idea, they have got the authority and the courage

to blame even the Śaṅkara and Buddhist schools. They recommend about only salvation, emancipation from the diseased. "You do not know how positive helping land is there hopeful for us. You do not know, you simply only withdrew from this negative side of painfulness. You say: 'Oh we have done.' You are ignorant of the positive help that comes automatically for everyone, so you say so." So the Vaiṣṇava's, the mātāvādī's are the worst enemies to them. "What do you preach as the goal of the soul that is not the goal, goal is here, goal not only in Vaikuṇṭha, but it is in Goloka, in the land of Kṛṣṇa, that is the goal proper of all,

saro pesha bara goloka dristic ?

In our inner conception, existence, we are a member of that land of imaginary purification and resources, resourcefulness."

Gaura Hari. Gaura Hari. Gaura Hari.

Mahāprabhu came to inform all these things and Śrīmad-Bhāgavatam:

nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-
saṁyutam pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi
bhāvukāḥ

"O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls." (Śrīmad-Bhāgavatam, 1.1.3)

The natural fruit, and that is ripe, in ripe fruit of the Veda tree. Just fully prepared for us, not raw materials from which we can get our sustenance but ready made.

End of recording.

* * * * *

83.6.21-24

Devotee: this is referring to Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: It is within that verse?

Devotee: Ārcanacanch (?), Yes.

Śrīla Śrīdhara Mahārāja: And that you have finished?

Devotee: Yes, I have finished. It is being typed now.

Śrīla Śrīdhara Mahārāja: Now it is a new thing? What is this?

Devotee: Yes. This is a verse which I cannot understand. Is the Guru in the form of a gopī or Rādhārāṇī?

tvam gopika vrsaravets tanaya anti kesi seva adi karani guroh nija pada
padme dasyam pradaya kuru mam braja kanaya

sri radha anghri sevana rase sukinim sukabjay ?

There's a Bengali translation here

Śrīla Śrīdhara Mahārāja: Sukabjay means

(Guru Mahārāja and the devotee(s) speak Bengali) Bengali translation?

Devotee:

hey seva adikari ananda ambuddhi gurudeva apni vrisabana nandaniya
nikatay avatiti gopika ?

Śrīla Śrīdhara Mahārāja: Then?

Devotee:

ama ke apna nija pada padme dasya pradam koriya braja kanaya sri
radha pada padma seva rase suki korana ?

So the question is that gopika, what is gopika ? Is it referring to
Rādhārāṇī?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: To Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: Sakhī, gopika, gopika manjari, gopika Lalita, only They are gopika, tvam gopika, any of Them. It is not fixed, according to the inner tendency of the disciple, s/he will be grouped in a particular camp of service. And there, who will be the leader of him, Guru is meant there, my guide, my principal guide in my service. When I have attained the highest position I shall be in the mādhyama-rasa and they're all helping the service of Rādhārāṇī, and there are also different departments in which I am posted, the head of that department is my Guru. "You are gopika, you are Rādhārāṇī's servitor, and you make me happy by giving facility for my service towards Rādhārāṇī." That is the purport.

"You are always nearby Vṛsabhānu, ujar (?), Rādhārāṇī. You are always under Her direct service. And You please give me the facility that I can render the service and maybe accepted in the group for Rādhārāṇī."

Devotee: The sevā adi karani guru, that refers to the expertise of the Guru ?

Śrīla Śrīdhara Mahārāja: Sevā adi karani, tvam gopika vrsaravets tanaya anti kesi ? "You are always adjacent to Her, O my Gurudeva, you are always adjacent to Vṛsabhānu's daughter Rādhārāṇī." Then?

Devotee: sevā adi karani guroh nija pada padme

Śrīla Śrīdhara Mahārāja: "You are entrusted with responsible service for Her. There you may be allowed to partake there in your service. You are engaged in the service of Rādhārāṇī and you engage me also in that service where by which you are giving supply to the service of Rādhārāṇī. You engage me there."

Tvam gopika vrsaravets tanaya anti kesu, You are always nearby the great lady leaders of Rādhārāṇī, anti kesu, you always have engagement in the service. And please give me to partake in that service. And which is so sweet and rasabjay, and the lotus if it rasabday then the ocean of ecstasy, and rasabjay that is very beautiful, ecstatic lotus of divine feet. Which is very sweet feet like lotus of Rādhārāṇī. You are sporting service there and please give me chance to be accepted there."

That is the prayer, tvam gopika vrsaravets tanaya anti kesu

Devotee: That's clear. There was, yesterday you were

Śrīla Śrīdhara Mahārāja: The difficulty is that the position of Guru varies. According to one's innate nature of service, the immediate leader, he says as Guru. So Guru is generally rūpānugā, we must serve under the direction of Rūpa Mañjarī. Rūpa Mañjarī is the leader of the junior school of the gopīs, she is the leader of the junior section.

Devotee: Junior section?

Śrīla Śrīdhara Mahārāja: Yes. The senior section sometimes they

cannot enter where Rādhā- Kṛṣṇa are alone there. The senior section they keep aloof and the junior section can enter there to render confidential service at that time. So junior section, in one way, they hold the highest benefit, so rūpānugā, rūpānugā sampradāya. And Rūpa also, they're also under Lalitā, but Lalitā's a little senior so sometimes senior friends they can't go to the camp where Rādhā and Kṛṣṇa are the only two there. So the junior section can approach, just them. So the most confidential circle, the leader of the most confidential junior circle is Śrī Rūpa, so rūpānugā means Rūpa Guru. Our Gurudeva is one and the same with Rūpa Mañjarī in mādhyama-rasa.

Also it may be in the sakhya-rasa, Śrīdama, Subala, (in the immediate that is group?) Guru conception will go and there vanish in Subala, or Śrīdama, or Baladeva, in sakhya-rasa. Dāsya-rasa also, in vātsalya-rasa also.

In this way the leaders are in a particular position and according to my inner capacity he will be identified and fixed there. And I shall have to do my service under his direction. That is my Gurudeva. They're all Guru, everything is Guru there, but the special leading officers just over me will be mainly my Gurudeva. Otherwise all Guru, on all sides they're our Guru, they're all helping me to Kṛṣṇa's group. Who is he who can help me to Kṛṣṇa consciousness, Kṛṣṇa's service, he's Guru, his work. Guru's function is to help Kṛṣṇa consciousness, Kṛṣṇa's service. Everything, even a tree, a sand dust, that also all reminding me there, but the main Guru will be the leader where I am posted and the permanent guiding officer, they're main Guru stands.

And our Guru Mahārāja told: "If we can cast a glance a little higher then we can see that Guru is Rādhārāṇī, one and the same."

"I don't care to know about others, but I know if I can have a deeper vision of my

Gurudeva, I can see her identified as Rādhārāṇī."

More spacious, more developed, is almost focused in (..... ?)
Rādhārāṇī perfectly focused in the heart of my Gurudeva fully."

That is relative, all relative position.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi.

Devotee: Getting ready to discuss it and then we close the conversation.

Śrīla Śrīdhara Mahārāja: Yes. What is that point? Why you're searching for that point? That is mentioned about Prakṛta-sahajīya-sata-dusani, but really I meant that Caitanya- Upaniṣad. What is that point?

Devotee: I was just wondering in the English how to express this upakaran ?

So here is the Sanskrit, this is Bhaktivinoda Ṭhākura's Sanskrit commentary. Caranāmṛtam is the name, Caitanya-caranāmṛtam is the name of his tika. So here he says:

etena mantrena jivasya bada darsa tyaga cinmoya vrndavana lila upa
carana tva prapti tad anantaram rasadi parama

Śrīla Śrīdhara Mahārāja: After this it is clear?

Devotee: No, the problem is how to express lila upa carana tva prapti in English.

Śrīla Śrīdhara Mahārāja: Lila upa carana tva prapti.

Devotee: He's not actually in līlā.

Śrīla Śrīdhara Mahārāja: Lila upa carana, that is the age, the colour, the dress. "I am such and such. I am in that position to serve. I am required in that particular office to serve in a particular department. And the necessary dress, the age, and other figurative ornamentation of one's own self in soul, that is lila upa carana, to get that.

Devotee: Just like in siddha-praṇālī the ekadāsa

Devotee: Utilised in līlā.

Śrīla Śrīdhara Mahārāja: To be befitting the līlā, the dress, one's own conception of the self befitting the līlā. All these I am, gets all these things, necessary.

Devotee: Now there's another way, but another thing here is simple, but it says:

jīva eva sat karasa caranam

Śrīla Śrīdhara Mahārāja: What is the paraphernalia?

Devotee: It is referring to the jīva, jagad, and also māyā.

Devotee:

yat kincita sambutom te saram tat karja misyate tat karanam param jiva
sadak saram iti rtam jiva eva sat ?

Śrīla Śrīdhara Mahārāja: Jiva eva sat, it is eternally existing. Then
karasya karanam, the kara, what is always changing, kara means
changing aspect of the world. The jīva is there within. Yayedam dhāryate
jagat, taṭastha śakti, māyā śakti,

Devotee: So the cetana of the jīva is maintaining the dhāryate jagat ?

Śrīla Śrīdhara Mahārāja: Yes. Pravisya, jaram-pravisya (?), this mortal
representation is making possible the jīva entering into that.

mama yonir mahad-brahma, tasmin garbhaṁ dadhāmy aham
sambhavaḥ sarva-bhūtānāṁ, tato bhavati bhārata

("O Bhārata, material nature, known as pradhāna, is the womb into which I cast the seed (in the form of the individual soul which is born of the marginal potency). From that place, all beings headed by Lord Brahmā are generated.") (Bhagavad-gītā, 14.3)

apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parāṁ jīva-bhūtāṁ mahā-
bāho, yayedam dhāryate jagat

("O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine.") (Bhagavad-gītā, 7.5)

So para-śakti, inferior māyā-śakti, that para-śakti enters into māyā-śakti and makes this mortal world possible to move. The jīva is sat, the jīva himself is sat, which means eternal, and this para is changing, mortal, and jīva enters into it and makes this mortal world possible. Jīva eva sat karasya karanam, within this kṣara, it is within and making it possible. Otherwise it is all dark, unknown and unknowable. Only jīva, a spark is there, so this changing world is possible to be known and recorded, researched, anything, because one drop of consciousness is within. Otherwise it is all dark, unknown and unknowable. If jīva soul is taken away from this kṣara it is all matter, no trace. Only a spark is carrying all these changing aspects of the world, kṣara. Kṣara means sat, akṣara is

jīva and akṣara's touch in the kṣara making this world possible to move.

akṣaram brahmā paramam ?

para devito ham akṣara devito stama ?

"I am beyond this kṣara and akṣara, both."

Akṣara is jīva-tattva and kṣara is prakṛti, prākṛta world.

Devotee: Just one word which I also cannot find in the dictionary, āvartayati.

Devotee: nityam āvartayati.

Śrīla Śrīdhara Mahārāja: Always revolving.

Devotee: Punar punar karana.

Devotee: Repeating.

Śrīla Śrīdhara Mahārāja: Yes, punar punar, up and down

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna mām upetya tu kaunteya,
punar janma na vidyate

("O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.") (Bhagavad-gītā, 8.16)

Going up, down, up, down, in this way, āvartino, revolving.

Devotee: Ah, āvartino, I see, ok, it was mainly that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!

.....

Devotee: from one Bengali gentleman. He told me that there's only one place in the world where there is no bhumi-kampha (?), earthquake, and he said that is in Kashi. Is that true?

Śrīla Śrīdhara Mahārāja: No.

Devotee: No, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: In that great Bihar bhumi-kampha, perhaps in the 1933 or so, a great earthquake centring in Bihar, and including Benares. At that time some of our Godbrothers were removing the Deity from one hired house to another, at that time a great earthquake came. One of my Godbrothers he described that: "We all fled. Mahāprabhu was kept on a stool, a small table, there Mahāprabhu was kept. And at that time suddenly in the afternoon a great earthquake came and we all fled from the house and went to the street." And he told that: "I thought that the small table Mahāprabhu was kept standing on must be moved and broken to pieces." He told, "But I wondered when I came back that Mahāprabhu was wonderfully standing there." A great earthquake in Benares.

Devotee: 1933.

Śrīla Śrīdhara Mahārāja: In 1933. And there is a song of course, bhumi-kampha-abay ? "When the day of great doom will come near." At that time all those things will happen, there in that song, bhumi-kampha-abay kashi kashi tirtha dhami. Then the brāhmaṇas will be like śūdra, then so many opposite characteristics will be seen and bhumi-kampha will attack kashi dhama. And a great, what is impossible, that will come to happen and the last day will draw in.

Devotee: Earthquake is most inauspicious sign.

Śrīla Śrīdhara Mahārāja: All the opposites have been collected there.

Devotee: He had related one story about one gayaśura, he had mentioned some story about gayaśura in relation

Śrīla Śrīdhara Mahārāja: No, that is some other thing altogether when he is describing the last stage of Kali. When the Kali-kala will come to its full bloom then all these impossible things will come to happen. There is a song like that. All the undesirables will come to happen. Hare Kṛṣṇa. Hare Kṛṣṇa. Then the Kalki Avatāra will come and finish the reactionaries.

Devotee: This is another thing I can't understand. In this Kalki-Purāṇa by Śrīla Vyāsadeva, it gives the historical reference to when the Kalki-Purāṇa was spoken. So it was spoken after the third seating, between Śukadeva and Parīkṣit Mahārāja. Right after that period, then Mārkaṇḍeya Ṛṣi comes in and then Śukadeva Goswāmī relates Kalki-Purāṇa in his presence. So does that mean that what is in this Kalki-Purāṇa is going to happen or is it a description from a previous kalpa, yuga, how to take it?

Śrīla Śrīdhara Mahārāja: Yes, both may be possible, and the previous scripture with some new addition Śukadeva may say to him. One who can see the future, with that addition and the past modified, he may deliver to Mārkaṇḍeya.

Devotee: So these things may be taken that they are going to happen or in a general

way it's taken?

Śrīla Śrīdhara Mahārāja: Generally it happens like that with little modification. Every day you get up from your bed, you go to the latrine, then you come and take some breakfast, and then the newspaper, or something, this general habit. But there will be change also, not exactly copied every day, but general thing and with some new addition. So kalpa, Brahmā's day means one kalpa-ved, almost similar things are going to happen but with little change. Already the copy of the previous day, the routine, the previous day's routine generally repeated but with little change every day. Hare Kṛṣṇa.

Devotee: People in the Western world will not know what to think about the Kalki- Purāṇa. It will be a very good preaching tool.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Distraction. They know the condition of the world after the atomic war. What is Kalki, ha, ha, ha, they will think that they're prey to that inevitable history. They may try their best not to throw atom but some force will come and utilise them or make them instruments to help that general force and they can't help withdraw it. So some other force is there, ha, ha, that will create, use them, utilise them as an instrument and create the destruction of Kalki, general destruction. The path when it's full thing is seen that is mutual exploitation, intense exploitation amongst them, that mutual intense exploitation will come to such a degree that it will burst, it will combine and burst, and then some reaction will come again. As the resultant of exploitation, the individual or provincial or national, whatever it may be, the resultant of the tendency of exploitation of one another, that will come to meet and create a disaster which is inevitable. We will be helpless instrument there.

Hare Kṛṣṇa.

Cinamasta, there is one līlā, she is beheaded and with her hand she is has held the head and the blood oozing, coming, and in her face she is drinking.

Devotee: Kali?

Śrīla Śrīdhara Mahārāja: No, Cinamasta, one of the līlā of the Devī.

Devotee: Durga?

Śrīla Śrīdhara Mahārāja: Durga, Cinamasta, she is drinking her own blood. How? The beheaded head is in her hand and the blood oozing and it is falling at her face, in her mouth, and she is drinking.

But this civilisation is suicidal, the knowledge, the Einstein, the Newton, they have given so much invention and that is being utilised to devour this whole creation. Suicidal civilisation, reactionary, so connect you with the Infinite Good. All activity, all movement must be guided by the central interest, not any provincial or local interest, then clash is inevitable, clash is inevitable if you try to look with any provincial benefit, welfare. Nothing less than the Absolute Centre should be the point of our guidance. So Kṛṣṇa consciousness, Kṛṣṇa consciousness, nothing less than the Centre where no consideration of provincialism, all universal. Put food to the stomach, the whole body will be fed, that theory. Put water to the root, the whole tree will be fed.

Yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat, By satisfying Kṛṣṇa, the whole universe becomes satisfied, for one who is dear to Kṛṣṇa is dear to the whole universe.

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ tad-artham
karma kaunteya, mukta-saṅgaḥ samācara

"Selfless duty performed as an offering to the Supreme Lord is called yajña, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death.

Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (nirguṇa-bhakti)." (Bhagavad-gītā, 3.9)

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca na tu mām
abhijānanti, tattvenātaś cyavanti te

("-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.") (Bhagavad-gītā, 9.24)

You will be saved if you devote your energy for My purpose."

You are saved, otherwise the provincialism, small or big group, and clash is inevitable, unavoidable. So you may worship other gods, demigods, that is also provincial interest, individual interest, group interest. So eliminate all sorts of group interest and only connect with the universal point. And that is beautiful and that is autocrat, there is beauty and there is autocracy. You must remember that. Whole sustenance and sacrifice also must be great autocracy. Sacrifice to an autocrat, that is not very easy, but the solace, the consolation is beautiful, is very easy also. If we are attracted by His beauty everything is possible. No difficulty to surrender to an autocrat if my interest is best represented there. The charm, the love, beauty, harmony, that is safe. This is Kṛṣṇa consciousness, sarva-dharmān, justification of this clarion call.

(sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ)

("Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.") (Bhagavad-gītā, 18.66)

"Give up all duties and come to Me, I shall protect you." The meaning of this clarion call, "Give up all sorts of respective duties, local duties, and come to the absolute point. You will be saved." Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja, "The whole one side, myself alone one side, give up all, come to Me alone, I am the key to this whole, to the existence of the whole thing. And what is Myself? Beauty."

Everyone wants beauty, rasam, ānandam, ecstasy. None will say that I don't want, you may profess, hypocritically you may pronounce, but that is not heart, heart can never say that I don't want ānandam, sukham, beauty, love, harmony. But that thing that everyone wants, what is the relief, the shelter of everything, that is autocrat, that does not hold any lower position to anything else, cannot, that is Absolute. But everyone wants He is absolute from the inner heart, not from the surface. Rasi vai sah, and also it's not power but beauty, love, not control.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!

.

Śrīla Śrīdhara Mahārāja: Kṣara, kṣarati ākṣara mayi putastha kṣarati yesas mayi ?

Devotee: Unchangeable change and changeable change.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. As relative.

Devotee: Where everything is dynamic, wherever something is dynamic it is changing always.

Śrīla Śrīdhara Mahārāja: All the planets are moving and sun is fixed, but sun is also moving, all relative position. Sun is fixed, that is ākṣara, and they are kṣara, they are all moving, changing.

Devotee: Kṣara is gross material conception of consciousness, is it?

Śrīla Śrīdhara Mahārāja: Kṣara is that which is connected with exploitation, moving to exploit, movement of exploitation, that is kṣara. And those souls that are under the influence of exploitation, they are called the kṣara group. And those that are above the exploitation, holding their position fixed, not to be removed by the exploiting tendency, they are standing still ākṣara, sightseer. And those participating in the exploiting energy, they who have become slave to the exploiting energy, they're all kṣara, kṣaraḥ sarvāṇi bhūtāni:

(dvāv imau puruṣau loke, kṣaraś cākṣara eva ca kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ yo loka-trayam āviśya, bibharti avyaya īśvaraḥ)

("In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).

But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe.")

(Bhagavad-gītā, 15.16-17)

Everything whatever you find in the material world, all kṣara, all changing, moving, what is moving. And ākṣara standing still, stand still, śakṣī, only seeing what is going on, śakṣī-svarūpa. But sometimes they also get movement either this side or that side with the principal of dedication they again enter into Vaikuṇṭha and movement, then they're not ākṣara.

Devotee: This is our view that consciousness or spirit is the cause of matter. We say like this, consciousness or spirit is the cause of matter.

Śrīla Śrīdhara Mahārāja: By consciousness this misconsciousness is matter, matter created from misuse of consciousness proper.

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83.6.24-27

Śrīla Śrīdhara Mahārāja: more divine existence there, līlā mādhyā. So now and then few and far between it is found that these self-satisfied ātmārāma's they're captured by some higher agencies, their balance disturbed. Mahāprabhu told the Bhāgavatam to Vasudeva and: "By this you can guess that there is superior existence."

yat prayenam nayo rajena vitra viddi sedita nirgunasta ramante snana
gunana cathani hari ?

They find pleasure when they talk about the pastimes of the superior entity. Though they have no want, they do not admit that they have got any want in life. But still some positive existence of the higher society they admit, here now and then we find mentioned in the scriptures. And so following that thread they're to find out that there (it's warned?) and if we do, scientific way, if a scientific search is possible above that (reward?), the first deed surrender. And the degree of surrender you'll be allowed to find within you that world coming down. This is devotional area, pure devotional area is such. Not only you will be passive, not aggressive, passive, and most inviting nature, heart, creates hunger. Expected helpless expectation.

His sweet will may come or may not come, may come or may not come. You're to wait for years and years. Sometimes a thief will come, sometimes again withdrawn, but other thieves will all take care. No other

things of this mundane world will be able to produce any small point of satisfaction. Waiting for that peculiar type of ecstasy.

Otherwise life is useless, tasteless, tasteless without any fulfilment. That slight touch will convince us that the fulfilment of your life is very, very high standard. At that time the lives of the devotees' can help you a great deal, as it is given in Ambrosia, Śrī Śrī Prapanna-jīvanāmṛtam. The realisation of the great personages, that will encourage you in that. "Oh, here I found how happy they have become coming in connection with that great substance or existence." These are the witness, evidence, in śāstra and sādhu, they'll be our beacon light. In the uncertain future of us, the beacon light to give us hope. Hare Kṛṣṇa. Light houses, so sādhu at every stage, at every day's stage our capital will be those light houses. In the infinite ocean light houses will be our guide, beacon light. That will be all solace to us, sādhu śāstra, and their light how happy, happier than us.

So the path of faith, path of faith, and hope, and the negative value will, that what we've already got that is nothing, that will push us. What you have got this has got no value, but what prospect we hear about us, that is very hopeful, very hopeful. What we have realised already this is not sufficient for us. "I'm not satisfied with my present position. But ātmārāma, one who is satisfied with his own, the prospect of his own position as soul, jīva soul." There is a layer where they find satisfaction of their own present realisation. But very few of them get a lift and to go above and they then find those beacon lights uncertain area, how to go. But it is very easy when they're in a group, sādhu-saṅga group, by the help of one another they can march in an unknown area, saṅga-bhadra (?), sādhu-saṅga, it becomes very easy. Of similar nature with a particular group they are marching towards the unknown, under the guidance of the śāstra sādhu.

Devotee: Mahārāja, we like to feel that we're part of your group. Maybe some lifetime

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Devotee: But you know how to read the map.

Śrīla Śrīdhara Mahārāja: I am swimming in the ocean with the beacon light of Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) and so many others. It is infinite. None can say that "I have made some tangible progress." Ha, ha, ha, ha. Hare Kṛṣṇa. It is infinite.

Gaura Hari. Gaura Hari. Gaura Hari.

"I want to be a property, I am master's property." We are to consider like that. Property of my master and not master of myself. That should be our position. There will be someone who will take care of me as his property. That will be our good fortune that some higher agent will think of me as his property and take care wholesale.

Devotee: So that is why we came here Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: The medicine which you are dealing is very potent.

Śrīla Śrīdhara Mahārāja: Practically if we really want to come in

connection with śuddha- bhakti, what is the pure devotion, how far faith should go? That is "die to live," that Hegelian expression is very helpful, "die to live." Sudhira Goswāmī Mahārāja, he wanted to give the name of the book Die to Live. I told: "No, The Search for Śrī Kṛṣṇa, kṛṣṇānusandhāna. Brahma-jijñāsā, in Veda we find Vedānta, brahma-jijñāsā, a general hazy of the whole structure, athāto brahma-jijñāsā, in Vedānta. And that was, when giving life came to the hand of Mahāprabhu, kṛṣṇānusandhāna, search for Kṛṣṇa. What is brahma-jijñāsā in the plane of knowledge, brahma-jijñāsā, "now I like to make enquiry about the Absolute." He's a subject, he wants to enquire about the Absolute and the Absolute is personified in Mahāprabhu, Kṛṣṇa, and he is mad, "I'm searching for Kṛṣṇa, where is Kṛṣṇa?" When life is given to brahma-jijñāsā then the brahma- jijñāsā became kṛṣṇānusandhāna. "He's personal, He's loving, He's beautiful. I'm mad to find Him, that Absolute. And that brahma is endowed with love, then no longer enquiry but I am mad to find out Him, my other half, I can't stand, I can't tolerate my half position. I want my fulfilment with the other half, coming in connection with the other half, madly enquiring. The brahma-jijñāsā is an abstract thing, like it seems to be a luxury, to a Vaiṣṇava the Vedānta enquiry will be like a type of luxury. But when living, that jijñāsā endowed with life it will come madly searching, "Where is that beauty? What is that love, sweetness, my friend? I want to meet Him." That came in Mahāprabhu and when it came in the hand of Mahāprabhu that enquiry after the Absolute came Vedānta that got life as kṛṣṇānusandhāna, search for Kṛṣṇa, as a general attitude, search for Kṛṣṇa.

And how that is possible? So I wanted to add into the title in the lower portion, through dedication. And what is the characteristic of dedication? Die to live. And love means die to live, that is love divine. Every second you are dying and through that new death you are attaining, just as a diver in the sea whose searching for the jewels within the ocean. In every dive he comes out with some new jewellery. So die to live, accept something like death and come out with new jewel in your hand.

Gaura Hari. Gaura Hari. Gaura Hari.

Die to live, search for Kṛṣṇa. And also I added that first in the beginning, all risk no gain, but when we make some progress then we find, all success and no risk. Ha, ha. What I thought to be a risk that was māyā, unnecessary, ha, ha, that's a diseased condition. I thought that this is my home, a mortal world, this is a good province I thought. But when I can get out of this mortal area and find an eternal identification of myself, "Oh, this is a world of disease, a warning, to come in living body that is a diseased condition of the soul." So no risk all gain when we attain higher position. And at the present we shall be all risk no gain, there is no hope, fixed and sure, certain hope until I can come to that position. And that is independent of me, higher existence. Only by their sweet will I can be taken in, I have nothing to do, only my fortune, but still, that sort of realm existing.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Devotee: Mahārāja, the Prakṛta-rasa-sata-dusani, ha, ha.

Śrīla Śrīdhara Mahārāja: Hundreds of defects in the imitationist school.

Devotee: Imitationist, should it be Vaiṣṇava imitationist?

Śrīla Śrīdhara Mahārāja: Imitationist of the true Vaiṣṇavism.

Devotee: For the Western countries it has to be presented in a way they

can relate to it.

Śrīla Śrīdhara Mahārāja: Be careful about the śuddha-vaiṣṇava, so-called, so-called imitationist Vaiṣṇava. Hundreds of warnings against the physical charm of śuddha- vaiṣṇava.

Devotee: Physical charm?

Śrīla Śrīdhara Mahārāja: Physical and mental also, material charm of the śuddha-vaiṣṇava. What is this called? Beckoned, they're inviting, "come to us, we're Vaiṣṇava," but be careful, hundreds of

Devotee: One hundred warnings

Śrīla Śrīdhara Mahārāja: Warnings.

Devotee: Not faults, warnings.

Śrīla Śrīdhara Mahārāja: Warnings, against the call of śuddha-vaiṣṇava imitationist. Hare Kṛṣṇa.

Devotee: I have read many times

Śrīla Śrīdhara Mahārāja: You have read?

Devotee: Many times about Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's love for the printing press.

Śrīla Śrīdhara Mahārāja: Oh yes. He gave the name of br̥hat-mṛdaṅga, the greater mṛdaṅga means that playing the musical instrument, mṛdaṅga, br̥hat-mṛdaṅga, it is very big mṛdaṅga whose sound will go far, far away. That name was given to press by him. And we are told that you are getting the chance of utilising yourself in that br̥hat-mṛdaṅga and you have got some ability to do that. Our Aranya Mahārāja has intimated that you may help the press affairs nicely when you will come here with a good mind to do that and he's able also to do that.

Nitāi Gaura Hari bol!

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Devotee: Every day that would be taken into Calcutta for distribution, by train or how did that work?

Śrīla Śrīdhara Mahārāja: Nadīyā Prakash ?

Devotee: Nadīyā Prakash, yes, how was that distributed in Calcutta?

Śrīla Śrīdhara Mahārāja: By canvassers in Navadvīpa, then Calcutta, so many subscribers when the preaching party moved from different parts of the country they also collected subscribers in this way. And also in the Calcutta market, in the Navadvīpa area station, big station also

they're like hawker, the brāhmacārīs came to spread like hawkers. Red clad brāhmacārīs they're hawkers, "Nadīyā Prakash, eka paisa, Nadīyā Prakash, take, one paisa," distributed.

And so many persons used to come to ridicule those boys. "You have no parents to take care of you? You are let loose for this unnecessary activity? What are you doing? You are devouring, swallowing your own future, you boys go, go home. With red clad come to canvas newspaper, what is Nadīyā Prakash ? You are faced with such adverse position and pushing Nadīyā Prakash. As you are doing something in a more civilised way, canvassing books and you want something, donation. And specially in the enemy camp, this Navadvīpa Dhāma was the enemy camp, the bābājī and the goswāmī, it is particularly meant for them. You bābājī's not against, writings are against bābājī and goswāmī and smarta paṇḍit, so Navadvīpa is a good place to circulate. Ha, ha, ha.

Prabhupāda's attitude was, as I saw, totalitarian war against māyā. What he used to say, "What backing, what support the māyā has got? It has got nothing to produce against Kṛṣṇa consciousness. It is all blissful, all hopeful, all satisfying. What māyā has got instead to give that is very small, scanty, and hateful things, māyā is coming to offer. Why that māyā cannot be disparate wholesale? With the help of Kṛṣṇa consciousness, why the people will be deceived with the charm of material civilisation? Demolish it with Kṛṣṇa consciousness. All must be full of Kṛṣṇa consciousness, how happy it is, what this māyā has got in her sight to speak against Kṛṣṇa consciousness? Demolish it. Attack this, the higher agents of māyā, the civilisation, the generals of present civilisation, approach them, fight and finish them.

Asit achat, asit asat, achit miranganat ?

Why do we allow ourselves to be engaged to be troubled in the jaws of death? It is a plane thing. Yudhiṣṭhira Mahārāja told: "This is the most wonderful thing in the world, the only wonderful thing." The Dharma will

ask him that: "What is the most wonderful thing you find in the world?" And according to him, the most wonderful thing is: "Every day we meet with death, dying, persons dying, still we try to engage our energy to construct things here. Our prospect still we try to find here. This cannot give us real impression to our mind that we will have to go and not to return. I shall have to go from this position, not to return, but still I am maintaining, trying to maintain to consolidate this position. All my energy I am devoting to consolidate my position knowing surely that I must leave it for eternity. So foolish I am that this is the most astonishing thing, impressed to me, my impression, the most astonishing thing in the world is this m $\ddot{a}$ y $\acute{a}$. I shall leave my position eternally, still I consolidate my whole energy I engage there and do not do anything for my future, most astonishing. Such an astonishing thing I don't find in the world any longer."

ahany ahan $\bar{i}$ bh $\ddot{u}$ t $\bar{a}$ ni, gacchant $\bar{i}$ ha yam $\bar{a}$ layam $\acute{s}$ e $\acute{s}$ $\bar{a}$ ḥ sth $\bar{a}$ varam icchanti,
kim $\bar{a}$ $\acute{s}$ caryam atah param

"Hundreds and thousands of living entities meet death at every moment, but a foolish living entity thinks they themselves are deathless and does not prepare for death. This is the most wonderful thing in the world."

(Mah $\bar{a}$ bh $\bar{a}$ rata, Vana-parva, 313.116)

What is impossible he knows surely, $\acute{s}$ e $\acute{s}$ $\bar{a}$ ḥ sth $\bar{a}$ varam icchanti, "I shall live, I shall live." With this mentality he's engaging the whole of his energy to consolidate his present position. This is m $\ddot{a}$ y $\acute{a}$, most wonderful.

And Kṛṣṇa says in G $\bar{i}$ t $\bar{a}$:

āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścīd

"Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all." (Bhagavad-gītā, 2.29)

When one comes to realise his own position as a soul in the spiritual plane he is dumbfounded, "Oh, I am so safe from mortality. I have got so much higher aspiration of life." When he thinks of his own position he becomes wonder to us. When he goes to speak to others about his own position we feel the strangeness of the character of that thing. And who can hear, can get the chance of listening to that thing, he's also being enchanted. If such a position is possible for us and we are child of that soil, wonderful soil. In Gītā we find we are the wonderful child of the wonderful soil. And that is the beginning, and then more and more wonder after wonder culminating in Vṛndāvana, Kṛṣṇa consciousness in the feet of the gopīs.

Gaura Hari. Hare Kṛṣṇa.

Ha, ha. Vyāsadeva, there is a saying in Sanskrit śloka, the smartas generally talk about that śloka. I heard in my home also and when I went to preach in the Chitagrama (?) a group of Sanskrit paṇḍits they also came with this śloka. The śloka I don't remember but the substance is, after writing all the scripture, in the last śloka Vedavyāsa told that: "O You unknown and unknowable, I have taken You down through my descriptions to different shapes and forms. Please forgive me for that."

So with this śloka they want to say that the form worshipper, the Vaiṣṇavas, they're of lower position, but the highest position is that

maybe impersonal conception, unknown and unknowable. Vedavyāsa has asked for forgiveness from the high to bring Him down in the so many formalities of this world, so the unknown and unknowable impersonal position

I told him, so this is already in many places it is told.

apāṇi-pādo javano grahitā, paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ

sa veti vedyam na ca tasyāsti vettā, tam āhur agryam puruṣam mahāntam

"The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears." (Śvetāśvatara Upaniṣad, 3.19)

It is like a similar thing, no mundane but all spiritual, shape, quality, all these things not mundane.

prakata na siddhi kori aprakṛta staha ?

But transcendental specification, differentiation is there. But we suddenly in general we take them to be mundane, pasyati acakṣu (?) He can see but He has not eye. What does it means? That He has not this mundane eye. So mundane feet, mundane hand, that has been denied. But He's full with spiritual qualifications of every possible sensation, inception, knowledge, conclusion, everything there. It is only to mean that and that is everywhere. Everything comes from Him, everything maintained in Him, and again everything enters into Him. What does it mean?

Mahāprabhu told to Sārvabhauma Bhaṭṭācārya: "Coming from Him that apāram pañcamī (?), and maintained in Him, this is satyami adhikara (?), again entering, it is dipīya (?), so the special characteristic of Him is written here. No speciality, no differentiated character has been discarded or denied, but mundane character has been taken off, the screen taken off.

Vasudev Ghosh said: "If Gaurāṅga did not come here in this plane then who could convince, could give us to know that everything is there for which we feel necessity in His world for the wholesale represented there. And everything, every part of it is wholesome and perfect."

ta eva vāntam anuvārga sarvaṁ

(tasya vāsa sarvaṁ idam vivāti)

("The existence, real existence, of the truth is this, and the existence is wholesome. Not only nothing - not even injurious - but it is wholesome existence. Everything is good. All is great movement; waves of grace of the Lord.")

(Muṇḍaka Upaniṣads, 2.2.10-2) + (Katha Upaniṣad, 2.2.25 - part 5, mantra 15)

Even the stealing, lying, that has got the fine character, to steal, everything has got divine character and that is the highest quarter harmonising everything. All details taken there, it is only a reflection here, but originally everything which satisfies our hankering is there, well represented. Only Gaurāṅga came with this idea here that nothing is to be lost, everything is kept, where from you get here, all the details, everything there, and it is a perverted reflection. Only difference is that

this is bad and that is good, everything is good, everything has its good representation in the highest idea. Nothing to be left, wholesale we can retain. All the satisfaction of all our inner hankering is possible there to the fullest extent, inconceivably to the fullest extent. Whatever hankering you have within you, everything to be satisfied and in a very wonderful, beautiful way. This wholesale hope Gaurāṅga has taken to us.

natiya gaya koila suna (?)

And the method? "Only chant and dance and from iron you will turn into the gold. Ha, ha. No other method like tapasya, any painful penances, nothing of the kind. Only sing and dance and the iron will be converted into gold. Come with Me." Ha, ha.

The goal is beauty and the means also beauty, beautiful. Gaura Hari bol!

"Only you must come with your own self, not a second imitative self, ego, you must come out sincerely with your own self, sincerely, be sincere. What is necessary, you yourself have to come, no representation, no double. Ha, ha. No cheating. Only this is required, you must come yourself and join in My song and dancing party and I will take you to that beautiful realm and you will have everything there satisfied, every nook and corner of your heart is represented there with fulfilment."

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

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Śrīla Śrīdhara Mahārāja: all serving mood. Enjoyment means assertion, assert, aggression, enjoyment, so where there's a mood of enjoyment, aggression, there cannot be that sort of humility. Humility can't allow us to enjoy. All serving spirit, whatever it may be. Fine points to understand and to practice accordingly. Taror api sahiṣṇunā, though

aggrieved, still to our extreme patience we are to tolerate very, very difficult things, ha, ha, ha, for a living person. But thereby we can repay very soon all the debts we have incurred here in this plane. Debt incurring every moment, every moment causing molestation to the environment for the maintenance of this physical affairs, so how to get out?

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ tad-artham
karma kaunteya, mukta-saṅgaḥ samācara

("Selfless duty performed as an offering to the Supreme Lord is called yajña, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (nirguṇa-bhakti).") (Bhagavad-gītā, 3.9)

Whatever you do, do for the centre, try to connect with the centre. And another, what you have done already, for that:

(tṛṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena, kīrtanīyaḥ
sadā hariḥ)

("One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.") (Śikṣāṣṭakam, 3)

Gaura Hari bol! All divine, the highest order of divinity. If we are trained in that way we can have a place in the higher sphere, in the higher gentleman's country. Ha, ha. No aggressive spirit, no entrance, no admission there, all give never take. We are in the midst of the competition of aggression, we are now child of that soil, no aggression no life. Ha, ha. But our highest ideal is given for our best prospect, that non aggression and to be open to all sorts of aggression. Are you ready? Ha, ha, ha. Are you ready, then you'll be led to the gentleman's country. Ha, ha. Here all goonda, all rowdy.

Vamśidāsa Bābājī said: "Who is giving, he's a thief, and who is taking, he's also a thief, both parties."

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83.7.6-7

Śrīla Śrīdhara Mahārāja: but when, if we can reach there we shall find without such no life is possible. Now, without electricity, civilisation is impossible. So when we reach the standard we will find utility of how much we gain there. A healthy life is there, the 'die to live,' life after death. Life after death does not mean that after this body another life, but the death of the so-called death finished. When death will die then the life will begin. Die to live.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Metinjaya (?) is the name of Mahādeva who has conquered death, death has died and he's feeling no death in the plane of Metinjaya (?), Mahādeva. As independent of this material energy.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

na meda candam na yodinam tad vinam yodinam mandi (?)

That day is fruitless, non producing, non productive, in which we do not talk, we do not cultivate about the Supreme Being, my Lord. No consultation about our Lord, we forget our own Lord, who is pure and end of all in our life, our Lord, the Lord of lords. When we forget Him, that day is non-productive.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti
sattvasya śuddhiṁ paramātmā-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-
yuktam

("For one who remembers the lotus feet of Kṛṣṇa, all inauspiciousness soon disappears, and one's good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from

repeated birth and death, and one's real spiritual life begins. As one's heart becomes gradually purified, one's devotion for the Lord within the heart awakens, and one realises the Paramātmā. Thus one gradually develops knowledge (jñāna), realisation (vijñāna), and renunciation (vairāgya)." (Śrīmad-Bhāgavatam, 12.12.55)

Avismṛtiḥ kṛṣṇa-padāravindayoḥ, not to forget, unforgetfulness about the lotus feet of divine Kṛṣṇa. Kṣiṇoty abhadrāṇi, that continuance of that memory, continuous memory of Kṛṣṇa, that will diminish and destroy, abhadrāṇi, the ungentle, the undesirable things, dirty things in you, dirty things, all are dirt. Without Kṛṣṇa consciousness, without the consciousness of the divinity, these mundane things are all dirt. The dirt should be removed, the dirt should be destroyed by the continuance of Kṛṣṇa consciousness. Avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti, and it extends within us, develops within us some maṅgalām, welfare, it produces from within the real welfare within us, the goodness within us and the dirt's are brushed out, śaṁ tanoti.

Sattvasya śuddhiṁ paramātmā-bhaktiṁ, your very existence is purified, the alloy is eliminated from your ego. You means your ego, your self conception, conception about yourself, that is full of alloy. The alloy will be destroyed by the continued God consciousness, Paramātmā. And gradually you'll find the God within you, Paramātmā. You are jīvātmā, who are you proper, and who is Paramātmā backing you, supporting you from above. You'll be able to understand, feel within.

Jñānaṁ ca vijñāna-virāgya-yuktam, and you'll find a peculiar type of knowledge, of God conception, which will show to you vijñāna, both the Lord and His potency, vijñāna, śaktiśa, different potencies and the owner of the potency. And virāgya, virāgya two-fold, the attraction, non-attraction to the dirty mundane world, and proper attraction towards the truth, that you'll feel within you, such development. Go on continuing God consciousness and that will take you to the desired position. Back to home, how sweet your home, you'll be able to go on continuing God consciousness. Anyhow try to maintain God consciousness and that will un-alloy. The alloy will be destroyed and your purified self will come out

from the fire and you will find everything.

It is not any blind thing, but the faith will not be blind only, but vijñāna-virāgya- yukta, jñāna vijñāna, the knowledge of the thing and the knowledge of different parts, potencies also of the thing. You'll be able, details, you'll be able to be clear in your heart. It is not a domain, faith means only blind emotion, don't think it to be so, not a domain of blind emotion. But there is proper knowledge, understanding, the land of proper understanding with the main thing with the central truth and also so many potencies also which is controlled by the Lord. Such position you'll be able to acquire. Hare Kṛṣṇa. Jñāna vijñāna virāgya-yukta.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

So dive deep into God consciousness. It is the key to the highest success of life. And that is so sweet that is like home, not a foreign land that you'll take so much risk to go to some unknown place and how there will be dealt, ha, ha, with, no such apprehension, such suspicious questions. As much as you'll be able to make progress that side you will find so sweetness, so home life comfort and confidence, you'll get there.

Gaura Hari bol! Gaura Hari bol!

Now the weather is a little fair, ha, ha, ha, ha, for you to go back.

Hare Kṛṣṇa. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Gadādhara Prabhu gone, young man, not old like us, he's afraid of the weather. Ha, ha, ha, ha. So he's come back this evening, ha, ha, ha. Gaura Hari bol!

Devotee: He's also very enthusiastic.

Śrīla Śrīdhara Mahārāja: Very enthusiastic, very forbearing, a diligent man, does not care even for the uneasiness, the fever. The body is not well but still he goes on working, even with fever he goes on working I'm told, does not care for fever or temperature.

Hare Kṛṣṇa.

Devotee: Mahānanda as well, he's doing very nicely.

Śrīla Śrīdhara Mahārāja: Mahānanda, he has got a very good friend and attendant in him, very encouraging, and he's very satisfied also in that position of his duty. Energetically he's going on. Hare Kṛṣṇa. Ha, ha. And aggressive type, Dayadhara, he caught a lawyer there and he wont allow him any time. "Don't you see so many crimes are standing in a line and you have come to talk with me. How is it possible for me to spare any time to talk about this idle talk about religion?" He wont spare, anyhow he made him to hear something, and that Search for Śrī Kṛṣṇa, after reading a few pages then he gave order to his secretary: "Oh, give fifty dollars payment to this gentleman."

Devotee: "Write him a cheque." He read the part about Kṛṣṇa stealing, he was a criminal lawyer, and he read the part about Kṛṣṇa stealing butter.

Śrīla Śrīdhara Mahārāja: Stealing butter, then why did he not concoct a case against Him?

Ha, ha, ha.

Devotee: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: "You have come to introduce the stealing of God? Then all will be thieves here."

Devotee: Teaching adharmā.

Śrīla Śrīdhara Mahārāja: "Your God also is a thief and you have come to preach that God also is a thief so go on thieving?"

Devotee: The opposite thing was created, the opposite reaction created.

Śrīla Śrīdhara Mahārāja: One gentleman told: "Because God is a thief, so we have got some hope." One gentleman, when I was a college student I went to hear the lecture of Kulana Goswāmī (?) or someone, he told, explained: "That because Kṛṣṇa is a thief, so we have got some hope. We have given such a big fencing on all sides of us that no good things can enter. But because the thief, we lock and we have got boundary walls and so many opposition things that no thief can enter, still, thief will come out of his own interest. So we have also tried our best

to construct boundary lines all sides so that no God consciousness can enter, but as a thief He will enter, and that is our solace. If that one day as a thief He will enter into our heart, then we can have some hope. Otherwise consciously we won't invite Him to come into my heart. Only the thief God is our solace that one day He may stealthily enter into my heart and capture. Let God be thief."

Hare Kṛṣṇa. And that is also above justice, when stealthily goodness comes. There was one Mohammedan charitable person here in Hooghly, his name was Harji Mohamed Maharshi (?). He was a bachelor and he was the owner of a big property, a rich man. He used to help all that came to him for any begging purpose, but there were some families who were suffering from poverty but can't approach anyone for their help. He noted their names and at night while passing some monies were thrown stealthily, we have heard of that Mohammedan gentleman. In Hooghly there is a big Mosque commemorated in his name, that Harji Mohamed Maharshi (?). Stealthily he made charity. So if money comes stealthily it is not undesirable. If Kṛṣṇa comes stealthily in our heart, how is it? So above justice in the plane of mercy, all these dealings above the plane of justice, and in the land of mercy and affection and love, these things possible. The good enters stealthily to the undesirable party and makes him good.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Ṛṣabhadeva is leaving our company. "But how cruel you are," we may say, ha, ha, "you are very cruel." Then what will be your answer? "No, no, I am coming back."

Devotees: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. Gaura Hari.

Devotee: But if you gave me a little something to do then the connection would be there.

Śrīla Śrīdhara Mahārāja: Yes. Aksayānanda Mahārāja is there, ha, ha. I am an old man and he's still young to look after the interest of Kṛṣṇa more than myself.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

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Śrīla Śrīdhara Mahārāja: matter has come to exploit us. What is the gain, what is the loss? Action and consciousness. (Śrīla A.C Bhaktivedānta) Swāmī Mahārāja gave an example: "One who has got eye but he's crippled, and another goes but he's blind, both combined." Matter has got no feeling but the man has got feeling, man is the party, matter, machine, is non-party.

kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate puruṣaḥ sukha-duḥkhānām, bhoktṛtve hetur ucyate

"Material nature has been delineated as responsible for the cause as the domineering force of the senses, and the effect as the material body; and the (conditioned) soul himself is known to be responsible for his accrued

happiness and unhappiness." (Bhagavad-gītā, 13.21)

Who will be important, the feeler or the felt? The criterion of happiness is confined in the feeler. Whether happiness is necessary, happiness is possible only in the subjective existence. When avoiding this material engagement he may feel more happiness. Ātmārāma, he may be self-satisfied, now entangled into that non-joy substance, non-happy substance, but seems to become self-established, ātmārāma, who is established in his own self not outside. He feels more enjoyment than the world-handling machines, the matter. Ātmārāma, even they, of the standard, even they find more happiness when comes in contact with Super Ātmā. In this way, the existence of the higher appeal is going to be established.

ātmārāmāś ca munayo, nirgranthā apy urukrame kurvanty ahaitukīm
bhaktim, ittham-bhūta guṇo hariḥ

("Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world.") (Śrīmad-Bhāgavatam, 1.7.10)

Those that are self-sufficient, they also are attracted by some higher kind of ecstasy. So it is the proof positive that higher ecstasy is existing, though very finer, though finer, still it has got existence, because the self-sufficient people they also find joy when coming in contact with that abstract thing. So that is a proof, a man who does not care for anything, almost independent of material assistance. Like Śukadeva, he does not want anything, not even a cloth, a dress. Only now and then a glass of

milk if it comes easily. He does not care for anything in this mundane, quite independent life. Ātmā, engaged in himself, not engaged in any material objective consciousness. He is attracted by some higher abstract things, so there must be something above, adhokṣaja. That which when that comes to contact with us we can feel, otherwise when withdrawn we are nowhere.

Like flying saucer, a few days back there was some rumour that a thing by the name of flying saucer is coming to contact with us. But the men in the world, they tried to find it, chased, but it disappeared. Have you heard the name of flying saucer?

Adhokṣaja is something like that. Can come down to contact but when we chase, no have. What is the proof? For a big engineers or a pilot, they have also seen that something is coming down and when chasing disappears. So more efficient machinery world is existing on the other side. Experts of aeroplane drivers (pilots), they are also admitting. So ātmārāmā:

prayenum nayo rajan nivitra visesadata nigunasta ramanti snana manu
kathane hari ?

How to prove that higher existence is there? We cannot enter at our will to have experience of that plane. Then what is the proof that such plane is existing at all? Some experts of this world of the highest class, they find something that's disturbing their self-satisfaction to the fullest extent, disturbing and attracting towards something else.

Just as to prove that there is rebirth, transmigration, some sort of persons we may find that they say: "In my previous birth I was there. I can find out my things that are left in the almera (iron box?)." He's taken to that place, "Yes, this was my room and I put these things here." So those that want to prove scientifically that there is rebirth, they're collecting such examples to prove that the rebirth is there. Some, they can remember

their past life and they can give proof, that: "Yes, I was here in my past life." There are some such examples and that is the basis to prove that birth after birth, transmigration.

So also in this way, the ātmārāmā, they stand proof that there is higher plane that attracts us who have superseded the charm of this mundane plane, but it's not mundane. Śukadeva Goswāmī says: "You all know I am well-established in the non-material world, no charm for any form of material world in me. But this type of līlā, personal ecstasy of some order, attracted my heart. So you don't think that this is mundane. No mundane thing can have any attraction for me, but this is transcendental. I stand as evidence to the fact that there is transcendental world of higher stuff, higher dignity, higher quality. Because I stand as evidence, you know nothing of any mundane character can affect me and disturb my balance, my equilibrium in the all-spiritual consciousness. That sort of peculiar may not be disturbed by this worldly attraction, but some supernatural attraction is coming to disturb my equilibrium and attracting towards that."

Hare Kṛṣṇa. ātmārāmāś ca munayo, nirgranthā apy urukrame kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ. This is for the ascending method but those that are in the descending method they themselves are becoming small witnesses, sukṛti, śraddhā, they feel it maybe of less degree of intensity. But they feel there is something and my heart of my heart is hankering for that thing. "All the charm of this world finished for me forever, can't attract. If I want to live then I shall live for that at any risk, at any risk, whatever little taste I have got for that thing. I can't stand, can't do without that, I must have to attain that stage otherwise I do not like any sort of existence. I have got a little peeping of that beauty, that is my life, my life is there. If I want to live at all I must have to get that, otherwise this is all tasteless. I have finished all other standards of life, no charm, all tasteless. I want that thing that is the fulfilment of my life worth living. Life is worth living because it has got that ultimate connection with that fulfilment, otherwise no life worth living."

Hare Kṛṣṇa. How to attain? Only with the association of those that are eager for that. Birds of the same feather flock together. If you want that thing there are others also of similar nature, go and mix with them and jointly try to have that by mutual help. There are the experts also, the beginners, the advanced, by mutual help go in a procession, saṅkīrtana. And not in private life but make it public, give it this quest, give the shape of a public shape that is the practical shape. The quest of that supreme thing, be bold enough to give it a public shape of your searching, that is saṅkīrtana procession. You should not be a coward to keep it within you, that it is so subtle you won't be able to prove to others, so in a corner you will go on only, not that. Your adherence should be so sincere and so forceful that you must come out of the house on the street.

The God's searching, the search for Kṛṣṇa must have a shape of reality, not less important, not less true than the spirit with which we are seeking this material improvement. Our sincerity must have some courage to take it to the road, saṅkīrtana. I'm doing anything like a thief in the dark, what I want, what I believe, my faith, let others see and come to challenge. I am ready, I shall try my best to prove that what I am doing that is all right, not only all right, but that is the thing which everyone should take to save himself. Others, they're entangling with mortality, mixing with mortality.

janma-mṛtyu-jarā-vyādhī-duḥkha-doṣānudarśanam

(amānitvam adambhitvam, ahimsā kṣāntir ārjavam ācāryopāśanam
śaucam, sthairyam ātma-vinigrahaḥ indriyārtheṣu vairāgyam,
anahaṅkāra eva ca

janma-mṛtyu-jarā-vyādhī-duḥkha-doṣānudarśanam asaktir
anabhiśvaṅgaḥ, putra-dāra-grhādiṣu nityam ca sama-cittatvam,
iṣṭāniṣṭopapattiṣu mayi cānanya-yogena, bhaktir avyabhicāriṇī vivikta-
deśa-sevitvam, aratir jana-saṁsadi

adhyātma-jñāna-nityatvaṁ, tattva-jñānārtha-darśanam etaj jñānam iti
proktam, ajñānam yad ato 'nyathā)

("Humility, pridelessness, nonviolence, tolerance, honesty, service to the guru, purity, stability, self-control, detachment from sensual delights, absence of egotism, an objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc., freedom from infatuation with wife, children, home, etc., nonabsorption in the happiness and unhappiness of others, constant equal- mindedness in the contact of desirable or undesirable objects, unfaltering and unadulterated devotion to Me, preference for solitude, indifference to mundane socialising, perception of the eternality of self-knowledge, and realisation of the goal of divine knowledge - certainly all these have been declared as actual knowledge, and everything apart from this is ignorance.") (Bhagavad-gītā, 13. 8-12)

These defects are sure in the material achievement so to get out of that, the death and the birth and the infirmity and the disease, I want to have such a campaign, a bright and bold campaign. The search for reality, and reality is beautiful, reality is beautiful, reality is love, reality is charm, reality is harmony. I feel it within myself sincerely and my life is only for that. I am also a factor of this world so my necessity may not be dismissed as unreal. As you are, I am also so, so I am attracted and this may not be imaginary. I try to prove that you are running after phantasmagoria, mania, and not myself.

Hare Kṛṣṇa. At every step, even dream, taking food, in every phase of our life we shall try that search, direct or indirect way, the search. Soldiers sometimes they're laughing and merry making position, but sometimes they will be seen furious fighting. So merry making, eating, all will be searching, march, march. March from nescience to science, what is knowledge and what is above knowledge. Fighting is not the final, after fighting there is a peaceful life also. So the searching if we think like fighting, elimination and advance, acceptance, then after that, after war there is a life of peace. We are fighting for the peace.

So sādhana, the struggle, life of struggle to attain the truth, that is a life of fight. But the mark is for the peace after this war, greater, higher peace, peace of higher quality without anxiety that is existing at present. War comes only for that. The lakṣa (?) the aim, the aim is towards the peace and peace of higher quality. Otherwise fighting has no meaning. So struggle, sādhana, bhakti, struggle, fighting with māyā, the present possessor, the force that has taken possession of us at present. So fight our fight and knock them out and to find some higher peace. So the sādhanaka, the student, is fighting with nescience to get science. So always, every life is a life of struggle, struggle to find higher things, and that becomes clear in sādhana.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

vidyavatam bhagavati pariksa ?

It is said, how far you know, the test is in Bhāgavatam. Whether your consciousness comes up to the level of the thought which is given in Bhāgavatam, can you come to think of theism to this degree as it is inaugurated in Bhāgavatam ? Vidyan, generally vidyan means learned, but it means not mundane learning, veda-vidbhiḥ, in Manu- saṁhitā (2.1):

(vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hr̥dayenābhyanujñāto, yo dharmas taṁ nibhodhata)

Vidvadbhiḥ, who are the learned? Who has got some knowledge in the revealed truth, revealed scriptures. And not in the mundane world, they're not considered to be learned. Because this is all vulnerable, now it is

true, next moment it is false. The law of nature, that is changing, and also it is all false in this sense that all are representations of local interest, provincialism, local interest. Every representation, every invention, they come to put forward some local interest not universal interest. So from the universal plane there is some attempt to extend the standpoint of universal experience to this provincial. Central law, they have extended to the provincial rulers, "This is central law, you must have to abide by this. Your provincial order won't be applicable to another province or to the centre." So central knowledge is really knowledge that will stand true in every province, every locality. It is of universal character, *īśāvāsyam idaṁ sarvaṁ*:

(*īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam*)

("Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.") (*Śrī Īśopaniṣad*, 1)

So that is, from time to time some central experience is extended to this local experienced area. So vidyan, who is vidyan ? Veda-vid, who has got some knowledge about that revealed truth which the self considers from the central standpoint. That is a general characteristic, that is truth. And your selfishness will say, "this is my interest," another will say, "no, this is my opposite interest there." So that is not truth. The central decision and estimation and grant that is the be-all and end-all, and your experience of that plane of knowledge has got some acceptance, recognition. Otherwise all your provincial demands have got no room here.

So vidyan, vidyavatam bhagavati, even those, as I am told that our

Sudhir Goswāmī, he has in The Search For Śrī Kṛṣṇa, in the beginning he has quoted Bhaktivinoda Ṭhākura's Bhāgavata speech (from an English lecture delivered in 1869, at Dinajpur, West Bengal). There, Bhaktivinoda Ṭhākura is showing the development in the conception of the theism, gradually growing, coming out.

The Bhāgavatam is the fruit, Vedānta has been considered as the flower, and the

Veda has been considered as the tree

End of side A, 6/7.7.83 + start of side B.

Śrīla Śrīdhara Mahārāja: sprout, in this way. But all about revealed truth. So, vidyavatam bhagavati pariksa ?

Those that say they're proficient in Vedic knowledge, their test is in Bhāgavata. How far, how deeper you can have knowledge about the theistic world, the Bhāgavata is the test. What is the position and what is the capacity, what is the utility and what is the superiority of the central conception truth. That means it is not Brahman, brahmeti paramātmēti, bhagavān iti śabdyate.

(vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam brahmeti paramātmēti, bhagavān iti śabdyate)

("Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.") (Śrīmad-Bhāgavatam, 1.2.11)

Brahman, who is the all-accommodating aspect of the environment, Paramātmā, all- permeating, whatever you'll say, He's within, He's everywhere, He's within, that aspect. And another, revolutionary aspect is Bhagavān. The first interpretation of the word Bhagavān is given as aiśvaryasya samagrasya, "Who is the source of all power, controller of all potencies." Bhagavān.

(aiśvaryasya samagrasya, vīryasya yaśasaḥ śriyaḥ jñāna-vairāgyayoś caiva, ṣaṇṇām bhaga itīṅana)

(Bhagavān, the Supreme Lord, is thus defined as "He who is inseparably replete with the six inconceivable qualities of wealth, power, fame, beauty, knowledge and renunciation.") (Viṣṇu Purāṇa, 6.5.47)

But Bhāgavata has taken the centre from power to love, for love is above the power, more deeper plane. Power is external, love is more central and more higher. So Bhagavān means bhajanīya-guṇa-viśiṣṭha, the substance, whenever we come in connection with Him we like to surrender towards Him, to merge our interest in Him. Bhajanīya-guṇa-viśiṣṭha, "that I am searching, the Lord of my heart I have got here, I don't want anything, I must jump," bhajanīya-guṇa-viśiṣṭha. The Bhagavān is such that to excite eagerness, anxiety, and to jump into His way, that is Bhagavān. The all- attractor, loving attraction we shall feel about the substance. Bhagavān means Bhāgavata, bhajanīya-guṇa-viśiṣṭha, He has got such qualifications, such qualities, He will attract me wholesale to jump up under His service.

So, vidyavatam bhagavati pariksa ? The Bhāgavata is the test that how far you are advanced in your theistic life. Can you do this wholesale surrender? Can you think of by surrendering, can you think of by dying

you'll live a proper life? External death, as you are at present, the dissolution of the whole and a new you'll gain. Can you be bold enough? There is such characteristic of the highest substance. Not master of power, or not all-comprehensive, everything putting in his belly, or all-permeating like so many smallest things, microscopic things, not like that. All-permeating, pervading, or all- accommodating, not that these are the highest qualities of the supreme substance.

But controller of all power, Nārāyaṇa, that is something, Who controls everything, that is something. But Who attracts us unconditionally towards Him, we want to fall at His feet. So beauty, love, that is given, that sort of conception is given by the Bhāgavata. So what knowledge you have got of revealed scripture, the test is Bhāgavatam. Have you got any clue of such anywhere in revealed scripture? No. Bhāgavatam has given the highest thing and Mahāprabhu came with that.

This is the central world of the highest plane of the universe we are living in. We have got so much prospect of life, so much, and we are engaged in what type? A human, I can go down again to an insect, a beast, a tree, I am wandering in this vicious circle. This is my position, I am in the top, next moment I am action reaction, action reaction, I am master and the reaction will come and demand to pay off my debt, then take down by my ear. In this way we are moving, sometimes higher, next moment lower, then again higher and lower.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna mām upetya tu kaunteya,
punar janma na vidyate

("O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.") (Bhagavad-gītā, 8.16)

And our prospect is such, how to come out of this vicious circle and to attain the fulfilment of our life? Only those who are our friends that are carrying such a wealth, such information, such news to the public, they're the best friend. All other seeming friends they should be dismissed if we're sincere. This will be our form of life, elimination and acceptance, acceptance. Ignore all the formality, the spirit must make us mad to advance further and further.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Mahārāja, I wanted to ask you about the position of Gadādhara Paṇḍita's spiritual master.

Śrīla Śrīdhara Mahārāja: Gadādhara Paṇḍita's spiritual master, Puṇḍarīka Vidyānidhi?

Devotee: Yes. What is his position in Caitanya-līlā ?

Śrīla Śrīdhara Mahārāja: Gadādhara Paṇḍita has been considered to be Rādhārāṇī's incarnation, and Puṇḍarīka Vidyānidhi is considered to be Vṛṣabhānu Mahārāja, the father of Rādhārāṇī, there in Kṛṣṇa-līlā, Vṛṣabhānu Rāja, Puṇḍarīka.

Devotee: He has some uncommon pastimes, Premānanda (Puṇḍarīka) Vidyānidhi.

Śrīla Śrīdhara Mahārāja: Yes, he's paramahansa. Different devotees have come to show different types of bhajan. Bhajan in the common thing is 'they're all devoted,' but different types of models, all are not one and the same. But the aim towards Kṛṣṇa consciousness, that is to be dealt, from all positions if one is directed totally to Kṛṣṇa consciousness, s/he's all right.

Suppose there is a patient, there is so many patients of common disease. Then the doctor may not advise everyone to take the same diet, similar but not the same. According to the taste and the capacity of the stomach, someone is given something, another patient, a TB patient, but according to the condition of the stomach some will get some sort of diet, and another will get another diet, in this way.

So, all going towards Kṛṣṇa consciousness, but physical arrangement may be a little different. And these uncommon persons of uncommon external characteristics, these small things should not have any consideration with them. He's (Puṇḍarīka) taking tobacco and richly dressed he's there, and that is an example to us.

Mukunda told Gadādhara Paṇḍita: "Do you like to go to visit a sādhu? I know him, a good sādhu has come."

"Yes, yes, take me to where the sādhu is." Gadādhara Paṇḍita in his young age was very eager to see sādhus was took there and Gadādhara Paṇḍita saw that he's smoking. "What sort of sādhu has Mukunda taken me to see?" And also the hair was very well brushed, and the ornamental dress was also very rich, and he is sitting also on a very soft, valuable bedding. "What sort of sādhu has Mukunda taken me to see?" He had some hesitation in his mind, doubt.

Then Mukunda knew this, could feel this, and he chanted one śloka of Śrīmad- Bhāgavatam, (3.2.23):

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī lebhe
gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema

("Oh, how amazing it is! The sister of Bakāsura, Bakī (Pūtanā), desiring to kill Śrī Kṛṣṇa, smeared poison on her breasts and forced Kṛṣṇa to drink their milk. Even so, Lord Kṛṣṇa accepted her as His mother (dhātrī), and so she reached the destination suitable for Kṛṣṇa's mother. In this way she came to try and kill Him; yet Kṛṣṇa gave her a position as a nursemaid in His group of assisting mothers. So gracious is the Lord. There is limitless Grace in Him. Of whom should I take shelter but the most merciful Kṛṣṇa? Who else but Kṛṣṇa should we approach for our good? Who can be so kind, so gracious?")

This śloka meaning that, "Whom should I worship except Kṛṣṇa? Because His magnanimity is so much that one lady came to kill Him by poison and instead that poisoned lady was given a motherly post in His own domain. So, so much magnanimous personality amongst those to be worshipped whom I shall get?"

Then it created some movement in the heart of Puṇḍarīka Vidyānidhi and gradually things came to show otherwise. He threw off that valuable smoking pipe and began to tear his valuable clothing, and the bedding also. Then he began to catch his well- decorated hair and began to roll and showing different features. Kaṁ vā dayāluṁ śaraṇaṁ vrajema - aho bakī yaṁ, in the mouth and lips such sounds now and then and he's in his present state.

Then Gadādhara Paṇḍita said: "Oh, only the small sentiment about the magnanimity of Kṛṣṇa can produce so much revolution in the heart, so he

must be a great devotee." Then Gadādhara Paṇḍita began to understand his dignity. But always the man may not be known by his dress, "this is fashion," does not care, everything is one and the same. But he's not a slave to that good dressing or good hair, polished hair, or anything else, formally.

Just as it has been told about Rājaṛṣi Janaka, one hand on the soft breast of a lady, and another hand into the fire, both enjoying and suffering. No disturbance in his consciousness. The softness and the burning sensation, both together tolerating. So if a man who can enjoy the fire burning flame, if he puts his hand into the soft part of the lady, it is nothing to him, nothing to him.

So something as the inner man is otherwise, it is only external thing, posture. It cannot affect him at all, cannot touch him, cannot disturb him from his aim, from his engagement, nothing, something like that.

When Rāmacandra was going to be installed tomorrow on the throne, all rejoicing. Rāmacandra, He's also thinking that He's going to get a great responsibility of discharging duty, serious mood, not very pleasing mood. Rāmacandra was thinking, "A great burden is coming on My shoulders, on My head. I shall have the responsibility to look after the welfare of so many subjects." He's in a serious mood. Then when He heard that instead of being enthroned He's to go to the forest as His stepmother has forced His father to enthrone Bharata, her son, and to banish Rāmacandra to the forest, Rāmacandra was of the same temperament. He's going to discharge the duty. To be enthroned, that also is duty and here also to obey His father's will, that is also duty. He's going to discharge the duty to the forest in the same temperament, no disturbance in the balance of His mind. When He's going to be enthroned and when He's going to be banished the temperament is all the same, He's going to discharge duty that was coming to Him. He's not one whose slave to any event, He's above, everything is considered as duty.

To go to the hell: svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ.

When Śiva was once sitting with his wife Parvatī on his thigh, making her seat there, He's taking rest. Then his class-mate, one Chitraketu, he came and put some remark that: "You Śaṅkara, what you are doing of course I don't question your dignity, but to the public it is not a good lesson. You should consider this."

Then Parvatī she was enraged. "You don't know the greatness of Mahādeva, you are ridiculing, making remark on his practice. So your views are not pure, you must go to the demonic birth."

"Yes, I accept your curse." And he went away.

Then Mahādeva told to Parvatī in an excited tone: "Do you know who are they? He has not done anything wrong. He's my friend, and what I am doing publicly should not be done and that is why his remark is not very insulting to me, He's my friend. In a friendly way he gave such like remark. But you could not tolerate, you cast and cursed him but what was his attitude? He could also cast the same curse to you as he has that power but he did not do that, he only accepted and went away. So who are they? Do you know them?"

nārāyaṇa-parāḥ sarve, na kutaścana bibhyati svargāpavarga-narakeṣv,
api tulyārtha-darśinaḥ

("Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.")
(Śrīmad-Bhāgavatam, 6.17.28)

They are a class of devotees of Nārāyaṇa. They do not care for anything good or bad. Both heaven and hell are equal to them. Nārāyaṇa-parāḥ na kutaścana, they're not afraid of any condition of life, prepared for every eventuality. Na kutaścana bibhyati svargāpavarga-narakeṣv, svargā

means heaven, āpavarga means salvation, and naraka means hell, all are of equal importance to them. If they go to the hell, the other sufferers in the hell, they will be benefited, but hellish things won't be able to touch them.

They're always surrounded by, a healthy man when he goes to serve an infectious patient, if his health is good, those infections cannot enter into his health. But if his health is weak the infection will enter. So they're of such type that wherever the unfavourable circumstances there, but they're guarded by the bhakti-rasa, their under dress is of purest material, nothing can pierce and harm them. Svargāpavarga- narakeṣv, api tulyārtha-darśinaḥ, of equal effect they can see. They're wandering in the world of Kṛṣṇa, wherever they go, "It's Kṛṣṇa's doing, Kṛṣṇa's will, it has come from Kṛṣṇa's will. I am serving His purpose, serving His purpose." This idea, no local interest are they suffering from but always there in general.

When, after the Kurukṣetra war was finished, then one boy ṛṣi, Uttanka, when he found Kṛṣṇa he told: "Oh, Kṛṣṇa, I shall curse You."

"Why?"

"Because You are the cause of all these miseries that are the outcome of that great battle of Kurukṣetra. So many widows, so many orphans, so many crippled persons, they're all crying for pain and misery, and You are at the bottom of the object."

Kṛṣṇa told: "Oh, you ṛṣi kumara, the boy ṛṣi, whatever you have accumulated by your penance, your power, that will be finished when you'll come to engage it to utilise it against Me. But no effect will come to be produced on Me, I am in nirguṇa, nirguṇa, guṇa tita, satya, raja, tama, three guṇas, angle of vision, three angles of vision, and universal angle of vision, and My position is there."

That is ahaitukī apratihatā, causeless and irresistible flow of the most fundamental world. Just as by electric flow vibration, so I am in the plane,

where the plane is moving and which is irresistible and causeless, no object, automatic, healthy movement, infinite character. I am there, all My activity from that plane, so whatever waves from other planes that may come to clash with it, they'll be finished, and the plane in which I am moving that is irresistible, that is continuing forever. It is eternal, no beginning, no end, and harmonious flow. And I am there. So nothing can affect My position. Whatever you have acquired with your relative power, that will be finished if you throw it against the irresistible flow on which I am moving."

So nirguṇa, svargāpavarga-narakeṣv, api, so our, not external things but the internal position should be judged, that is all-important, in Puṇḍarīka Vidyānidhi and everywhere. There are gr̥hastha devotees also, sannyāsīns are there, so that they may not cast a glance to the ladies, they will consider that this is very filthy thing. But there are gr̥hastha devotees and they're producing children also, still, they may be cent-per-cent pure, no enjoying mood there, not only enjoying mood absent but serving mood is there. They're united in serving mood and child comes but no enjoying mood.

Exploitation is bad, serving is good, and whatever may be the outer-colour of things if approached with the spirit of service, that is ahaitukī apratihātā, that vibration from the most fundamental plane, is actuating over whatever external activity, that is cent- per-cent pure. Thieving, lying, everything may be pure if coming from the most fundamental plane, that vibration, motive, power, pushed from that plane. It is all right, nirguṇa-līlā, that is līlā, not only selflessness but fullest self-surrendering unto the centre and actuated from that power only can effect. They're fully established in līlā that is nirguṇa.

So not by the form but by the real position, spirit, things should be judged. And whatever we're thinking by local experience, local interest, has got no value, little, that has got value but local value, temporary value, a part of locality and a part of time. That is all limited value. So that is to be applied to the ordinary persons but not to be applied on those things that seem to be similar, the thieving, stealing and lying, similar, fighting, similar things, undesirable things, but if it comes from that will it is all enjoying and irresistible. That is nirguṇa, gunatita, that is the

different symptoms of disease, good and bad, and that is quite cent-per-cent healthy movement, healthy movement, cent-per-cent healthy movement when it is dictated by the centre.

Otherwise all will be local and temporary interest that will come in clash and they will finish. In this way we have to think. Not the form but the real nature, real position, that is all. Whether it is from God consciousness, the origin is to serve the will of the God, or it is for a selfish purpose. I show sometimes an example that a policeman if for his selfish purpose he takes bribes he will be punished, but is for the interest of the state he kills a man he may be rewarded. So we are to see things like that, from universal interest of Kṛṣṇa, and so many representatives who are so many parts of the universe and negligent parts important.

So Puṇḍarīka Vidyānidhi and men of such type, we should not judge, we should be very, infinite within quality, and in the upper that is negligible, no consideration there. Just as the dress cannot be the test for a man. A prostitute may be wearing a holy dress, and a dacoit may have a saffron dress of a church man, and a good man may have some other dress, of a thief or dacoit. But the real inner things that should be considered, not the coating, not the cover, the cover should not be made much of but the inner substance is all important. We are to see that.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Hare Kṛṣṇa. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

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83.7.25 – Autobiography part two

Śrīla Śrīdhara Mahārāja: And that must be done through proper agent, and the standard of giving, that will be understood. How to give? What is known to be the gift? To give, that is a very hard thing. What to give? The whole capital we are conscious of is collected from black-marketing, all black-marketing here. Things belong to one and we are thinking "this belongs to me, that belongs to you, that to a third," in this way the wholesale is black-marketing.

īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat tena tyaktena
bhuñjīthā, mā gṛdhaḥ kasya svid dhanam

("Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.") (Śrī Īśopaniṣad, 1)

These are treacherous transactions in this world. This body does not belong to me, it does not obey my direction, and I think "this is myself and these are all belonging to me, I'm belonging to India, or America, this, that," wholesale black, false transaction, a hoax. We are to understand this first that all are hoax transactions and we are to save ourselves from that. They're all false going in the name of truth. We are to pray from this false transaction cent-per-cent. This mania, "this belongs to that, this belongs to ABCD, all belonging, all master, all lords," ha, ha, this great mania we are to be saved from that, this great mania.

Then, it belongs to whom? Who is the real owner? Who is the real lord? And He's the Lord of mine also, and how to approach Him? Where is He? The Lord of truth, where is He? So, that sort of serious transaction,

enquiry and transaction should be made openly, in reality not in imagination.

Hare Kṛṣṇa.

First to get out of the hoax that this belongs to ABCD, and then to search for the owner and what is my relation with that owner. Then we'll be given to understand that He's, our Lord is very good natured, very sweet, and fulfilling, our fulfilment is in Him. He's so sweet, the centre is so near, so friendly, so sweet, we'll be able to know gradually. And that means, in other words, that we'll live in the transcendental world. We have found that there is a world and my inner soul is a member of that happy world. Then again to search, where I am adjusted there, my inner soul is adjusted in that eternal pastimes, where to find out, to be properly located, and then I'll be in the fullest attainment of life, in this way.

..... infinite sky, mahā-sunyam, ha ha, where to take stand? The ground removed from under the feet where we are. We're standing on and over the solid earth but that is taken away, where I am, where are we? Like an atom in the universe with no support. Here in human body, then after death maybe transferred somewhere to an unknown quarter, from there again to an unknown quarter. In the time of eternity we are moving in this way. Not conscious of our own self, our future, our past, yet we boast much of our scholarship and knowledge and civilisation and science. But what is the position of a man, what was his future, what was his past, and what will be his future? All unknown, uncertain, so what position we have got, ha, ha. No substantial position, this is where we are at present.

Just as a dust by a storm is in a combination, so many dusts, sands, by a storm removed, to what direction? Then in this way, no rule, no regulation, by chance, we are prey of chance, our existence is at the sweet will of the chance of the forces of nature. No stable position of our own, and we are making boast, "We are so and so, we can crush with

atom bomb the whole world." What does it harm for the universal interest? Nothing, if the whole world is effaced like a point, the whole world that the atom bomb can swallow is a negligent point in the infinite. Who knows, who cares for that, who cares for that? A mosquito we may kill with the fingers, so one world in consideration of the infinite.

What is the value of this big world for us? Bigger, bigger, bigger, sound also, so high-class sound our ear cannot accept, and very small-class sound our ear cannot accept. The more intense light our eye cannot catch, and very meagre light also the eye cannot catch. Only the limited between the infinite high light and infinite lesser light, only a particular middle portion comes to our sight. And that also to our ear, everything, in the middle and something negligible is given to us wherever we be different. Greater light, then more intense light also we can't see in the darkness, and less light of course, darkness. So sound also, most intensified sound we can't catch, our ear cannot catch, to certain extent it can catch. So where are we, no stand.

Gaura Hari bol! Gaura Hari bol!

So this is the world of so-called reality, the vāstava, satya. The communists are very fond of this physical existence, they are knowing nothing but this is such

..... they're not causing any harm to me at present. Hare Kṛṣṇa. Nitāi Gaura Hari bol!

The inner guardian, inner man is very close to us. This is to show that externally you are so helpless in your position, but don't go that side to find out, to search for your support or your friend. Find inside, find inside, the stable friend is there, firm achievement is possible. And he sees with his affectionate eye looking over you.

Tad viṣṇo paramaṁ padaṁ, go that side, enquire your support from the inner side.

(om tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur
ātataṁ tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat
paramaṁ padaṁ)

("As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head.") (R̥g Veda , 1.22.20)

Tad viṣṇo paramaṁ padaṁ sadā, paśyanti, a big eye of a guardian is watching you there, Paramātmā. Very close, very close to you. Try to go that side, turn your inner eyes that side and you will find some stable position. "Oh, there is the support, is it? I was searching for some support in the flickering material aspect of life. That searching for what, mental and physical body, they're also false. And the foundation I was searching for their support, that also false. But the reality is this side, both of the mind as well as the environment. A diabolical change, revolutionary change will come in ones thinking. Oh, everything, all assurance, everything optimistic."

Āścaryavat paśyati One who comes to have such recognition in the beginning he's astounded, āścaryavat paśyati kaścīd. And when he wants to say to others, he's also astonished. And those that hear from him they're also stupified. Is it that our foundation to stand is inside? Our hope of satisfaction is inside not outside, not in the world sought through our senses but within. The world where we are standing really with our own real personality that is inside, in this way.

āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścīd

("Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all.") (Bhagavad-gītā, 2.29)

And none can finish it after a hard struggle of knowing, cannot be finished, unfinishable. Go on, go on, the charm progresses like anything with no end, navanavayam, every second it comes with new appearance and new prospect, every moment new prospect with new appearance it comes to us. It cannot be stale, none can make him stale, "Oh I know it already, it is finished," not that. Every second with new promise and progress and prospect it appears to you. So one is astonished. That is the character of infinite. That is within, that wealth, and leaving that searching outside, what for? In the mortal world, in the world of gross dead bodies, corpse, in the morgue you have come to find solace in the morgue full of dead bodies. Dive deep into reality, the wealth is within and it is very cheap at the same time. Everyone may find if their eyes are turned inside. Ample, infinite, there's no possibility of there being a food crisis or any crisis of want. It is immense, infinite, ample, and vitality giving, soul feeding.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

And Mahāprabhu told that the sweetest of the sweet, sweetest of the sweet, the Lord. That higher embrace we can have. It is so sweet we can't over-estimate, we can't even touch a speck of it. He's Lord, but so friendly and so sweet that un-estimably we may be gainer.

Gaura Hari. Gaura Hari. Gaura Hari.

Turn your eyes towards Him. Nityānanda Prabhu was begging from door to door. "Oh, accept, cast your glance towards Gaurāṅga Who has come to your door, and with what wealth He has come to give you try to mind it and give a little attention and you'll be rich in an unknown quality."

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Hare Kṛṣṇa. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

.....

..... whatever he says we are doing, "Go deliver lectures, or explain from Bhāgavatam, or do some collection for the Deities, we are doing that. But still, these offences are coming, we do not know, he's responsible."

Then Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) told: "But if a student complains against his teacher, "Oh, he's asking me to do so many sums, to get by heart so many articles, and this grammar, and I am doing all these things. Still I fail the test, so the teacher is responsible for that." It is something like that.

We are ordering you to engage yourselves in the service of the Lord and it is written in the scriptures and we also follow it. By doing this you will get out of the present undesirable engagement and you'll make progress in the devotion of the Lord. For that purpose I have ordered, not to fulfil any separate interest of mine. Just as the teacher asks the student: "Do this, read this, and do this, all these, work these sums and get by heart," All meant only to learn. In the way of learning all these practices are

necessary, so I have also asked you to engage yourself in so many forms of services and by these practices you'll be able to cross the māyā and to attain the land of divinity. So, we do our best but there is the free will and the impulse of the previous action of the jīva.

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ na karma-phala-saṁyogam, svabhāvas tu pravartate

("Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions.") (Bhagavad-gītā, 5.14)

Even the Lord says that "I am independent of their activities, their action, and their consequence, independent. I'm aloof, I'm not responsible for their action and for the consequence of their action. They're left independent. Svabhāvas tu pravartate, the arrangement I have made for the free will, do independently, the free will cannot be taken away, then it will be mud, it will be stone. No longer will it be a soul, a soul means endowed with free will. If the free will is taken off the soul cannot exist, it is something like fossil. So free will must be there and with free will you should come to serve Me."

Free service, that is necessary, not forced labour, devotion is not forced labour, but devotion is free service, freedom is there of the jīva soul, then he'll be happy. Otherwise devoid of freedom if he forced them to get like fossil he won't feel any satisfaction in him. So free cooperation, free service, there is devotion, otherwise no devotion, that's forced labour, so forced labour is not devotion, no service, no dedication.

So be the nature of things He can't interfere and He does not interfere,

God even, what to speak of His devotees. But their good will, their good aspiration, that is enough, that is something, and with the help of that we can make fair progress. But our willing cooperation must be there, otherwise it can never be devotion. Freedom cannot be snatched away from the soul, free service, free cooperation, that is indispensable.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: Mahārāja, we see many wealthy persons who have the idea that by giving some pranami that they'll receive unlimited benefits. So is that

Śrīla Śrīdhara Mahārāja: Yes, that is utilised for the service of the Lord, and as a reaction of that their energy is utilised in the service of the Lord they get something in return as reaction. And thereby from the lowest level they acquire sukṛti and when sukṛti is sufficiently developed then it becomes śraddhā and they come gradually to this side.

Devotee: What if, could that also be like puṇya-karma, could that also be there?

Śrīla Śrīdhara Mahārāja: That depends upon to whom he's offering the pranami. If the pranami's offered to a person whose engaged in worldly good things then it will be puṇya. But the energy which he supplies to a person whose in nirguṇa, who has no business but to serve Nārāyaṇa, Kṛṣṇa, then in return he gets some sukṛti, the unit of devotion.

Devotee: What is the difference between puṇya and sukṛti ?

Śrīla Śrīdhara Mahārāja: Puṇya means sattvic, good within this misconceived world up to Sattya-loka. In this exploiting area there is also according to the intensity, good and bad, good and bad. Most cruel exploitation and reasonable exploitation and very meagre exploitation, but sattva-guṇa, that is also exploitation. In the plane of exploitation the most heinous and intense, the dacoits and then there is something given and something taken. And those who are engaged to avoid the exploitation and intensity of exploitation is reaching to a very lower degree, that is sattva-guṇa, which means Maha, Jana, Tapa, Sattya-loka, but still it is within the area of exploitation. That is puṇyam. A man of such spirit, a man who devotes for the good cause in this world, worshipping for the other deities, they're in sattva-guṇa.

pujanga santi sat satra madray sri rajastra jaga naga navritistra yadhoga
santi tamata ?

Three classes of personalities here. The sattva-guṇa they're more renunciation and less exploitation, generally that is known as sattva-guṇa people. When connected with the nirguṇa plane, that is Hari, Nārāyaṇa, for His satisfaction. Not to accept some mundane service from Nārāyaṇa, not such attempt, but to satisfy Nārāyaṇa, that is devotion.

sā cārpitaiva satī yadi kriyeta, na tu kṛtā satī paścād arpyeta

"Devotional services must be first offered to the Lord, then performed; not performed and offered afterwards." (Śrīla Śrīdhara Swāmī)

Then it will be bhakti, devotion. Whatever I shall receive by this action, the result will go to my Lord and not to me. If with this spirit any activity is practised then it is devotion, otherwise when the recipient will be anyone but Nārāyaṇa then it may be sattya-guṇa, and raja-guṇa, tama-guṇa.

So puṇya means, generally it is known as merit, demerit, in this way, but within the jurisdiction of this illusory conception, illusion, misconception, not proper conception of the truth, misconception of the truth, that puṇyam. Though sometimes we find in the śāstra the puṇya has been used in the sense of sukṛti, very rarely.

mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave svalpa-puṇya-vatām
rājan viśvāso naiva jāyate

("O King, for those who have amassed very few pious activities, their faith in mahā- prasāda, in Śrī Govinda, in the Holy Name and in the Vaiṣṇavas is never born.")

(Mahābhārata)

Here the puṇya has been used as sukṛti because it's concerned with Govinda not with any worldly purpose, the connection. Just as Viṣṇu, He has got His special acquaintance, but sometimes the word Viṣṇu has been used to mean Kṛṣṇa also.

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ śraddhānvito 'nuśṛṇuyād atha
varṇayed yaḥ bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ hṛd-rogam
āśv apahinoty acireṇa dhīraḥ

"One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the gopīs, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."
(Śrīmad-Bhāgavatam, 10.33.39)

Here Viṣṇu means Kṛṣṇa, vraja-vadhūbhir, pastimes with the gopīs, that is only confined to Kṛṣṇa. But the word Viṣṇu has been used for the ordinary persons to facilitate their understanding, that Kṛṣṇa is not a human being though His ways are more or less the same as a human, He's aprakṛta, crossing this Vaikuṇṭha adhokṣaja realm. To make us understand the word Viṣṇu has been used, the commentators have written in this way. But generally the Viṣṇu means Kṣīrodakaśāyī Viṣṇu, or Nārāyaṇa.

Devotee: Mahārāja, who was that śloka composed by? svalpa-puṇya-vatām rājan

Śrīla Śrīdhara Mahārāja: It is mentioned in some Purāṇa.

mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave svalpa-puṇya-vatām
rājan viśvāso naiva jāyate

("O King, for those who have amassed very few pious activities, their faith in mahā- prasāda, in Śrī Govinda, in the Holy Name and in the Vaiṣṇavas is never born.")

(Mahābhārata)

Padma-Purāṇa, Viṣṇu-Purāṇa, some Purāṇa. In Gauḍīya-Kaṇṭhahara you may find it.

Devotee: Guru Mahārāja, conditioned souls, they don't have spontaneous attraction towards bhakti, towards Kṛṣṇa, it's bad if this attraction can be imposed, can be forced is best?

Śrīla Śrīdhara Mahārāja: The expert may give that sort of pressure if he finds that particular case may have some benefit. The pressure he may enforce to some duty that will remain on the expert who will handle it that is we give some pressure, apply some force, then he may go from here to there. That will depend upon the particular case.

Devotee: Guru Mahārāja, also the student

Śrīla Śrīdhara Mahārāja: Because a Vaiṣṇava, he's cent-per-cent Vaiṣṇava, any activity from him cannot but produce goodness, whatever apparently it may be. Hanumān is killing so many demons, the demons killed in his hands will get some higher chance. Because it is in connection with Hanumān and so it was necessary for the service of the satisfaction of the Lord it is guaranteed there. Do you follow? It depends upon the person who will give pressure or apply force to a particular person.

Devotee: Guru Mahārāja, this freedom can be given openly because sometimes a kaniṣṭha cannot appreciate, cannot act properly, he cannot utilise properly this freedom, but the student must be given?

Śrīla Śrīdhara Mahārāja: Make it more clear.

Devotee: You are referring to the freedom, the spontaneous service. The kaniṣṭha- adhikārī's cannot appreciate and utilise properly this freedom, but freedom must be there? Even if it is not properly utilised?

Śrīla Śrīdhara Mahārāja: Yes. Freedom of the soul and the present freedom of the mind, freedom of the soul is necessary and to awaken that pressure may be given in the mental freedom. "Don't do this, do that." In this way the egoistic freedom, freedom of the ego, that may be engaged to accord the freedom of the soul, freedom. And in that process he'll ask: "Don't do what your mind dictates you to do. What I say, do that. Use you present ego in the action of putting aside your own impulse, your own tendency. And what I say, try to accept that. Utilise your present ego in this and then by this process when your soul will be awakened he will be able to understand my good purpose, at present you can't. You go on obeying what I say. Try to utilise your ego to do this. But one day in this process you'll find that your soul is awakened and he will appreciate that."

Devotee: Guru Mahārāja, sometimes you have said that the last verse in the Bhāgavatam seems to advocate kaivalya. Can you explain that?

Śrīla Śrīdhara Mahārāja: Kaivalya cat prayojana, that is the complete autonomy, kaivalya means that. Everything is in harmony with the Supreme Good. He will come to such a plane where he'll be able to see everything having connection with Him.

Suppose there is prison house and there is some punishment and it pains your heart to see the punishment. Suppose the mother is beating the child, it may be painful for your heart to see this. But when you can see the whole thing, the mother, to correct him, this punishment is a good

thing, this is not bad. The government is punishing the prisoners and it is for the welfare of those that are being punished, so it is not a cruel action.

If you connect it with the centre then you'll come to see that everything is beneficial, is good. Do you follow? In consideration of the interest of the whole he will not be disturbed very much seeing the punishment, the mother is rebuking the child, he's not excited, if out of her affection she's punishing the boy aiming at his future good, so he may not feel disturbed.

Something like this, everything he'll see and he'll see the real purpose is known to one: *ārtheṣv abhijñāḥ svarāṭ* (Śrīmad-Bhāgavatam, 1.1.1): it is fulfilling His desire, His pleasure, and thereby it is successful. The justification of any and every event he will find in connection with the satisfaction of the Centre. He will learn to adjust everything in this way connecting with the satisfaction of the Supreme Will. Kaivalya cat prayojana, it is necessary to satisfy Him so it is all right. He's not guided for any selfish interest however small or big, great, no selfish interest, no local interest, no guidance from any local or provincial interest. But always he looks at anything and everything from the Absolute standpoint, Absolute interest: *ārtheṣv abhijñāḥ svarāṭ*: everything meant for Him. "Reality is for Itself." So the standard of good or bad should be measured by value from the standpoint of the satisfaction of the Centre.

End of side A, start of side B, 25.7.83

Śrīla Śrīdhara Mahārāja: Kaivalya cat prayojana, fully absorbed in the interest of the Absolute independent of any other local interest. Do you follow? Is it clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Yes, for the time being.

Devotees: Ha, ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha, ha.

Devotee: We have very bad memories.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Gradually.

amita vigraha tama krama sojana ?

By gradual process, not all of a sudden.

Devotee: After attaining what level can a devotee be sure that he will not fall down?

Śrīla Śrīdhara Mahārāja: That is vastu-siddhi, not even svarūpa-siddhi, and fully out of the relativity, the connection with this world, and fully absorbed there.

Devotee: That is niṣṭhā, niṣṭhā is not guaranteed

Śrīla Śrīdhara Mahārāja: No, no, no, niṣṭhā, nothing.

Devotee: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: It is prema and then svarūpa-siddhi, there also the danger lies, up to form. And so we are told vastu-siddhi, no relativity with this mundane world, fully absorbed there. Then if they come down it does not matter.

ekani sanani sasaya prakṛti stopida gunay navidyate sad atma
..... ?

The peculiarity of the transcendental is this that when he come in contact with the mundane world of illusion, concoction, he does not mix with this. And so he's cent- per-cent devotee like. They are seen to mix with this, but they're independent, this cannot touch him, him and his own persons. Always independent, māyā can never touch him, wholesale personal
.....

Devotee: Can you give some examples of devotees who fell from svarūpa-siddhi ?

Śrīla Śrīdhara Mahārāja: Svarūpa-siddhi it is told that when one is wholly in theoretical conception, his wholesale truth he has accepted, but mere acceptance in the principals is not all. The whole practice must follow that understanding, mere understanding is not safe. But the whole practice will follow that understanding completely, then it will be fruitful.

No connection with māyā however small it may be. Fully entered that domain. And then again if he comes this force cannot touch him. Otherwise if any slight remaining in the realisation, wholesale realisation if little remaining, with that portion may again draw him here. Mama māyā duratyayā:

(daivī hy eṣā guṇamayī, mama māyā duratyayā mām eva ye
prapadyante, māyām etāṁ taranti te)

("This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy.")
(Bhagavad-gītā, 7.14)

He says that: "Don't minimise the power of this illusory energy. It has got My backing, mama māyā, the māyā stands on My support, so it is not less powerful than you. It has got its own position in My understanding. So you cannot push him out. Only when you are cent-per-cent purified, the māyā exists to take you by dealing punishment. And when you are wholly above that, then māyā, it is not necessary for her to interfere with you. Otherwise with the least connection of misconception of Me, mistrust in Me is within you, the māyā won't leave you."

Do you follow?

Devotee: But Kṛṣṇa says: na me bhaktaḥ praṇaśyati:

(ksipraṁ bhavati dharmātmā, śaśvac chāntiṁ nigacchati kaunteya
pratijānīhi, na me bhaktaḥ praṇaśyati)

("That most degraded person very swiftly becomes adorned with virtuous practices and attains to eternal tranquillity. O son of Kuntī, declare it - proclaim it - My devotee is never vanquished!") (Bhagavad-gītā, 9.31)

He says: "Once becoming a devotee then there can be no disruptions."

Śrīla Śrīdhara Mahārāja: Na me bhaktaḥ praṇaśyati: that does not mean that what defects are in him will be neglected. A wholesale cure is necessary, but that struggle will continue.

"If he acquires something of real devotion in him, then the struggle will be there and ultimately he will have to come to Me and māyā will leave him." But the struggle may continue. "He will be relieved when he has come in My connection sincerely, his future is insured. But still, until and unless the last connection of māyā he can conquer, he can leave, there is chance that he will have to come back again and struggle to finish that world.

There is a proverb that: "The remnant of the loan, and fire, and war, should not be neglected." From the least point, least spark, a conflagration can come, from least animosity by the designing person a great war may come, and from the very least portion of the loan it may come to be a big thing. So the neglected portion should not be avoided. The perfect solution is necessary. A little connection, through that hole, the enemy can come, enter.

The possibility will be best that as much progress we shall be able to make the possibility of fall will be lessened, accordingly. But it won't be eliminated fully, the rogue, the disease, a small portion of a disease may not be neglected, fully cured. If a little is neglected, from that again it may come very big. So wholesale cure is necessary.

Only gaining victory about three fourths we may not be satisfied that the

war has been finished. From the small portion again it comes to a bigger stage. It is struggle.

Devotee: Guru Mahārāja, is it possible to live without self-interest?

Śrīla Śrīdhara Mahārāja: What is self-interest at present that is not real self-interest, it is erroneous self-interest. So in our realisation of the truth we shall be able to understand what I thought was my self-interest that was not really my self-interest. In this way he will make progress and the transformation will come in the consideration of self-interest.

Transformation, that: "I thought my self-interest was there but it is not so." In this way the progress will be going on, and at last when you get Kṛṣṇa consciousness: "Oh, this is my self-interest, my svarūpa, my interest is here and not there. That was akṣara, misconception, māyā, misconceived self-interest. And here, true self-interest."

Devotee: Mahārāja, the Hari-nāma-cintāmaṇi, it seems that it's distributed on a very wide scale, a very wide scale distribution of that literature. Bhaktivinoda Ṭhākura is speaking of something very, very high, that siddha-praṇālī in later chapters of Hari-nāma-cintāmaṇi. It seems like a very dangerous thing to give the people in general, or is that directed towards sahajiyās ?

Śrīla Śrīdhara Mahārāja: With sufficient caution, that is to be given to the public with sufficient caution.

Devotee: Also, the Madras Gauḍīya Maṭh, they've translated Kṛṣṇa-Karnāmṛtam, so is that to be read?

Śrīla Śrīdhara Mahārāja: Prabhupāda (Bhaktisiddhānta Sarasvatī Ṭhākura) also published Kṛṣṇa-Karnāmṛtam, it is there, in Bhāgavatam also, the rasa-līlā is there. But that is a general thing, and in a particular case it should be applied, and the application should be careful, in particular cases, but it is there, in Bhāgavatam also it is there, in Caitanya-caritāmṛtam also it is there. But persons who want their own benefit will go on carefully. Kṛṣṇa is there, in the temple, Rādhārāṇī is placed by the side of Kṛṣṇa, we are worshipping, mantram is also there, there with respect and reverence we are to deal with that. Śraddhānvito, 'nuśṛṇuyād, dhīraḥ, these three conditions are given there.

vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ śraddhānvito 'nuśṛṇuyād atha
varṇayed yaḥ bhaktiṁ parām bhagavati pratilabhya kāmam hr̥d-rogam
āśv apahinoty acireṇa dhīraḥ

"One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the gopīs, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."
(Śrīmad-Bhāgavatam, 10.33.39)

Śraddhā, with necessary regard, not with the object of exploitation or renunciation, bhukti-mukti-siddhi:

(bhukti-mukti-siddhi-kāmī 'subuddhi' yadi haya gāḍha-bhakti-yoge tabe
kṛṣṇere bhajaya)

("Due to bad association, the living entity desires material happiness,

liberation, or merging into the impersonal aspect of the Lord, or they engage in mystic yoga for material power. If such a person actually becomes intelligent, they take to Kṛṣṇa consciousness by engaging themselves in intense devotional service to Lord Śrī Kṛṣṇa.")

(Caitanya-caritāmṛtam, Madhya-līlā, 22.35)

Not with that purpose, but śraddhā, kṛṣṇe bhakti kaile sarva:

('śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya kṛṣṇe bhakti kaile sarva-karma kṛta haya)

("By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. Śraddhā means viśvāsa, faith, sudṛḍha, very firm and strong, unflinching faith. Faith in sādhu-śāstra-guru, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa bhakti, all their activities are finished, kṛṣṇe bhakti kaile sarva-karma kṛta haya. Nothing is left out if you have faith.")

(Caitanya-caritāmṛtam, Madhya-līlā, 22.62)

If I do for Him everything is done. This must be in the background. Such persons will come otherwise, it is mentioned that without being Śiva, attaining the status of Śiva, anyone who takes poison is sure to die. So vikṛīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ śraddhānvito, what is śraddhā, a bona fide person will come to negotiate this.

Nuśṛṇuyād, and s/he must listen to it from a proper person, proper guide, proper teacher. Otherwise the misconception will encroach and capture, nuśṛṇuyād, with the proper training, in the line of proper training they will get, they will hear it from a bona fide person and he will say what are the

practical difficulties in the way, and with his guidance one can approach.

Atha varṇayed yaḥ, bhaktim parām bhagavati pratilabhya kāmam, hr̥d-rogam āśv apahinoty acireṇa dhīraḥ, and the candidate must have the qualification of a dhīraḥ, dhīraḥ means who is master of his own senses, not a slave of the senses. They will have any admission here in the higher stand. With these cautions this Kṛṣṇa-līlā has been given to the world, and those that are of such qualification, they will approach and they will find their fulfilment.

Devotee: Mahārāja, there is kāma, krodha, and lobha, (lust, anger and greed), three of the major defects while we're trying to force on them which is the anārtha (?) to go, which is the most difficult thing.

Śrīla Śrīdhara Mahārāja: What does he say?

It is not the same with all persons, it depends upon the peculiar nature of the person, and according to that, and according to the disease the medicine and diet should be given. Generally, the kāma should be taken as the worst by degree, because it is there with Kṛṣṇa. It has been classified in another way also - kanak, kāmīnī, pratiṣṭhā - (wealth, women, prestige), our attraction for the women, and attraction for the money, and our attraction for our good name and fame.

Our Guru Mahārāja in his poetry used to say: kāmīnira kāma, nahe tava dhāma, tāhāra mālīka kevala yādava: "The pleasure that we like to enjoy from the company of the women, this pleasure is only reserved for Kṛṣṇa, not for anyone else."

(tomāra kanaka, bhogera janaka, kanakera dvāre sevaka mādhaba;
kāmīnira kāma, nahe tava dhāma, tāhāra mālīka kevala yādava.
pratiṣṭhāsātaru, jaḍamāyā-maru, nā pela rāvāna yujhiyā rāghava;
vaiṣṇavi pratiṣṭhā, tā 'te kara nisthā tāhā nā bhajile albhībe raurava

"Your gold is the progenitor of enjoyment - serve Mādhava with gold. The desire in your heart for beautiful women is not for you - their only proprietor is Yādava. The tree of desire for fame is the desert of the illusory energy. Rāvaṇa did not get it by struggling against Rāghava. Be dedicated to the fame of a Vaiṣṇava. If you do not worship that, you will go to hell (raurava)."

(Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's Nirjana Anārtha)

After going through this poem one gentleman came to ask our Śrīla Guru Mahārāja: "What is the meaning of this line, kāmīnira kāma, nahe tava dhāma, tāhāra mālīka kevala yādava ?"

"It is not within your jurisdiction, it is all meant, on principal it is all meant, wholesale for Kṛṣṇa, reserved. To enjoy women, that is reserved for Kṛṣṇa conception of Godhead. Every woman should be enjoyed by Him only, none else. Wholesale for Him."

Then, kanak, kanak means energy, money, it is meant for Nārāyaṇa, Lakṣmī.

lakṣmī pati nārāyaṇa - kāmīni pati kṛṣṇa - lakṣmī pati nārāyaṇa - the whole thing belongs to Nārāyaṇa.

And the pratiṣṭhā, the name, fame, all this name give to Paradeva, to Rādhārāṇī, Gurudeva. The whole credit is for him because he makes the Supreme Authority Absolute, to make possible for the ordinary public to know. It is only through him that such knowledge is coming to the world. So the canvasser of the highest truth, he deserves the whole credit, it is through him only the credit, the name, the good will of the world, comes

through Guru. Guru means Baladeva and Rādhārāṇī.

So all the name, the regard for these three (kanak, kāmīnī, pratiṣṭhā - wealth, women, prestige), and we are servants, we are not enjoyer, we are not proprietor, we are all servants. We are to conceive this. Svarūpa-śakti means, that world divine means this, wholesale empty, empty, negative. All positive conception of possession of a person that must be eliminated, that is a foreign thing, that is māyā, that is concoction. You are rather, negative, and if you can reduce yourself to some negative conception you will get your highest realisation. Don't try to make yourself positive, aggressor, not aggrandising, not aggressive, not predominating but predominated. You are to reduce yourself into that sort of nature. There you'll thrive. And if you go to be aggressor, to be positive, then you'll lose. It is not natural, it is unnatural, and you'll have to suffer, it is a disease to you. Do you follow?

All for the time being. This is the difficulty.

yasmin vijñāte sarvam evam vijñātam bhavati yasmin prāpte sarvam
idam prāptam bhavati

("By knowing Him, everything is known - by getting Him, everything is gained.")

You must place yourself in a position where from you may look at everything and give that, "this is this, this is this." There is a position, svarūpa, and from that if you can place yourself in that position, then from there whatever you'll look at and give estimation, that will be sambandha-jñāna, what is what. And the root of that is to have the conception of the self from there we can deduce something.

Devotee: Guru Mahārāja, many people are reading your book The Search For Śrī Kṛṣṇa and they're finding the chapter on Christianity a

little difficult because you've said there that if the Holy Ghost holds the highest position in Christianity, then Christianity goes to brahmavāda nirviśeṣa

Śrīla Śrīdhara Mahārāja: The vague conception of the reality.

Devotee: But many people are thinking, many devotees in the West

Śrīla Śrīdhara Mahārāja: That is going to Śaṅkara's conception?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ghost means what? What is the conception of the Holy Ghost?

Devotee: Very vague.

Śrīla Śrīdhara Mahārāja: Father, Son, Son as Guru, Father as creator, and the substantial substance at their back is something unknown and unknowable. That is brahmavāda. Do you follow?

Devotee: Yes, I follow.

Śrīla Śrīdhara Mahārāja: Then you can argue with him, then?

Devotee: But they think that Jesus Christ is a pure devotee.

Śrīla Śrīdhara Mahārāja: Yes, maybe, Vaiṣṇavas there may be of different orders. Who says Śaṅkara is also a Vaiṣṇava: "bhaja govindam, bhaja govindam." But saying that the ultimate conception is Holy Ghost, that is from a spiritual unknown substance. If the Holy Ghost holds the highest position then it will lead you towards nirviśeṣa, non- specified.

Devotee: Jesus said in the Bible that: "I shall sit at the right-hand side of my Father." So he understood that his Father is a person.

Śrīla Śrīdhara Mahārāja: So, ultimate reality as the Father means creator, as Brahmā, right- hand side of Brahmā, the creator. The highest principle as creator, Father means creator. What do you say? What is the conception of Father? Father means creator of the whole world, whole creation, he's the original substance from whom everything has come, the creator.

Devotee: One devotee was telling me that Jesus Christ was an impersonalist, a māyāvāda.

Śrīla Śrīdhara Mahārāja: If Jesus Christ teaches that the Holy Ghost, the non-differentiated spiritual principle, is the ultimate cause from where

the Father and Son is coming, then he's a māvādī. But if he says that Father, power, is the eternal type in spiritual body, then we cannot say that he's a māvādī. "Holy Ghost is above all," if they say like that then they are māvāda. Otherwise they say that there's a section in the Christianity who have considered Jesus Christ as bridegroom. We say that the ultimate reality is consorhood, sonhood, consorhood not fatherhood, not only fatherhood but consorhood, that sonhood and consorhood that is also there represented eternally, in eternal līlā. And the Holy Ghost conception is in a lower position, it is a marginal position. Then that may be transcendental, Holy Ghost in the lower position, then fatherhood, and sonhood that will be higher, then something.

Devotee: That's the way I've always known it, Father, Son and Holy Ghost

Śrīla Śrīdhara Mahārāja: Father and Son they meet in Holy Ghost?

Devotee: No, no, the Father's superior to the Son and Holy Ghost.

Śrīla Śrīdhara Mahārāja: If Guru is superior and above Holy Ghost then it will be something of the transcendental truth. But if Holy Ghost is given as above then it will be impersonal, "impersonal conception of the truth is the higher," it will come under that consideration.

Our good will to your party and Jaya Tīrtha Mahārāja, our good will and prayer to the Lord for him.

Devotee: Guru Mahārāja, Viraha Prakāśa Mahārāja has one question about the Bible. Jesus Christ said: "In my Father's home there are many abodes." But I cannot explain this at all if it's personal or impersonal

.....

Śrīla Śrīdhara Mahārāja: No, no, "In Father's home there may be many quarters," it is all right. But whether that's this side, the Holy Ghost, or the other side, crossing Holy Ghost on the transcendental side, or in the immanent side, that is the question. With this side it may be Sattya-loka, Maha, Jana, etc., crossing the Holy Ghost position it goes further on the other side, then it will have some spiritual attributes, transcendental truth.

Devotee: So if Jesus says that the Father holds the highest position, above the Holy Ghost, then that may be something like Vasudeva Nārāyaṇa?

Śrīla Śrīdhara Mahārāja: Then also there's a subtle difference, the fatherhood, vātsalya-rasa, but mādhyura-rasa should be considered to be the highest, if we compare.

Devotee: Yes, but that may be something like the Vasudeva conception.

Śrīla Śrīdhara Mahārāja: Not Vasudeva, mādhyura-rasa consideration, that vātsalya-rasa consideration, Vasudeva, Vāsudeva, and also Nandanandana, there is, but not with the gopī, nor even with Rukminī, that is absent there. The service in the mādhyura-rasa is of the order of the highest quality because that holds and harmonises within it all other rasas, vātsalya, the fatherhood, the friendship, the servanthood, all within that consorhood.

Devotee: But my point is that if Jesus says that the Father is the highest, but he doesn't include any devotees, he has no paramparā

Śrīla Śrīdhara Mahārāja: Not only "Father is the highest," Father conception may be on this side, but crossing that Holy Ghost, Father on the higher, commitment must come in that way.

Devotee: Like Vāsudeva Nārāyaṇa?

Śrīla Śrīdhara Mahārāja: The Holy Ghost conception is lower and the Father conception is above that, then it will transcend the mundane conception and will go to Vaikuṇṭha. That in the infinite also crossing the area of consideration of finite and entering the infinite plane, there is also Father. That confidential we'll have to become.

Devotee: But just crossing the Holy Ghost, then:

sattvam viśuddham vasudeva śabditam yad ūyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo hy adhokṣajo me namasā vidhīyate

"I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without and covering." (Śrīmad-Bhāgavatam, 4.3.23)

That on the other side before Nārāyaṇa there is Vāsudeva conception, Kṛṣṇa without any devotees

Śrīla Śrīdhara Mahārāja: Vāsudeva means not Vāsudeva's son, but here Vāsudeva means Vāsudeva Who is living everywhere and who is living within all and all within Him, in that sense Vāsudeva. Above Brahman conception this Puruṣottama conception:

brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca śāśvatasya ca
dharmasya, sukhasyaikāntikasya ca

(Kṛṣṇa says: "I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine.") (Bhagavad-gītā, 14.27)

bahūnāṁ janmanāṁ ante, jñānavān mām prapadyate vāsudevaḥ sarvaṁ
iti, sa mahātmā sudurlabhaḥ

("After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.") (Bhagavad-gītā, 7.19)

The Transcendental Personality is everything when all the

renunciationists knowledge comes to such conceptions that He's person, person conception is above impersonalism, that is cid-vilāsa, that is something. And when any conception of anything is below the impersonal conception that is māyā. So Brahmā is also the father, he's the creator, he's the father of the whole world. Then above that, that Brahman.

Devotee: But if the Christians say that the Father is just above the Holy Ghost then that may be vāsudevaḥ sarvam iti.

Śrīla Śrīdhara Mahārāja: Vāsudeva, and may be come to that stage, Father. But Vāsudeva is not all, that full conception, full-fledged theism will be to give full engagement of our inner tendencies. The corresponding faith of you according to the need within us, our heart, of all rasa, all forms of ecstatic enjoyment must be in Him. The creation is not a very important function but the engagement, the corresponding engagement with the natural thirst with every atom who will supply. That He's the highest principle who can engage, who can adjust everything in Him with all His demands.

Raso rakhila rasamrta murtih, all sorts of innate hankering must be satisfied in the Centre, that Centre should be the perfect and highest. Who will be able to give all sorts of subtle demands within our nature, the corresponding relationship, in every way, all variegated way. Rakhila rasamrta murtih, all aspirations are accommodated there, harmonised there. That should be the prime cause. For Itself, Reality is for Itself, everything for Him, not as some utility in Him. All-accommodating centre, all-pervading, all-comprehensive, all-accommodating, all-fulfilling. This should be the qualification of the ultimate absolute.

Devotee: Guru Mahārāja, Viraha Prakaśa Mahārāja has a question. According to Christianity's vision which God reveals in the Bible, He can be Brahmā with large bird, can be Brahmā the creator of this universe

.....

Śrīla Śrīdhara Mahārāja: Father, God, means not Holy Ghost but Father. God the Father is giving the Bible and not the Holy Ghost. Is it not?

Devotee: Yes. So he wants to know, could that be Brahmā the creator? Brahmā, he's giving the Vedas

Śrīla Śrīdhara Mahārāja: What is the position of the Holy Ghost in the Bible? That is to be understood. Holy Ghost means unknown and unknowable. The prime cause cannot be so, it must have some connection with us, fulfilment with everything innate. It cannot be only in the hypnotiser. All the inner engagements we must have with Him, that will be the highest centre who will harmonise anything and everything in Him. And the highest demand of rasa, fulfilment, ecstasy, happiness, happiness is controlling the whole world. Every atom is searching after happiness, so all sorts of happiness must be in that centre. That is the inner-most demand of every existence, rasa.

So Rūpa Goswāmī has given the definition of Kṛṣṇa in a scientific way, who is Kṛṣṇa. Rakhila rasamṛta murtiḥ, all possible different conceptions of pleasure, or happiness, or ānandam, or whatever it is, who can harmonise them, give food to them, He's great. Kṛṣṇa is not a personal conception standing in a particular posture and with a flute, that has got some relation there. But the scientific position of Kṛṣṇa is expressed in this way, that all sorts of all, everything is in search of happiness, and who can supply, who can satisfy the hankerings of all souls, the corresponding phase, He's Kṛṣṇa.

End of recording of 25.7.83

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83.7.28

Śrīla Śrīdhara Mahārāja: "What further shall I talk to you Arjuna." After showing Viśvarūpa to Arjuna, Kṛṣṇa says to Arjuna: "You are astounded to see My so bigger figure, but what you have seen, that is the smallest part of Me. Only I am such that by one negligent part I can accommodate the whole of the world you can conceive of. The conception of your infinite is in My negligent part." He is such, so great, He's so great. "What more should I say for your knowledge. Only simply know that whatever you can conceive, how much you can conceive, that only forms a negligent part of Me."

So what we have conceived about Swāmī Mahārāja's (Śrīla A. C. Bhaktivedānta Swāmī's) teachings, we should not limit there, we should not limit there. Then we'll defeat ourselves, defeats its own object, it is suicidal. As far as I have understood my gurudeva, that will be all? It is ludicrous. So no end of knowledge about Him, we should not limit. That is māyā, whenever we are under the influence of māyā, then so far no further, so far no further. That should not be given indulgence. Infinite, He's Infinite, every part of the Infinite is Infinite. Hare Kṛṣṇa. Hare Kṛṣṇa. So in that way we shall try to understand, even Brahmā cannot understand, even Śiva cannot understand, they cannot finish Him. What is this? It is quite reasonable that Infinite is Infinite..... Hare Kṛṣṇa.

.....

A picture of Jesus is there in that book and the reference to Jesus is also mentioned?

Devotee: We must cross the threshold given by Jesus Christ. He has declared die to live. One gentleman has said: "Christians will say He has full knowledge." Then you replied: "So is He stagnant there, finally fixed, is that Jesus' position, does the Bishop say that his position is final? Does he have progressive life or is Jesus alone barred from making further progress? Is He a member of the dynamic world or the stagnant world?"

Śrīla Śrīdhara Mahārāja: One thing is missed about Jesus, I remarked, that from His remark we can understand there is plane of mercy over justice. While dying He told, crucified, He told: "Oh God they do not know what they do so forgive them." That means land of mercy, appealing to the plane of mercy over justice, that also we can have from Him, from His teachings there's a plane of mercy over the plane of justice. "Oh Lord if You take the way of justice, those that are crucifying Me they have no hope, but I appeal to Your department of mercy, so that they may not be harmed." A magnanimous statement from Jesus we adhere.

But fatherhood: "Give me our bread. We are here and we want Your help to continue our mundane life." And also along, lives life when surrendered, no definite description about their daily movements, how they're adjusted with God consciousness, in what sort of service, that is all omitted.

But that is clear in Kṛṣṇa consciousness. Akhila-rasāmṛta-sindhu. That has been adjusted in śānta, dāsya, sakya, vātsalya, mādhyura, all this developed and very scrutinizingly, and very subtly it has been represented, our connection with God. But in Christianity it is very vague, vague in the life of a man in God's plane, nothing distinct has been traced or given out.

Twenty four hour engagement with this service of God, this is almost impossible. In Gauḍīya Vaiṣṇavism it is furnished there, the twenty-four hour service engagement with God is almost impossible but that is

possible. We can live with Him as family man. Mayātma-bhūyāya ca kalpate vai:

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

"One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me." (Śrīmad-Bhāgavatam, 11.29.34)

Viśate tad-anantaram: tato māṁ tattvato jñātvā, viśate tad-anantaram:
bhaktyā māṁ abhijānāti, yāvān yaś cāsmi tattvataḥ tato māṁ tattvato
jñātvā, viśate tad-anantaram

"By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is nondifferent from Mine." (Bhagavad-gītā, 18.55)

"That is he enters into My family life, enters into Me, that is My family life."

Ātma-bhūyāya ca kalpate. "In the consideration that they're My own, they're My own, members of My own family. In this zone they can enter."

That entrance from the Buddhist or Śaṅkara school past away this limit,

no trace. Rāmānuja says that the bird enters into the hill, forest, and it's not seen from this side but he's there with his family enjoying. So also, viśate tad-anantaram: There, there is life, there is life and the best part of our life is to be traced there in relationship with personal God. Ramakrishna mission people say that a doll of salt went to measure the ocean and dissolved, became one with the ocean.

But we shall see, yes, but every atom is different from another atom, even in an atom so many electrons are moving, like planets. So in every stage there is differentiation and specification. It may be of different planes, consideration of different plane, but one and many, and the movement and the relation amongst them that can never be eliminated. Vilās, pastimes, when the movements, they are seen with a living eye they are pastimes. When life can be traced, feeling sentiment can be traced in the atoms, electrons, all these things, the approach from the plane of life, then that is all play, all vilās, all pastimes. Only physical aspect, physical movement, but endowed with life, then they're all pastimes.

The enjoyment of the mother, child, husband, wife, to a mosquito, insect, or a tiger, they cannot think that they're living a sweet life, they can't understand, the internal sweet sentiments, they cannot understand, but there is. So if we can enter into that plane we may be able to find that every movement means pastimes, with the object of searching after happiness, searching, happy life, not physical dead life, vilās.

In Vṛndāvana, the sands of the Yamunā, the creepers, the trees, all living entities, all living entities, only posing of an inanimate, but all animate, and all in the mood of enjoyment, and doing particular service. So in śānta-rasa, what seems to be only the passive existence, but there is also active enjoyment. So from the view of Vṛndāvana, the angle of vision of kṛṣṇa-līlā in Vṛndāvana, everything dancing, singing, chanting, making pastimes, full of joy.

All the movement may be intelligent, and all the movement may be attaining fulfilment of life. Sat, cit, ānanda, these aspects may be traced anywhere and everywhere. Sat, only existence, cit means consciousness, and ānanda trying for fulfilment, enjoyment. Three stages, three aspects of life we can find everywhere and anywhere. There also. Goloka means full fledged vision, Goloka - solid circle, full fledged, in full fledged angle of vision, we may find all rejoicing, that is Vṛndāvana, the most fundamental plane of vision. All dancing, all enjoying, all engaged in the mad service of Kṛṣṇa. This is the highest stage of our realisation, for everyone, every atom is rendering service to Kṛṣṇa, that is in the vision of the highest devotee.

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ bhūtāni
bhagavatī ātmany, eṣa bhāgavatottamaḥ

"A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an uttama-bhāgavata." (Śrīmad-Bhāgavatam, 11.2.45)

Not detached, not detached.

yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati tasyāhaṁ na
praṇaśyāmi, sa ca me na praṇaśyati

"For one who sees Me in everything and everything in Me, I do not

remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me." (Bhagavad-gītā, 6.30)

Everything has got recognition, to the smallest atom, electron, they have got recognition in the cognition, in the central cognitions office, in Kṛṣṇa. Nothing forgot, everything, all points have got their proper recognition in the central office, in the heart of Kṛṣṇa, not neglected, nothing is neglected. Proper adjustment, and all contributing to the beautiful movement, samañjasā. Samañjasā, harmony, the most extensive harmony, every part is harmonised, nothing is discordant. Only deeper vision can expose that, deeper vision, so we can see the harmony. Even the māyā is harmonised, the (battery?) it has got its position, not undesirable, but the things are, the prison houses are also desirable, undesirable and at the same time desirable, prison houses. Undesirable, hospitals are undesirable, still it is desirable because there is disease, to cure that. So māyā has got its position, to purify, to purify. He's playing, the child when playing and going to cross the boundary of, and a little harm and there is the bandage and other arrangements, the child's playing, on the whole.

Hare Kṛṣṇa. Kṛṣṇa consciousness.

The lying, thieving, that is also most undesirable thing, that is also being harmonised. Stealing is harmonised, lying is harmonised, good effect, desirable. In sport, in merry, sometimes we lie, to excite sentiment, pleasing sentiment in the heart of persons sometimes, adjusted. Hare Kṛṣṇa. Sympathetic outlook, the degree of sympathetic outlook can harmonise everything. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Jagāi, Mādāi, attacked Nityānanda Prabhu and bloodshed took place, but

that is also harmonised, in this way:

patita-pāvana mani sakhi dui bai ?

So if Nityānanda Prabhu is to have, if we are to have Nityānanda Prabhu, we must have Jāgai, Mādāi, at His side, in a playing mood. Jāgai, Mādāi, without Jāgai, Mādāi, no magnanimous position of Nityānanda Prabhu can be conceived.

Without that gentleman, Judas, then no Christ can be conceived perfectly. Judas is necessary. And it is my thinking that when Christ was with the cross on His shoulder, passing through the mob, Judas was there in the mob. Christ going, head bending, but suddenly He saw Judas. With such glance, such a look, Judas became mad and fled from the place and the bribe money he threw away, became mad. I think the Christ's eye on the Judas was of negative character. "Judas, I am utilising you, for My greatness, I am utilising. I am indebted to you forever, my līlā, my pastimes, if it has got any value, I am to pay to you for that. You are playing the most important part in these pastimes of mine. I am ever indebted to you Judas. I have set you, you are set in such a way to make the background." Otherwise, Jesus is no Jesus.

So, everything may be harmonised in the angle of vision at the highest adjustment.

pasardita ? More extended vision. Gaura Haribol.

moray rakay maray dukay sakay dujatay ?

Self-forgetfulness, that is also in Christianity, self-forgetfulness. Self-forgetfulness, but for what? That is the question. The gopīs in Vṛndāvana, they're perfectly self-forgetful for their own interest. Cent per cent devoted, not only present but future also.

Once when we were working in the Madras Maṭh, we incurred some loan to construct the temple, to expedite the construction of the temple we incurred some loan. Anyhow we reported to Guru Mahārāja and we thought that Guru Mahārāja will be dissatisfied, why we have committed loan.

But instead of that his appreciation came: "Oh, you have risked your future also in the service of Kṛṣṇa, in that way. Not only is the present being utilised in the service of Kṛṣṇa but your future also, you have given to Kṛṣṇa for service. By making loan you must have to work in the future to clear this debt. So future also engaged in the service. I am very happy to hear you have taken so much risk. For future, risk of future, forgetfulness of the future interest, not only to take the risk of the present, but of the future, eternal future dedicated to my Lord."

Nitya-līlā, eternal pastimes. Gaura Haribol. Gaura Haribol.

Competition is necessary, that is vetidek ?

When we like to see that the, below the party parliamentary, opposition. We can have such a spacious look that the opposition is also helping. Then, there is māyā also helping, we can see through that, helping Kṛṣṇa.

amnayah biddhi abhyad yasya sarvatra sarvada amnayah ditarata ?

Direct and indirect. According to Hegels, thesis, anti-thesis, and greater thesis is synthesis. Again that is thesis, again anti-thesis, again a greater synthesis. We are to look to the world in this way. Thesis, anti-thesis, synthesis, again synthesis is recorded as synthesis, again anti-thesis of that, again a higher synthesis.

Then some oppositionists come to say that it is all progressive, it is in want, your infinite, your absolute, in want. Your only progressive. He told that every second whatever He wants, it is realised, so it is not in want. That is His answer, whatever He plans, at once it comes to fulfilment. So we can't say that it is perfect, it is imperfect, progressing, but it is in this progressive way.

Anyhow they bring everything under some law, but here, the Vedic, the Purāṇic conception of the Absolute, is līlā, līlā-moya, sweet will, it's sweet will. And Mahāprabhu comes to support that. Acintya-bhed-ābheda. Adhoksaja. The harmony is beyond our conception and thinking, you must take it in the beginning, in your hand. It is never finished within your conception, it can never, acintya, unthinkable, unthinkable. This objective you will always keep in your hand, acintya. Not within your brain, puppy brain. Our Guru Mahārāja used to like this expression, our puppy brain. Adhoksaja, transcendental, supramental, but we should take the line, going this way, as far as possible no limit.

tu machakay ?

Only one drop, Mahāprabhu says to Sanātana: "It is limitless, no breadth, no length, no limit."

paravar sunyar gavi bhakti rasa sindhu ?

"Such an ocean, only one drop, I want to present before you, one drop."
And then in the next place He says:

agvinda jagat dubai ?

"That one drop can inundate this whole world of our conception. A part of Infinite is Infinite."

agvinda jagat duvai ?

"One drop is more than sufficient for us to inundate the whole world, it is such. Happiness, happiness, joy, joy. Water, water, everywhere, not a drop to drink.

In Coleridge's Ancient Mariner, in the sea, all water but salt, salt water we can't drink, so water, water, not a drop to drink. That is our position, only appreciation, understanding.

By knowledge through Him, then everything is all right. Adhoksaja.
Everything is reserved in His hand, the key is with Him. Adhoksaja.

adhaḥkṛtaṁ atikrāntaṁ akṣajam, indriyajam jñānam yena

"That Tattva, Supreme Reality, is always existing, keeping our sensual knowledge and experiences forever subordinate."

Everything, is not to be exposed to the fullest extent to our mundane senses, They've reserved the right, reserved the right, only partial representation. Our local interest, our selfish interest, local interest, provincial interest, we cannot get relief of that, so we can't come to understand the universal interest. Prejudice, full of prejudices of different interests, like so much dust covering our eyes. We can't read properly, what is what, because these complex interests they're covering our eyes, we can't get out of that.

brom pramāda coronavata vipra-lipsā (imperfect senses, the propensity for cheating, certainty of committing mistakes, and certainty of being illusioned). These four defects, brom, means commission, commit mistakes. Pramāda, omission, we omit many things. coronavata, defects in the instruments through which we gather our knowledge, coronavata. And vipra-lipsā, and the internal prejudice, to misguide our judgement, it is always present in the fallen soul, so they can't understand what is what properly.

sad vata kṛṣṇay ramurti kali jal mul sei dekhi te vijar rakikiyo ?

One devotee says: "Everywhere we find the most beautiful trace of kṛṣṇa-līlā, His presence, but only those that have got..... whose eyes are free from all dirt, they can see, but only...

uda jakayar visaya duitay ?

But those whose eyes are covered with prejudices, with the dust of different interests, they can't trace the truth, they cannot see the truth, outside, can't see Kṛṣṇa, His hand, His presence outside.

kamanasay bahowtattva ?

How will they be able to read properly the environment. So we are living within our own cell, living in the cell, to break the cell, to become free. That is not all, then we are to imbibe, the proper vision from the higher plane. We are created in a particular stage, but sometimes to see things, microscope, telescope, is necessary, when far away, telescope. Through the Vaiṣṇava we can see, through the scripture we can see, direct we

cannot see. So many things are there, and microscope is necessary. We are created in a particular plane with particular materials, with particular prospects and possibilities, parts. So parts cannot understand the whole, it is only possible when the whole wants to make Himself known to the part and that also to a particular extent, he can get Name. yam evaiṣa vṛnute tena labhyaḥ

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām

"One cannot understand the substance of the Paramātmā, the Supersoul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."

(Kāṭha-Upaniṣad, 1.2.23) + (Muṇḍaka-Upaniṣad, 2.3.2)

If the Infinite cannot make Himself known to the finite, He is not Infinite, in that way. Infinite's power is unlimited, infinite, so it can do everything and anything. He can show without eye, Kṛṣṇa did it in the assembly of the Kuru's. Dhṛtarāṣṭra told: "Oh You have, You are showing such a figure, beautiful and grand figure, that the muni's and others, Bhīṣma, Droṇa, members of the court, they're appreciating Your darśana and chanting in praise of that. But I am blind, I can't see You, for the time being, You give me sight so that I can see You."

To our astonishment Kṛṣṇa told: "No, no, blindness need not be removed, I say you'll be able to see Me, now you'll see."

Without eye Dhṛtarāṣṭra could see the figure Kṛṣṇa. The eye experience Dhṛtarāṣṭra had, without his eye. How is it possible? Dhṛtarāṣṭra prayed, temporarily at least: "You remove my blindness and bless me that for the time being I can have darśana of You".

But Kṛṣṇa told that: "No blindness is necessary to be removed, I say you see Me and you'll be able to see Me."

And Dhṛtarāṣṭra did that. Though blind, he could see, because Kṛṣṇa told. So such is His will power, His will, His ways are such, above law. Whatever He pleases to do it is done immediately. Without eye man can see, without ear man can hear. Such is His position. These incidents are to teach us in that way, what is His position. A blind man He can show, so what is His sight, it is not limited within eye experience, in the physical plane, it is something else.

"Arjuna you see Me, in this way, Viśvarūpa." And he saw. His order. His will. So we are to be acquainted with such power and such substance. We are to develop our thinking in that level. We are already accustomed with the ways of this material law, but transcending the law of this material substance there are other, higher laws. Divya-darśana. This eye physical, not sufficient, so guru comes to give us proper eye, proper eye. Get higher eye, to read the environment, to read you and to read the environment. This eye is not sufficient, this eye is limiting you, in a very limited circle, but get another eye, the eye of the Veda.

veda pushyanti paṇḍita ?

The eye of the scripture, try to have that eye, and with the help of that eye, try to look, to cast your glance around.

vedi pushyanti paṇḍita, raja pushyanti karnarbyan ? The king sees through the spy, through the ear, and,

vedi pushyanti paṇḍita, apasupusyati gandev ? and ordinary people, they hear by their ...

End of side A.

side B.

From the limited to the unlimited, for your own interest.

One thing is common everywhere, that we are in search after happiness. From the worst atheist, to the highest devotee, all will be common here, that we are searching for bliss. Blissfulness, beauty, charm, sweetness, love, affection, they're of the same plane, and we can't deny that we are not searching for that. The field may be different, one is giving his life for the country, he's also....that joy. Another, a dagger, putting on another's body, that is also for joy, but quality of joy, the difference in the quality. A dacoit also, joy hunter, and a patron, and a humanitarian, philanthropist, also joy hunters, and the devotees also, the salvationists, they are also.

But the quality in the conception of the joy, or the happiness, that is to be taken into account as most important. What sort of ānandam, joy or happiness we want? This joy brings reaction, committing dacoiting then punishment will come very soon as a reaction. And what sort of joy does not bring reaction in its retinue, but in every increasing line it will move, that is what is wanted, and the quality also will improve in the time eternal. That is necessary for us. Father, mother, country, all these transient, temporary cognition and then dissolution, but in the midst of everything, we are all seeking after happiness.

ṛte 'rtham yat pratīyeta, na pratīyeta cātmani tad vidyād ātmano māyām,

yathābhāso yathā tamaḥ

"O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."

(Śrīmad-Bhāgavatam, 2.9.34)

(The ontological base of the whole Śrīmad-Bhāgavatam is contained within these four śloka. (S-B, 2.9.33-36)

The conception of māyā, ṛte 'rthaṁ yat pratīyeta, It is misreading, what is real purpose, to miss it, to omit it, and see it otherwise. Māyā means misreading, not to be able to read things properly outside, misreading, and that is affected only by our prejudiced interest, local interest, local. mīyeta anuyar ? There is another meaning of māyā, of course meaning is the same thing, mīyeta, measured meaning, limited meaning, limited meaning, limited reading, reading from the limited standpoint, that is māyā. Mā - yā, what is not, not proper, are limited, two fold meaning of māyā, 'rthaṁ ṛte, the proper meaning is neglected, or it is omitted, proper reading of things, improper reading, māyā.

Rte 'rthaṁ yat pratīyeta, na pratīyeta cātmani. And from the standpoint of the whole of consciousness it cannot stand. Na pratīyeta cātmani, tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ. Just as light and darkness, the difference is like light and darkness. Ignorance and knowledge, knowledge is effective, ignorance is misleading, loss of energy, waste of energy, that is the consequence.

But here there is another, higher level. Mahāprabhu asked to take to that for us, His recommendation: "Ignorance and knowledge, eliminate both

and try to surrender to the affectionate heart of your affectionate superiors, surrender to your guardianship. Jñāna- sunya-bhakti, don't take the responsibility and risk for calculation and reading of the environment on your shoulder, but surrender to the sweet will of the highest dictator. Law is for us, law is not for Him, He's above law, so take shelter of the law creator. Then you are fearless, you will be at liberty, the highest liberty you will be able to enjoy, if you can rise up to that level. Jñāna-sunya-bhakti. Sincere and perfect dependence on the dictator who is above law, He's above law. Jñāna-sunya-bhakti. Just as a child in the mother's lap, intuitive affection, that is the highest position for us. Jñāna-sunya-bhakti.

Don't bother yourself with good and bad, only one line. Stick to that, surrender. His sweet will. That is another plane, though unseen from this side, the scholars, muhyanti yat sūrayaḥ, (Śrīmad-Bhāgavatam, 1.1.1). Not only ordinary men, but great scholars are benumbed, they can't follow, understand. Scholars means depending on knowledge, they cannot eliminate knowledge. The scholars say: "We can't understand what you say, jñāna- sunya-bhakti, is the highest place, we can't follow this, how is it possible?"

But it is possible, it is possible to give up hope on our defective self calculation, that is vulnerable. So throw yourself on the decision to the Supreme invulnerable substance, at His disposal. That is the highest attainment of the individual, to live in the land of mercy, affection, love, and that is beauty, that is charm. The land of sacrificed soul, wholesale sacrificed soul, they live there in that land. Self forgetful, self forgetful, living there, a plane of surrender and that is the highest plane of our life, that was announced by Mahāprabhu, jñāna-sunya-bhakti.

It is very difficult to understand how we can live, the jñāna, the light, without light how can we move, it is impossible, but it is told that that is

the highest position you can ever aspire after, jñāna-sunya-bhakti. Automatic, automatic, just like a computer calculation. Everything is being done as a machine, mechanically. But that is living and affectionate, not machine, this material thing, dead thing. A vitality grows there in its highest form. Vitality. It is not an abode of dead persons where all faculties are dead. They rather find their full play, fullest play, all the parts, the eye, the ear, everything, encouraged by the sweetness, the ānandam is rather taking the lead in the movements there.

All do not see with the eye, pasu pūsyati gandana ? As I told before, ganda vedi, rupa vedi, rasa vedi ?

There are so many classes, in the animal creation. They see things only by scent. Who has come before him, he knows by the scent and not by the eye. sabda vedi, by the voice one can know who has come and not by the eye. ganda vedi, sparsa vedi, by the touch only they can understand who has come before them. The fishes are called sparsa vedi, one fish coming, approaching another fish, only the wave, he's coming, there's a peculiar wave he understands such a fish is coming to me, it is possible, sparsa vedi.

ganda vedi, by the scent only can understand these ants, etc, that who is coming, ant coming, or the mosquito coming, or the cat coming, or amongst the ant who is coming, only by the peculiar measurement of the scent. As we can discriminate with our eye, the human body coming, either this man or woman by the eye we can trace, so by scent one can understand, by sound one can understand, without eye.

So also here, the understanding by sweetness, by ānandam, differentiation in ānandam, they are moving there, no eye to guide, intuition something. The search for Kṛṣṇa, the searching attitude, that is the guide. There are classifications, everything is there, automatic, ānandam, inspiration, anuraga, affinity, that can guide. Everything is there, the eye, ear, everything is there, but still the guiding principle is affinity, affinity towards the centre and according to the degree so many infinite classifications. But the main thing is our attraction towards the

centre, Kṛṣṇa beautiful. Search for the beauty, that is the main thing and there are differentiated characters in that, but the main thing, the main current of the life there is the search for Kṛṣṇa.

kāhāṇ mora prāna nātha muralī-vadana kāhāṇ karoṇ kāhāṇ pāṇ
vrajendra-nandana

Śrī Caitanya Mahāprabhu said: "Where is my beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"

(Caitanya-caritāmṛta, Madhya-līlā, 2.15)

How I can run to the place where I can find the centre of the current, where is the centre of the current? So sweet current coming to us, where is the centre? In this way. And who are nearest the centre? And who can command the sent current? So many things are there in the general vision.

This may not be idolatry, we may think in figurative way this is represented, we may think: "Oh this is idolatrous, in mental idolatries, physical idolaters, and mental idolatry, they're suffering from, the Hindu's are suffering from mental idolatry." Do away with the idolatry conception. Things may be generally represented in this way, scientific way.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Mahāprabhu wanted to... pay and he will have, don't try to secure things very cheap, don't try to purchase in the cheap market, be ready to pay for the thing. Surrender, nothing less than surrender, that can purchase a ticket for you in that, for that plane. Wholesale, wholesale, if you can give wholesale, you will get also wholesale.

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham mama
vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ

Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."
(Bhagavad-gītā, 4.11)

"If you are miser, I am also miser in dealing to you, if he's as much generous I am also so. Wholesale giving, I can also give wholesale. So much so Yaśodā can whip Me and I have no other alternative but to rub My eyes full of tears. 'I don't do this once more My mother, don't beat Me, don't whip Me in this way, even I can go so far, so far.'"

Hare Kṛṣṇa.

śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ aham
iha nandaṁ vande, yasyālinde paraṁ brahma

"Those who fear material existence worship Veda, some worship Smṛti,

and others worship the Mahābhārata. But I choose to worship Mahārāja Nanda, because in his courtyard the Supreme Cosmic Truth, Param Brahma is playing."

(Caitanya-caritāmṛta, Madhya-līlā, 19.96) + (Padyāvalī, 126)

Raghupati Upādhyāya in His talk with Mahāprabhu told:

"Let the others who are very much afraid of their worldly life run towards Veda, run towards Smṛti, and other scriptures. But I don't like all these things bothering. Simply I want, I see that what... aham iha nandaṁ vande. All my concern is with Mahārāja Nanda, where I find in concrete truth that the Parambrahma is crawling on the compound of his house. I see the concrete thing. I won't run after phantasmagoria, what the Śruti will say, what the Smṛti will say, so many. mani marti vasista jagra vagra Smṛiti, ?

Veda also Sama, Yajur, Atharva, so many interpretations. I don't like that, I get the fruit here, the result, the consequence, I find here. That the Parambrahma whom you say, all Parambrahma, He's crawling in the compound of Mahārāja Nanda. So I shall negotiate with Nanda Mahārāja how I may be counted amongst one of his own people. This is my direct finding."

And that satisfied Mahāprabhu very much, that Raghupati Upādhyāya's statement.

The Śrutis, they're also in the rasa-līlā, they're also trying to have that defective attempt forgiven. "We could not exactly express You my Lord, that You are such and such. You are rasa-līlā. Our expression rather went to express indifferent, that Brahma, the Brahma, Paramātmā, all this impersonal thing, generally we dealt with. But You are person and You are such a wonderful personality. You can describe these ordinary human things in such a great way. We did not know all these things and we

could not express You, in this type, so forgive us." They beg to be forgiven, excused by Kṛṣṇa. "That we could not, we say, we boast that we give Kṛṣṇa, we give the Absolute to the people. But we ourselves did not get any such compression of Yourself, highest, so sweet. So sweetly we could not represent You, so we must be forgiven for our audacity, our position, our authentic announcement, that we can show the path to You, we are criminals, in this way."

śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ aham
iha nandaṁ vande, yasyālinde paraṁ brahma

"Those who fear material existence worship Veda, some worship Smṛti, and others worship the Mahābhārata. But I choose to worship Mahārāja Nanda, because in his courtyard the Supreme Cosmic Truth, Param Brahma is playing."

(Caitanya-caritāmṛta, Madhya-līlā, 19.96) + (Padyāvalī, 126)

Parīkṣit Mahārāja, he is also in that great assembly of the scholars of different departments, he also says:

nandaḥ kim akarod brahman, śreya evaṁ mahodayam yaśodā ca mahā-
bhāgā, papau yasyāḥ stanāṁ hariḥ

Parīkṣit Mahārāja, on the basis of the theistic atmosphere created by Śukadeva Goswāmī, Parīkṣit Mahārāja is asking:

"This is wonderful, what you say. This Nanda, what did he do in his previous life? What sort of penance's, or reading, or anything, religious practices, what did Nanda do that he has got the Parambrahma in such a way, in a players way he has got that Parambrahma? And yaśodā mahā-

bhāgā, and the great fortunate lady Yaśodā, who is suckling that Parambrahma. It is inconceivably wonderful. What did they do? Please come direct with that recommendation. We want to follow that. We want to follow that leaving aside all those stereotype things that ever come to the world, for God consciousness, or God realisation. Leaving everything aside, we want to follow that path, what Yaśodā did, what Nanda did, in their past lives, that they have acquired such a great inconceivable position, we want to know that." (Śrīmad-Bhāgavatam, 10.8.46)

So Mahāprabhu came to give us such direction, where to go, what to gain, what to obtain.

āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścit

"Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all." (Bhagavad-gītā, 2.29)

Even in Gītā we find, that only soul consciousness is wonder of wonder. We are all practised with material consciousness, material valuation, we are making much, we know we are accustomed to make material valuation, always calculating. But if we can have the conception of our own soul, the particle, the dust of the great conscious substance, we'll be astounded. āścaryavad vadati, who will hear, who will say, who will know, everyone will be astounded.

"Oh the soul is such a thing, such valuable, such wonderful, independent of all mortal, the atom bomb cannot do anything to the soul. These great achievements of the so called civilised genius, they cannot approach this plane of soul, it is living in that plane."

So how much disarmed we are with fear. No fear, no apprehension which we are suffering, always like a remittent fever, always containing fever. The mortality, the threatening of mortality is always attacking on us, consciously or unconsciously.

But when we reach the plane of soul: "Oh, what wonderful thing, beyond these atom bombs and all these threatening of the mortal world. It is above, wonderful things."

That is only a part, as a dust of that conscious world, and then the conscious world, siddhaloka, and then the, andamāyaloka, where it is. Still it is with us, we hanker only for that.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ

Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries." (Śrīmad-Bhāgavatam, 7.5.31)

Prahlāda Mahārāja says we are attracted by the outer coating of things and ignoring the very spirit which is within, that is our fate.

.....

prāyeṇa munayo rājan, nivṛttā vidhi-śedhataḥ nairguṇya-sthā ramante
sma, guṇānukathane hareḥ

"O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."

(Śrīmad-Bhāgavatam, 2.1.7)

.....

ātmārāmāś ca munayo, nirgranthā apy urukrame kurvanty ahaitukīm
bhaktim, ittham-bhūta guṇo hariḥ

"Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world." (Śrīmad-Bhāgavatam, 1.7.10)

.....

What to speak of us, we are full of material aspirations. Those that are famous for their spiritual aspirations and whose life is given for that, it is necessary also to preach in that camp, that He's above that, above knowledge. The love is above knowledge, prema is above jñāna, and Kṛṣṇa is king of that loving plane, the plane of love and beauty and it is above your consciousness. Very rarely we find that some of the leaders of the jñāni school, they're aspiring after that beauty. So beauty is not confined in this eye experience of the material world. So how wonderful that will be. Aham iha nandaṁ vande, (Caitanya- caritāmṛta, Madhya-līlā,

19.96) + (Padyāvalī, 126), the soul is such, then the Supersoul Paramātmā, then that Bramhā Nārāyaṇa, Vāsudeva Nārāyaṇa, Rāmacandra, Dwārakeśa, Mathureśa, Vṛndāvana.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam udāra-
pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kunḍam ihāpi gokula-pateḥ
premāmṛtāplāvanāt kuryād asya virājato giri-taṭe sevām vivekī na kaḥ

Rūpa Goswāmī says: "The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's rāsa-līlā pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kunḍa stands supreme, for it is over-flooded with the ambrosial nectarean prema of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kunḍa, which is situated at the foot of Govardhana Hill?" (Upadeśamṛta, 9)

.....

karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas tebhyo jñāna-
vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ tebhyas tāḥ paśu-pāla-
paṅkaja-dṛśas tābhyo 'pi sā rādhikā preṣṭhā tadvad iyaṁ tadīya-sarasī
tām nāśrayet kaḥ kṛtī

"There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt

to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the gopīs are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the Vedas, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the gopīs, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of gopīs during the rasa dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places." (Upadeśamṛta, 10)

The gradation in the transcendental world is being shown to us in this way, with this aspiration. Let our fortune to direct to move on and on, towards Kṛṣṇa consciousness, from deeper, to deeper, to the deepest.

Gaura Haribol. Gaura Haribol. Gaura Nitāi. Here we close today.

* * * * *

Devotee: (reads a lengthy passage of either Sanskrit) I'm sorry. My reading is probably very bad.

Śrīla Śrīdhara Mahārāja: Not bad but not very clear to our ears. What is the chapter?

Devotee: Ninth chapter. (Eleventh Canto)

Śrīla Śrīdhara Mahārāja: Ninth chapter. So it is by whom? Kavi, Havir, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana. (The nava-yogendras, the nine Yogendras, the sons of Ṛṣabhadeva - the plenary portion of Vāsudeva). Who is it?

Only one point, or many. Only this point that many guru's are necessary, because there are different conceptions of the advaya jñāna. So to understand fully the particle part, the expert of that portion is to be consulted. Main purport is this, but if such a guru is available who can represent all of the whole, advaya jñāna, then one may suffice. Otherwise the partial realisation, the guru of partial realisation, they can give out the knowledge of a particular part. That is the underlying principle. For both relative and absolute, the same question, and absolute is the final.

Generally:

ācāryam mām vijānīyān, nāvamanyeta karhicit na martya-
buddhyāsūyeta, sarva-deva-mayo guruḥ

"One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods." (Śrīmad-Bhāgavatam, 11.17.27) + (Caitanya-caritāmṛta, Ādi-līlā, 1.46)

Whenever we shall accept any guru, we shall try to see the fullness in Him. But with the progress of the knowledge it may seem that some points are being lacking, in that case, śīkṣa guru is to be adopted.

Devotee: Guru Maharaja, it is spoken by avadhūta-brāhmaṇa.

Śrīla Śrīdhara Mahārāja: Avadhūta, inciting by whom? Camasa, Karabhājana, or Antarīkṣa? Who is the speaker? Who is giving reference of the avadhūta-brāhmaṇa ? Nava-yogendra, one of the nava-yogendras, is a speaker here, who is he? Hare Kṛṣṇa.

(Vaistudeva ? - voice Uddhava?) It is there.

Devotee: Yes. My mistake. I'm sorry.

Śrīla Śrīdhara Mahārāja: Vaistudeva? It is there, so, ha ha, a drastic position, ha ha ha.

Unquestionable.

Devotee: That changes the whole situation.

Śrīla Śrīdhara Mahārāja: Unquestionable.

Devotee: (reads another verse and apologises again)

Śrīla Śrīdhara Mahārāja: One in many. ācāryaṁ mām vijānīyān, one in many. He's guru, because

He can make Himself known, no other. So wherever there is true transaction, there is He Himself present, that is oneness in guru. And also the variegatedness is there, according to ones adhikāra, ones position. The same thing, lokaybavaya ?

One may not understand the whole truth, only by instalments he should be given, through different births. On the whole guru is one, and guru is He, and it is His will. In one figure also He may deliver the whole truth, but generally by partial instalments, according to the position of the audience, He will extend things, lokabavayaseva ?

nitya sajantu nahi tattya codana?

There are scriptures that say: "Oh marry, then leave your wife and go to the forest, and then you leave everything and always try to meditate on Him, even leaving post."

There are so many, according to the capacity of the student the professor will impart advice to him, instruction to him. A gradation is there. Gradation is there.

"If I do not do any work then others will think that idleness is the goal of our life, so I have to work."

One who has got adhikāra, qualification, he's to be advised and hear by something . .

Then again everything as in Bhagavad-gītā, He's dealing with different departments but winding up in the last towards devotion, in this way.

tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ karmibhyaś cādhiko
yogī, tasmād yogī bhavārjuna

"The yogī who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the cāndrāyaṇa, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a yogī."
(Bhagavad-gītā, 6.46)

But:

yoginām api sarveṣāṃ, mad-gatenāntarātmanā śraddhāvān bhajate yo
mām, sa me yuktatamo mataḥ

"Among all types of yogīs, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion." (Bhagavad-gītā, 6.47)

End of recording.

* * * * *

83.7.25 - Autobiography Two tapes

Devotee: Hare Kṛṣṇa. Guru Mahārāja. In America and other places, many of the devotees are very anxious to know about your earlier activities.

Śrīla Śrīdhara Mahārāja: Earlier activities?

Devotee: Yes, for instance, what year you first met Śrīla Bhaktisiddhānta Prabhupāda, and we don't know much about...

Śrīla Śrīdhara Mahārāja: Without?

Devotee: We do not have much information on your previous activity and were rather anxious to know about those things.

Śrīla Śrīdhara Mahārāja: Then let them take notes on points, sometimes take notes on points.

Devotee: It may be noted by tape recorder. Because we have found that your history is so happy that just to hear that history, many devotees are finding great encouragement.

Śrīla Śrīdhara Mahārāja: I was born in 1895, 10th October, Saturday, at midnight. Tithi Navamī, (ninth lunar day). Rāmacandra. And utsava of kṛṣṇa-pakṣa, dark moon fortnight, of Kṛṣṇa and the birth, that is the day, Mahāprabhu sandivaya ? midnight. I recall my, I was second child of my mother, first a daughter, Diadavri ? so Rāma-kavach was given to her for the protection of the next child, that is meself.

Devotee: Rāma-kavach ?

Śrīla Śrīdhara Mahārāja: Rāma-kavach, my mother took Rāma-kavach and then I was born. And because the first child was lost, so when I was, I am already born and my mother is confined within the maternity area, just in the front, two batches, English language, given perhaps B. A. standard, one of my two cousins, English knowing, they used to... that any ghost or something like that may not come in the shape of the cat or in any way, so they used to protect the first half of the night. Two English students, in gr̥hastha life, and the second half, these two Sanskrit students, one cousin and another uncle, they used to live there, just in front of that temporary shed, last portion of the night, to protect from any unseen attack.

Devotee: Keep night watch.

Śrīla Śrīdhara Mahārāja: Night watch. I remember when I was a boy placed on the shoulders of my father, they were going on saṅkīrtana, little far away. I asked him to take me there, and crying, "take me there." Anyhow, he to console me, he took for some time and then came back.

Then I had a very good memory, especially in Sanskrit. I was taught a

śloka, in praise of

Śiva, pranamami śivam śiva kalpa taru, and I could chant that from my memory, though I don't remember that, I could do so that.

When I was one year, eight months, my grandfather died, but I can't remember him. First memory that I can collect, there was an earthquake. I was born 1302, in this Mohammedan era, and 1304, in the month of Vaiśākha (April-May), there was one earthquake. I was a child then, one year and perhaps eight months or so, I remember that. One year eight months old boy, I remember that earthquake, that shaking of the earth and so many cows gathered, and this and that. First memory I've got.

Then at three my next brother was born, when I was three. I remember the scene, the birth of my second brother, 1898, August perhaps he was born, I remember that. Then when I was given to, perhaps I am at least fifth year, just writing, that also I remember. Then I was given to my maternal uncles house for - many things before that I can remember - and when I was in the maternal uncles house, for three years, for early education in a primary school, I got some help from, Rāmayana, Mahābhārata, talk from one of my aunts, and that helped me a great deal. Then already I had some affinity for ontology, some sort of intuition, intuitive knowledge, partiality towards ancient mythological śīkṣa, instruction on Sanskr̥ti means culture, orthodox section. From the very childhood my tendency was with the orthodox section, very Veda, Upaniṣad, all that, faith in God, all these things.

When I was a student at the school, some nine years, I began high school, I was admitted. There in debating club I always sided with the ancient śāstric culture, even against the teachers, that took up the course

of the Renaissance Reformation. I was always on the side the previous culture, I fought with them and don't think that they could defeat me.

Then I got my sacred thread from that family, when I was fourteen years, fourteen years. I feel more or less that my memory was sharp, what I saw or I heard in my early days I could remember them. I am told that I had general tendency that if anyone comes asks me anything, "no." Whatever should be asked me, "no." But once, one scholar when he will go, scholar in our house, our member, family, he went to appear in the examination, he came to ask me whether he would pass or not, I pronounced "yes" and he got scholarship. Then I passed matriculation, 1915, from the local high school, I could write in Sanskrit verse before that something.

Then, I liked sacrifice in life, sacrifice, magnanimous side, I had affinity for Rāmacandra, for moral pastimes, but not so much Kṛṣṇa because of His Vṛndāvana-līlā. I could not accommodate, why should God be a liar, and this girl hunter, I could not accommodate. Though I saw Rādhā-Govinda Mūrti, that seemed to me very, very, charming, some mystic background I found, but on the surface I had more liking for Rāmcandra than Kṛṣṇa. My attraction to Kṛṣṇa first came through Bhagavad-gītā and then through Mahāprabhu. I liked because that magnanimous type.

Rāmacandra ogardya udardya udar udarv ?

Self giving type of ideal, that captured me more. So I liked Rādhārānī very much, I liked Mahāprabhu very much, not so much to Kṛṣṇa, my attraction, but my attraction to Kṛṣṇa comes through Mahāprabhu and through Rādhārānī , from this side.

When I was nine, ten or so, there was one temple where Rādhā-Kṛṣṇa Mūrti is established, installed, in Jagadānanda Pur, near Kāṭwā. My

father every year in Kārttika mīna? month? (October-November) he used to read Bhāgavatam there. Sometimes I visited with him that temple and found some mystic atmosphere there, very mystic it seemed to me.

Then, after passing matriculation I went to Baharampur for college study and there with the company of one of my cousins, maternal uncles' child, son, I came in connection with the east Bengal people about whom we heard they have got much boldness and sacrificing nature. I took my seat in the same hostel as them. Then anyhow I passed matriculation second division, but I.A. I passed intermediate first division in Udubi? When we were reading in the local school, we had to do some family works also, including this cleaning work, etc, and many others. And there from the hostel I got first division and again I was admitted in that same college Baharampur, Krishnanātha College.

And when I was a student of fourth year, after fourth year the examination of B.A. fourth year, I came in connection of younger boy who has just come, passing matriculation and admitted into college. In the college I found that there are some section of students that are habituated to some meditation and pūjā, etc, very few. And there were other class, other group, that do not care for worshipping but they like the service of a patient and do some good to the others, public good. But I had internal nature for both. So I found that that boy, I am fourth year student and he is first year student, four years, three years gap. But that boy given to both sides. But very intensely taking the name of the Lord, very loudly, sometimes like a man and also doing, sandhyā (worship), vandana (offering prayers), etc. And also when there is any patient he forgets everything and engages himself in the service of the patient, even does not care to go to the college. Both sides, the service as well as this worship, arcana and this social service combined.

Before this when I was in school, I got a book where it is mentioned that if

we can go on with the japam of Gāyatrī, 432 times, we can achieve very good spiritual improvement. I practised for some time in that and at that time I tried my best to understand the revealed truth. Not consulting any dictionary or grammar, but my tendency - I heard that Gāyatrī, this is conscious, spiritual, it is not a dead word, so if I go on with japam, Gāyatrī Herself will express its meaning, its purpose. With that attitude I used and I used to get some light that is coming from the words itself, I had some knowledge about that, for some time.

Then when in college I came in connection with that boy, his name was Suresh Bhaṭṭāchāryya. He comes from Faridpur, where from that founder of Bhārat-Sevā āśrama, Praṇavānanda comes from his village and Madhusūdan Mahārāja also comes from the same village, Bājepratāp-pur in the district of Faridpur. Brahmin family.

Then I tried to associate with him and one day when we two were going on a morning walk, and also to purify our teeth with some branch of the tree, together going, he told that his father, he mentioned about his father, in the expression that: "That gentleman."

I took exception to that: "Why do you express this word, your father, you say 'that gentleman', what is this?"

Then he told: "Yes I have committed wrong. I should not have said in this way before you. But really it is like that. That gentleman, he was a gentleman. In this life I have come to him and he protect me for some time and next birth I shall go to some other place, in this way all of us are moving, moving, hither thither, coming from some gentleman and there to another gentleman." In this way he told.

I gave opposition but that point hit me very hard. I began to think. "Yes it is true that we are in the midst of father, mother, brother, or 'that gentleman.' What real connection I have got with them or they have got with me. Thinking and thinking from this point, the whole world became to me as a vacant and a furious atmosphere. No shelter to take anywhere, a position, chaotic position and I have no position of stability. Where from I

am coming? Where to go? How long you're to stay? This is all a point in the infinite, uncertain point, I am in the whole of infinite." Thus a great shock came over me this way and that was the great turn in my life.

The worldly achievement has no value, this reading of the class, I'm fourth year student, I'm to appear after a few months in the examination final. My friends they're alarmed seeing my position. "What, you're neglecting your studies, how will you be able to pass? Your father sent you money, you're not so rich a man." In this way they tried to help me as their best. I can't concentrate in the book, this study. They told: "If you can't do so we shall read and you try to hear."

At that time I got Niya-Nimāi-Carit ? Mahāprabhu's Life and Teachings. That is written by the editor, the founder of Amṛta Bāzār Patrikā and I devoured the whole thing like nectar. I got some position, it is not that I am nowhere. It is there, the position, the support, the basis, the foundation, the sustenance, the hope and shelter, I have got here. In this way I began to read, then read. My very nature was whatever I read, I read very scrutinisingly, it may be slow but my reading is more or less very accurate and representing the true aspect. I could hear also very clearly, not reading also, by hear, hearing, very acute hearing was my nature also, what ever I heard I could grasp the plain purport and keep it in me. And here also by reading, slow reading, and I found there my life, my future, hope, everything, and was converted.

In my family, in my mother's family, some recognition of Caitanya Deva, but my paternal family they're orthodox smārtta, they hate the followers of Caitanya Deva. 'Caitanya Deva has created a chaotic society. If one cannot keep his own stand in the social position, the pests, it is they who have gathered to follow Caitanya Deva. Those who have lost their social position, they become Vaiṣṇava and they say that we are followers of Caitanya.' They hate there in the fathers family. But this time, after this, I

was fully converted into a follower of Caitanya. Such feeling also came, not only intellectual but in heart and mind also, wholesale conversion.

Then my father died. He was disappointed and dejected. I was the eldest son, he had some hope in me for family matters, but when he saw that I had such a change in me, almost heart broken he died, it may be said, he was. Then the burden of the family also came in my mind, but I am such. And the chance also came to me to live a life of abnegation. For one year, the sun, won't use any umbrella, any shoe, I made some extreme addition, only cloth and a sheet, nothing else, for a year, and half-mad I used to do agricultural work, this cow service.

Here anyhow I passed the B.A. year and the class friends they told that I at that time had the, Baharampur section from where I appeared, wholesale massacre. Very few could pass but anyhow I passed and then some of them told: "Oh by worshipping, by the method of worshipping and satisfying God he has passed. He did not read at all, he passed only by worshipping God." They told like that.

Anyhow when my father died, with full knowledge, almost full knowledge, he passed away. He told several things to me and one was that you will have to marry. At that time I never spoke any lie, whatever may be the effect I straightly speak what is truth. So I can't commit myself before him, but the pressure came. "Whether you marry or not, don't disturb me in this time, you say that you will do, whether you do or not do." Anyhow the expression came: "I shall try to obey your prayer, keep your request." In this way, modified way I told, then anyhow I had to marry, in the married life stayed for six years.

In the meantime I went to read again in the law class, but Gandhi

movement of non co- operation came, I joined the movement, non co-operation movement, because there was the, some sort of statement, "Within one year I shall give svarāj, independence, to you."

I wanted to become a sannyāsī, but they want, the countrymen want one year, so this surely I must sacrifice for them. I left the law college and came and worked for some time as a secretary of the movement here, posted in Kālnā, secretary. In this way, and sometimes in the village, for several years, two three years I, then it was stopped for the time being. I found I was wanted for the service in Calcutta, and by the help of the government office superintendent I got some service there, and I was putting up in Calcutta and attending the office, though my attraction is always towards Mahāprabhu.

In the meantime I wandered here and there, finding sādhu, where to take initiation but I can't select to my taste, to my satisfaction, here and there. Then in 1926, something, perhaps in August, 26th of August, I was returning from the office and found a placard in the Chittaranjan Avenue. "Gauḍīya Maṭh Mahotsav (grand festival) for one month." And it is nearby, Pareśnātha Temple. I found a placard, read, red colour. I thought 'Gauḍīya Maṭh, that must be Mahāprabhu's followers, go, let us go and find what is there.'

The founder of Bhārat-Sevā-Āśrama, Praṇavānanda, I knew him when I was with Suresh Bhaṭṭācāryya, when I was law student, he tried his best to take me in his mission but I flatly refused that. "My head is sold to Mahāprabhu, Gaurāṅga, so I can't go anywhere else."

He told: "I also have great reverence for Mahāprabhu, Caitanyadeva, but I think the first stage must be Buddhistic abnegation, vairāgya, indifference. Second, Śaṅkāra's Vedānta, the jñāna, vairāgya, jñāna. And the last, highest, will be Caitanya's prema otherwise people will misunderstand that prema into lust."

"But yes, what you say is alright, that Śrī Caitanyadev's prema-dharmma that is the

highest above the Buddhistic and Śāṅkāra's conception of the theistic. But Caitanyadeva has not told that go to the Buddhists practice vairāgya, and then go to the Śāṅkāra and have some knowledge of Vedānta, and then come to Me. He has told wherever you are get a sādhu and take the Name, He has told." Then he was silent, could not speak anything.

I told him: "If you got any supernatural power, I will be grateful if you can say where my gurudeva, spiritual guide, where he is, if you can say." But he took the name of some gentleman, Haranāth. I went to search him but could not find him there. From this I found that placard and went to Gaudiya Maṭh.

And there I found only one gentleman, he's on the outside hall and the others are gone on procession of saṅkīrtana, Nagar saṅkīrtana. Then I had a talk with that gentleman, little. I had some knowledge, some reading about Caitanyadeva and other Scriptures, but I found that these people represent a man, represent the Maṭh, they have got more deeper and sound knowledge than myself.

Then the party came back from Nagar saṅkīrtana and I found Guru Mahārāja on the front with his daṇḍa. As soon as he reached the front of the Maṭh some disciples came and took daṇḍa from him and flat and gradually was taken there. First sight I found Guru Mahārāja. That attitude, not caring for anybody else, that sort of attitude, he does not care for anyone, self-sufficient. That sort of impression I got from his first sight. Very strict, self-sufficient and don't care about anybody.

Then I began coming and going and gradually I came to this

understanding, that I wanted such a companion, to live with him, but unfortunately I could not find it.

Then the next thought came, if now I come here what is, where is the opposition, obstacle. I cast my glance to the home, father gone mother living, three younger brothers, they won't be much affected but my wife will be affected in the extreme. I don't know how but a sudden thought came in my mind, if she dies then I am free, this thought came. I was attracted by their mission, so many members, all gentlemanly like, all educated and wholly given to the service of Mahāprabhu, that attracted me most. And that very day I came to my quarter and found that my wife is ill, and I came home that very night and after three days she passed away. Then mother was praying, she was trying to marry me again, but she could not. So within, after six months she also disappeared, when going to, Haridwār, Kumbha Melā, she died there, and one of my brothers, Satyen, he was attending her and others, pilgrims, sisters, etc.

Then I was free, I was coming and going. Then one day it so occurred, I was thinking that I must cast my fate here, so I thought it necessary to know as much as possible about the mission, and to know about the mission means to know the leader of the mission. So I tried my best to go up where Guru Mahārāja used to stay, to go to him, in front of his room and to sit there and to hear, because I was thinking I shall join here.

One day Kīrtanānanda, one brahmacārī, he stopped me when I was making an attempt to go upstairs: "Where do you go?"

"Going to Guru Mahārāja." "Why?"

"I like it very much."

"No never. You must stay here in the waiting room and when you find anyone you will ask, inform him, whom you want to meet and he will see him and when you will come again and say yes he is calling for you, you

will go, otherwise you must stay here. Never cross this threshold." Little harshly.

Then I thought such a, what should be the considering nature of the sādhu's, out and in, the difference, why should be any. So I did not come here again, but the very moment the position of Śukadeva appeared in my mind. Vyāsadeva sent Śukadeva to Rajaṛṣi Janak, I read in Mahābhārata, to finish his education, sādhana. Śukadeva came, he was detained for seven days in the outer gate, then the intimation went to Janak: "Allow him to pass the gate." The next gate he was again detained. In this way there were seven boundaries of the capital and of seven gates, in every gate seven days detention. So seven into seven, forty nine days, he was detained and then he could meet Janak.

This thought came in my mind and then the next thought, conclusion came. 'If there is anything bad, then if they take me and put in the throne and began to worship, I should not come here, and if it is their real good, then if they beat me with broomstick I must not go.' That conclusion came in my mind and I began to come and go.

Then one day when Guru Mahārāja was, after taking his food, he was generally, did not take any food at night but afternoon, after taking his afternoon food he's walking on the roof. I just approached and took my stand in one corner. And one man was attending him. Guru Mahārāja asked: "This man has got something to say to us." ye kona bhakta bai? This word, bhakta bai, he has got some, bhakta bai, something to say.

This attending person asked: "Have you got something to say?" "No I have nothing to say."

Went back to Guru Mahārāja, "He says that he has got nothing to say." Then the next he says: "He has got something to ask?"

He again came to me: "Guru Mahārāja says have you got something to ask?" "No I have nothing to ask."

Then Guru Mahārāja put: "He has got some object in mind, some purpose in coming here?" He again came.

"Yes, without purpose no incident can happen, when I have come here I have got some purpose."

"What purpose?"

"To gain grace of you all." That was my answer. "Your satisfaction, your grace, I want nothing else."

End of side A

side B

That perhaps touched Guru Mahārāja, he approached me, then he enquired: "Then what is your name, what do you do, where is your home?" In this way, and he told: "Yes you are fortunate you are born in Gaura Maṇḍala, it is in Gaura Maṇḍala area, yes it is in Gaura Maṇḍala, you are fortunate."

One booklet they had with them, the attending person came and told: "Guru Mahārāja is offering this booklet to you."

I told: "I have already got this."

"But that doesn't matter, he with his good will is giving this to you, it is something else, you take it." Then I took it on my head and took it. That was the first talk with Guru Mahārāja. Then ...

Devotee: What year would that be?

Śrīla Śrīdhara Mahārāja: That was twenty six, August, all these things happened. Then that very next year, in English, next year twenty seven, Mahāprabhu's birth ceremony in Māyāpura, I was invited. At that time I am coming and going there and hearing, in this way. Then after I was invited to Māyāpura to attend the ceremony. I came and at that time my mother was inviting me towards Gumo village where she was staying with my second brother, she wants to see me before going to Haridwār, and the Gauḍīya Maṭh people also asking me to go to Māyāpura. I was in the dilemma, what to do? My mother's call and maybe last call, she may not live, her health was not good, and this is called.

And I thought my life I want to take this side so this call must be given preference. I avoided the call of my mother, to see her, and I came to see Gauḍīya Maṭh. And there, though all these contradictions, the śāstra I find from their talk, in general, they do not care for anybody, any opinion. But when anything quoted from scripture, patiently they give hearing, this is their nature. Similarly they reject all, don't care for anyone's point but care only for scriptural truth and then come again to consider and then valuation, all these things. In this way they abhorrently reject so many stalwarts of the society, then society. This Aurobindo, this Gandhi, this Ramakrishna, the goswāmī's, all reject so much, that is their nature. But Mahāprabhu, Bhāgavat, Gītā, all in all. And I also had attraction, taste for them, so identified with them.

But still some sort of objection. One that Guru Mahārāja comes from, Kāyastha Gotra (family), that is śūdra, and I come from a brāhmaṇa paṇḍit school with great honour in the society, any brāhmaṇa guru that should have been suitable, in this way, some sort of.

Then when I went to Māyāpura there also I shortly say, I saw many

things, touching, and I, when Prabhupāda saw me there in the birthday of Mahāprabhu he's giving lecture to so many gentlemen who had come from Kṛṣṇanaga, educated persons. In another place Tīrtha Mahārāja, old Tīrtha Mahārāja is giving lecture. In another place Parvat Mahārāja he is collecting funds from the people and money orders and he is writing all things, so many places, so many things, there is transcendental happy atmosphere I felt there.

Then when that is finished, celebration is finished, Guru Mahārāja is sitting on the veranda of his room, in a canvas chair, and many persons are coming and showing praṇāma, properly giving obeisances and they're going off to their home. At that time he was talking, having some discourse. I was always very eager to hear him. At that time he's saying that: atmarama kevanca nakadhanya ? "Don't cheat me you people."

I was alert. "What, where is the question of cheating him, why cheating, they're rejoicing, all invited came and now they're going off, what is the point of cheating?"

Then next: "You gave understanding that you will engage yourself in the service of Kṛṣṇa and so I have entered into some relationship with you. And now as a fashion you come to attend the ceremony and going home and engaging yourself in the worldly affairs. But your assurance to me that you will all serve Kṛṣṇa, I'm being disappointed. Then the next you may say, 'oh I have got some, but no cheating, got some important business, after finishing this as early as possible I am coming and joining you.' No, no. If we say that there is fire and only extinguishing the fire I am coming, only a small risk, that is also not necessary. If the fire burns the whole world you do not lose anything, rather if you are spared from them, if you can disconnect with them what will burn, you will be happy. All your positive engagements, your inner hankering, they have got corresponding phase in Kṛṣṇa, in the holy feet of Kṛṣṇa, all your necessary hankering will be satisfied there and nowhere else." And forcibly he's saying.

At that time I was so much intense, necessity for kṛṣṇa-bhajan, I won't hear anywhere in this living world so I must throw my head here. I surrendered here. There I took decision that I must be a disciple here. With this idea I went on, I told. Then my mother died there, then I went, mother had some apprehension that he will become a sannyāsī, my eldest son he won't do my, śrāddha ceremony (last rites), who will do my śrāddha, in this day? I finished her śrāddha, went home finished her śrāddha and after finishing that came and in the month of April, last part of April I joined the Maṭh.

Bhāratī Mahārāja told: "Oh you have got greater chance."

"I told, only two younger brothers, they will finish their reading and they will take to their vocation and then I shall come away."

"No, no, wife gone, Kṛṣṇa has removed wife and Kṛṣṇa has removed your mother, He has done enough for you. Again if you neglect to avail yourself of this chance then perhaps some other obstacle will come and this life will spoil, no hope."

I asked: "What do you say come immediately?" I took that advice and joined the mission. I was living together with my two brothers in a men's hostel and they came with me there and they went back crying.

I remained in the Maṭh in Calcutta for some time, then I was taken in preaching. I was requested to do some service in the press there but that I had no liking for the press work, proof reading, etc. I had much liking for

preaching, to go on kīrtana and preaching. So, next I was sent on a preaching tour, first stopping in Dumurkondā Maṭh and from there to Benares. From there to Vṛndāvana, there for sometimes this naga-kīrtana. Then I was taken to Delhi, there collection, from door to door, something.

Then Kurukṣetra Maṭh was established and I was made Maṭh command there and left alone. And that Delhi town and Kurukṣetra, that is a solitary place at that time. When there is a solar eclipse, a great rush is there, lākhs (one lākh is 100,000) of people throng there, otherwise that is a solitary place. There I first (handled? joined?), from Delhi, Kurukṣetra and collecting near abouts I passed about two, three years there.

Then Delhi Maṭh was founded and I was in charge there. Then I visited Simla and other places for preaching. Then again when I came back here, every year we have to come back in Calcutta Maṭh celebration for one month, in August.

Then I was taken by Bon Mahārāja, Hayagrīva Prabhu (later Bhakti Dayita Mādhava Mahārāja), in a party towards Madras side, installing those footprints of Mahāprabhu. Then coming back the Bagh Bazaar Maṭh was opened and from the hired Maṭh from Ulṭā Ḍāṅgā, Deities were removed in a chariot to Bagh Bazaar Maṭh, and one month's celebration there.

After that Prabhupāda went on establishing, installing, those Pāda-pīṭha (footprints of Mahāprabhu) up to Maṅalgiri, near Bejoydā, Kobhur, all this. Then went to Madras and then he declared open Madras Gauḍīya Maṭh and put up there. We rented a house, Bon Mahārāja was the leader, he was senior sannyāsī.

I was given sannyāsa in the meantime, recommended by Bon Mahārāja: "He can preach well, he is rather a good preacher than a canvasser." I was kept as B.A. degree was with me, Rāmendrasundar Bhaṭṭāchāryya B.A. My duty was to approach the people and introduce the sannyāsīns and the work of a canvasser, more or less. But Bon Mahārāja told that: "He's not a good canvasser but he's a good he's a good preacher. He can speak hari- kathā very well."

Then I was given sannyāsa, 1930, October, perhaps, I was given sannyāsa and then Prabhupāda went on the Madras side after installing footprints of Mahāprabhu one by one, then opened Maṭh in Madras and there we are left and began preaching for two years or so.

Then there's Vṛndāvana bon parikramā, the whole Vṛndāvana parikramā and we joined there. And then Bon Mahārāja went to England and I was in charge of Madras Maṭh and the Temple was constructed almost in my time. Then I was called to, when Bon Mahārāja's party went to England for preaching, Bombay Maṭh was opened and I was again taken there and for some time I lived there, Bombay side. And then afterwards I was taken from there and general party with Prabhupāda, almost staying with Prabhupāda and preaching here and there in different places in Bengal. In this way. 1936, December. 1937, in the morning, 5.30am, 1st January, Prabhupāda left.

Before this Prabhupāda wanted me to go for preaching to London, but I told that: "I am not fit, I can't follow their intonation and I have not a tendency to mix with them closely. So you will pay for it but I won't be able to show any satisfactory work. So if you order I must go, but what am I, I just appeal to you." Then he sent A. B. Goswāmī Mahārāja (later Bhakti Sāraṅga Goswāmī Mahārāja) instead of me.

And when Prabhupāda was sick I attended his sick bed, and anyhow just one day before his departure he called for me and he asked me to chant Śrī Rūpa-Maṇjarī-Pada. And at that time I was not accustomed to singing at the front but from the back. I was hesitating. Kuñja Bābu, (later Bhakti Vilās Tirtha Mahārāja) asked Purī Mahārāja: "You go on singing." Then he began singing.

Prabhupāda, he felt dissatisfaction. "I don't like to hear the tone, the sweet sound." Then he stopped and I had to chant Śrī Rūpa-Maṇjarī-Pada. And the others told that:

"Prabhupāda has given you admission to Śrī Rūpa-Maṇjarī, this rasa, rasa-sevā section, you are given admission thereby."

Before this, about one year back, I composed a Sanskrit poem about Bhaktivinoda Ṭhākura and he (Bhaktisiddhānta Prabhupāda) was very happy to find this śloka. When reading first I showed it to him, he remarked: "Very happy style."

Then next I heard he told Śrauti Mahārāja: "That with this poem, it's so fine it's not written by him, it's written by Bhaktivinoda Ṭhākura himself, through him, it's so very nice."

Then once he told to another gentleman, that is Aprākṛta Prabhu, Bhakti Charan Goswāmī: "That I am satisfied that after me, what I came to say, that will stay, that will remain, I find in this śloka, the siddhānta."

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādr̥taṁ rūpādyaiḥ
pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam jīvādyair abhirakṣitaṁ śuka-
śiva-brahmādi sammānitaṁ śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum
īśo bhavān

"What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation (assisted in doing so by Raghunātha Bhaṭṭa Goswāmī and Gopāla Bhaṭṭa Goswāmī). And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it from a distance as the supreme goal of life. What is this wonderful truth? śrī-rādhā-pada-sevanā: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."

This poem is one of ten, collectively known as Śrīmad-Bhaktivinoda-viraha-daśakam, in glorification of Śrīla Bhaktivinoda Ṭhākura.

Devotee: The name of that gentleman, that devotee?

Śrīla Śrīdhara Mahārāja: Goswāmī Mahārāja, founder of Gauḍīya Saṅga and Śrauti Mahārāja. Then before this also I wrote some article in the spiritual newspaper Nadiyā Prakāsh, and he remarked to Śramaṇ Mahārāja who was the editor of Nadiyā Prakāsh. He remarked to Śramaṇ Mahārāja: "If you can gather this type of article and can publish in your paper then the standard of your paper will be raised. Such articles are desirable to be published." Anyhow he appreciated my understanding, my realisation, and there are many instances.

Devotee: He told Śāstra-Nipuṇa.

Śrīla Śrīdhara Mahārāja: There was another, similar in Madras. In "Gauḍīya", the Gauḍīya Maṭh's leading weekly paper, there was published one wrong siddhānta. Sundarānanda was the editor, perhaps with the advice of Vasudeva Prabhu because he was used to always consulting Vasudeva Prabhu. He wrote, he mistook the birthday of Viṣṇu-Prīya Devī and the birthday of our Guru Mahārāja. Both pañchamī (fifth lunar day). Prabhupāda is Kṛṣṇa pañchamī and Viṣṇu-Prīya Devī is sukra pañchamī, one is dark moon and one is bright moon. Viṣṇu-Prīya Devī is in the bright moon and Prabhupāda dark moon, pañchamī. But he arranged just the opposite, he took Prabhupāda as in the bright moon, fifth, and Viṣṇu-Prīya Devī in the dark, fifth. But what I read I read carefully, I caught it here, what is this anomaly? The basis is wrong and he's philosophising, why Kṛṣṇa śakti has come in the bright moon and why Gaura śakti He has come in the black moon? I found just the opposite, I showed it to Bon Mahārāja. "What is this? He's committed diabolically wrong."

And then Bon Mahārāja suddenly took the pen and wrote letter. "What is this, we thought Sundarānanda Prabhu has got some touch with the reality. So what he says, what he writes, that has come in connection with the real sentiment. But how this sort of error can be possible from him? He has got no śrauta connection, all concoction?"

So he found that yes it is such and then they tried to correct that in another issue. He showed that has been erroneous and it should be this and that, that printers mistake, but that cannot really be substantiated.

Another thing was published there when Prabhupāda was there, he published, "Rāya Rāmananda," "Relative Worlds." These books, and "Brahma-Samhitā." But it was mentioned when Mahāprabhu is going to

Vṛndāvana, Rūpa and Sanātana met them on the way. But I knew it clearly that when Mahāprabhu coming back He met Rūpa and Sanātana in Allahabad (a.k.a Prayaga) and Benares. I read it, "What is this?" I asked Vasudeva Prabhu: "This is in the name of Prabhupāda, and you don't look after it, just the opposite. When Mahāprabhu coming back they met and not that when going towards."

Then he says: "Oh I can find out hundreds of mistakes and you are a very great man. I have found one and you cannot find hundreds of mistakes in your own work." In this way. I did not take it to Prabhupāda's notice but this must have come to his notice that Śrīdhara Mahārāja detected all these things. So when on the Vyāsa-pūjā occasion Prabhupāda had one written address and there he mentioned, before my name: "Śāstra Nipuṇa Śrīdhara Mahārāja - he has very deep knowledge in the Scriptures."

That was his remark.

Devotee: Finding the place of Rāmānanda Rāya?

Śrīla Śrīdhara Mahārāja: When I was called from UP (Uttar Pradesh) to join the Madras party, before that my name was Rāmendrasundara Bhaṭṭāchāryya. But he converted my name into Rāmānanda Dāsa Adhikarī. Called my name and sent meself in the batch to find out the place of Rāmānanda and to install the Pāda-pīṭha (footprints of Mahāprabhu) there. Rāmānanda Dāsa. He changed my name from Rāmendrasundar to Rāmānanda Dāsa and sent me to work in the batch.

And Bon Mahārāja is of the opinion that I delivered a lecture in Rājmaḥendry at that time. Bon Mahārāja told, I heard from Kṛṣṇa Dāsa Bābājī, that that was the best preaching he had ever heard. That Rājmaḥendry short lecture he gave about Rāmānanda Rāya at Kobhur,

that śīkṣa, teachings of Mahāprabhu. That was a very precious speech in this lecture I heard. Hare Kṛṣṇa.

Devotee: He gave you the name Rāmananda before you went to find?

Śrīla Śrīdhara Mahārāja: Before our batch went to find out the place, to discover and install the Pāda Feet there. And that Mandir is still there today, Pāda Feet Mandir and there is another Mandir built where Deities are installed. After Prabhupāda, by Tīrtha Mahārāja's party. But during, no, during our time the Deities were installed by Prabhupāda but only that Pāda-pīṭha Mandir. That separate Mandir was established afterwards. We got, myself and Hayagrīva Prabhu both, and Mādhava Mahārāja in white clad, and I sannyāsi. We worked together at that time.

And from there I collected funds from the Rājā of Jeipur (Orissa) for the Madras Temple. And there is also a history. Their new I.C.S. (Indian Civil Service) was Mr. O Pulla Reddy, new I.C.S. He has been appointed Dewān (government official) of Jeipur. And that is ādivāsī (indigenous people) area, so special sort of rule for the British introduced there. The Dewān is more powerful than the king.

The king he gave us, we came from front, in Madras with some recommendation of officiating Chief Justice, Mr. Rameshan, letter of recommendation to Rājā of Jeipur. And then the Rājā promised to pay the cost of the Madras Temple.

But the new I.C.S. said: "No, no, it is impossible." Rājā always requesting, "Approach the Dewān he will pay the money to you, not meself, so you go to consult higher, I am only giving my sign, but the money will be paid by him, so meet him."

I heard that he is a half atheistic man, new I.C.S, so I hesitated to approach him. "No you are king, you are master so you will pay, that is

better." In this way.

But he pressed me very much: "No you will have to go and meet the Dewān." Then when I met the Dewān there just the opposite.

"Oh I'm the last man to pay you this amount for the, ten thousand at that time, to build the temple at Madras. If you would have built here then I could consider the case, that they will have some recreation in the temple. But these poor men half fed, half clad, if any money we can get excess, I must give it some order for their health. That must be used for that course and not to bring this luxury to construct a temple, and that is also in Madras town, go there and collect funds and construct temple there." In this way.

Then I thought that a hopeless case so drastic medicine must be applied so I came out with this śloka of Bhāgavatam:

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ śraddhānvito 'nuśṛṇuyād atha
varṇayed yaḥ bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ hṛd-rogaṁ
āśv apahinoty acireṇa dhīraḥ

"One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the gopīs, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."
(Śrīmad-Bhāgavatam, 10.33.39)

I told that: "You want to help the ādivāsīs, I also want to help them, but your help is in a particular way and my help for them is in another way. It has been told in the Scriptures that to hanker for things, that is heart disease, by Śukadeva Goswāmī. It is mentioned in Bhāgavatam, kāmaṁ hṛd-rogaṁ, "I want this, I want that, I want thousands, I want crores, millions, that is heart disease and not real. When I was a hog I devoured a hillock of stools but hunger is not finished. When I was an elephant I finished a whole forest but hunger not finished." So hunger can never be

finished in this way.

"There are so many who have amassed millions, still they say: "No this is very small, I want more, more." So this is heart disease. Śukadeva Goswāmī in Bhāgavatam has given medicine to this. Vikrīḍitaṁ. "When you can accommodate the Absolute, to have His full play, unrestricted, and use His ownership with everything, every atom, if you can accommodate with such conception of the environment of the Absolute Truth, then you can get out of this disease, heart disease. There's no other way."

That man was impressed. Tears fell from his eyes. "Swāmījī, I believe in God."

"Your eyes are giving evidence to that."

"I shall pay your money but not just now, you go to Madras, I shall pay the money." And the Madras Temple was constructed by that in this way.

Hare Kṛṣṇa, Hare Kṛṣṇa.

My preaching has no false canvass, straight dealing, dealing with the truth, plain truth. That was the nature of my preaching. Not any indirect way flattering by sweet words to rob him, not like that, straight dealing, representation. "Why I have come here?" That was my guide, nature. What fascination brought me here? I tried my best to represent that fascination to them. "This is the cause for preaching - you must appreciate such cause, such faith. I have got appreciation in this line, and I don't think that I did it wrong." Every movement I think I am justified to accept this principle and to march to this line.

After the disappearance of Guru Mahārāja there was trustee and he told to make a governing body. On the tenth day after his departure it was

constructed. But it came to the majority of Vasudeva Prabhu. Two trustees that side, one trustee Vasudeva Prabhu, and two trustee on the Kuṅga Bābu 's side, and the governing body majority Vasudeva Prabhu's side. And to make Vasudeva Prabhu Ācārya my contribution perhaps had important position.

I told: "I do not know sannyāsi or gr̥hastha, we are attracted not by this external grandeur of Gauḍīya Maṭh but the teachings. The siddhānta has attracted us and whom we shall have, we will be able to submit something to hear new siddhānta. He must be Ācārya. Whether he's brahmacārī, or he's not a good beautiful figure, or any other thing, the siddhānta."

According to them, Vasudeva Prabhu and professor Navasundananda? they all supported him and I also gave some support to Vāsudeva Prabhu. If anything to hear, listen, but that from Vasudeva Prabhu, so he should be. But several old sannyāsīns that are already very eager to get independence, they and both the trustees, they become one side. Their five vote on their side and eight others.

Bon Mahārāja was excluded from the governing body first because Prabhupāda, during his departure time did not like to get intimation to him. He was passing his days something like a debauch, with some difference of opinion with Prabhupāda about western preaching. He wrote, in his first year: "My first year in England, my second year in England." No mention of Prabhupāda, Bhaktivinoda Ṭhākura, anything, he is all sufficient. In this way. Anyhow, some other reason also, he was living separately from the mission in Delhi.

But after when after the demise of Prabhupāda, when he came he cried so much and he became unconscious. And he told: "Oh I was, is it sentimental difference Prabhupāda has rejected, did not give any intimation, his last departure." He showed so many, so much hankering. So he was also included. Former governing body, ten, twelve, already twelve, then Bon Mahārāja added it was thirteen. But Bon Mahārāja went that side, five vote that side, and eight this side, Vasudeva Prabhu. Then also three-fourths majority or more this side, so they were ousted, they hired a house and lived there. Gradually the whole thing went from this

side. But unfortunately to us we found some defect in character.

Then I thought I tried my best to purify the Mission, according to my good will, conscience. But it is not to be so. So I must leave the Mission and go on, go out silently. Don't try to fight again to purify the Mission according to my principle. That was my mentality. But Madan Mahārāja, Vinod Bābu and others, that Keśava Mahārāja, Madan Mahārāja, Goswāmī Mahārāja, so many others, they went: "No, we must, we can't tolerate such a false man will be in the place of our Guru Mahārāja." They can't tolerate that. The Ācārya of Gauḍīya Maṭh, that is the next position of Guru Mahārāja, that will be overthrown by such a characterless man. We can't tolerate. But I was indifferent and they are fighting. I was mixing something. Then there was a court case and Vinod Bābu and others they are put to jail and the case went on. I can't leave them like a coward at that time. After year perhaps the case was finished, they were released and I went to Vṛndāvana leaving the association of the Maṭh. I don't fight.

They tried their best to keep me with them but I told it is not possible for me to remain in their association, all these quarrelling elements. There from Govardhana I stayed in Vṛndāvana a month and finish the, Ūrjjā vrata there. I took Govardhana Śilā and came here and hired a house, two rupees per month and there began my life. When coming from Vṛndāvana I met my previous brother, that, Maṇi Bābu. He was there in the service of the railway. I asked him for few months to pay ten rupees per month to me, he agreed and he gave two or three months money and with that I came here. Then gradually others came, they tried their best to find out where I am and at last they found me and began to come and go and whenever they come they give something to me in this way.

Śakhī Charan Rāy secured this plot (where Śrī Chaitanya Sāraswat Maṭh stands) by his own money he purchased. And here I began my 'heart-service' in that cottage. In 1942 on Rathayātrā day I entered the cottage

here with Govardhana Śilā. Before that I lived for some time with Keśava Mahārāja, in that rented house and sometimes in Midnapore Maṭh with Yāyāvar Mahārāja, Mādhava Mahārāja, Harigrīva Prabhu. In this way. But they are separated.

Only one Devakī Nandan Prabhu was here, then gradually there came this Kavirāj, this Narsin? Kavirāj with few, we are gentlemen and also and then this Govinda Mahārāja, the boy Gaurendu brahmacārī, and others came.

Kṛṣṇa Dāsa Bābājī asked me: "Please give attention to this Gaurendu brahmacārī, he's very intelligent and qualified."

I tried to give little more attention to Gaurendu brahmacārī and Nṛsiṁgānanda and others could not tolerate that. I wanted to help him by Sanskrit education etc. They could not tolerate, they gave a proposal that you must prepare a deed. By this time, 1943, this building has been constructed. They demanded a document. Three trustees, two Godbrothers and myself. I told that then according to which law it will be managed. They said with the majority of the trustees. 'That means that you two when combined then you can do anything and everything with me you like.'

"Of course."

But why did you come to join. I avoided Mādhava Mahārāja, Keśava Mahārāja and so many others. I came to live alone. That does not mean that you will both guide me. I can't accept this." Then they began to revolt and disturb, then there was a compromise.

Goswāmī Mahārāja and Mādhava Mahārāja came and three thousand rupees, perhaps five thousand rupees, in the bank and also and some seven thousand or something to be paid to them and I live here, with absolute proprietorship. Goswāmī Mahārāja came to my help, he gave

some loan, four thousand. And Yāyāvar Mahārāja and others collected some funds from different parts, then seven thousand was given up, then from that time I am here. In this way.

And I do not go for preaching very often, always sitting here, and very rarely I go out in the previous style and Mādhav Mahārāja was always accusing me, "You are deceiving the educated section of the people. Sitting here idle you are deceiving the people. You have quality, capacity, to preach Mahāprabhu's instruction to the educated section specially, but you don't do so, you are deceiving them." His charge was always with me whenever he comes. Almost every year he after finishing Gaura-Pūrṇimā celebration he used to visit me, he always charged me. And also every year for his Calcutta Maṭh celebration I used to go there and deliver lecture there, in Mādhav Mahārāja's Maṭh. In this way the days have passed.

I came to meet (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja in Allahabad first when I was white clad, when after that I came here (Bengal) and went to Madras. Just before 1930 perhaps, I met him in Allahabad. He was at that time an agent of Kārttik Bose, the Bengal Chemical Laboratories. He was taken to Maṭh. At that time Prabhupāda was not there.

1933 or so.....

End of recording of autobiography tape 1, side B.

autobiography tape two, side A - 25.7.83.

He was taken to Maṭh. At that time Prabhupāda was not there. 1933 or so, after Vraja- Maṇḍal-Parikramā Prabhupāda came back to Allahabad, to open, for laying the foundation stone. At that time he came in connection with Prabhupāda and going, and coming, took initiation. At that time he was also a businessman, with his family. He was in Bombay and we met several times there. Always he used to come to the Maṭh.

And at that time he told that when Bon Mahārāja came back, for the first time from England, with (sulls? and a baron?), two German gentlemen. Then he left his duṇḍa and his śikhā, and English dress, he came here. We asked him: "Why you are in such way, where is the śikhā, where is the duṇḍa ?"

Bon Mahārāja replied: "But all these things can't stand there. That is another type of land. We can't, these sort of things as a fashion, formality, won't be accepted there."

In this way some discussion, talk, began with Bon Mahārāja. And I had some knowledge of English philosophy also. When I was a student of B.A. class I studied philosophy. Then I was talking, he went to materialism, and I came to spiritualism, then this fossil, this Darwin theory, he went to fossil theory and I went just the opposite. Then I told: "Whatever you will have to assert, presupposes consciousness. Fossil means a thing which is hard, which is black, which is this and that, that means feeling. Without feeling no assertion can be made, whatever you will have to assert, that is only a feeling about a particular thing, so consciousness is there. You can't deny the glass and give recognition to the reflection."

In this way, when I put, Bon Mahārāja could not answer and Swāmī

Mahārāja he cried aloud: "Here Europe is defeated by Asia."

Run around and showed the balance. Madusūdan Mahārāja was there and Swāmī Mahārāja, this Madhusūdan Mahārāja, he was present there.

So, then another time when Bon Mahārāja was in European dress, was going to, Tipura? Here with collar and so many things he is going. I said: "What is this? You are going to meet an Indian king and you are a sannyāsī, you are taking this dress and collar, all these things?"

Bon Mahārāja replied: "You don't know the present etiquette. Without this collar none should approach any gentleman."

I told then: "You know the meaning of the collar but you don't know the meaning of the śikhā and the daṇḍam ? The collar, this formality you know very well, but what is desired by the Vaiṣṇava's societies recognised symbol has got no value? But these ultra civilised persons, their fashions you pay to the cent per cent, what is this?" In this way he was captured, could not answer. In this way. Hare Kṛṣṇa. And more or less converted him. Only Mahāprabhu has taken me out from this so-called conservative section, Mahāprabhu could take me. When I was in Gandhi movement, I also cooked for myself. I did not take any food touched by anyone.

Just like Bāl Gaṅgādhara Tilak. He was also in jail for six years continuously but he cooked for himself, and he was a great scholar. He had taken the age of the Veda, six thousand years. Already so many European scholars gave that Veda is only four. Ṛg-Veda is the first book in the whole world and that is four thousand years back. But Tilak

showed that it is at least six thousand years back. He gave subjective evidence from some Upaniṣads. That where: "In the month of Phālguna (February-March), the chariot of the sun was advancing and the leg of the horses broken and it was stopped."

Some such mantram is found in Upaniṣads. And he gave meaning, that at this Phālguna, Phālguna means that it was April or so. The underlying meaning is that now the smallest day has come to January, not December, tenth portion. The smallest day and the biggest night, that is December 25th or 26th. But this was, at that time when this mantram was written, in the month of April, some such date, this mantra was behind the sun. Reached there and broke the leg of the horse. Leg of the horse broken means this. That Uttarāyaṇa and Dakṣiṇāyaṇa (summer and winter solstice), from at that time and now in hundred years, one day advancing. So from that date it has come to 25th December. So, so many hundred years ago this mantram was written. In this way he was successful to have this accepted by Western scholars: "Yes so the date of this mantram must be six thousand years back." So his fame was extensive amongst the western scholars, this Tilak, Bāl Gaṅgādhara Tilak. And he was a patriot before Gandhi.

It was written in Bāl Gaṅgādhara Tilak's commentary of Bhagavad-gītā, (18.66):

sarva-dharmān parityajya, in this śloka: "The Lord has served nectar in a golden plate."

I liked that very much. The golden plate, He has served nectar. sarva-dharmān parityajya: "Wherever you are, whenever you want to come to Me sincerely, I am here to welcome you, to accept you, sarva-dharmān parityajya. In any position, in any obligation of duty, any sort, whenever you leave and come to Me I am very eager to accept." This is a great hope, this statement of the greatest hope to us. We may be, according to our karma, we may be in any corner of this universe, engaged in any sort

of duty, but the call is there. If, "Whenever you are ready to leave your present atmosphere and jump towards Me, I am ready to accept you." The greatest hope ever given to us in a golden plate, the nectar, this is Bhagavad-gītā. Hare Kṛṣṇa. Hare Kṛṣṇa.

Then Swāmī Mahārāja, when I was here, Swāmī Mahārāja left Bombay and he opened his centre of business in Calcutta. And the next house where he was, this ground floor, this laboratory and the first floor, four rooms, we took lease from him, sub lease from him, and we used to stay there. At that time he used to come to me for discussion on Bhagavad-gītā. And at that time Back to Godhead was issued first, from 1944 or so, and we had very intimate relationship with him at that time. He used to come here to live here, very close connection with him at that time. Perhaps in the first issue of Back to Godhead, one of my articles is there, Guru and His Grace, perhaps. And another issue also, Vyāsadeva is a Great Dictator of the Scriptural World, another article was there perhaps, we had connection. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Afterwards what happened, my relationship with Swāmī Mahārāja you are already acquainted with that. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Much I have talked today, I take leave.

Kuñja Bābu was tired and he found that he has no chance of getting any possession of the Maṭh through litigation. He sent Kṛṣṇa Dāsa Bābājī to me: "None can approach Vāsudeva Prabhu, they're very much afraid of his personality. Only Śrīdhara Mahārāja can do. Though he's his greatest enemy, still he has got some affection for him, it is true."

That Vāsudeva Prabhu once called for me and he asked me that: "Prabhupāda has done many things which cannot be supported

according to the Scriptures, and he cited that your name is Śrīdhara Mahārāja. Where this name is mentioned?"

I told him that Gauḍīya Kaṇṭhara. You have all printed this, and that from Ananta- Samhitā, this quotation, and 108 names of sannyāsīs."

"Oh that is all false, concoction, no Ananta-Samhitā in the Scripture. We have concocted this name and Sachin Paṇḍita has given this Sanskrit characteristic."

"That does not matter."

"So it is all false, so we can't follow strictly the principle of Prabhupāda."

Then I gave him this answer. "The Veda, Upaniṣad, they are also seen, first revelation came in the Ṛṣi. But if we consider that Śrīmad-Bhāgavatam is the full fledged theism, and that is the primary conception of theism, and full fledged theism is given in Bhāgavatam, and Mahāprabhu. And those persons, to preach that full fledged theism, found inspiration within their heart, anything to add, that is a greater śāstra, authenticity to me than those Veda, Upaniṣad." I asserted before him.

Then he told, remarked: "If of course what you say may be true, when that man who feels any suggestion, inspiration, to create new things to help this movement of the full fledged theism, the svarūpa-siddha, if he's svarūpa-siddha, then what you say it is true."

That means he thinks that Prabhupāda is not svarūpa-siddha. I thought that this is the hard thing. I became silent. He also became silent. But anyhow at that time my talk with him I found that he may have some compromise with Kuṅga Bābu. I wrote it to Mādhava Mahārāja that I had a talk with Vāsudeva Prabhu. He called for me, a different talk and I found as I felt that a compromise may be effected very soon. After two years that proposal came to me: "You approach Vāsudeva and try to make some compromise otherwise by way of litigation we won't be able, in our lifetime, to reach the position."

Then I approached Bagh Bazaar Maṭh, I asked them that: "If any compromise is possible I have come to take up that."

They told: "No, we are not bold enough to approach him."

With Swāmī Mahārāja, I was living there and, Calcutta, information they gave. Then I met him. Then he told: "I don't care for any future consequence, you know."

"Yes I know that."

I told him that: "You are in the chariot, well equipped. That Kuṅga Bābu on the earth, standing, no weapon, fighting with you, but the law is on his side. Still he comes to compromise. I think you should do that. They also rendered important service at the time of Prabhupāda, as you did. Think that they should not be deceived from their future service of the mission. Kuṅga Bābu is almost co-founder with Prabhupāda."

"All these talks, I don't care for them."

"In the court, the case will come very soon to be tried, and the filthy things will come against you, your character, you mind that."

"I don't care for that."

"And that also I know that you don't care for anything. But there is another party that has got their society, high society, and they will be very much blasphemed felt. Who will be able to tolerate that, the blaspheme of the other party who has got their good society in Bengal."

Then he was curbed. "Yes, then you try. I am your friend not enemy, still I am your friend, then you try for compromise."

Then I tried, and in the middle Kuñga Bābu told: "You please take him to me and then everything will be finished."

I knew but, "No it is not so easy, still if you like I can take him to you in, Sambits? quarter." Vāsudeva Prabhu and Kuñga Bābu all met together. Negotiation fell totally, then broken down. But I again ran to Vāsudeva Prabhu's Maṭh when he's going away: "I am here and I must affect compromise, you don't go from here, I beg you to stay." Then again I connected both the parties at the Bagh Bazaar Math. That was that both the parties demand that Bagh Bazaar Math. Kuñga Bābu himself tried his best to construct that temple, for temple, so he had his affinity there. And Vāsudeva Prabhu's party they thought that Māyāpura and other things

under control of direct will. If this compromise fails and in future again if face is introduced, then they won't be able to keep possession of Māyāpura which is under direct will, control of direct will of Prabhupāda.

But Bagh Bazaar Maṭh has a separate document. The constructor, Devidhi? he gave a, prepared a separate deed. "The successor of Prabhupāda, he will occupy this temple." So legally Bagh Bazaar party thought that it will be safe to keep possession the Bagh Bazaar Temple, and uncertain position will be Māyāpura. So they and this party also, they say that it is a big centre, preaching centre of the whole world, the important position, how can we leave this? So both.

Then I put some proposal. "In other places outside Bengal, as we've divided this side, that side, that is kept intact, but in Bengal, Bagh Bazaar versus all Bengal." I gave this formula to them. "Only Bagh Bazaar Maṭh one side and all other Maṭhs including Dakha, Māyāpura, whole thing one side. Now you say who will take which thing?"

Then they consulted and Bagh Bazaar Maṭh did not leave Bagh Bazaar for that legal cause, and Kuṅga Bābu reluctantly took this Māyāpura. I asked him, "The Bagh Bazaar Maṭh may again be created in Calcutta, but Māyāpura, birthplace of Mahāprabhu, that never be created a second, so this is the good portion."

Kuṅga Bābu he gave hope to us, that, "We shall form a governing body and we shall go on preaching together." But after the case the compromise is finished. Kuṅga Bābu showed another aspect. He did not come into compromise with us, that all will be taken in the governing body. He asserted himself and Mādhava Mahārāja was with him.

I told Mādhava Mahārāja: "That now no disciples, no men with him, so he

has kept you. Whenever he will be a little stronger he will flush you away." But that was done after four or five years, and he was also cast off, and he was buried there.

Sambit told: "We're told that you gave hope that you will after. Oh we've got possession, you will be told that form a governing body amongst us."

"No after we achieved the service we shall form. I am with the sannyāsīns of Prabhupāda. I have no affinity towards my Kuṅga Bābu's son, my nephew, you all know his relation with me, I don't know whether you know or not, some bad relationship with this daṇḍa and samvit ? a private blaspheme. So I am always with the sannyāsīns of Prabhupāda. All these hoax." Lastly he told: "Oh if you have to do a great thing then hoax is necessary. Without hoaxing, without cheating words, no great thing can be done."

In this way he avoided this. I started another litigation but that is in the court going on, espoused by Mādhava Mahārāja, Goswāmī Mahārāja. A 92 case, that is in high court, going on forever, moving slowly. Hare Kṛṣṇa. And now the chance, Kuṅga Bābu gone and there is the, Nanda, Samvit? His personal staff of previous life, and the disciples on other side and the fighting going on in Māyāpura.

We are giving support to the disciples side, who had accepted us also, in their so called registered document, and the other side Samvit of course, he gone away and Kuṅga Bābu's son Nanda and his preachers, they also divided in two camps. Anyhow continuing the possession of Māyāpura. Hare Kṛṣṇa.

Devotee: Vāsudeva wanted to show Ananta Saṁhitā was not bona fide?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: I see, what was his...

Śrīla Śrīdhara Mahārāja: "That is an imagined book", that he told to me. But I do not know it for certain, but he told like that. But still I stood, I took my stand in that fact.

Devotee: What Prabhupāda has given is divine.

Śrīla Śrīdhara Mahārāja: Whatever Prabhupāda or Bhaktivinoda Ṭhākura has given, Atharva- Veda, that is not to be, Caitanya-Upaniṣad, that may not be found anywhere. They tell also, Brahmā-Saṁhitā is not to be found, it is taken by Caitanya Deva, it is written by Caitanya Deva. Bhaktivinoda Ṭhākura has written that we do not find any book from Caitanya Deva. If Brahmā-Saṁhitā comes from Him then we are very much proud and very much satisfied that He has left us this one book. But Jīva Goswāmī has shown, written, that there was really Brahmā-Saṁhitā with a hundred chapters, and this one chapter out of that.

Devotee: Prema-vivarta, written by Bhaktivinoda somebody told, not Jagadananda.

Śrīla Śrīdhara Mahārāja: I told: "If we can think out that the teachings of Śrī Caitanya Deva is the highest full fledged theism, as told by Prabhupāda several times, and Bhāgavat is the highest development, and anything gives corroboration of that, that has got that value. That is true, that cannot but be true. Whenever it is felt any new additional alteration that is genuine, bona fide. That is revealed truth. Revealed truth means thousands and thousands years back it was revealed in some Ṛṣi or so, and that cannot be, revelation cannot come at present, I don't think like that. Anytime the revelation may come. And to support these highest form of theism, whatever revelation.

I also told that this Jaiva Dharma, it may be seen to be fictitious, but I think in any kalpa (day of Brahmā) or other, these things must have been actually found in the creation. When it has come in the clear consciousness of Bhaktivinoda Ṭhākura it is not transitory. It is floating and sometimes appearing, sometimes disappearing, it is all eternal truth, in this way.

In Purī also, about the, grahan? Vāsudeva Prabhu in a very hateful way, laughingly he told: "Oh the Rahu is capturing the moon." All these things. "The shadow is covering the sun and moon, and the eclipse is coming, and the Bhāgavat has said that Rahu is devoured."

What do you say, what has been used in Bhāgavat, that has got some value. That is all consciousness and you belittle all these things. Whatever used by Śukadeva Goswāmī to support his highest theistic principle, that has got some relative value to support that. So not to belittle, not to laugh away, not to ridicule, whatever is there. That is to help that great structure of theistic building in Bhāgavatam. Whatever has been drawn in to help that great structure of knowledge that has got some value and high value.

Prabhupāda supported me: "What he has told, it is right. Vāsudeva is belittling." Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

So the Berkeley theory thinks to clash, the fossilism. The first consciousness. Whatever you scientists are proud of finding out some wonderful things. But do you create that? It is already there. One or two wonderful things of the law of nature you are discovering and you are dancing, you're so big, so great, like a demon. But the whole world is already full with wonders. And on the whole that the embodiment of all those wonders, is that a fossil? And you are producing wonderful invention, discovery, it is there already.

And what Hegel said: "Reality is for Itself and by Itself." It is all personal, all personal. It is not for you. Cārtheṣu abhijñāḥ, (Śrīmad-Bhāgavatam, 1.1.1) only He knows the meaning of all the incidents that take place, He is the only knower, abhijñāḥ svarāṭ, and also He can change His policy and law, He's svarāṭ. The ultimate, the conception of the ultimate reality of absolute is in this way. For Itself, He knows the purpose of every movement, even the movement of a straw. We cannot read it, He can read it fully, why this movement, this hand is moving this way. Only full knowledge is with Him only, to satisfy Him. All partial local conceptions of different interest, that is all falsified when compared with the absolute conception of the Absolute good. Cārtheṣu abhijñāḥ, the real purpose, real reading of every circumstance is reserved in His hand, in His will. We are all partial conceivers, local, we are prey to local interest. We can't get out of that prejudice. It is not possible that we can shake off all the prejudices of local interest and to dive deep and find what is the absolute interest, the current, undercurrent, the absolute interest. He's pervading everywhere. And we're to shake off everything. All prejudices, relative position, we are to jump. By śaraṇāgati (surrender), we can only know when He wants to make known where the laws work, we can know that law, and that much He will give up to us. That is the point. Gaura Hari.

Yam evaiṣa vṛnute tena labhyaḥ (Kaṭha-Upaniṣad, 1.2.23), What He wants to reveal to us, what as much, we can, we must be satisfied with that much of knowledge extended by Him. He alone is the knower of the whole thing and everything meant for His satisfaction. None else, party or persons, to enjoy here, all to serve, to fulfil, all parts to fulfil the purpose of the whole absolute system, that is the most reasoned thing.

Devotee: Mādhavendra Purī mādhyura-rasa, Mādhavendra Purī and Īśvara Purī but previously didn't appear.

Śrīla Śrīdhara Mahārāja: In Mādhva etc., In Mādhvācārya before it is not expressed, in the middle it came out, by the will of God.

Devotee: Another example of the free will.

Śrīla Śrīdhara Mahārāja: That some away from the previous scripture, as Prabhupāda did from, by Ananta-Saṁitā, Bhaktivinoda Ṭhākura etc. So their justification is for Mādhavendra Purī's acceptance. But in the middle also, and that brahmā-vimohana (the illusion of Brahmā) question? Brahmā is the Ādi-Guru, but Bhāgavat says that he was also bewildered by kṛṣṇa-līlā and we have to accept that. Then development may take place in afterwards in eternal circle, moving, circle of time. Where is beginning? Where is end? It is very difficult to assert it. The Kali-Yuga may be the beginning, Satya-Yuga may be taken for the beginning. The winter or summer, what is the beginning? All development is co-existent. Anywhere we may take as beginning. The Kali-Yuga may be the beginning, Satya-Yuga may be beginning, where is the beginning? Kṛṣṇa. Kṛṣṇa. Gaura Hari bol.

Vāsudeva Prabhu was relevant, scholarly, really, he challenged previously that:

"I challenge māyā. Let her take me away from the holy feet of Prabhupāda, I challenge her. Let her take me away from the holy feet of Prabhupāda."

In this way he used to say. But I could not relish at least that challenge, because māyā's power is infinite.

Mama māyā duratyayā, (Bhagavad-gītā, 7.14): "Backed by Me." Daivī hy eṣā guṇamayī.

Still he did that. But I think when he began the ruthless oppression against us, we're innocent people, and he began to oppress us in a ruthless way, and Prabhupāda withdrew from him. And when he withdrew, then he had no other alternative but to go against Prabhupāda. He became some sahujiyā, his previous family culture, sahujiyāism. He came from sahujiyā family, and because of his offensive, repression towards us who are innocent followers of Prabhupāda, he had Prabhupāda withdraw from him. That is my finding.

I have thought that he was really qualified. Prabhupāda has also told many times that: "In which way I shall go, one man can say, that is Vāsudeva." When he was speaking Hari-kathā, Vāsudeva Prabhu used to supply the śloka that will be necessary in the next moment. Which way to go with that thought. He could supply the śloka. Afterwards I also could do, but in the beginning we saw that he used to supply the śloka, appropriate quotation from the scripture, and put before Prabhupāda, and he was taking them and explaining and going further, we saw. Prabhupāda told: "Which way I shall go, one man can say that." That was remarked.

And also during his departure he told: "The Vāsudeva may help professor and Sundarānanda to preach what is rūpānuga Vaiṣṇavism." The last word it is mentioned, "The Vāsudeva to help Sundarānanda and professor Lawal? to preach the real thing of Rūpānuga."

So rūpānuga, what is rūpānuga-bhajan, he had some idea, Vāsudeva Prabhu. But anyhow my finding is this, that Prabhupāda could not

tolerate his oppressive nature towards us. We were innocent party, the second party. We had no greed for the property, as Kuñga Bābu had. But we had no greed for it, out of principle, for principle of the Maṭh. But we were ruthlessly repressed, and for that Prabhupāda withdrew from him, and he had no other alternative but to go against him. He took sannyāsa, when we came out. He took sannyāsa, could not keep it. Then he took Bābājī base sahujiyā, he could not keep it. Then he married one lady and in that stage had a child, then in that state he left the world. He could not stand in any principle, particularly for the life after.

Anyhow I think that he will have to come back again to Prabhupāda's feet. When the suffering for this offence will vanish, then again he will have to come under the feet of Prabhupāda. That is my conviction. For the time being, he has been given that punishment, he's suffering from the punishment. He'll have to come back, because I can't think that Prabhupāda's pāṣada are not eternal. Those I have found as pāṣada of Prabhupāda, I try to find them eternal pāṣada, eternal līlā, so I can't kill anything, reject any part. I'm not, I can't feel any encouragement to reject any part of Prabhupāda's līlā as mundane. When he came with his party to do this preaching līlā it was all intact. That is my general understanding.

End of autobiography recording.

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83.8.7

Śrīla Śrīdhara Mahārāja: a fair-looking, tall gentleman. He has got a history in the first great war when he was in the French line and a air-soldier, pilot, and when he found that death is sure, the plane is falling within the jurisdiction of the German area, he prayed. He met me here and also in Vṛndāvana. "If there be any God let Him save me." But then he fainted. Afterwards when he woke up he saw himself in a French hospital. And there could not say anything but told that: "Anyhow the plane somehow or other fell in the French area." Then he remembered his past prayer and straight away came out of hospital and went to the British church men. "I want to see God is there by any. Please advise, guide me." But, afterwards, as he told, they advised: "You want to see God direct. It is not possible here. We have got no such suggestion in our Bible. But you go to India and there may be some yogī that can contact you direct with God." So he came here.

Anyhow he took initiation from that lady devotee who was the wife of the then Vice Principal of Lucknow. And then in red cloth he wandered through India. Came to Navadvīpa also and met so many. And he established an āśrama in Almora and began to preach also. But in a young age you must have heard his name.

Sen (?) also. Another was Dr Madangopala Sadhana, he was our Godbrother, Superintendent Engineer. And she also comes from Ravali (?) side.

Another, Tikumsen (?)

Another you might have heard of if not seen was Dr Panalal, who was advisor to the Governor of U.P. (Uttar Pradesh), Bihar. They come from Agra.

There was one professor by the name of Sujakakarma (?), a professor of mathematics in the Agra college. That gentleman was a good mathematician and detected some mistake in the calculation of a German mathematician, so he got a high name. And he was a devotee of Śrī Gaurāṅga. And influenced by his character many persons in U.P. we found were devotees of Śrī Caitanyadeva.

This family, this Panalal, three brothers, Asripilal (?), a big advocate in Agra. Second Panalal, I.C.S. (Indian Civil Service), and the last was the advisor to the Governor, we saw in the paper.

And the third brother was Kundanlal, he was the Assistant Editor of the Manchester Guardian in India for twenty years. And when he was a student in the first great war he visited Germany. He married one British lady who was the daughter of Calvert Read the logician. We have read his logic, Calvert Read. Calvert Read's daughter, I forgot her name, she was the Principal of some Art College in England and this Kundanlal married her and had a daughter. Then he came away and he also took Hari- Nāma from our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura). We caught him in Bisnor (?) while preaching. Then Kundanlal was sometimes editor of a paper named National Call, in Patna, he was the editor of a daily paper named National Call, from Patna.

And there is another professor in Agra College, our Godbrother, Oudh Bihari Lal Kapoor, he's also a Dr and he has written a book about Śrī Caitanyadeva's Life and Teachings, (The Philosophy and Religion of Śrī Chaitanya), based on Śrī Caitanya- caritāmṛta, and there he got doctorship. Oudh Bihari Kapoor, he comes from Allahabad but he was for a long time a professor in Agra College. He's still living.

When we were preaching in that side, in Naimiṣāranya our Guru Mahārāja had a maṭh, he established a maṭh there, named Bhāgavat Maṭh perhaps, in Naimiṣāranya. And visited several times and preached around, long time ago, forty years back.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! We are told that you have some questions.

Devotee: Śrīdhara Mahārāja, in the western world we find that six out of ten marriages end up in divorce within a few years. If ten marriages are performed in the western world, and especially in England, only six are successful, the other four end up in divorce with a year.

Śrīla Śrīdhara Mahārāja: They're separated.

Devotee: And the result is that there are so many delinquent children on the increase in the western world. The marriage is no more, it hasn't got the same bond it used to. I was wondering if you have got any message which be published and could be distributed in the western world as to how these people could be stopped from divorcing so that they could remain together. Because we feel that they're very much on the material platform, sense gratification, and once they get tired of their partner they want to leave their partner straight away, because they have got no God consciousness left in them.

Śrīla Śrīdhara Mahārāja: In Bhāgavatam it is mentioned how the society is going on and how it should go.

dharmasya hy āpavargyasya nātho 'rthāyopakalpate nāthasya
dharmaikāntasya kāmo lābhāya hi smṛtaḥ

("All dharmas (religions, duties, occupational positions, social functions), are certainly meant for liberation. They should never be performed for material gain. Furthermore, according to the sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.")

(Śrīmad-Bhāgavatam, 1.2.9)

kāmasya nendriya-prītir, lābho jīveta yāvatā jīvasya tattva-jijñāsā nārtho

yaś ceha karmabhiḥ

("Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works.")

(Śrīmad-Bhāgavatam, 1.2.10)

The arrangement for the system of our life, how it should be and how it is going on at present. Dharma, artha, kāma, generally three-fold ends, dharma, artha, kāma, mokṣa, we may take these four also, the four-fold ends of life. Kāma means sense pleasure. Then artha means to collect energy that can be converted into sense pleasure. Dharma means duty. And mukti means to get liberation from the present undesirable life. Four-fold ends of life, someone must follow any of these. The worst class, the lowest class are following sense pleasure.

Dharmasya hy āpavargyasya, Śrīmad-Bhāgavatam says that dharma, that duty must be set in such a way that it will take to liberation. Nātho 'rthāyopakalpate, but at present duty is set in such a way that to earn maximum money, nātho 'rthāyopakalpate, that money is not the end or aim of our duty. And nāthasya dharmāikāntasya kāmo lābhāya hi smṛtaḥ, and the money should be utilised to help the duty and not to purchase sense pleasure. And sense pleasure, sense connection with the material world, that is not for sense pleasure but it should be guided in such a way that we can keep our health well. We shall have material connection so much so that we shall have a good body and good mind.

So Bhāgavatam says we at present fix our duty to earn maximum money and with that money we enjoy ourselves and we distribute that to others. We think that we are doing best duty. But it should not be so. Only we shall take the help from the material world so much as to keep our body fit, and with the fitness of the body we shall earn money. And money should be utilised to help discharge our duty, and duty should be so placed that it will take me to liberation. This should be, varnāśrama is

also meant for such. Śrīmad-Bhāgavatam says:

dharmāḥ svanuṣṭhithaḥ puṁsāṁ, viṣvaksena-kathāsu yaḥ notpādayed
yadi ratim, śrama eva hi kevalam

("The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead.") (Śrīmad-Bhāgavatam, 1.2.8)

The duties directed in varnāśrama, the brāhmaṇa, kṣatriya, vaiśya, śūdra, and brahmacārī, gṛhastha, vānaprastha, sannyāsa, if this system helps us to go to attain Kṛṣṇa bhakti then it is all right. But if it fails to take us to that goal then it is asura- varnāśrama, a failure in varnāśrama.

dharmāḥ svanuṣṭhithaḥ puṁsāṁ, viṣvaksena-kathāsu yaḥ notpādayed
yadi ratim, śrama eva hi kevalam

I have perfectly performed my duties but it did not produce any attachment, any devotion to Viṣṇu, then this is all failure, it is in vain. So in Bhagavad-gītā also we find by our past karma wherever we are floated, come:

yataḥ pravṛttir bhūtānāṁ, yena sarvam idaṁ tatam svakarmaṇā tam
abhyarcya, siddhim vindati mānavaḥ

("A man achieves perfection by the performance of the appropriate duties

prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all). (Bhagavad-gītā, 18.46)

Yataḥ pravṛttir bhūtānām, yena sarvam idaṁ tatam, the all-pervading power that has taken me, carried me to my present position, if from that position by our own energy, our karma, we try to satisfy Him, then we are going up. The energy, the power which has given me this position and which is all around me always, sarvam idaṁ tatam, svakarmanā tam abhyarcya, by my own duty, my own activity, I must revere, I must show my respect to that power which is all around. Siddhiṁ vindati, then if I can begin my life in this way, showing my gratitude to the power that has given me such elevated position and with that power that is given to me, utilise it for His service, then I'll get promotion, siddhiṁ vindati, I shall go to my goal.

Also in Bhagavad-gītā:

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat yat tapasyasi kaunteya, tat kuruṣva mad arpanam

("O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me.") (Bhagavad-gītā, 9.27)

"Whatever you come across, you meet, try to devote it to My satisfaction and you will make progress gradually."

In this way, this is possible only when we can find some fine gain in our

life. Our hope, our prospect, in the higher world, if we can come across that, then only is it possible to control us from this self gratification stage of our life, to save us.

So preaching is necessary from all sides, whether you'll be a Christian, or a Mohammedan, or a Hindu, everyone must be common here, or a Buddhist, that to submit to sensualism can never be any higher standard of life. Self control is necessary, but what for, that self control? To work out our salvation from the defective area in which we are living at present.

Bhagavad-gītā (13.9) says: janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam, there's the intelligence or reason of three kinds classified, sattvic, rajasic, tamasic. Sattvic intelligence, that higher reasoning will read the environment in such a way. Where there is birth there is death, there is disease, and there is infirmity, there cannot be happiness. If we have got such keen eye to read the environment and it is possible only when we get that higher reasoning. That this is not a good place to live, we must seek higher sphere to have our life. This sattvic intelligence can help us.

Another thing which is the basis of Vaiṣṇavism Bhāgavata-dharma. What I told, this is varnāśrama, by good karma we are gradually coming to such adaptability. But Bhāgavata-dharma is another peculiar type, that is based on our taste, not by intelligence or calculation or karma, nothing. That is sukṛti, ruci. Wherever I may be, I may not be a brāhmaṇa but I may be a candala, but if I can collect a little bit of my taste for the līlā of Kṛṣṇa, Viṣṇu, or Nārāyaṇa, and with the help of that if we come in the association of the sādhus and develop my taste towards Him, whoever I may be or whatever position I may be in I can have a direct promotion towards the Lord. Anyone, he may be a mlecha, or he may be a candala, anyone he may be, but taste, ruci, taste, śraddhā, and with sādhu-saṅga direct he may go to Vaikuṇṭha. Whereas the qualified brāhmaṇa he may have to go down towards, if he cannot have any taste towards Nārāyaṇa or Viṣṇu.

So Mahāprabhu, if you have gone through Caitanya-caritāmṛta, when He asked Rāya Rāmānanda: sādhu-sādhana-tattva: "What is our destination

and how to attain that? Please explain this." Rāmānanda first came out with varnāśrama conception.

varṇāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

("The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one's prescribed duties in the social system of varṇa and āśrama.") (Viṣṇu Purāṇa, 3.8.9)

"By faithfully practising the duties that are given to us in varnāśrama-dharma, a brāhmaṇa, kṣatriya, vaiśya, śūdra, by discharging their own respective duties they can go forward."

Mahāprabhu told, Śrī Caitanyadeva: "This is also superficial. Go deeper, deeper."

Then Rāmānanda came out: "kṛṣṇe karmārpaṇa-sarva-sādhya-sāra: ("To offer the results of one's activities to Kṛṣṇa is the essence of all perfection." Caitanya-caritāmṛta, Madhya-līlā, 8.51-313) If whatever duty we do, if we have direct connection, varnāśrama has got a relation with Nārāyaṇa in an indirect way, but if one is directly conscious to offer his karma to Nārāyaṇa then his life is more successful. Yat karoṣi, whatever you do you do it for Him.

(yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam)

("O son of Kuntī, whatever you do, whatever you eat, whatever you offer

in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me.") (Bhagavad-gītā, 9.27)

It is also a custom in our country that whatever Deity we worship, either Durgā or Śiva:

krta tat karma phalam sri krsnaya samarpitam stu ?

At the end of the function we take some water in the hand and we offer all the consequences to Kṛṣṇa. For Him, the result of the pūjā, śrāddha, whatever it may be it should be offered to Kṛṣṇa, to the Centre. We must consciously do that direct, that is, Rāmānanda told: yat karoṣi yad aśnāsi.

Mahāprabhu told: eho bāhya āge kaha āra: "This is superficial; go deeper." Then Rāmānanda told:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

("Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.") (Bhagavad-gītā, 18.66)

Karma-tyaga, we completely disassociate with the duties that are thought to be proper to you in your present position. Give up all duties and prepare to come to God. Exclusively all-eliminating, come forward towards God, sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja. In Bhāgavatam also:

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān dharmmān samtyajya yaḥ
sarvvān, myām bhajet sa ca sattamaḥ

("In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (sādhu).") (Śrīmad-Bhāgavatam, 11.11.32)

"The duties that are ordered by Me in the śāstra for different stages, if one, there is in a constitutional method of progress, but give them up and take the way, the path of revelation, give up everything and come to Me and I shall protect you."

The Bāl Gaṅgādhara Tilak in his Bhagavad-gītā edition, under this śloka (Bhagavad- gītā, 18.66) he put a very good emotional meaning. He has told that: "In the last śloka the Lord has distributed nectar in a golden plate." He has written in this way.

Wherever you may be according to your karma it does not matter at all, but from there give up everything and jump towards Kṛṣṇa. "You are all my Lord. I want You." And cut off all connection, karma-tyaga. Wonderful it is that Mahāprabhu told: eho bāhya āge kaha āra: "This is superficial. You are jumping, you are accepting revolutionary path but you have not yet got anything. Taking risk to get the desired result but this cannot be accepted because you took risk and you jumped towards Kṛṣṇa it is all, you have no certainty that you'll get Him." eho bāhya āge kaha āra: This is also superficial, go deeper, hitting to the proper meaning."

Then Rāmānanda told: jñāna-miśra-bhakti:

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati samaḥ sarveṣu
bhūteṣu, mad-bhaktiṁ labhate parām

("The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema- bhakti) unto Me.")
(Bhagavad-gītā, 18.54)

"Brahma-bhūtaḥ, one who has attained in such a position that he can conceive that he's not a part of this mundane world but he's conscious he's part of the conscious world, ātmā, cetana, a particle of consciousness, he can understand. And brahma-bhūtaḥ prasannātmā, his heart is satisfied. Na śocati, not to mourn because no affinity to mortal things, not to mourn, na kāṅkṣati. And he's fully aware of the transient unsubstantiality of the thing so he does not want anything mundane. Mad-bhaktiṁ labhate parām, then he can acquire My pure devotion."

Eho bāhya: "This is also external. Yes, he's in a position and he's aspiring after the truth but he has not got the truth as yet. Not a sure position, even fall from that position is possible, this jñāna-miśra-bhakti."

Then Rāmānanda told: jñāna-sunya-bhakti-sadhyasa (?)

jñāna-sunya-bhakti, the uncalculative devotion, affinity towards the Lord, that should be our position from where we shall go further. Jñāna-sunya-bhakti-sadhyasa, no calculation of loss and gain. But he does not know why he has got some taste for the service of Kṛṣṇa, of Nārāyaṇa. He does not, he can't understand. Not based on loss and gain, jñāna-sunya, no calculation there but automatic tendency towards the service of Kṛṣṇa.

It is very tasteful to him. Wherever he may be, he may be a candala, or a mlecha, or a brāhmaṇa, or boddha, or anyone he may be, but if he can trace within his heart that he has got some causeless attraction towards the Supreme Authority."

Then Mahāprabhu told: "Yes, you are there. Here it may be admitted. Now go further."

So far this is external, this is dismissed. But here, jñāna-sunya-bhakti when he told that only based on internal taste and not by any calculation by yukti, 'this is good this is bad.' All this when he's the judge and making judgement what is right and wrong, all this cancelled. But a spark of spontaneous attraction towards the centre, Kṛṣṇa, if it is found anywhere, brahmāṇḍa brhamite, (kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja - "Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service." (Caitanya-caritāmṛta, Madhya-līlā, 19.151). He's wandering through this infinite world according to his karma but in any place in any time coming in contact with a real agent, a real sādhu, if one has acquired a very small quantity of ruci, taste, attraction, that is reliable. These calculatable things are not reliable, nor the imposed duty in the varnāśrama are reliable. But the heart's sincere tendency, that is the seed of raga, love, prema, that is what we can rely on and depend upon. Eho bāhya āge kaha āra: Then the example,

jñāne prayāsam udapāsyā namanta eva jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir ye
prāyaśo 'jita jito 'py asi tais tri-lokyām

(Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa):

("Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.") (Śrīmad-Bhāgavatam, 10.14.3)

This was given from Bhāgavatam, the poem was quoted, this jñāne prayāsam udapāśya. I am vulnerable so my calculation of my good or about the environment all vulnerable. So I should not rely on my judgement. My judgement is fallible, so independent of my judgement if I have acquired some unnatural, not unnatural but quite natural thing, if I can gather the attraction the favour from that side, bhakti which is nirguṇa. Nirguṇa means, guṇa means sattya, raja, tama, this is the constituent parts of māyā. Māyā means misunderstanding. Misunderstanding also divided into three sections, tama - deep ignorant misunderstanding, and the raja means middle, and sattya means misunderstanding there but not much but within misunderstanding, within māyā. Māyā means local interest, to see things or to read the environment by local interest, not from the standpoint of universal interest.

The Hegelian theory says that: "The Reality must be For Itself, by Itself and For Itself." By Itself, He's His own cause. If someone is the cause of that then He cannot be Reality. The prime cause must be reality so reality must be of self existent, satta-siddha, Svayam- Bhūva. And another thing is that Reality must be for Itself. He exists for His own satisfaction, not to satisfy another thing. Then if His existence would be to satisfy for another thing, that would hold the primary position and this would have secondary position, if existence is to satisfy some other thing so that would be primary. So to become reality that must have within Him that 'For Himself, everything for Himself.' So everything for Him.

aham̐ hi sarva-yajñānām̐, bhoktā ca prabhur eva ca na tu mām̐
abhijānanti, tattvenātaś cyavanti te

("-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.") (Bhagavad-gītā, 9.24)

"Everything meant for Me. You are also meant for Me."

To come to such understanding is to have pure devotion. He's the only party, Absolute One, advaya jñāna, and we are His potencies of different types. We are meant for His līlā, He's making līlā, and we are contributing there. This is the universal vision of the whole and you must have to come to that harmony. Without doing that when you think of your separate interest, however extended, 'I am personal interest, family interest, a little extended, village interest, society interest, then country interest,' all extended selfishness in the infinite. However great a part may be that is a mere point in infinite. It has got no position. So nothing less than the whole is what is necessary. So we are a part of His līlā, everything meant to satisfy Him, not to satisfy me. My satisfaction is a part of His satisfaction. His satisfaction is there and it must be a contributing point there. I am His part and my satisfaction must be a part of His satisfaction. In this way, then there will be harmony, no clash, otherwise there will be clash. Extended selfishness from one country to another country fight. One society and another society fight. One sex and another sex fight, clash, different angle of vision. Separate interest. But all must merge in the Centre. Aham̐ hi sarva-yajñānām̐. Whatever we do:

Īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat tena tyaktena
bhuñjīthā, mā gṛdhaḥ kasya svid dhanam

("Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.") (Śrī Īsopaniṣad, 1)

Everything belongs to Him. With this view you try to move on, go on, then you will get the harmonised life. Then jñāne prayāsam, what brain, a puppy brain I have got? Our Guru Mahārāja used to say: "Puppy brain. What is my puppy brain? How can it understand and how can it find out its own welfare?" So it comes from revealed line. Vidvadbhiḥ, in Manu-saṁhitā we find what is the definition of dharma, Manu says:

vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata

("We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our karma, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere (mayi drṣṭe 'khilātmani. - Śrīmad-Bhāgavatam 11.20.30) (Manu-saṁhitā, 2.1)

Manu says: "What is dharma, what is duty? I just tell you all listen to what is this. Vidvadbhiḥ sevitaḥ, the interpretation is given veda-vidbhiḥ. Vidvadbhiḥ, who is vidyān who is learned. And who is vedavit, who is well-versed in the revealed truth. No value of this empirical acquired knowledge, this is all false. No standpoint they have got of their own. All selfish and crooked and very meagre. And from the infinite standpoint that has been extended here in this mundane, the knowledge, veda-

jñāna, and you are to study that revealed truth, revealed scripture."

When in Bhāgavatam we find that Uddhava says to Kṛṣṇa: "Why in the name of religion so many forms we find here? None is able to clear this position. Only You can do. So I put this question to You my Master. Please solve."

Then Kṛṣṇa told:

kālena naṣṭā pralaye, vāṇīyaṁ veda-saṁjñitā mayādaḥ brahmaṇe
proktā, dharmo yasyāṁ mad-ātmakaḥ

("By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the Vedas.") (Śrīmad-Bhāgavatam, 11.14.3)

"After the wholesale dissolution when the creation began, I told about religion to Brahmā. Mayādaḥ brahmaṇe proktā, first it came from Me to Brahmā the creator. And then from Brahmā it came to this world. Dharmo yasyāṁ mad-ātmakaḥ, and what is religion? I told that is the subject of religion is Myself." Kṛṣṇa told. Mayādaḥ brahmaṇe proktā, what is religion? And I told that it is with Me. I am all in all. To know Me, to have Me, that is religion. This is religion - I am the Truth, I am the consciousness, judgement, and I am the fulfilment, sat-cit-ānanda. And dharma is connecting with Me only. And this I first delivered to Brahmā and from Brahmā so many others, Manu, Sutra, so many in disciplic order. Then why this variegated nature?"

Prakṛti-vaicitryād - pāramparyeṇa:

evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇām pāramparyeṇa keṣāñcit
pāṣaṇḍa-matayo 'pare

("Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints.") (Śrīmad-Bhāgavatam, 11.14.8)

"From Brahmā his first group, so many they heard from Brahmā, but according to their own capacity they could understand, they could follow Brahmā. Not of the same standard. That was modified by their own internal prejudice, so prakṛti-vaicitryād. Brahmā told and so many hearing but according to their own capacity they could understand. When in their turn they gave, delivered it to their own disciples, there was some distinction. Then from disciplic order, from disciple to disciple, so many changes in medium, modification. In the beginning it was one when it came from Me and Brahmā but afterwards it was modified by the prejudices of those that came to learn that thing. So prakṛti-vaicitryād in the first group and afterwards pāramparyeṇa. From one to two, three numbers, in this way as many medium it is coming it is being modified. So in this world we now find a jungle. And some pāṣaṇḍa-matayo 'pare, some competitive opinions have sprung out from this mundane world also, so now it is a jungle. Some lay stress in the talk, some in jobs, some in dhyana, some in pilgrimage, some one gives stress in another thing. In this way this variegated nature in the field. But really it was one and I was the

End of side A, start of side B, 7.8.83. (see also CD 8.8.83 b)

(vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata) (Manu-Saṁhitā,
2.1)

Śrīla Śrīdhara Mahārāja: they're not apathetic, neither sympathetic nor apathetic. They're all concerned with their Lord. Nityam adveṣa-rāgibhiḥ sadbhir: Those sādhus neither hate nor adore the mundane world. Such sādhus whatever they will cultivate that is dharma. Hṛdaye nābhya nujñāto (Manu-saṁhita, 2.1): And the third condition is that the inner-most heart will approve, "Yes." Heart's inner-most satisfaction must be there. Then: yo dharmas taṁ nibhodhata, "I am talking about that dharma that will lead to your internal fullest satisfaction and which is extended here from the world which is infallible. In this way.

So Mahāprabhu told that when one comes, neither jñāna in bhakti, the definition of bhakti Rūpa Goswāmī has given (Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 1.10), and also in Nārada-Purāṇa:

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate

("Pure devotion is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (upādhis), with senses purely engaged in the service of Kṛṣṇa.")

Bhakti, devotion, what is proper devotion, what is sarvopādhi-vinirmuktaṁ, upādhi means that provincialism or localism, which is free from all local, crooked, narrow conceptions from any quarter. Tat paratvena, the only positive qualification will be that it's connected and faithful to the central, harmonised by the central necessity and not any

partial. The purity of our duty will depend on how much it is for the centre. Tat paratvena nirmalam hr̥ṣīkena hr̥ṣīkeśa-sevanam, if we can contact in that plane then even all our senses may be utilised for the worship of that real master of our senses. We are not master, we hold relative position. But absolute position, ownership, is with only one, with only Him. We are all dependent. This conception will really give us relief. Rūpa Goswāmī says:

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam ānukūlyena-kṛṣṇānu-
śīlanam bhaktir uttamā

("Pure devotional service (śuddha-bhakti), is the favourable cultivation of Kṛṣṇa consciousness free from all traces of ulterior motives, such as karma (self-promoting fruitive activities), jñāna (mental achievement, and so on). Such service to the Supreme Lord Kṛṣṇa, the way He desires, is called pure devotional service.")

(Bhakti-rasāmṛta-sindhu, 1.1.9 (or 11?) + (Śrīmad-Bhāgavatam, 11.21.11, purport)

+ (Caitanya-caritāmṛta, Madhya-līlā, 19.167)

("One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.")

(Bhakti-rasāmṛta-sindhu, 1.1.11 + Pūrva-vibhāga, 1.9)

What is bhakti, what is devotion proper? Anyābhilāṣitā-śūnyaṁ, which will be free from fleeting desires, ordinary, not any organised duty but whatever is coming within my heart I am doing that. Whimsical, temporary, fleeting, pleasure seeking, anyābhilāṣitā. Then karma, the

energy is organised by the experts to take us to a desired end, karma.

Jaimini Ṛṣi comes to advise: "Go on with good karma. Of course it is transient, you will get heaven, after death your mental system will enjoy, that will give pleasure. But kaisnu (?) it will be finished but it does not matter. Again you do good karma, so go on doing good karma though it is changing, it goes to end, it kills itself, it does not matter, go on with production." This is Jaimini's karma.

Good karma means to, as I told is to distribute sense pleasure to others, sense necessity to others. What I eat if I give it to others I do some good karma. As a reaction I get that in my after-life. Whatever good things I do here I get it in my after- life. To every action there's equal and opposite reaction I can get. But it is all transient, all of limited satisfaction so it is not desirable. But jñāna-karmādy-anāvṛtam and jñāna gives us, jñāna advises us to reject the present environment wholesale. We cannot thrive here. As Śaṅkarācārya says:

java jananam parva mananam parva janani yatari saranam

iti samsardisa purutara dosa katami amana avatara santosa (?)

dino jamino sisila vasan tevo nevata kala kryati gatchat aya tava vidam
uchatyat asta puraja satya samudya brahma puran caro dina caro udha
atham naham nayam pasad vimuktan caret (?)

This mundane connection is painful. If we go with a sober mind to calculate then janma-mṛtyu-jarā-vyādhi, (Bhagavad-gītā, 13.9), this cannot be avoided in our mundane life. So, the Buddhist school, the Śaṅkara school, they work for salvation, liberation. As long as we are in the relativity of this mundane mortal things, no peace of mind is possible, higher peace of mind. Whenever we shall be separated from our son, our wife, our house, our other favourite things, I shall have to feel some pain,

or country also I shall. So the ideal peace of mind can only be had in some stage of mind like deep slumber, samādhi, complete withdrawal of the soul from this mortal world. This of two classes, the Buddhist school, the Śāṅkara school. Buddhist school says, the Cārvāka school is also there, Epicurean. They say that with the dissolution of this physical body nothing remains. The gross atheists they say like that.

vasi votasya dehasya punya ragam anam kṛta (?)

"The body is finished it is burned into ashes, then nothing remains, so no religion, nothing necessary, that is."

But the Buddhist school they say that: "No there is the mental system that's there and what we call soul is in the mental system. So after death, the transmigration, the rebirth, birth and rebirth, and with the dissolution of the mental system everything is finished, nothing remains.

But Śāṅkara says: "With the dissolution of the mental body then something is there like a mass of consciousness, like brahma which is non-differentiated, non-specified, that is there. And just as in a glass or in water anything is reflected so all these souls that are unreal reflection of that non-differentiated mass of consciousness to every place. Wherever that subtle body, mental system, only a reflection comes, it is not real. So jīvātmā is not real, jīvātmā is only a reflection. When the fire reflection is destroyed, no reflection, no jīvātmā. This is Śāṅkara's philosophy that brahma is already there.

śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ

("In half a verse, I am summarising the truth that has been expressed by

volumes and volumes of scripture. Within only half a verse I shall give the essence of all truths: brahma satyaṁ, jagan mithyā, Brahman, spirit, is true - this world is false. And the jīva is nothing but Brahman. This is the substance of all the scriptures.")

Śaṅkarācārya says: "What by the crores (one crore is ten million) of books, others have given statement, only by half a śloka I shall give the gist of the whole. Yad aktam yānti kotibhiḥ, by crores of books what have been told here so far, only with the half line of a śloka, poetry, I shall give the gist here. What is that? Jīva brahmaiva na paraḥ. Śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ brahma satyaṁ, non-differentiated mass of consciousness, that is brahma. Aksaraṁ brahma paramaṁ, in Bhagavad-gītā: "Aksaraṁ, what is the unchangeable portion of the consciousness, that is only existent, all others are non-existent. Anyhow it has come from miscalculation, misconception." That is Śaṅkara. So no recognition of any individual soul.

(aksaraṁ paramaṁ brahma, svabhāvo 'dhyātmam ucyate bhūta-bhāvodbhava-karo, visargaḥ karma-saṁjñitaḥ)

(The Supreme Lord said: "Certainly Brahman is the indestructible, unchangeable Absolute Truth, and the pure spirit soul is the genuine personality of the living being. The word "karma" denotes abnegation for the sake of a demigod, which produces the bodies of humans and other species, created by the agency of gross and subtle material elements; this abnegation refers to the performance of charity, sacrifice, austerity, and all duties rendered for the propitiation of that god.") (Bhagavad-gītā, 8.3).

But we find Rāmānuja, Madhvācārya, Nimbārka, Viṣṇuswāmī, these

Vaiṣṇava Ācāryas they have refuted Śaṅkara. Mahāprabhu also accused Śaṅkara: "That in the shape of a Vaidic Ācārya you have really given delivery of the Buddhistic thought. This is more injurious to the society. Buddhists are atheists and do not care for any Vedic knowledge. But you have accepted Veda but you have interpreted the Vedic mantra in such a way that you have given that Buddhistic thought that the jīva soul is non-existent. But we find clearly:

nityo nityānāṁ cetanaś-cetanānāṁ, eko bahūnāṁ yo vidadhāti kāmān
tam ātmasthaṁ ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣāṁ

("Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace.")

(Kaṭha Upaniṣad, 2.2.13)

"In Bhagavad-gītā: ajo nityaḥ śāśvato 'yaṁ sanātana: jīva is eternal we find and you do not accept the reality, the eternal existence of the jīva soul."

(na jāyate mriyate vā kadācin, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ ajo
nityaḥ śāśvato 'yaṁ purāṇo, na hanyate hanyamāne śarīre)

("The soul is never born and never dies, nor does he repeatedly come

into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed.") (Bhagavad-gītā, 2.20)

"Just as the sun and the pencil ray, just as the earth and so many dusts, so, so many conscious dusts as a part of the ray of the sun the jīva is." So Rāmānuja and they rejected Śaṅkara's interpretation, not only that, but abused it like anything: "This is māyāvāda."

Śaṅkara's says: "No Īśvara is māyā, Īśvara is within māyā and above māyā only nirviśesa brahma, non-differentiated mass of consciousness, that is above māyā. And all this God conception and so many other holy things all māyā."

So the Vaiṣṇavas say that Śaṅkara preached māyāvāda, 'everything māyā.' It does not matter, all māyā, you may worship Ganesa, you may worship sun, you may worship Śiva, you may worship Durga, Kali, or Viṣṇu, whatever, all within māyā, misconception, it is āroha, and finally there is only brahma. All these specifications, differentiations, all false. This is only produced by māyā." This is Śaṅkara.

But Rāmānuja says, this is kevala-advaita. Viśiṣṭhādvaita, "The brahma is differentiated and specified. You say that when the sun is reflected in the glass and the glass is then broken to pieces then no reflection."

Rāmānuja says: "No, this is a part of brahma and it is anyhow caught in this misconception and it can go back to its own conception of the area."

So viśiṣṭhādvaita-vāda, not non-differentiated but it is specified and differentiated one whole, viśiṣṭhādvaita, not non-differentiated advaita. Advaita-advaya, one whole, that is admitted everywhere this is one but how one? It is just as sagata, sajātīya, and vijātīya-veda, three kinds of distinction is there. Just as in a tree it has got vijātīya-veda, the tree and stone, this is vijātīya-veda. And the tree and another tree is sajātīya-veda. And the tree has got its own trunk, its branches, its leaves, its root,

that is sagata-veda. So the advaya-jñāna has got all these distinction in its own body, or own form. So viśiṣṭhādvaita-vāda, He and His potency is there. The potency, māyā, you say is, Śaṅkara says: "Māyā is potency but it gets finished." But we have got that: Māyā is nitya, the Vaiṣṇava Ācārya says: "He and his potency is all eternal."

In Candi also we find:

nityaiva sadyacum murti taya sadvam idam tattam tatapi sat patri
bhahoda striya (?)

The māyā is nitya, it is told everywhere, and jīva is nitya, Bhagavān is nitya, and with all these as a system, in Bhagavad-gītā we find:

aksaraṁ paramaṁ brahma, svabhāvo 'dhyātmam ucyate bhūta-
bhāvodbhava-karo, visargaḥ karma-saṁjñitaḥ

(The Supreme Lord said: "Certainly Brahman is the indestructible, unchangeable Absolute Truth, and the pure spirit soul is the genuine personality of the living being. The word "karma" denotes abnegation for the sake of a demigod, which produces the bodies of humans and other species, created by the agency of gross and subtle material elements; this abnegation refers to the performance of charity, sacrifice, austerity, and all duties rendered for the propitiation of that god.") (Bhagavad-gītā, 8.3)

What is this analysed in Bhagavad-gītā ?

ksara adhito ham dovodho sargo loke smin karaks ksakra eva (?)

Two kinds of creation found here in this world, akṣara and kṣara, kṣara sarvani bhutani, that which is undergoing changes is represented as kṣara. And that which is constant that is akṣara. So aksaram paramam brahma, then:

yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ

("Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person.") (Bhagavad-gītā, 15.18)

"I am existing, transcending both kṣara and akṣara. The changing portion and the stagnant, or eternal portion, two kinds of portion is My potency and I am above that.

yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ

"I am told as Puruṣottama."

Above akṣara the Personality of Godhead is there. We can also from the

reasonable position see that I am a particle of brahma, I am person, and the ocean of consciousness, that is impersonal? How can it be? Being a part, a particle, I am individual, I have got my individuality, and the great brahma has got no personality, no individuality. When we can see that:

sattvam viśuddham vasudeva śabditam yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo hy adhokṣajo me namasā vidhīyate

("I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without and covering.") (Śrīmad-Bhāgavatam, 4.3.23)

Mahādeva says: "When Parvatī told: "Why did you not give obeisance to my father? He's my father, he's in a respectable position to you. You are his son-in-law so you should have bowed down to him." When that yajña was declared only Śiva eliminated, all others invited and the yajña is going to take place and all are going to join the invitation but Śiva and Satī They're excluded. At that time Satī is saying to Śiva, Mahādeva, that: "This is the result that you did not show honour to your father-in-law. And why did you not do so? You should have shown some honour."

Then Śiva told: sattvam viśuddham vasudeva śabditam: "Devī, do you know that viśuddha-sattva is known as Vāsudeva? Vāsudeva, the father of Kṛṣṇa. What is that really in the ontological estimation that that tattva which is Vāsudeva, sattvam viśuddham. Tama, raja, sattva, then viśuddha-sattva, the sattva is extended to more finer and efficient position. That is viśuddha-sattva and that is known as Vāsudeva. And yad īyate tatra pumān apāvṛtaḥ, just after crossing we can see the Personality above that plane of Vāsudeva. Yad īyate tatra pumān, pumān means puruṣa, enjoyer, puruṣa means puruṣete, who lives within as the

enjoyer and owner of everything.

Yad īyate tatra pumān apāvṛtaḥ sattve ca tasmin bhagavān vāsudevo hy adhokṣajo, I am, my head is always bent there constantly engaged. So to take my head from that place and again to put it in some other place it is not possible for me, my Satī. So I did not. I am always, I have sold my head there, my head is always connected with that higher substance most charming and attracting. I can't draw my head from there again to put it somewhere. So I did not do so with any mischievous motive to dishonour him."

So that is aksaraṁ paramaṁ brahma, svabhāvo, then above that: "I am a particle of brahma, I am person, and that ocean of knowledge that is impersonal? They say it is not. If we can look unto that more deeply we can say: "Oh, that is person, that is not brahma that is para-brahma, that is Vāsudeva."

.....

yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ

.....

Brahmaṇo hi pratiṣṭhāham, in another place in Bhagavad-gītā:

(brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca śāśvatasya ca dharmasya, sukhasyaikāntikasya ca)

(Kṛṣṇa says: "I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and

eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine.") (Bhagavad-gītā, 14.27)

"I am the support of the so-called brahma, brahmaṇo hi pratiṣṭhāham, I am the support, I am the cause, I am the foundation where that brahma exists, pratiṣṭhāham, amṛtasyāvyayasya ca śāśvatasya ca dharmasya, sukhasyaikāntikasya ca. I am the back and support of all these higher things."

Rāmanūja and other Vaiṣṇava Ācāryas they come to say that what Śaṅkara gave as a conception that is hazy and not a clear and complete conception. It is brahma parabrahma, His personal character. He's personal, He's for Himself, as Hegel says. Everything meant for Him. We are to serve. Now we are in the world of exploitation we cannot exist for a minute without exploitation. And Bhāgavatam says:

ahastāni sahaṣṭānāṃ, apadāni catuṣpadām laghuni tatra mahatāṃ, jīvo jīvasya jīvanam

("Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another.")

(Śrīmad-Bhāgavatam, 1.13.47)

Those that have got hands they eat those who have got no hands. Those that have got legs they eat those who have got no hands and legs. And

the stronger eats the weaker. Jīvo jīvasya jīvanam, one jīva he lives only by eating another jīva, whether it is vegetable or it is animal. But without consuming and causing harm to other jīvas no jīva can maintain his life. And there is reaction, equal and opposite reaction.

karma dosa badita ke (?)

So one section says that karma means to live in this field and to do, karma means to create harm, disturbance in the environment. And we are to feel the consequence. So exploitation by exploiting:

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna mām upetya tu kaunteya,
punar janma na vidyate

("O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.") (Bhagavad-gītā, 8.16)

By exploitation we make loan and to clear off the loan we shall have to go down. And from whom we took loan they try to exact from me and then I get light and come up. And when coming up and again exploiting the lower, in this way, coming up and down.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna mām upetya tu kaunteya,
punar janma na vidyate

We are to get out of this vicious circle. So karma dosa, karma is elevationist, elevation at the cost of others in the environment and the reaction takes him down again. In this way coming.

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary
adhaḥ tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-
raṁhasā

("Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet (Brahmaloka) down to the lowest planet (Pātāla). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them." (Śrīmad-Bhāgavatam, 1.5.18)

Upary adhaḥ bhramatām, karma this way. And then jñāna can take us on the verge of it. Karma, exploitation, then complete retirement from exploitation, that is to retire into the stage of consciousness like slumber, deep slumber, dreamless sleep, that is samādhi. If we wake we come into the relativity of the mundane world and we acquire something wrong. So eternal slumber, that is mukti, that is abscissa, complete retirement from the land of exploitation.

Then we are told in a scientific way that we can march upwards. How? This is exploitation and the other higher plane is that of dedication, devotion. Here we are master, we want to gather everything for our enjoyment. But there, after complete withdrawal, if we can enter into that land we are a servant, a dedicating unit. Everything there is fair and higher and full in themselves. And by serving in that land we can thrive. The passport from here is mukti and then to acquire a visa into that land, and the visa will be issued only to those looking to the interest of that

land. If you're presently contributing something for the interest of that land they will issue visa otherwise not. So you are to get a visa from that plane and there you will serve for the interest of that plane. That is Vaikuṇṭha. Jīva can go and enter into that land only if he's ready to give service. And we are told that our innate tendency, ātmā, is that of dedication. And the exploiting is our over encasement, upadhi. And the internal essence in soul is the function of the centre carrying current. It will help itself by helping the cause of the centre. That is devotion, that is Vaikuṇṭha and in Vaikuṇṭha there is some calculation: "Yes, I will be benefited if I can render such service to the Supreme." Calculating, and when he again goes higher in the area of Goloka Vṛndāvana it is spontaneous and automatic. It is a labour of love, the dedication actuated by the motive of love, not by calculation of any individual benefit of loss or gain. Service, but service of the higher order which is automatic and spontaneous and always contributing love.

'dāsa' kari' vetana more deha prema-dhana

Whatever service we do we get something in remuneration. What is that? That is more tendency to serve. We give money to the bank but we don't cut any cheque, that is the interest is again added to the capital. In this way the prema means the capital is being increased and going up and up to serve. And the Reality the Beautiful, the Lord of Love is in the highest quarter, Goloka.

So the knowledge has been divided into five sections: pratyakṣa, parokṣa, aparokṣa, adhokṣaja, and aprakṛta. Pratyakṣa means that which we can gather by our own senses, whatever knowledge we can gather by our own experience. Parokṣa means that which we put into the stock of our knowledge but drawn from the experience of others. There was a war but I have not seen it with my own eyes but through other sources I believe that. And that is also a source of knowledge and I accept it, parokṣa, which is got by other's sense experience. Then, aparokṣa knowledge has been accepted especially by the jñānī, the

Śaṅkara, etc. They say, from Upaniṣads:

sukumam usatsam (?)

When one was in dreamless sleep he wakes and says that: "I have slept very happily, very happily I have slept." So some feeling was there in the dreamless, sound sleep, some conception was there so that when I come back I say that very happily I had a sleep. So some, none that I can express here, but some of happiness is there in a deep slumber one gets from some tiredness, uneasiness. But that is also a sort of knowledge there.

Then Rāmanūja and other Vaiṣṇava leaders say that the next stage of knowledge is adhokṣaja. Adhokṣaja means adakṛtam indriya jñanam, transcendental knowledge. What is that?

indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

("The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself.") (Bhagavad-gītā, 3.42)

Of all the existing worlds our senses are most important. If I loose the senses, the eye, the ear, the touch sense, then no world is for me. Only with the help of the senses can I understand and have worldly connection. So the senses are more important than the world around. Indriyebhyaḥ param manaḥ, the mental sphere is more finer and more

important within you. Because, sometimes as unmindful you say: "Oh he came before me but I was unmindful, I did not give attention. Someone called me but I could not hear, I was unmindful."

So the senses are the doors, the receiver, the recipient is the mind. What is mind? Kāmana vasana, "I want this I do not want that." This faculty is called the mind within us, saṅkalpa-vikalpa (acceptance and rejection), vikalpa-katmakam-mana. "I want this, I want this, I don't want that, I don't want that." This is the mind, manasas tu parā buddhir, again if we try to trace more finer important things, that is buddhi, reason, faculty of justice, judgement, that is more finer and important. Without that the mind will say: "I want this." "No, don't want that, don't eat that, rather accept this." The faculty of judgement, that is higher within us.

Manasas tu parā buddhir, buddher yaḥ paratas tu saḥ, then eliminating this world of your experience, then your mind, your intelligence, reason, you try to find above that. What is that? That is a spark. Just as the light is from there, the reason can show: "Oh, this is black this is white." The judgement is possible when the light comes, in the darkness no judgement is possible. No possibility of any selection of the mind, no experience through the senses is possible but that light is all in all. And that is ātmā and this is covered. In Bhāgavatam it is said that just as in a moonlit night there is cloud. The cloud has covered the moon but the cloud is seen by the light of the moon. So by the light of the ātmā the mental system we can feel, but the mental system has covered that ātmā, ātmā is there.

And if we can show up again on the other side there is Paramātmā. We are the subject and this is the world of our experience, we can know them. But the super-subject, adhokṣaja, adakrtam indriya jnanam yena, transcendental substance, Paramātmā. Paramātmā can connect with us but we cannot connect with Paramātmā at our sweet will. Do you follow? Paramātmā and the Vaikuṇṭha and others. We, as a subject, we cannot know them. But They're subject and I am Their object. If They care to come to my level to feel me then I can feel some sort of experience: "Oh, something has come down in my mental area. It is very wonderful. It is super-knowledge I have every experienced. What is this? This is very, very wonderful subtle thing coming down in my own consciousness.

Consciousness is the finest thing ever found in this world. But super-consciousness is more fine and that can come down to my soul, but my soul at it's sweet will cannot enter that, it is very finer. So that is transcendental, it is supra-mental according to Aurobindo, supra-mental, and transcendental according to Hegel. Adhokṣaja according to Bhāgavatam. Adhaktam, whatever experience we have got that is down and making down he's existing up, very, very fine. There we can go only for their interest.

vaikuṇṭhara pṛthivy ādi sakala cinmaya māyika bhūtera tathi janma nāhi haya

("The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there.") (Caitanya-caritāmṛta, Ādi-līlā, 5.53)

In that plane the earth, the water, everything is but a perverted reflection, everything is there but that is all made of consciousness, of spiritual substance, not these mundane things. So ātmā, our soul, jīva soul, jīvātmā can enter there and that area is an all conscious area, there everything is conscious, made of spirit, Vaikuṇṭha. Then Goloka is the highest position there. So Kṛṣṇa is saying in Bhāgavatam about the gradation among the devotees.

na tathā me priyatama ātmayonir na śaṅkaraḥ na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

("Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My

own Self is not as dear to Me as you.") (Śrīmad-Bhāgavatam, 11.14.15)

When He's speaking to Uddhava: "Na tathā me priyatama: My most favourite is not Brahmā, not even Saṅkarṣaṇa, na ca saṅkarṣaṇo, not even My brother Baladeva is My most favourite; nor Śrī, My own potency, Lakṣmī Devī is not so favourite; naivātmā, even not Myself is so favourite to Me as you My devotee Uddhava. You are more favourite than My own life. What to speak of My devotees are so favourite to Me. And your class of devotees, not Brahmā, Saṅkarṣaṇa Baladeva, Lakṣmī Devī, Myself, more than you."

And that Uddhava when coming from Vṛndāvana he says, sent by Kṛṣṇa: "Go and visit Vṛndāvana, and by My talk you will pacify them. For My separation they're suffering too much. You go and speak to them about Me and pacify them." Uddhava went to Nanda, Yaśodā, and gopīs, he meet, and when he's coming back then he's saying:

āsā maho caraṇa-renu-juṣām aham syām vṛndāvane kim api gulma-latauṣadhīnām yā dustyajam svajanam ārya-patham ca hitvā bhejur mukunda-padavīm śrutibhir vimṛgyām

("The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the Vedas. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.")

(Śrīmad-Bhāgavatam, 10.47.61, Uddhava)

Āsā maho, what divine love I could trace in these gopīs. How elevated they are, how wholesale given to the service of Kṛṣṇa is their life. Aham syām, I am being astonished to think about them. And I aspire that is I can have a birth of a creeper or a shrub here in Vṛndāvana I may have their feet dust over me. Such a great divine love I could find here that is nowhere to be traced."

That Uddhava who Kṛṣṇa Himself is saying about, remarking: "That you Uddhava you are My best devotee, even more dearer than Me." And that Uddhava he's saying in admiration and wonder about the gopīs where are they.

Mahāprabhu told according to Bhāgavata and other Purāṇas that this is our end, this is our end, the Vṛndāvana, to become dust of the feet of the gopīs. Like Uddhava we must aspire after this domain of love, divinity, above the domain of consciousness, the jñāna, the reason. Just as justice, we can't think generally that anything can be above justice. Justice must be the ultimate decision. What is beyond justice that must be wrong. But there is mercy, mercy can remain over justice. The land of affection, the land of love, that is over justice. So justice is up to Vaikuṇṭha. In justice law comes to give decision where there are many. And when there is autocracy His will is everything, then where is the room for justice? His will is everything. He's autocrat and He's the loving agent, source of all love and affection.

In the lap of a mother when the child grows up, any question of justice can enter there? Automatic affection comes to help the boy

End of recording, 7.8.83. (see also CD 8.8.83 b)

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83.8.28-30

Śrīla Śrīdhara Mahārāja: and samaj (?) and so-called higher dictatory scriptures. In the revealed scriptures giving so many laws and ways and regulations, they are also not sufficient. And so many friends where we live, they have also got some position. But no: "I am one and another side, all, good, bad, all one side. Dharma, religion, that good conception, good or bad one side, I am one side." Absolute and absolute good is autocrat. Not under law, whimsical, and we are to prepare to live with a whimsical goodness. And that is to be the highest attainment of any soul, as told in Bhāgavatam, and by Mahāprabhu, in Vraja līlā.

So Hegel will come: "Die to live." To die a wholesale death and not keeping something aside. We'll have to die a wholesale death, only to have His grace. It is His, He's pleased, making merry, playing.

Aesop's fables: "What is play to you boys is death to us." In Aesop's fables, have you read? The boys are throwing pebbles to some frogs. Some frogs are enjoying and some boys also enjoying and throwing pebbles to the frogs and they're dying, hitting the head and dying. Then one of them told: "What is play to you boy, is death to us."

What is play to Kṛṣṇa, we shall consider it to be death to us, and die to live. There the whole conception of this mundane self-centred life, self-interest life, will be nowhere, finished totally, total finish of all upādhis. Upādhi means relative conceptions of interest.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam hr̥ṣīkena hr̥ṣīkeśa-

sevanam bhaktir ucyate

("Pure devotion is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (upādhis), with senses purely engaged in the service of Kṛṣṇa."

(Nārada Pañcarātra)

Rūpa Gosvāmī is quoting this śloka from an ancient Purāṇa, and he's giving us:

anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam ānukūlyena-kṛṣṇānu-
śīlanam bhaktir uttamā

("One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.")

(Bhakti-rasāmṛta-sindhu, 1.1.11)

What is the definition of devotion? Anyābhilāṣa, fleeting desires, then organised attempt for self-elevation, karma. Jñāna, is to depend on our own ability and knowledge and consciousness, conscience, for our own best benefit or destination or goal. To put one's own self to be the subject to judge his own fate, that is jñāna. Karma, jñāna, ādi, ādi means our yoga and our other things, anāvṛtam, these are all over-coatings. In the soul proper these elements are not found. There is kṛṣṇera 'nitya-dāsa', slave.

(jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa')

("The constitutional nature of the jīva soul is that of an eternal servant of Kṛṣṇa; the jīva soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The jīva souls are the marginal potency of the Lord.")

(Caitanya-caritāmṛta, Madhya-līlā, 20.108)

Mahāprabhu told: jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', slavery of Kṛṣṇa, that is the innate nature of the jīva soul. So slavery means that you must put yourself to the standard of slavery, nothing less. The play of His sweet will.

Once we are told that the British Government they had to appease the Shah of Afghanistan because of the Tsar, he may come any moment through Afghanistan to India. And also, the neighbour, he wanted to satisfy the Persian Tsar, the King of Persia. Once they invited the Persian King to England and tried to please him in various ways to get his sympathy for them, so he may not be converted towards the Tsar's side, Russia. So they managed to show him many things and he was taken to the place where men with capital punishment were beheaded. The Tsar was taken to that place, (the Tower of London) guillotine or something, and then shown that this is the place where so many big men, even one king was beheaded, Charles the first or something, in the time of Cromwell. The revolt came from the subjects side and Charles the first or someone was put to the guillotine. When that was shown to the King of Persia then the Persian King he asked: "Oh, give someone there and behead him, let me enjoy how it was done."

Then they were all astonished. "What does he say? For his pleasure we shall have to murder a man? What does he say? No, the British law won't allow that, that a man ..."

"Oh, you do not know how to keep the position of a king? I am a Persian King and for my satisfaction you cannot sacrifice a human life? This is dishonourable. Anyhow, if it is not possible for you, I'm giving one, take one of my attendants and show me how it is done."

Then they, with humility, they put to him: "That the law of our country can't allow this. You may do it in your own country but here your men also cannot be murdered, killed, in such a way to please some man."

"Oh, you do not know what a king is."

So slave means such, slave means such. A little sweet will can kill his life, the slave.

Śrīdhara Swāmī has explained in Bhāgavatam:

śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam arcanam
vandanaṁ dāsyam, sakhyam ātma-nivedanam. iti puṁsārpitā viṣṇau,
bhaktiś cen nava-lakṣaṇā kriyeta bhagavatya addhā tan manye 'dhītam
uttamam

"Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."

(Śrīmad-Bhāgavatam, 7.5.23-24)

What are the forms of sādhana of kṛṣṇa-bhakti ? How to attain? What are the means, what are the forms and means to attain and get back our innate love towards Kṛṣṇa? To hear about Him, to talk about Him, to contemplate about Him. In this way, to praise Him, all these, so many, śravaṇaṁ kīrtanaṁ. But they will be devotional function only with one condition, otherwise they may be karma, they may be jñāna, yoga, anything else, vikarma. But one condition must be there to all these different forms of devotional activity. What is that condition?

ādau apita pasyat kriyeta ?

The result you will derive from the function, this hearing, or talking, or thinking, or anything, one condition must be there, ādau apita pasyat kriyeta, what benefit I shall derive from here, from this function, that will come to me? No. It will go to my Lord. I am not a party, He's the party, I am His property. I am His property. I am not holder of any property or wealth or anything, no possessor. I have no position of a possessor, I am a possession. He's the possessor and I am in His possession. Property, all property. He's the only possessor.

ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca na tu mām
abhijānanti, tattvenātaś cyavanti te

("Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.")

(Bhagavad-gītā, 9.24)

The only enjoyer of every action is Me, Myself, none else. You must be conscious fully of this fact, stern reality." Devotion is not a cheap thing, śuddha-bhakti, above mukti, liberation. The positive side is such where He is the master, only one master. "I am monarch of all I survey" in His land and we are to collect, to have visa in that land. Getting passport from our land where everyone is concerned with democracy, and is supposed to have possession, democracy. Everyone is a proprietor more or less, that is democracy. So taking passport from this land, "that I am a proprietor" you are to take visa in the land where we are property and there is only one proprietor. That is the law there, only one law, His sweet will above law.

So Absolute's connection with His parts is such, Absolute means such. We may pronounce the word absolute, it is very easy, but if we are to understand, to enter into the meaning, then it will be such. So to get visa to the real, especially in Goloka. In Vaikuṇṭha some consideration, they're entering some sort of laxation should be given. But in Goloka, ha ha, that is very tight in that place, otherwise very free. Those that are tried: "Yes, they're wholly sacrificed souls has come, confidence, they're free." But only with that play, that heart, when such truth is realised fully and surrendered then they're free. Anything they may do but their heart must be in that plane and their stand must be there and then enjoy the freedom."

So much so that Yaśodā is whipping Kṛṣṇa, Yaśodā is whipping Kṛṣṇa but if we enquired at the bottom, where Yaśodā is taking her stand, then there the plane will be that. Crores of times Yaśodā can embrace death to remove a point of sweat from the brow of the son, so much affection. She's ready to die crores of times rather than to find a sweat of labour on the forehead of her son. That is at the background. Then He has given so much independence as to whip Him, such a play, such a play.

So if we can have some idea of the infinite broadness and width of the thing, then what value the incidents here have got? The Himalayas may

be very big to our standard but from the standard of the infinite if one rises very, very high, the Himalayas can't be seen, we can't see the Himalayas, so small. All relative.

We must not allow ourselves to be coward down. We must have to go to walk on. We may fail any time, anywhere, it does not matter. It is my master's will. Still, I have no other alternative but to try for His mercy, for His grace. This is my natural position. No freedom that in any condition I can leave Him, no possibility, even constitutionally no possibility of leaving Him. If I think sometimes in ignorance that is a mania for the time being. But in fact it is impossible to disassociate with Him. That is further disturbance covered with ignorance. When ignorant we may think many things that have no value. Just as a play, the defeat that so many parties are playing and one party must win and another party must be defeated, but as we are told that in a player's mood we must accept this victory or failure, player's mood. The play of Kṛṣṇa, He's playing His līlā. When we are thinking that great loss, gain, all these things, then we are not seeing the līlā, we are aside that, not in the flow of līlā. Then not His līlā then some other reason, some other objects, all these things within relative interest. And then there we find this is loss, this is gain, this is this, this is that. But only one līlā, nirguṇa, then everything is all right, everything is perfect in every inch of movement is fully perfect.

Once we are told after the Kurukṣetra war, one brāhmaṇa boy, Utaṅka, when he came across Kṛṣṇa he told: "Oh Kṛṣṇa, I shall curse You!" "Why brāhmaṇa, you want to curse Me?" "Because You are the cause of all the disasters of Kurukṣetra. So many widows and orphans are crying and showing so much distress. The bounds of their sorrow knows no end, and You are the cause." Then Kṛṣṇa answered: "You brāhmaṇa, you have collected some power by your penances in sattva-guṇa, but that will all be finished when you curse Me but it won't produce any result in Me because I am situated in the nirguṇa plane." The nirguṇa is such, ahaituky apratihatā:

(sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje ahaituky apratihātā, yayātmā suprasīdati)

("The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.")

(Śrīmad-Bhāgavatam, 1.2.6)

So causeless and which cannot be checked, irresistible. The wave of the most fundamental plane, that is bhakti, devotion. That is all following the sweet will of the centre, nirguṇa. That is causeless and that can never be opposed, that flow. Ahaituky apratihātā. You try to come to take your stand in that level, that is nirguṇa, that is bhakti, ahaituky, causeless. Eternally that flow is going on, and apratihātā, that can never be checked by anyone, irresistible. This is the flow and I am taking my stand there, and anyone taking his stand in consonance in harmony with that flow he will be similar, can never be checked, can never be given any successful opposition. This is bhakti.

Sa vai puṁsāṁ paro dharmo, Bhāgavatam announces that, that that will ease our, that our great, or the highest function, that function will be the highest for us, paro dharmo, duty, duty must have its origin from that plane. The flow we must catch, we must read and catch and utilise that flow, dance in that flow. Sa vai puṁsāṁ paro dharmo, everyone's highest duty will be that, yato bhaktir adhokṣaje, full submission to the unseen power, undetectable power, causal power, adhokṣaje.

Ahaituky apratihātā, which has no cause, no rhyme no reason, automatic, eternal, and apratihātā, which can never be opposed by any forces here, apratihātā.

Yayātmā suprasīdati, and there you will find your soul's greatest

satisfaction, your soul's real satisfaction you will get, you will feel only then when you can work in touch with that harmony, that most fundamental harmonious wave, if you can mix with, then you can feel the highest ecstatic feeling in your own heart, self. This is bhakti proper.

So coming to such great idea of life, this small loss and gain, victory and defeat, we should not allow to disturb our march towards the truth. Karmaṇy evādhikāras te, mā phaleṣu kadācana, "You give full concentration only to discharge your duty and never to the result."

(karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi)

("I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.") (Bhagavad-gītā, 2.47)

"The result is with Me, all responsibility is with Me. You are My soldiers and what I shall ask you are to do that. You may die and the victory may come afterwards, but you soldiers, many of you have to be finished but the country as a whole will gain by sacrificing so many lives, important."

So higher calculation is like that, ahaituky apratihātā yayātmā suprasīdati, and karmaṇy evādhikāras te, mā phaleṣu kadācana. Only the general says: "March, go forward, onward." Yes, you are to go, mā phaleṣu, whether I shall gain in the long run or not I have no right to calculate.

karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

Two things you must be very careful about. What are they? One, "That because the result won't come to me, the fruit won't come to me, then why should I work? akarmaṇi." And at the same time, "No, I must get some share in the fruit." Those two things you are to avoid, "I must demand some fruit of my action." No, nothing. And at the same time, "Then I shall not do anything, non-cooperation." No, neither non-cooperation, nor selfish assertion. Such is devotion, such karma, such duty, you go on discharging. This is Bhagavad-gītā.

And one German scholar, I do not know his name, he told: "The Gītā is the highest religious book because Gītā says you can't change the environment, you have no hand there. If you want peace you are to regulate yourself according to the environment. The whole thing, the whole gist of Bhagavad-gītā advice is here. You try to adjust you, adjust with the environment because you are not master of the environment but you may be master of your own. So all your energy should be devoted to regulate you and not the outside. This is the gist of the advice of Bhagavad-gītā and this is the key to success. And this is clearly, repeatedly said in Bhagavad-gītā only. So this is the best religious book in the whole world ever come." One German scholar said, when I was reading in the college I heard from some professor.

Hare Kṛṣṇa. Hare Kṛṣṇa.

So karmaṇy evādhikāras te, mā phaleṣu kadācana, and we must do smilingly. "Because I do not get any share or consequence in the fruit so I can't work happily." No.

vidya patam bhagavate pariksa ?

What scholarship, what knowledge you have acquired, the test will be here in the ideal of Bhāgavatam. The test will come. What sort of scholarship, new truth, you have researched, you are acquainted with what sort of truth? Your test is in Bhāgavatam.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: We hear from you.

Śrīla Śrīdhara Mahārāja: Ha, ha. Nitāi. Nitāi. My lecture is always vague, not very clear.

Devotee: Very clear, too clear. Dynamic. So clear that it makes me speechless.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Something impossible. Once you said, you gave the example in the carnival they're advertising to climb up the bamboo pole, you gave that example, can't go up.

Śrīla Śrīdhara Mahārāja: Bamboo, and it is smeared with oil and oily substance, and if anyone is catching they can't go up, but wherever they catch they're going down. Ha, ha.

Devotee: So what to do?

Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura), that's his example. Hare Kṛṣṇa. Gaura Hari bol! It is such. Only force from up can take me up. But this is what is inductive, the fate of inductive knowledge is such. With some sukṛti and previous action you catch something but when you exercise your knowledge you'll have to go down, slip down. Ha, ha, ha. Only śrauta, the guardians, can help us, wholesale dependence on the guardians, on the Vaiṣṇava, so, so many guardians are necessary.

tad dāsa-dāsa-dāsānām dāsatvaṁ dehi me prabho

The service of Your servant of the servant of the servant, please allow me that. So many guardians they will come, "Oh, he's slipping down, take him up." So many guardians will come. That is only, they're dependent on their grace, nothing in me. Dainyaṁ (humility), ātma-nivedanam (complete dedication to the service of Kṛṣṇa), gopīṛtve varaṇam (embracing Kṛṣṇa's guardianship),

(he kṛṣṇa! pāhi mām nātha, kṛpayātmagataṁ kuru ity evaṁ prārthanam kṛṣṇam, prāptuṁ svāmi-svarūpataḥ gopīṛtve varaṇam jñeyam, bhaktair hṛdyataram param

prapatty ekārthakatvena, tad aṅgitvena tat smṛtam)

("O Kṛṣṇa, please protect me! My dear Lord, kindly accept me as Your own." Such a prayer, as well as the prayer to obtain Śrī Kṛṣṇa as one's lord and master, is the supreme solace to the hearts of the pure

devotees, and is known by them as goptr̥tve varaṇaṁ - embracing the Lord's guardianship. Because it expresses one and the same ideal as unconditional surrender, goptr̥tve varaṇaṁ is accepted as the chief of the six limbs of surrender.") (Śrī-Śrī Prapanna-jīvanāmṛtam)

(ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam rakṣiṣyatīti viśvāso, goptr̥tve varaṇaṁ tathā. ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatih evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ)

(These six chapters have been compiled, each consecutively dealing with the six limbs of surrender, which are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."

(Caitanya-caritāmṛta, Madhya-līlā, 22.100 - quoted from Vaiṣṇava Tantra)

.....

(śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam arcanaṁ vandanam dāsyam, sakhyam ātma-nivedanam. iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā

kriyeta bhagavaty addhā tan manye 'dhītam uttamam)

("Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service.")(Śrīmad-Bhāgavatam, 7.5.23-24)

.....

tr̥ṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena, kīrtanīyaḥ
sadā hariḥ

("One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.") (Śikṣāṣṭakam, 3)

Negativity, increase your negativity.

ye yatha patita haya, tava dayā tata tāya, tâte āmi supātra dayāra

("Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace.") (Gītāmālā, Yāmuna-bhāvāvali, 19)

Bhaktivinoda Ṭhākura is putting his demand in some indirect way, that: "Your promise is that whoever is the most fallen, You will come to his relief. So I am the most fallen. I think I am the most fallen, I realise, so I have got some claim. Please be gracious."

But this is not tactics but sincere feeling, that: "I feel that I am the most fallen. And I have heard that You are Lord of the fallen, deliverer of the

fallen. So my Lord, may I not expect that You will come forward for my relief?" The sincere appeal. So find out that: "I am the most helpless, no worth, most insignificant position." Then the positive side will come to help me. "That is wholesale on the other side and nothing from my side. All disqualification in me, all good qualities in the Vaiṣṇava, my guardian." To increase, to march towards the negative, to find out the negative side of our existence. And only there in that way we can expect to have the grace of the positive world. So increase the hunger.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi. Nitāi.

Nirguṇa, guṇa titha, nirguṇa, guṇa means local, provincial, relative demands, provincial demands, from the imperial funds or power. And nirguṇa holds everything within. And that is good, reality, and "For Itself," "Reality is for Itself." The past and present, "For Itself" is future, and "By Itself" that is past, all come in the present tense, no past, no future. Reality is for Itself and the cause is within, and For Itself the future is within, kāla-deśa-pātra - (time, place and circumstance), all one. Līlā, eternal līlā, pastimes, and you are a part of that, you can't have anything separate. Separate ego is also arranged there, but under Yogamāyā, under the influence of that layer, that plane, not on the external plane.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

.....

Guru Mahārāja Bhāgavata is Rāmāyana or so. When Rāmacandra is informed that he is going to be installed king by Raja Dasaratha, His father, His temperament was of what stage, and when he heard that no, instead of that He'll have to go to the forest for fourteen years banishment, His heart is equal. He did not rejoice hearing that He'll have to be king, a duty, He's going to discharge His duty. And when it was

changed, "No, duty says You'll have to go to the forest," the balance of the heart is as it was. "So, this duty, all right." Not affected by the mundane joy or grief, equipoised. Going to accept as duty, "This is duty, this is duty." Only:

(karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi)

("I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.") (Bhagavad-gītā, 2.47)

Not disturbed. "That instead of capturing the throne I shall have to go to the forest, banished." Not changed in the heart. "All right." Karmaṇy evādhikāras te, mā phaleṣu kadācana. They come to show, to establish examples for us.

Hare Kṛṣṇa. Nitāi Gaura Hari bol!

So many advocates came up: "No, no." Like Lakṣmaṇa, "No, no, father is old, he has lost his senses, so we should not obey his order. You order me I shall remove the obstacles and I shall put You on the throne." Another side says that: "Dasaratha, he did not utter, of course he was under obligation. Previously he told: "That whatever you'll want I must give." But such a demand he could not accept and could not clearly say, "Yes, I'm giving. Yes, what I promised you I'm giving to you that word,

fulfilling that word. That what you want Bhārata will be king and Rāmacandra will have to go to the forest." But he could not speak it out because his heart was so depressed hearing such demand he could not utter a single word. So some say that: "Oh, your father has not really pronounced the words so why should You go." There was some.

But Rāmacandra said: "No, no, if my father left some capital, as an heir I would have it. And if he left some loan then as heir I must have to take the loan. So my father could not speak it out through the mouth but he was under obligation and as his son I must have to clear that obligation. He has gone away and that is his debt to my stepmother, I must clear My father's debt so I must go."

Then with Bhārata (Rāma's brother) and Vaśiṣṭha (Rāma's guru) they again went to the forest to take Him back and Vaśiṣṭha and others, the religious lawyers, they pleaded when Bhārata told that: "You may engage me as Your representative. It is mentioned in the śāstra that one can give his representative for a particular, so I want to be a representative of You and live in the forest and all these things, and You please go." And Vaśiṣṭha and other śāstric scholars sanctioned it.

But Rāmacandra told: "Why do you? You are so many affectionate to Me that you are being prejudiced. When one is not able then the question of representative comes, and when one can do, take the responsibility and discharge his duty himself, then no necessity of any representative. I am quite fit to do My duty so why should I give any representative for this purpose. No." In this way.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Too much vilification, too much depression, very, very shameful condition. I am put here by the divine will. "Oh, it is of course by the divine will. Divine will at its back so I must feel encouraged." Whatever's on the surface but divine will at the back and that is all good, so I must relish

which is ostentatiously very

.....

Śrīla Śrīdhara Mahārāja: There was one story, about a hundred years back when British rule was here, there the centre, the pasi (?), the British had a strong centre in Rajsayi (?) ...

End of side A, 28.8.83b. side B, 28.8.83c + 30.8.83a

Śrīla Śrīdhara Mahārāja: your punishment. No, it is My reward. Others may think, say that it is punishment, but it is possible that punishment one may get as a reward and may be very happy. What is the instance?

Sanātana Goswāmī told, Jagadānanda, Mahāprabhu told, praised Sanātana and blamed Jagadānanda. Then Sanātana Goswāmī told: "Oh, it is my misfortune You are giving, supplying me so much bitterness in the form of, in the coating, in the dress of praising. But Jagadānanda's fortune is higher. You are putting blame on him, You are punishing him, saying ill words to him. And that means that You think him to be Your own, and I am at a respectable distance. It is his good fortune and my bad fortune, my bad fate that You are praising me. You are keeping me at a respectable distance but You are punishing, using punishing words to Jagadānanda, that is, You are in his favour. He's Your own, You are treating him in such a very affectionate way."

So, it is difficult, but still it is the truth, very difficult but truth is here.

āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo, mat-prāna-nāthas tu sa eva nāparaḥ

("Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life.")
(Śikṣāṣṭakam, 8)

With inner satisfaction we are required to do. Hare Kṛṣṇa.

agast karin aham niyamaya jivitam tavi joge (?) Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Hari bol!

To err is human, to forgive is divine. Forgiveness on that part, err on our side. We may err, we may commit mistakes, it is not very rare, every possibility of committing some mistakes. But divinity is there. His character is always to forgive and to extend grace to us from the deeper plane.

Sometimes if the dress of the boy is taken away he may feel disturbed, dissatisfied. Again if new dress is supplied instead of that, a better dress, then he'll be ecstatic with joy. He does not know what is what.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Equally, adverse circumstances, our test is there.

kedo dukha me hari bhaja, suhkha me hari bhaje duhkha kasa se hari (?)

Concentration on the surface without caring about the consequence, not come for any reward. But: "Your satisfaction, not any external reward, I have come for Your holy feet." That should be our vow, our vow will be that and one will be fortunate if has such principles in life. "Come to

satisfy You, not for any reward, either in name, fame, money, men, or anything else. My connection with You, that is of eternity, not a voluntary connection, that I can keep it or I can disconnect it, no. Eternal connection and the basis of such understanding that You are all and I am Your slave. Whatever You will order I shall do without caring for any good or bad concerning me." This is śuddha-bhakti. Sometimes there must come some test how far we are making progress really may come and we are to stand erect. "Oh, my Lord, yes, I am here, I am here. I am not washed away by the external wave."

Hare Kṛṣṇa. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

So we may stop here today.

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda ki jaya!

.....

Śrīla Śrīdhara Mahārāja: devotion proper, devoid of knowledge, calculation, does not care, jñāna-śūnya-bhakti. And Mahāprabhu asked us to take shelter in that plane. Our guardians will take care of us wholesale. To live under guardianship, that is the best position of so many tiny souls as we are.

The responsibility of your own charge, give it to the highest guardian. That is the most peaceful life, according to jñāna-śūnya-bhakti. Surrender to such extremity, to such extent, as forgetfulness in the grace of the Almighty, to live there. Automatic section of the world.

Hare Kṛṣṇa. Hare Kṛṣṇa.

The highest goal of entities like us is that. Don't take any responsibility. There are different forms also, eho bāhya āge kaha āra, ("This is superficial; go further.") Dāsya, sakhya, vātsalya, mādihura, sakīya, parakīya, gradation. But the plane is altogether this jñāna-śūnya, self-forgetfulness, the plane of self-forgetfulness. Not only sacrifice, the Christian missionaries also say like that. That sacrifice is seen in the life of Socrates, sacrifice. But Christ's recommendation is the plane of self-forgetfulness, it is higher than that, self-forgetfulness is higher than self-sacrifice. Self-sacrifice is the beginning and in the higher stage self-forgetfulness. But that does not mean that there's no sentient activity, ha, ha. In that plane also fully conscious of their interest. One party, another party, competition, everything is there, but the background is such, the background is such, and it is difficult to understand the background.

Ta eva vantam anuvārga sarvam, Whatever we find here, everything is there. But this is of opposite type and the original is the ideal type Ta eva vantam anuvārga sarvam, tasya vāsa. Keen competition is also there, in the plane where competition is self-forgetfulness, the peculiarity is that.

(na tatra sūryo bhāti candra-tārakaṃ, nema vidyuto bhānti kūto 'yam agniḥ tam eva bhāntam anubhāti sarvaṃ, tasya bhāsā sarvaṃ idaṃ vibhāti

("In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in

His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists.")

(Muṇḍaka Upaniṣad, 2.2.10-2) + (Katha Upaniṣad, 2.2.25 - part 5, mantra 15)

Centre consciousness, and here, this plurality, this selfishness of the plurality. That is the difference.

kamanda dhana prema nimol vasa kara, dakhi bai kami premi bhede hi nai

tabhu kama prema nahi hai

kamanda tama prema nimola vasa kara (?)

(kāma-preme dekho bhāi, lakṣanete bheda nāi tabhu kāma 'prema' nāhi haya)

("My brother, lust and love appear as one and the same; yet, lust is never love.") (Kalyāṇa Kalpataru, U, 18)

Similar but not the same, but opposite rather. That is to be understood but it is difficult. Aprākṛta, prākṛta bat, just like this extreme mundane but it is not so, don't mistake, difficult, it's difficult. Everything is like this mundane world, but faithful to the centre to the highest degree. Everything is done there for the satisfaction of the centre, and here, satisfaction of so many meagre parts. Local interest and universal interest, that is the distinction. So much, to put food into the stomach, and to put food into the ear, or the eye, or anywhere else, this is sheer

foolishness to put food into the eye, or ear, for their nourishment. But to put food into the stomach is the highest intelligence. Something like that.

Hare Kṛṣṇa.

prano pada acyet indriyanam tad eva sadvasama tasmin jnata sadvam
idam (?)

To know the centre. So our Guru Mahārāja has said: "Religion is proper adjustment. Adjustment with the whole, with the centre particularly." Adjustment, proper adjustment and the keen competition is also not eliminated in the adjustment. Adjustment does not mean there harmonious static condition, but it is dynamic to the fullest extent. Harmony is not a static thing, harmony can be dynamic.

Just as a machine when working it is in harmony, rather, the harmony has got its test when the machine is working, the harmony. And when static it is undetectable whether it is harmonious or not. But when in a dynamic condition the harmony has got its test. What is harmony? Movement, but no, collision. Without collision free movement of every part, that is harmony.

.....

Śrīla Śrīdhara Mahārāja: if not manipulated by intelligence, guided by intelligence, energy has got no meaning. Guidance is necessary. So also, guidance or intelligence has no meaning if it does not connect with fulfilment or satisfaction or happiness or sweetness, prema, love. Everything is meaningless if that aspect is eliminated from life. Fulfilment is in love, in beauty, in sweetness, in charm, sat-cit-ānandam, fulfilment. And guidance next, then energy, third, karma, jñāna, bhakti. Without bhakti in the conclusion everything is useless, no purpose served. Bhakti is fulfilment, devotion, and devotion means acceptance of

higher entities.

Bhagavān means: bhajanīya-sarva-sad-guṇa-viśiṣṭha: Jīva Goswāmī gives this explanation, meaning of the word Bhagavān. Another plane of life is opened when we come in His connection our heart wants to worship Him, to serve Him. Such qualification is there, they want to surrender, sacrifice, give himself for the satisfaction of that thing. He's Bhagavān. The third plane of life is opened when we come in connection with the conception of Bhagavān. bhajanīya-guṇa-viśiṣṭha. He has got such quality that automatically our aspiration will be to surrender and to serve Him. A new plane of life. We want that everything will serve me, that is the general tendency here. But if we come in connection with the conception of Bhagavān, then at once the whole thing will be opposite.

"I must serve Him." From the core of the heart such wave will come that "He wants service, He should be served by all means." That plane comes in the eye. Bhagavān, bhajanīya-guṇa-viśiṣṭha. Not self-aggrandisement or survival of the fittest tendency of elimination, elevation, all disappears, and even the complete retirement, that also eliminated. "I shall enjoy a retired life, mukti, renunciation, retired life of peace." Peace means retirement from the life of labour. But no, again in some tendency awakens: "I must serve. I want a life to serve. I have come in connection with such beautiful, and connection with such noble conception, heavenly conception of heart. Heart, such a heart I have noticed there, I cannot give my heart to that." Bhagavān, and Svayam Bhagavān, what to speak of Him? Madly, everyone is mad to serve, to render his service. That is the stage of Svayam Bhagavān.

And Uddhava was astonished to find. "We have some experience of surrendering and serving the Master. But such mad tendency to serve the Master as I find in Vṛndāvana and among the gopīs, we can never imagine in our life. So Svayam Bhagavān, they have come in connection with Svayam Bhagavān."

Bhagavān as it is, independent of the spectators. Svayam Bhagavān means Bhagavān. (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja told, wrote: Gītā As It Is. Not modified by the different interpreters or onlookers of different meanings, but As It Is. So Bhagavān As He Is, free from the relative conceptions of so many. He's such. And who comes in connection with that they become mad to serve. Self-forgetfulness is complete, merged, that is a class of merging. This mukti-karmi, the salvationist, they say of this physical merging but real living merging is there, life retained still merging.

Mayātma-bhūyāya ca kalpate vai:

(martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai)

("One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.") (Śrīmad-Bhāgavatam, 11.29.34)

Viśate tad-anantaram:

(bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ tato mām tattvato jñātvā, viśate tad-anantaram)

("By the potency of that supreme devotion, he is able to completely know

My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is nondifferent from Mine.") (Bhagavad-gītā, 18.55)

That is not this physical, material merging, but merging in the dynamic characteristic of the Lord. Not static merging. They also merge, and: mayātmā-bhūyāya ca kalpate: enters into the family life of the Lord, that is that sort of merging, in a dynamic system, to merge in a dynamic system, not in a static substance.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de rādhāra mahimā,
prema-rasa-sīmā jagate jānāta ke madhura vṛndā vipina mādhurī
praveśa cāturī sāra baraja yuvatī bhāvera bhakati śakati hoita kāra

"If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic rasa has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāj- Mahābhav - the rasa is there, and She is the drawer of that rasa from the storehouse. She has such negative capacity that She can draw out the rasa to the highest degree both in quality and quantity."

If Gaurāṅga did not come with all this astonishing findings then how could we live, Vāsudeva Datta says. "How could we live? The very vitality of our life He has taken out to us, the inner most vitality, that we are so great, so loving, so noble. If He did not come then who would have known about our own nobility, that so much noble self is within us, so much dignified self is within us, we are so big, so great."

Our Guru Mahārāja, in Dacca University, he gave the heading of the lecture: "Gauḍīya Maṭha stands for the dignity of the human race, not slavery." You fool, you think it's slavery, Gauḍīya Maṭha preaches slavery. Not slavery as you understand but the dignity of the human race. That human soul, any soul, how higher he can get his chance and he can rise, get up. So much prospect, so much prospect a jīva has got. The adoration of the Almighty, of Svayam Bhagavān. As you give, so you have. So much giving and so much having is also there. The Svayam Bhagavān, the God As He Is, is not bankrupt, that He's only gathering loans from different parties, not so.

Uddhava was astounded. Vāsudeva Datta says: "Śrī Gaurāṅga has taken for us such a proud and wealthy and noble self, our position, our ideal position of what is this. Then how could we live if I could not come to know my so much dignified position? Without knowing that, that is a life of death, life in death. Without proper knowledge of one's own self, own wealth, own noble self, that is a sort of life in death. He has given us our life. Otherwise we could not have lived without knowing that I am so noble, I am so noble. He has come with these tidings to us, Gaurāṅga. Now we think without that we could not live. I have got such a fortune, greatness, wonderful degree of fortune we have got. And Gaurāṅga is saying that. You Vasudeva, you people, you devotees, you do not know how great you are. With these tidings He has come to our door."

And Nityanānda Prabhu rolled from one door to another: "Accept Gaurāṅga. What is going by your side, by the road of your gate, you do not know. Don't eliminate My friend, don't eliminate. Try to have and your

joy, your fortune, will know no bounds. Don't avoid Gaurāṅga."
Nityanānda carried this news from door to door. "Don't avoid Gaurāṅga. You know not what treasure He has taken for you My friend, accept Him, accept Him, take Him in, give yourself to Him. And what fortune you'll derive you cannot estimate. Accept Him, accept Him." This was the duty of Nityanānda, door to door. He has got inner appreciation for the breeze, by two sides of the Ganges Nityanānda along the sides of the Ganges so many villages and inhabitants He appealed with utmost earnestness. "Accept Gaurāṅga, accept Gaurāṅga."

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma, yei jana gaurāṅga
bhaje sei amāra prāna:

("Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana.")

"Accept Gaurāṅga and you'll become heart of My heart." Hare Kṛṣṇa.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

This is the place.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya hena nāhi, yā 're prabhu nā karilā
dhanya

("At Koladvīpa - the Govarddhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all.")(Caitanya-Bhāgavata, Antya-

līlā, 3.541)

The most magnanimous expression came out here in Kuliyā when He dissolved so many vaiṣṇava-aparādhī, so many persons that committed offences against the Vaiṣṇava, here in Kuliyā and Govardhana, aparādha-bhañjan-pāṭ, our greatest crime was pardoned here, forgiven here. So I have selected this position. All the serious, grave offences will be forgiven. Hare Kṛṣṇa. Govardhana, Girirāja Govardhana, a very favourite, selected abode of our Guru Mahārāja. The Rādhā-kuṇḍa is the highest but there our guru-varga, our senior and superior guides will be there and we shall be a little far off. We cannot encroach that highest position. From there we shall come and serve them and go back. That is Govardhana.

nija nakotoni varsan dehi govardhana stan (?)

In his last days he liked very much to hear this poem of (Raghunātha) Dāsa Goswāmī and Rūpa Goswāmī, nija nakotoni varsan dehi govardhana stan. And that is the meaning, Rādhā-kuṇḍa is the highest, but:

pūjāla rāgapāṭha gaurava bāṅge mattala sādhu-jana viṣaya range

"The path of divine love is worshipping to us and should be held overhead as our highest aspiration."

Giving respect to the highest position, to the superiors, we shall come down a little so our pride will be a little checked in normal position. There not in the verge, in the highest position, but a little less, trying to climb.

Vaiṣṇava dāsa not Vaiṣṇava. That is the position very advantageous and intelligent position to be taken, that "I am not Vaiṣṇava, I am Vaiṣṇava dāsa." The promising, kiśora, not full youth but only climbing, going to the youth, kiśora. That is the best position, only progressing, not fully attained, but only going to get the full attainment, that position is good.

nija nakotoni varsan dehi govardhana stan (?)

Govardhana. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

.....

Śrīla Śrīdhara Mahārāja: (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja, he mentioned in his diary or somewhere else that once circumambulation of Vraja-maṇḍala in Koshi (?) or somewhere, Prabhupāda (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) told that: "Today in the evening I shall take a class." But many of the sannyāsīns went away to see the Sesashayi (?) and few remained to hear him.

Devotee: temple in Vṛndāvana, it's in the Līlāmṛta by Satsvarūpa Goswāmī.

Śrīla Śrīdhara Mahārāja: I heard from someone that Swāmī Mahārāja mentioned that he stayed, I also stayed to hear Prabhupāda rather than to go to some other place and have darśana of Sesashayi. To avoid that darśana Prabhupāda he himself told that: "This evening I shall take the class." But some remained and some went. Because the next day we'll have to start off in some other direction and that darśana will be avoided.

And there, that's also an important place where Lakṣmī Devī is serving Nārāyaṇa. And the gopīs, when they went to see they felt the highest degree of separation there.

yat te sujata saranam buhasta neshu, priyo dadhi mahi kat kadesu

tena tabi mata citad batati na kincit, kutpalavi bham bhauma tibitbhava
tayasamunu?

There we heard from Prabhupāda a new meaning of Govardhana. Govardhana, he told that just as the breeding of the cow section does not care for any social rules, so also the devotees of Kṛṣṇa, they do not care for any social rules but go on extending their group. Neither brāhmaṇa, vaiśya, śūdra, kṣatriya, or vaiśya, candala, mallecha, they do not care, without caring for the social rule they go on increasing their own nationality, ha, ha, ha, their own group, own section, kṛṣṇa-bhakta, Kṛṣṇa conception. Without caring for any stage of environment they can try to continue to extend the thought of devotion to anywhere and everywhere without caring for the yogyatā, or the capacity of the disciples, without caring. But there is one Lakṣmī dar śloka:

ākṛṣṭhiḥ kṛta-cetasāṁ sumanasā-muccāṭanaṁ cāmhasām ācaṇḍāla
mamū kaloka sulabho vaśyaś ca muktiśriyaḥ

no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāgīkṣate mantro
'yaṁ rasanā-sprṅg eva phalati śrī kṛṣṇa nāmātmakaḥ

"The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that

save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the caṇḍāla. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with one's tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the puraścaryā regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient."

(Padyāvalī, 29, Rūpa Goswāmī)

("One need not undergo all the purificatory processes, or follow the six ritualistic ceremonies mentioned in the Vedas for pious life; one need not even take initiation into the gāyatrī-mantra. If one simply chants the Holy Name of Kṛṣṇa without offence, everything will be successful.") (Jīva Goswāmī)

The mantra, form of the Name of Śrī Kṛṣṇa is so powerful it does not care for any capacity of the soil. Anywhere it may be thrown down and it will spread out, this so powerful seed.

Ākrṣṭhiḥ kṛta-cetasāṁ sumanasā-muccāṭanam cāmhasām, only those that have got some sort of previous sukṛti, they are attracted and captured by this Kṛṣṇa conception, the mantra of Kṛṣṇa conception where within the mantra where the subject matter is Kṛṣṇa. That only can attract a particular group.

As Acyutānanda told to a local headmaster, after the headmaster said: "We are so near yet we can't understand Mahāprabhu, but you have come, you are attracted from far away under the banner of Mahāprabhu. What is the cause?"

The answer came:

brahmāṇḍa brhamite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya
bhakti-latā-bīja

("Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service.") (Caitanya-caritāmṛta, Madhya-līlā, 19.151)

It is not a question of locality but in the whole of the brahmāṇḍa (the gigantic material universe) that peculiar qualification may be seen, kṛta-ceta, who has got some sukṛti, some sādhu-saṅga in any form or other. Only they're attracted, from all sections, only a selected few are attracted, kṛta-cetasāṁ sumanasā-muccāṭanaṁ cāmhasām. And very easily it can drive away the sinful tendencies, very easily it brushes away, kṛta-cetasāṁ sumanasā-muccāṭanaṁ cāmhasām means pāpa, or sin.

Ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ, and it is open to all except those who can't speak, those who are not dumb only, they can have this chance of getting the Name

.....

Devotee: Thank you for giving me some service.

Śrīla Śrīdhara Mahārāja: If you think that there will be any good there you will do that.

Devotee: Ha, ha, ha. You'll start a revolution Mahārāja.

Śrīla Śrīdhara Mahārāja: What is good, you may be benefited thereby, by helping the good we help ourselves. If there is anything good and if we help the good cause, then we ourselves are helped, reaction. If you think like that you may do, ha, ha, you'll find many ways to do that. Serving the good we serve ourselves.

Devotee: Ha, ha. Thank you. It is sweet. Your words are the highest good.

Śrīla Śrīdhara Mahārāja: Ha. What highest good we know? How high in the infinite world? We are told we are extended some sort of knowledge to that, but how much we can ...

End of recording, 28.8.83b, 28.8.83c, and 30.8.83a.

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83.8.30-31

Śrīla Śrīdhara Mahārāja: And their stand is vaśyaś ca muktiśriyaḥ. Only that can attract this. Mukti, liberation is no qualification, but after liberation the resources of the soul is there, and that can only serve and attract Him, this name, vaśyaś ca muktiśriyaḥ, no dīkṣāṁ na

ca sat-kriyām, Without taking to any formal dīkṣā, the mantra dīkṣā, sat-kriyām, or any good activity like tapasya, going to the Himalayas and fasting and taking bath, all these formalities. na ca sat-kriyām, does not care for anything and everything. No dīkṣām na ca sat-kriyām na ca puraścaryām. There are so many formalities of the scriptures, that it must be worshipped with this way, that way, the mantra. In a particular date, it should be treated in this way, that way, pūjā, mantra, all these things, it does not care for anything else. Na ca sat-kriyām na ca puraścaryām manāgīkṣate, mantrō 'yam rasanā-sprṅ eva phalati. Only anyhow if it can touch the tongue it comes to success. Mantrō 'yam rasanā-sprṅ eva phalati śrī kṛṣṇa nāmātmakaḥ.

ākṛṣṭhiḥ kṛta-cetasām sumanasā-muccāṭanam cāmhasām ācaṇḍāla
mamū kaloka sulabho vaśyaś ca muktiśriyaḥ

no dīkṣām na ca sat-kriyām na ca puraścaryām manāgīkṣate mantrō
'yam rasanā-sprṅ eva phalati śrī kṛṣṇa nāmātmakaḥ

"The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberated people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the caṇḍāla. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with one's tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the puraścaryā regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient."

(Śrīla Rūpa Goswāmī's Padyāvalī, 29)

That Mahā-mantra which is consisted of the Name of Śrī Kṛṣṇa, it is

such, it is such. So extensive in its magnanimity it does not care for any formal approach. Anyhow, if it comes in connection, we will get the benefit. As autocrat and boundless mercy, the nature of Kṛṣṇa mantra is such, is such. In any place, in any time, the transaction may go on. Not this. kali-kāle ? Where all have failed but Kṛṣṇa mantra has got it's, gloriously, it is such, no adverse circumstance can produce any obstacle to this, this is such. But only condition that sukṛti, sādhu-saṅga, only one thing that to have the real thing, we are to have proper connection. It must be kṛṣṇa-nāma and not any imitation, as we find amongst the sahajiyā section, imitation. Kṛṣṇa-nāma proper, that is so powerful.

So it is also said, nāmākṣara bahiraya batu nāma kabu naya (Jagadānanda Paṇḍita's Prema- vivarta), the physical sound may appear imitation but no effecting at the same time. nāmākṣara, because that is not Kṛṣṇa, not Kṛṣṇa. There is anyābhilāṣa karma jñāna in the layer, upādhi, on the cover and not in the spirit within. The thing it must be. Just as the greatest poison, cyanide acid, that can show its force, power, but if it is not a smallest portion of cyanide acid, that can show its force, power, but if its not the cyanide acid but some similar thing, then of course no result.

It must be kṛṣṇa-nāma, Kṛṣṇa. That sort of inner vibration must have to come. Kṛṣṇa, with the elimination of so many things.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate

"Pure devotional service is engaging all the senses in service to the Supreme Lord Kṛṣṇa Who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (upādhis), with senses purely engaged in the service of Kṛṣṇa." (Nārada Pañcarātra + Bhakti-rasāmṛta-sindhu, 1.10)

And here:

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam ānukūlyena-kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." (Śrīmad-Bhāgavatam, 11.21.11, purport)

+ (Caitanya-caritāmṛta, Madhya-līlā, 19-167) + (Bhakti-rasāmṛta-sindhu, 1.1.11)

Kṛṣṇa . . . gaura nami gaura nami mukhay boli de nahi choli ?

Not to canvass that I belong to Gaurāṅga, only canvassing, external bogus canvassing won't do. A very little quantity but it must be the same thing, then it will miraculously work. We are only to care for there. Nitāi Gaura Hari bol . Nitāi Gaura.

Devotee: So the real meaning of dumb, mukha, means no sādhu-saṅga, not only the tongues ability.

Śrīla Śrīdhara Mahārāja: Not physical. The mentally dumb.

Devotee: Mahārāja, what do you mean exactly by bogus external

canvassing?

Śrīla Śrīdhara Mahārāja: That is just as imitation trade may be a particular thing. The Henry Ford car has got a good name in the market, I am also to capture that good name. Similar car I am also producing and trying to give floatation to the market and to become rich. That is the competition of imitation things. Easily with less cost the imitation thing is produced and that comes in the market to compete with the genuine thing, something like that. gaura nami gaura nami ?

That is not hypocrisy, that is treachery. To come with the thing in the market, that: "Oh this sunlight soap, take sunlight soap from me with less cost, this is sunlight soap, I am producing with less cost, you take all these things." In this way, try to capture the market, the foolish people, with imitation thing.

Devotee: But myself I am great part imitation and small part real devotion so how to balance between becoming real devotee and performing service?

Śrīla Śrīdhara Mahārāja: In association with real devotee the real part will develop and this will go away. Everyone in the beginning gets the small thing, but our adherence to that and our negligence to the other part, that will help us. It is not just in your case, it is everywhere. When one begins such life the smallest part in him only have, but the tendency, but the inner man must take side of that smallest part and help him to get good association and other undesirable things will die out gradually.

āḍau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā tato' nārtha-nivṛttiḥ
syāt tato niṣṭhā rucis tataḥ

athāsaktis tato bhāvas tataḥ premābhyudañcati sādhakānām ayam
premṇaḥ prādurbhāve bhavet kramah

"In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of sādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness." (Bhakti-rasāmṛta-sindhu, 1.4.15-16)

Anartha nivṛttiḥ, ādau sādhu-saṅga bhajana kriyā, then anartha-nivṛttiḥ. Development of a particular side, feeling the higher part and the lower parts fasting they will die, without food. We shall have to connect with the sādhu-saṅga, there the lower part will be well fed and they will grow and without food these things will die out. Anartha nivṛttiḥ, bhajana kriyā, anartha nivṛttiḥ is the result of particular activity. Śravaṇa kīrtana, etc, sādhu-saṅga, with the association of the pure devotee, the cultivation will go on and the other things will gradually vanish.

Karmady yasyamunti nasyanti sadbai may nisyanti ?

Our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) once told to one Kundanlal. He was twenty years assistant on Manchester Guardian, in England. And a spy student in Germany in the first great war. A gentleman in Agra town. When he came to Guru Mahārāja to take Harināma. "Only we must allow kṛṣṇa-nāma to land in our heart and He

will capture gradually the whole of the heart, others will have to walk out." That prospect. The kṛṣṇa-nāma means with the idea of purity and dignity, everything, not only the sound but with the prospect contained within the sound. When the real Name of Kṛṣṇa will land in the heart of a man, gradually the whole heart will be captured, conquered. Because none will be able to stand in competition with Him, they will have to retire, to close their doors of business, when Kṛṣṇa enters any heart. Such prospect, such facility, none can promise or give, the highest. So Kṛṣṇa is such, anyhow only landing and entering into the heart.

praviṣṭaḥ karṇa-randhreṇa, svānām bhāva-saroruham dhunoti śamalam
kṛṣṇaḥ, salilasya yathā śarat

"When Kṛṣṇa enters the heart through the ear, He captures the lotus of the heart and then gradually makes all the dirt in the heart disappear. Just as when the autumn season comes, all the water everywhere becomes pure, so also, when Kṛṣṇa enters our hearts, all the impurities within will gradually vanish, and only Kṛṣṇa will remain forever." (Śrīmad-Bhāgavatam, 2.8.5)

Everything will be driven out, brushed aside. The prospect, the quality and quantity of the prospect is such, automatically, everyone, all the businessmen will have to go away. None can stand in competition with Him, Svayaṁ Bhagavān, He's Svayaṁ Bhagavān, the source of all goodness, of all maṅgala, goodness, auspiciousness, everything, everything good, the source. He is the proprietor, all others they're . . . one is producer of and another purchases from Him like broker, all other gods like brokers, take from Kṛṣṇa and they come in the market and they distribute the things. When Kṛṣṇa Himself, the producer, Himself comes in the market, everyone will have to go away. Svayaṁ Bhagavān.

Mayaiva vihitān in Gītā (7.22), kāmāḥ tair (7.20), sometimes they go

to so many gods, they're My agents, mayaiva vihitān hi tāt, I supply those gods to continue their business. But antava tu phalaṁ teṣāṁ (7.23), their store is limited, it is finished, but My store is Infinite. But they also do My business, takes from Me different things and go on with their business. I help, I am at their backing. So more price, less gain. Direct customer of Me, then their position is otherwise. "There are no things in the store, store is limited, come sometimes after." No such thing, always filled up. Yad gatvā na nivartante (Bhagavad-gītā, 15.6) opulence, always opulence.

Devotee: Our Guru Mahārāja (Śrīla A.C. Bhaktivedānta Swāmī Mahārāja) told, if anyone comes to the Mandira you must give prasāda. You cannot say that there is a shortage because Rādhārāṇī is in charge of the Temple.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I heard when I came in the beginning, one Bolan (?) Mahārāja, he was Vaiṣṇava Carana, he told that during Mahāprabhu's janmatsava so many boys and girls amongst the pilgrims of the local boys and girls are coming for prasādam. I am distributing this prasādam, this, some sweetmeat preparation, some halava, prasādam distributing. Coming, one boy and girl and sometimes men also coming, twice, thrice, they're coming and asking. Then I could recognise: "Oh I have given you twice, don't come, don't come." And they're going away.

Then Kuñja Bābu was there, our Tīrtha Mahārāja, there as general secretary. He noticed the attitude of the distributor, he himself told, that distributor told it to me self direct, Kuñja Bābu asked: "Are you distributing prasādam or halava? What do you distribute? Mahāprabhu is there, it is infinite, so go on giving, twice, thrice, four times, or as much times as you come you go on distributing."

At Mahāprabhu's marriage ceremony, some came once, twice, thrice, in this way. Then when it reached the ear of Mahāprabhu He told: "Thrice, everyone should be given thrice." He gave declaration: "Not only once, thrice." In this way. Infinite.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Another type in Kṛṣṇa nature.

kṛṣṇa bole armāi, agai magai visai su, amṛta jali visnagi, sei bara mukha,
ami vigraha sei murti visay kana jiva, sa caranamṛta de avisay pralai ?

* * *

ye yathā mām prapadyante, tāms tathaiva bhajāmy aham mama
vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ

Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects." (Bhagavad-gītā, 4.11)

"Whomever will approach Me, with whatever attitude or aspiration, I respond accordingly, that is the general nature of Me."

Then also He says: muktiṁ dadaci nata bhakti yogam ? "Some people approach Me for bhakti, apparently. But I give them salvation, emancipation, and disperse them, go, I am giving mukti, why you want bhakti ?"

That is also His dealing. And also He says: "One who comes to Me and he wants for this mundane prosperity, then I help him in such a way, why do you want this thing? Give up the idea of this mortal aspiration and accept My devotion."

Three types of nature He has expressed about Him. And that is according to the quality of the sukṛti of the man who is approaching. Only formally: "I want your devotion," but at heart, aspiration for some other things, that is not compatible with the devotees.

"If something in his mind otherwise and he formally asks Me for bhakti, no, no, why do you take bhakti ? Take mukti, go on."

Such a camp as ordered to Śaṅkara, lokarn madvi mukarn kuru ?

Not only his personal case but that sort of tendency is in general also, arrangement by Him. lokarn madvi mukarn kuru. The segregation like the segregation of the serious patients from the ordinary type to save the ordinary type. In hospital, all TB, in a TB section, the mild patients are there, newly attacked, and the serious case is also there, hopeless, the hopeless and other case divided into two, that this will be. As injustice, if a serious case, a hopeless case is at the side by a new attacked case. So segregation is necessary, separation among the same is necessary.

So at heart, those that are not real devotees, they may be avoided to save this, the komala śraddhā, the soft type of devotee. If they get favourable condition, they will pass away to the highest position. But these people will disturb them. For this, that sort of arrangement. lokarn madvi mukarn kuru ?

"You, Śaṅkara, Mahādeva, you go and preach māyāvāda. That I am God.

Who is God? I am God. That sort of gospel you go and preach." So that serious case is taken away from another section. They will go on with that and the others will be saved, the komala śraddhā, the beginners of the bhakti devotional school, they will be saved.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

We can trace partiality in the Supreme Authority, captured by the merit of the devotee, such things are there. A selection, gradation is always there. The ordinary mania that all is equal, all have equal chance, all is equal, that sort of mania has no place here. Selection, hierarchy is there, everywhere and we must accept it as axiomatic truth.

Mahāprabhu is so much captured with the capacity of Rūpa Goswāmī, He taught him and also Himself inspired by inspiration. He gave him everything about rasa-tattva. So much so, and again further He's recommending Svarūpa Dāmodara: "Really he's very meritorious to deal with the higher rasa."

So Svarūpa Dāmodara told plainly Rāmānanda Rāya: "Oh, it is your presence, your grace, we find there. Where He will get all these things, He says all these things, it is your grace we find."

Mahāprabhu flatly admitted: "Yes, what you have told it is all right. He is such a fit person to deal with this rasa that I have given him My whole capital, and you also give him." Mahāprabhu is madly recommending Svarūpa Dāmodara. yajñā patra ei bhakti paru taite ? "Svarūpa Dāmodara, you also give all your hidden treasure to this devotee. He's really a man to deal with these things properly."

Wonderful. Though we have not gone through the higher teachings of Rūpa Goswāmī, this Ujjvala-nīlamaṇi and others. So we are told and from far away whatever we see how he has dealt with in details the

madhurya-rasa, subtle stages of different characteristics, wonderful. The inner harem of the Lord, how it has been dealt there, it is simply wonderful.

Mahāprabhu confessing: "The whole of My heart, I have disclosed to him and you also help him."

Such recommendation, partiality to the proper person is there.

All equal, this is a bogus and non-productive idea of the half stupid. Never all equal. The gradation is there, everywhere. It is only a slogan of the māyāvādīs, all equal, Brahman. Acintya-bhedabheda, bhedabheda, some points equal, some points different, always this is continuing, bhedabheda, and that is also beyond your conception. The bhedabheda, how much common and how much different, this is beyond your calculation. That is in the hand of that Autocrat, not under law, but sweet will there. So it is acintya, that not within law, that you will go and demarcate according to law, not that. It is in the free hand of the Supreme Lord, Autocrat. Bhedabheda. Līlā. Līlā means above law, that is līlā, which is above law, yet sweet, yet it is sweet. And it has got some harmony, līlā, though above law but still harmony is there, consistency.

Vyudha syamanyam tasmin noti tam ?

Always harmonising discordant element. That is His peculiar nature, and discordant elements get harmonised there. In Vedānta: Vyudha syamanyam tasmin nocit yam ?

It is not wonderful, it is not strange, but it is familiar to Him, always we find that both opposite is meeting together in a greater harmony and then again the opposite meeting together, as a branch of branching.

Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari.... Hare Kṛṣṇa. Hare Kṛṣṇa.

.....

We all for Himself, that is the crux. No individual prospect, all the prospects of all the individuals merged in Him. To seek for His pleasure, that is our highest object and aim of life in a nutshell.

ahaṁ hi sarva-yajñānām, bhoktā ca prabhuḥ eva ca na tu māṁ
abhiyānanti, tattvenātaś cyavanti te

"Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."

(Bhagavad-gītā, 9.24)

We are fighting with each other. I am enjoyer, he is enjoyer, he is enjoyer of seventy- five degrees, he is of ten degrees, he's other degree, we are all enjoyers. No, all zero, cipher, only one enjoyer and all to be enjoyed. Come to this spirit and you will be peaceful. The realisation of this, not only negative side but positive side. Degree of self abnegation and searching after His satisfaction, that degree and hierarchy. Ultimately He is for Himself, we're all for Him, that is the creed.

Everything for Him so no individual prospect ostentatiously. But in the inner world there is according to the degree of self-sacrifice and Kṛṣṇa searching, the degree of searching. The valuation will be there. So we

have not room to complain that I'm sustaining loss or gain, individually, everything, so no individual prospect and there, die to live. As much as we can forget our own special interest, we live so much. That is the principle and as much as we can accept, then we can make progress in that way.

Gaura Hari bol.

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When we swim, what do we do? In the aeroplane, the British
.pushes the air back and front air devour and push air in the gas air, and like swimming, passes away through the sky. To accept in the front and put the front into the back, that means progress. Sarva-dharmān parityajya, mām ekaṁ - (Bhagavad-gītā, 18.66)

Yajna eva gunan dosan maya distan api sakham dharmam santajya ya sarva ?

Who is acquainted with the real principle of life, otherwise ordinary fools if he imitate a genius he will be deceived. One must have the criterion in his hand. Be a general, one must be a general to guide the soldiers army, otherwise ordinary stupid soldier if he takes the position of a general then everything will be lost, puzzled. He must have the knowledge of the thing, the criterion, the key, the knowledge, that must be acquainted with, then he can say, this is the truth, this should be. Every department in the treatment, medical department, new medicines are being created, old medicines are being waved goodbye. Wherever there is any change if there is any sort of improvement, that means to leave the old and to welcome the new. So in the eternal truth also there is gradation. That is not static, or something like zero, like that will always be the same, neither static nor zero, samādhi.

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Gaura Haribol. Gaura Haribol.

He did not have any clothing, no clothing was necessary for him, what to speak of any room or residence. Very beautiful and very developed. The hairs were curled and the fully developed body so much so that this bone cannot be felt, cannot be seen, this bone within the flesh. Such fatty, not fatty, such developed, strong built body he had. Neither he sees any man or woman. No such discrimination, engaged in the discrimination of the spiritual world. Whole energy drawn upward, nothing left to work in the ground level. Whole attention gone to the spiritual discriminative, differentiative world, always.

yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati bhūtāni,
sā niśā paśyato muneḥ

"While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy." (Bhagavad-gītā, 2.69)

He's awake in another world, where we faint, and He fainted in this world. No existence in the world of exploitation. Hare Kṛṣṇa. It is possible, such a life is possible and that is the boon and we can live there eternally

happily. The prospect of the whole creation is there. So long creation must vanish in death.

The boast of heraldry, the pomp of power, And all that beauty, all that wealth e'er gave, Awaits alike the inevitable hour; The path of glory leads but to the grave.

(Thomas Gray, 1716-71, English poet) (Elegy written in a country churchyard, 1751).

Everything, ultimately, going to the grave. But there is a world where grave is unknown, nitya-līlā, pastimes going on eternally. And a particle of that soil is within me, I can trace it out now. It is not theoretical, not an abstract thing. Only Bhagavad-gītā says: "Try to climb a few steps and you will find."

indriyāṇi parāṇy āhur, indriyebhyaḥ param manah

manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

"The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself." (Bhagavad-gītā, 3.42)

Upaniṣads says: buddhay ratma maham para ?

We are to understand what element practically our intelligence is. To catch it direct. It is from the background it is dictating, our reason is dictating from the background, but we cannot come to understand it face to face. What is what element in me is there which is acting as reason. It is possible that we can feel that, we can come in direct contact with that, and then with the help of that reason, we are to go further up, to find our ātmā. Who am I? Neither this body, nor the mind, nor the intelligence, nor conscience, that works from background. We are to cross that and in then the highest layer we shall find who we are. Then we'll have a great background and confident background, that yes, God is spiritual, spirituality, He's existing, when we shall find ātmā, ātmā sat katka ? Come direct, face to face with ātmā. buddhay param buddhas ? ātmā can know ātmā. Light can show anything, but when we go to analyse the light itself, light showing many things to us, but what is that light when we go to analyse that it's substantial characteristic

End of side A, 30,31-8-83 side B, 1-9-83 + 7-9-83

Śrīla Śrīdhara Mahārāja: Whether it is service or not we do not find Him, but His representative, a sādhu, guru. His sanction we shall try to have, whether it is service, or something else. The guru or Vaiṣṇava, they are to examine and give their opinion of how many per cent serving elements is there in my actions and how many per cent it is anyābhilāsa karma jñāna, etc. They will test, examine and give report that such per cent are Kṛṣṇa conscious and such persons are this and that, all these things. It is not a hazy thing, it has got scientific position, that they can measure, the scientists of that world.

About that, got some regard and faith then also tulasī ved ? can begin.

Without śraddhā everything may be aparādha, offence against Kṛṣṇa, śraddhā, by education. First you are to create some faith and then such

transaction. Otherwise if they'll be ill-treated, the prasāda, the tulasī, that will be offence. Not to belittle with these things. Without faith these transcendental dealings will not be there. So they must be educated, must have training, how to deal with these things respectably. That sort of śraddhā or faith should be created, and according to the degree of faith, distribution of tulasī. In the case of prasāda it is more liberal and the case of tulasī ved distribution, that should be more considerate and kept within strict high boundary.

Devotee: Sometimes the devotees, they will put some glass beads mixed with tulasī neck beads and give them to everyone in the street.

Śrīla Śrīdhara Mahārāja: That is like tradery.

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Śrīla Śrīdhara Mahārāja: Kavirāja Goswāmī Prabhu as he made this wonderful that: "I am writing, I'm so old that my hand is trembling, eye cannot see, memory is failing, still I go on writing this book. It is very, very, strange. Someone is doing work through me, utilising me."

Sanātana Goswāmī Prabhu also says: "What a mean and insignificant fellow I am, and I am giving the description of so many queens of Kṛṣṇa, Satyabhāmā, Rukmiṇī, Jambhuvati. Where they are in the most confidential circle of Kṛṣṇa, in the harem of Kṛṣṇa, those ladies, and I am giving description about them. What audacity I have got. But my readers, it is not mine. Someone is forcing me to write all these things. It is coming from some other quarter. I am only the instrument. Otherwise what audacity I may have that I shall know and write about the character of the distinctive characteristic of those ladies in the harem of Kṛṣṇa. It is possible? But someone is forcing me to go on with the pen in a particular way."

That is the thing. Who can give himself at the disposal of that transcendental thought or knowledge. They have to be instrument of it and the transcendental truth will come down to explain Itself through a particular person, agent. The revealed truth comes in that way, scriptures come in that way. Of course there is degree, there is possibility of comparative study, but all of them are coming down, controlling the agent. They come through them. That is revealed truth, it means that. They're mere instruments and truth likes to come down from higher to lower through them. That is scripture, that is revealed truth. And there is also gradation of different type, different section, different plane. And there also comparative studies is possible. That is also made by the same truth through some agency, how the gradation is there. Hare Kṛṣṇa. Hare Kṛṣṇa. To have faith in this, that requires fortune, bhāgya.

brahmāṇḍa brhamite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya
bhakti-latā-bīja

"Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."

(Caitanya-caritāmṛta, Madhya-līlā, 19.151)

Ordinary people they cannot put faith in these tales. "Oh they're all stories, tales. What value has it got. Only abstract thinking. Mere hallucination, but what is the difference between hallucination and your transcendental statement? They're one and the same. These are all hallucinations." But:

yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati bhūtāni,
sā niśā paśyato muneḥ

"While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy." (Bhagavad-gītā, 2.69)

Ordinary persons find night, and there are some who can see, and that degree of light. And the general person when they find day, that is night to some people. So some consciousness, they have got recognition of such revealed truth that this is reality and what you say to be real, that is transient, always changing, dying, evaporating, and ultimately you also admit that this will all vanish. The whole solar system, the concrete solar system of your thinking, that will go nowhere one day. I also know, you also admit that. So there is time and we have got opportunity to find out some other soil, where to go, and take our permanent residence. We are in search for that.

Just as being afraid of the war of atom bomb, underground rooms are being prepared. So if such fighting begins, then we must enter into underground, with arrangements of some oxygen and food. So when the whole world will vanish, then, from before, we are searching for some soil. And we are known, we are given some assurance that this is a permanent and very happy soil. And we can trace within you also a portion of that. Ātmā. We can eliminate the world, then the senses, then the mind, then the wisdom, and above wisdom, there is some light. Spark, spark of knowledge, divine spark, and we are told that you are that spark, and you're a spark, the source of spark is there above your head. That is the land, that is the soil for which you are meant to live. Yad

gatvā na nivartante

na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ yad gatvā na nivartante,
tad dhāma paramaṁ mama

"My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode." (Bhagavad-gītā, 15.6)

"A very sweet soil to live on, live in," Kṛṣṇa says. None will come to push you down from there, Na nivartante, or here within this circle of material, going up, down, accordingly, action reaction, going up and down, up and down, dying, dying, dying. Janma-mṛtyu-jarā-vyādhī, (Bhagavad-gītā, 13.9). This is concrete, real intelligence can detect all the defects of this life, so life has got higher prospects, try for that. This is nothing, what is there? What is there?

nidrayā hriyate naktam, vyavāyena ca vā vayah

divā cārthehayā rājan, kuṭumba-bharaṇena vā

"At night we see two things; either sleep or playing with women. And the day-time is spent either in search of money or by serving the relatives." (Śrīmad-Bhāgavatam, 2.1.3)

Āhāra-nidrā-bhaya-maitunam, (Eating, sleeping, defending and mating).

To relish the food, to sleep, enjoy the sleep. Bhaya, and then apprehension always from all sides, that some injury and harm may come to me in any form. And maitunaṁ, to be united with a lady, and a lady with a gentleman. So these are such pleasure is to be found all transient, that is always in the animal circle, even in the tree circle it is to be found, all these things. But in human species you can search for your own home, sweet home. So try that. Find out your way and means how to reach your sweet home. That is permanent, sat, then, cit, that is full of consciousness, knowledge, ānandam and that has got its fulfilment, fulfilment, ānandam. Don't want anything else but that fulfilment.

You will find that all the necessities you find in yourself, feel in yourself, has got its satisfaction there. The wholesale satisfaction of your inner demand is to be found only in the land of Kṛṣṇa, nowhere else. The subtle most demand in your heart, everything, in details, will have its full satisfaction there. Kṛṣṇa is such, without Him you are negative, your nature is a negative one, hankering, hankering, hankering.

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That is the call of suicide. Nothing in spirituality there. Only to join a particular association, that does not mean that one is relieved from all his previous tendencies of mind. Some previous bad tendencies was there, he could not have sufficient tolerance, forbearance, could not put sufficient faith in the dealings of the Lord, that whatever comes according to his previous karma, that should be tolerated and we must go on putting our faith and prayer towards the Supreme.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam hṛd-
vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk

Lord Brahmā says: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed. Such a person is heir to the land of freedom: he attains to the plane of positive immortality." (Śrīmad-Bhāgavatam, 10.14.8)

Whatever adverse circumstances we fall in, we must not back out, but you go on praying: "My Lord, the result of my previous karma is causing suffering, but You please protect me, protect me." While continuing that troublesome mental stage, he (or she) won't lose his balance of mind, not lose his patience, he must go on praying: "Lord, this trouble, even the leprosy, even any serious pain due to anything else, that is due to my previous karma and that I must suffer. I don't like that will be taken up by anyone, to distribute that to any other agency what I incurred, good or bad, I must suffer that. I won't transfer it to anybody, nor I like that the Lord will come and purify them. Why? Why He will come to purify, I shall have to suffer what I already incurred, what has come as a misdeeds of my past lives. I shall serve, satisfy Lord, I won't go to smear Him with these bad things. 'Here, You take all my sins. All the sins I give to You.'"

This is not well for a pure devotee, he does not like that. That: "Oh Lord, remove my sins." No. "All the sins that I have committed, I shall suffer, only I want Your sweet connection, I may not forget You and I can satisfy You, I can serve You, and not that You will serve me."

Nāma bhuli pāpa buddhi ?

I shall take the Name and the Name will purify me and I will go on committing sin, and take the Name, and the Name will purify my sins. That is offence. We won't ask God to take our sin, to purify our sin. I shall

suffer that. But I want the connection, and gradually these limited things will disappear. Mundane things are limited, they will have to disappear. And I with pristine glory, I shall enjoy the atmosphere of the purest devotee, śuddha bhakti, is such, they want only to serve, no selfish idea, nothing of the kind, only to satisfy Him.

Devotee: Guru Mahārāja, there are friends of this person.....

Śrīla Śrīdhara Mahārāja: Day before yesterday near to that land, is it?

Devotee: Right on the other side of the bridge nearby.

Śrīla Śrīdhara Mahārāja: Heinous dacoiting, one man killed on the spot, ladies are also disturbed, snatching the earrings, etc, in this way we heard.

How the administration, the collective result of our karma, none to blame, this is the direction of Bhāgavatam, none to blame. A bad workman quarrels with his stools. As I eat, according to this, following my system, stools come, no crime of stool. It is a necessary product of the food. So karma is like stools. As we do, so we earn the environment and the reaction. As we act, reaction similarly comes to us, individually and sometimes collectively. All like stools, all the results, all the environments, we earn such environments, so none to be blamed.

But everywhere the grace of the Lord is to be traced. In the iron age also, in the worst period of our life, but the Lord is there waiting, waiting to help me. Only we must look after His grace and with sincerity, all sincerity, He's everywhere waiting.

"My boy look at Me, don't make much of this environment external. Dive

deep. I am very near to you. You have cast aside your focus, your consciousness cast aside, outside. Make it internal and you will find I am here. Make it above, you are looking down to secure your servants and comforts looking down, but look up, for higher existence than you, you will find Me in that plane."

Look up, don't look down for enquiry of servants. As you become a master and you are in search for servants, servants. Serving things you are hunting after, but just the opposite take, course of the opposite. Become servant and search for your Master, your Lord. Then you will be taken, uplifted, taken up, and higher soil. If you like higher soil to live in you will have to serve and you will make master-ship, then you will have to come down in the lower, where you can be a master. It is scientific thing, no exaggeration, no imagination. we are always want to serve or want to enjoy, you can enjoy only those that are of lower position, so mean association is inevitable to you. Prepare for higher service, then you will be able to come in contact with the souls, higher positioned souls.

Sacrifice, sacrifice, by sacrifice you go up and by enjoying spirit you'll have to go down. So understand what is service, what is exploitation, what is enjoyment, and what is service. Service is pure and there, there is also joy, ecstasy, that is of pure type in the service.

Just as in earning money by labour, that is good, better that, securing money by stealing and dacoiting, committing dacoiting, that is bad. Rather to labour and to earn and to live on that, it is a little better. So when we accept the creed of slavery to the highest, then that is the best, it is, berodarlankar ?

How to become a slave, to attain the best position. Mockery, to become a slave, to attain the highest position, what do you say? It is impossible. But slave to whom? Slave to whom? The Absolute Good. To have connection with Him.

And to, as Milton says, or someone: "It is better to reign in hell than to serve in heaven." But just the opposite: "Better to serve in heaven than to reign in hell." That is our thing, to serve in heaven, heaven, higher

heaven, to serve automatically. If to have a higher connection, we must approach Him as a small person. And we can boast: "I am a lord," and that must, cannot but be a lower area. It is easy to understand.

Devotee: Guru Mahārāja, what's the difference between being told by a pure Vaiṣṇava to "chant Hare Kṛṣṇa" and receiving Harināma from the pure Vaiṣṇava?

Śrīla Śrīdhara Mahārāja: It is written in Rupa Goswami, how we shall:

kr̥ṣṇeti yasya giri taṁ manasādriyeta dīkṣāsti cet praṇatibhiś ca
bhajantam īśam śuśrūṣayā bhajana-vijñam ananyam anya- nindādi-
śūnya-hṛdam īpsita-saṅga-labdhyā

"One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation (dīkṣā) and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others."

(Śrī Upadeśāmṛta, text 5)

Wherever we shall hear in the Name of Kṛṣṇa, we shall adore him in mind. Dīkṣāsti cet, But if he's connected with a noble guru, have connection, then we shall bow down to him, praṇatibhiś ca. Bhajantam īśam śuśrūṣayā, If we have any devotee who is without break, continuous in his service, then we shall try to serve him. Continuous serving mood, if we find any devotee towards his Lord, we shall go to

serve him. Śuśrūṣayā bhajana-vijñam ananyam anya, and if we can find by our rare fortune any person who is always deeply engaged in Kṛṣṇa consciousness, then we shall try in any way to get some favour from him.

Mahāprabhu says: "Wherever you hear the Name of Kṛṣṇa once, you may think that he is within our group, friend. And when you find taking the Name of the Lord always, outside he may engage himself in several different types of services, but internally taking the Name, then that is the middle Vaiṣṇava and try to serve him. And whenever by fortune you can find any devotee, coming in contact with him you will feel kṛṣṇa-nāma, tendency of kṛṣṇa-nāma within you....yaray dekeddi mukhay ?

Whenever you come across to see such type of devotee, that you will feel within yourself to take the Name of Kṛṣṇa, he's the highest type of devotee, in nāma-bhajana.

Devotee: Guru Mahārāja, I think you mentioned there are some things can be done to remove some of the reaction for this boy taking his life. Within the next year, something can be done. This boy took his life so he has to face the reaction for that.

Śrīla Śrīdhara Mahārāja: We can lose, or to satisfy Kṛṣṇa and His devotees, praying for him, we can do, we can pray, we can offer something for the satisfaction of the Deity. Whether we have done anything wrong in us, for which that person was pressed to commit such things. Whether I am a party, or I have got little contribution for such drastic event. We shall try to pray to the Lord, "Please be gracious to that child who came to this holy association but his fate dragged him away from such holy life, from the possibility of such holy association for whole life. Let his soul may be helped." We may do our duty in this way. Goodwill for him. Prayer to the Lord.

And we also, that we must be careful that such things may awake in anyone of us, so we must not be proud, we'll learn to be humble and patient and forbearing and conscious of past deeds, it may not carry us to any other place. So we shall try to satisfy the Vaiṣṇava and Kṛṣṇa and try to learn modesty, humility, that such rush of self-dissatisfaction may not arise. Some disappointment led him to commit such wrong things, disappointment. So good association, that with every, under any circumstances, we may be faithful to the Lord, to the creed, to live, to guru, to Vaiṣṇava. Such spacious, generous, conception of Kṛṣṇa consciousness, all accommodating characteristic of Kṛṣṇa consciousness we must try to understand, follow, come what may.

tr̥ṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena, kīrtanīyaḥ
sadā hariḥ

"One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa." (Śikṣāṣṭakam, 3)

Taror api sahiṣṇunā, I must not give any opposition to anyone, but still any trouble comes from the environment towards me, like a tree I shall have to forbear, like a tree. The branches are cut up, no water poured into the root, tree won't say anything, go on in this way. Taror api sahiṣṇunā, amāninā, because the goal is very highest, long way it may be. Different planes we are to cross and reach there. So patience is necessary, forbearance necessary. As valuable the achievement, the requirement should also be of that type, that magnitude.

It is not a sweet-ball, Kṛṣṇa consciousness is not a sweet-ball, that I shall put into the mouth, send it to the stomach. We must be serious in our

thought, what we have come for. If we can consider that is the highest destination, then we should be ready to pay for that, pay for that. Why should we be so much impatient if anything else comes to hinder me, to oppose me, I shall very mildly and with humility I shall take to disperse all these difficulties on the way, on the way. 'I shall want to get rose, but without thorn.' Oh, it should give warning to us, we must be careful. Kṛṣṇa is showing such instances before me, to teach me, that I may not be impatient. Patiently, carefully, consciously, and with the association of the higher persons only can we march on, so try to make progress.

Kṣurasya dhārā niśitā duratyayā, Upaniṣad says: "Just like a blade of a razor, the razors fine edge, kṣurasya dhārā niśitā duratyayā, that is very difficult to pass over that." It is like that Upaniṣad says. Very sharp, very sharp, and we are to pass over. So many subtle things are there, we must be very careful, if we be a little careless then it will cut and blood will ooze.

uttiṣṭhataḥ jāgrataḥ prapya varāṇ nibodhataḥ kṣurasya dhārā niśitā duratyayā durgam pathas tat kavayo vadanti

"Awake, arise: Having obtained the human form of life, you must not sleep in the darkness of ignorance. Awaken knowledge of your real self by associating with great souls and obtaining their mercy. This material creation is as sharp as a razor's edge, for it is the cause of many miseries. It is impossible to cross over without transcendental knowledge. Therefore one must take shelter of the great learned transcendentalists who forever sing the praises of that Supreme Person who is the destroyer of birth and death." (Kaṭha-Upaniṣad, 1.3.14)

So be all conscious, all alert, all alert in our way. If we go that side offence will come to the Vaiṣṇava, to Dhāma, to Deity, all these things, all careful as if I'm passing over the blade of the razor. With so much care,

that only inclination this side, that side will punish me, destroy my object. Be all alert, very, very, careful, very subtle, very soft thing. Tṛṇād api sunīcena, taror api sahiṣṇunā. No room of any complain from outside, we shall create, our behaviour will be such. Only when we shall find that any assault towards Guru, Vaiṣṇava, we may loose balance, even we shall offer just to, so that they may not be insulted, our patience may be, that will satisfy the Lord.

"Just to save the prestige of My servant, he's sacrificing himself. He'll be rewarded, highly."

And for his own case, there should not be any complain, in this such way he'll try to move. For his personal account he won't spare a pais (a former Indian coin worth one sixty-fourth of a rupee), spare a pence, but for the service of the Lord he will give anything and everything, any amount, for the Guru, Vaiṣṇava, for Their satisfaction any amount.

End of recording.

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83.9.9-13

Śrīla Śrīdhara Mahārāja: comparatively given better than Janmāṣṭamī, it comes like that. If you understand this, the background should also be taken into account.

And I heard in Rādhā-kuṇḍa one day, I have told, repeated it to you. There is a state in Bharat Pur, the general manager of the state he came with his family and making circumambulation at Rādhā-kuṇḍa and Śyāma-kuṇḍa. Then, one of the early disciples of Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura), Paramānanda Prabhu, he reported that incident, that: "Prabhu, they also revere Rādhārāṇī. That Dewan, the Prime Minister, the manager, with his family he's circumambulating Rādhā-kuṇḍa and by the measurement of his own body while lying down, and then one mark, again from there lying down. In this way the whole Rādhā-kuṇḍa circumambulation." He told: "They also revere Rādhārāṇī very much."

Then our Guru Mahārāja he told, came out from his heart: "Yes, revolutionary thing. They like Kṛṣṇa, they revere Kṛṣṇa, and because Rādhārāṇī is favourite to Him, so they also revere Rādhārāṇī. But our understanding is something else. Our main necessity is that we revere mainly Rādhārāṇī, and because Rādhārāṇī, She wants, She loves Kṛṣṇa, so we want Kṛṣṇa, secondary."

See how things are there, revolutionary. Our primary necessity, inevitable necessity is with Rādhārāṇī. We are a part of potency and the whole potency represented in its most original and highest form is Rādhārāṇī. The source, we are part of the negative side, and the whole negative potency represented by Her. Predominated Moeity, Predominating Moeity and Predominated Moeity. The Predominated Half She represents, dedicating half is represented by Her and we are a part of that. Our direct concern is with Her and with Her business mainly with the other Half. And through Her our necessity is going there, connecting there. So we are śakta, śuddha-śakta, not vidha (?) śakta. We are worshippers of potency, not of the substance, not potencies

..... but not vidha (?) śakta, not in the enjoying aspect of this world, but in the serving aspect, not in the world of exploitation but in the place of dedication. That is the difference. But we are more believers in the nearest guide, nearest master, and She is Rādhārāṇī.

"So the day of Her appearance is the best day in our counting in the year." That came from our Guru Mahārāja, from the heart, from his inner heart this whole thing. "The best day." With pride he announced: "It is the best day." I felt.

And Her first hand attendant is Lalitā. Today is the appearance of Lalitā Devī who espouses the cause of Rādhārāṇī very forcefully, not a second one. Sometimes so much that Rādhārāṇī Herself She feels some disturbance. "Why she is making too much of Me in the market?" She says, rather: "Causing disturbance in the heart of My beloved Kṛṣṇa, she should not so much create." But Lalitā Devī is blindly following that policy that Rādhārāṇī's prestige should be kept, dignity should be kept, above all. That is her temperament, she does not stray beyond that, only always finding to inform. So here also Rādhārāṇī's best interest reflected in Lalitā Devī. And why, how, how to endure the unique, what is the unique of this style of love? Rūpa Goswāmī has given a hint.

rādhā-mukunda-pada-sambhava-gharmmabindu- nirmmañcanopakaraṇe
kṛta-deha-lakṣyām

(Rūpa Goswāmī says when Lalitā Devī finds a drop of perspiration at the feet of Śrī Śrī Rādhā-Govinda, she furiously engages herself to remove it. "How has it come there? We are circumambulating Them to see that not the least pain can enter this domain to trouble Them. But how without our notice has this perspiration appeared? Perspiration, perspiration!" So she is furiously chastising herself, and wants to immediately take birth one lakh (100,000) times - with that force she comes to remove that drop of perspiration from the lotus feet of either of the Divine Couple. If the least difficulty is seen in the serving area, the Lord's Associates can't tolerate it in any way, and such eagerness, self- abuse and earnestness is found in

them.) (Lalitāṣṭakam, 1)

The unique of the measurement of the dedication in Vṛndāvana has been ascertained in this way. In one second how many times she can accept death? Die to live, die to live. In that line the unique is being introduced. In one second for the cause, how many times one can offer himself to death? How many deaths in a second one is ready to welcome? That is the unique.

Mahāprabhu also told Sanātana Goswāmī,

sanātana, deha-tyāge kṛṣṇa yadi pāiye koṭi-deha kṣaṇeke tabe chāḍite
pāiye, deha-tyāge kṛṣṇa nā paī, pāiye bhajane kṛṣṇa-prāptyera upāya
kona nāhi 'bhakti' vine

("My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."

"You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him.")

(Caitanya-caritāmṛta, Antya-līlā, 4.55-56)

"I one moment I am ready to die crores of times." Die to live. "Crores time death I want to welcome if I get Kṛṣṇa by that." Still, aims to become plundered, still only with this we can have any idea of measurement. Die to live. "How many kinds of death can be invited for a particular cause of my beloved?" So:

rādhā-mukunda-pada-sambhava-gharmmabindu- nirmmañcanopakaraṇe
kṛta-deha-lakṣyām

If Lalitā Devī finds a drop of sweat, either on the feet of Kṛṣṇa or Rādhārāṇī, she wants to have, to remove that she's ready to die one lākh of times, or she wants to have, to accept one lākh of bodies. Such eagerness to remove the drop of sweat on the feet of any one of Them, her heart cannot tolerate that a little trouble in her worshippingable revered. Why? To have one lākh of bodies to remove that, so sacrifice of one lākh of bodies. With such type of conception one lākh of bodies will come at once, all will be eager to remove that, kṛta-deha-lakṣyām, one lākh of births may remove that, may be satisfaction by that.

But she's seen sometimes to talk a little more in favour of Rādhārāṇī. Sometimes she's seen that she's a little talkative, her necessity to talk. But that is only to keep up the interest of the party and not that that's a disease to her. Ha, ha.

rādhā-mukunda-pada-sambhava-gharmmabindu- nirmmañcanopakaraṇe
kṛta-deha-lakṣyām

"Let me bow down and try to purchase at the feet of Lalitā Devī. Grace will come only by her own qualification has been free feet and similar, let me purchase of her feet. To get a drop of grace of her qualities.

yam karma bhij braja bhina anu braja vrisabhanu jaya (?)

There are parties, or groups, who enhance the principle of service. The crucifying is there, competition. By competition, the conclusion is a process by which we can increase our intensity of activity. Without that monotonous temperament they cannot increase the capacity to the highest necessity, competition is necessary. Then we can get energy from the opposite side and easily the production may be more and more. That is a constant competition. Easily you can collect energy.

Kīrtaṇa is also of that type. The circumstance will help you, circumstance must come to help me to collect my whole energy. So kīrtaṇa, if we come to kīrtaṇa we must at our best position, cannot but be. And there will be opposition and we have to answer, so we cannot but be of our best attention about the matter, kīrtaṇa. Here also the competition, easily, without your notice, will easily help you to come to your best attention, conclusion. So we pray the serving nature, competition is necessary, so some is given.

Lalitā Devī is seen always to enhance Rādhārāṇī's party. And wherever she's wandering and whomever she's finding she's canvassing: "Oh, come, join our camp, our camp." And if one says: "Yes, I'm ready to join your camp. That is, I consider it my fortune if you please us." She says: "Oh, yes, I am giving you permission, admission to the group." Admitting us further, at once. This is her duty.

jnana karma siddhedaḷu vṛisabhanu jaya (?)

She's always in the nature of recruiting, recruiting for Her some. So whoever is coming forth then at once admission there.

And all facilities given at once, yes, everything that is necessary for the service for the beginners, everything is at once supplied. That is the nature of Lalitā Devī.

If this day anyhow comes to us will help our memory about her and that is

of a very valuable type of service. Her grace we may hang over our head. With her temperament, her attitude, it will be service, valuable, may be our (surface money?) that our journey towards Goloka and join Rādhārāṇī's camp. Whenever possible in our lives after lives journey.

Die to live, die to live. Death is inevitable but death may be utilised and utilised for the highest cause. Everyone thinks that death demolishes everything but death may be utilised. All deaths are not equal. A dacoit is also facing death, a brave soldier also faces death. A dacoit, a murderer is meeting death, and one man to save a man from murder, he also may meet death, opposition. So by death also we can get something, acquire something, we can earn something by death. So, so many deaths may come but that will help us to lead from, to try lead a life of dignity, a life of highest dignity.

We are mortal, a member of the mortal world as we are as in the scientific body, but merge out of the body is not everything. But to reach where? To reach home, proper home. In a house, many may enter and many may go out, a servant also enters the house and

..... he may go on for five days or so without hunger.

.....

That was also in the Mala (?), that Tika. So many things are there. The yogīs they take one

.....

Śrīla Śrīdhara Mahārāja: advice from posture, gesture, movement, posing to the outside. Our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) used to give that example, that how much strength is there? Anyone can break it with little strength. So all the opposition to Kṛṣṇa consciousness is only caused from so much as in the leg of a cockerel. It is very, very small, and only showing that thing, but

very small.

.....

..... Kṛṣṇa consciousness is all inundating. When it comes, only a little cooperation tendency in general, in whatever position, it can inundate, tatra laulyam api mūlyam ekalaṁ:

(kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate)

("Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately.")

(Caitanya-caritāmṛta, Madhya-līlā, 8.70)

Only a little inclination, a slight inclination, that is the value, price, the price is only little inclination, laulyam api mūlyam ekalaṁ, and that is enough. And, janma-koṭi- sukṛtair na labhyate, by crores (one crore is ten million) of births that cannot be acquired in the general way. Does not care for any.

Hare Kṛṣṇa. Hare Kṛṣṇa.

.....

Devotee: Prapanna-jīvanāmṛtam (too unclear to transcribe)

.... very enthusiastic from that book

Śrīla Śrīdhara Mahārāja: the best reward I have got from Paramānanda Prabhu who came when he was thirteen years old to Prabhupāda (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura), and lived all along with him. He told that: "Instead of Bhagavad-gītā I read your Prapanna-jīvanāmṛtam, one chapter every day." He told me. Then at that I said: "My mission has been successful." Who was so closely connected with Guru Mahārāja, when Guru Mahārāja is not (here ?) but one who was closely connected, he's satisfied.

Even Bana Mahārāja told: "That is very dignified. What we are writing, that has got flesh value, in English and Bengali. But in Sanskrit, Mahārāja has composed in such a way and such valuable things he's presented, very valuable he has given to us."

Hare Kṛṣṇa. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Our Satsvarūpānanda (?), here he has discovered one śloka there.

antaḥ kavi-yaśas-kāmaṁ, sādhutāvaraṇaṁ bahiḥ śudhyantu sādhavaḥ
sarvve, duścikitsyam imaṁ janam

("O saintly devotees, please purify this wrongdoer who on the pretext of saintliness desires in his heart the prestige of a poet, and who is thus afflicted with the practically incurable disease of insincerity.") (Prapanna-jīvanāmṛtam, 1.9)

"His aim was creation for the prestige of the good name and fame of a good poet, and outwardly the coating is of a saint. So very hard to make treatment for a patient of such bad type. But you, you says the Lord, you have the most generous (existence?). Please make treatment for this hopeless patient." Hare Kṛṣṇa. "You can do anything and everything, very hard to make treatment for such most poisonous disease."

But his remark is in a ridiculous way, Satsvarūpānanda's remark, ha, ha, it is ridiculous, that here he's caught, ha, ha, which we read, here he's caught, vedāśraya nāstikya-vāda bauddhake adhika:

(veda nā māniyā bauddha haya' ta nāstika vedāśraya nāstikya-vāda bauddhake adhika)

("The Buddhists do not recognise the authority of the Vedas; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists.") (Caitanya-caritāmṛta, Madhya-līlā, 6.168)

Buddhists is ordinary and he's an atheist, he prefers that position as an atheist. But Śaṅkarācārya accepted the garb of a theist, that is most heinous thing.

"So here, Śrīdhara Mahārāja, in the garb of realisation, ha, ha, ha, ha, he's showing a subtilemost egoism."

Devotee: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: "He's taking shelter in this statement of a sādhu."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Devotee: They're all victims, victims of his company.

Śrīla Śrīdhara Mahārāja: Victims?

Devotees: Yes. They're happy to be a victim.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. antakya vidya tas karmam (?)

Kalidāsa says:

manda kaliya sparti gahu syam upa hasyata (?) Then do we blame a blameable man?

tulira hakarsi (?)

I have ambition to get the name of a poet.

manu syam upa harsiyam (?)

But unknowingly, unconsciously, I am ready to be a laughing stock, they'll always laugh at me.

When there is a fruit that only the kind person can take it, touch it. And I am jumping to catch the fruit which only a kind man can have.

But it is only going to the ridiculous position.

Broth (?) is laughing to get the fruit which is long, a man can get it, laughing, little, jumping, and is always jumping to have. My position is fixed." Kalidāsa told.

Rūpa Goswāmī also told that: "I am going to write this Bhakti-rasāmṛta-sindhu. A mean and untouchable fellow like me is going to deal with the high things of the Lord Supreme, so purest of the pure. I am meanest of the mean. How can I venture to deal with such pure things?" Then he has answered, has given his own explanation. "If an ordinary lower caste people gets some fire, the brāhmaṇas will utilise that fire for yajña purpose. They may take light from that fire, fuel, or ordinary person may collect some fuel. That may be utilised for the sacrifice purpose of the Supreme. So my position is like that, I'm trying to get some fuel."

Or, in his previous days there was no matchbox or any like that, so that fire was continued in a place by giving continuous fuel there. And if any fire was necessary in any place they sent some fuel and lit up from there and take it and began yajña.

"The ādivāsī (indigenous peoples), those who eats animals and anti and pure dirty life, they live dirty life, from there also the fire may be taken for the sacrifice of the Lord. So my position is like that. I'm collecting some fuel, or fire, that may be utilised by the saints for their cause."

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi. Nitāi.

So I close here, vāñchā-kalpatarubhyaś ca

.....

Śrīla Śrīdhara Mahārāja: that two kuṇḍa, we are to look as representation of two halves, two moieties, Predominated Moiety and Predominating Moiety. And though the barrier within but there is a (summary?) underground. And that flow, that centre, They're One Unity, Oneness, apparently Two but Oneness. And when One, representing Mahāprabhu Śrī Caitanyadeva, Both combined. When we are in the conception of Both the Moieties together then That becomes Śrī Caitanya.

dvau gaurāṅga tato (?)

And sometimes in Vṛndāvana divided into two but They have connecting link. In this way. And that should be revered as the liquified Rādhārāṇī, in the form of liquid. Such respect should be given to that kuṇḍa. So because people have no sufficient regard of service, so our Guru Mahārāja asked not to take bath within the pond but only a few drops to put on the head, Bhaktisiddhānta Sarasvatī Ṭhākura told. But in general it has been asked if anyone takes bath there then he can improve his devotional quality very much, but that must be treated with proper care and regard and devotion, otherwise the offence will be committed, will commit offence. Came crying, so to save us our Guru Mahārāja told: "Don't dive and try to take advantage of a bath, no. A drop or two you put on your head."

pūjāla rāgapāṭha gaurava bāṅge (mattala sādhu-jana viṣaya range)

("The path of divine love is worshipping to us and should be held overhead as our highest aspiration.")

Regard, that is the loving regard is very precious, it is not available anywhere and everywhere, not so cheap. It is the highest thing, highest (point?) of our soul which can attract Kṛṣṇa towards you. So it is of the very, very highest value, this love for Kṛṣṇa is not so cheap that you'll think: "I have got that. I can take bath regardfully and then I'll get much devotion." Don't venture. First try to understand what is this raga and when you get raga then you can know there, you can play, swim and play, but you must have that attitude cent per cent about the divinity of Rādhā-Govinda. Otherwise if you think it mundane, because the people, the sahajiyā Vaiṣṇavas, imitationists, they think they're already practising that they're in a position to swim and play but that is destroying the real quality of the creed and they're pests of the Gauḍīya Vaiṣṇava society, those sahajiyās, imitationists. It is not so cheap.

So outer practises of those higher things has been discouraged by our Guru Mahārāja in the strongest terms. And he said here, Hiranyagarba entered that camp, Hiranyagarba, Nadia-nanda, they have entered that camp to get very easily, very quickly. What is the highest attainment of the whole theological world, and they think very easily they will get that. Misguided souls, against their guru (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja as well as against similar opposition of our Guru Mahārāja, Bhaktisiddhānta Saraswatī Ṭhākura. They have given warning against such adulteration within the devotion of love, higher devotion as loved, who has got, not so cheaply.

Gaura Hari. Gaura Hari. Gaura Hari.

The play of the highest quarter of love divine with Kṛṣṇa, the supreme most connection conception of Godhead of purity and beauty, purity and

beauty. Self- abnegation to the extreme dealings can take us to that plane, self-abnegation, self- surrendering to the extreme degree can take us to that plane where we can come nearby Reality the Beautiful.

Above the plane of knowledge, justice, we are to cross the ocean of knowledge, justice, calculation.

What do you say?

Devotee: Sometimes different devotees ask me to do different things. What should I do?

Śrīla Śrīdhara Mahārāja: According to him who holds the superior position, you will try to obey him, and you may consult also with others. "He's ordering me to do this, and you order me to do this. A.B.C, what should I do? Should I do what A has said or what you are telling?" You may frankly ask: "One gentleman, one Vaiṣṇava has asked me to do this and what you say that is a little different. Then what should I do?" This is a compromise. And the final decision will be with him you think to be the superior among them, as much help your inner guide will say that he is superior. Then you may refer to the inferior Vaiṣṇava: "That he has said this so I think I should do that, and you withdraw your order to me."

na hi kalyāṇa-kṛt kaścid: if you are sincere in your attempt then you'll be victorious, must be sincere in your marking.

(pārtha naiveha nāmutra, vināśas tasya vidyate na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati)

("O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the

heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.") (Bhagavad-gītā, 6.40)

We are our own enemy, worst enemy

End of side A, 9.9.83 + 13.9.83. side B.

Śrīla Śrīdhara Mahārāja: ego, so if you want to become good, Kṛṣṇa has made arrangements for that, not to be afraid, not to be discouraged. So with our sincerity what we shall understand that: "This gentleman is of superior devotion so I should obey his order." In this way. And you may consult with others also: "He has said this, you said this. What am I to do? If you all consult and say one thing and I will do. I hope inferior position and don't understand what to do. You say do this, he says do this."

In the assembly of Parīkṣit Mahārāja, when Parīkṣit Mahārāja asked the question: "Only seven days left for my longevity, I shall have to die on the end of the seventh day. So what will be the best utility of my time? You are so many authorities here, please order me what I am to do. Only seven days left in my longevity."

Then one told something and another told another thing, third said a third thing. Then with folded palms he asked them. "I am one, you are so many, you are all revered persons. Please consult among you and say one thing what I should do, come to one conclusion what I should do, you consult within you and inform me what I am to do."

That very moment Śukadeva Goswāmī by divine arrangement he entered

the retinue, and all stood in respect of him and unanimously everyone told: "That great saint has come by your fortune, attracted by your fortune. So we all want to hear from Him, we are very eager. We can't receive here and there, his darśana is not very easy for any one of us. Fortunately he has come and we are very eager to hear what he says, and you please put questions to him and we'll all hear."

And then Śukadeva was given the chair of the president in the assembly and Parīkṣit Mahārāja asked questions and Śukadeva giving answers and all with rapt attention attended the ceremony.

So we are to enquire: "What should I do? You two, three, four, five, different advises you are giving but please consult together and say one thing anyhow." In this way as far as possible your movement will be like this.

When there is any doubt, when suspicious, that what he says something, he says another thing, he says another thing. "What am I to do?" In that case it is best to have a consultation.

But when after selection of a guru we are under his guidance. At that time generally we shall obey the orders of Gurudeva. But some disastrous time may come on some of us that we see something else in guru which cannot be supported by anyone in general. We are to leave him. That is a very rare and disastrous misfortune that falls on a devotee by his very, very bad karma of previous times. Otherwise, generally we try our best to find out the best Gurudeva, the best saint, and then we surrender to him. The comparison amongst the sādhus are done and when we are satisfied that he's the best of the lot then you surrender. And we shall try our best to undergo his order, to obey his order, taking that he's God-sent. Just as a son he must have gratitude for his mother, a child. A God-sent caretaker, guardian, he must do everything good for him.

But very rare case there may be that another may be our guide, that is

very, very rare and unfortunate. So generally we shall follow that principle. "He's the guardian." But before selection of guru we shall try our utmost as much as possible, "Where to sell my head? I shall be a slave to him." And before the selection we shall try our best, though it is not possible to know, to finish, to understand to finish not possible. Still, as much as possible we shall try our best to satisfy our inner enquiry, that he's the best of the lot and I must surrender to his feet as a slave. What he'll say I shall take it as the direction of the Lord Himself.

As much as my enquiry is sincere the Lord's word is there and He's responding to my call and there is no error in His activity so He has sent a proper man to guide him. If I am sincere in my enquiry God's response will be similar. And He has rewarded me, he has sent an agent to take me towards Him, bona fide, my caretaker, and I shall do according to his will in this way try to satisfy him. God-sent guru. Sincerity is the guarantee of one's own decision.

Nitāi. Nitāi.

Guru is outside, guru is inside also, caitya-guru who is within, dictator from within, and outside mahāntaḥ-guru. We do not understand the direction of the caitya-guru always in our lower level so mahāntaḥ-guru is necessary. In higher stages the mahāntaḥ-guru and caitya-guru become one and the same.

Nitāi Gaura Hari bol!

Do you follow?

Devotee: Yes. Guru Mahārāja, how will we detect if the bhakti is becoming infiltrated by karma and jñāna in our daily life of devotional

service?

Śrīla Śrīdhara Mahārāja: Karma, those practices that have got results to enjoy, to predominate over, karma. "I want the position of a master, I want to be master of something. I want some energy, men, money, everything, and that will go on according to my direction. I will be the supreme authority to interfere, to handle them." That is karma, enjoyment, I am the enjoyer.

And the jñāna, "I do not want anything mundane, it is all reactionary. Whatever mundane property I want to acquire that will vanish, that will bind me with something mean, and I will be prey to the mortality all changing here so I shall have to mourn, to suffer all these things so I do not like this. I like complete peaceful existence and no connection with the environment, it is all enchanting, all false, all hoax. It tries to catch us with some temptation and then gives us reaction that we are to suffer more than that we enjoy."

So the jñānī, the renunciationist, the salvationist, they want to cut off all connection with the environment and a life with a position of peace as we find in deep slumber. In dreamless slumber, peace, we merge in some super consciousness and we cannot trace our own ego there. They, by their dint of practices, subtle elements, they want to continue that deep sleep as samādhi, not to come out, "Always dreamless sleep I shall enjoy." That is the salvationists, their highest end is there.

But the devotionalists But there is a third school of thought who believe that this enjoying world is not everything, there are other worlds also. So they do not like to enter into slumber life, samādhi, to stop all sorts of movements and enter deep slumber, sleep, to put a stop to one's

individual activities. But they, according to their internal expectations come to a third class of authority, of saints, who say that there is another world transcendental. This world is a reflection of that world and there everyone can live happily if they can give up the mania of exploitation, or enjoyment, and take to serving attitude. Then we can enter into a higher domain of existence where everyone is a serving unit. Here everyone is an exploiting unit, everyone wants to lord it over the environment. But there everyone wants that, "You please accept me in your service. I don't want anything, you please graciously accept me for your service. I want to be for your satisfaction." That is the soil and above all they're all hankering after the service of the central unit, central principle. And that is Kṛṣṇa.

Here, out-carrying current, so many they're going out from the centre and seeking self-interest. And there, all seeking one interest, centre interest, everyone is approaching towards centre to render their service to the main principle of the whole existence. Centre-carrying current, and they are all wanting to be utilised for that. "All our energy should be spent only for the satisfaction of the central unit, central principle."

And that is Absolute Good. Everything is For Itself. All our interests are relative relation and there ultimately subservient to one common cause. So one who represents the whole reality, we must work for his satisfaction then there will be harmony and we'll be best benefited.

Just as in a big business, machinery business, a big capitalist has opened a factory and if every man sincerely contributes for the good of the whole factory interest, the factory will make, will be gainer, and they will be benefited by the owner by the salary, all these things. By cooperation of the labour the factory will thrive, and if the factory thrives the serving persons also will get best benefit. But if every person who is working in a factory seek their own selfishness, idleness, or does something wrong, the factory will be loser and everyone will have to suffer.

So in a system we all work for the common end of all, and the Lord, He

represents the common interest of all. We are for Him. I am giving an example but this is not a proper example. Everything for Himself, we are for Him, and that is the highest type of unity and harmony and we must try to place ourselves in that current and we'll be best benefited. There are also different ranks, in details, many things to be said, but mainly things like that. We shall all tend to help the centre, the centre, and not our individual plurality. Service of plurality that creates discord, and service of one promotes harmony and peace.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Devotee: Specific place in that harmony with the Centre, every unit has the specific place of operation

Śrīla Śrīdhara Mahārāja: And there are different groups and they have their different positions, there is gradation. Nearer to the higher group are more important duty than lower group, in this way there are, but all in harmony, to try for harmonious work. Different departments and even competition may be possible there, different groups they're working in competition how the production will be more for the satisfaction of the Lord will be more. In this way also.

Gaura Hari.

Devotee: For the Centre, to come love for the centre, one possesses the beauty for the whole for the harmonious working, then this one day will become love, genuine feelings, not out of duty only, out of understanding the necessity

Śrīla Śrīdhara Mahārāja: That depends upon the individual capacity, not a hard and fast rule that everyone will make progress equally. According to the inner capacity, environment, all these things, one may go further, another may go slow. It depends upon many things. Every action has five causes to a particular incident Gītā says.

(pañcaitāni mahā-bāho, kāraṇāni nibodha me sāṅkhye kṛtānte proktāni, siddhaye sarva-karmaṇām

adhiṣṭhānaṁ tathā kartā, karaṇaṁ ca pṛthag-vidham vividhāś ca pṛthak ceṣṭā, daivaṁ caivātra pañcamam)

("O mighty hero Arjuna, in the scripture known as Sāṅkhya, or Vedānta, these five causes of the accomplishment of all actions have been described, and you may now learn of these from Me."

(With the help of these five factors, all actions are effected:) The body, ego (in the form of the knot of spirit and matter), the separate senses, the different endeavours, and destiny, or the intervention of the Supreme Universal Controller.")

(Bhagavad-gītā, 18.13-14)

If any incident is analysed, we are to find five constituent parts that produce one incident, so not one. The environment, and the person, his previous, then association, so many things combined produce something. (adhiṣṭhāna, the body; kartā, subjective agent; karaṇa, the five senses; ceṣṭā, various activities; and daiva, the Supersoul).

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi.

Devotee: Lord Brahmā, does he see there house in Goloka Vṛndāvana (?), Lord Brahmā. How is it possible for Brahmā to be there he sees, except reading karma miśra bhakti (?)

Śrīla Śrīdhara Mahārāja: Everything there as līlā and that is shown here. There, all nirguṇa, that is everything is nirguṇa, that is neither karma, jñāna, nor nothing else. Here also in līlā that sort of imitation is done, shown, reflection. Not only in the case of Brahmā but there are so many others, so many aśura, how the aśura can go there, how Nanda Yaśodā as mundane temperament can go there. So it is aprākṛta, similar to this world but not so. This Vṛndāvana is imitation of that.

Just as we are told the Goloka līlā may be shown here in dolls, in pictures, the dynamic thing can be caught in a picture, static. Do you follow?

Devotee: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: A horse is running, so that dynamic running horse is shown in a picture in a static position. How is it possible? Take the opposite there. In static you can represent the dynamic. So there also in a static way in the dynamic world this static way may be represented.

Devotee: It is very clear. Sometimes Brahmā in this universe he's not a

pure devotee, so is that a different Brahmā?

Śrīla Śrīdhara Mahārāja: Not only a question of Brahmā but many such mundane representations here and that is in abstract there. There also sweeper, all the positions are there in full bloom, in Goloka līlā, Goloka means a solid circle. Everything is represented there and that is in the complete stage of harmony. When harmonised, everything has got its highest contribution in that. All pure but still gradation, the gradation, but all pure of particular type there. But the nastiness of this thing, the meanness, is absent. This raja-guṇa Brahmā here, tamo-guṇa she, and other meanness, nastiness, disqualification, is absent, in imitation, a drama.

I heard from Prabhupāda (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) once in the beginning of my life here that when Srinha prasena avadhuta, the lion, is killing Prasena in Dvārakā, and the lion is again killed by Jambhuvan to take the gem from him. But Prabhupāda uttered that both the parties are satisfied, one whose killed he's also satisfied, one whose killing he's also satisfied. Can you think? In a drama when one is killed another is one murderer another murdered, but both the parties are satisfied according to the capacity of play. One whose murdered will be more satisfied than the murderer if his play becomes nice. Am I clear? No?

Devotee: Yes Guru Mahārāja, very clear

Śrīla Śrīdhara Mahārāja: Very clear?

Devotee: Very clear!

Śrīla Śrīdhara Mahārāja: So, who seems to be loser of lower portion, he

also may be satisfied. One sweeper, if he can play his part in a drama very well then he attracts the admiration of the audience, though he's working in the duty as a sweeper, his nature of play is satisfactory. Then the audience will say: "Oh, he has satisfied us all, the sweeper's play." So all play of different types there and here it is acquired position according to that. And in the harmony, who plays harmony, whoever he be he has got his place, position, but still got their own perfection in every point of līlā. Something like that.

.....

..... cent per cent abnegation, and here that ego, separate interest has created misery, gradation, reaction, misery. Separate interest, local interest, local interest is absent in the absolute consideration, it is not real, it is misconception. Līlā is absolute there in Goloka but here misconception, separate interest. We are to show that thing here. There the drama shown in a stage and that play in the village, play in a stage that seems to be perfect, and when that play is shown in a village it may not be so relishable. In Goloka it is all perfect, all nirguṇa, and here that part is played here somewhat difficulty we may find. And that is also to the onlooker, to the audience, the difference with the audience, but one can see clearly if he comes to the vision of Goloka all right.

Same thing in different stages of consciousness it will seem different to the viewer's capacity, merit. Everything, anything, according to the intelligence of a person will catch the real purpose.

..... cannot have the full representation, same thing, for the difference for the onlooker. Here, difference in the self-interest, local-interest, gradation of self-interest, they see in variegated nature. So we are to eliminate that selfish characteristic of our vision that does not allow us to have an independent vision of the environment. It is prejudice, our prejudice covers our proper understanding. According to our prejudice we go to read the environment, everything.

Bhrama, pramāda, karaṇāpāṭava, vipralipsā - (mistakes, illusions,

sensory inefficiency, and cheating - the defects of the material body). The four kinds of defects within us cannot allow us to grasp the real purpose of the environment, of the sight. The whole difference is within with the onlooker, the seer. The barriers, so many covers, it is within, the covers removed we shall see everything Goloka, we are also there, everyone is there.

The difference is in the stages of the onlooker who has got different types of prejudice according to that. The thing is one ultimately, one whole. This is māyā, māyā means to read anything by measurement of a defective standard, measuring things by the local or different standard. Mā, yā, "what is not," we have experience of that, māyā, it is not so, it has got its universal meaning but we throw on it some local meaning and read according to that. According to the standpoint of local interest, a smaller and little bigger, little bigger, but all limited interest we see things and the difference is there.

Bhūḥ, Bhuvāḥ, Svar, Mahāḥ, Jana, Tapāḥ, Satya, (the higher planetary systems that are not in the physical plane but in the mental plane), Virajā, Brahmāloka, Vaikuṇṭha, all. Same thing appears of different types according to the mentality, prejudice, of the seers of the sight. Perfect sight can see only Kṛṣṇa's play, the play of the beautiful, everything. Unprejudiced, unbridled, only different types of prejudice is the cause to show the same thing as different. Māyā means:

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani tad vidyād ātmano māyām,
yathābhāso yathā tamaḥ

("O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.")

(Śrīmad-Bhāgavatam, 2.9.34)

(one of the Bhāgavatam's four principal verses known as catuḥ-ślokī, i.e. 2.9.33-36)

The definition of māyā, ṛte 'rtham yat pratīyeta, what is the real purpose, real thing, reality, without that what apparent reading of a particular thing, not proper reading but improper reading of a thing, 'rtham ṛte, 'rtham means meaning, the real meaning is there and that is all serving to the centre. But one who does not see that but has some other experience, ṛte 'rtham yat pratīyeta, he sees, he feels, his understanding it is not so. The proper current is there but he can't read the proper current. What he feels otherwise, lives otherwise, that is māyā, that what is not for the central interest. Everything guided and enjoyed by the centre. Without that what sort of conviction or reading, that is māyā. Rte 'rtham yat pratīyeta, our belief that this is like this and not the original, the absolute. Without absolute whatever relative reading will be about the Absolute that is māyā.

Rte 'rtham yat pratīyeta, na pratīyeta cātmani, and when fully identified with the interest of the Absolute then we cannot see that. Only when prejudiced we read that. And when fully identified with the Absolute we can't see that. That is māyā. Rte means without, and 'rtham means real purpose, the real absolute purpose everything has got, without that what conception we get from the environment, that is māyā, what is not absolute, otherwise than the absolute. Yat pratīyeta, na pratīyeta cātmani, fully identified with the absolute current, we can't see that, that is māyā. Tad vidyād ātmano māyām, yathābhāso yathā tamaḥ, just light and darkness, just similar.

And artheṣu abhijñāḥ svarāṭ, in the first poem of Bhāgavatam, (1.1.1), the real meaning only known to Him, artheṣu abhijñāḥ svarāṭ, the meaning of every incident is only known to Him, and over that He's svarāṭ, He's not bound to follow one line, He's autocrat. Every second He may take a new step. So see the position. We are lost. He knows only the meaning of every incident known to Him, and who is He? He's svarāṭ, He's autocrat, He may change His purpose, His moods, and everything. The truth is such and we are to accommodate us with it. But we have no other

alternative. Absolute beauty, absolute charm, our heart's inner connection with that wave, to dance in that wave.

We are to convince them of different planes of life. And the life of service is life divine and divinity is there, and the Absolute is there. Everything is for Itself. All these things we are to, if they're convinced then they gain, in which way we can obtain that sort of divine life. What is mundane, what is divine, we are to differentiate between them and canvass them to accept the life divine.

End of recording, 9/13.9.83

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83.9.14-16-20

Śrīla Śrīdhara Mahārāja: we are very, very far off in the lower position. But such prospect we have got that as family man we can live with Him and serve Him. What more we want? This appealed to the core of my heart and I came out. I want such God. I want to live with Him as family man, with God. So Kṛṣṇa consciousness of Godhead can accommodate our family life with Him. What more may we want? I have come to serve that, mayātmā-bhūyāya ca kalpate:

(martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me tadāmṛtatvaṁ pratipadyamāno, mayātmā-bhūyāya ca kalpate vai)

("One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.") (Śrīmad-Bhāgavatam, 11.29.34)

"As if they're My own, as if they're My own soul, ātma-bhūyāya." "Viśate tad-anantaram, enters into Me."

(bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ tato mām tattvato jñātvā, viśate tad-anantaram)

("By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is nondifferent from Mine.") (Bhagavad-gītā, 18.55)

Enters into that conception of Godhead, that means His family, family life with Him. How good is it? All sorts of our enquiries and inner aspiration may be satisfied with Him. Akhila-rasāmṛta-murtiḥ, all different types of aspiration within us can find fulfilment in Him, the whole self, exhaustively, nowhere else. Only in Him, akhila- rasāmṛta-murtiḥ, in Kṛṣṇa. All, gross or subtle, however subtle it may be, so many earnest aspirations within us, and everything may have fullest satisfaction only in His connection, and He is Kṛṣṇa. Who is Kṛṣṇa? Who can attract all naths within us and give satisfaction to that, the whole nervous system in its fullest extent can attract it and give them satisfaction. He's Kṛṣṇa. Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

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Śrīla Śrīdhara Mahārāja: in this age he was the pioneer of śuddha-bhakti, pure devotion, pure devotion, uncontaminated, unmixed with jñāna, yoga, karma, etc, what is pure devotion based on complete surrender, complete surrender, by surrender we gain.

And Gauḍīya Maṭh is preaching slavery. There was a rumour long past, the Ramakrishna Mission and others said: "Oh, Gauḍīya Maṭh is preaching slavery, kṛṣṇa- dāsa. We are so 'ham, we are the biggest, so 'ham, brahmāsmi, I am the greatest. Instead of that they say you are slave to that Kṛṣṇa, they're preaching slavery."

Our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) told that: "Gauḍīya Maṭh stands for the dignity of the human race, for all animation." The most dignified position, slavery, surrender. Surrender to what? To the Absolute Good, Absolute Centre. Surrendered life, selfless, wholesale selfless surrendered life to the whole, how pure? Ha, ha.

And that: "I am the brahmā," that impossible thinking, ha, ha, that is the greatest disease, that: "I am the biggest. I want to be monarch of all I survey. I am the most heinous exploiting agent. I am brahmā."

Gauḍīya Maṭh preaches complete self-abnegation, self-surrender, to the prime cause, the Absolute Centre. That is divine, to give is divine. And the aspiration that "I shall get," that is devilism. "I want to lord it over everything" that is devil spirit.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

You have appreciated Bhaktivinoda Ṭhākura's Life and Precepts very much?

Devotee: Very much.

Śrīla Śrīdhara Mahārāja: In short, how it is represented, the Life and Precepts of Śrī Caitanyadeva.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: A few years ago I was very much attracted to Bhaktisiddhānta Sarawatī Ṭhākura's writing. Then more recently Bhaktivinoda Ṭhākura's writing has become very relishable

Śrīla Śrīdhara Mahārāja: More attractive to you?

Devotee: Very relishable, yes.

Śrīla Śrīdhara Mahārāja: Very simple.

Devotee: Very simple and very organised.

Śrīla Śrīdhara Mahārāja: The Ācāryas that come, sometimes they make it clear and sometimes they make it complex, purposely.

Devotee: Bhaktisiddhānta Saravatī Ṭhākura was

Śrīla Śrīdhara Mahārāja: Has made it complex.

Devotee: Very complex, very developed.

Śrīla Śrīdhara Mahārāja: Very ontological aspect, he has dealt much. But in the simple way Bhaktivinoda Ṭhākura has distributed. It is necessary, analytic, synthetic, because in a simple way there is the possibility of becoming sahajiyā. We can take it like this mundane thing but this is all aprākṛta, the other side of the globe, it is such.

krṣṇera yateka khelā sarvottama nara-līlā nara-vapu tāhāra svarūpa
gope-veśa, veṇu-kara nava kiśora, nata-vara nara līlāra haya anurūpa

("Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.")

(Caitanya-caritāmṛta, Madhya-līlā, 21.101)

Very similar, but not the same, far, far off, but similar.

kāma-preme dekho bhāi, lakṣanete bheda nāi tabhu kāma `prema' nāhi haya

("My brother, lust and love appear as one and the same; yet, lust is never love.") (Kalyāṇa-Kalpataru, U, 18)

Roughly calculating there is no difference between lust and love, but still, you carefully note that lust is not love. One is connected with this lower feeling, this flesh and blood, and another, the highest reach of the souls.

Devotee: The sentiment is similar but

Śrīla Śrīdhara Mahārāja: Similar but opposite.

Aprākṛta, aprākṛta bat, very similar to mundane but not mundane. That is the highest position. So Candi dāsa says:

sava rupare manu su satya taro pare nahi (?)

Of all existence this human form is the highest, even above God conception. In the ideal human conception is above all, even above God conception. Here we are to understand.

.....

Śukadeva Goswāmī who is supposed to be always constant in the position, along with Brahman. No mundane reference in his consciousness, wholesale conscious character. No charm for any mundane attraction, always he's in the plane.

Śukadeva's personality was necessary to inaugurate Kṛṣṇa conception of Godhead. Because everyone knew that he had not the least attachment for this mundane. And what is very similar to mundane, that is to be given to the world as the highest conception of Godhead. So that man, who had not the least attraction, and he did not come down to this level of mundane enjoying movement, always continuous flow of spiritual connection. He did not care to wear a cloth even. No attraction, careless wholesale. He was selected to give out to the scholastic section that the highest type of the līlā of Godhead is like mundane.

Giving some hearing, Parīkṣit Mahārāja says: "How do you say that Kṛṣṇa, that Parabrahman, that highest conception of Absolute is crawling in the compound of Nanda and sucking the breast of Yaśodā? The yogīs and jñānis, they're trying their utmost for lives together, life after life dedicating to find that thing over and above their own soul, trying so hard. Sometimes they meet for a second and then again separated. And that thing is crawling you say, that Paramātmā, above that Godhead Kṛṣṇa. How is that possible? Then what type of sādhana, what type of means they have adopted to attain that end?"

nandaḥ kim akarod brahman, śreya evaṁ mahodayam yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ (Śrīmad-Bhāgavatam, 10.8.46)

"It is impossible! Then all other endeavours are useless! This is karma, jñāna, dhyāna, etc, so many means to get that Absolute Truth, they are useless! By them we are told that for a second or so, they're connecting saying something I have experienced, however little it may be, some

wonderful things I experienced for a second. Such is the history of the holy men we are acquainted with. And you say that very thing is crawling on the compound of Nanda and He's sucking the breast of Yaśodā? And Yaśodā running to whip Him, and He's crying: "I won't do My mother for any longer this offence. Please spare Me this time."

(Mother Yaśodā was breast feeding her small child, Kṛṣṇa, when the pot of milk on the stove boiled over. Setting Kṛṣṇa aside, she ran to catch the milk pot. Being neglected, Kṛṣṇa decided to break the pot of churned butter and ran away to feed the monkeys. Mother Yaśodā was quick to follow Him when she discovered the broken churning pot. She found Him not far off sitting atop an over-turned wooden grinding mortar feeding the monkeys the stolen butter. Kṛṣṇa, however, quickly saw her coming at Him with a stick in her hand, and immediately He got down from the grinding mortar and began to flee in fear, and He is crying: "I won't do it again Mother any longer - not this offence. Please spare Me this time.")

Is it possible? A farce? Who'll come, a sane man will come to understand, to accept that as divinity? What do you say? If it is possible then how wonderful sādhana is there, I want to know that by which the Godhead can be controlled in such a way. Is it possible? How wonderful that is. It is impossible. To make the impossible possible, if there is any means I want to know that. Why, how is that?"

Ha, ha, ha. The life of self-surrender. Not keeping up one's own ego to connect with some higher thing and try to utilise that for his own purpose? No! Complete surrender. Die to live. How to die and what is death, that is to be considered. What is surrender? What is that death? Then die to live by which we can live properly by that surrendering. That is the basis, wholesale, wholesale, the degree of surrender, the degree of surrender, that is the basis to get all these things. Give and you'll get, give and get, ha, ha. You are to give as a proper gift not only ordinary

useless things but the most wholesale. You are to give yourself wholesale. Or as in Hegel's very good words: "Die to live."

Ātma nivedana dainya ghucāo jañjāl. Jañjāl, difficulties are coming, but, the only way to do away with them is to give yourself more and more and more. There lies the solution! Difficulties are coming and what is the cure for that? Give more, learn to give more.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Hare Kṛṣṇa. Nitāi. Nitāi.

Individuality is also there, but it is on the surrendered plane. Hare Kṛṣṇa.

To die in the physical sense is nothing. Mahāprabhu says:

sanātana, deha-tyāge kṛṣṇa yadi pāiye koṭi-deha kṣaṇeke tabe chāḍite pāiye, (deha-tyāge kṛṣṇa nā paī, pāiye bhajane kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine)

"My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."

("You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him.")

(Caitanya-caritāmṛta, Antya-līlā, 4.55-56)

Sanātana Goswāmī wants to teach us. When he came from Vṛndāvana to Purī to have the darśana of Mahāprabhu he came by the same route which Mahāprabhu had taken to get to Vṛndāvana from Purī, that jungle way. And there, taking water from different places, or different types of food, he got some itches on his body. And also something oozing from the body. And Mahāprabhu when He met him He used to embrace, and that oozing juice, Mahāprabhu's body was smeared by that. Sanātana Goswāmī felt much pain. "What is this Mahāprabhu?" Sanātana Goswāmī, to avoid His welcome he went to go away but forcibly Mahāprabhu took him and embraced him. And those things used to touch His body and he was very much pained by that.

Then Sanātana was consulting with Jagadānanda Paṇḍita. "I came to get something but by my misfortune I'm committing some offence. This bad juice, that is touching the divine body of Mahāprabhu committing offences. So I must go back or perhaps it would be better if I give away this body just in front of the wheel of the Jaganātha cart, it will be smashed to death and I shall get a good next birth, very happy."

And anyhow that came to Mahāprabhu that Sanātana was saying like that. Mahāprabhu was very much excited. "What do you say? You have come to such conclusion, a fools conclusion.

sanātana, deha-tyāge kṛṣṇa yadi pāiye koṭi-deha kṣaṇeke tabe chāḍite pāriye,

"If it is possible for anyone to achieve Kṛṣṇa only by giving this physical body then in a second, I want to die crores (ten million) of times. It is not so easy! What is the value of this body? This has got some negative value, and I shall sacrifice this body crores of times in a second if possible to get the grace of Kṛṣṇa. So, this is not the way at all. It is not a big thing. It is not a valuable thing - this is a negative representation (the

body). What is this? It is nothing! Kṛṣṇa wants the inner attention."

dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate vidūratvād
uttamatāhānya tasyāś ca nāṅgatā

"If one relies on one's disciples or wealth to attain bhakti, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in bhakti. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion." (Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 12.128)

Rūpa Goswāmī says: "Whereby we can feel, have some type of attraction towards Him by sacrificing dhan - money, śiṣya - and men that are submissive to me, by them, by good work that they are producing, śiṣya dibhirdāraiḥ, - or by a good wife. i.e., my wife may be a devotee and I may think that by that connection I will get devotion. Or, my disciple will be a devotee and in that way I shall acquire some devotion - No! That is small. That is a lower type of devotion - not pure. So, you are to give everything not by second representation, not through a representative - but you, you yourself have to give, to give away to Him, everything! Then, there will be pure devotion."

So devotion means sacrifice, dedication. Death, wholesale death of the ego. Ego is to be dissolved completely into the fire and the alloy will vanish and the bright gold will come up. Ātma-nivedanam (service to Kṛṣṇa in full self-sacrifice), śaraṇāgati (surrender), that is the only way. Prapanna-jīvanāmṛtam, when we want to be śaraṇāgata, to take shelter under His feet, that is also analysed in six ways and to understand them separately and take up all these things for our good. What is that surrender? How to taste it? And who are the other stalwarts that came in this way? How they dealt? What was their character? How their

movement? To get encouragement from that, that unknown wholesale giving, unknown path, unknown path. But there are so many light-houses, the light-houses are there, the stalwarts, looking at them we shall make progress on that way. How giving we can live, give and live.

Bhaktivinoda Ṭhākura says in one of his songs:

keśava tuwā jagata bicitra karama-vipāke bhava-bana bhrama-i,
pekhaluṅ raṅga bahu citra

tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane dohi' jāi kapila,
patañjali, gautama, kaṇabhojī, jaimini, bauddha āowe dhāi'

tab koi nija-mate, bhukti, mukti jācato, pāta-i nānā-bidha fānd so-sabu--
bañcaka, tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād

baimukha-bañcane, bhaṭa so-sabu, niramilo vividha pasār daṇḍabat
dūrato, bhaktivinoda bhelo, bhakata-caraṇa kori' sār.

keśava tuwā jagata bicitra - "Oh, Lord! Your creation is a very wonderful type, different and variagated."

tuwā pada-bismṛti, ā-mara jantraṇā, pekhaluṅ raṅga bahu citra - "My real pain however, is from out of separation from You. And here I am seeing a diverse character of different types, different sectarian views."

tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane dohi' jāi - "But the real purpose of all these things is only our separation from You.

tuwā pada-bismṛti, ā-mara - "If we are to diagnose properly, only our separate existence from You - separate consciousness - is the root of all

this faithfulness."

kapila, patañjali, gautama, kaṇabhojī, jaimini, bauddha āowe dhāi' - "I am suffering from Your separation, but so many doctors of different types have come. They are running to me to cure me; Kapila - Śaṅkara, Patañjali - Yoga, Gautama, Kaṇada - dhai, kanabhaji; everything produced from atoms - Kaṇada. Bauddha - that is, the dissolution of the mental system ends everything. Jaiminī, although good activity is transient, still, what to do? "Go on doing good activity and try to live happily; there is no other end to life."

tab koi nija-mate, bhukti, mukti jācato - They come apparently to represent You, but, when they give delivery to things, we find that either they advocate enjoyment or salvation; exploitation or salvation, that is in their fund and nothing else! In whatever dress they may couch, but ultimately if it is analysed we find either salvation, pleasure or this total dissolution into indecipherable something?

bhukti, mukti jācato, pāta-i nānā-bidha fānd - But, to take us to that goal, only these two goals, they create various kinds of charming traps to catch us. But, ultimately, they lead us to these two and nothing else. Either the higher planes of life in the subtle world (for the time being) or complete annihilation, effacement.

baimukha-bañcane, bhaṭa so-sabu - Why are they here? It is the view from the Universal standpoint; they have come to segregate those that are not sincere. Those that are sincere will not be affected by such canvassing. baimukha-bañcane, they come for only those half-hearted persons and take them away from this camp. Then, the devotees may go on in their own way peacefully. They won't be able to come to disturb them. They are in their own path. That is the underlying purpose of You.

niramilo vividha pasār - They have created multifarious very charming things for their canvassing:

daṇḍabat dūrato, bhakativinoda bhelo, bhakata-caraṇa kori' sār - But anyhow, I might have been saved. I understand that definitely only the feet dust of Your devotees is everything for me - nothing else! I want only

the holy feet dust of Your devotee - bhakata-caraṇa - No other ambition I have got! And I have got this sort of yearning by Your Grace. So, Bhaktivinoda discarded them."

Hare Kṛṣṇa. Nitāi. Gaura Nitāi.

I composed one poem of eleven stanzas about Bhaktivinoda Ṭhākura. Prabhupāda (Bhaktisiddhānta Sarawatī Ṭhākura), my Gurudeva, appreciated that very much. And he told to someone that: "It is not he who has written, Bhaktivinoda Ṭhākura has written through him." And some other place he has told: "Oh, I am confident that, what I came to inform, to teach the people, that will be left after me." And, to 'me', while reading the composition, he told: "A very happy style you have given to the śloka."

There it is mentioned: (in Śrīmad-Bhaktivinoda-viraha-daśakam, 4)

dharmāś carma gato 'jñātaiva satatā yogaś ca bhogātmako jñāne śūnya-
gatiḥ japena tapasā khātir jighāṁsaiva ca dāne dambhikatānurāga
bhajane duṣṭāpacāro yadā buddhiṁ buddhi-matāṁ vibhada hi tadā
dhātrā bhavān preṣiṭaḥ

"O Bhaktivinoda Ṭhākura, you appeared at the hour of our greatest need. At that time, everyone practised body-worship and flesh religion, which any honest man will admit is ignorance. The yogīs were cheating the public with cheap miracles, exploiting them for money and pleasure. The philosophers, bewildered in trying to capture the infinite, found that their knowledge had led them to the void of nihilism. The mutterers of mantras were working to become well-known japa-chanters. Ascetics practised murderous torture for spiritual suicide. The proud gave in charity only to secure their fame. And all these abominable acts were performed in the

name of anurāga-bhajan, the highest devotion to Godhead. At that dark hour, when all good intelligence had been spoiled by misconception, you were sent by the will of Providence."

dharmāś carma gato - "You came in a period when your necessity was felt the highest. What was going on at that time, in the name of religion, devotion? dharmāś carma gato - They preached that what has no interest with this body that cannot be called religion. Religion mainly came in relation to the bodily connection they asserted.

jñātaiva satatā - And who is an honest man? An idiot is an honest man.

yogaś ca bhogātmako, yoga - this from jīvātmā to paramātmā - that took the shape of the yogīs. They came to make trade, to show some miracles to the people and get some money or something, good name, bhogātmako.

jñāne śūnya-gatir - And what is the achievement of pure knowledge? That is to be resolved in nil? In zero? That is the highest achievement of knowledge. To take us to cipher, śūnya-gatir.

śūnya-gatir japena tapasā, And by this japam and tapasā, penances...

khātir jighāṁsaiva ca - But, to get some prestige, some popularity by this japam? One is making this japam (chanting the Holy Names), his attention is toward that of the appreciation of the people. A popularity seeker. And tapasā: the penance of vindictiveness, that penance was used in tapasā.

dāne dambhikatā - And the gift, the donation - that took the shape of Brahman; "I can give so much. I am a great giver in this game - a fame seeker. I am a great man. I have made a gift to so many places." A class of ego creating.

anurāga bhajane - And in the name of this loving service, duṣṭā-pacāro yadā, this mundane practice. These mundane practices went on in the name of anurāga bhajane.

dhātrā bhavān preṣṭaḥ - In such a critical moment, you were sent by the

Provident Sphere."

Then the next śloka.

(yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate vaikunṭhe
paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam tasyāṁśī bhagavān
svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ)

("The effulgent, nondifferentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the Upaniṣads and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great yogīs practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikunṭha planets, whose lotus feet are worshipped and served by His unexcelled beelike devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa-bhakti, but svayam-bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public."

(Śrīmad-Bhaktivinoda-viraha-daśakam, v 7)

"Just as the moon, he helps the stars to twinkle, and he's (the moon) supposed to also help the 'asadhi'. Many drugs, the moon's rays help to gain their potency it is told - so also you have come to enliven the scriptures with the proper meaning and to please the real saints that are in the world. Like a moon, you have come here in this world." Then the

next, "You have done a great service to the worldly people by composing many devotional scriptures, books and so many other things. Ācārya Rāmānuja, the great scholar, and many others also did, but your greatness and nobility is not to be limited there. What is more... yad dhāmnah khalu dhāma caiva nigame brahmeti.

That Brahman has been considered by the Vedic scholars to be the halo of the Absolute and even by the great yogīs. They are, with great trouble, searching after the Paramātmā - the All-Pervasive Spirit, All-Comprehensive, and All-Permeating. With great penance they are searching after that which is only a partial representation of Nārāyaṇa, Who is searched after by the great and who are above this self-salvation. Personally, they are engaged in the serving of this Nārāyaṇa in a happy way.

But, Nārāyaṇa, whose original full-fledged aspect is Kṛṣṇa, you have come here to give that! Not this Paramātmā, nor Brahman, nor even Nārāyaṇa-bhakti, but Svayaṁ Bhagavān, Who is the very full representation of the different types (expansions) that they are. That original conception of the Absolute, Svayaṁ Bhagavān Kṛṣṇa, who is All-Ecstasy, You have come to give that thing to the public. And, that is also in Vṛndāvana, the highest sphere, where He's receiving the different types of services including vātsalya, filial service, and, where Rādhārāṇī, with all of Her paraphernalia, is giving Him the highest form of affectionate service, you can give us the position of service in that plane!"

Then the next:

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādr̥taṁ rūpādyaiḥ
pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam jīvādyair abhirakṣitaṁ śuka-
śiva-brahmādi sammānitaṁ śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum
īśo bhavān

("What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? śrī-rādhā-pada-sevanā: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.") (Śrīmad-Bhaktivinoda-viraha-daśakam, v 9)

"What is sanctioned by Gaurāṅga, and the very purpose, the inner meaning is known to Svarūpa Dāmodara

End of side A, start of side B, 14/16/20.9.83

Śrīla Śrīdhara Mahārāja: you may offer that to me.

kesa sadvam sri guruve namah

All these articles I offer to my Gurudeva as dakṣiṇa. Hare Kṛṣṇa.

Devotee: Praṇāmas.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

om ajñāna-timirāndhasya jñānāñjana-śalākayā cakṣur unmilitam yena,
tasmai śrī-gurave namaḥ

"I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."

Now, whatever Vaiṣṇava you find you give your praṇāmas to them and go near to the temple, just in the front of the temple nath mandeer and there you take the Name, and then afterwards you may take your prasāda, along with other devotees.

..... Nāma. Muralidar.

Devotee: Your name is Muralidar

Śrīla Śrīdhara Mahārāja: Muralidar. Married?

Devotee: No, single, brahmacārī.

Śrīla Śrīdhara Mahārāja: Muralidar dāsa Brahmacārī. Gaura Hari bol!

.....

Devotee: therefore that is not sayujya karmana.

Śrīla Śrīdhara Mahārāja: Not sayujya karmana. So

but he's (altered such from this side, that is entered brahma, then from brahma he?) not sayujya, not buried on that place, and the possibility of going further.

sri kṛṣṇa mantra kalibhi upasyadi brahma nibhana uchatī (?)

Suppose in the last time he had some memory of Kṛṣṇa or Nārāyaṇa or some devotee, that will fetch him upward.

Devotee: Yes. Then one more question. In the next one:

jyāyasī cet karmaṇas te, matā buddhir janārdana tat kiṁ karmaṇi ghore māṁ, niyojayasi keśava.

("O Janārdana, O Keśava, if You consider that resolute and determined spiritual intelligence (vyavasāy-ātmikā-buddhi) is better than action in goodness and passion, then why do You engage me in the violent activity of warfare?")

(Bhagavad-gītā, 3.1)

So in the pada cet (?) there is karmaṇaḥ ?

So in the pada cet, buddhi is given as sattvica jñāna, and in the (banmanva ?) it is given as vyavasāyātmikā buddhir. But sattvica jñāna is the same as vyavasāyātmikā buddhir ?

Śrīla Śrīdhara Mahārāja: Not always.

vyavasāyātmikā buddhir, ekeha kuru-nandana bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām

("O beloved descendant of the Kuru dynasty, the intelligence of those who are on this path of exclusive devotional service unto Me is one-pointed and firmly situated in Me, since I am its only goal. But the intelligence of those who avoid exclusive devotional service to Me is splayed and characterised by endless desires because of its absorption in innumerable sense objects.") (Bhagavad-gītā, 2.41)

Devotee: Yes. that is above sattvic buddhir.

Śrīla Śrīdhara Mahārāja: Vyavasāya, vyavasāya means utsāha, enthusiasm. Here only one ended. The vyavasāyātmikā buddhir, the enthusiasm only towards one particular end, not multifarious aims, objects of life, but only one.

"If you think that this is better then how do You ask me to be engaged in the war, in the fighting, this karma ?"

Tat kiṁ karmaṇi ghore mām, niyojayasi keśava, (Bhagavad-gītā, 3.1)

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ tat te karma
pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt

("Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world." (Bhagavad-gītā, 4.16)

What is karma and what is not karma it is very difficult to understand. By karma, only physical attempts should not be considered, but really the mind is there and that is the real seed of karma, the real cause is in the mind. The physical is innocent. The culprit is the mind. If you do not move your physical limbs but you go on mentally planning and planning so you are committing karma. And if you are clear in the mind to obey the direction of the God or dharma then physical activity has no value. Mind is all important, internal, that plan, purpose, impulse, saṅkalpa (acceptance), that is all important thing. So the object is divine and the activity may be mean, even killing, stealing, killing, murdering, if for the Absolute Good, then it is all right. In this way it is going to be explained. The mind is everything in karma, not the physical attempts. "So if you engage yourself in the fighting with some higher purpose then it cannot be considered as karma." At the same time if you sit without any physical attempt but mentally you are planning you are doing karma. Karma is to be traced in the mind and not in the body, the body is innocent. As the mind says, it only serves that. But for higher end of life also the body may do, *hatvāpi sa imāṁ lokān, na hanti na nibadhyate*:

yasya nāhaṅkrto bhāvo, buddhir yasya na lipyate hatvāpi sa imāṁ lokān, na hanti na nibadhyate

("He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) - even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.") (Bhagavad-gītā, 18.

17)

Destroying the whole universe he may not do anything, it is also possible. Only physically, mentally he's possessed by the Supreme Authority and he's doing. So physical activity should not be considered to be the criterion of one's action, good or bad. That has been stressed there.

What is there, after?

Devotee: There's still one difficulty though Guru Mahārāja. This one difficulty, this buddhi is given as sattvica-jñāna in the pada cet. But in the amu varj (?) it's given as vyavasāyātmikā

Śrīla Śrīdhara Mahārāja: Vyavasāyātmikā buddhi, above sattvic, nirguṇa.

Devotee: Yeah.

Śrīla Śrīdhara Mahārāja: vyavasāyātmikā buddhir, ekeha kuru-nandana, (Bhagavad-gītā, 2.41), only one, to satisfy Him.

Devotee: That means in the pada cet it's general reference only?

Śrīla Śrīdhara Mahārāja: What is the next śloka ?

Devotee: Next śloka is:

vyāmiśreṇeva vākyena, buddhiṁ mohayasīva

Śrīla Śrīdhara Mahārāja:

vyāmiśreṇeva vākyena, buddhiṁ mohayasīva me tad ekaṁ vada
niścitya, yena śreya 'ham āpnuyām śrī bhagavān uvāca

("My intelligence is confused by Your words. They appear to be ambiguous, sometimes supporting action and sometimes supporting knowledge. So please instruct me which of these two paths is most beneficial for me.") (Bhagavad-gītā, 3.2)

Then?

Devotee: Loke 'smin

Śrīla Śrīdhara Mahārāja:

śrī bhagavān uvāca

loke 'smin dvi-vidhā niṣṭhā, purā proktā mayānagha jñāna-yogena
sāṅkhyānām, karma-yogena yoginām

(The Supreme Lord replied: "I have already described the two types of faith to be found in this world. I have established that the learned who are aware of the conscious world, and those who are mainly active in the mundane plane, both engage in the (rudimentary) practice of the path of devotion (sādhana bhakti-yoga) by respectively following the path of knowledge and the path of selfless action offered to the Lord. Actually, the staircase leading to the land of dedication is one, while only faith is twofold, according to the steps attained by the aspirants.") (Bhagavad-gītā, 3.3)

na karmanām anārambhān, naiṣkarmyaṁ puruṣo 'śnute na ca
sannyasanād eva, siddhiṁ samadhigacchati

("Without performing scripturally enjoined duties, one cannot attain knowledge leading to freedom from action and reaction. How can a person of impure heart obtain perfection by abandoning his prescribed duties?") (Bhagavad-gītā, 3.4)

Pacītya suddhi (?) two phases, one sāṅkhya-yoga (the analytical discrimination between spirit and matter), neti, neti, neti, "This is ātmā." to find out that plane and to do accordingly. Another, karma-yoga, to do everything without attachment and the aim will be higher. Not for karmanā-vasana, this ordinary purpose of life is eliminated and the śāstra has said naiṣkarma, without, "Because the scriptures have ordered me I am doing. It is my dharma. I have no separate interest within me. Only by the order of the scripture I am doing." This is dharma. In Bhāgavatam also:

etāvān sāṅkhya-yogābhyāṁ svadharma-pariniṣṭhaya janma-lābhaḥ

paraḥ puṁsām ante nārāyaṇa-smṛtiḥ

"The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life."

(Śrīmad-Bhāgavatam, 2.1.6)

Śukadeva Goswāmī says: sāṅkhya-yogābhyām svadharma-pariṇiṣṭhayā, these three things may take us up to this stage. What three things? Sāṅkhya-jñāna, neti, neti, this is pāñca-bhūt, this earth, air, all these material things, then there is mind, then there is intelligence. All these are material, eliminating them there is ātmā. In this way elimination, "I have no interest here, here, here, all stages eliminated." This is sāṅkhya-jñāna. And yoga also by pranayama, pratyahara, to enquire the inner stuff within, that is another thing, yoga. It also takes the jīva to the level of his own position eliminating the negative side, sāṅkhya-jñāna eliminating the negative side, and yoga by internal enquiry about the Paramātmā, that also eliminated from the negative connection. And the svadharma as it is in the śāstra, "brāhmaṇa should do this, kṣatriya should do this," śāstra as it is mentioned in the karma-kanda. If without any karmanā, as duty given by the śāstra, with this spirit if one does, then all these three takes us to the same level, tirtha-suddhi (?) Then, nārāyaṇa-bhakti, nārāyaṇa-smṛtiḥ begins positive side. And this is all withdrawn from the negative side by three means, sāṅkhya, yoga and svadharma, in Bhāgavatam.

Here also sāṅkhya and karma yoga. If we do the imperative duties that come to us only as duty and not any special purpose, then the karma is karma yoga. This karma yoga and sāṅkhya:

sāṅkhya-yogau prthag bālāḥ, pravadanti na paṇḍitāḥ ekam apy āsthitaḥ
samyag, ubhayor vindate phalam

("The learned do not support the opinion of the childishly foolish
mundane rationalists [known as karma-mīmāṃsakas] who hold that the
path of renunciation [sāṅkhya-yoga] and the path of action [karma-yoga]
are separate. One who carefully follows either of these paths will achieve
the same result.") (Bhagavad-gītā, 5.4)

It is also mentioned hereafter, yoga and sāṅkhya-jñāna, aṣṭāṅga, is one
and the same.

And niṣkāma-karma dharma parin

Withdrawn from the negative side we may come to the absissa, then
nārāyaṇa- smṛtiḥ by bhakti we can make progress towards that. Now you
try to understand.

vyavasāyātmikā buddhir, ekeha kuru-nandana bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām

("O beloved descendant of the Kuru dynasty, the intelligence of those
who are on this path of exclusive devotional service unto Me is one-
pointed and firmly situated in Me, since I am its only goal. But the
intelligence of those who avoid exclusive devotional service to Me is
splayed and characterised by endless desires because of its absorption
in innumerable sense objects.") (Bhagavad-gītā, 2.41)

Those that have got proper energy, there the object of life is one. And when scattered, disturbed, energy drawn by different directions, that gives these trifling results of our karma.

Devotee: Then, my question is, then why in the pada cet (?) for buddhi have we got

sattvica-jñāna ?

Śrīla Śrīdhara Mahārāja: Sattvica What is the original śloka ?

Devotee:

vyāyasī cet karmaṇas te, matā buddhir janārdana tat kiṁ karmaṇi ghore
mām, niyojayasi keśava.

("O Janārdana, O Keśava, if You consider that resolute and determined spiritual intelligence (vyavasāy-ātmikā-buddhi) is better than action in goodness and passion, then why do You engage me in the violent activity of warfare?")

(Bhagavad-gītā, 3.1)

Śrīla Śrīdhara Mahārāja: Then?

Devotee: In the pada cet (?) he Keśava, he Janārdana, rajasik or sattvika karmapekṣa.

Śrīla Śrīdhara Mahārāja: "If buddhi-yoga is better then why do You engage me in this dangerous battlefield?"

Devotee: "If sattvika-jñāna is better than rajasik and sattvika karma, then why do You engage me?"

Śrīla Śrīdhara Mahārāja: Sattvika-jñāna, where do you get sattvika-jñāna ? Buddhi-yoga.

Devotee: In the pada cet it is given, karmanah rajasik or sattvika-jñāna apekṣa, then

buddhi, sattvika-jñāna, jyāyasī cet karmaṇas te, matā buddhir janārdana ...

Śrīla Śrīdhara Mahārāja:

jyāyasī cet karmaṇas te, matā buddhir janārdana tat kiṁ karmaṇi ghore māṁ, niyojayasi keśava.

Sattvika-jñāna, that is also within māyā, sattva-guṇa, sattva raja tama, so here the purpose cannot be that, that is because sattvika is within māyā. So vyavasāyātmikā. Vyavasāyātmikā jñāna ?

Devotee: No, vyavasāyātmikā buddhir

Śrīla Śrīdhara Mahārāja: A little after, that conclusion will come, vyavasāyātmikā buddhir, ekeha (Bhagavad-gītā, 2.41). Go on reading.

Devotee: After. But my problem is why in the pada cet (?) and anuvar (?) there is different meanings for the word buddhi ?

Śrīla Śrīdhara Mahārāja: By sattvic, not, just as in many places sattva has been used for śuddha-sattva.

Devotee: Ah, this question.

Śrīla Śrīdhara Mahārāja: Sattva is śuddha-sattva. Vyavasāyātmikā buddhir, that is more of śuddha-sattva characteristic.

Devotee: Then it's all right. Pure goodness.

Śrīla Śrīdhara Mahārāja: Just as Viṣṇu is called sattva-guṇa Avatāra, Kṣīrodakaśāyī, sattva- guṇa, but He's always śuddha-sattva.

Devotee: All right, now I understand.

Śrīla Śrīdhara Mahārāja: Just as the sun is seen through the cloud, not real sun, but from the zone of māyā the real sun cannot be seen, it is sattva. But Viṣṇu is always nirguṇa yet He's told as sattva-guṇa Avatāra. Because within this raja and tama, that sattva is seen to be mixed sattva, not pure sattva, visuddha-sattva.

Devotee: From our vision it is sattva.

In English, how to translate tasya prajñā ? (Bhagavad-gītā, 2.61)
Generally, "A man of steady intelligence."

Śrīla Śrīdhara Mahārāja: Tasya prajñā, properly adjusted.

Devotee: Properly adjusted. Oh, that's good. Because generally they say: "A man of steady intelligence." But I'm not satisfied with steady intelligence. Properly adjusted, that we'll

Śrīla Śrīdhara Mahārāja: Not influenced by separate interest. That is mukta, tasya means nirguṇa, that is properly adjusted.

Peculiarity there, with the Absolute, with the Centre. Properly adjusted, absolutely adjusted in the connection of the Absolute interest, only final adjustment with the Absolute consideration, proper adjustment, adjusted properly.

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Śrīla Śrīdhara Mahārāja: from the Absolute standpoint it is līlā, everything is done by His sweet will. But the difference for us that we can dive deep to feel it. So many prejudices, or local interests, of different types, that comes to cover our calculation. The difficulty is there. Māyā means that. Prejudice of different types. All false, local calculation. That is making far.

Hare Kṛṣṇa. Nitāi Gaura Hari bol!

Devotee: And the false local calculation, that is overcome by

Śrīla Śrīdhara Mahārāja: We are to try to overcome, to raise ourselves above the interest of local calculation and to reach up to the plane where universal flow is going, nirguṇa. And there is also, differentiated character. In Vaikuṇṭha, our attraction to rules and regulations, and above that the innate flow of love, and again there are sub-divisions, different camps, different types of service.

Devotee: Harmonising.

Śrīla Śrīdhara Mahārāja: In every camp there is possibility of particular perfection, but ultimately the zenith is in the service of Rādhārāṇī. Within the rasa, different rasa, then mādhyura-rasa, the all-comprehensive which has got everything in it, it is possible. And there also differences, differentiation. So we are to eliminate, eliminate, elimination and

acceptance, up to rādhā-kiṅkarā, elimination and acceptance, even in the positive world, what to speak of this negative side. And the middle, that is a stage of equilibrium, something like mukti, or nirviśa, non-differentiated area, but that is also local, temporary.

No permanent solution until we reach the dynamic world of service. Utility is there. The world is not without any object. The Buddhist, the Śāṅkarites, as they conceive that only to merge into zero conception, that is everything, that is the highest end, the stop, stoppage of everything, that is their conclusion. It cannot be, it has its purpose. To become zero cannot be the end of life. Samādhi, the stop of all movement. Movement, plurality is that. It is not. Plurality may work in harmony, and that is the success, harmony and plurality, and movement and no hitch. Here in this world movement means aggression but there it is not, the opposite. Movement means sustenance, sevā, service, everything is helping others. Sustenance, movement means, and here movement means dissipation, movement means aggression, exploitation.

ta eva vantam anuvārga sarvam tasya vāsa sarvam idam vivāti

The existence, real existence, of the truth is this, and the existence is wholesome. Not only nothing - not even injurious - but it is wholesome existence. Everything is good. All is great movement, waves of grace of the Lord. Everything! tat te 'nukampāṁ susamīkṣamāṇo:

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāḥ

(Lord Brahmā says:) "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality." (Śrīmad-Bhāgavatam, 10.14.8)

Try to find out, that everything, every wave, is favourable to you - the solution is there. Have no apprehension of unfavourable circumstances about anything. Adjust yourself in such a way. That is what is necessary for you and for all. Tat te 'nukampāṁ susamīkṣamāṇo. Everything is positive and everything is good. To read negative and to read bad, injurious, that is our false ego. We are to get out of that, the false calculating ego, that is the ego in bondage. Ego in bondage means the ego calculating faults, false misreading, miscalculating, misdeeds.

Only through the help of the agents of the harmonious world, and by the advice in the books that come from that harmonious world with the help of sādhu, śāstra, we can get relief of our present diseased condition. We are in disease, hṛd-rogam, heart disease, the disease in the centre, heart, the feeler.

(vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ bhaktiṁ parām bhagavati pratilabhya kāmam hṛd-rogam āśv apahinoty acireṇa dhīraḥ)

("One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the gopīs, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa.") (Śrīmad-Bhāgavatam, 10.33.39)

That has been accepted as the centre, the heart, the feeler. In the brain, the calculation, the brain like computer if it works as well, if it can read the environment through the heart normal, through the normal heart.

bhidiate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya

karmāṇi, mayi dr̥ṣṭe 'khilātmani

("The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.")

(Śrīmad-Bhāgavatam, 11.20.30)

A wonderful śloka. Bhidyate hr̥daya-granthiś, your heart is sealed! The feeling portion, the reading portion of you is sealed. Break up the seal and then you will come to feel everything is your friend. bhidyate hr̥daya-granthiś. Our attempt should be to break the seal by the real ego. The real ego has been covered, sealed. But, the seal should be broken! The natural feeling should be allowed to flow out, we should be allowed to feel. Then you will find that everything is all right.

Your brain will say: "Yes, now I find every calculation reaches the desired result." The computer will say likewise. And the heart? The heart will be opened. Heart will be opened and ego, the selfish part, the cover of the heart, that will be broken, the seal will be broken. And the natural flow will come to feel properly what is good and what is bad. You will find what is tasteful and what is bitter. The real heart from within will come to justify. Then, the brain will come to see that everything is all right.

What is subservient to feeling - ānandam ? sat-cit, cit-caitya, knowledge. Above that knowledge is that central thing - ānandam, happiness, blissfulness, pleasure, joy. That is the signal for which everyone is searching. That feeling is the heart's food, not the brain's food. It is heart's food which we are searching for, and that misrepresentation of the heart, that false, selfish ego, that is our worst enemy! It is unsatisfied, and always giving reports: "This is not good, it is not good." And we are running hither and thither: "What is good?" We are searching for that!

But, when the proper heart from within will come out, then, bhidyate hr̥daya-granthiś chidyante sarva-saṁśayāḥ: all doubts will be removed, "Oh, we are in perfect harmony."

kṣīyante cāśya karmāṇi: The past dues will all be cleared immediately. The past dues of our karma, reaction, birth, what is to come on me to have its realisation, that will be finished in no time! We shall enter our natural harmony. Then, we shall see that like some evil dream, something came in the middle - it was like a mad dream. But now, I am awake and the dream is nowhere. Only, the eternal connection.

Hare Kṛṣṇa Gaura Hari. Gaura Hari. Gaura Hari bol!

That is a wonderful śloka, bhidyate hr̥daya-granthiś. Karma, that is reaction which I am to clear off from my previous activity. That will also disappear and the harmonious outlook will come in me. And how will it come? When the heart will be opened. We have to break open the heart! The heart! The feeling thing, that is the most original thing in us which feels joy, pleasure or pain. That feeling of pleasure and pain, that is the most important factor for us.

yato vācho nivarttante, aprāpya manasā saha ānandaṁ brahmaṇo vidvān, na vibhethi kutaścaneti

("As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine.")

(Taittirīya-Upaniṣad, 11.9.1)

When we can come to such conclusion, that the Infinite, the Greatest, is really ānandam, not pain, the whole is pleasure, no pain, then all apprehension of pain will disappear. It is all pleasure, no pain. The Bhagavad-gītā is always asking us, "Concentrate in you! Have no complaint against the outside environment, but everything is in you." So be attentive to you, to your ego. There is no necessity to correct your outside environment.

We are always dissatisfied with the environment and want to correct them to suit our purpose. No! Your taste is bad. Everything is all right. Your taste is bad. Just as Rūpa Goswāmī has given one analogy. For one who is attacked with bile, the sugar candy will taste bitter. When the attack of bile is gone, disappears, then the sugar candy will taste sweet. So bitterness is not in the sugar candy but it is in the tongue. So take that sugar candy, that is the medicine of that bile disease.

So, take the Name, now it is bitter, but you go on taking in a particular process and the Name will cure your bile disease and it will be seen to be tasteful. You will be able to feel, "No, sugar candy is tasteful." So the wrong is in us, in the tongue, and not in the sugar candy.

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā- pittopatapta-rasanasya na rocikā
nu kintv ādarād anudinaṁ khalu saiva juṣṭā

svādvī kramād bhavati tad-gada-mūla-hantrī

"The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidyā (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his

disease is gradually destroyed at the root." (Upadeśāmṛta, 7)

There is an attack of ignorance, bile of ignorance, and go on taking and the bile's disease will be off and you will get the taste of sweetness from that thing. So it is, though on the whole, Kṛṣṇa consciousness, God consciousness, may not be sweet, still, by the help of our previous sukṛti and also your reason which has come to you based on that sukṛti, go on with sādhana-bhakti. And we shall no sooner reach in a stage where we'll be able to find, "Oh, it is very sweet. Kṛṣṇa consciousness is very sweet and very beautiful." The whole process of sādhana is like that.

Avidyā, ajñāna, due to miscalculation we suffer, we feel pain, but the pain is outside, it is sweetness. With such attitude we are to approach, and the favourable association can keep our strength for investigation what will be necessary to attain the goal.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Today is the day of appearance of Bhaktivinoda Ṭhākura. In this modern age, he came here with this full truth. It is he who foretold that: "Those days are not far off when we'll be able to see that the foreigners, the Europeans, Americans, they are also coming to join under the flag of Lord Caitanya and go on with kṛṣṇa-saṅkīrtana." He could foresee that such a natural and easy thing, why it should not be understood by the sincere intellect. It must be understood, cannot but be understood. There are men, well-meaning persons, that cannot but understand this sort of universal love. The Lord is love and let us be happy in His connection and go on with the life of love. Love should not be appreciated by the persons? It is impossible. So no sooner, all sincere intelligentsia will come to appreciate what is given by Mahāprabhu, the Doctor

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83.9.21

Śrīla Śrīdhara Mahārāja: He has served that very thing to the devotees and Raghunātha Dāsa he has tasted and also he has added something to that, and Jīva Goswāmī he has given protection to that by giving śāstric evidence and that from the misconceptions of that thing of different types has protected, and the Brahmā, Śiva, Uddhava:

gaurāṅgaika-gatir vrajāśritamatih śrī gauradhāma sthitiḥ sachāstraikavṛtiḥ
kusaṅga viratirduḥsthabyathā-niṣkṛtiḥ śrī rūpaik-ratiḥ sanātana-natiḥ śrī
jīvatejasthatiḥ śrī siddhānta sarasvatī guruvaru gaudīya-goṣṭhīpatiḥ

Another stanza in his praise, gaurāṅgaika-gatir, whose only end of life was Śrī Gaurāṅga, aika-gatir, only! The only object of his life was Śrī Gaurāṅga. Vrajāśritamatih, The mental God took cover from the vraja-rasa - your most beloved Dayita Dāsa, at present, who is our Gurudeva! Please recommend my admission in the list of his servitors permanently, be gracious enough to do that. In this way it is concluded. That was appreciated by Prabhupāda (Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Goswāmī Prabhupāda) and four others also in the beginning. Bhaktivinoda Ṭhākura. Gaura-Haribol!

Devotee: Next week I have a speaking engagement with a civic group, a

group of business men in a town close to us, to our temple, they call themselves the Rotary Club, it's an international group and they try to do good works for the community, their goal is to provide services for the community which will upgrade the standard of the community, so they asked me to come and speak about some of the

Śrīla Śrīdhara Mahārāja: You will ask them, we want thorough treatment. Who is the party, party is the soul, not this body or the mind, but the soul is the party and the thorough cure of the soul from the disease of this contamination with matter. Independent of matter soul can live happily and his connection with matter is the trouble and the cause of all his troubles. Either our diagnosis of the disease of the society is different from you do. We see that a mad man, he's engaged in the street in picking waste paper and this brick bats and something but if I put some brick bats and some paper in his hand to help him, that is not proper help. To help him, try to remind him of his home. Back to home, back to God, back to home, and there is no scarcity of anything, a solvent home you have got and you must go back there and don't wander in the street and try to collect these brick bats and these paper pieces and cloth pieces. Something like that, our social work.

Once when I was in Madras Maṭh our Guru Mahārāja was going to visit the Maṭh and we had a procession from the station to Maṭh. I approached the boy scout leader to join in our procession.

Some Maharastri gentleman he told: "We do only social works, nothing to do with religion."

I asked him: "We also are doing social works I told him but of different type, and what sort of different type, only you the human species, dog species, cow species, ass species, so many, horse species. You want to keep the dog as dog and render service to them, and our programme if there is possibility of the dogs attainment to the human species, if they can be lifted to human species, we try to help in that way. The dog should

not continue to be dog but we shall help the dogs in such a way that the dog can be converted into human."

In this way our social service. Do you follow?

So our service, our angle of vision about the human beings is not limited in its prospect of prosperity, prosperous life in this human body. But he has got great prospect, the soul is the proper person within and not the body, and not the mind but the party is the soul. Who is suffering good or bad, or happiness, or pain, or pleasure, so the suffering going to the feeler, feeler means the soul, feeler is the soul, so he's concerned with good and bad or pleasure and pain. How to help the soul be cured wholesale from the pleasure and pain.

According to that we have made our programme. This sort of social work, we do social work, but social work of this type, this type. That thorough help not temporary, not for the time being and again the pain will come, not that. The greatest, prosperous and happy life in mundane world, that is also miserable, according to us. Our standard of happiness is higher, even a king, even a scholar, even a young man, who has got overflowing energy and running hither thither, he's also in need of help. So the standard of happiness here is to our consideration, that is painful stage. Happiness in the mundane, that is pain in our consideration. Just as painful person who has got disease feeling pain and given morphine injection and for the time being he's not feeling pain but pain is there only morphine has seized the pain. So the pain is there within, they cannot feel for their intoxicating, their exploiting tendency at present, but the reaction will soon come and he will have to feel pain.

So radical cure, of the being, that is in our consideration, we do such

social work. Try to find the great R̥ṣis, the Messiahs, the Christ, Mohammed, they also came to relieve the people from pain, but what type of help they recommended, higher type. So many lākhs (100,000) and crores (ten million) of people they at least mentally, formally say, that we are followers of Christ, followers of Mohammed, followers of this and that. So they have got some recognition there and that sort of social work what is necessary to render real help to the people. And this is sham help, temporary help, and sometimes this sort of help does more harm, because with this help they become mad in their pride and energy and commits some nuisance.

Devotee: Bhaktivinoda Ṭhākura in his Śiksāmṛtam, he is telling that there are many things one can do. In the initial stages of the book in the first few chapters, he's telling that one can set up passage ways for the public, can light streets for the public, that these are good works, and that these are the kind of works that these civic groups engage in, this kind of thing.

Śrīla Śrīdhara Mahārāja: That's punyam satya guṇam, that is also temporary, for the time being some relief, but no permanent value, very transient, temporary value, that is satya guṇa within this mundane, within ignorance, jurisdiction of ignorance. It is only being utilised in canvassing, to give some bait, to invite some people with some temptation and then to speak to them about what is real truth. Haridāsa Ṭhākura used to invite the boys and gave them laddu (sweets), and then after the boys have got laddu they're very happy. Then he used to say: "Take the Name of Kṛṣṇa." laddu dui asi dui laya harināma The temptation, the laddu, he gave them and then the child was cheerful, go on dancing, kṛṣṇa-nāma, Kṛṣṇa Kṛṣṇa. It may be used for this purpose, this temporary happiness given to them that they'll be pacified, now listen to what is real happiness, in this way.

Devotee: So such a group should be approached with that attitude? Such a group, a civic group, they're professional people, they're civic minded, they're doing good in the community, they're householders, they're engaged in so many activities, but they're interested in doing something higher, should they be approached with the idea that these things that you do

Śrīla Śrīdhara Mahārāja: Everyone should be approached with this idea, this higher idea.

Devotee: But with the bait or the stark reality?

Śrīla Śrīdhara Mahārāja: But according to the capacity and standard of the people, we shall approach them in different ways, different ways. One who has got money, we shall try to get some energy from him, suiting his purpose, to get some energy and utilise in higher things, the sukṛti will go to him. He may not know but sukṛti will be done. Unconsciously he will get some benefit of higher type though he may not know because his energy is utilised for higher purpose. That is sukṛti, he may not know but his things are utilised for the highest purpose. As a reaction he gets something, that is sukṛti.

Without śraddhā, he has got no śraddhā, he is not coming consciously but unconsciously, to do something to him, to give injection. The patient is unconscious and the doctors give some injection, something like that, that is sukṛti. He cannot appreciate Kṛṣṇa bhakti but still he may do as a school, the dispensary, or feeding the students, there are so many students: "You please help them for feeding." And he's giving for feeding: "Oh I can give, I have no faith in religion but education, any type, I can give something for the feeding of the students."

Whatever position I am that does not matter. In this way he is giving and that is sukṛti, unknowingly, unconsciously, one's energy is being utilised by the cleverness of the ācārya as sukṛti, jñāta and ajñāta, sometimes conscious, sometimes unconscious, does not know anything, sukṛti. The cows are giving milk and their milk used in the service of the Lord, or the devotees. The cows are not knowing but some sukṛti is being done in the soul of the cow, in this way, ajñāta sukṛti, jñāta sukṛti, conscious and unconscious.

Then faith comes, sukṛti sufficiently accumulated then comes śraddhā, faith. That yes, if one thing is done, the whole can be done, satisfied, it is possible, that is śraddhā. If I know God everything is known because everything is within His sweet will. "Let there be light there was light. Let there be water there is water." So if I know the cause of the water and light, that is God, if I know Him, serve Him, everything is served, everything coming out of His sweet will and again entering into Him. All these things, so that is śraddhā, to have such a faith that if I attend one, whole one attended, that is śraddhā, that is faith proper, and the structure will be built on that faith, that is devotion. If I do my duty towards Kṛṣṇa, everything is done. Kṛṣṇa consciousness covers the whole thing within it.

I heard from Akshayānanda Mahārāja today that Harikeśa Mahārāja, he and perhaps his group in Russia, they're put into prison house. One gentleman has written to Akshayānanda Mahārāja from London, he has seen in an Australian newspaper that Harikeśa Mahārāja he has secretly, privately, making disciples and the disciples are washing his feet and drinking the water. That picture has been given in the paper, and the Russians say that they are all CIA of America, has come here, all Americans and preaching anti communist creed here to weaken our nation. So they have been put into prison house, the whole group including the Russians also that followed them. This news given this morning by Akshayānanda Mahārāja, he has got paper cutting from

London, the paper is from Australia.

Devotee: The movement has been forced underground. In Russia now six of the devotees have been arrested and taken to labour camps. And also in Russia they give drugs, if they cannot brainwash the devotee they give so many drugs to turn his brain into vegetable.

Śrīla Śrīdhara Mahārāja: The Russian disciples they are also being treated that their brain has been disordered, they're under treatment for brainwash. Hare Kṛṣṇa. Hare Kṛṣṇa.

Harikeśa Mahārāja comes from what part of America?

Devotee: New York, he's a good friend of Hamsadhūta Mahārāja, he's very intellectual.

Śrīla Śrīdhara Mahārāja: Harikeśa, I know him by his name, I have heard, might have come here also but I can't remember.

Devotee: I don't recall that he ever came here. He was conducting the German yatra, north European yatra, Germany, Denmark, Norway, like that, and Bhakti Sudhīr Goswāmī took sannyāsā initiation I think from Harikeśa Mahārāja, when he was working in Yugoslavia or somewhere.

Devotee: Mahārāja, yesterday Vidagdha Mādhava and myself went to

Kṛṣṇanāga and I saw this one Mūrti of Mahāprabhu in the six armed form, ṣaḍ-bhuja. So I thought that it would be very nice for our temple in Malaysia because we call the temple, Temple of Śrīman Mahāprabhu, and I thought it would be nice to put in the temple room as a Mūrti put on a table in a glass casing. Do you think that is nice?

Śrīla Śrīdhara Mahārāja: Yes, you may do, not objectionable. That was shown to Murāri Gupta who was a devotee of Ramācandra. Murāri Gupta, he was a staunch devotee of Ramācandra, Rāma rule, and Mahāprabhu sometimes showed that: "I am Rāma, I am Kṛṣṇa, I am Nīmāi Paṇḍit, Lord Gaurāṅga." Both, done in this way and the vāmśi and duṇḍa come under the sannyāsā.

Devotee: Since most of the people that come to the temple they are Tamils they know something of Ramācandra, they know little bit about Kṛṣṇa. So I thought it might be very nice thing.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. How to deal with the basic portion, lower type, to establish that He is Godhead, it will help, but He has come as human being, in the garb of human being to distribute love of Kṛṣṇa, Divine Love. That Mūrti is not very suitable for that purpose, but to establish the position that He's not a human being, He has got His Divine aspect, it will help that well. Hare Kṛṣṇa.

Devotee: When we approach the public in a civic group or some other kind of organisation, should we approach with the mood that I want to attract just one person to Mahāprabhu's concept or

Śrīla Śrīdhara Mahārāja: I think it will be better as our Guru Mahārāja

did in that posture to install the Deity in the temple. In paper you can show so many things, what you say on this Murāri Gupta, this six handed Mahāprabhu, that in your Sādhu-Saṅga paper, here and there, in the books also, that you can have. In the temple as our Guru Mahārāja established that should be more suiting. Rādhā Kṛṣṇa milita not that Ramācandra, Kṛṣṇa and Mahāprabhu are one and the same but here Rādhā Govinda, milita Mahāprabhu, that is the highest position. So when to worship in the temple, that Rādhā Kṛṣṇa.

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād ekātmānāv api bhuvi
purā deha-bhedam gatau tau

caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam rādhā-
bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam

"I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the predominating and predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure- giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa." (C-c, Ādi-līlā, 1.5)

Śrīla Śrīdhara Mahārāja: That is the highest conception, representation of Mahāprabhu and this (ṣaḍ-bhuja) is in the lower to show that Mahāprabhu is Rāma, Mahāprabhu is Kṛṣṇa and not representing that Rādhā Kṛṣṇa combined, that highest phase is not to be deputed here, but that is what we want more.

Devotee: Because we come in contact with people who voice willingness to surrender, to do sevā, but we find out through the course of our

acquaintance with them that their surrender is not very deep, so we desire the association of those who have a deeper understanding of
..

Śrīla Śrīdhara Mahārāja: As much as we get we should utilise that, as much, and we shall depend on the Divine Will. We shall go on working according to the dictation of our conscience and the consequence left on the will of Kṛṣṇa. Always, that should be the maintainer of all our activities to be, then it will be service, not expectation too much for the results. Well and good, if Kṛṣṇa wills it will come. Or I am sparing much labour to one, to A, with less labour, B comes, and this occurs sometimes, that depends on Him. Work is with us, and the result is with Him.

Devotee: Yesterday you were saying that what we are seeing, what we are getting from the environment

Śrīla Śrīdhara Mahārāja: karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

"I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties." (Bhagavad-gītā, 2.47)

mā karma-phala-hetur bhūr - never entangle with the results of karma, -
mā te saṅgo 'stv akarmaṇi - at the same time don't leave karma. Go on

doing without any expectation about the consequence. According to your conscience go on. And that will come according to the will of Kṛṣṇa. You are working for Kṛṣṇa, not for anything else. This sort of temperament should be always respectfully maintained, that every work is not separate

from His will, to satisfy Him, whatever I am doing. To Him, to Vaiṣṇava, to Guru. All the activities should be with such sort of aim that I am doing this to satisfy Vaiṣṇava, Guru, Kṛṣṇa, because I am ordered to do so. If He likes to say that He wants to withdraw me from this field, "yes at once I am ready," no love for the activity in a particular locality, always openness. I am doing His satisfaction, working for Kṛṣṇa, not captured by the local interest. Everywhere local interest comes to capture us, we shall be free. Our aim will be located to higher, not in any mundane hopeful plane.

Devotee: But we don't want our surrender to be lip transaction, we don't want to be just speaking, our surrender.

Śrīla Śrīdhara Mahārāja: Because I am asked to do so I am doing so, if I am asked to withdraw, I am ready. No local interest, no local love, captured by the local however good or bad. I am a servant of Him, and a slave. I can only inform Him: "The position of this work in this place is such, if I am withdrawn it may suffer to certain extent." At most I can inform Him, but still if He says: "No, no, not necessary." "Yes I am ready." That should be the clear position.

When our Guru Mahārāja went there in Alhanāth near Purī, Jagannātha temple, eight or ten miles off, one devotee named Bivim bramacārī, he was so very busy about the activity there, too busy, fully booked, engaged always, no leisure. Then some devotee asked Śrīla Guru Mahārāja: "He is so busy here, has he got any local attachment of the place?"

Then to test that, Guru Mahārāja called for him, he came.

"You Bivim, I'm thinking that you'll have to go to Māyāpura for service."

"Yes Guru Mahārāja, when shall I go."

Then he says: "No not necessary, you remain here."

Only to test whether local attachment has attracted or not, but when satisfied: "Yes I'm ready, whenever you ask me I'm to go, but no not necessary you remain."

So we shall work in any area but we should not gather any local interest, interest will always be in the centre. I am His servant. Because He has asked me to do all these things, these things have got value. If He asks me to withdraw, this will all be useless. However better it may seem to me in my calculation, important activity, but the spirit will be drawn when He withdraws. Always towards the centre. Do you follow? Because He asks you to do so it is bhakti, it is devotion, not for the practices, but the very life of the service is His order, His will, the centre, all reverential thing.

Devotee: We become tied down in local interest, that means that we are too much concerned with that elevation of that particular group of people.

Śrīla Śrīdhara Mahārāja: Particular group, those people, not universal, a particular group. Some obligation, some sort of special relationship with the land, with the people, with particular sect, particular association, facility, we are attached to all these things. But we should mind that we are a slave to One, and here only for His will, and if He wants to immediately transfer I shall go there. I am not indebted to anything else but Him. I am His slave. "I find this place is suitable to work in." At least I may, at most I may inform this to Him: "This is my favourable field." ānukūlyasya saṅkalpaḥ - "This is favourable for my temperament to work." In spite of that: "No, you must go there." "Yes." That should be the

attitude. Not love for any particular type of activity. Whatever He requests me to do I am ready, independent of the success or failure, that is in His hand. I am only to show that I am wholesale cent per cent His slave, His man. That is what is necessary in me.

(tam bivina karana he he radha ramana ?)

Oh You Lord of Rādhā, I belong to none but You. None can have any influence on me but You. Your slight suggestion is the highest thing in me. In the prospect of different classes, that has got no charm, no temptation for me. I want You. I want my position in the higher sphere, not that I want to be lost in this desert. Higher and higher sphere. When by test I shall pass, I may be taken to the higher post and I may be entrusted with more faithful service, duty there. Anyhow my concern is with Him, with the Centre, generally for Kṛṣṇa consciousness then it may be transferred, when there I may be posted to some other position, in the Rādhārāṇī's camp, from there in particular group where different types of service are being done, planned and being done there.

So somewhere some bedding, somewhere this ornamental, environment, temperament, somewhere food department, so many departments there. I may be posted in some place according to my inner necessity and the immediate superior will be my guide at that time, within the system of Kṛṣṇa consciousness. In sakhya-rasa, also in vātsalya-rasa, dāsyā-rasa. The direct service of Kṛṣṇa. In the preaching camp also when Kṛṣṇa comes as Mahāprabhu to preach, there also different groups, departments, I may be entrusted, some by their śāstra fighting, Rupa and Sanātana, or like Nityānanda to approach the people and say to take the name of Gaurāṅga and Kṛṣṇa. Different departments. According to His will I shall be doing, but always direct connection I shall keep with the Centre.

Devotee: You once advised me that wherever I go, whatever I do, whomever I meet, whatever crowd of people I associate with, I should

always look for that person who can give Kṛṣṇa to me, who can give spiritual realisation.

Śrīla Śrīdhara Mahārāja: Yes, who can give me help in that direction. With that agent, connecting with him I shall begin any work. That should be happy and progressive.

End of side A, start of side B Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Swāmī Mahārāja (Śrīla A.C. Bhaktivedānta Swāmī Mahārāja), he has shown the way to distribute thousands and millions of books and he's making them very colourful with pictures, he's showing like this.

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Nitāi.

Devotee: So as we associate with these different groups of people we are . . . indication of support for Kṛṣṇa consciousness, then repeatedly we're disappointed in a sense that most of the support or most of the people that we contact, they're not very sincere, they may give some support, they may give some sukṛti, maybe jñāta sukṛti, maybe ajñāta sukṛti, but their sincerity is missing, or deep sincerity, or deep understanding and this we find not very satisfying.

Śrīla Śrīdhara Mahārāja: What to do?

Devotee: We are successful in our campaign but we don't . . .

Śrīla Śrīdhara Mahārāja: At most you can change your locality, you may be trying somewhere and little this side, you may go and try another field, then on the third field, at most you can do like that, ultimately it is all prearranged, you think all prearranged.

Devotee: That is what I am doing by your grace. It seems that to find a sincere soul is so rare that we have to scour the globe to try to find one or two.

Śrīla Śrīdhara Mahārāja: koṭi sevi maha muni ? It is said, already noted in the scripture. What you are searching after, the percentage is very, very few. It is not so easy to find them. Mahāprabhu after surveying the whole of South India, He came and Sārvabhauma Bhaṭṭācārya, that giant scholar, went to do some service by oiling His feet.

Then Mahāprabhu had a private talk with him. "Sārvabhauma, I made such a big tour but I could not find any devotee of your type, only with the exception of one, Rāya Rāmānanda. Only one I found in My whole tour for two years in the land of the Vaiṣṇava and Ācārya. Rāmānujācārya, all the Ācāryas come from South India, and in that land I made such an extensive tour for two years, but I could not find a single Vaiṣṇava of your standard."

Sārvabhauma was māyāvādī, he had been converted by Mahāprabhu to a particular stage of Vaiṣṇavism and He told: "I could not find a single Vaiṣṇava of your type, only with the exception of Rāmānanda Rāya, he gave Me great pleasure."

Sārvabhauma answered: "So I asked my Lord to meet Rāmānanda there."

"And yes you did and I was satisfied meeting him only, so I could not find a single Vaiṣṇava of your type." In His whole tour, Mahāprabhu said to him that.

So a Vaiṣṇava of that higher type is not to be found here and there like ordinary. But as much as possible let us hope one day they will also rise to higher standard but still that this is the highest type of Vaiṣṇava what Mahāprabhu told it is very rarely to be found.

In ISKCON also at the call of Swāmī Mahārāja so many came, but they can't stand, they're dispersing gradually, going to lower level. It is not very easy to appreciate and stand in the same plane and level, difficult. But still as much as done, that is enough, that is also most valuable. If for a minute, for second, we are in connection with that highest thought, that is not to be undermined, again that will take me in future births. That slight connection for the time being, that is also of rare value, because these things very rarely come to this world to give that connection. So high degree of self surrender through love.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

In the golden age also the meritorious persons they hanker for a birth in Kali-yuga. In the golden Satya-yuga. (kedar desu paja rajan kala vitsanti sambavam ?) They want a birth in this iron age, the golden age people. Some section of golden age people they aspire after a birth in this iron age. What for? A special grant, an extraordinary class of grant has been made by the Lord in this Kali-yuga.

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet

"O King Parīkṣit, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord." (Śrīmad-Bhāgavatam, 12.3.51).

One special quality this Kali-yuga has got what others may not have in any time. And that direct by sound, by taking the Name one can attain the highest position. So what Mahāprabhu distributed in Kali-yuga, that is not even to be found in golden age Satya-

yuga, it is such a very valuable thing. So a seconds connection with that very high thing, that is more than many things.

(karmaniya sadhyana sadgati vekha bhavati bhava nava tarunena ?)

Even a seconds association with a sādhu, that is not lost, that is kept and one day that will assert gradually and take me to the highest position. Hare Kṛṣṇa.

Devotee: So they're wanting to come to Kali-yuga because there is a higher position?

Śrīla Śrīdhara Mahārāja: For the rare chance, a chance of rare

improvement, attainment, a very valuable attainment, possibility is there in Kali-yuga what is not found in other good ages ordinarily.

Devotee: Who is that group in Satya-yuga ?

Śrīla Śrīdhara Mahārāja: They have got some sukṛti, previous sukṛti, anyhow some intuition within them, that what is distributed as a special grant in Kali that is the highest realisation. This sort of understanding in the underground consciousness, that is gathered by sukṛti, unknown sukṛti. Anyhow without their consciousness they have been utilised for the, by the higher devotees, their energy connected in some way or other with the devotees of that type, unconsciously. And that is kept there under intuition, suppressed intuition and from that intuition comes suggestion: 'let us have a birth there,' there something peculiarly wonderful achievement and that is most tempting thing to achieve that inner suggestion.

Devotee: And the place they are, Satya-yuga, it is not so high?

Śrīla Śrīdhara Mahārāja: They're not pleased with meditation, meditation, meditation, of the Deity, meditation of the quality, this, that, an ordinary order. This love, highest divine love dealing is not there, there is only the direct transaction with the highest form of Divine Love is in Kali. Love is greater. There are so many other, they're also power seekers, so many other tempting things are there. May go to Nārāyaṇa, to Rāmacandra, Dwārakeśa, this, that, and so many types of achievements. But the Kṛṣṇa connection, the Vraja connection, the wholesale surrender and what is the outcome there, that is not to be had anywhere and everywhere. svayaṁ bhagavān kṛṣṇa.

nandaḥ kim akarod brahman, śreya evaṁ mahodayam yaśodā ca mahā-

bhāgā, papau yasyāḥ stanam hariḥ

"Kṛṣṇa is said by authorities to be the Supreme Absolute Truth, and that Absolute is crawling in the courtyard of Nanda Mahārāja and sucking the breast of Yaśodā. What type of sādhana, what type of means have they adopted to attain that intimate end?"

(Śrīmad-Bhāgavatam, 10.8.46)

So, he can attend with that truth which is impossible to think, that Yaśodā whipping and He is crying, weeping and whipping and: "Oh mother I won't do it again." With this type of closest connection, with the Supreme. And some other position also. It is not to be found anywhere. So Raghupati Upādhāya says those that are afraid of this mortal world, let them take resort to Mahābhārata, Gītā, Vedānta, Purāṇa, etc. But I don't care for that, I want the charms underlying the pastimes that is found in the house of Nanda.

śrutim apare smṛtim itare, tam anye bhajantu bhava-bhītāḥ aham iha
nandaṁ vande, yasyālinde param brahma

"Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the Mahābhārata - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."

(Caitanya-caritāmṛta, Madhya-līlā, 19.96)

Śruti, Smṛti, Purāṇa, so many things, they're also giving very high things but that is tasteless to me. I want this Nanda and Yaśodā. How they have got that very thing, which is so precious and which is sought in such a

grand and most painful way to reach there? And that thing has come here, and easy thing like you and me, in this way. A family life, a family life, we have to see that Parābrahman. Is it reliable? If it is so I want this and nothing else, no other. The achievement of Vedānta, the achievement of Mahābhārata, the achievement of Gītā, or achievement of other Purāṇa, I don't want it. But Bhāgavata has given the family life with the son's play, that is the most charming.

I don't go to this Veda, or the Purāṇa, or the Smṛti, or the Vedānta, (ditakur ?) the reasonable aspect to understand the Absolute. All dismissed. Only I want this, intimate family life with the Lord.

Devotee: But in Satya-yuga ninety eight per cent of the association is pure devotee.

Śrīla Śrīdhara Mahārāja: Not this type of devotee, this type of devotee is unknown. In Satya- yuga the mass is of better character. Amenable. Not much trouble in the administration or in the social dealings. That is Satya-yuga, all God fearing in general. But that does not mean the highest standard of theism is there. It is not so. The majority are religious minded, that is Satya-yuga, but the standard of theism, religion, that is not very high. That is independent of any yuga but has special connection with Kali-yuga, by the sweet will of the Lord.

When Kali-yuga is coming, approaching, all the good men, the Ṛṣis, they are feeling much pain within their heart: "The Kali-yuga is coming, how the people will start to suffer, they will do so many heinous wrong things and they will have to suffer the consequence. How to save them?" The Ṛṣis are approaching towards Vasudeva: "The Kali- yuga is coming very soon, how those selfless people, unfortunate people can be helped?"

To consult with Vasudeva, the leaders of the Ṛṣis, they have come, and

at that time Vasudeva has gone to take bath in Saraswatī River. The Ṛṣis impatiently they went to the river, ghāt, and there they found that Vasudeva is taking bath and is saying: "You Kali are very fortunate, you śūdra you are very fortunate, you strī (female), you are very fortunate." He's uttering these words and taking bath.

They were surprised, the Ṛṣis: "We have come, how to help the Kali, the śūdras, the strī and these Kali-yuga persons, and Vasudeva he says, that you Kali you are fortunate, you śūdra of lower class you are fortunate, you woman section you are fortunate. What is this?"

Then Vasudeva came out. They're standing on the banks of the river, then after giving and taking formal respect, then asked: "You have come to see me, any particular purpose?"

"Yes, we came for particular purpose but before that we want to hear from you, while taking your bath you were chanting these expressions, the kali danya, women you are danya fortunate. What is the meaning of that?"

Vasudeva said: "Because I saw that the Lord has made some special sanction for the Kali-yuga and that surpasses the fortune of the other yugas also, if it can be utilised."

"Is it so?"

Then in his āśrama they came and it was discussed elaborately. How? What sort of fortune? What is the special grant for the jīva in this Kali-yuga ? And they went back satisfied. "Yes, the special incarnation is deputation is coming to help the Kali."

So when ordinary persons, good persons, their heart cries for the pain and misery of the Kali-yuga, the Lord is also there, His heart also means

to help the Kali who are especially under misfortune. And it has been, it is divine provision, providential arrangement, that this will be distributed, the highest thing will be distributed in the worst of the time. The best thing in the worst. asatu sada jayatu ?

Misery attracts, and the famine attracts the king's donation, special donation, something like that.

Gaura Hari. Nitāi. Nitāi. Hare Kṛṣṇa. Gaura Hari. Gaura Hari .

I shall close now.

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All of his life he took the Name of Kṛṣṇa, Hare Kṛṣṇa Nāma, but just at the time of his disappearance he took the feet of Mahāprabhu's grace, best, and his look, eyes fixed in the eye and face of Mahāprabhu and:

śrī kṛṣṇa caitanya nāma parite carana nameśvara hitvan kailava karna ?

And when he took the Name of Śrī Kṛṣṇa Caitanya, the life vanished, the whole life with most earnestness, ideal earnestness, he was taking the nāma of Kṛṣṇa but the last moment he took the Name of Kṛṣṇa Caitanya. Then who is Kṛṣṇa Caitanya? We are reminded, who is Kṛṣṇa Caitanya and the result, the consequence of the whole life, taking the Holy Name, Divine Name, the last result, the fruit, ripe fruit came as Kṛṣṇa Caitanya and he disappeared with the sound. This is peculiar thing. And Mahāprabhu Himself went to the Prasāda dealers.

'haridāsa-ṭhākura mahotsavera tare prasāda māgiye bhikṣā deha' ta' āmāre'

"I have come to beg some Prasāda from you, to do the festival of Haridāsa Ṭhākura." (Caitanya-caritāmṛta, Antya-līlā, 11.74)

Mahāprabhu Himself has come to beg. The dealers, they have come with full pot to give Him. Then Svarūpa Dāmodara he stopped them: "No, no." He made some sign: "Don't give to Him, I am making arrangements to take." Then he came to Mahāprabhu: "You go and they will all give and I am taking with persons whatever necessary I am taking. You please go home to Your own quarters."

Then sitting along with the devotees, Mahāprabhu took that Prasādam and told: "Whoever in connection with Haridāsa Ṭhākura, they will all get kṛṣṇa-prema, in any

connection. Whoever has taken to the burial ground, whoever has helped with little, throw of little sand to the burial ground, and whoever has come to take this Prasādam, any way connected with Haridāsa Ṭhākura, will give you best reward in the Divine Love."

They heard like that. Gaura Hari bol. Nitāi. Namācārya Haridāsa Ṭhākura.

And he was a great sufferer, he was Mohammedan by birth, or by social custom. Some say brahmin's son in childhood he was stolen by some Mohammedans. Anyhow, he was in the Mohammedan society. And they saw that we convert Hindus to our religion and Hindu converted into Mohammedan? They could not tolerate, so serious punishment was dealt to him. He was whipped in twenty-two markets, showing to the people no such commitment can ever happen. But still Haridāsa Ṭhākura he could not leave this kṛṣṇa- nāma. Was so heavily punished, still he retained his attachment towards Kṛṣṇa. And Mahāprabhu took him to Purī where

they're mainly Hindu population and hater of Mohammedans. But Mahāprabhu made arrangements for a special place through the help of the Rāj Guru and the king to allow Haridāsa there, for twelve or eighteen years or so. And he passed away before Mahāprabhu, other devotees they passed afterwards, Haridāsa Ṭhākura passed away just before Mahāprabhu.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

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Generally the sannyāsīns have got a custom to observe four months rest in one place during the rainy season. They generally stay in one place for four months in this rainy period and after the end of the period, no, in the middle of that, after two months, this pūrṇimā, they have a shave, clean shave, today is that day to have a clean shave for the sannyāsīns. The name is viśvarūpa kor ? kor means the blade by which shaving is performed. viśvarūpa kor, the name, this is the kor, this is the shaving, it's name is viśvarūpa. Whether, this is to commemorate the name of Viśvarūpa, the elder brother of Mahāprabhu who took sannyāsa and who disappeared in Pandapura. Śrī Ranga Purī gave this news to Mahāprabhu when He visited Pandapura. Here his name was Śankara Aranya and he disappeared in this holy place. Previous name was Viśvarūpa. Previous or not, may be not associated with his name because from previous time, before his disappearance, these things are going on. So viśvarūpa kor, viśva karma we are, is finished, near by, and viśvarūpa kor.

Devotee: Mahārāja, there are two verses which are composed by you when Haridāsa, Śrīla Prabhupāda Bhaktisiddhānta Śrīla Swāmī

Śrīla Śrīdhara Mahārāja: Not Jagannātha Dāsa Bābājī Mahārāja, in the

verse but his name mentioned perhaps in Gaura Vihar? Bhaktisiddhānta Saraswatī, Bhaktivinoda Ṭhākura, Gaura Kiśora Bābājī, first these three. Several, two, three, for Prabhupāda Bhaktisiddhānta and then Nityānanda Prabhu and Mahāprabhu.

Rāmacandra. . . . This is (cut out?) śloka. Bhaktisiddhānta;

gauray ganga tatay navad praja navadwipay tu mayapuri sri chaitanya
matup prakas sakha varury jivay kukulyenadi sri siddhanta tivititu gaudiya
godbaniar vatu barnvaya pralhad raghunai rupanuga purita ?

Mentioned about our Guru Mahārāja. What is his position? Who was he?
All these things. gauray ganga tatay? Gaur means Bengal, this rudhi ?
Generally gaur panca gaur panca vadis ? in the south, panch gaur, the
northern India. But especially Bengal is known as gaur bhumi, gaura
bhumi, to gauray in Bengal ganga tati, near the banks of the Ganges,
pray gauray ganga tati navad baja ? The new Vṛndāvana, old Vṛndāvana
there in Dvapura and this Navadvīpa, this new Vṛndāvana. nava braja
navadipay, the Navadvīpa which is known as new Vṛndāvana. nava baja
navadwipay tu mayapuray ? And within that Navadvīpa the location is
Māyāpur.

mayapuray sri chaitanya matat prakasa pakaru ?

Who established an institution there by the name of Śrī Caitanya Maṭh.

jivay kuku lanadhi ? And whose aim was only to do good to the jīva souls,
to the people, his only object was to do good to the people.

jivay kukalyandi sri siddhanta sarasvati kibibido ?

He was renounced, known as a sannyāsī, Śrī Bhaktisiddhānta Saraswatī,
in this name he was known to the public.

bidito gaudiya gobanai ?

Public and also in the Guru-paramparā gaubanai, the lineage of Guru, gobanai, anai ? means connection, in the connection of the list of the Guru, his name is known as Śrī Bhaktisiddhānta Saraswatī.

siddhanta sarasvati dibidito gaudiya goodbanai bartu barnevi batta banay ? He shown here one day, like the morning sun.

pralata gaganay barnui but pralata bavanay ?

Just as the sun shines in the morning, so he also, he was one day shown like the sun in the morning. rupanuga pujita. As he was shown like this morning sun here in Māyāpur Caitanya Maṭh and worshipped by the followers of Śrī Rūpa Goswāmī. rupanuga is the followers of Śrī Caitanyadev, they're generally known as rupanuga, they're the followers of Śrī Rūpa Goswāmī. Because Rūpa was entrusted to distribute the real bhajan of Rādhā- Govinda by Mahāprabhu, he was entrusted, responsibility was given to him and his followers, rupanugas, worshipped by the section of rupanuga. Śrī Bhaktisiddhānta Saraswatī in the Guru-paramparā, he's shown like the morning sun here in Caitanya Maṭh in Māyāpur on the banks of the Ganges in new Vṛndāvana in Bengal. That is the meaning.

gauray ganga tati navad pray navadipita mayapuri sri caitanya mata
prakas apakaru jivai kukulyanadhi sri siddhanta sarasvati ito vidhito gaur
leela bad banai

bartu ivatpravatu vinay rupanuga itpugita ?

Devotee:

śrī-siddhānta-saraswatīti vidito gauḍīya-gurv-anvaye bhāto bhānuriva
prabhāta-gagane yo gaura-saṁkīrtanaiḥ māyāvāda-tiṁgilodara-gatān
uddhṛtya jīvanimān

kr̥ṣṇa-prema-sudhābdhi-gāhana-sukhaṁ prādāt prabhuṁ taṁ bhaje

"Śrīla Bhaktisiddhānta Saraswatī Ṭhākura is well renowned within the select line of the magnificent Gauḍīya preceptors. He appears in the morning sky like the radiant sun and resounds the wonderful glories of Śrīman Mahāprabhu, delivering the poor souls helplessly devoured by the whale-swallowing doctrine of impersonalism. I worship that great master who allowed the fallen souls a precious chance to dive deeply into and experience the bliss found in that ambrosial ocean of pure love for Lord Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: A similar śloka, that is in the praṇama mantra, that is in the list of obeisances to guru-paramparā I have composed. śrī-siddhānta, the great Vaiṣṇava who was known as siddha Bhaktisiddhānta Saraswatī in the list of guru-paramparā. māyāvāda- tiṁgilodara-gatān, his general activity was to save and to deliver those people who are diving in the ocean, who have dived in the ocean of māyāvāda. That everything is māyā, māyā, all misunderstanding. And above māyā, what is unknown and unknowable non- differentiated entity, this is māyāvādā. Whatever is known comes within the jurisdiction of our subject, our thinking, that is all māyā. And beyond māyā only non-differentiated, non-specified thing, unknown and unknowable, never knowable and known.

So kr̥ṣṇa-līlā, Nārāyaṇa, Gaura, all these religious conceptions, they are within the māyā but holding the higher position in the māyā, satya-guṇa. Nārāyaṇa, Viṣṇu, all these in satya-guṇa, rāja-guṇa, tama-guṇa, satya-guṇa, divisions. In satya-guṇa, all these religious conceptions. But nirguṇa means summation of all negation, no positive assertion there, this is māyāvāda. māyāvāda tiṁgilo,tiṁgilo you know which can devour the whales.

In ancient India there was a conception that in the ocean, not only the whales are the biggest fish, but there is another type which can devour even these whales. *timĩᅅgilo*, *gil* means swallow, devour, who can swallow the great whales also. So big.

So *māyāvāda*, in the religious conception it is like *timĩᅅgilo*. They accept all religious concepts: "Yes you come, it is also a particular section but it is also *māyā*. And above *māyā* there is Brahman, unknown and unknowable, some conscious substance which can never be known. You admit that and we accept you, whether you are worshipper of Gaᅇśa, or Śakti, or Viᅅᅇu, or Śiva, or Kali, or anyone like Jesus, or Mohammed, it does not matter. But ultimately this is all different types of conceptions about religious matter.

But ultimately you are to accept unknown and unknowable in the highest. This is all in this misconception area, a degree of misconception." So this is *timĩᅅgilo*, the devourer of so many whales. *māyāvāda-timĩᅅgilodara-gatān uddhr̥tya jīvanimān*. And he delivered them from this misconception.

bhivava bahu migam mukti mohanta datri ?

Liberated them from this great ignorance that the highest position is summation of all negation. No real positive is there. This is negative side. Positive is there and positive is differentiated and specified. And there is subject, object and so many divisions for the..., only difference, here exploitation, there dedication.

tam eva hanta mano vaca ?

What is not there in the cause, how can it come in the effect? So there is also movement and this is the perverted reflection here in the mortal world, but originally that must be there. What is not in the cause can never come in the effect. And that is supposed to be the cause then, this differentiation, specification, all these things, must be there. That cause must contain what we find in the effect. In any form or other.

Devotee: So what is the meaning of this line then, māvāda-timīlōdara etc ?

Śrīla Śrīdhara Mahārāja: Who are already within the belly of the māvādins, of those nihilists, spiritual nihilists, he took them out from that belly. ragatān uddhṛtya jīvanimān. Then in the ocean of the Divine Love of Kṛṣṇa you put them and help them to take bath and have their pastimes in that ocean of love of Kṛṣṇa. The ultimate cause is love and you can swim there in that ocean of love and that sort of happiness you gave to innumerable persons that were captured ultimately by māyā. Who did this? I signed on myself in the service of his feet.

Then there is another

End of recording.

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Śṛṇvantu viśve amṛtasya putrāḥ. "Oh all you sons of the universe, please listen. You are the son of nectar, you are all drops of nectar within, and outside, this poisonous food. You think yourself like that and attempt to regain your own position eternal, inner position, it is with you but anyhow you have missed it. You are unconscious of your own wealth within." So work for that, that what is within you:

kr̥ti-sādhyaḥ bhavet sādhyā-bhāva sā sādhanābhidhā nitya-siddhasya
bhāvasya prākāṣyaṁ hṛdi sādhyatā

"The process of devotional service - beginning with chanting and hearing - is called sādhana-bhakti. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offenceless chanting of the Holy Names of the Kṛṣṇa, one's original dormant Kṛṣṇa consciousness is awakened, as the beginning of sādhana-bhakti. This can be divided into many different parts, such as, - faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa." (Bhakti-rasāmṛta-sindhu, 1.2.2)

Sādhana, a means to end, what is the nature of the means to end means, kr̥ti-sādhyaḥ bhavet sādhyā-bhāva sā sādhanābhidhā. The sādhana, the means, this name has been given to a particular process, sādhyā-bhāva, that is within you. You are to discover, to discover your own wealth.

Mahāprabhu has given an example. (Caitanya-caritāmṛta, Madhya-līlā, 20. 127-136)

A poor man he has got some money underground, within his room, and some astrologer has told him: "Oh you are suffering from poverty but you have got money underground, in your room. But don't approach from the Southern side, there are the hornets. And never from the Western side,

there is a witch, wizard. And also not from the Northern side approach, there is a python. But only try from the Eastern side, easily you will get the jar, and by enjoying the property you'll be removed."

So He says: "From the Southern side means by the help of karma, by the application of our energy. That means whatever we shall do, its particular conscience won't allow us to get leave, we must suffer or enjoy the consequence of that karma. Whatever the energy we should spare for utilisation, or something like that, we must have to suffer the reaction. So every action, every reaction, and we will be bound down with that, so leave that ambitious life, that with my own energy I shall earn that highest grace, give up that life.

Then another is yoga. By controlling our own internal system we may direct our attention towards the high. By practising so many physical methods, and also internal, mental methods. By ascending methods on the whole, to raise ourselves up with our own attempt, own energy, own intellect.

Yoga system, that is many siddhi, many mystic powers will come in your possession, and they will take your attention on different sides, and the right thing you won't be able to reach nearby. So many mystic powers will misguide you. Wonderful results of that psychic power. That is yoga, searching by ourselves from the gross to subtle plane of things.

Then there is a third course, jñānam, by cultivating. 'Who am I? What is this world? The all comprehensive thing is what? I'm a part of that. In this way, I am a point of spirit, a spark, ātmā, and there is that ocean of that light, or the eternal sky like thing. I'm a part of that, the whole conscious ocean, I am a drop of that.' In this way if you go on cultivating that oneness of consciousness, that will swallow you, and you will lose your individual consciousness. Individual enterprise will be merged in the whole, and you will be nowhere. You'll enter into the ocean of knowledge without being able to keep up your individual consciousness. So die, like

a python that will swallow you, devour you. So that is also not serving the real purpose.

So approach from the Eastern side, that is devotion, that is the way of surrender. Don't utilise your own ability. You are finite, don't depend on your own ability to know the Infinite. But to come to the Infinite for a finite, the best process is to surrender to Him: 'Please accept me, please inform me who am I.' You are subject, He is Super-subject. Give Him to take initiative for your good, don't take it in your hand. Try to look at the environment as your guardian.

The first mantram of R̥g-Veda asks us to, whenever we approach to do anything, it says: "Think who you are, you are approaching towards something, before that you have your own conception of what you are."

om̐ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur
ātataṁ tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat
paramaṁ padam

"As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head." (R̥g-Veda, 1.22.20)

You think of the environment, what relation that has on you. tad viṣṇo paramaṁ padaṁ. The all pervading entity, His lowest portion nearest to you. paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātataṁ. The spiritual scholars, experts, they see them, see it as, paśyanti suraya divīva cakṣur ātataṁ, just like a big eye, like a sun, like a sun, His big eye spread over your head, guardians eye. With this consciousness you approach to anything and everything. Guardians eye like the sun, so much concrete, He's looking after you, taking care of you. With this

consciousness you approach to any and every action to perform any duty, 'the guardian's searching eye over your head,' then any misdeed will be impossible for you. If you approach anything and everything with this ideal, 'the vigilant eye over me,' of the Supreme, then how should we be? We cannot conceive anything. So hypocrisy should be banished, straight working will come, plain thing. We cannot but make ourselves one with simple, plain, true things, cannot conceal anything within our self. So the environment is not blind or matter, but it is conscious, and it is friendly, it is like guardian. Try to understand, read the environment in such a way. Not only is it all knowing, but it is friendly, and affectionate to you. Culture at every step, every moment, this consciousness, and easily, and in short time, transformation will be good and thorough.

Put yourselves in the relativity of the highest consciousness as well as highest affection, affection is better than knowledge, higher than knowledge, affection, love, that is the finding of the devotional section. Heart is higher than brain. We are more in the heart than in the brain. Our real existence is in the heart. So try to reveal your heart's trust, quench your hearts trust, and approach in this way. Eliminating, neglecting, the prospect of energy, atomic energy, our brain behind the atomic energy, but come to the solution of the demand of your heart. They say that for humanity sake, give up search after knowledge of destruction. Now the general cry is like that appealing to your heart, give up your brain design production, brain production, save us, appeal to your heart how it is better. So solution of our heart, that is the highest achievement, we must try for that.

Hare Kṛṣṇa. prema, love divine. Dedication is wealth not exploitation. One is not great by the capacity of his exploitation, but by the capacity of his dedication he should be given position whether good or bad, high or low, by dedication, how much he can dedicate. And dedication must not be misguided, dedication to the proper centre, to the truth. And truth is one with love. Truth, affection, beauty. Truth is not law, mere law, abstract law. But that is living thing, there is heart, truth is personal, truth is person. And the person, that guardian, friend, not only a commanding guardian but friend, heart to heart. And more than that. Sonhood of

Godhead, consorhood of Godhead.

It has been found that how one lady during the time of Swāmī Mahārāja, about one hundred and fifty came here, and in this hall delivered a lecture, and one lady among them told. "What has attracted us to Swāmī Mahārāja is this, that we are thinking where is God? God is at infinite distance, unapproachable. But when we heard that we can live with God, and as family man, we can serve with our affection God Himself. Such prospect drew me here under his feet, that God can be so near, as we can serve Him as family man, our Master. What more could we want? This has attracted us."

He's friend, not only father, but He's friend, He's consort, He's everything. He loves me more than I may hope to love me, caretaker, everything. We are to find out such plane of living where we can throw ourselves with the highest confidence, that Dhāma, Dhāma, where the slavery is unknown.

I think I read from history when Megasthenes (302-288 B. C.) came to visit India, he gave some description of the Indians at that time. There was one, slavery was unknown, and the stealing, and so many other dirty things were unknown to the Indians. Now also amongst the Aborigines, we also, sometimes, we find they do not know to steal, they do not know to lie, hypocrisy they do not know. So there is a soil, there is a plane, where all these deceptive mentalities, tendencies, unknown. Rather positive affection is flowing everywhere, and of highest degree of confidence. We are to, with the help of our inner most plenary tendency, most fundamental tendency, with that help, śraddhā, we can find out that plane for our living, for our living.

svarūpe sabāra haya, golokete sthiti: (This is Vṛndāvana, which is so

friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there, sweet, sweet home.

In our innate and innermost existence, we are members of that plane.) Our inner existence is meant to live in that soil, it is like that, it is like that.

Śrīmad-Bhāgavatam, the full-fledged theism of the ancient Indian Vedic culture, came to inform this act in the first chance. And Mahāprabhu, Śrī Caitanya Deva, took it from there. That this is the ripe fruit of the tree of knowledge, tree of Vedic, or revealed knowledge. The acme, the highest, the fruit which comes naturally and which is ripe, just in the form of highest utilisation. And Śrī Caitanya Deva pointed out all other sources, or alternatives of proposals, they are stale. Now the new thing has been discovered. Direct transaction with the Divine Love. And the shortest route is this with the help of Divine Sound.

Try to go to Kṛṣṇa conception of Godhead, Reality the Beautiful. He's commanding everything, the power is not commanding, but love is all commanding, that is commanding. The highest controller is not power, nor justice even. Justice is present there where there many partners, many demanders play the part, various parts, but where is one authority, there mercy, land of mercy. Everything belongs to Him, He's not to come under law in His behaviour to others, everything is for Itself. Dr Hegel says: "Everything is for Itself, Reality is for Itself." Everything belongs to Him, He's the Master Absolute, everything meant for Him. So no law, no justice, only favour, only favour can show surrender and get favour. That is the simple transaction and there is ample, no possibility, He's not bankrupt, so no possibility of being dealt with any despair.

This human birth valuable and fit for such search. There are other hopeless alternatives of our existence. In Christianity, or in Muslim theory, it is not accepted generally that any animal and the trees, creepers, they have souls, this is person below, under, within. They're of equal position, status, with us, but by karma now reduced to such inert section. Internally they hold the same status with us. But this human birth has been said to be very precious, very, very, valuable, because here with the help of the

Divine Agent, we can help us to the greatest degree possible. So such valuable time, don't waste with any other thing, any other engagement than this attempt, this search of your love, of your heart, Lord of heart. Try, after a few days, you may lose this chance, you may have to go to some other species, it is not impossible. Ball coming near the goal, if we miss, then we repent. But ball is moving freely in the field, no repentance, no disturbance or disappointment. But if coming to the goal, if we miss, then we repent very much that I have lost the chance. So our birth has come to the human species, near the goal, from here working faithfully, properly, we can go out of this life of bondage. Not only in the positive attainment.

So in any way we may, to help us and to help others, to help others. Mahāprabhu told, Bhāgavat told: "Go to help others and you are automatically helped. When you go to help others in that direction, you are to energise to your best ability, and that influence comes within to work." So kīrtan unto taroṇa ? When you go to preach, at the same time you preach automatically in yourself, in your heart. The greatest command of that energy you will have to acquire when you go to preach. So offensive for offensive. The environment aggressive, they're trying to influence you from all sides, māyā, misconception.

Īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat tena tyaktena
bhuñjīthā, mā gṛdhaḥ kasya svid dhanam

"Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong." (Śrī Īśopaniṣad, verse 1)

Īśāvāsyam idaṁ sarvaṁ, everything belongs, or working on behalf of the Lord. That is the real thing, but we consider that everything is moving how far to satisfy myself in bondage. Or so many other selfishness,

extended selfishness. National selfishness, extended selfishness. Humanity, nation, country, that is extended fight between greater bigger unit, while being, small unit and bigger unit. To Infinite, that bigger or smaller has got no value, no value. So try to preach to break all sorts of separate interest, and try to find in harmony with the one interest. Īśāvāsyam, everything for Himself, I am for Himself. He has got every right over me, over anything. He can make or mar. Whole right concentrated with the centre, and the centre Absolute good. When centre is Absolute Good, as much power is concentrated there, it is so much better for everyone. So that shows it is so, and you try to read it. Everything for Himself, I am for Him, and there lies my best chance and prospect, that I am for Him. He's so good

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As much power is concentrated there, it is so much better for everyone. So that shows it is so and you try to read it. Everything for Himself, I am for Him, and there lies my best chance and prospect, that I am for Him. He's so good that to become for Him, it is the highest reward in ones life. He's so good, infinite goodness. So pure optimistic in the fullest extent He comes, try to read the world in that way, no enemy. At present of course, you are to find some sort as long as you are weak you'll have to consider some thing. That sort of warning is also given, but our object, our destination is such, everything good.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam hṛd-
vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk

Lord Brahmā says: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days

practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality." (Śrīmad-Bhāgavatam, 10.14.8)

No apathy on the other side, you are responsible for your own past, present, future, you are responsible. You are detached because you have detached yourself from the environment, from the whole. State management, when it is given to the, from particular party to the government, when a party, a company cannot conduct the institution who gives to the government, like that you give up your state management to the Supreme Authority, the best, highest authority, and live under Him, surrendered. Hare Kṛṣṇa.

This is the general background of devotion, that is the highest prospect of all. Please try to be centralised, try to be centralised, and the centre is such and such. In all respects, it is the most desirable, centre is this, so don't be afraid of being robbed or being deceived. Be good and you cannot but come in the association of the good, because the goodness, good environment is conscious, and judicious, and affectionate, loving.

It is told that when the soul after emancipation joins the līlā of Kṛṣṇa, Kṛṣṇa accepts him, welcomes him like a madman, mad friend. He's suffering so long, his absence, separation. God receives a newcomer there.

"So long I am suffering your separation My friend, how could you live in the foreign land, neglecting Me, My friend, how could you do it? I remember everything. When you began your journey to this side you were insulted by so many, in so many variegated ways. You did such and such things as austerity, this thing, that thing, I am conscious. You begged door to door thinking of Me, taking My Name. I am fully awake to all those facts, but it was necessary, now you have come." Followed that

Lord. He embraces him and gets fainted.

Sanātana Goswāmī has given this expression in Bṛhat-Bhāgavatāmṛta. When first man, when he enters the līlā of Kṛṣṇa, he sees in such a way. To the servant He extends His feet. To the friendly He touches by the hand. To the motherly friend section He's kissing, and to the, as a consortherhood, He embraces the newcomers, and with Divine affection to the highest intensity. So much so He forgets Himself for the time being. So kind, so benevolent, so affectionate.

Anyhow we are to take ourselves to that plane of living, plane of living, there is different, it cannot be ignored. In the human section also classification, atheist, pure atheist, but atheist and moralist, moralist but not theist. Then imaginary theist and moralist, human section, the particular section. Then really theistic and moralist, there begins varṇāśrama dhārma. Then approaches further, further towards Godhead. But the highest stage, no question of morality, everything comes out from Him, everything belongs to Him. This consciousness eliminates morality even, but that has got morality in their own land, that is another thing. The decisions here, that cannot go there, not go there. There also is motherly affection, friendly affection, consort affection, that rasa. They have got their adjustment, adjustment, but that is another thing. Everything in connection with the satisfaction of Kṛṣṇa, rasābhāsa, that clash between different rasa is not desirable there also. There of course it is all right, automatically, like computer, everything is automatically done, but when we approach towards that, these things to be considered for us in the way. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So you have to come out to help such sort of understanding, preach to the people, we do not know any greater benefit for the society or for mankind, or even more. The best help to society is to give God consciousness, Kṛṣṇa consciousness. God consciousness in the highest position is Kṛṣṇa consciousness.

Attracting everything towards Him, kṛish means attraction, so many atoms disorganised, only attraction keeps them together and gives a thread from chaos to cosmos. So attraction when living it is love.

Attraction, gravitation, attraction, all the planets, everything exists in some ratio of attraction, but attraction endowed with life, that is love, attracting. Conscious attracting another consciousness, that is love, ceta.

Krish, everything, the attraction of all, the centre of all attraction. Krish, and na, and the giving pleasure, distributing joy. Attracting and giving joy, pleasing, that is Kṛṣṇa, in outer sense. And He's person, He's loving, love personified and also distributes love to outside.

And when distributes love in a scientific way He becomes Caitanya Deva, Mahāprabhu, most magnanimous. The highest form, love also there is gradation, the highest degree of love when organised way is distributed to the public, Rādhā Govinda combined, He becomes Śrī Caitanya. Not by history, by any other ancient characteristic, or theory, but in fact in the reality we can understand, see things, tattva dvesti, by the vision eye of our knowledge and love we can have recognition of things outside.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

I had to talk much with those Ramakrishnaites, ha ha, so little tired. Further we shall meet again and I invite some questions from you also.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Hare Kṛṣṇa.

.....

But when Mahāprabhu was going to Vṛndāvana via Rāmakeli (A one-time capital of Bengal), after that time He had to come back from Rāmakeli, again He had to go from Purī direct to Vṛndāvana. When going to Rāmakeli He called aloud, Narottama, Narottama, while passing by the side of the birthplace of Narottama Ṭhākura. Narottama Ṭhākura was not born at that time, but very shortly he came in this family.

We are to understand, internally, internal aspect, characteristic of the līlā, līlā means eternally. That is in the most fundamental plane, subtle most plane. It is causeless and it is irresistible, ahaitukī apratihātā, the layer of bhakti, pure devotion, is such, it is eternal, not even the factor of time .

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83.10.25

Śrīla Śrīdhara Mahārāja: (recording too unclear for about ten minutes to transcribe)

..... from the Eastern side, that is devotion, that is the play of surrender. Don't utilise your own ability, you are finite, don't depend upon your own ability to know the Infinite. But treat it more to come to the Infinite for the finite, the best method is to surrender to Him. "Please accept me, please inform me who am I." We're subject He's super-subject. Give Him to take initiative for your good, don't take it in your hands. Try to look at the environment as your guardian. The chief mantram of Ṛg-Veda asks us to whenever we're faced to do anything to face sincerely. We are approaching towards something and we have our own conception of what we are.

om̐ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur
ātataṁ tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat
paramaṁ padaṁ

"As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head." (R̥g-Veda, 1.22.20)

You think of the environment, what relation that has on you. Tad viṣṇo paramaṁ padaṁ, the all-pervading entity, His lowest portion nearest to you, paramaṁ padaṁ. Sadā paśyanti suraya divīva cakṣur ātataṁ, the spiritual scholars, experts, they see them as just like a big eye, like a sun, whose big eye is spread over your head, guardians eye. With this consciousness we approach to anything and everything. The guardians eye like the sun so much thinking that he's looking at everything taking care of you. With this consciousness you approach to anywhere and every action. The guardians searching eye is over your head, then any misdeed will be impossible for you. If you approach to anything and everything with this idea, "the vigilant eye over me of the Supreme," then how should we, we cannot conceive anything. The hypocrisy will be banished. Straight working will come, plain thing. We cannot but try to make ourselves one with simple, plain, true things, cannot conceive anything even in ourselves.

The environment is not blind or matter but it is conscious and it is friendly, it is like guardian. Try to understand and read the environment in such a way. Not only is it all-knowing but it is friendly, affectionate to you. Concern at every step, every movement, this consciousness. And in a short time your transformation will be good and thorough. Put yourself in the relativity of the highest consciousness as well as the highest affection. Affection is better than knowledge, higher than knowledge, affection, love, that is the finding of the devotional section. Heart is higher than brain. We are more in the heart than in the brain, our real existence

is in the heart. So try to fulfil your heart's welfare, and approach in this way. Eliminating, neglecting the prospect of atomic energy, or brain behind the atomic energy but come to the position of the demand of our heart.

Humanity says, "give up such affairs, knowledge satisfaction." Now the general cry is like that, appealing to your heart that, "Give up your brains design luxury, brain's luxury, give up, appeal to your heart," heart will say. Solution of our heart, that is the highest achievement and we must try for that. Hare Kṛṣṇa, prema, love divine.

Dedication is love not exploitation. One is not great by the capacity of his exploitation but by the capacity of his dedication. This should be given position, whether good bad, high or low, how much he can dedicate. And dedication must not be misguided, dedication to the proper centre to the truth and truth is one with love. Truth, affection, beauty, this is not mere law, abstract law, but there that is the thing within, there is heart. Truth is person and the person as guardian, friend, not only commanding guardian but friend, heart to heart. And more than that, sonhood of Godhead, consortherhood of Godhead.

It has been found that how one lady during the time of (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja about one hundred and fifty came here and saw our regular lecture. And one lady among them told: "What has attracted us about Swāmī Mahārāja is this, that we are thinking, 'where is God? God is at infinite distance, unapproachable.' But when we heard that we can live with God as family man, we can serve with our affection the God Himself, such prospect drove me here and everything. That God can be so near as we can serve Him as family man, what more we want? This has attracted us here."

So He's friend, not only father but He's friend, He's consort, He's

everything. He loves me more than I may hope to love me. We are to find out such plane of living where we can throw ourselves in the highest sentiment, that Dhāma. That Dhāma where slavery is unknown.

I think I read from history where Megasthenes (302-288 B. C. - he wrote extensively on the subject of pre-Christian roots of Vaiṣṇavism) came to visit India he gave some description of the Indians at that time. There was one, "slavery is unknown," and "the stealing and so many other dirty things were unknown to the Indians." Now also among the aborigines sometimes we find that they do not know to steal, do not know to lie, hypocrisy, so many things.

So there is a soil, there is a plane where all these deceptions, deceptive mentalities, tendencies are unknown. Rather positive affection is going everywhere at to the highest degree of confidence. We are to, with the help of our innermost plenary tendency, most fundamental tendency, with that help, śraddhā, we can find out that plane for our living.

svarūpe sabāra haya, golokete sthiti: muktir hitvān-yathā-rūpaṁ
svarūpeṇa vyavasthitiḥ

("This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a wellwisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we are members of that plane.")

Our inner existence is meant to live in that soil, it is like that, it is like that.

Śrīmad-Bhāgavatam, the things that were given of the ancient Indian Vedic culture came to inform this activity in the first chance. And Mahāprabhu Śrī Caitanyadeva took it from there. That this is the ripe fruit of the tree of knowledge, the tree of Vedic, or revealed knowledge. The acme, the highest, the fruit that has come naturally and which is ripe. Just in the highest form of utilisation. And Śrī Caitanyadeva pointed out all

other processes of alternatives or proposals are stale, now the new thing has been discovered. Direct transaction with the divine love and the sort of fruit is this with the help of divine sound try to go to the Kṛṣṇa conception of Godhead, Reality the Beautiful.

He's commanding everything. The power is not commanding but love is all- commanding, that is controlling. The highest controller is not power nor justice even. Justice is present there where there are many partners, many demanding to the power in various ways. But where there is one authority, then mercy, the land of mercy. Everything belongs to Him. He's not to come under law in His behaviour to others. Everything is For Itself. Just as Hegel says: "Everything is For Itself. Reality is For Itself." Everything belongs to Him. He's the master absolute. Everything meant for Him.

So no law, no justice, only favour, so surrender and get favour. That is the simple transaction. And there is ample, no possibility that He's bankrupt, so no possibility of being dealt with any despair. This human birth is valuable and fit for such search. There are other hopeless alternatives of our existence, in Christianity or in Muslim, here it is not accepted generally that the animals, the trees, creepers, they have souls, the person within. They're of equal position, equal status with us, but by karma now this is true, such inert section, but internally they hold the same status with us. But this human birth has been said to be very special, very, very valuable, because, here with the help of the divine agents, we can advance to the greatest degree possible.

So such valuable time, don't waste with any other things, any other engagement than this attempt, this search of your Lord of heart. Lord of heart, try, because after a few days you may leave this chance, you may have to go to some other species, which is not impossible. Ball coming near the goal and if we miss then we repent, but when the ball is moving freely in the field then no repentance, no disturbance, disappointment, but if it's coming to the goal if we miss then we repent very much that we've lost the chance. So our birth has come to the human species near the goal. From here working safely, properly, we can go out of this life of

bondage, and not only in the positive achievement.

So in any way we may, to help us and to help others. To help others Mahāprabhu told, Bhāgavata told: "Go to help others and you are automatically helped." When you go to help others in that direction you are to energise with your best ability and that influence comes within to work, so:

kirtaniyat tato varam ?

When you go to preach at the same time you preach automatically in yourself, in your heart. The greatest command of that energy you will have to acquire when you go to preach. So offensive for offensive, the environment is aggressive, they're trying to influence you from all sides, māyā, misconception.

īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat tena tyaktena
bhuñjīthā, mā gṛdhaḥ kasya svid dhanam

("Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.") (Śrī Īśopaniṣad, v 1)

Everything belongs to or is working on behalf of the Lord. That is the real thing but we consider that everything is moving how far to satisfy my self

in bondage or so many others. Selfishness, extended selfishness, national selfishness, extended selfishness. Humanity, nation, something, that is extended. Fights between greater, bigger units has been, either small units or bigger units to infinite that bigger or smaller has got no value, no value. So try to preach, to break all sorts of separate interest and try to find in harmony the one interest, īśāvāsyam. Everything For Himself, I am For Himself. He has got every right over me, over everything. He can make or mar. The whole life concentrated with the centre and the centre Absolute Good, the prime centre is Absolute Good and as much power is concentrated the it is so much better for everyone. So that shows it is so and you try to read that Everything is For Himself, I am For Him and there lies my best chance and prospect that I am For Him, He's so good

.....

End of side A, side B, 25.10.83.

Śrīla Śrīdhara Mahārāja: as much power is concentrated there it is so much better for everyone. So that shows it is so and you try to read that Everything For Himself, I am For Him and there lies my best chance and prospect that I am For Him. He's so good that to become For Him it is the highest reward in one's life. He's so good, infinite goodness. So become pure optimistic to the fullest extent. Try to read the world in that way, no enemy. At present of course you are to find some sort as long as you are weak you have to consider something, that sort of warning also given. But the object, our destination is such, everything good.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk

(Lord Brahmā says: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.") (Śrīmad-Bhāgavatam, 10.14.8)

No apathy on the other side, you are responsible for your own past, present, future, you are responsible because you have detached yourself from the environment. State management when it is given to some particular party to the government, when the parties or company cannot conduct the institution, the gift to the government, like that. You give up your state management to the Supreme Authority, the best highest authority and live under Him by surrender.

Hare Kṛṣṇa. This is the general background of devotion that is the highest prospect of all. You try to be centralised, and the centre is such and such in all prospects it is the most desirable centre exists. So don't be afraid of being robbed or being deceived. Do good and you cannot but come in the association of the good because the goodness, good environment is conscious and judicious, affectionate, loving.

It is told that when the soul after emancipation joins the līlā of Kṛṣṇa, Kṛṣṇa accepts, welcomes him like a mad man, mad friend who is suffering so long his absence, separation. God receives a newcomer there: "That so long I am suffering your separation My friend. How could you live in the foreign land neglecting Me, My friend, how could you do it? I remember everything. When you began your journey to this side you were insulted by so many in so many variegated ways. You did such and such instead of charity, this thing that thing. I am conscious. You begged from door to door thinking of Me, taking My Name. I am fully awake to all those facts. But it was necessary, now you have come." That Lord, He embraces him and faints.

Sanātana Goswāmī has given this expression in Bṛhat-Bhāgavatāmṛta. When such a man enters the līlā of Kṛṣṇa, he hints in such a way. To the servant class He extends His feet, to the friendly He touches by the hand, to the motherly section He'll give kisses and as a consortherd He embraces the newcomer. And with His divine affection to the highest intensity so much so He forgets Himself for the time being, so kind, so benevolent, so affectionate.

Anyhow we are to place ourselves, take ourselves to that plane of living. Different planes of living there cannot be ignored. In the human section also there is division, atheist, pure atheist, but atheist and moralist, moralist but not theist. Then an ordinary theist and moralist, in the human section, particular section. Then really theistic and moralist, there begins varṇāśrama-dharma, then approaches further towards Godhead. In the highest stage no question of morality, everything comes out from Him, everything belongs to Him. This conception eliminates morality even, but they have got morality in their own land, that is another thing. The decisions here cannot go there. There also, motherly affection, friendly affection, consort affection, that rasa, they have got their adjustment but that is another thing. Everything in connection with the satisfaction of Kṛṣṇa. Rasābhāsa gets clash with a different rasa is not desirable here also. There of course it is all right automatically, like computer everything is automatically done. But when we approach towards that these things should be considered by us in the way.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

So you have come out to help such sort of understanding which to the people we do not know any greater benefit for the society or for the mankind. Or even more, the best help to the society is to give God consciousness, Kṛṣṇa consciousness. God consciousness in the highest position is Kṛṣṇa consciousness. Attracting everything towards Him, kṛṣ means attraction. So many atoms disorganised, only attraction keeps them together and gives the saying, 'from chaos to cosmos.' So attraction when living it is love, attraction, gravitation, attraction, all the planets, everything exists in some ratio of attraction. But attraction if endowed

with life, that is love, attraction, conscious attraction, another consciousness, that is love. Kṛṣṇ, everything, the attraction of all, the centre of all attraction, kṛṣṇ, and ṇa, and giving pleasure, distributing joy, attracting and giving joy, He's pleasing, that is Kṛṣṇa, in the outer sense. And He's a person, He's loving, love personified and also distributes love to the outside.

And when He distributes rasa in a scientific way He becomes Caitanyadeva, Mahāprabhu, most magnanimous, the highest form. In love also there's gradation, the highest degree of love when in an organised way is distributed to the public, Rādhā- Govinda combined becomes Śrī Caitanya. Not by history or any other ancient characteristic or any fable but in fact, in the reality we can understand these things, tattva-darśī, by the vision, eye of our knowledge and love we can have recognition of things like that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Gaura Hari bol! Nitāi Gaura Hari bol!

I had to talk much with those Ramakrishnaites, ha, ha.

Further we shall again meet and I'll invite some questions of you also.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Hare Kṛṣṇa.

..... just when Mahāprabhu was going to Vṛndāvana via Rāmakeli, but at that time He had to come back from Rāmakeli. Again He had to go from Purī direct to Vṛndāvana. And going to Rāmakeli He called aloud: "Narottama, Narottama," while passing by the side of the birthplace of Narottama. Narottama Ṭhākura was not born at that time and very shortly

he came in this world.

We are to understand internal līlā, internal aspects, characteristics of the līlā. Līlā means eternal. That is in the most fundamental plane, subtle-most plane. It is causeless and it is irresistible, ahaitukī apratihātā. The law of bhakti, the most pure devotion is sat, it is eternal, not even the factor of time

End of recording, 25.10.83.

(from here someone is discussing various astrological charts and gem stones)

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83.10.25-27

Śrīla Śrīdhara Mahārāja: and they are considered in śuddha, pure devotion, Narottama Ṭhākura, up to the point and also too much fervour, sentiment, hopeful and also commenting on the special religious of the time and the outer layer to the highest peak of realisation we found in Narottama Ṭhākura, all in the form of song.

Bhaktivinoda Ṭhākura and our Guru Mahārāja (Bhaktisiddhānta Saraswatī Ṭhākura) they accepted Narottama Ṭhākura's composition in

sum as in toto, but could not accept many ancient compositions, even that Caitanya-Maṅgāla, or other things, so many other songs in meaning connecting Śrī Caitanya, Nityānanda, could not be accepted. But Narottama Ṭhākura's production fully selected, śuddha-bhakti. Elimination of the, as Rūpa Goswāmī told: anyābhilāṣa, karma, jñāna, will be eliminated, and also awakening of the acme, high realisation, realised that, Narottama Ṭhākura.

He has accepted Nityānanda as Balarāma, as in Kavirāja Goswāmī, Rūpa and Sanātana also. And not, though this (Samaj Madikesu ?) claims they're descent from Narottama's line but they did not accept this.

Another thing we find in Narottama Ṭhākura, he accepted Lokanātha Goswāmī, in the truth, following the path of śuddha-bhakti and (..... śraddhā ?) But still he accepts in his highest realised stage:

kavi lokanātha pram hati ki boliya (?)

A relative and absolute consideration: "When the day will come my Gurudeva Lokanātha Goswāmī will take me by my hand and put me, produce me near Rūpa Goswāmī who is the general director to sanction rūpānuga-bhajana, give admission? When my Gurudeva will put me there, rūpānuga ?"

That also we find in him.

Jñāna-sunya-bhakti, knowledge-less devotion, something natural. Mahāprabhu told: "eho bāhya āge kaha āra, ("This is superficial; go further.") (see Caitanya-caritāmṛta, Madhya-līlā, 8.51-313). Nityānanda Prabhu was not a great scholar. It was easy for this society to accept Śrī Caitanyadeva for His high scholarly life, or expression. But Nityānanda

Prabhu was not outwardly a very educated person but He had His fervour, His deep sentiment for Kṛṣṇa, Vṛndāvana, Mahāprabhu

Narottama Ṭhākura appreciated that very much.

I think some of the followers of Advaita School did not like Nityānanda at that time.

So in that śloka:

sri pasubala dulacar nitai navailam prema loka bidyate rsi keloka (?)

"We may have the noble lineage, food, and there may be sufficient education, scholarly life, but those are useless. Still it is to be considered as a (member?) as a (aloof?), nothing more than that." So strongly pushing, Narottama Ṭhākura, if they do not have any appreciation for Nityānanda, cannot understand what is love, what is faith, what is devotion. If they cannot appreciate Nityānanda then their scholarship, their lineage has got no value and they should be considered as (this?)."

I think to make the section of the followers of Advaita, they discouraged Nityānanda, did not like His preaching. Nityānanda Prabhu's preaching was to the masses and so we are told that Mahāprabhu had some private talk in Puruṣottama, none knows what was the subject of the talk, of the private conversation and Nityānanda Prabhu came and accepted married life. Because He had to move through the masses and He was guest in the ordinary family, He's there as the guest, so if not married people will say this thing that thing against Him, so He accepted married life. After long time of renounced life He accepted married life. In order to mix with the ordinary masses He would be guest to any home and every home and began preaching about specially Gaurāṅga, bhaja gaurāṅga, kaha gaurāṅga:

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma, yei jana gaurāṅga
bhaje sei amāra prāna:

("Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name.
Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the
campaign of Śrī Caitanya and you will safely attain Vṛndāvana.")

"You don't recognise who Gaurāṅga is. What type of highly valuable thing
is passing through your door you can't estimate. Accept Gaurāṅga and
you'll get the highest thing." That was the tenor, the nature of the
preaching of Nityānanda. "Anyhow you come to the feet of Gaurāṅga.
Accept Him and you'll be taken to the highest position you can ever
conceive as our highest destination." That was the tenor of His
preaching. And going door to door He approached with fervent appeal.
Sometimes He rolled on the door of the parties.

thake bhuli nityananda dhumi bhedi jai (?)

The appealing was so intense, but not high , wandered and rolling
on the outer door: "Accept Gaurāṅga. You can't know what a great thing,
noble thing that has come down here."

And Narottama Ṭhākura supported Him fully.

"Your learning and your high lineage has no value if you can't, if you fail
to appreciate what Nityānanda Prabhu has come to give you." And also
he says:

Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, (Narottama's Manaḥ-śikṣā

)

"Don't venture to approach direct to Vṛndāvana to have entrance into the group of Rādhā-Kṛṣṇa, that is very, very high. Go through Nityānanda."

Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe.

"If you get the higher education, if you, the student, if they give not much attention in the primary education then they'll have to suffer in the higher education. So we try to get the lessons of Nityānanda, His grace. Get a good foundation, strong, an instant foundation from Nityānanda, then you approach towards Vṛndāvana, you'll not have to come back, fall back, your progress will be solid and happy and no mistake, solid. So don't neglect Nityānanda Prabhu."

In this way Narottama Ṭhākura is trying his best to draw our attention towards Nityānanda Prabhu, the very foundation. Nityānanda is Balarāma and the vātsalya, sakhya, dāsyā, śanta under His command, only with the exception of mādhyura-rasa. But Narottama Ṭhākura says if you can have a good foundation in these rasas that will be higher, high. And in comparison that is complete but don't neglect all this service. Service is the first thing necessary otherwise if you cross them, neglect them and take a jump, you'll have to fall or you'll have to earn something which is not gaining, constantly you'll have to have that.

End of side A, start of side B, 25/27.10.83

Śrīla Śrīdhara Mahārāja: that comes from mind, a form of thought, production of mind, as you may say. Universal mind and then from there the personal mind.

The play of līlā that is no beginning no end and nothing can oppose it. It is there and you have got that eye, that particular special eye to test it,

then you can find it. It is to be read by the experts

So Narottama Ṭhākura's coming and going, that is there and his activities and he was known to that quarter. So Mahāprabhu before Narottama Ṭhākura's appearance He took the name of Narottama. Anyhow, Narottama was born in Malda (?) District, Kheturi and he was the son of a rich family. In his childhood he was indifferent to the worldly life. His elder brother, Krishnananda, Krishna, he was a big zamindar (landowner), so much so that they're called the kings of the locality, Raja Krishnananda.

Narottama Ṭhākura was a bachelor and at the age of about fourteen or so we find that Śrīnivāsa Ācārya and Narottama they came to Navadvīpa. Inner attraction, hearing the Name of Śrī Caitanyadeva they surrendered. So that type of devotion it is not, that was inborn in them, they could appreciate that, "This is our own soil, our own friends, our own relatives, our own destination." Their internal heart could have recognition of the plane Śrī Caitanyadeva came to give us, or show us.

So Śrī Caitanyadeva was at that time in Purī, Puruṣottama Kṣetra, Jagannātha Kṣetra. They came and the second circumambulation of the Dhāma took place. First Nityānanda Prabhu along with Jīva Goswāmī, He began Dhāma parikramā, Navadvīpa Dhāma parikramā, every temple, the different parts of the līlā to see and to show, to appreciate and understand the parts of Mahāprabhu's līlā. First Nityānanda Prabhu began with Jīva Goswāmī and the second is Narottama and Śrīnivāsa. One old brāhmaṇa, he took them, travelled to the different parts of the līlā of Mahāprabhu. Young then, and Narottama was grown up by this time Mahāprabhu disappeared. Anyhow he managed to get to Vṛndāvana accompanied by Śrīnivāsa Ācārya and Śyāmānanda Prabhu he went to Vṛndāvana. When going on the way they heard that Sanātana Goswāmī had disappeared. Broken-hearted they wandered on towards Vṛndāvana. When they reached Mathurā they heard that Rūpa Goswāmī had disappeared as well. They considered themselves to be very unfortunate and anyhow reached Vṛndāvana in the evening.

At that time with great pomp and splendour the āratī of Govindaji in the

temple of Rūpa Goswāmī continuing at that time. And specially because Rūpa Goswāmī disappeared there was a great gathering and it was visited, that old temple of Rūpa Goswāmī, in a grand fashion. The upper portion broken by Aurangzeb, still, you can guess how grand and beautiful a temple, beautiful and grand, such combination is very rare. Grand as in the Vaikuṇṭha grand and beauty is Goloka Beauty harmonising the aiśvarya, grandeur, or controlled by beauty, that is very specially found.

There they first met the Goswāmī's, Jīva Goswāmī took care of them and they remained nearly a year in Vṛndāvana. At that time without Rūpa and Sanātana, other Goswāmīs they were still appeared. And gradually Śrīnivāsa took initiation from Gopāla Bhaṭṭa, Śyāmānanda from Jīva Goswāmī and Narottama Ṭhākura took initiation from Lokanātha Goswāmī.

And there is also a story. Lokanātha Goswāmī, he was very friendly and also devoted to Śrī Caitanyadeva from his early life. He was born in Yashohara, next to Nadia (he stayed?) and he's a brāhmaṇa. And he went to Vṛndāvana to live with the Goswāmīs. There, very strictly his abnegation, vairagya, indifference to the world was so much It is told he did not keep a class of water within his quarter because if anyone comes and begs for some water it cannot be avoided, so he did not store any water. If anyone comes and seeks for some water, begs, then it cannot be avoided. So in order to avoid any outsider entering into his compound he lived in such a way, no obligation, cut off from the society.

Always taking the Name won't make any disciples
.....

But anyhow Narottama Ṭhākura's heart was captured by his personality, and he determined that: "I must take initiation from him." He thought, "All the wealth is reserved here, in his store, that store of grace is here, that must be looted."

He was so strict, no door to enter. What did he do? He ran and found out where he goes in the jungle to pass stool and he began to cleanse that place. After a few days it attracted the attention of Lokanātha Goswāmī. "I come here to pass stool but nowadays I find that this place is being cleansed by somebody." So after detecting he tried to watch whose doing all this and how it is going on. One day he caught Narottama, in the later part of the night, caught him red-handed. "Why do you do this?"

Narottama fell flat on his feet: "I want your grace, your blessings. Please forgive me. No other alternative have I got. I can't give my heart anywhere else."

Anyhow

After a year or so they thought and they were requested by the Goswāmī's to go back to Bengal and there preach the doctrine of Mahāprabhu. "These are the scriptures ready for that. Sanātana, Rūpa, they have left many things in book form. Though that should be preached in every nook and corner of the world but now peculiarly we'll have to try in Bengal because the influence of Śrī Caitanyadeva and also Advaita Prabhu, Gadādhara. To preach that is more special thing there, gaurā-līlā. So first you try to make them accepted there and try only from there it will go."

So all the books at that time, no printing press, so all hand written. Those books were carefully put in a big box, two or three maybe. And Jīva Goswāmī Prabhu sent for a bullock cart to carry them from Vṛndāvana to Bengal. And those three they are coming with the cart. Śyāmānanda also took initiation from Jīva Goswāmī, (that is old story told?)

Anyhow, when they reached the district of (Vana Malla Pura ?) near Vishnupura there was an ādivāsī (indigenous) chief, the zamindar (landowner) of the Santhal section, aborigines. Their occupation was somewhat looting, lived on looting.

We find when Sanātana Goswāmī was going to Vṛndāvana he also met a chief of those aborigines, the Santhal. He had an astrologer who found out that eight golden coins were with Sanātana and he will be killed and those coins will be taken off.

And here also we find they're taking each wooden box from bullock cart and their astrologer, they had also an astrologer. He foretold that there are many jewels and gems in those boxes, that was his reading. And so the chief ordered them: "Get them in my house." And at night they're sleeping nearby, but anyhow, stealthily, they managed to take those boxes and carried to the house. Chief Birhambir was his name.

Then in the early morning they found to their big disappointment the book boxes were missing. They tried their best to enquire all around but failed, no trace. Then what to do? Śyāmānanda went to his countryside (Ambika Kalna). Narottama Ṭhākura also went away (to Kheturi Gram) to work. But Śrīnivāsa who was supposed to be the leader, he could not go. He began to wander in the locality half mad in search of those gems and diamonds.

Then anyhow one day, that Birhambir he was a type of Vaiṣṇava, he use to hear bhāgavata-kaṭha, Bhāgavata discourse from one of his guru, or some priest or brāhmaṇa whose name was Vyāsa. And Śrīnivāsa he also now and then joined the class. A young man, beautiful figure, half mad, indifferent, he used to join the class. And he tried his best to conceal his feature, who is he, but anyhow unconsciously he was caught. When the Vyāsa was explaining Bhāgavata he committed some mistake and unconsciously Śrīnivāsa he interjected, "oh, this is not so, it should be this." Then he attracted the notice, the attention of the whole audience.

"What is this? This half mad boy has got such deep knowledge in Bhāgavata. So much so that he's slighting our brāhmaṇa's explanation of that." Then he was caught by the audience, "Who are you? You must speak up."

Then he had to give out the whole history. Then Birhambir he was present there, the local chief, "I'm fully conscious that I have taken and that is all kept here

Then Śrīnivāsa went there and saw and even made some pūjā, āratī, all these things. And Birhambir became his disciple and that was a big centre for preaching there.

And Narottama Ṭhākura was informed that those books had been recovered and they all rejoiced and began to sing. Narottama Ṭhākura anyhow influencing his elder brother, he made arrangement to install Deities in his home on a grand scale. About five Śrī Mūrti's were installed there, I forget the Names. And even that installation, a great festival took place. All the Vaiṣṇava's of the time were invited.

Jāhnavā Devī she herself went there with all her husband's, with all the paraphernalia of Nityānanda Prabhu. Śrīnivāsa Ācārya he was the leader of the function, in possession, the ceremony conducted by Śrīnivāsa Ācārya. And other Vaiṣṇava's, (Śrī Advaita paṇḍit ?) so many others joined.

And such a big saṅkīrtana was performed there that attracted Mahāprabhu and Nityānanda Prabhu Themselves. And it is told, (some think like impossible?) that both, it is mentioned both (prakat and aprakat ?) different groups of saṅkīrtana parties took, participated there, participation. Mahāprabhu with His own group He was also seen singing and dancing and the then living group also mixing with that group, it was seen sometimes there. So intense invocation of the high divinity was found there that it has been described in this way. The original group cannot avoid this chance of saṅkīrtana as it was done in Śrīvāsa Angan (the place where the house of Śrīvāsa used to be) in the time of Mahāprabhu. So that was also taken down, drawn down by these devotees combined, the devotional method.

Then Narottama Ṭhākura began extensive preaching. He was very lenient. Went up to Manipur and he was very successful there. Even the king and queen of Manipur (with their?) subjects they accepted Narottama Ṭhākura. But he had the relatives, lineage. In the Manipur we see that two kinds of generations reckoned (ptri tantric and matri tantric ?) The area here they're (ptri tantric ?) The lineage is considered from the father's side. And in Manipur and in the Southern area someplace there is (matri tantric ?), the lineage counted from mother, daughter, in this way, mother's side, this line. The Manipur is more or less that matri tantric, mother is the chief, mother, daughter, she will keep there in the (body? gaudi?) and the husband will come and go just like wife as in the (Aryan?) from different (parts?)

So that custom was taken into account. So he was very liberal in his preaching there and was very much successful. The whole of Northern Bengal extended far East from Manipur was attracted by Narottama Ṭhākura. Of course he has written also many poems and they are considered as representing śuddha-bhakti, pure devotion. Up to the point and also too much fervour, sentiment

End of recording, 25/27.10.83

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83.11.4-5 (two separate recordings overlapping)

Śrīla Śrīdhara Mahārāja: for the practice and diplomacy of misunderstanding, of the misunderstood world, diplomacy, that will

trouble us, avoid them. A brāhmaṇa fails to understand, kṣatriya, vaiśya, but an ordinary sensible non-read man, an idiot may understand, idiot not in the sense of devoid of common sense but not such intelligence. Intellectualism is disqualification, jñāna, sunya, bhakti, love, variety, affection, love, that is the attraction, or outcome of the heart. Without brain, animal can live but heart is necessary everywhere for life.

Without brain an animal can live but without heart none can live. Only intuitive knowledge can inform them, no computer to calculate, the brain is a representation of computer. A reflex action that is intuition, unconsciously they can work. The intuition can go above brain calculation. There are so many birds and beasts that can understand that an earthquake is coming but human calculation so far can't understand the earthquake will come so far, or any catastrophe like that.

There are so many things our brain cannot feel, cannot catch, but so many animals they can get some clue before hand. Also in the present current life they can do. But after long and deep research man cannot find anything, beyond their reason.

Hare Kṛṣṇa. Hare Kṛṣṇa.

jñāne prayāsam udapāsyā namanta eva jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir ye
prāyaśo 'jita jito 'py asi tais tri-lokyām

(Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa):

("Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental

narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.") (Śrīmad-Bhāgavatam, 10.14.3)

They hatefully reject any attempt in the intellectual line. Namanta eva, invite submissive state within you, namanta eva jīvanti, and in that way try to live your life. How to live life? San-mukharitām bhavadīya-vārtām, live the life in the association of the topics about You - about the Lord. Of course, san-mukharitām, not just any topics, but the topics which must come from the genuine source - jñāne prayāsam. jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadīya-vārtām, sthāne sthitāḥ.

It does not matter what position at present, he holds. Śruti-gatām tanu-vāñ-manobhir, He is carefully attentive that expressions of good association must be of the genuine type, śruti-gatām tanu-vāñ-manobhir, by thought, deed and word. Wholesale, with a wholehearted tendency, we must try to attain the news given by the agents of the divinity. prayāsa - Then: "Only with that method, Oh Unconquerable! - You are conquered. Only through that process! Sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir ye prāyaśo 'jita jito 'py asi tais tri-lokyām. In these three planes of life, You are found to be conquered by those only in that process who wholeheartedly attain the teachings of Your divine agents. Wholeheartedly! By thought, deed, and word - then only can they conquer You, Who is otherwise invincible." This is the path to God realisation recommended in the Śrīmad-Bhāgavatam. Kṛṣṇa!

śreyāḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhaye teṣāṁ asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātīnām

("My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless.")

(Śrīmad-Bhāgavatam, 10.14.4) + (Caitanya-caritāmṛta, Madhya-līlā, 22.22)

This is the only way of devotion, yet they have rejected it - kliśyanti ye kevala-bodha- labdhaye - they want to have a clear conception of You, Oh Lord, but - teṣām asau kleśāla eva - their attempts have ended only in frustration. These are useless attempts at energising. Only pain is the consequence of their endeavour. nānyad yathā sthūla- tuṣāvaghātinām - just as those that labour much to get out rice from the husk. No paddy, only husk, the cover and they are trying their best to press that husk to take out rice from there. So, jñāna is the heart's cover, it is the outer aspect, this energy and knowledge, outer aspect. The substance, the rice, is devotion, is love. That is the tasteful thing within. Jñāna-karma anavṛtam, other things are mere covers, but things within is what is tasteful. Satyam-śivam-sundaram - sundaram (beauty) is the reality, anāndam, (ecstasy) is the reality and all else is the outer cover. If we mix too much with the cover, then we cannot mix with the substance within. Then, our life is ultimately a disappointment.

naiṣkarmyam apy acyuta-bhāva-varjitam, na śobhate jñānam alam
nirañjanam kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitam karma
yad apy akāraṇam

("Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What,

then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?")

(Śrīmad-Bhāgavatam, 1.5.12)

Naiṣkarmyam apy acyuta-bhāva-varjitam, those that are suffering from hard labour, they want to get rest, naturally. To live their life, they are dependent on labour and that is thought as useless and undesirable - labour and to live. "If I have to live, then I must labour. This is a dishonourable life." So, generally, people's aspiration is, "How to live a life without labour?" Naiṣkarmyam, they are in search of naiṣkarmyam, rest, peacefulness, a life of rest, not the servant of labour.

Naiṣkarmyam apy acyuta-bhāva-varjitam na śobhate, even if it is possible to get it to a certain extent without the connection of acyuta (the Infinite), that it is not estimated as a good gain, a successful life. Why? It is mere retirement, mere retirement in renunciation. That is also considered not to be fulfilment in anyone's life.

Na śobhate jñānam alam nirañjanam, though in that stage, no contamination of birth, death, disease and infirmity; still, that cannot be considered by the Vaiṣṇava's as a very fine life.

Kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitam karma yad apy akāraṇam, then what to speak about this karma, work, labour, which is not done for the satisfaction of Kṛṣṇa. That is labour which is already held in a condemnable position, insulting position. Even that higher position of rest is not considered to be a happy position, what to speak of this laborious life.

What can give fulfilment to both labour and rest? That is Kṛṣṇa, the harmonising principle of both. If you will act to please Kṛṣṇa, serve Kṛṣṇa, then the labour will also be converted into gold, no longer iron. And if the rest, that is, the renunciation, is also performed in the relativity of devotion, divine service, then that has colour - otherwise not. This is the

speciality of the Bhāgavat teaching. It is always trying to put the conception of divine love, sentiment, feeling, above our intellectualism and mastery over energy. The master of power and the master of knowledge, if devoid of the master of love they have got no value. On the other hand, devoid of these two, if it is possible to enter into the area of divine love, one's life is successful. His movement is no longer considered as labour and is sambandha-jñāna. This is knowledge about the paraphernalia, who is who. That is not within the jurisdiction of any knowledge that we can get by research. Conduct research into the scientific condition into the nature, not like that. It is fulfilled in itself.

And Devarṣi Nārada came to Vedavyāsa to recommend that, "You must introduce this very clearly in your present book. You have dealt previously with different aspects of knowledge and work, but it is not so clear. So now very clearly and definitely you will have to describe independent of all them, the success of life is there in the full form without the help of knowledge, as well as energy, prayerful energy. Our reinstating is possible, reinstating ourselves to our lost wealth, that is possible independent of this sort of search, only break the seal, bhidyate hr̥daya-granthiś: (Śrīmad-Bhāgavatam, 1.2.21)

(bhidyate hr̥daya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāsyā karmāṇi, dṛṣṭa evātmanīśvare)

("Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master.")

Break the seal of the fort of the ego and then the natural flow will come and recognise you and have its own thing automatically. Such arrangement is there. So to come home you will have not to take the guidance of any director, or you won't feel any tedious labour in journey. You will be carried by your natural affection, independent of your external guides. It can know his own soil, the plane can understand its own soil, a

natural gift of attraction. No scientific search is necessary for that, the automatic attraction. That will bring you there, home.

Bhidyate hr̥daya-granthiś, chidyante sarva-saṁśayāḥ, rather, you will be able to put a stop to your intellectualism, intellectual ambition and aspiration, it is unnecessary. It is wild goose chasing. It will never help me in reaching my goal. You will reject that.

Chidyante sarva-saṁśayāḥ, there will be no room of any suspicion at all. A natural selection, infallible, natural, whole selection is there. Try to find out that natural thing not acquired, not as the result of any long programme, fulfilling, fighting, war, all these things, quite natural. Only the artificialism in you, that is to be removed. That is to be bid adieu for all.

Bhidyate hr̥daya-granthiś, chidyante sarva-saṁśayāḥ, kṣīyante cāśya karmāṇi, the reactions so long you acquired in your false journey that will evaporate out of itself. No problem! No problem! It is such. No karma, no reaction and no necessity of discovering a new invention. All these things. Progressive knowledge, civilisation, all redundant. Home selection is such. A child can know his mother, a calf also, there are so many cows, yet a calf runs to its own mother. Something like centre, something like natural guidance.

Anyhow you go, not much trouble, not much investigation, nor experiment, nor suspicion, nor clearance of that. Automatic, natural, happy, spontaneous life flow, movement, the interest is love. Love is such, independent of anything it can remain, love, affection, the innermost substance. And the existence is such.

To live, dive into reality they say, dive deep into reality and you are to find your home there. You are a child of that soil, quite comfortable. That is Bhāgavatam and Mahāprabhu. And that is not a very meagre and abstract thing, hazy thing, but that is the most intense and reality is that. Mahāprabhu showed in His character how much intensely He search for

Kṛṣṇa and how intensely He engaged Himself deeply in that līlā of Kṛṣṇa. Ignoring so many facts concrete in the outside world. Forgetting everything, despising everything which is so important to us. So many functions, so many duty considerations, all are neglected and how deeply and intensely He engaged Himself in līlā. Diving deep into it, it captured His whole heart so intensely that externally He was found to be helpless; jumping into the ocean, crossing the wall, coming to the Jagannātha temple unknowingly. What sort of deep attraction did He have for that Reality, Jagannātha?

We see the Vighraha, the wooden form of Jagannātha. But how could He see? Tears running down incessantly filling up so many small pits, one after another, pits are being filled by the tears. What does He see? What is the depth of His vision? Is He seeing the wooden form of Jagannātha that we see? What is He to see? How He is feeling? What intensity is in Him?

yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī yasyām jāgrati bhūtāni,
sā niśā paśyato muneḥ

("While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.") (Bhagavad-gītā, 2.69)

He has shown this is all night to Him. Our day world was really night to Him and what is night to us that was a very clear day to Him. He was fully awake there, He showed by His example. Forgetfulness of this apparent

interesting world and what we think imagination, superstition. Deeply diving there, He showed by His own characteristic and nature, own example, own practices, that how sweet, how capturing is the life of a devotee in the internal world of reality.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Mahāprabhu. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣīyante cāśya karmāṇi, dr̥ṣṭa evātmanīśvare. And mayi dr̥ṣṭe 'khilātmani

(bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya karmāṇi, dr̥ṣṭa evātmanīśvare)

("Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master.")

(Śrīmad-Bhāgavatam, 1.2.21)

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya karmāṇi, mayi dr̥ṣṭe 'khilātmani

("The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.")(Śrīmad-Bhāgavatam, 11.20.30)

"When they find Me everywhere, solution finished!"

He is there, what? My duty will be there. The Director, the All-dispensing officer is there. He can make or mar everything. He is there. What I shall feel is my duty towards that thing? So all ties dissolved, no duty, but still I find some inclination in discharging our duty for Him to help Him, to help Him. He's such. And that is our own reward. Not that He wants it. Without my help in discharging duty or service towards Him He will be undone, or He'll be imperfect, not that. My fulfilment is there and no want of accommodation, no bankruptcy there. He can give us engagement, any number of engagements we can get there for our interests. He's all right, without my help He can go, He can do. It is not for that purpose. But for my fulfilment I want that connection of the Infinite. My service won't add something to that, but I will be happy in the highest sense. He is there. Everywhere is He.

So my responsibility is to do good to the work, but still they (the guides) come at His inspiration, His guidance, "Comes to the world to say about Me. Try to recruit them for their fulfilment of life. Not for My necessity, My necessity is that they're suffering. Para- duḥkha duḥkhi (distressed upon seeing the distress of others).

(vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum āśrayāmi)

("I surrender unto Śrī Sanātana Goswāmī, the ācārya of sambandha-jñāna. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine rasa of divine love.") (Ragunātha Dāsa Goswāmī's Vilāpa-kuṣumāñjali, 6)

There is such a conception of life that one has got no pain of his own but still he has got some pain for others. That is also within him but he's not concerned with his own self but concerning the pain of the outside. Such pain is also existent. Dāsa Goswāmī says about Sanātana Goswāmī. Para-duḥkha-dukhī: "You Sanātana, you Gurudeva, you came to help me because you could not tolerate my pain in your heart. So you came to deliver me from my difficulty. But You are perfect in Yourself, You are perfectly in the safest position."

What is that safest position? Not to care anything for him but Kṛṣṇa, that is the highest position showed by the gopīs. "If necessary I can contract eternal hell for my whole life for the satisfaction of Kṛṣṇa." The most desperate position, self-forgetfulness for Kṛṣṇa, no pain or pleasure for them, still they're found to be in severe pain in separation of Kṛṣṇa. Acintya-bhedābheda (everywhere there is simultaneously something common and something different; inconceivable bipolarity). Not for his own account but for Kṛṣṇa's concern. That knowledge, that position, that friendly connection with Kṛṣṇa, that is intolerable to them, that is intolerable, vipralambha, bheda-bheda. But, the characteristic is this, peculiar, that that pain, that is external, but internally they feel great pleasure, satisfaction.

Here in the opposite world of exploitation, apparently robbing things we find satisfaction, superficial. But there is underground some suspicions that the results won't be very good, the reaction will come to attack me underground. Superficially we may feel.

America conquered Japan, or the world, by atom bomb. Superficially they enjoyed the pleasure of defeating the world. But that is apparent. Internally the apprehension is there, the reaction may come. For such a disastrous action, it is self-condemned. It is not human. Similarly, our victory on the surface, that cannot eliminate the apprehension for the reaction, cannot be satisfied.

In demonic stage, it can absolve to certain extent for ignorance, but pain is there. As much as sensibility, doing heinous action to another, the pain is with that. But there in the Kṛṣṇa conception, just the opposite.

bahye viṣajvāla haya, bhitare ānandamāya kṛṣṇa premara adbhuta carite

("The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy.") (Caitanya-caritāmṛta, Madhya-līlā, 2.50)

Here also in the world we find so many persons they gave their life for helping others. But they spent all their energy and money for the good of the others. So many examples are there. Outwardly leading a poor life, but internally at mind they are happy. Externally leading poor life but internally happy. So also in Kṛṣṇa conception, those that are wholly given to Kṛṣṇa, externally they may be seen to feel pain of separation of Kṛṣṇa and so many other things, but internally they're in touch with absolute joy. They have done right things.

The quality is in the highest degree, the quality and the joy is of the highest type. Everything for Kṛṣṇa, Reality is for Itself. "I am for Himself. I am in the finest harmony." No hitch, no possibility of any hitch of a dislocated anomaly, smoothly going on, pleasure, no pain, but something natural, peace is there found in that.

"The sweetest songs are those that tell of saddest things."

("Our sincerest laughter with some pain is fraught; Our sweetest songs are those that tell of saddest thought.")

(The English Romantic poet, Percy Bysshe Shelley, 1792-1822) Gaura

Hari. Gaura Hari. Gaura Hari. Gaura Hari.

What is pain and what is pleasure? That is to be understood. External pain by which we are captured, but that is not real pain. Internal pain, plenary pain is real pain. So plenary, fundamental pleasure is real pleasure which is very eager in its turn to carry pleasure to you, but you do not care for that.

bhaktis tvayi sthīratārā bhagavan yadi syād daivena nah phalati divya-
kiśora-mūrtiḥ muktiḥ svayaṁ mukulitānjali sevate 'smān dharmārtha-
kāma-gatayaḥ samaya-pratīkṣāḥ

Bilvamaṅgala Ṭhākura he sings this for bhakti: "Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then muktī (salvation or liberation) will wait to serve us with open arms. What to speak of muktī, even dharma (ritualistic virtue), artha (affluence), and kama (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying, 'What do you want?'" (Śrī Kṛṣṇa Karnāmṛtam, 107)

End of side A, 4/5.11.83, start of side B.

Śrīla Śrīdhara Mahārāja: a great scholar, when he's going to teach a child he must have to come in the lower position of a child and to educate him. So the whole religious representation they have got such consideration, that, "these persons they must be allowed to eat anything and everything and to do something and they must be satisfied. When that stage is finished then they will have a birth in proper soil and then get higher chance of religious realisation. In an organic whole some sort of connection one must have with the others then everything is all right.

Islam, Christianity, everything has got its place, direct or indirect, some will help us direct and some from indirect. Everything has got its purpose. The hankerings of the material pleasure, they will wait far, far away. Whenever their calling bell sounds they will rush: "What do you want?" The bhakta is there. They're always eager to serve him but he does not want, he does not want, no attention towards them, no attention, no time to spare for thinking about them. Deeply engaged in the service of Kṛṣṇa.

Where from Queen Kuntī Devī is inviting, "You come" to the worldly adversity. She's inviting, "You come. When you come I get the chance of being united with the blessings of the touch of Kṛṣṇa Himself. So you come." She's directly inviting the adversity.

These are standing like lighthouse, beacon light for us encouraging to go on that path. There is something for which they're inviting we see and we must go on this path towards the land of Kṛṣṇa. Kṛṣṇa, Kṛṣ ṇa, All-Attractor, the best friend of everything, the natural friend of the whole, Kṛṣ ṇa, attracts and gives pleasure. Kṛṣ ṇa. To be connected with Him direct process.

Hare Kṛṣṇa. Gaura Hari.

There is more nobility there, Both the Parties combined, the greatest giver, the greatest taker. Who is giving, who is taking? It cannot be determined clearly who is giver, who is taker. Apparently seen that the potency is the giver and the consciousness is the taker. Anyhow, Both combined come here to distribute Themselves. To distribute Them to one and all. "This is the process. Accept this and come to Me."

Very magnanimously, and almost the sole agent was Nityānanda Prabhu. He preached: "Anyhow, accept Gaurāṅga. Nothing to be done. I shall

look after all other things. Take His Name, enlist your name in His group, I shall look after."

But it is unbelievable. We are so far (away), that to understand our own interest, we are so far from our own inner interest that it is difficult to believe what is interest, what is not. The interest Himself is running, wandering from door to door, "Accept Me, accept Me, accept Me. I have come to your door. You take Me, accept Me." It is also possible by His magnanimous līlā, pastimes, it is also possible.

nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā niyamitaḥ smaraṇe na
kālaḥ etādṛśī tava kṛpā bhagavan mamāpi durdaivam īdṛśam ihājani
nānurāgaḥ

("O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name.") (Śikṣāṣṭakam, v 2)

Many say that it is one hand giving and another hand taking, so much magnanimity is there! But some sort of durdaiva is opposing me to accept that. Then, what is giving, what is giving, the fun of such preaching and distribution? Because it is not possible to get in a forced way, free, free achievement is necessary. Without disturbing our freedom, we are invited and welcomed. If freedom is not disturbed then everything will be spoiled. We are given to understand in such way, the harmony. Without interfering in our free will we are to be led to that, then we'll be benefited. This is the general way.

amara dutcya eva nahima adhikara tuwa daya vaicana parama dara
patisara nandanata bhaga amara ?

To say so, that also wants some devotion. He is already within the compound who can show so, "That it is my misfortune that I do not get You my Lord. You are so great. But I am the most unfortunate fellow." Who can say such, he's also within the jurisdiction, he is in the line, to be entitled to attack such words and thought, that requires something great. He's already in the compound.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

He's already in the relativity of the Absolute happiness, or good, then only he can utter such words, "that I can't get." And that is extended to the highest position, that is nature, that is the law. For the finite to get Infinite the only law is that, "that I can't get it." Finite cannot finish Infinite. So his deepest connection can only make him utter such words, "that I am not fit. I am not getting, I am thirsty, I am not getting." That should be the real position of a finite in the relation with the Infinite. "I can't get it." Infinite's connection coming to him and influencing him and through his mouth, "I can't get it. That I can't finish. I want more and more."

Even it went to Rādhārāṇī Herself. "I could not do justice to what I should have done. What to speak not up to level, up to mark, I can't do. The service should have been of more higher type and deeper type, but I failed."

This will be the region, no circumference. No satisfaction, where there is satisfaction there is limit, that is limit, but it is unlimited satisfaction. But the health also increases, hunger also increases, health develops, to consume more. Hunger increases. As much as it is coming in connection

and identifying with the Infinite, he's also being of that type. But still it is cultivation, it is culture, it is serving, the service is there, culture is there, mutual transaction is there. For Reality, die to live.

aham hi sarva-yajñānām, bhoktā ca prabhur eva ca na tu mām
abhijānanti, tattvenātaś cyavanti te

("Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.") (Bhagavad-gītā, 9.24)

"Arjuna, I am everything. You are My intimate friend. At least I won't deceive you.

What to speak, I am everything, man-manā bhava. "

(man-manā bhava mad-bhakto, mad-yājī mām namaskuru mam
evaiṣyasi satyaṁ te, pratijāne priyo 'si me)

("Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend.") (Bhagavad-gītā, 18.65)

"Whole mind you give to Me. Mad-bhakto bhava, become My devotee. Whole devotedness due to Me. Mad-yājī, whatever you do, do only for Me. Be selfless to the extreme. Mam evaiṣyasi, you will enter and stay in Me for eternity. Pratijāne, I promise to you. Priyo 'si me, you are My

favourite friend. At least I won't deceive you. I am everything. I am everything."

Another place: "You have come into this world many a time, I have also come. But I know them all, you do not know."

aparaṁ bhavato janma, paraṁ janma vivasvataḥ katham etad vijānīyāṁ,
tvam ādau proktavān iti

(Arjuna said: "Vivasvān, the Sun-god, was born in ancient times, and You were born only recently. Therefore, how is it to be believed that You previously instructed these teachings to him?") (Bhagavad-gītā, 4.4)

"How can You say that You told this advice to Vivasvān, who is long and long ago born?"

Then Kṛṣṇa says: "Many a time you also came here and I also came, but you do not know any one of those previous lives, but I know them all fully well. This is the difference. I am everything. I am everything."

What is the most wonderful is that the Infinite has come in our form and is asserting that, "I am everything. I am everything." He has come in our level in such a way to assert, "I am everything. I am your heart's friend. I am all to you. Come to Me. You will get everything. Give up all your engagements, all the conceptions of your duties. They're all sham, temporary, cheating. But everything due to Me is real. I am so. Such a thing exists in this world, the fulfilment of everyone's life. I am so and so."

.....

Śrīla Śrīdhara Mahārāja: What about her, that Vinode Bhani? You asked

why?

Devotee: Oh, I just wanted to know if in his presence, Śrīla Prabhupāda Bhaktisiddhānta had made any ṛtvik ?

Śrīla Śrīdhara Mahārāja: No. Prabhupāda gave permission, and I was present there, "You can give hari-nāma there if anyone takes." I heard, I was present on the occasion.

Devotee: Also, we were reading in Śrī Guru and His Grace when you were talking about Bhaktivinoda Ṭhākura and Vipina-vihārī Goswāmī. So sometimes you say that "Vipina-vihārī Goswāmī was in the line, so many lady gurus, they had passed the mantram down," but you say, "we don't give recognition to them. What is their realisation?" But Ṭhākura Bhaktivinoda, his formal connection is with Vipina-vihārī Goswāmī. So, we always say that there must be connection of a genuine Vaiṣṇava, of a real Vaiṣṇava. So we find in the writings

Śrīla Śrīdhara Mahārāja: That is necessary in the case of a general man but when a particular pārṣada (an eternal follower or associate-servitor) comes, his initiation is only a formal one. In that case it maybe supported. So a śikṣā-guru paramparā. The formal dīkṣā-guru paramparā, that is cancelled, that is not to be important in the case of a pārṣada-bhakta.

Devotee: Yes, but I mean in the case of Bhaktivinoda Ṭhākura, we don't see with our limited vision, any other śikṣā of him, but he is giving so many things, his books, Jaiva Dharma, Navadvīpa Dhāma Māhātmya, Caitanya Śikṣāmṛtam, he's giving the ...

Śrīla Śrīdhara Mahārāja: That is the proof that already all this wealth was in his possession. So he's sent from, looking at the chaos, chaotic condition, he was sent here from above to re-establish things.

yadā yadā hi dharmasya, glānir bhavati bhārata abhyutthānam
adharmasya, tadātmānaṁ sṛjāmy aham paritrāṇāya sādḥūnām, vināśāya
ca duṣkṛtām dharma-saṁsthāpanārthāya, sambhavāmi yuge yuge

("O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world. I appear in every age to deliver the saintly devotees, to vanquish sinful miscreants, and to firmly establish true religion.") (Bhagavad-gītā, 4.7-8)

"Whether I come down or I send some representative, in this way."

Devotee: Sometimes, as in the case of Mādhavendra Purī, you mentioned what we find in him we cannot trace that in Mādhva

Śrīla Śrīdhara Mahārāja: Found in the Mādhva school, yes.

Devotee: So did you say once he could be considered kṛpa-siddha ?

Śrīla Śrīdhara Mahārāja: Yes, kṛpa-siddha. The development in the midway cannot but be so. In the line, some high development in the midway, we are to take it like that. Because ultimately we are to give

judgement only seeing the material, we are to ignore the form.

Devotee: So in one of the next books when we have The Lives of the Saints, like Sādhū-jīvanī, we want to make one book with all the lives of great devotees. You wrote one article called The Pontifical Position of Mādhavendra Purī many years ago in the Harmonist, so we want to include that.

Śrīla Śrīdhara Mahārāja: Yes I did.

Devotee: Very wonderful article on the sampradāya.

Śrīla Śrīdhara Mahārāja: Long ago. I was in Madras perhaps at that time. At that time Prabhupāda was living, our Guru Mahārāja he was here when that article was written.

Devotee: Yesterday, you mentioned how Kavirāja Goswāmī has spoken of Vṛndāvana Dāsa Ṭhākura as the Vyāsa of caitanya-līlā. And in that section of Caitanya- caritāmṛta he mentions that in the future that more, that Vyāsa will come again and describe caitanya-līlā. How are we to understand that?

Śrīla Śrīdhara Mahārāja: Vyāsa, is something like a title. Whomever gives exposition to the Vedic meaning, they're known as Vyāsa. Vyāsa, Somāsa and Vyāsa, to harmonise, to elaborate things when they're put in a substance, that is Somāsa, to combine many into one. And Vyāsa means when one is extended, one thing extended in different ways by branches, that is Vyāsa. When the Vedic truth, the revealed truth is extended in such a way that it may be acceptable and understandable by

many.

veda tapa vinihita ?

The meaning of the Veda is taken from the source and it is differentiated and it is distributed to many. That is the title of the Vyāsa. This is a function of the Vyāsa. So there are many Vyāsa, and this Vyāsa is known as Kṛṣṇa Dvaipāyana Vyāsa, from whom we get the Bhāgavatam, Māhābhārata, all these, he's one of the special Vyāsa's whose name was Kṛṣṇa Dvaipāyana Vyāsa. But there are many other Vyāsa's previously. Whoever expands the meaning of the Veda, they're known as Vyāsa expansions, they're Vyāsa.

So Vṛndāvana Dāsa Ṭhākura is recognised as the first Vyāsa of caitanya-līlā. And there may be in future many Vyāsa's that will come to make expansion of the, that is the detailed meanings of the līlā and the teachings of Śrī Caitanyadeva. Many Vyāsa's will come and they will go on giving relation about Śrī Caitanyadeva and His teachings. The meaning is that. Vyāsa is not one but it is rather a title, "who gives expansion, explanation of the inner meaning of the Veda," he's Vyāsa.

Devotee: You're the living representative of Vyāsadeva.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Because you expand the meaning.

Śrīla Śrīdhara Mahārāja:

artho 'yaṁ brahma sūtrānām, bhāratārtha-vinirṇayaḥ gāyatrī bhāṣya rūpo
'sau, vedārthaḥ paribrimhitaḥ

("Śrīmad-Bhāgavatam represents the real purport of Vedānta-sūtra. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic Mahābhārata, the great history of the world, Śrīmad Bhāgavatam has come to give its real meaning. The mother of all Vedic knowledge is the Gāyatrī mantra. Śrīmad Bhāgavatam gives the gist of Gāyatrī in a very full-fledged way. And the supplementary truths of the Vedas are also found within Śrīmad Bhāgavatam.") (Garuḍa-Purāṇa)

In Bhāgavatam, new light, the very substance taken out and given to the public. "This is the meaning of the Veda, cannot but be." Just as I am always trying to take out the meaning from Gāyatrī, this Brahmā-Gāyatrī, how it's coming to the sweet sound of the flute of Kṛṣṇa. Gāyatrī, in the lower conception, is the Brahmā-Gāyatrī, and in the highest, the vāmśi-nātha, the sound of the flute of Kṛṣṇa, one and the same thing. Religion is proper adjustment and the flute sound is helping the devotees to adjust in their present function of respective duties. The sound, attracting the gopīs, instructing, "come here, come there," all these. Yaśodā also serves hearing the sound of the flute, that says when He will come, making arrangement for His food etc., that vāmśi-nātha, the sound giving direction to adjust everyone in their respective service.

That song, and Gāyatrī is also in the beginning, Brahmā-Gāyatrī song which takes us out of the material world towards the conscious world, Brahmā. First stage Brahmā- Gāyatrī, the song that engages ourselves in Brahmā that is all-conscious thing. From the fossil conception to subject

consciousness, from objective to subjective consciousness. Brahmā-Gāyatrī's first call is from objective consciousness to subject consciousness. Then that develops in the subjective world. The hierarchy is there. There is Guru-Gāyatrī, Gaura-Gāyatrī, Syāma-Gāyatrī, in this way Gāyatrī develops in the meaning and goes to the Bhāgavata conception. So Mahāprabhu's kīrtana, that is also Gāyatrī by chanting the Name of Kṛṣṇa we get emancipation: gānat trāyate, by singing which, the song which helps our self-determination, the song that helps self-determination, our emancipation, liberation. Liberation in the negative sense and self-determination in the positive sense.

muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ

("Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies.") (Śrīmad-Bhāgavatam, 2.10.6)

What is mukti? What is salvation, proper? That culminates in self-determination, the positive side. And the negative side it takes us away from the conception of the objective world. So Gāyatrī, the song that helps us from the objective consciousness to the subjective consciousness and then goes further in the subjective world, up to self-determination. Mahāprabhu's kīrtana song also helps for self-determination and Kṛṣṇa's flute also helps us in our immediate self-determination in the adjustment of respective service, as a guide. So, the same line, is Gāyatrī, going to Kāma-Gāyatrī, Gaura-Gāyatrī, in this way, above, to the acme, the highest position of self-determination. When already in self-determination then also every day's programme, "go there, go there, do this for Me, and all these things," that adjustment call also coming from the flute of Kṛṣṇa there. So song, this Gāyatrī culminates in Kāma-Gāyatrī, ha, ha. Hare Kṛṣṇa.

The same, one and the same, harmony, advaya-jñāna, undivided absolute, from the surface towards the, He is such, innermost existence. Home, from foreign land to home, and home duty is also guided by that flute of Kṛṣṇa, the sound.

Hare Kṛṣṇa. Nitāi Gaura Hari bol!

Go-pūjā Vṛndāvana, Vaikuṇṭha, super-subjective world everything is to be worshipped, to be respected, to be served. To go in Vṛndāvana, generally śruti, that is śānta-rasa, represented by go (cow), there in Vṛndāvana.

Sādhū-pūjā, especially, Kṛṣṇa is maintaining, sustaining, feeding, taking interest for their growth, Kṛṣṇa Himself. So, not only that from the go section, generally the food of Kṛṣṇa, the favourite food also coming from that species. So we must show our veneration, our respect for them, for everything, especially for the go, for the food suppliers of Kṛṣṇa, that sort of service. Kṛṣṇa comes mainly from the go section. His favourite diet.

Every incarnation of God is to be worshippingable in different positions. Vaiṣṇava is also of different sections, of different types, of different sections, different avatāra. We should give our reverence to all, one and all, and special veneration towards Vṛndāvana.

..... He's congruent where His day of, Vāmanadeva came and Bali Mahārāja surrendered to Him, ignoring the direction of his Guru. So that is a very important thing and we should respect. Perhaps that came in this day, congruent, Bali Mahārāja pūjā. Bali Mahārāja surrendered to Vāmana, in this day, this day. So it will be given respect in general and we should worship Him. That is not connection with Vṛndāvana līlā, Govardhana pūjā. It is a separate thing. That took place on this day.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, sometime you said that Śrīla Prabhupāda Bhaktisiddhānta, he would, in his last days said to construct a cottage in Govardhana, that his disciples should construct a cottage in Govardhana and he would go there.

Śrīla Śrīdhara Mahārāja: Yes. The tenor of his line on that preaching was:

pūjāla rāgapāṭha gaurava bāṅge mattala sādhu-jana viṣaya range

("The path of divine love is worshippingable to us and should be held overhead as our highest aspiration.")

He himself behaved in that way and also taught us, "That don't think that you have reached that raga stage. Always try from the lower position to give your reverence to the raga stage. Don't think that 'I am established there, I have got my position in that higher stage,' because then you will miss it.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

(Śrīla Bhaktivinoda Ṭhākura says: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn.")

Whenever you will make the subjective thing as the object of your experience, that higher subject will vanish. So if you want to make that permanent, always keep it at a respectable distance, that higher respectable distance.

So, he to that, the plane of our highest service is Rādhā-kuṇḍa, that is our goal, our hit (target). Service of the Vaiṣṇava's of the highest type, they serve there, Kṛṣṇa is served there. The highest quality of service is found in Rādhā-kuṇḍa and we are concerned with that only. But if we pose that we are there we won't be able to maintain our position there. Only, the strategy is this, that if we pose we are in the lower plain and just in the front, due, above that highest plain, then we can maintain our position safely.

So he tended that Rādhā-kuṇḍa is the highest position of our service and all our masters, lords, they are playing there. And from a little lower position we are to look at that, then it may be permanent. So close by we shall get the place Govardhana.

Vṛndāraṇyam rāsotsavād udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ, then rādhā- kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt.

(vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt kuryād asya virājato giri-taṭe sevām vivekī na kaḥ)

("Superior to the spiritual realm of Vaikuṇṭha is Mathurā, where Śrī Kṛṣṇa first appears. Superior to Mathurā is the Vṛndāvana forest where Kṛṣṇa enjoyed the rasa dance. Better still is Govardhana Hill, which was the site of even more confidential pastimes of love. But best of all is Rādhā-

kuṇḍa, which is situated at the foot of Govardhana Hill, and holds the supreme position because it is overflowed with the nectar of the highest kind of divine love. Who is acquainted with the science of devotion who will not aspire for the divine service of Śrīmatī Rādhārāṇī at Rādhā-kuṇḍa?") (Upadeśamṛta, text 9)

The next lower position is Govardhana. We shall stay there and we shall go from that place to Rādhā-kuṇḍa and we shall serve our guru

End of recording, 4/5.11.83

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83.11.5-6-7

Śrīla Śrīdhara Mahārāja: our Guru Mahārāja (Bhaktisiddhānta Sarawatī Ṭhākura) was of ontological nature, of sannyāsī, and not very practical to meet so many persons for preaching purpose, etc., of secluded nature. So he felt himself too much disturbed by the absence of (Śrīpād Bhakti Vilās) Tīrtha Mahārāja. At that time he was very much disturbed in his heart and expressed some of his internal relationship with Kuñja Bābu (later Śrīpād Bhakti Vilās Tīrtha Mahārāja).

There is a letter and it was published, that letter of Prabhupāda (Bhaktisiddhānta Sarawatī Ṭhākura). There we find that Prabhupāda says he gives his own identification as Nayana-maṇi Mañjarī. "I am a young girl. Nayana-maṇi Mañjarī is my name. Vṛṣabhānu-nandinī, the Rādhārāṇī, likes me very much and She always tries to keep me just before Her eyes. But I am not very able, expert in discharging my duties.

But Bimala Mañjarī can help me to do my quota of service, even by Rādhārāṇī. But at present that Bimala Mañjarī has become apathetic towards Rādhārāṇī and left me. So I'm not able to discharge my little quota of duty that is expected by me from Rādhārāṇī."

That this formula, this is a formula, according to which one will try to find his real highest aim of realisation, travelling through this path. It is couched in such a way. So from there we know, Bimala, that was the name of Prabhupāda, Bimalānanda, Bimala Prasād. So from his name, connected with his name, Kuñja Bābu was given the name of Bimala Mañjarī. And here, experts in doing the external side of the duty, and Prabhupāda, he with his help could satisfy, or satisfactorily discharge his own duty as wanted by Rādhārāṇī. Or as he saw it, Her, in Bhaktivinoda Ṭhākura.

This is a kind of posing formula. Following this we are to reach to our goal. From there we can, we know, that Bimala Mañjarī in the internal circle of service, Kuñja Bābu and he's in such position. So taking that position of his Gurudeva at present, that Yati Mahārāja, he also conceived him as his servitor and, "That Bimala Mañjarī he must have got a bona fide position in the higher circle. And by my fervent prayer I came near him and got some inspiration to do this, to undertake this task. And I am doing so." That is what he wants to say here, as far as I understand.

But this is a formula of the higher type for our realisation, but how far one is practically doing and how far it will be applied to any particular case, that is to be determined. One side, the sahajiyā, they have all such formula and they're trying to follow this and we cancel them abhorrently. At another side, such things are really existing for the lover of truth, cent per cent, and to approach from his bona fide sincere position of higher devotion. So particular cases should be dealt whether it can be applied here or there.

Devotee: One question arises, that, generally we preach, or we hear Your Divine Grace say, "that if I have got it or if I have seen it then it is rotten." Generally such high things are not admitted so openly in the public. And if a great soul has got such a vibhūti he will not say such things here to the general mass. So this is the only thing which we appear anxious about if correct.

Śrīla Śrīdhara Mahārāja: This is not for advertisement but to be concealed like the highest, most precious achievement.

.....

Śrīla Śrīdhara Mahārāja: Prabhupāda's writings, Anubhāṣya (Śrī Caitanya-caritāmṛta commentary), or the Bhāgavata writing, we did not find such type of self- advertisement.

Devotee: Never.

I think at the end of Anubhāṣya, in a very covered way

Śrīla Śrīdhara Mahārāja: Very covered way

Devotee: In a very hidden way, he mentions

Śrīla Śrīdhara Mahārāja: Gaura Kiśora Dāsa Bābājī Mahārāja, Bhaktivinoda Ṭhākura

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Svarūpa Dāmodara, Gadādhāra

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: "But I am a servant of a servant."

Devotee: But nobody can understand that unless they are connected with Prabhupāda in the Mission. A general man will read it and cannot understand the meaning. It looks like poetry.

Devotee: In Bhaktivinoda Ṭhākura's Bhāgavata-Arka-Maricimālā, he says, and it sounds as though Yati Mahārāja has taken from there. Bhaktivinoda Ṭhākura says: "One day, while penetrating deeply on the meaning of Śrīmad-Bhāgavatam, Svarūpa Dāmodara, the right-hand personal attendant of Mahāprabhu, came to me in a vision and said: "You divide into sambandha, abhideya, prayojana, Śrīmad-Bhāgavatam," and gave a special explanation of the first verse. So Bhaktivinoda Ṭhākura says: "I did not think it proper to disclose this but I fear some offence to my Guru and my superiors if I do not admit it." So in almost the exact same language, Yati Mahārāja he is plagiarising, they say in English, plagiarism.

Śrīla Śrīdhara Mahārāja: "If I do not mention this then I commit some offence against my Guru."

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He has got direct order in his inspiration, "That you give your, express your position as such and then you begin this work."

Bhaktivinoda Ṭhākura

janmādy asya yato 'nvayād itararaś cārtheṣv abhijñāḥ svarāt tene
brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ tejo-vāri-mṛdāṁ yathā
vinimayo yatra tri-sargo 'mṛṣā dhāmnā svena sadā nirasta-kuhakaṁ
satyaṁ paraṁ dhīmahi

("O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.") (Śrīmad-Bhāgavatam, 1.1.1)

A new explanation he has given, drawn from the inspiration of Svarūpa Dāmodara. And also he has expressed that he gave a new explanation to a particular śloka of Bhagavad-gītā.

kṣipram bhavati dharmātmā, śaśvac-chāntim nigacchati kaunteya
pratijānīhi, na me bhaktaḥ pranaśyati

"He soon becomes righteous (dharmātmā) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes."
(Bhagavad-gītā, 9.31)

In an assembly of Yāmarāja, śabha. But has he mentioned there his own śakhi, svarūpa, anywhere? Though he has mentioned it in a song, Kamala Mañjarī, his name, he expressed: "My name is such, my dress is such, my service is such. That is the highest position in the service of Rādhārāṇī." He has given vent to us.

Yati Mahārāja has not mentioned his name there?

Devotee: No.

Devotee: His own name? No.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Sometimes also, Narottama Dāsa Ṭhākura's expressing that sort of higher aspiration in his songs.

Śrīla Śrīdhara Mahārāja: Bana Mahārāja, also, was expressing his svarūpa, from long time.

And perhaps he has mentioned in some book of his publication.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

This is the Introduction of the publication of Bhāgavatam ?

Devotee: Yes. First page. Preface.

Śrīla Śrīdhara Mahārāja: You re-read it again from the very beginning.

Devotee: Preface. "Fallen, fallen, still fallen am I. Who else except Śrī Gaura Hari, His mercy embodiment, Śrī Nityānanda's other self, Gurudeva, His Divine Grace Bhakti Vilāsa Tīrtha Goswāmī Mahārāja, who is none but Bimala Mañjarī, eternally waiting upon the transcendental erotic dalliance

Śrīla Śrīdhara Mahārāja: I find there is a defect. Gaura Hari

Devotee: Yeah, Nityānanda

Śrīla Śrīdhara Mahārāja: Nityānanda's line

Devotee: Yeah, this sakhya, mādhyura

Śrīla Śrīdhara Mahārāja: How is it?

Devotee: Without asking you we could not

Śrīla Śrīdhara Mahārāja: Gaura Hari, Nityānanda, by Their Grace you must go to the line of Rādhārāṇī and then Gurudeva, or Prabhupāda, then we should come to Bimala Mañjarī. But what does he say? "Fallen, fallen, fallen as I am

Devotee: "Still fallen am I. Who else except Śrī Gaura Hari, mercy embodiment of Śrī Nityānanda's other self, Gurudeva

Śrīla Śrīdhara Mahārāja: Nityānanda's other self, Gurudeva, how there he can find the Bimala Mañjarī?

Devotee: This is also a problem.

Śrīla Śrīdhara Mahārāja: Then?

Devotee: "His Divine Grace Bhakti Vilāsa Tīrtha Goswāmī Mahārāja, who is none but Bimala Mañjarī, eternally waiting upon the transcendental erotic dalliance

Śrīla Śrīdhara Mahārāja: Again go "other self

Devotee: "Who else except Śrī Gaura Hari, mercy embodiment of Śrī Nityānanda's other self, Gurudeva His Divine Grace Bhakti Vilāsa Tīrtha Goswāmī Mahārāja, who is none but Bimala Mañjarī, eternally waiting upon (serving) the transcendental erotic dalliance of Rādhā-Govinda at Their sportive land of Vraja. Out of his bountiful mercy operated upon my eyes with the collyrium of intuitive wisdom for having a glimpse of the divine sport. Although I am the vilest creature."

Śrīla Śrīdhara Mahārāja: "By His Grace, suddenly I got entrance into that vision." Then?

Devotee: Later, next paragraph. "A vile destitute as I am, a dwarf as I am, what a foolish gesture to make a high jump to catch the moon. A poor soul as I am, how could I aspire after the gain of kṛṣṇa-prema when the Bhāgavata itself at the very outset says: 'Him, the sages and gods, are puzzled to know. Where angels fear to tread, devils try to trespass.' Meaning fools rush in where angels fear to tread."

Then in the next paragraph he tells about his spiritual vision of Rasa-Rāja, Mahābhāva. "Then how can I, such a fool vouch safe to undertake this task is a mystery which I felt not proper on my part to disclose as it might be bringing spiritual conceit. But subsequently I realise that it would be an act undone to my spiritual Guru which might stand as an obstacle on the path of my spiritual progress."

Śrīla Śrīdhara Mahārāja: "Because it is this duty is given to me by my Guru, if I do not do then I shall commit offence to my Guru. So I am

engaged in such bold actions."

Devotee: "Without any reserve I record the fact that one day in a spiritual vision my divine master commanded me to follow him and soon I could see myself present along with him at an enchanting dalliance of the Rasa-Rāja and Mahābhāva at that transcendental sportive land of Vraja. What a marvellous sight. But soon, I lost myself in ecstatic rapture. Alas! I lost the vision and lamented so bitterly when my divine master, once again appearing before me, behested me to penetrate upon Śrīmad-Bhāgavatam and commissioned me to undertake this task. And yet, another one, for the attainment of final beatitude or summum bonum of my life."

.....

Devotee: I was thinking it is best for us to concentrate on ourselves on what you are giving to us.

Mahārāja, in the brahmā-vimohana-līlā (the pastime of Lord Brahmā's illusion) after Lord Brahmā offers his prayer to Kṛṣṇa:

jñāne prayāsam udapāśya namanta eva jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir ye
prāyaśo 'jita jito 'py asi tais tri-lokyām

("Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus

mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.") (Śrīmad-Bhāgavatam, 10.14.3)

And other prayers in appreciation of Kṛṣṇa, doesn't he pray to become situated in Vṛndāvana as a creeper. Does he make a similar prayer to that of Uddhava?

Śrīla Śrīdhara Mahārāja: Did he make?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Where?

Devotee: When, after he began to pray to Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: After Brahma-stol (?) when Kṛṣṇa is born, at that time also there is some events of Brahmā with other gods. Then Brahmā, after this brahmā-vimohana when he stole the cowboys and calves, then again he met at Dvārakā. Always he's found to be tested, and still, Brahmā is our Mūla-Gurudeva, he's the original Guru of our line. And so much so that Mādhvācārya eliminated that from Bhāgavatam, he could not accept those two chapters of Bhāgavatam where Brahmā was under illusion, misunderstanding about Kṛṣṇa. But Mahāprabhu accepted everything in toto.

A very peculiar thing, acintya. Nimāi is very fond of this expression, acintya bhedābheda. Everything is unintelligible. Our original Guru he's perplexed, not only once but thrice. How to accommodate? That is līlā, to attribute to His līlā, independent of everything. Sometimes showing that He's under His servants. Whatever the servant likes He cannot but do that. And sometimes ignoring.

That is the spontaneous pastimes of the Absolute. Showing His Absolute submission to Rādhārāṇī, sometimes ignoring, sometimes She is ignoring.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet ato hetor ahetoś ca,
yūnor māna udañcati

"Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa." (Ujjvala-nīlamanī)

Rūpa Goswāmī has supplied this basis. When we go to think about the pastimes of the Absolute we, the finite, will have to take this armour: aher iva gatiḥ premṇaḥ, svabhāva- kuṭilā bhavet. Naturally, it is crooked, just as the movement of the serpent. A serpent cannot go straight, but by zigzag way. So the Absolute, the waves that come from Him are in that way, above all. That characteristic is always maintained, cannot be taken under any laws and rules. With this initial consideration we should approach to study anything and everything about the Absolute. He is absolute, and we are infinitesimal. He is adhokṣaja.

Once I asked our Prabhupāda (Bhaktisiddhānta Sarawatī Ṭhākura): "Why this difference in the conception of the last part of kṛṣṇa-līlā between Sanātana and Rūpa?"

Sanātana closed in Mathurā and Rūpa took in another stage towards Dvārakā. Lalitā- Mādhava and Vidagdha-Mādhava, Vidagdha-Mādhava in Vṛndāvana līlā and Lalitā- Mādhava in Dvārakā līlā. The same group taken there in different forms and Sanātana Prabhu he liked to complete in Mathurā and from Mathurā again, the wheel turning to Vṛndāvana. Nitya-līlā passing in this way.

(Sudira prayas ?) in Mathurā, after that long, long separation, again the wheel changes. In Vṛndāvana they think, "Oh, Nanda, Yaśodā has got no child," in this way, "You must have some child," some think in this way. Then, "Oh, yes, Yaśodā will have some child," in this way. Again, passing and developing and going to Mathurā, Kāṁsa, and from Mathurā maṇḍala, not, he took Kṛṣṇa into Dvārakā.

But Rūpa Goswāmī took Lalitā as Jambavatī, Rādhārāṇī as Satyabhāmā, Chandrāvalī as Rukmiṇī, in this way transformation somewhat. I asked this to Prabhupāda. Prabhupāda simply answered: "We are going into details. Why? It has been mentioned as adhokṣaja." That was his short answer.

Un-understandable, acintya-niya Everything is not bound to come within our fist. All Rights Reserved. In that way, that sort of expectant attitude should always be maintained within us if we like to be in connection with that plane of thought.

jñāne prayāsam udapāsyā namanta eva jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir ye
prāyaśo 'jita jito 'py asi tais tri-lokyām

"Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds." (Śrīmad-Bhāgavatam, 10.14.3)

It is our defect that we want to understand anything and everything, it may be qualification here, but in relation to the transcendental truth of the highest order, it is disqualification. Everything we want to know, the clue of everything, the key to everything we want to have in our possession. But this is really a bar to progress. If we assert in this way, we rather lose confidence there and there will be some delay to extend the key to us. If a servant, getting engagement in his master's house is very particular to have the key of the store, very particular, then the master will suspect him. So that is a type of disease to know anything and everything. That is the understanding element in us is enemy to our progress. This is difficult of course to accept but still it is so.

Surrender, what understanding the gopīs had, knowledge from śāstra, this or that? Nothing, rather what we understand to be "standard purity," what we think to be knowledge - all these things, they're disqualifications in gain of the Absolute pleasure.

You see, Kṛṣṇa, one day, He suddenly fell ill and became senseless. And in another figure He came as a physician. "O Yaśodā, your boy is caught by some disease. Is it?" I am told by someone."

"Yes, yes, who are you?"

"I am a physician and I have come, a mystic physician. I'd like to see your

son.

What is His disease?"

"He fainted, perhaps a headache, all these things."

He told that: "I can relieve a big disease but I want to cure Him and I can. Only I want some water and that can be taken in a porous pot from the Yamunā and only a chaste lady can do that. A chaste girl must take some water in a porous pot and then with the help of that I shall give some medicine and the Boy will come to consciousness immediately."

Then Yaśodā was mad to find out who is a chaste lady living in Vṛndāvana. Then told Jaṭilā and Kuṭilā, Rādhārāṇī's mother-in-law and sister-in-law. Jaṭilā was mother-in-law and Kuṭilā was sister-in-law, husband's sister. Naturally, they preached about some doubt, suspicion in the other girls of the gopīs, so generally they are considered to be chaste. So Yaśodā appealed to Jaṭilā first: "You please go and take some water."

"How is it possible? To fetch water in a porous pot is impossible."

"No. The physician says that if she's really a chaste lady, then she can take water." Then Jaṭilā could not avoid that mad, request of Yaśodā
.....

End of side A, 5/6/7.11.83

(The remainder of this pastime is not given out here by Guru Mahārāja, but included from Loving Search for the Lost Servant by the transcriber of this tape)

(Then Jaṭilā could not avoid that mad, request of Yaśodā) but she could

not fetch any water. Then Kuṭilā was requested to fetch water in the pot, but she dared not venture to try it, seeing the attempt of her mother. Still, Yaśodā was so earnest in her request that Kuṭilā also could not avoid the task. But she could not fetch water either, because there were so many holes in the water pot that the water just poured through. They were astonished, thinking: "What can we do? Among all the girls in Vraja, not a single chaste girl is to be found? What a horrible thing!"

So Kṛṣṇa, in the garb of a physician, singled out Rādhārāṇī, saying: "I think that She is a chaste lady. Request Her to fetch the water."

And at the request of Yaśodā, Rādhārāṇī could not avoid the task. She had to go fetch water, but She was thinking of Kṛṣṇa: "If You come to My relief, then only it may be possible; otherwise it is impossible," She prayed. Rādhārāṇī dipped the porous pot in the water as Kṛṣṇa touched the pot from within the water. And Rādhārāṇī with great suspicion took the pot from the water and in great wonder She said: "The water is there!" She had taken some of Her maids, the sakhīs, Her chief friends, with Her, and they were all astounded to find that She drew the water from the Yamunā. The holes were there but still the water remained within the pot. So She brought the water to Yaśodā and everyone was astounded. And that water with some fictitious medicine was given to the boy Kṛṣṇa, and He arose from His "unconscious" state.

This was a tactic by Kṛṣṇa to show the position of Rādhārāṇī, to show what chastity is. What is chastity? Ordinary "chastity" is not real chastity. Real purity, real chastity, is far above all relative considerations of chastity. And that is inconceivable, beyond our knowledge and reason, just as how a porous pot can contain water. It is a miracle. But God works wonders. His ways are filled with miracles. We should be prepared for that - prepared that all the empirical knowledge of this world, all our experience, will prove to be wrong. It won't have any value in the higher plane. What is found there is a new thing.)

Śrīla Śrīdhara Mahārāja: that is the strategy of remaining in the relativity of the highest quarter of service of Kṛṣṇa.

pūjāla rāgapāṭha gaurava bāṅge mattala sādhu-jana viṣaya range

("The path of divine love is worshipping to us and should be held overhead as our highest aspiration.") (Bhaktisiddhānta Sarawatī Ṭhākura)

He wanted us to teach in that way. So he ordered that: "A cottage should be built in Govardhana, I shall live there and from there, I am not fit to live in Rādhā-kuṇḍa, I am a little lower (in Govardhana), but my Guru Gaura Kīśora Bābājī, Bhaktivinoda Ṭhākura and others, they're fit to serve there. We shall go and serve them and come back in the next lower position and there we shall stay."

To maintain the subjective position in the subjective world that is a tactic. Otherwise, if we think we are in the highest quarter, that will vanish from us. Only from a little down, with respectable eye, we can have the vision. And whenever we think that we are there, it is nowhere, it is the nature. So at respectable distance we can have a look of that thing. That is the peculiar principle. If you look straight you lose but if you try to look at it with some screen or any other hiding place, then you can see. A peculiar type of posing of seeing, or coming in contact with the thing of the highest order.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

(Śrīla Bhaktivinoda Ṭhākura says: "Suddenly a flash came, but when I

tried to see that, it disappeared. It was withdrawn.")

If you like to contact with it direct then it will vanish from your experience, from your look. Ha, ha, ha, ha. Espionage, through spy you can know things of the enemy land but not direct. Ha, ha, ha. They can't come in direct connection but through spy you can, something like that. Espionage, if you go to know direct it is impossible, something like that. Hare Kṛṣṇa. So become spy, only from behind the screen you can handle, interfere, but not direct. Things are such.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: That is the eternal position of the jīva-śakti.

Śrīla Śrīdhara Mahārāja: The land is such. Kṛṣṇa is also playing like that, something like a thief. The play in that particular order and there, in that way, we can have the highest experience of the ontological truth. By chance, as if by chance, ontological truth comes to us, He accepts us suddenly we can find Him. He's Absolute, He's autocrat, He's independent. Whenever whimsically He comes to give His connection to me, then I can have that. It is never within my clutches. So through the, it won't come directly within my control, by its nature. But the highest position, to have Him in closer connection, has been devised by the devotees in that way because by nature it's not a thing to come direct within my control, always above. So by this system we can come to the highest realisation.

In the highest order in the līlā of Rādhā-Govinda, Rādhārāṇī's always bhāma. Kṛṣṇa asks Her to do something, "No, I won't do that." And this has been accepted as the highest mood of the negative side. "I won't." Whatever He will want, to deny that. That is bhāma-bhāva and

Rādhārāṇī's full of that nature and that enhances the eagerness, earnestness of Kṛṣṇa. So the whole thing is a crooked one. And this is the way recommended for the poorest to come in contact with the highest. It is a wonderful device. Hare Kṛṣṇa.

Direct transaction, clear, face to face transaction, is absent there. Everything is stealing, all stealthily performed. And there you'll be gainer, like black marketing. In the highest area, in the area of autocracy that is wholly black marketing.

Aprākṛta, aprākṛta-vāt, just similar to the lowest conception of things, the highest is that. Autocracy is considered to be the lowest in our present living, we can't tolerate, but autocracy is there. So, aprākṛta, the highest quarter of the transcendental world which can harmonise with everything which is considered to be of the lowest type, all harmonised. That is the beauty, the beauty, what is undesirable, what is nasty, what is bad, that is harmonised in such a way that that gives the highest position. The harmony, the harmonious strength is so much there, His peculiar position is so much there where the lowest has proved to be the highest by His magical touch. Because He is there, no dirt is dirt, that is purest. His magical touch means that. The Kṛṣṇa consciousness, the touch of Kṛṣṇa, the Beauty of the highest order, just as the touch-stone, whether one wants not only silver to make it gold, but iron, lead, anything of the lowest order, that may be turned into gold. The touch-stone is so powerful. The lowest type of everything of our conception gets the highest position by the magical touch of the wonderful substance, and He's Kṛṣṇa, He's Kṛṣṇa. All the dirty things coming in contact with Him, harmonised in such a way that holds the highest position. The highest centre is so wonderfully powerful, or whatever you'll like to say.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

(Raghunātha) Dāsa Goswāmī says: "If you are not up to mark to accept

this as truth then you'll be thrown down into paravyoma. Go and live there where there's the general law and rules, fair dealings, go there. Go down to the land of fair dealings." Ha, ha, ha, ha. "Vaikuṇṭha, there are simple dealings there, you can calculate and go on generally."

But this most diplomatic position, even Brahmā, Mahādeva, they're all bewildered to know. Brahmā confessed: "How I can know that a cowboy with the rod in His armpit and taking His morsel with His friends in a one pot giving in the mouth, and going in search in the forest, and He is the highest? How can I know?"

Brahmā says: "I have got some intimacy with my father, Nārāyaṇa. Sometimes whenever I have any difficulty I approach Him to get some instruction and do accordingly. But I have not come in connection with the supreme power of such nature. A cowboy in one dish taking food with His friends and with a rod in His arm He's going in search for cows and He's the highest? So now I see that You are far above (my father Nārāyaṇa. Vaikuṇṭha is fair and lawful field we can know but these most tactful and obscure diplomacy we have never experienced anytime that this is in the highest quarter. How? We should not be blamed for (being unaware of) that. Wonderful, obscure."

"Full many a gems of purest ray serene The dark unfathomed caves of ocean bear; Full many a flower is born to bare unseen, To lose its sweetness in the desert air."

(Thomas Gray's Elegy in a Country Churchyard)

There may be unknown quarter, there may be so much wealth and so much sweetness unknown to us. Hare Kṛṣṇa. Hare Kṛṣṇa.

To find our highest Mastership, our Lordship, as a thief, what peculiarity. Who is the Master of everything, He's a thief. Ha, ha, ha, ha, ha. Everything in Whose possession He comes as a debauch. Everything

belongs to Him, but He's playing the part of a debauch. All wonderful, He's a thief, everything belongs to Him and He behaves as a thief, as one of us. A peculiar plane, all equal, superior also, father, mother, mother may be whipping and He's weeping, mother whipping and the Lord weeping. A peculiar type of līlā, pastimes. The bhakti, here is bhakti. Where is bhakti ? What is the symptom of pure devotion? Where the highest authority is submissive to the servant, there is devotion. Devotion to be located there where the Master is subservient to the servant. That peculiar power of devotion is to be found there. Bhakta-parārdhīno:

(aham bhakta-parārdhīno, hy asvatantra iva dvija sādhubhir grastahṛdayo, bhaktair bhakta-jana-priyaḥ)

(The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.")

(Śrīmad-Bhāgavatam, 9.4.63)

The highest has been forcibly taken down to serve the devotee, His servant. A peculiar power of devotion, devotion means this. Kṣetra-hari prema bhajana, the last acquisition of devotion is this, that that can control the Supreme Lord and forcibly take Him to the devotee as a friend, as a friendly servant. The Master submits and surrenders to the servant, a peculiar thing that is there. So what more we can expect?

The Infinite is at the disposal of the finite. Can we conceive? And that is done stealthily in various diplomatic ways. So finite has got its supreme most unthinkable position, that the Infinite is coming to serve him, the

finite. The most glorious unthinkable position a finite can have, unthinkable that the Infinite is at the disposal of the finite. What is this? Impossible, this impossible can be effected by devotion, rāga, love. Love is such a powerful, unthinkable jewel. It is impossible, the Infinite's defeat to finite. What is that unthinkable position? It can be attained through love only.

So how adorable and how precious and valuable the love is. And to acquire a drop of that, what sacrifice we should do? Nothing is bigger. To acquire a drop of that divine love, no sacrifice is sufficient, is enough. Die to live. So wholesale death is adorable life. It is the impossible of the impossible.

Gaura Hari bol! Gaura Hari bol!

And Mahāprabhu came to give you that. And who is He? How magnanimous is He? He Himself is in that position, He has come to us begging from door to door: "Enlist your name to purchase that thing." He came as a canvasser from door to door. "Enlist your name. I have come to recruit for that highest quarter where the Infinite will be slave to the finite. And that valuable thing, a drop take."

Consider, it is the impossible of the impossible. Is it possible? Ha, ha.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura
Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Inconceivable of the inconceivable.

[illegible]

I close here.

.....

Śrīla Śrīdhara Mahārāja: that is also a peculiar plane of the conception of the Infinite. I heard once said by a servant of a Vaiṣṇava that it is the sweet will of his Guru, our Gaura Kīśora Dāsa Bābājī Mahārāja, to live as long as he likes, it is his sweet will. The basis is that what a Vaiṣṇava wills, Kṛṣṇa sanctions that without any hesitation. So we take it what a Vaiṣṇava wills is absolute. Sometimes there is a line of understanding in this way. That is to find the Infinite in every part of it, every part represents the whole, that is a peculiar nature of Infinite. What a servant wills, we can take it for certain that it's Kṛṣṇa's will and it cannot be violated. In that sense that Infinite represents Himself fully in every part of it in His own zone. So from there, this expression, "As you have kept me I am so." Ha, ha. This line of thought originates from this conviction.

Mutually, a Vaiṣṇava says to another Vaiṣṇava: "As you like, I am like that, as you have kept I am so and so." The fashion, the etiquette is like that and the truth behind is like that in the ontological calculation. What a Vaiṣṇava wills Kṛṣṇa's will accordingly and what Kṛṣṇa wills then it is absolute, in this way. "As you have kept I am so and so." The background of such statement is like that. Kṛṣṇa. The Vaiṣṇava commands Kṛṣṇa, his will. Every part of the Absolute is absolute, He's so.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Mahārāja, in this regard, sometimes you say the Vaiṣṇava Guru has two aspects. His own adhikāra and level of attainment and capacity and the inspired side of the Vaiṣṇava is the Guru.

Śrīla Śrīdhara Mahārāja: Yes. With personal and dedicated power, two sides. Inspired side, that is inspiration given by Kṛṣṇa. Just as an officer, a private man can be a man in the service, a District Magistrate, or a Captain, General, anyone, his personal capacity and his official capacity, in this way the difference. And delegated power as representative of Kṛṣṇa, he talks in a way of official style. But independent of that he's a person and he's very humble, "I am nothing," in that way, niṣkiñcana.

"Everyone is delivered from the sinful world only with the exception of me," Narottama Ṭhākura says. "Mahāprabhu came and delivered the whole world, all the fallen souls delivered, save and except myself."

tuwa narottama aloila bhadi jagat udhar he jalu e avatari ?

"In this incarnation the whole sinful world is absolved, only with the exception of my most fallen soul."

That is a sort of feeling in them as regards their personal position. Kavirāja Goswāmī he says:

purīṣera kīṭa haite muñi sei laghiṣṭha

("I am so mean, lower even than the worm in stool.") (Caitanya-caritāmṛta, Ādi-līlā, 5.205)

And when he's in the office, official side: "This is the truth what I say and there is nothing to concern it. Whoever does not care for this is doomed." Kavirāja Goswāmī, the man who says: "I am the worst of the worms in the stool. A greater sinner than even the Jagāi and Madhāi etc.," he says: "That Mahāprabhu avatāra is doing such and such magnanimous work. If anyone misses this chance he's gone forever."

janmiyā se kene nāhi maila:

(pāiyā mānuṣa janma, ye nā śune gaura-guṇa, hena janma tāra vyartha haila

pāiyā amṛtadhunī, piye viṣa-garta-pāni janmiyā se kene nāhi maila)

("Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. Amṛtadhunī is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago.") (Caitanya-caritāmṛta, Ādi-līlā, 13.123)

"Who loses this chance, what is the good of his living? It would rather have been better if he's died immediately after his birth. He could not take the chance of human life in such a great magnanimous opportunity."

In this way he's asserting, asserting, a personal capacity who thinks himself even worse than a worm in the stool, yet in official capacity his statement is so courageous. That those who have not accepted the grace of this great magnanimous incarnation of the Lord, his position is the worse type of suicidal person.

Pāiyā amṛtadhunī, piye viṣa-garta-pāni, there is the flow of the nectar and neglecting that he's drinking the water of a poisonous pit. In the poisonous pit there is water and he's drinking, leaving the flow of the nectar.

Janmiyā se kene nāhi maila, that is so worthless, useless and unfortunate.

This strong assertion, from whom? Who thinks himself independently of his inspiration that: "I am worse than a worm in the stool."

So two sides, one inspired by Kṛṣṇa and another taken away from that grace of Kṛṣṇa. Two types of personality we find. As a servant of the Vaiṣṇava, that is in the official function in the office of Kṛṣṇa. Doing something, in charge in his duty, that is one personality. "I have got this responsibility to do from the higher. So like a District Magistrate I must do it," in this way. Two-fold functions we see, one personal, another official, in the service of the Lord. Hare Kṛṣṇa.

Devotee: Mahārāja, one question here. We've got Śrīmad-Bhāgavatam published by Tridaṇḍi Śrī Bhakti Prajnan Yati Mahārāja. And in the introduction, the beginning, he has written a statement here. He says: "Fallen, fallen, still fallen am I. Who else except Śrī Gaura Hari, mercy embodiment, Śrī Nityānanda's other self, Gurudeva. His Divine Grace Bhakti Vilāsa Tīrtha Mahārāja, who is none other than Bimala Mañjarī. He has operated on my eyes with the collyrium:

(om ajñāna-timirāndhasya jñānāñjana-śalākayā cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ)

("I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances.")

This line, so

Śrīla Śrīdhara Mahārāja: Then?

Devotee: Then he says: "I record the fact that one day in a spiritual vision my divine master commanded me to follow him and soon I could see myself present along with him at an enchanting dalliance of the Rasa-Rāja and Mahābhāva at that transcendental sportive land of Vraja. What a marvellous sight. But soon, I lost myself in ecstatic rapture. Alas! I lost the vision and lamented so bitterly when my divine master, once again appearing before me, behested me to penetrate upon Śrīmad-Bhāgavatam and commissioned me

Śrīla Śrīdhara Mahārāja: What is the next? I could not follow.

Devotee: He had a vision of Rasa-Rāja and Mahābhāva in Vraja. "And after some time I lost that vision and lamenting, again my Divine Master came, Gurudeva appeared and ordered me to take this task, take up this work of Śrīmad-Bhāgavata.

Śrīla Śrīdhara Mahārāja: And I am engaged by special request after coming down from the highest position.

Devotee: Yes. We feel a little difficult.

Śrīla Śrīdhara Mahārāja: Question is this your question?

He's posing in this way, the Bhāgavata our Gurudeva Bimala Mañjarī

Rādhā-Govinda Rasa-Rāja Mahābhāva

must be of perfect nature, most perfect nature, that is the

what is the purpose underlying? But what I say, that is perfect and infallible. After getting the perfect vision by the grace of my Gurudeva, by his special request I have come down and I am explaining Bhāgavatam. So you should be taken as the highest angle of vision. This is true

How far this is true

How far we can accept this a true? Itihāsa, history

Devotee: He's recording history.

Śrīla Śrīdhara Mahārāja: What I avoided in case of our Goswāmī Mahārāja. So many things that I know that if I say it will create havoc. Ha, ha, ha.

So far as I know in this connection that when confidential.

Devotee: We just want to know for ourselves.

Śrīla Śrīdhara Mahārāja: But when Tīrtha Mahārāja, that is Kuñja Babu at that time, Kuñja Babu we considered himself to be the co-founder of this Institution, Gauḍīya Maṭh Mission. But sometimes we are told that for the financial difficulty he had to accept the service in the war field in

Mesopotamia in the First Great War. The staff, he was working in the Post Office, then the class who took the risk of going to the war field they could get a big remuneration. So he accepted that service and went, risking his person to that place. And it was told that for financial difficulty, to meet the expenditure of the Mission he was compelled to do so for greater remuneration. At that time Prabhupāda (Bhaktisiddhānta Sarawatī Ṭhākura) found himself

End of recording, 5/6/7.11.83

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83.11.28 + 83.12.4

Devotee: and we should be under the guidance of a superior Vaiṣṇava. I need to ask, how is it possible to be under the guidance of a particular devotee? How is this attraction born? Where from this attraction is coming? And how do we cultivate this sentiment?

Śrīla Śrīdhara Mahārāja: inner guidance, that is śraddhā. The appreciation and association will come from within to recognise where I may be benefited. Inner guidance, caitya-guru, or śraddhā. By śraddhā we come to have some inner guidance that is caitya-guru, the guru, the preceptor within, inside us. And by that help we can come to mahānta-guru, the guru outside, and there we are to take instruction, advice, guidance. He does not understand my English?

Devotee: He understood what you have said Mahārāja. Vidagdha Madhava dāsa

Śrīla Śrīdhara Mahārāja: When did you come back?

Devotee: I came on Saturday night. But I paid my daṇḍvats, but you were busy yesterday, twice I came but you were busy.

Śrīla Śrīdhara Mahārāja: Do you follow what I say?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: By sukṛti and śraddhā we have got some inner guiding tendency and by the help of that we shall come to understand our outside favourable situation. Not knowledge but heart will be able to select about bhakti, śraddhā, ruci. Our inner tendency, that will guide us, not our reason. Reason there may be but principal guidance from ruci or our inner hankering or something, love, that will guide.

Bhaktyā sañjātayā bhaktyā, bhakti can only give bhakti, nothing else, it is most fundamental, elementary, nothing can produce bhakti only bhakti can produce bhakti.

smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim bhaktyā
sañjātayā bhaktyā, bibhraty utpulakāṁ tanum

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."] [Śrīmad-Bhāgavatam, 11.3.31]

Bhakti is by itself. As Hegel told: "Absolute is by Itself." So bhakti is by itself, absolute nature, function, that is by herself. Ahaitukī, no cause, causeless. Nothing can produce devotion. Devotion is eternally existing and devotion can give devotion and nothing else can give devotion. Devotion is such an original substance. Nothing can oppose it and nothing can create it. She is eternally existing with the Absolute as is nature, inseparable from Him.

Ajñāta-sukṛti, jñāta-sukṛti, śraddhā: śraddhā ratir bhaktir anukramiṣyati:

sataṁ prasaṅgān mama vīrya-saṁvido bhavanti hr̥t-karṇa-rasāyanāḥ
kathāḥ taj-joṣaṇād āśv apavarga-vartmani śraddhā ratir bhaktir
anukramiṣyati

["One will rapidly progress on the path of liberation, and naturally will develop firm faith, attraction and devotion, when he cultivates the activity of engaging in discussions about My glorious Pastimes in the association of pure devotees. Such activities are very nourishing to the ear and heart."] [Śrīmad-Bhāgavatam, 3.25.25]

By gradual development it gets the name of the prema, of love, in a final position, in a permanent position. What is śraddhā in the beginning, when fully developed that becomes divine love.

Devotee: Guru Mahārāja, you say that association is very important, but this association is the same mentality?

Śrīla Śrīdhara Mahārāja: Mentality, mind is a foreign thing, acquired thing, from the illusory world, [but nature is more?] same tendency, same nature.

Devotee: For me it's not possible to see the nature of the others, spiritual nature.

Śrīla Śrīdhara Mahārāja: It may not be detectable but undetectably also it may work.

Subconscious work is also possible for us. That is called fortune, sometimes.

brahmāṇḍa brhamite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya
bhakti-latā-bīja

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."] [Caitanya-caritāmṛta, Madhya-līlā, 19.151]

While wandering through the different species in this world of creation any fortunate soul comes to have a real guide, Guru, bhāgyavān, fortune. That means sukṛti, unconsciously, subconsciously acquired wealth, that is in the subconsciousness world. That may help us, underground. That is bhāgya, sukṛti, previously, unconsciously acquired merit, as a part of pure devotion. In crude form, underground.

.....

Śrīla Śrīdhara Mahārāja: then we have got some action for our free will, cooperation with that śraddhā, may help.

.....

Śrīla Śrīdhara Mahārāja: Conscious element means endowed with free will, a part of that possesses free will, part of consciousness, part of life, that also possesses the quality of life. Something like that.

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: A part of stone possesses the quality of the stone. So consciousness means what is endowed with free will, life means free will. So anu-cetana means anu free, small quantity of free will and small quantity of consciousness, reason, everything. Otherwise, how that will be able to cooperate with the whole? Bindu bindu, in very small quantity.

But in Bhakti-rasāmṛta-sindhu it is mentioned Kṛṣṇa possesses in full, sixty-four qualities. Nārāyaṇa possesses in full, sixty qualities. Ordinary [demi] gods possessing partial, fifty-five qualities. And ordinary jīva possessing fifty partial qualities. What are the qualification is mentioned

there. "Jīva fifty, I have got fifty-five, all partial. Nārāyaṇa sixty, full qualities. And Kṛṣṇa sixty-four, full. And Rādhārāṇī, She is told to possess seventy-five full qualities." It is mentioned there. You can try to get that knowledge.

Gaura Hari. Gaura Hari. Gaura Hari. Hare Kṛṣṇa. Kṛṣṇa-kaṭha:

nāhaṁ tisthāmi vaikunṭhe yogināṁ hṛdayeṣu vā mad bhaktāḥ yatra
gāyante tatra tiṣṭhāmī nārada

"Nāhaṁ tisthāmi vaikunṭhe, Nārada, I do not live in the transcendental world,

vaikunṭhe, infinite. I am not to be traced in the conception of Infinite.

Yogināṁ hṛdayeṣu vā, neither do I exist in the heart of the thinkers, heart of the yogīs, that is, thinkers of the smallest part of the world, the finest part of the world, the subtle- most aspect of the world, not there.

But mad bhaktāḥ yatra gāyante, wherever My devotees chant about Me, I stay there.

My devotees, where they talk about Me, I am there."

In the Rāmānuja School three Ālvārs, Ālvār means pāṣada, who are eternally living in Vaikunṭha with Nārāyaṇa, eternal servitors, they are known as Ālvārs in the South of India, Tamil word. One dark night anyhow in a temple, three Ālvārs met together. Some occasion brought those three together. Then, they cannot see one another but they heard of their name but can't see in the dark night. They're talking about Nārāyaṇa, one talking about Nārāyaṇa, another giving answer. In this way these three met and anyhow talking in a dark night unknown to one another in a temple. And one of them asked: "Do you feel the presence

of a fourth man here, fourth person?" Another says: "Yes." And what is meant by that? In their talk, Nārāyaṇa has come there, He's also there.

"Mad bhaktāḥ yatra gāyante, wherever My devotees talk about Me I cannot but be present there. I may withdraw from the heart of the yogīs. I may withdraw from the knowledge of those that deal with all-comprehensive aspect of the world, of the goal. But I can't withdraw from the place where My devotees are talking with one another about Me. That is the most charming place for Me."

So kṛṣṇa-kāṭha, talk about Kṛṣṇa is Kṛṣṇa Himself, the Name of Kṛṣṇa is Kṛṣṇa Himself, deha-dehīra, nāma-nāmīra kṛṣṇe nāhi 'bheda':

['nāma', 'vigraha', 'svarūpa' – tina eka-rūpa tina 'bheda' nāhi, -- tina 'cid-ānanda-rūpa deha-dehīra, nāma-nāmīra kṛṣṇe nāhi 'bheda' jīvera dharma – nāma-deha-svarūpe 'vibheda']

["The Lord's Holy Name, Form, and Personality are all one and the same. There is no difference between them. Since all of them are Absolute, they are transcendently blissful. - There is no difference between Kṛṣṇa's body and Himself. As far as the conditioned soul is concerned, everything is different. One's name is different from the body, from one's original form and so on."]

[Caitanya-caritāmṛta, Madhya-līlā, 17.131-2]

No whole and parts, part and whole, such consideration is not present there. Each part can work as the whole, can represent the whole. His eye can represent the ear, the nose, everything. His foot, His hair also can

represent everything for Him. Such autonomy is there. The autonomy is there in such a way that every part represents the whole.

Mahāprabhu told to Sanātana Goswāmī: "Do you not know that every letter in Bhāgavatam represents the whole of Kṛṣṇa?"

When Sanātana Goswāmī told to Mahāprabhu: "You Yourself are Kṛṣṇa so whatever explanation You may like to draw from Bhāgavatam You are able to do that.

Regarding the ātmārāmāś śloka:

[ātmārāmāś ca munayo, nirgranthā apy urukrame kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ]

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [Śrīmad-Bhāgavatam, 1.7.10]

One time Mahāprabhu gave sixty-one kinds of interpretations on one śloka, one poem. Then Sanātana Goswāmī told: "You Yourself are Kṛṣṇa, Infinite, so You can represent everything in the infinite character."

"Sanātana, why do you admire Me? Don't you know that every part of Bhāgavatam is full Kṛṣṇa." A part of Infinite is Infinite. No number of finite can make Infinite. So every part of Kṛṣṇa is full Kṛṣṇa. We are to understand in such a way. Puzzling. Acintya, not to enter into the cell of the human brain.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Still, we have no other prospect, higher prospect than to deal with that thing. It is more than infinite. Infinite is in His one part.

mistya bahinam krsna ekam se ?

"I lie down in Śeṣa," means infinite, ānanta-svayam, His bed is infinite. On the bed of infinite He's lying and sleeps, ānanta-svayam.

Hare Kṛṣṇa. So give up the way of knowledge, to know Him, to measure Him. But whatever little quota of service given to you, try to be satisfied with that. There you will find Him, according to your fullest capacity. As much as in the ocean, so much water, my necessity is only a glass, that is suffice. So for you, He's not bankrupt, not bankrupt to anyone of us or any number of us. So we are not to be afraid that so many partners, so many beggars, then how may their thirst be filled up? No anxiety.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Happiness, satisfaction, we are hankering for a drop of it, but the ocean of that mercy, that grace, that love divine, ocean, how much we can contain? How much can we contain? One drop,

ak bindu jagat dubai ?

Mahāprabhu says: "Only one drop is sufficient to inundate the whole

creation, one drop is sufficient. The whole creation will be inundated, ak bindu jagat dubai ?"

It is of such character. There's no end of our search, kṛṣṇānusandhāna [the search for Śrī Kṛṣṇa], no end of such life. That one day our search will be finished and we shall sit tight as a capitalist with a big belly? No! Always students, always searching. That is infinite. Always searching as a student. When he's teaching as a professor, still he's a student because Infinite cannot be finished. To know Infinite, that attempt can never be finished, it will go further and further.

Kīrtanānanda told me: "Yes, we are a student but not in you're school, but in our Guru Mahārāja's school." There may be a [calling institution? under?] Guru Mahārāja

..... ? Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa.

..... wrote in Madras in Back To Godhead: "I am monitor, a leader in this class, a leader in the class of devotion, as an student." The leader student is known as monitor or something? He told he was like that. "All students in the school of bhakti, devotion. And this group, I think that I possess the position of a monitor, the leader amongst the students. I am at the study and also trying to take others of lower standard." And sometimes he comes to see that: "Oh, these are higher than myself. Kṛṣṇa has engaged me to serve them." Guru, sometimes the Guru sees the disciple as his own Guru, so many Gurus. "So many Gurus, Kṛṣṇa has engaged me to serve them, to treat the disciple also to do some service, to that Kṛṣṇa and the student. I'm serving Him. Not educating him, not in the sense that I am master and he is lower, or holding lower position. Kṛṣṇa has engaged me to help them in service. In the conception of service also it can be seen that śiṣya [a submissive disciple] is Guru and the Guru is servant to the śiṣya, such aspects

.....

So many materials are offered to the Deity and the devotee does some service to those materials and makes them fit for the consumption of the Deity. Whatever s/he does is all service, not enjoyment, not exploitation. Whatever s/he does, a cent per cent Vaiṣṇava, all their actions are in the mood of service in connection with the Centre and His relations, His parts. Service, everything is service. When the husband and wife are being united that is also service, it is possible. Not exploiting one another in the mood of service in the mood of service everything can be done and that is in the transcendental world. Without the trick or mood of exploitation we can cooperate. We can exploit a thing, we can renounce a thing and we can serve a thing. Divine life is in service. Every unit is serving another unit in connection with Kṛṣṇa. What we cannot think, that cannot be in the spirit of service. But it can be, everything can be approached, every action may be approached in the mood of service, it is possible. Especially in the Vṛndāvana conception, in Vraja conception, in the highest quarter of the divinity it is such. Everything, all phases of activity there but all in the spirit of loving service. Love means service, service of a sweet type, a sweet type of service is love.

Service is the background, without that love is not possible. Sacrifice, love means sacrifice, based on sacrifice. Love divine, one who loves some, then s/he's ready to sacrifice for them, that is love. Love divine, how noble that is. How much tendency to sacrifice oneself for others, the highest type of sacrificed love we find in Vṛndāvana. That strict aim of love and the very atmosphere is searching divine sacrifice, that is love, automatic, automatic. And there is also the sweetness of different kinds. So that sweet behaviour, conduct with one another, that is also of different kinds like different types of sweetness, variegated sweetness, finds groups and then again some division, super subdivision, branching and branching and branching.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: Guru Mahārāja, due to our past habits we are often thinking that we are the enjoyers of this devotional process. This is the reverse idea. It's a very unhealthy attitude, "I want to enjoy devotional service."

Śrīla Śrīdhara Mahārāja: Enjoy devotion? You say that we can also enjoy devotion, is it?

In one sense it is there. There is some enjoyment, which means satisfaction, not only that is the highest quality of satisfaction, enjoyment means satisfaction but not exploitation. Die to live. By robbing a person you may be satisfied and also by donating something to a person also you can find satisfaction. So these two satisfactions are of different types. In this way you are to push. So satisfaction in exploitation is not of a similar type as when we give something in relation to a personality. There's a qualitative difference. So similar, in the highest sacrifice of the very highest type of satisfaction and rāsa, rāsa is everywhere, śuk, rāsa, happiness, pleasure. Of the lowest kind is reactionary and of the highest kind, that is also reactionary but that reaction brings you:

'dāsa' kari' vetana more deha prema-dhana

That sacrificing tendency is increased more and more. That rāsa, the lowest type of rāsa and the highest type of rāsa, lowest type of rāsa in the crude exploitation, the regulated exploitation, then by renunciation and then by service, considered and then by automatic, spontaneous service. In this way, but the rāsa, the pleasure, the satisfaction, their quality and degree will be different.

One can feed, for selfish purposes one can feed a man and for the good

of the country also in a war they can fight and they kill. They kill persons when fighting for a country but that killing and killing for selfish ends may be different. Dedication is also in that way. But this is all mundane, we are only giving an example to understand about the fine difference.

Devotee: Is seeking the desire for enjoyment natural for the soul?

Śrīla Śrīdhara Mahārāja: Not in the soul, this is in the mind, it is in the cover of the soul, not to be found in the soul proper. The soul's proper function is service, sevā, and the foreign thing has come, accumulated, that is this misconceived idea, there is that thing. That is an unnatural thing, not in the nature of the soul. Soul is a seeker of satisfaction but by sacrifice. Die to live, that process. Give and be happy and give and receive the thing, that kind of happiness, and by giving there is a world opposite.

Hare Kṛṣṇa.

It is quite clear in this world as we contact happiness that may be extended infinitely.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol!

So I close here.

End of side A, 28.11.83 + 4.12.83, start of side B

Śrīla Śrīdhara Mahārāja: boy of seven years, [bhagavatam satyaharam ?] when just like a boy he takes his play ball, He took the mountain up.

līlā chidendra hari atar [?]

Chidendra means play ball, līlā is play and chidendra ball. Just like a ball of playing He took the Govardhana up. All subjective evolution, everything is subjective evolution, saṅkalpa ["I want this."]

"Let there be water." There was water. "Let there be light." There was light. In the Bible it is His wish, His will is supreme, whatever He wills that comes to effect.

"Oh, Dhṛtarāṣṭra, you may see Me, I order you to see Me but your blindness will be intact, no necessity is removing blindness, no question. I say see Me and you will be able to see Me."

What is this? His will is supreme.

Nārada told to a devotee after the devotee asked Nārada: "You went to Vaikuṇṭha?" "Yes."

"Where from you are coming?" "I'm coming from Vaikuṇṭha." "Did you see

Nārāyaṇa?"

"Yes I saw. I had the fortune to see Him."

"What is He doing?"

"He's passing an elephant through the eye of a needle, through the hole of the needle." "It is impossible, what you say sādhu, you are talking nonsense."

"So, you may not enter Vaikuṇṭha for a long time, you are to wait here."

Through the hole of the needle He's passing an elephant, miracle to us.

God works wonders, adbutkrama [the "wonderful stride" of Vamanāvatāra], urukrama ["One whose activities are glorious," indicating Lord Vāmana whose krama, or step, covered the whole universe]. Every action of Him is wonderful, very high, over estimation.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!

Devotee: Mahārāja, can you tell [Pravan ?] Swāmī the story of api cet sudurācāro and Yāmarāja and Bhaktivinoda Ṭhākura?

Śrīla Śrīdhara Mahārāja: We heard a story that Bhaktivinoda Ṭhākura while taking the Name he was wandering in the sky. According to his sweet will he was wandering and suddenly found that he's just nearby the Yāmalaya, god of death. Yāma means, 'whose the judge,' the sinners are judged in his court. He found himself nearby there and also he found that there was Brahmā, Nārada, etc., and they're talking about the meaning of the śloka in Bhagavad-gītā, api cet sudurācāro. And there they don't find

any solution.

api cet sudurācāro, bhajate mām ananya-bhāḥ sādhuḥ eva sa
mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life. "]
[Bhagavad-gītā, 9.30]

"One who has devoted himself exclusively to Me, if he's seen to do many mistakes, many mischievous actions that are seen, he should be accepted, he should be judged as a righteous man, sādhuḥ eva sa mantavyaḥ, as honest as anyone. Api cet sudurācāro, externally though a person is seen to commit so many crimes, but if he is exclusively given to My devotion he should be considered as pure as anything, considered as a saint, mantavyaḥ, samyag vyavasito, whatever he's doing he's doing rightly, cent per cent, samyag vyavasito."

kṣipram bhavati dharmātmā, śāśvac-chāntim nigacchati kaunteya
pratijānīhi, na me bhaktaḥ pranaśyati

"He soon becomes righteous [dharmātmā] and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes."
[Bhagavad-gītā, 9.31]

"Very soon he will become religious, externally also. Śāśvac-chāntim nigacchati, and he will be seen to acquire the real peace in his life.

Kaunteya pratijānīhi, Oh, you son of Kuntī, you go and declare in the public with determination, pratijānīhi, you may promise, give them a guarantee, the public, that na me bhaktaḥ pranaśyati, My devotee never meets destruction, they can't be ruined."

Their contention, Yāmarāja, Brahmā, Nārada, in this point they do not find solution.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

"Giving up all sorts of duties one may come to My feet. This is ananya-bhajana. One who will give up all phases of duties and only accept his duty towards Me, My exclusive devotee is he."

"Now, kṣipram bhavati dharmātmā, he will again be seen as a dutiful man, externally pious man." This is anomaly. The meaning of ananya-bhajana is that he'll give all sorts of duties. "Pure, impure, everything, and he'll come to My feet." Again, "He will be very saintly in his activities in the near future," what is the meaning?" Do you follow?

Then at that time they marked that Bhaktivinoda Ṭhākura was moving in the sky and taking the Name and they sent for him. "He's a pure devotee

and not any ordinary devotee but he has got deep knowledge in the scriptures. Let him come and explain this verse of Bhagavad-gītā."

So Bhaktivinoda Ṭhākura was invited and he went there and he gave the meaning.

Kṣipram bhavati dharmātmā, "Who will be dharmātmā ?"

Api cet sudurācāro, bhajate mām ananya-bhāḥ sādhuḥ eva sa mantavyaḥ, the conclusion should be, or remark will be that he's a saint, cent per cent saint, ananya-bhāḥ. Sādhuḥ eva sa mantavyaḥ, samyag vyavasito hi saḥ, and his statement is cent per cent right, who utters that decision. That exclusive devotee of Kṛṣṇa, whatever be his outer practices, he's cent per cent saintly. And who can understand and utter this, mantavyaḥ, who can understand such principles, he will be dharmātmā. He will in the near future, shortly, he will become dharmātmā, that is, his conduct will be very pure very soon."

And śaśvac-chāntim, "he will also get the chance of accepting the path towards eternal truth. So, you Arjuna, you take this advantage and go to the public and there you declare with boldness that My devotee who is given wholly towards Me, though apparently, outwardly, he may be doing something wrong, but he won't be disturbed, he'll be saved. Na me bhaktaḥ, no destruction for My exclusive devotee, his life is insured. Go to the public and declare, and you take the benefit of becoming, by this declaration you will get that benefit, that you will become saintly and you will have the chance of the acceptance of the spiritually eternal peace. Whoever will understand will have the courage to declare that My exclusive devotee's are never ruined, they get this chance in their turn and very soon they'll also come to this path and they will attain the eternal peace."

Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: It is told, because he has got that appreciation, that exclusive devotion. Everything is meant, everything is for Itself and not for any other part. We may obey or disobey the laws of the provincial and separate interest, may do or not do. But we must obey the rules "For Itself, everything For Him." That is the main rule, all others are subsidiary. We may carry out or not carry out but we must carry out our duty towards the centre. That is the all-important factor in every case.

"And one who can appreciate that and boldly assert that to the public, he must have got some substantial feeling in the matter and he's sure to survive to improve his future condition very soon and he will get that path of eternal peace, that is Myself."

That is the underlying meaning. *Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*, that is the highest quality in every part of the whole, that everyone must be dedicated towards the Centre, even crossing his dutifulness in respect to other environments, positions. "And one who can feel this, appreciate this and accept this, he will also soon get such a position because his inner heart can appreciate and there is something of the realisation in that part. So that will also come to victory very soon and the public will also see that he is also coming in this path of *ananya-bhajana*, exclusive adherence towards the call of the Absolute Centre. That is all in all.

And these things, *kṣipram bhavati dharmātmā*, *dharmā* means moral, dutiful, father, mother, country, society, all these things, humanity, all these *dharma*s, duties. But neglecting all these if one keeps up his straight relationship with Me, he will be considered not committing any

faults. He's in the line of sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja, he's doing the right thing. And one who can appreciate this he will also very soon be converted in the same class. That is the value."

Devotee: Even more light from your revealed explanation Mahārāja.

The super excellent explanation of you, it is revealed explanation. But only in the Gītā of Guru Mahārāja is it found, this sort of explanation. But other guru-varga's take ...

Śrīla Śrīdhara Mahārāja: "Not only who is following the exclusive devotional path, but who can appreciate this, he will no sooner be a member of this school."

Devotee: How others have explained it, other guru-varga's, their explanation, it is your specific explanation

Śrīla Śrīdhara Mahārāja: Sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ. Kṣipram bhavati dharmātmā. They will say that what he lacks, he's in a sādhana course, but when he'll be mature all these things will disappear. That is it may disappear or may not disappear, that is my question. But develop sarva-dharmān parityajya

Rūpa Goswāmī has seen and given a description. Just as the Ganges water is seen to be filthy, but externally, externally filthy Ganges can it not purify? It can. Externally filthy Ganges water, the purificatory capacity of Ganges water has got no concern with external filthiness. Good scent or foam and any mud combination that cannot remove the purifying tendency and capacity of the Ganges water.

So the Vaiṣṇava, they may have physical and mental defect, but

Vaiṣṇava means the ātmā, in ātmā they're a purifying agency, the purest, normal factor in the world. But externally, whatever may be seen there, like that foam and dirt in the Ganges water. The purifying capacity of the Ganges water cannot be disturbed by any foam or any dirt mixed with the water. That is something separate, that spiritual capacity. It does not depend in any way on these material, foreign things or capacity. So Vaiṣṇava, he may be seen as a little greedy, some a little excited easily, all these things. Physically also, one may be blind, one may be deaf, another may be lame. "Why a Vaiṣṇava will be a lame man? Why he can't hear well?" But these things won't do. That Vaiṣṇava, that saintly characteristic is independent of the physical.

The Vāsudevavipra he was a leper, in Mahāprabhu's Southern tour, in Kurmakṣetra, a leper Vāsudeva, he was a great devotee. And in the physical conduct also if any worm is falling on the earth from his sore he's putting the worm back into the sore so it didn't die. And also suffering from leprosy but he was a devotee cent per cent. Mahāprabhu found him and that leprosy disappeared when He embraced him. In this way.

Sanātana Goswāmī when coming back to Purī from Benares, or Vṛndāvana, then, by the contact of the bad water in the jungle he had some sores on his body. Mahāprabhu used to welcome him and he pushed back: "Don't touch this body of a sinful man. So many itches and sores are oozing this bad odour, all these things, don't touch me." Mahāprabhu forcibly embraced him.

Then one day he told that: "I should leave the place or I should invite death, falling before the wheel of the Jagganātha cart." Then Mahāprabhu, when He heard this He chastised him and then again forcibly embraced and the whole thing disappeared, a good position outwardly immediately. In this way.

Mahāprabhu told: "Sanātana, you are a Vaiṣṇava, your body may not be so defective. Vaiṣṇava 'prākṛta' kabhu naya, it is Kṛṣṇa's test to Me. I am a sannyāsī. Whether I have got any difference in the recognition in My dealing with the Vaiṣṇava, 'between the show is here, this defect is there in the Vaiṣṇava so I must keep him aside,' Kṛṣṇa is testing Me. Only for

that purpose it is seen. And your body is already pure. Only to test the public Kṛṣṇa has created this and if I cannot see it then I'll be deceived by Kṛṣṇa, so it is nothing, it is nothing but a mere show. Your body's as pure as anything. You are a Vaiṣṇava, devotee of Kṛṣṇa. This is only apparently shown to serve some purpose of the divinity of Kṛṣṇa. And where there is vaiṣṇavatara, saintly devotedness, there can never be such things. Only to test My devotion Kṛṣṇa has sent you in this condition to Me."

So He embraced him and showed that he's as pure as anything, spiritual. He may be or may not be, still, the principle is this, that our duty is wholesale dutifulness towards Kṛṣṇa. That is all that is necessary.

In the ordinary sense the gopīs, they're also sinners, they're crossing the laws of the society and the śāstra so they're sinners. But they hold the highest position of purity of their exclusive devotedness towards Kṛṣṇa and none else. Even at the risk of so much, crossing morality, they cannot help themselves but to serve Kṛṣṇa cent per cent and they're considered to be the highest devotional life. But that sort of devotion is not very cheap.

Anyone in this world may say, "go on in taking that advantage," but that won't do. The devotion must be there and there will be some measurement of the devotion. Anyone, he will pass in the name of exclusive devotion, but sahajiyā, that cannot be allowed.

Devotee: Mahārāja, two new devotees have come from America.

Śrīla Śrīdhara Mahārāja: New devotees? Today? Just now?

Devotee: One is Navadvīpa dāsa, Swāmī Mahārāja's disciple, and

Prayraka.

Śrīla Śrīdhara Mahārāja: They're coming from ISKCON direct?

Devotee: No, they're coming from America, direct.

Śrīla Śrīdhara Mahārāja: Direct, to here?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: astrology astronomical, stars, sun, moon, eclipse, all these things. Hare Kṛṣṇa.

Devotee: Have you taken breakfast?

Devotee: No. Afterwards.

Devotee: Navadvīpa dāsa is just sitting for you.

Śrīla Śrīdhara Mahārāja: You come direct from America?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Not through Vṛndāvana? Swāmī Mahārāja's

disappearance festival will

Devotee: Not yet. We went

.....

Devotee: read this Bhāgavatāmṛtam. Is that like we can try to follow in the footsteps of Sanātana Goswāmī while chanting, while taking the Name? Once I heard you say that we should surrender to the Name and allow the Name to take us wherever He wants.

Śrīla Śrīdhara Mahārāja: Oh yes. That means sevonmukhe hi jihvādau:

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee." [Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234]

To be in the spirit of service, dedication to the Name, what does it mean? Surrendering means to get impetus from that quarter to regulate me. And there, the connection will be supreme, supreme means He does not come to me as a servant, subservient, but as a master, His connection means the connection of a master. He'll regulate me. As much as I shall come nearer to Him I shall feel His command and His master-hood that I am fully regulated by Him, to every natha, impure, every natha. Name

connection, to get the connection of the Name or anything of the Supreme, that means to be regulated by Him. Otherwise I am subject and that is an object, that is an experience of māyā.

Do you follow? The criterion is there. "One will find that he's humbler than humbler and he's only an instrument to the hands of that universal force of Me." That is the criterion and not that I'm a subject and I'm enjoying the sound and feeling some sentiment within me. And some sort of shivering and the hairs are standing on end. These external symptoms have no value. The real thing is that, "as much as I am entering into the command of Him and as much as I can feel that I am helpless of the helpless. Only an instrument in His hand, everything for Himself, that must be 'die to live,' we must keep it in mind, 'die to live.'" This ego must be dissolved and another new ego from within will spring up, it means such thing in reality. The test is there, that I am doing, handled by Him. Gradually more and more. "I am His servant, nitya- dāsa, servitor, and He's kind enough to regulate me to His highest intensity. He's my Lord, everywhere, everything is under His control." That sort of transformation must come in me.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi
Gaura Hari bol! Nitāi Gaura Hari bol!

jayati jayati nāmānanda rūpam murarer viramita nija dharma dhyāna
pujyadhi yatna katham api sakṛdāttam muktidaṁ prānināṁ yat
paramāmṛtam ekaṁ jīvanam bhuṣanam me

[Sanātana Goswāmī says: "Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, nāma rūpaṁ murāreḥ, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of

the Divine Name of Kṛṣṇa."]

[Bṛhad-Bhāgavatāmṛtam, 1.1.9]

Nija dharma, duty, as we find in the direction of the varṇāśrama, our duty to the god, to the world, to the environment. Dhyāna, meditation about anything and everything. Pūjā, the arcana of the Rāmānuja section. Jñāna, the Śankara and other sections and duty of the Jains, karma-kandi, everything will be off. Katham api sakṛdāttam muktidaṁ prāninām yat, anyhow if we get the grace of the Divine Name our liberation is effected, unconsciously. Muktidaṁ prāninām yat, that is not the real gift of the Name. Muktidaṁ prāninām yat paramāmṛtam ekaṁ jīvanam bhuṣanam me, and it comes to show that that is one with Kṛṣṇa and He's the Lord of your life and the ornament, everything in your life is He, that Kṛṣṇa, that Name. The Name and the Personality Himself, the figure, the colour are one and the same inseparably They're one. And that is the Lord of your heart. And it is ornamentally the necessity in you also comes from there that is everything to be found in Him. The Lord of your life and also the supplier of all external activities to you also is He, jīvanam bhuṣanam me.

Hare Kṛṣṇa.

madhuraṁ madhuraṁ ekaṁ mangalam mangalanam sakalani pandi chit
sadam sat palam sa rupam [?]

He's the sweetest of the sweet and best of all mangalanam, all auspicious things are there. And that is the conclusion of all the revealed scriptures, and that is not only a material sound, or the outcome of the ether, not that, cit ca rupam, He's of spiritual existence, spiritual, not only a sound which comes from the vibration of the ether, not that. Cit ca

rupam, it has got it's spiritual existence, above soul.

Anyhow if we come to find its grace we get out from all this sinful life. And no consideration of any caste or creed, white or black, or brāhmaṇa or śūdra, anyone coming in His real connection he cannot but attain His grace. He's very, very precious, nobly gracious, the Name of Kṛṣṇa.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol!

nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta ayi mukta-kulair upāśyamānaṁ, paritas tvām hari-nām saṁśrayāmi

["The acme of all the Vedas, the Upaniṣads, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls [headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations]. Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance."] [Rūpa Goswāmī's Nāmāṣṭakam, 1]

First, Sanātana Goswāmī, second Padma-Purāṇa perhaps, and third, Rūpa Goswāmī. Nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda, Oh you Divine Name of Kṛṣṇa, all the living mantrams of the revealed scripture, they're making some āratī. With their light they're trying to show Your holy feet. Nikhila-śruti, all the revealed scriptures advice, śruti-mauli, leading among those advices, ratna mālā, dyuti nīrājita, are very bright jewels among the śruti, they come to show by their light, their ray, the holy feet of You, the Name, the most gracious representation of the Lord, pāda-paṅkajānta.

Ayi mukta-kulair upāśyamānaṁ, and all the liberated souls of the normal type gather round with their

hari-nām saṁśrayāmi

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

.....

Śrīla Śrīdhara Mahārāja: to Kṛṣṇa's satisfaction and die to live. Die as a member of your family life or country life or human life, social life, religious life, so far, die there. Ha, ha. Disappear completely from there and fit into another world. Live, try to have your life in another plane, exclusively, exclusively try to float in another plane with full life, full service of Kṛṣṇa consciousness. Transformation, real adjustment, this is all maladjusted in this universe, proper adjustment is the adjustment in the respect of Kṛṣṇa consciousness. He is the Supreme. We are all subservient. Everything for Himself and we are to follow that thought. He's beauty, He's love, He's affection, He's ecstasy, above justice and above any energy also, power, exertion. No amount of exertion, no amount of decision can give Him, only surrender, devotion

.....

..... the function of us. Try to see things with the help of the ear, the guidance of the ear.

..... at my heart, that is the real qualification. "I want Him and Him alone." That is the qualification, want and you'll have, the simple way. Ha. ha. Want and you'll have. But want sincerely and not superficially but from the inner core of your heart. You want it and you'll have it. This is the general, easy, simple, natural way to attain it.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."]

[Caitanya-caritāmṛta, Madhya-līlā, 8.70]

No good deeds from your present plane can help you, but the association with them and inner things. The heart is sealed, that ego, that must be broken and the inner flow will come out and that will recognise where is the plane to love and to mix, where is his home, back to God, back to home. The ahankara, that is ego, that must be broken and the inner flow will come out.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya karmāṇi, dr̥ṣṭa evātmanīśvare

"Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master."

[Śrīmad-Bhāgavatam, 1.2.21]

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ kṣīyante cāśya karmāṇi, mayi dr̥ṣṭe 'khilātmani

"The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead." [Śrīmad-Bhāgavatam, 11.20.30]

Just as a child jumps to the mother's lap can recognise that she's my mother intuitively, like that. That inner flow will come out and select, "Oh, this is my home plane. I am a child of this soil. I am floating externally here and there and suffering from reaction.

Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

.....

..... the deepest sight will see everything is prema and everything is superior to you, everything is to be worshipped, not

End of recording, 28.11.83 + 4.12.83.

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83.12.4-23-24

Śrīla Śrīdhara Mahārāja: and the song through me, and so by trying to sing that song today also I want to culminate this function.

śrī-rūpa-mañjarī-pada sei mora sampada sei mora bhajana-pūjana
sei mora prāṇa-dhana sei mora abharaṇa sei mora jīvanera jīvana
sei mora rasa-nidhi sei mora vāñchā-siddhi sei mora vedera dharama
sei vrata, sei tapaḥ sei mora maṇtra-japa, sei mora dharama-karama
anukūla habe vidhi se pade haibe siddhi nirakhiba e dui nayane
se-rūpa mādhurī-rāśi prāṇa-kuvalaya - śaśī praphullita habe niśi-dine
tuyā adarśana ahi garale jarala dehi cira-dina tāpita jīvana
hā hā prabhu kara dayā deha more pada-chāyā narottama laila śaraṇa

"The divine lotus feet and shelter of Śrī Rūpa Mañjarī are my ever cherished invaluable wealth and object of my devotional service and worship. They are the treasure of my heart that adorns my existence and they are the life of my life. They are the infinite reservoir of all transcendental mellows and the perfection that fulfils all my desires. They are the conclusion of the esoteric meaning of the Vedas for me. They are the goal of my vows, austerity, mañtras and meditation. They are the purpose of my inner divine existence and the spiritual activities of my soul. I am earnestly praying that the divine will of providence will greatly favour me so I may maintain perfection in the pure loving service of her lotus feet. At that moment the moonlike beauty and radiance of Śrī Rūpa Mañjarī will appear before my eyes captivating and bathing the lotus of my heart with rays of ecstasy constantly day and night. My heart burns afflicted by the venomous bite of separation from such a beautiful life of fulfilment. I am in such desperate need therefore, O my divine mistress Śrī Rūpa Mañjarī, please shower your ambrosial mercy upon me, soothe me, and embrace me in the shade of your lotus feet. Narottama dāsa takes complete shelter of you." [Śrī-Rūpa-Mañjarī-Pada, Prāthanā Lalasa, 16]

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Nitāi Gaura Hari bol! Hari bol! Hari bol! Hari bol! Nitāi Gaura Hari bol! Hari bol! Hari bol! Hari bol!

.....

Devotee: Some people can remember their previous births.

Śrīla Śrīdhara Mahārāja: Very few can remember about their previous lives. Jñātisya [?], a Sanskrit word there is jñātisya [?]. There are some, very few, who can remember their past births. Here, a few days before,

one Bengali gentleman, Mr Banergi [?] or so, he, in order to prove transmigration of the soul, he began to collect the names of those persons who could remember their previous lives. And he found and mentioned names of several persons. He tested that one person is here, he says that: "In my previous life I was there and there is an almeira [an iron box] and there are some things stored by me, I want to have them." And it was tested and found to be so. Such cases, several cases enlisted. So birth and rebirth is proved here. Whether there is rebirth, birth after birth, it is proved by this instance scientifically. "In my previous birth I was so and so. Let me take from there. I kept these things in my almeira." In this way a few examples were found in India. About twenty years or so ago I found one gentleman he was after this campaign, the birth and rebirth is there. They are told as jñātisya [?]. They can remember, they have previous recollection of life's incidents. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I also heard that during that second great war some head and some body, one head is all right and that body is all right, and after cutting, and one head of a particular man was connected with the body of a particular man. And it was in the hospital under the care of the doctors they were connected and they lived. And they tested that the brain of the man that was living his life. Whose head was connected with the body of another, the body had no value but the man whose head was taken, after the connected body is fully cured, told that: "I have left my things there, I have such things here," he could tell, the head. An Italian head connected to a French body, an Italian head and according to the head he told that: "My father, my brother, my things, my wife, all these things." According to the head. I saw this in a newspaper.

Hare Kṛṣṇa. Kṛṣṇa.

Devotee: Guru Mahārāja, Viraha Prakash Mahārāja is asking, "How is the ātmasamiksa [?] begins?"

Śrīla Śrīdhara Mahārāja: ātmasamiksa [?] begins? It is the results of the previous actions, previous sukṛti. The same thing to be traced, ātmasamiksa [?] of different type. The elevationist, salvationist, then dedicationist, all may have their different types of ātmasamiksa, "Who am I?" "Who am I?" An elevationist, a karmi, he also may have ātmasamiksa according to Jaimini and others. "If we do in this way then I shall flourish, I shall live long in good health, in good mind, with good enjoying life. In the karma-kaṇḍa."

Then the salvationists, Buddhists, Śāṅkara, their ātmasamiksa will be of another type. "This is not the world to live in happily. So I must retire from this mortal life." This sort of ātmasamiksa there.

But these are artificial according to us. Our ātmasamiksa, of the devotional school, is otherwise. The same question, "Who am I?" I am not only a factor of this material world. Neither a factor of the taṭastha, that is only mere tiny soul in the world, but above that there is a huge world, Vaikuṇṭha, Goloka. There, ātmasamiksa is of another type, from the sukṛti gathered from different lives they will come to find the, "No, there is God. I have some relation with Him and I must get His service. A life of service is the elevated form of life. Renunciation and elevation in this life is not satisfactory." So different types of ātmasamiksa.

The ātmasamiksa of the devotees, the perfect form of ātmasamiksa, self-analysis, self-search, that comes from sukṛti as it is told ajñāta-sukṛti [pious deeds performed accidentally, without knowledge of their effect], jñāta-sukṛti [pious deeds performed knowingly], then it flows over the surface as śraddhā [faith]. "There is one, if we can successfully connect with Him properly, then I shall be best benefited." That will develop in that way.

Does he understand my language, statement? No?

The same thing, ajñāta-sukṛti, jñāta-sukṛti, then śraddhā.

bhaktis tu bhagavad-bhaktasaṅgena parijāyate

sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ

["Actually we can recognise a sādhu by sukṛti. Apparently we can know him from the śāstras, the scriptures, because the śāstra helps us to know who is a sādhu, and the sādhu gives us the interpretation of the śāstra. So sādhu and śāstra are interdependent, but the sādhu holds the more important position and the śāstra has the secondary position. The living śāstra is the sādhu, but to know who is guru, who is sādhu, we are to consult the descriptions given about them in the scriptures. The symptoms of the sādhu, both of the guru as well as the disciple, have been written in the Bhāgavatam, in the Gītā and in the Upaniṣads."] [Bṛhan-Nāradiya-Purāṇa]

Ajñāta-sukṛti, jñāta-sukṛti, that accumulated gives birth to what is śraddhā. Śraddhā means the faith that if I do my duty towards the Centre then the whole is fed, whole I served. Put food to the stomach and the whole body is served. That sort of knowledge comes from the sukṛti that is ultimately by the grace of the divine agents.

Just as when by accident a man fallen on the street, no knowledge. Some good persons come with a need to help him then by their treatment, by their nursing, if he has got some knowledge, then he will say: "Oh, I am so and so. Please take me to my home and they will take care of me." That man, getting consciousness by the nursing of the street persons, he will say, whenever his knowledge will come: "Take me to my home." He will cooperate with them or they may take him to hospital. When the consciousness will come he will say: "I am so and so, please inform them, they will take care of me." Again he may be unconscious but

whenever consciousness comes only he will suggest.

So, the jīva is moving unconsciously, whenever particular conscious will comes with the help, first help when unconscious, first help will come from the outsider. Then unconsciousness comes, he may begin to help himself, self help will come. So after sukṛti, śraddhā will come, then self help will begin. Before that, sukṛti, that in an unconscious condition only the passer by in the street they can help him. But when he has got his consciousness then he may help his own cause. Before that it is not possible.

.....

Devotee: for the relation to come down. Also one should make some effort towards.

Śrīla Śrīdhara Mahārāja: Effort in the proper line in submission with the superior efficient persons. Whimsical effort won't bring much success everywhere. Effort in the proper channel will be effective, will be of use, otherwise, whimsical action won't produce much good result. Regulated action is necessary, always, and regulation must be by the experts. Vaiṣṇava anugāya he, vaiṣṇava, guru, ācārya, anugāya, śāstra, regulated effort is necessary to attain success.

.....

Śrīla Śrīdhara Mahārāja: his previous consciousness gone and he's thinking ahead, such and such, and guided by that idea. But when madness is gone, again he's reinstated in his former position. "Oh, what is this? The madness forced me to think that this. Now I am all right." Vicitra citra, our consciousness is thrown away, out, in such a way, and fixed there, and we find, "Oh, I am this, I am this." All false, stand erect in your own soil. Give up these false ideas, manias. This is all mania and you are all suffering from mania and universal mania is there. So many

points of soul they're suffering from this universal mania, from this cholera, from blindness, from this, that, so many diseases, but it is a common disease. Get up."

uttiṣṭhataḥ jāgrataḥ prapya varāṇ nibodhataḥ kṣurasya dhārā niśitā
duratyayā durgam pathas tat kavayo vadanti

["Awake, arise: Having obtained the human form of life, you must not sleep in the darkness of ignorance. Awaken knowledge of your real self by associating with great souls and obtaining their mercy. This material creation is as sharp as a razor's edge, for it is the cause of many miseries. It is impossible to cross over without transcendental knowledge. Therefore one must take shelter of the great learned transcendentalists who forever sing the praises of that Supreme Person who is the destroyer of birth and death."][Kāṭha-Upaniṣad, 1.3.14]

Śṛṇvantu viśve amṛtasya putraḥ, "Oh you persons of the nectar soil, of the immortal soil. Oh child of the immortal soil, you hear." The address in the Veda is like that. "Oh you immortal child, amṛtasya putraḥ, you'll never die, you are a son of the immortality, of eternal substance. You hear, listen to me, you are not so and so, you are such and such." This is the announcement of the Vedas, of the revealed truth, Upaniṣad, the first Veda, encouraging. "Why do you degrade yourself? You are of high order and you have degraded so much that you have forgotten your own noble lineage and you have become such a coward of the coward, the worst crazy and mad who has forgotten your own noble position. Now come, stand, get up, and hear that you are such and such. And you have got so many prospects also there on the other side, on the higher side.

Hare Kṛṣṇa. Hare Kṛṣṇa.

This is the basis and then we shall make progress towards Vaikuṇṭha.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam udāra-
pāṇi-ramaṇāt tatrāpi govardhanaḥ rādhā-kunḍam ihāpi gokula-pateḥ
premāmṛtāplāvanāt kuryād asya virājato giri-taṭe sevām vivekī na kaḥ

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's rāsa-līlā pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kunḍa stands supreme, for it is over-flooded with the ambrosial nectarean prema of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kunḍa, which is situated at the foot of Govardhana Hill?"]

[Upadeśāmṛtam, 9]

We shall go to the higher length of life, and that comparison. So on the whole sat- cit-ānanda, our eternal existence we must get back. And cit, and we have got that sort of permanent feeling of the nature of that soil, leaving the experience of the feeling of the experience of this lower soil. Then, ānandam, fulfilment, heart's fulfilment, that is in the land of dedication. Die to Live. That is life there and death here. You are to die from here and you are to live, begin your life from there, that plane of dedication, and make progress, further. It is reality. It is not imagination. Don't become sahaṁjyā, don't, being in this plane, you are thinking that you have got everything. It is reality. Step by step you are to feel and understand and realise, get and go forward. It is the reality. Kṛṣṇa is not imagination. That is the reality if you can come to feel and that is only

possible through śraddhā and through sādhu-saṅga, His grace, His grace, not a matter of right. That right is in a very lower position dependant on His grace. If you can collect so much grace then you can have that service as your right. Dependant on grace, your right, there.

Hare Kṛṣṇa.

That vision is Gaura Kiśora Dāsa Bābājī Mahārāja. He's out for begging, mādhu-karī, and so many boys are feeling pleasure in disturbing him, a man of that type. Outwardly throwing some dust, etc., on him, and making some jokes, cutting some jokes. And he says: "Kṛṣṇa, I shall complain to Yaśodā. You have become so boisterous You are attacking me. What have I done? What wrong have I done to You? You have come with these boys to disturb me, I shall lodge a complaint against You to mother Yaśodā and she will give a good check in You."

So, where is he awake? He's awake to see that everything is in Kṛṣṇa consciousness. The boys are disturbing but he's seeing, "No, what are these boys doing? The direction ultimately comes from that quarter." His understanding is so deep he cannot see anything without Kṛṣṇa's interference. At the back of everything is Kṛṣṇa and the things between all removed, only Kṛṣṇa consciousness in every occasion. Every event he's seeing only that Kṛṣṇa is there and He's at the root. Without His sanction, nothing can happen and that is very wakeful in him, in his mind, and also he's in Vṛndāvana. "Kṛṣṇa, You are disturbing me and I shall take it to Yaśodā Ma and she will punish You, then You will see, " in this way. But it is not an imitation, it must be realisation, deep realisation, all coming from Kṛṣṇa. These are all prejudices of different kinds that are hindering my connection with the universal substance, controlling agents.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Division, estimation.

Nitāi. Nitāi.

Our Guru Mahārāja [Bhaktisiddhānta Sarawatī Ṭhākura] wrote, Prakṛta-sahajiyā- sata-dusani. Mādhvācārya wrote, he gave one-hundred points against māyāvāda conception, "That I am Brahma, I am he, he's one and the same." Mādhvācārya gave a hundred points against it. And our Guru Mahārāja, he saw that sahajiyāism is the worst enemy to śuddha-vaiṣṇavism. So he also wrote one-hundred points against this prakṛta-sahajiyā vata. "This is the worst enemy to śuddha-bhakti, prakṛta-sahajiyā- sata-dusani," in different ways.

Gaura Hari bol! Gaura Hari bol!

You have taken your pāraṇa [breaking Ekādaśī fast]?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Fast broken? Breakfast. Ekādaśī fast broken, by pāraṇa.

.....

Śrīla Śrīdhara Mahārāja:

śrī-rūpa-mañjarī-pada sei mora sampada sei mora bhajana-pūjana
sei mora prāṇa-dhana sei mora abharaṇa sei mora jīvanera jīvana
sei mora rasa-nidhi sei mora vāñchā-siddhi sei mora vedera dharama
sei vrata, sei tapaḥ sei mora maṇtra-japa, sei mora dharama-karama

anukūla habe vidhi se pade haibe siddhi nirakhiba e dui nayane
se-rūpa mādhurī-rāśi prāṇa-kuvalaya - śaśī praphullita habe niśi-dine
tuyā adarśana ahi garale jarala dehi cira-dina tāpita jīvana
hā hā prabhu kara dayā deha more pada-chāyā narottama laila śaraṇa

"The divine lotus feet and shelter of Śrī Rūpa Mañjarī are my ever cherished invaluable wealth and object of my devotional service and worship. They are the treasure of my heart that adorns my existence and they are the life of my life. They are the infinite reservoir of all transcendental mellows and the perfection that fulfils all my desires. They are the conclusion of the esoteric meaning of the Vedas for me. They are the goal of my vows, austerity, maṇtras and meditation. They are the purpose of my inner divine existence and the spiritual activities of my soul. I am earnestly praying that the divine will of providence will greatly favour me so I may maintain perfection in the pure loving service of her lotus feet. At that moment the moonlike beauty and radiance of Śrī Rūpa Mañjarī will appear before my eyes captivating and bathing the lotus of my heart with rays of ecstasy constantly day and night. My heart burns afflicted by the venomous bite of separation from such a beautiful life of fulfilment. I am in such desperate need therefore, O my divine mistress Śrī Rūpa Mañjarī, please shower your ambrosial mercy upon me, soothe me, and embrace me in the shade of your lotus feet. Narottama dāsa takes complete shelter of you." [Śrī Rūpa Mañjarī, Prāthanā-Lalasa, 16]

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma
Rāma Rāma Hare Hare

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma
Rāma Rāma Hare Hare

Nitāi Gaura Hari bol! Hari bol! Hari bol! Hari bol! Nitāi Gaura Hari bol! Hari
bol! Hari bol! Hari bol!

Nitāi Gaura Hari bol! Hari bol! Hari bol! Hari bol! Nitāi Gaura Hari bol! Hari
bol! Hari bol! Hari bol!

.....

Devotee: Some people can remember their previous births.

Śrīla Śrīdhara Mahārāja: Very few can remember about their previous
lives.

.....

End of recording of side A, 4/23/24.12.83. side B.

Śrīla Śrīdhara Mahārāja: the potency and the owner of the potency become One and sometimes They bifurcate and become Two and begin Their pastimes. Sometimes closest and sometimes far. In Vṛndāvana līlā we find Both divided and in Gaura līlā we find combined, because One cannot exist without the Other. Kṛṣṇa, jñāna-śakti, the figure, the enjoyer and Rādhārāṇī the enjoyed providing Him. The enjoyed and the enjoyer, They're automatically one and the same. Sometimes They come very close then becomes Gaurāṅga and at other times They divide and begin Their pastimes. That is the meaning of that śloka given by Svarūpa Dāmodara who is considered to be Lalitā Sakhi in Vṛndāvana. That They cannot be thought out separately, always They're connected. Sometimes very closer and sometimes a little far, beginning Their pastimes. In Vṛndāvana we find They're divided and They're making pastimes. In Navadvīpa They're combined. He's searching Himself and distributing to others.

Devotee: Guru Mahārāja, by the grace of guru one can realise himself. By the grace of Śrī Gurudeva one can come to realise himself, to understand, ātmā-samikha, to the highest degree. And he can find himself in Rādhā-Kṛṣṇa līlā or he can find himself in Gaurāṅga līlā ?

Śrīla Śrīdhara Mahārāja: In both the līlā, but tending more towards one, some group, and some will be tending more towards another, and some in the midway. Three classes amongst them. Some more addicted to the separate pastimes and some more addicted to the closed pastimes of Gaurāṅga and some in the middle, both this side and that side. This is found. Some want more to see Gaurāṅga līlā, they're very eager to see Gaurāṅga līlā when Kṛṣṇa Himself in the mood of Rādhā is searching Himself and distributing to others, very fond of serving that līlā. And another group, when They separate Themselves and begin Their pastimes, and to help in that affair, another group is more attracted. And there is a third group who likes this and that also, mainly, but there are so

many subdivisions.

Devotee: So if somebody is mostly attracted to, or partaking of Gaurāṅga līlā, he's at the same time partaking of all the pastimes of Rādhā-Govinda līlā ?

Śrīla Śrīdhara Mahārāja: Yes, yes, yes. In a different percolated way. Just, who serves Rādhārāṇī, she's serving Kṛṣṇa the best. Do you follow? How? Rādhārāṇī can render the highest form of service to Kṛṣṇa. So that another may not be trespasser between the Two, they will help Rādhārāṇī and her/his energy will be utilised by Rādhārāṇī for the service of Kṛṣṇa, that person will be best benefited. Can you follow? Because her/his energy, when it comes in the hand of Rādhārāṇī is being made more qualitatively better and being utilised to Kṛṣṇa and fetching more gain to that person. Can you follow?

So also here, by serving Gaurāṅga līlā, Both combined, s/he may serve the most. It depends on the sweet will of Both of Those. So it can't be said definitely, because according to Their necessity it will be designed and it cannot come under law because They're above law. Their whim, any moment demanding anything and that should be supplied. They're not a stereo type stale thing under law but independent, in every second They're having new demand on the new pastimes. Nava-navayana, every moment is new, every new, that does not become old. Always above law and we should not try to bring Them under law, They are above law. This is the primary thing we must keep in our mind, that, "to put Them under law and I shall read the law and understand the law and I shall get Them in the cage," it is not like that. Always free. Only we can have a glimpse towards, some glimpse, some spark, towards the whole. That is what we may expect. Divya-darśana, towards this, He's this side, not within this cage, we can say, so far we can say, "He's this side."

Śrutibhir vimṛgyām, [Śrīmad-Bhāgavatam, 10.47.61], all the revealed scriptures are showing the direction, "He's in this direction." That much

they can assert. Big theistic philosophers, or scholars, or devotees, they give some glimpse, some ray to us. "This side, this direction."

Of course, Baladeva Vidyābhūṣaṇa has written when he was singing the grace of Rūpa and Sanātana. "That the Rūpa Sanātana, what type of devotees they were?" *astyasya ratnati vat* ?

"Just as the jewel is in the palm of one mans hand, and he can show it this side, that side, every side, in this way. Rūpa and Sanātana, they showed that ecstatic jewel, that transcendental jewel, Rādhā-Kṛṣṇa, in that way. This side that side, as if a gem within the fist, they could show. By the grace of them who are so favourite of the Supreme Lord that they could do so."

Sanātana Goswāmī when writing he says: "What am I? A tiny soul. And I am writing about the harem of Kṛṣṇa, that this queen was of this type, this queen was this nature, this and that. What a fallen soul I am, like a dust in the earth, and I am dealing, I am giving descriptions of the beloved queens of Kṛṣṇa in the harem? But believe me my friends, someone is forcibly conducting my hand and forcibly making me write, not myself. Please believe me."

Kavirāja Goswāmī also says:

e kantha lakaya mari madhana mohan ?

"What I am saying here, it is not mine, I am like a parrot. The Madhan Mohan is forcing me to say what I am saying."

That is, He expresses Himself through them. His quite surrendered souls are instrumental in that affair. He can, *yam evaiṣa vṛnute tena labhyaḥ*, [Kāṭha-Upaniṣad, 1.2.23], He can give Himself, none else, He can only give Himself. Those that are saying about Him, they're ultimately saying that, "that I am a mere instrument, He's doing through me I can feel."

When Mahāprabhu is saying to Rūpa Sanātana, He also says like that. "Something is passing through Me to you Sanātana. I feel that Kṛṣṇa as He is, He's in the sound, He's passing through Me, some thought is passing through Me through some sound and He's embracing Me. I do not know the meaning of what is passing through Me."

In this way.

Vyāso vetti na vetti vā, sometimes the Guru may not feel what is passing through him to a particular disciple, he may not know, it is also possible. Vyāso vetti na vetti vā, Vyāso, through whom so many divine scriptures have come, he may not know the full meaning of that. He can control Absolute, everything in His hand, everything is under His control. He's using ABC according to His own whim, and they cannot but do so.

mukam karoti vācālaṁ panghum langhāyate girīm yat kṛpā tam ahaṁ vande śrī gurun dīna-tāraṇam

"I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."

[Bhavārtha-Dipikā, maṅgala stotram, 1]

If He likes, a dumb man may speak, may be an orator. Mukam karoti vācālaṁ panghum langhāyate girīm, a crippled man can cross the mountain. Yat kṛpā, His grace is such, miracle of all miracles.

Adbutkrama, every stride is wonderful, every movement is beyond our conception and law. He's such, and we have come to know Him, to understand Him. We have left everything, nothing in the world has any charm for us. We want to know that unknown thing. Our mania is not to search the concrete things what can be had, but what can never be had, our mania is to search after that. The unknown and unknowable, Adhokṣaja. Who always keeps all the senses, the instruments of knowing, under Him. His existence is always transcending the layer of our understanding. It is His sweet will. Sometimes suddenly He may come, appear, and give some impression, "I am so," then withdraws. We are helpless, still, our mania is to search after Him. We may not have, it does not matter, still, we must not lose our energy in the search of so much trash, so many brickbats and fossils. Hare Kṛṣṇa.

Devotee: Gurudeva, whatever glimpse of such a high truth one may have, or may have had in the past, to remember that it is no good, no?

Śrīla Śrīdhara Mahārāja: Sometimes, yes, remembering is also good. And that remembrance also lives on His will. If He likes He can make him forget everything. All Rights Reserved. So we are slave, we, after all, we are aspiring after slavery, a position of a complete slave. "He may make or mar, if He likes He may efface me. His position is such. Wholesale with Him and nothing with me. And only I want my submission to Him. That is the truth. He's all in all. I am nothing of the nothing. Still, I want His consciousness, His association. That is enough for me, that my Lord, that I am connected with some magnanimous, great, divine whole, that is all, kṛṣṇa-dāsa."

mari raki madi sukhi thakura deham ?

"They've every right, at the expense of us They may enjoy to our advantage."

That should be our aspiration. "Let Them go on with Their pastimes happily, making me or doing away with me. If dealing death to me is necessary for Their free pastimes, I want to go forever." That sort of surrender we should try to have, try to reach to that standard. "He has every right over me, to efface me." And we are told by the spiritual scholars that is the highest position of having Him. Those that are so much forgetful for having Their pastimes, really, they live in the high order. So much intensity of self-sacrifice takes us nearer to Them, so much self-abnegation takes us nearer to Them, self-surrender takes us nearer to Them. That is "die to live," die to live, ha, ha, ha. If you want to have a real life you will have to die as you can conceive yourself to be ever in this world. And all your so-called prospects, you will die, then your real figure will come out in pristine glory. Die to live. So as much as we can we are to embrace death, ha, ha, ha, death in connection with Him, of course.

Devotee: Ha, ha, embrace death, Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Self-effacement. The renunciation school, they also want to efface themselves, but that is another thing. That has no connection with the positive truth. They want to retire into darkness, no consciousness. And here, the sacrifice is conscious sacrifice, to welcome death for the satisfaction of the universal pastimes, the positive connection. This death of the Vaiṣṇava school has got positive background. And the renunciation, self-abnegation of the Buddhist and Śāṅkara schools have no positive background, not hunting for the satisfaction of the whole, not that. This death is a positive death and that

is something negative. The positive death is that I die for a good cause, just as a soldier dies for the cause of the country. The patrons die for the country and the goondas [rogues] they also die for selfish quarrel. Both may be brave, but one for some exploitation but because there's hindrance in the exploitation he's risking his life. And here, the risk for the cause of the universal līlā with a positive background, death but no death, death means the highest form of emancipation. They rather enter into the most confidential group of the servants, the suicidal squad, just as a suicidal squad, they hold the highest patriotism. So, here the devotees, they're like suicidal squad, they're to be depended upon. In time of need, for the pastimes, they're ready to be martyred for that. So in the highest rank they hold this sort of service, positive.

Nitāi Gaura Hari bol!

I close here.

.....

Śrīla Śrīdhara Mahārāja:

śrī-rūpa-mañjarī-pada sei mora sampada sei mora bhajana-pūjana
sei mora prāṇa-dhana sei mora abharaṇa sei mora jīvanera jīvana
sei mora rasa-nidhi sei mora vāñchā-siddhi sei mora vedera dharama
sei vrata, sei tapaḥ sei mora maṇtra-japa, sei mora dharama-karama
anukūla habe vidhi se pade haibe siddhi nirakhiba e dui nayane

se-rūpa mādhurī-rāśi prāṇa-kuvalaya - śaśī praphullita habe niśi-dine

tuyā adarśana ahi garale jarala dehi cira-dina tāpita jīvana

hā hā prabhu kara dayā deha more pada-chāyā narottama laila śaraṇa

"The divine lotus feet and shelter of Śrī Rūpa Mañjarī are my ever cherished invaluable wealth and object of my devotional service and worship. They are the treasure of my heart that adorns my existence and they are the life of my life. They are the infinite reservoir of all transcendental mellows and the perfection that fulfils all my desires. They are the conclusion of the esoteric meaning of the Vedas for me. They are the goal of my vows, austerity, mañtras and meditation. They are the purpose of my inner divine existence and the spiritual activities of my soul. I am earnestly praying that the divine will of providence will greatly favour me so I may maintain perfection in the pure loving service of her lotus feet. At that moment the moonlike beauty and radiance of Śrī Rūpa Mañjarī will appear before my eyes captivating and bathing the lotus of my heart with rays of ecstasy constantly day and night. My heart burns afflicted by the venomous bite of separation from such a beautiful life of fulfilment. I am in such desperate need therefore, O my divine mistress Śrī Rūpa Mañjarī, please shower your ambrosial mercy upon me, soothe me, and embrace me in the shade of your lotus feet. Narottama dāsa takes complete shelter of you." [Śrī-Rūpa-Mañjarī-Pada, Prāthanā Lalasa, 16]

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma
Rāma Rāma Hare Hare

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma
Rāma Rāma Hare Hare

Nitāi Gaura Hari bol! Hari bol! Hari bol! Hari bol! Nitāi Gaura Hari bol! Hari bol! Hari bol! Hari bol!

.....

Date unknown 1

Devotee: But if they worship Śiva without honouring Gaṇeśa that is aparādha, sevā aparādha.

Śrīla Śrīdhara Mahārāja: To eliminate Gaṇeśa and to accept Śiva anyhow, and go towards.

.....
Eliminate Gaṇeśa, there is no doubt, but you may accept kapali [?] or may not, [ba?] [ba?] means vikalpa, vikalpa means you may accept it or you may not.

Devotee: Option.

Śrīla Śrīdhara Mahārāja: Option.

Devotee: And [bar?] also in another place, two [bars?] vijnatum apurvisra kapalinam dvistva bar pujanam [?]

Śrīla Śrīdhara Mahārāja: Kapalinam. And when Gaṇeśa comes in your front, eliminate him, but alternative that you may accept him as a favourite child of Śiva, in that connection you may honour Śiva and go on

taking name.

When we meet the son, "Oh, your father is a friend, I am grateful to him," in this way you satisfy the son, and dismiss him. Not to show honour direct to him, but in his connection to remember, "That your forefathers, your relatives, they're very near to me," in this way some show of some respect and honour and then prapadana [?]. Not to show any respect direct to him.

Devotee:

yat-pāda-pallava-yugaṁ vinidhāya kumbha- dvandve praṇāma-samaye
sa gaṇādhirājaḥ vighnān vihan̐tum alamasya jagat-trayasya govindam
ādi puruṣaṁ tam ahaṁ bhajāmi

[For the power to crush the obstacles of the three worlds, He whose lotus feet Gaṇeśa perpetually holds upon the pair of nodes of his elephantine head - the Primeval Lord, Govinda, do I worship.] [Brahma-saṁhitā, 50]

Would that be the right verse?

yat-pāda-pallava-yugaṁ vinidhāya kumbha-

dvandve praṇāma-samaye sa gaṇādhirājaḥ

Śrīla Śrīdhara Mahārāja: Gaṇādhirājaḥ means Gaṇeśa.

Devotee: Yes.

vighnān vihan̐tum alamasya jagat-trayasya govindam ādi puruṣaṁ tam

aham bhajāmi

Śrīla Śrīdhara Mahārāja: So Govindam is (in a kumbha ?) What is the meaning of

kumbha? yat-pāda...

Devotees: yat-pāda-pallava-yugam... kumbha-dvandve - praṇāma-samaye sa gaṇādhirājaḥ.

Śrīla Śrīdhara Mahārāja: So English translation is there?

Devotee: Yes, English translation, "I adore the Primeval Lord, Govinda, Whose lotus feet are always held by Gaṇeśa upon the pair of tumuli, protruding from his elephant head.

Śrīla Śrīdhara Mahārāja: That is in the skull?

Devotee: Yes. In order to obtain sah [?] for his function of destroying all the obstacles on the path of progress of the three worlds.

Śrīla Śrīdhara Mahārāja: Whatever duty he does, with the help of Govinda, and Govinda there informal meeting only. Nṛsimhadeva vighna vijnasum [?] and Gaṇeśa also is (vighna vijnasum?). So (vighna vijnasum?) self of Kṛṣṇa is Nṛsimhadeva, and Nṛsimhadeva's help is taken by, sought for by Gaṇeśa when he does his mundane duty. So

kapalinam [?] that may, very mysteriously, or deep thinking, that (kapali?) means that Nṛsiṁhadeva, it may come. But ordinarily it may come Śiva. This is [vaisnava ananda sarsam [?]. Eliminate Gaṇeśa and honour Śiva, or Nṛsiṁhadeva, and then go on with your taking the Holy Name.

Devotee: Then, in this translation here, as Kedanath has read yesterday. "One should begin the worship of the demigod Gaṇapati who drives away all impediments in the execution of devotional service. In the Brahma-saṁhitā it is stated that Gaṇapati worships the lotus feet of Lord Nṛsiṁhadeva, and in that way he has become auspicious for the devotees in clearing out all impediments. Therefore, all devotees should worship Gaṇapati." This is coming.

Śrīla Śrīdhara Mahārāja: With little difficulty. Taking the remote connection, that when he discharges his duty towards the mundane world, he does it with the help of Nṛsiṁhadeva. So, if you worship him to get out of the difficulties of your devotional way, then by the dint of his power of connection with Nṛsiṁhadeva, he will come to help you. A remote connection, but generally it is eliminated clearly.

Devotee: It may be...

Śrīla Śrīdhara Mahārāja: It may be connected everywhere, because everywhere He is within.

jīve sambanidi jani kṛṣṇa dr̥ṣṭvām [?]

In the broad, broadest universe of discourse, everything is coming. You should honour all the jīva, thinking that within him the God is residing.

That is the most spacious and widest jurisdiction. Give honour to everything, whatever we see, thinking that within him God exists, the widest way.

Devotee: Just previously, from the Padma Purāṇa, there's one verse given:

harir eva sadā rādhyāḥ, sarva-deveśvareśvaraḥ itare brahma-rudrādyā,
nāvajṣeyāḥ kadācana

[Kṛṣṇa, or Hari, is the master of all demigods, and therefore He is always worshippingable. But this does not mean that one should not offer respect to the demigods headed by Brahmā and Śiva.]

Śrīla Śrīdhara Mahārāja: Itare brahma-rudrādyā, nāvajṣeyāḥ kadācana. He will serve Hari exclusively, but that does not mean that he will despise other demigods, brahma- rudrādyā, including Brahmā and Śiva. And don't disparage anybody but your necessity is only exclusively devoted to Hari.

Devotee: So in that mood we should respect Gaṇeśa. That may be the connection.

Śrīla Śrīdhara Mahārāja: Indifferent, we are not going to dishonour anybody, to create any spirit of animosity, but we are given wholesale to my own Lord. That should be the attitude.

.....[?]

Religion is proper adjustment. We are maladjusted. It requires for our best benefit that we should be adjusted. We are a part of a whole and we must be conscious of that fact. And where the part is properly adjusted, in the whole, that is in harmony. And where it is not, that is in māyā, illusory, delirium. There are so many different conceptions predominating - provincialism, localism, selfishness, separatism - not properly connected with the prime cause. That is the difficulty. If we want to be reinstated - at present we are maladjusted, that is falsely adjusted, erroneously adjusted - if we want proper adjustment we are advised to follow a particular course, of sādhanā.

In Kali-yuga, this divine sound, taking the hint or the direction from the divine sound, that we can trace that what should be the proper way to go to the final adjustment. And whatever other attempts we make for that sort of highest adjustment, how we are to behave with the present environment, that has been recommended, that your dealings with the present environment will be such and such.

Generally, for the success of worldly things, worldly attempts, we worship Gaṇeśa. Just as the labour leaders, head of the labourers, the ordinary labourers, Gaṇeśa. Gaṇa means mass, and leader of the masses. Mass is ignorant and the leader of the masses is also expected to be so. But ostentatiously he has got some power, and with the manpower they may oppose anything and everything. So, to satisfy them, to bribe them, the leader should be honoured. In a general sense the leader of the masses, they should not be ignored, they should be honoured so that they cannot put any obstacle on the way of our progress. It is the general thing.

In this world, this is the world of māyā, māyā means bribe. Here, everything is going on with bribe. We want our selfish attempts to be satisfied. That is illegal, unlawful, to try to fulfil our respective separate desire, without caring for the others, not to take into account the centre. Ignoring the centre, ignoring the outside, only we want to satisfy our own interest. That is the crude form of maladjustment, kāma. Then dharma, artha, dharma, all these things, self-centred means sense pleasure centred, sense-pleasure centred. And for that purpose we try to acquire

some help from the outside and for that we are to pay something to them, and that all may be considered as bribe. So:

vipanya devata bhakta yadanti sraddha anita [?] No.

karme strete hitajna prapadyante anya devata [?]

Whoever is found to worship another god, demigod, so many proposed authorities of different departments, whenever we go to satisfy them it cannot be denied that we are bribing them to fulfil my motive, my selfish motive. They're in power, they're in some position by their previous karma. They're the heads of particular departments and we want those things from them and we give something to them and get it very cheaply. This is the bribe. This is *māyā*. And our object is sense pleasure, sense pleasure.

And what is wanted in us, in normal, that we should seek after the satisfaction of the pleasure of the centre, that is God. If we want to attain that end of our life, that divine, highest, that pure end of our life, self-abnegation and self-dedication. First self- abnegation we must be prepared for and then self-dedication and dedication only for the centre. That is what will be conducive and our real benefit. Hare Kṛṣṇa.

So always, those that are in the path towards the highest divinity, the Vaiṣṇava, the *sādhū*, our submission, our search of help, anything, all our association, our concern will be with them. And that is the most safe position. Go through Vaiṣṇava, go in the company of Vaiṣṇava. If you get a Vaiṣṇava, then even eliminating the God Himself, worship Vaiṣṇava, and He will be more pleased with you. That is the position.

And just the opposite position we find in the case of Gaṇeśa. Gaṇeśa comes, the leader of the mass comes just on my way, how should we deal with him? We should not disturb him. He may create some unnecessary trouble so how to deal with him? You don't submit to him

direct but you may talk with him of some nearest relative who is connected with Viṣṇu, Kṛṣṇa. He's Śiva. In the case of the Vaiṣṇava: tadīyānām samatasmāt parataram̐ devi tadīyānām samārcanam.

[ārāadhanānām sarveśām, viṣṇor ārāadhanam̐ param tasmāt parataram̐ devi, tadīyānām samārcanam]

[Lord Śiva told Pārvatī-devī: "Of all kinds of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava."] [Padma Purāṇa]

Even you may eliminate Viṣṇu but if you honour Viṣṇu dāsa your case will be more hopeful. But in the case, the opposite case, you are eliminating the son, the subordinate. And anyhow, to keep the apparent gentleman-like character, "Oh, your father, how is he?" in this way. Not to dissatisfy, not to dishonour, and not to honour. But his connection, if anyone has any least connection with Nārāyaṇa, with Viṣṇu, my Lord, then I shall march to that. With this attitude we are to deal with the leaders of the opposite forces where we are living. This is what we are to understand here, itare brahma-rudrādya, nāvajṣeyāḥ. We won't indulge in cultivating hatred within us in connection with the opposite party. All our energy should be devoted to our prime cause, but who are not in need, we should deal with indifferently and never with any positive hate or anything. That should be our single attitude.

But there may be particular cases. When I shall find that a man, a person of the enemy camp is going to attack a Vaiṣṇava, Guru, or Śrī Mūrti, then of course the position will be otherwise. Like the case of Hanumān and others may come there.

The general is this - adjustment towards Kṛṣṇa, Kṛṣṇa conception of the God, Who is love, Who is beauty, Who is rasa, ānanda sukha, happiness.

Not power, not power, nor majesty, nor splendour, grandeur, all these things. We are to consult the śāstra and the sādhu, specially those that are trying to come to Kṛṣṇa consciousness, our object will be such. But if we meet in the way the grandeur, the splendour, all these things, we shall try to utilise it without being...

Suppose if I meet just on the way something, this great honourable, magnanimous, splendour, all these things, then I shall try to utilise them for that plain and simple, plain and simple process of worship of Vṛndāvana. That should be our temperament.

...

Gaura Hari bol! Nitāi Gaura Hari bol!

Kṛṣṇa consciousness, Kṛṣṇa consciousness. Just as our Guru Mahārāj told:

pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

Rūpa, Sanātana, they, under the direct guidance of Mahāprabhu, they eliminated grandeur wholly, grandeur of any type, even social grandeur, this red cloth. That is also a grandeur, that is, that's showing the highest section of the preacher. The highest section of the religious leaders, the sannyāsīns, the preachers, that means the religious leaders. They have got this robe, red cloth, so it has got some connection with grandeur, leadership, social leadership, that was also eliminated by Rūpa, Sanātana.

So much so, when a big scholar came to discuss with them what is the real purpose of the śāstra they avoided. They did not consider it useful to spare their time in that useless discussion. "He has not come with the spirit of enquiry but he has come to conquer, so waste of energy." They avoided.

But Jīva Goswāmī Prabhu, he could not tolerate so much self-abnegation because of his Guru's position. "That they will ignore my Guru, I can't tolerate that. I must fight with him, and I shall make him understand why my Gurudeva avoided his discussion, avoided discussion with him, meaning it's sheer waste of time. Not that they're afraid of his scholarship." And he proved it that, and that increased the honour of the Goswāmīs there and it was helpful for the general public to think how big Rūpa, Sanātana is, but still, they're so humble, in humiliated position they're passing. That helped the ordinary public to appreciate their greatness and thereby they were benefited.

And this also was taken by our Guru Mahārāj, so some were of the opinion that our Guru Mahārāj was the avatāra of Jīva Goswāmī. And I mentioned in my own poem, that stotram, that:

raghu-rūpa-sanātana-kīrti-dharaṁ, dharaṇī-tala-kīrtita-jīva-kavim

[kavirāja-narottama-sakhya-padaṁ, praṇamāmi sadā prabhupāda-padam]

[O Śrīla Prabhupāda, your intense magnitude of devotion allows you a glorious position within that intimate group of Śrīla Raghunātha Dāsa, Śrīla Sanātana, and Śrī Rūpa Gosvāmī. Your happy and elevated philosophical conceptions have crowned and seated you along with that esteemed personality, Śrīla Jīva Gosvāmī, on this Earth planet. And you share a friendly relationship with Śrī Kṛṣṇadāsa Kavirāja Gosvāmī and Śrī Narottama dāsa, as dear to them as their very own lives. I eternally offer my respects to that charming effulgence that decorates the lotus

toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.]

[Śrī-Śrī-Prabhupāda-padma-stavakaḥ, verse 7]

Who, kīrti-dharaṇ, who has hold fast the flag of Rūpa Sanātana, and who is accepted in particular sections of the devotees as the incarnation of Jīva. So, his attitude was like Jīva. Pūjāla rāgapāṭha gaurava bāṅge. I shall gather together all the powers and grandeur and everything like that and I must put them on the, just near the feet, divine feet of my Gurudeva, to show that all these things are only to worship the feet of the Divine Master. Pūjāla rāgapāṭha gaurava bāṅge. But we have got no necessity for them, no necessity for them.

It has got two sides. One side, that the dark side is this, if we go to handle with these things then we may be captivated in them. If we are weak then we will be captivated in them. But only those that are masters of that idea, they can put them in the worship of the higher sādhu.

And another thing is this. That if it is not done then ordinary mass will think that they hold the highest position, and not the niṣkiṣcana Rūpa Sanātana. All the vaisajya [?] is in the lower level, and the plainness of Vṛndāvana it is not in want of grandeur but it does not require grandeur, it is above grandeur. The plainness, the plainness, the real beauty, does not require any grandeur or any splendour, any (vaisajya?). It is full in itself, something like that.

There was a talk between Śrīvāsa and Svarūpa Dāmodara in Purī, in (Hora-paścami?) day or so. Śrīvāsa Paṇḍita is pleading on behalf of Lakṣmī Devī, (vaisajya?). And Svarūpa Dāmodara he has taken the part of the gopīs in Vṛndāvana. Two parties talking and mild fight is going on. Then Svarūpa Dāmodara saying to Śrīvāsa: "You don't remember that in Vṛndāvana the tree, the creeper, the bush, and whatever simple things are to be found there, they are not devoid of (vaisajya?), of grandeur and splendour. But that is underground. If they require it, it will come in their beck and call, but generally they do not like it. He's above, the simplicity and the plainness and the natural position, that is of the highest type. We

are to realise that. That those that have got such liking in their heart, they generally come to like Vṛndāvana, Kṛṣṇa, Svayaṁ Bhagavān. But others, they will like Vaikuṇṭha, the land of grandeur, awe, power, reverence, all these things.

We like to come to Kṛṣṇa consciousness so we will be very much particular about these things in our consideration, consideration. We are very small and if we want the biggest to be very near to us, He will have to come in a smaller shape to us, He will have to come. So we shall be prepared for that. We come to be very near. We are so mean and He is so high. And we want intimate connection with Him. So we should not think anything, we should not be lover of any grandeur and splendour. There they create differences, create differences between everything. But only in the plane of plainness and simplicity, and especially in the land of love and mercy, that high and low camp may be close together, closely together. So close association with the highest, that is only possible in the atmosphere of Vṛndāvana. Not in any other place, any other place.

kana chedi padma locana [?]

To an affectionate mother the blind son seems to appear as a good-eyed child. There is a Bengali saying. The affection has got so much fascinating power, the ugly son may seem to the affectionate mother very beautiful. Because all the defects is minimised by devotion, Yoga-Māyā, bhakti is such, bhakti is a type of such grace that the distinction between the low and the high is minimised to the least point, even nothing. So, we are so mean, we are so low, so that will be our real soil of our hankering where we can come closer to the land of that mercy.

yajna tari jari kitchu nahi pai [?]

If You come my Lord to search for my qualities, to examine me, to test

me, I have got nothing to say. No capital, nothing to produce to You, a certificate. But only Your grace, only Your grace, Mahāprabhu told. "Just go to that department and put your petition." That department, where? Without any consideration help is coming. Go to that department. And don't mention that you have got this or that qualification. No qualification, no qualification, there is a department where no qualification persons is helped. Try to go there, and sincerely of course, you must be mindful of your own position. In the internal mind you will foster that 'I am so big, I am so great, I am such a scholar, I am such,' all these things internally. And externally, hypocritically you will present yourself in the bad word. That won't do. You feel it, you feel it yourself that what you think that you have got, all these qualifications, that is all sham, all wrong, all hypocrisy. Really, you have nothing, no qualification, no qualification.

Bhaktivinoda Ṭhākura says, *trṇād api sunīcena* - what is the meaning - *trṇād api sunīcena*

? He says, "I am lower than a blade of grass." Why? He says, "A blade of grass has got its some sort of position in the material world, some sort of intrinsic description, position, quality. But what about me? I am of opposite quality, *vikṛta*, I am disfigured. The blade of grass has got its own identification of some type or other. But I am a diseased person, no normal intrinsic nature I have got. I am a madman. A man may not be meritorious, but if he is of normal brain, he may be utilised in any position. But a madman he may not be relied on in any work. That *vikṛta masteska* [?] *vikṛta citra* [?] I am *vikṛta citra* [?] I am a misguided soul. My energy, my intelligence, everything, focused towards opposite side. So my position is worse than a blade of grass. *Trṇād api sunīcena*. If I think really my position is worse, because, I am besides myself, whatever may be the prospect and possibility of my future, but at present I am mad, so I am negative, have negative value. So I am lower than the blade of grass, if really it is to be considered."

So, where to go for my benefit? To go to the...

Devotee: Madhouse.

Śrīla Śrīdhara Mahārāja: Madhouse, madhouse is my real place of treatment, madhouse. And if I go to an ordinary hospital it will be of no help, no help.

Nitāi Gaura Hari. Nitāi.

So Vaiṣṇava, who are in the line, in this line, they are always helpful under all circumstances, Vaiṣṇava, and next, Vaiṣṇava śāstra, first Vaiṣṇava and then Vaiṣṇava śāstra. They will be our healthy association and helpers, help us.

And other gods who are holding superior position here, they're of other type. They sincerely believe according to their mania, "that this is all bad, that Vaiṣṇava, what is this? You'll thrive here." Like Cārvāka and others, "Oh, why you leave this pleasant world of enjoyment and pleasure and running after phantasmagoria? What is God? All these things. At present you are getting so much pleasure, and leaving this your mania is drawing you towards some future, whether that is existent or not none can say."

All these things, there are so many departments. To mix with them, that our precious internal wealth will be at stake. So don't go to associate with them or to be beggar at their door. Not reliable, they naturally have no faith in this, in their good faith also in their so-called nature, they will try to take, to draw to their jurisdiction, that department. So don't, but at the same time don't unnecessarily make them your enemy so that they will come and hinder you. Remain indifferent. Nāvajṣeyāḥ kadācana, itare brahma-rudrādyā, nāvajṣeyāḥ kadācana.

[harir eva sadā rādhyāḥ, sarva-deveśvareśvaraḥ itare brahma-rudrādyā, nāvajṣeyāḥ kadācana]

[Kṛṣṇa, or Hari, is the master of all demigods, and therefore He is always worshipping. But this does not mean that one should not offer respect to the demigods headed by Brahmā and Śiva.]

But at heart you know surely that your Master, your Lord is Kṛṣṇa. Without Vṛndāvana līlā nothing can satisfy you. The gopīs, the different rasa, the sākha, the Yaśodā, the vātsalya-rasa, even Yamunā, even the Govardhana-Giri, even the so many forests, so many trees, that has captured your heart. And your heart won't allow...

.....

Devotee: Even if there appears to be sometimes in Bhāgavat that the chronological order is off, and sometimes the śloka does not rhyme, or something like that. But we're told that what we see as imperfection from this side, that doesn't apply to the sound divine, sound transcendental which comes down by the will of Lord Śrī Kṛṣṇa. The formal analysis is not as important as faithful hearing by the pure hearted devotee.

And Bhāgavatam is also the natural commentary on Vedānta-sūtra by Vedavyāsa, Brahmā-sūtra harsa, by Vedavyāsa, that is also declared in scripture. But the difficulty is until one comes to Vaiṣṇava line he can't accept, or learn, or understand, or appreciate Bhāgavatam. Those who study Bhāgavatam as scholars never become Vaiṣṇavas.

End of side A, start of side B.

Śrīla Śrīdhara Mahārāja: ...coming direct to Mahāprabhu's mission, and who, that is Mahāprabhu gave His charge to Svarūpa Dāmodara who's considered to be the second of Mahāprabhu.

sakha mahāprabhu ditiya svarupa [?]

His charge was handed over to Svarūpa Dāmodara. And then at once he faltered and again came to Mahāprabhu. "Why You have made me (my sansha?) And what is my aim of life? I don't understand clearly. You please instruct personally."

And Mahāprabhu told, "I have giving your charge to Svarūpa Dāmodara. He knows more than I know. So don't undermine him. Still, if you have got any liking to hear from Me direct, don't care for your good prasādam, food, don't care for good food,

.....or good dress..... Don't attend to worldly discussion, material discussion, don't enter there.....You yourself also don't discuss these worldly things with anyone. Neither you listen to nor you speak about the mundane things. And don't care about the good dish and nor for good dress. And then.....without caring for the environment you should go on with taking the Name of Kṛṣṇa. Don't hanker for any fame, prestige, or birth, you will give prestige to everyone, you will try to give prestige to everyone but don't hanker for the prestige from others. In this mood go on taking the Name of Kṛṣṇa.....And sometimes if you feel tendency to your highest object of life, do as very secret, don't take it out in the public, but in your mind, in meditation, you may go on with Rādhā-Kṛṣṇa pastimes." And that was granted to him, and that Govardhana-śīla and kunga-mala.

Then again, Mahāprabhu took him by his hand and put it to Svarūpa Dāmodara, that he has crossed, already He put to Svarūpa Dāmodara. The Svarūpa Dāmodara's prestige, the Vaiṣṇava prestige to keep up, again took and put Svarūpa Dāmodara. And so Raghunātha dāsa he most painfully, he, as long as he lived he tried his best under the direction of Svarūpa Dāmodara.

But when Mahāprabhu Himself and Svarūpa Dāmodara suddenly

expired, departed, then he thought, "Where should I live here? It will be difficult for me to go on with my life. And also, we should see once Vṛndāvana, how Rūpa Sanātana is there, the favourite disciple."

He started for Vṛndāvana, and sometimes he kept in his mind that "Giridhari is given to me by Mahāprabhu Himself. I am surrendered to Him but I can't tolerate my longevity here. Life is rather a great burden, can't, then what I shall do? I shall climb up to Govardhana.....by accepting a call from the feet of the Hill I shall leave my life." With this idea, within, he went to Vṛndāvana.

But after meeting Rūpa and Sanātana, a diabolical change, revolutionary change came in him. "Where should I go, leaving Rūpa Sanātana? They're living incarnation of Śrī Gaurāṅga, always following the teachings of Śrī Gaurāṅga, very rare. Not a minute left outside, continuously living with the teachings of Śrī Gaurāṅga very carefully."

So he saw Mahāprabhu in Rūpa and Sanātana, and lived there, and he learned many things from Rūpa Gosvāmī and Sanātana. Sanātana was given the charge of all those devotees that will come to live in Vṛndāvana. So Sanātana strictly observed that direction of Mahāprabhu. And he took care of, especially, of Raghunātha dāsa.

He has got, indifference was unlimited, did not care for his body, least. One day Sanātana found he's living near the Rādhā-kuṇḍa but his consciousness somewhere else. Sanātana found a tiger came and he took water, drank water from Rādhā-kuṇḍa, perhaps cast a glance to Raghunātha dāsa and went away. Sanātana found it from a distance, then came to Raghunātha. "What do you do, when you got?"

He took the feet dust of Sanātana Gosvāmī.

Sanātana Gosvāmī says, "I have one request." "No request but order, please."

"You must live in a cottage and not under the tree, under the shade of the

tree. This is my request to you. Anyhow I shall ask any gentleman to make a small cottage for you here. You please stay there. This is my request to you."

"If you order I must do that."

In this way Sanātana used to take care of the devotees of Mahāprabhu in Vṛndāvana, as they're śikṣā-guru. First Yadadānanda Ācārya, a formal initiation, then Mahāprabhu's care, then from there the caretaker was Svarūpa Dāmodara Prabhu, and from there he went to the care of Rūpa and Sanātana, śikṣā-gurus. And how he accepted them.

adanama strinam adantej rdham jate punar punar srimad rupa padam
gaura syam [?]

Dīkṣā-guru and śikṣā-guru, even Mahāprabhu's close company he already got. But how he is eulogising Rūpa Gosvāmī Prabhu.

srimad rupa padam gaura syam [?]

"I aspire that every birth I come, I may live, considered to be a dust in the feet of Śrī Rūpa."[?] "Taking a straw, catching a straw within my teeth

.....[?] To catch the straw by the teeth means the token of being of the highest self-abnegation. "I am the most unfortunate, most fallen, most needy, and I am confessing that I am the most heinous and mean." The token of meanness of one to the fullest extent, that to take the straw in the teeth.

hrdam jati punar punar [?]

"Again and again I pray exclusively that I may be granted the position of the feet dust of Rūpa Gosvāmī." What sort of adherence to Rūpa Gosvāmī who came to be his śikṣā- guru in his last days. And Sanātana, about him also, he has written ungrudgingly.

vairagya vidya - sanatanam tamparu marsayami para dukha
dukhi.....[?]

"Who forcibly forced me to drink the rasa, the liquid juice of devotion, mixed with abnegation, no enjoyment, no exploitation, abnegation mixed with vairagyam."

bhakti rasam paja tenai [?]

With much endeavour, or request, or forcibly even, bhakti-rasam.....[?] Who am I? I won't take it, my attitude, and

because I am blind I don't know what he's giving, what sort of high juice he's dealt, he's giving to me I do not know so I won't take it. And he's giving, must give it.

Our Guru Mahārāj here used this example. Just as one is to make the medicine to swallow, a horse, horse won't take any medicine, but anyhow so many men will catch him and force him to devour it, swallow that medicine. Guru Mahārāj used that example of horse.

anavit samandam [?]

"I won't take because I am blind. And he won't spare me, he will make me drink forcibly, after many, many attempts, different attempts."

vairagya yuk bhakti rasam paichad nai apayayam mam anubiksu andam [?] Why? He's ocean of mercy. That is the only thing.

para dukha dukhi

And the heart is always feeling pain for the pains of others.

krpam buddhe yat para dukha dukhi sanatan.....[?] Such Sanātana, Gurudev who came in the form of Sanātana.....

These things were produced from Raghunātha after his conduct from Rūpa Sanātana, again more and more Rādhā-dāsyā. "I don't want Kṛṣṇa if there is no Rādhārāṇī." And this sort of high, elevated serving attitude is very rarely found, and it's found in Dāsa Raghunātha so he's accepted as the prayojana-ācārya. What is our highest end, that came by the desire of Mahāprabhu, sweet will of Mahāprabhu, through Raghunātha, to know what will be the highest end of our life. So much so,

.....[?]

Be very careful, if you have any attraction for the śāstric injunction, or any calculation, then you will have to come down to Paravyoma. You were there, Goloka, higher sphere, then Paravyoma, then Vaikuṇṭha, the domain of Nārāyaṇa, in this way.

Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi. Nitāi. Can't see, slight help.

.....[?]

Who has got no eye, what is the use of the mirror? Ha, ha. A very, very sweet and very deep meaning there,very sweet.

.....
[?] Very sweet, and he was the disciple of (Maninath?), he established that (Chapahati?) Vighraha who was the disciple of Gadādhara Paṇḍita. From Gadādhara Maninath, from Maninath this (Nayanath?) And Maninath installed that Deity there.

And Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] begged it from the trustees. They were hesitating. Prabhupāda told, "No, no. The property you may keep with you. Only service of the Deity you please give me."

They were astonished, "What is this? What type of man is he? He's a foolish man. He don't want the property of the Deity. 'The property will remain with the trustees and the service of the Deity I shall perform with my own men and money,' by him."

That was the offering of Prabhupāda there. And anyhow they gave it and became disciple also. Nṛsimha Cakravartī.

That man, he came to stay here in his father-in-law's house but his own house was in a village (Kaitan?) where was my mother's house in that village. And in my, when I was child I lived there. There is a good primary school so I was given to study at that school from six to eight, three years. And that gentleman used to adore me very much. Ha, ha. Took me always on the shoulder and on the lap, I remember. And he also expressed that. When I came, he was initiated before me, then when I came, he was very, very happy.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi
Gaura Hari bol!

.....[?]

What is the necessity of a mirror to a blind man. The outlook, the angle of vision is not present, then how can he draw the real gist from the common mass? So subject is all- important, the subject is dependent, objective side, dependent. Not that the subject is dependent on object, produced and dependent, but just the opposite, but the opposite view we shall take. We are nearer to consciousness. Then through consciousness we come to matter, ha, ha, or anything. I am conscious unit and the conscious must be nearer to me, consciousness. And through consciousness I come to many things outside in different stages. But really speaking that is also, what I know that is conscious aspect and not outside, that is unknown and unknowable, the other side.

So the Rahu, Ketu, all considered as animate, not inanimate. The shadow is not inanimate, shadow of a tree is not inanimate. Why? What I conceive, collect about the shadow, that is also a conscious facsimile. My nearest thing is conscious, that idea, idea of the shadow, that is nearer to me than the shadow itself. What the shadow is, is difficult to say and feel, but the idea of shadow that is nearer to me and the idea means it is reflected in consciousness.

So here the fossilism is being crushed, fossil. There the fossil is the source of every production, evolution. Evolution from fossil to consciousness, to knowledge. Knowledge has evolved from the stone. The stone occupying a part of the ocean of knowledge, and so many things possessing a part of the ocean of knowledge. Hare Kṛṣṇa.

Just, that is the Vedāntic knowledge. Śaṅkara and others they have given more importance to the material things, prakṛti, the potency. If the atoms and electrons are broken then only the powers may be detected, nothing else. The power, the potency, the energy, that is prakṛti. And the conscious of the energy, that is puruṣa, consciousness. So Vedānta gave importance, athāto brahma-jijṣāsā.

.....[?]

The all comprehensive principle from which everything comes and is

maintained, sustained, and again, enters into whom, the prime cause. That is Brahman. And what is this brahma-jijñāsā ? Janmādy asya yato, what is the necessity of your breaking the brain with this question? Janmādy asya yato, because everything is coming from Him so I am concerned to know the controller where I live, who is the controller, absolute? So I have necessity to know Him. Athāto brahma-jijñāsā. Janmādy asya yato.

sastra yonir nityat [?]

What is the basis of your statement? What you will go to say? You are a fallible creature. What value we shall give to your statement? The source is śāstra, transcendental. The Truth Himself has come to make Him known to us. That is my source, the line of knowledge.

tato samnaye yate [?]

There are so many opinions different in the śāstra even to revealed scriptures of different opinions.

tato samnaye yate [?]

But they must be harmonised according to the capacity of the man, He has giving different instalments.

loke bhaviar sundaya [?]

Everything cannot be told at once to everyone. There are different stages of knowledge and we must say to them what he may grasp. In that way we are to show in this way to be adjusted; in this way the Vedānta marching, marching towards the analysis of the knowledge of the whole of the creation.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Then, that Brahma conception came to Kṛṣṇa conception, how?

yasya brahmeti samjṣām kvacidapi nigame yāti cin-mātrasattā- pyamśo
yasyāmśakaiḥ svairvibhavati vaśayanneva māyām puṁāmś ca ekaṁ
yasyaiva rūpaṁ vilasati paramvyomni nārāyaṇākhyam sa śrī kṛṣṇo
vidhattām svayamiha bhagavān prema-tat pāda-bhājām

["Śrī Kṛṣṇa is the Supreme Personality of Godhead. He appears in the spiritual world of Vaikuṇṭha in the form known as Nārāyaṇa. He expands as the Puruṣāvataras who control the material world. He is Himself the supreme spiritual truth designated by the word "Brahman" in the Vedas and Upaniṣads. May that Lord Kṛṣṇa grant pure love for Him to those engaged in devotional service to His lotus feet."] [Tattva-Sandarbha, 8]

A similar śloka written by me, composed.

yad dhāmnah khalu dhāma caiva nigame brahmeti sanjṣāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate vaikunṭhe
paramukta-bhrṅga-caraṇo nārāyaṇo yaḥ svayam tasyāṁśī bhagavān
svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ

["The effulgent, nondifferentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the Upaniṣads and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great yogīs practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikunṭha planets, whose lotus feet are worshipped and served by His unexcelled bee-like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa-bhakti, but svayam-bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public."] [Śrīmad-Bhaktivinoda-viraha-daśakam, 7]

This is my composition. Yad dhāmnah khalu dhāma caiva nigame brahmeti. The ray of Whose domain, the ray, the lustre of Whose domain, has been given the name as Brahman, (anga-jyoti? - kṛṣṇa-anga-jyoti? - amer-anga-jyoti?) The lustre of the abode of Kṛṣṇa, not direct of Kṛṣṇa. The lustre of the abode of Kṛṣṇa has been given to be known as Brahman. Yad dhāmnah khalu dhāma caiva nigame brahmeti sanjṣāyāte is given the name of Brahman in the Veda.

Yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate. And the yogīs, after much austerity, they are trying to find out the antaryāmī [Paramātmā] which is all pervading, which should be traced within every point, every article, every atom. What is that aspect? This is the real sphere, Brahman. And it is the all-permeating aṇor aṇīyān, smallest of the small, entering into everywhere. They're trying to find out that, and that is only a particular function of the function of the function of

Nārāyaṇa. Yogeśvarair mṛgyate. They're searching what is the very part of the part of the part.

And vaikunṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam. And He Himself in Vaikuṇṭha in an elegant way sitting, and so many qualified devotees they're busy to serve Him. Paramukta-bhṛṅga-caraṇo. There those servitors in Vaikuṇṭha just like so many bees in the lotus, paramukta-bhṛṅga-caraṇo. The liberated of the higher type who are living in Vaikuṇṭha and there they're as if mad to take the honey of the lotus feet of Nārāyaṇa. In a very sweet engagement they're busy there in serving Nārāyaṇa.

Tasyāṁśī bhagavān svayaṁ. We are to cross that plane and to find out who is the very gist of Nārāyaṇa Himself, Bhagavān Svayaṁ. Why? Rasa-vapuḥ. He has got all the rasa, different phases of ānandam personified, raso vai saḥ. If I go to note, to give stress to the highest characteristic of the Absolute we cannot but say, admit, that it is ānandam, rasam, beauty, charm, and not power, grandeur, or anything else. That is the very gist we can give fulfilment and attract our innermost heart. That is rasa, and akhila-rasāmṛta- sindhu, rasa-vapuḥ, Svayaṁ Bhagavān.

Bhaktivinoda Ṭhākura, you are in a position to take us to that Kṛṣṇa. This Brahman, Paramātmā and Nārāyaṇa, and superseding Him there is this such gist, sweet substance of everything in Kṛṣṇa conception. You are eligible to give it to us. So great you are. So what to talk about you, you can do. This Rāmānuja, Madhvācārya, where they are, and you are where? According to the capacity of your deed, the valuation of your gift, you should be judged, in this way.

And that was very much appreciated, and another stanza also, this one stanza and another connecting with Rādhārāṇī in Vṛndāvana, and the last, the Rādhā-dāsyā, śrī- gaurānumataṁ svarūpa-viditaṁ, in this way I satisfied Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] very much.

[śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādrtaṁ rūpādyaiḥ

pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum īśo bhavān]

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? śrī-rādhā-pada-sevanā: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."]

And he took me in his last bed. "Sing this song particular. Who is the highest servitor of Rādhārāṇī, that Rūpa Maṣjarī, you sing. I want to hear, to listen from your tongue the highest conception of our realisation represented in the song of Narottama Ṭhākura. That we may not know this thing and that thing, but our everything is the divine feet of Śrī Rūpa, and our highest attainment. That is the gate to the entrance where we shall find our highest attainment, not hither thither."

Gaura Hari bol! Nitāi Caitanya. Nitāi Dayāl.

Devotee: And you said one thing, you are the gatekeeper.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: And you said one time, you are the gatekeeper to that...

Śrīla Śrīdhara Mahārāja: Gaura Hari bol! Gaura Hari bol!

What I am you are daily testing, ha, ha, these gentlemen, 'what mentality he has got, how far he can run.' Ha, ha, ha, ha. Gaura Hari bol! 'How much he's appreciated by the devotional scholars?' They take me as non-compromising fanatic. And posing that he's the scholar of the Gauḍīya theology, that man. I am a man of that acquaintance, generally.

...they cannot compromise with anything and everything. Of course, I try for compromise, but can't do at the sacrifice of the ideal. Everything, at least it must be open to march to the pure ideal. That sort of compromise should be done. And to leave us in the hands of the exploiters, exploitationists, cannot have everywhere.....

krsna bagi gaur bagi guru bagi [?]

Exploiting the good will of them, in particular sections of imitationists.
Nitāi Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!
No more I shall talk today. Nitāi Gaura Hari bol!

...

Devotee: ...then he's given,

vignaysham apu daya twa capardinam dvsitva pujanam [?]

Śrīla Śrīdhara Mahārāja: capardina?

Devotee: capardinam dvsitva pujanam [?]

This is the statement. That's all, only this. Other subjects. This is the only subject dealt with in the book, that Kardar has brought to question. This is the only point coinciding in the book of [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāj,

vignaysham apu daya twa capardinam dvsitva pujanam [?]

What is the meaning Mahārāj? And it's slightly different in another book. This is the book published by Your Grace, and I have another book, I found Haridāsa dāsa. He's given Jīva Goswāmī - vignaysham apu daya twa capardinam dvsitva bar pujanam [?]

And in [Viśvanātha] Cakravartī Ṭhākura, slight difference again – vignaysham apu daya twa capardinam bar dvsitva pujanam [?]

.....
It is only this vignaysham section we are concerned with.

Śrīla Śrīdhara Mahārāja: It is coming, the light coming to my mind is this, vignaysham, that is Gaṇeśa.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Leaving him aside, go to the source, (kapali?) means Śiva. And (vaisnava ananyata sambhu?) He has got some connection with Viṣṇu, so eliminate, when Gaṇeśa comes to you, set aside indifferently, or (unavailable?) anyhow, and take the relationship of Śiva with him and go to Śiva. And taking the link of Śiva, then he has got some connection direct with Viṣṇu, (vaisnava ananyata sambhu?), so go straight from there to Viṣṇu.

Devotee: So this is an aparādhā?

Śrīla Śrīdhara Mahārāja: without worshipping Gaṇeśa you go to the (kapali?) (kapali?) means generally Śiva, (kapala?) skull. (kapali?) to use as ornament that (kapala?) He's (kapali?) And then, another suggestion comes to my mind. (kapalinam?) means in the (kapal?) of (vigneshā?), Gaṇeśa, as suggested in Brahma-saṁhitā, when Gaṇeśa, he does his duty to disturb the hindrances of the worldly type, then, at his forehead, he thinks about Nṛsiṁhadeva. The (kapala?) means this skull, so within the skull, Gaṇeśa, whenever he's engaged in his duty, to discharge his duty, to disturb the hindrances of the worldly things, he takes recourse to Nṛsiṁhadeva, he meditates. And by His power he's able to do away with all these things. So (kapali?) whose fitting in his (kapal?), or in his skull, as we find in Brahma-saṁhitā.

So (kapali?) means two. Generally Śiva is (kapali?), His connection takes the connection of Śiva, eliminate Gaṇeśa, and accept the relationship of his father Śiva, and then from there give some honour and go to Viṣṇu, Kṛṣṇa.

And my suggestion is coming, (kapali?), who resides in (kapala?) in the skull. And that is found in Brahma-saṁhitā if you read that.

Devotee: I foolishly forgot. I misplaced, I didn't bring it.

Śrīla Śrīdhara Mahārāja: Yes, you try to find out that.

Devotee: I had it but I forgot to bring it

Śrīla Śrīdhara Mahārāja: When Gaṇeśa he destroys the difficulties of the obstacles in the way of the surface of the worldly men, at that time, to perform that duty, he invokes the grace of Nṛsiṃhadeva on his forehead. In this way something is mentioned. So (kapali?), who resides in the (kapala?)...

End of (Undated) recording (3)

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Date unknown 2

Śrīla Śrīdhara Mahārāja: ...everywhere, not all and sudden that the highest realising sentiment will grow in one's heart, gradually he will feel within himself. According to the awakening, degree of awakening, he'll be able to find this properly.

And Sanātana Goswāmī, in Bṛhat-Bhāgavatāmṛta, the Gopa-kumara, gradually, according to the awakenment of his inner heart and sentiment he's led to different planes of life. And not feeling satisfaction, again some connection from the higher and he's taken to the higher plane next. Again sometime he's staying there then after some time some dissatisfaction came in him and another agent came from another higher position and he's taken there. In this way, gradually, according to his own inner awakenment, he's taken to different higher planes. It is found there in Bṛhat-Bhāgavatāmṛta.

Devotee: Guru Mahārāj, in the Bhāgavatam, in the eleventh canto and also in the seventh canto, the sannyāsa dharma that is mentioned, it seems as if that one has to go to the forest...

Śrīla Śrīdhara Mahārāja: One has to?

Devotee: One has to live in a forest, and stay in one place for only one day.

Śrīla Śrīdhara Mahārāja: That is external, that is external - one day in every place. Kuṭicaka, bahudaka, [haṁsa, and paramahaṁsa]. There are different stages. First kuṭicaka - he will construct a cottage and he will live there for some time.

Then bahudaka - the next, second stage, he won't fix himself in a particular place but he will take different types of water. Bahudaka means many types of variegated water, that he will wander to any and every place and go on practising his own life.

Then haṁsa - the next, third stage, will be haṁsa. Haṁsa means water and milk mixed together but the swan can take out the milk leaving the

water intact. So he'll be (saragrahi ?), wherever he may mix, what society he may mix, he must try to take the very gist of truth, leaving which is unnecessary in the society. That is haṁsa.

Then paramahaṁsa - the highest stage is paramahaṁsa - that wherever he may stay he will be all right, no external environment will be able to affect him, or to change him, the highest position.

These are the - and again, more than that it is said sometimes that avadhūta, the fifth stage. At that time he's particularly seen to mix with the filthy atmosphere, but it is not so, that can never affect him. That is the fifth stage. In this way it has been mentioned, in general, independent of Godhead.

Sannyāsa is of three kinds - vidvat, (vivisya?) and narottama. Vidvat sannyāsī has been described of such a degree that when one can understand fully he even leaves his body and gets relief of that bondage immediately. That is vidvat.

And (vivisya?), gradually he wants to accept different stages, and pass through that, and go to the highest realisation.

And there is another - narottama. Hṛdi kṛtvā hariṁ gehāt pravrajat.

[yaḥ svakāt parato vecha jātānirveda ātmavān hṛdi kṛtvā hariṁ gehāt pravrajat sa narottamaḥ]

[A narottama, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart.] [Śrīmad-Bhāgavatam, 1.13.27]

He wants Hari, and finding in his heart, he gives up his family life and wanders here and there, but Hari in his heart he wants. And naturally whenever there is a congregation of the saints he stays there, kīrtana, kathayantaś ca mām nityam, tuṣyanti ca ramanti ca.

[mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam kathayantaś ca mām nityam, tuṣyanti ca ramanti ca]

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [Bhagavad-gītā, 10.9]

The sādhu-saṅga, so, the summary of everything for a Vaiṣṇava sannyāsī is this, that he will mix with the sādhus, the Vaiṣṇava saints. And what is the mixing with the sādhu? That is serving him, in other words, if he will serve under his Guru that will be the most profitable. If such high Guru is not within his conception, such guide, high guide, then also within the equal association he will try to maintain the higher thoughts divine within his heart by such activity. And the association means a form of service, serving attitude. Without serving attitude we cannot enjoy a saint, a Vaiṣṇava. To associate with a Vaiṣṇava means to serve Vaiṣṇava. To associate with anything holy, that means to serve. Otherwise, if I exploit, I want to get some pleasure from the environment, I shall have to go down. Serving spirit must be maintained in one's heart and that will be dynamic and gradually lift him from higher to higher.

And the static aim is with the Māyāvādīs, that is different order. They want to have a temporary life full of rest. That has already been discarded. That is impossible. Temporarily it may be possible. A slumber, a samādhi, but the samādhi will break down one day.

tava deha dehi chavaschati?

In Rāmānanda Rāya. Those that aspire after the highest salvation, they have ultimately come to be a fossil. They're unconscious, fossil is also unconscious, not conscious of his own soul, fossil. The stava-deha, in Rāmānanda Rāya. He may become a Himalaya, or an Alp, long, long time sleeping there, no awakenment of any consciousness. And deva-deha, the demigods, there they enjoy. And the punya, merit is finished then again comes here to work, to begin his life fresh, with fresh prospects.

I stop here today.

...

Devotee: In the second stage of sannyāsa, the kuṭicaka stage?

Śrīla Śrīdhara Mahārāja: Kuṭicaka, bahudaka, haṁsa, paramahaṁsa. And then again the section divided, vidvat sannyāsa, (vivisya?) narottama, three kinds of sannyāsa - vidvat, (vivisya?), narottama. Again, every sannyāsa sub-divided into four stages - kuṭicaka, bahudaka, haṁsa, paramahaṁsa.

Vidvat sannyāsa does not come under division, because when taken it is finished. He thinks himself in such a safe position he at once leaves his body and vanishes. Vidvat sannyāsa - he does not want to, this is not of course Vaiṣṇava sannyāsa, he does not want to loose any time here, he's so disturbed with the present atmosphere he does not want at all to live here even for a second. He finishes himself. This is not very optimistic

line.

(vivisya?) he comes under regulation (vivisya?) means (isya?), not finally fit but wants to be fit. In (vivisya?) sannyāsa - four sections - kuṭīcaka, bahudaka, haṁsa, paramahaṁsa. The first, to settle in a particular place with some simple and humble life, and to go on with the mantram, and bhikṣā, taking food by bhikṣā. Not talking much with anyone or mixing with the society at large. This is the first stage.

In the second stage he will try to mix with the society, not only in that place but he will have an experience of the wide world as much as possible and to come in connection with different classes of men. And to test what he has done whether it is right or wrong. He must consolidate his position by meeting and coming in contact with different forces - anti as well as favourable, and unfavourable, (parikṣa?) test, the life of test stage.

The third, haṁsa, haṁsa means he will try his best to draw what is the essence of every teachings, every book, every society, every community, every different conceptions of theism, all these he may contact, but he will try to draw the essence; the third stage.

And fourth stage is the stage of one's well-established position. He may do this, that, anything, but he's settled in his idea what he got previously from his Guru perfectly undisturbed he may pass his time. Whatever things may come from outside they can't disturb him in such position he will live then one day he will pass away.

And another is narottama-sannyāsa, they do not care for all these things, formalities, but their simple thing that they will take shelter to Hari, to Nārāyaṇa, Who is within, Who is within. Thinking of Nārāyaṇa he will wander here, there, tīrtha, wherever, but his main thing will be the worship of Nārāyaṇa, whether in Vṛndāvana, Purī, or some such place, Ayodhyā, according to his conception. In this way the devotional class, he may be a tridaṇḍī, hr̥dī kṛtvā hariṁ gehāt pravrajat:

[yaḥ svakāt parato veva jātānirveda ātmavān hṛdi kṛtvā harim gehāt pravrajat sa narottamaḥ]

[A narottama, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart.] [Śrīmad-Bhāgavatam, 1.13.27]

Will take shelter under the holy feet of Hari, and he will leave the world, worldly life, and will wander here, there, everywhere, taking the name of the Lord and mixing with the devotees of the Lord, in this way. This is the general conception of the sannyāsa. This is some negative side. The positive side will be in the case of narottama-sannyāsa when we take particularly to this system in a practical way we want to deal with very successfully, then we are to find that anyhow we must come in connection with the service of the Hari, Guru, Vaiṣṇava. Merely the recollection of Hari is not forceful enough to expedite our realisation. Something positive should be done.

Just as Prahlāda Mahārāj told, when Nārada went to see after Mahādeva, went to see the positive participation in devotion line to Prahlāda. Prahlāda told, "What did I do? Devarṣi, you know everything about me. I am simply trying to recollect my Lord. Recollection, remembrance, but remembrance is not enough, it is very weak connection with Hari. Mere remembrance, it is śanta-rasa, maybe taken, found to be counted as śanta-rasa, a very weak but favourable position towards the service. But actual service of Hari, always to be busy to find out how we can satisfy Him, that is laudable thing, and I have not got that temperament. If you really want a devotion of Hari, just go to Hanumānjī. He's surcharged with the spirit of serving Rāmacandra. How wonderfully he does it. So I am in a weak position. It is His grace that I am not engaged in any worldly thought, but very meagre and lower order, not very intense remembrance I have got about Hari."

So, the mere connection with Hari is not enough. That is good, but from

there we have to enter into the serving stages. And there also are classification and intensity also. Really we come to face the opportunity by taking sannyāsa exclusively giving up everything and the whole-time service of the Hari. That is not mere recollection, remembrance only, but actual service to satisfy Him. That is necessary. So dāsya, sākhyā, vātsalya, mādhyā, that will come gradually in the retinue thereafter.

But do you follow? Who asked this question?

Devotee: I asked the question.

Śrīla Śrīdhara Mahārāja: So the sannyāsa, the renunciation, has been described in this way. You will find in Gauḍīya Kanthahara all these things, all these things you will find in Gauḍīya Kanthahara. Vidvat, (vivisya?) narottama sannyāsa.

Devotee: What is the spiritual significance of taking water from different places? You said the other day that a bahudaka sannyāsī takes water from different parts of the world.

Śrīla Śrīdhara Mahārāja: That is not very important for our section. Bahudaka, udaka means water, bahudaka means multifarious types of water. The significance is that he will wander in many places and drink many, ha, ha, different types of water. That is only a connection, connection to show, but really, water is not the important thing, that he'll drink. But many variegated waters mean that in various countries he will move, that is mixed with various types of men and culture and consolidate his own position whether he's moving on rightly or wrongly. That is the purpose internally.

Devotee: Mahārāj, for the Vaiṣṇavas, what is the position of bābājī?

Śrīla Śrīdhara Mahārāja: Bābājī, that position was given by Mahāprabhu, was taken by Sanātana Goswāmī just in presence of Mahāprabhu. Bābājī veśa was first taken by Sanātana Goswāmī in Benares in front of Mahāprabhu and Mahāprabhu gave His consent it is supposed. That is considered to be above the sannyāsa, above, that is generally considered the paramahansa veśa. Sannyāsa āśrama:

Nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro, nāhaṁ varṇī means brahmacārī, na ca gr̥ha-patir - gr̥hastha, no vana-stho - vānaprastha, yatir vā – sannyāsa, these four stages in āśrama. Now, nāhaṁ vipro, I am not within that, I am above. Even a sannyāsī he has got some sort of position. He is also to follow some regulation, some particular forms of life. But bābājī, they are considered to be above any sort of law, no position in the society. The sannyāsīns have got some position in the society as a general guide of the society, Guru. But bābājī, they do not care even for anything, they cut off all connection with the society and they're given wholesale towards Vraja, Vṛndāvana sevā in Vṛndāvana, and in parakīya-bhajan also they're engaged.

[nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro nāhaṁ varṇī na ca gr̥ha-patir no vana-stho yatir vā kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ]

["I am not a priest, a king, a merchant, or a labourer (brāhmaṇa, kṣatriya, vaiśya, śūdra); nor am I a student, a householder, a retired householder, or a mendicant (brahmacārī, gr̥hastha, vānaprastha, sannyāsī). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the gopīs, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [Caitanya-caritāmṛta, Madhya-līlā, 13.80]

But our Guru Mahārāj [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura] he saw that the imitationists they are accepting the dress of bābājī but they are not fit for that, for the standard. "So, in the dress of bābājī their bābājī-veśa is being misused and in the name of that dress they are going on with adulteration, the sahajiyā. There are so many different outcomes of that degraded bābājī section. They're not fit for that high position but take the dress and go to imitate the thing. But it is impossible for them to catch the real spirit of life, so they degrade and create so many pests in the society, and create a bad name for Rūpa, Sanātana and Mahāprabhu, and Gauḍīya sampradāya at large."

So, he laid stress in the sannyāsa. "You first prepare yourself as a head of the society and as a teacher of the society, then when such high time will come, then you may see to take to that position, if you find necessary. That does not depend on external dress but internal improvement. Really, that thing depends on internal improvement of one's heart or realisation and does not depend on the external dressing."

So this way Prabhupāda [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura] came and created this sannyāsa, tridaṇḍa-sannyāsa, Vaiṣṇava sannyāsa, (anyaram?) and to preach that, "Bābājī is our Guru, above us. And we do not recognise you, anyone taking the dress of bābājī, no, you are not bābājī. Only external dress cannot give you the honour of the post of bābājī. But you are all hypocrites and you are disserving the society and the Vaiṣṇava proper. We don't care. You all go down. Don't venture to take the dress, to pollute the dress of Rūpa, Sanātana, never do this." This is the warning of our Guru Mahārāj. Hare Kṛṣṇa.

So, Prabhupāda introduced this sacred thread. "That become a brāhmaṇa first, Brahmaloka, then Virajā, then Brahmaloka, then Paravyoma, Vaiṣṇava plane. First become a brāhmaṇa, daiva brāhmaṇa, try to acquire the quality of a brāhmaṇa and have the sacred thread. Then above this, the Vaiṣṇava, crossing Brahmaloka."

But they put this kaupīna, the bābājī class they do not use, they are afraid of using this brahma-sūtra but they use kaupīna. But kaupīna,

Guru Mahārāj told, it is higher. Kaupīna means to stop all mundane sensual inclination to the utmost, so don't venture to take kaupīna as Rūpa, Sanātana did. Before that, try to be in a position of a brāhmaṇa, take the sacred thread. If you have courage and real sincerity to go towards spiritual world then come forward and take sacred thread and red robe and then make some substantial progress in the spiritual line. Then when you will find yourself quite safe in the spiritual line, not only that but established in Kṛṣṇa līlā in Vṛndāvana, then you make take the honour of that dress of Rūpa, Sanātana. Otherwise, to dishonour them you should not imitate their dress. That was the temperament of our Guru Mahārāj and he inaugurated this tridaṇḍa sannyāsa into the Gauḍīya Vaiṣṇava School.

Hare Kṛṣṇa.

Once I was in Vṛndāvana. One educated brahmacārī he took bābājī in (Kaliyana?). I had a talk with him.

"You don't have any respect for the bābājīs, and we are in the line of Rūpa, Sanātana." Then I told him. "We think that we are in the āśrama of sannyāsa that is servant of Rūpa, Sanātana, of the bābājī section real. We pose ourselves to be the servants of the bābājī. That is well and good but we do not know that. And at the same time you should know that we cannot give you, you people, the position of that bābājī, we do not accept you as bābājī. You are intruders, you are intruders, forcibly entered physically the plane. As fools rush in were angels fear to tread, your position is such." Then he was infuriated. "You don't care for us?"

"No."

Then that man who posed as a bābājī he was caught red-handed, and he himself left that position, came back to family life. Not exactly family life, but giving up this bābājī vocation he came to the town, and he was educated so he began to coach students, and thereby to earn something

and eat. It is such.

Gaura Hari bol!

It is very hard nut to crack. Not imitation can take us there. But by the grace of the Vaiṣṇava the inner awakening, inner awakening, that can only be effected by the service of the Kṛṣṇa and His servants, His devotees. One must earnestly try to achieve that sort of taste really, and not outwardly. The proper realisation is necessary. The conviction, the faith, the faith will take us to the complete realisation, the faith.

A man, a friend died somewhere. News came, I began to cry. Why? I don't see that he's dying here, my friend is dead, dying, but only through faith, I began to cry, 'my friend has died,' through faith. From far away the feeling it may rouse, and many things may be done through faith.

So for the farthest world the faith, faith is a positive thing, it is not imagination. Imagination is worthless. Faith is not imagination. It is more substantial than anything. What we experience here, that is futile, that is nothing, that is illusion. What we feel, what we say as concrete realisation, the world, concrete world, that is all hallucination. But faith is such that it can show in a very subtle way the truth, more than mathematical calculation, the computer, showing so many things beyond the reach of our senses, by mathematics.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! So Giri Mahārāj has been bitten on the face?

Devotee: While he was sleeping.

Śrīla Śrīdhara Mahārāja: While sleeping, who will come?

...

Swāmī Mahārāj told that he's the most wretched person. In Bengali he told, Swāmī Mahārāj. I told to Tamal Kṛṣṇa. So he told, the Bengali word, not goonda, but...

Devotee: Desperate?

Śrīla Śrīdhara Mahārāja: Something like desperate. The Bengali word I am trying to remember...

...

... of a soldier, he has committed something wrong and he must be punished. But [Queen] Victoria, she did not like to deal the first case with punishment. She wanted to release him. But the advocates on the other side told that, "thrice he's already forgiven, thrice, so this is the fourth time. You can't forgive him." But still Victoria is only pushing, pressing, "What you say, everything is against him, but can't you incite any instance in his favour?" Then that gentleman he could understand her position and told, "His household life is said to be good, household life." Then Victoria, "Then this time also, when some goodness can be traced in him, so this time also forgive him." And I cited this example when I requested the committee they forgive this time, first time, all them, the Hansadūta, then this Jaya Tīrtha Mahārāj, Tamal Kṛṣṇa, and some others.

...

...I am taking some, a portion of his energy, consciously or unconsciously of him, and I'm connecting it with the service of Kṛṣṇa through a devotee. So he's surely being benefited in his life eternal. This accumulated, this energy utilised through some devotee, that will be accumulated and when sufficient in magnitude it will attract him towards the Lord, it will create śraddhā in him, faith in him.

So our Guru Mahārāja previously told that, "I want one lākh of paisa spent."

[one lākh is 100,000 and a paisa is a monetary unit of India and Pakistan worth one hundredth of a rupee.]

Then when one gentleman came with three lākhs of rupees to construct a temple, one of his sannyāsī disciples told him, "Gurudeva, you wanted one lākh of paisa but three lākhs of rupees have been given by one single man." Then he answered, "I did not want from one person. One lākh of paisa means from one lākh of men, creating sukṛti in at least one lākh of persons."

So to collect, apparently it may seem that I am a beggar and he is a giver, but really, I am giver under the direction of the Lord, and he is beggar. I am giving him unconsciously some, injecting some goodness in him, sukṛti, that is nirguṇa. Nirguṇa means transcendental, a drop of transcendental devotion I am giving him in return by utilising his energy unconscious of him putting to some service of the Lord. This is the underlying principle of begging from door to door, or any place. That they're using in the mortal world their energy and being more and more mortalised, but I am giving some connection with immortal through his energy and that is sukṛti, and sukṛti when sufficiently accumulated creates śraddhā.

bhaktis tu bhagavad-bhaktasaṅgena parijāyate

sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saścitaiḥ

["Actually we can recognise a sādhu by sukṛti. Apparently we can know him from the śāstras, the scriptures, because the śāstra helps us to know who is a sādhu, and the sādhu gives us the interpretation of the śāstra.

So sādhu and śāstra are interdependent, but the sādhu holds the more important position and the śāstra has the secondary position. The living śāstra is the sādhu, but to know who is Guru, who is sādhu, we are to consult the descriptions given about them in the scriptures. The symptoms of the sādhu, both of the guru as well as the disciple, have been written in the Bhāgavatam, in the Gītā and in the Upaniṣads.] [Bṛhan-Nāradya-Purāṇa]

Sukṛti will take care, bring us, to the association of the sādhu. No other way to come to the feet of the real sādhu, only sukṛti can come previously. So for that, and also for us, to give everything for the service of Kṛṣṇa, that is our name, fame, everything. Our fame is - everything we should devote to Kṛṣṇa, wholesale. I shall devote to Kṛṣṇa. I shall do anything and everything for His satisfaction, through His devotees and scripture even.

So you like to do some service. I think I asked Parivrājaka Mahārāj also. Perhaps the visa may allow him to stay for fifteen or some more days. So at least ten days he may attend the religious public, to help the festivals to be managed. "You come and just help. Many sādhus and many ordinary gr̥hastha men, women, they will come for the circumambulation of the nine islands, Navadvīpa, Mahāprabhu, with saṅkīrtana. That will be a very religious scenery. You all come and see and partake in that. And for that, some rice, wheat, (something tell?) some oil, some potato, whatever you like to give, give us, we shall take it there, this way." The method, in this way you collect funds for the annual celebrations...

...

...to try in our hand, but the result will be in the hand of Kṛṣṇa. Sometimes this experience we have got - sometimes we tried hard in one place but no sufficient result. But in another place with least endeavour we get much. Where we give much attention sometimes we may fail there, and then with very least attention and energy we get more. It is

managed by Kṛṣṇa. So we do not know what will happen but we shall try, we shall try.

karmaṇy evādhikāras te, mā phaleṣu kadācana

[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

Don't look after the result but concentrate yourself wholesale in the discharge of your duty that there may not be any fault in discharging your duty. That is your part. And what result will come, good or bad, you have nothing to bother with that. It is His will. With this spirit we are to go on collection. And also underlying, that if I can get something from him to be utilised for the service of Mahāprabhu, then this man unconsciously will be benefited for his eternal life: that will be in the subconscious area. Hare Kṛṣṇa.

...

...never bother about result, but wholly concentrate in your duty. That is the key to success of one's life towards eternity. Then become very close to eternity, the eternal will, the Absolute Will - "I am doing so much, expecting, how my labour is met with the eternal will." But I must not be dejected, must not be dejected. Try to satisfy myself under any

eventuality. That is a test in our life. This is not an endeavour for a day or two, but I am going to practice my transaction with the Infinite, with the Absolute, for whole life. With that spirit and courage we shall come in the field...

.....

End of side A, start of side B.

Śrīla Śrīdhara Mahārāja: ...So,

prāpaścikatayā buddhyā, hari-sambandhi-vastunaḥ mumukṣubhiḥ
parityāgo, vairāgyaṁ phalgu kathyate.

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called phālgu- vairāgya, external or false renunciation."]
[Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.125]

As recommended by the Buddhists or the Śāṅkarites, the salvationists, "That give up everything and reduce yourself to zero. Give up connection with everything, and as in deep sleep, so you are to reduce yourself to that stage. That is the perfect." But this has been rejected hatefully by the Vaiṣṇavas, specially the Gauḍīya Vaiṣṇava, those that are under the direction of Mahāprabhu. This is phālgu, or temporary, phālgu means which is apparent.

Near Gaya there is a river whose name is Phālgu. That is, whenever we remove the sand from the bed of the river we can see the current is

passing underground. But on the bed it is all sand, all sand, phālgu. So, renunciation cannot be complete, we may be, however long time, still it is temporary.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho 'nāḍṛṭa-yuṣmad-aṅghrayaḥ

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [Śrīmad-Bhāgavatam, 10.2.32]

In Bhāgavatam this śloka. The Brahmā in his singing, addressing to Kṛṣṇa, 'ravindākṣa vimukta-māninas. "Hey, O 'ravindākṣa, O You lotus-eyed. Ye 'nye 'ravindākṣa vimukta- māninas, Those that can conceive themselves completely disassociated with their environment, completely disassociated, disconnected from the environment, completely liberated, emancipated, māninas, they think like that, but actually it is impossible. Vimukta-māninas, they think themselves that they're perfectly liberated from the environment, as if in sound sleep. But sound sleep is not a permanent thing. The reaction will come from the sleep, the sprout will come again, inevitably.

Tvayi asta-bhāvād aviśuddha-buddhayaḥ, their calculation is wrong totally because they have not counted You, their counting is independent, they and the environment. But You are there to harmonise both, to keep connection with both the parties. They forget that, they can't understand that. If they can find that centre, then they can understand that their relation, the environment and his relation is not in his hand, it is in the

hand of the Absolute. And it is unavoidable, it is not in their hands. And it depends, his position is an organised part, not an independent part from the environment, but his position is an organised part. So he and he has common relation there, and management comes from there, whether united or separated, or how related or not related, and that depends on the centre, not on them. They cannot negotiate independently, or discuss, or adjust, independent of Him. Tvayi asta-bhāvād, because they do not count You, they're only, between You and them there is a wall, they cannot pierce the wall and understand the barrier, they can't break the barrier and have connection with You, so they commit such wrong. Avīśuddha-buddhayaḥ, what is their ultimate position, realistic position is what?

Āruhya kṛcchreṇa param̐ padam̐, after much trouble they rise up to the highest point, highest point of liberation, āruhya kṛcchreṇa param̐ padam̐ tataḥ, patanty adho 'nādr̥ta- yuṣmad-aṅghrayaḥ. And from there they do not count the upper relation and the adjustment with the main centre, all these calculations omitted, so they have to come, fall back again, hurled down for this mistake.

So, we are not to shun, not to abandon anything, but we are to come to a satisfactory harmless adjustment. Not only harmless, but the adjustment that can give our fulfilment of life. This is phālgu-vairāgya. And what is yukta-vairāgya, just the opposite:

prāpaścikatayā buddhyā, hari-sambandhi-vastunaḥ mumukṣubhiḥ
parityāgo, vairāgyam̐ phalgu kathyate.

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called phālgu- vairāgya, external or false renunciation."]
[Bhakti-rasāmṛta-sindu, Pūrva-vibhāga, 2.125]

Apparent, not real, undercurrent in the very subtle-most plane there we cannot detect. So, who can detect that, that from revealed plane, from God's, who can see anything and everything, from his, this real perspective is coming through Veda, revealed scripture. What is that?

anāsaktasya viṣayān, yathārham upayusjataḥ nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate

["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called yukta-vairāgya, or practical renunciation."]

[Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.126]

Only, you will have no greed to enjoy the environment, anāsakta, you must not have any particular tendency to enjoy it. But the thing is not to be blamed. Your enjoying tendency is blameable. So you are to withdraw your enjoying tendency, 'that you are master of the thing, you can enjoy it in your own satisfaction,' that sort of tendency must be withdrawn, anāsaktasya viṣayān. Yathārham upayusjataḥ, and you are required to behave with them properly. And what is that properly? That is in connection with the calculation of the central interest. Neither you can enjoy, nor you can reject. A function between you and the environment is fixed already by His will. Ha, ha. You can't change it. That thing belongs to Him, you also belong to Him. And how you are to deal with your endeavour, that is also already prearranged, and you can't evade that. Only you are to be readjusted position. Anāsaktasya viṣayān, no local interest should be imposed. Yathārham upayusjataḥ, just proper, independent of you and He, the central, the real function between, relation between, that must be awakened, the real transaction, yathārham upayusjataḥ.

Nirbandhaḥ kṛṣṇa-sambandhe, and what is the key to that, the test, the criterion? Kṛṣṇa- sambandhe; how you can utilise the environment for the service of Kṛṣṇa. You are a servant and here is the object of service. You can't reject that, you are bound to utilise the object for the service of your Lord. You are a servant and this is the object of service. This is not meant for you. At the same time, it is not so that you can reject them, or you can live independently without anything. This is also artificial life. This is not truth. So whatever is helpful for the service of the Lord we must take care about those things that they may not be lost, may not be missed.

What is necessary for the service of Kṛṣṇa, we must be attentive to the protection of that thing. That indifference to protect things which may be utilised in the service of Kṛṣṇa, that is not devotion. Sometimes we may think that we have adopted the way to get out of this mundane world, why should we be so much particular about these things? As much as possible we shall try to keep things that are necessary for the service of Kṛṣṇa, properly. Proper attention should be given to anything and everything, only for the purpose of the service of Kṛṣṇa. Both exploitation and renunciation, both are bad, both are unnatural, both are unwholesome. And no fulfilment can be reached by either method, exploitation and nor renunciation. We are to be initiated in this angle of vision of life. This is Goloka, everything may be harmonised by Him, He's so good, so great. Nothing coming in His contact can be wrong. It is only wrong when it is in contact with things that are defective. So nothing, everything is all right if it is in connection, one condition, if for Kṛṣṇa. He is for, everything is for Him, everything is for Him. When deviation from that point there is anomaly, derangement, and reaction, and misery. Misery is the outcome of māyā, that miscalculation, misrepresentation, miscalculation, it is the outcome of miscalculation. And proper calculation, and to follow that, that is devotion. And our very life, nature, is dedication and dedication towards the centre and the Absolute Centre, and nothing less than that, that will fetch local value. Nothing less than Kṛṣṇa conception of Godhead. Other demigods they're also local, their position is also provincial, local. Kṛṣṇas tu bhagavān svayam.

[ete cāmśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam indrāri-vyākulaṁ

lokaṁ, mṛdayanti yuge yuge]

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.] [Śrīmad-Bhāgavatam, 1.3.28]

The Absolute Reality, Beauty, everything is justified when it is meant for Him, His satisfaction. That is the one thing we are to understand and we must try to follow. This is devotion, Goloka. The criterion is this, and we must, this is the test, we shall try to examine how far it is meant for Kṛṣṇa, for His satisfaction. Of course, that depends on our stage of realisation, otherwise anything we may think, "Oh, this is for Kṛṣṇa's satisfaction, Kṛṣṇa is satisfied." I have done something and I may say, utter the word, "Yes, Kṛṣṇa's satisfied." My mere statement won't be exactly what is with Him. The Absolute position there and we are to realise that position. That is sādhana. And with help of the saints as well as the scripture revealed, and saint and scripture of different types. So,

brahmāṇḍa brhamite kona bhāgyavān jīva

[guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."] [Caitanya-caritāmṛta, Madhya-līlā, 19.151]

It is not a relative thing, it is absolute, and all relative positions we shall have to learn to eliminate and understand what is Absolute. What is Absolute? How it is Absolute? We are to learn that, gradually, by progressing in a proper line, proper method, accepting sādhana, the śravaṇa, varaṇa, sādhana, āpana, prapanna [daśā] - five stages in our development of our realisation. And both the scripture, sādhu-śāstra, guru-vākya, cittete koriyā aikya, three things must come to prove that one thing - the saints, opinion of a saint, and the scripture, and one's hearty response, hṛdaye nābhya nujṣāto, the approval of the inner heart, with the opinion of the revealed scripture. And also, which will be directed, or dictation of a proper saint, and the saint can be found only by the help of the scripture, and the scripture's meaning also will come from the saint proper. So they're interdependent. We are to face that, the ultimate guidance, our sukṛti.

brahmāṇḍa brhamite kona bhāgyavān jīva

[guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."] [Caitanya-caritāmṛta, Madhya-līlā, 19.151]

Our good fortune if we acquire sukṛti that will guide me. Birds of the same feather flock together. It will carry me towards proper place. I will be able to meet that and by comparing I'll be able to understand what degree, truth is where? The conception, the truth, Absolute Truth, and relative truth, what is the criterion of the Absolute Truth, how it is Absolute; all these things to be understood by the reference of the scripture, sādhu, and one's inner approval, heart's approval.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Every step we are doing that, always eliminating and accepting, elimination and nomination, acceptance, every time we are in progress. Dismissing something and accepting another thing, always, this is progress, this is life. That is dynamic in character. And sometimes also it is, if we are cursed, we may go down more, to down, to down, down, down. That also happens in this world. 'Always everything is going up and no setback?' It is not so. There is setback also. So the caution is given there in the śāstra, the aparādhā, the error, the negligence, the idleness, so many things that may push us down. We must be cautious of the fact.

caitanya cande daya karo vichar vichar kori vecitte pari samskar [?]

It is not a blind faith, question of blind faith. The understanding is also possible to apply here, and that will be astonished, your understanding will be astonished finding new things, things of new order. Gītā says:

āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śrṇoti, śrutvāpy enaṁ veda na caiva kaścit

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."] [Bhagavad-gītā, 2.29]

It's most wonderful, your own self is also wonderful, what to speak of Paramātmā, Nārāyaṇa and Kṛṣṇa, your own soul, your personification proper, that is also of wonderful conception. Āścaryavat paśyati kaścīd

enam. When you come to conceive one's soul, "Oh, how wonderful type of existence is he. So diametrically opposite to this material and mental thing, āścaryavat paśyati. Āścaryavat vadati. And when one begins to give description about the soul he is also charmed, enchanted, 'What am I saying, what can I say? Can I give vent to this properly about the soul, proper, which I myself am?' And āścaryavac cainam anyah śṛṇoti, those who come to hear, they're also astounded, 'What is this? Such strange things, things we have never heard before. Such thing is possible, ātmā? Eternal, all knowledge, all pure, and eternal. Without food it can continue, a member of the eternal plane. How is it possible? And he's an understanding principle, an atom that can understand himself and that can understand others also."

Our Guru Mahārāj used to give some example, many a time I have mentioned. A boy is born in a dark cell. Then, someone has come to tell him, "You come out. I shall show you the sun, it is very wonderful, the sun." Then the boy will take a light, a candle with him. "No, no. Why do you take the candle?"

"Without candle how can I see the sun?"

"No, no. To see the sun candle is not necessary?"

"You are fooling me. Without help of candle nothing can be seen. And you say the sun can be seen by the sun without candle, I don't trust."

Then he'll be forcibly taken and he will be, "Oh, sun is seen by its own light, not only that, sun can show the whole thing, me, you, others, all things can be shown by the sun only, is it possible?"

So:

ātmā pariṣāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ vyartho 'pi naivoparameta pumsām, [mattaḥ parāvṛtta-dhiyām sva-lokāt]

[One party says: "God exists!" The other says: "God does not exist!" Śrīmad-Bhāgavatam says that the ātmā is self-effulgent, but still we find that one class of men says, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [Śrīmad-Bhāgavatam, 11.22.34]

Ātmā is self-effulgent, it can show itself, it can show others. Only devoid of it we are suffering from suspicion and half-knowledge and ignorance. But when we can come to ātmā we can feel ātmā by his own self, and at the same time by the standard of that light we can comparatively know what is non-ātmā, what is not soul. That also can be understood indirectly by feeling the position of ātmā.

atma vyadhi tustyabya srota vyadhi jnata vyadhi vidya sitabhya [?]

The Upaniṣads clarion call, calls of all. "What are you doing, what are you giving? Give up all these. Try to find out who you are. You are ātmā, and ātmā is what? Every movement, can command every work, command every drop of energy, to know it, it is so full and so dire necessity in you. What do you do? Give up everything."

atma vyadhi tustyabya [?]

"Oh, you, why are you engaged in wild-goose chasing? Stop. Come to know, who are you, you're ātmā, you're soul." All the energy must be

utilised in this, vyadhi tustya bya [?] You must exert to see, mantavya [?]
And if any mental...

atma vyadhi tyastyabya mantavya [?]

With the whole of your mind try to capture the thinking, srotavya [?] If anything to be heard then hear about your soul, you, vyadhi tyastyabya [?] any concentrated energy if anywhere to be invested it is only in this, for this campaign in searching for your own self. First beginning, the start of your energetic movement must begin from here. Try to understand you, your own self, your own ātmā, of what nature it is. Then you are to feel out what things will be necessary for the upliftment or development for that thing. Otherwise it is all false engagement. Know who are you and what is the demand. That will be that ātmā wants Paramātmā. He's hankering to come in connection with Paramātmā and higher type of ātmā there is. And that is generally said, "The plane of God," but partial.

Then there is, the yogīs are after that. Then there is devotion of Nārāyaṇa, Vāsudeva, Brahmā, Nārāyaṇa, and supreme-most position is held by Kṛṣṇa consciousness, Kṛṣṇa consciousness. The Autocrat, Absolute Good, Reality the Beautiful, the Beauty, the Sweetness, the Charm, all charming. Ha, ha, ha. Struck dumb seeing Him, charmed, the centre of charm, attraction, charm, beauty is charming everything and has made possible cosmos out of chaos; charm, beauty, that has given the very life of cosmos. Kṛṣṇa. Attraction and as reaction, satisfaction, attraction and satisfaction, that is the coming and going, attraction and giving, surrendering satisfaction. Kṛṣ - ṇa, Kṛṣ means to attract, and ṇa means dealing satisfaction, action reaction. The Absolute Centre, that is Kṛṣṇa, with His paraphernalia.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi
Gaura Hari bol!

Devotee: Guru Mahārāj, if someone is attracted for a long time to a particular rasa but is not fully satisfied, then, can he aim for another rasa?

Śrīla Śrīdhara Mahārāja: Ha, ha. No question of selection, rather, it is automatic. Ha, ha, ha. It can't hold him back. The inner tendency, attraction, will be such. He can't avoid. His own nature, what to do? It is not a dress that I shall reject something and take up another, put on. Not like garment, putting on and putting off. It is coming from within, out of necessity the adjustment cannot but come.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi. Nitāi. Dayāl Nitāi.

Mahāprabhu was satisfied with Emperor Pratāparudra when He found that the king has engaged himself in a very mean service, that of a sweeper. A king is doing the service of a sweeper attracted Him most. He Himself when Guṇḍicā Marjana, the Jagannātha will come to Guṇḍicā. When Mahāprabhu with His party, in His uttri He's collecting the dust and He's throwing outside. Then washing, Jagannātha will come. So, nothing is negligent, but we are attracted when, with those menial services we have got much, we can attract attention of the high, high. So nothing is insignificant when it is connected with Him. Still, there is gradation, gradation is there. The sincere beginning of the service must have always tendency to go towards lower side. But by Kṛṣṇa's will they will be accepted for higher satisfaction. But their, the devotees' tendency will always be to go to the mean services, so-called. Not anything is not mean, but so-called mean. [Raghunātha] Dāsa Goswāmī says: "I want the service of a servant, and I want to show my reverence towards sākhyā, friendly service." Dāsyāya te mama raso 'stu raso 'stu satyam, nityam, sakhyāya te mama namo 'stu namo 'stu nityam:

[sakhyāya te mama namo 'stu namo 'stu nityam dāsyāya te mama raso
'stu raso 'stu satyam]

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, sākhyā. Rather, I shall tend always to do the lower service, dāsyā, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."]
[Vilāpa-kusamāṣjali, 16]

The sākhyā-rasa, the confidential service, I am not fit for that, I always try to revere that, to show my reverence. And I shall try to, if possible, if accepted, to do the meanest service. If I get that engagement I am more than, I am, you are, more than anything, full satisfaction, that should be the attitude. But Kṛṣṇa will take him up. "No, do, to serve Me in this way." Then what to do, we are to do such, according to the rasa it is such, for us. And those that are eternal friends, they won't go that side, won't admit. Ha, ha. A part and parcel and surcharged with Yoga-māyā, with the spirit of that particular, service of that particular level, surcharged, injection by Yoga-māyā. And Kṛṣṇa is finished by that aggression. By the aggression of the friends He's pleased, when it is manipulated by Yoga-māyā. But we should not be puffed up in that way. We are beginners, not nitya-siddhas, sādhana-siddha line. Non-realised have come to realise. So our nature should be favourable that they're showing Dāsa Goswāmī Prabhu. Always try to go downwards.

Nitāi Gaura Hari bol! Nitāi. Nitāi. Nitāi.

Nityanānda Prabhu, He broke the daṇḍam into three parts. "Mahāprabhu, My Lord, He will carry you daṇḍa? I won't allow. I can't tolerate that My Lord will carry you in His hand." And some say that He broke into three parts, into tridaṇḍa, not eka-daṇḍī of Māyāvādīs, but tridaṇḍī of the Vaiṣṇava sannyāsī. Any questions?

Devotee: Did Nityanānda Prabhu and Caitanya Mahāprabhu appear the same time, or was Nityanānda Prabhu older? Did He appear before?

Śrīla Śrīdhara Mahārāja: That you will find within the books. Nityanānda Prabhu was almost twelve years elder than Mahāprabhu, nearly. And Acyutānanda was that Advaita's last son, youngest son, he was more younger, Acyutānanda. When Mahāprabhu took sannyāsa and went to visit Śāntipur, at that time Acyutānanda was about five years young. So nearly nineteen years junior than Mahāprabhu. And Nityanānda Prabhu twelve years elder than Mahāprabhu. So thirty-one years elder Nityanānda Prabhu than Acyutānanda. Acyutānanda was the youngest son of Advaita Ācārya. What makes you to ask this Acyutānanda and Nityanānda's age?

Devotee: No, it was not Acyutānanda, it was Caitanya Mahāprabhu and Nityanānda Prabhu.....

Śrīla Śrīdhara Mahārāja: Generally twelve years elder, Nityanānda Prabhu. When Nityanānda Prabhu came to Navadvīpa, at that time, twelve years, Mahāprabhu began saṅkīrtana and Nityanānda Prabhu came here for twenty-two years. Ten years or twelve years, stayed there, something like that. Nityanānda Prabhu, after visiting all the holy places of pilgrimage, then He joined Navadvīpa līlā. And He was disciple of

Mādhavendra Purī, Godbrother of Īśvara Purī, Mahāprabhu's Gurudeva. Nityanānda Prabhu, Advaita Prabhu, they're all Godbrothers to Īśvara Purī, whose disciple was Mahāprabhu, Śrī Caitanyadeva. This is all shown to us, līlā.

Devotee: Guru Mahārāj, it's said that Swāmī Mahārāj, he was attracted to sākhyā-rasa. It is said that Swāmī Mahārāj was writing as if his līlā is sākhyā-rasa.

Śrīla Śrīdhara Mahārāja: Sākhyā-rasa, I do not know what he has written but I found it such position from his only one letter what he wrote when he was going to America.

Devotee: Yes, that's the poem.

Śrīla Śrīdhara Mahārāja: That letter has been given to me...

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: ...and I read that, and from there I could suppose that his position, he's satisfied with that sākhyā-līlā.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He mentions there that his Gurudeva is Rādhārāṇī, mādura- rasa. And he's asking Kṛṣṇa's help in his discharging the duty, which is ordered by Rādhārāṇī, given by Rādhārāṇī to him. He says that "Rādhārāṇī will be satisfied if You help me in my carrying out the orders of Rādhārāṇī for the preaching purpose." He's begging the help of Kṛṣṇa in his campaign because Rādhārāṇī will be satisfied and his Gurudeva is representing Rādhārāṇī. That is mentioned there. From there I conjectured, and what playfully he has mentioned there, "After finishing this job I shall again join Your Vṛndāvana līlā as a friend and we shall and we shall play to our highest sentiment, in this way. Therefrom it maybe conjectured that his acme of serving pleasure is within sākya-rasa, supposition.

Devotee: So many devotees, disciples, that came to Swāmī Mahārāj, they came, they had some, possibly attraction for the...

Śrīla Śrīdhara Mahārāja: Not necessarily.

Devotee: Not necessarily.

Śrīla Śrīdhara Mahārāja: All that will come under him, they will be forced to enter into sākya-rasa, it is not that. May be mādura-rasa, further, he may come with another Mūrti, another dress, garment, attitude. So

ācāryaṁ mām vijānīyān, [nāvamanyeta karhicit na martya-
buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [Śrīmad-Bhāgavatam, 11.17.27]

The Ācāryaship is not fixed in any type of devotee. We are requested to, we are given to understand that oneness in Ācāryaship, "That I am Ācārya, I am Ācārya, indefinite. In particular man I can approach in particular way. I am infinite, indefinite."

End of recording (undated 4).

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Date unknown 3

Devotee: Yesterday Mahārāj you were saying that all these beautiful talks that are coming from you, you got from your...

Śrīla Śrīdhara Mahārāja: Any supplement perhaps will exceed the original. Ha, ha, ha.

Devotee: By your grace everything can be possible Mahārāj.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Yes. Hare Kṛṣṇa.

Devotee: That's how we feel.

Śrīla Śrīdhara Mahārāja: Vyāso vetti na vetti vā. It is possible. Sometimes it is possible. Mahāprabhu says to Sanātana Goswāmī: "Oh Sanātana, you are very lucky. Kṛṣṇa is sending so many things to you through Me. I can't follow them. But it is passing through Me to you, I feel." He says, sometimes like this. Of course not in Mahāprabhu's case but Mahāprabhu expresses the idea. Kavirāja Goswāmī says Sanātana Goswāmī, and Sanātana Goswāmī says: "I have got the audacity to deal with the queens of the harem of Kṛṣṇa, how, who is who, what is the characteristic of Rukmini, what is of Satyabhama. Who am I? Where are they? And I am writing about them, giving description, bold steps. I am not doing. Someone is forcing my hand to write." He says, "I feel, forcibly my fingers are used, utilised to give description of these matters." So it is possible. Kavirāja Goswāmī says in Caitanya-caritāmṛta. [Ādi-līlā, 8.78]

ei grantha lekhāya more 'madana-mohana', [āmāra likhana yena śukera paṭhana]

[Actually Śrī-Caitanya-caritāmṛta is not my writing but the dictation of Śrī Madana- mohana. My writing is like the repetition of a parrot.]

"Madana-mohana is inspiring, is utilising me, as an instrument. I am sufficiently old, my hands are shivering, and I am writing. It is strange. It is He, He is very, I am mere instrument."

He's autocrat. Whatever He wants to do He can do that. Guru is Kṛṣṇa, the highest potency, one may say. Relative position, Absolute is present everywhere in relative consideration. Absolute is present everywhere in all relative concerns, and we are

..... both, the relative and the Absolute. We should give honour to all, everything, every stage, every plane.

Gaura Hari bol!

....our prospect should be to enquire after Infinite, Absolute. How much we can accept and understand, very minimum, very minimum, what is my hunger, what is the space in my belly, ha, ha, nothing. He's infinite.

Eka bindu jagat dubai. Mahāprabhu says, "Only it is an ocean, it is love, the love of Kṛṣṇa is like an ocean, endless, and one drop I'm trying to taste it, one drop, one drop of the ocean I am trying to give you a taste." And then He says, ag bindu jagat dubai, "One drop is sufficient to inundate the whole creation."

A drop of the Infinite is such. It is also of infinite character, one drop. Part of zero is zero. Any number of zeros put together is zero, so any number of infinite is infinite. Infinite minus infinite is infinite, infinite minus infinite, the remainder is infinite, like zero. So one drop is infinite. Every particle is infinite, of the Absolute. All conscious, everywhere present, full autonomy. Every part of His body can do any service of another. Eye can hear also, the leg can speak. Just as mind, mind can be present to see, mind can hear, mind can taste, mind is in the centre, he can do all the corresponding activity of the senses. Eye can see but cannot hear, but mind can see and hear and taste, he's the centre. So Kṛṣṇa's body, Kṛṣṇa's figure is like that, cinmaya, conscious. Any part can do the function of any part. It is like that. Sakalendriya-vṛttimanti, aṅgāni yasya sakalendriya-vṛttimanti.

[aṅgāni yasya sakalendriya-vṛttimanti, paśyanti pānti kalayanti ciraṁ jaganti ānanda-cinmaya-sad-ujjvala-vigrahasya, govindam ādi puruṣaṁ tam ahaṁ bhajāmi]

[I worship that Primeval Lord Govinda, whose Form is all-Ecstatic, all-Conscious and all-Truth, and thus, full of the most dazzling splendour; every Part of that Transcendental Form possesses the functions of all His Senses, as He eternally sees, maintains and regulates infinite universes, both spiritual and mundane.]

[Brahma-saṁhitā, 32]

In Brahma-saṁhitā, whose limbs have got the capacity of functioning of all senses, all other parts of the body. Ke?

Devotee: Madhupati.

Śrīla Śrīdhara Mahārāja: Madhupati. You are to start forSunday?

Devotee: Sunday morning.

Śrīla Śrīdhara Mahārāja: Sunday morning. Hare Kṛṣṇa.

You ask Aksayānanda Mahārāj, in my name, to start as soon as possible to (Anilkela?) to Viraprakash Mahārāj, he will meet. And from there he may come back to Mahāprabhu.....

Devotee: When we were there Mahārāj, at London, Viraprakash called him, because he wanted Aksayānanda Mahārāj to go there, to Venezuela. But later on, the next day, or the next two, second day, he wanted to call with Prahmana but he didn't want him to come to Venezuela. You already know that?

Śrīla Śrīdhara Mahārāja: Yes. Aksayānanda Mahārāj has written in letter to you?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: "Viraprakash wants me there immediately."

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And it is necessary for him to go there. Praman has left sannyāsa but he wants to retain his ācāryaship.

Devotee: Yes, ācāryaship.

Śrīla Śrīdhara Mahārāja: Vāntāsi. He could not stand in his ācārya position, came back. We tried our best. And he told, "Yes, I shall try to shake off the present feelings and I shall try my best to continue with the old work, old duties." But he could not. Now it is fully realised it is impossible for him to reach his sannyāsa āśrama. Then he should retire, he should retire, as with Haṁsadhuta. Haṁsadhuta was retired from the post I am told. He was ordered to take off his (katak from the throne?)...

But he wants to retain his ācārya post. He should be repentant for his own character and condition. That standard will be discouraging to the people.

It is not for trade purpose.

.....
.....[?] Fallen souls are more concerned with Mahāprabhu, Nityānanda Prabhu than Kṛṣṇa. If we can understand that it will be more useful, in the real, serve real purpose.

yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ tathā
tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."] [Caitanya-Candrāmṛta, 88]

As much as we shall try to stick ourselves to the holy feet of Mahāprabhu Śrī Caitanyadeva, automatically we shall find that we are

without any hindrance from outside. Just as if we're booked in a special train, special train. That company will take, guarantee, carrying us to the goal, safely and surely. This is the relationship of Gaura līlā, Kṛṣṇa līlā. We are to book ticket here and we shall see in no time that very safely

we have reached Vṛndāvana. Otherwise it is very difficult, there are much hindrances there. Gaura līlā is such. And He's not in the private company, but He has the governments open company, like that. Because Rādhā and Kṛṣṇa, Both combined, They have opened this campaign to carry the fallen souls. Specially planned, designed for the purpose, how the most fallen can reach the highest goal, for that purpose, the Both, the Predominating and Predominated Moities combined has come to take us. So our immediate dire necessity to understand what is Gaura līlā, what is Gaura līlā, Gaura līlā, because we are fallen to the extreme. No qualification, no qualification. Take to Gaurāṅga līlā, try to understand it is Kṛṣṇa līlā, Rādhā-Govinda līlā, but only a new shape mixed with extreme magnanimity, magnanimity, suiting the purpose.

Just as Kali-yuga, the Iron Age, the most unfavourable age, government grants some relief work; when there is famine, flood, some special disaster in the country, there some special grant made by the good government to help the distressed people; so this Kali and special...

mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim

[O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me.] [Bhagavad-gītā, 9.32]

In Gītā also Bhagavān says, the Lord. Mām hi pārtha vyapāśritya. "I am so designed, so disposed," Kṛṣṇa says, "That coming in connection with Me anyhow, whoever he may be, however fallen he may be, from the extremely fallen stage, any connection with Me, he's assured, is assured of highest distinction. Mām hi pārtha vyapāśritya, vyapāśritya, asraya means to take shelter. How? apa, negligent, of lower type, not very pure and higher type of taking shelter, anyhow, vyapa, vsesa. Extremely

negligent type of connection with Me give guarantee for everyone to take the highest quarter because My domain is that of love and affection, not justice."

The question of justice is eliminated, question of merit, demerit eliminated. A mother's affection does not depend on the qualification of the child, it is so magnanimous in its existence, nature, so magnanimous, so much magnanimity is there, is possible. And instead of taking to our own capacity we shall rather try to surrender to that department, to that department what is necessary, exclusively. I don't, if you, I should not approach the whim of the justice, that department.

vicārite āobi, guṇa nāhi pāobi, krpā kara choḍata vicāra

If You come to judge, then I have no hope, my Lord. So, there is a department of You independent of any qualification or any merit, You distribute Your mercy, Your affection. I want to connect with that, that line, to have a ticket in that office. You are infinite, I am finite, so I am infinitely disqualified. I should, must come to understand to this fact, reality, that I am finite, He's infinite. How it is possible my connection with Him? Impossible, I'm infinitely fallen, or de-merited, or small, finite, from every standpoint. I am not fit. If He comes to test whether I am, I may suit His purpose, no hope in me. So, only that department, that will be most paying for us, that no justice, no judgement, nothing of the kind, only causeless mercy, to book, to have booking in that department. There is the door open for us, through that line of our advance towards the Absolute Truth, from the beginning to the end, that mercy. Not by dint of my power or energy. No dependence, not to be dependent on our own energy or my own knowledge. Energy and knowledge, my calculation, calculation of the finite, how much it can progress, make progress towards the understanding of the Infinite? So this is the department. I have written one poem for the praise of Nityānanda Prabhu, there is a

passage:

śrī-kṛṣṇa prema nāmā parama sukha-mayaḥ ko 'pyacintyaḥ padārtho yad
gandhāt sajjanaughā nigama bahumataṁ mokṣam apyākṣipanti
[kaivalyaiśvarya sevā pradagaṇa iti yasyāṅgataḥ premadātuḥ śrī-
nityānanda-candraṁ bhaja bhaja satataṁ gaura-kṛṣṇa pradaṁ tam]

[Pure unalloyed love for Lord Kṛṣṇa, which is inconceivable to all, embodies the most supreme and intense happiness. When the devotees of the Lord realise the joy of such love, they cast away the innumerable doctrines offered by the Vedas, including the soul's emancipation. Lord Nityānanda openly bestows pure love, automatically including worship of the nondifferentiated Brahman and service offered in Vaikuṇṭha, which is dominated by opulence and grandeur. Let us eternally worship that great personality Śrī Nityānandacandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Kṛṣṇa.] [Śrī Kīrtana Maṣjuṣā, p 16]

That is something, some substance is there, by name, kṛṣṇa-prema, divine love of Kṛṣṇa, to Kṛṣṇa, śrī kṛṣṇa-prema. Parama sukha-mayaḥ ko 'pyacintyaḥ, it is indescribable, unthinkable. The love towards Kṛṣṇa is a substance unthinkably giving happiness, or ecstasy. So much so that the theistic scholars, highly qualified scholars, they even throw the proposal of salvation or liberation what is generally considered to be the goal of every jīva soul, every soul, to get liberated, emancipation. That has been generally recommended in the revealed scriptures to be the highest goal. But those that have got some scent of this kṛṣṇa-prema, love of the Absolute Beauty, they throw off that proposal of liberation, emancipation, which has been made much of even in the revealed scriptures, highly praised, mokṣa, mukti, highly praised in the revealed scriptures. And that also is thrown off by those who have got a bit of the divine love towards Kṛṣṇa.

So, Nityānanda, Who can give, Who can distribute to us a drop of that prema, love, divine love, He holds highest position than so many other incarnations of God. I have, Nityānanda was not a very good scholar, but from door to door He approached: "Accept Gaurāṅga. Gaurāṅga, the highest end has personally come to you. Accept Him..."

[approximately 3minutes 10 seconds of the tape from here is blank]

...they could hear, then they began searching. "He's not here. Where is He?" Began to search after Him, found He's such, in this way.

Some day He's wandering near the seashore and one girl she's singing in praise of Jagannātha very fervently. Mahāprabhu ran straight towards that sound, and there was a thorny land, thorns also very dangerous thorn, that is (sidukata?) long thorns.

Then Govinda attended, anyhow stopped Him. "One girl is singing." "Oh, girl's singing. Govinda saved My life."

Sometimes jumping into the ocean, Kṛṣṇa, suddenly He felt that in Yamunā Kṛṣṇa is playing with the gopīs, He jumped there, and became unconscious. The waves are playing with Him. And they found that "where is Mahāprabhu?" Svarūpa Dāmodara, they began their searching, the night is almost over, they can't find.

At last, one fisherman is coming, "Kṛṣṇa Kṛṣṇa Hare Kṛṣṇa," half-mad. Then, "What's the matter?"

"Every night I catch fish but today I threw my net and very weighty something coming in I thought a big fish, but when I took it on the shore I found a big human figure. And when I went to remove that body from my net, I anyhow had to touch Him, and now I am half-mad."

Then Svarūpa Dāmodara told, "You don't know our Mahāprabhu? You must"

"No, no, no, it is not He. It is something else, so long. I have seen Him, with a beautiful figure."

"Anyhow, try to show us."

Then he went and saw, Svarūpa Dāmodara. And the joints are dislocated there and the long figure lying on the sand, no sense. Svarūpa Dāmodara and others began to chant Kṛṣṇa Nāma at the ear, then He came to senses, and then the joints were all right. Then He began to describe the līlā of Kṛṣṇa in this way. With this sort of intensity of the separation of Rādhā Kṛṣṇa He lived twelve years more, after Advaita Ācārya's poetry that was sent to Him.

In the meantime Advaita Ācārya and others, Advaita Ācārya we are told lived about one hundred and twenty-five years, others, gradually departed. And Raghunātha Dāsa, Gadādhara Paṇḍita was there, Raghunātha Dāsa went to Vṛndāvana, Gadādhara Paṇḍita soon disappeared. And when Mahāprabhu disappeared that very day Svarūpa Dāmodara he also, his heart also failed the same day. He was unconscious and then he could not come to his senses, in this way.

Advaita Ācārya is the devotee who brought, attracted Śrī Caitanyadeva here as Yugāvatāra, by preaching, by giving, the transcendental, by distributing the transcendental Name, granted delivery to so many souls, fallen here. But we are all indebted to him, in this way Advaita Ācārya, ācāryaṁ bhakti-śaṁsanāt.

[advaitaṁ hariṇādvaitād, ācāryaṁ bhakti-śaṁsanāt bhaktāvatāram īśaṁ tam, advaitācāryaṁ āśraye]

[Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee.]

Therefore I take shelter of Him.]

[Caitanya-caritāmṛta, Ādi-līlā, 1.13]

Advaita, some says he's inseparable with Hari, in that sense, advaita. And Ācārya, he was the teacher of the Divine Gospel, so Ācārya, ācāryaṁ bhakti-śaṁsanāt. Advaita Ācārya, and many, this, mahā-viṣṇur jagat-kartā, māyayā yaḥ sṛjaty adah tasyāvatāra [evāyam, advaitācārya īśvaraḥ]

[Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of māyā.]

[Caitanya-caritāmṛta, Ādi-līlā, 1.12]

That Kāranārṇavaśāyī, three functional God, the representative of Viṣṇu Himself that are relatively set with this world, the main, Kāranārṇavaśāyī..... Advaita Ācārya is supposed to be that, with some connection with this world, and taking them towards that, the main figure, Advaita Ācārya.

Hare Kṛṣṇa. In Bhavisya Purāṇa it is mentioned that Mahāprabhu came, not in Navadvīpa but in Śāntipūr. I found a copy of Bhavisya Purāṇa in Madras which was printed from (Naisindu Press?) or something from Bombay, Maharashtra. There it is mentioned that Gaurāṅga Āvatāra took place, He came in Śāntipūr. And there is also mention of Sanātana Goswāmī, Rūpa Goswāmī - Rūpānanda, Jīvānanda - in this way...

Rāmānujācārya is meeting, Madhvācārya is meeting Him. And in a very mystic way Gaurāṅga is answering them, their questions, and they're going away. It is represented in this way. So Rāmānuja, Madhvācārya,

they also came to meet Him, because some difference with Him, it was mainly loving concern, and they were more some viddhi, rules regulations given more respect, śāstric. And this independent raga, so they came to consult, "Why You say against our beliefs?"

And Mahāprabhu is answering in such a way, mystic way, they can't ...

End of side A - start of side B

Śrīla Śrīdhara Mahārāja: ...personally come to you. Accept Him. Don't dismiss your fortune. Come to your own door. With this appeal Nityānanda Prabhu wandered from door to door. And how great is He because He can give a drop of that divine nectar of divine love. And what is the value of the love? Even the good-minded, the personal scholars, Vedic scholars, revealed scriptures scholars, they throw off the highly proposal of liberation and all these things from the revealed scriptures. A bit of it they have of that substance, divine love of Kṛṣṇa.

So who can give that thing, how great his position, though he wanders from door to door like a beggar, "Accept Gaurāṅga, accept Gaurāṅga, the fortunate personified has come to you," and running from door to door, "Accept Him and you will be benefited to the highest degree." With this appeal Nityānanda is approaching, wandering. So what is His position? His position is higher than those that can give mukti, and mukti can be given only by Nārāyaṇa, not by other gods. Only Nārāyaṇa can give liberation. But Nityānanda can give more than the gift of Nārāyaṇa. So Baladeva, Nityānanda, His position is higher than Nārāyaṇa in Vaikuṇṭha, what to speak of other gods and human beings. Naturally, Nityānanda's position has been proved in this way to be the higher, though like a beggar He went from door to door with the appeal, "You accept Gaurāṅga as your Lord and you will be immensely benefited, infinitely benefited, as much as you can never estimate. So,

If you want really to be big, dignified, then become the smallest. Go to the

lowest, go to the lowest. In the company of the Absolute you will find you have healthy position of the highest. That will, He will adore you, He will embrace you, He'll embrace you. It is very difficult to have a distant view from far off, and He will embrace you as an affectionate child. This is possible. The transaction of divine love, prema dharma, priti, bhakti, bhakti is such. We are nowhere, our position if we calculate Absolute, from the Absolute standpoint. But this will take up in very closest and very adorable position of the Almighty, the bhakti, the surrender, the love and affection is such. So try to understand what is this bhagavāt prema, kṛṣṇa prema, love divine coming from Kṛṣṇa, Kṛṣṇa consciousness.

So Bhaktivinoda Ṭhākura told if the scholars can understand in any way this, what is given by Mahāprabhu that this is our goal, then everyone will come and flock together under the banner of Śrī Caitanyadeva. What Caitanyadeva has offered for our highest prospect and that is really been claimed for our inner existence, really it will be our home, for our home. What Caitanyadeva has given for proposal that is for your home, home. When the people will understand that He wants to take us home then everyone cannot but come under His banner. And in no time it will be seen very soon, very soon. That was the prophesy of Bhaktivinoda Ṭhākura. And our Guru Mahārāj practically began that. And Swāmī Mahārāj successfully showed to the world to great extent, how, as if they're eager, western scholars are eager to embrace the gift of Śrī Caitanyadeva.

Gaura Hari! Gaura Hari! Gaura Hari! Gaura Hari! Gaura Hari! Nitāi Gaura Hari!

mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim

[O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me.] [Bhagavad-gītā, 9.32]

"No qualification is necessary, only to disown your foreign covers. You yourself within, you are always Mine but your outer attention to your outer cover that will be responsible for all your distress in this world. That is cover; that is foreign thing. That can be washed away, left out. Your inner self cannot but be My dearest potency. So outwardly however lower position you hold it does not matter at all. You're a śūdra or a vaiśya or this etc., that is your dress; that is your dress. You give up your dress you are wholesale Mine, so this disqualification in the world midst that is the disqualification of the dress, not the man within. Man within is perfect, My friend. But only the question of the dress, upādhi, what is not elemental connection with him so, but it has come from the environment like so many dusts carried by the storm, dust has come to cover the body. Something, wandering through the world of misconception so many particles of ignorance, suspicion, all this has come to cover your body. They're all foreign things, not your own element. In element you are perfectly good and you are direct part of the potency of Mine. So, svarūpa, who are self determined, you will find you are Mine, Mine. So have hope. No chance of being discouraged..... from the scriptures, from the sādhus. Know your own self, enquire about your own self, you (accept your within?) And that will encourage you infinitely to come with force towards Me. So I'm the Veda.

Śṛṇvantu viśve amṛtasya putrāḥ. Oh you My sons, My favourite sons, you listen to, you are a particle of nectar, infinite ecstasy, you are a particle. In your self, in your intrinsic character you are so high and so pure and divine. But all difficulty of the outcome will be collected from the unfavourable environment. Shake off and you are free, you are Mine. Your acquired experience from the environment is responsible for your present position. It is not with you, with your real self. Try to find it out, try to understand, try to realise what you are, how dignified your position is. Qualitative, quantitatively not so big but qualitative your position is so high. So always you are to retain My connection under the guidance of Guru. It is also mentioned."

kr̥ṣṇa-bhakti-janma-mūla haya 'sādhū-saṅga' kr̥ṣṇa-prema janme, teṅho punar mukhya aṅga

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."] [Caitanya-caritāmṛta, Madhya-līlā, 22.83]

The very path if I may call that janma-mūla, very birth, very awakenment, first awakenment of the divine devotion is effected by the association of the sādhu, sādhu- saṅga, the association of the sādhus. That gives us the first peeping, first awakenment, first light, ray, first ray of Kṛṣṇa, and when I have realised fully my position, then also, kr̥ṣṇa-prema janme, teṅho punar mukhya aṅga, only under the guidance of him, Guru, Vaiṣṇava, that I can render my appointed service towards the high, śakti.

sata puju yada yaham [?]

"As I am venerable to you, respectable and very, so, My servitors, My attendants also of that type, they should also be venerated, should also be respected, worshipped as part of My sata puju yada yaham [?] As I am worshipping so My devotees also, they're also worshipping. They form My part, a part of My potency, so they should be venerated, respected, worshipped, as My part. My connection is such."

... of the police (or anga?) his son is to be respected formally by the father. So if a boy or a śūdra is disqualified from the standpoint of this

world, if he attains the position of Kṛṣṇa devotion he should be respected, respected from the standpoint of devotion. That is the Absolute calculation, to obtain devotion. Other positions are minor or temporary and also non-important. But the calculation of big and small, high and low, from the standpoint of devotion, that is Absolute. So one who has got higher type of devotion he should be considered high in the event of any other relative position in this world, even by knowledge.

Haridāsa Ṭhākura was not very scholarly, and he was not within the caste of Hindu, a Mohammedan, a Muslim, Muslim and not very scholarly. But still, the highly scholarly and highly qualified brāhmaṇas of high social position, they should take the feet dust of Haridāsa because he's a devotee. When, after the disappearance of Haridāsa Ṭhākura, Mahāprabhu took his body on His chest and began to dance and then took to the burial ground, all the devotees including the brāhmaṇas they took feet water and then drank it.

haridāsa thākura ei paduda pi bhaktada, bhaktakam [?]

All the devotees, including brāhmaṇas, and they're also devotee, but still, they took the feet water of Haridāsa Ṭhākura, though he was not of a Hindu birth and also not very educated but he took the Name of Kṛṣṇa and he had such power that even the prostitute who went to convert him, she was converted, ha, ha, converted. One zamindar chief of demonic type sent a prostitute to degrade Haridāsa Ṭhākura and she attempted at night when approaching the cottage of Haridāsa Ṭhākura where he was taking the Name at night, Name of Kṛṣṇa. Then she tried her best to capture him by the instigation of that chief. Haridāsa Ṭhākura did not show any apathy but he told, "Oh, you wait, I shall fulfil your desire, you wait. I have fixed the number of the Name of Kṛṣṇa. That is not finished. When it will be finished I shall fulfil your desire." Waiting, waiting, three nights continuously she went there and waited. And the end of the third

night wholesale change came in her mind. She confessed that, "I was appointed by that demonic zamindar Ramacandra to pollute you but my mind has changed. I want to take Kṛṣṇa Nāma. Please give it to me."

And then Haridāsa Ṭhākura came out, that, "I knew all these things, and also I knew that for three days of hearing your mind would be changed. And so I told that I shall fulfil your desire, after I finish my specified number I shall fulfil your desire because I knew that by this time your heart will be fully changed and your desire will be to become the disciple, to beg Hari Nāma from me. And so I gave you assurance. Now the time has come, you take Name and you remain in this cottage and you serve the Tulasī. I am going away from here." Haridāsa Ṭhākura gave her Hari Nāma, the prostitute, and also appointed her to worship the Tulasī there and to live in that cottage and he went away to some other place.

So Haridāsa Ṭhākura not respectable lineage, not very much learning but still he was a devotee who was respected in such a way. Where there is bhakti, according to the degree of our affinity towards the Absolute, of our adherence, of our love and affection, our surrender towards Kṛṣṇa, then our position should be, position has absolute character of small or big, high and low. That is determined only according to the intensity of work, affinity, love towards Kṛṣṇa; the Absolute plane, Absolute plane.

This is religion. Religion must have such sort of assurance to be our own, own, not the object of high mathematical calculation or scientific research. Home consciousness, heart will be satisfied, our innate necessity will be satisfied.

Long missing link; when Guru Mahārāj went to Madras he found somewhere the name of a particular book, Long Missing Link. Very earnestly he searched, "what is that book?" I tried to get a copy for me, then anyhow we managed to get a copy of that book and given to me. After cursory reading he told, "What I meant it is not so." Long missing link he thought must come from a devotee. We have lost our Kṛṣṇa

consciousness and come outside, long missing link; a sweet expression. We have missed that for a long time, that link which our heart aspires after. And it must be Kṛṣṇa consciousness. But it is not so. Long missing link, the link of our home, the link for loving Lord Kṛṣṇa, that is the link. And anyhow, somehow or other we are out of that position, unaccountable in our calculation how we are cast aside, off, so we are to understand what is satisfaction of our intellect, that taṭasthā-śakti, marginal potency.

kūṭa-stho 'kṣara ucyate

dvau bhūtu sargau loke 'sminn [Padma-Purāṇa] dvāv imau puruṣau loke, kṣaraś cākṣara eva ca kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate

What is the, dvāv imau? I can't remember this. Kṣaraś cākṣara eva ca. Dvau bhūtu sargau loke 'sminn. Yes. Dvau bhūtu sargau loke 'sminn, kṣaraś cākṣara eva ca.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate uttamaḥ puruṣas tv anyāḥ, paramātmety udāhṛtaḥ yo loka-trayam āviśya, bibharti avyaya īśvaraḥ]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).

But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all

beings in the universe."]

[Bhagavad-gītā, 15.16-17]

[dvau bhūtu sargau loke 'sminn daiva āsura eva ca viṣṇu-bhaktaḥ smṛto
daiva āsura-tad-viparyayaḥ]

[There are two classes of men in this created world. One consists of the demonic and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons.]

[quoted in Varnadharma-tattva of Gauḍīya Kanthahara, from Padma-Purāṇa]

Two kinds of substance found here in this world. One is kṣara another is ākṣara. Kṣaraḥ sarvāṇi bhūtāni, everything which we see, experience, that is all kṣara, mundane change, moving, kṣaraḥ sarvāṇi bhūtāni. All the articles of whatever we see aside in the environment, that is all kṣara, kṣara means is changing, changing, looses its position, cannot maintain its own position, always in a current, in a changing pose, kṣara, and ākṣara which is constant, undistinguishable, ākṣara. Those two parts, one unknown and unknowable basis and another known and knowable, two kinds of experience, two kinds of substance we find. Dvau bhūtu sargau. The created things are of two types, one, always changing position, and another is maintaining its position constantly the same, ākṣara. Then, dvāv imau puruṣau loke, kṣaraś cākṣara eva ca, kṣaraḥ sarvāṇi bhūtāni, kūṭa- stho 'kṣara ucyate. Undetectable, non-differentiated substance, that is kūṭa, and jīva coming from ākṣara world, is the, is emanating from ākṣara, that inexplicable character, that ākṣara, and non-distinguishable. From there, a part is being disturbed and coming this side.

yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ

[ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]

[Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person.] [Bhagavad-gītā, 15.18]

"And I am above these two substances. I'm not in the kṣaraḥ, changeable aspect, nor in the constant aspect, above that. So I am told, Puruṣottama. Dvāv imau ākṣaram para brahma paramam, and ākṣara is sometimes called as Parabramha. But I am above that. I am Puruṣottama," in Gītā.

So apparently jīva has been told to come out from that ākṣara type of creation, taṭasthā, coming into this world. Yasmāt, the conscious unit is thickly put together undetectable unit. From there, from that type of consciousness, so many sparks coming in this world. And by the direct help of the super region they may go crossing that ākṣara stage, undetectable stage, they may pass through, over, and have another world which is filled of serving attitude, dedicating mood. Here, enjoying mood, and there, dedicating, opposite, and in a "bhajante mām, [Bhagavad-gītā, 10.8], the worshippers will come to this conclusion, with this understanding a worshipper will come to worship Me. I have taken that Rādhā-dāsyā which is the highest goal of the rūpānuga Gauḍīya sampradāya. Iti matvā bhajante mām, with this conception one will come to worship Me, that I worship Myself. The method of worshipping, I am setting example, to show, to attract them, so, iti matvā, so thinking that what is My finest potency, that worship Me, with this ideal one will come to worship, but always under the direction of My first-class worshipper."

Am I clear? No.

Devotee: Yes, very clear.

Śrīla Śrīdhara Mahārāja: Not clear. "That I worship Me, with this idea one will come to worship Me, and you always keeping before My representation, My finest śakti, Rādhārāṇī or Gurudeva, always from under Their direction is worshipped, and not direct worshipper.

[aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate] iti matvā bhajante mām, budhā bhāva-samanvitāḥ

"I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the Vedas and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, rāga-mārga, and adore Me forever." [Bhagavad-gītā, 10.8]

Iti matvā bhajante mām, budhā, budhā means su-medhasaḥ, in Bhāgavatam the theistic fine intellect, they will be able to appreciate this. I have written here in this way, Rādhā-dāsyā. Iti matvā bhajante mām, budhā bhāva-samanvitāḥ, bhāva-samanvitāḥ means raga-samanvitāḥ,

anu-raga, love, affinity. Not by rules, strictly by following the śāstric rules, not; bhāva, from inner inspiration, inspiration, that raga-mārga, bhāva-samanvitāḥ.

aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate iti matvā bhajante mām, budhā bhāva-samanvitāḥ.

...

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam

[kathayantaś ca mām nityaṁ, tuṣyanti ca ramanti ca]

"My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence." [Bhagavad-gītā, 10.9]

These four ślokaś contain the whole of Bhagavad-gītā. You are to follow like that. Then the next śloka.

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam kathayantaś ca mām nityaṁ, tuṣyanti ca ramanti ca

Mac-cittā, "I am in their heart, in their thinking, mac-cittā. Mad-gata prāṇā, his whole life, his whole energy, also meant to be spent for Me, to be utilised for Me, mad-gata prāṇā. Jnāṣa śakti, the energy, that is also fully devoted for My cause. Thinking about Me and devoting whole energy for

Me, mad-gata prāṇā. Bodhayantaḥ parasparam, and they, when they come outside they talk about Me to make for mutual understanding, bodhayantaḥ parasparam. Kathayantaś ca mām nityam, and always they like, they love to talk about Me, no other matters they come to talk with, wherever, whatever, everywhere, I am the subject of their talk. Kathayantaś ca mām nityam, tuṣyanti ca ramanti ca, tuṣyanti, they find very much satisfaction, saṁtoṣa toṣa. In vātsalya-rasa they're feeling saṁtoṣa [contentment], even in vātsalya-rasa it comes. And ramanti, ramana, just as a wife and husband they enjoy that particular connection, so, in talking about Me they even feel such sort of ecstasy, in My connection." Tuṣyanti ca ramanti ca, here, Śaṅkarācārya and all have told ramanti, "Even they can feel with My association as the very deep connection in the world, as the husband and wife, very closer connection, ramanti ca. So they, in My company, they feel such type of ecstasy, ramanti ca." Then,

teṣām satata-yuktānām, bhajatām prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [Bhagavad-gītā, 10.10]

Teṣām satata-yuktānām, those persons who are continuously without and gap, continuously engaged in Me, satata-yuktānām, always in Me, connected in Me. Bhajatām prīti-pūrvakam, and serving Me with great love and respect, prīti-pūrvakam, with love, with their heart. Dadāmi buddhi-yogaṁ taṁ, I inspire them, I detect them such intelligence, such reasoning in them. Yena mām upayānti te, by which they will come to Me, they will come to Me, in closer connection." But I found here it is redundant. Already it is said, satata-yukta, "continuous, always they're in

Me connection, it is already. Now they will again come to Me. I shall give such instruction for such reason sent to him that they will come to Me."

Devotee: They're already there.

Śrīla Śrīdhara Mahārāja: Already there. Mac-cittā mad-gata prāṇā, bodhayantaḥ paraspāram kathayantaś ca mām nityam, eternal, always, tuṣyanti ca ramanti ca. Teṣām satata- yuktānām. "In this way who are always connected with Me without gap. Bhajatām prīti- pūrvakam, and with heartfelt love they're serving Me, prīti-pūrvakam. Dadāmi buddhi-yogaṁ taṁ, again I shall give them insinuation and inner instruction, yena, by which they will come to Me, mām upayānti te."

This is redundant; it is already said, already there. Again they will come. How it is to be harmonised? So upayānti te, I took here the meaning, they come, upayānti means pāra-kīya-bhāvena - upapati - pati - upapati - servant and paramour, upapati. Kṛṣṇa in Vṛndāvana, He's not considered as husband, not married husband, nor lawful husband, but master of the lord of the heart, even deceiving the husband. Gopīs are deceiving their husbands. They're being united with Kṛṣṇa. Kṛṣṇa's position is Absolute, such, and there He relishes more.

"From the outside you have got social and śāstric demand but My position is over and above śāstra whatever the social laws and scriptural laws will say you to do and follow. My connection is above that, above law, above society, above Veda, everything. Veda is My instruction given for the ordinary people who are deviated from Me. It is meant for them. And samaj, the society, that is also under the guidance of that instruction which is given to the fallen. But My connection with everything, it is intrinsic, independent of all law, and society, and recognition from anyone. It is the constant. It can never be avoided. So deceiving any other demand that comes from your previous life connections, you deceive them, you have got no freedom there. When the nature will come to demand you, you have no freedom, but your heart you must take out

towards Me completely. That is upapati, Vṛndāvana bhajana means.

So yena mām upayānti te, those that are ramanti, already they have come in connection with Me as husband and wife, still, I give special feeling and insinuation, I inject that, to come as upapati, paramour. Crossing the rules, society, śāstra, everything, it is independent, My connection with everything is independent of all you can conceive. It is the most innate natural. It does not require any śāstric sanction or any social sanction. Rather, you may keep, you may live in the society showing that formal respect to them, but from your inner heart of heart you are Mine. That is yena mām upayānti te, the special instruction, or nature, or insight I give to those devotees, upayānti te."

Then, next śloka:

teṣām evānukampārtham, aham ajṣāna-jam tamaḥ nāśayāmy ātma-
bhāva-stho, jṣāna-dīpena bhāsvatā

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [Bhagavad-gītā, 10.11]

This is more difficult. Teṣām evānukampārtham, it may be interpreted in two ways. "For their favour, I am to, some external interpretation is to favour them. And internal explanation - I want their favour. Those that are devotee of such highest order, then I aspire after their favour." As in Bhāgavatam told: parātmanor yad-vyavadhānaṁ,

[dagdhāśayo mukta-samasta-tad-guṇo, naivātmāno bahir antar vicaṣṭe
parātmanor yad-vyavadhānaṁ purastāt, svapne yathā puruṣas tad-
vināśe]

[When a person becomes devoid of all material desires and liberated from all material qualities, he transcends distinctions between actions executed externally and internally. At that time the difference between the soul and the Supersoul, which was existing before self-realisation, is annihilated. When a dream is over, there is no longer a distinction between the dream and the dreamer.] [Śrīmad-Bhāgavatam, 4.22.27]

End of recording.

* * * * *

Date unknown 4, 19a - 19b

Devotee:?

Śrīla Śrīdhara Mahārāja:? Gaura Hari bol!
Nitāi. Nitāi. Kṛṣṇa. Kṛṣṇa.

Devotee: Mahārāj, the devotees, they also want to give some dāna
[alms, charity].

Śrīla Śrīdhara Mahārāja: What are they?

Nitāi Gaura Hari bol! Nitāi Caitanya. Hare Kṛṣṇa. Hare Kṛṣṇa. What is
your point?

Devotee: So can we ask you some questions...

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: ...about paintings for Brahma-saṁhitā? Sometimes we would ask questions, the artists would put questions to Prabhupāda [A.C. Bhaktivedānta Swāmī Mahārāj] on the details, and he would think that, he would describe this sometimes as teasing, that these questions would tease him because sometimes they may be a little intricate. So we hope not to be too intellectual about it but if we can ask the questions, simply or clearly, and you could give some advice.

Śrīla Śrīdhara Mahārāja: Yes. Let me hear then I can say.

Devotee: The first painting that we want to do is in the first verse and the second verse there is a description of Gokula Vṛndāvana as a thousand-petaled lotus with Kṛṣṇa in the centre. And in the twenty-sixth verse there is a description of Lord Brahmā's meditation on the thousand-petaled lotus of Gokula Vṛndāvana with Kṛṣṇa and Rādhārāṇī and the gopīs. So we want to do one painting of the Gokula Vṛndāvana planet with Rādhā-Kṛṣṇa surrounded by the gopīs. So it is described that Rādhā-Kṛṣṇa are seated on a divine throne and the whorl of the lotus flower where They're seated is described as a hexagonal figure. So we were wondering what is the meaning, that it's hexagonal figure, the whorl of the lotus?

Śrīla Śrīdhara Mahārāja: I am sorry that we are not to enter into the discussion of such higher and subtle position of the līlā of Rādhā-Kṛṣṇa. That is not to be brought into public. And that is the distinction of Gauḍīya Maṭh and the sahajiyā section. They are trying to imitate all these things. But we are, we have no faith in imitation. It will come in individual case, and it will awaken in an irresistible way when the program of the sādhana stage is finished, it will come automatically, spontaneously. We are

believers in that, in that. Not to know the form already, and then we'll reach there. That is not the policy accepted by Guru Mahārāj Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura]. Pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range] ["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] Bhaktivinoda Ṭhākura also said, "stick to the rulings of the class you are fit for, then you will see automatically."

yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ tathā
tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."] [Caitanya-candrāmṛta, 88]

Strictly stick to Gaura līlā, Mahāprabhu, then you will find automatically within your heart that Rādhā-rasa-sudhānidhi is flowing. Don't attempt directly to have it.

vaisnava heta mali seti nitya sravan kirtanadi jal [?]

It will come automatically, spontaneously. Not intellectually you are to approach that. That will give you a bad prejudice. Not only that, but it will be harmful prejudice and you will have to expend more energy to do away with that layer of misunderstanding. So our Śrīla Prabhupāda did not allow these things. Do your duty in your plane, what you deserve, and that will come naturally. That is his instruction all through, not only temporarily, but all through. Don't go to be a disbeliever and be very eager to see the final result. Don't do like that, for then you will get Māyā instead of Yoga-Māyā.

He knows it fully well, She knows it fully well, when you are to be taken in to the confidence, taken in to the confidential area and that cannot be acquired by any other thing but His sweet will - the flow of Her sweet will, or His sweet will. Try to have the natural thing, not any thing of imitation or any reflection. Reflection and shadow, these two kinds of misconceptions may be there, may come there. Reflection is more dangerous. In Hari-Nāma also it has been stated like that, and shadow, both misguiding.

And we are to cross that. In our way that sort of temptation may come, but we must not think that everything will come within the fist of our intellect.

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet

[prakṛtibhyaḥ param yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [Skanda Purāṇa] + [Mahābharata, Bhīṣma Parva, 5.22]

Which is inconceivable, don't take it under the jurisdiction of reason.

When it will be extended to you, you will be astounded to find only a peep into that. na tārṁs tarkeṇa yojayet, Don't try to drag that into the zone of reason. This is autocratic in its nature. It may come in one shape to you, it may go in another shape to another gentleman. It is so expansive and so free in its nature. It is infinite. Rather the Infinite is the base of those pastimes. Always prepare yourself. Hanker, but don't make it an object of experience.

When Mahāprabhu also talked about that as if in a trance, as if in a trance He's giving description of His wonderful experience of Kṛṣṇa līlā. Several times we found that sort of deep, deep līlā, the higher līlā of Kṛṣṇa to be related by Mahāprabhu Himself. Govardhana līlā and the Jala-keli, when He jumped unconsciously into the ocean and for a few hours carried by the taraṅga, waves of the sea, He was carried to Cakratīrtha from [Sargadar?]. The Jala-keli of Kṛṣṇa He described how it is. And also, in [Chata- parvat?] no end to His līlā. When His body was transformed like that of a pumpkin, then also He described a līlā with the nature of that description, not any book produced thing. It cannot be taken into black and white, such thing.

So we received caution, often, that don't try, it will come automatically. Go on with the program that is given by śāstra and Guru, and it will be, if you have such a possibility of fortune then it will come to you. Not a matter of experience, and it can be given to this and that, not to be tackled in such way. Yathā yathā gaura padāravinde, [Caitanya-candrāmṛta, 88] engage your full attention in Gaura līlā and that will come automatically within you, from indirect way it will come to you. From higher domain when He will be pleased it will come down for some time to give you experience and you will simply be astonished. "What is this?" Then again, when gone, it is drawn, you will have nothing to lament. A living thing, try to come to get, to hope. We cannot make it the object of our - such higher thing, much, such higher thing, that ordinary man's conduct with his intimate friends, that is very hard to get, and the secret līlā of the Supreme Lord, how we dare to enter into, and specially publicly, that is

not possible. Externally we can try to have, to give some description of the outer possibilities, and not actual thing.

Hare Kṛṣṇa Gaura Hari bol!

Devotee: So they can do something general.

Śrīla Śrīdhara Mahārāja: We won't venture to enter, in general.

Devotee: Like lotus flower.

Śrīla Śrīdhara Mahārāja: Lotus flower representing the idea of beauty, softness, all these things, lotus flower. And in different petals representing Divine, that form of rasam, in this way, such way we can take it, beauty, softness. No mundane ideas should be drawn there, only a distant similarity. But categorical difference there should be, there will be always.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

Even we are not allowed by our Master to read the books where they are described - Govinda-līlāmṛtam, and even Stava-Kusumaśjalī, even Ujjvala-Nīlamanī - did not allow to study and to discuss it. Rather, he would have been very much disturbed if he heard that someone is interfering with the higher līlās in those books. He did not like it, didn't like.

Devotee: Mahārāj, one question I had on that subject...

Śrīla Śrīdhara Mahārāja: dustyabhya val kori veyajan [?]

Bhaktivinoda Ṭhākura is giving warning that we'll get only the bad result if you venture, cross the line, there will be bad effect come to you, aparādha. From the lower position where anārtha, the steps are shown through śraddhā, sādhu-saṅga, by śravaṇa kīrtana, then anartha-nivṛtti, undesirable things will vanish altogether, anartha-nivṛtti, [then niṣṭhā,] then ruci, then āśakti, then bhāva-bhakti, the sprout of real devotion, then prema-bhakti. And sneha, mana, rāga, anurāga, bhāva, mahābhāva. By such steps we are to approach there.

Hare Kṛṣṇa. Ha, ha, ha. Once, Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] remarked, you may, how you will take it I don't know. One gentleman, of course he was a senior, he wanted to discuss these things with Prabhupāda and he laid much stress to that. And ultimately he left the association of Prabhupāda and lived a secluded life. But previously he did much service to the mission, that gentleman. Prabhupāda remarked, "Oh, his true life, he's married with Kṛṣṇa and she has got a child." Something, such remark Prabhupāda made. He was a man but taking name as a gopī he wanted to culture about the life of the gopīs and to intimate connection of Kṛṣṇa and the gopīs. In this way he wanted to culture intensely and Prabhupāda remarked in that way. "Oh, s/he has turned into a lady, a gopī, and after coming in contact with Kṛṣṇa she produced a child."

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol!

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: And another time, the Guru Mahārāj of Prabhupāda, Gaura Kiśora Dāsa Bābājī Mahārāj, he was in a hut near the Ganges. Another disciple of Prabhupāda, Kṛṣṇa Chaitanya or something, he imitated, leaving Prabhupāda he imitated Prabhupāda's Gurudeva Gaura Kiśora Bābājī. And constructed a tiny hut nearby and imitated his bhajan, Hari-Nāma, and the, the discussion of Narottama Ṭhākura, all these things, and observed strict vairāgyam in his physical life. Gaura Kiśora Bābājī remarked one day that, "Only by entering the room of labour," when a lady she gives birth to the child she's in a room, is it not, in a special room? Here, it is called (atudar?) (atu?) means (rogī? kata? dar?) "So if a lady enters into the room where that labour and shows, imitates some pain of giving birth to a child, then child won't come by imitation of the sound."

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: "There is many things before, many events, previous events there must be, important previous events, then the child will come. Only imitation won't give birth to a child." That was his remark to that gentleman.

So śuddha-sattva, you must come in connection with what is known as śuddha-sattva first, viśuddha-sattva, the nirguṇa world. Śuddha-sattva means nirguṇa, sattva-guṇa and viśuddha-sattva, śuddha-sattva, viśuddha-sattva, that nirguṇa, coming in connection with nirguṇa. Then

only you may try to approach the subtle happenings or events there. So not to satisfy curiosity where fools rush in where angels fear to tread, fools rush in where angels fear to tread. So in this spirit we must approach the whole thing. And at the same time, by God's grace, disbeliever: "So give me, I shall judge the whole thing to the details, then I shall accept what you say." There are many things below, whose charm of, and the reasonableness of that, that is enough to convince a person to come this side, and they should be left high, on the high above our head. So very cautiously we are to handle all this līlā, especially mādihura-līlā.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Yes, the other day I was thinking, when I joined the mission about a year, Prabhupāda arranged for one full month Kārttikamasya, to preach in Vṛndāvana, and asked the Mahārāj, Bhāratī Mahārāj of that time, to "Explain the seventh canto, the story of Prahāda, not of Kṛṣṇa, Rādhā-Kṛṣṇa, or Yaśodā, anything of Vṛndāvana, but preach śuddha-bhakti of Prahāda first. They're all rife in business as sahajiyā. Just try to make them understand that enter into the domain of bhakti, what about Kṛṣṇa līlā, that is far, far above."

So in Vṛndāvana they rather wondered, "What is this? In Vṛndāvana they're explaining Bhāgavat leaving tenth canto, only seventh canto Prahāda līlā, the lower portion of bhakti."

That was wonderful, very strange. Again I found later on when Prabhupāda himself he gave lecture between Rādhā-kunḍa and Śyāma-kunḍa. There is a boundary line. Have you gone there in Vṛndāvana?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Rādhā-kuṇḍa and Śyāma-kuṇḍa and there is a bound. And there Prabhupāda used to explain for a few days, and Upadeśāmṛtam. Upadeśāmṛtam of Rūpa Goswāmī, that was read by him and explained, not about Rādhārāṇī not about Kṛṣṇa, that Upadeśāmṛtam, the basis. His attention was always towards the basis and the fruit will come of itself. Pour water into the root, pour water into the root, fruit will come of its own accord. So he himself explained sitting in the middle of both Rādhā-kuṇḍa and Śyāma-kuṇḍa, and he explained not only Bhāgavatam, but Upadeśāmṛtam. Upadeśāmṛtam you know?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That the substance is of Mahāprabhu, and the language of Rūpa Goswāmī. What are they?

vāco vegaṁ manasaḥ krodha-vegaṁ, jihvā-vegāṁ udaropastha-vegāṁ

[etān vegān yo viśaheta dhīraḥ, sarvām apīmāṁ pṛthivīm sa śiṣyāt]

["A sober person who can tolerate the urge to speak, the mind's demands, the action of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."]

[Upadeśāmṛtam, 1]

All these things.

kṛṣṇeti yasya giri taṁ manasādriyeta dīkṣāsti cet praṇatibhiś ca
bhajantam īśam śuśrūṣayā [bhajana-vijṣam ananyam anya- nindādi-
śūnya-hṛdam īpsita-saṅga-labdhyā]

["One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others."] [Upadeśāmṛta, 5]

In this way, the last is,

kṛṣṇasyochchaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā- kuṇḍaṁ cāsyā
munibhir abhitas tādṛg eva vyadhāyi

yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājāṁ

tat premedaṁ sakṛd api saraḥ snātur āviṣkaroti

["Of the many objects of favoured delight and of all the loveable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine kuṇḍa is described by great sages as similarly dear to Him. Undoubtedly, Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused."] [Upadeśāmṛta, 11]

This is the last śloka in Upadeśāmṛta. That was explained by Prabhupāda. Not even anything of Govinda-Līlāmṛtam or Śrīla Viśvanātha Chakravartī Ṭhākura's Śrī Kṛṣṇa- Bhāvanāmṛta - these things were left, so our training in that line. Pūjāla rāgapāṭha gaurava bāṅge, [mattala sādhu-jana viṣaya range.] ["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."] That is always on our head, that the prospect, our life's future, life after life. It cannot be finished. We shall rather foster the hope, the pure hope that we shall maybe taken in one day in that camp, with this idea.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Ha, ha, ha, ha. Nitāi Caitanya.

Devotee: Mahārāj, sometimes in the Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Goswāmī he's making reference to Govinda-Līlāmṛtam, Ujjvala-nīlamanī, these other confidential selected works. How are we to take that?

Śrīla Śrīdhara Mahārāja: These three chapters we were generally not allowed to enter into of Caitanya-caritāmṛta, the (Catuhdas, Ādi Catuhdas, and astamadhya), that is mādhyā-līlā Rāmānanda Rāya, to certain extent, where the līlā portion of Rādhā- Govinda is mentioned we had no entrance into that, līlā. (Ādi Catuhdas?) or something like Svarūpa Dāmodara and, of course when (parayan?) is going on we read, go on reading, making (parayana?)

Devotee: What's (parayana?)

Śrīla Śrīdhara Mahārāja: But not to enter into details of discussion about

that thing. Three chapters ...

Devotee: What do you mean by (parayana?)

Śrīla Śrīdhara Mahārāja: (parayana?) means from the beginning to chant the whole book, finish the whole book, that is parayana.

Devotee: Continuous reading.

Śrīla Śrīdhara Mahārāja: Then we went on reading, but without giving any particular attention to the līlā of the highest order of love. That was barred. Don't try to come into details there. That will come automatically when the time will be, don't make it a discussion of the public, don't take it in the public eye.

So much so, Prabhupāda once while in Vṛndāvana, he had got a balya-bandhu, a friend of his childhood, one attorney there. And he came to see him so he went to give a return visit, Prabhupāda, went to give a returning visit to his friend of boyhood. Then he saw, this Paramahansa Mahārāj with him at that time, now Paramahansa Mahārāj is at Calcutta, Mahānanda Brahmācārī previously, he was with Prabhupāda. And he went to give the return visit, and when told, "He's upstairs," and he went there and saw that Pran Gopāla Goswāmī he's explaining Bhāgavatam rasa-līlā with Prabhupāda just bowed down his head and came away, immediately came away.

Then his friend came, leaving that rasa-līlā (uday?) there, going on, explanation. Friend also came down. "And yes, the rasa-līlā is going on, the explanation and you did not take your seat at all and you just bowed down your head and coming down. What is there the matter?"

"Our Guru's order is such that if you attend rasa-līlā explanation you will commence offence; that will be offence to attend rasa-līlā. So I can't stand there even for a second. I have to come back. This is Guru's order."

So aparādhā, so for us, such a strict behaviour he has shown, and we also do that, especially myself. So many other places, the jhulana-līlā, the rasa-līlā, they show by dolls. I never do that. What's true to my understanding of my Gurudeva's will or his words, I don't make any show of jhulana or rasa-līlā of the type. I found in my heart, find in my heart, that this was not desirable of Prabhupāda. But in so many Maṭhs I see at present, I hear also that they're doing that. But I strictly abstain from that sort of showing, the jhulana-līlā or rasa-līlā. That is too high for us I considered.

I must be true to my hearing to the words of my Gurudeva if I want my realisation and not my position. The position or some sort of popularity to attract people by such show and to make money or make favourable field for preaching, they may do like that. But I don't do. I don't want popularity, nor any position of a higher Ācārya. I am a student, still I am a student, I consider myself to be a student, a faithful student what I heard from my Gurudeva I try my best to stick there to keep my position there as I heard from him. I don't want to mutilate that any way to suit my purpose. I try not to do that. So, of course, for big propaganda they may take different ways as they think they're now free. But I am not a member to do so, to go on in such way.

I try because, ha, ha, When Prabhupāda offered me to go to the West and I told simply that "I don't consider myself fit to go there to the West, I won't be able to show success there for such defects", two defects I showed. Then some of the sannyāsīns they showed much reverence to me, "What is this? So many persons there to take, you lose this chance. You don't, you neglect to take advantage of such a position that you'll be a world preacher, you don't, you have no hankering for that?" I told, "Yes

Mahārāj, I have no hankering after such position. My only humble ambition is that I be reckoned as a sincere devotee of Mahāprabhu Śrī Caitanyadev. No other ambition I have in my mind to become a world preacher and so on." So, in my nature I am such and such, such and such. I want truth and I hope I crave for the mercy of the Vaiṣṇavas and you all that I may not have that ambition, but to be the humblest, most humble servant of the Lord, I may not be misguided.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

I may engage myself in the lower form of service, tad dāsa-dāsa-dāsānām dāsatvaṁ dehi me prabho. My faith may be so firm and may be of such quality that the least offer of His Divine Service may satisfy me. I may not be ambitious to run high to get the chance there in the higher officer class. With my lowest connection with the Divinity I may go on, satisfied with my life. Gaura Hari bol! Pāda dhūlī, Mahāprabhu says, "Just consider Me as dust at the feet of You Kṛṣṇa." What is that śloka?

ayi nanda-tanuja kiṅkaram, patitaṁ mām viṣame bhavāmbudhau kṛpayā
tava pāda-paṅkaja-sthita-dhūlī-saḍṛśaṁ vicintaya

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own karma, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [Śikṣāṣṭakam, 5]

"Consider Me to be one of the dusts in Your feet." That may be our guidance. That is too much. Our faith should come to such a great, in quality, that we may be satisfied to become a dust in His feet. Then, by His sweet will it may happen, anything. But our humble aim should be to have the least connection of the Divinity, the Reality, not a concoction,

concocted Kṛṣṇa.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Pūjāla rāgapāṭha gaurava bāṅge. Very sweet, the rāgapāṭha is on the head, the rāgapāṭha, we are servants of the rāgapāṭha. We are in viddhi-mārga, under śāstric rule, we must live and move under śāstric rule and always keep the rāgapāṭha on our head.

Once, Prabhupāda, while in Rādhā-kuṇḍa, one paṇḍa, he, in his talk made a slight remark that, "We are brāhmaṇas in Vraja, we can bless [Raghunātha] Dāsa Goswāmī." Prabhupāda was surcharged by such haughty remark. "Dāsa Goswāmī is the highest ācārya in our camp, Gauḍīya camp, and that fellow he says that he's able to bless Dāsa Goswāmī and I am to hear that?" He left taking food, he won't take food, and he remarked, "If I was an ordinary bābājī I won't care, I'd leave the place, I would leave the place. But I am running with the motorcar here like an ācārya, I have got the responsibility, moving here in the pose of an ācārya that I shall protect the sampradayā. I shall brush the dusts, the undesirability from the sampradayā. In a motorcar I am running on the Vṛndāvana. How can I tolerate such remark against my Guru?"

He left food. "No, I won't, if no..." (patikar?) means? Until any ...?

Devotee: Opposition, contradiction?

Śrīla Śrīdhara Mahārāja: Not contradiction. Any (pritikar?), arrangement for any relief or something like that, proper word is...

Devotee: Counteraction.

Śrīla Śrīdhara Mahārāja: Counteraction, not counteraction, "but something else is made by me I can't, I won't take any food, I can't take any food."Prabhupāda fasting we're all fasting. Then, one influential person when he heard the news, he came, and he anyhow managed to take that brāhmaṇa and he begged pardon, "Excuse me. I'm an ordinary man, a fallen fellow. I do not know the greatness of Dāsa Goswāmī. He came in a caste, in a śūdra family and I am in brāhmaṇa family, with general inclination I made such remark, but now I find that I committed mistake. Please forgive me." Then of course it was minimised and Prabhupāda took food and we also took food. Pūjāla rāgapāṭha gaurava bāṅge, gaurava bāṅge, always his posing was that of a protector, or not only protector, a servant protector of the sampradāya. He himself remarked...

End of side A, 19a. side B.

...sampradāya. He himself remarked, he said, "Bhaktivinoda Ṭhākura has taken a pose that I am a jarudhar." Jarudhar means who rubs away the dirt. The Nityānanda Prabhu's Nāma-hatta, and I am a jarudhar, one who with a broomstick in his hand he brushes...

... I'm one of the sticks in the broomstick.

Devotees: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: In the hands of Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura is jarudhar, the broomstick in his hand. I am one of the sticks. And if he'll be sincere, if this remark is sincere, if we take it sincerely and not imitation or not any false assumptions, if his sincere liking is for that then we are to measure, this is the unit with which we must construct our body and then we shall hope to enter, venture to hope to enter into Vaikuṇṭha, in Goloka, in the camp of the Vrajavāsīs. So,

trṇād api sunīcena, [taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [Śikṣāṣṭakam, 3]

This is not a figurative word, not ornamental thing, but this is real, substantial. If we think like that, in what level should we come, should we take ourselves to be qualified to enter into the domain of the Lord in Goloka, not least ambition, cent per cent dedicating agent. The meanest of the mean, with this idea, this is the qualification to enter into that domain, what is required of us.

Gaura Hari bol! Gaura Hari bol!

Trṇād api sunīcena, taror api sahiṣṇunā, because in cent per cent humility there cannot be any trace of enjoying spirit. No aggression is possible. The meanest of the mean, that to eliminate fully the aggressive nature, aggressive nature cannot be present there only. Aggressor, the enjoyer must be aggressor. The aggression is a property of this world of exploitation. And dedication, and dedication of this quality is necessary for the entrance of that domain. This is reality, otherwise all concoction,

all imagination. If this is imagination then that is also imagination. If this is concrete reality then to them Goloka is reality. In that plane they will come in contact with Goloka in such subtle and fundamental plane they will come in contact with that thing really. Otherwise, this is all in fool's paradise, to live in fool's paradise. Gaura Hari bol! If we have faith in this then that is real to us. Otherwise, we'll be given the ambition to live in fool's paradise.

Nitāi Caitanya. Dayāl Nitāi. Gaura Hari bol!

I think I did something to give vent to the feeling of my Gurudeva today, his position, to clear his position. I did something today. Gaura Hari bol! Pūjāla rāgapāṭha gaurava bāṅge, this is enough. Tad dāsa-dāsa-dāsānām dāsatvaṁ dehi me prabho. This is not a figurative thing, this is not mere poetry. Mahāprabhu says,

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro nāhaṁ varṇī na ca gr̥ha-patir no vana-stho yatir vā kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

["I am not a priest, a king, a merchant, or a labourer; nor am I a student, a householder, a retired householder, or a mendicant. I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the gopīs, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [Caitanya-caritāmṛta, Madhya-līlā, 13.80]

This is not ornamental thing only, this is reality, this is reality to become ostentatiously mean, really to become eligible for the higher service. So

selflessness, so self abnegation is necessary for a unit of the lowest order to enter into that domain, so self abnegation is necessary. Then we can come into that plane. There is a plane undercurrent, undercurrent plane, and if we really want to contact with that we shall be, we have to be such finest of the fine in our, and no demand in it's negative way we are to transform us into. Then we can have touch of that plane where we can come. The least exploiting and speck of the ambitious life won't take us there. This is another thing. Pratiṣṭhā, pratiṣṭhā, that is, pratiṣṭhā means self establishment, or what is that?

Devotee: Aggrandisement.

Śrīla Śrīdhara Mahārāja: Aggrandisement no, pratiṣṭhā, pratiṣṭhā, the hard stability, to be stable, to be immortal, to be invincible. Not self giving but self establishing tendency, pratiṣṭhā. "I must stay, I must live." If necessary I must die for the interest of Kṛṣṇa.

Mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā] ["Slay me or protect me as You wish, for You are the master of Your eternal servant."] [Bhaktivinoda Ṭhākura]

A suicidal soldier, for the cause of the country, if necessary I must die, I must efface myself, I must, maybe effaced if it is necessary. My very existence may be effaced if it is necessary for the satisfaction of Kṛṣṇa.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Nitāi Caitanya.

My very existence may be effaced if it is necessary. Such temperament, such selflessness of such degree is necessary to find out that plane,

such subtleness.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi
Caitanya. Dayāl. Mahāprabhu. Kṛṣṇa. Kṛṣṇa.

Let us be blessed by the, by Prabhupāda.....

Gaura Hari bol! Nitāi Caitanya. Nitāi Gaura Hari bol! Gaura Hari bol!
Gandhi told once, that gentleman, "Gandhi ki jai! Mahātmā Gandhi ki jai!"

Devotees: Ha, ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Then, "Oh, we are, they are giving, singing
glory to a particular form. If I go away from that position, they'll go, "Down
with Gandhi! Down with Gandhi!" Ha, ha, ha.

Devotees: Ha, ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: "So, it does not concern me," he says. Gaura
Hari bol! Gaura Hari bol!

So the jai goes to somewhere else. All glory to Guru and Gaurāṅga. All
glory to Guru and Gaurāṅga.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Śrīpāda Bhaktivedanta Swāmī Mahārāj ki jai!

Devotee: Jai!

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda ki jai! Gaura Hari bol! Gaura Hari bol!

You are helping me to take out from my inner heart so many beautiful and so many valuable things. It is through your help that these old memories are becoming again fresh to me. I am forced to take out those things from the inner nature of my previous life which I got from my Gurudeva, the wealth. Again I show, I got the chance of seeing that treasury, treasury, I was given the opportunity by this recapitulation what I heard from the divine feet of Gurudeva.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi. What's the time?

Devotee: It's nine-thirty.

Śrīla Śrīdhara Mahārāja: But are you dissatisfied?

Devotee: No, no. Ha, ha, ha, ha, ha. I'm always satisfied.

Śrīla Śrīdhara Mahārāja: With this connection, a valuable thing, and this is what is our education what I got from the divine feet, I just sincerely put it to you all. It is such.

Gaura Sundara. Gaura Hari bol! Gaura Hari bol!

Pūjāla rāgapāṭha gaurava bāṅge. He told, "We must not go and live in Rādhā-kunḍa." Our, one day, in the, near Lalitā-kunḍa, the Svānanda-sukhada-kuṣja is there, and there, the first story, and told, "A second story is necessary. But I won't be able to live there." I told that if you don't live in the first floor then who will live there? What is the necessity of further construction?

"No. You don't know. Better persons will live there. Bhaktivinoda Ṭhākura, Gaura Kiśora Bābājī Mahārāj, they will live there. And we live on the ground floor and we serve them and we comeAgain he told, "I shall live in Govardhana. Rādhā-kunḍa is the highest place, the place of our Guru Mahārāj, our Gurudeva. They will live here in closer connection with līlā, and we are not fit to live in, there. We shall live in Govardhana, a little far away, because we shall have to come and serve our Gurudeva, so we must be, but we must not live in closer connection with them, we are not fit."

Pūjāla rāgapāṭha gaurava bāṅge. The whole tenor of his life was such, pūjāla rāgapāṭha gaurava bāṅge, that is high, high, and from below we are to honour that, to establish in the whole world this sort of posing, that that is too high.

One day in Allahabad, perhaps that very year [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj was initiated in [Malaka?] in a park, when he was speaking he told, "I am out to give (mydarn?) (mydarn?) means to wrestle, a challenge to wrestle, wrestling, what is it? (mydarn?) That in a meadow, two fighters, just as one who has become Mohammed Ali, what is that? The boxing, "I am ready to fight with any person to show that the

highest position is occupied by my Gurudeva, Bhaktivinoda Ṭhākura, Gauḍīya Vaiṣṇava, Mahāprabhu. Let anyone come to fight with me to decide. I'm ready." That he told. "I am ready to give (mydarn?) to anybody and everybody. Let him come and fight with me. I want to establish the throne in the highest place is my Gurudeva.

Gaura Hari bol! Gaura Hari bol! Pūjāla rāgapāṭha gaurava bāṅge. Nitāi Caitanya. Then, this garland.....

Devotee: Jai! Hare Kṛṣṇa. That stick, bring that stick.

Śrīla Śrīdhara Mahārāja: That stick is there.

.....

[from here there is a large section of unclear recording]

* * * * *

Date unknown 5, 64 (a & b)

Śrīla Śrīdhara Mahārāja: ... and Bhaktivinoda Ṭhākura's translation and the translation seems to be more accurate and sweet than the original. The writing is of such a type, such a type. The translation, that accords, to our feeling, that is better than the original, wonderful thing, wonderful, more expressive, more clear, more accurate.

...

... and Bhaktivinoda Ṭhākura's Śrī Kṛṣṇa-saṁhita is also marvellous thing, about the teachings of Mahāprabhu. The original writers, the Goswāmīns, in Sanskrit they have described many things, and Bhaktivinoda Ṭhākura is translating and the translation seems to be more accurate and sweet than the original. The writing is of such a type, such a type. The translation, that accords, to our feeling, that is better than the original, wonderful thing, wonderful, more expressive, more clear, more accurate.

...

Devotee: I've never heard of any astrological meaning to his birth, especially on the same day.

Śrīla Śrīdhara Mahārāja: I heard, in day also, different parts also. And there should be, generally there will be differences in combination of different domains. Whole day may not continue to be of same type, there may be sub differences also, one thing. Another thing, that will depend on who is appearing, his previous karma, and his work, and specially his inner capacity of registering the bad omens, and the grace of the Lord in him, previously acquired. All these things will come into account, and the resultant will be the consequence. Not only time and space, but the person who is being born, his capacity, his previous acquisition, all these also to be considered. And the day means, whole day may not have equal influence. It may be different in different parts of the day. All these things to be calculated. Hare Kṛṣṇa.

Another angle of vision - in Kali-yuga the Nāma-saṅkīrtana has been given as the means to the, to our highest end. So, because the age is iron, so the bhajan will also be of lower type, it is not bad, just the

opposite, because the time is so much vitiated, vitiated. But ordinary means they cannot produce their desired end. But the highest thing, that is above all external circumstances, unfavourable circumstances, that can only stand. So also, the worst may be the time, but at that time if a devotee of Kṛṣṇa appears then that can't have any influence over him. Rather, that will be purified, that time, that bad time will have a record to add to his auspicious character. It is, there may be so great thing. And generally that is with nirguṇa, they may not care for the material good or bad symptoms, nirguṇa.

Generally when Kṛṣṇa appeared, the place was a prison house, the black night, and hail and storm. Apparently it was very ominous but His appearance made everything pure. He's touchstone. A bad iron or good iron, or bad brass or good brass, a bad silver or good silver, when it comes in connection with touchstone then that becomes gold, and gold of higher type. Just mundane, or cannot effect in any way, independent of that, (śuka śubha?) auspicious or ominous, that is confined here in the domain of loss and gain.

And in the eternal atmosphere everything contributes, every contribution is for the service of the Lord. It is all auspicious. Waves of that plane all help wholesale, wholesale, because connected with the Absolute Good. What is apparently seen to be bad, if that comes in connection with the Absolute Good that is cent per cent good. Only one thing, whether to please Him, whether it is in connection with the Absolute Harmony, that will justify, its existence, its character, its future, everything. Only one, whether it is to satisfy Him, for Himself, if it is to satisfy the Absolute Autocrat, only one criterion, nothing else. No other calculation will stand there. He's above law. Absolute, law comes from it, justice comes from it. It is rather, the plane of mercy. Justice presupposes that there be many interests, and to bring harmony amongst them, among the, some adjustment in the many conceptions of interest, different interest. So, oneness, where it is absolutely oneness, unity, absolute unity, there no question of justice, if analysed.

We are told that is mercy, it is beauty, it is ecstasy, it is good, and unchallengeable. That is autocracy, and sweetness, that is charm, that is the conception of the Absolute Prime Cause. Everything for Himself,

Hegelian language, everything meant for His satisfaction. He's the Absolute, He's the Absolute. Everything is meant for Him. So no consideration of right, wrong, good, bad, only one good, whatever He likes it is good. No law, no measurement, no calculation, always useless, groundless.

And generally it was thought that is an Absolute Power, but Mahāprabhu says, Śrīmad- Bhāgavatam says, "No, Absolute Beauty, Absolute Good, not power." That is the peculiarity of Bhāgavatam and Gauḍīya Vaiṣṇavism, Mahāprabhu. That beauty is controlling, love controlling, love and beauty, similar, love controlling. No objection should come to that from any quarter of reasonable thinkers, the love, charm, no room for any objection. And we are preachers of that. That is your inner wealth, love, a particle in you, and the source, the ocean, is there, you are connected. Find out the plane, the subtle-most plane, the subtle-most, that electric plane, ethereal plane, the airy plane, so many planes, the light plane, heat plane, in the world. So this is the subtle-most, all-embracing plane which is irresistible and which is the sustainer of all other planes of life and vitality, anything and everything. Find out, dive deep within your heart and you will find out a trace of that plane in you, and try to work in that plane eliminating all these external, superficial planes of life, interests of life. That is the interest, the common interest of every living being, every being. That is the deepest identification of you all. That is peace proper, the highest conception of peace is there only, in love, in the plane of Love Divine. And what is going on in the name of love here, country love, society love, lady love, money love, that is all sham, tasteless, useless, and brings reaction. And that is non-reactionary. That can absorb everything, and what you get as a reaction that is also enhancement of that thing. That is no reaction as we understand it in this plane.

'Dāsa' kari' vetana more deha prema-dhana, the surrender to the extreme, to become the highest conception of slave, and the remuneration is also of this type, "That give me as remuneration the chance of love, more propensity to serve, dedication. Supply me the capital of dedication as my salary, the more I can dedicate. Supply that energy and that goodness in me, the service is its own reward. I shall serve and I get salary that I can serve more correctly and more

affectionately, more healthy." With that sort of reaction, remuneration is also of that type, reaction. But in these planes, superficial planes, the remuneration, the reaction, that is of bad type. Janma-mṛtyu-jarā-vyādhī-duḥkha- doṣānudarśanam [Bhagavad-gītā, 13.9]. It will produce such result, such effect.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Our preaching is that you find out that you are loving unit, so all the hitches should be removed. Our underlying principal to ask everybody, "That you are really a unit of love, love. Eliminate all sorts of discord." If such things be allowed to be preached then it would be, really, more than heaven, of our conception.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

That Rāmaprasād, one devotee of the Śakti worshipper. mano jamin jaila pati java kaila phalta saman [?]

His poem, if you cultivate the human heart then you will find what sort of gold is being produced thereby, cultivate heart. Your cultivating the heart outside, try to cultivate your heart and the golden production will come from within, mine within, mine your own, cultivation within. That will produce more valuable things, so, that type.

Dive deep into your heart, like Mahāprabhu, "Go deeper." Rāmānanda Rāya saṁvāda. Whatever Rāmānanda says, Mahāprabhu says, "Go deeper, go deeper." Eho bāhya āge kaha āra, eho bāhya āge kaha āra. "This is also superficial. Go more deep."

Then Rāmānanda, another plane, another plane, another plane, in this way, lastly he went to the plane of Śrī Rādhikā. "That I think that is the highest plane of dedication and love and beauty."

"Yes. It is. Yes it is there." And, "How to attain that?" That was the question of Mahāprabhu to Rāya Rāmānanda, "How to attain that?" It is also mentioned there. With the help of the friends, help of the friends of that, they are the canvassers, recruiters, so with their help we can enter, as well as we can get service, engagement, and everything.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

One who is really engaged in such research then he does not care if it's the prison house or the temple, may be equal to him. His object of search is within his heart. None can oppose it, none can oppose it.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: Śrīla Śrīdhara Mahārāj, can you explain the circumstances of Lord Caitanya's disappearance, and why it is not mentioned in Caitanya-caritāmṛta.

Śrīla Śrīdhara Mahārāja: What did I do, say?

Devotee: Would you explain the circumstances of Lord Caitanya's disappearance, and why it is not mentioned in Caitanya-caritāmṛta.

Śrīla Śrīdhara Mahārāja: I told this already? What did I say?

Devotee: No. He's asking, "Can you explain it?"

Śrīla Śrīdhara Mahārāja: Oh! Can I explain, why it is not mentioned? Not only of Caitanyadev but also of Nityānanda Prabhu, Advaita Prabhu, Viṣṇu-Tattva omitted, because we are not encouraged to think that Their body was mundane and that must have been done away with either by burial or by burning or in any some other way has been disposed. Out of curiosity, so it is omitted. That it is not material, so the material end is not to be encouraged, not to be mentioned, in any way, in any way.

There are many versions about Mahāprabhu's disappearance. Some say He entered into Jagannātha, in the body of Jagannātha. Some say He entered, Gadādhara Paṇḍita says He entered into his own Gopīnātha Devata. Some say He walked over the sea, away. In this way, various descriptions we find. Some say He started above entrance the sun, so, everything may be true simultaneously. Gadādhara Paṇḍita has seen that "He came and just entered my Deity and disappeared." And some devotees were in Jagannātha Temple and say "He, the other day, generally He had a, He used to look at the Jagannātha from far, but that day He was advancing slowly and coming to Jagannātha He said some words and embraced Jagannātha and disappeared." And some say "He was walking over the sea and disappeared." And some say that "towards the sun He approached and disappeared." Everything may be true simultaneously. As He wished to show about His disappearance to the devotees they saw like that. And many could not see how He went away.

Find out that His body was not material, material. How it is possible, we are to understand that, how it is possible that without any material body one can show a material body. The body is not of matter but still He can show that it is as if it is matter. That is His department.

Whether it is possible, even we're told a ghost can appear and disappear.

So many yogīs by dint of their psychic power, by utilising that, they can appear and disappear. And so many incarnations of God hitherto known to the world they can appear and disappear. So why should it not be of that type? No difference, to expect such is not to expect much.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: Mahārāj.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: The wife of Dhṛtarāṣṭra...

Śrīla Śrīdhara Mahārāja: Gāndhārī.

Devotee: It's said in the Mahābhārata that before she became the wife of Dhṛtarāṣṭra she was known all over Bhārata-Varsa as a devotee of Śaṅkara.

Śrīla Śrīdhara Mahārāja: Devotee of?

Devotees: Śaṅkara. Śiva.

Śrīla Śrīdhara Mahārāja: Śaṅkara, yes, then?

Devotee: I wondered if that had any bearing on the fate of Dhṛtarāṣṭra.

Śrīla Śrīdhara Mahārāja: Why? Have you got any sign in Dhṛtarāṣṭra previous to his marriage that he was devotee of Viṣṇu or Nārāyaṇa? And then, her association converted him to go away from the devotion of Kṛṣṇa, have you got any such..

Devotee: Evidence.

Śrīla Śrīdhara Mahārāja: Sign?

Devotee: No, I don't.

Śrīla Śrīdhara Mahārāja: Then, Dhṛtarāṣṭra is the representation of mind, manasa. Vidura, that of conscience representation, conscience. But Dhṛtarāṣṭra as manasa, mind only. Mind's inclination towards this enjoyment more, so, for wife, for children, more inclined. Hare Kṛṣṇa. The Bhīṣma, the sense of beauty. All may be vitiated. Vidura holds the higher position there. The sense of beauty, that may be, may take misdirection, as we say in the case of Draupadī's vastraharem [?], the endeavour to make Draupadī naked, Bhīṣma did not come with opposition. A sober man, a devotee, but his conscience was cowed down by the sense of beauty.

Of course he explained that, "Yudhiṣṭhira understands more about the conception of duty, and when he does not give any opposition so I could not." That was Bhīṣma's explanation. "What is the real direction of the Veda in such condition, the purport of Veda is known most by Yudhiṣṭhira than ourselves. While he's tolerating I could not say anything."

But Vidura did not care for that, he simply saw the general goodness of

the dynasty in future and boldly approached Dhṛtarāṣṭra. "Under your care, taking the advantage of your guardianship, what these brutes are doing? They're bringing danger to your own dynasty by such activity. You are dishonouring Pāṇḍava and dishonouring your own self. She's also connected with your family. Should you not help her in such distressed stage?"

Then Dhṛtarāṣṭra was awakened, mind pressed by the conscience, asserted, and asked Duryodhana to put end to such misdeeds, and asked, "Draupadī should be taken to me." And then Draupadī was taken to him. That is a great test. Draupadī's, the attempt to make Draupadī naked in the assembly, that is a great test, trial, to find out who is who.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Pāṇḍava's also did not object.

Śrīla Śrīdhara Mahārāja: They thought that they're bound down by the vow. Bhīma, now and then he burst and he's promising, and checked by Arjuna. "We are warned what my elder brother has done, we silently must accept that. Don't be boisterous, then the enemy they will enjoy our dissension amongst us." In this way Arjuna dissuaded Bhīma, at times. And Bhīma used to leave his promise, "I shall break your thigh, Duḥśāsana, I shall drink the blood of your chest." Now and then Bhīma outbursts and expressing his promise in future, and he did that. Ha, ha. But Pāṇḍava's were to tolerate anything and everything, "That the extreme may come over us, we shall try to stand, even in such condition, united, united with our hope towards Kṛṣṇa."

And Kṛṣṇa came to relieve, when Draupadī during, that is a play of the highest type of devotion. When Draupadī was placed under such awkward position, she looked after the respectable members in the

assembly - no response. Looked towards her formal husbands, they're so big, so great, so powerful, indomitable - no response. Then disappointed from all quarters for help in this extreme moment she had to come, with one hand to help herself from the exposing, and with her other hand towards Lord Kṛṣṇa. Then left her, that self..... and with both palms together prayed for Kṛṣṇa, and there is a word, gopī jana vallabha, reference towards Kṛṣṇa's Vṛndāvana līlā. Nowhere in Mahābhārata we can find any reference to Kṛṣṇa līlā, or Vraja līlā of Kṛṣṇa, or Dwārakā, Mathurā, but only here we find from the lips of Draupadī. Dwārakā he braja gopī jana vallabha, "You are protector of all. We after all belong to You, and You come to my aid." When frustrated from the help of her own husbands, so powerful, then she had to come back.

pate pati nama [?]

"The masters of the master, the master of the master, the original master, we belong after all to You. Give me in such acute position, oh gopī jana vallabha, You are friend of the gopīs in Vṛndāvana. Without consideration of the social position and status and ownership, even conferred by the śāstra, the laws, under Veda, Your connection with us is above law. I take shelter there for my protection."

Immediately help came. We are told Kṛṣṇa ordered all the merits acquired by previous lives of Draupadī may be immediately converted to protect her in the form of cloth, clothing, and the clothing got infinite character. And there, she's drawing, drawing, cloth drawing and cloth extending, cloth extending, no end. She's all right there, cloth coming. That was her position.

And then Vidura went to Dhṛtarāṣṭra, "What nuisance has been done by your sons? And you are sitting tight. You are responsible for all this misbehaviour. It will destroy, it will burn the whole dynasty, whole capital,

everyone of us here. Just quench the fire, put out the fire."

Then Dhṛtarāṣṭra, he called for Draupadī, "Take her." Then of course, order was carried out, and some truce was affected there. And they will go to the forest with Draupadī for twelve years, and after finishing that forest living, for one year they will live hiding them. If at that time they can be traced then again twelve years banishment, in this way, again one year's disguise, if found out, again twelve years forest banishment, in this way. But at the end they came and fought. Kṛṣṇa went..... Bhīṣma stood as the leader of the Kuru dynasty, and this side, merely Arjuna and Kṛṣṇa.

tataḥ śvetair hayair yukte, mahati syandane sthitau mādhaveḥ pāṇḍavaś
caiva, divyau śaṅkhau pradadhmatuḥ

[On the other side, Lord Śrī Kṛṣṇa and Arjuna, in a grand chariot drawn by white horses, resounded Their divine conchshells.] [Bhagavad-gītā, 1.14]

They began first war-cry and then in this way then the Bhagavad-gītā came. Arjuna tried to back away, and to excite Arjuna to begin the battle Kṛṣṇa had to advise so many things and the instruction is known as Bhagavad-gītā. Bhagavad-gītā - the physical non-violence has been crushed there. Ha, ha. The non-violence of Gandhi is for material purposes, non-violence for material purposes, that has been crushed, no meaning, that is all sham, that is also māyā, that is also māyā. Truth is independent of this material...

End of side A, start of side B.

Śrīla Śrīdhara Mahārāja: ...not to save this should we utilise the faculty of non-violence. This is a prison house and no kindness should be shown, no liberality should be seen to keep the prison house intact. The wholesale, the whole prison houses may be demolished, no harm to the soul. The truth is of such nature, truth real is of such nature. What is himsā, what is ahimsā! Apparently what is himsā, non-violent, if correctly analysed, that may be found to be somewhat illusory aspect. This is not search after truth, this is not real search after truth. The real search after truth is independent of this material importance. That is independent. That comes from the other side.

The Petain when he came, in, who was the second great war, the French General was some Petain or someone. And he came in contact with Hitler and had a truce to save his country, and he did so. By surrendering to Hitler's Germany France was externally saved. But when [Charles] de Gaulle came back from England he tried that Petain, that General, who maybe saved France from the attack. And the General was given capital punishment. He wanted to save physical France at the cost of the honour of the real France. Perhaps that was his point. So physical non-violence, this was dishonoured, condemned.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Mahārāj, when Vasudeva Datta was talking with Śrī Caitanya Mahāprabhu about the deliverance of the whole universe with all the living entities within it, Śrī Caitanya Mahāprabhu said that all of them already were liberated.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: My question is, at that time all the living entities after dying they were, after leaving his body were liberated, or this is a continuous process and we think that they are...

Śrīla Śrīdhara Mahārāja: We conceive that they are all removed. Suppose, in the ocean if we take a pot of water, how many seconds it takes to fill up the gap?

Devotee: No, immediately.

Śrīla Śrīdhara Mahārāja: Immediately. We cannot trace even the time. It is in the infinite. A brahmāṇḍa is like that, a drop. It may be taken out, but immediately in no time it will be seen to be. He knows. It is not unreasonable. If we have got theistic conception in a right way then it is like that. A whole brahmāṇḍa is a point in the infinite. A point removed, immediately place filled up. So many brahmāṇḍas, as with the Virajās, so many brahmāṇḍas are floating like a small seed. A huge brahmāṇḍa is relatively like a small seed, a mustard seed, and floating in innumerable number in the ocean of Virajā, prakṛti. So it is difficult for us to think that how much time it took to remove the whole brahmāṇḍa, and how, all these things. But, in the infinite characteristic it is no exertion at all, nothing of the kind.

Ordinary time, we cannot find any concentration of much wealth, money, etc., in a particular, but in the time of war we find when that great exertion of the nations, immediately a clash, a forest is removed and a camp is established in twenty-four hours. Such huge exertion we cannot think how it is possible. But great power, their work is of that type. A question of the amount of energy and intelligence, not want (in general?)

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

What is wonder to us that is negligent movement there. Ha, ha. Hare Kṛṣṇa. Only willing and automatically done. Ha, ha, ha.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Mahārāj. What is the criterion for cultivating the internal spiritual growth as opposed to external activity, or also in Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Increased favourable tendency, that progress may be traced. A man is known by his company. The test, the test, that is the criterion, whether he's hankering for the association of the good or bad environment, his taste, his eagerness to associate known by his company. Whichever way his taste is walking, progressing, that is to be looked at, what does he love? That is the environment, sādhu-saṅga, more and more affinity towards the sādhu, and śāstra, of that order, that is the environment. Increasing, increasing his taste, progressively increasing his taste for particular thing, that will prove whether progress or, whether we are making progress or deteriorating.

Devotee: And can that...

Śrīla Śrīdhara Mahārāja: Going in the front or backing that will be known by the measurement of the external environment. 'I'm going towards the theistic conception or coming back from that sort of deep conception to more subtle, more gross?' Importance is being increased to me for which side?

bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo
'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled. In the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [Śrīmad-Bhāgavatam, 11.2.42]

With the progress towards the spiritual side my disgust about the material things will increase when I have some conception, clear and clear conception about the spiritual truth towards which I am making advance. And my affinity, my speed also will have some acceleration in my progress. They will show whether I am making progress or I am standing still or I am going back. Bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ. And internal satisfaction will also stand guarantee. I shall be my own witness from within, whether I am gaining or losing. My own understanding will stand there only, pareśānubhavo.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: Is it possible that sometimes we can gain a closer concept of the Absolute by serving, by manipulating the external nature, rather than doing bhajan, doing personal bhajan?

Śrīla Śrīdhara Mahārāja: No. Bhajan and activity, the activity may be more than bhajan, and the bhajan may be illusion. What do you think? So, that is not the thing by which to be judged. Only the surrendering, 'I am asked by Guru Mahārāj to go some activity, I thought I am engaged in bhajan, but my superior sādhu he's asking me to go to some other duty.' Apparently I may be, may feel a little disturbed. But in that case, own bhajan should not be entrusted much if I know fully well that who has ordered me, he holds superior position to me. Then own bhajan should be stopped and to carry out the order of the superior person, that should be accepted, because that will fetch something of higher order, of higher plane to me. This is more or less in ascending method and that is in descending way, coming, so higher, it is coming, it will fetch more subtle and higher value for me. I may earn silver but that may come in gold. Command of a Vaiṣṇava will be more, it will fetch more than I shall do myself. That should be considered. But if the Vaiṣṇava who is ordering me he's of superior type, if I can understand that. Hare Kṛṣṇa.

Devotee: You once explained to me, I was asking you about writing, I was telling you that sometimes the realisations and how to express myself writing was very easy, up to a point, and then became very, very difficult. So I asked you should I continue or should I go to something else? It seems that the inspiration or the incentive to write was disappearing.

Śrīla Śrīdhara Mahārāja: I can't follow what you say.

Devotee: Ok, I was explaining that while writing Bhaktivedānta literature or...

Śrīla Śrīdhara Mahārāja: You are writing an article...

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Yes, at that time?

Devotee: And I was feeling very much inspired...

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: ...to write, as if I was getting some inspiration and motivation from another source.

Śrīla Śrīdhara Mahārāja: Spontaneous flow you are feeling, that is coming. At that time some gentleman wanted you to..... What you are to do?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That will depend in what regard you understand the man who is ordering you. If you have much reverence for him you may at least, mild protest, "That I little after I am coming. Will there be any harm?" If he says, "No. You must come now." You keep it now and go away. You may request him, "That only stop for a few minutes or an hour, I am engaged in some deep duty." But still if he urges, "No. You leave it. Come." And if you have higher respect for him you'll leave it and go. But if you have any question about his superiority that will be another thing. But if you are sure that he's of higher status then you will give up your own engagement, your own realisation, and go to obey his order. When one is engaged in worshipping his own Deity in the Temple, at that time some sādhu has come, sādhu has come outside and he knows it that he has come, he will leave his engagement in the worship of the Deity and he will go and welcome, show his courtesy to the sādhu, make arrangement, then he'll come again here. If he does not do he commits offence.

Devotee: Was this the...

Śrīla Śrīdhara Mahārāja: In the case of Gajaraja. The one, the king Pāndya in the Southern India, he was engaged in worshipping his own Deity, and at that time Agasthya Ṛṣi he came. And his officers tried to inform him, he also could understand, but he posed as he did not, he did not hear. And after finishing his worship he came out. But because he consciously took the pose of a...that as if ... not dumb, but as if he can't hear, that sort of posing that his consciousness was drawn to be of a gross character, more gross. So in next birth he had to take that of an elephant, Gajaraja. And when he was in a battle with a big...

Devotee: Crocodile.

Śrīla Śrīdhara Mahārāja: Crocodile, but he was a devotee, he has devotion of Kṛṣṇa within heart. He cried for some help from Kṛṣṇa and Kṛṣṇa went and cut the crocodile and saved His servant, free His servant in the form of elephant. And it is told that he had to take the birth of an elephant because he posed himself that he's not hearing, some sort of the mentality of an elephant he took. So, one should leave his own engagement and go to his needful service for the sādhu of superior order.

Devotee: This was also the circumstance with Mahārāj Parīkṣit?

Śrīla Śrīdhara Mahārāja: Parīkṣit's case is something else. That Śṛṅgī, that man was not a devotee, that Śṛṅgī. But Parīkṣit was a better class of devotee, but with the duty of a king, that sort of formality. That was the cause. Parīkṣit, at heart, he was right. He thought that, "If I go back without the water that man will be responsible for not doing his duty towards the guest. And as result of that his hard earned tapasya, the fruit of his penance will be taken away by me. And instead of doing that I may assert as a king and for this wrong behaviour I am punishing him. Let me punish him because he failed to discharge his proper duty (as an asramaite?)" So he put the, he saw a...

Devotee: Snake.

Śrīla Śrīdhara Mahārāja: A snake, dead, and put it with the end of his bow on the neck. But sincerely he did it at his best knowledge that he need not take away the result of the penances which he is so painfully earning. So as a king he gave a sort of punishment. That was misunderstood by his son who had some power of penances, though boy, previously earned in his previous life, and he cursed him. He

accepted that, and that was the cause of the great Bhāgavatam. Parīkṣit is not to be condemned in any way. But here, the Pāndya king, he's really to be condemned. But Parīkṣit is a leader. That is nirguṇa. That is mere show. But here in the case of Pāndya it is not a show, it was really the fact.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Now, in Caitanya-caritāmṛta there's a story about Minaketana Rāma dāsa, and that pūjārī. One pūjārī was worshipping the Deity and Minaketana Rāma dāsa..... because he did not show respect he said, "Here's the second Romaharṣāna sūta."

Śrīla Śrīdhara Mahārāja: Yes. What's the difficulty?

Devotee: I was just wondering maybe if you could elaborate on that, also.

Śrīla Śrīdhara Mahārāja: What's the question?

Devotee: I was just thinking this is another illustration...

Devotee: Another example.

Śrīla Śrīdhara Mahārāja: Another example. Yes. He did right. This Minaketana Rāma dāsa, he was a devotee of Nityānanda Prabhu. And sometimes he felt within himself the presence of Nityānanda... that he forgot himself and did many, showed many feats of devotional sentiments. Minaketana Rāma dāsa was of that type, and when in the house of Kavirāja Goswāmī there was a function and there one brāhmaṇa, pūjārī, the worshipper, named Guṇarnava Misra, a brāhmaṇa pūjārī, he engaged himself in the worship of the family Deity. And when Minaketana Rāma dāsa, the intimate devotee of Nityānanda was present there, and so many persons knew him that he's a devotee of high order and came to show their respect to Minaketana Rāma dāsa. But the pūjārī did not care, he thought, "I am already engaged in the Deity worship," and he did not think that he should give up his engagement and again come to worship him, to worship, to show his respect to that devotee. At that, Rāma dāsa he was dissatisfied with his attitude he thought that those that are showing respect to him, that is really not to him but to his Master, Nityānanda, Nityānanda.

And in Naimiṣaranya also, when Romaharṣāna sūta he was engaged in chanting Bhāgavatam, Baladeva presented, Baladeva means Nityānanda, Nityānanda Baladeva. Baladeva was present there and he did not leave his reading of Bhāgavatam and did not come also to show any respect of Baladeva, so he was punished by Baladeva. "That you are reading Bhāgavatam but you don't know that the very purpose, the object of Bhāgavatam is present at your front. And you don't know to respect Him. Bhāgavatam is full of the greatness, nobleness of Kṛṣṇa and Balarāma, and you are reading that, and I am nearest to Kṛṣṇa. You don't come to respect Me, that is not to show respect to Kṛṣṇa. In fact, only theoretical, only intellectualism you are continuing, what is intellectual, and you have no idea about the very fact, very purpose of Bhāgavatam. So this sort of sham explanation and reading of the scriptures that cannot be encouraged, that should be punished." In this way he was punished.

And here also, similar thing, and that Rāma dāsa Minaketana he cited that, "That here's the second Romaharṣāna, engaged in the formal things. But that is more material, substantial, ignoring that, Nityānanda, my Lord of my heart, he has by dishonouring me he's really dishonouring

Nityānanda, my Lord, so he should be punished." That was his idea.

And then, the brother of Kṛṣṇadāsa Kavirāja, he was there, he had some faith in Mahāprabhu because of his extraordinary scholarship perhaps, but no faith in Nityānanda Prabhu Who was so closely connected with Mahāprabhu, Śrī Caitanyadeva. So he perhaps took the side of that brāhmaṇa. "Why this Rāma dāsa has been excited and saying against that gentleman whose engaged in the pious worshipping of the Deity? He's wrong."

But Kavirāja Goswāmī could not tolerate that. He gave a stricture to his own brother. "What do you say? That is not correct. Caitanya, Nityānanda, They are not separate things. You have some respect for Śrī Caitanyadeva but not for Nityānanda. That is ardha-kukkuṭi-nyāya, [Caitanya-caritāmṛta, Ādi-līlā, 5.175-176]. One half you give recognition, another half you don't like to take into account, disregard, for this is hypocritical. From other way, that you are really an atheist. You have no respect for Śrī Caitanyadeva also, that is only a show."

So in this way Kṛṣṇadāsa Kavirāja pleaded for Minaketana Rāma dāsa, that is for Nityānanda Prabhu's order, then this sort of formal worship of the brāhmaṇa. Then, in the early morning, Kṛṣṇadāsa Kavirāja Goswāmī had a dream that Nityānanda with His paraphernalia has appeared very vehemently, very clearly before him, and says. "Oh, you Kṛṣṇadāsa, I am very much pleased by your attitude, with your attitude, and come, I want to admit, to give you admission in Vṛndāvana līlā."

āre āre kṛṣṇadāsa, nā karaha bhaya, vṛndāvane yāha, - tāñhā sarva labhya haya

["O My dear Kṛṣṇadāsa, do not be afraid. Go to Vṛndāvana, for there you will attain all things."] [Caitanya-caritāmṛta, Ādi-līlā, 5.195]

"You will be crowned by the highest success, highest type of success."

"Then I rose, 'What sort of dream so clear I saw? Nityānanda Prabhu ordered me, appeared before me in such a vivid expression and clearly ordered me to go to Vṛndāvana. I must not lose this chance.'" He thought in his mind and began to make arrangement for leaving to Vṛndāvana, and he did so. And he says, "I am so mean, purīṣera kīṭa haite muṣi sei laghiṣṭha, [Caitanya-caritāmṛta, Ādi-līlā, 5.205] "I am the meanest creature than a worm in the stool, purīṣera kīṭa haite muṣi se laghiṣṭha, jagāi mādhai haite muṣi se pāpiṣṭha. More and more sinner than that standard sinner notorious Jagāi Madhai. Mora nāma śune yei tāra puṇya kṣaya. Whoever takes my name his merits diminishes, and mora nāma yei, who takes my name, whoever hears my name his merit diminishes and who takes my name he commits sin. Such a nasty type of man I am. But Nityānanda Prabhu's grace took me to Vṛndāvana and gave me as my Master Raghunātha, Rūpa, Sanātana, and this Madan Mohan, Govinda, Gopīnātha, and whatnot. I am an ocean of successful happiness, ecstasy. It is a shameful thing to speak so highly of one's own self. But I cannot avoid it because I can't forget what sort of grace of Nityānanda Prabhu. It is only citing my example, so I stand witness to the grace of Nityānanda. A man of such lowest type has been raised so high to have got the association of such great men like Rūpa, Sanātana and Raghunātha, all these things. So many teachings, so many siddhāntas, then what more I have got, so many things have come. I can't deny that Nityānanda Prabhu's grace, and how it is effective."

preme matta nityānanda kṛpā-avatāra, uttama, adhama, kichu nā kare vicāra

["Because He is intoxicated by ecstatic love and in an incarnation of mercy, He does not distinguish between the good and the bad."]
[Caitanya-caritāmṛta, Ādi-līlā, 5.208]

"O you people, I cry, I loudly speak it out to you that there is that

causeless mercy, there is a store or department of causeless mercy. And Nityānanda Prabhu is the Master of that storehouse. And independent of my qualification He has given it to me. So I am here chanting the glory, the great glory of that great Gurudeva dāsa, the great mercy, ocean of mercy, the causeless mercy. He's mad in His duty of distribution of that Divine Love. And whoever is coming in front He's giving it to him without any consideration of his eligibility or non-eligibility. Such great, such is the most magnanimous nature of Nityānanda Prabhu. Only to give out that to you public for your future benefit I am sacrificing me, by shame to your, shamefully I am presenting my, citing my example before you." That is his, Kavirāja Goswāmī, and most similar case has been told.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Nitāi Nitāi Nitāi Nitāi Nitāi. Then, we may stop here today.

Nitāi Gaura Hari bol!

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Date unknown 6

Śrīla Śrīdhara Mahārāja: ...the adjustment, we are maladjusted. It requires for our best benefit that we should be adjusted. We are part of a whole and we must be conscious of that fact. And where the part is properly adjusted, in a whole, that is its harmony, and where it is not that

is in māyā, illusory medium. There are so many different conceptions predominating - provincialism, localism, selfishness, separatism, not properly connected with the prime cause, that is the difficulty.

If we want to be reinstated - at present we are maladjusted, but it's falsely adjusted, erroneously adjusted - if we want proper adjustment we are advised to follow a particular course, of sādhanā. In Kali-yuga this Divine Sound, taking the hint or the direction from the Diving Sound, that we can trace what should be the proper way to go to the final adjustment. And whatever other attempts we make for that sort of highest adjustment - how we are to behave with the present environment - that has been recommended. The pure dealings with the present environment will be such and such.

Generally, what is success of worldly things, worldly attempts, we worship Gaṇeśa, Gaṇeśa, just the labour leaders, head of the labourer, the ordinary labourer. Gaṇeśa - gana - means mass - and leader of the masses. Mass is ignorant, and the leader of the masses is also to be expected so. But ostentatiously they have got some power, and with the man-power they may oppose anything and everything. So to satisfy them, to bribe them, the leaders should be honoured. In a general sense, the leader of the masses they should not be ignored, they should be honoured so that they cannot put any obstacle in the way of our progress. It is the general thing.

In this world, this is the world of māyā - māyā means bribe, here, everything is going on in bribe. We want our selfish attempts to be satisfied, that is illegal, unlawful. To try to fulfil our respective separate desires without caring for the others, not to take into account the centre, ignoring the centre, ignoring the outside. Only we want to satisfy our own interest. And that is the crude form of maladjustment, kāma, then dharma, artha, dharma, all these things, self-centred means sense pleasure centred, sense pleasure centred. And for that purpose we try to acquire some help from the outside, and for that we are to pay something to them, and that is all, may be considered as bribe. So:

vipanya devata bhakta yajnanti sraddha aranyata kame sreste hita jnana
prapadyante anya devata [?]

Whoever is found to worship another god, demigod, so many proposed authorities of different departments, whenever we go to satisfy them, it cannot be denied that we are bribing them, to fulfil my motive, my selfish motive. They are in power, they are in some position, by their previous karma, perhaps they're the heads of particular departments. And we want those things from them and we give something to them and we get it very cheaply. This is the bribe. This is m $\ddot{a}$ y $\ddot{a}$. And our object is sense pleasure, self pleasure. And what is wanted in us, the normal, that we should seek after the satisfaction of the pleasure of the centre, that is God. If we want to attain that end of our life, that divine highest, that pure end of our life. Self abnegation and self dedication, first, self abnegation we must be prepared for, and then self dedication, and dedication only for the centre. That is what will be conducive to our real benefit. Those that are on the path to the highest divinity, the Vaiṣṇava, the s $\ddot{a}$ dhu, our submission, our search of health, anything, all our association, our concern will be with them, and that is the most safe position. Go through Vaiṣṇava, go in the company of Vaiṣṇava. If you get a Vaiṣṇava, then even eliminating the God Himself, worship Vaiṣṇava, and He will be more pleased with you. That is the position. And just the opposite position we find in the case of Gaṇeśa. With Gaṇeśa comes the leader of the mass comes just on my way, how should we deal with him? So we should not disturb him. He may create some unnecessary trouble. So how to deal with him? Please don't direct, submit to him direct. But you may talk with him, or some nearest relative, who is connected with Viṣṇu, Kṛṣṇa, he's Śiva. In the case of the Vaiṣṇava:

tadiya nama sama tat mat paratama devi tadiya nama acanam [?]

Even you may eliminate Viṣṇu, but if you honour Viṣṇu d $\ddot{a}$ sa your case

will be more hopeful. But in the case, in the opposite case, you are eliminating the son, the subordinate. And anyhow to keep the apparent gentleman like character, "Oh, your father, how is he?" In this way, so not to dissatisfy, not to dishonour, and not to honour. But His connection, if anyone has the least connection with Nārāyaṇa, with Viṣṇu, my Lord, then I shall march to that. In this attitude we are to deal with the leaders of the opposite forces where we are living. This is what we are to understand here.

avini brahma vidya avadya jnana [?]

We won't indulge in cultivating hatred within us, in connection with the opposite party. All our energy should be devoted to our prime cause. But who are not in need, we should deal with indifferently, and never with any positive hate or anything. That should be our general attitude. But there may be particular cases. When I shall find that a man, a person of the enemy camp is going to attack a Vaiṣṇava, Guru, or Śrī Mūrti, then of course the position will be otherwise. And the case of Hanumān and others will come there. But the general is this, adjustment towards Kṛṣṇa, Kṛṣṇa conception of the Lord, Who is love, Who is beauty, Who is the rasa, ānanda, sukha, happiness. Not power, nor majesty, nor spender, grandeur, all these things.

We are to consult the śāstra and the sādhu, especially those that are trying to come to Kṛṣṇa consciousness, our object will be such. But if we meet in the way, the grandeur, the splendour, all these things, we shall try to utilise it without being...

Suppose if something great, venerable, magnanimous, splendour, all these things, then I shall try to utilise them for that plain and simple process of worship of Vṛndāvana. That should be our temperament.

Gaura Hari bol! Nitāi Gaura Hari bol!

Kṛṣṇa consciousness, Kṛṣṇa consciousness, just as our Guru Mahārāj told:

pūjāla rāgapāṭha gaurava bāṅge, [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

Rūpa and Sanātana, they, under the direct guidance of Mahāprabhu, they eliminated grandeur wholly, grandeur of any type. Even social grandeur, this red cloth, that is also a grandeur. That is showing the highest section of the preachers, the highest section of the religious leaders, the sannyāsīns, the preachers. That means the religious leaders, they have got this robe, red cloth, so it has got some connection with grandeur, leadership, social leadership, that was also eliminated by Rūpa and Sanātana. So much so that when a big scholar came to discuss with them what is the real purpose of the śāstra they avoided, they did not consider it useful to spare their time in that useless discussion. "He has not come with the spirit of enquiry, but he has come to conquer", so a waste of energy, they avoided.

But Jīva Goswāmī Prabhu, he could not tolerate so much self abnegation, because of his Guru's position. "That they will ignore my Guru I can't tolerate that. I must fight with him and I shall make him understand why my Gurudeva avoided his discussion, avoided discussion with him, meaning it's sheer waste of time. Not that they're afraid of his scholarship, and he proved that. And that increased the honour of the Goswāmī's there. And it was helpful for the general public

to think how big Rūpa and Sanātana is, and still they're so humble in dealing with their position, they're passing. That helped the ordinary public to appreciate their greatness and thereby they were benefited.

And this also was taken by our Guru Mahārāja, so some were of the opinion that our Guru Mahārāja was the avatāra of Goswāmī. And I mentioned it in my own poem, that stotram, that:

raga rupa sanatana kiti varam vara nitara kirtada jiva karam [?]

Who, kiti varam, who has hold fast the flag of Rūpa and Sanātana, and who is accepted in particular section of the devotees as the incarnation of Jīva. So, his attitude was like Jīva. Pūjāla rāgapāṭha gaurava bāṅge. "I shall gather together all the powers and grandeurs and everything like that and I must put them on the, near the feet, divine feet of my Gurudeva to show that all these things are only to worship the feet of the divine master. Pūjāla rāgapāṭha gaurava bāṅge. But we have got no necessity for them, no necessity for them. This has got two sides. One side, that the dark side is this, if we go to handle with these things then we may be captivated in them. If we will admit that we will be captivated in them, but only those that are masters of that idea, they can put them in the worship of the higher sādhus.

And another thing is this, that if it is not done then ordinary mass will feel that they holds the highest position, and not the niṣkiṣcana, Rūpa and Sanātana. All the (vaisajya?) is in the lower level. And the plainness of Vṛndāvana, it is not in want of grandeur but it does not require grandeur, it is above grandeur. The plainness, the plainness, the real beauty does not require any grandeur or splendour, any (vaisajya?). It is full in itself, something like that.

There was a talk between Śrīvāsa and Svarūpa Dāmodara in Purī, in (Hora-pancami?) day or so. Śrīvāsa Paṇḍita, he's pleading on behalf of Lakṣmī Devī, (vaisajya?). Svarūpa Dāmodara, he has taken the part of

the gopīs in Vṛndāvana. Two parties talking and a mild fight is going on. Then Svarūpa Dāmodara saying to Śrīvāsa: "You don't remember that in Vṛndāvana the trees, the creepers, the bush, and whatever simple things are to be found there, they are not devoid of (vaisajya?), grandeur and splendour. But that is underground. If they require it, it will come in their beck and call. But generally they do not like it. It is above, the simplicity and the plainness, and the natural position, that is of the highest type, you are to realise that. That those that have got such liking in their heart they generally come to like Vṛndāvana, not Svayaṁ Bhagavān. But others, they will like Vaikuṇṭha, the land of grandeur, awe, power, reverence, all these things."

So we like to come to Kṛṣṇa consciousness so we will be very much particular about these things in our consideration, consideration. We are very small, and if we want the biggest to be very near to us, He will have to come in a smaller shape to us, He will have to come. So we shall be prepared for that. That we come to be very near, we are so mean and He's so high, and we want intimate connection with Him. So, we should not think anything, we should not be lover of very grandeur and splendour. There, to create differences, create differences between everything, but only, only in the plane of plainness and simplicity, and especially in the land of love and mercy, that high and low camp, very close together, closely together. So close association with the highest, that is only possible in the atmosphere of Vṛndāvana. Not in any other place, any other place.

kana chedi pada locana [?]

To the affectionate mother, the blind son he seems to appear as a good eyed child. There is a Bengali saying. The affection has got so much fascinating power, the ugly son may seem to the affectionate mother very beautiful because all the defects is minimised by her devotion, Yoga-Māyā.

Bhakti is such, bhakti is a type of such grace that the distinction between the low and high is minimised to the least point, even nothing. So we are so mean, we are so low, so that will be our real soil, of our hankering where we can come in closer in the land of that mercy.

yajna tavi chari kitchu nahi pai [?]

"If You come my Lord, if You come to search my qualities, to examine me, to test me, I have got nothing to say. No capital, nothing to produce to You, a certificate. But only Your grace, only Your grace." Mahāprabhu told, "Just go to that department and put your petition." That department, and where? Without any consideration help is coming.

Go, to that department. And don't mention that you have got this or that qualification, no qualification, no qualification. There is a department where no qualification persons are helped. Try to go there, and sincerely of course, you must be mindful of you own position. In the internal mind you will foster that "I am so big. I am so great. I am such a scholar, I am such," all these things internally. And externally hypocritically you will present yourself in the that won't do. You feel it, you feel it yourself, that what you think you have got, all these qualifications, that is all sham, all wrong, all hypocrisy. Really, you are nothing, no qualification, no qualification.

Bhaktivinoda Ṭhākura says: *trṇād api sunīcena*, what is the meaning, *trṇād api sunīcena*? He says: "I am lower than a blade of grass." Why? He says: "A blade of grass has got its, some sort of position in the material world, some sort of intrinsic description, position, quality. But what about me? I am of opposite quality, (*vikṛita*?) I am disfigured. The blade of grass has got its own identification of some type or other, but I am a diseased person. No normal intrinsic nature I have got. I am a mad man. A man may not be meritorious but he is of normal brain, he may be utilised in any position. But a mad man, he may not be relied in any work."

That vikrita maskrista, vikṛtya kitya [?]

I am vikṛtya kitya [?] I am a misguided soul. My energy, my intelligence, everything, focused towards opposite side. So my position is worse than a blade of grass." Tṛṇād api sunīcena. "If I think really, my position is worse, because, I am beside myself. Whatever may be the prospect and possibility of my future, but at present I am mad. So I am negative, of negative value. So I am lower than the blade of grass, if figuratively it is to be considered." So where to go for my benefit? Madhouse is my real place of treatment, madhouse. And if I go to an ordinary hospital it will be of no help.

Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi.

So Vaiṣṇava who are in the line, in this line, they are always helpful, under all circumstances, Vaiṣṇava, and next, Vaiṣṇava śāstra. First Vaiṣṇava and then Vaiṣṇava śāstra, they will be our healthy association and helper.

And other gods who are holding superior position here, they're of other type. Their object they sincerely believe according to their mania, "but these are all bad, this Vaiṣṇava, what is this? You will thrive here." This Charvaka and others, "Why you leave this pleasant world of enjoyment and pleasure and running after phantasmagoria, what is God, all these things? At present you are getting so much pleasure, and leaving this, your mania is drawing you towards some future. Whether that is existing or not none can say."

All these things, there are so many departments. To mix with them, that our precious internal wealth will be at stake. So don't go to associate with them or to be beggar at their door. Not reliable, they're naturally, they

have no faith in this. In their good faith also, in their so-called nature, they try to take, to worship, to draw to their jurisdiction, their department. So don't, but at the same time don't unnecessarily make them your enemy, that they will come and hinder you. Remain indifferent.

navagiya kadacana, apare bramha rudraya navagiya kadacana [?]

At heart you know surely that your Master, your Lord, is Kṛṣṇa. Without Vṛndāvana līlā nothing can satisfy you. The gopīs, the different rasa, the sākha, the Yaśodā, the vātsalya- rasa, even Yamunā, even the Govardhana-giri, even the so many forests, so many trees, that has captured your heart, and your heart won't allow anything to enter there to take possession. So your heart when it is already given to there. Only try to mix with them that will help you to take them to that place, that place, the land of Kṛṣṇa, the land of Yaśodā in the vātsalya-rasa, Nanda, where the Lord bears the shoe of His father on His head. And that is natural there, where the Yaśodā can whip her child for thieving so many things, stealing so many things. And He's there. The bhakti, the devotion, the love, the prema, can play with Him in such a way. It is possible. The Infinite has been, has become the servant of the finite, as if, as if He's so low that He's subservient to the finite. So low, not so high He is, so high He is, His high position where we may be taken, so close connection. It is possible.

But: nirmat-sarāṇām satām, then one qualification is necessary Śrīmad-Bhāgavatam

[1.1.2] says in the beginning. All these attainments is in your favour, in your.....

but one condition, nirmat-sarāṇām satām, this is only for those people, honest people. The honesty is to be tested, to be examined, that honesty must be of this type, nirmat- sarā. Complete elimination of the element like jealousy within you, jealousy. If jealousy is there, one who cannot tolerate the good of others, that is matsara, matsara is he who cannot tolerate the good of another, that is, he's matsara. So

Māyāvādīns all matsara because they cannot tolerate that any other thing will hold the supreme position where he will not be represented. With this idea they can go only up to mukti, Brahmaloka. And after Brahmaloka if they're to enter, they will have admit that without His representation highest thing can remain, highest things is existent, so they're not matsara, they're not nirmat-sara.

But Bhāgavata, the devotee, must be nirmat-sara. Our Guru Mahārāja used to, analogy, this analogy, haleocentric and geocentric. Geocentric, the 'so ham' means geocentric. "Because I am in the earth, earth must be in the centre. I won't admit any other plan or proposal. I am on the earth, the earth must be in the centre." And that haleocentric, "Though I am not in the sun, but I admit that sun is the centre." So the devotees, they're of haleocentric thought. "He's all in all. I may be His negligent part, but I am not all in all." But Māyāvādīns will say, "No, so ham, I am Brahma." They're all geocentric. And haliocentric are the devotees. "No, Kṛṣṇa is all."

So nirmat-sarāṇām satām, matsara, "I must be represented, I do not admit anything where no taxation without representation, no admittance of giving any cause, rent, where I am not the manager," so, that Washington's slogan. So, nirmat-sarāṇām satām... the toleration of other's prosperity, superiority, that everyone is my Guru, in another word. "Whatever I shall find there, everyone is my Guru and my guardian and my affectionate friend." That sort of consciousness we are to get, we are to earn, nirmat- sarāṇām satām. Then we can only be admitted into the plane of Vṛndāvana, nirmat- sarāṇām, self-eliminated to the highest sense, then you will be there, you will be plane. Everything is nirmat-sarāṇām, but they are, the type is there, but the bad essence is not there, bad odour is not there.

So there, everything is adored, everything. The Nanda's shoes are being adored on the head of the Supreme. What is the position? The shoe of Nanda is taken on the head, Whom we take to be the Supreme Entity. Because there is no nirmat-sarāṇām.....

None has any conception of the superiority of, cannot tolerate the superiority of others. It is such. The plane, the first fate is that, the

general creed is that, and there of course development for the līlā, the development, the big and small, all these things are there. But the party feeling, this separate consciousness, and that sort of party feeling is eliminated. That is līlā, play. Real fight and mock fight. Drama, a man is killed, a man who is killed in a drama fight, he gets more applause than the hero, it may be.

Prabhupāda told that (singha prasena nabadip?) Sringha killed Prasena, then Sringha was again killed by Jāmbavān. Because it is līlā, so who is killed, the killer and the killed, both are satisfied. Both, who is killed, he is feeling misery? No. Because killing is not in fact eternal, cetana. In Vaikuṇṭha, nothing is killed, all is eternal, all is consciousness. Then the play of killing and being killed - that is only a form, only a form. So both are being satisfied. Who is being killed, who is robbed, he is also satisfied, who is robbing he is also satisfied. That play, that is līlā, without causing any real misery to any party.

And the movement, the movement is going, movement does not effect any dissipation. Movement generally means some dissipation of energy, dissipation, but here, the movement without any dissipation, rather promoting energy, the opposite, because the very nature of things requires it. Where there is no death, where there is no pain, but still the drama, the play is going on like that. So we are to understand in that way.

Because it is (abnisa?) the soul is immortal. Supersoul, what is the question of being in mortality? And what is immortal that is constant, there is no dissipation, there is no mortal transformation. It is already constant thing. And distinct play is going on as if killer, killing, all these things, and giving, non-giving, infinite. If we deal with zero, so if we can deal with infinite, if you deal with zero everything is unaffected. So all transactions zero. Then, wherever you are you are there, no play, no loss...

End of side A, start of side B.

Devotee: Śrīdhara Mahārāj, you were saying earlier on that the leaders of the masses should be honoured so that they will not be an obstacle on the path of devotional service. So if they are an obstacle, somehow or other they represent an obstacle on the path of devotional service, should we still honour them?

Śrīla Śrīdhara Mahārāja: Who is he?

Devotee: Nitya-siddha, disciple of Jaya Tīrtha Mahārāj.

Śrīla Śrīdhara Mahārāja: What is his question?

Devotee: He said, "You say we should honour the leaders of the masses so that they don't give some obstacle. But if they do give an obstacle should we still honour them?"

Śrīla Śrīdhara Mahārāja: Then conditionally, if you give more honour, where that degree of honour he may be conquered, generally, to avoid with some honour, that is the process given by Mahāprabhu, amāninā mānadena. Your dealings should be generally, that will be more effective in the long run, amāninā, you don't want any honour from them but you will give their due honour. That process generally to be used, and in the long run that has been seen to be more successful in our way, in our journey. It is not possible, everywhere according to the temperament of the person, and they will have to suffer from the reaction. But on the whole that has been found to be the highest process, because the journey is not very short, a long way. And that attitude has been considered to be the most useful, amāninā mānadena, don't want any honour but give honour to them. You are aloof. In Bhāgavatam also:

prema maytika upekṣa bhāṇi sesa viśasita [?]

Those that are against you..... indifferent to them, not attack offensive for offensive. That will waste your energy more. But avoid, avoid. If we stick to that in the long run you will be victorious, upekṣa. Prema, love, affinity towards God, friendship with the devotees, and (balish?) that ordinary ignorant, to be benevolent towards them, and to the ordinary, the general recommendation from Bhāgavatam. And from Mahāprabhu something more, amāninā mānadena, and tṛṇād api sunīcena, taror api sahiṣṇunā. Don't oppose anyone, give opposition to anyone, but still if opposition comes to you, try to tolerate. But especially don't encroach on the honour of anyone but give honour to all. This policy will help you more for the longest journey.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Hare Kṛṣṇa. Hare Kṛṣṇa.

All the positive energy we can collect should be devoted towards the, should be dedicated towards my highest aim. Maximum we can gather should not be wasted in any other way, but to my highest aim. And at the same time, if He likes to protect me He can do. I am not living in the relativity of a stone, but all conscious, omniscient and omnipotent entity. He's seeing everything and if He likes He can interfere. As in the case of Prahāda and so many other devotees, He participated to protect His devotees.

Devotee: May I ask a question?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: What Rūpa Goswāmī says in Upadeśāmṛta, that one of the causes of fall down is to over endeavour to get things which are very difficult materially. So what is the limit of our endeavour to get things for Kṛṣṇa which are very difficult?

Śrīla Śrīdhara Mahārāja: Everywhere you cut your coat according to your cloth.

Devotees: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: That is yukta-vairāgya, that is applicable everywhere, everywhere. As our Guru Mahārāj told, (maharambha?) That a man he has got the capacity of managing a kingdom, an empire, he can find more time, make much time, much leisure. And another man he cannot manage his own (healthier sheer type members?) the whole time engrossed there and becomes mad to manage the family affairs. So according to the capacity one is to adjust himself in his own way.

Suppose if a devotee is a king and there is molestation in the temple under his rule, he can..... in that position he has got his duty. He must go to protect them with punishment, because he's a king, he's in that position of that government. But indifferently he may do that, he is king, not as a man. Ostentatiously he may go on with his duty, but internally he may be non-interfering.

Bhaktivinoda Ṭhākura has written in Kṛṣṇa-saṁhitā, (baha grahi sara grahi?) Two types of people - one reads, hears, and collects many things in the form of advice and understanding - but they cannot find out the gist, the very substance of the thing. But (sara grahi?) they collect the very gist of everything and eliminate the burden. And in the (sara grahi?), the highest class of devotion, externally he's managing the government

and society, everything he's doing, but internally perhaps he's a gopī of Vṛndāvana, a gopī internally, there he's another and he's doing his duty that way. But externally he's a king, or he's a general, he's fighting. So such double function also may happen, one may have, sometimes, not always.

madhuri kusa madhavi vraja radhavi koto rani [?]

Sometimes the most stern and hard personality over, but internally may be soft like a flower, more soft than a flower his heart may be.

Hare Kṛṣṇa.

Rāmacandra, He's weeping after the, when Sītā was taken away by Rāvaṇa, weeping of Rāmacandra created a river we are told.
..... was created by the water of the eyes of Rāmacandra so much for Sītā Devī. Again, He banished Sītā Devī.

madhuri kusa madhavi vraja radhavi koto rani [?]

Hare Kṛṣṇa. Līlā. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi
Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: In Bhagavad-gītā Kṛṣṇa says that in the beginning He instructed this science to the Sun god. Didn't He instruct it first the

science to Brahmā? Was Brahmā not the first one?

Śrīla Śrīdhara Mahārāja: No. Vaivasvata, the son of Brahmā was Vaivasvata.....

imaṁ vivasvate yogaṁ, proktavān aham avyayam vivasvān manave
prāha, manur ikṣvākave 'bravīt

[The Supreme Lord said: Previously, I imparted to Sūrya this changeless path of knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku.]

[Bhagavad-gītā, 4.1]

Vaivasvata Manu, the son of Vivasvān was Manu, the first Manu, who compiled Manu- saṁhitā, the dharma of the varṇāśrama.

imaṁ vivasvate yogaṁ, proktavān aham avyayam vivasvān manave
prāha, manur ikṣvākave 'bravīt sa kāleneha mahatā, yogo naṣṭaḥ
parantapa

[evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ sa kāleneha mahatā,
yogo naṣṭaḥ parantapa]

["O conqueror of the enemy, in this way, the saintly kings such as Nimi,

Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost."] [Bhagavad-gītā, 4.2]

"In course of time that is all vanished. Again, the same thing I am repeating to you."

Devotee: We thought that the first created being who received transcendental knowledge from Kṛṣṇa was Brahmā.

Śrīla Śrīdhara Mahārāja: Tene brahma hṛdā ya ādi-kavaye [Śrīmad-Bhāgavatam, 1.1.1]. In the way of His inspiration He revealed everything, impressed everything to Brahmā. And Vaivasvata when He talked gave some, (in some of His form?).

You may consult the tika whether it is mentioned there, in form of (who?) He talked with Vivasvān. I don't remember. Imaṁ vivasvate yogaṁ, proktavān aham avyayam.

Devotee: Bālaḍeva Vidyābhūṣaṇa tika?

Śrīla Śrīdhara Mahārāja: I don't think so, maybe, there are so many tikas. Viśvanātha's [Cakravartī Ṭhākura] is the most elaborate. Vivasvān manave prāha, manur ikṣvākave 'bravīt. Sa kāleneha mahatā, yogo naṣṭaḥ parantapa. That is karma-yoga. "Do, but don't be, don't worry with the result, consequence. Do as your duty."

karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

"Do as duty. Never abandon it. And don't aspire after the consequence. Because the result, the consequence, is with Me. You are a part, and the consequence depends not on the respective small part of duty, but it depends on the resultant of the whole, whole universe. So it is with Mine, the resultant is with Mine, result with Mine. But duty, your partial duty you may do, you should do. But the result, that your part will produce your desired result, it is not possible. So many duties and the results must be combined together and the resultant will follow. So it is with Me, leave it with Me. Karmaṇy evādhikāras te, mā phaleṣu kadācana. All is always Mine."

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram suhrdaṁ sarva-
bhūtānāṁ, jṣātvā mām śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the

devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]
[Bhagavad-gītā, 5.29]

I am fallible.

hrday tat karma phalam sri krsnaya samasti tamasta [?]

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [Bhagavad-gītā, 9.27]

Do, leaving the result to the Infinite, then you will be unaffected. Otherwise, if you pin down with that result, it will, is impossible to get, to come within your fist. You will be, there will be the seed of your misery, the seed of your, the misery of your future life will be in the expectant attitude of your own deed. Leave it there. You are free. But at the same time don't deny to discharge your duty, your quota. You must do that. That is karma-yoga. Do everything as duty. Don't aspire after any result for that. If it will come to you, you will try to be satisfied with that. That is karma-yoga.

Karma-sannyāsāt, karma-yogo viśiṣyate, the sannyāsa.

[sannyāsaḥ karma-yogaś ca, niḥśreyasa-karāv ubhau tayos tu karma-sannyāsāt, karma-yogo viśiṣyate]

[The Supreme Lord said: Both renunciation of action and the path of selfless action are greatly beneficial. Yet, of the two, you will have to understand that the application of selfless action is superior.] [Bhagavad-gītā, 5.2.]

If you give up the external duty then you will be loser in many respects.
surdha ja praprita tena pasudena karma [?]

Even your living will be in danger if you leave karma, eliminate karma exclusively from your program. So don't eliminate karma. Do, and that does not mean that vikarma you will invite. Do what is generally prescribed in the śāstra, do accordingly, but never aspire after the result. It leads to Me...

ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca

[na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [Bhagavad-gītā, 9.24]

...leads to the Infinite.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: One question.

Devotee: Mahārāja, the nine islands of Navadvīpa, it is said that each one corresponds to one of the nine processes of devotional service, śravaṇaṁ kīrtanaṁ smaraṇaṁ pāda-sevanam [Śrīmad-Bhāgavatam, 7.5.23-24] It is said that Antardwīpa corresponds to ātma-nivedanam. So which process of devotional service is corresponding to this island, Koladvīpa?

Śrīla Śrīdhara Mahārāja: Koladvīpa - pāda-sevana.

Devotee: Pāda-sevana?

Śrīla Śrīdhara Mahārāja: Pāda-sevana. And Lakṣmī Devī, she generally represents that sort of service, pāda-sevana. She has got her special tendency to service of Nārāyaṇa with pāda-sevana, in the viddhi-mārga.

Devotee: Aparādha-bhaṣjan-pāṭ - [the place where all offences of those who surrender are forgiven.]

Śrīla Śrīdhara Mahārāja: And in Mahāprabhu's līlā it has been added, aparādha-bhaṣjan, here in the pāda-sevana part of His Dhāma He showed His extensive mercy by releasing the greatest offender against Him. He pardoned them. A general forgiveness He showed to the offenders in the līlā. Koladvīpa.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [Caitanya-Bhāgavat, Antya-līlā, 3.541]

All object was fulfilled by Mahāprabhu here in Koladvīpa, when after sannyāsa He came here. After sannyāsa, after five years, He once visited His home and at that time when He came first here and He took His residence in Vasudeva Sārvabhauma's brother, Vidya- Vachaspati. Vidya-Vachaspati he was the brother of Vasudeva Sārvabhauma, and the Guru of Sanātana Gosvāmī. He put up with him there, and came for bath in the Ganges. And so many offenders flocked together around Him and prayed for, prayed to be forgiven, pardoned. And He granted general amnesty. "Yes. I absolve you all, from all the offences you committed against Me." One Cāpāla Gopāl - "Oh, you have committed offence to Śrīvāsa Paṇḍita, not to Me, so you have to go to him for forgiveness and he'll forgive you." He told.

Gaura Hari bol! Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!

Devotee: One more question? In Bhagavad-gītā Kṛṣṇa says: Aksaram brahma paramam, svabhāvo 'dhyātmam ucyate.

[aksaram brahma paramam, svabhāvo 'dhyātmam ucyate bhūta-bhāvodbhava-karo, visargaḥ karma-saṁjītaḥ]

[The Supreme Lord said: Certainly Brahman is the indestructible, unchangeable Absolute Truth, and the pure spirit soul is the genuine personality of the living being. The word "karma" denotes abnegation for the sake of a demigod, which produces the bodies of humans and other species, created by the agency of gross and subtle material elements; this abnegation refers to the performance of charity, sacrifice, austerity, and all duties rendered for the propitiation of that god.] [Bhagavad-gītā, 8.3]

So this, I have a little confusion as to what is He referring to as the svabhāvo of Brahman as dhyātmam. What is this dhyātmam translation proper?

Śrīla Śrīdhara Mahārāja: Svabhāvo 'dhyātmam ucyate. Aksaram brahma paramam - that you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Aksaram. Svabhāvo aksaram brahma paramam, then, svabhāvo 'dhyātmam ucyate, bhūta-bhāvodbhava-karo, visargaḥ karma-saṁjītaḥ. Then?

adhibhūtaṁ kṣaro bhāvaḥ, puruṣaś cādhidaivatam adhiyajño 'ham evātra, dehe deha-bhṛtām vara

["Physical nature is known to be endlessly mutable. The universe is the cosmic form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being." [Bhagavad-gītā, 8.4]

Svabhāvo..... which is including, in the area of karma, the action and reaction in this world, svabhāvo, that is the, when duties in the mental system, which is checked by force and ideal, action, reaction, in the subtle form in the mental system. That is adhyātma, svabhāvo. The soul is independent of that, that is it's captured in the mental system, and the mental system, that is composed of many subtle things in the different stages of this world of exploitation, up to Satyaloka. The saṁguṇa, satya, rāja, tama, trī- guṇa. In the subtle body, which contains within it the result of karma, that up to Brahmaloka, this practical, this natural life. That is adhyātmam.....

Ātmā means svabhāvo, the nature. What is the nature? That will be karma, the result of karma that is contained in the mental system and creates svabhāva. There'll be rāja- svabhāva, sattya-svabhāva, and tama-svabhāva. And svabhāva of animals, the birds, the beasts, the worms, the gods, the ṛṣis, that are in the circle of this māyā, the twenty-four stages of life within māyā. That is svabhāva, within mental jurisdiction. With the dissolution of the mind one attains Brahmaloka and further up. Otherwise he's captured, the ātmā is captured in the mental tendencies, mental system. By the dissolution of the mental system one is liberated, aksara. Do you follow?

Devotee: Yes. Now this adhyātmam is temporary? Svabhāva is temporary?

Śrīla Śrīdhara Mahārāja: Not temporary. After liberation it will disappear. With baddha- jīva, it is constant. Wherever he goes he has got the

mentality, the duty, connected in exploitation, gross or subtle, thin or very dense, the exploitation. Sattya, raja, tama, within exploitation known as false identification. "I am enjoyer, and unique, wandering in the world.....

that is all adhyātmam, adhyātmam ucyate, the soul is captured in the mental tendency in the ambition of exploitation. The soul captured in the ambition of exploitation, that is, the whole life is ucyate. And when the charm for exploitation vanishes he's liberated. Then, when he can appreciate the life of dedication he enters Vaikuṇṭha. And fullest surrender, wholesale surrender to the Lord of love, then he attains Vṛndāvana, in this way.

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate satra-yāji-sahasrebhyaḥ
sarvva-vedānta-pāragah sarvva-vedānta-vit-koṭi yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate

["Among many thousands of brāhmaṇas, a yajṣika brāhmaṇa is best. Among thousands of yajṣika brāhmaṇas, one who fully knows Vedānta is best. Among millions of knowers of Vedānta, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."]

[Hari-Bhakti-Vilāsa, 10.117] + [Bhakti-Sandarbha, 117]

"I am the enjoyer of the sacrifice. All the yajṣa, all the sacrifice meant for Me only. I am the recipient of all sacrifices anywhere it is mentioned, practised." Hare Kṛṣṇa. "I am the bhokta." For Itself. "Everything for Me." Artheṣu abhiṣaḥ svarāt [Śrīmad-Bhāgavatam, 1.1.1.] "I know why every event is for Me, every event happening for Me. I know the meaning, none else. The creeper is moving, I know the meaning, none else. Absolute Mind, and without no purpose, the creeper moving in the way and it has got meaning, and I know the meaning, absolutely, and none else. I am everywhere. I am interested in everything. And everything happens to

satisfy Me only. No other aim they may have. When they think there may be other end of life they're in mâyā. They're suffering from false errand."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! So, Akṣayānanda Mahārāja, you are to reply those letters of...

Devotee: One more question first Mahārāja, here. One boy likes to ask one more question.

Devotee: Mahārāja, for proper functioning of this material world there are so many laws and arrangements. Then what is the position of the spiritual world?

Śrīla Śrīdhara Mahārāja: It is infinite. And whatever we can conceive that is only finite of the finite. What we can do? The soul in - so much magnitude we can conceive, that is in one part. Such is infinite. Infinite is so great, so deep.

In Bhagavad-gītā, Kṛṣṇa says to Arjuna: "I am so, I am so, I am so, I am such, I am such. Arjuna, what more I shall say to you? In nutshell, in conclusion, I say this much to you. Whatever you can conceive, that is in My one negligent part. I am so. Think about Me like this. That what more, the most you can conceive, that forms only a negligent part. I am such."

So, we may not try to conceive, to have the conception of the Infinite. That is futile. So, jṣāne prayāsam udapāsyā:

[jṣāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām
bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir, ye
prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You, although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhagavatām, 10.14.3]

Don't indulge your intellect to capture the Infinite within your fist. That is useless. But only how you can utilise yourself in the universe, that should be your enquiry. "That I am a point in the infinite. Still I am something. How can I utilise myself in this infinite?" That should be my duty to know, and then I'll be normal. And if I want intellectually to know more and more, more and more - wild goose chasing - that is a kind of disease. But normality will return in me when I shall think that, "It is impossible. But I am a part of the Infinite. How can I utilise myself in this Infinite?" To know that and to do that, that will be the best thing recommended to us, for us. Know thyself, and do accordingly. The Infinite is there, you also are there, and you are a part of that Infinite it is also true. Then, you have got your own partial duty and you must do that and satisfy yourself. And you know that, then you will be able to come in touch with the Infinite. There you can meet Infinite in Its highest form that is possible for you to get. That is the conclusion of the scripture, of the experts, of the revealed, received, revealed truth.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari
bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol!

.....

...Malati here?

Devotee: Malati?

Śrīla Śrīdhara Mahārāja: Two letters yesterday came in her name. Has she got them?

Devotee: She's in Calcutta Mahārāj.

End of recording, date unknown.

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Date unknown 7

[not very clear recording]

Śrīla Śrīdhara Mahārāja: ...others are there. Yaśodā..... "Bring some water, and just cleanse this place." So Yaśodā's ideal has dāsyā, sākhyā, vātsalyā, mādhyā, somewhat. Gradually higher, and the higher has subdued the lower, the vātsalyā and the mādhyā having the higher position, and then sākhyā-rasa. Specially these three are meant, place in Vṛndāvana, other rasas are some elsewhere. But the sākhyā,

this type of sākhyā, real type of sākhyā, vātsalya, and mādhyama, not to be had anywhere else but Vṛndāvana, so this, so intense, so great, never found anywhere. And Kṛṣṇa, the ideal also, should be of that type as to adjust, will draw, that type of friendly service, and filial service, and confidential service. It depends on the ideal and also the character. In dāsyā, plus confidence, then comes sākhyā. Sākhyā is also service, everything is service. Vātsalya, the whipping of Yaśodā, that is also service. Without serving spirit none can approach the..... but all service. There are different types of service. Vātsalya, parent, they're also serving. Outwardly, Kṛṣṇa is carrying the wooden shoe of Nanda on His head, but Nanda is serving. He's carrying the shoe on His head - that is also a form of service, helping him to attain such a plain. Without serving spirit none can enter that domain. So friends, they're climbing over the shoulders, sometimes giving a slap, Baladeva giving a slap, that is all service, all serving...